OSHO™

Books on CD-ROM

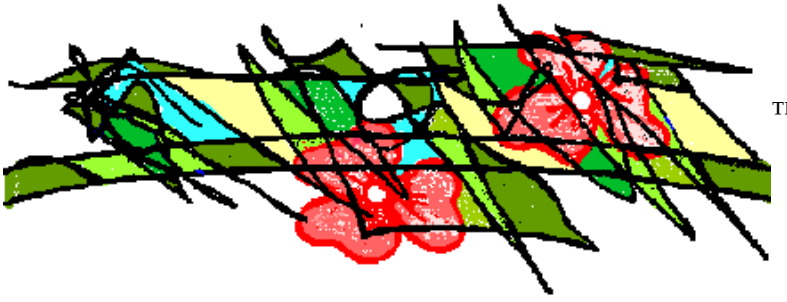

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Biography of Osho

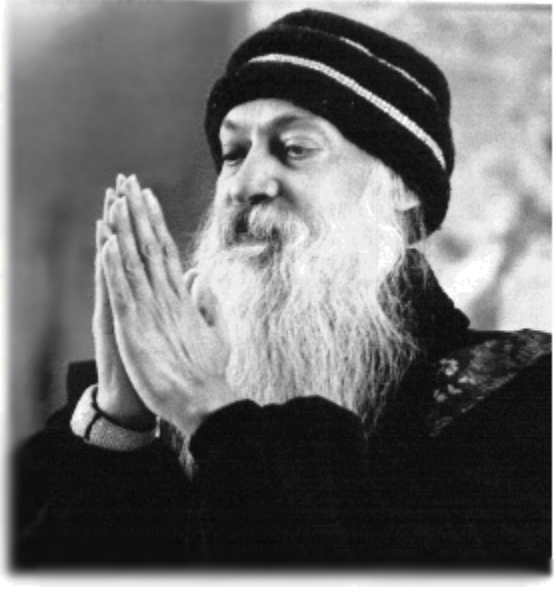

1931 - 1953 Early Years

December 11,1931: Osho is born in Kuchwada, a small village in the state of Madhya Pradesh, central India.

He is the eldest of eleven children of a Jaina cloth merchant. Stories of His early years describe Him as independent and rebellious as a child, questioning all social, religious and philosophical beliefs. As a youth He experiments with meditation techniques.

March 21, 1953: Osho becomes enlightened at the age of twenty-one, while majoring in philosophy at D.N. Jain college in Jabalpur.

In the East, enlightenment is described as a state of ultimate and total consciousness or awareness, as attained by Gautama Buddha, Socrates, and others. Western concepts of "enlightened" connoting "modern" and "the Enlightenment," indicating 18th century European intellectual ferment are only linguistically similar.

1953 - 1956 Education

1956: Osho receives His M.A. from the University of Sagar with First Class Honors in Philosophy.

He is the All-India Debating Champion and Gold Medal winner in His graduating class.

1957-1968 University Professor and Public Speaker

1957: Osho is appointed as a professor at the Sanskrit College in Raipur.

1958: He is appointed Professor of Philosophy at the University of Jabalpur, where He taught until 1966.

A powerful and passionate debater, He also travels widely in India, speaking to large audiences and challenging orthodox religious leaders in public debates.

1966: After nine years of teaching, He leaves the university to devote Himself entirely to the raising of human consciousness. on a regular basis, He begins to address gatherings 20,000 to 50,000 in the open-air maidans of India's major cities. Four times a year He conducts intense ten-day meditation camps.

In 1970, the 14th of April, He introduces His revolutionary meditation technique, dynamic Meditation, which begins with a period of uninhibited movement and catharsis, followed by a period of silence and stillness. Since then this meditation technique has been used by psychotherapists, medical doctors, teachers and other professionals around the world .

1969 - 1974 Bombay Years

Late 1960's: His Hindi talks become available in English translations.

1970: In July, 1970, He moves to Bombay, where He lives until 1974.

1970: Osho - at this time called Bhagwan Shree Rajneesh - begins to initiate seekers into Neo-Sannyas or discipleship, a path of commitment to self-exploration and meditation which does not involve renouncing the world or anything else. Osho's understanding of 'renunciation' is a radical departure from the traditional Eastern viewpoint. For Him it is not the material world that needs to be renounced but our past and the conditionings and belief systems that each generation imposes on the next. He continues to conduct meditation camps at Mount Abu in Rajasthan but stops accepting invitations to speak throughout the country. He devotes his energies entirely to the rapidly expanding group of sannyasins around Him.

At this time, the first Westerners begin to arrive and to be initiated into Neo-Sannyas. Among them are leading psychotherapists from the human potential movement in Europe and America, seeking the next step in their own inner growth. With Osho they experience new, original meditation techniques for contemporary man, synthesizing the wisdom of the East with the science of the West.

1974 - 1981 Poona Ashram

During these seven years He gives a 90 minutes discourse nearly every morning, alternating every month between Hindi and English. His discourses offer insights into all the major spiritual paths, including Yoga, Zen, Taoism, Tantra and Sufism. He also speaks on Gautam Buddha, Jesus, Lao Tzu, and other mystics. These discourses have been collected into over 300 volumes and translated into 20 languages.

In the evenings, during these years, He answers questions on personal matters such as love, jealousy, meditation. These 'darshans' are compiled in 64 darshan diaries of which 40 are published.

The commune that arose around Osho at this time offers a wide variety of therapy groups which combine Eastern meditation techniques with Western psychotherapy. Therapists from all over the world are attracted and by 1980 the international community gained a reputation as ' the world's finest growth and therapy center." One hundred thousand people pass through its gates each year.

1981: He develops a degenerative back condition. In March 1981, after giving daily discourses for nearly 15 years, Osho begins a three-year period of self-imposed public silence. In view of the possible need for emergency surgery, and on the recommendation of His personal doctors, He travels to the U.S.

This same year, His American disciples purchase a 64,000-acre ranch in Oregon and invite Him to visit. He eventually agrees to stay in the U.S. and allows an application for permanent residence to be filed on His behalf.

1981 - 1985 Rajneeshpuram

A model agricultural commune rises from the ruins of the central Oregonian high desert. Thousands of overgrazed and economically unviable acres are reclaimed. The city of Rajneeshpuram is incorporated and eventually provides services to 5,000 residents. Annual summer festivals are held which draw 15,000 visitors from all over the world. Very quickly, Rajneeshpuram becomes the largest and most controversial spiritual community ever pioneered in America.

Opposition to the commune and new city keeps pace with its success. Responding to the anti-cult fervor which pervades all levels of American society during the Reagan years, local, state and federal politicians make inflammatory speeches against the Rajneeshees. The Immigration and Naturalization Service (INS), the Federal Bureau of Investigations (FBI), the Treasury Department, and the Alcohol, Tobacco and Firearms Agency (ATF) are only a few of the agencies spending millions of dollars in taxpayers' money while harassing the commune with unwarranted and fruitless investigations. Similar costly campaigns are conducted in Oregon.

October 1984: Osho ends three and one half years of self-imposed silence, and begins speaking to small groups of people who gather at His residence.

July 1985: He resumes His public discourses each morning to thousands of seekers gathered in a two-acre meditation hall.

Sept. - Oct. 1985: The Oregon Commune is Destroyed

September 14: Osho's personal secretary and several members of the commune's management suddenly leave, and a whole pattern of illegal acts they have committed - including poisoning, arson, wiretapping, and attempted murder - are exposed. Osho invites law enforcement officials to investigate Sheela's crimes. The authorities, however, see the investigation as a golden opportunity to destroy the commune entirely.

October 23: A U.S. federal grand jury in Portland secretly indicts Osho and 7 others on relatively minor charges of immigration fraud.

October 28: Without warrants, federal and local officials arrest at gun point Osho and others in Charlotte, North Carolina. While the others are released, He is held without bail for twelve days. A five-hour return plane trip to Oregon takes four days. En route, Osho is held incommunicado and forced to register under the pseudonym, David Washington, in the Oklahoma County jail. Subsequent events indicate that it is probable that He was poisoned with the heavy metal thallium while in that jail and the El Reno Federal Penitentiary.

November: Emotions and publicity swell around Osho's immigration case. Fearing for His life and the well-being of sannyasins in volatile Oregon, attorneys agree to an Alford Plea on two out of 35 of the original charges against Him. According to the rules of the plea, the defendant maintains innocence while saying that the prosecution could have convicted him. Osho and His attorneys maintain His innocence in the court. He is fined $400,000 and is deported from America.

Among others, U.S. Attorney in Portland, Charles Turner, publicly concedes that the government was intent on destroying Rajneeshpuram.

1985 - 1986 World Tour

December 1985: The Indian government attempts to isolate Him by canceling the visas issued to his personal household staff.

January-February: He travels to Kathmandu, Nepal and speaks twice daily for the next two months. In February, the Nepalese government refuses visas for His visitors and closest attendants. He leaves Nepal and embarks on a world tour.

February-March: At His first stop, Greece, he is granted a 30-day tourist visa. But after only 18 days, on March 5, Greek police forcibly break into the house where He is staying, arrest Him at gun point, and deport him. Greek media reports indicate government and church pressure provoked the police intervention

During the following two weeks He visits or asks permission to visit 17 countries in Europe and the Americas. All of these countries either refuse to grant Him a visitor's visa or revoke His visa upon His arrival, and force Him to leave. Some refuse even landing permission for His plane.

March-June: On March 19 He travels to Uruguay. On May 14th the government has scheduled a press conference to announce that He will be granted permanent residence in Uruguay. Uruguay's President Sanguinetti later admits that he received a telephone call from Washington, D.C. the night before the press conference. He is told that if Osho is allowed to stay in Uruguay, the six billion dollar debt Uruguay owes to the U.S. will be due immediately and no further loans will be granted. Osho is ordered to leave Uruguay on June 18th.

June-July: During the next month He is deported from both Jamaica and Portugal. In all, 21 countries had denied Him entry or deported Him after arrival. On July 29,1986, He returns to Bombay, India.

1987 - 1989 Osho Commune International

January 1987: He returns to the ashram in Poona, India, which is renamed Rajneeshdham. The Indian government resumes its policy of denying visas to known friends of Osho.

July 1988: Osho begins, for the first time in 14 years, to personally lead the meditation at the end of each evening's discourse. He also introduces a revolutionary new meditation technique called The Mystic Rose.

January-February 1989: He stops using the name "Bhagwan," retaining only the name Rajneesh. However, His disciples ask to call Him 'Osho' and He accepts this form of address. Osho explains that His name is derived from William James' word 'oceanic' which means dissolving into the ocean. Oceanic describes the experience, He says, but what about the experiencer? For that we use the word 'Osho.' Later, He came to find out that 'Osho' has also been used historically in the Far East, meaning "The Blessed One, on Whom the Sky Showers Flowers."

March-June 1989: Osho is resting to recover from the effects of the poisoning, which by now are strongly influencing His health.

July 1989: His health is getting better and He makes two appearances for silent darshans during the Festival, now renamed Osho Full Moon Celebration.

August 1989: Osho begins to make daily appearances in Gautama the Buddha Auditorium for evening darshan. He sits in silence while music is played, explaining: "That which cannot be said has to be experienced. This is a great experience of getting into an inner, meditative space." He also inaugurates a special group of white-robed sannyasins called the "Osho White Robe Brotherhood." All sannyasins and non-sannyasins attending the evening darshans are asked to wear white robes. Osho has said that "There is a mystical gathering of energy in these robes; day by day, they gather more potential."

On the second weekend of every month, three-day meditation camps are held, using the unique meditation techniques devised by Osho. All participants are asked to wear maroon robes. In a further development, Osho suggests that sannyasins working in the ashram should also wear maroon, so in the day the commune is filled with maroon-robed people and in the evening with white-robed people.

September 1989: Osho drops the name "Rajneesh," signifying His complete discontinuity from the past. He is known simply as "Osho," and the ashram is renamed "Osho Commune International."

1990 Osho leaves His body

January 1990: During the second week in January, Osho's body becomes noticeably weaker. On January 18, He is so physically weak that He is unable to come to Gautama the Buddha Auditorium. On January 19, His pulse becomes irregular. When His doctor inquires whether they should prepare for cardiac resuscitation, Osho says, "No, just let me go. Existence decides its timing." He leaves His body at 5 p.m. At 7 p.m. His body is brought to Gautama the Buddha Auditorium for a celebration, and is then carried to the burning ghats for cremation. Two days later, His ashes are brought to Osho Commune International and

placed in His samadhi in Chuang Tzu Auditorium. In the days that follow, thousands of sannyasins and lovers fly in from around the world to celebrate and absorb the atmosphere of love and meditation that is the fragrance of Osho.

Just before His departure from the body, Osho says: "Never speak of me in the past tense. My presence here will be many times greater without the burden of my tortured body. Remind my people that they will feel much more--they will know immediately." Osho also talks about how He wants the expansion of the work to continue. He says that now that he is leaving His body, many more people would come, many more people's interest would show, and His work would expand incredibly beyond our ideas. Then He says: "I leave you my dream."

In 1980, in answer to the question, "What happens when you leave your body?" Osho replies, "I will be dissolved in my people. Just as you can taste the sea from any place and it is salty, you will be able to taste any of my sannyasins and you will find the same taste: the taste of the Blessed One.... I am preparing my people to live joyously, ecstatically. So when I am not in my body, it won't make any difference to them. They will still live the same way - and maybe my death will bring them more intensity."

In 1989 He responded to a similar question from Italian TV, saying, "I believe and trust absolutely in existence. If there is any truth in what I am saying, it will survive. The people who remain interested in my work will be simply carrying the torch, but not imposing anything on anyone, either by sword or bread. I will remain a source of inspiration to my people and that is what most sannyasins will feel. I want them to grow on their own. Qualities like love, around which no church can be created, like awareness, qualities which are nobody's monopoly, like celebration, rejoicing, and maintaining childlike fresh eyes. I want people to know themselves not to be according to someone else, and the way is in."

Books

Osho's books have been divided up into four categories:

1. English Discourses
2. Darshan Diaries
3. Translation of Hindi talks
4. Miscellaneous letters, poems and jokes.

See table of contents for more details...

Discourse Series

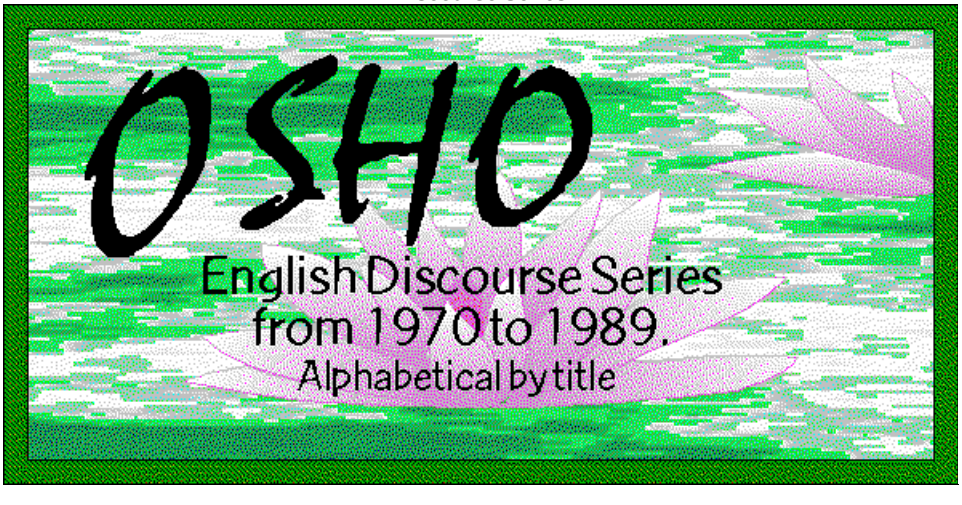

A Bird on the Wing

Talks on Zen
Talks given from 10/06/74 am to 20/06/74 am
English Discourse series
11 Chapters
Year published: 6/74

Original tape and book title was "Roots and Wings".

A Bird on the Wing

Chapter #1
Chapter title: Empty Your Cup

10 June 1974 am in Buddha Hall

Archive code: 7406100
ShortTitle: WING01
Audio: Yes
Video: No
Length: 99 mins

BELOVED MASTER,

THE JAPANESE MASTER NAN-IN GAVE AUDIENCE
TO A PROFESSOR OF PHILOSOPHY.
SERVING TEA, NAN-IN FILLED HIS VISITOR'S CUP,
AND KEPT POURING.
THE PROFESSOR WATCHED THE OVERFLOW
UNTIL HE COULD RESTRAIN HIMSELF NO LONGER:
STOP!
THE CUP IS OVERFULL, NO MORE WILL GO IN.
NAN-IN SAID:
LIKE THIS CUP,
YOU ARE FULL OF YOUR OWN OPINIONS AND SPECULATIONS.
HOW CAN I SHOW YOU ZEN
UNLESS YOU FIRST EMPTY YOUR CUP?

You have come to an even more dangerous person than Nan-in, because an empty cup won't do; the cup has to be broken completely. Even empty, if you are there, then you are full. Even emptiness fills you. If you feel that you are empty you are not empty at all, you are there. Only the name has changed: now you call yourself emptiness. The cup won't do at all; it has to be broken completely. Only when you are not can the tea be poured into you. Only when you are not is there no need really to pour the tea into you. When you are not the whole existence begins pouring, the whole existence becomes a shower from every dimension, from every direction. When you are not, the divine is.

The story is beautiful. It was bound to happen to a professor of philosophy. The story says a professor of philosophy came to Nan-in. He must have come for the wrong reasons because a professor of philosophy, as

such, is always wrong. Philosophy means intellect, reasoning, thinking, argumentativeness. And this is the way to be wrong, because you cannot be in love with existence if you are argumentative. Argument is the barrier. If you argue, you are closed; the whole existence closes to you. Then you are not open and existence is not open to you.

When you argue, you assert. Assertion is violence, aggression, and the truth cannot be known by an aggressive mind, the truth cannot be discovered by violence. You can come to know the truth only when you are in love. But love never argues. There is no argument in love, because there is no aggression. And remember, not only was that man a professor of philosophy, you are also the same. Every man carries his own philosophy, and every man in his own way is a professor, because you profess your ideas, you believe in them. You have opinions, concepts and because of opinions and concepts your eyes are dull, they cannot see; your mind is stupid, it cannot know.

Ideas create stupidity because the more the ideas are there, the more the mind is burdened. And how can a burdened mind know? The more ideas are there, the more it becomes just like dust which has gathered on a mirror. How can the mirror mirror? How can the mirror reflect? Your intelligence is just covered by opinions, the dust, and everyone who is opinionated is bound to be stupid and dull. That's why professors of philosophy are almost always stupid. They know too much to know at all. They are burdened too much. They cannot fly in the sky, they can't have wings. And they are so much in the mind, they can't have roots in the earth. They are not grounded in the earth and they are not free to fly into the sky.

And remember, you are all the same. There may be differences of quantity, but every mind is qualitatively the same, because mind thinks, argues, collects and gathers knowledge and becomes dull. Only children are intelligent. And if you can retain your childhood, if you continuously reclaim your childhood, you will remain innocent and intelligent. If you gather dust, childhood is lost, innocence is no more; the mind has become dull and stupid. Now you can have philosophies. The more philosophies you have, the more you are far away from the divine.

A religious mind is a nonphilosophical mind. A religious mind is an innocent, intelligent mind. The mirror is clear, the dust has not been gathered; and every day a continuous cleaning goes on. That's what I call meditation.

This professor of philosophy came to Nan-in. He must have come for wrong reasons: he must have come to receive some answers. Those people who are filled with questions are always in search of answers. And Nan-in could not give an answer. It is foolish to be concerned with questions and answers. Nan-in could give you a new mind, Nan-in could give you a new being, Nan-in could give you a new existence in which no questions arise, but Nan-in was not interested in answering any particular questions.He was not interested in giving answers. Neither am I.

You must have come here with many questions. It is bound to be so, because the mind gives birth to questions. Mind is a question-creating mechanism.Feed anything into it, out comes a question, and many questions follow. Give an answer to it, and immediately it converts it into many questions. You are here filled with many questions, your cup is already full. No need for Nan-in to pour any tea into it, you are already overflowing.

I can give you a new existence - that's why I have invited you here - I will not give you any answers. All questions, all answers, are useless, just a wastage of energy. But I can transform you, and that is the only answer. And that one answer solves all questions.

Philosophy has many questions, many answers -- millions. Religion has only one answer; whatsoever the question the answer remains the same. Buddha used to say: You taste sea water from anywhere, the taste remains the same, the saltiness of it.

Whatsoever you ask is really irrelevant. I will answer the same because I have got only one answer. But that one answer is like a master key; it opens all doors. It is not concerned with any particular lock -- any lock and the key opens it. Religion has only one answer and that answer is meditation. And meditation means how to empty yourself.

The professor must have been tired, walking long, when he reached Nan-in's cottage. And Nan-in said, "Wait a little." He must have been in a hurry. Mind is always in a hurry, and mind is always in search of instantaneous realizations. To wait, for the mind, is very difficult, almost impossible. Nan-in said, "I will prepare tea for you. You look tired. Wait a little, rest a little, and have a cup of tea. And then we can discuss."

Nan-in boiled the water and started preparing the tea. But he must have been watching the professor. Not only was the water boiling, the professor was also boiling within. Not only was the tea kettle making

sounds, the professor was making more sounds within, chattering, continuously talking. The professor must have been getting ready -- what to ask, how to ask, from where to begin. He must have been in a deep monologue. Nan-in must have been smiling and watching: This man is too full, so much so that nothing can penetrate into him. The answer cannot be given because there is no one to receive it. The guest cannot enter into the house-there is no room. Nan-in must have wanted to become a guest in this professor.

Out of compassion, a buddha always wants to become a guest within you. He knocks from everywhere but there is no door. And even if he breaks a door, which is very difficult, there is no room. You are so full with yourself and with rubbish and all types of paraphernalia which you have gathered in many, many lives, you cannot even enter into yourself; there is no room, no space. You live just outside of your own being, just on the steps. You cannot enter within yourself, everything is blocked.

Then Nan-in poured tea into the cup. The professor came to be uneasy because he was continuously pouring tea. It was overflowing; soon it would be going out on the floor. Then the professor said, "Stop! What are you doing? Now this cup cannot hold any more tea, not even a single drop. Are you mad? What are you doing?"

Nan-in said, "The same is the case with you. You are so alert to observe and become aware that the cup is full and cannot hold any more, why are you not so aware about your own self? You are overflowing with opinions, philosophies, doctrines, scriptures. You know too much already; I cannot give you anything. You have traveled in vain. Before coming to me you should have emptied your cup, then I could pour something into it."

But I tell you, you have come to a more dangerous person. No, an empty cup I won't allow, because if the cup is there you will fill it. You are so addicted and you have become so habituated that you cannot allow the cup to be empty even for a single moment. The moment you see emptiness anywhere you start filling it. You are so scared of emptiness, you are so afraid.: emptiness appears like death. You will fill it with anything, but you will fill it. No, I have invited you to be here to break down this cup completely, so that even if you want to you cannot fill it.

Emptiness means there is no cup left. All the walls have disappeared, the bottom has fallen down; you have become an abyss. Then I can pour myself into you.

Much is possible, if you allow. But to allow is arduous, because to allow you will have to surrender. Emptiness means surrender.

Nan-in was saying to that professor: Bow down, surrender, empty your head. I am ready to pour. That professor had not even asked the question and Nan-in had given the answer, because really there is no need to ask the question. The question remains the same.

You ask me or not, I know what the question is. So many of you are here but I know the question, because deep down the question is one: the anxiety, the anguish, the meaninglessness, the futility of this whole life - not knowing who you are. But you are filled. Allow me to break this cup. This camp is going to be a destruction, a death. If you are ready to be destroyed something new will come out of it. Every destruction can become a creative birth. If you are ready to die you can have a new life, you can be reborn.

I am here just to be a midwife. That's what Socrates used to say -- that a master is just a midwife. I can help, I can protect, I can guide, that's all. The actual phenomenon, the transformation, is going to happen to you. Suffering will be there, because no birth is possible without suffering. Much anguish will come up, because you have accumulated it and it has to be thrown. A deep cleansing and catharsis will be needed.

Birth is just like death, but the suffering is worth taking. Out of the darkness of suffering a new morning arises, a new sun arises. And the dawn is not very far when you feel darkness too much. When suffering is unbearable, bliss is very near. So don't try to escape from suffering -- that is the point where you can miss. Don't try to avoid it, pass through it. Don't try to find some way which goes round about- no, that won't do- pass through it. Suffering will burn you, destroy you, but really you cannot be destroyed. All that can be destroyed is just the rubbish that you have gathered. All that can be destroyed is something that is not you. When it is all destroyed, then you will feel that you are indestructible, you are deathless. Passing through death, consciously passing through death, one becomes aware of life eternal.

These few days you will be here with me many things are possible, but the first step to remember is to pass through suffering. Many times I create suffering for you; many times I create the situation in which all that is suppressed within you comes up. Don't push it down, don't repress it. Allow it, free it. If you can free your suffering, your suppressed suffering, you will become free of it. And you can come to the state of bliss only when all suffering has been passed through, thrown, completely dropped. And I can see through you: the flame of bliss is just near the corner. Once glimpsed, that flame becomes yours. I will push you in many

ways to have a glimpse of it. If you miss you will be responsible, no one else. The river is flowing, but if you cannot bow down, if you cannot come down from your egoistic state of mind, you may go back thirsty. Don't blame the river. The river was there but you were paralyzed by your ego.

Empty the cup- that's what Nan-in said. That means empty the mind. Ego is there, overflowing and when ego is overflowing nothing can be done. The whole existence is around you but nothing can be done. From nowhere can the divine penetrate you, you have created such a citadel. Empty the cup. Rather, throw the cup completely. When I say throw the cup completely I mean be so empty that you don't have even the feeling that "I am empty."

Once it happened, a disciple came to Bodhidharma and said, "Master, you told me to be empty. Now I have become empty. Now what else do you say?"

Bodhidharma hit him hard with his staff on the head, and he said, "Go and throw this emptiness out."

If you say "I am empty," the "I am" is there, and the "I" cannot be empty. So emptiness cannot be claimed. No one can say, "I am empty," just as no one can say, "I am humble." If you say, "I am humble," you are not. Who claims this humility? Humbleness cannot be claimed. If you are humble, you are humble, but you cannot say it. Not only can you not say it, you cannot feel that you are humble because the very feeling will give birth to the ego again. Be empty, but don't think that you are empty otherwise you have deceived yourself.

You have brought many philosophies with you. Drop them. They have not helped you at all, they have not done anything for you. It is time enough, the right time. Drop them wholesale; not in parts, not in fragments. For these few days you will be here with me just be without any thinking. I know it is difficult but still I say it is possible. And once you know the knack of it, you will laugh at the whole absurdity of the mind that you were carrying so long.

I have heard about a man who was traveling in a train for the first time, a villager. He was carrying his luggage on his head, thinking, "Putting it down will be too much for the train to carry, and I have paid only for my own self. I have purchased the ticket but I have not paid for the luggage." So he was carrying the luggage on his head. The train was carrying him and his luggage, and whether he carried it on his head or put it down made no difference to the train. Your mind is unnecessary luggage. It makes no difference to this existence that is carrying you; you are unnecessarily burdened. I say drop it.

The trees exist without the mind and exist more beautifully than any human being; the birds exist without the mind and exist in a more ecstatic state than any human being. Look at children who are still not civilized, who are still wild. They exist without the mind, and even a Jesus or a Buddha will feel jealous of their innocence. There is no need for this mind. The whole world is going on and on without it. Why are you carrying it? Are you just thinking that it will be too much for God, for existence? Once you can put it down, even for a single minute, your whole existence will be transformed. You will enter into a new dimension, the dimension of weightlessness.

That's what I'm going to give you: wings into the sky, into the heaven -- weightlessness gives you these wings- and roots into the earth, a groundedness, a centering. This earth and that heaven : they are two parts of the whole. In this life, your so-called ordinary life, you must be rooted; and in your inner space, in the spiritual life, you must be weightless and flying and flowing, floating.

Roots and wings I can give to you- if you allow, because I am only a midwife. I cannot force the child out of you. A forced child will be ugly, and a forced child may die. Just allow me. The child is there, you are already pregnant. Everybody is pregnant with God. The child is there and you have already carried too long. Long ago the period of nine months passed. That may be the root cause of your anguish -- that you are carrying something in the womb which needs birth, which needs to come out, which needs to be born. Think of a woman, a mother, carrying a child after the ninth month. Then it becomes more and more burdensome, and if the birth is not going to happen the mother will die, because it will be too much to bear. That may be the reason why you are in so much anxiety, anguish, tension. Something needs to be born out of you; something needs to be created out of your womb.

I can help. This Samadhi Sadhana Shibir this camp for inner ecstasy and enlightenment is just going to be a help for you so that which you have carried like a seed up to now can come out of your soil and become an alive thing, an alive plant. But the basic thing will be that if you want to be with me you cannot be with your mind. Both cannot happen simultaneously. Whenever you are with your mind you are not with me; whenever the mind is not there, you are with me. And I can work only if you are with me. Empty the cup. Throw the cup away completely; destroy it.

This camp is going to be in many ways different.This night I start a completely new phase of my work.

You are fortunate to be here because you will be witnesses to a new type of inner work. I must explain it to you because tomorrow morning the journey starts.

The first meditation, which you will be doing in the morning, is related to the rising sun. It is a morning meditation. When the sleep is broken the whole of nature becomes alive. The night has gone, the darkness is no more, the sun is coming up, and everything becomes conscious and alert. So this first meditation is a meditation in which you have to be continuously alert, conscious, aware, whatsoever you do. The first step, breathing; the second step, catharsis; the third step, the mantra, the mahamantra: HOO.

Remain a witness. Don't get lost. It is easy to get lost. While you are breathing you can forget; you can become one with the breathing so much that you can forget the witness. But then you miss the point. Breathe as fast, as deep as possible, bring your total energy to it, but still remain a witness. Observe what is happening as if you are just a spectator, as if the whole thing is happening to somebody else, as if the whole thing is happening in the body and the consciousness is just centered and looking. This witnessing has to be carried in all the three steps. And when everything stops- and in the fourth step you have become completely inactive, frozen-then this alertness will come to its peak.

In the afternoon meditation -- kirtan, dancing, singing -- another inner work has to be done. In the morning you have to be fully conscious; in the afternoon meditation you have to be half conscious, half unconscious. It is a noontide meditation -- when you are alert, but you feel sleepy. It is just like a man who is under the influence of some intoxicant. He walks, but cannot walk rightly; he knows where he is going, but everything is dim. He is conscious and not conscious. He knows he has taken alcohol, he knows his feet are wavering, but he knows this half-asleep, half-awake. So in the afternoon meditation remember this -- act as if you are intoxicated, drunk, ecstatic. Sometimes you will forget yourself completely like a drunkard, sometimes you will remember, but don't try to be conscious just like the morning, no. Move with the day -- half-half in the noon. Then you are in tune with nature.

In the night, just the opposite of the morning -- be completely unconscious; don't bother at all. The night has come, the sun has set, now everything is moving into unconsciousness. Move into unconsciousness. This whirling, Sufi whirling, is one of the most ancient techniques, one of the most forceful. It is so deep that even a single experience can make you totally different. You have to whirl with open eyes, just like small children go on twirling, as if your inner being has become a center and your whole body has become like a wheel, moving- a potter's wheel, moving. You are in the center, but the whole body is moving. Start slowly, clockwise. If somebody feels it is very difficult to move clockwise then anti-clockwise, but the rule is to move clockwise. If a few people are left-handed then they may feel it difficult; they can move anti-clockwise. And almost ten percent of people are left-handed, so if you find that clockwise you feel uneasy, move anti-clockwise; but start with clockwise, then feel. Music will be there, slow, just to help you. In the beginning move very slowly; don't go fast, but very slowly, enjoying. And then, by and by, go faster. The first fifteen minutes, go slowly; the second fifteen minutes, fast; the third fifteen minutes, faster; the fourth fifteen minutes, just completely mad. And then your total energy, you, become a whirlpool, an energy whirlpool, lost completely in it: no witnessing, no effort to observe. Don't try to see; be the whirlpool, be the whirling. One hour.

In the beginning you may not be able to stand so long, but remember one thing, don't stop by yourself, don't stop the whirling. If you feel it is impossible the body will fall down automatically, but don't you stop. If you fall down in the middle of the hour there is no problem; the process is complete. But don't play tricks with yourself, don't deceive; don't think that now you are tired so it is better to stop. No, don't make it a decision on your part. If you are tired, how can you go on? You will fall automatically. So don't stop yourself; let the whirling itself come to a point where you fall down. When you fall down, fall down on your stomach; and it will be good if your stomach is in direct touch with the earth. Then close the eyes. Lie down on the earth as if lying down on the breast of your mother, a small child lying down on the breast of the mother. Become completely unconscious. And this whirling will help.

Whirling gives intoxication to the body. It is a chemical thing, it gives you intoxication, to be exact. That's why sometimes you may feel giddy just like a drunkard. What is happening to the drunkard? Hidden behind your ears is a sixth sense, the sense of balance. When you take any drink, any alcoholic thing, any intoxicating drug, it goes directly to the center of balance in the ear and disturbs it. That's why a drunkard cannot walk, feels dizzy. The same happens in whirling. If you whirl, really, the effect will be the same: you will feel intoxicated, drunk. But enjoy this drunkenness is worth something. This being in a drunken state is what Sufis have been calling ecstasy, *masti*. In the beginning you may feel giddy, in the beginning sometimes you may feel nausea, but within two, three days, these feelings will disappear and by the fourth

day you will feel a new energy in you that you have never known before. Then giddiness will disappear, and just a smooth feeling of drunkenness will be there. So don't try to be alert about what is happening. Let it happen and become one with the happening.

In the morning, alert; in the afternoon, half alert, half unalert; in the night, completely unalert. The circle is complete.

And then fall down on the ground on your stomach. If anybody feels any sort of pain in the navel center lying down on the ground, then he can turn on the back, otherwise not. If you feel something, a very deep painful sensation in the stomach, then turn on your back, otherwise not. The navel in contact with the earth will give you such a blissful feeling -- just the same as once you had, but now you have forgotten, when you were a child lying down on your mother's breast, completely unaware of any worry, any anxiety, so one with the mother, your heart beating with her heart, your breath in tune with her breath. The same will happen with the earth because earth is the mother. That's why Hindus have been calling earth the mother and sky the father. Be rooted in it. Feel a merger as if you have dissolved. The body has become one with the earth; the form is there no more. Only earth exists; you are not there. This is what I mean when I say break the cup completely: forget that you are. The earth is, and dissolve in it.

During the one hour of whirling the music will continue. Many will fall before the hour but everybody has to fall by the time the music stops. So if you feel that you are still not in the state of falling then go faster and faster. After forty-five minutes go completely mad, so by the time the hour is complete you have fallen. And the feeling if falling is beautiful, so don't manipulate it. Fall, and when you have fallen then turn on your stomach, be merged, close your eyes. This merger has to be there for one hour.

So the night meditation will be of two hours, from seven o'clock to nine o'clock. Don't eat anything before it. At nine o'clock the suggestion will be given to come out of this deep drunkenness, this ecstasy. Even out of it you may not be able to walk correctly, but don't be disturbed, enjoy it. Then take your food and go to sleep.

Another new thing, I will not be there; only my empty chair will be there. But don't miss me because in a sense I will be there, and in a sense there has always been an empty chair before you. Right now the chair is empty because there is no one sitting in it. I am talking to you but there is no one who is talking to you. It is difficult to understand, but when the ego disappears processes can continue. Talking can continue, sitting and walking and eating can continue, but the center has disappeared. Even now, the chair is empty. But I was always with you up till now in all the camps because you were not ready. Now I feel you are ready. And you must be helped to get more ready to work in my absence, because feeling that I am there you may feel a certain enthusiasm that is false. Just feeling that I am present you may do things which you never wanted to do; just to impress me you may exert more. That is not of much help, because only that can be helpful which comes out of your being. My chair will be there, I will be watching you, but you feel completely free. And don't think that I am not there because that may depress you, and then that depression will disturb your meditation.

I will be there, and if you meditate rightly whenever your meditation is exactly tuned, you will see me. So that will be the criterion of whether you are really meditating or not. Many of you will be able to see me more intensely than you can see me right now, and whenever you see me, you can be certain that things are happening in a right direction. So this will be the criterion. By the end of this camp I hope ninety percent of you will have seen me. Ten percent may miss because of their minds. So if you see me don't start thinking about it, what is happening, don't start thinking whether it is imagination or a projection or am I really there. Don't think, because if you think immediately I will disappear; thinking will become a barrier. The dust will come on the mirror and there will be no reflection. Whenever the dust is not there, suddenly you will become aware of me more than you can be aware here right now. To be aware of the physical body is not much awareness; to be aware of the nonphysical being is real awareness.

You must learn to work without me. You cannot be here always, you will have to go far away; you cannot hang around me forever, you have other works to do. You have come from different countries all over the world; you will have to go. For a few days you will be here with me, but if you become addicted to my physical presence then rather than being a help it may become a disturbance, because then when you go away, you will miss me. Your meditation should be such here that it can happen without my presence, then wherever you go the meditation will not be in any way affected.

And this too has to be remembered: I cannot always be in this physical body with you; one day or another the physical vehicle has to be dropped. My work is complete as far as I am concerned. If I am carrying this physical vehicle, it is just for you; some day, it has to be dropped. Before it happens you must

be ready to work in my absence, or in my nonphysical presence which means the same. And once you can feel me in my absence you are free of me, and then even if I am not here in this body the contact will not be lost.

It always happens when a Buddha is there: his physical presence becomes so meaningful. and then he dies. Everything is shattered. Even a disciple like Ananda, his most intimate disciple, started crying and weeping when Buddha said, "Now I have to leave this body." For forty years Ananda was with Buddha, twenty-four hours, just like a shadow. He started crying and weeping like a child; suddenly he had become an orphan.

Buddha asked," What are you doing?"

Ananda said, "It will be impossible now for me to grow. I couldn't grow when you were there so how can I grow now? It may be now millions of lives before I come across a buddha again, so I am lost."

Buddha said, "My understanding is different, Ananda. When I am not there you may become enlightened immediately, because this has been my feeling -- you have become too much attached to me, and that attachment is working like a block. You have become too much attached to me; that very attachment is working like a barrier." And this happened as Buddha said. The day Buddha died, Ananda became enlightened. There was nothing to cling to then. But why wait? When I die, then you will become enlightened? Why wait?

My chair can be empty; you can feel my absence. And remember, only when you can feel my absence can you feel my presence. If you cannot see me while my physical vehicle is not there, you have not seen me at all. This is my promise: I will be there in the empty chair, the empty chair will not really be empty. So behave! The chair will not be empty, but it is better that you learn to be in contact with my nonphysical being. That is a deeper, more intimate touch and contact.

That is why I say a new phase of my work starts with this camp, and I am calling it a Samadhi Sadhana Shibir. It is not only meditation, it is absolute ecstasy that I am going to teach to you. It is not only the first step, it is the last. Only no mind on your part is needed and everything is ready. Just be alert not to think much. The remaining time between these three meditations, remain more and more silent, don't talk. If you want to do something, laugh, dance: do something intense and physical but not mental. Go for a long walk, go jogging on the grounds, jump under the sun, lie down on the earth, look at the sky, enjoy, but don't allow the mind to function much. Laugh, cry, weep, but don't think. If you can be without thinking for these three meditations and the time between them, then after three, four days you will feel suddenly a burden has disappeared. The heart has become light, the body weightless and you are ready to take a jump into the unknown.

Anything more?

OSHO,
THE LAST PART OF WHAT YOU SAID TO US IS VERY BEAUTIFUL AND BLISSFUL, BUT THE FIRST PART IS VERY FRIGHTENING -- BREAKING THE CUP, SUFFERING, FALLING DOWN ON THE GROUND, YOU NOT BEING THERE.
THEN OUR MINDS COME IN AND WE PLAY TRICKS WITH OUR BODIES.
WE SAY, "I HAVE THIS PAIN. I HAVE THIS BLISTER."
CAN YOU GIVE US SOME CLUE AS TO HOW WE CAN GET OVER THE BARRIERS WE CREATE FOR OURSELVES WHEN WE COME UP AGAINST FEAR?

Any conflict will create more barriers. If there is fear and you start doing something about it, then a new fear has entered: fear of the fear. It has become more complex. So the one thing to be done is, if fear is there, accept it. Don't do anything about it because doing will not help. Anything that you do out of fear will create more fear; anything that you do out of confusion will add more to confusion. Don't do anything. If fear is there note down that fear is there and accept it. What can you do? Nothing can be done; fear is there. See, if you can just note down the fact that fear is there, where is the fear then? You have accepted it; it has dissolved. Acceptance dissolves; only acceptance, nothing else. If you fight you create another disturbance and this can go on ad infinitum, then there is no end to it. People come to me and they say, "We are very afraid, what should we do?" If I give them something to do they will do it with the being which is full of fear, so action will come out of their fear. And the action that comes out of fear cannot be anything other than fear.

I have heard that Adolf Hitler was suffering from deep depression, melancholy, and psychologists were saying that it was due to some hidden inferiority complex. So all the Aryan psychologists were called. They tried but they couldn't help, nothing came out of their analysis. So they suggested that a Jewish psychoanalyst should be called. Hitler was not ready in the beginning to call a Jew, but seeing no way out of it he had to yield. A great Jewish psychoanalyst was called. He analyzed, penetrated deep into Hitler's mind, dreams, and then he suggested, "Nothing much is a problem. Simply repeat one thing continuously,'I am important, I am significant, I am indispensable.' Let it be a mantra. Night, day, whenever you remember, repeat 'I am important, I am significant, I am indispensable.'"

Hitler said, "Stop! You are giving me bad advice."

The psychoanalyst couldn't understand. He said"What do you mean? Why do you call this bad advice?"

Hitler said, "Because whatsoever I say, I am such a liar, I cannot believe it. I am such a liar, whatsoever I say, I cannot believe it. If you say: Repeat 'I am indispensable,' I know that this is a lie. I am saying it. I am a liar."

Out of lies, if you repeat something it will become a lie; out of fear, if you do something it will become a fear again. Out of hate, if you try to love that love will just be a hidden hate; it cannot be anything else-you are full of hate. Go to the preachers and they will say, "Try to love." They are talking nonsense because how can a person who is full of hate try to love? If he tries to love, this love will come out of hatred; it will be poisoned already, poisoned from the very source. And this is what the misery of all preachers is.

Gandhi said to people who were violent: Try to be nonviolent. Then their nonviolence comes out of violence, so their nonviolence is just a facade, just a face to show. Deep down, they are boiling with violence. If your *brahmacharya*, your celibacy, comes out of too much sexuality, it will be perverted sex, nothing else.

So please don't create any conflict. If you have one problem, don't create another; remain with the one, "don't fight and create another. It is easier to solve one problem than to solve another; and the first is near the source, the second will be removed. The further removed, the more impossible it becomes to solve it.

If you have fear, you have fear- why make a problem out of it? Then you know that you have fear, just as you have two hands. Why create a problem out of it- as if you have only one nose, not two? Why create a problem out of it? Fear is there: accept it, note it. Accept it, don't bother about it. What will happen? Suddenly you will feel it has disappeared. And this is the inner alchemy -- a problem disappears if you accept it, and a problem grows more and more complex if you create any conflict with it. Yes, suffering is there, and suddenly fear comes- accept it. It is there and nothing can be done about it. And when I say nothing can be done about it, don't think that I am talking about pessimism to you. When I say nothing can be done about it I am giving you the key to solve it.

Suffering is there. It is part of life and part of growth; nothing is bad in it. Suffering becomes evil only when it is simply destructive and not creative at all; suffering becomes bad only when you suffer and nothing is gained out of it. But I am telling you the divine can be gained through suffering; then it becomes creative. Darkness is beautiful if the dawn is coming out of it soon; darkness is dangerous if it is endless, leads to no dawn, simply continues and continues and you go on moving in a rut, in a vicious circle. This is what is happening to you. Just to escape from one suffering you create another; then to escape from another, another. And this goes on and on and all those sufferings which you have not lived are waiting for you. You have escaped but you escape from one suffering to another, because a mind which was creating a suffering will create another. So you can escape from this suffering to that, but suffering will be there because your mind is the creative force.

Accept the suffering and pass through it; don't escape. This is a totally different dimension to work in. Suffering is there: encounter it, go through it. Fear will be there, accept it. You will tremble, so tremble. Why create a facade that you don't tremble, that you are not afraid? If you are a coward, accept it.

Everyone is a coward. People you call brave are just facades. Deep down they are as cowardly as anyone else,

rather, more cowardly because just to hide that cowardliness they have created a bravery around them, and sometimes they act in such a way that everyone knows they are not cowards. Their bravery is just a screen. How can man be brave- because death is there. How can man be brave- because man is just a leaf in the winds. How can the leaf help not to tremble? When the wind blows the leaf will tremble. But you never say to the leaf, "You are a coward." You only say that the leaf is alive. So when you tremble and fear takes grip of you, you are a leaf in the wind. Beautiful- why create a problem out of it? But society has created

problems out of everything.

If a child is afraid in the dark, we say, "Don't be afraid, be brave." Why? The child is innocent- naturally he feels fear in the dark. You force him: "Be brave." So he also forces, then he becomes tense. Then he endures the darkness but now tense; now, his whole being is ready to tremble and he suppresses it. This suppressed trembling will follow him now his whole life. It was good to tremble in the darkness, nothing was wrong. It was good to cry and run, nothing was wrong. The child would have come out of darkness more experienced, more knowing. And he would have realized, if he passed through darkness trembling and crying and weeping, that there was nothing to fear. Suppressed, you never experience the thing in its totality, `you never gain anything out of it. Wisdom comes through suffering and wisdom comes through acceptance. Whatsoever the case, be at ease with it.

Don't look to society and its condemnation. Nobody is to judge you here and nobody can pretend to be a judge. Don't judge others and don't be perturbed and disturbed by others' judgment. You are alone and you are unique. You never were before, you never will be again. You are beautiful. Accept it. And whatsoever happens, allow it to happen and pass through it. Soon, suffering will be a learning; then it has become creative.

Fear will give you fearlessness. Out of anger will come compassion. Out of the understanding of hate, love will be born to you. But this happens not in a conflict, this happens in a passing-through with alert awareness. Accept, and pass through it. And if you make it a point to pass through every experience, then there will be death, the most intense experience. Life is nothing before it because life cannot be so intense as death.

Life is spread out over a long time -- seventy years, one hundred years. Death is intense because it is not spread out -- it is in a single moment. Life has to pass one hundred years or seventy years, it cannot be so intense. Death comes in a single moment; it comes whole, not fragmentary. It will be so intense you cannot know anything more intense. But if you are afraid, if before death comes you have escaped, if you have become unconscious because of the fear, you have missed one of the golden opportunities, the golden gate. If your whole life you have been accepting things, when death comes, patiently, passively you will accept and enter into it without any effort to escape. If you can enter death passively, silently, without any effort, death disappears. When Krishna, Christ, Buddha, Mahavir say you are deathless, they are not talking about a doctrine, they are talking about their own experience.

This can happen here in this camp also, because samadhi is death, *dhyan* is death, meditation is death. Many times there will be moments when you will suddenly feel you are dying. Don't escape, allow it to happen. If you allow it to happen, death has gone, death is there no more, and the inner flame, beginningless, endless, has come into being. It has always been there, now you can feel it. So this should be the sutra. With fear, hate, jealousy, anything whatsoever, don't create a problem out of it. Accept it, allow it, pass through it, and you will defeat all suffering, all death. And you will become a Jaina- a victorious one.

Anything more?

OSHO,
WHEN YOU TALK ABOUT OUR HAVING TO SUFFER, YOU TELL US TO BE JOYFUL AT THE SAME TIME. TRYING TO COMPROMISE THESE TWO THINGS SEEMS DIFFICULT.

When I say suffer joyfully it looks paradoxical and your mind starts thinking how to compromise both, because to you they are contradictory. They are not, they only appear contradictory. You can enjoy suffering.

What is the secret- how to enjoy suffering? The first thing is: if you don't escape, if you allow the suffering to be there, if you are ready to face it, if you are not trying somehow to forget it, then you are different. Suffering is there but just around you; it is not in the center, it is on the periphery. It is impossible for suffering to be in the center; it is not in the nature of things. It is always on the periphery and you are the center. So when you allow it to happen, when you don't escape, you don't run, you are not in a panic, suddenly you become aware that suffering is there on the periphery, as if happening to someone else, not to you, and you are looking at it. A subtle joy spreads all over your being because you have realized one of the basic truths of life: that you are bliss and not suffering.

So when I say enjoy it I don't mean become a masochist; I don't mean create suffering for yourself and enjoy it. I don't mean: go on, fall down from a cliff, have fractures and then enjoy it- no. There are people of that type and many of them have become ascetics, *tapasvis*, and they are creating suffering for themselves. They are masochists, they are ill. They are very dangerous people. They wanted to make others suffer but they are not so courageous. They wanted to kill others, be violent with others, cripple others, but they are not so courageous, so their whole violence has turned within. Now they are crippling themselves, torturing themselves, and enjoying it.

I am not saying be a masochist; I am simply saying suffering is there, you need not seek for it. Enough suffering is there already, you need no go in search. Suffering is already there; life by its very nature creates suffering. Illness is there, death is there, the body is there- by their very nature suffering is created. See it, look at it with a very dispassionate eye. Look at it -- what it is, what is happening. Don't escape. Immediately the mind says, "Escape from here, don't look at it." But if you escape then you cannot be blissful.

Next time you fall ill and the doctor suggests to remain in bed, take it as a blessing. Close your eyes and rest on the bed and just look at the illness. Watch it, what it is. Don't try to analyze it, don't go into theories, just watch it, what it is. The whole body tired, feverish -- watch it. Suddenly, you will feel that you are surrounded by fever but there is a very cool point within you; the fever cannot touch it, cannot influence it. The whole body may be burning but that cool point cannot be touched.

I have heard about one Zen nun. She died, but before she died she asked her disciples, "What do you suggest? How should I die?" It is an old tradition in Zen that masters ask; they can die consciously, so they can ask. And they are so playful even about death, so humorous about it, joking, laughing, they enjoy devising methods how to die. So disciples may suggest, "Master, this will be good, if you die standing on your head." Or someone suggests, "Walking, because we have never seen anyone die walking." So this Zen nun asked," What do you suggest?"

They said, "It will be good if we prepare a fire, and you sit in it and die meditating."

She said, " This is beautiful, and never heard of before." So they prepared a funeral pyre, the nun made herself comfortable in it, sat in a Buddha posture, and then they lit the fire.

One man from the crowd asked, "How does it feel there? It is so hot that I cannot even come nearer to ask you- that's why I am shouting. How does it feel there?"

The nun laughed and said, "Only a fool can ask such a question -- How does it feel there? There it always feels cool, perfectly cool." She is talking of her inner being, her center. There it is always cool and only a foolish person can ask. It is obvious. When a person is ready to sit in a pyre meditating, and then the pyre is burnt and she is sitting silently, obviously it shows that this person must have achieved the innermost cool point which cannot be disturbed by any fire. Otherwise, it is not possible.

So when you are lying on your bed, feverish, on fire, the whole body burning, just watch it. Watching, you will recede towards the source. Watching, not doing anything.... What can you do? The fever is there, you have to pass through it; it is no use unnecessarily fighting with it. You are resting, and if you fight with the fever you will become more feverish, that's all. So watch it. Watching fever, you become cool; watching more, you become cooler. Just watching, you reach to a peak, such a cool peak, even the Himalayas will feel jealous; even their peaks are not so cool. This is the Gourishankar, the Everest within. And when you feel that the fever has disappeared.... It has never really been there; it has only been in the body, very, very far away.

Infinite space exists between you and your body -- infinite space, I say. An unbridgeable gap exists between you and your body. And all suffering exists on the periphery. Hindus say it is a dream because the distance is so vast, unbridgeable. It is just like a dream happening somewhere else -- not happening to you -- in some other world, on some other planet.

When you watch suffering suddenly you are not the sufferer, and you start enjoying. Through suffering you become aware of the opposite pole, the blissful inner being. So when I say enjoy, I am saying: Watch. Return to the source, get centered. Then, suddenly, there is no agony; only ecstasy exists.

Those who are on the periphery exist in agony. For them, no ecstasy. For those who have come to their center no agony exists. For them, only ecstasy.

When I say break the cup it is breaking the periphery. And when I say be totally empty it is coming back to the original source, because through emptiness we are born, and into emptiness we return. Emptiness is the word, really, which is better to use than God, because with God we start feeling there is some person. So

Buddha never used "God" he always used *sunyata* -- emptiness, nothingness. In the center you are a nonbeing, nothingness, just a vast space, eternally cool, silent, blissful. So when I say enjoy I mean watch, and you will enjoy. When I say enjoy, I mean don't escape.

A Bird on the Wing

Chapter #2
Chapter title: No Mind, No Truth

11 June 1974 am in Buddha Hall

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BELOVED OSHO,

THE STUDENT DOKO CAME TO THE MASTER AND SAID,
"IN WHAT STATE OF MIND SHOULD I SEEK THE TRUTH?",
THE MASTER REPLIED, " THERE IS NO MIND, SO YOU CANNOT PUT IT IN ANY STATE, AND THERE IS NO TRUTH, SO YOU CANNOT SEEK IT."
DOKO SAID, "IF THERE IS NO MIND AND NO TRUTH, WHY DO ALL THESE STUDENTS GATHER BEFORE YOU EVERY DAY TO STUDY?"
THE MASTER LOOKED AROUND AND SAID, "I DON'T SEE ANYONE."
THE INQUIRER ASKED, "THEN WHO ARE YOU TEACHING?"
"I HAVE NO TONGUE, SO HOW CAN I TEACH?", REPLIED THE MASTER.
THEN DOKO SAID SADLY, "I CANNOT FOLLOW YOU; I CANNOT UNDERSTAND."
THE MASTER SAID, "I DON'T UNDERSTAND MYSELF."

Life is such a mystery, no one can understand it, and one who claims that he understands it is simply ignorant. He is not aware of what he is saying, of what nonsense he is talking. If you are wise, this will be the first realization: life cannot be understood. Understanding is impossible. Only this much can be understood -- that understanding is impossible. That is what this beautiful Zen anecdote says.

The master says, " I don't understand it myself." If you go and ask the enlightened ones this will be their answer. But if you go and ask the unenlightened ones they will give you many answers, they will propose many doctrines; they will try to solve the mystery which cannot be solved. It is not a riddle. A riddle can be solved, a mystery is unsolvable by its very nature- there is no way to solve it. Socrates said, "When I was young, I thought I knew much. When I became old, ripe in wisdom, I came to understand that I knew nothing."

It is reported of one of the Sufi masters, Junnaid, that he was working with a new young man. The young man was not aware of Junnaid's inner wisdom, and Junnaid lived such an ordinary life that it needed very penetrating eyes to realize that you were near a buddha. He worked like an ordinary laborer, and only those who had eyes would recognise him. To recognise Buddha was very easy -- he was sitting under a Bodhi tree; to recognise Junnaid was very difficult -- he was working like a laborer, not sitting under a Bodhi tree. He was in every way absolutely ordinary.

One young man working with him, and that young man was continually showing his knowledge, so whatsoever Junnaid would do, he would say, "This is wrong. This can be done in this way, it will be better" -he knew about erverything. Finally Junnaid laughed and said:," Young man, I am not young enough to

know so much."

This is really something. He said, "I am not young enough to know so much." Only a young man can be so foolish, so inexperienced. Socrates was right when he said, "When I was young, I knew too much. When I became ripened, experienced, I came to realize only one thing -- that I was absolutely ignorant."

Life is a mystery; that means it cannot be solved. And when all efforts to solve it prove futile, the mystery dawns upon you. Then the doors are open; then you are invited. As a knower, nobody enters the divine; as a child, ignorant, not knowing at all- the mystery embraces you. With a knowing mind you are clever, not innocent. Innocence is the door.

This Zen master was right when he said, "I don't understand it myself." It was very deep, really deep, the deepest answer possible. But this is the last part of the anecdote. Start from the very beginning.... The disciple came to the Zen master and said, "In what state of mind should I seek the truth?" The master said, "There is no mind so there cannot be any state of mind."

Mind is the illusion that which is not but appears, and appears so much that you think that you are the mind. Mind is *maya*, mind is just a dream, mind is just a projection... a soap bubble floating on a river. The sun is just rising, the rays penetrate the bubble; a rainbow is created and nothing is there in it. When you touch the bubble it is broken and everything disappears -- the rainbow, the beauty- mothing is left. Only emptiness becomes one with the infinite emptiness. Just a wall was there, a bubble wall. Your mind is just a bubble wall -- inside, your emptiness; outside, my emptiness. It is just a bubble, prick it, and the mind disappears.

The master said, "There is no mind, so what type of state are you asking about?" It is difficult to understand. People come to me and they say, "We would like to attain a silent state of mind." They think that the mind can be silent; mind can never be silent. Mind means the turmoil, the illness, the disease; mind means the tense, the anguished state. The mind cannot be silent; when there is silence there is no mind. When silence comes, mind disappears; when mind is there, silence is no more. So there cannot be any silent mind, just as there cannot be any healthy disease. Is it possible to have a healthy disease? When health is there, disease disappears. Silence is the inner health; mind is the inner disease, inner disturbance.

So there cannot be any silent mind, and this disciple is asking, "What type, what sort, what state of mind should I achieve?" Point blank, the master said, "There is no mind, so you cannot achieve any state." So please drop this illusion; don't try to achieve any state in the illusion. It's as if you are thinking to travel on the rainbow and you ask me, "What steps should we take to travel on the rainbow?" I say, "There is no rainbow. The rainbow is just an appearance, so no steps can be taken." A rainbow simply appears; it is not there. It is not a reality, it is a false interpretation of the reality.

The mind is not your reality; it is a false interpretation. You are not the mind, you have never been a mind, you can never be the mind. That is your problem- you have become identified with something which is not. You are like a beggar who believes that he has a kingdom. He is so worried about the kingdom -- how to manage it, how to govern it, how to prevent anarchy. There is no kingdom, but he is worried.

Chuang Tzu once dreamt that he had become a butterfly. In the morning he was very much depressed. His friends asked, "What has happened?.- we have never seen you so depressed." Chuang Tzu said, "I am in a puzzle, I am at a loss, I cannot understand. In the night, while asleep, I dreamt that I had become a butterfly."

So the friends laughed: "Nobody is ever disturbed by dreams. When you awake, the dream has disappeared, so why are you disturbed?"

Chuang Tzu said, "That is not the point. Now I am puzzled: if Chuang Tzu can become a butterfly in the dream, it is possible that now the butterfly has gone to sleep and is dreaming that she is Chuang Tzu." If Chuang Tzu can become a butterfly in the dream, why not the other? - the butterfly can dream and become Chuang Tzu. So what is real -- whether Chuang Tzu dreamt that he has become a butterfly or the butterfly is dreaming that she has become Chuang Tzu? What is real? Rainbows are there. You can become a butterfly in the dream. And you have become a mind in this bigger dream you call life. When you awaken you don't achieve an awakened state of mind, you achieve a no-state of mind, you achieve no-mind.

What does no-mind mean? It is difficult to follow but sometimes, unknowingly, you have achieved it, but you may not have recognized it. Sometimes, just sitting ordinarily, not doing anything, there is no thought in the mind -- for mind is just the process of thinking. It is not a substance, it is just a procession. You are here, I can say a crowd is here, but is there really something like a crowd? Is a crowd substantial or are only individuals there? By and by individuals will go away, then will there be a crowd left behind? When individuals have gone, there is no crowd.

The mind is just like a crowd; thoughts are the individuals. And because thoughts are there continuously you think the process is substantial. Drop each individual thought and finally nothing is left. There is no mind as such, only thinking.

But thoughts are moving so fast, that between two thoughts you cannot see the interval. But the interval is always there. That interval is you. In that interval there is neither Chuang Tzu nor the butterfly -- for the butterfly is a sort of mind and Chuang Tzu is also a sort of mind. A butterfly is a different combination of thoughts, Chuang Tzu again a different combination, but both are minds. When the mind is not there, who are you -- Chuang Tzu or a butterfly? Neither. And what is the state? Are you in an enlightened state of mind? If you think you are in an enlightened state of mind this is, again, a thought, and when thought is there you are not. If you feel that you are a buddha, this is a thought. The mind has entered; now the process is there, again the sky is clouded, the blueness lost. The infinite blueness you can see no more.

Between two thoughts try to be alert; look into the interval, the space in between. You will see no mind; that is your nature. For thoughts come and go -- they are accidental -- but that inner space always remains. Clouds gather and go, disappear -- they are accidental -- but the sky remains.You are the sky.

Once it happened that a seeker came to Bayazid, one Sufi mystic, and asked, "Master, I am a very angry person. Anger happens to me very easily; I become really mad and I do things. I cannot even believe later on that I can do such things; I am not in my senses. So, how to drop this anger, how to overcome it, how to control it?"

Bayazid took the head of the disciple in his hands and looked into his eyes. The disciple became a little uneasy, and Bayazid said, "Where is that anger? I would like to see into it.

The disciple laughed uneasily and said, "Right now, I am not angry. Sometimes it happens." So Bayazid said, "That which happens sometimes cannot be your nature. It is an accident, It comes and goes. It is like clouds -- so why be worried about the clouds? Think of the sky which is always there."

This is the definition of Atma -- the sky which is always there. All that comes and goes is irrelevant; don't be bothered by it, it is just smoke. The sky that remains eternally there never changes, never becomes different. Between two thoughts, drop into it; between two thoughts it is always there. Look into it and suddenly you will realize that you are in no-mind.

The master was right when he said, "There is no mind, so there cannot be any state of mind. What nonsense are you talking?"

But the nonsense has its own logic. If you think that you have a mind, you will start thinking in terms of states -- an ignorant state of mind, an enlightened state of mind. Once you accept mind, the illusory, you are bound to go on dividing it. And once you accept that the mind is there, you will start seeking something or other.

The mind can exist only if you continuously seek something. Why? It is because seeking is desire, seeking is moving into the future, seeking creates dreams. So somebody is seeking power, politics, somebody is seeking riches, kingdoms, and then somebody is seeking the truth. But seeking is there and seeking is the problem, not what you are seeking. The object is never the problem, any object will do. The mind can hang on to any object, any excuse is enough for it to exist.

The master said, "There is no state of mind because there is no mind. And there is no truth, so what are you talking about? There can be no seeking."

This is one of the greatest messages ever delivered.It is very difficult; the disciple cannot conceive that there is no truth. What is the meaning of this master when he says that there is no truth? Does he mean that there is no truth? No, he is saying that for you, who are a seeker, there can be no truth.

Seeking always leads into the untrue. Only a nonseeking mind realizes that which is, for whenever you seek you have missed that which is. Seeking always moves into the future, seeking cannot be here and now. How can you seek here and now? You can only be. Seeking is desire -- future enters, time comes in... and this moment, this here and now is missed. Truth is here, now.

If you go to a buddha and ask, "Is there God?" he will deny it immediately: "There is no God." If he says there is, he creates a seeker; if he says there is God, you will start seeking. How can you remain quiet when there is God to be sought? Where will you run? You have created another illusion.

So Buddha said there is no God. Nobody understood him, people thought he was an atheist. He was not denying God, he was simply denying the seeker. But if he had said that there is God the seeker would have been there. And the seeker is the world; seeking is all that *maya* is. For millions of lives you have been a seeker, after this or after that, this object, that object, this world or that world, but a seeker. Now you are a seeker after truth but the master says there is no truth. He cuts away the very ground of seeking, he pulls

away the very ground where you are standing, where your mind is standing. He simply pushes you into the abyss.

The inquirer said, "Then why these many seekers all around you? If there is nothing to seek and no truth, then why this crowd?" You must have been there, sitting around the master. Somebody comes to me and I say, "There is no seeking. Nothing is to be sought, because there is nothing to seek. "He is bound to ask, "Then why are these people here, why are these sannyasis here? What are they doing here?"

But the inquirer went on missing the point. The master looked around and said, "I don't see anyone there is no one here." The inquirer went on missing the point for the intellect always goes on missing. He could have looked. This was the fact: There was no one.

You can be in two ways but just one if you are seeking. If you are not seeking you are not, for seeking gives you the ego. Right this moment if you are not seeking anyone, anything, you are not here, there is no crowd. If I am not teaching anything- because there is nothing to be taught, no truth to be taught -- if I am not teaching anything and if you are not learning anything, who is here? Emptiness exists and the bliss of pure emptiness. Individuals disappear and it becomes an oceanic consciousness. Individuals are there because of individual minds. You have a different desire, that's why you differ from your neighbor; desires create distinctions. I am seeking something, you are seeking something else; my path differs from yours, my goal differs from yours. That's why I differ from you. If I am not seeking and you are not seeking, goals disappear, paths are no more there. How, then, can the minds exist? The cup is broken. My tea flows into you and your tea flows into me. It becomes an oceanic existence.

The master looked around and said, "I don't see anyone there is no one." The intellect goes on missing, and the inquirer said, "then whom are you teaching? If there is no one, then whom are you teaching?" And the master said, "I have got no tongue, so how can I teach?" He goes on giving hints to become alert, to look, but the inquirer is engulfed in his own mind. The master goes on hitting, hammering on his head; he is talking nonsense just to bring him out of his mind.

If you had been there you would have been convinced by the inquirer, not by the master. The inquirer would have appeared exactly right. This master seemed to be mad, absurd. He was talking and he said, "There is no tongue, so how can I talk?" He was saying, "Look at me, I am without form. Look at me, I am not embodied. The body appears to you but I am not that, so how can I talk?" The mind goes on missing. This is the misery of the mind. You push, it again gathers itself; you hit it, and for a moment there is a sinking and a trembling, and again it is established.

Have you seen a Japanese doll? They call it a *daruma* doll. You throw it, in whatsoever way -- topsy-turvy, head upside-down -- but whatsoever you do the doll sits in a buddha posture. The bottom part is so heavy you cannot do anything. Throw it in any way and the doll again sits in a buddha posture. The name daruma comes from Bodhidharma; in Japan, Bodhidharma's name is Daruma. Daruma used to say, this Bodhidharma used to say, that your mind is just like this doll. He would throw it, kick it, but whatsoever he did he could not disturb the doll; the bottom part was so heavy. You throw it upside-down, it will be right-side-up.

So this master went on pushing. A little shaking and the doll sat again, missed the point. Finally, desperate, the inquirer said, "I don't follow, I don't understand." And with the ultimate hit, the master said, "I don't understand myself."

I go on teaching you, knowing well there is nothing to be taught. That's why I can go on infinitely. If there were something to be taught I would have finished already. Buddhas can go on and on because there is nothing to be taught. It is an endless story, it never concludes, so I can go on and on. I will never be finished; you may be finished before my story ends, for there is no end to it.

Somebody was asking me, "You go on talking every day?" I said, "Because there is nothing to be taught." Some day you will suddenly feel it -- that I am not talking, that I am not teaching. You have realized there is nothing to be taught because there is no truth.

What discipline am I giving to you? None. A disciplined mind is again a mind, even more stubborn, more adamant; a disciplined mind is more stupid. Go and see the disciplined monks all over the world Christian, Hindu, Jain. Whenever you see a man who is absolutely disciplined you will find a stupid mind behind it. The flowing has stopped. He is so much concerned with finding something that he is ready to do whatsoever you say. If you say, "Stand on your head for an hour," he is ready to stand on his head. It is because of desire. If God can be achieved only through standing on his head for hours, he is ready, but he must achieve.

I am not giving you any achieving, any desiring; there is nowhere to reach and nothing to achieve. If

you realize this you have achieved this very moment. This very moment, you are perfect; nothing is to be done, nothing is to be changed. This very moment, you are absolute Brahma.

That's why the master said, "I don't understand it myself." It is difficult to find a master who says, "I don't understand it myself," for a master must claim that he knows, only then will you follow him. A master must not only claim that he knows, he must claim that only he knows, nobody else: "All other masters are wrong, I alone know." Then will you follow. You must be absolutely certain, then you become a follower. The certainty gives you the feeling that here is the man, and if you follow you will reach.

I will tell you one story. It happened once, a so-called master was traveling. In every village he would go, he would declare, "I have achieved, I have known the divine. If you want, come and follow me."

People would say, "There are many responsibilities. Some day, we hope we will be able to follow you." They would touch his feet, give him respect, serve him, but nobody would follow because there were many other things to be done first before one went to seek the divine. First things first. The divine is always the last, and the last thing never comes because the first are so infinite they are never finished. But in one village, a madman -- mad he was, otherwise who would follow this master -- said, "Right. Have you have found?"

The master hesitated a little, looking at the madman -- because this man seemed dangerous, he might follow and create trouble -- but before the whole village he couldn't deny it, so he said, "Yes."

The madman said, "Now, initiate me. I will follow you to the very end. I want to realize God myself." The so-called master became perturbed, but what to do? The madman started following him, he became a shadow. One year passed. The madman said, "How far, how far is the temple?" He said, "I am not in a hurry but how much time will be needed?" By this time the master had become very uncomfortable and uneasy with this man. This madman would sleep with him, he would move with him; he had become his shadow. And because of him his certainty was dissolving. Whenever he would say, in a village, "Follow me," he would become afraid, because this man would look at him and say, "I am following you, master, and still I have not reached."

The second year passed, the third year passed, the sixth year passed, and the madman said, "We have not reached anywhere. We are simply traveling in villages and you go on telling people, "Follow me." I am following- whatsoever you say, I do it, so you cannot say I am not following the discipline." The madman was really mad, so whatever was said he would do. So the master couldn't deceive him by saying that he was not doing well. Finally, one night, the master said to him, "Because of you I have lost my own path. Before I met you I was certain; now I am no more. Now you please leave me."

Whenever there is someone certain and you are mad enough, you start following. Can you follow this type of man who says, "I myself don't know. I myself don't understand?" If you can follow this man, you will reach. You have already reached if you decide to follow this man, for the mind asks for certainty, the mind asks for knowledge. The mind also asks for dogmatic assertions, so if you can be ready to follow a man who says, "I don't know myself," seeking has stopped, for now you are not asking for knowledge. One who is asking for knowledge cannot ask for being. Knowledge is rubbish; being is life.

When you stop asking for knowledge you have stopped asking about the truth, for truth is the goal of knowledge. If you don't inquire what is, rather you become so silent, so mindless, that which is, is revealed.

I myself say I don't know; you cannot come across a more ignorant man than me. There is no truth and there is no way. I have not reached anywhere, I am simply here and now. If you can follow this ignorant man your mind will drop. For the mind always follows knowledge, and when the mind drops there is no need to go anywhere. Everything is available, has been available always; you have never missed it. But just because of your seeking of the future, of the goal, you cannot look. The truth surrounds you, you exist in it. Just like the fish exist in the ocean, you exist in the truth. God is not a goal, God is what is here and now. These trees, these winds blowing, these clouds moving, the sky, you, I -- this is what God is. It is not a goal.

Drop the mind and the divine. God is not an object, it is a merger. The mind resists a merger, the mind is against surrender; the mind is very cunning and calculating.

This story is beautiful. You are the inquirer. You have come to me to inquire about how to achieve truth, you have come to me to inquire about how to achieve a state of mind which is blissful. You have come to acquire knowledge, to solve the mystery, and I repeat to you: There is no state of mind, because there is no mind; there is no truth, so no seeking is allowed. All seeking is futile; search as such is foolish. Seek and you will lose, don't seek and it is there, run and you will miss. Stop: it has always been there. And don't try to understand- be. Understanding is superficial. Under the Bodhi tree, Buddha has not known more. You

may know more.

Many scholars came to Buddha; they knew more than Buddha. Mahakashyap came; he was a great pundit. Sariputra came, he was a great pundit. Sariputra came and five hundred disciples came with him, disciples of Sariputra. When Sariputra came to Buddha he came for more than knowledge, for of knowledge he had had enough. Really, he may have known more than Buddha; he was a very deep, penetrating scholar. He knew all the scriptures, he was a great Brahmin pundit and all the Vedas were on his tongue. He could have recited them. But he asked Buddha, "Give me something that is more than knowledge. Of knowledge I have got enough, and I am fed up with it."

And what did Buddha say to Sariputra? He said, "Unlearn. Drop knowledge, and that which is more will happen to you."

A real master teaches you unlearning; it is never learning. You have come to me to unlearn whatsoever you know, never learning. You have come to me learned, so whatsoever you know, please drop it. Become ignorant, become like a child. Only the heart of a child can knock at the doors of the divine, and only the heart of a child is heard. Your prayers cannot be heard; they are cunning. Only a child, only a heart which doesn't know can be.

This is the meaning of this anecdote, and it is good for you, for the same is the case with you.

Anything more?

OSHO,
YOU JUST TOLD US YOU HAVE NOTHING TO TEACH US, AND LAST NIGHT IT WAS A GREAT SHOCK WHEN YOU SAID AS FAR AS YOU ARE CONCERNED YOUR WORK IS DONE, THAT YOU'RE CARRYING YOUR BODY FOR US. A YOUNG JESUS ALSO SAID, "WIST YE NOT THAT I AM ABOUT MY FATHER'S BUSINESS." WHAT IS OR WHAT WAS YOUR BUSINESS?

When I say my work is done I mean I am finished with any seeking; I mean I have come to realize that there is nothing to be realized, nothing to be known, nowhere to go. This moment is enough, this moment is eternity. When I say my work is done I mean now there is no desire.

Desire is business. You have to do something, only then will you be happy. I am simply happy; it is not concerned with any doing, it is now uncaused. That is the difference between happiness and bliss. Happiness is caused -- you have a friend and you are happy; your beloved has returned and you are happy; you have won a lottery and you are happy. Causes are there; they are beyond you, they are outside you, so your happiness comes from the outside. It is caused, and that which is caused cannot be forever. The beloved may go back, the friend may turn enemy -- friends turn enemy -- and whatsoever you have achieved may be lost. That which is caused cannot always be there, cannot be eternal.

When I say my work is done I mean now my happiness is uncaused. There is nothing that is helping me to be blissful, I am simply blissful. It cannot be taken away. You cannot uncause it if it is not caused. You cannot do anything to it; it is simply beyond, it cannot be destroyed. My business is finished. And when I say my business is finished, I am finished, because I can exist only with the business. Then why am I here? This is one of the oldest questions.

Buddha lived for forty years after he became enlightened. After his business was finished he lived for forty years more. Many times it was asked, "Why are you?" When the business is finished you should disappear. It looks illogical: why should Buddha exist within the body even for a moment? When there is no desire, how can the body continue?

There is something very deep to be understood. When desire disappears the energy that was moving in desire remains; it cannot disappear. Desire is just a form of energy. That's why you can turn one desire into another. The anger can become sex, the sex can become anger. Sex can become greed, so whenever you find a very greedy person he will be less sexual. If he is really perfectly greedy he will not be sexual at all. He will be a *brahmachari*, a celibate, because the whole energy is moving into greed. And if you find a very sexual person you will always find he is not greedy, because nothing is left. If you see a person who has suppressed his sex he will be angry; anger will be always ready. You can see in his eyes, in his face, that he is just angry; the whole sex energy has become anger. That's why your so-called monks and sadhus are always angry. The way they walk they show their anger; they way they look at you they show their anger. Their silence is just skindeep -- touch them and they will become angry. Sex becomes anger. These are forms; life is the energy. What happens when all desires disappear? Energy cannot disappear, energy is

indestructible. Ask the physicists; even they say that energy cannot be destroyed.

A certain energy was existing in Gautam Buddha when he became enlightened. That certain energy was moving in sex, anger, greed in millions of ways. All forms disappeared, so what became of that energy? Energy cannot go out of existence, and when desires are not there it becomes formless, but it exists. Now, what is the function of it? That energy becomes compassion.

You cannot be in compassion because you have no energy. All your energy is divided, sometimes in sex, sometimes in anger, sometimes in greed. Compassion is not a form. Only when all your desires disappear does that energy become compassion, KARUNA. You cannot cultivate compassion. When you are desireless, compassion happens; your whole energy moves into compassion. And this movement is very different. Desire has a motivation in it, a goal; compassion is nonmotivated, there is no goal to it, it is simply overflowing energy.

So when I say I exist for you I don't mean that I am doing something to exist for you. Now I am not doing anything; forms of desire have disappeared. Now the energy is there, without me. The energy is moving and overflowing, and you can partake, you can feed on it. That is what Jesus meant when he said, "Eat me. Let me become your blood, let me become your food." This overflowing energy can become food to you, food of the eternal. I am not doing anything. When I say I exist for you it is only language, for there is no other language. I am not doing anything, this is how it is happening. My forms have disappeared; now a formless energy has remained, and it will go on overflowing. Those who are wise can partake, because soon it will become bodiless also. First energy becomes formless, desireless, and then it becomes bodiless.

The body has its own momentum. When one is born, when a buddha is born, he is born out of a communion of two bodies, the father and the mother; then particular chromosomes, particular cells, create his body. Those cells have a built-in momentum. That built-in momentum means that this body will exist for seventy or eighty years; this is a body blueprint. For eighty years this body can exist. The body doesn't know, cannot know, that the soul that has entered is going to become enlightened. This house cannot know that the person who has entered this house to live will become enlightened. And when this man becomes enlightened, even then this house will not know. The house will continue; it has its own life. The body has its own life, and the body is completely unaware that a person has become enlightened. It continues, it has its own momentum, its own fuel.

At the age of forty Buddha became enlightened. The body became irrelevant but it continued. It continued, it completed its circle; it was there for eighty years. It is good, for these forty years were the overflowing years, and we were able to know what enlightenment is. If Buddha had disappeared that very moment there would have been no religion. If the body had dropped, if Buddha had become enlightened and the body had dropped, he would not have been -- even to tell what had happened. This was good; existence was very compassionate. Buddha lived for forty years more, not with any motivation, but with the momentum of the body he just went on overflowing. This body will also disappear; the momentum has to be completed.

I am not doing anything for you; for that too is sort of egoistic, anybody thinking he is doing something for you. It is happening. The form of desires disappears and energy becomes compassion. The body has to complete its momentum; it has to complete its momentum, it has to complete its blueprint. This gap will be an overflowing. It is a feast, not given by me to you, it is a feast given by the whole.

Language creates problems. Language is always dualistic, language is always of this world. Language belongs to desire and it carries all the connotations, so it is very difficult to say anything about that which is not of this world. Either you have to be silent -- even then, silence too can be misunderstood -- or you have to use language. And every word is loaded.

If I say I am here for you, you can interpret it in such a way that it looks like a business, looks like a work. It is not, it is none of it; it is simply an overflowing of love. And I am not the doer for if I am the doer, there can be no love. Just a light is burning. You may find the path the light is there. You may use it, it may become a flame for you, it may kindle a light within you, but that depends on you. I am simply here.

You are initiated, not by me but the energy itself. Eat me as much as you can, let me become part of you. Celebrate this occasion.

Jesus' words again create problems- words always create problems. Had Jesus been here, had he been here in the country of the Upanishads, Buddha and Mahavir, the language would have been totally different. Jesus was born a Jew; he had to use Jewish language, myth, phraseology. So he said, "The work, the business,

that was given from my father to me, is done." If he had been here he would never have talked about

"the father." The father is a Jewish concept; it is good, beautiful, but very anthropomorphic. God is not the father, God is not a person, and God is not in any sort of business. But Jews are businessmen, and their God is also a businessman, the super-businessman- controlling, managing, manipulating. And just as with a businessman you can seduce him, you can bribe him. He is a very real person. He will be angry: if you don't surrender to him he will throw you in hell; if you follow him, you will achieve paradise -- heaven and heavenly pleasures.

This whole language belongs to the world of profit, business. But every language has its own problems. This language is concrete and gives a very family-type appearance to existence: the father, son and the work.... You can reach the father through the son.... Jesus was simply using the language available.

In this country we have tried many linguistic patterns. Hindus use millions of types for Hinduism is not a religion, it is many religions. All types of religions exist in Hinduism; it is a crowd, it is a phenomenon in itself. Every type that has ever existed in the world exists in Hinduism. This is a miracle. Even an atheist can be a Hindu -- an atheist cannot be a Christian -- and even an atheist can become enlightened. Buddha was an atheist, he didn't believe in God. He said there is no God, and even more mysterious, he said there is no soul. He said nothing exists, and he became one of the incarnations of a Hindu God. It is really mysterious. This atheist, Gautam Buddha, became the Tenth avatar. He said there is no God and Hindus said: This man is God's incarnation he is Bhagwan.

Hindus say even a denial is a way of assertion; Hindus say even to say no is to say yes. This is very mysterious. They say even to say there is no God is to say God in a negative way. If God can be asserted in positive language, why not in negative? "It" is a word, "nothing" is also a word, and one is just as relevant as the other. Buddha said no; then no became absolute, nothingness became the nature. Shankara said yes; then yes became absolute, that "yesness," Brahma, became the source. But Hindus say both mean the same. Each language, each pattern of expressing it, has its own benefits and its own dangers and pitfalls.

I myself am inclined towards the negative, hence so much emphasis on Zen masters. I have really loved these anecdotes -- no mind, no truth, no understanding.

Your desire is positive. If God is asserted in a positive way your desire will not die, your desire will turn towards God and you will start desiring God. Negativity is to say no to all your desires, to all your objects of desire. Then all desires and all objects disappear and only you are left in your purity. That purity, that innocence- the benediction of it- is what I want you to enjoy with me. It is not a teaching; I am not a teacher. It is not a doctrine, it is just you enjoying with me. I am available here, and if you put your mind aside we can celebrate. I am in an inner dance; you can also become a partner in it. You may call this my business.

My work is done as far as I am concerned because I am done. Now the energy has become a compassion and an overflowing, and all those who really want to taste are invited to do so without any condition. You are not to give anything, you simply are to take. No discipline, no bargain- nothing is expected on your part. It is a gift. It has always been so, it will always be so; the ultimate bliss is always a gift. That's why we have been calling it grace, PRASAD... as if the divine gives to you out of his overflowing energy.

I will tell you one story Jesus used to say. He repeated it many times- he must have loved this story. He said, "Once it happened, a very rich man needed some laborers in his garden to work, so he sent a man to the marketplace. All the laborers who were available were called and they started working in the garden. Then others heard and they came in the afternoon. Then others heard and they came just when the sun was setting. But he employed them. And when the sun went down, he gathered all of them and paid them equally. Obviously those who had come in the morning became disappointed and said, "What injustice! What type of injustice is this? What are you doing? We came in the morning and we worked the whole day and these fellows came in the afternoon; just for two hours they worked. And a few have just come, they have not worked at all. This is injustice!"

The rich man laughed and said, "Don't think of others. Whatever I have given to you is it not enough?" They said, "It is more than enough, but it is injustice. Why are these people getting when they have just come?"

The rich man said, "I give them because I have got too much, out of my abundance I give them. You need not be worried about this. You have got more than you expected so don't compare. I am not giving them because of their work, I am giving them because I have got too much... out of my abundance."

Jesus said some work very hard to achieve the divine, some come just in the afternoon and some when the sun is setting, and they all get the same divine. Those who had come in the morning must object: "this is too much!"

You just see: you have been meditating so much and suddenly someone comes just at evening and becomes enlightened. And you have been such a great ascetic. Just look: if all the ascetics reach and see that sinners are sitting just by the side of the throne of God, what will happen? They will become so sad: "What is happening?- these sinners never disciplined their lives, they never worked and they are here; and we were thinking they would be in hell!" There is no hell; there cannot be. How can hell exist? Out of God's abundance everything is heaven. It should be so, it must be so, it has to be so. Out of his abundance is heaven, there can be no hell. Hell was created by these ascetics because they cannot conceive of sinners in heaven. They have to make compartments; they cannot think that you will be there.

It is reported that one Hassid, a rabbi, Baal Shem, was visited by a woman. She was about seventy, h er husband was eighty, and now, by and by, was becoming a virtuous man. His whole life he had been a sinner so she had come to give her thanks that he had finally converted her husband -- which was impossible as he had been a sinner his whole life. But now he was turning so she was very thankful to Baal Shem. She had always been a pious lady, never wavered, never went wrong, always had been on the right track and always thinking that heaven was just waiting to welcome her, and always knowing well that this husband of hers was going to hell. So she said to Baal Shem, "There can be hope now- even my husband may reach heaven."Baal Shem laughed and said, "The greater the sinner, the greater the saint."

The woman became sad and said, "Then why didn't you tell me before? You should have told me forty years before."

The greater the sinner, the greater the saint. This woman will be in such hell if she finds her husband in heaven. These so-called virtuous people have created hell; otherwise, out of divine abundance, hell cannot exist. Saints will receive for they come in the morning; sinners will receive and they may have come in the evening. Everyone is going to receive. It is a gift.

I am here, not as a business but as a gift. But you are so afraid and fearful. You can understand business; you know the terms; you cannot understand a gift, you don't know the terms. You can understand if you have to fulfill some condition. If nothing is required of you, you are simply at a loss.

All expectations belong to the mind, all disciplines belong to the mind, all so-called saintliness and so-called sin belong to the mind. When there is no mind, there is no sinner and no saint, and the gift simply showers on you.

A Bird on the Wing

Chapter #3
Chapter title: The Gates of Heaven and Hell

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BELOVED OSHO,

A WARRIOR CAME TO THE ZEN MASTER HAKUIN AND ASKED "IS THERE SUCH A THING AS HEAVEN AND HELL?"
HAKUIN SAID "WHO ARE YOU?"
THE WARRIOR REPLIED "I AM CHIEF SAMURAI TO THE EMPEROR."
HAKUIN SAID "YOU, A SAMURAI? WITH A FACE LIKE THAT, YOU LOOK MORE LIKE A BEGGAR."
AT THIS THE WARRIOR BECAME SO ANGRY HE DREW HIS SWORD.

STANDING CALMLY IN FRONT OF HIM, HAKUIN SAID "HERE OPEN THE GATES OF HELL." PERCEIVING THE MASTER'S COMPOSURE, THE SOLDIER SHEATHED HIS SWORD AND BOWED. HAKUIN THEN SAID "AND HERE OPEN THE GATES OF HEAVEN."

Heaven and hell are not geographical. If you go in search of them you will never find them anywhere. They are within you, they are psychological. The mind is heaven, the mind is hell, and the mind has the capacity to become either. But people go on thinking everything is somewhere outside. We always go on looking for everything outside because to be inwards is very difficult. We are outgoing. If somebody says there is a god, we look at the sky. Somewhere, sitting there, will be the divine person.

One psychologist in an American school asked small children what they thought about God. Children have clearer perception: they are less cunning, more truthful. They are more representative of the human mind, they are unperverted. So he asked the children and the answers were collected. The conclusions were very ridiculous. Almost all the children depicted God something like this -- an old man, very tall, bearded and very dangerous. He created fear. If you didn't follow him he would throw you into hell; if you prayed and followed him he would give you paradise and all the pleasures. He was sitting on a throne in the sky watching everybody. You couldn't escape him; even in your bathroom he was looking.

The outgoing mind projects everything outside. This is YOUR God too. Don't laugh, don't think this is a child's conception -- no, this is you.

This is how you think about God -- as a cosmic spy, always searching to condemn, to punish, to throw you into hell... as very ferocious, revengeful. That's why all religions are based on fear. Religions say if you do this you will be appreciated, rewarded; if you don't do this, you will be punished. The base seems to be fear. God just seems to be a very powerful emperor sitting on a throne in heaven. The whole concept is foolish but human; the human mind is foolish. The whole concept is anthropocentric.

In the Bible it is said God created man in his own image. In reality, it seems to be quite otherwise: man created God in his own image. We have projected God in our own image; he is just a blow-up of the human mind. He is a bigger human mind, that's all. Remember, if you think God is somewhere outside you, you have not even taken the first step towards being religious.

The same happens with all such concepts. We say heaven is without, hell is without; it is as if there exists nothing within. What is within you? The moment you think of the within it seems that everything goes empty. What is within? The world is without, sex is without, sin is without, virtue is without. God, heaven, hell -- everything is without. What is within you? Who are you? The moment you think of the within your mind goes blank, there is nothing. In reality, everything is within; the outer is just a projection. Fear is within you; it is projected as a hell. Hell is just a projected image on the screen -- of the fear that is within you, of the anger, of the jealousy, of all that is poisonous in you, of all that is evil in you. Heaven is, again, a projected image on the screen -- of all that is good and beautiful, of all that is blissful within you. The Devil is the fallen human being, God is the risen human being. God is the ultimate possibility of your beatitude; the Devil is your ultimate fall. There is nobody like the Devil existing somewhere. You will never meet him unless you become him. And you will never encounter God unless you become God.

In the East religions transcended this anthropocentric attitude very long ago, in the past. Eastern religions are non-anthropocentric. They say "you cannot encounter God, you can become God. They say "When you reach to the ultimate point of existence, there will be no God to receive you and welcome you. Only you will be there in your godliness. So this can be said, and I go on insisting: There exists no God -- existence is divine. There exists no one like a person, a super-person, no one. God is nonexistential, godliness is existential. The moment I say godliness... it becomes something inward; the moment you say God, you have projected it.

This story is beautiful. The Zen master Hakuin is one of the rare flowerings. A warrior came to him, a samurai, a great soldier, and he asked "Is there any hell, is there any heaven? If there is hell and heaven, where are the gates? Where do I enter from? How can I avoid hell and choose heaven?" He was a simple warrior. Warriors are always simple.

It is difficult to find a businessman who is simple. A businessman is always cunning, clever; otherwise he cannot be a businessman. A warrior is always simple; otherwise he cannot be a warrior. A warrior knows only two things, life and death -- nothing much. His life is always at stake, he is always gambling; He is a simple man. That's why businessmen could not create a single Mahavir, a single Buddha. Even Brahmins could not create a Ram, a Buddha, a Mahavir. Brahmins are also cunning, cunning in a different way. They

are also businessmen -- of a different world, of the other. They deal in business not of this world, but of the other world. Their priesthood is a business; their religion is mathematics, arithmetic. They are also clever, more clever than businessmen. The businessman is limited to his world, their cunningness goes beyond. They always think of the other world, of the rewards they are going to get there. Their rituals, their whole mind is concerned with how to achieve more pleasures in the other world. They are concerned with pleasure: they are businessmen. Even Brahmins could not create a Buddha. This is strange. All the twenty-four Jaina *tirthankaras* were kshatriyas, warriors. Buddha was a warrior; Rama and Krishna were warriors. They were simple people, with no cunning in their minds, with no arithmetic. They knew only two things -- life and death.

This simple warrior came to Hakuin to ask where is heaven and where is hell. He had not come to learn any doctrine. He wanted to know where the gate was so he could avoid hell and enter heaven. And Hakuin replied in a way only a warrior could understand. If a brahmin had been there, scriptures would have been needed; he would have quoted the Vedas, the Upanishads, the Bible, the Koran, then a Brahmin would have understood. All that exists for a brahmin is in the scriptures; scriptures are the world. A brahmin lives in the word, in the verbal. If a businessman had been there, he would not have understood the answer, the response Hakuin gave, the way he acted with this warrior. A businessman always asks "What is the price of your heaven? What is the cost? How can I attain it? What should I do? How virtuous should I be? What are the coins? What should I do so heaven can be attained?" He always asks for the price.

I have heard one beautiful story -- it happened in the beginning when God created the world. God came to earth to ask different races about the ten commandments, the ten rules of life. The Jews have given so much significance to those ten rules -- Christians also, Mohammedans also. All these religions are Jewish, the source is the Jew, and the Jew is the perfect businessman.

So God came to ask, he came to the Hindus and asked, "Would you like to have ten commandments?" The Hindus said, "What is the first? We must have a sample. We don't know what these ten commandments are." God said, "Thou shalt not kill."

The Hindus said, "It will be difficult. Life is complex, killing is involved. It is a great cosmic play: there is birth, death, fighting, competition. If all the competition is taken away the whole thing will become flat, dull. We don't like these commandments -- they will destroy the whole game."

Then he went to the Mohammedans and said, "Thou shalt not commit adultery." He also gave them one example -- they had also asked for a sample. The Mohammedans said, "This will be difficult... life will lose all beauty. At least four wives are needed. You call it adultery, but this is all that life can give, all that a virtuous man should have. Who knows of the other world? This is the world; you have given it to us to enjoy and now you have come with these ten commandments. This is contradictory."

God went around and around. Then he came to Moses, leader of the Jews. Moses never asked for a sample, and God was afraid: if Moses said no, nobody was left; Moses was the last hope. When God asked Moses -- the moment God said, "I have ten commandments" -- what did Moses reply? He said, "How much do they cost?" This is how a businessman thinks: the first thing he wants to know is the cost.

God said, "They cost nothing." And Moses said, "Then I will have ten. If they cost nothing, there is no problem." That's how the ten commandments were born.

But this samurai was not a Jew; he was not a businessman, he was a warrior. He had come with a simple question. He was not interested in scriptures, not in cost, not in any verbal answer. He was interested in reality. And what did Hakuin do? He said, "Who are you?" And the warrior replied, "I am a samurai." It is a thing of much pride to be a samurai in Japan. It means being a perfect warrior, a man who will not hesitate a single moment to give his life. For him, life and death are just a game.

He said, "I am a samurai, I am a leader of samurais. Even the emperor pays respect to me."

Hakuin laughed and said, " You, a samurai? You look like a beggar."

The samurai's pride was hurt, his ego hammered. He forgot what he had come for. He took out his sword and was just about to kill Hakuin. He forgot that he had come to this master to ask where is the gate of heaven, to ask where is the gate of hell. Then Hakuin laughed and said, "This is the gate of hell. With this sword, this anger, this ego, here opens the gate." This is what a warrior can understand. Immediately he understood: This is the gate. He put his sword back in its sheath. And Hakuin said, "Here opens the gate of heaven."

Hell and heaven are within you, both gates are within you. When you are behaving unconsciously there is the gate of hell; when you become alert and conscious, there is the gate of heaven.

What happened to this samurai? When he was just about to kill Hakuin, was he conscious? Was he

conscious of what he was about to do? Was he conscious of what he had come for? All consciousness had disappeared. When the ego takes over, you cannot be alert. Ego is the drug, the intoxicant that makes you completely unconscious. You act but the act comes from the unconscious, not from your consciousness. And whenever any act comes from the unconscious, the door of hell is open. Whatsoever you do, if you are not aware of what you are doing the gate of hell opens. Immediately the samurai became alert. Suddenly, when Hakuin said, "This is the gate,

you have already opened it --" the very situation must have created alertness.

Just imagine what would have happened if you had been the warrior, if you had been the samurai, sword in hand, just about to kill. A single moment more and Hakuin's head would have been severed; a single moment more and it would have been separated from the body. And Hakuin said, "This is the gate of hell." This is not a philosophical answer; no master answers in a philosophical way. Philosophy exists only for mediocre, unenlightened minds. The master responds but the response is not verbal, it is total. That this man may have killed him is not the point. "If you kill me and it makes you alert, it is worth it" -- Hakuin played the game. If a single moment had been lost this man would have killed him. But at the right moment Hakuin said, "This is the gate."

You may not have heard about samurais. Say you are about to kill a samurai: your sword is in your hand, it is just about to touch his neck. He is standing before you, unprotected, without any weapon. Samurais have a particular sound, a mantra. He will just say a single word so loudly that all your energy will go. You will become as if dead, a statue. He may simply say, "Hey!" You will become static, your hand will not move. That sound will hammer the heart, which controls everything. Your hand will become static, your mind will be shocked; all activity will disappear. You cannot kill a samurai, even if he is without weapons. A sound becomes a protection. If you have a gun, your hands cannot move or you will miss the aim. It is just a sound, a sound that has to be made in a particular way, so that it goes deep into your heart and changes your activity completely, changes the pattern of your activity.

When Hakuin said, "This is the gate," the samurai must have remained static. In that static state, when all activity ceases, you become alert. Some activity is needed... otherwise your unconscious would break and you would become conscious. Zen says if a person can sit for six hours without doing anything he will become enlightened. Just for six hours... but six hours is really too long; I say six minutes is enough. Even six seconds will do if you can be absolutely without activity. When you are not occupied, you cannot be unconscious; when you are unoccupied your whole energy becomes consciousness. A tremendous release occurs.

Your energy is engaged in occupation. Your mind is thinking, your body is working, you are occupied. Your whole energy is moving in activity, is being dissipated into the world. When you think, you are dissipating energy; each thought takes energy, needs energy. You are continuously thinking and dissipating energy for nothing -- just dissipating energy. Activity needs energy, and your infinite source of energy is continuously being dissipated. You are leaking from everywhere. That's why you feel so weak, so frustrated, so impotent. This impotence feels like helplessness; you are omnipotent and you feel impotent. You have all the sources of infinite energy within you, you are related to the cosmic source, but you feel impotent because you are continuously dissipating energy. If thought stops even for a single moment and activity is no more, if you have become like a statue, unmoving within or without, if there is no movement, either of body or of mind, then tremendous energy is released. Where will it go now there is no activity? It cannot go without. You become a pillar of energy, a flame of energy. Everything becomes conscious inside, everything is lighted; your whole being is filled with light.

This must have happened to the warrior -- stopped, sword in hand with Hakuin just before him, with a master, an enlightened master, before him. The eyes of Hakuin were laughing, the face was smiling, and the gate of heaven opened. He understood: the sword went back into its sheath. While putting the sword back into the sheath he must have been totally silent, peaceful. The anger had disappeared, the energy moving in anger had become silence. If you suddenly awake in the middle of anger, you will feel a peace you have never felt before. Energy was moving and suddenly it stops. You will have silence, immediate silence. You will fall into your inner being and the fall will be so sudden, you will become aware. It is not a slow fall, it is so sudden that you cannot remain unaware. You can remain unaware only with routine things, with gradual things; you move so slowly you can't feel movement. This was sudden movement -- from activity to no-activity, from thought to no-thought, from mind to no-mind. As the sword was going back into its sheath, the warrior realized. And Hakuin said, "Here open the doors of heaven."

Silence is the door.

Inner peace is the door.
Non-violence is the door.
Love and compassion are the doors.

Heaven and hell are not geographical, they are psychological, they are your psychology. And this is not a question to be decided on the day of judgment. The human mind is so clever: in avoiding, in escaping, Christians, Mohammedans and Jews have created a concept of the last day when everybody is to be judged -- you will be taken out of your grave and judged. Those who have followed Jesus, who have been good, who have believed, will go to heaven; those who have misbehaved, who have not followed Jesus, who have not been to church, will be thrown into hell. Christian hell is one of the most ridiculous things. It is eternal, there is no end to it. This seems injustice, sheer injustice; whatsoever sin you have committed no punishment which is eternal can be just. Bertrand Russell somewhere has joked, "If I calculate all my sins, sins that I have committed and sins that I have not committed, only brooded over -- if even they are included -- the hardest judge can't send me to jail for more than four years. And Christianity sends you to hell forever." Bertrand Russell has written a book, Why I am not a Christian; this is one of his arguments. It is a beautiful argument because the whole thing seems to be ridiculous.

If, as Hindus say, you have committed millions of sins in millions of lives, it may look logical to send a person to hell for eternity. But Christians believe in only one life, a life of seventy years. How can you commit so much sin that you deserve eternal hell? If you commit sin continuously for seventy years, even then eternal hell doesn't look just. The whole thing seems to be revengeful: so God is throwing you into hell because of your sins, because you were disobedient, because you were rebellious, because you didn't listen to him. It seems to be revenge, but revenge can be unjust. Is it punishment? It seems ridiculous.

The human mind has created a last judgment day. Why? - why wait for the last day? The mind always postpones, pushes things ahead: the problem is not right here and now, it is a question of the last day, so we will see. The problem is not urgent, we will see what happens. There are ways and means... In the last moment you can follow Jesus, in the last moment you can surrender and say to God, "I was a sinner." You can confess and be forgiven. God is infinite compassion, God is love; he is going to forgive you.

Christians have evolved a technique of confession. You commit sin, and then you go to the priest and confess; confessed, you are relieved. If you confess honestly, you are ready to sin again; the past sin is forgiven. Once you know the trick, the key -- that you can commit a sin and be forgiven -- who is going to prevent you from committing more? So the same people keep on coming to the priest every Sunday and go on confessing. Sometimes the ego is such that people confess sins they never committed. The ego is such that if you start confessing, you may become so involved in it that you may start confessing sins you never committed. To be a greater sinner is so ego-filling -- the greater the sinner, the greater will be the forgiveness of the divine.

It has been said by those studying Leo Tolstoy's autobiographical notes deeply, that many sins he says he committed he never committed at all. He is enjoying. Jean-Jacques Rousseau has written Confessions, his autobiography; the sins he confesses, he never committed. The same is possible with Mahatma Gandhi; in his autobiography the things he depicts himself as committing may be exaggerations. This is how the ego works: whatever you say you take to the extreme, then there is the beautiful feeling that you have confessed. Last judgment, confession are tricks of the mind. Heaven and hell are not at the end, they are here and now. Every moment the door opens; every moment you go on wavering between heaven and hell. It is a moment-to-moment question, it is urgent; in a single moment you can move from hell to heaven, from heaven to hell.

This is the meaning of the story. Not even a single moment had passed and Hakuin said, "This is the gate of hell. Now the gate of hell opens." And not a single moment had passed and he said, "Look, this is the gate of heaven." Heaven and hell are not very distant, they are neighbors; only a small fence divides them. You can jump that fence, even without a gate. You go on jumping from this to that. In the morning you may be in heaven; by evening you are in hell. This moment heaven, that moment hell. It is just an attitude, just a state of your mind, just how you are feeling. Many times, in a single life, you may visit hell, and many times you may visit heaven. In a single day also...

There is a beautiful story of a disciple of Mahavira. He was a great king, he renounced and became a disciple of Mahavira. He was very ascetic, austere, and did whatever Mahavira said to the very extreme. His name spread all over the country -- it was Prasannachandra. Even kings started coming to pay homage to him. One king, Bimbasar,

who had been a friend of Prasannachandra when he was also a king, came to the cave where he was

standing naked under the sun, with his eyes closed. Bimbasar bowed down before Prasannachandra and thought, "When will the time come when I will also become so peaceful, so silent, blissful? This man has achieved!" Then he went to Mahavira, Prasannachandra's master -- he was near, somewhere in the same forest. He said to Mahavira, "Bhagwan, just before coming to you I went to Prasannachandra. He was standing with his eyes closed, so blissful, so heavenly. He has achieved. When will the moment come for me? I am not so fortunate -- I feel jealous. I have another question: If Prasannachandra had died that very moment when I was there, paying my respects to him, where would he reach? Which heaven would he attain?" Jainas say there are seven heavens and seven hells.

Mahavira said, "He will fall to the seventh hell." Bimbasar couldn't understand, he was puzzled and confused. He said, "What are you saying, the seventh hell? Prasannachandra was standing so silently, so peacefully, so meditatively; he was in such ecstasy. If he falls to the seventh hell what will happen to me? Are there more hells beyond the seventh? No, you must be joking, tell me the truth."

Mahavira said, "This *is* the truth. Just before you a few people had passed by; they also went to pay homage to Prasannachandra. They started gossiping around him; he heard, and the doors of hell opened. Those people were coming from his capital where he had been king. They said, "This fool has renounced all! The prime minister, to whom he has given the whole responsibility for running the kingdom, is a thief. He is looting, he is destroying. When Prasannachandra's son comes of age, when he comes to be king, there will be nothing left. And this fool is standing here with his eyes closed."

Prasannachandra heard this. Suddenly the door of hell opened. He forgot. He was also a samurai, a warrior, a kshatriya. He completely forgot that he had renounced, he forgot that there was no sword; he completely forgot that he was now a monk. The samurai who had gone to Hakuin had a sword. Prasannachandra had none, he was standing naked. He pulled out his sword -- the sword was not there, it was just an illusion -- and completely forgot that he was a sannyasin. The whole thing was so burdensome, so much anxiety was created by the news, that he pulled his sword out of the sheath and said, "I am alive! What does that prime minister think? I will go and cut off his head. I am still here!" Whenever he used to become angry in the old days he would always touch his crown, so he touched his crown. There was no crown, just a shaven head. Suddenly he remembered, "What am I doing? There is no sword; I am a sannyasin and have renounced all."

Mahavira said, "If he had died at the very moment he realized this he would have achieved the seventh heaven. Prasannachandra realized what he had been imagining. Just through imagination the door of hell was opened, now it had closed. If he had died at this moment, he would have achieved the seventh heaven."

Hell and heaven are within you. The doors are very close: with the right hand you can open one, with the left hand you can open another. With just a change of your mind, your being is transformed -- from heaven to hell and from hell to heaven. This goes on continuously. What is the secret? The secret is whenever you are unconscious, whenever you act unconsciously, without awareness, you are in hell; whenever you are conscious, whenever you act with full awareness, you are in heaven. If this awareness becomes so integrated, so consolidated, that you never lose it, there is no hell for you; if unconsciousness becomes so consolidated, so integrated, that you never lose it, there is no heaven.Fortunately unconsciousness can never become so consolidated; a part always remains conscious.

When your whole being seems to be unconscious, even then a witnessing part always remains conscious. Even while asleep, a part is witnessing. That's why in the morning you sometimes say the sleep was beautiful. Sometimes you say the sleep was disturbed, nightmarish; sometimes you say, "I slept so deeply, so peacefully, it was such great happiness." Who knows this? You were asleep -- who knows that you were so happy? A part has witnessed; a part was continuously alert, knowing. Who knows that you were disturbed, uneasy, uncomfortable? You were asleep -- even in sleep a part of you knows. You cannot become completely unconscious. Once achieved, consciousness cannot be lost, you cannot reverse the process. You cannot be eternally in hell -- this Christian doctrine is absolutely false -- but you can be eternally in heaven. This is the Hindu doctrine: hell can only be temporary, it can be only for the time being; it is temporal. Heaven can be eternal.

To make a distinction between the momentary heaven and the eternal heaven Hindus have a different word -- MOKSHA. Hindus have three words; Christians, Mohammedans, Jews have only two words. Heaven and hell are the two words for Mohammedans, Christians and Jews. Hindus say *naraka* for hell, *swarga* for heaven, and moksha -- beyond both. A third word. Hindus say heaven is not worth achieving; it can be lost. When the state of heaven becomes permanent, when it cannot be lost, it is moksha, it is absolute freedom. Then bliss has become your nature then heaven and hell have disappeared. Then wherever you are,

it will make no difference. This third state is the aim. But you cannot reach the third if you are flickering, if you are wavering between heaven and hell; then nothing can be consolidated, integrated. Then you live in a flux, there is no crystallization, your being is liquid. Sometimes it moves to heaven, sometimes, to hell. Crystallization means you become more and more conscious, you become more and more centered, more and more grounded. Less asleep, you become more aware, and a moment comes -- even when you are asleep, you are conscious.

Ananda used to sleep with Buddha in his room. A buddha is worth watching, even in his sleep, so Ananda used to watch sometimes. A buddha asleep is such a beautiful phenomenon: he looks like a small child, innocent, with no burden of the day.

You dream only because you carry a burden, only because the day is incomplete. You have left many things incompleted; they have to be completed in the dream. You looked at a woman, you desired her, but it was not possible. Society, the law, the state, morality, your own conscience, diverted your attention. You escaped from the woman but she will follow you in the dream; the act has to be completed. You must make love to this woman, if not in reality then in the dream; only then will you feel at ease. The incomplete act becomes a burden.

A buddha sleeps dreamlessly because nothing is incomplete. There is no desire, no passion. Nothing arises and nothing remains; things pass as if in front of a mirror. A woman passes and Buddha looks but no passion arises. The woman has passed, the mirror is vacant again; there is no trace, no mark of it. He is dreamless. Even a child is not dreamless, even a child has desires. Maybe the desire is not for a woman, it may be for a new toy or for something else, but even a child dreams. Even a cat, a dog dreams. Look at a cat and you will feel it is dreaming of rats. It is jumping, catching; it is sometimes frustrated and sometimes very happy if the rat is caught. Look at a dog sleeping. You can feel it is dreaming about flies, about bones, about fighting. Sometimes it is tense, sometimes relaxed. The sleep is disturbed.

To look at a buddha while he is asleep is very beautiful, so Ananda used to watch. Buddha would go to sleep, and Ananda would sit and look at him. He was such a silent pool of being. Nothing was incomplete, everything, every moment was complete and perfect. There was no dream, there were no traces left; his mind was a clean mirror. The stream of consciousness was never muddled, it was crystal clear. Ananda became puzzled because Buddha always slept in the same posture. He would remain the whole night in the same posture; he would not change, he would remain in the same posture. That posture has become very famous -- it is called the lying posture. You may have seen Buddha's pictures. There are many statues in Ceylon, China, Japan and India. If you go to Ajanta, there is a statue of Buddha lying down. That posture, how Buddha lay, has been reported by Ananda. Buddha slept in the same posture the whole night, not even changing sides.

So one day Ananda asked, "Bhagwan, everything is okay, but one thing puzzles me: you remain in the same posture the whole night. Are you asleep or not? If someone is asleep he will change his posture. Are you asleep or not? Even while you are asleep or appear to be asleep, it appears you are alert. It seems you know what the body is doing; you will not even change your posture unconsciously.

Buddha said, "Yes, when the mind is silent, not dreaming, only the body sleeps. Consciousness remains alert." Krishna has said to Arjuna in the Gita, "While you sleep the yogi remains alert." Even in the night his sleep is not sleepy. His sleep is only in the body, a rest in the body, a relaxation in the body; his consciousness is alert. In reality a yogi's consciousness needs no relaxation; it is always relaxed, There is no tension. Relaxation is needed because of tension. You are so tense the whole day, your consciousness has to be relaxed. A yogi's body relaxes because the body gets tired. His body is a mechanism; his consciousness is always alert, continually alert. It is a continuum of alertness.

When your consciousness becomes a continuum

there are no gaps in consciousness; when there is no darkness within you, your whole inner temple has become enlightened. The light has reached to every corner and no part of your inner house is in darkness. You are a *mukta*, a free man.

This is the meaning of a christ. You are Christ arisen, resurrected. Now there is no night for you, only the day exists; now the sun never sets. Heaven means consciousness, hell means unconsciousness: there is the possibility to move to either. When the possibility disappears there is no hell, no heaven -- there is a third; the ultimate opens the door. You become free, you become freedom. This is the goal.

Hakuin did well, but this could only have been done with a warrior. The warrior responded immediately -- he became angry, totally angry. If he had been a businessman, he would have smiled; anger would have

been inside. He would not have been ready, immediately, to cut off Hakuin's head. Hakuin's response would have been useless. You do this also: when you are angry, you smile. You are so inauthentic and false, even in anger, you lie. Your love cannot be believed because even your anger is unbelievable. Your whole life is a continuous lie: whatsoever you do, you are not truthful. Angry, you are not truthful; you smile, you paint it on, you hide it -- you show something else. Then you cannot be made alert that this is the gate of hell.

This warrior was like a child -- he became totally angry. He became so angry he was going to kill this man he had come to as a disciple. He had come in search of a master and he was going to kill this man. He was total. This totalness helped. If you are total in your anger you will be total when the anger disappears; if you are false in your anger you cannot be real in your silence.

Hakuin said, "Look, you have opened the door of hell." Immediately the samurai realized. This can be realized only if you are total and truthful, otherwise it cannot be realized. You are such a deceiver you would have deceived Hakuin. You would have smiled. That means the door of hell would have been open but painted with the signboard of heaven. It would have looked from the outside as if it were heaven but inside it would have been hell. You would have divided and fragmented. No, it would not have been of much help. This warrior became so total in his anger, he lost all his consciousness. He became angry. He was not angry -- there was no one who was angry -- he simply became anger; his whole energy became anger, he was mad. At such a peak things can be realized. Then they become penetrative, then somebody can be made alert.

Hakuin said, "Look!" And the warrior could look. He was a truthful man. Then Hakuin said, "This is the gate of hell." and he could realize. When you are total, you can realize. Suddenly the anger disappeared. Because it was total, it disappeared; because it was total, it disappeared totally. If it had been fragmentary it could not have disappeared totally. It totally disappeared, totally. A deep silence was left behind. This is what I have been telling you continuously: Be total, be authentic, be true. If you are a sinner, be a true sinner; don't try to create a facade of being a saint. A true sinner is bound to become a true saint, sooner or later. Time is irrelevant. A true sinner is true, that is the point; sin is not the point.

I have heard, a peddler was caught and brought to court. He was peddling without a license. He was a new man in town but knew that a license was needed. There were a few other persons standing before the magistrate -- three women had also been caught. They were prostitutes without licenses. This is really a wonderful world -- governments even issue licenses for prostitution. They were caught without licenses, so the magistrate asked the first woman, "What do you say? Who are you and what are you doing?" The woman said, "I am a model." She was lying. The magistrate sentenced her to thirty days hard labor.

He asked the second woman. She said, "Somewhere something is wrong. I have been caught wrongly; I am an actress." The magistrate sent her for sixty days.

He looked at the third woman. The third woman said, "My lord, I am a prostitute." The magistrate could not believe that anybody could be so truthful, that anybody could confess so truly. He said, "Authenticity has become so rare that you have shocked me. I have never encountered anyone who is truthful. Go, I forgive you. I'll not give you any punishment."

Then came the number of the peddler. The magistrate asked, "What were *you* doing?"
He said, "To be frank, I am also a prostitute."

This is what is going on -- faces. False faces all over... deception. You are not even aware of how you deceive and who you are deceiving. There is no one to be deceived; you are deceiving yourself trying to escape, trying to hide.

That warrior was a true man; this untruthfulness was not there. He was ready to kill or to die; he became so inflamed he was a fire. The door was open. Your door is never completely open -- you sneak through the holes. Your heaven is also never open -- you enter from the back door. To be total is a basic thing for any seeker, for anyone in search of silence and truth.

When you are angry, be angry. Don't think of the consequences; let the consequences be there, suffer them, but don't deceive yourself. When entering hell, enter totally. Don't leave half your mind outside; go into it, pass through it, suffer it. Pain is going to be there but pain gives maturity; suffering is going to be there but you can transcend it if you understand. Only a total mind can understand. And when anger disappears, you will become so silent, so meditative. If you love, love totally; if you hate, hate totally. Don't be fragmentary; suffer the consequences. Because of consequences you try to deceive -- you are a peddler and you say you are a prostitute -- because of consequences, you are never angry, never hateful. Then you will miss heaven also. One who is incapable of opening the door of hell completely, will be incapable of opening, completely, the door of heaven. Go through hell. The path passes through there; heaven is

achieved through hell.

This is the meaning of the anecdote. Hakuin first created hell for the warrior; hell must be created first. Hell is easy to create -- you are always ready, always knocking at the door. You are afraid but always ready; you are not courageous but always ready; you are not daring, but always ready. There is continuous turmoil inside. Hakuin could not have created heaven first; that is impossible, no one is ready. Heaven is very far away; hell is nearby, just around the corner. You move and you are in it.

I, also, cannot create heaven for you. That is why all my meditation techniques are designed to create hell first. People come to me and say, "Make us silent. Why do you insist on us going mad?" I cannot open the doors of heaven first and you cannot become silent. Be totally mad first. I create hell for you and you will have to pass through it. It is the nearest thing you can easily do. Heaven is very far away, and one who has not traveled through hell cannot reach heaven. My insistence is a very considered one. You can understand the story now. Hakuin said to the warrior, "You, a samurai? Your face looks like a beggar's." The samurai could not tolerate this, it was too much. A beggar? He would never beg, not even for his life. Immediately he was touched to his very core. A beggar? Impossible! The sword came out.

I am touching you, hitting you, hammering you in all my meditation techniques just to bring your hell out. But you are such cowards that even if you bring your hell out it will not be total. You play with it, you are not involved in it; you are fragmentary, you only become lukewarm. Lukewarm won't do. You have to be boiling, only then can you evaporate. The ego evaporates only at the boiling point, not before. You just become lukewarm. It is of no use, it is an unnecessary waste of heat; again, you will become cold. After meditation you will become cold, cold to the extreme. In your catharsis open the door of hell. I promise you, if you can open it I will open the other door immediately. It is always open; once you open the door of hell, it is near.

To say this much is enough: "Look, this is the gate of hell." Then the gate closes. And the other gate opens.

Anything more?

BELOVED OSHO,

HOW DOES WHAT YOU SAID ABOUT HEAVEN AND HELL TIE IN WITH WHAT YOU'VE BEEN SAYING ABOUT ROOTS AND WINGS? WHEN YOU SAY ROOTS INTO THIS EARTH AND WINGS INTO THAT HEAVEN, I'VE GOT A FEELING OF BEING INFINITELY STRETCHED -- THAT THIS EARTH IS CLOSE AND THAT HEAVEN IS FAR AWAY. WHAT IS THE SIGNIFICANCE OF "THIS" AND "THAT"?

This earth is close, not because it is close but because of you. That heaven is far away, not because it is far away, but because of you.

"This" means the world, "This" means the body -- these desires, these passions, the physical, the visible. "This" means all that has been condemned by religions. They are always against "this" and for "that." "That" means Brahma, "That" means *moksha*, "That" means the divine. "This" means the material world -- this devilish world, this which is condemned. All the religions have condemned this world.

I don't condemn it. I want to give you roots into this world.

All the religions have said unless you are uprooted from "this," you will not get wings into "that." They are against "this," against the world, the body, against the material, the visible. All you feel as near, they are against. They are for something very far away, something abstract -- God, Brahma, moksha. Nobody knows, nobody is in contact with it; there is no communion, no touch with it. It looks like a dream, like poetry, it looks imaginary. All religions have condemned "this." They say, "Be uprooted." That's why they call sannyas renouncing the world, renouncing "this." I do not. They have created a dualism... not only dualism, they have created antagonism between "this" and "that," between the physical and the spiritual.

To me, roots into "this" will help to give you wings into "that." I don't create any antagonism where there is none. Antagonism comes from a mind in conflict, from a mind in duality. Out of conflict, dual theories are created, conflicting theories. I am not dual; I create no conflict. I see "that" not against "this" but as a flowering of "this." I see wings not against roots but as a flowering of the roots. Trees have wings into the sky -- their branches are their wings. They have roots into the earth and branches into the sky. I would like you to be a strong tree -- with roots into "this" and wings into "that."

My God is not against the world. My God is in the world. My God is the world. This earth is not against that heaven; they are two polarities of the same phenomenon.

"This" appears near you because your mind is not yet in a state to see the invisible. Your mind is so disturbed, so coarse, that you can see only the visible, the rough; the subtle escapes you. If your mind becomes silent, thoughtless, the subtle will become visible. God is not invisible; he is visible everywhere. But your mind is not yet tuned to the subtle, to the invisible. The invisible can be seen. The word means that which cannot be seen, but no, the invisible can be seen; only you need more subtle, more refined eyes. A blind man cannot see, he cannot see that which is visible to you but his eyes can be cured and then he can see the sunlight, colors, rainbows. All that was invisible before has not become visible.

God is not invisible. You don't have the right eyes, that's all; You are not a tuned being for which the subtle opens its doors.

"This" and "that," for me, are not divided; "This" reaches into "that", "that" comes into "this." For you, "that" means the far away -- not for me. For me, "This" is "that" and someday it will be the case for you also: "this" will be "that." This world is God. The visible hides the invisible. That's why my sannyas is not a renunciation. My sannyas is not against anything; it is for the totality, for the whole.

Be rooted in the earth so that you can stretch to the sky; be rooted in the visible so that you can reach into the invisible. Don't create duality and don't create any antagonism. If I am against anything, I am against antagonism. I am against being against anything; I am for the whole, the complete circle. The world and God are not divided anywhere. There is no boundary: the world goes on spreading into God and God goes on spreading into the world. Really, to use two words is not good but language creates problems. We say the creator and the created, we divide. Language is dualistic; in reality there is no created and no creator, only creativity, only a process of infinite creativity. Nothing is divided. Everything is one -- undivided.

Language is just like a political map. India, Pakistan, Bangladesh are divided on the political map, and if you ask the earth where India begins and Pakistan ends, the earth will laugh and think you mad. The earth is round, it is one; only on political maps is it not and maps are false. And politicians are madmen, madmen who have attained power. They are more dangerous than madmen who live in madhouses, because they have power.

Where do you end and I begin? Where is the point where we can draw a line between you and me? Where? There cannot be any demarcation. The air goes on flowing in you. You breathe: if even for a moment the air is not flowing in you, if the breath is not coming, you will be dead. And the air in me just a moment before has left me and entered you. It was my life just a moment before, now it is your life; and your breath has returned to me. It was your life, now it is my life. Where are we divided?

Life goes on flowing; life is something in between you and me. The tree goes on creating oxygen and you breathe it. If the trees disappear, you will disappear. The trees go on changing cosmic rays into food -- that is what fruit and vegetables are -- and if they disappear, you will be no more. They are constantly creating food for you, that's how you exist. Greenery is in a constant process of creating food for you; you depend on it.

The clouds go on moving, bringing water for you. The whole is connected. The faraway sun sends its rays to you and those rays are life. If the sun disappears, all life will disappear. Even the sun gets its energy from some source; scientists have not yet been able to find that source, but if that source disappears everything will disappear. Everything is related, joined together. This world does not exist in fragments, it exists as a whole, one whole.

To me, "this" plus "that" is God. That's why I say very contradictory things. I would like to give you two things: roots into this earth, into all that is earthly, and wings into that heaven, into all that is abstract for you now, into all that you cannot even comprehend, that cannot be conceptualized. Roots into the finite, wings into the infinite... And you need not renounce "this." If you renounce "this," you are renouncing your roots. That has happened; that is why your monks, your sadhus, look so dead. They have renounced "this;" they are uprooted beings. Uproot a tree and you are exposing the part that was hidden in the earth. Soon the flowers will die, the branches will die, the leaves will start falling.

That's what is happening to your sannyasins, the so-called old sannyasins. They destroy their roots because they are against this earth and then their flowering stops. Have you ever seen an old sannyasin in a flowering state? -- one who is blossoming every day, one who is giving anew every day, one who is flowering into the unknown every day. No, you will find a rigid, patterned, disciplined being there, a dead being. Mahavira may have been alive but look at the followers of Mahavira. Look at their faces -- you cannot see any flowers there. Their eyes are dull and dead; they are uprooted trees. They have to be pitied; they need much help, much compassion. They are ill. Without roots they are bound to be ill. They may have

destroyed their sex but they don't know that they have destroyed their love also. Sex is "this"; love is "that." When you destroy sex, you destroy love. I say go so deep into sex that it becomes love -- so deep that your very roots start flowering, that your very roots become blossoms. The beginning becomes the end, the seed becomes the tree. Go so deep into it that the other is found hidden there. It is always there. You can control your anger but then there will be no compassion. Go so deep into anger that your anger becomes compassion. Then something, a miracle, has happened to you. Then you will be blessed, then there will be benediction; then, only, there will be ecstasy.

This earth symbolizes all that has been condemned, and that heaven, all that has been desired. But I don't divide; to me, both are one. And the day will soon come for you too when you will be able to see that "this" is pregnant with "that." this world is just a womb for the divine; the earthly is just a cover, a protective cover, for the unearthly. The seed, the cell of the seed, is not against the tree, it is a protection. Matter is just a protection for the Divine.

Look, and always try to find the unity. In unity is religion, in disunity religion is lost. And avoid being against. If you are against, you will become rigid, hard, and the harder you become the more dead you will be.

I have heard that it once happened that a gang of robbers, by mistake, entered a monastery. They thought this house belonged to some rich man -- the monastery had a look of richness -- so they entered. But the monks gave them such a hard fight they were happy when they succeeded in escaping. When they met again outside the town, one of the robbers philosophized, "Not bad, we have a hundred rupees among us." The leader said, "You fools! I have always told you to avoid monks. We had five hundred rupees when we entered the monastery!" I also say to you: avoid monks. If you enter the monastery with five hundred flowers, you will have only one hundred when you come out. They are enemies, enemies of "this," and I say those who are enemies of "this" are bound to be enemies of "that" -- whether they know it or not.

Love "this" and love it so deeply that your love transcends "this" and reaches "that." That's what I mean: roots into this earth, and wings into that heaven.

A Bird on the Wing

Chapter #4
Chapter title: Have a Cup of Tea.

13 June 1974 am in Buddha Hall

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BELOVED OSHO,

JOSHU, THE ZEN MASTER, ASKED A NEW MONK IN THE MONASTERY, "HAVE I SEEN YOU BEFORE?"
THE NEW MONK REPLIED, "NO SIR."
JOSHU SAID, "THEN HAVE A CUP OF TEA."

JOSHU THEN TURNED TO ANOTHER MONK, "HAVE I SEEN YOU HERE BEFORE?
THE SECOND MONK SAID, "YES SIR, OF COURSE YOU HAVE."
JOSHU SAID, "THEN HAVE A CUP OF TEA."
LATER THE MANAGING MONK OF THE MONASTERY ASKED JOSHU, "HOW IS IT YOU MAKE THE SAME OFFER OF TEA TO ANY REPLY?"
AT THIS JOSHU SHOUTED, "MANAGER, ARE YOU STILL HERE?"

THE MANAGER REPLIED, "OF COURSE, MASTER."
JOSHU SAID, "THEN HAVE A CUP OF TEA.

The story is simple, but difficult to understand. It is always so. The more simple a thing the more difficult it is to understand. To understand, something complex is needed; to understand, you have to divide and analyze. A simple thing cannot be divided and analyzed; there is nothing to divide and analyze -- the thing is so simple. The simplest always escapes understanding, that is why God cannot be understood. God is the simplest thing, absolutely the simplest thing possible. The world can be understood; it is very complex. The more complex a thing is, the more the mind can work in it. When it is simple there is nothing to grind, the mind cannot work.

Logicians say simple qualities are indefinable. For example, somebody asks you what yellow is. It is such a simple quality, the color yellow, how will you define it? You will say, "Yellow is yellow." The man will say, "That I know, but what is the definition of yellow?" If you say yellow is yellow you are not defining, you are simply repeating the same thing again. It is a tautology.

G.E. Moore, one of the most penetrating minds of this century, has written a book, Principia Ethica. The whole book consists of a very persistent effort to define what is good. Making efforts from all directions, in two or three hundred pages -- and two, three hundred pages of G.E. Moore is worth three thousand pages of anybody else -- he came to the conclusion that good is indefinable. Good cannot be defined -- it is such a simple quality. When something is complex there are many things in it; you can define one thing by another that is present there. If you and I are in a room and you ask me, "Who are you?" I can at least say I am not you. This will become the definition, the indication. But if I am alone in a room and I ask myself the question, "Who am I?" the question resounds but there is no answer. How to define it?

That is why God has been missed. Intellect denies it, reason says no. God is the simplest denominator in existence -- the simplest and the most basic. When the mind stops there is nothing other than God, so how to define God? He is alone in the room. That is why religions try to divide, then definition is possible. They say, "This world is not that; God is not the world, God is not matter, God is not body, God is not desire." These are ways to define.

You have to put something against something, then a boundary can be drawn. How do you draw a boundary if there is no neighbor? Where do you place the fence of your house if there is no neighborhood? If there is no one beside you how can you fence in your house? Your house boundary consists of the presence of your neighbor. God is alone, he has no neighbor. Where does he begin? Where does he end? Nowhere. How can you define God? Just to define God, the Devil was created. God is not the Devil -- at least this much can be said. You may not be able to say what God is but you can say what he is not: God is not the world.

I was just reading one Christian theologian's book. He says God is everything except evil. This, too, is enough to define. He says, "All except evil." This much will draw a boundary. He is not aware, if God is everything then from where does this evil come? It must be coming from everything. Otherwise there is some other source of existence besides God, and that other source of existence becomes equivalent to God. Then evil can never be destroyed, then it has its own source of existence; then evil is not dependent on God so how can God destroy it? God will not destroy it. Once evil is destroyed God cannot be defined. To define him he needs the Devil to be there always, just around him. Saints need sinners, otherwise they would not be there. How will you know who is a saint? Every saint needs sinners around him; those sinners make the boundary.

The first thing to be understood is that complex things can be understood, simple things cannot. A simple thing is alone. This Joshu story is very simple. It is so simple it escapes you: you try to grip it, you try to grab it -- it escapes. It is so simple that your mind cannot work on it. Try to feel the story. I will not say try to understand because you cannot understand it -- try to feel the story. Many things are hidden if you try to feel them; if you try to understand it nothing is there -- the whole anecdote is absurd.

Joshu saw one monk and asked, "Have I seen you before?"

The man said, "No sir, there is no possibility. I have come for the first time, I am a stranger -- you could not have seen me before.

Joshu said, "Okay, then have a cup of tea."Then he asked another monk, "Have I seen you before?"

The monk said, "Yes sir, you must have seen me. I have always been here; I am not a stranger."

The monk must have been a disciple of Joshu's, and Joshu said, "Okay, then have a cup of tea."

The manager of the monastery was puzzled: with two different persons responding in different ways,

two different answers were needed. But Joshu responded in the same way -- to the stranger and to the friend, to one who has come for the first time and to one who has been here always. To the unknown and to the known Joshu responded in the same way. He made no distinction, none at all. He didn't say, "You are a stranger. Welcome! Have a cup of tea." He didn't say to the other, "You have always been here, so there is no need for a cup of tea." Nor did he say, "You have always been here so there is no need to respond."

Familiarity creates boredom; you never receive the familiar. You never look at your wife. She has been with you for many, many years and you have completely forgotten that she exists. What is the face of your wife? Have you looked at her recently? You may have completely forgotten her face. If you close your eyes and meditate and remember, you may remember the face you looked on for the first time. But your wife has been a flux, a river, constantly changing. The face has changed; now she has become old. The river has been flowing and flowing, new bends have been reached; the body has changed. Have you looked at her recently? Your wife is so familiar there is no need to look. We look at something which is unfamiliar; we look at something which strikes us as strange. They say familiarity breeds contempt: it breeds boredom.

I have heard one anecdote: two businessmen, very rich, were relaxing on Miami Beach. They were lying down, taking a sunbath. One said, "I can never understand what people see in Elizabeth Taylor, the actress. I don't understand what people see, why they become so mad. What is there? You take her eyes away, you take her hair away, you take her lips away, you take her figure away, and what is left, what have you got?"

The other man grunted, became sad and replied, "My wife -- that's what's left."

That is what has become of your wife, of your husband -- nothing is left. Because of familiarity, everything has disappeared. Your husband is a ghost; your wife is a ghost with no figure, with no lips, with no eyes -- just an ugly phenomenon. This has not always been so. You fell in love with this woman once. That moment is there no longer; now you don't look at her at all. Husbands and wives avoid looking at each other. I have stayed with many families and watched husbands and wives avoid looking at each other. They have created many games to avoid looking; they are always uneasy when they are left alone. A guest is always welcome; both can look at the guest and avoid each other.

Joshu seems to be absolutely different, behaving in the same way with a stranger and a friend. The monk said, "I have always been here sir, you know me well."

And Joshu said, "Then have a cup of tea." The manager couldn't understand. Managers are always stupid; to manage, a stupid mind is needed. And a manager can never be deeply meditative. It is difficult: he has to be mathematical, calculating; he has to see the world and arrange things accordingly. The manager became disturbed. What is this? What is happening? This looks illogical. It's okay to offer a cup of tea to a stranger but to this disciple who has always been here? So he asked, "Why do you respond in the same way to different persons, to different questions?"

Joshu called loudly, "Manager, are you here?"

The manager said, "Yes sir, of course I am here."

And Joshu said, "Then have a cup of tea." This asking loudly, "Manager, are you here?" is calling his presence, his awareness. Awareness is always new, it is always a stranger, the unknown. The body becomes familiar not the soul -- never. You may know the body of your wife; you will never know the unknown hidden person. Never. That cannot be known, you cannot know it. It is a mystery; you cannot explain it. When Joshu called, "Manager, are you here?" suddenly the manager became aware. He forgot that he was a manager, he forgot that he was a body; he responded from his heart. He said, "Yes sir."

This asking loudly was so sudden, it was just like a shock. And it was futile, that's why he said, "Of course I am here. You need not ask me, the question is irrelevant." Suddenly the past, the old, the mind, dropped. The manager was there no more -- simply a consciousness was responding. Consciousness is always new, constantly new; it is always being born; it is never old. And Joshu said, "Then have a cup of tea." The first thing to be felt is that for Joshu, everything is new, strange, mysterious. Whether it is the known or the unknown, the familiar or the unfamiliar, it makes no difference. If you come to this garden every day, by and by you will stop looking at the trees. You will think you have already looked at them, that you know them. By and by you will stop listening to the birds; they will be singing, but you will not listen. You will have become familiar; your eyes are closed, your ears are closed. If Joshu comes to this garden -- and he may have been coming every day for many, many lives -- he will hear the birds, he will look at the trees. Everything, every moment, is new for him.

This is what awareness means. For awareness everything is constantly new. Nothing is old, nothing can be old. Everything is being created every moment -- it is a continuous flow of creativity. Awareness never carries memory as a burden.

The first thing: a meditative mind always lives in the new, in the fresh. The whole existence is newly born -- as fresh as a dewdrop, as fresh as a leaf coming out in the spring. It is just like the eyes of a newborn babe: everything is fresh, clear, with no dust on it. This is the first thing to be felt. If you look at the world and feel everything is old, it shows you are not meditative. When you feel everything is old, it shows you have an old mind, a rotten mind. If your mind is fresh, the world is fresh. The world is not the question, the mirror is the question. If there is dust on the mirror the world is old; if there is no dust on the mirror how can the world be old? If things get old you will live in boredom; everybody lives in boredom; everybody is bored to death.

Look at people's faces. They carry life as a burden -- boring, with no meaning. It seems that everything is just a nightmare, a very cruel joke, that somebody is playing a trick, torturing them. Life is not a celebration, it cannot be. With a mind burdened by memory life cannot be a celebration. Even if you laugh, your laughter carries boredom. Look at people laughing: they laugh with an effort. Their laugh may be just to be mannerly, their laugh may be just etiquette.

I have heard about one dignitary who went to Africa to visit a community, a very old, primitive community of aborigines. He gave a long lecture. He told a very long anecdote -- for almost half an hour the anecdote continued -- then the interpreter stood up. He spoke only four words and the primitives laughed heartily. The dignitary was puzzled. He had been telling the anecdote for half an hour, how could it be translated in four words? It seemed impossible. And people understood; they were laughing, a belly laugh. Puzzled, he said to the interpreter, "You have done a miracle. You have spoken only four words. I don't know what you said but how can you translate my story, which was so long, into only four words?"

The interpreter said, "Story too long, so I say, 'He says joke -- laugh.' "

What type of laughter will come out? Just mannerly etiquette will come out, and this man has been laboring for half an hour. Look at people's laughter. It is a mental thing, they are making an effort; their laughter is false. It is painted, it is just on the lips, it is an exercise of the face. It is not coming from their being, from the source, it is not coming from the belly; it is a created thing. It is obvious that we are bored, and whatsoever we do will come out of this boredom and will create more boredom. You cannot celebrate. Celebration is possible only when existence is a continuous newness, and existence is always young. When nothing grows old, when nothing really dies -- because everything is constantly reborn -- it becomes a dance. Then it is an inner music flowing. Whether you play an instrument or not is not the point, the music is flowing.

I have heard a story. It happened in Ajmer... You must have heard about one Sufi mystic, Moinuddin Chishti, whose *dargah*, whose tomb, is in Ajmer. Chishti was a great mystic, one of the greatest ever born, and he was a musician. To be a musician is to be against Islam because music is prohibited. He played on the sitar and on other instruments. He was a great musician and he enjoyed it. Five times every day, when a Mohammedan is required to pray the five ritual prayers, he wouldn't pray, he would simply play on his instrument. That was his prayer.

This was absolutely anti-religious but nobody could say anything to Chishti. Many times people would come to tell him so and he would start singing, and the song would be so beautiful they would forget completely why they had come. He would start playing on his instrument and it would be so prayerful that even scholars and pundits and *maulvis* who had come to object, wouldn't object. They would remember at home; when they were back at home they would remember why they had come.

Chisthi's fame spread over the world. From every part of the world, people started coming. One man, Jilani, himself a great mystic, came from Baghdad just to see Chishti. When Chishti heard that Jilani was coming he felt, "To pay respect to Jilani it will not be good to play my instrument now. Because he is such an orthodox Mohammedan, it will not be a good welcome. He may feel hurt." So only for that day, in his whole life, he decided he would not play, he would not sing. He waited from morning and in the afternoon Jilani came. Chishti had hidden his instruments.

When Jilani came and they both sat in silence, the instruments started to make music -- the whole room was filled. Chishti became very puzzled over what to do. He had hidden them, and such music he had never known before. Jilani laughed and said, "Rules are not for you, you need not hide them. Rules are for ordinary people, rules are not for you -- you should not hide them. How can you hide your soul? Your hands may not play, you may not sing from your throat, but your whole being is musical. And this whole room is filled with so much music, with so many vibrations that now the whole room is playing by itself."

When your mind is fresh the whole existence becomes a melody. When you are fresh, freshness is everywhere and the whole existence responds. When you are young, not burdened by memory, everything is

young and new and strange. This Joshu is wonderful. This has to be felt deeply, then you will be able to understand. But that understanding will be more like feeling than understanding -- not mental but from the heart. Many more dimensions are hidden in this story. Another dimension is that when you come to an enlightened person whatsoever you say makes no difference, his response will be the same. Your questions, your answers are not meaningful, not relevant; his response will be the same. To all the three Joshu responded in the same way because an enlightened person remains the same. No situation changes him; the situation is not relevant. You are changed by the situation, you are completely changed; you are manipulated by the situation. Meeting a person who is a stranger, you behave differently. You are more tense, trying to judge the situation: What type of man is this? Is he dangerous, not dangerous? Will he prove friendly or not? You look with fear. That's why with strangers you feel an uneasiness.

If you are traveling in a train, the first thing you will see is passengers asking each other what they do, what their religion is, where they are going. What is the need of these questions? These questions are meaningful because then they can be at ease. If you are Hindu and they are also Hindu, they can relax -- the man is not very strange. But if you say that you are Mohammedan, the Hindu becomes tense. Then some danger is there, some stranger is there. He will make a little space between you and him; he cannot be at ease, he cannot relax. He may even change his seat. But even a Mohammedan is religious. If you say, "I am an atheist, I am not religious at all; I don't belong to any religion," then you are even more of a stranger. An atheist? Then he will feel that just sitting by your side he will become impure. You are like a disease; he will avoid you. People start asking questions not because they are very curious about you; no, they just want to judge the situation -- whether they can relax, whether they are in a familiar atmosphere or if something strange is there. They are on their safeguard and this is their inquiry for safety.

Your face changes continuously. If you see a stranger you have a different face; if you see a friend, immediately the face changes; if your servant is there you have a different face; if your master is there you have a different face. You continuously change your masks because you depend on the situation. You don't have a soul, you are not integrated, things around you change you. That is not the case with a Joshu. With a Joshu, the case is totally different. He changes his surroundings, he is not changed by his surroundings. Whatsoever happens around him is irrelevant, his face remains the same; there is no need to change the mask.

It is reported that once a governor came to see Joshu. Of course, he was a great politician, a powerful man -- a governor. He wrote on a paper, "I have come to see you," his name, and governor of this-and-this state. He must have knowingly or unknowingly wanted to influence Joshu.

Joshu looked at the paper, threw it away and said to the man who had brought the message, "Say I don't want to see this fellow at all. Throw him out."

The man went and said, "Joshu has said, 'Throw him out.' He has thrown your paper away and said, 'I don't want to see this fellow.' "

The governor understood. He wrote again on a paper just his name and, "I would like to see you."

The paper reached Joshu and he said, "So *this* is the fellow! Bring him in."

The governor came in and he asked, "But why did you behave in such a strange way? You said, 'Throw this man out.' "

Joshu said, "Faces are not allowed here. "Governor" is a face, a mask. I recognize you very well, but I don't recognize masks, and if you have come with a mask you are not allowed. Now it is okay; I know you very well but I don't know any governor. The next time you come leave the governor behind, leave it at your house; don't bring it with you."

We are almost continuously using faces; immediately we change. If we see changes in the situation we change immediately, as if we have no integrated soul, no crystallized soul.

For Joshu, everything is the same -- this stranger, this friend, a disciple, this manager. With his response, "Have a cup of tea," he remains the same inside. And why have a cup of tea? This is a very symbolic thing for Zen masters. Tea was discovered by Zen masters and tea is not an ordinary thing for them. In every Zen monastery they have a tearoom. It is special, just like a temple. You will not be able to follow this... because tea is a very religious thing for a Zen master or a Zen monastery. Tea is just like prayer. It was discovered by them.

In India, if you see a sannyasin drinking tea, you will feel he is not a good man. Gandhi would not allow anybody in his ashram to drink tea. Tea was prohibited, it was a sin; nobody was allowed to take tea. If Gandhi had read this story he would have been hurt: an enlightened person, Joshu, asking people, inviting people to have tea? But Zen has a different attitude towards tea. The very name comes from a Chinese

monastery, Ta. There, for the first time, they discovered tea, and they found that tea helps meditation because tea makes you more alert, it gives you a certain awareness. That's why if you take tea you will find it difficult to go to sleep immediately. They found tea helps awareness, alertness, so in a Zen monastery tea is part of meditation. What more can Joshu offer than awareness? When he says, "Have a cup of tea," he is saying, " Have a cup of awareness." Tea is very symbolic for them. He says, "Have a cup of awareness."

That is all that enlightenment can do. If you come to me what can I offer you? I have nothing other than a cup of tea.

To the familiar or unfamiliar, to a friend or a stranger, or even to the manager who has always been there managing his monastery, Have a cup of tea. That's all a Buddha can offer to anybody, but there is nothing more valuable than that. In Zen monasteries they have a tearoom. It is like a temple, the most sacred place. You cannot enter with your shoes because it is a tearoom; you cannot enter without taking a bath. Tea means awareness and the ritual is just like prayer. When people enter a tearoom they become silent; when they enter the room no talk is allowed, they become silent. They sit on the floor in a meditative posture and then the hostess or the host prepares tea. Everybody is silent. The tea starts boiling and everybody has to listen to it, to the sound, to the kettle creating music. Everybody has to listen to it. The drinking has started though the tea is not even ready.

If you ask Zen people they will say; tea is not something that you pour with unawareness and drink like any other drink. It is not a drink, it is meditation; it is prayer. So they listen to the kettle creating a melody, and in that listening they become more silent, more alert.

Then cups are put before them and they touch them. Those cups are not ordinary; every monastery has its own unique cups, they prepare their own cups. Even if they are purchased from the market, first they break them then glue them again so the cup becomes special, so you cannot find any replica of it anywhere else. Then everybody touches the cup, feels the cup. The cup means the body; if tea means awareness, then the cup means the body. And if you have to be alert, you have to be alert from the very roots of your body. Touching, they are alert, meditating. Then the tea is poured. The aroma comes, the smell. This takes a long time -- one hour, two hours -- so it is not just within a minute that you have drunk the tea, thrown the cup down and gone away. No, it is a long process -- slow, so that you become aware of each step. And then they drink. The taste, the heat -- everything has to be done with very alert mindfulness. That's why the master gives the tea to the disciple. With a master pouring tea in your cup you will be more alert and aware; with a servant pouring tea in your cup you can simply forget him. When Joshu pours tea in your cup -- if I come and pour tea in your cup -- your mind will stop, you will be silent. Something special is happening, something sacred. Tea becomes a meditation.

Joshu said, have a cup of tea, to all three. Tea was just an excuse. Joshu will give them more awareness, and awareness comes through sensitivity. You have to be more sensitive whatsoever you do, so even a trivial thing like tea... Can you find anything more trivial than tea? Can you find anything more mean, more ordinary than tea? No, you cannot. And Zen monks and masters have raised this most ordinary thing into the most extraordinary. They have bridged "this" and "that", as if tea and God have become one. Unless tea becomes divine you will not be divine, because the least has to be raised to the most, the ordinary has to be raised to the extraordinary, the earth has to be made heaven. They have to be bridged, no gap should be left.

If you go to a Zen monastery and you see a master drinking tea, with an Indian mind you will feel very much disturbed. What type of man is this, drinking tea? Can you conceive Buddha under a Bodhi tree drinking tea? You cannot conceive it; it is inconceivable. The Indian mind has been talking about nonduality but has created much duality. You have been listening to *advaita*, the unity, the one, but whatsoever you have done, you have created two. And you have created such a gap between the two that they look unbridgeable. Because of this Shankara had to talk about maya and illusion. You have created such a gap between this world and that world, they cannot be bridged. So what to do?

Shankara said: This world is illusory. You need not bridge; this world is not. That is the only way to come to one; you have to deny the other completely. But denial won't help; even if you say this world is illusory, it is there. And why do you insist so much that it is illusory if it is not really there? What is the problem? Why is it that Shankara went his whole life teaching people this world is illusory? Nobody bothers if it is illusory. If Shankara knew it is illusory, then why bother about it? It seems some problem is there. It cannot be bridged so the only way is to drop it completely from consciousness, to say it is not there so only one remains. We have only one way to come to the one -- to deny the other.

Zen has another way to bridge, and I think it is more beautiful; there is no need to deny the other. And you cannot deny: even in denial you will assert. If you say this world doesn't exist, you have to indicate this

world, which is nowhere, so what are you indicating? What are you pointing your finger at if there is nothing? Then you are foolish. This world exists, and if you say it is illusory, it is only an interpretation. If this world is illusory "that" cannot be real, because from "this", "that" has to be achieved. If this world is illusory then your Brahma cannot be real. If the creation is illusory how can the creator be real? -- because the creation comes from the creator. If the Ganges is illusory how can the Gangotri be real? If I am illusory then my parents are bound to be illusory, because only out of dream is a dream born. If they are real then the child must be real.

Zen says both are real, but both are not two. Bridge them -- so tea becomes prayer, so the most profane thing becomes the most sacred. It is a symbol. And Zen says if your ordinary life becomes extraordinary, only then are you spiritual. Otherwise, you are not spiritual. In the ordinary the extraordinary has to be found; in the familiar, the strange; in the known, the unknown; in the near, the far; in "this," "that." So Joshu said, "Come and have a cup of tea."

One more dimension is there in the story and that dimension is of welcome. Everybody is welcome. Who you are is not relevant, you are welcome. At the gate of an enlightened master, at the gate of a Joshu or a Buddha, everybody is welcome. The door is, in a sense, open: Come in and have a cup of tea. What does this mean: Come in and have a cup of tea? Joshu was saying: Come in and relax.

If you go to other so-called masters, so-called monks and sannyasins, you will become more tense; you cannot relax. Go to a sannyasin: you become more tense, you become more afraid. And he creates guilt; he will look at you with condemnatory eyes, and the very way he will look at you will say you are a sinner. And he will start condemning: This is wrong, that is wrong; leave this, leave that. This is not the way of a really enlightened person. He will make you feel relaxed. There is a Chinese saying that if you reach a really great man you will feel relaxed with him; if you reach a false great man he will create tension within you. He will make, knowingly or unknowingly, every effort to show that you are low, a sinner; that he is high, above, transcendental.

A buddha will help you to relax, because only in your deep relaxation will you also become a buddha. There is no other way.

"Have a cup of tea," Joshu said. "Come relax with me." The tea is symbolic -- Relax. If you are drinking tea with a buddha, you will immediately feel that you are not alien, not strangers. Buddha pouring tea in your cup... Buddha has come down to you. Buddha has come to "this", he has brought "that" to "this". Christians, Jews, cannot conceive it; Mohammedans cannot conceive it. If you knock at the gate of heaven, can you conceive of God coming and telling you, "Come, have a cup of tea." It looks so profane. God will be sitting on his throne looking at you with his thousand eyes, looking at every nook and corner of your being, at how many sins you have committed. Judgment will be there.

This Joshu is nonjudgmental. He does not judge you, he simply accepts. Whatsoever you say, he accepts and says, "Come and relax with me." Relaxation is the point. And if you can relax with an enlightened person his enlightenment will start penetrating you, because when you are relaxed you become porous. When you are tense you are closed; when you relax he will enter. When you are relaxed, comfortable, drinking tea, Joshu is doing something then. He cannot enter through your mind but he can enter through your heart. Asking you to have a cup of tea is making you relaxed, friendly, bringing you nearer, closer. Remember, whenever you are taking food and drinking something with someone, you become very intimate. Food and sex are the only two intimacies. In sex you are intimate, in food you are intimate. And food is more basic an intimacy than sex, because when a child is born the first thing he will receive from the mother will be food. Sex will come later on when he becomes mature sexually, fourteen, fifteen years afterwards. The first thing you received in this world was food and that food was a drink. So the first intimacy known in this world is between a mother and a child.

Joshu was saying, "Come, have a cup of tea. Let me become your mother. Let me give you a drink." And a master is a mother. I insist that a master is a mother. A master is not a father, and Christians are wrong when they call their priests "father," because father is a very unnatural thing, a societal phenomenon. The father doesn't exist anywhere in nature except in human society; it is a created thing, a cultured thing. The mother is natural. It exists without any culture, education, society, it is there in nature. Even trees have mothers. You may not have heard that not only does your mother give you life, but even a tree has a mother. They have been experimenting in England. There is a special lab, Delaware, where they have been experimenting with plants, and they have come to discover a very mysterious phenomenon. If a seed is thrown in the soil, and the mother from where the seed has been taken is near, it sprouts sooner. If the mother is not near, it takes a longer time. If the mother has been destroyed, cut, then it takes a very long

time for the seed to sprout. The presence of the mother, even for a seed, is helpful.

A master is a mother, he is not a father. With a father you are related only intellectually, with a mother your relation is total. You have been part of your mother, you belong to her totally. The same is the case with a master in the reverse order. You have come out of the mother, you will go into the master. It is a returning back to the source.

So Zen masters always invite you for a drink. They are saying in a symbolic way, "Come and become a child to me, let me become your mother; let me become your second womb. Enter me, I will give you a rebirth."

Food is intimacy, and it is so deeprooted in you that your whole life is affected by it. Men all over the world, in different societies, different cultures, go on thinking of women's breasts. In paintings, sculpture, films, novels -- whatsoever -- the breast remains the central point. Why so much attraction for the breast? That has been the first intimacy with the world; you came to know existence through it. The breast was the first touch of the world. For the first time you came near to existence, for the first time you knew the other -- from the breast. That's why so much attraction for the breast. You cannot be attracted towards a woman who has no breasts, flat breasts. It is difficult because you cannot feel the mother there. So even an ugly woman becomes attractive if she has beautiful breasts -- as if breasts were the point, the central thing in the being. And what is the breast? The breast is food. Sex comes later, food comes first.

Joshu's calling all the three to come and have a cup of tea was calling them to an intimacy. Friends eat together, so if you see a stranger coming near you when you are eating you will feel uncomfortable. Strangers feel uncomfortable if they eat together. That's why in a hotel, in a restaurant, things have gone very wrong. Because you are eating with strangers the food becomes poisonous; you are so strained and tense. It is not a family you are not relaxed.

Food prepared by someone who loves you has a different quality altogether; even the chemical quality changes. And psychologists say when your wife is angry don't allow her to prepare food; it becomes poisonous.

It is difficult, because the wife is almost always angry. And psychologists say when you are eating, if your wife starts creating trouble -- talking, arguing -- stop eating.

But then you will die, because the wife almost always creates trouble while you are eating. This is a very non-loving world. The wife knows, if she has a small understanding, that the worst time to create any conflict is while the husband is taking food, because when he is strained, tense, not relaxed, food becomes poisonous and it will take a longer time to digest it. Psychologists say twice the time will be needed to digest the food and the whole body suffers.

Food is intimacy, it is love. And Zen masters always invite you for tea. They will take you in the tearoom and give you tea; they are giving you food, drink. They are telling you, "Become intimate. Don't stand so far away come nearer. Feel homey. ,"

These are the dimensions of the story, but they are dimensions of feeling. You cannot understand but you can feel, and feeling is a higher understanding love is a higher knowing. And the heart is the most supreme center of knowledge, not the mind; the mind is just secondary, workable, utilitarian. You can know the surface through the mind, you can never know the center.

But you have forgotten the heart completely, as if it has become a nothingness; you don't know anything about it.

If I talk about the heart, the heartcenter, you think about the lungs not about the heart.

The lungs are not the heart; the lungs are just the body of the heartcenter. The heart is hidden in the lungs, somewhere deep down. Just as in your body the soul is hidden, in your lungs the heart is hidden. It is not a physical thing, so if you go to a physician he will say there is no heart, no heartcenter, only lungs.

The heart has its own ways of knowing. Joshu can be understood only through the heart.

If you try to understand through the intellect it is possible you may misunderstand, but understanding is not possible - that much is certain.

Anything more?

BELOVED OSHO,

I FEEL I WANT TO BE CLOSE TO YOU, BUT AT THE SAME TIME I WANT TO RUN AS FAR AWAY FROM YOU AS I CAN. I DON'T UNDERSTAND THIS FEAR, SINCE I AM NOT AWARE OF A FEELING LIKE THIS ABOUT ANYONE ELSE.

It is natural, it is not something exceptional. Whenever you have a feeling to be closer to a man like me the fear will come, because to be close to me means to be dead, to be close to me means losing yourself. It is the same fear that grips a river when it comes to the ocean -- the banks will be lost, the river will be lost -- and every river tries to go back. But there is no way.

If you feel a deep urge to come closer to me there is no way now to escape. You may try but you will be a failure; others have tried, others will go on trying. If you have a deep urge to come closer to me, you will have to come. You can only delay it; by escaping, struggling, you can delay it. You can postpone it, that's all, because the deep urge is coming from your very being. Fear is only in the mind. The urge is coming from the deepest core of your being, to be closer. But fear comes in the mind because the closeness means death.

To be close to a master is death, your ego will have to go. The ego thinks, starts thinking, "I must escape before something happens; before I am lost, I must escape." The ego will continuously tell you to escape. The ego will find rationalizations; it will find faults in me just to help you escape; it will convince you in every way that this is the wrong man. Love is deathlike, and no love is as deathlike as loving a master.

If you love a woman, you can dominate her. That's why lovers go on playing politics with each other, dominating, possessing; the fear is there that if you don't dominate you will be lost and the other will dominate, so they continuously fight. Husbands and wives, lovers, go on fighting; the fight is for existence, to survive. The fear is there, "I may be lost in the other."

But when you come to a master you cannot dominate him, you cannot fight with him. So fear is deeper because of that, because you cannot create any politics. Either you have to escape or merge, no other alternative is there. If you escape, from your very deep source of being you hear you are doing wrong; if you escape you will have to come back. If you come closer, the mind says: Where are you going? If you go closer still you may be burned. And it is right, the ego is right: The flame is there and if you come closer you will be burned. Conflict will be created; inner tension, anguish will be created. You can delay, that's all, sooner or later you will have to merge; no river can escape the ocean. Once you have come closer you have come, and there is no way to go back. No way exists for going back.

You are here. You have traveled long; not only in physical space but also in the inner space you have traveled long. Many, many lives you have been traveling towards this point; you have desired it and now when the point has come nearer you become afraid. The fear is natural. Understand it, don't let it overpower you. Take a jump, and that jump will not only be a death it will be a rebirth. But you cannot know that. Only death, you see only death; the beyond that is hidden behind the death you cannot see. I can see it; I know you will be reborn.

But nobody can be reborn unless he dies; so death is not the goal and death is not the end, it is just a beginning. When you are ready to die you are ready to be reborn; the old will disappear and the absolutely new will come in its place. That new is struggling from the very core of your being; the old is struggling from the mind because the mind has memory -- the old, the past. The past and future are struggling within you. That is the problem.

Now it depends on you. If you are being overpowered by the past then you will delay, postpone, and you can delay it for many lives.

This is not the first time you have delayed; many times you have missed before. Many times you have come across a Buddha, a Mahavira, a Jesus and you escaped. You tried to avoid, you closed your eyes. Again and again you have been playing that game. But the game is natural to you I say, because you can see only death. The river can only see that she will dissolve, she cannot see that she will become the ocean. How can she see? That oceanic existence will be only when the river is no more, so the river cannot see. When your ego is no more, only then will you know who you are.

Don't allow the fear to overpower you, allow love to overpower you. Love comes from the center, fear

always comes from the periphery; don't allow this periphery to be dominant. And what have you got to lose? Even if there is no rebirth -- there is rebirth -- but I say even if there is no rebirth and you simply die, what have you got to lose? What will be lost? What has the river got that is worth preserving? The life through the hills has been just a struggle; the life through the plains has been just a dirty passage. What has the river got to lose in the ocean? Nothing.

So think about it. What have you got to lose if you come closer? - your suffering? your madness? What have you got to lose? There is nothing to lose, but we never look within to see that we have got nothing to lose because that too gives fear. You like to think that you have got much to lose, that a treasure is there, and you will never look. There is no treasure, the house is empty; there has never been anything. But you are so afraid, you never look, because you know that there is nothing. Even a beggar dreams that he is an emperor; in dreams he becomes an emperor, enjoys. And then he is afraid: What if the kingdom is lost? But there has never been any kingdom.

You have come to me because there has never been any kingdom. You have nothing to lose, and now you become afraid. Look at the tricks of the mind, the deceptions of the mind; look into them.

A man entered a pet shop. He looked around, and he asked the shopkeeper, "How much will that big dog cost?" It was a very ferocious looking Alsatian.

The man said, "Five hundred rupees."

That was too much for him, so logically he said, "And how much will this small fellow cost?", - it was another dog of a smaller size.

The shopkeeper said, " One thousand rupees."

The man tried still.further. He said, "How much is this tiny one?" It was a very small dog. The man said, "Two thousand rupees."

The man became very puzzled and disturbed and then he asked, "How much will it cost if I don't purchase anything?" The rates are going higher and the dog is disappearing!

If I don't purchase anything, how much will it cost? - that is your fear. What will happen if you come closer to me? Nothing will happen because you have nothing to lose. And everything will happen, because once this nothing is lost everything becomes possible. Once this shelter which has become a bondage to you is lost the sky opens infinitely; once these banks which have been a prison to you are lost you become boundless, you become infinite.

Let the river move, unafraid, into the unknown, the uncharted. Death will be there, but death is always followed by rebirth. Die and be reborn, lose yourself and find. Fear comes from the mind, love comes from your heart; listen to the heart.

It happened once in a great palace of a king that there was a musical organ. He loved it very much but something had gone wrong, and the organ was so unique that nobody knew how to fix it. Nobody had ever seen one like it. This king had heard the organ when he was a very small child, when his father was alive, and since then something had gone wrong. But he loved the organ so much that he used to keep it in his room. It was beautiful; even from the outside it was beautiful. Many experts were called in vain. They made many efforts and things went from bad to worse; The organ was more and more destroyed. the king lost hope: the organ could not be fixed.

Then suddenly one day a beggar appeared. To the doorkeeper he said, "I have heard that something has gone wrong with the organ. I can fix it."The doorkeeper had the urge to laugh, because great experts from many capitals of the world had come, great musicians; they couldn't find what was wrong. They couldn't even recognize what type of organ this was and what type of music was created by it, it was so complex. He had the urge to laugh, but he looked at the beggar, and the voice, the beggar's eyes, seemed to be authentic; he was absolutely confident. He was a beggar but his face looked majestic. The doorkeeper's mind was saying, "It will be a wastage again," but his heart said," This man seems so confident, what is wrong if he tries?" So he took him to the king.

Looking at the beggar the king laughed, and he said, " Are you mad? Every type of expert has tried and failed. You must be mad. You think you can fix it?"

The beggar said, " Nothing more, no more harm can be done. The organ is already out of order, absolutely. I cannot harm it any more so what is the harm if you give me a chance?"

The king thought, "He is right, because nothing more harmful can be done." So he said, "Okay, you try." For many days the beggar disappeared behind the organ. He was working and working and working, and suddenly, one midnight, he started playing on the organ. The whole palace was filled with an unknown melody, something so divine that everybody ran to see. The king came out of his bedroom and said, "You

have done it! It must have been very difficult. It was almost impossible. You have done a miracle!"

The man said, " No, it was not difficult because in the first place I made it. In your father's time I made this organ, so it was not difficult."

If you are ready, for one thing, no more harm can be done to you;

you are already harmed. I cannot harm you any more than you have been harmed - this much is certain. Look at my eyes and feel my voice; give me a chance. It is not difficult, I say to you. Once one is dissolved into the infinite, he is at the source of the thing from where he has come.

I am not there.

If I were there, if the ego were there, then it would be difficult. There is no expert in me; the expert died long ago. The ego is the expert; I don't know anything.

I am not there, I have disappeared; the ocean exists, God exists, not I.

In the first place, you are close to that thing from which you have come, and for God, nothing is impossible. In the first place, he created you. And I am not there, because otherwise it would be a very difficult thing. If I am there I will harm you; the ego can only harm. Experts can only destroy- they cannot fix you. You have been with many experts and they have done every type of thing that was possible, now you are beyond repair. But the river can fall in the ocean, and suddenly the melody arises; a music will come out of you, a music that you have not heard. It is just hidden in you -- the ego just has to be put out of the way.

I have heard: one school teacher was asking his first-graders, "

How do you help your family at home?"

One small boy said, "I fix my bed myself."Another said, "I clean dishes." - and so on and so forth.

But then the teacher saw that one small boy, Johnny, had not answered. So he asked, " Johnny, what do you do?"

Johnny hesitated a moment and then he said, " Mostly, I keep out of the way."

You just keep yourself out of the way that's all! Don't come in between me and you, just keep out of the way. Even if you keep out of the way for a single moment the thing can happen: the old can die, the new can be born.

A Bird on the Wing

Chapter #5
Chapter title: Master of the New Monastery

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BELOVED MASTER,

HYAKUJO CALLED HIS MONKS TOGETHER AS HE WISHED TO SEND ONE OF THEM TO OPEN A NEW MONASTERY. PLACING A FILLED WATER JAR ON THE GROUND, HE SAID, "WHO CAN SAY WHAT THIS IS WITHOUT USING ITS NAME?"

THE CHIEF MONK, WHO EXPECTED TO GET THE POSITION, SAID, "NO ONE CAN CALL IT A WOODEN SHOE." ANOTHER MONK SAID, "IT'S NOT A POND BECAUSE IT CAN BE CARRIED." THE COOKING MONK, WHO WAS STANDING NEARBY, WALKED OUT, KICKED THE JAR OVER, AND THEN WALKED

AWAY.
HYAKUJO SMILED AND SAID, "THE COOKING MONK BECOMES THE MASTER OF THE NEW MONASTERY."

Reality cannot be known through thinking, it can be known through action. Thinking is just a dreamlike phenomenon, but the moment you act you have become part of the reality. Reality is activity, action; thinking is fragmentary. When you act you are total; whatever the action your whole being is involved in it. Thinking goes on in only a part of the mind, your whole being is not involved; without you thinking can continue as an automatic process.

This has to be understood deeply. This is one of the most basic things for those who are in search of truth and not in search of anything else. Religion and philosophy are distinct in this sense: religion is action, philosophy is thinking.

This story has many implications. The master wanted one, one disciple, to become the chief of the new monastery that was going to be opened. Who should be sent? Who should be made the guide there -- a man who has much philosophy in his mind, a man who can talk, discuss, argue, a man who is bookish, knowledgeable, or a man who can act spontaneously? He may not know much; he may be simple, not intellectual, but he will be total.

The chief disciple must have started dreaming, thinking he was going to be chosen. The mind is always ambitious. He must have planned how to behave, what to do, so that he would be chosen as the chief of the new monastery. He must not have slept for many days, his mind must have been revolving around and around.

The ego plans and whatsoever it plans will miss reality. Reality can only be encountered spontaneously; if you think about it beforehand you may be ready but you will miss. A ready person will miss; this is the contradiction. A person who is not ready, who has not planned anything, who acts spontaneously, reaches the very heart of reality.

The chief disciple must have theorized, many alternatives must have come to his mind: The master is going to choose; there is going to be some sort of test. He must have consulted the scriptures. In the old days too, masters had been choosing disciples to be sent to new monasteries. How have they chosen? What sort of examination has to be passed? How could he succeed?

There are many stories from the ancient days but this has been, almost always, one of the basic tests Zen masters have put before their disciples -- they ask them to express something without using language. They say, "Say something about this thing but don't use any name. The name is not the thing."

The chair is here and I am sitting on it. A Zen master will say, "Say something about this chair but don't use the name. The word chair is not the chair. Don't use any verbal expression, don't use language and say something."

The mind feels puzzled because the mind knows only language, nothing else. If language is barred, the mind is barred. What else is the mind except verbal accumulation -- names, words, language?

A master says, "Don't use the name." He is saying, "Don't use the mind. Do something so that which the chair is, is expressed."

The word god is not God, the word man is not man,

the word rose is not a rose. The rose exists when language is not there; when there is no language, the tree exists- it is not dependent on language.

This chief monk must have brooded over and over again. He must have chosen, beforehand, an alternative. He was dead, that very moment he failed.

Inside, if you decide what you are going to do and you act out of that decision, you will miss reality. Reality is an ever-flowing movement. Nobody knows what is going to happen, nobody can predict it; it is unpredictable.

There is a Zen story: Two monasteries existed side by side and both the masters had small boys to run errands. Both the boys used to go to the market to fetch things for the masters -- sometimes vegetables, sometimes other things.

These monasteries were antagonistic towards each other, but boys will be boys. They would forget the doctrines and meet on the way and talk, enjoy. It was really prohibited to talk -- the other monastery was the enemy.

One day, the boy from the first monastery came and said, "I am puzzled. As I was going to the market, I saw the boy from the other monastery and asked him, `Where are you going?' He replied, `Wherever the

wind blows.' I was at a loss as to what to say; he puzzled me.

The master said, "This is not good. Nobody from our monastery

has ever been defeated by the other monastery, not even a servant, so you must fix that boy. Tomorrow, ask again where he is going. He will say, `Wherever the wind blows,' so you say, `If there is no wind, then?' "

The boy couldn't sleep the whole night. He tried and tried to conceive of what would happen the next day; he rehearsed many times. He would ask and the other boy would respond and then he would give his answer.

The next day he waited on the road. The other boy came and he asked, "Where are you going?" The boy said, "Wherever my feet lead me."

He was at a loss as to what to do. His answer was fixed; reality is unpredictable. He came back very sad and said to the master, "That boy is not trustworthy. He changed and I was at a loss as to what to do."

So the master said, "Next day when he answers, `Wherever my feet lead,' you tell him, `If you are crippled and your legs are cut off, then?' "

Again he couldn't sleep. He went early to wait on the road. When the boy came he asked, "Where are you going?" And the boy said "To fetch vegetables from the market."

He became very disturbed and said to the master, "This boy is impossible: he goes on changing."

Life is that boy. Reality is not a fixed phenomenon. You have to be present, spontaneously in it -- only then will the response be real. If your answer is fixed beforehand you are already dead, you have already missed. Then tomorrow will come but you will not be there; you will be fixed in the yesterday, that which has passed.

All the minds which are too verbal are fixed like this. Go to a pundit, a scholar, and ask, "What is God?" Before you have asked he will start answering. Your question is not answered because even before you had the question this man had the answer. The answer is dead; it is there already, it has just to be brought from the memory.

This is the difference between a man of wisdom and a man of knowledge. A man of knowledge has ready-made answers: you ask and the answer is already there. You are irrelevant, your question is irrelevant. Before the question, the answer exists; your question simply triggers the memory.

If you go to a man of wisdom he has no answers for you; he has nothing ready-made. He is open, he is silent. He'll respond but first your question will resound in his being, not in his memory. Through his being the response comes; nobody can predict that response. If you go the next day and ask the same question, the response will not be the same.

Once it happened that a man tried to judge the Buddha. Every year he would go and ask the same question. He thought, "If he really knows then the answer will be always the same. How can you change the answer? If I come and ask, `Is there God?'- if he knows he will say yes or he will say no, and next year, I will come again and ask."

So for many years the man came and he became more and more puzzled. Sometimes Buddha would say yes, sometimes no, sometimes he would remain silent, and sometimes he would simply smile and not answer anything.

The man became puzzled and said, "What is this? If you know, then you must be certain, your answer fixed. But you go on changing. Once you said yes then you said no. Have you forgotten that I asked this question before? Once you even remained silent and now you are smiling. That is why I have been coming with the gap of a year -- just to see if you know or not."

Buddha said, "When you came for the first time and asked, `Is there God,' I answered. But my answer was not to the question, it was to you. You have changed, now the same answer cannot be given. Not only have you changed, I also have changed. The Ganges has flowed much; the same answer cannot be given. I am not a scripture to be opened and the same answer found there."

A buddha is a living river, and a river is ever-flowing. In the morning it is different -- it reflects the gold of the rising sun. The mood is different. In the evening it is different, and when the night comes and the stars are reflected in it, it is different. In the summer it shrinks; it floods during the rains. A river is not a painting, it is a live force.

A painting remains the same whether it is raining or it is summer. A painted river will not be flooded in the rains; it is dead; otherwise there would be change. There is only one thing that goes on continuously and that is revolution. Everything else is impermanent except revolution. It goes on and on.

This chief disciple must have decided; the conclusion was already there. He was waiting only for the

master to ask. Then the master put a jug before them, a pot filled with water, and said, "Say something and don't use language."

You are creating an impossible situation. How can something be said without using language? But if you cannot say something about an ordinary jug filled with water without using language, how will you be able to say anything about God, who is filled with the whole universe? If you cannot indicate this jug without language, how will you be able to indicate the great jug, the universe, God, the truth?

If you cannot indicate this, how will you be made chief of a monastery? People will be coming to you, not to know words but to know reality. People won't be coming to you to be trained in philosophy; that can be done by the universities - they teach words.

So what is the purpose of a monastery? A monastery has to teach reality not words; religion not philosophy; existence not theories. And if you can't say anything about an ordinary pot, what will you do when someone asks: What is God? What will you do when someone asks: Who am I?

The chief disciple answered, and whenever the mind faces such a situation the only way is to define negatively. If someone says to say something about God -- without naming, what will you do? You can only state it negatively. You can say: God is not this world,God is not matter.

Look at the dictionaries. Go to the Encyclopaedia Britannica and see how it defines things. You will be surprised: if you turn to the page where mind is defined you will find it defined as that which is not matter. Then turn to the page where matter is defined; you will find it defined as that which is not mind. What type of definition is this? When you ask about mind they say no-matter; when you ask about matter they say no-mind. Nothing is defined; it is a vicious circle. If I ask about A you say it is not B; if I ask about B you say it is not A. You define one thing by another indefinable thing. How can this be done? This is a tricky thing. Dictionaries are the trickiest things in the world; they don't say anything and they appear to be saying so much. Everything is defined and everything is indefinable. Nothing can be defined.

So the chief disciple said something negatively. When the mind is at a loss as to what to do it starts saying things negatively. So maybe atheism is just an escape. God is there but how to define it? When the mind feels at a loss the easiest escape is to say there is no God, then the problem is finished.

Somebody said, "It is not a pond because it can be carried by hand."

How can you define a water-filled jug by just saying it is not a pond? What is a pond? Say something without naming it.

Then the cook of the monastery came. He must have been a more real man than these pundits -- a cook, who has never been much interested in the scriptures; a cook, who has been working with reality, encountering it, not thinking about it. This cook kicked the pot and went out.

What did he say? He said something in a more realistic way. Kicking is not thinking, it is action. He kicked the pot and said to the master, "This is nonsense, you are talking absurdities. You say to us to say something without words. Something can be done without words, but nothing can be said." He caught the point. Something can be done without words but nothing can be said. So he did something - he kicked the pot.

The master said, "This cook has been chosen. He goes to the new monastery and there becomes the master. He knows how to act without the mind; he knows how to answer without using the mind. He has said that the problem is absurd."

Remember one thing: if the problem is absurd you cannot answer it in a rational way. If you try you will be foolish; it shows foolishness. If the problem is absurd you cannot answer in a rational way; for an absurd question there can be no rational answer. If you try, you simply prove that you are foolish. That chief disciple must have been a foolish man; the other scholar, who said, "This is not a pond,"must have been a foolish man. Scholars are foolish, otherwise they wouldn't be scholars. They are wasting their lives in words, scriptures. Nobody can waste his life in words unless he is absolutely stupid.

This cook was wiser- he kicked. He was not kicking the pot, he was kicking the whole problem; he was not kicking the pot, he was kicking the whole situation. He saw that it was absurd. He was not saying anything, not using a word. Just imagine that cook kicking the pot with his whole being. He was involved in it completely, mind, body, soul. The kick was alive, spontaneous; he didn't know it was going to be there. He may not even have thought that he was answering, he was just seeing what was going on - suddenly, the kick happened.

In this state of being, when the cook was just action, there was no mind in him, just an emptiness. Out of that emptiness, out of that no-mind, the action arose. When the action comes from the actor it is dead; when the action comes from the ego it is premeditated. When the action comes without the ego, without the mind,

without you being there, when it bubbles up out of your nothingness, it is from the divine, it is total.

The cook didn't kick; rather, it was as if the whole existence kicked. He kicked all scholarship, all scriptures, the whole intellect and its vicious circles, and he walked out. He didn't wait. If he had waited to see what the master said he would have missed, because that would have meant that the mind was looking for the conclusion, for the result.

The mind is always result-oriented: What is going to happen? If I do this, then what will happen? If the cause is there, what will be the effect? The mind is always for the result; the mind is result-oriented.

This cook simply walked out. He didn't wait for what was going to happen; he didn't think that he would be chosen. How can you think that just by kicking a pot you will be chosen the master of a monastery? No, he didn't bother.

This is what Krishna says to Arjuna in the Gita, "Do! Act! But don't ask for the result. Kick and walk out."

Arjuna said, "If I fight, if I go through with this war, what will happen? What will be the result? Will it be good or bad? Will I gain or lose? Will killing so many people be worth the effort?"

Krishna says, "Don't think of the result. Leave the result to me: you simply act."

The mind cannot do that. Before the mind acts it asks for the result; it acts because of the result. If there will be a result, only then will it act.

People come to me and ask, "If we meditate, what will happen? What will be the result?"

Remember, meditation can never be result-oriented; you simply meditate, that's all. Everything happens but it will not be a result. If you are seeking the result nothing will happen; meditation will be useless.

When you seek a result, it is the mind; when you don't seek a result, it is meditation. Kick the pot and walk out, meditate and walk out; don't ask for the result. Don't say, "What will happen?" If you think about what will happen you cannot meditate. The mind goes on thinking about the result; it cannot be here and now, it is always in the future. You are meditating and thinking, "When will the happiness come? It has not come yet."

If you forget the result completely, if there is not even a flicker in the mind for the result, not a single vibration moving into the future - when you have become a silent pool, here and now everything happens. In meditation cause and effect are not two -.cause is the effect; the act and the result are not two - the act is the result - they are not divided. In meditation the seed and the tree are not two -, the seed is the tree.

For the mind everything is divided: the seed and the tree are two, the act and the result are two. The result is always in the future and the act is here, you act because of the future. For the mind the present is always sacrificed for the future, and the future does not exist. There is always the present, the eternal now, and you are sacrificing this now for something which is nowhere and cannot be anywhere.

In meditation the whole process is reversed. The future is sacrificed for the present; that which is not is sacrificed for that which is. There is no result, no conclusion. Kick the pot and walk out.

That was the beauty of it. The cook simply walked out saying, "The whole thing is absurd -. your question and these people's answers. This is a nonsense game. I don't belong here." He must have gone to his kitchen and started working - that is how a meditative mind will act. And the master said, "This man is chosen, he becomes the chief of the new monastery. He knows how to be total, to act spontaneously; he knows how to act without motivation; he knows how to act without the mind. This man can lead others into meditation, this man can become a guide. This man has achieved.

The story is beautiful and very rare; penetrate into it. You can penetrate it but only if you start acting the way the cook acted. There is a pitfall - you can premeditate it. If I put a pot before you and you kick, you will miss; you know the answer already. You will think, "Okay now, this is the opportunity. I'll kick the pot and walk out." That won't do. You cannot deceive because whenever your mind is there your total being gives a different vibration. You cannot deceive a master.

And remember, this incident has been repeated many times. Zen masters are really unique. They go on repeating the same problem again and again, and those who read the scriptures behave in the old way. They think they already know the answer: kick the pot, walk out, and become the chief.

But you cannot deceive a Zen master. He is not concerned with what you are doing, he is concerned with what you are in that moment of doing. That is a totally different thing. You have a perfume, a different perfume, when you act out of emptiness. And when I say a different perfume I mean it literally, I'm not using a metaphor. When you act out of emptiness there is a freshness all around you, as if suddenly a morning has come in the middle of the day. If you kick the pot ego will be there; the ego will do the kicking and you will be aggressive. When this cook kicked the pot it was not aggressive, it was simply a statement

of fact; there was no violence.

I have heard that one man, a poor beggar - and I say "poor beggar" because there are wealthy beggars also - came to ask for food. The lady of the house felt much compassion for him and said, "I'll give you food, and if you want some work there is wood to chop. I'll pay you for it."

So the man worked, chopped the wood, and in the evening when he was about to go, the lady of the house said, "There is a hole in your robe. Give it to me and within minutes I will repair it.

The man said, "No, a hole in my robe makes all the difference. When you have a repaired dress it is premeditated poverty; when you have a hole in your robe it may have happened just now, through some accident. But when you have patched it, it looks ancient - it has not happened accidentally, just now; it's happened long before and now it's been patched and repaired. It becomes premeditated poverty. Let my poverty be spontaneous."

Your whole mind is premeditated poverty; you have all the answers and not a single response. You have already decided what to do, and in that decision you have murdered yourself, committed suicide. The mind is suicide.

Start acting spontaneously. It will be difficult in the beginning, you will feel much discomfort. With a premeditated answer there is less discomfort, you are more certain. Why are we not spontaneous? It is because of fear, the fear that the answer may be wrong. It's better to decide beforehand then you can be certain; but certainty always belongs to death.

Remember, life is always uncertain. Everything dead is certain, life is always uncertain. Everything dead is solid, fixed - its nature cannot be changed; everything alive is moving, changing - a flow, a liquid thing, flexible, able to move in any direction. The more you become certain, the more you will miss life. And those who know, know life is God. If you miss life, you miss God.

Act spontaneously. If there is discomfort in the beginning allow it to be there; don't hide it and don't suppress it - and don't imitate. Be childlike but don't be childish. If you are childlike, you will become a great saint; if you are childish, you will become a great, knowledgeable person.

A man returned to his house one day. He saw his children and the neighbor's children sitting on the steps, so he asked, "What are you doing?"
They said, " We are playing church."

He was puzzled; they were just sitting there doing nothing. He inquired, "What type of church is this?"

They said, "We have sung, preached, prayed. Everything has been done, now we are sitting on the steps, smoking."

You can imitate - knowledgeability is imitation. A buddha says something: you interpret it, you play church, you cram it in your mind, you repeat it. This is childish.

Be childlike not childish. Childlikeness is spontaneity. A child is fresh with no answers, no accumulated experience; he has, really, no memory, he acts; whatever comes through his being, he acts. He is not motivated, not thinking about results, about the future; he is innocent.

This cook was really innocent. Innocence is meditation. Start being meditative in your acts, just with small things: while eating, be spontaneous; while talking, be spontaneous; while walking, be spontaneous. Allow life to be a response not an answer. If somebody asks you something, just watch whether you are repeating something you always do, just a habit, or whether the answer is a response. Just watch whether the mind is repeating an old habit, whether the answer is coming from memory, or whether it is coming from you.

Everybody bores everybody else because everything is dead, borrowed, stale, and stinks of death. It is not fresh. Look at children playing and you feel a freshness. For a moment you may even forget that you have become old. Listen to the birds, look at the trees or flowers and for a moment, forget. Here there is no mind.

Flowers are flowering: just like the cook kicked they are kicking. Birds are singing, they are kicking. Life itself is kicking - but there are no theories. In the beginning it will be uncomfortable. Be patient, go through that discomfort; soon you will have an upsurge of energy. It is dangerous, that's why people avoid it.

To be spontaneous is dangerous because when anger comes, it comes. The mind says, " Think - don't be angry, it may be costly." So you always think and throw your anger on those weaker than you, not on those who are stronger than you. Love can happen but love is not allowed. You can have a loving attitude only towards your wife, but life does not know who is your wife and who is not. Life is absolutely amoral, it knows no morality. You can fall in love with somebody else's wife, because life knows no relations, no

fixed institutions. All institutions are man made; that is the danger. So the mind says, " Think before - she is not your wife. Don't look in such a loving way, don't smile." Whether you feel it or not is not the point, this is duty. That is how we have killed everybody. Everybody lives in an institution, not in life.

Because of these dangers the mind thinks of what to say beforehand. You are late, and when you come home you are thinking, "What will my wife say? How will I answer?" The wife is waiting and she knows whatever you will say is wrong. She has heard your excuses before, the same old excuses.

I have heard that one man phoned his wife one day

and said, "One of my friends has come and I'm bringing him home for dinner."

The wife screamed and said, "You fool, you know very well the cook has left, the baby is cutting his teeth, and I have had a fever for three days."

The man replied, very calmly, "I know it well, that is why I want to bring him home. The fool is thinking of getting married."

The whole of life has become an institution, a madhouse in which duties are to be fulfilled not love; in which you have to behave, not be spontaneous; in which a pattern has to be followed, not the overflow of life and energy. That's why the mind thinks and decides everything, because there is danger.

I call a man a sannyasin who breaks out of these institutions and lives spontaneously. To be a sannyasin is the most courageous act possible. To be a sannyasin means to live without the mind, and the moment you live without mind you live without society. The mind has created society, and society has created the mind; they are interdependent. To be a sannyasin means to renounce all that is false but not to renounce the world, to renounce all that is unauthentic, to renounce all the answers, to be responsive, spontaneously responsive, and not to think about the reasons, but to be real.

This is difficult: there is much investment in falsity, in the masks, in the faces, in the games you go on playing. To be initiated as a sannyasin means now you will try to be authentic; whatsoever the consequences, you will accept them and live in the present. You will sacrifice the future for the present; you will never sacrifice the present for the future. This moment will be the totality of your being, you will never move beforehand.

This is what sannyas is - to kick the pot and walk out, and not to wait for the results. Results will take care of themselves, they will follow you.

This story doesn't say it but I know, the master must have run out to catch hold of the cook and said, "Wait, you have been chosen. You go to the new monastery to guide people in life and meditation."

Anything more?

BELOVED OSHO,

EVERY DAY WHEN I SIT HERE, I TRY SITTING WITHOUT A QUESTION IN MY MIND, STAYING IN THE MOMENT WITH WHAT I M HEARING, NOT REHEARSING, AND TRYING NOT TO REHEARSE. THEN YOU SAY, "ANYTHING MORE?"

AND IT'S AS IF A SHIELD COMES DOWN AND I CAN'T REACH YOU. I AM TALKING TO MYSELF, AND THE MIND IS ALWAYS MAKING THINGS SAFE FOR ME.

It happens because we are always afraid, afraid something may go wrong. Don't be afraid before me; nothing can go wrong. If something goes wrong spontaneously then that is the right thing. Spontaneity is right.

The mind manipulates because of fear. You may ask something and others may start laughing; they may think you are foolish. So something has to be asked which nobody can laugh about; then everyone thinks you have asked a serious question, a meaningful question. That's why the mind is afraid and fear manipulates.

Near me there is no need for any fear. You can ask absurdities, foolish questions, because to me the mind is absurd. It cannot ask anything else so there is no problem. For the mind it can only appear as if something is serious because it cannot ask anything which is not foolish. All questions are foolish. The whole mind has to be dropped, only then will you not be a fool.

The fear is why we rehearse; the ego wants to feel important. Near me there is no need of fear; I'm not asking you to ask anything wise. Nothing wise can be asked; nobody has ever asked a wise question, that is impossible. When you become wise questions drop; when you are wise there are no questions.

You can imitate wisdom also by not asking; that will not help. Those who are not asking should not

think that they are wise and that the questioner is a fool. He is just your representative so he is bound to feel more foolish than you. With so much foolishness represented in him, all together, he is bound to feel afraid; it is natural.

By and by, drop the manipulations, because when you drop manipulations you become natural near me and this will give you the first glimpse. To be natural will give you the first glimpse, and then you can gather courage to be natural in life. For if you cannot be spontaneous near me how will it be possible to be spontaneous in life?

If you go to other so-called masters they will create fear. You cannot laugh before them; that would be taken as an offense. You have to have a serious, sad face; you have to appear very serious. Look at the churches and mosques, at the so-called masters with long faces. Christians say Jesus never laughed. How can a Jesus laugh? If he laughs he becomes ordinary, he becomes profane.

I say to you such seriousness is a shield; it will protect all that is nonsensical in you. Allow it to come up; don't force it within, don't repress it in any way. Near me be natural, and in this being natural you will learn that which cannot be learned in any other way. Just being near me, being spontaneous, you will drop the mind and be meditative.

I answer you not because I am concerned with your questions; they are irrelevant. I'm not satisfying your questions in any way, they cannot be satisfied. Then what am I doing? I am just being here with you; the answer is just an excuse, the question is just an excuse to be near and closer.

Why can't we sit silently? I can, but it will be difficult for you. We can sit silently - I, not talking, you, not asking - but inside you will go on talking, chattering. Tremendous chattering will go on, more than ordinarily, because when you say to the mind, " Sit silently," the mind rebels, it goes mad. It creates more words, more questions, a monologue. You cannot sit silently; that's why I ask you to ask, that's why I answer you. If I am talking, your mind will not talk. And my talking is not destructive, your talking is destructive. When I talk, you get absorbed in it, you may even have a few glimpses of silence.

This is how life is paradoxical - you have glimpses of silence while I am talking; you get so absorbed, engaged, occupied, your mind gets so tense listening, so alert, that nothing is missed. In that alertness the inner talk stops, you become silent. That gap is my answer.

My answers are not the real thing so they go on changing. People feel that I am inconsistent. I go on saying things - today something, tomorrow something else - they are irrelevant. I am not concerned with consistency; my answering is like music being played on a guitar. You never ask inconsistently; you play the same thing again and again. The musician goes on changing, and if you get absorbed into the music you will have some gaps of silence. In those gaps, you will become aware for the first time, and that awareness, by and by, will become crystallized.

So don't bother about what you are asking. Whatever you ask is okay; don't rehearse it, let it be more spontaneous. It will be difficult for you - spontaneity is difficult.

I have heard about one preacher. He was going into the pulpit for the first time so for the whole night he rehearsed what to say. He had chosen a very beautiful passage about Jesus, and this was to be a great crisis in his life - whether he would succeed or fail. The first success or failure means much, so the whole night, standing in his room, he rehearsed and rehearsed lecturing to the audience. But by the morning he was so tired, so sleepy, that when he stood at the pulpit his mind went blank.

He had chosen a beautiful passage: Behold I come! He said, "Behold I come!" and his mind went blank. He couldn't find anything so he thought, "If I repeat it again, maybe the flow will come."

Again he leaned forward and said, "Behold I come!" but nothing came.

To appear nonchalant, he leaned forward more, as if it was not by accident that he was repeating, and again he said, "Behold I come!"

Under his pressure the pulpit collapsed and he fell into the lap of an old woman. He said, feeling very embarrassed, "Sorry, I never meant it to happen."

The woman said, "No need to say anything. You warned me three times when you said, `Behold I come!' It's not your fault."

There is no need to rehearse, to premeditate; let things happen. But the way things go in the world questions and answers have to be thought over. Both are dead, and when the dead things meet there is no spark. I know it is difficult for you but try. By and by it will happen, and once it happens you will have a freedom from the mind; you will become weightless and have wings into the sky.

Anything more?

BELOVED OSHO,

MY MIND IS ALREADY WORKING ON THE PARADOX I FIND BETWEEN YESTERDAY'S TALK AND TODAY'S.
TODAY YOU HAVE BEEN TALKING ABOUT SPONTANEITY OF RESPONSE TO NEW SITUATIONS, SEEING THEM AS FRESH. YESTERDAY, ONE OF THE MESSAGES FROM THE STORY ABOUT JOSHU WAS THAT SITUATIONS ARE ALL THE SAME, PEOPLE THE SAME. HENCE JOSHU OFFERED THREE PEOPLE A CUP OF TEA.
TO ME, THIS IS A PARADOX.

Yesterday is no more; Joshu has died. Only today is - and even that has passed. Only this moment is.

The mind looks at things and finds paradoxes because the mind thinks of the past, the present and the future. Only the present is. The mind finds paradoxes because the mind is always moving from the past to the present and then to the future. Once you were a tiny cell in the womb of your mother, so tiny that you could not be seen by naked eyes. Now you are totally different, you are young, but sooner or later, you will be old, crippled. Now you are alive but the day will come when you are dead.

When the mind thinks all these things together, a child and an old man become a paradox. How can a child be old, a young man old? For the mind birth and death become a paradox because they can both be thought; for existence, when there is birth there is no death, when there is death there is no birth. For existence there is nothing paradoxical, but the mind can look at the past, the present and the future, and these are paradoxes.

Yesterday you heard me; be finished with it. There is no more yesterday but the mind carries it. If you really heard me yesterday you will not carry it, for if you carry it how can you hear me today? The smoke of yesterday will be a disturbance; there will be that smoke and you will only hear me through yesterday and you will miss.

Yesterday should be dropped so you can be here and now. There is no paradox, but if you compare yesterday and today then it comes. If you compare birth and death, the paradox comes. Today and yesterday cannot exist together, they can exist together only in the memory. Existence is non-paradoxical, the mind is paradoxical.

Why think about yesterday? If you are thinking about it how can you be here? That will be difficult. Because of yesterday you will not be able to hear me today.

Did you hear me yesterday? - for there have been other yesterdays. And will you be able to hear me tomorrow? - for this today will have become yesterday. The film of all the yesterdays is there; through that film it is difficult to penetrate into the present.

So all that I can say is be here, Joshu is dead. The man who was talking here yesterday is no more; he is dead. There is no question of consistency or inconsistency.

Tomorrow I will not be here, you will not be here; it will be absolutely fresh. And when two freshnesses meet there is a spark, a spark that dances, and a dance that is always consistent.

A carried past creates problems. The problem is not what I said yesterday or what I am saying today; the problem is that you carry yesterdays and miss today. And whatever you think you have heard, I've not said. You may think you have heard it, but through so many yesterdays you will interpret whatever I say. You will think meanings into it which are not there; you will miss things that are there, and it will become something of your own. Then you will create many paradoxes and the mind will become puzzled and confused. Go on dropping the yesterdays.

I am not a philosopher or a systematizer; I am absolutely anarchistic, as anarchistic as life itself. I don't believe in systems.

If you go to a Hegel or a Kant and say that this is contradictory, immediately they will say no; they will immediately show that it is not contradictory. If you can prove that it is contradictory they will drop one part so their system becomes consistent.

One gambler was saying to another gambler, "Yesterday I met this guy, a wonderful man, a great mathematician and economist. He has discovered a system through which a family can live without money."

The other gambler became interested wanting to know immediately what the system was. He asked, " Does it work?"

The friend replied, "The system is wonderful but there is one loophole - it doesn't work. That's the only loophole; otherwise the system is wonderful."

All systems are wonderful. Those of Hegel, Kant, Marx are all wonderful. The only loophole is this - they are dead.

I have no system. Systems can only be dead, they cannot be alive. I am a nonsystematic, anarchistic flow; not even a person, just a process. I don't know what I said to you yesterday. The person who said it is not here to answer; he is gone, I am here. And I am answerable only for this moment, so don't wait for tomorrow for I will not be here. And who is going to make consistency, who is going to find a thread that is not contradictory? There is nobody. And I would like you to be the same.

Just this moment exists, absolutely consistent, for there can be no comparison. There is no past, no future; only this moment is. How can you compare? If you live in this moment there will come a consistency which is not of a system, which is of life, which is of the energy itself. That will be an inner consistency of your very being, not of the mind.

I am interested in the being not in the mind, so don't take my answers very seriously; they are just play, play with words. Enjoy them and forget them; enjoy me but don't try to systematize me. The whole effort is useless, and in that effort you miss much that is beautiful; you miss much that can become a deep ecstasy in you.

Look at me and don't be bothered with what I say; be with me and don't be bothered about theories and words. Act with me, listen to me, and don't try to think about it; and this listening should be an act, not a mental effort. I am not trying to convince you, I am not trying to give you a belief; I am not trying to create any religion or sect - no doctrine is implied. When talking to you, I am there; talking is just an excuse. I may be using one sect today, another tomorrow. If you look at my sect, you will say, " You are inconsistent. Yesterday you had this sect and today, this."

I say :Look at me, words are just dressings. I am consistent, my being is consistent; it cannot be otherwise. How can your being be inconsistent? There is no gap in it, it is a continuum, but the mind starts thinking, comparing, and then problems arise.

Once it happened that a disciple came to a Zen master and asked, "Why are a few people so intelligent and a few so stupid? Why are a few people so beautiful and a few so ugly? Why this inconsistency? If God is everywhere, if he is the creator, then why does he create one ugly and another beautiful? And don't talk to me about karmas. I have heard all those nonsensical answers - that because of karmas, past lives, one is beautiful, another is ugly. I am not concerned with past lives. In the beginning, when there was no yesterday, how did the difference come? Why was one created beautiful and another ugly? And if everyone was created equal, equally beautiful and intelligent, how can they act differently, how can they have different karmas?"

The master said, "Wait! This is such a secret thing that I will tell you when everybody has left." So the man sat, eager, but people kept coming and going and there was no chance. But by the evening everybody had left so the man said, "Now?"

And the master said, "Come out with me." The moon was coming up and the master took him in the garden and said, "Look, that tree there is small, this tree here is so tall. I have been living with these trees for many years and they have never raised the question of why that tree is small and this tree is big.

"When there was mind in me, I used to ask the same question sitting under these trees. Then my mind dropped, and the question dropped. Now I know. This tree is small and that tree is big; there is no problem. So look! There is no problem."

The mind compares. How can you compare when the mind is not? How can you say this tree is small and that tree big? When the mind drops, comparison drops, and when there is no comparison the beauty of existence erupts. It becomes a volcanic eruption, it explodes. Then you see the small is big and the big is small; then all contradictions are lost and the inner consistency is seen.

Drop the mind and listen to me, then you will not ask, "Why yesterday? Why this today and that yesterday?" Then there is no yesterday and no today; then I am here and you are here. There is a meeting, and this here and now, when the mind is not there, becomes a communion.

I am not interested in communicating something to you, I am interested in communion. Communication means my mind talking to your mind. Communion means I am not a mind, you are not a mind - just your heart melting into my heart, no words.

That's what the story is: Say something about this pot without using words. The cook kicked and walked out. Whatsoever I say, kick and go in.

A Bird on the Wing

Chapter #6
Chapter title: The Miracle of Ordinariness

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BELOVED OSHO,

BANKEI WAS PREACHING QUIETLY TO HIS FOLLOWERS ONE DAY WHEN HIS TALKING WAS INTERRUPTED BY A PRIEST FROM ANOTHER SECT. THIS SECT BELIEVED IN THE POWER OF MIRACLES, AND THOUGHT THAT SALVATION CAME FROM REPEATING HOLY WORDS.
BANKEI STOPPED TALKING, AND ASKED THE PRIEST WHAT HE WANTED TO SAY.
THE PRIEST BOASTED THAT THE FOUNDER OF HIS RELIGION COULD STAND ON ONE BANK OF THE RIVER WITH A BRUSH IN HIS HAND AND WRITE A HOLY NAME ON A PIECE OF PAPER HELD BY AN ASSISTANT ON THE OPPOSITE BANK OF THE RIVER. THE PRIEST ASKED, "WHAT MIRACLES CAN YOU DO?"
BANKEI REPLIED,"ONLY ONE. WHEN I AM HUNGRY I EAT, AND WHEN I AM THIRSTY I DRINK."

The only miracle, the impossible miracle, is to be just ordinary.

The longing of the mind is to be extraordinary. The ego thirsts and hungers for the recognition that you are somebody. Somebody achieves that dream through wealth, somebody else achieves that dream through power, politics, somebody else can achieve that dream through miracles, jugglery, but the dream remains the same: I cannot tolerate being nobody.

And this is a miracle -- when you accept your nobodiness, when you are just as ordinary as anybody else, when you don't ask for any recognition, when you can exist as if you are not existing. To be absent is the miracle.

This story is beautiful, one of the most beautiful Zen anecdotes, and Bankei is one of the superb masters. But Bankei was an ordinary man.

Once it happened that Bankei was working in his garden. Somebody came, a seeker, a man in search of a master, and he asked Bankei, "Gardener, where is the master?"

Bankei laughed and said, "Wait. Come from that door, inside you will find the master."

So the man went round and came inside. He saw Bankei sitting on a throne, the same man who was the gardener outside. The seeker said, "Are you kidding? Get down from this throne. This is sacrilegious, you don't pay any respect to the master."

Bankei got down, sat on the ground, and said, "Now then, it is difficult. Now you will not find the master here because I am the master."

It was difficult for that man to see that a great master could work in the garden, could be just ordinary. He left. He couldn't believe that this man was the master; he missed.

We are all in search of the extraordinary. But why are you in search of the extraordinary? It is because you also long to be extraordinary. With an ordinary master, how can you become extraordinary, exceptional?

Bankei was talking, lecturing, and one man stood and asked about miracles. He belonged to some other sect, a sect which worked through mantras, holy names. Remember that a mantra is a secret technique to

achieve more power. A mantra is not spiritual, it is political, but the politics are of the inner space, not of the outer.

The mind can become powerful if you narrow it down; narrowing is the method. The more narrow the mind, the more powerful it becomes. It is just like the sun's rays falling to the ground. If you focus those waves, those rays, through a lens, fire can be created. Those rays were falling all spread out but now they have been narrowed down through the lens. They have become one-pointed, concentrated; now fire is possible.

The mind is energy, in fact, the same energy that comes through the sun, the same subtle rays. Ask the physicists. They say the mind has a voltage of electricity, that it is electrical.

If you can focus the mind through a lens, the mantra is a lens, and you go on repeating Ram, Ram, Ram, or Om, Om, Om, or anything, just one word -- if you go repeating and repeating and repeating it, and the mind's whole energy is centered in that one word -- it becomes a lens. Now all the rays are passing through that lens. Narrowed to one point it becomes powerful, you can do miracles. Just by thinking you can do miracles.

But remember, those miracles are not spiritual.Power is never spiritual. Powerlessness, helplessness, to be nothing, is spiritual;.power is never spiritual. This is the difference between magic and religion; magic is after power, religion is after nothingness.

A mantra is a part of magic not of religion at all, but everything is a big mess, mixed up. People who are doing miracles are magicians, not spiritual in any way. They are even anti-spiritual because they are spreading magic in the name of religion, which is very dangerous.

Through a mantra the mind is narrowed; it is more narrowed, more powerful, and then anything can be done. There is only one thing you will miss -- you will miss yourself. All miracles will be possible, the ultimate miracle you will miss. You will miss yourself because through narrowing down you can achieve an object. The more the mind is narrowed, the more it becomes fixed to an object; it becomes objective. You are hidden behind and the object is outside.

So if you are a man of mantras you can say to this tree, "Die," and the tree will die; you can say to a man, "Be healthy," and the disease will disappear, or, "Be unhealthy," and the disease will enter -- many things you can do. You can become somebody, and people will recognize you as a man of power but never a man of God.

A man of God is born when the mind is not narrowed at all, when the mind is not flowing in one direction but is overflowing in all directions. There is no lens, no mantra, just the energy flowing in all dimensions everywhere. That flowing energy, that energy overflowing everywhere, will make you alert about yourself because then there is no object. Only you, only subjectivity exists, and through you, you will become aware of God, not through any power.

This man asked Bankei, "What type of miracles can you do? My master, through mantra, through the holy name, can do miracles. He will stand on one bank of the river, and disciples will stand on the other bank with a paper in their hands, a half-mile distant, and he will write from here and the words will come on the paper on the other bank. This our master can do. What can you do?"

And Bankei said, "We know only one miracle here, and that is when I feel hungry I eat, and when I feel sleepy I sleep. Only this much." Not much of a miracle. Your mind will say, "What type of a miracle is this? It is nothing to be proud of." But I say to you Bankei has said the real thing. That's what a Buddha can do, that's what a Mahavira is doing, that's what a Jesus is to do. Only then is he a Christ, otherwise not. What he is saying is such a simple thing. He says, "When I am hungry I eat." Is it so difficult that he calls it a miracle? I say it is difficult for you; for the mind it is the most difficult thing -- not to interfere. When you feel hungry the mind says, "No, this is a religious day and I am on a fast." When you don't feel hungry the mind says, "Eat, because this is the time every day that you eat." And when the stomach is overfilled the mind says, "Go on eating, the food is delicious." Your mind interferes.

What is Bankei saying? He is saying, "My mind has stopped interfering. When I feel hungry I eat, when I don't feel hungry I don't eat. Eating has become a spontaneous thing; the mind is not a continuous interference.

When I feel sleepy I go to sleep." No, you are not doing this. You go to sleep as a ritual, not when you feel sleepy. You get up as a ritual because it is *brahmamuhurta*, and you are a Hindu and you must get up before sunrise. Because you are a Hindu, you get up. Who is this Hindu? It is the mind. You cannot be a Hindu, you cannot be a Mohammedan; there is no sect for you but the mind. The mind says, "You are a Hindu, you must get up," so you get up.

When the mind says, "Now it is time to go to sleep," you go to sleep. You follow the mind, not nature.

Bankei is saying, "I flow with nature; whatsoever my whole being feels, I do it. There is no fragmentary mind manipulating it, manipulation is the problem. You go on manipulating and this disturbance, interference, this manipulation from the mind is the problem.

Even in dreams you go on manipulating -- ask the psychologists; they say while awake, you continue manipulating. The mind doesn't allow you to see what is there, it projects; the mind doesn't allow you to hear what is being said to you, it interprets.

Even in dreams you are false because the mind goes on playing tricks on you. Freud discovered that our dreams are also false. You want to kill your father so in the dream you don't kill your father. You want to poison your wife but you don't poison your wife even in a dream, you poison some woman who somehow resembles your wife. The mind is interfering continuously.

I have heard that one man was saying to another, to his friend, "Did I dream last night! What a dream! I went to Coney Island -- What delicious ice cream, such a tasteful dinner.I have never eaten such a thing in my whole life."

The other man said,"You are kidding.You call that a wonderful dream? Last night I dreamt that on one side was Elizabeth Taylor, on the other side was Marilyn Monroe, both in the nude.

The other became excited and said, "Then why didn't you call me?" The man said: "I called you, but your wife said you had already left for Coney Island."

Even in dreams the mind goes on creating the world -- Coney Islands, Elizabeth Taylors -- and you become jealous even about another's dream:Why didn't you call me?

Bankei is saying: "We know only one miracle. We allow nature to have its own course, we don't interfere." Through interference comes the ego: the more you interfere, the more you manipulate, the more you feel you are somebody.

Look at the ascetics -- their egos are so refined and subtle, so shiny. Why? It is because they have interfered the most; you have not interfered so much. They have killed their sex, they have destroyed their love, they have suppressed their anger, they have completely destroyed their hunger and the feeling of the body. They have reason to be egoists: they are somebodies. Look in their eyes, there is nothing except ego.

Their bodies may be almost dead but their egos are at the supreme-most peak. They have become Everests.

These monks and saints will not be able to understand what Bankei means.He says, "We know only one miracle -- to allow nature to have its own course.

We don't interfere." If you don't interfere, you will disappear. Fighting is the way to be there.

People come to me and ask how to drop the ego. I tell them, Who will drop it? If you try to drop it you will be the ego, and someday you will claim that you have dropped the ego. And who is this claimer, who is claiming it? This is the ego, and the most subtle ego always tries to pretend egolessness.

I also know only one miracle, to let nature have its course, to allow it. Whatsoever is happening, don't interfere, don't come in the way, and suddenly you will disappear. You cannot be there without resistance, fight, aggression, violence; the ego exists through resistance. This has to be understood very deeply -- the more you fight, the more you will be there.

Why do soldiers feel so happy fighting? Fighting is not such a beautiful thing, war is just ugly, but why do soldiers feel so happy fighting? If you have once been to a war you will never be happy again in peace because the ego comes to such a peak fighting. Why, in competition, do you feel so happy? It is because something, your ego, arises; fighting, you become stronger.

But fighting with another is never so ego-fulfilling because you may be defeated -- the possibility is there -- but fighting with yourself you cannot be defeated. You are always going to be the winner, "There is nobody else except you. Fighting with another there is fear, the fear of being a failure; fighting with yourself there is no fear, you are alone. You are going to win today or tomorrow, but finally you will win because there is nobody else.

The ascetic is fighting with himself; the soldier is fighting with others; the businessman, fighting with others; the monk, fighting with himself. The monk and the ascetic are more cunning, they have chosen a path where victory is inevitable. You are not so calculating, your path is hazardous. You may be a success, you may be a failure, and your success can turn into a failure any moment because there are so many fighters around you, and you are such a small, tiny existence -- you can be destroyed.

But fighting with yourself you are alone, there is no competition. So those who are very cunning escape from the world and start fighting with themselves. Those who are not so cunning, are more simple, are in

the world and go on fighting with others. But the basic essential thing remains the same -- fighting.

Bankei is saying, "I am not a fighter; I don't fight at all. When I feel hungry I eat, when I feel sleepy I go to sleep; when I am alive I am alive, and when I die I will die. I don't come in the way." And he says,"This is the only miracle we know."

But why call it a miracle? Animals are doing it already, trees are doing it already, birds are doing it already; the whole existence is doing it already. Why call it a miracle? Man cannot do it.

The whole existence is a miracle except man. The Christian story seems to be very meaningful: that man has been turned out of the Garden of Eden seems to be very relevant, most significant. The whole existence is a continuous miracle, it is a continuum; miracles are happening every moment. Existence is miraculous but man has been turned out.

Why has man been turned out? The story says because he ate the fruit of the tree of knowledge and God had forbidden it. God said, "don't eat the fruit of this tree, the tree of knowledge. All the trees are open to you except this one."

But the Devil persuaded. Of course he persuaded Eve first; the Devil always enters through the woman. Why? It is because woman is the weakest point of man, the weakest link from where the Devil can enter. To enter man directly is difficult because he will give a good fight, it will be difficult, but through woman the Devil can persuade man.

So the Devil said to woman, to Eve, "This is the only fruit worth eating, and that's why God has prohibited it. If you eat this fruit you will be like gods. You will be a god yourself."

Eve couldn't resist, the temptation was too much. She persuaded Adam. Adam tried to say it was not good because God had prohibited it, but when it is a problem of choosing between your wife and God, you will choose your wife.

Really, there is no real alternative because she will create such trouble, in twenty-four hours, such trouble... God cannot create so much trouble

So finally Adam had to eat, and the moment he ate the fruit he became conscious of the ego; he became aware that "I am."Immediately he was thrown out of the Garden of Eden.

It is a beautiful story; the story is really a key to all the secrets.

This knowledge has turned you out of the miraculous world that you are in. Before this Adam was like a child -- naked but not aware that he was naked; naked but not aware that there was some guilt in it. He loved Eve but the love was natural; he was never aware that something wrong was going on or that there was some sin.

There was no sin; before knowledge there is no sin. A child cannot commit sin; only an old man can be a sinner, so all sinners are old. A child cannot be a sinner. How can it be a sinner? A child is innocent because a child is not aware of himself, that he is.

Adam was like a child, Eve was like a child; they enjoyed but there was no one who was enjoying. They were part of this mystery, of the miracle. When they felt hungry they ate, when they felt sleepy they slept, when they felt like loving they loved. But everything was a natural phenomenon, the mind was not there as the manipulator. They were part of this universe -- flowing like rivers, flowering like trees, singing like birds -- they were not separate. Separation came with the knowledge that "I am."

The first thing Adam and Eve did was to try to hide their nakedness; the childhood was lost. Whenever a child begins to feel that he is naked, that is the point where Adam and Eve were turned out of the Garden of Eden.

It has always been my feeling that the answer to the Christian story exists in Mahavira -- not in Jesus, but in Mahavira -- because if by eating the fruit of knowledge Adam became aware and felt guilty that he was naked, then the answer exists in Mahavira. The moment Mahavira became silent the first thing he did was to become naked.

And I say Mahavira entered the Garden of Eden again, he became a child again. The Christian story is half, the Jain story is the other half; they make the whole. The whole existence is a miracle; you have fallen out of it.

Bankei said, "We know only one miracle; we have entered in this great miracle again. We are no more separate as egos, we are not individuals. Hunger is there but there is no one who is hungry. Sleep comes but there is no one who is sleepy. The ego is not there to resist or to decide; we flow, we drift." Nothing is wrong and nothing is good. This is the beyondness, the transcendental attitude where no evil exists and no good. You have become innocent.

Your saints cannot be innocents because their goodness is forced too much; their goodness is already

ugly. Their goodness is managed, controlled, cultivated, it is not innocent.

I have heard about one old woman. She served a buddhist monk for thirty years, did everything for that monk; she was just like a mother and a disciple both. And the buddhist monk meditated and meditated and meditated. The day the old woman was going to die she called a prostitute from the town and said, "Go to that monk's hut. Enter the hut, go near him, caress the monk, and just come and tell me how he reacts. This night I am going to die, and I want to be certain whether I was serving a man who is innocent. I am not certain."

The prostitute became afraid. She said, "He is such a good man, so saintly, we have never seen such a saintly man."

Even the prostitute felt guilty to go there and touch this man, but the old woman bribed her. She went, she opened the door. The monk was meditating. It was midnight; in that isolated part nobody was near. The monk opened his eyes, looked at the prostitute, jumped to his feet and said, "why are you coming in? Get out!"

His whole body trembled. The prostitute went nearer. The monk jumped out of the hut and cried, "This woman is trying to seduce me!"

The prostitute returned, she told the whole thing and the old woman sent her servants to burn the hut of the monk. She said, "This man is of no use; he has not become innocent yet. He may be a saint but his saintliness is ugly, it is manipulated. Why should he see a prostitute so suddenly? A woman was entering not a prostitute; why should he think that she had come to seduce him? He should have been at least gentlemanly. He should have said, 'Come, sit, why have you come?' He should have at least shown a little compassion.

And even if she had embraced him, why should he be afraid? He has been telling me for thirty years, 'I am not the body.'If he is not the body then why should he be so much afraid of the body? No, his saintliness is cultivated, it is a pose. It is not from the inner, it is from the outer. He has managed it all right, but inside he is not innocent, he is not childlike."

And unless saintliness becomes childlike, it is not saintliness at all, it is just a sinner hiding, hiding through a facade.

Bankei has said, "We know only one miracle." What is that miracle? It is to be childlike. Whenever a child feels hungry he starts crying -- he is hungry. Whenever he feels sleepy, he goes to sleep.

We try to manage even a child; we destroy him.In the West now there are books, guides for mothers. And what type of world is there going to be when a guide is needed even for a mother -- guidelines that say: After three hours give milk, never before, but each three hours, give. The child is crying, but that's not the point because the guidebook says after three hours. The mother is waiting, and when the three hours are completed she will feed the child.

Even motherhood is not enough, a guide is needed; and a child's authentic cry is not to be trusted, as if the child may be trying to deceive. Why should the child deceive? If he is hungry, he is crying.

But we are trying to destroy childhood. Sooner or later he will follow us, he will also look at the clock, and when the three hours are complete he will give a cry that he is hungry. This hunger will be false, and when hunger goes false everything goes false.

We go on forcing children to go to sleep when we think it is time. But sleep is not to be manipulated by time, sleep is something inner. When the child feels sleepy he will go to sleep, but mother and father go on forcing the child to go to sleep, as if sleep can be ordered.

Children must think that you are foolish, they think that something has gone wrong in your mind. How can a child force sleep? He can pretend, so when you are there he can close the eyes and when you have gone he can open the eyes, because sleep cannot be forced. Nobody, not even you, can force sleep. If you don't feel sleepy how can you go to sleep?

But this is how society destroys. That's how the Devil persuades, that's how we bring every child out of the Garden of Eden. Remember, not only were Adam and Eve born in the Garden, every child is born there because that is the birthplace, and then society brings the child out. So society is the Devil. Society persuades: Do this, do that, and bring the child out. Make him an ego, make him a manipulator.

And the only miracle that is possible is to enter this Garden of Eden again, to become childlike, to allow nature its flow. Don't block it, don't stand in the way, don't push it; just flow with it. You are nature, you are Tao; you are part of the continuous mystery that is happening. Bankei was right, it is difficult for us because we have become so much addicted to the mind and its manipulation. And even if I say to you, be natural, you will try to be natural and then you will miss. How can one try to be natural? If I say don't do anything

you try not to do anything; if I say be inactive then you make every effort to be inactive, but the effort is the activity. So this has to be understood: no effort is needed. Any effort on your part and you will miss the miracle.

Then what is to be done? Nothing is to be done, just a simple feeling -- allow nature. In the beginning it will be difficult because you have always been jumping in the way, always interfering. In the beginning it will be difficult but for just three weeks allow nature. When you feel hungry, eat, when you feel sleepy, go to sleep.

When you don't feel hungry, don't eat. It is not a fast, remember, because a fast is from the mind, and you are feeling hungry but you are on a fast. There is no harm if you don't feel sleepy; there is no harm because the body doesn't need it, so don't force it. Stay awake, enjoy, go for a walk, have a little dance in the room or sing or meditate, but don't force sleep. When you feel sleepy, when the eyes say: Now go to sleep....

And don't force yourself in the morning to come out of bed; allow your inner being, give it a chance. It will give you the indication, the eyes will open by themselves.

For a few days there will be difficulty but within three weeks... and I say within three weeks if you don't interfere; if you interfere, then three lives are not enough. Don't interfere and just wait for things to happen, and allow them. Within three weeks you will fall into nature again, and suddenly you will see that you have been existing in the Garden of Eden and Adam has never been expelled -- he only thinks he has. That's what the knowledge of the fruit means.

You simply think that you have been expelled. Where can you be expelled to? The whole nature is the Garden of Eden -- where can you be expelled to? The whole house is God so where can you be expelled to? Bankei said, "I have entered the Garden again."

Bankei was going to die. The disciples were very worried and they asked, "What should we do? What should we do with your body? Should we preserve it? Should be burn it, as Hindus do, as Buddhists do? Should we bury it in the ground, as Mohammedans and Christians do? We don't know who you are, a Hindu, a Buddhist, a Mohammedan? You have confused us too much we don't know who you are, so what should we do?"

Bankei said, "Wait, let me die first. Why are you in such a hurry? The mind always jumps ahead. Why are you in such a hurry? And you call yourselves my disciples? Let me die and do whatsoever you like, because Bankei will not be there. Whether you bury, whether you burn, or whether you preserve, it makes no difference to Bankei; Bankei will not be there. But let me die first then do whatsoever you like. It makes no difference but don't jump ahead. The mind has a tendency to jump ahead, always to jump ahead.

"One minister invited his congregation for a garden party. He forgot a little old lady. Just at the eleventh hour he remembered, so he phoned because that lady was dangerous, very religious, and very religious people are always dangerous. He was afraid that she might create trouble or mischief. She was one of the oldest members of his congregation and contributed to the church and everything. She could create trouble. So he phoned and told the old lady, "Come. Just by mistake I forgot, but forgive me and you must come."

The old lady said, "It is too late now, I have already prayed for rain."

There was going to be a garden party and she had not been invited, and she had already prayed for rain so it was too late. See, it was no use; now, nothing could be done.

The mind goes on jumping ahead, that is the way of the mind. Make jumps less and less, or if it is very difficult for you, then allow the mind to jog but don't jump ahead. Jogging is meditation, it is a jogging; you are jumping on the same ground and the mind is accustomed to jump ahead.

It may be difficult to stop it completely, so do half-half -- don't jump ahead, jump on the ground, jog. Half is cut. Then, by and by, slow down; then stand, then sit down. When you are here and now, sitting totally, not jumping ahead, the miracle has happened. To be in the moment is the miracle.

But I know Bankei will not appeal to you. Sai Baba can appeal to you because with Sai Baba your mind has a logic, a tuning. With Bankei your mind cannot be tuned, it has to be dropped -- only then can that tuning happen. With Sai Baba you can understand things -- with logic it is the same -- what your mind says is that a miracle is happening.

This is not religion at all, this is simply magic. And there is no difference between a Houdini and a Sai Baba. The only difference, if there is any, is that Houdini was more honest than Sai Baba because he simply said that he was a magician, that these were tricks. And all that Sai Baba can do, any magician can do, but you will not pay much respect to a magician because he is so sincere and honest that he says, "These are tricks." So you say, "Okay, so these are tricks; no miracle."

When somebody says, "These are not tricks, this is a miracle, divine power manifesting through me,"

then your mind starts jumping. Then you think, "If I can become a close disciple of this man then I also can become somebody, I can also do something."

If you have come in search of such a miracle from me

you have come to the wrong person. I am Bankei reborn. I know only one miracle -- to be here and now: when feeling hungry, to eat; when feeling sleepy, to sleep; just to be ordinary and just to be part of the cosmos.

If you are in search of such a miracle much can happen near me, but if you are not in such a search nothing will happen near me. And remember, you will be responsible for it because your whole search is wrong, and then there can be no tuning with me. So decide clearly in your mind, come to an understanding of what type of miracle you are searching for.

I can make you most ordinary, I can make you simple human beings, I can make you like trees and birds. There is no magic around here, only religion, but if you can see, this is the greatest miracle.

Anything more?

OUR BELOVED MASTER,

YOU WERE JUST TALKING ABOUT FOOD, AND NOW IN THE WEST FOOD IS A BIG CULT. IT'S ONE OF THE THINGS COMING IN AS A BASIS OF SPIRITUALITY.
YOU SAID IF WE'RE NATURAL, WE'LL KNOW WHAT TO EAT AND WHEN TO EAT, BUT NOW WE ARE OUT OF TOUCH WITH OUR CHILDLIKE NATURE.
ALSO, MANY RELIGIONS SAY THAT THE FOOD YOU EAT DOES MAKE A DIFFERENCE TO ONE'S SPIRITUAL PATH.

IS THERE ANYTHING YOU CAN TELL US ABOUT FOOD AS A GUIDE FOR THE WEST?

It is the other way round: food cannot make you spiritual, but if you are spiritual your food habits will change.

Eating anything will not make much difference. You can be a vegetarian and cruel to the extreme, and violent; you can be a non-vegetarian and kind and loving. Food will not make much difference.

In India there are communities who have lived totally with vegetarian food; many Brahmins have lived totally with vegetarian food. They are non-violent but they are not spiritual.

And Jains are the most materialistic community in India, the most attracted by possessions, accumulation; that's why they have become the wealthiest. They are the Jews in India. But a non-vegetarian world in the West is not in any way different from these vegetarian communities in India.

Rather, on the contrary, a very important thing has to be remembered: if you are violent and your food is vegetarian, then your violence will have to find some other way of expression. It is natural, because eating non-vegetarian food gives release to your violence.

So if you know some hunters you may have come to realize that hunters are the most loving people. Their whole violence is released in hunting, they are most friendly, loving. But a businessman vegetarian has no way for his violence to be released so his whole violence becomes a search for wealth and power; it becomes narrowed down.

But it happens the other way round. It happened to Mahavira. Mahavira came from a warrior family, he was a Kshatriya. Violence must have been easy for him, and then a deep meditative effort, a twelve-year-long silence changed his inner essence. When the essence changed the expression changed; when the innermost being changed, his character changed. But that character change was not basic, it was a consequence. So I say to you, if you become more meditative you will become more and more vegetarian automatically. You need not bother about it.

And only if this happens, that through meditation vegetarian food comes into you not through mind manipulation, it is good.But manipulating by the mind, argument, reasoning that vegetarian food is good, that it will help you to gain spirituality, is not going to help anything. Your clothes, your food, your habits of life, your style, everything will change; but this change is not basic. The basic change is going to be in you and then everything else follows.

If you meditate long enough, deep enough, it is impossible for you to hurt anybody for food; it is impossible. It is not a question of argument, it is not a question of scriptures, it is not who says what, it is not a question of calculating that if you take vegetarian food you will become spiritual; it is automatic. It is

not a question of cunningness, you simply become spiritual. The whole thing seems so absurd. Just for food, killing animals, birds, seems so absurd, it falls down.

Your clothes change automatically; by and by you like looser and looser clothes. The more relaxed you are inside -- loose clothes. Automatically I say; there will be no decision on your part. By and by, if you use tight clothes you will feel uneasy. Tight clothes belong to a tense mind, loose clothes belong to a relaxed mind.

But the inner change is the first thing and everything else is just a consequence. If you reverse the order you will miss then you will become a food addict.

One man came to me. He was just lean and thin and pale, and any moment he could die, and he said, "I want to live only on water because everything else is a hindrance to spirituality. Now I want to live on pure water."

This man is going to die. There have been a few people who have lived on pure water but that happened to them naturally, it cannot be practised. They were freaks, accidents; their body mechanism and chemistry worked differently. It has happened -- somebody can survive on water but nobody can practise it.

Someday science may be able to find the basic chemical change and then everybody will be able to survive on water; then science will change your body chemistry and you will survive just on air. It is possible but you cannot practise it. And the whole effort is meaningless and the whole suffering is unnecessary, but there are mad people who try things like that. It has never happened by effort.

There was one woman in Bengal -- she lived forty years without food, but it simply happened. Her husband died and she couldn't eat for a few days.just out of misery, out of sorrow, she couldn't eat. But suddenly she realized that without eating she was feeling better than ever. Then she realized that in the past whenever she was eating, she was always ill, and suddenly she became healthy as she never was. Then she lived for forty years without eating anything, just the air was the food. And this has happened in many cases.

There was one woman in Europe -- for thirty years she lived without eating. She became a saint because Christians thought it a miracle. They examined her with every scientific instrument to see what was happening and they couldn't find out anything; then it seemed a miracle. It was not a miracle.

Yoga says there is a possibility of a body change, of a body chemistry change. Right now you are doing the same just by an intermediary. You cannot eat sunrays directly because your body chemistry is not in such a state; the mechanism is not such that it can absorb sunrays directly. So first the fruit of the tree absorbs the sunrays, it becomes vitamin B in the fruit, then you eat the fruit, then the vitamin B goes into your body. The fruit is just an intermediary; the fruit is working just as your agent to absorb the sunrays and then give them to you. You can absorb them through the fruit, not directly.

But if the fruit can absorb directly, why not you? So someday there is going to be a scientific discovery that some body changes will help you to absorb directly, and then fruit will not be needed. In the future -- and I think not very long, fifty years -- science is bound to discover it.It has to be discovered, otherwise humanity is going to die because food will not be possible. And birth control is not helping, nothing is helping; the population goes on growing. Some way has to be found so food can be dropped and direct absorption of cosmic rays becomes possible. It has happened in individual cases but it was by accident. If it can happen to one individual, it can happen to every individual but not as an accident; it will happen as a scientific change.

But don't try such things, they are not spiritual. Even if you eat sunrays directly there is nothing spiritual. What is spiritual? Just by dropping the intermediary of fruit you become spiritual? If you live only on water, nothing is spiritual.

What you eat makes no difference; what you are is a totally different phenomenon. And when that changes, everything will change; but that change will not be from the mind, it will be from the innermost being. Then things will change automatically.

Sex will disappear by and by. So I don't say be a *brahamachari*, be a celibate. That is foolish, because if you force celibacy you will become more and more sexual in the mind and your whole mind will become ugly and dirty; you will think only of sex and nothing else. That is not the way. you will go crazy and insane. Freud says that ninety percent of madmen are mad because of repressed sexuality.

I don't say change sex, I don't say change food; I say change your being and then things will start changing.

Why is so much sex needed? Because you are tense, sex becomes a release. Your tensions are released through it -- you feel relaxed, you can go to sleep; if you repress it, you remain tense. And if you repress sex

-- the only release, the only possibility of release -- what will happen? You will go mad. Where will you release your tensions then?

You eat food; it is needed by the body, and the body rejects only things which are not needed. Whatsoever you are eating is somehow needed by the body. If you are taking animal food, if you are taking non-vegetarian food, your mind, your body, your whole being is violent. And it is needed. don't change it otherwise your violence will have to find another channel.

Change yourself and food will change, clothes will change, sex will change. But change should come from the innermost core, it should not come from the periphery. And all turmoil is on the periphery; deep down there is no turmoil. You are just like the sea -- go and watch the sea. All the turmoil, all the waves clashing, is just on the surface; deep, the deeper you go, there is more and more calm. At the deepest part in the sea there is no turmoil, not a single wave.

First go deeper into your sea so you achieve a calm crystallization, so you achieve the point where no disturbance ever reaches. Stand there. From there every change comes, every transformation comes. Once you are there you have become a master; Now whatsoever is unnecessary can be dropped, and can be dropped without any struggle and fight.

Whenever you drop something by fight, it is never dropped. You can drop smoking by fighting, and then you will start doing something else which will become a substitute. You may start chewing gum, it is the same; You may start chewing *pan*, it is the same, there is no difference. You need something to do with your mouth -- smoking, chewing, anything. When your mouth goes on working, you feel at ease because through the mouth tensions are released. So whenever a man feels tense he starts smoking. Why is it that through smoking or chewing gum or tobacco tensions are released?

Just look at a small child. Whenever he feels tense he will put his hand in his mouth, he will start chewing his own hand. This is his substitute for smoking. And why does he feel good when his thumb is in his mouth? Why does the child feel good and go to sleep? This is the way of almost all children. Whenever they feel sleep is not coming they will put the thumb inside the mouth, feel at ease, and fall asleep. Why? The thumb becomes a substitute for the mother's breast, and food is relaxing. You cannot go to sleep on a hungry stomach, it is difficult to get sleep. When the stomach is full you feel sleepy, the body needs rest. So whenever the child takes the breast in his mouth, food is flowing, warmth, love. He is relaxed, he need not worry; tensions are relaxed. The thumb is just a substitute for the breast; it is not giving milk, it is a false thing, but still it gives the feeling.

When this child grows, if he takes his thumb in public you will think he is foolish, so he takes a cigarette. A cigarette is not foolish, it is accepted. It is just the thumb, and more harmful than the thumb. It is better if you smoke your thumb, go on smoking to your grave; it is not harmful, it is better. No harm is done but then people think you are childish, juvenile, then people think what you are doing is stupid. But there is a need so it has to be substituted.

And in countries where breast-feeding has stopped, more smoking will automatically be there. That's why the West smokes more than the East -- because no mother is ready to give her breast to the child because the shape is lost. So in the West smoking is increasing more and more; even small children are smoking.

I have heard that one mother said to her child, "I don't want neighbors to tell me that you have started smoking. Be truthful and whenever you start smoking, tell me." The child said, "Don't bother Mom, I have already stopped. It is one year now, that I have stopped smoking. It is one year now so don't you bother, don't you get worried about it."

Small children smoking, and the mother is not aware that it is because the breast has been taken away.

In all primitive communities a seven-year-old child, or even an eight or nine-year-old child, will continue breast-feeding. Then there is a satisfaction and smoking will not be so necessary. That's why in primitive communities men are not so much interested in women's breasts; there is no problem that somebody will attack them. Nobody looks at the breasts.

If you had been given the breast for ten years continuously, you would get fed up and bored, you would say, "Stop now!" But every child has been taken away from the breast prematurely, and that remains a wound. So all civilized countries are obsessed with breasts. Even an old man, dying, is obsessed with breasts, goes on searching for breasts.

This seems mad, and it is, but the basic cause is there -- children should be given the breast otherwise they will become addicted to it, the whole life they will be in search of it.

You cannot stop smoking directly because it has many related things, implications. You are tense, and if

you stop smoking you will start something else and the other may be more harmful. Don't go on escaping problems, face them. The problem is that you are tense, so the goal should be how to be non-tense, not, smoking or not smoking.

Meditate. Relax your tensions without any object into the sky, allow catharsis to happen. When you are non-tense these things will become absurd, foolish, and they will drop. Food will change, your styles of living will change.

But my insistence is on you. Character is secondary, behavior is secondary, the essential you is the primary thing. Don't pay too much attention to what you do, pay much attention to what you are; being should become the focus, and doing should be left to itself. When being changes, doing follows.

Anything more?

OUR BELOVED OSHO,

WHENEVER YOU SPEAK OF OUR FAILINGS, YOU USUALLY MENTION ANGER, SEX AND JEALOUSY. ANGER AND SEX SEEM FAIRLY STRAIGHTFORWARD, BUT THERE'S SOME CONFUSION ABOUT EXACTLY WHAT JEALOUSY IS, AND IT'S HARDER TO GET TO THE CORE.
WOULD YOU TELL US ABOUT JEALOUSY?

Yes, I make more mention of anger, sex, and less of jealousy, because jealousy is not a primary thing. It is secondary, it is a secondary part of sex.

Whenever you have a sexual urge in your mind, a sexual happening in your being, whenever you feel sexually attracted and related to somebody, jealousy enters because you are not in love. If you are in love, jealousy never enters.

Try to understand the whole thing. Whenever you are sexually related you are afraid, because sex is really not a relationship, it is an exploitation. If you are attached to a woman or man sexually, you are always afraid that this woman may go to somebody else, this man may move to somebody else. There is no relationship really, it is just mutual exploitation. You are exploiting each other, but you don't love and you know it, so you are afraid.

This fear becomes jealousy so you may not allow things, you will guard; you will make every security arrangement so this man cannot look at another woman. Even looking will be a danger signal. This man should not talk to another woman because talking.... and you feel afraid he may leave. So you will close all the paths, all the ways of this man going to another woman, of this woman going to another man; you will close all the ways, all the doors.

But then a problem arises. When all the doors are closed, the man becomes dead, the woman becomes dead, a prisoner, a slave, and you cannot love a dead thing. You cannot love one who is not free because love is beautiful only when it is given freely, when it is not taken and demanded and forced.

First you make security arrangements, then the person becomes dead, becomes like an object. A beloved may be a person, a wife becomes an object; a beloved may be a person, a husband becomes an object to be guarded, possessed, controlled. But the more you control, the more you are killing, because freedom is lost. And the other person may be there for other reasons, but not for love, because how can you love a person who possesses you? He looks like an enemy.

Sex creates jealousy but it is a secondary thing. So it is not a question of how to drop jealousy; you cannot drop it because you cannot drop sex. The question is how to transform sex into love, then jealousy disappears.

If you love a person, the very love is enough guarantee, the very love is enough security. If you love a person, you know he cannot go to anybody else. And if he goes, he goes; nothing can be done. What can you do? You can kill the person, but a dead person will not be of much use.

When you love a person you trust that he cannot go to anybody. If he goes, there is no love and nothing can be done. Love brings this understanding. There is no jealousy.

So if jealousy is there, know well there is no love. You are playing a game, you are hiding sex behind love. Love is just a painted word, the reality is sex.

In India, because love is not allowed much, not allowed at all -- marriage is arranged -- tremendous jealousy exists. A husband is always afraid. He has never loved so he knows -- and the wife is always afraid because she has never loved, so she knows -- that this has been an arrangement. The parents arranged, astrologers arranged, society arranged; the wife and husband were never asked. In many cases they never

knew each other, they had never seen each other. So fear exists. The wife is afraid, the husband is afraid, and both are spying on each other. The very possibility is lost.

How can love grow in fear? They can live together, but that living together is also not living together; they only tolerate together, they somehow carry on together. It is just utilitarian, and out of utility you may manage, but ecstasy is not possible. You cannot celebrate it, it cannot become festive; it will be a burdensome affair.

So a husband is dead before death, and a wife is dead before death. It is two dead persons taking revenge on each other, because each thinks that one has killed the other. Taking revenge, angry, jealous -- the whole thing becomes so ugly.

But in the West a different type of phenomenon is happening which is the same on the other extreme. They dropped arranged marriage and it is good, that institution is not worth keeping, but by dropping it, love has not arisen, only sex has become free. And when sex is free you are always afraid, because it is always a temporary arrangement. You are with this girl tonight, tomorrow she will be with somebody else, and yesterday she was with somebody else. Yesterday the girl was with somebody else, tomorrow she will again be with somebody else; only tonight she is with you.

How can this be very intimate and deep? It can only be a meeting of the surfaces. You cannot penetrate each other because penetration needs seasoning, it needs time, it needs depth, intimacy, living together, being together. A long time is needed then depth opens -- depths talking to each other....

This is just acquaintance. It may not even be acquaintance -- in the West you can meet a woman on the train and make love, and at midnight you drop her at some station. She never bothers that she may never know you again; she may not even have asked your name.

If sex becomes such a trivial thing -- just a bodily affair where surfaces meet and separate -- your depth remains untouched. You are again missing something -- something great, something very mysterious -- because you become aware of your own depth only when somebody else touches it. Only through the other do you become aware of your inner being; only in deep relationship does somebody's love resound in you and bring your depth into being. Only through somebody else do you discover yourself.

There are two ways of discovery. One is meditation -- without the other you search for the depth; another is love -- with the other you search for the depth. He becomes a root to reach to yourself. The other creates a circle, and both lovers help each other. The deeper love goes, the deeper they feel they are; their inner-beings are revealed. But then there is no jealousy. Love cannot be jealous, it is impossible. Love is always trusting, and if something happens that breaks your trust you have to accept it; nothing can be done about it because whatsoever you do will destroy the other.

Trust cannot be forced; jealousy tries to force it. Jealousy tries, makes you make every effort so that trust can be maintained, but trust is not something to be maintained. It is there, or it is not there, and I say that nothing can be done about it. If it is there, you go through it; if it is not there, better separate.

But don't fight for it because you are wasting time, life. If you love someone and your depth speaks to the other's depth -- you have a meeting in being -- it is okay, beautiful; if it is not happening, separate. But don't create any conflict, struggle

or fight for it, because it cannot be achieved through fight, and time is lost -- and not only time, your capacity will be damaged. You may start again with another person repeating the whole pattern.

If there is no trust, separate -- the sooner, the better -- so you are not destroyed, so you are not damaged, so your capacity to love remains fresh and you can love somebody else. This is not the place, this is not the man, this is not the woman for you. Move, but don't destroy each other.

Life is very short and capacities are very delicate. They can be destroyed, and once damaged there is no possibility of repairing them.

I have heard that once it happened that Winston Churchill was invited to speak in a small club of friends. Everybody knew that Churchill was a drunkard and loved alcohol very much, and the man who introduced him, the president of the club, said, "Sir Winston has drunk so much wine up to now, that if we pour all the wine into this hall the level will come up to my head." It was a big hall, and he was just joking.

Winston Churchill stood, looked at the imaginary line, looked at the ceiling -- the ceiling was high -- became very sad, and he said, "So much still to be done, and so little time left to do it."

As far as love is concerned, so much is to be done for everyone and so little time is left to do it. Don't waste your energy in fighting, jealousy, conflict; move, and move in a friendly way.

Search somewhere else for the person who exists who will love you. Don't get fixed with someone who is wrong, not for you. Don't be angry, there is no point in it, and don't try to force trust; nobody can force it,

it never happens. You will miss the time, you will miss the energy, and you may only become aware when nothing can be done. Move. Either trust or move.

Love always trusts, or if it finds that the trust is not possible it simply moves in a friendly way; there is no conflict and fight. Sex creates jealousy; find, discover love. Don't make sex the basic thing -- it is not.

India missed with arranged marriage; the West is missing with free love.

India missed love because parents were too calculating and cunning. They would not allow falling in love: that is dangerous, nobody knows where it will lead. They were too clever, and through cleverness India missed all possibility of love.

In the West they are too rebellious, too young; not clever -- too young, too childish. They have made sex a free thing, available everywhere: no need to go so deep to discover love, enjoy sex and be finished.

Through sex, the West is missing: through marriage, the East has missed. But if you are alert you need not be Eastern, you need not be Western. Love is neither Eastern nor Western.

Go on discovering love within you. And if you love, sooner or later the person will happen to you, because a loving heart, sooner or later, comes to a loving heart -- it always happens. You will find the right person. But if you are jealous you will not find, if you are simply for sex you will not find, if you live only for security you will not find.

Love is a dangerous path and only those who have courage can travel it. And I say to you it is the same, just like meditation -- only for those who are courageous. And there are only two ways to reach the divine: either meditation or love. Find out which is your way, which can be your destiny.

A Bird on the Wing

Chapter #7
Chapter title: The Severe Teacher

16 June 1974 am in Buddha Hall

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BELOVED OSHO,

THE JAPANESE MASTER EKIDO WAS A SEVERE TEACHER AND HIS PUPILS FEARED HIM.
ONE DAY, AS ONE OF HIS PUPILS WAS STRIKING THE TIME OF DAY ON THE TEMPLE GONG, HE MISSED A BEAT BECAUSE HE WAS WATCHING A BEAUTIFUL GIRL WHO WAS PASSING THE GATES.
UNKNOWN TO THE PUPIL, EKIDO WAS STANDING BEHIND HIM. EKIDO STRUCK THE PUPIL WITH HIS STAFF, AND THE SHOCK STOPPED THE HEART OF THE PUPIL, AND HE DIED.
BECAUSE THE OLD CUSTOM OF THE PUPIL SIGNING HIS LIFE OVER TO THE MASTER HAD SUNK TO A MERE FORMALITY, EKIDO WAS DISCREDITED BY THE GENERAL PUBLIC.
BUT AFTER THIS INCIDENT, EKIDO PRODUCED TEN ENLIGHTENED SUCCESSORS, AN UNUSUALLY HIGH NUMBER.

This type of phenomenon is special to Zen and to Zen masters. Only a Zen master beats his disciples, and sometimes it happens that the disciple dies through beating. Ordinarily, this looks very cruel, violent, mad. Religious people cannot conceive how a master can be so cruel as to kill a disciple, but those who know feel differently.

A man who is enlightened knows well that nobody is ever killed. The inner is eternal, it goes on and on.

It may change bodies but the change is only of houses, the change is only of dresses the change is only of vehicles. The traveler goes on and on, nothing dies.

The moment of death can become the moment of enlightenment also, both are so similar. When someone becomes enlightened it is a death deeper than ordinary death; when someone becomes enlightened he comes to know that he is not the body. The attachment, the identification, disappears. For the first time he can see an unbridgeable gap. He is here, the body is there; there is an abyss between. He has never been the body and the body has never been him. This death is deeper than ordinary death; when you die ordinarily you are still identified with the body.

This death is still deeper. Not only are you unidentified with the body, your identification with the mind, with the ego, also disappears. You are left simply as an emptiness, as an inner space, boundless, you are neither the body nor the mind.

In ordinary death only the body dies; the mind goes on following you like a shadow. The mind is the problem, not the body. Through the mind you have become one with the body, and unless the mind disappears you will go on getting into newer bodies, into newer vehicles, and the wheel of life will go on and on. When you become enlightened suddenly you are not the body, you are not the mind. Only then do you come to know who you are. The body is a seed, the mind is also a seed; hidden beyond them is you.

Sometimes it happens that a Zen master can coincide the moment of your death with your enlightenment. In the right moment he can hit you: the body falls down -- everybody can see that -- but deep within the ego falls down also. Only you and the master know. It is not cruelty, it is the highest form of compassion, and only a very great master can do it. It is very subtle to feel the moment of your death, and to make it a point of inner transformation and transfiguration.

Look at this story and you may think-it is how the story appears-that the master killed his disciple. That is not the thing. The disciple was going to die anyhow; it was the moment for his death. The master knew it; he simply used the moment of death for the disciple's enlightenment. But this is an inner secret, something esoteric, and I could not defend Ekido in a court with this. The court would say he is a murderer. Anyhow, there would be no way to prove he knew the disciple was going to die in that moment.

Why not use death? An ignorant person cannot use life; an enlightened person can even use death. That's how a master should be, using everything for enlightenment.

Ekido was just standing behind the disciple; he was beating the gong of the temple and the master was watching. If this disciple can die in awareness, death will become the turning-point of the wheel. If he can die in awareness, if he can fall but remain conscious, if the body can fall, but deep down he can remain centered, alert, aware, this will be the last death; he will not need to be reborn again. Remember, if you can die with full awareness the wheel of life stops; you can enter a new body only if you are unaware, unconscious. When someone dies fully conscious, this world disappears, there is no birth again.

That's why we say an enlightened person never comes again. A buddha simply disappears; you will not be able to meet him again in the body. You can meet him in bodilessness -- he is everywhere then -- but not in the body. You cannot meet Buddha somewhere because only a body exists somewhere. When the body disappears Buddha exists everywhere, or nowhere. You can meet him here, you can meet him there, you can meet him anywhere, but don't look for him in the body.

The body exists somewhere; when the body disappears, the soul, the consciousness exists everywhere. You can meet Buddha anywhere; wherever you go you can meet him.

The body is there because the mind seeks desires through the body; desires cannot be fulfilled without the body. You can be completely fulfilled without the body, but desires cannot be fulfilled without the body. Desire needs the body; the body is the vehicle of desire. That's why possession happens. You have heard, you must have heard, many stories about a ghost possessing somebody else. Why is a ghost so interested in possessing somebody else? It is because of desires. Desires cannot be fulfilled without a body, so he enters somebody's body to fulfill his desires.

The same is the case when you enter a womb, enter into a fresh body, and start the journey of desires. But if you die alert, in that alertness not only the body dies, all desires evaporate. Then there is no entering into a womb. Then entering a womb is such a painful process, it is so painful that consciously you cannot do it; only unconsciously you can do it.

The English word anxiety comes from a Latin root which means narrowing down, and in the beginning the word was used for the entry of a soul into a womb. So the first anxiety is felt when a soul enters a womb, because everything is narrowed down; an infinite soul becomes a small body. This is the most painful process possible, as if the whole sky has been forced to enter into a seed. You don't know it because

it is so painful that you become totally unconscious.

There are two painful processes. You may have heard Buddha's saying, "Birth is pain, death is pain." These are the greatest pains, the greatest anguishes possible. When the infinite becomes finite in the womb, it is painful, it is anxiety; and when the infinite is taken out of the body again there is anguish and pain.

So whenever someone dies consciously, he disappears. Then there is no more entry into the body. Then there is no more anxiety, because anxiety is the consequence of desire; then you need not be narrowed down because there is no desire to be fulfilled. You can remain infinite; there is no need to enter a vehicle because now you are going nowhere.

This disciple who was beating the gong of the temple must have been near his death, close, and the master was standing behind him because of this fact. The disciple was going to die any moment. This is not said in the story, this cannot be said but this is how the thing happened; otherwise there was no need for the master to stand behind the disciple when he was beating the gong. There are many more important things for the master to do. Beating the going is just an ordinary thing, an everyday ritual. Why was the master standing behind him? This Ekido seems to be strange fellow. Had he not anything more significant to do? At that moment there was nothing more significant, because this disciple was going to die anyhow and this death had to be used. And only a master can use death -- out of compassion. He was waiting to see whether he remained alert at the moment of death or not. He missed. The story is beautiful and very significant. He saw a beautiful girl passing and his whole consciousness was lost. He became a desire, his whole being became a desire: he wanted to follow this girl, to possess this girl. And whenever there is desire, consciousness is lost because both cannot exist together. Desire exists with unconsciousness, it cannot exist with consciousness; when you move in desire, consciousness disappears. Hence so much insistence by all the buddhas and Jainas for desirelessness. When you are desireless you will be aware; when you are aware you will be desireless. These are two aspects of the same coin -- on one aspect, desirelessness; on another aspect, alertness, consciousness.

The story is significant. Seeing a beautiful girl pass, the disciple missed himself. He was no more there; he became a desire. He started following the girl, he entered a dream, he became sleepy, he became unconscious.

Sex is the mid-point between death and birth; between birth and death is sex. Really, between birth and death.there is nothing but sex, an extension of sex. You are conceived out of sex, and from the moment you are conceived you start on a journey of sexual pleasure. The moment you die, this continues. And sex is so powerful that even if death is standing there, you will forget it. If sex takes the grip then everything can be forgotten; you become completely mad.

The form of the girl caught his mind; he was no more there. He was alert just a moment before, now he was not alert.

You may have heard stories, Indian stories, of rishis, seekers, doing austerities, meditating in their forest abodes in the hills. Always it happens that whenever they reach a point of awareness, suddenly sex arises. Apsaras, nymphs from heaven, descend as if they are just waiting for someone to come to a point of awareness, as if there is a subtle conspiracy against achieving awareness. Hidden deep in a forest someone achieves a little alertness, and suddenly nymphs are there, beautiful girls from heaven -- not of this earth, perfect; You cannot conceive anything more perfect; the bodies are as if of gold, transparent. Suddenly awareness is lost and the rishi has become a man of desire. He falls.

From where do these apsaras come? Do they really come from heaven? Is there some conspiracy against awareness? -- no. They come out of the mind of the seeker. The mind, when it sees that everything is going to be lost, uses sex as the last weapon. When the mind sees that now awareness is reaching a crystallization, and that crystallized the mind will not have any say, the mind will be dropped, this is its last struggle -- suddenly the mind creates sex and the desire for sex, the mind projects.

I say to you, there may have been no girl passing. It was just the moment of death, and this man was aware, so the mind played the last trick. That is the last; if you win that you have won the mind. The mind will play other tricks and always preserve sex as the last resort. If sex cannot work then nothing can work. The mind depends basically on sex.

Look into your mind: you will find it is ninety percent sex, thinking about sex, dreaming about sex. Projecting in the future, remembering the past, it is always about sex. And sometimes, even if you feel it is not thinking about sex, ponder over it, meditate -- it desires other things also because of sex. You may think about becoming wealthy -- what will you do with your wealth? Just ask the mind, and the mind says: Then you can enjoy the body, then you can get the most beautiful woman possible. The mind may think: become

a Napoleon, a Hitler. But ask the mind what you will do with power. Suddenly you will find, hidden somewhere, sex and desire.

This girl may not have been passing there. Or, even if the girl was passing there, the girl may not have been as beautiful as she looked, as she appeared. In the first place I think there was no girl -- just the moment of death and this man's awareness. He was beating the gong fully alert. This is part of meditation in a Zen monastery -- whatsoever you do, do it with awareness. When you walk, walk fully alert; when you move your head, be fully alert. Whatsoever you do, follow it with alertness; don't miss it, don't think of anything else. Be there in it as a light and everything is revealed. Every act, every nook and corner of it is lighted; nothing is in darkness. When you eat, eat with awareness. This is all one has to do in a Zen monastery -- twenty-four hours of alertness.

This disciple must have been beating the gong with full alertness. The gong is beaten to make everybody alert, and he must have been alert with the sound resounding in the monastery. Suddenly the girl appeared -- from where? In the first place I think there was no girl; the mind projected. In the second place, even if there was a girl, the girl was not so beautiful as the mind thought -- it projected. The girl was just a screen; the dream came from the mind and was projected.

That's how it is happening to everybody. When for the first time you fall in love, the girl is not of this world; she comes from somewhere else -- she is an apsara, a nymph from heaven. But by and by, the more you become acquainted, the girl becomes more and more earthly, ordinary, homely. Suddenly you find there is nothing -- this is just an ordinary girl -- and then you think you have been deceived, that this girl has deceived you.

Nobody has deceived you. Your mind projected; your mind projected so that desire could move. Beauty doesn't exist in things; beauty is a projection. Beauty is not objective; it is subjective. So one day somebody looks beautiful, another day the same person becomes ugly. It is you who projects, it is you who withdraws, the other works just as a screen.

Once you come to know that the mind projects beauty and ugliness, that the mind projects good and bad, you stop projecting. Then for the first time you come to know what objective reality is. It is neither good nor bad, it is neither beautiful nor ugly; it simply is. All your interpretations drop with the projections.

So this disciple at the moment of death was going to be alert and aware, and the mind did the last thing, its final resort -- a beautiful girl appeared. The mind created beauty around her and awareness was lost. The mind became dim and desire arose; the soul was there no more. The disciple became the body.

That's why all religions insist so much

on transcending sex. Unless you transcend sex the mind will play the last trick, and it will be the winner, not you. But repression is not transcendence, It is escape. Move into desire with full awareness; try to be in the sex act but alert. By and by, you will see the emphasis changing: the energy will be moving more into alertness and less into the sex act. Now the thing has happened, the basic thing has happened. Sooner or later the whole sex energy becomes meditative energy, then you have transcended. Then, whether you stand in the market or sit in a forest, apsaras cannot come to you. They may be passing on the street but they will be there no more for you. If your mind is there absent apsaras become present; if your mind is not there present apsaras disappear.

At this moment when the disciple missed awareness, the master hit him hard on the head. I would like to do the same for you in your moment of death, but it cannot be tolerated here. In Japan it was one of the oldest traditions: whenever a disciple came to a master, he said "My life, my death -- both are yours. If you want to kill me, you can." This is what surrender is. And he signed, he wrote it down; he gave it in writing because the law, the state, won't listen. The law will not listen if you say that because he was going to die, that's why you hit him. The law will say: you hit him, that's why he has died.

The law moves from the visible and a master moves from the invisible. The master is seeing the invisible death reaching, and he hits just to make the disciple alert. And a very hard hit is needed. When the mind is moving in sex an ordinary hit won't do; a real hit is needed, a real electric shock-like thing.

It is an old story. If in the future there are monasteries like old Zen monasteries, there will be no need to hit with a staff. An electric shock can be given -- but something so shocking that the whole being trembles, something so shocking that there is a break in the desire that is leading you out.

The master hit the disciple so hard that he died. This is the visible part of it -- he fell down and died. What happened inside? What is the inside story? When the master hit the disciple, it was the moment of his death, but desire was arising. And in the moment of death if sex is there, only then can you enter into another womb; otherwise you cannot enter.

Men dying in bed, if they are conscious, always think of sex. It may be strange but an old man, even a man of a hundred years, dying in bed, almost always thinks of sex, because sex is the first and the last in the body's life. He may have been thinking of God before, he may have been chanting Ram, Ram, Ram, but suddenly at the moment of death everything drops and sex appears again. It is natural: the first must be the last. You were conceived out of sex and you must die with sex in your mind.

So, dirty, old men are not just a myth. The body is almost dead but the mind continues to think. And old men think more about sex than young men, because young men can do something about it. Old men cannot do, they can only think; the whole phenomenon becomes cerebral, mental.

In the moment of death you are preparing for a re-entry, for entering the womb. Try to understand deeply why there is so much attraction in entering the feminine body, the female body. What do you gain out of it? While making love, when your whole being wants to penetrate the feminine body, what do you gain out of it? Psychologists say -- and spiritualists have always been alert about it -- that it is again the same symbolic act of entry. It is not only when you are born that your being enters into the womb of a woman, this persists your whole life. Again and again you want to penetrate the female body; you want to reach the womb again and again.

Sex means the urge to penetrate the feminine body, to enter again into the womb. They are both the same: whether you enter as a seed or whether you enter just in a sex act, the urge is to enter.

At the moment of death sex must come into the mind, and if it comes, you have missed. You have created a desire, and now this desire will lead you again into another womb. You will enter.

The master was waiting behind. Masters are always waiting behind disciples, whether physically or nonphysically, and this is one of the greatest moments -- when a person is going to die. The master hit him hard, his body fell down, but inside he became alert. The desire disappeared; the girl passing was no more, the street was there no more. Everything dropped with the body, shattered; he became alert. In that alertness, he died. And if you can join alertness and death you have become enlightened. That's why a miracle happened. Ekido's tradition became one of the most significant traditions in Japan. Ten persons attained enlightenment. People started to wonder: this cruel man who has killed, this aggressive and violent man who has killed, why are his disciples becoming enlightened?

It is a rare number, Ten is rare. With one master, ten disciples becoming enlightened is very rare. Even to help one to become enlightened is too much.

But there is nothing strange, it is plain arithmetic -- only this type of master can help. And whenever I have read this story I have always wondered why others missed. This man could have enlightened many. But those who were afraid, scared, filled with fear, simply must have escaped from this man. People would have stopped coming to his monastery because he was dangerous.

One thing is said about Ekido -- that when this disciple died he never said anything about it, he never said: The disciple is dead. He continued as if nothing had happened, and whenever somebody would ask: What about the disciple? he would laugh. He never said anything about it: he never said the disciple was dead, he never said something had gone wrong, he never said it was just an accident. Whenever someone would ask he would laugh. Why was he laughing? -- because of the inside story.

People can know only from the outside. If I hit you hard and you die, people can only know that you are dead; no one will be able to know what has happened inwardly.

This disciple achieved something, something which buddhas make efforts for many lives to attain -- and Ekido did it in a single moment. He was a great artist, a great master. He used the moment of death so beautifully and the disciple attained. The disciple disappeared not only from the body, the disciple also disappeared from the mind. The disciple was never born again; this was total death with no rebirth.

But in Japan people had become accustomed to such things. You would go to a master, he would hit you; he might throw you out of the window; he would jump on you and start beating you. You were asking a philosophical question -- whether God exists or not -- and he would start beating you. Ekido helped many persons to become enlightened. Only such a man with such deep compassion can help, but a very great surrender is needed.

It is said that the disciple's parents came when the disciple was dead. They came to see Ekido and they were very angry, obviously -- they had only one child and he was dead. They were old and they were depending on him. And they were waiting -- sooner or later he was to come back from the monastery and help in their old age.

In Japan, monastery life is a periodical thing. You can go to a monastery, become a sannyasin, remain there for a time, study, meditate, attain a certain quantity of alertness, a certain quality of being, and then

come back to live the life of an ordinary householder. Sometimes, if you feel that you are missing and the mind has become dim and confused, you go again. It is not a permanent style of life to become a sannyasin in Japan. Only few people follow it their whole life; that is their decision; you can come back and this is not thought of with guilt.

In India there is guilt. If once you become a sannyasin and then come back, get married and become a householder, then everyone looks at you as if you have fallen. This is nonsense, this is foolish because the whole country cannot become sannyasins Only a few people can be sannyasins, not doing anything, and they will have to depend on others who are doing, who are active in life.

Sannyas should be available to everybody. The whole country must be able to become sannyasins, but that is possible only if you can be a sannyasin in ordinary life -- if you can go to the office, if you can work in a shop, if you can be a laborer, or a teacher, or a doctor, or an engineer and still be a sannyasin.

So in Japan people move to the monastery -- that is just a training period so the whole time is devoted to meditation -- then they come back. They carry the quality with them and come back to ordinary life, become ordinary citizens again and work in life -- as far as the outward life is concerned. Inside they go on trying deeply for the inner flame. Whenever they feel something is becoming dim, whenever they feel they are missing consciousness, they go again to the monastery, stay there for a period and come back again.

This old couple was waiting for the boy to come back -- and he was dead. They must have been angry; they must have thought many things against this master Ekido. So they came, they looked at Ekido and they were waiting for him to say something kind to them. What did Ekido say? He said, "Why are you waiting? Follow the boy. You have wasted enough life, don't waste any more."

And when they looked at Ekido's eyes they forgot their anger. This man could not be cruel; the compassion was flowing. They had come to complain but they simply thanked Ekido and went back.

When you come to a master, be ready to die. Beating any gong, falling in desire, following a girl -- the master can hit you any moment. If you have not surrendered the hit will be useless; the master will not hit you because you will miss, it will not be of much use.

This disciple must have been one of the closest, most intimate, and so surrendered that he would die but would not complain. He fell down without a complaint, as if the body dropped like an old dress. And inside there was light, more light; he entered that light.

Be ready to die; only then can you be reborn into an altogether different dimension. That dimension is the dimension of the divine. Don't protect yourself -- your protection is your undoing; don't try to safeguard. Near a master be insecure because he is your security. Be unsafe, leave everything to him and wait for his hit; any moment it can descend on you. But if you have not surrendered it will not descend, because no master is interested in hitting you, no master is interested in killing you. Masters are interested only in making you fully enlightened, and that can happen only when your death and your awareness meet -- a very difficult, very rare combination.

A master can see when you are going to die. It is written, because your body has a fixed span; it can be read. An astrologer may miss it; a palmist may not be able to read it because you are such a liar that even your palm lies. You are so deceptive that even your forehead will not say the truth. And you are so afraid of death that unknowingly, unconsciously, you hide the knowledge of it in the innermost chamber. If you are a true person, authentic, you yourself will become aware of when you are going to die.

Zen masters have been forecasting their deaths. They can always tell when they are going to die, but even then people don't believe them. How can we believe that you can know death? -- we have hidden it so deep, and we never look at it.

Astrology may fail because it is an outer science, reading something from the outer towards the inner. Palmistry may fail because it cannot be very certain. Your hands cannot be believed, you cannot be believed; your whole body lies. And the lines on your palm can be changed very easily. For fifteen days think of suicide and your life line will be broken. Continuously, for fifteen days, don't think of anything else, just think of suicide, of committing suicide, picturing, dreaming. Within fifteen days your life line will be broken.

The mind can create or change. If you go to a palmist and he says within three months you are going to die, he may have misinterpreted, but if this idea settles deep in you, you will die in three months. And within three months your life line will be finished. Your hand is not influencing your mind, your mind is continuously influencing your hand.

I have heard about one Egyptian king. He was very much afraid of death; he was very weak and ill and always on his death bed. He came to know about one astrologer who predicted the death of one of his

minsters, and exactly on time, the minister died.

The king thought, "this man is dangerous." The king thought, "This man has done something like black magic. He has killed, and to allow this man to be alive is dangerous -- he can do the same to me."

He called the astrologer and asked him, "Tell me something about my death. When am I going to die?"

The astrologer looked at the king's face and felt something dangerous; the king was very ferocious. He suspected something, so he made the chart, studied it, and then said, "You will die after I have died, within one week."

So the king called all his doctors to look after this man. A palace was created for him with the best of food and of everything. The greatest doctors were called,

just in his service, and told, "Preserve him, because he says if he dies within seven days...." It is said that the king lived very long because that man was alive; he was a very healthy man. And the king died only when that man died; within a week the king was dead.

Your mind goes on changing, and if your mind is a liar, don't go to any palmist; the palmist will be deceived. But you cannot deceive a master because he never reads your palm, he never looks at your forehead, he is not worried about your stars; he looks deep in you. He knows the exact moment of your death, and if you surrender the death can be used.

This story is beautiful, meditate on it. The same can happen to you but much readiness is needed, ripeness is needed, and surrender.

Anything more?

BELOVED OSHO,

THE LAST LINE OF THIS ZEN STORY SAYS TEN WERE ENLIGHTENED AND THAT THIS WAS A GREAT NUMBER. TEN DOESN'T SEEM A GREAT NUMBER TO ME. CAN WE BUY YOUR STICK AND USE IT ON OURSELVES TO HELP SURRENDER HAPPEN?

Ten is really a big number because enlightenment is so arduous, so difficult to achieve, almost impossible. Ten is a big number but even bigger numbers have happened. With Buddha hundreds became enlightened; with Mahavira hundreds became enlightened.

The basic thing is not how to buy my stick -- you cannot buy it -- it is how to allow it. It is not a question of the master hitting you, it is a question of receiving the hit, welcoming it. If you resist, nothing can be done; and resistance is there. In ordinary things resistance is there, and death is very big, the ultimate. In ordinary things resistance is there.

One man was here and he said, "I want to surrender."

I told him, "Think about it -- what do you mean? It is difficult; it is not so easy that you can come and say, 'I surrender.'" I told the man, "Go and first shave your head."

The man said, "That's very difficult, that I cannot do; I love long hair."

The man had completely forgotten he was going to surrender to me, but he could not cut his hair. And hair is dead already, hair is not a live part of you; that is why you can cut it and you are not harmed. Hair is dead, already dead, something which has gone dead and been thrown out of the body as dead cells. This man says he cannot cut his hair because he loves long hair -- and he is ready to surrender. He doesn't know what surrender means.

Someone comes to me and says, "I am ready to surrender." And I say to him, "Change to ochre." Then he says, "That will be awkward, it will be difficult." He cannot change his dress to ochre yet he is ready to surrender.

The word surrender has become meaningless, it carries no meaning for him. He is not aware of what he is saying, otherwise to utter the word surrender would make his whole being tremble and shake, because it means death.

My stick is there; I can hit you but your readiness is not there. If I hit you before you are ready, you will simply escape from me. Many escape, many have escaped because I have hit them somehow or other.

And don't think that the stick is really a visible thing; I use subtle sticks. Just a word can hit you to death; you are shattered. Your logic, your religion, your concepts are hit and you are shattered, and you never come back again to me. I hit your emotions, then you become antagonistic to me. Your ripeness is needed: you have to welcome the hit, wait and pray for it.

In Zen it has been one of the oldest traditions that whenever a disciple is hit, the whole monastery

becomes happy, and the disciple is received as something special. The master has hit him; the disciple has been chosen. People wait for years to be hit by the master. They pray, they ask the master, "When will we be capable?" or, "When will we be fortunate enough to be hit? When will your stick, your staff, descend upon us?"

A deep receptivity is needed. There is no need to buy my staff, it is always yours. Only have a welcoming heart, a deep receptivity, patience; it can descend on you at any moment. Sometimes it comes near to you and you become scared. Sometimes, on many centers of your body I hit but then you are scared, then you want to escape from it.

Be alert to the mind; the mind will always tell you to escape. Wherever there is danger the mind will tell you: run away from here.

The mind has two ways of encouraging a situation -- one is fight, another is flight. Your mind starts fighting with me, I can see. When I am talking, I can see in your eyes whether you are fighting or fleeing. Your very look, the way you sit, the way you hear, shows that you are fighting, resisting, withdrawn -- creating a space so I cannot enter in you. Or, you are on a flight, and then you are sleepy and you are not listening at all. Or you are somewhere else, thinking something else, you are engaged within so you can escape.

When you are ready neither flight nor fight exists, just a prayerful patience and waiting. There is not even an impatience about it... because impatience creates tension. You are not even impatient, just patiently waiting, passively waiting with a prayerful mood.

The hit is yours; I am waiting for it, and many more than Ekido's disciples can become enlightened. The possibility is there; the opportunity is there, the river is flowing, but whether you will bow down and take a drink, or whether you will remain egoistic and turn away from the river, thinking either of flight or of fight and creating all your own ideas around you -- whether you will allow your mind to take you away from me, or whether you will put it aside and allow me to hit you -- everything depends on you. The hit is always near but you go on wavering.

This disciple was hit by Ekido; he was really surrendered. And after his death many more were ready. From somewhere the chain is to be broken. When one light is kindled, many more follow. Who will be the first to die? -- that's the question. Once this disciple was dead and inside, enlightened, many followed; ten became enlightened.

This word ten is also worth thinking about. This ten is symbolic... because ten is the greatest number. It is not exactly ten, it is not arithmetical; ten is just the greatest number. Man started counting on his fingers, and there are ten fingers. Even now in the villages people count on their fingers. Ten is the highest number and all other numbers are repetitive. Eleven means one upon one, twelve means two upon one; there is repetition. Ten is the basic number in all the languages of the world, because everywhere man has ten fingers. These are the ten digits so ten is the highest number; it is symbolic.

One dropped into infinity, then many followed. Once the abyss is open and you see someone entering it, and you see the bliss, the benediction, you can also enter it very easily; you can take the jump as well.

Many are getting ready, but even if you are ninety-nine percent ready, the hit cannot descend on you. The hit can descend on you only when you are one hundred percent ready, because then it is a revolution. You can turn back even from ninety-nine percent, that's the problem. It is very unfortunate but it happens.

I have been working with many, many people, and sometimes they turn when the right moment was going to be; exactly before that moment they turn away. And the mind is cunning enough; it can philosophize, it can say why you have turned away. Exactly at the moment when something was going to happen, you can turn away. There is more possibility for you to turn away from that moment than from any other moment; it is unfortunate but it happens. You wait and wait and wait, and then the moment is nearing where the evaporating point can be reached, and suddenly you turn away. To resist that turning is very difficult. It is just like death reaching nearer, nearer, nearer, and seeing the abyss you turn away and run as fast as you can.

Remain alert. This misfortune happens to seekers; it can happen to you.

Buddha passed through a village many times in his forty years of traveling. One man used to come; he would listen for a few minutes then get up and go away. And this had become a habit; he never listened to Buddha for the whole time Buddha was speaking. He would come, that was certain, and whenever Buddha would come to the town he would wait for that man. He would come, that was certain. He would sit and for a few minutes he would listen, then, respectfully bowing down to Buddha, he would go away.

Ananda once asked that man, "Why do you do this?"

The man said, "Sometimes this is the peak hour for my business, but I must come just to pay my respects; that's why I come. But my shop is open and customers are there, and they will not wait. Enlightenment can wait; next time I will hear." It happened again and again.

The day Buddha died he was near the village, and before his death he said to Ananda, "That man has not come. This is exceptional -- he never missed. He always missed in a sense but he never missed. He has always come, now he has not come."

Then Buddha asked his disciples, "Do you have anything to ask -- because soon I will enter into the final samadhi, the final ecstasy, and then I will not be able to come back and answer you."

They started weeping and crying but there was no question. And Ananda said, "We have asked everything, you have answered everything, and there is nothing. Our minds are blank just thinking that you are going to disappear."

Buddha asked thrice, again and again. There was no question so he went behind the tree and closed his eyes, just to dissolve into the infinite, to leave the body, and then suddenly the man came. He started fighting with the monks and said, "I must see him. This is the last time; I will not be able to see him again. For forty years I have been missing and I have a question to ask. I have never been able to ask it before because sometimes there was a marriage in my family, sometimes business was at a peak, sometimes I was ill or my wife was ill, and sometimes there were relatives staying. I always missed but now don't prevent me."

The disciples said, "It is not possible; now he is dissolving."

Buddha came out from his ecstasy, from his final samadhi. He came in front of the tree and he said, "Don't prevent that man. He may have been foolish, he may have missed because of his ignorance, but I cannot be hard on him. I am still alive so let him come. No one should say that Buddha was alive and a man who had come begging was sent back." Buddha said, "What have you come to ask?"

The man had forgotten the question. He said, "When I came, I knew, but now I can't remember. Next time I see you I will bring the question." ... And there was going to be no next time.

Buddha died that day, and that man must be wandering somewhere on this or some other earth, seeking a man who can answer his question. That man missed Buddha continuously for forty years.

You can miss me -- always remember that possibility. But it will be because of you, not because of me; I am always ready. Whenever you are ready I will hit you, but a deep surrender is needed; before that nothing can be done. You have to die, die as you are, so that which you really are can be born out of you. You have to die as an appearance so that the real can be born. You have to die on the periphery, so that the center evolves and comes out in its luminousness, in its full perfection.

All hits are to destroy the seed so that the tree is born.

Anything more?

BELOVED OSHO,

THERE HAVE BEEN SEVERAL QUESTIONS CONCERNING WHAT YOU WERE SAYING ABOUT WARRIORS AND BUSINESSMEN. SINCE MOST OF US WERE BUSINESSMAN AND PROFESSIONALS, AND NOT WARRIORS, ARE WE GOING TO MISS ENLIGHTENMENT?

To be a warrior doesn't mean to be a soldier, it is a quality of the mind. You can be a businessmanand be a warrior; you can be a warriorand be a businessman.

"Businessman" means a quality of the mind which is always bargaining, trying to give less and get more. That's what I mean when I say businessman: trying to give less and get more, always bargaining, always thinking about profit. A warrior is again a quality of the mind, the quality of the gambler, not of the bargainer, the quality which can stake everything this way or that -- a noncompromising mind.

If a businessman thinks of enlightenment, he thinks of it as a commodity like many other commodities. He has a list: he has to make a big palace, he has to purchase this and that, and in the end he has to purchase enlightenment also; but enlightenment is always the last -- when everything is done, then; when nothing remains to be done, then. And that enlightenment is also to be purchased because he understands only money.

It happened that a great and rich man came to Mahavira. He was really very rich; he could purchase anything, even kingdoms. Even kings borrowed money from him.

He came to Mahavira and he said, "I have been hearing so much about meditation, *dhyan*, and during

the time you have been here you have created a craze in people; everybody is talking about dhyan. What is dhyan? How much does it cost and can I purchase it?"

Mahavira hesitated, so the man said, "Don't you think about the cost at all. You simply say and I will pay; there is no problem about it."

How to talk to this man? -- Mahavira was at a loss as to what to say to him. Finally Mahavira said, "You go. In your town there is a man, a very poor man; he may be willing to sell his dhyan. He has achieved, and he is so poor that he may be ready to sell it."

The man thanked Mahavira, rushed to the poor man, knocked on his door and said, "How much do you want for your dhyan? I want to purchase your meditation."

The man started laughing. He said, "You can purchase me, that's okay. But how can I give you my dhyan? It is a quality of my being, it is not a commodity."

But businessmen have always been thinking in this way. They donate to purchase, they create temples to purchase. They give but their giving is never a giving; it is always to get something, it is an investment.

When I say to you to be a warrior, I mean to be a gambler, to put everything at stake. Then enlightenment becomes a question of life and death, not a commodity, and you are ready to throw away everything for it. And you are not thinking about the profit.

People come to me and they ask, "What will we gain out of meditation? What is the purpose of it? What will be the profit out of it? If one hour is devoted to meditation what will be the gain?" Their whole life is economy.

A warrior is not after gain; a warrior is after a peak, after a peak of experiencing. What does a warrior gain when he fights in a war? Your soldiers are not warriors any longer, they are just servants. Warriors are no longer on this earth because the whole thing is being done by technology. You drop a bomb on Hiroshima; the dropper is not a warrior. Any child can do that, any madman can do that -- really, only a madman can do it. Dropping a bomb on Hiroshima is not being a fighter or a warrior.

War is no more the same as it was in the past; now anybody can do it, and sooner or later only mechanical devices will do it. A plane without a pilot can do it -- and the plane is not a warrior. The quality is lost. The warrior was facing, encountering the enemy, face to face.

Just imagine two persons with drawn swords encountering each other: can they think? If they think they will miss. Thinking stops; when swords are drawn thinking stops. They cannot plan because if they plan, in that moment the other will hit. They move spontaneously, they become no-minds. The danger is so much, the possibility of death is so near, that the mind cannot be allowed to function. The mind needs time; in emergencies the mind cannot be allowed. When you are sitting in your chair you can think, but when you are facing an enemy you cannot think.

If you pass through a street, a dark street, and suddenly you see a snake, a dangerous snake sitting there, what will you do? Will you start thinking? No, you will jump. And this jump will not be out of your mind because the mind needs time, and snakes don't have any time; they don't have any mind. The snake will strike you -- so the mind cannot be allowed. While facing a snake you jump, and that jump comes out of your being; it comes before thought. You jump first and then you think. This is what I mean by the quality of a warrior: action comes without thinking, action is without mind; action is total. You can become a warrior without going to war, there is no need to go to war.

The whole of life is an emergency, and everywhere there are enemies and snakes, and ferocious wild animals ready to attack you. The whole of life is a war. If you are alert you will see that the whole of life is a war, and any moment you can die; so the emergency is permanent. Be alert, be like a warrior as if moving amidst the enemy. Any moment, from anywhere, death can jump on you; don't allow the mind. And be a gambler -- only gamblers can take this jump. The jump is so much that those who think of profit cannot take it. It is a risk, the greatest risk; you may be lost and nothing may be gained. When you come to me you may lose everything and you may not gain anything.

I will repeat one of Jesus' sayings: Whosoever clings to life, whosoever tries to preserve it, will lose it; and whosoever is ready to lose it will preserve it.

This is talking in the language of a gambler: Lose it -- this is the way to preserve it. Die -- that is the way to reach the eternal life, the immortal life.

When I say a businessman, I say a calculating, cunning mind. Don't be cunning minds. No child is ever a businessman, and it is difficult to find an old man who is not a businessmen. Every child is a warrior and every old man is a businessman. How every warrior becomes a businessman is a long story: the whole society, education, culture, conditioning, makes you more and more fearful, afraid. You cannot take a risk

and everything that is beautiful is risky. Love is a risk. Life is a risk. God is a risk.

God is the greatest risk, and through mathematics you will not reach -- only through taking the ultimate risk, putting everything that you have at stake. And you don't know the unknown; the known you risk and the unknown you don't know.

The business mind will say,"What are you doing -- losing that which you have for that which no one knows exists or not? Preserve that which is in hand and don't long for the unknown." The warrior mind says, "The known has been known already, now there is nothing in it; it has become a burden and to carry it is useless. The unknown must be known now, and I must risk the known for the unknown."

And if you can risk, totally risk, not preserving anything, not playing tricks with yourself, not withholding anything, suddenly the unknown envelops you. And when it comes you become aware that it is not only the unknown, it is the unknowable. It is not against the known, it is beyond the known. To move in that darkness, to move in that uncharted place without any maps and without any pathways, to move alone into that absolute, the quality of the warrior is needed.

Many of you still have a little of it left because you were once children; you were all warriors, you were all dreamers of the unknown. That childhood is hidden but it cannot be destroyed; it is there, it still has its own corner in your being. Allow it to function; be childlike and you will be warriors again. That's what I mean.

And don't feel depressed because you run a shop and you are a businessman. Don't feel depressed; you can be a warrior anywhere. To take risks is a quality of the mind, a childlike quality -- to trust and to move beyond that which is secure.

A Bird on the Wing

Chapter #8
Chapter title: Zen Without Writing

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BELOVED OSHO,

THE ZEN MASTER MU-NAN HAD ONLY ONE SUCCESSOR. HIS NAME WAS SHOJU.
AFTER SHOJU HAD COMPLETED HIS STUDY OF ZEN, MU-NAN CALLED HIM INTO HIS ROOM AND SAID, "I AM GETTING OLD, AND AS FAR AS I KNOW YOU ARE THE ONLY ONE WHO WILL CARRY ON THIS TEACHING. HERE IS A BOOK. IT HAS BEEN PASSED DOWN FROM MASTER TO MASTER FOR SEVEN GENERATIONS, AND I HAVE ALSO ADDED MANY POINTS ACCORDING TO MY UNDERSTANDING. THIS BOOK IS VERY PRECIOUS, AND I AM GIVING IT TO YOU TO REPRESENT YOUR SUCCESSORSHIP."
SHOJU REPLIED, "PLEASE KEEP THE BOOK. I RECEIVED YOUR ZEN WITHOUT WRITING, AND I WAS VERY HAPPY WITH IT, THANK YOU."
MU-NAN REPLIED, "I KNOW THAT, BUT THIS GREAT WORK HAS BEEN CARRIED FROM MASTER TO MASTER FOR SEVEN GENERATIONS, AND IT WILL BE A SYMBOL OF YOUR LEARNING. HERE, TAKE THE BOOK." THE TWO WERE TALKING IN FRONT OF A FIRE, AND THE INSTANT SHOJU FELT THE BOOK IN HIS HANDS HE THRUST IT INTO THE FLAMES.
MU-NAN, WHO HAD NEVER IN HIS LIFE BEEN ANGRY BEFORE, SHOUTED, "WHAT ARE YOU DOING?" AND SHOJU SHOUTED BACK, "AND WHAT ARE YOU SAYING?"

All books are dead, and that is how it should be; they cannot be alive. All scriptures are graveyards, they cannot be anything else. A word, the moment it is uttered, goes wrong. Unuttered, it is okay; uttered, it is falsified by the very utterance.

Truth cannot be said, cannot be written, cannot be indicated in any way. If it can be said, you will attain to truth just by hearing it; if it can be written, you will attain to truth just by reading it; if it can be indicated, you will attain to truth by mere indication. This is not possible, there is no way to transfer truth to you; there exists no bridge. It cannot be given, it cannot be communicated.

But people become addicted to scriptures, books, words, theories, because for the mind it is easy to understand a theory, it is easy to read a book, it is easy to carry a tradition. With anything dead the mind is always the master; with anything alive the mind becomes the slave.

So the mind is always afraid of life; it is the dead part in you. Just as I said that hairs and nails are dead parts of your body, the parts that have died already and that the body is throwing out, so the mind is the dead part of your consciousness. It is the part that has already become dead, and the consciousness wants to get rid of it.

What is the mind? It is the past, the memory, the accumulated experience. But the moment you have experienced the thing, it is dead. Experiencing is in the present, experience is in the past.

Why are you listening to me? Just in the moment, just here and now, it is an experiencing, it is an alive process, but the moment you say, "I have heard," it has become dead, it has become an experience. While listening to me the mind is not there, you are there. The moment the mind comes in it says, "I have understood, I have heard, I know." What do you mean? You mean the mind has taken possession. The word can be possessed by the mind -- anything dead can be possessed by the mind; and only dead things can be possessed. If you try to possess a live thing there are only two ways: either you will not be able to possess it, or you will have to kill it first and then you can possess it. So wherever there is possession, there is murdering, killing.

If you love a person, love in itself is an experiencing, a moment-to-moment flow with no past being carried; the river remains fresh. But the mind says, "Possess this woman, possess this man, because who knows about the future? Possess! She may escape, she may go to somebody else, she may fall in love with someone else. Possess her and block all the ways of escape, close all the doors so she remains always yours." The mind has entered and now this woman will be killed, now this man will be murdered. There will be a husband, there will be a wife, but there will not be two live persons.

And this is the mischief the mind goes on doing everywhere. The moment you say, "I love," it has become an experience, it is already dead. Loving is something else; it is a process. Why when in love can you not say, "I love?" That would be profane. How can you say, "I love?" In love you are not, the possessor is not, so how can you say, "I love?" In love there is no 'I'; love is there of course but you are not.

While an experience is alive, experiencing, there is no ego. The process is there and you can say love is there, but you cannot say, "I love." In that love you have dissolved, you have merged and melted. Anything live, alive, is greater than you; anything dead and the mind can jump, just like a cat jumps on a mouse and catches hold of it.

Truth cannot be delivered, there is no way to deliver it. Once delivered it is dead, it has already become untrue.

Lao Tzu insisted on not saying anything about the truth his whole life. Whenever someone asked about truth he would say many things, but he would not say anything about the truth; he would avoid it. In the end he was forced to say something. Disciples, lovers, said he should write because he had known something which was rarely known, he had become something which was unique -- there would be no Lao Tzu again. So he wrote a small book, Tao Te Ching, but the first thing he said in it was, "Tao cannot be said, Truth cannot be uttered. And the moment you utter it, it is already false." And then he said, "Now I can write at ease. I have declared the basic fact: uttered, truth becomes false; written, it has already gone wrong."

Why is the word false? One thing: it always belongs to the past. Another thing: the word in itself cannot carry the experience to you. I say I am silent. You hear the words; the word in itself cannot carry the experience to you. I say I am silent. You hear the words -- the word silent is heard, but what do you understand? If you have never been silent, if you have never tasted it, if it has never stirred your heart, if it has never overwhelmed you, overpowered you, how can you understand? And if it has overpowered you, if there has been a gap when you disappeared and silence was there, there will be no need for me to talk about

silence. The moment you see me, you will know; the moment you come near me, you will feel. The word will not be needed.

The word is needed because you don't know, this is the problem. Because you don't know, the word is needed, so how can the word express? That which you don't know, the word cannot say to you. The word may be heard, you may memorize it, you may understand the meaning written in the dictionary -- what silence means is written in the dictionary, and you know it already -- but that is not the meaning.

When I say I am silent, the silence that I am here is not written in the dictionary, cannot be written in the dictionary, cannot be written there. If you are silent you will understand, but then there is no need to say. If you are not silent whatsoever you understand will be wrong -- but then there is need to say.

I have heard a story. Once a villager entered a big bank; many people were coming and going and much business was going on. Suddenly the villager cried, shouted at the top of his voice, "Did somebody drop a wad of notes with a rubber band around it?" Many people cried, "Yes, I did," and they ran towards him. A crowd gathered and everybody was claiming the money. The villager said, "I have found the rubber band."

Whenever I say truth, whenever I say silence, you will only find the rubber band; the notes will be missing. The word will reach you but not with the weight of the notes. Those notes will be left behind -- they are in my heart; the word will reach but it is just a rubber band. It may have been around the notes, but still it is just a rubber band.

Truth is incommunicable, but then what have masters been doing? They seem to be involved in an absurd activity. Yes, that is right: they are trying to say something which cannot be said, and they are indicating something which cannot be indicated. They are trying to communicate something which has never been communicated and never will be communicated. Then what are they doing? Their whole effort is absurd, but still there is something in their effort -- their compassion.

Knowing well that I cannot say that which I want to say, the easiest course is that I should remain silent, because if I know it cannot be said then why bother? You cannot understand my words, but will you be able to understand my silence? So it is a trial between two evils.

It is better I remain silent; that would be more consistent. It cannot be said therefore I should remain silent. But will you be able to understand my silence? The word you may not be able to understand but you can hear it, and some possibility is open. Hearing it continuously, you may become aware of something which has not been said in the word. Listening to me, by and by, you may become aware of me, not of what I am saying. The word will help, just as a bait -- you may be caught in the net. But if I am silent, you will pass by my side. You will not even become aware that I am there, and even that possibility will be lost.

So when masters speak, they don't speak to tell the truth that cannot be told. They have a choice: either they can remain silent or they can talk. With silence you will miss them completely. With words a possibility opens, not a certainty because everything depends on you, but a possibility opens. Listening continuously to a buddha you will someday become silent, because just being near a buddha is being near a pool of silence, an energy, a tremendous energy which has become silent. This is what Indians call satsang -- to be near the truth. It is not a question of communication. Just to be near the truth can be infectious -- just as you come near a river and the breeze becomes cooler. You may not see the river; it may still be far away, but the breeze carries the message and you feel a coolness coming.

When you come near a buddha the words are carrying just such a coolness -- buddha is somewhere near. You may start groping for him; you may be lost in his words. Then you are lost in the forest and the river is missed. But if you are alert, intelligent, then, by and by, you will feel from where this wind is blowing, from where these words are coming. And these words carry a silence around them. It may be just a rubber band, but that rubber band has been in deep contact with the notes. It carries something, something of the sound from where this breeze is coming. If you can follow intelligently sooner or later you will reach the source.

The words of a buddha may not be able to communicate the truth, but they can communicate the music, the music that exists in one who is enlightened. They carry the melody, something of the source, a tiny part, a very tiny part, but something of the source. It should be so, because when a word comes out of a buddha it carries something of the buddha. It has to be so. The word has been vibrating in his being, it has been in touch with buddha's heartbeat, it has passed through the buddha's silence, it has been in the womb, the womb of the buddha. It carries the scent, the fragrance. It is a very far off cry, but still....

You may be lost in the words -- then you miss the buddha -- but if you are aware that the word cannot carry the truth, then you will always put aside the word and follow the perfume, put aside the word and follow the music, put aside the word and follow the presence. If I suddenly say, "Hey!" you look at me. The word is meaningless, but the look.... Suddenly you become aware of me. That awareness has to be followed,

so then, words can become a help. They may not tell the truth but they can become a help, a step towards the truth.

This story is beautiful. A master is on his dying bed, and soon he has to leave this earth and its vehicle, the body, and he would like to have a successor who can carry the flame that he has kindled, one who will be able to continue the work that he has started. He chooses a disciple, calls him near, and says to him, "You are the most capable of those around me and you are going to be my successor. You will have to continue this work. For seven generations a book has been passed from the master to the disciple who is going to be the successor. I received this book from my master and I give it to you. It is a very precious, a unique treasury. Seven enlightened persons have noted down their experiences of truth in it, and I have also added a few of my own understandings. Preserve it. Don't lose it; don't let it be lost."

The disciple said, "But I have achieved the experience without any book, and I am happy and blissful. I am not even a little bit dissatisfied, so why add this burden to me, why give an unnecessary responsibility to me? I have already experienced the truth and the book was not needed. It is unnecessary."

The master still insisted, "Much that is valuable is written in it. It is no ordinary book, it isthe book, The Bible. So don't be sacrilegious, pay respect to this book, keep it and hand it over to your successor. By giving this book to you I certify this book is a representation that you are my successor."

The master gave the book to the disciple. It must have been a cold night because the fire was burning. In one hand the disciple received the book, and in the same instant he thrust it into the fire. The master, who had never been angry in his life, shouted, "What are you doing?"

And the disciple shouted, even louder than the master, "What are you saying?"

This is beautiful, the master must have died peacefully. This was the right man. The book had to be thrust into the fire or the disciple would have missed. If he had kept the book he would have missed, and then he would not have been the successor. You keep the book only when the thing has not happened to you. Who is bothered about words when the truth is with you? Who is bothered about a book when the real thing has happened within? Who is bothered about explanations when the experience is there? Explanations are precious because the experience is lacking; theories are significant because there is no knowledge. When you know, you can throw theories -- they are rubber bands. And when the notes are with you, you can throw the rubber band. Preserving a rubber band shows foolishness.

This book was not precious -- no book is precious -- and the master was playing a game, the same that his master must have played with him. Nobody knows what was written in the book, but I tell you nothing was written in it. It was empty. Had the disciple preserved it, when the master died he would have opened it, and then he would have cried. Nothing was written in the book. It was just a game, an old game. Every master tries to test the experience of a disciple, whether he knows. And if he knows, he will not be addicted to the book. Why? -- there is no point in it. That is why the disciple said, "What are you saying? To preserve the book when I have achieved without it, when I have already achieved? What are you saying?

The master provoked a situation, and in that situation the disciple proved his mettle. He proved that he knew. Even a slight inclination to preserve and he would have missed, he would not have been the successor. He didn't even look in the book to see what was there. He was not even curious, because only ignorance is curious. If you know, you know.

What is curiosity? What would have happened to you? The first thing the mind would have said was: At least look in it, see what is there. But that gesture would have been enough to prove that you had not achieved. Curiosity means ignorance. Wisdom is not curious. Curiosity asks questions; wisdom has no questions to ask.

What would you have done? The first thing that comes to the mind: At least see what is there. If my master insists that this precious book has to be preserved, handed down from one generation to another with seven enlightened persons having written in it, and with my own master having added his own understanding to it, at least have a look before you throw it in the fire.

But I tell you -- if he had looked, he would have been thrown out of the house with the book: Get out, and never come back again! He acted out of a deep understanding. How can the master who knows insist that the book is precious? There must be some game. The master had never been angry, never in his life, and suddenly he was angry and said, "What are you doing?" He created the whole situation.

In the anger the disciple may have yielded, may have said, "I have done something wrong, forgive me. This is how the mind functions. The mind might have come in and thought, "I have done something wrong. The master may not appoint me as successor now. If my master is so angry, it means I have done something wrong, and I may miss being the successor. I was going to be the chief, I was going to be the master of the

monastery and millions would have followed me. Thousands would have been my disciples, and now I have done something wrong. A man who has never been angry is angry, shouting."

If you had been there, you would have touched the feet of the master and said, "Forgive me, but appoint me." But the disciple said, "And what are you saying?" If the master can play at anger the disciple can also play. but this can happen only when both know. He answered in the right coin. He answered correctly and the master was satisfied: This is the man. He became the successor, he was the successor.

But this has been done by every religion: they preserve books and do nothing else. Christians preserve their Bible, Mohammedans preserve their Koran, Hindus preserve their Gita -- and they have missed. They are not the successors. Mohammedans do not belong to Mohammed; they cannot belong. The Koran must be in the fire before they can belong. Christians don't know anything about Christ because they preserve The Bible, and Hindus have no understanding of Krishna because of the Gita -- they go on carrying the burden. All the Vedas, and all the Bibles, and all the Korans are for those who don't understand. They carry the burden and the burden becomes so much that they are crushed under it, they are not freed through it, they become slaves to it.

A religious person is always beyond the book; a religious consciousness is never addicted to words and the verbal. The whole thing is childish. A religious man is in search of authentic experience, not borrowed words, not experiences of others. Unless he knows -- buddhas may have existed, but they are useless. Unless he knows, there is no truth because truth can only be his experience. Only then is it there. The whole world may say there is light and there is a rainbow in the sky and the sun is rising, but if my eyes are closed what does it mean to me? The rainbow, the colors, the sunrise, the whole thing is nonexistential to me. My eyes are closed, I am blind. And if I listen to them too much, and if I start believing in them too much, and if I borrow their words and I also start talking about the rainbow that I have not seen, about colors which I cannot see, about the sunrise which is not my experience, I may be lost in the forest of words.

It is better to say, "I am blind. I don't know any color and I don't know any light, and unless my eyes open, there is no sun and there can be no sunrise." Insist, so that you can work upon your eyes. Don't carry the books; they talk about rainbows seen by others, they talk about sunrises experienced by others. Don't carry the borrowed God when you can encounter him directly, immediately. Why create barriers of books between you and him? Burn the books! -- that is the message -- throw them in the fire.

That doesn't mean go and throw your Gita in the fire -- that will not be of much help, because if a Gita cannot help towards truth how can burning a Gita be helpful? That is not the point. You can throw away all the books and you can remain addicted to theories, doctrines. When I say burn the books, I say: Burn the mind, drop the mind. Don't be verbal. Seek authentic experience. But your inquiry may have arisen out of the books -- that is the problem -- your questions may have arisen out of books. If your questioning is itself bookish, your whole inquiry has started in a wrong direction.

People come to me and ask, "What is God?" And I ask them, "Did this question come out of your own life or have you read some book which talks about God and so you have become curious? If your curiosity has arisen out of learning it is useless. It is not your question. And if the question is not yours, no answer can be of any help. When the basic thing is borrowed, when even the question is borrowed, you will go on borrowing the answers. Seek your authentic question. What is your question?"

I have heard about a philosopher who entered a London car showroom. He looked around and became fascinated with a beautiful car, a streamlined sports car. The salesman became alert because he was looking so interested. He came nearer and asked, "Are you interested in this car?"

The man said, "Yes, I am interested. Is it fast?"

The salesman said, "Fast? You cannot find a faster car than this. If you get in it right now, by tomorrow morning at three o'clock, you will be in Aberdeen. Are you really interested in buying it?"

The philosopher said, "I will think about it."

The next day he came and said, "No, I don't want to purchase that car. The whole night I couldn't sleep. I remained awake thinking and thinking and thinking, and I could not find any reason why I should like to be in Aberdeen at three o'clock in the morning."

Whenever you read a book, ask, inquire, for what reason you would like to be in Aberdeen at three o'clock in the morning.

You read a book. You read something about God, you read something about moksha, you read something about the soul, you read something about bliss -- you become fascinated -- words of those who know are really fascinating -- but you forget completely for what reason you would like to encounter God. Just by reading a book, just by reading a man -- for example, reading Jesus -- you will become fascinated,

because this man is drunk with God, his every word is alcoholic. If you hear him, you will feel drunk. But close the Bible, escape from this Jesus, brood over whether this is your inquiry or whether this man has sold his inquiry to you. With another's inquiry your own search becomes false.

The first thing to remember is: your question must be yours. Then the second thing to remember is: the answer must be yours. Books supply both. That's why I said: Burn the books and be authentic. Come out of the jungle of words and feel what you want, what your desire is, and follow it wheresoever it leads. Sooner or later you will come to the divine. It may take a little longer, but the search will be real.

If all books were burnt, the world would be more religious. There are so many books and readymade answers that everybody knows the question, the answer. It has become a game; it is not your life. The world should be freed of books, should be freed of all ideals, should be freed of all borrowed inquiries. Every man should start feeling his own heartbeat, his own pulse -- where it leads, what it desires, what his question is. If you can find your question, the answer is waiting just nearby. It may be that in finding the question you have already found the answer, because the answer lies in authenticity. If the question is authentic, if you have become authentic in questioning, fifty percent of the problem is already solved. Just a little more effort, going a little deeper, and the question always hides the answer behind it.

Questioning is just one aspect of the coin. The other aspect is the answer. Just behind questioning, the answer is lying waiting for you. But if you have not come to your question, how can you come to your answer? And only the answer that is yours will free you, will make you free.

Jesus says truth liberates. Yes, truth liberates, but never borrowed truth. Jesus' truth will not liberate you. But Christians believe that Jesus' truth will liberate them. Not only that, they think that just by Jesus' crucifixion humanity is already liberated. This is being blind, absolutely blind. Nothing is liberated, nobody is liberated; salvation has not happened. Jesus was crucified, that's okay, but through Jesus' crucifixion Jesus was liberated, not you. The whole thing seems to be a trick. Jesus died on the cross and humanity, particularly Christianity, is liberated; one who is a Christian is already liberated.

This is how the mind thinks: it goes on throwing responsibility onto somebody else. If you are a sinner you are a sinner because Adam sinned and was thrown out of heaven, and now you are liberated because Jesus has again entered the kingdom of God. So Adam and Jesus are the authentic persons; you are just shadows. Adam sins, and you have become a sinner -- so who are you? You are a shadow. Adam is thrown out of heaven, therefore you are thrown out. This can happen only to a shadow, not to a real person. If I am thrown out of this house, only my shadow will be thrown with me, nothing else. And if I enter the kingdom of God, only my shadow will enter with me; you cannot enter.

Jesus solved everything. He entered the kingdom of God, and all humanity entered with him. Nobody has entered, nobody can enter in such an easy way. You have to pay the cost, you have to carry your own cross, you have to be crucified through suffering -- your suffering, remember. Neither Jesus' suffering, nor anybody else's will open the doors. They are closed, and you cannot enter just following Jesus. Nobody can enter that way. The doors open for the individual, because the individual is the authentic reality.

The disciple said, "I have already entered, master, so why are you giving this map to me? A map is needed for one who is lost -- but I have reached the goal, so why this map?"

And the master said, "The map is very precious. All the paths are indicated on it."

Would the disciple hesitate for a single moment? The master's penetrating eyes were searching his heart to see if he would hesitate, if he would say, "Okay, maybe the master is right and the map is precious...." But what does a man need a map for when he has reached the goal? So he threw the book in the fire, he threw away the map. I have heard: A man driving his car on a lonely road suspected that he had missed the path, suspected that he was moving in a wrong direction. He saw a beggar walking, so he stopped the car and asked the beggar, "Does this road lead to Delhi?"

The beggar said, "I don't know."

So the man asked, "Does this road lead to Agra?"

The beggar said, "I don't know."

The man, who was already irritated, became more irritated, and said to the beggar in anger, "So you don't know much." The beggar laughed and said, "But I am not lost."

So the question is not of knowledge. The question is whether you are lost or not. The beggar said, "But I am not lost. Whether I know or not is not the point." When you are lost a map is needed, knowledge is needed, a book is needed. When you are not lost, what is the point of carrying a book, a map? And an enlightened person is at the goal everywhere. Wherever he is, is the goal. Once you become aware that you are the goal you cannot be lost.

The beggar is not lost. Why? -- because he is not going to Delhi, he is not going to Agra, he is not going anywhere. Wherever he reaches, that is the goal. He is not lost because he is not moving in any direction; he is not lost because there is no desired goal.

This disciple threw away the map because there is no goal. He is the goal now. Wherever he is, he is at peace, at home. There is no desire and no motivation. The future has disappeared, this moment is enough.

Throw away all the maps because you are the goal. Maps can help if the goal is somewhere else; maps cannot help if you are the goal. They may even distract you, because when you look at a map you cannot look at yourself Books cannot help, because you are the truth and there is no book in which you are written. The book is you, no other book. Here you are, written in this book, which is you. You have to be deciphered, and if you are wrong all books that you carry will go wrong. All maps that you carry will be wrong and will indicate wrongly, because who will read those books and who will follow the instructions indicated in the map?

I have heard: A man was driving and his wife was looking at the map. Suddenly the wife cried out in panic and said, "We are lost -- because this map is upside down. The map is upside down. We are lost!"

The map can be put right side up; no map is upside down by itself. But the wife must have been upside down. If you are upside down all the books you read will turn upside down. If you are disturbed it will be reflected in your Koran, in your Bible, in your Gita; if you are mad your interpretations of the Vedas will be mad; if you are afraid you will meet fear wherever you go. Whatsoever you do your doing will come out of you; your interpretations will come out of you and you will be wrong.

So a master is not interested in giving you a right book. There are none. No right book exists, only right people and wrong people, right persons and wrong persons. A real master is interested in putting you right side up. A master is interested in changing you, the person; he is not interested in giving you a book.

That's why the disciple said, "What are you saying? Such a nonsensical thing you have never said before. You have gone mad saying: Keep, preserve the book, it is precious!"

No book is precious. Only the person is precious. But when you don't know your value you think the book is precious. When you don't know the precious value of your being, then every type of theory becomes valuable. Words are valuable because you have not known the value of the being.

Anything more?

BELOVED OSHO,
THERE WILL BE A PRECIOUS VALUE TO THIS BOOK WHEN IT COMES OUT, BECAUSE IT CAN TELL PEOPLE THAT THERE IS A BUDDHA AVAILABLE NOW, AND THAT HE HAS METHODS SUITABLE TO THE TIME AND TO US.
BUT ONE OF THE QUESTIONS WHICH HAS ARISEN HERE AND WILL CERTAINLY ARISE IN THE WEST IS: HOW DO I KNOW I NEED A MASTER?

Yes, this book is going to be very precious. Keep, preserve it. Seven generations of masters have given it to me and I have given it to you. Now it depends on what you do. I have added my understanding to it, but as far as I'm concerned I am giving you this book just to throw in the fire. The day you can throw it in the fire will be the day you have understood it. If you go on preserving it you have missed.

But the book is needed, because if it is not there what will you throw in the fire? It is needed. Try to preserve it -- it is very precious -- and when you understand you will throw it in the fire.

So I am not saying give only the Koran to the fire; give my books to the fire also, because they can be more dangerous than the Koran and Gita and Bible which have become out of date in a sense. You are very, very far away from Mohammed, even further away from Krishna. Their voices have become very, very distant, dim things. My voice is nearer to you. It is immediate; it is direct. It may become a greater prison for you, because it is more alive right now. It can capture you; it can become more of a burden. If a living master can free you, a living master can become more of a prison also. It depends.

There are directions in the book. It is a map, a map into the world of consciousness, a map of how to get roots into the earth, a map of how to get wings into the sky. But trees don't need it. If I tell them how to get roots into the earth they will say, "Don't disturb us, we have already got roots into the earth" If I tell them how to get wings into the sky they will say, "Don't disturb the silence. We are always standing in the sky, swaying in the sky." And if I tell them to preserve this book they will laugh, and if they can find a fire they will throw the book in it.

So what am I saying? I am saying to you: Get roots and throw away the maps; get wings and throw

away the maps. Don't get fixed on what I say, don't be obsessed with what I say. Put the words aside and look at me. And what I hope is that one day, if I say, "Preserve this book," you will be able to shout at me and say, "What are you saying? Have you gone mad?" You can say that without reaching the point where it becomes meaningful -- but you cannot deceive me. You can throw the book into the fire without throwing the attachment. Then you are imitating. Imitation won't help. Buddhas have existed on the earth, disciples have existed; everything has happened that can happen and everything is written. You may decide you can imitate, but imitation won't help.

It happened once that a man came to a Zen master. He had read all the scriptures, memorized them, and had become a great philosopher because he was very efficient at using words, logic. And this Zen master was just a villager, just like the beggar who said, "I am not lost." He had never read the Lotus Sutra, one of the greatest Buddhist scriptures, worth preserving, always keeping near. Just as there are bedside books, so the Lotus Sutra is a heartside book; it is concerned with the heart. The lotus is the symbol for the heart: fully bloomed, in full bloom, it is the heart. And Buddhists think there is nothing comparable to the Lotus Sutra.

This man had memorized the whole Lotus Sutra. He could repeat it from anywhere. Ask any question and immediately he would answer -- like a computer, very efficiently. So he asked the Zen master, "Have you read the Lotus Sutra?"

The Zen master said, "Lotus Sutra? Never heard of it."

The man, the pundit, the scholar, said, "Never heard of it? And people think you are enlightened!"

The Zen master said, "People must be wrong. I am an ignorant man, how can I be enlightened?"

The scholar was at ease now, so he said, "Now I will repeat the Lotus Sutra. Can you read?"

The monk said, "I can't read."

So the man said, "Okay, then listen to me and I will explain anything you want to ask."

He had come to seek a master but now he had become a master. The ego never wants to be a disciple, it is always in search of being a master. How the buddha must have laughed at the situation! The master became the disciple, and the disciple became the master and said, "Listen."

The master started listening. The disciple said, "Okay." He began to repeat the Lotus Sutra.

In the Lotus Sutra, it is said everything is emptiness -- this world is empty, hell is empty, heaven is empty, God is empty, everything is emptiness. Emptiness is the nature of all things, nothingness, so be attuned to nothingness and you will achieve.

Suddenly the master jumped and hit the pundit on the head. The pundit became mad. He started shouting and said, "Not only are you not enlightened, not only are you ignorant, you seem to be neurotic also. What are you doing?"

The master sat again and said, "If everything is nothingness, from where does this anger come? The world is emptiness, heaven is emptiness, hell is emptiness, the nature of things is nothingness. From where does this anger come?"

The pundit was puzzled. He said, "It is not written in the Lotus Sutra. You ask foolish questions. It is not written in the Lotus Sutra. The whole Sutra I have memorized -- and this is no way of asking a question, hitting me is no way of asking a question."

But this is the only way. Theories are not of much help. You can say that everything is nothingness, but just a little hit and anger arises out of nothingness; a woman passes and sex arises out of nothingness; you look at a beautiful house and the desire to possess arises out of nothingness. When Buddha said everything is nothingness, he was saying: If you can understand this, nothing will arise. How can anything arise out of nothingness? Nothingness is a meditation, not a theory; it is a falling into the abyss. Then anger cannot arise and sex cannot arise -- how can they?

There are two types of persons: one, those who are in search of theories -- and please don't be that type, because that is the most stupid type; and the other type is the wise type, those in search of experience, not of theories.

This book and whatsoever I say can become a theory for you; then you miss. It can become a thirst, a hunger, a deep urge to experience; then you have got the point. But don't be addicted to the words; don't carry the container, remember the content. When the disciple threw the book into the fire he was throwing away the container; the content was preserved in his heart. And the master was happy that this man had understood: the container has to be thrown away and the content preserved.

Whatsoever I say, throw it in the fire. But whatsoever happens to you in my presence, that is the content. Preserve it, it is precious. But there is no need to preserve it: if it happens, you will preserve it; if you know, it is preserved, and then there is no way to throw it in the fire. Only books can be thrown in the fire, truth

cannot.

That's why the disciple shouted, "What are you saying? Can a precious thing be thrown into the fire? Can a precious thing be burned in the fire? If the fire can burn your book, what type of preciousness is it? What type of truth is this? If the fire can burn the truth, it is not worth preserving."

That which cannot be burned, that which cannot be dead, even through fire it becomes more alive, more pure -- that is the truth. That's why I said throw The Bible into the fire: not that I am against The Bible, I am against the container. The content cannot be thrown. The container is the Lotus Sutra. The content is in your lotus, and that is your heart.

Anything more?

BELOVED OSHO,

A LOT OF PEOPLE SAY THEY CAN'T REALLY LET THEMSELVES GO IN MEDITATION BECAUSE OF THE PHYSICAL PAIN, BECAUSE OF BUMPING INTO EACH OTHER AND FALLING DOWN. THEY FEEL THIS MAY BE SOME SORT OF EXCUSE FOR NOT REALLY LETTING GO.
COULD YOU TALK TO US ABOUT THIS PHYSICAL ASPECT?

A child can fall but he will not feel hurt. A drunkard, walking in the street, falls, but his body is preserved, his bones are not fractured. What is happening? The real thing is not the other bumping into you, the real thing is your resistance. You are afraid the other may bump into you, so you are resisting the whole time. Somebody may not bump into you, but you are afraid. Fear closes you, you become stiff, and if somebody then bumps into you that stiffness is hurt, not you. But you feel that you are hurt, and then your mind says, "You were right to be afraid from the very beginning, and it was good to be alert so that nobody would bump into you."

The mind is a vicious circle. It gives you an idea, and because of that idea certain things happen. Then that idea becomes more fixed, you become more afraid, and then you are constantly in fear. How will you do meditation?

In Japan they have a science of wrestling -- they call it judo or ju-jitsu -- and the whole science consists of a very meditative thing: the judo wrestler learns how not to resist. When somebody attacks you, you have to absorb his energy, not resist, as if he is giving energy to you. Absorb his energy; don't resist. He is not the enemy, he is the friend coming to you; and when he hits you with his hand or his fist much energy is released. Soon he will be exhausted, so absorb the energy that is released from his fist. When he is exhausted, just by absorbing his energy you will feel stronger, stronger than ever. But you resist, you shrink, you become stiff so that you may not be hurt. Then his energy and your energy clash, and in that clash pain happens. It is you.

In meditation, remember this: if somebody bumps into you, absorb his energy. And here is a meditative person bumping into you -- you are lucky. He is releasing beautiful energy. A meditative energy is coming out of him; absorb it. Feel happy, feel thankful, and start jumping again. Don't be stiff, don't resist, because he was sharing his energy with you, unknowingly. Share it and soon you will come to know a different quality -- that of nonresistance. The whole body and mind then behave in a different way. You know a secret.

You fall on the ground suddenly: fall as if the ground, the earth, is your mother. Make it a rest, not a clash. Fall down but don't be stiff. If you are stiff you may get a fracture; the fracture will happen because you were stiff and there was a fight between you and the earth. And the earth is, of course, greater than you so you will be a loser. Fall down just like a drunkard. You see them falling every day on the street, but by the morning they are back, completely okay. Every night they fall down and their bones are never fractured. These drunkards know a certain secret that you don't know. What do they know? They fall without any consciousness on their part, without any ego there. They just fall. There is nobody to fight with the earth. The earth absorbs them and they absorb the earth.

Be a drunkard: fall without the ego. Enjoy the fall and feel friendly, intimate, with the earth. Soon you will be back on your feet with more energy than ever, and once you know the knack there will be no disturbance. You are hurt because you are in a fight, a continuous fight; you are hurt because you are always resisting. Consciously, unconsciously, you are always ready to resist. And when so many people are doing meditation you become afraid that somebody may hit you -- but if there is this fear, how will you meditate?

Rather than being in fear, be in love. With so many persons meditating much divine energy is released.

This is a celebration, so why be in fear? Be in love. Enjoy this group consciousness, so many people dancing. Become part, lose your ego, be one with this collective force and energy. It will be difficult in the beginning because many lives have been lived with a fixed attitude of resistance. But someday you will become aware; someday a gap will be cleared and you will see. One experience will do. If you someday fall on the earth and there is no hurt and you feel beautiful, you have come to know a secret, you have stumbled upon the key. Now this key can be used on many locks. It is a master key.

Whenever someone comes to fight you, absorb him; when someone insults you, absorb him and see -- his insult becomes a flower. He is releasing energy. When someone insults you, he is giving away energy. He is foolish, stupid, so you absorb his energy, thank him, and go back and see what happens. When someone is ready to fight, simply allow him to hit you. Be as if you are not there and he is fighting an emptiness. Allow him, don't resist, and you will come to know. There is no other way; just listening to me will not do.

This is an art, it is not a science. Science can be explained, art has to be experienced.

It is just like swimming. If you tell a non-swimmer, "There is nothing to it, you just take a jump and start throwing your arms around," he will say, "What are you saying? This will be suicide." How can you explain to a non-swimmer that swimming is beautiful, the most beautiful experience of any that the body can give to you? It is such a flowing experience, such a oneness with the river. The whole body, every fiber of it, every cell, is alive. The water is life -- because all life arises out of the water. Water is vital. In your body you are eighty-five percent water, so eighty-five percent water, liquid, is meeting with a big river, or the ocean. You have come to the original source of vitality.

But you cannot explain to anyone who is a non-swimmer. It is not a science. You have to take him step by step -- in the beginning shallow water so he becomes confident, then by and by deeper and deeper water. In the beginning he will be awkward, he will be afraid, he will be fighting with the river, afraid that it might drown him. He will feel the river as being antagonistic, but soon he will realize that the river is not antagonistic, that it enjoys him swimming there, that it feels happy that one of its parts has come back. It is a celebrating moment for the river. A river with no one swimming in it is sad, but where many people dance and swim and enjoy, the river is happy. Soon he will feel that the river is helping him, that he is unnecessarily fighting, and by and by he will drop his movements and activity. When a swimmer becomes perfect he simply floats on the river. No activity is needed; the river does everything and the swimmer simply floats on the river.

In old yoga traditions there is a particular meditation -- just float on the river and feel one with it. Don't make any movement, don't move the body, let the river do the work. And if the river is doing the work and you are simply floating, nondoing, you will have the feeling of the whole existence. This is how existence floats. You are unnecessarily fighting.

In meditation you are entering a river of consciousness. So many people around you creates a tremendous force, a stream. Enter into it like a swimmer, not fighting, just floating, and see what happens. It is an art.

I cannot tell you, I can just indicate, and you have to experience. You have to wait until the experience happens to you, a single moment of experience that nobody is against you, nobody is going to harm you. The existence is whole, there will be no hurt.

And I say: Even if your bone is broken there will be no pain, there will be no hurt. If you fall down and you die, even then there will be no pain. If you are just falling back to mother earth there will be no pain. You are simply absorbed.

And who knows? -- in meditation, just someone bumping into you may become your first glimpse of an enlightenment, because it is a shock -- a sudden awareness comes to you. Who knows? -- just falling on the ground and breaking a bone may become your first satori, your first enlightenment. Nobody knows -- life is mysterious. Enlightenment has happened in such different ways. Nobody knows.

Do it in love. Feel at home and allow things. If somebody bumps into you, let him bump. And let him pass through you. Don't be a wall; don't come in his way. Allow him to pass. Be porous.

A Bird on the Wing

Chapter #9
Chapter title: Save the Cat

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BELOVED OSHO,

NANSEN FOUND TWO GROUPS OF MONKS SQUABBLING OVER THE OWNERSHIP OF A CAT.
NANSEN WENT TO THE KITCHEN AND BROUGHT BACK A CHOPPER. HE PICKED UP THE CAT AND SAID TO THE MONKS, "IF ANY OF YOU CAN SAY A GOOD WORD, YOU CAN SAVE THE CAT."
NOT A WORD WAS SAID, SO NANSEN CUT THE CAT IN TWO AND GAVE HALF TO EACH GROUP.
WHEN JOSHU RETURNED THAT EVENING, NANSEN TOLD HIM WHAT HAD HAPPENED. JOSHU SAID NOTHING. HE JUST PUT HIS SANDALS ON HIS HEAD AND WALKED OUT.
NANSEN SAID, "IF YOU HAD BEEN THERE, YOU COULD HAVE SAVED THE CAT."

Nothing is saved by the mind, by thinking, by logic, and if you try to save by logic you will lose. Life can be saved only through an irrational jump, through something that is not intellectual but total.

But the whole story seems to be too cruel. Nansen's disciples were struggling over a cat. Nansen had a big monastery and the monastery had two wings. This cat was moving from one wing to another and both wings claimed that the cat belonged to them -- and the cat was a beautiful one.

The first thing to be understood is: a real sannyasin cannot claim any ownership. A sannyasin means one who has left all possessions, or all possessiveness, which is deeper and more basic. You can leave possessions, that is easy; but to leave possessiveness is difficult because it goes deeper in the mind. You can leave the world, but the mind goes on clinging to it.

These monks, Nansen's disciples, had left the world behind -- their homes, their wives, their children -- but now they were fighting over the ownership of a cat. This is how the mind works. You leave one thing and the mind claims another, but the basic thing remains the same and it makes no difference if the object of ownership changes -- it makes no difference. The difference, the revolution, the real change, comes only when the subjectivity changes, when the owner changes. This is the first thing to be understood. Monks claiming ownership of a cat looks foolish, but this is how monks have been acting all over the world. They leave their houses, then they claim ownership of the temple, of the church. They leave everything but they can't leave their minds, and the mind creates new worlds for them continuously.

So it is not a question of possessing a kingdom; even a cat will do. And wherever possession comes in, fighting, violence and aggression are bound to be there. Whenever you possess, you are fighting, because that which you possess belongs to the whole. You cannot possess anything; you can use it, that's all. How can we possess the sky and how can we possess the earth? But we possess -- and that possession creates all types of conflict, struggle, wars, violence and so on.

Man has been fighting and fighting and fighting continuously. Historians say that within the last three thousand years there have been wars almost continuously somewhere or other on the earth. In three thousand years, we have fought at least fourteen thousand wars. Why so much fighting? It is because of possession. If you possess you have started a war with the whole.

Buddha, Mahavira or Jesus, all said, "If you possess, you can't enter the kingdom of God." Jesus said, "It

is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." It is impossible, because when you possess you are constantly fighting with God. When you claim ownership, from whom are you claiming ownership? The whole belongs to the whole; the part cannot claim the whole. The part cannot even claim the part. Every claim is aggression. So those who possess cannot be in deep contact with the divine.

Nonpossessiveness doesn't mean you should not live in a house. Live in a house, but be thankful to the whole, to the divine. Use it but don't possess it. If you can use things without being possessive you have become a sanysain.

These followers of Nansen have left the world, but their minds have followed them like shadows. Now they claim ownership of a cat. The whole thing is foolish.

But the mind is foolish. The mind always goes on searching for excuses to fight. If you have a mind you have a potential fighter within you who is always in search of a fight with somebody. Why is the mind always in search of a fight? By fighting, ego is accumulated, becomes stronger. Through fighting your ego grows; if you don't fight, ego disappears.

Mahavira and Buddha both insisted on nonviolence. The basic reason for not fighting is that once you stop fighting the ego cannot exist. Ego exists in fight; it is a consequence of fight. The more you fight the more ego exists. If you alone remained on the earth, nobody to fight with, would you have an ego? You would not have an ego. The other is needed to create it; the other is a must. Ego is a relationship, it is not in you. Remember, the ego is not in you, it is not located within you. It is always located within you and the other -- somewhere in between, where fight exists.

There are two types of relationship: one is of fight, fear, hatred -- this creates ego -- the other is of love, compassion, sympathy. These are the two types of relationship. Wherever love is, fight ceases, ego drops. This is why you cannot love. It is difficult, because to love means to drop the ego, to drop yourself. Love means not to be.

So look at the strange phenomenon: lovers go on fighting. How can lovers fight? If there is love fight should drop and the ego will disappear. Your whole being thirsts for love, your whole mind thirsts for ego. So you make a compromise: you love and you fight. The lover becomes an intimate enemy, but the enmity remains. All lovers go on fighting and go on loving. They have made a compromise: in some moments they are loving, then they drop the ego. But the mind feels uneasy, and again the mind starts fighting. So in the morning they fight, in the evening they make love, and the next morning they fight again. Then a rhythm of fight and love is created.

True love means the fight has disappeared, the two have become one. Their bodies exist separately but their being has mingled. The boundaries are lost, there is no division. There is no 'I' and no 'thou', no one exists.

These monks of Nansen had left everything, but the mind was there. It wanted to possess, it wanted to create a fight, it wanted to be egoistic. A cat became just an excuse. Nansen called all the monks, all the disciples, caught hold of the cat, and he said, "Say something which can save this cat."

What did he mean when he said, "Say something which can save this cat?" He meant: Say something Zen-like, say something meditative, say something of the other world, say something of ecstasy, say something which doesn't belong to the mind. This cat can be saved if you say something which comes from no-mind, which comes from your inner silence. He demanded the impossible. If there had been inner silence these monks would not have been claiming possession; if there had been inner silence it would have been impossible for them to fight.

The monks were at a loss. They knew if they said something it would come from the mind and the cat would be killed, so they remained silent. But that silence was not real silence; otherwise the cat would have been saved. They remained silent not because they were silent; they remained silent because they couldn't find anything to say which came from no-mind, which came from an inner source, from the very being, from the center. They remained silent as a strategy. It was tactics: it is better to remain silent because the master may be deceived that this silence is our response -- this is what they were saying.

But you cannot deceive a master. And if you can deceive a master, then that master is not a master at all. Their silence was false. Inside there was turmoil, inside there was continuous chattering. They were thinking and thinking, in search of one answer so that this cat might be saved. They were very troubled inside; the whole mind was functioning fast. The master must have looked at them. Their minds were not inactive, they were not inactive; there was no meditation, there was no silence. Their silence was just a false facade. You can sit silently without being silent and you can talk and be silent; you can walk and be inactive

and you can sit statuelike and be active. The mind is complex. You can walk, run, move, and inside, deep at the center, nothing happens, you are inactive.

I am talking to you and I am silent. You are not talking to me and you are not silent; the mind continues. The inner chattering goes on and on and on. The mind is a monkey, It cannot sit silently. Darwin discovered that man comes from the monkeys, but in the East meditators have always been aware that whether man comes from monkeys or not, the mind definitely comes from monkeys. It is monkeyish -- jumping, chattering, doing something or other, never silent.

What Nansen said to his disciples was, "If you stop behaving like monkeys, this cat can be saved." But they couldn't help it. You cannot help it: if the mind is there what can you do? If you try to hold it still it becomes more active; if you force it to be silent it talks more; if you suppress it, it rebels. You cannot suppress it, you cannot persuade it; you cannot do anything about it, because the moment you do something it is the mind which is doing. This is the problem.

They all wanted to save the cat, they all wanted to possess the cat; the cat was really beautiful. But how can a mind which is possessive be silent? And how can a mind which is possessive save anybody? It can only kill.

Remember, it was not Nansen who killed the cat, it was these monks who killed it; this is the secret key in the story. Nansen gave an opportunity. He said, "You can save this cat. Say something which comes from no-mind, from your very being. And if you don't say anything I am going to cut this cat and divide it in two so both parties can possess it." It was not Nansen who killed the cat. It seemed as though he killed it, but in fact the monks killed the cat. Whenever you possess a live thing, you have already killed it. Whenever you claim that you possess a live person, you have murdered, because life cannot be possessed. The cat was moving from this wing to that. The cat was alive, fully alive, more alive than these monks. She had no home, she didn't belong to anybody. She was just like a breeze -- sometimes passing through the left wing, sometimes passing through the right. And the cat never claimed that these monks belonged to her, or those monks belonged to her. She never possessed.

Animals are nonpossessive, trees are nonpossessive; only man is possessive. And with possessiveness man has missed all that is alive. You can possess only a dead thing. The moment you possess you are making something dead. You love a woman and then you try to possess her: you kill her. A wife is a thing not a person; a husband is a thing not a person.

This is the misery -- you love a person and then you start possessing. Unknowingly you are poisoning. And sooner or later the day will come when you have poisoned the person completely. Now you possess, but how can you love a thing? The love happened in the first place because the person was alive. Now the flow has stopped, now life doesn't move, now all the doors of freedom are closed. Now it has become a frozen thing. The river is frozen, now there is no movement. Certainly now this person cannot go to another. You possess him completely. But how can you love a dead person? This is the misery of love. You cannot love a dead person, yet whenever you love you start possessing. All possession creates death. Only things can be possessed.

These monks had already killed the cat. Nansen was not going to kill it, he was only going to make manifest what had already happened. This story has been used against Zen monks, Zen masters, to show that these people are violent. Think of a Christian theologian reading this story: he will say, "What type of religious man is this Nansen? He killed the cat, a poor cat. Those monks who claimed it were better. At least they were not killing. What type of master is this? What manner of man?" If Jainas -- not Mahavira, if Jainas read this story, they will throw Nansen into hell. He has killed a cat.

Nansen is violent in appearance only to those who cannot understand. To those who can understand he is simply manifesting a thing which has already happened. The cat was dead the moment it was possessed, the moment people started claiming it. He gave them one more opportunity, but they couldn't use that opportunity. They remained silent. But if the silence had been real the cat would have been alive. The silence was false, the silence was only on the surface, on the faces, skin-deep. Inside, the mad mind was functioning fast. It was whirling, spinning. Many answers must have come to those monks, but not the answer. So Nansen had to kill. He chopped the cat in two, one part to the left-wing claimers, another part to the right-wing claimers. Those monks must have been happy, happy in the sense that at least they possessed half the cat. That is what is happening to you all. Whenever you fight, life goes dead and is divided. A father and mother fight over a son -- there is continuous fighting over children. The father says that the son belongs to him, that he should follow him, and the mother thinks the son belongs to her, that he should follow her. Claiming, they are killing. Sooner or later the son will be divided in two halves, chopped. Half

of the son will belong to the father, half to the mother. And his whole life is destroyed, because now it will be very difficult for him to be whole. Half of his heart will always belong to the mother and half always to the father. One half will be against the mother and one half will be against the father. Now he is divided. Now this division is going to follow him his whole life. He is chopped in two.

This is what Nansen was saying by chopping the cat in two: Don't fight over a person, don't try to possess a person, because you will chop him. Visibly he may seem one, but deep down in his heart he has become two, and now there will be constant conflict.

The mother and father were fighting over the son; now the mother may be dead and the father may be dead, but they will go on fighting within the son -- sometimes the voice of the mother, sometimes the voice of the father. The son will always be at a loss whom to follow, and he cannot be whole.

You come to me in search of being whole, and I always say: To be whole is to be holy. There is no other way to be holy; just be whole. Divisions within you must fall, you must become a unity. But you are a conflict. Your father is fighting, your mother is fighting, your brothers are fighting, your teachers are fighting, your gurus are fighting -- everybody is fighting to possess you. There are many claimants. They have fragmented you, they have chopped you into many parts. You have become many, you are not one; you are a crowd. Neurosis comes out of it, madness comes out of it, comes out of it. Have you ever observed how many souls you have, many selves you have? You are not one, that is certain.

In my university days I used to live with a boy. He would never get up in the morning at five, but every day he would set the alarm. So I asked him, "Why do you set it? Why do you bother? -- because you never get up. You always turn the alarm off and go to sleep again. So why bother and why be disturbed every morning?

He laughed, but his laugh was hollow. He knew himself that he would not get up. But in the evening another self said, "No, tomorrow morning I am going to get up."

I said, "Okay, try." And at the time he was setting the alarm he was confident, absolutely confident that he would get up in the morning at five. There was no suspicion. But this was only one fragment who said, "Absolutely, you have to get up. You have slept enough. No more time is left; the exam is coming near."

At five I was waiting for him. He looked at me when the alarm went off. He looked at me -- I was aware, I was sitting on my bed -- he smiled, put off the alarm, changed sides and went to sleep again.

Later in the morning, at eight o'clock when he used to get up, I asked him about it. He said, "I thought, Just for a few minutes... And what is wrong in just sleeping for a few minutes more? I was feeling so sleepy, and the night was so cold. But tomorrow you will see, I will get up."

These are two different fragments -- and he was not aware that the one who said, "Get up at five," was a different part, completely unaware of the part who would say, "Go to sleep. The night is very cold."

You are doing the same: you decide a thing and the next moment you have simply forgotten what you decided. You say you are not going to be angry again, and even the next moment is very far away. If someone starts arguing with you, saying no, you will become angry. You may become angry because he is arguing -- immediately anger can come to you, and you had decided not to be angry. A divided house you are. There are many rooms in your house not connected with each other; the connections are broken, the bridges have dropped. You exist as a polypsychic being with many minds, so whatsoever you possess you will chop it. You are already chopped.

Those monks could not save the cat because they were divided. Nansen was saying, "Do something, say something, in a whole way, in a holy way, undivided. Act as a unity and this cat can be saved." Not a single one could act, and the cat was chopped.

A question arises: How could Nansen cut the cat? Is it just a parable, a symbolic story, or did he really chop the cat? There are people who would like to save Nansen; I am not one of them. He really did cut the cat. It is not a parable, it is not an anecdote, symbolic, metaphorical. No. Literally, it happened exactly the way it is said. He cut the cat in two. Could a saintly man do that? I say to you: Only a saintly man can do that.

That's what Krishna said to Arjuna in the Gita: Then don't bother! Chop these fellows. These who are standing against you, cut them down, kill them, but remember only one thing: that which is hidden in them cannot be destroyed. Only the body can be destroyed, because the body is already dead. Only what is dead can be destroyed. What is alive remains alive; it is eternal, nothing can be done to it. Fire cannot burn it, weapons cannot cut it. NAINAM CHHINDANTI SHASTRANI -- no weapon can cut it, no fire can burn it -- only the form. But don't bother about the form, because form is unreal, it is part of illusion.

This Nansen must have been in the same state of mind as Krishna, in the same state of consciousness as

Krishna. He chopped the cat. He knows the soul of the cat cannot be destroyed; he knows that only the form can be changed.

And one thing more which is very difficult to understand, because moralists have created so much confusion and smoke around it: when a cat is chopped by a Nansen, it is beneficial to the cat, is is a blessing to the cat. This cat must have been rare -- and now this cat will not be reborn as a cat, she will be reborn as a man. To be chopped by Nansen is a rare opportunity, and the cat must have been wandering around the monastery waiting for this moment.

Nansen changed the form. The cat will be reborn as a higher being just because Nansen has chopped her.In that moment the cat was more silent than the monks, the cat was more ecstatic than the monks. And being chopped by Nansen is not an act of aggression, it is an act of love. Nansen freed the cat from the form, from the form of cat. She will be reborn as a higher being. But this is difficult to follow, and I am not telling you to go and free people from their forms so they will be reborn as higher beings. Don't chop anybody -- you would like to, you would enjoy it. But for Nansen, it was an act of deep prayer. He must have been watching this cat. This cat was no ordinary cat. There are animals who are crying out to be freed from their forms.

It happened at a camp in Matheran. I was staying very far away from the campus ground. The first evening, when I was going to my bungalow, a dog followed -- really a rare dog. Then the dog remained continuously. Three times I would go to conduct the camp, and three times I would return. It was half an hour's journey. Three times I was asleep, and he would sit just on the veranda. Even when he went to eat something he never left me. For the whole camp this was his routine. He would follow me to the camp, and when others were meditating he would sit more silently, more deeply, than those who were attending the camp. And then he would go back with me.

The last day, when I left Matheran by train, he followed the train. He was running by the side of the train, and the guard took compassion on him and he took him in. Up to Neral he came. This train was a slow train, a toy train, coming from Matheran to Neral, traveling just seven miles in two hours, and the dog could follow. But from Neral it is a fast train, when I took the train from Neral to Bombay others were standing there on the platform weeping and crying, and the dog was also standing there in tears.

I know that cat must have been extraordinary; otherwise Nansen would not have taken such trouble to chop it. He created an opportunity for his disciples, and he used that opportunity for the cat also. He hit two targets with one stone. This is possible. If you are ready, then your form can be destroyed and you will receive a higher form, because your higher form depends on the moment when you die. The cat died in the hands of Nansen -- a very rare opportunity. Such a silent man was Nansen, the cat must have caught the silence; such an ecstatic being, the cat must have been filled with his ecstasy. And then he chopped it. The cat was not afraid, she must have enjoyed the game. It was a surgical act. The cat must be born in the next life as a very much higher soul. But that is an inner story and cannot be understood by ordinary morality. And persons like Nansen don't follow ordinary morality, they follow the inner rules, the inner laws. Ordinary morality is for ordinary men.

And then by the evening another monk came in from outside, another disciple who had not been in the monastery. Nansen told the story to him, "This has happened, and I had to cut the cat. I had to divide it in two because there was no way.... These foolish fellows couldn't save the cat. They couldn't save the cat -- they couldn't utter a single word, they couldn't act in a Zenlike way, they couldn't prove their Zen. Only Zen could have saved the cat, nothing else."

The disciple listened to the story, put his shoes on his head and walked out. Nansen called him and said, "If you had been here, the cat would have been saved."

This was the right man. What did he do? He took his shoes off, put them on his head, and walked out. He said many things without speaking. The first thing: He listened to the story and didn't comment on it. The monkey was silent; the mind was not chattering. He didn't try to think out an answer, he simply acted. That action was not from the mind, the action was from his total being. And what did he do? He put his shoes on his head. Absurd! But he said that the mind, the head, is no more valuable than the shoes. Shoes, the meanest thing -- he put them on his head. He said by this act, "The mind is nothing but shoes. The mind is valueless, thinking cannot help. The mind has to be thrown to the shoes. Even shoes are more worthy and command more respect than the mind." That's what he said, and then he simply walked out.

And Nansen said, "Had you been here this morning, you could have saved the cat. The cat would have been saved.

Here was a man who didn't believe in the mind, who didn't believe in answers. Here was a man who

could act spontaneously. Life can be saved only if you can act spontaneously -- not only the cat's life, your life also. Throw the mind to the shoes. It is not more worthy in any way. And shoes have not troubled you so much; sometimes they may pinch, but only sometimes, and if they are the right size they are always okay. But the mind has been pinching you for many many lives, and it is never the right size, it is always the wrong size. The mind is never the right size. Shoes can be the right size, but the mind is always the wrong size. It goes on pinching. The mind is the wrong size. You cannot make a good mind, there is no possibility. You cannot make a beautiful ugliness, you cannot make a healthy disease, that is impossible. The mind is always wrong. It goes on pinching. And whether you think or whether you pray, if the mind is there everything goes wrong. The mind is the factor which creates wrongness in life. This is the source of error, perversion, neurosis. Life can be saved only when you drop the mind.

What did this disciple do? It was difficult to drop the head, it was easier to put the shoes on the head. But it was symbolic. He was saying, "I have dropped the head. Don't ask me foolish questions" and he acted, that's the thing.

Meditation is not contemplation, it is action -- action of the whole, of the total being. In the West particularly. Christianity has created a false impression, and meditation looks like contemplation. It is not. Because of Christianity the West has missed many things, and one of them is meditation, the rarest flowering of a human being, because they have made it equivalent to contemplation. Contemplation is thinking. Meditation is no-thinking.

For DHYAN, Zen, there exists no equivalent in the English language, because meditation itself means thinking -- to meditate upon. Some object is there. Remember, dhyan is the original word. Dhyan traveled to China with Bodhidharma and in the Chinese language it became CH'AN. And then from China it traveled to Japan and in Japanese it became first ZAN, and then ZEN; but the original root is dhyan -- Ch'an, Zan, Zen. In English there is no word equivalent to it. Meditation also means thinking, a consistent thinking. Contemplation means thinking too. It may be thinking about God, but it is thinking, and dhyan or Zen is a no-thinking state. It is action, without thought. Thought needs time.

In the morning the monks were sitting thinking what to do. They thought and thought and couldn't find. Thought will never find the right answer. The cat had to be chopped. Life became death because thought is poisonous; thinking leads to death, not to more life. The cat had to be chopped. Nansen couldn't help -- those monks killed the cat.

This man, this disciple who came in the evening, listened to the story without commenting, without saying anything. He simply took off his shoes, put them on his head and walked out. He acted -- he said something through his action, not through his mind. He didn't use words, he used himself. And he didn't wait, he didn't contemplate, he didn't try to find the answer to how the cat should have been saved.

If you had been there in the evening and you were told the story, you would surely have started to think: How? When the how comes, mind has come. This disciple acted without the how; he simply acted, and the act was spontaneous, very symbolic. Putting the shoes on his head he said something -- he said the head is valueless.

This Nansen, the master, used to ask people,"What is the most valueless thing in the world?" He used to give it as a meditation to his disciples: think, what is the most valueless thing in the world? His master also gave this koan to him. He meditated, meditated, then one day he came and told his master, "The head. The master asked, "Why?" So Nansen said, "Cut a head and go to the market and try to sell it. Nobody will purchase it."

This is what Nansen's disciple did. By putting shoes on his head he said, "Worthless head!" And you go on insisting, asking head-questions. There is no answer. How can the shoes answer? He walked out, and Nansen said, "You could have saved the cat. Had you been there this morning the cat would have been alive and kicking. Some absurd act was needed -- absurd, spontaneous. Rational? No, something irrational was needed, because "ir-reason" is deeper than reason. That's why if you are too much head-fixated, you cannot fall in love, because love is irrational, absurd. The head goes on saying, "This is useless. What will you gain out of it? There is no profit, you may even get into trouble. Think about it."

It is said of Immanuel Kant, one of the greatest systematizers, that one girl proposed to him. In the first place it is bad that the girl should propose, it is always the boy who proposes. But the girl must have waited and waited and Kant wouldn't propose; the idea never occurred to him. He was so much rooted in his head, the heart was denied. So the girl, feeling too much time had been lost, proposed. Kant said, "I will think it over."

How can you think about love? Either it is there or not. It is not a question to be solved, it is a situation

to respond to. Either your heart says yes or your heart says no and it is finished. What will you think? It is not a business proposal. But it was a business proposal to Kant. Too much head-orientation makes everything businesslike. So he thought, and he not only thought, he went to the library and concentrated on the books about love, marriage. Then he noted down in his notebook all that was in favor of marriage and all that was against. And he thought and thought and thought, and it is said that weighing the pros and cons, he decided in favor of marriage because a few points were more in favor than against. So it was a logical decision.

Then he went and knocked at the girl's door, and the father said, "She is already married and a mother of three children. So much time passed... you come a little late."

Time is needed for the mind. The mind is always late because time will be needed and the situation will be lost. And when you knock at the door, the girl has moved -- she is already a mother of three children. And this is happening every moment. Remember, a situation is there, so act, don't think, because if you think the situation will not wait for you. The girl will have moved. And when you are ready to respond there will be nothing to respond to. Kant was ready, but the mind takes time and situations are moving. Life is a flow, a flux, it is not static; otherwise the mind would have found the answer. If the girl had remained.... But the girl was getting old, she was missing life. She could not wait, she had to move, make a decision.

Life is not static. If life were static there would be no need for meditation. The mind would do. Then you could think, and whenever, after many lives, you knocked at the door, the girl would be waiting for you. But life is a flux, a movement. Every moment it is changing and becoming new. If you miss a moment, you have missed.

This disciple didn't miss a single moment. He heard the story, took off his shoes, put them on his head and walked out. If he had waited a single moment to think Nansen would have beaten him. I tell you, he would have been beaten. Because the cat was not there any more he might have chopped this disciple -- but he acted.

Action without the mind is the most beautiful thing possible. But you are afraid because you think if you act without the mind you may do something wrong. Because this fear exists the mind exploits it -- think first, then act. But you go on missing the train. Leave this fear, otherwise you will never be meditative. Act! In the beginning there will be a deep shaking and trembling, because you have always been acting out of thinking.

It is just like a man who has been living in a prison, in a dark cell, for many years. His eyes have become attuned to darkness. If he is suddenly brought out of the cell he will not be able to open his eyes. The sun will be too much, the light will be too much. His whole being will tremble and he will say, "Let me go back to my cell.

This is what has happened to you, to everybody. We have lived in the mind for many many lives, and we have become attuned to its darkness, its ugliness, futility. When you act without the mind, your whole being trembles. You are moving on a dangerous path.

The mind says, "Be alert! Think first, then act." But if you think first and then do something, your doing will always be dead, stale. It will be out of thought, it will not be real and authentic. Then you cannot love, then you cannot meditate, then you cannot really live and you cannot die. You become a phantom, a phony existence. Love knocks at your heart and you say, "Wait! I will think about it." Life goes on knocking at your gates and you say, "Wait! I will think about it."

This disciple must have been deep in meditation. He acted, he simply acted. He could have saved the cat. This means he has already saved it -- he has already saved all that is alive. Don't think about the story, otherwise I will have to chop the cat. You can save it; otherwise the cat will have to be chopped again, and you will be responsible. Act!

But the story won't help you. Don't try to put your shoes on your head, that won't help. It helped that disciple but it won't help you. The cat will have to be chopped if you put the shoes on your head and walk out, because that will be false again, that will be from the mind. You know the story. The mind cannot give you the real; whatsoever you do, don't imitate.

I have heard that in a Chinese town there was one big restaurant, very rich, the most beautiful, rich restaurant in the town. And just near that restaurant lived a poor Chinese. He couldn't go in the restaurant, it was too costly. But the smell of food, the aroma.... He used to sniff it, and when he took his lunch or dinner he took a chair out of his house and went as near to the restaurant as he dared, and he would sit there and sniff the aroma, the smell that was coming from the restaurant, and eat his food. He enjoyed it. He ran a small laundry.

But one day he was surprised. There came a man, the owner of the restaurant, with a bill for the smell of the food. That poor man ran into his house, brought his tiny money box, rattled it in the ears of the owner and said, "Hereby I pay for the smell of your food, by the sound of my money."

The mind is just smell and sound, nothing real. Whatsoever you do, the mind is smell and sound, nothing authentic. It is the source of all falsity.

So you have heard the story: don't try now to imitate it. You can do it easily now, now the secret is known. You can put the shoes on your head and walk, but the cat will be chopped. It will not save it, it will not help it. Act spontaneously. Put aside the mind and do something, and doing it you will come to know the cat has never been chopped, because the cat cannot die. Putting aside the mind you will come to know your own eternity, and the very same moment you know the eternity of the cat also. The mind is mortal, not you. You are immortal. The mind has a death waiting for it, not you. You are deathless. Putting aside the mind you will laugh, and you will say this Nansen played a trick. The cat cannot be killed.

That's what Krishna went on saying to Arjuna: "Don't you be worried. You chop these fellows, because nobody can be killed."

The Gita is very dangerous. Nowhere on the earth does such a dangerous book exist, so nobody has followed it. People recite it but nobody follows it. It is dangerous, and even people who love it very much and respect it very much, never listen to what it says. Even a man like Mahatma Gandhi, who called Gita his mother, wouldn't listen to it. How could Mahatma Gandhi listen to it? He believed in nonviolence and this Krishna said, "Chop these fellows! Nothing exists; it is like a dream. And I tell you, nobody is killed, so don't bother about it."

How could Gandhi believe? So he had to play a trick. This is how the mind plays tricks. He said, "This is a parable, this is metaphorical; don't take it literally, the fight is not real. The Kauravas and the Pandavas, these two groups of warriors, are just a story. Kauravas represent evil and Pandavas represent good. It is the fight between good and evil, between God and the Devil, it is not a real fight." But this was Gandhi's mind playing tricks.

There have been Buddhist interpreters of Nansen also. They said, "This is just a parable. There was no real cat, and this never happened."

But I tell you this happened. The cat was real, as real as Nansen, and the cat was chopped. Nansen could do it. Nansen was a Krishna. He knew nothing is destroyed.

This word, the English word destruction, is very beautiful, meaningful. The word destruction means de-structuring -- nothing is destroyed, only the structure changes, a new structure arises. The old structure goes out of existence and a new structure arises. Destruction means de-structuring. Only the form changes. The cat may be sitting here -- it is more possible than anywhere else! When you go back home, look in the mirror. You may be the cat, and you have come here again. Do something, otherwise I will chop you again.

And remember, now nobody can save you. That time the monks could have saved you. This time you are a monk, so nobody can save you except yourself. Action out of immediacy, spontaneous action, saves life. That is the only savior. There exists no other savior.

Anything more?

BELOVED OSHO,

IN PLACE OF THE TEN COMMANDMENTS, WITH WHICH I WAS BROUGHT UP, I HAVE GIVEN MYSELF A NEW SET OF RULES -- BE ALERT, BE PATIENT, BE SPONTANEOUS, ACCEPT MYSELF.

All questions are mind questions -- no question comes out of no-mind -- and all answers are no-mind answers. So questions and answers never meet. You ask a question and I give you an answer. They never meet, they cannot meet, because your question runs on the track of the mind and my answer runs on the track of no-mind. They may run parallel but they never meet. Either I should drop my no-mind -- then there can be a meeting -- or you should drop the mind. Then there can be a meeting. And remember, I am not going to drop my no-mind. It cannot be dropped, because how can you drop a no-thing? You can drop a thing, but you cannot drop a no-thing. So you have to drop the mind. Then the answer will be heard, understood. Then it will penetrate you.

And the mind is a deeper source of new questions, new puzzles, new riddles, so you can change the ten commandments -- you can create another ten. That will not do, because if they are created by the mind nothing changes.

Now the ten commandments have become very old, out of date. They speak in a language of the past. At that time that language was relevant, but now they don't look relevant. You can change, you can make new commandments, but those new commandments, if they are put together by the mind, will not be of any use. Your mind can think and put them together and they may look beautiful, but they will be false. You can make let-go a commandment, total acceptance a commandment, but if they are put by the mind they are meaningless. Why? It is because the mind cannot allow itself to be a total let-go. It can pretend, but it cannot really allow itself to let go. And the mind cannot accept because the mind exists through rejection; that is why the mind always likes to say no rather than yes.

Whenever you say no you feel the ego; whenever you say yes you don't feel the ego. That's why people go on saying no more than yes. They say yes only when it becomes absolutely necessary; otherwise they say no. Whenever something is asked the first thing that arises in your mind is no -- because when you reject, you are, and when you accept, you are not there. Yes-saying will create a no-mind. So a theist is a yes-sayer, and an atheist is a no-sayer -- he says no -- and when you say there is no God, then you feel a tremendous energy in the ego. Then you are.

Nietzsche has said, "If God is then I won't want to be, and if I am, then I won't allow God to be, because both cannot exist." And he is right. How can both exist, you and God together? If you are there, then you are the God. God cannot exist. If he exists, then how can you exist? The ultimate no comes to the mind -- no God.

The mind rejects, cannot accept. So you can change, you can think about it, you can change the old ten commandments and create a new ten, but if they come out of the mind they are useless. And if they do not come out of the mind, what is the need? If the no-mind has happened and you feel it, what is the need of commandments? Commandments are for the mind. They are from the mind and for the mind. Rules exist for the mind, because the mind cannot exist without rules. This is one of the most basic things. Rules exist for the false, not for the real. The real can exist without rules, but the false cannot exist; it has to be propped, helped, supported by the rules. You play a game, you play cards -- can you play cards without rules? There can be no possibility. If you say, "I will follow my rules and you follow your rules and we play the game," there will be no game. We have to follow the rules -- and we both know that rules are just rules, nothing real in them. We have agreed on the rules, that's why they exist.

A game cannot continue if rules are not followed, but life will continue without rules. What rules are these trees following? What rules does the sun follow? What rules does the sky follow? The human mind is such that it thinks they are also following rules, moving according to rules. The sun moves, it follows a rule, so there is a ruler -- the God who controls everything. He is like a great super-manager. He goes spying on everybody -- who is following, who is not following. This is a mind creation.

Life exists without rules; games cannot exist without rules. So real religion is always without rules; only false religion has rules, because false religion is a game.

I have heard that one young woman came to a barber's shop with her young boy. The boy was dressed like a soldier, looked very dangerous, and he had a toy six-shooter. Immediately he jumped on the chair and said, "Bang! Bang!" He just made noise.

And the lady said to the barber, "I am going to leave my son here for half an hour, I have some shopping to do."

The barber became uneasy and he said, "If this young man becomes too restless, what am I supposed to do?" -- and that young boy was standing with his six-shooter on the chair looking very dangerous, soldierlike.

The young lady said, "If he gets too restless, you will simply have to drop dead a few times, that's all. If he says, 'Bang!' -- you drop dead. Follow the rule -- that's the rule -- then he will not be restless. So you have to drop dead a few times, and then he will be happy and there will be no trouble."

All the commandments are, "Bang! Drop dead!" For real life there is no commandment. You flow in it without any rules. You simply be. Why follow rules? Out of your being, everything will happen. These things you say will happen if you are simply there without any rules. Then acceptance will come, let-go will come; then the mind will drop. So these rules cannot be made rules. They are consequences of being spontaneous and total. If somebody follows them, and he has made a commandment that he has to accept everything, and then accepts, it is false, because in accepting he has already rejected. And if you have to accept something because of the commandment, you have already rejected. Your mind says: Accept! Why accept? Before it has said: Reject. Then rejection has come before the acceptance. But if there is no rejection, how will you be aware of acceptance? You will simply accept and flow.

Become riverlike. Become a white cloud floating in the sky, and let the winds take you wheresoever they take. Don't, don't follow any rules. This is what I mean when I say: Be a sannyasin. Just be. Your ochre robes, your mala -- these are rules. This is a game. This is not what I mean by real sannyas. But you are so accustomed to games that before I lead you to a ruleless life, in the transitory period you will need rules. Moving from this world of rules, of games, to that world without rules and games, a bridge has to be passed. Your orange clothes, your mala, are just for that transitory period. You cannot drop rules immediately, so I give you new rules.

But be fully alert that your robes are not your sannyas, your mala is not your sannyas, your new name is not your sannyas. Sannyas will be there when there is no name, when you become nameless. Then there will be no rules. Then you will be so ordinary, you will not be recognized. Only then....

But don't think that now it is okay, so no need to take sannyas and no need to take an orange robe. That is again a trick. You have to pass through this, you have to go through this. You cannot bypass it -- and if you try to bypass you will never reach to the other shore.

Rules of the world, then rules of sannyas, and then comes a no-rule state; no, commandments are needed. Don't change the old commandments -- they are okay as they are. You be, simply be, and follow and flow into the being.

A Bird on the Wing

Chapter #10
Chapter title: The Master of Silence

19 June 1974 am in Buddha Hall

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BELOVED OSHO,

BUDDHA WAS TO GIVE A SPECIAL TALK ONE DAY,AND THOUSANDS OF FOLLOWERS HAD COME FROM MILES AROUND.
WHEN BUDDHA APPEARED HE WAS HOLDING A FLOWER. TIME PASSED, BUT BUDDHA SAID NOTHING. HE JUST LOOKED AT THE FLOWER. THE CROWD GREW RESTLESS, BUT MAHAKASHYAP, WHO COULD RESTRAIN HIMSELF NO LONGER, LAUGHED.
BUDDHA BECKONED HIM OVER, HANDED HIM THE FLOWER, AND SAID TO THE CROWD, "I HAVE THE EYE OF THE TRUE TEACHING. ALL THAT CAN BE GIVEN WITH WORDS I HAVE GIVEN TO YOU; BUT WITH THIS FLOWER, I GIVE TO MAHAKASHYAP THE KEY TO THIS TEACHING."

To all teachings, not only for a Buddha but for all masters -- Jesus, Mahavira, Lao Tzu -- the key cannot be given through verbal communication, the key cannot be delivered through the mind. Nothing can be said about it. The more you say the more difficult it becomes to deliver, because a buddha and you live in such different dimensions -- not only different but diametrically opposite -- that whatsoever a buddha says will be misunderstood.

I have heard that one evening three slightly deaf women met on the road. The day was very windy, so one woman said, "Windy, isn't it?"
The other said, "Wednesday? No, it's Thursday."

And the third said, "Thirsty? I am also, so let's go to the restaurant and have a cup of tea."

This is what happens when a buddha says something to you. He says, "Windy?You say, "Wednesday? No, it's Thursday."

The physical ear is okay, the spiritual ear is missing. A buddha can talk only to another buddha, this is the problem, and with another buddha there is no need to talk. Buddha has to talk with those who are not enlightened. With them exists the need to talk and communicate, but then communication is impossible.

It is reported of one Mohammedan saint, Farid, that he was passing near Benares where Kabir lived. Followers of Farid said, "It would be just wonderful if you and Kabir met. For us it would be a blessing."

The same thing happened to Kabir and his followers. They heard that Farid was passing, so they said to Kabir that it would be good if he would ask Farid to stay a few days in the ashram.

Farid's disciples said, "You both talking would be a great opportunity for us, we would like to hear what two enlightened persons say to each other."

Farid laughed when they said this and replied, "There will be a meeting, but I don't think there is going to be any talking. But let us see."

Kabir said, "Ask Farid. Let him come and stay -- but whosoever speaks first will prove that he is not enlightened."

Farid came; Kabir received him. They laughed and embraced each other. Then they sat in silence. Two days Farid was there, and for many hours they sat together, with the disciples restless, waiting for them to say something, utter something. But not a single word was communicated.

The third day Farid left and Kabir came to see him off. They again laughed, embraced each other, parted.

The moment they parted Farid's disciples gathered around him and said, "What nonsense! What wastage of time. We were hoping that something was going to happen. Nothing happened. Why did you suddenly become so dumb? You talk so much to us."

Farid replied, "All that I know, he knows also. Nothing is to be said. I looked into his eyes, and he is there, where I am. Whatsoever he has seen I have seen; whatsoever he has realized I have realized. There is nothing to be said."

Two ignorant persons can talk. They talk much; they do nothing except talk. Two enlightened persons cannot talk -- it would be absurd. Two ignorant persons talking is meaningless because there is nothing to convey. They don't know anything that can be said, that should be said, but they go on talking. They are chattering. They cannot help it; it's just a mad catharsis, a release.

Two enlightened persons cannot talk because they know the same. Nothing is to be said. Only one enlightened person and one unenlightened person can have a meaningful communication, because one knows and the other is yet in ignorance. A meaningful communication, I said. I don't say that the truth can be conveyed, but some hints, some indications, some gestures can, so that the other becomes ready to take the jump. The truth cannot be conveyed, but the thirst can be given. No teaching worth the name can give the key through words.

Buddha talked -- it's difficult to find another person who talked so much. Scholars have been studying all the scriptures in existence that are in the name of Buddha, and it seems an impossible accomplishment because after his enlightenment he lived only forty years, walking from one village to another. He walked all over Bihar, and the name Bihar comes because Buddha walked there. Bihar means the walking paths of Buddha. The whole province is called Bihar because this is the boundary where Buddha walked -- his Bihar, his wanderings.

He continually walked; only in the rainy season did he rest. So much time was wasted in walking, and then also he had to sleep. So scholars have been calculating; they say, "This seems impossible. Sleeping, walking, doing other daily routines -- there are so many scriptures, how could he have talked so much? If he was continuously talking for forty years, without a gap of a single moment, only then could this much have been talked. He must have talked so much -- continuously -- yet still he says the key cannot be conveyed through words.

This story is one of the most significant ones, because from this was passed the tradition of Zen. Buddha was the source, and Mahakashyap was the first, the original master of Zen. Buddha was the source, Mahakashyap was the first master, and this story is the source from where the whole tradition -- one of the most beautiful and alive that exists on earth, the tradition of Zen -- started.

Try to understand this story. Buddha came one morning, and as usual a crowd had gathered, many people were waiting to listen to him. But one thing was unusual -- he was carrying a flower in his hand. Never before had he carried anything in his hand. People thought that someone must have presented it to

him. Buddha came, he sat under the tree. The crowd waited and waited and he would not speak. He wouldn't even look at them, he just went on looking at the flower. Minutes passed, then hours, and the people became very much restless.

It is said that Mahakashyap couldn't contain himself. He laughed loudly. Buddha called him, gave him the flower and said to the gathered crowd, "Whatsoever can be said through words I have said to you, and that which cannot be said through words I give to Mahakashyap. The key cannot be communicated verbally. I hand over the key to Mahakashyap."

This is what Zen masters call transference of the key without scripture -- beyond scripture, beyond words, beyond mind. He gave the flower to Mahakashyap, and nobody could understand what happened. Neither Mahakashyap nor Buddha ever commented upon it again. The whole chapter was closed. Since then, in China, in Tibet, in Thailand, in Burma, in Japan, in Ceylon -- everywhere Buddhists have been asking for these twenty-five centuries, "What was given to Mahakashyap? What was the key?"

The whole story seems to be very esoteric. Buddha was not secretive; this was the only incident.... Buddha was a very rational being. He talked rationally, he was not a mad ecstatic, he argued rationally, and his logic was perfect -- you could not find a loophole in it. This was the only incident where he behaved illogically, where he did something which was mysterious. He was not a mysterious man at all. You cannot find another master who was less mysterious.

Jesus was very mysterious, Lao Tzu was absolutely mysterious. Buddha was plain, transparent; no mystery surrounds him, no smoke is allowed. His flame burns clear and bright, absolutely transparent, smokeless. This was the only thing that seemed mysterious; hence many Buddhist scriptures never relate this anecdote, they have simply dropped it. It seemed as if someone had invented it. It didn't make any sense with Buddha's life and teaching.

But for Zen this is the origin. Mahakashyap became the first holder of the key. Then six holders in succession existed in India, up to Bodhidharma; he was the sixth holder of the key, and then he searched and searched all over India but he couldn't find a man of the capability of Mahakashyap -- a man who could understand silence. He had to leave India just in search of a man to whom the key could be given; otherwise the key would be lost.

Buddhism entered China with Bodhidharma in search of a man to whom the key could be given, a man who could understand silence, who could talk heart to heart without being obsessed in the mind, who had no head. A man with no head was difficult to find in India, because India is a country of pundits and scholars and they have the biggest heads possible. A pundit by and large forgets everything about the heart and he becomes the head. His whole personality becomes lopsided as if only the head exists, and the whole body shrinks and disappears.

This communication beyond words is possible only from heart to heart. So for nine years Bodhidharma searched in China, and then he could find only one man. For nine years Bodhidharma was sitting in China, not facing people; he would always sit facing the wall. If you had gone to hear him he would have been facing the wall, his back towards you. People used to ask him, "We have come to listen to you, why do you sit in such a peculiar way?" and Bodhidharma would reply, "I am waiting for the man who can listen to me. I will not look at you, I will not waste my time; I will look only at the person who can listen to me."

Then came a man; he stood behind Bodhidharma, cut off his right hand, threw it at Bodhidharma and said, "Turn towards this side, otherwise I am going to cut off my head.

Bodhidharma immediately turned and said, "Right -- so you have come. Take this key and relieve me of the work." The key that was passed from Buddha to Mahakashyap Bodhidharma delivered to this man; a Chinese became the seventh master. And up to now it has been traveling. The key is still there, somebody is still holding it; the river has not dried.

To me, if all the scriptures of Buddha disappear nothing is lost. Only this anecdote should not disappear. This is the most precious, and scholars have dropped it from Buddha's biography. They say, "This is irrelevant; it doesn't fit with Buddha." But I say to you, "All that Buddha did was just ordinary -- anybody could do that -- but this is extraordinary, this is exceptional. Only a buddha can do this."

What happened that morning? Let us start to penetrate into it. Buddha came, sat, and started looking at the flower. He would not look at the people; the flower became the wall. That's what Bodhidharma did. He would look at the wall, he would not look at the people -- he would not waste his look. The flower became the wall and the crowd disappeared. Buddha looked and looked at the flower. What was he doing? When Buddha looks at anything, the quality of his consciousness is transferred. And a flower is one of the most receptive things in the world. Hence, Hindus and Buddhists go with flowers to put at their master's feet or in

the temple, because a flower can carry something of your consciousness.

A flower is a very receptive thing, and if you are aware of the new research in the West, you will understand it. Now they say plants are more sensitive than you, than man. A flower is the heart of the plant; the whole being comes into it. Much research is going on in Soviet Russia, in the USA, in England, about the sensitivity of plants, and something wonderful has been discovered.

One man, a scientist, was working on plants -- how they feel, whether they feel anything or not, whether they have emotions or not. He was sitting with a plant with electrodes fixed to it to detect any movement in its inner being, any sensation, any emotions. He thought, "If I cut this plant, if I tear down a branch or cut it from the earth, what will happen?" Suddenly, the needle making the graph jumped. He had not done anything, he had just had a thought: "If I cut this plant...." The plant became afraid of death and the needle jumped, recording that the plant was trembling. Even the scientist became scared because he had not done anything -- just a thought and the plant received it. Plants are telepathic.

Then he worked much -- he worked on long distances. The plant was removed one thousand miles. His plant, the plant he had helped to grow, had watered, loved, was removed one thousand miles away. Here he thought against the plant and there, one thousand miles away, the plant became disturbed. So now, scientifically, it could be seen that the plant's emotions were disturbed.

Not only this, but if you think of cutting one plant all the other plants surrounding the area become emotionally disturbed. Also, if someone has cut a plant and he comes into the garden, all the plants become disturbed because this man is not good and they carry the memory. Whenever this man enters the garden the whole garden feels that an evil person is coming in.

Now a few scientists think that plants can be used for telepathic communication, because they are more sensitive than the human mind. and a few scientists think that plants can be used to receive communications from other planets, because our instruments are not so refined.

In the East it has always been known that a flower is the most receptive thing. When Buddha looked at the flower and continued to look at the flower, something of him was transferred to that flower. Buddha entered the flower. The quality of his being, the alertness, the awareness, the peace, the ecstasy, the inner dance, touched the flower. With Buddha looking at the flower, so at ease, at home, without any desire, it must have danced in its inner being. He looked, to transfer something to the flower. One thing to be understood is that only the flower and he existed for a long period of time. The whole world dropped. Only Buddha and the flower were there. The flower entered Buddha's being, and Buddha entered the flower's being.

Then the flower was given to Mahakashyap. It was not just a flower now, it carried buddhahood. It carried the inner quality of Buddha's being. And why to Mahakashyap? There were other great scholars, ten great disciples; Mahakashyap was only one, and he was included in the ten only because of this story, otherwise he would never have been included.

Nothing much is known about Mahakashyap. There were great scholars like Sariputta there -- you could not find a more keen intellect -- and Moggalayan was also there, a very great scholar. He had all the Vedas in his memory, and nothing that had ever been written was unknown to him. A great logician in his own right, he had thousands of disciples. And there were others -- Ananda was there, Buddha's cousin-brother, who for forty years was continuously moving with him.... But no. Someone who was unknown before, Mahakashyap, suddenly became most important. The whole gestalt changed. Whenever Buddha was speaking, Sariputta was the significant man because he could understand words more than anybody else; and when Buddha was arguing, Moggalayan was the significant man. Nobody thought about Mahakashyap very much. He remained in the crowd, was part of the crowd.

But when Buddha became silent, the whole gestalt changed. Now Moggalayan and Sariputta were not significant; they simply dropped out of existence, as if they were not there. They just became a part of the crowd. A new man, Mahakashyap, became the most important. A new dimension opened. Everybody was restless, thinking, "Why is Buddha not speaking? Why is he keeping silent? What is going to happen? When will it end?" They became uncomfortable, restless.

But Mahakashyap was not uncomfortable or restless. Really, for the first time he was at ease with Buddha; for the first time he was at home with Buddha. When Buddha was talking he may have been restless. He may have thought, "Why this nonsense? Why go on talking? Nothing is conveyed, nothing is understood; why go on knocking your head against the wall? People are deaf. They cannot understand...." He must have been restless when Buddha was talking, and now for the first time he was at home. He could understand what silence was.

Thousands were there and everybody was restless. He couldn't contain himself, looking at the foolishness of the crowd. They were at ease when Buddha was talking; now they were restless when he was silent. When something could be delivered they were not open; when nothing could be delivered they were waiting. Now through silence Buddha could give something which is immortal, but they could not understand. So he couldn't contain himself and laughed loudly -- he laughed at the whole situation, the whole absurdity.

We require even a buddha to talk, because that's all we understand. This is foolish. You should learn to be silent with a buddha, because only then can he enter you. Through words he can knock at your door but can never enter; through silence he can enter you, and unless he enters nothing will happen to you. His entry will bring a new element to your world; his entry into the heart will give you a new beat and a new pulse, a new release of life -- but only his entry.

Mahakashyap laughed at the foolishness of man. They were restless and thinking, "When will Buddha stand up and drop this whole silence so that we can go home?" He laughed. Laughter started with Mahakashyap and has been going on and on in the Zen tradition. There is no other tradition which can laugh. Laughter looks so irreligious, profane, that you cannot think of Jesus laughing, you cannot think of Mahavira laughing. It's difficult even to conceive of Mahavira having a belly laugh, or of Jesus laughing uproariously. No, laughter has been denied. Sadness, somehow, has become religious.

One of the famous German thinkers, Count Keyserling, has written that health is irreligious. Illness has a religiousness about it because an ill person is sad, desireless -- not because he has become desireless but because he is weak. A healthy person will laugh, would like to enjoy, will be merry -- he cannot be sad. So religious persons have tried in many ways to make you ill: go on a fast, suppress your body, torture yourself. You will become sad, suicidal, crucified on your own. How can you laugh? Laughter comes out of health. It's an overflowing energy. That's why children can laugh and their laughter is total. Their whole body is involved in it -- when they laugh you can see their toes laughing. The whole body, every cell, every fiber of the body, is laughing and vibrating. They are so full of health, so vital; everything is flowing.

A sad child means an ill child, and a laughing old man means he is still young. Even death cannot make him old, nothing can make him old. His energy is still flowing and overflowing, he is always flooded. Laughter is a flooding of energy.

In Zen monasteries they have been laughing and laughing and laughing. Laughter becomes prayer only in Zen, because Mahakashyap started it. Twenty-five centuries ago, on a morning just like this, Mahakashyap started a new trend, absolutely new, unknown to the religious mind before -- he laughed. He laughed at the whole foolishness, the whole stupidity. And Buddha didn't condemn; rather, on the contrary, he called him near, gave him the flower and spoke to the crowd. And when the crowd heard the laughter they must have thought, "This man has gone mad. This man is disrespectful to Buddha, because how can you laugh before a Buddha? When a Buddha is sitting silently, how can you laugh? This man is not paying respect."

The mind will say that this is disrespect. The mind has its own rules, but the heart does not know them; the heart has its own rules, but the mind has never heard about them. The heart can laugh and be respectful; the mind cannot laugh, it can only be sad and then be respectful. But what kind of respect is this which cannot laugh? A very new trend entered with Mahakashyap's laughter, and down the centuries the laughter has continued. Only Zen masters, Zen disciples, laugh.

All over the world, all religions have become ill because sadness has become so prominent. And temples and churches look like graveyards; they don't look festive, they don't give a sense of celebration. If you enter a church what do you see there? Not life, but death -- Jesus crucified on the cross completes the whole sadness there. Can you laugh in a church, dance in a church, sing in a church? Yes, singing is there, but that is sad, and people sit with long faces. No wonder nobody wants to go to church -- it's just a social duty to be fulfilled; no wonder nobody is attracted to the church -- it is a formality. Religion has become a Sunday thing. For one hour you can tolerate being sad. Mahakashyap laughed before Buddha, and since then, saints, monks, *sannyasins*, masters, have been doing such things which religious minds -- so-called religious minds -- cannot even conceive of. If you have seen any Zen book you may have seen Zen masters depicted, painted. No painting is true. If you look at Bodhidharma's painting or Mahakashyap's painting, they are not true to their faces, but just looking at them you will have a feeling of laughter. They are hilarious, they are ridiculous.

Look at Bodhidharma's painting. He must have been one of the most beautiful men; that he was otherwise is not possible, because whenever a man becomes enlightened a beauty descends, a beauty which

comes from the beyond. A blessing comes to his whole being. But look at Bodhidharma's painting. He looks ferocious and dangerous. He looks so dangerous that you will become scared if he comes to visit you in the night -- never again in your life will you be able to sleep. He looks so dangerous, as if he is going to kill you. It was just disciples laughing at the master, creating a ridiculous portrait. It looks like a cartoon.

All Zen masters are depicted in a ridiculous way. Disciples enjoy it. But those portraits carry a quality that Bodhidharma is dangerous, that if you go to him he will kill you, that you cannot escape him, that he will follow you and haunt you, that wherever you go he will be there, that unless he kills you he cannot leave you. That is the thing depicted with all Zen masters, even Buddha.

If you look at Japanese and Chinese paintings of Buddha, they don't look like the Indian Buddha. They have changed him totally. If you look at Indian paintings of Buddha, his body is proportionate, as it should be. He was a prince, then a buddha, a beautiful man, perfect, proportionate. A big-bellied Buddha? -- he never had a big belly. But in Japan, in his paintings, his scriptures, he is painted with a big belly, because a man who laughs must have a big belly. Belly laughter -- how can you do it with a small belly? You cannot do it. They are joking with Buddha, and they have said such things about Buddha -- only very deep love can do that, otherwise it looks insulting.

Bankei always insisted on having a painting of Buddha just behind him, and talking to his disciples he would say, "Look at this fellow. Whenever you meet him kill him immediately, don't give him a chance. While meditating he will come to disturb you. Whenever you see his face in meditation, just kill him then and there; otherwise he will follow you." And he used to say, "Look at this fellow! if you repeat his name" -- because Buddhists go on repeating, NAMO BUDDHAYA, NAMO BUDDHAYA -- "if you repeat his name, then go and wash your mouth." It looks insulting. It is Buddha's name and this man says, "If you repeat it, the first thing to do is wash your mouth. Your mouth has become dirty."

And he is right -- because words are words; whether it is the name of Buddha or not makes no difference. Whenever a word crosses your mind, your mind has become dirty. Wash out even Buddha's name. And this man, keeping the portrait of Buddha always behind him, would bow down to it every morning. So his disciples asked, "What are you doing? You go on telling us: Kill this man, don't allow him to stand in the way. And you say: Don't take his name, don't repeat it; if it comes wash your mouth. And now we see you bowing down."

So Bankei said, "All this has been taught to me by this man, this fellow, so I have to pay respect."

Mahakashyap laughed, and this laughter carried many dimensions in it. One dimension was at the foolishness of the whole situation, at a buddha silent and nobody understanding him, everybody expecting him to speak. His whole life Buddha had been saying that the truth cannot be spoken, and still everybody expected him to speak. The second dimension -- he laughed at Buddha also, at the whole dramatic situation he had created, sitting there with a flower in his hand, looking at the flower, creating so much uneasiness, restlessness in everybody. At this dramatic gesture of buddha he laughed and he laughed.

The third dimension -- he laughed at his own self. Why couldn't he understand up to now? The whole thing was easy and simple. And the day you understand, you will laugh, because there is nothing to be understood. There is no difficulty to be solved. Everything has always been simple and clear. How could you miss it?

With Buddha sitting silent, the birds singing in the trees, the breeze passing through the trees, and everybody restless, Mahakashyap understood. What did he understand? He understood that there is nothing to be understood, there is nothing to be said, there is nothing to be explained. The whole situation is simple and transparent. Nothing is hidden in it. There is no need to search, because all that is, is here and now, within you. He laughed at his own self also, at the whole absurd effort of many lives just to understand this silence -- at so much thinking.

Buddha called him, gave him the flower and said, "Hereby, I give you the key." What is the key? Silence and laughter is the key -- silence within, laughter without. And when laughter comes out of silence, it is not of this world, it is divine.

When laughter comes out of thinking it is ugly; it belongs to this ordinary, mundane world, it is not cosmic. Then you are laughing at somebody else, at somebody else's cost, and it's ugly and violent.

When laughter comes out of silence you are not laughing at anybody's cost, you are simply laughing at the whole cosmic joke. And it really is a joke! That's why I go on telling jokes to you... because jokes carry more than any scriptures. It is a joke because inside you you have everything, and you are searching everywhere. What else should a joke be? You are a king and acting like a beggar in the streets; not only acting, not only deceiving others, but deceiving yourself that you are a beggar. You have the source of all

knowledge and are asking questions; you have the knowing self and think that you are ignorant; you have the deathless within you and are afraid and fearful of death and disease. This really is a joke, and if Mahakashyap laughed, he did well.

But except for Buddha, nobody understood. He accepted the laughter and immediately realized that Mahakashyap had attained. The quality of that laugh was cosmic. He understood the whole joke of the situation. There was nothing else to it. The whole thing is as if the divine is playing hide-and-seek with you. Others thought Mahakashyap was a fool, laughing in front of Buddha. But Buddha thought this man had become wise. Fools always have a subtle wisdom in them, and the wise always act like fools.

In the old days all great emperors always had one fool in their court. They had many wise men, counsellors, ministers and prime ministers, but always one fool. Although intelligent and wise, emperors all over the world, in the East and the West, had a court joker, a fool. Why? -- because there are things so-called wise men will not be able to understand, that only a foolish man can understand, because the so-called wise are so foolish that their cunningness and cleverness closes their minds.

A fool is simple and was needed, because many times the so-called wise would not say something because they were afraid of the emperor. A fool is not afraid of anybody else. He will speak whatsoever the consequences. A fool is a man who will not think of the consequences.

That's what Krishna was saying to Arjuna: "Be a fool. Don't think of the consequences, the result. Act!" This is how fools act -- simply, without thinking what is going to happen, what the result will be. A clever man always thinks first of the result, then he acts. Thought comes first, then action. A foolish man acts; thought never comes first.

Whenever someone realizes the ultimate, he is not like your wise men. He cannot be. He may be like your fools, but he cannot be like your wise men. When Saint Francis became enlightened he used to call himself God's fool. The pope was a wise man, and when Saint Francis came to see him even he thought this man had gone mad. He was intelligent, calculating, clever; otherwise how could he be a pope?

To become a pope one has to pass through much politics. To become a pope saintliness is not needed, diplomacy is needed, a competitive aggression is needed to put others aside, to force your way, to use others as ladders and then throw them. It is politics... because a pope is a political head. Religion is secondary or nothing at all. He may be a theologian, but he is not religious, because how can a religious man compete? How can a religious man fight and be aggressive for a post? They are only politicians.

Saint Francis came to see the pope, and the pope thought this man a fool. But trees and birds and fishes thought in a different way. When Saint Francis went to the river the fishes would jump in celebration that Francis had come. Thousands witnessed this phenomenon. Millions of fishes would jump simultaneously; the whole river would be lost in jumping fishes. Saint Francis had come and the fishes were happy. And wherever he would go birds would follow; they would come and sit on his leg, on his body, in his lap. They understood this fool better than the pope. Even trees which had become dry and were going to die would become green and blossom again if Saint Francis came near. These trees understood well that this fool was no ordinary fool -- he was God's fool.

When Mahakashyap laughed he was a God's fool, and Buddha understood him because Buddha was not a pope. Later on, Buddhist priests didn't understand him, so they dropped the whole anecdote.

I was talking in a Buddhist community once, the neo-Buddhists, so I told them this anecdote. The priest came to me later on and said, "From where have you got this? -- because this is not written in the scriptures, it is false. A man like you shouldn't say things which are not written in the scriptures, because people believe you."

So I told him, "You bring your scripture; I will add this anecdote and sign it on my own account." I said, "This happened -- I was a witness there." The priest looked at me. He must have thought: This man is mad the way he is talking.

I told that priest, "I have no power but I have authority...." Power belongs to the politicians; authority to the religious man. Power depends on others -- they give it to you -- but authority comes from within.

So I told him, "I was a witness. I can give you in writing with my signgnature that I was a witness. This happened. You have somehow missed it in the scriptures, but I am not at fault for that. I am not responsible if you have missed in your scriptures.

The man, the priest, used to come to me before. Now he stopped coming; he never came again. A dead scripture is more important to a priest than a live person. Even if I say I am a witness, I cannot be believed. This anecdote has been dropped from Buddhist scriptures because it is sacrilegious to laugh before Buddha. to make it the original source of a great religion is not good. This is not a good precedent that a man laughed

before Buddha, and also not a good thing that Buddha gave the key to this man, not to Sariputta, Ananda, Moggalayan, and others who were important, significant. And finally, it was they, Sariputta, Ananda and Moggalayan, who recorded the scriptures.

Mahakashyap was never asked. Even if they had asked he would not have answered. Mahakashyap was never consulted if he had something to say to be recorded. When Buddha died all the monks gathered and started recording what happened and what not. Nobody asked Mahakashyap. This man must have been discarded by the *sangha*, by the community. The whole community must have felt jealous. They key had been given to this man who was not known at all, who was not a great scholar or pundit. Nobody knew him before, and suddenly that morning he became the most significant man, because of the laughter, because of the silence.

And in a way they were right, because how can you record silence? You can record words, you can record what happened in the visible; how can you record what has not happened in the visible? They knew the flower had been given to Mahakashyap, nothing else.

But the flower was just a container. It had something in it -- buddhahood, the touch of Buddha's inner being, the fragrance that cannot be seen, that cannot be recorded. The whole thing seems as if it never happened, or as if it happened in a dream.

Those who were the recorders were the men of words, proficient in verbal communication, in talking, discussing, arguing. But Mahakashyap is never heard of again. This is the only thing known about him, such a small thing that the scriptures must have missed it. Mahakashyap has remained silent, and silently the inner river has been flowing. To others the key has been given, and the key is still alive, still opens the door.

These two are the parts. The inner silence -- the silence so deep that there is no vibration in your being; you are, but there are no waves; you are just a pool without waves, not a single wave arises; the whole being silent, still; inside, at the center, silence -- and on the periphery, celebration and laughter. And only silence can laugh, because only silence can understand the cosmic joke.

So your life becomes a vital celebration, your relationship becomes a festive thing; whatsoever you do, every moment is a festival. You eat, and eating becomes a celebration; you take a bath, and bathing becomes a celebration; you talk, and talking becomes a celebration; relationship becomes a celebration. Your outer life becomes festive, there is no sadness in it. How can sadness exist with silence? But ordinarily you think otherwise: you think if you are silent you will be sad. Ordinarily you think how you can avoid sadness if you are silent. I tell you, the silence that exists with sadness cannot be true. Something has gone wrong. You have missed the path, you are off the track. Only celebration can give proof that the real silence has happened.

What is the difference between a real silence and a false silence? A false silence is always forced; through effort it is achieved. It is not spontaneous, it has not happened to you. You have made it happen. You are sitting silently and there is much inner turmoil. You suppress it and then you cannot laugh. You will become sad because laughter will be dangerous -- if you laugh you will lose silence, because in laughter you cannot suppress. Laughter is against suppression. If you want to suppress you should not laugh; if you laugh everything will come out. The real will come out in laughter, and the unreal will be lost.

So whenever you see a saint sad, know well the silence is false. He cannot laugh, he cannot enjoy, because he is afraid. If he laughs everything will be broken, the suppression will come out, and then he will not be able to suppress. Look at small children. Guests come to your home and you tell the children, "Don't laugh!" -- what do they do? They close their mouths and suppress their breath, because if they don't suppress their breath then laughter will come out. It will be difficult. They don't look anywhere, because if they look at something they forget. So they close their eyes, or almost close their eyes, and they suppress their breath.

If you suppress, your breath cannot be deep. Laughter needs a deep breath; if you laugh, a deep breath will be released. That's why nobody is breathing deeply, just shallow breathing, because much has been suppressed in your childhood and after it you cannot breathe deeply. If you go deeper you will become afraid. Sex has been suppressed through breath, laughter has been suppressed through breath, anger has been suppressed through breath. Breath is a mechanism to suppress or release -- hence my insistence on chaotic breathing, because if you breathe chaotically, then laughter, screaming, everything will come up and all your suppressions will be thrown out. They cannot be thrown out in another way, because breathing, breath, is the way you have suppressed them.

Try to suppress anything: what will you do? You will not breathe deeply; you will breathe shallowly, you will breathe just from the upper part of the lungs. You will not go deeper because deeper it is

suppressed. In the belly, everything is suppressed. So when you really laugh the belly vibrates; hence, Buddha's big-bellied portraits. The belly is relaxed, and then the stomach is not a suppressed reservoir. If you see a saint sad, sadness is there, but the saint is not there. He has stilled himself somehow and is every moment afraid. Anything can disturb him.

Nothing can disturb if real silence has happened. Then everything helps it to grow. If you are really silent you can sit in a market, and even the market cannot disturb it. Rather, you feed on the noise of the market and that noise becomes more silence in you. Really, to feel silence a market is needed -- because if you have real silence, then the market becomes the background and the silence becomes perfect in contrast. You can feel the inner silence bubbling against the market.

There is no need to go to the Himalayas. And if you go, what will you see? Against the silence of the Himalayas your mind will be chattering. Then you will feel more chattering, because the background is in silence. The background is the silence, and you will feel more chattering.

If the real happens to you and you are unafraid, it cannot be taken away. Nothing can disturb it. And when I say nothing, I mean nothing -- nothing can disturb it. And if something does, it is forced, it is cultivated; somehow you have managed it. But a managed silence is not silence, it is just like a managed love.

The world is so mad. The parents, the teachers and the moralists are so mad and insane that they teach children to love. Mothers say to their children, "I am your mother, love me," -- as if the child can do something to love. What can the child do? The husband goes on saying to the wife, "I am your husband, love me," as if love is a duty, as if love is something which can be done. Nothing can be done. Only one thing can be done -- you can pretend. And once you learn how to pretend love, you have missed. Your whole life will go wrong. Then you will go on pretending that you love. Then you will smile and pretend; then you will laugh and pretend. Then everything is false. Then you will sit silently and pretend; then you will meditate and pretend. Pretension becomes the style of your life.

Don't pretend. Let the real come out. If you can wait and be patient enough, when the pretensions have dropped the real will be waiting there to explode. Catharsis is to drop the pretenses. Don't look at what the other is saying because that is how you have pretended, how you have been pretending.

You cannot love -- either it is there or not -- but the mother says, "Because I am your mother..." and the father says, "I am your father..."and the teacher says, "I am your teacher, therefore love me," -- as if love is a logical thing.

"I am your mother, therefore love me." What will the child do? You are creating such problems for the child that he cannot conceive of what to do. He can pretend. he can say, "Yes, I love you." And once the child loves his mother as a duty, he will become incapable of loving any woman. Then the wife will come and it will be a duty; then the children will come and it will be a duty; then the whole life will become a duty. It cannot be a celebration, you cannot laugh, you cannot enjoy. It is a burden to be carried. This is what has happened to you. It is a misfortune, but if you understand it you can drop it.

This is the key -- the inner part of it is silence, and the outer part of the key is celebration, laughter. Be festive and silent. Create more and more possibility around you -- don't force the inner to be silent, just create more and more possibility around you so that the inner silence can flower in it. That's all we can do. We can put the seed in the soil, but we cannot force the plant to come out. We can create the situation, we can protect, we can give fertilizer to the soil, we can water, we can see whether the sunrays reach or not, or how much sunrays are needed, whether more or less. We can avoid dangers, and wait in a prayerful mood. We cannot do anything else. Only the situation can be created.

That's what I mean when I tell you to meditate. Meditation is just a situation; silence is not going to be the consequence of it. No, meditation is just creating the soil, the surrounding, preparing the ground. The seed is there, it is always there; you need not put in the seed, the seed has always been with you. That seed is Brahma; that seed is atma. -- that seed is you. Just create the situation and the seed will become alive. It will sprout and a plant will be born, and you will start growing.

Meditation doesn't lead you to silence; meditation only creates the situation in which the silence happens. And this should be the criterion -- that whenever silence happens laughter will come into your life. A vital celebration will happen all around. You will not become sad, you will not become depressed, you will not escape from the world. You will be here in this world, but taking the whole thing as a game, enjoying the whole thing as a beautiful game, a big drama, no longer serious about it.

Seriousness is a disease.

Buddha must have known Mahakashyap. He must have known when he was looking at the flower silently and everybody was restless, he must have known only one being was there, Mahakashyap, who was not restless. Buddha must have felt the silence coming from Mahakashyap, but he would not call. When he laughed, then he called him and gave him the flower. Why? Silence is only the half of it. Mahakashyap would have missed if he had been innocently silent and didn't laugh. Then the key would not have been given to him. He was only half grown, not yet a fully grown tree, not blossoming. The tree was there, but flowers had not yet come. Buddha waited.

Now, I will tell you why Buddha waited for so many minutes, why for one or two or three hours he waited. Mahakashyap was silent but he was trying to contain laughter, he was trying to control laughter. He was trying not to laugh because it would be so unmannerly: What would Buddha think? What would the others think? But then, the story says, he couldn't contain himself any more. It had to come out as a laugh. The flood became too much, and he couldn't contain it any more. When silence is too much it becomes laughter; it becomes so overflooded that it starts overflowing in all directions. He laughed. It must have been a mad laughter, and in that laughter there was no Mahakashyap. Silence was laughing, silence had come to a blossoming.

Then immediately Buddha called Mahakashyap: "Take this flower -- this is the key. I have given to all others what can be given in words, but to you I give that which cannot be given in words. The message beyond words, the most essential, I give to you." Buddha waited for those hours so that Mahakashyap's silence became overflooded, it became laughter.

Your enlightenment is perfect only when silence has come to be a celebration. Hence my insistence that after you meditate you must celebrate. After you have been silent you must enjoy it, you must have a thanksgiving. A deep gratitude must be shown towards the whole just for the opportunity that you are, that you can meditate, that you can be silent, that you can laugh.

Anything more?

BELOVED OSHO,

BUDDHA HAD MANY ENLIGHTENED PEOPLE AROUND HIM, YET HE FELT SOMETHING SPECIAL FOR THIS ONE ENLIGHTENED PERSON.
IS THERE SOMETHING DIFFERENT IN ENLIGHTENMENTS?

Yes, Buddha, had many enlightened persons around, but the key can be given only to such a person who can become a master in his own right, because the key is to be delivered on and on. It has to be kept alive. It was not going to become a treasure for Mahakashyap; it was a great responsibility, it had to be given to somebody else.

There were other enlightened persons but the key couldn't be given to them; the key would be lost with them. Really, Buddha chose the right person, because the key is still alive. Mahakashyap did well. He could find another person who would transfer it to somebody else. The question is to find the right person. Just enlightened is not enough -- not all enlightened persons are masters -- a distinction has to be made.

Jainas have a beautiful distinction; they have two types of enlightened persons. One enlightened person is known as *kaivali*, one who has attained to absolute aloneness. He has become perfect but he cannot be a teacher, he cannot give this perfection to somebody else. He is not a master, he cannot guide; he himself has become an ultimate peak, but whatsoever he knows he cannot transmit in any way.

The other type of enlightened person is called *tirthankara*, one who becomes a vehicle for others. He is enlightened, but he is also a master of a certain art of communicating through words and communicating through silence. He can deliver the message. Others can be enlightened through him.

Buddha said, "Whatever can be said by words I have told you. That which cannot be said by words I give to Mahakashyap."

Mahakashyap was the master of silence. Through his silence he could teach. Others were masters of words, and through their words they could teach and carry on the work. It was not so essential, it was on the periphery; but that too was needed because Buddha's words had to be recorded. What Buddha did had to be recorded and transferred from generation to generation. This, too, was essential, but it existed on the periphery. His scholars, Moggalayan, Sariputta, Ananda, would record everything. That is a treasure. Buddha was really happy: all should be recorded, not a single word should be left, because, who knows, that single word may become enlightenment to someone. But the silence also had to be carried. So two traditions

exist -- the tradition of the scripture and the tradition of silence. Then many can become enlightened. And the moment they become enlightened they become so silent, so content that not even the desire to help others arises in them.

But Jainas say that the tirthankara is a person who has gathered some karma -- and this is strange -- and has to fulfill this karma by conveying the message to others. It is not a very good thing; karma is not a very good thing. In his past life he has gathered karma to be a master. It is not a good thing, because something has to be done, something has to be completed, and he must do it; then his karmas are fulfilled, then he is relieved completely. The desire to help others is still a desire; compassion towards others is still energy moving towards others. All desires have disappeared but one, to help others. That too is a desire, and unless this desire also disappears this man will have to come back.

So a master is one who has become enlightened, but one desire is left. That desire is not a trouble in becoming enlightened -- to help others helps to become enlightened -- but you will still be attached to the body. Only one stream, all sources cut, but one bridge is there.

There were other enlightened persons, but the key could not be given to them; it had to be given to Mahakashyap, because he had an inner desire to help -- his past karmas. He could become a tirthankara; he could become a perfect master. And he did well. Buddha's choice was perfectly right -- because there was one other of Buddha's disciples who could have been given the key. His name was Subhuti. He was as silent as Mahakashyap, even more. It will be difficult for you -- how silence, how perfection, can be more -- but it is possible. It is beyond ordinary arithmetic. You can be perfect, and you can be even still more perfect, because perfection has growth, it goes on growing infinitely.

Subhuti was the most silent man around Buddha, even more than Mahakashyap. But the key could not be given to him because he was so silent. It will be difficult now: you are entering a very complex phenomenon. In the first place, he would not laugh, and the key could not be given to him because he would not laugh. He was not there. He was so silent, he was not there to laugh, he was not there to contain or not to contain. Even if Buddha had called, "Subhuti, come!" he would not have come. Buddha would have had to go to him.

It is related of Subhuti that one day he was sitting under a tree, when suddenly out of season flowers started falling on him. So he opened his eyes: What is the matter? The tree was not in blossom, the season was not there; then from where, suddenly, these millions of flowers? He looked and he saw many deities all around, above the tree, in the sky, dropping flowers. He would not even ask the deities what was the matter. He closed his eyes again.

Then those deities said to Subhuti, "We are thanking you
for the sermon you have given on emptiness."

And Subhuti said, "But I haven't said a single word, and you say you are thanking me for the sermon that I have given on emptiness! I have not spoken a single word."

The deities said, "You have not spoken and we have not heard -- that is the perfect sermon on emptiness." He was so empty that the whole cosmos felt it, and gods had to come to shower flowers on him.

This Subhuti was there, but he was so silent that he was not there. He was not even bothered why Buddha was sitting with the flower. Mahakashyap was -- not like the others, but still in a way. He looked at Buddha, he felt the silence, he felt the absurdity, but there was one who was feeling.

Subhuti must have been there somewhere, sitting. There arose no idea why Buddha was sitting silently today, why he was looking at the flower; then there was no effort to contain it, then there was no explosion. Subhuti was there as if absolutely absent. He would not laugh, and if Buddha had called he would not have come; Buddha would have had to go to him. And no one knows -- if the key had been given to him, he might have thrown it away. He was not a man meant to be a tirthankara, he was not a man meant to be a teacher or a master. He had no past karmas. He was perfect, so perfect, and whenever something is so perfect it becomes useless. Remember, a person so perfect is useless, because you cannot use him for any purpose.

Mahakashyap was not so perfect. Something was lacking and he could be used, so in that gap the key could be put. The key was delivered to Mahakashyap because he could be relied upon to deliver it to somebody else. Subhuti was not reliable. Perfection, when absolute, just disappears. It is not there in the world. You can shower flowers on it but you cannot use it. That's why many enlightened persons were there, but only one in particular, Mahakashyap, was chosen. He was a man who could be used for this great responsibility.

This is strange. That's why I say ordinary arithmetic won't help, because you will think that the key

should be given to the most perfect. But the most perfect will forget where he had put the key. The key should be given to one who is almost perfect, just on the brink where one disappears. And before he disappears he will hand over the key to somebody else. To the ignorant the key cannot be given, to the most perfect the key cannot be given. Someone has to be found who is just on the boundary, who is passing from this world of ignorance to that world of knowing, just on the boundary. Before he crosses the boundary this time can be used and the key delivered. To find a successor is very difficult, because the most perfect is useless.

I will tell you one event that happened just recently: Ramakrishna was working on many disciples. Many attained, but nobody knows about them. People know about Vivekananda, who never attained; the key was given to Vivekananda who was not the most perfect, and not only was he not the most perfect, but Ramakrishna wouldn't allow him to be perfect. And when Ramakrishna felt that Vivekananda was going to enter into the perfect samadhi, he called him and said, "Stop! Now I will keep the key with me for this final entry, and only before your death, three days before, the key will be returned to you." And only three days before Vivekananda died, did he have a first taste of ecstasy, never before.

Vivekananda started crying and weeping and said, "Why are you so cruel to me?"

Ramakrishna replied, "Something has to be done through you. You have to go to the West, to the world; you have to give my message to people, otherwise it will be lost."

There were others, but they were already in; he could not call them out. They would not be interested in going to the West or around the world. They would say that this was nonsense -- they were just like Ramakrishna. Why would he not go himself? He was already in, and somebody had to be used who was out. Those who are far out cannot be used; those who are almost in, just near the door, can be used; and before they enter they deliver the key to somebody else.

Mahakashyap was just near the door, fresh, entering into silence. Silence became celebration and he had a desire to help. That desire has been used. But Subhuti was impossible. He was the most buddhalike, the most perfect, but when somebody is buddhalike he is useless. He can give himself the secret key; there is no need to give it to him. Subhuti never made anybody a disciple. He lived in perfect emptiness, and gods had to serve him many times. And he never made a disciple; he never said anything to anybody, everything was so perfect. Why bother? Why say anything?

A master is fulfilling his past karmas. He has to fulfill them. And when I have to find a successor, many will be there who will be like Subhutis: they cannot be given the key. Many will be there who are like Sariputtas: only words can be given to them. Somebody has to be found who is entering silence, celebrating, and has been caught just near the door. That is why.

A Bird on the Wing

Chapter #11
Chapter title: Sober Up

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BELOVED OSHO,

THE MONK ZUIGAN USED TO START EVERY DAY BY SAYING OUT LOUD TO HIMSELF, "MASTER, ARE

YOU THERE?" AND HE WOULD ANSWER, "YES SIR, I AM."
THEN HE WOULD SAY, "BETTER SOBER UP." AND HE WOULD REPLY, "YES SIR, I'LL DO THAT."
THEN HE WOULD SAY, "LOOK OUT NOW, DON'T LET THEM FOOL YOU." AND HE WOULD ANSWER, "OH NO SIR, I WON'T, I WON'T."

Meditation cannot be a fragmented thing, it should be a continuous effort. Every moment one has to be alert, aware and meditative. But the mind has played a trick: you meditate in the morning and then you put it aside; or you pray in the temple and then forget it. Then you come back to the world, completely unmeditative, unconscious, as if walking in a hypnotic sleep. This fragmented effort won't do much. How can you meditate for one hour when you have been nonmeditative for twenty-three hours of the day? It is impossible. Suddenly to become meditative for one hour is not possible. You can simply deceive yourself.

Consciousness is a continuum; it is like a river, flowing constantly. If you are meditative the whole day, every moment of it... and only when you are meditative the whole day the flowering will come to you. Nothing will come before.

This Zen anecdote looks absurd but it is very meaningful. The master, the monk, used to call himself -- this is what meditation means, calling yourself -- he used to call his own name. He would say, "Are you there?" And he himself would reply, "Yes sir, I am here." This is an effort, a peak effort, to be alert. You can use this, it will be very helpful. Suddenly, walking on the street, you call yourself, "Teertha, are you there?" Suddenly thinking stops, and you have to answer, "Yes sir, I am here." It brings you to a focus. When thinking stops you are meditative, alert.

This calling to oneself is a technique. Going to sleep, putting off the light in the night, suddenly you call, "Are you there?" And in that darkness alertness comes. You become a flame and inside you answer, "Yes, I am here."

And then this monk used to say, "Sober up!" Be sincere, be authentic; don't play the game. He used to call to himself, "Sober up!" And he would reply, "Yes, I will make every effort that I can."

Our whole life is a fooling around. You can do it because you are not aware of how you waste time, how you waste energy -- how life is wasted you are not aware. It is going down the drain. Everything is going down the drain. Only when death comes to you, you may become aware, alert: What have I been doing? What have I done with life? A great opportunity has been lost. What was I doing fooling around? I was not sober. I never reflected upon what I was doing.

Life is not just to pass, it is to reach somewhere deep within you. Life is not on the surface, it is not the circumference, it is the center. And you have not reached to the center yet. Sober up! Enough time is already wasted. Be alert and see what you are doing. And what are you doing? Searching for money? It is finally, ultimately useless. It is again a game, the money game. You have more than others, you feel good; others have more than you, you feel bad. It is a game. But what is the meaning of it? What do you gain from it? Even if you have all the money the world contains, at the moment of death you will die as a beggar. So the whole wealth of the world cannot make you rich. Games cannot make you rich. Sober up!

Somebody is after power, prestige, somebody is after sex, and somebody after something else. All is a game. Unless you touch the center of your being all is a game. On the surface only games exist, and on the surface are only waves, and in those waves you will only suffer and drift. You cannot be anchored into your self. This is why he had to call, "Sober up!" He was saying, "Don't play games. Enough, you have played enough. Don't be foolish any more. Use life for anchoring, use life to gain roots, use life as an opportunity to reach the divine. You are sitting just outside the temple, sitting just on the steps, playing games, and the ultimate is waiting just behind you. Knock and the door shall be opened unto you..." But you have no time left from the games.

"Sober up" means remember what you are doing and why you are doing it. But even if you succeed, where can you reach? This is the paradox -- that whenever a man succeeds in these foolish games, for the first time he becomes aware that the whole thing has been nonsense. Only those who never succeed go on playing the game; those who succeed suddenly become aware that nothing has been reached. Ask an Alexander, ask a Napoleon what he has reached.

It is reported of Alexander that before he was going to die, he told his court, "When you carry my dead body in the streets let both my hands hang out. Don't cover them." This was rare -- nobody was carried that way.

The court couldn't understand, so they asked, "What do you mean? This is not the usual way. The whole body is hidden.... Why do you want both your hands hanging out?"

Alexander replied, "I want it to be known that I am dying with empty hands. Everybody must see it, and nobody should try to be an Alexander again. I have gained much and still gained nothing; my kingdom is great but I am still poor."

You die a beggar even if you are an emperor; then the whole thing seems like a dream. Just as in the morning the dream is broken and all emperorhoods disappear, all kingdoms disappear, so death is an awakening. That which remains in death is real, that which disappears was a dream: this is the criterion. And when this monk used to call, "Sober up!" he meant this: Remember death and don't fool around.

You go on in such a way as if you are not going to die, ever. Your mind says, "Death always happens to others, never to me; it is always a phenomenon happening to others, never to me." Even if you see a man dying you never think that you are dying in him. His death is symbolic: the same is going to happen to you. If you can see that you are going to die, will you be able to play these games so seriously, putting your whole life at stake for nothing? The monk was right to call in the morning, "Sober up!" Whenever you start playing a game again -- with your wife, in the shop, in the market, in politics, close your eyes, call yourself and say, "Sober up!" And the monk used to reply, "Yes sir, I will make every effort that I can."

Another thing is that he used to remember in the morning. And why the morning? The morning sets the pattern, the first thought in the morning becomes the door; hence all religions insist on at least two prayers. If you can be prayerful, that it is the right thing, but if not, then say at least two prayers -- one in the morning, one in the night. In the morning, when you are fresh and sleep has left you and consciousness is rising again, the first thought, the prayer, the meditation, the remembrance, will set the pattern for the whole day. That will become the door... because things move in a chain. If you are angry in the morning the whole day you will become more and more angry. The first anger creates the chain, the second anger follows easily, the third becomes automatic -- and then you are in it. Then whatsoever happens around you creates anger. To be prayerful in the morning, or to be alert, to call yourself, to be mindful, sets the pattern.

In the night also, when you go to sleep, the last thought becomes the pattern for the whole sleep. If the last thought is meditative the whole sleep will become meditation; if the last thought is of sex then the whole sleep will be disturbed by sexual dreams; if the last thought is of money then the whole night you will be in the market purchasing and selling. A thought is not an accident. It creates a chain, and then things follow and similar things follow.

So pray at least twice a day. Mohammedans pray at least five times. It is beautiful, because if a man is to pray five times a day then it is almost a continuous thing. He has to remember, "Now the morning has come, now the afternoon, now the evening prayer, now the night has come...." There are gaps, but two prayers are so near that they become joined together. Look at Mohammedans praying: they are the most beautiful people for prayer. Hindus don't look so prayerful -- they will do it in the morning. But a Mohammedan has to pray five times; only then is he a Mohammedan. It is a simple rule, and five times, continuously remembering, sets the pattern. It becomes an inner flow; you have to come again and again to it. Between two prayers it will be difficult to be angry; between two prayers it will be difficult to be aggressive and violent. The fundamental thing is that if what one does is continuous there is no need for five prayers. Still there will be gaps, and you are so cunning that you can fill the gaps with something wrong and then your prayer will be affected. Then it will not be real prayer. You will be praying, but inside deep down the wrong current will go on and on and on.

In the morning this monk used to call himself -- because Buddhists don't believe in prayer, they believe in meditation. The distinction has to be understood. I myself don't believe in prayer; my emphasis is also on meditation. There are two types of religious people: one, the praying type, and the other, the meditating type. Buddhists say there is no need to pray, but just to be alert, aware, because alertness will give you the prayerful mood. There is also no need to pray to a God. How can you pray to a God you don't know? Your prayer is in the dark; you don't know the divine. If you knew him there would be no need to pray -- so your prayer is just groping in the dark. You are addressing someone you don't know, so how can your address be authentic and real, how can it come from the heart? It is just a belief and deep down there is doubt. Deep down you are not certain whether God exists or not; deep down you are not certain whether this prayer is a monologue or a dialogue, whether there is someone who is listening and will answer, or whether you are alone, talking to yourself. This uncertainty will destroy the whole thing.

Buddha emphasized meditation. He said, "There is no need for the other; know well that you are alone." At least that much is certain -- that you are alone. Base your life on something which is absolutely certain... because how can you base your life on something which is uncertain, doubtful, which exists only as a belief, not as a knowing? But what is certain in life? Only one thing is certain, and that is you. Everything else can

be doubted.

I am here talking to you; you may not be there, it may be just a dream. You are here listening to me; I may not be here, it may be just a dream, because many times in dreams you have listened to me. And when the dream is on it looks real. How can you make the distinction whether this is a dream or not? How can you make the distinction between the real and the dream? There is no way. About the other you can never be certain; there is no way to be certain about the other. About yourself only you can be certain; the only certainty that is there is you. Why? -- because even to doubt yourself, you have to be there.

The father of modern western philosophy, Descartes, started by doubt; he doubted everything, because he was in search of something which could not be doubted. Only that can become the base of real life, authentic life -- that which can be doubted. That which has to be believed cannot become the real foundation. This foundation is sinking, and you are building a house on the sands. So he doubted everything. The gods can be doubted easily, the world can be doubted, it may be just a dream; the others.... He doubted everything.

Then suddenly he became aware that he could not doubt himself. That is contradictory. If you say that you doubt yourself it means you have to believe you are there to doubt. You can say that you may be deceived about yourself, but there is somebody who has to be there to be deceived. The self cannot be doubted.

Hence Mahavira didn't believe in God; he believed only in the self, because that is the only certainty. You cannot grow out of uncertainty. When there is certainty there is trust; when there is uncertainty there may be belief, but the belief is always hiding the doubt.

So many people come to me who are theists. They believe in God, but their belief is just skin-deep. Poke them a little, push them a little, shake them a little -- they become doubtful and they become afraid. What type of religion is possible if you are so much in doubt? Something indubitable is needed.

Mahavira and Buddha both emphasized meditation. They canceled prayer; they said: How can you pray? You don't know the divine, so you cannot really believe.... You can force a belief, but a forced belief is a false belief. And you can argue and convince yourself, but that won't help, because your arguments, your convictions, are always yours; and the mind goes on wavering.

So Buddha and Mahavira both emphasized meditation. Meditation is a totally different technique. There is no need to believe, no need to move to the other; you are alone there. But you have to wake yourself: that is what that monk is doing. He is not calling the name of Ram, he is not calling the name of Allah, he is calling the name of himself, and only himself, because nothing else is certain. He calls his whole name, "Are you there?" And he doesn't wait for any God to reply. He replies to himself, "Yes sir, I am here."

This is the Buddhist attitude, that you are alone there. If you are asleep you have to call yourself, you have to answer. It is a monologue. Don't wait for any God to answer you; there is no one to answer you, your questions will be lost in the empty sky, your prayers will not be heard -- there is nobody else to hear them. So this monk seems foolish, but really, all those who are in prayer may be more foolish than this monk. This monk is doing a more certain thing, calling himself and answering himself.

You can make yourself alert. I tell you, your name is the mantra. Don't call Ram, don't call Allah, call your own name. Many times a day, whenever you feel sleepy, whenever you feel that the game is taking over and you are losing yourself in it, call yourself, "Are you there?" -- and answer yourself. Don't wait for anybody's answer; there is no one to answer you. Answer, 'Yes sir, I am here." And don't answer verbally, feel the answer: "I am here." And be there, alert. In that alertness thoughts stop, in that alertness the mind disappears, even for a moment. And when there is no mind there is meditation; when the mind has stopped meditation comes into being.

Remember, meditation is not something that is done by the mind, it is the absence of the mind. When the mind stops meditation happens. It is not something out of the mind, it is something beyond the mind. And whenever you are alert, the mind is not. So we can conclude that your sleepiness is your mind, your unawareness is your mind, your somnambulism is your mind. You move as if drunk, not knowing who you are, not knowing where you are going, not knowing why you are going.

And the third thing the monk says is to remember not to be fooled by others. Others are fooling you continuously. Not only are you fooling yourself, others are also fooling you. How are the others fooling you? The whole society, culture, civilization, is a collective conspiracy. That's why no society allows rebellious people; every society requires obedience, conformity. No society allows rebellious thoughts. Why? Rebellious thoughts make people aware that the whole thing is just a game, and when people become aware that the whole thing is just a game they become dangerous, they start going beyond the society.

Society exists as a hypnotic state, and the crowd is a hypnotizing factor. You are born, but when you are born you are neither a Hindu nor a Parsee, because consciousness cannot belong to any sect. Consciousness belongs to the whole, it cannot be sectarian. A child simply is, innocent of all nonsense of Hindus, Buddhists, Jainas. A child is a pure mirror. But immediately society starts working on the child -- a mould has to be given. A child is born as a freedom, but immediately society starts killing his freedom. A mould has to be given, a pattern.

If you are born in a Hindu family your parents will start teaching you that you are a Hindu. Now they are creating a hypnotic state. Nobody is a Hindu -- but this child is innocent, he can be befooled. This child is simple. He will believe the parents, that he is a Hindu -- not only a Hindu, but a brahmin, not only a brahmin, but a *deshastha* brahmin. Sects within sects, just like Chinese boxes -- boxes within boxes. And the more he becomes narrowed, the more he becomes a prisoner. The box goes on getting smaller and smaller. He was just like the sky when he was born. Then he became a Hindu, a smaller box; then he became a brahmin -- a smaller box; then he became a Deshastha -- an even smaller box.

This goes on and on. Society goes on forcing him into smaller boxes, and then he will have to live as a Deshastha brahmin. His whole life he will be with this box. He will carry this box around him. This box is a grave. He must come out of these boxes; only then will he know what real consciousness is.

Then society gives concepts; then society gives prejudices and systems and religions. And then he will never be able to look directly, always society will be there to interpret. You are not aware when you say something is good. Are you there, looking? Is this your feeling, that something is good, or just an interpretation of the society? Something is bad: have you looked into it and come to the conclusion that something is bad, or has society simply taught you that this is bad?

Look! A Hindu looking at cow dung thinks that this is the purest thing possible in the world. Nobody in the world will think of cow dung as the purest thing in the world -- cow dung is dung, excreta -- but a Hindu thinks of cow dung as the purest thing in the world. He will eat it happily. He eats it! Nobody in the world can believe how Hindus can be befooled in this, but they are befooled. When the Hindu child is initiated, *panchamrita* is given to him -- a particular combination of five things. In these five things cow dung is one, and the urine of the cow is another. It is difficult -- nobody can believe that this is right. But they have their own prejudices. Put down all prejudices and look directly.

But no society allows you to look directly. It always comes in and interprets, and you are befooled by it. This monk in the morning used to call, "Don't be fooled by others." And he would reply, "Yes sir -- yes sir, I will not be befooled by others."

This has to be constantly remembered, because the others are all around and they are befooling you in such subtle manners. And now the others have more power than ever. Through advertisement, through radio, through newspapers, through television, the others are manipulating you.

In America, the whole market depends on how you can befool the customer, how you can create an idea in the minds of others. Now, a two-car garage is a must if you want to be happy; in America, a two-car garage is a must. Nobody asks why. If you are not happy with one car, how can you be happy with two cars? If there is fifty percent happiness with one car, how can you be happy with two cars? With one car you are unhappy; with two cars you will be doubly unhappy, that's all. The mathematics is simple. But there is advertisement, propaganda; the whole society exists by manipulating others.

Happiness is something like a commodity in the market -- you go and purchase it, it has to be purchased. How can happiness be purchased? Happiness is not a commodity, it is not a thing; it is a quality of living, a consequence of another life. You cannot purchase it -- there is no way.

Look at American newspapers and you will see that you are missing: happiness can be purchased just through money. They create a feeling that you are missing something; then you start working for it, then you earn money, then you purchase it. And then you feel that you have been deceived. But that feeling is not very deep, because before you feel that you have been deceived some new deceptions have entered the mind, and now they are pulling you ahead. You must have a hill station house, or you must have a summer resort, or you must have a yacht -- something is always there to be achieved. Only then will you be happy. They will go on pulling you up to your death. Until you die, those advertisements, that propaganda, will go on pulling you.

This monk was right. This must be part of your alertness -- that you should not be befooled by others. The whole society exists on exploitation, exploiting the other. Everybody is exploiting, and this exploitation is not only in the market, it is in the temple, in the church, in the synagogue. It is everywhere... because the priest is also a businessman, and the pope is a super-businessman. Because you need peace, you ask for

peace, so there are people who say, "Come to us, we will give you peace." You ask for bliss, and there are people who are ready to sell bliss to you. If people like Maharishi Mahesh Yogi succeed in the West, they don't succeed in the East. Nobody listens to them in India. Nobody is bothered.

But America listens to every kind of nonsense. Once you get onto the right channel of propaganda, once you get all the right advertising people, then there is no problem. Maharishi Mahesh Yogi talks as if the inner silence can be purchased immediately, as if within a week you can find mediation; just by sitting for fifteen minutes and repeating a mantra you will be happy forever and ever. And the American mind, which has been poisoned by advertisements, is attracted and a crowd gathers. It goes on changing, but it is always a crowd, and it appears as if things are happening. Even temples and churches have become shops.

Meditation cannot be purchased and no one can give it to you. You have to achieve it. It is not something outer, it is something inner, a growth, and that growth comes through awareness. Call your own name, in the morning, in the night, in the afternoon, whenever you feel sleepy, call your own name. And not only call it, answer it and say it loudly. Don't be afraid of others. You have been afraid of others enough; they have already murdered you through fear. Don't be afraid. Even in the marketplace you must remember. Call your own name, "Teertha, are you here?" And answer, "Yes sir."

Let people laugh. Don't be befooled by them. The only thing to be achieved is alertness -- not respect, not respectability from people. ... Because that is one of their tricks: they make you obedient through respectability. They say, "We will respect you. You bow down and be obedient. Don't be there at all. Just follow the society and the society will pay you much respect." This is a mutual arrangement. The more dead you are the more society will pay you respect; the more alive you are the more society will create trouble for you. Why?

A Jesus had to be crucified because he was an alive man. He must have called in his childhood, "Jesus, don't be befooled by others." And he was not befooled, so others had to crucify him, because he was not part of the game. Socrates had to be poisoned and killed, Mansoor had to be murdered. These are people who have escaped from the prison, and whatsoever you say you cannot persuade them to come back. They will not come into the prison. They have known the freedom of the open sky.

Remember. Be mindful and alert. If you are alert, if your actions become more and more aware, whatsoever you do will not be done sleepily. The whole effort of society is to make you automatic, is to make you an automaton, is to make you a perfect efficient mechanism.

When you start learning to drive you are alert but not efficient, because alertness takes energy, and you have to be alert to many things -- the gears, the wheel, the brake, accelerator, clutch. There are so many things you have to be aware of that you cannot be efficient, you cannot go fast. But by and by, when you become efficient, you need not be aware. You can go on humming a song or thinking inside or solving a puzzle, and the car goes by itself. The body takes it automatically. The more automatic you become the more efficient.

Society needs efficiency, so it makes you more and more automatic: In everything you do, be automatic. Society doesn't bother about your awareness; your awareness is a problem for society. You are asked to be more efficient, more productive. Machines are more productive than you. The society doesn't want you to be as men, it needs you as mechanical devices, so it makes you more efficient and less aware. This is automatization. This is how the society fools you. You become efficient, but your soul is lost.

If you can understand me, then the whole effort of meditative techniques is to deautomatize you, to make you again alert, to make you again a man, not a machine. In the beginning you will become less efficient, but don't be bothered by it because everything has settled as an automaton. In the beginning everything will become a mess. You will not be able to do anything efficiently. You will feel difficulty, because you have become fixed with unconscious efficiency. To be consciously efficient, long effort will be needed, but by and by you will be aware and efficient.

If there exists in the future any possibility of a real human society, the first thing, the basic thing that will have to be done is this: don't make children automatic. Even if it takes a little longer to make them efficient, make them efficient with awareness; don't make them machines. It will take longer, because two things have to be learned: the efficiency and awareness. A human society will give you awareness, even with less efficiency, but efficiency will come by and by. Then when you are alert you will be able to be efficient with alertness.

Meditation is deautomatization in the beginning. Then you will start working with a new awareness -- efficiency remains in the body, and consciousness remains alert. You don't become a machine you remain a man. If you become a machine, you have lost humanity.

This monk was doing this deautomatization. From the very morning he called himself, said, "Be alert!" said, "Don't fool yourself!" said, "Don't be befooled by others!" These three layers of mindfulness have to be achieved.

I have heard: once it happened that a young man belonging to a very rich and aristocratic family, came to a Zen master. He had known everything, indulged in every desire; he had enough money, so there was no problem. But then he got fed up -- fed up with sex, fed up with women, fed up with wine. He came to the Zen master and said, "Now I am fed up with the world. Is there some way that I can know myself, who I am?"

The young man said, "But before you say anything, let me tell you something about myself. I am indecisive and cannot continue anything for long, so if you give me some technique or if you tell me to meditate, I may do it for a few days and then I will escape, knowing well that there is nothing in the world, knowing well that only misery awaits there, death. But this is my type of mind. I cannot continue, I cannot persist in anything, so before you choose something, remember this."

The master said, "Then it will be very difficult if you cannot persist, because long effort will be needed to undo all that you have done in the past. You will have to travel back. It will have to be a regression. You will have to reach back to the moment when you were born, when fresh, young. That freshness will have to be achieved again. It is not ahead, but back that you will have to go -- to become a child again. But if you say you cannot persist and that within days you will escape, it will be difficult. But let me ask you one question: Have you ever been interested in something so deeply that you were absorbed completely?"

The young man thought and he said, "Yes, only in chess, the game of chess, I have been very much interested. I love it, and that's the only thing that is saving me. Everything else has fallen away; only chess is still with me, and with it I can somehow pass my time."

The master said, "Then something can be done. You wait." He called the attendant and told him to bring one monk who had been meditating for twelve years in the monastery, and to tell the monk to bring a chessboard.

The chessboard was brought; the monk came. He was acquainted a little with chess, but for twelve years he had been meditating in a cell. He had forgotten the world and chess and everything.

The master said to him, "Listen, monk! -- this is going to be a dangerous game. If you are defeated by this young man, the sword is here and I will cut off your head, because I wouldn't like a meditative monk -- who has been meditating for twelve years -- to be defeated by an ordinary young man. But I promise you, if you die by my hand then you will reach the highest heaven. So don't be disturbed."

The young man became also a little uneasy, and then the master turned to him and said, "Look, you say that you get absorbed in chess, so now get totally absorbed -- because this is a question of life and death. If you are defeated I will cut off your head, and remember, I cannot promise heaven for you. This man is okay, he will go anyhow, but I cannot promise any heaven for you. If you die hell is the place -- immediately you will go to the seventh hell."

For a moment the young man thought to escape. This was going to be a dangerous game, and he had not come here for this. But then it looked dishonorable; he was a samurai, a son of a warrior, and just because of death, imminent death, to escape was not in his blood. So he said, "Okay."

The game started. The young man started trembling like a leaf in a strong wind, the whole body trembling. He started perspiring, and cold perspiration came to his body; he started sweating from his head to the soles of his feet. It was a question of life and death, and thinking stopped, because whenever there is such an emergency you cannot afford thought. Thought is for leisure. When there is no problem you can think; when there is really a problem thinking stops, because the mind needs time, and when there is an emergency there is no time. You have to do something immediately.

Every moment, death was coming nearer. The monk started, and he looked so serene and calm that the young man thought, "Well, death is certain!" But when the thoughts disappeared, he became totally absorbed in the moment. When thoughts disappeared, he also forgot that death was awaiting -- because death too is a thought. He forgot about death, he forgot about life, he became just a part of the game, absorbed, totally immersed in it.

By and by, as the mind disappeared completely, he started playing beautifully. He had never played that way. In the beginning the monk was winning, but within minutes the young man got absorbed, started beautiful movements, and the monk started losing. Only the moment existed, only the present. There was no problem then; the body became okay, trembling stopped, perspiration evaporated. He was light like a feather, weightless. The perspiration even helped -- he became weightless, his whole body felt as if it could

fly. His mind was no more there. Perception became clear, absolutely clear, and he could see ahead, five moves ahead. He had never played so beautifully. The other's game started crumbling; within minutes the other would be defeated, and his victory was certain.

Then suddenly, when his eyes were clear, mirrorlike, when perception was profound, deep, he looked at the monk. He was so innocent. Twelve years of meditation -- he had become like a flower; twelve years of austerity -- he had become absolutely pure. No desire, no thought, no goal, no purpose existed for him. He was as innocent as possible... not even a child is so innocent. His beautiful face, his clear, skyblue eyes.... This young man started feeling compassion for him -- sooner or later his head would be cut off. The moment he felt this compassion, unknown doors opened, and something absolutely unknown started filling his heart. He felt so blissful. All over his inner being flowers started falling. He felt so blissful... he had never known this bliss, this beautitude, this benediction.

Then he started making wrong moves knowingly, because the thought came to his mind, "If I am killed nothing is disturbed; I have nothing of worth. But if this monk is killed something beautiful will be destroyed; but for me, just a useless existence...." He started making wrong movements consciously, to make the monk win. At that moment the master upturned the table, started laughing and said, "Nobody is going to be defeated here. You both have won."

This monk was already in heaven, he was rich; no need to cut off his head. He was not troubled at all when the master said, "Your head is to be cut off." Not a single thought arose in his mind. There was no question of choice -- if the master says it is going to be so, it is okay. He said yes with his whole heart. That was why there was no perspiration, no trembling. He was playing chess; death was not a problem.

And the master said, "You have won, and your victory has been greater than this monk's. Now I will initiate you. You can be here, and soon you will be enlightened."

Both basic things had happened: meditation and compassion. Buddha has called these two the basic: *pragya* and *karuna*, meditation and compassion.

The young man said, "Explain it to me. Something has happened I don't know about. I am already transformed; I am not the same young man who came to you a few hours ago. That man is already dead. Something has happened -- you have done a miracle."

The master said, "Because death was so imminent, you couldn't think, thoughts stopped. Death was so close by, thinking was impossible. Death was so near, there was no gap between you and death, and thoughts need space to move. There was no space, so thinking stopped. Meditation happened spontaneously. But that was not enough, because that type of meditation which happens because of emergency will be lost; when the emergency is gone that meditation will be lost. So I couldn't throw the board at that moment, I had to wait."

If meditation really happens, whatsoever the cause, compassion has to follow. Compassion is the flowering of meditation. If compassion is not coming, your meditation is, somewhere, wrong.

Then I looked at your face. You were filled with bliss and your eyes became buddhalike. You looked at the monk, and you felt and you thought, "It is better to sacrifice myself than this monk. This monk is more valuable than me."

This is compassion -- when the other becomes more valuable than you. This is love -- when you can sacrifice yourself for the other. When you become the means and the other becomes the end, this is love. When you are the end and the other is used as a means, this is lust. Lust is always cunning and love is always compassionate.

"Then I saw in your eyes the compassion arising, and then you started to make wrong movements just to be defeated, so that you would be killed and this monk saved. At that moment I had to throw the board. You had won. Now you can be here. I have taught you both meditation and compassion. Now follow this track, and let them become spontaneous in you -- not situational, not depending on any emergency, but just a quality of your being."

Carry this story within you, in your heart; let it become the beat of your heart. Rooted in meditation you will have wings of compassion. That's why I say that I would like to give you two things: Roots into this earth and wings into that heaven. Meditation is this earth, it is here and now; the very moment you can spread your roots, do it. And once roots are there your wings will reach to the highest sky possible. Compassion is the sky, meditation is the earth, and when meditation and compassion meet a buddha is born.

Go deeper and deeper into meditatio so you can go higher and higher in compassion. The deeper the roots of a tree reach the higher the peak. You can see the tree, you cannot see the roots, but they are always in proportion. If the tree is reaching to the sky the roots must be reaching to the very end of the earth. The

proportion is the same. As deep as your meditation is, the same depth will be achieved in compassion. So compassion is the criterion. If you think you are meditative and there is no compassion, then you are deceiving yourself. Compassion must happen, because that is the flowering of the tree. Meditation is just a means towards compassion; compassion is the goal.

Make yourself more and more alert. Call your name and answer, just to create more awareness. When you really become aware, you will feel a new upsurge of energy. Compassion will happen to you, and with compassion, bliss; with compassion, beatitude; with compassion, conviction.

Anything more?

BELOVED OSHO,

AT THE START OF THE CAMP YOU SAID YOU WERE MOVING INTO A NEW PHASE OF YOUR WORK. WE'VE FELT IT IN MEDITATION, BUT MOST IMPORTANT, YOU'VE CHANGED THE WAY YOU SPEAK TO US. AT ONE TIME, FOR EXAMPLE, YOU NEVER ADMITTED TO BEING AN ENLIGHTENED MASTER, AND NOW YOU DO. COULD YOU TELL US MORE ABOUT THIS NEW PHASE OF YOUR WORK?

I can only say things which you have become capable of hearing. It depends on you. If you have become a disciple, then I can easily say that I am a master; but if you are not a disciple it will be just meaningless saying to you that I am a master. If somebody comes who is just curious about me, I will not say this to him; it would be pointless. He will not understand; rather, he will misunderstand.

When you are ready to receive, only then can I give. And now that you are ready I can say many things which cannot be said to casual visitors. They are curious.; their curiosity is shallow, they have not come to receive something. Their mind functions in a childish way: they just want to know everything, and they are not going to penetrate deeper into it.

Now I can say many things to you, because I know that you will not misunderstand. Even if you don't understand this much is certain: you will not misunderstand. This will be a new phase; it has already started. I will be working only with those who are sober, not fooling around. I will be working only with those who have really come to a point where they need transformation -- who are really sincere, authentic seekers and are ready to do whatsoever I say. To them I can say, "I am a master" to them I can say, "Come to me and drink out of me, and you will not be thirsty, ever."

But this cannot be said to everybody; this cannot be said to somebody who is just passing, who you meet on the street. The more you get ready the more I can pour myself into you. Before, your pots were there but upside down; even if I had poured it would have been a wastage. Now many of you are in a situation where now your pots are not upside down, now they are right side up. Now I can pour, now I can trust that you will take it as a treasure, that you will hide it, that you will share it only with those who are sincere, who are in search. Many more secrets will be following, but they will only follow as you get more ready.

The phase, a new phase, has started. I will not be working with the masses now, and I will be dropping all those who are just hanging around for other reasons, and not for their spiritual growth. There are many types of people, and even they are not aware why they are hanging around -- but I know. I will be dropping them.

Fewer and fewer will be accepted now. If I drop you, you will not be able to know that I have dropped you because you will go on thinking that you dropped me. That's how the ignorant mind always consoles itself. Now I will be working only with a few, a chosen few, and as you get ready many more secrets can be given to you, and I will be able to talk easily. Then I can be true, I need not say a lie to you then. I will not say what you want to hear; no, I will say what is really to be said to you.

And don't wait for the future, because no one knows about the future. This very moment open yourself as much as you can so you can receive me.

I will tell you one anecdote. It happened to the head of one of the most famous European banking families, the Rothschilds. Baron Rothschild was standing in his garden one day, and a man looking like a beggar, a peddler, came to him and told him to purchase a lottery ticket. He said, "Come on, take a chance."

The Baron wanted to get rid of him. He said, "What should I do with the lottery ticket? I don't need it, I have got enough."

The beggar said, "No one has got enough. Take a chance -- who knows, you may win it!" So, just to get rid of the nuisance, he purchased the ticket.

Next morning the man knocked again and said, "Look, you have won one million dollars."

The Baron was very much pleased and said, "I suppose I must reward you." Then the Baron thought and said, "What will you choose? I can give you twenty-five thousand dollars right this moment, or ten thousand dollars a year for your whole life."

The man was not more than thirty or thirty-five. He was perfect in his health; he was going to live at least thirty, forty years, even more. Forty years at ten thousand dollars a year comes to four hundred thousand dollars -- or right now, twenty-five thousand dollars. The beggar thought for a single moment and said, "You please give me twenty-five thousand dollars right now."

Even the Baron was puzzled. He said, "You think over what you are doing. Your whole life, I say -- ten thousand dollars per year!"

The man said, "I will choose twenty-five thousand right now, because looking at the luck you Rothschilds have, I will not be alive six months. Looking at the luck you Rothschilds have, I will not live for six months more. You give it to me right now; the next moment is uncertain. Don't waste time!"

That's what I say to you. Right this moment I am here, available. Don't wait for the future, because nobody knows.... Open your heart, become more receptive, get attuned. Everything is possible. At this very moment I can give you the key.

A new phase has started. Now get ready for it, because it is not a question concerning me, it is a question concerning you. How much you can get, you will get; your capacity will be the limit. If you are totally open there is no limit. The whole ocean is ready to fall into the drop, but the drop is afraid. It is trying to protect itself.

Kabir, one of the greatest mystics ever born, has said two things. He has said, "In the beginning, when I was in search of God, I was thinking my drop of water would drop into the ocean of the divine. But when it really happened it happened quite otherwise: the ocean dropped into my small drop."

It always happens otherwise. You are not going to meet God, God is going to meet you. How can you seek him? You don't know his whereabouts, you don't know his address. He is in search of you constantly, and whenever you are ready the ocean drops into you.

Meditation will make you ready, compassion will make you perfect. So carry these two mantras: PRAGYA, meditation, KARUNA, compassion -- let these two be the goals. Let your whole life revolve around them, and very soon you will be attuned. Then I can pour myself into you.

Anything more?

BELOVED OSHO,

YOU'VE SAID MEDITATION IS A FLOWERING. AND FOR US, THE PERFUME OF THE FLOWER IS GRATITUDE. IS THERE ANYTHING WE CAN DO FOR YOU?

Yes. Meditation, compassion and gratitude. Whenever you are meditative, you feel blissful; whenever you are in compassion, you feel ecstatic. And then gratitude arises -- not towards anyone in particular, gratitude just arises. It is not towards me or towards Jesus, or Zarathustra or Buddha, it is simply gratitude. You feel so grateful just for being here, just for being alive, just for being able to be meditative, just for being able to be in compassion. You feel simply grateful. That gratefulness is not towards anybody, it is towards the whole.

If you feel grateful towards me it is a gratitude of the mind. If you meditate and if you flower in compassion you will feel simply grateful, not grateful towards me. Then there is no "towards" -- you feel simply grateful towards all. And when you feel grateful towards all, that is really gratefulness towards me, never before it. When it is a choice you choose me; then your master becomes a point, not the whole.

That's what is happening everywhere. Disciples get fixed with the master and masters help them to be fixed. That's not good, it is ugly. When you really flower then your perfume is not addressed to anybody; when you really flower the perfume goes in all directions. It simply moves in all directions, and whosoever passes near you is filled with your fragrance, he carries your fragrance. And if nobody passes you then on that silent, lonely path your fragrance goes on spreading -- but it is not addressed.

Remember, the mind is always addressed; being is never addressed. The mind is always moving towards something; being is simply moving towards all. It is a movement without any goal. A goal exists because of motive: you move towards something because there is desire. When there is no desire how can you move? Movement is there but no motivation. Then you move in all directions, then you overflow. Then your master is everywhere; then I am everywhere. And only when this point comes are you free from the master

also. Then you are freed of all relationship, you are freed of all presence, of all bondage. And if a master cannot free you from himself he is not a master at all.

So you need not do anything for me; you do something for you. Meditation, compassion -- that is doing for me. Then the presence will come, and not thought by the mind. Right now you think and you feel: What shall we do? Then it is the mind. How to pay the master? He has done so much for you, what should you do? This is the mind thinking in terms of giving and taking. No, this mind won't help. One thing you can do for me: drop this mind, allow your being to flower; then you will be fragrant. Then in all dimensions and directions the whole will be happy. You will be a bliss and your gratitude will not be narrow. It will not be towards a point, it will be moving all over, everywhere. Only then do you achieve prayer. This gratitude is prayer.

When you go in a temple and do a prayer, it is not prayer; but when, after compassion, gratitude arises, the whole existence becomes the temple. Whatsoever you touch it becomes a prayer; whatsoever you do it becomes prayerful. You cannot be otherwise. Deeply rooted, anchored in meditation, deeply flowing into compassion, you cannot be otherwise. You become prayer, you become gratitude.

But remember, the mind is always addressed. It has a goal, a desire to achieve. Being is unaddressed; it has no goal, it has nothing to achieve. The kingdom of being is already achieved, the emperor is already there on the throne. You move because movement is life, but don't move towards any goal, because when there is no goal, there is no tension. Then movement is beautiful, graceful.

A Sudden Clash of Thunder

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BUTEI, THE EMPEROR OF RYO, SENT FOR FU-DAISHI TO EXPLAIN THE DIAMOND SUTRA. ON THE APPOINTED DAY FU-DAISHI CAME TO THE PALACE, MOUNTED THE PLATFORM, RAPPED ON THE TABLE BEFORE HIM, THEN DESCENDED AND, STILL NOT SPEAKING, LEFT.
BUTEI SAT MOTIONLESS FOR SOME MINUTES, WHEREUPON SHIKO, WHO HAD SEEN ALL THAT HAD HAPPENED, WENT UP TO HIM AND SAID, "MAY I BE SO BOLD, SIR, AS TO ASK WHETHER YOU UNDERSTOOD?"

THE EMPEROR SHOOK HIS HEAD SADLY. "WHAT A PITY," SAID SHIKO. "FU-DAISHI HAS NEVER BEEN MORE ELOQUENT."

TRUTH IS. It simply is, Nothing can be said about it. And all that can be said about it will falsify it.

There is no need for any explanation. Unexplained, utterly immediate, truth *is*. It surrounds you. It is within you, without you. There is no need to come to any conclusion about it. It is already concluded! You *are* in it. You cannot be without it. There is no way to lose it. There is no way to become distracted from it. You may be fast asleep, unaware, but still you are in it.

So those who know truth know well that philosophy is not going to help. The more you try to know about truth, the more you be come asleep. The very effort to know leads you astray. Truth can be felt but cannot be known. When I say it can be felt, I mean you can be present to it, it can be present to you. There is a possibility of a meeting. There is a possibility of becoming one with it. But there is no way to know it.

Truth cannot be objectified. You cannot put it *there* and see it. You cannot hold it in your hand and see it. You cannot examine it from the outside -- only from the inside, only by becoming one with it, can you feel it. Feeling is the only knowledge possible. Hence, those who know say: Love is the way.

Knowledge is a sort of ignorance. The word 'ignorance' is very beautiful. Split it in two -- it becomes 'ignor-ance'. Truth can be ignored. That's what ignorance is; otherwise, truth is already present. Ignorance is nothing but ignoring the truth which is already there. And a man of knowledge becomes more ignorant, because the more he thinks he knows, the more he becomes capable of ignoring that which is. Lost in his theories, dogmas, creeds, scriptures, he no longer has any eyes to look at the reality. Lost in words, verbalizations, his vision is clouded. He cannot see that which is.

The more you are clouded by your thinking, the more you are a mind, the more you will be able to ignore the truth. Nothing like knowledge is needed -- only innocence, a childlike innocence. Vulnerable, open.... Not *trying* to know. In the very effort to know, there is violence. In the very effort to know, you have trespassed reality. In the very effort to know, you have become a voyeur. You have attacked reality, you are trying to rape reality.

That's why I continuously say science is a rape on reality. The word 'science' comes from a root which means 'to know'. Science is knowledge. Religion is not knowledge. Religion is love. The word 'religion' comes from a root which means binding together -- falling into love, becoming one.

Truth is felt. It is a lived experience. So whatsoever can be said about truth will be untrue. Just because it has been said, it becomes untrue.

All that has been said up to now, and all that will be said in the future, has nothing to do with truth. There is no way of expressing it. Truth is very elusive. You cannot catch hold of it in words. You cannot catch hold of it through the mind. Mind goes on missing it, because the very functioning of the mind is anti-truth. The functioning of the mind is non-existential: it functions in that which is not, either in the past or in the future. The past is no more, the future not yet, and the mind only functions either in the past or in the future. In the present there is no mind.

If you *are* herenow, suddenly you have slipped out of the mind. How can you think herenow? Thinking will take you away from the herenow. A single thought, and you are thousands of miles away from here and now. In the here and now there is no possibility, there is no space for thinking to arise.

Mind functions in the non-existential, in the fictitious, in the imaginary. Mind is a faculty of dreaming -- it is a dream faculty! Truth is not known by mind; that's why I say it is not known at all. Truth is felt by the heart, by your totality; by *you*, not by your head; by you as an organic unity. When you know truth, you know by the head and by the toes; you know by your bones and by your guts; you know by your heart and by your blood; you know it by your breathing -- just by your very being. Truth is known by being.

That is the meaning when I say truth is felt. It is an experience.

I have heard:

A monk asked Joshu: "What is the Buddha?"
"The one in the hall."
The monk said, "The one in the hall is a statue, a lump of mud."
Joshu said, "That's so."
"What is the Buddha, then?" asked the monk again.
"The one in the hall," said Joshu.

Now what is this Joshu trying to do? He is saying: "Your question is absurd. Because you are asking an

absurd question, I am answering it in an absurd way. Your question is stupid, and there can be no intelligent answer to a stupid question." He is trying to show to this monk that the very question: What is the Buddha? is nonsense, because there is no way to say anything about the Buddha. It is an awakening. It is an experience. It happens within you. You cannot read it through the scriptures, and you cannot ask those who have come to know it. The only way is: you have to go to it; you have to allow it to happen.

In the Buddhist terminology 'Buddha' is equivalent to 'truth'. They don't talk much about truth; they talk much more about Buddha. That too is significant, because when *you* become a Buddha -- 'Buddha' means when you become Awakened -- truth is, so why talk about truth? Just ask what awakening is. Just ask what awareness is -- because when you are aware, truth is there; when you are not aware, truth is not there.

So the basic and real question is about awareness. But that, too, cannot be asked and solved. One has to become aware -- there is no other way.

A disciple asked a Zen master, "If someone were to ask me a hundred years from now what I thought was your deepest understanding, what should I say?"
The master replied, "Tell him I said: This is it!"

Now what type of answer is this? -- This is it! He indicated to the immediate reality: This.

Vedanta, the greatest philosophical effort in India, talks about 'That': TATWAMASI Swetketu -- That art thou, Swetketu. Zen people talk about 'this'. Certainly their understanding is deeper -- because 'that' is again in the future, far away; 'this' is present. This is that. This shore is the other shore. This life is the only life, and this moment is eternity.

If you can live *this* moment, if you can be here *this* moment, then everything takes care of itself. Then you need not be anxious. Then there is no need to ask -- before you ask, the answer is delivered. The answer has been always there, but we are not aware. So the whole effort of Zen is how to bring awareness to you.

Man is as if asleep. Man lives in a stupor -- moves, works, is born, lives and dies, but almost fast asleep, snoring. Man's mind is very dull. Mind is dullness. Mind has no intelligence in it. There has never been an intelligent mind. I don't mean that there have never been intelligent people; there have been intelligent people, but there has never been an intelligent mind. Intelligence is something that comes when mind is dropped. Mind is never original, never radical. Mind is always orthodox. Mind is always repetitive, mechanical; it functions like a robot. It goes on repeating the same thing again and again. It is like a computer: whatsoever you feed into it, it goes on chewing it again and again.

Have you watched your own mind and its functioning? Nothing new ever happens to it. Nothing new can happen to it. And because of it you remain oblivious of all that is happening all around you; you go on ignoring it. You are too much attached to this mediocre, stupid instrument. It is good to use it; it is good as a reservoir, as memory; it is good to keep records -- but it is not a way to see into reality. It has no eyes.

Mind is blind like a bat. It has no eyes. Mind can never be intelligent -- only no-mind is intelligent. Only no-mind is original and radical. Only no-mind is revolutionary -- revolution in action.

This mind gives you a sort of stupor. Burdened by the memories of the past, burdened by the projections of the future, you go on living -- at the minimum. You don't live at the maximum. Your flame remains very dim. Once you start dropping thoughts, the dust that you have collected in the past, the flame arises -- clean, clear, alive, young. Your whole life becomes a flame, and a flame without any smoke. That is what awareness is.

Consciousness without thinking: that's what awareness is. Being alert and with no thought. Try it! whenever you see thinking gathering, disperse it! pull yourself out of it! Look at the trees with no screens of thinking between you and the trees. Listen to the chirping of the birds with no chirping of the mind inside. Look at the sun rising and feel that inside you also a sun of consciousness is rising... but don't think about it, don't assert, don't state, don't say. Simply be. And, by and by, you will start feeling glimpses of awareness, sudden glimpses of awareness -- as if a fresh breeze has entered into your room which was getting stale and dead; as if a ray of light has entered into the dark night of your soul; as if, suddenly, life has called you *back*.

YOU HAVE heard the story of Lazarus -- that is a story of man as such. It is said Lazarus died. Jesus loved him very much. His sisters informed Jesus; by the time the news reached him, Lazarus had been dead for four days. Jesus came running. Everybody was crying and weeping, and he said, "Don't weep, don't cry! Let me call him back to life!"

Nobody could believe him. Lazarus is dead! And the sisters of Lazarus said, "He is now stinking -- he cannot come back. His body is deteriorating."

But Jesus went to the grave where the body was preserved for him to come. The stone was pulled aside. In the dark cave Jesus called out, "Lazarus, come out! " And it is said he came out.

It may not have happened that way; it may be just a parable -- but it is a beautiful parable about man. When I look into your eyes, that's all I can say: "Lazarus, come out!" You are dead and stinking. You are not yet alive. You are born, but you need to be reborn. Your first birth has not been of much help. It has brought you to a certain extent, but that is not enough. You have to go a little further. The birth that has already happened to you is only physical -- you need a spiritual birth.

It is said: One professor of Jerusalem university went to see Jesus. Of course, he went in the night. His name was Nicodemus; he was a very rich, respectable man, a great scholar, well known in the Jewish world. He was afraid to go to Jesus in the daylight, because what will people think? He was known to be a great, learned man, wise -- what will they think? that he has gone to this carpenter's son to ask something? He was older than Jesus -- could almost have been Jesus' father. No, it was not possible for him to go in the daylight. Cunning and clever, he went in the night when there was nobody else. And Jesus asked him, "Why didn't you come in the day?"

He said, "I was afraid."

Jesus must have laughed. He said, "Nicodemus, for what have you come? What do you want of me?"

He said, "I would like to know how I can know God, how I can know the truth."

Jesus said, "You will have to be reborn."

Nicodemus could not understand. Jokingly he said, "What do you mean? Have I to enter again into a woman's womb? Are you joking or something? Are you kidding or something?"

Jesus said, "No, I mean it -- I mean what I say. You have to be reborn. You are such a coward. This is not life. You don't have any courage. You will have to be reborn! You will have to become a new man, because only that new man can come to truth and realize it. Even to see me you have come in the night. How will you be able to go and see the truth? How will you encounter God? You will have to go naked. You will have to go in deep humility. You will have to drop all your respectability, all your scholarship. You will have to drop your ego -- that's what to be reborn means."

The first birth is only a physical birth; don't be satisfied with it. It is necessary but not enough. A second birth is needed. The first birth was through your mother and father; the second birth is going to be out of the mind. You have to slip out of the mind and that will be your rebirth -- you will be reborn.

And, for the first time, trees will be greener than they are, and flowers will be more beautiful than they are, and life will be more alive than you have ever known it, because you can know it only to the extent that you are alive. You cannot know life if you are not alive. Whatsoever you are, you know life only up to that extent.

Mind, and mind's hold on you, is the imprisonment. Get rid of the mind. The question is not how to know truth; the question is how to get rid of the mind, how to get rid of this constant ignoring, this ignorance; how to be just here naked, throbbing, streaming, flowing, overflowing, and meeting the truth that has already been there, that has always been there.

Somebody asked a very famous Chinese poet, Yang Wang-li:

"Now what is poetry?" He said, "If you say it is simply a matter of words, I will say a good poet gets rid of words. If you say it is simply a matter of meaning, I will say a good poet gets rid of meaning.'But,' you ask,'without words and without meaning, where is the poetry?' To this I reply: Get rid of words and get rid of meaning, and there is still poetry."

In fact, only then is there poetry. When words are no more there, when meaning is no more there, then suddenly poetry erupts, explodes. Poetry is a flowering of your being, and religion is more like poetry than like philosophy.

Philosophy tries to explain things -- never succeeds. At the most, it can succeed only in explaining away things, but it never succeeds in explaining them. Religion makes no effort to explain life. It tries to live it. Religion does not take life as a problem to be solved -- it takes life as a mystery to be lived. Religion is not *curious* about life. Religion is in awe, in tremendous wonder about life.

Just *our* being here is such a miracle. It cannot be explained why I am here, why you are here. Why these trees are here, why these stars are here. Why at all this universe exists, and goes on peopling itself with trees and birds and people. Why in the first place it is there, there is no way to know. It simply is there. But it inspires awe! It fills the heart with wonder. It is unbelievably true -- it is incredible! It is absurd, but

tremendously beautiful.

Why it is there, there is no way to say -- but it is there. And religion says: Don't waste your time for the why. It *is* there: delight in it! Celebrate it! Be lost into it! And let it be lost into you. Meet it! Let the meeting be like two lovers entering into each other. Let it be an orgasmic experience.

But religion in the West has a very wrong connotation. It has almost reached to a point where the very word 'religion' creates a repulsion, where the very word 'religion' reminds one of dead churches and dead priests. It reminds one of serious looking people, long faces. It has lost the capacity to dance, to sing, to celebrate. And when a religion has lost the capacity to dance, to celebrate, to sing, to love, just to be, then it is no more religion -- it is a corpse, it is theology. Theology is dead religion.

In the West theology has overpowered religion. When theology overpowers religion, then religion is nothing but philosophy. And the philosophy is also not very philosophic -- because philosophy can exist only through doubt, and theology bases itself on faith. So it is impotent philosophy, not even philosophy in the real sense.

Religion is not based on belief or faith: religion is based on awe, religion is based on wonder. Religion is based on the mysterious that is your surround. To feel it, to be aware of it, to see it, open your eyes and drop the dust of the ages. Clean your mirror! and see what beauty surrounds you, what tremendous grandeur goes on knocking at your doors. Why are you sitting with closed eyes? Why are you sitting with such long faces? Why can't you dance? and why can't you laugh?

Nietzsche is right: God is dead... because theologians have killed Him. God can be alive only when a lover is dancing. When a theologian is trying to find arguments to prove God, He is dead. God is alive when two persons fall in love -- then God is throbbing and kicking. God is alive when you look at a flower and you cannot move from there -- something overpowers you, overwhelms you. When you look at the stars and you are one with the mystery, and your boat starts sailing towards the other shore, then God is alive. When you sing a song -- it may be meaningless, it may be just la-la-la -- it may not have any meaning, but God is alive in that sheer expression of joy.

God is alive when you are alive. If you are not alive, how can your God be alive? Your God is yours. If you are dead, your God is dead; if you are alive, your God is alive. Your God cannot be more than you, because your God is your innermost core of being. So if you want to know what God is, become more alive. If you want to know what God is, become more divine. If you want to know what God is, then don't try to know -- try to feel. He comes through the door of the heart.

God is such a mystery -- or call it life, or existence -- life is such a mystery that even if you enter into the innermost shrine of it you will not be able to believe it. It is unbelievably true. It is incredible.

I was reading a poem of Leopold Staff. Listen to it:

The Bridge

I DIDN'T BELIEVE,
STANDING ON THE BANK OF A RIVER
WHICH WAS WIDE AND SWIFT,
THAT I WOULD CROSS THAT BRIDGE
PLAITED FROM THIN, FRAGILE REEDS
FASTENED WITH BAST.
I WALKED DELICATELY AS A BUTTERFLY
AND HEAVILY AS AN ELEPHANT,
I WALKED SURELY AS A DANCER
AND WAVERED AS A BLIND MAN.
I DIDN'T BELIEVE THAT I WOULD CROSS THAT BRIDGE,
AND NOW THAT I AM STANDING ON THE OTHER SIDE,
I DON'T BELIEVE I CROSSED IT.

Even when you have known God, you will not be able to believe that you have known Him. That is what I mean when I say God is a mystery. Unknown, He remains unknowable. Known also, He remains unknowable. Unseen, He is a mystery; seen He becomes an even greater mystery. It is not a problem that you can solve. It is bigger than you. You can dissolve into it -- you cannot solve it.

I have heard that Wittgenstein, a great Western philosopher, who comes nearest to the Zen attitude, used to say that he did not solve philosophical problems -- he dissolved them. And he used to say: "We leave things as they are but perhaps for the first time we come to see them as they are." Nothing can be done about things as they are. All that can be done is to help you to see them as they are. "We leave things as they are but perhaps for the first time we come to see them as they are."

And again: "Philosophy simply puts everything before us, and neither explains nor deduces anything -- since everything lies open to view, there is nothing to explain."

Yes, life is a mystery, and there is nothing to explain -- because everything is just open, it is just in front of you. Encounter it! Meet it! Be courageous! That is the whole standpoint of Zen.

NOW LET ME help you to enter into this beautiful story. I will not explain it. I can just seduce you to enter into it. I can simply allure you to enter into it. I can only persuade you to have a taste of it.

BUTEI, THE EMPEROR OF RYO, SENT FOR FU-DAISHI TO EXPLAIN THE DIAMOND SUTRA.

Now the Diamond Sutra is really a Kohinoor; it is one of the most significant utterances ever uttered on this earth. Buddha's sayings in the Diamond Sutra are the most precious. But the basic thing in the Diamond Sutra is that nothing can be explained, that life is utterly unexplainable; that life is such that all explanations fall short, that all philosophies prove very narrow. The sky of life is so vast that there is no way to confine it in any hypothesis or doctrine.

Buddha himself never used to talk about metaphysical problems. He made a list of ten or twelve problems, and before he entered a town or a city his disciples would go and declare in the town: "Don't ask about these twelve problems because he will not answer." Not that he cannot answer -- if *he* cannot answer then who will answer? -- but that these problems are unanswerable. They are better left not touched; better they are left alone.

Nobody should ask about God. Buddha would not say God is; he would not say God is not -- because he said both are irrelevant. To say God is, is as irrelevant as to say God is not -- because that which is, is beyond the positive and the negative. That which is, it is beyond the minus and the plus. That which is cannot be said 'is' and cannot be said 'is not'. It is *far* beyond both. That which is, it is beyond dichotomy, it is beyond dialectics, it is beyond duality. 'Is' and 'is not' create a duality. Existence is one, organically one; it comprehends both.

Questions like this, Buddha would say, please don't ask.

This Emperor Butei asked another Buddha, Fu-daishi, a Zen master, to come to his palace and explain to him the Diamond Sutra. Buddhists long too much to understand what this Diamond Sutra is. It is utterly absurd. It is difficult to understand, because it has nothing explained in it. Those are utterances of tremendous value, but no philosophy is woven around them, no system is created. Those are atomic utterances. And the substratum of them all is that nothing can be said. Just like Lao Tzu's TAO TE KING: The Tao that can be uttered is no longer Tao. The truth that is said is no longer truth. Truth said becomes untrue -- *said* and it becomes false. Now what to do? How to understand?

The Emperor must have been reading the Diamond Sutra. And there is *no* other way than to ask some Enlightened person -- because the Diamond Sutra, or scriptures like that, are utterly illogical. Unless you can find someone who has become awakened you cannot sort it out, you cannot figure it out. It will be very confusing to you. You can go on repeating it, you can even enjoy the music of your repetition, the rhythm, but you will never be able to penetrate into the mystery. The mystery can be explained only by an alive person.

ON THE APPOINTED DAY FU-DAISHI CAME TO THE PALACE, MOUNTED THE PLATFORM, RAPPED ON THE TABLE BEFORE HIM, THEN DESCENDED AND, STILL NOT SPEAKING, LEFT.

This was his discourse on the Diamond Sutra. He did a great job! What did he say by doing this?

First thing: that truth can be explained only in action; words are not enough. If the Emperor had watched rightly the way Fu-daishi walked, *there* was the commentary on the Diamond Sutra. The grandeur, the dignity, the beauty, the grace,.the way he walked -- there was the commentary on the Diamond Sutra. He must have walked like Buddha -- he *was* a Buddha. He must have carried a milieu of Buddhahood around him. He must have brought a different type of universe with him into the palace -- a dimension *alive*. His door was open: if the Emperor had had any eyes, he would have seen that Buddha himself had come. It was not Fu-daishi, it was Buddha walking again on the earth -- in another form, under another name. The container may have been different, but the content was exactly the same.

Fu-daishi walked, MOUNTED THE PLATFORM, RAPPED ON THE TABLE BEFORE HIM... why did he rap on the table before him? He must have seen the Emperor fast asleep. He must have seen him dozing. Just to make him a little alert, just to shock him!... THEN DESCENDED... he did well! What more can you do? When a person is asleep, that's all that can be done: you can *shout* at him, you can knock at his

door. HE RAPPED ON THE TABLE... what else can you do? Then gracefully he must have descended... AND, STILL NOT SPEAKING, LEFT. Because if he had spoken on the Diamond Sutra he would have proved that he himself had not understood it.

On the Diamond Sutra it is impossible to speak: it is the *very* truth. No, it would have been profane. It would have been a sacrilege! It would not have been right. Only silence can be the commentary. Had the Emperor had any ears to listen to silence, he would have understood.

... AND, STILL NOT SPEAKING, LEFT. Why did he leave so suddenly? -- because more is not possible. You cannot forcibly give the truth to somebody who is not ready. He did whatsoever he could; now there was no point in lingering any longer.

And that suddenly leaving the Emperor was also another shock. He must have jolted the Emperor to his very roots. He came like a cyclone, almost uprooted the tree of Butei! The Emperor could not have even dreamt that such a *rude* behavior.... He was doing it out of tremendous compassion, but to the Emperor it must have looked rude, uncivil, unmannerly.

And in a country like Japan where people are obsessed with manners, where their faces have all become false, where everybody is carrying a mask! For centuries the Japanese have been the most false people in the world, always smiling. The Emperor must have been shocked; he could not have believed what happened... and so suddenly comes Fu-daishi!

And he must have waited for so long for this appointed time. And he must have longed for so long that he would say something, that he would enlighten him, he would help him to know. And here comes this man: walks, mounts on the platform -- leaves without uttering a single word!

BUTEI SAT MOTIONLESS FOR SOME MINUTES...

He must have been completely incapable of figuring it out. Fu-daishi had shocked him out of his wits! But had he been a little aware, that interval would have opened a new dimension for him. Fu-daishi has invited him, he waits there, seeing that the Emperor is completely asleep -- even shouting is not going to help. Even if you call "Lazarus, come out! " he will not listen.
He left. The Emperor was shocked. For a few minutes he sat motionless

... WHEREUPON SHIKO, WHO HAD SEEN ALL THAT HAD HAPPENED, WENT UP TO HIM AND SAID, "MAY I BE SO BOLD, SIR, AS TO ASK WHETHER YOU UNDERSTOOD?"

Now to ask this even of an ordinary man is dangerous. And to ask an emperor: "Sir, whether you understood...?"

Now this man, Shiko, is a man of tremendous understanding -- must have been. He has understood the significance of the gesture of Fu-daishi. He must have seen the glory that walked; he must have seen the light that shone in silence. He must have seen those eyes overflowing with compassion. He must have felt the grace that came like a breeze -- cool, calm, serene. He must have felt sorry for the Emperor also.

"MAY I BE SO BOLD, SIR, AS TO ASK WHETHER YOU UNDERSTOOD?"
THE EMPEROR SHOOK HIS HEAD SADLY.

He has not been able to understand. He is sad. He must have become even sadder because of this man, Shiko. Now he can see that something *has* happened; now he can *feel* that some opportunity has passed his door, that some momentous interval was available to him, and he has missed.

THE EMPEROR SHOOK HIS HEAD SADLY.

Many people have been doing that down the centuries. A Buddha comes, a Jesus comes, a Krishna, a Zarathustra -- very few, very rarely. Shiko's are very few -- those who understand. Butei exists as the mass; Butei is the many; Butei is the majority, the crowd. Buddha comes and walks; he brings another world into this world. He brings tremendous beauty, but you cannot see, you cannot feel,

Jesus goes on saying to his disciples: "If you have ears, listen! If you have eyes, see!" Truth was standing before them. God Himself was standing before them. God has come many times to the earth -- He *cares* for it! In many forms He has been seeking you. Never think for a moment that you are uncared for.

It is not only that you are seeking God -- God is also seeking you in many, many ways. Sometimes as a Krishna with his flute, sometimes as a Buddha with his silence, sometimes as a Jesus with his revolutionary approach to life -- in millions of ways God has been extending his hand towards you, groping for you. Sometimes your hand has even touched His hand -- but you don't understand. Sometimes even a glimmer, a

tremor has gone through your spine, but you don't understand. On the contrary, you explain it somehow.

A WOMAN came to me a few years ago. She sat just in front of me holding my feet, crying. It was a beautiful moment. Somehow, she had been able to feel me. But then she became afraid; then I could see -- suddenly she left my feet, recoiled backwards. I asked her, "What has happened? Something was going deep in you -- why have you withdrawn yourself?"

She said, " I am a professor in a university and I teach psychology -- this must have been a relapse, a regression. I must have regressed towards my childhood; you must have worked like a father-figure. No, this is nothing. Yes, something happened, but it was a relapse into childhood. Yes, something happened, but it was nothing but a sort of hypnosis. Your eyes got hold of me." Now she has explained it away.

Something was on the way, something was *really* going to happen. One moment more and she would have been a totally different woman, and there would have been no possibility of her falling back. She would have crossed the point of no return. But just before it, she recoiled back, became afraid. And, of course, she was intelligent -- as intelligence goes -- a well-educated woman, capable of rationalizations. She immediately produced a rationalization: "It may be a sort of hypnosis, or a relapse into childhood, or you must have reminded me of my dead father." Now that which was happening has been cut.

Many times God has reached you, and many times you have withdrawn yourself. Many times He has walked with you and you have not recognized Him. Many times He has shouted at you: "Lazarus, come out! " and you won't listen. Or you think: "He must be calling somebody else -- Lazarus is not my name. " Let me tell you: Lazarus is *your* name!

And don't think about this story just as a story. That's what Buddha has done, that's what Bodhidharma has done, that's what Lao Tzu and Chuang Tzu have done: they have shouted at you, they have taken you by your hands and shaken you. Very few understand. In most of the cases people become angry, they become annoyed, because you are disturbing their sleep. They are sleeping and having beautiful dreams, golden dreams, sweet dreams, and you are disturbing their sleep.

That's why they had to kill Jesus, murder Mansoor, poison Socrates -- these people were great disturbers. They were disturbing your sleep.

"MAY I BE SO BOLD, SIR, " ASKED SHIKO, "AS TO ASK WHETHER YOU UNDERSTOOD?"

Now this is a very meaningful question. People go on believing that they understand -- and this very idea that they understand keeps their ignorance intact. The first step to be taken towards understanding is to understand that you don't understand, to recognize and realize your ignorance, to realize in deep humility that you have been ignoring the truth.

I was reading a small story:

Four frogs sat upon a log that lay floating on the edge of a river. Suddenly the log was caught by the current and swept slowly down the stream. The frogs were delighted and absorbed, for never before had they sailed.

At length the first frog spoke, and said, "This is indeed a most marvellous log. It moves as if alive. No such log was ever known before."

Then the second frog spoke, and said, "Nay, my friend, the log is like other logs, and does not move. It is the river, that is walking to the sea, and carries us and the log with it."

And the third frog spoke, and said, "It is neither the log nor the river that moves. The moving is in our thinking. For without thought nothing moves."

And the three frogs began to wrangle about what was really moving. The quarrel grew hotter and louder, but they could not agree.

Then they turned to the fourth frog, who up to this time had been listening attentively but holding his peace, and they asked his opinion.

And the fourth frog said, "Each of you is right and none of you is wrong. The moving is in the log and the water and our thinking also, but if you look still deeper then nothing has moved, because nothing can move and there is nowhere to move."

And the three frogs became very angry, for none of them was willing to admit that his was not the whole truth and that the other two were not wholly wrong; and they were not ready to think that they didn't know, and this fourth foolish frog -- he knows? It was against their egos.

Then the strange thing happened -- this has always been happening: the three frogs got together and

pushed the fourth frog off the log into the river.

It is very difficult to see; when truth knocks at your door, it is very difficult to open the door and receive the guest, and welcome the guest -- because when truth knocks at your door, suddenly you become aware that you have been living up to now with lies, that up to now you have been untrue, that all your declarations were false and all your dogmas were false. When truth comes face to face with you, suddenly your whole life is nullified. Your whole past has been just a darkness. It is too much for the ego to accept. It is better to deny the truth, it is better to close the door, and say that truth never knocked at your door. It is better to say that there has been never a Buddha, never a Jesus, never a Krishna. It is better to say that to save your own face.

It is very difficult to understand that you don't understand. It is very humiliating. And think of an emperor: emperors have been thinking that they know everything; they have even been trying that they are the representatives of God on earth, the very incarnations of God on earth. They have power -- power blinds the eyes. It is very difficult to see that you are ignorant when you have money, respect, power. When others think that you know, it is very difficult.

Shiko's fear was relevant.

"MAY I BE SO BOLD, SIR, AS TO ASK WHETHER YOU UNDERSTOOD?"
THE EMPEROR SHOOK HIS HEAD SADLY...

but the Emperor must have been a humble person -- maybe blind, but still humble; may not have seen what had happened, what had transpired; may not have seen what Fu-daishi had brought as a gift, but he was not arrogant, not very egoistic. There is a possibility for him. He was sad that he could not understand; he was not annoyed.

Remember: anger and sadness are two aspects of the same energy. These are the two alternatives. Either the Emperor could have been angry, or sad. Angry -- then he would have killed Fu-daishi; then Fu-daishi would have been thrown into the prison, poisoned, murdered, crucified. But he was sad. Then there is a hope.

Sadness has something beautiful in it, because sadness can become creative. Anger is always destructive. If he had been an angry person he would have thought that Fu-daishi had insulted him. But he thought: "I have missed an opportunity. " If you can be that humble then more possibilities open for you.

The Emperor is not very far off the mark. Sooner or later, he will enter on the path.

"WHAT A PITY," SAID SHIKO. "FU-DAISHI HAS NEVER BEEN MORE ELOQUENT."

Rapping on the table, shouting so hard and so loud, walking with such intense grace -- bringing Buddha to the palace: yes, Fu-daishi has never been more eloquent. He has *said* that which can be said. He created the situation in which there was every possibility that the Emperor could have seen. Whatsoever he could do, he had done. You cannot find any fault with Fu-daishi. More cannot be done. In fact, he had already gone out of the way to do it.

In the first place, it is very difficult for a man like Fu-daishi to come to the palace. Emperors should go -- but he must have been of tremendous compassion: he came to the palace. A disciple should go to the master; but sometimes it has happened that a master has come to the disciple -- out of sheer compassion and love. Then, he came with his full flame, he came naked. He had never been so aflame, he had never revealed his being so totally as on that day.

And then... there are stories: Once Buddha came and sat silently. There are other stories of other Zen masters: They came. They stood on the platform, looked around, left the platform, not saying a single word. But Fu-daishi is the only one who rapped on the table, who shouted loudly, who tried to shake the Emperor out of his stupor. Yes, Shiko is right: "Fu-daishi has never been more eloquent."

In that moment a transfiguration was possible.

Chao-pien says:

A SUDDEN CLASH OF THUNDER...
THE MIND-DOORS BURST OPEN,
AND LO! THERE SITTETH THE OLD MAN
IN ALL HIS HOMELINESS.

Fu-daishi created a sudden clash of thunder. If the Emperor had really been ready to receive this

tremendous compassion, this grace, this gift, then the mind-doors must have opened, burst open... AND LO! THERE SITTETH THE OLD MAN.

You are already that which you are seeking. That which you are seeking is already sitting inside you, it has already entered you. It has been there before you ever were: AND LO! THERE SITTETH THE OLD MAN IN ALL HIS HOMELINESS.

But the Emperor missed.

I AM shouting to you every day, every morning. Of course, I am not rapping on the table -- I am rapping on your heads! because your stupor is bigger and greater. Beating on the table won't help. Beating on the table, there is every possibility you will become angry at me -- you will not even be sad. So, in different ways, in different words, I go on hammering on your head.

But remember: whatsoever I am saying is not the thing that I want to say to you. Whatsoever I am saying has nothing to do with truth, because truth cannot be said. Whatsoever I am saying is nothing but a hammering. If you become awake, you will see the truth. This is just to create an opportunity. I am shaking you hard -- and if you allow, if you don't resist, if you cooperate with me, if you are ready to go with me, if you can trust, if you are courageous, then my words can become a clash of sudden thunder.

Life is slipping by... each moment... you are missing it. Enough is enough! You have missed long; now missing it has become a habit -- you will have to break this habit. The only way to be benefited by me, the only way to be blessed by me and by my presence, is to gather courage. Come out of your graves! Only your periphery is dead -- you can never be dead. That is the meaning of the story of Lazarus: only the periphery can be dead; you can never be dead. Deep down, life is eternal. Burst forth! Rush out!

This is the whole effort of all the masters: to create a sudden clash of thunder so those who are fast asleep can be awakened.

A SUDDEN CLASH OF THUNDER...
THE MIND-DOORS BURST OPEN,
AND LO! THERE SITTETH THE OLD MAN
IN ALL HIS HOMELINESS.

That old man is what Zen people mean by God. Their term is beautiful: the old man. It is your nature -- ancientmost, eternal nature. It is the old man. Drop the mind! Stop thinking! Become more alert! See the trees and listen to the birds, with *no* screens of thoughts hindering the path. Meet directly! Truth is immediate, radiant, herenow. It is not that truth has to be discovered -- only you have to become aware. Truth is already here.

Let me shake you, allow me to shake you out of your sleep. Don't go on thinking that you understand. You don't. Your knowledge is a way of ignoring the truth. Drop this ignorance -- and ignorance cannot be dropped by accumulating more knowledge. Ignorance can be dropped only by dropping the knowledge that you have already accumulated.

Knowledge is the barrier to knowing. When knowledge is dropped, knowing flowers.

A Sudden Clash of Thunder

Chapter #2
Chapter title: When you are Not, God is

12 August 1976 am in Buddha Hall

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The first question:

I HAVE BEEN THINKING ALL DAY OF A WAY TO ASK THE QUESTION: HOW TO STOP THINKING?

THINKING cannot be stopped. Not that it does not stop, but it cannot be stopped. It stops of its own accord. This distinction has to be understood, otherwise you can go mad chasing your mind.

No-mind does not arise by stopping thinking. When the thinking is no more, no-mind is. The very effort to stop will create more anxiety, it will create conflict, it will make you split. You will be in a constant turmoil within. This is not going to help.

And even if you succeed in stopping it forcibly for a few moments, it is not an achievement at all -- because those few moments will be almost dead, they will not be alive. You may feel a sort of stillness, but not silence, because a forced stillness is not silence. Underneath it, deep in the unconscious, the repressed mind goes on working.

So, there is no way to stop the mind. But the mind stops -- that is certain. It stops of its own accord.

So what to do? -- your question is relevant. Watch -- don't try to stop. There is no need to do any action against the mind. In the first place, who will do it? It will be mind fighting mind itself. You will divide your mind into two; one that is trying to boss over -- the top-dog -- trying to kill the other part of itself, which is absurd. It is a foolish game. It can drive you crazy. Don't try to stop the mind or the thinking -- just watch it, allow it. Allow it total freedom. Let it run as fast as it wants. You don't try in any way to control it. You just be a witness. It is beautiful!

Mind is one of the most beautiful mechanisms. Science has not yet been able to create anything parallel to mind. Mind still remains the masterpiece -- so complicated, so tremendously powerful, with so many potentialities. Watch it! Enjoy it!

And don't watch like an enemy, because if you look at the mind like an enemy, you cannot watch. You are already prejudiced; you are already against. You have already decided that something is wrong with the mind -- you have already concluded. And whenever you look at somebody as an enemy you never look deep, you never look into the eyes. You avoid!

Watching the mind means: look at it with deep love, with deep respect, reverence -- it is God's gift to you! Nothing is wrong in mind itself. Nothing is wrong in thinking itself. It is a beautiful process as other processes are. Clouds moving in the sky are beautiful -- why not thoughts moving into the inner sky? Flowers coming to the trees are beautiful -- why not thoughts flowering into your being. The river running to the ocean is beautiful -- why not this stream of thoughts running somewhere to an unknown destiny? is it not beautiful?

Look with deep reverence. Don't be a fighter -- be a lover. Watch! -- the subtle nuances of the mind; the sudden turns, the beautiful turns; the sudden jumps and leaps; the games that mind goes on playing; the dreams that it weaves -- the imagination, the memory; the thousand and one projections that it creates. *Watch*! Standing there, aloof, distant, not involved, by and by you will start feeling...

The deeper your watchfulness becomes, the deeper your awareness becomes, and gaps start arising, intervals. One thought goes and another has not come, and there is a gap. One cloud has passed, another is coming and there is a gap.

In those gaps, for the first time you will have glimpses of no-mind, you will have the taste of no-mind. Call it taste of Zen, or Tao, or Yoga. In those small intervals, suddenly the sky is clear and the sun is shining. Suddenly the world is full of mystery because all barriers are dropped. The screen on your eyes is no more there. You see clearly, you see penetratingly. The whole existence becomes transparent.

In the beginning, these will be just rare moments, few and far in between. But they will give you glimpses of what samadhi is. Small pools of silence -- they will come and they will disappear. But now you know that you are on the right track -- you start watching again.

When a thought passes, you watch it; when an interval passes, you watch it. Clouds are also beautiful; sunshine also is beautiful. Now you are not a chooser. Now you don't have a fixed mind: you don't say, "I would like only the intervals." That is stupid -- because once you become attached to wanting only the intervals, you have decided again against thinking. And then those intervals will disappear. They happen

only when you are very distant, aloof. They happen, they cannot be brought. They happen, you cannot force them to happen. They are spontaneous happenings.

Go on watching. Let thoughts come and go -- wherever they want to go. Nothing is wrong! Don't try to manipulate and don't try to direct. Let thoughts move in total freedom. And then bigger intervals will be coming. You will be blessed with small satoris. Sometimes minutes will pass and no thought will be there; there will be no traffic -- a total silence, undisturbed.

When the bigger gaps come, you will not only have clarity to see into the world -- with the bigger gaps you will have a new clarity arising -- you will be able to see into the inner world. With the first gaps you will see into the world: trees will be more green than they look right now. You will be surrounded by an infinite music -- the music of the spheres. You will be suddenly in the presence of God -- ineffable, mysterious. Touching you although you can not grasp it. Within your reach and yet beyond. With the bigger gaps, the same will happen inside. God will not only be outside, you will be suddenly surprised -- He is inside also. He is not only in the seen; He is in the seer also -- within and without. By and by... But don't get attached to that either.

Attachment is the food for the mind to continue. Non-attached witnessing is the way to stop it without any effort to stop it. And when you start enjoying those blissful moments, your capacity to retain them for longer periods arises.

Finally, eventually, one day, you become master. Then when you want to think, you think; if thought is needed, you use it; if thought is not needed, you allow it to rest. Not that mind is simply no more there: mind is there, but you can use it or not use it. Now it is your decision. Just like legs: if you want to run you use them; if you don't want to run you simply rest -- legs are there. In the same way, mind is always there.

When I am talking to you I am using the mind -- there is no other way to talk. When I am answering your question I am using the mind -- there is no other way. I have to respond and relate, and mind is a beautiful mechanism. When I am not talking to you and I am alone, there is no mind -- because it is a medium to relate through. Sitting alone it is not needed.

You have not given it a rest; hence, the mind becomes mediocre. Continuously used, tired, it goes on and on and on. Day it works; night it works. In the day you think; in the night you dream. Day in, day out, it goes on working. If you live for seventy or eighty years it will be continuously working.

Look at the delicacy and the endurability of the mind -- so delicate! In a small head all the libraries of the world can be contained; all that has ever been written can be contained in one single mind. Tremendous is the capacity of the mind -- and in such a small space! and not making much noise.

If scientists some day become capable of creating a parallel computer to mind... computers are there, but they are not yet minds. They are still mechanisms, they have no organic unity; they don't have any center yet. If some day it becomes possible... and it *is* possible that scientists may some day be able to create minds -- then you will know how much space that computer will take, and how much noise it will make.

Mind is making almost no noise; goes on working silently. And such a servant! -- for seventy, eighty years. And then, too, when you are dying your body may be old but your mind remains young. Its capacity remains yet the same. Sometimes, if you have used it rightly, it even increases with your age! -- because the more you know, the more you understand, the more you have experienced and lived, the more capable your mind becomes. When you die, everything in your body is ready to die -- except the mind.

That's why in the East we say mind leaves the body and enters another womb, because it is not yet ready to die. The rebirth is of the mind. Once you have attained the state of samadhi, no-mind, then there will be no rebirth. Then you will simply die. And with your dying, everything will be dissolved -- your body, your mind... only your witnessing soul will remain. That is beyond time and space. Then you become one with existence; then you are no more separate from it. The separation comes from the mind.

But there is no way to stop it forcibly -- don't be violent. Move lovingly, with a deep reverence -- and it will start happening of its own accord. You just watch. And don't be in a hurry.

The modern mind is in much hurry. It wants instant methods for stopping the mind. Hence, drugs have appeal. Mm? -- you can force the mind to stop by using chemicals, drugs, but again you are being violent with the mechanism. It is not good. It is destructive. In this way you are not going to become a master. You may be able to stop the mind through the drugs, but then drugs will become your master -- you are not going to become the master. You have simply changed your bosses, and you have changed for the worse. Now the drugs will hold power over you, they will possess you; without them you will be nowhere.

Meditation is not an effort against the mind. It is a way of understanding the mind. It is a very loving way of witnessing the mind -- but, of course, one has to be very patient. This mind that you are carrying in

your head has arisen over centuries, millennia. Your small mind carries the whole experience of humanity -- and not only of humanity: of animals, of birds, of plants, of rocks. You have passed through all those experiences. *All* that has happened up to now has happened in you also. In a very small nutshell, you carry the whole experience of existence. That's what your mind is. In fact, to say it is yours is not right: it is collective; it belongs to us all.

Modern psychology has been approaching it, particularly Jungian analysis has been approaching it, and they have started feeling something like a collective unconscious. Your mind is not yours -- it belongs to us all. Our bodies are very separate; our minds are not so separate. Our bodies are clear-cutly separate; our minds overlap -- and our souls are one.

Bodies separate, minds overlapping, and souls are one. I don't have a different soul and you don't have a different soul. At the very center of existence we meet and are one. That's what God is: the meeting-point of all. Between the God and the world -- 'the world' means the bodies -- is mind. Mind is a bridge: a bridge between the body and the soul, between the world and God. Don't try to destroy it!

Many have tried to destroy it through Yoga. That is a misuse of Yoga. Many have tried to destroy it through body posture, breathing -- that too brings subtle chemical changes inside. For example: if you stand on your head in *shirshasan* -- in the headstand -- you can destroy the mind very easily. Because when the blood rushes too much, like a flood, into the head -- when you stand on your head that's what you are trying to do.... The mind mechanism is very delicate; you are flooding it with blood. The delicate tissues will die.

That's why you never come across a very intelligent yogi -- no. Yogis are, more or less, stupid. Their bodies are healthy -- that's true -- strong, but their minds are just dead. You will not see the glimmer of intelligence. You will see a very robust body, animallike, but somehow the human has disappeared.

Standing on your head, you are forcing your blood into the head through gravitation. The head *needs* blood, but in a very, very small quantity; and very slowly, not floodlike. Against gravitation, very little blood reaches to the head. And that, too, in a very silent way. If too much blood is reaching into the head it is destructive.

Yoga has been used to kill the mind; breathing can be used to kill the mind. There are rhythms of breath, subtle vibrations of breath, which can be very, very drastic to the delicate mind. The mind can be destroyed through them. These are old tricks. Now the latest tricks are supplied by science: LSD, marijuana, and others. More and more sophisticated drugs will be available sooner or later.

I am not in favour of stopping the mind. I am in favour of watching it. It stops of its own accord -- and *then* it is beautiful When something happens without any violence it has a beauty of its own, it has a natural growth. You can force a flower and open it by force; you can pull the petals of a bud and open it by force -- but you have destroyed the beauty of the flower. Now it is almost dead. It cannot stand your violence. The petals will be hanging loose, limp, dying. When the bud opens by its own energy, when it opens of its own accord, then those petals are alive.

The mind is your flowering -- don't force it in any way. I am against all force and against all violence, and particularly violence that is directed towards yourself. Just watch -- in deep prayer, love, reverence. And see what happens! Miracles happen of their own accord. There is *no* need to pull and push.

You ask: How to stop thinking? I say: Just watch, be alert. And drop this idea of stopping, otherwise it will stop the natural transformation of the mind. Drop this idea of stopping! Who are *you* to stop? At the most, enjoy.

And nothing is wrong -- even if immoral thoughts, so-called immoral thoughts, pass through your mind, let them pass; nothing is wrong. You remain detached. No harm is being done. It is just fiction; you are seeing an inner movie. Allow it its own way and it will lead you, by and by, to the state of no-mind. Watching ultimately culminates in no-mind.

No-mind is not against mind: no-mind is beyond mind. No-mind does not come by killing and destroying the mind: no-mind comes when you have understood the mind so totally that thinking is no longer needed -- your understanding has replaced it.

The second question:

> TODAY, AND MANY TIMES, WHEN YOU DESCRIBED ZEN MASTERS, IT SOUNDED LIKE ME; YET WHEN YOU TALKED ABOUT THE EMPEROR, THE EGO, I ALSO FELT IT IS ME. I FEEL THIS IS WEIRD SINCE MY MIND IS NOT EXACTLY SILENT.

IT APPEARS weird but it is true -- because on one level everybody is already a Zen master, on one level everybody is already a Buddha; on another level everybody is the Emperor, the ego.

There are two planes in you: the plane of the mind, and the plane of the no-mind. Or, let me say it in this way: the plane when you are on the periphery of your being and the plane when you are at the center of your being. Every circle has a center -- you may know it, you may not know it. You may not even suspect that there is a center, but there *has* to be. You are a periphery, you are a circle: there is a center. Without the center you cannot be; there is a nucleus of your being.

At that center you are already a Buddha, a Siddha, one who has already arrived home. On the periphery, you are in the world -- in the mind, in dreams, in desires, in anxieties, in a thousand and one games. And you are both.

So it is possible that when I am talking about Zen masters you can feel: "Yes, it is true!" Not only is it intellectually true -- you can feel it is existentially true. "Yes! This is what is happening to me also." When listening to me, there are bound to be moments when you will see that you have been for a few moments like a Buddha -- the same grace, the same awareness, the same silence; the same world of beatitudes, of blessings, of benediction.

There will be moments, glimpses of your own center. They cannot be permanent; again and again you will be thrown back to the periphery... and then it will look weird. Then you will see that "I am like the Emperor: not understanding at all; stupid, sad, frustrated; missing the meaning of life" -- because you exist on two planes: the plane of the periphery and the plane of the center.

But, by and by, the weirdness will disappear. By and by, you will become capable of moving from the periphery to the center and from the center to the periphery very smoothly -- just as you walk into your house and out of your house. You don't create any dichotomy. You don't say, "I am outside the house so how can I go inside the house?" You don't say, "I am inside the house so how can I come outside the house?" It is sunny outside, it is warm, pleasant -- you sit outside in the garden. Then it is becoming hotter and hotter, and you start perspiring. Now it is no longer pleasant -- it is becoming uncomfortable: you simply get up and move inside the house. There it is cool; there it is not uncomfortable. Now, *there* it is pleasant. You go on moving in and out.

In the same way a man of awareness and understanding moves from the periphery to the center, from the center to the periphery. He never gets fixated anywhere. From the marketplace to the monastery, from *sansar* to *sannyas*, from being extrovert to being introvert -- he continuously goes on moving, because *these two are his wings*, they are *not* against each other. They may be balanced in opposite directions -- they have to be; if both the wings are on one side, the bird cannot fly into the sky -- they have to be balancing, they have to be in opposite directions, but still they belong to the same bird, and they *serve* the same bird. Your outside and your inside are your wings.

This has to be very deeply remembered, because there is a possibility... the mind tends to fixate. There are people who are fixated in the marketplace; they say they cannot get out of it; they say they have no time for meditation; they say even if time is there they don't know how to meditate and they don't believe that they *can* meditate. They say they are worldly -- how can they meditate? They are materialistic -- how can they meditate? They say, "Unfortunately, we are extroverts -- how can we go in?" They have chosen only one wing. And, of course, if frustration comes out of it, it is natural. With one wing frustration is bound to come.

Then there are people who become fed up with the world and escape out of the world, go to the monasteries and the Himalayas, become sannyasins, monks: start living alone, force a life of introversion on themselves. They close their eyes, they close all their doors and windows, they become like Leibnitz' monads -- windowless -- then they are bored.

In the marketplace they were fed up, they were tired, frustrated. It was getting more like a madhouse; they could not find rest. There was *too* much of relationship and not enough holiday, not enough space to be themselves. They were falling into things, losing their beings. They were becoming more and more material and less and less spiritual. They were losing their direction. They were losing the very consciousness that they *are*. They escaped. Fed up, frustrated, they escaped.

Now they are trying to live alone -- a life of introversion. Sooner or later they get bored. Again they have chosen another wing, but again one wing. This is the way of a lopsided life. They have again fallen into the same fallacy on the opposite pole.

I am neither for this nor for that. I would like you to become so capable that you can remain in the marketplace and yet meditative. I would like you to relate with people, to love, to move in millions of relationships -- because they enrich -- and yet remain capable of closing your doors and sometimes having a holiday from all relationship... so that you can relate with your own being also.

Relate with others, but relate with yourself also. Love others, but love yourself also. Go out! -- the world *is* beautiful, adventurous; it is a challenge, it enriches. Don't lose that opportunity! Whenever the world knocks at your door and calls you, go out! Go out fearlessly -- there is nothing to lose, there is everything to gain.

But don't get lost. Don't go on and on and get lost. Sometimes come back home. Sometimes forget the world -- those are the moments for meditation. Each day, if you want to become balanced, you should balance the outer and the inner. They should carry the same weight, so that inside you never become lopsided.

This is the meaning when Zen masters say: "Walk in the river, but don't allow the water to touch your feet." Be in the world, but don't be *of* the world. Be in the world, but don't allow the world to be in you. When you come home, you come home -- as if the whole world has disappeared.

Hotei, a Zen master, was passing through a village He was one of the most beautiful persons who have ever walked on earth. He was known to people as 'The Laughing Buddha' -- he used to laugh continuously. But sometimes he would sit under a tree -- in this village he was sitting under a tree, with closed eyes; not laughing, not even smiling; completely calm and collected.

Somebody asked: "You are not laughing, Hotei?"

He opened his eyes and he said, "I am preparing."

The questioner could not understand. He said, "What do you mean by 'preparing'?"

He said, "I have to prepare myself for laughter. I have to give myself rest. I have to go in. I have to forget the whole world so that I can come again rejuvenated and I can again laugh."

If you really want to laugh you will have to learn how to weep. If you cannot weep and if you are not capable of tears, you will become incapable of laughter. A man of laughter is also a man of tears -- then a man is balanced. A man of bliss is also a man of silence. A man who is ecstatic is also a man who is centered. They both go together. And out of this togetherness of polarities a balanced being is born. And that is what the goal is.

So sometimes when I am talking about Buddhas, you may have glimpses, you may start flying into the inner world. And you will see, yes! -- you know what it is. It simply fits with you in some moments. You can become a witness to it. But in some other moments it is weird. You don't know what a Buddha is. You have lost contact with your own inner center; now you are on the periphery. You can understand a Machiavelli, but now you cannot understand a Buddha. You are both!

And I am not in any way suggesting that you choose one. I would like you to remain in the world and also to have a few holidays for yourself. Even God had to rest on the seventh day. In six days He created the world, and then the seventh day He rested -- even God! Some theologians have reached to the conclusion that He must have been a Jew, because nobody else can work six days a week. He worked for six days continuously.

If you ask Hindus, they have a better conception of God and His creativity. I also think that this concept of working six days *and* resting the seventh is a Jewish concept -- the businessman's concept. Even on the seventh day, it seems, very reluctantly He would have allowed Himself a little space. Hindus have a totally different attitude. They say: God's world, His creation, is not like a profession, not like business -- God's creation is like play. So each moment is both: work and worship, work and rest. That is the difference between work and play. Hindus call it *leela* -- God's play. It means He is resting and at the same time He is doing.

That is the difference between a profession and a vocation. A profession is work -- you get tired, then you need rest. A vocation is a play -- while you are working you are also resting, your *very* work is your rest. In a profession, vacation is needed separately. In a vocation, vacation is implied in it -- vocation is at the same time vacation also.

So Hindus don't have any concept that God created the world in six days and then rested. No, He has never rested -- in that way. And, in that way, He has never created the world -- He is still creating! And His very creativity is His rest.

Have you watched a businessman? Six days he works in the marketplace; the seventh day he comes home and starts painting. Now he says this is rest. Painting is his love, his play; it gives rest. Or he comes

home and starts playing a flute. Six days he has been working and now he is again working, but this is no longer work -- it is play.

God is playing. And a real man of understanding becomes godly -- godly in the sense that he is in the world and yet he remains out of it; on the periphery and yet he remains mindful of his center. Doing a thousand and one things, yet he remains a non-doer. In tremendous activities, but he is never lost. His inner light burns bright.

The third question:

WHAT IS THE DIFFERENCE BETWEEN LOOKING AND SEEING?

THERE IS a great difference. Looking means you are looking for something; you have already some idea to look for. You come here and you say, "I am looking for Teertha" -- then you have an idea. Then you look all around for where Teertha is. The idea is there already.

Looking is already prejudiced. If you are looking for God, you will never find Him -- because looking means you have a certain idea already of who God is. And your idea is bound to be either Christian or Judaic or Hindu or Mohammedan. Your idea is going to be your concept -- and your concept can never be higher than you. And your concept is bound to be *your* concept. Your concept is bound to be rooted in ignorance, borrowed. At the most, it is just belief; you have been conditioned for it. Then you go on looking.

A person who is looking for truth will never find it, because his eyes are already corrupted, he already has a fixed concept. He is not open. If you have come to me to *look* for something, then you already have an idea -- you will miss me. Then whatsoever I say you will interpret according to your idea and it will not be my meaning, it will be your meaning. You may find yourself agreeing with me, you may find yourself not agreeing with me -- but agreeing or not agreeing is not the question at all, it is not the point at all. You have missed me. You can agree, but you are agreeing with your own idea.

You say: "Yes, this man is right," because this man fits with your idea. Your idea is right so that's why this man is right. Or, you don't agree because it doesn't fit with your idea. But in both the cases your idea is more important. You will miss me.

A man who is looking for something will always be missing it.

Seeing is just clarity -- open eyes, open mind, open heart. Not looking for something in particular; just ready and receptive. Whatsoever happens, you will remain alert, receptive, understanding. Conclusion is not there! Conclusion has to come: by your own eyes you will see -- *and* there will be a conclusion. The conclusion is in the future. When you are *seeing*, the conclusion is not already there. When you are looking, the conclusion is already there. And we go on interpreting according to our ideas.

Just the other night I was reading a joke:

A small child is reading a pictorial book on wild life, and he becomes very intrigued with the pictures of ferocious lions. He reads whatsoever is there, but one question is not answered there so he asks his mother.

He asks his mother: "Mom, what type of love-life do lions have?"

The mother said, "Son, I don't know much about Lions because all your father's friends are Rotarians."

If you have some idea in the mind, you corrupt. Then you are not listening to what is being said -- then you are listening according to yourself. Then your mind is playing an active role. When you are looking, mind is active. When you are seeing, mind is passive. That is the difference. When you are looking, mind is trying to manipulate. When you are seeing, mind is silent -- just watching, available, open, with no idea in particular to enforce on reality.

Seeing is nude. And you can come to truth only when you are absolutely nude; when you have discarded *all* clothes, all philosophies, all theologies, all religions; when you have dropped all that has been given to you; when you come empty-handed, not knowing in any way. When you come with knowledge you come already corrupted. When you come in innocence, knowing that you don't know, then the doors are open -- then you will be able to know. Only that person who has no knowledge is capable of knowing.

The fourth question:

I FEEL SOMEWHAT DETACHED FROM ALL EXTERNAL EVENTS -- EVEN SHARP PHYSICAL PAIN. IT WOULD BE NICE TO THINK THAT THIS IS THE FIRST BUD OF MEDITATIVE BEING, BUT IT SEEMS MORE LIKELY TO BE A CHILLING SIGN OF SCHIZOID WITHDRAWAL. COULD YOU PLEASE SAY SOMETHING ABOUT THE PERILS OF WITHDRAWAL, AND HOW TO AVOID THEM?

IN THE search for a meditative state of mind, that peril always exists. In the search of one's own self there is always a danger that you may choose the inner against the outer -- then the withdrawal becomes schizoid, because you become lopsided, you lose balance.

Balance is health. To lose balance is to lose health. And balance is sanity -- to lose balance is to become insane. The fear is always there. The danger is always there. The danger comes because of your mind.

It is always easy for the mind to change its diseases. Somebody is mad after women; only sex is his obsession. One day or other he will be fed up with this, tired of it all. He will start moving to the other extreme: he will start thinking of brahmacharya -- celibacy -- of becoming a Catholic monk or something.

There is danger. It is as if you have been eating too much and then one day you decide to fast. Eating too much is bad but fasting is not better. In fact, by eating too much you are not going to die so soon; you may become heavier, fatty, uglier, but you will linger on, you will drag on. But by fasting, within weeks you will disappear; you cannot survive more than three months. Both are dangerous.

Eating too much is neurotic. Fasting is the opposite neurosis, but still neurotic. Have a balanced diet. Eat as much as is needed by the body; don't go on stuffing your body. But this is how it happens. I have been watching people: whenever a society becomes very rich, fasting comes as a cult.

In India, Jains are one of the richest societies -- fasting is their cult, fasting is their religion. Now America is becoming very rich -- fasting is becoming more and more a fashion. It is difficult to find a woman who is not on a diet. People go to nature cure clinics to fast.

A poor man's religion is always of festivity, feast. Mohammedans, poor people, when their religious day comes they feast. They starve the whole year so, of course, the religious day, at least on that day, they change their clothes, new clothes, colorful, and they enjoy -- at least for one day they can enjoy.

Jains feast the whole year, and when their religious days come they fast. That is logical. A poor man's festival is going to be a feast; a rich man's festival is going to be a fast. People move to the opposite extreme.

So when you start meditating, there *is* a danger that you may become too much attached to this introversion. Meditation is an introversion; it leads you to your center. If you lose your elasticity and you become incapable of coming back to the periphery, then it is a withdrawal -- and a dangerous withdrawal. It is schizoid.

Be alert! That has happened to many people. The whole history is full of such people who became schizoid.

When you are meditating, always remember that the periphery is not to be lost permanently. You have to come to the periphery again and again so the route remains clear and the path remains there. Hence my insistence to meditate but not to renounce the world. Meditate in the morning and then go to the market; meditate in the morning and then go to your office. Meditate and then make love! Don't create any dichotomy, don't create any conflict. Don't say, "Now how can I love? I am a meditator." Then you are moving in a dangerous direction; sooner or later you will lose all contact with the periphery. Then you will become frozen at the center. And life consists of being alive -- changing, moving. Life is dynamic, it is not dead.

There are two types of dead people in the world: dead on the periphery and dead on the center. Become the third type: alive in between; go on moving from the center to the periphery, from the periphery to the center. They are enriching to each other; they are enhancing to each other. Just watch! If you meditate and then make love, your love will have a tremendously new depth to it. Love and then meditate and suddenly you will see: when your energy is full of love, meditation goes so deep and so easily. You simply ride on the wave -- you need not make any effort. You simply float and reach higher and higher and higher. Once you understand the rhythm of the polar opposites, then there is no fear.

Remember: life is a rhythm between day and night, summer and winter. It is a continuous rhythm. Never stop anywhere! Be moving! And the bigger the swing, the deeper your experience will be.

So make it a point that you have to be continuously journeying, you have to travel. When you go to the inner center in your meditation, enjoy it! -- as if there is no periphery. Forget the periphery completely;

there is no need to remember it. Don't be distracted by it. Dig deep into your own being -- be enriched by it! And bring that flavor back to the periphery. Bring that fragrance back to the world. Bring that aura, that light, that grace, that dignity, that grandeur, back to the periphery.

Walk in the marketplace like a Buddha. Live in the world... the world is very enriching, because relationship mirrors. All relationships are mirrorlike. You see your face in the mirror of the other's being. It is very difficult to see your own face directly -- you will need the other, the mirror, to see your own face. And where can you find a better mirror than the eyes of the other?

Sometimes, look in the eyes of your enemy and you will see a facet of your being. Sometimes look in the eyes of your lover, your friend, and you will see another facet of your being. Sometimes look in a person's eyes who is indifferent to you and you will see yet another facet of your being. Collect all these faces -- they are yours; aspects of your being. In different situations, with different people, in different worlds, move... and gather all this richness and awareness and alertness and consciousness. Then go back to the center and take all this awareness with you, and your ecstasy in the meditation will be deeper and richer for that.

And this has to go on continuously. Pour your center on the periphery, and pour your periphery on the center. Pour your love in your meditation and pour your meditation in your love.

This is what I teach. This is what I call a dynamic life. And a religious life is a dynamic life.

The fifth question:

> YOU HAVE REMINDED ME AGAIN THAT, FOR ME, KNOWING BECOMES KNOWLEDGE, WHICH BECOMES THE PRACTICE OF THAT KNOWLEDGE. EVEN THIS IS BECOMING A PRACTICE. PLEASE COMMENT.

KNOWING always becomes knowledge -- and you have to be alert not to allow it. One of the most delicate situations on the path of a seeker: knowing always becomes knowledge -- because the moment you have known something, your mind collects it as knowledge, as experience.

Knowing is a process. Knowledge is a conclusion. When knowing dies it becomes knowledge. And if you go on gathering this knowledge, then knowing will become more and more difficult -- because with knowledge, knowing never happens. Then you carry your knowledge around you. A knowledgeable person is almost hidden behind his knowledge; he loses all clarity, all perception. The world becomes *far* away; the reality loses all transparency.

The knowledgeable person is always looking through his knowledge. He projects his knowledge. His knowledge colors everything -- now there is no longer any possibility of knowing. Remember: knowledge is not gathered only through scriptures -- it is also gathered, and more so, through your own experience.

You love a woman, for example. You have never known a woman before, have never fallen in deep love. You fall for the first time -- you are innocent, you are a virgin. You don't know what love is -- your mind is open. You don't have any knowledge about love. You are spontaneous. You move into the unknown. It is mysterious. Love opens doors of unknown temples, sings unknown songs into your ears and into your heart, dances with unknown tunes. And you don't know anything; you don't have any knowledge to judge by, to evaluate, to condemn, to say good or bad. It is ecstatic. You are gripped by the ineffable experience of love. You live in moments of grace.

But, by and by, you become knowledgeable -- now you know what love means; now you know what the woman means; now you know the geography, the topography of love. You have become knowledgeable.

You fall in love with another woman. Now, nothing like the first experience happens -- nothing like it. Dull. A repetition. As if you have gone to see the same movie again, or reading the same novel again. A little difference here and there, but not much. Now, why are you missing? Why is the same mysterious experience not gripping you? Why are you not throbbing with the unknown again? You are knowledgeable. Something so beautiful like love has become a repetition.

Knowing always becomes knowledge. So you have to be very alert: know something -- the moment it becomes knowledge, drop it. Go on dying to your knowledge. Never carry it -- because no other woman is the same. Your first woman was a totally different world; this new woman you have fallen in love with is a totally different world. It is *not* going to be the same. But if you move through knowledge it will look like the same.

Drop the knowledge. Be again innocent. Again move into the unknown -- because no two persons are alike. Every person is so unique that there has never been a person like that before and there will never be again. Learn again from A B C and you will be full of wonder. And then you have learnt a deep experience: never allow any knowledge to settle.

All knowing becomes knowledge. The moment it becomes knowledge, drop it. It is just like dust gathers on the mirror; every day you have to clean it. On the mirror of your mind dust gathers, dust of experience: it becomes knowledge. Clean it. That's why every day meditation is needed. Meditation is nothing but cleaning the mirror of your mind. Clean it continuously! If you can clean it every moment of your life, then there is no need to sit separately for meditation.

Remember, be alert that knowledge has not to be gathered, that you have to remain like a child -- full of wonder, full of awe. Every nook and corner is mysterious, and you don't know what it is. You cannot figure it out, what this life is. Enchanted you run in this direction and that direction.

Have you watched a child running on the sea-beach? So elated! in such euphoria! collecting shells and colored stones. Have you watched a child running in a garden to catch a butterfly? You will not run that way even if God is there; you will not run that way. You will not be so ecstatic even if God is there. You will move like a gentleman. You will not rush, you will not be mad. You will still keep your manners; you will still show that you are mature, you are not a child.

And Jesus says: "Only those who are childlike, they will be able to enter into my Kingdom of God" -- only those who are childlike, only those who are still capable of wonder. Wonder is the greatest treasure in life. Once you lose wonder, you have lost your life -- then you drag, but you no longer live. And knowledge kills wonder.

That is one of the most difficult problems the modern mind is facing, because knowledge has accumulated every day more and more. The twentieth century is so much burdened with knowledge. Hence religion has disappeared -- because religion can exist only with wonder, with wonder-filled eyes; eyes which don't know but are ready to rush into any direction to see what is there; innocent eyes, virgin hearts. So remember to remain capable of childlike wonder.

Science grows out of doubt. Religion grows out of wonder. Between the two is philosophy; it has not yet decided -- it goes on hanging between doubt and wonder. Sometimes the philosopher doubts and sometimes the philosopher wonders: he is just in between. If he doubts too much, by and by he becomes a scientist. If he wonders too much, by and by he becomes religious.

That's why philosophy is disappearing from the world -- because ninety-nine percent of philosophers have become scientists. And one person -- a Buber somewhere, or a Krishnamurti somewhere, or a Suzuki somewhere -- great minds, great penetrating intellects, they have become religious. Philosophy is almost losing its ground.

If you become too sceptical, you become scientists. If you become too childlike, you become religious. Science exists with doubt. Religion exists with wonder. If you want to be religious then create more wonder, discover more wonder. Allow your eyes to be more filled with wonder than anything else. Be *surprised* by everything that is happening. Everything is so tremendously wonderful that it is simply unbelievable how you go on living without dancing, how you go on living without becoming ecstatic. You must not be seeing what is happening all around.

Just to be is so miraculous, just to breathe is so miraculous. Just to breathe and just to be! -- nothing else is needed for a religious person. To be full of wonder. And when one is full of wonder, praise arises, and praise is prayer. When you see this wonderful existence, you start praising it. In your praising, prayer arises. You say: "Holy, holy, holy! " It is holy. It is so beautiful and so holy.

S0, THE QUESTIONER has raised a very pertinent question: "You have reminded me again that, for me, knowing becomes knowledge, which becomes the practice of that knowledge." These are the three steps. First knowing; then the knowing dies, shrinks, becomes knowledge; then knowledge also shrinks even more and becomes practice or character.

A man of character is the deadliest man in the world. He practises his knowledge; he tries to follow his knowledge. He is not spontaneous. He is continuously managing, manipulating, pushing himself this way and that; somehow holding himself together. He is not responsible -- responsible in the sense of being capable of response. If you come across him, if you embrace him, he will answer it, but that answer will come out of his past experiencing -- out of his character.

A man of character is predictable. Only a mechanism can be predictable. A fully conscious man is

unpredictable. No astrologer can predict anything about a fully conscious man. He moves moment-to-moment, full of wonder. He acts *out* of wonder; he acts out of response to the moment. He carries no knowledge, he carries no character with him. Each moment he is new, reborn.

So these are the three steps: knowing dies; knowing becomes knowledge; knowledge becomes character. Be aware -- *beware*! Don't allow your knowing to fall and to become knowledge. And never allow your knowledge to control you and to create a character for you. A character is an armour. In the armour you are jailed... then you can never be spontaneous. You are already in your grave -- a character is a grave.

Let your knowing be there, but don't allow it to become knowledge or character. The moment it is turning into knowledge, drop it, empty your hands. Forget all about it. Move ahead! again like a child. Difficult, I know. Easy to say; difficult to be that way -- but that is the only way you can attain to *satchitanand* -- you can attain to truth, you can attain to consciousness, you can attain to bliss.

Yes, it is hard. One has to pay too much for it -- but God is not cheap. You will have to pay with your whole being. Only when you have paid totally and you are not holding anything and you are not a miser, and you have sacrificed and surrendered yourself totally, will you attain. God comes to you when you are not; when you have become just a zero God comes to you. He is just waiting by the corner. The moment you become empty, He rushes towards you, He comes and fulfiles you.

Don't allow knowing to become knowledge and character. Then a totally different type of character will arise which will not be like the character you have seen in the world. It will be inner -- a discipline which comes from the innermost core of your being. Never forced! -- always spontaneous. It is not like a commandment: it is an organic growth. God is your spontaneous organic growth.

A Sudden Clash of Thunder

Chapter #3
Chapter title: Why Should I Grieve Over Him?

13 August 1976 am in Buddha Hall

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THERE WAS A MAN OF WEI, TUNG-MEN WU, WHO DID NOT GRIEVE WHEN HIS SON DIED.
HIS WIFE SAID TO HIM:
"NO ONE IN THE WORLD LOVED HIS SON AS MUCH AS YOU DID, WHY DO YOU NOT GRIEVE NOW HE IS DEAD?"
HE ANSWERED:
"I HAD NO SON, AND WHEN I HAD NO SON I DID NOT GRIEVE. NOW THAT HE IS DEAD IT IS THE SAME AS IT WAS BEFORE, WHEN I HAD NO SON. WHY SHOULD I GRIEVE OVER HIM?"

THE MOST fundamental religious truth is that man is asleep -- not physically, but metaphysically; not apparently, but deep down. Man lives in a deep slumber. He works, he moves, he thinks, he imagines, he dreams, but the sleep continues as a basic substratum to his life. Rare are the moment when you feel really awake, very rare; they can be counted on the fingers. if in seventy years' life you had only seven moments of awakening, that, too, will be too much.

Man lives like a robot: mechanically efficient, but with no awareness. Hence the whole problem! There

are so many problems man has to face, but they are all by-products of his sleep.

So the first thing to be understood is what this sleep consists in -- because Zen is an effort to become alert and awake. All religion is nothing but that: an effort to become more conscious, an effort to become more aware, an effort to bring more alertness, more attentiveness to your life.

All the religions of the world, in one way or other, emphasize that the sleep consists in deep identification or in attachment.

Man's life has two layers to it: one is that of the essential, and another is that of the accidental. The essential is never born, never dies. The accidental is born, lives and dies. The essential is eternal, timeless; the accidental is just accidental. We become too much attached to the accidental and we tend to forget the essential.

A man becomes too much attached to money -- money is accidental. It has nothing to do with essential life. A man becomes too much attached to his house or to his car, or to his wife, or to her husband, to children, to relationship. Relationship is accidental; it has nothing essential in it. It is not your real being. And in this century, the twentieth century, the problem has become too deep.

There are people who call the twentieth century 'the accidental century' -- they are right People are living too much identified with the non-essential: money, power, prestige, respectability. You will have to leave all that behind when you go. Even an Alexander has to go empty-handed.

I have heard:

A great mystic died. When he reached Paradise, he asked God, "Why was Jesus not born in the twentieth century?"

The Lord God started laughing and said, "Impossible! Impossible! Where would the twentieth century people ever find three wise men or a virgin?"

The twentieth century is the most accidental. By and by, man has become too much attached to 'my' and 'mine' -- to possessions. And he has completely lost track of his being. He has completely lost track of 'I'. 'My' has become more important. When 'my' becomes more important then you are getting attached to the accidental. When 'I' remains more important and 'my' remains just as a servant, then you are a master, then you are not a slave -- then you live in a totally different way.

That's what Zen people call the original face of man, where pure 'I' exists. This 'I' has nothing to do with the ego. Ego is nothing but the center of all the non-essential possessions that you have. Ego is nothing but the accumulated 'my' and 'mine' -- my house, my car, my prestige, my religion, my scripture, my character, my morality, my family, my heritage, my tradition. All these 'my's', all these 'mines', go on getting accumulated: they become crystallized as the ego.

When I am using the word 'I', I am using it in an absolutely non-egoistic sense. 'I' means your being.

Zen people say: Find out your face, the face you had before you were born; find out that face that you will again have when you are dead. Between birth and death, whatsoever you think is your face is accidental. You have seen it in a mirror; you have not felt it from the within -- you have looked for it in the without. Do you know your original face? You know only the face your mirror shows to you. And all our relationships are just mirrors.

The husband says to the wife, "You are beautiful!" and she starts thinking she is beautiful. Somebody comes, buttresses you, says, "You are very wise, intelligent, a genius!" and you start believing in it. Or somebody condemns you, hates you, is angry about you. You don't accept what he says, but still, deep down in the unconscious it goes on accumulating. Hence the ambiguity of man.

Somebody says you are beautiful, somebody else says you are ugly -- now what to do? One mirror says you are wise, another man says you are an idiot -- now what to do? And you depend only on mirrors, and both are mirrors. You may not like the mirror that says you are an idiot, but it has said so, it has done its work. You may repress it, you may never bring it to your consciousness, but deep down it will remain in you that one mirror has said you are an idiot.

You trust in mirrors -- then you become split because there are so many mirrors. And each mirror has its own investment. Somebody calls you wise? not because you are wise -- he has his own investment. Somebody calls you an idiot, not because you are an idiot-he has his own investment. They are simply showing their likes and dislikes; they are not asserting anything about you. They may be asserting something about themselves, maybe, but they are not saying anything about you -- because no mirror can show you who you are.

Mirrors can only show you your surface, your skin. You are *not* on your skin: you are very deep. You are not your body. One day the body is young; another day it becomes old. One day it is beautiful, healthy; another day it becomes crippled and paralyzed. One day you were throbbing with life; another day life has oozed out of you. *But you are not your periphery!* You are your center.

The accidental man lives on the periphery. The essential man remains centered. This is the whole effort!

LET ME tell you one anecdote. I have-heard a very beautiful Jewish story. It is tremendously significant -- it is about a man:

He was always sleepy. And always ready to sleep. Everywhere. At the biggest mass meetings, at all the concerts, at every important convention, he could be seen sitting asleep.

You must have known that man because you are that. And you must have come across that man many, many times, because how can you avoid him? -- it is you.

And he slept in every conceivable and inconceivable pose. He slept with his elbows in the air and his hands behind his head. He slept standing up, leaning against himself so that he should not fall down. He slept in the theater, in the streets, in the synagogue. Wherever he went, his eyes would drip with sleep.

Had he been a Hindu he could have even slept standing on his head in *shirshasan*. I have seen Hindus sleeping that way. Many yogis become efficient in sleeping standing on their head. It is difficult, arduous; it needs great practice -- but it happens.

Neighbors used to say that he had already slept through seven big fires, and once, at a really big fire, he was carried out of his bed, still asleep, and put down on the sidewalk. In this way he slept for several hours until a patrol came along and took him away.

It was said that when he was standing under the wedding canopy and reciting the vows, "Thou art to me...." he fell asleep at the word 'sanctified' -- try to remember him -- and they had to beat him over the head with brass pestles for several hours to wake him up. And he slowly said the next word and again fell asleep.

Remember your own wedding ceremony. Remember your honeymoon. Remember your marriage. *Have you ever been awake*? Have you ever missed any opportunity where you could have fallen asleep? You have always fallen asleep.

We mention all this so that you may believe the following story about our hero.

Once, when he went to sleep, he slept and slept and slept; but in his sleep it seemed to him that he heard thunder in the streets and his bed was shaking somewhat; so he thought in his sleep that it was raining outside, and as a result his sleep became still more delicious. He wrapped himself up in his quilt and in its warmth.

Do you remember how many times you have interpreted things through your sleep? Do you remember sometimes you have fixed the alarm clock, and when it goes off you start dreaming that you are in the church and the bells are ringing. A trick of the mind to avoid the alarm, to avoid the disturbance that the alarm is creating.

When he awoke he saw a strange void: his wife was no longer there, his bed was no longer there, his quilt was no longer there. He wanted to look through the window, but there was no window to look through. He wanted to run down the three flights and yell 'Help!' but there were no stairs to run on and no air to yell in. And when he wanted merely to go out of doors, he saw that there was no out of doors. Everything evaporated!

For a while he stood there in confusion unable to comprehend what had happened. But afterward he bethought himself: I will go to sleep. He saw, however, that there was no longer any earth to sleep on. Only then did he raise two fingers to his forehead and reflect: Apparently I have slept through the end of the world. Isn't that a fine how-do-you-do?

He became depressed. No more world, he thought. What will I do without a world? Where will I go to

work, how will I make a living, especially now that the cost of living is so high and a dozen eggs costs a dollar twenty and who knows if they are even fresh, and besides, what will happen to the five dollars the gas company owes me? And where has my wife gone off to? Is it possible that she too has disappeared with the world, and with the thirty dollars' pay I had in my pockets? And she is not by nature the kind that disappears, he thought to himself.

You will also think that way one day if you suddenly find the world has disappeared. You don't know what else to think. You will think about the cost of eggs, the office, the wife, the money. You don't know what *else* to think about. The whole world has disappeared! -- but you have become mechanical in your thinking.

And what will I do if I want to sleep? What will I stretch out on if there isn't any world? And maybe my back will ache? And who will finish the bundle of work in the shop? And suppose I want a glass of malted, where will I get it?

Eh, he thought, have you ever seen anything like it? A man should fall asleep with the world under his head and wake up without it!

This is going to happen one day or other -- that's what happens to every man when he dies. Suddenly, the whole world disappears. Suddenly he is no longer part of this world; suddenly he is in another dimension. *This happens to every man who dies*, because whatsoever you have known is just the peripheral. When you die, suddenly your periphery disappears -- you are thrown to your center. And you don't know that language. And you don't know anything about the center. It looks like void, empty. It feels like just a negation, an absence.

As our hero stood there in his underwear, wondering what to do, a thought occurred to him: To hell with it! So there isn't any world! Who needs it anyway? Disappeared is disappeared -- I might as well go to the movies and kill some time. But to his astonishment he saw that, together with the world, the movies had also disappeared.

A pretty mess I've made here, thought our hero, and began smoothing his moustache. A pretty mess I've made here, falling asleep! If I hadn't slept so soundly, hc taunted himself, I would have disappeared along with everything else. This way I'm unfortunate, and where will I get a malted? I love a glass in the morning. And my wife? Who knows who she's disappeared with? If it is with the presser from the top floor, I'll murder her, so help me God.

Who knows how late it is?

With these words our hero wanted to look at his watch but couldn't find it. He searched with both hands in the left and right pockets of the infinite emptiness but could find nothing to touch.

I just paid two dollars for a watch and here it's already disappeared, he thought to himself. All right. If the world went under, it went under. That I don't care about. It isn't *my* world. But the watch! Why should my watch go under? A new watch. Two dollars. It wasn't even wound.

And where will I find a glass of malted? There's nothing better in the morning than a glass of malted. And who knows if my wife..I've slept through such a terrible catastrophe, I deserve the worst. Help, help, he-e-e-lp! Where are my brains? Where were my brains before? Why didn't I keep an eye on the world and my wife? Why did I let them disappear when they were still so young?

And our hero began to beat his head against the void, but since the void was a very soft one it didn't hurt him and he remained alive to tell the story.

This is a story of human mind as such. You create a world around you of illusions. You go on getting attached to things which are not going to be with you when you die. You go on being identified with things which are going to be taken away from you.

Hence, the Hindus call the world 'illusion'; they don't mean by the 'world' the world that is there -- they simply mean the world that you have created out of your sleep. That world is *maya* -- illusion. It is a dreamworld.

Who is your wife? The very idea is foolish. Who is your husband? Who is your child? *You are not yours* -- how can anybody else be yours? Not even you are yours; not even you belong to yourself. Have you watched sometimes that not even you belong to yourself? You also belong to some unknown existence you

have not penetrated.

Deeper in yourself you will come to a point where even self disappears -- only a state of no-self, or call it the Supreme Self. It is only a difference of language and terminology. Have you not seen deep down in yourself things arising which don't belong to you? Your desires don't belong to you, your thoughts don't belong to you. Even your consciousness, you have not created it -- it has been given to you, it is a given fact. It is not you who have created it -- how can you create it?

You are suddenly there... as if it happens by magic. You are always in the middle; you don't know the beginning. The beginning does not belong to you, and neither does the end belong to you. Just in the middle you can create, you can go on creating dreams. That's how a man becomes accidental.

Watch out! Become more and more essential and less and less accidental. Always remember: Only that which is eternal is true; only that which is going to be forever and ever is true. That which is momentary is untrue. The momentary has to be watched and not to be identified with.

I was reading a beautiful anecdote:

An elderly Irishman checked out of a hotel room and was half way to the bus depot when he realized he had left his umbrella behind. By the time he got back to the room, a newly wed couple had already checked in. Hating to interrupt anything, the Irishman got down on his knees and listened in at the keyhole.

"Whose lovely eyes are those, my darling?" he heard the man's voice ask.

"Yours, my love," the woman answered.

"And whose precious nose is this?" the man went on inside the room.

"Only yours," the woman replied.

"And whose beautiful lips are these?" the man continued.

"Yours!" panted the woman.

"And whose...?" but the Irishman could not stand it any more.

Putting his mouth to the keyhole, he shouted, "When you get to a yellow plaid umbrella, folks, it is mine!"

This game of 'my' and 'mine' is the most absurd game -- but this is the whole game of life. This earth was there before you ever came here, and this will be here when you are gone. The diamonds that you possess were there before you ever came here, and when you are gone those diamonds will remain here -- and they will not even remember you. They are completely oblivious that you possess them.

This game of possessiveness is the most foolish game there is -- but this is the whole game.

Gurdjieff used to say that if you start getting disidentified from things, sooner or later you will fall upon your essential being. That is the basic meaning of renunciation. Renunciation does not mean, sannyas does not mean, renouncing the world and escaping to the Himalayas or to a monastery -- because if you escape from the world and go to a monastery, nothing is going to change. You carry the same mind. *here* in the world, the house was yours, and the wife was yours; there the monastery will be yours, the religion will be yours. It will not make much difference. The 'mine' will persist. It is a mind-attitude -- it has nothing to do with any outside space. It is an inner illusion, an inner dream, an inner sleep.

Renunciation means: wherever you are, there is no need to renounce the things because in the first place you never possessed them. It is foolish to talk about renunciation. It means as if you were the possessor and now you are renouncing. How can you renounce something which you never possessed? Renunciation means coming to know that you cannot possess anything. You can use, at the most, but you cannot possess. You are not going to be here forever -- how can you possess? It is impossible to possess anything. You can use and you can be grateful to things that they allow themselves to be used. You should be thankful to things that they allow themselves to be used. They become means, but you cannot possess them.

Dropping the idea of ownership is renunciation. Renunciation is not dropping the possessions but possessiveness. And this is what Gurdjieff calls getting unidentified. This is what Bauls call realizing 'Ardhar Manush' -- the essential man. This is what Zen people call the original face.

THERE IS a very famous Taoist story -- I love it tremendously. The story is about an old Taoist farmer whose horse ran away:

That evening the neighbors gathered to commiserate with him since this was such bad luck. He said, "Maybe."

The next day the horse returned, but brought with it six wild horses, and the neighbors came exclaiming at the good fortune. He said, "Maybe."

And then the following day, his son tried to saddle and ride one of the wild horses, was thrown, and broke his leg. Again the neighbors came to offer their sympathy for the misfortune. He said, "Maybe."

The day after that, conscription officers came to the village to seize young men for the army, but because of the broken leg the farmer's son was rejected. When the neighbors came in to say how fortunate everything had turned out, he said, "Maybe."

This is the attitude of a man who understands what is accidental and what is essential. The accidental is always 'maybe'; it is a 'perhaps'. You cannot be certain about it, you *need not* be certain about it. People who become certain about the accidental are going to be frustrated sooner or later; their certainty is going to create much frustration for them. Their certainty will create expectations, and they cannot be fulfilled -- because the universe is not there to fulfill your expectations. It has its own destiny. It is moving towards its own goal. It does not care about your private goals.

All private goals are against the goal of the universe itself. All private goals are against the goal of the Whole. All private goals are neurotic. The essential man comes to know, to feel, that 'I am not separate from the Whole and there is no need to seek and search for any destiny on my own. Things are happening, the world is moving -- call it God -- He is doing things. They are happening of their own accord. There is no need for me to make any struggle, any effort; there is no need for me to fight for anything. I can relax and be.'

The essential man is not a doer. The accidental man is a doer. The accidental man is, of course, then in anxiety, tension, stress, anguish, continuously sitting on a volcano -- it can erupt any moment, because he lives in a world of uncertainty and believes as if it is certain. This creates tension in his being: he knows deep down that nothing is certain. A rich man has everything that he can have, and yet he knows deep down that he has nothing. That's what makes a rich man even poorer than a poor man.

A poor man is never so poor because still he has hopes: some day or other, destiny is going to shower blessings on him; some day or other he will be able to arrive, to achieve. He can hope. The rich man has arrived, his hopes are fulfilled -- now, suddenly, he finds nothing is fulfilled. All hopes fulfilled, and yet nothing is fulfilled. He has arrived and he has not arrived at all -- it has always been a dream journey. He has not moved a single inch.

A man who is successful in the world feels the pain of being a failure as nobody else can feel it. There is a proverb that says that nothing succeeds like success. I would like to tell you: nothing fails like success. But you cannot know it unless you have succeeded. When all the riches are there that you have dreamt about, planned about, worked hard for, then sitting just amidst those riches is the beggar -- deep inside empty, hollow; nothing inside, everything outside.

In fact, when everything is there outside, it becomes a contrast. It simply emphasizes your inner emptiness and nothingness. It simply emphasizes your inner beggarliness, poverty. A rich man knows poverty as no poor man can ever know. A successful man knows what failure is. At the top of the world, suddenly you realize that you have been behaving foolishly. You may not say so, because what is the point of saying it? You may go on pretending that you are very happy -- presidents and prime ministers go on pretending they are very happy; they are not. They are just saving their faces. Now, what to say? There is no point even in saying anything -- they are not true.

In the older ages, people were truer, more authentic. Buddha was a prince, he was going to be the emperor, but he realized that there is nothing in it. He could have pretended. Mahavir was a prince; he was going to be the emperor. He realized that there is nothing in it. They simply declared their realization to the world. They simply said that riches have failed, that kingdoms are not kingdoms; that if you are really seeking the kingdom, you will have to seek somewhere else, in some other direction.

In this world there is no way to arrive.

It happened:

Theodore Roosevelt, returning from Africa, received a most affectionate and exuberant greeting as his ship steamed into New York harbor. Bands were playing; soldiers, sailors and marines saluted; pretty girls greeted him as pretty girls will do. Ships in the harbor sprayed water in a festive white arc, and the people -- throngs of people -- shouted their welcome to him.

On the same ship, a mystic, a very old wise man, was also returning. A few old friends greeted him off

in a corner, trying to be heard in the tumultuous noise. One of them said, "We are sorry we can't welcome you home as Theodore Roosevelt is being welcomed."

To which the mystic answered as he pointed upward, "That's all right -- I'm not home yet."

In this world there is no home. This world is accidental. It is illusory -- just ripples on the surface, waves. And whatsoever you are doing is nothing but making card houses, or trying to sail paper boats: they are *doomed* to drown. This realization makes a man for the first time a little alert about his sleepiness, and then he starts moving more and more towards consciousness.

When things are no longer important, only consciousness becomes important. When things are no longer significant, a new search, a new door opens. Then you are not rushing towards the without: you start slipping into the within. The kingdom of God *is* within. And once you drop identifying with things, suddenly you are no longer fighting -- there is no point. You start moving with the river of existence.

Arrival at home is effortless.

Bodhi has sent me a small, beautiful story; Werner Erhard likes to tell it:

Once there was a famous medicine man in Northern Canada who was said to have enormous powers. When he waved a blanket at the northern lights they changed color. Every time he waved his blanket, the northern lights really would change color.

One day, he lost his blanket, and the northern lights changed color anyway. That ruined his reputation as a medicine man.

Life is also that way. No matter what you do, life only turns out the way it turns out. Struggling with life does not help at all. Struggling is simply destructive; there is no point in it. Effort is not needed. Effort is needed only in the accidental world, and even then there too it fails finally; eventually it fails. It gives you hope, but eventually it fails.

In the inner world no effort is needed. Once you start slipping withinwards, you suddenly see everything is happening as it should. Life *is* perfect. There is no way to improve upon it. Then celebration starts.

When life is felt as perfect, when you suddenly see the tremendous beatitude, the tremendous glory surrounding you; when you suddenly see that *you have always been at home* -- there was nowhere else to go; when you suddenly feel in your innermost core of being that you are with God and God is with you, that you are floating with the Whole, you don't have a private destiny... the destiny of the Whole is your destiny also, so wherever this existence is moving, you are also moving. You don't have any private goals; you are no longer idiotic.

The word 'idiot' is very beautiful. It comes from the same root as 'idiom'. It means a person who is trying to live a private life; a person who is trying to move against the Whole. A person who has his own idiom -- that's what an idiot is. The whole world is going to the south: he is going to the north -- that's what an idiot is.

The accidental man is idiotic. Such a vast universe, running so smoothly... Look at the stars, look at the change of seasons; rivers running from the Himalayas to the ocean, clouds coming and showering. Watch nature -- everything is running so smoothly! Why not become a part of it? Why create any conflict? Conflict creates anxiety; anxiety brings anguish.

If you have a private goal you are going to get mad. Relax! Drop out of the accidental world so you can drop into the essential world. Then one starts accepting things as they are. Then one starts loving things as they are. Then one starts cherishing things as they are. And they have always been beautiful. Once you are not fighting, not going anywhere, you can feel the music, the celestial music that is surrounding. You can see the infinite beauty, and you can feel grateful for it. It is a gift. There is no need to steal it -- it is already given to you. By being alive, God has already accepted you. By being alive, He has already loved you.

If you don't like the word 'God', you can drop it. I am not a fanatic about language. You can call it 'the Existence', 'the Unknown', 'the Truth', 'the Ultimate', 'the Absolute' -- or anything. Any name will do -- X, Y, Z -- because it has no name. It is not particular so it cannot have any name; it is not particular so it cannot have any adjective. It is the Universal. It is That which is.

S0 THERE are two ways of living. One is the accidental way. The accidental way is the worldly way. The worldly way is against God, against the Whole. Then there is another way of living, another style -- tremendously graceful, with no anxiety, no anguish.

I have heard:

A botanist, a great scientist, came across a valley in the Himalayas where beautiful flowers were flowering, but there was no approach. It was very difficult to reach into the valley -- thousands of feet down. And he had never heard about these flowers. He had studied about all flowers; this was some new species, undiscovered. He was enchanted, intrigued. He wanted to get those flowers but there was no way -- what to do?

In a desperate effort, he took his small child, tied a rope under the child's arms, and dropped the child into the valley -- afraid, perspiring, trembling... something may go amiss. And then the child reached and he picked a few flowers. And the father shouted from the top of the hill: "Are you okay, my son? Are you not afraid?"

The son laughed. He said, "Why should I be afraid? -- the rope is in my father's hands."

The father may be afraid, but the child is not afraid. That's what a religious man feels: The rope is in my Father's hands. Then, suddenly, all anxiety disappears.

In the accidental world you have to struggle. In the essential world you have simply to surrender. In the accidental world you have to doubt. In the essential world you simply trust -- and this trust is not like belief. Belief is against doubt. Trust is simply absence of doubt -- it is not against doubt. You simply feel trustful!

So the question is not how to believe; the question is how to change your consciousness from being accidental to essential -- how to come to your center, how to start feeling your center again. Trust will arise -- trust is an outcome, a by-product. When one comes closer to one's center, one starts trusting more and more.

But ordinarily our whole training is how to fight. We have been trained as soldiers. As I see it there are only two types of people in the world: the soldiers and the sannyasins. The soldiers are those who have been taught to fight, to struggle against, to achieve their goals; to *force*, to be violent, to be aggressive, to coerce. And the sannyasin is one who knows that there is no need -- life is already going that way: "I have just to be in tune with life. I have just to be a part of this vast orchestra. I have just to become a note in harmony with the Whole. I have to surrender." The sannyasin is not a warrior, not a soldier. He is surrendered.

Once it happened:

Mulla Nasrudin had harnessed a kitten to his broken-down Cadillac. When bystanders pointed out that this was absurd, he replied, "You all may think so, but I got a horsewhip."

There are people who think that just by forcing, anything is possible -- just a horsewhip is needed; just you have to do it a little harder. If you are not succeeding, that simply shows that you are not working hard at it -- work a little harder. If you are still not succeeding, then you are not putting all your energy -- put a little more energy into it. This is the logic of the accidental world.

The essential man knows that it is not a question of putting more energy, it is not a question of fighting at all. It is a question of allowing existence to happen. *Nothing is needed on your part to be done.* Only one thing: a deep trust and surrender.

But sometimes it happens, just like the waving of the blanket of the medicine man, that you wave the blanket and something happens -- you think it is happening because of the waving of your blanket. Had you waited a little, it would have happened on its own. You simply wasted your energy by waving the blanket.

Sometimes it happens that you have been struggling for something yet it happens -- that gives the idea to your mind that it has happened 'because of my effort.' Then you are in a vicious circle. When you fail you think 'I have not been making as much effort as needed.' When you succeed you think 'I have done as much as was needed.' But, in fact, things go on happening of their own accord; they don't happen by your effort. Sometimes it is a coincidence that they happen even when you are making an effort.

All that is beautiful, true and good, simply comes as a grace. It descends on you. And once some effort succeeds, you are in a mad mess. Then you think, now...

An architect was having a difficult time with Mulla Nasrudin, a prospective home-builder. "But can't you give some idea," he pleaded, "of the general type of house you want to build, Nasrudin?"

"Well," replied the Mulla hesitantly, "all I know is: it must go with an antique doorknob my wife bought the other day."

He has only an antique doorknob and he wants to make a house. Now, the only thing he knows: it must go with the antique doorknob. That's how we are working. A small effort has succeeded, so you have an antique doorknob -- now you are trying to create the whole house of life accordingly. You are creating trouble for yourself. And that antique doorknob is also not because of your efforts. It is better to say that it happened in spite of your efforts. Somehow, you coincided with the universe.

This is the whole philosophy of the religious man: that 'I have nothing to do -- just to celebrate, let things happen to me; just to dance and sing.' It does not mean that a religious man becomes inactive. No. He becomes *more* active, but in his action there is no effort, there is no strain, there is no violence. It is *not* that he becomes inactive, dull, lethargic. No. He radiates with energy, he overflows with energy, because all that energy that was being wasted in effort is no longer wasted. He has too much of it -- he can share. But now he functions as a vehicle. Now he has given his whole energy to the Whole. Now, wherever the Whole takes him, he goes. Now he is with the Whole and not against it.

Whether you go in a church or in a temple or not is irrelevant. If you are with the Whole, you are a religious person. Whether you are a Christian or a Hindu or a Mohammedan is irrelevant. If you are with the Whole, you are a religious person. And remember this with me: I am not here to convert you to become a Hindu, to become a Mohammedan, to become a Christian. All that nonsense is not for me. I am here to help you to become religious -- with no adjective attached to it.

And once you start understanding this, the world takes on a totally new color. Even sometimes when there is pain, you are understanding. Sometimes it hurts -- yes, even then it is not all roses. It cannot be, but you start understanding it. In fact, you start seeing that thorns are there to protect the roses; that night is needed to help the day to be born; that death is needed to refresh life. Once you start understanding, you become positive. Then whatsoever happens, you can always look deeper into its meaning, its significance.
I was reading a poem:

THE WORLD IS A BEAUTIFUL PLACE
TO BE BORN INTO,
IF YOU DON'T MIND HAPPINESS
NOT ALWAYS BEING
SO VERY MUCH FUN,
IF YOU DON'T MIND A TOUCH OF HELL
NOW AND THEN
JUST WHEN EVERYTHING IS FINE --
BECAUSE EVEN IN HEAVEN
THEY DON'T SING
ALL THE TIME.

Even a dancer needs a rest, even a singer needs a rest. Even a happy person needs rest. One cannot remain in one mood continuously -- there is no need. When there are so many climates available, why get attached to one? Why not be enriched by all?

A man who has attained to his essential center moves on dancing in different situations. Sometimes it is hot, sometimes it is cold; sometimes it is joy, sometimes it is sadness -- but now everything brings him some message from the Whole. Everything has become a messenger.

THIS STORY, today's story, is a very simple story but very significant. And it always happens that significant things are very simple, and simple things are very significant.

THERE WAS A MAN OF WEI, TUNG-MEN WU, WHO DID NOT GRIEVE WHEN HIS SON DIED.
HIS WIFE SAID TO HIM:
"NO ONE IN THE WORLD LOVED HIS SON AS MUCH AS YOU DID, WHY DO YOU NOT GRIEVE NOW HE IS DEAD?"
HE ANSWERED:
"I HAD NO SON, AND WHEN I HAD NO SON I DID NOT GRIEVE. NOW THAT HE IS DEAD IT IS THE SAME AS IT WAS BEFORE, WHEN I HAD NO SON. WHY SHOULD I GRIEVE OVER HIM?"

A very simple parable, but tremendously significant, very meaningful. Enter into it layer by layer:

THERE WAS A MAN OF WEI, TUNG-MEN WU, WHO DID NOT GRIEVE WHEN HIS SON DIED.

It is very difficult not to grieve when somebody you loved so much has died. It is possible only if you have known something of the essential. It is possible only if you have tasted something of the deathless. It is possible only if you have transcended the accidental. He did not grieve, he was not sad. He was not weeping or crying, he was not broken. He remained just the same as he was before.
The wife was disturbed. She said:

"NO ONE IN THE WORLD LOVED HIS SON AS MUCH AS YOU DID, WHY DO YOU NOT GRIEVE NOW HE IS DEAD?"

Ordinarily, this is our logic, that if you love a person too much you will grieve too much when he is gone. The logic is fallacious; the logic has a very deep flaw in it. In fact, if you have loved a person really, when he is gone he is gone; you will not grieve much. If you have not loved the person deeply, then you will grieve very much. Try to understand this.

Your father dies, or your mother dies. If you have loved him totally while he was alive, you will be able to say goodbye to him without any grief -- because you *loved* him. That experience of love was total and fulfilling; nothing is left undone; nothing is hanging over your head. Whatsoever was possible has happened; now you can accept it. What *more* was possible? Even if he had been alive, what more would have been possible? The experience is complete.

Whenever an experience is complete, you are ready to say goodbye *very* easily. But if you have not loved your father as you always wanted to, you have not been respectful towards him as you always wanted to, you will feel guilty. Now the father is gone; now there is no way to fulfill your desire -- now there is no way to show your respect, your love. Now there is no way, you will feel yourself hanging in the middle, in mid-air, in a limbo. You will not be at ease; you cannot say goodbye. You will cry and weep and you will be broken, and you will say that you are broken because your father is dead, but the real thing is something else.

You are broken because now the possibility to love him, to respect him, is gone. Now there is no possibility -- the doors are closed and you have missed an opportunity. The son will cry more if he has not really loved his father. If he has loved his father he will be able to accept the fact -- *love is very accepting* and very understanding.

Once an experience is complete, you can get out of it very easily -- you can just slip out of it as the snake slips out of his old skin. If you love a woman and you have been constantly quarrelling with her, and it never became a deep satisfaction, and she dies... now she will haunt you, her ghost will haunt you for your whole life. You could not do something that was possible, but now it is no longer possible. Now something incomplete will always be there in the heart, hurting; it will become a wound.

This is the understanding of all the sages, that while you are loving a person, if you love him *totally* there is going to be no misery. If you love him totally, if you enjoy and delight in him totally, and the person is gone -- of course, one feels a little sad but it is not grief; one misses a little but one is capable of remaining centered, one is not distracted.

If you are in love, love totally, so nothing remains hanging. Otherwise, that hanging, incomplete experience, that unlived experience, will haunt you. These unlived experiences go on piling up and they become heavy burdens.

And the problem is that now there is no way -- what to do with them? You cannot complete them because the person has disappeared. You cannot drop them because incomplete experiences cannot be dropped. It is just like a ripe fruit drops of its own accord. When it is ripe, it drops; when it is not ripe, it is difficult to drop. Whenever an experience is complete, it is a ripe fruit -- it drops of its own accord. It leaves no scar behind, no wound.

The wife says: "NO ONE IN THE WORLD LOVED HIS SON AS MUCH AS YOU DID, WHY DO YOU NOT GRIEVE NOW HE IS DEAD?"

She is giving the argument of the accidental mind. That is the argument of the accidental man: Why don't you grieve? In fact, the accidental man was not really happy while the person was alive, but he becomes very unhappy when the person is gone.

I used to know a woman who was very unhappy with the husband -- almost in hell, continuously fighting, quarrelling, nagging. The husband started drinking too much, just to avoid all this. Then the fight became even more fierce, because the wife started fighting against his drinking. It led him to even more drinking. When he was only thirty-six he died -- died because of too much drinking.

The woman was never happy. She lived with him for almost seven years, she was never happy. All those seven years I used to know them -- they were next-door neighbors to me -- and always the husband would come with his miseries, and the wife would come with her miseries -- I was a silent watcher. Then the husband died, and the woman became *so* sad. Months passed and she was crying and crying, and she was going mad!

One day I went to her, and there was nobody else so I told her, "Now I can be true to you: Stop this nonsense! -- because you were never happy with this man. In fact, many times you have told me that if this man dies it will be good. Now he is dead; he has fulfilled your desire, so why are you crying and weeping? I can't see any point in it! Are you missing all those fights? Are you missing all that misery? -- because I cannot see that you are missing the man, because there was nothing in it!"

She was shocked. She had never expected something like that from me or from anybody else. People in such situations expect sympathy. I said, "Stop this nonsense! I know that you were never happy. Now you can be happy! He is no longer there to create any trouble."

She looked at me, shocked. Her tears dried and she said, "It is shocking, but you have made me alert about one thing: I am not missing him at all. I am simply crying and weeping because I could not love him. It is *not his death* -- it is my own missed experience of love. I *loved* that man, but I could not love him. We wasted the whole opportunity in quarrelling over futile things. Now I know those things mean nothing; now that he is gone, I know those things were just trivia. I can't even remember the reasons why we were fighting continuously."

If you love a person totally, and the experience is complete, has enriched you, you can say goodbye. Of course, there will be sadness but there will be no grief. And sadness is natural. It will disappear in time; it is nothing to be worried about. You will miss the person a little while -- natural -- but you will not be in grief.

The accidental man says if you don't cry when a person is dead, that means you never loved him. That's what the wife was trying to point out: "You loved him so much. At least you pretended to love him so much, as if nobody has ever loved his son so much. Now what has happened? There is no grief! What type of love is this?" If you ask me, I say it is because he really loved the child. Now that he is gone, he is gone!

Love is understanding. And love is so understanding that not only does it understand life, it understands death also.

He answered: "I HAD NO SON, AND WHEN I HAD NO SON I DID NOT GRIEVE."

This is the logic of the essential man. He says: "There was a moment in my life when the son was not there, and I was happy without him. I had known no grief then. Then the son came and I was happy with him. Now that he is gone, I am again in the same situation as before, before he was born. And I was not in grief then so why should I be in grief now? Again I am in the same situation: the son is not there; I am not a father again. Once I used not to be a father, then I became a father. I am again not a father. Something has happened, disappeared... I am left in the same way as I was before."

IT IS said about a great sage who was a prime minister: When he was appointed prime minister to a king, he was almost a beggar on the streets. But the news of his wisdom spread, rumors started coming to the palace, and the king started going to him and he was impressed. He was tremendously impressed by the man and his insight -- he appointed him his prime minister.

The beggar came to the palace. The king said, "Now you can drop your robe." Beautiful clothes were ready for him. He was given a good bath; beautiful robes were given to him, ornaments -- and as befits a prime minister.

Then everybody became intrigued by the fact that in one room he had something like treasure locked. And every day he used to go, unlock the door -- he would go alone, he would not allow anybody inside -- lock the door again, and he would remain there for at least half an hour, then come out. Everybody became suspicious: What is happening in that room? What is he having in that room? Is there some conspiracy? Is there some secret? And, of course, the king also became interested.

One day the king said, "I would like to come with you in your private room. I could not sleep last night. I continuously worried about what is there."

The prime minister said, "There is nothing. And it is not worthy of your eyes. I will not take you."

The king became even more suspicious. He said, "There seems to be some danger! I cannot allow this to happen in my palace. You will *have* to take me in!"

The prime minister said, "If you don't trust me then I will take you in -- but then this is the end of my prime-ministership. Then take my resignation and come into the room. Otherwise, *trust* me and *never* ask about the room!"

But the king was really suspicious. He said, "Okay, you give your resignation but I am coming into the room.

With his whole court they entered. There was nothing... his old robe. Just the old robe hanging on a nail in the room. They looked around: there was nothing -- the room was empty. They said, "Why do you come here?"

He said, "Just to see this robe -- to remind me that once I was a beggar, and any day I will be a beggar again. Just to remind me so that I don't get too much attached to this prime-ministership."

He dropped out of his dress, took his robe. The king started weeping and crying; he said, "Don't go!" But he said, "Now, enough is enough. You could not trust me, and when there is no trust there is no point in my being here. I must go."

But he left the palace the same way he had entered one day. Those ten, twelve years he remained the prime minister meant nothing; that was just an accident.

This is what this man is saying: "I had no son, and when I had no son I did not grieve. I never missed this son when he was not there. When I was not a father, I never missed him, so why now should I miss him? Again the same situation has come back: now that he is dead, it is the same as it was before when I had no son. Why should I grieve over him?"

This is the way to *watch* life. Whatsoever is accidental... you are living in a big house, in a palace. Remember that if this palace is taken away from you, there is no point in becoming depressed. Once you were living outside the palace, so again you are under the sky. You become very respectable, and then something happens... you are condemned by the society. What is the point to be worried about it? One day you were not famous at all and you were happy -- again you can be happy.

One day you were not in this world! When you were not born, do you remember that you were in any way unhappy? -- then why be worried when you die? You will be again in the same state. You were not, and you don't remember any unhappiness. One day you will again disappear... why be worried? You will be again in the same state: you will not be again -- at least not in the way that you are here.

This is what Zen people say: Find out your original face -- the face that you had before you were born, and the face that will be there when you are dead. Find out the eternal, and don't pay much attention to the accidental.

If you can drop out of the accidental, you have dropped out of the world. There is no need to go anywhere: it is an inner attitude.

REMEMBER remain alert that you don t get too much attached to the accidental -- *and all is accidental except your consciousness*. Except your awareness, all is accidental. Pain and pleasure, success and failure, fame and defamation -- all is accidental. Only your witnessing consciousness is essential. Stick to it! Get more and more rooted in it. And don't spread your attachment to worldly things.

I don't mean leave them. I don't mean leave your house, leave your wife, leave your children -- but remember that it is just an accident that you are together. It is not going to be an eternal state. It has a beginning; it will have an end. Remember that you were happy even before it began; and you will be happy when it has ended. If you can carry this touchstone, you can always judge what is accidental and what is essential.

That which is always is truth. That which is momentary is untrue.

In the East and in the West there is a difference in the definition of truth. In the Western philosophy, truth is equivalent to the real. In the East. truth is equivalent to the eternal -- because in the East we say even the momentary is real: real for the moment; but it is not true because it is not eternal. It is just a reflection. The reflection is also real!

You see the moon in the sky and the reflection in the lake -- the reflection is also real because it is there! There is a difference between the reflection and no reflection, so it is real. Even a dream is real, because when you dream it is there! It is real as a dream, but it is real. The only difference between the dream and the waking state is that the dream lasts only for a few moments -- the waking state lasts longer. But in the East we have come to the ultimate awakening also. Then this waking state also looks momentary, then this

too is dreamlike.

The eternal is true. The temporal is untrue. Both are real. The accidental is also real and the essential is also real, but with the accidental you will remain in misery. And with the essential the doors of bliss open, the doors of *satchitanand* -- of truth, of consciousness, of bliss.

Remember this story in your day-to-day life. Imbibe its impact. If you can remember it, it can become a transforming influence on your life, it can transfigure you -- it can help you to reach to your center.

A Sudden Clash of Thunder

Chapter #4
Chapter title: Man is Always an Opening

14 August 1976 am in Buddha Hall

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The first question:

I BELIEVED I WAS UNCREATIVE. WHAT ELSE CAN BE CREATIVITY BESIDES DANCING AND PAINTING AND HOW TO FIND OUT WHAT MY CREATIVITY IS?

CREATIVITY has nothing to do with any activity in particular -- with painting, poetry, dancing, singing. It has nothing to do with anything in particular.

Anything can be creative -- you bring that quality to the activity. Activity itself is neither creative nor uncreative. You can paint in an uncreative way. You can sing in an uncreative way. You can clean the floor in a creative way. You can cook in a creative way.

Creativity is the quality that *you* bring to the activity you are doing. It is an attitude, an inner approach -- how you look at things.

So the first thing to be remembered: don't confine creativity to anything in particular. A man *is* creative -- and if he is creative, whatsoever he does, even if he walks, you can see in his walking there is creativity. Even if he sits silently and does nothing, even non-doing will be a creative act. Buddha sitting under the Bodhi Tree doing nothing is the greatest creator the world has ever known.

Once you understand it -- that it is *you*, the *person*, who is creative or uncreative -- then this problem disappears.

Not everybody can be a painter -- and there is no need also. If everybody is a painter the world will be very ugly; it will be difficult to live. And not everybody can be a dancer, and there is no need. But everybody can be creative.

Whatsoever you do, if you do it joyfully, if you do it lovingly, if your act of doing it is not purely economical, then it is creative. If you have something growing out of it within you, if it gives you growth, it is spiritual, it is creative, it is divine.

You become more divine as you become more creative. *all* the religions of the world have said: God is the Creator. I don't know whether He is the Creator or not, but one thing I know: the more creative you become, the more godly you become. When your creativity comes to a climax, when your whole life becomes creative, you live in God. So He must be the Creator because people who have been creative have

been closest to Him.

Love what you do. Be meditative while you are doing it -- whatsoever it is! irrelevant of the fact of what it is.

Have you seen Paras cleaning this floor of Chuang Tzu auditorium? Then you will know: cleaning can become creative. With what love! Almost singing and dancing inside. If you clean the floor with such love, you have done an invisible painting. You lived that moment in such delight that it has given you some inner growth. You cannot be the same after a creative act.

Creativity means loving whatsoever you do -- enjoying, celebrating it, as a gift of God! Maybe nobody comes to know about it. Who is going to praise Paras for cleaning this floor? History will not take any account of it; newspapers will not publish her name and pictures -- but that is irrelevant. She *enjoyed* it. The value is intrinsic.

So if you are looking for fame and then you think you are creative -- if you become famous like Picasso, then you are creative -- then you will miss. Then you are, in fact, not creative at all: you are a politician, ambitious. If fame happens, good. If it doesn't happen, good. It should not be the consideration. The consideration should be that you are enjoying whatsoever you are doing. It is your love-affair.

If your act is your love-affair, then it becomes creative. Small things become great by the touch of love and delight.

The questioner asks: "I believed I was uncreative." If you believe in that way, you will become uncreative -- because belief is not just belief. It opens doors; it closes doors. If you have a wrong belief, then that will hang around you as a closed door. If you believe that you are uncreative, you will become uncreative -- because that belief will obstruct, continuously negate, all possibilities of flowing. It will not allow your energy to flow because you will continuously say: "I am uncreative."

This has been taught to everybody. Very few people are accepted as creative: A few painters, a few poets -- one in a million. This is foolish! Every human being is a born creator. Watch children and you will see: *all* children are creative. By and by, we destroy their creativity. By and by, we force wrong beliefs on them. By and by, we distract them. By and by, we make them more and more economical and political and ambitious.

When ambition enters, creativity disappears -- because an ambitious man cannot be creative, because an ambitious man cannot love any activity for its own sake. While he is painting he is looking ahead; he is thinking, 'When am I going to get a Nobel Prize?' When he is writing a novel, he is looking ahead. He is always in the future -- and a creative person is always in the present.

We destroy creativity. *Nobody is born uncreative,* but we make ninety-nine percent of people uncreative.

But just throwing the responsibility on the society is not going to help -- you have to take your life in your own hands. You have to drop wrong conditionings. You have to drop wrong, hypnotic auto-suggestions that have been given to you in your childhood. Drop them! Purify yourself of all conditionings... and suddenly you will see you *are* creative.

To be and to be creative are synonymous. It is impossible to be and not to be creative. But that impossible thing has happened, that ugly phenomenon has happened, because all your creative sources have been plugged, blocked, destroyed, and your whole energy has been forced into some activity that the society thinks is going to pay.

Our whole attitude about life is money-oriented. And money is one of the most uncreative things one can become interested in. Our whole approach is power-oriented and power is destructive, not creative. A man who is after money will become destructive, because money has to be robbed, exploited; it has to be taken away from many people, only then can you have it. Power simply means you have to make many people impotent, you have to destroy them -- only then will you be powerful, can you be powerful.

Remember: these are destructive acts. A creative act enhances the beauty of the world; it gives something to the world, it never takes anything from it. A creative person comes into the world, enhances the beauty of the world -- a song here, a painting there. He makes the world dance better, enjoy better, love better, meditate better. When he leaves this world, he leaves a better world behind him. Nobody may know him; somebody may know him -- that is not the point. But he leaves the world a better world, tremendously fulfilled because his life has been of some intrinsic value.

Money, power, prestige, are uncreative; not only uncreative, but destructive activities. Beware of them! And if you beware of them you can become creative very easily. I am not saying that your creativity is going to give you power, prestige, money. No, I cannot promise you any rose-gardens. It may give you

trouble. It may force you to live a poor man's life. All that I can promise you is that deep inside you will be the richest man possible; deep inside you will be fulfilled; deep inside you will be full of joy and celebration. You will be *continuously* receiving more and more blessings from God. Your life will be a life of benediction.

But it is possible that outwardly you may not be famous, you may not have money, you may not succeed in the so-called world. But to succeed in this so-called world is to fail deeply, is to fail in the inside world. And what are you going to do with the whole world at your feet if you have lost your own self? What will you do if you possess the whole world and you don't possess yourself? A creative person possesses his own being; he is a master.

That's why in the East we have been calling sannyasins 'swamis'. 'Swami' means a master. Beggars have been called swamis -- masters. Emperors we have known, but they proved in the final account, in the final conclusion of their lives, that they were beggars. A man who is after money and power and prestige is a beggar, because he continuously begs. He has nothing to give to the world.

Be a giver. Share whatsoever you can! And remember, I am not making any distinction between. small things and great things. If you can smile whole-heartedly, hold somebody's hand and smile, then it is a creative act, a *great* creative act. Just embrace somebody to your heart and you *are* creative. Just look with loving eyes at somebody... just a loving look can change the whole world of a person.

Be creative. Don't be worried about what you are doing -- one has to do *many* things -- but do everything creatively, with devotion. Then your work becomes worship. Then whatsoever you do is a prayer. And whatsoever you do is an offering at the altar.

Drop this belief that you are uncreative. I know how this belief is created: you may not have been a gold medalist in the university; you may not have been top in your class; your painting may not have won appreciation; when you play on your flute, neighbors report to the police. Maybe -- but just because of these things, don't get the wrong belief that you are uncreative. That may be because you are imitating others.

People have a very limited idea of what being creative is -- playing the guitar or the flute or writing poetry -- so people go on writing rubbish in the name of poetry. You have to find out what you can do and what you cannot do. Everybody cannot do everything! You have to search and find your destiny. You have to grope in the dark, I know. It is not very clear-cut what your destiny is -- but that's how life is. And it is *good* that one has to search for it -- in the *very* search, something grows.

If God were to give a chart of your life to you when you were entering into the world -- this will be your life: you are going to become a guitarist -- then your life would be mechanical. Only a machine can be predicted, not a man. Man is unpredictable. Man is always an opening... a potentiality for a thousand and one things. Many doors open and many alternatives are always present at each step -- and you have to choose, you have to feel. But if you love your life you will be able to find.

If you DON'T love your life and you love something else, then there is a problem. If you love money and you want to be creative, you cannot become creative. The very ambition for money is going to destroy your creativity. If you want fame, then forget about creativity. Fame comes easier if you are destructive. Fame comes easier to an Adolf Hitler; fame comes easier to a Henry Ford. Fame is easier if you are competitive, violently competitive. If you can kill and destroy people, fame comes easier.

The whole history is the history of murderers. If you become a murderer, fame will be very easy. You can become a prime minister; you can become a president -- but these are all masks. Behind them you will find very violent people, terribly violent people hiding, smiling. Those smiles are political, diplomatic. If the mask slips, you will always see Genghis Khan, Timur Leng, Nadir Shah, Napoleon, Alexander, Hitler, hiding behind.

If you want fame, don't talk about creativity. I am not saying that fame never comes to a creative person, but very rarely it comes, *very* rarely. It is more like an accident, and it takes much time. Almost always it happens that by the time fame comes to a creative person, he is gone -- it is always posthumous; it is very delayed.

Jesus was not famous in his day. If there were no Bible, there would have been no record of him. The record belongs to his four disciples; nobody else has ever mentioned him, whether he existed or not. He was not famous. He was not successful. Can you think of a greater failure than Jesus? But, by and by, he became more and more significant; by and by, people recognized him. It takes time.

The greater a person is, the more time it takes for people to recognize him -- because when a great person is born, there are no criteria to judge him by, there are no maps to find him with. He has to create his own values; by the time he has created the values, he is gone. It takes thousands of years for a creative

person to be recognized, and then too it is not certain. There have been many creative people who have never been recognized. It is accidental for a creative person to be successful. For an uncreative, destructive person it is more certain.

So if you are seeking something else in the name of creativity, then drop the idea of being creative. At least consciously, deliberately, do whatsoever you want to do. Never hide behind masks. If you really want to be creative, then there is no question of money, success, prestige, respectability -- then you enjoy your activity; then each act has an intrinsic value. You dance because you like dancing; you dance because you delight in it. If somebody appreciates, good, you feel grateful. If nobody appreciates, it is none of your business to be worried about it. You danced, you enjoyed -- you are already fulfilled.

But this belief of being uncreative can be dangerous -- drop it! Nobody is uncreative -- not even trees, not even rocks. People who have known trees and loved trees, know that each tree creates its own space, each rock creates its own space. It is like nobody else's space. If you become sensitive, if you become capable of understanding, through empathy, you will be tremendously benefited. You will see each tree is creative in its own way; no other tree is like that -- each tree is unique; each tree has individuality, each rock has individuality. Trees are not just trees -- they are people. Rocks are not just rocks -- they are people. Go and sit by the side of a rock -- watch it lovingly, touch it lovingly, feel it lovingly.

It is said about a Zen master that he was able to pull *very* big rocks, remove very big rocks -- and he was a very fragile man. It was almost impossible looking at his physiology! Stronger men, very much stronger than him, were unable to pull those rocks, and he would simply pull them very easily.

He was asked what his trick was. He said, "There is no trick -- I love the rock so the rock helps. First I say to her, 'Now my prestige is in your hands, and these people have come to watch. Now help me, cooperate with me.' Mm? -- then I simply hold the rock lovingly... and *wait* for the hint. When the rock gives me the hint -- it is a shudder, my whole spine starts vibrating -- when the rock gives me the hint that she is ready, then I move. You move against the rock; that's why so much energy is needed. I move with the rock, I flow with the rock. In fact, it is wrong to say that I remove it -- I am simply there. The rock removes itself."

One great Zen master was a carpenter, and whenever he made tables, chairs, somehow they had some ineffable quality in them, a tremendous magnetism. He was asked, "How do you make them?"

He said, "I don't make them. I simply go to the forest: the *basic* thing is to enquire of the forest, of trees, which tree is ready to become a chair."

Now these things look absurd -- because we don't know, we don't know the language. For three days he would remain in the forest. He would sit under one tree, under another tree, and he would talk to trees -- and he was a mad man! But a tree is to be judged by its fruit, and this master has also to be judged by his creation. A few of his chairs still survive in China -- they still carry a magnetism. You will just be simply attracted; you will not know what is pulling you. After a thousand years! -- something tremendously beautiful.

He said, "I go and I say that I am in search of a tree who wants to become a chair. I ask the trees if they are willing; not only willing: cooperating with me, ready to go with me -- only then. Sometimes it happens that no tree is ready to become a chair -- I come empty-handed."

It happened: The Emperor of China asked him to make him a stand for his books. And he went and after three days he said, "Wait -- no tree is ready to come to the palace."

After three months the Emperor again enquired. The carpenter said, "I have been going continuously. I am persuading. Wait -- one tree seems to be leaning a little bit."

Then he persuaded one tree. He said, "The whole art is there! -- when the tree comes of its own accord. Then she is simply asking the help of the carpenter."

You can go and ask Asheesh -- he has a feel for wood, and wood also has a feel for him.

If you are loving you will see that the whole existence has individuality. Don't pull and push things. Watch, communicate; take their help -- and much energy will be preserved.

Even trees are creative, rocks are creative. You are man: the very culmination of this existence. You are at the top -- you are conscious. Never think with wrong beliefs, and never be attached to wrong beliefs, that you are uncreative. Maybe your father said to you that you are uncreative, your colleagues said to you that you are uncreative. Maybe you were searching in wrong directions, in directions in which you are not creative, but there *must* be a direction in which you *are* creative. Seek and search and remain available, and go on groping -- unless you find it.

Each man comes into this world with a specific destiny -- he has something to fulfill, some message has

to be delivered, some work has to be completed. You are not here accidentally -- you are here meaningfully. There is a purpose behind you. The Whole intends to do something through you.

The second question -- it is from Hareesh:

A WHITE AND SMALL AURA IS VISIBLE JUST OVER YOUR HEAD. WHY IS NOT A COLORED ONE VISIBLE?

IT IS a colored one -- but all the colors are there, hence it looks white. White is not colorless. White is the presence of all the colors together. White is the most colorful thing in the world -- hence it looks white.

When a white ray passes through a prism it divides into seven colors. That's how a rainbow is created in the rainy season. Small particles of water hanging in the air function as prisms. White rays of sun enter through those hanging particles of water and are divided into seven colors. If you mix all the colors in the right proportions, you will create white. White is all the colors together.

I am not a Buddhist, I am not a Hindu, I am not a Christian, I am not a Jain, I am not a Mohammedan -- and I am all. All colors together! Hence white is created. A white aura is the greatest possibility.

People have different auras: somebody has a black aura -- black is the lowest possibility. Black is the absence of all colors. Hence, in all the mythologies we paint the Devil as black -- that is the aura -- we paint the Devil as black. Even negroes paint the Devil as black; they should paint the Devil as white, but they paint the Devil as black.

Black means the absence of all colors -- absence of everything. Black is negative. Black is just nihilistic. Black means simply negativity. Black is death. That's why death is also painted black. And when you mourn for a person, you use black dress. White is the opposite polarity of black: black is the absence of all colors; white is the presence of all colors. White is an invisible rainbow.

Go on watching your own face in the mirror. Next time you stand before your mirror, don't be bothered too much with your physiological shape -- try to see the aura. In the beginning it will not be visible, but if you go on working, within three months you will be able to see a subtle aura surrounding your face in the mirror. And that will be greatly indicative and helpful for your growth, because it will show the color where you are. If it is black, then much has to be done. If it is grey, then you are just in the middle of your growth; half the journey is over, half has yet to be travelled.

You ask: "Why is not a colored one visible?" -- because all the colors are there it cannot be a colored one. A colored one means simply one color. And you will be surprised: if you ask the physicists, who know color well, what it is, you will be surprised. If you are using a red dress, that simply means the red color is reflected back, is given back to the world. Your dress absorbs all other colors; only the red color it doesn't absorb but reflects back, shares with the existence, it gives it back. It renounces red -- that's why it is red.

This seems paradoxical: red dress is not red! It renounces red; that's why it looks red -- people looking at you see it red because the red ray is going back and falls on their eyes and they see it as red. A black dress absorbs all; it doesn't give back anything. It simply absorbs all -- the black is miserly, it doesn't share. It is a sort of spiritual constipation. It simply takes in and never gives out.

White simply reflects everything back, gives everything back. Hence, in India white became the color of renunciation. White means nothing is absorbed; all the rays are returned back to the existence -- with thanks, with gratitude. When all the rays fall on your eyes, it looks white. When one ray falls on your eye -- red, blue, green -- then it is colorful.

A white aura is the best aura. And I would like to tell Hareesh... he is a very sensitive man. A new sannyasin in a way, but a very ancient one in another. I have known him before -- and he also knows this. May not be very conscious about it, but he feels it somewhere. He is a very sensitive man, an infinitely sensitive man. That's why he has been able to see the aura. If he tries a little, soon he will be able to see his own aura. And if he tries a little more, he can become an aura expert, he can see anybody's aura. And it is going to be helpful in his work. He is a psychotherapist. It will be of tremendous help to him.

In the East, masters have used it as a psychoanalytic device. When a person comes to a master, the first thing to see is his aura -- because that will decide everything. He starts analyzing his aura because that is very indicative. That shows about the deepest layers of his mind, conscious and unconscious both.

There are people who come to me sometimes who say they don't want to take sannyas, and in their aura I see that they are ready. Just the other day, Prasthan's ex-wife was here. I see she is ready, but she says she

has to think about it. Her aura is crystal-clear. She is finished with the world! but is unconscious about it. I told her, "For me you have become a sannyasin -- for yourself you can take a little time to think." There are people who want to become sannyasins, and I even initiate them, but I see their aura is still too much involved in the world, too much of the world. I hope for them. Their desire is good, but their preparation is none.

People are not aware of their auras, otherwise they would be able to self-analyze themselves. Hareesh can attain to this capacity very easily.

The third question:

WHEN SRI AUROBINDO SAID THAT INDIA IS THE SPIRITUAL CENTER OF THE WORLD, THE THINKERS ALL OVER THE WEST FELT OFFENDED. THEY MOCKED AND LAUGHED AT IT. PLEASE COMMENT.

Sri AUROBINDO was never really a very spiritual man. Originally he was a politician, and politics lingered and lingered to the very end. He became religious, he tried hard, but the shadow of politics continued. His assertions should not be given too much value. He was a little chauvinistic about India, as people are about their own country all over the world.

An Indian thinks that he is the very center of the world spiritually, very highly evolved. All rubbish! No country as such is spiritually evolved, no race as such is spiritually evolved. Spirituality happens only to individuals, not to countries. Yes, Buddha was evolved, so was Jesus; Mahavir was evolved, so was Mohammed; Krishna was evolved, so was Zarathustra -- so what! Individuals. Just because Buddha happened to be born in India, India does not become spiritual -- because spiritual people have been born all over the world, to every part, to every country, to every century, to every race. But there is a spiritual egoism, and there are reasons also.

India feels very inferior in many ways; it has to compensate. The West is very materially progressive, materially affluent, rich -- rich in science, rich in living, rich in every way. India feels inferior: how to compensate for it? This becomes a compensation: that we are spiritually evolved.

No country is spiritually evolved -- because spirituality is *basically* individual. It has nothing to do with country and climate; it is not confined to the boundaries of politics. Ask the Indians: "Now what about Pakistan?" Just twenty years ago it was India -- then it was spiritually evolved. Now? -- now it is the *worst* country in the world -- ask an Indian. It was India just twenty years ago! Now it is no more India. Political boundaries. The world is one, the earth is one, for a spiritual man.

So if Aurobindo is talking about the geographical India, he is talking nonsense. But Indians feel good; they have nothing else to claim. Spirituality is good because it is a very invisible thing; you cannot disprove it. If somebody says, "I am very rich," you can prove or disprove it -- mm? -- you can go and see the bank-balance. And somebody says, "I am spiritual," now what to do? How to prove or how to disprove?
I have heard an anecdote:

A few Christian theologians have concluded that Adam and Eve were Indians. Why? "First," they argue, "they had nothing to wear. Second, they stole apples; and, third, with it all, they thought they were living in the Garden of Eden."

They had nothing to wear, were stealing apples, and still thinking that they lived in Paradise! That's what an Indian goes on thinking. So when somebody like Sri Aurobindo declares that India is the center, the spiritual guide, the spiritual guru of the whole world, Indians feel very good. It enhances the;r ego. It helps them to stand a little more erect; it helps them to feel a little good. It cheers them -- that's all. But it is not a truth.

And Sri Aurobindo was definitely talking about the geographical India -- because he was very fanatical, chauvinistic. He had the idea that Indians are very superior, that they have spiritual work to do in the world. No. But in another way, if you take India not as a geographical thing, not as a political map, but if you take India as an eternal search for truth, then this country has been in search long -- longer than any other country. It has sacrificed much for its search. That's how it has become so poor -- because when people start thinking of the inner world, they start dropping from the outside world, they become dropouts.

India has been approaching the inner continuously. If you take India as a symbol of inner search, good -- but then you should remember that it is an inner search and a symbol of inner search. Then somebody who is born in the West *and* is seeking God is an Indian; and somebody who is born in India and is seeking money is an American. Then there is no trouble -- then Jesus is Indian, Zarathustra is Indian, Lao Tzu is Indian, Chuang Tzu is Indian, Bokuju, Rinzai -- all are Indians. Then 'India' has a totally different meaning.

I also say that India *is* significant, but just as a psychological symbol. Longest India has been searching. And MORE Buddhas have happened here. The very climate of spirituality, the milieu, helps. Jesus is rare, Zarathustra is rare. In India, Buddha, Mahavir, Krishna, Ram -- it seems almost a normal state of affairs.

But it is just like when somebody says: "The West is symbolic for science." Yes, the West has been searching scientifically longest. From the ancient Greeks up to today the Western mind has been searching in scientific categories. It has been leaning more and more towards logic, mathematics, experimentation. And in the East, India has been leaning more and more illogically, irrationally, towards the inner.

If you can think of the West as a symbol of science, then the East can become a symbol for spirituality. If you think of the Greek mind as logical, then you can think of the Indian mind as religious -- but then these are symbols, nothing to brag about.

But every country, every race, goes on bragging about itself. I have heard an anecdote:

The mother superior of a convent was interviewing the three girls graduating from the high school.

"Wee Margaret," she asked the first, "and what will you be doing when you leave us?"

"Oh, Mother," the girl replied, "I'm not going to be leaving you -- I'm going to stay here and take the veil!"

"Bless you, Margaret," said the nun, well pleased. Turning to the next one she asked,"And you, Katherine, what are your plans?"

"Oh," replied Katherine, "I'm going to continue to get a good Catholic education and then teach little children in a parochial school."

"Most commendable," said the nun. "And what will you do, Eileen?" she asked of the third student. Lowering her eyes, the girl replied, "I'm going to become a prostitute."

"A what?" shrieked the mother superior.

"A prostitute," the girl repeated, whereupon the nun fainted to the floor.

They quickly revived her, but even before she rose from the floor, the nun gasped, "Eileen, say that again."

"Mother," the girl replied firmly, "I'm going to be a prostitute! "

"Oh, saints preserve us!" said the nun crossing herself quickly. "I thought you said a Protestant!"

Every religion, every country, every sect, is fanatically mad Only they are the right, they are the true ones. They are on the right track and everybody else is wrong, everybody else is condemned.

So, it is natural that the thinkers all over the West felt offended. But to feel offended is to be ill with the same disease. "They mocked and laughed at it." There is no need to mock and laugh.

Sri Aurobindo's statement is absurd -- but there is no need to mock and laugh at it, because when you mock and laugh at it then you are carrying the same mind within you. Then an American feels offended -- because India, the guru? Then an Englishman feels offended. How can an Englishman ever think of India as the guru? -- impossible. But this is the same mind! One extreme is declaring that India is the center, the suprememost guru of the world, and then the other is feeling offended.

No need to feel offended -- just feel pity for such statements. Just feel sorry that still in this twentieth century there are people who don't belong to this century -- very traditional, orthodox; not contemporaries at all. But there is no need to feel offended -- because it is ego asserting and it is ego feeling offended. So just see the point; don't feel offended -- otherwise you are in the same boat.

The fourth question:

YOU REFER TO GOD ALWAYS AS 'HIM' OR 'HE'. WHAT ARE SOME OF THE FEMALE QUALITIES OF GOD?

NOW IT IS a very delicate problem.... In fact, all His qualities are feminine -- that's why I call Him 'He'

and 'Him'. Otherwise He has no reason to call Himself a male. You can feel sorry for Him! And you can allow this much, can't you? He has all the qualities of a woman, but to call Him 'She' will be too much. Just to compensate I call Him 'He' and 'Him'.

God is more a mother than a father. God is more like a womb than anything else. Out of God we are born, and back into God we dissolve. He is our birth and He is our death. He is like the ocean: He 'waves' us, we become His waves; He absorbs us -- we disappear. He is compassion, love. All His qualities are feminine.

So there is no need to be worried about it, why I call Him 'He'. To call Him 'She' will be too realistic. Mm? This much romance, this much poetry, you can allow me -- to call Him 'He'. That balances.

In fact, He is neither -- He cannot be, because man is born out of Him, woman is born out of Him. Either He is both or He is neither -- because He is all.

But I understand the question. It must be coming from some woman belonging to the Lib movement. They have already started calling Him 'She'. Nothing wrong in it! In fact, it may become by and by more prevalent. The word 'she' is beautiful; in a way, it includes 'he' -- -s-h-e. 'He' does not include 'she', right; but 'she' includes 'he'. It is a better word, but very confusing.

The whole humanity, in all the ages, has called Him 'He'. Maybe something of the male mind is involved in it, because it is man who has created all the scriptures. It would have been very offensive for men to think that He is a she, God is a woman. It would not have been good for the male ego. Now, there is no need to move to the other extreme. What I am pointing at again and again is that extremes are not good.

Up to now we have called Him 'He' -- maybe male chauvinistic attitudes are implied in it. Now we can start calling Him 'She' -- then female chauvinistic attitudes will become implied in it. In India, we have a neutral gender: neither masculine nor feminine -- neutral. 'Brahma', the word for God in India, is a neuter gender word. We call Him 'It' -- that seems to be the best and the most scientific. We call Him 'That' -- neither He nor She. *Tatwamasi* Swetketu -- That art thou, *that* art thou, Swetketu. This is more scientific.

From He it is very easy for the pendulum to swing to She, but it will be again the same fallacy. God is both or neither.

The fifth question:

HOW CAN I KNOW THAT A WOMAN HAS FALLEN IN LOVE IN REALITY, NOT PLAYING GAMES?

THIS IS DIFFICULT! Nobody has ever been able to know it -- because, in fact, love is a game. That is its reality! So if you are waiting and watching and thinking and analyzing whether this woman who is in love with you is just playing a game or is in reality in love, you will never be able to love any woman -- because love is a game, the suprememost game.

There is no need to ask for it to be real -- play the game! that's its reality. And if you are too much of a seeker for reality, then love is not for you. It is a *dream*! It is a fantasy -- it is a fiction, it is a romance, it is a poetry. If you are too much of a seeker for reality, obsessed with reality, then love is not for you -- then meditate.

And I know the questioner is not that type -- the question is from Krishna Gautam. No meditation is possible, at least in this life! He has many karmas to fulfill with women. So he continuously thinks about meditation and continuously goes on moving with this woman or that. Now the women he moves with, they also come to me and they say, "Is he really in love with us?" What to do? And here comes he with a question!

But this problem comes to everybody sometime or other -- because there is no way to judge. We are such strangers -- we *are* strangers, and our meeting is just accidental. Just on the road suddenly we have come across each other, not knowing who we are, not knowing who the other is. Two strangers meeting on a road, feeling alone, hold each other's hands -- and think they are in love. They are in *need* of the other, certainly, but how to be certain that there is love?

I was reading a beautiful joke; listen to it carefully:

A woman arrived at a small midwestern town late at night, only to find there wasn't a single hotel room available. "I'm sorry," said the desk clerk, "but the last room we had was just taken by an Italian."

"What number is it?" said the woman in desperation. "Maybe I can work something out with him."

The clerk told her the room and the woman went up and knocked on the door. The Italian let her in.

"Look, mister," she said, "I don't know you and you don't know me, but I need some place to sleep desperately. I won't be any bother, I promise, if you just let me use that little couch over there."

The Italian thought for a minute and then said, "Okay." The woman curled up on the couch and the Italian went back to bed. But the couch was very uncomfortable and after a few minutes the woman tiptoed over to the bed and tapped the Italian's arm. "Look mister," she said, "I don't know you and you don't know me, but that couch is impossible to sleep on. Could I just sleep here, at the edge of the bed?"

"Okay," said the Italian, "use the edge of the bed."

The woman lay down on the bed, but after a few minutes she felt very cold. Again she tapped the Italian.

"Look mister," she said, "I don't know you and you don't know me, but it's very cold out here. Could I just get under the cover with you."

"Okay," said the Italian, "get under the cover."

The woman snuggled under, but the closeness of a male body stirred her and she started to feel a little horny. Again she tapped the Italian.

"Look mister," she said, "I don't know you and you don't know me, but how about having a little party?"

Exasperated, the Italian bolted up in the bed. "Look lady," he hollered, "I don't know you and you don't know me. In the middle of the night, who we gonna invite to a party?"

But this is how it goes: You don't know me, I don't know you -- it is just accidental. Needs are there. People feel lonely; they need somebody to fill their loneliness. They call it love. They show love because that is the only way to hook the other. The other also calls it love because that is the only way to hook you. But who knows whether there is love or not? In fact, love is just a game. Yes, there *is* a possibility of a real love, but that happens only when you don't need anybody -- that's the difficulty.

It is on the same lines as banks function. If you go to a bank and you need money, they will not give you any. If you don't need money, you have enough, they will come to you and they will always be ready to give you. When you don't need, they are ready to give you; when you need, they are not ready to give you.

When you don't need a person at all, when you are totally sufficient unto yourself, when you can be alone and tremendously happy and ecstatic, then love is possible. But then too you cannot be certain whether the OTHER'S love is real or not -- you can be certain about only one thing: whether your love is real. How can you be certain about the other? But then there is no need.

This continuous anxiety -- whether the other's love is real or not -- simply shows one thing: that your love is not real. Otherwise, who bothers? Why be worried about it? Enjoy it while it lasts! Be together while you can be together! It is a fiction, but you need fiction.

Nietzsche used to say that man is such that he cannot live without lies, he cannot live with truth. Truth will be too much to tolerate, to bear. You need lies. Lies, in a subtle way, lubricate your system; they are lubricants. Mm? You see a woman, you say, "How beautiful! I have never come across such a beautiful person." These are just lubricating lies -- you know it!

You have said the same thing to other women before, and you know you will say the same thing again to other women in the future. And the woman also says that you are the only person that has ever attracted her. These are lies. Behind these lies there is nothing but need. You want the woman to be with you to fill your inner hole; you want to stuff that inner emptiness with her presence. She also wants. You both are trying to use each other as a means.

That's why lovers, so-called lovers, are always in conflict -- because nobody wants to be used, because when you use a person the person becomes a thing, you have reduced him to a commodity. And every woman feels, after making love to a man, a little sad, deceived, cheated, because the man turns over and goes to sleep -- finished is finished!

Many women have told me that they cry and weep after the man, their man, has made love to them -- because after love he is no longer interested. His interest was only for a particular need; then he turns over and goes to sleep. And he is not even bothered about what has happened to the woman. And men also feel cheated. They, by and by, start suspecting that the woman loves them for something else -- for money, power, security. The interest may be economical -- but it is not love.

But it is true. This is how it can be; only this is how it can be! The way you are, living almost asleep, moving in a stupor, somnambulistic, this is the only way it is possible. But don't be worried about it, whether the woman loves you really or not. While you are asleep you will need somebody's love -- even if it is false, you will need it. Enjoy it! Don't create anxiety. And try to become more and more awake.

One day when you are really awake you will be able to love -- but then you will be certain about your love only. But that's enough! Who bothers? Because right now you want to use others. When you are really blissful on your own, you don't want to use anybody. You simply want to share. You have so much, so much is overflowing, you would like somebody to share it. And you will feel thankful that somebody was ready to receive. Finished! That is the full point.

Right now, you are worried too much whether the other loves you really -- because you are not certain about your own love. One thing. You are not certain about your worth. You cannot believe that somebody can really love you. You don't see anything in yourself. *You cannot love yourself* -- how can somebody else love you? It seems unreal, it seems impossible.

Do you love yourself? You have not even asked the question. People *hate* themselves. People condemn themselves -- they go on condemning; they go on thinking that they are rotten. How can the other love you? such a rotten person. No, nobody can love you really. The other must be befooling, cheating; there must be some other reason. She must be after something else; he must be after something else.
I have heard:

A dirty, smelly, filthy-looking old Jewish bum, sat down on a park bench next to a sweet young girl. The girl took one look at the bum and looked away in revulsion. Pretty soon she heard a noise and turned her head to see what was happening. She watched in horror as the Jewish bum took a sandwich from a brown bag and took a big bite of it. The meat was rancid, the lettuce was brown, and the bread mouldy.

Sensing the girl's eyes on him, the Jewish bum turned towards her and said, "Pardon me, miss, would you like a bite of my sandwich? I suppose to make love would be out of the question."

This is what goes on happening. You know about yourself -- love seems to be out of the question. You know your rottenness, worthlessness -- love seems to be out of the question. And when some woman comes and says she adores you, you cannot trust. When you go to a woman and you say you adore her, and she hates herself, how can she believe you? It is self-hatred that is creating the anxiety.

There is no way to be certain about the other -- first be certain about yourself. And a person who is certain about himself is certain about the whole world. A certainty achieved at your innermost core becomes a certainty about everything that you do and everything that happens to you. Settled, centered, grounded, in yourself, you never worry about such things. You accept.

If somebody loves you, you accept it because you love yourself. You are happy with yourself; somebody else is happy -- good! It does not get in your head; it does not make you madly egoistic. You simply enjoy yourself; somebody else also finds you enjoyable -- good! While it lasts, live the fiction as beautifully as possible -- it will not last forever. That too creates a problem.

When a love is finished, you start thinking it was false -- that's why it has come to an end. No, not necessarily -- *not* necessarily. It may have had some glimmer of truth in it, but you were both unable to keep and hold that truth. You killed it It was there -- you murdered it. You were not capable of love. You *needed* love, but you were not capable of it. So you meet a woman or a man; things go very well, very smoothly, fantastically beautifully -- in the beginning. The moment you have settled, things start getting sour, bitter. The more you have settled, the more conflict arises. That kills love.

As I see it, every love has in the beginning a ray of light in it, but the lovers destroy that. They jump on that ray of light with all their darknesses within -- dark continents, great Africas within. They jump on it and they destroy it. When it is destroyed they think it was false. *They have killed it*! It was not false -- they are false. The ray was real, true.

So don't be worried about the other; don't be worried whether the love is real or not. While it is there, enjoy it. Even if it is a dream, good to dream about it. And become more and more alert and aware so sleep is dropped.

When you are aware, a totally different kind of love will arise in your heart -- which is absolutely true, which is part of eternity. But that is not a need -- it is a luxury. And you have so much of it that you hanker for somebody to share it with.

Just like clouds when they are so full of rainwater: they would like to shower anywhere, upon anybody. And they don't bother whether it is a hilly track they are showering on, whether it is rocky ground they are showering on, or whether it is fertile soil thirsty for them -- they don't bother. They go on raining on rocks, on fertile soil, on everybody -- good and bad, thirsty, non-thirsty; needed, not needed. Because it is not a question now of whether *you* need; it is a question now that they are so full they have to share.

I love you -- not because I need. I love you simply because what else can I do now? It is there and I would like to shower it on you, and I *go* on showering -- unconditionally. It is *not* that you deserve it -- never think that. You know and I know that you don't deserve it, but that is not the point. What else can I do?
I have heard a very old Tibetan story:

There was a great sage who would not initiate anybody, who would not make anybody a disciple. And his fame spread far and wide, and thousands of people would come every year to his hilltop and they would touch his feet and they would cry and weep and they would say, "Accept us! Initiate us into the truth you have achieved! Open the door of your temple to us also -- we are thirsty."

But he would say, "You are not worthy, you don't deserve. First become worthy of me!" And his conditions were such that nobody was ever able to fulfill them: Be truthful for three years, not a single lie; for three years be celibate, not even a thought of a woman or a man -- and so on and so forth. Those conditions were impossible! And those conditions are such that the more you try to fulfill them, the more you will feel it is impossible. You can be a celibate if you don't bother too much about it; but if you think too much about celibacy then you will be surrounded by many, many women in your mind.

Many people had tried and nobody was successful, so nobody was initiated. Then the man was dying. Just three days before he died, many people had gathered and he told his closest people, "Now you go, and whosoever wants to be initiated I will initiate -- only three days are left!"
The people knew him well and they said, "What about your conditions?"

He said, "Forget all about those conditions! In fact, I was not ready to initiate anybody; hence, I was insisting too much on the conditions. *Now I am ready*! and I am full and I want to share. Now forget all about the conditions -- whosoever wants to come, fetch them! And be in a hurry because only three days are left."

He initiated any and everybody, whosoever came. People could not believe it! They asked, "What are you doing? We are sinners!"

He said, "Forget about it. I was not a saint up to now -- that was the only trouble. I had nothing to initiate you into. There was no door -- I was standing outside the door myself. But now the door has opened -- now I *have* to share. Now there is no question of any conditions."

When you are aware, you are not in need of love. When you are not in need of love, you become capable of love. This is the paradox. When you are in need you are not capable.

And in this sleepy state, full of needs and desires, you go on stumbling. Why bother? let me tell you one anecdote:

Two very proper English gentlemen were drunk in the pubs looking for women. They finally got lucky and were about to bed with their respective finds. As they were lurching their way through the crowded London streets, one turned to the other and said, "Look here, old man, do you mind switching bitches?"
"No, I don't mind old thing, but can you tell a fellow why?"
"Well," slobbered the first, "don't you know, between the grog and the fog and the smog, I seem to have picked up my old auntie!"

In the darkness of desire, in the madness of passion, between the grog and the fog and the smog, don't be too worried whether the other's love is real or not. Right now, as you are, the real cannot happen to you. The real happens only to real persons. Gurdjieff used to say: "Don't seek reality -- become real!" because the real happens to real persons only. To unreal persons only the unreal happens.

The last question:

HOW IS IT THAT I GOT SUCH A WONDERFUL OPPORTUNITY TO BE AT GOD'S FEET, AND NOT JUST GOD, BUT SUCH A BEAUTIFUL GOD?

IT IS Sheela's question. You are also beautiful, Sheela -- and everybody is beautiful. It is just a question of realization. It is not only that God is beautiful; in fact, because God is beautiful, everything is beautiful -- because everything is out of God, everything is in God.

You may not know your own beauty, you may not have looked into your own being, but let me remind you again and again: You are beautiful, Sheela -- everybody is beautiful. In fact, there is no way of being otherwise: only beauty exists and only beauty can exist. Truth is beauty: beauty is truth.

A Sudden Clash of Thunder

Chapter #5
Chapter title: Listen to the Waves

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A WRESTLER NAMED O-NAMI GREAT WAVES, WAS IMMENSELY STRONG AND HIGHLY SKILLED IN THE ART OF WRESTLING. IN PRIVATE BE DEFEATED EVEN HIS VERY TEACHER, BUT IN PUBLIC HIS OWN YOUNG PUPILS COULD THROW HIM.
IN HIS TROUBLE HE WENT TO A ZEN MASTER WHO WAS STOPPING AT A NEARBY TEMPLE BY THE SEA, AND ASKED FOR COUNSEL.
"GREAT WAVES IS YOUR NAME, " SAID THE MASTER, "SO STAY IN THIS TEMPLE TONIGHT AND LISTEN TO THE WAVES OF THE SEA. IMAGINE YOU ARE THOSE WAVES. FORGET YOU ARE A WRESTLER, AND BECOME THOSE HUGE WAVES SWEEPING EVERYTHING BEFORE THEM."
O-NAMI REMAINED. HE TRIED TO THINK ONLY OF THE WAVES, BUT BE THOUGHT OF MANY THINGS. THEN GRADUALLY HE DID THINK ONLY OF THE WAVES. THEY ROLLED LARGER AND LARGER AS THE NIGHT WORE ON. THEY SWEPT AWAY THE FLOWERS IN THE VASES BEFORE THE BUDDHA; THEY SWEPT AWAY THE VASES. EVEN THE BRONZE BUDDHA WAS SWEPT AWAY. BY DAWN THE TEMPLE WAS ONLY SURGING WATER, AND O-NAMI SAT THERE WITH A FAINT SMILE ON HIS FACE. THAT DAY HE ENTERED THE PUBLIC WRESTLING AND WON EVERY BOUT, AND FROM THAT DAY NO ONE IN JAPAN COULD EVER THROW HIM.

SELF-CONSCIOUSNESS IS A DISEASE. Consciousness is health, self-consciousness is disease -- something has gone wrong. Some tie has arisen, some complex. The river of consciousness is not flowing naturally -- something foreign has entered into the river of consciousness, something alien; something that cannot be absorbed by the river; something that cannot become part of the river; something that resists becoming part of the river.

Self-consciousness is morbidity. Self-consciousness is a frozen state, blocked. It is like a dirty pool -- going nowhere; just drying, evaporating and dying. Of course, it stinks.

So the first thing to be understood is the difference between self-consciousness and consciousness.

Consciousness has no idea of 'I', of ego. It has no idea of one's separation from existence. It does not know any barrier, it knows no boundaries. It is one with existence; it is in a deep at-onement. There is no conflict between the individual and the Whole. One is simply flowing into the Whole, and the Whole is flowing into one. It is like breathing: you breathe in, you breathe out -- when you breathe in the Whole enters you, when you breathe out you enter the Whole. It is a constant flow, a constant sharing. The Whole goes on giving to you, and you go on giving to the Whole. The balance is never lost.

But in a self-conscious man something has gone wrong. He takes in but he never gives out. He goes on accumulating and he has become incapable of sharing. He goes on making boundaries around himself so nobody can trespass. He goes on putting boards around his being: No Trespassing Allowed. By and by, he

becomes a grave, a dead being -- because life is in sharing.

A self is a dead thing, alive only for the name's sake. Consciousness is infinite life, life abundant. It knows no boundaries. But ordinarily everybody is self-conscious.

To be self-conscious is to be unconscious. This paradox has to be understood: to be self-conscious is to be unconscious; and to be unself-conscious, or to be self-unconscious, is to become conscious. And when there is no self, when this small, tiny self disappears, you attain to the real Self with a capital 'S' -- call it the supreme Self, the Self of all.

So it is both: no-self in the sense that it is not only yours, and the ultimate Self also because it is the self of all. You lose your tiny center and you attain to the center of existence itself. Suddenly you become infinite; suddenly you are no longer bound, you have no cage around your being. And infinite power starts flowing through you. You become a vehicle -- clear, with no obstructions. You become a flute and Krishna can sing through you. You become just a passage -- empty, nothing of your own. This is what I call surrender.

Self-consciousness is a non-surrendering attitude -- it is the attitude of conflict, fight, struggle. If you are fighting with existence you will be self-conscious and, of course, you will be defeated again and again and again. Each step is going to be a step in more and more defeat -- your frustration is certain. You are doomed from the very beginning because you cannot hold this self *against* the universe. It is impossible. You cannot exist separately. You cannot be a monk.

This word 'monk' is good. You must be aware of similar words like 'monopoly' -- that comes from the same root; or 'monastery' -- that comes from the same root; or 'monologue' -- that comes from the same root. A monk is one who is trying to be himself, who is trying to define his boundaries, and who is trying to exist separate from this total existence. His whole effort is egoistic -- it is bound to fail. No monk can ever succeed.

You can succeed only with God, never against Him. You can succeed only with the Whole, never against It. So if you *are* frustrated, in deep misery, remember: you are creating that misery. And you are creating it by a subtle trick: you are fighting against the Whole.

It happened -- it must have been a rainy season like this -- and the village river was flooded. And people came running to Mulla Nasrudin and said, "Your wife has fallen in the flooded river. Run fast! Save her!"

Nasrudin ran. He jumped into the river and started swimming upstream. The people who had gathered to see, they shouted, "What are you doing, Nasrudin? Your wife cannot go upstream -- the stream has taken her downwards."

Nasrudin said, "What are you talking about? I know my wife: SHE CAN ONLY GO UPSTREAM!"

The ego is always an effort to go upstream. People don't like to do easy things. Before they want to do them, they want to make them hard, difficult. People enjoy doing hard things. Why? Because when you face a hard thing, your ego becomes subtle, sharp; there is a challenge.

When the first group reached to the top of Everest, somebody asked Edmund Hillary, "Why did you take such a risk? It was dangerous -- many others have died before you and have not been able to reach." And the person who was asking was unable to understand why people go on trying to reach Everest and losing their lives. What is the point of it? What is *there* to achieve?

Edmund Hillary is reported to have said, "We cannot rest as long as this Everest remains unconquered. We *have* to conquer it!" There is nothing to get in it, but the very presence of Everest unconquered is a challenge. To whom is it a challenge? -- to the ego.

You watch your own life: many things you are doing only because of the ego. You want to make a big house. You may be perfectly comfortable in your house as it is, but you want to make a big palace. That big palace is not for *you*, that big palace is for the ego. You may be perfectly comfortable as you are, but you go on accumulating money. That money is not for you; that money is for the ego. How can you rest unless you have become the richest man in the world? -- but what are you going to do by becoming the richest man in the world? You will become more and more miserable -- because misery comes out of conflict. Misery is an indication that you are in conflict. So don't throw your responsibility on something else.

People are very rationalizing: if they are miserable they will say, "What can we do? -- the past lives' karmas are making us miserable." All rubbish! Past life karmas must have made you miserable, but in past lives! Why should they wait up to now? There is no point in waiting. Your present karmas are making you miserable. Throwing it on past lives makes it easy -- what can you do? You have to be the way you are.

Now nothing can be done; the past cannot be undone -- you cannot erase it just by waving your hand. There is no magic trick that can help you to erase your past. It has happened and it has happened forever; now it is going to remain absolute; there is no possibility of changing it. That relieves you of the burden, and you think: "So okay, I have to be miserable because of the past karmas."

You can throw the responsibility on the Devil as Christians go on doing. Hindus go on throwing the responsibility on past karmas; Christians go on throwing the responsibility on the Devil -- he must be creating traps for you. It is not *you* -- it is the Devil who goes on trapping you into miseries, and who goes on pulling you down towards hell. Who is bothered with you? Why should this Devil be bothered with you?

Then there are Marxists, Communists, Socialists -- they say it is the social structure, the economic system, that makes people miserable. Then there are Freudians, psychoanalysts; they say it is the child and mother relationship. But it is always something else -- it is never you. It is never *you* in the present.

And I would like to tell you: It is you. If you are miserable, you and only you are responsible. Neither the past nor the social structure nor the economic system -- nothing is going to help.

If you remain you, in any sort of a society, you will remain miserable; in any economic system you will remain miserable; in any world you will remain miserable -- if you remain you.

And the first, basic change happens when you start dropping this conflict with existence. That is the only meaning of all the great religions when they emphasize: Drop the ego! They are saying: Drop the conflict. I would like you to remember it more, because 'drop the ego' seems too metaphysical. 'Ego'? -- where is the ego? what is the ego? The word seems to be known, you seem to be well acquainted with it, but it seems to be very vague, cannot be grasped. I would like to make it more practical: drop the conflict -- because ego is a by-product of your conflicting attitude.

People talk of conquering nature, people talk of conquering this and that -- how can you conquer nature? You are part of it. How can the part conquer the Whole? See the foolishness of it, the stupidity. You can be with the Whole in harmony, or you can be in conflict with the Whole in disharmony. Disharmony results in misery; harmony results in bliss.

Harmony naturally results in a deep silence, joy, delight. Conflict results in anxiety, anguish, stress, tension.

THE EGO IS NOTHING but all the tensions that you have created around yourself. And in the first place there is no need to create it -- but why does man go on creating it? There must be some reason. Why does everybody go on creating the self? The real Self is unknown -- that's why. And it is very difficult to live without a self, so we create a pseudo-self, a substitute self. The real Self is unknown.

In fact, the real Self never becomes absolutely known; it remains mysterious, it remains ineffable, indefinable. The real Self is so vast that you cannot define it, and the real Self is so mysterious that you cannot penetrate it to the very core. The real Self is the self of the Whole. It is not possible for human intellect to penetrate, to ponder, to contemplate it.

I have heard, there is a famous story of a wise man who was called by Alexander the Great. And Alexander asked him, "I have heard that you have come to know what God is, so please tell me. I have been in search, and people say you have attained, so enlighten me about God, what God is."

It is said the wise man said, "You give me at least twenty-four hours to think over it."

Twenty-four hours passed, and Alexander was waiting very eagerly. The wise man came and he said, "Seven days, will be needed."

And then seven days passed, and Alexander was very impatient. The wise man came and he said, "One year will be needed."

Alexander said, "What do you mean, one year will be needed? You know or you don't? If you know, you know -- tell me. Why waste time?"

The wise man laughed and he said, "The more I ponder, the more it becomes unknowable. The more I know, the more difficult it becomes to say that I know. Twenty-four hours I tried and tried, and it started slipping from my hands. It is very elusive -- it is like mercury. Then I asked for seven days -- that didn't help. Now, at least one year -- and I am not certain that I will be able to bring a definition."

The wise man did well. He must have been really wise, because there is no way to define the REAL Self. But man cannot live without a self -- then one feels so empty! Then one feels like a wheel without a hub; then one feels like a circumference without a center. No, it is hard to live without a self.

To know the real Self is arduous; one has to travel long to arrive home. One has to knock on many doors before one comes to the right door. The easy trick is: you can create a false self. To grow real roses is difficult; you can purchase plastic roses. They will not deceive you, but they will deceive the neighbors. Mm? -- that is the point of the self, the ego. It cannot deceive you; you know well that you yourself don't know who you are -- but at least it can deceive the neighbors. In the outside world at least you have a certain label, who you are.

Have you ever thought about it? If somebody asks, "Who are you?" what do you answer? You say your name. Name is not yours, because you came in the world without a name; you came nameless. It is not your property -- it has been given to you. And any name -- A-B-C-D -- would have been useful; it is arbitrary. It is not essential in any way.

If you are called 'Ram', good; if you are called 'Hari', good -- it makes no difference. Any name would have been as applicable to you as any other. It is just a label. A name is needed to call you by, but it has nothing to do with your being. Or you say, "I am a doctor"; or you say, "I am an engineer" -- or a businessman, or a painter, or this and that -- but nothing says anything about you.

When you say, "I am a doctor," you say something about your profession, not about you; you say how you earn your living. You DON'T say anything about life; you say something about your living. You may be earning your living as an engineer, or as a doctor, or as a businessman -- it is irrelevant. It does not say anything about you.

Or you say your father's name, your mother's name, your family tree -- that too is irrelevant because that doesn't define you. Your being born in a particular family is accidental; you could as well have been born in another family, and you would not even have noticed the difference.

These are just utilitarian tricks -- and man becomes a self. This self is a pseudo-self, a created, manufactured self, home-made. And your own real Self remains deep down hidden in mist and mystery.
I was reading:

A Frenchman was crossing the desert with an Arab guide. Day after day, the Arab never failed to kneel on the burning sand and call upon his God. At last, one evening the unbeliever said to the Arab, "How do you know there is a God?"

The guide fixed his eye upon the scoffer for a moment and then replied: "How do I know there is a God? How did I know that a camel and not a man passed last night? Was is not by the print of his hoof in the sand?" And pointing to the sun whose last rays were fading over the horizon, he added, "That footprint is not of man."

Your Self cannot be created by you; it cannot be man-made. Your Self you have brought with you; it *is* you. How can you create it? To create it you will have to be there in the first place. That is the meaning when Christians, Mohammedans, Hindus, say that man is a creature. That means that man has not created himself, that's all. The creator is somewhere hidden in the unknown. We have come out of some mysterious life-source. Your Self is not yours!

This false self is not yours because you have created it; and your real Self is not yours because it is still in God, you are still rooted in God.

THIS FALSE SELF that we go on carrying in our lives like a flag is always in danger of being damaged; it is very fragile, it is very weak -- it has to be: it is man-made. How can man make something deathless? He himself has to pass through many deaths, so whatsoever he produces is always mortal.

Hence the fear, continuous fear that: "I may be lost. My self may be destroyed." A continuous fear goes on trembling into your being; you can never be certain about this false self of yours -- you know it is false. You may avoid the fact, but you know it is false. It is gathered together, manufactured, it is mechanical; it is not organic.

Have you observed the difference between an organic unity and a mechanical unity? You make a car engine; you can purchase parts from the market and you can fix those parts, and the engine starts functioning like a unity. Or you can purchase parts of a radio from the market and you can fix them, and the radio starts functioning like a unity. Somehow it comes to have a self. No part in itself can function as a radio; all parts together start functioning like a radio -- but still the unity is mechanical, forced from the outside. Then you throw seeds into the ground, and those seeds die into the soil and a plant arises. This unity is organic; it is not forced from outside -- it was in the seed itself. The seed goes on spreading, goes on

gathering a thousand and one things from the earth, from the air, from the sun, from the sky -- but the unity is coming from within. The center comes first and then the circumference. In a mechanical unity the circumference comes first and then the center.

Man is an organic unity. You were a seed one day, like any tree; in the soil of your mother's womb you started gathering your circumference. Center came first, center preceded circumference. And now you have forgotten the center completely. You live on the circumference and you think this is your whole life. This circumference, and continuously living on it, creates a sort of self, a pseudo-self, which gives you a feeling that yes, you are somebody. But it is always trembling because it has no organic unity in it.

Hence, the fear of death. If you know your real Self you will never be afraid of death-there is no question, because the organic unity never dies. Organic unity is immortal. Only mechanical unities are put together and die. That which is put together, one day will fall apart. Mechanical unity has a beginning and an end. The organic unity has no beginning and no end -- it is an eternal process.

Do you know your center? If you don't know it then you will be continuously afraid. Hence, self-consciousness is always afraid, always trembling. And you always need support from others -- somebody to appreciate you; somebody to clap; somebody to say how beautiful you are or how intelligent. You need somebody to say these things to you, like suggestions, so that you can believe that yes, you are intelligent, you are beautiful, you are strong. But see the point: you depend on others.

A foolish man comes to you and says you are very intelligent. And in fact, you can look intelligent only to a foolish man. If he is more intelligent than you, of course, you will not look intelligent to him. So a foolish man comes and certifies your intelligence, and you are very happy. You can look beautiful only to an ugly man. If he is more beautiful than you, you will look ugly -- because it is all relative. And you are certified by ugly people that you are beautiful, and you are tremendously happy.

What type of intelligence is this which has to be certified by foolish people? What type of beauty is this which has to be certified by ugly people? It is completely false. It is idiotic. But we go on searching. We go on searching in the outside world to find some support for our ego, somebody to give a little support, to become a prop. Otherwise there is always the danger that our ego will collapse. So we have to support it from this side and from that and continuous worry arises.

That's why you are more graceful when you are alone -- because you are not worried. Nobody is there to see you. You are more innocent when you are alone -- in your bathroom you are more innocent, you are more like a child. Again you stand before the mirror and make faces, and you enjoy it. But if you become aware that your small child is looking through the keyhole, immediately you are totally different. Now the ego is at stake. That's why people are so much afraid of others. Alone, there is no anxiety.

There is a famous Zen story:

A Zen master was making a painting, and he had his chief disciple sit by his side to tell him when the painting was perfect. The disciple was worried and the master was also worried, because the disciple had never seen the master do anything imperfect. But that day things started going wrong. The master tried, and the more he tried, the more it was a mess.

In Japan or in China, the whole art of calligraphy is done on rice-paper, on a certain paper, a very sensitive paper, very fragile. If you hesitate a little, for centuries it can be known where the calligrapher hesitated -- because more ink spreads into the rice-paper and makes it a mess. It is very difficult to deceive on rice-paper. You have to go *on* flowing; you are not to hesitate. Even for a single moment. split moment, if you hesitate -- what to do? -- missed, already missed. And one who has a keen eye will immediately say, "It is not a Zen painting at all" -- because a Zen painting has to be a spontaneous painting, flowing.

The master tried and tried and the more he tried -- he started perspiring. And the disciple was sitting there and shaking his head again and again negatively: 'No, this is not perfect.' And more and more mistakes were being made by the master.

Then the ink was running out so the master said, "You go out and prepare more ink." While the disciple was outside preparing the ink, the master did his masterpiece. When he came in he said, "Master, but this is perfect! What happened?"

The master laughed; he said, "I became aware of one thing: your presence. The very idea that somebody is there to appreciate or to condemn, to say no or yes, disturbed my inner tranquility. Now I will never be disturbed. I have come to know that I was *trying* to make it perfect and that was the only reason for its not

being perfect."

Try to make something perfect and it will remain imperfect. Do it naturally and it is always perfect. Nature is perfect; effort is imperfect. So whenever you are doing something too much, you are destroying.

That's why it happens: everybody talks so beautifully; everybody is a talker; people talk their whole life -- but just put them on a platform and tell them to talk to a crowd, and suddenly they become dumb; suddenly they forget everything, suddenly they cannot utter a single word. Or, even if they do utter, it is not graceful, it is not natural, it is not flowing. What has happened? And you have known this man talking so beautifully to his friends, to his wife, to his children. These are also people, the same people -- why are you afraid? You have become self-conscious. Now the ego is at stake: you are trying to perform something.

Listen carefully: whenever you try to perform something, you are searching food for the ego. Whenever you are natural and let things happen, they are perfect, and then there is no problem. When you are natural and let things happen, God is at the back with you. When you are afraid, trembling, trying to prove something, you have lost God. In your fear, you have forgotten Him. You are looking more at the people and you have forgotten your source. Self-consciousness becomes a weakness. A person who is unself-conscious is strong, but his strength has nothing to do with himself -- it comes from the beyond.

WHEN YOU ARE SELF-CONSCIOUS, you are in trouble. When you are self-conscious, you are really showing symptoms that you don't know who you are. Your very self-consciousness indicates that you have not come home yet.

It happened:

As a pretty girl passed by, Mulla Nasrudin turned to look. His wife said with a pout, "Every time you see a pretty girl you forget you are married."

"That's where you are wrong," said the Mulla. "Nothing makes me more aware of the fact!"

Whenever you are self-conscious you are simply showing that you are not conscious of the Self at all. You don't know who you are. If you had known, then there would have been no problem -- then you are not seeking opinions; then you are not worried what others say about you. It is irrelevant! In fact, nobody ever says anything about you -- whenever people say something about you, they are saying it about themselves.

One day it happened: I was in Jaipur and a man came in the morning to see me, and he said, "You are divine."

I said, "You are right!"

He was sitting there and another man came and he was very much against me, and then he said, "You are almost devilish."

I said, "You are right!"

The first man became a little worried. He said, "What do you mean? You told me also, 'You are right,' and you say to this man also, 'You are right' -- we can't be both right."

I told him, "Not only two -- millions of people can be right about me, because whatsoever they say about me they say about themselves. How can they know me? It is impossible -- they have not even known themselves yet. Whatsoever they say is their interpretation. "

So the man said, "Then who are you? If this is my interpretation that you are divine, and this is his interpretation that you are evil, then who are you?"

I said, "I am just myself. And I have no interpretation about myself, and there is no need. I am simply delighted in being myself! -- whatsoever that means. I am happy in being myself."

Nobody can say anything about you. Whatsoever people say is about themselves. But you become very shaky, because you are still clinging to a false center. That false center depends on others, so you are always looking to what people are saying about you. And you are always following other people, you are always trying to satisfy them. You are always trying to be respectable. You are always trying to decorate your ego. This is suicidal.

Rather than being disturbed by what others say, you should start looking inside yourself. To know the real Self is not so cheap. But people are always hankering for cheap things.

It happened:

When the pain in Mulla Nasrudin's back became unbearable, he reluctantly went to a specialist to

diagnose his problem.

"Well," said the doctor, "your problem can be cured by an operation, two weeks in the hospital and six months totally horizontal."

"Doctor, I can't afford the cost of all that!" shouted Nasrudin.

"Well then, for twenty-five rupees I can retouch the X-ray," suggested the doctor.

This is cheap! -- retouch the X-ray -- but that is not going to make you healthy. That's what we are doing: continuously retouching the X-ray, and thinking that somehow the miracle will happen. When you are decorating your ego you are retouching the X-ray. That is not going to help in any way; it is not going to help you become healthy. But it is cheaper: no operation is needed; at no cost. But what is the point? Your misery remains.

You become respectable and your misery remains. You become highly praised by the society -- your misery remains. You are decorated by medals, gold medals -- Padma Bhushan, Victoria Cross -- but your misery remains. These gold medals are not going to destroy your misery: they are like retouching the X-ray. All decoration on the ego, for the ego, is nothing but deceiving yourself.

And continuously you go on becoming weaker and weaker and weaker -- because the ego goes on becoming weaker every day. Your body will become weaker, your mind will become weaker, and by and by the ego that you have created out of the body and mind combination will become weaker. Fear will become greater and greater; you will be continuously sitting on a volcano that can any day explode. It will not allow you rest. It will not allow you relaxation. It will not allow you any moments of peace.

Once you understand it then the whole energy is put into another direction. One has to know oneself. One has not to be worried about what others say about you.

Madhuri has sent me a very beautiful joke:

So there was this guy, and nobody ever noticed him. He did not have any friends. He was at a salesman's convention in Miami, see, and he saw that everybody else was happy and laughing and paying attention to each other, but not to him.

One evening he was sitting really bummed out when he got to talking with another salesman. He told him his problem. "Oh, I know how to fix that up," cried the other. "You just get a camel and ride it around in the streets, and in no time everybody will notice you and you will have all the friends you want."

So, whaddya know? There was a circus going out of business and they wanted to sell a camel. The man bought it and rode up and down the streets on it, and, sure enough, everybody paid attention to him and noticed him. He felt on top of the world.

But then a week later, the camel disappeared. The man was heartbroken and immediately phoned the local newspaper to place an ad for his lost camel.

"Is it a boy or a girl camel?" enquired the guy on the phone.

"A boy or a girl? How should I know?" raged the man. Then he thought, "Oh, yeah, of course, it was a boy, that's right."

"How do you know?" enquired the adman.

"Because," said the man, "every time I rode up and down the streets people yelled, 'Look at that schmuck on the camel! '"

'Schmuck' is a Yiddish word, a very beautiful word. It has two meanings, and very relevant meanings. One meaning is 'the idiot'; another meaning, in the beginning looks very far-fetched, means the male genital organ. But in a way both meanings are very deeply related. Idiots live only as sexual beings -- they don't know any other life. So 'schmuck' is beautiful. If a person has known only sex as life, he is stupid, he is an idiot.

Now, people were saying, "Look at that idiot on the camel!" but the man thinks they were talking about the male genital organ of the camel, not about him.

The ego is very deceptive. It goes on hearing what it wants to hear. It goes on interpreting what it wants to interpret. It never sees the fact. It never allows the fact to reveal itself to you. People who live in the ego live behind curtains. And those curtains are not inactive -- they are active curtains. Whatsoever passes through the curtain, the curtain changes it.

People go on living in a mental world of their own creation. Ego is the center of their world, of the false world -- call it 'illusion', 'maya' -- and around the ego they go on creating a world... which is nobody else's

world. Only they live in that world.

When you drop the ego, you drop a whole world that you have created around it. For the first time you are able to see things *as they are* -- not as you would like them to be. And when you are capable of knowing the facts of life, you become capable of knowing the truth.

The facility of life is the first step towards truth. And ego is the most falsifying agent.

NOW THIS STORY
A WRESTLER NAMED O-NAMI, GREAT WAVES, WAS IMMENSELY STRONG AND HIGHLY SKILLED IN THE ART OF WRESTLING. IN PRIVATE HE DEFEATED EVEN HIS VERY TEACHER, BUT IN PUBLIC HIS OWN YOUNG PUPILS COULD THROW HIM.
IN HIS TROUBLE HE WENT TO A ZEN MASTER WHO WAS STOPPING AT A NEARBY TEMPLE BY THE SEA, AND ASKED FOR COUNSEL.
"GREAT WAVES IS YOUR NAME, " SAID THE MASTER, "SO STAY IN THIS TEMPLE TONIGHT AND LISTEN TO THE WAVES OF THE SEA. IMAGINE YOU ARE THOSE WAVES, FORGET YOU ARE A WRESTLER AND BECOME THOSE HUGE WAVES SWEEPING EVERYTHING BEFORE THEM."
O-NAMI REMAINED. HE TRIED TO THINK ONLY OF THE WAVES, BUT HE THOUGHT OF MANY THINGS. THEN GRADUALLY HE DID THINK ONLY OF THE WAVES. THEY ROLLED LARGER AND LARGER AS THE NIGHT WORE ON. THEY SWEPT AWAY THE FLOWERS IN THE VASES BEFORE THE BUDDHA, THEY SWEPT AWAY THE VASES. EVEN THE BRONZE BUDDHA WAS SWEPT AWAY. BY DAWN THE TEMPLE WAS ONLY SURGING WATER, AND O-NAMI SAT THERE WITH A FAINT SMILE ON HIS FACE. THAT DAY HE ENTERED THE PUBLIC WRESTLING AND WON EVERY BOUT, AND FROM THAT DAY NO ONE IN JAPAN COULD EVER THROW HIM.

This is a story of self-consciousness and how to lose it, and how to drop it, and how to get rid of it. We will try to enter into it step by step.

A WRESTLER NAMED O-NAMI, GREAT WAVES, WAS IMMENSELY STRONG...

Everybody is immensely strong. You don't know your strength; that is another matter. Everybody is immensely strong -- has to be, because everybody is rooted in God, everybody is rooted in this universe. However small you may look, you are not small-you cannot be by the very nature of things.

Now physicists say that in a small atom so much energy is confined -- Hiroshima and Nagasaki were destroyed by atomic energy. And the atom is so small -- nobody has yet seen it! It is just an inference, a deduction. Nobody has seen the atom. With all the sophisticated instruments science has today, nobody has seen the atom -- so small and such vast energy.

If the atom can have so much energy, what to say about man? What to say about this small flame of consciousness in man? If some day this small flame bursts forth, it is bound to become an infinite source of energy and light. That's how it has happened to a Buddha, or to a Jesus.

Everybody is immensely strong because everybody is immensely divine. Everybody is strong because everybody is rooted in God, in the very origin of existence. Remember it

The human mind tends to forget it. When you forget it, you become weak. When you become weak,.you start trying some artificial ways to become strong. That's what millions of people are doing.

Searching for money, what are you really searching? You are searching power, you are searching strength. Searching for prestige, political authority, what are you searching? You are searching power, strength -- and strength is all the time available just by the corner. You are searching in wrong places.

A WRESTLER NAMED O-NAMI, GREAT WAVES...

We are all great waves of the ocean. We may have forgotten it, but the ocean has not forgotten us. We may have so much forgotten it that we have no idea of what an ocean is -- still we are in the ocean. Even if a wave forgets and becomes oblivious of the ocean, it is still in the ocean -- because the wave cannot exist without the ocean. The ocean can exist without the wave -- maybe it can exist without the wave -- but the wave cannot exist without the ocean. The wave is nothing but waving of the ocean; it is a process, it is not an entity. It is just the ocean delighting in its being.

God in His delight peoples the earth; God in His delight peoples existence. It is ocean searching ocean -- just playful. It has tremendous energy -- what to do with it?

A WRESTLER NAMED O-NAMI, GREAT WAVES, WAS IMMENSELY STRONG...

But this strength is possible only when the wave knows that it is a wave of a great, infinite ocean. If the wave forgets this, then the wave is very weak. And our 'forgetory' is tremendous; our memory is very small, very tiny -- forgetory tremendous. We go on forgetting. And that which is very obvious, we forget very easily. That which is very close, we forget very easily. That which is always available we forget very easily.

Do you remember your breathing? You remember only when there is some trouble: you have a cold, breathing trouble or something; otherwise, who remembers breathing? That's why people remember God only when they are in trouble. Otherwise, who remembers? And God is closer than your breathing, closer than you are to yourself; He is more close than yourself. One tends to forget.

Have you watched it? If you don't have something, you remember. When you have it, you forget -- you take it for granted. Because God cannot be lost, it is very difficult to remember. Only very rare people become capable of remembering God. To remember that which we have *never* been away from is very difficult.

A fish in the ocean forgets the ocean. Throw the fish on the shore, in the sands, hot sands, and then the fish knows, then the fish remembers. But there is no way to throw you out of God; there is no shore to Him -- God is a shoreless ocean. And you are not like a fish, you are like a wave. You are exactly like God; your nature and God's nature are the same.

That's the symbolic meaning of choosing this name for this story.

HE WAS HIGHLY SKILLED IN THE ART OF WRESTLING. IN PRIVATE HE DEFEATED EVEN HIS OWN TEACHER...

but in private, because in private he must have been capable of forgetting his self.

Remember this sutra: When you remember your self, you forget God; when you forget your self, you remember God -- and you cannot remember both together. When the wave thinks of herself as a wave she forgets that she is an ocean. When the wave knows herself as the ocean, how can she remember herself now as a wave? Only one is possible. Either the wave can think about herself as a wave, or as the ocean. It is a gestalt. You cannot remember both together -- that is impossible.

IN PRIVATE HE DEFEATED EVEN HIS OWN MASTER, BUT IN PUBLIC HIS OWN YOUNG PUPILS COULD THROW HIM.

In privacy he must have been completely forgetful of his own self, the ego. Then he was tremendously powerful. In public he must have been becoming too self-conscious. Then he was weak. Self-consciousness is weakness. Self-forgetfulness is strength.

IN HIS TROUBLE HE WENT TO A ZEN MASTER WHO WAS STOPPING AT A NEARBY TEMPLE BY THE SEA, AND ASKED FOR COUNSEL.
"GREAT WAVES IS YOUR NAME, " SAID THE MASTER, "SO STAY IN THIS TEMPLE TONIGHT AND LISTEN TO THE WAVES OF THE SEA."

A MASTER IS ONE who can create devices for *everybody*. A master is one who has no fixed device. He looks at the man, this man O-nami, Great Waves -- just his name and he creates a device around his name.

That's what I go on doing: I give you a name and create a device around it. I give you a name so that you can remember your device, you can remember your technique, so that it becomes a constant mindfulness for you, a reminder, an arrow pointing out your path continuously.

Just coming to know that his name is O-nami, Great Waves, the master said:

"GREAT WAVES IS YOUR NAME, SO STAY IN THIS TEMPLE TONIGHT AND LISTEN TO THE WAVES OF THE OCEAN."

Listening is one of the basic secrets of entering into the temple of God. Listening means passivity. Listening means forgetting yourself completely -- only then can you listen. When you listen attentively to somebody, you forget yourself. If you cannot forget yourself, you never listen. If you are too self-conscious about yourself, you simply pretend that you are listening -- you don't listen. You may nod your head; you may sometimes say yes and no -- but you are not listening.

When you listen, you become just a passage, a passivity, a receptivity, a womb: you become feminine. And to arrive one has to become feminine. You cannot reach God as aggressive invaders, conquerors. You can reach God only... or it will be better: God can reach you only when you are receptive, a feminine receptivity. When you become *yin*, a receptivity, the door is open. And you wait.

Listening is the art for becoming passive. Buddha has emphasized listening so much, Mahavir has emphasized listening so much, Krishnamurti goes on emphasizing right listening so much. The ears are symbolic. Have you watched?

Your ears are nothing but passages, just holes -- nothing else. Your ears are more feminine than your eyes; your eyes are more male. Your ears are a *yin* part; your eyes are a *yang* part. When you look at somebody, you are aggressive. When you listen to somebody, you are receptive.

That's why looking at somebody for too long a time becomes vulgar, impolite, unmannerly. There is a certain limit; psychologists say three seconds. If you look at a person for three seconds it's okay; it can be tolerated. More than that, then you are not looking -- you are staring; you are offending the person; you are trespassing.

But listening to a person has no limit, because ears cannot trespass. They simply remain wherever they are. Eyes need rest. Have you seen in the night -- eyes need rest, ears need no rest. They are open twenty-four hours -- year in, year out. Eyes cannot remain open even for minutes -- continuous blinking, continuously tiring. Aggression tires, because aggression takes your energy out; so the eyes have to blink continuously to rest. It is a continuous rest. Ears are rested always.

That's why music has been used by many religions as an approach towards prayer -- because music will make your ears more vibrant, more sensitive. One has to become more of the ears and less of the eyes.

"GREAT WAVES IS YOUR NAME, SO STAY IN THIS TEMPLE TONIGHT AND LISTEN TO THE WAVES OF THE SEA."

"You just become ears," said the master. "You just listen. There is nothing else to do -- just go on listening with no idea why, with no idea of what is happening. Just go on listening with no interpretation, with no activity on your part." And then:

"IMAGINE YOU ARE THOSE WAVES."

"First listen, get in tune with the waves, and when you feel that now you are completely silent and receptive, then imagine that you are those waves. That is the second step. First: don't be aggressive; become receptive. And when you have become receptive, then just melt into those waves, start imagining that you are those waves."

The master is giving him a device so that he can forget his self, the ego. First step is receptivity, because in receptivity ego cannot exist -- it can exist only in conflict. And when you are receptive, suddenly your faculty of imagination becomes tremendously powerful.

Receptive people, sensitive people, are imaginative people. Those who can see the greenery of the trees, just without any aggression on their part, not even a subtle aggression on their part, who can just drink the greenery of the trees, who can simply absorb it as if they are sponges -- they become very creative, they become very imaginative. These are the poets, the painters, the dancers, the musicians -- they absorb the universe in deep receptivity, and then they pour whatsoever they have absorbed into their imagination.

Imagination is the one faculty you have which comes closest to God. God must have a great imagination -- mm? -- just look at His world! Just to think! -- such an imaginative world, with so many flowers and so many butterflies and so many trees and so many rivers, and so many people. Just think about His imagination! With so many stars, and so many worlds -- worlds beyond worlds, non-ending.... He must be a great dreamer.

In the East, Hindus say the world is God's dream, His imagination. The world is His magic, His imagination. He is dreaming it. We are part of His dream.

When the master said to O-nami, "Then you imagine yourself as those waves," he was saying, "Then you become creative. First you become receptive and then you become creative. And once you have dropped your ego, you become so flexible that whatsoever you imagine will happen. Then your imagination will become your reality."

"FORGET YOU ARE A WRESTLER AND BECOME THOSE HUGE WAVES SWEEPING EVERYTHING BEFORE THEM."
O-NAMI REMAINED. HE TRIED TO THINK ONLY OF THE WAVES...

Of course, it was difficult in the beginning: HE THOUGHT OF MANY THINGS. It is natural -- but he remained. He must have been very patient. THEN GRADUALLY HE DID THINK ONLY OF THE WAVES. Then a moment came.... If you pursue, if you persist, one moment is bound to come when the thing that you have been desiring for many lives happens -- but patience is needed.

THEN GRADUALLY HE DID THINK ONLY OF THE WAVES. THEY ROLLED LARGER AND LARGER AS THE NIGHT WORE ON

Now these are not the real waves of the ocean that are rolling larger and larger. Now there is no distinction between his waves of imagination and the real waves. That distinction is lost. Now he does not know what is what; what is dream and what is real he does not know. He has become a small child again. Only children have that capacity.

In the morning you can find a child weeping for a toy he had seen in the dream, and he wants it back, and he says, "Where is my toy?" And you go on insisting that it was just a dream, but he says, "Still, where is it now?" He makes no distinction between the dream and the waking. He knows no distinctions. He knows reality as one.

When you become very receptive, you become childlike.

Now these waves:

THEY ROLLED LARGER AND LARGER AS THE NIGHT WORE ON. THEY SWEPT AWAY THE FLOWERS IN THE VASES BEFORE THE BUDDHA, THEY SWEPT AWAY THE VASES. Not only that -- EVEN THE BRONZE BUDDHA WAS SWEPT AWAY.

This is beautiful! It is very difficult for a Buddhist to imagine that the Buddha is being swept away. If he had been too much attached to his religion, that would have been the point where he would have been completely cut off from his imagination. He would have said, "Enough is enough! Buddha being swept away! -- what am I doing? No, I am no more a wave. " He would have stopped at the feet of the Buddha, he would have touched the feet of the Buddha, but not more than that.

But remember: one day, even those feet that have helped you tremendously on the path, they have to go; Buddhas also have to be swept away. Because the door can become a hindrance if you cling to it.

LARGER AND LARGER -- THEY SWEPT AWAY THE FLOWERS IN THE VASES BEFORE THE BUDDHA, THEY SWEPT AWAY THE VASES. EVEN THE BRONZE BUDDHA WAS SWEPT AWAY. BY DAWN THE TEMPLE WAS ONLY SURGING WATER...

Not that it really happened: it happened to O-nami. Remember it: if you had been in that temple that time, you would not have seen the surging water in the temple -- it was happening only to O-nami. It was

happening in a totally different dimension of his being. It is the dimension of poetry, imagination, dream; the intuitive, the feminine, the childlike; innocence.

He had opened the doors of his imaginative faculty. By listening to the waves, by becoming receptive, he became imaginative. His imagination flowered as a thousand-and-one-petalled lotus.

BY DAWN THE TEMPLE WAS ONLY SURGING WATER, AND O-NAMI SAT THERE WITH A FAINT SMILE ON HIS FACE.

HE BECAME A BUDDHA! The same faint smile as one day came to Buddha under the Bodhi Tree must have come to O-nami, Suddenly he was no more there! -- and that was the smile, the smile of coming back home. The smile that one has arrived. The smile that now there is no longer anywhere to go. The smile that one has reached the source. The smile that one has died and is resurrected.

O-NAMI SAT THERE WITH A FAINT SMILE ON HIS FACE.
THAT DAY HE ENTERED THE PUBLIC WRESTLING AND WON EVERY BOUT, AND FROM THAT DAY NO ONE IN JAPAN COULD EVER THROW HIM.

Because now it is not *his* energy. He is no more O-nami -- he is no more the waves, he is the ocean now. How can you defeat the ocean? You can only defeat the waves.

Once you have dropped the ego you have dropped all defeat, all failure, all frustration. Carry the ego and you are doomed to failure. Carry the ego and you will remain weak. Drop the ego and infinite strength starts flowing through you. By dropping the ego you become a river, you start flowing, you start melting, you start streaming -- you become alive.

All life is of the Whole. If you are trying to live on your own, you are simply being stupid. It is as if a leaf on a tree is trying to live on its own -- not only that, but fighting the tree; fighting other leaves, fighting the roots, thinking that those are all inimical to him. We are just leaves on a tree, a great tree -- call it 'God', or 'the Whole', or you name it, but we are small leaves on an infinite tree of life. There is no need to fight. The only way to come home is to surrender.

A Sudden Clash of Thunder

Chapter #6
Chapter title: Life Undefined is What God is

16 August 1976 am in Buddha Hall

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The first question:

LEAVING SOON FOR THE WEST
I LOOK BACK ON THE FIVE MONTHS WITH YOU AND THINK:
I HAVE BEEN WITH BHAGWAN AND I HAVE NOT BEEN WITH BHAGWAN.

I HAVE SEEN HIM AND YET SOMETHING REMAINS UNSEEN.
I HAVE HEARD HIM YET STILL I AM DEAF TO HIS TEACHING.
I LEAVE WITH NO FEELING OF SECURITY, NO SENSE OF CERTAINTY, NOTHING TO RELY ON.
HAVE I MISSED YOU?

THE QUESTION is from Swami Anand Subhuti. No -- you have not missed me at all. People who leave me with certainty, security, they are the ones who have missed me.

I am not here to give you a dogma. A dogma makes one certain. I am not here to give you any promise for the future -- any promise for the future makes one secure.

I am here simply to make you alert and aware. That is: to be herenow -- with all the insecurity that life is; with all the uncertainty that life is; with all the danger that life is.

I know you come here seeking some certainty, some creed, some 'ism', somewhere to belong to, someone to rely upon. You come here out af your fear. You are searching a sort of beautiful imprisonment -- so that you can live without any awareness.

I would make you more insecure, more uncertain, because that's how life is, that's how God is. When there is more insecurity and more danger, the only way to respond to it is by awareness.

There are two possibilities. Either you close your eyes and become dogmatic -- become a Christian or a Hindu or a Mohammedan... then you become like an ostrich. It doesn't change life: it simply closes your eyes; it simply makes you stupid; it simply makes you unintelligent. In your unintelligence you feel secure -- all idiots feel secure. In fact, only idiots feel secure. A really alive man will always feel insecure. What security can there be?

Life is not a mechanical process. It cannot be certain. It is an unpredictable mystery. Nobody knows what is going to happen the next moment. Not even God that you think resides somewhere in the Seventh Heaven, not even He -- if He is there -- not even He knows what is going to happen, because if *he* knows what is going to happen then life is just bogus, then everything is written beforehand, then everything is destined beforehand. How can He know what is going to happen next if the future is open? If God knows what is going to happen the next moment, then life is just a dead mechanical process, then there is no freedom. And how can life exist without freedom? Then there is no possibility to grow, or not to grow. If everything is predestined then there is no glory, no grandeur. Then you are just robots.

No -- nothing is secure. That is my message. Nothing can be secure, because a secure life will be worse than death. Nothing is certain. Life is full of uncertainties, full of surprises -- that is its beauty! You can never come to a moment when you can say, "Now I am certain." When you say you are certain, you simply declare your death, you have committed suicide.

Life goes on moving with a thousand and one uncertainties. That's its freedom. Don't call it insecurity. I can understand why mind calls freedom insecurity.

Have you lived in a jail for a few months or a few years? If you have lived in a jail for a few years, when the day of release comes the prisoner starts feeling uncertain about the future. Everything was certain in the jail; everything was dead routine. Food was supplied to him, protection was given to him; there was no fear that he would be hungry next day and there would be no food -- nothing! Everything was certain. Now, suddenly, after many years the jailer comes and says to him, "Now you are going to be released." He starts trembling. Outside the wall of the prison, again uncertainties; again he will have to seek, search; again he will have to live in freedom...

Freedom creates fear. People talk about freedom but they are afraid. And a man is not yet a man if he is afraid of freedom. I give you freedom -- I don't give you security. I give you understanding -- I don't give you knowledge. Knowledge will make you certain. If I can give you a formula, a set formula, that there is a God and there is a Holy Ghost and there is an only begotten son, Jesus; there is Hell and Heaven; and these are the good acts and these are the bad acts; do the sin and you will be in Hell; do what I call the virtuous acts and you will be in Heaven -- finished! -- then you are certain.

That's why so many people have chosen to be Christians, to be Hindus, to be Mohammedans, to be Jains -- they don't want freedom. They want fixed formulas.

A Jew was dying -- suddenly, in an accident on a road. Nobody knew that he was a Jew. A priest was called, a Catholic priest. He leaned close to the Jew -- and the man was dying, in the last throes of death -- and the priest said, "Do you believe in the Trinity of God the Father, the Holy Ghost and the son Jesus?"

The Jew opened his eyes and he said, "Look, here I am dying -- and he is talking riddles? Here I am

dying and he is talking in riddles!"

When death knocks at your door, all your certainties will be simply riddles and foolish. Don't cling to any certainty. Life *is* uncertain -- its very nature is uncertain. And an intelligent man always remains uncertain.

This very readiness to remain in uncertainty is courage. This very readiness to be in uncertainty is trust. An intelligent person is one who remains alert whatsoever the situation -- and responds to it with his whole heart. Not that he knows what is going to happen; not that he knows that 'do this' and 'that will happen'. Life is not a science; it is not a cause and effect chain. Heat the water to a hundred degrees and it evaporates -- it is a certainty. But like that, in real life, nothing is certain.

Each individual is a freedom, an unknown freedom. It is impossible to predict, impossible to expect. One has to live in awareness *and* in understanding.

You come to me seeking knowledge; you want set formulas so that you can cling to them. I don't give you any. In fact, if you have any I take them away. By and by, I destroy your certainty; by and by, I make you more and more hesitant; by and by, I make you more and more insecure. That is the only thing that has to be done. That's the only thing a master needs to do! -- to leave you in total freedom. In total freedom, with all the possibilities opening, nothing fixed... you will have to be aware. Nothing else is possible.

This is what I call understanding. If you understand, insecurity is an intrinsic part of life -- and *good* that it is so, because it makes life a freedom, it makes life a continuous surprise. One never knows what is going to happen. It keeps you continuously in wonder. Don't call it uncertainty -- call it wonder. Don't call it insecurity -- call it freedom.

"I leave you with no feeling of security, no sense of certainty, nothing to rely on." Precisely that's what I have been always hoping. "Have I missed you?" No, not at all. You have understood me well. Go with this uncertainty into the world; go with this insecurity into the world. And never be a coward, and don't regress back into some dogma.

"I have been with Bhagwan and I have not been with Bhagwan."

YES, IT IS SO. This is the paradox of love. You possess your beloved and yet you don't possess. You *are* with your beloved and yet you are not with. This is the paradox of love.

You cannot possess your beloved like a thing; you cannot become a possessor -- yet in a certain sense you possess your beloved, and in a certain sense you don't possess. In fact, the more you love, the more you make your beloved free. In fact, the more freedom you give to your beloved, the more you possess. The more you possess, the less you possess. This is the paradox of love.

Here being with me is an act of love. I have nothing else to give to you -- except my love. I have nothing else to share with you except my love. While you are here with me you will be in this paradox continuously: you will feel you have been with me, and you will feel that you have not been with me. Both are true -- *and both are true together!* That's the paradox of love.

The more you have been with me, the more you will feel that you have not been with me. The less you have been with me, the more you will feel that you have been with me.

There are foolish people, unloving people, who come and listen once or twice and think they have known me. And they go with certainty, with decisions, conclusions. They don't know what love is. They don't know what truth is. They come with certain prejudices, and if they feel that I am agreeing with their prejudices, they think they have understood me and they say I am right. If I am not agreeing with their prejudices, they think they have understood me and 'this man is wrong'.

If you are here for a longer period... and the period is not as important as the depth of the relationship. That is the meaning of sannyas: it is a plunge into a deeper intimacy, into a deeper commitment.

Just the other night a woman was asking: "If I don't take sannyas, won't you accept me?" I told her: "Yes, I accept you -- whether you take sannyas or not is irrelevant -- but you will not be able to accept me if you don't take sannyas."

If you are able to accept me, then sannyas is just a gesture of your acceptance, nothing else. It is just a gesture that 'I am coming with you', that 'I am ready to be with you', that 'even if you are going to hell I would rather be with you in hell than be in heaven alone' -- that's all. I am not promising you that I will take you to heaven -- nothing of the sort. Nobody should be hoping that. I am not promising you anything of that sort. Maybe I am going to hell.

A sannyasin is one who has trusted me, who says, "Okay, so I am also coming -- but I am coming with you." Then something starts transpiring between me and you. It is not only changing your clothes, it is not only changing your name. It is simply dropping your *whole* past and starting from A-B-C. That's why I change your name -- mm? -- just to give you a new start, as if you are born again.

The day of your initiation into sannyas becomes your real birthday. You disown the past and you tell me: "I am ready for a new future -- I will not continue my past; I am ready to discontinue it. And I will not insist on my past -- I disclaim, I disown it. And I am absolutely open: wherever you lead, I am ready. I have no prejudices."

If you have been here with me in a deep intimate relationship, if you have loved me, and if you have tasted my love, this is bound to happen: "I have been with Bhagwan and I have not been with Bhagwan." Yes, you will feel that paradox. "I have seen him and yet something remains unknown, unseen." That will always remain -- unless you also become Bhagwan. Unless you also reclaim your divinity, unless you also become a God, something will remain unknown -- because we can know only that of which we have become capable.

Another woman last night came to me and she said, "I love you, but I cannot love you as a divine being -- I love you as a human being." That's okay! In fact, how can you see divineness if something of the divine has not already stirred in your heart? How can you see beyond yourself?

And the woman who said it is a dogmatic Christian. In fact she thinks -- maybe not very consciously, but unconsciously -- that Jesus is the only God there ever has been. But you must know that Jesus was crucified, and the people who crucified him, they were not crucifying a God -- they were crucifying a vagabond, they were crucifying a criminal; they were crucifying a man who was creating mischief.

The people who crucified Jesus were not able to see his godliness at all; they could only see the mischief in him. So whether Jesus was a God or not is not the question -- whether you can see or not is the question. And you can see only that which you are; you cannot see beyond yourself.

The moment you start seeing God in me, something of the God has been born in you. And then it is not going to remain confined to me. The moment you start seeing God in me, by and by you will see God in Jesus, in Buddha, in Krishna. And, by and by, you will see God in other people. By and by, you will be able to see God in birds, in trees, in rocks -- and one day you will see that only God exists and nothing else. In fact, only God exists and nothing else.

The more you hear me, the more you will feel something has been left unheard. The more you see me, the more you will feel something is missing, you have not seen me totally. The more close you are to me, the more intense your thirst will become. The more you love me, the more passionate you will become in your love; a burning desire will arise in you to become a God yourself.

Now there is a problem with Christians, Mohammedans, Jews, who think of God as a person -- there is a problem. They think God is the one who created the world. In the East we have a deeper understanding of God than that. Creation is not something separate from God: it is His play; it is He Himself hiding in many forms. Here He has become a rock, there He has become a flower. Here He is a sinner and there He is a saint. The whole play is His. And He is the only actor and He goes on dividing His roles. He is in Jesus and He is in Judas.

In the East, God is not a person -- God is the very stuff the universe is made of. God is not a creator -- God is creativity. And the creator and the creation are just two aspects of the same creative energy.

In the West, the idea is something like a painter making a picture, a painting. By the time the painting is complete, the painting is separate from the painter. Then the painter can die, but the painting will remain. In the East, we don't think of God and the world as a painter and a painting -- we think of God as a dancer, *nataraj*. You cannot separate the dancer from the dance; if the dancer goes, the dance goes. If the dance stops, then the person is no more a dancer. Dancer and dancing exist together; they cannot exist separately; you cannot separate them.

God is more like a dancer. I am one of His movements; you are also one of His movements -- you may recognize it, you may not recognize it. The only difference in the world is that a few people recognize that they are Gods and a few people don't recognize that they are Gods. The difference is not of your being, it is only of recognition.

The more and more you love, the more and more you become understanding and aware, the more and more you will feel something is missing.

"I have heard him and yet still I am deaf to his teaching" -- you have really heard me. Only then can this feeling arise. If hearing me you think you have understood me, you are really deaf -- not only deaf, you are

stupid also.

I am saying something about the ineffable. I am saying something about the ultimate mystery. You can understand it, yet you can never understand it totally. It is elusive, it escapes. It is within reach, but it is not within grasp. You are always coming closer and closer to it, but you never arrive. And the day you arrive, then you are no more there; the distinction between the seeker and the sought disappears. *Then you are it.* That art thou -- then you *are* it! That is the moment of culmination.

I would like to tell Anand Subhuti: Go happily. go in insecurity, go in freedom; go independent -- there is no need to lean on anything or anybody. Don't use me as a crutch. Allow me to help you to become independent, to be free of me and to be free of everything. You have not missed me. I have fallen like a seed into your heart. Just watch prayerfully, wait with deep gratitude, and in the right time the seed will sprout.

The second question:

> WHILE IN A PEACEFUL STATE OF BEING, I WATCHED A BIRD FLYING BY. I THOUGHT, "THIS WOULD BE A NICE TIME TO DIE." YET DURING THE "STOP" EXERCISE WHEN I WAS FEELING SOME DISCOMFORT, I EXPERIENCED MAYBE AS MUCH SEPARATION AS EVER.
> DO THE CONDITIONS OF THE PARTICULAR MOMENT OF DEATH DETERMINE SOMETHING ABOUT THE NATURE OF AN ENLIGHTENED BEING? OR VICE VERSA?

FIRST: this is a sort of calamity that has befallen human beings. Somehow, when things are going beautifully, and you feel calm and quiet and collected, why do you start thinking of death?

The questioner says: "While in a peaceful state of being, I watched a bird flying by. I thought, 'This would be a nice time to die!'" Why not think: This would be a nice time to live! Why think: This would be a nice time to die! Something is implied in

All over the world, and in the West more so, people have been taught not to be happy, not to enjoy life, not to be ecstatic. People have been taught that to be happy is somehow to be guilty. People have become deep down very much conditioned: when they feel happy, they almost always feel guilt arising. When they feel sad, everything is good. When they are depressed, nothing is wrong When they are serious, there is no guilt.

Have you watched it? Dancing with a woman, suddenly you feel guilty. Making love to a woman, suddenly you feel guilty. Enjoying your food, suddenly you start looking guilty. Have you watched? Whenever there is happiness something of guilt arises in you. This never happens when you are sad; when you are depressed, when you are carrying a long face, then this never happens. But if you are smiling... people even feel afraid to laugh; they laugh reluctantly, as if they are going to do something wrong. The whole humanity has been conditioned to be unhappy. *All* happiness has been condemned as sin.

That's why saints are pained as if they never laugh. Christians, in fact, say that Jesus never laughed. This is absurd! If Jesus was an Enlightened man, only he is entitled to laugh. But Christians say he never laughed. Have you ever seen a picture of Jesus laughing? So dead, dull, serious, deathlike.

All Jesus' pictures are falsifications; they cannot be about the real Jesus. This real man must have been totally different, because we *know* he enjoyed drinking -- it is impossible to think of a person who enjoys drinking and not laughing. He enjoyed women -- it is difficult to think of a man who enjoys women and not laughing. He was friendly, almost in love, with a prostitute, Mary Magdalene. It is difficult to move with a prostitute -- he was not moving with a Catholic monk, not with a priest, not with the Pope... with a prostitute! These were the condemnations against him.

And he was moving with simple people, simple folk -- carpenters, farmers -- very uneducated people. You cannot expect them to be serious. He was not moving with scholars, with professors, with vice-chancellors -- no. He was moving with very simple people, ordinary people, down-to-earth people. It is impossible to think that he was not laughing. Late in the nights they would enjoy food and drink. He must have been gossiping, he must have been telling jokes.

But Jesus has been depicted as a serious man. And Christians say he never laughed. Then what is the function of an Enlightened man? If Jesus cannot laugh, then who is going to laugh in this world?

Somehow man has been conditioned to be unhappy. Happiness seems to be hedonistic, epicurean, pagan. A religious man has to be serious, has to carry a long face, a mask; he cannot smile. He cannot enjoy the small things of life -- his ego won't allow it. His ego keeps aloof, away, distant. He will not meet and mingle with ordinary people, and he will not enjoy ordinary gossiping. He will always remain aloof, far

away.

This is an egoistic attitude, this is pious ego -- and a pious ego is more poisoned than ordinary egos because it is purer: it is pure poison. And *these* people have conditioned the human mind. They are neurotic people. Something is missing -- they are not normal, they are not healthy; they are morbid, ill. These ill people have conditioned humanity's mind. They have destroyed laughter from the earth, they have destroyed festivity. They have destroyed celebration -- and destroying celebration they have destroyed the very foundation of God. Life is a celebration!

Because of this conditioning, whenever you are feeling happy you think, "This is the right moment to die." Why not to live?! When you are miserable, that is the right moment to live; and when you are feeling happy, this is the right moment to die. Drop this nonsense! When a bird flies by and you are feeling peaceful, this is the moment to live and love and dance. Why be in a hurry for death? Death is coming on its own. It need not have any support from you. It is already coming.

While you are alive, be so alive that even death when it comes cannot kill you. A really alive person transcends death. Death happens only to dead people. Let me repeat it: Death happens only to dead people; who are already dead, only to those people does death happen. A really alive person transcends death, goes beyond death. Death comes, but misses the target.

How can you kill a person like Buddha? How can you kill a person like Jesus? How can you kill Krishna with his flute on his lips? -- impossible. Death itself will start dancing around him! His life is so abundant that death itself will fall in love with him.

Always remember that to be happy is to be religious, to be happy is to be virtuous. To be celebrating is to be prayerful. To be festive, and to remain in a festive dimension continuously, is to be a sannyasin. Then you enjoy whatsoever happens. You enjoy health when it happens; you enjoy illness also when it happens. Then both become beautiful. In health you enjoy activity; when you are ill you enjoy relaxation.

It is beautiful sometimes to be ill and just Lying on the bed, resting, not worrying about the world; allowing yourself a good holiday; singing, praying, meditating on the bed; reading a little bit, listening to music; or just doing nothing, just being lazy. It is beautiful! If you know how to enjoy health, you will be able to know how to enjoy illness also. Then you become a master, you become skillful.
This is the whole art of life!

You enjoy your youth, and when you become old you enjoy your old age. Old age has its own beauties; no young man can have those beauties. Youth is shallow; full of energy but shallow. Old age is not so full of energy, but things are settling and depth is arising.

If you miss your youth, you will miss your old age also -- remember. So I am not saying become old while you are young. I am saying be whatsoever you are; let that moment be your totality. When a child, be a child; never enforce your wisdom on any child because that is a crippling thing. Don't try to make a child old before he is old, don't crush him.

That's what has happened in the world: old people are dominating children, and they want to pull them out of their childhood faster than nature allows. They kill and they crush -- the child loses something forever. And when a child was not a child when he was a child, he will not be young when he is young. Something will always go on missing. He will always be late in life -- he will miss the train.

That's why so many people dream of missing the train. This is one of the commonest dreams in the world: people rushing towards the railway station, doing everything in a hurry; somehow they reach on the platform and the train is moving, or has moved, and they just see the last bogie leaving the platform.

This is the commonest dream; it is very significant. It simply shows that somehow you have been missing the train that life is. You always reach late; you are never in time. And the wonder of wonders is that everybody is studying the timetable so much. People go on studying the timetable, but when they reach they are always late. They waste their time with the timetable.

This is what is happening when you read the Bible or you read the Koran or you read the Gita -- these are timetables. And reading the timetables you miss the train of life. Good sometimes to read them, when you have nothing else to do -- but don't make them a substitute for life. They are nothing compared to life.

While you can read the book of life, don't substitute it by any other book. When you can read a tree, read the tree! When you can read the rosebush, read the rosebush! When you can read a man, read the man! When you can read a woman, read the woman! These are *alive* books, the *real* Bibles. But you are too much concerned with dead books, and by the time you raise your eyes, the train has left.

A child has to be a child when he is a child. A young man has to be a young man when he is a young man. An old man has to be an old man when he is old. If you miss your youth then you will be in difficulty:

you will never be really old; your body will start deteriorating and your mind will hanker around your youth. The unfulfilled desires, the sensuality, the sexuality, the greed, the ambition -- all that you always wanted to do and could not because at that time you were reading the Bible or the Gita -- now will haunt you. Now your mind will go after those things.

I was reading one beautiful story about a missionary:

He went to Africa to teach Christianity to a cannibal tribe. He was talking to the chief of the cannibal tribe -- a very old man, near about eighty-five, ninety. The cannibal listened very attentively, then he asked a few questions. One he said: "So do you mean to say to me that I should not fall in love with my neighbor's wife?"

The missionary said, "Yes, you have understood rightly."

And then the chief said, "And do you mean to say to me that I should not kill anybody in a fight?"

The missionary was very happy. He said, "Perfectly right! You have understood me."

The cannibal said, "Do you mean to say that robbing some body of his property or killing him in the fight or taking his wife as your own wife is wrong, immoral, a sin?"

The missionary said, "Absolutely, absolutely!"

The chief said, "But I can't understand -- because I am too old to do all these things. So do you mean to say that to be an old man and to be a Christian are the same?"

Your so-called religions are just religions created by dead people. They don't allow you life. They don't allow you love. They go on condemning all that is beautiful and all that is right at the time.

My whole emphasis is to live the moment whatsoever it is, and live it with tremendous energy.

If you are a young man while young, you will be an old man while old -- very wise. You will have known all that is good and bad in life: the day and night, the summer and winter -- all you will have have known. By your own experience a wisdom will arise. And when you are dying, you will have enjoyed your life so tremendously that you will be able to enjoy your death also.

Only a person who has enjoyed his life becomes capable of enjoying his death. And if you are capable of enjoying your death, you have defeated death. Then there is no more birth for you and no more death for you -- you have learnt the lesson.

This is what we call Enlightenment: learning the lesson that life can teach you.

The questioner says: "While in a peaceful state of being, I watched a bird flying by. I thought, 'This would be a nice time to die.'"

This thought must have come out of your Christian background, the so-called, the pseudo-religious background, life-negating background -- otherwise you would have thought: "Nice time to live!" And you *are* alive so think in terms of life. Why do you think in terms of death? There must be some suicidal tendency in you. This I have watched in many people.

Once I took one of my professors -- he was my teacher -- I took him to a very beautiful place. Nothing like it exists anywhere in the world. I used to live in Jabalpur, and just thirteen miles away from there flows the beautiful River Narmada. Two miles amidst hills of marble, two miles' stretch of marble hills: it is something not of this world. On a full-moon night it is unbelievable; you cannot believe that it is there. It is *so* unreal! It has such a hypnotic energy in it.

I took my old professor on a full-moon night, just in the middle of the night when the moon is just on the head. He could not believe that such a beautiful thing is possible on this earth. He said, "What a beautiful place to die!"

But why does this idea arise? "What a beautiful place to live!" would have been absolutely relevant. "What a beautiful place to love! What a beautiful place to dance! and sing!" would have been relevant. But the idea arises: "What a beautiful place to die!" Why this death-obsession? Can't you enjoy anything? Can't you delight in anything?

Become aware of such tendencies. And next time when a beautiful moment passes by -- dance! sing! paint! love! Death will take care of itself. It will come one day. Be *ripe* when it comes -- and the only ripeness that is possible is through living.

Live deeply, live totally, live wholly, so when death comes and knocks at your door you are ready -- ready like a ripe fruit to drop. Just a small breeze comes and the fruit drops; sometimes even without the breeze the fruit drops from its own weight and ripeness. Death should be like that. And the readiness has to come through living.

THE QUESTIONER asks: "Yet during the 'stop' exercise when I was feeling some discomfort I experienced maybe as much separation as ever."

You think about death and you become disturbed by small things: a headache, an ant crawling on your body. You become distracted by such small things, small discomforts -- and you talk about death. Maybe you don't know what death is; maybe you have only heard the name. And you have seen people dying, but you yourself have never seen death.

In fact, when a person dies you see him Lying in repose -- silent, relaxed, with no discomfort. You think death is not a discomfort? You are seeing only a dead person; you have not seen his inner misery, you have not seen his inner conflict. You have not seen his inner struggle with death. You have not seen his inner anguish and turmoil. You just see the dead body -- painted, dressed well, washed, cleaned.

One man died. Mulla Nasrudin went to see with his wife. And the wife said, "Looks so beautiful and so silent!"

Nasrudin said, "Has to look beautiful and silent -- is coming from Kashmir, three months' holiday!"

Watch a dead person -- every person looks beautiful, silent. Not that he died in silence, not that he died beautifully -- rarely does a person die beautifully. Ninety-nine percent of people struggle very badly -- fight, great stress arises.

Just think! -- a small ant crawling on your body, a small thorn in your foot, and how uncomfortable you become. A small headache, stomach a little disturbed, and how much you become concerned. Just think! -- the body and soul are being taken apart. With the body you have become so involved; you have completely forgotten that you are a soul -- and you are being taken apart. You *cling*. You leave your claim with great difficulty, very reluctantly -- fighting, struggling, crying. But nobody can see it; it is something inside you -- only you can see it. You cannot even say anything.

You die in misery. Only a few people die blissfully. And when death becomes a bliss, it is a *samadhi*. When death is a relaxation...*real* relaxation. Deep inside you surrender, you welcome. You have *known* life, now you want to know death also. You have *lived* life, you have enjoyed it. A great trust has arisen in you about life -- and you know death is the culmination of life, the crescendo. It must be beautiful! When the *whole* journey has been beautiful, why not the goal? There is no reason to be afraid. When the whole journey has been such a tremendous joy, why not the end? It is the culmination. You have come home. You welcome, you are ready to embrace death. You relax, you simply slip into death.

And that's the moment! If you can die without any fight, you don't die -- and you are never born again. You have simply slipped out of the body confinements -- of the world. You live! -- you live eternally. But then you live as an unembodied existence, with no limitations, with no boundaries.

Body gives you a boundary. Death takes away all boundaries from you. Body gives you a definition, makes you a man or a woman, makes you ugly or beautiful, makes you intelligent or unintelligent, makes you this and that -- body gives you definition. Death takes all definitions away. It simply leaves life undefined.

Life undefined is what God is. But to know this death you will have to know life well.

So if you can accept my suggestion: next time when a beautiful moment passes by, think in terms of life -- "What a beautiful moment to live and dance and be alive!" Then one day when death comes, you will say the same to death: "What a beautiful moment to die!"

All moments are beautiful, only you have to be receptive and surrendering. All moments are blessings, only you have to be capable of seeing. All moments are benedictions. If you accept with a deep gratitude, nothing ever goes wrong.

"DO THE CONDITIONS OF THE PARTICULAR MOMENT OF DEATH DETERMINE SOMETHING ABOUT THE NATURE OF AN ENLIGHTENED BEING? OR VICE VERSA? "

Vice versa. Death does not determine, neither does the time of death determine anything. It is *you*, conscious or unconscious, who determine the meaning of death. It is an Enlightened consciousness that makes death so beautiful, so tremendously beautiful. You are making even life ugly, and an Enlightened

man makes even death beautiful.

It is you in the final analysis, always you, the decisive factor, who decide whatsoever happens to you. Remember it. This is the very key. If you are unhappy, it is you. If you are not living rightly, it is you. If you are missing, it is you. The responsibility is totally yours. Don't be afraid of this responsibility.

Many people become too much afraid of the responsibility because they don't see the other side of the coin. On one side is written 'responsibility'; on another side is written 'freedom'. Responsibility means freedom. If somebody else is forcing you to be in misery, then you cannot get out of it -- how can you get out of it if somebody else is forcing you into misery? Unless the other decides not to make you miserable you can never get out of it. If it is *you* who are responsible for your misery, then it is for you to decide. If you are enjoying being miserable, be miserable thousandfold -- there is no problem. Enjoy! If you are not enjoying it, then drop it. Be clear-cut.

What I see is: people go on thinking that they want to be happy, but what can they do? -- they are being forced to be miserable. This is absolutely absurd. Nobody is forcing anybody -- nobody can force anybody -- to be miserable. A man who knows how to be happy becomes happy in *any* sort of situation. You cannot give him any situation in which he will not find something to be happy about.

And there are persons who have learnt the trick of being unhappy. You cannot give them any situation in which they will not find something to be unhappy about.

Whatsoever you want to find, you will find. Life goes on supplying all sorts of things to you. You choose!

I have heard:

Two men were imprisoned. It was a full-moon night; both were standing near the window of their dark cell. The full moon was there. One was looking at the moon, and it was the rainy season -- must have been like these days -- and there was much water and mud just in front of the window. Dirty, and it was smelling and stinking.

One man continued to look at the moon, the other continued to look at the mud. And the man who was looking at the mud, of course, was feeling very miserable. And the man who was looking at the moon was aflame, aglow; his face was reflecting the moon; his eyes were full of beauty. He had completely forgotten that he was imprisoned.

BOTH are standing at the same window, but they are choosing different things. There are people: if you take them to a rosebush they will count the thorns; they are great calculators -- their mathematics is always right. And when they have counted thousands of thorns, it is simply logical that they will not be able to see the one roseflower. In fact, their inner world will say, "How is it possible? -- amidst so many thorns, how is a roseflower possible? It must be a deception, it must be illusory. Or even if it is possible, it is worthless."

Then there are people who have never known the thorns of a rosebush -- they look at the rose. And looking at the rose, feeling the rose, the beauty of it, celebrating the moment, they come to feel that even thorns are not so thornlike. "How can they be when they are growing on the same rosebush as the roseflower?" When their mind is focused on the roseflower, they start looking at thorns also in a different way: they start thinking that thorns are there to protect the roseflower. They are no longer ugly, they are no longer irrelevant; they are no longer anti -- a positive attitude arises.

It is up to you to make whatsoever you want out of your life. An enlightened consciousness makes even death beautiful. An unenlightened consciousness makes even life ugly. For an enlightened consciousness, only beauty exists -- only beauty; only bliss exists -- only bliss.

So the question is not how to change ugliness into beauty, how to change pain into pleasure, how to change misery into happiness. No. The question is how to change the unconscious into conscious, the unenlightened attitude into the enlightened attitude -- how to change your inner world of being, how to attain to life-affirmative values and drop life-negative values.

The third question:

I AM A SO-CALLED PSYCHOLOGIST. USUALLY I ENJOY IT. RECENTLY I HAVE BEGUN TO APPRECIATE WITNESSING. I WONDER NOW IF I AM 'QUALIFIED" TO BE A PSYCHOLOGIST. CARL ROGERS USED THE PHRASE "UNCONDITIONAL POSITIVE REGARD" AS THE CORE OF PSYCHOTHERAPY. COMPASSION IS SO FOREIGN AND NEW TO ME.

KINDLY ADVISE.

ALL PSYCHOLOGISTS are so-called psychologists -- because the real psychology does not exist yet, because man is still not known. Psychology is just a groping. It is still not a science; it is just in a very primary stage.

So every psychologist is a so-called psychologist because psychology is a so-called psychology. The real psychology is yet to be born. But the so-called psychology is paving the way for it, so it *is* valuable. When I say it is so-called psychology, I am not condemning it.

It is just like alchemy preceded chemistry and astrology preceded astronomy. This so-called psychology is preceding, is a requirement, for the real psychology to be born. Just as alchemists are no longer remembered, forgotten, you cannot even mention their names, sooner or later Freud and Jung and Adler will be forgotten the same way -- they are alchemists of the inner world.

Sooner or later, you will be surprised, a few other names will become more important which are already there but known only to a few people. For example, Gurdjieff will become more important than Freud in the coming century -- because he has tried to give a few keys for a real, objective psychology. Ouspensky's name will become more important than Jung's. And a few completely unknown names will bubble up into prominence.

But Freud, Jung and Adler have done a great service. They have paved the way. Without alchemy chemistry would not have been born. *It is a must* -- but it is so-called. We call it psychology because nothing else exists, but it is not yet real. It simply watches human beings from the lowest rung of the ladder.

You go to a pond; you see a lotus -- the lotus comes out of dirty mud. The modern psychology reduces the lotus to the dirty mud: it says the lotus is nothing but the dirty mud. It is *right* in a way, and yet absolutely wrong. Right in a way because the lotus needs the dirty mud; it comes out of the dirty mud. But to reduce it back to the dirty mud is not right.

The real psychology, if you ask a Buddha, or you ask a Patanjali, who are the pioneers of a real psychology -- which has not vet settled, which has not yet found its place in the human consciousness, which is still hovering around, seeking, searching for a nest -- they will say that rather than reduce the lotus to the dirty mud, why not raise the value of dirty mud to the lotus itself? Why say that the lotus comes out of the dirty mud? Why not say that the dirty mud carries a lotus within itself? that the dirty mud is an abode of the lotus, a temple? Why not raise the value of the dirty mud? And that seems to be better, more objective.

The higher should never be explained by the lower. The lower cannot explain the higher, but the higher can explain the lower.

Watch... Darwin says man comes from the monkeys, so he is nothing but a monkey. Freud says art comes out of sexuality, so it is nothing but sexuality; meditation, religion, God, are nothing but frustrations, repressions, complexes. Then religion looks like a mass neurosis.

Darwin or Freud, they reduce the higher to the lower -- mm? But then go on the whole way. From where do the monkeys come? Then reduce them back, further back, go on, go on... finally you will come to matter. Then everything is reduced to matter. Then even Darwin is reduced to matter. You reduce religion to repressed sexuality, then how will you treat Freud himself? Then what is psychology? Then that too is reduced.

I have heard an anecdote: Adler was talking to a few friends and a few visitors. A group of Americans had come to see him, and he was talking about his famous theory about the inferiority complex. And he said, "If a man is inferior in one way, he tries to compensate for it in another.

"For example: Lenin was very small, his legs were very short, out of proportion. When he sat on a chair, his legs would not reach to the ground. That was the reason he rose so high: to prove that he was very powerful and he was not a weakling." Adler talked on and on, and he gave many examples as to why people who lack something always become ambitious for power.

Then somebody stood and said, "And what about psychologists? Do they lack something in their minds so that they become psychologists? Do they have a smaller mind than other people so that they try to compensate for it by thinking and talking and creating theories about mind?"

I don't know what Adler said to it, but in fact there is no answer to it. If religion is repressed sexuality, art is repressed sexuality, science is repressed sexuality, then what is psychology? What are Freud, Jung and Adler? Then you go on reducing backwards, and finally nothing is left -- only matter.

But everything comes out of this matter! -- that means everything is implied in matter; then matter is no more material; then matter carries gods hidden behind it... because a Buddha is born, a lotus flowers.

In the East we have a totally different attitude about psychology, and the attitude is: Always explain the lower by the higher. We say that sex is nothing but the lowest rung of *samadhi*, sex is nothing but the lowest rung of your superconsciousness. Then the whole view changes. Then there is a possibility to grow.

The modern psychology leaves no possibility for growth. It reduces everything to dirt -- and there is no possibility to grow. In fact, there is no point in growing because all is going to be just repressed sexuality. If you listen to the modern psychologists, their definition of the normal man makes life worthless.

Einstein is abnormal, because a normal man never bothers about the mathematics of the world -- why should he bother? Michelangelo is abnormal; he must have some psychological problem -- that's why he becomes so imaginative. Van Gogh is abnormal. Buddha, Jesus, Krishna -- all are in some way neurotic. They are not normal: abnormal. They are all condemned. Then who is normal?

The man who only lives in unconsciousness is normal: he gets up early in the morning, goes to the marketplace, earns his living, gives birth to children, makes a house -- goes on moving in a routine for seventy years, then dies. This is the normal man. Not creative, not innovative, not original in any way; has nothing to contribute -- no art, no science, no religion.

Just think about a really normal world according to Freud: it will be the most boring world possible. There will be no music because it is repressed sexuality. There will be no poetry because it is just fantasy. There will be no science, because to be a scientist is just nothing but a deep instinct of voyeurism.

If you remain clean, you like a shower, you use beautiful clothes, then it is exhibitionism. Then everything is condemned. Then everything is suspected and doubted. Then only animals are normal -- and if man is to be normal he has to just live an animal life. Then you cannot soar high. Then the whole sky is taken away from you, and you live caged in your small cages of normal routine life.

A world of normal people according to Freud is going to be worse than hell. Hell at least must be interesting! The world is beautiful because people soar high -- because there are Buddhas and Michelangelo's and Van Goghs and Picasso's; musicians and dancers and philosophers, and psychologists and poets and painters. The world is beautiful *because not all are normal* -- a few people try to be abnormal, a few people try to go beyond the norm, beyond the ordinary. And they try to raise themselves a little higher, to see more, to perceive more, to Live more.

People who are not satisfied with a dead, routine life, people who are adventurous, people who take risks, people who dare, and people who go into the unknown and the unfamiliar... you are all abnormal according to Freud! Otherwise, what are you doing here with me? Meditating? Meditation is not a good term with Freud. Then something has gone wrong; otherwise, an ordinary, normal person never thinks of meditation.

According to Freud, a normal person never thinks about himself. To think about the self is to become morbid. A normal person only thinks about others, never thinks about himself. Self-knowledge is a disease. The very idea of knowing oneself is ill. You are all abnormal. In fact, all great people, all rare people, are abnormal.

This psychology cannot be a real psychology. It cannot help us to explain Buddha, Jesus Christ, Mahavir, Patanjali; it cannot help us to understand the lotus -- it can only help us to understand the dirty mud. What type of psychology is this? It does not help us to see above the boundaries, beyond the boundaries. It confines us to the boundaries. I call it a so-called psychology. Necessary, a preparation for the real psychology to come and take over. That's why I call all psychologists 'so-called'.

And the person who has asked the question says: "I am a so-called psychologist." Good that you are aware of the so-calledness of your science, that you are aware that it is not enough, that you are humble. It is very difficult to find a psychologist who is humble, because he thinks he has known man, he has known all that is possible to know. He becomes very, very egoistic. Good! It is a religious quality to be humble.

"Usually I enjoy it." It is good to help people; it is good to help them grow. Just one thing remember always: Don't help them just to be normal -- help them to grow; help them to become unique. *Don't help them to become normal*! Normal, they will be just part of a collectivity. Help them to become individuals. Help them to become rare, unique. Enjoy it!

"Recently I have begun to appreciate witnessing. I wonder now if I am 'qualified' to be a psychologist."

If you ask me, and if my certificate can mean anything: To whomsoever it concerns, I certify you. By becoming a witness, the first rays are entering in you. You are really becoming qualified to be a psychologist. How can you be a psychologist if you have not witnessed even your own self? Then all your observations are from the outside. You see people's behavior -- you can be a behaviorist but not a psychologist.

When you have watched your innermost core... and that is the only way to watch it. You cannot watch it in somebody else -- because watching somebody else, you are always outside. You can watch the real human soul only from the inside. You have to become an introvert -- witnessing. That's why the questioner has become suspicious whether he can call himself qualified, because if he goes and asks Freudians they will say, "You are dropping out of the profession. An introvert is morbid. Witnessing? There is nothing to witness. You are losing your track." But I will say to you: For the first time you are really becoming a psychologist.

"Carl Rogers used the phrase 'unconditional positive regard' as the core of psychotherapy."

Yes, it is -- compassion. An unconditional acceptance of the other's being as he is. Ordinarily psychology has a condemnatory attitude -- it goes on labelling. You say something and they will say you are a schizophrenic. You say something and you are a split personality. You say something, you are a neurotic or a psychotic. And they go on labelling -- as if man is just a thing to be labelled. Man is not a thing to be labelled: man is something to be revered, with deep regard.

"Compassion is so foreign and new to me."

Yes, it is foreign to psychologists because they take people as patients not as persons. They have to treat you. Something has gone wrong; they have accepted it. It is new. If you start witnessing your being, you will feel more and more compassion. Allow it to happen more and more.

In deep compassion you will be able to help many more people -- because, in fact, compassion is the only thing that helps. Compassion is therapeutic. Compassion is the only therapy there is.

A Sudden Clash of Thunder

Chapter #7
Chapter title: Only the Gold

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ONCE THERE WAS A MAN OF CH'I WHO WANTED GOLD. AT DAWN HE PUT ON HIS COAT AND CAP AND SET OUT FOR THE MARKET.
HE WENT TO THE STALL OF A DEALER IN GOLD, SNATCHED HIS GOLD, AND MADE OFF
THE POLICE CAUGHT HIM AND QUESTIONED HIM. "WHY DID YOU SNATCH SOMEBODY ELSE'S GOLD, AND IN FRONT OF SO MANY PEOPLE?"
THE MAN REPLIED:
"AT THE TIME WHEN I TOOK IT I DID NOT SEE THE PEOPLE -- I ONLY SAW THE GOLD."

LET ME tell you first one small anecdote:

"My doctor insisted that I came to see you." the patient told the psychiatrist. "Goodness knows why -- I am happily married, secure in my job, lots of friends, no worries..."

"Hmmm." said the psychiatrist, reaching for his notebook, "and how long have you been like this?"

HAPPINESS IS UNBELIEVABLE. It seems that man cannot be happy. If you talk about your depression, sadness, misery, everybody believes it. It seems natural. If you talk about your happiness nobody believes you -- it seems unnatural.

Sigmund Freud, after forty years of research into the human mind, working with thousands of people, observing thousands of disturbed minds, came to the conclusion that happiness is a fiction: man cannot be happy. At the most, we can make things a little more comfortable, that's all. At the most we can make unhappiness a little less, that's all. But happy man cannot be.

Looks very pessimistic -- but looking at the modern man it seems to be exactly the case, it seems to be a fact.

Buddha says that man can be happy, tremendously happy. Krishna sings songs of that ultimate bliss -- *satchitanand*. Jesus talks about the Kingdom of God. But how can you believe so few people, who can be counted on the fingers, against the whole mass, millions and millions of people down the centuries, remaining unhappy, growing more and more into unhappiness,.their whole life a story of misery and nothing else? And then comes death! How to believe these few people?

Either they are lying or they are deceived themselves. Either they are Lying for some other purpose, or they are a little mad, deceived by their own illusions. They are living in a wish-fulfillment. They wanted to be happy and they started believing that they were happy. It seems more like a belief, a desperate belief, rather than a fact. But how did it come to happen that very few people ever become happy?

If you forget man, if you don't pay much attention to man, then Buddha, Krishna, Christ, they will look more true. If you look at the trees, if you look at the birds, if you look at the stars, then everything is shimmering in tremendous happiness. Then bliss seems to be the very stuff the existence is made of. Only man is unhappy.

Something deep down has gone wrong.

Buddha is not deceived and he is not Lying. And I say this to you, not on the authority of the tradition -- I say this to you on my own authority. Man can be happy, more happy than the birds, more happy than the trees, more happy than the stars -- because man has something which no tree, no bird, no star, has. Man has consciousness!

But when you have consciousness then two alternatives are possible: either you can become unhappy or you can become happy. Then it is your own choice! Trees are simply happy because they cannot be unhappy. Their happiness is not their freedom -- they *have* to be happy. They don't know how to be unhappy; there is no alternative.

These birds chirping in the trees, they are happy! not because they have chosen to be happy -- they are simply happy because they don't know any other way to be. *Their* happiness is unconscious. It is simply natural.

Man can be tremendously happy, *and* tremendously unhappy -- and he is free to choose. This freedom is hazardous. This freedom is very dangerous -- because *you* become responsible. And something has happened with this freedom, something has gone wrong. Man is somehow standing on his head.

You have come to me seeking meditation. Meditation is needed only because you have not chosen to be happy. If you have chosen to be happy there is no need for any meditation. Meditation is medicinal: if you are ill then the medicine is needed. Buddhas don't need meditation. Once you have started choosing happiness, once you have decided that you have to be happy, then no meditation is needed. Then meditation starts happening of its own accord.

Meditation is a function of being happy. Meditation follows a happy man like a shadow: wherever he goes, whatsoever he is doing, he is meditative. He is intensely concentrated.

The word 'meditation' and the word 'medicine' come from the same root -- that is very significant. Meditation is also medicinal. You don't carry bottles of medicines and prescriptions with you if you are healthy. Of course, when you are not healthy you have to go the doctor. Going to the doctor is not a very great thing to brag about. One should be happy so the doctor is not needed.

So many religions are there because so many people are unhappy. A happy person needs no religion; a happy person needs no temple, no church -- because for a happy person the whole universe is a temple, the whole existence is a church. The happy person has nothing like religious activity because his whole life is religious.

Whatsoever you do with happiness is a prayer: your work becomes worship; your very breathing has an intense splendor to it, a grace. Not that you constantly repeat the name of God -- only foolish people do that -- because God has no name, and by repeating some assumed name you simply dull your own mind. By repeating His name you are not going to go anywhere. A happy man simply comes to see God is everywhere. You need happy eyes to see Him.

What has gone wrong?

I have heard about a man who became very famous in Germany -- even today his statues are there and some squares and some streets are still named after him. His name was Dr. Daniel Gottlieb Schreber. He was the real founder of Fascism. He died in 1861, but he created the situation for Adolf Hitler to come -- of course, unknowingly.

This man "... had very pronounced views on how to bring up children. He wrote many books. Those books were translated into many languages. Some of them ran into fifty editions." His books were loved tremendously, respected tremendously, because his views were not exceptional -- his views were very common. He was saying things which everybody has believed down the centuries. He was the spokesman for the ordinary mind, the mediocre mind.

"Hundreds of clubs and societies were set up to perpetuate his thoughts, his ideas, and when he died many statues were installed, many streets were named after him.

"He believed in disciplining children from the time they were six months old" -- because he said if you don't discipline a child when he is six months old you will miss the real opportunity of disciplining him. When a child is very tender and soft, unaware of the ways of the world, make a deep imprint -- then he will always follow that imprint. And he will not even be aware that he is being manipulated. He will think he is doing all this of his own will -- because when a child is six months old he has no will yet; the will will come later on, and the discipline will come earlier than the will. So the will will always think: 'This is my own idea.'

This is corrupting a child. But all the religions of the world and all the demagogues and all the dictatorial people of the world, and all the so-called gurus and the priests, they all have believed in doing this.

This seems to be the basic cause why man is unhappy, because no man is moving freely, no man is sensing, groping his path with his own consciousness. He has been corrupted at the very root.

But Schreber called it discipline, as all parents call it. "He believed in disciplining children from the time they were six months old in such a way that they would never after question their parents and *yet believe* that they were acting of their own free will. He wrote that on the first appearance of self-will one has to..." stop it immediately, kill it immediately. When you see the child becoming a person, an individual, you have to destroy the first ray of his individuality, immediately, not a single moment should be lost.

When the first appearance of self-will is noticed "... one has to step forward in a positive manner... stern words, threatening gestures, rapping against the bed... bodily admonishments, consistently repeated until the child calms down or falls asleep.

"This treatment was needed only once or twice or at the most thrice," the doctor told people.

Make the child so afraid, shake him to his very roots! And those roots are very tender yet -- a six-month-old child. Threaten him with gestures, with a deep hatred, enmity in your eyes, as if you are going to destroy the child himself. Make it clear to the child that either he can live or his self-will -- both cannot be allowed to live. If he wants his self-will then he will have to die. Once the child comes to know that he can live only at the cost of self-will, he will drop his self-will and he will choose survival. That's natural! Survival one has to choose first; everything else comes secondary.

"And then one is master of the child forever. From now on, a glance, a word or a single threatening gesture is sufficient to rule the child."

What happened to his own children? Nobody bothered. Everybody liked the idea. Parents all over the world became very enthusiastic and everybody started trying to discipline their children. And that's how, according to Schreber, the whole of Germany was disciplined. That paved the way for Adolf Hitler.

Such a beautiful country, intelligent, became the victim of a fool who was almost mad. And he ruled the whole country. How was it possible? It is still a question which has not been answered. How could he rule so many intelligent people so easily, with such foolish ideas?

These people were trained to believe; these people were trained not to be individuals. These people were trained always to remain in discipline. These people were trained that obedience is the greatest virtue. It is not! Sometimes it is disobedience which is the greatest virtue. Sometimes, of course, it is obedience. But the choice has to be yours: you have consciously to choose whether to obey or not to obey. That means you have consciously to remain the master in every situation, whether you obey or you disobey.

What happened tO his own children? Just now the whole history of his children has come to light.

"One of his daughters was melancholic and her doctor suggested putting her in a mad asylum. One of his sons suffered a nervous breakdown and was institutionalized. He recovered, but eight years later had a relapse and died in a madhouse. His other son went mad and committed suicide." And the autopsies of both

the sons proved that there was nothing wrong physically with their brains -- still both went mad: one died in a madhouse, another committed suicide.

What happened? Physically their brains were perfect, but psychologically they were damaged. This mad father damaged all of his children. And that is what has happened to the whole of humanity.

Down the centuries, parents have been destroying people. They were destroyed by their parents, and so on and so forth. It seems to be a chronic state. Your parents were not happy; whatsoever they knew made them only more unhappy and more unhappy -- and they trained you for it, and they have made a replica of themselves in you.

Arthur Koestler has coined a beautiful word for this whole nonsense. He calls it 'bapucracy'. 'Bapu' means father -- it is an Indian term. Indians used to call Mahatma Gandhi, 'bapu'. This word 'bapucracy' is perfect. India suffers more than any other country from bapucracy. The Indian leadership is still suffering from its bapu, Mahatma Gandhi.

Each child is destroyed by the bapus. Of course, they were destroyed by their bapus. So I am not saying that it is their responsibility; it is an unconscious, chronic state that perpetuates itself. So there is no need of complaining against your parents -- that is not going to help. The day you understand it, you have to consciously drop it and come out of it.

Be an individual if you want to be happy. If you want to be happy, then start choosing on your own. There are many times when you will have to be disobedient -- be! There are many times when you will have to be rebellious -- be! There is no disrespect implied in it. Be respectful to your parents. But remember that your deepest responsibility is towards your own being.

Everybody is dragged and manipulated, so nobody knows what his destiny is. What you really always wanted to do you have forgotten. And how can you be happy? Somebody who could have been a poet is just a moneylender. Somebody who could have been a painter is a doctor. Somebody who could have been a doctor, a beautiful doctor, is a businessman. Everybody is displaced. Everybody is doing something that he never wanted to do -- hence unhappiness.

Happiness happens when you fit with your life, when you fit so harmoniously that whatsoever you are doing is your joy. Then suddenly you will come to know: meditation follows you. If you love the work that you are doing, if you love the way you are living, then you are meditative. Then nothing distracts you. When things distract you, that simply shows that you are not really interested in those things.

The teacher goes on telling the small children: "Pay attention to me! Be attentive!" They *are* attentive, but they are attentive somewhere else. A cuckoo is crying with all its heart outside the school building, and the child *is* attentive -- nobody can say he is not attentive, nobody can say he is not meditative, nobody can say he is not in deep concentration -- he *is*. In fact, he has completely forgotten the teacher and the arithmetic that he is doing on the board. He is completely oblivious. He is completely possessed by the cuckoo. And the teacher says: "Be attentive! What are you doing? Don't be distracted!" In fact, the teacher is distracting.

The child is attentive -- it is happening naturally. Listening to the cuckoo, he is happy. The teacher is distracting and the teacher says: "You are not attentive." He is simply stating a lie. The child *was* attentive. The cuckoo was more attractive to him, so what can he do? The teacher was not so attractive. The arithmetic has no appeal. But we are not born here to be mathematicians. There are a few children who will not be interested in the cuckoo. The cuckoo may go on getting madder and madder, and they will be attentive to the blackboard. Then arithmetic is for them. Then they have a meditation, a natural meditative state.

We have been distracted into unnatural motivations: money, prestige, power. Listening to the cuckoo is not going to give you money. Listening to the cuckoo is not going to give you power, prestige. Watching the butterfly is not going to help you economically, politically, socially. These things are not paying, but these things make you happy.

A real person takes the courage to move with things that make him happy. If he remains poor, he remains poor; he has no complaint about it, he has no grudge. He says: "I have chosen my way -- I have chosen the cuckoos and the butterflies and the flowers. I cannot be rich, that's okay! But I *am rich* because I am happy."

This type of man will never need any method to concentrate, because there is no need -- he *is* in concentration. His concentration is spread all over his life. Twenty-four hours he is in concentration.

Man has gone topsy-turvy. I was reading:

Old Ted had been sitting on the edge of the river for some hours without getting a bite. The combination of several bottles of beer and a hot sun caused him to nod off, and he was completely unprepared when a lively fish got himself hooked, tugged at his line and woke him up. He was caught completely off balance and, before he could recover, found himself in the river.

A small boy had been watching the proceedings with interest. As the man struggled to get out of the water, he turned to his father and asked, "Dad, is that man catching a fish or is that fish catching a man?"

Man has gone completely topsy-turvy. The fish is catching you and dragging you; you are not catching the fish. Wherever you see money, you are no more yourself. Wherever you see power, prestige, you are no more yourself. Wherever you see respectability, you are no more yourself. Immediately you forget everything -- you forget the intrinsic values of your life, your happiness, your joy, your delight.

You always choose something of the outside, and you bargain with something of the inside. You lose the within and you gain the without. But what are you going to do? Even if you get the whole world at your feet and you have lost yourself, even if you have conquered all the riches of the world and you have lost your own inner treasure, what are you going to do with it? This is the misery.

IF YOU CAN learn one thing with me, then that one thing is: Be alert, aware, about your own inner motives, about your own inner destiny. Never lose sight of it, otherwise you will be unhappy. And when you are unhappy, then people say: "Meditate and you will become happy!" They say: "Concentrate and you will become happy; pray and you will become happy; go to the temple, be religious, be a Christian or a Hindu and you will be happy!" This is all nonsense.

Be happy! and meditation will follow. Be happy, and religion will follow. Happiness is a basic condition. People become religious only when they are unhappy -- then their religion is pseudo. Try to understand why you are unhappy.

Many people come to me and they say they are unhappy, and they want me to give them some meditation. I say: First, the basic thing is to understand why you are unhappy. And if you don't remove those basic causes of your unhappiness, I can give you a meditation, but that is not going to help very much -- because the basic causes remain there.

The man may have been a good, beautiful dancer, and he is sitting in an office, piling up files. There is no possibility for dance. The man may have enjoyed dancing under the stars, but he is simply going on accumulating a bank-balance. And he says he is unhappy: "Give me some meditation." I can give him! -- but what is that meditation going to do? what is it supposed to do? He will remain the same man: accumulating money, competitive in the market. The meditation may help in this way: it may make him a little more relaxed to *do* this nonsense even better.

That's what TM is doing to many people in the West -- and that is the appeal of transcendental meditation, because Maharishi Mahesh Yogi goes on saying, "It will make you more efficient in your work, it will make you more successful. If you are a salesman, you will become a more successful salesman. It will give you efficiency." And American people are almost crazy about efficiency. You can lose everything just for being efficient. Hence, the appeal.

Yes, it can help you. It can relax you a little -- it is a tranquillizer. By constantly repeating a mantra, by continuously repeating a certain word, it changes your brain chemistry. It is a tranquillizer! a sound-tranquillizer. It helps you to lessen your stress so tomorrow in the marketplace you can be more efficient, more capable to compete -- but it doesn't change you. it is not a transformation.

Just the other day, a small sannyasin asked me -- whenever he comes he asks beautiful questions -- very small, maybe seven years old. When he took sannyas... he must be courageous -- he took sannyas before his mother decided to take sannyas; he took sannyas before his father decided to take sannyas. Has an individuality of his own. He took sannyas and I asked him. "Have you something to say?"
He said, "Yes, what group should I do?"
And the other night he came and I asked, "Now, what do you have to say?"
He said, "What do you think about Maharishi?" A seven year-old child!

I told him, "Maharishi is a good man, a very nice guy -- but doing very ordinary work."

You can repeat a mantra, you can do a certain meditation; it can help you a little bit here and there -- but-it can help you to remain whatsoever you are. It is not a transformation.

Hence, my appeal is only for those who are really daring, dare-devils who are ready to change their very pattern of life, who are ready to stake everything -- because in fact you don't have anything to put at the

stake: only your unhappiness, your misery. But people cling even to that.
I have heard:

In a certain remote training camp, a squad of rookies had just returned to their billet after a day's route-march under the boiling sun.

"What a life!" said one new soldier. "Miles from anywhere, a sergeant who thinks he's Attila the Hun, no women, no booze, no leave -- and on top of all that. my boots are two sizes too small."

"You don't want to put up with that, chum," said his neighbor. "Why don't you put in for another pair?"
"Not likely." came the reply. "Taking'em off is the only pleasure I've got!"

What else do you have to put at the stake? Just the misery. The only pleasure that you have got is talking about it. Look at people talking about their misery: how happy they become! They pay for it: they go to psychoanalysts to talk about their misery -- they pay for it! Somebody listens attentively, they are very happy.

People go on talking about their misery again and again and again. They even exaggerate, they decorate, they make it look bigger. They make it look bigger than life-size. Why? Nothing do you have to put at the stake. But people cling to the known, to the familiar. The misery is all that they have known -- that is their life. Nothing to lose, but so afraid to lose.

With me, happiness comes first, joy comes first. A celebrating attitude comes first. A life-affirming philosophy comes first. Enjoy! If you cannot enjoy your work, change. Don't wait! because all the time that you are waiting you are waiting for Godot. Godot is never to come. One simply waits -- and wastes one's life. For whom, for what are you waiting?

If you see the point, that you are miserable in a certain pattern of life, then all the old traditions say: *you* are wrong. I would like to say: The pattern is wrong. Try to understand the difference of emphasis. *You are not wrong*! Just your pattern, the way you have learnt to live is wrong. The motivations that you have learnt and accepted as yours are not yours -- they don't fulfill your destiny. They go against your grain, they go against your element.

The village policeman stopped his son on the road as he saw him going home after a day's fishing.
"Any luck, son?" he asked.

"Yes, Dad," said the lad, opening his basket to show half a dozen lovely trout.
"That's marvellous! Where did you catch all those?"

"Just down there, Dad. There's a narrow lane marked 'Private' and you go down there until you come to a notice saying 'Trespassers Will Be Prosecuted'. A few yards further on there's a pool with a big sign 'No Fishing Allowed' -- and that's the place."

Remember it: nobody else can decide for you. All their commandments, all their orders, all their moralities, are just to kill you. You have to decide for yourself. You have to take your life in your own hands. Otherwise, life goes on knocking at your door and you are never there -- you are always somewhere else.

If you were going to be a dancer, life comes from that door because life thinks you must be a dancer by now. It knocks there but you are not there -- you are a banker. And how is life expected to know that you would become a banker? God comes to you the way He wanted you to be; He knows only that address -- but you are never found there, you are somewhere else, hiding behind somebody else's mask, in somebody else's garb, under somebody else's name.

How do you expect God to find you? He goes on searching for you. He knows your name, but you have forgotten that name. He knows your address, but you never lived at that address. You allowed the world to distract you.
It happened:

"I dreamt I was a kid last night," Joe was telling Al, "and I had a free pass to all the rides at Disneyland. Boy, what a time I had! I didn't have to choose which rides to go on -- I rode them all."

"That's interesting," remarked his friend. "I had a vivid dream last night too. I dreamt a beautiful dreamgirl blonde knocked on my door and knocked me out with her desire. Then just as we were getting started, another visitor, a gorgeous well-stacked brunette came in and wanted me too!"

"Wow," interrupted Joe. "Boy, would I have loved to be there! Why didn't you call me?"
"I did," responded Al. "And your mother told me you were at Disneyland."

God can find you only in one way, only in one way can He find you, and that is your inner flowering: as He wanted you to be. Unless you find your spontaneity, unless you find your element, you cannot be happy. And if you cannot be happy, you cannot be meditative.

WHY DID this idea arise in people's minds? that meditation brings happiness. In fact, wherever they found a happy person they always found a meditative mind -- both things got associated. Whenever they found the beautiful meditative milieu surrounding a man, they always found he was tremendously happy -- vibrant with bliss, radiant. They became associated. They thought: Happiness comes when you are meditative. It was just the other way round: meditation comes when you are happy.

But to be happy is difficult and to learn meditation is easy. To be happy means a drastic change in your way of life, an abrupt change -- because there is no time to lose. A sudden change -- a sudden clash of thunder -- a discontinuity.

That's what I mean by sannyas: a discontinuity with the past. A sudden clash of thunder, and you die to the old and you start afresh, from ABC. You are born again. You again start your life as you would have done if there had been no enforced pattern by your parents, by your society, by the state; as you would have done, must have done, if there had been nobody to distract you. But you were distracted.

You have to drop all those patterns that have been forced on you, and you have to find your own inner flame.

Don't be too much concerned about money, because that is the greatest distraction against happiness. And the irony of ironies is that people think they will be happy when they have money. Money has nothing to do with happiness. If *you* are happy and you have money, you can use it for happiness. If you are unhappy and you have money, you will use that money for more unhappiness. Because money is simply a neutral force.

I am not against money, remember. Don't misinterpret me: I am not against money -- I am not against anything. Money is a means. If you are happy and you have money, you will become more happy. If you are unhappy and you have money, you will become more unhappy because what will you do with your money? Your money will enhance your pattern, whatsoever it is. If you are miserable and you have power, what will you do with your power? You will poison yourself more with your power, you will become more miserable.

But people go on looking for money as if money is going to bring happiness. People go on looking for respectability as if respectability is going to give you happiness. People are ready, at any moment, to change their pattern, to change their ways, if more money is available somewhere else.
I have heard:

The treasurer of a black civil rights organization picked up the phone and heard a Southern voice drawling on the other end of the line, "Hey there, boy, I want to talk to the head nigger." Shocked and outraged, the treasurer said, "My dear sir.."

"I want to contribute $50,000 to your cause, so let me talk to the head nigger," the redneck said.

"Hold the line there, brother," the treasurer said. "I think I see that ugly jigaboo coming in the door right now."

Once money is there immediately everything changes.
I have heard:

Mulla Nasrudin's daughter came home and she said she was pregnant and the richest man of the town was the father of the unborn child. Mulla Nasrudin was, of course, mad. He rushed with his gun towards the rich man's house; he forced the rich man into a corner and said, "Now you can breathe your last, or if you have any prayer to say to God, say it!"

The rich man smiled and he said, "Listen, before you do anything neurotic. Yes, I know your daughter is pregnant by me -- but if a boy is born I have kept one lakh rupees in the bank for the boy. If a daughter is born I have kept fifty thousand rupees in the bank for the daughter."

Mulla took his gun away and said, "Sir, if something goes wrong, if there is a miscarriage or something, are you ready to give her another chance?"

Once the money is there, then suddenly you are no more yourself; you are ready to change.

This is the way of the worldly man. I don't call those people worldly who have money -- I call those people worldly who change their motives for money. I don't call those people unworldly who have no money -- they may be simply poor. I call those people unworldly who don't change their motives for money. Just being poor is not equivalent to being spiritual; and just being rich is not equivalent to being a materialist. The materialistic pattern of life is that where money predominates over everything. The non-materialistic life is that where money is just a means -- happiness predominates, joy predominates; your own individuality predominates. You know who you are and where you are going, and you are not distracted. Then suddenly you will see your life has a meditative quality to it.

But somewhere on the way. everybody has missed. You were brought up by people who have not arrived. You were brought up by people who were unhealthy themselves. Feel sorry for them! I am not saying be against them; I am not condemning them -- remember. Just feel compassion for them. The parents, the school-teachers. the university professors, the so-called leaders of the society -- they were unhappy people. They have created an unhappy pattern in you.

And: you have not yet taken charge of your life. They were living under a misinterpretation -- that was their misery. And you are also living under a misinterpretation.

It happened:

In the days of the British Raj in India. a young subaltern traveled to a distant part of the Punjab to join his first regiment. He reported to the Colonel who welcomed him and then said, "You must understand, Skiffington-Smythe, that we need a very special type of officer out here. Someone who can handle the natives, someone who can think for himself and keep cool in a tight spot. So we have devised a little test which all new officers are requested to undergo. Are you willing to have a try?"

"Certainly, sir," said the keen young officer. "anything you say sir.

"Very good." said the Colonel. "Now, the test is quite simple. It's in two parts: first of all you must go down to the village marketplace, where you will take hold of the first woman you see, rip off her veil and kiss her full on the lips. This is quite a dangerous procedure, since the men here are very jealous of their womenfolk and carry wicked-looking knives with them at all times. So you must kiss this woman and make good your escape. Then you must go into the jungle and shoot the first tiger you see right between the eyes. You must kill it with one shot -- right between the eyes. All clear?"

"Yes, sir," replied the subaltern.

And with that the Colonel handed the young officer a rifle with one round, and one round only, up to the spout. The brave young man saluted, turned on his heel, and was gone.

A week later the Colonel heard a scratching at his door. He shouted for whoever it was to come in: the door slowly opened and a figure collapsed across the mat. It was Skiffington-Smythe!

Bruised, battered and bleeding from a dozen wounds, he crawled across the floor, hauled himself painfully to his feet at the Colonel's desk, saluted weakly and gasped, "Right, sir..... where's this woman I've got to shoot between the eyes?!"

Get it?! He kissed a tiger! -- got mixed up. And when I look at you, I see the same problem. Something has gone very deeply wrong. You have misunderstood the instructions.

MEDITATION comes naturally to a happy person. Meditation comes automatically to a joyous person. Meditation is very simple to a person who can celebrate, who can delight in life. You are trying it from the other way -- which is not possible. This is the whole meaning of this small Zen anecdote -- simple and yet very significant.

ONCE THERE WAS A MAN OF CH'I WHO WANTED GOLD. AT DAWN HE PUT ON HIS COAT AND CAP AND SET OUT FOR THE MARKET.
HE WENT TO THE STALL OF A DEALER IN GOLD, SNATCHED HIS GOLD, AND MADE OFF.
THE POLICE CAUGHT HIM AND QUESTIONED HIM. "WHY DID YOU SNATCH SOMEBODY ELSE'S GOLD, AND IN FRONT OF SO MANY PEOPLE?"
THE MAN REPLIED:
"AT THE TIME WHEN I TOOK IT I DIDN'T SEE THE PEOPLE -- I ONLY SAW THE GOLD."

It is a parable. It says: If you know exactly what you want, you only see that. Concentration comes easy. If you know exactly what you want, then the whole life and the whole world goes on its own way -- you don't see it even. You go like an arrow You are not distracted.

But if you don't know what you are meant to be here, if you don't know what your destiny is, if you don't know what you really want, then everything is a distraction, then you are pulled in this direction and that. Then continuously you go on being pulled in many directions -- and that creates a mess out of you.

You are pulled in so many directions together that your personality becomes broken, split. Only fragments: one fragment going to the north, another fragment going to the south. You are continuously in conflict. You don't know where you are going, because you are not one any more. You become one when you know what you want.

Many people come to me and I ask them: "What do you want really?" They shrug their shoulders. They say, "We don't know." Then it is obvious that your life cannot have any organic unity in it. You don't have any sense of direction. You have been misguided. But -- it is never too late. You can take possession of your life any moment. If you decide, then the first thing is: don't listen to the parental voice within you, don't listen to the school-teacher's voice within you.

You can do a small technique to get rid of all this. You can just sit on your bed every night before you go to sleep, close your eyes, and just try to feel: whatsoever you want, is it your own? that wanting, that desiring. And try to find out, try to check it out, to whom that voice belongs.

If you listen silently you will be surprised: your mother is saying, "Become a doctor!" And you will be able to know exactly who is saying this. Your father is saying, "Become rich!" Your brother is saying something else, your teachers are saying something else, your neighbors are saying something else.

And not only that: your father is saying something with his lips and another thing with his eyes; saying one thing, meaning another thing. He says, "Be honest, be true!" and you know he himself is not honest and is not true. And you can see it in his eyes -- children are very perceptive. They look deep; their eyes go very deep, they can penetrate -- they can see the father is Lying. He himself is not honest, he himself is not true.

It happens: he is inside the house and somebody knocks at the door, and he sends the child to tell him that the father has gone out. He lies! The father is saying, "Don't beat your small brother -- you are stronger, you are bigger," and the father goes on beating him himself -- and he is very strong and very big, and takes every advantage that he can. One thing he is saying, another thing the child is reading. He goes on reading the indirect message.

In the school something is taught, and life needs something else. Confusion arises, conflict arises, contradictions go on getting together, and then they pull you in different directions -- then you are no longer together, your unity is lost. A child is born as an organic unity. By the time you have become young, you are no more an individual, you are no more a unity. You are a crowd, a mad crowd.

This you have to understand: it is something that you have *learnt* from others. And remember -- one of the basic truths of life -- that which you have learnt can be unlearnt. That which you have learnt from others is nothing natural to you: you can erase it. Just a conscious awareness is needed; it can be erased and the slate can become clean again.

So the first thing is to erase all that has been forced on you, and only then will you be able to listen to your own heart's voice.

Many people come to me and they say, "How to distinguish what is what -- what is mind's voice and what is heart's voice?" It is difficult to distinguish right now: first you have to clean the mind. The heart's voice is very still and very small. The mind's is very noisy: it goes on shouting things. The heart whispers. The mind shouts.

Your father used to shout at you. Your mother used to shout at you. The teachers in the school used to shout at you. The mind shouts. God speaks in whispers. First this shouting has to be dropped, otherwise it is very difficult. And many people have followed Dr. Daniel Gottlieb Schreber's methods. They have put their voice in you at such an early stage that it seems as if it is your own heart's voice.

One thing is certain: you can never become anything other than yourself, and unless you become yourself you cannot be happy. Happiness happens only when a rosebush grows roseflowers; when it flowers, when it has its own individuality. You may be a rosebush and trying to flower as lotus flower -- that is creating insanity.

Erase the mind. And the way to erase it is not by fight: the way to erase it is just to become aware.

Every night for at least one hour, sit in your bed and just watch from where you hear something -- just go to the very roots of it. Trace it out, go backwards, find out from where it comes. You will always find the source, and the moment you have found the source you will feel an unburdening. Suddenly it is no more yours -- now you are not deceived by it.

It is slow work, but if you work, after a few months you will be feeling so clean -- your book clean, nobody else writing in it. Then, only then will you be able to hear that still small voice. And once you hear it, the very hearing is like a sudden clash of thunder. Suddenly you are together, suddenly you have a direction -- suddenly you know where your gold is. And then you don't see anybody; you simply go like an arrow towards your destiny.

IT IS very easy to follow your parents, it is very easy to follow your teachers, it is very easy to follow the society, it is very easy to be obedient -- to be rebellious, to be on your own, is very difficult. But growth comes the hard way.

Let me tell you one small anecdote to end with:

There was once a farmer who, after a poor crop, complained: "If God would only let me control the weather, everything would be better, because He apparently does not know very much about farming."

That's true! Nobody has ever heard about God being a farmer -- how can He know?

The Lord said to him: "For one year I will give you control of the weather; ask for whatever you wish and you will get it."

In the old days God used to do that. Then He got fed up.

The poor man became very happy and immediately said, "Now I want sun," and the sun came out. Later he said, "Let the rain fall," and it rained. For a whole year first the sun shone and then it rained. The seed grew and grew, it was a pleasure to watch it. "Now God can understand how to control the weather," he said proudly. The crop had never been so big, so green, such a luscious green.

Then it was time to harvest. The farmer took his sickle to cut the wheat, but his heart sank. The stalks were practically empty. The Lord came and asked him, "How is your crop? "

The man complained, "Poor, my Lord, very poor!"

"But didn't you control the weather? Didn't everything you wanted turn out all right?"

"Of course! and that is the reason I am perplexed -- I got the rain and the sunshine I asked for, but there is no crop."

Then the Lord said, "But have you never asked for wind, storms, ice and snow, and everything that purifies the air and makes the roots hard and resistant? You asked for rain and sunshine, but not for bad weather. That's the reason there is no crop.

Life is possible only through challenges. Life is possible only when you have both good weather and bad weather, when you have both pleasure and pain, when you have both winter and summer, day and night. When you have both sadness and happiness, discomfort and comfort. Life moves between these two polarities.

Moving between these two polarities you learn how to balance. Between these two wings you learn how to fly to the farthest star.

If you choose comfort, convenience, you choose death. That's how you have missed real happiness: you have chosen convenience instead. It is very convenient to follow the parental voice, convenient to follow the priest, convenient to follow the church, convenient to follow the society and the state. It is very easy to say yes to all these authorities -- but then you never grow. You are trying to get life's treasure too cheap. It requires that you have to pay for it.

Be an individual and pay for it. In fact, if you get something without paying for it, don't accept it -- that is insulting to you. DON'T accept it; that is below you. Say: "I will pay for it -- only then will I accept it." In fact, if something is given to you without your being ready for it, without your being capable for it, without your being receptive for it, you will not be able to possess it for long. You will lose it somewhere or other. You will not be able to appreciate its value.

God never gives you anything cheap -- because given without any effort on your part, you will never be able to rejoice in it.

Choose the hard way. And to be an individual is the hardest thing in the world, because nobody likes you to be an individual. Everybody wants to kill your individuality and to make a sheep out of you. Nobody wants you to be on your own. Hence, you go on missing happiness, you go on missing direction, and, naturally, meditation has become impossible, concentration seems to be almost non-existent. You cannot concentrate, you cannot meditate, you cannot be with anything for more than a split second. How can you be blissful?

Choose your own destiny. I cannot show it to you, what your destiny is -- nobody else knows it, not even you. You have to sense it, and you have to move slowly.

First, drop all that is borrowed on your being and then you will be able to feel. It always leads you to the right place, to the right goal. The thing that you call conscience right now, it is not your conscience. It is a substitute -- pseudo-conscience, fake, counterfeit. Drop it! and by its very dropping, you will be able to see hidden behind it your real conscience which has been waiting for you. Once that conscience comes into your consciousness your life has a direction, meditation follows you like a shadow.

Yes, that man was right. He said:

"AT THE TIME WHEN I TOOK IT I DID NOT SEE THE PEOPLE -- I ONLY SAW THE GOLD."

When you have felt and sensed your destiny, you see only your destiny, you see only the gold.

A Sudden Clash of Thunder

Chapter #8
Chapter title: Choicelessness is Bliss

18 August 1976 am in Buddha Hall

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The first question:

"ONLY COMPASSION IS THERAPEUTIC" YOU SAID. COULD YOU COMMENT ON THE WORD 'COMPASSION', COMPASSION FOR ONESELF AND COMPASSION FOR THE OTHER?

YES, only compassion is therapeutic -- because all that is ill in man is because of lack of love. All that is wrong with man is somewhere associated with love. He has not been able to love, or he has not been able to receive love. He has not been able to share his being. That's the misery. That creates all sorts of complexes inside.

Those wounds inside can surface in many ways: they can become physical illness, they can become mental illness -- but deep down man suffers from lack of love. Just as food is needed for the body, love is needed for the soul. The body cannot survive without food, and the soul cannot survive without love. In fact, without love the soul is never born -- there is no question of its survival.

You simply think that you have a soul; you believe that you have a soul because of your fear of death. But you have not known unless you have loved. Only in love does one come to feel that one is more than the body, more than the mind.

That's why I say compassion is therapeutic. What is compassion? Compassion is the purest form of love. Sex is the lowest form of love, compassion the highest form of love. In sex the contact is basically physical; in compassion the contact is basically spiritual. In love, compassion and sex are both mixed, the physical and the spiritual are both mixed. Love is midway between sex and compassion.

You can call compassion prayer also. You can call compassion meditation also. The highest form of energy is compassion. The word 'compassion' is beautiful: half of it is 'passion' -- somehow passion has become so refined that it is no more like passion. It has become compassion.

In sex, you use the other, you reduce the other to a means, you reduce the other to a thing. That's why in a sexual relationship you feel guilty. That guilt has nothing to do with religious teachings; that guilt is deeper than religious teachings. In a sexual relationship *as such* you feel guilty. You feel guilty because you are reducing a human being to a thing, to a commodity to be used and thrown away.

That's why in sex you also feel a sort of bondage -- *you* are also being reduced to a thing. And when you are a thing your freedom disappears, because your freedom exists only when you are a person. The more you are a person, the more free; the more you are a thing, the less free.

The furniture in your room is not free. If you leave the room locked and you come after many years, the furniture will be in the same place, in the same way; it will not arrange itself in a new way. It has no freedom. But if you leave a man in the room, you will not find him the same -- not even the next day -- not even the next moment. You cannot find the same man again.

Says old Heraclitus: YOU CANNOT STEP IN THE SAME RIVER TWICE. You cannot come across the same man again. It is impossible to meet the same man twice -- because man is a river, continuously flowing. You never know what is going to happen. The future remains open.

For a thing, future is closed. A rock will remain a rock, will remain a rock. It has no potentiality for growth. It cannot change, it cannot evolve. A man never remains the same. May fall back, may go ahead; may go into hell or into heaven -- but never remains the same. Goes on moving, this way or that.

When you have a sexual relationship with somebody, you have reduced that somebody to a thing. And in reducing him you have reduced yourself also to a thing, because it is a mutual compromise that 'I allow you to reduce me to a thing, you allow me to reduce you to a thing. I allow you to use me, you allow me to use you. We use each other. We both have become things.'

That's why... watch two lovers: when they have not yet settled. the romance is still alive, the honeymoon has not ended and you will see two persons throbbing with life, ready to explode -- ready to explode the unknown. And then watch a married couple, the husband and the wife, and you will see two dead things, two graveyards, side by side -- helping each other to remain dead, forcing each other to remain dead. That is the constant conflict of the marriage. Nobody wants to be reduced to a thing!

Sex is the lowest form of that energy 'X'. If you are religious, call it 'God'; if you are scientific, call it 'X'. This energy, X, can become love. When it becomes love, then you start respecting the other person. Yes. sometimes you use the other person, but you feel thankful for it. You never say thank-you to a thing. When you are in love with a woman and you make love to her, you say thank-you. When you make love to your wife, have you ever said thank-you? No, you take it for granted. Has your wife said thank-you to you ever? Maybe, many years before, you can remember some time when you were just undecided, were just trying, courting, seducing each other -- maybe. But once you were settled, has she said thank-you to you for anything? You have been doing so many things for her, she has been doing so many things for you, you are both living for each other -- but gratitude has disappeared.

In love, there is gratitude, there is a *deep* gratefulness. You know that the other is not a thing. You know that the other has a grandeur, a personality, a soul, an individuality. In love you give total freedom to the other. Of course, you give and you take; it is a give-and-take relationship -- but with respect.

In sex, it is a give-and-take relationship with no respect. In compassion, you simply give. There is no idea anywhere in your mind to get anything back -- you simply share. Not that nothing comes! millionfold it is returned, but that is just by the way, just a natural consequence. There is no hankering for it.

In love, if you give something, deep down you go on expecting that it should be returned. If it is not returned, you feel complaining. You may not say so, but in a thousand and one ways it can be inferred that you are grumbling, that you are feeling that you have been cheated. Love seems to be a subtle bargain.

In compassion, you simply give. In love, you are thankful because the other has given something to you.

In compassion, you are thankful because the other has taken something from you; you are thankful because the other has not rejected you. You had come with energy to give, you had come with many flowers to share, and the other allowed you, the other was receptive. You are thankful because the other was receptive.

Compassion is the highest form of love. Much comes back -- millionfold, I say -- but that is not the point, you don't hanker for it. If it is not coming there is no complaint about it. If it is coming you are simply surprised! If it is coming, it is unbelievable. If it is not coming there is no problem -- you had never given your heart to somebody for any bargain. You simply shower because you *have*. You have so much that if you don't shower you will become burdened. Just like a cloud full of rainwater *has* to shower. And next time when a cloud is showering *watch* silently, and you will always hear, when the cloud has showered and the earth has absorbed, you will always hear the cloud saying to the earth "Thank-you." The earth helped the cloud to unburden.

When a flower has bloomed, it has to share its fragrance to the winds. It is natural! It is not a bargain, it is not a business -- it is simply natural! The flower is full of fragrance -- what to do? If the flower keeps the fragrance to itself then the flower will feel very, very tense, in deep anguish. The greatest anguish in life is when you cannot express, when you cannot communicate, when you cannot share. The poorest man is he who has nothing to share, or who has something to share but has lost the capacity, the art, of how to share it -- then a man is poor.

The sexual man is very poor. The loving man is richer comparatively. The man of compassion is the richest -- he is at the top of the world. He has no confinement, no limitation. He simply gives and goes on his way. He does not even wait for you to say a thank-you. With tremendous love he shares his energy.
This is what I call therapeutic.

Christians believe that Jesus did many miracles. I cannot see him doing any miracle. The miracle was his compassion. If anything happened, it happened without his doing it. If anything ever happens in the highest plane of being, it always happens without any effort. He moved; many sorts of people came to him. He was there like a tremendous pool of energy -- anybody who was ready to share, shared.

Miracles happened! He *was* therapeutic. He was one of the greatest healers the world has ever known. Buddha, or Mahavir, or Krishna -- they are all great healers, on different levels. Yes, you cannot find in Buddha's life any miracle of healing an ill person, or healing a blind man, or bringing a dead person to life. You will be surprised: Was Jesus' compassion more than Buddha's? What happened? Why were many people not healed through Buddha's energy? No. It is not a question of more or less. Buddha's compassion functioned on a different level. He had a different type of audience and a different type of people around him from Jesus.

It always happens -- almost always -- I go on watching: continuously a stream of people comes to me from the West -- they never ask anything about their bodies. They don't come to me and say, "I have a constant headache. Osho, help me, do something!" Or, "My eyes are weak," or, "My concentration is not good," or, "My memory is being lost" -- no, never. But Indians come and always something of the physical they bring. Mm? They have had an upset stomach for many years -- "Osho, do something!"

Almost always I feel: Why? What has happened to India? Why do these people come only for some bodily, physical problems? They have only those problems. A poor country, a very poor country, has no spiritual problems. A rich country has spiritual problems; a poor country has physical problems.

Buddha's time in India was the golden age. That was the time for India at its peak. The country was rich, tremendously rich, affluent. The whole world was poor, and India was very rich. The people coming to Buddha were bringing spiritual problems. Yes, they were also bringing wounds, but they were spiritual wounds.

Jesus moved in a very poor country, lived in a very poor country. The people who were coming to him had no spiritual problems, in fact, because to have a spiritual problem you have to attain to a certain standard of living. Otherwise, your problems go on being of the lower levels. A poor man has a problem.

Just a few days before, one of my relatives was here. For one month he was here, meditating, doing things. And then on the last day I was hoping he would ask something meaningful. What did he ask? He asked that his son is not doing well. Living one month here, listening to me for one month, this was the only question that came to his mind: his son is not doing well. He drives a taxi, and they have purchased such a car that every day there is some problem or other -- "Osho, do something!" I am not a car mechanic! So I told him, "Sell that car!" He said, "Nobody will purchase it, so do something!"

When people are poor, their problems are of the world. When people are rich, their problems are of a higher quality. Only an affluent country can be really spiritual; a poor country cannot be. I am not saying

that a poor man cannot be -- yes, a poor man can be, exceptions are there -- but a poor country cannot be. A poor country, on the whole, thinks in terms of money, medicine, house, car, this and that. And it is natural, it is logical!

Jesus moved in a very poor world. People were seeking their own solutions. Many were helped -- not that Jesus was helping -- they were helped. And Jesus says again and again: "It is your faith that has healed you." When you have faith, compassion can pour into you. When you have faith, you are open to compassion. Buddha did miracles, but those miracles are of the invisible. Mahavir did miracles, but those miracles are of the invisible. You cannot see them -- they can only be seen by the person to whom they have happened.

But compassion is always therapeutic; whatsoever your level, it helps you. Compassion is love purified -- so much so that you simply give and don't ask anything in return.

Buddha used to say to his disciples, "After each meditation, be compassionate -- immediately -- because when you meditate, love grows, the heart becomes full. After each meditation, feel compassion for the whole world so that you share your love and you release the energy into the atmosphere and that energy can be used by others."

I would also like to say that to you: After *each* meditation, when you are celebrating, have compassion. Just feel that your energy should go and help people in whatsoever ways they need it. Just release it! You will be unburdened, you will feel very relaxed, you will feel very calm and quiet, and the vibrations that you have released will help many. End your meditations always with compassion.

And compassion is unconditional. You cannot have compassion only for those who are friendly towards you, only for those who are related to you.

It happened in China: When Bodhidharma went to China, a man came to him. He said, "I have followed your teachings: I meditate and then I feel compassion for the whole universe -- not only for men, but for animals, for rocks and rivers also. But there is one problem: I cannot feel compassion for my neighbor. No -- it is impossible! So you please tell me: can I exclude my neighbor from my compassion? I include the whole existence, known, unknown, but can I exclude my neighbor? -- because it is very difficult, impossible. I cannot feel compassion for him."

Bodhidharma said, "Then forget about meditation, because if compassion excludes anybody then it is no more there."

Compassion is all-inclusive -- intrinsically all-inclusive. So if you cannot feel compassion for your neighbor~ then forget all about meditation -- because it has nothing to do with somebody in particular. It has something to do with your inner state. Be compassion! unconditionally, undirected, unaddressed. Then you become a healing force into this world of misery.

Jesus says: "Love thy neighbor as thyself" -- again and again. And he also says: "Love thy enemy as thyself." And if you analyze both the sentences together, you will come to find that the neighbor and the enemy are almost always the same person. "Love thy neighbor as thyself" and "Love thy enemy as thyself." What does he mean?

He simply means: don't have any barriers for your compassion, for your love. As you love yourself, love the whole existence -- because in the ultimate analysis the whole existence is yourself. It is *you* -- reflected in many mirrors. It is *you* -- it is not separate from you. Your neighbor is just a form of you; your enemy is also a form of you. Whatsoever you come across, you come across yourself. You may not recognize because you are not very alert; you may not be able to see yourself in the other, but then something is wrong with your vision, something is wrong with your eyes.

COMPASSION is therapeutic. "Could you comment on the word 'compassion', compassion for oneself and compassion for the other?"

Yes, you have to understand that to be compassionate one has to have compassion for oneself in the first place. If you don't love yourself you will never be able to love anybody else. If you are not kind to yourself you cannot be kind to anybody else. Your so-called saints who are so very hard on themselves are just pretenders that they are kind to others. It is not possible. Psychologically it is impossible. If you cannot be kind to yourself, how can you be kind to others?

Whatsoever you are with yourself you are with others. Let that be a basic dictum. If you hate yourself you will hate others -- and you have been taught to hate yourself. Nobody has ever said to you, "Love yourself!" The very idea seems absurd -- loving oneself? The very idea makes no sense -- loving oneself? We always think that to love one needs somebody else. But if you don't learn it with yourself you will not

be able to practise it with others.

You have been told, constantly conditioned, that you are not of any worth. From every direction you have been shown, you have been told, that you are unworthy, that you are not what you should be, that you are not accepted as you are. There are many shoulds hanging over your head -- and those shoulds are almost impossible to fulfill. And when you cannot fulfill them, when you fall short, you feel condemned. A deep hatred arises in you about yourself.

How can you love others? So full of hatred, where are you going to find love? So you only pretend, you only show that you are in love. Deep down you are not in love with anybody -- you cannot be. Those pretensions are good for a few days, then the color disappears, then reality asserts itself.

Every love-affair is on the rocks. Sooner or later, every love-affair becomes very poisoned. And how does it become so poisoned? Both pretend that they are loving, both go on saying that they love. The father says he loves the child; the child says he loves the father. The mother says she loves her daughter, and the daughter goes on saying the same thing. Brothers say they love each other. The *whole* world talks about love, sings about love -- and can you find any other place so loveless? Not an iota of love exists -- and mountains of talk! Himalayas of poetry about love.

It seems all these poetries are just compensations. Because we cannot love, we have somehow to believe through poetry, singing, that we love. What we miss in life we put in poetry. What we go on missing in life, we put in the film, in the novel. Love is absolutely absent, because the first step has not been taken yet.

The first step is: accept yourself as you are; drop all shoulds. Don't carry any ought on your heart! You are *not* to be somebody else; you are not expected to do something which doesn't belong to you -- you are just to be yourself. Relax! and just be yourself. Be respectful to your individuality. and have the courage to sign your own signature. Don't go on copying others signatures.

You are not expected to become a Jesus or a Buddha or a Ramakrishna -- you are simply expected to become yourself. It was good that Ramakrishna never tried to become somebody else, so he became Ramakrishna. It was good that Jesus never tried to become like Abraham or Moses, so he became Jesus. It is good that Buddha never tried to become a Patanjali or Krishna -- that's why he became a Buddha.

When you are not trying to become anybody else, then you simply relax -- then a grace arises. Then you are full of grandeur, splendor, harmony -- because then there is no conflict! nowhere to go, nothing to fight for; nothing to force, enforce upon yourself violently. You become innocent.

In that innocence you will feel compassion and love for yourself. You will feel so happy with yourself that even if God comes and knocks at your door and says, "Would you like to become somebody else?" you will say, "Have you gone mad?! I am perfect! Thank-you, but never try anything like that -- I am perfect as I am."

The moment you can say to God, "I am perfect as I am, I am happy as I am, "this is w hat in the East we call *shraddha* -- trust; then you have accepted yourself and in accepting yourself you have accepted your creator. Denying yourself you deny your creator.

If you go and see a painting of Picasso's and you say, "This is wrong and that is wrong, and this color should have been this way," you are denying Picasso. The moment you say, "I should be like this," you are trying to improve upon God. You are saying, "You committed blunders -- I should have been like this, and you have made me like this?" You are trying to improve upon God. It is not possible. Your struggle is in vain -- you are doomed to failure.

And the more you fail, the more you hate. The more you fail, the more you feel condemned. The more you fail, the more you feel yourself impotent. And out of this hatred, impotency, how can compassion arise? Compassion arises when you are perfectly grounded in your being. You say, "Yes, this is the way I am." You have no ideals to fulfill. *And immediately fulfillment starts happening!*

The roses bloom so beautifully because they are not trying to become lotuses. And the lotuses bloom so beautifully because they have not heard the legends about other flowers. Everything in nature goes so beautifully in accord, because nobody is trying to compete with anybody, nobody is trying to become anybody else. Everything is the way it is.

Just see the point! Just be yourself and remember you cannot be anything else, whatsoever you do. All effort is futile. You have to be just yourself.

There are only two ways. One is: rejecting, you can remain the same; condemning. you can remain the same; or: accepting, surrendering, enjoying, delighting, you can be the same. Your attitude can be different, but you are going to remain the way you are, the person you are. Once you accept, compassion arises. And then you start accepting others!

Have you watched it? -- it is very difficult to live with a saint, very difficult. You can live with a sinner; you cannot live with a saint -- because a saint will be condemning you continuously: by his gesture, by his eyes, the way he will look at you, the way he will talk at you. A saint never talks with you -- he talks at you. He never just looks at you; he has always some ideals in his eyes, clouding. He never sees *you*. He has something far away and he goes on comparing you with it -- and, of course, you always fall short. His very look makes you a sinner. It is very difficult to live with a saint -- because he does not accept himself, how can he accept you? He has many things in him. jarring notes he feels. he has to go beyond. Of course, he sees the same things in you in a magnified way.

But to me only that person is a saint who has accepted himself, and in his acceptance has accepted the whole world. To me, that state of mind is what sainthood is: the state of total acceptance. And that is healing, therapeutic. Mm? -- just being with somebody who accepts you totally is therapeutic. You will be healed.

As life is.... I divide it in three parts: breakfast, Lunch, supper. The childhood is the breakfast-time. And as it happens if you have not been given your breakfast today, you will feel very, very hungry, out of all proportion, at lunchtime. And if you have missed lunch also, then of course at supper you will be almost mad. Love is food -- that's why I divide life in three: breakfast, lunch, supper.

Love is food: food for the soul. When a child sucks at his mother's breast for the first time, he is sucking two things, not only milk -- milk is going into his body and love is going into his soul. Love is invisible, just as soul is invisible; milk is visible just as body is visible. If you have eyes to see, you can see two things together dripping into the child's being from the mother's breast. Milk is just the visible part of love; love is the invisible part of milk -- the warmth, the love, the compassion, the blessing.

If the child has missed at his breakfast, then when he is young he will be too needy for love -- and that creates trouble. Then he will be too impatient for love -- that creates trouble. Then he will be in such a hurry for love -- that creates trouble. Because love grows very slowly, it needs patience. And the more you are in a hurry, the more is the possibility that you will miss.

Have you watched it in yourself and in others? The people who are too much in need of love always suffer, because they always feel that nobody is going to fulfill them. In fact, nobody is going to be their mother again. In a mother-child relationship, nothing was expected from the child. What can a child do? -- helpless. He cannot return anything. At the most he can smile -- that's all -- or follow with his eyes where the mother is going -- that s all. Small, beautiful gestures -- but nothing else can he do. The mother has to give, the child has to receive.

If at breakfast-time you have missed this, then you will be looking for a woman who can be your mother. Now, a woman is looking for a lover, not for a son -- trouble is bound to be there. Unless by chance, by accident, you can find some woman who is looking for a son -- then things will settle; then two illnesses will fit together.

It always happens: a pessimist always finds an optimist to fit; a sadist always finds a masochist to fit; a dominating person always finds one who is in need of being dominated, then they fit. You cannot find two masochists living together, never. I have watched thousands of couples: up to now I have not been able to come to a single couple in which both the partners are sadists or both the partners are masochists. It is impossible to live together -- they have to fit. Only opposites fit, and people always fall in love with the opposite.

If you can meet a woman who is in search of a son... that too is ugly, that too is ill, because a woman naturally should be seeking a lover, not a child. And this is the problem, and the problem becomes more complicated: even if she is looking for a son, she is unaware of it; and even if you are looking for a mother, you are unaware of it. In fact, if a woman tries to mother you, you will feel hurt. You will say, "What are you doing? Am I a child?" And you *are* looking for a mother. Thousands, millions of people are looking for a mother.

That's why man seems so much interested in women's breasts -- otherwise there is no need to be so much interested in women's breasts. The interest simply shows that in your childhood, at your breakfast-time, you have missed something. It continues, it hovers on your mind, it haunts you. Breasts are for breakfast time. Now why do you go on thinking and painting -- mm?...

Just a few days before, a painter was here and he brought a few of his paintings; just breasts and breasts. He became a sannyasin so I said to him, "Now at least you start to grow a little. This is childish!" And he has won many prizes; he is a world famous painter. His paintings have been exhibited all over the world: in New York, in London, in Paris. in Berlin, and everywhere. And he has been appreciated very much. Of

course, must have been appreciated by other children! There is no point in it.

So I told him, "Do something else -- breakfast time is over! You are old enough to do something else." He said, "I will try."

Now he sends a painting in which I am sitting in the middle -- and breasts and breasts all around. So not I am also part! He has tried his best, but difficult to get out of it.

Watch deep down, because it is nothing of your responsibility, it is nothing to do with you -- you cannot change your mother now. It happened as it happened -- but you can become conscious. You can become conscious of all these things inside. And by becoming conscious a miracle happens. If you become conscious of these things, they start dropping. They can cling to you only in deep unconsciousness. A profound consciousness begins to be a transforming force.

So just become conscious! If you have some childish attitudes towards love, become conscious, find out, search deep. And just by becoming conscious, they drop. So nothing else is needed. Not that first you have to become conscious and then you have to ask "What to do now?" The moment you become conscious they disappear -- because by becoming conscious you are becoming adult.

A child is not conscious. A child lives in a deep unconsciousness. By becoming conscious you are becoming adult, mature, so all that was clinging in your unconsciousness will disappear. Just as you bring light in a room and the darkness disappears; bring consciousness deep in your heart.

Then there are people who miss their lunch also. Then in their old age they become what you call 'dirty old people'. hen in their old age they continuously think of sex and nothing else. They may not talk about sex in a direct way -- they may start talking *against* sex -- but they will talk about sex. Their being against makes no difference.

You go and listen to the so-called saints in India, and you will always find them continuously talking against sex and praising *brahmacharya*. These people have even missed their lunch. Now suppertime has come -- and they are mad. Now they know that death is coming any moment. And when death is approaching near, and time is disappearing from their hands, if they become neurotic it seems natural.

These neurotic people have stories in the old scriptures that when they meditate, *apsaras* -- beautiful women from heaven -- descend. Naked they dance around them. Why should they do such a thing? Who is bothered about an old man sitting in the Himalayas meditating -- who is bothered? dead almost -- who is bothered? Those *apsaras* from heaven, they can find better people.

In fact, so many people are chasing *apsaras*, how can they find time to chase rishis, these so-called saints? No, it has nothing to do with *apsaras* or with heaven or anything. It is just that these people have missed breakfast and lunch both. And by suppertime their imagination is playing tremendous games with them. It is *their* imagination, starved imagination.

You do one thing: you just go on a fast for three weeks, and then everywhere you will start seeing food -- everywhere! Even you may see a full moon rushing into the sky and you will say it looks like bread, a chapati. That's how it will happen. You will start projecting, your imagination will be playing games with you.

If this happens, then compassion never arises. Move slowly, alert, watching, be loving. If you are sexual I don't say drop sex: I say make it more alert, make it more prayerful, make it more profound, so that it can become love. If you are loving, then make it even more grateful; bring deeper gratitude, joy, celebration, prayer to it, meditation to it, so that it can become compassion.

Unless compassion has happened to you, don't think that you have lived rightly or that you have lived at all. Compassion is the flowering. And when compassion happens to one person, millions are healed. Whosoever comes around him is healed. Compassion is therapeutic.

The second question:

EACH CENTER OPENING BRINGS A DIFFERENT JEWEL: KUNDALINI, BALANCE, LOVE, EXPRESSION, A DIAMOND MIND. THIS IS THE DILEMMA: WHICH TO CHOOSE? YOU SAY CHOICELESSNESS IS BLISS, BUT SOCIETY REWARDS SPECIALISTS. ALSO, ON THE CELLULAR LEVEL, THE EVOLUTION OF COMPLEX ORGANISMS ARISES OUT OF THE INCREASING SPECIALIZATION OF ITS CELLS.

YES, my emphasis is not to choose -- be choiceless. Because if you choose, you become narrow. Every choice narrows you down. Every choice says, "Now I will have a window to the sky, not the whole sky." Why? Why have a frame to the sky? The sky is frameless. When you stand at a window and look into the

sky, you have falsified the sky -- because your window-frame looks as if it is framed on the sky. Then you have only a limited vision, narrow.

Why be poor? Why not come out of the house and see the sky as it is -- infinite? To me, life is an infinite expanding energy. Don't make any choice!

That's why I don't put sannyas against the world. I say be a sannyasin and be in the world, because a sannyasin, if he chooses the life of the monk and escapes from the world, will be poorer for that -- because the world has many things to give to you. It is a tremendously beautiful device of God's -- to help you grow, to give you challenges, to give you new adventures; to give you opportunities to test yourself, your awareness, your being.

If you escape from the world you will be escaping from all these opportunities. Sitting in a cave in the Himalayas you will be very poor -- poor in the sense that you will not have richness of experience. And by and by you will become stupid. You *will* become silent -- that's true -- because there will be nothing to distract you. But that silence also *is* of the Himalayas, it is not yours. Come back to the world and in the marketplace you will see your silence has disappeared. It was not yours -- it was part of the Himalayan silence. You were deceived by yourself.

When silence happens in the marketplace then it is true, then it is *yours* -- now nobody can take it away. Now *no* distraction can be a distraction to you. You can remain anywhere; whatsoever the situation, your silence will remain there as a deep substratum to your being. It is inner.

So I don't say leave the world. I say be in the world and yet be beyond it -- so that you can have both the experiences of the sansari, the worldly, and the sannyasin, the other-worldly. When both are possible, why choose? Make life as big as possible. Don't narrow it down.

"Each center opening brings a different jewel... the dilemma is which to choose."

No, no need to choose any center. All the centers, all the seven chakras of the body, have to function well. All the centers of the body have to function in a unity, in an organic unity. From sex to sahasrar, from the first to the seventh, they should vibrate like an orchestra.

You can choose one center. That's what people have done: some people have chosen the sex center -- they remain, around and around they go. They move in a circle. Their whole life remains just a process of sexuality -- very poor. I don't call them sinners; I simply call them very poor people. And poor by their own choice -- when more was possible.

It is as if you have an aeroplane and you yoke bullocks to it and use it as a bullock-cart. You are poor -- not a sinner. You are simply foolish, stupid! Or you can use the aeroplane like a truck, like a bus -- a little better than the bullock-cart, but still you are foolish. Such a costly vehicle, and you are using it as a bus! A vehicle that can fly into the skies, you are using it as a truck on the road.

That's what is happening. You have a beautiful orchestra within you, the full range, all the colors, all the notes -- all that is possible is possible within you, but you cling to one center: the sex. Somebody clings to some other center, somebody to some other. And then there are people who think: "Leave all this, and we should just remain in the *ajna* chakra -- in the third-eye center." That too is narrowing down your being. Better than being a bullock-cart but still you are a truck on the road.

Then there are a few who think that they have to use only the sahasrar against all the six -- then again you are confining your being. Then you have an aeroplane, but you never get down on the earth. You are going to have a big accident sooner or later because sooner or later the gas will be finished, the petrol will not be there. Flying continuously is dangerous. Sometimes come back to the earth, down to earth; refill the petrol, rest, relax; get ready to fly again. That's the way.

And the earth is beautiful -- as much as the sky. The stars are beautiful, but have you watched, sitting in an aeroplane? -- you cannot look very long in the sky, it is boring. It is beautiful, but it is monotonous. People start falling asleep sooner or later. They look outside the window for a little while and then they feel bored -- it is monotonous. Earth is tremendously beautiful, never monotonous. So many flowers, so many trees, so many birds, so many people.

My emphasis is to live in all the seven centers together. Never lose contact with the lowest, and never avoid flying with the highest. Use all the centers! Then your wings will be in the sky and your roots will be in the earth. And a perfect man is a meeting of heaven and earth -- that's what Taoists say: a meeting of heaven and earth. That's what a perfect man is: meeting of the physical and the spiritual, meeting of the body and the soul, meeting of the world and renunciation, meeting of prose and poetry.

AND THE questioner asks: "You say choicelessness is bliss but society rewards specialists." That's true

-- society is not interested in your bliss: society is interested in its own efficiency. Society is not bothered whether you are ecstatic or not -- that is none of its business. Society wants you to be just efficient mechanisms, robots. Do the work that society wants you to do, and then the society is finished with you. What you do with your own being is none of its business.

In fact, the society wants you not to do anything on your own, because that can become a distraction from efficiency. A man who is very happy cannot be so efficient -- because he is so bubbling with happiness that efficiency seems trivial. What does it matter whether you earn one thousand rupees a month or ten thousand rupees a month? If his needs are fulfilled, a happy man doesn't bother. He stops at a point; he is not obsessed with money.

If a happy man sees that five days working is enough, then two days he rests -- goes fishing or to the mountains. If he sees that only two days working is enough, then he works two days -- in five days there are many more important things to do. He has to compose poetry, and he has to play his guitar, and he has to dance; and he has to just sit with friends and gossip; he has to meditate, pray, dance -- he has a thousand and one things. His work is a need he has to fulfill. He enjoys it, but he is not obsessed with it.

A happy man is never a perfectionist. Only unhappy people are perfectionists, only unhappy people are obsessed with their work -- because that is the only way they can avoid themselves, they can avoid facing themselves. they can avoid encountering themselves. They are continuously working; late hours they will go on working; unless they fall asleep they go on working. Why? because they are afraid. If they stop work, then what to do? Then they are left to themselves and they cannot face themselves.

Society is, of course, interested in specialists. And specialists, more or less, become inhuman -- because they know too much about too little. Their whole vision becomes narrow, narrow, narrow.

I have heard -- the story must belong to the twenty-first century:

One man knocked at a doctor's, an eye specialist's office, and he said, "My left eye is hurting very much, and I cannot see rightly, my vision is blurred."

The doctor said, "Excuse me, I am sorry, but I specialize only in right eyes. For the left eye you will have to go to some other specialist."

Narrower and narrower goes on the path of the specialist. He never sees the tree; he only can see the leaf. The whole is lost in the part. And, of course, the part cannot exist without the whole. In fact, all divisions are arbitrary. The leaf is not separate from the branch; the branch is not separate from the tree; the tree is not separate from the roots; the roots are not separate from the earth. Everything is in organic unity. The specialist goes on dividing, and by and by those divisions, those demarcations, take on too much importance. A specialist becomes inhuman.

I have heard:

A doctor put an elderly man on a diet because of his weight problem. The man returned to his doctor in two months' time and he had lost dozens of pounds.

The doctor was very pleased with the result.

The patient said, "I feel so young. doctor. Only today I saw a girl's bare arm and I felt like biting it!"

The doctor said, "You could have done. It's only about forty calories.'

A specialist is a specialist. All specialization becomes basically inhuman. It loses track of the whole. But the society is interested in efficiency. So beware of the society.

Society is not interested in your happiness, in your joy. The interest of the society is more production, efficiency, more work -- and don't ask for what, because they don't know for what. If you work hard they will say to create better situations -- for what? -- to work still harder. It is just like a man who earns money and you ask him "For what?" He says, "To earn more money. "And then you earn more money, then what?" He says "To earn still more money." The thing seems to be vicious.

The individual has totally different interests from the society, because the society has no soul. The society is soulless. And if you become too much a part of the society, it will reduce your soul also to a non-entity.

Beware, before you have lost your whole opportunity. Don't be a slave. Follow society to the point you feel is needed, but always remain master of your own destiny.

It happened:

Abe Katz got a call from his stockbroker one day. "Abe, do I have a deal for you!" started the broker. 'It's an Indian copper mine and the shares are selling for only fifty cents apiece.'
"Buy a thousand," ordered Abe.

A few days later another call came in announcing the price had gone up to $1.00.
"Looks good," said Abe. "Buy another thousand."
A week went by before the broker was heard from.

"Well, Abe, I'm sorry to tell you the stocks are down to twenty-five cents... what to do?"
"Sell!" barked Abe.
'To whom?" answered the broker.

It is easy to purchase, it is difficult to sell. It is easy to become part of the society and get into the rut; it is difficult to get of it. And once you are in the rut, you start becoming afraid: What will happen if you get out of it.J You will lose money, you will lose this, you will lose that. But you are losing your life all the time!

Life should be the supreme value. Nothing should be put above life. I call a man religious who puts life as the supreme value, and sacrifices everything to life, and never sacrifices his life to anything. Even if your country says, "The country is in difficulty -- sacrifice your life! Become a martyr!" don't be foolish. Life is the supreme value. No country has any right to sacrifice a single life. It is *your* life, and it is only yours.

If your religion says you are a Mohammedan and says, "Fight Hindus! and sacrifice your life!" or you are a Hindu and Hinduism says, "Go and fight and kill the Mohammedans! Even if you are killed, don't be worried -- in heaven you will be paid well" -- don't listen to all that nonsense. Enough is enough! Much has happened on the earth, much suffering because of these people.

Never sacrifice your life for anything! Sacrifice everything for life! Life is the ultimate goal -- greater than any country. greater than any religion, greater than any god, greater than any scripture.

But nobody is going to say that to you, no leader is going to say that to you, because then their whole business is gone. No priest is going to say that to you, because then their whole business is gone. That's why politicians and priests are very against me.

If you understand me well, then do, become part of the society -- you *are* part of the society -- but do only that which is needful, never get lost.

The fourth question:

HOW CAN I TELL THE DIFFERENCE BETWEEN 'NONDOING' AND BEING LAZY... AND IF 'FLOATING' -- HOW TO MAKE DECISIONS?

IT IS not difficult. Both have different tastes, and very clear-cut, very distinct. When you are lazy, it is a negative taste -- you simply feel you have no energy, you simply feel dull; you simply feel sleepy, you simply feel dead. When you are in a state of nondoing then you are full of energy -- it is a very positive taste. You have full energy, overflowing. You are radiant, bubbling, vibrating. You are not sleepy, you are perfectly aware. You are not dead -- you are tremendously alive.

So there is not a problem. You can just check in, and always continue to check. There is a possibility the mind can deceive you: it can rationalize laziness as non-doing. It can say "I have become a Zen master" or "I believe in Tao" -- but you arc not deceiving anybody else. You will be deceiving only yourself. So be alert.

When you are lazy you will *know* it certainly. It is like a headache: how do you know when you have a headache? and when you don't have? You will say you simply know. It is self-evident. In the same way it is self-evident: if you are lazy you will feel sleepy, in a stupor -- no energy to do anything, no energy to be creative, no energy to go anywhere. Remember: no energy is the basic taste.

When you are in a non-doing state, you are so full of energy that you want to go somewhere, but nowhere to go. The difference is not no energy but nowhere to go. You are *so* radiant, but what to do? You are sitting there overflowing. The energy goes on welling up, and goes on cleansing you, as if you are under a shower of energy -- fresh, you have taken a bath just now; sharp, intelligent, aware. The taste will tell you.
Let me tell you one anecdote -- I loved it:

Two big mountain lions were stalking through the jungle single file. Suddenly the rear lion took a big swipe with his tongue across the ass of the front lion.
"Are you turning queer or something?" asked the front lion.
"No," answered the back lion. "I just ate a Jew and I'm trying to get the taste out of my mouth."

Now you know when you eat a Jew -- then the taste.... The taste will show. And the taste is so clear-cut and distinct that there is no question of confusion.

The last question:

THROUGH YOUR LECTURES YOU HAVE OFTEN UNDERTAKEN THE COMPARATIVE STUDY OF DIFFERENT ENLIGHTENED PERSONS OR INCARNATIONS -- OF COURSE, THAT OF THEIR PERSONALITIES. HOW ARE YOU GOING TO STUDY THE PERSONALITIES OF THE TWO LIVING ENLIGHTENED PERSONS -- RAJNEESH AND KRISHNAMURTI?

Don't waste your time on these people -- they exist not!

A Sudden Clash of Thunder

Chapter #9
Chapter title: Laugh Your Way to God

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IN THE TANG DYNASTY THERE WAS A STOUT FELLOW WHO WAS CALLED THE HAPPY CHINAMAN, OR THE LAUGHING BUDDHA.
THIS HOTEI HAD NO DESIRE TO CALL HIMSELF A ZEN MASTER, OR TO GATHER DISCIPLES AROUND HIM. INSTEAD HE WALKED THE STREETS WITH A SACK ON HIS BACK FULL OF CANDY, FRUIT AND DOUGHNUTS -- WHICH HE GAVE OUT TO THE CHILDREN WHO GATHERED AND PLAYED AROUND HIM.
WHENEVER HE MET A ZEN DEVOTEE HE WOULD EXTEND HIS HAND AND SAY: "GIVE ME ONE PENNY." AND IF ANYONE ASKED HIM TO RETURN TO THE TEMPLE TO TEACH OTHERS, AGAIN HE WOULD REPLY: "GIVE ME ONE PENNY."
ONCE WHEN HE WAS AT HIS PLAY-WORK ANOTHER ZEN MASTER HAPPENED TO ALONG AND INQUIRED: "WHAT IS THE SIGNIFICANCE OF ZEN?" HOTEI IMMEDIATELY PLOPPED HIS SACK DOWN ON THE GROUND IN SILENT ANSWER.
"THEN," ASKED THE OTHER, "WHAT IS THE ACTUALIZATION OF ZEN?" AT ONCE THE HAPPY CHINAMAN SWUNG THE SACK OVER HIS SHOULDER AND CONTINUED ON HIS WAY.

LAUGHTER is the very essence of religion. Seriousness is never religious, cannot be religious. Seriousness is of the ego, part of the very disease. Laughter is egolessness.

Yes, there is a difference between when you laugh and when a religious man laughs. The difference is

that you laugh always about others -- the religious man laughs at himself, or at the whole ridiculousness of man's being.

Religion cannot be anything other than a celebration of life. And the serious person becomes handicapped: he creates barriers. He cannot dance, he cannot sing, he cannot celebrate. The very dimension of celebration disappears from his life. He becomes desert-like. And if you are a desert, you can go on thinking and pretending that you are religious but you are not.

You may be a sectarian, but not religious. You can be a Christian, a Hindu, a Buddhist, a Jain, a Mohammedan, but you cannot be religious. You believe in something, but you don't know anything. You believe in theories. A man too much burdened by theories becomes serious. A man who is unburdened, has no burden of theories over his being, starts laughing.

The whole play of existence is so beautiful that laughter can be the only response to it. Only laughter can be the real prayer, gratitude.

This Hotei is tremendously significant. Rarely has a man like Hotei walked on the earth. It is unfortunate -- more people should be like Hotei; more temples should be full of laughter, dancing, singing. If seriousness is lost, nothing is lost -- in fact, one becomes more healthy and whole. But if laughter is lost, everything is lost. Suddenly you lose the festivity of your being; you become colorless, monotonous, in a way dead. Then you energy is not streaming any more.

Laughter is a flowering. If Buddha was the seed, then Hotei is the flower on the same tree. If Buddha is the roots, then Hotei is the flower on the same tree. And if you want to understand Buddha, try to understand Hotei. And it is right that people used to call him the Laughing Buddha. Buddha has come of age in Hotei. Buddha has laughed in Hotei. Enlightenment has come to its very crescendo.

But it is difficult to understand Hotei. To understand him you will have to be in that festive dimension. If you are too much burdened with theories, concepts, notions, ideologies, theologies, philosophies, you will not be able to see what this Hotei is, what his significance is -- because he will laugh looking at you. He will laugh because he will not be able to believe that a man can be so foolish and so ridiculous.

It is as if a man is just trying to live on a cookery book and has forgotten to cook food; just goes on studying books about food and how to prepare it and how not to prepare it, and argues this way and that -- and is all the time hungry, all the time dying, and has forgotten completely that one cannot live on books. That's what has happened: people are living on Bibles, Korans, Dhammapadas, Gitas -- they have completely forgotten that religion has to be *lived*. It is something that has to be digested. It is something that has to circulate in your blood, become your bones, your very marrow. You cannot just think about it. Thinking is the most superficial part of your being. You have to absorb it!

This story has to be understood very deeply.

IN THE T'ANG DYNASTY THERE WAS A STOUT FELLOW WHO WAS CALLED THE HAPPY CHINAMAN, OR THE LAUGHING BUDDHA.

WHEN for the first time you hear the phrase 'laughing Buddha' it looks a little contradictory, a contradiction in terms. A Buddha and laughing? Not a single statue exists, not a single painting, not a single description, of Buddha as laughing. But that is not because Buddha never laughed -- that is because Indians are much too serious about religion.

Maybe that is one of the basic reasons why Buddhism disappeared from India. India was too serious, too intellectual, too full of theorizing. Buddha was very simple. His approach was not of the mind; his approach was of the existential being. And this country is the country of the pundits, the scholars, the learned men, the knowledgeable. If Buddha disappeared from this country, it seems natural.

He was bringing a totally different dimension -- something very original; something very natural yet very original because man has forgotten it. He was doing a tremendous service to humanity. He was not a pundit, not a philosopher, not a metaphysician. He was a very simple being -- silent, happy, fully alive, living moment-to-moment.

If you want to understand Buddha, go via Hotei. Hotei is his true disciple. It is very difficult, because whenever a man like Buddha happens immediately pundits and scholars gather around. because they get new material for their theorizing. Intellectuals immediately gather around. They have something new to philosophize about, to write about, to make scriptures of.

It is said -- a very old story -- that once it happened:

A man became Enlightened. The disciples of the Devil immediately went to the Devil, their master, and they said, "What are you doing sitting here? Run fast! Rush fast! One man has become Enlightened -- and we have to destroy his truth before it reaches to people, otherwise Hell will become empty, nobody will be coming to Hell. Everybody will go to Heaven, to Paradise, or to Moksha!"

It is said that the Devil sitting there smiled silently. He said, "Don't be worried -- there is no hurry and no worry. Scholars have already reached there. They will destroy the truth. They do our work so perfectly that we need not be worried."

Whenever a truth is born, a ray of light, suddenly scholars gather together -- intellectuals, professors, philosophers. theoreticians -- and they jump upon the truth, they crush it; they mould it into dead theories and scriptures. That which was alive becomes just a paper thing. The real rose disappears.

Once I was staying in a Christian friend's house. I started looking into his Bible: there was a rose. He must have kept it in the Bible. Many years old -- dry, dead, crushed between the pages of the Bible. I started laughing. He came rushing from his bathroom. He said, "What! For what are you laughing? What has happened?"

I said, "The same has happened to truth as has happened to this rose. Between the pages of your Bible, the rose has died. Now it is just a memory of something which was alive one day. Just a remembrance. All fragrance gone, all aliveness gone. It is as dead as a plastic flower or a paper flower. It has a history but it has no future. It has a past but it has no possibility. And the same has happened to truth. In the pages of the scriptures it has died."

The Devil said, "Don't be worried. Take it easy -- If people have already reached there: the scholars, the professors; they will immediately crush it."

When truth happens it is non-verbal, it is silent. It is so profound it cannot be expressed through words. Then sooner or later people will come who will put it into words, who will systematize it. And in their very systematization it is killed.

Hotei lived a totally different life from an ordinary religious man. His whole life was nothing but a continuous laughter. It is said about Hotei that even sometimes in sleep he would start laughing. He had a big belly, and the belly would shake. Sardar Gurdayal Singh would have enjoyed meeting him, and Hotei would have enjoyed Sardar Gurdayal Singh. People would ask him, "Why are you laughing? and even in sleep!" Laughter was so natural to him that any and everything would help him to laugh. Then the w hole life, awake or asleep, is a comedy.

You have turned life into a tragedy. You have made a tragic mess of your life. Even when you laugh, you don't laugh. Even when you pretend to laugh, the laughter is just forced, manipulated, managed. It is not coming from the heart, not at all from the belly. It is not something coming from your center; it is just something painted on the periphery. You laugh for reasons -- which have nothing to do with laughter.

I have heard: In a small office, the boss was telling some old stale anecdote, which he had told many times. And everybody was laughing -- one has to laugh! They were all bored by it, but the boss is the boss, and when the boss tells a joke you have to laugh -- it is part of duty. Just one woman typist was not laughing, was sitting straight, serious. The boss said, "What is the matter with you? Why are you not laughing?"

She said, "I am leaving this month" -- then there is no point!

It happened:

Mulla Nasrudin listened very attentively while a stranger told a long story in the coffee-house. But the man spoke so indistinctly and muffed his punchline so badly that the story was not funny at all, and except for the Mulla no one laughed. But the Mulla laughed heartily.

"Why did you laugh, Nasrudin?" I asked him afterwards when the stranger had left.

"I always do," replied Nasrudin. "If you don't laugh, there is always the danger of their telling it over again."

People have their own reasons. Even laughter is businesslike; even laughter is economic, political. Even laughter is not just laughter. All purity is lost. You cannot even laugh in a pure way, in a simple way, childlike. And if you cannot laugh in a pure way, you are losing something tremendously valuable. You are losing your virginity, your purity, your innocence.

Watch a small child; watch his laughter -- so profound, comes from the very center. When a child is born, the first social activity that the child learns -- or maybe it is not right to say 'learns', because he brings it with himself -- is smiling. The *first* social activity. By smiling he becomes part of society. It seems very natural, spontaneous. Other things will come later on -- that is his first spark of being in the world, when he smiles. When a mother sees her child smiling, she becomes tremendously happy -- because that smile shows health, that smile shows intelligence, that smile shows that the child is not stupid, not retarded. That smile shows that the child is going to live, love, be happy. The mother is simply thrilled.

Smiling is the first social activity, and should remain the basic social activity. One should go on laughing the whole of one's life. If you can laugh in all sorts of situations, you will become so capable of encountering them -- and that encounter will bring maturity to you. I am not saying don't weep. In fact, if you cannot laugh, you cannot weep. They go together; they are part of one phenomenon: of being true and authentic.

There are millions of people whose tears have dried; their eyes have lost luster, depth; their eyes have lost water -- because they cannot weep, they cannot cry; tears cannot flow naturally. If laughter is crippled, tears are also crippled. Only a person who laughs well can weep well. And if you can weep and laugh well, you are alive. The dead man cannot laugh and cannot weep. The dead man can be serious. Watch: go and look at a corpse -- the dead man can be serious in a more skillful way than you can be. Only an alive man can laugh and weep and cry.

These are moods of your inner being, these are climates -- enriching. But, by and by, everybody forgets. That which was natural in the beginning becomes unnatural. You need somebody to poke you into laughter, tickle you into laughter -- only then do you laugh. That's why so many jokes exist in the world.

You may not have observed, but Jews have the best jokes in the world. And the reason is because they have lived in deeper misery than any other race. They *had* to create jokes, otherwise they would have been dead long before. They have passed through so much misery, they have been tortured down the centuries so much, they have been crushed, murdered -- they *had* to create a sense of the ridiculous. That has been a saving device. Hence, they have the most beautiful jokes. the funniest, the profoundest.

What I am trying to show you is this: that we laugh only when there is some reason which is forcing us to laugh. A joke is told, and you laugh -- because a joke creates a certain excitement in you. The whole mechanism of a joke is: the story goes in one direction, and suddenly it takes a turn; the turn is so sudden, so drastic, that you could not have imagined it. Excitement grows and you are waiting for the punchline. And then suddenly, whatsoever you were expecting is never there -- something absolutely different, something very absurd and ridiculous, never fulfilling your expectation.

A joke is never logical. If a joke is logical it will lose all its sense of laughter, the quality of laughter, because then you will be able to predict. Then by the time the joke is being said, you will have reached the punchline because it will be a syllogism, it will be simple arithmetic. But then it will not have any laughter. A joke takes a sudden turn, so sudden that it was almost impossible for you to imagine it, to infer it. It takes a jump, a leap, a quantum leap -- and that's why it releases so much laughter. It is a subtle psychological way to tickle you.

I have to tell jokes because I am afraid -- you are all religious people. You tend to be serious. I have to tickle you so sometimes you forget your religiousness, you forget all your philosophies, theories, systems, and you fall down to earth. I have to bring you back to the earth again and again, otherwise you will tend to become serious, more and more serious. And seriousness is a canceric growth.

Much you can learn from Hotei.

IN THE T'ANG DYNASTY THERE WAS A STOUT FELLOW WHO WAS CALLED THE HAPPY CHINAMAN...

HE MUST have been stout, he laughed so much. Laughter brings strength. Now, even medical science says that laughter is one of the most deep-going medicines nature has provided man with. If you can laugh when you are ill you will get your health back sooner. If you cannot laugh, even if you are healthy, sooner or later you will lose your health and you will become ill.

Laughter brings some energy from your inner source to your surface. Energy starts flowing, follows laughter like a shadow. Have you watched it? When you really laugh, for those few moments you are in a deep meditative state. Thinking stops. It is impossible to laugh and think together. They are diametrically opposite: either you can laugh or you can think. If you really laugh, thinking stops. If you are still thinking, laughter will be just so-so, it will be *just* so-so, lagging behind. It will be a crippled laughter.

When you really laugh, suddenly mind disappears. And the whole Zen methodology is how to get into no-mind -- laughter is one of the beautiful doors to get to it.

As far as I know, dancing and laughter are the best, natural, easily approachable doors. If you really dance, thinking stops. You go on and on, you whirl and whirl, and you become a whirlpool -- all boundaries, all divisions are lost. You don't even know where your body ends and where the existence begins. You melt into existence and the existence melts into you; there is an overlapping of boundaries. And if you are really dancing -- not managing it but allowing it to manage you, allowing it to possess you -- if you are possessed by dance, thinking stops.

The same happens with laughter. If you are possessed by laughter, thinking stops. And if you know a few moments of no-mind, those glimpses will promise you many more rewards that are going to come. You just have to become more and more of the sort, of the quality, of no-mind. More and more, thinking has to be dropped.

Laughter can be a beautiful introduction to a non-thinking state. And the beauty is.... There are methods -- for example, you can concentrate on a flame or on a black dot, or you can concentrate on a mantra, but the greater possibility is that by the time the mind is disappearing you will start feeling sleepy, you will fall asleep. Because before the mind disappears there open two alternatives: sleep -- *sushupti* -- and samadhi: sleep and satori.

When thinking disappears, these are the two alternatives left: either you move into satori -- a fully alert, no-thought state; or a fully asleep, no-thought state -- sleep. And sleep is more natural, because you have practised it long. If you live sixty years, twenty years you have been asleep. It is the greatest activity that you have been doing; one third of your life is spent in sleep. In no other exercise do you spend so much time and so much energy.

So if you are doing TM-type meditations, repeating a mantra, by the time the mantra helps you to become non-thinking, immediately sleep will possess you. Hence, I call TM a sort of tranquillizer. And that is the appeal in America for Maharishi and his method, because America is the only country which is suffering from sleeplessness so tremendously. Insomnia has become almost common.

If after forty you have not started suffering from insomnia, that simply means that you are a failure, that you could not succeed -- in business, in politics. In power you couldn't succeed; you are a failure. All successful people suffer from insomnia, have to suffer. They suffer from ulcers, have to suffer. So remember: insomnia, ulcers and things like that are nothing but certificates of success -- that you have succeeded.

TM has an appeal for the American mind, because repeating a mantra -- monotonous, the same again and again -- the mind loses interest in it, starts falling asleep. That's the beauty of laughter: you cannot fall asleep. Laughing, how can you fall asleep? It brings a state of no-mind and no-thought, and does not allow you to fall asleep.

In a few Zen monasteries, every monk has to start his morning with laughter, and has to end his night with laughter -- the first thing and the last thing! You try it. It is very beautiful. It will look a little crazy -- mm? -- because so many serious people are all around. They will not understand. If you are happy, they always ask why. The question is foolish! If you are sad, they never ask why. They take it for granted -- if you are sad, it's okay. Everybody is sad. What is new in it? Even if you want to tell them, they are not interested because they know all about it, they themselves are sad. So what is the point of telling a long story? -- cut it short!

But if you are laughing for no reason, then they become alert -- something has gone wrong. This man seems to be a little crazy because only crazy people enjoy laughter; only in madhouses will you find crazy people laughing. This is unfortunate, but this is so.

It will be difficult, if you are a husband or a wife it will be difficult for you to suddenly laugh early in the morning. But try it -- it pays tremendously. It is one of the most beautiful moods to get up with, to get out of the bed with. For *no* reason! because there is no reason. Simply, you are again there, still alive -- it is a miracle! It seems ridiculous! Why are you alive? And again the world is there. Your wife is still snoring, and the same room, and the same house. In this constantly changing world -- what Hindus call the 'maya' -- at least for one night nothing has changed? Everything is there: you can hear the milkman and the traffic has started, and the same noises -- it is worth laughing for!

One day you will not get into the morning. One day the milkman will knock at the door, the wife will be snoring, but you will not be there. One day, death will come. Before it knocks you down, have a good laugh -- while there is time, have a good laugh.

And look at the whole ridiculousness: again the same day starts; you have done the same things again and again for your whole life. Again you will get into your slippers, rush to the bathroom -- for what? Brushing your teeth, taking a shower -- for what? Where are you going? Getting ready and nowhere to go! Dressing, rushing to the office -- for what? Just to do the same thing again tomorrow?

Look at the whole ridiculousness of it -- and have a good laugh. Don't open your eyes. The moment you feel that sleep is gone, first start laughing, then open the eyes -- and that will set a trend for the whole day. If you can laugh early in the morning you will laugh the whole day. You have created a chain effect; one thing leads to another. Laughter leads to more laughter.

And almost always I have seen people doing just the wrong thing. From the very early morning they get out of bed complaining, gloomy, sad, depressed, miserable. Then one thing leads to another -- and for *nothing*. And they get angry... it is very bad because it will change your climate for the whole day, it will set a pattern for the whole day.

Zen people are more sane. In their insanity they are saner than you. They start with laughter... and then the whole day you will feel laughter bubbling, welling up. There are so many ridiculous things happening all over! God must be dying of His laughter -- down the centuries, for eternity, seeing this ridiculousness of the world. The people that He has created, and all the absurdities -- it is *really* a comedy. He must be laughing.

If you become silent after your laughter, one day you will hear God also laughing, you will hear the whole existence laughing -- trees and stones and stars with you.

And the Zen monk goes to sleep in the night again with laughter. The day is over, the drama is closed again -- with laughter he says "Goodbye, and if I survive again, tomorrow morning I will greet you again with laughter."

Try it! Start and finish your day with laughter, and you will see, by and by, in between these two more and more laughter starts happening. And the more laughing you become, the more religious.

THERE WAS A STOUT FELLOW WHO WAS CALLED THE HAPPY CHINAMAN, OR THE LAUGHING BUDDHA.
THIS HOTEI HAD NO DESIRE TO CALL HIMSELF A ZEN MASTER, OR TO GATHER DISCIPLES AROUND HIM.

EVERY master has his own unique way. Every master has his unique method to express whatsoever he has attained -- it was laughter for Hotei. He went from one town to another, travelling continuously all his life -- laughing.

It is said that he would come to a town, stand in the middle of the village, and start laughing. And then people would start laughing at him, that a madman has come; then the crowd would gather and by and by the laughter would spread. It would become infectious and the whole crowd would surge with laughter. He would create waves of laughter: and in that laughter *satsang* was happening -- what in India we call 'satsang' -- the presence of the master.

Then, by and by, those who had eyes would start looking at him: 'He is not a madman -- in the garb of a madman a Buddha is standing there.' Then those who had ears to hear, they would start hearing that it was not just the laughter of a madman -- something of tremendous significance was transpiring between them and Hotei.

This was his way of expressing his being. This was his way of preaching -- a beautiful way.

A clergyman was recently telling me a marvellous story when his little girl said, "Now, pa, is that really true, or is it just preaching?"

Even children understand that preaching is just preaching. The old man was telling me a beautiful story and then his little girl interfered and said, "Now, pa, is that really true, or is it just preaching?" She knows! -- her father is a preacher.

Preaching is not true -- unless your whole life becomes your preaching. Unless your whole activity becomes a message, unless *you* become your message, preaching remains false. Hotei became his own message.

THIS HOTEI HAD NO DESIRE TO CALL HIMSELF A ZEN MASTER, OR TO GATHER DISCIPLES AROUND

HIM. INSTEAD HE WALKED THE STREETS WITH A SACK ON HIS BACK FULL OF CANDY, FRUIT AND DOUGHNUTS -- WHICH HE GAVE OUT TO THE CHILDREN WHO GATHERED AND PLAYED AROUND HIM.

Now, sometimes these children were really children, and sometimes these children were young people, and sometimes these children were old people -- so don't be misguided by the word 'children'. Aged people, more aged than Hotei himself, they were also children for him. In fact, to make a contact with Hotei, you had to be a child, innocent. And he would distribute a few things: toys, candy, sweets. He is saying something symbolically: A religious man brings you this message -- don't pay much attention to life, it is nothing but a toy. Don't pay much attention to life, it is nothing but a sweet. Taste it, but don't get obsessed by it. It has no nourishment in it. It has *no* truth in it. You cannot live upon it.

You have heard Jesus' saying: A man cannot live by bread alone. Can a man live by sweets alone? Bread at least has some nourishment in it; a sweet has nothing. Tastes good, but can be harmful in the long run.

Both children and the old, he would always treat everybody as children: he would give them toys -- very indicative. A better way you cannot find to say that the world is just a toy thing. And the life that you think is life is nothing true -- it is just a falsity, a dream, momentary. Don't cling to it.

WHENEVER HE MET A ZEN DEVOTEE HE WOULD EXTEND HIS HAND AND SAY: "GIVE ME ONE PENNY."

And whenever somebody was there whom he knew, who was a devotee of Zen, Dhyan, and was meditative -- mm? -- just watch: to others he would give; to a person who has some leanings towards meditation he would say, "Give me one penny." He is saying, "Meditation is nothing but sharing -- you give me one penny." If you are a meditative person, you give, you share -- you don't hoard, you are not miserly. You don't possess. How can you possess in this world?

You were not here and the world was here; you will not be here one day and the world is going to be here. How can you possess you? How can you claim that 'I am the owner'? How can you own anything? And if you are meditative, your whole life will become a sharing. You will give whatsoever you can give -- your love, your understanding, your compassion -- whatsoever you can you will give -- your energy, body, mind, soul -- whatsoever. And you will enjoy it.

There is no greater enjoyment than that of sharing something. Have you given something to somebody? That's why people enjoy giving gifts so much. It is a sheer delight. When you give something to somebody -- maybe valueless, may not be of much value -- but just the way, just the gesture that you give, satisfies tremendously. Just think of a person whose whole life is a gift! whose every moment is a sharing -- he lives in heaven. There is no other heaven than that.

WHENEVER HE MET A ZEN DEVOTEE HE WOULD EXTEND HIS HAND AND SAY: "GIVE ME ONE PENNY. "

One of the greatest Indian poets, Rabindranath Tagore, has written a small poem: WHAT HAVE YOU GOT FOR ME? The poem consists of a small story:

Once while I was begging from door to door, I suddenly saw a gleaming chariot pull up to me and stop. When I beheld its lordly driver step down and smile at me with searching eyes, I immediately envisioned the unsolicited charity that would surely be mine.

A beggar is relating this story. A beggar has come out of his house, and suddenly he sees a golden chariot stop and the King of kings gets out of the chariot. The beggar must have been thrilled by the very possibility that he could get something today.

But to my everlasting chagrin, this King of kings suddenly thrust out his hand and asked, "What have you got for me?" Oh, Lord, torn with perplexity and indecision, I offered you a mere grain of wheat and on my carpet that very night I found a grain of gold. How sorry I was that I had not given you everything I had!

The beggar is, of course, accustomed to receiving, not accustomed to giving. He has never given anything. He has always been begging and begging. So suddenly the King of kings spreads his hands and says, "What have you got for me?" He was perplexed, bewildered, confused. He must have hesitated. He must have searched his bag. He could have given more, but he could not gather courage. He gave only one grain of wheat -- just because he could not say no. How to say no to the King of the kings? And by the time he must have become conscious the chariot was gone, and there were only dust clouds on the road. And still, the whole day he must have worried about that one grain of wheat less in his bag today. He must have thought again and again; it must have been like a wound.

And in the night when he comes back home and drops on the floor all that he has begged in the whole day, he finds a grain of gold. Then he understands. Then he cries and weep, but now it is too late -- where can you find the King of kings again? Where? Now he wants to give everything that he has, now he has found the illogical logic of it: that which you give becomes golden, and that which you go on hoarding becomes dirt. If you hoard gold it becomes dust; if you give dust, dust becomes gold -- that is the message of this beautiful anecdote. And I absolutely agree with it.

It is not just a parable: it is a true secret of life -- give and you will get millionfold; share and in the very sharing you will become richer. Go on hoarding and you will become poorer and poorer. You cannot find a poorer man than a miser. He may have much, but he has nothing -- because you can have only that which you have given. It is a paradox only in appearance.

Let me repeat it: You possess only that which you have given; you never possess that which you have hoarded -- you become a master of something which you share. Share! unconditionally -- because everything is going to be taken from you anyway; death is going to take everything from you.

And death will not beg -- it simply snatches away, it robs. It doesn't ask your permission; it doesn't knock on your door and say, "Can I come in, sir." No. It simply comes. By the time you are aware, you are gone. By the time you can do something, everything has been taken away. Death is going to take everything.

Before death knocks on your door, share -- whatsoever you have. You can sing a beautiful song? -- sing it, share it. You can paint a picture? -- paint, share it. You can dance? -- go and dance, share it. Whatsoever you have -- and I have never come across a man who has not much to share. If you want to share, you have too much to share. If you don't want to share, you may have enough, more than enough, but you are poor, you don't have anything.

It happened:

Mulla Nasrudin was fishing off a pier when he lost his balance and fell in.

"Help! Help!" Mrs Nasrudin started shouting. "My husband is drowning. Help! Help!"

Luckily, her cries were heard by two husky young men in the vicinity, and they dove into the water and pulled poor Nasrudin out.

As he lay on the pier drying out, Mrs Nasrudin leaned over him and whispered, "They saved you from drowning, man. Shouldn't we give them a rupee?"

Mulla opened one eye and whispered back, "I was only half-drowned. Half a rupee will do."

The miser's mind continues to the very end. Beware of it.

WHENEVER HE MET A ZEN DEVOTEE HE WOULD EXTEND HIS HAND AND SAY. "GIVE ME ONE PENNY." AND IF ANYONE ASKED HIM TO RETURN TO A TEMPLE TO TEACH OTHERS, AGAIN HE WOULD SAY. "GIVE ME ONE PENNY."

That was his whole preaching: Share! Give! What else can be said, what else can be taught?

ONCE WHEN HE WAS AT HIS PLAY-WORK ANOTHER ZEN MASTER HAPPENED ALONG AND INQUIRED. "WHAT IS THE SIGNIFICANCE OF ZEN?" HOTEI IMMEDIATELY PLOPPED HIS SACK DOWN ON THE GROUND IN SILENT ANSWER.

ZEN BELIEVES that truth cannot be expressed by words, but it can be expressed by gestures, action.

Something can be done about it. You cannot say it, but you can show it.

When they ask a question, Zen masters don't expect an answer verbally -- they expect some gesture of spontaneous understanding. And remember: verbal answers you can get from scriptures, they can be borrowed, they can be second-hand -- and a second-hand answer is never true. A second-hand God is never true. A second-hand truth is never true. Beware of second-hand things.

Zen masters say: "*Show* your understanding, don't say! Show in some gesture!" And you cannot deceive a Zen master, you cannot deceive an Enlightened man. Yes, you can learn gestures also. For example: now you know this story of Hotei -- mm? -- you can have a sack on your back and you can move, and I come across and I ask: "What is the significance of Zen?" And you plop down the sack... I will hit your head! because it is not a question of repeating the story. You will have to show *your* understanding. It was Hotei's understanding -- you cannot copy it. When the question is there, you will have to respond -- out of your own heart, out of your own being, out of that moment of understanding and awareness, you will have to do something.

HOTEI PLOPPED HIS SACK DOWN ON THE GROUND IN SILENT ANSWER -- what was he saying? The question was: "What is the significance of Zen?" He dropped his bag of doughnuts, toys, sweets. He is saying: "Zen is renunciation -- like this!" Dropping the whole bag, all that you possess. That was all that he possessed at that moment, nothing else, just his bag.

That bag was the non-essential part; he had nothing else. Then only the essential is left. The bag was the only non-essential thing with him. He plopped it on the ground. He is saying in silent answer that Zen is a deep renunciation of the world. It is dropping all that is non-essential -- like this bag! But it was not said: it was shown.

"THEN," ASKED THE OTHER, "WHAT IS THE ACTUALIZATION OF ZEN? This may be the significance, but what is the actualization of Zen?" AT ONCE THE HAPPY CHINAMAN SWUNG THE SACK OVER HIS SHOULDER AND CONTINUED ON HIS WAY.

He is saying: "We renounce the world, yet we don't escape from the world. That is the actualization. We renounce the world, yet we live in the world." Again the bag is on his shoulder, again he is moving, but he is not a clinger. The bag is dropped! -- deep down he is far away from the bag. He has no attachment to it. Still he will carry it; while he is alive he will carry it.

Zen says escaping is not renunciation -- that's my message also. That's why I love this man Hotei: he really showed a deep, profound awareness. Be unattached, but be here -- because there is nowhere else to be. This is the only world -- there is no other world. So your monks and your *munis* and sadhus who are sitting in the temples and monasteries, in the Himalayan caves, are just escapists. Renounce! -- but there is no need to escape. Renounce and still be here. Be in the world, but don't be of the world. Remain in the crowd and remain alone. Do a thousand and one things -- whatsoever is needed, do it -- but never be the doer. Don't gather the ego -- that's all.

"THEN, " ASKED THE OTHER, "WHAT IS THE ACTUALIZATION OF ZEN?"

Essence is renunciation. Actualization, actual practice, is living in the world and not being of it.

AT ONCE THE HAPPY CHINAMAN SWUNG THE SACK OVER HIS SHOULDER AND CONTINUED ON HIS WAY.

This is very difficult to understand, because centuries of escapists, centuries of these cowardly people who have been running away from the world and condemning the world, have corrupted your minds, have poisoned your being. It is difficult to understand, but if you can understand you will be benefited tremendously, great will be your benefit.

A person who escapes is not really a man of understanding. His very escape shows his fear, not understanding. If you say, "How can I be happy sitting in the marketplace? How can I be silent sitting in the marketplace?" and you escape to the Himalayan silence, you are escaping from the very possibility of ever becoming silent -- because it is only in the marketplace that the contrast exists; it is only in the marketplace that the challenge exists; it is only in the marketplace that distractions exist. And you have to overcome all

those distractions.

If you escape to the Himalayas you will start feeling a little still, but at the same time a little stupid also. You will start feeling more silent, but that silence belongs to the Himalayas, not to you. Come back and your silence will be left behind -- you will come alone. And back in the world you will be even more disturbed than before, because you will have become more vulnerable, soft. And you will come with a prejudice, with this idea that you have attained to silence. You will have become more egoistic.

That's why people who have escaped to the monasteries become afraid of coming back to the world. The world is the test. The world is the criterion. And it is easier to be in the world and, by and by, grow into a silence, then the Himalayan silence comes into your being. You don't go to the Himalayas: the Himalayas themselves come to you. Then it is something of your own, then you are the master of it.

I don't teach escape. I also teach renunciation. Many people, orthodox, old people. come to me and they say, "What type of sannyas is this? People have taken sannyas -- they are still living in their families, with their wife, with their children. going to the office, to the factory, to the shop -- what *type* of sannyas is this?" They have only one conception of sannyas, a one dimensional conception -- of escape. This is multi-dimensional. It is renouncing and yet living here, dropping and yet not dropping, changing and yet remaining ordinary, transforming one's being totally and yet remaining in the ordinary world like everybody else.

The Zen concept of renunciation is my concept of renunciation also. But it is difficult because the world has been condemned so much that it has become almost unconscious; it has become habitual to think in terms of condemnation. If somebody says you are worldly, you feel hurt, insulted. When you want to condemn somebody, you call him worldly -- you have condemned him.

There is nothing wrong in being worldly. *Be* worldly, and yet remain unworldly -- that is the very art, the art of living between two opposites, balancing oneself between two opposites. It is a very narrow path, like a razor's edge -- but this is the only path. If you miss this balance, you miss truth.

"THEN," ASKED THE OTHER, "WHAT IS THE ACTUALIZATION OF ZEN?" AT ONCE THE HAPPY CHINAMAN SWUNG THE SACK OVER HIS SHOULDER AND CONTINUED ON HIS WAY.

Remain herenow in this world, and continue on your way, and continue with deep laughter in your being. Dance your way to God! Laugh your way to God! Sing your way to God!

A Sudden Clash of Thunder

Chapter #10
Chapter title: Towards Nothingness

20 August 1976 am in Buddha Hall

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The first question:

I HAVE DEVELOPED A BAD CASE OF SEEKERS EGO. IT CONSTANTLY TRIES TO CONGRATULATE ME

ON THE GREAT PROGRESS I HAVE MADE. YOU HAMMER ME, AND IT FALLS APART, BUT IT COMES BACK. NOTHING TO DO BUT WATCH IT -- AND YET IT FRIGHTENS ME. WILL YOU COMMENT?

IT'S NATURAL. When you are doing something and you are succeeding in it, a subtle pride arises. It is nothing unnatural, so don't be too much concerned with it. If you become serious about it, then it can become a permanent guest in the house. If you accept it as a natural thing -- you walk, your shadow follows -- if you accept the ego just like a shadow, then there is no problem.

The shadow has never created any problem for anybody, but if you start getting frightened about your own shadow then you will be in trouble. If you start fighting with your own shadow, you are doomed to fail. Never fight with the ego.

You can pretend to be humble, you can impose a sort of egolessness on your ego,, but it will remain there, and it will go on disrupting and sabotaging your life. Just try to understand it. It is natural! You are succeeding, you feel good; you are progressing, you feel good; you are growing, you feel good!

It is said that when God created the world and He looked around, He said, "Very good! A beautiful thing I have done."

Nothing wrong about it! You paint a picture, then you look from many angles -- you feel good; you have succeeded in materializing something which was immaterial. A vision, a dream, you have been able to bring to the world. When you compose a poem, you feel good! Nothing is wrong about it. Just remember that the shadow is not you.

This is *your* shadow, certainly -- but the shadow is not you. The ego is a shadow. It is not you. This remembrance is enough -- there is no need to fight because a shadow does not exist in the first place. It is a simple negativity, it is just absence. It has *no* positivity in it. So if you fight a negative thing, you will be defeated -- because there is no way to defeat a negative thing. That which is not cannot be defeated. That's the problem.

That which is not *cannot* be defeated. And if you start fighting with it, *you* will be defeated. It is just like fighting darkness: there is no need! The problem is arising because you have an underlying notion that the ego should not be there. Why? Why not accept it also? Just remember it is not you. The problem arises only when you get identified with your shadow.

You are walking, the sun is there, and a shadow is falling. Somebody walks upon your shadow -- do you fight with him? You know it is a shadow! He has not walked on you. Somebody walks on your ego: don't fight. He has not walked on you. Somebody insults you: it hurts because you get identified with the shadow -- otherwise there is nothing. Somebody walks on your shadow: the hurt is imaginary and is a consequence of getting oneself identified with the shadow.

"I have developed a bad case of seeker's SHADOW."

You are condemning it. You are creating the problem and anxiety for yourself. Accept it! It is part of a natural flow. But don't put the shadow ahead of you! DON'T become a shadow of the shadow! -- that's all. You remain yourself.

"It constantly tries to congratulate me..."

Accept its congratulation! and give a heartfelt thankyou to it.

"You hammer me and it falls apart..."

I don't hammer the ego, I never hammer the ego -- I simply hammer the identification. I am not so foolish as to hammer your ego; that would be hammering your shadow. I simply hammer the bridge that you have created between the existential and the non-existential, between the essential and the non-essential, between the real and the unreal, between the fact and the fiction -- between you and the shadow. I hammer only that bridge. And, of course, it falls apart, because it is just an idea. It has *no* reality: just an idea that 'this is me'.

If you want to do anything about the ego, the only thing that I feel can be helpful is: laugh at it. It is *ridiculous* to get identified with the shadow -- simply ridiculous. But don't get serious. Accept it and you will be delivered from it.

I have heard:

It is said that a French prince visited a jail. In honor of the royal guest, the prison warden offered to release any prisoner the prince might designate. To pick out that prisoner, the prince began interviewing each of the men privately, asking, "Why are you here?"

"I'm innocent, my lord!" cried one. "I've been framed!" pleaded another. Perjury, prejudice, injustice and

oppression were reasons given by the convicts for their being in prison.

Only one man told a different story. "Your highness," he replied, "I deserve to be here and I have no complaint. In my time I have been a wicked, desperate murderer. It is a great mercy, both to society and to myself, that I am here."

"You wicked wretch!" the prince replied. "What a pity you should be confined among so many honest citizens. You admit yourself that you are evil enough to corrupt them all. I can't allow you to remain in their company another day. Guard! This is the man I wish released!"

Once you accept the reality, you are relieved, released; the prison exists no more. So don't try to be humble! Just know that ego arises. What can you do? *You* are not creating it.

It is just like when a wave moves: in the wake another wave follows it upside-down -- that is the wake. It is natural. When there arises a big mountain, a valley follows it. The valley is nothing but the mountain upside-down. It is part of it. When you move, in the wake your shadow, your valley, follows. You simply accept it! Mountains are not crying tears that 'why do valleys exist?' And neither are waves worried.

The very idea that you have to get rid of the ego is wrong. Drop that very idea! When ego arises, simply note the fact that the shadow is falling -- and remember not to get identified with it; remember that you are separate. This is enough. And the true humbleness is born out of this realization.

It is not an effort against the ego that brings humbleness. If you fight the ego, it can bring you a certain type of humbleness -- but then there will be another ego arising and that will be the ego of the humble person. The pious ego: "I am the most humble person in the world. Nobody is humble in comparison to me. I am at the top." Again the ego has arisen. Ego will *always* arise whatsoever you do.

Doing brings ego. Ego is the shadow of action. And there is only one thing that is not doing and that is awareness, watchfulness. The *only* thing that is not part of the world of action is pure awareness. No shadow is created by pure awareness. It is so pure that light can pass through it -- it is transparent and no shadow is created.

Shadow is created by solid things. The more solid a thing is, the more shadow it creates. Your body creates a shadow; your mind also creates a shadow -- the ego is the shadow of the mind. If you become more aware, if you simply watch the mind, its functioning, its mechanism, then you are moving beyond the mind. You become just pure awareness, transparent. Then there is no shadow.

So just laugh at it. And if it tries to seduce you, have a good laugh! at your own absurdities. But don't become a warrior and don't start fighting with it.

The second question:

YOU SAY NEVER TO IMPOSE YOURSELF ON ANYONE ELSE. YET YOU GIVE SANNYAS TO CHILDREN WHO CAN'T POSSIBLY MAKE UP THEIR MINDS TO TAKE IT. YOU HAVE EVEN GIVEN INITIATION TO SLEEPING BABIES! WHAT ARE YOU DOING?

THE FIRST THING: I have never yet given sannyas to anybody who was awake -- all are sleeping babies! Some are younger, some are older; that is immaterial. What does it matter -- a baby of seven months, or an old man of seventy years? Sleep is the same.

Yes, I was also puzzled in the beginning when some mother would come with a sleeping baby. Then I pondered over it: why should I say no? because that would be unjust to the sleeping baby when I go on giving sannyas to so many sleeping people. So I decided to give sannyas to babies.

Another thing: they may be asleep, but they are more innocent. And innocence can receive sannyas in a deeper way than cunningness, cleverness. You are also asleep; the only difference is that you are more cunning. The children are more innocent.

You are asleep but you pretend that you are awake.

It happened: A friend came to see Albert Einstein; he had not seen him for two, three years. A baby had been born to the friend's wife and they brought the baby also. Just seeing Einstein. the baby started crying and became very much afraid and wanted to escape from there.

The father and the mother felt a little embarrassed, but Einstein said, "Don't be disturbed by it. In fact, he is the first person who has told his views about me so clearly. Others come; they may not like me but they smile -- they are untrue. They talk against me outside, in my absence; and yet here they praise me.

Your child is the first person I have met who has simply said whatsoever his opinion is. I am happy to meet such a true person. Don't be worried about it."

Children are simple, innocent. And sannyas is something which can be received only in deep innocence.

The more you grow in experience, the more cunning you become. Then even when you take sannyas, it is not a jump -- it is a calculated step. You think about it. You ponder about it. You think for and against, pro and con. And then you think that it seems beneficial; or you think that it doesn't seem beneficial. Then you decide. Your sannyas is a conclusion.

A conclusion is always of the mind. There have only been a few people who have taken sannyas without thinking. I say to everybody, when people come to me I say to them: "Would you like to think about it? or are you ready?" A few people say they are ready; they don't want to think about it. Then it is reaching to a deeper level of your being.

When Maneesha came first, I asked her would she like to think about it. She said, "What -- think? I am fed up with thinking! If you can accept me, I am ready." This is innocence. She is again behaving like a child. The sannyas will have a totally different meaning to her.

I have heard:

A backwoods preacher was exhorting his followers about sin and morality. Finally he demanded, "I want every virgin in this congregation to stand up!"

Nobody moved.

Again he shouted, "Every virgin in this congregation, rise!"

Finally a woman with an infant in her arms got up. "Didn't you hear me, woman?" yelled the preacher. "I said the virgins!" Replied the woman, "How do you expect a three-month old baby to get up by herself?"

Now that baby was the only virgin in the whole church -- but, of course, a baby cannot get up by herself.

When somebody brings a child to me for sannyas, many times I say no. I say wait a little. Unless I feel that the child is ready -- of course, the child cannot come by himself -- unless I feel the child has moved in his past lives closer and closer and closer in his search, and he is ready... otherwise, I say wait, let the child grow a little.

Not only to sleeping babies -- sometimes I have given sannyas to babies in the womb. If I feel... and to feel a child is very simple. It is very difficult to feel you, because you are broadcasting such confusing statements about yourself -- from your left side something else, from your right side something else, from your back something else, from your front something else. You *are* contradictory! You go on broadcasting contradictory vibes. It is very difficult to make certain of where you are, what you want. And the complexity is even doubled, because one moment you are one thing, another moment you are another thing. Like a chameleon you go on changing your colors.

A baby is simple, has one taste, has one color. If I feel, if the vibes show me, that it will fit with his life pattern in the future, only then do I give sannyas.

And one thing more has to be understood: my sannyas is not in any way imposing something on you. It is simply conferring freedom on you. By giving you sannyas I am not giving you an ideology -- I am just giving you courage to get free of all ideologies. By giving sannyas to you I am not giving you a certain religion -- Hindu, Mohammedan, Christian -- I am simply giving you courage to be an individual, to be a unique individual.

My sannyas is not a character that will confine you. My sannyas is an awareness that will give you more and more freedom. And if one day you feel that my sannyas is making a prison for you, then drop out of it -- that will be the true sannyas spirit. But *never* allow it to become an imprisonment.

The child will grow. One day, if he feels that it is not for him, he is free. There is no legal bondage in it. He can simply drop out of it! If he feels in tune with it, he can go deeper into it.

I have no ideology to teach to you. I am not a teacher at all. That's the difference between a teacher and a master. A teacher has an ideology; he tries to condition your mind; he wants to give you certain concepts. A master simply wants to uncondition your mind; he does not want to give you any concepts; he wants to give you clarity of vision.

So if you are thinking that by becoming a sannyasin you have attained to all the answers of life, you are completely missing me. I have not given a single answer to you. I may have provoked many questions in you, but I have not provided any answer. I may have filled you with deep wonder about life; I may have awakened you towards the grandeur of reality -- but I have not given you a philosophy.

I have not given you, in fact, anything. I may have taken many things away from you. I am not giving you new clothes: I am giving you nudity. I would like you to move towards truth naked -- naked of all theories, concepts, philosophies. A naked human being with an innocent heart, with a deep courage. Looking at life as it is. Not projecting any idea of one's own.

So my sannyas is not like a baptism where you become a Christian, or the thread-ceremony where you become a Hindu. You don't become part of any organization -- I have none. By becoming a sannyasin, you simply come in tune with me, you simply start moving with me. You simply allow me to take you to the truth that I have seen. You simply allow me to take you to the open sky where I found something which satisfies *utterly*.

And a child is more capable of that than an old man.

The third question:

I AM A PROFESSOR OF PSYCHOLOGY. I HAVE STUDIED AND TAUGHT CONDITIONING. CAN ANYBODY AVOID CONDITIONING? AREN'T WE BEING CONDITIONED BY YOU?

IT DEPENDS on you. You can be conditioned by me -- but am not conditioning you. Let that be absolutely clear!

You can be conditioned by me. If you are listening only through the mind you will be conditioned, because the mind goes on gathering knowledge. The mind is very suggestible, corruptible, vulnerable. If you are listening to me through your mind, through your reason, through your argumentative faculty, through your intellect, you will be conditioned. Even if you are not convinced by me, even if you go thinking that you are not convinced by me, still you will be conditioned. Maybe against me, but that too will condition you. For or against does not matter: if you listen through the mind you will be conditioned -- because mind is the faculty of conditioning.

But there is another way to listen also -- and it is not of the mind, it is of the heart. It is not through argumentativeness, through knowledge -- it is through pure heart-trust. Then you listen to me not like a philosopher but like a poet. You are never conditioned by a poet.

You can enjoy poetry, but you are never conditioned by it. You are not conditioned by roseflowers -- you can enjoy, you can celebrate, but you are not conditioned. A beautiful sunrise or a sunset, or a full moon in the night -- are you being conditioned? These green trees all around, do they condition you? You can celebrate, you can enjoy, you can dance with them, you can sing with them, but you are not conditioned by them.

Think of me as a poet, a painter, a dancer; never think about me as a philosopher or a theologian. I am not. What I am doing here is poetry, sheer poetry. I am not giving you any ideology, so there is no question of being conditioned. But you have to look in the right way, otherwise there *is* every possibility of your being conditioned by me.

If you listen to me just to gather knowledge, you will be conditioned. If you listen to me in such tremendous depth and profundity that it is not a question of gathering knowledge but a meeting of the hearts, a communion.... I am not here, the speaker is not here. Long ago the speaker disappeared. All that is coming out is coming out of a tremendous emptiness, nothingness. Look into my eyes and you can feel it! And if you are also empty while listening to me, who is going to be conditioned and by whom?

If you put aside your mind... in fact, if you are really intelligent you will always put your mind exactly where you have left your shoes -- leave your mind also there. I would like Krishna to put a notice there: Shoes and Minds are to be Left Here at the Gate. If you bring your shoes it is not such a big thing, it is not so profane. But if you bring your minds here, then you never come to me.

Minds are conditioned, always conditioned; they are ready to be conditioned. Minds are bio-computers: they go on absorbing whatsoever is heard. It is a mechanical thing. Put the mind off while listening to me. Be a heart -- love, trust. Listen to me in deep emptiness. Don't be there! I am not here -- don't you be there. And then something will happen, something will transpire between me and you. Between two nothingnesses the river of truth starts flowing. And it is never conditioning: it is always unconditioning. It will *wash* your whole being, it will give you a shower; it will cleanse you, purify you.

The questioner says: "I am a professor of psychology."

That's a problem. It is really a great disease, psychology. It is almost pathological. I feel sorry for you. If

you had had cancer that would not have been so bad, because the cancer can be treated. But a professor of psychology? -- impossible! No treatment exists yet, because this disease called 'psychology' is so invisible and so subtle that it is very difficult to operate upon it.

'The professor of psychology' means one who has been conditioned so deeply that he does not believe that he exists. He believes only in body and mind. He does not believe in the soul; he does not believe that there is really anything transcendental to the mind. And I am saying leave your mind where you leave your shoes -- how can a professor of psychology do that? Because if he leaves the mind where he leaves his shoes, he will have to sit there, he cannot come here -- because he believes only in the mind, nothing beyond it. He does not believe in anything transcending mind. Then, of course, he has no way to escape from conditioning.

Everything will condition him. Whatsoever he reads, whatsoever he hears, whatsoever he sees, will be a conditioning. Now he is caught in an imprisonment -- because he does not know that there is something beyond also. The beyond within -- he is not aware of that. He does not believe in awareness.

You can look into the books of psychology: you will see chapters on memory, you will see chapters on imagination, dream, instinct, sex, and a thousand other things, but you will never find a chapter on awareness. No -- that doesn't exist. You will find everything calculated, only the calculator is not there. You will find all the observations categorized, only the observer is not there.

The psychologist does not believe in himself. This is absurd! He does not believe in the observer; he believes only in the observations. He says: "I have seen this"; but if you ask: "Is there a seer within you?" he says, "No." Then who has seen this?

The very name 'psychology' is a misnomer, because 'psyche', from where the word comes, means soul -- and soul is not a part of psychology. The name should be changed. It is not the right name for it. Psychology either has to find a soul or has to drop the very name 'psychology'.

And if you are just a student, the disease is not very advanced; but if you are a professor then you have gone beyond the point of return. It is very difficult for a professor to relax back, to see things again as they are. He *knows* so much. He has accumulated so much knowledge, so many screens are there on his eyes. It is difficult to find more blind people than professors.

I have been a professor, that's why I say so -- I know. I know from within. I have lived with professors for many years. They are the most unintelligent people in the world. Even a farmer in a village seems to be more intelligent, because he is more responsive to the reality. A professor never responds to reality. He is always reacting out of his knowledge.

So whatsoever I am saying, the professor will be interpreting it in his own ways. Right now, whatsoever I am saying, he will be interpreting and classifying and he will be saying yes or no. And he will be classifying me: to what school I belong, to what ideology, what I am talking about. He is not listening! It is very difficult for a professor to listen: he is so full of inner noise, inner chattering. The noise is so much that nothing ever enters in him.

It happened:

"Whisky and whisky alone is responsible for your deplorable condition!" the judge admonished the drunken prisoner, who was a professor -- maybe a professor of psychology.

"Glad to hear you say that, judge," beamed the drunk. "My wife says it's all my fault!"

If you have a certain idea in the mind, that idea will function as a nucleus: it will gather things around it which are supportive to it; it will drop things which are not supportive to it. A man who wants to come closer to truth has to drop all ideas, otherwise his own prejudices will be confirmed again and again. You can move with a prejudice and you will always find evidence for it.

Now the drunk used to think that he alone was not responsible, and the judge says: "Whisky and whisky alone is responsible for your deplorable condition."

"Glad to hear you say that, judge," beamed the drunk. "My wife says it's all my fault!"

If you come with a mind, you will go with a bigger mind. If you come with a no-mind, you will go with a bigger no-mind. It depends on you: how you come to me, what you bring to me, what you are ready to offer to me -- a mind? then there is no communication. You will gather a few bits from here and there, and you will collect them in your old ways. It will be addition to your knowledge; it will not be a revelation, it will not give you anything new. It will not be a breakthrough.

But if you can listen to me just listening, not thinking, not interpreting, not classifying -- just listening as

if you don't know anything; listening in deep silence with no knowledge interfering in between -- you will not be conditioned at all.

Innocence can never be conditioned. Only cunningness can be conditioned. Innocence is such freedom! It listens, but it remains above. Innocence is like a lotus flower: it remains in the water, but untouched by it. Then you can move around the world, you can go and listen to many people, you can read a thousand and one books, you can study all that down the centuries the human mind has invented, discovered, systematized, and you will remain unconditioned, you will remain free. Something within you will remain above, distant.

A habitual drunk staggered up to the front door of a home late one night, and kept rapping loudly until a lady in pyjamas came to answer.

"Par'n me, ma'am," he lushes, "this is an emergency. Can you tell me where Mulla Nasrudin lives?"
"Why," she exclaimed, "you are Mulla Nasrudin yourself!"

"I know, I know," he replied, "but that still doesn't answer the question -- where does he live?"

You are a soul -- which canNOT be corrupted. Innocence is its very nature. It is just like the sky: you see clouds come and go, and the sky remains just the same; it is not corrupted by the clouds. Dust storms arise, and settle back; the sky is not corrupted by dust storms. How many things have not happened under the skies? Millions of things have happened -- nothing has corrupted it. It remains pure.

The inner sky is also pure, just like the outer sky. Thousands of things go on happening, but the innermost core remains virgin. There is *no way* to corrupt it.

That's why I say: if you are too much addicted, drunk with psychology, then it will be difficult to understand what I am saying. But if you can put aside your head for a while, if you can behead yourself for a while, if you can approach towards me directly, immediately, then you will hear what I am saying, you will understand what I am saying -- but you will not be conditioned by it, you will remain free. That is the beauty!

A Buddha has not conditioned anybody, a Jesus has never conditioned anybody. If people are Christians and have become conditioned, that is their choice -- you cannot throw the responsibility on Jesus. If people have become Buddhists and have completely forgotten about Buddha, and go on talking only about Buddhist doctrines and dogmas, that is their responsibility -- otherwise, Buddha has not conditioned anybody.

These people come to free you. They bring freedom, they bring purity, they bring innocence. But the ultimate result depends on you.

The fourth question:

GIVE AND SHARE.
RENOUNCE NON-ESSENTIAL AND BE ESSENTIAL.
TO WHOM TO GIVE -- THE POOR AND NEEDY? -- IN GENERAL OR RELATIVES AND FRIENDS?
BEGGARS -- ORGANIZED OR INDIVIDUALS? INSTITUTIONS -- POLITICAL AND RELIGIOUS?
PURCHASE INSTITUTIONAL PRESENTS -- BOOKS AND OTHER THINGS? SAINTS AND MAHATMAS?
ETC?

I GIVE YOU POETRY -- you immediately translate it into prose. I have been simply saying: Share! You ask: With whom? You have changed the subject.

Mulla Nasrudin was talking to a woman and saying great things, was getting very romantic. He was saying, "Your eyes -- never, never have they happened before. And your face -- it is just like the moon. And the glow that surrounds you, and the vibe that you create -- it is the most beautiful thing that has ever happened." And he went on and on.

And, of course, as women are very practical, the woman asked, "Are you going to marry me, Nasrudin?"
Nasrudin said, "Please, don't change the subject!"

I am talking about sharing and you immediately change the subject, You say: "With whom?" Your emphasis is not about yourself. You have not asked: "I am a miser and I cannot share. It is difficult for me to

share." You have not asked how to share, how not to be miserly. You have immediately changed the subject -- as if you are ready to share but it is very difficult to find the right persons. So with whom?
"The poor and needy? -- in general or relatives and friends?"

You are going into details -- without asking the basic and fundamental question: Are you ready to share? When the cloud is ready to shower, it doesn't ask: "Where to shower? -- on the mountains? in a lake?.on grounds? in the fields? in the gardens? Where to shower? -- on good people? virtuous or sinners? on temples or on churches? on saintly people or on worldly people?" It doesn't bother -- it simply showers. It is not a question of on whom to shower. The cloud is ready -- it *has* to shower, to unburden itself.

When the flower blooms, it doesn't ask: "Towards whose nostril should I float now? Where should I send my fragrance? To saints and mahatmas? or to sinners?" No, it never asks. It goes on spreading its fragrance, it goes on unconcerned about whom; the fragrance moves unaddressed.

That's what I would like to say to you: Share! and let your sharing be spontaneous. When you have to give, give! Why bother? But people are very cunning -- they say: "Give? First we have to see whether it is the right person or not." How is one going to decide who is a right person or not? What are the criteria? How are you going to decide who is the right person?

A person may be poor but may be a criminal -- so whether to give to him or not? A person may be poor, needy, his wife may be suffering from illness, his children may be hungry, but he may be a drunkard. If you give him money, he will simply go and drink -- he is not going to purchase medicine with it. With whom to share?

In Jainism there is a sect called 'Terapanth'. It has gone to the very logical end; it has rationalized miserliness to the very extreme. This sect says: "Don't give because you don't know what the other person will do about it -- you give money to somebody; he may go and purchase a gun and kill a few people. Then? Then you will be responsible! It will be part of your karma. If you had not given him the money he would not have purchased the gun and he would not have killed so many people. He has killed now -- you are part, knowingly, unknowingly, and you will have to pay for it"

Now this is the businessman's mind, and all these Terapanthis are business people. "Don't give, because who knows what will be done, what will happen out of it?" They say if a person is dying by the side of the road, thirsty, crying and asking for water, you just go on your way, don't be distracted by him -- because if you give him water and tomorrow he kills somebody, then? or goes and steals something from somebody, then? You will be part of it.

Humanity is very cunning. Human beings are very cunning. This is the end-result of Mahavir's teaching -- who taught about love and sharing. This Terapanth is a sect of Jains. Mahavir says: "Share!" But how things can turn! even to the very opposites. And it is appealing -- it is rational, it looks right. Then these Terapanthis say: "If somebody is poor, he is poor because of his past karmas -- who are you to help him? He is suffering from his past karmas and you are becoming a distracting force. If you give him money and you help him not to suffer, he will have to suffer some day or other -- so you simply postpone. Let him be whatsoever he is."

If you want to share you will never ask these questions. These questions come up out of miserliness.

If you ask me, I will say: Share! If I cannot say anything positively about with whom to share, at least I can say one thing negatively: Never share with saints and mahatmas! -- because what can you share with them? What can you give to them? If they are really saints and mahatmas they are in tremendous bliss -- you cannot give them anything. You can beg something from them. You can ask them to shower what has happened to them. You can receive. You can be the receiving end -- you cannot be the giver. They don't need.

Otherwise, keep it as a simple remembrance that whenever there is any situation in which you are asked to share and you can share, you have something to share -- share! and don't be bothered who the person is with whom you are sharing. That is none of your business! You shared -- that's all.

And it is always beautiful -- whether you share with a sinner or you share with a pious man, whether you share with a criminal or you share with a very respectable citizen, it is always beautiful. It will always give you tremendous joy. It is not a question of what happens afterwards! In the very sharing you have enjoyed a climax of being.

A Jewish couple were honeymooning at Niagara Falls. The boy's money ran out after a week, but he and his bride were having such a good time they wanted to stay longer. So he wired his father for more money. His telegram read: "Dear Dad. It's great here. Want to stay longer. Please send money. Love, Son."

The father wired back: "Dear Son. It's great anywhere. Come home. Love, Dad."

It is great anywhere! -- love is great. It is not a question of whether you are near Niagara Falls or in the Himalayas: love is great everywhere, yes, anywhere. Sharing is great: with whom you share is irrelevant.

I know your mind will always find ways not to share. Avoid those tricks of the mind. You have to share. You should be happy whenever you can find an opportunity to share.

Mulla Nasrudin lay on his deathbed for months, while flocks of relatives gathered like vultures waiting for the kill. At last the dear old man went to his peaceful reward and the lawyers announced the date of the reading of his will.

All the relatives assembled on the appointed day. The lawyer tore open the envelope, drew out a piece of paper and read:

"Being of sound mind, I spent every dime before I died."

That is the golden rule: Before you die, share whatsoever you have. If you are of a sound mind you will share your whole life. Before you die, spend yourself in love.

The fifth question:

ARE YOU HOLDING MY ROPE? DOES THAT SCARE YOU?

I HAVE told you one story -- the question is concerned with that story -- about the botanist who lowered his son with a rope round his waist into a deep valley in the Himalayas. It was difficult to reach in any other way to the flowers that were flowering in the valley. The father was, of course, afraid, scared. The child was enjoying -- mm? -- it was a beautiful adventure. He was thrilled. But the father was afraid.

The child reached down, he plucked the flowers. The father shouted from the top, "Are you okay, little one? Are you not afraid?"

The child laughed -- the whole valley echoed his laughter -- and he said, "Why should I be afraid when you, my father, are holding the rope? Why should I be afraid?"

The questioner asks: "Are you holding my rope? Does that scare you?"

Now this is a totally different situation. In the first place, I am not holding any rope -- because any rope will create a bondage for you. In the second place, I have not lowered you into the valley to pick flowers -- I have lowered you into the valley to disappear.... You cannot look back, and you cannot look at the top and say, "You are holding the rope." Even if I managed to give you the notion that I am holding your rope, it is all false. It is just a trick to lower you down -- there is no rope! And once lowered you cannot come back, because there is no way. Why should I be scared?

And it is not a question of picking some flowers there -- it is a question of disappearing completely. I am sending you towards nothingness. I am sending you towards ultimate death. Yes, in the beginning I pretend that I am binding a rope around your waist: this mala, etc. This is the rope! I have to persuade you. Once you are persuaded... gone.

My whole effort is to help you to disappear. My whole effort is to help you to be so empty: *anatta* -- non-being. Because if you are, you will remain in trouble. If you are, you will remain limited. If you are, there will be a definition to your being -- and you will never be overflowing. Only emptiness can be overflowing, only emptiness can be at ease. Only emptiness can be life abundant. To be, the way passes through non-being.

If you really want to be, you will have to drop all concepts of your being. You will have to disappear, by and by. You will have to melt into nothingness.

Yes, I am lowering you, and I convince you that the rope is in my hand -- you don't be worried. I have to do that to give you courage. The rope is non-existential. You will come to know about it -- that the rope is non-existential -- but you will come to know only when there is no question of returning. You will not be able to return. And you will be happy that there is no rope. You will be happy that there is no way to return. You will be happy that I persuaded you to disappear. You will feel grateful, eternally grateful.

Right now it may be difficult to understand what I am saying. *You* are the trouble; you are the anxiety, the anguish; you are the disease. In total health, you will not find yourself: the total health is a zero

experience. That zero experience is what religious people have called the God experience.

I am not scared at all -- I am simply laughing. And the day you understand, you will also not be scared. You will also laugh from the valley, and the valley will re echo your laughter.

The last question:

OSHO, DID YOU EVER WAKE UP IN THE MORNING WITH THE FEELING "THE HECK WITH ALL THIS ENLIGHTENMENT BUSINESS. TODAY I THINK I'LL JUST GO OUT AND DRIVE A TRUCK"?

IT IS not a question of every waking up in the morning and saying to myself and feeling: The heck with all this Enlightenment business -- it is an everyday rule. Every morning I say to myself: The heck with all this Enlightenment business. Today I think I will just go out and drive a truck. But where can I find a better truck with so many school-children inside it? Then I decide finally, by the time it is eight I again decide that one day more...

This question is from Swami Deva Nartan, and he has a P.S. also to it. The P.S. is "You told me not to be so serious. You see, I'm trying."

Now my P.S. to the answer: "Whatsoever I have said, please, don't take it seriously. I am saying it very seriously!"

Ah, This!

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Ah, This!

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ASCENDING TO THE HIGH SEAT, DOGEN ZENJI SAID: "ZEN MASTER HOGEN STUDIED WITH KEISHIN ZENJI.
ONCE KEISHIN ZENJI ASKED HIM, JOZA, WHERE DO YOU GO?'

HOGEN SAID. 'I AM MAKING PILGRIMAGE AIMLESSLY.'
KEISHIN SAID, 'WHAT IS THE MATTER OF YOUR PILGRIMAGE?'
HOGEN SAID, 'I DON'T KNOW.'
KEISHIN SAID, 'NOT KNOWING IS THE MOST INTIMATE.'
HOGEN SUDDENLY ATTAINED GREAT ENLIGHTENMENT."

ZEN IS JUST ZEN. There is nothing comparable to it. It is unique -- unique in the sense that it is the most ordinary and yet the most extraordinary phenomenon that has happened to human consciousness. It is the most ordinary because it does not believe in knowledge, it does not believe in mind. It is not a philosophy, not a religion either. It is the acceptance of the ordinary existence with a total heart, with one's total being, not desiring some other world, supra-mundane, supra-mental. It has no interest in any esoteric nonsense, no interest in metaphysics at all. It does not hanker for the other shore; this shore is more than enough. Its acceptance of this shore is so tremendous that through that very acceptance it transforms this shore -- and this very shore becomes the other shore:

This very body the buddha;
This very earth the lotus paradise.

Hence it is ordinary. It does not want you to create a certain kind of spirituality, a certain kind of holiness. All that it asks is that you live your life with immediacy, spontaneity. And then the mundane becomes the sacred.

The great miracle of Zen is in the transformation of the mundane into the sacred. And it is tremendously extraordinary because THIS way life has never been approached before, THIS way life has never been respected before.

Zen goes beyond Buddha and beyond Lao Tzu. It is a culmination, a transcendence, both of the Indian genius and of the Chinese genius. The Indian genius reached its highest peak in Gautam the Buddha and the Chinese genius reached its highest peak in Lao Tzu. And the meeting...the essence of Buddha's teaching and the essence of Lao Tzu's teaching merged into one stream so deeply that no separation is possible now. Even to make a distinction between what belongs to Buddha and what to Lao Tzu is impossible, the merger has been so total. It is not only a synthesis, it is an integration. Out of this meeting Zen was born. Zen is neither Buddhist nor Taoist and yet both.

To call Zen "Zen Buddhism" is not right because it is far more. Buddha is not so earthly as Zen is. Lao Tzu is tremendously earthly, but Zen is not only earthly: its vision transforms the earth into heaven. Lao Tzu is earthly, Buddha is unearthly, Zen is both -- and in being both it has become the most extraordinary phenomenon.

The future of humanity will go closer and closer to the approach of Zen, because the meeting of the East and West is possible only through something like Zen, which is earthly and yet unearthly. The West is very earthly, the East is very unearthly. Who is going to become the bridge? Buddha cannot be the bridge; he is so essentially Eastern, the very flavor of the East, the very fragrance of the East, uncompromising. Lao Tzu cannot be the bridge; he is too earthly. China has always been very earthly. China is more part of the Western psyche than of the Eastern psyche.

It is not an accident that China is the first country in the East to turn communist, to become materialist, to believe in a godless philosophy, to believe that man is only matter and nothing else. This is not just accidental. China has been earthly for almost five thousand years; it is very Western. Hence Lao Tzu cannot become the bridge; he is more like Zorba the Greek. Buddha is so unearthly you cannot even catch hold of him -- how can he become the bridge?

When I look all around, Zen seems to be the only possibility, because in Zen, Buddha and Lao Tzu have become one. The meeting has already happened. The seed is there, the seed of that great bridge which can make East and West one. Zen is going to be the meeting-point. It has a great future -- a great past and a great future.

And the miracle is that Zen is neither interested in the past nor in the future. Its total interest is in the present. Maybe that's why the miracle is possible, because the past and the future are bridged by the present.

The present is not part of time. Have you ever thought about it? How long is the present? The past has a duration, the future has a duration. What is the duration of the present? How long does it last? Between the

past and the future can you measure the present? It is immeasurable; it is almost not. It is not time at all: it is the penetration of eternity into time.

And Zen lives in the present. The whole teaching is: how to be in the present, how to get out of the past which is no more and how not to get involved in the future which is not yet, and just to be rooted, centered, in that which is.

The whole approach of Zen is of immediacy, but because of that it can bridge the past and the future. It can bridge many things: it can bridge the past and the future, it can bridge the East and the West, it can bridge body and soul. It can bridge the unbridgeable worlds: this world and that, the mundane and the sacred.

BEFORE WE ENTER INTO this small anecdote it will be Good to understand a few things. The first: the Masters do not tell the truth. Even if they want to they cannot; it is impossible. Then what is their function? What do they go on doing? They cannot tell the truth, but they can call forth the truth which is fast asleep in you. They can provoke it, they can challenge it. They can shake you up, they can wake you up. They cannot give you God, truth, NIRVANA, because in the first place you already have it all with you. You are born with it. It is innate, it is intrinsic. It is your very nature. So anybody who pretends to give you the truth is simply exploiting your stupidity, your gullibility. He is cunning -- cunning and utterly ignorant too. He knows nothing; not even a glimpse of truth has happened to him. He is a pseudo Master.

Truth cannot be given; it is already in you. It can be called forth, it can be provoked. A context can be created, a certain space can be created in which it rises in you and is no more asleep, becomes awakened.

The function of the Master is far more complex than you think. It would have been far easier, simpler, if truth could be conveyed. It cannot be conveyed, hence indirect ways and means have to be devised.

The New Testament has the beautiful story of Lazarus. Christians have missed the whole point of it. Christ is so unfortunate -- he has fallen into the wrong company. Not even a single Christian theologian has been able to discover the meaning of the story of Lazarus, his death and resurrection.

Lazarus dies. He is the brother of Mary Magdalene and Martha and a great devotee of Jesus. Jesus is far away; by the time he gets the information and the invitation, "Come immediately," two days have already passed, and by the time he reaches Lazarus' place four days have passed. But Mary and Martha are waiting for him -- their trust is such. The whole village is laughing at them. They are being stupid in others' eyes because they are keeping the corpse in a cave; they are watching day in, day out, guarding the corpse. The corpse has already started stinking; it is deteriorating.

The village people are saying, "You are fools! Jesus cannot do anything. When somebody is dead, somebody is dead!"

Jesus comes. He goes to the cave -- he does not enter into the cave -- he stands outside and calls Lazarus forth. The people have gathered. They must be laughing: "This man seems to be crazy!"

Somebody says to him, "What are you doing?" He is dead! He has been dead for four days. In fact, to enter into the cave is difficult -- his body is stinking. It is impossible! Whom are you calling?"

But, unperturbed, Jesus shouts again and again, "Lazarus, come out!"

And the crowd is in for a great surprise: Lazarus walks out of the cave -- shaken, shocked, as if out of a great slumber, as if he had fallen into a coma. He himself cannot believe what has happened, why he is in the cave.

This in fact is just a way of saying what the function of a Master is. Whether Lazarus was really dead or not is not the point. Whether Jesus was capable of raising the dead or not is not the point. To get involved in those stupid questions is absurd. Only scholars can be so foolish. No man of understanding will think that this is something historical. It is far more! It is not a fact, it is a truth. It is not something that happens in time, it is something more: something that happens in eternity.

You are all dead. You are all in the same situation as Lazarus. You are all living in your dark caves. You are all stinking and deteriorating...because death is not something that comes one day suddenly -- you are dying every day. Since the day of your birth you have been dying. It is a long process; it takes seventy, eighty, ninety years to complete it. EACH MOMENT something of you dies, something in you dies, but you are absolutely unaware of the whole situation. You go on as if you are alive; you go on living as if you know what life is.

The function of the Master is to call forth: "Lazarus, come out of the cave! Come out of your grave! Come out of your death!"

The Master cannot give you the truth but he can call forth the truth. He can stir something in you. He

can trigger a process in you which will ignite a fire, a flame. Truth you are -- just so much dust has gathered around you. The function of the Master is negative: he has to give you a bath, a shower, so the dust disappears.

That's exactly the meaning of Christian baptism. That's what John the Baptist was doing in the River Jordan. But people go on misunderstanding. Today also baptism happens in the churches; it is meaningless.

John the Baptist was preparing people for an inner bath. When they were ready he would take them symbolically into the River Jordan. That was only symbolic -- just as your orange clothes are symbolic, that bath in the River Jordan was symbolic -- symbolic that the Master can give you a bath. He can take the dust, the dust of centuries, away from you. And suddenly all is clear, all is clarity. That clarity is enlightenment.

The great Master Daie says: "All the teachings of the sages, of the saints, of the masters, have expounded no more than this: they are commentaries on your sudden cry, 'Ah, This!'"

When suddenly you are clear and a great joy and rejoicing arises in you, and your whole being, every fiber of your body, mind and soul dances, and you say, "Ah, this! Alleluia!" a great shout of joy arises in your being, that is enlightenment. Suddenly stars come down from the rafters. You become part of the eternal dance of existence.
Auden says:

Dance till the stars come down from the rafters!
Dance, dance, dance till you drop!

Yes, it happens -- it is not something that you have to do. It is something that even if you want not to do you will find it impossible; you will find it impossible to resist. You will have to dance.

The beauty of this, the beauty of now, the joy that existence is and the closeness of it.... Yes, stars come down from the rafters. They are so close you can just touch them; you can hold them in your hands.
Daie is right. He says:

All the teachings the sages expounded are no more than commentaries on your sudden cry, "AH, THIS!"

The whole heart saving "Aha!" And the silence that follows it, and the peace, and the joy, and the meeting, and the merger, and the orgasmic experience, the ecstasy...!

Masters don't teach the truth; there is no way to teach it. It is a transmission beyond scriptures, beyond words. It is a transmission. It is energy provoking energy in you. It is a kind of synchronicity.

The Master has disappeared as an ego; he is pure joy. And the disciple sits by the side of the Master slowly slowly partaking of his joy, of his being, eating and drinking out of that eternal, inexhaustible source: AIS DHAMMO SANANTANO. And one day...and one cannot predict when that day will come; it is unpredictable. One day suddenly it has happened: a process has started in you which reveals the truth of your being to you. You come face to face with yourself. God is not somewhere else: he is now, here.

The Masters illuminate and confirm realization. They illuminate in a thousand and one ways. They go on pointing towards the truth: fingers pointing to the moon. But there are many fools who start clinging to the fingers. By clinging to the fingers you will not see the moon, remember. There are even greater fools who start biting the fingers. That is not going to give you any nourishment. Forget the finger and look at where it is pointing.

The Masters illuminate. They shower great light -- they are light -- they shower great light on your being. They are like a searchlight: they focus their being on your being. You have lived in darkness for centuries, for millions of lives. Suddenly a Master's searchlight starts revealing a few forgotten territories in you. They are within you; the Master is not bringing them -- he is simply bringing his light, he is focusing himself on you. And the Master call focus only when the disciple is open, when the disciple is surrendered, when the disciple is ready to learn, not to argue, when the disciple has come not to accumulate knowledge but to know truth, when the disciple is not only curious but is a seeker and is ready to risk all. Even if life has to be risked and sacrificed the disciple is ready. In fact, when you risk your sleepy life, you sacrifice your sleepy life, you attain to a totally different quality of life: the life of light, of love, the life which is beyond death, beyond time, beyond change.

They illuminate and confirm realization. First the Master illuminates the way, the truth that is within

you. And secondly: when you realize it, when you recognize it.... It is very difficult for you to believe that you have attained it. The most unbelievable thing is when realization of truth happens to you, because you have been told that it is very difficult, almost impossible, and that it takes millions of lives to arrive at it. And you have been told it is somewhere else -- maybe in heaven -- and when you recognize it within yourself, how can you believe it?

The Master confirms it. He says, "Yes, this is it!" His confirmation is as much needed as his illumination. He begins by illuminating and ends by confirming. The Masters are evidence of truth, not its proof.

Meditate over the subtle difference between evidence and proof. The Master is an evidence; he is a witness. He has seen, he has known, he has become. You can feel it; the evidence can be felt. You can come closer and closer; you can allow the fragrance of the Master to penetrate to the innermost core of your being. The Master is only evidence; he is not proof. If you want any proof...there is no proof.

God can neither be proved nor disproved; it is not an argument. God is not a hypothesis, it is not a theory: it is experience. The Master is living evidence. But to see it you will need a different approach than you are accustomed to.

You know how to approach a teacher, how to approach a professor, how to approach a priest. They don't require much because they simply impart information which can be done even by a tape recorder or by a computer or by a gramophone record or by a book.

I WAS A STUDENT IN A UNIVERSITY. I never attended the classes of my professors. Naturally, they were offended. And one day the head of the department called me and he said, "Why have you joined the university? We never see you, you never attend any classes. And remember: when the examination time comes, don't ask for an attendance record -- because seventy-five percent attendance is a must to enter into the examination."

I took hold of the hand of that old man and I said, "You come with me -- I will show you where I am and why I have entered the university."

He was a little afraid of where I was taking him and why. And it was a well-known fact that I was a little eccentric! He said, "But where are you taking me?"

I said, "I will show you that you have to give me one hundred percent attendance. You come with me."

I took him to the library and I told the librarian, "You tell this old man -- has there ever been a single day when I have not been in the library?"

The librarian said, "Even on holidays he has been here. If the library is not open then this student goes on sitting in the garden of the library, but he comes. And every day we have to tell him, 'Now please, you leave, because it is closing time.'"

I told the professor, "I find the books far more clear than your so-called professors. And, moreover, they simply repeat what is already written in the books, so what is the point of going on listening to them second-hand? I can look in the books directly!"

I told him, "If you can prove that your teachers are teaching something which is not in the books, then I am ready to come to the classes. If you cannot prove it, then keep it in mind that you have to give me one hundred percent attendance -- otherwise I will create trouble!"

And I never went to ask him; he gave me one hundred percent attendance. He followed the point; it was so simple. He said, "You are right. Why listen to second-hand knowledge? You can go directly to the books. I know those professors -- I myself am just a gramophone record. The truth is," he said to me, "that for thirty years I have not read anything. I just go on using my old notes."

For thirty years he has been teaching the same thing again and again and again; and in thirty years' time, millions of books have been published.

You know how to approach a teacher, you know how to approach a book, you know how to approach dead information, but you don't know how to approach a Master. It is a totally different way of communing. It is not communication, it is communion -- because the Master is not a proof but an evidence. He is not an argument for God, he is a witness for God. He does not possess great knowledge about God, he knows. He is not knowledgeable, he simply knows.

Remember, to know ABOUT is worthless. The word "about" means around. To know about something means to go on moving in circles, around and around. The word "about" is beautiful. Whenever you read "about," read "around." When somebody says, "I know ABOUT God," read: he knows AROUND God. He

goes in a circle. And real knowing is never about, never around; it is direct, it is a straight line.

Jesus says: "Straight is the path...." It does not go in circles; it is a jump from the periphery to the center. The Master is an evidence of that jump, that quantum leap, that transformation.

You have to approach the Master with great love, with great trust, with an open heart. You are not aware who you are. He is aware who he is, he is aware who you are. The caterpillar might be said to be unaware that it may become a butterfly. You are caterpillars -- BODHISATTVAS. All caterpillars are Bodhisattvas and all BODHISATTVAS are caterpillars. A BODHISATTVA means one who can become a butterfly, who can become a Buddha, who is a Buddha in the seed, in essence. But how can the caterpillar be aware that he can become a butterfly? The only way is to commune with butterflies, to see butterflies moving in the wind, in the sun. Seeing them soaring high, seeing them moving from one flower to another flower, seeing their beauty, their color, maybe a deep desire, a longing arises in the caterpillar: "Can I also be the same?" In that very moment the caterpillar has started awakening, a process has been triggered.

The Master/disciple relationship is the relationship between a caterpillar and a butterfly, a friendship between a caterpillar and a butterfly. the butterfly cannot prove that the caterpillar can become a butterfly; there is no logical way. But the butterfly can provoke a longing in the caterpillar -- that is possible.

The Master helps you to reach your own experience. He does not give you the Vedas, the Koran, the Bible; he throws you to yourself. He makes you aware of your inner sources. He makes you aware of your own juice, of your own godliness. He liberates you from the scriptures. He liberates you from the interpretations of others. He liberates you from all belief. He liberates you from all speculation, from all guesswork. He liberates you from philosophy and from religion and from theology. He liberates you, in short, from the world of words -- because the word is the problem.

You become so much obsessed with the word "love" that you forget that love is an experience, not a word. You become so obsessed with the word "God" that you forget that God is an experience, not a word. The word "God" is not God, and the word "fire" is not fire, and the word "love" is not love either.

The Master liberates you from words, he liberates you from all kinds of imaginative philosophies. He brings you to a state of wordless silence. The failure of religion and philosophy is that they all become substitutes for real experience. Beware of it!

Marlene and Florence, two Denver secretaries, were chatting over lunch.
"I was raped last night by a scholar," whispered Marlene.
"Really?" said Florence. "How did you know he was a scholar?"
"I had to help him."

Scholars are crippled people, paralyzed, hung up in their heads. They have forgotten everything except words. They are great system-makers. They accumulate beautiful theories; they arrange them in beautiful patterns, but that's all they do. They know nothing -- although they deceive others and deceive themselves, too, that they know.

A man went into a restaurant to have some lunch and when the waiter came he said, "I will have a plate of kiddlies, please."
"What?" said the waiter.
"Kiddlies," said the man.
"What?" said the waiter again.
So the man picked up the menu and pointed at what he wanted. "Kiddlies," he repeated firmly.
"Ah," said the waiter. "I see. Kidneys. Why didn't you say so?"
"But," said the man, "I said kiddlies, diddle I?"

It is very difficult to pull them out. They live in their own words. They have forgotten that reality has anything else in it but words. They are utterly deaf, utterly blind. They can't see, they can't hear, they can't feel. Words are words. You can't see them, you can't feel them, but they can give you great ego.

A cannibal rushed into his village to spread the word that a hunting party had captured a Christian theologian.
"Good," said one of the cannibals enthusiastically, "I have always wanted to try a baloney sandwich."

Beware of getting lost in philosophy and religion if you really want to know what truth is. Beware of being Christian, Hindu, Mohammedan, because they are all ways of being deaf, blind, insensitive.

Three deaf British gentlemen were traveling on a train bound for London.
The first said, "Pardon me, conductor, what station is this?"
"Wembley, sir," answered the conductor.
"Good Lord!" exclaimed the second Englishman. "I am sure it is Thursday."
"So am I," agreed the third. "Let us all go into the bar car and have a drink."

That's how it goes on between professors, philosophers, theologians. They can't hear what is being said. They have their own ideas and they are so full of them, so many thick layers of words, that reality cannot reach them.

ZEN SAYS: IF YOU CAN DROP PHILOSOPHIZING, there is a hope for you. The moment you drop philosophizing you become innocent like a child. But remember: -- the Zen emphasis on not knowing does not mean that it emphasizes ignorance. Not knowing is not ignorance; not knowing is a state of innocence. There is neither knowledge nor ignorance; both have been transcended.

An ignorant man is one who ignores; that's how the word comes. The root is "ignoring." The ignorant person is one who goes on ignoring something essential. In that way the knowledgeable person is the most ignorant person, because he knows about heaven and hell and he knows nothing about himself. He knows about God, but he knows nothing about who he is, what this consciousness inside is. He is ignorant because he is ignoring the MOST fundamental thing in life: he is ignoring himself. He is keeping himself occupied with the non-essential. He is ignorant -- full of knowledge, yet utterly ignorant.

Not knowing simply means a state of no-mind. Mind can be knowledgeable, mind can be ignorant. If you have little information you will be thought ignorant; if you have more information you will be thought knowledgeable. Between ignorance and knowledge the difference is that of quantity, of degrees. The ignorant person is less knowledgeable, that's all; the very knowledgeable person may appear to the world as less ignorant, but they are not different, their qualities are not different.

Zen emphasizes the state of not knowing. Not knowing means one is neither ignorant nor knowledgeable. One is not knowledgeable because one is not interested in mere information, and one is not ignorant because one is not ignoring -- one is not ignoring the most essential quest. One is not ignoring one's own being, one's own consciousness.

Not knowing has a beauty of its own, a purity. It is just like a pure mirror, a lake utterly silent, reflecting the stars and the trees on the bank. The state of not knowing is the highest point in man's evolution.

Knowledge is introduced to the mind after physical birth. Knowing is always present, like the heart knowing how to beat or a seed knowing how to sprout, or a flower knowing how to grow, or a fish knowing how to swim. And it is quite different from knowing about things. So please make a distinction between knowledge and knowing.

The state of not knowing is really the state of knowing because when all knowledge and all ignorance have disappeared you can reflect existence as it is. Knowledge is acquired after your birth, but knowing comes with you. And the more knowledge you acquire, the more and more knowing starts disappearing because it becomes covered with knowledge. Knowledge is exactly like dust and knowing is like a mirror.

The heart of knowing is now. Knowledge is always of the past. Knowledge means memory. Knowledge means you have known something, you have experienced something, and you have accumulated your experience. Knowing is of the present. And how can you be in the present if you are clinging too much to knowledge? That is impossible; you will have to drop clinging to knowledge. And knowledge is acquired: knowing is your nature. Knowing is always now -- the heart of knowing is now. And the heart of now...?

The word "now" is beautiful. The heart of it is the letter "O" which is also a symbol for zero. The heart of now is zero, nothingness. When the mind is no more, when you are just a nothingness, just a zero -- Buddha calls it exactly that, SHUNYA, the zero -- then everything that surrounds you, ALL that is within and without, is known, but known not as knowledge, known in a totally different way. The same way that the flower knows how to open, and the fish knows how to swim, and the child knows in the mother's womb how to grow, and you know how to breathe -- even while asleep, even in a coma, you go on breathing -- and the heart knows how to beat. This is a totally different kind of knowing, so intrinsic, so internal. It is not acquired, it is natural.

Knowledge is got in exchange for knowing. And when you have got knowledge, what happens to knowing? You forget knowing. You have got knowledge and you have forgotten knowing. And knowing is the door to the divine; knowledge is a barrier to the divine. Knowledge has utility in the world. Yes, it will make you more efficient, skillful, a good mechanic, this and that; you may be able to earn in a better way. All that is there and I am not denying it. And you can use knowledge in that way; but don't let knowledge become a barrier to the divine. Whenever knowledge is not needed, put it aside and drown yourself into a state of not knowing -- which is also a state of knowing, real knowing. Knowledge is got in exchange for knowing and knowing is forgotten. It has only to be remembered -- you have forgotten it.

The function of the Master is to help you RE-member it. The mind has to be RE-minded, for knowing is nothing but RE-cognition, RE-collection, RE-membrance. When you come across some truth, when you come across a Master, and you see the truth of his being, something within you immediately recognizes it. Not even a single moment is lost. You don't think about it, whether it is true or not -- thinking needs time. When you listen to the truth, when you feel the presence of truth, when you come into close communion with the truth, something within you immediately recognizes it, with no argumentation. Not that you accept, not that you believe: you recognize. And it could not be recognized if it were not already known somehow, somewhere, deep down within you.

This is the fundamental approach of Zen.

"Has your baby brother learned to talk yet?"

"Oh, sure," replied little Mike. "Now Mummy and Daddy are teaching him to keep quiet."

The society teaches you knowledge. So many schools, colleges, universities...they are all devoted to creating knowledge, more knowledge, implanting knowledge in people. And the function of the Master is just the opposite: what your society has done to you the Master has to undo. His function is basically anti-social, and nothing can be done about it. The Master is bound to be anti-social.

Jesus, Pythagoras, Buddha, Lao Tzu, they are all anti-social. Not that they want to be anti-social, but the moment they recognize the beauty of not knowing, the vastness of not knowing, the innocence of not knowing, the moment the taste of not knowing happens to them, they want to impart it to others, they want to share it with others. And that very process is anti-social.

People ask me why the society is against me. The society is NOT against me -- I am anti-social. But I can't help it -- I have to do my thing. I have to share what has happened to me, and in that very sharing I go against the society. Its whole structure is rooted in knowledge, and the Master's function is to destroy both knowledge and ignorance and to bring you back your childhood.

Jesus says: Unless you are like small children you will not enter into the kingdom of God.

The society, in fact, makes you uprooted from your nature. It pushes you off your center. It makes you neurotic.

Conducting a university course, a famous psychiatrist was asked by a student, "Sir, you have told us about the abnormal person and his behavior, but what about the normal person?"

"When we find him," replied the psychiatrist, "we cure him."

The society goes on curing normal people. Every child is born normal, remember; then the society cures him. Then he becomes abnormal. He becomes Hindu, Mohammedan, Christian, Communist, Catholic...there are so many kinds of neurosis in the world. You can choose, you can shop for whatever kind of neurosis you want. Society creates all kinds; all sizes and shapes of neurosis are available, to everybody's liking.

Zen cures you of your abnormality. It makes you again normal, it makes you again ordinary. It does not make you a saint, remember. It does not make you a holy person, remember. It simply makes you an ordinary person -- takes you back to your nature, back to your source.

This beautiful anecdote:

ASCENDING TO THE HIGH SEAT, DOGEN ZENJI SAID: "ZEN MASTER HOGEN STUDIED WITH KEISHIN ZENJI.
ONCE KEISHIN ZENJI ASKED HIM, JOZA, WHERE DO YOU GO?'
HOGEN SAID, 'I AM MAKING PILGRIMAGE AIMLESSLY.'
KEISHIN SAID, 'WHAT IS THE MATTER OF YOUR PILGRIMAGE?'
HOGEN SAID, 'I DON'T KNOW.'
KEISHIN SAID, 'NOT KNOWING IS THE MOST INTIMATE.'

HOGEN SUDDENLY ATTAINED GREAT ENLIGHTENMENT."

NOW MEDITATE OVER EACH WORD of this small anecdote; it contains all the great scriptures of the world. It contains more than all the great scriptures contain -- because it also contains not knowing.

ASCENDING TO THE HIGH SEAT...

This is just a symbolic, metaphorical way of saying something very significant. Zen says that man is a ladder. The lowest rung is the mind and the highest rung of the ladder is the no-mind. Zen says only people who have attained to no-mind are worthy enough to ascend to the high seat and speak to people -- not everybody. It is not a question of a priest or a preacher.

Christians train preachers; they have theological colleges where preachers are trained. What kind of foolishness is this? Yes, you can teach them the art of eloquence; you can teach them how to begin a speech, how to end a speech. And that's exactly what is being taught in Christian theological colleges. Even what gestures to make, when to make a pause, when to speak slowly and when to become loud -- everything is cultivated. And these stupid people go on preaching about Jesus, and they have not asked a single question!

Once I visited a theological college. The principal was my friend; he invited me. I asked him, "Can you tell me in what theological college Jesus learned? -- because the Sermon on the Mount is so beautiful, he must have learned in some theological college. In what theological college did Buddha learn?"

Mohammed was absolutely uneducated, but the way he speaks, the way he sings in the Koran, is superb. It is coming from somewhere else. It is not education, it is not knowledge. It is coming from a state of no-mind.

Little Johnny was the son of the local minister. One day his teacher was asking the class what they wanted to be when they grew up.

When it was his turn to answer he replied, "I want to be a minister just like my father."

The teacher was impressed with his determination and so she asked him why he wanted to be a preacher. "Well," he said thoughtfully, "since I have to go to church on Sunday anyway, I figure it would be more interesting to be the guy who stands up and yells than the one who has to sit down and listen."

You can create preachers, but you cannot create Masters.

In India, the seat from where a Master speaks is called VYASPEETHA. Vyasa was one of the greatest Masters India has ever produced, one of the ancientmost Buddhas. He was so influential, his impact was so tremendous, that thousands of books exist in his name which were not written by him. But his name became so important that anybody who wanted to sell his book would put Vyasa's name on it instead of putting his own name. His name was guarantee enough that the book was valuable. Now scholars go crazy deciding which is the real book written by Vyasa.

The seat from where a Buddha speaks is called VYASPEETHA -- the seat of the Buddha. Nobody else is allowed to ascend to the seat unless he has attained to no-mind. ASCENDING TO THE HIGH SEAT is a metaphor: it says the man has attained to the state of no-mind, he has attained the state of not-knowing which is true knowing.

...DOGEN ZENJI SAID: "ZEN MASTER HOGEN STUDIED WITH KEISHIN ZENJI.
ONCE KEISHIN ZENJI ASKED HIM, JOZA, WHERE DO YOU GO?"'

This is a Zen way of saying, "What is your goal in life? Where are you going?" It also implies another question: "From where are you coming? What is the source of your life?" It also implies, "Who are you?" -- because if you can answer where you are coming from and where you are going to, that means you must know who you are.

The three most important questions are: "Who am I? From where do I come? And to where am I going?"

...KEISHIN ZENJI ASKED "JOZA, WHERE DO YOU GO?"
HOGEN SAID, "I AM MAKING PILGRIMAGE AIMLESSLY."

See the beauty of the answer. This is how tremendously beautiful things transpire between a Master and a disciple. He said:

"I AM MAKING PILGRIMAGE AIMLESSLY."

If you are going to Kaaba, then it is not a pilgrimage because there is an aim in it; if you are going to Jerusalem or to Kashi it is not a pilgrimage. Wherever there is a goal there is ambition, and wherever there is ambition there is mind, desire. And with desire there is no possibility of any pilgrimage.

A pilgrimage can only be aimless. See the beauty of it! Only a Zen Master can approve it and only a Zen disciple can say something so tremendously revolutionary.

"I AM MAKING PILGRIMAGE AIMLESSLY."

The Master asks, "Where are you going?" And the disciple says, "Nowhere in particular." Aimlessly, just like a dry leaf in the wind, wherever the wind takes it: to the north, then the north is beautiful; to the south, then the south is beautiful -- because all is divine. Wherever you go you encounter him. There is no need to have any aim.

The moment you have any aim you become tense; you become concentrated on the aim. The moment you have any aim you are separate from the whole. You have a private goal, and to have a private goal is the root of all ego. Not to have a private goal is to be one with the whole, and to be one with the whole is possible only if you are aimlessly wandering.

A Zen person is a wanderer, aimless, with no goal, with no future. Moment-to-moment he lives without any mind; just like the dry leaf he makes himself available to the winds. He says to the winds, "Take me wherever you want." If he rises on the winds high in the sky he does not feel superior to others who are lying down on the ground. If he falls to the ground he does not feel inferior to others who are rising on the wind high in the sky. He cannot fail. He cannot ever be frustrated. When there is no goal, how can you fail? And when you are not going anywhere in particular, how can you be in frustration? Expectation brings frustration. Private ambitions bring failures.

The Zen person is always victorious, even in his failure.

KEISHIN SAID, "WHAT IS THE MATTER OF YOUR PILGRIMAGE?"

He asks again to make certain, because he may be simply repeating He may have read in some old Zen scriptures that "One should be aimless. When one is aimless, life is a pilgrimage." Hence the Master asks again:

..."WHAT IS THE MATTER OF YOUR PILGRIMAGE?"
HOGEN SAID, "I DON'T KNOW."

Now, if Hogen was only repeating some knowledge gathered from scriptures or others, he would have again answered the same thing, maybe paraphrased in a different way. He would have been like a parrot. The Master is asking the same question, hut the answer has changed, totally changed. He simply says: I don't know.

How can you know if you are aimless? How can you know when you don't have any goal? How can you be when there is no goal? The ego can exist only with goals, ambitions, desires.

HOGEN SAID, "I DON'T KNOW."

His answer, his response, is not parrotlike. He has not repeated the same thing again. The question was the same, remember, but the answer has changed. That's the difference between a knowledgeable person and a man of knowing, the wise man, who functions out of a state of not-knowing.

"I DON'T KNOW."

Keishin must have been tremendously happy. He said:

"NOT KNOWING IS THE MOST INTIMATE."

Knowledge creates a distance between you and reality. The more you know, the greater is the distance -- so many books between you and reality. If you have crammed the whole of the ENCYCLOPEDIA BRITANNICA, then there is so much distance between you and reality. Unless reality tries to find you through the jungle of the ENCYCLOPEDIA BRITANNICA or you try to find reality through the jungle of the ENCYCLOPEDIA BRITANNICA, there is not going to be any meeting. The more you know, the greater is the distance; the less you know, the thinner is the distance. If you don't know at all there is no

distance at all. Then you are face to face with reality; not even face to face -- YOU ARE IT. That's why the Master said:

"NOT KNOWING IS THE MOST INTIMATE."

Remember, such a beautiful sutra, so exquisite, so tremendously significant:

"NOT KNOWING IS THE MOST INTIMATE."

The moment you don't know, intimacy arises between you and reality, a great friendship arises. It becomes a love affair. You are embracing reality; reality penetrates you, as lovers penetrate each other. You melt into it like snow melting in the sun. You become one with it. There is nothing to divide. It is knowledge that divides; it is not-knowing that unites.
Listening to this tremendously significant sutra:

"NOT KNOWING IS THE MOST INTIMATE," HOGEN SUDDENLY ATTAINED GREAT ENLIGHTENMENT.

HE MUST HAVE BEEN VERY CLOSE, obviously. When he said, "I DON'T KNOW," he must have been just on the borderline. When he said, "I AM MAKING PILGRIMAGE AIMLESSLY," he was just one step away from the borderline. When he said, "I DON'T KNOW," even that one step disappeared. He was standing on the border-line.

And when the Master said, when the Master confirmed, illuminated, and said, "NOT KNOWING IS THE MOST INTIMATE"...when the Master patted him on the back: "NOT KNOWING IS THE MOST INTIMATE"....

HOGEN SUDDENLY ATTAINED GREAT ENLIGHTENMENT.

IMMEDIATELY, that very moment, he crossed the border. Immediately his last clinging disappeared. Now he cannot even say, "I don't know."

The stupid person says, "I know"; the intelligent person comes to know that "I don't know." But there is a transcendence of both when only silence prevails. Nothing can be said, nothing can be uttered. Hogen entered that silence, that great enlightenment, and suddenly, immediately, without any lapse of time.

Enlightenment is always sudden because it is not an achievement; it is already the case. It is only a remembering, it is only a reminding, it is only a recognition. You are already enlightened; you are just not aware of it. It is awareness of that which is already the case.

Meditate over this beautiful anecdote. Let this sutra resound in your being:

"NOT KNOWING IS THE MOST INTIMATE."

And one never knows: sudden enlightenment may happen to you as it happened to Hogen. It is going to happen to many people here, because what I am doing every day is destroying your knowledge, destroying and destroying all your clingings and strategies of the mind. Any day when your mind collapses, when you cannot hold it together any more, there is bound to be sudden enlightenment. It is not an attainment, hence it can happen in a single moment, instantly. Society has forced you to forget it; my work here is to help you remember it.

Ah, This!

Chapter #2
Chapter title: Neti Neti

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The first question

OSHO,
PLEASE, IN THE QUESTION "WHO AM I?" WHAT DOES "I" MEAN? DOES IT MEAN THE ESSENCE OF LIFE?

Hermann Sander,
"WHO AM I?" IS NOT REALLY A QUESTION because it has no answer to it; it is unanswerable. It is a device, not a question. It is used as a mantra. When you constantly inquire inside, "Who am I? Who am I?" you are not waiting for an answer. Your mind will supply many answers; all those answers have to be rejected. Your mind will say, "You are the essence of life. You are the eternal soul. You are divine," and so on and so forth. All those answers have to be rejected: NETI NETI -- one has to go on saying, "Neither this nor that."

When you have denied all the possible answers that the mind can supply and devise, when the question remains absolutely unanswerable, a miracle happens: suddenly the question also disappears. When all the answers have been rejected, the question has no props, no supports inside to stand on any more. It simply flops, it collapses, it disappears.

When the question also has disappeared, then you know. But that knowing is not an answer: it is an existential experience. Nothing can be said about it, or whatever will be said will be wrong. To say anything about it is to falsify it. It is the ultimate mystery, inexpressible, indefinable. No word is adequate enough to describe it. Even the phrase "essence of life" is not adequate; even "God" is not adequate. Nothing is adequate to express it; its very nature is inexpressible.

But you know. You know exactly the way the seed knows how to grow -- not like the professor who knows about chemistry or physics or geography or history, but like the bud which knows how to open in the early morning sun. Not like the priest who knows about God; about and about he goes, around and around he goes.

Knowledge is beating around the bush: knowing is a direct penetration. But the moment you directly penetrate into existence, you disappear as a separate entity. You are no more. When the KNOWER is no more then the knowing is. And the knowing is not ABOUT something -- you are that knowing itself.

So I cannot say, Sander, what "I" means in the question "Who am I?" It means nothing! It is just a device to lead you into the unknown, to lead you into the uncharted, to lead you into that which is not available to the mind. It is a sword to cut the very roots of the mind, so only the silence of no-mind is left. In that silence there is no question, no answer, no knower, no known, but only knowing, only experiencing.

That's why the mystics appear to be in such difficulty to express it. Many of them have remained silent out of the awareness that whatsoever you say goes wrong; the moment you say it, it goes wrong. Those who have spoken, they have spoken with the condition: "Don't cling to our words."

Lao Tzu says: "Tao, once described, is no more the real Tao." The moment you say something about it you have already falsified it, you have betrayed it. It is such an intimate knowing, incommunicable.
"Who am I?" functions like a sword to cut all the answers that the mind can manage. Zen people will say it is a koan, just like other koans. There are many koans, famous koans. One is: "Find out your original face." And the disciple asks the Master, "What is the original face?" And the Master says, "The face that you had before your parents were born."

And you start meditating on that: "What is your original face?" Naturally, you have to deny all your faces. Many faces will start surfacing: childhood faces, when you were young, when you became middle-aged, when you became old, when you were healthy, when you were ill.... All kinds of faces will stand in a queue. They will pass before your eyes claiming, "I am the original face." And you have to go on

rejecting.

When all the faces have been rejected and emptiness is left, you have found the original face. Emptiness is the original face. Zero is the ultimate experience. Nothingness -- or more accurately NO-THINGNESS -- is your original face.

Or another famous koan is: "The sound of one hand clapping." The Master says to the disciple, "Go and listen to the sound of one hand clapping." Now this is patent absurdity: one hand cannot clap and without clapping there can be no sound. The Master knows it, the disciple knows it. But when the Master says, "Go and meditate on it," the disciple has to follow.

He starts making efforts to listen to the sound of one hand clapping. Many sounds come to his mind: the birds singing, the sound of running water.... He rushes immediately to the Master; he says, "I have heard it! The sound of running water -- isn't that the sound of one hand clapping?"

And the Master hits him hard on the head and he says, "You fool! Go back, meditate more!"

And he goes on meditating, and the mind goes on providing new answers: "The sound of wind passing through the pine trees -- certainly this is the answer." He is in such a hurry! Everybody is in such a hurry. Impatiently he rushes to the door of the Master, a little bit apprehensive, afraid too, but maybe this is the answer....

And even before he has said a single thing the Master hits him! He is very much puzzled and he says, "This is too much! I have not even uttered a single word, so how can I be wrong? And why are you hitting me?"

The Master says, "It is not a question of whether you have uttered something or not. You have come with an answer -- that is enough proof that you must be wrong. When you have REALLY found it you won't come; there will be no need. I will come to you."

Sometimes years pass, and then one day it has happened, there is no answer. First the disciple knew that there was no answer to it, but it was only an intellectual knowing. Now he knows from his very core: "There is no answer!" All answers have evaporated.

And the sure sign that all answers have evaporated is only one: when the question also evaporates. Now he is sitting silently doing nothing, not even meditating. He has forgotten the question: "What is the sound of one hand clapping?" It is no more there. It is PURE silence.

And there are ways...there are inner paths which exist between a Master and a disciple. And now the Master rushes towards the disciple. He knocks on his door. He hugs the disciple and says, "So it has happened? This is it! No answer, no question: this is it. Ah, this!"

The second question

OSHO,
I FEEL LIFE IS VERY BORING. WHAT SHOULD I DO?

Brij Mohan,
AS IT IS, YOU HAVE ALREADY DONE ENOUGH. You have made life boring -- some achievement! Life is such a dance of ecstasy and you have reduced it to boredom. You have done a miracle! What else do you want to do? You can't do anything bigger than this. Life and boring? You must have a tremendous capacity to IGNORE life.

Just the other day I was telling you that ignorance means the capacity to ignore. You must be ignoring the birds, the trees, the flowers, the people. Otherwise, life is so tremendously beautiful, so ABSURDLY beautiful, that if you can see it as it is you will never stop laughing. You will go on giggling -- at least inside.

Life is not boring, but MIND is boring. And we create such a mind, such a strong mind, like a China Wall around ourselves, that it does not allow life to enter into us. It disconnects us from life. We become isolated, encapsulated, windowless. Living behind a prison wall you don't see the morning sun, you don't see the birds on the wing, you don't see the sky in the night full of stars. And, of course, you start thinking that life is boring. Your conclusion is wrong. YOU are in a wrong space; you are living in a wrong context.

You must be a religious person, Brij Mohan, because to make life boring one has to be religious; one has to be very scholarly. One has to know Christianity, Hinduism, Islam. One has to learn much from the

Vedas and the Koran and the Bible. You must be very well-informed. A man who is too well-informed, too knowledgeable, creates such a thick wall of words -- futile words, empty words -- around himself that he becomes incapable of seeing life.
Knowledge is a barrier to life.

Put aside your knowledge! And then look with empty eyes...and life is a CONSTANT surprise. And I am not talking about some divine life -- the ORDINARY life is so extraordinary. In small incidents you will find the presence of God -- a child giggling, a dog barking, a peacock dancing. But you can't see if your eyes are covered with knowledge. The poorest man in the world is the man who lives behind a curtain of knowledge.

The poorest are those who live through the mind. The richest are those who have opened the windows of no-mind and approached life with the no-mind.

Brij Mohan, this is not only YOUR experience; you are not alone in it. In fact, the majority of people will agree with you. They don't find any surprise anywhere. And each moment there are surprises and surprises because life is never the same; it is constantly changing, and it takes such unpredictable turns. How can you remain unaffected by the very wonder of it? The only way to remain unaffected is to cling to your past, to your experience, to your knowledge, to your memories, to your mind. Then you cannot see that which is; you go on missing the present.

Miss the present and you live in boredom. BE in the present and you will be surprised that there is no boredom at all. Start by looking around a little more like a child. Be a child again! That's what meditation is all about: being a child again -- a rebirth, being innocent again, not-knowing. That's what we were saying the other day. The Master said: NOT-KNOWING IS THE MOST INTIMATE.

Yes, you must have become very alienated from life, hence boredom. You have forgotten the intimacy, the immediacy You are no longer bridged. Knowledge functions as a wall: innocence functions as a bridge.

Start looking like a child again. Go to the seashore and again start collecting seashells. See a child collecting seashells -- as if he has found a mine of diamonds. So thrilled he is! See a child making sandcastles and how absorbed he is, utterly lost, as if there is nothing more important than making sandcastles. See a child running after a butterfly...and be a child again. Start running after butterflies again. Make sandcastles, collect seashells.

Don't live as if you know. You know nothing! All that you know is about and about. The moment you KNOW something, boredom disappears. Knowing is such an adventure that boredom cannot exist. With knowledge of course it can exist; with knowing it cannot exist.

And let me remind you: I am not talking about some divine knowledge, some esoteric knowledge; I am simply talking about THIS life. Just look around with a little more clarity, with a little more transparency...and life is hilarious!

A downtown store featured a plaque in its window reading: BUY AMERICAN. Printed in small letters at the bottom was: MADE IN JAPAN.

Just start looking around a little more carefully.

A German in the Soviet Zone reported to the police that his parrot was missing. He was asked whether the parrot talked.
"Yes," he replied, "but any political opinions he expresses are strictly his own."

Molly, aged seventy-nine, complained of abdominal swelling and pain to the doctor. He examined her thoroughly, put her through a series of laboratory tests, and then announced the results.
"The plain fact, madam," said the medical man, "is that you are pregnant."
"That's impossible!" said Molly. "Why, I am seventy-nine years old and my husband, although he still works, is eighty-six!"
The doctor insisted, so the aging mother-to-be pulled over his desk telephone and dialed her husband's office. When he was on the line she shouted, "You old goat, you have got me pregnant!" "Please," quavered the old man, "who did you say was calling?"

The third question

OSHO,
I KNOW YOU WANT US ALL TO RID OURSELVES OF OUR EGOS AND MINDS, AND IN MY CASE, I KNOW THAT THIS IS VERY NECESSARY, BUT FOR THOSE OF US WHO WILL BE RETURNING TO THE WEST, WOULD NOT A TOTAL ABSENCE OF MIND OR EGO MAKE LIFE MUCH MORE DIFFICULT?

Prem Joyce,
WHEN I SAY, "DROP THE EGO, DROP THE MIND," I don't mean that you cannot use the mind any more. In fact, when you don't cling to the mind you can use it in a far better, far more efficient way, because the energy that was involved in clinging becomes available. And when you are not continuously in the mind, twenty-four hours a day in the mind, the mind also gets a little time to rest.

Do you know? -- even metals need rest, even metals get tired. So what to say about this subtle mechanism of the mind? It is the MOST subtle mechanism in the world. In such a small skull you are carrying such a complicated biocomputer that no computer made by man is yet capable of competing with it. The scientists say a single man's brain can contain all the libraries of the world and yet there will be space enough to contain more.

And you are continuously using it -- uselessly, unnecessarily! You have forgotten how to put it off. For seventy, eighty years it remains on, working, working, tired. That's why people lose intelligence: for the simple reason that they are so tired. If the mind can have a little rest, if you can leave the mind alone for a few hours every day, if once in a while you can give the mind a holiday, it will be rejuvenated; it will come out more intelligent, more efficient, more skillful.

So I am NOT saying that you are NOT to use your mind, but don't be USED by the mind. Right now the mind is the master and you are only a slave.

Meditation makes you a master and the mind becomes a slave. And remember: the mind as a master is dangerous because, after all, it is a machine; but the mind as a slave is tremendously significant, useful. A machine should function as a machine, not as a master. Our priorities are all upside-down -- your CONSCIOUSNESS should be the master.

So whenever you want to use it, in the East or in the West -- of course you will need it in the marketplace -- USE it! But when you don't need it, when you are resting at home by the side of your swimming-pool or in your garden, there is no need. Put it aside. Forget all about it! Then just be.

And the same is the case with the ego. Don't be identified with it, that's all. Remember that you are part of the whole; you are not separate from it.

That does not mean that if somebody is stealing from your house you have simply to watch -- because you are just part of the whole and he is also part of the whole, so what is wrong? And somebody is taking money from your pocket, so there is no problem -- the other's hand is as much yours as his! I am not saying that.

Remember that you are part of the whole so that you can relax, merge; once in a while you can be utterly drowned in the whole. And that will give you a new lease of life. The inexhaustible sources of the whole will become available to you. You will come out of it refreshed; you will come out of it reborn, again as a child, full of joy, inquiry, adventure, ecstasy.

Don't get identified with the ego, although, as far as the world is concerned, you have to function as an ego -- that is only utilitarian! You have to use the word "I" -- use the word "I," but remember that it is only a word. It has a certain utility, and without it life will become impossible. If you stop using the word "I" completely, life will become impossible. We know names are only utilitarian, nobody is born with a name. But I am not saying to drop the name and throw your passport into the river. Then you will be in trouble! You NEED a name; that is a necessity because you live with so many people.

If you are alone in the world, then of course there is no need to carry a passport. If you are alone...for example, if the third world war happens and Joyce is left alone, then there will be no need to carry a passport; you can throw it anywhere. Then there will be no need to have any name. Even if you have one it will be useless -- nobody will ever call you. Then there will be no need to even use the word "I" because "I" needs a "thou"; without a "thou" the "I" is meaningless. It has meaning only in the context of others.

So don't misunderstand me. USE your ego, but use it just like you use your shoes and your umbrella and your clothes. When it is raining, use the umbrella, but don't go on carrying it unnecessarily. And don't go to bed with the umbrella, and don't be afraid that in a dream it may rain.... The umbrella has a utility, so use it when it is needed; but don't become so identified with the umbrella that you cannot put it aside. Use the

shoes, use the clothes, use the name -- they arc all utilities, not realities.

In the world, when so many people are there, we need a few labels, a few symbols, just to demark, just to make sure who is who.

You ask me: I KNOW YOU WANT US ALL TO RID OURSELVES OF OUR EGOS AND MINDS....

I am not saying to "get rid"; I am simply saying to be master of your minds. I am not telling you to be mindless; I am only saying: don't just be minds -- you are far more. Be consciousnesses! Then the mind becomes a small thing. You can use it whenever needed, and whenever not needed you can put it off.

I am using my mind when I am talking to you. The mind has to be used; there is no other way. But the moment I enter my room, then I don't go on using it -- there is no point. Then I am simply silent. With you I am using the language, the words, but when I am with myself there is no need for any language, for any words. When I am settled into myself and there is no question of communication, language disappears. Then there is a totally different kind of consciousness.

Right now my consciousness is flowing through the mind, using the mechanism of the mind to approach you. I can reach for you with my hand, but I am not the hand. And when I touch you with my hand, the hand is only a means; something else is touching you through the hand. The body has to be used, the mind has to be used, the ego, the language, and all kinds of things have to be used. And you are allowed to use them with only one condition: remain the master.

The fourth question

OSHO,
THE OTHER DAY YOU ANSWERED MY QUESTION ABOUT LOVING THREE WOMEN. A FEW THINGS HAVE HAPPENED SINCE THEN. IN THE FIRST PLACE, I MISSED YOU BECAUSE I WAS NOT IN THE DISCOURSE BUT IN THE ARMS OF THE CHOSEN ONE, WHICH TURNED OUT TO BE A BAD CHOICE BECAUSE SHE RAN STRAIGHT AWAY AND INTO THE ARMS OF SOMEBODY ELSE AFTER SHE REALIZED THAT SHE WAS CHOSEN. THEN, IN SPITE OF THIS, THE LITTLE COMMUNE HAS GROWN INTO FIVE WOMEN NOW. ONE WOMAN IS HELL, BUT WHAT TO SAY ABOUT FIVE? BUT I HAVE GOT A LITTLE HELP FROM MY FRIENDS. FOR INSTANCE, HAMID HAS SUGGESTED I TURN GAY AND HAS OFFERED ME A DATE WITH HIM. VIVEK SUGGESTED THAT I WAIT UNTIL THERE ARE SEVEN. BUT PLEASE, OSHO, BEFORE I DISAPPEAR INTO THE SEVENTH HELL, I HAVE ALREADY LOST THREE KILOS IN WEIGHT. YOU OFFERED TO BUY ME OUT. CAN'T WE TALK BUSINESS NOW? I REALLY MEAN IT!

Prem Aditya,
A PREACHER WAS LISTENING to a young man confess his sins. In the middle of it he stopped him. "Wait a minute, young man," he said, "you ain't confessin' -- you are braggin'."

Now you have started bragging! I know perfectly well...because I am in contact with your three women too. I also mean business! You don't have five -- you have even lost the three. And today you are here because there is nobody you can be with!

Hamid is generous...but, remember, he is an Iranian!

One day, back when the draft was still in effect Glascox received his induction notice. He reported to his draft board and confessed that he was a homosexual.
"Queer, huh?" one member grunted. "Do you think you could kill a man?"
"Oh, yes," giggled Glascox, "but it would take me quite a while!"

And let me make you aware that before you can kill an Iranian the Iranian will kill you! So avoid Hamid -- he is generous, but avoid him! He is also tired of women. He has just separated from Divya, so he must be feeling lonely.

And Vivek's suggestion is very esoteric. She is becoming a little esoteric, by and by. Being the chief medium she has many esoteric mediums under her so she is learning a few esoteric numbers. Seven is really dangerous!

And your guess is right: seven women will lead you to the seventh hell. And that is the last, the rock bottom; you cannot fall below that. Vivek must have suggested it so that once you have fallen to the rock bottom you start rising back up because there is nowhere else to go.

And you say you have lost three kilos in weight. Your weighing machine is not functioning well -- you must have lost more! It is really strange why women are called the weaker sex -- they are not. Man is the weaker sex.

Danny discovered his wife was cheating with another guy, so he went to this guy's wife and told her about it.
"I know what we will do," she said, "let's take revenge on them."
So they went to a motel and had revenge on them.
She said, "Let's have more revenge," and they kept having revenge, revenge....
Finally Danny said, "That's enough revenge -- I have no more hard feelings left."

Be a little careful -- this is just the beginning!

A couple wakes up after the first night of their honeymoon. She sits up in bed, looks at her husband who is Lying naked next to her, and says in a surprised voice, "Darling, did we use him all up in one night?"

Aditya, this happens to almost every new male sannyasin in the beginning: finding so many women here he goes crazy. But within a few weeks he comes to his senses, and then a totally reverse process sets in. First he chases women; after a few weeks the women start chasing men and they start escaping.

Many women have reported to me: "What has happened here to male sannyasins? They don't seem to be much interested in women. They don't approach women, they avoid them. Rather than taking the initiative, they escape -- the moment they see a woman chasing them, they escape."

What happens in the ordinary world is that man has plenty to imagine, fantasize about, because the society does not allow you many relationships with women -- only one woman. And you get tired, you get bored, and your mind starts roaming around. And all the women who don't belong to you look tremendously beautiful, just stunning -- because they are not available. Your mind starts fancying, your mind goes into trips.

Here it is totally different. This commune lives in the future now. It is how it is going to be all over the world sooner or later. This commune heralds a new consciousness, a consciousness rooted in freedom. Up to now you have lived in a deep slavery, psychological slavery.

When you GET freedom, in the beginning you rush into it madly. You start doing all kinds of things that you always wanted to do but you were not permitted to do. Then soon things settle. You become aware that all women are alike just as all men are alike. Maybe there are differences, but they are peripheral. Somebody has black hair and somebody has blonde hair and somebody has blue eyes and somebody has black eyes -- just peripheral differences.

But as you become more and more aware of MANY people, as you become related to many people, one thing becomes absolutely clear to you: that ALL men are alike -- almost alike -- so are all women. Then settling starts. Then you start settling with one woman, with one man, in a more intimate relationship.

That intimacy is not possible in the outside world because your mind will always go on thinking that your woman, your man, has not got that which others have got. And there is no way to find out the truth. Here the way is available; you can find out the truth. And once the truth is known you start settling with one person. And this settlement is not enforced; this is not a legal arrangement. You will not be punished if you separate; nobody is preventing you from separating.

But, still, now you start a totally different kind of journey, a new pilgrimage of intimacy, unimposed intimacy. And now you see that the deeper you want to enter into the other person, the more time is needed, patience is needed, many kinds of situations are needed.

And physical penetration is sex, which is a very superficial thing. Psychological penetration is love, which is far more deep, far more significant, far more beautiful, far more human. The first is animal, the second is human. And then there is a third kind of penetration: when two consciousnesses meet, merge, melt into each other. I call that prayer.

Aditya, move towards prayer, because only prayer will give you REAL contentment. Only prayer will make you aware of the divinity of the other person, of the godliness of the other person. And seeing the

godliness of the other person, of your beloved, you will become aware of your own godliness.

Love is a mirror. A real relationship is a mirror in which two lovers see each other's faces and recognize God. It is a path towards God.

The fifth question

OSHO,
I AM BORN BRITISH AND SO IS MY FRIEND! ANY HOPE?

Vivek,
NOBODY IS BORN BRITISH. It is a disease that happens later on. We learn it; it is not innate. Just like nobody is born German or Indian. These are structures that are imposed on us later on, after the birth. These are social ways of enslaving your psyche, your being. Every society imposes certain forms, rules, regulations. Every society gives you a shape, a form, a face, a facade.

Nobody is British and nobody is German and nobody is Indian. Hence these structures can be dropped, one can slip out of them.

The only thing needed is awareness. We are so unaware that we become one with the structure, identified with it. We start thinking that we ARE it. And that's where the disease becomes a permanent phenomenon; it becomes chronic. Otherwise, one can slip out of being British or Hindu or Mohammedan or communist as easily as the snake gets out of its old skin and never looks back.

Secondly: not all Britishers are British, not all Germans are Germans, not all Indians are Indians. You can find a few Indians here -- my sannyasins or my would-be sannyasins; they are not Indians. They have slipped out of the Indian prison. Now, there are so many Germans here, and when I go on telling jokes against Germans they laugh as relaxedly as you laugh. They don't feel hurt.

When I said something against the British, the Britishers were those who were most happy. They were happy because they must be feeling jealous of the Germans! I go on hitting the Germans so much! I have a certain soft corner for Haridas, Govinddas, etcetera -- I go on hitting them! And the Britishers must be feeling a little lost, lagging behind!

My sannyasins belong to no race, to no country, to no religion. That's what my sannyas is all about: getting out of all kinds of prisons, becoming simply human; declaring one's universality, declaring that "The whole earth belongs to us."

As sannyasins grow slowly slowly into millions, we are going to create trouble. When I have got enough sannyasins I will tell you, "Now you can burn your passports and move freely from one country to another -- because freedom of movement is a birthright."

This is so ugly, that you cannot move from one country to another country easily; they create so many barriers. When you pass the boundary of one country to another you immediately become aware that you have been in a prison and you are entering into another prison. The prison is big, so when you are inside you don't know about it.

The person who has never left India will not be aware that he is living in a big prison, but when you leave the country then you know how difficult it is: how you are tortured for hours, how many papers you have to fill in, how many things you have to do before you can get over the border. Then you know that this is a prison. And you have to do the same thing in the other country. These countries are big prisons.

The hope is that when there are millions of sannyasins, and we have created enough orange energy in the world, we will break all these barriers.

But remember always: not all Germans are Germans, not all Britishers are British, not all Indians are Indian. That is the only hope. There are a few who ARE in the prison but not part of it -- it is just an accident that they are born in India, an accident that they are born in England; otherwise they are free souls. They are the real hope for humanity, the real hope for the future.

This English sportsman had been abroad and returned to his home without notice. While walking through the corridor with his butler, he looked into his bedroom and discovered his wife making love to a strange man.
"Fetch my rifle at once!" he instructed his butler.

In a matter of minutes his rifle was brought to him. Raising it and taking aim, he was tapped on the shoulder by the butler who whispered, "If I may say so, sir, remember you are a true sportsman. Get him on the rise!"

Now the butler is not British, not at all! -- has more sense of humor.

Two Englishmen were coming home late at night from a poker party. One said, "I am always afraid when I return home late from a party like this. I shut off the engine of my car a half a block from home and coast into the garage. I take off my shoes and sneak into the house. I am as quiet as possible, but invariably, about the time I settle down into bed, my wife sits up and starts to berate me."

The other man said, "You just have the wrong technique. I never have any trouble. I barge into the garage, slam the door, stomp into the house and make a hell of a racket. Then I go upstairs to the bedroom, pat my wife and say, 'How about it, kid?' She always pretends she is asleep."

The sixth question

OSHO,
NO PASSION, NO JEALOUSY, AND SO MUCH LOVING. CAN IT BE TRUE THAT THIS SUFFERING IS OVER?

Prem Turiya,
THIS IS ONE OF THE MOST FUNDAMENTAL THINGS to be remembered, and you will have to be constantly aware: you cannot take it for granted that the suffering is over. If you take it for granted that the suffering is over, the suffering will be back by the back door. You have to be constantly alert and aware.

Yes, for the moment there is no jealousy, no passion, and yet so much loving -- naturally. When there is no passion and no jealousy, all the energies move into the direction of love. It is the same energy that becomes passion, that becomes jealousy. When there is no jealousy, no passion, all the energy is available for the flowers of love to bloom. But don't take it for granted. Don't think that the suffering is over for ever.

Life is a continuous evolution and you have to be constantly alert, otherwise you can fall back into the old patterns very easily. And the old patterns have persisted so long, they have become so ingrained in your blood, in your bones, in your very marrow, that one moment of unconsciousness and you are back. You have to go on being aware.

Something beautiful is happening...much more is going to happen. One never knows how much more is possible. We are never aware of our potential unless it becomes actual.

You have seen a beautiful space of non-jealous love. Passion is a kind of fever and it consumes much energy. Fever naturally consumes energy -- and passion is fever. When passion disappears, compassion arises. And compassion is cool. Passion is hot, it burns you. Compassion is cool -- not cold, remember. Hatred is cold, lust is hot. Exactly between the two is the golden mean, neither hot nor cold. Then you are in a state of cool warmth. Very paradoxical it seems -- cool warmth. It is not hot, but it is warm; it is not cold, but it is cool.

And the real flower of love opens up only in that climate of warmth-coolness. A warm coolness is the right climate for the lotus of love to blossom.

But don't take it for granted. Never take anything for granted! Each moment you have to conquer it again and again. Life is a continuous conquest. It is not that once and for all it is settled and then you can fall asleep and stay unconscious and there is no worry left. Again you will be back in the same rut.

Turiya, I am happy -- I have been watching you. You are looking both warm and cool. It is a non-ending process. Be alert, be watchful. Don't destroy this beautiful flower that is growing in you.

When you have something precious you have to be more aware. When you have nothing to lose you can be unconscious, you can fall asleep; there is no problem. But when you have something to lose -- and this is something precious -- be more conscious, be more alert. You have discovered a treasure.

The seventh question

OSHO,
WHAT IS INTELLIGENCE?

Govindo,
FIRST, KNOW WELL THAT INTELLECTUALITY is not intelligence. To be intellectual is to be phony; it is a pretending intelligence. It is not real because it is not yours; it is borrowed. Intelligence is the growth of inner consciousness. It has nothing to do with knowledge, it has something to do with meditativeness.

An intelligent person does not function out of his past experience; he functions in the present. He does not react, he responds. Hence he is always unpredictable; one can never be certain what he is going to do.

A Catholic, a Protestant and a Jew were talking to a friend who said he had just been given six months to live.
"What would you do," he asked the Catholic, "if your doctor gave you six months to live?"
"Ah!" said the Catholic. "I would give all my belongings to the Church, take communion every Sunday, and say my 'Hail Marys' regularly."
"And you?" he asked the Protestant.
"I would sell up everything and go on a world cruise and have a great time!"
"And you?" he said to the Jew.
"Me? I would see another doctor."

That is intelligence!

Janet, a pert secretary, sashayed into the boss' office. "I have some good news and some bad news," she announced.
"No jokes, please," said her boss. "Not on quarterly report day. Just give me the good news."
"Okay," declared the girl. "The good news is that you are not sterile."

This is intelligence!

The outraged husband discovered his wife in bed with another man. "What is the meaning of this?" he demanded. "Who is this fellow?"
"That seems like a fair question," said the wife, rolling over. "What is your name?"

That is intelligence!

Ah, This!

Chapter #3
Chapter title: I am Higher

5 January 1980 am in Buddha Hall

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ONE DAY THE KING OF YEN VISITED THE MASTER CHAO CHOU, WHO DID NOT EVEN GET UP WHEN HE SAW HIM COMING.
THE KING ASKED, "WHICH IS HIGHER, A WORLDLY KING, OR THE 'KING OF DHARMA'?"
CHAO CHOU REPLIED, "AMONG HUMAN KINGS I AM HIGHER; AMONG THE KINGS OF DHARMA I AM ALSO HIGHER."
HEARING THIS SURPRISING ANSWER, THE KING WAS VERY PLEASED.
THE NEXT DAY A GENERAL CAME TO VISIT CHAO CHOU, WHO NOT ONLY GOT UP FROM HIS SEAT WHEN HE SAW THE GENERAL COMING, BUT ALSO SHOWED HIM MORE HOSPITALITY IN EVERY WAY THAN HE HAD SHOWN TO THE KING.
AFTER THE GENERAL HAD LEFT, CHAO CHOU'S ATTENDANT MONKS ASKED HIM, "WHY DID YOU GET UP FROM YOUR SEAT WHEN A PERSON OF LOWER RANK CAME TO SEE YOU, YET DID NOT DO SO FOR ONE OF THE HIGHEST RANK?"
CHAO CHOU REPLIED, "YOU DON'T UNDERSTAND. WHEN PEOPLE OF THE HIGHEST QUALITY COME TO SEE ME, I DO NOT GET UP FROM MY SEAT; WHEN THEY ARE OF MIDDLE QUALITY, I DO; BUT WHEN THEY ARE OF THE LOWEST QUALITY, I GO OUTSIDE OF THE GATE TO RECEIVE THEM."

MAN LIVES IN A VERY UPSIDE-DOWN STATE. Hence, whenever there is an enlightened Master, his actions, his words, his behavior, all appear to the ordinary man absurd. Jesus is misunderstood for the simple reason that a man of eyes is talking to the men who are blind. Socrates is not understood for the same reason, because he is talking to people who are utterly deaf. And so has been the case with all the Buddhas of all the countries, of all the races. And, unfortunately, this is going to remain the case forever. It is something in the very nature of things.

Man is unconscious; he understands the language of unconsciousness And whenever somebody talks from the peaks of consciousness it becomes utterly ununderstandable, unintelligible. He is so far away! By the time his words reach the dark valleys of our unconscious we have distorted them to such an extent that they have no reference at all to the origin any more.

The Master looks sometimes mad, sometimes irrational, sometimes stubborn. But the only reason that he cannot behave like you, that he cannot be part of the crowd mind, is that he has become awakened and the crowd is fast asleep.

To understand a Master you have to learn great sympathy: only that will create a bridge. That's what the relationship of a disciple to the Master is. You can listen to a Master without being a disciple. You will hear the words but you will miss the meaning. You will hear the song but you will miss the music. You will hear the argument but you will miss the conclusion. You will know what he is saying but you will not be able to see where he is indicating.

To understand the significance -- which is wordless -- to understand the meaning, a totally different kind of relationship is needed. It is not that of a speaker and the audience: it is that of two lovers. It has to be a love affair; then only is there sympathy enough to have a bridge, to have communication.

And once the sympathy is there, it is not very far away from empathy. Sympathy can be transformed into empathy very easily; in fact, it changes into empathy of its own accord. Just as you sow seeds and in the right time they sprout and the spring comes and there are many flowers, sow the seeds of sympathy -- that is, initiation into disciplehood -- then soon there will be flowers of empathy.

In sympathy there is still a little distance. You can hear -- you can hear a little better than before, you can understand more clearly than before -- but still things are in a state of vagueness: more clear than before but not absolutely clear yet; in a state of twilight. The night is no more but the sun has not risen yet and it is very misty. You can see but can't decipher things accurately.

Empathy means now there is no distance any more. Now the disciple is drowned in the Master -- he has become a devotee. Now the Master is drowned in the disciple; they are not separate entities any more. They have reached the same rhythm of being, they pulsate in synchronicity.

Then there is understanding and that understanding liberates, and that understanding is immediate. You see the Master, you look into his eyes, you hear his words, you see him moving, his gestures...and they are immediately understood without any translation by the mind. The mind functions no more as a mediator. It is direct communion -- not even communication but communion.

The first step is that of a student, curious but still a spectator, far away, collecting information, knowledge. The second step is that of a disciple, no more a spectator but a participant, no more interested in knowledge but tremendously interested in knowing. And the third step is that of a devotee, utterly one with the Master, partaking of his being, drinking out of his inexhaustible source, drunk -- drunk with the divine.

Only the devotee understands absolutely, the disciple understands a little bit, the student only hears mere words.

Remember, you have to pass through these stages too. And it all depends on you: one can remain a student forever. If you keep the distance, if you are afraid to come close, you will be here and yet not here.

Come closer -- spiritually closer. Bring your beings, unafraid, closer to the Master, closer to his light. Yes, that light is not only light, it is fire too; it is going to consume you. Be consumed, because in that fire there is great hope of a rebirth.

These small Zen stories on the surface look like just ordinary anecdotes -- they are not. They carry immense significance. Before we enter into the story, a few things have to be understood.

The other day there was a question from Satsanga. He said, "Osho, why are you not a little more diplomatic with the politicians and the priests? -- because that will save us a lot of trouble."

I can understand what he means; I can understand his worry. He would like me to be a little more diplomatic -- but a Master cannot be diplomatic. It has never been so, it is impossible. Diplomacy is cunningness, diplomacy is the art of Lying. Diplomacy is the way of persuading others without telling them the truth. Diplomacy is a game. Politicians play the game; mystics cannot play it.

A mystic is one who calls a spade a spade. He is straight, whatsoever the cost. He cannot deceive, he cannot lie, he cannot keep quiet. If he sees something he will say it, and he will say it as it is.

Gurdjieff used to say, sometimes to very prominent people, famous in some way or other -- great authors, painters, poets, politicians, the people who dominate this world, the great egoists.... He used to say to these people a very significant thing -- remember it. Suddenly he would say to them, "You have a very good facade."

Now to say to a politician, to a president of a country or to a prime minister or to a king, "You have a very good facade," is to invite trouble. And Gurdjieff lived his whole life in trouble. But there is no other way.

He also used to say, more than once.... Whenever some egoist would ask him, "Do you love me? Do you like me?" this was his answer: "For what you could be I have nothing but benevolence, but as you are I hate you -- back to your grandmother!"

This is not diplomacy: this is creating enemies.

Jesus must have been a really great artist in creating enemies because he was only thirty-three when he was crucified, and there were only three years of work because he appeared at the age of thirty. Up to that time he was with the mystery schools, going around the world to Egypt, to India, and the possibility is even to Tibet and to Japan.

Hence the Bible has no record of his years of preparation; the record is very abrupt. Something about his childhood is said, very fragmentary. And only once is he mentioned: when he was twelve years of age and he started arguing with the priests in the temple -- that's all. Then there is a gap of eighteen years... nothing is mentioned.

Now a man like Jesus cannot just live an ordinary life for eighteen years and then suddenly explode into Christhood; that is not possible. These eighteen years he was moving with different Masters, with different systems, getting initiated into different mystery schools, learning whatsoever was available, getting in tune with as many Masters as possible.

He appears at the age of thirty and by the age of thirty-three he is crucified. In three years he really did a good job! He was quick! You cannot think that he was diplomatic; he was the most undiplomatic man ever.

In fact, that's the way the awakened people behave.

What exactly is diplomacy, Satsanga?

"Daddy, what is diplomacy?" asked little Bill, just home from school.

"Well, son, it is like this," replied his dad. "If I were to say to your mother, 'Your face would stop a clock,' that would be stupidity. But if I were to say, 'When I look at you, time stands still,' that is diplomacy!"

Yes, you would like me to be a little more diplomatic; that will save a lot of trouble. But that will save you also from truth, remember. Truth brings many troubles. It is bound to be so because people live in lies, and when you bring truth into the world, their lies, their lives rooted in lies, react. A great antagonism is bound to happen. And people as they are, in their unconsciousness, cannot live without lies.

Friedrich Nietzsche is right. He says, "Please, don't destroy people's lies, their illusions, because if you

destroy their illusions they will not be able to live at all; they will collapse." They will not find anything worth living for. They live because of the illusions; the illusions keep on giving them hope. They live in the tomorrow which never comes. They live in their ambitions which are never fulfilled; but whether fulfilled or not, through those ambitions and desires and illusions and expectations and hopes they can drag their lives up to their graves. If you destroy their illusions, they may simply drop dead here and now because then there would be no point in living.

And whenever you think of suicide, remember, why are you thinking of suicide? Some hope has turned sour, some expectation has turned into a frustration, some desire has proved futile. You have become aware; even in your unawareness a little ray of awareness has penetrated you. You have seen, maybe only for a moment, a glimpse, just like lightning in the dark night. For a moment all was light and you have seen that the way you are living is false and there is no fulfillment if you live in a false way. Immediately the idea of suicide arises in you.

More and more people are committing suicide today, more than ever. More people commit suicide in the West than in the East. It looks very strange, very illogical. It should not be so, because in the East people are starving but they don't commit suicide. In the West they have all that man has always desired. People have two houses -- one in the city, one in the mountains or on the seabeach, in the country. They have two-car garages...and all kinds of gadgets that technology has made available.

For the first time, the West has succeeded in being affluent, but more people are committing suicide there than in the East. Why? -- for the simple reason that the East can still hope and the West is becoming aware that there is no hope. When you don't have something you can hope for it; when you have it, how can you hope any more? The thing is there and nothing has happened through it. You have the money, you have a good wife, children, husband, prestige, respectability -- and suddenly you become aware in this affluence that deep down you are hollow, poor, a beggar and nothing else. The whole effort of achieving all these things has failed. Things are there, but no fulfillment has happened through them. This is the cause of more suicide in the West.

In the West, too, more Americans commit suicide than anybody else because they are the most affluent, they are the most in a state of shock: "All the hopes for which we have lived for centuries are fulfilled, and yet nothing is fulfilled." And this is going to be so more and more: more and more people will commit suicide.

Friedrich Nietzsche is correct: the ordinary man cannot live without illusions. Don't take his illusions away from him!

And the Master does exactly that: he tries to take your illusions away. He creates a situation in which, ordinarily, you would commit suicide. But if you are fortunate enough to have a communion with a Master, the same situation creates sannyas. It is the same situation, the SAME crisis!

This is my observation: that true sannyas happens only when you have come to the verge of suicide. When you see that the outside world is finished, then there are only two alternatives left: either commit suicide and be finished because there is nothing to live for any more, or turn in. "The outer world has failed, now let us try the inner": that is sannyas. Sannyas and suicide are two aspects of the same coin. If you are focused and obsessed with the outside, then suicide; if you are a little loose, flexible, then sannyas.

But a Master cannot be diplomatic. He has to create this crisis in which suicide is possible -- and also sannyas, also transformation, also a new birth. But a new birth is possible only when you die to the old, when you die to the past.

Cynthia's fine figure had been poured into a beautiful form-fitting gown and she made a point of calling her date's attention to it over and over again through-out the evening.

Finally, over a nightcap in his apartment, he said, "You have been talking about that dress all evening long. You called my attention to it first when we met for cocktails, mentioned it again at dinner, and still again at the theater. Now that we are here alone in my penthouse, what do you say if we drop the subject?"

This is diplomacy! But Masters simply call a spade a spade. Their truth is utterly nude; whether you like it or not is not the point. They cannot compromise with your likings. If they start compromising with your likings they can't be of any help to you. To compromise with you means to compromise with your sleep, your unconsciousness, your mechanicalness. To compromise with you means to stop waking you up. That is not possible.

Hence, Satsanga, I cannot be diplomatic. Moreover, I am not British.

Just the other day I was talking about poor Anurag's mother -- a perfect British lady! -- but she was not here, just as expected. She had been here only once in many weeks. She simply goes on sitting in the hotel, utterly bored -- as every British person is bored! Poor Anurag -- I call her "poor" because she is going through something really horrible. Now I have to call it horrible, I can't be diplomatic! She arranged so that her mother could listen to the tape, and after she listened to the tape Anurag asked her, "What do you think of it?" She said, "Dear, I fell asleep."

This is diplomacy!

People listen only to that which they want to listen to; otherwise they fall asleep. At least they can think of a thousand other things, and that too is a kind of sleep because they are no longer listening.

I have to be hard! I have to be as hard as possible because your sleep is deep and it has to be shattered. I have to hit your head with a hammer, otherwise you are not going to wake up. For centuries you have been asleep; sleep has become your nature. You have forgotten what awareness is, what to be awake means.

THERE ARE THREE TYPES OF MEN, and the Master behaves differently according to the type. The highest type is the man who has tasted the joy of no-mind. The Master behaves with that type of man in a totally different way, because he knows he will understand.

The state of no-mind is the highest state. You are at the peak when you are in the state of no-mind, when you are absolutely silent, when nothing stirs within you, no idea, no thought, when the mind has ceased to create noise, the constant noise. The mind is chattering so much that it won't allow you to hear anything. When the mind's chattering ceases, for the first time you become aware of the music of your own being. And for the first time you also become aware of the music that this existence is.

When such a man approaches a Master, the Master behaves in a totally different way -- because he knows whatsoever he does he will be understood. Communion is possible because there is no barrier.

The second type of man is the man who lives in between, between the first and the third. He has a meditative mind -- not a no-mind yet, but a meditative mind. That is, he is on the way. He has learned how to be a little silent, a little more harmonious than others. The noise is there, but it is a distant noise; he has been able to detach himself from it. He has created a little distance between himself and his mind; he is no more identified with the mind. He does not think, "I am the mind." The mind is there, still chattering, still playing old tricks, but the man is a little alert not to be a slave of the mind. The mind has not left him, but the mind is no longer so powerful as it ordinarily is.

In the state of no-mind, the mind has left; the mind has become tired. The mind has come to realize that "This man has gone beyond -- beyond my powers. Now this man cannot be exploited any more. This man has become utterly unidentified with me. He will use me but I cannot use him."

The second type of man, who is in between, sometimes falls back into the old pattern, is USED by the mind, sometimes gets out of the old pattern. It is hide-and-seek. Mind is still not absolutely certain that it has failed; there is still hope, because once in a while the man starts listening to the mind, becomes again identified. The distance is not great; the mind is very close. Any moment -- any moment of unconsciousness -- and the mind takes over, starts bossing over him again.

This is the second type of man: the meditative man, who has known a few glimpses of the eternal. Just as you can see the Himalayas from thousands of miles away...the snow-covered peaks in the early morning sun in an open sky, unclouded sky, can be seen from thousands of miles away. That is one thing; and to be on the peak, to abide there, is quite another.

The first type of man ABIDES in no-mind. The second type of man has glimpses only -- of tremendous value of course, because those glimpses will pave the way so that he can reach the peak. Once you have seen the peak, even from thousands of miles away, the invitation has been received. Now you cannot remain in the world at rest, in the old way. Something starts challenging you, something starts calling you forth. An adventure has taken possession of you: you HAVE to travel to the peak. It may take years, maybe lives, but the journey has started. The first seed has fallen into the heart.

The Master behaves with the meditative man in a different way, because with the first, communion is possible, with the second, communication is possible.

And then there is the third type: the man who lives identified with the mind, with the ego, with whom even communication is not possible, with whom there is no way to relate.

This word "identification" is beautiful. It means to make something an entity, to entityfy the "id"; that is the meaning of identification. When YOU become the mind you have become a thing; you are no more separate. You have fallen in sleep. This is what is called metaphysical sleep. You have lost track of your

own self. You have forgotten your reality and you have become one with something which you are not. To become one with something that you are not is identification; and to be that which you are is dis-identification.

The first man lives in disidentification. He knows he is not the body, he is not the mind. He simply knows he is only awareness and nothing else. The body goes on changing, the mind goes on changing, but there is one thing in you which is unchanging, absolutely unchanging; that is your awareness. It was exactly the same when you were a child and it will remain exactly the same when you are an old man. It was the same when you were born and it will be the same when you die. It was the same before your birth, it will be the same after your death. It is the ONLY thing in existence which is eternal, unchanging, the only thing that abides.

And only this eternal awareness can be the true home, nothing else, because everything else is a flux. And we go on clinging to the changing; then we create misery, because it changes and we want it not to change. We are asking for the impossible, and because the impossible cannot happen we fall into misery again and again.

The young man wants to remain young forever; that is not possible. He will have to become old, the body will have to become old. And when the body is old he will be miserable. But awareness is the same. The body is just like the house; awareness is the host. Deep down within your body and mind complex there is a totally different phenomenon constantly happening. It is neither body nor mind; it is something that can observe body and mind both. It is pure observation. It is the witnessing soul -- SAKSHIN. The first type of man knows that he is unidentified with all that is changing. He is centered in his reality. The third type of man is obsessed with something which he is not. In fact, the majority of people belong to the third type. The third type is metaphysically ill. If you ask the awakened one, then the third type is mad, insane. To think yourself something which you are not is insanity.

A man went to a psychiatrist and said, "Doctor, you will have to help me. I can't help thinking that I am a dog. I even chew bones, bark, and lie on the mat in the evenings."
Said the psychiatrist, "Just lie on that couch...."
"I am not allowed to!" he cried.

But this is the situation of the ordinary humanity. Somebody has become a Hindu, somebody has become a Mohammedan, somebody has become a Christian. Somebody is Indian, somebody is Chinese, somebody is Italian. These are all identifications. Somebody thinks himself white, somebody thinks himself black. Somebody thinks himself a man and somebody is identified with being a woman. These are all states of deep unconscious slumber.

If you are not the body, how can you be a man or a woman? If you are not the body, how can you be white or black? If you are not even the mind, how can you be Christian or Hindu? If you are only awareness, then you are only awareness and nothing else.

Now this little Zen story:

> ONE DAY THE KING OF YEN VISITED THE MASTER CHAO CHOU, WHO DID NOT EVEN GET UP WHEN HE SAW HIM COMING.

THAT IS STRANGE! First: now it has become almost impossible for a president or a prime minister or a king to go to a Master, because they think they are powerful people. Why should they go to these poor people? What can they give to them? Values have changed.

Within these two thousand years, man's values have gone through immense change. In the ancient days, the highest man was not the one who had power but the one who had renounced power. And it seems significant that the one who has renounced power should be thought higher; it is a very ordinary desire to be powerful. The man who has been able to renounce power has attained to a certain inner integrity. He has dropped a very ordinary ambition; he has become extraordinary.

In those days, kings used to go to seek advice, to search for light, to sit at the feet of somebody who had attained.

This king must have heard of Chao Chou. He went to see him. This shows a totally different priority. It is very difficult now; it is difficult because man has become more materialistic. His mind is too much concerned with what you have rather than with what you are. In the ancient days the value was not in your

possessions but in your being. The value was not in your things, not even in your knowledge -- because that too is a possession -- but in your being, in your sheer being, in the purity of your inner core. You may have nothing....

Alexander had gone to see Diogenes -- a naked man who had nothing. But it is beautiful to remember that even Alexander the Great had the guts to go to Diogenes, the naked FAKIR. For what had he gone? Alexander's generals, his prime minister, his ministers, were all against it. They said, "For what are you going there? That man has nothing!"

Alexander said, "I know it, that that man has nothing; that's why I am going to see him, because I have heard he has a tremendous rootedness, a great centeredness -- and I want to see a centered man. I am just fragmentary, I have no center. I don't know what it is to have a Center and I want to see a person who has a center. He possesses nothing on the outside, but he possesses himself -- and that is the real possession."

ONE DAY THE KING OF YEN VISITED THE MASTER CHAO CHOU, WHO DID NOT EVEN GET UP WHEN HE SAW HIM COMING.

And Chao Chou did not get up. That would have been normal, expected. When the king comes to see you, you have to get up and receive him; it is just a formality.

I have heard that Chuang Tzu, a Taoist Master, used to be in the service of the King of China. Then he left the service. After a few years the king came to hear that Chuang Tzu had become enlightened, so he went to see him.

Chuang Tzu was a man of great manners, formality, because he had been one of the most important men in the court of the king. So the king was expecting the same court manners. When he reached Chuang Tzu, he was playing on his flute, both his legs spread underneath a tree, leaning against the tree. He continued to play on the flute with legs spread.

The king stood there, could not believe his eyes. He said, "Have you gone mad or something? Have you forgotten all court manners?"

Chuang Tzu laughed and he said, "I was showing those manners because I was still hankering for respectability. Now I don't hanker for anything, so why should I care? You may be the king, you may be the beggar -- it is all the same to me. Because now I have no desires any more, it does not matter whether the king comes to me or the beggar."

The king was immensely impressed; he understood the point. All those court manners were nothing but ways of buttressing the king.

You buttress somebody, and then in response he buttresses your ego. It is a mutual kind of arrangement. You say good things about others and they say good things about you. Both are being formal because both want to hear good things about themselves.

Chuang Tzu said, "Now it is up to you, whatsoever you think. You can think I have gone mad, you can think I have fallen from grace. Who cares?"

Exactly the same happened with Chao Chou: he did not even get up when he saw the king coming. But this king must have had a totally different quality from the king who visited Chuang Tzu. Even Alexander was offended by Diogenes' behavior, because Diogenes was lying down naked on the bank of a river in the sand. It was early morning -- must have been a morning like this, very cool -- and he was taking a sunbath. He didn't get up; he remained lying down, taking a sunbath.

Alexander was a little embarrassed -- how to start talking with this man? Not finding anything else, he said, "I have come to see you -- I am Alexander the Great. Can I be of any help to you?"

Diogenes said, "Look, if you are really great, you need not go on declaring it. That simply shows a very stupid mind. That shows only a very small mind, egoistic. To declare yourself great simply means you are suffering from an inferiority complex!

"And the second thing: I don't need anything, but if you really want to help me you can do one thing -- just stand aside, because you are blocking the sun."

That was all that Diogenes asked from Alexander the Great: "Stand aside, don't come in the way of the sun and me."

But Alexander could not understand Diogenes. Of course he was impressed, but in a totally different manner. He was impressed by the powerful presence of Diogenes -- it was as if the whole bank was full of

his presence, as if he was creating a Buddhafield. Although he was armored, although he was not at all interested in mysticism, he was impressed.

But this King of Yen must have been of the first type far higher than the king who visited Chuang Tzu and far higher than Alexander. He understood it.

THE KING ASKED, "WHICH IS HIGHER, A WORLDLY KING, OR THE 'KING OF DHARMA'?"

Why did he ask this question? You will be surprised to know that he asked it just to see whether Chao Chou showed any so-called humility or not.

The religious people always go on showing humbleness: "I am nothing, I am nobody." And if you look into their eyes, their eyes are saying just the opposite. If you watch their behavior, it is always a projection of holier-than-thou. They go on saying, "We are nothing," and they go on in a subtle way, in a diplomatic way, proclaiming, "We are saints."

THE KING ASKED, "WHICH IS HIGHER, A WORLDLY KING, OR THE 'KING OF DHARMA'?"
CHAO CHOU REPLIED, "AMONG HUMAN KINGS I AM HIGHER; AMONG THE KINGS OF DHARMA I AM ALSO HIGHER."

THE REAL MAN OF ZEN IS NOT HUMBLE in the ordinary sense of the word. He simply says whatsoever is the case. This is the case! Chao Chou is simply stating a truth. He is not saying anything about himself, remember. He is simply stating a fact: "THIS state -- this state of no-mind in which I am -- is higher, higher among human kings and higher among Kings of Dharma also -- because it is the highest state."

Once Ramakrishna was given a painting by a great painter -- a painting of Ramakrishna himself, a portrait. Ramakrishna took the painting, bowed down to the painting, touched the feet -- his own feet, it was his own portrait! The painter was puzzled: "Is that man really mad?" The disciples were puzzled.

One disciple asked, "Paramahansadeva, what are you doing, touching your own feet?"

Ramakrishna said, "Right! You should have reminded me before. I should not do such a thing. What will people think? They will think I am mad! But the truth is, I completely forgot that this is my picture -- I could only see the ultimate state of consciousness. This is a portrait of SAMADHI, not of Ramakrishna. Ramakrishna is irrelevant! It could have been Buddha's picture, it could have been Krishna's picture, it could have been Jesus' picture. It is just an accident that it is mine. It doesn't matter.

"But the painter has been able to catch hold of something very subtle; he has been able to depict something which is indescribable. And I could not resist myself -- I had to bow down, I had to touch the feet."

Remember, when Chao Chou says:

"AMONG HUMAN KINGS I AM HIGHER; AMONG THE KINGS OF DHARMA, I AM ALSO HIGHER..."

he is not talking about himself, not at all. He is talking about the ultimate state. He is no more, so who is there to be humble? See the point: there is nobody to be proud, there is nobody to be humble. Those are all games of the ego -- to be humble or to be proud.

The real man is neither proud nor humble; he simply is not. Then whatsoever he says has no reference to his personality. He is only a mirror; he reflects the ultimate. Chao Chou is talking about the ultimate. He has become one with the ultimate. And the king understood it.

HEARING THIS SURPRISING ANSWER...

The answer is really surprising. When you go to saints, they don't talk like that.

Once I was invited to a religious conference. Three hundred saints were invited from all over the country. I was puzzled why they invited me, because I am not a saint. It seems by some mistake....

They had made a great platform for all three hundred saints to sit together, but they were not ready to sit on the same platform, at the same height, with others. Nobody was ready! They all wanted a little higher place than the others. Now, that was impossible! How can you manage three hundred people, everybody asking for a little higher place than the other? So the stage was for three hundred people, and thousands of people had gathered to listen, but each saint talked to the people -- sitting alone on that big platform.

It was impossible to even bring them together. And if you talk to them they will all say, "We are just dust and nothing else. We are humble people, servants of God, servants of humanity."

Even once a year some of them would wash the feet of a poor man -- all formality! But they could not

sit on the same platform. One of those three hundred saints had brought his own golden throne and he wanted to sit on his golden throne. Now the others were very angry. They said, "This cannot be allowed! If he sits on a golden throne, then we also need golden thrones of the same height."

Can you see what kind of people these are? Are these saints or monkeys? Even monkeys are not so stupid! I have seen them just sitting in trees, on the same branches, enjoying themselves. Nobody is worried about who is higher, who is lower.

But if you talk to these saints...and they all addressed the audience, and with great humbleness. Pious egoism! Religious egoism! And the pious, religious egoism is far more dangerous than any other. All their behavior, all their talk, is only a beautiful facade, a cultivated phenomenon. Because people respect humbleness they are pretending to be humble -- in order to be respected. You see the strategy and the cunning ways of the ego? And these are the people who have reduced the whole of religion to formality.

HEARING THIS SURPRISING ANSWER...

It was really surprising -- surprising because ordinarily the religious people don't talk like that. The king must have expected that he would say, "I am nobody. I am just dust under your feet. I am the servant of humanity, just a servant of God. I am here to serve others."

But he simply said, "No. I am higher than the human kings and I am higher than the Kings of Dharma too." He simply stated the fact. In fact, he is showing great respect to the king. By saying the truth he is saying, "I understand that you can understand."

HEARING THIS SURPRISING ANSWER, THE KING WAS VERY PLEASED.

Reading this sentence for the first time, you will be a little surprised why the king is pleased. He should really be displeased because this man is trying to prove himself higher than everybody -- not only than him but than other saints also. He is saying, "I am greater than the Kings of Dharma."

But he was pleased. Why? -- for the simple reason that this man understands that the king can understand -- and more respect than that cannot be shown. He has said the truth as it is, naked, utterly naked, trusting that here is a man who will be able to understand. There is no need to compromise; there is no need to come down; there is no need to talk in a language that HE can understand. You can say the truth as it is and still you can hope that he will understand.

Chao Chou must have seen that this man had attained something of the no-mind.

And whenever you come before a Master, just a look is enough and he knows you through and through, to the innermost core. He becomes immediately acquainted with you; no other introduction is needed. He can see whether you are asleep or awake. He can see whether you are pretending or real. He can see whether you are pseudo or authentic. He can see where you are.

Every evening people come to see me; they come to touch my feet. Touching my feet has nothing to do with me; that is just an excuse for them to bow down, to surrender. Any other excuse will do. If you can manage you can bow down to a tree, and immediately you will see a great uprising in yourself, a great uplift.

There are a few fools also. They will touch my feet, but they are only following a formality. There are a few other kinds of fools who will come to touch my feet but will not even be able to do it formally. They will just sit there like rocks. I touch their heads not to offend them, otherwise it is not worth it because it is meaningless. If they are not surrendering, my touch cannot reach their hearts, my energy cannot stir their hearts. If they are sitting like rocks, they are just touching my feet in a pseudo way. Touching their heads is futile. Still I touch, just not to hurt them unnecessarily. And they will not understand even that. You can hit only when somebody understands.

Now Chao Chou has hit the king as hard as possible by saying, "What are you? I am higher than all the kings, of this world and the other world." He has hit him hard -- must have see the immense capacity of the man to understand. And that's why the king is very pleased: he was not hoping that he would be respected so much.

Do you see the point? It is not an ordinary anecdote. When you read it, it looks ordinary; when you go deep into it meditatively, you will find subtle nuances, subtle turns. Just this single phrase -- THE KING WAS VERY PLEASED -- is of immense importance. What is there to be pleased about? The man has hit him like anything! But there is something to be pleased about, because he thought him worthy enough to hit; he thought him worthy enough to say the truth as it is. He belongs to the first category.

THE NEXT DAY A GENERAL CAME TO VISIT CHAO CHOU, WHO NOT ONLY GOT UP FROM HIS SEAT WHEN HE SAW THE GENERAL COMING, BUT ALSO SHOWED HIM MORE HOSPITALITY IN EVERY WAY THAN HE HAD SHOWN TO THE KING.
AFTER THE GENERAL HAD LEFT, CHAO CHOU'S ATTENDANT MONKS ASKED HIM, "WHY DID YOU GET UP FROM YOUR SEAT WHEN A PERSON OF LOWER RANK CAME TO SEE YOU, YET DID NOT DO SO FOR ONE OF THE HIGHEST RANK?"

NOW THE ATTENDANT MONKS can see only the outer shell. The general is of a lower rank, the king is of a higher rank -- they can only see the outer side. And they must have been puzzled: "Why did Chao Chou behave in such a hard way with the king and why did he behave in such a soft way with the general?"

CHAO CHOU REPLIED, "YOU DON'T UNDERSTAND. WHEN PEOPLE OF THE HIGHEST QUALITY COME TO SEE ME, I DO NOT GET UP FROM MY SEAT..."

There is no need, because the highest quality people have no egos; that's why they are of the highest quality. If they have no egos, there is no need to stand up or to show great respect to them. That will be futile, meaningless. That will simply show that you don't understand.

"WHEN PEOPLE OF THE HIGHEST QUALITY COME TO SEE ME, I DO NOT GET UP FROM MY SEAT; WHEN THEY ARE OF MIDDLE QUALITY, I DO; BUT WHEN THEY ARE OF THE LOWEST QUALITY, I GO OUTSIDE OF THE GATE TO RECEIVE THEM."

THE WAYS OF THE MASTERS ARE STRANGE! And to be with a Master is to be with a mystery. A Master is a mystery: he lives on the earth and yet he is not part of the earth. He is in the body and he is not the body. He uses the mind and he is not the mind. He is in time but he belongs to the beyond, to eternity. He is as alive as you are, but in a totally different way because he knows there is no birth, no death. He has gone beyond life and death; he knows life eternal.

From the outside he is just like you -- hungry he eats, thirsty he drinks, tired he sleeps -- just like you. But in his innermost core he is totally different because he is in a totally different world, in a totally different space.

And to understand his inner world you will have to grow into your own interiority; that is the only way. You can understand only so much. If you move deep into yourself you will understand the Master in a deep way. The deeper you move inside, the deeper you will understand the Master. To understand the Master you will have to go deeper into yourself. When you have reached the innermost core of your being you will know the Master in his absolute perfection. Otherwise, you will misunderstand.
Now, even the attendant monks could not understand.

CHAO CHOU SAID, "YOU DON'T UNDERSTAND."

It is VERY simple!

"WHEN THE PEOPLE OF THE HIGHEST QUALITY COME TO SEE ME, I DO NOT GET UP FROM MY SEAT..."

"In that way I show my respect to them. I say to them, 'I have seen that you have known something of the no-mind, that your ego is no more a solid phenomenon, it is no more substantial; that you don't hanker for respect. That's why I am not showing you the formal respect. I know that you have gone beyond the form and beyond the formal.'"

We live in the form and in the formal; we change everything into a formality. Love becomes marriage. Christ becomes the church. Buddha is reduced to stone statues. Great truths become ordinary scriptures to be worshipped. We are really very skillful in reducing every higher thing to the lowest possible. We bring everything to our level.

Rather than going to the level of the Buddhas, of the Masters, we bring the Masters, once they have left the world.... Of course, when they are alive you cannot bring them to your level; they live without any compromise. You have to surrender to them. But once they are gone, then it is very easy: you can make their statues and temples and you can worship them, and everything becomes formal -- Sunday religion -- comfortable, convenient, but meaningless.

One Hell's Angel remarked to another, "I don't see you at the gang bangs any more. What happened?"

"I got married," said his buddy.
"No shit, man," said the first cycler, "is legal tail any better than the normal kind?"
"It ain't even so good," said the new groom, "but you don't have to stand in line for it."

It is comfortable, it is convenient -- the legal tail! And man is more interested in convenience than in truth, more interested in comfort than in truth, more interested in security than in transformation.

If that is your state too you are going to miss me, because my interest is not security; I will force you more and more into insecurity. My interest is not convenience; I will force you more and more into rebellion. My interest is only one: truth, because it is truth that liberates; everything else becomes a bondage.

THE HIGHEST QUALITY MAN immediately becomes a devotee. The middle quality man immediately becomes a disciple. The lowest quality man remains for years, for lives, just a student.

Look into yourself, where you are. Don't be just a student here. This is not a school; in fact, the whole process is one of de-schooling. I am not teaching you anything; I am here to help you be transformed. I am not giving you a dogma or a creed or a religion; I am not interested in all these things. I simply want to give you that which you already have -- it has only to be provoked.

You have to become attuned to me, in deep accord, one with me. Only then will you be benefited. Great benediction can be yours, great blessings can be yours, but you will have to come out of your small prisons, out of your small minds, out of your small egos. And you will get only that which you deserve, which you are worthy of. I can go on showering diamonds on you, but if you don't understand what a diamond is you will go on collecting colored stones.

And people are really so asleep that they don't know what they are doing and they ask for wrong things. They ask for respect, they ask for some nourishment for their egos.

Many people write letters to me -- newcomers -- saying, "Why in your ashram isn't a little more love shown to us newcomers? Why does everybody seem to be a little aloof, a little cool? Why don't people seem to be interested in newcomers? We come here to find love, warmth."

In fact, behind these words -- "love," "warmth," etcetera -- all that they are hankering for is some kind of respect, some kind of ego nourishment. That's why people will look cool, people will look aloof.

We are not interested in helping your egos because we don't want to create greater hells for you. You are already in suffering -- you have suffered enough. We want to pull you out of your egos. Just a small thing can hurt, just a very small thing. And we have managed things in such a way that there are many things which are bound to hurt your egos. Unless you are ready to drop them you will escape from this place sooner or later.

Only those who are ready to drop their egos will become part of this commune. And this commune is happening after many centuries. There have been Masters with a few disciples.... My effort is to bring such a revolution that the whole consciousness of humanity is affected by it. Just individual enlightenment is not enough. We have to start a process of enlightenment in which thousands of people become enlightened almost simultaneously, so that the whole consciousness of humanity can be raised to a higher level because that is the only hope of saving it.

Otherwise, these twenty years are going to be fatal. Either we will succeed in transforming the consciousness of the whole of humanity and bring it to a higher level -- at least to the second level, a meditative mind, for millions of people, and for thousands of people to the first grade, the no-mind.... If we can do it, that is the only possible way to save humanity. Otherwise, in the hands of foolish politicians so much power has come that ANY moment the third world war can start, and that will destroy the whole of humanity. And all the work of the ages, of all the Buddhas, will be simply destroyed.

Krishna, Jesus, Lao Tzu, Buddha, Pythagoras, Socrates: these people have worked hard to create this garden. And now we are getting ready to burn it totally.

Before it is too late...wake up! At least move to the second state of mind -- meditative mind -- then the first will become easy. Being with me don't be of the third, because that is not really being with me. Only the second is a little bit with me and is on the way to being totally with me. But remember, the goal is to be of the first: no-mind is the goal.
From mind to no-mind is the revolution of sannyas.

Ah, This!

Chapter #4
Chapter title: Dying Into the Master

6 January 1980 am in Buddha Hall

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The first question

OSHO,
I HAVE HEARD THAT JOHN THE BAPTIST NEARLY DROWNED HIS DISCIPLES WHEN BAPTIZING THEM. IS THIS TRUE? IS THIS TYPE OF EXPERIENCE SOMETHING THROUGH WHICH A DISCIPLE MUST PASS?

Anand Navin,
IT IS TRUE. I KNOW THIS FELLOW John the Baptist! In fact, every Master has been doing that. It is absolutely necessary because the disciple has to pass through a death process. Unless he dies -- dies to his past, dies to his knowledge, dies to his beliefs -- he cannot be reborn. And baptism is only symbolic: it is the symbol of death and resurrection.

That's exactly what I am doing here. You cling to your beliefs -- political, social, religious, philosophical You cling to whatsoever you have accumulated -- although it is all junk, although it has not given you a single glimpse of truth, you cling to it.

Somebody has asked: "I was initiated by a Master five years ago, and now I am feeling deeply interested in you. But the problem is: can a man have two Masters?"

If your first initiation has opened the door to truth, there is no need for me to work on you. Why waste my time? I have so many other people to work upon. If the first Master has not been able to open the door, or you have not allowed him to open the door, or who knows whether he was a Master or not, then why not drop him?

One cannot have two Masters; that is utterly stupid. If the first has done the work then I am not needed; if the first has not done the work, for whatever reason -- he may be a pseudo Master, you may have been a pseudo disciple.... Something must have gone wrong somewhere. One thing is certain: that initiation did not work. He could not drown you, he could not kill you -- you are still there. But you don't want to drop your old Master and whatsoever he has taught you.

Now you are asking me: "Can a man have two Masters?" I don't accept such people because this is the wrong type of people. Sooner or later you will go to a third person and you will ask: "Can a man have three Masters?"

The first thing to remember here is: to be with me means you disconnect yourself from your past, whatsoever it is -- your initiation, your Master, your church, your religion. Unless you disconnect yourself you can't be with me. To be with me you have to be reborn; you have to be a new being, utterly fresh as the dewdrops in the early sun. Less than that won't do. You have to pass through fire. And it is very difficult to pass through fire, because one can see that the familiar is disappearing and the promised is far away. The

promised land may be, may not be, and the familiar is going out of your hands. And the mind says, "It is better to have half the bread that you already have than to lose it for the whole bread which you don't have, which is only a promise."

A Master is only a promise: a promise of something that can happen, a promise of your potential becoming actual, a promise of a flowering. But right now you are only a seed, and the seed cannot believe in the promise; it is very difficult for the seed to believe in the promise. The seed would like to remain a seed and yet be a flower. So we go on clinging to the familiar beliefs, systems of thought, ideology. And still we want to be reborn!

It is like a child who wants to cling to the womb and yet wants to be born. That is impossible. Either he has to be in the womb and die in the womb -- because after nine months to be in the womb is going to be sure death -- or he has to take the risk, the adventure, of going into the unknown.

And, certainly, the child must feel the birth as death. It is death to his life as he has known it up to now: for nine months the darkness, the soothing darkness of the womb, the warmth, the absolutely responsibility-free existence, total rest, relaxation. And he has been floating, swimming, in a body-temperature liquid. He has never lacked anything; all was supplied by the body of the mother. Even before he needed anything it was there, ready to be given to him. Now suddenly he is being thrown out of his home into the unknown. Who knows what is going to happen? He is being uprooted. He clings! It is natural to cling.

And that's exactly the situation when you are with a Master: you have lived in a psychological womb. When you are with a Master he starts pulling you out of your psychological womb. It is far more difficult than the physical process of leaving the womb because you feel closer to the psychological womb. You are a Christian, you are a Hindu, a Mohammedan, and you would like to remain that. And still you want to be transformed. Then you are in a double bind, then you are split.

Two Masters can only mean a deep split in you. I am not here to create schizophrenia. No, one cannot have two Masters -- one is more than enough!

You have heard rightly, Navin:...JOHN THE BAPTIST NEARLY DROWNED HIS DISCIPLES WHEN BAPTIZING THEM.

That's the only way to baptize.

You ask me: IS THIS TYPE OF EXPERIENCE SOMETHING THROUGH WHICH A DISCIPLE MUST PASS?

Yes, it is a must. Unless the disciple passes through it he never becomes a devotee. And unless you become a devotee you don't know what it means to be with a Master. It is not an intellectual relationship; it is a deep merger with the being of the Master. It is something very existential.

The second question

OSHO,
I THOUGHT YOU KNEW EVERYTHING. I THOUGHT THAT'S WHAT BEING ENLIGHTENED IS ABOUT: KNOWING. BUT YOU DON'T KNOW ABOUT WOMEN, AND THAT THEY TRUST PRECISELY BECAUSE THEY KNOW EACH OTHER'S HEART. WOMEN'S HATE FOR WOMEN IS A MALE MYTH INVENTED TO KEEP WOMEN SEPARATE AND POWERLESS. WHO WANTS TO BE A MAN? OSHO, I AM TOTALLY UPSET. HOW CAN YOU TALK NONSENSE? MY MIND IS HAVING A FIT AND SO IS MY HEART. WHAT TO DO?

Prem Judy,
YOU MUST BE CARRYING TOO MUCH OF THE CRAP that the Women's Liberation Movement is creating. You are too full of it. Next time you come to me I will have to look into your eyes, because when people are too full of crap, up to their heads, their eyes are brown! And you must have some lesbian tendencies.

You say: I THOUGHT YOU KNEW EVERYTHING.

You are absolutely wrong -- I know nothing. NOT KNOWING IS THE MOST INTIMATE.

If you have come here with this idea, you have come to a wrong person and to a wrong place. We celebrate ignorance! We destroy all kinds of knowledge. Our whole effort is to bring innocence back to you, the innocence that you had before you were born. The Zen people call it the original face. The innocence is intrinsic. Knowledge is given to you by the society, by the people around you, by the family. Innocence is yours: knowledge is always of others. The more knowledgeable you are, the less you are yourself.

Enlightenment has nothing to do with knowledge. It is freedom from knowledge, it is absolute transcendence of knowledge. It is going beyond knowing. That's why we started this series of talks with the great sutra: NOT KNOWING IS THE MOST INTIMATE.

An enlightened person is one who has no barrier between him and existence. And knowledge is a barrier. Knowledge divides you from existence; it keeps you separate. Not knowing unites you. Love is a way of innocence. Innocence is a bridge: knowledge is a wall. Who has ever heard of knowledgeable people becoming enlightened? They are the farthest away from enlightenment. Enlightenment grows only in the soil of innocence.

Innocence means childlike wonder, awe. The enlightened person is one who is continuously wondering -- because he knows nothing, so everything becomes again a mystery. When you know, things are demystified; when you don't know, they are RE-mystified. The more you know, the less wonder is in your heart. The more you know, the less you feel the great experience of awe. You cannot say "AH, THIS!" You cannot be ecstatic. The knowledgeable person is so burdened that he cannot dance, he cannot sing, he cannot love. For the knowledgeable there is no God, because God only means wonder, awe, mystery. That's why, as knowledge has grown in the world, God has become further and further away.

Friedrich Nietzsche could declare that God is dead because of his knowledgeability. He was certainly a great philosopher, and philosophy is bound to come to the conclusion that there is no God because God simply means the mysterious, the miraculous. And knowledge reduces every miracle to ordinary laws; every mystery is reduced to formulas.

Ask the knowledgeable person "What is love?" and he will say, "Nothing but chemistry, the attraction between male and female hormones. It is no more important than a magnet attracting iron pieces; it is the same -- like negative and positive electricity. Man and woman are bio-electricity."

Then everything is destroyed. Then all love and all poetry and all music are reduced to nonsense. The lotus is reduced to the mud. The lotus certainly grows out of the mud, but the lotus is not the mud. It is not the sum total of its parts; it is more than the sum total of the parts. That MORE is God, that MORE is poetry, that MORE is love. But science has no place for the "more." Science reduces every phenomenon to a mechanical thing. And do you know what "science" means? "Science" means knowledge; the actual word "science" means knowledge.

Religion is not knowledge; it is just the opposite of knowledge. It is poetry, it is love. It is basically absurd. Yes, you can say that I am talking nonsense. If science is sense then religion is nonsense. But that's the beauty of it.

You say, Judy: I THOUGHT YOU KNEW EVERYTHING.

That is YOUR thought -- and I am not here to oblige everybody's thought. I cannot be according to YOUR thoughts. I have more than one hundred thousand sannyasins; if I am to fulfill everybody's thought I will be absolutely torn apart, into millions of pieces. I cannot fulfill your ideas about me; that is YOUR mistake. And it is not too late -- either drop that idea if you want to be here with me....

You ARE here with a paradoxical person, with a person who is trying to convey something mysterious to you -- not knowledge -- who is trying to pour his experience of wonder and awe into your beings -- it is more like wine than like knowledge -- who is trying to make you intoxicated, who is trying to transform you into drunkards. Yes, for the rational person it will look like nonsense.

That's what one of the most important thinkers of the West, Arthur Koestler, has written about Zen. He calls it "all nonsense." If you look rationally, it is -- but is reason the only way to approach reality? There are other ways, far deeper, far more intimate -- NOT KNOWING IS THE MOST INTIMATE.

I am not a man of knowledge, although I use words. I am not even a man of words.

"I am a man of few words. Will you or won't you?"
"Your apartment or mine?" said the chick.
"Look," he said, "if there's going to be such a lot of discussion about it, let's forget the whole damn thing!"

I use words, but I am not a man of words. It is just out of sheer necessity: it is because of you that I have to use words, because you won't understand the wordless. I am waiting eagerly for the day when I will be able to drop words. I am utterly tired...because words can't convey that which I am and I have to go on trying to do something which is not possible.

Get ready soon so that we can sit in silence and listen to the birds or to the wind in the trees. Just SITTING SILENTLY DOING NOTHING, THE SPRING COMES AND THE GRASS GROWS BY ITSELF. That is going to be my ultimate message and my final work on the earth.

You say: I THOUGHT THAT'S WHAT BEING ENLIGHTENED IS ABOUT: KNOWING.

You cannot think anything about enlightenment, and whatsoever you think is bound to be wrong. It has nothing to do with knowing; it is a state of not knowing.

BUT YOU DON'T KNOW ABOUT WOMEN AND THAT THEY TRUST PRECISELY BECAUSE THEY KNOW EACH OTHER'S HEART.

I know about nothing. What to say about women? -- I don't even know about men! So don't be worried about that. If you know what a woman is or what a man is, beware of your knowledge, because that is not real knowing; it is just opinion that you have gathered. Yes, man has been propagating ideas against women; now women are propagating ideas against men. It is the same foolish thing! And we go on doing this: we go on moving from one extreme to another extreme.

Now, you say: WOMEN'S HATE FOR WOMEN IS A MALE MYTH INVENTED TO KEEP WOMEN SEPARATE AND POWERLESS.

Man has created many myths about women, but now the women are doing the same. They are creating myths about men which are as false as man's myths about women. But I am not here to decide which myth is right and which myth is wrong. I am not here to make you a propagandist for women or against women. My work consists in freeing you from man/woman duality.

And now you say: WHO WANTS TO BE A MAN?

Judy, if you really don't want to be a man you would not have written this. It is just like the ancient parable of the fox who was trying to reach the grapes and could not reach: the grapes were too high. She tried and tried, and failed again and again. Then she looked around -- foxes are very cunning people -- to see if anybody was watching, any journalist, any photographer. There was nobody, so she walked away.

But a small hare was hiding in a bush. He said, "Aunty, what happened?"

The fox puffed her chest up as big as she could and said, "Nothing. Those grapes are not worthwhile. They are not ripe yet -- they are sour."

Why should you write: WHO WANTS TO BE A MAN?

Deep down somewhere you must be hankering to be a man. Every man wants to be a woman, every woman wants to be a man, for the simple reason that every man is both -- man/woman -- and every woman is both -- woman/man. You are born out of the meeting of male and female energies; half of you belongs to your father and half of you belongs to your mother. You are a meeting of two polar opposites, two energies.

The only difference between man and woman is this: that the woman has the consciousness of a woman and the unconscious of a man, and the man has the consciousness of a man and the unconscious of a woman. But BOTH are both!

That's why it is possible to be homosexuals, lesbians; otherwise it would be impossible. This phenomenon has been happening down the ages; it is nothing new. The reason is simple: because the man is

only half man and half woman; the woman part is hidden deep in the darkness. But the conscious part can become tired, and when the conscious part becomes tired the unconscious takes over. Hence he may have the body of a man, but he starts functioning like a woman. And the same happens to a lesbian: on the surface she is a woman, but deep down the unconscious male energy has taken possession. Things have become upside-down. It will affect her physiology too.

There are a few lesbians here. Their physiology is bound to be affected by their psychology, because psychology and physiology are not two separate phenomena; they are joined together. Mind and body are not two; you are mindbody. So whatsoever happens in your physiology affects your psychology. That's why hormones can be given to you and your psychology can be changed. Now we know a man can be changed into a woman, a woman can be changed into a man.

And this is MY observation: that in the coming century millions of people will change their sex. That will become something avant-garde; that will become something very progressive. That will be a new kind of freedom. Why remain confined to being a man your whole life when you can have both the worlds? If you can afford it you can change your sex. For a few years you remain a man and you look at the world from the male's viewpoint, and then you go for a simple operation and you are changed into a woman; now you can look at the world through the feminine eyes. And it is possible that a man may change many times. If the process becomes simpler, and it WILL become simpler -- that's the whole work of science: to make things simpler and simpler -- if the process becomes very simple, millions of people are bound to change.

It will release a great freedom in the world, but a great confusion also, a great chaos also. One day suddenly your husband comes home and he is a woman! Or your wife returns from a holiday and she is no more a woman....

Because each is both, the desire to be the other is in everybody. Judy, it must be there and very insistently there. Hence you are writing: WHO WANTS TO BE A MAN? Judy wants to be a man! I don't know about anybody else....

And you ask me: OSHO, I AM TOTALLY UPSET.

That's good! So I am succeeding! I want you to be completely uprooted, upset, disturbed. I want to create a chaos in you, because only out of chaos are stars born.

You ask me: HOW CAN YOU TALK NONSENSE?

What else?! Sense cannot be talked...only nonsense is left. So I don't take it as a criticism -- it is a compliment! Many many thanks to you. At least you are talking some sense!

You say: MY MIND IS HAVING A FIT AND SO IS MY HEART. WHAT TO DO?

I don't think anything can be done now. It is too late. You CAN'T go back -- I will haunt you! -- you can only go ahead. Drop all these ideas that you are carrying within yourself, this antagonism about men. Drop all these ideas! I am neither for men nor for women. I am only for transcendence.

And don't take my jokes seriously! You are such fools that you can't even take jokes playfully. Another woman has written: "Osho, you have been talking too much against women. The other day you called them 'big-mouths'." Now this woman simply proves that she is a big-mouth, nothing else! Nobody else has felt offended. A joke is a joke! But why are you so touchy? Now this woman must have a big mouth. At least her husband must be telling her again and again, "You big-mouth, shut up!" And now she comes here to hear something beautiful said about her, and I tell a joke...and again that big mouth comes in.

Don't take jokes seriously. In fact, don't take anything seriously. You miss the point if you start taking things seriously. Even scriptures have to be taken non-seriously; only then can you understand. Understanding has to be with a deep, relaxed, non-serious, playful attitude. When you become serious you become tense. When you become serious you become closed. When you are playful many things can happen because in playfulness is creativity. In playfulness you can innovate.

But your ideas are continuously there; you can't put them aside.

Judy, now nothing can be done. You are a sannyasin. Now, being a sannyasin means you are neither man nor woman. Finished -- that game is finished!

OSHO,
AREN'T ALL PEOPLE REALLY THE SAME?

Sudarsho,
ESSENTIALLY YES, BUT ACCIDENTALLY NO. At the center yes, on the circumference no. Essentially we are made of the same stuff called God, but on the circumference God comes in every shape and size, in every color, in every form. There is much difference And it is beautiful because if people were really the same, both at the center and on the circumference, the world would be a very boring place. But it is not a boring place. It is immensely interesting; it is immensely beautiful, rich. And the richness comes because of variety.

No two persons are the same on the circumference, although everybody is the same at the center -- not only people but trees and rocks, they are also the same at the center. Call that center the soul and it will be easier for you to understand. Our souls are the same, there we meet and are one, but our bodies and minds are different, there we are separate.

And no effort should be made to make us similar on the surface. Down the ages people have been trying to do that; that creates only fascism. That's what Adolph Hitler was trying to do. That's what happens in every army: we try to make people similar even on the surface. In the army names disappear, numbers take their place. If a person dies you read on the board, "Number 14 has fallen." Now, number 14 has no personality. Anybody can replace number 14, anybody can be given number 14; number 14 is replaceable. But the person who has died, is he replaceable? Can anybody in the world ever replace him? Who will be the husband of his wife and who will be the father of his children? And who will be the son of his old parents? And who will be the friend of his friends? Number 14 cannot do that. Number 14 is perfectly okay in the army; he will carry the gun and he will do the same things -- the same stupid things -- that the other number 14 was doing before. But as far as their real personality is concerned, number 14 is a different person.

All the military leaders of the world have been trying to force a certain pattern on people. They would like machines, not men. They would like God to make men the way Ford cars are made, on an assembly line, so similar Fords go on coming. God does not work with an assembly line; he creates each individual with uniqueness.

So, Sudarsho, you have to understand two things. One: the variety, the difference, and love the variety and love the difference....

Mohammedans have been trying to convert the whole world to one religion; Hindus have been trying to do the same, Christians have been doing the same, Buddhists have been doing the same. The whole effort is to make all the world similar, so there are all Christians and Christians. It will be a poor world where no temple exists and no mosque, where there are only churches and churches, and the same prayer and the same scripture and the same silly Pope...it won't be good! It is beautiful that there are three hundred religions in the world; more are needed.

In my vision, each person should have his own religion. There should be as many religions as there are people. Only then this conflict, this continuous conflict, will stop, this fight between religions will stop: when everybody has a religion and it is something unique like your signature, like the print of your thumb -- unique. Then there will be no problem, no conflict; nobody will try to convert anybody. You don't try to convert people saying, "Make your signature just as I do." In fact, if somebody does it you will inform the police: "This man is trying to imitate me."

Religion should be a personal, intimate phenomenon. But there are people who want to change the whole world into Christianity or communism. They want to make the whole world Catholic or Mohammedan or Hindu.

Mohammedans say there is only one God and only one prophet of God, that is Mohammed. Then God seems to be very poor -- just ONE prophet? Can't he create more prophets? Mohammed has not exhausted all the possibilities; nobody can exhaust them, neither Buddha nor Jesus. They are all unique peaks, but no peak can exhaust all the peaks. The Himalayas have their own beauty, but it is different from the beauty of the Alps; and the Alps have their own beauty, but it is different from the beauty of the Vindhyas. Each

mountain has its own beauty, each peak has its own beauty, and it contributes to the richness of the world.

I would not like all people to become Christians or Hindus or Mohammedans. I would like everybody to be free from these prisons, everybody to be just himself. This is a fascist idea, that everybody should be like everybody else. And this fascist idea is being imposed in different ways on different aspects of humanity.

The heterosexuals will not allow anybody to be homosexual. Why? Who are you to decide? Who has given you the right to decide? If two persons are feeling joyous in being homosexual, it is nobody else's business to interfere. But every society interferes.

Just the other day Aditya said Hamid had suggested that there was no reason why he should not think of turning into a gay person. Hamid must have joked. And when I talked about it Hamid was very much disturbed: "What will people think about me now?" He must have been joking with Aditya. Now he is very much disturbed about his reputation. And of course, he is our Ayatollah Hamidullah Khomaniac! So his prestige.... Even Divya wept when she heard that Hamid had invited Aditya! He must have been joking because Iranians are very much against homosexuality.

In Iran, the punishment for homosexuality is death -- although because of this punishment, more Iranians are homosexual than anybody else. Because when something is so dangerous, people become interested: "Naturally there must be something in it. When the punishment is death, that means there must be something higher than life in it, more than life in it. It is worth taking the risk!"

But why should people be worried about others? About everything the society remains alert: nobody should have his own individual way about his sex, about his love, about his clothes, about his way of talking, manners. Every society imposes a fascist rule on its members. It destroys much that is beautiful.

Sudarsho, you ask me: AREN'T ALL PEOPLE REALLY THE SAME?

Not as you know them.

The pretty co-ed nervously asked the doctor to perform an unusual operation: the removal of a large chunk of green wax from her navel.
Looking up from the ticklish task, the physician asked, "How did this happen?"
"Well, you see, doc," said the girl, "my boyfriend likes to eat by candlelight."

Nothing is wrong in it. This should be nobody else's business. If somebody wants to eat by candlelight he should be allowed. And where can you put the candle? The best place seems to be the navel -- so natural Some idea!

Abe and Me talked of their no-account sons.
Abe said, "My no-good son. I give him a job in my clothing business. I give him $50,000 a year, a new car, a beautiful apartment, and what does he do? He stays up all hours of the night, comes into work eleven or twelve o'clock and plays around with the models all afternoon."
"You think you've got trouble?" Me said. "My no-good son is worse. I give him a job in my clothing business. I pay him $50,000 a year and give him a new car and a beautiful apartment, and what does he do? He stays up all hours of the night, comes in eleven or twelve o'clock and plays around with the models all afternoon!"
"What's worse about that?" Abe questioned.
"You forget," Me replied. "I am in men's clothing!"

On the circumference people are different, and they SHOULD be different, and everybody should maintain his individuality on the circumference. One should never compromise for any reason. Then only can we create a really democratic world. Real democracy means that the mob, the crowd, is no more in control of the individual life.

Democracy is less a political phenomenon than a religious phenomenon; it is far more important than politics. Democracy is a totally new vision of life. It has not yet happened anywhere; it has yet to happen. Democracy means each individual has the right to live according to his light; he should not be prevented. Unless he becomes a disturbance or a nuisance to others he should be allowed every freedom in all the aspects of life.

That's my vision of a really democratic world. That's how I would like my sannyasins to function: no

interference in anybody's life. A great respect has to be given to the other.

But at the center, everybody is the same. When you meditate you move towards the center. In the deepest moments of meditation, all differences disappear. You are universal there, not individual.

And you have to be both: individual and universal. And you have to be very flexible and fluid between these two. It should be as easy as when you come out of your home, out of your house. When it is too cold inside you come out, you sit in the sun. When it becomes too hot you go in. It creates no problem; you just go in, you come out. There is no problem -- it is your house.

A person should be capable of living on the circumference and at the center easily. He should be able to move from the marketplace to the meditative space and from the meditative space to the marketplace -- with no problem, playfully, easily, spontaneously.

The fourth question

OSHO,
MOST OF MY EARLY LIFE WAS SPENT IN DEADENING MYSELF TO UNBEARABLE PUNISHMENT. THE DEADENING WAS ENTIRELY NECESSARY FOR ME TO SURVIVE THOSE TIMES, BUT THOSE DAYS NO LONGER EXIST, AND AFTER THIRTY-TWO YEARS I AM TERRIFIED AND LACK THE COURAGE TO GO WITHIN. FROM WHERE IS THE SOURCE OF FORGIVENESS, AND, OSHO, WHAT KIND OF FOOLISH NAME HAVE YOU GIVEN ME?

Devaprem,
ALL NAMES ARE FOOLISH. That s why I have to explain the name to you, so at least it looks as if it is not foolish. I have to give it a beautiful meaning...otherwise names are names! They are just labels. "Devaprem" means divine love. What a beautiful name I have given to you! But, still, names are names.

There is an ancient Chinese ceremony in which the parents of a child choose the baby's name: as soon as the baby is born, all the cutlery in the house of its parents is thrown in the air. The parents then listen to the falling knives, forks, and spoons and choose a name -- Ping, Chang, Tang, Fung, Chung....

That's also perfectly right! That seems to be a wise way to find out the name, as if God himself has chosen. And that's how I go on choosing your names. Do you think there is much esoteric, secret knowledge behind it? Nothing of the sort! Just anything, and I make a name out of it. I don't even think twice.

But I can understand why you feel that the name does not fit you. You have become a closed person and love has become difficult. It happens to many people -- in fact, to the majority of people, more or less.

The child has to become unloving, unspontaneous. He has to deaden his sensitivity just to survive -- every child, more or less; the difference is only of degrees. Every child has to learn tricks to survive. And the basic trick is: never be spontaneous. Be formal, never be natural, because your spontaneity is bound to be punished and your formality praised, rewarded.

The parents enforce a subtle strategy: they create fear in the child if he says the truth. Nobody wants the child to say the truth, and the child is not yet capable of Lying. But he has to learn.

When Cleo's parents threatened to forbid her to see her boyfriend unless she told them why he had been there so late the night before, she began to talk.
"Well, I took him... him into the loving room, and..."
"That is LIVING, dear," said the mother.
"You're telling me!"

Children are careful watchers, observers of what is happening all around. Of course, their senses are very clear, unclouded. They see the truth immediately. You cannot cheat a child; he knows it immediately, intuitively. And he is so innocent that it is impossible for him to be formal. But he has to be formal to survive. And man's child is very helpless. It is because of man's child's helplessness that our whole civilization exists. We can manage, mold the child in every possible way, whatsoever way we want.

Children are not supposed to say things that they know. They know much more than they ever tell you. They pretend to be innocent because you don't want them to know more than is taught in the school, than is

taught by the preacher, than is taught by you; and they certainly know more. They move in society, in life, with keen, alert senses. They are watching everything, whatsoever is happening all around. But they learn one thing sooner or later: that they have to be diplomatic -- with the grown-ups you can't be true, honest, sincere.

Three young French boys were spending the summer in the country. One afternoon they were strolling through a field when they happened to see a couple Lying under a tree, locked in a loving embrace.
"Mon dieu," exclaimed the youngest boy, who was only six, "those people are having a terrible fight."
"But no, mon petit," replied the more sophisticated nine-year-old, "those people are making love."
"True," agreed the oldest boy, a lad of eleven years, "but what amateurs!"

But children cannot say these things to their parents or before their parents. They know much more than you think they know. They are so alert, so available to life. They are so open and vulnerable; they go on allowing every sensation to reach into their being. But they have to deaden themselves sooner or later; they have to become stiff, they have to become closed. They learn one thing: that unless they follow their parents, their priests, their politicians, they will have to suffer much. Respectability is only for those who are obedient.

Devaprem, you say: MOST OF MY EARLY LIFE WAS SPENT IN DEADENING MYSELF TO UNBEARABLE PUNISHMENT. THE DEADENING WAS ENTIRELY NECESSARY FOR ME TO SURVIVE THOSE TIMES, BUT THOSE DAYS NO LONGER EXIST, AND AFTER THIRTY-TWO YEARS, I AM TERRIFIED AND LACK THE COURAGE TO GO WITHIN.

Now there is no need to be terrified; that has to be understood. You can snap out of it! It is just an old habit. A little intelligence...and that much intelligence everyone has. If you had the intelligence in childhood to deaden yourself to survive, you ARE an intelligent person.

Now, the parents are not there...nobody is forcing anything on you, nobody is punishing you. It is just an old fear, a memory. You can snap out of it!

You don't need primal therapy: to go screaming against your parents for three years. That is not going to help -- that is simply stupid. If it takes three years to shout and scream at your parents, and only then will you come out of it, that means you don't have any intelligence. And what is the guarantee that just by screaming for three years and shouting at your parents you will become intelligent? I think you will be less intelligent than you were before -- three years of screaming and shouting? You will lose any intelligence that is left by your parents in you! There is no need! One has simply to see that those days are over. Meditation is enough.

Meditation means SEEING, becoming aware, that those days are over, the fear is no more there, nobody is going to punish you. It is just an old habit. Snap out of it with as little fanfare as possible. Don't make much fuss about it. Because you make much fuss about it so many therapies have evolved. They are just aids for you so that you can make a fuss scientifically, so that your fuss is rationalized. But they are not needed by intelligent people.

An intelligent person is one who can see that it is no more night, it is day. Why are you afraid of darkness? Do you need first to scream for three hours against the night and the dark and the fear? That will be utterly stupid! That will destroy the day. Why waste it? The night is no more.

That's why in the East we have not developed any therapeutic methods like the West, for the simple reason that we came to understand one thing: that all that is needed is a little intelligence -- and everybody has it. And meditation helps the intelligence to become sharp.

Just seeing is enough; seeing brings transformation. And when transformation comes without any long process it is far deeper. When it takes a long process that means it will remain superficial.

So I have not come across a single person yet whose primal therapy has totally succeeded. It can NEVER succeed. Psychoanalysis has not been able to create a single person who is totally psychoanalyzed; even Sigmund Freud was not in that totality. Janov is not really what he is talking about -- the primal man, the primal innocence -- he is not. You can see in his face all kinds of tension, anguish, anxiety; it is so apparent. He needs a few more years of screaming; and then too I don't think those tensions will disappear. They may even become more subtle, more nourished, because if you scream for years, remember, you are practicing it; it is a kind of practice, a kind of cultivation of it. Then you become addicted to it; without

screaming for a few hours you won't feel good. Then it is an intoxicating process, a kind of auto-hypnosis. Yes, screaming for one hour every day will make you feel a little relaxed, but it is a stupid kind of relaxation.

Seeing is transformation. That is our experience in the East. All the Buddhas in the East have given only one meditation: watchfulness, awareness.

Now, Devaprem, you know, you are aware of how this fear has arisen in you: out of thirty years of fear, continuous fear of punishment, you have become closed, encapsulated, and you are always on guard. You cannot relax, you cannot be true, you cannot be honest. You cannot say the thing that you want to say, you cannot do the thing that you always wanted to do. You KNOW -- and now....

It was right in those years -- you behaved intelligently. Nothing was wrong, otherwise you would not have survived. Now you have survived, get out of it -- it is no more needed. The disease is no more, why go on carrying the bottles of medicines and prescriptions? Do you need a therapy to throw the bottles and the prescriptions? Will you go to a therapist and say, "Now the disease is no more, but I can't let go of this prescription. I go on carrying it, and these bottles. I don't need them any more. How to drop them?" Is any "how" needed? No "how" is needed. Go to the Rotary Club and donate them! They collect medicines, etcetera, which are not needed by anybody else. Their motto is: We serve. So help them serve people.

It is very simple to come out. But why do people make so much out of it? -- because that is part of your ego. You don't want it to be so simple. Thirty years of life -- and I am making a joke of it! You would like to pay some therapist good money and you would like to invest some time. That feels good; it makes you feel important.

In fact, in the West now people brag that they have been in psychoanalysis for three years or seven years. And somebody else brags that "Psychoanalysis is out of date. I have been in gestalt therapy, in primal therapy." And there are "groupies" now who go on moving from one group to another group. Their whole life consists of moving from one group to another group.

Many groupies come to me and they say, "We have done ALL the groups." And they say it in the same way as in the old days people used to say, "We have fasted, prayed, and we have sacrificed all our joys, and we are saints" -- in the same way! This is a new kind of holiness that is arising in the world: "I have passed through all kinds of groups." And I look in their eyes and they say, "And nothing has happened."

They are saying, "My problems are far more complex, far more deep-rooted than these therapies can go. They can't help me. I am no ORDINARY person; my problems are extraordinary."

People enjoy saying it. I see a light in their eyes when they say, "Nobody has been able to help me. Osho, can you help me?" They are giving me a challenge! All that they want is to add one more name to their list: "I have been to this guy too and he cannot help. My problems are such...not ordinary problems that anybody can help."

People brag about their diseases too, remember. They may just have some ordinary disease, but who wants to have some ordinary disease?

Have you ever watched your own reaction? When you go to the doctor with a throbbing heart, thinking it is cancer, and he says, "It is nothing. It is just a common cold"...have you observed? -- you feel a little sad. Just a common cold? A desire arises to visit another doctor. you and a common cold?! You are not a common person, how can you have a common cold? Ego is such that it thrives on every kind of thing, right or wrong.

So don't be much worried about it. It is past, it is finished. Slip out of it -- and without making any noise, without making any ceremony that you are getting out of it. Just start being again alive, sensitive, as you had always been in your childhood. That is your nature so it can be reclaimed easily. What you have learned is not your nature so it can be unlearned very easily.

The last question

OSHO,
ARE ALL THE JOURNALISTS BLIND? CAN'T THEY SEE THE TRUTH? WHY ARE THEY CONTINUOUSLY SPREADING LIES ABOUT YOU?

Nisha,

THE PROFESSION OF A JOURNALIST is such that it lives on lies. Truth is not news; lies are news, beautiful news. The bigger the lie the better the news, because it has a certain quality in it: the quality of creating a sensation. Journalism lives on lies. If journalists decide only to be true, there won't be so many newspapers, so many magazines. And there will not be much news either. Truth you can write on a postcard.

I have heard that in heaven there are no newspapers because no news ever happens there.

George Bernard Shaw has made a definition: "When a dog bites a man it is not news, but when a man bites a dog it is news." In heaven no man bites a dog. In the first place it is very difficult to find a dog there; in the second place nobody is interested in biting anybody, so what news can you have?

But in hell they have really great newspapers and there circulation is in the millions. They have news there. Every day, every moment, things are happening -- everybody is biting everybody else.

When journalists come they come to find something sensational. If they cannot find it they have to invent it; otherwise their coming and going has been useless. And if a journalist goes back to his office without any news again and again, his job is gone. Either find something sensational or invent it.

Journalism depends on invention. And then slowly slowly a journalist starts having a certain kind of approach towards things: he immediately sees the negative. He can't see the positive because the positive is not his business.

It is like a shoemaker: he looks only at your shoes, not at your face. What does he have to do with your face? In fact, looking at your shoe he knows your whole biography; a real shoemaker just looking at your shoe can say everything about your life far more accurately than any astrologer can. The condition of the shoe will show the condition, the financial condition, in which you are. If you have to walk too much, that will show that you don't have a car, that you don't have any money. The shoe will say so many things. The shoemaker looks only at the shoe, and the tailor looks only at your clothes, and the doctor looks only at the diseases. Bring a perfectly healthy man to a doctor and you will be surprised: he will find many diseases.

I have heard that one doctor friend of Picasso had come to visit him. Picasso had just finished a portrait. He invited the doctor friend to see the portrait. He looked; he looked from this side and from that side, and then he asked for a torch -- in the daytime!

Picasso was puzzled, but he was intrigued also so he gave him a torch. He looked into the eyes of the portrait and he said, "Pneumonia."

A doctor is a doctor! His profession gives him a certain eye.

The journalist comes here with a certain eye, with certain fixed ideas, prejudices. He comes to pick up on something negative which can become sensational. And then, of course, he can find it; and if he cannot find it he can invent it. And they look only from the outside; they are too afraid to get involved deeper. A few journalists have got involved -- once they get involved they are no more journalists.

You can ask Satyananda. He was a famous journalist in one of the most important magazines in Germany, STERN. He got so much involved...he didn't function here like a journalist. He tried to know things from the inside. He participated in groups, in meditations, and then...he became a sannyasin.

STERN refused to publish his story because they said, "You are no more a journalist. Now you have become part of this orange movement, so whatsoever you say will be favorable."

For months he had to insist, "I have worked hard!" They cut his story almost by half. They destroyed his whole story, distorted the whole story, and only then did they print it. And he lost his job!

Now he has come here forever. There are a few other journalists also, at least a dozen. Subhuti is here and others are here....

A journalist is taught by his profession to always remain at a distance: "Look from the outside." And from the outside you can never know how things are.

A pretty young woman was traveling in a train across Texas. A dapper looking man walked up to her and whispered something in her ear, whereupon she gave him a stinging slap in the face.

A tall Texan seated across the aisle stood up and asked her, "Is this man molesting you, Ma'am?"

"He certainly is," she replied. "He just offered me ten dollars if I would go with him to his sleeping compartment."

Without hesitation, the Texan pulled out his pistol and shot the man.

"Good God!" cried the woman. "That's no reason to kill him!"

"I will kill any man," replied the Texan, "who tries to raise the prices in Texas."

If you had looked only from the outside you would never have thought about this, what was inside the mind of the Texan. You would have thought him a great saint or something.

But the journalist has to keep a distance. He thinks that by keeping a distance he will be able to know better. No, he will only gather information, bits of information, in fact irrelevant, unconnected with each other, because he has no approach to the center. And he is going to distort it more to make it more sensational.

A group of Rajneesh sannyasins in Bonn, Germany, were taking a boatride down the Rhine river when they noticed that a well-known journalist was aboard the boat. They decided to do something to give sannyasins a more positive image in Germany. So, before the eyes of the journalist, they stepped off into the water and did a whirling Sufi dance all the way around the moving boat. Then, completely dry, they climbed back onto the boat's deck.

The next day the sannyasins eagerly scanned the newspaper to see what the journalist had written about their fantastic feat.

There, in the back pages, they found a small article with the headline: WHEN WILL RAJNEESH SANNYASINS FINALLY LEARN TO SWIM?

Ah, This!

Chapter #5
Chapter title: See Right at Once

7 January 1980 am in Buddha Hall

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DOGO HAD A DISCIPLE CALLED SOSHIN. WHEN SOSHIN WAS TAKEN IN AS A NOVICE, IT WAS PERHAPS NATURAL OF HIM TO EXPECT LESSONS IN ZEN FROM HIS TEACHER THE WAY A SCHOOLBOY IS TAUGHT AT SCHOOL. BUT DOGO GAVE HIM NO SPECIAL LESSONS ON THE SUBJECT, AND THIS BEWILDERED AND DISAPPOINTED SOSHIN.

ONE DAY HE SAID TO THE MASTER, "IT IS SOME TIME SINCE I CAME HERE, BUT NOT A WORD HAS BEEN GIVEN ME REGARDING THE ESSENCE OF THE ZEN TEACHING."

DOGO REPLIED, "SINCE YOUR ARRIVAL I HAVE EVER BEEN GIVING YOU LESSONS ON THE MATTER OF ZEN DISCIPLINE."

"WHAT KIND OF LESSON COULD IT HAVE BEEN?"

"WHEN YOU BRING ME A CUP OF TEA IN THE MORNING, I TAKE IT; WHEN YOU SERVE ME A MEAL, I ACCEPT IT; WHEN YOU BOW TO ME, I RETURN IT WITH A NOD.

HOW ELSE DO YOU EXPECT TO BE TAUGHT IN THE DISCIPLINE OF ZEN?"

SOSHIN HUNG HIS HEAD FOR A WHILE, PONDERING THE PUZZLING WORDS OF THE MASTER.

THE MASTER SAID, "IF YOU WANT TO SEE, SEE RIGHT AT ONCE. WHEN YOU BEGIN TO THINK, YOU MISS THE POINT."

Sujata has written to me:

How odd of god to choose the Jews!

Sujata,

GOD HAS A TREMENDOUS SENSE OF HUMOR! Religion remains something dead without a sense of humor as a foundation to it. God would not have been able to create the world if he had no sense of humor. God is not serious at all. Seriousness is a state of disease; humor is health. Love, laughter, life, they are aspects of the same energy.

But for centuries people have been told that God is very serious. These people were pathological. They created a serious God, they projected a serious God, out of their own pathology. And we have worshipped these people as saints. They were not saints. They needed great awakening; they were fast asleep in their seriousness. They needed laughter -- that would have helped them more than all their prayers and fasting; that would have cleansed their souls in a far better way than all their ascetic practices. They did not need more scriptures, more theologies; they needed only the capacity to laugh at the beautiful absurdity of life. It is ecstatically absurd. It is not a rational phenomenon; it is utterly irrational.

Moses went up the mountain. After a long time God appeared. "Hello, Moses. Good to see you. Sorry you had to wait, but I think you will feel it was worth it because I have something very special for you today."
Moses thought for a second and then said, "Oh, no, Lord, really. Thank you, but I don't need anything right now. Some other time perhaps."
"Moses, this is free," said the Lord.
"Then," said Moses, "give me ten!"
That's how the Jews got the Ten Commandments.

Sujata, Zen has something Jewish in it. It is really very puzzling why Zen did not appear in the Jewish world. But the Chinese also have a tremendous sense of humor. Zen is not Indian, remember. Of course, the origin is in Gautam the Buddha, but it went through a tremendous transformation passing through the Chinese consciousness.

There are a few very wise people who think that Zen is more a rebellion against the Indian seriousness than a continuity of it. And they have a point there; a certain truth is there. Lao Tzu is more Jewish than Hindu -- he can laugh. Chuang Tzu has written such beautiful and absurd stories; nobody can conceive of an enlightened person writing such stories, which can only be called, at the best, entertainment. But entertainment can become the door to enlightenment.

Zen is originally connected with Buddha, but the color and the flavor that came to it came through Lao Tzu, Chuang Tzu, Lieh Tzu and the Chinese consciousness. And then it blossomed in Japan; it came to its ultimate peak in japan. Japan also has a great quality: of taking life playfully. The consciousness of Japan is very colorful.

Zen could have happened in the Jewish world too. Something like it really DID happen -- that is Hassidism. This story must have come from Jewish sources, although it is about Jesus. But Christians have no sense of humor. And Jesus was never a Christian, remember. He was born a Jew, he lived as a Jew, he died as a Jew.

Jesus is hanging on the cross singing, "Da-di-li-da-dum-dein...."
Suddenly Peter hisses from underneath, "Hey, Jesus!"
Jesus goes on, "Da-di-dum-da-dum-da-dei...."
Peter, now more urgently, "Hey, Jesus, stop it!"
Jesus continues happily with "Di-duah-duah...."
Finally Peter yells, "For God's sake, Jesus, cut it out! Tourists are coming!"

Try to understand Zen through laughter, not through prayer. Try to understand Zen through flowers, butterflies, sun, moon, children, people in all their absurdities. Watch this whole panorama of life, all these colors, the whole spectrum.

Zen is not a doctrine, it is not a dogma. It is growing into an insight. It is a vision -- very light-hearted, not serious at all.

Be light-hearted, light-footed. Be of light step. Don't carry religion like a burden. And don't expect religion to be a teaching; it is not. It is certainly a discipline, but not a teaching at all. Teaching has to be

imposed upon you from the outside and teaching can only reach to your mind, never to your heart, and never, never to the very center of your being. Teaching remains intellectual. It is an answer to human curiosity, and curiosity is not a true search.

The student remains outside the temple of Zen because he remains curious. He wants to know answers and there are none. He has some stupid questions to be answered: "Who made the world? Why did he make the world?" And so on and so forth. "How many heavens are there and how many hells? And how many angels can dance on the point of a needle? And is the world infinite or finite? Are there many lives or only one?" These are all curiosities -- good for a student of philosophy but not good for a disciple.

A disciple has to drop curiosity. Curiosity is something very superficial. Even if those questions are answered, nothing will have happened to your being; you will remain the same. Yes, you will have more information, and out of that information you will create new questions. Each question answered brings ten more new questions; the answer creates ten more new questions.

If somebody says, "God created the world," then the question is, "Why did he create the world? And why a world like this? -- so miserable. If he is omnipotent, omniscient, omnipresent, could he not see what he was doing? Why did he create pain, disease, death?" Now, so many questions....
Philosophy is an exercise in futility.

A student comes out of curiosity. Unless he becomes a disciple he will not become aware that curiosity is a vicious circle. You ask one question, you are given the answer, the answer brings ten more new questions, and so on and so forth. And the tree becomes bigger and bigger; thicker and thicker is the foliage. And finally the philosopher has only questions and no answers at all.

Surrounded by all those stupid questions...stupid I call them because they have no answers; stupid I call them because they are born out of childish curiosity. When one is surrounded by all those questions and there is no answer, one loses sharpness, one loses clarity, one is clouded. And one is no more intelligent. The more intellectual one becomes, the less intelligent he is.

The professor who had committed his wife to a mental institution was talking to the chief of staff. "How will we know when my wife is well again, doctor?"
"We have a simple test we give all our patients," he replied. "We put a hose into a trough, turn on the water, give the patient a bucket, and tell him to empty out the trough."
"What does that prove?" inquired the professor.
"Elementary, sir," the doctor assured him. "Any sane person will turn off the hose."
"Isn't science wonderful!" he replied. "I never would have thought of that!"

He must be a professor of philosophy; he can't be less than that.

The professor only knows questions. He is lost in the jungle of questions. The philosopher remains immature. Maturity is of consciousness, not of intellectuality. It is not of knowledge, it is of innocence.

Yes: NOT TO KNOW IS THE MOST INTIMATE. And to function out of that not-knowing is to function in an enlightened way. To respond out of not-knowing is to respond like a Buddha. That is true response because it is not clouded, not distorted, not contaminated, not polluted and poisoned by your mind and your past. It is fresh, it is young, it is new. It arises to the challenge of the present. It is always in synchronicity with the new, with the present. And the present is always new, it is always moving -- it is dynamic. All your answers are static, and life is dynamic.

HENCE ZEN IS NOT INTERESTED IN ANSWERS -- or in questions. It is not interested in teaching at all. It is not a philosophy; it is a totally different way of looking at things, at life, at existence, at oneself, at others. Yes, it is a discipline.

Discipline simply means a methodology of becoming more centered, of becoming more alert, of becoming more aware, of bringing more meditativeness to your being; not functioning through the head, not even through the heart, but functioning from the very core of your being, from the very innermost core, from the center of your being, from your totality. It is not a reaction -- reaction comes from the past -- it is a response. Response is always IN the present, TO the present.

Zen gives you a discipline to become a mirror so that you can reflect that which is. All that is needed is a thoughtless awareness.

The first thing to be dropped is curiosity, because curiosity will keep you tethered to the futile. It will

keep you being a student; it will never allow you to become a disciple.

Boris, who was from Russia, had been in America only a few months. He did not speak English very well.
One day he was asked, "Boris, what is it that you are most anxious to see in America?"
"Well," replied Boris, "I weesh most to meet the most famous Mrs. Beech, who had so many sons in the last war."

Get it? He must have heard all the Americans calling each other "sonofabitch, sonofabitch..." so he is very much interested, anxious, curious, to know about Mrs. Beech, the famous Mrs. Beech.

Curiosity is always like that. It is foolish, but it can keep you tethered to the mind. And don't think that there is some curiosity which is spiritual, metaphysical. No, nothing like that exists; all curiosity is the same. Whether you inquire about "the famous Mrs. Beech" or you inquire about God it is all the same. Inquiry from the mind will have the same quality -- of childishness.

There is a totally different kind of esquire that arises from the deeper recesses of your being.

Zen is interested in discipline, not in teaching. It wants you to be more alert so you can see more clearly. It does not give you the answer; it gives you the eyes to see. What is the use of telling a blind man what light is and all the theories about light? It is futile. You are simply being stupid by answering the curiosity of a blind man. What is urgently needed is treatment of his eyes. He needs an operation, he needs new eyes, he needs medicine. That is discipline.

Buddha has said: "I am a physician, not a philosopher." And Zen is absolutely a treatment. It is the greatest treatment that has come to humanity, out of the work of thousands of enlightened people -- very refined. It can help to open up your eyes. It can help you to feel again, to be sensitive to the reality. It can give you eyes and ears. It can give you a soul. But it is not interested in answers.

Meditate over this beautiful story:

> DOGO HAD A DISCIPLE CALLED SOSHIN. WHEN SOSHIN WAS TAKEN IN AS A NOVICE, IT WAS PERHAPS NATURAL OF HIM TO EXPECT LESSONS IN ZEN FROM HIS TEACHER THE WAY A SCHOOLBOY IS TAUGHT AT SCHOOL.

YES, IT IS NATURAL IN A WAY, because that s how we are conditioned. Knowledge is given to us in the form of questions and answers. From the primary school to the university that's how we are taught, conditioned, hypnotized. And naturally, after one third of your life is wasted in that way, you become accustomed to it. Then you start asking profound questions in the same way as one asks, "How much is two plus two?" You start asking about love, life, God, meditation -- in the same way!

In fact, even that ordinary question is not answerable. If you ask the real mathematicians, even this simple question "How much is two plus two?" is not answerable, because sometimes it is five and sometimes it is three. It is very rarely four. It is an exception that two plus two comes to be four, very exceptional, for the simple reason that two things are never the same. It is an abstraction: you add two and two and you say four.

Two persons and two persons are four different persons, so DIFFERENT that you cannot create an abstraction out of them. Even two leaves and two other leaves are so different that you cannot simply call them four leaves; they are not the same. Their weights are different, their colors are different, their shapes are different, their tastes are different. No two things in the world are the same. So how can two plus two be four? It is just an abstraction; it is lower mathematics. Higher mathematics knows that this is only utilitarian, it is not a truth. Mathematics is an invention of man; it is a workable lie.

What to say about love, which goes beyond all mathematics and all logic? In love, one plus one becomes one, not two. In deep love, the twoness disappears. Mathematics is transcended; it becomes irrelevant. In deep love, two persons are no more two persons, they become one. They start feeling, functioning, as one unit, as one organic unity, as one orgasmic joy. Mathematics won't do, logic won't do, chemistry won't do, biology won't do, physiology won't do. Love is something which has to be experienced in a totally different way. It cannot be taught in the ordinary ways of teaching; it cannot become part of pedagogy.
But the disciple, Soshin, was a novice, a newcomer.

> ...IT WAS PERHAPS NATURAL OF HIM TO EXPECT LESSONS IN ZEN FROM HIS TEACHER THE WAY A

SCHOOLBOY IS TAUGHT AT SCHOOL.

It is natural in a state of unconsciousness.

Remember, there are two natures. One is when you are asleep; then many things are natural. Somebody insults you, you become angry, and that is NATURAL -- but only in unconsciousness, in sleep. You insult the Buddha, he does not become angry -- that is higher nature, a totally different kind of nature. He is functioning from a different center altogether. He may feel compassion for you, not anger. He functions through awareness, you function through unawareness.

In sleep you cannot do anything of any value, you cannot do anything valuable. Whatsoever you do is all dream. You imagine, you think you are doing good.

Just the other day somebody asked: "I want to do good, I want to BE good. Osho, help me."

I cannot help you directly to do good or to be good; I can help you only indirectly. I can help you only to be more meditative. And on the surface it may seem that your question is about something else and my answer is totally different: you want to be good and I talk about meditation. How are they related? If you are asleep you may THINK you are doing good, you may do harm. You may THINK you are doing harm, you may do good. In your sleep everything is possible.

You will become a do-gooder -- and do-gooders are the most mischievous people. We have suffered much from these do-gooders. They don't know who they are, they don't know any silent state of consciousness, they are not aware, but they go on doing good. What to say about good? A sleepy person cannot even be certain of doing harm. He may think he is doing harm and the result may be totally different.

That's how acupuncture was discovered. A man wanted to kill somebody; he shot him with an arrow. And that man, the victim, had suffered his whole life from a headache. The arrow hit him on the leg and the headache disappeared, totally disappeared. He was puzzled.

He went to his physician saying, "You have not been able to treat me and my enemy has treated me. He wanted to kill me, but something went wrong -- my headache has disappeared. I am grateful to him."

Then the physicians started thinking about it, how it happened. That's what acupuncturists go on doing now.

You can go to Abhiyana. You may have a headache and he may start putting needles all over your body. Those needle points were discovered because of this accident. Five thousand years have passed; in these five thousand years acupuncture has developed tremendously. Now there is much scientific support for it.

In Soviet Russia they are working on acupuncture very seriously because it has great potential: it can cure almost all diseases. Those needles can change the currents of your body electricity.

That man must have suffered from too much electricity in the head. The arrow hit a certain meridian, a certain electric current in his leg, and the electricity changed its course; it was no longer going to the head. Hence the headache disappeared.

Now, the man who wanted to do harm did a great, beneficial act for the whole of humanity -- not only for that man -- because in these five thousand years, millions of people have been helped by acupuncture. The whole credit goes to that unknown person who wanted to kill.

In your unconsciousness it is difficult to decide what the outcome will be. You move in a dark dark night. All is accidental.

Sindenburg had lived a virtuous life; he was even president of the synagogue. But when he entered heaven the angel in charge said, "You can't stay here."

"Why?" asked Sindenburg. "I always tried to be a good man."

"That is it," explained the angel. "Everyone here was a good man, but they all committed at least one sin. Since you didn't sin at all, the rest of the souls will resent you."

"But," protested Sindenburg, "isn't there something I can do?"

"Well," considered the angel, "you can have six more hours on earth to commit a sin, but you must do somebody a real injury."

Sindenburg went back to earth and suddenly he saw a middle-aged woman looking at him. They started talking; she invited him home with her. Soon they were making love like two teenagers.

Six hours later Sindenburg said, "I am sorry, but I have to go now."

"Listen!" cried the woman. "I never married or even had a man. You just gave me the best time I had in my whole life. What a good deed you did today!"

Now he came to do some real injury and what he has really done is a good deed. The woman is immensely happy and grateful. And those six hours are gone; now there is no more time left. Again he will be in trouble!

In sleep you cannot do good -- you cannot even do bad! All is accidental. And when a person comes to a Master he comes almost fast asleep. He comes out of curiosity, accidentally. He expects much, and his expectations are natural in his state.

He expected LESSONS IN ZEN....

Now that is absolutely foolish: there are no lessons in Zen. Zen, in the first place, is not a teaching but a device to awaken you. It is not information, it is not knowledge. It is a method to shake you up, to wake you up. Teaching means you are fast asleep and somebody goes on talking about what awakening is -- and you go on snoring and he goes on talking. YOU are asleep, HE is asleep; otherwise he will not talk to you. At least when he sees that you are snoring he will not talk to you.

When I was a student at university I had a great teacher, a very well-known philosopher. For three years nobody had joined his class -- he was the head of the department. And people were afraid to join his class because he was a non-stop talker. Sometimes two hours, three hours, four hours....And he had this condition: he would say to every student, "If you want to participate in MY classes, if you want to take MY subject, then this must be remembered: that I can START my lecture when the period starts, but I cannot stop when the period is over. Unless I am totally finished with the subject...and how can it be managed within forty minutes? Sometimes it takes two hours, sometimes it takes only half an hour. So whenever it is finished, that is the end."

He also told me the same. I wanted to join his class -- I was intrigued by the old man. He said, "Listen! Don't blame me later on. Sometimes I speak for four hours; five hours also I have spoken."

I said, "You don't be worried about that. I can speak longer than you." And I told him, "Remember that when I start speaking I forget who is the teacher and who is the student. I don't care! So you also keep it in mind that if I start speaking you cannot stop me.

"And secondly: the time of your periods is such that those are the hours when I sleep. From twelve to two I must sleep; that I have done my whole life. I can sleep longer -- I have slept from eleven to five, the whole day -- but this much is absolutely necessary, that I cannot miss. So I will sleep -- you can go on talking."

He said, "How can you sleep when I am talking?"

I said, "I use earplugs! You go on talking. I am not concerned with your talk at all, that is up to you. You enjoy it to your heart's content -- I will be sleeping. And you cannot object to that."

He agreed to my condition, I agreed to his condition. And that's how we became great friends: he would speak and I would sleep.

Now this person must be fast asleep himself, otherwise why...because I was the only student in his class! To whom was he talking? He was unburdening himself. And he was very happy to find a student who would at least remain in the class -- although asleep, but at least he was there.

This is what goes on in the whole world! Priests are asleep talking to their congregations. Professors are asleep talking to their students -- metaphysically asleep; I am not talking about the ordinary sleep. Metaphysically everybody is snoring.

Zen is not a teaching, because it knows you are asleep. The primary thing is not to teach you; the primary thing is to wake you up. Zen is an alarm.

But Soshin naturally expected some lessons in Zen from his teacher THE WAY A SCHOOLBOY IS TAUGHT AT SCHOOL.

Remember, if Zen is not a teaching then you cannot call the Zen Master a teacher either. He is not a teacher, he is a Master. And there is a great difference between a teacher and a Master. But when you first come in close contact with a Master you think of him as a teacher -- maybe a great teacher, but still you think in terms of his being a teacher. And the reason is in your expectation that he is teaching something: that he is teaching great philosophy, that he is teaching great truths.

No, a real Master is not a teacher: a real Master is an awakener. His function is totally different from a teacher; his function is far more difficult. And only very few people can stay with a Master because to wake up after millions of lives is not an ordinary feat; it is a miracle. And to allow somebody to wake you up needs great trust, great surrender.

So in Zen, first, people are accepted only as novices, as beginners. Only when the Master sees some quality in them which can be awakened, when he sees something very potential, then they are accepted and initiated into higher things. Otherwise they remain novices for years, doing small things: cleaning the floor, cooking the food, chopping wood, carrying water from the well. And the Master goes on watching and he goes on helping them to become a little more alert while they are chopping wood, while they are carrying water from the well, while they are cleaning the floor.

You will see here in this commune at least one thousand sannyasins doing different kinds of things. When Indians come here for the first time they are puzzled, because their idea of an ashram, of a religious commune, is totally different. People should be sitting praying, doing BHAJAN. They can't conceive that people should be working, cooking food, weaving, doing pottery, painting, photography, creating music, poetry, dancing. They can't believe their eyes when they see the commune for the first time. They come with certain expectations. And they want you to look serious, religious, holy. And you look so joyous! You look so loving, so warm. They expect you to be utterly cold -- as cold as corpses. And you are so warm and so loving and so alive that they are shocked for the first time.

Zen does not believe that people should just live a holy life, a virtuous life, doing nothing -- just turning beads or repeating some mantra. Zen believes in creativity. Zen believes in the ordinary world. It wants to transform the mundane into the sacred.

So the first message given to the beginners is to start work but be alert. And it is easier to be alert while you are working than while you are simply chanting a mantra, because when you are chanting a mantra every possibility is that the mantra will function as a tranquilizer. When you repeat a single word again and again it creates sleep because it creates boredom. When you repeat a certain word again and again it changes your inner chemistry. It is one of the ancientmost ways of falling asleep.

If you cannot fall asleep in the night, if you suffer from sleeplessness, then methods like Maharishi Mahesh Yogi's Transcendental Meditation are perfectly good. That method has nothing to do with meditation; it is neither meditation nor transcendental. It is simply a non-medicinal tranquilizer. It is good as far as it can bring sleep and without any drug -- I appreciate it -- but it has nothing to do with meditation.

You can repeat your own name again and again and you don't need to pay the fees to anybody and you don't need any initiation. Just repeat your own name; repeat it fast so that nothing else enters your mind, only your name resounds. Repeat loudly inside so that from your toes to the head it is resounding inside. Soon you will get bored, fed up. And that is the moment when you start falling asleep because there seems to be no other escape.

All mothers know it. It is one of the ancientmost methods women have been using with their children, on their children. They didn't call it Transcendental Meditation; they used to call it "lullaby." The child tosses and turns, but the mother goes on repeating the same line again and again. And finding no other escape outside, the child escapes inside; that means he falls asleep. He says, "I am so fed up that unless I fall asleep, this woman is not going to stop." And soon he learns: the moment he falls asleep the woman stops, so it becomes a conditioning; then it becomes a conditioned reflex. Slowly slowly, the woman just repeats the line one or two times and the child is fast asleep.

This you can do to yourself. It is a process of auto-hypnosis; good as far as sleep is concerned but it has nothing to do with meditation. In fact, it is just the opposite of meditation, because meditation brings awareness and this method brings sleep. Hence I appreciate it as a technique for sleep, but I am totally against it if it is taught to people as a method of meditation.

Soshin expected LESSONS IN ZEN FROM HIS TEACHER THE WAY A SCHOOLBOY IS TAUGHT AT SCHOOL.

This is your story. This is everybody's story. Each seeker comes with such expectations.

Sometimes foolish people come to me and they ask: "What is your teaching in short?" Which of your books contains your total teaching?"

I have no teaching! That's why so many books are possible. Otherwise how can so many books be possible? If you have a certain teaching, then one or two books will do. That's why I can go on talking for ever, because I have no teaching. Every teaching will sooner or later be exhausted; I cannot be exhausted. There is no beginning and no end...we are always in the middle. I am not a teacher.

Everybody grows physically but psychologically remains a child. Your psychological age is never more than thirteen, even less than that. It was a shock when it was discovered for the first time in the First World

War that man's average psychological age is only twelve or thirteen at the most. That means you may be seventy but your mind is only thirteen. So if somebody looks at your body you look so old, so experienced, but if somebody looks into your mind you are carrying the same childish mind still.

Your God is nothing but a projected father; it is a father fixation. You cannot live without the idea of a father. Maybe your actual father is dead and you cannot conceive of yourself without a father. You need an imaginary father in heaven who takes care of you, who looks after you. And, certainly, the ordinary father is bound to die one day or other so you need a heavenly father who is eternal, who will never die, so he will become your safety and security.

Once somebody asked George Gurdjieff, "Why do all the religions teach: Respect your parents?"

Gurdjieff said, "For a simple reason: if you respect your parents you will respect God, because God is nothing but the ultimate parent. If you don't respect your parents you will not be bothered with God either. "

A great insight: God is the great father; you are just small children searching for a lost father, searching for a lost childhood, searching for the security of childhood. Your behavior is childish.

A young father was shopping at a department store with his daughter when the little girl suddenly said, "Daddy, I gotta go."
"Not right now," replied the father.
"I gotta go NOW!" shouted the girl.
To avoid a crisis a saleslady stepped up and said, "That's all right, sir, I will take her."
The saleslady and the little girl went off hurriedly, hand in hand. On their return, Tony looked at his daughter and said, "Did you thank the nice lady for being so kind?"
"Why should I thank her?" retorted the little girl. "She had to go too!"

Just watch your reactions and you will be surprised: they are childish. Your manners, howsoever sophisticated from the outside, deep down are childish. Your prayers, your church-going, are ALL childish.

Zen is not concerned with your childish state of mind. It has no desire to nourish it any more. Its concern is maturity; it wants you to become mature, it wants you to become ripe. Hence it has no idea of God -- no father in the sky. It leaves you totally alone because only in aloneness is maturity possible. It leaves you totally in insecurity. It gives you no security, no guarantee. It gives you all kinds of insecurities to move into.

And that's what sannyas is also: a quantum leap into insecurity, a quantum leap into the unknown, because only with that encounter will you become mature. And maturity is freedom, maturity is liberation.

BUT DOGO GAVE HIM NO SPECIAL LESSONS ON THE SUBJECT....

There are none.

...AND THIS BEWILDERED AND DISAPPOINTED SOSHIN.

Naturally. He was expecting and expecting and waiting, and no special lessons were given. He wanted a few simple principles so he could cling to them, so that he could hold onto them, so that they would become his treasure, his knowledge. And the Master had not given any special lesson. Naturally he was disappointed. If you are expecting anything you are bound to be disappointed. Expectation always brings disappointment, frustration.

ONE DAY HE SAID TO THE MASTER, "IT IS SOME TIME SINCE I CAME HERE, BUT NOT A WORD HAS BEEN GIVEN ME REGARDING THE ESSENCE OF THE ZEN TEACHING. "

People are in a hurry. I have come to know people who have meditated three days, and on the fourth day they ask, "Three days we have been meditating, why has nothing happened yet?"

As if they are obliging existence by meditating for so long -- three days, one hour every day; that means three hours. And if you actually look, in their meditation they were just daydreaming; with closed eyes they were daydreaming. They call it meditation! And just because for three days they have been sitting for one hour -- with great difficulty, somehow managing, great noise inside, no silence, no peace, no consciousness, just desires, thoughts, memories, imagination, constant traffic, a crowd -- then they come on the fourth day saying, "Osho, what is happening? Three days have passed and nothing has happened yet."

Time should not be taken into account at all -- three years, not even three lives. You should not think in

terms of time, because the phenomenon of meditation is non-temporal. It can happen any moment, it can happen RIGHT now; it may take years, it may take lives. It all depends on your intensity, on your sincerity, and it all depends on your totality.

A pretty young woman stepped onto a crowded streetcar, and seeing that all the seats were taken she asked, "Would one of you gentlemen make room for a pregnant woman?"
A middle-aged man quickly stood up and gave her his seat. After she was seated he solicitously asked her, "How long have you been pregnant?"
"About fifteen minutes, and God, am I tired!"

Fifteen minutes pregnant! Even that is okay, but three days of meditation is even more stupid.

SOSHIN SAID ONE DAY TO THE MASTER....

There must be some anger, frustration, disappointment. Has he chosen a wrong person to be with? No special teaching has been given yet -- and the ego always wants something special.

"IT IS SOME TIME SINCE I CAME HERE," HE SAID, "BUT NOT A WORD HAS BEEN GIVEN ME REGARDING THE ESSENCE OF THE ZEN TEACHING."

In the first place, there is no Zen teaching as such. Zen is a method of awakening, not a theology. It does not talk about God: it forces you into God. It hits you in many ways so that you can be awakened into God. To be asleep is to be in the world: to be awake is to be in God. Methods are there, devices are there, but no teaching at all.

In a little New Mexico town, a pretty young tourist overheard a virile Navajo saying "Chance!" to every passing female.
Finally her curiosity got the better of her and she walked up to him and said "Hello," to which he answered "Chance! "
"I thought all Indians said 'How!' "
"I know how -- just want chance!" he replied.

All teachings are concerned about how to do it, why to do it, for what purpose, for what goal. Zen simply gives you a chance, an opportunity, a certain context, a space in which you can become awakened. And that's exactly my work here: to create an opportunity, a space, a context, where you are bound to be awakened, where you cannot go on sleeping forever.

DOGO REPLIED, "SINCE YOUR ARRIVAL I HAVE EVER BEEN GIVING YOU LESSONS ON THE MATTER OF ZEN DISCIPLINE."
"WHAT KIND OF LESSON COULD IT HAVE BEEN?"

Now Soshin is even more puzzled and bewildered because the Master says:

"SINCE YOUR ARRIVAL I HAVE EVER BEEN GIVING YOU LESSONS ON THE MATTER OF ZEN DISCIPLINE."

Strange are the ways of the real Masters. Indirect are their ways, subtle are their ways. Remember, he does not say "on Zen teaching"; he says "on Zen discipline -- on the matter of Zen discipline."

"WHAT KIND OF LESSON COULD IT HAVE BEEN?"
"WHEN YOU BRING ME A CUP OF TEA IN THE MORNING, I TAKE IT; WHEN YOU SERVE ME A MEAL, I ACCEPT IT; WHEN YOU BOW TO ME, I RETURN IT WITH A NOD."

The Master is saying, "Have you observed me?" That is the essential core of Zen: watching, observing, being aware. The Master is saying, "When you bring a cup of tea in the morning for me, have you watched me -- how I take it, with what gratitude? Have you watched me -- how I accept it with great awareness? It is not just tea!"

Nothing is ordinary in the eyes of Zen; everything is extraordinary because everything is divine. Zen Masters have transformed ordinary things like tea-drinking into religious ceremonies.

The tea ceremony is a great meditation; it takes hours. In every Zen monastery there is a separate place

for the tea ceremony, a temple -- a temple for tea! And when people are invited by the Master they go to the temple in absolute silence. The temple is surrounded by rocks or a rock garden.

Sanantano has just now made a small rock garden around my room, with a small waterfall. He has placed the rocks in such a beautiful way -- he seems to have the insight, seems to have a communion with the rocks. The rocks have come alive and they don't seem to be just put any way, haphazardly; they seem to be in a deep harmony.

Now, Sanantano is going to create many rock gardens in the new commune so you can sit by those rocks...and small bamboo huts for the tea ceremony.

And when a person goes -- when the Master invites someone for tea -- he takes a bath, he meditates, he cools himself down. He prepares himself because it is no ordinary occasion: an invitation from the Master. Then he walks the rocky path with full awareness, slowly. The closer he comes to the temple, the more alert he becomes. He becomes alert to the birds singing. He becomes alert to the flowers, their colors, their fragrance. And as he comes closer to the tearoom he starts hearing the noise of the samovar. He goes in. The shoes have to be left outside. He enters very silently, bows down to the Master, sits quietly in a corner listening to the samovar, the humming sound of the samovar...and the subtle fragrance of tea filling the room. It is a prayerful moment.

Then cups and saucers are given. The Master himself gives those cups and saucers...the way he gives. He pours the tea...the way he pours. Then they all sip the tea silently. It has to be sipped with tremendous awareness; then it becomes a meditation.

And if tea-drinking can become a meditation, then anything can become a meditation -- cooking or washing your clothes, any activity can be transformed into meditation. And the real sannyasin, the real seeker, will transform all his acts into meditation. Only then, when meditation spreads over all your life, not only when you are awake in the day -- slowly slowly it starts penetrating and permeating your being in sleep too -- when it becomes just part of you, like breathing, like your heartbeat, then, only, have you attained to the discipline, to the essential discipline of Zen.

The Master said:

"WHEN YOU BRING ME A CUP OF TEA IN THE MORNING...

"Have you observed or not? Are you asleep or awake? Can't you see the way I take it? When you serve me a meal...can't you see the way I accept it, with great gratitude, as if you have brought a treasure?

"...WHEN YOU BOW TO ME, I RETURN IT WITH A NOD.

"Have I ever missed? Has it ever been noticed by you that I have not responded immediately? If you have been watching, then this is the real matter of Zen discipline. Do the same, do likewise!

"HOW ELSE DO YOU EXPECT TO BE TAUGHT IN THE DISCIPLINE OF ZEN?"

But you don't watch, you don't see. You go on rushing, doing things somehow, mechanically. And you go on falling into pitfalls, the SAME pitfalls again and again.

A nigger walks into a white bar with three friends, goes up to the barman and bets him $25 he can lick his own eye.

The barman thinks, "God-damned stupid nigger, nobody can lick his own eye," so he bets him the $25. The nigger takes out his glass eye and licks it and then bets the barman another $25 he can bite his other eye.

The barman thinks, " Oh boy, is this nigger ever dumb! Nobody could come in here with two glass eyes," and takes him up on the bet. The nigger takes his false teeth out and bites the other eye and the barman turns red with anger: "Smartass nigger!"

Then the nigger says, "I will bet you another $25...."

"Wait a minute," says the barman. "No way. You think I'm stupid?"

"Oh, come on," says the nigger. I'll bet you double or nothing I can piss in that shot glass on the table on the other side of the room."

The barman stops, ponders a while and says, "Okay, even a stupid god-damned nigger couldn't do that! You're on. I'll bet you double or nothing!"

The nigger proceeds to piss all over the bar, the floor, everywhere. The barman starts laughing like hell, and wiping it up, says, "Boy, nigger, you are really dumb to think you could piss that far!"

And the nigger replies, "I'm not so dumb -- see those three dudes over there? I bet them $300 I could piss all over the bar and you would wipe it up laughing!"

Man goes on doing the same; maybe a slightly different situation, but nothing very different. If you are asleep, if you are unconscious, you cannot watch, you cannot observe that again another pitfall...that again you are going into another mistake, another error, that you are again stumbling. Maybe it is a little bit different, because in life nothing is ever the same, but thousands of times you fall and still you don't learn the single thing worth learning. You learn all kinds of things in life except the one thing which can transform you, and that is the art of awareness.

SOSHIN HUNG HIS HEAD FOR A WHILE, PONDERING THE PUZZLING WORDS OF THE MASTER. THE MASTER SAID, "IF YOU WANT TO SEE, SEE RIGHT AT ONCE. WHEN YOU BEGIN TO THINK, YOU MISS THE POINT."

These are tremendously significant words:

"IF YOU WANT TO SEE, SEE RIGHT AT ONCE. WHEN YOU BEGIN TO THINK, YOU MISS THE POINT."

BECAUSE THINKING IS ONLY A WAY OF MISSING the point. When you hear the truth, SEE it immediately. Don't say, "I will think it over." Don't take notes saying, "Back home I will ponder over it." You are missing the whole point! Truth has an immediacy, and you are postponing it by thinking. And what can you think about truth? And whatsoever you think is going to be wrong. Truth is truth and untruth is untruth. You cannot make an untruth truth by thinking for years, and you cannot make a truth untruth by thinking for years. Nothing can be done about it; your thinking is absolutely irrelevant. See it. Seeing is relevant; thinking is not relevant.

That's why in the East we don't have any word to translate the English word "philosophy." We have a word, DARSHAN, which is ordinarily used as a translation for philosophy but it is not right to do that. DARSHAN means seeing, and philosophy means thinking -- and there is such a tremendous difference, such a vast difference, between the two. What greater difference can there be between two things -- seeing and thinking?

DARSHAN simply means seeing. It is NOT thinking, it is awareness. Silently alert you sit by the side of the Master. He says something -- or SHOWS something rather -- and you see it! If you are silent and aware you are bound to see it, you cannot miss it. If you hang your head and you start thinking, you have forgotten about the Master; you are lost in your own words. You are translating the Master into your own words -- and you cannot translate those heights, those depths. And whatsoever you translate will be something utterly different from what the Master has said.

Three Frenchmen, while practicing their English, got around to discussing the wife of a friend who was childless.
"She is unbearable," said one.
"No, that is the wrong word. She is inconceivable."
"No, no, you are both wrong," said the third. "What you mean is she is impregnable."

Now, you can go on thinking....When the Master speaks, he speaks from the heights of awareness -- and you listen in the darkness of your valley. Don't translate and don't try to figure it out, what he is saying. Just listen.

Just the other day somebody asked: "Listening to you unquestioningly, accepting it, isn't it a way of being conditioned by you?"

Listening silently does not mean that you are agreeing with me. It is not a question of agreement or disagreement. Listening silently does not mean that you are accepting me or rejecting me. If you are accepting you are not silent; activity is there -- the activity of accepting. If you are agreeing with me that means you are already translating me. If you are rejecting me that is negative activity; if you accept me that is positive activity. And to be silent simply means no activity at all. You are simply here...just being here, only available, no question of agreeing or disagreeing.

And the beauty of truth is that the moment you hear the truth something inside you responds, says yes. It is not agreement of the mind, remember; it comes from your totality. Every fiber of your being, every cell of your body, nods in tremendous joy, "Yes!" Not that you say yes -- it is not said, it is not verbalized at all. It

is silently there. And when you hear some untruth, in the same way there is a no; your whole being says "no." That is not mental either.

This is a totally different approach. The West has not been able to evolve it yet; the East has evolved it. For centuries we have been working on this subtle method, polishing it, polishing it. It has become a mirror.

The East knows how to just sit in silence, without agreeing or disagreeing, because we have discovered one fundamental thing: that truth is already inside you. If you hear the truth from the outside your truth will be awakened, it will be provoked. Suddenly you will say "Yes!" -- as if you had known it already. It is a recognition, it is a remembrance. You are simply being reminded by the Master about that which you have forgotten. It is not a question of agreement or disagreement -- no, not at all.

I am not interested in creating beliefs in you and I am not interested in giving you any kind of ideology. My whole effort here is -- as it has always been of all the Buddhas since the beginnings of time -- to provoke truth in you. I know it is already there; it just needs a synchronicity. It just needs something to trigger the process of recognition in you.

The Master speaks not to give you the truth, but to help you to recognize the truth that is already within you. The Master is only a mirror. You see your own original face in deep silence, sitting by his side.

THE MASTER SAID, "IF YOU WANT TO SEE, SEE RIGHT AT ONCE. WHEN YOU BEGIN TO THINK, YOU MISS THE POINT."

Ah, This!

Chapter #6
Chapter title: Try it My Way

8 January 1980 am in Buddha Hall

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The first question

OSHO,
WHEN I AM WORKING IN THE WEST I FEEL LIKE AN ORANGE WARRIOR, AND I LIKE IT. WHEN I AM HERE I FEEL MEDITATIVE, AND I LIKE IT. IS THE PART OF MYSELF THAT STILL NEEDS TO FIGHT AN OBSTACLE TO BECOMING A GOOD DISCIPLE?

Deva Majid,
A SANNYASIN HAS TO BE LIQUID, FLOWING. He has not to be stonelike, fixated. He has to be like flowing water so he can take any form. Whatsoever is the need of the moment he responds accordingly -- not according to any fixed pattern, not according to any A PRIORI idea of how a sannyasin should be. There is nothing like that in MY vision of sannyas.

Never ask me how a sannyasin should be, because that will become a pattern and you will act out of the pattern. And any action out of a patterned life is wrong. One has to be loose, relaxed, so that one can respond to the situation. And situations go on changing. In the West it is different; here it is different.

So when it is needed to be a warrior, be a warrior; and when it is needed to be meditative, be meditative. When it is needed to be an extrovert, be an extrovert; and when it is needed to be an introvert, be an

introvert. This fluidity is sannyas. If you become fixated, then you are no more alive -- you have become obsessed. Then you are an extrovert or an introvert, worldly or other-worldly, but you are no more my sannyasin.

My sannyasin is indescribable, as indescribable as God himself, as life itself, as love itself -- as inexpressible as existence itself. A sannyasin is in total harmony with existence, so whatsoever the need of the moment, the sannyasin goes with the moment, flows with the river. He does not go upstream; he does not have any idea of how things should be. He has no "ought"; he has no commandments in his mind to be fulfilled, to be followed.

This is true discipline: discipline that brings freedom, discipline that liberates.

The second question

OSHO,
I CANNOT DROP THE HABIT OF CHAIN-SMOKING. I HAVE TRIED HARD BUT I HAVE FAILED ALWAYS.
IS IT A SIN TO SMOKE?

Gurucharan,
DON'T MAKE A MOUNTAIN OUT OF A MOLEHILL! Religious people are very skillful in doing that. Now, what are you really doing when you are smoking? Just taking some smoke inside your lungs and letting it out. It is a kind of PRANAYAMA -- filthy, dirty, but still a PRANAYAMA! You are doing yoga, in a stupid way. It is not sin. It may be foolish but it is not a sin, certainly.

There is only one sin and that is unawareness, and only one virtue and that is awareness.

Do whatsoever you are doing, but remain a witness to it, and immediately the quality of your doing is transformed. I will not tell you not to smoke; that you have tried. You must have been told by many so-called saints not to smoke: "Because if you smoke you will fall into hell." God is not so stupid as your saints are. Throwing somebody into hell just because he was smoking cigarettes will be absolutely unnecessary.

One morning, Weintraub went to a restaurant and ordered bacon with his eggs. He was an orthodox Jew and his wife kept a strictly kosher home, but Weintraub felt the need just this once.
As Weintraub was about to leave the restaurant, he stopped in the door frozen with terror. The sky was filled with black clouds, there was lightning, and the ground shook with the rumble of thunder.
"Can you imagine!" he exclaimed. "All that fuss over a little piece of bacon!"

But that's what your so-called saints have been telling you down the ages, for centuries.

Smoking is unhealthy, unhygienic, but not a sin. It becomes a sin only if you are doing it unconsciously -- it is not smoking that makes it a sin but unconsciousness.

Let me emphasize the fact. You can do your prayer every day unconsciously; then your prayer is a sin. You can become addicted to your prayer. If you miss the prayer one day, the whole day you will feel something is wrong, something is missing, some gap. It is the same with smoking or with drinking; there is no difference in it. Your prayer has become a mechanical habit; it has become a master over you. It bosses you; you are just a servant, a slave to it. If you don't do it, it forces you to do it.

So it is not a question of smoking. You may be doing your Transcendental Meditation every day regularly, and it may be just the same. If the quality of unconsciousness is there, if mechanicalness is there, if it has become a fixed routine, if it has become a habit and you are a victim of the habit and you cannot put it aside, you are no more a master of yourself, then it is a sin. But its being a sin comes out of your unconsciousness, not out of the act itself.

No act is virtuous, no act is a sin. What consciousness is behind the act -- everything depends on that.

You say: I CANNOT DROP THE HABIT OF CHAIN-SMOKING.

I am less interested in your chain-smoking; I am more interested in your habit. Any habit that becomes a force, a dominating force over you, is a sin. One should live more in freedom. One should be able to do

things not according to habits but according to the situations.

Life is continuously changing -- it is a flux -- and habits are stagnant. The more you are surrounded by habits, the more you are closed to life. You are not open, you don't have windows. You don't have any communication with life; you go on repeating your habits. They don't fit; they are not the right response to the situation, to the moment. They are always lagging behind, they are always falling short. That's the failure of your life.

So remember: I am against all kinds of habits. Good or bad is not the point; there is no good habit as such, there is no bad habit as such. Habits are all bad because habit means something unconscious has become a dominating factor in your life, has become decisive. You are no more the deciding factor. The response is not coming out of awareness but out of a pattern, structure, that you have learned in the past.

Two members of the Shalom Retirement Home, Blustein and Levin, were strolling past the home of Nelson Rockefeller.
"If I only had that man's millions," sighed Blustein, "I would be richer than he is."
"Don't be a dummy," said Levin. "If you had his millions you would be as rich as he is, not any richer."
"You are wrong," said Blustein, "don't forget -- I could give Hebrew lessons on the side!"

That's what he has been doing. Even if he becomes Nelson Rockefeller he will go on giving Hebrew lessons on the side. That's how people are living, just according to habits.

I have seen many rich people living very poor lives. Before they became rich their habits became settled -- and their habits became settled when they were poor. That's why you find so much miserliness in rich people; it comes from the habits that became ingrained in them when they were poor.

One of the richest men in the world -- not ONE of the richest but THE richest man in the world it is thought -- was the Nizam of Hyderabad. His collection of diamonds was the greatest in the world because he owned the diamond mines of Golconda which have provided the greatest diamonds to the world. The Kohinoor comes from Golconda. It was once in the Nizam's possession. He had so many diamonds that it is said that no one has ever been able to calculate exactly the price of his collection. Thousands and thousands of diamonds -- they were not counted, they were weighed!

But he was one of the most miserly men in the world. He used a single cap for thirty years. It was stinking but he wouldn't change it. He continued to wear the same coat for almost his whole life and he would not give it to be washed because they might destroy it. He was so miserly -- you cannot imagine -- that he would collect half-smoked cigarettes from the guests' ashtrays and then smoke them. The richest man in the world smoking cigarette butts smoked by others! The first thing he would do whenever a guest left was to search in the ashtrays and collect the ends of the cigarettes.

When he died, his greatest diamond was found in his dirty shoes. He was hiding it in his shoe! Maybe he had some idea behind it -- that maybe he would be able to take it with him to the other world. Maybe he was afraid: "When I am dead, people may steal it." It was the greatest diamond; he used that diamond as a paper-weight on his table. Before he died he must have put it inside his shoe.

Even when one is dying one is moving in old habits, following old patterns.
I have heard:

The old Mulla Nasruddin had become a very rich man. When he felt death approaching he decided to make some arrangements for his funeral, so he ordered a beautiful coffin made of ebony wood with satin pillows inside. He also had a beautiful silk caftan made for his dead body to be dressed in.
The day the tailor delivered the caftan, Mulla Nasruddin tried it on to see how it would look, but suddenly he exclaimed, "What is this! Where are the pockets?"

Gurucharan, smoking or no smoking, that is not important. Maybe if you continue to smoke you will die a little earlier. So what? The world is so overpopulated, you will do some good by dying a little earlier. Maybe you will have tuberculosis. So what? Tuberculosis is now almost like the common cold. In fact, there is no cure for the common cold but there is a cure for tuberculosis I know it because I suffer from a common cold. To have tuberculosis is to be very fortunate.

A man was suffering from a common cold for many years. All the doctors were tired of the man because nobody was able to cure him. Then a new doctor came to the town. All the other doctors told the new

doctor, "Beware of this man! He is going to haunt you! He is a nuisance -- his cold cannot be cured."

In fact, there is no cure for the common cold. They say that if you take medicine it goes within seven days; if you don't take the medicine it goes in one week.

So the new doctor was ready and the man appeared, as predicted by the others. The new doctor said, "I can cure it. You do one thing" -- it must have been winter-time, just like this morning -- he told him, "You do one thing: tomorrow, early in the morning, before sunrise, go to the lake; swim in the lake naked, then stand on the bank in the cold wind."

The man said, "Are you mad or something? How is that going to cure my common cold?"

The doctor said, "Who told you that it is going to cure your common cold? It will give you influenza, and I can cure that!"

So it is possible, Gurucharan, that you may die two years earlier, you may get tuberculosis -- but it is not a sin. Don't be worried about THAT.

If you really want to do something about your life, dropping smoking is not going to help -- because I know people who drop smoking; then they start chewing gum. The same old stupidity! Or if they are Indians they start chewing pan; it is the same. You will do something or other. Your unconsciousness will demand some activity, some occupation. It is an occupation. And it is only a symptom; it is not really the problem. It is not the root of the problem.

Have you not observed? Whenever you feel emotionally disturbed you immediately start smoking. It gives you a kind of relief; you become occupied. Your mind is distracted from the emotional problem. Whenever people feel tense they start smoking. The problem is tension, the problem is emotional disturbance -- the problem is somewhere else; smoking is just an occupation. So you become engaged in taking the smoke in and out and you forget for the time being...because mind cannot think of two things together, remember it. One of the fundamentals of mind is: it can think only of one thing at one time; it is one-dimensional. So if you are smoking and thinking of smoking, then from all other anxieties you are distracted.

That's the whole secret of the so-called spiritual mantras: they are nothing but distractions, like smoking. You repeat "Om, Om, Om," or "Ram, Ram, Ram," or "Allah, Allah, Allah" -- that is just giving mind an occupation. And all these people who teach mantras say, "Repeat it as quickly as possible, so that between two repetitions there is not even a small gap. Let them overlap -- so 'Ram Ram Ram' -- don't leave a gap between two Rams, otherwise some thought may enter. Repeat like crazy!"

Yes, it will give you a certain relief -- the same relief that comes from smoking, because your mind will be distracted from the anxieties and the world. You will forget about the world; you have created a trick. All mantras are tricks, but they are spiritual. Chain-smoking is also a mantra. It is a worldly mantra; non-religious you can call it, secular.

The real problem is the habit.

You say: I HAVE TRIED HARD TO DROP IT....

You have not tried to be conscious of it; without trying to be conscious you have tried to drop it. It is not possible. It will come back, because your mind is the same; its needs are the same, its problems are the same, its anxieties, tensions are the same, its anguish is the same. And when those anxieties arise, what will you do? Immediately, mechanically, you will start searching for the cigarettes.

You may have decided again and again, and again and again you have failed -- not because smoking is such a great phenomenon that you cannot get out of it, but because you are trying from the wrong end. Rather than becoming aware of the whole situation -- why you smoke in the first place -- rather than becoming aware of the process of smoking, you are simply trying to drop it. It is like pruning the leaves of a tree without cutting the roots.

And my whole concern here is to cut the roots, not to prune the tree. By pruning the leaves and the branches the tree will become thicker, the foliage will become thicker. You will not destroy the tree; you will be helping it, in fact. If you really want to get out of it you will have to look deeper, not into the symptoms but the roots. Where are the roots?

You must be a deeply anxiety-ridden person, otherwise chain-smoking is not possible; chain-smoking is

a by-product. You must be so concerned about a thousand and one disturbances inside, you must be carrying such a big load of worries on your heart, on your chest, that you don't even know how to forget them. You don't know how to drop them -- smoking at least helps you to forget about them.

You say: I HAVE TRIED HARD...

Now one thing has to be understood. The hypnotists have discovered a fundamental law; they call it the Law of Reverse Effect. If you try hard to do something without understanding the fundamentals, just the opposite will be the result.

It is like when you are learning how to ride on a bicycle. You are on a silent road, no traffic, early in the morning, and you see a red milestone just standing there by the side of the road like Hanuman. A sixty-foot-wide road and just a small milestone, and you become afraid: you may get to the milestone, you may hit against the milestone. Now you forget about the sixty-foot-wide road. In fact, even if you go blindfolded there is not much chance of your encountering the milestone, crashing into the milestone, but with open eyes now the whole road is forgotten; you have become focused. In the first place, that redness is very focusing. And you are so much afraid! -- you want to avoid it. You have forgotten that you are on a bicycle; you have forgotten everything. Now the only problem for you is how to avoid this stone; otherwise you may harm yourself, you may crash into it.

Now the crash is absolutely inevitable; you are bound to crash with the stone. And then you will be surprised: '.'1 tried hard." In fact it is BECAUSE you tried hard that you reached the stone. And the closer you come, the harder you try to avoid it; but the harder you try to avoid it, the more focused you become on it. It becomes a hypnotic force, it hypnotizes you. It becomes like a magnet.

It is a very fundamental law in life. Many people try avoiding many things and they fall into the same things. Try to avoid anything with great effort and you are bound to fall into the same pit. You cannot avoid it; that is not the way to avoid it.

Be relaxed. Don't try hard, because it is through relaxation that you can become aware, not by trying hard. Be calm, quiet, silent.

I will suggest: smoke as much as you want to smoke. It is not a sin in the first place. I give you the guarantee -- I will be responsible. I take the sin on myself, so if you meet God on Judgment Day you can just tell him that this fellow is responsible. And I will stand there as a witness for you that you are not responsible. So don't be worried about its being a sin. Relax and don't try to drop it with effort. No, that is not going to help.

Zen believes in effortless understanding.

So this is my suggestion: smoke as much as you want to smoke -- just smoke meditatively. If Zen people can drink tea meditatively, why can't you smoke meditatively? In fact, tea contains the same stimulant as the cigarettes contain; it is the same stimulant, there is not much difference. Smoke meditatively, very religiously. Make it a ceremony. Try it my way.

Make a small corner in your house just for smoking: a small temple devoted, dedicated to the god of smoking. First bow down to your cigarette packet. Have a little chit-chat, talk to the cigarettes. Inquire, "How are you?" And then very slowly take a cigarette out -- very slowly, as slowly as you can, because only if you take it very slowly will you be aware. Don't do it in a mechanical way, as you always do. Then tap the cigarette on the packet very slowly and for as long as you want. There is no hurry either. Then take the lighter, bow down to the lighter. These are great gods, deities! Light is God, so why not the lighter?

Then start smoking very slowly, just like VIPASSANA. Don't do it like a PRANAYAMA -- quick and fast and deep -- but very slowly. Buddha says: Breathe naturally. So you smoke naturally: very slow, no hurry. If it is a sin you are in a hurry. If it is a sin you want to finish it as soon as possible. If it is a sin you don't want to look at it. You go on reading the newspaper and you go on smoking. Who wants to look at a sin? But it is not a sin, so watch it -- watch each of your acts.

Divide your acts into small fragments so you can move very slowly. And you will be surprised: by watching your smoking, slowly slowly smoking will become less and less. And one day suddenly...it is gone. You have not made any effort to drop it; it has dropped of its own accord, because by becoming aware of a dead pattern, a routine, a mechanical habit, you have created, you have released, a new energy of consciousness in you. Only that energy can help you; nothing else will ever help.

And it is not only so with smoking, Gurucharan, it is so with everything else in life: don't try too hard to change yourself. That leaves scars. Even if you change, your change will remain superficial. And you will

find a substitute somewhere; you will HAVE to find a substitute, otherwise you will feel empty.

And when something withers away of its own accord because you have become so silently aware of the stupidity of it that no effort is needed, when it simply falls, just like a dead leaf falling from a tree, it leaves no scar behind and it leaves no ego behind.

If you drop something by effort, it creates great ego. You start thinking, "Now I am a very virtuous man because I don't smoke." If you think that smoking is a sin, naturally, obviously, if you drop it you will think you are a very virtuous man.

That's how your virtuous men are. Somebody does not smoke, somebody does not drink, somebody eats only once a day, somebody does not eat in the night, somebody has even stopped drinking water in the night...and they are all great saints! These are saintly qualities, great virtues!

We have made religion so silly. It has lost all glory. It has become as stupid as people are. But the whole thing depends on your attitude: if you think something is a sin, then your virtue will be just the opposite of it.

I emphasize: not-smoking is not virtue, smoking is not sin; awareness is virtue, unawareness is sin. And then the same law is applicable to your whole life.

The third question

OSHO,
THE OTHER DAY IN DISCOURSE YOU SAID THAT SANNYAS ONLY COMES WHEN THE POINT OF SUICIDE HAS BEEN REACHED. BUT I DID NOT FEEL SUICIDAL WHEN I TOOK SANNYAS, ONLY IN DEEP LOVE WITH YOU. MY LIFE SEEMED RICH, BUT YOU HAVE MADE IT INFINITELY RICHER. AM I NOT A TRUE SANNYASIN BECAUSE I DON'T FEEL SUICIDAL?

Prem Sunderam,
AND WHAT IS LOVE? It is the greatest suicide in the world! Love means committing suicide: the suicide of the ego. Love means dropping the ego. That's why people are so much afraid of love. They talk about it, they pretend also. They manage to befool others and themselves too that they love. But they avoid love -- because love requires you first to die; only then are you resurrected.

So what I said is absolutely true and absolutely applicable to you. And life certainly becomes richer. The more you die to the ego, the richer your life is, the more your life is full of overflowing love and joy and ecstasy.

No, you are my true sannyasin -- but love is the ultimate in suicide. All other suicides are small suicides. Somebody commits suicide; that is only physical. Love is psychological suicide and meditation is spiritual suicide. In love you die psychologically, you drop the psychological ego, and in meditation you drop the very idea of the self, even of the supreme self. You become a nothingness...and in that nothingness blooms the white lotus of a Buddha.

The fourth question

OSHO,
HOW CAN I LEARN THE SECRETS OF LIFE?

Rabindra,
THERE ARE NO SECRETS IN LIFE. Or you can say: life is an open secret. Everything is available, nothing is hidden. All that you need is just eyes to see.

It is like a blind man asking: "I want to learn the secret of light." All that he needs is treatment of the eyes so that he can see. Light is available, it is not a secret. But he is blind -- for him there is no light. What to say about light? For him there is not even darkness -- because even to see darkness eyes are needed. A blind man cannot see darkness. If you can see darkness you can see light; they are two aspects of the same coin. The blind man knows nothing of darkness and nothing of light. Now he wants to learn the secrets of light.

We can only help him, not by teaching him great truths about light -- they will be useless -- but by operating on his eyes.

That's exactly what is being done here. This is an operation theater. The moment you become a sannyasin you are getting ready for the operation table, and you have to pass through many surgical operations. That's what all the therapies are. And if you survive all the therapies, then I am there finally to finish you off!

The moment the ego disappears, all the secrets are open secrets. Life is not like a fist; it is an open hand.

But people enjoy the idea that life has secrets -- hidden secrets. Just to avoid their blindness they have created the idea of hidden secrets, of esoteric knowledge which is not available to anybody, or is available only to great adepts who live in Tibet or in the Himalayas, or who are no more in their bodies, who live only in astral bodies and appear only to a few chosen people. And all kinds of nonsense has been perpetuated down the ages for the simple reason that you want to avoid seeing, recognizing the simple fact of your blindness. Rather than saying, "I am blind," you say, "Life's secrets are very hidden; they are not easily available. You will need great initiation."

Life is not esoteric at all. It is written on each leaf of each tree, on each pebble on the seashore; it is contained in each ray of the sun -- whatever you come across is life in all its beauty. And life is not afraid of you, so why should it hide itself? In fact, you are hiding, continuously trying to hide yourself. You are closing yourself against life because you are afraid of life. You are afraid to live -- because life requires a constant death.

One has to die every moment to the past. That is a great requirement of life -- simple if you understand that the past is no more. Slip out of it, snap out of it! It is finished. Close the chapter, don't go on carrying it! And then life is available to you.

But you remain in the past; the past goes on hanging around you, the hangover never ends. And rather than coming to the present, the hangover of the past pushes you towards the future. So either you are in the memories or you are in your imagination. These are the two ways to miss life; otherwise there is no need to miss life. Just drop out of memories and out of imagination. Past is no more, future is not yet; both are non-existential. All that exists is the present, the now. Now is God.

Enter the doors of the now and all is revealed -- instantly revealed, immediately revealed. Life is not a miser: it never hides anything, it does not hold anything back. It is ready to give all, totally and unconditionally. But you are not ready.

And Rabindra, you ask: HOW CAN I LEARN THE SECRETS OF LIFE?

It is not a question of learning; it is more a question of unlearning. You have already learned too much: the Vedas, the Upanishads, the Gita, the Koran, the Bible, the Talmud. Thousands of scriptures are there inside you, clamoring, making noise, fighting with each other; all kinds of ideologies constantly trying to attract your attention. Your mind is a mess! It is overcrowded, it is a multitude. Unlearn! All that you have accumulated up to now as knowledge, unlearn it.

Zen people are right when they say: NOT KNOWING IS THE MOST INTIMATE.

Unlearning is the process that can bring you to that beautiful space of not knowing. And then observe. Observe life without any knowledge interpreting it. You have become so accustomed to interpretation.

The moment you see the sunset, immediately, habitually, you repeat words that you have heard from others: "What a beautiful sunset!" You don't mean anything by it; you are not even looking at the sunset. You have not allowed it to penetrate to your heart. You are not feeling any wonder. You are not in a state of awe. You have not fallen on your knees. You are not looking with unblinking eyes, absorbing. Nothing of that. Just a casual remark: "What a beautiful sunset!" Just a way of speaking, a mannerism, showing that you are cultured, sophisticated, that you know what beauty is, that you have a great aesthetic sense, that you have great sensitivity towards nature. You are not looking at the sunset. Have you ever looked at the sunset? If you had looked you would not have asked this question; the sunset would have told you all.

Have you ever looked at a roseflower? Yes, you say, "It is beautiful!" You may repeat the famous saying: "A rose is a rose is a rose," but you are not seeing the rose. You are full of words, all kinds of jargon -- poetic, philosophic -- but between you and the roseflower there is such a wall, a China Wall. Behind that wall you are hiding.

And you are asking: HOW CAN I LEARN THE SECRETS OF LIFE?

And life goes on utterly nude, utterly naked, absolutely available. All that is required is a not-knowing state, an empty space which can absorb it, which can receive it. Only when you are in a state of not knowing are you a host, and then life becomes a guest.

Just observe, with no evaluation. Don't say "good," don't say "bad"; don't say "beautiful," don't say "ugly." Don't say anything at all! Without saying anything, without bringing your mind in, just watch with utterly empty eyes, like a mirror. Reflect the moon, the stars, the sun, the trees, the people, the animals, the birds. And life will pour itself into your being. And it is an inexhaustible source of energy. And energy is delight.

William Blake is right when he says: Energy is delight. And when life pours its energy into your being it rejuvenates you, it revitalizes you; you are constantly reborn. A real, alive person is born again and again every MOMENT. He is fresh, he is always young. Even when he dies he is fresh and young. Even in the moment of death, life is pouring more and more energy into him. His way of approaching life -- without mind -- helps him to see not only life but death too. And when you are able to see life, you are able to see death. And to see death means there is no death; all is life, and eternal, beginningless, endless. And you are part of this infinite celebration.

Just watch, be alert, and function from a state of innocence. Your question seems to be knowledgeable.

You say: HOW CAN I LEARN THE SECRETS OF LIFE?

You are still asking like a student, a schoolboy.

Life is ready every moment to embrace you. YOU are hiding away from life because you are afraid. You want life on your terms. You want life to be Hindu or Mohammedan or Christian, and life cannot do that. You want life according to the Gita or the Koran, and life cannot do that.

Don't put conditions on life. Putting conditions on life is ugly, violent, stupid. Remain unconditionally open...and suddenly some bells in your heart start ringing, in tune with the whole. A music arises, a melody is born. You are no more separate as a learner, as a knower. Finally you are not even separate as an observer; the observer and the observed become one ultimately.

That is the moment of enlightenment, of Buddhahood, when you are part of this whole, an intrinsic part, inseparable. Then you ARE life -- what is the need to learn anything? You ARE it; you are not separate from it. Who is going to learn and about what? You are life. Then experiencing arises: not knowing but experiencing, not knowledge but wisdom.

Raul was sitting against the wall of his friend Pablo's adobe shack. Pablo came out of the house with a butterfly in his hand.
"Ay, Pablo," called Raul. "Where are you going with the butterfly?"
"I am going to get some butter," replied Pablo.
"Oh, you foolish fellow!" said Raul. "You cannot get butter with a butterfly!"
A few minutes later, to Raul's astonishment, Pablo returned with a bucket of butter.
In a little while Pablo came out, this time carrying a jar of horseflies.
"Ay, Pablo," called Raul, "where are you going with them horseflies?"
"Where you think?" answered Pablo. "To get horses, of course!"
Pablo returned in a few minutes leading a pair of beautiful stallions.
"See, I told you!" said Pablo to the amazed Raul.
Ten minutes later Pablo came out clutching a handful of pussy willows.
"Ay, Pablo!" shouted Raul. "Wait for me -- I go with you!"

Just observe. Nothing is hidden -- just observe. And slowly slowly you will start going with life. Slowly slowly you will not remain separate, you will follow life. And to follow life is to be religious. Not to follow Christ, not to follow Buddha, but to follow life is to be religious.

The fifth question

OSHO,

I CAN FIND THE ANSWER TO ALL THE QUESTIONS I ASK YOU WITHIN MYSELF, BUT STILL I WOULD LIKE TO ASK YOU ONE -- JUST FOR FUN, SIMPLY TAKING UP YOUR INVITATION. IS IT REALLY POSSIBLE FOR AN ORDINARY PERSON LIKE MYSELF TO LIVE IN THIS WORLD, EARNING AND SPENDING, AND STILL BE IN THE STATE OF NO-MIND CONSTANTLY?

Deva David,
I WILL NOT ANSWER THIS QUESTION -- just for fun! If you can find the answer to all the questions, find out the answer to this one too!

And you don't seem to be an ORDINARY person -- one who can find all the answers to all the questions within himself can't be an ordinary person, otherwise how will you define the extraordinary?

No, I will not bother you with an answer -- you find it within yourself. When you cannot find it, then ask me again.

The sixth question

OSHO,
CAN'T ONE BELIEVE IN GOD WITHOUT SEEING HIM?

Surendra Mohan,
WHO IS TELLING YOU TO BELIEVE IN GOD? I am against all belief. You must be a very new comer here. Belief is irreligious, as much as disbelief is. Belief means you don't know yet you have accepted something. It is cowardly -- you have not inquired. You are pretending, you are a hypocrite.

All believers are hypocrites -- Catholic and communist, Jainas and Jews -- all. Believers are hypocrites. They don't know and yet they pretend AS IF they know. What is belief? It is playing the game of "as if." And the same is true about disbelief.

The communist knows NOT that there is no God, just as the Hindu knows not that there is a God. The Hindu believes there is a God, the communist believes there is no God. Disbelief is also a kind of belief -- a negative kind of belief. And that's why it is so easy to become a Hindu from being a communist or a communist from being a Hindu.

It is a well-known fact that before the Russian revolution Russia was one of the MOST religious countries in the world. Then what happened? After ten years of revolution, the whole country became atheistic. The same people who were fanatical believers became fanatical disbelievers! On the surface it looks puzzling, but it is not. The fanaticism is the same; nothing has changed. They were fanatic Christians, now they are fanatic communists. They believed madly, now they disbelieve madly, their madness is the same. And their belief was wrong because they had not experienced it, and their disbelief is wrong because they have not yet experienced the ABSENCE of God.

Surendra Mohan, you ask me: CAN'T ONE BELIEVE IN GOD WITHOUT SEEING HIM?

In the first place there is no need to believe in God. And if you believe you will never be able to know him. Belief will become a barrier; belief is always a barrier. Belief means you are carrying a prejudice, and you will not be able to see that which is. You will project your own idea.

That's why a Hindu, when he comes to a vision of God, will see Krishna with the flute. He will never see Christ, he will never see Mahavira, he will never see Buddha. And the Christian? He has never seen Krishna or Buddha. And a Jew? He has his own ideas. So when you see, what you see is not really the real but your own projection, your own idea.

Remember: as long as you have even a single idea inside you, your experience is going to be distorted by it.

MY suggestion to MY people is: don't carry any idea of God, for or against. Don't carry any image of God. In fact, God is absolutely irrelevant -- be meditative! And meditation means: drop all thoughts, drop all ideologies, drop all knowledge. Drop the mind itself.

And then when you are in a state of no-mind, something unimaginable, unbelievable, unpredictable, inexpressible, is. experienced. You can call it God, you can call it truth, you can call it NIRVANA, or

whatsoever you want to call it. You are free because no word describes it, hence any word is as good as any other. But don't carry any belief.

And what do you mean: "...without seeing him"? Do you think someday you will see God? Is God a person? That's how people think: God is like Rama, always carrying a bow with arrows. Now, in the twentieth century, carrying a bow would look so foolish. Give him an atom bomb -- that will look far more contemporary! Jesus on the cross...twenty centuries have passed. Now we have electric chairs! Give him an electric chair. At least he can rest on the chair! Still you go on giving him a cross. Make your ideas a little more contemporary. They are all out of date.

What do you mean by "SEEING God"? Is he a person? Will you say hello and will you shake hands with him? God is not a person, hence God cannot be seen in that sense. God is a presence.

There is no God but godliness. It is a quality, a fragrance. You experience it, you don't see it. And when you experience it, it is not something out there as an object; it is something IN HERE, in the heart of your hearts. It is your subjectivity, it is your consciousness.

So there is no question of belief and there is no question of seeing either.

But people are brought up in all kinds of beliefs and they go on seeing through their prejudices. So anything that fits with their prejudices enters inside; anything that does not fit with their prejudice is prevented from entering.

An elephant escaped from the local zoo and made his way into the vegetable garden of one of the town's most prominent matrons. Unfortunately this lady had only just returned from a cocktail party where she had had just a little too much to drink. She was not too drunk, however, to see the beast in her garden, and she had the presence of mind to call the police.
"Quick," she said, "there is some kind of huge, strange looking animal in my garden."
"What is he doing?" asked the desk sergeant.
"He seems to be picking lettuce with his tail!"
"Oh, really?" replied the wary policeman. "And what is he doing with it?"
The lady peered out into her garden once more and then said, "Sergeant, even if I told you, you would never believe it!"

God has been experienced. Nobody has ever been able to say exactly what that experience is. And even if somebody tries to say it, you are not going to believe it. Your prejudices, your A PRIORI ideas, will prevent you.

No, Surendra Mohan, no need to believe in God; no need even to believe that one day you are going to see him. In fact, God is not a religious subject at all -- you will be surprised when you hear it -- God is a philosophic subject. It is for those useless people who go on endlessly into logic-chopping and hair-splitting. It is for those people to discuss God.

A religious person is not interested in God; he is more interested in the very source of his being, who he is: "Who am I?" That is the MOST fundamental religious question -- not God, not heaven, not hell, but "Who am I?" And if you can find the truth of your own being you will have found all the truth that is necessary to know and is worth knowing. You will have found God and you will have found NIRVANA and you will have found all that the seers, the rishis, the Buddhas, the prophets, down the ages, have been telling you to inquire into.

But don't make a philosophical inquiry, otherwise you will end up with a conclusion. And all conclusions are dangerous because once you conclude you become fanatical about your conclusion, you start clinging to it. You become afraid of truth -- because who knows? Truth may disturb your conclusion, and your conclusion is so cozy and so convenient, and it has helped to give you a certain feeling of security. So you go on clinging to your conclusion -- and your conclusion is your conclusion.

If you are unaware, what value can your conclusion have? Your conclusion cannot be bigger than you, your conclusion cannot be higher than you. Your conclusion will be as high, as deep, as you are high and you are deep. Your conclusion will only reflect you.

God is not a conclusion. It is not arrived at by logical processes -- by believing, by discussing, by analyzing, no. All mind processes have to cease. When all processes have ceased, something -- call it XYZ -- suddenly wells up within you. A few qualities can be indicated: you will feel tremendously ecstatic, blissful, at home, at ease. For the first time existence will be your home. You will not be an outsider, a stranger. For the first time there will be no conflict between you and existence, no struggle for the survival

of the fittest. For the first time you will be in a state of let-go. And in let-go wells up great joy.

You will be able to sing the song that you have brought in your heart and is still unsung. You will be able to bloom into thousands of flowers. Or as in the East we say: you will bloom into a thousand-petalled lotus of consciousness, of awareness. That is God -- or better, godliness.

The seventh question

OSHO,
I KNOW YOU ARE AGAINST MARRIAGE, BUT I STILL WANT TO GET MARRIED. CAN I HAVE YOUR BLESSINGS?

Rakesh,
MEDITATE OVER MURPHY'S MAXIM: A fool and his cool are soon parted.

It is not yet published anywhere, but Asha is the custodian of Murphy's unpublished manuscripts, so she goes on supplying these maxims of Murphy to me. Meditate over it: A fool and his cool are soon parted.

That's what marriage is going to be. Only fools think in terms of legality; otherwise, love is enough. And I am not against marriage -- I am for love. If love becomes your marriage, good; but don't hope that marriage can bring love. That is not possible. Love can become a marriage. You have to work very consciously to transform your love into a marriage.

Ordinarily, people destroy their love. They do EVERYTHING to destroy it and then they suffer. And they go on saying, "What went wrong?" They destroy -- they do everything to destroy it.

There is a tremendous desire and longing for love, but love needs great awareness. Only then can it reach its highest climax -- and that highest climax IS marriage. It has nothing to do with law. It is a merging of two hearts into totality. It is the functioning of two persons in synchronicity -- that is marriage.

But people try love and because they are unconscious...their longing is good, but their love is full of jealousy, full of possessiveness, full of anger, full of nastiness. Soon they destroy it. Hence for centuries they have depended on marriage. Better to start by marriage so that the law can protect you from destroying it. The society, the government, the court, the policeman, the priest, they will all force you to live in the institution of marriage, and you will be just a slave. If marriage is an institution, you are going to be a slave in it. Only slaves want to live in institutions.

Marriage is a totally different phenomenon: it is the climax of love. Then it is good. I am not against marriage -- I am for the REAL marriage. I am against the false, the pseudo, that exists. But it is an arrangement. It gives you a certain security, safety, occupation. It keeps you engaged. Otherwise, it gives you no enrichment, it gives you no nourishment.

So, Rakesh, if you want to get married according to me, only then can I give you my blessings.

Learn to love, and drop all that goes against love. It is an uphill task. It is the greatest art in existence, to be able to love. One needs such refinement, such inner culture, such meditativeness, so that one can see immediately how one goes on destroying. If you can avoid being destructive, if you become creative in your relationship; if you support it, nourish it; if you are capable of compassion for the other person, not only passion.... Passion alone is not able to sustain love; compassion is needed. If you are able to be compassionate towards the other; if you are able to accept his limitations, his imperfections; if you are able to accept him the way he is or she is and STILL love -- then one day a marriage happens. That may take years. That may take your whole life.

You can have my blessings, but for a legal marriage you need not have my blessings -- and my blessings won't be of any help either. And beware! Before you jump into it, give it a second thought.

A woman walks into a pet shop and sees a bird with a big beak. "What is that strange looking bird?" she asks the proprietor.
"That is a gobble bird," he answers.
"Why do you call him a gobble bird?"
The man says to the bird, "Gobble bird, my chair!"
The bird immediately starts pecking away and gobbles up the chair.
"I will buy him," the woman says.

The owner asks why.
"Well," she says, "when my husband comes home he will see the bird and ask, 'What is that?' I will say, 'A gobble bird.' And then he will say, 'Gobble bird, my foot!'"

Just be a little aware before you move! My blessings won't help. Marriage is a trap and your wife sooner or later will find a gobble bird.

Mrs. Moskowitz loved chicken soup. One evening she was spooning it up when three of her husband's friends came in. "Mrs. Moskowitz," the spokesman said, "we are here to tell you that your husband, Izzy, has been killed in an automobile accident."
Mrs. Moskowitz continued eating her soup. Again they told her. Still no reaction.
"Look," said the puzzled speaker, "we are telling you that your husband is dead!"
She went right on with the soup. "Gentlemen," she said between mouthfuls, "soon as I am finished with this chicken soup, you gonna hear some scream!"

Marriage is not love; it is something else.

A woman at the grave of her husband was wailing, "Oh, Joseph, it is four years since you have gone, but I still miss you!"
Just then Grossberg passed by and saw the woman crying. "Excuse me," he said, "who are you mourning?"
"My husband," she said. "I miss him so much!"
Grossberg looked at the stone and then said, "Your husband? But it says on the gravestone 'Sacred to the memory of Golda Kreps'."
"Oh, yes, he put everything in my name."

So be a little aware before you are trapped! Marriage is a trap: you will be trapped by the woman and the woman will be trapped by you. It is a mutual trap. And then legally you are allowed to torture each other forever. And particularly in this country, not only for one life but for lives together! Divorce is not even allowed after you are dead. Next life also you will get the same wife, remember!

And the last question

OSHO,
WHAT IS GOING ON?

Anand Subhuti,
I AM SURPRISED, because that's exactly what I was going to ask you all! I don't know. But: NOT KNOWING IS THE MOST INTIMATE.

Ah, This!

Chapter #7
Chapter title: Take No Notice

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THE ANCIENTS SAID:

"(SELF-)CULTIVATION TAKES AN UNIMAGINABLE TIME (WHILE) ENLIGHTENMENT IN AN INSTANT IS ATTAINED."

IF THE TRAINING IS EFFICIENT, ENLIGHTENMENT WILL BE ATTAINED IN ONE FINGERSNAP.

IN DAYS GONE BY CH'AN MASTER HUI CHUEH OF LANG YEH MOUNTAIN, HAD A DISCIPLE WHO CALLED ON HIM FOR INSTRUCTION. THE MASTER TAUGHT HER TO EXAMINE INTO THE SENTENCE: "TAKE NO NOTICE."
SHE FOLLOWED HIS INSTRUCTION STRICTLY WITHOUT BACKSLIDING.

ONE DAY HER HOUSE CAUGHT FIRE, BUT SHE SAID: "TAKE NO NOTICE."
ANOTHER DAY, HER SON FELL INTO THE WATER AND WHEN A BYSTANDER CALLED HER, SHE SAID: "TAKE NO NOTICE."
SHE OBSERVED EXACTLY HER MASTER'S INSTRUCTION BY LAYING DOWN ALL CASUAL THOUGHTS.

ONE DAY, AS HER HUSBAND LIT THE FIRE TO MAKE FRITTERS OF TWISTED DOUGH, SHE THREW INTO THE PAN FULL OF BOILING (VEGETABLE) OIL A BATTER WHICH MADE A NOISE.
UPON HEARING THE NOISE, SHE WAS INSTANTLY ENLIGHTENED. THEN SHE THREW THE PAN OF OIL ON THE GROUND, CLAPPED HER HANDS AND LAUGHED.
THINKING SHE WAS INSANE, HER HUSBAND SCOLDED HER AND SAID: "WHY DO YOU DO THIS? ARE YOU MAD?"
SHE REPLIED: "TAKE NO NOTICE."

THEN SHE WENT TO THE MASTER HUI CHUEH AND ASKED HIM TO VERIFY HER ACHIEVEMENT.
THE MASTER CONFIRMED THAT SHE HAD OBTAINED THE HOLY FRUIT.

THERE ARE TWO PATHS TO THE ULTIMATE TRUTH. The first is of self-cultivation and the second is of enlightenment. The first is basically wrong. It only appears to be a path; it is not. One goes on and on in circles, but one never arrives. The second does not appear to be a path because there is no space for a path when something happens instantly, when something happens immediately. When something happens without taking any time, how can there be a path?

This paradox has to be understood as deeply as possible: the first appears to be the path but is not; the second appears not to be a path but is. The first appears to be a path because there is infinite time; it is a time phenomenon But anything happening in time cannot lead you beyond time; anything happening in time only strengthens time.

Time means mind. Time IS a projection of mind. It does not exist; it is only an illusion. Only the present exists -- and the present is not part of time. The present is part of eternity. Past is time, future is time; both are non-existential. The past is only memory and the future is only imagination; memory and imagination, both are non-existential. We create the past because we cling to memory; clinging to the memory is the source of the past. And we create the future because we have so many desires yet to be fulfilled, we have so many imaginations yet to be realized. And desires need a future like a screen onto which they can be projected.

Past and future are mind phenomena; and past and future make your whole idea of time. Ordinarily you think that time is divided into three divisions: past, present and future. That is totally wrong. That is not how the awakened ones have seen time. They say time consists only of two divisions: past and future. The present is not part of time at all; the present belongs to the beyond.

The first path -- the path of self-cultivation -- is a time path; it has nothing to do with eternity. And truth is eternity.

The second path -- the path of enlightenment, Zen Masters have always called the pathless path because it does not appear to be a path at all. It cannot appear as a path, but just for the purposes of communication we will call it "the second path," arbitrarily. The second path is not part of time, it is part of eternity. Hence it happens instantaneously; it happens in the present. You cannot desire it, you cannot be ambitious for it.

On the first path, the false path, all is allowed. You can imagine, you can desire, you can be ambitious. You can change all your worldly desires into other-worldly desires. That's what the so-called religious people go on doing. They don't desire money any more -- they are fed up with it, tired of it, frustrated with it, bored with it -- but they start desiring God. Desire persists; it changes its object. Money is no more the object of desire but God; pleasure is no more the object of desire but bliss. But what bliss can you imagine? Whatsoever you imagine in the name of bliss is nothing but your idea of pleasure -- maybe a little bit refined, cultivated, sophisticated, but it can't be more than that.

The people who stop desiring worldly things start desiring heaven and heavenly pleasures. But what are they? -- magnified forms of the same old desires, in fact more dangerous than the worldly desires, because with the worldly desires one thing is absolutely certain: you are bound to get frustrated sooner or later. You will get out of them; you Cannot remain in them forever. The very nature of them is such that they promise you, but they never fulfill their promises -- the goods are never delivered. How long can you remain deceived by them? Even the most stupid person has glimpses, once in a while, that he is chasing illusions which cannot be fulfilled by the very nature of existence. The intelligent one comes to the realization sooner.

But with the other-worldly desires there is far greater danger because they are other-worldly, and to see them and to experience them you will have to wait till death. They will happen only after death so you cannot be free of them in life, while you are alive. And a man who has lived unconsciously his whole life, his death is going to be the culmination of unconsciousness; he will die in unconsciousness. In death also he will not be able to disillusion himself. And the person who dies in unconsciousness is born again in unconsciousness. It is a vicious circle; it goes on and on. And the person who is born in unconsciousness will repeat the same stupidities that he has been repeating for millions of lives.

Unless you become alert and aware IN life, unless you change the quality of your living, you will not die consciously. And only a conscious death can bring you to a conscious birth; and then a far more conscious life opens its doors.

Changing worldly desires into other-worldly desires is the last strategy of the mind to keep you captive, to keep you a prisoner, to keep you in bondage.

So the first path is not really a path but a deception -- but a very alluring deception. In the first place, it is SELF-cultivation. It is not against the ego; it is rooted in the refinement of the ego. Refine your ego of all grossness, then you become a self. The ego is like a raw diamond: you go on cutting it and polishing it and then it becomes a Kohinoor, very precious. That is your idea of "self," but it is nothing but ego with a beautiful name, with a spiritual flavor thrown in. It is the same old illusory ego.

The very idea that "I am" is wrong. The whole is, God is -- I am not. Either I can exist or God can exist; we cannot both exist together -- because if I exist, then I am a separate entity. Then I have my own existence independent of God. But God simply means the total, the whole. HOW can I be independent of it? How can I be separate from it? If I exist, I destroy the very idea of totality.

The people who deny God are the most egoistic people. It is not an accident that Friedrich Nietzsche declared God dead. He was one of the most egoistic persons possible. It was his ego that made him insane finally. Ego is insanity, the basic insanity, the most fundamental, out of which all other insanities arise. He said: "God is dead and man is free." That sentence is significant. In one sentence he has said the whole thing: Man can be free only if God is dead; if God is alive, then man cannot be free, in fact man cannot exist.

The very idea that "I am" is unspiritual. The idea of the self is unspiritual.

And what is self-cultivation? It is an effort to polish; it is an effort to create a beautiful character, to drop all that is unrespectable and to create all that is respectable. That's why in different countries different things are cultivated by the spiritual people -- the so-called spiritual. It depends on the society; what the society respects, that will be cultivated.

In Soviet Russia, before the revolution, there was a Christian sect which believed that sexual organs should be cut, only then are you real Christians. The statement of Jesus was taken literally. Jesus has said: Be eunuchs of God. And these fools followed it literally. Every year they would gather in thousands and in a mad frenzy they would cut their sexual organs. Men would cut their genital organs, women would cut their breasts. And those who were able to do it were thought to be saints; they were very much respected -- they had made a great sacrifice. Now, anywhere else they would have been thought utterly insane; but because in that particular society it was respected, they were saints.

In India you can find many people Lying down on beds of thorns or needles, and they are thought to be

great sages. If you look into their eyes, they are just stupid people. Lying down on a bed of thorns can't make one spiritual. It will simply deaden your body, your sensitivity. Your body will become more and more dull; it will not feel.

That's how it happens. Your face does not feel the cold because it remains open; it becomes insensitive to the cold. Your hands don't feel the cold so much because they are open; they become insensitive to the cold. Exactly in the same way you can live naked. Only for the beginning few months will you feel the cold; slowly slowly your body will adjust.

That's how the Jaina monks live naked. And their followers praise them like anything; they think: "This is what real spirituality is. Look, they have gone beyond the body!" They have gone nowhere; the body has just become dull. And when the body becomes dull it naturally creates a dullness of the mind too, because body and mind are deeply one. The body is the outer shell of the mind and the mind is the inner core of the body.

If you really want to be a sensitive, intelligent mind, you need a sensitive, intelligent body too. Yes, the body has its own intelligence. Don't kill it, don't destroy it, otherwise you will be destroying your intelligence. But if it is respected, then it becomes something religious, spiritual, holy.

Anything that the society respects becomes a nourishment for your ego. And people are ready to do any stupid thing. The only joy is that it will bring respectability.

Self-cultivation is nothing but another name for ego-cultivation. It is not a real path. In fact, no real path is needed. It looks like a long long, arduous path; it needs many lives. The people who have been preaching self-cultivation know perfectly well that one life is not enough; otherwise they will be exposed. So they imagine many many lives, a long, arduous journey of many lives. Then finally, after an unimaginable time, you arrive. In fact, you never arrive. You cannot arrive because you are already there. Hence this very idea of a path leading to a goal is meaningless.

Try to understand the paradox; it is very significant in understanding the spirit of Zen.

ZEN IS NOT A WAY, IS NOT A PATH. Hence they call it the gateless gate, the pathless path, the effortless effort, the actionless action. They use these contradictory terms just to point towards a certain truth: that a path means there is a goal and the goal has to be in the future. You are here, the goal is there, and between you and the goal a path is needed, a bridge, to join you. The very idea of a path means you have yet to arrive home, that you are not at home already.

The second path -- the pathless path, the path of enlightenment -- has a totally different revelation to make, a totally different declaration of immense value: that you are already it. "AH, THIS!" There is nowhere to go, no need to go. There is NO ONE to go. We are already enlightened. Then only can it happen in an instant -- because it is a question of awakening.

For example, if you have fallen asleep and you are dreaming...you can dream that you are on the moon. Do you think that if somebody wakes you up you will have to come back from the moon? Then it will take time. If you have already reached the moon, then you will have to come back and it will take time. The airship may not be available right now. There may be no tickets available; it may be full. But you can be awakened because it is only a dream that you are on the moon. In fact you are in your bed, in your home: you had not gone anywhere. Just a little shaking and you are suddenly back -- back from your dreams.

The world is only a dream. We need not go anywhere; we have always been here; we ARE here and we are going to be here. But we can fall asleep and we can dream.

The All-Indian National Guard was out on maneuvers. They were about to begin a mock battle between the "red" team and the "blue" team when they received a telegram from Delhi: "Because of recent budget cuts we cannot supply weapons or ammunition, but please continue with your battle for training purposes."

The General called his troops together and said, "We will simulate the battle. If you are within a hundred yards of the enemy, point your arm and shout 'BANG-BANG' for a rifle. If you are within fifty feet, throw your arms over your head and shout 'BOOM' for a hand grenade. If you are within five feet, wave your arms and shout 'SLASH-SLASH' for a bayonet."

Private Abul was put on scout patrol, and apparently all the action went in another direction. He was out for three days and three nights, but did not see another person.

On the fourth day Abul was sitting under a tree, discouraged, when he saw a figure coming across the hill in his direction. He got down on his hands and knees and crawled through the mud and weeds, as he had been trained. Sure enough, it was a soldier from the other team.

Abul raised his arm and shouted "BANG-BANG!" but he got no response. So he ran up closer, threw his arm over his head, and shouted "BOOM!" very loudly. The other soldier did not even turn in his direction. So he ran right up to the soldier and shouted in his ear "SLASH-SLASH! SLASH-SLASH!" but still he got no reaction.

Abul was angry. He grabbed the other soldier by the arm and shouted, "Hey! You are not playing according to the rules. I went 'BANG-BANG,' I shouted 'BOOM,' and I came right up to you and said 'SLASH-SLASH,' and you have not even indicated that you have seen me yet."

At this point, the other soldier wheeled around to Abul and said in a deep voice, "RUMBLE-RUMBLE, I am a tank!"

This is the situation. You are not what you think you are, you are not what you believe you are. All your beliefs are dreams. Maybe you have been dreaming for so long that they appear almost like realities.

So the question is not of self-cultivation: the question is of enlightenment.

Zen believes in sudden enlightenment because Zen believes that you are already enlightened; just a certain situation is needed which can wake you up. Just a little alarm may do the work. If you are a little alert, just a little alarm and you are suddenly awake. And all the dream with all its long long desires, journeys, kingdoms, mountains, oceans...they have all disappeared in a single instant.

This beautiful story:

THE ANCIENTS SAID:
"(SELF-)CULTIVATION TAKES AN UNIMAGINABLE TIME...."

It is bound to take an unimaginable time because you will be fighting with shadows. You cannot conquer them, you cannot destroy them either. In fact, the more you fight with them, the more you believe in their existence. If you fight with your own shadow, do you think there is any possibility of your ever becoming victorious? It's impossible. And it is not because the shadow is stronger than you that the victory is impossible. Just the contrary: the shadow has NO power, it has NO existence, and you start fighting with something which is non-existential -- how can you win? You will be dissipating your energy. You will become tired and the shadow will remain unaffected. It will not get tired. You cannot kill it, you cannot burn it, you cannot even escape from it. The faster you run, the faster it comes behind you.

The only way to get rid of it is to SEE that it is not there at all. Seeing that a shadow is a shadow is liberation. Just seeing, no cultivation! And once the shadows disappear, your life has a luminosity of its own. Certainly there will arise great perfume, but it will not be something cultivated; it will not be something painted from the outside.

That's the difference between a saint and a sage. A saint follows the path of self-cultivation. He practices non-violence, like Mahatma Gandhi; he practices truth, truthfulness; he practices sincerity, honesty. But these are all practices. And whenever you are practicing non-violence, what are you doing? What is really happening inside you? You must be repressing violence. When you are practicing -- when you HAVE to practice -- truth, what does it mean? It simply means untruth arises in you and you repress it and you go against it, and you say the truth. But the untruth has not disappeared from your being. You can push it downwards into the very basement of your being; you can throw it into the deep darkness of the unconscious. You can become completely oblivious of it. You can forget that it exists, but it exists and it is bound to function from those deep, dark depths of your being in such a subtle way that you will never be aware that you are still in its grip -- in fact, far more so than before because when it was consciously felt you were not so much in its grip. Now the enemy has become hidden.

That's my observation of Mahatma Gandhi. He observed, cultivated non-violence; but I have looked deeply into his life and he is one of the most violent men this century has known. But his violence is very polished; his violence is so sophisticated that it looks almost like non-violence. And his violence has such subtle ways that you cannot detect it easily. It comes from the back door; it is never at the front door. You will not find it in his drawing-room; it is not there. It has started living somewhere in the servants' quarters at the back of the house where nobody ever goes, but it goes on pulling his strings from there.

For example, if ordinarily you are angry, you are angry with the person who has provoked it. Mahatma Gandhi would be angry with himself, not with the person. He would turn his anger upon himself; he would make it introverted. Now it is very difficult to detect it. He would go on a fast, he would become suicidal, he would start torturing himself. And in a subtle way he would torture the other by torturing himself.

In his ashram, if somebody was found drinking tea.... Now tea is so innocent, but it was a sin in Mahatma Gandhi's ashram. These ashrams exist by creating guilt in people; they don't miss any opportunity to create guilt. That is their trade-secret, so no opportunity has to be missed. Even tea is enough; it has to be used. If somebody is found drinking tea, he is a sinner. He is committing a crime -- far more than a crime, because a sin is something far deeper than a crime. If somebody was found....

And people used to drink tea. They would drink tea in hiding; they had to hide. Just to drink tea they had to be thieves, deceivers, hypocrites! That's what your so-called religions have done to millions of people. Rather than making them spiritual they have simply made them, reduced them to hypocrites.

They would pretend that they didn't drink tea, but once in a while they would be found red-handed. And Gandhi was searching, looking; he had agents planted to find out who was going against the rules. And whenever somebody was found he would be called...and Gandhi would go on a fast to punish himself.

"What kind of logic is this?" you will ask. It is a very simple logic. In India it has been followed for centuries. The trick is that Gandhi used to say, "I must not yet be a perfect Master, that's why a disciple can deceive me. So I must purify myself. You could deceive me because I am not yet perfect. If I was perfect nobody could deceive me. How can you imagine deceiving a perfect Master? So there is some imperfection in me."

Look at the humbleness! And he would torture himself; he would go on a fast. Now Gandhi is fasting because you have taken a cup of tea. How will YOU feel? His three days' fast for you, just for a single cup of tea! It will be too heavy on you. If he had hit you on the head it would not have been so heavy. If he had insulted you, punished you, told you to go on a fast for three days, it would have been far simpler -- and far more compassionate. But the old man himself is fasting, torturing himself, and you are condemned by every eye in the ashram. Everybody is looking at you as a great sinner: "It is because of YOU that the Master is suffering. And just for a cup of tea? How low you have fallen!"

And the person would go and touch his feet and cry and weep, but Gandhi wouldn't listen. He had to purify himself.

This is all violence; I don't call it non-violence. It is violence with a vengeance, but in such a subtle way that it is very difficult to detect. Even Gandhi may not have been aware at all of what he was doing -- because he was not practicing awareness, he was practicing non-violence.

You can go on practicing...then there are a thousand and one things to be practiced. And when will you be able to get out of all that is wrong in your life? It will take an unimaginable time. And then, too, do you think you will be out of it? It is not possible; you will not be out of it.

I have never seen anybody arriving at truth by self-cultivation. In fact, the people who go for self-cultivation are not very intelligent people because they have missed the most fundamental insight: that we are not going anywhere, that God is not something to be achieved; God is already the CASE in you. You are pregnant with God, you are made of the stuff called God. Nothing has to be achieved -- only a certain awareness, a SELF-awareness.

There is an unusual store in New York where one can buy exotic foods from all over the world.

Mulla Nasruddin visited this store recently. He found rare tropical fruits from the jungles of South America and many strange delicacies from Africa and the Middle East.

In one corner he found a counter with several trays of human brains. There were politicians' brains at $1 per pound, engineers' brains at $2 per pound, and there was one tray Of saints' brains at $50 per pounce.

Since all the brains looked very much alike, he asked the man behind the counter, "Why do you charge so much more for the saints' brains?"

The man peered out from behind his glasses and answered, "Do you have any idea how many saints we have to go through to get a pound of brains?"

My observation of your so-called saints is exactly the same. I don't think they are very intelligent people -- basically stupid, because unless one is stupid one cannot follow the path of self-cultivation. It APPEARS only as a path; it is not. And it is tedious and it is long; in fact, it is unending.

You can change one habit; it will start asserting itself in something else. You can close one door and another door immediately opens. By the time you close that door a third door is bound to open -- because basically you remain the same, the same old unconscious person. Trying to be humble you will be simply becoming more and more egoistic and nothing else. Your humbleness will be simply a new way of fulfilling

your ego. Deep down you will imagine yourself to be the humblest person in the world -- there is nobody who is more humble than you. Now, this is ego speaking a new language, but the meaning is the same. The language is changed but the meaning is the same; translated into a different language it does not change. First you were the greatest man in the world, now you are the humblest man in the world, but you remain special, you remain extraordinary, you remain superior. First you were this, now you are that, but deep down nothing has changed. Nothing can ever change by self-cultivation.

A man spent thousands of dollars going from doctor to doctor trying to find a cure for his insomnia. Finally a doctor was able to help him.
"You must be terribly relieved," said one of his friends sympathetically.
"You said it!" replied the former insomniac. "Why, sometimes I lie awake all night thinking of how I used to suffer."

So what has changed? Self-cultivation only gives you a deception: the deception that something is happening, that you are doing something, that something great is on the way; that if not today, tomorrow it is going to happen.

Hornstein manufactured coats, but business was so bad the poor man could not sleep.
"Count sheep," advised Slodnick, his friend. "It is the best-known cure."
"What can I lose?" said Hornstein. "I will try tonight."
The next morning he looked more bleary-eyed than ever.
"What happened?" asked Slodnick.
"Sheep I could count," moaned Hornstein. "I counted up to fifty thousand. Then I sheared the sheep and made up fifty thousand overcoats. Then came the problem that kept me awake all the rest of the night: where could I get fifty thousand linings?"

No such things are going to help because if the MIND is the same, it will go on creating the same problem in different ways. Basically the roots have to be transformed; just pruning the leaves is not going to help. And self-cultivation is only pruning of the leaves.

THE ANCIENTS SAID:
"(SELF-)CULTIVATION TAKES AN UNIMAGINABLE TIME (WHILE) ENLIGHTENMENT IN AN INSTANT IS ATTAINED."

ENLIGHTENMENT IS ATTAINED IN A SINGLE MOMENT. Why? -- because you are already enlightened. You have simply forgotten it. You have to be reminded, that's all.

The function of the Master is to remind you, not to give you a path but to give you a remembrance; not to give you methods of cultivation, not to give you a character, virtue, but only awareness, intelligence, awakening.

In a single moment it can be attained because you have never lost it in the first place. You are dreaming that you are unenlightened. You can dream you are in heaven, you can dream you are in hell. And you know! -- you dream sometimes you are in heaven and sometimes in hell. In the morning you can be in heaven and by the evening you can be in hell. One moment you can be in heaven, another moment you can be in hell. It all depends on you. It is something to do with your psyche; it is not something outside you.

A man died, arrived at the Pearly Gates, and was shown by St. Peter to a waiting room. He sat there, naturally anxious to know whether he would be sent to Heaven or to Hell. The door opened and a famous saint walked in.
The man rejoiced, "I must be in Heaven!"
Just then the door opened again and a famous prostitute walked in. The man was confused. "In that case I must be in Hell!" he thought.
While he was still wondering, the saint grabbed the prostitute and started making love to her. The man, flabbergasted, ran to St. Peter and asked, "You MUST tell me: is this Heaven or Hell?"
"Can't you see?" answered St. Peter. "It is Heaven for him and Hell for her!"

Heaven and hell are not geographical; they are not something outside you, they are something that

belongs to your interiority. If you are awake, then you are in a totally different universe; it is as if in your awakening the whole existence becomes awakened. It takes a new color, a new flavor, a new fragrance. When you are asleep, the whole existence sleeps with you. It all depends on you.

So the question is not of cultivating any character, of becoming virtuous, of becoming a saint. The question is how to come out of dreams, how to come out of the past and the future, how to be just herenow. That's what enlightenment is... "AH, THIS!"

When Alice was at the Mad Hatter's tea party, she noticed that no jam was available. She asked for jam, and the Mad Hatter said, "Jam is served every other day."

Alice protested, "But there was no jam yesterday either!"

"That's right," said the Mad Hatter. "The rule is: always jam yesterday and jam tomorrow, never jam today...because today is not every other day!"

And that's how you are living: jam yesterday, jam tomorrow, never jam today. And that's where jam is! So you only imagine; you go on in a drugged, sleepy state. You have forgotten completely that this moment is the ONLY real moment there is. And if you want to have any contact with reality, wake up herenow!

Hence this strange idea of Zen that enlightenment happens in an instant. Many people become puzzled: "How can it happen in an instant?" Indians particularly become very puzzled because they have the idea that first you have to get rid of all the past karmas, and now this foolish idea has reached to the West. Now in the West people are talking about past karma: first you have to get rid of the past karma.

Do you know how long the past is? It is eternity! And if you are to get rid of all past karma you are never going to get rid of it -- that much is certain. And meanwhile you will be creating other karmas, and the past will go on becoming bigger and bigger every day. If that is the only way out -- that one has to get rid of all past karmas -- then there is no possibility of enlightenment. Then there has never been any Buddha and there is never going to be any Buddha; it is impossible. Just think of all the past lives and all the karmas that you have built up -- first you have to get rid of them. And how are you going to get rid of them? In trying to get rid of them you will have to create other karmas. And this is a vicious circle.

"And to be totally enlightened," the people who believe in the philosophy of karma say, "not only are you to get rid of the bad karmas, you have to get rid of the good karmas too -- because bad karmas create iron chains and good karmas create golden chains. But chains are chains, and you have to get rid of all kinds of chains." Now things become even more complicated. And how can you get rid of bad karmas? If you ask them they say, "Create good karma to get rid of bad karmas." And how can you get rid of good karmas? Then the saints become angry. They say, "Stop! You are arguing too much. This is not a question of argument. Believe, trust, have faith!"

It is not really a question of getting rid of karmas. When in the morning you wake up, do you have to get rid of all the dreams first? You have been a thief in the dreams, a murderer, a rapist, or a saint...you can be all kinds of things in a dream. Do you have to get rid of all those dreams first? The MOMENT you are awake you are out of all those dreams -- they are finished! There is no question of getting rid of them.

That is the essential message of Zen: that you need not be worried about the past karmas; they were all dream acts. Just wake up and they are all finished.

But we are sleepy people and anything that fits with our sleep has great appeal. We listen only according to our state of mind. The whole world is asleep. There is rarely, once in a while, a person who is not asleep, who is awake. When he speaks to you there is misunderstanding, obviously. He speaks from his standpoint, from his awakening, and he says, "Forget all about your dreams -- that is all nonsense! Good and bad, they are all alike; saint and sinner, they are all alike. Simply wake up! Don't be worried that first you have to become a saint in your dream, that you have to change your being a sinner into being a saint first, then you can wake up. Why go by such a long route? You can wake up directly! You can wake up while you are committing a sin; while you are murdering somebody in your dream you can wake up. There is no problem.

In fact, if you are a saint you may not like to wake up. A murderer will find it easier to wake up because he has nothing to lose, but the saint has great prestige to lose. Maybe he is being garlanded and a Nobel prize is being given and people are clapping and touching his feet...and suddenly the alarm goes. Is this the time for the alarm? Can't the alarm wait a little more? When things are going so sweetly and beautifully the alarm can wait a little. A murderer has nothing to lose. He is already suffering; he is in a deep inner torture. In fact, he will feel relieved if the alarm goes off. He will feel a great freedom coming out of that nightmare.

Hence it happens more often that sinners wake up earlier than the saints, because the sinners go through nightmares and saints are having such sweet dreams. Who wants to wake up when you are a king with a golden palace and enjoying all kinds of things? Maybe you are in paradise in your dream.

But one thing is certain: when you are asleep you have a certain language -- the language of sleep -- and you can understand other people who are asleep and speak the same language. That's why the philosophy of karma became so important, so prevalent, so dominant. It has ruled almost all the religions of the world in different ways.

In India there have been three great religions: Hinduism, Jainism, Buddhism. They disagree on every point EXCEPT on the philosophy of karma; they disagree on EVERY point possible. They disagree on the existence of God, they disagree even on the existence of the soul, they disagree on the existence of the world, but they don't disagree on the philosophy of karma. It must have some deep appeal for the sleeping mind. And these people cannot understand Zen.

When a Hindu pundit or a Jaina MUNI comes to me he is very much puzzled. He says, "Are you teaching instant, sudden enlightenment? Then what about Mahavira who had to struggle for many many lives to become enlightened?"

I say to them, "Those stories are invented by you. The Mahavira that YOU talk about is an invention of your dream; you don't know about the real Mahavira. How can you know about his past lives? You don't even know about YOUR past lives!" And there is not even any agreement on his last life amongst his followers -- what to say about his past lives?

On such factual matters...for example, whether he was married or not: one sect of Jainas says he was not married, because to them a man like Mahavira getting married looks insulting, humiliating. And the other sect of the Jainas says he was not only married, but he had a daughter too. Now that is going too far -- having a daughter! That means he must have indulged in sex -- because at that time the story of Jesus had not happened. Virgin birth was not yet known!

They can't agree...the disciples can't agree about Mahavira's last life on factual matters like marriage, daughter, etcetera, and they talk about his past lives!

Anything that helps you to go on sleeping, postponing, appeals. "Even Mahavira had to work hard for many many lives, so how can WE become enlightened in this life? It will take many lives, so there is no need to do anything right now. We can wait! And it is NOT going to happen right now anyway; it will take many many lives. Meanwhile, why not do other things? Accumulate more money, prestige, power. Do other things: eat, drink, be merry -- because this is not going to happen, this enlightenment, right now; it will take many many lives. And meanwhile you cannot just go on sitting and waiting; one has to do something."

Sleeping people can understand a language which appeals to their sleep. We understand only that which triggers some process in our being.

The Sisters of Mercy were about to be sent as missionaries out into the world of sin. Mother Superior had one last question to ask each nun before deciding which of them were best fitted for the hazardous tasks ahead.

"Sister Agatha," she asked the first. "What would you do if you were walking along a deserted street at night and a strange man approached you and made indecent advances?"

"Oh, Holy Mother of God!" gasped the nun. "May all the saints forbid! Why, I would get down on my knees and pray to the Holy Virgin that my soul might be saved."

Mother Superior noted that Sister Agatha might be better suited to more domestic work.

The same question was asked of Sister Agnes, who replied, "Why, I would punch him in the nose...and then start running down the street as fast as I could, shouting 'Help, help!'"

Mother Superior noted Sister Agnes as one of the possible candidates for the missionary work.

Next she asked Sister Theresa, who began, "Well, first I would pull his trousers down...." Mother Superior choked a little, but Sister Theresa continued. "And then I would pull my dress up, and then...."

"Sister Theresa," interrupted the senior nun. "Now what kind of an answer is that?"

"Well," said the other, "I just figure that I can run faster with my dress up than he can with his trousers down !"

We understand only that which we CAN understand. The sleeping humanity can understand only certain things; it can HEAR only certain things. The other things are not heard or even if heard they are not understood; they are misunderstood.

Zen has been misunderstood very much. You will be surprised to know that even Buddhists don't understand Zen.

Many orthodox Buddhists have come to me asking why I emphasize Zen so much, because it is not the main Buddhist tradition. That is true; the main Buddhist tradition is against Zen. Zen seems to be a little outlandish, a little eccentric, for the simple reason that it brings such a totally new truth to you: INSTANT enlightenment Never has any other religion emphasized it so much: that you are capable of becoming enlightened right now -- it is all up to you.

IF THE TRAINING IS EFFICIENT, ENLIGHTENMENT WILL BE ATTAINED IN ONE FINGERSNAP.

There is no path as such, but there is a certain discipline to wake you up. That is called "training." Training has nothing to do with your character but something to do with your consciousness. Training simply means a certain space, a certain context has to be created around you in which awakening is easier than falling asleep -- just like when you want somebody to be awake you throw cold water into his eyes. Not that you teach him to be virtuous, not that you teach him to be non-violent -- those things are not going to help him to be awake. But cold water, that is a totally different phenomenon; that is creating a context. Or you give him a cup of tea; that helps him to wake up. Or you tell him to jog, run, shout; that will help him to wake up more quickly.

All Zen methods are like that: cold water thrown in your eyes, a hammer hit on your head. Zen is totally different from other religions. It does not give you a certain character; it certainly gives you a context.

IN DAYS GONE BY, CH'AN MASTER HUI CHUEH OF LANG YEH MOUNTAIN, HAD A WOMAN DISCIPLE WHO CALLED ON HIM FOR INSTRUCTION. THE MASTER TAUGHT HER TO EXAMINE INTO THE SENTENCE: "TAKE NO NOTICE."

NOW, THIS IS CREATING A CONTEXT. The Master told her to meditate on this small sentence: "Take no notice." And it has to be meditated on in different situations, in all possible situations. It has not to be forgotten any time; it has to be remembered continuously, whatsoever happens.

SHE FOLLOWED HIS INSTRUCTION STRICTLY WITHOUT BACKSLIDING.
ONE DAY HER HOUSE CAUGHT FIRE, BUT SHE SAID: "TAKE NO NOTICE."

Now, this is creating a context. This is real training, this is discipline. The house is on fire and she remembers the instruction: "Take no notice." It is easy when the house is not on fire and everything is running smoothly, well, and you can sit silently in a small corner you have made in the house to meditate -- then you can say, "Take no notice." It is easy, but it is not going to wake you up; it may even help you to fall asleep. But when the house is on fire it is difficult, very difficult. Your possessiveness is at stake, your life is in danger, your security is gone, your safety is gone. You may be just a beggar the next day on the street with nothing left

But the woman must have been a real disciple.

SHE SAID: "TAKE NO NOTICE."

And not only did she say it, she took no notice. She relaxed, as if nothing was happening. And the moment you can see your house on fire and can see it as if nothing is happening, nothing happens. The house will be burned, but you will come out of that experience for the first time with clarity, with no dust on your mirror, with great insight. Everything is on fire! The whole life is on fire because we are dying every moment. Nothing is secure, nothing is safe. We only go on believing that everything is secure and safe. In this world of flux and change, where death is the ultimate end of everything, how can there be any security?

If you can see your own house on fire and go on meditating silently, relaxedly, in a deep let-go -- take no notice -- you will come out of it a totally different person, with a new consciousness, reborn.

ANOTHER DAY, HER SON FELL INTO THE WATER AND WHEN A BYSTANDER CALLED HER, SHE SAID, "TAKE NO NOTICE."

Now even more difficult -- because a house is, after all, a dead thing. We can make another house, money can be earned again. But your son falls into the water, is drowning...this is a more difficult situation, more attachment -- your own son. And for the mother, the son is her extension, part of her, part of her soul, of her being. Still she says, "Take no notice."

SHE OBSERVED EXACTLY HER MASTER'S INSTRUCTION BY LAYING DOWN ALL CASUAL THOUGHTS.

If this is possible...because these are the two problems in the world: possessiveness of things and relationship with people. These are YOUR problems too. That's where people are asleep: either they are possessive with things or they are in heavy relationships with people. These are the two points which keep you clouded, confused, unaware.

She passed both the tests. And if you can pass these two things: if you can become aware that you possess nothing.... Use everything but possess nothing, and relate with people but don't become part of any relationship.

Relating is one thing, relationship quite another. Relating does not take you into any bondage; relationship is a bondage. Love people, but don't be jealous, don't be possessive. Relate with as many people as possible, but remain free and let them also be free of you. Don't try to dominate and don't allow anybody to dominate you either.

Use things, but remember: you come into the world with empty hands and you will go from the world again with empty hands, so you cannot possess anything.

If these two insights become clear and you start taking no note, all casual thoughts will disappear from your mind. And all thoughts are casual, no thought is essential. The essential is silence; thoughts are all casual. When thoughts disappear, the essential surfaces. Great silence explodes in a tremendous melody. And that experience is liberating, that experience is divine.

ONE DAY, AS HER HUSBAND LIT THE FIRE TO MAKE FRITTERS OF TWISTED DOUGH, SHE THREW INTO THE PAN FULL OF BOILING (VEGETABLE) OIL A BATTER WHICH MADE A NOISE.
UPON HEARING THE NOISE, SHE WAS INSTANTLY ENLIGHTENED.

THAT'S WHAT I CALL...if you are ready, if the context is ready, then ANYTHING can trigger the process of enlightenment -- ANYTHING. Just:

UPON HEARING THE NOISE, SHE WAS INSTANTLY ENLIGHTENED.

Nothing special was happening, just an ordinary noise. You come across that kind of noise every day many times But if the right context is there, you are in a right space...and she was in a right space: non-possessive, unrelated to anything, to any person, non-dominating. She was in a state of liberation, just on the borderline. One step more and she would move into the world of the Buddhas. And that small step can be caused by anything whatsoever.

UPON HEARING THE NOISE....

That noise became the last alarm, the last straw on the back of the camel.

...SHE WAS INSTANTLY ENLIGHTENED. THEN SHE THREW THE PAN OF OIL ON THE GROUND, CLAPPED HER HANDS AND LAUGHED.

Why did she do that: CLAPPED HER HANDS AND LAUGHED? When one becomes enlightened, laughter is almost a natural by-product; spontaneously it comes -- for the simple reason that we have been searching and searching for lives for something which was already there inside. Our whole effort was ridiculous! Our whole effort was absurd. One laughs at the great cosmic joke. One laughs at the sense of humor that God must have or the existence: that we have it with us already and we are searching for it. One laughs at one's own ridiculous efforts, long long journeys, pilgrimages, for something which was never lost in the first place. Hence the laughter, hence the clapping.

THINKING SHE WAS INSANE, HER HUSBAND SCOLDED HER AND SAID...

And of course, anybody who is still asleep seeing somebody suddenly becoming enlightened, clapping hands and laughing, is bound to think that the person has gone insane. This breakthrough will look to the sleeping person like a breakdown; it is not a break-down. But the sleeping person can't help it; he can understand only according to his values, criterions.

...HE SCOLDED HER AND SAID: "WHY DO YOU DO THIS? ARE YOU MAD?"
SHE REPLIED: "TAKE NO NOTICE."

She continues: her meditation is still there. She is following her Master's instruction to the very end. The husband is calling her mad and she says: "Take no notice."

The world WILL call you mad. The world has always been calling Buddhas mad. Take no notice. It is natural; it should be accepted as a matter of course.

THEN SHE WENT TO MASTER HUI CHUEH AND ASKED HIM TO VERIFY HER ACHIEVEMENT.

THE MASTER'S FUNCTIONS ARE MANY. First: to help you to wake up, to provoke you into an awakening; to create the situation in which sleep becomes more and more difficult and awakening becomes more and more easy; and when for the first time you ARE awakened, to confirm it, because it is very difficult for the person himself. The territory is so unknown. The ego is lost, all old values are gone, the old mind is no more functioning. Everything is so new; nothing seems to be continuous with the old. There seems to be no way to judge, evaluate, be certain. One is in deep awe and wonder. One does not know what is happening, what has happened, what it is all about. One is simply at a loss.

Hence the last function of the Master is to confirm, to say, "Yes, this is it."

THE MASTER CONFIRMED THAT SHE HAD OBTAINED THE HOLY FRUIT.

Zen people call this "the holy fruit," the fruition, the flowering -- coming to the ultimate awakening, coming to the ultimate experience of yourself and existence. But remember: it can only happen in the moment. It can only happen in the instant. It can only happen now -- now or never.

You will ask: "Then why all these methods, trainings?" They are just to bring you back to the now. You have gone too far away in the memories and in imagination. They are not to create any cultivation; they are not for self-cultivation but for bringing you back home.

Here we are using all kinds of methods, and as many more people will be coming we will be devising new methods, because different people will need different methods. In the new commune we are going to have all possible methods. It has never been tried on such a scale. Every religion has a few methods, but we are going to have ALL the methods of all the religions of the past and of all the religions that are going to happen in the future. We are going to create a space for ALL kinds of people, not for any particular type. The old religions are missing in that way.

For example, only a particular type of person can be helped by Mahavira's methods -- only the type who belongs to Mahavira's type can be helped. It is a very limited methodology. Mahavira attained to the holy fruit; he taught the same method by which he attained. Jesus had his own method, Mohammed had his own method. So no religion of the past could be universal because it belonged to a certain type and only that type could be benefited by it.

Hence one problem has arisen: you may be born in a Jaina family and you may not be of the same type which the Jaina method can help. Then you are in a difficulty; your whole life will be a wastage. You will try the method; it won't suit you -- and you will not change your method. You will think it is because of your past karmas that the method is not working, that it will take time. You will rationalize. You may be born in a Hindu family and Hindu methods may not work.

There are so many types of people in the world, and as the world has grown and people's consciousnesses have grown, more and more new types, more and more crossbreeds have come into existence which were never there before -- which never existed in Mahavira's time, which never existed in Krishna's time. There are many new types, crossbreeds. And in the future this is going to happen more and more; the world is becoming a small village.

My effort is to use all the methods of the past, to make them up-to-date, to make them contemporary, and to create new methods for the future -- for the future of humanity. Hence what I am teaching is neither Hinduism nor Buddhism nor Christianity, and yet I am teaching the essence of all the religions.

You are here not to cultivate a certain spiritual ego but to dissolve all the ego, to dissolve all sleep. You are here to wake up. The situation is being created -- use this situation as totally as possible.

Remember this woman who was meditating on "Take no notice." Such totality is needed. The house is on fire and she says: "Take no notice." Her son falls into the water and she says: "Take no notice." Her husband calls her mad and she says: "Take no notice." Then such a simple meditation -- of taking no notice -- creates the necessary milieu in which she becomes aflame, afire. Her inner being explodes. She is no more the same old person; she is reborn. She is reborn as enlightened. She becomes a Buddha.

You are all Buddhas -- sleeping, dreaming, but you are Buddhas all the same. My function is not to MAKE Buddhas out of you, because you are already that, but just to help you remember it, to remind you.

Ah, This!

Chapter #8
Chapter title: Not Knowing is the Most Intimate

10 January 1980 am in Buddha Hall

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The first question

OSHO,
IS AWARENESS A HIGHER VALUE THAN LOVE?

Virendra,
THE HIGHEST PEAK IS THE CULMINATION of all the values: truth, love, awareness, authenticity, totality. At the highest peak they are indivisible. They are separate only in the dark valleys of our unconsciousness They are separate only when they are polluted, mixed with other things. The moment they become pure they become one; the more pure, the closer they come to each other.

For example, each value exists on many planes; each value is a ladder of many rungs. Love is lust -- the lowest rung, which touches hell; and love is also prayer -- the highest rung, which touches paradise. And between these two there are many planes easily discernible.

In lust, love is only one percent; ninety-nine percent are other things: jealousies, ego trips, possessiveness, anger, sexuality. It is more physical, more chemical; it has nothing deeper than that. It is very superficial, not even skin-deep.

As you go higher, things become deeper; they start having new dimensions. That which was only physiological starts having a psychological dimension to it. That which was nothing but biology starts becoming psychology. We share biology with all the animals; we don't share psychology with all the animals.

When love goes still higher -- or deeper, which is the same -- then it starts having something of the spiritual in it. It becomes metaphysical. Only Buddhas, Krishnas, Christs, they know that quality of love.

Love is spread all the way and so are other values. When love is one hundred percent pure you cannot make any distinction between love and awareness; then they are no more two. You cannot make any distinction between love and God even; they are no more two. Hence Jesus' statement that God is love. He makes them synonymous. There is great insight in it.

On the periphery everything appears separate from everything else; on the periphery existence is many. As you come closer to the center, the manyness starts melting, dissolving, and oneness starts arising. At the center, everything is one.

Hence your question, Virendra, is right only if you don't understand the highest quality of love and awareness. It is absolutely irrelevant if you have any glimpse of the Everest, of the highest peak.

You ask: IS AWARENESS A HIGHER VALUE THAN LOVE?

There is nothing higher and nothing lower. In fact, there are not two values at all. These are the two

paths from the valley leading to the peak. One path is of awareness, meditation: the path of Zen we have been talking about these days. And the other is the path of love, the path of the devotees, the BHAKTAS, the Sufis. These two paths are separate when you start the journey; you have to choose. Whichever you choose is going to lead to the same peak. And as you come closer to the peak you will be surprised: the travelers on the other path are coming closer to you. Slowly slowly, the paths start merging into each other. By the time you have reached the ultimate, they are one.

The person who follows the path of awareness finds love as a consequence of his awareness, as a by-product, as a shadow. And the person who follows the path of love finds awareness as a consequence, as a by-product, as a shadow of love. They are two sides of the same coin.

And remember: if your awareness lacks love then it is still impure; it has not yet known one hundred percent purity. It is not yet REALLY awareness; it must be mixed with unawareness. It is not pure light; there must be pockets of darkness inside you still working, functioning, influencing you, dominating you. If your love is without awareness, then it is not love yet. It must be something lower, something closer to lust than to prayer.

So let it be a criterion if you follow the path of awareness, let love be the criterion. When your awareness suddenly blooms into love, know perfectly well that awareness has happened, SAMADHI has been achieved. If you follow the path of love, then let awareness function as a criterion, as a touchstone. When suddenly, from nowhere, at the very center of your love. a flame of awareness starts arising, know perfectly well...rejoice! You have come home.

The second question

WHY, OSHO, ISN'T KNOWLEDGE OF THE SCRIPTURES HELPFUL IN FINDING THE TRUTH?

Maneeshi,
KNOWLEDGE IS NOT YOURS, THAT'S WHY. It is borrowed. And can you borrow truth? Truth is untransferable; nobody can give it to you. Not even an alive Master can transmit it to you. You can learn, but it cannot be taught. So what to say about dead scriptures, howsoever holy they may be? They must have come from some original source; some Master, someone awakened must have been at the very source of them -- but now they are only words. They are only words about truth, information about truth.

To be with Krishna is a totally different matter from reading the Bhagavad Gita. To be with Mohammed, attuned, in deep harmony, overlapping with his being, allowing his being to stir and move your heart, is one thing. And just to read the Koran is a far, faraway cry; it is an echo in the mountains. It is not the truth itself; it is a reflection, a full moon reflected in the lake. If you jump into the lake you are not going to get to the moon; in fact, if you jump into the lake even the reflection will disappear. Scriptures are only mirrors reflecting faraway truths.

Now the Vedas have existed for at least five thousand years; they reflect something five thousand years old. Much dust has gathered on the mirror, much interpretation, commentary -- that's what I mean by dust. Now you cannot know exactly what the Vedas say; you know only the commentators, the interpreters, and they are thousands. There is a thick wall of commentaries and it is impossible to just put it aside. You will know only ABOUT truth, and not only that: you will know commentaries and interpretations of people who have not experienced at all.

Knowledge is imparted for other purposes. Yes, there is a possibility of imparting knowledge about the world because the world is outside you, it is objective. Science is knowledge; science, the very word, means exactly knowledge. But religion is not knowledge.

Religion is experience -- for the simple reason that its whole concern is your interiority, your subjectivity, which is available only to you and to nobody else. You cannot invite even your beloved into your inner being. There you are utterly alone -- and there resides the truth.

Knowledge will go on enhancing, decorating, enriching your memory, but not your being. Your being is a totally different phenomenon. In fact, knowledge will create barriers. One has to unlearn all that one has learned -- only then does one reach the being. One has to be innocent Not knowing is the most intimate. Knowing creates distance.

You ask me, Maneeshi: WHY ISN'T KNOWLEDGE OF THE SCRIPTURES HELPFUL IN FINDING THE TRUTH?

For the simple reason that if you accumulate knowledge you will be starting to believe in conclusions. You will already conclude what truth is without KNOWING it, and your conclusion will become the greatest hindrance. Truth has to be approached in utter nudity, in utter purity, in silence, in a state of innocence, child-like wonder and awe; not knowing already, not full of the rubbish called knowledge, not full of the Vedas and the Bibles and the Korans, but utterly silent...without any thought, without any conclusion, without knowing anything about truth. When you approach in this way, suddenly truth is revealed. And truth is revealed here and now: "AH, THIS!" A great rejoicing starts happening inside you.

Truth is not separate from you; it is your innermost core. So you need not to learn it from somebody else. Then what's the function of the Masters?

The function of the Masters is to help you drop your knowledge, to help you unlearn, to help you towards a state of unconditioning. Your knowledge means you will be always looking through a curtain and that curtain will distort everything. And knowledge is dead. Consciousness is needed, knowing is needed, a state of seeing is needed, but not knowledge. How can you know the alive through the dead?

A man stepped into a very crowded bus. After a while he took out his glass eye, threw it up in the air, then put it back in again. Ten minutes later he again took out his glass eye, threw it up in the air, then put it back in again.
The lady next to him was horrified. "What are you doing?" she cried.
"I am just trying to see if there is any room up front."

That's what knowledge is: a glass eye. You cannot see through it, it is impossible to see through it.

Drop all your conclusions -- Hindu, Christian, Mohammedan, Jaina, Jewish. Drop all the knowledge that has been forced upon you. Every child has been poisoned -- poisoned by knowledge, poisoned by the parents, the society, the church, the state. Every child has been distracted from his innocence, from his not-knowing. And that's why every child, slowly slowly, becomes so burdened that he loses all joy of life, all ecstasy of being, and he becomes just like the crowd, part of the crowd.

In fact, the moment a child is perfectly conditioned by you, you are very happy; you call it "religious education." You are very happy that the child has been initiated into the religion of his parents. All that you have done is you have destroyed his capacity to know on his own. You have destroyed his authenticity. You have destroyed his very precious innocence. You have closed his doors and windows. Now he will live an encapsulated existence. He will live in his inner darkness, surrounded by all kinds of stupid theories, systems of thought, philosophies, ideologies. He will be lost in a jungle of words and he will not be able to come out of it easily.

Even if he comes across a Master, if he meets a Buddha, then too it will take years for him to unlearn -- because learning becomes almost your blood, your bones, your marrow. And to go against your own knowledge seems to be going against yourself, against your tradition, against your country, against your religion. It seems as if you are a traitor, as if you are betraying. In fact, your society has betrayed you, has contaminated your soul.

Every society has been doing that up to now, and every society has been very successfully doing it. That's why it is so rare to find a Buddha; it is so rare to escape from the traps the society puts all around the child. And the child is so unaware; he can easily be conditioned, hypnotized. And that's what goes on and on in the temples, in the churches, in the schools, colleges, universities. They all serve the past; they don't serve the future. Their function is to perpetuate the past, the dead past.

My work here is just the opposite. I am not here to perpetuate the past; hence I am against all knowledge. I am all for learning, but learning means innocence, learning means openness, learning means receptivity. Learning means a non-egoistic approach towards reality. Learning means: "I don't know and I am ready -- ready to know." Knowledge means: "I know already." Knowledge is the greatest deception that society creates in people's minds.

My function is to serve the future, not the past. The past is no more, but the future is coming every moment. I want you to become innocent, seers, knowers -- not knowledgeable -- alert, aware, not unconsciously clinging to conclusions.

OSHO,
WHY DOES IT TAKE SO LONG FOR ME TO GET IT?

Pankaja,
IT T IS BECAUSE OF YOUR KNOWLEDGE. Pankaja has written many books; she has been a well-known author. And here I have given her the work of cleaning. In the beginning it was very hurtful to her ego. She must have been hoping some day to get a Nobel prize! And she has been wondering what she is doing here. Her books have been praised and appreciated, and rather than giving her some work nourishing to her ego I have given her very ego-shattering work: cleaning the toilets of the ashram. It was difficult for her to swallow, but she is a courageous soul, she swallowed it. And slowly slowly she has become relaxed.

Pankaja, it is not special to you; it takes time for everybody. And the more successful you have been in life, the more it takes for you to get it, because your very success is nothing but a prop, a new prop for the ego -- and ego is the barrier. The ego has to be shattered, uprooted totally, smashed, burned, so nothing remains of it. It is arduous work, hard work.

And sometimes it looks as if the Master is cruel. But the Master has to be cruel because he loves you, because he has compassion for you. It may appear paradoxical in the beginning -- because if you have compassion, then you can't be cruel. That is the complexity of the work: that if the Master is really compassionate he cannot sympathize with anything that nourishes your ego.

So I have been in every way shattering Pankaja's ego. She has been crying and weeping and freaking out...but slowly slowly things have settled. The storm is no more and a great silence has come in.

In fact, if you think of your many past lives -- such a long long sleep, such a long long dreaming -- then just being here with me for two, three years is not a long time if the silence has started permeating your being. Even if it happens in thirty years' time it is happening soon.

Many people come to me and ask, "Osho, when is my satori going to happen?"

I say, "Very soon" -- but remember what I mean by "very soon." It may take thirty years, forty years, fifty years, but that is very soon. Looking at your long long journey of darkness, if within thirty years we can create the light it is really as fast as it can be.

But things are happening far more quickly. Every situation is being created here so processes can be quickened. It is not too late, Pankaja, it is too early. And I can see the change happening. The spring is not far away; the first flowers have already appeared.

In fact, this was your vocation, but it took so many years of your life to reach me. What you were doing before you came to me was not really part of your heart; it was just a head trip -- hence it was not a fulfillment. Successful you could become; famous, yes, that was possible. But it would not have been a contentment, it would not have been a deep deep joy -- because unless something that belongs to your heart starts growing, contentment is not possible, fulfillment is not possible.

Now you are on the right track. Now things will happen with a faster pace. Speed also is accumulative. If you have watched the spring, first only one flower blooms, and then ten flowers, then hundreds of flowers, and then thousands, and then millions....

Just like that it happens in spiritual growth too. But everybody is stumbling in darkness, groping in darkness. Somebody becomes a poet not knowing whether that is his vocation, his heart's real desire. Somebody becomes a musician not knowing whether that is going to fulfill his life. Somebody becomes a painter.... And people have to become something; some earning is needed and one has to do something to prove oneself. So people go on groping and they become something.

And you are fortunate, Pankaja, that you came to realize that what you were doing was not the real thing for you. There are many unfortunate people -- after their whole lives are wasted, then they recognize that they have been into something which was not their real work. They were doing somebody else's work.

I have heard about a famous surgeon, one of the world's most famous surgeons. He was retiring. Even at the age of seventy-five his hands were as young as they had been before. He was able to do brain surgery even at the age of seventy-five; his hands were not yet shaky.

Everybody was happy -- his disciples, students, colleagues -- and they were celebrating. But he was sad. Somebody asked him, "Why are you sad? You are the world's most famous brain surgeon. You should be happy!"

He said, "Yes, I should be happy, I also think so, but what can I do? I never wanted to be a famous surgeon in the first place. I wanted to be a dancer -- and I am the lousiest dancer you can find. My father FORCED me to be a surgeon -- and he was right in a way, because by dancing what can you get? The very idea was silly in his eyes, so he forced me to be a surgeon. I became a surgeon, I became famous. NOW I am retiring, but I am sad -- my whole life has gone down the drain. I never wanted to be a surgeon in the first place, so who cares whether I am famous or not? I would have loved to be just a good dancer, even if unknown, anonymous -- that would have been enough."

While questioning a suspect, the police detective leafed through the man's folder. "I see here," he said, "that you have a string of previous arrests. Here is one for armed robbery, breaking and entering, sexual assault, sexual assault, sexual assault...."
"Yes, sir," replied the felon modestly, "it took me a little while to find out what I do best."

Pankaja, you came to me in the right time. Rejoice! Celebrate! And things have started happening. You were like a hard rock when you came; now you are becoming soft like a flower. The spring is not far away.

The fourth question

OSHO,
MOST RELIGIONS HAVE A NEGATIVE ATTITUDE TOWARDS WORK, AS IF IT IS A PUNISHMENT AND A LABOR AND NOT AT ALL SPIRITUAL. COULD YOU SPEAK TO US MORE ABOUT WORKING?

Parmananda,
THE BUDDHAS HAVE ALWAYS BEEN LIFE-AFFIRMATIVE, but the religions that arose afterwards have all been life-negative. This is a strange phenomenon, but there is something which has to be understood -- why it happened in the first place. And it happened again and again.

It seems that the moment a Buddha speaks he is bound to be misunderstood. If you don't understand him, that's okay, but people don't stop there: they misunderstand him -- because people cannot tolerate the idea that they don't understand. It is better to misunderstand than not to understand; at least you have some kind of understanding. All the Buddhas have been misunderstood, wrongly interpreted. And whatsoever they were standing for has been forgotten as soon as they were gone, and just the opposite was organized.

Jesus was a lover of life, a very affirmative person, but Christianity is life-negative. The seers of the Upanishads were absolutely life-affirmative people, they loved life tremendously, but Hinduism is life-negative, Buddhism and Jainism are life-negative.

Just look at the statue of Mahavira and you will see that he must have loved his body, he must have loved life and existence. He is so beautiful! It is said about Mahavira that it is possible that never before and never again has a more beautiful person walked on the earth. But look at the Jaina MUNIS, the Jaina monks, and you will find them the ugliest. What has happened?

Buddha is very life-affirmative. Of course, he does not affirm YOUR life, because your life is not life at all; it is death in disguise. He CONDEMNS your life, but he affirms the real life, the eternal life. But that's how he was misunderstood His condemnation of your false life was taken to be condemnation of life itself. And nobody bothered that he was affirming life -- real life, eternal life, divine life, the life of the awakened ones. That is true life. What life do YOU have? It is just a nightmarish experience. But the Buddhists -- the Buddhist monks and nuns -- have lived AGAINST life.

Parmananda, it is because of this misunderstanding, which seems to be inevitable.... I can see it happening with me. Whatsoever I say is immediately misunderstood all over the world. I really enjoy it! Strange, but somehow seems to be natural. The moment you say something you can be sure that it is going to be misunderstood, for the simple reason that people are going to interpret it according to THEIR minds. And their minds are fast asleep. They are hearing in their sleep; they can't hear rightly, they can't hear the whole thing. Only fragments they hear.

Even a man like P.D. Ouspensky, who lived with Gurdjieff for years, could not hear the whole teaching as it was. When he wrote his famous book IN SEARCH OF THE MIRACULOUS and he showed it to George Gurdjieff, his Master, he said, "It is beautiful, but it needs a subtitle: FRAGMENTS OF AN UNKNOWN TEACHING."

Ouspensky said, "But why? -- why fragments?"

He said, "Because these are only fragments. What I have told you you have not heard in its totality. And whatsoever you have written is beautiful...."

Ouspensky was really one of the most skillful writers the world has ever known, very artistic, very logical, a superb artist with words.

So he said, "You have written well, you have written beautifully, but these are only fragments -- and the fragments cannot reveal the truth. On the contrary, they conceal it. So call it: FRAGMENTS OF AN UNKNOWN TEACHING. The teaching still remains unknown. You just had a few glimpses here and there, and you have put all those glimpses together, you have somehow made a whole out of them, but it is not the truth, it is not the real teaching."

Ouspensky understood it. Hence the book still carries the subtitle: FRAGMENTS OF AN UNKNOWN TEACHING.

What to say about ordinary people? Ouspensky cannot be called an ordinary person; extraordinarily intelligent he was. If fact, it was because of him that Gurdjieff became famous in the world; otherwise nobody may have heard about him. His own writings are very difficult to understand. There are very few people in the world who have read HIS books -- they are very difficult to read. Gurdjieff writes in such a way that he makes it in every possible way difficult for you to grasp what he is saying, what he wants to say. Sentences go on and on...by the time the sentence comes to a full stop you have forgotten the beginning! And he uses words of his own invention which exist nowhere; nobody knows what the meaning of those words is. No dictionary has those words. In fact, they never existed before; he invented them.

And he writes in such a boring way that if you suffer from insomnia they are good, those books. You read three...four pages at the most you can read and you are bound to fall asleep. I have never come across a single person who has read his books from the beginning to the end.

When for the first time his first book was published -- ALL AND EVERYTHING -- one hundred pages were open and the remaining nine hundred pages were not cut yet. And with a note the book was sold saying, "Read the first hundred pages, the introductory part. If you still feel like reading, then you can open the other pages. Otherwise return the book and take your money back." Even to read those hundred pages is very difficult.

It was a device. It needs great awareness to read. The book is not written to inform you about something; the book is only a device to make you aware. You can read it only if you are very conscious, if you have decided consciously, "I have to go through it from the beginning to the end, and I am not going to fall asleep, and I am not going to stop, whatsoever happens, and whatsoever my mind says I am going to finish it."

If you make that decision...and it is very difficult to keep it for one thousand pages of such nonsense. Yes, here and there there are beautiful truths, but then you will come across those truths only if you go through much nonsense. Gems you will find, but they are few and far between. Once in a while you will come across a diamond, but for that you will have to read fifty, sixty very boring pages.

I have seen thousands of books, but Gurdjieff is extraordinary Nobody have I seen who can create such boring stuff. But he is deliberately doing it; that was his method.

If you went to see him, the first thing he would tell you was to read fifty pages of his book loudly in front of him. That was the greatest task! You don't understand a single word, a single sentence, and it goes on and on and on, and he sits there looking at you. You have to finish fifty pages, then you can be accepted as a disciple. If you cannot manage this simple feat, then you are rejected.

Ouspensky made him famous in the world, but even Ouspensky could not get to the very core of his teaching -- only fragments. And he understood only in part.

And remember always: truth cannot be divided into fragments; you cannot understand only parts of it. Either you understand the whole of it or you don't understand it at all. But it is very difficult to recognize the fact that "I don't understand." And knowledgeable people -- scholars, professors -- they cannot accept that they don't understand, so they go on misinterpreting.

And the most fatal misinterpretation has been that all affirmative teachings have been turned into negative ones. In fact, you live in a negative darkness. When Buddha speaks he speaks from a positive state

of light; by the time his words reach you they have reached into a negative darkness. Your negative darkness changes the color of those words, the meaning of those words, the connotations of those words, the nuances of those words. And then YOU create the church. You create Christianity, Hinduism, Mohammedanism, Jainism; you create all kinds of "isms" and you create all kinds of religions.

Yes, Parmananda, most religions have a negative attitude towards work because they are against life. Hence they can't be FOR work, they can't be creative. They teach renunciation of life -- how can they teach creativity? And they teach that life is a punishment, so how can they say life is spiritual? You are being punished for your past life karmas, that's why you are born. It is a punishment -- just as in Soviet Russia if you are punished you are sent to Siberia.

In the days of the British Raj in India, if somebody was to be really punished they used to send him to faraway islands: Andaman, Nicobar. The climate is bad, not healthy at all; no facilities to live, nothing grows, hard work. That was punishment.

All these life-negative religions have been telling you, directly or indirectly, that this earth is like Andaman and Nicobar, or like Siberia, and you are prisoners. You have been thrown here, thrown into life, to be punished. This is utter nonsense.

Life is not a prison, it is a school. You are sent here to learn, you are sent here to grow. You are sent here to become more conscious, more aware. This earth is a great device of God.

This is my approach towards life: life is not a punishment but a reward. You are rewarded by being given a great opportunity to grow, to see, to know, to understand, to be. I call life spiritual. In fact, to me, life and God are synonymous.

The fifth question

OSHO,
WHY DO INDIANS THINK THEY ARE MORE SPIRITUAL THAN OTHERS?

John,
PLEASE FORGIVE THE POOR INDIANS. They don t have anything else to brag about. You can brag about other things: money, power, atomic or hydrogen bombs, airplanes, that you have walked on the moon, that you have penetrated to the very secrets of life, your science, technology; you can brag about your affluence. Poor India has nothing else to brag about; it can only brag about something invisible so there is no need to prove it. Spirituality is such a thing you can brag about it and nobody can prove it, nobody can disprove it.

For thousands of years India has suffered starvation, poverty, so much so that it has to rationalize it. It has rationalized it so that to be poor is something spiritual. The Indian spiritual man renounces all comforts and becomes poor. When he becomes poor, only then do Indians recognize him as spiritual. If he does not become poor, how can he be spiritual?

Poverty has become the very foundation of Indian spirituality. The more poor you are, the more spiritual you are. Even if you are unhealthy, that is good for being spiritual; that shows your antagonism towards the body. Torture your body, fast, don't eat, don't fulfill the needs of the body, and you are doing some spiritual work.

So you will look at Indian so-called spiritual saints and many of them will look physically ill, in deep suffering, in self-torture; their faces are pale because of fasting. But if you ask their disciples they will say, "Look, what a golden aura around the face of our saint!" I know such people -- just a feverish aura around their faces, nothing else! But their disciples will say, "A golden aura -- this is spirituality!"

Count Keyserling writes in his diary that when he came to India he understood for the first time that poverty, starvation, ill health, these are necessary requirements for spirituality. These are rationalizations. And everybody wants to be higher than the other, superior to the other.

Now, there is no other way for Indians to declare their superiority. They cannot compete in science, in technology, in industry, but they can compete in spirituality. They are more able to fast, to starve themselves. For thousands of years they have practiced starvation, so they have become very very accustomed to it; it is easy for them.

For the American to go on a fast is very difficult. Eating five times a day -- that means almost the whole

day you are eating -- and I am not counting things that you eat in between.... For the American it is difficult to fast, but for the Indian it has become almost natural. His body has become accustomed to it. The body has a tremendous capacity to adjust itself.

The Indian can sit in the hot sun, almost in a state of fire from the showering of the sun, undisturbed. You cannot sit there -- you have become accustomed to air conditioning. The Indian can sit in the cold weather, naked in the Himalayas. YOU cannot; you have become accustomed to central heating. The body becomes accustomed.

And then India can claim: "This is spirituality. Come and compete with us!" And you cannot compete. And certainly, when you cannot compete, you have to bow down to the Indians and you have to accept that they must have some clue. There is no clue, nothing, just a long long history of poverty.

In a cannibal village in the heart of Africa, the wife of the chief head-hunter went to the local butcher's shop in search of a choice rib for her husband's dinner. Inspecting the goods, she asked the butcher, "What is that one?"
The butcher replied, "That is an American -- seventy cents a pound."
"Well, then what about that one?" asked the woman.
The butcher replied, "That is an Italian -- ninety-five cents a pound. He is a little spicy."
"And," asked the woman, "what about that one there in the corner?"
"He is an Indian," replied the butcher. "two dollars a pound."
The woman gasped, "Two dollars a pound? What makes him so expensive?"
"Well, lady," the butcher replied, "have you ever tried cleaning an Indian?"

But that has become spirituality. Do you know? -- Jaina monks never take a bath. To take a bath is thought to be a luxury. They don't clean their teeth; that is thought to be a luxury. Now, to be spiritual in the Jaina sense of the term you have to stop taking a bath, cleaning your teeth, even combing your hair, even cutting your hair. If it becomes too messy, too dirty, you have to pull it out by hand. You can't use any razor or any other mechanical device, because a spiritual person should be independent of all machines. So Jaina monks pull their own hair out. And when a Jaina monk pulls his hair out, mostly once a year, then a great gathering happens because it is thought to be something very special.

I have been to such gatherings. Thousands of Jainas gather together simply to see this poor man, hungry, dirty, pulling his hair out -- crazy! And you will see people watching with great joy and with great superiority: "This is our saint! Who ELSE can compete with us?"

No nation is spiritual. It has not happened yet. One can hope that it may happen some day, but it has not happened yet. In fact, only individuals can be spiritual, not nations And individuals have been spiritual all over the world, everywhere. But ignorance prevents people from recognizing others' spirituality.

One day I was talking to an Indian and I told him that everywhere spirituality has been happening; it is nothing to do with India as such.

He said, "But so many saints have happened here. Where else have so many saints happened?"

I said, "Do you know how many saints have happened in China? Just tell me a few names."

He had not even heard of a single name. He does not know anything about Lao Tzu, he does not know about Chuang Tzu, he does not know about Lieh Tzu.

He does not know anything of the long long tradition of Chinese mysticism. But he knows about Nanak, Kabir, Mahavira, Krishna, Buddha, so he thinks all the great saints have happened only in India. That is sheer stupidity. They have happened in Japan, they have happened in Egypt, they have happened in Jerusalem. They have happened everywhere! But you don't know -- and you don't want to know either. You simply remain confined to your own sect.

In fact, you may have lived in the neighborhood of the Jainas your whole life, but you cannot tell the twenty-four names of their great TEERTHANKARAS. Who bothers to know about the others? Only one name -- Mahavira -- is known; the twenty-three other names are almost unknown. Even Jainas themselves cannot give the twenty-four names in exact sequence. They know three names: the first, Adinatha; the last, Mahavira; and the one before Mahavira, a cousin-brother of Krishna, Neminath. These three are known; the remaining twenty-one are almost unknown even to the Jainas. And this is how it is.

Do you know how many Hassid mystics have attained to God? Do you know how many Zen Masters have attained to Buddhahood? Do you know how many Sufis have attained to the ultimate state? Nobody cares, nobody wants to know. People live in a small, cozy corner of their own religion and they think this is

all.

Neither Indians nor anybody else is specially spiritual or holy. Spirituality is something that happens to individuals. It is the individual becoming aflame with God. It has nothing to do with any collectivity -- nation, race, church.

The sixth question

OSHO,
WHY ARE THE JEWS SO NOTORIOUS FOR THEIR MONEY-GREED?

Narotam,
DO YOU I THINK OTHERS ARE IN ANY WAY DIFFERENT from the Jews? Unless love flowers in your being you are bound to remain greedy. Greed is the absence of love. If you love, greed disappears; if you don't love, greed remains.

Greed is rooted in fear. And of course, Jews have lived in tremendous fear for centuries. For the two thousand years since Jesus they have lived in constant fear. Fear creates greed. And because they lost their nation -- they lost everything, they became uprooted, they became wanderers -- the only thing they could trust was money; they could not trust anybody else. Hence, naturally, they became greedy. Don't be too hard on them for that. They are greedy, maybe a little more than others, but that is only a difference of quantity, not of quality.

In India we have MARWARIS, who are the Indian Jews. Jainas are not less greedy...and others too! Maybe they are not so notorious. Jews become notorious because whatsoever they do, they do with a flavor; whatsoever they do, they do without any disguise. They are not very deceptive people -- intelligent but not deceptive. Whatsoever they want to do, they do it directly And they are very earthly people. And that is one of the qualities I appreciate. The earth is our home and we have to be earthly.

A real spirituality must be rooted in earthliness. Any spirituality that denies the earth, rejects the earth, becomes abstract, becomes airy-fairy. It has no more blood in it; it is no more alive. Yes, Jews are very earth-bound.

And what is wrong in having money? One should not be possessive; one should be able to use it. And Jews know how to use it! One should not be miserly. Money has to be created and money has to be used. Money is a beautiful invention, a great blessing, if rightly used. It makes many things possible. Money is a magical phenomenon.

If you have a ten-rupee note in your pocket, you have thousands of things in your pocket. You can have anything with those ten rupees. You can materialize a man who will massage your body the whole night! Or you can materialize food or you can materialize ANYTHING! That ten-rupee note carries many possibilities. You cannot carry all those possibilities with you if there is no note; then your life will be very limited. You can have a man who can massage your body, but then that is the only possibility you have with you. If you suddenly feel hungry or thirsty, then that man cannot do anything else. But a ten-rupee note can do many things, millions of things; it has infinite possibilities. It is one of the greatest inventions of man; there is no need to be against it. I am not against it.

Use it. Don't cling to it. Clinging is bad. The more you cling to money, the poorer the world becomes because of your clinging, because money is multiplied if it is always moving from one hand to another hand.

In English we have another name for money which is more significant -- it is "currency." That simply indicates that money should always remain moving like a current. It should always be on the move from one hand to another hand. The more it moves the better.

For example, if I have a ten-rupee note and I keep it to myself, then there is only one ten-rupee note in the world. If I give it to you and you give it to somebody else and each person goes on giving, if it goes through ten hands then we have a hundred rupees, we have used a hundred rupees' worth of utilities; the ten rupees is multiplied by ten.

And Jews know how to use money; nothing is wrong in it. Yes, greed is bad. Greed means you become obsessed with money; you don't use it as a means, it becomes the end. That is bad, and it is bad whether you are a Jew or a Jaina, Hindu or Mohammedan; it doesn't matter.

Four Jewish mothers were talking, naturally of their sons.
One said, "My son is studying to be a doctor, and when he graduates he will make $50,000 a year."
Said the second, "My son is studying dentistry, and when he graduates he will make $100,000 a year."
The third said, "My son is studying to be a psycho-analyst, and when he graduates he will make $200,000 a year."
The fourth one remained silent. The other ones asked her, "And what about your son?"
"He is studying to become a rabbi," she answered.
"And how much does a rabbi make?"
"$10,000 a year."
"$10,000? Is this a job for a Jewish boy?"

Gropestein's clothing store stood on New York's Lower East Side. One day, Gropestein went out for lunch and left Salter, his new salesman, in charge.
When he came back Salter proudly announced, "I sold that black cloth coat."
"For how much?" asked Gropestein.
"Ninety-eight cents, like it said on the tag."
"Ninety-eight cents?" screamed the owner. "The tag said ninety-eight dollars, you idiot!"
The clerk looked as if he would die of embarrassment.
"Let this be a lesson to you," said Gropestein. "But don't feel bad -- we made ten percent profit."

A famous anti-Semite was dying. He gathered his sons around his deathbed and said, "Sons, my last wish and command is that whenever you need anything, go buy it from a Jew and give him the first price he asks."
The sons in surprise said, "Father, has your mind gone crazy in this your last hour?"
"Ah, no," smiled the anti-Semite wickedly, "he is going to eat himself up he has not asked for more."

The seventh question

OSHO,
WHAT IS THE FUTURE OF MORALITY CONCERNING SEX?

Divendra,
THERE IS NO FUTURE OF ANY MORALITY concerning sex. In fact, the very combination of sex and morality has poisoned the whole past of morality. Morality became so much sex-oriented that it lost all other dimensions -- which are far more important. Sex should not really be so much of a concern for moral thinking.

Truth, sincerity, authenticity, totality -- these things should be the real concerns of morality. Consciousness, meditation, awareness, love, compassion -- these should be the real concerns of morality.

But sex and morality became almost synonymous in the past; sex became overpowering, overwhelming. So whenever you say somebody is immoral you simply mean that something is wrong with his sexual life. And when you say somebody is a very moral person, all that you mean is that he follows the rules of sexuality laid down by the society in which he lives. Morality became one-dimensional; it has not been good. There is no future for that morality; that is dying. In fact, it is dead. You are carrying a corpse.

Sex should be more fun than such a serious affair as it has been made in the past. It should be like a game, a play: two persons playing with each other's bodily energies. If they both are happy, it should be nobody else's concern. They are not harming anybody; they are simply rejoicing in each other's energy. It is a dance of two energies together. It should not be a concern of the society at all. Unless somebody interferes in somebody else's life -- imposes himself, forces somebody, is violent, violates somebody's life, then only should society come in. Otherwise there is no problem; it should not be any concern at all.

The future will have a totally different vision of sex. It will be more fun, more joy, more friendship, more a play than a serious affair as it has been in the past. It has destroyed people's lives, has burdened them so much -- unnecessarily! It has created so much jealousy, possessiveness domination, nagging, quarreling,

fighting, condemnation -- for NO reason at all.

Sexuality is a simple, biological phenomenon. It should not be given so much importance. Its only significance is that the energy can be transformed into higher planes; it can become more and more spiritual. And the way to make it more spiritual is to make it a less serious affair.

Doctor Biber was perplexed by the case at hand. He had given the sorority girl all sorts of tests, but his results were still inconclusive. "I am not sure what it is," he finally admitted. "You either have a cold or you are pregnant."
"I must be pregnant," said the girl. "I don't know anybody who could have given me a cold."

This is something of the future.

Clarice and Sheffield were having a mid-afternoon breakfast. Their Park Avenue apartment was completely askew after a wild, all-night party.
"Dear, this is rather embarrassing," said Sheffield, "but was it you I made love to in the library last night?"
"About what time?" asked Clarice.

Another story about the future:

The schoolteacher was complaining rather bitterly to Cornelia about the behavior of little Nathaniel. "He is always picking on boys smaller than he is and beating them up," she said.
"My goodness!" said Cornelia, "That boy is just like his pappy."
"And several times I have caught him in the cloak-room with one of the little girls," continued the teacher.
"Just the sort of thing his pappy would do."
"Not only that, but he steals things from the other children."
"The very same as his pappy -- Lord, I sure am glad I didn't marry that man!"

Don't be worried about the future of morality concerning sex. It is going to disappear completely. The future will know a totally different vision of sex. And once sex no longer overwhelms morality so powerfully, morality will be free to have some other concerns which are far more important.

Truth, sincerity, honesty, totality, compassion, service, meditation, these should be the real concerns of morality -- because these are things which transform your life, these are things which bring you closer to God.

And the last question

OSHO,
WHY DO YOU SPEAK AT ALL IF THE TRUTH IS INEXPRESSIBLE?

Paramahansa,
TAKE NO NOTICE!

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GOSA HOYEN USED TO SAY:
'WHEN PEOPLE ASK ME WHAT ZEN IS LIKE I TELL THEM THIS STORY:'

NOTICING THAT HIS FATHER WAS GROWING OLD, THE SON OF A BURGLAR ASKED HIS FATHER TO TEACH HIM THE TRADE SO THAT HE COULD CARRY ON THE FAMILY BUSINESS AFTER HIS FATHER HAD RETIRED.

THE FATHER AGREED, AND THAT NIGHT THEY BROKE INTO A HOUSE TOGETHER.

OPENING A LARGE CHEST THE FATHER TOLD HIS SON TO GO IN _ AND PICK OUT THE CLOTHING. AS SOON AS THE BOY WAS INSIDE, THE FATHER LOCKED THE CHEST AND THEN MADE A LOT OF NOISE SO THAT THE WHOLE HOUSE WAS AROUSED. THEN HE SLIPPED QUIETLY AWAY.

LOCKED INSIDE THE CHEST THE BOY WAS ANGRY, TERRIFIED, AND PUZZLED AS TO HOW HE WAS GOING TO GET OUT. THEN AN IDEA FLASHED TO HIM -- HE MADE A NOISE LIKE A CAT.

THE FAMILY TOLD A MAID TO TAKE A CANDLE AND EXAMINE THE CHEST.

WHEN THE LID WAS UNLOCKED THE BOY JUMPED OUT, BLEW OUT THE CANDLE, PUSHED HIS WAY PAST THE ASTONISHED MAID, AND RAN OUT. THE PEOPLE RAN AFTER HIM.

NOTICING A WELL BY THE SIDE OF THE ROAD THE BOY THREW IN A LARGE STONE, THEN HID IN THE DARKNESS. THE PURSUERS GATHERED AROUND THE WELL TRYING TO SEE THE BURGLAR DROWNING HIMSELF.

WHEN THE BOY GOT HOME HE WAS VERY ANGRY AT HIS FATHER AND HE TRIED TO TELL HIM THE STORY; BUT THE FATHER SAID: 'DON'T BOTHER TO TELL ME THE DETAILS, YOU ARE HERE -- YOU

HAVE LEARNED THE ART.'

Being is one, the world is many...and between the two is the divided mind, the dual mind. It is just like a big tree, an ancient oak: the trunk is one, then the tree divides into two main branches, the main bifurcation, from which a thousand and one bifurcations of branches grow. The being is just like the trunk of the tree -- one, non-dual -- and the mind is the first bifurcation where the tree divides into two, becomes dual, becomes dialectical: thesis and antithesis, man and woman, yin and yang, day and night, God and Devil, yoga and Zen. All the dualities of the world are basically in the duality of the mind -- and below the duality is oneness of being. If you slip below, underneath the duality you will find one -- call it God, call it nirvana, or whatsoever you like.

If you go higher through the duality, you come to the many million-fold world.

This is one of the most basic insights to be understood -- that mind is not one.

Hence, whatsoever you see through the mind becomes two. It is just like a white ray entering a prism; it is immediately divided into seven colors and the rainbow is created. Before it entered the prism it was one, through the prism it is divided. and the white color disappears into the seven colors of the rainbow.

The world is a rainbow, the mind is a prism, and the being is the white ray.

Modern research has come to a very significant fact, one of the most significant achieved in this century, and that is that you don't have one mind, you have two minds. Your brain is divided into two hemispheres: the right hemisphere and the left hemisphere. The right hemisphere is joined with the left hand, and the left hemisphere is joined with the right hand -- crosswise. The right hemisphere is intuitive, illogical, irrational, poetic, platonic, imaginative, romantic, mythical, religious; and the left hemisphere is logical, rational, mathematical, Aristotelian, scientific, calculative. These two hemispheres are constantly in conflict -- the basic politics of the world is within you, the greatest politics of the world is within you. You may not be aware of it, but once you become aware, the real thing to be done is somewhere between these two minds.

The left hand is concerned with the right hemisphere -- intuition, imagination, myth, poetry, religion -- and the left hand is very much condemned. The society is of those who are right-handed -- right-handed means left hemisphere. Ten per cent of children are born left-handed but they are forced to be right-handed. Children who are born left-handed are basically irrational, intuitive, non-mathematical, non-Euclidean... they are dangerous for society so it forces them in every way to become right-handed. It is not just a question of hands, it is a question of inner politics: the left-handed child functions through the right hemisphere -- that society cannot allow, it is dangerous, so he has to be stopped before things go too far.

It is suspected that in the beginning the proportion must have been fifty-fifty -- left-handed children fifty per cent and right-handed children fifty per cent -- but the right-handed party has ruled so long that by and by the proportion has fallen to ten per cent and ninety per cent. Even amongst you here many will be left-handed but you may not be aware of it. You may write with the right hand and do your work with the right hand but in your childhood you may have been forced to be right-handed. This is a trick because once you become right-handed your left hemisphere starts functioning. The left hemisphere is reason; the right hemisphere is beyond reason, its functioning is not mathematical. It functions in flashes, it is intuitive, very graceful -- but irrational.

The left-handed minority is the most oppressed minority in the world, even more than Negroes, even more than the poor people. If you understand this division, you will understand many things. With the bourgeoisie and the proletariat the proletariat is always functioning through the right hemisphere of the brain: the poor people are more intuitive. Go to the primitive people, they are more intuitive. The poorer the person, the less intellectual -- and that may be the cause of his being poor. Because he is less intellectual he cannot compete in the world of reason. He is less articulate as far as language is concerned, reason is concerned, calculation is concerned -- he is almost a fool. That may be the cause of his being poor.

The rich person is functioning through the left hemisphere; he is more calculative, arithmetical in everything, cunning, clever, logical -- and he plans. That may be the reason why he is rich.

The bourgeoisie and the proletariat cannot disappear by communist revolutions, no, because the communist revolution is by the same people. The Czar ruled Russia; he ruled it through the left hemisphere of the mind. Then he was replaced by Lenin who was of the same type. Then Lenin was replaced by Stalin who was even more of the same type. The revolution is false because deep down the same type of people are ruling -- the ruler and the ruled mean the same, and the ruled are those of the right-sided hemisphere. So whatsoever you do in the outside world makes no difference really, it is superficial.

The same applies to men and women. Women are right-hemisphere people, men are left-hemisphered.

Men have ruled women for centuries. Now a few women are revolting but the amazing thing is that these are the same type of women. In fact they are just like men -- rational, argumentative, Aristotelian. It is possible that one day, just as the communist revolution has succeeded in Russia and China, somewhere, maybe in America, women can succeed and overthrow men. But by the time the women succeed, the women will no more be women, they will have become left-hemisphered. Because to fight, one has to be calculative, and to fight with men you have to be like men: aggressive. That very aggressiveness is shown all over the world in women's liberation. Women who have become part of that liberation movement are very aggressive, they are losing all grace, all that comes out of intuition. Because if you have to fight with men you have to learn the same trick; if you have to fight with men, you have to fight with the same techniques. Fighting with anybody is very dangerous because you become like your enemy. That is one of the greatest problems of humanity. Once you fight with somebody, by and by you have to use the same technique and the same way. Then the enemy may be defeated but by the time he is defeated you have become your own enemy. Stalin is more Czar-like than any Czar, more violent than any Czar. Of course it has to be so: to throw Czars, very violent people are needed, more violent than the Czar himself. Only they will become the revolutionaries, will come out on top. By the time they reach there they have become Czars themselves, and the society continues on the same way. Just superficial things change, deep down the same conflict remains.

The conflict is in man. Unless it is resolved there, it cannot be resolved anywhere else. The politics is within you; it is between the two parts of the mind.

A very small bridge exists. If that bridge is broken through some accident, through some physiological defect or something else, the person becomes split, the person becomes two persons -- and the phenomenon of schizophrenia or split personality happens. If the bridge is broken -- and the bridge is very fragile -- then you become two, you behave like two persons. In the morning you are very loving, very beautiful; in the evening you are very angry, absolutely different. You don't remember your morning... how can you remember? Another mind was functioning -- and the person becomes two persons. If this bridge is strengthened so much that the two minds disappear as two and become one, then integration, then crystallization, arises. What George Gurdjieff used to call the crystallization of being is nothing but these two minds becoming one, the meeting of the male and the female within, the meeting of yin and yang, the meeting of the left and right, the meeting of logic and illogic, the meeting of Plato and Aristotle.

If you can understand this basic bifurcation in your tree of then you can understand all the conflict that goes on around and inside you.

Let me tell you an anecdote.

Among the Germans, Berlin is considered to be the very epitome of Prussian brusqueness and efficiency, while Vienna is the essence of Austrian charm and slipshoddery.

There is the tale of a Berliner visiting Vienna who was lost and in need of directions. What would such a Berliner do? He grabbed at the lapel of the first passing Viennese and barked out, 'The Post Office. Where is it?'

The startled Viennese carefully detached the other's fist, smoothed his lapel and said in a gentle manner, 'Sir, would it not have been more delicate of you to have approached me politely and to have said. "Sir, if you have a moment and happen to know, could you direct me to the Post Office?"'

The Berliner stared in astonishment for a moment, then growled, 'I would rather be lost!' and stomped away.

That very same Viennese was visiting Berlin too that year and it turned out that now it was he who had to search for the Post Office. Approaching a Berliner he said politely, 'Sir, if you have a moment and happen to know, could you please direct me to the Post Office?'

With machine-like rapidity the Berliner replied,
'About face, two blocks forward, sharp turn right, one block forward, cross a street, half turn on the right, walk left over railroad tracks, pass news-stand into Post Office lobby.'

The Viennese, more bewildered than enlightened, nevertheless murmured, 'A thousand thanks, kind sir,' whereupon the Berliner snatched furiously at the other's lapel and shouted, 'Never mind the thanks, repeat the instructions!'

The male mind, the Berliner; the female mind, the Viennese. The female mind has a grace, the male mind has efficiency. and of course, in the long run, if there is a constant fight, the grace is bound to be

defeated -- the efficient mind will win. because the world understands the language of mathematics not of love. But the moment your efficiency wins over your grace, you have lost something tremendously valuable: you have lost contact with your own being. You may become very efficient, but you will be no more a real person. You will become a machine, a robot-like thing.

Because of this here is constant conflict between man and woman. They cannot remain separate, they have to get into relationship again and again -- but they cannot remain together either. The fight is not outside, the fight is within you. And this is my understanding: unless you have resolved your inner fight between the right and the left hemispheres, you will never be able to be peacefully in love -- never -- because the inner fight will be reflected outside. If you are fighting inside and you are identified with the left hemisphere, the reason hemisphere, and you are continuously trying to overpower the right hemisphere, you will try to do the same with the woman you fall in love with. If the woman is continuously fighting her own reason inside, she will continuously fight the man she loves.

All relationships -- almost all, the exceptions are negligible, can be left out of account -- are ugly. In the beginning they are beautiful; in the beginning you don't show the reality; in the beginning you pretend. Once the relationship settles and you relax, your inner conflict bubbles up and starts being mirrored in your relationship. Then come fights, then come a thousand and one ways of nagging each other, destroying each other. Hence the attraction for homosexuality. Whenever a society becomes too divided between man and woman, homosexuality erupts immediately. Because at least a man in love with a man is not that much in conflict. The love relationship may not be very satisfying, may not lead to tremendous bliss and orgasmic moments, but at least it is not so ugly as the relationship between a man and a woman. Women become lesbians whenever the conflict becomes too much, because at least the love relationship between two women is not so deep in conflict. The same meets the same; they can understand each other.

Yes, understanding is possible, but the attraction is lost, the polarity is lost -- it is at a very great cost. Understanding is possible, but the whole tension, the challenge, is lost. If you choose challenge, then comes conflict, because the real problem is somewhere within you. Unless you have settled, come to a deep harmony between your female and male mind, you will not be able to love.

People come to me and they ask how to go deep in a relationship, I tell them, 'First you go deep in meditation. Unless you are resolved within yourself you will create more problems than you already have. If you move in relationship, all your problems will be multiplied. Just watch. The greatest and the most beautiful thing in the world is love but can you find anything more ugly, more hell-creating?'

Mulla Nasruddin once told me, 'Well, I have been putting off the evil day for months but I have got to go this time.'

'Dentist or doctor?' I inquired.

'Neither,' he said, 'I am getting married.'

People go on avoiding marriage, people go on putting it off. When some day they find it impossible to get out of it only then they relax. Where is the problem? Why are people so afraid of getting deeply involved? Involvement immediately creates fear; commitment immediately creates fear -- and the modern man wants to have sex but no love.

A woman told me that she wants sex only with strangers. Traveling in a train, meeting with a stranger -- that's okay -- but not even with someone who is friendly or familiar. I asked, 'Why?' She said that once you make love to someone who is known to you, some involvement starts. In a train, on a journey, you meet, make love, you don't know even what the other person's name is, who he is, from where he comes. You get down when your station comes and he moves away, forgotten forever; he leaves no scratch, you remain completely clean. You come out of it completely clean and unscratched.

I can understand. This is the difficulty of the whole modern mind. All relationships are becoming by and by casual. People are afraid of any sort of commitment,, because they have come to know at least one thing out of bitter experience -- whenever you become related too much, the reality erupts, and your inner conflict starts being reflected by the other and then life becomes ugly, horrible, intolerable.

It happened once that I was sitting with a few friends in a university campus ground. One of the professors said, 'On the day my wedding occurred....'

But the other professor stopped him immediately and said 'Pardon the correction, but affairs such as marriages, receptions, dinners, and things of that nature, take place. It is only calamities which occur. You see the distinction? Please don't say, "The day my marriage occurred, or the day my wedding occurred."'

The other was a professor of language and of course he was right. But the first man said, 'Yes, many,

many things...' and again started, 'And as I was saying, the day my wedding occurred....It is a calamity.'

If you are outside of it, it may look like a beautiful oasis in the desert but as you come close the oasis starts drying and disappearing. Once you are caught in it, it is an imprisonment, but remember, the imprisonment doesn't come from the other, it comes from within you.

If the left-hemisphere brain goes on dominating you, you will live a very successful life -- so successful that by the time you are forty you will have ulcers; by the time you are forty-five you will have had at least one or two heart-attacks; by the time you are fifty you will be almost dead -- but successfully dead. You may become a great scientist, but you will never become a great being. You may accumulate enough of wealth, but you will lose all that is of worth. You may conquer the whole world like an Alexander, but your own inner territory will remain unconquered.

There are many attractions to follow the left-hemisphere brain -- that is the worldly brain. It is more concerned with things: cars, money, houses, power, prestige. That is the orientation of the man who in India we call a GRUSTHA, a householder.

The right-hemisphere brain is the orientation of the SANNYASIN. one who is more interested in his own inner being, his inner peace, his blissfulness, and is less concerned about things. If they come easily, good; if they don't come that is also good. He is more concerned with the moment, less concerned with the future; more concerned with the poetry of life, less concerned with the arithmetic of it.

I have heard an anecdote.

Finkelstein had made a huge killing at the races and Muscovitz, quite understandably, was envious.
'How did you do it, Finkelstein?' he demanded.
'Easy,' said Finkelstein, 'it was a dream.'
'A dream?'
'Yes; I had figured out a three-horse parley, but I was not sure about the third horse. Then the night before, I dreamed that an angel was standing over the head of my bed and kept saying, 'Blessings on you, Finkelstein, seven times seven blessings on you.' When I woke up I realized that seven times seven is forty-eight and that horse number seventy-eight was Heavenly Dream. I made Heavenly Dream the third horse in my parley and I just cleaned up, simply cleaned up.'
Muscovitz said, 'But Finkelstein, seven times seven is forty-nine!'
And Finkelstein said, 'So you be the mathematician.'

There is a way to follow life through arithmetic and there is another way to follow life through dream -- through dreams and visions. They are totally different.

Just the other day somebody asked, 'Are there ghosts, fairies, and things like that?' Yes, there are -- if you move through the right-hemisphere brain, there are. If you move through the left-hemisphere brain, there are not. All children are right-hemisphered, they see ghosts and fairies all around, but you go on talking to them and putting them in their places and saying to them, 'Nonsense. You are stupid. Where is the fairy? There is nothing, just a shadow.' By and by you convince the child, the helpless child; by and by you convince him and he moves from the right-hemisphered orientation to the left-hemisphered orientation -- he has to. He has to live in your world: he has to forget his dreams, he has to forget all myth, he has to forget all poetry, he has to learn mathematics. Of course he becomes efficient in mathematics -- and becomes almost crippled and paralyzed in life. Existence goes on getting farther and farther away and he becomes just a commodity in the market, his whole life becomes just rubbish... although, of course, valuable in the eyes of the world.

A SANNYASIN is one who lives through the imagination, who lives through the dreaming quality of his mind, who lives through poetry, who poeticizes about life, who looks through visions. Then trees are greener than they look to you, then birds are more beautiful, then everything takes a luminous quality. Ordinary pebbles become diamonds; ordinary rocks are no longer ordinary -- nothing is ordinary. If you look from the right hemisphere, everything becomes Divine, sacred. Religion is from the right hemisphere.

A man was sitting with his friend in a cafeteria drinking tea. He studied his cup and said with a sigh, 'Ah, my friend, life is like a cup of tea.'

The other considered that for a moment and then said, 'But why? Why is life like a cup of tea?'

The first man replied, 'How should I know? Am I a philosopher?'

The right-hemisphere brain only makes statements about facts, it cannot give you reasons. If you ask, 'Why?' it can only remain silent, there comes no response from it. If you are walking and you see a lotus

flower and you say, 'Beautiful!' -- and somebody says, 'Why?' what will you do? You will say, 'How am I to know? Am I a philosopher?' It is a simple statement, a very simple statement, in itself total, complete. There is no reason behind it and no result beyond it, it is a simple statement of fact. Read the Upanishads -- they are simple statements of facts. They say, 'God is. Don't ask why.' They will say, 'Are we philosophers? How are we to know? God is.' They say God is beautiful, they say God is near, closer than your heart, but don't ask why -- they are not philosophers.

Look at the gospels and the statements of Jesus -- they are simple. He says, 'My God is in heaven. I am his son, he is my father. Don't ask why.' He will not be able to prove it in a court, he will simply say, 'I know.' If you ask him by whom he has been told, by what authority he says these things, he will say, 'It is by my own authority. I have no other authority.' That is the problem when a man like Jesus moves in the world. The rational mind cannot understand, he was not crucified for any other reason. He was crucified by the left hemisphere because he was a right-hemisphere man. He was crucified because of the inner conflict.

Lao Tzu says, 'The whole world seems to be clever, only I am muddle-headed; the whole world seems to be certain, only I am confused and hesitant.' He is a right-hemisphered man.

The right hemisphere is the hemisphere of poetry and love. A great shift is needed; that shift is the inner transformation. Yoga is an effort to reach the oneness of being through the left hemisphere, using logic, mathematics, science and trying to go beyond. Zen is just the opposite: the aim is the same but Zen uses the right hemisphere to go beyond. Both can be used, but to follow yoga is a very, very long path; it is almost an unnecessary struggle because you are trying to reach from reason to super-reason which is more difficult. Zen is easier because it is an effort to reach the super-reason from irreason. Irreason is almost like super-reason -- there are no barriers. Yoga is like penetrating a wall and Zen is like opening a door. The door may not be closed at all, you just push it a little and it opens.

Now the story. It is one of the most beautiful among Zen anecdotes. Zen people talk through stories. They have to talk through stories because they cannot create theories and doctrines, they can only tell stories. They are great story-tellers. Jesus goes on talking in parables, Buddha goes on talking in parables, Sufi mystics go on talking in parables -- it is not coincidental. The story, the parable, the anecdote, is the way of the right hemisphere; logic argument, proof, syllogism, is the way of the left hemisphere.
Listen to it.

GOSO HOYEN USED TO SAY, 'WHEN PEOPLE ASK ME WHAT ZEN IS LIKE, I TELL THEM THIS STORY.'

This story really tells what Zen is like -- without defining, it indicates. A definition is not possible because Zen in its basic quality is indefinable. You can taste it but you cannot define it; you can live it but language is not sufficient to say it; you can show it but you cannot say it. But through a story a little bit can be transferred. And this story really indicates, indicates perfectly the quality of what Zen is like. This is just a gesture, don't make it a definition, don't philosophize around it, let it be like lightning, a flash of understanding. It is not going to increase your knowledge but it can give you a shift, a jerk, a change of gestalt. You can be thrown from one corner of the mind to another...and that is the whole point of the story.

NOTICING THAT HIS FATHER WAS GROWING OLD,
THE SON OF A BURGLAR ASKED HIS FATHER TO TEACH HIM THE TRADE
SO THAT HE COULD CARRY ON THE FAMILY BUSINESS
AFTER HIS FATHER HAD RETIRED.

The trade of a burglar is not a scientific thing: it is an art. Burglars are as much born as poets; you cannot learn, learning won't help. If you learn, you will be caught because then the police know more than you. They have accumulated centuries of learning. A burglar is a born burglar; he lives through intuition, it is a knack; he lives through hunches. A burglar is feminine, he is not a businessman; he is a gambler, he risks all for almost nothing; his whole trade is of danger and risk. It is just like a religious man. Zen people say that religious people are also like burglars: in search of God they are also burglars. There is no way to reach God through logic or reason or accepted society, culture, civilization. They break the wall somewhere, they enter from the back door If in the daylight it is not allowed, they enter in dark. If it is not possible to follow the crowd on the super-highway, they make their own individual paths in the forest. Yes, there is a certain similarity. You can reach God only if you are a burglar, an artist of how to steal the fire, how to steal the treasure.

The father was going to retire and the son asked, 'Before you retire teach me your trade.'

THE FATHER AGREED, AND THAT NIGHT THEY BROKE INTO A HOUSE TOGETHER.

OPENING A LARGE CHEST THE FATHER TOLD THE SON TO GO IN AND PICK OUT THE CLOTHING. AS SOON AS THE BOY WAS INSIDE, THE FATHER LOCKED THE CHEST AND THEN MADE A LOT OF NOISE SO THAT THE WHOLE HOUSE WAS AROUSED. THEN HE SLIPPED QUIETLY AWAY.

A real master he must have been, no ordinary burglar...

LOCKED INSIDE THE CHEST THE BOY WAS ANGRY, TERRIFIED, AND PUZZLED...

of course, naturally, what type of teaching is this? He had been thrown in a dangerous situation.

But that is the only way to teach something of the unknown; that is the only way to teach something of the right-hemisphere brain. The left hemisphere can be taught in schools: learning is possible, discipline is possible, gradual courses are possible. Then by and by, moving from one class to another, you become masters of art and science -- many things. But there cannot be any schools for the right hemisphere: it is intuitive, it is not gradual, it is sudden. It is like a flash, a lightning in the dark night. If it happens, it happens; if it doesn't happen, it doesn't happen -- nothing can be done about it. You can only leave yourself in a certain situation where there is more possibility for it to happen. That's why I say the old man must have been a real master.

LOCKED INSIDE THE CHEST, THE BOY WAS ANGRY, TERRIFIED, AND -- PUZZLED...

These are the three states your reason will pass through. In all my meditations the same is being done to you. Locked in a chest, with the key thrown away, first you feel angry. Many SANNYASINS come to me and they say they feel very angry with me. I can understand, it is natural -- I am forcing them into situations where their old mind cannot function. That is the root cause of anger. They simply feel impotent, their old mind cannot function, they cannot make anything out of it. What is happening? And when you feel a situation where your mind is simply useless, you feel angry towards me -- angry and then terrified. Then one understands the whole situation and all that you have learned seems absolutely useless...hence fear.

Now there was no logical way to get out of that chest: it was locked from the outside, the father had made a noise, the whole house was awake, people were moving around, searching, and the father had escaped. Now is there any logical way to get out of this chest? Logic simply fails, reason is of no use. What can you think? Mind suddenly stops -- and that is what the father is doing, that is what it is all about. He is trying to force the son into a situation where the logical mind stops, because a burglar does not need a logical mind. If he follows a logical mind he will be caught sooner or later by the police because they also follow the same logic.

It happened in the second world war. For three years Adolph Hitler continued to win, and the reason was that he was illogical.. All the other countries that were fighting with him were fighting logically. Of course, they had a great science of war, military training and this and that, and they had experts who would say, 'Now, Hitler is going to attack from this side.' And if Hitler was also in his senses he would have done that because that was the weakest point in the enemy's defense. Of course the enemy has to be attacked where he is the weakest -- it is logical. So they would be expecting Hitler at the weakest point, they would be gathering around the weakest point and he would hit anywhere, unpredictably. He would not even follow his own generals' advice.

He had an astrologer who would suggest where to attack. Now this is something never done before -- a war is not run by astrologers. Once Churchill understood, once the spies came with the report that they were not going to win with this man because he was absolutely illogical; that a foolish astrologer who didn't know anything about war, who had never been on the front, was deciding things, deciding by the stars -- what have stars got to do with a war going on on the earth? -- then Churchill immediately appointed a royal

astrologer to the king and they started following the royal astrologer. Then things started falling in line because now two fools were predicting.... Things became easier.

If a burglar is going to follow Aristotle he will be caught sooner or later because the same Aristotelian logic is followed by the police. Just few days before, Vedanta did a beautiful thing: he escaped with the ashram jeep. Of course the police had to be informed. Everybody was expecting that he would go towards Chanda, because he had been saying that he wanted to go to Chanda and re-open an old ashram which used to be there -- Kailash. Had he gone towards there the police may not have follow, but the police were thinking logically and they said, 'If he had been saying that he was going towards Chanda he will not go to Chanda now because he will be afraid he will be caught on that road. He is not going there.' So they were not worried about that road and, of course, Vedanta was caught in Lonavalla. He was going towards Bombay. But the police also followed the same logic.

If you go through logic, then anybody who follows the logical method can catch you anywhere.

A burglar has to be unpredictable, logic is not possible. He has to be illogical -- so much so that nobody can predict him. But illogic is possible only if your whole energy moves through the right hemisphere.

LOCKED INSIDE THE CHEST, THE BOY WAS ANGRY, TERRIFIED, AND PUZZLED AS TO HOW HE WAS GOING TO GET OUT.

'How?' is a logical question. Hence he was terrified because there was no way -- 'How?' was simply impotent. Then an idea flashed to him. Now this is a shift: only in dangerous situations where the left hemisphere cannot function, does it, as a last resort. allow the right hemisphere to have its say. When it cannot function, when it feels that now there is no go, now it is defeated, then it says why not give a chance to the oppressed, to the imprisoned part of the mind? Give that too a chance. Maybe...there can be no harm.

THEN AN IDEA FLASHED ON HIM -- HE MADE A NOISE LIKE A CAT.

Now this is not logical. Making a noise like a cat? Simply an absurd idea. But it worked.

THE FAMILY TOLD A MAID TO TAKE A CANDLE AND EXAMINE THE CHEST.

WHEN THE LID WAS UNLOCKED THE BOY JUMPED OUT, BLEW OUT THE CANDLE, PUSHED HIS WAY PAST THE ASTONISHED MAID, AND RAN OUT. THE PEOPLE RAN AFTER HIM.

NOTICING A WELL BY THE SIDE OF THE ROAD THE BOY THREW IN A LARGE STONE, THEN HID IN THE DARKNESS. THE PURSUERS GATHERED AROUND THE WELL TRYING TO SEE THE BURGLAR DROWNING HIMSELF.

This too is not of the logical mind. Because the logical mind needs time -- the logical mind needs time to proceed, to think, to argue this way and that, all the alternatives -- and there are a thousand and one alternatives. When you are in a situation there is no time to think. If people are pursuing you -- how can you think? Thinking is good when you are sitting in an armchair. With your closed eyes you can philosophize and think and argue, for this and against that, pro and con; but when people are pursuing you and your life is in danger you have no time to think -- one lives in the moment, one simply becomes spontaneous. It is not that he decided to throw the stone, it simply happened. It was not a conclusion, he was not thinking about doing it, he simply found himself doing it. He threw a stone in the well and hid himself in the darkness, and the pursuers stopped, thinking the burglar had drowned himself in the well.

WHEN THE BOY GOT HOME HE WAS VERY ANGRY AT HIS FATHER AND HE TRIED TO TELL HIM THE STORY; BUT THE FATHER SAID: 'DON'T BOTHER TO TELL ME THE DETAILS, YOU ARE HERE YOU HAVE LEARNED THE ART.'

What is the point of telling the details? They are useless. Details are useless as far as intuition is concerned because intuition is never a repetition. Details are meaningful as far as logic is concerned. So, logical people go on into minute details so that if the same situation happens again they will be in control and they will know what to do.

But in the life of a burglar the same situation never happens again. And in real life also the same situation never happens again. If you have conclusions in your mind you will become almost dead, you will not be responding. In life, response is needed, not reaction: you have to act out of nowhere, with no conclusions inside. With no center you have to act -- you have to act into the unknown from the unknown.

And this is what Goso Hoyen used to say when people asked him what Zen is like. This story he would tell.

Zen is exactly like burglary: it is an art, it is not a science; it is feminine, it is not male; it is not aggressive, it is receptive; it is not a well-planned methodology; it is a spontaneity. It has nothing to do with theories, hypotheses, doctrines, scriptures; it has something to do with only one thing -- that is, awareness.

What happened in that moment when the boy was inside the chest? In such a danger you cannot be sleepy, in such a danger your consciousness becomes very sharp, has to. Life is at stake, you are totally awake -- that's how one should be totally awake each moment. And when you are totally awake, this shift happens: from the left hemisphere the energy moves to the right hemisphere. Whenever you are alert, you become intuitive; flashes come to you, flashes from the unknown, out of the blue. You may not follow them -- then you will miss much.

In fact all the great discoveries in science come from the right hemisphere also, not from the left. You must have heard about Madam Curie, the only woman who got a Nobel Prize. She had been working hard for three years on a certain mathematical problem but could not solve it. She worked hard. argued from this way and that, but there was no way. One night. tired. exhausted. she fell asleep -- and while she was falling asleep then too she was trying to solve the problem. In the night she awoke. walked, wrote the answer on some paper. came back. and went to sleep. In the morning she found the answer there on the table but she could not believe who had done it. Nobody could do it! The servant -- you could not expect him to do it; he did not know anything about mathematics. She remembered well that last night she had tried her best and could not do it. What had happened? Then she tried to remember -- because the handwriting was hers. She tried to remember...and then a faint remembrance came: as if in a dream she had walked to the table and written.

From where had this answer come? It could not be from the left hemisphere. the left had been working hard for three years. And there was no process on the paper, just the conclusion. If it had come from the left there would have been a process, it goes step by step. But this was like a flash -- the same kind of flash that had happened to the boy in the chest. The left hemisphere, tired, exhausted, helpless, sought the help of the right hemisphere.

Whenever you are in such a corner that your logic fails, don't be desperate, don't become hopeless. Those moments may prove the greatest blessings in your life: those are the moments that the left allows the right to have its way. Then the feminine part, the receptive part. gives you an idea. If you follow it. many doors will be opened. But it is possible you may miss it; you may say. 'What nonsense!'

This boy could have missed. The idea is not very normal, regular, logical. Make a noise like a cat? For what? He could have asked, 'Why? and then he would have missed. But he could not ask because the situation was such that there was no other way. So he thought, 'Let us try. What is wrong in it?' He used the clue.

The father was right. He said, 'Don't go into details. they are not important. You are back home, you have learned the art.'

The whole art is how to function from the feminine part of the mind. because the feminine is joined with the Whole and the male is not joined with the Whole. The male is aggressive, the male is constantly in struggle -- the feminine is constantly in surrender, in deep trust. Hence the feminine body is so beautiful, so round. There is a deep trust and a deep harmony with nature. A woman lives in deep surrender -- a man is constantly fighting, angry, doing this and that, trying to prove something, trying to reach somewhere. A woman is happy, not trying to reach anywhere. Ask women if they would like to go to the moon. They will simply be amazed. For what? What is the point? Why take such trouble? The home is perfectly good. The woman is not interested in what is happening in Vietnam and what is happening in Korea and what is happening in Israel She is at the most interested in what is happening in the neighborhood, at the most interested in who has fallen in love with whom, who has escaped with whom... in gossips not in politics.

She is more interested in the immediate, here now, and that gives her a harmony, a grace. Man is constantly trying to prove something. and if you want to prove of course you have to fight and compete and accumulate.

Once a woman tried to get Dr. Johnson to talk with her but he seemed to take very little notice of her.
'Why, Doctor,' she said archly, 'I believe you prefer the company of men to that of women.'
'Madam,' replied Johnson, 'I am very fond of the company of ladies. I like their beauty, I like their delicacy, I like their vivacity, and I like their silence.'

Man has been forcing woman to be silent, not only outside, inside also -- forcing the feminine part to keep quiet. Just watch within you. If the feminine part says something you immediately jump upon it and you say, 'Logical? Absurd!' People come to me and they say. 'The heart says we would like to become SANNYASINS but the head says no...' Dr. Johnson, trying to keep the woman silent. The heart is feminine.

You miss much in your life because the head goes on talking; it does not allow. And the only quality in the head is that it is more articulate, cunning, dangerous, violent. Because of its violence it has become the leader inside, and that inside leadership has become an outside leadership for man. Man has dominated women in the outside world also; the grace is dominated by violence.

I was invited to a school for a certain function. There was a rally of school-children and in the rally the procession had been arranged according to height -- from the shortest up to the tallest. But the pattern was broken, I noticed, by the first boy heading the procession. He was a gangling youth who looked a head taller than the rest. 'Why is he at the front?'
I asked a young girl, 'Is he the leader of the school, the captain, or something like that?'
'No,' she whispered, 'he pinches.'

The male mind goes on pinching, creating trouble. Trouble-makers become leaders. In the schools, all wise teachers choose the greatest trouble-makers as captains of the classes and the schools -- the trouble-makers. the criminals. Once they are in a powerful post their whole energy for trouble-making becomes helpful for the teacher. They start creating discipline -- the same ones.

Just watch the politicians in the world: when one party is in power the opposite party goes on creating trouble in the country. They are the law-breakers, the revolutionaries. And the party which is in power goes on creating discipline. Once they are thrown out of power, they will create trouble. and once the opposite party comes into power they become the guardians of discipline.
They are all trouble-makers.

The male mind is a trouble-making phenomenon -- hence it overpowers. it dominates. But deep down. although you may attain power, you miss life -- and deep down, the feminine mind continues. Unless you fall back to the feminine and you surrender. unless your resistance and struggle become surrender. you will not know what real life, and the celebration of it, is.

I have heard one anecdote.

An American scientist once visited the offices of the great Nobel prize-winning physicist, Niels Bohr, in Copenhagen, and was amazed to find that over his desk was a horseshoe, securely nailed to the wall with the open end up in the approved manner so it would catch the good luck and not let it spill out.

The American said with a nervous laugh, 'Surely you don't believe the horseshoe will bring you good luck, do you, Professor Bohr? After all, as a level-headed scientist....'

Bohr chuckled, 'I believe in no such thing, my good friend, not at all. I am scarcely likely to believe in such foolish nonsense. However, I am told that a horseshoe will bring you good luck whether you believe in it or not.'

Look a little deeper, and just underneath your logic you will find fresh waters of intuition, fresh waters of trust, flowing.

Yoga is a way to use reason to reach God -- of course very difficult, and the longest path. If you follow Patanjali you are trying to do that which can happen without doing; you are trying hard to do something. You are trying to pull yourself by shoe-strings -- to pull yourself up.

Zen is the way of the spontaneous -- the effortless effort, the way of intuition.

A Zen Master, Ikkyu, a great poet, has said: I can see clouds a thousand miles away, hear ancient music in the pines.

This is what Zen is all about. You cannot see clouds a thousand miles away with the logical mind. The logical mind is like glass, too dirty, too covered with the dust of ideas, theories, doctrines. But you can see

clouds a thousand miles away with the pure glass of intuition, with no thoughts -- just pure awareness. The mirror is clean and the clarity supreme.

You cannot hear ancient music in the pines with the ordinary logical mind. How can you hear the ancient music? Music once gone is gone forever.

But I tell you, Ikkyu is right. You can hear ancient music in the pines -- I have heard it -- but a shift, a total change, a change of gestalt, is needed. Then you can see Buddha preaching again and you can hear Buddha speaking again. You can hear the ancient music in the pines because it is eternal music, it is never lost. You have lost the capacity to hear it. The music is eternal; once you regain your capacity, suddenly it is there again. It has always been there, only you were not there. Be here now and you can also see clouds a thousand miles away, and hear ancient music in the pines.

Change more and more towards the right hemisphere, become more and more feminine, more and more loving, surrendering, trusting, more and more closer to the Whole. Don't try to be an island -- become part of the continent.

Ancient Music in the Pines

Chapter #2
Chapter title: A thousand and one bifurcations

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The first question:

YOU TOLD ME THAT MY MIND IS IMMATURE. WHAT DOES IT MEAN TO HAVE A MIND THAT IS MATURE?

To think that you know is to be immature. To function from knowledge, from conclusion, is to be immature. To function from no-knowledge, from no conclusion, from no past, is maturity.

Maturity is deep trust in your own consciousness; immaturity is a distrust in your own consciousness. When you distrust your consciousness you trust your knowledge, but that is a substitute and a very poor substitute at that. Try to understand this -- it is important.

You have been living, you have experienced many things; you have read, you have listened, you have thought. Now all those conclusions are there. When a certain situation arises. you can function in two ways. You can function through all the accumulated past, according to it -- that's what I mean by functioning through a center. through conclusions, through experience, stale, dead -- then whatsoever you do your response is not going to be a response, it will be a reaction. And to be reactionary is to be immature.

Or, if you can function right now, here in this moment, through your consciousness, through your being aware, putting aside all that you have known -- this is what I call functioning through no-knowledge, this is functioning through innocence. And this is maturity.

I was reading one anecdote.

It seemed to Mr. Smith that now that his son had turned thirteen, it was important to discuss those

matters which an adolescent ought to know about life. So he called the boy into the study one evening. shut the door carefully, and said with impressive dignity. 'Son, I would like to discuss the facts of life with you.' 'Sure thing, Dad.' said the boy. 'What do you want to know?'

The mind is immature when it is not ready to learn. The ego feels very fulfilled if it need not learn anything from anybody; the ego feels very enhanced if it feels that it already knows. But the problem is that life goes on changing, it is never the same; it goes on flowing, it is a flux. And your knowledge is always the same. Your knowledge is not evolving with life, it is stuck somewhere in the past, and whenever you react through it you will miss the point because it will not be exactly the right thing to do. Life has changed but your knowledge remains the same. and you act out of this knowledge. That means you face today with your yesterday's knowledge. You will never be able to be alive. The more you function through knowledge, the more immature you become.

Now let me tell you a paradox: every child who is innocent is mature.

Maturity has nothing to do with age because it has nothing to do with experience; maturity has something to do with responsiveness, freshness, virginity, innocence. So when I use the word 'mature' I don't mean that when you become more experienced you will be more mature. That's what people usually mean when they use the word -- I don't mean that. The more you gather knowledge, the more your mind will become immature; and by the time you are seventy or eighty, you will be completely immature because you will have a stale past to function through. Watch a small child...knowing nothing, having no experience, he functions here and now.

That's why children can learn more than aged people. Psychologists say that if a child is not forced to learn, not forced to discipline himself, he can learn any foreign language in three months. Just left to himself with people who know the language he will catch it in three months. But if you force him to learn, it will take almost three years, because the more you force, the more he starts functioning through whatsoever he learns, through yesterday's knowledge. If he is left to himself he moves freely, spontaneously; learning comes easy, by itself, on its own accord.

By the time the child reaches the year eight he has learned almost seventy per cent of whatsoever he is going to learn in his whole life. He may live eighty years, but by the time he is eight he has learned seventy per cent -- he will learn only thirty per cent more, and every day his capacity to learn will be less and less and less. The more he knows, the less he learns. When people use the word 'maturity' they mean more knowledge; when I use the word 'maturity' I mean the capacity to learn. Not to know but to learn -- and they are different, totally different, diametrically opposite things. Knowledge is a dead thing; the capacity to learn is an alive process -- you simply remain capable of learning, you simply remain available, you simply remain open, ready to receive. Learning is receptivity. Knowledge makes you less receptive because you go on thinking that if you already know, what is there to learn? When you already know. you miss much; when you don't know anything you cannot miss anything.

Socrates said in his old age, 'Now I know nothing!' That was maturity. At the very end he said, 'I know nothing.'

Life is so vast. How can this tiny mind know? At the most, glimpses are enough. Even they are too much. Existence is so tremendously vast and infinite, beginningless, endless... how can this tiny drop of consciousness know it? It is enough even that a few glimpses come, a few doors open, a few moments happen when you come in contact with existence. But those moments cannot be turned into knowledge.

And your mind tends to do it -- then it becomes more and more immature.

So the first thing is that you should be capable of learning and your learning capacity should never be burdened by knowledge, never be covered by dust. The mirror of learning should remain clean and fresh so it can go on reflecting.

The mind can function in two ways. It can function like a camera: once exposed, finished -- the film immediately becomes knowledgeable and it loses its learning capacity. Exposed once and it already knows -- now it is useless; now it is not capable of learning more. If you expose it again and again it will become more confused. That's why people who know too much are always afraid of learning... because they will become confused. They are already exposed films. Then there is another type of learning -- learning like a mirror. Expose the mirror for a thousand and one times, it makes no difference -- if you come in front of the mirror, you are reflected: if you go, the reflection goes. The mirror never accumulates.

The film in the camera immediately accumulates -- it catches hold, clings, but the mirror simply mirrors: you come in front, you are in it; you go, you are gone.

This is the way to remain mature. Every child is born mature and almost all people die immature. This

will look very paradoxical but this is so. Remain innocent and you will remain mature.

The second thing is that the immature mind is always interested in trivia. The immature mind is always interested in things: money, houses, cars, power, prestige...all trivia, all rot. The mature mind is interested in existence, in being, in life itself. So when I say to you that you have an immature mind I mean you are still interested in things, not in persons; still interested in the outside, not in the inside; still interested in objects, not in subjectivity; still interested in the finite, not interested in the infinite.

Just watch your mind -- where it moves, what its fantasies are. If you find a valuable diamond on the road and just there by its side a rose has flowered, in what will you be interested? In the rose or in the diamond? You will not be able to see the rose if you are interested in the diamond; you will simply miss the rose, it is valueless. Your eyes will be too clouded by the diamond, your whole mind will become focused on the diamond, and you will miss another diamond which was more alive -- the rose.

In the Hindu paradise they say roses are not ordinary roses, they are made of diamonds. I don't know, but I have seen roses. If you can see roses here exactly on this earth, they are made of diamonds -- so why go far away? Not in paradise but here now, once you know how to see a rose there is nothing comparable to it. And once you can see the rose you may forget completely about the diamond.

It happened that Mulla Nasruddin came to me one day. He was very much worried and he said, 'Ah, poor Mr. Jones. Did you hear, Osho, what happened to him? He tripped at the top of the stairs, fell down the whole flight, banged his head and died.'

Shocked, I said, 'Died?'

'Died,' he repeated with emphasis, 'and broke his glasses too!'

The immature mind is more interested in glasses than in life and death and love; more interested in things, like houses and cars. When I tell you that you have an immature mind, I mean you are still interested in that which is worthless, non-essential. At the most it can be used, at the most it can become a decoration in life, but it cannot replace life, it cannot substitute life, it cannot become life itself.

And there are many people who have made it a life. I know a few rich people who live such beggarly lives -- one cannot imagine it.

I used to know a man in Delhi who had six bungalows, all out on rent. And he lived in a small dark cell with no children and no wife.

I asked him once, 'You have enough. Why do you go on living in this small dark cell? Why have you imposed this imprisonment upon yourself? What penance are you doing?'

He said, 'None. I have always lived this way and it is perfectly beautiful. And people are living in those six bungalows.'

He goes to those bungalows only to collect rent.

I asked him, 'Why have you never married?'

'I am a poor man and women are very costly. I could not afford it,' he said.

If you meet that man you will not be able to recognize that he owns six big houses and earns a lot of money. What has happened to this man? He is more interested in money than he is in himself, he is more interested in money than he is in love, he is more interested in the power that money brings -- but he has never shared anything with anybody.

These people are not rare, they are very common. Everybody has such a tendency inside. And people go on rationalizing. Man is very clever -- he says, 'This is not miserliness. Don't misunderstand me. I am a simple man. I live a simple life. I am a religious man, and a simple life is beautiful.'

If you are too interested in things you are immature. Shift your attention. Become more and more interested in people rather than in yourself.

I have a SANNYASIN here, Nisha. She always falls in love with beggarly people and she is tremendously rich. Just a few days before, she came and asked 'Why, Osho, do I go on falling in love with beggarly people -- people who are almost on the street?' I know the reason... with a beggarly man she need not be worried about her money. And she thinks that she helps these people -- by food, by small things -- in fact she has never fallen in love. She is so much in love with money that she cannot fall in love with persons. She purchases these people for money -- they are without any cost, without any risk. And they feel obliged because she gives food, clothing, shelter -- they feel obliged, so they pretend that they love her, and she goes on pretending that she has fallen in love. This is a way to protect the money and this is a way to remain closed, miserly.

And she is suffering, in pain, but she cannot see the point. She has to learn how to share. If you know how to share, you are mature; if you don't know how to share, you are immature.

This sharing goes on on all levels, in all directions, in all dimensions. So one of the most basic things to understand is the more you share something, the more it grows in you. Share whatsoever you have and it will grow; cling to it, become afraid of sharing, of friendship, of love, and it will shrink'. Life knows only one law and that law is of expansion and sharing.

Look at nature. Nature is such a spendthrift. When one flower is needed, a thousand and one flowers will bloom. When you make love to a woman or to a man, in each orgasm millions of cells are released. One would have been enough because at the most one child can be conceived, but millions of cells are released. One man can populate the whole earth -- just one man! One ordinary man has at least four thousand intercourses in his life -- one ordinary man -- and in each intercourse millions of cells are released. The whole world, the whole population that exists right now, can be produced by one man. And yet the man will become the father of only two or three, if in the West; or twelve, fourteen, fifteen, if in the East -- that's all. For fifteen persons to be conceived, millions of cells are released.

Nature is a spendthrift. Where one flower is needed it produces millions. One tree will produce.... Look at the Gulmohr -- millions of seeds are ready. They will all fall down and a few, one, two, four, five, ten, twenty, a hundred, may become trees. Why so many seeds? God is not a miser. If you ask for one he gives millions. Just ask! Jesus has said, 'Knock and the doors shall be opened unto you, ask and it shall be given.' Remember, if you ask for one, millions will be given.

The moment you become miserly you are closed to the basic phenomenon of life: expansion, sharing. The moment you start clinging to things, you have missed the target -- you have missed. Because things are not the target, you, your innermost being, is the target -- not a beautiful house, but a beautiful you; not much money, but a rich you; not many things, but an open being, available to millions of things.

When I say you are immature, I mean you are too concerned with things and you have not yet learned that life consists of consciousness -- of beings, not of things. Things are to be used, they are needed, but don't start living by them. Man cannot live by bread alone -- once living by bread alone, things alone, you are already dead.

And the third thing: maturity is always spontaneous. It does not plan, it makes no rehearsals.

People come to me.... Just the other night somebody was there. He said, 'I prepare so many questions when I come to see you. but when I come here I forget. What do you do to me?' I am not doing anything at all. It is YOU. The moment you prepare something you are already saying that it is false. The real thing need not be prepared. In life. rehearsals are not needed, they are needed in a drama. A drama is a false thing. If you prepare your questions it means that those questions are not yours. If you are thirsty and you come to me, will you forget that you are thirsty and you would like your thirst to be quenched? How can you forget? In fact, when you reach the side of a river thirst will burn more intensely. The moment you see water flowing, and hear the sound of gurgling, immediately all that you have been suppressing will bubble up, it will respond, your whole being will say, 'I am thirsty!' If you are thirsty you will not forget.

But you prepare questions. You prepare yourself to go to the river and say, 'I am very thirsty.' What is the point of preparing? If you are thirsty, you are; if you are not, by the time you reach to the river, you will forget about it.

When I say you are immature I mean that you prepare your questions, your inquiries. They are mind things. they don't come from your heart, they are not related to you, they have no roots in you.

It is related in George Bernard Shaw's life that once, at the opening of one of his plays, he stepped forward at its conclusion with obvious complaisance, to accept the rousing plaudits of the crowd. There was one dissenter, however, who seized the occasion of a lull in the applause to call out in stentorian tones, 'Your play stinks!'

There was a momentary horrified silence, but Shaw, unperturbed, exclaimed from the stage, 'My friend, I agree with you completely, but what are we two' -- here he waved his hand over the audience -- 'against the great majority?'

And applause returned more loudly than ever.

You cannot prepare something like that, it is impossible It is a spontaneous response -- hence the beauty of it. You cannot prepare for such things. And life is such a continuous thing: either you act or you miss. Later on, you will find a thousand and one answers -- you could have said this, you could have said that -- but they are of no use.

Mark Twain was coming back home with his wife from a lecture hall. He had just delivered a beautiful talk. His wife had not been present, she had just come to pick him up.

On the way she asked, 'How was the lecture?'

Mark Twain said, 'Which one? The one that I prepared, or the one that I delivered, or the one that I am thinking now that I should have delivered? Which one?'

If you prepare, this is going to be so. Remain conscious, alert, aware, and act out of your spontaneity. And not only will others see the alive response of it, you also will be thrilled by your own response. Not only will others be surprised, you will also be surprised yourself.

I call a mind mature which retains the capacity to be surprised. A mind is mature if it goes on continuously being surprised. by others, by himself, by everything. Life is a constant wonder: he has no ready-made plans or ready-made responses for it, he never knows what is going to happen, he moves into the unknown each moment. And he never jumps ahead of himself, he never lags behind himself, he remains simply himself, wherever he is.

And, the last and most basic thing: when I say that you have an immature mind, basically I mean that you have a mind. Mind as such is immature; only no-mind is mature.

Maturity has nothing to do with mind because mind means all that you know; mind means your experiences, mind means your past, your rehearsals, your preparations. All these things are implied in the word 'mind.' Mind is not something in particular, it is the whole accumulation, all the junk, the whole heap, of your dead past.

When I say, 'Be mature,' I mean become a no-mind. If you act spontaneously, you will act out of no-mind. If you remain capable of learning, you will remain capable of being a no-mind again and again and again -- the mind will never be accumulated. If you are capable of remaining alert-and spontaneous, able to be surprised by life and by yourself, you will become by and by more and more interested in the interior-most life, in the core of life. When you see a person, you will not see just the body, your gaze will become penetrating, your gaze will become like an x-ray. It will catch hold of the person -- of the consciousness there, of the inner light there in the other person. The body is just an abode -- you will meet the person, you will shake hands, but not only hands, you will shake the person, you will meet the person. And in your own life, by and by, you will become aware that the body is just the outermost garment: you have to take care of it, it is not to be neglected, it is valuable, but it is not the end. You are the master, not the servant. And by and by, the more you penetrate withinwards, you will see that the mind also is an innermost garment -- more valuable than the body but not more valuable than you. You remain the supreme value.

Once you know your supreme value, you have become mature; and once you know your supreme value, you know the supreme value of all: all beings are Buddhas -- nobody is less than that; the whole of life is Divine; you are always walking on holy ground.

It is said that when Moses went to the hill to meet his God, the bush was afire and from behind the bush he heard, 'Stop! Take your shoes off. This is holy ground.' I have always liked it, loved it. But all ground is holy ground and all bushes are afire with God. If you have not seen this yet you have missed much. Look again. All bushes are afire with God and from every bush comes the commandment, 'Stop and take your shoes off. It is holy ground you are walking on. All ground, the whole earth, the whole existence is sacred. Once you have that feeling entering you, I will call you mature -- not before that. A mature mind is a religious mind.

The second question:

WHY DO I MAKE MOUNTAINS OUT OF MOLEHILLS?

Because the ego does not feel good, at ease, with molehills -- it wants mountains. Even if it is a misery, it should not be a molehill, it should be an Everest. Even if it is miserable, the ego doesn't want to be ordinarily miserable -- it wants to be extraordinarily miserable!

Bernard Shaw is reported to have said, 'If I am not going to be the first in heaven, I would like to go to hell...but I would like to be the first.' In Christianity there is only one hell and Bernard Shaw never knew that in India we have a concept of seven hells. If he had heard about Hindu hells he would have chosen the seventh, because in the fifth he would have felt humiliated, others are still far ahead of him in the seventh -- the real sinners, the great sinners, are in the seventh!

Either this way or that -- but one wants to be the first. Hence one goes on making mountains out of molehills.

One woman hypochondriac died. The whole town felt relieved, the whole medical profession felt relieved, because she was a constant trouble to many people's heads, everywhere, all around. The family, the doctors, the physicians -- she had troubled everybody and nobody was of any help. And she relished the idea that nobody knew anything about the sort of disease she was suffering from -- it was an extraordinary disease. In fact there was no disease.

Then she died, and it was almost a celebration in the town. But when they opened the will, she had written in her will that her request had positively to be fulfilled. Her request was that a carved tombstone had to be put on her tomb with these words inscribed on it: Now will you believe I was sick?
In this way she would haunt the whole town again.

People go on and on, creating big problems out of nothing. I have talked to thousands of people about their problems and I have not come across a real problem yet! All problems are bogus -- you create them. Because without problems you feel empty... then there is nothing to do, nothing to fight with, nowhere to go. People go from one guru to another, from one master to another, from one psychoanalyst to another, from one encounter group to another, because if they don't go, they feel empty, and they suddenly feel life to be meaningless. You create problems so that you can feel that life is a great work, a growth, and you have to struggle hard.

The ego can exist only when it struggles, remember -- when it fights. And if I tell you, 'Kill three flies and you will become enlightened, you will not believe me. You will say, 'Three flies? There doesn't seem to be much to that. And I will become enlightened? That doesn't seem to be likely. If I say you will have to kill seven hundred lions, of course that looks more like it!

The greater the problem, the greater the challenge -- and with challenge your ego arises, soars high. You create problems. Problems don't exist.

And now if you allow me, there are not even molehills. That too is your trick. You say, 'Yes, there may not be mountains, but molehills?' No, not even molehills are there -- those are your creations. First you create molehills out of nothing, then you create mountains out of molehills. And the priests and the psychoanalysts and the gurus, they are happy because their whole trade exists because of you. If you don't create molehills out of nothing and you don't make your molehills into mountains, what will be the point of gurus helping you? First you have to be in a shape to be helped.

The real masters have been saying something else. They have been saying, 'Please look what you are doing, what nonsense you are doing. First you create a problem, then you go in search of a solution. Just watch why you are creating the problem, just exactly in the beginning, when you are creating the problem, is the solution -- don't create it!' But that won't appeal to you because then you are suddenly thrown flat upon yourself. Nothing to do? No enlightenment? No satori? No samadhi? And you are deeply restless, empty, trying to stuff yourself with anything whatsoever.

You don't have any problems -- only this much has to be understood.
This very moment you can drop all problems

because they are your creations. Have another look at your problems: the deeper you look, the smaller they will appear. Go on looking at them and by and by they will start disappearing. Go on gazing and suddenly you will find there is emptiness -- a beautiful emptiness surrounds you. Nothing to do, nothing to be, because you are already that.

Enlightenment is not something to be achieved, it is just to be lived. When I say that I achieved enlightenment, I simply mean that I decided to live it. Enough is enough! And since then I have lived it. It is a decision that now you are not interested in creating problems -- that's all. It is a decision that now you are finished with all this nonsense of creating problems and finding solutions.

All this nonsense is a game you are playing with yourself: you yourself are hiding and you yourself are seeking, you are both the parties. And you know it! That's why when I say it you smile, you laugh. I am not talking about anything ridiculous -- you understand it. You are laughing at yourself. Just watch yourself laughing, just look at your own smile -- you understand it. It has to be so because it is your own game: you are hiding and waiting for yourself to be able to seek and find yourself.

You can find yourself right now because it is you that is hiding. That's why Zen masters go on hitting. Whenever somebody comes and says, 'l would like to be a Buddha, the master gets very angry. Because he is asking nonsense, he IS a Buddha. If Buddha comes to me and asks how to be a Buddha, what am I supposed to do? I will hit his head. 'Whom do you think you are befooling? You are a Buddha.'

Don't make unnecessary trouble for yourself. And understanding will dawn on you if you watch how you make a problem bigger and bigger and bigger, how you spin it, and how you help the wheel to move

faster and faster and faster. Then suddenly you are at the top of your misery and you are in need of the whole world's sympathy.

One sannyasin, Marga, wrote me a letter. She said, 'Osho, I feel very sad because when you talk, you look at everyone except me.' Now, I am not looking at anybody, but I have got eyes, so they have to be somewhere. It is not that I am looking at somebody, I am not looking at anybody. And you can see in my eyes that they are empty, they are vacant. But if you are trying to find your reflection in them and you don't, great sadness comes to you. Now there is a new problem. Now the ego feels hurt -- looking at everybody else except you! Just watch how you have made yourself an exception; extraordinary you have become. I look at everybody, the ordinary mass, except you. You have become unique. If I look at Marga -- which I am not going to do! Since I received her letter, I am never going to look at her -- if I look at her then the ego can have another trip: that I look only at her. Then that will create a problem!

You are a great problem-creator... just understand this and suddenly problems disappear. You are perfectly in shape; you are born perfect, that is the whole message. You are born perfect; perfection is your innermost nature. You have just to live it. Decide, and live it.

But if you are not yet fed up with the game you can continue, but don't ask why. You know. The why is simple: the ego cannot exist in emptiness, it needs something to fight with. Even a ghost of your imagination will do, but you need to fight with someone. The ego exists only in conflict, the ego is not an entity, it is a tension. Whenever there is a conflict, the tension arises and the ego exists;' when there is no conflict the tension disappears and the ego disappears. Ego is not a thing -- it is just a tension.

And of course nobody wants small tensions, everybody wants big tensions. If your own problems are not enough, you start thinking about humanity and the world and the future... socialism, communism, and all that rubbish. You start thinking about it as if the whole world depends on your advice. Then you think, 'What is going to happen in Israel? What is going to happen in Africa?' And you go on advising, and you create problems. People become very excited, they cannot sleep because there is some war going on. They become very excited. Their own life is so ordinary that they will have to reach extraordinariness from some other source. The nation is in difficulty so they become identified with the nation. The culture is in difficulty, the society is in difficulty -- now there are big problems and you become identified. You are a Hindu and the Hindu culture is in difficulty; you are a Christian and the church is in difficulty. The whole world is at stake. Now you become big through your problem.

The ego needs some problems. If you understand this, in the very understanding the mountains become molehills again, and then the molehills also disappear. Suddenly there is emptiness, pure emptiness all around. This is what enlightenment is all about -- a deep understanding that there is no problem.

Then, with no problem to solve, what will you do? Immediately you start living. You will eat, you will sleep, you will love, you will have a chit-chat, you will sing, you will dance -- what else is there to do? You have become a God, you have started living.

If there is any God, one thing is certain: he will not have any problems. That much is certain. Then what is he doing with all his time? No problems, no psychiatrist to consult, no gurus to go and surrender to... what is God doing? What will he do? He must be getting crazy, whirling. No, he is living; his life is totally full with life. He is eating, sleeping, dancing, having a love affair -- but without any problems.

Start living this moment and you will see that the more you live, the less problems there are. Because now that your emptiness is flowering and living there is no need. When you don't live, the same energy goes sour. The same energy which would have become a flower, is stuck; not being allowed to bloom it becomes a thorn in the heart. It is the same energy.

Force a small child to sit in the corner and tell him to become completely immobile, unmoving. Watch what happens...just a few minutes before, he was perfectly at ease, flowing; now his face will become red because he will have to strain, hold himself. His whole body will become rigid and he will try to fidget here and there and he will want to jump out of himself. You have forced the energy -- now it has no purpose, no meaning, no space to move, nowhere to bloom and flower; it is stuck, frozen, rigid. The child is suffering a short death, a temporary death. Now if you don't allow the child to run again and move around the garden and play, he will start creating problems, he will fantasize; in his mind he will Create problems and start fighting with those problems. He will see a big dog and he will get afraid, or he will see a ghost and he will have to fight and escape from him. Now he is creating problems. The same energy that was just a moment before flowing all around, in all directions, is stuck and becoming sour.

If people can dance a little more, sing a little more, be a little more crazy, their energy will be flowing more, and their problems will by and by disappear. Hence I insist so much on dance. Dance to orgasm; let

the whole energy become dance, and suddenly you will see that you don't have any head -- the stuck energy in the head is moving all around, creating beautiful patterns, pictures, movement. And when you dance there comes a moment when your body is no longer a rigid thing, it becomes flexible, flowing. When you dance there comes a moment when your boundary is no longer so clear; you melt and merge with the cosmos, the boundaries are mixing.

Watch a dancer -- you will see that he has become an energy phenomenon, no longer in a fixed form, no longer in a frame. He is flowing out of his frame, out OT his form, and becoming more alive, more and more alive. But only if you dance yourself will you know what really happens. The head inside disappears; again you are a child. Then you don't create any problems.

Live, dance, eat, sleep, do things as totally as possible. And remember again and again: whenever you catch yourself creating any problem, slip out of it, immediately. Once you get into the problem then a solution will be needed. And even if you find a solution, out of that solution a thousand and one problems will arise again. Once you miss the first step you are in the trap. Whenever you see that now you are slipping into a problem, catch hold of yourself, run, jump, dance, but don't get into the problem. Do something immediately so that the energy that was creating the problems becomes fluid, unfrozen, melts, goes back to the cosmos.

Primitive people don't have many problems. I have come across primitive groups in India who say they don't dream at all. Freud would not be able to believe that it is possible. They don't dream, but if sometimes somebody dreams -- it is a rare phenomenon -- the whole village fasts, prays to God. Something has gone wrong, something wrong has happened... a man has dreamed.

It never happens in their tribe because they live so totally that nothing is left in the head to be completed in the sleep. Whatsoever you leave incomplete has to be completed in your dreams; whatsoever you have not lived remains as a hang-over and completes itself in the mind -- that's what a dream is. The whole day you go on thinking. The thinking simply shows that you have more energy than you use for living; you have more energy than your so-called life needs.

You are missing real life. Use more energy. Then fresh energies will be flowing. Just don't be a miser. Use them today; let today be complete unto itself; tomorrow will take care of itself, don't be worried about tomorrow. The worry, the problem, the anxiety, all simply show one thing: that you are not living rightly, that your life is not yet a celebration, a dance, a festivity. Hence all the problems.

If you live, ego disappears. Life knows no ego, it knows only living and living and living. Life knows no self, no center; life knows no separation. You breathe -- life enters into you; you exhale you enter into life. There is no separation. You eat, and trees enter into you through the fruit. Then one day you die, you are buried in the earth, and the trees suck you up and you become fruits. Your children will eat you again. You have been eating your ancestors -- the trees have converted them into fruits. You think you are a vegetarian? Don't be deceived by appearances. We are all cannibals.

Life is one, it goes on moving. It comes into you; it passes through you. In fact to say that it comes into you isn't right, because then it seems as if life comes into you, and then passes out of you. You don't exist -- only this life's coming and going does. You don't exist -- only life exists in its tremendous forms, in its energy, in its millions of delights. Once you understand this, let that understanding be the only law.

And start living as Buddhas from this very moment. If you decide otherwise, it is for you to decide -- but as I see it, it is a decision: 'I am not going to befool myself anymore. Now I start living as a Buddha, in emptiness. I will not try to find unnecessary occupations. I dissolve.'

The third question:

> I NOTICE THAT DEEP DOWN I WANT TO BE LOVED, ACCEPTED, LIKE THE GREATEST MAN ON EARTH, THAT I WANT TO BE THE MOST FAMOUS PERSON. AND I FEEL HURT WHEN SOMEONE REJECTS ME. WHAT TO DO WITH THESE DREAMS?

If you understand that they are dreams then wash your face and have a cup of tea. What is there to be done about it? Dreams are dreams -- why be bothered?

But you don't understand that they are dreams. This is borrowed. You know that they are not dreams -- that s why you are worried. Otherwise why be worried? If in a dream you see that you have fallen ill, when you wake up in the morning do you go to the doctor?

In my dream I was very ill and now some medication is needed. You never go. You realize it was a dream -- finished! What is the point of going to a doctor?

But you have not yet understood that these are dreams. These are realities for you -- hence the problem.

I NOTICE THAT DEEP DOWN I WANT TO BE LOVED. If you want to be loved -- love! Because whatsoever you give is returned back. If you want to be loved forget about wanting to be loved, and in a thousand ways love will come to you. Life reflects, life resounds, life echoes whatsoever you throw at life. So if you want to be loved forget about wanting and being loved -- that is not the point at all then. Then simple is the rule -- love.

And if you want to be accepted like the greatest man on earth, then start accepting everybody as the greatest man on earth. Otherwise how are they going to accept you as the greatest? They are also on the same trip. They are not going to accept you as the greatest because then what will happen to them? If you are the greatest, then who are they? Nobody wants to be anything else.

Once it happened, a friend of Mulla Nasruddin was talking to Mulla Nasruddin. They had met after many -- years. Both were bitter rivals; both were poets. Both started to boast about the progress they had made in their careers.

'You have no idea, Nasruddin, how many people read my poetry now,' bragged the friend. 'My readers have doubled.'

'My God, my God!' cried Nasruddin. 'I had no idea you got married!'

Everybody is on the same trip. If you want people to accept you as the greatest man on earth, let this be the rule: whatsoever you want others to do for you, do for them. But that is the trouble. The ego wants you to be the greatest man on earth -- nobody else. Then you will feel hurt. Because all are on the same trip -- can't you understand the simple point? They are also waiting for you to accept them as the greatest man.

I heard Mulla Nasruddin once. He was delivering a political speech.

He Said, 'It is with some trepidation that I address an audience of people all of whom are smarter than I am... all of them put together, that is.'

Everybody is trying to be at the top of the world -- then you are in competition with the whole world. Remember, you are going to be defeated. One man fighting against the whole world -- that is the situation.

If you see the point, there are two ways. One, forget about this trip, be ordinary, simple, whatsoever you are. There is no need to be great, the only need is to be real. Great is the wrong goal. To be real.... I have come across a hip slogan: Be realistic -- plan for a miracle. Yes. that s how it is. If you ale really realistic, you start living the miracle. And the miracle is: if you are real, you don't want to be bothered with competition, comparison. Who bothers? You enjoy your food, you enjoy your breathing, you enjoy the sunlight, you enjoy the stars, you enjoy life, you enjoy being alive -- you are perfectly in tune. in harmony with the Whole. What is the point of being a great man? The great men, the so-called great men, are almost always phony -- they have to be. They cannot be real persons. They are plastic. Because they have chosen a wrong goal: to be great is an ego goal; to be real is existential.

If you want to be great you will be in continuous conflict. And of course you will be hurt by everybody. Not that everybody is trying to hurt you, they are doing their own trip. You are unnecessarily coming in their way.

Get out of this rat race. Sit under the tree by the side of the road; it is tremendously beautiful and silent. Otherwise be ready to be hurt.

One politician used to come to me. Once he was the president of the Indian National Congress -- a great man in India.

And he told me, 'I am such a simple man. Why do people go on spreading nasty things about me? Why do people want to hurt me?'

I told him, 'Nobody wants to hurt you. You are unnecessarily coming in their way. They also want to be president of great parties -- you are standing in their way. They have to push you away.' I told him, 'You just remember what you did to the president before you. The same thing they are trying to do with you -- leg-pulling.'

Once you are in a power post you are continuously being pulled and pushed. It has to be so.

Ramakrishna used to tell a beautiful story.

A bird was flying with a dead mouse and twenty or thirty birds were chasing him. The bird was very much worried.

'I am not doing anything to them, I am just carrying my dead mouse. They are all after me.'

And they hit him hard and in the conflict, in the struggle, the bird opened his mouth and the mouse dropped. Immediately they all flew towards the mouse; they all forgot about him.
Then he sat upon a tree and brooded.

They were not against him, they were also on the same trip -- they wanted the mouse.

If people are hurting you, open your mouth. You must be carrying a dead mouse! Drop it! And then sit -- if you can, sit on the tree or under the tree and brood. And suddenly you will see that they have forgotten about you. They are not concerned. They never were concerned. The ego is a dead mouse.

Jones' oldest daughter had just given birth to a beautiful baby and Jones was being congratulated.

He looked downcast, however, and a friend said, 'What's the matter, Jones? Don't you like the idea of being a grandfather?'

Jones heaved an enormous sigh. 'No,' he said, 'I don't, but that doesn't bother me so much. It is just that it is so humiliating to have to go to bed with a grandmother.'

Just watch your mind -- how it creates problems. The woman remains the same but now she has become a grandmother -- and one feels humiliated.

It is your idea that is giving you humiliation. If you are really concerned with your own well-being then nobody is hurting you -- just your own ideas. Drop them.

Or, two, it you feel good with them, don't be worried about the hurts. Carry them. But you have a decision inside. If you want the ego trip, if you want to be the greatest man in the world, then everybody is going to prove that you are the worst man in the world. Then have courage and heart to suffer all that. It is futile, but if you choose that way, it is your choice. If you really want your well-being and your inner calm and silence and bliss, then these hurts are indicative: you are carrying some wrong ideas within you.
Drop those ideas.

The last question:,

I DON'T HAVE A QUESTION -- JUST A FEELING OF HOPELESSNESS. I CAN'T BELIEVE MY QUESTIONS, I HAVE A FEELING THEY COME FROM SOMETHING BRITTLE AND UNREAL.

I DON'T HAVE A QUESTION -- JUST A FEELING OF HOPELESSNESS. How does hopelessness arise? You must be hoping too much; it comes out of too much hope.

If you don't hope, all hopelessness disappears. If you expect too much, frustration is bound to come. if you are trying to succeed, you are bound to fail. Whatsoever you want to try too hard, just the opposite will happen.

You must have been trying too hard to fulfill some hope then hopelessness comes. If you really want to get rid of hopelessness -- and everybody wants that -- then get rid of hope. Drop all hope and suddenly you will see that with the hope, hopelessness has disappeared. Then one comes to an inner tranquillity where no hope exists -- and no hopelessness. One is simply calm and quiet and collected -- a deep reservoir of energy, a pool of energy, cool.

But for that you have to sacrifice hope. The question shows that you are still hoping.... Go a little more deeper and further: if you are really hopeless, hopelessness will disappear.

Let me tell it to you another way. Whenever a person says that he is hopeless he simply says he is still clinging to the same hope which has proved to be futile, of which there is no indication of being fulfilled at all. One goes on holding it, hoping against all hope. Then hopelessness continues.

Don't hope for anything. There is no need because all that you can hope for is already given. What more can you hope for?

You are here, everything is here -- just being is all. But you don't appreciate, you are asking for some dead mouse, some power trip, some ego trip, some success in the eyes of the world. Those are not going to be fulfilled, even Alexanders have failed. Even Alexander dies a poor man, a beggar, because everything that you accumulate is snatched back from you, you go empty-handed. Empty-handed you come; empty-handed you go.

So why bother about success, riches, power -- material or spiritual? Just be.... And being is the greatest miracle. Turn within yourself -- what Buddha calls PARABVRUTTI. Turn yourself a complete turn, a total turn, and suddenly you are so full of joy, you don't need anything. In fact you have so much that you would like to shower it on others.

But things go on moving from one extreme to another. You hope -- then by and by the pendulum moves towards hopelessness. If you are too much in love with life, by and by you move towards suicide. If you are too religious, by and by you move and become anti-religious. The pendulum goes on moving towards the opposite.

Somewhere in the middle one has to stop. And if you stop in the middle, time stops with you. And when time stops, all hope, all desires have stopped. You start living. Now, now is the only time and here is the only space.

Let me tell you one story. It is a very beautiful Jewish anecdote.

Young Sammy Moskowitz had just bought himself a motor scooter, but he had been brought up in orthodox fashion and wasn't the least bit sure whether it was fitting for an orthodox Jew to ride one. He thought that the best way out would be to get his reverend rabbi to teach him a barucha -- a traditional prayer of blessing -- to intone over the motor scooter before he drove it. Surely that would make it proper for him to use it.

He therefore approached his rabbi and said, 'Rabbi, I have bought a motor scooter and I wish to know if you could teach me a barucha to say over it each morning.'

The rabbi said, 'What is a motor scooter?'

Sammy explained, and the rabbi shook his head. 'As far as I know, there is no appropriate barucha for the occasion and I strongly suspect that riding a motor scooter is a sin. I forbid you to use it.'

Sammy was very downhearted for from his very soul he longed to drive his motor scooter, which had set him back a considerable sum. A thought occurred to him. Why not seek a second and perhaps more liberal opinion -- from a rabbi who was not orthodox, but merely conservative?

He found a conservative rabbi, who, unlike the orthodox rabbi earlier consulted, was not in the traditional long coat at all but wore a dark business suit. The conservative rabbi said, What is a motor scooter?'

Sammy explained.

The rabbi thought for a while, then said, 'I suppose there's nothing wrong about riding a motor scooter, but still I don't know of any appropriate barucha and if your conscience hurts you without one, then don't drive it.'

He journeyed out to the suburbs and met Rabbi Richmond Ellis, in his knickerbockers, about to leave for the golf-links on his motor scooter.

Sammy grew terribly excited, 'It's all right for a Jew to ride a motor scooter?' he said. 'I've got one but I didn't know.'

'Sure, kid,' said the rabbi. 'Nothing wrong with the motor scooter at all. Ride it in good health.'

'Then give me a barucha for it.'

The reformed rabbi thought, then said, 'What's a barucha?'

The orthodox doesn't know what a motor scooter is and the progressive is not aware of what a barucha is.

From religion, too much dogmatic religion, people become too irreligious. When they leave the church, they move to the prostitute.

Somewhere a deep balance is needed. Just between the two, exactly between the two, is transcendence.

So, you have lived with hope -- now the hope has failed and you are living in hopelessness. Now, let hopelessness also fail; you drop hope and hopelessness together. You just transcend that attitude which lives in the future. Live here now! Living in hope is living in the future, which is really postponing life. It is not a way of living, but a way of suicide. There is no need for any hope and there is no need to feel hopeless. Live here now. Life is tremendously blissful, it is showering here and you are looking somewhere else. It is just in front of your eyes, but your eyes have moved far away, they look at the horizon. It is within you, but you are not there.

I am not for hope; I am not for hopelessness. I am against all extremism. All excess is futile.

Buddha used to say, 'My path is the middle path.' That is the path of transcendence.

Ancient Music in the Pines

Chapter #3
Chapter title: The Halo of Yakushi-Buddha

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ONE WINTER DAY, A MASTERLESS SAMURAI CAME TO EISAI'S TEMPLE AND MADE AN APPEAL: 'I'M POOR AND SICK,' HE SAID, 'AND MY FAMILY IS DYING OF HUNGER. PLEASE HELP US, MASTER.'

DEPENDENT AS HE WAS ON WIDOWS' MITES, EISAI'S LIFE WAS VERY AUSTERE, AND HE HAD NOTHING TO GIVE.

HE WAS ABOUT TO SEND THE SAMURAI OFF WHEN HE REMEMBERED THE IMAGE OF YAKUSHI-BUDDHA IN THE HALL. GOING UP TO IT HE TORE OFF ITS HALO AND GAVE IT TO THE SAMURAI. 'SELL THIS,' SAID EISAI, 'IT SHOULD TIDE YOU OVER.' THE BEWILDERED BUT DESPERATE SAMURAI TOOK THE HALO AND LEFT.
'MASTER!' CRIED ONE OF EISAI'S DISCIPLES, 'THAT'S SACRILEGE! HOW COULD YOU DO SUCH A THING?'
'SACRILEGE? BAH! I HAVE MERELY PUT THE BUDDHA'S MIND, WHICH IS FULL OF LOVE AND MERCY, TO USE, SO TO SPEAK. INDEED, IF HE HIMSELF HAD HEARD THAT POOR SAMURAI HE'D HAVE CUT OFF A LIMB FOR HIM.'

MEDITATION is a flower and compassion is its fragrance.

Exactly like that it happens. The flower blooms and the fragrance spreads on the winds in all directions, to be carried to the very ends of earth. But the basic thing is the blooming of the flower.

Man is also carrying a potentiality for flowering within him. Until and unless the inner being of man flowers, the fragrance of compassion is not possible. Compassion cannot be practiced. It is not a discipline. You cannot manage it. It is beyond you. If you meditate, one day, suddenly, you become aware of a new phenomenon, absolutely strange -- from your being compassion is flowing towards the whole of existence; undirected, unaddressed, it is moving to the very ends of existence.

Without meditation, energy remains passion; with meditation, the same energy becomes compassion. Passion and compassion are not two energies, they are one and the same energy. Once it passes through meditation, it is transformed, transfigured; it becomes qualitatively different. Passion moves downwards, compassion moves upwards; passion moves through desire, compassion moves through desirelessness; passion is an occupation to forget the miseries in which you live, compassion is a celebration, it is a dance of attainment, of fulfillment...you are so fulfilled that you can share. Now there is nothing left; you have attained the destiny that you were carrying for millennia within you like an unflowered potentiality, just a bud. Now it has flowered and it is dancing. You have attained, you are fulfilled, there is no more to attain, nowhere to go, nothing to do.

Now what will happen to the energy? You start sharing. The same energy that was moving through the

dark layers of passion, now moves with light rays upwards, uncontaminated by any desire, uncontaminated by any conditioning. It is uncorrupted by any motivation -- hence I call it fragrance. The flower is limited but not the fragrance. The flower has limitations it is rooted somewhere in bondage. but fragrance has no bondage. It simply moves, rides on the winds; it has no moorings in the earth.

Meditation is a flower. It has roots. It exists in you. Once compassion happens, it is not rooted; it simply moves and goes on moving. Buddha has disappeared but not his compassion. The flower will die sooner or later -- it is part of earth and the dust will return unto dust -- but the fragrance that has been released will remain forever and forever. Buddha has gone, Jesus has gone, but not their fragrance. Their compassion still continues and whoever is open to their compassion will immediately feel its impact, will be moved by it, will be taken on a new journey, on a new pilgrimage.

Compassion is not limited to the flower -- it comes from the flower but it is not of the flower. It comes through the flower, the flower is just a passage. but it comes really from the beyond. It cannot come without the flower -- the flower is a necessary stage -- but it does not belong to the flower. Once the flower has bloomed, compassion is released.

This insistence, this emphasis, has to be deeply understood, because if you miss the point you can start practicing compassion but then it is not real fragrance. A practiced compassion is just the same passion with a new name. It is the same desire-contaminated, motivation-corrupted energy and it can become very dangerous to other people -- because in the name of compassion you can destroy, in the name of compassion, you can create bondage. It is not compassion, and if you practice it, you are being artificial, formal -- in fact a hypocrite.

The first thing to be remembered continuously is that compassion cannot be practiced. It is this point where all the followers of all the great religious teachers have missed. Buddha attained compassion through meditation -- now Buddhists go on practicing compassion. Jesus attained compassion through meditation -- now Christians, the Christian missionaries, go on practicing love, compassion, service to humanity but their compassion has proved to be a very destructive force in the world. Their compassion has created only wars; their compassion has destroyed millions of people. They end up in deep imprisonments.

Compassion frees you, gives you freedom, but that compassion has to come only through meditation, there is no other way to it. Buddha has said that compassion is a by-product, a consequence. You cannot catch hold of the consequence directly, you have to move; you have to produce the cause, and the effect follows. So if you really want to understand what compassion is you have to understand what meditation is. Forget all about compassion; it comes on its own accord.

Try to understand what meditation is. Compassion can become a criterion as to whether the meditation was right or not. If the meditation has been right, compassion is bound to come -- it is natural; it follows like a shadow. If the meditation has been wrong then compassion will not follow. So compassion can work as a criterion as to whether the meditation has been really right or not. And a meditation can be wrong. People have a wrong notion that all meditations are right; It is not so. Meditations can be wrong. For example, any meditation that leads you deep into concentration is wrong -- it will not result in compassion. You will become more and more closed rather than becoming open. If you narrow down your Consciousness concentrate on something, and you exclude the whole of existence and become one-pointed, it will create more and more tension in you. Hence the word 'attention'. It means 'at-tension'. Concentration, the very sound of the word, gives you a feeling of tenseness.

Concentration has its uses but it is not meditation. In scientific work, in scientific research, in the science lab, you need concentration. You have to concentrate on one problem and exclude everything else -- so much so that you almost become unmindful of the remaining world. The only problem that you are concentrating upon is your world. That's why scientists become absent-minded. People who concentrate too much always become absent-minded because they don't know how to remain open to the whole world.

I was reading an anecdote.

'I have brought a frog,' said a scientist, a professor of zoology, beaming at his class, 'fresh from the pond, in order that we might study its outer appearance and later dissect it.'

He carefully unwrapped the package he carried and inside was a neatly prepared ham sandwich. The good professor looked at it with astonishment.

'Odd!' he said, 'I distinctly remember having eaten my lunch.

That goes on happening to scientists. They become one-pointed and their whole mind becomes narrow.

Of course, a narrow mind has its use: it becomes more penetrating, it becomes like a sharp needle, it hits exactly the right point, but it misses the great life that surrounds it.

A Buddha is not a man of concentration, he is a man of awareness. He has not been trying to narrow down his consciousness; on the contrary, he has been trying to drop all barriers so that he becomes totally available to existence. Watch...existence is simultaneous. I am speaking here and the traffic noise is simultaneous. The train, the birds the wind blowing through the trees -- in this moment the whole of existence converges. You listening to me, I speaking to you, and millions of things going on -- it is tremendously rich.

Concentration makes you one-pointed at a very great cost: ninety-nine per cent of life is discarded. If you are solving a mathematical problem, you cannot listen to the birds -- they will be a distraction. Children playing around, dogs barking in the street -- they will be a distraction. Because of concentration, people have tried to escape from life -- to go to the Himalayas, to go to a cave, to remain isolated, so that you can concentrate on God. But God is not an object. God is this wholeness of existence, this moment; God is the totality. That's why science will never be able to know God. The very method of science is concentration and because of that method, science can never know God.

It can know more and more minute details. First the molecule was thought to be the last particle, then it was divided. Then an even tinier part, the atom, was known, then concentration divided that also. Now there are electrons, protons, neutrons -- sooner or later they are also going to be divided. Science goes on from the smaller to the smaller, and the bigger, the vast, is completely forgotten. The whole is completely forgotten for the part. Science can never know God because of concentration. So when people come to me and they say, 'Osho, teach us concentration, we want to know God,: I'm simply puzzled. They have not understood the basics of the search.

Science is one-pointed; the search is objective. Religion is simultaneity; the object is the whole, the total. To know the total, that is, to know God, you will have to have a consciousness which is open from everywhere -- not confined, not standing in a window. Otherwise the frame of the window will become the frame of existence. Just standing under the sun in the open sky -- that is what meditation is. Meditation has no frame: it is not a window, it is not a door. Meditation is not concentration, it is not attention -- meditation is awareness.

So what to do? Repeating a mantra, doing transcendental meditation, is not going to help. Transcendental meditation has become very important in America because of the objective approach, because of the scientific mind. Now it is the only meditation on which scientific work can be done. It is exactly concentration and not meditation, so it is comprehensible for the scientific mind. In the universities, in the science laboratories, in psychological research work, much is being done about TM, because it is not meditation. It is concentration, a method of concentration; it falls under the same category as scientific concentration; there is a link between the two. But it has nothing to do with meditation. Meditation is so vast, so tremendously infinite, that no scientific research is possible. Only compassion will show whether the man has achieved or not. Alpha waves won't be of much help because they are still of the mind and meditation is not of the mind -- it is something beyond.

So, let me tell you a few basic things. One, meditation is not concentration but relaxation -- one simply relaxes into oneself. The more you relax, the more you feel yourself open, vulnerable, the more you are less rigid, you are more flexible -- and suddenly existence starts penetrating you. You are no longer like a rock, you have openings. Relaxation means allowing yourself to fall into a state where you are not doing anything, because if you are doing something, tension will continue. It is a state of non-doing. You simply relax and you enjoy the feeling of relaxation. Relax into yourself, just close your eyes, and listen to all that is happening all around. No need to feel anything as distraction. The moment you feel it is a distraction, you are denying God. This moment God has come to you as a bird. Don't deny. He has knocked at your door as a bird. The next moment he has come as a dog -- barking, or as a child crying and weeping, or as a madman laughing. Don't deny; don't reject; accept -- because if you deny you will become tense. All denials create tension. Accept. If you want to relax, acceptance is the way. Accept whatsoever is happening all around; let it become an organic whole. It is -- you may know it or you may not know it. Everything is inter-related. These birds, these trees, this sky, this sun, this earth, you, me -- all are related. It is an organic unity. If the sun disappears, the trees will disappear; if the trees disappear, the birds will disappear; if the birds and trees disappear, you cannot be here, you will disappear. It is an ecology. Everything is deeply related with each other.

So don't deny anything, because the moment you deny, you are denying something in you. If you deny

these singing birds then something in you is denied.

Once it happened that it was spring. The weather was delightful and I was sitting on a park bench. I enjoyed the spring, the birds, the air and the sun. I listened to the melodious chirping of numerous birds.

A stranger was also sitting on the same bench. I turned to him and said to him, 'Is not the music of the birds delightful?'

But he must have been a religious man. He was doing some mantra. He felt disturbed. He felt as if I had interfered.

He scowled and said, 'How the devil can I hear what you are saying over the damned noise of those stupid birds?'

But if you deny, reject, if you feel distracted, if you feel angry, you are rejecting something within you. Just listen again to the birds without any feeling of distraction, anger, and suddenly you will see that the bird within you responds. Then those birds are not there as strangers, intruders -- suddenly the whole existence becomes a family. It is, and I call a man religious who has come to understand that the whole existence is a family. He may not go to any church, he may not worship in any temple, he may not pray at any mosque or gurudwara -- that doesn't matter. That is almost irrelevant. If you do, good, it is okay; if you don't that is even better. But one who has understood the organic unity of existence is constantly in the temple, is constantly facing the sacred and the Divine.

But if you are doing some stupid mantra you will think these birds are stupid. If you are repeating some nonsense within you, or thinking some trivia -- you may call it philosophy, religion -- then these birds become distractions. Their sounds are simply Divine. They don't say anything, they are simply bubbling with delight. Their song has no meaning except an overflowing of energy. They want to share with existence, with the trees, with the flowers, with you. They have nothing to say; they are just being there, themselves.

If you relax, you accept; acceptance of existence is the only way to relax. If small things disturb you then it is your attitude that is disturbing you. Sit silently; listen to all that is happening all around, and relax; accept, relax -- and suddenly you will feel immense energy arising in you. That energy will be felt first is a deepening of your breath. Ordinarily your breath is very shallow and sometimes if you try to have deep breaths, if you start doing PRANAYAM, you start forcing something, you make an effort. That effort is not needed. You simply accept life, relax, and suddenly you will see that your breath is going deeper than ever. Relax more and the breath goes deeper in you. It becomes slow, rhythmic, and you can almost enjoy it; it gives a certain delight. Then you will become aware that breath is the bridge between you and the whole. Just watch. Don't do anything.

And when I say watch, don't TRY to watch, otherwise you will become tense again, and you will start concentrating on the breath. Simply relax, remain relaxed, loose, and look...because what else can you do? You are there, nothing to be done, everything accepted, nothing to be denied, rejected, no struggle, no fight no conflict, breathing going deep -- what can you do? You simply watch. Remember, simply watch. Don't make an effort to watch. This is what Buddha has called VIPASSANA -- the watching of the breath, awareness of the breath -- or SATIPATTHANA -- remembering, being alert of the life energy that moves in breath. Don't try to take deep breaths, don't try to inhale or exhale, don't do anything. You simply relax and let the breathing be natural -- going on its own, coming on its own -- and many things will become available to you.

The first thing will be that breathing can be taken in two ways because it is a bridge. One part of it is joined with you, another part is joined with existence. So it can be understood in two ways. You can take it as a voluntary thing. If you want to inhale deeply, you can inhale deeply; if you want to exhale deeply, you can exhale deeply. You can do something about it. One part is joined with you. But if you don't do anything, then too it continues. No need for you to do anything and it continues. It is non-voluntary also.

The other part is joined with existence itself. You can think of it as if you are taking it in, you are breathing it, or you can think in just the opposite way -- that it is breathing you. And the other way has to be understood because that will lead you into deep relaxation. It is not that you are breathing, but existence is breathing you. It is a change of gestalt, and it happens on its own. If you go on relaxing, accepting everything, relaxing into yourself, by and by, suddenly, you become aware that you are not taking these breaths -- they are coming and going on their own. And so gracefully. With such dignity. With such rhythm. With such harmonious rhythm. Who is doing it? Existence is breathing you. It comes into you, goes out of you. Each moment it rejuvenates you, each moment it makes you alive again and again and again.

Suddenly you see breathing as a happening... and this is how meditation should grow. And this you can

do anywhere, in the marketplace also, because that noise is also Divine. And if you listen silently, even in the marketplace you will see a certain harmony in the noise. It is no longer a distraction. You can see many things if you are silent -- tremendous waves of energy moving all around. Once you accept, wherever you go you will feel

The bird is not important but you will feel something tremendously great, you will feel something holy, something luminous, something mysterious. A miracle is constantly happening all around you but you go on missing it.

Once meditation settles in you and you fall into rhythm with existence, compassion is a consequence. Suddenly you feel you are in love with the whole and the other is no longer the other -- God. in the other also you live. And the tree is no longer just 'the tree there', somehow it is related to you. Everything becomes inter-related. You touch a leaf of grass and you have touched all the stars because everything is related. It cannot be otherwise. Existence is organic. It is one. It is a unity.

Because we are not aware we don't see what we go on doing to ourselves. One thing happens and something which you have never thought that it was related to starts happening.

Just the other night I was reading something about smell. The sensation, the capacity of smell, has almost disappeared from humanity. Animals are very sharp. A horse can smell for miles. A dog can smell more than a man. Just by the smell the dog knows that his master is coming, and after many years the dog will again recognize the smell that is his master's smell. Man has completely forgotten.

What has happened to smell? What calamity has happened to smell? There seems to be no reason why smell has been so suppressed No culture anywhere has consciously suppressed it but it has become suppressed. It has become suppressed because of sex. Now, the whole of humanity lives with sex deeply suppressed -- and smell is connected with sex. Before making love, a dog will smell the partner because unless he smells a harmony deep down between the two bodies, he will not make love. Once the smell is fitting then he knows that now the bodies are in tune and they can fit and they can become a song -- even for a moment a unity is possible.

Because sex has been suppressed all over the world, smell has become suppressed. The very word has become a little condemnatory. If I say to you, 'Do you hear?' or if I say to you, 'Do you see?' you don't feel offended. So, if I say, 'Do you smell?' one should not feel offended, it is the same language. Smell is a capacity; just like seeing and hearing, smelling is a capacity. When I ask, 'Do you smell?' one feels offended because one has completely forgotten that it is a capacity.

There is a famous anecdote about an English thinker, Dr. Johnson. He was sitting in a stagecoach and a lady entered. She said to Dr. Johnson, 'Sir, you smell!'

But he was a man of language, letters, a grammarian. He said, 'No, madam. You smell. I stink!'

Smell is a capacity. 'You smell. I stink.' Linguistically he is right. That's how it should be if you follow grammar. But the very word has become very condemnatory. What has happened to smell? Once you suppress sex, smell is suppressed.

You can read in the scriptures that people say, 'I saw God. Nobody says, 'I smelled God.' What is wrong in it? If eyes are right then why is nose wrong? In the Old Testament it is said that your face is beautiful and your taste is beautiful, but not your smell. Smell is not talked about. We talk about God's beatific vision, we never talk about his beatific smell.

One sense is completely crippled -- and if you cripple one sense then one part of the mind is crippled. If you have five senses then your mind has five parts. One fifth of the mind is crippled and one never knows. That means one fifth of life is crippled.

The implications are tremendous. If you touch a small thing somewhere it reverberates all over. Accept everything. I was talking to you a few minutes before about repressing sex: because of repressing sex, smell has been repressed, and because of repressing sex your breathing has become shallow -- because if you breathe deep, your breathing massages the sex center inside. People come to me and say, 'If we really breathe, we feel more sexual.' If you make love to a woman your breathing will become very deep. If you keep your breathing shallow you will not be able to achieve orgasm. The breathing hits hard, deep down in the sex center; from the within it massages the sex center.

Because sex has been repressed, and because breathing is repressed people have become incapable of meditation. Now look at the whole thing. What nonsense we have done! Repressing sex we have repressed breathing and breathing is the only bridge between you and the whole.

Gurdjieff is right when he says that almost all religions have behaved in such a way that they seem to be against God. They talk about God but they seem to be basically against God. The way they have behaved is against God. Now that breathing is repressed, the bridge is broken. You can only breathe shallowly you never go deep, and if you cannot go deep in yourself, you cannot go deep in existence.

Buddha makes breathing the very foundation. A deep, relaxed breathing, an awareness of it, gives you such tremendous silence, relaxation, that by and by you simply merge, melt, disappear. You are no longer a separate island, you start vibrating with the whole. Then you are not a separate note but part of this whole symphony. Then compassion arises.

Compassion arises only when you can see that everybody is related to you. Compassion arises only when you see that you are a member of everybody and everybody is a member of you. Nobody is separate. When the illusion of separation drops, compassion arises. Compassion is not a discipline.

In the human experience, the relationship between a mother and her child is the closest to compassion. People call it love but it should not be called love. It is more like compassion than love because it has no passion in it. A mother's love for the child is closest to compassion. Why? Because the mother has known the child in herself; he was a member of her being. She has known the child as part of herself and even if the child is born and is growing the mother goes on feeling a subtle rhythm with the child. If the child feels ill, a thousand miles away the mother will immediately feel it. She may not be aware of what has happened but she will become depressed; she may not be aware that her child is suffering but she will start suffering. She will make some rationalization about why she is suffering -- her stomach is not okay, she has a headache, or something or other -- but now depth psychology says that the mother and the child always remain joined together with subtle energy, waves, because they go on vibrating on the same wavelength. The telepathy is easier between a mother and the child than between anybody else. Or, between twins -- between twins telepathy is very easy.

Many experiments on telepathy have been done in Soviet Russian -- not of course for religion, they are trying to find out if telepathy can be used as a war technique. They will be able to use it because they are finding clues: twins are very telepathic. If one twin has a cold a thousand miles away the other starts having a cold. They vibrate on the same wavelength, they are affected by the same things within seconds. Because they have both lived in the same womb as part of each other; they have existed in the mother's womb together.

A mother's feeling for the child is more of compassion because she feels he is her own.

I was reading an anecdote.

During the preliminary inspection of a Boy Scout Camp, the director found a large umbrella hidden in the bedroll of a tiny scouter, obviously not one of the items of equipment listed. The director asked the lad to explain. The tenderfoot did so neatly by asking, 'Sir, did you ever have a mother?'

Mother means compassion, mother means feeling for the other as one feels for oneself. When a person moves deeply in meditation and attains to samadhi, he becomes a mother. Buddha is more like a mother than like a father. The Christian association with the word 'father' is not very meaningful or beautiful. To call God 'father' looks a little male-orientated. If there is any God he can only be a mother, not a father.
'Father' is so institutional. A father is an institution. In nature a father doesn't exist. If you ask a linguist he will say that the word 'uncle' is older than the word 'father.' Uncles came first into existence because nobody knew who the father was. Once private property was fixed, once marriage became a private ownership, the institution of father entered into human life. It is very fragile, it can disappear any day. If the society changes, the institution can disappear, as many other institutions have disappeared. But mother is going to remain. Mother is natural.

In the East, many people, many traditions, have called God, the mother. Their approach seems to be more relevant. Watch Buddha, his face seems more like a woman than like a man. In fact, because of that we have not depicted him as having a beard or mustache. Mahavir, Buddha, Krishna, Ram -- you never see any mustache or beard on their faces. Not that they were lacking in some hormones they must have had beards, but we have not depicted them because that would give their faces a more male-like appearance. In the East we don't bother much about facts, but we bother much about relevance, significance. Of course, the

statues of Buddha that you have seen are all false, but in the East we don't worry about that. The significance is that Buddha has become more womanly, more feminine. That is what I was telling you about, the first day: the shift from the left hemisphere of the brain to the right hemisphere of the brain, from the male to the female, the shift from the aggressive to the passive, the shift from the positive to the negative, the shift from effort to effortlessness. A Buddha is more feminine, more motherly. If you really become a meditator by and by you will see many changes in your being and you will feel more like a woman than like a man -- more graceful, more receptive, non-violent, loving. And a compassion will arise continuously from your being; it will be just a natural fragrance.

Ordinarily whatsoever you call compassion goes on hiding your passion in it. Even if you sometimes feel sympathetic towards people, watch, dissect, go deeper into your feeling and somewhere you will find some motivation. In acts which look very compassionate, deep down you will always find some motivation.

Once it happened that a man called Louie came back home. He was very shocked to find his wife in the arms of another man. He rushed out of the room crying, 'I am getting my shotgun.'

His wife dashed after him despite her unclothed state, seized him and shouted, 'You fool, what are you getting excited about? It was my lover who paid for the new furniture we recently got, my new clothes, the extra money you thought I earned sewing, the little luxuries we have been able to buy -- they all came from him!'

But Louie wrenched away and continued upstairs.

'No shotgun, Louie!' yelled his wife.

'What shotgun?' called back Louie. 'I am getting a blanket. That poor fellow will catch cold, Lying there like that.'

Even if you feel, or you think you feel, or you pretend that you feel, compassion, just go deep and analyze it and you will always find some other motivation in it. It cannot be pure compassion and if it is not pure it is not compassion. Purity is a basic ingredient in compassion, otherwise it is something else -- it is more or less a formality. We have learned how to be formal: how to behave with your wife, how to behave with your husband, how to behave with your children, with friends, with your family. We have learned everything. Compassion is not something which can be learned; when you have unlearned ail formalities, all etiquette and manners, it arises in you. It is very wild; it doesn't taste of etiquette, of formality, they are all dead things compared to it. It is very alive, it is a flame of love.

At the twelfth hole of a hotly-contested match, the grounds overlooked the highway and as Smith and Jones approached the green, they saw a funeral procession making its way along the road.

At this, Smith stopped, took off his hat, placed it over his heart, and bent his head till the procession disappeared around the bend.

Jones was astonished and after Smith had replaced his hat and returned to his game, he said, 'That was delicate and respectful of your Smith.'

Ah, well,' said Smith, 'I could not do less. I had been married to the woman for twenty years, after all.'

Life has become plastic, artificial, formal, because you have to do certain things that you do. You of course reluctantly follow duties but if you miss much of life, it is natural, because life is possible only if you are alive, intensely alive. If your own flame has become covered by formalities, duties, rules, which you have to fulfill reluctantly, you can only drag. You may drag comfortably, your life may be a life of convenience, but it cannot be really alive.

A really alive life is, in a way, chaotic. In a way, I say, because that chaos has its own discipline. It has no rules because it need not have any rules. It has the most basic rule in-built in it -- it need not have any external rules.

Now the Zen story.

ONE WINTER DAY, A MASTERLESS SAMURAI CAME TO EISAI'S TEMPLE AND MADE AN APPEAL: 'I AM POOR AND SICK,' HE SAID, 'AND MY FAMILY IS DYING OF HUNGER. PLEASE HELP US, MASTER.' DEPENDENT AS HE WAS ON WIDOWS' MITES, EISAI'S LIFE WAS VERY AUSTERE, AND HE HAD NOTHING TO GIVE.

HE WAS ABOUT TO SEND THE SAMURAI OFF WHEN HE REMEMBERED THE IMAGE OF YAKUSHI-BUDDHA IN THE HALL. GOING UP TO IT HE TORE OFF ITS HALO AND GAVE IF TO THE SAMURAI. 'SELL THIS,' SAID EISAI, 'IT SHOULD TIDE YOU OVER.' THE BEWILDERED BUT DESPERATE SAMURAI TOOK THE HALO AND LEFT.
'MASTER!' CRIED ONE OF EISAI'S DISCIPLES, 'THAT'S SACRILEGE! HOW COULD YOU DO SUCH A THING?'
'SACRILEGE? BAH! I HAVE MERELY PUT THE BUDDHA'S MIND, WHICH IS FULL OF LOVE AND MERCY, TO USE, SO TO SPEAK. INDEED, IF HE HIMSELF HAD HEARD THAT POOR SAMURAI HE WOULD HAVE CUT OFF A LIMB FOR HIM.'

A very simple story, but very significant. First, even when you have nothing to give, look again. You will always find something to give. Even when you have nothing to give, you can always find something to give. It is a question of attitude. If you cannot give anything, at least you can smile; if you cannot give anything, at least you can sit with the person and hold his hand. It is not a question of giving something, it is a question of giving.

This Eisai was a poor monk as Buddhist monks are. His life was very austere and he had nothing to give. Ordinarily, it is an absolute sacrilege to take the halo off Buddha's statue and give it away. No so-called religious person could think of it. Only somebody who is really religious would -- that's why I say compassion knows no rules, compassion is beyond rules. It is wild. It follows no formalities.

Then suddenly the Master remembered the image of Buddha in the hall. In Japan, in China, they put a gold halo around the head of the Buddha, just to show the aura around his head. Suddenly the Master remembered it -- every day he must have worshipped the same statue.

GOING UP TO IT HE TORE OFF ITS HALO AND GAVE IT TO THE SAMURAI. 'SELL THIS,' SAID EISAI, 'IT SHOULD TIDE YOU OVER.' THE BEWILDERED BUT DESPERATE SAMURAI TOOK THE HALO AND LEFT.

Even the samurai was bewildered. He had not expected this. Even he must have thought that this was sacrilege. What type of man is this? He is a follower of Buddha and he has destroyed the statue. Even to touch the statue is sacrilege and he has taken away the halo.

This is the difference between a real religious person and a so-called religious person. The so-called religious person always Looks to the rule; he always thinks of what is proper and what is not proper. But a really religious person lives it. There is nothing proper and improper for him. Compassion is so infinitely proper that whatsoever you do through compassion becomes proper automatically.

'MASTER!' CRIED ONE OF EISAI'S DISCIPLES, 'THAT'S SACRILEGE HOW COULD YOU DO SUCH A THING?' Even a disciple understands that this is not right. Something improper has been done. 'SACRILEGE? BAH! I HAVE MERELY PUT THE BUDDHA'S MIND WHICH IS FULL OF LOVE AND MERCY, TO GOOD USE, SO TO SPEAK. INDEED, IF HE HIMSELF HAD HEARD THAT POOR SAMURAI HE WOULD HAVE CUT OFF A LIMB FOR HIM.'

To understand is something other than just to follow. When you follow, you become almost blind; then there are rules which have to be kept. If you understand, then too you follow, but you are no longer blind. But each moment decides, each moment your consciousness responds, and whatsoever you do is right.

One of the most beautiful stories in Zen is about a Zen master who asked, one winter night, to be allowed to stay in a temple. He was shivering because the night was cold and snow was falling outside. Of course, the temple priest sympathized and told him, 'You can stay, but only for the night, because this temple is not a sarai. In the morning you will have to go.'

In the middle of the night the priest suddenly heard a noise. He came running and could not believe his eyes. The monk was sitting around a fire which he had made inside the temple. And one Buddha statue was missing.

In Japan they make wooden Buddhas.

The priest asked, 'Where is the statue?'

The Master showed him the fire and he said, 'I was shivering and it was very cold.'

The priest said, 'You seem to be mad! Don't you see what you have done? It was a Buddha statue. You have burnt Buddha!

The Master looked in the fire, which was disappearing, and poked the fire with a stick. The priest asked, 'What are you doing?'

He said, 'I am trying to find the bones of the Buddha.

The priest said, 'You are certainly mad. It is a wooden Buddha. There are no bones in it.'

Then the monk said, 'The night is still long and it is getting even colder, why not bring these two other Buddhas also?'

Of course, he had to be thrown out of the temple immediately. This man was dangerous.

When he was being thrown out he said, 'What are you doing throwing a live Buddha out? For a wooden Buddha? The alive Buddha was suffering so much I had to show compassion. If Buddha was alive he would have done the same. He would himself have given all those three statues to me. I know it. I know from my very heart that he would have done the same!'

But who was there to listen to him? He was thrown out into the snow and the doors were closed.

In the morning, when the priest went out, he saw the Master sitting near a milestone with a few flowers on top of it, worshipping it. The priest came again and said, 'What are you doing now? Worshipping a milestone?'

The Master said, 'Whenever the time to pray comes, I create my Buddhas anywhere, because they are always all around. This milestone is as good as your wooden Buddhas inside!'

It is a question of attitude. When you look with worshipful eyes then anything becomes Divine.

And remember, the story about Eisai is easy to remember because the compassion is shown towards somebody else. This story is even more difficult and complex to understand because the compassion is shown towards oneself. A real man of understanding is neither hard towards others nor hard towards himself because it is one and the same energy. A real man of understanding is not a masochist; he is not a sadist, he is not a masochist. A real man of understanding simply understands that there is no separation -- all including himself is Divine. And he lives out this understanding.

To live out of understanding is compassion. Never try to practice it, simply relax deep into meditation. Be in a state of let-go in meditation and suddenly you will be able to smell the fragrance that is coming from your own innermost depth. Then the flower blossoms and compassion spreads. Meditation is the flower and compassion is its fragrance.

Ancient Music in the Pines

Chapter #4
Chapter title: Be a light unto yourself

24 February 1976 am in Buddha Hall

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The first question:

IS ZEN THE PATH OF SURRENDER? THEN HOW COME THE BASIC TEACHING OF BUDDHA IS 'BE A LIGHT UNTO YOURSELF'?

The essential surrender happens within you, it has nothing to do with anybody outside you. The basic surrender is a relaxation, a trust -- so don't be misguided by the word. Linguistically, surrender means to surrender to somebody, but religiously, surrender simply means trust, relaxing. It is an attitude rather than an act: you live through trust.

Let me explain. You swim in water -- you go to the river and swim. What do you do? You trust water. A good swimmer trusts so much that he almost becomes one with the river. He is not fighting, he does not grab the water, he is not stiff and tense. If you are stiff and tense you will be drowned; if you are relaxed the river takes care. That's why whenever somebody dies, the dead body floats on the water. This is a miracle. Amazing! The alive person died and was drowned by the river, and the dead person simply floats on the surface. What has happened? The dead person knows some secret about the river which the alive person did not know. The alive person was fighting. The river was the enemy. He was afraid, he could not trust. But the dead person, not being there, how could he fight? The dead person is totally relaxed with no tension -- suddenly the body surfaces. The river takes care. No river can drown a dead person.

Trust means you are not fighting; surrender means you don't think of life as the enemy but as the friend. Once you trust the river, suddenly you start enjoying. Tremendous delight arises: splashing, swimming, or just floating, or diving deep. But you are not separate from the river, you merge, you become one.

Surrender means to live the same way in life as a good swimmer swims in the river. Life is a river. Either you can fight or you can float; either you can push the river and try to go against the c. or you can float with the river and go wherever the river leads you.

Surrender is not towards somebody; it is simply a way of life. A God is not needed to surrender to. There are religions which believe in God, there are religions which don't believe in God, but all religions believe in surrender. So surrender is the real God.

Even the concept of God can be discarded. Buddhism does not believe in any God, Jainism does not believe in any God -- but they are religions. Christianity believes in God, Islam believes in God, Sikhism believes in God -- they are also religions. The Christian teaches surrender to God; God is just an excuse to surrender. It is a help, because it will be difficult for you to surrender without any object. The object is just an excuse so that in the name of God you can surrender. Buddhism says simply surrender -- there is no God. You relax. It is not a question of some object, it is a question of your own subjectivity. Relax, don't fight. Accept.

The belief in God is not needed. In fact, the word 'belief' is ugly. It does not show trust, it does not show faith -- belief is almost the very opposite of faith. The word 'belief' comes from a root 'lief' -- 'lief' means to desire, to wish. Now let me explain it to you. You say, 'I believe in God the compassionate.' What exactly are you saying? You are saying, 'I wish there was a God who is compassionate.' Whenever you say, 'I believe,' you say, 'I intensely desire.' But you don't know.

If you know, there is no question of belief. Do you believe in the trees here? Do you believe in the sun which arises every morning? Do you believe in the stars? There is no question of belief. You know that the sun is there, that the trees are there. Nobody believes in the sun -- if he did, you would say he is mad. If somebody came and said, 'I believe in the sun,' and tried to convert you, you would say, 'You have gone mad!'

I have heard an anecdote.

A certain lady, Lady Lewis, was appointed ambassador to Italy by the United States of America. She was a recently converted Catholic, and, of course, when people become converted, they are very enthusiastic. And she was boring everybody. Whosoever she came into contact with, she would try and make him a Catholic.

The story goes that when she went to Italy as the ambassador, she went to see the Pope. A long discussion followed -- it went on and on. A press reporter slipped closer and closer, just to hear what was going on. The Pope had never given so much time to anybody, and the discussion seemed to be very heated and hot. Something was going on. When the Pope talks so long to the ambassador of the richest and the strongest nation in the world, there is going to be some news.

Just to overhear, he came closer and closer. He could hear only one sentence. The Pope was saying in a faltering English, 'Lady, you don't understand me. I am already a Catholic!'
She was trying to convert the Pope!

If somebody comes and says to you, 'Believe in the sun,' you will say, 'I am already a Catholic. I already

believe. You don't be worried about it.' You know.

Somebody asked Shri Aurobindo, 'Do you believe in God?' He said, 'No.' Of course the questioner was very shocked. He had come from far away, from Germany, and he was a great seeker of God and he was hoping for much. Then this man simply says a flat no. He said, 'But I was thinking that you have known him.' Aurobindo said, 'Yes, I have known him, but I don't believe in him.'

Once you know, what is the point of belief? Belief is in ignorance. If you know, you know. And it is good that if you don't know, know that you don't know -- the belief can deceive you. The belief can create an atmosphere in your mind, where, without knowing, you start thinking that you know. Belief is not trust, and the more strongly you say that you believe totally, the more you are afraid of the doubt within you.

Trust knows no doubt. Belief is just repressing doubt; it is a desire. When you say, 'I believe in God,' you say, 'I cannot live without God. It will be too difficult to exist in this darkness, surrounded by death, without a concept of God.' That concept helps. One doesn't feel alone; one doesn't feel unprotected, insecure -- hence belief.

Martin Luther has written, 'My God is a great fortress.' These words cannot come from a man who trusts. 'My God is a great fortress'? Martin Luther seems to be on the defensive. Even God is just a fortress to protect you, to make you feel secure? Then it is out of fear. The thinking that 'God is my greatest fortress', is born out of fear, not out of love. It is not of trust. Deep down there is doubt and fear.

Trust is simple. It is just like a child trusts in his mother. It is not that he believes -- belief has not yet entered. You were a small child once. Did you believe in your mother or did you trust her? The doubt has not arisen so what is the question of belief? Belief comes only when the doubt has entered; doubt comes first. Later on, to suppress the doubt, you catch hold of a belief. Trust is when doubt disappears; trust is when doubt is not there.

For instance, you breathe. You take a breath in; then you exhale, you breathe out. Are you afraid of breathing out, because who knows, it may not come back? You trust. You trust it will come. Of course there is no reason to trust, what is the reason? Why should it come back? You can at the most say that in the past it has been happening so -- but that is not a guarantee. It may not happen in the future. If you become afraid of breathing out because it may not come back, then you will hold your breath in. That's what belief is -- clinging, holding. But if you hold your breath in, your face will go purple and you will feel suffocated. And if you go on doing that, you will die.

All beliefs suffocate and all beliefs help you not to be really alive. They deaden your being.

If you exhale, you trust in life. The Buddhist word 'nirvana' simply means exhaling, breathing out -- trusting. Trust is a very, very innocent phenomenon. Belief is of the head; trust is of the heart. One simply trusts life because you are out of life, you live in life, and you will go back again to the source. There is no fear. You are born, you live, you will die; there is no fear. You will be born again, you will live again, you will die. The same life that has given you life can always give you more life, so why be afraid? Why cling to beliefs? Beliefs are man-made; trust is God-made. Beliefs are philosophical; trust has nothing to do with philosophy. Trust simply shows that you know what love is. It is not a concept of God who is sitting somewhere in heaven and manipulating and managing. Trust needs no God, the infinite life, this totality, is more than enough. Once you trust, you relax. That relaxation is surrender.

Now, IS ZEN THE PATH OF SURRENDER? Yes. Religion, as such, is surrendering, relaxing. Don't cling to anything. Clinging shows that you don't trust life.

Every evening, Mohammed used to distribute whatsoever he had collected in the day. All! Not even a single pai would he save for the tomorrow because he said that the same source that had given today, would give to him tomorrow. If it has happened today, why be untrusting about tomorrow? Why save?

But when he was dying and he was very ill, his wife became worried. Even at midnight a physician may be needed, so that evening she saved five rupees, five dinars. She was afraid. 'Nobody knows -- he may become too ill in the night, and some medicine may be needed and in the middle of the night, where would I go? Or a doctor may be needed and the fee would have to be given.' Not saying anything to Mohammed, she'd saved five dinars.

Near about midnight, Mohammed opened his eyes and he said, 'I feel a certain distrust around me. It seems something has been saved.'

The wife became very much afraid and she said, 'Excuse me, but thinking that something may be needed in the night, I have saved just five dinars.'

Mohammed said, 'You go out and give it to somebody.'

She said, 'In the middle of the night who is going to be there?'

Mohammed said, 'You just listen and let me die peacefully, otherwise I will feel guilty, guilty against my God. And if he asks me. I will feel ashamed that at the last moment I died in deep distrust. You go out!'

The wife went out, unbelieving of course, but a beggar was standing there.

When she came back, Mohammed said, 'Look, he manages well, and if we need something, then a donor will be standing outside the door. Don't be worried.'

Then he pulled up his blanket and died immediately, relaxed totally.

Clinging to anything, anything whatsoever, shows distrust. If you love a woman or a man, and you cling, that simply shows that you don't trust. If you love a woman and you say, 'Tomorrow also, will you love me or not?' you don't trust. If you go to the court to get married, you don't trust. Then you trust more in the court, in the police, in the law, than in love. You are preparing for tomorrow. If this woman or this man tries to deceive you tomorrow or leaves you in the ditch, you can get support from the court and the police, and the law will be with you and the whole society will support you. You are making arrangements, afraid. But if you really love, love is enough, more than enough. Who bothers about tomorrow? But deep down there is doubt. Even while you think you are in love, doubt continues.

It is reported that when Jesus was resurrected after his crucifixion, the first person to see him back alive was Mary Magdalene. She had loved him tremendously. She ran towards him. In the New Testament it is said that Jesus said, 'Don't touch me.' I became a little suspicious because Jesus saying, 'Don't touch me,' does not look right. Something somewhere has gone wrong. Of course it is okay if a pope says, 'Don't touch me,' but a Jesus saying, 'Don't touch me.' Almost impossible. So I tried to find the original. In the original the Greek word can mean both touch or cling. Then I found the key. Jesus says, 'Don't cling to me,' not 'Don't touch me, but the translators have interpreted it as, 'Don't touch me.' The interpreter has entered his own mind in it. Jesus must have said, 'Don't cling to me,' because if there is trust, there is no clinging if there is love, there is no clinging. You simply share without any clinging; you share in deep relaxedness.

Surrendering means surrendering to life; surrendering to the source from where you come and to where one day you will go back again. You are just like a wave in the ocean: You come out of the ocean, you go back to the ocean. Surrendering means trusting in the ocean -- and of course, what can a wave do except that? The wave has to trust the ocean and whether you trust or not, you remain part of the ocean. Non-trusting, you will create anxiety -- that's all. Nothing will change. only you will become anxious. tense, desperate. If you trust, you flower. you bloom. you celebrate. knowing well that deep down is your mother, the ocean. When tired, you will go back and rest in her being again. When rested, you will come back again to have a taste of the sky and the sunlight and the stars. Surrendering is trusting and it has nothing to do with any concept of any God, any ideology of any God. It is an attitude.

Then you can understand the meaning of Buddha s last utterance. Be a light unto yourself. When he says. Be a light unto yourself. he means: if you have surrendered to life you have become a light unto yourself. Then life leads you. Then you always live in enlightenment. When he says. 'Be a light unto yourself, he is saying don t follow anybody, don't cling to anybody. Learn from everybody but don't cling to anybody. Be open, vulnerable, but remain on your own, because finally the religious experience cannot be a borrowed experience. It has to be existential; it has to be your own. Only then it is authentic. If I say something and you believe in it, it is not going to help. If I say something and you search, and you surrender, and you trust, and you also experience the same -- then it has become a light unto yourself. Otherwise my words will remain words; at the most they can become beliefs. Unless you experience the truth of them, they cannot become trust, they cannot become your own truth. My truth cannot become yours, otherwise it would have been very cheap. If my truth could be yours then there would be no problem.

That is the difference between a scientific truth and a religious truth. A scientific truth can be borrowed. A scientific truth, once known, becomes everybody else's property. Albert Einstein discovered the theory of relativity. Now there is no need for everybody to discover it again and again and again. That would be foolish. Once discovered, it has become public. Now it is everybody's theory. Once discovered, once proved, now even a school child can learn it. Now no genius is needed -- you need not be an Albert Einstein. Just a mediocre mind will do; just an ordinary mind will do. You can understand it and it is yours. Of course, Einstein had to work for years -- then he was able to discover it. You need not work. If you are ready to understand and put your mind to it, in just a few hours you will understand.

But the same is not true about religious truth. Buddha discovered, Christ discovered, Nanak and Kabir discovered, but their discovery cannot become your discovery. You will have to rediscover it again. You will have to move again from ABC; you cannot just believe in them. That won't help. But that is what humanity has been doing: mistaking religious truth for scientific truth. It is not scientific truth, it can never

become a public property. Each individual has to come to it alone, each individual has to come to it again and again. It can never become available in the market. You will have to pass through the hardship; you will have to seek and search and follow the same path. A shortcut cannot even be made. You will have to pass through the same austerities as Buddha, the same difficulties as the Buddha; you will have to suffer the same calamities on the path as the Buddha and you will have to be in the same hazards as the Buddha. And one day, when the clouds disappear, you will dance and be as ecstatic as the Buddha.

Of course, when an Archimedes discovers something, he runs naked in the streets, 'Eureka! I have found it!' You can understand Archimedes within minutes, within seconds, but you will not be ecstatic -- otherwise every school child would run naked in the streets, crying, 'Eureka!' Nobody has done that since Archimedes did it. It happened only once. For Archimedes it was a discovery; since then it has become public property.

But it is good that the religious truth cannot be transferred to you otherwise you would never achieve the same ecstasy as Buddha or Jesus or Krishna. Never, because you would learn. it in a school textbook -- any fool could transfer it to you. Then the whole orgasmic experience will be lost.

It is good that religious experience has to be experienced individually. Nobody can lead you there. People can indicate the way but those indications are very subtle -- don't take them literally. Buddha said, 'Be a light unto yourself.' He is saying, 'Remember, my truth cannot be your truth; my light cannot be your light. Imbibe the spirit from me, become more thirsty from me, let your search be intense and be totally devoted to it, learn the devotion of a truth-seeker from me -- but the truth, the light, will burn within you. You will have to kindle it within you.' You cannot borrow truth, it cannot be transferred, it is not a property. It is such a subtle experience that it cannot even be expressed. It is inexpressible. One at the most tries to give a few hints.

The second question:

PLEASE EXPLAIN THE NATURE OF THE EXPERIENCES WE CALL BOREDOM AND RESTLESSNESS.

Boredom and restlessness are deeply related. Whenever you feel boredom, then you feel restlessness. Restlessness is a by-product of boredom.

Try to understand the mechanism. Whenever you feel bored you want to move away from that situation. If somebody is saying something and you are getting bored, you start becoming fidgety. This is a subtle indication that you want to move from this place, from this man, from this nonsense-talk. Your body starts moving. Of course, because of politeness you suppress it, but the body is already on the move -- because the body is more authentic than the mind, the body is more honest and sincere than the mind. The mind is trying to be polite, smiling. You say, 'How beautiful,' but inside you are saying, 'How horrible! I have listened to this story so many times and he is telling it again!'

I have heard about Albert Einstein's wife, Frau Einstein. A friend of Albert Einstein used to come many times and Einstein would tell some anecdotes, some jokes, and they would laugh. But the friend became curious about one thing: whenever he came, and whenever Einstein started telling jokes....

Einstein was a Jew, and Jews have the best jokes in the world. Because they have suffered so long they have lived by jokes. Their life has been so miserable that they had to tickle themselves -- hence they have the most beautiful jokes. No other country. no other race, can compete with them. In India we don't have good jokes at all because the country has lived very peacefully -- no need to tickle. Humor is needed when one is in constant danger; one needs to laugh at anything. Any excuse will do to laugh.

....Einstein would tell some joke, some anecdote, some story and they both would laugh. But the friend became curious because whenever Einstein would start saying something, the wife would immediately start knitting or doing something.

So he asked, 'The moment Einstein starts telling some joke, why do you start knitting?'

The wife said, 'If I don't do anything, it will be tremendously difficult for me to tolerate because I have heard that joke a thousand and one times. You come sometimes -- I am always here. Whenever anybody comes he tells the same joke. If I didn't do something with my hands, I would become so fidgety that it will be almost impolite. So I have to do something so that I can move my restlessness into work and I can hide behind the work.'

Whenever you feel bored you will feel restless. Restlessness is an indication of the body; the body is saying, 'Move away from here. Go anywhere, but don't be here.' But the mind goes on smiling and the eyes

go on sparkling, and you go on saying that you are listening and you have never heard such a beautiful thing. The mind is civilized; the body is still wild. The mind is human; the body is still animal. The mind is false; the body is true. The mind knows the rules and regulations -- how to behave and how to behave rightly -- so even if you meet a bore you say, 'I am so happy, so glad to see you!' And deep down, if you were allowed, you would kill this man. He tempts you to murder. Then you become fidgety, then you feel restlessness.

If you listen to the body and run away, the restlessness will disappear. Try it. Try it. If somebody is boring you simply start jumping and running around. See. Restlessness will disappear because restlessness simply shows that the energy does not want to be here. The energy is already on the move; the energy has already left this place. Now you follow energy.

So the real thing is to understand boredom not restlessness. Boredom is a very, very significant phenomenon. Only man feels bored, no other animal. You cannot make a buffalo bored. Impossible. Only man gets bored because only man is conscious. Consciousness is the cause. The more sensitive you are, the more alert you are, the more conscious you are, the more you will feel bored. In more situations you will feel bored. A mediocre mind does not feel so bored. He goes on; he accepts; whatsoever is, is okay; he is not so alert. The more alert you become, the more fresh, the more you will feel as if some situation is just a repetition, as if some situation is just getting hard on you, as if some situation is just stale. The more sensitive you are, the more bored you will become.

Boredom is an indication of sensitivity. Trees are not bored, animals are not bored, rocks are not bored -- because they are not sensitive enough. This has to be one of the basic understandings about your boredom -- that you are sensitive.

But Buddhas also are not bored. You cannot bore a Buddha. Animals are not bored and Buddhas are not bored, so boredom exists as a middle phenomenon between the animal and the Buddha. For boredom a little more sensitivity is needed than is given to the animal. And if you want to get beyond it then you have to become totally sensitive. Then again the boredom disappears. But in the middle the boredom is there. If you become animal-like, then boredom disappears. So you will find that people who live a very animalistic life are less bored. Eating, drinking, marrying -- they are not very bored, but they are not sensitive. They live at the minimum. They live only with that much consciousness as is needed for a day-to-day routine life. You will find that intellectuals, people who think too much, are more bored, because they think. And because of their thinking they can see that something is just repetition.

Your life is repetition. Every morning you get up almost the same way as you have been getting up all your life. You take your breakfast almost the same way. Then you go to the office -- the same office, the same people, the same work. Then you come home -- the same wife. If you get bored it is natural. It is very difficult for you to see any newness here; everything seems to be old, dust-covered.

I have heard an anecdote.

Mary Jane, the very good friend of a wealthy broker, opened the door cheerfully one day, and then quickly attempted to close it when she discovered the person on the threshold to be her lover's wife.

The wife leaned against the door and said, 'Oh, let me in, dear. I don't intend to make a scene, just to have a small friendly discussion.'

With considerable nervousness Mary Jane let her enter, then said cautiously, 'What do you want?'
'Nothing much' said the wife, looking about. 'I just want the answer to one question. Tell me dear, just between us, what do you see in that dumb jerk?'

The same husband every day becomes a dumb jerk; the same wife every day...you almost forget how she looks. If you are told to close your eyes and to remember your wife's face, you will find it impossible to remember. Many other women will come in your mind, the whole neighborhood, but not your wife. The whole relationship has become a continuous repetition. You make love, you hug your wife, you kiss your wife, but these are all empty gestures now. The glory and the glamour has disappeared long before. A marriage is almost finished by the time the honeymoon is over, then you go on pretending. But behind those pretensions a deep boredom accumulates. Watch people walking on the street and you will see them completely bored. Everybody is bored, bored to death. Look at their faces -- no aura of delight. Look at their eyes -- dust-covered, no glimmer of inner happiness. They move from the office to the home, from the home to the office, and by and by the whole life becomes a mechanical routine, a constant repetition. And one day they die... almost always people die without ever having been alive.

Bertrand Russell is reported to have said, 'When I remember, I cannot find more than a few moments in my life when I was really alive, aflame.' Can you remember? How many moments in your life were you really aflame? Rarely it happens. One dreams about those moments, one imagines those moments. one hopes for those moments -- but they never happen. Even if they happen, sooner or later they also become repetitive. When you fall in love with a woman or a man you feel a miracle, but by and by the miracle disappears and everything settles into a routine.

Boredom is the consciousness of repetition. Because animals cannot remember the past, they cannot feel bored. They cannot remember the past, so they cannot feel bored. They cannot remember the past, so they cannot feel the repetition. The buffalo goes on eating the same grass every day with the same delight. You cannot. How can you eat the same grass with the same delight? You get fed up.

Hence people try to change. They move into a new house, they bring a new car home, they divorce the old husband, they find a new love affair, but again that thing is going to become repetitive sooner or later. Changing places, changing persons,, changing partners, changing houses, is not going to do anything. And whenever a society becomes very bored, people start moving from one town to another. from one job to another, from one wife to another, but sooner or later they realize that this is all nonsense because the same thing is going to happen again and again with every woman, with every man, with every house, with every car.

What to do then? Become more conscious. It is not a question of changing situations; transform your being, become more conscious. If you become more conscious you will be able to see that each moment is new; but for that, very much energy, tremendous energy of consciousness is needed.

The wife is not the same -- remember. You are in an illusion. Go back home and look again at your wife -- she is not the same. Nobody can be the same. Just appearances deceive. These trees are not the same as they were yesterday. How can they be? They have grown. Many leaves have fallen, new leaves have come. Look at the almond tree. How many new leaves have come! Every day the old are falling and the new are coming. But you are not that much conscious.

Either have no consciousness -- then you cannot feel repetition -- or have so much consciousness that in each repetition you can see something new. These are the two ways to get out of boredom.

Changing outside things is not going to help. It is just like arranging the furniture in your room again and again. Whatsoever you do -- you can put it this way or that way -- is the same furniture. There are many housewives who continuously think about how to manage things, how to put things, where to put them, where not to put -- and they go on changing. But it is the same room, it is the same furniture. How long will you deceive in this way?

A brief television skit I once saw was of a caveman and a cavewomen who were kissing wildly and hysterically. They broke apart only to say, 'Gee, this is great!' then they turned to kissing again.

Finally the cavewoman pulled away to say, 'Listen. Do you suppose this wonderful thing we have discovered means that we are married?'

The caveman bent his small mind to the matter and finally said, 'Yes, I guess we are married. Now let us kiss some more.'

Whereupon the cavewoman put her hand to her head and said in sudden anguish, 'Oh, I have such a headache!'

Two persons meet, strangers -- everything is wonderful, beautiful. But sooner or later they become acquainted with each other. That's what marriage means. It means that now they are settling, now they would like to make it a repetition. Then the same kissing and the same hugging is no longer beautiful; it becomes almost a duty.

A man came home and found his friend kissing his wife. He took the friend into another room. The friend was trembling with fear. Now there is going to be something! The friendship will be broken.

The husband seemed to be very angry, but he was not. He closed the door and asked the friend, 'Just tell me one thing. I HAVE to -- but why were you kissing?'

'I HAVE to, but why were you kissing?' By and by everything settles, newness disappears, and you don't have that much consciousness or that quality of consciousness which can go on finding the new again and again. For a dull mind, everything is old; for a totally alive mind there is nothing old under the sun. Cannot be. Everything is in flux. Every person is in flux, is river-like. Persons are not dead things. How can they be the same? Are you the same? Between when you came this morning to listen to me and when you went back home, a lot has happened. Some thoughts have disappeared from your mind, other thoughts have entered. You may have attained to a new insight. You cannot go the same as you had come. The river is

continuously flowing; it looks the same but it is not the same. The old Heraclitus has said that you cannot step twice into the same river because the river is never the same.

One thing is that you are also not the same, and another thing is that everything is changing.... but then one has to live at the peak of consciousness. Either live like a Buddha or live like a buffalo, then you will not be bored. Now the choice is yours.

I have never seen anybody the same. You come to me -- how many times you have come to me -- but I never see the old. I'm always surprised by the newness that you bring every day. You may not be aware of it.

Remain capable of being surprised.

Let me tell you one anecdote.

A man entered a bar, deep in private thoughts of his own. He turned to a woman just passing and said, 'Pardon me, Miss, do you happen to have the time?'

In a strident voice she responded, 'How dare you make such a proposition to me!'

The man snapped to attention in surprise and was uncomfortably aware that every pair of eyes in the place had turned in their direction. He mumbled, 'I just asked the time, Miss.'

In a voice even louder the woman shrieked. 'I will call the police if you say another word!'

Grabbing his drink and embarrassed very nearly to death, the man hastened to the far end of the room and huddled at a table, holding his breath and wondering how soon he could sneak out the door.

No more than half a minute had passed when the woman joined him. In a quiet voice she said, 'I'm terribly sorry, sir, to have embarrassed you, but I am a psychology student at the University and I am writing a thesis on the reaction of human beings to sudden, shocking statements.'

The man stared at her for three seconds, then he leaned back and bellowed, 'You will do all that for me, all night, for just two dollars?'

And it is said that the woman fell down unconscious.

Maybe we don't allow our consciousness to rise higher because then life would be a constant surprise and you might not be able to manage it. That's why you have settled for a dull mind, there is some investment in it. You are not dull for no reason, you are dull for a certain purpose -- if you were really alive then everything would be surprising and shocking. If you remain dull then nothing surprises you, nothing is shocking. The more dull you are, the more life seems to be dull to you. If you become more aware, life will also become more alive, livelier, and there is going to be difficulty.

You always live with dead expectations. Every day you come home and you expect certain behavior from your wife. Now look how you create your own misery: you expect a certain fixed behavior from your wife and then you expect your wife to be new. You are asking the impossible. If you really want your wife to remain continuously new to you, don't expect. Come home always ready to be surprised and shocked, then the wife will be new. But she has to fulfill certain expectations. We never allow our total flux-like freshness to be known to the other. We go on hiding, we don't expose, because the other may not be able to understand it at all. And the wife also expects the husband to behave in a certain way, and, of course, they manage the roles. We are not living life, we are living roles. The husband comes home; he forces himself into a certain role. By the time he enters the house, he is no more an alive person -- he is just a husband.

A husband means a certain type of expected behavior. The woman there is a wife, and the man there is a husband. Now when these two persons meet there are really four persons: the husband and wife, which are not real persons -- just personas, masks, false patterns expected behavior, duties, and all that -- and the real persons hiding behind the masks. Those real persons feel bored.

But you have invested much in your persona, in your mask. If you really want a life which has no boredom in it, drop all masks, be true. Sometimes it will be difficult, I know, but it is worth it. Be true. If you feel like loving your wife, love her, otherwise say you don't feel like it. What is happening right now is that the husband goes on making love to the wife, and goes on thinking of some actress. In imagination he is not making love to this woman, in imagination he is making love to some other woman. And the same is true about the wife. Then things become boring because they are no more alive. The intensity, the sharpness, is lost.

It happened on a railway platform. Mr. Johnson had weighed himself on one of those old-fashioned penny machines that delivered a card with a fortune printed on it.

The formidable Mrs. Johnson plucked it from her husband's fingers and said, 'Let me see that. Oh, it

says you are firm and resolute, have a decisive personality, are a leader of men, and are attractive to women.'

Then she turned over the card, studied it for a moment and said, 'And they have got the weight wrong as well'

No woman can believe that her husband is attracted to other women. There is the whole point, the whole crux. If he is not attracted to other women, how can she expect that he will be attracted to herself? If he is attracted to other women only then can he be attracted to her, because she is also a woman. The wife wants him to be attracted to her and not attracted to anybody else. Now this is asking something absurd. It is as if you are saying, 'You are allowed to breathe only in my presence and when you go near somebody else, you are not allowed to breathe. How dare you breathe anywhere else?' Just breathe when the wife is there, just breathe when the husband is there, and don't breathe anywhere else. Of course, if you do that you will be dead and you will not be able to breathe in front of your wife also.

Love has to be a way of life. You are to be loving. Only then can you love your wife and your husband. But the wife says, 'No, you should not look at anybody else with a loving eye.' Of course you manage because if you don't it creates such nuisance.... But by and by the glimmer in your eyes disappears. If you cannot look anywhere else with love, by and by you cannot look at your own wife with love -- it disappears. The same has happened to her. The same has happened to the whole of humanity. Then life is a boredom; then everybody is waiting for death; then there are people continuously thinking of committing suicide.

Marcel has said somewhere that the only metaphysical problem facing humanity is suicide. And it is so, because people are so bored. It is simply amazing why they don't commit suicide; how they go on living. Life doesn't seem to give anything, all meaning seems to be lost, but still people go on dragging somehow, hoping that some day some miracle will happen and everything will be put right. It never happens. You have to put it right; nobody else is going to put it right. No Messiah is to come. Don't wait for any Messiah. You have to be a light unto yourself.

Live more authentically. Drop the masks; they are a weight on your heart. Drop all falsities. Be exposed. Of course it is going to be troublesome but that trouble is worth it because only after that trouble will you grow and become mature. And then nothing is holding life. Each moment life reveals its newness. It is a constant miracle happening all around you only you are hiding behind dead habits.

Become a Buddha if you don't want to be bored. Live each moment as fully alert as possible, because only in full alertness will you be able to drop the mask. You have completely forgotten what your original face is. Even when you stand before the mirror in your bathroom and you are alone, nobody is there, even standing before the mirror you don't see your original face in the mirror. There too you go on deceiving.

Existence is available for those who are available to existence. And then I tell you, there is no boredom. Life is infinite delight.

The third question:

I FEEL SO MUCH RESISTANCE AGAINST MEDITATION AND I DON'T HAVE THIS DESIRE FOR GOD THAT YOU SPEAK ABOUT. IS THIS THE RIGHT PLACE FOR ME?

If you feel much resistance against meditation it simply shows that deep down you are alert that something is going to happen which will change your total life. You are afraid of being reborn. You have invested too much in your old habits, in the old personality, in the old identity.

Meditation is nothing but trying to clean your being. trying to become fresh and young, trying to become more alive and more alert. If you are afraid of meditation it means you are afraid of life, you are afraid of awareness, and the resistance comes because you know that if you move into meditation, something is bound to happen. If you are not resisting at all it may be because you don't take meditation very seriously. you don't take meditation very sincerely. Then you can play around. What is there to be afraid of?

It is exactly because you are resisting that this is the right place for you. This is precisely the right place for you. The resistance shows that something is going to happen. One never resists without any cause.

You must be living a very dead life. Now you are afraid that something is becoming alive, something is changing. You resist. Resistance is an indication, resistance is a very clear indication that you have suppressed much. Now in meditation that suppression will surface, it will be released. You would also like

to be released of the burden but in that burden there are investments.

For example, you may be carrying pebbles in your hands but you think they are diamonds. And then I tell you, 'Clean yourself. Drop these pebbles. They have become a burden and you cannot move because of them.' You would like to be unburdened but then you are afraid that your diamonds will be lost. And they are not diamonds. Look again at your diamonds. If they were really diamonds, you should be happy. If they were really diamonds, you would not have come to me at ail. There is no need. If you have come, it shows that you are seeking. You may say that you are not interested in God -- I am also not interested in God -- but you are interested in yourself. Are you interested in yourself? Forget all about God. If you are interested in yourself. then this is precisely the place for you. If you are interested in your own being, in your own wholeness and health; if you are interested in becoming a blossomed flower, then forget all about God -- because in that blossoming you will know what God is. When your fragrance is released then you will know what God is. God is your ultimate flowering, your final flowering; your destiny fulfilled is what God is all about.

A woman seeing Turner's pictures said once, 'Making a lot of fuss over him, are they not? I never saw anything in him myself.'

And another woman said to Turner himself, 'But you know, Mr. Turner I never see sunsets like yours.'

She received the mild yet devastating reply, 'No. Don't you wish you could?'

When a Turner paints a sunset of course he sees a sunset in a totally different way to you. He brings all his sensitivity, his whole being, to see it. In fact, you may not have ever seen a sunset the way a painter looks at it. Turner says rightly, 'Don't you wish you could?'

I'm here. I know you can't see what I am talking about, but don't you wish you could? I know that many things I am saying are almost nonsense to because to see them you will have to attain different eyes, you will have to clarify your being; to see them you will have to pacify your turmoil within. I know you cannot see the green that I am seeing in the trees. Your green is bound to be very dusty because your eyes are full of dust.

It happened once, that a man was staying with a friend at somebody's house. The host and the guest were standing near the window -- the window was closed -- and in the neighbor's house, clothes were hanging out to be dried.

The host said, 'These people are very dirty. Look at their clothes.'

The man looked, he came closer to the window and he said, 'Those clothes are not dirty. Your window glass is covered with dust.'

They opened the windows and it was so. Those clothes were not dirty.

Life is tremendously beautiful. It is Divine. When we say 'Life is God' we simply say that life is so tremendously beautiful that one feels a reverence for it. That's all. Life is so tremendously beautiful that one feels like worshipping it. That's all we mean when we say 'Life is God.' When we say 'Life is God' we only mean, 'Don't see that life is ordinary. It is extraordinary. There is tremendous potentiality. Just open your eyes.' I have never seen a person who is not interested in God -- although he may not know it -- because I have never seen a person who is not interested in happiness. If you are interested in happiness, you are interested in God; if you are interested in being blissful, you are interested in God.

Forget all about God. You just try to be blissful, and one day, when you are dancing in your inner bliss. when the inner juices are flowing, suddenly this life is no longer ordinary. Everywhere some unknown force is hiding and you will see God in the flowers and in the stones and in the stars. I talk to you just to plant a seed, a song, a star. If you can become happy, you become religious. A happy person is a religious person -- let that be the definition. A religious person is not one who goes to the church or the temple if he is unhappy, he cannot be religious. A religious person is happy. Wherever he is, he is in the temple. A happy person carries his temple around him. I know it because I have been carrying it. I need not go to any temple. Where I am is my temple. It is a climate. It is my own inner juice overflowing. God is nothing but you realized, reached, fulfilled.

Yes. I say to you, I have never seen a man who is not interested in God. There cannot be. That man is not possible. Even people who say they don't believe in God, who are atheists, are not uninterested in God. They are interested. Their denying, their saying that they don't believe may be just a trick of the mind to protect themselves; because once you allow yourself to be possessed by God you disappear, only God remains. So people who are afraid of being, of disappearing, of moving into non-being, people who are too egoistic and cannot allow their drop to drop into the ocean, say there is no ocean. That is the trick of their mind so that they can protect themselves. They are fearful people, afraid, scared of life.

If you are interested in being happy, this is the place for you. And you are already here. Nobody has brought you, nobody has forced you, you have come on your own. Some inner search that you may not be aware of has brought you here. Maybe something is in the heart and your head does not know anything about it. There are desires of which the head is completely unaware -- the head is concerned only with rubbish. The heart may have brought you here.

Break that resistance -- and when you are here, be really here. Don't miss this opportunity.

In the New Testament the Greek word for sin is 'antinomic' or 'anomeia'. It means to miss the point; or, as in archery, to miss the mark. The word 'sin' comes from a root which means to miss the point, to miss the mark. If you are here and you miss me, that will be a sin. If you are here then why waste time? Be totally here. Drop the resistance. Or if you cannot be totally here, then go away from here. But go totally away. Then never again remember me, otherwise that will be a sin.

The word 'sin' is beautiful. It has been badly corrupted by Christianity. It has nothing to do with guilt, nothing to do with something bad, evil. It has nothing to do with morality but it has something to do with consciousness. If you are here, be consciously and totally here; your unconscious heart has brought you here. Groping in the dark you have come to me, now don't miss this opportunity. Either be totally here, or go away. Turn your back against me and never remember me again; because going away, if you remember me, then you will not be totally there -- wherever you are going. Wherever you are, be totally there, that's the only way to open the secrets and mysteries of life.

And don't be worried about whether you are interested in the concept of God or not. In fact, people who are too interested in the concept of God will not be able to know him.

I have come across a very beautiful book, written somewhere in the Middle Ages by a certain man known as Dionysius Exegius. His book is 'Theologica Mystica'. He says in that book that the highest knowledge of God is through what he calls in Greek 'agnostos', which means unknowing. You must have heard the word 'agnostic', it comes from the same root, agnostos. Agnostos means unknowing. And this Dionysius says that God is known only by unknowing. No need to be worried about the concept; no need to ac-cumulate knowledge, theories, doctrines about God; forget all about the word and the theory. You be simply interested in your happiness, in your bliss, and one day you will find God has entered in you. It is another name for ultimate bliss.

The last question:

> OSHO, I HAVE THIS IDEA THAT YOU DON'T REALLY EXIST. WHEN WE THINK THAT THERE IS SOMEONE WHO LIVES IN YOUR HOUSE AND WHO MAKES THINGS HAPPEN TO US, IT IS NOT REALLY YOU AT ALL. COULD YOU TELL US WHAT THIS IS AND BY THE WAY, WHO IS GIVING THE DISCOURSE EVERY MORNING?

I don't know.

Ancient Music in the Pines

Chapter #5
Chapter title: The Ultimate Secrets of Swordsmanship

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YAGYU YAJIMA NO KAMI MUNENORI WAS A TEACHER OF SWORDSMANSHIP TO THE SHOGUN.

ONE OF THE PERSONAL GUARDS OF THE SHOGUN CAME TO TAJIMA NO KAMI ONE DAY ASKING TO BE TRAINED IN SWORDPLAY.
'AS I OBSERVE, YOU SEEM TO BE A MASTER OF THE ART YOURSELF,' SAID THE TEACHER. 'PLEASE TELL ME TO WHAT SCHOOL YOU BELONG BEFORE WE ENTER INTO THE RELATIONSHIP OF TEACHER AND PUPIL.'

THE GUARDSMAN SAID: 'L DO NOT BELONG TO ANY SCHOOL, I HAVE NEVER STUDIED THE ART.'
'IT IS NO USE TRYING TO FOOL ME,' SAID THE TEACHER. 'MY JUDGING EYE NEVER FAILS.'
'I AM SORRY TO DEFY, YOUR HONOUR,' SAID THE GUARD, 'BUT I REALLY KNOW NOTHING.'
'IF YOU SAY SO THEN IT MUST BE TRUE, BUT I AM SURE THAT YOU ARE THE MASTER OF SOMETHING, SO TELL ME ABOUT YOURSELF.'
'THERE IS ONE THING,' SAID THE GUARD. 'WHEN I WAS A CHILD I THOUGHT THAT A SAMURAI SHOULD NEVER BE AFRAID OF DEATH, SO I GRAPPLED WITH THE PROBLEM, AND NOW THE THOUGHT OF DEATH HAS CEASED TO WORRY ME.'
'THAT'S IT!' EXCLAIMED THE TEACHER. 'THE ULTIMATE SECRETS OF SWORDSMANSHIP LIE IN BEING RELEASED FROM THE THOUGHT OF DEATH. YOU NEED NO TECHNICAL TRAINING, YOU ARE ALREADY A MASTER.'

THE ocean is not only hidden behind the waves, it is also manifesting itself in the waves. It is there on the surface as much as it is in the depth. The depth and the surface are not two separate things: they are two polarities of the same phenomenon. The center comes to the circumference; it is as much on the circumference as it is at the center.

God is not only the unmanifest, it is also the manifest. God is not only the Creator, God is also the creation. God is as much in his world as he is in himself.

Just the other night, a new sannyasin asked me,' Osho, can you show me the Divine form?' I told him, 'All forms are Divine. I have not seen a single form which is not Divine. The whole existence is Divine -- don't divide it into profane and sacred.'

All the time, what else am I doing? Showing the Divine form. What else are you doing? Showing the Divine form. What else is happening all over existence? The Divine is spread everywhere. It is as much in the small as it is in the great; it is as much in a grass leaf as in a faraway great star.

But the mind thinks in dualities. It thinks God is hidden, then it tries to deny the manifest and seek the unmanifest. Now you are creating an unnecessary conflict for yourself. God is here, now -- as much as anywhere else. God is as much in the seeker as in the sought. He is manifesting himself. That's why I say that the ocean is in the waves. Dig deep into the waves, dig deep into the form, and you will find the formless.

If you cannot see this it doesn't mean that God is not manifested, it only means that you are still blind. You have still not got the eyes that can see the obvious. God is the obvious.

And this is so on every level of being: whatsoever you are, you go on broadcasting it around you. You cannot hide it. Nothing, absolutely nothing, can be hidden. There is a Zen saying that nothing whatsoever is hidden -- from of old, all is as clear as daylight. But all is not as clear as daylight for you. That doesn't mean the daylight is not there -- it simply means you are standing with closed eyes. Open your eyes, just a little, and the darkness starts disappearing. Open your eyes, and wherever you are, immediately you will be able to see as deep as existence is.

Once your eyes are open, everything becomes transparent.

When you see me, you just see the surface, the waves. When you hear me, you only hear the words, not the silence hidden behind them. You see exactly that which is of no worth and you miss all that is of any worth and significance. When I see you, it is not the form, it is not the image that you see in the mirror. When I see you, I see YOU.

And you are broadcasting yourself in your every gesture, in your every movement. The way you walk, the way you talk, the way you stay silent and don't talk, the way you eat, the way you sit -- everything is manifesting you. Anybody who is perceptive will be able to see whether you are dark inside, or whether you have kindled the flame.

It is as easy as if you pass by a house in the night, a dark night, and the house is lighted inside. Is it in any way difficult to know it is lighted? No, because from the windows and from the doors you can see the light coming out. Or, if the house is in darkness and there is no light burning inside, then of course, you see it. It is obvious.

The same is happening in you. Whatsoever you are is being broadcasted every moment. Your neurosis is broadcasted; your enlightenment also. Your meditation is broadcasted; your madness also. You cannot hide it. All efforts to hide yourself are futile. They are stupid, ridiculous.

I was reading a book by Edmund Carpenter. He was working on a sociological project, a research project, in Borneo. He writes: 'In a small town in Borneo, professional clerks sit before open windows, reading and writing. Because people are illiterate and they cannot read and write, for their letters, documents, or any other thing, they need the help of professional writers and readers. And I was very surprised because I noticed one who was plugging his ears with his fingers while he read aloud. I inquired and was told that this was done at the request of the writer who did not want to share his letter with the reader!'

So the reader was plugging his ears with his fingers and reading the letter loudly!

But this is what is happening in everybody's life. You go on hiding, but everything is being declared, continuously, loudly. Everything is being broadcasted; you are a continuous broadcasting station. Even while you are asleep, you are broadcasting. If a Buddha comes to you while you are asleep he will be able to see who you are. Even in your sleep you will be making gestures, faces, movements, uttering something. And all those things will indicate something about you, because the sleep is yours and it is bound to carry your signature.

If one becomes a little alert, one stops hiding. It is futile, it is ridiculous. Then one simply relaxes. Because of your hiding you remain tense, continuously afraid that somebody may know about you. You never expose yourself, you never live in the nude...spiritually I mean. You never live in the nude, you are always afraid. That fear cripples you and paralyses you.

Once you understand that, everything is bound to be declared. it is already being declared; that the center is coming to the circumference every moment, and the ocean is waving in the waves; that God is everywhere, spread all over existence, and you are spread all over your activities -- there is no point in hiding. Nothing whatsoever is hidden from of old; everything is as clear as daylight. Then why bother?

Then one relaxes -- the anxiety, the tension, the anguish, disappear. Suddenly you become vulnerable, no more closed; suddenly you are open; suddenly you become inviting. And this is the point to be understood: once you are exposed to others, only then will you be exposed to yourself. If you are hiding from others, whatsoever you are hiding from others will by and by be thrown into the basement of your unconscious mind. Others will not know about it and by and by you will also forget about it.

But whenever you come within the vision of a perceptive man, everything will be revealed. That is one of the basic reasons why, in the East, the relationship of a disciple to a master is so valued: because the master is just like a ray of light, an x-ray, and the disciple exposes himself. And the more the master penetrates and knows about the disciple the more the disciple by and by becomes aware of his own hidden treasures.

Trying to hide himself from others, he has become such an expert in hiding that he hides from himself also.

You don't know much about yourself; you know just a fragment about yourself, just the tip of the iceberg. Your knowledge about yourself is very limited -- not only limited, it is almost irrelevant! It is so partial, it is so fragmentary that unless you put it in the context with your whole being it carries no meaning. It is almost meaningless.

That's why you go on living without knowing yourself. And how can one live without knowing oneself? And you go on projecting things on others which have nothing to do with others; they may be just hidden inside you. But you project them on others. Somebody looks Like an egoist to you -- you may be the egoist, and it is you projecting. Somebody looks very angry. The anger may be inside you and the other is just like a screen -- it is you projecting.

Unless you know yourself exactly, you will not be able to know what is real and what is projection. And

you will not be able to know about others also. Self-knowledge becomes the door of all knowledge; it is the very base. Without that foundation all knowledge is just knowledge in appearance; deep down it is ignorance.

I have heard an anecdote.

Mistress Jones, deeply troubled, was consulting a psychiatrist.

'My husband,' she said, 'is convinced he is a chicken. He goes around scratching constantly, and sleeps on a large bar of wood he has fixed up as a perch.'

'I see,' said the psychiatrist thoughtfully. 'And how long has your husband been suffering from this fixation?'

'For nearly two years now.'

The psychiatrist frowned slightly and said, 'But why have you waited till now to seek help?'

Mistress Jones blushed and said, 'Ah well, it was so nice having a steady supply of eggs!'

Now this woman is neurotic -- but she thinks her husband is neurotic! Whenever you think something about somebody else -- watch. Don't be in a hurry. First look within. The cause may be inside you. But you don't know yourself so you go on confusing your own projections with outer realities. It is impossible to know anything real unless you have known yourself. And the only way to know oneself is to live a life of vulnerability. openness. Don't live in a closed cell. Don't hide yourself behind your mind. Come out.

Once you come out you will become by and by aware of millions of things in you. You are not a one-room apartment, you have many rooms -- you are a palace. But you have become accustomed to living on the porch and you have forgotten the palace completely. Many treasures are hidden in you, and those treasures constantly go on knocking, inviting. But you are almost deaf.

This blindness, this deafness, this insensitivity, has to be broken -- and nobody else can do it. If somebody else tries, you will feel offended, you will feel a trespassing. 11 happens every day. If I try to help you, you feel you have been trespassed upon; if I try to say something true about you, you feel offended, you feel humiliated, you feel hurt, your pride is hurt. You want to listen to lies about yourself from me; you want to listen to something which helps your already-fixed image. You have a very golden image about yourself which is false. It has to be shattered to pieces, because once it is shattered, the reality will arise. If it is not shattered you will go on clinging to it.

You think you are religious, you think you are a great seeker -- you may not be religious at all. You may be simply afraid of life. In your temples and churches cowards are hiding, afraid of life. But to accept that one is afraid of life is very humiliating so they say they are not afraid of life, they have renounced: 'Life is not worth anything. Life is only for mediocre minds.' They have renounced everything for God; they are searching for God. But watch. They are trembling. On their knees they are praying -- but their prayer is not of love, their prayer is not of celebration, their prayer is not a festivity. Their prayer is out of fear. And fear corrupts everything; nobody can approach God through fear.

You have to approach truth through fearlessness, but if you are hiding your fear behind religiousness then it will be very difficult to shatter it. You are greedy, miserly, but you go on saying that you live a very simple life. If you are hiding behind the rationalization of simplicity, then it is very difficult to see that you are a miser.

A miser misses tremendously. Because life is for those who share, life is for those who love, life is for those who are not too clinging to things -- because then they become available to persons.

To cling to a thing is to cling to something which is below you. And if you go on clinging to things which are below you, how can you soar high? It is as if you are clinging to rocks and trying to fly in the sky. Or you are carrying rocks on the head and trying to climb Everest. You have to throw them. You have to throw those rocks. You will have to unburden yourself.

Edmund Hillary, the first man to reach to the top of Everest, says in his autobiography, 'As we started reaching closer and closer, I had to leave more and more things behind. At the last moment, I had to leave almost everything, because everything became such a burden.'

The higher you reach, the more unburdened you need to be. So a miser cannot soar high. A miser cannot soar in love, or in prayer, or in God. He remains clinging to the earth, he almost remains rooted in the earth. Trees cannot fly. If you want to fly, you need to be uprooted. You need to be like a white cloud, with no roots anywhere -- a wanderer.

But you can hide your miserable self. And you can hide your diseases behind good, beautiful terms and words. You can be very articulate and you can be very rationalizing. All these have to be broken.

And if you go on hiding, then not only do you hide your diseases, you hide your treasures also. This

hiding becomes a fixation, it becomes a habit, an obsession. But I tell you, before a perceptive man, before a Master who has known himself, you will be completely x-rayed. You cannot hide from somebody who has eyes. You can hide from yourself, you can hide from the world, but you cannot hide from somebody who has come to know what clarity is, what perception is.
For such a man, you are absolutely on the surface.

I have heard about an American couple who were strolling along the banks of the Seine under the shadows of Notre Dame. He was lost in silence. She said finally, 'What are you thinking about, darling?'
'I was thinking, dear, that if anything happened to either of us, I would like to spend the rest of my life in Paris.'

He may not be aware of what he is saying; he may have uttered this in absolute unawareness. Let me repeat it. He says, 'I was thinking, dear, that if anything happened to either of us, I would like to spend the rest of my life in Paris.' He wants the wife to die although he is not saying it clearly. But he has said it.
We continuously broadcast, in many ways.

Just a few days ago, President Ford gave a party in honor of the Egyptian ambassador to the States. But then when he was giving the toast he forgot completely and something from the unconscious bubbled up -- a slip of the tongue, we say, but it is not just a slip of the tongue. He raised the glass and said, 'In honor of the great nation of Israel.' To Egyptians! Then of course he tried to mend it, to patch it -- but it was too late. Deep down, he wants Israel to win over the Egyptians; from the unconscious it bubbled up, surfaced.

It happened at a party: a man was leaving, but he was very diffident. He murmured to the hostess, 'The meal was delicious what there was of it.'

Noting the hurt expression on his hostess' face, the guest blushed and hastened to say, 'Ah, ah. And there was plenty of food, such as it was.'

These are unconscious assertions; they come out of you when you are not on guard. Ordinarily, you are on guard. That's why people are so tense: continuously on guard, guarding themselves. But there are moments when the tension is too much and one relaxes; one has to relax, one cannot be on guard for twenty-four hours. In those moments, things surface.

You are truer when you have drunk a little too much, and things start surfacing from your unconscious. Under the influence of alcohol you are truer than you ordinarily are, because the alcohol relaxes the guard. Then you start saying things you always wanted to say, and you are not worried about anything, and you are not trying to leave any impression -- you are simply being true. Drunkards are beautiful persons: truer, more authentic. It is ironical that only drunkards are authentic.

The more you are clever and cunning, the more inauthentic you become. Don't hide behind screens. Come out in the sunshine. And don't be afraid that your image will be shattered. The image that you are afraid of being shattered is not worth keeping -- it is better to shatter it on your own. Take a hammer and shatter it.

That's what being a SANNYASIN means: you take a hammer in your hands and you shatter the old image. And then you start a new life from ABC, from the very beginning again, as if you are born again. It is a rebirth.

Then by and by, if you relax, and if you are not too much worried about your image in the eyes of others, your own authentic face, your original face, comes into being -- the face that you had before you were born, and the face that you will again have when you are dead, the original face, not the cultivated mask. With that original face you will see God everywhere, because with the original face you can meet with the original, with the reality.

With a mask, you will meet only other masks; with a mask, there can be never any dialogue with reality; with a mask, you remain in the relationship of 'I' and 'it'. The reality remains behind it. When the mask is removed and you have come back home, a tremendous transformation happens. The relationship with reality is no more one of 'I/it', it is of 'I/Thou'. That 'Thou' is God.

The reality takes on a personality: you become alive there, reality becomes alive there. It has always been alive -- just you were dead. It is as if you have taken chloroform: when you come back, and the influence of the chloroform disappears by and by, how do you feel? It is a beautiful experience! If you have never been to the surgeon's table, go, just for the experience! For a few moments you are completely in oblivion -- and then consciousness arises. Suddenly, everything becomes alive, fresh. You are coming out of the womb. Exactly the same happens when you decide to live an authentic life. Then for the first time you understand that now you are born. Just before...you were thinking and dreaming that you were alive -- but

you were not.

A great mathematician, Herr Gauss, was keeping vigil while his wife lay ill upstairs. And as time passed, he found himself beginning to ponder a deep problem in mathematics.

People have grooves in their mind and they move in the same grooves again and again. A mathematician has a certain track. The wife is going to die, the doctors have said that this is going to be the last night, he is keeping vigil -- but the mind started moving, in its old pattern of course. He has started thinking about a mathematical problem. Just see. The wife will no longer be there, it is the last night, but the mind is creating a screen of mathematics. He has completely forgotten about the wife; he has moved, he has gone far away on a journey.

As time passed he found himself beginning to ponder a deep problem in mathematics. He drew pen and paper to himself and began to draw diagrams. A servant approached and said deferentially. Herr Gauss. your wife is dying.

And Gauss, never looking up, said, 'Yes, yes. But tell her to wait till I'm through.

Even the great minds are as much unconscious as you are. As far as consciousness is concerned, great, small, and mediocre, all sail in the same boat. Even the greatest mind lives under chloroform.

Come out of it. Make yourself more alert. Bring yourself together. Let one thing become a centering, a constant centering in you -- and that is alertness, awareness. Do whatsoever you do, but do it consciously. And by and by consciousness accumulates and it becomes a reservoir of energy.

Now, the Zen story.

YAGYU TAJIMA NO KAMI MUNENORI WAS A TEACHER OF SWORDSMANSHIP TO THE SHOGUN.

In Zen, and only in Zen, something of great import has happened. That is, they don't make any distinction between ordinary life and religious life; rather, they have bridged them both. And they have used very ordinary skills as UPAYA, as methods for meditation. That is something of tremendous import. Because if you don't use ordinary life as a method to meditation, your meditation is bound to become something of an escape.

In India it has happened, and India has suffered badly. The misery that you see all around, the poverty, the horrible ugliness of it, is because India always thought religious life to be separate from ordinary life. So people who became interested in God, they renounced the world. People who became interested in God, they closed their eyes, sat in the caves in the Himalayas, and tried to forget that the world existed. They tried to create the idea that the world is simply an illusion, illusory, a MAYA, a dream. Of course, life suffered much because of it.

All the greatest minds of this country became escapists, and the country was left to the mediocres. No science could evolve; no technology could evolve.

But in Japan, Zen has done something very beautiful. That's why Japan is the only country where East and West are meeting: Eastern meditation and Western reason are in a deep synthesis in Japan. Zen has created the whole situation there. In India you could not conceive that swordsmanship could become an UPAYA, a method for meditation, but in Japan they have done it. And I see that they have brought something very new to religious consciousness.

Anything can be converted into a meditation because the whole thing is awareness. And of course, in swordsmanship more awareness is needed than anywhere else because life will be at stake every moment. When fighting with a sword you have to be constantly alert -- a single moment's unconsciousness and you will be gone. In fact, a real swordsman does not function out of his mind, he cannot function out of his mind -- because mind takes time. It thinks, calculates. And when you are fighting with a sword, where is time? There is no time. If you miss a single fragment of a second in thinking, the other will not miss the opportunity: the other's sword will penetrate into your heart or cut off your head.

So thinking is not possible. One has to function out of no-mind, one has to simply function, because the danger is so much that you cannot afford the luxury of thinking. Thinking needs an easy chair. You just relax in the easy chair and you go off on mind trips.

But when you are fighting and life is at stake and the swords are shining in the sun and at any moment a slight unawareness and the other will not lose the opportunity, you will be gone forever, there is no space for thought to appear, one has to function out of no-thought. That's what meditation is all about.

if you can function out of no-thought, if you can function out of no-mind, if you can function as a total organic unity, not out of the head, if you can function out of your guts.... It can happen to you. You are

walking one night and suddenly a snake crosses the path. What do you do? Do you sit there and think about it? No, suddenly you jump out of the way. In fact you don't decide to jump, you don't think in a logical syllogism that: here is a snake; and wherever there is a snake there is danger; therefore, ergo, I should jump. That is not the way! You simply jump! The action is total. The action is not corrupted by thinking, it comes out of your very core of being, not out of the head. Of course, when you have jumped out of the danger you can sit under a tree and think about the whole thing -- that's another matter! Then you can afford the luxury.

The house catches fire. What do you do? Do you think whether to go out or not to go out -- to be or not to be? Do you consult a scripture about whether it is right to do it? Do you sit silently and meditate upon it? You simply get out of the house. And you will not be worried about manners and etiquette -- you will jump out of the window.

Just two nights ago a girl entered here at three o'clock in the night and started screaming in the garden. Asheesh jumped out of his bed, ran -- and only then he realized that he was naked. Then he came back. That was an act out of no-mind, without any thought. He simply jumped out of the bed. Thought came later on. Thought followed, lagged behind. He was ahead of thought. Of course, it caught hold of him so he missed an opportunity. It would have become a satori -- but he came back and put on his gown. Missed!

Swordsmanship became one of the UPAYAS, one of the basic methodologies. Because the very thing is so dangerous that it doesn't allow thinking. It can lead you towards a different type of functioning, a different type of reality, a separate reality. You know of only one way to function: to think first and then to function. In swordsmanship, a different-type of existence becomes open to you: you function first and then you think. Thinking is no longer primary, and this is the beauty.. when thinking is not primary, you cannot err.

You have heard the proverb: it is human to err. Yes, it is true. It is human to err because the human mind is prone to err. But when you function out of no-mind you are no longer human, you are Divine and then there is no possibility of erring. Because the total never errs, only the part; only the part goes astray. God never errs, he cannot err. He is the Whole. When you start functioning out of nothingness, with no syllogism, with no thinking, with no conclusions -- your conclusions are limited, they depend on your experience, and you can err -- when you put aside all your conclusions, you are putting aside all limitations also. Then you function out of your unlimited being, and it never errs.

It is said that sometimes it has happened in Japan that two Zen people will fight who have both attained to satori through swordsmanship. They cannot be defeated. Nobody can be victorious because they both never err. Before the other attacks, the first has already made preparations to receive it. Before the other's sword moves to cut off his head, he is already prepared to defend the attack. And the same happens with his attack. Two Zen people who have attained to satori can go on fighting for years, but it is impossible -- they cannot err. Nobody can be defeated and nobody can be victorious.

YAGYV TAJIMA NO KAMI MUNENORI WAS A TEACHER OF SWORDSMANSHIP TO THE SHOGUN.

ONE OF THE PERSONAL GUARDS OF THE SHOGUN CAME TO TAJIMA NO KAMI ONE DAY ASKING TO BE TRAINED IN SWORDSPLAY.
'AS I OBSERVE, YOU SEEM TO BE A MASTER OF THE ART YOURSELF,' SAID THE TEACHER.

AS I OBSERVE...' said the Master. When Buddha was alive, one of his contemporaries was Mahavir. Between the disciples of the two there has been a great discussion ever since. The discussion is about an enlightened person's awareness. Mahavir's followers, Jainas, say that whenever a person has become enlightened, he always knows everything of the past, of the present, of the future. He has become omniscient. He knows everything. He has become a mirror to the whole of the reality.

Buddha's followers say that that is not so. They say that he becomes capable of knowing anything if he observes. If he tries to focus on anything, he will be able to know everything about it. But it does not happen as the followers of Mahavir say -- that whether he focuses or not, he knows.

To me also, the Buddhist standpoint seems to be better and more scientific. Otherwise a man like Buddha would go almost mad. Just think of it: knowing everything of the past, and the present, and the future. No, that doesn't seem to be right. The Buddhist attitude seems to be more right: he has become capable of knowing.

Now, whenever he wants to use the capacity, he focuses, he throws his ray of light, he puts something in the flow of his meditation -- and that thing becomes revealed to him. Otherwise it would be impossible for

him to rest. Even in the night he would be continuously knowing, knowing the past, and the present, and the future. And not only of himself, of the whole world! Just think of the sheer impossibility of it. No. That's not possible.

'AS I OBSERVE...' said the Master. The disciple has come and he has asked to be trained in swordplay. The Master said, 'As I observe...' He focuses his ray of light, his torch, towards this disciple. Now this disciple is under his meditation. He goes through and through -- the disciple becomes transparent. That is what happens when you come to a Master: simply his light penetrates you to your very core....'YOU SEEM TO BE A MASTER OF THE ART YOURSELF,' SAID THE TEACHER. He could not find anything wrong in this man. Everything was as it should be, in tune, humming. This man was a beautiful song; he had already achieved.

'PLEASE TELL ME TO WHAT SCHOOL YOU BELONG BEFORE WE ENTER INTO THE RELATIONSHIP OF TEACHER AND PUPIL.'

That is the highest relationship in the world -- greater than a love relationship, greater than any relationship. Because the surrender has to be total. Even in a love relationship the surrender is not total, surrender is partial. the divorce is possible. But in fact, if you have once become a disciple of a Master, if you have really become a disciple, if you have been accepted, if you have surrendered, there is no possibility of divorce. There is no going back; it is a point of no return. Then the two persons are no more there. They exist like one, two aspects of one, but they are not two.

So the Master says, 'Before we enter into the relationship of teacher and pupil, I would like to know where you learned this art. How have you become so tuned? You are already a Master.'

THE GUARDSMAN SAID, 'I DO NOT BELONG TO ANY SCHOOL, I HAVE NEVER STUDIED THE ART.'

'IT IS NO USE TRYING TO FOOL ME,' SAID THE TEACHER. 'MY JUDGING EYE NEVER FAILS.'

Now, listen to this paradox: the judging eye arises only when you have left all judgment. In meditation you have to leave all judging: what is good, what is bad -- you have to drop all that division. You simply look. You look without any judgment, without any condemnation, without any appreciation. You don't evaluate, you simply look. The look becomes pure.

When this look has happened to you and has become an integrated thing in your being. you attain to a capacity which never fails. Once you have become one insider and gone beyond morality, dualism -- good and bad. sin and virtue, life and death, beautiful and ugly -- once you have gone beyond the dualisms of mind, you attain to the judging eye.

This is the paradox: all judgment has to be left, then you attain to the judging eye. Then it never fails. You simply know it is so, and there is no alternative to it. It is not a choice on your part, it is not a decision, it is a simple revelation that it is so.

IT IS NO USE TRYING TO FOOL ME,' SAID THE TEACHER. 'MY JUDGING EYE NEVER FAILS.'

'I AM SORRY TO DEFY, YOUR HONOR,' SAID THE GUARD, 'BUT I REALLY KNOW NOTHING.'

'IF YOU SAY SO, THEN IT MUST BE TRUE, BUT I AM SURE YOU ARE THE MASTER OF SOMETHING....'

Now this point has to be understood: it makes no difference what you are a Master of, the taste of Mastery is the same, the flavor is the same. You can become a Master of archery, or you can become a Master of swordsmanship, or you can become a Master Just of the ordinary tea ceremony -- it makes no difference. The real thing is that you have become a Master. The art has gone so deep that you are not carrying it anymore; the art has gone so deep that now there is no need to think about it -- it has become simply your nature.

'...BUT I AM SURE THAT YOU ARE THE MASTER OF SOMETHING... Maybe you aren't a Master of swordsmanship, but you are a Master '...SO TELL ME ABOUT YOURSELF.' 'THERE IS ONE THING,' SAID THE GUARD. 'WHEN I WAS A CHILD I THOUGHT THAT A SAMURAI SHOULD NEVER BE AFRAID OF DEATH, SO GRAPPLED WITH THE PROBLEM. AND NOW THE THOUGHT OF DEATH HAS CEASED TO WORRY ME.'

But that is what the whole of religion is all about. If death no longer bothers you, you have become a Master. If you have tasted something of the deathless, something of your innermost nature -- you have known something of the eternal. To know the deathless is the whole business of life. Life is an opportunity to know the deathless.

'...AND NOW THE THOUGHT OF DEATH HAS CEASED TO WORRY ME.

'THAT'S IT!' EXCLAIMED THE TEACHER. 'THE ULTIMATE SECRETS OF SWORDSMANSHIP LIE IN BEING RE/EASED FROM THE THOUGHT OF DEATH. YOU NEED NO TECHNICAL TRAINING, YOU ARE ALREADY A MASTER.'

When you are fighting with a sword, if you are afraid of death, thinking will continue.

Now let me tell you one basic truth: thinking is out of fear.

All thinking is out of fear. The more you become afraid, the more you think. Whenever there is no fear, thinking stops. If you have fallen in love with someone, there are moments with your beloved or your lover when thinking stops. Just sitting by the lake, doing nothing, holding hands, looking at the moon or the stars, or just gazing into the darkness of the night, sometimes thoughts stop because there is no fear. Love dispels fear just as light dispels darkness.

If even for a moment you have been in love with someone, fear disappears and thinking stops. With fear, thinking continues. The more you are afraid, the more you have to think -- because by thinking you will create security; by thinking, you will create a citadel around you; by thinking you will manage, or try to manage, how to fight.

A swordsman, if he is afraid of death, cannot be a real swordsman because the fear will make him tremble. With just a slight trembling inside, a slight thinking inside, he will not be able to act out of no-mind.

There is a story.

A man in China became the greatest archer. He asked the king, 'Declare me as the greatest archer of the country.' The king was just going to decide and declare him when an old servant of the king said, 'Wait, sir. I know a man who lives in the forest who never comes to the town. He is a greater archer. So let this young man go to him and learn from him for at least three years. He does not know what he is demanding. He is like a camel who has not yet come across a mountain. Archers don't live in the capitals, the real archers are in the mountains. I know one, and I know for certain that this man is nothing.'

Of course, the man was sent. He went. He could not believe that there could be a greater archer than him. But he found the old man and, he was! For three years he learned from him. Then one day, when he had learned everything, the thought arose in him that, 'If I kill this old man, then I will be the greatest archer.'

The old man had gone to cut wood and he was coming back carrying wood on his head. The young man hid behind a tree, waiting to kill him. He shot an arrow. The old man took a small piece of wood and threw it. It struck the arrow and the arrow turned back and wounded the young man very deeply. The old man came, took out the arrow, and said, 'I knew this. I knew that some day or other you were going to do this. That's why I have not taught you this secret. Only one secret I have kept for myself. There is no need to kill me, I am not a competitor. But one thing I must tell you -- my Master is still alive, and I am nothing before him. You will have to go deeper into the mountains. He is a man of one hundred and twenty years, very old -- but while he is alive, nobody can pretend and nobody should even think of declaring. You must be with him for at least thirty years. And he is very old, so go fast! Find the old man!'

The young man traveled, now very desperate. It seemed to be impossible to become the greatest archer in the country. He found the old man. He was very ancient, one hundred and twenty years old, completely bent, he could not stand upright. But the young man was surprised because there was no bow, no arrow, with him. And he asked, 'Are you the old man who is the greatest archer?'

The old man said, 'Yes.'

'But where are your bow and arrows?'

The old man said, 'Those are playthings. Real archers don't need them once they have learned the art. They are just devices to learn; once you have learned, you throw them. A great musician will throw his instrument because he has learned what music is. How to carry the instrument is foolish, childish.'

And the old man said, 'But if you are really interested in becoming an archer, then come with me.'

He took him to a precipice. A rock was there overlooking a very deep valley. The old man went ahead

of the young man and stood just at the very edge. With a slight trembling he would topple down into the valley. He called the young man to come close to him. He started perspiring, he started trembling, it was so dangerous to be there.

At just two feet away he said, 'I cannot come that close.' The old man started laughing and he said, 'If you tremble so much with fear, how can you become an archer? Fear must disappear totally, with no trace left behind.'

The young man said, 'But how can it be? I am afraid of death.'

The old man said, 'Drop the idea of death. Find someone who can teach you what a deathless life is and you will become the greatest archer -- never before.'

Fear creates trembling; fear creates thinking. Thinking is a sort of inner trembling. When one becomes unwavering, the flame of consciousness remains there, undistracted, untrembling.

'THAT'S IT!' EXCLAIMED THE TEACHER. 'THE ULTIMATE SECRETS OF SWORDSMANSHIP ARE IN BEING RELEASED FROM THE THOUGHT OF DEATH. YOU NEED NO TECHNICAL TRAINING, YOU ARE ALREADY A MASTER.'

But he was not aware of his own mastery. He may have been hiding many other things and because of that he was hiding his treasures also. Once exposed to a Master, he became alert. And the Master said, 'There is no need for any techniques. You are already a Master.'

As I see in you, everybody is carrying the deathless within him. You may know it, you may not know it, that is not the point -- but you are carrying it within you. It is already there, it is already the case. Just a slight understanding of it and your life can be transformed. And then there is no need of any techniques; religion is not technology

Everybody is born with a secret treasure but goes on living as if he were born a beggar. Everybody is born an emperor but goes on living like a beggar. Realize it! And the realization will come to you only if by and by you drop your fear.

So whenever fear comes to you, don't suppress it, don't repress it, don't avoid it, don't get occupied in something so that you can forget about it. No! When fear comes, watch it. Be face to face with it. Encounter it. Look deep into it. Gaze into the valley of fear. Of course you will perspire, and you will tremble, and it will be like a death, and you will have to live it many times. But by and by, the more your eyes become clear, the more your awareness becomes alert, the more your focus is there on the fear, the fear will disappear Like a mist.

And once fear disappears, sometimes, even for only a moment, suddenly you are deathless.

There is no death. Death is the greatest illusion there is, the greatest myth -- a lie. For even a single moment, if you can see that you are deathless. then no meditation is needed. Then live that experience, then act out of that experience, and the doors of eternal life are open for you.

Much is being missed because of fear. We are too attached to the body and we go on creating more and more fear because of that attachment. The body is going to die, the body is part of death, the body is death -- but you are beyond the body. You are not the body; you are the bodiless. Remember it. Realize it. Awaken yourself to this truth -- that you are beyond the body. You are the witness, the seer. Then death disappears and fear disappears, and there arises the tremendously glorious life -- what Jesus calls 'life abundant,' or 'the kingdom of God.' The kingdom of God is within you.

Ancient Music in the Pines

Chapter #6
Chapter title: Madmen and Devotees

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The first question:

WHAT'S THE DIFFERENCE BETWEEN A MADMAN AND A DEVOTEE?

Not much. And yet much. Both are mad but their madness has a totally different quality to it; the center of madness is different. The madman is mad from the head; the devotee is mad from the heart.

The madman is mad because of a failure. His logic failed He could not go on with the head anymore, any longer. There comes a point for the logical mind where breakdown is a must, because logic goes well up to a certain limit then suddenly it is no longer real, then it is no longer true to reality.

Life is illogical. It is wild. In life, contradictions are not contradictions but complementaries. Life does not believe in the division of either/or, life believes in both. The day becomes night, the night becomes day. They melt and merge. Boundaries are not clear. Everything is overlapping everything else: you are overlapping into your beloved, your beloved is overlapping into you. Your child is still a part of you and yet he is independent. Boundaries are blurred.

Logic makes clear-cut boundaries. For clarity it dissects life into two, into a duality. Then clarity is achieved but aliveness is lost. At the cost Of aliveness, logic achieves clarity.

So if you are a mediocre mind, you may never go mad. That means you are just lukewarmly logical, and much that is illogical goes on existing in you side by side. But if you are really logical, then the ultimate result can be only madness. The more logical you are the more you will be intolerant of anything illogical. And life is illogical. So you will become by and by intolerant of life itself; you will become more and more closed. You will deny life, you will not deny logic. Then finally you break down -- this is the failure of logic.

Almost all the great philosophers who are logical, go mad. If they don't go mad, they are not great philosophers. Nietzsche went mad; Bertrand Russell never went mad He is not such a great philosopher, he is in a way mediocre. He goes on living with his commonsense -- he is a commonsensical philosopher, he does not move to the very extreme. Nietzsche moved to the very extreme and, of course, then There is the abyss.

Madness is the failure of the head and in life there are millions of situations where suddenly the head is irrelevant.

I was reading an anecdote.

A woman telephoned the builder of her new house to complain about the vibrations that shook the structure when a train passed by, three streets away.
'Ridiculous!' he told her. 'I will be along to check it.' 'Just wait until a train comes along,' said the woman, when the builder arrived for his inspection. 'Why, it nearly shakes me out of bed. Just lie down there. You will see.'

The builder had just-stretched himself out on the bed, when the woman's husband came home.
'What are you doing on my wife's bed?' the husband demanded.

The terrified builder shook like a leaf. 'Would you believe I am waiting for a train?' he said.

There are a thousand and one situations where life comes in its total illogicalness. Suddenly your logical mind stops -- it cannot function. If you watch life you will find you act illogically every day; and if you insist too much on logic then by and by you will get paralyzed, by and by you will be thrown away from life, by and by you will feel a certain deadness settling in you.

One day or other this situation has to explode -- the division of either/or breaks down. Division as such is false. Nothing is divided in life. Only in your head is there division; only in your head are there clear-cut boundaries. It is as if you have made a small clearing in a forest -- clean, with a boundary wall, with a lawn, with a few rosebushes, and everything perfectly i., order. But beyond the boundary the forest is there --

waiting. If you don't care about your garden for a few days, the forest will enter in. If you leave your garden untended, after a while the garden will disappear -- and the forest will be there. Logic is man-made, like an English garden -- not even like a Zen Japanese garden -- clean-cut.

Every day there is a difficulty.... Mukta looks after my garden. She is my gardener. And she goes on cutting. I go on telling her, 'Don't cut! Let it be like a forest!' But what can she do? She hides from me that she is cutting, and planning and managing because she cannot allow the garden to become a forest. It should be in boundaries.

The logical mind is like a small garden, man-made, and life is wild forest. Sooner or later you will come against life and then your mind will boggle, will fall down flat. Stretch your mind to the very extreme of logic and you will go mad.

It happened at an airport Moskowitz met his business rival, Levinson, at the airport, and asked him with an elaborate pretense of casualness, 'And where do-you happen to be going, Levinson?'

Levinson, just as casually. responded, 'Chicago.'

'Ah!' said Moskowitz, shaking his finger triumphantly. 'Now I have caught you in a flat-footed lie. You tell me Chicago because you want me to think you are going to St. Louis, but I talked to your partner only this morning, and I happen to know you are going to Chicago, you liar!'

The logical mind goes on weaving and spinning its own theories, its own ideas, and tries to make the reality fit accordingly. The reality should follow your idea -- that is what a logical mind is. The effort is that the reality should be a shadow to your ideology, but it is not possible. You are trying the impossible. It is implausible. It cannot happen. Ideology has to follow reality, and when the situation comes where you have to follow reality, the whole structure of your mind staggers, the whole structure of your mind simply drops down -- it proves to be a house of playing-cards. A small wind of reality and the palace disappears. That is madness.

What is the madness of a devotee? The center of the devotee's madness is his heart; the center of ordinary madness is the head. The ordinary madness happens from the failure of the head and the devotee's madness happens from the success of his heart When logic fails -- ordinary madness; when love succeeds -- extraordinary madness; the madness of a devotee.

Love is illogical. Love is irrational. Love is life. Love comprehends all contradictions in it. Love is even capable of comprehending its own opposite -- hate. Have you not observed it? You go on hating the same person you love. But love is bigger. It is so big that even hate can be allowed to have its play. In fact, if you really love, hate is not a distraction; on the contrary, it gives color, spice. It makes the whole affair more colorful -- like a rainbow. Even hate is not the opposite for a loving heart. He can hate and continue loving. Love is so great that even hate can be allowed to have its own say. Lovers become intimate enemies. They go on fighting. In fact, if you ask psychoanalysts, psychiatrists and psychologists, they will say that when a couple stops fighting, love has also stopped. When a couple no longer bother even to fight, have become indifferent to each other, then love has stopped. If you are still fighting with your wife or your husband, your boyfriend or girlfriend, that simply shows that life is still running in it, it is still a live wire, still hot. When love is no longer there and everything is dead, then there is no fight. Of course! For what to fight? It is meaningless. One settles into a sort of coldness; one settles into a sort of indifference.

Love is like wild life -- hence Jesus' saying that God is love. What does he mean? He means that if you love you will know many things which are qualities of God that he comprehends opposites, that even the Devil is allowed to have his say, that there is no problem with the opposite, that the enemy is also a friend and deep down related and connected, that death is not against life, but that death is part of life and life is part of death.

The whole is bigger than all the opposites, and it is not just a total of the opposites -- it is more than the total. This is the higher mathematics of the heart. Of course a man of love will look mad. He will look mad to you because you function from the head and he functions from the heart; the languages are totally different.

For example, Jesus was crucified. The enemies were waiting for him to curse them, and they were a little afraid; the friends were waiting for him to do some miracle, that all the enemies would fall dead. And what did he do? He did an almost mad thing. He prayed to God to forgive these people because they didn't know what they were doing. This is the madness of love. It is unexpected that when you are being killed you pray that these people should be forgiven because they don't know what they are doing. They are completely unconscious. Sleepwalkers. Whatsoever they are doing is not their responsibility because how can you throw responsibility on somebody who is asleep? They are unconscious -- forgive them.

This is the miracle that happened that day but nobody could see that miracle; it was sheer madness.

Love's language is so foreign to the head. Head and heart are the farthest poles of reality. There is no greater distance between any other two points as there is between the head and the heart, reason and love, logic and life. If a person is mad because of his love, his madness is not a disease. In fact, he is the only healthy person, he is the only whole person, he is the only holy person -- because through his heart he has again become bridged with life.

Now he is no longer fighting; there is no more conflict. He is surrendered, he is in a let-go. He trusts life, he has faith, and he knows that nothing wrong is going to happen. He's not afraid. Even in death he will go laughing and singing, ecstatic, because even in death God is waiting for him. Death also becomes a door. Of course to the logical mind this man looks mad and he is mad, in a sense, because whatsoever he is doing is beyond the comprehension of reason. But to me, he is not mad. Ask Jesus -- to him he is not mad. Ask Buddha -- to him he is not mad. In fact, he's the only sane person, because now he no longer thinks, he lives; now he is no longer divided, but total; now there is no duality in him -- he is a unity.

That is the meaning of the word 'yoga' -- that which unites. That is the meaning of the word 'religion' also -- that which makes you one, that which puts you again together -- 'religere'. You are no longer split.

Otherwise, ordinarily, you are not one person, you are many persons. You are a crowd. You don't know what your left hand is doing and what your right hand is planning to do. In the morning you don't know what you are going to do in the evening. You say one thing but you wanted to say something else, and you will go on saying something else still. You are not a unity. You are a crowd. There are many persons inside you revolving in a wheel and each becomes, for a time being, the king. And in that moment, the king asserts things which he cannot fulfill because by the time the moment to fulfill comes, he will no longer be a king.

You fall in love with a woman and you say, 'I will love you forever and forever.' Wait! What are you saying? Now, at this moment, a certain part of your personality is on the throne and that part says, 'I will love you forever and forever.' But just half an hour later you may repent. And just a few days later, you will completely forget what you had said.

The woman is not going to forget it. She will remember. She will remind you again and again about what you have said -- that you would love her forever and forever, and what has happened to your love? You will feel guilty and you will feel impotent and helpless because you cannot do anything. Now you know you should not have talked about the future, but at that moment you could not resist yourself; at that moment it looked as if you would be loving her forever and forever; at that moment it was a truth but the part of the mind that asserted it is no longer the emperor. Now there are other minds. Another part is sitting on the throne and he loves another woman, he chooses another woman. Whatsoever you promise, you are not going to fulfill it.

A man of understanding never promises because he knows his helplessness. He will say, 'l would like to love you forever and forever but who knows? I may not be the same the next day.' He will feel humble; he will not feel confident. Only fools feel confident. People of understanding hesitate because they know there is a crowd inside them -- they are not one.

That's why it is said in all the old scriptures that if a good thought comes to you, do it immediately. because the next moment you may not like to do it at all. And if a bad thought comes to you, postpone it a little. If anything good arises in you, don't miss the moment. Do it! If you feel it is good you can do it again tomorrow but do it right now, don't postpone. But the ordinary mind goes on doing just the opposite: whatsoever good arises in you, you postpone it for tomorrow, and whatsoever bad arises in you, you do it immediately. If you are angry, you will be angry right now, you cannot postpone it. But if you are feeling compassion, you will say, 'What is the hurry? Tomorrow.' That tomorrow never comes. Tomorrow is non-existential.

Ordinarily, a man is a crowd; in fact, we should not use 'the mind' in singular. We should not say that you have a mind, that is wrong. Only rare persons have a mind. You have minds. You are poly-psychic. The heart -- this is the beautiful thing -- the heart is always one. It does not know the duality; it is not a crowd. It is a unity. The closer you come to the heart, the one arises and the many disappear, far away. The heart needs no promise; even without promising, it is going to fulfill.

The mind goes on making promises but it never fulfills them. In fact, it promises just to create an illusion because it knows it is not going to fulfill anything. So at least create an illusion by promising -- 'I will love you forever and ever.' The heart will never say that but it will do it. And when you can do it, what is the point of saying it? There is no need.

The man of love is mad, mad to the logical mind -- but he is not ill.

In the Western madhouses, there are many people who are not mad. If they had been in the Eastern countries they may even have been worshipped. In the West the clarity does not yet exist that a man can be mad head-oriented or heart-oriented. A heart-oriented madman is not a madman he is a God's man; or, he is mad in such a different way that he needs to be worshipped, revered, respected. There is no need to treat him, there is no need to put him in an asylum there is no need to give him shocks. But things go to the extreme always.

In the East it has happened that many mad people have been worshipped -- those who were mad from the head. They were simply crazy -- but they were worshipped because we have worshipped the madman of the heart and it is very difficult for the ordinary common masses to make the distinction. They almost look alike.

Now in the West the opposite is happening. People who would have been saints in the past... just think if Jesus came, was born in America today. Where would he be? Or Saint Francis of Assisi -- where would he be? In some madhouse. Jews treated Jesus very well. They killed him, but they never put him in a madhouse. That was more respectful.

But now, in the modern world, if he came back to somewhere in the West, he would be in a madhouse, Lying down on some Freudian couch, being given some electric shocks, drugged -- because psychoanalysts say that he was neurotic, his personality was neurotic, he was mad Of course the things that he said looked mad. He said, 'I am the Son of God.' What nonsense! Son of God? Megalomania! What is he talking about? He is not in his senses. He lives in a dream. He talks about the kingdom of God. All nonsense. Fairy tales. Good for children's books, but immature. He chose a better time to come.

Saint Francis of Assisi would certainly be in a madhouse. talking to trees, saying to the almond tree, 'Sister, how are you?' -- if he were here, he would have been caught. What are you doing? Talking to an almond tree? Sister, sing to me of God', he says to the almond tree. And not only that, he hears the song that the sister almond tree sings! Crazy! Needs treatment. He talks to the river and to the fish -- and he claims that the fish respond to him. He talks to stones and rocks -- is there any need for any more proof that he is mad?

He is mad but wouldn't you like to be mad like Saint Francis of Assisi? Just think -- the capacity to hear the almond tree singing, and the heart that can feel brothers and sisters in trees, the heart that can talk to the rock, the heart that sees God everywhere, all around, in every form.... It must be a heart of utmost love -- utter love reveals that mystery to you. But for the logical mind, of course these things are nonsense.

To me, or to anybody who has known how to look at life through the heart, these are the only meaningful things. Become mad, if you can, become mad from the heart.

Now the last thing about this question. If your head comes to a breakdown, don't be worried. Use this opportunity of a de-structured state. In that moment, don't be worried that you are going mad; in that moment, slip into the heart.

Someday, in the future, when psychology really comes of age, whenever somebody goes mad from the head we will help him to move towards the heart -- because an opportunity opens in that moment. The breakdown can become a breakthrough. The old structure is gone, now he is no longer in the clutches of reason, he is free for a moment. The modern psychology tries to go on adjusting him back to the old structure. All modern efforts are adjustive: how to make him normal again. The real psychology will do something else. The real psychology will use this opportunity because the old mind has disappeared, there is a gap. Use this interval and lead him towards another mind -- that is, the heart. Lead him towards another center of his being.

When you drive a car you change gears. Whenever you change the gear, there comes a moment when the gear moves through neutral; it has to move through the neutral gear. Neutral gear means no gear. From one gear to another, a moment comes when there is no gear. When one mind has failed, you are in a neutral state. Just now you are again as if you are born. Use this opportunity and lead the energy away from the old rotten structure which is falling. Leave the ruin. Move into the heart. Forget reason and let love be your center, your target. Each breakdown can become a breakthrough, and each possibility for the failure of the head can become a success for the heart -- the failure of the head can become a success for the heart.

The second question:

ONCE AT DARSHAN I HEARD YOU SAY OF A VISITOR THAT HE WOULD BE A GOOD SANNYASIN. WHAT IS A GOOD SANNYASIN?

First, what is a SANNYASIN? A SANNYASIN is one who has come to understand the futility of so-called worldly life. A SANNYASIN is one who has understood one thing -- that something needs to be done immediately about his own being. If he goes on drifting in the old way, he will lose the whole opportunity of this life. A SANNYASIN is one who has become alert that up to now he has lived wrongly, has moved in wrong directions. has been too concerned with things and not concerned with himself, has been too concerned with worldly prestige and power and has not been concerned about who he is. A SANNYASIN is one who is turning towards himself, PARABVRUTTI. A SANNYASIN is a miracle -- the energy is moving back towards oneself.

Ordinarily, the energy is moving away from you -- towards things, targets, in the world. The energy is moving away from you, hence you feel empty. The energy goes away, never comes back; you go on throwing away energy. By and by you feel dissipated, frustrated. Nothing comes back. By and by you start to feel empty. The energy is just oozing out every day -- and then comes death. Death is nothing else but that you are exhausted and spent. The greatest miracle in life is to understand this, and to turn the energy towards home. It is a turning-in. This turning-in, PARABVRUTTI, is SANNYAS.

It is not that you leave the world. You live in the world -- there is no need to leave anything, or go anywhere else. You live in the world, but in a totally different way. Now you live in the world but you remain centered in yourself; your energy goes on returning to yourself.

You are no longer out-going: you have become in-going. Of course you become a pool of energy, a reservoir, and energy is delight, sheer delight. Just energy there, overflowing, and you are in delight, and you can share, and you can give in love. This is the difference. If you put your energy into greed, it never comes back; if you put your energy into love, it comes back a thousand-fold. If you put your energy into anger, it never comes back. It leaves you empty, exhausted, spent. If you use your energy in compassion, it comes back a thousand-fold.

So now I will tell you what a good SANNYASIN is. I don't mean a moral or immoral SANNYASIN. My word 'good' has nothing to do with morality. It is something to do with what Buddha calls AES DHAMMO SANANTANO, what Buddha calls the eternal law of life.

A good man is an understanding man. A good man is alert, aware -- that's all. Awareness is the only value for me -- all else is meaningless. Awareness is the only value for me. So when I say a good SANNYASIN, I mean a SANNYASIN who is aware. Of course, when you are aware, you behave according to the law, the fundamental law. When you are unaware, you go on destroying yourself -- you go on being suicidal.

If you behave according to the fundamental law, you will be enriched tremendously. Your life will become richer and richer every moment. You will become a king. You may remain a beggar in the outside world, but you will become a king, a pinnacle of inner richness. What Jesus calls the kingdom of God will be within you. You will become a king of the kingdom that is within you. But more awareness is needed.

So don't misunderstand me. When I say a good SANNYASIN I don't use the word in any moralistic sense. I use it in a more fundamental sense, because to me, morality is just a by-product of awareness, and immorality is a shadow of unawareness. I am not concerned with shadows and by-products; I am concerned with the fundamental, with the essential. Be aware and you will be good; be unaware and you will be bad.

I have heard a small anecdote.

An old farmer was watching his young son. Luke, lighting the wick of the hurricane lamp prior to departing for the evening.

'What is the lantern for?' he asked.

Said his son casually, 'I am off courting Dad, don't worry, I will pay for the oil.'

'Dang me!' said the father, 'When I was a courting, I never took me no lamp along, son.'

'That figures,' came the reply. 'Look what you got!'

If you don't take the lamp of awareness with you, you are going to create a hell around you. Light your lamp wherever you go -- courting, not courting, that is not the point. Wherever you go, whatsoever you do, always do it in the inner light, with awareness.

And don't be worried about moralities -- about concepts, about what is good and what is bad. Good follows your inner light just like a shadow. You take care of the inner light. That's what meditation is all about -- to become more alert. Live the same life, just change your alertness -- make it more intense. Eat the

same food, walk the same path, live in the same house, be with the same woman and the children, but be totally different from your inside. Be alert! Walk the same path, but with awareness. If you become aware, suddenly the path is no more the same, because you are no more the same. If you are aware, the same food is not the same, because you are not the same, the same woman is not the same, because you are not the same. Everything changes with your inner change.

If somebody changes his within, the without changes totally. My definition of the world is this -- you must be living in a deep inner darkness, hence the world. If you light your inner lamp, suddenly the world disappears, and there is only God. The world and the God are not two things but two perceptions of the same energy. If you are unaware, the energy appears to you to be as the world, the SANSARA; if you are alert, the same energy appears as God. The whole thing depends on your inner awareness or unawareness. That is the only change, the only transformation, the only revolution, that has to be made.

The third question:

I FEEL SICK WITH COWARDICE.

There must be a desire not to be a coward -- that desire creates the problem. If you are a coward, you are a coward. Accept it. What can you do about it? Whatsoever you do will create more problems, more complexities.

And who is not a coward? When life is constantly in danger of death, how is it possible not to be a coward? k is impossible! When any moment you can die, and life can be taken away from you, how is it possible, in face of such danger, to be brave?. You can pretend, you can manage to show that you are brave -- but deep down you are going to remain a coward. It is natural. Just look at the tininess of human beings: so tiny, and existence is so vast. We are not even like drops fighting against such an ocean. How is it possible not to be a coward?

Try to understand it. Accept it. It is natural. Don't create a goal against it because that goal is coming out of your cowardice. That goal is not going to help you. At the most you can become very tense and pretend that you are not a coward. You can move to the opposite extreme just to prove to the world and to yourself that you are not a coward. That's what your generals and your great leaders are doing -- just trying to prove to the world that they are not cowards. And because of their efforts, the whole world has suffered tremendously. Please, don't try any foolish thing like that. Just accept. It is helplessness. One has to accept it. Once you accept it, and you start understanding it, you will see that by and by it disappears. It is not that you become brave -- but one day you simply find that through acceptance it disappears.

There is no fight; it disappears. There is no resistance; you accept it and it disappears. It is not that you become brave, you simply become more understanding. Bravery is not a goal, but you have been taught from your very childhood, 'Be brave!' so you go on trying to be brave. That creates much anxiety and tension. You are trembling everywhere inside -- and on the outside you are like a stone statue. Divided.

This has created much misery in you. The goals that have been taught to you from your childhood are foolish, are simply not based on reality. It is as if you say to a small leaf on a tree, 'When strong winds come,. don't shake, don't waver, don't tremble -- that is cowardice.' But what can a small leaf do? When the strong wind comes, it shakes; the whole tree shakes. But trees are not so foolish. They won't listen to you -- they go on doing their thing.

Have you watched two dogs fighting? They don't start fighting immediately. First they move in a mock fight; both start barking. That is just a game to gauge, to judge, who is more strong. They are not going to fight immediately because that is foolish, stupid; that is done only by human beings. First they will try to bark at each other, jump at each other, show their totality -- the one will show: 'I am this,' and the other will show: 'I am this.' Then immediately they judge -- that judgment needs nobody else to convince them. Immediately one feels that he is weaker, and he puts his tail down and moves. 'This is finished. What is the point of fighting? I am weaker and you are stronger and the stronger is going to win! The point is lost.' It is not that he is a coward -- he is simply wise. I don't call this cowardness.

Human beings will stick -- even if you feel that you are weak. The more you feel that you are weak, the more you will be afraid to leave. People will say you are a coward, so you must fight.... and you will be beaten badly and unnecessarily hurt. There is no point. It is a simple calculation -- and the stronger one doesn't go and show the other dogs that he has won. No, the thing is simply dropped. He also knows that he

is stronger, so what is the point? He doesn't go on advertising that he has won. No, the fight is dropped, he forgets all about it.

But in the human situation the whole thing has taken a very wrong shape, because you have been taught wrong goals. Each child should be taught to be true to life. If there is fear, then be afraid. Why hide it? Why pretend that you are not afraid? If you want to cry, cry. Why be afraid of tears? But we have been taught not to cry, particularly men. With small children the mother will say, 'Don't be a sissy. Don't start crying. That is only for girls.' And the boy becomes hard. Look, men cannot cry. They have missed one of the most beautiful things in life. Nature has not made any difference between man and woman; man has as many tear-glands as woman, so the thing is proved -- there is no difference. Tears are needed. They are cleansing. But how to cry? What will people say? They will say, 'You, and crying? Your wife has died and you are crying? Be a man. Be brave. Bear it. Don't cry.'

But you understand? If you don't cry, by and by your smile will be corrupted, because everything is joined together. If you cannot cry, you cannot laugh; if you don't allow your tears to flow naturally, you will not be able to allow your smiles to flow naturally. Everything will become unnatural, everything will become strained, everything will become a forced thing, you will move almost in a diseased way and you will never be at ease with yourself. That is what has happened, and now you are miserable.

Life consists of flowing. If you are a coward, be a coward. Be honestly a coward. And I tell you there is nobody else who is not a coward. And it is good that people are not that way; otherwise, even while they are so helpless, they would feel so egoistic. If they were not cowards they would be almost dead stones -- they would not be alive -- just egos, frozen. Don't be bothered. Accept it. If it is there, it is there -- a fact of life. Try to understand it And don't listen to others; you are still being manipulated by others.

I was reading an anecdote.

Mistress Jones pursued her small husband through the crowds at the zoo brandishing her umbrella and emitting cries of menace. The frightened Mr. Jones, noticing the lock on the lions' cage had not quite caught, wrenched it off, flew into the cage, slammed the door shut again, pushed the astonished lion hard against the door, and peered over its shoulder.

His frustrated wife shook her umbrella at him and yelled furiously, 'Come out of there, you coward!'
This man a coward?

But each husband is a coward in the eyes of the wife. In others' eyes, you are a coward. Don't trust the opinion of others too much. if you feel yourself to be a coward, close your eyes, meditate on it. Ninety-nine per cent is others' opinion -- the wife, brandishing her umbrella, 'Come out, you coward!' Ninety-nine per cent is others' opinion -- drop it; one per cent is reality -- accept it; and don't create any antagonistic goal. Accept it and then you will see that cowardice is no longer cowardice. Rejected, it becomes cowardice -- the very word 'cowardice' is a condemnation -- accepted, it becomes humbleness, helplessness. That's how it is. We have to be humble, we are not the whole. We are the parts of a tremendously vast whole -- very tiny parts, atomic parts, small leaves on a big tree.

It is good to tremble sometimes. Nothing wrong in it. It helps you to shake off the dust. You become again fresh.

My whole point is: accept life as it is and don't try to change it into something else. Don't try to change your violence into non-violence; don't try to change your cowardice into bravery; don't try to change your sex into celibacy; don't create the opposite. Rather, try to understand the fact of violence and by and by you will become non-violent. Understand the fact of cowardice and cowardice will disappear. Understand the fact of sex and you will find a new quality arising in it which goes beyond it. But always move through the fact, never against it.

The fourth question:

MY FATHER IS OBSESSED WITH GENEALOGY. IS THERE ANYTHING TO SUCH PURSUITS?

Must be, otherwise why should your father be obsessed? He may have taken a wrong route, but there must be something in it. Even when people go astray, they go astray for a certain reason -- although they may not be aware of it.
For example, let me tell you an anecdote first.

Young Willie, aged eight, came to his father one morning and said, 'Daddy, where did I come from?'

Willie's father felt a sinking sensation in his stomach for he knew he was now up against it. He was a modern parent and realized a question like that deserved a full and frank answer. He found a quiet spot and for the next half hour, he carefully indoctrinated Willie into what are euphemistically called the facts of life, managing to be quite explicit.

Willie listened with fascinated absorption, and when it was over, the father said, 'Well, Willie, does that answer your question?'

'No,' said Willie, 'it does not. Johnny Brown came from Cincinnatti, where did I come from?'

If your father is interested in genealogy he has misunderstood his inquiry. This is a natural question in everybody's being: from where do we come? From where? From what source? Now, if you get into genealogy, you are not getting anywhere. The basic question is religious; it has nothing to do with genealogy. The basic question is: who is the ultimate father, or ultimate mother? Now this is pointless. I have a father, and my father had a father, and of course this goes on and on and you can go on searching and you can make a big tree of your family, but it is pointless because the question remains the same -- who is the first?

Searching into genealogy, you cannot come to the first. Always the question will remain -- from whom? I can move a hundred generations back, or a thousand generations back, but the question remains the same; it is not solved. From where? From where? From what source has life arisen?

Your father has missed; he has misinterpreted a religious inquiry. He has been thinking that it is a question of genealogy. It is not.

This question, 'From where do I come?' has to be asked because unless I know that, it is impossible to know who I am.

There are two ways to know it. Either you ask, 'From where do I come?' That is the way of the Christian, the Mohammedan and the Judaic religion. If you know from where you come, what the ultimate source is, what God is, then you will know who you are. Or, the Indian religions have a different way of solving it -- and a better and more scientific way. Hinduism, Jainism, Buddhism -- they say it is difficult to say from where you come. There is more possibility that you may be lost in thinking and in philosophical doctrines. The better question is, 'Who am l?' If you know this, you will know from where you come. So they say forget all about God. They are not worried about who created the world; they are worried about, 'Who am l?' In a way that is more scientific, because if I can understand the quality of my being. that will immediately give me the key to understand the whole and what it is. If I can understand myself... Because the source must be existing in some way within me still. The tree goes on still existing in the seed. If you can understand the seed, you will be able to know the tree; in the fruit the whole tree exists.

If we can understand ourselves.... Of course this is the closest approach possible because I am closer to me than anything else. Just close your eyes and you reach into yourself. The only problem is how to drop the thoughts -- then suddenly you start sinking into your being. From there is the door to the whole, to the source.

When you go back home, tell your father that genealogy is not going to help. He must have some religious inquiry within him which he has misunderstood. Once he is made aware of It, his inquiry will be on the right lines.

It is happening in the West because religion is no longer an accepted inquiry; it is a rejected inquiry. So people go on seeking religious inquiries through vicarious ways. You cannot accept directly that you are seeking God -- people will think you are mad! 'It is foolish. What are you talking about? You are not a contemporary then. God is dead, have you not heard? What are you doing?' But the desire arises to know the source, and you cannot accept it in religious ways because religious ways are no longer accepted by the modern mind. So you have to search for it in a vicarious way. Then you start asking about genealogy.

Religion is a valid inquiry; whether society accepts it or rejects it, it doesn't matter. Man is a religious animal and is going to remain that way. Religion is something natural. To ask from where you come is relevant; to ask, 'Who am l?' is going to remain relevant always. But the modern mind has created a climate of atheism so you cannot ask such questions. If you ask, people laugh. If you talk about such things, people feel bored If you start inquiring in these ways, people think you are slipping out of your sanity. Religion is no longer a welcome inquiry.

Tell your father. And of course, genealogy will remain an obsession because this is not the right inquiry; but once his consciousness shifts to the religious dimension he will be released from the obsession -- and then something is possible. Something of tremendous import is possible. He wants to know who the real

father is, who has fathered existence, or, who is still mothering existence?.

The last question: Listen to it very carefully. It is very important.

OSHO, HOW DO YOU MANAGE IT -- TO HAVE ALWAYS THE RIGHT ANECDOTE AT THE RIGHT MOMENT?

Let me answer you by an anecdote.

A king, passing through a small town, saw what he took to be indications of amazing marksmanship. On trees, barns and fences there were numbers of bull's-eyes, each with a bullet-hole in the exact center. He could not believe his eyes. It was superb marksmanship, almost a miracle of achievement. He himself was a good marksman, and he had known many great marksmen in his life, but never anything like this. He asked to meet the expert shot. It turned out to be a madman.

'This is sensational! How in the world do you do it?' he asked the madman. 'I myself am a good shot, but nothing compared to your skill and art. Please tell me.'

'Easy as pie!' said the madman and laughed uproariously. 'I shoot first and draw the circles in later!'

Dig?! I choose the anecdotes first, and then draw the circles! I am just like that madman.

There are other people who use anecdotes to illustrate some theoretical point. I do just the opposite. I use theoretical points to illustrate the anecdotes.

Ancient Music in the Pines

Chapter #7
Chapter title: The Proper State of Mind

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WHEN WOLVES WERE DISCOVERED IN THE VILLAGE NEAR MASTER SHOJU'S TEMPLE, SHOJU ENTERED THE GRAVEYARD NIGHTLY FOR ONE WEEK AND SAT IN ZAZEN. THIS PUT A STOP TO THE WOLVES' PROWLING.

OVERJOYED, THE VILLAGERS ASKED HIM TO DESCRIBE THE SECRET RITES HE HAD PERFORMED. 'I DIDN'T HAVE TO RESORT TO SUCH THINGS,' HE SAID, 'NOR COULD I HAVE DONE SO. WHILE I WAS IN ZAZEN A NUMBER OF WOLVES GATHERED ROUND ME, LICKING THE TIP OF MY NOSE, AND SNIFFING MY WINDPIPE, BUT BECAUSE I REMAINED IN THE RIGHT STATE OF MIND, I WASN'T BITTEN.

AS I KEEP PREACHING TO YOU, THE PROPER STATE OF MIND WILL MAKE IT POSSIBLE FOR YOU TO BE FREE IN LIFE AND DEATH, INVULNERABLE TO FIRE AND WATER. EVEN WOLVES ARE POWERLESS AGAINST IT. I SIMPLY PRACTICE WHAT I PREACH.'

WHAT is meditation? Is it a technique that can be practiced? Is it an effort that you have to do? Is it something which the mind can achieve? It is not.

All that the mind can do cannot be meditation -- it is something beyond the mind, the mind is absolutely helpless there. The mind cannot penetrate meditation; where mind ends, meditation begins. This has to be remembered, because in our life, whatsoever we do, we do through the mind; whatsoever we achieve, we achieve through the mind. And then, when we turn inwards, we again start thinking in terms of techniques, methods, doings, because the whole of life's experience shows us that everything can be done by the mind. Yes. Except meditation, everything can be done by the mind; everything is done by the mind except meditation. Because meditation is not an achievement -- it is already the case, it is your nature.. It has not to be achieved; it has only to be recognized, it has only to be remembered. It is there waiting for you -- just a turning in, and it is available. You have been carrying it always and always.

Meditation is your intrinsic nature -- it is you, it is your being, it has nothing to do with your doings. You cannot have it, you cannot not have it, it cannot be possessed. It is not a thing. It is you. It is your being.

Once you understand what meditation is things become very clear. Otherwise, you can go on groping in the dark.

Meditation is a state of clarity, not a state of mind. Mind is confusion. Mind is never clear. It cannot be. Thoughts create clouds around you -- they are subtle clouds. A mist is created by them, and the clarity is lost. When thoughts disappear, when there are no more clouds around you, when you are in your simple beingness, clarity happens. Then you can see far away; then you can see to the very end of existence; then your gaze becomes penetrating -- to the very core of being.

Meditation is clarity, absolute clarity, of vision. You cannot think about it. You have to drop thinking. When I say, 'You have to drop thinking,' don't conclude in a hurry, because I have to use language. So I say, 'Drop thinking,' but if you start dropping, you will miss, because again you will reduce it to a doing.

'Drop thinking' simply means: don't do anything. Sit. Let thoughts settle themselves. Let mind drop on its own accord. You just sit gazing at the wall, in a silent corner, not doing anything at all. Relaxed. Loose. With no effort. Not going, anywhere. As if you are falling asleep awake -- you are awake and you are relaxing but the whole body is falling into sleep. You remain alert inside but the whole body moves into deep relaxation.

Thoughts settle on their own accord, you need not jump amongst them, you need not try to put them right. It is as if a stream has become muddy...what do you do? Do you jump in it and start helping the stream to become clear You will make it more muddy. You simply sit on the bank. You wait. There is nothing to be done. Because whatsoever you do will make the stream more muddy If somebody has passed through a stream and the dead leaves have surfaced and the mud has arisen, just patience is needed. You simply sit on the bank. Watch, indifferently. And as the stream goes on flowing, the dead leaves will be taken away, and the mud will start settling because it cannot hang forever

After a while, suddenly you will become aware -- the stream is crystal-clear again.

Whenever a desire passes through your mind the stream becomes muddy. So just sit. Don't try to do anything. In Japan this 'just sitting' is called zazen; just sitting and doing nothing. And one day, meditation happens. Not that you bring it to you; it comes to you. And when it comes, you immediately recognize it; it has been always there but you were not looking in the right direction. The treasure has been with you but you were occupied somewhere else: in thoughts, in desires, in a thousand and one things. You were not interested in the only one thing... and that was your own being.

When energy turns in -- what Buddha calls PARABVRUTTI: the coming back of your energy to the source -- suddenly clarity is attained. Then you can see clouds a thousand miles away, and you can hear ancient music in the pines. Then everything is available to you.

Before we enter this beautiful Zen story, a few things about the mind have to be understood. Because the more you understand the mechanism of the mind, the more the possibility is that you will not interfere. The more you understand how the mind functions, the more the possibility is that you will be able to sit in zazen; that you will be able just to sit, sit and do nothing; that you will be able to allow meditation to happen. It is a happening.

But the understanding of the mind will be helpful, otherwise you may go on doing something which helps the mind to continue to function, which goes on giving cooperation to the mind.

The first thing about the mind is that it is a constant chattering. Whether you are talking or not, it goes on doing some inner talk; whether you are awake or asleep the inner talk continues as an undercurrent. You may be doing some work but the inner talk continues; you are driving, or you are digging a hole in the garden, but the inner talk continues.

The mind is constantly talking. If the inner talk can drop even for a single moment you will be able to have a glimpse of no-mind. That's what meditation is all about. The state of no-mind is the right state. It is your state.

But how to come to an interval where the mind stops the inner chattering? If you try, again you will miss. But there is no need to try. In fact the interval is continuously happening -- just a little alertness is needed. Between two thoughts there is an interval; between two words even, there is a gap. Otherwise the words will run into each other; otherwise thoughts will overlap each other. They don't overlap.

Whatsoever you say.... You say, 'A rose is a rose is a rose.' Between two words there is a gap; between 'a' and 'rose' there is a gap, howsoever small, howsoever invisible, howsoever non-perceptible. But the gap is there, otherwise, 'a' will run into 'rose'. With just a little alertness, just a little watchfulness, you can see the gap: a-rose-is-a-rose-is-a-rose. The gap is continuously occurring; after each word the gap is recurring.

The gestalt has to be changed. Ordinarily you look at the words, you don't look at the gaps. You look at the 'a', you look at the 'rose', but you don't look at the gap between the two. Change your attention. Have you seen children's books? There are many pictures which you can look at in two ways: if you look one way there is an old woman, but if you go on looking, suddenly the picture changes and a young beautiful woman can be seen. The same lines make both faces -- of an old woman and a young woman. If you go on looking at the young face, again it changes, because the mind cannot remain constant at anything -- it is a flux. And if you go on looking again at the old face, it will change back to a young face.

One thing you will notice: when you see the old face, you cannot see the young face though you know it is hidden somewhere -- you have known it, you have seen it. And when you see the young face, the old face cannot be seen; it disappears although you know it is there.

You cannot see both together. They are contradictory. They cannot be seen together. When you see the figure, the background disappears; when you see the background, the figure disappears. Mind has a limited capacity to know -- it cannot know the contradictory. That s why it cannot know God -- God is contradictory; that s why it cannot know the innermost core of your being -- it is contradictory. it comprehends all contradictions, it is paradoxical.

The mind can see only one thing at a time. and the opposite is not possible at the same time. When you see the opposite. the first disappears. The mind goes on looking at the words so it cannot see the silences that come after each word. Change the focus. Just sitting silently. start looking in the gaps. Not with effort, no need to strain. Relaxed -- just easy -- in a playful mood -- just as fun. No need to be religious about it otherwise you become serious, and once you become serious it is very difficult to move from words to no-words. It is very easy if you remain loose, flowing, non-serious, playful -- as if it is just a fun.

Millions of people miss meditation because meditation has taken on a wrong connotation. It looks very serious, looks gloomy, has something of the church in it, looks as if it is only for people who are dead, or almost dead, who are gloomy, serious, have long faces, who have lost festivity, fun, playfulness, celebration. These are the qualities of meditation. A really meditative person is playful: life is fun for him, life is a LEELA, a play. He enjoys it tremendously. He is not serious. He is relaxed.

Sit silently, relaxed, loose, and just allow your attention to flow towards the gaps. Slip from the edges of words into the intervals. Let intervals become more prominent and allow words to fade away. It is just as if you are looking at a blackboard, and I put a small white dot on it: you can see either the dot, then the blackboard goes far away. or you can see the blackboard, then the dot becomes secondary, a shadow phenomenon. You can go on changing your attention between the figure and the background.

Words are figures; silence is the background. Words come and go; silence remains. When you were born you were born as a silence -- just intervals and intervals, gaps and gaps. Infinite emptiness you came with, unbounded emptiness you brought with you in life -- then you started collecting words.

That's why if you go back in your memory, if you try to remember, you cannot go past the age of four. Because before the age of four you were almost empty; words started collecting in your memory after the age of four. Memory can function only where words function, emptiness leaves no trace on you. That's why when you go back and you try to remember, you can remember, at the most, the age of four. Or, if you were very intelligent, then your remembering can go back to the age of three. But there comes a point where suddenly there is no memory. Up to that time you were an emptiness -- pure, virgin, uncorrupted by words.

You were pure sky. The day you die, again your words will drop and scatter; you will move into another world or into another life again with your emptiness.
Emptiness is your self.

I have heard that Shankara used to tell the following story of a pupil who kept asking his Master about the nature of the ultimate self. Each time the question came, the Master would turn a deaf ear -- until finally he turned on his pupil one day and said, 'I am teaching you, but you do not follow. The self is silence.'

Mind means words; self means silence. Mind is nothing but all the words that you have accumulated; silence is that which has always been with you, it is not an accumulation. That is the meaning of self. It is your intrinsic quality. On the background of silence you go on accumulating words, and the words in total are known as the mind. Silence is meditation. It is a question of changing the gestalt, shifting the attention from words into silence -- which is always there.

Each word is like a precipice: you can take a jump into the valley of silence. From each word you can slip into silence... that is the use of a mantra. Mantra means repeating a single word again and again and again. When you repeat a single word again and again and again, you get bored with that word because the novelty is lost. You get fed up with that word, you want to get rid of that word. Boredom helps. It helps you to get rid of the word -- now you can slip more easily into silence.

The silence is always there by the corner. If you go on repeating Ram, Ram, Ram... how long can you repeat it? Sooner or later you feel fed up, bored. The use of a mantra to create such boredom that you want to get rid of it, is beautiful, because then there is no other way than to slip into silence. Leave the word behind and move into the gap; use the word as a jumping-board and jump into the abyss.

If words change -- ordinarily they do change, of course -- you are never fed up. A new word is always attractive; a new idea is always attractive; a new dream, a new desire, is always attractive. But if you can see that the mind is simply repeating the same thing again and again and again, either you fall asleep or you jump into silence -- these two are the possibilities. And I know that most people who chant mantras fall into sleep That too is a possibility which we have known for centuries. Mothers know it well. When a child is not falling asleep, they do a mantra -- they call it a lullaby. They repeat just two or three words in a monotonous tone and the child starts feeling sleepy. Go on repeating and the child gets bored, and he cannot escape, he cannot go anywhere, so the only escape is into sleep. He says, 'Go on repeating. I am going to sleep!' And he falls asleep.

Many chanters of mantras fall asleep -- hence the use of Transcendental Meditation for people who suffer from sleeplessness, hence its appeal in America. Insomnia has become a normal thing. The more insomnia is there, the more will be the appeal of Maharishi Mahesh Yogi, because people need some tranquilizers. A mantra is a prefect tranquilizer, but that is not its real use. There is nothing wrong in it -- if it gives you good sleep, good, but that is not its real use.

It is as if you are using an airplane like a bullock-cart. You can use it. You can put the airplane behind bullocks, and use it as a bullock-cart -- nothing wrong in it, it will serve a little purpose, but that is not its use. You could soar very high with it.

A mantra has to be used with full awareness that this is to create boredom, and you are to remember not to fall asleep. Otherwise, you miss. Don't fall asleep. Go on repeating the mantra and don't allow yourself to fall into sleep. So it is better if you repeat the mantra standing, or repeat it walking, so that you don't fall asleep.

One of the great disciples of Gurdjieff, P. D. Ouspensky, was dying. The doctors told him to rest but he would not -- instead he continued walking the whole night. They thought he had gone crazy. He was dying, his energy was disappearing -- what was he doing? This was the time to rest; he would die sooner if he went on walking. But he would not stop.
Somebody asked, 'What are you doing?'

He said, 'I would like to die alert, awake. I don't want to die asleep -- otherwise I will miss the beauty of death.'
And he died walking.
That is the way to do a mantra. Walk.

If you go to Bodh-Gaya, where Gautama Buddha attained enlightenment, near the Bodhi tree you will find a small path. On that path Buddha walked continuously. For one hour he would meditate under the tree, and then for one hour he would walk.

When his disciples asked, 'Why?' he would say, 'Because if I sit too much under the tree, then sleepiness starts coming.'

The moment sleepiness starts coming, one has to walk, because otherwise you will slip into sleep, and the whole mantra is lost. The mantra is to create boredom, the mantra is to create a fed-up-ness so that you can jump into the abyss. If you move into sleep the abyss is missed.

All Buddhist meditations alternate. You do them sitting -- but when you feel drowsiness setting in immediately you get up and start doing them walking. Then the moment you see that the sleepiness has disappeared, sit again, do the meditation again. If you go on doing this, a moment comes when suddenly you slip out of the words, just like a snake who slips out of his old skin. And it happens very naturally. There is no effort to it.

So the first thing to remember about mind is: it is a constant chattering. That chattering keeps it alive, that chattering is a food for it, without that chattering the mind cannot continue. So drop out of the clutches of the mind -- that is, drop out of inner chattering.

You can do this by forcing yourself, but then again you miss. You can force yourself not to talk inside, just as you can force yourself not to talk outside -- you can keep a forced silence. In the beginning it is difficult, but you can go on insisting and you can force the mind not to talk. It is possible. If you go to the Himalayas, you will find many people who have attained to it, but you will find dullness on their faces, not intelligence. The mind has not been transcended, it has been simply dulled. They have not moved into alive silence, they have simply forced the mind and controlled it. It is as if a child has been forced to sit in the corner and not to move. Watch him. He feels restless, but he goes on controlling himself, afraid.. He represses his energy otherwise he will be punished.

If this goes on for as long as it does -- in schools children are sitting for five or six hours -- by and by they are dulled, their intelligence is lost. Every child is born intelligent and almost ninety-nine per cent of people die stupid. The whole education dulls the mind -- and you can do it yourself also.

You will find religious people almost stupid although you may not see it because of your ideas about them. But if you have open eyes, go and look at your SANNYASINS -- you will find them stupid and idiotic; you will not find any sign of intelligence or creativity. India has suffered very much because of these people. They have created such an uncreative state that India has lived at the minimum. Paralysis is not meditation.

It happened once in a church that the preacher shouted at the revival, 'Let all you husbands who have troubles on your minds, stand up!'

Every man in the church rose to his feet except one.

'Ah!' exclaimed the preacher. 'You are one in a million!'

'It is not that. I cannot get up,' said the man. 'I am paralyzed.'

Paralysis is not meditation; paralysis is not healthy. You can paralyze the mind -- there are millions of tricks available to paralyze it. People lie on a bed of thorns. If you continuously lie on a bed of thorns, your body becomes insensitive. It is not a miracle. You are simply desensitizing your body. When the body loses aliveness there is no problem -- it is not a bed of thorns for you at all. You may by and by even start feeling comfortable. In fact, if you-are given a good comfortable bed you will not be able to sleep on it. This is paralyzing the body.

There are similar methods to paralyze the mind. You can fast. Then the mind goes on saying that the body is hungry but you don't supply food, you don't listen to the mind. By and by the mind becomes dull. The body goes on feeling the hunger but the mind does not report it. Because what is the point? There is nobody to listen, there is nobody to respond. Then a certain paralysis happens in the mind. Many people who go on long fasts think they have attained meditation. It is not meditation, it is just low energy, paralysis, insensitivity. They are moving like dead corpses. They are not alive. Remember, meditation will bring you more and more intelligence, infinite intelligence, a radiant intelligence. Meditation will make you more alive and sensitive; your life will become richer.

Look at the ascetics: their life has become almost as if it is not life. These people are not meditators. They may be masochists, torturing themselves and enjoying the torture...the mind is very cunning, it goes on doing things and rationalizing them. Ordinarily you are violent towards others but mind is very cunning -- it can learn non-violence, it can preach non-violence. then it becomes violent towards itself. And the violence that you do on your own self is respected by people because they have an idea that to be an ascetic is to be religious. That is sheer nonsense.

God is not an ascetic, otherwise there would be no flowers, there would be no green trees, only deserts. God is not an ascetic, otherwise there would be no song in life, no dance in life -- only cemeteries and cemeteries. God is not an ascetic; God enjoys life. God is more Epicurean than you can imagine. If you

think about God, think in terms of Epicurus. God is a constant search for more and more happiness, joy, ecstasy. Remember that.

But mind is very cunning. It can rationalize paralysis as meditation; it can rationalize dullness as transcendence; it can rationalize deadness as renunciation. Watch out. Always remember that if you are moving in the right direction you will go on flowering. Much fragrance will come out of you and you will be creative. And you will be sensitive to life, to love, and to everything that God makes available to you.

Have a very penetrating eye inside your mind -- see what its motivations are. When you do something, immediately look for the motivation, because if you miss the motivation, the mind goes on befooling you and goes on saying that something else was the motivation. For example: you come home angry and you beat your child. The mind will say, 'It is just for his own sake, to make him behave.' This is a rationalization. Go deeper... You were angry and you wanted somebody with whom you could be angry. You could not be angry with the boss in the office, he is too strong for that. And it is risky and economically dangerous. No, you needed somebody helpless. Now this child is perfectly helpless, he depends on you; he cannot react, he cannot do anything, he cannot pay you back in the same coin. You cannot find a more perfect victim.

Look. Are you angry with the child? If you are, then the mind is befooling you.

The mind goes on befooling you twenty-four hours a day and you cooperate with it. Then in the end you are in misery, you land in hell. Watch every moment for the right motivation. If you can find the right motivation, the mind will become more and more incapable of deceiving you And the further away you are from deception, the more you will be capable of moving beyond mind, the more you will become a master.

I have heard.

One scientist was saying to his friend, 'I don't see why you insisted that your wife wear a chastity belt while we were away at the convention. After all, between us as old buddies, with Emma's face and figure, who would?'

'I know, I know,' replied the other. 'But when I get back home, I can always say I lost the key.'

Look, watch for the unconscious motivation. The mind goes on bullying you and bossing you because you are not capable of seeing its real motivations. Once a person becomes capable of seeing real motivations, meditation is very close... because then the mind no longer has a grip on you.

The mind is a mechanism. It has no intelligence. The mind is a bio-computer. How can it have any intelligence? It has skill, but it has no intelligence; it has a functional utility, but it has no awareness. It is a robot; it works well but don't listen to it too much because then you will lose your inner intelligence. Then it is as if you are asking a machine to guide you, lead you. You are asking a machine which has nothing original in it -- cannot have. Not a single thought in the mind is ever original, it is always a repetition. Watch. Whenever mind says something, see that it is again putting you into a routine. Try to do something new and the mind will have less grip on you.

People who are in some way creative are always easily transformed into meditators, and people who are uncreative in their life are the most difficult. If you live a repetitive life the mind has too much control over you -- you cannot move away from it, you are afraid. Do something new every day. Don't listen to the old routine. In fact, if the mind says something, tell it, 'This we have been doing always. Now let us do something else.'

Even small changes... in the way you have always been behaving with your wife -- just small changes; in the way you always walk -- just small changes; the way you always talk -- small changes. And you will find that the mind is losing its grip on you, you are becoming a little freer.

Creative persons get more easily into-meditation and go deeper. Poets, painter, musicians, dancers, can get into meditation more easily than businessmen -- they live a routine life, absolutely uncreative.

I have heard about a father who was giving advice to his son. The father, a noted playboy in his younger days, was discussing his son's forthcoming marriage.

'My boy,' he said, 'I have got just two pieces of advice to give you. Make it a point to reserve the right to one night a week out with the boys.'

He paused. His son asked for the second piece of advice and then he said, 'Don't waste it on the boys!'

He is transferring his own routine, his own ways to his son. The old mind goes on giving advice to the present consciousness -- the father giving advice to the son.

Each moment -- you are new, reborn, the consciousness is never old. The consciousness is always the son and the mind is always the father. The mind is never new and the consciousness is never old -- and the mind goes on advising the son. The father will create the same pattern in the son, then the son will repeat

the same thing.

You have lived in a certain way up to now -- don't you want to live in a different way? You have thought in a certain way up to now -- don't you want some new glimpses in your being? Then be alert and don't listen to the mind.

Mind is your past constantly trying to control your present and your future. It is the dead past which goes on controlling the alive present. Just become alert about it.

But what is the way? How does the mind go on doing it? The mind does it with this method: it says, 'If you don't listen to me, you will not be as efficient as I am. If you do an old thing you can be more efficient because you have done it before. If you do a new thing you cannot be so efficient.' The mind goes on talking like an economist. an efficiency expert; it goes on saying, 'This is easier to do. Why do it the hard way? This is the way of least resistance.'

Remember, whenever you have two things, two alternatives, choose the new one, choose the harder, choose the one in which more awareness will be needed. At the cost of efficiency always choose awareness, and you will create the situation in which meditation will become possible. These are all just situations. Meditation will happen. I am not saying that just by doing them you will get to meditation -- but they will be helpful. They will create the necessary situation in you without which meditation cannot happen.

Be less efficient but more creative. Let that be the motive. Don't be bothered too much about utilitarian ends. Rather, constantly remember that you are not here in life to become a commodity; you are not here to become an utility, that is below dignity;. you are not here just to become more and more efficient -- you are here to become more and more alive; you are here to become more and more intelligent; you are here to become more and more happy, ecstatically happy. But that is totally different from the ways of the mind.

A woman received a report from the school.
'Your little boy is very intelligent,' said the teacher's note accompanying the report card, 'but he spends entirely too much time playing with the girls. However, I am working on a plan to break him of the habit.'

The mother signed the report and sent it back with this note: 'Let me know if it works, and I will try it out on his father.'

People are constantly searching for cues to control others, cues which can give you more profit -- profitable cues. If you are after cues on how to control others, you will be in the control of the mind always. Forget about controlling anybody. Once you drop the idea of controlling others -- husband or wife, son or father, friend or foe -- once you drop the idea of controlling others, the mind cannot have the grip on you because it becomes useless.

It is useful in controlling the world; it is useful in controlling society.... A politician cannot meditate. Impossible! Even more impossible than for a businessman. A politician is at the very other end. He cannot meditate. Sometimes politicians come to me. They are interested in meditation but not exactly in meditation -- they are too tense and they want a certain relaxation. They come to me and they ask if I can help them, because they are too tense, their work is such. and constant conflict, leg-pulling, rat-racing, continues. They ask for something so that they can have a little peace. I tell them that it is impossible. They cannot meditate. The ambitious mind cannot meditate because the basic foundation of meditation is to be non-ambitious. Ambition means the effort to control others. That is what politics is: the effort to control the whole world. If you want to control others you will have to listen to the mind, because the mind enjoys violence very much.

And you cannot try new things -- they are too risky. You have to try the old things again and again. If you listen to the lessons of history, they are amazing.

in 1917, Russia went through a great revolution, one of the greatest in history. But somehow the revolution failed. When the communists came into power, they became almost like the czars -- worse, even. Stalin proved more terrible than Peter the Terrible. He killed millions of people. What happened? Once they came into power, to do something, new was too risky. It might not work, it has never worked before so who knows? Try the old methods which have always been useful. They had to learn from the czars.

Every revolution fails because once a certain group of politicians comes into power, it has to use the same methods. The mind is never for the new, it is always for the old. If you want to control others, you will not be able to meditate...about that one point be absolutely certain.

The mind lives in a sort of sleep, it lives in a sort of unconscious state. You become conscious only very rarely. If your life is in tremendous danger you become conscious; otherwise you are not conscious. The mind goes on moving, sleepy. Stand by the side of the road and watch people and you will see shadows of dreams on their faces. Somebody talks to himself, or makes gestures -- if you look at him you will be able to see that he is somewhere else, not here on the road. It is as if people are moving in deep sleep.

Somnambulism is the ordinary state of the mind. If you want to become a meditator, you have to drop this sleepy habit of doing things. Walk, but be alert. Dig a hole, but be alert. Eat, but while eating don't do anything -- just eat. Each bite should be taken with deep alertness, chew it with alertness. Don't allow yourself to run all over the world. Be here, now. Whenever you catch your mind going somewhere else.... It is always going somewhere else, it never wants to be here. Because if the mind is here it is no longer needed; right in the present there is no need for the mind -- consciousness is enough. The mind is needed only there, somewhere else in the future, in the past, but never here.....Whenever you become alert that the mind has gone somewhere else -- you are in Poona and the mind has gone to Philadelphia -- immediately become alert. Give yourself a jerk. Come back home. Come to the point where you are. Eating, eat; walking, walk; don't allow this mind to go all over the world.

It is not that this will become meditation, but it will create a situation.

The party was in full gear and a man decided to call up a friend and invite him to join the fun. He dialed the wrong number and apologized to the sleepy voice that answered. On the next try he got the same voice.
'I am terribly sorry,' he said, 'I dialed very carefully. Can't understand how I got the wrong number.'
'Neither can I,' said the sleepy voice. 'Especially since I have no phone.'

People are living almost asleep, and they have learned the trick of how to do things without disturbing their sleep. If you become. a little alert, you will catch yourself red-handed many times doing things that you never wanted to do, doing things that you know you are going to repent, doing things that you had decided, just the other day, never to do again. And you say many times, 'I did it, but I don't know how it happened. It happened in spite of me.' How can something happen in spite of you?

It is possible only if you are asleep. And you go on saying that you never wanted it, but somewhere deep down you must have wanted it.

Just the other day, Paritosh sent me a very beautiful joke -- one of the rare ones, a jewel of the finest water. Listen to it carefully.

It was after the last war and a journalist was interviewing the Reverend Mother of a convent in Europe.
'Tell me,' said the journalist, 'what happened to you and your nuns during those terrible years? How did you survive?'
'Well, first of all,' said the Reverend Mother, 'the Germans invaded our country, seized the convent, raped all the nuns -- except sister Anastasia -- took our food and left. Then came the Russians. Again they seized the convent, raped all the nuns -- except Sister Anastasia -- took our food and left. Then again the Russians were driven out and the Germans came back again, seized the convent, raped all the nuns -- except Sister Anastasia -- took our food and left.'

The journalist made the required sympathetic noises, but was curious about Sister Anastasia. 'Who is this Sister Anastasia?' he asked. 'Why did she escape these terrible happenings?'
'Ah, well,' replied the Reverend Mother, 'Sister Anastasia does not like that kind of thing.'

Even rape is your desire; that too happens because you want it. It may look too extreme, but psychoanalysts say it is so. And I also observe it is so. Without your cooperation, even rape is not possible. A deep desire of being raped is hidden somewhere. In fact, it is very rare to find a woman who has not fantasized about herself being raped, who has not dreamed of herself being raped. Deep down rape shows that you are beautiful, desired -- desired wildly. It is an historical fact that when one of the most beautiful women of Egypt died her dead body was raped, the mummy. If the spirit of that woman knew about it, she must have felt tremendously happy. Just think...a dead body being raped.

You may deny it. Just a few days ago a woman came to me. She had been raped in Kabul. And she was telling her whole story with such relish that I said to her, 'You must have been cooperating.' She said, 'What are you saying?' She felt hurt! I told her not to feel hurt. 'You are enjoying the whole story,' I said. 'Close your eyes, and be true. At least once, be true to me. Have you enjoyed it?' She said, 'What are you saying? Rape -- and me enjoying it? I am a Catholic, a Christian!' I said, 'Still, you close your eyes. It makes no difference whether you are Catholic, Hindu, or Buddhist -- still just close your eyes and meditate.' She relaxed. She was a really sincere woman. Then her face changed and she opened her eyes and said, 'I think you are right. I enjoyed it. But please don't say it to anybody! My husband is going to come to -- see you soon -- never mention it!

Just watch your mind: on the surface it says something, but deep down, simultaneously, it is planning something else. Be a little more alert and don't move in sleep.

The nagging old lady had been in bed for a week on doctor's orders. Nothing suited her. She complained about the weather, the medicine, and especially about her husband's cooking.

One day after taking in her breakfast tray and cleaning up the kitchen, the old man sat down in his den. She heard the scratching of his pen.
'What are you doing now?' she called.
'Writing a letter.'
'Who are you writing to?'
'Cousin Ann.'
'What are you writing to her about?'
'I am telling her you are sick, but the doctors say you will be okay soon, and there is no danger.'
And then he asked, after a small pause,
'How do you spell cemetery? With a 'c' or with an 's'?'

On the surface, one thing deep down, something exactly the opposite. He is hoping against hope; he is hoping against doctors. On the surface he will go on saying that she is going to be okay again soon -- but deep down he is hoping that somehow she will die. And he will not accept the fact, even to himself. That's how you go on hiding from yourself.

Stop these tricks. Be sincere with your mind, and the grip that your mind has on you will be lost.

Now this small anecdote.

> WHEN WOLVES WERE DISCOVERED IN THE VILLAGE NEAR MASTER SHOJU'S TEMPLE, SHOJU ENTERED THE GRAVEYARD NIGHTLY FOR ONE WEEK AND SAT IN ZAZEN. THIS PUT A STOP TO THE WOLVES' PROWLING.

> OVERJOYED, THE VILLAGERS ASKED HIM TO DESCRIBE THE SECRET RITES HE HAD PERFORMED. 'I DIDN'T HAVE TO RESORT TO SUCH THINGS,' HE SAID, 'NOR COULD I HAVE DONE SO. WHILE I WAS IN ZAZEN A NUMBER OF WOLVES GATHERED AROUND ME, LICKING THE TIP OF MY NOSE, AND SNIFFING MY WINDPIPE, BUT BECAUSE I REMAINED IN THE RIGHT STATE OF MIND, I WASN'T BITTEN.

> AS I KEEP PREACHING TO YOU, THE PROPER STATE OF MIND WILL MAKE IT POSSIBLE FOR YOU TO BE FREE IN LIFE AND DEATH, INVULNERABLE TO FIRE AND WATER. EVEN WOLVES ARE POWERLESS AGAINST IT. I SIMPLY PRACTICE WHAT I PREACH.'

A simple story, but very meaningful. The Master simply went to the graveyard and sat there for one week -- not doing anything, not even praying, not even meditating. He simply sat there in meditation -- not meditating, just in meditation. He simply sat there. That is the meaning of the word zazen. It is one of the most beautiful words to be used for meditation: it simply means just sitting, doing nothing. 'Za' means sitting. He simply sat there. And this sitting -- when the mind is not there, and thoughts are not there, when there is no stirring, and the consciousness is like a cool pool of water with no ripples -- is the right state. Miracles happen on their own accord.

The Master said,

> WHILE I WAS IN ZAZEN A NUMBER OF WOLVES GATHERED AROUND ME, LICKING THE TIP OF MY NOSE, AND SNIFFING MY WINDPIPE, BUT BECAUSE I REMAINED IN THE RIGHT STATE OF MIND, I WASN'T BITTEN.'

A very fundamental law of life is that if you become afraid, you give energy to the other to make you more afraid. The very idea of fear in you creates the opposite idea in the other.

Each thought has a negative and positive polarity just like electricity. If you have the negative pole, on the other side a positive pole is created. It is automatic. If you are afraid, the other immediately feels a desire arising in him to oppress you, to torture you. If you are not afraid, the desire in the other simply disappears And it is not only so with man, it is so even with wolves. With animals it is also the same.

If you can remain in the right state -- that is, undistracted, silent, just a witness to everything, to whatsoever is happening, with no idea arising in you -- then no idea will arise in others around you.

There is an old Indian story.

In the Hindu heaven, there is a tree called 'Kalptaru.' It means the wish-fulfilling tree. By accident a traveler arrived there and he was so tired that he sat under the tree. And he was hungry so he thought, 'If somebody was here, I would ask for food. But there seems to be nobody.'

The moment the idea of food appeared in his mind, food suddenly appeared and he was so hungry that he didn't bother to think about it. He ate it. Then he started feeling sleepy, and he thought, 'If there was a bed here....' And the bed appeared.

But lying on the bed the thought arose in him, 'What is happening? I don't see anybody here. Food has come, a bed has come -- maybe there are ghosts doing things to me!' Suddenly ghosts appeared..

Then he became afraid and he thought, 'Now they will kill me!' And they killed him!

In life the law is the same: if you think of ghosts, they are bound to appear. Think and you will see. If you think of enemies, you will create them; if you think of friends, they will appear. If you love, love appears all around you; if you hate, hate appears. Whatsoever you go on thinking is being fulfilled by a certain law.

If you don't think anything, then nothing happens to you.

The Master simply sat there in the graveyard. The wolves came, but finding nobody there they sniffed. They must have sniffed to see whether this man was thinking or not. They circled around. They watched. But there was nobody, just emptiness. What to do with emptiness?

This emptiness, this silence, this bliss, cannot be destroyed. Not even wolves are that bad. They felt the sacredness of this emptiness and they disappeared.

The villagers thought that this man had done some secret rites, but the Master said, 'I have not done anything, nor could I have done so. I simply sat there and everything changed.'

This anecdote is a parable. If you sit in this world, silently, if you live silently, as an alive nothingness, the world will become a paradise. The wolves will disappear. There is no need to do anything else. Just the right state of your consciousness and everything is done.

There are two laws. One law is of the mind. With the law of the mind you go on creating hell around you; friends become foes, lovers prove enemies, flowers become thorns. Life becomes a burden. One simply suffers life. With the law of mind, you live in hell wherever you live. If you slip out of the mind, you have slipped out of that law, and suddenly you live in a totally different world. That different world is nirvana. That different world is God.

Then without doing, everything starts happening.

So let me say it in this way: if you want to do, you will live in the ego, and the wolves will surround you, and you will be constantly in trouble. If you drop the ego, if you drop the idea of being a doer, if you simply relax into life and are in a let-go, you are again back in the world of God, back in the Garden of Eden -- Adam has come back home. Then things happen.

The Christian story says that there was no need for Adam to do anything in the Garden of Eden. Everything was available. But then he fell from grace and he was thrown out. He became knowledgeable, he became an egoist, and since then humanity has been suffering.

Each person has to come back to the Garden of Eden again. The doors are not closed. 'Knock, and they shall be opened unto you. Ask, and it shall be given.' But one has to turn back. The path is from doing towards happening, from the ego towards no-ego, from mind towards no-mind. No-mind is what meditation is all about. That different world is nirvana. That different world is God.

Ancient Music in the Pines

Chapter #8
Chapter title: Three Mysteries

28 February 1976 am in Buddha Hall

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The first question:

CAN YOU TALK ABOUT FACING THE DEATH OF EACH MOMENT AND LETTING GO?

Death is already happening. Whether you face it or not, whether you look at it or not, it is already there.

It is just like breathing. When a child is born, he inhales. he breathes in for the first time. That is the beginning of life. And when one day he becomes old, dies, he will exhale.

Death always happens with exhalation and birth with inhalation. But exhalation and inhalation are happening continuously. With each inhalation you are born; with each exhalation you die.

So the first thing to understand is that death is not somewhere in the future, waiting for you, as it has been always pictured. It is part of life; it is an ongoing process -- not in the future, here, now.

Life and death are two aspects of existence. simultaneously happening together.

Ordinarily, you have been taught to think of death as being against life. Death is not against life -- life is not possible without death. Death is the very ground on which life exists. Death and life are like two wings: the bird cannot fly with one wing, and the being cannot be without death. So the first thing is a clear understanding of what we mean by death.

Death is an absolutely necessary process for life to be. It is not the enemy, it is the friend. And it is not there somewhere in the future, it is here, now. It is not going to happen, it has been always happening. Since you have been here it has been with you. With each exhalation it happens -- a little death, a small death -- but because of fear we have put it in the future.

The mind always tries to avoid things which it cannot comprehend, and death is one of the most incomprehensible mysteries. There are only three mysteries: life, death and love. All these three are beyond mind.

So mind takes life for granted; then there is no need to inquire. That is a way of avoiding. You never think, you never meditate on life; you have simply accepted it, taken it for granted. It is a tremendous mystery. You are alive, but don't think that you have known life.

For death, mind plays another trick: it postpones it. To accept it here and now would be a constant worry, so the mind puts it somewhere in the future -- then there is no hurry. When it comes, we will see.

And for love, mind has created substitutes which are not love. Sometimes you call your possessiveness your love; sometimes you call your attachment your love; sometimes you call your domination your love -- these are ego games. Love has nothing to do with them. In fact, because of these games, love is not possible.

Between life and death, between the two banks of life and death, flows the river of love. And that is possible only for a person who does not take life for granted, who moves deep into the quality of being alive and becomes existential, authentic. Love is for the person who accepts death here and now and does not postpone it. Then between these two a beautiful phenomenon arises: the river of love.

Life and death are like two banks. The possibility is there for the river of love to flow, but it is only a possibility. You will have to materialize it. Life and death are there, but love has to be materialized -- that is the goal of being a human. Unless love materializes, you have missed -- you have missed the whole point of being.

Death is already happening -- so don't put it in the future. If you don't put it in the future there is no question of defending yourself. If it is already happening -- and it has been already happening always -- then there is no question of protecting yourself against death. Death has not killed you, it has been happening while you were still alive. It is happening just now and life is not destroyed by it; in fact, because of it, life renews itself each moment. When the old leaves fall, they make space for the new leaves to come. When the old flowers disappear, the new flowers appear. When one door closes, another immediately opens. Each moment you die and each moment there is resurrection.

Once a Christian missionary came to me and he asked, 'Do you believe in Jesus Christ's resurrection?'

I told him that there was no need to go so far. Each moment everybody is resurrected. But he could not understand. It is difficult for people who are too much into their ideology.

He said, 'But do you believe that he was crucified? Is this not just a myth, or is it a reality? What do you think?'

I said to him again that everybody is crucified every moment. That is the whole meaning of Jesus' crucifixion and his resurrection. Whether it is historical or not does not matter a bit. It is simply irrelevant to think whether it happened or not -- it is HAPPENING.

Each moment the past is crucified, the old leaves disappear. And each moment a new being arises in you, resurrects. It is a constant miracle.

The second thing to understand about death is that death is the only certainty. Everything else is uncertain: it may happen, it may not happen. Death is certain because in birth half of it has already happened, so the other end must be somewhere, the other pole must be somewhere in the dark. You have not come across it because you are afraid; you don't move in the dark. But it is certain! With birth, death has become a certainty.

Once this certainty penetrates your understanding, you are relaxed. Whenever something is absolutely certain then there is no worry. Worry arises out of uncertainty.

Watch. A man is dying and he is very worried. The moment death becomes certain and the doctors say, 'Now you cannot be saved,' he is shocked. A shivering goes through his being. But then things settle, and immediately all worries disappear. If the person is allowed to know that he is going to die and that death is certain, with that certainty a peace a silence, comes to his being.

Every person who is dying has the right to know it. Doctors go on hiding it many times, thinking, 'Why disturb?' But uncertainty disturbs; certainty, never. This hanging in-between, this being in limbo, wondering whether one is going to live or die -- this is the root cause of all worry. Once it is certain that you are going to die then there is nothing to do. Then one simply accepts it. And in that acceptance, a calmness, a tranquillity happens. So if the person is allowed to know that he is going to die in the moment of death he becomes peaceful.

In the East we have been practicing that for millennia. Not only that, in countries like Tibet particular techniques were evolved to help a man to die. They called it BARDO TODO. When a person was dying, friends, relatives and acquaintances would gather together around him to give him the absolute certainty that he was going to die, and to help him to relax.

Because if you can die in total relaxation, the quality of death changes and your new birth somewhere will be of a higher quality. The quality of birth is decided by death. And then, in turn, the quality of birth will decide the quality of another death. That's how one goes higher and higher, that's how one evolves. And whenever a person becomes absolutely certain about death a flame arises on his face -- you can see it. In fact, a miracle happens: he becomes alive as he has never been before.

There is a saying in India that before a flame dies, it becomes tremendously intense. Just for a moment it flares up to totality. I was reading a small anecdote.

Once there were two little worms. The first was lazy and improvident, and always stayed in bed late. The other was always up early, going about his business. The early bird caught the early worm. Then along came a fisherman with a flashlight, and caught the night crawler. Moral: You can't win.

Death is certain. Whatsoever you do -- get up early or not -- death is certain. It has already happened, that's why it is certain; it is already happening, that's why it is certain. So why wait for the moment when you are dying on your bed? Why not make it certain right now?

Just watch. If I say death is certain, can't you feel fear disappearing within you? Can't you feel that with the very idea -- and it is just an idea right now, not your experience -- with just an idea that death is certain, you are calm and quiet. If you can experience it.... And you can, because it is a fact. I am not talking about theories; I don't deal in theories. This is a simple fact. Just open your eyes and watch it. And don't try to avoid it; there is no way to avoid it. In avoiding, you miss. Accept it. Embrace it. And live with the consciousness that each moment you die and each moment you are born. Allow it to happen. Don't cling to the past -- it is no more, it is already gone. Why go on carrying dead things? Why be so burdened with corpses? Drop them. And you will feel weightlessness; you will feel unburdened.

And once you drop the past the future drops on its own accord, because the future is nothing but a projection of the past. In the past you had some pleasures; now the mind projects those same pleasures into the future. In the past you had some sufferings; now the mind projects a future in which those sufferings are

not allowed to happen. That's what your future is. What else is your future? Pleasures that you enjoyed in the past are projected and miseries are dropped. Your future is a more colorful and modified past, repainted, renovated, but it is the past. Once the past drops, suddenly the future drops -- and then you are left here and now; then you are in existence, you are existential, and that is the only way to be. All other ways are just to avoid life. The more you avoid life, the more you become afraid of death.

A person who is really living is not in any way afraid of death. If you are living rightly you are finished with death, you are already too grateful, fulfilled. But if you have not lived, then the constant worry continues, 'I have not lived yet and death is coming. And death will stop all; with death there will be no future.' So one becomes apprehensive, afraid, and tries to avoid death.

In trying to avoid death, one goes on missing life. Forget about that avoidance. Live life. In living life, death is avoided. In living life, you become so fulfilled that if this very moment death comes and the future stops, you will be ready. You will be happily ready. You have lived your life; you have delighted in existence; you have celebrated it; you are contented. There is no complaint, no grumbling; you don't have any grudge. You welcome death. And unless you can welcome death, one thing is certain -- you have not lived.

I have heard one anecdote.

Two Hungarian noblemen fell into a deadly quarrel. But since neither was anxious to risk his life with either sword or pistol, a bloodless duel was decided upon. Each was to speak a number, and the one presenting the higher number would be adjudged the winner.

The seconds were of course at hand, and the excitement and suspense were extreme as the two noblemen, seated at opposite ends of a long table, bent to the task of thinking of a high number. The challenged party who had the privilege of going first. thought long and hard. The veins on his temples swelled, and the perspiration stood out on his forehead.

'Three,' he said finally.

The other duelist said at once, 'Well, that beats me.'

When you are afraid of death even the number three is the ultimate. When you are afraid of death you go on finding excuses for how to go on living. Whether your life means anything or not one simply goes on finding excuses to prolong it.

In the West now, there is a craze about how to prolong life. That simply shows that somewhere life is being missed. Whenever a country or a culture -- starts thinking about how to prolong life, it simply shows one thing -- that life is not being lived. If you live life, then even a single moment is enough. A single moment can be equal to eternity. It is not a question of length, it is a question of depth; it is not a question of quantity, it is a question of quality.

Just think: would you like one moment of Buddha's life or would you like a thousand years of your own life? Then you will be able to understand what I mean about the quality, the intensity, the depth. In a single moment fulfillment is possible: you can bloom and blossom. But you may not bloom for one thousand years, you may remain hiding in the seed.

This is the difference between the scientific attitude towards life and the religious attitude. The scientific attitude is concerned with prolongation -- how to prolong life. It is not concerned with significance. So you can find old people in hospitals, particularly in the West, just hanging on. They want to die but the culture won't allow them. They are fed up with just being alive; they are simply vegetating. There is no significance, no meaning, no poetry, because everything has disappeared, and they are a burden to themselves. They are asking for euthanasia but society does not allow it. Society is so afraid of death that it does not allow death even for people who are ready to die.

The very word 'death' is a taboo word, more taboo than sex. Sex has by and by become almost accepted. Now death also needs a Freud to make it by and by accepted. Now death also needs a Freud to make it accepted so that it is no longer a taboo and people can talk about it and share their experiences about it. Then there is no need to hide it and there is no need to force people to live against themselves. In hospitals, in old people's homes, people are simply hanging on because the society, the culture, the law, won't allow them to be.

If they ask that they should be allowed to die, it looks as if they are asking for suicide. They are not asking for suicide. In fact, they have become dead corpses; they are a living suicide and they are asking to be rid of it. The length is not the meaning. How long you live is not the point -- how deep you live, how intensely you live, how totally you live -- the quality -- is.

Science is concerned about quantity; religion is concerned about quality. Religion is concerned with the art of how to live life and how to die life. Seven years, seventy years or seven hundred years -- what difference will it make? You will go on repeating the same vicious circle again and again and again. You will simply get more and more bored.

So change the focus of your being. Learn how to live each moment and learn how to die each moment. Both are together. If you know how to die each moment, you will be able to live each moment -- fresh, young, virgin. Die to the past. Don't allow it to interfere with your present. The moment you have passed it, let it be no longer there. It is no longer there; it only goes on in your memory, it is just a remembrance. Let this remembrance also be released. This psychological hang-up should not be allowed.

I am not saying that you should forget everything that you know. I am not saying that all memory is bad. It has technical uses. You have to know how to drive, you have to know where your home is, you have to recognize your wife and your children. But those are not psychological hang-ups. When you come home of course you recognize that this is your wife. This is factual memory -- useful, enhances life, facilitates it. But if you come home and you look at your wife with all the past experiences with her, then that is a psychological hang-up. Yesterday she was angry... now again you look with that memory in-between; your eyes are clouded by that memory. The day before yesterday she was sad or nasty and nagging -- now if you look through all these psychological impressions then you are not looking at the woman who is right now standing in front of you. You are looking at someone who is not there you are seeing someone who doesn't exist, you are looking at a ghost -- she is not your wife. And she may also be looking at you in the same way.

So ghosts meet, and realities remain separate; ghosts are married, and realities are divorced. Then these two ghosts will make love, these two ghosts will fight, quarrel, and do a thousand and one things, and the realities will be far, far away. There will be no contact; realities will not have any connection. Then there can be no communication, there can be no dialogue. Only realities can love. Ghosts can only make impotent gestures -- movements, but with no life in them.

Drop the past each moment. Remember to drop it. Just as you clean your house every morning, every moment clean your inner house of the past. All psychological memories have to be dropped. Just keep factual things and your mind will be very, very clean and clear.

Don't move ahead of yourself into the future because that is not possible to do. The future remains unknown; that is its beauty, that is its grandeur, glory. If it becomes known it will be useless, because then the whole excitement and the whole surprise will be lost.

Don't expect anything in the future. Don't corrupt it. Because if all your expectations are fulfilled then too you will be miserable... because it is your expectation and it is fulfilled. You will not be happy about it. Happiness is possible only through surprise; happiness is possible only when something happens which you had never expected, when something takes you completely unawares. If your expectations are fulfilled a hundred per cent, you will be living as if you are in the past, not in the future. You come home and you expected your wife to say something and she does. And you expected your child to behave in a certain way and the child does. Just think -- you will be constantly in boredom. Nothing will happen. Everything will be just a repetition, as if you are seeing something which you have seen before, hearing something which you have heard before. Continuously you will see that it is a repetition of something. and repetition can never be satisfying. The new, the novel, the original, is needed.

So if your expectations are fulfilled. you will remain completely unfulfilled.

And if your expectations are not fulfilled. then you feel frustrated. Then you feel constantly as if you propose and God goes on disposing; you feel that God is the enemy; you feel as if everybody is against you and everybody is working against you. If your expectations are never fulfilled you will feel frustrated.

Just meditate upon your expectations: if they are fulfilled you will feel bored, if they are not fulfilled you will feel cheated. You will feel as if a conspiracy is going on against you. as if the whole existence is conspiring against you. You will feel exploited, you will feel rejected, you will not be able to feel at home. And the whole problem arises because you expect.

Don't go ahead into the future. Drop expectations.

Once you drop expectations you have learned how to live. Then everything that happens fulfills you, whatsoever it is. For one thing, you never feel frustrated because in the first place you never expected. So frustration is impossible. Frustration is a shadow of expectation. With the expectation dropped, frustration drops on its own accord.

You cannot frustrate me, because I never expect anything. Whatsoever you do, I will say, 'Good.' I

always say, 'Good,' except for only a few times when I say, 'Very good.'

Once expectations are not there you are free to move into the unknown and to accept the unknown -- whatsoever it brings. And to accept it with deep gratitude. Complaints disappear; grumbling disappears; whatsoever the situation, you always feel accepted, at home. Nobody is against you, existence is not a conspiracy against you -- it is your home.

The second thing: when everything happens unexpectedly, everything becomes new. It brings a freshness to your life; a fresh breeze is continuously blowing and it does not allow dust to gather on you. Your doors and your windows are open: in comes sunshine, in comes the breeze, in comes the fragrance of flowers -- everything unexpected. You never asked for it, and existence goes on showering it on you. One feels God Is.

The proposition 'God is', is not a proposition; it is a statement of someone who has lived unexpectedly, without any expectations, who has lived in wonder. God is not a logical hypothesis; it is an exclamation of joy. It is just like, 'Aha!' -- It doesn't mean anything more. It simply means, 'Aha!' so beautiful, so wonderful, so new, so novel, and beyond anything that you could have dreamed. Yes, life is more adventurous than any adventure that you can imagine. And life is pregnant, always pregnant, with the unknown.

Once you expect, everything is destroyed. Drop the past; that is the way to die each moment. Never plan for the future; that is the way to allow life to flow through you. And then you remain in an unfrozen state, flowing. This is what I call a sannyasin -- no past, no future, just at this moment alive, intensely alive, a flame burning from both the ends, a torch burning from both the ends. This is what let-go is.

The second question:

A SHORT TIME AGO I HEARD YOU SAY THAT YOU SAW YOURSELF STANDING IN THE MARKETPLACE WITH A BOTTLE OF ALCOHOL IN YOUR HAND. TODAY L WAS REFUSED DARSHAN BECAUSE ALCOHOL WAS ON MY BREATH.

This is from Vedanta.

What I say and what you hear are not necessarily the same. My alcohol is my alcohol; your alcohol is your alcohol. When I am talking about alcohol, I am not talking about your alcohol. I am talking about the alcohol of Buddhas. Yes, they are drunk -- drunk with the Divine.

But I can understand. You go on hearing that which you want to hear. You don't hear me; you manipulate. You manage to hear whatsoever you want to hear. Your unconscious goes on interfering, it goes on confusing you. Yes, I said that I am in the marketplace and not only in the marketplace, but with a bottle in my hand. This. is an old Zen saying.

Zen says that one who has finally understood himself comes back to the world -- and comes completely drunk. But why a bottle in the hand? The meaning is clear. Not only is he drunk, he has something to offer to you also. That is the meaning of the bottle in the hand. If you are ready, he can also make you drunk -- he has something to offer you. It is not only that he is drunk, he can share his drunkenness with you. Hence the bottle. He has an invitation, an invitation for you. That's why he has come to the marketplace.

You go to the marketplace to get something, he has come to the marketplace to give something. He has found something, and this finding is such that it has to be shared. Sharing is its intrinsic nature. You cannot keep your bliss to yourself -- it would be like a flower trying to keep its fragrance to itself or a star trying to keep its light to itself. It is not possible. When there is light it spreads, it goes to others; it helps even those who are not even prepared to take its help. The fragrance disperses into the winds for friends and for foes alike.

Once a man has attained, he has to share. Not that he has to do something to share; he simply finds himself sharing because he cannot do otherwise. He moves to the marketplace where people are -- where people are stumbling in darkness, he brings his light to them; where people are thirsty, he brings his own drunkenness to be shared with them.

Yes, I am drunk and I have a bottle in my hand -- can't you see it! But it is not your bottle. But people have an unconscious tendency to hear something which is not said.

I have heard one anecdote.

A cavewoman came running to her husband in the greatest possible agitation.
'Wok!' she called out. 'Something terrible has just happened. A saber-toothed tiger has just gone into my mother's cave and she is in there. Do something! Do something!'

Wok looked up from the macedon drumstick which he was gnawing and said, 'Why should I do I something? What the devil do I care what happens to a saber-toothed tiger?'

It is not necessarily that you don't hear that which is said, your unconscious continuously colors whatsoever you hear, It continuously interprets in its own ways. The words may be the same, but a slight jerk to the meaning, a slight turning, and everything changes.

After ten years of marriage, a man was consulting a marriage counselor.
'When I first married,' he said, 'I was very happy. When I would come at night, my little dog would race around barking, and my wife would bring me my slippers. Now, after all these years, when I come home, my dog brings me my slippers, and my wife barks at me.'
'What is the complaint?' asked the counselor. 'You are still getting the same service!'

Yes, the service is the same, but still, not the same. You may hear my words and you may think the meaning is the same -- it is not. So please be careful. Handle my words very carefully; they are very delicate. And before you decide what they mean, don't be in a hurry. Meditate. Otherwise not only will you miss, you may misunderstand, and not only will my words not be able to help you, they can be harmful.

The third question:

IS IT POSSIBLE FOR A POLITICIAN TO BE ENLIGHTENED?

Never heard of it. It has never happened. There are intrinsic problems. The very dimension the politician moves in is against enlightenment.

A few things have to be understood. Politics is a diametrically opposite phenomenon to religion. A scientist can easily become religious; his approach is different but not opposite. He may have been working with matter, with the objective world, but his working is a sort of meditation. He needs a certain space in his consciousness, a silent space, to work and to discover. It is not very difficult to move from the objective towards subjectivity because the same space can be used for the inner journey.

A poet can very easily become religious -- he is very close, very, very close; almost in the neighborhood. A painter or a sculptor can very easily become religious; they are already religious, unknowingly. They are already worshippers though they have not yet worshipped. They may not have thought about God. they may not have consciously been religious at all, they may not go to the church or to the temple they may not be concerned with the Bible and the Koran and the Gita -- but that is not the point. A painter goes on seeing something Divine in nature: colors are Divine for him. A poet goes on feeling something of the religious romance all around. All creative arts are very closely related -- any moment consciousness can dawn, any ray can become a transformation.

But a politician moves in a diametrically opposite direction. His whole training is against religion.

I have heard an anecdote:

The Congressman had delivered a stirring speech against a controversial bill. He was promptly buried in mountains of mail from back home as constituents wrote condemning his stand. Next day he was back on his feet in the house, this time making a speech in favor of the bill. When he finished, a colleague collared him.
'Yesterday,' said the colleague, 'you made an eloquent explanation of the principles which motivated your stand. I wonder, what has happened to change your mind?'
'Someday,' said the Congressman, 'you will learn that there comes a time in every man's life when he must rise above mere principles.'

A politician is an opportunist; in fact, he has no principles. He talks about principles, but he has no principles. He pretends that he has principles but if he is a politician worth the name, he cannot have any principles. Those principles are just to fool people. He is on an ego trip. He uses all sorts of principles.

I have heard about one politician. In an election campaign he was speaking in his constituency. There was a great controversy about prohibition: about whether alcohol should be totally prohibited or not. When he was speaking, a man stood up and asked, 'What is your stand on prohibition?'

Now he became a little shaky because half the population was for it and half was against it. And he could see that half the crowd was for it and half the crowd was against it. Whatsoever he said was going to lose half the votes. It was really difficult. He was in a dilemma.

And then he said, 'You are all my friends. Please raise their hands those who are in favor and those who are against.' Half the people raised their hands in favor, and half against.

Then he said, 'Good. I am with my friends. I am all for my friends. You are all my friends and I am for you.'

Now he is saying neither yes nor no.

The trip is of the ego: how to become more powerful, how to control others. Religion is just the opposite. It is not in any way an ego trip -- one has to lose the ego. And one is not trying to be powerful. In fact, one is trying to understand the total helplessness of the part against the whole; one is learning how to surrender, not how to conquer; and one is not concerned with others, one is totally concerned with himself. If this much is possible, that 'I can become aware of my own being' it is enough, more than enough.

The politician is concerned with the outside world, he is an extrovert. The religious person is an introvert. He is not concerned with things, with the world with situations; he is concerned with the quality of his consciousness. A religious person is trying to find out how to be fulfilled; a politician is trying to show to the world that he is somebody. He may not be fulfilled but he pretends that he is fulfilled; he has opted for pretensions, hypocrisy. He simply wants the whole world to know that he is somebody special. extraordinary, very happy. Deep inside he may be carrying a hell but he believes that if he can fool everybody else, he will be able to fool himself. That dream is never fulfilled.

You can fool everybody else by smiling a false smile, but how can you fool yourself? Deep down you know that everything is getting cold and dead; deep down you know that everything is empty, in vain. But one goes on thinking, 'If I can convince everybody else that I am somebody, then somehow I will be able to convince myself that I am somebody.

The politician is a liar. He's trying to lie -- to himself and to the whole world. The religious dimension is the dimension of being true, authentic.

Once it happened that a man entered a bar and said, 'Bartender, I want you to meet my dog. He talks. I will sell him to you for only ten dollars.'

'Who do you think you are kidding?' said the bartender.

The dog, tears in his eyes looked up. 'Please buy me,' he said. 'This man treats me cruelly. He never gives me a bone. He never bathes me. He is always kicking me around. And once I was the richest trick-dog in the country. I performed before presidents and kings. My name was in the papers every day, and....'

'So he does talk,' said the bartender. 'But why sell a valuable dog like that for only ten dollars?'

'Because,' said the customer, 'l hate liars.'

A politician is a liar, and he is trying to convince himself through convincing others.

A politician is almost mad -- mad for power. Many people are in the madhouses in the world: somebody thinks he is Adolph Hitler, somebody thinks he is Napoleon, somebody thinks he is Ford or Mao Tse Tung. They are in the jails, or in the madhouses, or in the hospitals, because we think they have gone mad. Somebody thinking that he is Adolph Hitler is thought to be mad, but what about Adolph Hitler himself? The only difference is this: -this man, this madman who thinks himself to be Adolph Hitler, has not been able to prove it, that's all. He's innocent. His madness is just innocence. Adolph Hitler proved to the world that, yes, he is. Adolph Hitler is more mad than this man. His madness was such that he proved to the whole world that he was somebody and if he could not create, then he could destroy.

There are only two possibilities. you can be a creator, then you feel a certain fulfillment -- that comes to a mother when she gives birth to a child, that comes to a poet when poetry is born, that comes to a sculptor when he has created something a beautiful piece in marble, in stone, in wood. Whenever you create something, you feel enhanced; you reach towards peaks. you get high.

All people who are creative are close to religion. Religion is the greatest creativity because it is an effort to give birth to yourself, to become a father and mother to yourself, to be born again, to be reborn through meditation, through awareness. Poetry is good, painting is good -- but when you give birth to your own consciousness, there is no comparison. Then you have given birth to the ultimate poetry, the ultimate music, the ultimate dance. This is the dimension of creativity. On the rung of creativity, religion is the last. It is the greatest art, the ultimate art -- that's why I call it 'the ultimate alchemy'.

On the opposite end of the ladder is destruction. People who cannot be creative become destructive because through destruction they can have a vicarious feeling that they are powerful. When Hitler destroyed

millions of people, of course he had a very powerful feeling that, 'I am somebody. I can destroy the whole world.' He was almost ready to destroy the whole world -- he had almost destroyed it.

A politician is a destructive mind. He may talk about the nation, the country; he may talk about utopias, socialism, communism, but basically a politician is a destructive mind. And a destructive mind cannot become enlightened.

First, the whole energy should move towards Construction, towards creation. Then only is there the possibility that by and by you participate in the ultimate creation -- that is nirvana, the ultimate creation, in which you are born Divine, infinite, unlimited. Then you expand, you spread all over existence; then you are no longer a wave, you have become the ocean.

The politician can never become enlightened. I am not saying that the politician cannot move towards enlightenment -- he can. But as he moves, he will have to drop politics. A politician is also a human being, but he will have to drop the politics, and by the time he comes to meditate he will be no more a politician. Remaining a politician, a politician cannot become enlightened. But his humanity is there. Even a Hitler can become a Buddha -- some day. One hopes he will. Some day, far away in the future, even an Adolph Hitler is going to become a Buddha; that is his potentiality. But then, by that time, he will not be an Adolph Hitler.

Nuclear war had come and gone. Only one tiny monkey in one isolated part of the world remained alive. After weeks of wandering about, he finally came across a little female monkey. He threw his arms around her in greeting.

'I am starved,' he said. 'Have you found anything to eat?'

'Well,' she said. 'I found this little old apple.'

'Oh, no, you don't!' he snapped. 'We are not going to start that all over again!'

Even monkeys are worried about humanity. And I have heard monkeys talking. They don't believe in Darwin, they don't say that man has-evolved out of monkeys, they don't think that man is a developed form -- they think man has fallen from the monkeys. Of course -- fallen from the trees, fallen from the height, fallen from the monkeys.

And this is true in a way, because man has up to now remained political. The whole history up to now has been political; no civilization has yet existed which has been religious -- not even Indian civilization. Not a single nation has become like a being which is religious -- only rare individuals, here and there, far apart. Somewhere a Buddha, a Jesus, a Zarathustra, a Lao Tzu -- islands. Otherwise, ordinarily, the main current of humanity has remained political.

Politics is basically ambition. Politics is basically wrong because ambition is wrong. You are not to become somebody, says religion, you are already. You are not to become powerful -- you are already. You are extensions of God. You need not be worried about being powerful and being somebody on a throne; those are all stupid games, childish, very juvenile, immature. And you cannot find more immature people than politicians.

In fact, in a better world, politicians will be kept in madhouses, and mad people will be allowed to move into the world. Those mad people have not done anything wrong. They may be a little off the track but they have not been harmful. Politicians are dangerously mad people, tremendously dangerous.

I have heard that before Richard Nixon renounced his throne, he called a meeting of his colleagues and he threatened that he had the power to go into the other room, push a button, and the whole world could be destroyed in twenty minutes.

And, yes, he had that power. Millions of atom bombs are ready -- a button has just to be pushed. The power of the atom and H-bombs already made is seven times more than is needed to destroy this earth -- seven times morel We have become so skilled, super-skilled, in destruction that seven earths of this size could be destroyed. And nobody can say -- any day any president of America, or Soviet Russia, or China, can go mad.

And politicians are almost mad...any day, anybody can push the button. It is now only a question of pushing a button. And everybody has mad moments, angry moments. The threat is very, very real.

Politics has been the disease of humanity, the cancer of consciousness.

Drop all politics within you. And remember, when I am talking about politicians, I don't mean particularly those people who are in politics -- I mean all those who are ambitious. Wherever ambition is, politics comes in; wherever you are trying to get ahead of somebody, politics comes in; wherever you are trying to dominate somebody -- maybe your wife, or your husband -- politics comes in. Politics is a very common disease, like the common cold.

The last question:

SINCE I HAVE BEEN HERE, I HAVE LOST MY ABILITY TO CONCENTRATE. IT IS HARD FOR ME TO UTTER A LOGICAL SENTENCE. AND I HAVE BECOME VERY FORGETFUL. I FEEL MYSELF AS A STUPID CHILD. IS THAT THE WAY TO ME INTELLIGENCE YOU TALK ABOUT?

The ability to concentrate is not something to feel blessed about. It is a frozen state of mind, a very narrow state of mind. Useful, of course, useful -- for others. Useful in scientific inquiry, useful in business, useful in the market, useful in politics -- but absolutely useless for yourself. If you become too attuned with concentration you will become very, very tense. Concentration is a tense state of mind; you will never be relaxed. Concentration is like a torch, focused, and consciousness is like a lamp, unfocused.

My whole effort here is to teach you consciousness, not concentration. And this is the point to be remembered: if you become conscious, any moment you want to concentrate on a particular problem, you can. It is not a problem. But if you become too focused with concentration the vice versa is not true: you cannot relax. A relaxed mind can always concentrate. easily, there is no trouble about it. But a focused mind becomes obsessed. narrow. It is not easy for it to relax and leave the tension. It remains tense.

If you meditate. first concentration will disappear and you will be feeling a little at a loss. But if you go on, by and by you will attain to an unfocused state of light -- that's what meditation is. Once meditation is attained. concentration is child's play -- whenever you need to, you can concentrate. There will be no problem about it and it will be easy and without any tension.

Right now, you are being used by society. Society wants efficient people. It is not worried about your soul, it is worried about your productivity. I am not worried about your productivity: man has already too much, more than he can enjoy -- there is no need to go on producing more. Now there is more need to play around more and there is more need to be more conscious. Science has developed enough. Now, whatsoever science is doing is almost futile. Now, going to the moon is simply useless. But tremendous energy is wasted. Why? Because scientists are now obsessed -- they have to do something. They have learned a trick of concentration and they have to do something. They have to produce, they have to go on producing something -- they cannot relax. They will go to the moon, they will go to Mars, and they will persuade people that whatsoever they are doing is tremendously important. It is absolutely useless. But this happens.

Once you become trained in a certain thing, you go on in that line, blind, unless a cul de sac comes and you cannot go on anymore. But life is infinite. There comes no cul de sac. You can go on and on and on.

And now scientific activity has almost become ridiculous.

Religious activity is totally different. It is not worried about being more efficient; the whole point is how to be more joyful, how to be more celebrating. So if you 90 with me, by and by, concentration will relax. And in the beginning you will feel afraid because you will see your skill disappearing, your efficiency disappearing. You will feel you are losing something that you have gained with so much effort. In the beginning it will happen. The ice is melting and becoming water. The ice was solid, something concentrated; now it is water -- loose, relaxed, flowing in all directions. But anytime you need ice, the water can be turned into ice again. There is no problem -- just a little more cooling is needed.

This is my own experience. Whatsoever I say, I say from my own experience -- the same has happened to me. First, concentration disappeared; but now I can concentrate on anything. There is no problem. But I don't remain in concentration; I can concentrate and relax -- whenever the need arises. Just as whenever the need arises, you walk; you don't sit on the chair and go on moving your Legs. There are a few people who go on moving because they cannot sit relaxed -- you will call this man restless!

Legs in perfect order are needed so that whenever you need to, you can walk, you can run. But when there Is no need, you can relax, and the legs will no longer be functioning.

But your concentration has become almost as focused as if you are continuously preparing for an Olympic! Runners in an Olympic cannot relax. They have to run a particular amount every morning and evening; they are continuously on the go. If they relax for a few days they will lose their skill. But I call all Olympics political, ambitious, foolish. There is no need.

Competition is foolish. There is no need. If you enjoy running -- perfectly good. Run. and enjoy. But why compete? What is the point of competition? Competition brings illness, unhealthiness; competition brings jealousy, and a thousand and one diseases.

Meditation will allow you to concentrate whenever the need arises, but if there is no need you will

remain relaxed, flowing in all directions like water.

IT IS HARD FOR ME TO UTTER A LOGICAL SENTENCE.

Feel blissful, blessed. What is the point of uttering logical sentences! Utter nonsense; make sounds, gibberish, like birds... Like trees! (At this moment a nearby tree decided, with the help of a passing breeze, to illustrate Osho's words by shaking its branches and causing hundreds of leaves to fall with loud rustling sounds to the ground.) Look! This way! Is this logical? The tree is enjoying. Delighting. Simply shedding away the past.

Delight. Sing. Utter sounds. Forget all logic! And by and by you will become more alive. Less logical of course that is the price one has to pay -- but you become dead if you become more logical and you become more alive if you become less logical.

Life is the goal, not logic. What are you going to do with logic? If you are hungry, logic is not going to feed you; if you need love, logic is not going to hug you; if you are thirsty, logic will tell you that water is H20! It is not going to give you water, real water. No. It simply functions in formulas, maxims.

Look at life, and by and by you will understand that life has its own very logical logic. Be attuned to it and that will become the door for your ecstasy, samadhi, nirvana.

AND I HAVE BECOME VERY FORGETFUL.

Perfectly good! If you can forget, you will be able to remember more. Forgetfulness is a great capacity -- it simply means getting the past dusted off. There is no need to remember everything that happens because almost ninety-nine per cent of it is trivia. What do you go on remembering?

Just think... what do you go on remembering? Write it down and just look at it. It is trivia. What goes on in your mind? You will not be able to show it to your intimate friend because he will think you are mad. This goes on in your mind?

It is good. Forget. Forgetfulness is a great capacity because it will allow you to remember. It is part of remembrance. The useless has to be forgotten so that the useful is remembered -- and the useful is very, very small, the useless i5 too much. In twenty-four hours, millions of bits of information are collected by the mind. If you collect them and remember them all, you will be mad.

I have heard about a man. He was once presented to the Governor-General in India because he was a man of rare memory. He knew only one language, Rajasthani-Hindi. He was a poor man, uneducated, but if you told him anything in any language, he would never forget it. But he would repeat it like a parrot, not knowing what it meant.

To the Governor-General's palace he was called, and the Governor-General was surprised to hear about his capacity. Thirty other persons were called, and in thirty languages they uttered a few sentences. It was arranged in the following manner: the man would go to the first person, and the first person would say the first word of his sentence. Then he would go to another person and he would say the first word of his sentence, in another language. Then he will go to the third. In this way he would go to thirty people. Then he would come back to the first who would now say his second word. This was repeated -- many rounds, many hours it took. And then he repeated all the sentences separately.

The Governor-General was simply puzzled. He could not believe it.

But this man went mad.

This much memory is dangerous. This type of person is almost always idiotic.

Too much memory is not a good sign; it simply says that you have a very mechanical mind. It is not a sign of intelligence. Hence you hear so many stories of absent-mindedness about great scientists, philosophers. They are people of great memory, and great intelligence has nothing to do with great memory. Memory is mechanical, intelligence is non-mechanical -- they are totally different.

So don't be worried. It is good. The memory is relaxing, many things will disappear, space will be created in you. And in that space you will be able to become more brilliant, more intelligent, more understanding. Intelligence means understanding; memory means a quality, a mechanical quality of repetition. Parrots have good memories. Don't be worried about your memory. In the beginning it happens: you have accumulated much rubbish and when you meditate that rubbish starts disappearing, falling away.

AND I FEEL MYSELF A STUPID CHILD.

That is the way, the way to the kingdom of God. Lao Tzu says, 'Be like an idiot in this world so that you can understand the illogical ways of Tao.' Jesus says, 'Be like a child -- because only those who are like

children will be able to enter into the kingdom of God.' Don't be worried about those things; the non-essential is dropping away. Feel happy and grateful. Once the rubbish has dropped, the real will arise; non-essential gone, the essential will arise. This is the way to reach to one's own source.

But many times you will get scared because you are losing your grip on what you have valued up till now. But I can tell you only one thing: I have traveled the same path and have passed through the same phases. They are phases -- they come and go. And your consciousness will become more and more purified, virgin -- pure, uncorrupted. That uncorrupted consciousness is God.

Ancient Music in the Pines

Chapter #9
Chapter title: You Have My Marrow

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AFTER NINE YEARS, BODHIDHARMA, THE FIRST ZEN PATRIARCH, WHO TOOK ZEN TO CHINA FROM INDIA IN THE SIXTH CENTURY, DECIDED THAT HE WISHED TO RETURN HOME. HE GATHERED HIS DISCIPLES AROUND HIM TO TEST THEIR PERCEPTION.

DOFUKU SAID: 'IN MY OPINION TRUTH IS BEYOND AFFIRMATION OR NEGATION, FOR THIS IS THE WAY IT MOVES.' BODHIDHARMA REPLIED: 'YOU HAVE MY SKIN.'

THE NUN SOJI SAID: 'IN MY VIEW, IT IS LIKE ANANDA'S INSIGHT OF THE BUDDHA-LAND -- SEEN ONCE AND FOREVER.' BODHIDHARMA ANSWERED: 'YOU HAVE MY FLESH.'

DOIKU SAID: 'THE FOUR ELEMENTS OF LIGHT, AIRINESS, FLUIDITY, AND SOLIDITY, ARE EMPTY, AND THE FIVE SKANDHAS ARE NO-THINGS. IN MY OPINION NO-THING IS REALITY.' BODHIDHARMA COMMENTED: 'YOU HAVE MY BONES.'

FINALLY, EKA BOWED BEFORE THE MASTER AND REMAINED SILENT. BODHIDHARMA SAID: 'YOU HAVE MY MARROW.'

I can see clouds a thousand miles away, hear ancient music in the pines.

Of what music have I been talking to you? The Hindu mystics have called it AUMKAR, the ultimate sound or, even better, they have called it the ANAHATA, the soundless sound -- the sound that is uncreated, the sound that has always been there, the sound of existence itself. It is surrounding you; it is within you, without you; you are made of it.

Just as modern physics says that everything is made of electricity, so Eastern mystics have said that everything is made of sound. On one thing modern physics and ancient mystics agree. Modern physics says

sound is nothing but electricity, and ancient mystics say electricity is nothing but sound.

It seems that if you observe the eternal music from the outside, as if it is an object, then it appears like electric energy. If you feel it, introspectively, not as an object but as your very being, as your subjectivity. then it is heard as sound -- ANAHATA; then it is heard as music. This music is constantly there, you need not do anything else except listen to it. Listening is all that meditation is about -- how to listen to that which is already there.

In a small school it happened that a small boy sitting in the rear of the classroom appeared to be daydreaming.

'Johnny,' asked the teacher, 'do you have trouble hearing?'

'No ma'am,' he replied, 'I have trouble listening.'

I know you can hear, there is no trouble about it -- but you cannot listen. Listening is totally different from hearing. Listening means hearing without mind; listening means hearing without any interference of your thoughts; listening means hearing as if you are totally empty. If you have even a small trembling of thinking inside, waves of subtle thoughts surrounding you, you will not be able to listen, although you will be able to hear. And to listen to the music, the ancient music, the eternal music, one needs to be totally quiet -- as if one is not. When you are, you can hear; when you are not, you can listen.

How not to be is the whole problem of religion: how to be in such a deep silence that being becomes almost equivalent to non-being, that there remains no difference between being and non-being, that the boundaries between being and non-being disappear. You are, and yet in a certain sense you are not; you are not and yet in a certain sense, for the first time, you are.

When thought is not disturbing you.... Thoughts are like ripples on the lake, silence is like no ripples on the lake. Just being. Suddenly you become aware of a music that has always surrounded you. Suddenly it enters from everywhere. You are overwhelmed. You are possessed.

This is the first thing to understand. You will not be able to know-truth unless you have become capable of listening to the ancient music of AUMKAR. This music is the very heartbeat of existence; this music is the very door of existence. You will not be able to enter the temple of God -- but this music is the bridge. Only on this music, riding on this music, will you enter him. The kingdom of God is available only to those who have become capable of listening to the eternal music.

It has been heard; I have heard it, you can hear it. Nobody except yourself is barring the path; nobody is hindering, If you are missing, you are missing only on your own account. There is not a wall between you and the music; even if there is felt to be a wall it is only of your own thoughts. And even then the music goes on penetrating you. You may not listen to it but it goes on massaging your whole being, it goes on nourishing you, it goes on giving you life, it goes on rejuvenating you. Your heart throbs in the same rhythm as the heart of the whole.

Whenever your heart falls out of line with the whole you are in trouble, you are ill; whenever the heart is in rhythm with the whole you are healthy. Let this be the definition of health. Whenever there is no conflict between you and the whole, not even a rumor of conflict, you are healthy. To be whole is to be healthy. To be whole is to be holy. And what is the way to be holy, healthy, whole? Your heart should beat in the same rhythm as the heart of the whole. You should not fall out of line, out of step. It is a great cosmic dance. It is a great harmony. When you sit still, silent, not doing anything, meditative, prayerful, suddenly you start merging into the whole. You come closer and closer and closer and your steps are no longer heard as separate from the whole. You become part of this great symphony. Suddenly you are healthy, holy, whole.

How to come to this tuning with the whole? Why are you missing it?

You are constantly in discord, you have many contradictions within you. Those contradictions go on like a tug of war within continuously, day and night, awake and asleep. You are constantly pulled into opposite directions. This tense state of affairs does not allow you to listen.

Even when you are in love you go on fighting. Even in love, you don't fall into step with the whole. Even lovers go on fighting with each other; otherwise love can become a door to the ancient music. Hence Jesus says that God is Love. If you love somebody at least drop all conflict with him, or with her, with your child, with your wife, with your brother, friend, with your Master -- drop! But even there conflict continues; a subtle way of fight continues. Because you are constantly in conflict within yourself, whatsoever you do is going to be an extension of the same conflict, a reflection of the same disharmony. This is making you incapable of listening.

I have heard an anecdote.

In Eastern Europe, half a century ago, when marriages were still arranged by marriage-brokers, young Samuel had been introduced to the young woman of whom the marriage-broker had sung a gorgeous hymn of praise.

After a short interview, Samuel motioned the marriage-broker into a corner and said to him, in a furious whisper, 'What is this woman you have brought me? She is ugly. She has a cast in one eye. She's unintelligent and she has bad breath.'

The marriage-broker said, 'But why are you whispering? She's deaf also.'

God is whispering. God is a whisper. And you are deaf and God cannot shout. He is incapable of it because he cannot be aggressive, because he cannot interfere, because he cannot trespass, because he respects your freedom. He whispers and you are deaf. The whole of existence is a whisper -- it is very subtle. Unless you are tuned, unless you have become capable of listening to the whisper, you will not be able to understand -- you will not be able to hear the music.

And you have become very gross. You cannot even hear if God starts shouting. Jesus told his disciples, 'Go to the house-tops and shout from there. Tell people what has happened to you.' He had to tell his disciples to shout because people are deaf; A great sensitivity is needed. To be religious is to be tremendously sensitive... and now comes the irony: religions have made you, on the contrary, more insensitive. They have made you almost gross by their constant talk of conflict, struggle, fight, ascetic methods; they have made religion a battle-ground also. Jainas call their Teerthankara, Mahavir. Mahavir means the great warrior. As if there is a constant war with truth, as if truth has to be conquered....

No, truth is not to be conquered; you are to be conquered by truth. Truth... just to think in terms of conquering it is absurd. You have to surrender to it. If you fight with your methods, yogas, techniques, you will become more and more gross. You will not be able to feel subtle, delicate experiences that are constantly happening all around you.

Have you watched? If you are a musician, your ears become very, very sensitive. If you are a painter, your eyes become tremendously sensitive. Then you see colors others have never seen. Then green is not just green: there are a thousand and one shades of green. Then each leaf of a tree is different -- has a different shade of green, is unique, is individual. If you are a poet, then each word has its own romance; then each word has its own subtle music, a poetry around it. There are poetic words and there are non-poetic words. If you are a poet you become capable of seeing poetry everywhere -- wherever you look, you look with the eyes of a poet. You see something else which cannot be seen except by you. Whatsoever you do, you become more sensitive about it.

Religion needs total sensitivity of all the senses: of the eyes, of the nose, of the ears, of the taste, of the touch, because religion is not a part of life, it is the whole. You can have a musical ear and you may not have eyes at all. In fact blind people have better musical ears because their whole energy starts moving through the ears. Their ears become very, very sensitive because the eyes are not there, and through eyes moves eighty per cent of your energy. Eyes closed, the energy moves through the ears. Blind people become very, very musical. They start listening to subtle sounds of which you have never been aware. A blind person starts recognizing people by the sound of their footsteps.

I used to go to a blind man. Whenever I would enter his room he would immediately recognize me. So I asked him, 'How do you do it?' He said, 'Because of your footsteps. Your footsteps are different from anybody else's.

Each thing is different -- just as your thumb impressions are different from anybody else's in the world, past, present, or future, in exactly the same way the sound of your footsteps is different, unique. Nobody has walked that way before, and nobody is going to walk that way again. But we cannot recognize people by their foot-sounds -- impossible.

The ear can be very, very sensitive -- then you become a musician. If the eyes are very sensitive, you become an artist, a painter, a sculptor. But religion is your total being. You become sensitive in all the ways possible. All the doors of your house have to be opened so the sun can come in and the sunshine can come in; so the fresh breeze can come in and keep you constantly alive and young and pure and vital. Be sensitive if you want to be religious.

What I am saying is almost the opposite to what you have been trained to look for. If you go to your religious people, the so-called saints, you will find them almost dull. They are not sensitive; in fact, they are afraid of sensitivity. They have been trying to eat food without tasting it: they call it ASSWAB. They have made it a great method. Mahatma Gandhi used to teach his disciples: 'Eat but without tasting.' Now if you do that, by and by you will lose the delicate sensitivity of your tongue. Then you will not be able to taste

God. If you cannot taste food, how can you taste God? God is food also and in food, God is hidden. The Upanishads say: ANNAM BRAHM -- Food IS Brahma. Now if you cannot taste food -- you can dull your tongue, your tongue can become almost dead, you can simply go on stuffing yourself without tasting -- then you are losing one dimension of reaching to God. Then you will not be able to understand when Jesus says, 'I am your food, eat me.' Impossible to think of it -- you will eat Jesus also without tasting him.

Islam became afraid of music because music has tremendous power over humanity and it is good that it has. Wherever religion sees that something has tremendous power over humanity, religion becomes competitive, jealous. Food has tremendous power over humanity. There are many people who live to eat -- who don't eat to live. Religion became afraid. Their God became jealous of food. A competition arose. They said kill this sensitivity of taste, otherwise people will choose food rather than choosing God.

Music has tremendous power. It can possess. It can almost make you ecstatic. alcoholic.

Islam became afraid. Music was debarred. Music was thought to be irreligious because the ecstasy should come from God not from music -- as if the music comes from somewhere else.

It happened in an Emperor's court that a musician came. He was a very rare genius, and he said, 'I will play on my veena, on my instrument, only with one condition: that nobody should move his head while I am playing. Nobody should move his body. People should become like stone statues.'

The Emperor whom he told that this condition had to be fulfilled, was a madman. He said, 'Don't you be worried. If somebody moves his head, his head will be cut off immediately.'

The whole town was made alert -- that if they came to listen to the musician, know well that it was risky. Come prepared, don't move, particularly the head. Thousands of people wanted to come. They had long cherished the idea of hearing this musician, and now he had come with such a dangerous condition, almost absurd. Who has ever heard of any musician asking for such a condition to be fulfilled? In fact, musicians become happy when people sway, and their heads move and their body energy starts a subtle dance. They feel happy because their music is possessing people, their music is effective people are moved.

Emotion is a movement; hence the word 'emotion'. It comes from motion.

When people are moved, thrilled, stirred, a musician feels happy, rewarded, appreciated. So what type of man was this? Only a very few people came. Only people who were madly in love with music, who said, 'Okay, at the most we can be killed, but this man has to be heard.' Just a very few people came.

The King had made arrangements: soldiers were standing all around with naked swords.

Then the musician started playing on his veena. For half an hour nobody moved. People were like yogis -- sitting like stone Buddhas, unmoving, as if dead. Then suddenly the people were possessed. As the musician entered deeper. deeper, deeper. a few heads started moving and swaying. Then a few more.

When the musician finished in the middle of the night, many persons were caught. They were to be beheaded. but the musician said, 'No. No need to kill them. In fact these are the only people who have the capacity to listen. Don't kill them. The others who have remained like statues have to be thrown out. Now I will sing only for these people. These are the real listeners.'

The King said, 'I don't understand.'

The musician said, 'It is simple. If you cannot be possessed so much that even life becomes irrelevant, you are not possessed. If you cannot risk life, then music is secondary and life is primary.'

A moment comes when you can risk life; then music becomes primary, then music becomes ultimate. Then you hear the ancient music in the pines -- not before it.

But religions have killed your sensitivities. Islam killed the ear; Hinduism and Jainism. they have been killing the taste. And all the religions have been against the eyes. There are stories of saints who plucked out their eyes because they became afraid Eyes can lead them into desire, into passion.

In India a story is told about Surdas. He was moving from a town when he saw a beautiful woman. He became possessed. Then he felt guilty so he went home and plucked his eyes out.

But eyes are not the culprit. In fact, to see a beautiful woman -- nothing is wrong in it. If you really see a beautiful woman, and you have really sensitive eyes, you will see a glimpse of God there -- because all beauty is his. All forms are his. Surdas goes on singing about the beauty of Krishna but if Krishna's beauty is God's, what about that woman whose beauty attracted him? By whom did he become hypnotized? God is hypnotic. Plucking out your eyes is a crime against God.

If Surdas ever did it, then he is no longer a saint to me. He may be a great poet but not a saint. But I have been moving deeply into his poetry and I feel somehow the story seems to be fabricated. It must be a creation of the priests, of the so-called religious, the mediocre, the stupid, who don't understand life. Otherwise, every sensitivity leads to him, all roads go to him -- where else can they go? If the problem

arises, it is not of the eyes... the problem is that you don't have enough eyes. Then a woman looks like a woman. You don't have enough eyes.

If it happens to you, my suggestion is, clean your eyes; become more sensitive; train your eyes; let your eyes be more and more pure, unclouded -- and the woman will start transforming into divineness, and the man will become God, and the trees will disappear and they will be green flames of the Divinity, and the rivers will disappear and they will be nothing but constant flow of his energy.

All the religions have been against your senses. I'm not against, because my understanding is: whatsoever you are against, you are against God, because every door opens towards him and every path leads to him. Enhance your senses. Become more alive in your senses. Let your sensitivity be total and from every dimension you will have his glimpses.

Because of these wrong and foolish teachings you are constantly in conflict within yourself. Because of these foolish teachings you love a woman and you also feel guilty because you love her, because somehow it looks like a sin. You love a woman and you hate her also. because she is the cause of your sin. Of course you will take revenge. How can you forgive the woman who has drawn you into the mud -- as the religious people say? How can you forgive her?

Listen to your saints. Nobody seems to have forgiven the woman. Even after they have become great saints they go on taking revenge. Still somewhere deep in the unconscious the woman is lingering. They are still afraid. Then there is a constant fight, a quarrel. even in love. So what to say of other things?

Love is closest to God because in love you tall in tune with another being; in love you are no more a solitary instrument. A small symphony is created between two persons. Then the children are born and the symphony has more members. It is becoming an orchestra: children, family, friends. You are no more alone; you have become part of something bigger than you. And this has to go on growing so that one day the whole existence is your family. That is the meaning when Jesus says, 'God, my father.' His actual word is not 'father', his actual word is ABBA -- closer. 'Father' also looks a little clinical, smells of institutionalization. ABBA, BAPU -- they are so close, so intimate. A bridge has happened, God is not a faraway thing. 'God is ABBA and I am his son. I am his continuity. If he is my past, I am his future. That is the meaning of a son the same river flows.

A moment comes. if you go on growing in your sensitivity, when your family grows and the whole existence becomes your home. Right now, even your home is not your home; even in your home, you are not at home.

I have heard of an anecdote.

In some of the more remote sections of Tennessee there are still a few counties without any telephone. The Tennessee State Forest Service recently installed a telephone in one of these counties and linesmen tried to get a native to converse with his wife, then in a small town some thirty miles distant.

After much persuasion, Uncle Joe put the receiver to his ear. Just at that moment, there was a terrific thunderclap and the old man was knocked to his knees.

As he climbed to his feet, he turned and said, 'That's her all right. That sure is my old woman.'

Even in your home you are not at home. The very word 'wife' creates some uneasiness in you; the very word 'husband' creates some uneasiness in you. In Urdu, the word for husband is KASAM -- it also means the enemy. The original root from where it comes is Arabic. In Arabic, KASAM means the enemy, and in Urdu, it means the husband. Both are true; both are the meanings of the same word.

Even people we love, we don't love enough. In our love also, hatred goes on and on and continues. We are never one, we are never a unity; we are a divided self, divided against ourselves. This dividedness creates confusion, conflict, noise, and because of this noise it is difficult to listen to the eternal music.

If you go on continuously listening to this noise within you, by and by you completely forget that something else also exists by the side, by the corner. This inner noise becomes your whole life. The whole day you are listening to your inner noise -- a feverish state. In the night also you are listening to the same noise.

Of course, this noise goes on creating layers upon layers around you. You become almost insulated; you become like a capsule, closed from every side. You don't live in my world, you don't live in your wife's world, you didn't live in your child's world -- you live in your own world, in a capsule. Your child lives in his world; your wife lives in her world. In the world there are as many worlds as there are persons. Everybody is closed, into himself, and goes on projecting things out of these noises, goes on hearing things which have not been uttered, goes on seeing things which are not there, and goes on believing that whatsoever he is seeing is true. Whatsoever you have seen up to now is not true, it cannot be; because your

eyes are not functioning as pure receptivities, they are functioning more as protectors. You go on seeing things that you want to see; you go on believing in things that you want to believe. Humanity lives in a sort of neurosis.

I have heard that once a man asked a psychiatrist, 'In simple, everyday terms, without any of that scientific jargon, what is the difference between a psychotic and a neurotic?'

'Well,' said the psychiatrist, after thinking a moment. 'you could put it this way. A psychotic thinks two plus two equals five. The neurotic knows perfectly well that two plus two equals four, but it worries the hell out of him.'

There are two types of people in the world: the psychotic and the neurotic. The psychotic has arrived, he has got the conclusions. He is the dogmatic person. He says, 'Only MY religion is the true religion.' He says, 'Only MY God is the true God.' He's absolutely certain. He is very dangerous. His certainty is not because of his experience, his certainty is because deep down he is very much uncertain, in deep conflict, turmoil. How to avoid it? He clings to a conclusion. He will not listen to anything going against his ideology. He may be a communist, or a Catholic, or a Hindu, or a Jaina -- it makes no difference. The psychotic person has already arrived, he has conclusions. He's no longer growing, he's no longer learning, he's no longer listening -- he lives out of his conclusions. He of course misses life, because life is a process, there is no conclusion to it. Life is always in the middle, there is no beginning and no end to it. And life is tremendously vast. All dogmas can have a certain truth about them but no-dogma is the truth. Cannot be. Life is so big that no dogma can comprehend it in its totality.

So a really intelligent person is hesitant. He's never dogmatic. He's ready to learn, ready to listen.

So many people come here. Whenever I see somebody who, while listening to me, is trying to compare notes with his conclusions, I know he's in deep trouble. And I can see from your faces whether you are comparing notes or listening to me. Sometimes you nod your head; you say, 'Right, you are perfectly right, this is also my principle.' You agree with me, not because you are listening to me -- in fact you are happy because you feel I am agreeing with you. Sometimes your head says, 'No.' You may not even be aware of what you are doing. It may be just unconscious. But the gesture is bringing something from your unconscious. You say, 'No, I cannot agree with this. This is against my conclusion. This doesn't fit with me.' Then you are not listening. You are psychotic. You may not be in much trouble and you may not need a psychiatrist yet, but that doesn't matter much -- it is only a question of degrees. Any day you can be in a psychiatric hospital. You are getting ready for it -- preparing.

And then there is the neurotic person. He's continuously in conflict -- even small things he cannot decide. The psychotic has decided even ultimate things and the neurotic cannot decide even small things. What dress to wear today? Have you watched women standing there before their cupboards so puzzled? They bring one sari and put it back -- and they bring -- and put back.... What dress to wear today? To help you out of such neurosis, I give you one color -- orange. Free. No need to worry. No alternatives left.

Both are in trouble: the one who has decided for ultimate things, he has stopped learning; and the one who cannot decide for trivia, he cannot learn, because he is in such a hell, such a confusion.

In my village, just in front of my house, lives a goldsmith. He is the -- sort of the person you will call neurotic. He will lock his door, he will go a few steps, and then come back again and shake the lock just to see whether he has locked it or not.

It has become a joke in the whole town. He may be in the market and somebody will say, 'Have you locked your door, or not?'

Now it is impossible. He will stop whatsoever he is doing, he will say, 'Wait, I will be coming,' and he will run back.

One day he was taking his bath in the river and somebody said something about the door. He jumped out and naked he ran towards his home.

I have watched him. He will come back again and again and again. It has become almost impossible for him to do anything else. The lock.... Just think about his misery.

Ordinarily, you are both. these are extreme cases. Ordinarily you are both. In certain ways you are psychotic: you have decided the ultimate, that Jesus is the only Son of God, the only begotten Son -- this is psychosis. Then what about Buddha and what about Lao Tzu and what about Zarathustra? In certain matters you have decided and in certain matters you are completely in confusion. A part of your being is neurotic and a part of your being is psychotic. And because of this madness you cannot hear the ancient music which is always there.

Meditation is to get out of your psychosis and to get out of your neurosis; it is simply to slip out of them.

So you don't have any ultimate conclusion with you on one hand; and on another hand you are not worried about trivia. You are simply silent. You are simply being yourself, with no decision, with no conclusion, with no center, and not worried about small things. If you can be in a state where no thought interferes with your being, no thought passes by, suddenly you are overwhelmed.

Now this beautiful anecdote -- one of the most beautiful in the history of Zen. And, of course, it belongs to the first Zen patriarch, Bodhidharma. Bodhidharma is the genius of the absurd. Nobody has ever surpassed him.

When he reached China, the Emperor came to receive him. Rumors had arrived that a great man was coming -- and he was a great man, one of the greatest. The Emperor came, but when he saw Bodhidharma, he repented. He started thinking, 'It would have been better if I had not come. This man seems to be almost mad!' Bodhidharma was coming with one shoe on his foot and one shoe on his head.

Even the Emperor started feeling embarrassed to receive such a man, and when they were alone he asked, very politely, why he did this.

Bodhidharma said, 'This is just the beginning. I have to prepare my disciples. If you cannot accept this much contradiction, you will be incapable of understanding me, because I am all contradictions. The shoe is just symbolic. In fact I wanted to put my feet on my head.'

Bodhidharma took Zen from India to China. He planted the seed of Zen in China. He started a great phenomenon on its way. He is the father and, of course, Zen has carried the qualities of Bodhidharma all these centuries. Zen is one of the most absurd religions -- in fact, a religion has to be absurd because it cannot be logical. It is beyond logic.

I was reading an anecdote. When I read it I remembered Bodhidharma. Listen to it.

A great zoologist informed a colleague that he was trying to cross a parrot with a mountain lion.
'No!' exclaimed the other. 'What do you expect to get?'
'I don't know exactly,' the scientist admitted. 'but I will tell you this -- if it starts talking you had better listen.'

Reading this anecdote, suddenly Bodhidharma surfaced in me. He was the man who was also a lion. Ordinarily he would not speak but his silence was also terrible and terrific. He would look into your eyes absolutely silent, and he would go like a cold shudder through your spine. Or he would speak -- then too he was like thunder. Find a picture of Bodhidharma and look: very ferocious and still very sweet. A parrot crossed with a lion -- very sweet and very ferocious.

The whole Zen discipline has carried the same quality with it. Zen masters are very hard on the outside and very sweet on the inside. Once you have earned their love they are as sweet as honey, but you will have to pass through hardship. Bodhidharma, for nine years while he was in China, sat facing a wall, gazing at a wall. He was known in China as the man, the ferocious man, who gazed at the wall for nine years. It is said that his legs withered away -- sitting and just looking at the wall. People would come and they would try to persuade him, 'Look at us. Why are you looking at the wall?' And he would say, 'Because you are also like a wall. When somebody comes who is really not like a wall, I will look.' Then one day his successor came. And the successor cut off his hand and gave it to Bodhidharma and said, 'Look this way, otherwise I am going to cut off my head.' He turned, immediately about-turned, and said. 'Wait! So you have come. I was waiting for nine years for you.'

After nine years he came back to India. When he was coming back, this incident happened.

AFTER NINE YEARS, BODHIDHARMA, THE FIRST ZEN PATRIARCH, WHO TOOK ZEN TO CHINA FROM INDIA IN THE SIXTH CENTURY, DECIDED HE WISHED TO RETURN HOME. HE GATHERED HIS DISCIPLES AROUND HIM TO TEST THEIR APPERCEPTION...what they had learned from him, and what they knew about truth.

So he asked, 'What is truth? Tell me in short.' The first disciple, Dofuku, said, 'IN MY OPINION TRUTH IS BEYOND AFFIRMATION OR NEGATION, FOR THIS IS THE WAY IT MOVES.' BODHIDHARMA REPLIED: 'YOU HAVE MY SKIN.'

What the disciple said was true, but not truth. It was not wrong, but it was philosophical. It was not experiential, it was not existential. He said, 'In my opinion...' as if truth depends on your opinion.

Truth is independent of all opinions. What you think about truth is irrelevant; in fact, because you think, you will not be able to know what is. That which is can be known only when all thinking stops. when all opinions are thrown away, put aside. So I say, 'True, but not truth.' The opinion is not wrong, it is well-informed, but if is still an opinion; Dofuku has not experienced it himself. He seems to be of the philosophical bent. He has been speculating, thinking, weaving and spinning theories. BODHIDHARMA

REPLIED: 'YOU HAVE MY SKIN.'

If it had been just philosophical, Bodhidharma would not have said even this much. But he said, 'You have my skin -- the most outermost part. the very circumference of my being.' Why? Because he said that truth is beyond affirmation or negation It can neither be said about truth that it is, nor can it be said that it is not. He has some insight. He has groped in the dark through thinking, logic, but he has come to a certain insight. And that insight is beautiful. Nothing can be said about truth. You cannot say, 'God is,' you cannot say, 'God is not.' Because if you say, 'God is,' you will make God like a thing -- as a table is, the house is. Then God will become an ordinary commodity, an ordinary thing. And then, as linguistic philosophers say, the table can be destroyed. Whatsoever 'is', can become 'is not'. The house can be demolished. The tree is here today; tomorrow it may not be. So what about God? If you use the word 'is', then what about God? Can God be in a situation where he is not? Because wherever 'is' is used, 'is not' is the possibility also. No, it cannot be said that 'God is' but can we say the opposite, 'God is not'? That too is not possible because, it he is not, what's the point of saying 'God is not'? Who are you denying, and for what? It he is not, he is not. What is the point of denial?

And people deny so passionately. that their very passion says. 'He must be. God must be.'

Look at the atheists who say. 'No. There is no God.' They are ready to tight. For something which is not, who fights? Why are you worried? I know atheists who have been thinking their whole life and trying to prove that God is not. Why are you wasting your life for something which is not? For centuries people have been writing books. and arguing and discussing about God is not. But why be concerned? It seems that God is. in some way. and you cannot rest at ease unless you prove that he is not -- otherwise he will go on challenging you. He will go on calling you. invoking you. so to put yourself at ease you have to create a philosophy that he is not. This is rationalization.

And then God is so vast.... Call it truth, as Bodhidharma would like. Buddhists don t like the word God. and they do rightly, because the word IS 50 corrupted and so many people have used it with such wrong connotations that it has almost become a dirty word. Truth must be both, because in truth existence and non-existence must meet. Existence cannot be alone -- it needs non-existence by the side. Just as the day needs the night, just as life needs death, existence needs non-existence. So the ultimate must comprehend both...that is what Dofuku said. But it is still philosophical -- on the right track, but still philosophical, just on the periphery. BODHIDHARMA REPLIED: 'YOU HAVE MY SKIN.'

It happened that Pierre Laplace was a mathematician, an astronomer, who in Napoleon's time wrote a ponderous five-volume work on celestial mechanics. In it, using Newton's law of gravity, he painstakingly worked out the motions of the solar system in finest detail.

Napoleon, who fancied himself (with only partial justification) an intellectual, leafed through the early volumes, and said to Laplace, 'I see no mention of God in your explanation of the motions of the planets.'
'I had no need of that hypothesis, sir,' said the scientist politely.

Another astronomer, Legrange, hearing of the remark, is reported to have said, 'But it is a beautiful hypothesis just the same. It can be used to explain so many things.'

To the philosophical mind God remains, at the most, a beautiful hypothesis. Not a truth, but a helpful hypothesis which can be used in explaining many things; at the most, a help to explanation -- just a theoretical need, not an existential need. When a philosopher talks about God, the God is cold, the God is not warm enough. You cannot love that God, you cannot worship that God, you cannot pray to that God, you cannot surrender yourself to that God -- it is just a hypothesis. How can you surrender to the theory of H20? Or to the theory of relativity? How can you surrender, how can you raise a temple to the theory of relativity? Howsoever beautiful it is, it cannot be revered, it cannot be worshipped, you cannot pray to it. It remains a hypothesis, a tool in your hands to explain a few things which cannot be explained otherwise. But a hypotheses can be discarded any moment; whenever you can find a better hypothesis, it can be discarded. Truth is not a hypothesis -- it is a lived experience.

That's why Bodhidharma said, 'You have only my skin.' Skin goes on changing. Every seven years your whole skin has gone through change. You don't have even a single cell of the same skin. If you live for seventy years, ten times your skin would have changed. Skin is your outermost part. It can be replaced very easily. It is being replaced every moment. It is just the bag in which you are -- it is not very, very essential. It is not your being -- just the outer wall of your abode.

THE NUN SOJI SAID: -- the second disciple 'IN MY VIEW, IT IS LIKE ANANDA'S INSIGHT OF THE BUDDHA-LAND -- SEEN ONCE AND FOREVER.' BODHIDHARMA ANSWERED: 'YOU HAVE MY FLESH.'

A little better than the first -- deeper than the skin is flesh. A little better because this is no more a philosophical standpoint; it comes closer to experience, but the experience i8 borrowed. She says, 'IN MY VIEW, IT IS LIKE ANANDA'S INSIGHT OF THE BUDDHA-LAND.'

Ananda was the chief disciple of Buddha who lived with him for forty years continuously, like a shadow following him. So the nun said that truth is like Ananda's insight of the Buddha-land -- of that land of paradise, land of light. Once seen it is seen forever. Then you can never forget about it; it is a point of no return. Once known, it is known forever; then you cannot fall from it.

But, the experience is not her own. The insight is Ananda's. She is still comparing. Her answer is theological, not philosophical -- theological, as a Christian theologian goes on talking about the experience of Jesus, and a Buddhist goes on talking about the experience of Buddha, and a Jaina goes on talking about the experience of Mahavir. It is second-hand, not first-hand; leaning more towards the existential, but still theological; more contemplative than the first -- the first is more speculative, the second is more contemplative -- better, but yet far away.

Then the third disciple, Doiku, said, 'THE FOUR ELEMENTS OF LIGHT, AIRINESS, FLUIDITY, AND SOLIDITY, ARE EMPTY, AND THE FIVE SKANDHAS ARE NO-THINGS. IN MY OPINION NO-THING IS REALITY.' BODHIDHARMA COMMENTED: 'YOU HAVE MY BONES.'

Still deeper, but not yet home. The statement is true but it is still a statement. The truth is said better than the other two but it is still said -- and the truth cannot be said. Once you say it, you falsify it. The very saying makes it false. He's right. The four elements of light, airiness, fluidity and solidity -- that means the whole existence are empty. There is no substance in them. It is just like a dream; it is of the same stuff as dreams are made -- maya, illusory. No-thing is reality. Nothingness is reality. Right...but he is trying to say something which cannot be said.

Wittgenstein has said that it is better to keep silent where saying is going to falsify. Keep quiet if it cannot be said because whatsoever you say will be a betrayal of the truth. BODHIDHARMA COMMENTED: 'YOU HAVE MY BONES.' You have come very, very close, but still missed.

FINALLY, EKA BOWED BEFORE THE MASTER AND REMAINED SILENT. BODHIDHARMA SAID: 'YOU HAVE MY MARROW' -- you have my very soul.

Eka bowed before the Master. That was his statement -- bowing down in deep gratefulness, a gesture of thankfulness, and then remaining silent. This is the true statement and it is not a statement at all. It is only through silence that truth can be said because it is only through silence that the truth is heard. It is through silence that one comes to hear the ancient music in the pines. And only through silence can you say it without betraying it.

Eka did two things. He bowed down -- that is a gesture; a gesture of deep reverence, respect, gratefulness, gratitude. That moment Bodhidharma could see an emptiness bowing down before him. There is nobody in this fourth disciple Eka, he is just emptiness within. He is what the third was saying -- emptiness, nothingness. He has the experience of what the second was saying -- Ananda's Buddha-land. He is what the first was trying to utter philosophically: beyond yes and no. Only silence is beyond negation and affirmation; only silence is neither atheistic nor theistic; only silence is religious; only silence is sacred. To Show that sacredness of silence he bowed down and then he kept silent. He really said it without saying it. That is the only way to say it and there is no other way.

BODHIDHARMA SAID, 'YOU HAVE MY MARROW' -- you have my innermost core of being.

I can see clouds a thousand miles away, hear ancient music in the pines. You can also hear it. It is your birthright. If you miss it, only you, and ONLY you will be responsible for it. Listen in the pines.... Just listen. In this very moment it is there. You have to be just like Eka, in deep gratefulness, in silence. It is immediately here and it has never been otherwise. A turning-in is needed, PARABVRUTTI.

Someone asked Buddha,
'What is the greatest miracle?'
He said, 'PARABVRUTTI, turning in.'

Turn in, tune in, and you will be able to see clouds a thousand miles away and you will be able to hear the ancient music in the pines.

And The Flowers Showered

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And The Flowers Showered

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SUBHUTI WAS ONE OF BUDDHA'S DISCIPLES. HE WAS ABLE TO UNDERSTAND THE POTENCY OF EMPTINESS -- THE VIEWPOINT THAT NOTHING EXISTS EXCEPT IN ITS RELATIONSHIP OF SUBJECTIVITY AND OBJECTIVITY.
ONE DAY, WHEN SUBHUTI WAS SITTING UNDER A TREE IN A MOOD OF SUBLIME EMPTINESS, FLOWERS BEGAN TO FALL AROUND HIM. 'WE ARE PRAISING YOU FOR YOUR DISCOURSE ON EMPTINESS,' THE GODS WHISPERED TO HIM. 'BUT I HAVE NOT SPOKEN OF EMPTINESS,' SAID SUBHUTI. 'YOU HAVE NOT SPOKEN OF EMPTINESS, WE HAVE NOT HEARD EMPTINESS,' RESPONDED THE GODS. 'THIS IS TRUE EMPTINESS.'
AND BLOSSOMS SHOWERED UPON SUBHUTI LIKE RAIN.

Yes, it happens. It is not a metaphor, it is a fact -- so don't take this story metaphorically. It is literally true... because the whole of existence feels happy, blissful, ecstatic when even one individual soul achieves the ultimate.

We are part of the whole and the whole is not indifferent to you, cannot be. How can a mother be indifferent to a child -- her own child? It is impossible. When the child grows the mother also grows with him. When the child is happy the mother is also happy with him. When the child dances, something in the mother also dances. When the child is ill the mother is ill. When the child is miserable the mother is miserable... because they are not two, they are one. Their hearts beat in a rhythm.

The whole is your mother. The whole is not indifferent to you. Let this truth penetrate as deeply as possible in your heart, because even this awareness that the whole feels happy with you will change you. Then you are not alienated, then you are not a foreigner here. Then you are not a homeless wanderer, then this is a HOME. And the whole mothers you, cares about you, loves you. So it is natural that when somebody becomes a buddha, when somebody reaches the ultimate peak, the whole existence dances, the whole existence sings, the whole existence celebrates. Literally true it is. It is not a metaphor, remember; otherwise you will miss the whole point.

Blossoms shower, and then they go on showering -- they never stop.

The blossoms that showered for Buddha are still showering. The blossoms that showered for Subhuti are still showering. You cannot see them, not because they are not showering but because you are not capable of seeing them. Existence goes on celebrating infinitely for all the buddhas that have happened, for all the buddhas that are happening, and for all the buddhas that will happen -- because for existence, past, future and present don't exist. It is a continuity. It is eternity. Only the now exists, infinite now.

They are still showering, but you cannot see them. Unless they shower for you, you CANNOT see them; and once you see them showering for you, you will see that they have been showering for every buddha, for every enlightened soul.

The first thing: existence CARES what happens to you. Existence is continuously praying that the ultimate should happen to you. In fact you are nothing but a hand extended by the whole to reach the ultimate. You are nothing but a wave coming from the whole to touch the moon. You are nothing but a flower opening, so that the whole is filled with fragrance through you.

If you can drop yourself, those flowers can shower this very morning -- this very moment. Gods are always ready, their hands are always full with flowers. They simply watch and wait. Whenever somebody becomes a Subhuti, empty, whenever somebody is absent, suddenly the flowers start showering.

This is one of the basic facts. Without it there is no possibility of trust; without it there is no possibility of your ever reaching the truth. Unless the whole helps, there is no possibility for you to reach -- how can you reach? And ordinarily, our minds think just the opposite. We think of the whole as the enemy, not as the friend, never as the mother. We think about the whole as if the whole is trying to destroy us. We look at the whole through the door of death, not through the door of birth. It looks as if the whole is against you, fighting you, not allowing you to reach your goals and aims, not allowing you to be fulfilled. Hence you go on constantly warring with it. And the more you fight, the more your misconception proves to be true -- because if you fight, your own fight is reflected through the whole.

The whole supports you, remember. Even when you fight, the whole supports you; even when you fight and you are wrong, the whole supports you. This is a second truth to be understood well. If you don't understand, it will be difficult for you to proceed further. Even if you fight with the whole, the whole supports you -- because the whole cannot do anything other than support. If you go wrong, still the whole cares about you. Even if you go wrong, the whole moves with you. If a child goes wrong, the mother still cares. If the child becomes a thief and is ill, the mother will still care. She cannot give poison to the child. If the child goes completely wrong, astray, the mother will still pray for him. That is the meaning of Jesus' story of the two brothers.

One went away -- and not only away but astray -- from the father, and wasted his part of the heritage and became a beggar, a gambler, a drunkard. The other remained with the father, helped the business, worked on the farm and the gardens, increased the heritage, helped in every way, served in a surrendering spirit to the father. And then suddenly the news came that the other brother had become a beggar, that he was begging on the streets, and the father's whole heart started aching for him, and all his prayers were for him. He completely forgot the one who was near; he remembered only the one who was distant. In his dreams at night the other was present, but not the one who was close and working for him, who was good in every way.

And then one day the beggar son came back and the father arranged a big feast. The good son was coming home from the farm and somebody told him, 'Look at the injustice of your father! You love him, you care for him and serve him and you have remained with him, been absolutely good, moral, never done anything against his wish, but never was a feast arranged for you. The fattest lamb has been murdered for your brother who has gone astray. He is coming like a beggar, and the whole house is celebrating!'

The son, the good son, felt very hurt: this was absurd! He went back home angry. He talked to his father: 'What are you doing? Never has a feast been given for me -- and I have been serving you, and what has this other son done for you? Just wasted the heritage, gambled everything, and now he has come home a beggar!'

The father said, 'Yes, because you are so close and you are so good and you are so happy, I need not worry about you. But the one who has gone astray -- my prayers follow him and my love follows him.'

And Jesus used to tell this story again and again to his disciples, because, as he said, God can forget the saints, there is no need to remember them, but God cannot forget the sinners.

If he is a father -- and I tell you he is not a father, he is a mother; a father is not such a deep phenomenon as a mother. That's why Hindus call him the mother -- God is mother, a mothering. And Jesus said whenever

it happens that a shepherd is coming back home and a sheep is lost, he leaves all the sheep in the forest, in the dark night, and goes to search and seek for the lost one. And when the lost sheep is found, he carries the lost sheep on his shoulders and he rejoices and he comes back home feeling very happy, because one who was lost has been found. Whenever it happens -- we are all lost sheep -- whenever a sheep is found again, the shepherd rejoices. Flowers start showering.

Deities, gods, are not persons in the East, they are natural forces. Everything has been personified just to give a heart to it, a heartbeat -- just to make it more caring. So Hindus, Buddhists, they have converted all the natural forces into gods, and they are right! When Subhuti attained to emptiness, gods started showering.

And the meaning is very beautiful: the sun is a god for Hindus and Buddhists, the sky is a god; every tree has its own god, deity. The air is god, the earth is god. Everything has a heart -- that is the meaning. Everything feels -- that is the meaning. Nothing is indifferent to you -- that is the meaning. And when you attain, everything celebrates. Then the sun shines in a different way; the quality has changed.

To those who are ignorant everything remains the same. The sun shines in the old way because the change of quality is very subtle and only one who is empty can feel it. It is not gross, the ego cannot feel it; the gross is the field of the ego. The subtle can be felt only when there is no ego, because it is so subtle that if you are there you will miss it. Even your presence will be enough disturbance.

When one is totally empty the quality of the sun immediately changes. It has a welcoming poetry about it. Its warmth is not only warmth, it has become a love -- a loving warmth. The air is different, it lingers a little more around you, it touches you with more feeling, as if it has got hands. The touch is totally different; now the touch has a sensitivity around it. The tree will flower, but not in the same way. Now the flowers are coming out of the tree as if they are jumping.

It is said that whenever Buddha passed through a forest, trees would start blossoming even when it was not the season for them. It has to be so! Man can err in recognizing Buddha but how can trees err? Man has a mind and the mind may miss, but how can the trees miss? -- they don't have any minds, and when a buddha walks in a forest they start blossoming. It is natural, it has to be so! It is not a miracle. But you may not be able to see those flowers, because those flowers are not really physical. Those flowers are the FEELINGS of the trees. When Buddha passes the tree trembles in a different way, throbs in a different way, is no longer the same. This is the meaning. The whole cares for you, the whole is your mother.

Now try to understand this parable -- one of the best.

SUBHUTI WAS ONE OF BUDDHA'S DISCIPLES.

Buddha had thousands of disciples. Subhuti was just one of them, nothing special about him. Really nobody knows much about Subhuti, this is the only story about him. There were great disciples, well known, famous -- great scholars, princes. They had big kingdoms, and when they left them and renounced and became disciples of Buddha, they had a name around them. But flowers didn't shower on them. Flowers chose this Subhuti who was just one of the disciples, nothing special about him.

Only then do flowers shower; otherwise you also can become special around a buddha -- and you can miss! You can feel egoistic about being near a buddha too, you can create a hierarchy; you can say, 'I am not an ordinary disciple, I am something special. I am just next to Buddha. Others are just ordinary, a crowd, but I am not a crowd; I have a name, an identity of my own. Even before I came to Buddha I was somebody' -- and they remain somebody.

Sariputta came to Buddha. When he came it was with five hundred disciples of his own. He was a master -- of course an unenlightened master, knowing nothing, and still feeling that he knew because he was a great scholar. He knew all the scriptures. He was born a brahmin and a very talented one, a genius. From his very childhood he was known for his great memory -- he could memorize anything. Only once he had to read a scripture, and it was already memorized. He was known all over the country; when he came to Buddha he was somebody. That somebodiness became the barrier.

These gods seem to be very irrational -- they have chosen a disciple, Subhuti, who was just one in the crowd, nothing special about him. These gods seem to be crazy! They should have chosen Sariputta, he was the man to be chosen. But they have not chosen him. They have not chosen Ananda, Buddha's cousin-brother, Buddha's shadow continuously for forty years -- for forty years, not for a single moment was he away from Buddha. He slept in the same room; he moved with Buddha, continuously by his side. He was the most well known person. All the stories that Buddha told he starts by telling them to Ananda. He says,

'Ananda, it happened this way'; 'Ananda, once it happened.' 'Ananda' and 'Ananda' and 'Ananda' -- he goes on repeating his name. But these gods are crazy, they have chosen Subhuti -- a nobody!

Remember, only nobodies are chosen -- because if you are somebody in this world you are nobody in the other world. If here you are a nobody, you become somebody in the other world. Values differ. Here, gross things are valued; there, subtle things are valued. And the most subtle, the subtlest, is NOT TO BE. Subhuti lived in the crowd -- nobody even knew his name -- and when this news came that flowers were showering on Subhuti everybody wondered, 'Who is this Subhuti? We never heard about him. Has it happened by some accident? Have the gods chosen him wrongly?' -- because there were many who were higher in the hierarchy. Subhuti must have been the last. This is the only story about Subhuti.

Try to understand it well. When you are near a great master be a nobody. Gods are crazy, they will chose you only when you are not. And if you try to be, the more you succeed in being somebody, the more you will miss. This is what we are doing in the world and this we start doing around a buddha also. You crave for riches. Why? -- because with riches you become someone. You crave for prestige and power. Why? -- because with power and prestige you are not ordinary. You crave for learning, scholarship, knowledge. Why? -- because with knowledge you have something to be proud of.

But gods will not chose you that way. They have their own way of choosing. If you are yourself beating your drum too much, there is no need for gods to shower flowers on you -- you are throwing flowers upon yourself; there is no need. When you stop being proud about anything suddenly the whole existence starts being proud of you. Jesus says, 'Those who are first in this world will be the last in the kingdom of my God, and those who are last will be the first.'

It happened once that a very rich man died on the same day a beggar in the town also died. The name of the beggar was Lazarus. The rich man went directly to hell and Lazarus directly to heaven. The rich man looked up and saw Lazarus sitting near God, and he cried to heaven, 'It seems that something has gone wrong. I should be there and this beggar Lazarus should be here!'

God laughed and he said, 'Those who are last shall become the first, and those who are first shall become the last. You have enjoyed being first enough, now let Lazarus enjoy a little.'

And the rich man was feeling very hot -- of course in hell you don't have any air-conditioning yet -- burning hot. He was feeling very thirsty and there was no water. So he again cried and said, 'God, please at least send Lazarus with a little water, I am feeling very thirsty.'

And God said, 'Lazarus was thirsty many times, nearly dying at your door, and you never gave him anything. He was dying, hungry at your door and there was a feast every day, and many were invited, but he was always chased away from the door by your servants because guests were coming, powerful guests, politicians, diplomats, rich men, and a beggar standing there would look awkward. Your servants chased him away and he was hungry, and the people who were invited were not hungry. You never looked at Lazarus. Now it is impossible.'

And it is said Lazarus laughed.

This became a deep story for many many Christian mystics to ponder over. It became just like a zen koan, and in monasteries Christian mystics have been asking again and again why Lazarus laughed.

He laughed at the absurdity of things. He never knew that a nobody like Lazarus -- a leper, a beggar, would ever enter heaven. He could never believe that this had happened. And he could not believe the other thing either -- that a rich man, the richest in the town, should go to hell. He laughed.

And Lazarus still laughs. And he will laugh when you die also: if you are a somebody he will laugh, because you will be thrown out. If you are nobody, just ordinary, he will laugh because you will be received.

In this world, because egos exist, all valuations belong to the ego. In the other world, the other dimension, valuation belongs to egolessness. Hence Buddha's emphasis on no-selfness -- ANATTA. He said, 'Don't even believe "I am a soul" because that too can become a subtle ego. Don't say "AHAM BRAHMASMI -- I am Brahma, I am the ultimate self." Don't say even that, because the I is very tricky. It can deceive you. It HAS deceived you for many many lives. It can go on deceiving you. Simply say "I am not" and remain in that NOTNESS, remain in that nothingness -- become empty of the self.'

One has to get rid of the self. Once the self is thrown away, nothing is lacking. You start overflowing and blossoms start falling on you.

SUBHUTI WAS ONE OF BUDDHA'S DISCIPLES. Remember, ONE OF.

HE WAS ABLE TO UNDERSTAND THE POTENCY OF EMPTINESS.

He was just one of many, that's why he was able to understand the potency of emptiness. Nobody talked about him, nobody knew about him. He walked with, he followed Buddha on many many paths in his travels. Nobody knew that he was also there; if he had died nobody would have become aware. If he had escaped nobody would have known, because nobody ever knew that Subhuti was there. He knew, by and by, being nobody, he knew THE POTENCY OF EMPTINESS.

What is the meaning of it? ... Because the more he became a nonentity, the more he felt that Buddha was coming closer to him. Nobody else was aware, but Buddha was aware. Everybody wondered when these flowers showered on him, but it was not a surprise to Buddha. When it was reported to him that something had happened to Subhuti, Buddha said, 'I was waiting. Any moment it was going to happen, because he has erased himself so much; any day it was going to happen. There is no surprise in it for me.'

HE WAS ABLE TO UNDERSTAND THE POTENCY OF EMPTINESS

- by being empty! You don't know the power of emptiness. You don't know the power of being totally absent within. You know only the poverty of the ego.

But try to understand. With ego have you ever felt really powerful? With ego you always feel impotent. That's why the ego says, 'Make your empire a little bigger so that you can feel you are powerful: no, this house won't do, a bigger house is needed; no, this much bank balance won't do, a bigger bank balance is needed; no, this much fame won't do, a little more.' The ego always asks for more. Why? If it is powerful, why go on asking for more? The very craving for more says, shows, that the ego feels impotent. You have a million rupees and you are impotent. The ego says, 'No, one million won't do, have ten million rupees.' And I tell you -- with ten million rupees you will be tenfold more impotent, that's all. And then the ego will say, 'No, this won't do....'

NOTHING will do with ego. Everything proves only that you are impotent, powerless. The more power you gain the more powerless you feel in contrast. The richer you become the poorer you feel. The more healthy you are, the more afraid of death; the younger, the more you feel old age is coming nearer. The opposite is just around the corner, and if you have a little understanding, the opposite is just reaching you -- around your neck. The more beautiful you are, the more you feel the inner ugliness.

Ego has never felt powerful. It only dreams of power, it thinks of power, it contemplates on power -- but those are simply dreams and nothing else. And dreams are there just to hide the impotence that is within you. But dreams cannot hide the reality. Whatsoever you do, from here or from there, from a loophole, again the reality comes in and shatters all dreams.

Ego is the most impotent thing in the world. But nobody realizes it, because it goes on asking for more, it never gives you a space to look at the situation. Before you become aware, it pushes you further and further somewhere. Always the goal is somewhere near the horizon. And it is so near you think, By the evening I will reach.

The evening never comes; the horizon remains always at the same distance. The horizon is an illusion; all the goals of ego are just illusions. But they give hope, and you go on feeling, 'Some day or other I will become powerful.' Right now you remain powerless, impotent, inferior, but in the future, in the hope, in the dream, you become powerful. You must be aware that many times, just sitting on your chair, you start daydreaming: you have become the emperor of the whole world or the president of the United States, and immediately you start enjoying it. Everybody looks at you, you have become the focal point of everyone's attention. Even that dream gives you exhilaration, intoxication. If you dream that way, you will walk in a different way.

This is how it is happening to everybody: your potency remains in the dreams, YOU remain impotent. The truth is just the opposite: when you don't seek, it comes; when you don't ask it is given; when you don't hanker it is there; when you don't go to the horizon, suddenly you realize that it has been always yours -- you never lived it. It is there inside, and you seek it outside. It is there within you and you go without. You are carrying it: the suprememost power, the divine itself, is in you. And you are looking here and there like a beggar.

HE WAS ABLE TO UNDERSTAND THE POTENCY OF EMPTINESS.

Just being empty, you will understand -- there is no other way of understanding. Whatsoever you want to understand, be that, because that is the only way. Try being an ordinary man, nobody, with no name, no identity, with nothing to claim, with no power to enforce on others, with no effort to dominate, with no desire to possess, just being a nonentity. Try it -- and see how powerful you become, how filled with energy and overflowing, so powerful that you can share your power, so blissful that you can give it to many, to millions. And the more you give, the more you are enriched. The more you share, the more it grows. You become a flood.

HE WAS ABLE TO UNDERSTAND THE POTENCY OF EMPTINESS -- just by being nobody -- THE VIEWPOINT THAT NOTHING EXISTS EXCEPT IN ITS RELATIONSHIP OF SUBJECTIVITY AND OBJECTIVITY.

This is one of the deepest meditations Buddha discovered. He says everything exists in relation, it is a relativity; it is not an absolute, substantial thing.

For example: you are poor, I am rich. Is it a substantial thing or just a relationship? I may be poor in relation to somebody else, and you may be rich in relation to somebody else. Even a beggar can be rich in relation to another beggar; there are rich beggars and poor beggars. A rich man in comparison to a richer man is a poor man. You are poor -- is your poverty existential or just a relationship? It is a relative phenomenon. If there is nobody to be related to, which will you be, a poor man or a rich man?

Think... suddenly the whole of humanity disappears and you are left alone on the earth: which will you be, poor or rich? You will be simply YOU, not rich, not poor -- because how to compare? There is no Rockefeller to compare with, there is no beggar to compare with. Will you be beautiful or ugly when you are alone? You will be neither, you will be simply you. With nothing to compare with, how can you be ugly or beautiful? So with beauty and ugliness, richness and poverty and with all things. Will you be wise or a fool? Foolish or wise? Neither!

So Buddha says all these things exist in relationship. They are not existential, they are just concepts. And we are so bothered about these things which are NOT. You are too bothered if you are ugly. You are too bothered if you are beautiful. The worry is created by something which is not.

A relative thing is NOT. It is just a relationship, as if you have drawn a design in the sky, a flower of air. Even a bubble in water is more substantial than relativities. Who are you if you are alone? Nobody. Somebodiness comes in relationship with somebody.

That means, just to be nobody is to be in nature; just to be nobody is to be in existence.

And you are alone, remember. The society exists only outside you. Deep within you are alone. Close your eyes and see whether you are beautiful or ugly; both the concepts disappear, inside there is no beauty, no ugliness. Close your eyes and contemplate who you are. Respected, not respected? Moral, immoral? Young, old? Black, white? A master or a slave? Who are you? Close your eyes and in your aloneness every concept drops. You cannot be anything. Then emptiness arises. All concepts nullified, only your existence remains.

This is one of the deepest meditations Buddha discovered: To be nobody. And this has not to be forced. You are not to THINK that you are nobody, you have to realize it; otherwise your nobodiness will be too heavy. You are not to think that you are nobody, you have to simply realize that all things that you think you are, are relative.

And truth is absolute, it is not relative. Truth is not relative: it does not depend on anything, it is simply there. So find out the truth within you and don't bother about relationships. They differ, interpretations differ. And if interpretations change, you change.

Something is in fashion -- if you use it you are modern, appreciated. Something has gone out of fashion -- if you use it you are out of date, you are not respected. Fifty years before, that was in fashion and you would have been modern. Fifty years later on it may come again in fashion and then again you will be modern. Right now you are out of date. But who are you -- changing fashions, changing concepts, relativities?

One of my friends was a communist, but a very rich man -- and he never felt the contradiction. He was a bourgeois, well fed, never worked with his hands. He had many servants; he belonged to an old royal family. And then he went to Russia in 1940. When he came back he told me, 'Wherever I went, I started

feeling guilty there -- because whenever I shook hands with anybody, I could feel immediately that the other felt that my hands didn't carry any marks of a laborer. They are not proletarian, they are bourgeois: soft, feminine. And immediately the other person's face would change, and he would let go of my hand as if I was untouchable.' He told me, 'In India, whenever I shake hands with anybody my hands are appreciated. They are beautiful, feminine, artistic. In Russia, I felt so guilty about my hands that I even started to think how to destroy their softness, so that nobody would look at me as an exploiter -- a bourgeois, a rich man.' ... Because there, labor has become a value. If you are proletarian in Russia you are somebody; if you are a rich man you are a sinner. Anything is just a relative concept.

In India, we have respected BHIKKHUS, SWAMIS, SANNYASINS. And that has been so in China also -- before Mao. A man who renounced the world was the most respected man and the society cared about him. He was the highest peak of humanity. And then communism came to China and thousands of monasteries have been destroyed completely, and all the monks, respected men of the past, have become sinners. They have to work. You can eat only if you work, and begging is exploitation. It has been prohibited by the law; now nobody can beg.

If Buddha were born in China, it would be very difficult for him now. He would not be allowed to beg, he would be thought an exploiter. Even if Marx were born in China or Russia he would be in difficulty because his whole life he never did anything other than read in the British Museum. He was not a proletarian, he was not a laborer -- and his friend and collaborator, Friedrich Engels, was a very rich man. They are worshipped like gods there. But if Friedrich Engels came to visit Russia, he would be in difficulty. He never worked, he lived on others' labor, and he helped Marx; without his help Marx could not have written Das Kapital or the Communist Manifesto.

But now it is different; in Russia, he would be in difficulty now, the fashion has changed. Concepts change. Remember this, that that which changes is relative and that which remains unchanging is absolute -- and your being is absolute; it is not part of relativity.

... THE VIEWPOINT THAT NOTHING EXISTS EXCEPT IN ITS RELATIONSHIP OF SUBJECTIVITY AND OBJECTIVITY.

If you understand this standpoint well, contemplate on it, meditate on it, suddenly you are illuminated within and you see that everything is empty.

ONE DAY, WHEN SUBHUTI WAS SITTING UNDER A TREE IN A MOOD OF SUBLIME EMPTINESS....

Remember the words SUBLIME EMPTINESS, because sometimes you also feel empty -- but that is not sublime. Sometimes you also feel empty, but not ecstatic emptiness -- a depression, a negative emptiness, not a positive emptiness. This distinction has to be remembered.

A negative emptiness means you are feeling a failure, not understanding. You have tried to achieve something in the world and you have not achieved it. You feel empty because the thing you desired you couldn't get; the woman you wanted you couldn't get -- you feel empty. The man you were after escaped -- you feel empty. The success that was in your dreams could not happen -- you feel empty. This emptiness is negative. This is a sadness, a depression, a frustrated state of mind. If you are feeling empty that way, remember, flowers will not shower on you. Your emptiness is not real, not positive. You are still after things, that's why you are feeling empty. You are still after the ego; you wanted to be somebody and could not. It is a failure, not an understanding.

So remember, if you renounce the world through a failure it is not renunciation, it is not sannyas, it is not true. If you renounce the world through understanding, that is totally different. You don't renounce it as a sad effort, with frustration within, failure all around. You don't do it like a suicide, remember. If your sannyas is a suicide, then flowers will not shower on you -- then you are leaving....

You must have heard Aesop's fable....

A fox was passing, and there were grapes, but the vine was high on a tree. She tried and tried and jumped but they were beyond her reach. So she went away saying, 'They are not worth anything, they are not yet sweet and ripe. They are sour.' She couldn't reach.

But it is difficult for the ego to realize, 'I am a failure.' Rather than recognizing, 'I have failed, they were

beyond my reach,' the ego will say, 'They were not worth anything.'

Your many sannyasins, so-called saints, are just like that Aesop's fox. They have renounced the world not because they understood the futility of it but because they were failures and it was beyond their reach -- and they are still filled with grudge and complaint. You go to them and they will still be against, saying, 'Wealth is dirt; and what is a beautiful woman? -- nothing but bones and blood!' Who are they trying to convince? They are trying to convince themselves the grapes are sour and bitter.

Why talk about women when you have left the world? And why talk about wealth when you are not concerned with it? A deep concern still exists. You cannot accept the failure yet and understanding has not arisen.

Whenever you are against something, remember, understanding has not arisen -- because in understanding for and against both disappear. In understanding you are not inimical to the world. In understanding you are not condemning the world and the people there. If you go on condemning, your condemnation shows that somewhere there is a wound, and you are feeling jealous -- because without jealousy there can be no condemnation. You condemn people because somehow, somewhere, unconsciously you feel they are enjoying themselves and you have missed. You go on saying this world is just a dream, but if it is really a dream then why insist that it is a dream? Nobody insists about dreams. In the morning you wake up and you know your dream was a dream -- finished. You don't go telling people that whatsoever they are is a dream.

Remember one trick of the mind: you try to convince people about something just to convince yourself, because when the other feels convinced you feel okay. If you go and tell people that sex is sin and they are convinced or they cannot refute you, you become happy. You have convinced yourself. Looking into others' eyes, you are trying to cover your own failure.

Negative emptiness is useless. It is simply the absence of something. Positive emptiness is presence of something, not absence; that's why positive emptiness becomes a power. Negative emptiness becomes a sad, depressed state of mind -- you simply cave yourself inwards, that's all. Feeling a failure, feeling dejected, feeling everywhere the wall that you cannot cross, feeling impotent, you denounce, you condemn.

But this is not a growth, this is a regression. And deep inside you cannot flower, because only understanding flowers, never depression, and if you cannot flower, existence is not going to shower flowers on you. Existence simply responds to you: whatsoever you are, existence gives you more of that. If you have many flowers within your being flowering, a million times more flowers will shower on you. If you have a deep depression, the existence helps that too -- a million times more depression will come to you. Whatsoever you are will knock at your door. Whatsoever you are will be given to you more and more.

So be careful and be alert. And remember, a sublime emptiness is a positive phenomenon. One is not a failure, one simply looks at the thing and understands that dreams cannot be fulfilled. And then one never feels sad, one feels happy that one has come to this understanding that dreams cannot be fulfilled. One never feels depressed, hopeless, one feels simply happy and blissful because one has come to an understandinG: Now I will not try the impossible, now I will not try the futile. And one NEVER says that the object of desire is wrong; when you are in positive sublime emptiness, you say desire is wrong, not the object of desire -- this is the difference. In negative emptiness you say the object of desire is wrong, so change the object! If it is wealth, money, power -- drop it! Make the object God, liberation, heaven -- change the object!

If emptiness is perfect and sublime and positive you don't see the object as wrong, you simply see that desire is futile; objects are okay, but desire is futile. Then you don't change your desire from one object to another object, you simply drop the desire itself.

Nondesiring, you flower. Desiring, you become more and more paralyzed and dead.

ONE DAY, WHEN SUBHUTI WAS SITTING UNDER A TREE IN A MOOD OF SUBLIME EMPTINESS....

... Empty but happy, empty but filled; empty but not lacking, empty but overflowing; empty but at ease, at home.

... FLOWERS BEGAN TO FALL AROUND HIM.

He was surprised -- because he was nobody. He never expected it. If you expect, they never shower; if you don't expect, they shower -- but then you are surprised. Why? Subhuti must have thought something had gone wrong. Showering on Subhuti, a nobody, no one, and that too when he was empty? Not even thinking of God, not even thinking of liberation, not even meditating -- because when you are meditating you are not empty, you are doing something and filled with your effort -- not doing anything? Subhuti must have become alert that something had gone wrong: The gods have gone crazy. Why these flowers, and it is not the season? He must have looked at the tree and he must have looked at himself again. On ME, flowers are showering? He could not believe it.

Remember, whenever the ultimate happens to you, you will be surprised -- because you never expected it; you were not waiting for it even, you were not hoping. And those who are expecting and waiting and hoping and praying and desiring -- it never happens to them because they are so tense. They are never empty, never relaxed.

The universe comes to you when you are relaxed, because then you are vulnerable, open -- all doors open. From anywhere, God is welcome. But you are not praying, and you are not asking for him to come; you are not doing anything. When you are not doing anything, just in a mood of sublime emptiness, you become the temple, and he comes.

IN A MOOD OF SUBLIME EMPTINESS, FLOWERS BEGAN TO FALL AROUND HIM....

He looked all around -- what is happening?
'WE ARE PRAISING YOU FOR YOUR DISCOURSE ON EMPTINESS,' THE GODS WHISPERED TO HIM.

He couldn't believe it. He was never expecting it. He couldn't believe that he was worthy, or he was capable, or he had grown.
'WE ARE PRAISING YOU FOR YOUR DISCOURSE ON EMPTINESS,' THE GODS WHISPERED TO HIM.

They have to whisper. They must have looked at the amazed eyes of this Subhuti, so surprised. They said, 'We are praising you. Don't be so surprised and don't be so amazed. Be at ease! We are just praising you for your discourse on emptiness.'
'BUT I HAVE NOT SPOKEN OF EMPTINESS,'
SAID SUBHUTI -- 'I have not spoken anything!'
'YOU HAVE NOT SPOKEN OF EMPTINESS, WE HAVE NOT HEARD EMPTINESS,' RESPONDED THE GODS. 'THIS IS TRUE EMPTINESS.'
AND BLOSSOMS SHOWERED UPON SUBHUTI LIKE RAIN.

Try to understand. They said, 'WE ARE PRAISING YOU FOR YOUR DISCOURSE ON EMPTINESS,' and he was not talking to anybody, there was nobody. He was not talking to himself because he was empty, not divided. He was not talking at all, he was simply there. Nothing was being done on his part -- no clouds of thought were passing through his mind, no feelings arising in his heart: he was simply as if not. He was simply empty.

And the gods said, 'WE ARE PRAISING YOU FOR YOUR DISCOURSE ON EMPTINESS.'

So he was more surprised and he said, 'What? I HAVE NOT SPOKEN OF EMPTINESS, I have not said anything!'

They said, 'You have not spoken and we have not heard. THIS IS TRUE EMPTINESS.' For you cannot discourse on emptiness, you can only be empty; that is the only discourse. Everything else can be talked about, everything else can become a sermon, an object of sermon, everything else can be discussed, argued -- but not emptiness, because the very effort to say anything about it destroys it. The moment you say it, it is not there. Even a single word is enough and the emptiness is lost. Even a single word can fill you, and the emptiness disappears.

No, nothing can be said about it. Nobody has ever said anything about it. You can just be empty and that is the discourse. BEING is the discourse.

Emptiness can never become an object of thought, thoughtlessness is its nature. So the gods said, 'You

have not said anything and we have not heard. That is the beauty of it! That's why we are praising you. Rarely does it happen that somebody is simply empty. This is true emptiness' -- and he was not even aware that it was emptiness, because if you are aware, something foreign has entered into it: you are divided, you are split. When one is really empty, there is nothing other than emptiness, not even the awareness of emptiness. Not even the witness is there. One is perfectly alert, one is not asleep -- but the witness is not there. It goes beyond witnessing, because whenever you witness something there is a slight tension inside, a subtle effort, and then emptiness is something else and you are something else. You witness it, you are not empty; then emptiness is again just a thought in the mind.

People come to me and say, 'I have experienced one moment of emptiness.' And I tell them, 'If you have experienced it then forget about it, because who will experience it? The experiencer is enough, enough of a barrier. Who will experience it?' Emptiness cannot be experienced, it is not an experience because the experiencer is not there: the experiencer and the experience have become one. It is an EXPERIENCING.

Allow me to coin this word: it is an EXPERIENCING. It is a process, undivided -- both the poles have disappeared, both the banks have disappeared, and only the river exists. You cannot say, 'I experienced,' because you were not there -- how can you experience it? And once you enter it you cannot make it a past experience, you cannot say, 'I experienced,' for then it becomes a past memory.

No, emptiness can never become a memory, because emptiness can never leave a trace. It cannot leave any footprints. How can emptiness become a past memory? How can you say 'I experienced'? It is always in the now, it is experiencING. It is neither past nor future, it is always an ongoing process. Once you enter you have entered. You cannot even say, 'I experienced' -- that's why Subhuti was not even aware of what was happening. He was not there. Any distinction between him and the universe was not there. No distinction, all boundaries dissolved. The universe started melting in him, he melted into the universe: merging, melting, oneness. And the gods said, 'This is true emptiness.'

AND BLOSSOMS SHOWERED UPON SUBHUTI LIKE RAIN.

This last line has to be understood very very carefully, because when somebody says that you are empty, immediately the ego can come back -- because you will become aware, and you will feel something has been achieved. Suddenly the gods will make you aware that you are empty.

But Subhuti is rare, extraordinarily rare. Even though the gods shouted around him, whispered in his ears, and the flowers were showering on him like rain, he didn't bother. He simply kept silent. They said, 'You have spoken, you have given a discourse!' He listened without coming back. They said, 'You have not spoken, we have not heard. THIS IS TRUE EMPTINESS!' There was no ego saying, 'The true happiness happened to me. Now I have become enlightened' -- otherwise he would have missed at the last point. And immediately flowers would have stopped showering, if he had come back. No, he must have closed his eyes and he must have thought, 'These gods are mad and these flowers are dreams -- don't bother.'

The emptiness was so beautiful that now nothing could be more beautiful than that. He simply remained in his sublime emptiness -- that's why blossoms showered upon Subhuti as rain. Now they were not falling a few here and a few there, now they were showering like rain.

This is the only story about Subhuti, nothing is said about him anymore. Nowhere is he mentioned again. But I tell you the flowers are still showering. Subhuti is no longer under any tree -- because when one becomes really, totally empty, one dissolves into the universe.

But the universe still celebrates it. The flowers go on showering.

But you will be able to know them only when they shower for you. When God knocks at your door only then do you know that God is, never before. All arguments are futile, all discourses not to the point, unless God knocks at your door. Unless it happens to YOU, nothing can become a conviction.

I talk about Subhuti because this happened to me, and this is not a metaphor; it is literal. I had read about Subhuti before, but I thought, 'It is a metaphor -- beautiful, poetic.' I had never even a slight notion that this happens actually. I never thought that this was a realistic phenomenon, a real thing that happens.

But now I tell you it happens. It happened to me, it can happen to you... but a sublime emptiness is needed.

And never be confused. Don't ever think that your negative emptiness can ever become sublime. Your negative emptiness is like darkness; sublime emptiness is like light, it is like a rising sun. Negative emptiness is like death. Sublime emptiness is like life, eternal life. It is blissful.

Allow that mood to penetrate you deeper and deeper. Go and sit under trees. Just sit, not doing anything. Everything stops! When you stop, everything stops. Time will not be moving, as if suddenly the world has come to a peak and there is no movement. But don't bring in the idea, 'Now I am empty,' otherwise you will miss. And even if gods start showering flowers on you, don't pay much attention.

And now you know the story, don't even ask why. Subhuti had to ask, you need not. And even if they whisper by themselves, 'We have heard true emptiness and the discourse on it,' don't bother, and the flowers will shower like rain on you too.

And The Flowers Showered

Chapter #2
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WHEN YAMAOKA WAS A BRASH STUDENT HE VISITED THE MASTER DOKUON.
WANTING TO IMPRESS THE MASTER HE SAID: 'THERE IS NO MIND, THERE IS NO BODY, THERE IS NO BUDDHA. THERE IS NO BETTER, THERE IS NO WORSE. THERE IS NO MASTER, THERE IS NO STUDENT. THERE IS NO GIVING, THERE IS NO RECEIVING. WHAT WE THINK WE SEE AND FEEL IS NOT REAL. NONE OF THESE SEEMING THINGS REALLY EXISTS.'
DOKUON HAD BEEN SITTING QUIETLY SMOKING HIS PIPE, AND SAYING NOTHING. SUDDENLY HE PICKED UP HIS STAFF AND GAVE YAMAOKA A TERRIBLE WHACK.
YAMAOKA JUMPED UP IN ANGER.
DOKUON SAID: 'SINCE NONE OF THESE THINGS REALLY EXISTS, AND ALL IS EMPTINESS, WHERE DOES YOUR ANGER COME FROM? THINK ABOUT IT.'

KNOWLEDGE IS NOT OF MUCH HELP. Only being can become the vehicle for the other shore.

You can go on thinking, accumulating information -- but those are paper boats, they won't help in an ocean voyage. If you remain on the shore and go on talking about them, it is okay -- paper boats are as good as real boats if you never go for the voyage; but if you go for the voyage with paper boats then you will be drowned. And words are nothing but paper boats -- not even that substantial.

And when we accumulate knowledge, what do we do? Nothing changes inside. The being remains absolutely unaffected. Just like dust, information gathers around you -- just like dust gathering around a mirror: the mirror remains the same, only it loses its mirroring quality. What you know through the mind makes no difference -- your consciousness remains the same. In fact it becomes worse, because accumulated knowledge is just like dust around your mirroring consciousness; the consciousness reflects less and less and less.

The more you know, the less aware you become. When you are completely filled with scholarship, borrowed knowledge, you are already dead. Then nothing comes to you as your own. Everything is borrowed and parrotlike.

Mind IS a parrot. I have heard -- it happened in the days of Joseph Stalin -- that a man, a very prominent communist, came to the Moscow police station and reported that his parrot was missing. Because this man was a very prominent communist, the chief at the police station inquired about the parrot, for it was

significant and had to be searched for. In his inquiries he asked, 'Does the parrot talk?'

The communist, the comrade, felt a slight fear, and then he said, 'Yes, he talks. But note it down: whatsoever political opinions he has, they are completely his own.'

But how can a parrot have opinions of its own? A parrot cannot have opinions of its own -- and neither can mind, because mind is a mechanism. A parrot is more alive than a mind. Even a parrot may have some opinions of its own, but the mind cannot. Mind is a computer, a biocomputer. It accumulates. It is never original, it cannot be. Whatsoever it has is borrowed, taken from others.

You become original only when you transcend mind. When the mind is dropped, and the consciousness faces existence directly, immediately, moment to moment in contact with existence, you become original. Then for the first time you are authentically your own. Otherwise all ideas are borrowed. You may quote scriptures, you may know by heart all the Vedas, the Koran, the Gita, The Bible, but that makes no difference -- they are not your own. And knowledge that is not your own is dangerous, more dangerous than ignorance, because it is a hidden ignorance, and you will not be able to see that you are deceiving yourself. You are carrying false coins and thinking that you are a rich man, carrying false stones and thinking that they are Kohinoors. Sooner or later your poverty will be revealed. Then you will be shocked.

This happens whenever you die, whenever death comes near. In the shock that death gives to you, suddenly you become aware that you have not gained anything -- because only that is gained which is gained in being.

You have accumulated fragments of knowledge from here and there, you may have become a great encyclopedia, but that is not the point; and particularly for those who are in search of truth, that is a barrier, not a help. Knowledge has to be transcended.

When there is no knowledge, knowing happens, because knowing is your quality -- the quality of consciousness. It is just like a mirror: the mirror reflects whatsoever is there; consciousness reflects the truth that is always in front of you, just at the tip of your nose.

But the mind is in between -- and the mind goes on chattering, and the truth remains just in front of you and the mind goes on chattering. And you go with the mind. You miss. Mind is a great missing.

Before we enter this beautiful anecdote, a few more things. First: knowledge is borrowed, realize this. The very realization becomes a dropping of it. You don't have to do anything. Simply realize that whatsoever you know you have heard, you have not KNOWN it. You have read it, you have not realized it; it is not a revelation to you, it is a conditioning of the mind. It has been taught to you -- you have not learned it. Truth can be learned, cannot be taught.

Learning means being responsive to whatsoever is around you -- that which is, to be responsive to it. This is a great learning, but not knowledge.

There is no way to find truth -- except through finding it. There is no short cut to it. You cannot borrow, you cannot steal, you cannot deceive, to get to it. There is simply no way unless you are without any mind within you -- because mind is a wavering, mind is a continuous trembling; mind is never unmoving, it is a movement. Mind is just like a breeze, continuously flowing, and the flame goes on wavering. When mind is not there the breeze stops, and the flame becomes unmoving. When your consciousness is an unmoving flame, you know the truth. You have to learn how not to follow the mind.

Nobody can give you the truth, nobody, not even a Buddha, a Jesus, a Krishna -- nobody can give it to you. And it is beautiful that nobody can give it to you, otherwise it would become a commodity in the market. If it can be given, then it can be sold also. If it can be given, then it can be stolen also. If it can be given then you can take it from your friend, borrow it. It is beautiful that truth is not transferable in any way. Unless YOU reach it, you cannot reach. Unless you BECOME it, you never have it. In fact, it is not something you can have. It is not a commodity, a thing, a thought. You can BE it, but you cannot have it.

In the world, in THIS world, we can have everything -- everything can become part of our possessions. Truth can never be possessed, because there are two commodities which can be possessed: thoughts and things. Things can be possessed, thoughts can be possessed -- truth is neither. Truth is being. You can become it, but you cannot possess it. You cannot have it in your safe, you cannot have it in your book, you cannot have it in your hand. When you have it, you ARE it. You become truth. It is not a concept, it is a being itself.

Second thing to remember: this is a human tendency, to try to show you have that which you don't have. If you have it, you don't try to show it, there is no point. If you don't have it you try to show it, as if you have it. So remember, whatsoever you want to show to people, that is the thing you don't have.

If you go to a rich man's house, become his guest -- nothing changes; if he is really rich nothing

changes, he simply accepts you. Go to a poor man's house -- he changes everything. He may borrow furniture from his neighbor, a carpet from somebody else, curtains from somebody else. He would like to impress you that he is rich. If you are not rich you would like to impress people that you are rich. And if you don't know, you would like people to think that you know. Whenever you want to impress somebody, remember this: it is a human tendency to impress, because nobody wants to look poor -- and more so where things of the other world are concerned.

You can be a poor man as far as things of this world are concerned, that is not much of a poverty; but as far as God, the soul, liberation, truth are concerned -- it is too much to bear, to be poor is too much to bear. You would like to impress people that you have something, and it is difficult to impress them as far as things of this world are concerned, because those things are visible. It is easy to impress people about things of the other world because they are not visible. You can impress people that you know, without knowing.

The problem arises because when you impress others, there is a possibility that you may be impressed yourself by their eyes and their convictions that you have something. If many people are convinced that you know, by and by YOU will be convinced that you know -- there is the problem, because deceiving others is not much of a problem. But if you are deceived by your own effort, then it will be almost impossible to bring you out of your sleep, because you think it is not a sleep at all! You think you are fully awake. It will be difficult to bring you out of your ignorance because you think you are enlightened already. It will be difficult to bring you out of your disease because you believe that you are healthy and whole already!

The greatest barrier that stands between you and the truth is that you have convinced yourself via others that you already have it. So it is a vicious circle. First: you try to convince others -- and you CAN convince others because the thing is invisible. Second: others don't have it either, so they don't know. If you go and start talking about God, and go on talking, sooner or later people will start thinking that you know about God -- because they don't know either. Except for the word god they don't know anything about it, and you can be very clever and cunning, cunning about theories and philosophies, argumentative. And if you go on and on, just out of sheer boredom they will say, 'Yes, we believe that you know, but be finished.'

I have heard, once it happened: there was one great mystic, Baal Shem, a Jew, a Hassid. A scholar came to see him, a pretender -- and all scholars are pretenders, because by 'scholar' I mean someone who knows something through the scriptures, words, language, who has not encountered the reality himself -- and he started talking about old prophets, and the Old Testament, and commenting about them... everything borrowed of course, unoriginal; foolish on his part because he was talking to a man who KNOWS.

Baal Shem listened out of compassion, and then in the end he said, 'Too bad, too bad; had the great Maimonides known you....'

Maimonides is a Jewish philosopher, a very great philosopher, so the pretender was very happy, overjoyed with this compliment, that had great Maimonides known him.... So he asked, 'I am so happy that you recognize me and you have given me recognition. Just one thing more: why do you say, "Too bad, too bad; had the great Maimonides known you...?" What do you mean? Please tell me this -- what do you mean?'

Said Baal Shem, 'Then you would have bored him, not me.'

Just out of sheer boredom people start believing, 'Yes, you know -- but keep quiet.' And, moreover, you don't know, you are as ignorant as they. There is only one difference: you are more articulate, you have read more, you have accumulated a little more dust, and they cannot argue, and you can put them in their places and make them silent. They HAVE TO believe that you know, and it doesn't make any difference to them whether you know it or not.

Be happy if you think you know, but you are creating such a stone wall it will be difficult for you to break it -- because if you convince others, you become convinced that, Yes, I know. That's how there are so many so-called masters. They don't know anything, but they have followers, and because of the followers they are convinced that they know. Take away their followers and you will see their confidence is gone.

Deep down, depth psychologists say that people accumulate followers just to convince themselves that they know. Without followers, how will you convince yourself? There is no way -- you are alone! And it is difficult to deceive oneself directly, it is easy to deceive oneself via others. When you talk to someone and you see the light in his eyes, you are convinced that you must have something, otherwise, 'Why did this light come to his eyes, his face? He was impressed.' That's why we hanker so much to impress people. The mind wants to impress people so that it can be impressed via them, and can then believe in its borrowed knowledge as if it is a revelation. Beware of this. This is one of the trickiest traps. Once you fall into it, it will be difficult for you to come out.

A sinner can reach the truth more easily than a scholar, because a sinner feels deep down that he is guilty, he can repent, and he feels he has done something wrong. You cannot find a sinner who is basically happy. He feels the guilt; he has done something wrong and he repents in the unconscious; he wants to undo whatsoever he has done to bring about the balance in his life, and some day or other he will bring the balance. But if you are a scholar, a man of words, theories and philosophies, a great pundit, then it is difficult, because you never feel guilt about your scholarship, you feel happy and egoistic about it.

Remember one thing: whatsoever gives you a feeling of ego is a barrier; whatsoever gives you a feeling of egolessness is the Way.

If you are a sinner and you feel guilty, that means your ego is shaken. Through sin you cannot accumulate ego. It has happened many times that a sinner has taken the jump in a moment and has become a saint. It happened to Valmiki, an Indian saint, the first to tell the story of Rama. Valmiki was a robber and a murderer, and in a single moment the transformation happened. It has never happened like that to any pundit ever -- and India is a great country of pundits: the brahmins, the scholars. You cannot compete with Indian scholars -- they have a long heritage of thousands of years, and they have lived on words and words and words. But it has never happened that a scholar in a single moment took a jump, exploded, was broken from the past and became totally new. It has never happened that way. But it has happened many times with sinners, in a single moment, because deep down they were never able to make arrangements in their ego with whatsoever they were doing. Whatsoever they were doing was ego-shattering -- and ego is the wall, the stone wall.

If you feel you are a moralist, a puritan, you will create a subtle ego. If you think you are a knower, you will create a subtle ego. Remember, there is no sin except the ego, so don't accumulate it; and it is always accumulated through false things, because real things always shatter it. If you REALLY know, the ego disappears; if you don't know, it accumulates and becomes bigger and bigger and stronger. If you are really a pure man, a religious man, ego disappears; but if you are a puritan, a moralist, then ego is strengthened. This should always be the criterion to judge whether whatsoever you are doing is good or wrong: judge it by the ego. If ego is strengthened, then it is wrong: drop it as soon as you can, drop it immediately! If ego is not strengthened, it is good.

If you go to the temple every day, or to church every Sunday, and you feel ego is strengthened, don't go to church -- stop; don't go to the temple, it is not helping you, it is a poison. If you feel by going to church that you are religious, you are something extraordinary, greater, purer than others, holier-than-thou, if this attitude comes to you, holier-than-thou, then drop it, because this attitude is the only sin in the world that exists. All else is child's play. This is the only sin -- this attitude of holier-than-thou.

Do only that which doesn't strengthen your ego, and sooner or later you will become enlightened, because when the ego is not, if even for a single moment it leaves you -- suddenly the eyes open and you have seen it. Once seen, it is never forgotten. Once glimpsed, it becomes such a powerful magnet in your life that it goes on drawing you nearer and nearer to the center of the world. Sooner or later you will be merged into it.

But the ego resists, the ego resists surrender. It resists love, it resists prayer, it resists meditation, it resists God. Ego is a resistance, a fight against the whole; that's why it is a sin. And ego is always interested in impressing people. The more you can impress people, the more ego gets food. This is a fact. If you cannot impress anybody, the supports are withdrawn and the ego starts trembling. It has no base in reality, it depends on others' opinions.

Now try to enter this anecdote: The Brash Student.

This is a contradiction, because a student cannot be brash, and if he is, he cannot be a student. A student cannot be impudent, he cannot be rude, he cannot be an egoist. If he is he cannot be a student, because to be a student means to be receptive, to be ready to learn. And what is readiness to learn? Readiness to learn means: I know that I am ignorant. If I KNOW that I know, how can I learn? The doors are closed, I am not ready to learn; really, I am ready to teach.

It happened once in a zen monastery: a man came; he wanted to be initiated. The master said, 'We have two categories of initiates here. I have five hundred inmates in the ashram, in the monastery, and we have two categories: one is that of disciple, and one that of master. So which category would you like to join?'

The man was absolutely new, he even felt a little hesitation. He said, 'If it is possible then I would like to be initiated as a master.'

The master was just joking. He was just joking -- and wanted to look to the deeper unconscious.

Everybody would like to be a master, and even if you become a disciple you become one only as a means, just as a means to become a master: you have to pass through it, it is a compulsion; otherwise how can you become a master? So you have to be a disciple, but the search of the ego is to be the master. The ego would like to teach, not to learn, and even if you learn it is learning with the idea of how to get ready to teach.

You listen to me. With listening I have two categories also: you can listen like a disciple; you can listen like a would-be master. If you listen like a would-be master you will miss, because you cannot listen with that attitude. If you are just waiting, getting ready, and wondering how to jump into being a master and teach others, you cannot be receptive. You can learn only if you are a disciple with no thought of becoming a master. This was one of the oldest traditions in the East -- that a person would not start teaching unless his master told him to.

There was one disciple of Buddha who remained for many years with him; his name was Purna. He became enlightened, and he still remained with Buddha. After his enlightenment he would also come every day in the morning to listen to Buddha. He himself was now a buddha; nothing was lacking, he stood now in his own right, but he continued to come.

One day Buddha asked Purna, 'Why do you go on coming? Now you can stop.'

And Purna said, 'Unless you say so, how can I stop? If you say so, it is okay.'

Then he stopped coming to Buddha's lectures, but he remained just like a shadow moving with the SANGHA, with the order. Then after a few years, again Buddha said, 'Purna, why do you go on following me? You go and teach people! You need not be here with me.'

And Purna said, 'I was waiting. When you say so, I will go. I am a disciple, so whatsoever you say I will do. If you say so, it's okay. So where should I go? Which direction should I go? Whom should I teach? You simply direct me and I will follow! I am a follower.'

This man must have listened to Buddha totally, because even when he becomes enlightened he remains a disciple. And there are people who are absolutely ignorant -- and they are already 'masters'. Even if they are listening, they are listening with an attitude that sooner or later they have to teach. You listen just to tell others what you have learned! Drop that idea completely from the mind, because if that idea is there, if the would-be master is there, the disciple cannot exist with that idea; they never coexist.

A disciple is simply a disciple. One day it happens that he becomes a master -- but that is not the end, that is just a consequence. Just by being a learner one becomes wise. That is a consequence, not the goal. If you learn simply to become wise you will never learn, because to be wise is an ego-goal, an ego-trip. And if you are just waiting to ripen, mature, and become a master, and this disciplehood is just a passage to be passed through -- the sooner the better, it has to be finished, you are not happy in it, you would like to end it -- then you are not a disciple, and you will never be a master. ... Because when a disciple ripens, he becomes a master spontaneously. That is not a goal to be followed, it happens as a byproduct.

The brash student -- impudent, rude, thinking that he already knows... and that is the only impudence that can happen to a mind: that you already know.

WHEN YAMAOKA WAS A BRASH STUDENT HE VISITED THE MASTER DOKUON.
WANTING TO IMPRESS THE MASTER HE SAID....

These Yamaokas come to me almost every day. I have met many, this Yamaoka is a type. They come to me and sometimes I enjoy it very much.

Once it happened: a man came; he talked for one hour -- talked the whole Vedanta, and he had been asking for an interview for many days, writing letters to me, and he had traveled far, and he had been saying that he would like to ask a few questions. When he came he forgot about the questions, he started giving me answers -- and I had not asked anything. For one hour he talked and talked and talked, there was not even a gap so I could interrupt him. No, he wouldn't listen even, so I had to say yes, yes, yes. And I listened to him and enjoyed it, and after one hour he said, 'Now I will have to go, my time is finished -- but I learned so many things from you. And I will remember this meeting for ever and ever. I will cherish this memory -- and you have solved all my problems.'

Really, this was his problem: that he wanted to talk and say things and give some knowledge to me. And he was very happy because I listened. He remained the same, but he went away happy.

People come to me and they say that of course they know that 'All is Brahma.' India is burdened too

much with knowledge, and fools have become greater fools because of that burden, because they all know, and they talk as knowers. They say that all is Brahma, that reality is nondual, and then in the end they ask, 'My mind is very tense. Can you suggest something?'

If you know that existence is nondual, if you know that the two does not exist, how can you be troubled and tense? If you know this, all trouble has gone, all worry dissolved, anguish disappears! But if you say to them, 'You don't know,' they won't listen. And if you just go on listening to them, in the end the real will come out automatically.

In a court, it happened: a man was charged with stealing a pocket watch. The man whose watch was stolen was a little short sighted, his eyes were weak and he could see only with specs. He had forgotten his specs somewhere, and then on the street this man cut his pocket and took the watch. When the judge inquired, 'Can you recognize this man, that this is the man who has taken your watch?' the robbed man said, 'It is difficult, because my eyes are weak, and without specs I cannot see rightly, everything is a little blurred. So I cannot say exactly whether it is this man or not, but my watch is stolen and I feel it is this man.'

But because there was no other eyewitness or anything, and it could not be proved, the magistrate had to free the man. He said, 'Now you can go, now you are free.'

But the man looked a little puzzled. The judge said, 'Now you can go, you are free!' The man still looked puzzled, and the judge asked, 'Do you want to ask anything?'

He said, 'Yes, can I have the watch? Can I keep it?'

This is what is happening.... People go on talking, and if you go on listening to them, in the end you will find all their Vedanta is useless, in the end they ask something which shows the reality. The other was just language, verbalization.

This Yamaoka visited the master Dokuon -- Dokuon was an enlightened man, one of the most loved in Japan, one of the most respected.

WANTING TO IMPRESS THE MASTER HE SAID....

When you want to impress a master you are a fool, you are a perfectly stupid man. You may want to impress the whole world, but don't try to impress a master; at least there, open your heart. Don't talk nonsense; at least there, be true.

If you go to a doctor you expose all your diseases to him, you allow him to diagnose, to examine, you tell everything, whatsoever is there, you don't hide anything. If you hide from a doctor, then why go to him in the first place? Go on hiding! But how do you expect him to help you if you hide?

To a doctor you tell everything about the body, to a master you have to tell everything of the soul; otherwise no help is possible. When you go to a master, go completely! Don't create a barrier of words between you and him. Say only whatsoever you know. If you don't know anything say 'I don't know.'

When P.D.Ouspensky came to Gurdjieff he was a great scholar, already world famous -- more known in the world than Gurdjieff himself. Gurdjieff was an unknown fakir in those days; he became known through Ouspensky. Ouspensky had written a great book before he met Gurdjieff. The book is really rare because he talks as if he knows, and he is such an articulate man that he can deceive. The book is Tertium Organum -- third canon of thought, and really one of the rarest books in the world. Even ignorance can sometimes do things; if you are skillful you can do things, even in your ignorance.

Ouspensky claims in that book -- and his claim is right -- that there exist only three real books in the world: one is Aristotle's Organum, the first canon of thought; second is Bacon's Novum Organum, new canon of thought, that is the second canon of thought; and the third is his Tertium Organum, third canon of thought. And really these three books are rare. All the three authors are ignorant, none of them knows anything about truth, but they are very articulate men. They really have done miracles: without knowing about truth they have written beautiful books. They have almost come around, approximately they have reached.

Ouspensky was a name; when he came to Gurdjieff, Gurdjieff was nobody. Of course he came with the knowledge that Gurdjieff was a man of being -- a man of no knowledge really, but of very substantial being. What did he do? He did something beautiful: he remained silent. Ouspensky waited and waited and waited, became fidgety, started perspiring before this man because he simply remained silent, looking at him, and it was so awkward, and his eyes were very very penetrating -- if he wanted to he could BURN you with his

eyes; and his face was such that, if he wanted to, he could simply shake you out of your being with his face. If he looked in you, you would feel very uneasy. He remained like a statue, and Ouspensky started trembling, a fever came over him. Then he asked, 'But why are you silent? Why don't you say something?'

Gurdjieff said, 'First one thing has to be decided, decided absolutely; only then will I say even a single word. Go into the other room, you will find a piece of paper there; write on it whatsoever you know, and also that which you don't know. Make two columns: one of your knowledge, one of your ignorance, because whatsoever you know I need not talk about. We are finished with it; you know it, there's no need to talk of it. Whatsoever you don't know, I will talk about.'

Ouspensky has reported that he went into that room, sat on a chair, took the paper and the pencil -- and for the first time in his life realized that he didn't know anything. This man destroyed his whole knowledge because, for the first time with awareness, he was going to write: I know God. How to write that? -- because he didn't know. How to write: I know truth?

Ouspensky was authentic. He came back after half an hour, gave a blank sheet to Gurdjieff and said, 'Now you start work. I don't know anything.'

Gurdjieff said, 'How could you write Tertium Organum? You don't know anything -- and you have written the third canon of thought!'

It's as if people go on writing in their sleep, go on writing in their dreams; as if they don't know what they are doing, they don't know what is happening through them.

WANTING TO IMPRESS THE MASTER, YAMAOKA SAID, 'THERE IS NO MIND, THERE IS NO BODY, THERE IS NO BUDDHA. THERE IS NO BETTER, THERE IS NO WORSE. THERE IS NO MASTER, THERE IS NO STUDENT. THERE IS NO GIVING, THERE IS NO RECEIVING. WHAT WE THINK WE SEE AND FEEL IS NOT REAL. NONE OF THESE SEEMING THINGS REALLY EXISTS.'

This is the highest teaching, the ultimate truth. This is the essence of the whole tradition of Buddha -- that Buddha says everything is empty. That's what we were talking about when I discussed Sosan with you: everything is empty, everything is just relative, nothing exists absolutely. This is the highest realization, but you can read it in a book. If you read it in a book and say it, it is simply stupid.
'THERE IS NO MIND, THERE IS NO BODY, THERE IS NO BUDDHA.'

Buddha has said, 'I am not.' But when Buddha says it, it means something. When Yamaoka says it, it means nothing. When Buddha says it, it is very significant: 'I am not.' He says, 'Even I am not, so be more alert -- you cannot be.' 'This is my realization,' he says. 'Personality is just like a wave, or a line drawn on the water. It is a form, and form is continuously changing. The form is not truth. Only the formless can be the true. Only the unchanging can be true.' And Buddha says, 'It may take seventy years for your form to disappear, but it disappears -- and that which was not one day, and again one day will not be, cannot BE in the middle. I was not, one day; I will not be, one day. On two sides, nothing -- and just in the middle, I am? This is not possible. How, between two nonexistences, can existence exist? How, between two emptinesses, can there be something substantial? It must be a false dream.'

Why, in the morning, do you say that the dream was false? It was, but why do you say it was false? What is the criterion of its being false or true? How do you judge? And in the morning everybody says, 'I dreamed, and the dream was false.' Dream means 'the false' -- but why? This is the criterion: that in the evening it was not there, when I went to sleep it was not there, when I again came up out of sleep it was not there, so how can it BE in the middle? The room is real, the dream is false -- because when you went into sleep the room was there, and when you came out of sleep the room was there. The room is real, the dream is false, because the dream has two nothingnesses around it, and between two nothingnesses, nothing can exist. But the room continues, so you say that the room is real, the world is real, and the dream is false.

A buddha has awakened out of this world and he sees that, just like the dream, your world is also false. He has awakened out of this great dream which we call world, and then he says, 'It was not there, now again it is not there, so how could it be in the middle?' Hence Buddhas, Shankaras, go on saying, 'The world is illusory, it is a dream.' But you cannot say it; you cannot just take the words and repeat them.

This Yamaoka must have listened, must have learned, read, studied. He is repeating like a parrot: 'THERE IS NO MIND, THERE IS NO BODY, THERE IS NO BUDDHA. THERE IS NO BETTER, THERE IS NO WORSE' -- because they are all relative. Remember, Buddha calls anything relative 'false',

anything absolute 'true'. Absoluteness is the criterion of truth, relativity is the criterion of a dream.

Try to understand this, because this is basic. You say your friend is tall. What do you mean? He can only be said to be taller not tall -- taller than somebody. He may be a pygmy before somebody else, so tallness is not in him. Tallness is just a relationship, a relative phenomenon. In comparison to somebody he is taller, in comparison to somebody else he may be a pygmy. So what is he -- is he a pygmy or a tall man? No, these two things are relativities. In himself what is he -- tall or a pygmy? In himself he is neither tall nor a pygmy. That's why Buddha says, 'The better does not exist, the worse does not exist.'

Who is a sinner and who is a saint? Look! -- if there are only saints in the world will there be any saint? If all are sinners in the world will there be any sinners? The sinner exists because of the saint, the saint exists because of the sinner -- they are relativities. So if you want to be a saint you will create a sinner; you cannot be a saint without there being sinners. So be aware, don't become a saint, because if you become a saint that means somewhere the other polarity will have to exist.

Saints are false, sinners are false. Who are you in yourself? If you are alone, are you a sinner or a saint? Then you are neither. Look into that reality which you are, unrelated to anything else; look into yourself without relation -- then you will come to the absolute truth; otherwise everything is just a relative term. Relativities are dreams.

Reality is not a relativity, it is an absoluteness. Who ARE you?

If you go inside and you say, 'I am light,' you are dreaming again, because what can light mean without darkness? Light needs darkness to be there! If you say, 'Inside I am blissful,' again you are dreaming, because bliss needs misery to be there. You cannot use any term because all terms are relativities. That's why Buddha says that we cannot use any term -- because inside there is emptiness. Also, this 'emptiness' is not against 'fullness'; this is just to say that all terms are empty. In absolute truth, no term applies, you cannot say anything.

Buddha would not be in agreement with Hindus in saying that reality is SAT-CHIT-ANANDA, because he says that SAT exists because of ASAT, CHIT exists because of ACHIT, ANANDA exists because of DUKKHA. Sat is existence; God cannot be said to be existential because then nonexistence would be needed, and where will nonexistence exist? God cannot be said to be consciousness, because then unconsciousness would be needed, and where will unconsciousness exist? God cannot be said to be bliss, because then misery would be needed.

Buddha says whatsoever word you use is useless, because the opposite will be needed. Look into yourself -- then you cannot use language, only silence. Only through silence can reality be indicated. And when he says, 'All terms are empty, all words are empty, all things are empty, all thoughts are empty,' he means this because they are relative -- relativity is a dream.

THERE IS NO BETTER, THERE IS NO WORSE. THERE IS NO MASTER, THERE IS NO STUDENT.
THERE IS NO GIVING, THERE IS NO RECEIVING. WHAT WE THINK WE SEE AND FEEL IS NOT REAL.
NONE OF THESE SEEMING THINGS REALLY EXISTS.

This is the most profound teaching of Buddha, so one thing has to be remembered: you can repeat the most profound words ever uttered, and you can still be a stupid man. This Yamaoka IS stupid. He's repeating exactly the same words as Buddha.

Words carry your being. When Buddha says the same words, they have a different significance, a different fragrance. The words carry something of the Buddha, something of his being: the aroma, the taste, of his inner being. The music of his inner harmony is carried by those words. When Yamaoka repeats them they are dead, stale, they don't carry any fragrance. They will carry something: they will carry Yamaoka and his bad odor.

Remember, just by repeating the Gita, don't think anything is going to happen, although the words are the same, and Krishna said the same words you are repeating. All over the world thousands of Christian missionaries go on repeating the same words that Jesus spoke. Those words are dead. It is better not to repeat them, because the more you repeat them, the more stale they become. It is better not to touch them, because your very touch is poisonous. It is better to wait. When YOU attain to a Christ-consciousness, or a Krishna-consciousness, or a Buddha-consciousness, then you will begin to flower, then things will start coming out of you -- never before. Don't be a gramophone record... because then you can only repeat, but that doesn't mean anything.

DOKUON HAD BEEN SITTING QUIETLY SMOKING HIS PIPE....

A very beautiful man -- he didn't even bother. He didn't interrupt, he simply continued smoking his pipe.

Remember, only zen masters can smoke a pipe, because they are not pretenders. They don't bother what you think about them -- they don't bother! They are people at ease with themselves. You cannot think of a Jaina MUNI smoking a pipe, or a Hindu SANNYASIN smoking a pipe -- impossible. These are men of rules, regulations, they have forced themselves into disciplines. No need to smoke a pipe if you don't want to, but if you want to, then don't force something dead upon yourself, because that desire will remain hidden somewhere, and that desire will disturb. And why? If you want to smoke a pipe, why not smoke it? What is wrong in it? You are as false as the pipe and the smoke, and the smoke and the pipe are as true as you.

But why not? Deep down you want to be extraordinary, not ordinary. Smoking a pipe will make you very ordinary. This is what ordinary people are doing: smoking a pipe, drinking tea and coffee, and laughing and joking -- this is what ordinary people are doing. You are a great saint -- how can you do ordinary things in an ordinary way? You are extraordinary.

To pose extraordinariness you drop many things. Nothing is bad in dropping them -- if you don't like them, it's okay. There's no need to force yourself to smoke a pipe just to say that you are ordinary, no need... because this is how the mind goes! No need to do anything if you don't want to, but if you want to then don't pose, don't try to have a mask of seriousness. Then be simple. Nothing is wrong if you are simple; everything is wrong if you are not simple.

This man Dokuon must have been a simple man:

DOKUON HAD BEEN SITTING QUIETLY SMOKING HIS PIPE

very meditative, just relaxing, listening to this pretender --

AND SAYING NOTHING. SUDDENLY, HE PICKED UP HIS STAFF AND GAVE YAMAOKA A TERRIBLE WHACK.

Zen masters carry a staff for such people. They are very gentle people, but very authentic, and there are people who will not listen to words, who can listen only to a whack. If you talk to them, they won't listen, they will talk still more. They need shock treatment.

SUDDENLY, HE PICKED UP HIS STAFF AND GAVE YAMAOKA A TERRIBLE WHACK.
YAMAOKA JUMPED UP IN ANGER.
DOKUON SAID: 'SINCE NONE OF THESE THINGS REALLY EXISTS, AND ALL IS EMPTINESS, WHERE DOES YOUR ANGER COME FROM? THINK ABOUT IT.'

Dokuon has created a situation, and only situations are revealing. He could have said, 'Whatsoever you are saying is just borrowed information.' That wouldn't have made much difference because the man sitting before him was fast asleep. Just talking would not have brought him out of it; it may have helped him to stay asleep more, he may have started arguing. Rather than doing that, Dokuon did the right thing; he hit hard with the staff -- suddenly, because Yamaoka was not ready for it, it came unexpectedly. It was so sudden that he could not arrange his character accordingly, he could not manage a false pose. For a moment -- the whack was so sudden -- the mask slipped, and the real face came out. Just by talking this would not have been possible. Dokuon must have been very compassionate.

Just for a single moment anger peeped, the real came out -- because if everything is empty, how can you be angry? Where can the anger come from? Who will be angry if even a Buddha is not, you are not, nothing is there, only emptiness exists? How, in emptiness, is anger possible?

What Dokuon is doing is bringing this Yamaoka to being from knowledge; that's what he is doing by whacking. A situation is needed because in a situation suddenly you become real, whatsoever you are. If words are allowed, if Dokuon talks and says, 'This is wrong and that is right,' he helps the continuity of the

mind. Then a dialogue will be there, but of no use. He gives a shock, he brings you back to your reality. Suddenly all thinking disappears; Yamaoka is Yamaoka, not a buddha. He was talking like a buddha, and just by a hit, buddha disappears and in comes Yamaoka -- angry.

DOKUON SAID: 'SINCE NONE OF THESE THINGS REALLY EXISTS, AND ALL IS EMPTINESS, Yamaoka, WHERE DOES YOUR ANGER COME FROM?
THINK ABOUT IT.'
'Don't talk about Buddha; and don't talk about reality, and don't talk about truth -- think about this anger and from where it comes.'

If you really think about anger, from where it comes, you will reach to emptiness.

Next time, when you feel angry... or if you cannot, then come to me, I will give you a whack. I go on giving, but my whacks are more subtle than Dokuon's. I don't use a real staff -- it is not needed; you are so unreal, a real staff is not needed. I need not physically give you a whack, but spiritually I go on giving them. I go on creating situations in which I try to bring you back to your Yamaokahood from your buddhahood, because that Yamaoka is real within you, buddha is just a mask. And remember, Yamaoka has to live, not the mask; Yamaoka has to breathe, not the mask; Yamaoka has to digest food, not the mask; Yamaoka will fall in love, Yamaoka will be angry, Yamaoka will have to die, not the mask -- so it is better that you are freed from the mask and brought back to your Yamaokahood.

Remember, buddha cannot be a mask. If Yamaoka goes on going deeper in himself, he will find buddha there. And how to go deeper in yourself? Follow anything that comes from within; follow it back, regress back. Anger has come? -- close your eyes; it is a beautiful moment, because anger has come from within... from the very center of your being it comes, so just look backwards, move, just see where it is coming from, from where.

What you would do ordinarily -- and what this Yamaoka could have done -- would be to think that the anger has been created because of this Dokuon: because he whacked you, that's why anger was created. You would look at Dokuon as the source. Dokuon is not the source; he may have whacked you but he is not the source -- if he whacked Buddha anger would not come -- it is Yamaoka.

Go back, don't look outside for the source, otherwise this beautiful moment of anger will be lost -- and your life has become so false that within a second you will put on your mask again, and you will smile, and you will say, 'Yes, Master, you did a very good thing.'

The false will come in soon, so don't miss the moment. When the anger has come, it is just a split second before the false comes. And anger is true; it is truer than what you are saying -- the words of Buddha are false in your mouth. Your anger is true because it belongs to you, all that belongs to you is true. So find the source of this anger, where it is coming from. Close your eyes and move inwards; before it is lost go backwards to the source -- and you will reach emptiness. Go backwards more, go inwards more, move deeper, and a moment comes when there is no anger. Inside, at the center, there is no anger. Now, buddha will not be a face, a mask. Now something real has been penetrated.

From where does the anger come? It never comes from your center, it comes from the ego -- and ego is a false entity. If you go deeper you will find it comes from the periphery, not from the center. It cannot come from the center: at the center is emptiness, absolute emptiness. It comes only from the ego, and ego is a false entity created by the society, it is a relativity, an identity. Suddenly you are whacked, and the ego feels hurt, anger is there. If you help somebody, smile at somebody, bow down to somebody, and he smiles, that smile is coming from the ego. If you appreciate, give compliments to somebody, if you say to a woman, 'How beautiful you are!' and she smiles, that smile is coming from the ego. ... Because at the center there is neither beauty nor ugliness, at the center there exists absolute emptiness, ANATTA, no-selfness -- and that center has to be achieved.

Once you know it, you move as a nonbeing. Nobody can make you angry, nobody can make you happy, unhappy, miserable. No! In that emptiness all dualities dissolve: happy, unhappy, miserable, blissful -- all dissolve. This is buddhahood. This is what happened under the bodhi tree to Gautam Siddhartha. He reached emptiness. Then everything is silent. You have gone beyond opposites.

A master is to help you to go to your inner emptiness, the inner silence, the inner temple; and the master has to devise methods. Only zen masters beat; sometimes they throw a person out of the window, or they jump on him. Because you have become so false, such drastic methods are needed -- and in Japan particularly, because Japan is so false.

In Japan, a smile is a painted smile. Everybody smiles -- it is just a habit, a beautiful habit as far as the

society is concerned, because in Japan, if you are driving and you hit a person on a Tokyo road, something will happen which can never happen anywhere else: the person will smile and bow down and thank you. Only in Japan can this happen, nowhere else. He will say, 'This is my fault,' and you will say, 'This is my fault,' if you are Japanese. Both will say, 'This is my fault,' and both will bow down and smile and go their ways. In a way it is good, because what is the use of being angry and shouting at each other and creating a crowd -- what is the use?

From their very childhood the Japanese are conditioned to always smile -- that's why in the West they are thought to be very sly people: you cannot rely on them because you don't know what they are feeling. You cannot know what a Japanese feels, he never allows anything to come out.

This is one extreme: everything false, painted. So zen masters had to devise these drastic methods, because only through them would the Japanese mask fall down; otherwise it is fixed, it has almost become their skin, as if grafted on the skin.

This is happening to the whole world now, not only Japan. Degrees may differ, but now this is the whole world. Everybody laughs, smiles: neither the laugh is true, nor the smile. Everybody says good things about each other: nobody believes in them, nobody feels that way; it has become social etiquette.

Your personality is a social phenomenon. Your being is buried deep down under this personality. You need a shock, so that the personality is thrown open, or for some moments you are identified with it no more and you reach the center. There, everything is empty.

The whole art of meditation is, how to leave the personality easily, move to the center, and be not a person. Just to be and not be a person is the whole art of meditation, the whole art of inner ecstasy.

And The Flowers Showered

Chapter #3
Chapter title: The temper

2 November 1974 am in Buddha Hall

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A ZEN STUDENT CAME TO BANKEI AND SAID: 'MASTER, I HAVE AN UNGOVERNABLE TEMPER -- HOW CAN I CURE IT?' 'SHOW ME THIS TEMPER,' SAID BANKEI, 'IT SOUNDS FASCINATING.' 'I HAVEN'T GOT IT RIGHT NOW,' SAID THE STUDENT, 'SO I CAN'T SHOW IT TO YOU.' 'WELL THEN,' SAID BANKEI, 'BRING IT TO ME WHEN YOU HAVE IT.' 'BUT I CAN'T BRING IT JUST WHEN I HAPPEN TO HAVE IT,' PROTESTED THE STUDENT. 'IT ARISES UNEXPECTEDLY, AND I WOULD SURELY LOSE IT BEFORE I GOT IT TO YOU.' 'IN THAT CASE,' SAID BANKEI, 'IT CANNOT BE PART OF YOUR TRUE NATURE. IF IT WERE, YOU COULD SHOW IT TO ME AT ANY TIME. WHEN YOU WERE BORN YOU DID NOT HAVE IT, AND YOUR PARENTS DID NOT GIVE IT TO YOU -- SO IT MUST COME INTO YOU FROM THE OUTSIDE. I SUGGEST THAT WHENEVER IT GETS INTO YOU, YOU BEAT YOURSELF WITH A STICK UNTIL THE TEMPER CAN'T STAND IT, AND RUNS AWAY.'

THE TRUE NATURE IS your eternal nature. You cannot have it and not have it, it is not something that comes and goes -- it is you. How can it come and go? It is your BEING. It is your very foundation. It cannot BE sometimes, and NOT BE sometimes; it is always there.

So this should be the criterion for a seeker of truth, nature, tao: that we have to come to the point in our

being which remains always and always -- even before you were born it was there, and even when you are dead it will be there. It is the center. The circumference changes, the center remains absolutely eternal; it is beyond time. Nothing can affect it, nothing can modify it, nothing really ever touches it; it remains beyond all reach of the outside world.

Go to the sea, and watch the sea. Millions of waves are there, but deep in its depth the sea remains calm and quiet, deep in meditation; the turmoil is just on the surface, just on the surface where the sea meets the outside world, the winds. Otherwise, in itself, it always remains the same, not even a ripple; nothing changes.

It is the same with you. Just on the surface where you meet others there is turmoil, anxiety, anger, attachment, greed, lust -- just on the surface where winds come and touch you. And if you remain on the surface you cannot change this changing phenomenon; it will remain there.

Many people try to change it THERE, on the circumference. They fight with it, they try not to let a wave arise. And through their fight even more waves arise, because when the sea fights with the wind there will be more turmoil: now not only will the wind help it, the sea will also help -- there will be tremendous chaos on the surface.

All the moralists try to change man on the periphery. Your character is the periphery: you don't bring any character into the world, you come absolutely characterLESS, a blank sheet, and all that you call your character is written by others. Your parents, society, teachers, teachings -- all are conditionings. You come as a blank sheet, and whatsoever is written on you comes from others; so unless you become a blank sheet again you will not know what nature is, you will not know what Brahma is, you will not know what tao is.

So the problem is not how to have a strong character, the problem is not how to attain no-anger, how not to be disturbed -- no, that is not the problem. The problem is how to change your consciousness from the periphery to the center. Then suddenly you see that you have always been calm. Then you can look at the periphery from a distance, and the distance is so vast, infinite, that you can watch as if it is not happening to you. In fact, it never happens to you. Even when you are completely lost in it, it never happens to you: something in you remains undisturbed, something in you remains beyond, something in you remains a witness.

So the whole problem for the seeker is how to shift his attention from the periphery to the center; how to be merged with that which is unchanging, and not to be identified with that which is just a boundary. On the boundary others are very influential, because on the boundary change is natural. The periphery will go on changing -- even a buddha's periphery changes.

The difference between a buddha and you is not a difference of character -- remember this; it is not a difference of morality, it is not a difference in virtue or nonvirtue, it is a difference in where you are grounded.

You are grounded on the periphery, a buddha is grounded in the center. He can look at his own periphery from a distance; when you hit him he can see it as if you have hit somebody else, because the center is SO distant. It's as if he is a watcher on the hills and something is happening in the valleys and he can see it. This is the first thing to be understood.

Second thing: it is very easy to control, it is very difficult to transform. It is VERY easy to control. You can control your anger, but what will you do? -- you will suppress it. And what happens when you suppress a certain thing? The direction of its movement changes: it was going out, and if you suppress it, it starts going in -- just its direction changes.

And for anger to go out was good, because the poison needs to be thrown out. It is bad for the anger to move within, because that means your whole body mind structure will be poisoned by it. And then if you go on doing this for a long time... as everybody has been doing, because the society teaches control, not transformation. The society says, 'Control yourself,' and through controlling all the negative things have been thrown deeper and deeper into the unconscious, and then they become a constant thing within you. Then it is not a question of your being angry sometimes and sometimes not -- you are simply angry. Sometimes you explode, and sometimes you don't explode because there is no excuse, or you have to find an excuse. And remember, you can find an excuse anywhere!

A man, one of my friends, wanted to divorce his wife, so he went to a lawyer, an expert on marriage affairs, and he asked the lawyer, 'On what grounds can I divorce my wife?'

The lawyer looked at him and said, 'Are you married?'

The man said, 'Of course, yes.'

The lawyer said, 'Marriage is enough grounds. There is no need to seek any other grounds. If you want a

divorce, then marriage is the only thing that is needed, because it will be impossible to divorce a woman if you are not married. If you are married -- enough!'

And this is the situation. You ARE angry. Because you have suppressed so much anger, now there are no moments when you are not angry; at the most, sometimes you are less angry, sometimes more. Your whole being is poisoned by suppression. You eat with anger -- and it has a different quality when a person eats without anger: it is beautiful to watch him, because he eats nonviolently. He may be eating meat, but he eats nonviolently; you may be eating just vegetables and fruits, but if anger is suppressed, you eat violently.

Just through eating, your teeth, your mouth release anger. You crush the food as if this is the enemy. And remember: whenever animals are angry, what will they do? Only two things are possible -- they don't have weapons and they don't have atom bombs, what can they do? Either with their nails or with their teeth they will do violence to you.

These are the natural weapons of the body -- nails and teeth. It is very difficult to do anything with your nails, because people will say, 'Are you an animal?' So the only thing remaining to you through which you can express your anger or violence easily is the mouth -- and that too you cannot use to bite anybody. That's why we say, 'a bite of bread,' 'a bite of food,' 'a few bites.'

You eat food violently, as if the food is the enemy. And remember, when the food is the enemy, it does not REALLY nourish you, it nourishes all that is ill in you. People with deep suppressed anger eat more; they go on gathering unnecessary fat in the body -- and have you observed that fat people are almost always smiling? Unnecessarily, even if there is no cause, fat people always go on smiling. Why? This is their face, this is the mask: they are so much afraid of their anger and their violence that they have to keep a smiling face continuously on themselves -- and they go on eating more.

Eating more IS violence, anger. And then this will move in every way, in every arena of your life: you will make love, but it will be more like violence than like love, it will have much aggression in it. Because you never observe one another making love, you don't know what is happening, and you cannot know what is happening to you because you are almost always so much in aggression.

That's why deep orgasm through love becomes impossible -- because you are afraid deep down that if you move totally without control, you may kill your wife or kill your beloved, or the wife may kill the husband or the lover. You become so afraid of your own anger!

Next time you make love, watch: you will be doing the same movements as are done when you are aggressive. Watch the face, have a mirror around so you can see what is happening to your face! All the distortions of anger and aggression will be there.

In taking food, you become angry: look at a person eating. Look at a person making love -- the anger has gone so deep that even love, an activity totally opposite to anger, even that is poisoned; eating, an activity absolutely neutral, even that is poisoned. Then you just open the door and there is anger, you put a book on the table and there is anger, you put off the shoes and there is anger, you shake hands and there is anger -- because now you are anger personified.

Through suppression, mind becomes split. The part that you accept becomes the conscious, and the part that you deny becomes the unconscious. This division is not natural, the division happens because of repression. And into the unconscious you go on throwing all the rubbish that society rejects -- but remember, whatsoever you throw in there becomes more and more part of you: it goes into your hands, into your bones, into your blood, into your heartbeat. Now psychologists say that almost eighty percent of diseases are caused by repressed emotions: so many heart failures means so much anger has been repressed in the heart, so much hatred that the heart is poisoned.

Why? Why does man suppress so much and become unhealthy? Because the society teaches you to control, not to transform, and the way of transformation is totally different. For one thing, it is not the way of control at all, it is just the opposite.

First thing: in controlling you repress, in transformation you express. But there is no need to express on somebody else because the 'somebody else' is just irrelevant. Next time you feel angry go and run around the house seven times, and after it sit under a tree and watch where the anger has gone. You have not repressed it, you have not controlled it, you have not thrown it on somebody else -- because if you throw it on somebody else a chain is created, because the other is as foolish as you, as unconscious as you. If you throw it on another, and if the other is an enlightened person, there will be no trouble; he will help you to throw and release it and go through a catharsis. But the other is as ignorant as you -- if you throw anger on him he will react. He will throw more anger on you, he is repressed as much as you are. Then there comes a chain: you throw on him, he throws on you, and you both become enemies.

Don't throw it on anybody. It is the same as when you feel like vomiting: you don't go and vomit on somebody. Anger needs a vomit. You go to the bathroom and vomit! It cleanses the whole body -- if you suppress the vomit it will be dangerous, and when you have vomited you will feel fresh, you will feel unburdened, unloaded, good, healthy. Something was wrong in the food that you took and the body rejects it. Don't go on forcing it inside.

Anger is just a mental vomit. Something is wrong that you have taken in and your whole psychic being wants to throw it out, but there is no need to throw it out on somebody. Because people throw it on others, society tells them to control it.

There is no need to throw anger on anybody. You can go to your bathroom, you can go on a long walk -- it means that something is inside that needs fast activity so that it is released. Just do a little jogging and you will feel it is released, or take a pillow and beat the pillow, fight with the pillow, and bite the pillow until your hands and teeth are relaxed. Within a five-minute catharsis you will feel unburdened, and once you know this you will never throw it on anybody, because that is absolutely foolish.

The first thing in transformation then is to express anger, but not on anybody, because if you express it on somebody you cannot express it totally. You may like to kill, but it is not possible; you may like to bite, but it is not possible. But that can be done to a pillow. A pillow means 'already enlightened'; the pillow is enlightened, a buddha. The pillow will not react, and the pillow will not go to any court, and the pillow will not bring any enmity against you, and the pillow will not DO anything. The pillow will be happy, and the pillow will laugh at you.

The second thing to remember: be aware. In controlling, no awareness is needed; you simply do it mechanically, like a robot. The anger comes and there is a mechanism -- suddenly your whole being becomes narrow and closed. If you are watchful control may not be so easy.

Society never teaches you to be watchful, because when somebody is watchful, he is wide open. That is part of awareness -- one is open, and if you want to suppress something and you are open, it is contradictory, it may come out. The society teaches you how to close yourself in, how to cave yourself in -- don't allow even a small window for anything to go out.

But remember: when nothing goes out, nothing comes in either. When the anger cannot go out, you are closed. If you touch a beautiful rock, nothing goes in; you look at a flower, nothing goes in: your eyes are dead and closed. You kiss a person -- nothing goes in, because you are closed. You live an insensitive life.

Sensitivity grows with awareness. Through control you become dull and dead -- that is part of the mechanism of control: if you are dull and dead then nothing will affect you, as if the body has become a citadel, a defense. Nothing will affect you, neither insult nor love.

But this control is at a very great cost, an unnecessary cost; then it becomes the whole effort in life: how to control yourself -- and then die! The whole effort of control takes all your energy, and then you simply die. And the life becomes a dull and dead thing; you somehow carry it on.

The society teaches you control and condemnation, because a child will control only when he feels something is condemned. Anger is bad; sex is bad; everything that has to be controlled has to be made to look like a sin to the child, to look like evil.

Mulla Nasruddin's son was growing up. He was ten years of age and so Mulla thought: Now, this is the time. He is old enough and the secrets of life must be revealed to him. So he called him into his study and gave him the lowdown on sex among birds and bees. And then in the end he told him, 'When you feel your younger brother is old enough, you tell the whole thing to him also.'

Just a few minutes after, when he was passing by the rooms of the kids, he heard the older one, the ten-year-old one, already at work. He was telling the younger: 'Look, you know what people do, that stuff people do when they want to get a child, a baby? Well, Dad says birds and bees do the same darn thing.'

A deep condemnation enters about all that is alive. And sex is the most alive thing -- has to be! It is the source. Anger is also a most alive thing, because it is a protective force. If a child cannot be angry at all, he will not be able to survive. You have to be angry in certain moments. The child has to show his own being, the child has to stand in certain moments upon his own ground; otherwise he will have no backbone.

Anger is beautiful; sex is beautiful. But beautiful things can go ugly. That depends on you. If you condemn them, they become ugly; if you transform them, they become divine. Anger transformed becomes compassion -- because the energy is the same. A buddha is compassionate: from where does his compassion come? This is the same energy that was moving in anger; now it is not moving in anger, the same energy is transformed into compassion. From where does love come? A Buddha is loving; a Jesus is love. The same energy that moves into sex becomes love.

So remember, if you condemn a natural phenomenon it becomes poisonous, it destroys you, it becomes destructive and suicidal. If you transform it, it becomes divine, it becomes a God-force, it becomes an elixir; you attain through it to immortality, to a deathless being. But transformation is needed.

In transformation you never control, you simply become more aware. Anger is happening: you have to be aware that anger is happening -- watch it! It is a beautiful phenomenon -- energy moving within you, becoming hot!

It is just like electricity in the clouds. People were always afraid of electricity; they thought in olden days, when they were ignorant, that this electricity was the god being angry, being threatening, trying to punish -- creating fear so that people would become worshippers, so that people would feel that the god was there and he would punish them.

But now we have domesticated that god. Now that god runs through your fan, through your air conditioner, through the fridge: whatsoever you need, that god serves. That god has become a domestic force, it is no longer angry and no longer threatening. Through science an outer force has been transformed into a friend.

The same happens through religion for inner forces.

Anger is just like electricity in your body: you don't know what to do with it. Either you kill somebody else or you kill yourself. The society says if you kill yourself it is okay, it is your concern, but don't kill anybody else -- and as far as society goes that is okay. So either you become aggressive or you become repressive.

Religion says both are wrong. The basic thing that is needed is to become aware and to know the secret of this energy, anger, this inner electricity. It is electricity because you become hot; when you are angry your temperature goes hot, and you cannot understand the coolness of a buddha, because when anger is transformed into compassion everything is cool. A deep coolness happens. Buddha is never HOT; he is always cool, centered, because he now knows how to use the inner electricity. Electricity is hot -- it becomes the source of air conditioning. Anger is hot -- it becomes the source of compassion.

Compassion is an inner air conditioning. Suddenly everything is cool and beautiful, and nothing can disturb you, and the whole existence is transformed into a friend. Now there are no more enemies... because when you look through the eyes of anger, somebody becomes an enemy; when you look through the eyes of compassion, everybody is a friend, a neighbor. When you love, everywhere is God; when you hate, everywhere is the devil. It is your standpoint that is projected onto reality.

Awareness is needed, not condemnation -- and through awareness transformation happens spontaneously. If you become aware of your anger, understanding penetrates. Just watching, with no judgment, not saying good, not saying bad, just watching in your inner sky. There is lightning, anger, you feel hot, the whole nervous system shaking and quaking, and you feel a tremor all over the body -- a beautiful moment, because when energy functions you can watch it easily; when it is not functioning you cannot watch.

Close your eyes and meditate on it. Don't fight, just look at what is happening -- the whole sky filled with electricity, so much lightning, so much beauty -- just lie down on the ground and look at the sky and watch. Then do the same inside.

Clouds are there, because without clouds there can be no lightning -- DARK clouds are there, thoughts. Somebody has insulted you, somebody has laughed at you, somebody has said this or that... many clouds, dark clouds in the inner sky and much lightning. Watch! It is a beautiful scene -- terrible also, because you don't understand. It is mysterious, and if mystery is not understood it becomes terrible, you are afraid of it. And whenever a mystery is understood, it becomes a grace, a gift, because now you have the keys -- and with keys you are the master.

You don't control it, you simply become a master when you are aware. And the more you become aware, the more inwards you penetrate, because awareness is a going-inwards, it always goes inwards: more aware, more in; totally aware, perfectly in; less aware, more out; unconscious -- you are completely out, out of your house wandering around.

Unconsciousness is a wandering outside; consciousness is a deepening of the inside.

So look! -- and when anger is not, it will be difficult to look: what to look at? The sky is so vacant, and you are not yet capable of looking at emptiness. When anger is there, look, watch, and soon you will see a change. The moment the watcher comes in, the anger has already started becoming cool, the heat is lost. Then you can understand that the heat is given by you; your identification with it makes it hot, and the moment you feel it is not hot, the fear is gone, and you feel unidentified with it, different, a distance. It is

there, lightning around you, but you are not it. A hill starts rising upwards. You become a watcher: down in the valley, much lightning... distance grows more and more... and a moment comes when suddenly you are not joined to it at all. The identity is broken, and the moment the identity breaks, IMMEDIATELY the whole hot process becomes a cool process -- anger becomes compassion.

Sex is a hot process, love is not. But all over the world people always talk about warm love. Love is not warm; love is absolutely cool, but not cold -- it is not cold because it is not dead. It is cool, just like a cool breeze. But it is not hot, not warm. Because of the identification with sex, the conception has come to the mind that love should be warm.

Sex IS hot. It is electricity, and you are identified with it. The more love, the more coolness -- you may even feel cool love as cold; that is your misunderstanding, because you feel love has to be hot. It cannot be. The SAME energy, when not identified with, becomes cool. Compassion is cool, and if your compassion is still hot, understand it is not compassion.

There are people who are too hot, and they think they have much compassion. They want to transform the society, they want to change the structure, they want to do this and that, they want to bring a utopia into the world: the revolutionaries, the communists, the utopians -- and they are very hot.

And they think they have compassion -- no, they have only anger. The object has changed. Now their anger has a new object, a very impersonal object -- the society, the structure of the society, the state, the situation. They are very hot people. Lenin, or Stalin, or Trotsky -- they are hot people but they are not against anybody in particular, they are against a structure. Gandhi is a hot person -- against the British Empire. The object is impersonal, that's why you cannot feel that he is angry -- but he IS angry. He wants to change something in the outside world, and wants to change it so immediately that he is impatient, fighting. The fighting may choose nonviolence as the means, but the fighting IS violence. Fight as such is violence. You can choose nonviolent means to fight -- women have always chosen them. Gandhi did nothing else, he simply used a feminine trick.

If a husband wants to fight, he will beat his wife; and if the wife wants to fight, she will beat herself. This is as old as woman -- and woman is older than man! She will start beating herself; that is her way to fight. She is violent, violent against herself. And remember, beating a woman you will feel guilty, and sooner or later you will have to come down and make a compromise. But beating herself, she never feels guilty. So either you beat a woman and you feel guilty, or she beats herself and then also you feel guilty -- that you created the situation in which she is beating herself. In both cases she wins.

The British Empire was defeated because it was a male aggressive force, and the British Empire could not understand this feminine fight of Gandhi's: he will fast unto death -- and then the whole British mind will feel guilty. Now you cannot kill this man, because he is not fighting in any way with you, he is simply purifying his own soul -- the old feminine trick, but it worked. There was only one way to defeat Gandhi, and that was impossible. It was for Churchill to go on a fast unto death, and that was impossible.

Either you are hot against someone in particular or just hot against some structure in general, but the heat remains.

A Lenin is not compassion, cannot be. Buddha is compassion -- not fighting at all with anything, simply being and allowing things to be as they are; they move on their own. Societies change on their own, there is no need to change them; they change as trees change in season. Societies change on their own -- old societies die on their own, there is no need to destroy them! And new societies are born just like new children, new babies, on their own. There is no need to force an abortion, it goes on automatically by itself.

Things move and change. And this is the paradox: that they go on moving and changing and still in a sense they remain the same -- because there will be people who are poor, and there will be people who are rich; there will be people who are helpless, powerless, and there will be people who have power over them. Classes cannot disappear -- that is not in the nature of things. Human society can never become classless.

Classes can change. Now in Russia, there are not the poor and the rich but the governed and the governors -- they are there now. Now a new class division has arisen: the bureaucrats and the ordinary people, the managers and the managed -- the same, it makes no difference. If now Tamerlane was born in Soviet Russia, he would become the prime minister. If Ford was born in Soviet Russia, he would become the general secretary of the communist party, he would manage from there.

Situations go on changing, but in a subtle sense they remain the same. The managers, the managed; the governors, the governed; the rich, the poor -- they remain. You cannot change it, because society exists through contradiction. A real man of compassion will be cool; he cannot be a revolutionary really, because revolution needs a very hot mind and heart and body.

No control, no expression on others, more awareness -- and then consciousness shifts from the periphery to the center.
Now try to understand this beautiful anecdote.

A ZEN STUDENT CAME TO BANKEI AND SAID: 'MASTER, I HAVE AN UNGOVERNABLE TEMPER -- HOW CAN I CURE IT?'

He has accepted one thing, that he has an ungovernable temper; now he wants to cure it. Whenever there is a disease, first try to find whether there is really disease or a misunderstanding, because if there is a real disease then it can be cured, but if it is not a real disease, just a misunderstanding, then no medicine will help. Rather, on the contrary, every medicine that is given to you will be harmful. So first be perfectly clear about a disease, whether it is there or not, or whether you are simply imagining it, or whether you are simply thinking that it is there. It may not be there at all; it may be simply a misunderstanding. And the way man is confused, many of his diseases don't exist at all -- he simply believes they are there.

You also are in the same boat, so try to understand this story very deeply; it may be helpful to you.
The student said,
'MASTER, I HAVE AN UNGOVERNABLE TEMPER -- HOW CAN I CURE IT?'

The disease is accepted, he does not doubt it; he is asking for the cure. Never ask for the cure. First try to find out whether the disease exists or not. First move into the disease and diagnose it, decipher it, scrutinize it; move into the disease first before you ask for a cure. Don't accept any disease just on the surface, because the surface is where others meet you, and the surface is where others reflect in you, and the surface is where others color you. It may not be a disease at all, it may be just the reflection of others.

It is just like a silent lake, and you stand on the bank of the lake with your orange robe, and the water near you looks orange, reflects you. The lake may think that it has become orange. How to get rid of it? Where to find the cure? Whom to ask?

Don't go to the experts immediately. First try to find out whether it is really a disease or just a reflection. Just being alert will do much: many of your diseases will simply disappear without any cure, no medicine is needed.
'SHOW ME THIS TEMPER,' SAID BANKEI, 'IT SOUNDS FASCINATING.'

A man like Bankei immediately starts working on the disease, not on the cure. He is not a psychoanalyst; a psychoanalyst starts working for the cure -- and that is the difference. Now new trends in psychiatry are coming up which start working on the disease, not on the cure. New trends are developing: they are nearer to reality, and nearer to zen, and nearer to religion. Within this century psychiatry will take on a more religious color, and then it will not be just a therapy, it will REALLY become a healing force -- because therapy thinks of a cure, and a healing force brings your consciousness to the disease.

Out of a hundred diseases, ninety-nine will disappear simply by bringing your consciousness to them. They are false diseases; they exist because you are standing with your back towards them. Face them, and they go, and they disappear. That is the meaning of encounter -- and encounter groups can be helpful, because the whole message is how to encounter things as they are. Don't think of cure, don't think of medicine, don't think of what to do; the real thing is, first, to know what is there.

Mind has deceived you in so many ways that a disease appears on the surface but there is no disease deep down; or a disease appears on the surface, but you move within and you find there are other diseases, and that was just a trick to deceive you, that was not the real disease.

A man came to me and he said, 'My mind is very much disturbed. I am continuously tense, anxiety is there, I cannot sleep. So give me some technique of meditation -- how to be silent and at peace.'

I asked him, 'What is really the problem? Do you really want to be at peace with yourself?'

He said, 'Yes, I am a seeker, and I have been to Sri Aurobindo's ashram, and I have been to Sri Raman's ashram, and I have been everywhere, and nothing helps.'

So I asked him, 'Have you ever thought about it -- that when nothing helps maybe the disease is false? Or that you have labeled it falsely? Or that the container contains something else which is not written on it? You easily accept that Sri Aurobindo failed, Sri Raman failed, and you have moved all around....' And he was feeling very victorious that everybody had failed, and nobody had been able to help, that everybody

was bogus. And then I told him, 'Sooner or later you will go and say the same about me also, because I don't see that you are a spiritual seeker, I don't see that you are really interested in being at peace with yourself. Just tell me, what is your anxiety? What is your tension? Just go on telling me what thoughts come continuously to you, and why you go on thinking about them.'

He said, 'Not many, only one thought: I had a son, he is still alive -- but no more a son to me. I have thrown him out. I am a rich man, and he had fallen in love with a girl not of my caste, and economically also below my status, uneducated. And I told the boy, "If you want to marry this girl then never come back to this house." And he never came back.'And now I am getting old. The boy lives in poverty with the girl, and I continuously think about the boy, and THIS is my trouble. You give me some technique of meditation.'

I said: 'How will this technique of meditation help? -- because the technique of meditation will not bring the boy home. And this is such a simple thing, there is no need to go to Aurobindo, there is no need to go to Sri Raman or come to me. A sword is not needed for your problem, a needle will do. You are looking for swords, and then swords prove failures because you need only a needle. This is not a spiritual problem, just ego. Why shouldn't one fall in love with a girl who is economically below one's status? Is love something economical? Something to think of in terms of finance, economics, money, wealth, status?'

I told him one story: One marriage agent came to a young man and told him, 'I have got a very beautiful girl, just exactly fit for you.'

The boy said, 'Don't bother me. I am not interested.'

The marriage agent said, 'I know, but don't be worried, I have another girl who will bring five thousand rupees in dowry.'

The young man said, 'Stop talking nonsense. I am not interested in money either! You simply go.'

The man said, 'I know. You don't bother! If five thousand is not enough, I have another girl who will bring twenty-five thousand rupees in dowry.'

The boy said, 'You simply get out of my room, because if ever I get married, it is for me to think about, it is not a question for an agent to settle. You simply get out of it! Don't make me angry!'

The agent said, 'Okay, now I understand. You are not interested in beauty, you are not interested in money. I have a girl who comes from a family of long tradition, a very famous family -- everybody knows about it, and four prime ministers have come from that family in the past. So you are interested in family, right?'

Now by this time the boy was very very angry and he wanted to physically throw this man out. And when by physically forcing him he was just throwing him out of the door, he said, 'If I ever get married it will be for love and nothing else.'

The agent said, 'Then why in the first place didn't you tell me? I have those kinds of girls too.'

I told this man this story.

Love is not manageable, it is simply something that happens, and the moment you try to manage it everything misfires. So I told that man, 'Just go and ask your son's forgiveness -- that's what is needed. No meditation technique, no Aurobindo, no Raman, no Osho, nobody can help you. Simply go to your boy and ask his forgiveness! -- that's what is needed. Accept and welcome him back. It is just the ego that is troubling you. And if EGO is troubling you then the disease is different. You seek meditation, and you think through meditation silence will be possible? No.'

Meditation can be a help only to that person who has come to a right understanding with his inner diseases, when he has come to understand which disease is false, which disease is wrongly identified, and which disease is not there at all -- the container is empty.

When one has come to an understanding, a deep understanding with all one's diseases, then ninety-nine percent of the diseases disappear -- because you can do something and they disappear. Then only one thing remains, and that one thing is spiritual search.... A deep anguish, unrelated to this world, not related with anything in this world: son, father, money, prestige, power -- nothing. It is not related to them, it is simply existential. Deep down, if you can pinpoint it, it is HOW TO KNOW ONESELF. Who am I? Then this anguish becomes the search. Then meditation can help -- never before it. Before it, other things are needed: needles will do, why carry a sword unnecessarily? And where needles will do, swords will be failures. This is what is happening to millions of people all around the world.

This Bankei is a master. He immediately got to the point, to the business.

'SHOW ME THIS TEMPER,' said he,'IT SOUNDS FASCINATING.'

It sounds fascinating, really. Why does this Bankei say it sounds fascinating? -- because the whole thing

is false. This boy, this student has never looked within. He is seeking for a method and he has not diagnosed what his disease is.
'I HAVEN'T GOT IT RIGHT NOW,' SAID THE STUDENT, 'SO I CAN'T SHOW IT TO YOU.'

You cannot manage to bring about anger, can you? If I tell you: 'Be angry right now,' what will you do? Even if you act, even if you manage somehow to pretend, it will not be anger, because deep down you will remain cool and acting. It happens! What does it mean, 'it happens'? It means it happens only when you are unconscious. If you TRY to bring it, you are conscious. It cannot happen when you are conscious, it can happen only when you are unconscious. Unconsciousness is a MUST -- without it anger cannot happen. But still, the boy said:
'I HAVEN'T GOT IT RIGHT NOW, SO I CAN'T SHOW IT TO YOU.' 'WELL THEN,' SAID BANKEI, 'BRING IT TO ME WHEN YOU HAVE IT.' 'BUT I CAN'T BRING IT JUST WHEN I HAPPEN TO HAVE IT,' PROTESTED THE STUDENT. 'IT ARISES UNEXPECTEDLY, AND I WOULD SURELY LOSE IT BEFORE I GOT IT TO YOU.'

Now, Bankei has put him on the right path. He has already moved along, he is already nearing the goal, because he is now becoming aware of things of which he was never aware. The first thing he becomes aware of is that he cannot produce it right now. It cannot be produced; it happens when it happens -- it is an unconscious force, you cannot bring it about consciously. That means if he goes further, the next step will be that he remains conscious, and if you remain conscious it cannot happen.

Even while anger is happening, if you suddenly become conscious it drops. Try it. Just in the middle, when you are feeling very hot and would like to commit murder, suddenly become aware, and you will feel something has changed: a gear inside -- you can feel the click. Something has changed, now it is no more the same thing. Your inner being has relaxed. It may take time for your outer layer to relax, but the inner being has already relaxed. The cooperation is broken; now you are not identified.

Gurdjieff used to play a very beautiful trick on his disciples. You are sitting here, and he will create a situation; he will tell you, 'Somebody, A, is coming, and when he comes I will behave rudely with him, very rudely -- and you all have to help me.'

Then A comes and Gurdjieff laughs and he says, 'You are looking a perfect fool!' -- and everybody looks at the man and shows him that everybody agrees. Then Gurdjieff will say nasty things about this man, and everybody nods and feels in agreement. The man gets angrier and angrier, and Gurdjieff will go on and on, and everybody nods as if there is complete agreement, and the man becomes hotter and hotter -- and then he explodes. And when he explodes, suddenly Gurdjieff says 'Stop and look!'

Something inside relaxes. Immediately the man understands he has been moved into a situation, he has become angry -- and the moment he realizes that this is a situation, that Gurdjieff has played a trick, the gear changes: he becomes alert, aware. The body will take a little time to cool down, but deep at the center, there everything is cool and he can look at himself now.

The student is already on the path -- Bankei has put him immediately on the path. The first thing he has become aware of is: 'I cannot show it to you right now, because it is not there.'
'WELL THEN, BRING IT TO ME WHEN YOU HAVE IT.'

A second step has been taken.
'BUT I CAN'T BRING IT JUST WHEN I HAPPEN TO HAVE IT,' PROTESTED THE STUDENT. 'IT ARISES UNEXPECTEDLY.'
'I don't know when it will arise. I may be very far away, you may not be available, and, moreover, even if I bring it to you, by the time I reach you it will not be there.' He has already arrived at a deep understanding.

You cannot bring anger to me, can you? ... Because in the very effort to bring it, you will become aware. If you are aware, the grip is lost; it starts subsiding. By the time you have reached me it will be no more.

And it was easier to reach Bankei; it is difficult to reach me, you will have to pass through Mukta. By the time the appointment is given and by the time you reach me, it will not be there. Hence the appointment -- because otherwise you will bring problems unnecessarily. They drop automatically by themselves -- and if they persist, then they are WORTH bringing to me.

By the time you come to me you will have already passed over it; and if you understand, that means that things that come and go are not worth paying any attention to -- they come and go. You always remain, they come and go. YOU are the thing to be more attentive about, not things that come and go -- they are like

seasons, climate changes: in the morning it was different, in the evening it is again different. It changes. Find out that which doesn't change.

The student has already reached a beautiful understanding. He says:

'UNEXPECTEDLY IT ARISES, AND I WOULD SURELY LOSE IT BEFORE I GOT IT TO YOU.' 'IN THAT CASE,' SAID BANKEI, 'IT CANNOT BE PART OF YOUR TRUE NATURE.'

... Because true nature is always there. It never arises and never sets, it is always there. Anger arises, goes; hate arises, goes; your so-called love arises, goes. Your nature is always there.

So don't be too bothered and concerned with all that comes and goes; otherwise you can remain concerned with it for years and years, and lives and lives, and you will never come to the point.

That's why Freudian psychoanalysis never serves much purpose. The patient lies down on the couch for years together -- three years, four years, five years, he goes on talking, talking about things that come and go. Remember, the whole Freudian analysis is concerned with things that come and go: what happened in your childhood, what happened in your youth, what happened in your sex life, what happened in your relations with others -- it goes on and on! It is concerned with what happened, not to whom it happened -- and that is the difference between Bankei and Freud.

If you are concerned with what happened then... so much has happened. Even in twenty-four hours so much happens that if you relate it, it will take years -- and you go on relating. It is just like talking about the weather for your whole life, how it has been: sometimes very hot, sometimes very cloudy, sometimes rainy, sometimes this and that. But what is the point of it all?

And what happens? How does the psychoanalysis help a patient? It helps a little. It simply gives time, that's all. For two years you are continuously talking about things that happened. These two years, or one year, or even more, just give you time; the wound heals automatically, you become readjusted again. Of course, a certain understanding also arises, the understanding that arises when you go backwards, and come forwards, move like a shuttle in your memory. A certain understanding arises because you have to watch your memories. Because of this watching... but that is not the main thing.

Freud is not concerned with your witnessing. He thinks that just by relating, telling your past, bringing it out through words, verbalization, something deep is changing. Nothing deep is changing. A little garbage is thrown out. Nobody listened to you, and Freud and his psychoanalysts are listening to you so attentively. Of course, you have to pay for it. They are professional listeners. They help in a way, because you would like to talk to someone intimately -- even that helps. That's why people talk about their miseries; they feel a little relaxed, somebody has heard patiently, with compassion. But now nobody listens, nobody has that much time.

Bertrand Russell has written a small story. In the coming century, the twenty-first century, there will be a great profession of professional listeners. In every neighborhood, every four or five houses there will be a house with a sign: Professional Listener -- that is what psychoanalysis is -- because nobody will have time, everybody will be in such a hurry. The wife will not be able to talk to the husband, the husband will not be able to talk to the wife, people will make love through phone calls, or will see each other on the television screen. That is going to happen, because what is the use of going to meet a friend when you can see him on the television screen, he can see you? Phones will have screens also so that you can see your friend talking to you, he can see you talking, so what is the point? ... Because what will you do just sitting in front of each other in a room? It is happening already: the distance is covered by the telephone and the television. Contact will be lost, so professional listeners will be needed.

You go to psychoanalysts and they listen like a friend. Of course you have to pay -- and psychoanalysis is the most costly thing in the world now, only very rich people can afford it. People boast about it: 'I have been in psychoanalysis for five years. How many years have you been in it?' Poor people cannot afford it.

But the Eastern methods of meditation have a different attitude: they are not concerned with what happened to you, they are concerned with to whom it happened. Find out: to whom?

Lying down on a Freudian couch you are concerned with the objects of the mind. Sitting in a zen monastery you are concerned with to whom it happened -- not the objects but the subject.

'IN THAT CASE,' SAID BANKEI, 'IT CANNOT BE PART OF YOUR TRUE NATURE. IF IT WERE,YOU COULD SHOW IT TO ME AT ANY TIME. WHEN YOU WERE BORN YOU DID NOT HAVE IT, AND YOUR PARENTS DID NOT GIVE IT TO YOU -- SO IT MUST COME INTO YOU FROM THE OUTSIDE. I SUGGEST THAT WHENEVER IT GETS INTO YOU, YOU BEAT YOURSELF WITH A STICK UNTIL THE TEMPER CAN'T STAND IT, AND RUNS AWAY.'

He is simply joking -- don't start doing it, don't take the stick literally.

In zen, awareness is called the stick by which you beat yourself. There is no other way to beat yourself, because if you take an ordinary stick the body will be beaten, not you. You can kill the body, but not YOU. To beat with a stick means: when you feel angry, continuously be aware; bring awareness to it, become alert, conscious, and beat with the stick of awareness continuously inside, UNTIL THE TEMPER CAN'T STAND IT AND RUNS AWAY. The only thing that the temper CAN'T stand is awareness. Just beating your body won't do. That's what people have been doing -- beating others' bodies or their own. That's not Bankei's meaning -- he is joking, and he is indicating a symbolic term zen people use for awareness: the stick one has to beat oneself with.

In the zen tradition, when a master dies he gives his stick, the staff, to his chief disciple, to him whom he chooses as his heir, he who is going to replace him. He gives him the stick, the staff, that he carried his whole life. The meaning is that he to whom this stick is given has attained to the inner stick -- to awareness. To receive the stick of the master is the greatest gift, because he accepts through it, agrees, recognizes, that now your inner stick is born; you have become aware of what happens to you, to WHOM it happens. The distinction is there. The gap has come in, the space is there; now the periphery and your center are not identified.

Said Bankei, 'I SUGGEST THAT WHENEVER IT GETS INTO YOU, this anger, it must be coming from outside. You didn't have it when you were born; nobody, not your parents or anybody, presented it to you as a gift, so from where is it coming? It must be coming from outside, the periphery must be touching other peripheries. From there, you must be getting the ripples and the waves. So be conscious' -- because the moment you are conscious you are suddenly thrown to the center.

Be unconscious and you live on the periphery.

Be conscious and you are thrown to the center.

And from the center you can see what is happening on the periphery. Then if two people touch on the periphery, then two people will create trouble on the periphery, but it will not be any trouble for you. You can laugh, you can enjoy it, you can say, 'It sounds fascinating.'

It happened: Buddha was passing near a village; a few people came and they abused him very badly, said nasty things, used vulgar words -- and he just stood there. They got a little puzzled, because he was not reacting. Then somebody from the crowd asked, 'Why are you silent? Answer what we are saying!'

Buddha said, 'You came a little late. You should have come ten years ago, because then I would have reacted. But now I am not there where you are doing these things to me; a distance has arisen. Now I have moved to the center where you cannot touch me. You came a little late. I am sorry for you, but I enjoy it. Now I am in a hurry, because in the other village where I am going, people will be waiting for me. If you are not yet finished, then I will pass back by the same route. You can come again. IT SOUNDS FASCINATING.'

They were puzzled. What to do with such a man? Another from the crowd asked, 'Really, are you not going to say anything?'

Buddha said, 'In the village I have come from just now, people came with many sweets to present to me, but I take things only when I am hungry, and I was not hungry, so I gave them back their sweets. I ask you, what will they do?'

So the man said, 'Of course, they will go in the village and give those sweets as PRASAD to people.'

So Buddha started laughing and he said, 'You are really in trouble, you are in a mess -- what will you do? You brought these vulgar words to me, and I say I am not hungry -- so now take them back! And I feel very sorry for your village, because people will get such vulgar things, vulgar words in their prasad.'

When you are at the center, IT SOUNDS FASCINATING -- you can enjoy it. When you are cool you can enjoy the whole world. When you are hot you cannot enjoy it, because you get so much into it; you are lost, you get identified. You become so messed up in it, how can you enjoy it?

This may sound paradoxical, but I tell you: only a buddha enjoys this world. Then everything sounds fascinating.

And The Flowers Showered

Chapter #4
Chapter title: What is the way?

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A MASTER WHO LIVED AS A HERMIT ON A MOUNTAIN WAS ASKED BY A MONK: 'WHAT IS THE WAY?'
'WHAT A FINE MOUNTAIN THIS IS,' THE MASTER SAID IN REPLY.'I AM NOT ASKING YOU ABOUT THE MOUNTAIN,' SAID THE MONK, 'BUT THE WAY.'
THE MASTER REPLIED: 'SO LONG AS YOU CANNOT GO BEYOND THE MOUNTAIN, MY SON, YOU CANNOT REACH THE WAY.'

THE WAY IS EASY -- but you are the mountain and beyond lies the Way. Crossing yourself is very difficult. Once you are on the Way there is no problem, but the Way is very far from you.

And you are such a mass of contradictions! One fragment of you goes to the east, another goes to the west -- you are not moving in one direction. You cannot as you are, because to move in one direction you need an inner unity, a crystallized being. As you are you are a crowd, with many selves, with no unity.

At the most, if you make some arrangement, as everybody has to make -- if you control yourself, at the most you can become an assembly, not a crowd; and then too you will be the Indian assembly, not the British: at the most the majority of your fragments can move in one direction, but the minority will always be there, going somewhere else.

So even a very controlled man, disciplined, a man of character, of thinking, that man too never reaches the Way. He may be able to adjust to the society, but he is also unable to reach the Way from where the door towards the divine opens.

You are really a mountain.

The first thing to be understood is that the crowd must go. The polypsychic existence must become unipsychic; you must be one. That means you must be thoughtless, because thoughts are a crowd; they divide you, and every thought pulls you apart. They create chaos within you and they are always contradictory. Even when you decide, the decision is always against some part within you, it is never total.

I have heard it happened: Mulla Nasruddin was very ill -- tense, psychiatrically ill. And the illness was that he became, by and by, absolutely unable to make any decision -- not big decisions at that, but small ones also: whether to take a bath or not, whether to wear this tie or that, whether to take a taxi to the office or drive the car -- not big ones, small decisions, but he became unable to make them so he was put in a psychiatric hospital.

Six months of treatment and everything settled, and the doctors felt that now he was okay. They said one day, 'Now, Nasruddin, you are absolutely okay. You can go back in the world, take your job, start working and functioning. We are completely satisfied that now there is nothing wrong.' But seeing a slight indecision on Nasruddin's part the doctor said, 'Don't you feel that now you are ready to go into the world and start working and functioning?'

Nasruddin said, 'Yes and no.'

But this is the situation. Whether you are ill or healthy is not the question, the difference is only of

degree -- but this remains the problem deep inside: yes and no, both.

You love a person? -- yes, and deep down is hidden the no. Sooner or later when you get bored and fed up with the yes, the no will come up and you will hate the person, the same person you loved. You like something but the dislike is hidden; sooner or later you will dislike this same thing.

You were mad when you loved, when you liked; and you will be mad when you hate and dislike. As you are -- yes and no, both -- how can you move towards the divine? The divine needs total commitment, nothing less will do. But how to commit totally? -- you are not a total being! This is the mountain.

The path is easy, but you are not on the path; and all the techniques, all the methods in the world, and all the masters, to be exact, they don't give you the path -- the path already exists. Their methods and techniques simply lead you towards the path; THEY are not paths. They create small pathways on the mountain so you can go beyond -- because the path is THERE; there is no need to create a path, it already exists. But you are lost in a forest. You have to be brought to the path.

So the first thing is: the more divided you are, the farther away from the Way you will be; the more undivided, the nearer the path.

Thoughts divide because they always carry the opposite within them: love carries hate, friendship carries enmity, liking carries disliking. Sosan is right when he says: 'A slight distinction between like and dislike, a slight movement in your being of like and dislike, and heaven and earth are set apart.' No distinction -- and you have reached, because with no distinction you are one.

So the first thing to remember is how to drop thoughts and become thoughtless -- thoughtless but alert, because in deep sleep also you become thoughtless, and that won't do. It is good for the body, that is why after a deep sleep your body feels rejuvenated. But the mind remains tired even in the morning, because the mind continues its activity. The body relaxes, though it too cannot relax totally because of the mind; but still, it relaxes. So in the morning the body is okay, at least workably okay -- but the mind feels tired, even in the morning. You go to bed tired, you get up in the morning more tired because the mind was continuously working, dreaming, thinking, planning, desiring; the mind was continuously working.

In deep sleep for a few moments when you are absolutely unconscious you become one. This same oneness is needed with a conscious and alert mind. As you are in deep sleep -- no thought, no distinction of good and bad, heaven and hell, God and the devil, no distinction of any sort, you simply ARE, but unconscious -- this has to be attained while you are alert and conscious. Samadhi, the final, the ultimate, the utter meditation, is nothing but deep sleep with full consciousness.

Deep sleep you attain, so the only thing to be attained is more and more consciousness. If you can add more consciousness to your deep sleep you will become enlightened. The mountain is transcended and the path opens -- one thing.

Second thing: you carry the past within you -- that creates multiplicity. You were a child, the child is still hidden in you, and sometimes you can still feel the child kicking; in certain moments you regress and become the child again. You were once young, now you are old; that young man is hidden there, and sometimes even an old man starts being as foolish as a young man.

You carry the whole past, every moment of it, and you have been many things! From the womb up to now you have been millions of persons, and they are all carried within you, layer by layer. You have grown, but the past has not disappeared; it may be hidden, but it is there -- and it is not only in the mind, it is even in the body. If, when you were a small child and you were angry and someone said, 'Stop! Don't be angry,' and you stopped, that anger is still being carried by your hand. It has to be so because energy is indestructible, and unless you relax that hand it will persist, unless you do something consciously to complete the circle of that energy which became anger in a certain moment fifty years back or sixty years back, you will carry it within you, and it will color all your actions.

You can touch somebody, but the touch won't be pure: the whole past is carried by the hand; all repressed anger, all repressed hatred is there. Even if in love you touch a person your touch is not pure, love cannot be -- because where will that anger go which is carried by the hand?

Wilhelm Reich worked very much on this somatic repression. The body carries the past, the mind carries the past; because of this loaded state you cannot be here and now. You have to come to terms with your past.

So meditation is not only a question of doing something here and now; before that is possible you have to come to terms with your past -- you have to dissolve all hangovers, and there are millions of them.

Even when one becomes old he is also a child, a young man, and all that he has ever been is there, because you don't know how to die every moment.

That is the whole art of life -- to die moment to moment so that there is no hangover.

A relationship has finished -- you don't carry it, you simply die to it! What can you do? Something was happening and now it is not happening. You accept it and you die to it -- you simply DROP IT with full awareness, and then you are renewed in a new moment. Now you are not carrying the past.

You are a child no more, but watch yourself and you will feel the child is there -- and that child creates trouble! If you were really a child there would be no trouble, but you are young or old....

I have heard: Mulla Nasruddin was hospitalized. He was eighty -- and then came his birthday, and he was waiting for his three sons to bring him some present. They came of course, but they had not brought anything -- because he was eighty years old! A child feels happy with a present, but an old man? Eighty years old! His eldest son was sixty. So they didn't think about it at all, but when they came and Mulla looked and they were empty-handed, he felt angry, frustrated, and he said, 'What! Have you forgotten your old father, your poor old father's birthday? It is my birthday!'

The child... at that moment you could have looked into his eyes, and this eighty-year-old man was not there, just a child waiting for some toys.

One son said, 'Forgive us, we forgot completely.'

Mulla Nasruddin said, 'I reckon I will forgive you, because it seems this forgetfulness runs in our family. Really, I forgot to marry your mother.' He was really angry.

So they all three shrieked in unison, and they said, 'What! Do you mean we are...?'

He said, 'Yes! -- and damned cheap ones at that!'

The child continues somewhere in you: when you weep you can find him, when you laugh you can find him, when somebody gives you a present you can find him, when somebody forgets to, you can find him, when somebody appreciates you, you can find him; when somebody condemns you, you can find him -- it is very difficult to be really mature. One can never be mature unless the child simply dies within you, is no longer a part of you -- otherwise it will go on influencing your actions, your relationships.

And this is not only true for the child, every moment of the past is there and influencing your present -- your present is so loaded. And millions of voices from the body and the mind go on manipulating you; how can you reach the path?

You are a mountain. This mountain has to be dissolved. What to do? It can be dissolved consciously -- one thing is to live your past again, consciously.

This is the mechanism of consciousness: whenever you live something consciously it never becomes a loaded thing on you; try to understand this. It never becomes a burden on you if you live it consciously.

If you go to the market to purchase something and you move consciously, walk consciously, purchase the thing consciously, with full remembrance, mindfully come back home, this will never be a part of your memory. I don't mean that you will forget it -- it will not be a load. If you want to remember it, you can remember it, but it will not be constantly forcing your attention towards it, it will not be a loaded thing.

Whatsoever you do consciously is lived through and is no longer a hangover. Whatever you live unconsciously becomes a hangover, because you never live it totally -- something remains incomplete. When something is incomplete it has to be carried -- it waits to be completed.

You were a child, and somebody had broken your toy, and you were crying; and your mother consoled you, diverted your mind somewhere -- gave you some sweets, talked about something else, told you a story, diverted you -- and you were going to cry and weep, and you forgot. That has remained incomplete; it is there, and any day whenever somebody snatches a toy from you -- it may be any toy, it may be a girlfriend, and somebody snatches her -- you start weeping and crying. And you can find the child there, incomplete. It may be a post: you are mayor of the town and somebody snatches the post, a toy, and you are crying and weeping again.

Find out... regress into the past, move through it again, because there is no other way now; the past is there no more, so if something has remained hanging the only way is to relive it in the mind, move backwards.

Every night make it a point to go backwards for one hour, fully alert, as if you are living the whole thing again. Many things will bubble up, many things will call your attention -- so don't be in a hurry, and don't pay half-attention to anything and then move again because that will again create incompleteness. Whatsoever comes, give total attention to it. Live it again. And when I say live it again I mean LIVE it again -- not just remember, because when you remember a thing you are a detached observer; that won't help. RELIVE IT!

You are a child again. Don't look as if you are standing apart and looking at a child as his toy is being

snatched. No! BE the child. Not outside the child, inside the child -- be again the child. Relive the moment: somebody snatches the toy, somebody destroys it, and you start crying -- and cry! Your mother is trying to console you -- go through the whole thing again, but now don't be diverted by anything. Let the whole process be completed. When it is completed, suddenly you will feel your heart is less heavy; something has dropped.

You wanted to say something to your father; now he is dead, now there is no way to tell him. Or you wanted to ask his forgiveness for a certain thing you did which he didn't like, but your ego came in and you couldn't ask his forgiveness; now he is dead, now nothing can be done. What to do? -- and it is THERE! It will go on and on and destroy all your relationships.

I am very much aware of that because to be a master is to be in a certain sense a father -- it is to be many things but very importantly it is in a certain sense to be a father. When people come to me, if they are loaded with their relationship with their father, then it becomes very difficult to be related to me because I always feel their father comes in. If they have hated their father they will hate me, if they wanted to fight with their father, they will fight, if they love their father they will love me, if they respected their father they will respect me, if they respected him just superficially and deep down they had a disrespect, it will be the same with me -- and the whole thing starts working.

If you are conscious, you can watch. Go back. Now your father is no more but for the eyes of the memory he is still there. Close your eyes; again be the child who has committed something, done something against the father, wants to be forgiven but cannot gather courage -- now you can gather courage! You can say whatsoever you wanted to say, you can touch his feet again, or you can be angry and hit him -- but be finished! Let the whole process be completed.

Remember one basic law: anything that is complete drops, because then there is no meaning in carrying it; anything that is incomplete clings, it waits for its completion.

And this existence is really always after completion. The whole existence has a basic tendency to complete everything. It does not like incomplete things -- they hang, they wait; and there is no hurry for existence -- they can wait for millions of years.

Move backwards. Every night for one hour before you go to sleep, move into the past, relive. Many memories by and by will be unearthed. With many you will be surprised that you were not aware that these things are there -- and with such vitality and freshness, as if they had just happened! You will be again a child, again a young man, a lover, many things will come. Move slowly, so everything is completed. Your mountain will become smaller and smaller -- the LOAD is the mountain. And the smaller it becomes, the freer you will feel. A certain quality of freedom will come to you, and a freshness, and inside you will feel you have touched a source of life.

You will be always vital -- even others will feel that when you walk your step has changed, it has a quality of dance; when you touch, your touch has changed -- it is not a dead hand, it has become alive again. Now life is flowing because the blocks have disappeared; now there is no anger in the hand, love can flow easily, unpoisoned, in its purity. You will become more sensitive, vulnerable, open.

If you have come to terms with the past suddenly you will be here and now in the present, because then there is no need to move again and again.

Go on moving every night. By and by memories will come up before your eyes and they will be completed. Relive them; completed, suddenly you will feel they drop. Now there is no more to be done, the thing is finished. Less and less memories will come as the time moves. There will be gaps -- you would like to live, nothing is coming -- and those gaps are beautiful. Then a day will come when you will not be able to move backwards because everything is complete. When you cannot move backwards, only then do you move forwards.

There is no other way. And to move forwards is to reach the path: the whole consciousness moving ahead every moment into the unknown.

But your legs are being pulled back continuously by the past, the past is heavy on you; how can you move into the future, and how can you be in the present? The mountain is really big, it is a Himalaya, uncharted, unmapped; nobody knows how to pass through it -- and everybody is such a different Himalaya that you can never make a map, because it differs with everybody. You have your Himalayas to carry, others have their Himalayas to carry, and with these mountains, when you meet with people there is only clash and conflict.

The whole life becomes just a struggle, a violent struggle, and everywhere you can see and feel and hear the clash. Whenever somebody comes near, you are tense and the other is also tense -- both are carrying

their Himalayas of tension and sooner or later they will clash. You may call it love but those who know, they say it is a clash. Now there is going to be misery.

Be finished with the past. As you become more free from the past, the mountain starts disappearing. And then you will attain a unison: you will become, by and by, one.

Now, try to understand this parable: What is the Way?

A MASTER WHO LIVED AS A HERMIT ON A MOUNTAIN WAS ASKED BY A MONK: 'WHAT IS THE WAY?'

Every word has to be understood because every word carries meaning:

A MASTER WHO LIVED AS A HERMIT ON A MOUNTAIN....

It has been happening always, that a Buddha moves to the mountains, a Jesus moves to the mountains, a Mahavira goes into the mountains. Why do they move to the mountains, to the loneliness? Why do they become solitaries? Just to face their inner mountains immediately and directly. In society it is difficult because the whole energy is wasted in day-to-day work and routine and relationship; you don't have enough time, you don't have enough energy to encounter yourself -- you are finished in encountering others! You are so very occupied -- and to come face to face with oneself a very unoccupied life is needed, because it is such a tremendous phenomenon to face oneself. You will need all your energies. It is such an absorbing job, it cannot be done half-heartedly.

Seekers have always moved into solitary existence, just to face oneself. Wherever they go -- just to face oneself; to make it uncomplicated, because in relationship it becomes complicated because the other brings his or her miseries and mountains. You are already loaded -- and then comes the other! And then you clash, then things become more complex. Then it is two diseases meeting, and a very complicated disease is created out of it. Everything becomes entwined, it becomes a riddle. You are already a riddle -- it is better to solve it first and THEN move in relationship, because if you are not a mountain, then you can help somebody.

And remember, two hands are needed to make a sound, and two mountains are needed for a clash. If you are a mountain no more, now you are capable of being related. Now the other may try to create a clash, but it cannot be created because there is no possibility of creating a sound with one hand. The other will start feeling foolish -- and that is the dawn for wisdom.

You can help if you are unburdened; you cannot help if you are not unburdened. You can become a husband, you can become a father, a mother, and you will be burdening others with your burdens also. Even small children carry your mountains; they are crushed under you -- it has to be so because you never bother to have a clarity about your being before you become related.

That must be the basic responsibility of every alert being: Before I move in any relationship I must be unburdened. I should not carry a hangover; only then can I help the other to grow. Otherwise I will exploit, and the other will exploit me! Otherwise I will try to dominate and the other will try to dominate me. And it will not be a relationship, it cannot be love, it will be a subtle politics.

Your marriage is a subtle politics of domination. Your fatherhood, motherhood, is a subtle politics. Look at mothers, just simply watch! -- and you will feel they are trying to dominate their small children. Their aggression, their anger, is thrown on them -- they have become objects of catharsis, and by this they are already burdened. They will move in life carrying mountains from the very beginning, and they will never know that life is possible without carrying such loaded heads; and they will never know the freedom that comes with an unloaded being. They will never know that when you are not loaded you have wings and you can fly into the sky and into the unknown.

And God is available only when you are unburdened. But they will never know. They will knock at the doors of temples but they will never know where the real temple exists. The real temple is freedom: dying moment to moment to the past and living the present. And freedom to move, to move into the dark, into the unknown -- that is the door to the divine!

A MASTER WHO LIVED AS A HERMIT ON A MOUNTAIN... alone.

You must make a distinction between two words: lonely and alone. In the dictionary they carry the same meaning, but those who have been meditating, they know the distinction. They are not the same, they are as different as possible. Loneliness is an ugly thing; loneliness is a depressive thing -- it is a sadness; it is an absence of the other. Loneliness is the absence of the other -- you would like the other to be there, but the other is not, and you feel that and you miss them. YOU are not there in loneliness, the absence of the other is there. Alone? -- it is totally different. YOU are there, it is your presence; it is a positive phenomenon. You don't miss the other, you meet yourself. Then you are alone, alone like a peak, tremendously beautiful! Sometimes you even feel a terror -- but it has a beauty. But the presence is the basic thing: you are present to yourself. You are not lonely, you are with yourself. Alone, you are not lonely, you are with yourself. Lonely, you are simply lonely -- there is no one. You are not with yourself and you are missing the other. Loneliness is negative, an absence; aloneness is positive, a presence.

If you are alone, you grow, because there is space to grow -- nobody else to hamper, nobody else to obstruct, nobody else to create more complex problems. Alone you grow, and as much as you want to grow you can grow because there is no limit, and you are happy being with yourself, and a bliss arises. There is no comparison: because the other is not there you are neither beautiful nor ugly, neither rich nor poor, neither this nor that, neither white nor black, neither man nor woman. Alone, how can you be a woman or a man? Lonely, you are a woman or a man, because the other is missing. Alone, you are no one, empty, empty of the other completely.

And remember, when the other is not, the ego cannot exist: it exists with the other. Either present or absent, the other is needed for ego. To feel 'I' the other is needed, a boundary of the other. Fenced from the neighbors I feel 'I'. When there is no neighbor, no fencing, how can you feel 'I'? You will be there, but without any ego. The ego is a relationship, it exists only in relationship.

Alone the master lived -- a hermit means alone -- on a mountain, facing himself, meeting himself at every corner. Wherever he moves he is encountering himself -- not burdened with the other, so knowing well what he is, who he is.

Things start solving themselves if you can be alone, even things like madness. Just the other night I was talking to a few friends. In the West if a man goes crazy, mad, insane, neurotic, much treatment is given; too much really -- for years! And the result is almost nothing. The man remains the same.

I have heard, once it happened: a psychiatrist was treating a woman who had an obsession -- the obsession is called kleptomania, stealing things. She was very rich, there was no need, just a psychological obsession. It was impossible for her not to steal: wherever she found an opportunity she would steal, even worthless things: a needle, a button. She was treated for years.

After the five-year-long treatment -- thousands of dollars had gone down the drain -- after five years the psychiatrist who was treating her, the Freudian psychoanalyst, asked, 'Now you look normal, and now there is no need to continue the treatment. You can drop out of it. What do YOU feel?'

She said, 'I feel perfect. I feel fine. Everything is good. Before you started treatment I always used to feel guilty about stealing things -- now I steal, but I never feel guilty. Fine! Everything is good. You really did it. You helped me a lot.'

This is all that happens. You simply become accustomed, attuned to your illness, that's all.

In the East, particularly in Japan -- because of zen -- a totally different treatment has existed for at least one thousand years. In zen monasteries... these are not in any way hospitals, not meant for ill people, but in a village, if a zen monastery exists, it is the only place; if someone goes mad or neurotic, where to go? In the East always they bring the neurotic people to the master because if he can treat normal people, why not neurotics? The difference is only of degree.

So they will bring the neurotic people to the zen monastery, to the master, and they will say, 'What to do? You take charge of him.' And he will take charge.

And the treatment is really unbelievable! The treatment is -- no treatment at all. The man has to be given a solitary cell somewhere at the back of the monastery, in a corner; the neurotic has to live there. He will be given food, every facility -- that's all. And he has to live with himself. Within three weeks, only three weeks, with no treatment, the neurosis disappears.

Now many Western psychiatrists are studying this as a miracle. This is not a miracle. This is simply giving the man a little space to sort it out, that's all! Because he was normal a few days before, he can be normal again. Something has become too heavy on him and he needs space, that's all. And they will not pay

him much attention, because if you pay a neurotic person much attention, as it is being paid in the West, he is never going to be back to normal again because nobody paid him so much attention before. He is never going to be back the same, because then nobody bothered about him, and now great psychoanalysts are bothering -- great doctors, names, world-famous names, and they talk to him or her: the patient lying on a couch resting, and a great name just sitting behind, and whatsoever he or she says is listened to carefully, every word. So much attention! The neurosis becomes an investment, because people NEED attention.

A few people start behaving foolishly because then the society gives them attention. In every old country, in every village, you will find a village fool -- and he is not a mediocre man, he is very intelligent. Fools are almost always intelligent, but they have learned a trick: people pay them attention, they feed them, everybody knows them, they are already famous without holding any post -- the whole village looks after them. Wherever they pass, they are like great leaders, a crowd follows them: children jumping and throwing things at them -- and they enjoy it! They are great ones in the town, and they know that this being a fool is an investment, a good one! And the village takes care of them: they are well fed, well clothed -- they have learned the trick. No need to work, no need to do anything -- just be a fool and it is enough!

If a neurotic person... and remember ego IS neurosis and ego needs attention; pay it attention, and ego feels good. Many people have murdered simply to get the attention of the newspapers, because only when they murder can they be covered by headlines. They become suddenly very, very important -- their pictures are given, their names, their biographies are covered: suddenly they are not nobodies, they have become somebodies.

Neurosis is a deep hankering after attention, and if you give it attention, you feed it -- that's why psychoanalysis has been a complete failure.

In zen monasteries they treat a person within three weeks: in Freudian psychoanalysis they cannot treat him in thirty years, because they miss the very point. But in zen monasteries no attention is given to the neurotic person, nobody thinks that he is somebody important -- they simply leave him alone, that is the only treatment. He has to sort out his own things; nobody bothers. Within three weeks he comes out absolutely normal.

Solitariness has a healing effect, it is a healing force. Whenever you feel that you are getting messed up, don't try to solve it there. Move away from society for a few days, for at least three weeks, and just remain silent, just watching yourself, feeling yourself, just being with yourself, and you will have a tremendous force available which heals. Hence, in the East, many people have moved to the mountains, to the forests, somewhere alone, somewhere where there is nobody else to be bothered with. Only oneself... so one can feel oneself directly, and you can see what is happening within.

Nobody is responsible for you except yourself, remember. If you are mad you are mad -- you have to sort it out: it is your deed! This is what Hindus say: your karma. The meaning is very deep. It is not a theory. They say, whatsoever you are it is your own work, so sort it out! Nobody else is responsible for you, only you are responsible.

So go into solitary confinement -- to sort out things, meditate on your own being and your problems. And this is the beauty: even if you can just be quiet, living with yourself for a few days, things settle automatically, because an unsettled state is not natural. An unsettled state is unnatural, you cannot prolong it for long. It needs effort to prolong it. Simply relax and let things be, and watch, and make no effort to change anything, remember; if you try to make any change you will continue the same because the very effort will continue to disturb things.

It is just like sitting by the side of a river: the river flows, the mud settles, the dead leaves go to the sea; by and by the river becomes absolutely clean and pure. You need not go into it to clean it -- if you go, you will muddle it more. Simply watch, and things happen. This is what the theory of karma is: that you have messed yourself up; now move alone.

So you need not throw your problems on others, you need not throw your diseases on others -- you simply move alone; suffer them in silence, watch them. Just sit by the bank of the river of your mind. Things settle! When things settle you have a clarity, a perception. Then move back into the world -- if you feel like it. That too is not a necessity, that too should not be an obsession. Nothing should be an obsession, neither the world nor the mountain.

Whatsoever you feel is natural, whatsoever you feel is good and heals you, whatsoever you feel you are whole in, not divided -- that is the path. The mountain is crossed. You have reached the path -- now follow it, now flow into it!

The mountain is the problem. The path is available when you have crossed the mountain. And you have

accumulated this mountain in many lives -- your karmas, whatsoever you have done. It is now heavy on you.

A MASTER WHO LIVED AS A HERMIT ON A MOUNTAIN WAS ASKED BY A MONK -- a seeker -- 'WHAT IS THE WAY?' 'WHAT A FINE MOUNTAIN THIS IS,' THE MASTER SAID IN REPLY.

Looks absurd -- because the man is asking about the Way and the master is saying something about the mountain. Looks absolutely irrational, outlandish, because the man has not asked anything about the mountain.

Remember, this is my situation. You ask about A, I talk about B; you ask about the Way, and I talk about the mountain. If you love me, only then can you feel; if you simply listen to me, I am absurd -- because I am not talking relevantly. If I talk relevantly I cannot help you; that is the problem. If I say something which seems relevant to you it will not be of much help, because YOU are the problem; and if I talk relevantly that means I adjust to you. Even if to you I look relevant, it means something has gone wrong. I have to be irrelevant by the nature of the phenomenon itself.

I will look absurd, irrational. And this gap between the question and the answer can only be bridged if you have trust. Otherwise it cannot be bridged -- how to bridge it? The gap between the seeker and the master, the disciple and the master, the gap between the question and the answer -- because you question about the Way and the answer is given about the mountain -- how to bridge it?

Hence trust becomes very very significant; not knowledge, not logic, not argumentative capacity -- no, but a deep trust which can bridge the irrelevant answer, which can see through the irrelevance deeply and can catch a glimpse of the relevancy.

'WHAT A FINE MOUNTAIN THIS IS,' THE MASTER SAID IN REPLY.'I AM NOT ASKING YOU ABOUT THE MOUNTAIN,' SAID THE MONK, 'BUT THE WAY.'

He sticks to his question. If you stick you will miss -- because YOU are wrong, your question cannot be right; that's impossible! How can you ask a right question? If you can ask a right question the right answer is not very far away, it is hidden there. If you can ask a right question you are already right! And with a mind which is already right, how can the answer remain hidden? No, whatsoever you ask, whatsoever you say, carries YOU.

It happened: Mulla Nasruddin was getting fatter and fatter, stouter and stouter. The doctor advised a diet.

After two months Mulla went to see the doctor. The doctor said, 'My God! It is a miracle! You are even fatter than before -- I cannot believe my eyes! Are you strictly following the diet I gave you? Are you eating only that which I prescribed and nothing else?'

Nasruddin said, 'Nothing whatever! Of course I'm following your diet.'

The doctor couldn't believe it. He said, 'Tell me, Nasruddin, nothing whatever?'

Nasruddin said, 'Of course! Except my regular meals.' Regular meals PLUS the diet the doctor has prescribed.

But this has to be so. Your mind moves in whatsoever you do, you ask, you think -- it colors everything. You cannot ask a right question. If you can ask a right question there is no need to ask, because the right is the thing, not the question and not the answer. If YOU are right, you ask the right question -- suddenly the right answer is there. If you can ask a right question you simply have no need to go anywhere; just close your eyes and ask the right question and you will find the right answer there.

The problem is not with the right answer, the problem is not with the Way; the problem is the mountain, the problem is the mind, the problem is YOU.

'WHAT A FINE MOUNTAIN THIS IS,' THE MASTER SAID IN REPLY. 'I AM NOT ASKING YOU ABOUT THE MOUNTAIN,' SAID THE MONK, 'BUT THE WAY.' THE MASTER REPLIED, 'SO LONG AS YOU CANNOT GO BEYOND THE MOUNTAIN, MY SON, YOU CANNOT REACH THE WAY.'

Many things to be understood -- to be felt, rather.

THE MASTER REPLIED, 'SO LONG AS YOU CANNOT GO BEYOND THE MOUNTAIN, MY SON, YOU CANNOT REACH THE WAY.'

Why suddenly 'my son'? Up to now the master has not used a single loving word; why suddenly 'my son'? Because now the trust will be needed, and you cannot create trust in a person just by saying something, even if it is the absolute truth. A trust can be created only if the master is loving, because only love creates trust. On the side of the disciple a trust, SHRADDHA, is needed, a deep faith is needed. But the faith arises only when the master says 'my son.'

Now the thing is moving differently. It is not an intellectual relationship, it is becoming one of the heart. Now the master is becoming more a father than a master; now the master is moving towards the heart. He is making a heart relationship now.

If you ask head-oriented questions and the master goes on answering them, it may be a dialogue on the face of it, but it cannot be a dialogue. You can crisscross but you cannot meet that way. When people talk, listen to them: they crisscross each other but they never meet. This is not a dialogue! They both remain rooted in themselves, they never make any effort to reach the other. 'My son' is an effort on the part of the master to reach the monk. He is preparing the way for the disciple to trust.

But then again a problem arises because the disciple can think, 'This is too much! I have not come here in search of love, I have come here in search of knowledge.' But a master cannot give you knowledge. He can give you wisdom, and wisdom comes only through the vehicle of love. Hence suddenly the master says, 'MY SON, SO LONG AS YOU CANNOT GO BEYOND THE MOUNTAIN YOU CANNOT REACH THE WAY.'

One thing more he said:
'WHAT A FINE MOUNTAIN THIS IS.'

To an enlightened person even madness is beautiful. To an unenlightened person even enlightenment is not beautiful. The whole attitude changes. He says, 'What a fine mountain.' To an enlightened person even your neurosis is a beautiful thing, he accepts that also; it has to be transcended, but not destroyed. One has to go beyond it, but it also is beautiful while it lasts. One has to reach somewhere else, but the goal is not the thing -- the thing is: each moment, living the goal here and now.

For an enlightened person everything is beautiful and for an unenlightened person everything is ugly. For an unenlightened person there are two categories: less ugly, more ugly. No beauty exists. Whenever you say to a person, 'You are beautiful,' in fact you are saying, 'You are less ugly.' Watch when you say it again and then find out what you really mean. Do you really mean beautiful? -- because that is impossible for your mind; your mind cannot see beauty, you are not so perceptive. At the most you can manage to say that this person is less ugly than others -- and less ugly can become more ugly any moment, with just a change of mood.

Your friend is nothing but the person least inimical towards you. You have to be that way because your mind is so messed up, it is such a chaos; everything is muddled, murky, you cannot see direct. Your eyes are covered with millions of layers, it is really a miracle how you manage even to see; you are completely blind.

You cannot hear, you cannot see, you cannot touch, you cannot smell. Whatsoever you do, it is impure; many things come into it. You love, and millions of things are there: immediately you start being possessive, and you never know that being possessive is part of hate, not part of love. Love can never possess. Love is giving freedom to the other. Love is an unconditional gift, it is not a bargain. But to your mind love is nothing but less hate, that's all. At the most you think, 'I can tolerate this person; I cannot tolerate that person so I cannot love him. This person I can tolerate.' But the valuation remains negative.

When you are enlightened the valuation becomes positive. Then everything is beautiful; even your mountain, your neurosis is beautiful -- even a madman is something beautiful. God may have gone a little astray and sinned, but it is God.

So nothing can be wrong for an enlightened person. Everything is right -- less right, more right. The difference between the devil and God is nothing, the difference is only of less and more. God and the devil are not two poles, enemies.

Hindus have beautiful words; no other country has been so understanding about words. Sanskrit is really something which exists nowhere else -- very perceptive people! The English word devil comes from the

same root as DEVA; deva means god. Devil and god come from the same root: DEV. Dev means light; from the same dev comes the devil; and from the same dev comes deva, DEVATA, the divine. The words divine and devil come from the same Sanskrit root dev. It is one phenomenon. Your seeing may be different, your standpoint may be different, but it is one phenomenon. An enlightened person will say even to the devil: 'How beautiful! How divine! How wonderful!'

It happened: one Mohammedan mystic woman, Rabiya al-Adabia, changed many lines in her Koran. Wherever it is said, 'Hate the devil,' she crossed it out. Then once another mystic, Hassan, was staying with Rabiya, and on the journey he had forgotten his own copy of the Koran somewhere, and in the morning, for morning prayers, he needed it. So he asked for Rabiya's copy; Rabiya gave it to him. He was a little surprised in the beginning because the Koran had collected so much dust -- that meant it was not used every day. It was not used at all it seemed; for many months it had not been used -- but he thought it would be impolite to say something so he opened the Koran and started his morning prayer.

Then he was surprised even more, even shocked, because NOBODY can correct the Koran, and there were many corrections. Wherever it is said, 'Hate the devil,' Rabiya had simply crossed it out completely, rejected it.

He couldn't pray, he was disturbed so much: this Rabiya had gone heretic, she had become an atheist, or what?... because it is impossible for a Mohammedan to conceive that you can correct the Koran. It is God's word, nobody can correct it. That's why they say that now no more prophets will be coming, because if a prophet comes again and he says something which is not in the Koran, it will create trouble. So the doors have been closed after Mohammed -- he is the last prophet.

And they are very clever. They say there have been many other prophets in the past: he is not the first, but he is the last. And now no more messages will be coming from God -- he has given the final one with Mohammed. So how dare this woman Rabiya! She is correcting the Koran? He couldn't pray, he was so much disturbed. He finished somehow, went to Rabiya.

Rabiya was an enlightened woman. Very few women have become enlightened in the whole world; Rabiya is one of them. Looking at Hassan she said, 'It seems you couldn't do your prayer. It seems the dust on the Koran disturbed you. So, you are still attached to things like dust? And it seems my corrections in the Koran must have shocked you very much.'

Hassan said, 'How... how could you know?'

Rabiya said, 'I passed by when you were praying and I felt all around you much disturbance; it was not a prayerful prayer at all. It was so neurotic, the vibrations -- so what is the matter? Tell me and be finished with it!'

Hassan said, 'Now that you have started yourself, don't think I am impolite, but I couldn't believe a woman like you could correct the Koran!'

Rabiya said, 'But look first at my difficulty: the moment I came to realize, the moment I came face to face with the divine, after that, in every face I can see that same face. No other face is possible. Even if the devil comes to stand before me, I see the same face. So how can I hate the devil now that I have realized the face of the divine that I have come to see? Now every face is his. I had to correct, and if ever I meet Mohammed I have to tell him frankly that these words are not good. They may be good for the ignorant because they divide; but they are not good for those who know, because they cannot divide.'

Hence the master says:

'WHAT A FINE MOUNTAIN THIS IS.'

Everything is beautiful and divine for a man who knows.

'I AM NOT ASKING YOU ABOUT THE MOUNTAIN,' SAID THE MONK, 'BUT THE WAY.'

Have you ever observed that you never ask any question about yourself, about the mountain, you always ask about the Way? People come to me and they ask, 'What to do? How to reach God? How to become enlightened?' They never ask, 'What to BE?' They never ask anything about themselves, as if they are absolutely okay -- only the path is missing. What do you think? You are absolutely okay, only the path is missing? So somebody can say, 'Go to the right and then turn to the left and you are on the path'?

It's not so simple. The path is just in front of you. You are not missing the path at all. You have never missed it, nobody CAN miss it -- but you cannot look at it because you are a mountain.

It is not a question of finding the Way, it is a question of finding yourself, who you are. When you know yourself, the Way is there; when you don't know yourself, the Way is not there.

People go on asking about the Way, and there are millions of ways proposed -- but there cannot be. There is only one Way. The same Way passes before Buddha's eyes, and the same Way passes before Lao Tzu, and the same Way before Jesus. Millions are the travelers but the Way is one, the same. That is the tao, the dhamma, the logos of Heraclitus -- it is one.

Millions are the travelers but the Way is one. There are not a million ways, and you are not missing it; but you always ask about the Way, and you always get entangled in the ways because when you ask, when foolish people ask, there are more foolish people to answer them. If you ask and insist on an answer, then somebody has to supply it -- this is the law of economics. You demand, and there will be a supply. You ask a foolish question and a foolish answer will be given because don't think that you are the ultimate fool -- there are better ones. Smaller ones become disciples and better ones become 'masters'. You ask, and they supply the answer.

Then there are millions of ways, and always in conflict. A Mohammedan saying is: You cannot reach through that way because it never leads anywhere, it goes into a cul-de-sac. Come to our way! -- and if you don't listen we will kill you. Christians are persuading: Come to our way! They are cleverer than Mohammedans; they don't kill really; they bribe, they seduce, they give you bread, they give you hospitals, they give you medicine, and they say, Come our way! Where are you going? They are merchants, and they know how to bribe people; they have converted millions, just by giving things to them. There are Hindus, they go on saying: We possess the whole truth -- and they are so arrogant they don't bother even to convert anybody, remember: You are fools, you need not be converted. They are so arrogant, and they think: We know the Way. If you want to you can come. We are not going to bribe you or kill you -- you are not that important. You can come if you want, but we are not going to make any effort.

And then there are three hundred religions in the world, and each religion thinking: This is the only Way, THE Way. All others are false.

But the question is not of the Way, the question is not: Which Way is true? The question is: Have you crossed the mountain? The question is: Have you gone beyond YOU? The question is: Can you look at yourself from a distance, a watcher? Then, the one Way.

Mohammed and Mahavira and Krishna and Christ -- they all walked on the same Way. Mohammed is different from Mahavira, Krishna is different from Christ, but they walk on the same Way -- because the Way cannot be many: how can many lead to one? Only the one can lead you to the one.

So don't ask about the Way and don't ask about the method. Don't ask about the medicine. First ask about the disease that you are. A deep diagnosis is needed first, and nobody can diagnose it for you. You have created it and only the creator knows all the nooks and corners. You have created it, so only you know how these complexities arise, and only YOU can solve them.

A real master simply helps you to come to yourself. Once you are there, the way opens. The way cannot be given but you can be thrown upon yourself. And then the real conversion happens: not a Hindu becoming a Christian or a Christian becoming a Hindu, but an outward-moving energy becomes an inward-moving energy -- that is conversion. You become an inward-looking. The whole attention moves inwards, and then you see the whole complexity -- the mountain. And if you simply watch it, it starts dissolving.

In the beginning it looks like a mountain; in the end you will feel that it was just a molehill. But you never looked at it because it was at the back of you, and it became so big. When you face it, immediately it decreases, becomes a molehill, you can laugh about it. Then it is no longer a burden. You can even enjoy it and sometimes can go in it for a morning walk.

And The Flowers Showered

Chapter #5
Chapter title: Is he dead?

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AT THE DEATH OF A PARISHIONER, MASTER DOGO, ACCOMPANIED BY HIS DISCIPLE ZENGEN, VISITED THE BEREAVED FAMILY.
WITHOUT TAKING TIME TO EXPRESS A WORD OF SYMPATHY, ZENGEN WENT UP TO THE COFFIN, RAPPED ON IT, AND ASKED DOGO:'IS HE REALLY DEAD?' 'I WON'T SAY,' SAID DOGO.'WELL?' INSISTED ZENGEN.'I'M NOT SAYING, AND THAT'S FINAL,' SAID DOGO.
ON THEIR WAY BACK TO THE TEMPLE THE FURIOUS ZENGEN TURNED ON DOGO AND THREATENED: 'BY GOD, IF YOU DON'T ANSWER MY QUESTION, WHY I'LL BEAT YOU.' 'ALL RIGHT,' SAID DOGO, 'BEAT AWAY.'
A MAN OF HIS WORD, ZENGEN SLAPPED HIS MASTER A GOOD ONE.
SOME TIME LATER DOGO DIED, AND ZENGEN, STILL ANXIOUS TO HAVE HIS QUESTION ANSWERED, WENT TO THE MASTER SEKISO, AND, AFTER RELATING WHAT HAD HAPPENED, ASKED THE SAME QUESTION OF HIM. SEKISO, AS IF CONSPIRING WITH THE DEAD DOGO, WOULD NOT ANSWER.'BY GOD!' CRIED ZENGEN. 'YOU TOO?' 'I'M NOT SAYING,' SAID SEKISO, 'AND THAT'S FINAL.'
AT THAT VERY INSTANT ZENGEN EXPERIENCED AN AWAKENING.

LIFE CAN BE KNOWN, death also -- but nothing can be said about them. No answer will be true; it cannot be by the very nature of things. Life and death are the deepest mysteries. It would be better to say that they are not two mysteries, but two aspects of the same mystery, two doors of the same secret. But nothing can be said about them. Whatever you say, you will miss the point.

Life can be lived, death also can be lived. They are experiences -- one has to pass through them and know them. Nobody can answer your questions. How can life be answered? or death? Unless YOU live, unless YOU die, who's going to answer?

But many answers have been given -- and remember, all answers are false. There is nothing to choose. It is not that one answer is correct and other answers are incorrect; all answers are incorrect. There is nothing to choose. Experience, not answers, can answer.

So this is the first thing to be remembered when you are near a real mystery, not a riddle created by man. If it is a riddle created by man it can be answered, because then it is a game, a mind game -- you create the question, you create the answer. But if you are facing something which you have not created, how can you answer it, how can the human mind answer it? It is incomprehensible for the human mind. The part cannot comprehend the whole. The whole can be comprehended by becoming whole. You can jump into it and be lost -- and there will be the answer.

I will tell you one anecdote Ramakrishna loved to tell. He used to say: Once it happened that there was a great festival near a sea, on the beach. Thousands of people were gathered there and suddenly they all became engrossed in a question -- whether the sea is immeasurable or measurable; whether there is a bottom to it or not; fathomable or unfathomable? By chance, one man completely made of salt was also there. He said, 'You wait, and you discuss, and I will go into the ocean and find out, because how can one know unless one goes into it?'

So the man of salt jumped into the ocean. Hours passed, days passed, then months passed, and people started to go to their homes. They had waited long enough, and the man of salt was not coming back.

The man of salt, the moment he entered the ocean, started melting, and by the time he reached the bottom he was not. He came to know -- but he couldn't come back. And those who didn't know, they discussed it for a long time. They may have arrived at some conclusions, because the mind loves to reach conclusions.

Once a conclusion is reached, mind feels at ease -- hence so many philosophies exist. All philosophies exist to fulfill a need: the mind asks and the mind cannot remain with the question, it is uneasy; to remain with the question feels inconvenient. An answer is needed -- even if it is false it will do; mind is put at rest.

To go and take a jump into the sea is dangerous. And remember, Ramakrishna is true: we are all men of salt as far as the ocean is concerned -- the ocean of life and death. We are men of salt, we will melt into it

because we come out of it. We are made by it, of it. We will melt!

So mind is always afraid of going into the ocean; it is made of salt, it is bound to dissolve. It is afraid, so it remains on the bank, discussing things, debating, arguing, creating theories: all false -- because they are based on fear. A courageous man will take the jump, and he will resist accepting any answer which is not known by himself.

We are cowards, that's why we accept anybody's answer: Mahavira, Buddha, Christ -- we accept their answers. Their answers cannot be our answers. Nobody else's knowledge can be yours -- they may have known, but their knowledge is just information for you. YOU will have to know. Only when it is your own is it knowledge; otherwise it will not give you wings. On the contrary, it will hang on your neck like stones, you will become a slave to it. You will not achieve liberation, you will not be set free by it.

Says Jesus, 'Truth liberates.' Have you seen anybody being liberated by theories? Experience liberates, yes, but theories about every experience? No, never! But the mind is afraid to take the jump, because mind is made of the same stuff as the universe; if you take the jump you will be lost. You will come to know, but you will know only when you are not.

The salt man came to know. He touched the very depth. He reached the very center but he couldn't come back. Even if he could, how would he relate...? Even if he comes, his language will belong to the center, to the depth, and your language belongs to the bank, to the periphery.

There is no possibility of any communication. He cannot say anything meaningfully, he can only remain silent meaningfully, significantly. If he says something he himself will feel guilty, because he will immediately know that whatsoever he knows has not been transferred through the words; his experience is left behind. Only words have gone to you, dead, stale, empty. Words can be communicated but not truth. It can only be indicated.

The salt man can say to you, 'You also come' -- he can give you an invitation -- 'and take a jump with me into the ocean.'

But you are very clever. You will say, 'First answer the question; otherwise how do I know that you are right? Let me first consider and think and brood and ponder, then I will follow. When my mind is convinced, then I will take the jump.'

But mind is never convinced, cannot be convinced. Mind is nothing but a process of doubt; it can never be convinced, it can go on arguing infinitely, because whatsoever you say it can create an argument around it.

Once I was traveling with Mulla Nasruddin. At a station, at a stop, a newcomer came into the compartment -- he may have known Nasruddin. He said, 'Hello.' They greeted each other and then he said, 'How are you, Nasruddin?'

Nasruddin said, 'Fine! Absolutely fine!'

Then the man said, 'And how is your wife?'

Nasruddin said, 'She is also fine, thank you.' 'And how are your children?'

Nasruddin said, 'They are all very well, thank you.'

I was surprised. When the man left at another stop, I asked Nasruddin, 'What is the matter? -- because I know well that you don't have a wife, you don't have any children.'

Nasruddin said, 'I also know -- but why create an argument?'

Many times buddhas have nodded to you, just not to create any argument. They have remained silent just not to create any argument. They have not said much, but whatsoever they have said has created enough argument around it. You are like that. You will weave theories, you will spin philosophies, and you will get so engrossed in them that you will completely forget that the ocean is just near. You will completely forget that the ocean exists.

Philosophers completely forget what life is. They go on thinking and thinking and thinking and going astray, because mind is a distance from the truth. The more you are in the mind, the farther away you are from the truth; the less in the mind, the nearer. If there is no mind, even for a single moment, you have taken the jump -- but then you become one with the ocean.

So the first thing to remember is, if it is a question created by you, not relating to the existential mystery of the universe, then it can be answered. Really, only mathematical questions can be answered. That's why mathematics is such a clear-cut science, because the whole thing is created by man. Mathematics does not exist in the universe, that's why mathematics is the purest science -- you can be certain about it; you have created the whole game.

Trees are there, but not one tree, two, three trees, four trees -- numbers don't exist there. You create the

numbers, you create the very base, and then you ask, 'How many? If two are added to two, what is the conclusion, what is the result?' you can answer 'Four,' and that answer will be true because you have created the whole game, all the rules: two and two make four. But in existence that is not true because in existence no arithmetic exists -- it is a wholly man-made affair. So you can go on and on and create as many mathematics, as many arithmetics, as you like.

Once people thought that there was only one mathematics; now they know there can be many, because man can create them. Once people knew that there was only one geometry -- Euclid's; now they know that you can create as many geometries as you want, because they are man-created. So now there is Euclidean geometry and non-Euclidean geometry.

Many mathematicians have played with numbers. Leibnitz worked with three digits: one, two, three. In Leibnitz' mathematics, two plus two cannot be four, because the four doesn't exist: one, two, three -- only three digits are there, so in Leibnitz' mathematics two plus two will become ten, because after three comes ten. The four doesn't exist. Einstein worked with two digits: one and two, so two plus two in Einstein's mathematics will be eleven. And they are all right, because the whole game is man-made. It is up to you.

There is no inner necessity to believe in nine or ten digits, except that man has ten fingers, so people started counting on the fingers. That's why ten became the basic unit all over the world; otherwise there is no necessity.

Mathematics is a thought product: you can ask a question and a right answer can be given to you -- but except for mathematics everything moves into the mysterious. If it belongs to life, no answer can be given. And whatsoever you say will be destructive because the whole cannot be said. Words are so narrow, tunnel-like; you cannot force the sky into them, it is impossible.

Second thing to remember: when you ask something of a master -- a master is not a philosopher, he is not a thinker; he knows, he is a seer -- when you ask something of a master, don't look for and don't wait for his answer, because he IS the answer. When you ask something, don't be attentive towards the answer; be attentive towards the master, because HE is the answer. He is not going to give you any answer; his presence is the answer. But there we miss.

You go and you ask a question; your whole mind is attentive to the question and you are waiting for the answer -- but the master, his whole being, his presence is the answer. If you look at him, if you watch him, you will receive an indication -- his silence, the way he looks at you in that moment, the way he walks, the way he behaves, the way he remains silent or talks. The master is the answer, because it lies in an indication. The master can show you the truth, but cannot say it. And your mind is always obsessed with the answer: 'What is he going to say?'

If you go to a master, learn to be attentive to his presence; don't be too head-oriented -- and don't insist, because every answer can be given only when the time is ripe. Don't insist, because it is not a question of your insistence; a right thing can be given only when you are ready, when you are ripe. So when you are near a master you can ask a question -- but then wait. You have asked, then he knows. Even if you have not asked, he knows what is troubling you within. But he cannot give you anything right now -- you may not be ready; and if you are not ready and something is given it will not reach you, because only in a certain readiness can certain things penetrate you. When you are ripe you can understand. When you are ready, you are open, receptive. The answer will be given, but not in words; the master will reveal it in many ways. He can do it. He can devise many methods to indicate it, but then you will have to be ready.

Just because you have asked a question doesn't mean that you are ready. You can ask a question -- even children can raise questions so mysterious that even a buddha will be unable to answer them. But just because you have asked, just because you are articulate enough to form a question, does not mean that you are ready, because questions come out of many many sources. Sometimes you are simply curious. A master is not there to fulfill your curiosities, because they are childish. Sometimes you really never meant it. Just by the way you asked, you showed you were not concerned and you are not going to use the answer in any way. Somebody is dead and you simply ask the question, 'What is death?' -- and by the next moment you have forgotten it.

Curiosity is one thing -- it is childish and no master is going to waste his breath on your curiosities. When you ask a certain thing it may be just intellectual, philosophic; you are interested, but intellectually -- you would like an answer just to become more knowledgeable, but your being will remain unaffected. Then a master is not interested, because he is interested only in your being. When you ask a question in such a way as if your life and death depend on it, then if you don't receive the answer you will miss, your whole being will remain hungry for it; you are thirsty, your whole being is ready to receive it, and if the answer is

given you will digest it, it will become your blood and your bones and move into the very beat of your heart; only then will a master be ready to answer you.

You ask a question... then the master will try to help you to become ready to receive the answer. Between your question and the master's answer there may be a great gap. You ask today and he may answer you after twelve years, because you have to be ready to receive it; you have to be open, not closed, and you have to be ready to absorb it to the very depth of your being.

Now try to understand this parable:

AT THE DEATH OF A PARISHIONER, MASTER
DOGO, ACCOMPANIED BY HIS DISCIPLE ZENGEN, VISITED THE BEREAVED FAMILY.
WITHOUT TAKING TIME TO EXPRESS A WORD OF SYMPATHY, ZENGEN WENT UP TO THE COFFIN,
RAPPED ON IT, AND ASKED DOGO: 'IS HE REALLY DEAD?'

The first thing: when death is there you have to be very respectful because death is no ordinary phenomenon, it is the most extraordinary phenomenon in the world. Nothing is more mysterious than death. Death reaches to the very center of existence, and when a man is dead you are moving on sacred ground: it is the holiest moment possible. No, ordinary curiosities cannot be allowed. They are disrespectful.

In the East particularly, death is respected more than life -- and the East has lived long to come to this conclusion. In the West life is more respected than death; hence so much tension, so much worry and so much anguish, so much madness.

Why? If you respect life more, you will be afraid of death, and then death will look antagonistic, the enemy; and if death is the enemy you will remain tense your whole life, because death can happen any moment. You don't accept it, you reject it -- but you cannot destroy it. Death cannot be destroyed. You can reject it; you can deny it; you can be afraid, scared, but it is there, just at the corner, always with you like a shadow. You will be trembling your whole life -- and you ARE trembling. And in the fear, in all fears if searched deeply, you will find the fear of death.

Whenever you are afraid, something has given you an indication of death. If your bank goes bankrupt and you are filled with fear and trembling, anxiety -- that too is anxiety about death, because your bank balance was nothing but a security against death. Now you are more open, vulnerable. Now who will protect you if death knocks at the door? If you become ill, if you become old, then who is going to take care of you? The guarantee was there in the bank, and the bank has gone bankrupt.

You cling to prestige, power, position, because when you have a position you are so significant that you are more protected by people. When you are not in power, you become so impotent that nobody bothers in any way who you are. When you are in power you have friends, family, followers; when you are not in power, everybody leaves. There was a protection, somebody was there to care; now nobody cares. Whatsoever you are afraid of, if you search deeply you will always find the shadow of death somewhere.

You cling to a husband, you are afraid he may leave; or you cling to a wife, afraid she may leave you. What is the fear? Is it really the fear of a divorce, or is it a fear of death? It is a fear of death... because in divorce you become alone. The other gives a protection, a feeling that you are not alone, somebody else is with you. In moments when somebody else will be needed, you will have somebody to look to. But the wife has left, or the husband has left, and now you are left alone, a stranger. Who will protect you? Who will care for you when you are ill?

When people are young they do not need a wife or a husband so much, but when they are old their need is more. When you are young it is a sexual relationship. The older you become the more it becomes a life relationship, because now if the other leaves you, immediately death is there. Wherever you are afraid, try to explore, and you will find death hiding somewhere behind. All fear is of death. Death is the only fear source.

In the West people are very scared, worried, anxious, because you have to fight continuously against death. You love life, you respect life -- that's why in the West old people are not respected. Young people are respected, because old people have moved further towards death than you; they are already in its grip. Youth is respected in the West -- and youth is a transitory phenomenon, it is already passing from your hands.

In the East old men are respected, because in the East death is respected; and because in the East death is respected, there is no fear about death. Life is just a part; death is the culmination. Life is just the process;

death is the crescendo. Life is just the moving; death is the reaching. And both are one! So what will you respect more, the way or the goal? The process or the flowering?

Death is the flower, life is nothing but the tree. And the tree is there for the flower, the flower is not there for the tree. The tree should be happy and the tree should dance when the flower comes.

So in the East death is accepted; not only accepted, welcomed. It is a divine guest. When it knocks at the door, it means the universe is ready to receive you back.

In the East we respect death. And this young man Zengen just came in without even expressing a word of sympathy or respect. He simply became curious. Not only that, he was very disrespectful -- he tapped on the coffin and asked Dogo, 'Is he really dead?' His question is beautiful, but not in the right moment. The question is right but the moment he has chosen is wrong. To be curious before death is childish; one has to be respectful, silent. That is the only way to have a rapport with the phenomenon.

When somebody dies it is really something very deep happening. If you can just sit there and meditate many things will be revealed to you. Questioning is foolish. When death is there, why not meditate? Questioning may be just a trick to avoid the thing, it may be just a safety measure so as not to look at death directly.

I have watched when people go to burn or to cremate somebody -- they start talking too much there. At the cremation ground they discuss many philosophical things. In my childhood I loved very much to follow everybody. Whosoever died, I would be there. Even my parents became very much afraid; they would say, 'Why do you go? We don't even know that man. There is no need to go.'

I would say, 'That is not the point. The man is not my concern. Death... it is such a beautiful phenomenon, and one of the most mysterious. One should not miss it.' So the moment I heard that somebody had died I would be there, always watching, waiting, witnessing what was happening.

And I watched people discussing many things, philosophical problems such as: What is death? And somebody would say: 'Nobody dies. The innermost self is immortal.' They would discuss the Upanishads, the Gita, and quote authorities. I started feeling: 'They are avoiding. By just becoming engaged in a discussion, they are avoiding the phenomenon that is happening. They are not looking at the dead man. And the thing is there! Death is there, and you are discussing it! What fools!'

You have to be silent. If you can be silent when death is there you will suddenly see many things, because death is not just a person stopping breathing. Many things are happening. When a person dies, his aura starts subsiding. If you are silent you can feel it -- an energy force, a vital energy field, subsiding, getting back to the center.

When a child is born just the opposite happens. When a child is born an aura starts spreading; it starts near the navel. Just as when you throw a pebble in a lake, ripples start -- they go on spreading, go on spreading -- when a child is born breath is like a pebble in the lake; when the child breathes the navel center is hit. The first pebble has been thrown in the silent lake, and the ripples go on spreading.

Your whole life you go on spreading. Nearabout the age of thirty-five your aura is completed, at its peak. Then it starts subsiding. When a person dies it goes back to the navel. When it reaches the navel, it becomes a concentrated energy, a concentrated light. If you are silent you can feel it, you will feel a pull. If you sit near a dead man you will feel as if a subtle breeze is blowing towards the dead man and you are being pulled. The dead man is contracting his whole life, the whole field that he was.

Many things start happening around a dead man. If he loved a person very deeply, that means he had given a part of his life energy to that person, and when a person dies, immediately that part that he had given to another person leaves that person and moves to the dead man. If you die here and your lover lives in Hong Kong, something will leave your lover immediately -- because you have given a part of your life and that part will come back to you. That's why when a loved one dies you feel that something has left you also, something in you has died also. A deep wound, a deep gap will exist now.

Whenever a lover dies, something in the beloved also dies, because they were deeply involved with each other. And if you have loved many, many people -- for example, if a person like Dogo dies, or a buddha -- from all over the universe energy moves back to the center. It is a universal phenomenon because he is involved in many many lives, millions of lives, and from everywhere his energy will come back. The vibrations that he has given to many will leave, they will move to the original source, they will become again a concentration near the navel.

If you watch you will feel ripples coming back in a reverse order, and when they are totally concentrated in the navel, you can see a tremendous energy, a tremendous light-force. And then that center leaves the body. When a man 'dies', that is simply a stopping of the breath, and you think he is dead. He is not dead;

that takes time. Sometimes, if the person has been involved in millions of lives, it takes many days for him to die -- that's why with sages, with saints, particularly in the East, we never burn their bodies. Only saints are not burned; otherwise everybody is burned, because others' involvement is not so much. Within minutes the energy gathers, and they are no more part of this existence.

But with saints, the energy takes time. Sometimes it goes on and on -- that's why if you go to Shirdi, to Sai Baba's town, you will still feel something happening, still the energy goes on coming; he is so much involved that for many people he is still alive. Sai Baba's tomb is not dead. It is still alive. But the same thing you will not feel near many tombs -- they are dead. By 'dead' I mean they have accumulated all their involvement, they have disappeared.

When I am dead, don't bury my body, don't burn it, because I will be involved in you, many of you. And if you can feel, then a sage remains alive for many years, sometimes thousands of years -- because life is not only of the body. Life is an energy phenomenon. It depends on the involvement, on how many persons he was involved in. And a person like Buddha is not only involved with persons, he is involved even with trees, birds, animals; his involvement is so deep that if he dies his death will take at least five hundred years.

Buddha is reported to have said, 'My religion will be a live force for only five hundred years.' And the meaning is here, because he will be a live force for five hundred years. It will take five hundred years for him to get out of the involvement totally.

When death happens, be silent. Watch!

All over the world, whenever you pay respect to a dead man, you become silent, you remain silent for two minutes -- without knowing why. This tradition has been continued all over the world. Why silence?

The tradition is meaningful. You may not know why, you may not be aware, and your silence may be filled with inner chattering, or you may do it just like a ritual -- that is up to you. But the secret is there.

WITHOUT TAKING TIME TO EXPRESS A WORD OF SYMPATHY, ZENGEN WENT UP TO THE COFFIN, RAPPED ON IT, AND ASKED DOGO: 'IS HE REALLY DEAD?'

His question is right, but the time is not right. He has chosen the wrong opportunity. This is not the moment to talk about it, this is the moment to BE with it. And the man who is dead must have been someone very deep; otherwise Dogo would not be going to pay his respects. Dogo is an enlightened man. The disciple who is dead must have been something. And Dogo was there to do something more for him. A master can help you when you are alive; a master can help you when you are dead even more -- because in death a deep surrendering happens.

In life you are always resisting, fighting, even with your master; not surrendering, or surrendering half-heartedly -- which means nothing. But when you are dying, surrendering is easier, because death and surrender are the same process. When the whole body is dying, you can surrender easily. To fight is difficult, resistance is difficult. Already your resistance is being broken, your body is moving into a let-go; that is what death is.

Dogo was there for something special, and this disciple asked a question. The question is right but the time is not right.

'I WON'T SAY,' SAID DOGO.'WELL?' INSISTED ZENGEN.'I'M NOT SAYING, AND THAT'S FINAL,' SAID DOGO.

First thing: what can be said about death? How can you say anything about death? It is not possible for any word to carry the meaning of death. What does this word 'death' mean? In fact it means nothing. What do you mean when you use the word death? It is simply a door beyond which we don't know what happens. We see a man disappearing inside a door; we can see up to the door, and then the man simply disappears. Your word death can give only the meaning of the door. But what happens really, beyond the door? -- because the door is not the thing.

The door is to be passed through. Then what happens to one who disappears through the door that we cannot see beyond? What happens to him? And what is this door? Just a stopping of the breath? Is the breath the whole of life? Don't you have anything more than the breath? Breath stops... body deteriorates... if you are body and breath alone, then there is no problem. Then death is nothing. It is not a door to anything. It is simply a stopping, not a disappearance. It is just like a clock.

The clock is tick-ticking, working, then it stops; you don't ask where the tick-tick has gone -- that would be meaningless! It has gone nowhere. It has not gone at all, it has simply stopped; it was a mechanism and

something has gone wrong in the mechanism -- you can repair the mechanism, then it will tick-tick again. Is death just like a clock stopping? Just like that?

If so, it is not a mystery, it is nothing really. But how can life disappear so easily? Life is not mechanical. Life is awareness. The clock is not aware -- you can listen to the tick-tick, the clock has never listened to it. You can listen to your own heartbeat. Who is this listener? If only the heartbeat is life, then who is this listener? If breath is the only life, how can you be aware of your breath? That's why all Eastern techniques of meditation use breath awareness as a subtle technique -- because if you become aware of the breathing, then who is this awareness? It must be something beyond breath because you can look at it and the looker cannot be the object. You can witness it; you can close your eyes and you can see your breath going in and coming out. Who is this seer, the witnessing? It must be a separate force that does not depend on breathing. When the breathing disappears it is the stopping of a clock, but where does this awareness go? Where does this awareness move to?

Death is a door, it is not a stopping. Awareness moves but your body remains at the door -- just as you have come here and left your shoes at the door. The body is left outside the temple, and your awareness enters the temple. It is the most subtle phenomenon, life is nothing before it. Basically life is just a preparation for dying, and only those are wise who learn in their life how to die. If you don't know how to die you have missed the whole meaning of life: it is a preparation, it is a training, it is a discipline.

Life is not the end, it is just a discipline to learn the art of dying. But you are afraid, you are scared, at the very word death you start trembling. That means you have not yet known life, because life never dies. Life cannot die.

Somewhere you have become identified with the body, with the mechanism. The mechanism is to die, the mechanism cannot be eternal, because the mechanism depends on many things; it is a conditioned phenomenon. Awareness is unconditional, it doesn't depend on anything. It can float like a cloud in the sky, it has no roots, it is not caused, it is never born so it can never die.

Whenever someone dies you have to be meditative near them, because a temple is just near and it is holy ground. Don't be childish, don't bring curiosities, be silent so you can watch and see. Something very very meaningful is happening -- don't miss the moment. And when death is there, why ask about it? Why not look at it? Why not watch it? Why not move with it a few steps?

'I WON'T SAY,' SAID DOGO.'WELL?' INSISTED ZENGEN.'I'M NOT SAYING, AND THAT'S FINAL,' SAID DOGO.

ON THEIR WAY BACK TO THE TEMPLE, THE FURIOUS ZENGEN TURNED ON DOGO AND THREATENED: 'BY GOD, IF YOU DON'T ANSWER MY QUESTION, WHY I'LL BEAT YOU!'

This is possible in zen, that even a disciple can beat the master, because zen is very true to life and very authentic. A zen master does not create the phenomenon around him: 'I am holier than you.' He does not say, 'I am so superior.' How can one who has achieved say, 'I am superior and you are inferior'? The disciple can think that he is superior, but the master cannot claim any superiority, because superiority is only claimed by inferiority. Superiority is only claimed by the ego which is impotent, inferior. Strength is claimed only by weakness: when you are uncertain you claim certainty, when you are ill you claim health, when you don't know you claim knowledge. Your claims are simply to hide the truth. A master claims nothing. He cannot say, 'I am superior.' It is foolish. How can a wise man say, 'I am superior'?

So a zen master even allows this -- a disciple to hit him -- and he can enjoy the whole thing. Nobody else in the world has done that; that's why zen masters are rare -- you cannot find rarer flowers than them. The master is so superior really that he allows you even to hit him; his superiority is not challenged by it. You cannot challenge him in any way and you cannot bring him down in any way. He is no more there. He is an empty house. And he knows that a disciple can only be foolish. Nothing else is expected because a disciple is ignorant.

Compassion is needed. And in ignorance a disciple is bound to go on doing things, things which are not proper, because how can an improper person do proper things? And if you force proper things on an improper person, he will be crippled, his freedom will be cut. And a master is to help you to be free -- so hitting is allowed. In fact it is not irreverence; in fact the disciple also loves the master so much, so intimately, that he can come so close. Even hitting a person is a sort of intimacy -- you cannot hit just anybody.

Sometimes it happens that even a child hits his father, or a child slaps his mother. No antagonism is

meant, it is just that the child accepts the mother so deeply and so intimately that he doesn't feel that anything is improper. Andthe child knows he will be forgiven, so there is no fear.
A master forgives infinitely, unconditionally.

The disciple was very angry because he had asked a very meaningful question -- it looked meaningful to him. He couldn't conceive why Dogo should behave so obstinately and say, 'No!' -- and not only that, he said, 'This is final! And I am not going to say anything more.'

When you ask a question you ask because of your ego, and when the answer is not given the ego feels hurt. The disciple was hurt; his ego was disturbed, he couldn't believe it -- and this must have happened before many people. They were not alone, there were many others, there must have been -- when someone dies many people gather there. And before those people the master said, 'No, and this is final! I am not going to say anything.' They all must have thought, 'This disciple is just a fool, asking irrelevant questions.'

Zengen must have felt angry, he must have been boiling. When he found himself alone with the master going back to the monastery he said:
'BY GOD, IF YOU DON'T ANSWER MY QUESTION, WHY I'LL BEAT YOU!' 'ALL RIGHT,' SAID DOGO, 'BEAT AWAY.'

Be finished with it! If you are angry, then be finished with it.

A master is always ready to bring all that is in you out, even your negativity. Even if you are going to hit him he will allow you to. Who knows -- in hitting the master you may become aware of your negativity; you may become aware of your illness, your disease, your madness. Hitting the master may become a sudden enlightenment -- who knows. And a master is to help you in every way. So Dogo said:
'ALL RIGHT' -- go ahead -- 'BEAT AWAY.'
A MAN OF HIS WORD, ZENGEN SLAPPED HIS MASTER A GOOD ONE.
SOME TIME LATER DOGO DIED, AND ZENGEN, STILL ANXIOUS TO HAVE HIS QUESTION ANSWERED, WENT TO THE MASTER SEKISO, AND, AFTER RELATING WHAT HAD HAPPENED, ASKED THE SAME QUESTION OF HIM. SEKISO, AS IF CONSPIRING WITH THE DEAD DOGO, WOULD NOT ANSWER.

All masters are always in a secret conspiracy. If they are masters at all, they are always together -- even if they contradict each other, they belong to the same conspiracy; even if they say sometimes that the other is wrong, they are in a conspiracy.

Buddha and Mahavira were contemporaries and they moved in the same province, Bihar. It is known as Bihar because of them: BIHAR means their field of movement, they walked all over that part. Sometimes they were in the same village.

Once it happened that they were staying in the same roadside inn -- half the inn was engaged by Buddha and half by Mahavira -- but they never met each other and continuously they refuted each other. Disciples used to move from one master to the other. It has remained a problem -- why? Buddha would even laugh, he would joke about Mahavira. He would say, 'That fellow! So he claims that he is enlightened? He claims that he is all-knowing? But I have heard that he says it once happened that he knocked at a door to beg food and there was no one inside, and I have heard that he claims that he is all-knowing! And even this much he didn't know -- that the house was vacant?'

He goes on joking. He says, 'Once Mahavira was walking and he stepped on the tail of a dog. Only when the dog jumped and barked did he know that the dog was there, because it was morning and dark. And that fellow says that he is all-knowing?' And he goes on joking. He cuts many jokes against Mahavira; they are beautiful.

They are in a conspiracy, Buddha and Mahavira, and this has not been understood, neither by Jainas nor by Buddhists -- they have missed the whole point. They think they are against each other, and Jainas and Buddhists have remained against each other for these two thousand years.

They are not against each other! They are playing roles, and they are trying to help people. They are two different types. Somebody can be helped by Mahavira, and somebody else can be helped by Buddha. The person who can be helped by Buddha cannot be helped by Mahavira -- that person has to be taken away from Mahavira. And the person who can be helped by Mahavira cannot be helped by Buddha -- that person has to be taken away from Buddha. That's why they talk against each other; it is a conspiracy. But everybody should be helped, and they are two different types, absolutely different types.

How can they be against each other? Nobody who ever became enlightened is against any other

enlightened person, cannot be. He may talk as if it is so because he knows the other will understand. Mahavira is never reported to have said anything about the jokes that Buddha was telling here and there. He kept completely silent. That was his way. By being completely silent, not even refuting, he was saying, 'Leave that fool to himself!' -- by being completely silent, not saying anything.

Every day reports would come, people would come and they would say, 'He has said this,' and Mahavira would not even talk about it. And that was fitting, because he was very old, thirty years older than Buddha; it was not good for him to come down and fight with a young man -- this is how young fools are! But he was the same as Buddha against other teachers who were older than him. He would talk about them, talk against them, argue against them.

They are in a conspiracy. They have to be -- because you cannot understand. They have to divide paths, because you cannot understand that life exists through opposites. They have to choose opposites. They have to stick to one thing, and then they have to say, FOR YOU, 'Remember that all others are wrong' -- because if they say everybody is right you will be more confused. You are already confused enough. If they say, 'Yes, I am right. Mahavira is also right, Buddha is also right -- everybody is right,' you will immediately leave them; you will think: 'This man can't help, because we are already confused. We don't know what is right and what is wrong, and we have come to this man to know exactly what is right and what is wrong.'

So masters stick to something and they say, 'This is right and everything else is wrong,' knowing all along that there are millions of ways to reach the Way; knowing all along that there are millions of paths which reach the final path. But if they say that millions of paths reach, you will be simply confused.

This disciple Zengen was in trouble, because his Master Dogo died. He never expected that this was going to happen so soon. Disciples always feel in great difficulty when masters die. When masters are there, they fool around and waste time. When masters are dead, then they are in a real fix and difficulty -- what to do? So Zengen's question remained, the problem remained, the puzzle was as it was before. The disciple had not yet come to know what death is, and Dogo had died.

He went to another master, Sekiso, and after relating the whole thing, what had happened, asked the same question of him.

SEKISO, AS IF CONSPIRING WITH THE DEAD DOGO, WOULD NOT ANSWER.'BY GOD!' CRIED ZENGEN. 'YOU TOO?' 'I'M NOT SAYING,' SAID SEKISO, 'AND THAT'S FINAL.'

They are doing something. They are creating a situation. They are saying, 'Be silent before death. Don't ask questions, because when you ask you come to the surface, you become superficial. These questions are not questions to be asked. These questions are to be penetrated, lived, meditated on. You have to move into them. If you want to know death -- die! That is the only way to know. If you want to know life -- live!'

You are alive but not living, and you will die and you will not die... because everything is lukewarm in you. You live? -- not exactly; you just drag. Somehow, somehow you pull yourself along.

Live as intensely as possible! Burn your candle of life from both ends! Burn it so intensely... if it is finished in one second it is okay, but at least you will have known what it is. Only intensity penetrates. And if you can live an intense life you will have a different quality of death, because you will die intensely. As life is, so will the death be. If you live dragging, you will die dragging. You will miss life, and you will miss death also. Make life as intense as possible. Put everything at stake. Why worry? Why be worried about the future? THIS moment is there. Bring your total existence into it! Live intensely, totally, wholly, and this moment will become a revelation. And if you know life, you will know death.

This is the secret key: if you know life, you will know death. If you ask what death is, it means you have not lived -- because deep down they are one. What is the secret of life? The secret of life is death. If you love, what is the secret of love? Death. If you meditate, what is the secret of meditation? Death.

Whatsoever happens that is beautiful and intense always happens through death. You die. You simply bring yourself totally in it and die to everything else. You become so intense that you are not there, because if you are there then the intensity cannot be total; then two are there. If you love and the lover is there, then love cannot be intense. Love so deeply, so totally, that the lover disappears. Then you are just an energy moving. Then you will know love, you will know life, you will know death.

These three words are very meaningful: love, life, and death. Their secret is the same, and if you understand them there is no need to meditate. It is because you don't understand them that meditation is needed. Meditation is just a spare wheel. If you really love, it becomes meditation. If you don't love, then

you will have to meditate. If you really live, it becomes meditation. If you don't live, then you will have to meditate; then something else will have to be added.

But this is the problem: if you cannot love deeply, how can you meditate deeply? If you cannot live deeply, how can you meditate deeply? ... Because the problem is neither love nor meditation nor death, the problem is: How to move to the depth? Deepness is the question.

If you move deeply in ANYTHING, life will be on the periphery and death will be in the center. Even if you watch a flower totally, forgetting everything, in watching the flower you will die in the flower. You will experience a merging, a melting. Suddenly you will feel you are not, only the flower is.

Live each moment as if this is the last moment. And nobody knows -- it may be the last.

Both the masters were trying to bring Zengen an awareness. When Sekiso heard the disciple telling him the whole story he also said, 'No. I'M NOT SAYING AND THAT'S FINAL.' He repeated the same words Dogo had said. The first time the disciple missed, but not the second time.

AT THAT VERY INSTANT, ZENGEN EXPERIENCED AN AWAKENING.

A satori happened... suddenly lightning... he became aware. The first time he missed. It is almost always so. The first time you will miss, because you don't know what is happening. The first time, the old habits of the mind will not allow you to see; that's why the second master, Sekiso, simply repeated the words of Dogo -- simply repeated. He did not change even a single word. The very line is the same:
'I'M NOT SAYING,' HE SAID, 'AND THAT'S FINAL.'

He again created the same situation.

It was easy to fight with a Dogo, it is not easy to fight with Sekiso. He is not Zengen's master. It was easy to hit Dogo, it will not be possible to hit Sekiso. It is enough that he answers. It is his compassion; he is not bound to answer.

An intimacy was there between Dogo and this disciple, and sometimes it happens when you are very intimate that you can miss -- because you take things for granted. Sometimes a distance is needed; it depends on the person.

A few people can learn only when a distance is there, a few people can learn only when there is no distance -- there are these two types of people. Those who can learn from a distance, they will miss a master; they will miss their own master, but he prepares them. Many of you are here who have worked in many lives with many other masters. You have missed them, but they have prepared you to reach me. Many of you will miss me, but I will have prepared you to reach somebody else. So nothing is lost, no effort is wasted.
Dogo created the situation, Sekiso fulfilled it.

AT THAT VERY INSTANT ZENGEN EXPERIENCED AN AWAKENING.

What happened? Hearing again the same words... is there a certain conspiracy? Why the same words again? Suddenly he became aware: My question is absurd, I am asking something which cannot be answered. It is not the master who is denying the answer, it is my very question, the nature of it.

A silence is needed before death, before life, before love. If you love a person you sit silently with the person. You would not like to chatter, you would like to just hold their hand and live and be silent in that moment. If you chatter, that means you are avoiding the person -- love is not really there. If you love life, chattering will drop, because every moment is so filled with life that there is no way, no space to chatter. Each moment life is flooding you so vitally -- where is the time to gossip and chatter? Each moment you live totally, mind becomes silent. Eat, and eat so totally -- because life is entering you through food -- that mind becomes silent. Drink, and drink totally: life is entering through water, it will quench your thirst; move with it as it touches your thirst, as the thirst disappears. Be silent and watch. How can you chatter when you are drinking a cup of tea? Warm life is flowing within you. Be filled with it. Be respectful.

Hence, in Japan, tea ceremonies exist, and every house worth calling a house has a tearoom just like a temple. A very ordinary thing, tea -- and they have raised it to a very holy status. When they enter the tearoom, they enter in complete silence, as if it is a temple. They sit silently in the tearoom. Then the kettle starts singing, and everybody listens silently, as you are listening to me: the same silence. And the kettle

goes on singing millions of songs, sounds, OMKAR -- the very mantra of life -- and they listen silently. And then the tea is poured. They touch their cups and saucers. They feel grateful that this moment is again given to them. Who knows if it will come again or not? Then they smell the tea, the aroma, and they are filled with gratitude. Then they start sipping. And the taste... and the warmth... and the flow... and the merging of their own energy with the energy of the tea... it becomes a meditation.

Everything can become a meditation if you live it totally and intensely. And then your life becomes whole.

Suddenly, listening to the same words again, Zengen came to realize, 'I was wrong and my master was right. I was wrong because I thought: He is not answering; he is not paying attention to my question; he is not caring about me at all and my inquiry. My ego was hurt. But I was wrong -- he was not hitting my ego. I was not at all in the question. The very nature of death is such....' Suddenly he was awakened.

This is called satori. It is a special enlightenment. In no other language does there exist a word equivalent to satori. It is a specially zen thing. It is not samadhi; it is samadhi. It is not samadhi because it can happen in very ordinary moments: drinking tea, taking a walk, looking at a flower, listening to the frog jumping in the pond. It can happen in very ordinary moments, so it is not like the samadhi about which Patanjali talks.

Patanjali would simply be surprised that a frog jumps into the pond and at the sound of it somebody becomes enlightened. Patanjali would not be able to believe that a dry leaf drops from the tree, zigzags, moves on the wind a little, then falls to the ground and goes fast asleep -- and somebody sitting under the tree attains enlightenment? No, Patanjali would not be able to believe it: 'Impossible, because,' he will say, 'samadhi is something exceptional; samadhi comes after much effort, millions of lives. And then it happens in a particular posture -- SIDDHASAN. It happens in a particular state of body and mind.'

Satori is samadhi and yet not samadhi. It is a glimpse, and a glimpse in the very ordinary of the extraordinary: samadhi happening in ordinary moments. A sudden thing also -- it is not gradual, you don't move in degrees. It is just like water coming to boiling point, to one hundred degrees -- and then the jump, and the water becomes vapor, merges into the sky, and you cannot trace where it has gone. Up to ninety-nine degrees it is boiling and boiling and boiling, but not evaporating. From the ninety-ninth degree it can fall back, it was only hot. But if it passes the hundredth degree, then there is a sudden jump.

The situation is the same in the story. With Dogo, Zengen became hot, but couldn't evaporate. It was not enough, he needed one more situation, or he may have been in need of many more situations. Then with Sekiso -- the same situation, and suddenly something is hit. Suddenly the focus changes, the gestalt. Up to this point he had been thinking that it was his question to which Dogo had not replied. He had been egocentric. He had been thinking, 'It is I who have been neglected by my master. He was not careful enough about me and my inquiries. He didn't pay enough attention to me and my inquiry.'

Suddenly he realizes: 'It was not I who was neglected, or that the master was indifferent, or that he didn't pay attention. No, it was not me -- it is the question itself. It cannot be answered. Before the mysteries of life and death, one has to be silent.' The gestalt changes. He can see the whole thing. Hence, he attains a glimpse.

Whenever the gestalt changes you attain a glimpse. That glimpse is satori. It is not final, you will lose it again. You will not become a buddha by satori; that's why I say it is a samadhi and yet not a samadhi. It is an ocean in a teacup. Ocean, yes, and yet not the ocean -- samadhi in a capsule. It gives you a glimpse, an opening... as if you are moving in a dark night, in a forest, lost; you don't know where you are moving, where the path is, whether you are moving in the right direction or not -- and then suddenly there is lightning. In a moment you see everything! Then the light disappears. You cannot read in lightning, because it lasts only a moment. You cannot sit under the sky and start reading in lightning. No, it is not a constant flow.

Samadhi is such that you can read in its light. Satori is like lightning -- you can see a glimpse of the whole, all that is there, and then it disappears. But you will not be the same again. It is not final enlightenment, but a great step towards it. Now you know. You have had a glimpse, now you can search for more of it. You have tasted it, now buddhas will become meaningful.

Now if Zengen meets Dogo again he will not hit him, he will fall at his feet and ask for his forgiveness. Now he will weep millions of tears, because now he will say, 'What compassion Dogo had, that he allowed me to hit him; that he said, "Okay, you go ahead. Beat away!"' If he meets Dogo again, Zengen will not be the same. He has now tasted something which has changed him. He has not attained the final thing -- the final thing will be coming -- but he has got the sample.

Satori is the sample of Patanjali's samadhi. And it is beautiful that the sample is possible, because unless you taste it how can you move towards it? Unless you smell it a little, how can you be attracted and pulled towards it? The glimpse will become a magnetic force. You will never be the same again. You will know something is there and 'whether I find it or not -- that is up to me.' But trust will arise. Satori gives trust and starts a movement, a vital movement in you, towards the final enlightenment that is samadhi.

And The Flowers Showered

Chapter #6
Chapter title: The art of archery

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LIEH-TZU EXHIBITED HIS SKILL IN ARCHERY TO PO-HUN WU-JEN.
WHEN THE BOW WAS DRAWN TO ITS FULL LENGTH, A CUP OF WATER WAS PLACED ON HIS ELBOW AND HE BEGAN TO SHOOT.
AS SOON AS THE FIRST ARROW WAS LET FLY, A SECOND WAS ALREADY ON THE STRING, AND THEN A THIRD ONE FOLLOWED. IN THE MEANTIME HE STOOD UNMOVED LIKE A STATUE.
PO-HUN WU-JEN SAID: 'THE TECHNIQUE OF SHOOTING IS FINE, BUT IT IS NOT THE TECHNIQUE OF NON-SHOOTING. LET US GO UP TO A HIGH MOUNTAIN AND STAND ON A PROJECTING ROCK, AND THEN YOU TRY AND SHOOT.'
THEY CLIMBED UP A MOUNTAIN. STANDING ON A ROCK THAT PROJECTED OVER A PRECIPICE TEN THOUSAND FEET HIGH, PO-HUN WU-JEN MOVED BACKWARDS UNTIL ONE THIRD OF HIS FEET WERE OVERHANGING THE EDGE. HE THEN MOTIONED LIEH-TZU TO COME FORWARD.
LIEH-TZU FELL DOWN ON THE GROUND WITH PERSPIRATION FLOWING DOWN TO HIS HEELS.
SAID PO-HUN WU-JEN: 'THE PERFECT MAN SOARS UP ABOVE THE BLUE SKY, OR DIVES DOWN TO THE YELLOW SPRINGS, OR WANDERS ALL OVER THE EIGHT LIMITS OF THE WORLD, YET SHOWS NO SIGN OF CHANGE IN HIS SPIRIT. BUT YOU BETRAY A SIGN OF TREPIDATION, AND YOUR EYES ARE DAZED. HOW CAN YOU EXPECT TO HIT THE TARGET?'

ACTION NEEDS SKILL. But no-action also needs skill. The skill of action is just on the surface; the skill of no-action is at the very core of your being. The skill of action can be learned easily; it can be borrowed; you can be educated in it because it is nothing but technique. It is not your being, it is just an art.

But the technique, or the skill, of no-action is not technique at all. You cannot learn it from somebody else, it cannot be taught; it grows as you grow. It grows with your inner growth, it is a flowering. From the outside, nothing can be done to it; something has to evolve from the inside.

The skill of action comes from without, goes within; the skill of no-action comes from within, flows without. Their dimensions are totally different, diametrically opposite. So first try to understand this, then we will be able to enter this story.

For example, you can be a painter just by learning the art; you can learn all that can be taught in art schools. You can be skillful, and you can paint beautiful pictures, you can even become a renowned figure in the world. Nobody will be able to know that this is just technique, unless you come across a master; but YOU will always know that this is just technique.

Your hands have become skillful, your head knows the know-how, but your heart is not flowing. You

paint, but you are not a painter. You create a work of art but you are not an artist. You do it, but you are not in it. You do it as you do other things -- but you are not a lover. You are not involved in it totally; your inner being remains aloof, indifferent, standing by the side. Your head and your hands, they go on working, but you are not there. The painting will not carry your presence, it will not carry YOU. It may carry your signature, but not your being.

A master will immediately know, because this painting will be dead. Beautiful... you can decorate a corpse also, you can paint a corpse also, you can even put lipstick on the lips and they will look red, but lipstick, howsoever red, cannot have the warmth of flowing blood. Those lips -- painted, but no life in them.

You can create a beautiful painting, but it will not be alive. It can be alive only if you flow in it; that's the difference between a master when he paints and an ordinary painter. The ordinary painter really always imitates because the painting is not growing within him. It is not something with which he is pregnant. He will imitate others, he will have to look for ideas; he may imitate nature -- that makes no difference. He may look at a tree and paint it, but the tree has not grown within him.

Look at van Gogh's trees. They are absolutely different -- you cannot find trees like that in the world of nature. They are totally different; they are van Gogh's creations, he is living through the trees. They are not these ordinary trees around you, he has not copied them from nature, he has not copied them from anybody else. If he had been a god then he would have created those trees in the world. In the painting he is the god, he is the creator. He is not even imitating the creator of the universe; he is simply being himself. His trees are so high they grow and touch the moon and stars.

Somebody asked van Gogh, 'What type of trees are these? Where did you get the idea from?'

Van Gogh said: 'I don't go getting ideas from anywhere -- these are my trees! If I was the creator my trees would touch the stars, because my trees are desires of the earth, dreams of the earth -- to touch the stars; earth trying to reach, to touch the stars -- hands of the earth, dreams and desires of the earth.'

But these trees are not imitations. These are van Gogh trees.

A creator has something to give to the world, something he is pregnant with. Of course, even for a van Gogh technique is needed, because hands are needed. Even van Gogh cannot paint without hands -- if you cut off his hands what will he do? He also needs technique, but technique is just a way to communicate. Technique is just the vehicle, the medium. The technique is not the message, the medium is not the message. The medium is simply a vehicle to carry the message. He HAS a message; every artist is a prophet -- has to be! Every artist is a creator -- has to be, he has something to share. Of course, technique is needed. If I have to say something to you, words are needed, but if I am saying only words, then there is no message; then this whole thing is just a chattering. Then I am throwing garbage on others. But if words carry my silence, if words carry my wordless message to you, only then is something being said.

When something is to be said, it has to be said in words, but that which has to be said is not words. When something has to be painted it has to be painted by colors and brush and canvas, and the whole technique is needed -- but the technique is not the message. Through the medium the message is given but the medium in itself is not enough.

A technician has the medium, he may have the perfect medium, but he has nothing to deliver, he has no message. His heart is not overflowing. He is doing something with the hand and with the head, because the learning is in the head, and the know-how, the skill, is in the hand. Head and hand cooperate, but the heart remains aloof, untouched. Then painting will be there, but without a heart. There will be no beat in it, there will be no pulse of life in it, no blood will flow in it; very difficult to see -- you can see only if you know the difference within yourself.

Take another example, which will be easier to understand. You love a person: you kiss, you hold his or her hand in your hand, you embrace, you make love. All these things can be done to a person you don't love -- exactly the same kiss, exactly the same embrace, the same way of holding hands; the same gestures in making love, the same movements -- but you don't love the person. What will be the difference? -- because as far as action is concerned there is no difference: you kiss, and you kiss in the same way, as perfectly the same as possible. The medium is there, but the message is not there. You are skillful, but your heart is not there. The kiss is dead. It is not like a bird on the wing, it is like a dead stone.

You can make the same movements while making love, but those movements will be more like yoga exercises. They will not be love. You go to a prostitute; she knows the technique -- better than your beloved. She has to know, she is professionally skillful -- but you will not get love there. If you meet the prostitute on the street the next day, she will not even recognize you. She will not even say hello, because no relationship exists. It was not a contact, the other person was not there. While making love to you, she

may have been thinking about her lover. She was not there! She cannot be; prostitutes have to learn the technique of how not to be there -- because the whole thing is so ugly.

You cannot sell love, you can sell the body. You cannot sell your heart, you can sell your skill. For a prostitute making love is just a professional thing. She is doing it for the money, and she has to learn how not to be there, so she will think of her lover; she will think of a thousand and one things but not about you -- the person who is present there -- because to think about the person who is there will create a disturbance. She will not be there... absent! She will make movements, she is skillful in that, but she is not involved.

This is the point of this anecdote. You can become so perfect that you can deceive the whole world, but how will you deceive yourself? And if you cannot deceive yourself, you cannot deceive an enlightened master. He will see through all the tricks that you have created around you. He will see that you are not there in your technique; if you are an archer you may hit the target perfectly, but that is not the point. Even a prostitute brings you to orgasm, she hits the target as perfectly as possible, sometimes even more perfectly than your own beloved; but that is not the point -- because although a person remains incomplete, a technique can easily become complete.

A person remains incomplete unless he becomes enlightened. You cannot expect perfection from a person before enlightenment, but you can expect perfection in a skill. You cannot expect perfection in the being, but in the doing it can be expected, there is no problem about it. An archer can hit the target without ever missing it -- and may not be in it. He has learned the technique, he has become a mechanism, a robot. It is simply done by the head and the hand.

Now, let us try to penetrate this story, The Art of Archery. In Japan and in China, meditation has been taught through many skills -- that is the difference between Indian meditation and Chinese and Buddhist and Japanese meditation. In India, meditation has been taken away from all action in life. It, in itself, is the total thing. That created a difficulty -- that's why in India, religion by and by died. It created a difficulty, and the difficulty is this: if you make meditation the whole thing, then you become a burden on the society. Then you cannot go to your shop, you cannot go to the office, you cannot work in the factory -- meditation becomes your whole life, you simply meditate. In India, millions of people simply existed meditating; they became a burden on the society, and the burden was too much. Some way or other, the society had to stop it.

Even now, today, almost ten million sannyasins exist in India. Now they are not respected. Only a few... not even ten in those ten million are respected. They have become just beggars. Because of this attitude -- that when you do meditation, when religion becomes your life, then there is only religion, then you drop all life and you renounce -- Indian meditation has been, in a way, anti-life. You can tolerate a few persons but you cannot tolerate millions, and if the whole country become meditators, then what will you do? And if meditation cannot be available for each and every person -- that means even religion exists only for the few, even in religion class exists, even God is not available to all? No, that cannot be. God is available to all.

In India, Buddhism died. Buddhism died in India, the country of its source, because Buddhist monks became a heavy burden. Millions of Buddhist monks -- the country could not tolerate them, it was impossible to support them, they had to disappear. Buddhism completely disappeared; the greatest flowering of Indian consciousness and it disappeared, because you cannot exist like a parasite. A few days, okay; a few years, okay. India tolerated it -- it is a great tolerating country, it tolerates everything -- but then there is a limit. Thousands of monasteries filled with thousands of monks -- it became impossible for this poor country to continue to support them. They had to disappear. In China, in Japan, Buddhism survived, because Buddhism took a change, it passed through a mutation -- it dropped the idea of renouncing life. Rather, on the contrary, it made life an object of meditation.

So whatsoever you do, you can do meditatively -- there is no need to leave it. This was a new growth, this is the base of zen Buddhism: life is not to be denied. A zen monk goes on working; he will work in the garden, he will work on the farm, and he lives on his own labor. He is not a parasite, he is a lovely person. He need not bother about the society, and he is MORE free from the society than the one who has renounced. How can you be free from the society if you have renounced it? Then you become a parasite, not free -- and a parasite cannot have freedom.

This is my message also: be in the society and be a sannyasin. Don't become a parasite, don't become dependent on anybody, because every sort of dependence ultimately will make you a slave. It cannot make you a MUKTA, it cannot make you an absolutely free person.

In Japan, in China, they started to use many things, skills, as an object, as a help, as a support to meditation. Archery is one of them -- and archery is beautiful, because it is a very subtle skill, and you need much alertness to be skillful in it.

LIEH-TZU EXHIBITED HIS SKILL IN ARCHERY TO PO-HUN WU-JEN.

Po-Hun Wu-Jen was an enlightened master. Lieh-Tzu himself became enlightened later on, this story belongs to the days of his seeking. Lieh-Tzu himself became a master in his own right, but this is a story from before he became enlightened.

LIEH-TZU EXHIBITED....

The desire to exhibit is the desire of an ignorant mind. Why do you want to exhibit? Why do you want people to know you? What's the cause of it? And why do you make it so significant in your life, the exhibition, that people should think that you are somebody very significant, important, extraordinary -- WHY? Because you don't have a self. You have only an ego -- a substitute for the self.

Ego is not substantial. Self is substantial, but that is not known to you -- and a man cannot live without the feeling of 'I'. It is difficult to live without the feeling of 'I'. Then from what center will you work and function? You need an 'I'. Even if it is false it will be helpful. Without an 'I' you sill simply disintegrate! Who will be the integrator, the agent within you? Who will integrate you? From what center will you function?

Unless you know the self, you will HAVE to live with an ego. Ego means a substitute self, a false self; you don't know the self, so you create a self of your own. It is a mental creation. And for anything that is false, you have to make supports. Exhibition gives you support.

If somebody says, 'You are a beautiful person,' you start feeling that you are beautiful. If nobody says so, it will be difficult for you to feel that you are beautiful; you will start suspecting, doubting. If you even say to an ugly person continuously, 'You are beautiful,' the ugliness will drop from his mind, he will start feeling he is beautiful -- because the mind depends on others' opinions, it accumulates opinions, depends on them.

The ego depends on what people say about you: the ego feels good if people feel good about you; if they feel bad, the ego feels bad. If they don't give you any attention, the supports are withdrawn; if many people give you attention, they feed your ego -- that's why so much attention is asked for continuously.

Even a small child asks for attention. He may go on playing silently, but a guest comes... and the mother has said to the child that when the guest comes, he has to be silent: 'Don't create any noise, and don't create any disturbance' -- but when the guest comes, the child HAS to do something because he also wants attention. And he wants more, because he is accumulating an ego -- just growing. He needs more food and he has been told to keep silence -- that is impossible! He will HAVE to do something. Even if he has to harm himself, he will fall. Harm can be tolerated, but attention must be paid to him, everybody must pay attention, he MUST become the center of attention!

Once I stayed in a home. The child there must have been told that while I was there he was not to make any trouble, he had to remain quiet and everything. But the child could not remain quiet, he wanted my attention also, so he started creating noise, running here and there, throwing things. The mother was angry and she told him many times, admonished him: 'Listen, I am going to beat you if you go on doing this.' But he wouldn't listen. Then finally she said to the child, 'Listen, go to that chair and sit there NOW!'

From the very gesture the child understood, 'Now it is too much and she is going to beat me,' so he went to the chair, sat there on the chair, glared at his mother and said, very meaningfully, 'Okay! I am SITTING, on the outside -- but on the inside I am standing.'

From childhood to the final, ultimate day of your death, you go on asking for attention. When a person is dying the only idea that is in his mind, almost always, is, 'What will people say when I am dead? How many people will come to give me the last goodbye? What will be published in the newspapers? Is any newspaper going to write an editorial?' These are the thoughts. From the very beginning to the last we look at what others say. It must be a deep need.

Attention is food for the ego; only a person who has attained to the self drops that need. When you have a center, your own, you need not ask for others' attention. Then you can live alone. Even in the crowd you will be alone, even in the world you will be alone, you will move in the crowd, but alone.

Right now you cannot be alone. Right now if you go to the Himalayas and move into a dense forest,

sitting under a tree, you will wait for somebody to pass by, at least somebody who can carry the message to the world that you have become a great hermit. You will wait, you will open your eyes many times to see -- has somebody come yet or not? ... Because you have heard the stories that when somebody renounces the world, the whole world comes to his feet, and up to now nobody has reached -- no newspaper man, no reporters, no cameramen, nobody! You cannot go to the Himalayas. When the need for attention drops you are in the Himalayas wherever you are.

LIEH-TZU EXHIBITED HIS SKILL IN ARCHERY....

Why 'exhibit'? He was still concerned with the ego, he was still looking for attention, and he showed his skill to Po-Hun Wu-Jen who was an enlightened master, a very old man. The story says he was almost ninety -- very, very old -- when Lieh-Tzu went to see him. Why to Po-Hun? -- because he was a renowned master, and if he says, 'Yes, Lieh-Tzu, you are the greatest archer in the world,' it will be such a vital food that one can live on it for ever and ever.

WHEN THE BOW WAS DRAWN TO ITS FULL LENGTH, A CUP OF WATER WAS PLACED ON HIS ELBOW AND HE BEGAN TO SHOOT --

and even a single drop of water would not come out of the full cup placed on his elbow, and he was shooting!

AS SOON AS THE FIRST ARROW WAS LET FLY, A SECOND WAS ALREADY ON THE STRING, AND THEN A THIRD ONE FOLLOWED. IN THE MEANTIME HE STOOD UNMOVED LIKE A STATUE.

Great skill -- but Po-Hun Wu-Jen was not impressed, because the moment you want to exhibit you have missed. The very effort to exhibit shows that you have not attained to the self, and if you have not attained to the self you can stand like a statue on the outside -- in the inside you will be running, following many many motivations, desires and dreams. Outside, you may be unmoving; inside, all sorts of movements will be going on there together, simultaneously; in many directions you must be running. Outside you can become a statue -- that is not the point.

It is said of Bokuju: he went to his master and for two years he sat before his master, near him, just like a statue, a marble statue of Buddha. At the beginning of the third year the master came, gave Bokuju a whack with his staff, and told him: 'You stupid! We have a thousand and one Buddha statues here, we don't need any more!' -- because his master lived in a temple where there were one thousand and one Buddha statues. He said, 'There are enough! What are you doing here?'

Statues are not needed, but a different state of being. It is very easy to sit silently on the outside -- what is difficult in it? Just a little training is needed. I have seen one man, very much respected in India, who has been standing for ten years -- he even sleeps standing. His legs have become so thick and swollen that now he cannot bend his legs. People respect him very much, but when I went to see him he wanted to see me alone, and then he asked: 'Tell me how to meditate. My mind is very much disturbed.'

Ten years standing like a statue! -- he has not sat, he has not slept, but the problem remains the same: how to meditate, how to become silent inside. Unmoving outside, many movements inside. There may be even more than there are with you, because your energy is divided; much energy is needed for body movements. But a man who stands without moving -- his whole energy moves inwards in the mind, he becomes inside MAD. But people respect him -- and that has become an exhibition. Ego is fulfilled but the self is nowhere to be found.

PO-HUN WU-JEN SAID: 'THE TECHNIQUE OF SHOOTING IS FINE' -- you did well, beautiful! -- 'BUT IT IS NOT THE TECHNIQUE OF NON-SHOOTING.'

This may be a little bit difficult because in zen they say that the technique of shooting is just the beginning, to know HOW to shoot is just the beginning; but to know how NOT to shoot, so that the arrow

shoots by itself, is to know the end.

Try to understand: when you shoot, the ego is there, the doer. And what is the art of non-shooting? The arrow shoots in that too, it reaches the target in that too, but the target is not the point. It may even miss the target -- that is not the point. The point is, inside there should be no doer. The SOURCE is the point. When you put an arrow on the bow, you should not be there; you should be as if nonexistent, absolutely empty, and the arrow shoots by itself. No doer inside -- then there can be no ego. You are so much one with the whole process that there is no division. You are lost in it. The act and the actor are not two -- not even the slight distinction of 'I am the doer and this is my action.' It takes many years to attain. And if you don't understand, it is very difficult to attain it; if you understand the thing, you create the possibility.

Herrigel, a German seeker, worked for three years with his master in Japan. He was an archer, when he reached Japan he was already an archer, and a perfect one, because a hundred percent of his targets were hit by the arrow; there was no question of it. When he arrived he was already an archer just like Lieh-Tzu. But the master laughed. He said, 'Yes, you are skilled in shooting, but what about non-shooting?'

Herrigel said, 'What is this non-shooting? -- never heard of it.'

The master said, 'Then I will teach you.'

Three years passed; he became more and more skillful and the target became nearer and nearer and nearer. He became absolutely perfect, there was nothing lacking. And he was worried because... and this is the problem for the Western mind: the East looks mysterious, illogical, and the East is. He couldn't understand this master; was he a madman? ... Because now he was absolutely perfect, the master could not find a single fault, and he went on saying, 'No!' This is the problem: the gulf between the Eastern and the Western approaches towards life. The master goes on saying no, goes on rejecting.

Herrigel started getting frustrated. He said, 'But where is the fault? Show me the fault and I can learn how to go beyond it.'

The master said, 'There is no fault. YOU are faulty. There is no fault, your shooting is perfect -- but that is not the point. YOU are faulty; when you shoot, YOU are there, you are too much there. The arrow reaches the target, that's right! -- but that is not the point. WHY are you there too much? Why the exhibition? Why the ego? Why can't you simply shoot without being there?'

Herrigel, of course, continued arguing, 'How can one shoot without being there? Then who will shoot?' -- a very rational approach: then who will shoot?

And the master would say, 'Just look at me.' And Herrigel also felt that his master had a different quality, but that quality is mysterious and you cannot catch it. He felt it many times: that when the master shoots it is really different, as if he becomes the arrow, the bow, as if the master is there no more; he is completely one, undivided.

Then he started asking how to do this. The master said, 'This is not a technique. You have to understand, and you have to soak yourself into that understanding more and more, and sink into it.'

Three years lost, and then Herrigel understood that this was not possible. Either this man is mad, or it is not possible for a Westerner to attain this non-shooting: I have wasted three years, now it is time to go.

So he asked the master straight; the master said, 'Yes, you can go.'

Herrigel asked, 'Can you give me a certificate stating that for three years I learned with you?'

The master said, 'No, because you have not learned anything. You have been three years with me, but you have not learned anything. All that you have learned you could have learned in Germany also. There was no need to come here.'

The day he was to leave he just went to say goodbye, and the master was teaching other disciples, and demonstrating. It was just morning, and the sun was rising and there were birds singing; and Herrigel was now unworried because he had decided, and once the decision is taken the worry disappears. He was not worried. For these three years he was tense in the mind -- how to attain? How to fulfill the conditions of this madman? But now there was no worry. He had decided, he was leaving, he had booked; by the evening he would leave and all this nightmare would be left behind. He was just waiting for the master so that when he was finished with his disciples he could say goodbye and a thank you and leave.

So he was sitting on a bench. For the first time, suddenly he felt something. He looked at the master. The master was pulling the string of the bow and, as if he was not walking towards the master, he suddenly found himself standing and walking from the bench. He reached the master, took the bow from his hand... the arrow left the bow, and the master said, 'Good, fine, you have attained! Now I can give you a certificate.'

And Herrigel says: 'Yes, that day I attained. I now know the difference. That day something happened by itself -- I was not the shooter, I was not there at all. I was just sitting on the bench relaxed. There was no

tension, no worry, no thinking about it. I was not concerned.'

Remember this, because you are also near a madman. It is very difficult to fulfill my conditions. It is almost impossible -- but it is possible also. And it will happen only when you have done everything that you can do, and you come to the point to say goodbye, when you come to the point where you would like to leave me and go away. It will come to you only when you come to the point where you think, 'Drop all these meditations and everything. The whole thing is nightmarish.' Then there is no worry. But don't forget to come to me and say goodbye; otherwise you may leave without attaining.

Things start happening when you are finished with effort, when the effort has been made totally -- of course, Herrigel was total in his effort; that's why in three years he could finish the whole thing. If you are partial, fragmentary, your effort is not total, then three lives may not be enough. If you are lukewarm in your effort then you will never come to a point when the whole effort becomes useless.

Be total in the effort. Learn the whole technique that is possible to do meditation. Do everything that you can do. Don't withhold anything. Don't try to escape from anything; do it wholeheartedly. Then there comes a point, a peak, where no more can be done. When you come to the point where no more can be done and you have done all, and I go on saying, 'No, this is not enough!' -- my 'no' is needed to bring you to the total, to the final, to the peak from where no more doing is possible.

And you don't know how much you can do. You have tremendous energy which you are not using; you are using only a fragment. And if you are using only a fragment, then you will never come to the point where Herrigel reached -- I call that the Herrigel point.

But he did well. He did whatsoever could be done; on his part he was not saving anything. Then the boiling point comes. At that boiling point is the door. The whole effort becomes so useless, so futile: you are not reaching anywhere through it, so you drop it. A sudden relaxation... and the door opens.

Now you can meditate without being a meditator. Now you can meditate without even meditating. Now you can meditate without your ego being there. Now you become the meditation -- there is no meditator. The actor becomes the action, the meditator becomes meditation; the archer becomes the bow, the arrow -- and the target is not there outside somewhere hanging on a tree. The target is YOU, inside you -- the source. This is what Po-Hun Wu-Jen said. He said:
'THE TECHNIQUE OF SHOOTING IS FINE' --

of course Lieh-Tzu was a good shot, a perfect archer

-- 'BUT IT IS NOT THE TECHNIQUE OF NON-SHOOTING. LET US GO UP TO A HIGH MOUNTAIN AND STAND ON A PROJECTING ROCK, AND THEN YOU TRY AND SHOOT.'

What is he bringing Lieh-Tzu to? The outside is perfect but the source is still trembling. The action is perfect but the being is still shaking. The fear is there, death is there; he has not known himself yet. He is not a knower; whatsoever he is doing is just from the head and the hand: the third H is still not in it. Remember always to have all the three H's together -- the hand, the heart and the head. You have learned the three R's, now learn the three H's. And always remember that the head is so cunning that it can deceive you, it can give you the feeling, 'Okay, all the three H's are there,' because as a skill develops, as you become more and more technically perfect, the head says, 'What else is needed?'

Head means the West, heart means the East. The head says, 'Everything is okay.' Herrigel is head, the master is the heart -- and the master looks mad. And remember: for the head, the heart always looks mad. The head always says, 'You keep quiet. Don't come in, otherwise you will create a mess. Let me tackle the whole thing. I have learned everything, I know the arithmetic, and I know how to deal with this.' And technically the head is always correct. The heart is technically always wrong, because the heart knows no technique, it knows only the feeling, it knows only the poetry of being. It knows no technique, it knows no grammar, it is a poetic phenomenon.'LET US GO TO A HIGH MOUNTAIN,'

said the old master -- very very old, ninety years old --
'AND STAND ON A PROJECTING ROCK AND THEN YOU TRY AND SHOOT.'

Then we will see.

THEY CLIMBED UP A MOUNTAIN. STANDING ON A ROCK THAT PROJECTED OVER A PRECIPICE TEN THOUSAND FEET HIGH....

And remember, that is the difference between the head and the heart: ten thousand feet high is the heart, on a projecting rock overlooking a ten thousand foot deep valley....

Whenever you move nearer to the heart you will feel dizzy. With the head, everything is on level ground; it is a highway, concrete. With the heart you move into the forest -- no highways, ups and downs, everything mysterious, unknown, hidden in a mist; nothing is clear, it is a labyrinth; it is not a highway, it is more like a puzzle. Ten thousand feet high!

Somewhere Nietzsche has reported that once it happened that he suddenly found himself ten thousand feet high, ten thousand feet high from time -- as if time were a valley, and he found himself ten thousand feet high and away from time itself. The day he reported this in his diary is the day he went mad. The day he reported this in his diary is the day his madness came in.

It is a very dizzy point; one can go mad. As you move nearer towards the heart, you will feel you are moving nearer madness. 'What am I doing?' Things get dizzy. The known leaves you behind, the unknown enters. All maps become useless, because no maps exist for the heart; all maps exist for the conscious mind. It is a clear-cut thing; in it, you are secure. That's why love gives you fear, death gives you fear, meditation gives you fear. Whenever you are moving towards the center, fear grips you.

THEY CLIMBED UP A MOUNTAIN. STANDING ON A ROCK THAT PROJECTED OVER A PRECIPICE TEN THOUSAND FEET HIGH, PO-HUN WU-JEN MOVED BACKWARDS --

not forwards; on this projecting rock ten thousand feet high he moved backwards.

PO-HUN WU-JEN MOVED BACKWARDS UNTIL ONE THIRD OF HIS FEET WERE OVERHANGING THE EDGE -- and backwards. HE THEN MOTIONED LIEH-TZU TO COME FORWARD.

It is said that this ninety-year-old man was almost bent; he couldn't stand erect, he was very very old. This bent old man, half of his feet overhanging the edge -- not even looking that way, backwards.

HE THEN MOTIONED LIEH-TZU TO COME FORWARD.

That is where I am standing and calling you to come forward.

LIEH-TZU FELL DOWN ON THE GROUND.

He would not come near him. Wherever he was standing, far away from the projecting precipice, Lieh-Tzu fell down on the ground.

The very idea of coming closer to this old madman who is just standing, overhanging death; any moment he will fall and will not be found ever....

.... WITH PERSPIRATION FLOWING DOWN TO HIS HEELS.

Lieh-Tzu fell down on the ground with perspiration flowing down to his heels. Remember, first perspiration comes to the head. When the fear starts, first you perspire on the head; the heels are the last thing. When fear enters so deep in you that not only is the head perspiring, but the heels are perspiring, then the whole being is filled with fear and trembling. Lieh-Tzu could not stand -- he could not stand even the idea of coming nearer to the old master.

SAID PO-HUN WU-JEN: 'THE PERFECT MAN SOARS UP ABOVE THE BLUE SKY, OR DIVES DOWN TO

THE YELLOW SPRINGS, OR WANDERS ALL OVER THE EIGHT LIMITS OF THE WORLD, YET SHOWS NO SIGN OF CHANGE IN HIS SPIRIT.'

'Lieh-Tzu, why are you perspiring so much? To the very heels? And why have you fallen there on the ground, dazed? Why this change in spirit? Why are you shaking so much? Why this trembling? What is the fear? -- because a perfect man has no fear!'

Perfection is fearlessness... because a perfect man knows there is no death. Even if this old Po-Hun Wu-Jen falls, he knows he cannot really fall; even if the body shatters into millions of pieces and nobody can find it again, he knows he cannot die. He will remain as he is. Only something on the periphery will disappear; the center remains, remains always as it is.

Death is not for the center. The cyclone is only on the periphery, the cyclone never reaches the center. Nothing ever reaches the center. The perfect man is centered, he is rooted in his being. He is fearless. He is not unafraid -- no! He is not a brave man -- no! He is simply fearless. A brave man is one who has fear, but goes against his fear; and a coward is one who also has fear, but goes with his fear. They don't differ, the brave and cowards, they don't differ basically, they both have fears. The brave is one who goes on in spite of the fear, the coward is one who follows his fear. But a perfect man is neither; he is simply fearless. He is neither a coward, nor is he brave. He simply knows that death is a myth, death is a lie -- the greatest lie; death does not exist.

Remember, for a perfect man death does not exist -- only life, or God, exists. For you, God does not exist, only death exists. The moment you feel deathlessness you have felt the divine. The moment you feel deathlessness you have felt the very source of life.

'THE PERFECT MAN SOARS UP ABOVE THE BLUE SKY, OR DIVES DOWN TO THE YELLOW SPRINGS, OR WANDERS ALL OVER THE EIGHT LIMITS OF THE WORLD, YET SHOWS NO SIGN OF CHANGE IN HIS SPIRIT.'

Change may happen on the periphery but in his spirit there is no change. Inside he remains unmoving. Inside he remains eternally the same.

'BUT YOU BETRAY A SIGN OF TREPIDATION, AND YOUR EYES ARE DAZED, LIEH-TZU.HOW CAN YOU EXPECT TO HIT THE TARGET?'

... Because if you are trembling within, howsoever exactly you hit the target, it cannot be exact because the trembling inside will make your hand tremble. It may be invisible, but it will be there. For all outward purposes you may have hit the target, but for inward purposes you have missed. How can you hit the target?

So the basic thing is not to hit the target, the basic thing is to attain a non-trembling being. Then whether you hit the target or not is secondary. That is for children to decide, and child's play.

This is the difference between the art of shooting and the art of non-shooting. It is possible that this master, old master, may miss the target, it is possible; but still, he knows the art of non-shooting. Lieh-Tzu will never miss the target, but still he has missed the real target, he has missed himself.

So there are two points: the source from where the arrow moves, and the end where the arrow reaches. Religion is always concerned with the source from where all the arrows move. Where they reach is not the point; the basic thing is from where they move -- because if they move from a non-trembling being they will attain the target. They have already attained, because in the source is the end, in the beginning is the end, in the seed is the tree, in the alpha is the omega.

So the basic thing is not to be worried about the result; the essential thing is to think, to meditate, about the source. Whether my gesture is a perfect love gesture or not is not the point. Whether love is flowing or not, that is the point. If love is there it will find its own technique, if love is there it will find its own skill. But if love is not there, and you are skilled in the technique, the technique cannot find its love -- remember this.

The center will always find its periphery, but the periphery CANNOT find the center. The being will always find its morality, its character, but the character will not find its being. You cannot move from without towards within. There is only one way: energy flows from within towards without. The river cannot move if there is no source, no originating source. Then the whole thing would be false. If you have the source, the river will move, and it will attain to the ocean -- there is no problem. Wheresoever it goes, it will reach the target. If the source is overflowing, you will attain; and if you are simply playing with techniques and toys, you will miss.

In the West particularly, technology has become so important that it has entered even in human

relationship. Because you know too much about techniques, you are trying to convert everything into technology. That's why books, thousands of books, are published every year about love -- the technique, how to attain orgasm, how to make love. Even love has become a technological problem and orgasm a technological thing, it has to be solved by technicians. If love has also become a technological problem then what is left? Then nothing is left, then the whole life is just a technology. Then you have to know the know-how -- but you miss; you miss the real target which is the source.

Technique is good as far as it goes, but it is secondary. It is nonessential. The essential is the source and one must first look for the source -- and then the technique can come. It is good that you learn technique, it is good! People come to me and I see they are always concerned with technique. They ask how to meditate. They don't ask, 'What is meditation?' 'How?' -- they ask HOW to attain peace. They never ask, 'What is peace?' As if they already know.

Mulla Nasruddin killed his wife and then there was a case in the court. The judge said to Nasruddin, 'Nasruddin, you go on insisting again and again that you are a peaceloving man. What type of peaceloving man are you? You killed your wife!'

Nasruddin said, 'Yes, I repeat again that I am a peaceloving man. You don't know: when I killed my wife such peace descended on her face, and for the first time in my house there was peace all over. And I still insist that I am a peaceloving man.'

Technique kills. It can give you a peace which belongs to death, not to life. Method is dangerous, because you may forget the source completely and you may become obsessed with the method. Methods are good if you remain alert and you remain conscious that they are not the end, they are only the means. Too much obsession with them is very harmful, because you can forget the source completely.

This is the point. This old master, Po-Hun Wu-Jen, showed Lieh-Tzu one of the secrets. Lieh-Tzu himself became an enlightened man, he himself became what this old man was at that moment: backwards, moving towards the precipice ten thousand feet high and half his feet hanging over -- and a very old body, ninety years old, and still no trembling came to the old man; not a slight change, not even a tremor! Inside he must have been totally fearless. Inside he must have been rooted, grounded in himself, centered. Remember this always, because there is always a possibility of becoming a victim of techniques and methods.

The ultimate comes to you only when all techniques have been dropped. The ultimate happens to you only when there is no method, because only then are you open. The ultimate will knock at your door only when you are not there. When you are absent, you are ready, because when you are absent only then is there a space for the ultimate to enter into you. Then you become a womb. If YOU are there you are always too much; there is not even a slight gap, space, for the ultimate to enter into you -- and the ultimate is VAST. You have to be so vastly empty, so infinitely empty -- only then is there a possibility of the meeting.

That's why I go on saying you will never be able to meet God, because when God comes you will not be there. And until you are, he cannot come. You are the barrier.

And The Flowers Showered

Chapter #7
Chapter title: Temple fire

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WHILE TOKAI WAS A VISITOR AT A CERTAIN TEMPLE, A FIRE STARTED UNDER THE KITCHEN FLOOR.
A MONK RUSHED INTO TOKAI'S BEDROOM, SHOUTING: 'A FIRE, MASTER, A FIRE!' 'OH?' SAID TOKAI, SITTING UP. 'WHERE?' 'WHERE?' EXCLAIMED THE MONK. 'WHY, UNDER THE KITCHEN FLOOR -- GET UP AT ONCE.' 'THE KITCHEN, EH?' SAID THE MASTER DROWSILY. 'WELL, TELL YOU WHAT, WHEN IT REACHES THE PASSAGEWAY, COME BACK AND LET ME KNOW.'
TOKAI WAS SNORING AGAIN IN NO TIME.

THE WHOLE IGNORANCE OF MIND consists in not being in the present. Mind is always moving: into the future, or into the past. Mind is never here and now. It cannot be. The very nature of mind is such that it cannot be in the present, because mind has to think, and in the present moment there is no possibility to think. You have to see, you have to listen, you have to be present, but you cannot think.

The present moment is so narrow that there is no space to think about. You can be, but thoughts cannot be. How can you think? If you think, it means it is already past, the moment has gone. Or you can think if it has not come yet, it is in the future.

For thinking space is needed, because thinking is like a walk -- a walk of the mind, a journey. Space is needed. You can walk into the future, you can walk into the past, but how can you walk in the present? The present is so close, really not even close -- the present is YOU. Past and future are parts of time; the present is YOU, it is not part of time. It is not a tense: it is not at all a part of time, it doesn't belong to time. The present is you; past and future are out of you.

The mind cannot exist in the present. If you can be here, totally present, mind will disappear. Mind can desire, can dream -- dream a thousand and one thoughts. It can move to the very end of the world, it can move to the very beginning of the world, but it cannot be here and now -- that is impossible for it. The whole ignorance consists in not knowing this. And then you worry about the past, which is no more -- it is absolutely stupid! You cannot do anything about the past. How can you do anything about the past which is no more? Nothing can be done, it has already gone; but you worry about it, and worrying about it, you waste yourself.

Or you think about the future, and dream and desire. Have you ever observed? -- the future never comes. It cannot come. Whatsoever comes is always the present, and the present is absolutely different from your desires, your dreams. That's why whatsoever you desire and dream and imagine and plan for and worry about, never happens. But it wastes you. You go on deteriorating. You go on dying. Your energies go on moving in a desert, not reaching any goal, simply dissipating. And then death knocks at your door. And remember: death never knocks in the past, and death never knocks in the future; death knocks in the present.

You cannot say to death, 'Tomorrow!' Death knocks in the present. Life also knocks in the present. God also knocks in the present. Everything that is always knocks in the present, and everything that is not is always part of past or future.

Your mind is a false entity because it never knocks in the present. Let this be the criterion of reality: whatsoever is, is always here and now; whatsoever is not is never a part of the present. Drop all that which never knocks in the now. And if you move in the now, a new dimension opens -- the dimension of eternity.

Past and future move in a horizontal line: A moves to B, B to C, C to D, in a line. Eternity moves vertically: A moves deeper into the A, higher into the A, not to B; A goes on moving deeper and higher, both ways. It is vertical. The present moment moves vertically, time moves horizontally. Time and present never meet. And you are the present: your whole being moves vertically. The depth is open, the height is open, but you are moving horizontally with the mind. That's how you miss God.

People come to me and they ask how to meet God, how to see, how to realize. That is not the point. The point is: how are you missing him? -- because he is here and now, knocking at your door. It cannot be otherwise. If he is the real, he must be here and now. Only unreality is not here and now. He is already at your door -- but YOU are not there. You are never at home. You go on wandering into millions of words, but you are never at home. There you are never found, and God comes to meet you there, reality surrounds you there, but never finds you there. The real question is not how you should meet God; the real question is how you should be at home, so that when God knocks he finds you there. It is not a question of your finding him, it is a question of him finding you.

So it is a real meditation. A man of understanding does not bother about God or that type of matter,

because he is not a philosopher. He simply tries to be at home, meditates on how to stop worrying about the future and the past, thinking about future and past; he meditates on how to settle here and now, how not to move from this moment. Once you are in this moment, the door opens. This moment is the door!

I was staying once with a Catholic priest and his family. It happened one evening that I was sitting with the family: the priest, his wife, and their young child who was playing in the corner of the room with a few blocks, making something. Then suddenly the child said, 'Now everybody be quiet, because I have made a church. The church is ready, now be silent.'

The father was very happy that the boy understood that in a church one has to be quiet. To encourage him he said, 'Why is it one needs to be quiet in a church?' 'Because,' said the boy, 'the people are asleep.'

The people are really asleep, not only in the church, but on the whole earth, everywhere. They are asleep in the church because they come asleep from out-side. They go out of the church, they move in sleep -- everybody is a sleepwalker, a somnambulist. And this is the nature of sleep: that you are never here and now, because if you are here and now you will be awake!

Sleep means you are in the past, sleep means you are in the future. Mind is the sleep, mind is a deep hypnosis -- fast asleep. And you try many ways, but nothing seems to help you -- because anything done in your sleep will not be of much help, because if you do it in sleep it will not be more than a dream.

I have heard that once a man came to a psychoanalyst, a very absentminded psychoanalyst -- and everybody is absentminded because mind is absent-mindedness, not at home; that's what absent-mindedness means. A man went to this very absentminded psychoanalyst and told him. 'I am in great trouble. I have knocked at the doors of all types of doctors but nobody could help me, and they say that nothing is wrong. But I am in trouble. I snore so loudly in my sleep that I wake myself up. And this happens so many times in the night: the snoring is so loud that I wake myself up!'

Without exactly listening to what this man was saying, the psychoanalyst said, 'This is nothing. A simple thing can change the whole matter. You simply sleep in another room'.

You understand? -- this is exactly what everybody is doing. You go on changing rooms, but sleep continues, snoring continues, because you cannot leave it in another room. It is not something separate from you; it is you, it is your mind, it is your whole accumulated past, your memory, your knowledge -- what Hindus call SAMSKARAS, all the conditionings that make your mind. You go in another room, they follow you there.

You can change your religion: you can become a Christian from a Hindu, you can become a Hindu from a Christian -- you change rooms. Nothing will come of it. You can go on changing your masters -- from one master to another, from one ashram to another: nothing will be of much help. You are changing rooms; and the basic thing is not to change rooms but to change YOU. The room is not concerned with your snoring; the room is not the cause, YOU are the cause. This is the first thing to be understood; then you will be able to follow this beautiful story.

Your mind, as it is, is asleep. But you cannot feel how it is asleep because you look quite awake, with open eyes. But have you ever seen anything? You look wide awake with your open ears, but have you ever heard anything?

You are listening to me so you will say, Yes! But are you listening to me or listening to your mind inside? Your mind is constantly commenting. I am here, talking to you, but you are not there listening to me. Your mind constantly comments, 'Yes, it is right, I agree'; 'I don't agree, this is absolutely false'; your mind is standing there, constantly commenting. Through this commentary, this fog of the mind, I cannot penetrate you. Understanding comes when you are not interpreting, when you simply listen.

In a small school the teacher found that one boy was not listening. He was very lazy and fidgety, restless. So she asked: 'Why? Are you in some difficulty? Are you not able to hear me?'

The boy said, 'Hearing is okay, listening is the problem. '

He made a really subtle distinction. He said, 'Hearing is okay, I am hearing you; but LISTENING is the problem' -- because listening is more than hearing; listening is hearing with full awareness. Just hearing is okay, sounds are all around you -- you hear, but you are not listening. You have to hear, because the sounds will go on knocking at your eardrum; you have to hear. But you are not there to listen, because listening means a deep attention, a rapport -- not a constant commentary inside, not saying yes or no, not agreeing, disagreeing, because if you agree and disagree, in that moment how can you listen to me?

When you agree, what I said is already past; when you disagree, it is already gone. And in the moment you nod your head inside, say no or yes, you are missing -- and this is a constant thing inside you.

You cannot listen. And the more knowledge you have the more difficult listening becomes. Listening

means innocent attention -- you simply listen. There is no need to be in agreement or disagreement. I am not in search of your agreement or disagreement. I am not asking for your vote, I am not seeking your following, I am not in any way trying to convince you.

What do you do when a parrot starts screeching in a tree? Do you comment? Yes, then too you say, 'Disturbing.' You cannot listen even to a parrot. When the wind is blowing through the trees and there's the rustling noise, do you listen to it? Sometimes, maybe; it catches you unawares. But then too you comment, 'Yes, beautiful!'

Now watch: whenever you comment, you fall asleep. The mind has come in, and with the mind the past and future enter. The vertical line is lost -- and you become horizontal. The moment mind enters you become horizontal. You miss eternity.

Simply listen. There is no need to say yes or no. There is no need to be convinced or not convinced. Simply listen, and the truth will be revealed to you -- or the untruth! If somebody is talking nonsense, if you simply listen the nonsense will be revealed to you -- without any commentary from the mind. If somebody is speaking the truth, it will be revealed to you. Truth or untruth is not an agreement or a disagreement of your mind, it is a feeling. When you are in total rapport, you feel, and you simply feel that it is true or it is untrue -- and the thing is finished! No worrying about it, no thinking about it! What can thinking do?

If you have been brought up in a certain way, if you are a Christian, or a Hindu, or a Mohammedan, and I am saying something which happens to agree with your upbringing, you will say yes. If it doesn't happen so, you will say no. Are YOU here or is only the upbringing here? And upbringing is just accidental.

The mind cannot find what is true, the mind cannot find what is untrue. The mind can reason about it, but all reasoning is based on conditioning. If you are a Hindu you reason in one way, if you are a Mohammedan you reason in a different way. And every type of conditioning rationalizes. It is not really reasoning: you rationalize.

Mulla Nasruddin became very aged; he attained one hundred years. A reporter came to see him, because he was the oldest citizen around those parts. The reporter said, 'Nasruddin, there are a few questions I would like to ask. One is, do you think you will be able to live a hundred years more?'

Nasruddin said, 'Of course, because a hundred years ago I was not so strong as I am now.' A hundred years before, he was a child, just born, so he said: 'A hundred years ago I was not so strong as I am now, and if a small child, helpless, weak, could survive for a hundred years, why shouldn't I?'

This is rationalization. It looks logical, but it misses something. It is a wish-fulfillment. You would like to survive longer, so you create a rationale around it: you believe in the immortality of the soul. You have been brought up in a culture which says that the soul is eternal. If somebody says, 'Yes, the soul is eternal,' you nod, you say, 'Yes, that's right.' But that's not right -- or wrong. You say yes because it is a deep-rooted conditioning in you. There are others: half the world believes -- Hindus, Buddhists and Jainas believe -- that the soul is eternal, and there are many rebirths. And half the world -- Christians, Mohammedans, Jews, believe the soul is not eternal and there is no rebirth, only one life and then the soul dissolves into the ultimate.

Half the world believes this, half the world believes that, and they all have their own arguments, they all have their own rationalizations. Whatsoever you want to believe, you will believe, but deep down your desire will be the cause of your belief, not reason. Mind looks rational, but it is not. It is a rationalizing process: whatsoever you want to believe, the mind says yes. And where does that wanting come from? It comes from your upbringing.

Listening is a totally different affair, it has a totally different quality to it. When you LISTEN, you cannot be a Hindu, or a Mohammedan, or a Jaina, or a Christian. When you listen you cannot be a theist or an atheist; when you listen you can't listen through the skin of your -isms or scriptures -- you have to put them all aside; you simply listen.

I'm not asking you to agree, don't be afraid! Simply listen, not bothered by agreement or disagreement, and then a rapport happens.

If the truth is there, suddenly you are drawn -- your whole being is drawn as if by a magnet. You melt and merge into it, and your heart feels 'This is true,' without any reason, without any arguments, without any logic. This is why religions say reason is not the way to the divine. They say it is faith, they say it is trust.

What is trust? Is it a belief? No, because belief belongs to the mind. Trust is a rapport. You simply put aside all your defense measures, your armor; you become vulnerable. You listen to something, and you listen so totally that the feeling arises in you as to whether it is true or not. If it is untrue, you FEEL it. Why does this happen? If it is true, you feel it. Why does this happen?

It happens because truth resides in you. When you are totally nonthinking your inner truth can feel wherever truth is -- because like always feels out like: it fits. Suddenly everything fits, everything falls in a pattern and the chaos becomes a cosmos. The words fall in line... and a poetry arises. Then everything simply fits.

If you are in rapport, and the truth is there, your inner being simply agrees with it -- but it is not an agreement. You feel a tuning. You become one. This is trust. If something is wrong, it simply falls from you -- you never pay it a second thought, you never look at it a second time: there is no meaning in it. You never say, 'This is untrue'; it simply doesn't fit -- you move! If it fits, it becomes your home. If it doesn't fit, you move.

Through listening comes trust. But listening needs hearing plus attention. And you are fast asleep -- how can you be attentive? But even fast asleep a fragment of attention remains floating in you; otherwise there would be no way. You may be in a prison, but possibilities always exist -- you can come out. Difficulties may be there, but it is not impossible, because prisoners have been known to escape. A Buddha escapes, a Mahavira escapes, a Jesus escapes -- they were also prisoners like you. Prisoners have escaped before -- prisoners have always escaped. There remains somewhere a door, a possibility; you simply have to search for it.

If it is impossible, if there is no possibility, then there is no problem. The problem arises because the possibility is there -- you are a little alert. If you were absolutely unalert, then there would be no problem. If you were in a coma, then there would be no problem. But you are not in a coma; you are asleep -- but not totally. A gap, a leakage exists. You have to find within yourself that possibility of being attentive.

Sometimes you become attentive. If somebody comes to hit you, the attention comes. If you are in danger, if you are passing through a forest at night and it is dark, you walk with a different quality of attention. You are awake; thinking is not there. You are fully in rapport with the situation, with whatsoever is happening. Even if a leaf creates a sound you are fully alert. You are just like a hare, or a deer -- they are always awake. Your ears are bigger, your eyes are wide open, you are feeling what is happening all around because danger is there. In danger your sleep is less, your awareness is more, the gestalt changes. If somebody puts a dagger to your heart and is just going to push it in, in that moment there is no thinking. Past disappears, future disappears: you are here and now.

The possibility is there. If you make the effort you will catch the one ray that exists in you, and once you catch the one ray, the sun is not very far; then through the ray you can reach the sun -- the ray becomes the path.

So remember: find attention, let it become a continuity in you twenty-four hours a day, whatsoever you do. Eat, but try to be attentive: eat with awareness. Walk, but walk with awareness. Love, but love fully aware. Try!

It cannot become total just in one day, but even if one ray is caught, you will feel a deep fulfillment -- because the quality is the same whether you attain to one ray or the whole sun. Whether you taste a drop of water from the ocean or the whole ocean, the salty taste is the same -- and the taste becomes your satori, the glimpse.

Here, listening to me, be alert. Whenever you feel that you have gone again into sleep, bring yourself back: just shake a little and bring yourself back. When walking on the street, if you feel you are walking in a sleep, shake a little, give a little shake to the whole body. Be alert. This alertness will remain only for a few moments; again you will lose it, because you have lived in a sleep for so long, it has become such a habit, that you cannot see how you can go against it.

I was traveling once from Calcutta to Bombay in a plane, and one child was creating a great nuisance, running from one corner of the aisle to the other, disturbing everybody -- and then the stewardess came with tea and coffee. The boy ran into her, and everything was a mess. Then the mother of the child said, 'Now listen, I have told you many times -- why don't you go outside and play there?'

Just old habit. She was sitting just by my side and was not aware of what she had said. I listened as she spoke, and she never became alert to what she had said. Only the child made her alert. He said, 'What do you mean? If I go out I am finished!'

A child is more attentive of course, because he has less habits. A child is more alert because he has less armor around him, he is less imprisoned. That's why all religions say that when a man becomes a sage he has some quality of a child: the innocence. Then habits drop. ... Because habits are your prison, and sleep is the greatest habit.

Now, try to enter in this parable with me.

WHILE TOKAI WAS A VISITOR AT A CERTAIN TEMPLE, A FIRE STARTED UNDER THE KITCHEN FLOOR.
A MONK RUSHED INTO TOKAI'S BEDROOM, SHOUTING, 'A FIRE, MASTER, A FIRE!' 'OH?' SAID TOKAI, SITTING UP. 'WHERE?' 'WHERE?' EXCLAIMED THE MONK. 'WHY, UNDER THE KITCHEN FLOOR -- GET UP AT ONCE.' 'THE KITCHEN, EH?' SAID THE MASTER DROWSILY. 'WELL, TELL YOU WHAT, WHEN IT REACHES THE PASSAGEWAY, COME BACK AND LET ME KNOW.'
TOKAI WAS SNORING AGAIN IN NO TIME.

Tokai was a great zen master, enlightened, living in total awareness, and whenever you live in total awareness you live moment to moment. You cannot plan, even for the next moment you cannot plan -- because who knows, the next moment may never come! And how can you plan it beforehand, because who knows what the situation will be in the next moment? And if you plan too much you may miss it, the freshness of it.

Life is such a flux, nothing remains the same, everything moves. Heraclitus has said that you cannot step twice in the same river -- how can you plan? By the time you are stepping the second time, much water has flowed, it is not the same river. Planning is possible if the past repeats itself. But the past never repeats itself, repetition never happens -- even if you see something repeating itself it is just because you cannot see the whole.

Heraclitus again: he says, every day the sun is new. Of course, you will say, it is the same sun -- but it cannot be the same, there is no possibility of its being the same. Much has changed: the whole sky is different, the whole pattern of stars is different, the sun itself has become older. Now scientists say that within four million years the sun will die, its death is coming near -- because the sun is an alive phenomenon and it is very old, it has to die.

Suns are born, they live -- and they die. Four million years for us is very long; for the sun it is just nothing, it is as if the next moment it is going to die. And when the sun dies, the whole solar family will disappear, because the sun is the source. Every day the sun is dying, and becoming older and older and older -- it cannot be the same. Every day energy is lost -- a VAST amount of energy is being thrown in the rays. The sun is less every day, exhausted. It is not the same, it cannot be the same.

And when the sun rises, it rises upon a different world, and the onlooker also is not the same. Yesterday you may have been filled with love; then your eyes were different, and the sun of course looked different. You were so filled with love that a certain quality of poetry was around you, and you looked through that poetry -- the sun may have looked like a god, as it looked to the seers of the Vedas. They called the sun, God -- they must have been filled with so much poetry. They were poets, in love with existence; they were not scientists. They were not in search of what matter was, they were in search of what the mood was. They worshipped the sun. They must have been very happy and blissful people, because you can worship only when you feel a blessing; you can worship only when you feel that your whole life is a blessing.

Yesterday you may have been a poet, today you may not be a poet at all -- because every moment the river is flowing within you. You are also changing. Yesterday things were fitting into each other, today everything is a mess: you are angry, you are depressed, you are sad. How can the sun be the same when the onlooker has changed? Everything changes, so a man of understanding never exactly plans for the future, cannot -- but he is more ready than you to meet the future. This is the paradox. You plan, but you are not so ready.

In fact, planning means that you feel so inadequate, that's why you plan -- otherwise, why plan? A guest is coming, and you plan what you are going to say to him. What nonsense! When the guest comes can't you be spontaneous? But you are afraid, you don't believe in yourself, you have no trust; you plan, you go through a rehearsal. Your life is an acting, it is not a real thing, because a rehearsal is needed only in acting. And remember: when you are going through a rehearsal, whatsoever happens will be an acting, not the real thing. The guest has not arrived and you are planning already what you will say, how you will garland him, how you are going to respond; you are already saying things. The guest, in the mind, has already arrived -- you are talking to him. In fact, by the time the guest arrives you will be fed up with him. In fact, by the time the guest arrives he has already been with you too long -- you are bored, and whatsoever you say will not be true and authentic. It will not come from you, it will come from the memory. It will not pop up from your existence, it will come from the rehearsal that you have been having. It will be false -- and a meeting will not be possible, because how can a false man meet? And it may be the same with your guest: he was also

planning, he also is fed up with you already. He has talked too much and now he would like to be silent, and whatsoever he says will be out of the rehearsal.

So wherever two persons meet, there are four persons meeting -- at least; more are possible. Two real ones are in the background, two false ones meeting each other and encountering. Everything is false, because it comes out of planning. Even when you love a person you plan, and go through a rehearsal -- all the movements that you are going to make, how you are going to kiss, the gestures -- and everything becomes false. Why don't you trust yourself? When the moment comes, why don't you trust your spontaneity? Why can't you be real?

The mind cannot trust the moment; it is always afraid, that's why it plans. Planning means fear. It is fear that plans, and by planning you miss everything -- everything that is beautiful and true, everything that is divine, you miss. Nobody has ever reached God with a plan, nobody can ever reach.

WHILE TOKAI WAS A VISITOR AT A CERTAIN TEMPLE, A FIRE STARTED UNDER THE KITCHEN FLOOR.

The first thing: fire creates fear, because it is death. And if even fire cannot create fear, nothing can create fear. But even fire cannot create fear when you have encountered death, when you know that death doesn't exist; otherwise, the moment you hear the word 'Fire!' you are in a panic. No need for there to be a real fire, just somebody coming running here and saying, 'Fire!' and you will be in a panic. Somebody may jump out of it, and may kill himself -- and there was no fire. Just the word fire can give you panic.

You live with words. Somebody says 'Lemon' -- and juice starts flowing in your mouth. Somebody says, 'Fire!' -- and you are here no more, you have already escaped. You live with words, not with realities. You live with symbols, not with realities. And all symbols are artifices, they are not real.

I have heard, overheard really: an old woman was teaching a younger one how to cook a certain thing. She was explaining, and then she said, 'Six glugs of molasses.' The younger woman said, 'Six what?' The older woman said: 'Six glugs.'

The younger woman was puzzled and asked again, 'What is this "glug"? I've never heard of it before.'

The older woman said, 'My God! You don't know such a simple thing? Then it's difficult to teach you cookery!'

The younger one said, 'Be kind and just tell me what this "glug" is.'

The older woman said: 'You tip the jug; when it sounds "glug" that is one. Five more like it -- six glugs!'

But the whole of language is just like that. No word really means anything. The meaning is given by us by mutual contract. That is why three thousand languages exist in the world, but three thousand realities are not there. The whole of language is just like 'glug'.

You can create your own private language, there is no problem. Lovers always create their private language: they start using words -- nobody understands what they are saying, but THEY understand. Words are symbolic. The meaning is given, the meaning is not really there. When somebody says, 'Fire!' there is no fire in the word, there cannot be. When somebody says God, in the word god there is no God -- cannot be. The word god is not God. When somebody says love, the word love is not love.

When somebody says, 'I love you,' don't be deceived by the words. But you will be deceived, because nobody looks at reality; people look only at words. When somebody says, 'I love you,' you think: Yes, he loves me; or: Yes, she loves me. You are getting into a trap and you will be in difficulty. Just look at the reality of this man or this woman. Don't listen to the words, listen to the reality. Be in rapport with the reality of this person and understanding will arise as to whether whatsoever he is saying is only words, or whether it carries some content also. And depend on the content, never depend on the word; otherwise sooner or later you will be frustrated. So many lovers are frustrated in the world -- ninety percent! The word is the cause. They believed in the word and they didn't look at the reality.

Remain unclouded by the words. Keep your eyes clean from the words. Don't allow them to settle in your eyes and in your ears; otherwise you will live in a false world. Words are false in themselves; they become meaningful only if some truth exists in the heart from where the words are coming.

WHILE TOKAI WAS A VISITOR AT A CERTAIN TEMPLE, A FIRE STARTED UNDER THE KITCHEN FLOOR.

Fire is fear, fire is death -- but not the word fire.

A MONK RUSHED INTO TOKAI'S BEDROOM, SHOUTING: 'A FIRE, MASTER, A FIRE!'

He was excited, death was near.
'OH?' SAID TOKAI, SITTING UP. 'WHERE?'

You cannot excite a master, even if death is there, because excitement belongs to the mind. And you cannot surprise a master, even if death is there, because surprise also belongs to the mind. Why can't you surprise a master? -- because he never expects anything. How can you surprise a man who never expects anything? Because you expect, and then something else happens, that's why you are surprised. If you are walking on the street and you see a man coming, and suddenly he becomes a horse, you will be surprised, amazed: what has happened? But even this will not surprise a man like Tokai, because he knows life is a flux -- everything is possible: a man can become a horse even, a horse can become a man. This is what has been already happening many times: many horses have become men, and many men have become horses. Life moves on!

A master remains without any expectation, you cannot surprise him. To him everything is possible, and he is not closed to any possibility. He lives in the moment totally open; whatsoever happens, happens. He has no plan to meet reality, no protection. He accepts.

If you expect something, you cannot accept. If you accept everything, you cannot expect. If you accept and you don't expect, you cannot be surprised -- and you cannot be excited. Excitement is a fever, it is a disease; when you get excited your whole being is feverish, you are hot. You may like it sometimes because there are two types of fever: one that comes out of pleasure and one that comes out of pain. The one that you like you call pleasure, but it is also a fever, excitement; and the one you dislike you call pain, disease, illness -- but both are excitements. And try to observe: they go on changing into each other.

You love a woman; you get excited and you feel a certain pleasure, or you interpret it as pleasure. But let that woman remain there and sooner or later the excitement goes. On the contrary, a boredom creeps in, you feel fed up, you would like to escape, you would like to be alone. And if the woman still continues, now the negative enters. You are not only bored, you are in a negative fever now; you feel ill, you feel nauseous.

Look: your life is just like a rainbow. It carries all the colors -- and you go on moving from one color to another. It carries all the extremes, all the opposites: from pleasure you move to pain, from pain you move to pleasure. If the pain goes on too long, you may even start getting a certain pleasure out of it. If the pleasure lasts too long, you will certainly get pain out of it. Both are states of excitement, both are fevers. A man of understanding is without fever. You cannot excite him, you cannot surprise him. Even if death is there he will coolly ask, 'Where?' And this question 'Where?' is very beautiful, because a man of enlightenment is always concerned with the here. He is not concerned with there, he is not concerned with then, he is concerned only with now. Now, here, is his reality; then, there, is your reality.
'A FIRE, MASTER, A FIRE!' 'OH?' SAID TOKAI, SITTING UP, 'WHERE?'

He wants to know: there or here.
'WHERE?' EXCLAIMED THE MONK.

... Because he couldn't believe it, that when there is a fire somebody could ask such a stupid question. One should simply jump out of the window, get out of the house; this is no time for subtle arguments.'WHERE?' EXCLAIMED THE MONK. 'WHY, UNDER THE KITCHEN FLOOR -- GET UP AT ONCE.' 'THE KITCHEN, EH?' SAID THE MASTER DROWSILY. 'WELL, TELL YOU WHAT, WHEN IT REACHES THE PASSAGEWAY, COME BACK AND LET ME KNOW.'

When it reaches here, then come and let me know. If it is there, it is none of my concern. The anecdote is very revealing. Anything there is not a concern; only when it is here does it become real.

A master cannot plan for the future. Of course he is ready: whatsoever happens, he will respond -- but he cannot go through a rehearsal, and he cannot plan... and he cannot move before the reality has come. He will say, 'Let the reality come, let the moment knock at my door, and then we will see.' Unburdened with

rehearsals, plans, he is always spontaneous -- and whatsoever he does with his spontaneity is always right.

Remember this criterion always: whatsoever comes out of your spontaneity is right. There exists no other criterion of right and wrong. Whatsoever comes out of the moment, your alive response to it is good. Nothing else is good -- there exists no other criterion for good and bad.

But you are afraid. Because of your fear you create morality. Because of your fear you create distinctions between right and wrong. But don't you see that sometimes a situation is different, and the right becomes wrong and the wrong becomes right? But you remain dead. You don't look at the situation. You simply go on following your right and wrong and the conceptions around it. That's why you become a misfit. Even trees are wiser than you -- they are not misfits. Even animals are better than you -- they are not misfits. Even clouds are worthier than you -- they are not misfits. The whole of existence fits together; only man is a misfit. Where has he gone wrong?

He has gone wrong with his mental distinctions -- this is right and that is wrong -- and in life such fixed things cannot be useful. Something is wrong this moment, next moment it becomes right. Something is right this moment, next moment it is right no more. What will you do? You will be constantly in a state of fear and worry, an inner tension.

So the foundational teaching of all those who have known is: be alert and spontaneous, and whatsoever happens out of your spontaneous alertness is right, and whatsoever happens out of your sleep, unconsciousness, is wrong. Whatsoever you do unconsciously is wrong -- whatsoever you do with awareness is right. Right and wrong is not a distinction between objects; right and wrong is a distinction between consciousnesses.

For example, there exists a Jaina sect in India: TERAPANTH. Mahavira said, 'Don't interfere in anybody's karma. Let him fulfill it' -- a beautiful thing. He says really the exact thing that hippies are now saying in the West: do your own thing. From the other side Mahavira says the same thing: 'Don't interfere with anybody's thing. Let him do his karma, let him fulfill it. Don't interfere. Interference is violence; when you interfere with somebody's karma you are doing a violence, you are throwing that man from his own path. Don't interfere.' A beautiful thing!

But how things can go wrong, even beautiful things! The terapanth, this one sect of the Jainas, concluded that if somebody is dying by the side of the road you simply go on, you don't touch him, you don't give him any medicine, you don't give him water if he is crying, 'I am thirsty!' Don't give him water because -- don't interfere with anybody's karma. Logical! -- because if he is suffering because of his past karmas, then who are you to interfere? He must have accumulated a certain karma to suffer in this life from thirst and die from it. Who are you to give him water? You simply neglect him, you go on.

I was talking to one of the leaders of the terapanth monks, and I told him, 'And have you ever considered the possibility that it may be your karma to give him water?'

You are not interfering with his karma, but you are interfering with your own. If the desire arises to help him, what will you do? The desire shows that it is your karma to give him water. If you resist that desire and go on because of the principle, you are not being spontaneous -- so what to do? If you make dead principles heavy on your head, you will always be in trouble, because life does not believe in your principles; life has its own laws. But they are not your principles and your philosophies.

Be spontaneous. If you feel like helping, don't bother about what Mahavira has said. If you feel like helping, help. Do your thing. If you don't feel like helping, don't help. Whatsoever Jesus may have said, that by helping people you will help me -- don't bother, because sometimes the help may be dangerous. A man is ready to kill somebody, and he says to you, 'Give me water, because I am feeling so thirsty, and I cannot go on this long journey to kill that man' -- what will you do? ... Because if you give him water, you help him in murder. Decide! -- but NEVER decide before the moment because all such decisions will go false. One never knows what type of situation will be there.

In old Indian scriptures there is a story: A murderer came to a crossroads where a monk was sitting meditating. He was following a man. He had already hit the man hard but he escaped, the victim escaped, and he was following him. At the crossroads he was puzzled; he asked the monk who was meditating under a tree, 'Have you seen a man with blood flowing, passing by here? If so, which direction has he gone?' -- because it was a crossroads.

What should this monk do? If he tells the truth, that the man has gone to the north, he will become a part of the murder. If he says that he has not gone to the north, he has gone to the south, he will be telling a lie. What should he do? Should he tell the truth, and allow the murder, or should he become a liar and stop it? What should he do?

There have been many answers. I have none.

Jainas say that even if it is going to be an untruth, let him be untrue, because violence is the greatest sin. They have their own valuation -- violence is the greatest sin, untruth comes next. But Hindus say no, untruth comes first, so let him be true; he has to tell the truth and let things happen, whatsoever happens. Gandhi said -- Gandhi had his own answer about this -- HE said, 'I cannot choose between these two because both are supreme values, and there is no choice. So I will tell him the truth, and I will stand in his way, and I will tell him, "First kill me, and then follow that man."'

It appeals, Gandhi's answer appeals, seems to be better than both the Hindu's and the Jaina's -- but look at the whole situation: the man is going to commit one murder and Gandhi is forcing him to commit two. So what about HIS karma?

So what to do? I have no answer. Or my answer is: don't decide beforehand, let the moment come and let the moment decide, because who knows? -- the victim may be a man who is worth murdering. Who knows? -- the victim may be a dangerous man, and if he survives he may murder many. Who knows what the situation will be because it will never be the same again -- and you cannot know the situation beforehand.

Don't decide. But your mind will feel uneasy without a decision because the mind needs clear-cut answers. Life has none, no clear-cut answers. Only one thing is certain: be spontaneous and alert and aware, and don't follow any rule. Simply be spontaneous -- and whatsoever happens, let it happen. If you feel in that moment like taking the risk of losing truth, lose it. If you feel in that moment that that man is not worth it, then let the violence happen, or if you feel, 'That man is worth more than me,' stand in between.

Millions of possibilities will be there. Don't fix it beforehand. Just be aware and alert and let things happen. You may not wish to say anything. Why not be silent? Don't tell any untruth, don't help the man in violence, don't force the murderer to commit two murders. Why not be silent? Who is forcing you?

But let the moment decide: that is what all the awakened ones have said.

But if you listen to ordinary moralists they will tell you that life is dangerous, to go with a decision; otherwise you may do something wrong. And I tell you whatsoever you do through a decision will be wrong, because the whole existence is not following your decisions; the whole existence moves in its own way. You are a part of it -- how can you decide for the whole? You have to simply be there and feel the situation and do whatsoever you can do with humbleness, with every possibility of it being wrong.

Don't be such an egoist as to think, 'Whatsoever I do will be right.' Then who will do the wrong? Don't be such an egoist that you think, 'I am moral, and the other is immoral.' The other is also you. You are also the other. We are one. The murderer and the victim are not two.

But don't decide. Just be there; feel the whole situation, be in rapport with the whole situation, and let your inner consciousness do whatsoever comes. You should not be the doer, you should be just a witness. A doer has to decide beforehand, a witness need not.

That is the whole message of Krishna and the Gita. Krishna says: Just see the whole situation, and don't follow moralists' dead rules. See the situation and act as a witness; don't be a doer. And don't be bothered what the result will be, nobody can say what the result will be. In fact there is no result, cannot be, because it is an infinity.

For example, Hitler was born. If the mother had killed this child all the courts in the world would have found her a murderess. She would have been punished. But now we know it would have been better to kill Hitler than to leave him alive, because he killed millions. So did Hitler's mother do right in not murdering this child? Was she right or was she wrong? Who is to decide? And how could that poor mother know that this boy was going to murder so many people?

Who is to decide? And how to decide?... and it is an infinite sequence. Hitler killed many, but who can decide whether those were the right persons to be killed or not killed? Who will ever decide and who will ever know? Nobody knows. Who knows, perhaps God sends Hitler-like people to kill all those who are wrong, because somehow or other God is involved in everything! He is in the right and he is in the wrong.

The man who dropped the atom bomb on Hiroshima -- was he right or wrong? Because of his bomb the second world war stopped. Of course, the whole city of one hundred thousand people dropped dead immediately. But if the atom bomb had not been dropped on Hiroshima, the war would have continued, and many more lakhs of people would have died. And if Japan could have survived only one year more, she could have invented the atom bomb -- and then they would have dropped it on New York, on London. Who is to decide, and how to decide, whether the man who dropped the bomb was right or wrong?

Life is so entangled, entwined, and every event leads to other events; and whatsoever you do, you will

disappear, but whatsoever you did, the consequences will continue forever and forever. They cannot end. Even a small act -- you smile at a person, and you have changed the whole quality of existence, because that smile will decide many things.

It happened: I was reading Greta Garbo's biography. She was an ordinary girl, working with a barber, just soaping people's faces, and she would have remained the same because she was already twenty-two, and then one American film director accidentally came to that barber's shop -- there were twenty shops in that town -- and when she was soaping his face he smiled, looking at the girl in the mirror, and said, 'How beautiful!' And everything changed.

This was the first man to say to Greta Garbo, 'How beautiful!' -- nobody had ever said it before, and she never thought herself beautiful, because how can you think yourself beautiful if nobody says so?

The whole night she could not sleep. The next morning she searched out the director, where he was staying, and she asked, 'Do you REALLY think that I am beautiful?'

The director may have made the remark casually, who knows! But when a girl comes searching for you and asks, 'Really? What you told me, you really MEANT it?'... so the director said, 'Yes, you ARE beautiful!'

Then Greta Garbo said, 'Then why not give me some work in your film, in some film you are making?' Now things started. And Greta Garbo became one of the most famous actresses.

Very small things move around, and they go on moving. It is just like throwing a small pebble in a lake. Such a small pebble, and then ripples go on and on and on -- and they will go on to the very end. By the time they reach the shore, long before it, the pebble has settled deep into the bottom, is lost.

That pebble will change the whole quality of existence, because it is all one net; it is just like a spider's web: you touch it anywhere, shake it a little, and the whole web ripples. Everywhere it is felt. You smile at a person -- and the whole world is a spider's web -- and the whole God is changed through that smile.

But how to decide? Krishna says you need not be bothered with decision, because it is such a vast thing that you will never be able to make a decision. So don't think about the result, simply respond to the situation. Be spontaneous, alert; be a witness and not a doer.

A MONK RUSHED INTO TOKAI'S BEDROOM, SHOUTING: 'A FIRE, MASTER, A FIRE!' 'OH?' SAID TOKAI, SITTING UP. 'WHERE?' 'WHERE?' EXCLAIMED THE MONK. 'WHY, UNDER THE KITCHEN FLOOR -- GET UP AT ONCE.' 'THE KITCHEN, EH?' SAID THE MASTER DROWSILY. 'WELL, TELL YOU WHAT, WHEN IT REACHES THE PASSAGEWAY, COME BACK AND LET ME KNOW.'

When it has become part of the present, then let me know. It is still in the future -- don't bother me.

TOKAI WAS SNORING AGAIN IN NO TIME.

This is the quality of an enlightened person: so relaxed that although a fire is burning in the kitchen, the house is catching fire -- everybody is excited and running around, nobody knows what is going to happen, everything is a mess -- he can relax and go to sleep again. He was snoring in no time.

This non-tenseness must come out of, has to come out of, a deep trust that whatsoever happens is good. He is not worried -- even if he dies he is not worried; even if the fire comes and burns him he is not worried, because he is no more. The ego is not there; otherwise there will be fear, there will be worry, there will be a future, there will be planning, there will be a desire to escape, to save oneself. He is not worried; he simply falls back into sleep, relaxed.

There is no possibility of relaxation if you have a mind and an ego; the ego is the center of the mind. You will be tense, you will remain tense. How to relax? Is there any way to relax? There is no way unless understanding is there. If you understand the nature of the world, the nature of the very existence, then who are you to worry, and why be in a worried state continuously?

Nobody asked you about being born, nobody is going to ask you when the time comes for you to be taken away. Then why be worried? Birth happened to you; death will happen to you; who are you to come in between?

Things are happening. You feel hunger, you feel love, you feel anger -- everything happens to you, you are not a doer. Nature takes care. You eat and nature digests it; you need not bother about it, about how the

stomach is functioning, how the food is going to become blood. If you become too tense about it you will have ulcers -- and king-size ulcers, not ordinary ones. No need to worry.

The whole is moving. The vast ocean, the infinite is moving. You are just a wave in it. Relax, and let things be.

Once you know how to let go, you have known all that is worth knowing. If you don't know how to let go, whatsoever you know is worthless, it is rubbish.

And The Flowers Showered

Chapter #8
Chapter title: Tozan's five pounds

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THE MASTER TOZAN WAS WEIGHING SOME FLAX IN THE STOREROOM.
A MONK CAME UP TO HIM AND ASKED: 'WHAT IS BUDDHA?'
TOZAN SAID: 'THIS FLAX WEIGHS FIVE POUNDS.'

RELIGION IS NOT CONCERNED with philosophical questions and answers. To go on looking this way is stupid, and a sheer waste of life, time, energy and consciousness, because you can go on asking and answers can be given -- but from answers only more questions will come out. If in the beginning there was one question, in the end, through many answers, there will be a million questions.

Philosophy solves nothing. It promises, but never solves anything -- all those promises remain unfulfilled. Still it goes on promising. But the experience which can solve the riddles of the mind cannot be attained through philosophical speculation.

Buddha was absolutely against philosophy -- there has never been a man more against philosophy than Buddha. Through his own bitter experience he came to understand that all those profundities of philosophy are just superficial. Even the greatest philosopher remains as ordinary as anyone. No problem has been solved by him, not even touched. He carries much knowledge, many answers, but he remains the same in his old age -- no new life happens to him. And the crux, the core of the matter is that mind is a question-raising faculty: it can raise any sort of question, and then it can befool itself by answering them. But YOU are the questioner, and YOU are the one who solves them.

Ignorance creates questions, and ignorance creates answers -- the same mind creating both parts. How can a questioning mind come to an answer? Deep down, the mind itself is the question.

So philosophy tries to answer questions of the mind, and religion looks at the very base. The mind is the question, and unless mind is dropped the answer will not be revealed to you -- mind won't allow it, mind is the barrier, the wall. When there is no mind you are an experiencing being; when the mind is there you are a verbalizing being.

In a small school it happened: there was a very stupid child; he never asked any questions and also the teacher neglected him. But one day he was very excited when the teacher was explaining a certain problem of arithmetic, writing some figures on the board. The child was very excited, raising his hand again and again; he wanted to ask something. When the teacher finished with the problem, she washed the figures

from the board, and was very happy that for the first time this child was so excited as to ask something, and she said, 'I am happy that you are ready to ask something. Go ahead -- ask!'

The child stood, and he said, 'I am very worried, and the question comes again and again to me but I couldn't gather the courage to ask. Today I have decided to ask: where do these damn figures go when you wash them off?'

The question is very philosophical; all questions are like this. Many ask where a buddha goes when he dies; the question is the same. Where is God? -- the question is the same. What is truth? -- the question is the same. But you cannot feel the stupidity hidden in them, because they look very profound, and they have a long tradition -- people have always been asking them, and people whom you think very great have been concerned with them: theorizing, finding answers, creating systems... but the whole effort is useless because only experience can give you the answer, not thinking. And if you go on thinking you will become more and more mad, and the answer will still be far away -- farther away than ever.

Buddha says: When the mind stops questioning, the answer happens. It is because you are so much concerned with questions that the answer cannot enter you. You are in such trouble, you are so disturbed, so very tense, the reality cannot enter into you -- you are shaking so much inside, trembling with fear, with neurosis, with stupid questions and answers, with systems, philosophies, theories; you are so filled up.

Mulla Nasruddin was passing through a village in his car. Many crowds were gathered at many spots, and he was worried -- what is the matter? Nobody was on the streets, everybody was gathered somewhere or other. Then he saw a policeman, and he stopped him and asked, 'What is the matter? Has something gone wrong? What has happened? I don't see people anywhere, working, moving, in the shops... they are gathered in many crowds!'

The policeman could not believe his ears; he said, 'What are you asking? There has been an earthquake just now! Many houses have fallen, many people are dead!' Then the policeman said, 'I cannot believe that you couldn't feel the earthquake!'

Nasruddin said, 'Because of alcohol I am always shaking so much, my hands are so jittery, that I missed it.'

If an earthquake is going on inside you continuously, then a real earthquake will not be capable of entering you. When you are silent and still, then the reality happens. And questioning is a trembling inside. Questioning means doubt, doubt means trembling. Questioning means you don't trust anything -- everything has become a question, and when everything is a question there will be very much anxiety. Have you observed yourself? Everything becomes a question. If you are miserable, it is a question: Why? Even if you are happy, it is a question: Why? You cannot believe yourself being happy.

People come to me when meditation goes deeper and they have glimpses, they come to me very disturbed because, they say, something is happening, and they cannot believe that it is happening to THEM, that a bliss can happen -- there must be some deception. People have said to me, 'Are you hypnotizing? -- because something is happening!' They cannot believe that they can be blissful, somebody must be hypnotizing them. They cannot believe that they can be silent -- impossible! 'Why? Why am I silent? Somebody is playing a trick!'

Trust is not possible for a questioning mind. Immediately experience is there, the mind creates a question: Why? The flower is there -- if you trust, you will feel a beauty, a blooming of beauty; but the mind says: Why? Why is this flower called beautiful? What is beauty? -- you are going astray. You are in love, the mind asks: Why, what is love?

It is reported that Saint Augustine said, 'I know what time is, but when people ask me, everything is lost, I cannot answer. I know what love is, but you ask me: What is love? -- and I am at a loss, I cannot answer. I know what God is, but you ask, and I am at a loss.' And Augustine is right, because profundities cannot be asked, cannot be questioned. You cannot put a question mark on a mystery. If you put a question mark, the question mark becomes more important; then the question covers the whole mystery. And if you think that when you have solved the question, then you will live the mystery, you will never live it.

Questioning is irrelevant in religion. Trust is relevant. Trust means moving into the experience, into the unknown, without asking much -- going through it to know it.

I tell you about a beautiful morning outside, and you start questioning me about it here, walled in a room, enclosed, and you would like your every question to be answered before you take a step outside. How can I tell you if you have never known what morning is? How can I tell you? Only that can be told through words which you already know. How can I tell you that there is light, beautiful light falling through the trees, and the whole sky is filled with light, the sun has risen, if you have always lived in darkness? If your

eyes are accustomed only to the dark, how can I explain to you that the sun has risen?

You will ask: What do you mean? Are you trying to deceive us? We have lived all our lives and we have never known anything like light. First answer our questions, and then, if we are convinced, we can come out with you; otherwise it seems you are leading us astray, astray from our sheltered life.

But how can the light be told of if you don't know about it? But that's what you are asking: Convince us about God, then we will meditate, then we will pray, then we will search. How can we search before the conviction is there? How can we go on a search when we don't know where we are going?

This is distrust -- and because of this distrust you cannot move into the unknown. The known clings to you, and you cling to the known -- and the known is the dead past. It may feel cozy because you have lived in it, but it is dead, it is not alive. The alive is always the unknown, knocking at your door. Move with it. But how can you move without trust? And even doubting persons think that they have trust.

Once it happened: Mulla Nasruddin told me that he was thinking of divorcing his wife. I asked, 'Why? Why so suddenly?'

Nasruddin said, 'I doubt her fidelity towards me.'

So I told him, 'Wait, I will ask your wife.'

So I told his wife, 'Nasruddin is talking around town and creating a rumor that you are not faithful, and he is thinking of divorce, so what is the matter?'

His wife said, 'This is too much. Nobody has ever insulted me like that -- and I tell you, I have been faithful to him dozens of times!'

It is not a question of dozens of times -- you also trust, but dozens of times. That trust cannot be very deep, it is just utilitarian. You trust whenever you feel it pays. But whenever the unknown knocks you never trust, because you don't know whether it is going to pay or not. Faith and trust are not a question of utility -- they are not utilities, you cannot use them. If you want to use them, you kill them. They are not utilitarian at all. You can enjoy them, you can be blissful about them -- but they don't pay.

They don't pay in the terms of this world; on the contrary, the whole world will look at you as a fool, because the world thinks someone wise if he doubts, the world thinks someone wise if he questions, the world thinks someone wise only when he moves a step with conviction, and before he is convinced he will not move. This is the cunning and the cleverness of the world -- and the world calls such people wise!

They are fools as far as Buddha is concerned, because through their so-called wisdom they are missing the greatest, and the greatest cannot be used. You can merge with it, you cannot use it. It has no utility, it is not a commodity; it is an experience, it is an ecstasy. You cannot sell it, you cannot make a business out of it -- rather, on the contrary, you are lost in it completely. You will never be the same again. In fact you can never come back -- it is a point of no return: if you go, you go. You cannot go back, there is no going back. It is dangerous.

So only very courageous people can enter on the path. Religion is not for cowards. But you will find in churches, temples, mosques -- cowards: they have destroyed the whole thing. Religion is only for the very very courageous, for those who can take the most dangerous step -- and the most dangerous step is from the known towards the unknown; the most dangerous step is from the mind to no-mind, from questioning to no-questioning, from doubt to trust.

Before we enter this small but beautiful anecdote -- it is just like a diamond: very small but very valuable -- a few more things are to be understood. One: you will be able to understand it only when you can take a jump, when you can bridge, somehow, the known with the unknown, mind with no-mind. Second thing: religion is not at all a question of thinking; it is not a question of RIGHT thinking, that if you think rightly you will become religious -- no! Whether you think rightly or wrongly you will remain unreligous. People think that if you think rightly you will become religious; people think that if you think wrongly you will go astray.

But I tell you, if you think, you will go astray -- rightly or wrongly is not the point. If you DON'T think, only then are you on the path. Think and you miss. You have already gone off on a long journey, you are no longer here, now; the present is missed -- and reality is only in the present.

With mind, you go on missing. Mind has a mechanism -- it moves in circles, vicious circles. Try to observe your own mind: has it been on a journey, or just moving in circles? Have you really been moving, or just moving in a circle? You repeat the same, again and again. The day before yesterday you were angry, yesterday you were angry, today you have been angry -- and there is every possibility that tomorrow you are going to be angry; and do you feel that anger is different? The day before yesterday it was the same, yesterday it was the same, today it is the same -- the anger is the same. Situations may differ, excuses may

differ, but the anger is the same! Are you moving? Are you going somewhere? Is there any progress? Are you reaching some goal, getting nearer? You are moving in a circle, reaching nowhere. The circle may be very big, but how can you move if you move in a circle?

I overheard once, walking in the afternoon, I heard coming from the inside of a small house a child whining and saying, 'Mum, I am fed up with moving in circles.'

The mother said, 'Either you shut up, or I will nail your other foot to the floor also.'

But you are not yet fed up. One foot is nailed to the earth, and like the child you are moving in circles. You are like a broken gramophone record -- the same line repeats itself, it goes on repeating. Have you ever listened to a broken gramophone record? Listen! -- it is like Maharishi Mahesh Yogi's transcendental meditation, TM: you repeat one thing, Ram, Ram, Ram, Ram, Ram... you go on repeating. You get bored; through boredom you feel sleepy. Sleep is good! After the sleep you feel fresh -- but this is not going towards truth at all, it is just getting a good sleep, through a trick. But this TM you are doing continuously; your whole life is a TM, repeating, moving in the same groove again and again and again.

Where are you going? Whenever you become aware of this you will think simply: What has been happening? You will feel very strange, shocked, that your whole life has been a misuse. You have not moved a single inch. The sooner the better -- if you realize this, the sooner the better, because through this realization something is possible.

Why this repetition? Mind is repetitive, it is a broken record; the very nature of it is just like a broken record. You cannot change it. A broken record can be repaired, mind cannot be, because the very nature of the mind is to repeat; repetition is the nature of the mind. At the most you can make bigger circles, and with bigger circles you can feel that there is some freedom; with bigger circles you can deceive yourself that things are not repeating.

Somebody's circle is just twenty-four hours. If you are clever you can make a circle of thirty days; if you are even more clever you can make a circle of one year; if you are even more clever you can make a circle of a whole life -- but the circle remains the same. It makes no difference. Bigger or smaller, you move in the same groove, you come back to the same point.

Because of this understanding, Hindus have called life a wheel -- your life, of course, not a buddha's life. A buddha is one who has jumped out of the wheel. You cling to the wheel, you feel very secure there -- and the wheel moves on; from birth to death it completes a circle. Again birth, again death. The word SANSAR, the word Hindus use for this world, means the wheel. It moves in the same groove. You come and go, and you do much -- to no avail. Where do you miss? You miss in the first step.

The nature of the mind is repetition, and the nature of life is no repetition. Life is always new, ALWAYS. Newness is the nature of life, Tao; nothing is old, cannot be. Life never repeats, it simply becomes new every day, new every moment -- and mind is old; hence mind and life never meet. Mind simply repeats, life never repeats -- how can mind and life meet? That's why philosophy never understands life.

The whole effort of religion is: how to drop the mind and move into life, how to drop the repetitive mechanism and how to enter the evernew, evergreen phenomenon of existence. This is the whole point of this beautiful story, TOZAN'S FIVE POUNDS.

THE MASTER TOZAN WAS WEIGHING SOME FLAX IN THE STOREROOM. A MONK CAME UP TO HIM AND ASKED: 'WHAT IS BUDDHA?'
TOZAN SAID: 'THIS FLAX WEIGHS FIVE POUNDS.'

Many things: first, a zen master is not a recluse, he has not renounced life; rather, on the contrary, he has renounced the mind and entered life.

There are two types of sannyasins in the world: one type renounces life and enters the life of the mind completely -- these are the anti-life people, escaping from the world towards the Himalayas, Tibet. They renounce life to be completely absorbed in the mind -- and they are in the majority, because to renounce life is easy; to renounce mind is difficult.

What is the difficulty? If you want to escape from here, you can escape! You can leave your wife, your children, your house, your job -- really you will feel unburdened, because your wife has become a burden, the children have become a burden, and the whole thing, working every day, earning... you are fed up! You will feel unburdened.

And what will you do in the Himalayas? The whole energy will become mind: you will repeat Ram, Ram, Ram, you will read the Upanishads and the Vedas, and you will think profound truths. You will think about where the world came from, where the world is going, who created the world, why he created the world, what is good and what is evil. You will contemplate, think -- great things! Your whole life energy which was engaged in other things will be freed from them now and will be absorbed in the mind. You will become a mind.

And people will pay you respect because you renounced life. You are a great man! Fools will recognize you as a great man: fools can recognize you only because you are the greatest of them and they will pay respect, they will prostrate themselves at your feet -- you have done a great miracle!

But what has happened? You renounced life just to be the mind. You renounced the whole body just to be the head -- and the head was the problem! You saved the disease, and you renounced everything. Now the mind will become a cancerous growth. It will do JAPA, mantra, austerities -- it will do everything; and then it will become a ritual. That's why religious people move in rituals: ritual means a repetitive phenomenon. Every morning, every day they have to do their prayer: a Mohammedan does five prayers in a day -- wherever he is, he is to do the prayer five times; a Hindu goes on doing the same ritual every day for his whole life; Christians have to go to church every Sunday... just a ritual! Because mind likes repetition, mind creates a ritual.

In your ordinary life also, mind creates a ritual. You love, you meet friends, you go to parties... everything is a ritual, has to be done, repeated. You have a program for all the seven days, and the program is fixed -- and this has been so always. You have become a robot, not alive. Mind is a robot. If you give too much attention to the mind it will absorb all your energy; it is a cancer, it will grow, it will spread all over.

But a zen master belongs to the other category of sannyasin. He belongs to my category of sannyasin. A zen master has always been a neo-sannyasin -- hence I love to talk about them; I have a deep affinity with them. They renounce mind and they live life; they don't renounce life and live mind -- just the contrary. They simply renounce mind because it is repetitive -- and they live life. They may be living the life of a householder; they may have a wife, they may have children; they will work on the farm, they will work in the garden, they will dig holes, they will weigh flax in the storeroom....

A Hindu cannot think why an enlightened man should weigh flax -- why? Why such an ordinary activity? But a zen master renounces mind, lives life in its totality. He drops mind and becomes simple existence.

So the first thing to remember: if you renounce mind and live life you are a true sannyasin; if you renounce life and live mind you are an untrue sannyasin, you are a pseudo-sannyasin. And remember well, to be pseudo is always easier; to be real is always difficult. To live with a wife and to be happy is really difficult; to live with children and to be blissful is really difficult. To work in a shop, in an office, in a factory and to be ecstatic is the real difficulty.

To leave everything and just sit under a tree and feel happy is not difficult -- anybody will feel that way. Nothing to do, you can be detached; everything to do, you become attached. But when you do everything AND remain unattached, when you move with the crowd, in the world and yet alone, then something real is happening.

If you don't feel anger when you are alone, that is not the point. When you are alone you will not feel anger because anger is a relationship, it needs somebody to be angry towards. Unless you are mad you will not feel anger when you are alone; it will be inside but it will not find any way to come out. When the other is there, not to be angry THEN is the point. When you don't have any money, any things, any house -- if you are unattached, what is the difficulty in it? But when you have everything and you remain unattached -- a beggar in the palace -- then something very deep has been attained.

And remember, and always keep it in your heart: truth, love, life, meditation, ecstasy, bliss, all that is true and beautiful and good, always exists as a paradox: in the world, and not of it; with people, yet alone; doing everything, and being inactive; moving and not moving; living an ordinary life, and yet not being identified with it; working as everybody else is working, yet remaining aloof deep down. Being in the world and not of the world, that is the paradox. And when you attain this paradox, the greatest peak happens to you: the peak experience.

It is very easy to move into a simple existence either in the world and attached or out of the world and detached -- both are simple. But the greater comes only when it is a complex phenomenon. If you move to the Himalayas and are unattached, you are a single note of the music; if you live in the world and are attached, again you are a single note of the music. But when you are in the world AND beyond it, and you

carry your Himalaya in the heart, you are a harmony not a single note. An accord happens, including all discordant notes, a synthesis of the opposites, a bridge between two banks. And the highest is possible only when life is most complex; only in complexity the highest happens.

If you want to be simple you can choose one of the alternatives -- but you will miss the complexity. If you cannot be simple in complexity, you will be like an animal, an animal or someone in the Himalayas living a renounced life -- they don't go to a shop, they don't work in a factory, they don't have wives, they don't have children....

I have observed many people who have renounced life. I have lived with them, observed them deeply; they become like animals. I don't see in them something of the supreme happening; rather, on the contrary, they have fallen back. Their life is less tense of course because an animal's life is less tense, they don't have worries because no animal has worries. In fact they go on falling, they regress; they become like vegetables -- they vegetate. If you go to them you will see that they ARE simple, no complexity exists -- but bring them back to the world and you will find them more complex than you, because when the situation arises they will be in difficulty. Then everything that is suppressed will come out. This is a sort of suppression. Don't regress, don't move backwards -- go ahead.

A child IS simple, but don't become a child, become mature. Of course when you become absolutely mature, a childhood happens again, but that is qualitatively different. A sage is again a child, but not childish. A sage has again the flower, the fragrance, the newness of a child, but a deep difference is also there: a child has many repressed things in him and whenever the opportunity is given they will come out . Sex will come out, anger will come out -- he will move into the world and become attached and lost. He has those seeds within him. A sage has no seeds, he cannot be lost. He cannot be lost because he is no more. He carries nothing within him.

Zen masters have lived a very ordinary life -- very otherworldly, but in the world. They are more beautiful people than any Hindu sannyasin, they are more beautiful than any Catholic monk. In fact, nothing like zen exists on the earth, because they have attained to the highest paradox.

THE MASTER TOZAN WAS WEIGHING SOME FLAX IN THE STOREROOM.

An enlightened person, a buddha, weighing flax? You would have simply turned away. Why ask any question of this man? -- if he knew anything he would not be weighing flax. Because you have a concept of a saint, a sage, as something extraordinary, beyond you, somewhere in the sky sitting on a golden throne, you cannot reach him. He is very different -- whatsoever you are, he is just the opposite.

A zen master is not that way. He is in no way extraordinary -- and yet extraordinary. He lives the very ordinary life just like you, and yet he is not you. He is not somewhere in the sky, he is HERE, but still beyond you. Weighing flax -- but just the same as Buddha under a bodhi tree. In India nobody can conceive of Mahavira weighing flax or Buddha weighing flax -- impossible! It would look almost profane. What is Buddha doing in a storeroom? Then what is the difference between you and him? You also weigh flax, he is also weighing flax, so what is the difference?

The difference is not outward -- and outward differences don't make any change. You can go and sit under a bodhi tree -- nothing will happen. And when the inside changes, why be bothered with the outside? Carry on whatsoever you were doing. Carry on whatsoever is given to you. Carry on whatsoever the whole wills.

THE MASTER TOZAN WAS WEIGHING SOME FLAX IN THE STOREROOM.
A MONK CAME UP TO HIM AND ASKED: 'WHAT IS BUDDHA?'

In Buddhism that is the greatest question to be asked -- just like what is truth? or what is God? -- because in Buddhism God is not a concept, Buddha is God; no other god exists. Buddha is the highest reality, the highest peak; nothing is beyond it. The truth, God, the absolute, Brahma -- whatsoever name you give to it, Buddha is THAT.

So when a monk asks, 'What is Buddha?' he is asking what is truth? what is Tao? what is Brahma? what is that one among the many? what is the basic reality? what is the very central core of existence? -- he is asking all that.

TOZAN SAID: 'THIS FLAX WEIGHS FIVE POUNDS.'

Absurd. Irrelevant. It seems to be completely pointless because the man was asking, 'What is Buddha?' And this Tozan seems to be a madman. He is not talking about Buddha at all, he has not answered the question at all -- and yet he has answered. This is the paradox. If you start living this paradox your life will become a symphony; it will become a higher and higher synthesis of all the opposites. In YOU, then, all opposites will dissolve.

TOZAN SAID: 'THIS FLAX WEIGHS FIVE POUNDS.'

One thing he said: that this very ordinary life is Buddha, this very ordinary life is truth, this very ordinary life is Brahma, is the kingdom of God. There is no other life except this; there is no that, only THIS exists. Hindus say, 'THAT exists, this is illusion'; Tozan said, 'This is true, that is illusion. This very moment is truth, and don't ask for any extraordinary thing.'

Seekers always ask for something extraordinary, because ego feels fulfilled only when something extraordinary is given. You come to a master and you ask questions, and if he says such things you will think he is mad, or joking, or not a man worthy to be asked. You will simply escape. Why? -- because he shatters your ego completely. You were asking Buddha, you were desiring Buddha, you would like to be a buddha yourself; hence the question. And this man says: What nonsense you are asking! Not even worth answering! This flax weighs five pounds. This is more important than any buddha. This moment, this flax, is the whole of existence. In this five pounds of flax is centered the whole being of the world -- here and now. Don't go astray; don't ask philosophical questions. Look at this moment.

Tozan did a wonderful thing. Tozan is a buddha. Tozan weighing flax is Buddha weighing flax -- and reality is one! Tozan is Buddha, and the flax is also Buddha; and in that moment it weighed five pounds. That was the truth, the facticity of the moment. But if you are filled with philosophy you will think this man is mad and you will go away.

This happened to Arthur Koestler, one of the keenest intellects in the West. He missed the whole point completely. When he went to Japan to study zen he thought: These people are simply mad -- or else they are joking, not serious at all. He wrote a book, Against zen. It looks absurd. It is. He is wrong, and yet right. It IS absurd. If you don't know the language of zen it is absurd; if you are identified too much with logical thinking, it is absurd. It is illogical -- what more illogical thing can you find: somebody asking, 'What is Buddha?' and somebody answering, 'This flax weighs five pounds'?

You ask about the sky and I answer about the earth; you ask about God and I talk about a rock -- no meeting. And yet there is a meeting -- but very perceptive eyes are needed, not intellectually keen but feelingfully perceptive; not identified with reasoning but waiting to look, watching, witnessing what is happening; not already prejudiced, but open. Koestler is prejudiced... a very keen intellect, can work out things very logically in the tradition of Aristotle, but does not know anything, does not know at all that there exists an absolutely non-Aristotelian world of zen, where two plus two are not necessarily four; sometimes they are five, sometimes they are three -- anything is possible. No possibility is destroyed, all possibilities remain open, infinitely open. And every time two and two meet, something else happens. The world remains open, unknown; you cannot exhaust it.

Look: superficially this man is mad, but deeply you cannot find a saner man than this Tozan. But Koestler will miss, and Koestler is a keen intellect, very logical; only a few people can compete with him in keen intelligence, but he misses. In this world intelligence is a means, in that world intelligence becomes a barrier. Don't be too wise, otherwise you will miss the real wisdom. Look at this Tozan without any prejudice, without any mind of your own. Simply look at the phenomenon, what is happening?

A disciple monk asks, 'What is Buddha?' -- and a zen master lives in the moment, he is always here and now, he is always at home -- whenever you come you will find him there, he is never absent from there -- he remains in this moment. The trees, the sky, the sun, the rocks, the birds, the people -- the whole world is concentrated in this moment! This moment is vast. It is not just a tick of your clock; this moment is infinite, because in this moment, everything is. Millions of stars, many new stars being born, many old stars going to die, this whole infinite expanse of time and space meets in this moment. So how to indicate this moment? --

and Tozan was weighing flax -- how to indicate this moment, how to bring this monk here and now? How to put his philosophic inquiry aside? How to shock him and awaken him to this moment, and in this moment?

This is a shock -- because he must have been inquiring about Buddha in his mind, thinking: 'What is the reality of a buddha? What is truth?' And he must have been expecting some profound answer, something very superb: 'This master is enlightened, so he must say something very valuable.' He could never have expected that it was going to be such an ordinary thing, such an ordinary and absurd answer. He must have been shocked.

In that shock you can be awake for a moment, a fraction of a moment. When you are shocked thinking cannot continue. If the answer is anything relevant, thinking can continue, because that is what mind asks -- relevancy. If something is said which is relevant to the question, thinking can continue; if something is said which is absolutely absurd, discontinuous, is not to the point at all, the mind cannot continue. Suddenly the mind is shocked, and the continuity broken. Soon it will start again, because the mind will say: This is absurd!

Mulla Nasruddin was being analyzed by a psychiatrist. After many months of analysis, many meetings, the psychiatrist said, as Mulla lay on the couch: 'This is what I feel, this is what I conclude: you need to fall in love, you need a beautiful feminine object. Love is your need.'

Mulla said, 'Between me and you, don't you think love is silly?'

The psychiatrist said, 'Between me and you? -- it would be absurd!'

For a moment he must have been shocked, but only for a moment. If you cannot find relevancy, the mind will say immediately: This is absurd! If you find relevancy, the continuity continues. If there is something absurd, for a split second there is a discontinuity, the mind is not able to cope with what has been said. But immediately it recovers, it will say it is absurd; continuity restarts.

But the shock, and the assertion of the mind that it is absurd, are not simultaneous; there is a gap. In that gap satori is possible. In that gap you can be awakened, you can have a glimpse. It would have been wonderful if the opportunity could have been used; wonderful is this man Tozan, incomparable. You cannot find such a man anywhere else. And what a spontaneous answer! Not prefabricated, not in any way readymade; nobody had said that ever before, and there is no point in saying it now. Nobody has ever said, 'THIS FLAX WEIGHS FIVE POUNDS' in answer to a question about Buddha: 'What is Buddha?'

Tozan is spontaneous, he does not answer from the memory; otherwise he knows the scriptures, he was a great scholar before he became enlightened.... He knows by heart and has chanted all Buddha's words, he has discussed philosophy for many years; he knows what the monk is asking, he knows what he is expecting -- but he is simply spontaneous, weighing flax.

Just try to imagine and see Tozan weighing flax. In that moment what could indicate more spontaneously the reality of the moment, the facticity of existence? He simply said, 'THIS FLAX WEIGHS FIVE POUNDS' -- and finished! He doesn't say anything about Buddha; there is no need. This is buddhahood. This being spontaneous is buddhahood. This being true to the moment is buddhahood.

What he says is just part of it; what he leaves unsaid is the whole. If you awaken in that moment you will see Buddha weighing flax -- and the flax weighs five pounds. What is he indicating? He is not saying much, but he is showing much, and by not saying much he is creating a possibility: you may, for a single moment, be aware of the whole existence that is there concentrated in this Tozan.

Whenever a buddha happens in the world, the whole existence finds a center there. Then all the rivers fall in him, and all the mountains bow down to him, and all the stars move around him. Whenever there is an enlightened man, the whole existence converges on his being. He becomes the center.

Tozan weighing flax in that moment was the buddha: the whole existence converging, flowing into Tozan, and Tozan weighing flax -- and the flax weighed five pounds. This moment is so real: if you awaken, if you open your eyes, satori is possible. Tozan is spontaneous; he has no readymade answers; he responds to the moment.

Next time if you come to Tozan the same answer cannot be given, will not be given, because Tozan may not be weighing, or may be weighing something else, or may be even weighing flax, but the flax may not weigh five pounds. Next time the answer will be different. If you come again and again, each time the answer will be different. This is the difference between a scholar and a man of knowledge. A scholar has fixed answers. If you come, whenever you come, he has a readymade answer for you. You ask, and he will give you the answer, and the answer will always be the same -- and you will feel he is very consistent. He is.

There was once a case against Mulla Nasruddin in the court, and the judge asked his age. He said, 'Forty

years.'

The judge looked surprised and he said, 'Nasruddin, four years ago you were here, and I asked that time also what is your age, and you told me forty years. Now this is absolutely inconsistent -- how can you still be forty?'

Nasruddin said, 'I am a man of consistency. Once forty, I remain forty always. When I have answered once, I have answered for ever! You cannot lead me astray. I am forty, and whenever you ask you will get the same answer. I am a man who is always consistent.'

A consistent man is dead. If you are dead, only then can you remain forty. Then there is no need to change. A dead man never grows -- and you cannot find persons more dead than pundits, scholars, men of information.

An enlightened man lives in the moment: you ask, he replies -- but he has got no fixed replies. He IS the reply. So whatsoever happens in that moment happens; he does not manipulate it, he does not think about it, about what you are asking. You simply ask, and his whole being responds. In this moment it happened that Tozan was weighing flax, and in this moment it happened that the flax weighed five pounds, and when this monk asked, 'What is Buddha?' in Tozan's being five pounds was the reality. He was weighing; in Tozan's being five pounds was the fact. He simply said: Five pounds of flax.

Looks absurd on the surface. If you go deeper, deeper, you find a relevancy which is not a logical relevancy, and you find a consistency which is not that of the mind, but of the being. Understand, try to understand the difference. If next time you come and Tozan is digging a hole in the garden, and you ask, 'What is Buddha?' -- he will give you the answer. He will say, 'Look at this hole,' he will say, 'It is ready; now the tree can be planted.' Next time, if you come again, and if he is going for a walk with his walking stick, he may say, 'This walking stick.'

Whatsoever is in the moment will be the reply, because a buddha lives moment to moment -- and if you start living moment to moment, you become a buddha. This is the answer: live moment to moment and you become a buddha. A buddha is one who lives moment to moment, who does not live in the past, who does not live in the future, who lives here now. Buddhahood is a quality of being present here and now -- and buddhahood is not a goal, you need not wait, you can become just here and now.

Talking, I am a buddha, because only talk is happening. If only listening is happening there at the other end with you, you are a buddha in listening. Try to catch a glimpse of the moment, this moment. This moment Tozan is not weighing flax; Tozan is talking to you. This moment you have not asked, 'What is Buddha?' but the question is there whether you ask it or not. The question goes around and around in the mind: What is truth? what is Buddha? what is Tao? Whether you ask it or not it is the question. YOU are the question.

In this moment you can awake. You can look, you can shake the mind a little, create a discontinuity, and suddenly you understand... what Arthur Koestler misses. If you are also too intelligent, you will miss. Don't be too intelligent, don't try to be too clever, because there is a wisdom which is attained by those who become fools; there is a wisdom which is attained by those who become like madmen; there is a wisdom which is attained only when you lose your mind.

Tozan is beautiful. If you can see, and if you can see that the answer is not absurd, you have seen it, you have understood it. But if the understanding remains intellectual it will not be of much use. I have explained it to you, you have understood it, but if the understanding remains intellectual -- you understand with the mind -- again you miss. Koestler may be against zen and you may be for it, but you both miss. It is not a question of being for or against; it is a question of a nonmental understanding. If it arises from your heart, if you feel it, not think it, if it touches your whole being, if it penetrates, is not just a verbal thing, not a philosophy, but becomes an experience, it will transform you.

I am talking about these stories just to shock you out of your mind, just to bring you down a little towards the heart -- and if you are ready, then still further down towards the navel.

The further down you go, the deeper you reach... and, ultimately, depth and height are the same thing.

Chapter #9
Chapter title: Deaf, dumb and blind

8 November 1974 am in Buddha Hall

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GENSHA COMPLAINED TO HIS FOLLOWERS ONE DAY: 'OTHER MASTERS ARE ALWAYS CARRYING ON ABOUT THE NECESSITY OF SAVING EVERYONE -- BUT SUPPOSE YOU MEET UP WITH SOMEONE WHO IS DEAF, DUMB AND BLIND: HE COULDN'T SEE YOUR GESTURES, HEAR YOUR PREACHING, OR, FOR THAT MATTER, ASK QUESTIONS. UNABLE TO SAVE HIM, YOU'D PROVE YOURSELF A WORTHLESS BUDDHIST.'
TROUBLED BY THESE WORDS, ONE OF GENSHA'S DISCIPLES WENT TO CONSULT THE MASTER UMMON WHO, LIKE GENSHA, WAS A DISCIPLE OF SEPPO.'BOW PLEASE,' SAID UMMON.
THE MONK, THOUGH TAKEN BY SURPRISE, OBEYED THE MASTER'S COMMAND -- THEN STRAIGHTENED UP IN EXPECTATION OF HAVING HIS QUERY ANSWERED.
BUT INSTEAD OF AN ANSWER, HE GOT A STAFF THRUST AT HIM. HE LEAPT BACK.'WELL,' SAID UMMON, 'YOU'RE NOT BLIND. NOW APPROACH.'
THE MONK DID AS HE WAS BIDDEN. 'GOOD,' SAID UMMON, 'YOU'RE NOT DEAF EITHER. WELL, UNDERSTAND?' 'UNDERSTAND WHAT SIR?' SAID THE MONK.'AH, YOU'RE NOT DUMB EITHER,' SAID UMMON.
ON HEARING THESE WORDS THE MONK AWOKE AS FROM A DEEP SLEEP.

JESUS USED TO SAY to his disciples, and not only once but many times, 'If you have eyes -- look! If you have ears, then hear me!' They had eyes just like you and they had ears just like you. Then Jesus must have meant something else -- not these ears, not these eyes.

There is a different way of seeing the world and a different way of hearing -- a different way of being. When you have that different quality of seeing, God is seen; when you have that different way of hearing, God is heard; and when you have that different quality of being, you become God yourself. As you are, you are deaf, dumb, blind -- almost dead. Deaf to God, dumb to God, blind to God, dead to God.

Nietzsche has declared that God is dead. In fact, when YOU are dead, how can God be alive to you? God is dead because you are dead. You can know God only when you live abundantly, when your life becomes an overflowing, when it is a flood. In that overflowing moment of bliss, life and vitality, for the first time you know what God is, because God is the most luxurious overflowing phenomenon.

God is not a necessity in this world. Scientific laws are a necessity -- without them the world cannot be. God is not a necessity that way. Without him the world can be, but it will be worthless. Without him you can exist, but your existence will be just a vegetable existence. Without him you can vegetate, you cannot be really alive.

God is not a necessity -- you can be there, but your being there will not be of any meaning, it will not carry any meaning at all. It will have no poetry, it will have no song, it will have no dance to it. It will not be a mystery. It may be an arithmetic, it may be a business, but it cannot be a love affair.

Without God all that is beautiful disappears, because the beautiful comes only as an overflowing -- it is a luxury. Watch a tree: if you have not watered it well, if the tree is not getting nourishment from the soil, the tree can exist but flowers will not come. Existence will be there, but futile! It would have been better not to be, because it will be a constant frustration. Flowers come to the tree only when the tree has so much that it can share, and the tree has so much nourishment that it can flower -- flowering is a luxury! The tree has so much that it can afford it.

And I tell you that God is the most luxurious thing in the world. God is not necessary -- you can live without him. You can live very well, but you will miss something, you will feel an emptiness in the heart.

You will be more like a wound than like an alive force. You will suffer; there cannot be any ecstasy in your life.

But how to find this meaning, this ecstasy? You will need a different way of looking. Right now you are blind. Of course you can see matter, but matter is a necessity. You can see the tree very well but you miss the flowers; and even if you can see the flowers, you miss the fragrance. Your eyes can see only the surface -- you miss the center, the very core. Hence Jesus goes on saying that you are a blind man, you are deaf -- and you have to be dumb, because if you have not seen him what is there to say? If you have not heard him what is there to convey and communicate? If that poetry has not happened what is there to sing? You may make gestures from your mouth, but nothing will come out of it because nothing is there in the first place.

When a man like Jesus speaks he is POSSESSED; something greater than him speaks through him. When a man like Buddha speaks he is not Gautam Siddhartha who was born a son to a king; no, he is no longer that. He is no longer the body you can see and touch, he is not even the mind that you can comprehend and understand. Something of the beyond has entered, something which is not of time and space has come into time and space. A miracle has happened. HE is not speaking to you, he is just a vehicle; something else is flowing through him, he is just a medium. He carries to you something from the unknown shore. Only then can you sing -- when ecstasy has happened. Otherwise you can go on singing, but it will be superficial. You may make much noise, but noise is not speaking. You may use many words, but they will be empty. You may talk too much, but in fact how can you TALK?

When it happened to Mohammed, the first day when he came in contact with the divine, he fell on the ground, started shivering and shaking and perspiring -- and the morning was as cold as this morning. He was alone, and from the very pores of the soles of his feet he started perspiring; he was afraid. Something unknown had touched him and he was scared to death. He came running home and went to bed. His wife was very afraid. Many blankets were put on him but still he continued shivering and his wife asked, 'What has happened? Your eyes look dazed -- and why don't you speak? Why have you gone dumb?'

And Mohammed is reported to have said, 'For the first time something is there to say. Up to now I have been a dumb man; there was nothing to say, I was making gestures from the mouth. I was talking but only my lips were moving, there was nothing to say. Now there is something I have to say -- that's why I am trembling so much. I am pregnant with the unknown, with the divine. Something is going to take birth.'

And this brings suffering, as every mother knows. If you have to give birth to a child you have to pass through many painful days, and when the birth happens there is much suffering. When life enters, it is a struggle.

For three days, it is said, Mohammed remained in his bed, absolutely dumb. Then, by and by, just as a small child starts talking, he started talking. And then the Koran was born.

You are dumb. You may be saying too many things, but remember -- you talk too much just to hide that dumbness. You talk not to communicate, you talk just to hide -- to hide the fact that you are dumb. Next time you start talking with someone, WATCH: why are you talking? Why are you so verbal? What is the need? Suddenly you will become aware that the fear is, if I remain quiet the other will think I am dumb. So you talk just to hide this fact -- and you know there is nothing to say, yet you go on talking.

I once stayed with a family and I was sitting with the man of the house, my host, when the son came in, a small child, and he asked his father if he would answer a few questions. The father said, 'I am engaged; you go and ask your mother.'

The child said, 'But I don't want to know that much! Because if she starts talking there is no end to it, and I have to do my homework -- and I don't want to know THAT much!'

People go on talking and talking and talking and without knowing why they are talking -- for what? What is there to convey? It is just to hide their dumbness. People go on moving from here to there, from this town to that; they go on traveling, and go for holidays to the Himalayas and to Switzerland -- why all this traveling, moving? They want to feel they are alive.

But movement is not life. Of course life has a very deep movement, but movement is not life. You can go on moving from one town to another, and you can cover the whole earth, but that movement is not life. Life is of course a very subtle movement -- the movement from one state of consciousness to another.

When people get stuck they start moving outwardly. Now the American has become the bona fide traveler; he travels all over the world from this corner to that -- because the American consciousness is stuck somewhere so badly that if you remain in one place you will feel you have gone dead. So move! Move from one wife to another, move from one job to another, move from one neighborhood to another, move from one town to another -- never in the history of man has this happened. In America the average time for

a person to stay in a town is three years; people move on within three years -- and this is just the average, there are people who are moving every month. They go on changing -- dresses, cars, houses, wives, husbands -- everything.

I have heard that once one Hollywood actress was introducing her child to a new husband. She said, 'Now, meet your new father.'

The child said, 'Hello, I am happy to meet you! Would you like to give me your signature in my visitors' book?' -- because he had met so many new fathers.

Everything has to be changed just to feel that you are alive. A hectic search for life. Of course, life IS a movement, but not from one place to another; it is a movement from one state to another. It is a DEEP inward movement from one consciousness to another consciousness, to the higher realms of being. Otherwise you are dead. As you are, you are dead. Hence Jesus goes on saying, 'Listen! -- if you have ears. See! -- if you have eyes.' This has to be understood first, then this story will become easier.

Then the second thing: why are you so dead? Why are you so dumb, blind, deaf? There must be something, there must be some investment in it -- otherwise so many people, millions of them, could not be in such a state. It must be paying you something, you must be getting something out of it, otherwise how is it possible that Buddhas and Krishnas and Christs go on saying, 'Don't be blind, don't be deaf, don't be dumb, don't be dead! Be alive! Be alert, awake!' -- and nobody listens to them? Even if they appeal intellectually, you never listen to them. Even if you feel in certain sublime moments of life that they are right, you never follow them. Even if sometimes you decide to follow, you always postpone it for tomorrow -- and then tomorrow never comes. What is the deep investment in it?

Just the other night I was talking to a friend. He is a very educated man, cultured -- has moved all over the world, has lived in the Soviet Union and the UK and the United States, has been to China, and this and that. Listening to him I felt he is completely dead! And then he asked me, 'What solution would you suggest? -- because life has so many sufferings and miseries, so many injustices, so many things that hurt you. How to live life so that you don't feel hurt, so that life cannot create so many wounds in your being -- what to do?'

So I told him there are two ways: one -- which is easier but at a very great cost -- one is to become dead, to become as insensitive as possible. ... Because if you are insensitive, if you grow a thick skin around you, an armor, then you don't bother much, nobody can hurt you. Somebody insults you and you have such a thick skin that it never enters. There is injustice, but you simply never become aware of it.

This is the mechanism of your deadness. If you are more sensitive, you will be hurt more. Then every small thing will become a pain, a misery, and it will be impossible to live -- and one has to live. There ARE problems, and there are millions of people -- there is violence all around, there is misery all around. You pass through the street and beggars are there; you have to be insensitive otherwise it will become a misery, a heavy weight on you. Why these beggars? What have they done to suffer this? And somehow deep down you will feel: I am also responsible. You simply pass by the beggar as if you are deaf, dumb, blind -- you don't look.

Have you ever LOOKED AT a beggar? You may have seen a beggar, but you have never looked at him. You have never encountered him, you have never sat with him, you have never taken his hand in your hand -- it would be too much. So open -- there is danger. And you have to think about your wife, not about this beggar; you have to think about your children -- and you are not concerned! So whenever there is a beggar, watch: your speed increases, you walk faster and don't look that way. If you really look at a beggar you will feel the whole injustice of life; you will feel the whole misery -- and it will be too much. It will be impossible to tolerate it, you will have to do something and what can you do? You feel so helpless; you have your own problems too, and you have to solve them.

You see a dying man, what can you do? You see a crippled child, what can you do? Just the other day one sannyasin came to me and he said he was very much disturbed, because on the road when he was passing a truck almost killed a dog. The dog was already not in good shape; two legs must have been crushed before. With only two legs the dog was trying to live, and then this truck again crushed him. The sannyasin took pity, felt compassion, he took the dog in his hands -- and then he saw there was a hole in its back and millions of worms. He wanted to help, but how to help? And he became so disturbed that he couldn't sleep; he had nightmares and continuously the dog was haunting him: 'I have not done anything -- I have to do something. But what to do?' The idea came to his mind to kill the dog because that was the only thing that could be done now. With so many worms, maggots, the dog could not live. And its life would be misery, so it was better to kill it. But to kill -- wouldn't that be violence? Wouldn't that be murder? Wouldn't

that be a karma? So what to do? You cannot help. Then the best way is to be insensitive.

There are dogs and there are trucks, and things go on happening, you go on your way, you don't look around. It is dangerous to look, so you never use your eyes one hundred percent -- scientists say only two percent. Ninety-eight percent, you close your eyes. Ninety-eight percent, you close your ears -- you don't listen to everything that is happening all around. Ninety-eight percent you don't live.

Have you ever observed how you always feel fear whenever you are in a love relationship or whenever love stays? Suddenly a fear takes over, because whenever you love a person you surrender to the person. And surrendering to a person is dangerous because the other may hurt you. Your protection is down. You don't have any armor. Whenever you love you are open and vulnerable, and who knows, how to believe in the other?... because the other is a stranger. You may have known the other for many years but that makes no difference. You don't even know yourself, how can you know the other? The other is a stranger. And to allow the other to enter into your intimate life means to allow him to hurt you.

People have become afraid of love; it is better to go to a prostitute than to have a beloved. It is better to have a wife than to have a beloved, because a wife is an institution. Your wife cannot hurt you more because you never loved her. It was arranged: your father and mother and the astrologer... everybody was involved except you. It is an arrangement, a social arrangement. Not much is involved. You take care of her, you arrange for her food and shelter. She takes care; she arranges the house, the food, she looks after the children -- it is an arrangement, a business-like thing. Love is dangerous, it is not a business, it is not a bargain. You give power to the other person in love, COMPLETE power over you. The fear: the other is a stranger and who knows...? Whenever you trust anybody, fear grips.

People come to me and they say, 'We surrender to you,' but I know they cannot. It is almost impossible. They have never loved, how can they surrender? They are speaking without knowing what they are saying. They are almost asleep. They are talking in their sleep, they don't mean it, because surrender means that if I say, 'Go on top of the hill and jump!' you cannot say no. Surrender means total power has been given to the other: how can you give that?

Surrender is just like love. That's why I say only lovers can become sannyasins -- because they know a little of how to surrender. Love is the first step towards the divine, surrender is the last. And two steps is the whole journey.

But you are afraid. You would like to have your own control on your life: not only that -- you would like to control the other's life also. Hence the continuous quarrel between husbands and wives and lovers -- constant quarrel, conflict. What is the conflict? The conflict is: Who will dominate whom? Who will possess whom? It has to be settled first. This is not a surrender but a domination -- just the opposite. Whenever you dominate a person there is no fear. Whenever you love a person there is fear, because in love you surrender and you give total power to the other. Now the other can hurt, the other can reject, the other can say NO. That's why you live only two percent, not one hundred percent. Ninety-eight percent you are dead, insensitive. And insensitivity, deadness, is very much respected by the society. The more you are insensitive, the more society will respect you.

It is said, it happened in Lokmanya Tilak's life -- one of the great Indian leaders. He lived in Poona, just this town, and before Gandhi took over and dominated the scene he was the topmost man in India -- it is said about him that he was a man of discipline, and men of discipline are always dead because discipline is nothing but how to deaden yourself. His wife died, and he was sitting in his office where he published a newspaper, KESARI -- it is still published -- when somebody reported, 'Your wife has died, come home!' Hearing this, he looked at the clock at the back and he said, 'But it is not yet time. I only leave my office at five.'

Look at the whole thing. What type of intimacy, what type of love, what type of caring and sharing was there? This man cares about his work, this man cares about time, but not about love. It seems almost impossible that when somebody says your wife is dead, to look at the clock and then to say, 'It is not yet time. I leave my office only at five.' And the wonder of wonders is that all his biographers appreciate this incident very much. They say, 'This is devotion to the country! This is how a disciplined man should be.' They think this is nonattachment. This is NOT nonattachment, this is not devotion to anything. This is simply deadness, an insensitivity. And one who is insensitive towards his wife, how can he be sensitive to the whole country? Impossible.

Remember, if you cannot love a person you cannot love humanity. That may be a trick. Those who cannot love persons -- because it is very dangerous to love a person -- they always think they love humanity. Where is humanity? Can you find it anywhere? It is just a word. Humanity exists nowhere. Wherever you

go you will find a person existing. Life is persons, not humanity. Life is always personified, it exists as an individual. Society, country, humanity, are just words. Where is society? Where is the country, the motherland? You cannot love a mother, and you love a motherland? You must be deceiving somewhere. But the word is good, beautiful: motherland. You need not bother about the motherland, because the motherland is not a person, it is a fiction in your mind. It is your own ego.

You can love humanity, you can love the motherland, you can love society, and you are not capable of loving a person -- because a person creates difficulties. Society will never create a difficulty because it is just a word. You need not surrender to it. You can dominate the word, the fiction, but you cannot dominate a person. Even with a small child it is impossible, you cannot dominate him because he has his own ego, he has his own mind, he has his own ways. It is almost impossible to dominate life but words can be easily dominated -- because you are alone there.

People who cannot love a person start loving God. They don't know what they are doing. To talk to a person, to communicate to a person, is a difficult matter. It needs skill, it needs a very loving heart, it needs a very KNOWING heart, understanding heart. Only then can you touch a person, because to touch a person is to move in a dangerous arena -- life is throbbing there also. And each person is so unique that you cannot be mechanical about it. You have to be very alert and watchful. You have to become more sensitive if you love a person; only then does understanding arise.

But to love a god who is somewhere sitting in the sky, it is a monologue. Go to the churches -- people are talking to no one. They are as crazy as people you will find in the madhouses, but that madness is accepted by the society and this madness is not accepted, that is the only difference. Go to a madhouse; you will find people talking alone, nobody is there. They talk, and not only do they say something, they answer also. They make it LOOK like a dialogue; it is a monologue. Then go to the churches and the temples; there people are talking to God. That too is a monologue, and if they really go mad they start doing both things: they say something and they answer also, and they feel that God has answered.

You cannot do that unless you have learned how to love a person. If you love a person, by and by the person becomes the door to the whole. But one has to start with the person, with the small, with the atomic. You cannot take the jump. The Ganges cannot simply jump into the ocean, it has to start in the Gangotri, just a small stream; then wider and wider and bigger and bigger it goes, and then finally it merges with the ocean.

The Ganga, the Ganges of love, also has to start just like a small stream, with persons, then it goes on becoming bigger and bigger. Once you know the beauty of it, the beauty of surrender, the beauty of insecurity, the beauty of being open to all that life gives -- bliss and suffering both -- then you get bigger and bigger and bigger and expand, and the consciousness finally becomes an ocean. Then you fall into God, into the divine. But because of fear you create insensitivity -- and the society respects it. Society does not want you to be very alive because alive people are rebellious.

Look at a small child: if he is really alive he will be rebellious, he will try to have his own way. But if he is a dumb imbecile, an idiot, somehow stuck somewhere and not growing, he will sit in the corner perfectly obedient. You tell him to go, he goes; you tell him to come, he comes. You tell him to sit down, he sits; you tell him to stand, he stands. He is perfectly obedient because he has no personality of his own. The society, the family, the parents, will like this child. They will say, 'Look, he is so obedient.'

I heard once: Mulla Nasruddin was talking to his son; he had come with a report card from his school. Mulla was expecting that he would receive an A, and he had received a D; in fact he was the last in the class. So Nasruddin said, 'Look, you never obey me, whatsoever I say you disobey; now this has resulted. And look at the neighbors' child -- he always receives an A, always stands first in the class.' The child looked at Nasruddin and said, 'But that's a different matter -- he has talented parents.' This child is very alive, but he has his own ways.

Obedience has a certain dumbness about it, disobedience a sharp intelligence about it. But obedience is respected because obedience gives less inconvenience. Of course that's right -- disobedience creates inconvenience. You would like a dead child because he will not create any inconvenience. You would not like an alive child -- the more alive, the more danger there is.

Parents, societies, schools, they all force obedience, they dull you; and then they respect those people. That's why in life you never see people who stand first in schools, universities; in life they are simply lost. You never find them in life, where they go... they prove themselves very talented in school, but somehow in life they are lost. It seems that the ways of school are different from the ways of life. Somehow life loves lively people -- the more lively, the more rebellious: people with their own consciousness, being, and

personality; people who have their own ways to fulfill; people who are not dead. Schools prefer just the opposite. The whole society helps you to become dumb, deaf, blind, dead.

In the monasteries you will find dead people worshipped as saints. Go to Varanasi: you will find people lying down on beds of thorns, nails -- and they are worshipped like gods. And what have they achieved? If you look at their faces you will not find more stupid faces anywhere. A person lying on a bed of nails or thorns has to be STUPID. In the first place to choose this way of life one has to be stupid. And then what will he do, what can he do by lying on the nails? He has to make his whole body insensitive. That's the only way: he must not feel it. By and by he becomes thicker-skinned, then it doesn't matter. Then he becomes a rock, completely dead. And the whole society worships him: he is a sage, he has attained something. What has he attained? He has attained more deadness than you. Now the nails do not matter because the body has become dead.

You may not know, but if you ask physiologists they say there are already many spots in the body which are not alive; they call them dead spots. On your back there are many dead spots. Just give a needle to one of your friends, or your wife or your husband, and tell him to push the needle in your back on many spots. You will feel some spots and some you will not feel. Some spots are already dead, so when the needle is pushed in you don't feel it. Those people, they have done one thing: they have made their whole body a dead spot. But this is not growing, this is regression. They are becoming more material rather than more divine, because to be divine means to be perfectly sensitive, to be perfectly alive.

So I told that man that there is one way, and that is to be dead: that is easier, that is what everyone is doing. People differ in degrees, but in their own ways they are doing that.

You return to your home afraid of your wife; you become deaf, you don't hear what she says. You start reading your newspaper, and you put your newspaper in such a way that you don't see her. What she says you simply become deaf to, otherwise you feel, How can I live if I listen to her? You don't see that she is crying or weeping. Only when she makes it almost impossible for you, then you look -- and that look is so angry.

You go to the office, you move through the traffic, everywhere you have to create a certain deadness around you. You think it protects -- it does not protect, it only kills. Of course you will suffer less, but less blessings will come to you, less bliss also. When you become dead, suffering is less because you cannot feel it; blissfulness is less because you cannot feel it. A person who is in search of a higher blissfulness has to be ready to suffer.

This may look a paradox to you: that a man of the status of a buddha, a man who is awakened, IS blissful -- absolutely -- and also suffers absolutely. Of course he is blissful inside, the flowers go on showering there, but he suffers for everybody all around. He has to, because if you have sensitivity for blessings to become available to you, suffering will also become available to you. One has to choose. If you choose not to suffer, you don't want to suffer, then you will not attain to blissfulness either -- because they both come by the same door; this is the problem. You can close your door in fear of the enemy, but the friend also comes by the same door. And if you lock it completely and block it completely, so afraid of the enemy, then the friend cannot come either. God has not been coming to you, your doors are closed. You may have closed them against the devil, but when doors are closed they are closed. And one who needs, feels the hunger, the thirst to meet the divine, has to meet the devil also. You cannot choose one, you have to meet both.

If you are alive, death will be a great phenomenon to you. If you live totally you will die totally; if you live two percent you will die two percent. As life, so will be death. If the door is open for God it is open for the devil also.

You have heard many stories but I don't feel that you have understood: whenever God happens the devil happens just before him, because whenever the door is open the devil rushes in first. He is always in a hurry. God is not in a hurry.

So with Jesus -- when he attained to the final enlightenment the devil tempted him for forty days. When he was meditating, fasting in his aloneness, when Jesus was disappearing and he was creating a place for Christ to come, the devil tempted him. Those forty days the devil was continuously by his side. And he tempted very beautifully and very politically; he is the greatest politician, all other politicians are his disciples. Very diplomatically he said, 'Right, so now you have become the prophet, and you know that in the scriptures it is said that whenever God chooses a man, and a man becomes a messiah, a prophet, he becomes infinitely powerful. Now you are powerful. If you want you can jump from this hill and angels will be standing in the valley. And if you are really a messiah, fulfill whatever is said in the scriptures -- jump!'

The temptation was great and he was quoting scriptures. Devils always quote, because to convince you a scripture has to be brought in. Devils know all the scriptures by heart.

Jesus laughed and said, 'You are right but in the same scripture it is said that you should not test God.'

Then one day when he was feeling very hungry... thirty days of fasting, the devil always sitting by his side... before God comes, the devil comes; the moment you open the door he is just standing there, and he is always first in the queue. God always lags behind because he is not in a hurry, remember: God has eternity to work, the devil has not eternity to work -- moments only. If he loses, he loses, and once a man becomes divine, he will not be hurt any more... so he has to find weak moments when Jesus is disappearing and Christ has not entered. That gap is the moment where he can enter. Then the devil said, 'But it is said in the scriptures that when a man is chosen by God he can turn even stones into bread. So why are you suffering? And PROVE this, because the world will be benefited by this.' This is diplomacy. He said, 'The world will be benefited by this.'

It seems that's how the devil has convinced your Satya Sai Baba. The world will be benefited by this because when you turn stones into bread, people will know that you are the man of God. They will come running, then you can help them. Otherwise who will come and who will listen to you?

Jesus said, 'You are right. I can turn -- but not I, God can turn stones into bread. But whenever he needs to he will tell me, you need not bother. Why are you taking so much trouble?'

Whenever you enter into meditation the first man you will find on the gate, the moment you open the door, will be the devil, because it is in fear of him you have closed the door. And remember... but first I will tell you an anecdote, then you will understand.

In a shop they had declared a special concession for Christmas, particularly for ladies' clothes and dresses, so there was a crowd of ladies. One man had come because his wife was ill, and she forced him to go because this was not a chance to be lost. So he stood, gentlemanly, for one hour, but he couldn't reach the counter. You know ladies, their way -- screaming, shouting at each other, moving from anywhere, no queue; and the man was thinking of a queue, so he stood. When one hour passed and he was nowhere near the counter, then he started shoving and shouting and screaming, and he started forcibly to enter the crowd and reach the counter.

One old lady shouted, 'What! What are you doing? Be a gentleman!'

The man said, 'For one hour I have been a gentleman. Now I must behave like a lady! Enough!'

Remember, the devil never behaves like a gentleman, he behaves like a lady. He is always first in the queue. And God is a gentleman. It is difficult for him to be first in the queue and the moment you open the door, the devil enters. And because of your fear of him, you remain closed. But if the devil cannot enter, God also cannot. When you become vulnerable, you become vulnerable for both God and the devil -- light and dark, life and death, love and hate -- you become available for both opposites.

You have chosen not to suffer, so you are closed. You may not be suffering but your life is a boredom, because although you don't suffer as much as you will suffer if you are open, there is no blessing either. The door is closed -- no morning, no sun, no moon enters, no sky enters, no fresh air, everything has gone stale. And in fear you are hiding there. It is not a house where you are living; you have already converted it into a grave. Your cities are graveyards, your houses are graves. Your whole way of life is that of a dead man.

Courage is needed to be open -- courage to suffer, because blessing only becomes possible then.

Now we should try to understand this beautiful anecdote: DEAF, DUMB AND BLIND.

GENSHA COMPLAINED TO HIS FOLLOWERS ONE DAY: 'OTHER MASTERS ARE ALWAYS CARRYING ON ABOUT THE NECESSITY OF SAVING EVERYONE -- BUT SUPPOSE YOU MEET UP WITH SOMEONE WHO IS DEAF, DUMB AND BLIND? HE COULDN'T SEE YOUR GESTURES, HEAR YOUR PREACHING, OR, FOR THAT MATTER, ASK QUESTIONS. UNABLE TO SAVE HIM, YOU'D PROVE YOURSELF A WORTHLESS BUDDHIST.'

Masters generally don't complain, but when they complain it means something. This is not only Gensha complaining, it is all the masters complaining. But this is their experience, and wherever you move you find deaf and dumb and blind people, because the whole society is that way. And how to save them? They cannot see, they cannot hear, they cannot feel, they cannot understand any gesture. If you try too much to save them they will escape. They will think: This man is after something, he wants to exploit me, or he must have some scheme. If you don't do very much for them they feel: This man is not for me because he is not caring enough. And whatsoever is done they cannot understand.

This is not Gensha's complaint, because enlightened persons never complain for themselves. This complaint is general, it is how it happens. A Jesus feels the same way, a Buddha feels the same way. Wherever you go, you have to meet people who are deaf, dumb, blind. You make gestures -- they cannot see; or even worse, they see something else. You talk to them -- they cannot understand, and even worse, they misunderstand. You say something else, they understand something else again, because meaning cannot be given through words. Only words can be communicated, meaning has to be supplied by the listener.

I say a word; I mean one thing. But if ten thousand people are listening there will be ten thousand meanings, because each will listen from HIS mind, from HIS prejudice, from HIS concept and philosophy and religion. He will listen from HIS conditioning and his conditioning will supply the meaning. It is very difficult, almost impossible. It is just as if you go to a madhouse and talk to people. How will you feel? That's what Gensha feels, that's the complaint.

That's my complaint also. Working with you, I always feel a block comes. Either your eyes are blocked, or your ears are blocked, or your nose is blocked, or your heart is blocked; somewhere or other, something is blocked, a stonelike thing comes. And it is difficult to penetrate because if I do too much to penetrate it, you become afraid -- why am I interested so much? If I don't do too much, you feel neglected. This is how an ignorant mind works. Do this and he will misunderstand, do that and he will misunderstand. One thing is certain: he will misunderstand.

GENSHA COMPLAINED TO HIS FOLLOWERS ONE DAY: 'OTHER MASTERS ARE ALWAYS CARRYING ON ABOUT THE NECESSITY OF SAVING EVERYONE.'

Buddha has said that when you are saved, the only thing to do is save others. When YOU have attained the only thing to do is to spread it to others, because everybody is struggling. Everybody is on the path stumbling, everybody is moving knowingly, unknowingly, and you have attained. Help others.

And that is a necessity also, an inner necessity of energies, because a man who has become enlightened will have to live a few years, because enlightenment is not a destiny; it is not fixed, it is not caused. When it happens it is not necessarily at the moment when the body dies. There is no necessity for these two happenings to be together. Really, it is almost impossible, because enlightenment is a sudden uncaused phenomenon. You work for it but it never happens through your work. Your work helps to create the situation but it happens through something else -- that something else is called grace. It is a gift from God, it is not a byproduct of your efforts; they don't cause it. Of course they create a situation: I open the door and the light enters. But the light is a gift from the sun. I cannot create light just by opening the door. Opening of the door is not a cause to it. Non-opening of the door was a hindrance but opening of the door is not a cause -- I cannot cause. If you open the door and it is night, light will not enter. Opening the door is not creating light, but by closing the door you hinder.

So all the efforts that you make towards realization are just to open the door. Light comes when it comes. You have to remain with an open door so whenever it comes, whenever it knocks at your door, it finds you there and the door is open so it can enter. It is always a gift -- and it has to be so, because if you can attain the ultimate through your efforts it will be an absurdity. A limited mind making efforts -- how can it find the infinite? A finite mind making efforts -- all efforts will be finite. How can the infinite happen through finite efforts? The ignorant mind is making efforts -- those efforts are made in ignorance; how can they change, transform into enlightenment? No, it is not possible.

You make efforts; they are necessary, they prepare you, they open the door -- but the happening happens when it happens. You remain available. God knocks many times at your door, the sun rises every day. And remember, nowhere else is it said what I would like to say to you, although it will be a help. It is not said because if you misunderstand it can become a hindrance. There is a day for God and there is a night also. If you open the door in the night, the door will remain open but God will not come. There is a day -- if you open the door in the right moment, immediately God comes.

And it has to be so, because the whole of existence has opposites. God is also in a rest period when he sleeps. If you open the door then he will not come. There is a moment when he is awake, when he is moving -- it has to be so because every energy moves through two opposites, rest and movement, and God is infinite energy! He has movements and he has a rest. That's why a master is needed.

If you do it on your own you may be working hard and nothing is happening, because you are not

working at the right moment. You are working in the night; you open the door and only darkness enters. Afraid, you close it again. You open the door and there is nothing but vast emptiness all around. You become afraid, you close it again, and once you see that emptiness, you will never forget it -- and you will be so afraid that it will take many years for you to gather courage again to open it. ... Because once you see the infinite abyss, when God is asleep, when God is in rest, if you see that moment of infinite negativity and abyss and darkness, you will be scared -- so much so that for many years you will not make another attempt.

And I feel people are afraid, they are afraid of going into meditation -- and I know that somewhere in their past life they have made some effort and they had a glimpse of the abyss at the wrong moment. They may not know it but unconsciously it is there, so whenever they come near the door and they put their hand on the knob and it becomes possible to open the door, they become afraid. They come back exactly from that moment, run back -- they don't open it. An unconscious fear grips. It has to be so, because for many lives you have been struggling and striving.

Hence the necessity of the master who knows, who has attained, and who knows the right moment. He will tell you to make all the efforts when it is the night of God. And he will not tell you to open the door. He will tell you to prepare in the night, prepare as much as you can, be ready, and when the morning strikes and the first rays have entered he will tell you to open the door. Sudden illumination! Then it is totally different because when the light is there it IS totally different.

When God is awake then the emptiness is not there. It is a fulfillment; it is perfect fulfillment. Everything is full, more than full -- it is everflowing perfection. It is the peak, not the abyss. If you open the door in the wrong moment, it is the abyss. You will get dizzy, so dizzy that for many lives together you will never attempt it. But only one who knows, only one who has become one with God, only one who knows when the night is, and when the day, can help, because now they happen in him also -- he has a night, he has a day.

Hindus had a glimpse of this and they have a beautiful hypothesis: they call it Brahma's day, God's day. When the creation is there they call it God's day -- but the creation has a time limit, and the creation dissolves and Brahma's night, God's night, starts. Twelve hours of Brahma's day is the whole creation. Then, tired, the whole existence disappears into nonexistence. Then for twelve hours it is Brahma's night. For us it is millions and millions of years, for God it is twelve hours -- his day.

Christians also had a theory, or a hypothesis -- because I call all religious theories hypotheses, for nothing is proved, nothing can be proved by the very nature of the thing. They say God created the world in six days, then on the seventh day he rested. That's why Sunday is a rest day, a holiday. Six days he created, and on the seventh day he rested. They had a glimpse that even God must rest.

These are both hypotheses, both beautiful, but you have to find the essence of it. The essence is that every day God also has a night and a day. And every day there is a right moment to enter and a wrong moment; in the wrong moment you will be against the wall, in the right moment you simply enter. Because of this those who have knocked at the wrong moment say that to attain enlightenment is a gradual thing, you attain it by degrees; and those who have come to the door in the right moment say enlightenment is sudden, it happens in a moment. A master is needed to decide when is the right moment.

It is reported that Vivekananda started his disciplehood and then one day he attained the first glimpse. You can call it SATORI, the zen word for SAMADHI, because it is a GLIMPSE, not a permanent thing. It is just as if clouds are not there in the sky -- the sky is clear and from a distance of one thousand miles you have a glimpse of Everest in all its glory, but then the sky becomes cloudy and the glimpse is again lost. It is not attainment, you have not reached Everest, you have not reached the top; from thousands of miles you had a glimpse -- that is satori. Satori is a glimpse of samadhi. Vivekananda had a satori.

In Ramakrishna's ashram there were many people, many people were working. One man, his name was Kalu, a very simple man, a very innocent man, was also working in his own way -- and Ramakrishna accepted EVERY way. He was a rare man; he accepted every technique, every method, and he said everybody has to find his own way, there is no superway. And this is good, otherwise there would be such a traffic jam! So it is good, you can walk on your own path. Nobody else is there to create any trouble or make it crowded.

That Kalu was a very simple man. He had at least one hundred gods -- as Hindus are lovers of many gods, one is not enough for them. So they will put in their worship place this god, that god, whatsoever they can find; they will even put calendars there. There is nothing wrong in it; if you love it, it is okay. But Vivekananda was a logician, a very keen intellect. He always argued with this innocent man and he could not answer. Vivekananda said, 'Why this nonsense? One is enough, and the scriptures say that he is one, so

why these one hundred and one gods?' And they were all sorts of shapes, and Kalu had to work with these gods at least three hours in the morning and three in the evening -- the whole day was gone, because with every god he had to work, and however fast he worked it took three hours in the morning and three in the evening. But he was a very very silent man and Ramakrishna loved him.

Vivekananda always argued, 'Throw these gods!' When he had a glimpse of satori he felt very powerful. Suddenly the idea came to him that in this power, if he simply sent a telepathic message to Kalu -- he was worshipping in his room, this was time for worship -- to take all his gods to the Ganges and throw them, it would happen.

He simply sent a message. Kalu was really a simple man. He gathered all his gods into a bed sheet and carried them towards the Ganges.

From the Ganges Ramakrishna was coming, and he said, 'Wait! This is not you who is going to throw them. Go back to your room and put them in their place.' But Kalu said, 'Enough! Finished!'
Ramakrishna said, 'Wait and come with me!'

He knocked at Vivekananda's door. Vivekananda opened the door and Ramakrishna said, 'What have you done? This is not good and this is not the right moment for you. So I will take your key of meditation and will keep it with me. When the right moment comes I will give it to you.' And for his whole life Vivekananda tried in millions of ways to attain, but he couldn't get that glimpse again.

Just before he died, three days before, Ramakrishna appeared in a dream and he gave him the key. He said, 'Now you can take the key. Now the right moment is here and you can open the door.'

And the next day in the morning he had the second glimpse.

A master knows when it is the right time. He helps you, prepares you for the right moment, and he will give you the key when the right moment is there; then you simply open the door and the divine enters -- because if you open the door and darkness enters it will look like death, not like life. Nothing is wrong in this but you will get scared, and you can get so scared that you may carry that fear for ever and ever.

Buddha says that whenever you attain, start helping others, because all your energies that were moving into desire... now that door is finished, that travel is no more, that trip is no more; now let all your energies which were moving in desiring, VASANA, become compassion, let them become KARUNA. And there is only one compassion -- how to help the other to attain the ultimate, because there is nothing else to be attained. All else is rubbish. Only the divine is worth attaining. If you attain that you have attained all; if you miss that you have missed all.

When one becomes enlightened he lives for a few years before the body completes its circle. Buddha lived on for forty years because the body had got a momentum: from the parents the body had got chromosomes, from his own past karma the body had got a life circle. He was to live eighty years, enlightened or not. If enlightenment became possible or if it happened, then too he had to live eighty years. It happened nearabout when he was forty; he lived forty years more. What to do with the energies now? Now there is no desire, no ambition. And you have infinite energies flowing. What to do with those energies? They can be moved into compassion. Now there is no need for meditation either; you have attained, you are overflowing -- now you can share. Now you can share with millions, you can give it to them.

So Buddha has made this a part of his basic teaching. He calls the first part DHYANA, meditation, and the second part PRAJNA, wisdom attainment. Through meditation you reach to prajna. These are your inward phenomena, two parts: you meditated, now you have attained. Now to balance it with the outer -- because a man of enlightenment is always balanced. Outside, when there was no meditation inside, there was desire. Now there is wisdom inside, there should be compassion. The outer energies should become compassion; the inner energies have become wisdom, enlightenment. Enlightenment inside, compassion outside. The perfect man is always balanced. So Buddha says go on and on and help to save people.

Gensha complained: how to do it if you come to somebody who is deaf, dumb and blind? -- and you almost always come across such people because only they are there. You don't come across a buddha, and a buddha doesn't need you. You come across an ignorant person, not knowing what to do, not knowing where to move. How to help him?

TROUBLED BY THESE WORDS, ONE OF GENSHA'S DISCIPLES WENT TO CONSULT THE MASTER UMMON.

Ummon was a brother disciple to Gensha -- they were disciples to the same teacher, Seppo. So what to do? Gensha has said such a troubling thing to this man: how to help people? He went to Ummon.

Ummon is a very famous master. Gensha was a very silent one. But Ummon had thousands of disciples and he had many devices to work with them. And he was a man like Gurdjieff -- he would create situations, because only situations can help. If words can't help because you are dumb, you are deaf -- words can't help. If you are blind, gestures are useless. Then what to do? Only situations can help.

If you are blind, I cannot show you the door just by gesture because you can't see. I cannot tell you about the door because you are deaf and you cannot listen. Really, you cannot even ask the question, 'Where is the door?' -- because you are dumb. What to do? I have to create a situation.

I can take hold of your hand, I can take you by my hand towards the door. No gesture, no word. I have to DO something; I have to create a situation in which the dumb, the deaf and the blind can move.

TROUBLED BY THESE WORDS, ONE OF GENSHA'S DISCIPLES WENT TO CONSULT THE MASTER UMMON.

... Because he knew well that Gensha wouldn't say much; he was not a man of many words and he never created any situation; he would say things and he would keep quiet. People had to go to other masters to ask what he meant. He was a different type, a silent type of man, like Ramana Maharshi; he would not say much. Ummon was like Gurdjieff. He was also not a man of words, but he would create situations, and he would use words only to create situations.

HE WENT TO CONSULT THE MASTER UMMON WHO, LIKE GENSHA, WAS A DISCIPLE OF SEPPO.

And Seppo was totally different from both. It is said he never spoke. He remained completely silent. So there was no problem for him -- he never came across a deaf, dumb and blind man because he never moved. Only people who were in search, only people whose eyes were slightly opening, only people who were deaf but if you spoke loudly they could hear something... so that's why many people became enlightened near Seppo because only those who were just borderline cases reached him.

This Ummon and this Gensha, these two disciples became enlightened with Seppo, a totally silent man -- he would simply sit and sit and do nothing. If you wanted to learn you could be with him, if you didn't want to you could go. He would not say anything. YOU had to learn, HE would not teach. He was not a teacher, but many people learned.

The disciple went to Ummon.

'BOW PLEASE,' SAID UMMON.

He started immediately, because people who are enlightened don't waste time, they simply jump to the point immediately.

'BOW PLEASE,' SAID UMMON.

THE MONK, THOUGH TAKEN BY SURPRISE....

... Because this is no way! You don't order anybody to bow. And there is no need -- if somebody wants to bow he will bow, if he wants to pay you respect, he will pay it. If not, then not. What type of man is this Ummon? He says 'Bow please' before the monk has asked anything; he has just entered his room, and Ummon says 'Bow please.'

THE MONK, THOUGH TAKEN BY SURPRISE, OBEYED THE MASTER'S COMMAND -- THEN STRAIGHTENED UP IN EXPECTATION OF HAVING HIS QUERY ANSWERED.
BUT INSTEAD OF AN ANSWER, HE GOT A STAFF THRUST AT HIM. HE LEAPT BACK.'WELL,' SAID UMMON, 'YOU'RE NOT BLIND. NOW APPROACH.'

He said: You can see my staff, so one thing is certain, you are not blind. Now approach.

THE MONK DID AS HE WAS BIDDEN. 'GOOD,' SAID UMMON, 'SO YOU'RE NOT DEAF EITHER.'

You can listen: I say approach and you approach.
'WELL, UNDERSTAND?' 'UNDERSTAND WHAT SIR?' SAID THE MONK.

What is he saying? He says:
'WELL, UNDERSTAND?' 'UNDERSTAND WHAT SIR? SAID THE MONK.'AH, YOU'RE NOT DUMB EITHER,' SAID UMMON. ON HEARING THESE WORDS THE MONK AWOKE AS FROM A DEEP SLEEP.

What happened? What is Ummon pointing to? First, he is saying that if it is not a problem to you why be worried? There are people who come to me....

A very rich man came, one of the richest in India, and he said, 'What about poor people, how will you help poor people?' So I told him, 'If you are a poor person, then ask; otherwise let the poor ask. How is it a problem to you? You are not poor, so why create a problem out of it?'

Once Mulla Nasruddin's child asked him -- I was present, and the child was working very strenuously, grumbling of course, on his homework, and then suddenly he looked at Nasruddin and said, 'Gee Dad, what is this education stuff? Of what use is all this education stuff anyway?'

Nasruddin said, 'Well, there is nothing like education. It makes you capable of worrying about everybody else in the world except you.'

There is nothing like education. All your education simply makes you capable of worrying about situations everywhere in the world, about everyone except you -- about all the troubles that are in the world. They have always been there, they will always be there. It is not because you are here that troubles are there. You were not and they were there; you will not be soon and they will remain there. They change their colors but they remain. The very scheme of the universe is such that it seems that through trouble and misery something IS growing. It seems to be a step, it seems to be a necessary schooling, a discipline.

The first thing Ummon is pointing out is: You are neither blind, nor dumb, nor deaf, so why are you concerned and why are you troubled? YOU have eyes -- why waste time thinking about blind men? Why not look at your master? -- because blind men will be there always, your master will not be there always. And you can think and worry about blind and deaf people, how to save them, but the man who can save you will not be there for ever. So you be concerned about yourself.

My experience is also that people are concerned about others. Once one man brought to me even exactly the same question. He said, 'We can listen to you but what about those who can't come to listen, what to do? We can read you,' he said, 'but what about those who cannot read?'

They appear relevant, but they are absolutely irrelevant. Because why are YOU worried? And if you are worried in such a way then you can never become enlightened, because a person who goes on wasting and dissipating his energy on others never looks at himself. This is a trick of the mind to escape from oneself -- you go on thinking about others and you feel very good because you are worrying about others. You are a great social reformer or a revolutionary or a utopian, a great servant of the society -- but what are you doing? You are simply avoiding the basic question: it is with YOU that something has to be done.

Forget the whole society, and only then can something be done to you; and when you are saved you can start saving others. But before that, please don't think -- it is impossible. Before you are healed, you cannot heal anyone. Before YOU are filled with light, you cannot help anyone to enkindle his own heart. Impossible -- only a lighted flame can help somebody. First become a lighted flame -- this is the first point.

And the second point is, Ummon created a situation. He could have said this but he is not saying it; he is creating a situation, because only in a situation are you totally involved. If I say something only intellect is involved. You listen from the head; but your legs, your heart, your kidneys, your liver, your totality is not involved. But when the monk got a staff thrust at him he jumped totally. Then it was total action; then not only the head and the legs, the kidneys, the liver, but the whole of him JUMPED.

That's the whole point of my meditation techniques: the whole of you has to shake, jump, the whole of you has to dance, the whole of you has to move. If you simply sit with closed eyes only the head is involved. You can go on and on inside the head -- and there are many people who go on sitting for years together, just with closed eyes, repeating a mantra. But a mantra moves in the head, your totality is not involved -- and your totality is involved in existence. Your head is only as much in God as your liver and kidneys and your feet. You are totally in him, and just the head cannot realize this.

Anything intensely active will be helpful. Inactive, you can simply go on rambling inside the mind. And they have no end, the dreams, the thoughts, they have no end. They go on infinitely.

Kabir has said: There are two infinities in the world -- one is ignorance and another is God. Two things are endless -- God is endless, and ignorance. You can go on repeating a mantra, but it will not help unless your whole life becomes a mantra, unless you are completely involved it it -- no holding back, no division. That's what Ummon did. The monk got a staff thrust at him.

HE LEAPT BACK.'WELL,' SAID UMMON, 'YOU'RE NOT BLIND. NOW APPROACH.'
THE MONK DID AS HE WAS BIDDEN. 'GOOD, YOU'RE NOT DEAF EITHER.'

What is he pointing at? He is pointing at this: 'You can understand, so why waste time?' Then he asks, 'WELL, UNDERSTAND?' Ummon was finished. The situation was complete. But the disciple was not yet ready, had not yet got the point. He asked, 'UNDERSTAND WHAT SIR?' The whole thing was there now. Ummon had said whatsoever was to be said. And he had created a situation where thoughts were not: when somebody pushes a staff at you, you jump without thought. If you think you cannot jump, because by the time you have decided to jump the staff will have hit you. There is no time.

Mind needs time, thinking needs time. When somebody pushes a staff at you, or suddenly you find a snake on a path, you jump! You don't think about it, you don't make a logical syllogism, you don't say: Here is a snake; a snake is dangerous; death is possible; I must jump. You don't follow Aristotle there. You simply put aside all Aristotle -- YOU JUMP! You don't care what Aristotle says, you are illogical. But whenever you are illogical you are total.

That's what Ummon has said. You jump totally. If you can jump totally, why not meditate totally? When a staff is thrust at you, you jump without caring about the world. You don't ask, 'That's okay, but what about a blind man? If you push a staff, how will it help a blind man?' You don't ask a question -- you simply jump; you simply avoid. In that moment the whole world disappears, only you are the problem. And the problem is THERE -- you have to solve it and come out of it.
'UNDERSTAND?'

-- that's what Ummon asked. The point is complete.
'UNDERSTAND WHAT SIR?' SAID THE MONK.

He has still not got it.
'AH, YOU'RE NOT DUMB EITHER' -- you can speak also.

ON HEARING THESE WORDS THE MONK AWOKE AS FROM A DEEP SLEEP.

A whole situation -- nonverbal, illogical, total. As if someone has shaken him out of his sleep. He awoke; for a moment everything became clear. For a moment there was lightning, there was no darkness. Satori happened. Now the taste is there. Now this disciple can follow the taste. Now he has known, he cannot forget it ever. Now the search will be totally different. Before this it was a search for something unknown -- and how can you search for an unknown? And how can you put down your total life for it? But now it will be total, now it is not something unknown -- a glimpse has been given to him. He has tasted the ocean, maybe out of a teacup but the taste is the same. Now he KNOWS. It was really a small experience -- a window opened, but the whole sky was there. Now he can move out of the house, come out under the sky and live in it. Now he knows that the question is individual.

Don't make it social. The question is YOU, and when I say you I mean YOU, each individual; not you as a group, not you as a society. When I mean you, I mean simply you, the individual -- and the trick of the mind is to make it social. The mind wants to worry about others -- then there is no problem. You can postpone your own problem; that's how you have been wasting your lives for many lives. Don't waste it any more.

I have been pushing these talks, subtler ones than with Ummon, but if you don't listen to me I may have to find grosser things.

Don't think about others. First solve YOUR problem, then you will have the clarity to help others also. And nobody can help unless he is enlightened himself.

And The Flowers Showered

Chapter #10
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A MASTER WAS ASKED BY A CURIOUS MONK: 'WHAT IS THE WAY?' 'IT IS RIGHT BEFORE YOUR EYES,' SAID THE MASTER.'WHY DO I NOT SEE IT FOR MYSELF?' ASKED THE MONK.'BECAUSE YOU ARE THINKING OF YOURSELF,' SAID THE MASTER.'WHAT ABOUT YOU,' SAID THE MONK, 'DO YOU SEE IT?'
THE MASTER SAID: 'SO LONG AS YOU SEE DOUBLE, SAYING I DON'T, AND YOU DO, AND SO ON, YOUR EYES ARE CLOUDED.' 'WHEN THERE IS NEITHER I NOR YOU, CAN ONE SEE IT?' SAID THE MONK.'WHEN THERE IS NEITHER I NOR YOU, WHO IS THE ONE WHO WANTS TO SEE IT?' REPLIED THE MASTER.

YES, THE WAY IS RIGHT before your eyes. But your eyes are not right before the way -- they are closed, closed in a very subtle manner. They are clouded. Millions of thoughts are closing them, millions of dreams are floating on them; whatsoever you have seen is all there, whatsoever you have thought is all there. And you have lived long -- many lives, and you have thought much, and it is all gathered there in your eyes. But because thoughts cannot be seen you see your eyes as clear. The clarity is not there. Millions of layers of thought and dreams are there in your eyes. The Way is right before you. All that is, is right before you. But you are not here. You are not in that still moment where eyes are totally empty, unclouded, and you SEE, and you see that which is.

So the first thing to be understood is: how to attain unclouded eyes, how to make eyes empty so that they can reflect truth, how not to be continuously in a mad rush within; how not to be continuously thinking and thinking and thinking, how to relax thought. When thought is not, seeing happens; when thought is, you go on interpreting and you go on missing.

Don't be an interpreter of reality, be a visionary. Don't think about it, see it!

What to do? One thing: Whenever you look, just be the look. Try. It is going to be difficult, difficult just because of old habit. But try. It happens. It has happened to many, why not you? You are no exception. The universal law is as available to you as to a buddha or to anybody. Just make a little effort.

You see a flower: then just see, don't say anything. The river is flowing: sit on the bank and SEE the river, but don't say anything. Clouds are moving in the sky: lie down on the ground and SEE, and don't say anything. Just don't verbalize!

This is the deepest habit, to verbalize; this is your whole training -- to jump immediately to words from reality, to immediately start making words: 'beautiful flower,' 'lovely sunset.' If it is lovely, let it be lovely! -- why bring in this word? If it is beautiful, do you think your word 'beautiful' will make it more beautiful? On the contrary, you missed an ecstatic moment. The verbalization came in. Before you could have seen you moved, moved in an inner wandering. If you go too far away in this wandering you become mad.

What is a madman? He who never comes to reality, who always wanders in his own world of words -- and he has wandered so far that you cannot bring him back. He is not with the reality, but are YOU with the

reality? You are not either. The difference is only of degree. A madman has wandered very far, you never wandered that far -- just in the neighborhood -- and you come again and again and touch reality and go again.

You have a small touch, a small contact somewhere, uprooted, but still one root seems to be there in the reality. But that root is very fragile; any moment it can be broken, any accident -- the wife dies, the husband escapes, you become bankrupt in the market -- and that fragile root is broken. Then you go on wandering and wandering; then there is no coming back, then you never touch reality. This is the state of the madman, and the normal man is different only in degree.

And what is the state of a buddha, an enlightened man, a man of Tao, of understanding, awareness? He is deeply rooted in reality, he never wanders from it -- just the opposite of a madman.

You are in the middle. From that middle either you can move towards being a madman or you can move towards being a buddha. It is up to you. Don't give much energy to thoughts, that's suicidal; you are poisoning yourself. Whenever thinking starts, if it is unnecessary -- and ninety-nine percent of it is unnecessary -- immediately bring yourself back to reality. Anything will help: even the touch of the chair you are sitting on, or the touch of the bed you are lying on. Feel the touch -- it is more real than your thoughts about God, it is more godly than your thoughts about God because it is a real thing.

Touch it, feel the touch, be the touch, be here and now. You are eating? -- taste the food well, the flavor. Smell it well, chew it well -- you are chewing reality! Don't go wandering in thoughts. You are taking a bath? -- enjoy it! The shower is falling on you? -- feel it! Become more and more a FEELING center rather than a thinking center.

And yes, the way is right before your eyes. But feeling is not allowed much. The society brings you up as a thinking being not as a feeling being, because feeling is unpredictable; no one knows where it will lead, and society cannot leave you on your own. It gives you thoughts: all the schools, colleges and universities exist as centers to train you for thinking, to verbalize more. The more words you have, the more talented you are thought; the more articulate you are with words and words, the more educated you are thought. It will be difficult, because thirty, forty, fifty, sixty years of training... but the sooner you begin the better. Bring yourself back to reality.

That is the meaning of all sensitivity groups. In the West they have become a focal point and all those who are interested in consciousness, extension of consciousness, have to be interested in sensitivity groups, in training to be more sensitive. And you need not go anywhere to learn it, the whole of life is sensitivity. Twenty-four hours a day the reality is just before you, around you -- it surrounds you; you breathe it in, you eat it. Whatsoever you do you have to do with reality.

But the mind moves far away. There exists a gap between your being and your mind -- they are not together, the mind is somewhere else. You have to be here in reality because when you eat you have to eat real bread; thinking about bread won't help. When you take a bath you have to take a real bath; thinking about it is of no use. When you breathe you have to breathe real air; just thinking about it won't do. Reality surrounds you from everywhere, is bumping you from all sides -- wherever you go you encounter it.

That is the meaning of: The way is right in front of your eyes. It is everywhere because nothing else can be -- only the real IS.

Then what is the problem? Why then do people go on seeking and seeking and seeking and never find it? Where does the problem exist? What is the basic core of the whole trouble? The trouble is, mind can be in thoughts. The possibility for mind being in thoughts is there. The body is in reality, but the mind can be in thoughts -- and that is the duality. And all your religions have been in favor of the mind and not in favor of the body. That has been the greatest block that has ever existed in this world. They poison the whole mind of humanity; they are for the mind, not for the reality.

If I tell you: When you are eating, eat with taste, and eat so deeply that the eater is forgotten, simply become the process of eating -- you will be surprised because no religious man will say a thing like that. Religious people have been teaching: Eat without taste -- ASWAD; they have made a great thing out of it, the training for no-taste.

In Gandhi's ashram they had eleven rules. One of them was aswad, no taste -- eat, but without taste, kill the taste completely. Drink -- but without taste. Make your life as insensitive as possible. Deaden your body completely, so that you become a pure mind. You will become so -- but this is how people go towards madness.

I teach you just the contrary, just the opposite. I am not against life -- and life is the way. I affirm life in its totality. I am not a negator, I am not a denier -- and I want you to bring your mind back to reality. Your

body is more real than your mind. You can befool with the mind, you cannot befool with the body. The body is more rooted in the world; the body is more existential than your mind. Your mind is just mental. It thinks, it spins words, it creates systems -- and all systems are foolish.

Once it happened, Mulla Nasruddin was gambling in a horse race. First race he lost; second, he lost; third -- he went on losing, and two ladies just by his side sitting in a box were continuously winning every race.

Then at the seventh he could not contain his curiosity. What system were they following? Every race, and it was now the seventh, they had been winners and he had been a loser, and he had been working so hard at it. So he gathered courage, leaned over, and asked the ladies: 'You are doing well?'

They said, 'Yes,' very happily, they were beaming with happiness.

So he whispered: 'Can you tell me about your system? Just a hint.'

One lady said laughingly, 'We have a lot of systems! But today we have decided for long tails.'

But all systems and all philosophies are just like that -- long tails. No system is true to reality because no system CAN be true to reality. I am not saying that some system can be -- no. NO system can be true to reality because all systems are fabrications of the mind, verbalizations, your interpretations, your projections -- mind working on reality. That's how a system is born; all systems are false.

Reality needs no system. Reality needs a clarity of vision. To look at it needs no philosophy, it is right here and now. Before you start moving into a philosophy it is there; when you come back it will be there and will have always been there with you -- and you were thinking about it. Thinking about it is the way to miss it.

If you are a Hindu you will miss, if you are a Christian you will miss, if you are a Mohammedan you will miss; every 'ism' is a way of missing. If you have the Koran in your head you will miss, if you have the Gita in your head you will miss; whatsoever scripture you carry -- scripture is mind, and reality doesn't fall in line with the mind, reality does not bother about your mind and your fabrications.

Beautiful theories you spin, beautiful arguments you give, logical rationalizations you find. You work hard. You go on refining your theories, polishing them, but they are just like bricks: you go on rubbing, polishing, but they can never become a mirror. But I say: Maybe bricks can become a mirror, but the mind can NEVER become a mirror to reality. The mind is a destroyer. The moment it enters, everything becomes cloudy.

Please don't be a philosopher, and don't be an addict of any system. It is easy to bring an alcoholic back, it is easy to bring back a person who has gone deep into drugs; it is difficult to bring a system-addict back. And there exist organizations like Alcoholics Anonymous for alcoholics and other organizations for drug addicts, but there exists no organization for people who have become system-addicts -- and there cannot be, because whenever there is an organization, it itself is a system.

I am not giving you a system. My whole effort is to bring you out of your systematizing mind. If you can become again a child, if you can look at reality without any preconceptions about it, you will attain. It is simple, it is ordinary, nothing is special about it. Reality is nothing special and extraordinary -- it is there, it is everywhere. Only your mind is an unreal thing. Mind creates illusion, MAYA, mind creates dreams -- and then you are clouded in them. And you are trying to do the impossible, that which cannot be done: you are trying to find the real through the mind. You lose the real through the mind, you cannot find it through the mind. You have to drop the mind completely.

Yes, the way is right before your eyes -- but you are not there.

First thing: mind won't help. Try to understand it: mind won't help, it is the barrier. And the second thing: your over-concern about yourself is the greatest barrier. It has been my constant observation that people who meditate miss because they are concerned too much in themselves. They are too egocentric. They may pretend humbleness and they may even want to know how to be egoless, but they are the most egocentric people; they are only worried about themselves, they are only concerned with themselves.

To be worried about others is stupid; to be worried about oneself is even more stupid -- because to be worried IS stupidity; it makes no difference about whom you are worried. And people who are worried about others, you will feel they are always more healthy.

So in the West psychoanalysts help people to think about others and drop thinking about themselves. Psychologists go on teaching people how to be extroverts and not to be introverts, because an introvert becomes ill, an introvert becomes in reality perverted. He thinks continuously about himself, he becomes enclosed. He remains with his frustrations, worries, anxieties, anguish, depressions, anger, jealousy, hate, this and that -- and he only worries. Think what type of anguish he lives in, continuously worried about

things: Why am I angry? How should I become non-angry? Why do I hate? How should I transcend it? Why am I depressed? How to attain bliss? -- he is continuously worried, and through this worry he creates the very same things he is worried about. It becomes a vicious circle.

Have you ever observed that whenever you want to go beyond a depression the depression deepens? Whenever you want not to be angry you become more angry. Whenever you are sad and you don't want to be sad any more, more sadness descends on you -- have you not observed it? It happens because of the Law of the Reverse Effect. If you are sad and you want not to be sad, what will you do? You will look at sadness, you will try to suppress it, you will be attentive to it -- and attention is food.

Psychoanalysts have found a clue. That clue is not very meaningful in the end; it cannot lead you to reality, it can at the most make you NORMALLY unhealthy. It can make you adjusted -- it is a sort of adjustment to the people around you. They say: Be concerned with others' worries, help people, serve people.

Rotarians, members of Lions Clubs and others, they always say: We serve. Those are the extroverts. But you will feel that people who are in social service, those who are concerned with others and are less concerned with themselves are happier than people who are concerned too much with themselves.

Too much concern with oneself is a sort of disease. And then the deeper you move within -- you are opening a Pandora's Box: many things bubble up and there seems to be no end to it. You are surrounded by your own anxieties and you go on playing with your wounds, you go on touching them again and again to see whether they are healed or not. You have become a pervert.

What to do? There seem to be only two ways: either be an extrovert -- but by being an extrovert you can NEVER become a buddha, because if you are worried about others, this worrying about others may be an escape. It is. You cannot look at your own worries when you are worried about others. Your focus is others, you are in a shadow. But how will your inner being grow this way? You will look more happy, you may look as if you are enjoying life more, but how are you going to grow? How will your inner being come to that point where it becomes light? If you are not concerned with it at all, it is not going to grow. To be an extrovert is good in the sense that you remain healthy -- you don't become a pervert. To be an introvert is dangerous. If you move wrongly, you will become a pervert and the wrong movement is that you become too concerned. Then what to do? Treat yourself as if you also are the other; don't be too concerned.

And you ARE the other. Your body is other, why not my own body also? Your mind is other, why not my own mind? The question is only distance: your body is five feet away from me, my body is a little closer, that's all. Your mind is there, my mind is here -- the difference is of distance. But my mind is as other as your mind, and my body is as far away from me as your body. And if this whole world is not a concern to me, why make myself a concern? Why not leave both and be neither extrovert nor introvert? -- this is my message.

If you cannot follow this then it is better to follow the psychoanalysts. Be an extrovert, be unconcerned; you will not grow but at least you will not suffer so much as an introvert suffers. But don't be an introvert and don't play with your wounds. Don't be concerned too much. Don't be so selfish and don't be so self-centered. Look at yourself from a distance; the distance is there, you only have to try it once and you will feel it. You are also the other.

When your body is ill it is as if somebody else's body is ill: do whatsoever is needed but don't be too concerned, because that overmuch concern is a greater illness than the body's. If you have a fever go to the doctor, take the medicine, take care of the body, and that's all. Why be concerned too much? Why create another fever -- which no doctor can treat? This fever in the body can be treated, but if you become too concerned another fever is created. That fever is deeper, no doctor can help with it.

And this is the problem: the body may become well soon, but the other fever may continue; and the other fever may go on continuing, and you may feel that the body is still ill. This happens every day: the disease disappears from the body but not from the mind and the mind carries it on. It has happened many times.

Once somebody was telling me about his friend who is a drunkard -- he walks on crutches, he cannot walk without them. For many years he has been walking on crutches -- some accident some twenty years ago. Then one day he had taken too much drink; he forgot the crutches and went out for a walk. After one hour he came running back in a panic; he said, 'Where are my crutches? I cannot walk without them! I must have taken too much.' But if while you are drunk you can walk, why not when you are not drunk?

All over the world many cases are reported about paralysis. Somebody is paralyzed and then the house catches fire and everybody runs out, and the man who was paralyzed and who couldn't get out of his bed --

everything was done in the bed -- he also runs out, because he forgets. The house is on fire, he forgets completely that he is paralyzed. In that forgetfulness he is not paralyzed. And outside the house the family looks at him and says, 'What are you doing? How can you run?' -- and he falls down; remembering comes back.

You may be creating many diseases, not because the body is ill but because the mind carries the seed. So once a disease happens the mind carries the seed and goes on projecting it again and again and again. Many diseases, ninety percent, have their origin in the mind.

Too much concern about yourself is the greatest disease possible. You cannot be happy, you cannot enjoy yourself. How can you enjoy? So many problems inside! Problems and problems and problems and nothing else! -- and there seems to be no solution. What to do? You go crazy. Everybody, inside, IS crazy.

I have heard -- it happened in Washington -- one man suddenly climbed up a pole, a flagpole. A crowd gathered, policemen came, and the man shouted as loudly as he could, uttered profane words, then came down.

Immediately he was caught by the police and they asked the person, 'What are you doing here?'

The man said, 'Don't disturb me. If I don't do such a crazy thing now and then I will go mad, I will go nuts. I tell you, don't stop me. If I do such a thing now and then everything runs smoothly. And I did not think that anybody would be able to know, because where so much craziness is going on all around, who will bother?'

You also need to become mad now and then -- that's how anger happens: anger is a temporary madness. If you don't allow a leakage now and then you will gather so much you will explode, you will go nuts. But if you are continuously concerned with this you are already nuts.

This has been my observation, that people who meditate, pray, seek and search for the truth are more prone to neurosis than other people. And the reason is: they are concerned with themselves too much, too egocentric, just continuously thinking of this and that, this block, that block, this anger, that sadness, headache, backache, stomach, legs... they are continuously moving inside. They are never okay, they cannot be, because the body is a vast phenomenon and many things go on.

And if nothing is happening then too they are worried: why is nothing happening? And immediately they have to create something because that has become their constant business, occupation; otherwise they feel lost. What to do? Nothing is happening! How is it possible that nothing is happening to me? They feel their ego only when something is happening -- maybe it is depression, sadness, anger, an illness, but if something is happening they are okay, they can feel themselves.

Have you seen children? They pinch themselves to feel that they are. The child remains in you -- you would like to pinch and see whether you are or not.

It is said about Mark Twain that once at a dinner party he was suddenly in a panic and he said, 'Sorry, I will have to leave, and you will have to call a doctor. It seems my right leg has become paralyzed.'

The lady sitting by his side started laughing and said, 'Don't be worried, you have been pinching MY leg.'

Then Mark Twain said, 'Once twenty years ago a doctor said to me, "Some day or other your right side will get paralyzed," so since then I have been pinching myself; I always feel, twenty or thirty times a day, whether it has gone. Just now I was pinching and' ... he was pinching somebody else's leg.

But why go on pinching? Why be concerned with paralysis? It is more of a disease if you have to pinch your leg thirty times a day for twenty years. Count it. This is worse than paralysis! Paralysis happens once; this is happening thirty times a day for twenty years. They say a brave man dies once and cowards die millions of times -- because they go on pinching and feeling whether they are dead yet or not.

Your diseases help you to retain your ego. You feel that something is happening -- of course not bliss, not ecstasy, but sadness and 'Nobody is as sad as I am,' and 'Nobody is as blocked as I am,' and 'Nobody has such a migraine as I have got.' You feel superior there, everybody else is inferior.

If you are concerned too much with yourself remember, you will not attain. This over-concern will enclose you, and the Way is right before your eyes. You have to open your eyes, not close them.

Now try to understand this parable.

A MASTER WAS ASKED BY A CURIOUS MONK: 'WHAT IS THE WAY?'

The first thing is to understand that the monk is curious, not a seeker. If you are a seeker you inquire in a

different way. You inquire with your being, you put yourself at stake, you become a gambler. If you are simply curious it is just like an itch; you feel a subtle itch in the mind but it is nothing, you are not REALLY concerned with it, not sincere about it -- whatsoever the answer you will not bother. It will not change you. And a curious man is a superficial man. You cannot ask such questions out of curiosity, you have to ask them out of a very authentic search. And when you go to a master you feel you have to ask something; otherwise you will be thought foolish.

Many people come to me and I know from where they are asking. Sometimes they are simply curious: because they have come, now they have to ask; otherwise they will be thought foolish. And by asking they prove they ARE foolish, because if the question has not really arisen in you, if the question has not become a deep inquiry, if the question does not put everything at stake, if the problem is not a problem of life and death, if you are not ready to be transformed by the answer, you are foolish if you ask. And if you are not questioning from the heart, it is difficult to give any answer, and even if an answer is given you will misunderstand it.

The monk was a curious monk, that's why in this parable he does not awake. Otherwise... we have been studying many parables; when the search is true, in the end satori happens, a certain enlightenment comes. Suddenly a disciple becomes alert, as if someone has shaken him out of his sleep. A clarity comes. Maybe only for a split second, but clouds disperse and the vast sky is seen. The clouds will come again -- that's not the problem, but now you know what real sky is and you will carry this seed within you. Rightly taken care of, this seed will become a tree, and thousands will be able to find rest and shelter under you. But if you are curious, nothing will happen. If you are curious, the question has not come out of the heart. It is an intellectual itch -- and in mind, seeds cannot be sown.

Jesus has a parable -- he was continuously talking about it. A farmer went to sow seeds. He just threw them here and there. Some fell on the road; they never sprouted because the road was hard and the seeds could not penetrate the soil, they could not move in the deeper, darker realm of the soil. ... Because only there does birth happen, only in the deep dark does God start working. The work is secret work, it is hidden.

Some fell by the side of the road; they sprouted, but animals destroyed them. Only some fell on the right soil; they not only sprouted, they grew to their full height, they flowered, they came to fulfillment, and one seed came to be millions of seeds.

If you ask from curiosity, you are asking from the road. The head is just a road -- it has to be, it has such a constant traffic. It has to be very hard, almost concrete. Even on your roads the traffic is not so much as in your head. So many thoughts going here and there at fast speed! We have not yet been able to invent a faster vehicle than thought -- our fastest vehicles are nothing before thought. Your astronauts may reach the moon, but they cannot reach it with the speed of thought, they will take time; you can simply immediately reach the moon in thought. For thought, it is as if space does not exist: one moment you can be here, next moment in London and the next in New York, and hop around the world many times within a second. So much traffic... the road is almost concrete; throw something there, it will never sprout.

Curiosity comes from the head. It is asking a master something just as if you have encountered him in the market and you ask him. I know such people. I was traveling so much it was a problem to avoid such people. Even on the platform -- I am going to catch a train and they are accompanying me and they will ask, 'What about God? Does God exist or not?' These people are curious and they are foolish! Never ask a question out of curiosity, because it is useless, wasting your time and others'.

If somebody had asked this master the question right from the heart, the end would have been different. The man would have flowered into satori, there would have been a fulfillment. But there is no end like that because the very beginning was wrong. A master gives you an answer out of compassion, knowing well that you are curious -- but maybe, who knows, even accidents happen; sometimes curious people also become authentically interested, nobody knows.

A MASTER WAS ASKED BY A CURIOUS MONK: 'WHAT IS THE WAY?' 'IT IS RIGHT BEFORE YOUR EYES,' SAID THE MASTER.

This is absurd because if it is really right before the eyes then why do people seek, why do people inquire? And why can't they see for themselves?

A few things to be understood. One: the closer a thing, the more difficult it is to see it -- the closest almost impossible, because eyes need a certain space, perspective, to see. I can see you, but if I go on

coming closer and closer and closer everything will be blurred; your face will be blurred, lines will lose their shape. And if I go on coming and coming and just put my eyes on your face, nothing will be seen -- your face will become a wall. But still I can see a little because a little distance will be there.

Not even that much distance exists between you and the real. It is just touching your eyes. It is just touching your skin -- not only that, it is penetrating the skin. It is moving in your blood. It is beating in your heartbeat. It is you. The Way is not only in front of your eyes, the way is YOU. You are one with it. The traveler is not different from the Way, not in reality; they are one.

So how to see it? No perspective, no space...? Unless you attain to a clear intelligence, to a clarity of understanding, you will not be able to see it. Unless you become so intensely aware, you will not be able to see it. The distance is not there, so ordinary ways of looking AT will not do; you need an extraordinary awareness, to be so extraordinarily alert that nothing is asleep in you. Suddenly the door opens. The Way is there -- you ARE the Way. But you miss because it is there already. It has always been there -- before you were born. You were born on the Way, in the Way, for the Way, of the Way -- because the Way is the reality.

Remember, this Way doesn't go to a goal; this Way IS the goal. So in fact there is no traveling, just staying alert, just being still, silent, not doing anything. Just becoming a clarity, an awareness, a silent cool understanding.

'IT IS RIGHT BEFORE YOUR EYES,' SAID THE MASTER.'WHY DO I NOT SEE IT FOR MYSELF?' ASKED THE MONK.

When you are curious, every answer will create another question, because curiosity can never be satisfied. Inquiry can be satisfied, inquiry can come to an end, to a conclusion; never curiosity, because you bring again the same curious mind to the answer, again a new question comes out of it. You can satisfy one who is really in inquiry, you cannot satisfy one who is simply asking: 'WHY DO I NOT SEE IT FOR MYSELF?'

Another thing: a curious person deep down is not concerned with reality, is concerned only with himself. He says, 'WHY DO I NOT SEE IT FOR MYSELF? Why can you see it and why can't I see it? I cannot believe you, I cannot trust, and if it is right in front of my eyes then why can't I see it?'

'BECAUSE YOU ARE THINKING OF YOURSELF,' SAID THE MASTER.

The Way is there, and you are thinking about yourself: 'Why can't I see?' Nobody can see who is filled so much with the ego. Put it aside, because the ego means your whole past, all that you have experienced, all that you have been conditioned for, all that you have known, studied, collected, gathered -- information, scripture, knowledge -- all that is your ego, the whole lot, and if you are concerned with it, you cannot see it.'WHAT ABOUT YOU?' SAID THE MONK.

Whatsoever a master says, every answer could lead to a satori -- if the person is right. Just the first thing, when he said, 'IT IS RIGHT BEFORE YOUR EYES,' would have become an enlightenment if the right person had been there. But he missed; otherwise the next statement would have been an understanding.

'WHY DO I NOT SEE IT FOR MYSELF?' HE ASKED.'BECAUSE YOU ARE THINKING OF YOURSELF.'

But no. Curiosity cannot be satisfied, it never comes to an end. Suddenly, whenever you touch somebody's 'I', he jumps on you. He said:

'AND WHAT ABOUT YOU... DO YOU SEE IT?'

Ego always feels: If I cannot see it, how can anybody else see it? The ego can never feel that anybody else can be egoless: impossible. And if you can feel this your ego has already started dying. If you can feel that somebody can be egoless, already the grip is loosening. The ego won't allow you to feel that anybody has EVER been without an ego. And because of your ego you go on projecting egos on others.

Many books have been written about Jesus -- more than about anybody else -- and many books try to prove that Jesus must have been a very deep egoist because he goes on saying, 'I am the son of God; I and my father are one.' He is saying: I am God. Many psychoanalysts have tried to explain that he was neurotic. How can you say you are God? You must be an egoist.

And that's how Jews felt when Jesus was alive. They also felt: this man is just mad with his ego! What is

he saying -- that he is God, or the only son of God? Claiming so much for himself! And they mocked. They mocked, they laughed.

And when they crucified Jesus their behavior with him is simply incomprehensible. They put a crown of thorns on his head and said, 'You, King of the Jews, son of God, you and your father are one -- remember us when we also come to your Kingdom of God.' They forced him to carry his cross. He was weak, the cross was very heavy -- they had made it very heavy knowingly, and they forced him just like an ordinary criminal to carry his own cross. And he was feeling thirsty, because where he was crucified it was a hill; the hill is known as Golgotha. It was uphill, he was carrying his big cross, heavy cross; he was perspiring, feeling thirsty, and people were mocking all around and making jokes about him, and they said, 'Look -- the King of the Jews! Look! The man who claims that he is the son of God.'

Many had gathered there just to enjoy it -- it was a sort of amusement, a merriment. The whole town had gathered there just to throw stones at this man. Why were they taking such a revenge? -- because they felt that this man had hurt their egos. He claimed that he was God himself. They couldn't understand that this man had no ego at all; hence the claim. The claim was not coming from the ego, the claim was simply a reality. When YOUR ego drops you are also a god.

But one can claim from the ego. All our claims are from the ego, so we cannot see how a person can claim without the ego. Krishna in the Gita says to Arjuna, 'Come to my feet. Leave all, and surrender to me.' Hindus are not so bold, and they are very mannerly; they have not written that this man is an egoist. But in the West many have felt the same as with Jesus: What manner of man is this who says, 'Come to my feet!' Our egos cannot feel that when Krishna is saying to Arjuna, 'Come to my feet,' there is no one inside. It is coming to nobody's feet. But egos cannot see this. You can see only that which you are, you cannot see that which you are not.

Immediately the monk said, 'And what about you?' He feels hurt because the master has said, 'Because you are thinking of yourself, that's why you are missing the way -- and it is right in front of you.' Now this man is reacting. He would like to hurt the master also. He says,
'WHAT ABOUT YOU... DO YOU SEE IT?'

He wanted, he expected -- because of his own ego -- that this man would say, 'Yes, I see it,' and then everything would have been easy. He could have said, 'Then you are also concerned with your I; how can you see it? You also assert your ego -- how can you see it? We are just the same.' And he would have gone away happy, because the account would have been closed with this man.

But you cannot close your account with a master. He never fulfills your expectation. He is simply unpredictable. You cannot get him caught in your trap because his ways always change. Your mind cannot give you the answer which he is going to give.

THE MASTER SAID: 'SO LONG AS YOU SEE DOUBLE, SAYING I DON'T, AND YOU DO, AND SO ON, YOUR EYES ARE CLOUDED.'

The master has not said anything about himself. If there had been an Arjuna there the master would have said, 'Yes, I see it -- and please, don't you go around and around, come to my feet.' But this man was no Arjuna -- just a curious man, not really interested. It was just a problem, not a question. He is not going to change himself in any way. At the most he will have a little more information, he will become a little more knowledgeable.

That's why the master says, 'SO LONG AS YOU SEE DOUBLE, SAYING I DON'T, AND YOU DO, AND SO ON, YOUR EYES ARE CLOUDED' -- because the monk's eyes are clouded by 'I' and 'you'. They are one phenomenon, try to understand this. I and you are two aspects of the same coin: this side I, that side you. If I drops, you drop. If I is there no more, you are there no more, because when the coin drops both the aspects drop together. I -- that is one pole, thou -- that is another pole; they both drop or they both remain. If you are, then all around you is a crowd, a milling crowd of I's, you's; if you are not, the whole crowd has disappeared as if it was just a nightmare -- it was -- and simply silence exists, in which there is no division, not even this one of I and thou.

That's why zen people never talk about God, because, they say, 'if we talk about God we will have to say thou.' Buddha never talked about God, and he said, 'Don't pray, because your prayer will continue the division, the duality, the dual vision -- I and thou.'

At the very peak also you will carry the same disease, in subtle ways: you will say I, you will say thou. Howsoever lovingly you say it, the division exists, and with the division the love is not possible. That is the difference between Jewish thinking and Jesus' way of thinking.

Martin Buber has written a book, I and Thou. He is one of the most profound Jewish thinkers -- but he remains a thinker. He may talk about mysticism, but that talk is also one of a thinker and philosopher, because at the very end he retains the old division, I and thou. Now the thou is not here, in this world, but God has become the thou, but the old division persists.

Jews, Mohammedans have always denied that you can become one with God just because of that fear that the I may claim that it has become God. They have retained the division. They say that you can come closer and closer and closer, but you will remain you and he will remain he. You will remain an I and he has to be addressed as thou.

And that is the trouble that Jesus created, because he said, 'I and my father in heaven are one.' He dropped the division of I and thou. That has been the trouble with Mohammedans in India -- they couldn't understand the Upanishads, they couldn't understand the Hindu teaching that you are the same as him. Drop the I and he is no more a thou. In fact, suddenly the poles disappear and the energy is one. Here I disappear, there you disappear, and the energy is one.

Sometimes in deep love glimpses happen when neither you are an I nor is your lover or beloved a thou -- but sometimes only, it is very rare, when two energies simply meet and you cannot find the division, where they are divided. They mingle and meet and merge and become one; you cannot feel where the boundary is, suddenly the boundary has disappeared. That's why love creates fear.

Deep love creates deep fear. It looks like death because the I disappears, the you disappears -- and it IS a sort of death. And when YOU die, only then do you enter into the divine. But then the divine is no more a God, you cannot address him; hence no prayer exists in Buddhism. So Christians can't believe what type of religion Buddhism is: no prayer?'How can you pray?' Buddha said. 'Because the prayer can be possible only with a division -- I praying, thou listening -- how can you pray?'

In Buddhism only meditation exists. Try to understand the difference: prayer continues with the old division of I and thou, meditation drops the division. Prayer has to lead finally to meditation. Prayer cannot be the final thing. It is beautiful, but it is not the ultimate. The ultimate can only be this: when both have disappeared and only oneness exists. Tremendous... vast! You become afraid of it! All the cozy divisions of I and thou disappear. All relationship disappears -- that is the fear; that's what Buber is afraid of. He's afraid that if there is no I and no thou, the whole phenomenon will be so tremendous and so terrible and fear-creating... because no relationship is possible.

Relationship gives you a home; relationship gives you a feeling of coziness; relationship gives you something which does not look like a TREMENDUM, which is not fear-creating. Meditation has to be the ultimate, because prayer can never lead to the nondual -- and this is what the master is saying. He says:
'SO LONG AS YOU SEE DOUBLE, SAYING I DON'T, AND YOU DO, AND SO ON, YOUR EYES ARE CLOUDED.'

Division is the clouding. Through division is the mist in the eyes, through division is the dust in the eyes, through division your eyes are murky, cloudy, distorted. Drop the division and the Way is there.

But a curious mind goes on and on and on. The monk could have become enlightened at that moment, because enlightenment is nothing but a clarity, an understanding. Such profound truths -- and the seeds go on missing, because the man is just a highway, the man is not a right soil. He said again:
'WHEN THERE IS NEITHER I NOR YOU, CAN ONE SEE IT?'

Look: avoid this tendency of being curious. He is not listening at all, he has not understood a single word, he has not felt anything -- he goes on and on, and on the same surface, at the same level, not even an inch deeper. His questioning is not an inquiry now, rather a reaction: whatsoever the master says, he reacts. Whenever this happens it means that when the master is speaking he is thinking at that moment also, preparing the next question. He is not listening.
'WHEN THERE IS NEITHER I NOR YOU, CAN ONE SEE IT?'

He will again be expecting. Whenever you ask a question of someone you already have an expected answer. If it fits with your expected answer, then the man is right; if it doesn't fit, then this man is talking nonsense.

Never come to me with your expected answers, because if you already have the answer then there is no need to ask. And this is the difference -- if you ask a question without any expected answer, you will be able to hear the answer; if you have a subtle expectation that THIS is going to be the answer, if your mind has already given you an answer, you will not be able to listen. You will simply be listening either to be confirmed that your answer is right, or to be confirmed that this man is wrong -- but in either case you are right.

Never ask a question with the feeling that you are right. If you are right there is no need to ask. Always ask the question from the position of a man who is ignorant, knowing well that 'I don't know,' so how can you expect, how can you create an answer? Knowing perfectly that 'I don't know,' ask -- and you are a right soil, and the seeds will fall in it, and a large crop will be possible.

Asked the man again:

'WHEN THERE IS NEITHER I NOR YOU, CAN ONE SEE IT?'

He's trying to put this master in a corner, as mind always tries -- because now he must say yes. If he says yes then the curious mind can ask again, 'Then who will see it if there is neither I nor you?' And if you say, 'Yes, then the Way can be seen,' then the question will arise automatically, 'Then who will see it? When I am not there and you are not there, then who will see it?'

But you cannot put an enlightened man into a corner. You can put another mind into a corner, then you can play a game of chess, but a man who has no mind -- you cannot put him in a corner and you cannot defeat him, because he is not there. His victory is absolute. With him, either you are defeated or you escape. His victory is absolute because he is no longer there -- who can be defeated? Who can be forced into a corner?

This is a beautiful corner. This man must have been a professor or a logician or a pundit. He has really brought the master to a corner within three questions -- if a man were there he would have been put in a corner. But because a master is not, how can you force him into a corner? He is the whole sky. How can you force the whole sky into a corner? All corners exist in him, but you cannot force him into a corner.

THE MASTER SAID, 'WHEN THERE IS NEITHER I NOR YOU, WHO IS THE ONE WHO WANTS TO SEE IT?'

Really, when you see... you see only when you are not. When you are not, there is no question of trying to see, wanting to see, desiring to see. Who will desire? When YOU are not, who bothers about the Way? The Way has already happened. Who bothers about God? -- it is already the case!

Here you disappear and there everything is ready, everything that you ever sought, everything that you were seeking, every inquiry fulfilled. Here you dissolve and all answers disappear and all queries dissolve. Suddenly the truth is there.

Your dissolution is the truth. Your 'not being there' is the Way. Your absence is the presence of God.

And The Flowers Showered

Chapter #11
Chapter title: Not mind, not buddha, not things

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A MONK ASKED NANSEN: 'IS THERE A TEACHING NO MASTER EVER PREACHED BEFORE?'
NANSEN SAID: 'YES THERE IS.' 'WHAT IS IT?' ASKED THE MONK.
NANSEN REPLIED: 'IT IS NOT MIND, IT IS NOT BUDDHA, IT IS NOT THINGS.'

THE 'TEACHINGS' OF THE AWAKENED ONES are not teachings at all because they cannot be taught -- so how to call them teachings? A teaching is that which can be taught. But nobody can teach you the truth. It is impossible. You can learn it, but it cannot be taught. It has to be learned. You can absorb it, you can imbibe it, you can live with a master and allow it to happen but it cannot be taught. It is a very indirect process.

Teaching is direct: something is said. Learning is indirect: something is indicated, not said -- rather, something is shown. A finger is raised towards the sun, but the finger is not the point; you have to leave the finger and look at the sun, or at the moon. A master teaches but the teaching is just like the finger: you have to leave it and look where it indicates -- the dimension, the direction, the beyond.

A teacher teaches, a master LIVES -- you can learn from his life, the way he moves, the way he looks at you, the way he touches you, the way he is. You can imbibe it, you can allow it to happen, you can remain available, you can remain open and vulnerable. There is no way to say it directly, that's why those who are very intellectual miss it -- because they know only one way of learning and that is direct. They ask, What is truth? -- and they expect an answer.

This is what happened when Pontius Pilate asked Jesus, 'What is truth?' and Jesus remained silent -- not even a flicker, as if the question had not been asked, as if there was no Pontius Pilate standing before him and asking. Jesus remained the same as he was before the question was raised, nothing changed. Pontius Pilate must have thought this man a little mad, because he had asked a direct question: 'What is truth?' and this man remained silent as if he had not heard.

Pontius Pilate was a viceroy, a well-educated, cultured, cultivated man; Jesus was a son of a carpenter, uneducated, uncultivated. It was as if two poles were meeting, two opposite poles. Pontius Pilate knew all philosophy -- he had learned it, he knew all the scriptures. This man Jesus was absolutely uneducated, in fact he knew nothing -- or, he knew ONLY nothing. Standing before Pontius Pilate, totally silent, he replied -- but the reply was indirect: he raised a finger. That total silence was the finger raised towards truth. But Pontius Pilate missed. He thought, This man is crazy. Either he is deaf, cannot hear, or he does not know, is ignorant -- that's why he is silent. But silence can be a finger raised towards truth -- that is incomprehensible to the intellectual Pontius Pilate.

He missed. The greatest opportunity! He may be still wandering somewhere in search of 'What is truth?' On that day truth was standing before him. Could he be silent for a moment? Could he be in the presence of Jesus, not asking? just looking, watching, waiting? Could he imbibe Jesus a little? Could he allow Jesus to work upon him? The opportunity was there -- and Jesus indicated it. But Pontius Pilate missed.

Intellect will always miss the teaching of the awakened ones, because intellect believes in the direct way, and you cannot hit truth in such a direct way. It is a very subtle phenomenon, delicate, the most delicate possible; you have to move very cautiously, you have to move very indirectly. You have to feel it -- it comes through the heart, it never comes through the head. Teaching comes through the head, learning happens through the heart.

Remember my emphasis. It is not the master who teaches, it is the disciple who learns. It is up to you -- to learn or not to learn; it is not up to me to teach or not to teach. A master cannot help himself: because of the way he is, he goes on teaching. His every moment, his every breath is a teaching, his whole being is a teaching, a message. The message is not different from the master. If it is different then the master is simply a teacher, not a master; then he is repeating words of others. Then he is not awakened himself, then he has a borrowed knowledge; inside he remains as ignorant as the student. There is no difference in their being, they differ in their knowledge.

A teacher and a student are on the same level as far as their being is concerned; as far as their knowledge is concerned they are different: the teacher knows more, the student knows less. Some day the student will know more, he himself will become a teacher, he can even come to know more than the teacher

-- because it is the horizontal line of accumulation. If you accumulate more knowledge, information, you can become a teacher, but not a master.

A master is truth. He does not know ABOUT truth, he has become it, so he cannot help himself. It is not a question of to teach or not to teach, it is not a choice. Even if he is fast asleep, he goes on teaching. Buddha fast asleep -- you simply sit near him, you can learn much; you can even become enlightened, because the way he sleeps is totally different. The quality differs because the being differs. Buddha eating -- you just watch, and he is giving a message. The message is not separate, that's why I say he cannot help himself. He IS the message.

You cannot ask the question, 'What is truth?' Anyway, he will not answer you directly. He may laugh or he may offer you a cup of tea, or he may hold your hand and sit silently, or he may take you for a morning walk into the woods, or he may say, 'Look! This mountain is beautiful!' But whatsoever he is doing is an indirect way of indicating, indicating towards his being.

All that is beautiful, true, good, is like happiness -- I say 'like happiness' because you may be able to understand that. You have known something of happiness. Maybe you have lived very miserably, as people live. But sometimes, even in spite of yourself, moments happen when happiness enters you -- you are filled with an unknown silence, an unknown bliss; suddenly those moments come. You cannot find a man who has not had a few moments of happiness in his life.

But have you observed one thing? -- whenever they come they come indirectly. Suddenly they happen, unexpectedly they happen. You were not waiting for them, you were doing something else, and suddenly you become aware. If you are waiting for them, expecting them, they never come; if you are directly in search, you will miss.

Somebody says, 'When I go swimming in the river I feel much happiness.' You are also in search of it; you say, 'Then I will come also,' and you follow. You are seeking happiness -- you are not concerned with swimming directly, you are concerned directly with happiness. Swimming is just a means. You swim for hours; you are tired, you wait, you expect -- and you are frustrated. Nothing is happening, the bliss is not there, and you tell your friend: 'You deceived me. I have been swimming for hours, feel completely tired, and not a single moment of happiness has happened.'

No, it cannot happen. When you are lost in swimming so completely that there is nobody, the boat is empty, there is nobody in the house, the host is silent, swimming is so deep that the swimmer is lost in it and you simply swim, you play with the river, and the rays of the sun and the morning breeze, and you are simply lost in it... and there is happiness! Swimming by the bank, swimming all over the river, spreading all over existence, jumping from one ray to another ray of light -- every breeze brings it. But if you expect you miss, because expectation leads you into the future and happiness is in the present. It is not a result of any activity; it is a consequence, it is a byproduct. You are so deeply involved, it happens.

It is a consequence, remember, it is not a result; a result can be expected. If you put two plus two, the four, the result, can be expected; it is already there in the two plus two, it will come out. The result can be expected if things are mechanical, mathematical. But a consequence is not a mechanical thing, it is an organic phenomenon. It happens only when you are not expecting. The guest comes to your door and knocks when you were not thinking about the guest at all. It always comes like a stranger, it always surprises you. You suddenly feel something has happened -- and if you start thinking about what is happening, you will immediately miss. If you say, 'How wonderful! How beautiful!' it is already gone; the mind is back. Again you are in the same misery, thrown back.

One has to learn deeply that all that is beautiful is indirect. You cannot make an attack upon it, you cannot be aggressive with it; you cannot snatch from existence. If you are violent and aggressive, you will not find it.

Move towards it like a drunkard, not knowing where, not knowing why, like a drunkard -- lost completely, you move towards it.

All meditations are subtle ways to make you drunk, subtle ways to make you drunkards of the unknown, drunkards of the divine. Then you are no longer there with your conscious mind functioning, then you are not there expecting, then you are not there planning for the future. You are NOT. And when you are not, suddenly flowers start showering on you, flowers of bliss. Just like Subhuti, empty... you are surprised! You were never expecting, you never knew! You never felt that you ever deserved it; that's how it is felt -- like a grace, because it is not something YOU have brought on, it is something which has happened.

So one thing: truth cannot be taught, bliss cannot be given to you, ecstasy cannot be purchased in the market. But your mind continuously thinks in terms of getting, purchasing, collecting, finding; your mind

never thinks in terms of happening because you cannot control happening -- everything else you can control.

I have heard: Once a man became suddenly rich. Of course, when it happened he collected all those things he had always been desiring -- a very big house, a big car, swimming pool, this and that. And then he sent his daughter to college. He had always wanted to be educated but he could not be; now he wanted to fulfill all his desires, and whatsoever HE couldn't do he wanted his children to do. But after a few days the dean of the college wrote a letter to him, and in the letter wrote: 'To be frank, we cannot admit your girl to the college because she has no capacity to learn.'

The father said, 'Just capacity? Don't bother! I will purchase the best capacity available in the market for her.'

How can you purchase capacity? But a man who has become suddenly rich thinks only in terms of purchasing. You think in terms of power -- power to purchase, power to get something. Remember, truth cannot be got through power; it comes when you are humble. You have nothing to purchase it with, it cannot be purchased. And it is good that it cannot be purchased; otherwise no one would be able to give the cost. It is good that it HAPPENS; otherwise how would you purchase it? All that you have is rubbish. Because it cannot be purchased, that's why sometimes it can happen. It is a gift. It is a sharing of the divine with you -- but the divine can share only when you allow. Hence I say you can learn it but it cannot be taught.

In fact in the spiritual world there are only disciples, not masters. Masters ARE there but they are inactive, passive forces. They cannot DO anything, they are just there -- like a flower: if nobody comes, the flower will go on spreading its fragrance into emptiness. It cannot help itself. The whole thing is decided by the disciple: how to learn? how to learn from a flower? And a flower shows something but doesn't say it. It cannot be said. How can the flower say what beauty is? -- the flower IS beauty. You have to gain, attain, eyes to see, a nose to smell, ears to hear the subtle sound that comes to the flower when the breeze passes by. And you need a heart to feel the throbbing of the flower, because it throbs also -- everything alive throbs, the whole existence throbs.

You may not have observed this because it is impossible before you go into deep meditation; you cannot observe the fact that the whole universe breathes. And just as you expand and shrink the whole existence shrinks and expands. Just as you inhale and the chest fills, and then you exhale and the air goes out and the chest shrinks, the same rhythm exists in existence. The whole existence breathes, expands, inhales, exhales -- and if you can find the rhythm of existence and become one with the rhythm, you have attained.

The whole art of ecstasy, meditation, samadhi, is: How to become one with the rhythm of the universe. When it exhales, you exhale. When it inhales, you inhale. You live in it, are not separate, are one with it. Difficult, because the universe is vast.

A master is the whole universe in miniature. If you can learn how to inhale with the master and how to exhale with the master, if you can learn simply that, you will learn all.

At the moment when Pontius Pilate asked, 'What is truth?' if he had known anything, even the ABC of disciplehood, the next thing would have been to just close his eyes and inhale and exhale with Jesus... just inhale and exhale with Jesus. The way he inhales, you inhale, and in the same rhythm; the way he exhales, you exhale, and in the same rhythm -- and suddenly there is oneness: the disciple has disappeared, the master has disappeared. In that oneness you know what truth is because in that oneness you taste the master.

And now you have the key -- and this has not been given either, remember, it has been learned by you. It has not been given to you; it cannot be given, it is so subtle. And with this key now every lock can be opened. It is a master key, no ordinary key -- it doesn't open one lock, it opens all locks. Now you have the key, and once you have the key you use it with the universe.

Kabir has said, 'Now I am in much difficulty. God and my guru, the whole existence and my master, are standing before me; now to whom do I bow first? To whose feet now do I go first? I am in deep trouble!' And then he says, 'Forgive me, God. I will have to go to my master's feet first, because he has shown you to me. I come to you through him. So even if you are standing before me, excuse me, I have to touch my master's feet first.'

Beautiful... this has to be so, because the master becomes the door to the unknown, he becomes the key to the whole existence. He is the truth.

Learn how to be in the presence of the master, how to breathe with him, how to silently allow him to move in you, how to silently merge into him, because the master is nothing but God who has knocked at your door. He is the whole universe concentrated. Don't ask questions, LIVE with him.

Now try to penetrate this story -- small, but very significant.

A MONK ASKED NANSEN: 'IS THERE A TEACHING NO MASTER EVER PREACHED BEFORE?'

Whatsoever has been preached is not the teaching; the real teaching has never been preached, it cannot be told.

Buddha said to Mahakashyap, 'To all others I have told that which can be told, and to you I give that which cannot be told, cannot be said.' Now for two thousand years followers of Buddha have been asking again and again and again: What was given to Mahakashyap? What was given to Mahakashyap, what was the teaching that Buddha never told to anybody, that even Buddha said cannot be told because words will not be able to carry it?

Words are so narrow, the vastness of truth cannot be forced into them -- and they are so superficial, how can they carry the depth? It is just like this: How can a wave on the ocean carry the depth of the ocean? It cannot. By the very nature of things it is impossible because if a wave exists it has to exist on the surface. The wave cannot go to the depth because if it goes to the depth it is a wave no more. The wave exists only in touch with the winds -- it has to be on the surface, it cannot go to the depth. And the depth cannot come to the wave because the moment it comes to the surface it itself becomes the wave, it is no more the depth.

This is the problem. The truth is the center and the words exist on the surface, on the periphery -- where people meet, where the wind and the ocean meet, where the question and the answer meet, where the master and disciple meet; just there on the surface words exist. Truth cannot come to the surface, it is the very depth, and the words cannot go to the truth, they are the very surface.

So what to do? All that can be said will be just so-so; it will not be true, it will not be untrue, it will be just in the middle -- and very dangerous, because if the disciple has not been in tune with the master he will misunderstand. If he has been in tune with the master, only then will he understand because then there exists a rapport.

Understanding is not a question of keen intelligence; understanding is a question of deep rapport. Understanding is not a question of reason, intellect, logic. Understanding is a question of deep sympathy, or even of deep empathy; hence the central significance of trust, faith. Understanding happens through faith, because in faith you trust, in trust you become sympathetic, in trust rapport is possible -- because you are not defensive, you leave the doors open.

THIS MONK ASKED NANSEN: 'IS THERE A TEACHING NO MASTER EVER PREACHED BEFORE?'

Yes, there is a teaching; in fact ALL the teaching is there which no master has ever preached before. Then why do masters go on preaching? Why is it Buddha went on talking for forty years? Why do I go on talking, whether you listen or not? Why do they talk? If that which is to be learned cannot be said, then why do they go on talking?

Talking is just a bait. Through talking you are caught, you cannot understand anything else. Talking is just giving sweets to children. Then they start coming to you, blissfully unaware that talking is not the point; blissfully unaware they come for the sweets, they come for the toys. They are happy with the toys. But the master knows that once they start coming, by and by the toys can be taken away, and by and by they will start loving the master without the toys -- and once that happens, words can be dropped.

Whenever a disciple is ready, words can be dropped. They are just a way to bring you closer because you cannot understand anything except words. If somebody speaks, you understand; if somebody is silent you cannot understand. What will you understand? Silence is just a wall for you, you cannot find your way in it. And silence carries a deep fear also, because it is deathlike. Words are lifelike, silence is deathlike. If somebody is silent you start feeling afraid and scared -- if somebody goes on being silent you will try to escape from there because it is too much, the silence becomes so heavy for you.

Why? -- because YOU cannot be silent, and if you cannot be silent you cannot understand silence. You are a chattering; inside a monkey is sitting, continuously chattering. Somebody has defined man as nothing but a monkey with metaphysics, with some philosophy, that's all. And that philosophy is nothing but a better way of chattering, more systematic, more logical, but still chattering.

A master has to talk to bring you nearer. The nearer you come, the more he will drop it. Once you are in

the grip of his silence there is no need to talk. Once you know what silence is, once you have become silent, a new rapport exists. Now things can be said without any saying, messages can be given without ever giving them -- without him giving them you can receive them. Now the phenomenon of discipleship has happened.

One of the most beautiful phenomena in the world is that of being a disciple, because now you know what rapport is. Now you breathe, inhale, exhale with the master; now you lose your boundaries and become one with him. Now something of his heart starts flowing towards you; now something of him comes into you.

A MONK ASKED NANSEN: 'IS THERE A TEACHING NO MASTER EVER PREACHED BEFORE?'

Nansen is one of the most famous zen masters. Many stories are told about him; one I have been telling you many times. I will repeat it again, because stories like that are to be repeated again and again, so that you can imbibe them. They are a sort of nourishment. Every day you have to take nourishment; you won't say, 'Yesterday morning I took breakfast so now there is no need.' Every day you have to eat; you don't say, 'Yesterday I took food, now what is the need?'

These stories -- they are a nourishment. There exists a special word in India, it cannot be translated. In English the word reading exists, in India we have two words for it: one means reading, the other means the reading of the same thing again and again. You read the same thing again and again and again -- it is like a part. Every day you read the Gita in the morning; then it is not a reading, because you have read it many times. Now it is a sort of nourishment. You don't read it, you EAT it every day.

It is also a great experiment, because every day you will come to new shades of meaning, every day new nuances. The same book, the same words, but every day you feel some new depth has opened unto you. Every day you feel you are reading something new, because the Gita, or books like that, have a depth. If you read them once you will move on the surface; if you read them twice, a little deeper; thrice -- you go on. A thousand times, and then you will understand that you can never exhaust these books, it is impossible. The more you become alert, aware, the more your consciousness grows deeper -- that is the meaning.

I will repeat this story of Nansen. A professor came to him, a professor of philosophy.... Philosophy is a disease, and it is like a cancer: no medicine exists for it yet, you have to go through surgery, a great operation is needed. And philosophy has a similar type of growth, a canceric growth: once it is in you it goes on growing by itself, and it takes all your energies. It is a parasite. You go on becoming weaker and weaker and it becomes stronger and stronger and stronger. Every word creates another word -- and it can go on infinitely.

A philosopher came to Nansen. Nansen lived on a small hill, and when the philosopher came uphill he was tired and perspiring. The moment he entered the hut of Nansen he said, 'What is truth?'

Nansen said, 'Truth can wait a little. There is no hurry. Right now you need a cup of tea, you are so tired!' Nansen went in and prepared a cup of tea.

This can happen only with a zen master. In India you cannot think of Shankaracharya preparing tea for you. For YOU -- and Shankaracharya preparing tea? Impossible! Or think of Mahavira preparing tea for you... absurd!

But with a zen master this can happen. They have a totally different attitude: they LOVE life. They are not anti-life; they affirm life, they are not against it -- and they are ordinary people, and they say that to be ordinary is the most extraordinary thing. They live a really simple life. When I say a REALLY simple life I mean not an imposed simplicity. In India you can find such impostors all over -- simplicity is imposed. They may be naked, completely naked, but they are not simple; their nakedness is very complex. Their nakedness is not the nakedness of a child; they have cultivated it, and how can a cultivated thing be simple? They have disciplined themselves for it, and how can a disciplined thing be simple? It is very complex.

Your clothes are not so complex as the nakedness of a Jaina DIGAMBER monk. He has struggled for it for many years. They have five steps -- you have to fulfill each step by and by, and then you attain to nakedness. It is an achievement, and how can an achievement be simple? If you work for it for many years, if you make every effort to achieve it, how can it be simple? A simple thing can be achieved here and now, immediately, there is no need to work for it.

Nakedness when simple is a majestic phenomenon; you simply drop clothes. It happened to Mahavira -- it was simple. When he left his house he had clothes on; then, passing by a rosebush, his shawl got caught in the thorns, so he thought: It is evening time and the rosebush is going to sleep, it will be disturbing to

remove it. So he tore off half of the shawl that was entangled in the thorns and left it there. It was evening time and the gesture was beautiful. It was not for nakedness he did it, it was for that rosebush. And the next day in the morning, with the half-shawl left, half naked, a beggar asked him for something -- and he had nothing else to give. How to say no when you still have something left to give -- that half-shawl? So he gave it to the beggar. This nakedness is something superb, simple, ordinary; it happened, it was not practiced. But a Jaina monk practices it.

Zen monks are very simple people. They live an ordinary life as everybody else. They don't make differences, because all differences are basically egoistic. And this game you can play in many ways, but the game remains the same: higher than you. The game remains the same: I have more money, I am higher than you; I have more education, I am higher than you; I am more pious, I am higher than you; I am more religious, I am higher than you; I have renounced more, I am higher than you.

Nansen went in, prepared tea, came out, gave the cup into the professor's hand, poured tea from his kettle. The cup was full. Up to that moment the professor waited because up to that moment everything was rational: a tired man comes and you feel compassion for him and you prepare tea. Of course it is as it should be. Then you fill the cup -- that too is okay. But then something irrational happened.

Nansen went on pouring, the cup was overflowing. Then the professor became a little surprised: What is this man doing? Is he mad? But still he waited -- he was a well disciplined man, he could tolerate little things like that. Maybe a little crazy... but then the saucer was also completely full, and Nansen went on pouring.

Now this was too much. Now something had to be done and said, and the professor shrieked, 'Stop!' -- because now the tea was overflowing on the floor. 'What are you doing? Now this cup cannot contain any more tea. Can't you see a simple thing like this? Are you mad?'

Nansen started laughing and said, 'That's what I was also thinking: Are YOU mad? -- because you can see that the cup is full and it will not contain a single drop more, but you cannot see that your head is full and it cannot contain a single drop of truth more. Your cup is full in the head, your saucer is full and everything is flowing on the floor -- look! Your philosophy all over my hut and you can't see it? But you are a reasonable man; at least you could see the tea. Now see the other thing.'

This Nansen helped many people in different ways to awake, created many sorts of situations for people to awake.

A MONK ASKED NANSEN: 'IS THERE A TEACHING NO MASTER EVER PREACHED BEFORE?'
NANSEN SAID: 'YES THERE IS.' 'WHAT IS IT?' ASKED THE MONK.
NANSEN REPLIED: 'IT IS NOT MIND, IT IS NOT BUDDHA, IT IS NOT THINGS.'

Now, if no master has ever said it how can Nansen say it? The questioner is foolish, asking a stupid question. If nobody has said it, how can Nansen say it? If buddhas have kept silent about it, if buddhas have not uttered a single word, could not utter, then how can Nansen? But Nansen would like to help even this stupid man.

And there are only stupid men all around, because unless you become enlightened you remain stupid. So stupidity is not a condemnation, it is just a state, a fact. A man who is not enlightened will remain stupid -- there is no other way. And if he feels himself wise, then he is more stupid. If he feels that he is stupid, then wisdom has started -- then he has started awakening. If you feel you are ignorant, then you are not stupid; if you feel you know you are perfectly stupid -- not only stupid but grounded in it so much that there seems no possibility for you to come out of it.

Nansen would like to help this stupid man, because there are no others; that's why he speaks, he answers. But he has to use all negatives; he says nothing positive. He uses three negatives. He says:'IT IS NOT MIND, IT IS NOT BUDDHA, IT IS NOT THINGS.'

You cannot say the truth but you can say what it is not. You cannot say what it is but you can indicate it negatively. Via negativa: saying what it is not. This is all that masters have done. If you insist that they say something, they will say something negative. If you can understand their silence, you understand the affirmative. If you cannot understand their silence but insist on words, they will say something negative.

Understand this: words can do a negative job; silence can do a positive job. Silence is the most positive thing and language is the most negative. When you speak you are moving in the negative world; when you

remain silent you are moving into the positive. What is truth? Ask the Upanishads, ask the Koran, The Bible, the Gita; they all say what it is not. What is God? They all say what he is not.

Three things he denies: one -- it is not things, the world; it is not that which you see, it is not that which is all around you. It is not that which can be seen by the mind, which the mind can comprehend -- it is not objects. And second: it is not the mind, it is not the subject; neither this world around you nor this mind within you. No, these two things are not the teaching, are not the truth.

But the third thing only buddhas have denied, only very perfect masters have denied, and that third thing is: IT IS NOT BUDDHA.

And what is Buddha?

The world of things is the first boundary around you, then the world of mind, thoughts: things the first boundary, thoughts the second boundary -- of course closer, nearer you. You can draw three concentric circles: first circle, the world of things; second circle, the world of thoughts; and then remains the third -- and Buddha has denied that also -- the self, the witnessing, the soul, the consciousness, the buddha. Only Buddha denies that.

All others have known that: Jesus knows it, Krishna knows it, but they don't deny it because that would be too much for you to understand. So they deny two things: they say this world is illusory, and the mind that looks at this world is also illusory. Mind and world are one phenomenon, two aspects of the same coin. The mind creates the dream; the dream is illusory, and the mind, the source, is also illusory. But they say that the third -- witnessing, you in your deep consciousness where you are only a witness, not a thinker, where no thought exists, no thing exists, only you exist -- they don't deny that. Buddha has denied that also.

He says, 'No world, no mind, no soul.' That is the highest teaching -- because if things are not, how can thoughts be? If thoughts are not how can you witness them? If the world is illusory then the mind that looks at the world can't be real. The mind is illusory. Then the witness that looks at the mind -- how can it be real? Buddha goes to the deepest core of existence. He says, All that you are is unreal; your things, your thoughts and you -- all is unreal.

But these are three negatives. Buddha's path is the negative path, his assertions are negative. That's why Hindus called him a NASTIK; they called him an atheist, an absolute nihilist. But he is not. When all these three things are denied, that which remains is truth. When things disappear, thoughts disappear, and the witnessing disappears -- these three things that you know -- when all these three disappear, that which remains is truth. And that which remains liberates, that which remains is nirvana, is enlightenment.

Buddha is very very deep; nobody has gone deeper than that in saying. Many people have reached in being but Buddha has tried to be perfect in saying also. He never asserts a single positive. If you ask about any positive he simply remains silent. He never says God is, he never says the soul is; in fact he never uses the word is. You ask and he will use the word not. No is his answer for everything. And if you can understand, if you can feel a rapport, you will see that he is right.

When you deny everything, that doesn't mean you have destroyed everything. That only means you have destroyed the world that you had created. The real remains because the real cannot be denied. But you cannot assert it. You can know it but you cannot state it. When you deny all these three, when you transcend all these three, you become a buddha. You are enlightened.

Buddha says you are awakened only when these three sleeps are broken. One sleep is the sleep with things: many people are asleep there, that is the grossest sleep. Millions of people, ninety-eight percent of the people are asleep there -- the first and grossest sleep, the sleep with things. One goes on thinking about his bank balance, one goes on thinking about the house, about clothes, about this and that -- and one lives in that. There are people who only study catalogues for things....

I have heard one story: One religious man was staying overnight in a family. In the morning, as was his habit, he wanted The Bible to read a little and to pray a little. The small child of the house was passing through the room so he asked the kid, he said, 'Bring that book' -- because he thought the child may not understand what book The Bible was, so he said, 'Bring that book which your mother reads every day.' The child brought the Whole Earth Catalogue, because that was the book the mother read every day.

People, ninety-eight percent of them, are asleep in things. Try to find out where you are asleep, because the work has to start there. If you are asleep with things, then you have to start from there. Drop that sleep with things.

Why do people go on thinking about things? I used to stay in a house in Calcutta. The woman there must have had at least one thousand saris, and every day it was a problem.... When I was there her husband and I would be sitting in the car and her husband would go on honking and she would say, 'I am coming!' -- and it

was difficult for her to decide which sari to wear. So I asked, 'Why is this a problem every day?'

So she took me and showed me, and she said, 'You would also be puzzled. I have got one thousand saris and it is difficult to decide which one to choose, which will suit the occasion.'

Have you seen people?... from the very morning they start cleaning their car, as if that is their Bible and their God. 'Things' is the first sleep, the grossest. If you are attached too much to things and continuously thinking of things, you are asleep there. You have to come out of that. You have to look at what type of attachments you have, where you cling, and for what. What are you going to get there?

You may increase your things, you may accumulate a vast empire, but when you die you will go without things. Death will bring you out of your sleep. Before death does, it is better to bring yourself out; then there will be no pain in death. Death is so painful because this first sleep has to be broken; you are to be snatched away from things.

Then there is the second sleep, the sleep of the mind. There are people who are not concerned with things -- only one percent of people -- who are not concerned with things but who are concerned with the mind. They don't bother about what type of clothes they use -- artists, novelists, poets, painters; they are not worried about things in general, they live in the mind. They can go hungry, they can go naked, they can live in a slum, but they go on working in the mind. The novel they are writing... and they go on thinking, I may not be immortal but my novel that I am going to write is going to be immortal; the painting that I am doing is going to be immortal. But when you cannot be immortal, how can your painting be immortal? When you are to perish, when you are to die, everything that you create will die, because how is it possible that from death something immortal can be born?

Then there are people who go on thinking of philosophy, thoughts, oblivious of things, not worried much about them. It happened once: Immanuel Kant was coming to his class. He was a perfect timekeeper, never missed a single appointment, would never be late; at exactly the right time he would enter. He never cared about his clothes, about his house, or food, or anything -- never worried about it, never got married; just a servant would do, because that was not much of a problem and the servant can do the food and take care of the house. He never needed a wife or someone who was intimate, a friend -- no; a servant was okay as far as the world of things was concerned. The servant was really the master, because he would purchase everything, he would take care of the money and the house and everything.

Immanuel Kant lived like a stranger in that house. It is said that he never looked at the house, he never knew how many rooms the house had, what type of furniture; even if you were to show him something which had been in his room for thirty years he would not be able to recognize it. But he was concerned much with thoughts -- he lived in the world of thoughts, and many stories are told, beautiful stories, because a man who lives in the world of thoughts is always absentminded, absentminded in the world of things, because you cannot live in two worlds.

He was going to his class; the road was muddy and one of his shoes got stuck, so he left it there, went to the class with one shoe. Somebody asked, 'Where is your other shoe?'

He said, 'It got stuck just on the way. It is raining and it was muddy.'

But the man who had asked said, 'Then you could have got it back.'

Said Immanuel Kant, 'There was a series of thoughts in my mind and I didn't like to interfere with it. If I had got concerned with the shoe, the track would have been lost, and such beautiful thoughts were there that who cares whether you come to the class with one shoe or two!' The whole college laughed, but he was not concerned.

Once it happened: he came back after his evening walk... he used to have a walking-stick, and he was so absorbed in his thought that he did everything that was done every day, but forgot something. He was so absentminded that he put the walking-stick on the bed where he used to put himself, and he himself stood in the corner of the room where he used to put the... got a little mixed-up!

After two hours the servant became aware that the light was on -- so what was the matter? He looked through the window, and Immanuel Kant was standing with closed eyes in the corner and the walking-stick was fast asleep on the pillow. A man who is asleep too much in the mind will be absentminded in the world. Philosophers, poets, men of literature, painters, musicians -- they are all fast asleep there.

And then there is a third sleep: monks, those who have renounced the world, and not only the world but also the mind, who have been meditating for many years and they have stopped the thought process. Now no thoughts move in their inner sky, now no things are there; they are not concerned with things, not concerned with thoughts. But a subtle ego, the 'I' -- now they call it ATMAN, the soul, the self, the Self with a capital 'S' -- is their sleep; they are asleep there.

Buddha says sleep has to be broken on these three layers, and when all the sleeps are broken, nobody is awake, only awakening is there; nobody is enlightened, only enlightenment is there -- just the phenomenon of awareness, without any center....

An enlightened person cannot say 'I'; even if he has to use it he never says it, even if he has to use it he cannot mean it. It is just a verbal thing, has to be followed because of the society and the language game. It is just a rule of the language; otherwise he has no 'I' feeling.

The world of things disappears -- then what happens? When the world of things disappears, your attachment to things falls, your obsession with things falls. Things don't disappear; on the contrary, things for the first time appear as they are. Then you are not clinging, obsessed; then you are not coloring them in your own desires, in your own hopes and frustrations -- no. Then the world is not a screen for your desires to be projected on. When your desires drop, the world is there, but it is a totally new world. It is so fresh, it is so colorful, it is so beautiful! But a mind attached to things cannot see it because eyes are closed with attachment. A totally new world arises.

When the mind disappears, thoughts disappear. It is not that you become mindLESS; on the contrary you become mindFUL. Buddha uses this word 'right mindfulness' millions of times. When the mind disappears and thoughts disappear you become mindful. You do things -- you move, you work, you eat, you sleep, but you are always mindful. The mind is not there, but mindfulness is there. What is mindfulness? It is awareness. It is perfect awareness.

And when the self disappears, the ego, the atman, what happens? It is not that you are lost, you are no more -- no. On the contrary, for the first time you ARE. But now you are not separate from existence. Now you are an island no more; you have become the whole continent, you are one with the existence.

But those are the positive things -- they cannot be said. Hence, Nansen said, 'Yes, there is a teaching which no master has ever preached, because it cannot be preached, and that teaching is:
'IT IS NOT MIND, IT IS NOT BUDDHA, IT IS NOT THINGS.'

That teaching is emptiness, that teaching is absolute nothingness. And when you are not, suddenly the whole existence starts flowering on you. The whole ecstasy of existence converges on you -- when you are not.

When you are not, the whole existence feels ecstatic and celebrates; flowers shower on you. They have not showered yet because you ARE, and they will not shower until you dissolve. When you are empty, no more, when you are a nothingness, SHUNYATA, suddenly they start showering. They have showered on Buddha, on Subhuti, on Nansen; they can shower on YOU -- they are waiting. They are knocking at the door. They are ready. Just the moment you become empty, they start falling on you.

So remember it: the final liberation is not YOUR liberation, the final liberation is FROM YOU. Enlightenment is not yours, cannot be. When you are not, it is there. Drop yourself in your totalness: the world of things, the world of thoughts, the world of the self; all three layers, drop. Drop this trinity; drop this TRIMURTI, drop these three faces, because if you are there then the one cannot be. If you are three, how can the one be?

Let all three disappear -- God, the Holy Ghost and the Son; Brahma, Vishnu, Mahesh -- all the three, let them drop! Let them disappear. Nobody remains -- and then everything is there.
When nothing happens, the all happens.
You are nothing... the all starts showering on you.

The Art of Dying

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The Art of Dying

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WHEN RABBI BIRNHAM LAY DYING, HIS WIFE BURST INTO TEARS.
HE SAID, 'WHAT ARE YOU CRYING FOR?
MY WHOLE LIFE WAS ONLY THAT I MIGHT LEARN HOW TO DIE.'

LIFE is in living. It is not a thing, it is a process. There is no way to attain to life except by living it, except by being alive, by flowing, streaming with it. If you are seeking the meaning of life in some dogma, in some philosophy, in some theology, that Is the sure way to miss life and meaning both.

Life is not somewhere waiting for you, it is happening in you. It is not in the future as a goal to be arrived at, it is herenow, this very moment -- in your breathing, circulating in your blood, beating in your heart. Whatsoever you are is your life, and if you start seeking meaning somewhere else, you will miss it. Man has done that for centuries.

Concepts have become very important, explanations have become very important -- and the real has been completely forgotten. We don't look to that which is already here, we want rationalisations.

I have heard a very beautiful story.

Some years ago a successful American had a serious identity crisis. He sought help from psychiatrists but nothing came of it, for there were none who could tell him the meaning of life -- which is what he wanted to know. By and by he learned of a venerable and incredibly wise guru who lived in a mysterious and most inaccessible region of the Himalayas. Only that guru, he came to believe, would tell him what life meant and what his role in it ought to be. So he sold all his worldly possessions and began his search for the all-knowing guru. He spent eight years wandering from village to village throughout the Himalayas in an effort to find him. And then one day he chanced upon a shepherd who told him where the guru lived and how to reach the place.

It took him almost a year to find him, but he eventually did. There he came upon his guru, who was indeed venerable, in fact well over one hundred years old. The guru consented to help him, especially when he learned of all the sacrifices the man had made towards this end. 'What can I do for you, my son?' asked the guru. 'I need to know the meaning of life,' said the man.

To this the guru replied, without hesitation, 'Life,' he said, 'is a river without end.' 'A river without end?' said the man in a startled surprise. 'After coming all this way to find you, all you have to tell me is that life is a river without end?'

The guru was shaken, shocked. He became very angry and he said, 'You mean it is not?'

Nobody can give you the meaning of your life. It is your life, the meaning has also to be yours.

Himalayas won't help. Nobody except you can come upon it. It is your life and it is only accessible to you. Only in living will the mystery be revealed to you.

The first thing I would like to tell you is: don't seek it anywhere else. Don't seek it in me, don't seek it in scriptures, don't seek it in clever explanations -- they all explain away, they don't explain. They simply stuff your empty mind, they don't make you aware of what is. And the more the mind is stuffed with dead knowledge, the more dull and stupid you become. Knowledge makes people stupid; it dulls their sensitivity. It stuffs them, it becomes a weight on them, it strengthens their ego but it does not give light and it does not show them the way. It is not possible.

Life is already there bubbling within you. It can be contacted only there. The temple is not outside, you are the shrine of it. So the first thing to remember if you want to know what life is, is: never seek it without, never try to find out from somebody else. The meaning cannot be transferred that way. The greatest Masters have never said anything about life -- they have always thrown you back upon yourself.

The second thing to remember is: once you know what life is you will know what death is. Death is also part of the same process. Ordinarily we think death comes at the end, ordinarily we think death is against life, ordinarily we think death is the enemy, but death is not the enemy. And if you think of death as the enemy it simply shows that you have not been able to know what life is.

Death and life are two polarities of the same energy, of the same phenomenon -- the tide and the ebb, the day and the night, the summer and the winter. They are not separate and not opposites, not contraries; they are complementaries. Death is not the end of life; in fact, it is a completion of one life, the crescendo of one life, the climax, the finale. And once you know your life and its process, then you understand what death is.

Death is an organic, integral part of life, and it is very friendly to life. Without it life cannot exist. Life exists because of death; death gives the background. Death is, in fact, a process of renewal. And death happens each moment. The moment you breathe in and the moment you breathe out, both happen. Breathing in, life happens; breathing out, death happens. That's why when a child is born the first thing he does is breathe in, then life starts. And when an old man is dying, the last thing he does is breathe out, then life departs. Breathing out is death, breathing in is life -- they are like two wheels of a bullock cart. You live by breathing in as much as you live by breathing out. The breathing out is part of breathing in. You cannot breathe in if you stop breathing out. You cannot live if you stop dying. The man who has understood what his life is allows death to happen; he welcomes it. He dies each moment and each moment he is resurrected. His cross and his resurrection are continually happening as a process. He dies to the past each moment and he is born again and again into the future.

If you look into life you will be able to know what death is. If you understand what death is, only then are you able to understand what life is. They are organic. Ordinarily, out of fear, we have created a division. We think that life is good and death is bad. We think that life has to be desired and death is to be avoided. We think somehow we have to protect ourselves against death. This absurd idea creates endless miseries in our lives, because a person who protects himself against death becomes incapable of living. He is the person who is afraid of exhaling, then he cannot inhale and he is stuck. Then he simply drags; his life is no longer a flow, his life is no longer a river.

If you really want to live you have to be ready to die. Who is afraid of death in you? Is life afraid of death? It is not possible. How can life 4e afraid of its own integral process? Something else is afraid in you. The ego is afraid in you. Life and death are not opposites; ego and death are opposites. Life and death are not opposites; ego and life are opposites. Ego is against both life and death. The ego is afraid to live and the ego is afraid to die. It is afraid to live because each effort, each step towards life, brings death closer.

If you live you are coming closer to dying. The ego is afraid to die, hence it is afraid to live also. The ego simply drags.

There are many people who are neither alive nor dead. This is worse than anything. A man who is fully alive is full of death also. That is the meaning of Jesus on the cross. Jesus carrying his own cross has not really been understood. And he says to his disciples, 'You will have to carry your own cross.' The meaning of Jesus carrying his own cross is very simple, nothing but this: everybody has to carry his death continuously, everybody has to die each moment, everybody has to be on the cross because that is the only way to live fully, totally.

Whenever you come to a total moment of aliveness, suddenly you will see death there also. In love it happens. In love, life comes to a climax -- hence people are afriad of love.

I have been continuously surprised by people who come to me and say they are afraid of love. What is the fear of love? It is because when you really love somebody your ego starts slipping and melting. You

cannot love with the ego; the ego becomes a barrier. and when you want to drop the barrier the ego says, 'This is going to be a death. Beware!'

The death of the ego is not your death. the death of the ego is really your possibility of life. The ego is just a dead crust around you, it has to be broken and thrown away. It comes into being naturally -- just as when a traveller passes, dust collects on his clothes, on his body, and he has to take a bath to get rid of the dust.

As we move in time, dust of experiences, of knowledge, of lived life, of past, collects. That dust becomes our ego. Accumulated, it becomes a crust around you which has to be broken and thrown away. One has to take a bath continuously -- every day, in fact every moment, so that this crust never becomes a prison. The ego is afraid to love because in love, life comes to a peak. But whenever there is a peak of life there is also a peak of death -- they go together.

In love you die and you are reborn. The same happens when you come to meditate or to pray, or when you come to a Master to surrender. The ego creates all sorts of difficulties, rationalisations not to surrender: 'Think about it, brood about it, be clever about it.' When you come to a Master, again the ego becomes suspicious, doubtful, creates anxiety, because again yhou are coming to life, to a flame where death will also be as much alive as life.

Let it be remembered that death and life both become aflame together, they are never separate. If you are very, very minimally alive, at the minimum, then you can see death and life as being separate. The closer you come to the peak, the closer they start coming. At the very apex they meet and become one. In love, in meditation, in trust, in prayer, wherever life becomes total, death is there. Without death, life cannot become total.

But the ego always thinks in divisions, in dualities; it divides everything. Existence is indivisible; it cannot be divided. You were a child, then you became young. Can you demark the line when you became young? Can you demark the point in time where suddenly you were no longer a child and you had become young? One day you become old. Can you demark the line when you become old?

Processes cannot be demarked. Exactly the same happens when you are born. Can you demark when you are born? When life really starts? Does it start when the child starts breathing -- the doctor spanks the child and the child starts breathing? Is life born then? Or is it when the child got into the womb, when the mother became pregnant, when the child was conceived? Does life start then? Or, even before that? When does life start exactly?

It is a process of no ending and no beginning. It never starts. When is a person dead? Is a person dead when the breathing stops? Many yogis have now proved on scientific grounds that they can stop breathing and they are still alive and they can come back. So the stopping of the breathing cannot be the end. Where does life end?

It never ends anywhere, it never begins anywhere. We are involved in eternity. We have been here since the very beginning -- if there was any beginning -- and we are going to be here to the very end, if there is going to be any end. In fact, there cannot be any beginning and there cannot be any end. We are life -- even if forms change, bodies change, minds change. What we call life is just an identification with a certain body, with a certain mind, with a certain attitude, and what we call death is nothing but getting out of that form, out of that body, out of that concept.

You change houses. If you get too identified with one house, then changing the house will be very painful. You will think that you are dying because the old house was what you were -- that was your identity. But this doesn't happen, because you know that you are only changing the house, you remain the same. Those who have looked within themselves, those who have found who they are, come to know an eternal, non-ending process. Life is a process, timeless, beyond time. Death is part of it.

Death is a continuous revival: a help to life to resurrect again and again, a help to life to get rid of old forms, to get rid of dilapidated buildings, to get rid of old confining structures so that again you can flow and you can again become fresh and young, and you can again become virgin.

I have heard.

A man was browsing through an antique shop near Mount Vernon and ran across a rather ancient-looking axe. 'That's a mighty old axe you have there,' he said to the shop owner. 'Yes,' said the man, 'it once belonged to George Washington.' 'Really?' said the customer.'It certainly stood up well.' 'Of course,' said the antique dealer, 'it has had three new handles and two new heads.'

But that's how life is -- it goes on changing handles and heads; in fact, it seems that everything goes on changing and yet something remains eternally the same. Just watch. You were a child -- what has remained of that now? Just a memory. Your body has changed, your mind has changed, your identity has changed. What has remained of your childhood? Nothing has remained, just a memory. You cannot make a distinction between whether it really happened, or you saw a dream, or you read it in a book, or somebody told you about it. Was the childhood yours or somebody else's? Sometimes have a look at the album of old photographs. Just see, this was you. You will not be able to believe it, you have changed so much. In fact everything has changed -- handles and heads and everything. But still, deep down, somewhere, something remains a continuity; a witnessing remains continuous.

There is a thread, howsoever invisible. And everything goes on changing but that invisible thread remains the same. That thread is beyond life and death. Life and death are two wings for that which is beyond life and death. That which is beyond goes on using life and death as two wheels of a cart, complementaries. It lives through life; it lives through death. Death and life are its processes, like inhalation and exhalation.

But something in you is transcendental. THAT ART THOU...that which is transcendental.

But we are too identified with the form -- that creates the ego. That's what we call 'I'. Of course the 'I' has to die many times. So it is constantly in fear, trembling, shaking, always afraid, protecting, securing.

A Sufi mystic knocked at the door of a very rich man. He was a beggar and he wanted nothing but enough to have a meal.

The rich man shouted at him and said, 'Nobody knows you here!' 'But I know myself,' said the dervish.'How sad it would be if the reverse were true. If everybody knew me but I was not aware of who I was, how sad it would be. Yes, you are right, nobody knows me here, but I know myself.'

These are the only two situations possible, and you are in the sad situation. Everybody may know about you -- who you are -- but you yourself are completely oblivious of your transcendence, of your real nature, of your authentic being. This is the only sadness in life. You can find many excuses, but the real sadness is this: you don't know who you are.

How can a person be happy not knowing who he is, not knowing from where he comes, not knowing where he is going? A thousand and one problems arise because of this basic self-ignorance.

A bunch of ants came out of the darkness of their underground nest in search of food. It was early in the morning. The ants happened to pass by a plant whose leaves were covered with morning dew. 'What are these?' asked one of the ants, pointing to the dew-drops. 'Where do they come from?'

Some said, 'They come from the earth.'

Others said, 'they come from the sea.'

Soon a quarrel broke out -- there was a group who adhered to the sea theory, and a group who attached themselves to the earth theory.

Only one, a wise and intelligent ant, stood alone. He said, 'Let us pause a moment and look around for signs, for everything has an attraction towards its source. And, as it is said, everything returns to its origin. No matter how far into the air you throw a brick it comes down to the earth. Whatever leans towards the light, must originally be of the light.'

The ants were not totally convinced yet and were about to resume their dispute, but the sun had come up and the dew-drops were leaving the leaves, rising, rising towards the sun and disappearing into it.

Everything returns to its original source, has to return to its original source. If you -understand life then you understand death also. Life is a forgetfulness of the original source, and death is again a remembrance. Life is going away from the original source, death is coming back home. Death is not ugly, death is beautiful. But death is beautiful only for those who have lived their life unhindered, uninhibited. unsuppressed. Death is beautiful only for those who have lived their life beautifully, who have not been afraid to live, who have been courageous enough to live -- who loved, who danced, who celebrated.

Death becomes the ultimate celebration if your life is a celebration. Let me tell you in this way: whatsoever your life was, death reveals it. If you have been miserable in life, death reveals misery. Death is a great revealer. If you have been happy in your life, death reveals happiness. If you have lived only a life of physical comfort and physical pleasure, then of course, death is going to be very uncomfortable and very

unpleasant, because the body has to be left. The body is just a temporary abode, a shrine in which we stay for the night and leave in the morning. It is not your permanent abode, it is not your home.

So if you have lived just a bodily life and you have never known anything beyond the body, death is going to be very, very ugly, unpleasant, painful. Death is going to be an anguish. But if you have lived a little higher than the body, if you have loved music and poetry, and you have loved, and you have looked at the flowers and the stars, and something of the non-physical has entered into your consciousness, death will not be so bad, death will not be so painful. You can take it with equanimity, but still it cannot be a celebration.

If you have touched something of the transcendental in yourself, if you have entered your own nothingness at the centre -- the centre of your being, where you are no more a body and no more a mind, where physical pleasures are completely left far away and mental pleasures such as music and poetry and literature and painting, everything, are left far away, you are simply, just pure awareness, consciousness -- then death is going to be a great celebration, a great understanding, a great revelation.

If you have known anything of the transcendental in you, death will reveal to you the transcendental in the universe -- then death is no longer a death but a meeting with God, a date with God.

So you can find three expressions about death in the history of human mind.

One expression is of the ordinary man who lives attached to his body, who has never known anything greater than the pleasure of food or sex, whose whole life has been nothing but food and sex, who has enjoyed food, has enjoyed sex, whose life has been very primitive, whose life has been very gross, who has lived in the porch of his palace, never entered it, and who had been thinking that this is all life is. At the moment of death he will try to cling. He will resist death, he will fight death. Death will come as the enemy.

Hence, all over the world, in all societies, death is depicted as dark, as devilish. In India they say that the messenger of death is very ugly -- dark, black -- and he comes sitting on a very big ugly buffalo. This is the ordinary attitude. These people have missed, they have not been able to know all the dimensions of life. They have not been able to touch the depths of life and they have not been able to fly to the height of life. They missed the plenitude, they missed the benediction.

Then there is a second type of expression. Poets, philosophers, have sometimes said that death is nothing bad, death is nothing evil, it is just restful -- a great rest, like sleep. This is better than the first. At least these people have known something beyond the body, they have known something of the mind. They have not had only food and sex, their whole life has not been only in eating and reproducing. They have a little sophistication of the soul, they are a little more aristocratic, more cultured. They say death is like great rest; one is tired and one goes into death and rests. It is restful. But they too are far away from the truth.

Those who have known life in its deepest core, they say that death is God. It is not only a rest but a resurrection, a new life, a new beginning; a new door opens.

When a Sufi mystic, Bayazid, was dying, people who had gathered around him -- his disciples -- were suddenly surprised, because when the last moment came his face became radiant, powerfully radiant. It had a beautiful aura.

Bayazid was a beautiful man, and his disciples had always felt ar aura around him, but they had not known anything like this; so radiant.

They asked, 'Bayazid, tell us what has happened to you. What is happening to you? Before you leave us, give us your last message.'

He opened his eyes and he said, 'God is welcoming me. I am going into his embrace. Goodbye.'

He closed his eyes, his breathing stopped. But at the moment his breathing stopped there was an explosion of light, the room became full of light, and then it disappeared.

When a person has known the transcendental in himself, death is nothing but another face of God. Then death has a dance to it. And unless you become capable of celebrating death itself, remember, you have missed life. The whole life is a preparation for this ultimate.
This is the meaning of this beautiful story.

WHEN RABBI BIRNHAM LAY DYING, HIS WIFE BURST INTO TEARS.
HE SAID, 'WHAT ARE YOU CRYING FOR?
MY WHOLE LIFE WAS ONLY THAT I MIGHT LEARN HOW TO DIE.'

His whole life had been just a preparation, a preparation to learn the secrets of dying.

All religions are nothing but a science -- or an art -- to teach you how to die. And the only way to teach you how to die is to teach you how to live. They are not separate. If you know what right living is, you will know what right dying is.

So the first thing, or the most fundamental thing is: how to live.

Let me tell you a few things. First: your life is your life, it is nobody else's. So don't allow yourself to be dominated by others, don't allow yourself to be dictated to by others, that is a betrayal of life. If you allow yourself to be dictated to by others -- maybe your parents, your society, your education system -- your politicians, your priests, whosoever they are -- if you allow yourself to be dominated by others you will miss your life. Because the domination comes from outside and life is within you. They never meet.

I am not saying that you should become a no-sayer to each and everything. That too is not of much help. There are two types of people. One is an obedient type, ready to surrender to any and everybody. They don't have any independent soul in them; they are immature, childish, always searching for a father-figure, for somebody to tell them what to do and what not to do. They are not able to trust their own being. These people are the greater part of the world, the masses.

Then there are, against these people, a small minority who reJect society, who reject the values of the society. They think they are rebellious. They are not, they are only reactionaries. Because whether you listen to society or you reject society, if society remains in either way the determining factor, then you are dominated by the society.

Let me tell you an anecdote.

Once Mulla Nasrudin had been away for a while and arrived back in town wearing a long beard. His friends naturally kidded him about the beard and asked him how he happened to acquire the fur-piece. The Mulla with the beard began to complain and curse the thing in no uncertain terms. His friends were amazed at the way he talked and asked him why he continued to wear the beard if he did not like it. 'I hate the blasted thing!' the Mulla told them. 'If you hate it then why don't you shave it off and get rid of it?' one of his friends asked.

A devilish gleam shone in the eyes of the Mulla as he answered, 'Because my wife hates it too!'

But that does not make you free. The hippies, the yippies and others, they are not really rebellious people, they are reactionaries. They have reacted against the society. A few are obedient, a few are disobedient, but the centre of domination is the same. A few obey, a few disobey, but nobody looks at his own soul.

A really rebellious person is one who is neither for society nor against society, who simply lives his life according to his own understanding. Whether it goes against society or it goes with society is not a consideration, it is irrelevant. Sometimes it may go with the society, sometimes it may not go with the society, but that is not the point to be considered. He lives according to his understanding, according to his small light. And I am not saying that he becomes very egoistic about it. No, he is very humble. He knows that his light is very small, but that is all the light that there is. He is not adamant, he's very humble. He says, 'I may be wrong, but please allow me to be wrong according to myself.'

That is the only way to learn. To commit mistakes is the only way to learn. To move according to one's own understanding is the only way to grow and become mature. If you are always looking at somebody to dictate to you, whether you obey or disobey makes no difference. If you are looking at somebody else to dictate to you, to decide for or against, you will never be able to know what your life is. It has to be lived, and you have to follow your own small light.

It is not always certain what to do. You are very confused. Let it be so. But find a way out of your confusion. It is very cheap and easy to listen to others because they can hand over dead dog mas to you, they can give you commandments -- do this, don't do that. And they are very certain about their commandments. Certainty should not be sought; understanding should be sought. If you are seeking certainty you will become a victim of some trap or other. Don't seek certainty, seek understanding. Certainty can be given to you cheap, anybody can give it to you. But in the final analysis you will be a loser. You lost your life just to remain secure and certain, and life is not certain, life is not secure.

Life is insecurity. Each moment is a move into more and more insecurity. It is a gamble. One never

knows what is going to happen. And it is beautiful that one never knows. If it was predictable, life would not be worth living. If everything was as you would like it to be, and everything was certain, you would not be a man at all, you would be a machine. Only for machines is everything secure and certain.

Man lives in freedom. Freedom needs insecurity and uncertainty. A real man of intelligence is always hesitant because he has no dogma to rely upon, to lean upon. He has to look and respond.

Lao Tzu says, 'I am hesitant, and I move alertly in life because I don't know what is going to happen. And I don't have.any principle to follow. I have to decide every moment. I never decide beforehand. I have to decide when the moment comes!'

Then one has to be very responsive. That's what responsibility is. Responsibility is not an obligation, responsibility is not a duty -- it is a capacity to respond. A man who wants to know what life is has to be responsive. That is missing. Centuries of conditioning have made you more like machines. You have lost your manhood, you have bargained for security. You are secure and comfortable and everything has been planned by others. And they have put everything on the map, they have measured everything. This is all absolutely foolish because life cannot be measured, it is immeasurable. And no map is possible because life is in constant flux. Everything goes on changing. Nothing is permanent except change. Says Heraclitus, 'You cannot step in the same river twice.'

And the ways of life are very zig-zag. The ways of life are not like the tracks of a railway train. No, it does not run on tracks. And that's the beauty of it, the glory of it,.the poetry of it, the music of it -- that it is always a surprise.

If you are seeking for security, certainty, your eyes will become closed. And you will be less and less surprised and you will lose the capacity to wonder. Once you lose the capacity to wonder, you have lost religion. Religion is the opening of your wondering heart. Religion is a receptivity for the mysterious that surrounds us.

Don't seek security; don't seek advice on how to live your life. People come to me and they say, 'Osho, tell us how we should live our life.' You are not interested in knowing what life is, you are more interested in making a fixed pattern. You are more interested in killing life than in living it. You want a discipline to be imposed on you.

There are, of course, priests and politicians all over the world who are ready, just sitting waiting for you. Come to them and they are ready to impose their disciplines on you. They enjoy the power that comes through imposing their own ideas upon others.

I'm not here for that. I am here to help you to become free. And when I say that I am here to help you to become free, I am included. I am to help you to become free of me also. My sannyas is a very paradoxical thing. You surrender to me in order to become free. I accept you and initiate you into.sannyas to help you to become absolutely free of every dogma, of every scripture, of every philosophy -- and I am included in it. Sannyas is as paradoxical -- it should be -- as life itself is. Then it is alive.

So the first thing is: don't ask anybody how you should live your life. Life is so precious. Live it. I am not saying that you will not make mistakes, you will. Remember only one thing -- don't make the same mistake again and again. That's enough. If you can find a new mistake every day, make it. But don't repeat mistakes, that is foolish. A man who can find new mistakes to make will be growing continuously -- that is the only way to learn, that is the only way to come to your own inner light.

I have heard.

One night the poet, Awhadi of Kerman (a very great Muslim poet) was sitting on his porch bent over a vessel. Shams-e-Tabrizi, a great Sufi mystic, happened to pass by.

Shams-e-Tabrizi looked at the poet, at what he was doing. He asked the poet, 'What are you doing?'

The poet said, 'Contemplating the moon in a bowl of water.'

Shams-e-Tabrizi started laughing, with an uproarious laughter, a mad laughter. The poet started feeling uncomfortable; a crowd gathered. And the poet said, 'What is the matter? Why are you laughing so much? Why are you ridiculing me?'

Shams-e-Tabrizi said, 'Unless you have broken your neck, why don't you look directly at the moon in the sky?'

The moon is there, the full moon is there, and this poet was sitting with a bowl of water arid looking into the bowl of water at the reflection of the moon.

Seeking truth in scriptures, seeking truth in philosophies, is looking at the reflection. If you ask

somebody else how you should live your life, you are asking for misguidance, because that man can only talk about his own life. And never, never, are two lives the same. Whatsoever he can say or impart to you will be about his own life -- and that too only if he has lived. He may have asked somebody else, he may have followed somebody else, he may have been an imitator himself. Then it is a reflection of a reflection. And centuries pass and people go on reflecting the reflection of the reflection of the reflection -- and the real moon is always there in the sky waiting for you. It is your moon, it is your sky, look directly. Be immediate about it. Why borrow my eyes or anybody else's eyes? You have been given eyes, beautiful eyes, to see, and to see directly. Why borrow understanding from anybody? Remember, it may be understanding to me. but the moment you borrow it, it becomes knowledge to you -- it is no more understanding,

Understanding is only that which has been experienced by the person himself. It may be understanding for me, if I have looked at the moon, but the moment I say it to you it becomes know.ledge, it is no longer understanding. Then it is just verbal, then it is just linguistic. And language is a lie.

Let me tell you an anecdote.

A chicken farmer, dissatisfied with the productivity of his flock, decided to use a bit of psychology on his hens. Accordingly he purchased a gay-coloured, talking parrot and placed him in the barnyard. Sure enough, the hens took to the handsome stranger immediately, pointed out the best tidbits for him to eat with joyous clucks, and generally followed him around like a bevy of teen-age girls following a new singing star sensation. To the delight of the farmer even their egg-laying capacities improved.

The barnyard rooster, naturally jealous of being ignored by his harem, set upon the attractive interloper, assailed him with beak and claws, pulling out one green or red feather after the other. Whereupon the intimidated parrot cried out in trepidation, 'Desist sir! I beg of you, desist! After all, I am only here in the capacity of a language professor!'

Many people live their life as language professors. That is the falsest kind of life. Reality needs no language, it is available to you on a non-verbal level. The moon is there; it needs no bowl and no water, it needs no other medium. You have just to look at it; it is a non-verbal communication. The whole of life is available -- you just have to learn how to communicate with it non-verbally.

That's what meditation is all about -- to be in a space where language does not interfere, where learned concepts don't come in between you and the real.

When you love a woman don't be bothered about what others have said about love, because that is going to be an interference. You love a woman, the love is there, forget all that you have learned about love. Forget all Kinseys, forget all Masters and Johnsons, forget all Freuds and Jungs. Please don't become a language professor. Just love the woman and let love be there, and let love lead you and guide you into its innermost secrets, into its mysteries. Then you will be able to know what love is.

And what others say about meditation is meaningless. Once I came upon a book written by a Jaina saint about meditation. It was really beautiful but there were just a few places by which I could see that the man had never meditated himself -- otherwise those places could not be there. 3ut they were very few and far between. The book on the whole, almost ninety-nine per cent, was perfect. I loved the book.

Then I forgot about it. For ten years I was wandering around the country. Once in a village of Rajasthan, that saint came to meet me. His name sounded familiar, and suddenly I remembered the book. And I asked the saint why he had come to me. He said, 'I have come to you to know what meditation is.' I said, 'I remember your book. I remember it very well, because it really impressed me. Except for a few defects which showed that you have never meditated, the book was perfectly right -- ninety-nine per cent right. And now you come here to learn about meditation. Have you never meditated?'

He looked a little embarrassed because his disciples were also there. I said, 'Be frank. Because if you say you know meditation, then I am not going to talk about it. Then finished! You know. There is no need. If you say to me frankly -- at least be true once -- if you say you have never meditated, only then can I help you towards meditation.' It was a bargain, so he had to confess. He said, 'Yes, I have never said it to anybody. I have read many books about meditation, all the old scriptures. And I have been teaching people, that's why I feel embarrassed before my disciples. I have been teaching meditation to thousands, and I have written books about it, but I have never meditated.'

You can write books about meditation and never come across the space that meditation is. You can become very efficient in verbalising, you can become very clever in abstraction, in intellectual argumentativeness, and you can forget completely that all the time that you have been involved in these

intellectual activities has been a sheer wastage.

I asked the old man, 'How long have you been interested in meditation?' He said, 'My whole life.' He was almost seventy. He said, 'When I was twenty I took sannyas, I became a Jaina monk, and those fifty years since then I have been reading and reading and thinking about meditation.' Fifty years of thinking and reading and writing about meditation, even guiding people into meditation, and he has not even tasted once what meditation is!

But this is the case with millions of people. They talk about love, they know all the poetries about love, but they have never loved. Or even if they thought they were in love, they were never in love. That too was a 'heady' thing, it was not of the heart. People live and go on missing life. It needs courage. It needs courage to be realistic, it needs courage to move with life wherever it leads, because the paths are uncharted, there exists no map. One has to go into the unknown.

Life can be understood only if you are ready to go into the unknown. If you cling to the known, you cling to the mind, and the mind is not life. Life is non-mental, non-intellectual, because life is total. Your totality has to be involved in it, you cannot just think about it. Thinking about life is not life. beware of this 'about-ism'. One goes on thinking about and about: there are people who think about God, there are people who think about life, there are people who think about love. There are people who think about this and that.

Mulla Nasrudin became very old and he went to his doctor. He was looking very weak so the doctor said, 'I can say only one thing. You will have to cut your love-life to half.'

The Mulla said, 'Okay. Which half? Talking about it or thinking about it?'

That's all. Don't become a language professor, don't become a parrot. Parrots are language professors. They live in words, concepts, theories, theologies, and life goes on passing, slipping out of their hands. Then one day suddenly they become afraid of death. When a person is afraid of death, know well that that person has missed life. If he has not missed life there cannot be any fear of death. If a person has lived life, he will be ready to live death also. He will be almost enchanted by the phenomenon of death.

When Socrates was dying he was so enchanted that his disciples could not understand what he was feeling so happy about. One disciple, Credo, asked, 'Why are you looking so happy? We are crying and weeping.' Socrates said, 'Why should I not be happy? I have known what life is, now I would like to know what death is. I am at the door of a great mystery, and I am thrilled!I am going on a great journey into the unknown. I am simply full of wonder! I cannot wait!' And remember, Socrates was not a religious man; Socrates was not in any way a believer.

Somebody asked, 'Are you so certain that the soul will survive after death?' Socrates said, 'I don't know.'

To say, 'I don't know' takes the greatest courage in the world. It is very difficult for the language professors to say, 'I don't know'. It is difficult for the parrots. Socrates was a very sincere and honest man. He said, 'I don't know.'

Then the disciple asked, 'Then why are you feeling so happy? If the soul does not survive, then...?' Socrates said, 'I have to see. If I survive there can be no fear about it. If I don't survive, how can there be fear? If I don't survive, I don't survive. Then where is the fear? There is nobody there, so fear cannot exist. If I survive, I survive. There is no point in getting afraid about it. But I don't know exactly what is going to happen. That's why I am so full of wonder and ready to go into it. I don't know.'

To me, this is what a religious man should be. A religious man is not a Christian, or a Hindu, or a Buddhist, or a Mohammedan. All these are ways of knowledge. A Christian says, 'I know.' And his knowledge comes from the Christian dogmas. The Hindu says, 'I also know.' And his knowledge comes from the Vedas and the Gitas and his dogmas. And a Hindu is against the Christian, because he says, If I am right, you cannot be right. If you are right, then I cannot be right.' So there is great argument and there is much dispute and much debate and unnecessary conflict.

A religious man, a really religious man -- not the so-called religious people -- is one who says.'I don't know.' When you say 'I don't know' you are open, you are ready to learn. When you say 'I don't know' you don't have any prejudice this way or that, you don't have any belief, you don't have any knowledge. You have only awareness. You say, 'I am aware and I will see what happens. I will not carry any dogma from the past.'

This is the attitude of a disciple, the attitude of one who wants to learn. And discipline simply means learning. A disciple means a learner, one who is ready to learn, and discipline means learning.

I am not here to teach you any dogmas; I am not imparting any knowledge to you. I am simply helping

you to see that which is. Live your life whatsoever the cost. Be ready to gamble with it.

I have heard about a business man. He was walking from his office to a restaurant for lunch when he was stopped by a stranger who said to him, 'I don't think that you remember me, but ten years ago I came to this city broke. I asked you for a loan and you gave me twenty dollars because you said you were willing to take a chance to start a man on the road to success.'

The business man thought for a while and then he said. 'Yes, I remember the incident. Go on with your story.' 'Well,' remarked the stranger, 'are you still willing to gamble?'

Life asks you the same question again and again and again: 'Are you still willing to gamble?' It is never certain. Life has no insurance to it; it is simply an opening, a wild opening, a chaotic opening. You can make a small house around you, secure, but then that will prove to be your grave. Live with life.

And we have been doing that in many ways. Marriage is man-created; love is part of life. When you create marriage around love you are creating security. You are making something which cannot be made -- love cannot be made legal. You are trying to do the impossible, and if, in that effort, love dies, it is no wonder. You become a husband, your beloved becomes a wife. You are no longer two alive persons, you are two functionaries. The husband has a certain function, the wife has a certain function: they have certain duties to fulfil. Then life has ceased to flow, it is frozen.

Watch a husband and wife. You will always see two persons frozen, sitting side by side, not knowing what they are doing there, why they are sitting there. Maybe they have nowhere to go.

When you see love between two persons, something is flowing, moving, changing. When there is love between two persons they live in an aura, there is a constant sharing. Their vibrations are reaching to : each other; they are broadcasting their being to each other. There is no wall between them, they are two and yet not two -- they are one also.

The husband and wife are as far away as it is possible to be, even though they may be sitting by the side of each other. The husband never listens to what the wife is saying; he has become deaf long ago. The wife never sees what is happening to the husband; she has become blind to him. They take each other absolutely for granted; they have become things. They are no longer persons because persons are always open, persons are always uncertain, persons are always changing. Now they have a fixed role to fulfil. They died the day they got married. Since that day they have not lived.

I'm not saying not to get married, but remember that love is the real thing. And if it dies then marriage is worthless.

And the same is true about everything in life, about everything. Either you can live it -- but then you have to live with this hesitation, not knowing what is going to happen the next moment -- or you can make everything certain about it.

There are people who have become so certain about everything that they are never surprised. There are people whom you cannot surprise. And I am here to deliver to you a message which is very surprising -- you will not believe it, I know. You cannot believe it, I know. I am here to tell you something which is absolutely unbelievable -- that you are gods and goddesses. You have forgotten

Let me tell you an anecdote.

Harvey Firestone, Thomas A. Edison, John Burroughs and Henry Ford stopped at a rural service station on their way to Florida for the winter. 'We want some bulbs for our headlights,' said Ford. 'And by the way, that is Thomas Edison sitting there in the car, and I am Henry Ford.'

The fellow at the service station did not even look up, just spat out some tobacco juice with obvious contempt. 'And,' said Ford, 'we would like to buy a new tire if you have any Firestone tires. And that other fellow in the car is Harvey Firestone himself.'

Still the old fellow said nothing. While he was placing the tire on the wheel, John Burroughs, with his long white beard, stuck his head out the window and said, 'How do you do, stranger?'

Finally the old man at the service station came alive. He glared at Burroughs and said, 'If you tell me you are Santa Claus I will be damned if I don't crush your skull with this lug wrench.'

He could not believe that in one car Harvey Firestone, Thomas A. Edison, John Burroughs and Henry Ford were travelling. They were all friends and they used to travel together.

When I say to you you are gods and goddesses you will not believe it because you have completely

forgotten who is travelling within you, who is sitting within you, who is listening to me, who is looking at me. You have completely forgotten. You have been given some labels from the outside and you have trusted those labels -- yoUr name, your religion, your country -- all bogus! It does not make any sense if you are a Hindu or a Christian or a Mohammedan if you don't know your self. These labels make no sense at all except that they may be of a certain utility. What sense does it make whether you are a Hindu, or a Christian, or a Mohammedan, or an Indian, or an American, or Chinese? How does it make sense, how does it help you to know your being? All are irrelevant -- because the being is neither Indian, nor Chinese, nor American; and the being is neither Hindu, nor Mohammedan, nor Christian. The being is simply a pure 'is-ness'.

The pure 'is-ness' is what I call God. If you can understand your inner divinity you have understood what life is. Otherwise you have not been able yet to decode life. This is the message. The whole life is pointing at one thing, continuously -- that you are gods. Once you have understood it, then there is no death. Then you have learned the lesson. Then in death gods will be returning back to their homes.

WHEN RABBI BIRNHAM LAY DYING, HIS WIFE BURST INTO TEARS.
HE SAID, 'WHAT ARE YOU CRYING FOR?
MY WHOLE LIFE WAS ONLY THAT I MIGHT LEARN HOW TO DIE.'

The whole life...just a training for how to go back home, how to die, how to disappear. Because the moment you disappear, God appears in you. Your presence is God's absence; your absence is God's presence.

The Art of Dying

Chapter #2
Chapter title: Confusion is my Method

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The first question:

HOW CAN WE PREPARE OURSELVES FOR DEATH?

DON'T accumulate anything whatever: power, money, prestige, virtue, knowledge, even the so-called spiritual experiences. Don't accumulate. If you don't accumulate you are ready to die any moment, because you have nothing to lose. The fear of death is not really fear of death; the fear of death comes out of the accumulations of life. Then you have too much to lose so you cling to it. That is the meaning of Jesus' saying: Blessed are the poor in spirit.

I don't mean become a beggar, and I don't mean renounce the world. I mean be in the world but don't be of the world. Don't accumulate inside, be poor in spirit. Never possess anything -- and then you are ready to

die. Possessiveness is the problem, not life itself. The more you possess, the more you are afraid to lose. If you don't possess anything, if your purity, if your spirit is uncontaminated by anything, if you are simply there alone, you can disappear any moment; whenever death knocks on the door it will find you ready. You are not losing anything. By going with death you are not a loser. You may be moving into a new experience.

And when I say don't accumulate, I mean it as an absolute imperative. I'm not saying don't accumulate things of this world but go on accumulating virtue, knowledge, and so-called spiritual experiences, visions -- no. I am talking in absolute terms: don't accumulate. There are people, particularly in the East, who teach renunciation. They say, 'Don't accumulate anything in this world because it will be taken away from you when death comes.' These people seem to be basically more greedy than the ordinary worldly people. Their logic is: don't accumulate in this world because death will take it away, so accumulate something that death cannot take away from you -- accumulate virtue, PUNYA; accumulate character, morality, knowledge; accumulate experiences, spiritual experiences, experiences of kundalini, meditation, this and that; accumulate something that death cannot take away from you.

But if you accumulate, with that accumulation comes fear. Each accumulation brings fear in the same proportion...then you are afraid. Don't accumulate and fear disappears. I don't teach you renunciation in the old sense; my sannyas is an absolutely new concept. It teaches you to be in the world and yet to be not of it. Then you are always ready.

I have heard about a great Sufi mystic, Abraham Adam. Once he was the Emperor of Bokhara, then he left everything and became a Sufi beggar. When he was staying with another Sufi mystic he was puzzled because every day the man was continuously complaining of his poverty.

Abraham Adam said to him, 'The way you abuse it, it may be that you have bought your poverty cheaply.' 'How stupid you must be!' the man retorted, not knowing to whom he was talking, not knowing that Abraham was once the emperor. He said, 'How stupid you must be to think that one buys poverty.'

Abraham replied, 'In my case, I paid my kingdom for it. I would even give away a hundred worlds for a single moment of it, for every day its value becomes more and more to me. No wonder then that I give thanks for it while you lament it.'

The purity of the spirit is the real poverty. The word 'sufi' comes from an Arabic word 'safa'. Safa means purity. Sufi means one who is pure in the heart.

And what is purity? Don't misunderstand me, purity has nothing to do with morality. Don't interpret it in a moralistic way. Purity has nothing to do with puritans. Purity simply means an uncontaminated state of mind, where only your consciousness is and nothing else. Nothing else really enters into your consciousness, but if you hanker to possess, that hankering contaminates you. Gold cannot enter into your consciousness. There is no way. How can you take gold into your being? There is no way. Money cannot enter into you r consciousness. But if you want to possess, that possessiveness can enter into your consciousness. Then you become impure. If you don't want to possess anything, you become fearless. Then even death is a beautiful experience to pass through.

A man who is really spiritual has tremendous experiences but he never accumulates them. Once they have happened he forgets about them. He never remembers, he never projects them into the future. He never says that they should be repeated or that they should happen again to him. He never prays for them. Once they have happened they have happened. Finished! He is finished with them and he moves away from them. He is always available for the new, he never carries the old.

And if you don't carry the old you will find life absolutely new, incredibly, unbelievably new at each step. Life is new, only the mind is old; and if you look through the mind, life also looks like a repetition, a boring thing. If you don't look through the mind.... Mind means your past, mind means the accumulated experiences, knowledge and everything. Mind means that through which you have passed, but on to which you are still hanging. Mind is a hang-over, dust from the past covering your mirrorlike consciousness. Then when you look through it everything becomes distorted. Mind is the faculty of distortion. If you don't look through the mind you will know that life is eternal. Only mind dies -- without mind you are deathless. Without mind nothing has ever died; life goes on and on and on forever. It has no beginning and no end.

Accumulate, then you have a beginning, and then you will have an end.

How to prepare yourself for death.... When I say 'how to prepare for death', I don't mean preparing for the death that will come in the end -- that is very far away. If you prepare for it you will be preparing for the future and again the mind will come in. No, when I say prepare for death, I don't mean the death that will

come finally, I mean the death that visits you every moment with each exhalation. Accept this death each moment and you will be ready for the final death when it comes. .

Start dying each moment to the past. Clean yourself of the past each moment. Die to the known so that you become available to the unknown. With dying and being reborn each moment you will be able to live life and you will be able to live death also.

And that's what spirituality is really all about: to live death intensely, to live life intensely; to live both so passionately that nothing is left behind unlived, not even death. If you live life and death totally, you transcend. In that tremendous passion and intensity of life and death, you transcend duality, you transcend the dichotomy, you come to the One. That One is really the truth. You can call it God, you can call it life, you can call it truth, samadhi, ecstasy, or whatsoever you choose.

The second question:.

AT TIMES YOU SEEM TO INTEND TO CONFUSE US ABOUT LOVE AND MEDITATION. SOMETIMES YOU STRESS THE ULTIMATE FUTILITY OF LOVE BUT ON OTHER OCCASIONS YOU PRONOUNCE MEDITATION AS BEING USELESS. AND SOMETIMES YOU SAY BOTH LOVE AND MEDITATION ARE FUNDAMENTAL PATHS OF ENLIGHTENMENT.

The questioner says, 'At times you seem to intend to confuse us'. No, you have not listened to me well. I am always confusing, not only at times. Confusion is my method.

What I am trying to do by confusing you is to uproot you from your mind. I would not like you to have any roots in the mind in the name of love or in the name of meditation or in the name of God. Your mind is very cunning. It can thrive on anything; on meditation, on love, it can thrive. The moment I see that your mind is thriving on anything, I immediately have to uproot you from it. My whole effort is to create a no-mind state in you. I am not here to convince you about anything. I am not here to give you a dogma, a creed tolive by. I am here to take all creeds away from you because only then will life happen to you. I am not giving you anything to live by, I am simply taking all props away from you, all crutches.

The mind is very clever. If you say, 'Drop money' the mind says, 'Okay. Can I cling to meditation?' If you say to the mind, 'Renounce the world' the mind says, 'Okay. Can I now possess spiritual experiences?' If you say, 'Renounce the world' the mind says, 'I can renounce the world, but now I will cling to the idea of God.'

And nothing is a greater barrier to God than the idea of God.

The word 'God' has become a great barrier, the belief in God has become a great barrier. If you want to reach to God you will have to drop all ideas about God, all beliefs about God -- Hindu, Christian, Mohammedan. You will have to be absolutely silent, unclinging, not-knowing. In that profound ignorance God reveals himself to you -- only in that profound ignorance.

My effort is totally different from your effort. What you are doing here is diametrically opposite to what I am doing here. My effort is to create a profound ignorance in you, so I will have to confuse you. Whenever I see that some knowledge is being gathered, I immediately jump on it and destroy it. By and by you will learn -- being close to me you are bound to learn -- that it is futile to accumulate because this man will not leave you in peace. If you cling to something he is going to take it away. So what is the point? One day you will simply listen to me, not clinging, not making any belief out of it, not creating a philosophy, a theology out of it -- simply listening as you listen to the birds, as you listen to the wind passing through the pines, as you listen to the river rushing towards the ocean, as you listen to the wild roar of the ocean waves. Then you don't create a philosophy, you simply listen.

Let me be a wild ocean roaring in front of you, or a wind passing through the trees, or birds singing in the morning. I am not a philosopher, I am not imparting knowledge to you. I am trying to point to something which is beyond knowledge.

So the moment I see that you are nodding, the moment I see that you are saying, 'Yes, this is true', the moment I see that you are accumulating something, immediately I have to jump upon it and contradict it to confuse you. Confusion is my method, I am doing it all the time. I will not leave you to rest unless you drop that whole effort of philosophising, unless you start listening to me without any mind, out of the sheer joy of it, as you listen to music. When you start listening to me in that way then you will never feel confused. You feel confused because first you cling to something, then in the next step I destroy it. You feel confused. You

were making a house and again I come there and destroy it.

Your confusion is in fact created by yourself. Don't create that house then I cannot destroy it. If you create, I am going to destroy. If you stop creating houses -- card-houses they are -- if you stop creating houses, if you say, 'This man will come and destroy,' if you simply wait and listen and you don't bother to make any house to live in, then I cannot confuse you. And the day I cannot confuse you will be a great day of rejoicing for you. Because that very moment you will be able to understand me -- not by your intellect but by your being. It will be a communion, not a communication. It will be a transfer of energy, not of words. You will have entered into my house.

I will not allow YOU to create any house because that will be a barrier. Then you will start living in that house and I am trying to bring you into my house. Jesus says to his disciples, 'In my God's house there are many mansions.' I also say to you, 'I am taking you on a journey where a great palace is waiting for you.' But I see you making houses by the side of the road and I have to destroy them otherwise your journey will be destroyed and you will never reach the goal. You start worshipping anything. You are in such a hurry, you are so impatient, that whatsoever I tell you, you simply grab it.

I am not going to allow it to happen. So, be alert. If you are alert there will be no need to confuse you. In fact, if you are alert, whatsoever I do I cannot confuse you. The day you can say, 'Now, Osho, you cannot confuse me. Whatsoever you say I listen, I rejoice in it, but I don't make any conceptualisation' is the day I cannot confuse you. Until that moment I am going to confuse you again and again and again.

The third question:

AS SEX IS CLOSELY RELATED TO DEATH, WHAT IS THE MEANING OF SPONTANEOUS CELIBACY?

Sex is more closely related to birth than to death. Birth is out of sex; birth is a sexual phenomenon. Naturally, sex is also closely related to death -- but as a by-product. Because birth is out of sex, death is also going to be out of sex. Hence the nonsensical idea arose in the East that if you remain celibate, if you remain a BRAHMACHARY, if you go beyond sex, you will never die -- you will become an immortal. That is foolish, because death is not something that is going to happen in the future, it has already happened with birth. You cannot avoid it. You can indulge in sex or you can indulge in celibacy, it is going to make no difference.

Mulla Nasrudin had completed his hundredth year, and a few journalists came to interview him. He was the first citizen of his town who had become a centenarian. They asked how he had attained to such great age.

He said, 'I never touched wine, I was never interested in women. That must be the reason for it.'

Immediately something in the next room fell very loudly and there was a racket. The journalists became very alert. They said, 'What is going on?'

Mulla said, 'It must be my Dad. It seems he is again running after the maid, and he seems to be drunk.'

The old man must be one hundred and twenty-five. Mulla had said, 'I have attained to this age because of celibacy and because I never touched any wine. I have remained away from women' but here is his father still rushing, drunk, trying to catch hold of a woman.

Death had already happened the moment you became incarnated in the body. The moment you entered the womb, death had already happened. Your clock, the clock of your life, can run only so far -- seventy years, eighty years -- it depends on a thousand and one things. But your clock can only run so far. It makes no difference how you live your life. Death is going to happen. Death cannot be avoided.

The questioner has asked: As SEX IS CLOSELY RELATED TO DEATH WHAT IS THE MEANING OF SPONTANEOUS CELIBACY?

The first thing is that birth and death are both related to sex, but just by becoming celibate you are not going to transcend death. Death has already happened in birth, there is no way to transcend it. It is going to happen because in fact it has already happened. It is only a question of time unfolding. You are rushing towards it each moment.

So don't try to be celibate just to avoid death because that again is fear. The people who try to become

celibate are afraid of death, and one who is afraid of death can never know what death is, can never know what deathlessness is. So don't be afraid.

And celibacy can only be spontaneous. You ask: WHAT IS THE MEANING OF SPONTANEOUS CELIBACY? Celibacy can only be spontaneous, there is no other type of celibacy. If it is not spontaneous, it is not celibacy. You can force it. you can control your sexuality, but that is not going to help. You will not be celibate, you will be only more and more sexual. Sex will spread all over your being. It will become part of your unconscious. It will move your dreams, it will become your motivation in dreams, it will become your fantasy. In fact, you will become more sexual than you ever were before. You will think more about it and you will have to repress it again and again. And whatsoever is repressed has to be repressed again because victory is never complete. There is no way to destroy sex by force, by violence. There is no way to control and discipline it. The people who have tried to control and discipline it have made the world very pornographic. Your so-called saints have a very pornographic mind. If a window can be created and a hole can be made in their heads, you will be able to see just sex, pornography. it is bound to be so. It is natural.

Never enforce any celibacy on yourself. Try to understand what sexuality is, go deep into it. It has a tremendous beauty of its own. It is one of the profoundest mysteries of life. Life comes out of it -- it has to be a great mystery. Sex is not sin; repression is a sin. Sex is very natural, very spontaneous. You have not done anything to have it, it is inborn, it is part of your being. Don't condemn it, don't judge it, don't fear it, don't fight with it. Simply go into it more -- more meditatively. Let it happen in such silence, in such deep acceptance, that you can know the very core of it. The moment you penetrate to the very core of sexual orgasm you will see sex is losing its appeal for you, you r energy is moving in a higher plane, you are becoming more loving and less sexual. And this happens spontaneously.

I am not saying become more loving. I am saying that if you go deep into the mystery of sex, love arises out of it naturally. You become more loving and sexuality becomes less and less and less. And one day there is just a pure flame of love, all the smoke of sex has disappeared. The crude energy of sex has been transformed into a more subtle perfume -- the perfume of love.

Then I will say go deep into love. If you go deep into love, again you will come to the very core of it. And in that moment prayer will arise. That too happens spontaneously. In sex you are more concerned with the body; in love you are more concerned with the psyche; in prayer you suddenly become concerned with the soul. These are the three possibilities hidden in the seed of sex. And when sex has disappeared into love and love has disappeared into prayer, there is a spontaneous celibacy.

The Indian term for it is very beautiful. It is BRAHMACHARYA. The word literal!y means 'living like a God'. BRAHMACHARYA means living like a God. The whole energy is just prayer, the whole energy is just grace, a gratitude, a benediction. One becomes absolutely divine.

But I am not saying that sex is not divine. It is the seed. Love is the tree, prayer is the flowering. Prayer arises out of sex energy. You have to be grateful towards it, you have to respect it. Sex should be respected because everything is going to happen out of it. Life has happened out of it; death is going to happen out of it; love, prayer and God are going to happen out of it. Sex carries the whole blueprint of your destiny. To me, sex is not just sex, sex is all.

So if from the very beginning you take an 'anti' attitude you will be missing the whole journey of life. And you will get involved in a fight which leads nowhere, you will get involved in a fight in which your defeat is certain. You cannot defeat sexual energy because in sexual energy God is hidden, in sexual energy love and prayer are hidden. How can.you defeat it? You are very tiny and sexual energy is very universal. This whole existence is full of sexual energy.

But the word 'sex' has become so condemned. It has to be taken out of the mud. It has to be cleaned.A temple has to be made around it. And remember, celibacy can only be spontaneous, there is no other type of celibacy. It is not a control, it is not a discipline; it is a tremendous understanding of your energies and their possibilities.

The fourth question:

YOU SAID NOBODY SHOULD DICTATE WHAT YOU SHOULD DO WITH YOUR LIFE. HOW DOES THAT FIT WITH BEING AVAILABLE AND SURRENDERING TO YOU?

In the first place I am a nobody.

Now listen to the question again. YOU SAID NOBODY SHOULD DICTATE WHAT YOU SHOULD DO WITH YOUR LIFE. Don't surrender to me because I dictate to you. But if you feel like surrendering, what can I do? If you feel like surrendering, it is your feeling. If I am dictating to you to surrender to me, don't listen to me. But if your heart is dictating, then what are you going to do? If I tell you to be available to me, don't listen at all. But if your own understanding says, 'Be available to this man', then be.

And here there is nobody. If you look deeply into me you will not find anybody there. The house is empty, the whole space is yours, just for the asking. I am just a space. The man you see here sitting in the chair died long before. There is no entity who can dictate anything to you.

Just last night one woman seeker was saying, 'I would like to do what other sannyasins are doing, but I cannot surrender. I cannot lose my freedom. I have lived in many confinements from my very childhood, in many disciplines. Now I am afraid to get involved in another imprisonment.' I said, 'Don't be worried. I confer freedom upon you, an absolute freedom.'

Sannyas is freedom. If you understand rightly, it is absolute freedom.

And the woman understood the point because I said, 'Now you are afraid that you may get into another trap. But are you aware that your ego itself can become the trap, and the greatest of all? You have lived within many other commitments and you found they all became imprisonments -- but your own ego can become the imprisonment. When you surrender to a nobody he cannot imprison you, and the very danger of your own, ego becoming an imprisonment for you also disappears. When you surrender to me you are not really surrendering to me, because I am not here. And I'm not enjoying your surrender at all -- whether you surrender or not makes no difference to me. In fact, when you surrender to me, you surrender yourself. You don't surrender to me. You simply surrender your ego. I am just a device, an excuse. It will be difficult for you to go and surrender to the river, or to the sky, or to the stars -- it will be very difficult and you will look a little ridiculous. So I pretend to be here just to help you so that you don't feel ridiculous. You can put you r ego here. There is nobody to receive it and nobody to be happy about it, but it helps.

Buddha used to call such things devices -- UPAYA. It is just a UPAYA, a device to help those who cannot put their egos down unless they find some feet. I make my feet available to you, but inside there is nobody.

The fifth question:

WHY DO YOU GIVE US THESE RELIGIOUS TITLES? THEY SEEM ABSURD. OUTSIDE THE ASHRAM INDIANS SELDOM CALL ME SWAMI WITH A STRAIGHT FACE.

You must be hankering for it. I have not called you swami to be swami for others. The word 'swami' means lord. Don't hanker for others to call you lord. I have called you swami just to indicate your path -- so that you become lord of yourself. It is not to make others slaves to you, it is just to make a master of you. The word 'swami' is intended for self-mastery. So don't feel frustrated if nobody calls you swami. In fact, if somebody calls you swami, be alert, because there is danger. You may start thinking that you are a swami, you may start thinking that you are some holy man or something. Don't carry that type of nonsense. I am not here to make you holy or saintly or anything.

You ask why I give you these religious titles, because they seem absurd. They are. Really my whole intention is to make you so ridiculous, so absurd, that others laugh at you and you-can also laugh at yourself. That is the whole trick in it.

And for another purpose also I call you swami. I give you these religious titles because to me the profane and the sacred are not two separate things: the profane is the sacred, the ordinary is the extraordinary, and the natural is the super-natural.

God is not somewhere away from the world. God is in the world, immanent. That's my whole approach...that everything is divine as it is. The old concept of a religious man is that he is anti-life. He condemns this life, this ordinary life -- he calls it mundane, profane, illusion. He denounces it. I am so deeply in love with life that I cannot denounce it. I am here to enhance the feeling for it.

When I give you these religious titles I am not making you in any way superior to others. Don't carry any idea of 'holier than you', don't carry any idea of that sort. That is stupid.

I give you these orange clothes. These clothes have been used for centuries down through the ages for a specific purpose -- to make a demarcation between the ordinary life and the religious life. I want to dissolve all those differences. Hence I give you these robes and I don't take you away from life.

You will be sitting in ordinary life, working in ordinary life, walking in ordinary life. You will be in the marketplace, you will be in the shop or in the factory, you will be a labourer, a doctor, an engineer. I am not making you special in any way -- because that very desire to become special is irreligious. And I have given you these robes to destroy the whole concept completely. That's why the traditional sannyasins are very much against me.

I am destroying their whole superiority. Now sooner or later there will be no distinction. My swamis are growing so fast that the old traditional swamis will be simply lost in the jungle of my swamis. And people will not know who is who. That's the purpose behind it. I want to make religious life ordinary life, because this is the only life there is. All else is just an ego trip. And this life is so beautiful, there is no need to create another life superior to it.

Go deeper into it, move deeper into it, and profounder depths will be revealed to you. This ordinary life is carrying tremendous possibilities. So I don't want you to become religious in the sense that others are not religious. I want to drop all distinctions between the profane and the sacred, between the holy and the unholy. It is a great revolution. You may not even be aware of what is happening.

And if the traditionalists are against me, I can understand. I am destroying their whole'holier than you' attitude.

That's why I have chosen the orange particularly. That has been the traditional dress for sannyasins. But I have chosen only the dress nothing else is there in you -- nothing else of the traditional discipline. There is just awareness, a love for Life, a respect for life, a reverence for life. I have given you the orange robe, but the day I see that now the traditional distinction has been destroyed, I will free you from the orange robe. There is no need then. But it will take time because they have been creating the distinction for centuries.

You cannot conceive of what is happening. When an orange-robed sannyasin walks with his girlfriend on the street, you cannot conceive what is happening. It has never happened in India, not for ten thousand years. People cannot believe it -- and you are expecting that they should call you swami? It is enough that they are not killing you! You are destroying their whole tradition. A sannyasin was one who would never LOOK at a woman. Touching was out of the question -- and holding the hand, impossible! That was enough to throw him into hell.

I have made you a totally new kind of sannyasin. It is a neo-sannyas. And behind whatsoever I am doing there is a method. You may be aware of it or not. I want to destroy the whole traditional attitude. Life should be religious and religion should not have any life. The distinction between the marketplace and the monastery should not be there. The monastery Should be in the marketplace; the divine dimension should become part of everyday life.

Somebody asked Bokoju, 'What do you do? What is your religious discipline?'

He said, 'I live an ordinary life. That is my discipline. When I feel hungry I eat, and when I feel sleepy I sleep.' Yes, this is exactly how it should be.

The questioner was puzzled. He said, 'But I don't see anything special in it.'

Bokoju said, 'That is the point. There is nothing special.'

All hankering for the special is of the ego.

The questioner was still puzzled. He said, 'But this is what everybody else is doing -- when hungry they eat, when feeling sleepy they sleep.'

Bokoju laughed. He said, 'No, when you eat, you do a thousand and one things also. You think, you dream, you imagine, you remember. You are not there Just eating. When I eat, I simply eat. Then there is only eating and nothing else. It is pure. When you sleep you do a thousand and one things -- you dream, fight, have nightmares. When I sleep I simply sleep, there is nothing else. When sleep is there, there is only sleep. Not even Bokoju exists. When eating is there, there is only eating. Not even Bokoju exists. When there is walking, there is only walking -- no Bokoju. There is walking, simply walking.

This is what I would like you to become. Be ordinary, but bring a quality of awareness to your ordinary life. Bring God to your ordinary life, introduce God into your ordinary life. Sleep, eat, love, pray, meditate, but don't think that you are making or doing something special. And then you will be special. A man who is ready to live an ordinary life is an extraordinary man. Because to be extraordinary, to desire to be

extraordinary, is a very ordinary desire. To relax and to be ordinary is really extraordinary.

The sixth question:

WHY IS THIS LIFE, WHICH HAS NO END AND NO BEGINNING, SO MYSTERIOUS? PLEASE EXPLAIN.

Now, not only do I give you absurd answers, you have started asking absurd questions. Why is this life so mysterious? How am I supposed to know? It is so! It is simply a fact, I am not talking about theories. I'm not saying that it is my theory that life is mysterious -- then you could ask why. It is simply so. The trees are green. You ask why. The trees are green because they are green. There is no question of why.

If you can ask why and the question can be answered, then life will not be a mystery. If the why can be answered, then life cannot be a mystery. Life is a mystery because no why is relevant.

WHY IS THIS LIFE, WHICH HAS NO END AND NO BEGINNING, SO MYSTERIOUS? Now you make me feel guilty, as if I am responsible for life having no beginning and no end. It should have. I agree perfectly with you, but what to do? It has no beginning and no end.

I have heard.

Mulla Nasrudin was saying to one of his disciples that life is like a woman. I was surprised, so I listened attentively to what he was saying.

He was saying, 'The man who says he understands women is bragging. The man who thinks he understands them is gullible. The man who pretends to understand them is ambiguous. The man who wants to understand them is wistful. On the other hand, the man who does not say he understands them, does not think he understands them, does not pretend to understand them, does not even want to understand them -- he understands them!'

And that's how life is also. Life is a woman. Try to understand life and you will become a mess. Forget all about understanding. Just live it and you will understand it. The understanding is not going to be intellectual, theoretical; the understanding is going to be total. The understanding is not going to be verbal; it is going to be non-verbal. That is the meaning when we say life is a mystery. It can be lived but it cannot be solved.

You can know what it is, but you cannot say what it is. That is the meaning of mystery. When we say that life is a mystery, we are saying that life is not a problem. A problem can be solved. A mystery is that which cannot be solved. Insolubility is unbuilt. And it is good that life cannot be solved, otherwise what would you do then? Just think of it. If life is not a mystery and somebody comes and explains it to you -- then what will you do? There will be nothing left except to commit suicide. Even that will look meaningless.

Life is a mystery; the more you know it, the more beautiful it is. A moment comes when suddenly you start living it, you start flowing with it. An orgasmic relationship evolves between you and life, but you cannot figure out what it is. That's the beauty of it, that's its infinite depth.

And yes, there is no beginning and no end. How can there be any beginning to life and any end to life? Beginning will mean that something came out of nothing, and end will mean that something was there and went into nothing. That will be an even bigger mystery. When we say life has no beginning we simply say it has always been there. How can there be a beginning? Can you mark a line and say that at this moment life started, as Christian theologians used to say? Just four thousand years before Jesus Christ, they say, life started on a certain Monday. Of course, it must have been in the morning. But how can you call it Monday if there was no Sunday before it?And how can you call it morning if there was no night before it? Just think of it.

No, you cannot make a mark, that is foolish. It is not possible to mark a line because even to mark a line something is needed. Something is needed to precede it, otherwise demarcation is not possible. You can mark a line if there are two things, but if there is only one thing how can you mark a line? The fence around your house is possible because there is a neighbour. If there is no neighbour, nothing beyond your fence, the fence cannot exist. Just think of it. If there is absolutely nothing beyond your fence, your fence will fall down into nothing. How can it exist? Something is needed beyond the fence to hold it.

If on a certain Monday life started, a Sunday is needed to precede it. Otherwise the Monday will fall, topple down and disappear. And in the same way there is no possibility of any end. Life is, life simply is. It has been, it will be. It is eternity.

And don't start thinking about it. Otherwise you will be missing it, because all the time that you waste in thinking about it, is simply waste. Use that time, use that space, use that energy to live it.

The seventh question:

WHY DO YOU PREFER TO CALL MEDITATION THE ART OF DYING RATHER THAN CALLING IT THE ART OF GROWING?

Because I know your ego will like it very much if I called it the art of growing. The art of dying comes like a shock.

Let me tell you an anecdote.

One day Mulla Nasrudin saw a crowd gathered around the town well. A Moslem priest with a huge turban on his head had fallen into the water, and was calling for help. People were leaning over and saying, 'Give me your hand, Reverend, give me your hand!' But the priest didn't pay attention to their offer to rescue him. He kept wrestling with the water and shouting for help.

Finally Mulla Nasrudin stepped forward: 'Let me handle this!' He stretched out his hand towards the priest and shouted at him, 'Take my hand!' The priest grabbed Mulla's hand and was hoisted out of the pond.

People were very surprised and asked Mulla for the secret of his strategy. 'It is very simple, ' he said. 'I know this miser would not give anything to anyone, not even his hand. I know this miser would not give anything to anyone, so instead of saying, "Give me your hand" I said, "Take my hand, your Reverence." And sure enough, he took it.'

I know you would like it to be called the art of growing. Then your ego would feel perfectly good. 'So it is a question of growth; so I am going to remain and grow.' That's what the ego always wants.

I have knowingly called it the art of dying. Meditation is the art of dying. Then your ego will be shocked.

And it is also truer to cal I it the art of dying, because you r ego is not going to grow, your ego is going to die in meditation. These are the only two possibilities: either your ego goes on growing more, it becomes stronger, or, it disappears. If your ego goes on growing and becomes more and more strong, you are getting more and more into the mud. You are getting more and more into fetters, you are getting more and more into the imprisonment of it. You will be suffocated. Your whole life will become a hell.

The growth of the ego is a canceric growth. It is like cancer, it kills you. Meditation is not growth of the ego, it is death of the ego.

The eighth question:

THE MORE YOU TALK ABOUT DEATH, THE GREATER MY DESIRE FOR LIFE. I HAVE JUST REALISED THAT I HAVE NOT REALLY LIVED. WHILE I CAN UNDERSTAND THAT LIFE AND DEATH COME TOGETHER, THERE IS A YEARNING INSIDE ME THAT CRIES OUT FOR LIFE, LOVE AND PASSIONATE INTENSITY. I HAVE DISCOVERED I AM ANGUISHED AT THE THOUGHT OF SURRENDERING MY UNFULFILLED DESIRES. CAN ONE GIVE UP WHAT ONE HAS NEVER HAD? I FEEL I WOULD ONLY RETURN TO THE BODY AGAIN. ILLUSION OR NOT, TO MY GREAT AMAZEMENT I HAVE TO ADMIT THAT I STILL DESIRE, AND I HAVE NEVER FELT SUCH HUNGER.

When I say 'to die' I really mean: live intensely; I really mean: live passionately. How can you die unless you have lived totally? In total life there is death, and that death is beautiful. In a passionate, intense life, death comes spontaneously -- as a silence, as a profound bliss. When I say 'to die', I am not saying anything

against life; in fact, if you are afraid of death you will be afraid of life also. That's what has happened to the questioner.

A man who is afraid of death will be afraid of life also, because life brings death. If you are afraid of the enemy and you close your door, the friend will also be prohibited. And you are so afraid of the enemy that you close the door; the enemy may enter so you close the door for the friend also. And you become so afraid that you cannot open for the friend, because who knows? The friend may turn out to be the enemy. Or, when the door is open, the enemy may enter.

People have become afraid of life because they are afraid of death. They don't live because at the highest points, peaks, death always penetrates into life. Have you watched this happening? The majority of women have lived a frigid life -- they are afraid of orgasm, they are afraid of that wild explosion of energy. For centuries women have been frigid; they have not known what orgasm is.

And the majority of men suffer because of that fear too -- ninety-five per cent of men suffer from premature ejaculation. They are so afraid of orgasm, there is so much fear, that somehow they want to finish it, somehow they want to get out of it.

Again and again they go into love-making and there is fear. The woman remains frigid and the man becomes so afraid that he cannot stay in that state any longer. The very fear makes him ejaculate sooner than is natural, and the woman remains rigid, closed, holding herself. Now orgasm has disappeared from the world because of the fear. In the deepest orgasm death penetrates; you feel as if you are dying. If a woman goes into orgasm she starts moaning, she starts crying, screaming. She may even start saying, 'I am dying. Don't kill me!' That actually happens. If a woman goes into orgasm she will start mumbling, she will start saying that 'I am dying! Don't kill me! Stop!' Amoment comes in deep orgasm where ego cannot exist, death penetrates. But that is the beauty of orgasm.

People have become afraid of love because in love also, death penetrates. If two lovers are sitting side by side in deep love and intimacy, not even talking.... Talking is an escape, an escape from love. When two lovers are talking that simply shows they are avoiding the intimacy. Words in-between give distance -- with no words distance disappears, death appears. In silence there is death just lurking around -- a beautiful phenomenon. But people are so afraid that they go on talking whether it is needed or not. They go on talking about anything, everything -- but they cannot keep silent.

If two lovers sit silently, death suddenly surrounds them. And when two lovers are silent you will see a certain happiness and also a certain sadness -- happiness because life is at its peak, and sadness because at its peak death also comes in. Whenever you are silent you will feel a sort of sadness. Even looking at a rose flower, if you are sitting silently and not saying anything about the rose flower, just looking at it, i n that silence you will suddenly feel it is there -- death. You will see the flower withering, within moments it will be gone, lost forever. Such a beauty and so fragile! Such a beauty and so vulnerable! Such a beauty, such a miracle and soon it will be lost forever and it will not return again. Suddenly you will become sad.

Whenever you meditate you will find death moving around. In love, in orgasm, in any aesthetic experience; in music, in song, in poetry, in dance -- wherever you suddenly lose your ego, death is there.

So let me tell you one thing. You are afraid of life because you are afraid of death. And I would like to teach you how to die so that you lose all fear of death. The moment you lose the fear of death you become capable of living.

I am not talking against life. How can I talk against life? I am madly in love with life! I am so madly in love with life, that because of it I have fallen in love with death also. It is part of life. When you love life totally how can you avoid death? You have to love death also. When you love a flower deeply, you love its withering away also: When you love a woman deeply, you love her getting old also, you one day love her death also. That is part, part of the woman. The old age has not happened from the outside, it has come from the inside. The beautiful face has become wrinkled now -- you love those wrinkles also. They are part of your woman. You love a man and his hair has grown white -- you love those hairs also. They have not happened from the outside; they are not accidents. Life is unfolding. Now the black hair has disappeared and the grey hair has come. You don't reject them, you love them, they are a part. Then your man becomes old, becomes weak -- you love that too. Then one day the man is gone -- you love that too.

Love loves all. Love knows nothing else than love. Hence I say love death. If you can love death it will be very simple to love life. If you can love even death, there is no problem.

The problem arises because the questioner must have been repressing something, must be afraid of life. And then repression can bring dangerous outcomes. If you go on repressing, repressing, one day you will lose all aesthetic sense. You lose all sense of beauty, sense of grace, sense of divinity. Then the very

repression becomes such a feverish state that you can do anything which is ugly.

Let me tell you a beautiful anecdote. Chinmaya has sent this. He sends beautiful jokes!

This marine is sent to a distant island outpost where there are no women, but there is a large monkey population. He is shocked to see that without exception his fellow marines all make love with the monkeys. And he swears to them that he will never get that horny. They tell him not to be closed-minded. But as the months passed by, the marine can hold out no longer. He grabs the first monkey he can and gets caught in the act by his buddies, who start laughing their heads off.

Surprised, he says to them, 'What are you guys laughing at? You keep telling me to do it!'

They answer, 'Yeah, but did you have to pick the ugliest one?'

If you repress, the possibility is that you may choose the ugliest life. Then the very fever is so much that you are not in your consciousness. Then you are almost in neurosis. Before the repression becomes too much, relax, move into life. It is your life! Don't feel guilty. It is your life to live and love and to know and be. And whatsoever instincts God has given to you, they are just indications of where you have to move, where you have to seek, where you have to find your fulfillment.

I know that this life is not all -- a greater life is hidden behind it. But it is hidden BEHIND it. You cannot find that greater life against this life; you have to find that greater life only by indulging deeply in this life. There are waves on the oceans. The ocean is hidden just behind the waves. If, seeing the turmoil and the chaos, you escape from the waves, you will be escaping from the ocean and its depth also. Jump in, those waves are part of it. Dive deep and waves will disappear, and then there will be the depth, the absolute silence of the ocean.

So this is my suggestion for the questioner. You have waited long, now no more. Enough is enough.

Let me tell you an anecdote, an old Italian joke.

The Pope's personal waiter was delivering His Holiness' breakfast, when he slipped and threw the food all over the floor. 'Godammit!' he screamed as he fell.

His Holiness came out of the door of his room and said, 'No cursing in here, my son. Say instead, Ave Maria.'

The following morning as he attempted to deliver His Holiness' breakfast, the waiter slipped again, throwing the food on the floor. 'Godammit!' screamed the poor man. 'No, my son,' said the Pope. 'Ave Maria.'

On the third day the waiter was trembling with fear, but this time he remembered. 'Ave Maria!' he yelled out as soon as he started falling with the breakfast on the floor. 'No!' exclaimed the Pope. 'Godammit! This is my third day of skipping breakfast! Enough is enough!'

It is your life. There is no need going on skipping breakfast every day. And Ave Maria twice is good, but when it comes finally, it is Godammit!

The last question:

> I AM A PIECE OF ROCK IN THE MIDDLE OF THE MOUNTAIN. EVEN THIS I DON'T DARE TO REALISE. I DREAM INSTEAD. OSHO, WHY DID YOU TELL ME ABOUT RIVERS, THE OCEAN AND THE SKY? AND HOW COULD YOU GIVE ME SANNYAS? I AM A PIECE OF ROCK IN THE MIDDLE OF THE MOUNTAIN.

Everybody is a piece of rock. Unless you attain to your uttermost glory, you are bound to be a piece of rock. But nothing is wrong in being a piece of rock. The piece of rock is nothing but God fast asleep, snoring.A piece of rock is God asleep. Nothing is wrong in the piece of rock, it has to be awakened. Hence, I have given you sannyas.

You say, AND HOW COULD YOU GIVE ME SANNYAS?

Sannyas is nothing but an effort to wake you, an effort to shake you, an effort to shock you into awareness. Sannyas is nothing but an alarm.

EVEN THIS I DON'T DARE TO REALISE -- that I am a piece of rock in the middle of the mountain --

I DREAM INSTEAD.

That's how the rock avoids its own growth, the rock avoids its own future -- by dreaming. Dreaming is the barrier. By dreaming we are avoiding the reality, by dreaming we avoid the real. It is our escape. You don't have any other escape. This is the only escape route -- dreaming.

When you are listening to me, you can dream also. Sitting here you can have a thousand and one thoughts roaming around in your mind. You can think of the future or of the past. You can be for and against what I am saying, you can argue, you can debate with me inside yourself. But then you are missing me. I am a fact here. You need not dream here, you can just be here with me. And tremendous will be the result of it.

But we go on dream ing. People are dreamers, and that is their way. When they are making love to a woman, they are dreaming; when they are eating, they are dreaming. When they are walking on the road -- they have gone for a walk in the morning, the sun is rising, the day is beautiful, the.people are getting up, life is coming back again -- they are dreaming. They are not looking at anything.

We go on dreaming. Dreaming functions as a blindfold, and we go on missing the reality.

OSHO, WHY DID YOU TELL ME ABOUT RIVERS, THE OCEAN AND THE SKY?

Because those are your possibilities. The rock can fly; the rock can grow wings. I myself was a rock one day. Then I started growing wings, sol know. I know your possibility, you may not know it. Hence I talk about the rivers, the ocean and the sky. The rock can become a flower, the rock can become a river, the rock can become the ocean, the rock can become the sky -- infinite are your possibilities! Your possibilities are as many as God's possibilities. You are multi-dimensional.

That's why I go on talking about the rivers and the ocean and the sky. Some day or other a great thirst will possess you, a new passion will arise for the impssible and you will be able to fly into the sky. It is yours, claim it! You only look like a rock. Rocks also only look like rocks. If they make a little effort, if they shake themselves a little, they will find wings are hidden there. They will find infinite possibilities opening, doors upon doors.

But dreaming functions as the barrier. Being a rock is not a problem: being too much in dreams is the problem. Start dropping dreams. They are futile, meaningless, a wastage and nothing more. But people go on dreaming, go on dreaming.... By and by people start thinking that dreaming is their only life. Life is not a dream and dreaming is not life. Dreaming is avoiding life.

Let me tell you an anecdote.

On his seventy-fifth birthday, Turtletaub rushed into a physician1s office. 'Doctor,' he exclaimed, 'I have got a date tonight with a twenty-two-year-old girl. You gotta give me something to pep me up.'

The M.D. smiled sympathetically and supplied the old man with a prescription. Later that night, out of curiosity, the medical man phoned his elderly patient, 'Did the medicine help?' 'It's wonderful,' replied Turtletaub. 'Seven times already.' 'That's great,' agreed the doctor. 'And what about the girl?' 'The girl?' said Turtletaub. 'She didn't get here yet!'

Don't go on dreaming, otherwise you will miss the girl. You will miss life. Stop dreaming, look at that which is.And it is already in front of you. It is already around, it is within and without. God is the only presence if you are not dreaming. If you are dreaming, then your dreams occupy your inner space. They become the hindrances for God to enter into you. This dreaming we call maya. Maya-means a magic show, a dream show. When you are not dreaming, when you are in a state of no-dream, the reality is revealed.

The reality is already there, you are not to achieve it. You have only to do one thing: you have to put aside your dreams. And you will no longer be a rock, you can fly with me to the very end of the sky.

Receive my invitation, receive my challenge. That's what sannyas is all about.

The Art of Dying

Chapter #3

Chapter title: Walking the Tightrope

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ONCE, WHEN THE HASIDIM WERE SEATED TOGETHER
IN ALL BROTHERLINESS,
PIPE IN HAND, RABBI ISRAEL JOINED THEM.
BECAUSE HE WAS SO FRIENDLY THEY ASKED HIM, 'TELL US, DEAR RABBI, HOW SHOULD WE SERVE GOD?'

HE WAS SURPRISED AT THE QUESTION,
AND REPLIED, 'HOW SHOULD I KNOW?'
BUT THEN HE WENT ON TO TELL THEM THIS STORY..

THERE WERE TWO FRIENDS OF THE KING,
AND BOTH WERE PROVED GUILTY OF A CRIME.
SINCE HE LOVED THEM THE KING WANTED TO SHOW THEM MERCY,
BUT HE COULD NOT ACQUIT THEM BECAUSE EVEN A KING'S WORD
CANNOT PREVAIL OVER THE LAW.
SO HE GAVE THIS VERDICT:
A ROPE WAS TO BE STRETCHED OVER A DEEP CHASM,
AND, ONE AFTER ANOTHER, THE TWO WERE TO WALK ACROSS IT.
WHOEVER REACHED TO THE OTHER SIDE WAS TO BE GRANTED HIS LIFE.

IT WAS DONE AS THE KING ORDERED,
AND THE FIRST OF THE FRIENDS GOT SAFELY ACROSS.

THE OTHER, STILL STANDING ON THE SAME SPOT, CRIED TO HIM, 'TELL ME, FRIEND, HOW DID YOU MANAGE TO CROSS?'

THE FIRST CALLED BACK, 'I DON'T KNOW ANYTHING BUT THIS:
WHENEVER I FELT MYSELF TOPPLING OVER TO ONE SIDE,
I LEANED TO THE OTHER.'

EXISTENCE is paradoxical; paradox is its very core. It exists through opposites, it is a balance in the opposites. And one who learns how to balance becomes capable of knowing what life is, what existence is, what God is. The secret key is balance.

A few things before we enter into this story.... First, we have been trained in Aristotelian logic -- which is linear, one-dimensional. Life is not Aristotelian at all, it is Hegelian. Logic is not linear, logic is dialectical. The very process of life is dialectic, a meeting of the opposites -- a conflict between the opposites and yet a meeting of the opposites. And life goes through this dialectical process: from thesis to antithesis, from antithesis to synthesis -- and then again the synthesis becomes a thesis. The whole process starts again.

If Aristotle is true then there will be only men and no women, or, only women and no men. If the world was made according to Aristotle then there will be only light and no darkness, or, only darkness and no light. That would be logical. There would be either life or death but not both.

But life is not based on Aristotle's logic, life has both. And life is really possible only because of both, because of the opposites: man and woman, yin and yang, day and night, birth and death, love and hate. Life consists of both.

This is the first thing you have to allow to sink deep into your heart -- because Aristotle is in everybody's head. The whole education system of the world believes in Aristotle -- although for the very advanced scientific minds Aristotle is out of date. He no longer applies. Science has gone beyond Aristotle because science has come closer to existence. And now science understands that life is dialectical, not logical.

I have heard.

Do you know that on Noah's ark, making love was forbidden while on board?

When the couples filed out of the ark after the flood, Noah watched them leave. Finally the tom-cat and the she-cat left, followed by a number of very young kittens. Noah raised his eyebrows questioningly and the tom-cat said to him, 'You thought we were fighting!'

Noah must have been Aristotelian; the tom-cat knew better.

Love is a sort of fight, love IS a fight. Without fight love cannot exist. They look opposite -- because we think lovers should never fight. It is logical: if you love somebody how can you fight? It is absolutely clear, obvious to the intellect, that lovers should never fight -- but they do. In fact, they are intimate enemies; they are continuously fighting. In that very fight the energy that is called love is released. Love is not only fight, love is not only struggle, that's true -- it is more than that. It is fight too, but love transcends. The fight cannot destroy it. Love survives fight but it cannot exist without it.

Look into life: life is non-Aristotelian, non-Euclidean. If you don't force your concepts on life, if you simply look at things as they are, then you will be suddenly surprised to see that opposites are complementaries. And the tension between the opposites is the very basis on which life exists -- otherwise it would disappear. Think of a world where death does not exist.... Your mind may say 'then life will be there eternally', but you are wrong. If death does not exist life will simply disappear. It cannot exist without death; death gives it the background, death gives it colour and richness, death gives it passion and intensity.

So death is not against life -- the first thing -- death is involved in life. And if you want to live authentically you have to learn how to continuously die authentically. You have to keep a balance between birth and death and you have to remain just in the middle. That remaining in the middle cannot be a static thing: it is not that once you have attained to a thing -- finished, then there is nothing to be done. That is nonsense. One never achieves balance forever, one has to achieve it again and again and again.

This is very difficult to understand because our minds have been cultivated in concepts whiCh are not applicable to real life. You think that once you have attained meditation then there is no need of anything more, then you will be in meditation. You are wrong. Meditation is not a static thing. It is a balance. You will have to attain it again and again and again. You will become more and more capable of attaining it, but it is not going to remain forever, like a possession in your hands. It has to be claimed each moment -- only then is it yours. You cannot rest, you cannot say, 'I have meditated and I have realised that now there is no need for me to do anything more. I can rest.' Life does not believe in rest; it is a constant movement from perfection to more perfection.

Listen to me: from perfection to more perfection. It is never imperfect, it is always perfect, but always more perfection is possible. Logically these statements are absurd.

I was reading an anecdote....

A man was charged with using counterfeit money to pay a bill. At his hearing, the defendant pleaded that he didn't know the money was phony. Pressed for proof, he admitted: 'Because I stole it. Would I be stealing money that I knew was counterfeit?'

After thinking it over, the Judge decided that made good sense, so he then tossed out the counterfeit charge. But he substituted a new charge -- theft. 'Sure, I stole it,' the defendant conceded amiably. 'But counterfeit money has no legal value. Since when is it a crime to steal nothing?'

No one could find any flaw in his logic, so the man went free.

But logic won t do in life. You cannot go free so easily.

You can come out of a legal trap legally and logically because the trap consists of Aristotelian logic -- you can use the same logic to come out of it. But in life you will not be able to come out because of logic, because of theology, because of philosophy, because you are very clever -- clever in inventing theories. You can come out of life or you can go beyond life only through actual experience.

There are two types of people who are religious. The first type is childish; it is searching for a father-figure. The first type is immature; it cannot rely upon itself, hence it needs a God somewhere or other. The God may exist or not -- that is not the point -- but a God is needed. Even if the God is not there the immature mind will invent him, because the immature mind has a psychological need -- it is not a question of truth whether God is there or not, it is a psychological need.

In the. Bible it is said God made man in his own image, but the reverse is more true: man made God in his own image. Whatsoever is your need you create that sort of God, that's why the concept of God goes on changing in every age. Every country has its own concept because every country has its own need. In fact, every single person has a different concept of God because his own needs are there and they have to be fulfilled.

So the first type of religious person -- the so-called religious person -- is simply immature. His religion is not religion but psychology. And when religion is psychology it is just a dream, a wish-fulfillment, a desire. It has nothing to do with reality.

I was reading....

A small boy was saying his prayers and concluded with this remark, 'Dear God, take care of Mommy, take care of Daddy, take care of baby sister and Aunt Emma and Uncle John and Grandma and Grandpa -- and, please God, take care of yourself, or else we're all sunk!'

This is the God of the majority. Ninety per cent of the so-called religious people are immature people. They believe because they cannot live without belief; they believe because belief gives a sort of security; they believe because belief helps them to feel protected. It is THEIR dream, but it helps. In the dark night of life, in the deep struggle of existence, without such a belief they will feel left alone. But their God is THEIR God, not the God of reality. And once they get rid of their immaturity, their God will disappear.

That's what has happened to many people. In this century many people have become irreligious -- not that they have come to know that God does not exist but only because this age has made man a little more mature. Man has come of age; man has become a little more mature. So the God of the childhood, the God of the immature mind, has simply become irrelevant.

That is the meaning when Friedrich Nietzsche declares that 'God is dead'. It is not God that is dead, it is the God of the immature mind that is dead. In fact to say that God is dead is not right because that God was never alive. The only right expression will be to say that 'God is no more relevant'. Man can rely more upon himself -- he does not need belief, he does not need the crutches of belief.

Hence people have become less and less interested in religion. They have become indifferent to what goes on in the church. They have become so indifferent to it that they will not even argue against it. If you say, 'Do you believe in God?' they will say, 'It's okay whether he is or not, it doesn't make any difference, it doesn't matter.' Just to be polite, if you believe, they will say, 'Yes, he is.' If you don't believe, they will say, 'No, he is not.l But it is no more a passionate concern.

This is the first type of religion; it has existed for centuries, down the centuries, down the ages, and it is becoming more and more outmoded, out of date. Its time is finished. A new God is needed -- who is not psychological; a new God is needed -- who is existential, the God of reality, the God as reality. We can even drop the word 'God' -- 'the real' will do, 'the existential' will do.

Then there is a second type of religious people for whom religion is not out of fear. The first type of religion is out of fear, the second type -- also bogus, also pseudo, also so-called -- is not out of fear, it is only out of cleverness. There are very clever people who go on inventing theories, who are very trained in logic, in metaphysics, in philosophy. They create a religion which is just an abstraction: a beautiful piece of art work, of intelligence, of intellectuality, of philosophising. But it never penetrates life, it never touches life anywhere, it simply remains an abstract conceptualisation.

Once Mulla Nasrudin was saying to me, 'I have never been what I oughta been. I stole chickens and

watermelons, got drunk and got in fights with my fists and my razor, but there is one thing I ain't never done: in spite of all my meanness I ain't never lost my religion.'

Now what kind of religion is that? It has no impact on life.

You believe, but that belief never penetrates your life, never transforms it. It never becomes an intrinsic part of you, it never circulates in your blood, you never breath it in or breathe it out, it never beats in your heart -- it is simply something useless. Ornamental maybe, at the most, but of no utility to you. Some day you go to the church; it is a formality, a social need. And you can pay lip service to God, to the Bible, to the Koran, to the Vedas, but you don't mean it, you are not sincere about it. Your life goes on without it, your life goes on in a totally different way -- it has nothing to do with religion. Watch...somebody says he is a Mohammedan, somebody says he is a Hindu, somebody says he is a Christian, somebody says he is a Jew -- their beliefs are different but watch their life and you will not find any difference. The Mohammedan, the Jew, the Christian, the Hindu -- they all live the same life. Their life is not at all touched by their belief. In fact, beliefs cannot touch your life, beliefs are devices. Beliefs are cunning devices through which you say 'I know what life is' -- and you can rest at ease, you are not troubled by life. You hold a concept and that concept helps you to rationalise. Then life does not bother you much because you have all the answers to all the questions.

But remember... unless religion is personal, unless religion is not abstract but real, deep in your roots, deep in your guts, unless it is like blood and bone and marrow, it is futile, it is of no use. It is the religion of the philosophers not the religion of the sages

When the third type comes in...and that is the real type, these other two are the falsifications of religion, pseudo dimensions. cheap, very easy, because they don't challenge you. The third is very difficult, arduous; it is a great challenge; it will create a turmoil in your life -- because the third, the real religion says God has to be addressed in a personal way. You have to provoke him and you have to allow him to provoke you and you have to come to terms with him; in fact, you have to struggle with him, you have to clash against him. You have to love him, and you have to hate him; you have to be a friend and you have to be an enemy; you have to make your experience of God a living experience.

I have heard about a small child -- and I would like you to be like this small child. He was really smart....

A little boy was lost at a Sunday school picnic. His mother began a frantic search for him, and soon she heard loud sounds in a childish voice calling, 'Estelle, Estelle!'

She quickly spotted the youngster and rushed up to grab him in her arms. 'Why did you keep calling me by my name, Estelle, instead of Mother?' she asked him, as he had never called her by her first name before. 'Well,' the youngster answered, 'it was no use calling out "Mother" -- the place is full of them.'

If you call 'mother' there are so many mothers -- the place is full of them. You have to call in a personal way, you have to call the first name.

Unless God is also called in a personal way, addressed with the first name, it will never become a reality in your life. You can go on calling 'father' but whose father are you talking about? When Jesus called him 'father' it was a personal address, when you call, it is absolutely impersonal. It is Christian but impersonal. When Jesus called him 'father' it was-meaningful; when you call 'father' it is meaningless -- you have made no contact, no real contact with him. Only experience of life -- neither belief nor philosophy -- only experience of life will make you able to address him in a personal way. Then you can encounter him.

And unless God is encountered you are simply deceiving yourself with words...with words which are empty, hollow, with words which have no content.

There was a very famous Sufi mystic, Shaqiq was his name. He trusted God so deeply, so tremendously, that he lived only out of that trust.

Jesus says to his disciples, 'Look at those lilies in the field -- they Labour not and yet they are so beautiful and so alive that not even Solomon was so beautiful in all his glory.' Shaqiq lived the life of a lily. There have been very few mystics who have lived that way but there have been people who have lived that way. The trust is so infinite, the trust is so absolute that there is no need to do anything -- God goes on doing things for you: In fact, even when you are doing them he is doing them; it is only that you think you are doing them.

One day a man came to Shaqiq accusing him of idleness, laziness, and asked him to work for him. 'I will pay you according to your services,' the man added.

Shaqiq replied, 'I would accept your offer if it weren't for five drawbacks. First, you might go broke. Second, thieves might steal your wealth. Third, whatever you give me you will do so grudgingly. Fourth, if you find faults with my work, you'll probably fire me. Fifth, should death come to you, I'll lose the source of my sustenance. 'Now,' Shaqiq concluded, 'it happens that I have a Master who is totally devoid of such imperfections.'

This is what trust is. Trust in life then you cannot lose anything.But that trust cannot come by doctrination, that trust cannot come by education, preaching, studying, thinking -- that trust can only come by experiencing life in all its opposites, in all its contradictions, in all its paradoxes. When with in all the paradoxes you come to the point of balance, there is trust. Trust is a perfume of balance, the fragrance of balance.

If you really want to attain to trust, drop all your beliefs. They will not help. A believing mind is a stupid mind; a trusting mind has pure intelligence in it. A believing mind is a mediocre mind; a trusting mind becomes perfect. Trust makes perfect.

And the difference between belief and trust is simple. I am not talking about the dictionary meaning of the words -- in the dictionary it may be so: belief means trust, trust means faith, faith means belief -- I am talking about existence. In an existential way belief is borrowed, trust is yours. Belief you believe in but doubt exists just underneath. Trust has no doubt element in it; it is simply devoid of doubt. Belief creates a division in you: a part of your mind believes, a part of your mind denies. Trust is a unity in your being, your totality.

But how can your totality trust unless you have experienced it? The God of Jesus wont do, the God of MY experience won't do for you, the God of Buddha's experience won't do -- it has to be your experience. And if you carry beliefs you will come again and again to experiences which don't fit the belief, and then there is the tendency of the mind not to see those experiences, not to take note of them because they are very disturbing. They destroy your belief and you want to cling to your belief. Then you become more and more blind to life -- belief becomes a blindfold on the eyes.

Trust opens the eyes; trust has nothing to lose. Trust means whatsoever is real is real -- 'I can put my desires and wishes aside, they don't make any difference to reality. They can only distract my mind from reality.'

If you have a belief and you come against an experience which the belief says is not possible, or, the experience is such that you have to drop the belief, what are you going to choose -- the belief or the experience? The tendency of the mind is to choose the belief, to forget about the experience. That's how you have been missing many opportunities when God has knocked at your door.

Remember it is not only you who are seeking truth -- truth is also seeking you. Many times the hand has come very close to you, it has almost touched you, but you shrugged yourself away. It was not fitting with your belief and you chose to choose your belief.

I have heard a very beautiful Jewish joke.

There is a joke about a vampire who flew into Patrick O'Rourke's bedroom one night for the purpose of drinking his blood. Remembering the stories his mother told him, O'Rourke grabbed a crucifix and brandished it frantically in the vampire's face. The vampire paused for a moment, shook his head condolingly, clucked his tongue, and commented genially in the purest Yiddish, 'Oy vey, bubbula! Have you ever got the wrong vampire!'

Now, if the vampire is Christian, good! You can show the cross. But if the vampire is Jewish. then what? Then 'Oy vey, bubbula! Have you ever got the wrong vampire!'

If you have a certain belief and life does not fit with it, what are you going to do? You can go on showing your crucifix -- but the vampire is a Jew. Then he is not going to take any note of your cross. Then what are you going to do?

Life is so vast and beliefs are so small; life is so infinite and beliefs are so tiny. Life never fits with any belief and if you try to force life into your beliefs you are trying to do the impossible. It has never happened; it cannot happen in the nature of things. Drop all beliefs and start learning how to experience.

Now this story.

ONCE WHEN THE HASIDIM WERE SEATED TOGETHER
IN ALL BROTHERLINESS,
PIPE IN HAND, RABBI ISRAEL JOINED THEM.
BECAUSE HE WAS SO FRIENDLY THEY ASKED HIM, 'TELL US, DEAR RABBI, HOW SHOULD WE SERVE GOD?'

A few things about Hasidism. First, the word 'hasid' comes from a Hebrew word which means pious, pure. It is derived from the noun 'hased' which means grace.

This word 'hasid' is very beautiful. The whole standpoint of Hasidism is based on grace. It is not that YOU do something -- life is already happening, you just be silent, passive, alert, receiving. God comes through his grace, not through your effort. So Hasidism has no austerities prescribed for you. Hasidism believes in life, in joy. Hasidism is one of the religions in the world which is life-affirmative. It has no renunciation in it; you are not to renounce anything. Rather, you have to celebrate. The founder of Hasidism, Baal-Shem, is reported to have said, 'I have come to teach you a new way. It is not fasting and penance, and it is not indulgence, but joy in God.'

The Hasid loves life, tries to experience life. That very experience starts giving you a balance. And in that state of balance, some day, when you are really balanced, neither leaning on this side nor leaning on that side, when you are exactly in the middle, you transcend. The middle is the beyond, the middle is the door from where one goes beyond.

If you really want to know what existence is, it is neither in life nor in death. Life is one extreme, death is another extreme. It is just exactly in the middle where neither death is nor life is, where one is simply unborn, deathless. In that moment of balance, equilibrium, grace descends.

I would like you all to become Hasids, receivers of grace. I would like you to learn this science, this art of balance.

The mind very easily chooses the extreme. There are people who indulge: they indulge in sensuality, sexuality, food, clothes, houses, this and that. There are people who indulge -- they lean too much towards life, they fall down, they topple. Then there are people, who, seeing people toppling down from the tightrope of existence into indulgence, falling into the abyss of indulgence, become afraid; they start leaning towards the other extreme. They renounce the world, they escape to the Himalayas. They escape from the wife, the children, the home, the world, the marketplace and they go and hide themselves in monasteries. They have chosen another extreme. Indulgence is the extreme life; renunciation is the extreme death.

So there is some truth in Friedrich Nietzsche's comment upon Hinduism -- that Hinduism is a religion of death. There is some truth when Nietzsche says that Buddha seems to be suicidal. The truth is this: you can move from one extreme to another.

The whole Hasidic approach is not to choose any extreme, just to remain in the middle, available to both and yet beyond both, not getting identified with either, not getting obsessed and fixated with either -- just remaining free and joyously enjoying both. If life comes, enjoy life; if death comes, enjoy death. If out of his grace God gives love, life -- good; if he sends death, it must be good -- it is his gift.

Baal-Shem is right when he says, 'I have come to teach you joy in God.' Hasidism is a celebrating religion. It is the purest flowering of the whole Judaic culture. Hasidism is the fragrance of the whole Jewish race. It is one of the most beautiful phenomena on the earth.

ONCE WHEN THE HASIDIM WERE SITTING TOGETHER IN ALL BROTHERLINESS...

Hasidism teaches life in community. It is a very communal approach. It says that man is not an island, man is not an ego -- should not be an ego, should not be an island. Man should live a life of community.

We are growing a Hasidic community here. To live in a community is to live in love; to live in a community is to live in commitment, caring for others.

There are many religions which are very, very self-oriented: they only think of the self, they never think of the community. They only think of how I am going to become liberated, how I am going to become free, how I should attain moksha -- MY moksha, MY freedom, MY liberation, MY salvation. But everything is preceded by MY, by the self. And these religions try hard to drop the ego but their whole effort is based on the ego. Hasidism says if you want to drop the ego, the best way is to live in a community, live with people,

be concerned with people -- with their joy, with their sadness, with their happiness, with their life, with their death. Create a concern for the others, be involved, and then the ego will disappear on its own accord. And when the ego is not, one is free. There is no freedom of the ego, there is only freedom FROM the ego.

Hasidism uses community life as a device. Hasids have lived in small communities and they have created beautiful communities, very celebrating, dancing, enjoying the small things of life. They make the small things of life holy -- eating, drinking. Everything takes the quality of prayer. The ordinariness of life is no longer ordinary, it is suffused with divine grace.

ONCE WHEN THE HASIDIM WERE SITTING TOGETHER
IN ALL BROTHERLINESS....

This is the difference. If you see Jaina monks sitting, you never see any brotherliness -- it is not possible. The very approach is different. Each Jaina monk is an island, but the Hasids are not islands. They are a continent, a deep brotherliness.

Remember it. The community I would like to grow here should be more like the hasidim, less like Jaina monks, because a man alone, confined to himself, is ugly. Life is in love, life is in flow, in give and take and sharing.

You can go to a Jaina monastery or a Jaina temple where Jaina monks are sitting -- you can just watch. You will see exactly how everybody is confined to himself; there is no relationship. That is the whole effort: how not to be related. The whole effort is how to disconnect all relationship. But the more you are disconnected with community and life, the more dead you are. It is very difficult to find a Jaina monk who is still alive. And I know it very deeply because I was born a Jaina and I have watched them from my very childhood. I was simply surprised! What calamity has happened to these people? What has gone wrong? They are dead. They are corpses. If you don't go near them already prejudiced, thinking that they are great saints. if you simply go, observing without any prejudice, you will be simply puzzled, confused. What illness, what disease has happened to these people? They are neurotic. Their concern about themselves has become their neurosis.

Community has completely lost meaning for them -- but all meaning is in community. Remember...when you love somebody, it is not only that you give love to them -- in giving, you grow. When love starts flowing between you and the other, you both are benefitted. And in that exchange of love your potentialities start becoming actualities. That's how self-actualisation happens. Love more and you will be more; love less and you will be less. You are always in proportion to your love. The proportion of your love is the proportion of your being.

ONCE WHEN THE HASIDIM WERE SEATED TOGETHER
IN ALL BROTHERLINESS.
PIPE IN HAND...

Can you think of any saint pipe in hand?

...PIPE IN HAND, RABBI ISRAEL JOINED THEM.

Ordinary life has to be hallowed, has to be made holy, even a pipe. You can smoke in a very prayerful way. Qr, you can pray in a very unprayerful way. It is not a question of what you do...you can go into the temple, you can go into the mosque, but still you can pray in a very unprayerful way. It depends on you; it depends on the quality you bring to your prayer. You can eat, you can smoke, you can drink, and you can do all these small thingS, mundane things, in such gratitude that they become prayers.

Just the other night a man came. He bowed down and touched my feet. The way he was doing it was, I Could see, very unprayerful. He was an Indian so he was doing it just out of duty, it seemed. Or he was not even conscious of what he was doing -- he must have been taught. But I could feel, I could see his energy was absolutely unprayerful. And I was wondering why he had come. He wanted to become a sannyasin. I never refuse but I wanted to refuse him. I thought for a moment what to do. If I refuse, it doesn't look good -- but the man was absolutely wrong. Finally I said, 'Okay, I will give you sannyas' -- because I cannot

refuse, I cannot say no. I find that word very difficult to use.

So I gave him sannyas, and then everything became clear. Immediately after sannyas he said, 'I have come to your feet, now help me. I am posted' -- he is in the army -- 'I have been posted somewhere in Palanpur. Now, Osho, with your spiritual power, help me to be transferred to Ranchi.' My spiritual power has to be used for his transfer to Ranchi. Now what type of concept does he have of spiritual power? Now everything was clear. He was not interested in sannyas -- that taking sannyas was just a bribery. He must have thought that if he asks for the transfer without sannyas it won't look good. So first become a sannyasin and then ask.

Just to THINK in these terms is unprayerful, unspiritual. And that man thinks he is very spiritual. He says he is a follower of Paramahans Yogananda and the way he said it was so egoistic, he felt so good, so superior -- 'I am a follower of Paramahans Yogananda; I am a disciple. And I have been working on myself for many years...and that's why 'I want to go to Ranchi.' Ranchi is the centre of Paramahans Yogananda's disciples.

Now this man is absolutely unspiritual. His whole approach is unspiritual, unprayerful.

The point that I want to make clear to you is this: that it does not depend on what you DO. You can touch my feet in a very unprayerful way -- then it is meaningless; but you can smoke and you can do it in a prayerful way and your prayer will reach to God.

It is very difficult for people who have very fixed concepts about religion, spirituality, but I would like you to become more liquid. Don't have fixed concepts. Watch.

...PIPE IN HAND, RABBI ISRAEL JOINED THEM.
BECAUSE HE WAS SO FRIENDLY THEY ASKED HIM, 'TELL US DEAR RABBI, HOW SHOULD WE SERVE GOD?'

Yes, only in deep friendliness can something be asked. And only in deep friendliness can something be answered. Between the Master and the disciple there is a deep friendship. It is a love affair. And the disciple has to wait for the right moment and the Master has also to wait for the right moment; when the friendship is flowing, when there is no hindrance, then things can be answered. Or even, sometimes, without answering them, they can be answered; even without using verbalisation the message can be delivered.

HE WAS SURPRISED AT THE QUESTION,
AND REPLIED, 'HOW SHOULD I KNOW?'

In fact, that is the answer of all those who know. 'How should I know?' 'How to serve God? You are asking such a great question, I am not worthy to answer it,' said the Master. 'How should I know?'

Nothing can be known about love; nothing can be known about how to serve God -- it is very difficult.

BUT THEN HE WENT ON TO TELL THEM THIS STORY....

First he says, 'How should I know?' First he says that knowledge is not possible about such things. First he says that he cannot give you any knowledge about such things. First he says that he cannot make you more knowledgeable about these things -- there is no way. But then he tells his story.

A story is totally different to talking in terms of theories. A story is more alive, more indicative. It does not say much but it shows much. And all the great Masters have used stories, parables, anecdotes. The reason is that if you say something directly, it kills much. A direct expression is too crude primitive, gross, ugly. The parable is saying the thing in a very indirect way. It makes things very smooth; it makes things more poetic, less logical, closer to life, more paradoxical. You cannot use a syllogism for God, you cannot use any argument, but you can tell stories.

And the Jewish race is one of the richest races on the earth for parables. Jesus was a Jew and he has told a few of the most beautiful parables ever uttered. Jews have learnt how to tell stories. In fact, Jews don't have much philosophy but they have beautiful philosophical parables. They say much; without saying, without hinting anything directly, they create an atmosphere. In that atmosphere something can be

understood. That is the whole device of a parable.

BUT THEN HE WENT ON TO TELL THEM THIS STORY....

First he said, 'How should I know?' First he simply denies knowledge of any possibility of knowing about it. A philosopher says, 'Yes, I know' and a philosopher proposes a theory in clear-cut statements, logical, mathematical, syllogistic, argumentative. He tries to convince. He may not convince but he can force you into silence.

A parable never tries to convince you. It takes you unawares, it persuades you, it tickles you deep inside.

The moment the Master says, 'How should I know?' he is saying to them, 'Relax, I am not going to give any argument for it, any theory for it.And you need not be worried that! am going to convince you about something. Just enjoy a little parable, a little story.' When you start listening to a story, you relax; when you start listening to a theory, you become tense. And that which creates tension in you cannot be of much help. It is destructive.

BUT THEN HE WENT ON TO TELL THEM THIS STORY....

THERE WERE TWO FRIENDS OF THE KING,
AND BOTH WERE PROVED GUILTY OF A CRIME.
SINCE HE LOVED THEM THE KING WANTED TO SHOW THEM MERCY,
BUT HE COULD NOT ACQUIT THEM BECAUSE EVEN A KING'S WORD
CANNOT PREVAIL OVER THE LAW.
SO HE GAVE THIS VERDICT:
A ROPE WAS TO BE STRETCHED OVER A DEEP CHASM,
AND, ONE AFTER ANOTHER, THE TWO WERE TO WALK ACROSS IT.
WHOEVER REACHED TO THE OTHER SIDE WAS TO BE GRANTED HIS LIFE.

A parable has an atmosphere, a very homely atmosphere -- as if your grandmother is telling you a story when you are falling asleep. Children ask, 'Tell us stories.' It helps them relax and go into sleep. A story is very relaxing and does not create any pressure on your mind; rather, it starts playing with your heart. When you listen to a story, you don't listen from the head -- you cannot listen to a story from the head -- you listen from the head you will miss. If you listen from the head there is no possibility of understanding a story; a story has to be understood from the heart. That's why races and countries which are very 'heady' cannot understand beautiful jokes. For example, Germans! They cannot understand. They are one of the most intelligent races of the world but they don't have any good stock of jokes.

A man was telling a German -- I have just overheard this in the ashram -- a man was telling a German that he had heard a very beautiful German joke.
The German said, 'But remember, I am a German.'.

So the man said, 'Okay, then I will tell it very, very slowly.'

lt is very difficult. Germany is the country of the professors, logicians -- Kant, Hegel, and Feuerbach -- and they have always been thinking through the head. They have cultivated the head, they have created great scientists, logicians, philosophers, but they have missed something.

In India we don't have many jokes; there is a great poverty of spirit. You cannot find a specifically Hindu joke, no. All the jokes that go on in India are borrowed from the West. No Indian joke exists. I have not come across any. And you can rely on me because1 have come across all the jokes of the world! No Hindu joke, as such, exists. What is the reason?Again, very intellectual people. They have been weaving and spinning theories; from Vedas to Sarvapalli Radhakrishnan they have been just weaving and spinning theories and theories and they have got into it so deeply that they have forgotten how to tell a beautiful story or how to create a joke.

The Rabbi started telling this story -- the disciples must have become relaxed, must have become relaxed AND attentive. That's the beauty of a story: when a story is told you are attentive and yet not tense.

You can relax and yet you are attentive. A passive attentiveness arises when you listen to a story. When you listen to a theory you become very tense because of you miss a single word you may not be able to understand it. You become more concentrated. When you listen to a story you become more meditative -- there is nothing much to be lost. Even if a few words are lost here and there, nothing will be lost because if you just have the feel of the story you wi 11 understand it, it does not depend so much on the words.

The disciples must have relaxed, and the Master told this story.

SO HE GAVE THIS VERDICT:
A ROPE WAS TO BE STRETCHED OVER A DEEP CHASM,
AND, ONE AFTER ANOTHER, THE TWO WERE TO WALK ACROSS IT.
WHOEVER REACHED TO THE OTHER SIDE WAS TO BE GRANTED HIS LIFE.

Now, this sentence is very pregnant --

WHOEVER REACHED TO THE OTHER SIDE WAS TO BE GRANTED HIS LIFE.

JESUS says many times to his disciples, 'Come unto me if you want life in abundance. If you want life in abundance, come to me.' But life in abundance happens only to people who go beyond birth and death, who go beyond the duality, to the other shore. The other shore, the other side, is just symbolic of the transcendental. But it is just a hint. Nothing is particularly said, just a hint is given.
And then the story moves on.

IT WAS DONE AS THE KING ORDERED, AND THE FIRST OF THE FRIENDS GOT SAFELY ACROSS.

Now these are the two types of people.

The first simply got safely across. Ordinarily we would like to enquire how to go on a rope. A tightrope stretched over a chasm -- it is dangerous. Ordinarily we would like to know the ways, the means, the method, how to go. We would like to know how? The technique -- there must be a technique. For centuries people have walked on tightropes.

But the first one simply walked without enquiring, without even waiting for the other. This is the natural tendency: to let the other go first. At least you will be able to watch and observe and that will be helpful for you. No, the first simply walked. He must have been a man of tremendous trust; he must have been a man of undoubting confidence. He must have been a man who has learnt one thing in life: that there is only one way to learn and that is to live, to experience. There is no other way.

You cannot learn tightrope-walking by watching a tightrope-walker -- no, never. Because the thing is not like a technology that you can observe from the outside, it is some inner balance that only the walker knows. And it cannot be transferred. He cannot just tell you about it; it cannot be verbalised. No tightrope-walker can tell anybody how he manages.

You ride a bicycle. Can you tell anybody how you ride it? You know the balance; it is a sort of tightrope-walking, just on two wheels straight in one line. And you go fast and you go so trustingly. If somebody asks what the secret is, can you reduce it to a formula, just like H20? Can you reduce it to a maxim? You don't say, 'This is the principle, I follow this principle,' you will say, 'The only way is for you to come and sit on the bike and I will help you to go on it. You are bound to fall a few times and then you will know the only way to know is to know.' The only way to know swimming is to swim -- with all the dangers involved in it.

The first man must have come to a deep understanding in his life -- that life is not like a textbook. You cannot be taught about it, you have to experience it. And he must have been a man of tremendous awareness. He did not hesitate, he simply walked, as if he had always been walking on a tightrope. He had never walked before; it was for the first time.

But for a man of awareness everything is for the first time, and a man of awareness can do things -- even when he is doing them for the first time -- perfectly. His efficiency does not come out of his past, his efficiency comes out of his present. Let this be remembered. You can do things in two ways. You can do something because you have done it before -- so you know how to do it, you need not be present, you can

simply do it in a mechanical way. But if you have not done it before, and you are going to do it for a first time, you have to be tremendously alert because now you don't have any past experience. So you cannot rely on the memory, you have to rely on awareness.

These are the two sources of functioning: either you function out of memory, out of knowledge, out of the past, out of mind; or you function out of awareness, out of the present, out of no-mind.

The first man must have been a man of no-mind, a man who knows that you can simply be alert and go on and see what happens. And whatsoever happens is good. A great courage.

> ...THE FIRST OF THE FRIENDS GOT SAFELY ACROSS.
> THE OTHER, STILL STANDING ON THE SAME SPOT, CRIED TO HIM, 'TELL ME, FRIEND,HOW DID YOU MANAGE TO CROSS?'

The second is the majority mind, the mass mind. The second wants to Know first how to cross it. Is there a method to it? Is there a technique to be learnt? He is waiting for the other to say.

'TELL ME, FRIEND, HOW DID YOU MANAGE TO CROSS?'

The other must be a believer in knowledge. The other must have been a believer in others' experiences.

Many people come to me. They say, 'Osho, tell us. What happened to you?' But what are you going to do about it? Buddha has told it, Mahavir has told it, Jesus has told it -- what have you done about it? Unless it happens to you it is futile. I can tell you one more story and then you can join that story also in your record of memories, but that is not going to help.

Waiting for others' knowledge is waiting in vain because that which can be given by the others has no worth, and that which is of any worth cannot be given and cannot be transferred.

> THE FIRST CALLED BACK, 'I DON'T KNOW ANYTHING BUT THIS....

Even though he had crossed he still said, I don't know anything but this....' Because, in fact, life never becomes knowledge; it remains a very suffused experience, never knowledge. You cannot verbalise it, conceptualise it, put it into a clear-cut theory.

'I DON'T KNOW ANYTHING BUT THIS:
WHENEVER I FELT MYSELF TOPPLING OVER TO ONE SIDE,
I LEANED TO THE OTHER.'

'This much only can be said: that there were two extremes, left and right, and whenever I felt that I was going too much towards the left and the balance was getting lost, I leaned towards the right. But again I had to balance because then I started going too much to the right and again I felt the balance was getting lost. Again I leant towards the left.'

So he said two things. One, 'I cannot formulate it as knowledge. I can only indicate. I don't know exactly what happened but this much I can give as a hint to you. And that is not much; in fact, you need not have it. You will come across the experience yourself. But this much can be said.'

Buddha was asked again and again, 'What has happened to you?' And he would always say, 'That cannot be said but this much I can say to you -- I can say in what circumstances it happened. That may be of some help to you. I cannot tell about the ultimate truth but I can tell how, on what path, with what method, in what situation I was when it happened, when the grace descended on me, when the benediction came to me.' The man says,

> ... WHENEVER I FELT MYSELF TOPPLING OVER TO ONE SIDE,
> I LEANED TO THE OTHER.'
> 'That's all. Nothing much to it. That's how I balanced, that's how I remained in the middle.' And in the middle is grace.

The Rabbi is saying to his disciples, 'You ask how we should serve God?' He was indicating with this parable: remain in the middle.

Don't indulge too much and don't renounce too much. Don't be only in the world and don't escape out of

it. Go on keeping a balance. When you feel that now you are falling into too much indulgence, lean towards renunciation, and when you feel that now you are going to become a renunciate, an ascetic, lean back again to indulgence. Keep in the middle.

On the road in India you will find boards saying 'Keep to the Left' -- in America you will find 'Keep to the Right'. In the world there are only two types of people: a few keep to the left, a few keep to the right. The third type is the very pinnacle of consciousness. And there the rule is 'Keep to the Middle'. Don't try it on the road but on life's way keep to the middle: never to the left, never to the right. Just to the middle.

And in the middle there will be glimpses of balance. There is a point -- you can understand, you can feel it -- there is a point when you are not leaning to either extreme, you are exactly in the middle. In that split-second suddenly there is grace, everything is in equilibrium.

And that's how one can serve God. Remain in balance and it becomes a service to God; remain in balance and God is available to you and you are available to God.

Life is not a technology, not even a science; life is an art -- or it would even be better to call it a hunch. You have to feel it. It is like balancing on a tightrope.

The Rabbi has chosen a beautiful parable. He has not talked about God at all; he has not talked about service at all; he has not really answered the question at all directly. The disciples must have themselves forgotten about the question -- that's the beauty of a parable. It doesn't divide your mind into a question and an answer, it simply gives you a hunch that this is how things are.

Life has no 'know-how' about it. Remember, life is not American, it is not a technology. The American mind, or to be more specific, the modern mind, tends to create technologies out of everything. Even when there is meditation the modern mind immediately tends to create a technology out of it. Then we create machines, and man is getting lost, and we are losing all contact with life.

Remember, there are things which cannot be taught but which can only be caught. I am here, you can watch me, you can look into me and you will see a balance and you will see a silence. It is almost tangible, you can touch it, you can hear it, you can see it. It is here. I cannot say what it is, I cannot specifically give you techniques how to attain to it. At the most I can tell you a few parables, a few stories. They will be just hints. Those that understand will allow those hints to fall into their hearts like seeds. In their time, in the right season, they will sprout and you will understand me really only on the day you also experience the same that I am experiencing. I have crossed to the other shore, you are shouting from the other side, 'Tell me, friend, how did you manage to cross?' I can tell you only one thing,

'I DON'T KNOW ANYTHING BUT THIS:
WHENEVER I FELT MYSELF TOPPLING TO THE ONE SIDE,
I LEANED TO THE OTHER.'

Keep to the middle. Keep continuously alert that you don't lose the balance, and then everything will take care of itself.

If you can remain in the middle, you remain available to God, to his grace. If you can remain in the middle you can become a Hasid; you can become a receiver of grace. And God is grace. You cannot do anything to find him, you can only do one thing: not stand in his way. And whenever you move to an extreme you become so tense that that very tension makes you too solid; whenever you are in the middle, tension disappears, you become liquid, fluid. And you are no longer i n the way. When you are in the middle you are no longer in God's way -- or let me tell you it in this way: when you are in the middle you are not. Exactly in the middle that miracle happens -- that you are nobody, you are a nothingness.

This is the secret key. It can open the lock of mystery, of existence to you.

The Art of Dying

Chapter #4
Chapter title: Let It Be So

14 October 1976 am in Buddha Hall

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The first question:

SOMETHING HAS HAPPENED TO ME THROUGH YOU BUT IT IS SOMETHING WHICH IS INEXPRESSIBLE. WHAT IT IS I DON'T KNOW. BUT EVEN THEN IT IS THERE.

THE human mind tends to convert every experience into a question. That is a very destructive step. Please avoid it. Here near me the whole purpose is to know that which is not knowable, to know that which is not expressible, to know that which cannot be put into words. When it starts happening, don't make a problem out of it, don't create a question out of it -- because your very questioning will become a stopping. Then your mind will have started something else and you are distracted.

When it starts happening, enjoy it, love it, be nourished by it, savour it, dance it, sing it, but don't make a question about it. Just be it. And allow it total space. It will grow. It needs space in you to grow.

Don't be in a hurry to make a theory out of it. Theories are very dangerous. They can kill the child in the womb. The moment you start thinking in terms of analysing, knowing what it is and what it is not, comparing, labelling, you are moving towards an abortion. You will miss something that was going to grow -- you killed it. Don't be suicidal, don't be analytical, just allow it. Feel its presence -- but not with the mind. Feel its presence with your totality. Let your heart be open to it and it will grow.

And in that very growth, by and by understanding will come. Understanding is not going to come through analysis, through thinking, through brooding, through logic. Understanding is going to come by deeper and deeper experience.

You say something has happened to you through me but it is something which is inexpressible. Let it be so. Be happy. You are blessed. When something inexpressible starts happening then you are on the right track, you are moving towards God, the ultimate mystery. Whenever you have something within you which you cannot understand, that simply shows something bigger than you has entered in you -- otherwise you could have understood it, you could have figured it out. Something bigger than the mind has penetrated you, a ray of light in the dark soul, a ray of light in the dark night of the mind. The mind cannot comprehend it; it is beyond its understanding. But not beyond understanding, remember. Beyond the understanding that is possible for the mind but not beyond understanding -- because there is understanding which is not of the mind: the understanding of the total organ, of your total being, of your totality.

But that comes not by analysis, not by dissection; it comes by absorbing the experience. Eat it! That which is inexpressible has to be eaten by you. Jesus says to his disciples, 'Eat me.' That's what he means: eat the inexpressible, eat the unknown. Digest it, let it circulate into your blood. Let it become part of you. And then you will know. And the knowing will arise as suddenly as the experience has arisen.

Now a ray has entered in you. Allow it to become part of you -- only then will you understand it.

This understanding is not the understanding you have been acquainted with up to now. You have known only the mind and its ways. It labels things very immediately. Whenever you ask what this is, what are you asking really? You see a bush and a flower and you say, 'What is this?' Somebody says 'a rosebush' and you think you have understood. Somebody has just uttered a word 'rose' and you think you have understood.

But if you don't know the name you feel a little disturbed. That unknown flower confronts you, challenges you. You feel your prestige is at stake. Because that unknown flower continuously says, 'You don't know me, so what kind of knowledge is yours? You don't know even me?' The flower goes on hitting hard at you and you start feeling disturbed. You want to know so that you can finish with this challenge. You go to the library, you look at the books, at the Encyclopedia Britannica; you find out what the name of

this rose is. It is 'rose' -- okay, you have labelled it. Now you can be at ease.

But what have you done? Just by putting a word to the rosebush do you think you have understood it? You have lost an opportunity of understanding. You have lost a great challenge. Because remember well -- the name 'rose' is given by man to the rosebush, the rosebush does not know the name at all. If you talk about the rosebush to the rosebush, the rosebush will not understand it. What are you talking about? What nonsense are you talking about? The rosebush has no name as far as the bush itself is concerned -- the name is given by others, given by people like you who cannot tolerate the unknowable anywhere.

The unknowable is such an uneasy thing, it creates so much discomfort. You see somebody; you say, 'Who is this man?' And then somebody says he is a Chinese, or an African, or a Japanese, and you feel at ease. What have you known? Just by saying that he is a Chinese.... There are millions of Chinese -- eight hundred million -- and no other Chinese is like him. In fact, nothing exists like THE Chinese. There are millions and millions of Chinese -- each individual is unique, different; each has his own signature, his own being. What have you understood by labelling a man as a Chinese? But you feel at ease.

What religion does he belong to? He is a Buddhist. Another label has come into your hand. You know a little more now. To what party does he belong? He is a communist. Still a few more labels you gather -- and then you think you have known the man.

Is knowledge as cheap as the mind thinks? Labelling is not knowledge. Labelling is a way to avoid the opportunity that was open. You could have known the man if you had got involved with him. You could have known the rosebush if you had meditated alone with it, if you had allowed its fragrance to enter into your nostrils and into your heart; if you had touched it with love. If you had had a communion with this rosebush you might have known something.

I don't say you can know the rosebush totally. If you can know a single rosebush totally then you have known the whole universe -- because in the single rosebush the whole universe is involved: the sun and the moon and the stars and the past and the present and the future. All time and all space is converging on that small roseflower. If you can know it in its totality you will have known the whole universe. Then nothing is left behind. Each small thing is so great.

And when something like an unknown flower starts blooming within you, don't be in a hurry to dissect it; don't put it on the table and cut it and start looking for the ingredients. Enjoy it. Love it. Help it to grow. A grace has descended upon you. You have become a Hasid.
That is the meaning of Hasid -- grace.

The second question:

LORD SHIVA DISCLOSED MANY TECHNIQUES OF EQUILIBRIUM UNTO DEVI, HIS CONSORT IN 'VIGYAN BHAIRAV TANTRA'. WILL YOU PLEASE SAY SOMETHING ABOUT THOSE TECHNIQUES IN REFERENCE TO THE HASIDIC ART OF EQUILIBRIUM, BALANCE?

No, I will not say anything about those techniques -- because Hasidism is absolutely non-technical. The whole approach is non-technical. Hasidism has no technique -- just a sheer joy in life.

Hasidism is not a path of meditation, it is a path of prayer. Prayer has no technique. Meditation can have millions of techniques because meditation is a scientific approach to inner reality. Hasidism is not a science, it is an art. Hasidism does not believe in techniques but in love.

Remember well, the technological mind is a mathematical mind. The mind of the lover is non-mathematical; the mind of the lover is the mind of the poet. Love is a romance, not a technique. Love is a dream. not a technique. Love has a totally different approach to life.

Hasidism has no techniques; it has no yoga, no Tantra in it. It simply says: trust life, trust God, and whatsoever has been given to you, enjoy it. Enjoy it so deeply and with such gratitude that every ordinary thing becomes hallowed, becomes holy, each small thing in life becomes sacred. Transform everything into a sacred thing -- the profane disappears when you bring your energy of love, grace, gratitude.

Love is not a technique, so nobody can teach you how to love. And if you come across books which say that they can teach you how to love, beware of those books. If you once learn the techniques of love you will never be able to love again. Those techniques will become a barrier. Love is a natural spontaneous phenomenon. Even animals are loving -- they don't have Kinseys and Masters and Johnsons and they are

achieving orgasm perfectly, without any scientific help. They don't have any sex therapists and they don't go to any guru to be taught how to love. It is an inborn quality. Each being born brings it with himself.

There are a few things which you bring with your birth. A child is born...nobody can teach the child how to breathe. If it depended on teaching then nobody would be able to be alive, because time would be needed to teach the child. He would first have to be sent to school, taught language, disciplined, and then finally, after at least seven, eight or ten years, we would be able to teach him how to breathe -- he doesn't understand even the word 'breathe'. No, it doesn't depend on any teaching. The Child is born with the capacity to breathe; it is inborn. It is as inborn as a flower on a bush. It is as inborn as water rushing towards the ocean -- naturally.

The moment a child is born the whole being of the child hankers, becomes hungry for breath -- not knowing what is happening because he has never breathed before. Nobody has ever taught him, he has never done it, he has no experience about it -- it simply happens.

In exactly the same way, one day, at the age of fourteen, the child starts feeling a tremendous attraction towards the other sex. Nobody has taught it; in fact, teachers have been teaching against it. The whole human history seems to be a teaching against sexuality. against sex energy. Religions, cultures, civilisations, priests and politicians -- they have all been teaching how to suppress sex. But still it cannot be suppressed. It seems it is impossible to suppress it.

It is a natural phenomenon. It arises. It arises even when you are against it -- see the truth of it. Even when you are against it, it arises in spite of you. It is bigger than you. You cannot control it. It is natural.

Hasidism says that if a man starts living a natural life, one day, suddenly, love of God arises as naturally as love for the woman or love for the man arises; as naturally as breathing arises after birth. That precious moment cannot be managed; you cannot plan for it, you cannot prepare for it, there is no need. You simply live a natural life. Don't fight with nature, float with it, and one day suddenly you will see that grace has descended on you. A tremendous urge has arisen in your being, a new LOVE towards existence -- call it God. Because when love arises, existence becomes personal. Then it is no more 'it'; it becomes 'thou'. Then it is a relationship between 'I' and 'thou'.

Hasidism simply says don't be unnatural and prayer will be born on its own accord. It has no techniques. And that's the beauty of it.

If you have missed the natural flowering of prayer -- then techniques are needed. Meditation is a substitute for prayer; it is second to prayer. If you have missed prayer then meditation is needed but if prayer has arisen in you then there is no need for any meditation. Prayer is spontaneous meditation; meditation is prayer with effort. Prayer with technique is meditation; meditation without technique is prayer.

Hasidism is the religion of.prayer, that's why in Hasidism there is no renunciation. A Hasid lives the natural life that God has conferred on him. Wherever God has placed him, he lives, he loves; he enjoys the small pleasures of life. And once you start enjoying the small pleasures, the total cumulative effect is a great bliss in your being.

This has to be understood. Don't wait for some great bliss to descend on you. It never happens. Great bliss is nothing but small pleasures accumulating in your being. The total of all the small pleasures is the great bliss. Eating, enjoy it. Drinking, enjoy it. Taking a bath, enjoy it. Walking, enjoy it. Such a beautiful world, such a beautiful morning, such beautiful clouds...what else do you need to celebrate? The sky full of stars...what more do you need to be prayerful? The sun rising from the east...what more do you need to bow down? And amidst a thousand and one thorns a small roseflower arises, opening its buds, so fragile, so vulnerable, yet so strong, so ready to fight with the wind, with the lightning, with the thunderings. Look at the courage...what more do you need to understand trust?

Techniques are needed when you have missed these small openings towards God. If you go on looking in the small openings, the total effect is a great-door. And suddenly you start seeing what prayer is. Not only seeing, you start living it.

Hasidism is a totally different approach to Tantra. And Hasidism is far superior to any Tantra, because it is the natural Tantra, it is the natural way. It is the way of Tao.

But the mind is very cunning. The mind wants to manipulate. The mind wants to manipulate even the relationship of love; the mind wants to manipulate even the mysterious phenomenon of prayer. The mind is a great controller. The obsession of the mind is to control everything, not to allow anything beyond control -- hence technique. The mind is always asking for techniques and the mind goes on planning for every possibility.

If you plan for every possibility, if you manage for everything on your own, you never give a chance to

God to penetrate you, to take control onto his shoulders. You never allow Bod to help you. You think you have to be independent; you think there is no other way than self-help. You remain unnecessarily poor.

A small child was playing around his father who was sitting in the garden. And the small child was trying to pull up a big rock. It was too big and he could not do it. He tried hard. He was perspiring.

The father said, 'You are not using all your energies.'

The child said, 'Wrong. I am using all my energy. And I don't see what more I can do?'

The father said, 'You have not asked me to help. That too is your energy. I am sitting here and you have not asked me to help. You are not using all your energy.'

A man who lives through techniques may think he is using all his energies but he has not asked for God's help. A man who is simply meditating with techniques is a poor man. A Hasid is tremendously rich because he is really using all his energy. A Hasid is open; a technique-oriented mind is a closed mind. It goes on planning everything. Even if your plans are fulfilled you will not be happy, because they are your plans. They are as small as you are. Even if you succeed you will be a failure; even in your success you will have the taste of frustration. Because what will you get? Or, if you fail, you will of course be frustrated. When you fail you are frustrated, but when you succeed then you are frustrated too.

Open yourself to the divine. You live naturally; not trying to improve, not living through ideas, not living through moral disciplines -- just living a natural life. Nature should be your only discipline, and whatsoever is natural is good because that's how God wills it to be, wants it to be. If you can accept your life with such gratefulness, that this is how God wants it to be.... If he has given sex to you, he has given sex to you -- he knows better. You need not try to enforce any celibacy on yourself. An enforced celibacy is ugly, more ugly than a natural sex. And if you accept natural sex you will find that beyond a certain point natural sex becomes natural celibacy. Then BRAHMACHARYA arises. Then you start living in a totally different way.

But it comes floating with the river of life.

Do you see? A river descends from the mountains, moves thousands of miles, then one day disappears into the ocean. If the river were a great thinker, and it started thinking, 'This is going downwards. I should not do that. My abode is on the mountains. A river is first just snow peaks of the Himalayas -- there is my abode. And I am falling. This is sin. Falling down in a glacier, moving towards the earth, from the height of the heaven....' If rivers were thinkers they would go crazy, because this is going down, descending into hell. But rivers are not thinkers, they are very fortunate. They accept it. It was God's will to be on the hilltop, it is his will now to explore the depths.

And a person who really wants to know the height has also to know the depth, otherwise he will not be able to know. Depth is the other part of the height. The higher the peak of the mountain, the deeper the valley. If you want to know the tree, you have to know the roots also. The tree goes upwards and roots go downwards. And the tree exists between this: the upward movement and the downward movement. This is the tension that gives life to the tree.

The river moves, trusting, not knowing where she is going -- she has never gone before and she has no road map available, no guide to guide. But she goes trusting: if this is how it is happening it must be good. She goes singing and dancing. And then one day every river -- whether it runs towards the East or whether it runs towards the West or the South or the North, it makes no difference -- every river finally, eventually, reaches the ultimate, disappears into the ocean. In the ocean she has attained the final depth.

Now the journey is complete. She has known the peaks of the Himalayas, now she has known the depth of the ocean. Now the experience is total; now the circle is complete. Now the river can disappear into nirvana; now the river can disappear into moksha.

This is what liberation is.

A Hasid lives like a river. He trusts. A man who is too obsessed with technique is a non-trusting man, a doubting man. He cannot trust in life, he trusts in his own techniques.

I have heard a very beautiful anecdote. Bodhi has sent it to me.

A gorilla collector was anxious to collect some more gorillas, so he went to Africa. Soon he found himself in the hut of a Great White Hunter. 'And how much do you charge for each catch?' asked the collector. 'Well,' said the Hunter, 'I get five hundred dollars tor myself, five hundred dollars for that little pygmy over there with the rifle, and five hundred dollars for my dog.'

The collector couldn't figure out why the dog should get five hundred dollars, but being a practical man he reasoned that fifteen hundred dollars was reasonable and he didn't care how it got divided up.

On safari the Great White Hunter spied a gorilla up a tree whereupon he climbed up the tree and hit the gorilla over the head. As the gorilla fell to the ground, the dog ran over and grabbed it by the testicles with his teeth, rendering it motionless. Meanwhile the Hunter climbed down the tree, brought a cage over, and pushed the gorilla in it.

The collector was flabbergasted. He said to the Hunter, 'This is simply fantastic! I have never seen anything like it in my life! You are certainly earning your five hundred dollars, and that dog -- well, what can I say? -- he's simply terrific. But that pygmy with the rifle -- he doesn't seem to be doing a thing.'

The Hunter said, 'Don't you worry about the pygmy. He earns his money.'

So on and so forth it went, catching gorilla after gorilla, until finally he came across a gorilla who had been watching the whole proceedings. The Hunter climbed up the tree, and just as he was about to bash the gorilla over the head, the gorilla turned and bashed him first.

As the Hunter was falling from the tree, he yelled to the pygmy, 'Shoot the dog! Shoot the dog!'

Now this is the technique-oriented mind. It arranges for everything, for every possibility. It does not leave a loophole in the system.

A religious man cannot live in such a planned way, it is not possible. He has to leave many loopholes for Bod to enter in. In fact, if you understand rightly, a religious man is one who plans nothing -- because how can we plan? and what are our capacities for planning? We are limited. We have a small light of intelligence but it is too tiny. Trusting it totally creates a very mediocre life. The vast never enters into this mediocre life; the infinite never enters into this mediocre life; the endless never enters into this mediocre life.

Hasidism is a very revolutionary step -- a great risk is involved. The risk is in dropping the mind which seems to be our only security; dropping the mind which seems to be our only certainty; dropping the mind which seems to be our only capacity. And then trusting the no-mind -- call it God; trusting existence, not trusting oneself. Hasidism is a great surrender.

The third question:

OSHO. ONLY ONE MASTER AT A TIME.

I can understand and appreciate your difficulty. I am talking about too many Masters and too many paths and too many doors -- and it is natural that you may start getting confused.

But you can get confused only if you cling to my words. If you don't cling to my words I am saying the same thing again and again and again even though the words may be different and I may be using different approaches. And when I use any approach, any path, I am totally with it. Then I don't care about anything else. Even things that I have said before, I don't care about.

When I am talking about Hasids, I am a Hasid.And then I am totally involved in it. That's the only way to reveal its secret to you. If I remain uninvolved, if I remain without any passion, if I am just a spectator, a professor, just explaining things to you, it won't give you the insight that is Intended, it won't give you the vision. Then you will collect information and you will go home -- you will become more knowledgeable, but not wise.

So whenever I am speaking about any Master or any path or any scripture, I am totally in it, my involvement is absolute. In those moments nothing else exists for me because I am in a passion, I am passionately in love with that teaching.

Of course, I can understand your difficulty, because when I say passionately that Hasidism is the way, you become disturbed because one day I was saying Tantra is the way, another day I was saying Zen is the way, and another day I was saying Tao is the way. So now what is the way?

When I am talking about one way, I am that way. Don't cling to my words, listen to the wordless message. And if it hits your heart, if it sings in your heart, then you have found your way. Then forget everything I have said before or whatsoever I am going to say in future. Then you need not worry. You have found your key. Now you can open the lock.

I will go on talking because I am talking for millions. When you have found your key, enjoy whatsoever

I say but don't again and again get disturbed by it. You have found your key, now I must talk for somebody else who has not yet found his key. When you have found your peace, your silence, your bliss, you have got what you were needing, but there are many others who have not got it. I will be talking for them and I will be using all the possibilities.

For example, when I am talking on Hasidism it may hit your heart deeply and your love may arise for this path. My passion may inflame you. That's why I speak with passion. If I speak with indifference as professors do.... I am not a professor. When I am speaking on Hasidism I am a Hasid rabbi. It is my path then that I am talking about. It is not somebody else's path that I am describing to you, it is my path that I have travelled, that J have loved, that I have known, that I have tasted. I am talking about my own experience, and if it hits and something clicks in your heart and prayer becomes your path, then forget whatsoever I am saying, then you need not reconsider again and again.

If it has not happened then you have to consider. If it has not happened then don't worry about it, forget all about it, I will be talking about something else, I will be opening another door. Maybe that is the door for you. But when you have found the door then don't be worried about other doors that I will be opening because all the doors lead to the same. Don't you be worried that you should enter THIS door -- maybe Osho is going to open another bigger and golden door. But they are all the same.

And the door that you have fallen in love with is the golden door for you. Now there is no other door if you have fallen in love with this door. And you will find others entering from other doors but when you reach to the very centre of existence, you will all be meeting there in tremendous love and brotherhood. Somebody will be a Hasid and somebody will be a Zen monk and somebody will be a Tibetan lama and somebody will be a Sufi and somebody has come through sitting silently and somebody has come dancing -- but in deep brotherhood at the centre all seekers meet.

I know it is very difficult. If you start choosing two Masters you will be in conflict. Never choose two Masters -- one is enough, more than enough.

When Mulla Nasrudin was dying he called his son, told him to come close and said to him, 'My son, I have one thing to say to you -- even though I know you will not listen, because I didn't listen to my own father when he was dying. He told me, "Nasrudin, don't chase women too much." But I could not resist; the temptation was too much. And I got involved with one woman, another woman....' He married nine women -- the maximum that the Koran permits.

And he said, 'I have created a hell. I suffered much. I know you don't listen but still I am saying it, because now I am departing and there will be no chance to say it to you. I know you will fall in love with women but at least remember one thing from your old man: My son, one at a time, one at a time. At least do that much.'

One at a time. If you fall in love with two women at a time, what does it show? It shows you have a split personality. You are schizophrenic, you are not one, you are two. If you fall in love with three women at a time then you are three. And there are people who fall in love with any woman they see. Whosoever is passing, suddenly they are in love. Every woman is their love object. They are a crowd. You can count how many persons live in you by counting how many women you fall in love with simultaneously. That's a very beautiful way to measure how many persons live in you, a very easy criterion.

But to fall in love with one woman makes you a unity, gives you a unison, you become total. You become sane because then there is no conflict.

I have heard.

The bride and bridegroom stepped into the hotel elevator and the pretty girl operator said, 'Hello, darling' to the bridegroom. Not another word was spoken until the couple alighted at their floor, when the bride exclaimed, 'Who was that hussy?' 'Now, don't you begin anything,' said the bridegroom quite worriedly. 'I'm going to have enough trouble on my hands explaining you to her tomorrow.'

Even to fall in love with two women is dangerous -- but to fall in love with two Masters is a million-fold more dangerous. Because the love of the woman may be only of the body, so the spirit goes only that far. Or at the most, the love of the woman may be of the mind, and the spirit goes only that far. But the love of the Master is of the soul and if you fall in love with two Masters your soul will be dividing, you will be totally disintegrated you will start falling in parts, you will not be able to remain together. You will simply lose all

shape and all form, all integrity. And the whole point in being with a Master is to attain to integration.

Once you fall in love with a Master, remain. I am not saying that even when you are disillusioned remain with him. When you are disillusioned, he is no more your Master. Then there is no point in remaining with him. Then seek another.

But never be with two Masters in your mind simultaneously. Be decisive about it -- because this decision is no ordinary decision, it is very momentous. It will decide your whole being: its quality, its future.

The third question:

BELOVED OSHO, YOU ARE REALLY MISCHIEVOUS. YOU TELL US THAT YOU WANT TO BREAK OUR HOUSES SO THAT WE CAN ENTER IN YOUR HOUSE BUT I HAVE SEEN IT. YOUR HOUSE HAS NO FLOOR, NO WALLS, NO CEILING. SO I GO ON LOOKING FROM THE PORCH GRABBING ONTO A PILLAR, AFRAID TO BE SUCKED IN.

That's true. My whole effort is to trick you in; to trick you in for something you have never desired.

A disciple and the Master are in a great conflict; a great struggle goes on. And the disciple can win only if he is unfortunate. If the Master wins it the disciple is blessed, very fortunate. The struggle is because the disciple has come to the Master for wrong reasons -- maybe he has come to seek some sort of spiritual ego. He has failed in life; money, power, prestige, respectability, success in the marketplace, ambitions in the political world -- he has failed there. He could not attain to the very peak of his egoistic journey; he could not become a president or a prime minister -- now life is running out of his hands and he wants to be somebody. It is very, very uncomfortable to remain a nobody.

Finally people start seeking and searching into the dimension of religion. There it seems easier. There it seems easier to attain to a certain ego, a certain crystallisation of the ego. At least you can become a Rajneesh sannyasin -- so simple. And you can feel great. You can feel that you have become special.

The so-called religious people are trying to attain something which they have not been able to attain in the world -- sometimes they try by austerities, asceticism. Somebody fasts for days together, he becomes special -- nobody can fast that much. He may be a masochist, he may be a self torturer -- he has to be. Or he may be suicidal. He has to be. But he starts getting respect from people -- he is a great mahatma. He fasts so much; he is against the body, he is against comfort. He can lie down on a bed of thorns, or he can stand for years.

Or he can sit on a pillar in the desert for years -- just sitting there on a pillar. Very uncomfortable. He cannot sleep, he cannot rest -- but then he attracts people. Suddenly he has become very important. Even those prime ministers and presidents that he wanted to become and failed to, start coming to him because they think that if such a great ascetic can bless them, they can rise more in the world of power. He feels very gratified, contented. Now the ego is at the supermost. Even kings and prime ministers and presidents are coming to him.

The disciple comes for wrong reasons. Or a disciple comes to attain a certain sort of peace because he is in much turmoil. Why does he want to attain to peace? He wants to attain to peace so that he can work out his ambitions in a better way.

Just the other day I was looking at an advertisement of Maharishi Mahesh Yogi's Transcendental Meditation. It promises everything: a good job, proficiency in your work, health, mental health, physical health, longevity; everything that a man can desire, it promises. It is a long list. Economic, spiritual, social, physical, psychological -- all these benefits -- just for sitting for twenty minutes and repeating something stupid. Coca-cola, coca-cola -- or something like that.

So simple! That's why it is said that you should not tell your mantra to anybody -- otherwise they will laugh! It has to be kept private. If you say to somebody that I repeat coca-cola, coca-cola, they will think you have gone mad. So a mantra has to be kept absolutely private. You will keep it private anyway because it will look so absurd to tell it to anybody.

Just twenty minutes repeating any nonsense word and you get so many benefits? It appeals to the mediocre mind immediately. This Maharishi Mahesh Yogi's meditation is neither meditation nor transcendental; it is simply an effort to exploit the gullible, to exploit the people who are searching and seeking for everything, searching for a panacea, searching for a remedy.

When you come to a real Master he says there is no remedy, he says there is no panacea. And he does not say that he will make you peaceful and healthy and this and that and then you can go into the world and rush after your ambition in a more efficient way. No, he will say you are disturbed, you are in a turmoil BECAUSE of the ambition. Drop the ambition. A real Master can only promise you that he will take away your ambition, he will take away your ego. He can only promise that he will kill you. You have come to be protected, you have come to attain to some security, you have come to find some props -- but a real Master is one who takes your props, prop by prop, away from you. One day you simply collapse. And in that very collapse, out of the ashes, arises a new being. That new being has nothing to do with you. That new being is so new it is discontinuous with you. It has no past, it has no future, it has only a pure presence, herenow.

The question is from Krishna Radha. She is right. YOU ARE REALLY MISCHIEVOUS. I am. So beware of me. And if you can escape in time, good. Otherwise how long can you cling in the porch? If you have entered the porch it is not very far from the house.

And the porch is also imaginary because the house has no floor, no roof, no wall -- how can such a house have a porch? Just think about it. The porch is just imaginary.

I help you to see the porch so you can at least enter the porch -- then the journey becomes easier. I sometimes promise you things which you ask for, simply to help you to be here a little longer. Your very understanding will tell you by and by that you were asking for foolish things. And then one day suddenly you will find that the porch has disappeared and, of course, that the house had never existed.

But the house that has no walls to it and no roof and no floor is the house of God -- because the very sky is its roof and the very earth is its floor and the no-boundaries are its boundaries.

Yes, I am not taking you into any house which has boundaries because then that house will prove again another imprisonment, it will be another prison. Maybe a little more comfortable, a little more decorated, maybe furnished in a little more modern way and a modern style, but still a prison.

My house is a house of freedom. It is exactly what Radha says -- YOUR HOUSE HAS NO FLOOR, NO WALLS, NO CEILING, SO L AM LOOKING FROM THE PORCH GRABBING A PILLAR. Look again. The pillar exists not. Because you want to grab, you believe in the pillar. Look again. Open your eyes. There is no pillar and there is no point in grabbing. Relax. Let go. And suddenly you disappear and you become the infinity, you become the space. That is what God is -- space, no boundaries.

My house is the house of God, it is not a man-made temple.

I have heard an anecdote.

Two office workers had a drink or two at a midtown bar after the labours of the day. One offered a third round, but his friend refused, saying he'd better get home and explain to his wife. 'Explain what?' asked the friend. 'How do I know? I'm not home yet.'

Don't go on standing in the porch. You will not know by standing in the porch. Come home. disappear in this infinity that I am making available to you. Only then will you know. And there is no need for any explanation then, no need for any theory then, no need for any rationalisation then -- because the experience itself is self-evident proof. You have lived in small houses and small dark cells up to now and you cannot believe that one can live in such absolute freedom. You have lost the capacity to be free.

That capacity has to be relearned, that capacity has to be reclaimed. I am not here to discipline you, I am not here to give you principles -- my whole effort is to give you an unprincipled Life, a spontaneous, undisciplined life. The only gift that I can present to you is freedom. And freedom has no walls to it, it is as infinite as the sky. Claim the whole sky -- it is yours.

The fifth question:

WHO CAN BECOME A BETTER DISCIPLE: A LEARNED FOOL OR AN UNLEARNED FOOL? AND FOR THE INTELLIGENTSIA PLEASE EXPLAIN YOUR DICTUM: BLESSED ARE THE FOOLS.

I don't see any intelligentsia here -- except blessed fools.

Maybe the questioner can be excluded -- Pundit Swami Yoga Chinmaya. He can be excluded. But otherwise I don't see any intelligentsia here.

There is a very strange saying of Mohammed -- that heaven is mostly occupied by fools. When J came across it even I was surprised. I had never expected Mohammed to be so revolutionary. A tremendous saying! What does he mean by it -- that heaven is mostly occupied by fools'? But by and by, looking at you, I felt that he was right! Here also it is mostly occupied by fools.

Let me explain to you how many types of fools there are. The first: one who knows not, and knows not that he knows not. The simple fool. Then the second: one who knows not but knows that he knows. The complex fool, the learned fool. And the third: one who knows that he knows not -- the blessed fool.

Everybody is born as a simple fool -- that is the meaning of 'simpleton'. Every child is a simple fool. He knows not that he knows not. He has not yet become aware of the possibility of knowing -- that is the Christian parable of Adam and Eve.

God said to them, 'Don't eat the fruit of the tree of knowledge.' Before that accident of eating the fruit of the tree of knowledge, they were simple fools. They knew nothing. Of course, they were tremendously happy, because when you know not, it is difficult to be unhappy. Unhappiness needs a little training; unhappiness needs a little efficiency to create it; unhappiness needs a little technology. You can not create hell without knowledge. How can you create hell without knowledge?

Adam and Eve were like small children. Every time a child is born an Adam is born. And he lives for a few years -- at the most four years, that time is becoming less and less every day. He lives in paradise because he knows not how to create misery. He trusts life; he enjoys small things -- pebbles on the shore, or seashells. He gathers them as if he has found a treasure. Ordinary coloured stones look like KOHINOORS. Everything fascinates him -- the dew-drops in the morning sun, the stars in the night, the moon, the flowers, the butterflies -- everything is a sheer fascination.

But then by and by he starts knowing: a butterfly is just a butterfly. a flower is just a flower. There is nothing much in it. He starts knowing the names: this is a rose, and that is a champa and that is a chameli and this is a lotus. And by and by those names become barriers. The more he knows, the more he is cut off from life as such. He becomes 'heady'. Now he lives through the head, not through his totality. That is the meaning of the fall. He has eaten of the tree of knowledge. Every child has to eat of the tree of knowledge.

Every child is so simple that he has to become complex -- that is part of the growth. So every child moves from simple foolishness towards complex foolishness. There are different degrees of complex foolishness -- a few people only matriculate, a few people become graduates, a few become post-graduates, a few become doctors and Ph.D's -- there are degrees. But every child has to taste something of knowledge because the temptation to know is great. Anything that is standing there unknown becomes dangerous, a danger. It has to be known because with knowledge we will be able to cope with it. Without knowledge how are we going to cope with it? So every child is bound to become knowledgeable.

So the first type of fool necessarily, out of necessity, has to become the second type of fool. But from the second the third may happen or may not happen, there is no necessity. The third is possible only when the second type of foolishness has become a great burden -- one has carried knowledge too much, to the extreme; one has become lust the head and has lost all sensitivity, all awareness. all living; one has become just theories and scriptures and dogmas and words and words whirling around in the mind. One day, if the person is aware, he has to drop all that. Then he becomes the third type of fool -- the blessed fool.

Then he attains to a second childhood; again he is a child. Remember Jesus saying, 'In my kingdom of God only those who are like small children will be welcomed.' But remember, he says LIKE small children, he does not say small children. Small children cannot enter; they have to enter the ways of the world, they have to be poisoned in the world and then they have to clean themselves. That experience is a must.

So he does not say 'small children' he says those who are like small children. That word 'like' is very significant. It means those who are not children and yet are like children. Children are saints but their sainthood is only because they have not yet experienced the temptations of sin. Their saintliness is very simple. It has not much worth in it because they have not earned it, they have not worked for it, they have not yet been tempted against it. The temptations are coming sooner or later. A thousand and one temptations will be there and the child will be pulled in many directions. I am not saying that he should not go in those directions. If he inhibits himself, represses himself from going he will remain always the first type of fool. He will not become part of Jesus' kingdom, he will not be able to fill Mohammed's paradise -- no. He will simply remain ignorant. His ignorance will be nothing but a repression, it will not be an unburdening.

First he has to attain to knowledge, first he has to sin, and only after sin and knowledge and disobeying God and going into the wildness of the world, going astray, living his own life of the ego, will he become capable one day to drop it all.

Not everybody will drop it all. All children move from the first foolishness to the second, but from the second only a few blessed ones move to the third -- hence they are called blessed fools.

The blessed fool is the greatest possibility of understanding because he has come to know that knowledge is futile, he has come to know that all knowledge is a barrier to knowing. Knowledge is a barrier to knowing so he drops knowledge and becomes a pure knower. He simply attains to clarity of vision. His eyes are empty of theories and thoughts. His mind is no Longer a mind; his mind is just intelligence, pure intelligence. His mind is no longer cluttered with junk, his mind is no longer cluttered with borrowed knowledge. He is simply aware. He is a flame of awareness.

Tertullian has divided knowledge into two categories: one he calls ignorant knowledge -- that is the second fool, the ignorant knowledge. The pundit knows and yet does not know, because he has not known it as his own experience. He has listened, memorised; he is a parrot, a computer at the most.

Just yesterday I received a letter from a sannyasin, Ninad, from America. He says, 'Osho, I am very happy. And in the office where I work the computer every morning welcomes me. The computer says, 'Swamaji, Namaste.'" Now he is very happy. And he knows well it is a computer which is saying, 'Swamaji, Namaste.' There is nobody. But even the word makes him happy. He knows it is just a machine -- there is nobody, there is no heart in it. Nobody is saying it.

When a pundit says something he is a computer. He says, 'Swamaji, Namaste.' It is parrot-like. Tertullian says this is the knowledge which is really not knowledge, but ignorance in the garb of knowledge, ignorance in the disguise of knowledge. It is a fall, a fall from the childhood innocence. It is a corruption. It is a corrupt state of mind. Cunning, clever, but corrupt.

Then, Tertullian says, there is another type of knowledge WhiCh he calls 'knowing ignorance'. This is when a person drops all knowledge, theories, looks directly, looks into life as it is, has no ideas about it, allows reality as it is, encounters reality immediately, directly, with no knowledge about it, faces and encounters reality, allows that which is to have its flowering. He simply listens to reality, looks into reality -- and he says, 'I don't know.' He is the child Jesus talks about -- he is not really a child, he is like a child.

And I say, 'Yes, blessed are the fools because they shall inherit all the blessings of God.'

From the first, the second is automatic; from the second, the third is not automatic. From the second to the third the leap has to be a decision -- that's what sannyas is. You decide that you have had enough of knowledge; now you would like to be ignorant again, you would like to be a child again, reborn. I am a midwife here. I can help you to become fools.

And remember, unless you have attained to the third, your whole life is a sheer wastage.

Adam disobeyed God. Every Adam has to disobey. Adam fell from grace. Every Adam has to fall. Adam ate the fruit of the tree of knowledge. Every Adam has to become knowledgeable, it is a natural process. I have come across thousands of parables but nothing to compare with this parable of Adam's fall. It is the most pregnant parable ever. That's why I come to it again and again with new meanings, it goes on revealing new meanings.

And when Adam turned into Christ he became the third type of fool. Christ is the third type of fool -- the blessed fool. What Adam did, Christ undid. Christ returns back in tremendous obedience, innocence.

The rabbis, the Jewish religious people, the priests of the temple of Jerusalem, they were learned fools. They could not tolerate Jesus. The learned fools are always disturbed by the blessed fools. They had to murder him because his very presence was uncomfortable; his very presence was such a pinnacle of peace, love, compassion and light, that all the learned fools became aware that their whole being was at stake. If this man lived then they were fools, and the only way to get rid of this man was to destroy him so they could. again become the learned people of the race.

Socrates was killed by knowledgeable people; Mansoor was killed by other knowledgeable people. There has always been a great conflict whenever the third type of fool arises in the world. All the pundits gather together; their whole business is at stake. All that they know, this man says is foolish. And they also know deep in their hearts that it is foolish because it has done nothing for them. No bliss. no benediction has come out of it. They are as they always have been -- their knowledge has not touched their hearts, has not become a transformation at all. They know it deep in their hearts, that's why they become even more uncomfortable. They want to destroy such men because with the very possibility of such a man they are nobodies. Without Jesus they were the great priests of the temple; with Jesus suddenly they were nobodies. In the presence of Jesus there was God himself and all the priests felt their glory had been taken away.

From the second to the third only very courageous people take the jump. It is a quantum leap. Religion

is only for the very courageous, in fact, for dare-devils. It is not for cowards.

A few anecdotes....

The elderly man who liked his drink, but was also learned and bookish, was hauled before the bar of justice in a country town. 'You're charged with being drunk and disorderly,' snapped the judge. 'Have you any reason why sentence should not be pronounced?' 'Man's inhumanity to man makes countless thousands mourn,' began the prisoner in a flight of oratory. 'I am not so debased as Poe, so profligate as Byron, so ungrateful as Keats, so intemperate as Burns, so timid as Tennyson, so vulgar as Shakespeare, so....' 'That'll do,' interrupted the judge. 'Ninety days -- and, officer, take down those names he mentioned and round up those guys also. They're as bad as he is.'

Now the judge is the first type of fool and the judged is the second type of fool. And the earth is mostly inhabited by these two types of fools. The third type -- a Jesus, a Buddha -- rarely happens.

The Indian term for fool IS BUDDHU -- it comes from Buddha. When Buddha renounced his kingdom and many, many people started following him, the whole country was in a turmoil. People started saying to others, 'Don't be a BUDDHU, don't be a fool, don't follow this man.' People started calling those who followed Buddha, BUDDHUS. He is a BUDDHU, he is a fool, because he renounced the kingdom. Who else would renounce a kingdom? People hanker, desire, dream for the kingdom, and he has renounced it -- he must be a fool.

The third type is a very rare phenomenon. But it happens. And if you are courageous enough you can take the jump.

The second anecdote.

When somebody tells me that he did the best he could and I figure that it was not good enough, I put this fellow in the same class as the motorcycle cop who stopped a motorist and started to write a ticket. 'Officer,' this motorist protested with great indignation, 'I was not speeding! You are permitted to go fifty miles an hour, and I was only going forty.' 'I know that,' the motorcycle cop answered defensively, 'but I can't catch up with the really fast ones.'

The third fool is very fast. Where angels fear to tread, there too he goes unheeded. The third fool is very fast, that's why I call h is leap the quantum leap. The third fool rushes out of sheer courage and energy. The second fool is not so courageous. He goes on collecting pieces from here and there. He does not have that much courage or that great a speed. He borrows knowledge -- rather than knowing it himself, he borrows knowledge. That way it is cheaper and he can purchase it wholesale.

If you want to know reality directly, it is very arduous. It asks for total sacrifice. The second fool only tries up to a certain limit. The limit is: if he can get knowledge cheaply he is ready, but if there is anything to be put at stake then he recoils back.

Be courageous. Unless you have infinite courage you will not be able to become the third type, the blessed fool.

And the last anecdote.

Ordinarily nobody remains in the first state, that is only a theoretical state. Everybody has to pass out of it, more or less -- the difference is of degrees, of quantity but not quality. So people are almost always found in the second category. From the second to the third, wherever you are, remember this rule....

Don't have a closed mind. Be like the old maid who caught a burglar in her room. He pleaded with her, 'Please, lady, let me go. I ain't never did anything wrong.'

The old maid answered him, 'Well, it is never too late to learn.'

And that's what I would like to say to you. If you are in the second category' if you think you are the intelligentsia, then it is never too late to learn. Knowledge you have enough, now learn knowing. Knowledge clutters the mind as dust gathers on the mirror. Knowledge is not knowing -- knowing has a totally different quality and flavour to it. It has the flavour of learning.

Let me tell you the distinction. Knowledge means that you go on gathering information, experience, categorising, memorising, learning means you don't gather anything, you simply remain available to what is happening or is going to happen. Learning is a state of open mind. The more you know, the more you

become closed because then you cannot avoid the knowledge that you have, it always comes in-between.

If you are listening to me and you are a knowledgeable man, a pundit, then you cannot listen to me directly simply. You cannot listen to me. While I am speaking, deep inside you are judging, evaluating, criticising -- there is no dialogue, there is a debate. You may look silent but you are not silent, your knowledge goes on revolving. It destroys everything that I am saying. It distorts. And whatsoever reaches you is not the real thing, whatsoever reaches you is only that which your knowledge allows to reach to you.

A learning mind is one which listens attentively with no interference from the past, which is just an opening, a mirror-like phenomenon, which simply reflects whatsoever is. If you start learning, you will attain knowing. And knowing will help you to see that you don't know at all. A person who has come to know reality becomes aware of his ignorance -- he knows that he knows not. In this knowing, ignorance is the mutation, the transfiguration, the revolution.

So take a jump from the second state of foolishness to the third state of being a blessed fool. All my blessings are for those who are blessed fools.

The Art of Dying

Chapter #5
Chapter title: Peasant Wisdom

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RABBI VISAKHAR BAER MET AN OLD PEASANT
FROM THE VILLAGE OF OLESHNYA
WHO HAD KNOW HIM WHEN HE WAS YOUNG.

NOT BEING AWARE OF HIS RISE IN THE WORLD
THE PEASANT CALLED TO HIM, 'BAER, WHAT'S NEW WITH YOU?'
'AND WHAT'S NEW WITH YOU?' ASKED THE RABBI.
'WELL,' ANSWERED THE OTHER, 'I SHALL TELL YOU.
WHAT YOU DON'T GET BY YOUR OWN WORK, YOU DON'T HAVE.'

FROM THAT TIME ON, WHENEVER RABBI BAER
SPOKE OF THE PROPER WAY TO CONDUCT ONE'S LIFE,
HE ADDED, 'AND THE OLD MAN OF OLESHNYA SAID:
"WHAT YOU DON'T GET BY YOUR OWN WORK, YOU DON'T HAVE."'

CONSCIOUSNESS has two dimensions: one is that of having and the other is that of being. And there are only two categories of human beings: one who is struggling hard to have more and more, and one who has understood the futility of it and has changed their life into the other direction, the direction of being. These people are trying to know who they are.

In the world of having you only believe that you have something, but really you don't have anything.

You come alone empty-handed and you go alone empty-handed. And all that happens in-between is almost like a dream. It appears to be true, while it is there it appears to be real, but once it is gone then you understand that nothing was really happening. The reality has remained untouched by your dreaming. The world of having is nothing but a world of dreaming.

The religious person is one who has become aware of the futility of it all. You cannot have anything except yourself. And all that you have, except yourself, is a deception. It is an illusion. And, in fact, that which you have possesses you more than you possess it. The possessor finally becomes the possessed. You-think you have so many things -- riches, power, money -- but deep down you are being possessed by those same things, you are being encaged, enchained, imprisoned by those same things.

Look at the rich people. They don't possess riches -- they are as poor as any other poor man in the world, they are as beggarly as any other beggar. In fact, whatsoever they possess possesses them. They are burdened by it.

So the first thing to be understood is that these are the two doors: having, being. If you are still lost in the dream of having, you are in the world. You may be sitting in a cave in the Himalayas, that makes no difference -- the world is still there because the world is in the very desire to possess. And nobody has ever possessed anything.

Only one thing can be possessed and that you already have with you -- your own self, your own consciousness. But to have that being one has to work hard. You cannot get to it easily. First you will have to detach yourself from the world of having. That will be almost like a death because that's where you have got identified -- you are your car, your house; you are your bank balance. And when you start awakening out of this dream you start feeling as if you are disappearing because all your old identities start disappearing. One identity disappears, one part of you disappears. There is emptiness left behind.

When all your identities disappear -- and simply you are left, there is only pure space -- as pure as life, as pure as death. Nothing else is there. That is your being. Only that being can be possessed because it is already there. You can possess only that which is already there, you cannot possess anything else. All desiring is desiring for the futile. It leads only into frustration.

Ordinarily, even when people become religious, they go on thinking in terms of having -- possessing heaven or possessing the pleasures of heaven -- but still they go on thinking in terms of having. Their heaven is nothing but their projected desire of having everything. All that they have missed here they would like to have in the after-life. But it is the same desire.

The really religious person is one who has become aware of the futility of desiring, of the impossibility of having anything here in this world or thereafter in the other world. You can only possess yourself. You can only be the master of your own being. If you are not trying for that.... It is hard work, there is no shortcut to it; notwithstanding what Timothy Leary says, there is no shortcut to it. Acid, drugs, are not going to help you there. That is very cheap, it is very cunning. It is a chemical deception. You want to get into the world of your innermost being without any effort. It is a dishonesty. Without earning it you want to possess it.

When a Mahavira possesses it he has worked hard for it; when a Baal-Shem possesses it he has worked hard for it. He has sacrificed his whole being for it. His whole being has become just a prayer, a devotion, a sacrifice to the divine. He is not there, he has simply offered himself totally. Then he possesses. Or a Kabir or a Zarathustra...they have all worked the hard way. The hard way is the only way. There exists no shortcut.

But man has tried to invent shortcuts always, in many ways. The drug trip is the latest invention of the cunningness of the human m ind. Just by taking a tablet or injecting a certain chemical into your body you think you can become a Buddha, you think you can attain to that total possession of your being. You will simply become a slave of-the chemical, not the master of your being. Now there will arise a craving for the chemical -- more and more, again and again. Bigger and bigger quantities will be needed. Soon you will be a wreck, soon you will be a wasteland, soon you will be deserted by all that is beautiful and true and all that is divine. But the lure is there. The human mind thinks it can find some shortcuts.

You may all remember certain dreams. I n dreams, if you are travelling in the train, you skip many stations. You are\\in London and then suddenly you are in Tokyo -- you skip the whole journey. The unconscious continually craves for shortcuts. In dreams it is okay but in real life it is not possible -- you cannot skip any stage and you cannot skip any station on the way. Howsoever fast you go, there is no way to skip anything.Faster or slower, it eventually does not make any difference. But you have to go all the way

and you have to go the hard way.

Acid and drugs have always lured man. It is nothing new. It is as old as man himself -- in the Vedas they used to have SOMA. In India they have continued to use drugs down the centuries -- charas and ganga and opium -- they have tried everything. Now the madness is spreading all over the world. Now people are trying to find a shortcut -- a very easy and cheap thing -- that you can possess, that you can just swallow. Samadhi cannot be swallowed. And God is not a chemical phenomenon; you have to earn it, only then can you have it.

Then there are others -- there are other methods also. It is not only drugs that are a shortcut, there are other methods also. They all guarantee you that, with very little effort, in fact with no effort at all, you can reach to the goal -- for example, just chanting a mantra a few minutes every day. Chanting a mantra can only dull your mind; all repetition dulls the mind, makes you silly and stupid. If you simply go on chanting a mantra, it kills your sensitivity, it creates boredom, it brings a sort of slumber to your consciousness -- you become more unconscious than conscious, you start slipping into sleep. Mothers have known always that when a child is restless and cannot go to sleep they must sing a lullaby. A lullaby is a mantra. The mother repeats something again and again and again and the child feels bored. The constant repetition creates a monotonous atmosphere. The child cannot escape anywhere -- the mother is sitting by the side of the bed and repeating a lullaby. The child cannot escape; the child cannot say, 'Shut up!' He has to listen. The only escape available is to go into sleep. So that he tries -- to avoid this lullaby and to avoid this mother.

The mantra works in the same way: you start repeating a certain word and then you create a monotonous state for yourself. All monotony is deadening; all monotony dulls you, destroys your sharpness.

It has been tried in many ways. In the old monasteries all over the world -- Christian. Hindu, Buddhist -- in all the monasteries they have tried the same trick on a bigger scale. The life of a monastery is routine, absolutely fixed. Each morning you have to get up at three o'clock or five o'clock, and then the same circle starts. Then you have to do the same activity the whole day for your whole life. This is spreading a mantra all over your whole life, making a routine.

By and by, doing the same thing again and again, a person becomes more like somnambulist. Whether he is awake or asleep makes no difference, he can simply go on making the empty gestures and empty movements. He loses all distinction between sleeping and waking.

You can go to the old monasteries and watch monks walking in their sleep. They have become robots. Between when they get up in the morning and when they go to sleep, there is no distinction -- the territories are overlapping. And it is exactly the same every day. In fact, the word 'monotonous' and the word 'monastery' come from the same root. They both mean the same.

You can create such a monotonous life that intelligence is not needed. When intelligence is not needed you become dull. And when you become dull, of course you start feeling a certain sort of peace, a certain silence -- but it is not real, it is pseudo. The real silence is very alive, throbbing. The real silence is positive; it has energy in it, it is intelligent, aware, full of life and zest. It has enthusiasm in it.

The false silence, the pseudo silence, is simply dull. You can see it. If a stupid person is sitting there -- an idiot, an imbecile -- you will feel a certain silence around him; it is the same silence as you can feel near a cemetery. He has a space around him which is very dull. He seems to be very indifferent to the world, not in contact at all, disconnected; he is sitting there -- like a lump of mud. There is no vibration around him of any life, of any energy; there is nothing streaming around him. This is not real silence. He is simply stupid.

When you come close to a Buddha, he is silent because of his intelligence, he is silent because of his awareness, he is silent, not because he has forced himself to be silent, he is silent simply because he has understood the pointlessness of being disturbed in any way. He is silent because he has understood that there is no point in being worried and there is no point in being tense. His silence is out of understanding. It is overflowing understanding. When you come near a Buddha you will have a totally different fragrance -- the fragrance of consciousness.

And not only will you feel a freshness, a breeze around him, you will feel that you have also become more alive, aflame. Just by being close to him your own inner being is lit; a lamp starts burning within you. When you are close to him, with just the very affinity, the closeness, you suddenly feel you are no longer so depressed. His presence is pulling you out of the mud in which you had established yourself perfectly. His very presence is uplifting -- you will feel life, love, compassion, beauty, reality.

A person who goes on chanting a mantra and living a monotonous life of routine is dead; he just goes into the gestures and motions because he has to. And he has done the same things so many times that there is no need to be alert about it -- he can do it in his sleep. He has become very efficient, but his efficiency

simply means that he has become mechanical. That's why he is silent. You will see this type of silence if you come across people who practise Transcendental Meditation. They have stilled themselves by repeating a certain mantra; they have forced their mind to keep quiet. But this is cheap and you cannot get the real with such cheap measures.

The real becomes available only when you work for it with your totality.

But remember, I am not saying that the real becomes available by your work...there is a paradox i n it. You have to work hard, you have to work in a total, passionate way and yet you have to remember that it does not happen by your work alone. It happens by grace. That is the message of Hasidism.

You work hard -- it never happens without you working hard, that is certain; it happens only when you have worked hard, but that only creates the situation for it to happen. It is not like cause and effect. It is not that you heat water to a hundred degrees and then it has to evaporate -- it is not like that. It is not a natural law; it has nothing to do with the world of gravitation. It is a second law, a totally different law -- the law of grace. You work hard, you come to a hundred degrees, then you wait there -- throbbing, expectant, alive, happy, celebrating, singing, dancing. You wait there at the hundred-degree point. It is a must, you must come to the hundred-degree point -- but now you have to wait, you have to wait patiently, lovingly. When the right moment comes, when your work is complete and your waiting is also complete, then the grace descends. Or, you can say that the grace ascends -- both mean the same because it comes from the deepest core of your being. It looks like it is descending because you have not known your innermost core up to now. It seems as if from somewhere above it is coming to you -- but it really comes from somewhere within you. The within is also the beyond.

Hard work is needed to attain to grace but the real thing finally happens only because of grace. This is a paradox. It is difficult to understand it. Because of this paradox millions of people have lost their-way. There are a few who say -- and they are very logical, their logic is impeccable -- there are a few who say that if it comes only by their effort then why bother about grace and God? If it happens only by their effort, then okay, they will make all the effort, they will make it happen. So they don't talk about grace or God. They will miss, because it never happens only by your own effort.

Then there are people who say that if it happens only by grace and never happens by our own effort, then why bother? We should wait -- and whenever God wills it, it is going to happen.

They both miss. One misses because of egoism -- 'Only my effort is enough. Only I am enough' -- the other misses because of laziness, lethargy. Both miss.

The one who arrives home has to follow the paradoxical path. This is the paradox: 'I have to work hard, not only hard, I have to put myself totally at the stake -- only then will I become capable of receiving grace. But it happens through grace. A moment comes when I have done all that I can do and then I pray that now no more is possible from my side, now something is needed from the other end, now you also do something.' And God starts working on you only when you have done all that you could have done. If something is still lacking and a part of your being is still not involved, then God cannot come to your help. God helps only those who help themselves.

This is the paradox of the Hasid. He works hard and still he trusts that the ultimate flowering is going to be only by His grace, by God's grace.

And it is beautiful. We are very small. Our effort cannot create much. Our fire is very small -- by this fire alone we cannot set the whole existence aflame. We are just drops. We cannot create oceans out of these drops. But if the drop can drop into a deep prayer, the ocean becomes available. When the drop relaxes, it becomes capable of containing oceans in itself. It is small if you look only at its periphery; it is tremendously vast if you look at its centre.

Man is both, man is a paradox. He is the tiniest particle of consciousness, an atom, very atomic, and yet he contains the vast. The whole sky is contained in him.

So first these two languages have to be understood: the language of having and the language of being. And you have to change your gears from the language of having to the language of being.

Let me tell you a few anecdotes.

A Japanese high official confronted his daughter, 'I have been told that you are going out on dates with a foreigner. Furthermore, he is an American soldier, and what's more, he is Jewish.'
The girl shot back, 'What schmuck told you that?'

Now the word 'schmuck' tells everything. There is no need for anybody to say anything anymore.

The person who knows only the language of having has a totally different quality to his being: the way he walks, the way he sits. the way he talks, the words that he uses, the words that he avoids using, the people he mingles with and the people that he avoids, the places that he visits and the places that he does not visit -- everything indicates something. Even single, ordinary words indicate something. Even if he comes to a Master, a man who is always trying to have more and more and more can be seen, by the way he comes, by the desire With which he comes. Even if he surrenders, in his very surrender you can find his language.

A man came to see me. By the way he came, I could see that he was absolutely indifferent towards me. It was so clear, it was so loud. He was not flowing towards me, he had no flow in his being; he was a stagnant pool of energy.

I was surprised. I wondered why he had come to me. And then he started talking about God. The word 'God' was simply irrelevant on his tongue. It made no sense. He was speaking some language which he did not know how to use. I was waiting, because there must have been something else behind these words about Bod. He was saying, 'I want to realise God and I want to realise myself.' But by the way he was saying it and by the way he was expressing it, it was absolutely clear that he had not come for these things. Maybe just to be polite towards me or just to start a dialogue, he was using these props.

And then by and by he said, 'I will come one day and become a sannyasin also.'

So I said, 'If you have come, and you are a seeker, and you want to realise God, then why waste any more time? As it is, you have wasted enough already.' He must have been almost sixty-five. He said, 'That's right. But right now I am contesting the election.' There was a by-election going on. 'So I have come for your blessings.' I said, 'Then why did you waste so much time talking about God, talking about the soul, talking about meditation?'

Indians are very proficient about such things -- just by tradition they have learned these words. These words are in the air, they have caught them. They don't have any roots in their being, they just float in their heads. These words exist in them without any roots, and unrelated to them.

I said, 'Why did you waste so much time talking about God and the soul? You should have said the real thing in the beginning.' He was a little embarrassed. And I told him, 'From the very beginning I was wondering why you have come to me -- because you were coming towards me and yet you were not coming towards me. Your language was clear and loud. You were sitting here and yet you were not sitting here and I could see that your presence was false, only physical. And I could see the politician in you; in fact, you were talking about God as a political strategy. It was your politics.'

There are those people who say, 'Honesty is the best policy.' Even honesty they have made into a policy. Policy means politics. 'It pays to be honest,' they say. So honesty is also a useful instrument to earn more money, to earn more prestige, to be more respectable. But how can honesty be a policy? Just to say such things -- that honesty is the best policy -- is to utter a profanity. It is almost saying that God is the best policy, or that meditation is the best policy, or that love is the best policy.

If your language is of having, you can use God and meditation and things, but they will be just garbs, masks, and something else will be hidden behind them.

'I'm afraid it's bad news,' said the doctor to the husband of a nagging wife. 'Your wife has only a few hours left to live. I hope you understand there's nothing more to be done. Don't let yourself suffer!' 'It's all right, Doc,' said the husband. 'I've suffered for years -- I can suffer a few more hours!'

People have different languages. Even if they use the same words they don't use them with the same meaning. Listen to the meaning and never listen to the words. If you listen to the words you will never understand people. Listen to the meaning -- the meaning is a totally different thing.

The woman lion tamer had her beasts under perfect control. At her summons, the fiercest lion came meekly to her and took a piece of sugar out of her mouth. The circus crowd marvelled -- all except one man, Mulla Nasrudin. 'Anybody could do that,' he yelled from the audience. 'Would you dare to do it?' the ringmaster yelled back scornfully. 'Certainly,' replied Nasrudin, 'I can do it just as well as the lion can.'

Whenever you are listening, listen to the meaning. Whenever you are listening to a person, listen to his whole personality -- and you will immediately be able to see whether the person lives in the dimension of having or in the dimension of being.

And that will be very helpful for your own inner growth and your own change of gears. Just watch people. It is easier to watch people than to watch yourself, in the beginning, because people are more objective, and there is a little distance between you and them. And you can be more objective about people because you are not involved in them. Just watch. Make it a point.

Buddha used to say to his disciples, 'Watch everybody passing by; coming and going in the streets, watch people. See exactly what is happening -- Don't listen to their words because they are very cunning, they have become very deceptive. When somebody is saying something, listen to his face, to his eyes, to his being, to the gesture, and you will be simply surprised how, up to now, you have lived only with words. A person may be saying, 'I love you' and his eyes may be simply denying it. A person may be smiling with his lips and his eyes may be ridiculing you, rejecting you. A person may be saying 'Hullo' and holding your hand, and his whole being may be condemning you.

Listen to the language of the body, the language of the gesture -- the language behind the language. Listen to that meaning.

And first become alert about it in others. Let everybody who comes to you be an experiment of awareness. Then by and by you will become able to watch yourself. Then turn your whole flood of life upon yourself; then use the same with yourself. When you say to somebody 'I love you' listen to what you really are saying -- not these words. Words are almost always fake.

Language is very tricky and can garb things so beautifully that the container becomes very important and you lose sight of the content. People have become very sophisticated as far as their surface is concerned but their innermost co-re remains almost primitive. Listen to the centre of the circumference. Go into each word.

First others have to be watched, then watch yourself. And then by and by you will see that there are a few moments when you also move into the dimension of being. These moments are the moments of beauty, the moments of happiness. In fact, whenever you see that you are feeling very happy, you have corrie in contact with the dimension of being -- because there is no other happiness possible.

But if you don't observe it accurately, you may misunderstand it. You are sitting with a woman you love, or with a man you love, or with a friend, and suddenly you feel a deep well-being arising in you, a deep joy -- for no reason at all, for no visible cause. You are just aglow. Then you start finding causes outside: you think maybe it is because the woman is sitting by your side and she loves you so much. Or it is because you have met the friend after so many years. Or it is because the full moon is so beautiful. You will start finding causes.

But those who have become alert in listening to their heart, to their real meanings, will not be looking for causes outside. They will look inside. They have come in contact with their being. Maybe the woman you loved functioned as a situation, as a jumping-board, and you jumped into yourself.

It is difficult to jump into yourself when there is some antagonism outside. You have to be outside then. When somebody loves you, you can drop all defense measures, you can drop all your strategies, you can drop your politics, you can drop your diplomacy. When somebody loves you, you can be vulnerable; you can trust that he or she is not going to take advantage of you, that you can be defenceless and you will not be killed and crushed, that you can be defenceless and the presence of your friend will be soothing, it will not be poisoning you. Whenever there is a situation where you can leave yourself defenceless and you can drop your strategies and your armours, suddenly you are in contact with your being -- you have moved from the dimension of having to the dimension of being. Whenever it happens, there is happiness, there is joy, there is rejoicing. Even if it is only for a split second, suddenly the doors of heaven are open. But again and again you lose it because you are not aware. It happens only accidentally.

Remember, a religious person is one who has understood this accidental happening and who has understood the innermost key of it. And now he does not move into his dimension of being only accidentally, he has the key -- and whenever he wants to move, he opens the door, he unlocks the door and goes into it.

This is the only difference. In ordinary happiness and the happiness of a religious person, the only difference is this: that the religious person has become capable of moving any time, any place, into his being. Now he knows the direct route and he does not depend on outside props.

You depend too much on outside props. Sometimes you are in a beautiful house; it feels good. You are travelling in a beautiful car -- the car is humming and everything is going beautifully -- it feels good. In that feeling you start coming closer to your being. But you misunderstand; you think it is because of this car so you have to possess this car. Maybe the car functioned as a situation but the car is not the cause. Maybe a

beautiful house functioned as a situation but it is not the cause.

If you think it is the cause then you move into the world of having; then you must have the most beautiful car -- you have to have it. Then you have to have the best house, you have to have the best garden, you have to have the best woman and the best man. And you go on collecting and collecting and collecting and one day suddenly you recognise or realise that your whole life has been a wastage. You have collected much but you have lost all sources of happiness. You got lost in collecting things. The basic logic was that with whatever you felt good and happy, that thing had to be possessed.

Listen to me...that thing need not be possessed. You just watch what is happening inside you and you can start having that happening without any outside help. That's what a sannyasin does. It is not that you have to have all, that you have to possess all, but you have to remain alert that you cannot possess ANYTHING in this world. All that you possess can function only as a situation -- it is not the cause. The cause is inside. And you can open the door without any outside prop, at any time, in any place, and you can go in and you can rejoice.

You are no longer attached. You can use things, they are useful....I am not against things, remember. Neither are the Hasids against things, remember. Use things but don't believe that things can cause you happiness. Use things, they have a utility, but don't believe that they are the goals. They are not the ends, they are only the means. The goal is within you, and the goal is such that one can move directly into it without any outside help. Once you know it, you become a master of your being.

This -- whatsoever I am saying -- has to be experienced by you. Just by my saying it and just by your listening to it and understanding it intellectually, it is not going to help much.

Mulla Nasrudin refused the cow-puncher's command to drink, for three reasons. 'Name them!' roared the terror of the town. 'First,' said the Mulla, 'it is prohibited in my religion. Second, I promised my grandmother on her death-bed that I would handle not, touch not, taste not, the accursed stuff.' 'And the other reason, the third?' insisted the bully, somewhat softened. 'I have just had a drink,' said Nasrudin.

If you only listen to me, if you only understand me intellectually and never experiment in your own inner lab of consciousness, whatsoever I am saying will remain just in your head. It will never become a lived experience.And unless it becomes a lived experience it is worthless knowledge, it is junk. Again you can start collecting knowledge, then again you are into the same trip -- the dimension of having. And you can go on collecting as much knowledge as is available. It is one of the misfortunes of modern man that so much knowledge has become available. It was never so.

The thing that has proved the greatest calamity for modern man is the tremendous amount of knowledge which has become available. It was never available before. A Hindu used to live with Hindu scriptures; the Mohammedan used to live with Mohammedan scriptures; the Christian used to live with the Bible -- and they were all secluded and nobody went into the other's world of knowledge. Things were clearcut; there was no overlapping.

Now everything is overlapping and a tremendous amount of new knowledge has become available. We are living in a 'knowledge explosion'. In this explosion you can start gathering information; you can become a great scholar very cheaply, very easily, but it is not going to transform you at all.

Again, remember, knowledge belongs to the dimension of having; knowing belongs to the dimension of being. They look alike but they are not. Not even are they not alike, they are diametrically opposite to each other. A man who goes on collecting knowledge goes on losing knowing. Knowing needs a mirror-like mind -- pure, uncorrupted. I am not saying that knowledge is useless. If you have your knowing, clear, mirror-like, fresh, you can use your knowledge in a tremendously useful way. It can become beneficial. But the knowing has to be there in the first place.

Knowledge is very easy; knowing is very difficult. For knowing you have to pass through many fires. For knowledge nothing is needed -- as you are you can go on adding more and more knowledge to yourself.

A gay man-about-town, long on charm but short on cash, surprised his friends by his sudden marriage to an extremely ugly woman whose only virtue was her well-padded bankroll. After the marriage, his friends were doubly mystified by his insistence on taking his wife everywhere with him. 'I can understand your marrying that painfully ugly woman for her money,' one of his close friends remarked frankly, 'but why do you have to bring her with you every time you go out?' 'It's simple,' the husband explained. 'It's easier than kissing her good-bye.'

It is easier to have knowledge, very cheap, costs nothing; it is very difficult, arduous, to attain to knowing. That's why very few, very rare people try to meditate, very rare people try to pray, very rare people ever make any effort towards knowing what truth is. And whatsoever you have not known on your own is meaningless. You can never be certain about it. The doubt never disappears; the doubt remains like a worm underneath, sabotaging your knowledge. You can shout loudly that you believe in God but your shouting does not prove anything. Your shouting only proves one thing: that there is doubt. Only doubt shouts loudly. You can become a fanatic believer but your fanaticism simply shows one thing: that there is doubt.

Only a man who has doubt within himself becomes a fanatic. A fanatic Hindu means one who does not really trust that Hinduism is right. A fanatic Christian simply means one who has doubts about Christianity. He becomes fanatic, aggressive -- not to prove anything to others, he becomes fanatic and aggressive to prove to himself that whatsoever he believes he really believes. He has to prove it.

When you really know something, you are not a fanatic at all. A man of knowing, one who has come to know even glimpses of God. glimpses of his being, becomes very, very soft, sensitive, fragile. He is not fanatic. He becomes feminine. He is not aggressive. He becomes deeply compassionate. And, by knowing, he becomes very understanding of others. He can understand even the diametrically opposite standpoint.

I have heard about a Hasid rabbi.
He was saying, 'Life is like a river.
A disciple asked, 'Why?'
The Rabbi said, 'How can I know? Am I a philosopher?'

Another day the rabbi was saying, 'Life is like a river.'
Another disciple asked, 'Why?'
And the rabbi said, 'Right you are. Why should it be?'

This is tremendous understanding. No fanaticism. A man of knowing attains to a sense of humour. Let this always be remembered. If you see someone who has no sense of humour, know well that that man has not known at all. If you come across a serious man, then you can be certain that he is a pretender. Knowing brings sincerity but all seriousness disappears. Knowing brings a playfulness; knowing brings a sense of humour. The sense of humour is a must.

If you find a saint who has no sense of humour, then he is not a saint at all. Impossible. His very seriousness says that he has not achieved. Once you have some inner experiences of your own you become very playful, you become very innocent, childlike.

The man of knowledge is very serious. The man of knowledge always carries a serious, gloomy atmosphere around him. Not only does he carry a serious atmosphere, he makes anybody he comes into contact with, serious. He forces seriousness on them. In fact, deep down, he is worried that he does not know anything. He cannot relax. His seriousness is a tension. He is anguished. He knows that he knows only for its name's sake, he knows that his knowledge is all fake -- so he cannot laugh at it.

Now listen to it.
The rabbi said, 'Life is like a river
And a disciple asked, 'Why?'
And the rabbi said, 'How can I know? Am I a philosopher?'

And another day the rabbi said again, 'Life is like a river.'
Another disciple asked, 'Why?'
And the rabbi said, 'Right you are. Why should it be?'

You see the non-seriousness? You see the tremendous sense of humour?

Hasidism has created a few of the greatest saints of the world. And my respect towards them is immense because they are not serious people. They can joke and they can laugh -- and they can laugh not only at others, they can laugh at themselves. That's the beauty. If you go on collecting knowledge, you can have a great amount of knowledge but it is not going to be of any help when the need arises. You can go on

throwing it around and showing and exhibiting it, but whenever the need arises and the house is on fire you will suddenly see you have forgotten all that you knew -- because you never knew in the first place. It was just in your memory.

Wherever there is an emergency situation...for example, when a person is dying. He will forget all his knowledge. In that moment he will not remember that the soul is immortal. That was advice for others. In that moment he will not remember that he is going back to God -- and that one should go happily and dancing. In that moment he will start clinging, to life; all his knowledge will be gone.

I used to know a very learned man, a very intellectual man, famous all over the country. He was not only learned, he was a follower of J. Krishnamurti. He used to come to see me sometimes and he would say that there is no need for any meditation -- Krishnamurti says so.

I used to listen to him and laugh. He would ask me, 'Why do you laugh whenever I say these things?' I told him again and again, 'I listen to YOU, I don't listen to what you say. Your being gives me a totally different message. If there is really no need for meditation, there is no need for scriptures, there is no need for any methods, there is no need even for prayer -- and you have understood it, then this would have transformed you totally.' He would answer seriously, 'That's right. I have understood intellectually but some day I will understand it nonintellectually also. I have taken the first step, the second will be coming.'

Then one day his son came running to me to tell me, 'Father is very ill, it seems like a heart attack and he remembers you.' So I rushed to him. He was lying on the bed repeating Ram, Ram, Ram. I shook his head and I said, 'What are you doing? Your whole life you said there is no meditation -- what are you doing repeating Ram, Ram, Ram...?' He said, 'Now don't disturb me at this moment. Death is at the door. I am dying. Who knows? Maybe God is. And who knows, maybe the people who have always said remember his name and he will forgive you, are right. This is no time to create a debate or an argument; let me repeat it.'

For forty years he had not said a single mantra, but now, suddenly, forty years of knowledge is discarded. It is of no use -- in this dangerous situation when death is there, he forgets Krishnamurti completely. He becomes again an ordinary Hindu. It was okay for an ordinary Hindu villager to repeat Ram, Ram -- he can be forgiven -- but this man? He had written books, he had lectured all over the country, he had helped many people to drop their mantras and to drop their meditations and their scriptures. And now suddenly he is repeating a mantra.

But he survived the heart attack and he came to see me after two or three months -- and again he was back to his knowledge. I said, 'Now stop your foolishness. Death will come again and you will repeat Ram, Ram, Ram. So what is the point of it all?'

A very rich old man had remained a bachelor. Now he was nearing seventy-five. Then suddenly a friend, a married friend, convinced him that he should get married. 'You should not miss this pleasure,' he said.

So he decided to get married. Because he had so much money he immediately found a beautiful girl. Off they went on their honeymoon.

He took the married friend and his wife with him as guides in this new exploration. The next morning they met in the motel at breakfast. The friend had given him every bit of information about sex and how to make love and what to do and what not to do. 'What a fantastic time I had last night,' said the married man. 'We went to bed last night. My wife was eager, I was eager and we had a marvellous night of love. What about you, old man?' 'Oh, my God!' said the old rich man. 'I forgot clean about it!'

After a whole life of bachelorhood, even if somebody guides you, tells you things and you memorise them, they don't have any deep contact with your being -- they simply float above your head. They don't touch you.

The old man said, 'Oh my God! I forgot clean about it!' Seventy-five years of sleeping alone creates a mechanical habit of its own.

If you go on accumulating knowledge, it creates a habit; it never gives you any knowledge but it gives you a habit, a habit for accumulating more, a very dangerous habit. Even if you come across a Buddha or a Jesus, you will miss, because there also you will be accumulating. You will be taking notes inside the mind -- 'Yes, this is right, worthy of being remembered.' Your accumulation will become bigger and bigger but you will be just a dead museum, or, a museum of dead things.

And the more you are concerned with this 'having knowledge', the less will be the possibility for the real knowledge to be there; the knowledge that comes by knowing being, by BEING, will be missed.

Remember, the mind is nothing but that which you have collected up to now. The mind is all that you have inside your being. Beyond the mind is your real being, beyond having is your real being. Outside you have collected things; inside you have collected thoughts -- both are in the dimension of having.

When you are no longer attached to things and when you are no longer attached to thoughts, suddenly -- the open sky, the open sky of being. And that's the only thing worth having and the only thing that you can really have.

Now the story.

RABBI VISAKHAR BAER MET AN OLD PEASANT
FROM THE VILLAGE OF OLESHNYA
WHO HAD KNOWN HIM WHEN HE WAS YOUNG.

NOT BEING AWARE OF HIS RISE IN THE WORLD
THE PEASANT CALLED TO HIM, 'BAER, WHAT'S NEW WITH YOU?'
'AND WHAT'S NEW WITH YOU?' ASKED THE RABBI.
'WELL,' ANSWERED THE OTHER, 'I SHALL TELL YOU.
WHAT YOU DON'T GET BY YOUR OWN WORK, YOU DON'T HAVE.'

FROM THAT TIME ON, WHENEVER RABBI BAER
SPOKE OF THE PROPER WAY TO CONDUCT ONE'S LIFE,
HE ADDED, 'AND THE OLD MAN OF OLESHNYA SAID:
"WHAT YOU DON'T GET BY YOUR OWN WORK, YOU DON'T HAVE."'

A tremendously significant saying. Maybe the peasant hasn't meant it in such a significant way but the rabbi took it in that way. It was a precious stone. Out of that ordinary peasant.... He may not have meant it the way the rabbi understood it -- you understand only in the way that YOU can understand.

FROM THAT TIME ON, WHENEVER RABBI BAER
SPOKE OF THE PROPER WAY TO CONDUCT ONE'S LIFE
HE ADDED, 'AND THE OLD MAN OF OLESHNYA SAID:
"WHAT YOU DON'T GET BY YOUR OWN WORK, YOU DON'T HAVE."'

The old man must have meant it in the ordinary way. He was saying that in this life you can have only that which you have worked for. There is no other way. One has to work hard to have something.

That is the experience of an ordinary farmer. The farmer was not a king; a king can have much that he has not earned by his own labour.

A very great, rich man was once asked by a poor man, 'What is the best way to get rich in the world?'
The rich man said, 'The best way is to find the right parents.'

You can have much without ever having earned it if you were clever enough to find the right womb. Very few people are that clever. They simply rush into any womb available!

You can rob, you can cheat, you can exploit...there are a thousand ways. But the farmer. the peasant, really lived by his own earning. He was not a king, he was not a politician, he was not a rich man -- whatsoever he earned, that's all he had.

The farmer must have said it in the very ordinary sense, but look at the beauty of it. Whatsoever you hear, you hear from your dimension. The rabbi heard it in a totally different way. It became a very illuminated saying in his being. It was a simple, ordinary statement, but the rabbi was in a deep meditation, the rabbi was in his other dimension -- the dimension of being.

When you are in the dimension of being, small things, ordinary pebbles, become precious stones. Ordinary things take on so much colour, become so colourful. Ordinary events become so psychedelic...it depends on you, on your vision.

FROM THAT TIME ON, WHENEVER RABBI BAER
SPOKE OF THE PROPER WAY TO CONDUCT ONE'S LIFE,
HE ADDED, 'AND THE OLD MAN OF OLESHNYA SAID:
"WHAT YOU DON'T GET BY YOUR OWN WORK, YOU DON'T HAVE."'

This is true. In the innermost world it is absolutely true -- although it may not be so true in the outside world. In the outside world there are a thousand and one ways to be dishonest, to cheat, to rob, to steal, to exploit. In fact, in the outside world the workers don't have much, only the cheaters. The cunning people have much. Those who work don't have much. Those who don't work, they have much.

But in the inside world the statement is absolutely true. You cannot have anything there in your being that you have not earned. And it is earned the hard way; there are no shortcuts. So don't try to cheat God.

A man who is deluded by having things, loses all opportunities of attaining to the state of being.

I have heard.

A husband took a shot at his mother-in-law, so she brought charges against him. 'You were drinking,' said the judge, 'so I must tell you something. It was liquor that inflamed you. It was liquor that made you hate your mother-in-law. It was liquor that got you to buy the revolver to shoot her. It was liquor that made you go to your mother-in-law's house, point the revolver, pull the trigger and fire. And note, it was liquor that made you miss her!'

It is the same story, the same liquor. Throughout your whole life it is your ambition to have that functions like the liquor. So watch it. Beware of it. That is the only illusion in the world.

One day when you go, then you will realise -- but then it will be too late.

I have heard about a man.

He went to Florida with his wife, and became fascinated by the spectacle of eight horses chasing each other around a track. He and his wife bet heavily, and after a few days they had only two dollars left between them. But he was a hopeful type and he convinced his wife that everything would be all right if she let him go out to the track alone.

A friend drove him out. There was a forty-to-one shot in the first race, and he decided to bet on it. The horse came in.

In every race the man backed the long shot, and in every race he won. By the end of the last race he had over ten thousand dollars, and he decided to press his lucky streak. On the way back to the hotel he stopped off at a little gambling club and ran his stake up to forty thousand on the roulette wheel. One more play, he decided, and he would leave. He put the entire forty thousand on black.

The wheel spun. The croupier announced, 'Number fourteen, red.'

The man walked back to the hotel. His wife called him from the verandah. 'How did you make out?' she asked eagerly.

The husband shrugged: 'I lost the two dollars.'

In the end, when death comes, the whole game of thousands and thousands of dollars, achieving this, attaining that, becoming this, becoming that, the power, the prestige, the money, the respectability -- nothing counts. Finally you have to say only, 'I have lost my being.'

In running, rushing into the dimension of having, only one thing happens -- you lose your being. Life is a great opportunity, a great opportunity. In fact, there are millions of opportunities in it to attain to yourself, to know who you are. But that comes the hard way. You have to work for it.

Don't try to borrow. Nothing can be borrowed in that inner world. And don't try to become just knowledgeable. Attain to a clarity, attain to a vision where no thought exists in your mind. This is the hardest thing in the world. To drop thoughts is the hardest thing in the world, the greatest challenge. All other challenges are very small. This is the greatest adventure that you can take and those who are courageous, they accept the challenge and go into it.

The greatest challenge is how to drop the mind, because only when the mind ceases, the God can be. Only when the known disappears, the unknown can be. Only when there is no mind, no you, nothing of you

left, suddenly there is that which you have been seeking forever and forever. God is when you are not. This is the hardest thing to do.

The last anecdote.

Rabbi Grossman and Father O'Malley were seated beside each other at a banquet. 'Have some ham,' offered the priest. 'I'm afraid not,' answered the rabbi. 'C'mon, try some,' the priest encouraged. 'It's real good!' 'Thanks, but I don't eat that kind of meat because of my religion.' 'It's really delicious!' said Father O'Malley five minutes later. 'You oughta try this ham, you'd like it!' 'No thank you!' replied Rabbi Grossman.

After dinner, the two men shook hands. 'Tell me,' said the Jewish clergyman, 'do you enjoy sex with your wife?' 'Oh, Rabbi, you should know I'm not allowed to be married,' said the priest. 'I can't have sex!' 'You ought to try it,' said the rabbi. 'It's better than ham!'

That's all that I can say to you. You ought to try the state of no-mind, the state of being. It is better than all the worlds put together.

The world of being is the only real world, the world of truth. And unless you have come to it, you go on wandering in foreign lands. You can never come home. You come home only when you have come into the innermost core of your being -- which is possible. It is difficult, but not impossible; arduous, but not impossible. It is difficult certainly, but it has happened. It has happened to me, it can happen to you.

But don't cling to cheap remedies. Don't try to cheat, chemically or otherwise. Don't try to borrow knowledge. Don't go on accumulating.

It is already there, accumulations only hide it. It is already there. Once you stop accumulating and you drop all the junk you have accumulated inside you -- that's what your mind is, the junk. If you drop that junk, suddenly it is there in its absolute purity, in its absolutely beauty, in its absolute benediction.

A wise man, the wonder of his age, taught his disciples from a seemingly inexhaustible store of wisdom. He attributed all his knowledge to a thick tome that was kept in a place of honour in his room.
The sage would allow nobody to open the volume.

When he died, those who had surrounded him, regarding themselves as heirs, ran to open the book, anxious to possess what it contained.

They were surprised, confused and disappointed when they found that there was writing on only one page.

They became even more bewildered, and then annoyed, when they tried to penetrate the meaning of the phrase that met their eyes.

It was: 'When you realise the difference between the container and the content, you will have knowledge.'

Let me repeat it: 'When you realise the difference between the container and the content, you will have knowledge.'

The container is your consciousness, the content is your mind. The container is your being, the content is all that you have accumulated. When you realise the distinction between the content and the container between the mind and the being, you will have knowledge. In a single split moment, when you remember and you recognise that you are not the content, you are the container -- there is a mutation, there is a revolution. And that is the only revolution there is.

The Art of Dying

Chapter #6
Chapter title: Why No Women?

16 October 1976 am in Buddha Hall

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The first question:

TODAY AT THE LECTURE YOU EXTOLLED THE VIRTUES OF HASIDISM. BUT IF THEY ARE SO PRAISEWORTHY, SO FULL OF FEELING OF BROTHERHOOD, ETC., WHY DO THEY EXCLUDE WOMEN FROM THEIR RELIGIOUS PRACTICES, AND PARTICULARLY THEIR ECSTATIC RELIGIOUS DANCING?

Pratima has asked the question. It is very relevant, and has to be understood. The first thing to remember, to always remember, is never to judge the past by present standards. That is not compassionate. For example, when Hasidism was arising, to allow women into a religiously ecstatic dance would have been impossible. Not that Hasidic mystics were not aware, not that they would not have liked to allow it -- they would have loved it -- but it was impossible. Even Buddha was afraid to initiate women into his order.

What was the fear? Was he an orthodox person? No, you cannot find a more revolutionary mind, but he insisted for many years on not allowing women into his order. No, the reason is to be found somewhere else.

A religion has to exist in the society. If the society is too much against a certain thing, even the founder has to make a few compromises. Otherwise the religion as such will not exist at all. Society is not in a condition of perfection, society is not yet as it should be, but a religion has to exist in this society, in the framework that this society allows it. Revolutionaries try to go a little further than the boundary, but even they cannot go too far. If they go too far they will be uprooted.

For example, I have no objection if you go naked when meditating. I have no objection. In fact I will support it, because clothes are part of the repressive culture. I know it, but still I have to insist on you not being naked in the meditations. Because that creates such trouble that even meditation becomes impossible. That will be too much. To destroy the whole possibility of meditation just for clothes or nudity would be foolish. It would have been good if I had been able to allow you to be absolutely free -- free from clothes also. But then society would not allow us to exist at all, and we have to exist in society. So we have to choose the lesser evil.

Or, take the question of drugs. I am not in support of drugs, but I am not against them either. I am not in support of Timothy Leary, I don't think that you can attain samadhi by drugs -- about that I am absolutely certain. No one has ever attained samadhi by- drugs, notwithstanding what Aldous Huxley and others say. It is too cheap, and through chemicals there is no possibility to attain the ultimate. But I am aware that drugs can help in a certain way. They can give you a glimpse; they cannot give you the reality, but they can give you a glimpse of the reality, and that glimpse can become a breakthrough. That glimpse can uproot you from your past and can send you on a search for the real. If you have seen God, even in your dream, your whole life will be transformed. Of course, the God in a dream is a dream, but the next morning you will start looking into the world -- where can you find this phenomenon that has happened in your dream?

Many people start their journey towards God, truth, samadhi, because they have had a certain glimpse somewhere. Maybe through drugs, maybe through sexual orgasm, maybe through music, or sometimes accidentally. Sometimes a person falls from a train, is hit on the head and he has a glimpse. I'm not saying make a method of that! But I know this has happened. A certain centre in the head is hit by accident and the person has a glimpse, an explosion of light. Never again will he be the same; now he will start searching for it.

This is possible. The probable is no longer probable, it has become possible. Now he has some inkling,

some contact. He cannot rest now.

I am not for drugs, I am not against drugs. But still, in this community, in my commune, drugs cannot be allowed. Politicians have never been very intelligent and one should not expect too much from them. In fact, only stupid people become interested in politics. If they were intelligent they would not be in politics at all.

So just for some ordinary, small thing the whole movement cannot be destroyed. That would be foolish. After a hundred years my attitude that drugs cannot be allowed in the Ashram will be thought anti-revolutionary. Naturally, I know it is anti-revolutionary. So let it be here on the record.

The Hasidic Masters knew it well. It is inhuman, anti-revolutionary. not to allow women to participate in ecstatic religious ceremonies, in ecstatic dances. But that society was very much against it. Because of this the whole movement would have died. So they had to prohibit it.

Buddhism died in India. Do you know why? It was because Buddha finally allowed women into his order. He himself is reported to have said, 'My religion would have lived at least five thousand years, but now it will not live more than five hundred, because I am taking a very great risk.' Just allowing woman into his order was such a risk that Buddha said, 'The life of my religion is reduced by four thousand, five hundred years -- at the most it will last only five hundred years.' And it happened exactly that way. For only five hundred years Buddhism lived, and that life was also not at the climax. not at the optimum. Every day the life was slowing down, every day death was coming closer and closer. What happened?

The society. Society has long been male-oriented. To allow women into a religious order was to destroy the old hierarchy, the superiority of man. Even a man like Mahavir, a very revolutionary man, is reported to have said that women cannot enter moksha directly as women. First they will have to be born as men and then.... So no woman has entered into the Jaina moksha, into nirvana, directly as a woman. First she has to change her body, take a male shape and form, and then she can enter.

Why should Mahavir say this? Society, the politics of the country, the priests and the politicians, they were too chauvinistic. Some compromise was needed, otherwise they would not allow anything. Mahavir lived naked, but he himself did not allow any women to go naked because the society was not ready to accept even him in his nudity. By and by people accepted him, grudgingly, reluctantly, but to accept the idea that women could go naked would have been too much.

And because Mahavir said, 'Unless you leave everything -- even clothes -- unless you are as innocent as a child, as you were on the first day you were born, you cannot enter into my kingdom of God,' he had to say that women Could not enter directly. If he had said that women could enter directly then a few courageous women would have come forward and would have thrown off their clothes also -- would have become naked. Just to avoid nude women he had to make a very false statement, untrue. And I know he knew that it was untrue -- I know because I make many untrue statements. But we have to exist in a society, in a particular state, i n a particular confused state, in a particular neurotic state. If you live with mad people you have to make a few compromises. If you live with mad people at least you have to pretend that you are also mad.

Narendra is here. His father went mad thirty or forty years ago. He escaped from the house. After a few months he was caught in Agra and put into jail with mad people all around. There was a special jail in Lahore, only for mad people. He said that for nine months everything went okay because he was also mad. After nine months, just by accident he drank a whole jug of phenoil -- a mad man -- he found it in the bathroom and he drank it. That gave him vomits, nausea, diarrhea. Because of that diarrhea he was throwing things out for fifteen days continuously, and his madness disappeared then the real problem began, because he was amongst mad people. Now for the first time he became aware of where he was -- somebody was pulling his leg, somebody was hitting him on his head, and people were talking and dancing. And he was no longer mad. Those three months when he was not mad and was living with mad people, were the most painful; they were deep anguish and anxiety. He couldn't sleep.

And he would go to the authorities and he would say, 'Now let me out because I am no longer mad!' And they wouldn't listen because every mad person says that -- that he is no longer mad. So that was not proof. He had to comploete his sentence of one year.

He told me that he could never forget those three months; they were a continuous nightmare. But for nine months he was perfectly happy because he was also mad.

You cannot conceive of what happens to a person when he becomes a Buddha or a Baal-Shem in a country, in a world, which is absolutely mad. He is no longer mad but he has to follow your laws, otherwise you will kill him. He has to make compromises. Of course he cannot hope that you will make compromises with him. You are not in a state in which you can think. But he can think. Only the higher can make

compromises with the lower, only the greater can make compromises with the lower, only the wise person can make compromises with stupid people.

So it happened that women have never been accepted. It is only just in this century, very recently, that women are coming out of the dark night of the past history.

I have heard.

It happened that when Golda Meir was Prime Minister of Israel, Indira Gandhi, Prime Minister of India, went to Israel. And when Indira Gandhi visited Israel she was welcomed by Golda Meir.

After seeing all the historical sights, Mrs. Gandhi said, 'I would like to visit a synagogue.' 'By all means,' answered the Israeli Prime Minister.

Two weeks later, Mrs. Gandhi stood before her cabinet. 'What did you learn in Israel?' asked one of the members. 'Many things,' answered the Indian Prime Minister. 'But most of all I learned that in Israeli synagogues the men pray on the first floor and the Prime Ministers worship in the balcony.'

Two women, but she thought that prime ministers worship in the balcony and men on the floor.

Once a thing settles it is very difficult to change it, even for a prime minister. Even for a prime minister it is difficult to change the traditional way.

The Hasids were a new way, but rather than destroying the whole movement they chose to go with the society and its rules and its regulations. At least let the message reach to men. If it cannot reach to women right now, later on it will -- but at least let the message be rooted on the earth.

I am existing here in a very alien and strange world. I would like to give you many things but I cannot, because you yourself will resist. I would like to make you aware of many things in your being, but you will be against me. I have to go very slowly, I have to be very roundabout; it cannot be done directly.

Just see. I have done what Pratima was enquiring about in relation to Hasidism. I have done It. In my community, men and women are no longer separate. That's why Indians have stopped coming to my Ashram. They cannot come. When they used to come, their questions were more or less all concerned about what type of Ashram this was -- men and women mixing and meeting, holding each other's hands, going together? Even after meditations hugging, kissing each other? What type of things were these? This is not good.

They used to come to me and say, 'This is not good, this should not be allowed. Osho, you should interfere.' I never interfered because to me there is nothing wrong -- man and woman should not be made in any way distinct. They are not separate, nobody is higher and nobody is lower. They are different but equal. Difference is beautiful, it has to be there. The difference has to be enhanced, but the equality has to be saved. And to me, love is a way towards God.

I didn't listen to them. By and by they disappeared. Now only very courageous Indians can enter here. Now only a few Indians can enter here, those who have no repressed mind in them, who are post-Freudians -- only they can enter here. But Inida as a whole is pre-Freudian. Freud is still unknown in India. Freud has not yet entered into the Indian soul.

But I have done it. And I am a Hasid, so you can forgive the old Hasids. Time was not ripe at that time; even now it is very difficult. I have to encounter difficulties every day. For every small thing there are difficulties. Those difficulties could be avoided if I behaved in an orthodox way. I cannot behave in an orthodox way -- because then there is no point in my being here, then I could not deliver the message to you -- and I cannot be absolutely revolutionary because then there would be no possibility of something happening between you and me.

And I am not in any way interested in being a martyr because that too seems to me to be a sort of masochism. People who are always seeking to become martyrs are not really aware of what they are doing -- they are seeking suicide. I am not a martyr. I love life, I love all that is implied in life, and the original Hasid Masters were as much in love with life as I am. That's why I have chosen to talk about them. When I choose to talk about some path, I choose it only because it appeals to me tremendously.

The Hasids were not people who wanted to become political revolutionaries. They were not reformists. They were not trying to reform the society, they were trying to bring a mutation to the individual soul. And they had to exist in the society. Remember that always.

But then what happens whenever a tradition gets settled? Now Hasidism is a settled tradition, now it itself has become an orthodoxy. Now the time is ripe. If the community exists in New York -- a Hasidic community exists in New York -- now the time is ripe, but now they themselves have become orthodox.

They have their own tradition. they cannot go against Baal-Shem. And these people who are now Hasids are not really Masters, they are simply followers of the followers of the followers.

You are here with me. You are face to face with something original. When you tell it to somebody else it will not be the original. You have heard it from me, then you will tell it to somebody else and much of it is lost. And then that person goes to somebody else and delivers the message. Again much is lost. Within a few years, within a few transfers, the truth is completely distorted, only lies are left. And again a revolutionary movement becomes an orthodox tradition.

The second question:

CAN'T YOU DO IT FOR ME? CAN'T YOU CUT MY HEAD OFF? BECAUSE I CAN'T DROP IT. I KNOW THAT BECAUSE I HAVE TRIED.

I can do that but there will be much trouble.

Let me tell you an anecdote.

St. Peter returned to the new arrival waiting impatiently outside the gates. 'I can't find your name,' he reported. 'Would you please spell it for me?' The man did so, and St. Peter left to check his reservation lists again. In a few moments he returned, 'Say, you are not due for ten ears. Who is your doctor?'

If I cut your head off, then St. Peter will ask you, 'You are not due for many lives. Who is your guru?'

It cannot be done by another. It is not something that can be done from the outside. In fact you also cannot do it. You have to grow into it. It is not something that you can do or force, it comes through deeper understanding.

The dropping of the head is one of the most difficult things because you are identified with the head. You are the head! Your thoughts, your ideologies, your religion, your politics, your scriptures, your knowledge, your identity -- everything is in your head. How can you drop it? Just think of dropping the head. Then who are you? Without the head you are nobody.

You have to grow into understanding. When you can grow a new head above this head, only then can you drop this head. That's the whole effort of meditation -- to help you grow a new head, a new head which does not need thoughts, does not need ideologies; which is pure awareness and enough unto itself; WhiCh needs no external influence to live; which lives from its own innermost core. When you have grown a new head, the old will be dropped very easily. It will drop on its own accord.

If I force anything upon you, you will resist it, you will become afraid, you will be scared. And nobody wants to die. It is a great art to be learned.

I have heard.

It was the day of the hanging and as Mulla Nasrudin was led to the foot of the steps of the scaffold, he suddenly stopped and refused to walk another step. 'Let us go,' the guard said impatiently. 'What is the matter?' 'Somehow,' said Nasrudin, 'those steps look mighty rickety. They just don't look safe enough to walk up.'

He is going to be hanged, but those steps look 'mighty rickety' -- not safe enough to walk on! Even at the moment of death a person goes on clinging -- to the very end. Nobody wants to die, and unless you learn to die you will never be able to live, you will never be able to know what life is. A person who is able to die is a person who is able to live, because life and death are two aspects of the same coin. You can choose both or you can drop both, but they both come together in one parcel, they are not different things.

Once you are afraid of death you are bound to be afraid of life. That's why I am talking about this Hasidic approach. The whole approach consists of methods, ways and means of how to die -- the art of dying is the art of living also. Dying as an ego is being born as a non 'ego; dying as a part is being born as a whole; dying as man is a basic step towards being born as a God.

But death is difficult, very difficult. Have you watched it? Except man, no animal can commit suicide. It is not possible for any animal even to think about committing suicide. Have you thought about it? Have you heard of any tree committing suicide, any animal committing suicide? No. Only man, man's intelligence,

can make it possible that a man can commit suicide.

And I am not talking about ordinary suicide -- because that is not really suicide, you simply change the body -- I am talking of the ultimate suicide. Once you die the way I am teaching you to die, you will never be born again in life. You will disappear into the cosmos, you will not have any form any more, you will become the formless.

I have heard.

The man was charged with trespassing on the farmer's property and shooting quail. The Counsel for Defense tried to confuse the farmer. 'Now,'he asked, 'are you prepared to swear that this man shot your quail?' 'I didn't say he shot them,' was the reply. 'I said I suspected him of doing it.' 'Ah, now we are coming to it. What made you suspect this man?' 'Well,' replied the farmer, 'firstly, I caught him on my land with a shotgun. Secondly, I heard a gun go off and saw some quail fall. Thirdly, I found four quail in his pocket, and you can't tell me them birds just flew in there and committed suicide.'

Only man is capable of committing suicide. That is the glory of man. Only man can be capable enough to think that life is not worth living, only man is capable enough to reflect that this life is simply futile. Ordinarily when people commit suicide, they don't do it because they have understood life's futility, they do it only because they have understood THIS life's futility -- and they are hoping that in another life somewhere else things will be better.

The spiritual suicide means that a man has come to understand that not only THIS life is futile, but life as such is futile. Then he starts thinking of how to get rid of being born again and again, how to get rid of getting into the tunnel of the body and of being confined and encased; then he starts thinking of how to remain absolutely free without any form. This is what moksha is, this is what liberation is -- or you can call it salvation.

A man can never be happy in the body because it is such a confinement. All around are walls; you are forced into a prison. It does not look like a prison because the prison walks with you -- wherever you go it goes with you, so you don't feel that it is like a prison. Once you have known a life without the body, once you have become capable of getting out of the body -- even for a single split moment -- then you will see how you are confined, how you are imprisoned.

The body is a bondage, the mind is a bondage, but, you have to understand -- I cannot force you free. Remember one thing: you can be forced into bondage from the outside, but you cannot be forced into freedom from the outside. Somebody can force you into a prison cell, but nobody can take you out of a prison cell. If you want to remain in a prison cell, you will find some other prison cell somewhere else. You may escape from one prison, but you will get into another -- from the frying pan into the fire. You can easily change your prisons, but that doesn't make any difference. That's what everybody has been doing for millennia. Each life you have been in a prison -- sometimes a man, sometimes a woman, sometimes black, sometimes white, sometimes Indian, sometimes Chinese, sometimes American. You have moved in all the forms possible.

When people come to me and I look into them, it is surprising how many forms they have moved in, how many bodies, how many shape$ they have lived in, how many names and religions and countries...and still they are not fed up. And they go on repeating the old circle again and again.

Remember one thing more. Just as I said to you that suicide is absolutely human, no animal commits it, the same is true about boredom. Boredom is absolutely human. A buffalo is never bored, a donkey is never bored -- only man, only a highly evolved consciousness. If you are not bored with your life, it simply shows that you live in a very low state of consciousness.

A Buddha is bored, a Jesus is bored, a Mahavira is bored -- bored to death! Just repetition all around and nothing else. Out of boredom comes renunciation. A man who is bored with the world becomes a sannyasin. The search is not for another world, it is for an end of the search. It is suicide, total, ultimate.

The third question:

LISTENING TO YOU I FEEL AS IF I AM DYING AS IF YOU ARE CONTINUOUSLY PUSHING ME FARTHER AWAY. YOU ARE MY PEAK MY EVEREST SO BEAUTIFUL AND SO FAR AWAY AND YET INCREDIBLY CLOSE. IS THERE ANYTHING I CAN DO TO OPEN MYSELF TO YOU?

My whole purpose here is to push you towards death, to push you into the abyss of the unknown, to push you into zero experience. We in India call it samadhi. It is a zero experience -- where in a way you are and in a way you are not; where you are empty of all content, just the container has remained; where all writing from the book has disappeared, just the book remains, empty. That's the real Bible, the real Veda. When all writing has disappeared and the book is absolutely empty; when all the content, all the thoughts, mind, emotions, desires, have disappeared and there is only a pure consciousness, empty of all content -- this is what I call the abyss.

YOU SAY YOU ARE MY PEAK, MY EVEREST.... Yes, that's true, but the peak will come only later on. First comes the abyss. I am also your abyss. Let me tell you one very, very beautiful anecdote. Listen to it very, very attentively, and later on when you are sitting silently at home, meditate over it.

A man went to a ranch to buy a horse, pointed at one and said, 'My, that's a beautiful pony right there. What kind is it?' 'That's a palomino,' said the rancher. 'Well, any friend of yours is a friend of mine. I would like to buy that pony,' said the man.

The rancher replied, 'I gotta tell you, sir, it was owned by a preacher-man. If you want the horse to move you say, "Good Lord"; if you want the horse to stop you gotta say, "Amen."' 'Let me try that horse,' said the buyer.

He mounted and said, 'Good Lord.' The horse promptly moved out and was soon galloping up in the mountains. The man was yelling, 'Good Lord! Good Lord!' and the horse was really moving. Suddenly he came to the end of the cliff, and panic-stricken he yelled, 'Whoa! Whoa!' That didn't work and then he remembered and said, 'Amen!' The horse stopped right on the end of the cliff.

And wiping his brow with relief, the man said, 'Good Lord!'

You ask IS THERE ANYTHING I CAN DO TO OPEN MYSELF TO YOU? Say 'Good Lord' and then all else will happen on its own accord.

The fourth question.

I LOVE EVERY TIME I HEAR YOU SPEAK, BUT MY FAVORITE THING I EVER HEARD YOU SAY WAS THE OTHER DAY WHEN YOU ASKED US IF WE COULD HEAR YOU.

I would like to ask it every day, every moment. Gan you hear me? But just out of politeness I don't ask it. That day the mike failed and I could gather courage. But remember you lied to me. When I said, 'Can you hear me?' you said, 'No.' You lied. If you had not heard my question how you could answer it? -- Again because of politeness I remained quiet. I had to.

A young lady went to Mulla Nasrudin for advice. She said to the Mulla, 'Should I marry a fellow who lies to me?' 'Yes, unless you want to remain unmarried forever,' said Nasrudin.

I have to accept you liars as my disciples because there;s no other way, unless I decide to remain a master without disciples. You lied to me absolutely that moment. You had heard me, you immediately said, 'No.' Not only did you like my asking you, 'Can you hear me,' I also loved your answer.

The fifth question:

YOU CALL THE HASIDIM A JOYOUS, ENLIGHTENED COMMUNITY, YET THE HASIDISM OF MODERN NEW YORK APPEARS TO BE SO RIGID, AUSTERE, DOGMATIC AND CONTEMPTUOUS OF BOTH GOYIM AND OTHER JEWS.
HOW DID THIS TRANSFORMATION TAKE PLACE?

It always takes place.

Truth cannot remain long on the earth; it comes and it disappears. If you are available it hits you, and then it is gone. You cannot hold it on the earth. The earth is so false and people are so engrossed in their lies that truth cannot remain here long. Whenever a Buddha walks on the earth, truth walks for a few moments. When the Buddha is gone, truth also disappears. Only the footprints are left and you go on worshipping the footprints. The footprints are not the Buddha, and the words uttered by the Buddha are just mere words. When you repeat them they are just words, they mean nothing.

It was Buddha who was the meaning behind the words. You can repeat exactly the same words, but they will not mean the same, because the person behind the words is no longer the same.

The Hasidim were a choice community when Baal-Shem was there. When he walked on the earth, the Hasidim were one of the most beautiful communities on the earth -- they flowered. A Master is needed, a living Master is needed. Only in a living Master's presence does your innermost bud open, blossom.

After Baal-Shem disappeared, there was only a tradition left. What he said, what he did, the legends about him, are many. And then people go on repeating them, people go on imitating them. These people are bound to be false.

But this is natural so don't be angry at them. Once I am gone from here this community will not be so joyous, cannot be. It is just natural. Then the words will be there and people will be repeating them and they will try to follow them religiously, but there will be effort. Right now there is no effort. You are simply flowing with me. Right now it is spontaneous, right now it is a love affair. Then it will be a sort of duty to be fulfilled. You will feel an obligation.

You will remember me. You will want to live the same way, but something very vital will be missing -- the life will be missing. Whenever a Master departs, only a dead corpse of his teaching remains.

So always seek a living Master. A dead Master is of no use -- because a dead Master means nothing but a dead teaching. Always seek a living Master. But it is very difficult because people's minds are very slow. By the time you come to recognise somebody as a Master he is gone. This is the difficulty. By the time you recognise that Jesus is a Master, Jesus is no longer there. Then there are only Christians, then there are churches, then there are the Pope and the priest, and they catch hold of you.

Yes, Hasidism has become orthodox but the Hasids were not. They were a living religion, a very living river.

I have heard:

A rabidly anti-Christian Jew was on his deathbed. All the family were gathered round as he gasped 'Fetch a priest

They were all thunder-struck but his wife said to their eldest son, 'Go on, it is his dying wish. Fetch a priest.' So the son fetched a Catholic priest, who received the old man into the Church, gave him the last rites and left.

The eldest boy, with tears in his eyes whispered to his father, 'Dad, all your life you have brought us up to believe that the Church of Rome is anti-religious. How come in your last moments you can bring yourself to join them? You are a Jew, and you have always believed in the Judaic tradition. How can you do this at the last moment?'

And with his last breath the old man muttered, 'Another one of the bastards dead.'

He converted himself to be a Catholic so that a Catholic dies in the world. 'Another one of the bastards dead!'

People always become that way because they live through the mind. Mind is a tradition.

I have heard. 'Is your grandfather a religious man7' asked the young co-ed of her date. 'He's so orthodox,' replied the boy, 'that when he plays chess he does not use bishops, he uses rabbis!'

The ego functions in a very traditional way. To be revolutionary, one needs to be beyond the ego. And it is not that you can do it once and forever, you have to do it every moment again and again, because the ego goes on closing in on you, it goes on caving in on you. Each moment that you pass through, whatsoever you have lived, whatsoever you have experienced, becomes your ego. You have to discard it. Renunciation is not once and for all. You have to renounce every moment; whatsoever is gathered you have to renounce. Only then renunciation remains a revolution. And not only do you have to renounce ordinary things of the world, you have to renounce ordinary ideologies also -- Jewish, Christian, Hindu, Mohammedan. You have

to renounce thoughts so that you can remain in a pure mirrorlike reflection. Then your consciousness can remain undisturbed, uncoloured by any thought, you can see into things directly and your consciousness is not distracted or distorted by any prejudice.

Once a tradition settles, once a religion is no longer revolutionary, you start interpreting it in your own ways. Then you don't bother what Buddha meant, then you start reading your own thoughts into Buddha's assertions. Then you don't bother what Krishna says, you go on reading into the Gita whatsoever you want to read. Then perversion settles. That's why I insist again and again: if you can find a living Master, be with him -- because you cannot distort a living Master. You will try! But you cannot distort him because a living Master can stop you from distorting his message. But a dead book, a scripture -- Holy Bible, Holy Koran, Holy Gita -- what can they do? They may be holy but they are completely dead; you can do whatsoever you want to do with them. And man is very cunning and very clever.

When aged Fennessy collapsed on the street, a crowd soon gathered and began making suggestions as to how the old fellow should be revived.

Maggie O'Reilly yelled 'Give the poor man some whiskey.'

No one paid any attention to her and the crowd continued shouting out suggestions. Finally Fennessy opened one eye, pulled himself up on an elbow, and said weakly, 'Will the lot of ye hold your tongues and let Maggie O'Reilly speak?'

Whatsoever we want to hear, whatsoever we want, becomes our scripture, becomes our interpretation. People are rigid. So whether they are Hasids or Buddhists or Sufis or Zen Buddhists does not matter -- people's minds are rigid. Wherever they belong they create rigidity there. You can move from being a Hindu and you can become a Christian, or from Christian you can become a Mohammedan, but it will not make much difference because you will remain you. And you will do the same by being a Christian, you will do the same by being a Mohammedan or by being a Hindu. What ideology you believe in does not matter much. The real thing that matters is you, your consciousness, your state of consciousness.

You are here with me. Your children, the next generation, will believe in me simply because their father or their mother believed in me. They will not have any direct contact with me. They will simply believe; it will not be trust, it will be just a mental thing, a formal thing.

It happens that sometimes the children come and when the mother takes sannyas, the child also wants to take sannyas. The child does not know what he is doing, where he is moving; he is just imitating the mother. The mother has come on her own but the child has come just as a shadow. For the mother I have a totally different meaning, for the child I have no meaning at all. If the mother had gone to another Master, the child would have been initiated there. If the mother had become Mohammedan or Christian, the child would have become Mohammedan or Christian.

There is no relevance for the child, it is not significant for the child -- and it may become part of his ego that he is a sannyasin. Later in his life he may wear orange, may wear a mala, and he will do the formal thing, but he will be as ordinary a mind as there are all over the world. And he will do with his belief what the ordinary mind has always been prone to do: he will become rigid about it, fanatical about it. He will start declaring that HERE is truth and nowhere else.

When you declare that only your belief is true and all else is false, you are not concerned with truth at all. You are simply concerned with the assertion of your ego. It is an ego declaration, 'MY country has to be right, MY religion has to be right. Wrong or right, MY country has to be right, MY religion has to be right -- because it is MY religion.'

Deep down it is my 'I' that has to be right.

The sixth question:

LAST NIGHT IN THE EARLY MORNING I SAW TWO DREAMS ONE AFTER ANOTHER. ONE, YOU WERE SITTING IN THE ROOM IN COMPLETE SILENCE. I ENTERED THE ROOM VERY SLOWLY, CAME CLOSER AND CLOSER TO YOU, BOWED DOWN, TOUCHED YOUR FEET. YOU PLACED YOUR HANDS ON MY HEAD. I FELT VERY BLISSFUL, ECSTATIC, VERY, VERY LIGHT. ANOTHER: IT WAS A BEAUTIFUL ROOM, VERY COOL, SOOTHING, BLUE-COLOURED. YOU WERE LYING ON THE BED. LAXMI, SOME OTHER DISCIPLES AND MYSELF WERE SITTING THERE-VERY FEW DISCIPLES WERE THERE. LAXMI BECKONED TO ME TO COME CLOSER NEAR YOUR BED. YOU WERE INDICATING

SOMETHING NOT INDICATED BEFORE. YOUR FINGERS WERE MAKING VERY DIFFERENT GESTURES. IT LOOKED AS IF YOU WERE GIVING YOUR FINAL MESSAGE. I COULD EVEN HEAR IT VERY CLEARLY AND DISTINCTLY. IT WAS, 'DRINK ME, EAT ME, BREATHE ME. DON'T LEAVE ME UNDRUNK, UNEATEN, UNBREATHED.' AND WE ALL WERE WEEPING.

There you missed. You should have been laughing. Correct your dream. Next.time don't commit that mistake.

The seventh question:

'SHALL THE DAY OF PARTING BE THE DAY OF GATHERING? AND SHALL IT BE SAID THAT MY EVE WAS IN TRUTH MY DAWN? SHALL MY HEART BECOME A TREE, HEAVY-LADEN WITH FRUIT THAT I MAY GATHER AND GIVE UNTO THEM? AM I A HARP THAT THE HAND OF THE MIGHTY MAY TOUCH ME, OR A FLUTE THAT HIS BREATH MAY PASS THROUGH ME? A SEEKER OF SILENCES AM I, AND WHAT TREASURE HAVE I FOUND IN SILENCES THAT I MAY DISPENSE WITH CONFIDENCE?'

Yes, a million, million times, yes. Let this be your guide. You just allow the Divine and he will start singing through your flute. Don't hinder his way.

Only one thing is needed -- don't hinder God. It is not a question of God playing on your flute or not. It is only a question of whether you will allow him or not. If you allow him, this very moment the song begins. If you don't allow him and you go on praying, 'Play on my flute,' then it is never going to begin.

Man has nothing else to do but surrender -- in deep trust, in deep love. Don't be a doer, just surrender. Let there be a let-go.And whatsoever you have asked, I say yes, a million, million times, yes.

The eighth question:

I WAS A SAD CHILD, A FRIGHTENED ADOLESCENT, AND AN ANGRY YOUNG MAN. YET ALL MY LIFE I HAVE FELT DEEP WITHIN THAT EVERYTHING WAS FUNNY, ABSURD, RIDICULOUS. WHEN I WAS IN THE SEMINARY SOME YEARS AGO, A FRIEND TOLD ME THAT WE HAVE SUCH A LIMITED CAPACITY FOR DIVINE THINGS THAT IF GOD TOLD US A JOKE, WE WOULD DIE LAUGHING. I REMEMBER MY FRIEND'S STATEMENT BECAUSE SINCE COMING TO POONA I HAVE FELT A GREAT BELLY-LAUGH WELLING UP INSIDE OF ME. I FEEL THAT GOD HAS TOLD ME A JOKE, AND THE PUNCH-LINE IS SLOWLY DAWNING ON ME. I AM A LITTLE AFRAID THAT I WILL NOT CATCH IT FULLY UNTIL I HAVE LEFT POONA IN DECEMBER, AND THEN I WILL LAUGH SO LOUD AND HARD THAT YOU WILL BE ABLE TO HEAR ME ALL THE WAY FROM TEXAS. PLEASE TELL ME, WILL I SURVIVE THIS JOKE? IT IS IMPOSSIBLE TO SURVIVE THIS JOKE.

It is impossible to survive THIS joke. The laughter that I am teaching to you is something that is going to destroy you completely. The laughter that I am teaching to you is very destructive, it is a crucifixion. But only after this destruction is there creation. Only out of chaos are stars born and only after crucifixion is there resurrection.

No, you will not be able to survive this laughter. If you really allow it, you will be drowned by it, you will disappear and only laughter will remain. If YOU laugh then the laughter is not total. When there is only laughter and you are not, then it is total. And only then have you heard the joke that God is telling.

Yes, this whole cosmos is a joke; Hindus call it LEELA. It is a joke, it is a play. And the day that you understand, you start laughing, and that laughing never stops. It goes on and on. It spreads all over the cosmos.

Laughter is prayer. If you can laugh you have learnt how to pray. Don't be serious; a serious person can never be religious. Only a person who can laugh, not only at others but at himself also, can be religious. A person who can laugh absolutely, who sees the whole ridiculousness and the whole game of life, becomes enlightened in that laughter.

No. You ask: PLEASE TELL ME, WILL I SURVIVE THIS JOKE? No, if you have heard the joke you cannot survive. If you have not heard, then it is very unfortunate because you will survive.

The last question and the most important:

OSHO, WHY DO JEWS HAVE LONG NOSES?

Now don't be afraid. I am not going to give you a long talk, a ninety-minute talk, no, because I know the answer. When you don't know the answer you have to give a very long answer. You see, that's why I go on talking so long. When I don't know the answer I have to talk very long. In my talking you forget your question. But when I know the answer there is no need. And I know the answer. I happen to know the answer.

How I came upon the answer -- about that I must tell you something.

One day -- just a few days ago -- Vivek asked me this question early in the morning: 'Why do Jews have long noses?' I settled in my chair, in my posture. I made my towel comfortable, looked at the clock and I was just going to start a great discourse on the philosophy and the physiology of the Jewish nose. But then she became apprehensive and afraid. Naturally -- because once I take off, then it takes ninety minutes at least for me to land on the earth. So she said, 'Stop! Stop! I happen to know the answer! You need not give me the answer!'

I was very shocked because I was already on the way. In a hurried way she said, 'Because the air is free!'

It is a beauty. I loved it. It explains everything. The Jews have long noses because the air is free!

The Art of Dying

Chapter #7
Chapter title: The Treasure

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RABBI BUNAM USED TO TELL YOUNG MEN WHO CAME TO HIM FOR THE FIRST TIME THE STORY OF RABBI EISIK SON OF RABBI YEKEL IN CRACOW...

'AFTER MANY YEARS OF GREAT POVERTY WHICH HAD NEVER SHAKEN HIS FAITH IN GOD HE DREAMED THAT SOMEONE BADE HIM LOOK FOR TREASURE UNDER THE BRIDGE WHICH LEADS TO THE KING'S PALACE IN PRAGUE. WHEN THE DREAM RECURRED THE THIRD TIME HE SET OUT FOR PRAGUE. BUT THE BRIDGE WAS GUARDED DAY AND NIGHT AND HE DID NOT DARE START DIGGING. NEVERTHELESS HE WENT TO THE BRIDGE EVERY MORNING AND KEPT WALKING AROUND IT UNTIL EVENING.

FINALLY THE CAPTAIN OF THE GUARDS WHO HAD BEEN WATCHING HIM ASKED IN A KINDLY WAY WHETHER HE WAS LOOKING FOR SOMETHING OR WAITING FOR SOMEONE.

RABBI EISIK TOLD HIM OF THE DREAM WHICH HAD BROUGHT HIM FROM A FAR AWAY COUNTRY.

THE CAPTAIN LAUGHED 'AND SO TO PLEASE YOUR DREAM YOU WORE OUT YOUR SHOES TO COME HERE YOU POOR FELLOW. AND AS FAR AS HAVING FAITH IN DREAMS IF I HAD HAD IT I SHOULD HAVE HAD TO GO TO CRACOW AND DIG FOR TREASURE UNDER THE STOVE IN THE ROOM OF A JEW-EISIK SON OF YEKEL! THAT'S WHAT THE DREAM TOLD ME. AND IMAGINE WHAT IT WOULD HAVE BEEN LIKE; ONE HALF OF THE JEWS OVER THERE ARE CALLED EISIK AND THE OTHER HALF YEKEL! AND HE LAUGHED AGAIN. RABBI EISIK BOWED TRAVELED HOME DUG UP THE TREASURE FROM UNDER HIS STOVE, AND BUILT THE HOUSE OF PRAYER WHICH IS CALLED REB

EISIK'S SHUL.'

RABBI BUNAM USED TO ADD 'TAKE THIS STORY TO HEART AND MAKE WHAT IT SAYS YOUR OWN. THERE IS SOMETHING YOU CANNOT FIND ANYWHERE IN THE WORLD NOT EVEN AT THE ZADDIK'S AND THERE IS NEVERTHELESS A PLACE WHERE YOU CAN FIND IT.'

LIFE is a search, a constant search, a desperate search, a hopeless search...a search for something one knows not what. There is a deep urge to seek but one knows not what one is seeking.

And there is a certain state of mind in which whatsoever you get is not going to give you any satisfaction. Frustration seems to be the destiny of humanity, because whatsoever you get becomes meaningless the very moment you have got it. You start searching again.

The search continues whether you get anything or not. It seems irrelevant what you have got, what you have not got -- the search continues anyway. The poor are searching, the rich are searching, the i!l are searching, the well are searching, the powerful are searching. the powerless are searching, the stupid are searching, the wise are searching -- and nobody knows exactly what for.

This very search -- what it is and why it is there -- has to be understood. It seems that there is a gap in the human being, in the human mind; in the very structure of the human consciousness there seems to be a hole, a black hole. You go on throwing things into it, and they go on disappearing. Nothing seems to make it full, nothing seems to help towards fulfillment. It is a very feverish search. You seek it in this world, you seek it in the other world; sometimes you seek it in money, in power, in prestige, and sometimes you seek it in God, bliss, love, meditation, prayer -- but the search continues. It seems that man is ill with search.

The search does not allow you to be here and now because the search always leads you somewhere else. The search is a projection, the search is a desire: that somewhere else is what is needed, that it exists but it exists somewhere else, not here where you are. It certainly exists, but not in this moment of time; not now, but somewhere else. It exists then, there, never herenow. It goes on nagging you; it goes on pulling you, pushing you, it goes on throwing you into more and more madness; it drives you crazy and it is never fulfilled.

I have heard about a very great Sufi mystic woman, Rabia al-Adawia.

One evening, people found her sitting on the road searching for something. She was an old woman, her eyes were weak, and it was difficult for her to see. So the neighbours came to help her.
They asked, 'What are you searching for?'

Rabia said, 'That question is irrelevant, I am searching. If you can help me, help.'

They laughed and said, 'Rabia, have you gone mad? You say our question is irrelevant, but if we don't know what you are searching for, how can we help?'

Rabia said, 'Okay. Just to satisfy you, I am searching for my needle, I have lost my needle.'

They started helping her -- but immediately they became aware of the fact that the road was very big and a needle was a very tiny thing.

So they asked Rabia, 'Please tell us where you lost it -- the exact, precise place. Otherwise it is difficult. The road is big and we can go on searching and searching forever. Where did you lose it?'

Rabia said, 'Again you ask an irrelevant question. How is it concerned with my search?'

They stopped. They said, 'You have certainly gone crazy!'

Rabia said, 'Okay. Just to satisfy you, I have lost it in my house.'
They asked, 'Then why are you searching here?'

And Rabia is reported to have said, 'Because here there is light and there is no light inside.'

The sun was setting and there was a little light still left on the road.

This parable is very significant. Have you ever asked yourself what you are searching for? Have you ever made it a point of deep meditation to know what you are searching for? No. Even if in some vague moments, dreaming moments, you have some inkling of what you are searching for, it is never precise, it is never exact. You have not yet defined it. If you try to define it, the more it becomes defined the more you will feel that there is no need to search for it. The search can continue only in a state of vagueness, in a state of dreaming; when things are not clear you simply go on searching. pulled by some inner urge, pushed by some inner urgency. One thing you do know: you need to search. This is an inner need. But you don't know

what you are seeking.

And unless you know what you are seeking, how can you find it? It is vague -- you think it is in money, power, prestige, respectability. But then you see people who are respectable, people who are powerful -- they are also seeking. Then you see people who are tremendously rich -- they are also seeking. To the very end of their life they are seeking. So richness is not going to help, power is not going to help. The search continues in spite of what you have.

The search must be for something else. These names, these labels -- money, power, prestige -- these are just to satisfy your mind. They are just to help you feel that you are searching for something. That something is still undefined, a very vague feeling.

The first thing for the real seeker, for the seeker who has become a little alert, aware, is to define the search; to formulate a clear-cut concept of it, what it is; to bring it out of the dreaming consciousness; to encounter it in deep alertness; to look into it directly; to face it. Immediately a transformation starts happening. If you start defining your search, you will start losing your interest in the search. The more defined it becomes, the less it is there. Once it is clearly known what it is, suddenly it disappears. It exists only when you are not attentive.

Let it be repeated: the search exists only when you are sleepy; the search exists only when you are not aware; the search exists only in your unawareness. The unawareness creates the search.

Yes, Rabia is right. Inside there is no light. And because there is no light and no consciousness inside, of course you go on searching outside -- because outside it seems more clear.

Our senses are all extrovert. The eyes open outwards, the hands move, spread outwards, the legs move into the outside, the ears listen to the outside noises, sounds. Whatsoever is available to you is all opening towards the outside; all the five senses move in an extrovert way. You start searching there where you see, feel, touch -- the light of the senses falls outside. And the seeker is inside.

This dichotomy has to be understood. The seeker is inside but because the light is outside, the seeker starts moving in an ambitious way, trying to find something outside which will be fulfilling.

It is never going to happen. It has never happened. It cannot happen in the nature of things -- because, unless you have sought the seeker, all your search is meaningless. Unless you come to know who you are, all that you seek is futile, because you don't know the seeker. Without knowing the seeker how can you move in the right dimension, in the right direction? It is impossible. The first things should be considered first.

So these two things are very important: first, make it absolutely clear to yourself what your object is. Don't just go on stumbling in darkness. Focus your attention on the object -- what you are really searching for. Because sometimes you want one thing and you go on searching for something else, so even if you succeed you will not be fulfilled. Have you seen people who have succeeded? Can you find bigger failures anywhere else? You have heard the proverb that nothing succeeds like success. It is absolutely wrong. I would like to tell you: nothing fails like success. The proverb must have been invented by stupid people. Nothing fails like success.

It is said about Alexander the Great that the day he became the world conqueror he closed the doors of his room and started weeping. I don't know whether it really happened or not, but if he was even a little intelligent it must have happened.

His generals were very disturbed. What has happened? They had never seen Alexander weeping. He was not that type of man, he was a great warrior. They had seen him in great difficulties, in situations where life was very much in danger, where death was very imminent, and they had not seen even a tear coming out of his eyes. They had never seen him in any desperate, hopeless moment. What has happened to him now -- now when he has succeeded, when he is the world conqueror?

They knocked on the door, they went in and they asked, 'What has happened to you? Why are you crying like a child?' He said, 'Now that I have succeeded, I know it has been a failure. Now I know that I stand exactly in the same place as I used to be in when I started this nonsense of conquering the world.And the point has become clear to me now because there is no other world to conquer anymore -- otherwise I could have remained on the journey, I could have started conquering another world. Now there is no other world to conquer, now there is nothing else to do, and suddenly I am thrown to myself.'

A successful man is always thrown to himself in the end and then he suffers tortures of hell because he wasted his whole life. He searched and searched, he staked everything that he had, now he is successful -- and his heart is empty and his soul is meaningless and there is no fragrance, there is no benediction.

So the first thing is to know exactly what you are seeking. I insist upon it because the more you focus

your eyes on the object of your search, the more the object starts disappearing. When your eyes are absolutely fixed, suddenly there is nothing to seek; immediately your eyes start turning towards yourself. When there is no object for search, when all objects have disappeared, there is emptiness. In that emptiness is conversion, turning in. You suddenly start looking at yourself. Now there is nothing to seek, and a new desire arises to know this seeker.

If there is something to seek, you are a worldly man; if there is nothing to seek, and the question 'Who is this seeker?' has become important to you, then you are a religious man. This is the way I define the worldly and the religious.

If you are still seeking something -- maybe in the other life, on the other shore, in heaven, in paradise, in moksha, it makes no difference -- you are still a worldly man. If all seeking has stopped and you have suddenly become aware that now there is only one thing to know -- 'Who is this seeker in me? What is this energy that wants to seek? Who am I?' -- then there is a transformation. All values change suddenly. You start moving inwards.

Then Rabia is no longer sitting on the road searching for a needle that is lost somewhere in the darkness of one's own inner soul. Once you have started moving inwards.... In the beginning it is very dark -- Rabia is right. It is very, very dark because for lives together you have never been inside -- your eyes have been focussed on the outside world.

Have you watched it? Observed? Sometimes when you come in from the road where it is very sunny and the sun is hot and there is bright light -- when you suddenly come into the room or into the house it is very dark because the eyes are focussed for the outside light, for much light. When there is much light, the eyes shrink. In darkness the eyes have to relax. A bigger aperture is needed in darkness; in light a smaller aperture is enough. That's how the camera functions and that's how your eye functions. The camera has been invented along the lines of the human eye.

So when you suddenly come from the outside, your own house looks dark. But if you sit a little while, by and by the darkness disappears. There is more light; your eyes are settling.

For many lives together you have been outside in the hot sun, in the world, so when you go in you have completely forgotten how to enter and how to re-adjust your eyes. Meditation is nothing but a re-adjustment of your vision, a re-adjustment of your seeing faculty, of your eyes. In India that is what is called your third eye. It is not an eye somewhere, it is a re-adjustment, a total re-adjustment of your vision. By and by the darkness is no longer dark; a subtle, suffused light starts being felt.

And if you go on looking inside -- it takes time -- gradually, slowly, you start feeling a beautiful light inside. But it is not aggressive light;it is not like the sun, it is more like the moon. It is not glaring, it is not dazzling, it is very cool; it is not hot, it is very compassionate, it is very soothing, it is a balm.

By and by, when you have got adjusted to the inside light, you will see that you are the very source. The seeker is the sought. Then you will see that the treasure is within you and the whole problem was that you were seeking for it outside. You were seeking for it somewhere outside and it has always been there inside you, it has always been here within you. You were seeking in a wrong direction, that's all.

Everything is available to you as much as it is available to anyone else, as much as it is available to a Buddha, to a Baal-Shem, to a Moses, to Mohammed. It is all available to you, only you are looking in the wrong direction. As far as the treasure is concerned you are not poorer than Buddha or Mohammed -- no, God has never created a poor man. It does not happen, it cannot happen -- because God creates you out of his richness. How can he create a poor man? You are his overflowing, you are part of his being, how can you be poor? You are rich, infinitely rich, as rich as God himself.

But you are looking in the wrong direction. The direction is wrong, that's why you go on missing. And it is not that you will not succeed in life, you can succeed, but still you will be a failure. Nothing is going to satisfy you because nothing can be attained in the outside world which can be comparable to the inner treasure, to the inner light, to the inner bliss.

Now this story. This story is tremendously meaningful.

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DREAM RECURRED THE THIRD TIME HE SET OUT FOR PRAGUE. BUT THE BRIDGE WAS GUARDED DAY AND NIGHT AND HE DID NOT DARE START DIGGING. NEVERTHELESS HE WENT TO THE BRIDGE EVERY MORNING AND KEPT WALKING AROUND IT UNTIL EVENING.
FINALLY, THE CAPTAIN OF THE GUARDS, WHO HAD BEEN WATCHING HIM, ASKED IN A KINDLY WAY WHETHER HE WAS LOOKING FOR SOMETHING, OR WAITING FOR SOMEONE.
RABBI EISIK TOLD HIM OF THE DREAM WHICH HAD BROUGHT HIM FROM A FAR AWAY COUNTRY. THE CAPTAIN LAUGHED, 'AND SO TO PLEASE YOUR DREAM YOU WORE OUT YOUR SHOES TO COME HERE! YOU POOR FELLOW. AND AS FOR HAVING FAITH IN DREAMS, IF I HAD HAD IT I WOULD HAVE HAD TO GO TO CRACOW AND DIG FOR TREASURE UNDER THE STOVE IN THE ROOM OF A JEW -- EISIK, SON OF YEKEL! THAT'S WHAT THE DREAM TOLD ME. AND IMAGINE WHAT IT WOULD HAVE BEEN LIKE; ONE HALF OF THE JEWS OVER THERE ARE CALLED EISIK, AND THE OTHER HALF YEKEL! AND HE LAUGHED AGAIN. RABBI EISIK BOWED, TRAVELED HOME, DUG UP THE TREASURE FROM UNDER HIS STOVE, AND BUILT THE HOUSE OF PRAYER WHICH IS CALLED REB EISIK'S SHUL.'
RABBI BUNAM USED TO ADD, 'TAKE THIS STORY TO HEART AND MAKE WHAT IT SAYS YOUR OWN. THERE IS SOMETHING YOU CANNOT FIND ANYWHERE IN THE WORLD, NOT EVEN AT THE ZADDIK'S, AND THERE IS, NEVERTHELESS, A PLACE WHERE YOU CAN FIND IT.'

The first thing to be under stood about the story is that he dreamed. All desiring is dreaming and all dreaming takes you away from you -- that is the very nature of the dream.

You may be sleeping in Poona and you may dream of Philadelphia. In the morning you will not wake up in Philadelphia, you will wake up in Poona. In a dream you can be anywhere; a dream has a tremendous freedom because it is unreal. In a dream you can be anywhere: on the moon, on Mars. You can choose any planet, it is your game. In a d ream you can be anywhere, there is only one place you cannot be -- that is where you are. This is the first thing to be understood about the dreaming consciousness. If you are where you are, then the dream cannot exist, because then there is no point in the dream, then there is no meaning in the dream. If you are exactly where you are and you are exactly what you are, then how can the dream exist? The dream can exist only if you go away from you. You may be a poor man and you dream about being an emperor. You may be an ordinary man and you dream about yourself being extraordinary. You walk on the earth and you dream that you fly in the sky. The dream has to be a falsification of reality; the dream has to be something else than reality.

In reality there is no dreaming, so those who want to know the real have to stop dreaming.

In India we have divided human consciousness into four stages. We call the first stage the ordinary waking consciousness. Right now you are in the ordinary waking consciousness. What is an ordinary waking consciousness? You appear to be awake but you are not. You are a little bit awake, but that little bit is so small that it doesn't make much difference.

You can walk to your home, you can recognise your wife or your husband, you can drive your car...that little bit is only enough for this. It gives you a sort of efficiency -- that's all. But it is a very small consciousness, exhausted very easily, lost very easily. If somebody insults you it is lost, it is exhausted. If somebody insults you, you become angry. You are no longer conscious. That's why after anger many people say, 'Why did I do it? How did I do it? How could I do it? It happened in spite of me.' Yes, they are right -- it happened in spite of you because you lost your consciousness. In anger, in violent rage, people are possessed; they do things they would never do if they were a little aware. They can kill, they can destroy; they can even destroy themselves.

The ordinary waking consciousness is only 'waking' for name's sake -- deep down dreams continue. Just a small tip of the iceberg is alert -- most of the thing is underneath, in darkness. Watch it sometimes. Just anywhere close your eyes and look within: you will see dreams floating like clouds surrounding you. You can sit on the chair any moment of the day, close your eyes, relax, and suddenly you see that the dreams have started. In fact they have not started, they were continuing -- just as during the day stars disappear from the sky. They don't really disappear, they are there, but because of the light of the sun you don't see them. If you go into a deep well, a very deep, dark well, from the dark well you can look at the sky and you will be able to recognise a few stars -- even at midday. The stars are there; when night Comes they don't reappear, they have always been there, all twenty-four hours. They don't go anywhere, the sunlight just hides them.

Exactly the same is the case with your dreaming: it is just below the surface, just underground it continues. On the top of it is a little layer of awareness, underneath are a thousand and one dreams. Close

your eyes any time and you will find yourself dreaming. 'That's why people are in great difficulty when they start meditating. They come to me and they say, 'This is something funny, strange. We never thought that there were so many thoughts.' They have never closed their eyes, they have never sat in a relaxed posture, they have never gone in to see what was happening there because they were too engaged in the outside world, they were too occupied. Because of that occupation they never became aware of this constant activity inside.

In India, the ordinary waking consciousness is called the first state. The second state is that of dreaming. Any time you close your eyes you are in it. At night you are continuously in it, almost continuously. Whether you remember your dream in the morning or not is not of much importance, you go on dreaming. There are at least eight cycles of dreaming during the night. One cycle continues for many minutes -- fifteen, twenty minutes; then there is a gap; then there is another cycle; then there is a gap; then again there is a cycle. Throughout the whole night you are continuously dreaming and dreaming and dreaming. This is the second state of consciousness.

This parable is concerned with the second state of consciousness. Ordinarily all desires exist in the second state of consciousness, the dreaming state. Desire is a dream and to work for a dream is doomed from the very beginning, because a dream can never become real. Even if sometimes you feel it has become almost real, it never becomes real -- a dream by nature is empty. It has no substance in it.

The third state is sleep, deep sleep, SUSHUPTI. In it all dreaming disappears -- but all consciousness also. While you are awake there is a little awareness, very little; when you are dreaming, even that little awareness disappears. But still there is an iota of awareness -- that's why you can remember in the morning that you had a dream, such and such a dream. But in deep sleep even that disappears. It is as if you have completely disappeared. Nothing remains. A nothingness surrounds you.

These are the three ordinary states. The fourth state is called TURIYA. The fourth is simply called 'the fourth'. TURIYA means 'the fourth'. The fourth state is that of a Buddha. It is almost like dreamless sleep with one difference -- that difference is very great. It is as peaceful as deep sleep, as without dreams as deep sleep, but it is absolutely alert, aware.

Krishna says in his Gita that a real yogi never sleeps. That does not mean that a real yogi simply sits awake in his room the whole night. There are a few foolish people who are doing that. That a real yogi never sleeps means that while he is asleep he remains aware, alert.

Ananda lived with Buddha for forty years. He asked Buddha one day, 'One thing surprises me very much; I am intrigued. You will have to answer me. This is just out of curiosity but I cannot contain it anymore. When you sleep at night I have watched you many times, for hours together, and you sleep in such a way that it seems as if you are awake. You sleep in such a graceful way; your face, your body -- everything is so graceful. I have seen many other people sleeping, and they start mumbling, their faces go through contortions, their bodies lose all grace, their faces become ugly, they don't look beautiful any more....' All beauty has to be managed, controlled, practised; in deep sleep it disappears. 'And, one thing more,' Ananda said. 'You never change your posture you remain in the same posture. Wherever you put your hand in the beginning, you keep it there the whole night. You never change it. It seems that deep down you are keeping absolutely alert.' Buddha said, 'You are right. That happens when meditation is perfect.'

Then awareness penetrates your being so deeply that you are aware in all of the four states. When you are aware in all four states dreaming absolutely disappears, because in an alert mind a dream cannot exist. And the ordinary waking state becomes an extraordinary waking state -- what Gurdjieff calls self-remembering. One remembers oneself absolutely, each moment. There is no gap. The remembrance is a continuity. Then one becomes a luminous being.

And deep sleep is there but its quality changes completely. The body is asleep but the soul is awake and alert, watchful. The whole body is deep in darkness but the lamp of inner consciousness burns bright.

This story says:

> AFTER MANY YEARS OF GREAT POVERTY, WHICH HAD NEVER SHAKEN HIS FAITH IN GOD, HE DREAMED THAT SOMEONE BADE HIM LOOK FOR TREASURE UNDER THE BRIDGE WHICH LEADS TO THE KING'S PALACE IN PRAGUE.

After many years of great poverty it is natural that one should start dreaming about treasures. We always

dream about that which we don't have. Fast for one day and in the night you will dream about food. Try to force celibacy upon yourself and your dreams will become sexual, they will have a quality of sexuality.

That's why psychoanalysis says that the analysis of dreams is of tremendous import, because it shows what you are repressing. Your dream becomes a symbolic indication of the repressed content of your mind. If a person continuously dreams about food, about feasts, that simply shows that the person is starving himself. Jaina monks always dream about food -- they may say so, they may not. If you fast too much you are bound to dream about food. That's why many religious saints become so afraid of falling asleep.

Even Mahatma Gandhi was very afraid to go into sleep. He was trying to reduce it to as little as possible. Religious people make it a point to try not to sleep for too long -- four hours, five hours at the most. Three is the ideal. Why? Because once your need of bodily rest is satisfied your mind starts weaving and spinning dreams. And immediately the mind brings up things which you have been repressing Mahatma Gandhi said, 'I have become a celibate as far as my waking consciousness is concerned, but in my d reams I am not a celibate.' He was a true man in a sense -- truer than other so-called saints. At least he accepted that in his dreams he was not yet celibate.

But unless you are celibate in your dreams you are not yet celibate, because the dream reveals whatsoever you are repressing during the day. The dream simply brings it back to your consciousness. Dreaming is a language, a communication from the unconscious which is saying, 'Please don't do this to me. It is impossible to tolerate. Stop this nonsense. You are destroying my natural spontaneity. Allow me, allow whatsoever is potential in me to flower.'

When a person represses nothing, dreams disappear. So a Buddha never dreams. If your meditation goes deep you will immediately find that your dreams are becoming less and less and less. The day your dreams completely disappear and you attain to clarity in your sleep -- no clouds, no smoke, no thoughts; simple, silent sleep, without any interference of dreams -- that day you have become a Buddha, your meditation has come to fruition.

Psychoanalysis insists that dreams have to be understood because man is very cunning: he can deceive while he is awake but he cannot deceive when he is in a dream. A dream is truer...Look at the irony. A dream is more true about you than your so-called waking consciousness. Man has become so false. man has become so fake that the waking consciousness cannot be relied upon -- you have corrupted it too much. A psychoanalyst immediately wants to go into your dreams, he does not want to know about your religion, he does not want to know about your philosophy of life, he does not want to know whether you are a Hindu or a Christian, an Indian or an American -- that is all nonsense. He wants to know what your dreams are. Look at the irony -- your dreams have become so real that your reality is less real than your dreams. You are living such a pseudo-life, inauthentic, false, that the psychoanalyst has to go to your dreams to find a few glimpses of truth. Only your dreams are still beyond your control.

There are people who try to control dreams also. tn the East methods have been invented to control dreams. That means you are not even allowing the unconscious to convey any message to you. You can do that too. You can cultivate dreams if you work hard. You can start planning your dreams. You can give a story to your own unconscious to unfold in your dreams. If you do it consistently, every day, by and by you will be able to corrupt the unconscious.

For example, once a devotee of Krishna stayed with me. He said, 'I always dream of Krishna.' I asked him, 'How do you manage it? A dream is not something that you can manage. What method have you tried?' He said, 'A simple method which my guru gave to me. Every night when I go to sleep, I go on thinking and thinking about Krishna, fantasising. After three years of continuously practising fantasy while falling asleep, one day it happened. Whatsoever I had fantasised continued in my dream and it became my dream. Since then I have been having tremendously religious dreams.'

I said, 'You just go into the details -- because you may have managed the story but the unconscious will be sending messages in the story itself, the unconscious can use your story to send its messages.' He said, 'What do you mean?' I said, 'You simply give me the content of your dream, the detailed content.'

And he started telling me. It was absolutely sexual. Krishna was his lover and he had become a male gopi, a boyfriend. The content was homosexual. And they were dancing together and kissing and hugging and loving each other.

I said, 'You have changed the figure, but the content still remains. And my understanding is that you are a homosexual.' He was very much disturbed and shocked. He said, 'What do you mean? How have you come to know about it?' I told him, 'Your dream is a clear message.'

He started weeping and crying. He said, 'From my childhood I was never attracted to women, I was always attracted to men. And I thought that it was good because women would distract me from my path.'

The homosexual content had entered into his religious story. Krishna was nothing but a homosexual partner. He became very disturbed and that very night the dream disappeared and a purely ",homosexual dream entered. He said, 'What have you done to me?' I said, 'I have not done anything. I have simply made your message clear to you. You can fabricate a story but that doesn't matter, the ';inner content remains the same.'

Just see. Go to a person who is not religious. You will find nude pictures of women in Indian homes, in bachelors' homes. These people are not religious. But go to a religious man. He may have beautiful pictures of gods and goddesses but just look at the content, at the detail of it. Whether it is a film actress or whether it is a goddess makes no difference. Just look at the breasts! They will indicate exactly the same content. The story is different. Somebody has a picture of a goddess on his wall and somebody has Elizabeth Taylor or somebody else's picture, or Sophia Loren -- but it makes no difference. Whether you call her a goddess or you call her a film actress makes no difference. Look at the detail and you will see what that man is hankering after.

You can manipulate your dreams, you can destroy the purity of your unconscious's messages but still the unconscious will go on giving you messages. It has to. It has to scream to you because you are destroying your own nature, your own spontaneity.

This dream happened AFTER MANY YEARS OF GREAT POVERTY WHICH HAD NEVER SHAKEN HIS FAITH IN GOD. HE DREAMED THAT SOMEONE BADE HIM LOOK FOR TREASURE UNDER THE BRIDGE WHICH LEADS TO THE KING'S PALACE IN PRAGUE.

Poor men always dream of kings' palaces and kings' treasure and things like that. If you have very rich dreams it simply shows that you are a poor man. Only very rich people dream of becoming sannyasins -- a Buddha, a Mahavir. Living in their palaces they had dreams of becoming sannyasins, because they were fed up with their success. Success was finished for them, it had no charm, it had no allurement, it had no fascination any more. They thought now that a poor man's life is a real life and they started to seek somewhere else where they were not.

But the dream always goes somewhere else. The rich man thinks that the poor man is living a real life, and the poor man thinks that the rich man is living a real life. But the fallacy is the same: they both think, 'Real life is somewhere else where I am not. Somehow I am always excluded from the real life -- somebody else is enjoying it. Life is always happening somewhere else. Wherever I go, life simply disappears. Wherever I reach for it I always find emptiness.' But it is always happening somewhere else. Life seems to be like the horizon, it is just ahead somewhere. It is a mirage.

WHEN THE DREAM RECURRED THE THIRD TIME HE SET OUT FOR PRAGUE.

And remember, if a dream recurs too many times it almost starts looking real. Repetition makes things real.

Adolf Hitler wrote in his autobiography 'Mein Kampf' that if you go on repeating a lie it becomes real. Repetition is the key. And he should know. He practised it. He is not simply asserting something theoretical, he practised it the whole of his life. He uttered lies, absolutely absurd lies, but one thing he insisted on -- he went on repeating. When you go on repeating some lie again and again and again it starts becoming real, because the mind starts getting hypnotised by it.

Repetition is the method of hypnosis. Repeat anything and it becomes engraved in your being -- that's how we are deluded in life. If you repeat, 'This woman is beautiful, this woman is beautiful...' if you go on repeating it, you will start seeing beauty in her. It may be there, it may not be there, it doesn't matter -- if you repeat it long enough it will become true. If you think that money is the goal of life, go on repeating it and it will become your goal of life.

That's how all advertising functions: it just goes on repeating. The advertiser believes in the science of repetition; he simply goes on repeating that this brand of cigarette is the best. When you read it for the first time you may not believe it. But next time, again and again -- how long can you remain an unbeliever? By and by the belief will arise. And the belief will be such that you may not even become conscious of it. It will be subliminal, it will be just underneath consciousness. One day suddenly, when you go to the store and the store-keeper asks what brand of cigarette you need, you will say a certain brand. That repetition worked. It hypnotised you.

That's how religions have been functioning in the world -- and all politics depends on it too. Advertise,

go on repeating to the public, and don't be bothered whether they believe or not -- that's not the point. Hitler says there is only one difference between a truth and a lie: the truth is a lie that has been repeated very often. And man can believe any lies. Man's gullibility is infinite. Man can believe in hell, man can believe in heaven, man can believe in angels, man can believe in devils, man can believe in anything! You just go on repeating.

And there is no need to argue. An advertisement never argues -- have you observed the fact? There is no need to argue. The advertisement simply persuades you, it never argues. An arguer may not be able to convince you but a person who persuades you, who simply goes on throwing soft suggestions at you, not direct arguments.... Because when somebody argues with you, you may become defensive, but if somebody simply goes on hinting at certain things, not in any direct way, just supposing, you are more prone to be convinced by it.

Dreaming functions in that way; a dream is a salesman. A dream simply goes on repeating itself. It never argues, it simply insists on being repeated. And, often repeated, one starts believing in it.

WHEN IT HAPPENED THRICE HE SET OUT FOR PRAGUE. BUT THE BRIDGE WAS GUARDED DAY AND NIGHT AND HE DID NOT DARE START DIGGING.

In the world there is much competition. Every place is guarded and every object has to be fought for -- it is not easy. This is something very strange. In this world nothing is meaningful and yet for everything you have to fight. Nothing seems to be significant but there is much competition, much conflict. Everybody is rushing towards it, that creates the trouble -- it is not that there is something in it. There is nothing in it but everybody is trying to rush towards it. Everybody is hankering for everybody else's place that's why the world is so crowded.

In fact, it is not as crowded as it seems. Look...we are sitting here, everybody is sitting in his own place. This place is not crowded at all. But if a frenzy suddenly takes hold of your mind and everybody starts trying to reach another's place, then this place would be crowded. Right now you are sitting religiously; in that situation you would be rushing at each other politically. Right now you are satisfied with your place and you are not hankering for anybody's place -- at least not in Chuang Tzu auditorium. But if you start pushing yourself into other's places, others will become defensive, they will start pushing you. A fight, a war, will ensue.

Why are there so many wars in the world? The reason is that everybody is trying to have another's territory. And the other may be trying the same thing. He may be looking at you.

BUT THE BRIDGE WAS GUARDED DAY AND NIGHT AND HE DID NOT DARE START DIGGING. NEVERTHELESS HE WENT TO THE BRIDGE EVERY MORNING AND KEPT WALKING AROUND IT UNTIL EVENING.

That's what many people are doing. Very few succeed. many simply walk around. But they go on doing it. Even if you cannot succeed, your desires, your hopes, are continuously there. At least you can go to the place, near the palace, and you can walk around. The whole day, from morning to evening he was walking around -- that's what many people are doing, waiting for some miracle to happen. Someday there may be no guards, someday may be a holiday, someday there may be a possibility to dig...one waits and one goes on waiting. It never happens but one' s whole life is wasted in waiting.

NEVERTHELESS HE WENT TO THE BRIDGE EVERY MORNING AND KEPT WALKING AROUND IT UNTIL EVENING.
FINALLY, THE CAPTAIN OF THE GUARDS, WHO HAD BEEN WATCHING HIM, ASKED IN A KINDLY WAY WHETHER HE WAS LOOKING FOR SOMETHING OR WAITING FOR SOMEONE.
RABBI EISIK TOLD HIM OF THE DREAM WHICH HAD BROUGHT HIM FROM A FAR AWAY COUNTRY.
THE CAPTAIN LAUGHED, 'AND SO TO PLEASE YOUR DREAM YOU WORE OUT YOUR SHOES TO COME HERE! YOU POOR FELLOW. AND AS FOR HAVING FAITH IN DREAMS, IF I HAD HAD IT I WOULD HAVE HAD TO GO TO CRACOW AND DIG FOR TREASURE UNDER THE STOVE IN THE ROOM OF A JEW -- EISIK, SON OF YEKEL! THAT'S WHAT THE DREAM TOLD ME. AND IMAGINE WHAT IT WOULD HAVE BEEN LIKE; ONE HALF OF THE JEWS OVER THERE ARE CALLED EISIK, AND THE OTHER HALF YEKEL!' AND HE LAUGHED AGAIN. RABBI EISIK BOWED, TRAVELED HOME, DUG UP THE TREASURE FROM UNDER HIS STOVE, AND BUILT THE HOUSE OF PRAYER WHICH IS CALLED REB EISIK'S SHUL.

it is a beautiful story -- and very true. That is how it is happening in life. You are looking somewhere else for that which is already there within you.

Rabbi Eisik bowed, thanked the man, traveled home.... This is the journey of religion: traveling back home. And a man who has understood life always pays his respect towards life because it has shocked you out of your dreams. He is not against life; he simply knows that he has nothing to do with life, he simply knows that he was searching in a wrong direction.

Life has always been compassionate, life has been telling you again and again that you can find nothing here -- go back home. But you don't listen.

You earn money, and one day money is there -- then life says to you, 'What have you got?' But you don't listen. Now you think you have to put your money into politics, you have to become a prime minister or a president -- then everything will be okay. One day you are a prime minister, and life again says, 'What have you got?' You don't listen. You go on thinking of something else and something else and something else. Life is vast -- that's why many lives are wasted.

But don't be angry at life. It is not life that is frustrating you, it is you who are not listening to life. And this I call a criterion, a touchstone: if you see a saint who is against life, bitter against life, know well he has not understood yet. Otherwise he will bow down to life in deep respect and reverence, because life has awakened him out of his dreams. Life is very shocking, that's why. Life is painful. The pain comes because you are desiring something which is not possible. It doesn't come from life, it comes from your expectation.

People say that man proposes and God disposes. It has never happened. God has never disposed of anything. But in your own proposition you have disposed of something yourself. Listen to God's proposition, keep your own proposition to yourself. Keep quiet. Listen to what the whole is willing -- don't try to have your private goals, don't try to have your private desires. Don't ask anything individually -- the whole is moving towards its destiny. You simply be part of it. Co-operate. Don't be in a conflict. Surrender to it. And life always sends you back to you r own reality -- that is why it is shocking.

It shocks you because it doesn't fulfil your dreams. And it is good that life never fulfils your dreams -- it always goes on disposing, in a way. It gives you a thousand and one opportunities to be frustrated so that you can understand that expectations are not good and dreams are futile and desires are never fulfilled. Then you drop desiring, you drop dreaming, you drop proposing. Suddenly you are back home and the treasure is there.

RABBI EISIK BOWED, TRAVELED HOME, DUG UP THE TREASURE FROM UNDER HIS STOVE, AND BUILT THE HOUSE OF PRAYER WHICH IS CALLED REB EISIK'S SHUL.

The treasure had always been waiting there under his stove. In the same room he dreamed that the treasure was somewhere near the palace of the king in Prague. In his own room, in his own house, it was just there waiting to be dug up.

This is very indicative. Your treasure is in your own being -- don't look for it somewhere else. Ali palaces and all bridges to the palace are meaningless; you have to create your own bridge within your own being. The palace is there; the treasure is there.

God never sends anybody into this world without a treasure. He sends you ready for every situation -- how can it be otherwise? When a father sends his son on a long journey he makes every preparation. Even for unexpected situations the father provides. He makes all provisions.

You are carrying everything that you need. Just go into the seeker and don't go seeking outside. Seek the seeker, let the seeker be the sought.

Because of this, Rabbi Eisik built the house of prayer. It was such a tremendous revelation, such a tremendous experience -- 'God has put the treasure where I have always lived. I was poor because of myself, I was not poor because God wanted me to be poor. As far as he is concerned I was a king, always a king.' Because of this understanding he made a prayer house, a temple, out of this treasure. He used it well.

Whenever somebody comes to his innermost treasure, prayer arises -- that is the meaning of the story. He made a house of prayer called Reb Eisik's Shul. Whenever you understand the grace of God, the compassion, the love, what else can you do? A great prayer of thankfulness rises into your being, you feel so overpowered by his love, overwhelmed. What else can you do? You simply bow down and you pray.

And remember, if you pray to ask for something, it is not prayer. When you pray to thank him for something, only then is it prayer. Prayer is always a thanksgiving. If you ask for something then the prayer is still corrupted by desire. Then it is not prayer yet -- it is still poisoned by dreaming. Real prayer happens only when you have attained to yourself, when you have known what God has given to you already without

your asking for it. When you realise what you have been given, what infinite sources have been given to you, a prayer arises You would like to say to God, 'Thankyou.' There is nothing else in it but a pure thank you.

When a prayer is just a thank you it is a prayer. Never ask for anything in a prayer; never say, 'Do this, do that; don't do this, don't do that.' Never advise God. That shows your irreligiousness, that shows your lack of trust. Thank him. Your life is already a benediction, a blessing. Each moment is such pure joy, but you are missing it, that I know. That's why the prayer is not arising -- otherwise you would build a house of prayer; your whole life would become that house of prayer; you would become that temple -- his shrine. His shrine would burst from your being. He would flower in you and his fragrance would spread to the winds.

It does not happen because you are missing something. And you are missing not because of him, you are missing because of yourself. If you desire, and you think that the treasure is somewhere else, you move into the future. The future is needed because you desire; the future is a by-product of desiring. How can you project desire in the present? The present is already here, you cannot project any desire in it, it does not allow desire. If you desire, the present has already gone; you can desire only in the future, only in the tomorrow.

This has to be understood. Desire is always in the future but the future is never there. The future is that which is not, and desire is only in the future. And desire comes out of the past which also is not. The past is gone and the future has not yet come. Desire comes out of the past because you must have known what you desire in the past somehow. How can you desire something which is absolutely new? You cannot desire the new. You can only ask for a repetition. You had some money, you will ask for more -- but money you know. You had some power, you ask for more -- but power you know. Man cannot desire the unknown. Desire is just a repetition of the known. Just look at it. You have known it and you are not fulfilled, so you are asking for it again. Do you think you will be fulfilled? At the most you can ask for more quantity, but if one rupee is not fulfilling, how can a thousand rupees be fulfilling? If one rupee is unfulfilling, ten thousand rupees will be ten thousandfold more unfulfilling -- that is simple logic. If one woman has not fulfilled you, then ten thousand women are not going to fulfil you. If one woman has created such a hell then ten thousand women...just think! It is simple arithmetic. You can solve it.

You can ask only out of the past and into the future and both are non-existential. That which exists is the present. This very moment is the only moment there is. You cannot desire in it, you can just be in it. You can just enjoy it.

And I have never come across a person who can be miserable in the present. You will be surprised. Many times people come to me and they say that they are very miserable and this and that, and I say to them, 'Close your eyes and find out right now whether you are miserable or not.' They close their eyes, then they open their eyes, and they say, 'Right now I am not miserable.'

Right now nobody is miserable. There is no possibility. It is not allowed by the nature of things. This very moment are you miserable? This very moment? You may have been miserable a moment before, okay -- that is right. Or you may be miserable a moment afterwards -- that too is allowed. But this very moment, between these two non-existential moments, are you miserable? Nobody has ever been.

This moment is always pure benediction; this moment is always one of joy, of tremendous delight; this moment is God's moment. The past is yours, the future is yours, the present is God's. We divide time into three tenses -- past, present, future -- but we should not divide it in that way. That division is not right. Time can be divided between the past and the future but the present is not part of time, it is part of eternity. God has no past, remember, you cannot say God was. God has no future -- you cannot say God will be. God has only one tense -- present. God is. God always is. In fact, God is only another name for the 'isness' of existence. Whenever you are also in the moment, whenever you are also in this 'isness', you are happy, blessed. A prayer arises. You become a shrine. You will become Reb Eisik's Shul, you will become a prayer house.

RABBI BUNAM USED TO ADD, 'TAKE THIS STORY TO HEART AND MAKE WHAT IT SAYS YOUR OWN. THERE IS SOMETHING YOU CANNOT FIND ANYWHERE IN THE WORLD, NOT EVEN AT THE ZADDIK'S, AND THERE IS, NEVERTHELESS, A PLACE WHERE YOU CAN FIND IT.'

Zaddik means the Master. The word 'zaddik' comes from a Hebrew root which means: the pure, the purest, purity itself. The Zaddik means the Master -- who has attained to his 'presentness', who is no longer

in the past and no longer in the future, who is just herenow, who is just a presence. To be in the presence of a Master is to be in the presence of a presence. That's all. And to be in the presence of a Master can help you to be present because his presence can become infectious.

But Rabbi Bunam says, 'There IS something you cannot find anywhere in the world, not even at the Zaddik's....' He says that there is something which you cannot find anywhere, not even in the presence of a Master. But don't feel hopeless -- there is nevertheless a place where you can find it.

That place is you, and that time is now. In fact, the Zaddik's, the Master's, effort is nothing but to throw you to your 'presentness', to make you available to God, or, to make God available to you.

This 'presentness' cannot be taught but it can be caught -- hence the value of SATSANG, of being in the presence of a Zaddik, of a Master, of a guru. Just to be there doing nothing.... In fact, a Master is not doing anything. He is just there. A Master is a prayer, a constant thankfulness. With each breath he is thanking God -- not verbally, his very breathing is a thankfulness; with each beat of his heart he goes on saying thank you. His thank you is not verbal, it is existential. His being is prayer. To be in the presence of such a man may help you to have some taste of prayer. That taste will start a new journey in your life -- the inward journey.

You have been seeking for centuries, for millennia, and you have not yet found. Now, let the seeker be the sought. You have traveled outside for so long that you are very tired, very exhausted.

Jesus says, 'Those who are tired, those whose burden is heavy, they should come to me. I will give them rest.' What does he mean? He simply means, 'Come to me. I am at rest. Be close to me. Have a taste of it.' And that very taste will turn the tide and you will start moving inwards.

You are here with me. Have a taste of my being. Don't just listen to my words, listen to me. Taste me. And then suddenly you will be here and now, and you will be turning inwards and you will not ask for anything and you will not desire anything and you will not have any movement into the future and you will not have any clinging with the past.

And then this moment is liberation, this moment is enlightenment.

The Art of Dying

Chapter #8
Chapter title: A Child on the Seashore of Time

18 October 1976 am in Buddha Hall

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The first question:

OSHO, WHO ARE YOU AND WHAT TYPE OF PLAY ARE YOU PLAYING WITH US? AND HOW LONG WILL YOU PLAY? PLEASE EXPLAIN.

TO be frank with you -- which usually I am not -- I don't know who I am. Knowledge is not possible here where I am. Only the knower is left, the known has disappeared; only the container is left, the content is no more.

For knowledge to exist, a great division is needed in reality -- the knower and the known. Between the two, knowledge happens. The known is a must for knowledge to happen.

The space I am in is absolutely undivided and indivisible. Knowledge is not possible. So, to be exact, I don't know.

And I would like you also to come to this innoCent ignorance, to this state of not-knowing. Because the state of not-knowing is the highest state of knowing; not of knowledge, mind you, of knowing. And this knowing is content-less -- it is not that you know something, there is nothing to know. You simply are. I am, but I don't know who I am. All identities have disappeared -- just a tremendous emptiness is left behind.

I call it emptiness because you are full of identities -- otherwise it is an absolute presence, not an absence. It is the presence of something which by its very nature is a mystery and cannot be reduced to knowledge.

So I don't know who I am, but I am tremendously content in this not-knowing. And whosoever has come to this door of not-knowing has laughed at all knowledge and the stupidity that goes on in the name of knowledge. Knowledge is mediocre. To be in the state of not-knowing is intelligence, it is awareness -- and it is non-ccumulative. Each moment that which happens disappears, it leaves no trace behind, no existential trace. One comes out of it again pure, again innocent, again like a child.

So I am a child on the seashore of time, collecting seashells, coloured stones. But I am tremendously fulfilled. I know not who I am because I am not. When I say 'I am not' I mean that that 'I' no longer has any relevance. I use the word -- obviously I have to use it and there is nothing in the word to be against -- but it is no longer relevant to my inner world. It is still of use with you but when I am alone I am not. When I am with you, then this word 'I' has to be used as a communicative device. But when I am alone I am not. Aloneness is there, amness is there, but the 'I' is not. So who should know, and whom?

First I told you that the content had disappeared, now I would like to tell you -- because the more you get ready and receptive, the more I can tell you -- that the container has also disappeared. The container is meaningful only with the content -- without the content what is the meaning of the container? The content and the container are both not there. Something is, tremendously is, absolutely is, but there is no name to it In love you call this space Bhagwan and in deep respect I also call it Bhagwan.

Just the other night I was reading a letter in 'Current'. The letter-writer asked me who appointed me as Bhagwan. Now, Bhagwan cannot be appointed. If somebody appoints somebody as Bhagwan then the appointer will be the Bhagwan, not the appointed. It is a recognition, it is a realisation. Bhagwan simply means that all that we call wordly is no longer there -- that's all. The desire to possess, to be possessed, the desire to accumulate, the desire to cling, the desire to be, the libido, the lust for life, has disappeared. When the smoke of the desire disappears and only the flame remains in its purity, who is going to appoint? Who is there to appoint? It is not an appointment. Or, if you love the word very much, then I will say, 'It is a self-appointment.' But that too is not very meaningful. It is a declaration.

The letter-writer wants me to say who. Nobody can decide who I am. This is my declaration. Only I know what has happened within me; nobody else can know it. Unless you also come to that state of divine being -- the state is hiding behind you; any moment you become courageous enough to enter it, you can -- then only will you recognise me, not before it.

I also call this space, in tremendous respect, Bhagwan. The word 'Bhagwan' is very beautiful. The English word 'God' is not as beautiful. 'Bhagwan' simply means: the blessed one. That's all. The blessed one.And I declare myself to be the blessed one. And I declare it only so that you can also gain heart and you can also strive for it; so that my presence can become a dream in you; so that my presence can invoke a journey in you; so that my presence can create a fire in you -- a fire that will burn you and through which you are going to be reborn true. A fire that is going to destroy you, annihilate you utterly, and yet out of it you will come absolutely new, with no identity, with no name, with no form.

I have declared myself Bhagwan because I would like you also to come to this recognition. You have forgotten the language. Somebody must exist in front of you as a reality, not as a concept, not as someone in the scriptures. Krishna exists in the Gita, Christ exists in the Bible -- they may have been, they may not have been, nobody can be certain.

I am just here, confronting you. If you are courageous enough to open towards me, suddenly a sprout will start coming into being in your seed; you will start growing in an unknown dimension. To make that dimension available to you I declare myself Bhagwan. This is nobody else's business.

But I can declare myself Bhagwan only because I am not. Only one who is not can call himself the blessed one.

If YOU are, you remain miserable, your very being is your misery. Hell is not somewhere else -- hell is the confined state, hell is the miserable state when you live with the 'I'. To live with the ego is to live with hell.

You ask me, WHAT TYPE OF PLAY ARE YOU PLAYING WITH US? Certainly, it is a play. I am not serious. And if you are serious, there is not going to be any meeting with you.-Seriousness does not cross my path at all. I am absolutely non-serious. This is a play. And I would like to call this play 'the mad game'.

The word 'mad' I have coined so: 'm' stands for the master and 'd' stands for the disciple. The master-and-disciple game! It is a mad game! I am an expert in being a Master. If you are also ready to become a disciple, here we go!

And it is none of anybody else's business. It is a game between me and you. If you decide to be a disciple, as I have decided to be a Master, then we can play the game. And those who have decided to be disciples are enjoying it tremendously!

Once you decide to be a disciple, you enter into another world -- a totally different world of the heart, of love, of trust. Then it is a play. You are not serious but still you are very sincere. Never misunderstand seriousness for sincerity. Sincerity is very playful, never serious. It is true, authentic, but never serious. Sincerity does not have a long face, it is bubbling with joy, radiating with an inner joyousness.

Rojoice that I am here! If you decide to be a disciple, then only can you understand what I am doing here, then only can you understand this mad game, this madly mad game. It is a play; in fact, it is the ultimate game in life. You have played many other games, this is the last. You have played being a lover, being a friend; being a father, being a husband, being a wife, mother, brother, being rich, being poor, being a leader, being a follower -- you have played all the games. And only those who have played all the games can play this game, because they will be mature enough to play it.

This is the last game. After this game, games stop, game-playing stops. Once you have played the game rightly -- the Master-disciple game -- by and by you come to a point where all playing disappears. Only you are left -- neither the Master nor the disciple exists there. This is just a device.

Between the Master and the disciple -- if the rule of the game is followed rightly -- devotion arises. That is the fragrance, the river that flows between the two banks of the Master and the disciple. That's why it is so difficult for the outsider to understand. But I am not interested at all in the outsider understanding it, it is a very esoteric game. It is only for the insiders, it is only for mad people. That is why I not interested even in answering people who are not insiders, because they will not understand. They do not have that attitude of being in which understanding becomes possible.

Just see. If two chess-players are playing and you don't know what chess is, and you start asking questions, they will simply say, 'Shut up! First you go and learn the game. It is a complicated game.'

And chess is nothing when you start playing THIS mad game! Your whole life -- your emotions, your feelings, your intellect, body, mind, soul, everything -- is involved, is at stake. It is the last gamble.

So only those who are insiders can understand; outsiders will always feel uncomfortable about it. They don't know the language.

I am not here to play the game of a priest; I am not here to play the game of a prophet. In fact, the prophet is nothing but the politician in disguise. The language of the prophet is the language of the politician -- of course, in the name of religion. The prophet is revolutionary; he wants to change the world, the whole world, to his heart's desire. I have no plans for changing the world. It is perfectly good as it is and it is going to remain as it is. All the prophets have failed. That game is doomed to be a failure.

I am not a priest because I don't belong to any religion; I simply belong to religion as such. I am not a Jew, I am not a Hindu, I am not a Mohammedan, I am not a Jaina -- I don't belong to any religion. So I am not a priest, I am not a preacher. I simply love pure religion.

Let me tell you an anecdote.

Mr. and Mrs. Goldberg had scrimped and saved to put their eldest son through college. At last they had the money and decided to send him to a fine, highbrow Eastern boarding school. They saw him off on the train and tearfully bade him farewell.

A few months later he returned home for the Christmas holidays. The parents were overjoyed to have their son, Sammy, back with them. The mother greeted him with, 'Samelah! Oh, it's so good to see you.' 'Mother,' replied the son, 'stop calling me Samelah. After all, I'm a grown man now, and I do wish you would refer to me as Samuel.'

She apologised and asked, 'I hope you only ate Kosher foods while you were away.' 'Mother, we are

living in a modern age, and it's preposterous to hang onto the old world traditions. I indulged in all types of food, and believe me, you would be better off if you did too.' 'Well, tell me, did you at least go to the synagogue to offer a prayer of thanks occasionally?'

The son replied, 'Really, do you honestly feel that going to a synagogue when you're associating with a large percentage of non-Jews is the proper thing to do? Honestly, Mother, it's unfair to ask it of me, really.'

At this point Mrs. Goldberg, fighting back anger, looked at her eldest son and said, 'Tell me, Samuel, are you still circumcised?'

I am not interested in whether you are circumcised or not. I am not interested in whether you are a Jew, a Hindu, a Christian or a Mohammedan. To me that sort of thing is sheer stupidity. I am not teaching you any religion. My whole effort, or my whole play here, is to make you aware of the reality as it is; to make you aware of the fact, not to give you any fantasy about it; to make you aware of the truth, not to give you any theory about it. I am not a theoretician, I am not a theologist. In fact, theology has killed God, and so many religions have created such confusion in the minds of people that, rather than helping, they have been harmful and poisonous. Rather than helping people to be religious, they have created great politics in the name of religion -- great violence, conflict, hatred has been 'created in the name of religion.

To me, religion simply means a dimension of love. I am here to show you the beauty of life, the grandeur that surrounds you. From that very grandeur you will have your first glimpses of God.

I am here to seduce you into a love of life; to help you to become a little more poetic; to help you die to the mundane and to the ordinary so that the extraordinary explodes in your life. But this is possible only if you decide to become a disciple.

Sannyas is a great agreement, a covenant. When I initiate you into sannyas, I am initiating you into the world of my play. And if you are ready to go with me, great doors are waiting to be opened fo r you. But those doors are not of the mosque, of the church? of the gurudwara, of the temple -- those doors are of life itself. Life is the only shrine of God and to be playful about it is the only prayer.

WHO ARE YOU AND WHAT TYPE OF PLAY ARE YOU PLAYING WITH US? AND HOW LONG WILL YOU PLAY? It is not a question of time. If you decide to be a disciple, it can go on and on -- in the body and out of the body, with the mind, without the mind, in life and in death, within life and beyond life. This game is an eternal game, that's why I call it the ultimate game. Those who decided to play with Christ, they are still playing; on new planes, in new plenitudes it continues. Those who decided to play with Buddha are still playing. The game is so beautiful. so eternal, who wants to stop it?

I may not be here in the body but that will be a loss only to those who are not close to me, that will be a loss only to those who were not courageous enough to be with me. When I have gone out of the body it is not going to be a loss to you if you have really been a disciple. The game will continue. I Will remain available, you will remain available. It is a question of the heart, it is a question of consciousness. And consciousness knows no time; consciousness is beyond time, consciousness is timelessness.

So the question is meaningful from some outsider -- but then I will not answer it. The question is meaningless from an insider -- and only then can I answer it. If you are an insider you know that there is a beginning to this play but no end to it. You have entered into something which is going to last forever.

OSHO PLEASE EXPLAIN. A game has to be played, not to be explained. If you explain it, it loses all charm. Come, be a partner. Get involved in it.

There are a few things which cannot be explained -- in the very explanation they die. For example, a joke cannot be explained. That's the beauty of a joke: either you understand it or you don't understand it. If you ask, 'Please explain,' it cannot be explained. If somebody explains it and it becomes completely clear to you, no laughter will come out of it. Because it is when the joke suddenly dawns on your being that there is laughter; when there is a jump, a quantum leap, then there is laughter. You were going along on one plane, the story was moving along on one plane, then suddenly an unexpected turn which you could not have imagined, happened. That very turn -- which you could not have imagined happening -- gives it beauty. That very turn shocks you. That very turn releases the tension that was building up. You were going along in suspense -- 'What is going to happen? What is going to happen?' -- and everything was just ordinary and then, suddenly, there is an extraordinary turn to the story. The punch-line has to be a sudden turn. Then the built-up tension relaxes and you start laughing. The tension is released, explodes. But if somebody explains to you, dissects the Joke logically, explains everything to you and then you understand it -- then the joke disappears. The joke has to be enjoyed, not understood.

This whole world is a cosmic joke. If you try to understand it you will miss...that is how philosophers

have always been missing. They have been trying to solve it, they have been trying to look for clues. It has no clues. It is a sheer mystery. It has no keys and no locks. It is available if you are available. But a mind which wants to understand it becomes tense and becomes unavailable.

Don't try to understand life. Live it! Don't try to understand love. Move into love. Then you will know -- and that knowing will come out of your experiencing. That knowing will never destroy the mystery: the more you know, the more you know that much remains to be known. Life is not a problem. To look at it as a problem is to take a wrong step. It is a mystery to be lived, loved. experienced.

In fact, the mind which is always after explanations is an afraid mind. Because of great fear he wants everything to be explained. He cannot go into anything before it is explained to him. With explanation he feels that now the territory is familiar, now he knows the geography, now he can move with the map and the guidebook and the timetable. He is never ready to move in an unknown territory, uncharted, without a map, without a guide. But life is like that. And no map is possible, because life goes on changing. Every moment it is now. There is nothing old under the sun, I say to you. Everything is new. It is a tremendous dynamism, an absolute movement. Only change is permanent, only change never changes -- everything else goes on changing.

So you cannot have a map; by the time the map is ready it is already out of date. By the time the map is available it is useless. Life has changed its tracks. Life has started playing a new game. You cannot cope with life with maps because it is not measurable. And you cannot cope with life with guidebooks because guidebooks are possible only if things are stagnant. Life is not stagnant, it is a dynamism, it is a process. You cannot have a map of it. It is not measurable, it is an unmeasurable mystery. Don't ask for explanations.

That's why although I answer when you ask questions -- because this is part of the agreement of this mad game: you will ask and I will answer -- you should never take my answers as explanations. They are not. They are simply introductions to the mystery, prefaces to the mystery, seductions to the mystery. They are not really answers.

My answers are not answers; my answers are simply to help you to come out of your questions and to start living. An answer is an answer when it simply explains your question and you are satisfied that you have now got some information which you were needing and your question is no longer there. Now the place that the question was occupying is occupied by the answer. My answers are not answers in that way. They will help you to drop the question but they are not going to answer the question. And once the question is dropped you will find no answer occupying its place. There will be no answer. My whole way of answering is such that I answer and yet I never answer. I answer so that you don't feel offended -- your question has to be respected so I respect it -- but I cannot answer it because life has no answers.

And this I call maturity of mind: when somebody comes to the point of looking at life without any questions, and simply dives into it with courage and fearlessness.

The second question:

DREAMS ARE UNREAL. BUT I HAVE HEARD AND READ THAT THE MOTHER OF MAHAVIRA SAW NINE WHITE ELEPHANTS IN HER DREAMS BEFORE MAHAVIRA'S BIRTH. THEN WHAT DOES THAT MEAN? AND WHAT IS THE USE OF ANSWERING THE DREAMS OF QUESTIONERS?

Dreams are unreal but so is your life. Dreams are unreal but that is what your life is. Your life is just a dream because you are fast asleep. Can't you hear yourself snoring?

You are fast asleep. Whatsoever you call your life is just a dream seen with open eyes. You see two types of dreams: one with closed eyes, one with open eyes. But both are dreams.

You say, DREAMS ARE UNREAL BUT I HAVE HEARD AND READ THAT THE MOTHER OF MAHAVIRA SAW NINE WHITE ELEPHANTS IN HER DREAMS BEFORE MAHAVIRA'S BIRTH. Your reading is a dream, your hearing is a dream. Whatsoever you have heard about Mahavira has nothing to do with Mahavira. It is your dream.

And just look -- Mahavira's mother dreamed of nine white elephants. First it is a dream, then it is a dream about a white elephant. A dream is a dream! White elephant? The story is beautiful; it says that life is

just like a Chinese box -- a box within a box. It is just like an onion. You peel it, there is another layer; you peel it, another layer -- box within box.

First, Mahavira's being born is a dream; then, being born out of a mother is another dream. Then the mother dreams. And the mother dreams about white elephants! Look at the whole absurdity of it.

Then there are stupid people who start analysing these dreams and make much fuss about it. Jainas say that whenever a TEERTHANKARA is born, a particular series of dreams has to happen to the mother. And if those dreams have not happened, then the man is not a TEERTHANKARA. So all the mothers HAD to dream -- remember. Twenty-four TEERTHANKARAS have been born in India, and all the mothers of the TEERTHANKARAS had to repeat the same dream. It is a must, it is a legal thing -- you cannot avoid it! If you don't dream, your son cannot be a TEERTHANKARA. When my mother started dreaming I said, 'Stop! There is no need. I am not going to fulfil any legal and formal things. There is no need to dream about white elephants. You can rest.'

Foolish people go on finding foolish things, but they decorate them very well. You ask what it means. It means nothing. It simply means that you are more interested in dreams than you are in reality.

People are not interested in Mahavira as such. If Mahavira's mother had forgotten to dream these dreams, Jainas would have not accepted him as the twenty-fourth TEERTHANKARA. That was one of the most important things to be decided. You may not know it but there were a few other people who were also claiming that they were TEERTHANKARAS. In the time of Mahavira there were eight persons who were claiming that they were TEERTHANKARAS and it was a great problem how to decide, because no criteria existed. So people had to invent such foolish criteria. It was only Mahavira's mother, the story says, who dreamed these dreams. Goshalak's mother erred. Poor Goshalak suffered for it. Mahavira's mother must have been very clever; she must have planned everything very beautifully. At least Mahavira's astrologers must have -- the mother died immediately after giving birth. In fact, I don't see that she ever told anybody because she died immediately. But that too is a point. Jainas say that when a TEERTHANKARA is born, the mother dies immediately. They have made things very difficult for the mother. Mahavira's mother's death must have been a pure accident. Goshalak's mother lived. These things are not allowed. Goshalak suffered because his mother lived. Mahavira's mother died. These are foolish criteria. They don't see Mahavira directly, they are looking for other indications.

When Jesus was there, Jews were asking certain questions, because he had to fulfil the prophesies in the Old Testament. Were they fulfilled or not? Jesus was there in reality, standing before them, but they were not concerned about Jesus, they were concerned about the prophesies in the Old Testament. If they were fulfilled, then he was the right man; if they were not fulfilled, then he was not the right man. How foolish can humanity be? Jesus is there -- but that is not proof of anything, no. And Jews denied him because they thought he had not fulfilled all the criteria. They had to crucify him because they thought he was just a charlatan, a deceiver; he had not fullfilled all the prophesies.

And Christians go on proving that he has fulfilled them. Now it has become just a verbal game of argumentation, of logic. The reality is completely forgotten.

Look at the real. If Mahavira is there, Mahavira is there whether the mother dreamed of white elephants or black elephants. Whether she dreamed or didn't dream doesn't matter; whether she lived or died doesn't matter. These are all irrelevant things. If Mahavira is there, look directly. His presence will be enough proof. And if it is not enough proof then there is no need to bother about other proofs. Then what can other proofs do?

AND WHAT IS THE USE OF ANSWERING THE DREAMS OF QUESTIONERS? The questioners have only dreams, they don't yet have a real life, so by answering their questions I will be pulling them out of their mud of dreams. I am not interested in their dreams, I am interested in the consciousness that is dreaming. That consciousness is not a dream. It is dreaming, it is in a dream, but it is not a dream. It is a reality, and it has to be pulled out of the dreaming state.

So I go on using whatsoever devices are needed. If sometimes I feel that analysing the dream may help you to come out of it then I analyse it. But remember always and always, I am not interested in the dream, I am not a psychoanalyst. But if I feel that by dissecting the dream I will be able to make you aware that you are not the dream, that you are the witness to it, then I dissect it. The reality is not in the dream, the reality is in the dreamer -- and the dreamer has to be awakened. I function like an alarm clock.

The third question:

FOR PEOPLE WHO HAVE BEEN SO CLOUDED BY LIES AND DECEPTIONS IN THE WAKING STATE, CAN REMEMBERING DREAMS, RE-ENACTING AND EXPERIENCING THEM IN THE WAKING STATE, BE A USEFUL METHOD -- THE FIRST STEP ON THE PATH OF HIGHER CONSCIOUSNESS AND TRUTH? CAN THIS METHOD HASTEN THE THIRST FOR GOD UNTIL THE POINT COMES WHEN THE DREAMING MIND IS DROPPED?

Yes, to a limited extent it can be of great help -- but remember, only to a limited extent. Otherwise people are such that first they waste their time in dreaming, then they waste their time in enacting the dream in the waking state; then they waste their time on some psychoanalyst's couch talking about their dreams -- and the psychoanalyst analyses them. Then the dream becomes too important. That much importance should not be given to them.

There is a great need of a shift of the consciousness from the content to the container. For a time being, dreams can be used. Enacting them will be useful. If in the night you have seen a dream, then enacting it in the morning can be of tremendous help because in the night you were asleep. The dream was there, the message was there, the message was delivered by the unconscious, but the conscious was fast asleep. So it was as if you were drunk and somebody called you and you took the phone somehow, and you listened, but you cannot remember exactly what the message was because you were drunk. The message was delivered, the unconscious delivered a certain message -- that's what a dream is: a packaged message from the unconscious that you are doing something wrong, that you are moving against nature, that you are going against me, that you are going against yourself. It is a warning from the unconscious that enough is enough, stop! Come back home, be natural, be more spontaneous. Don't be lost in social formalities and moralities and don't become a fake. Be real.

The message is delivered but you are asleep and in the morning you cannot even remember anything exactly. Have you watched it? When you wake up in the morning, for a few seconds some fragments of the dream float in the consciousness -- just for a few seconds, not more than thirty seconds, or at the most sixty seconds, one minute. Then they have gone. You have washed your face, taken a cup of tea; finished with the night, you don't remember now. And even when you awake in the morning, only very, very fragmentary things are there. And those too are the tail parts of the dream. When you dream, you dream in a certain way: you started the dream at five o'clock in the morning, then you went into it, and at six o'clock you woke up. That was the end part of the dream -- it is as if you were seeing a film and you were only awake at the end part. So you remember the end part of the dream, not the beginning. not the middle. Then you have to go upstream. If you want to recollect the dream you have to move in the reverse order, as if you are reading a book backwards. It is very difficult.

And then, one thing more. When you are conscious you again start interpreting the dream content, you don't allow the whole message to be received. You will drop many things. If you have murdered your mother in the dream, you will drop it. You will not remember it, you will not allow it to become conscious. Or, at the most, you will allow it to be there in a very deep disguise: you have murdered somebody else. Or, if you have lived in a community which values non-violence very much, you may not even remember that you murdered -- that part will simply disappear. We listen only to that which we want to listen to.

I have heard.

As he lay on his deathbed he spoke, 'Sara, I want you to know before I die that Ginsburg the tailor owes me two hundred dollars, and Morris the butcher owes me fifty dollars, and Klein next door owes me three hundred dollars.'

His wife turned to the children and said, 'What a wonderful man your father is. Even when he's dying he's got the brains to realise who owes him money.'

The old man continued, 'And Sara, I want you also to know that I owe the landlord a hundred dollars.'

To which the wife cried, 'Ho ho, now he's getting delirious.'

Whatsoever you want to hear is right, otherwise 'ho ho!' Then immediately you become disconnected.

You will remember the dream, now the mechanism has to be understood. The dream is a message from the unconscious to the conscious because the conscious is doing something which the unconscious feels is unnatural. And the unconscious is always right, remember; the unconscious is your nature. The conscious is cultivated by the society, it is a conditioning. The conscious means society inside you. It is a trick of

society. The conscious is doing something which the unconscious feels is too much against nature, so the unconscious wants to give a warning. In the morning, when you remember, again you will remember from the conscious, again the conscious will interfere. Whatsoever is against it, will not be allowed; whatsoever is sweet will be allowed. But that is not the point. The bitter part was the real message.

But try it. What they do in psychodrama can be useful. Rather than remembering a dream, re-living a dream is more useful. And -they are different. When you remember, you remember from the conscious; when you re-live, you re-live from the total. In re-living there is more possibility that the unconscious will again be able to give some messages.

For example: you dreamed during the night that you were walking on a road. You go on walking and walking and walking and the road never ends. The non-ending road creates tremendous fear in you because with anything non-ending the mind cannot cope, the mind becomes afraid. Non-ending? It looks very boring. You go on, you go on, you go on -- and the road is non-ending. You become tired, you become frustrated, you are fed-up, you fall down -- but the road goes on and on. You have limitations and the road seems to be unlimited.

If you dream such a dream.... Many people dream about it because there is a message in it. The famous Russian author, Maxim Gorky, used to dream it many times. He said that in his life it was one of the most important dreams -- it was repeated almost every month. It must have had a great message otherwise it wouldn't have been repeated. And it was repeated -- that simply shows that Gorky never understood it. Once you understand a dream, once the message is delivered, the dream stops. If a dream is continuously repeated, that simply shows that you have not understood it, so the unconscious goes on knocking at your door. It wants you to understand it.

Remembering is one thing -- you can close your eyes and remember the dream and it will be as if you are seeing a film, a movie. Re-living is totally different. You create the whole situation, you visualise the whole situation. It is not a dream on the screen, you re-live it. Again you are on the road. Look around. Close your eyes when you remember it, look around. What type of road is it? Are trees there or is it a desert? What kind of trees? Is the sun there in the sky or is it night? Visualise it, stand on the road and visualise it and let it be as colourful as possible -- because the unconscious is very colourful. The conscious is just black and white, the unconscious is very psychedelic.

So let it be colourful. See the glory of the trees, the colour of the flowers, the brightness of the stars. Feel the road, the touch underneath the feet. Feel the road -- rough, smooth, dead, alive? Every road has its own individuality. Smell. Standing there, smell. What type of smell is it? Has it rained just now and a delicate smell from the earth is arising? Or have the flowers bloomed and the fragrance is there? Feel the breeze; feel whether it is cool or warm. Then start moving -- as if you are moving in reality. It is not on the screen of the memory, you are re-living it. And through this sensitivity of taste, touch, air, feel, coolness, warmth, greenery, colour; it again becomes real. Again the unconscious will start giving you messages. They can be of tremendous value.

But there is a limit to it. Try to understand in this way but always remember that whether the dream is seen in the night or re-lived in the day, it is a dream. And below the unconscious -- or beyond the unconscious -- is still another door of your being that has to be opened.

Freud and the Freudians think that man ends with the conscious and unconscious. Man does not end with the conscious and unconscious, there is a super-conscious-element also. And that is truer.

So, don't think that the conscious is the only mind. Before Freud it was thought that the conscious was the only mind. When Freud introduced the concept of the unconscious for the first time, he was laughed at, ridiculed, because people said, 'What nonsense! How can mind be unconscious? Mind means consciousness. If it is unconscious, it is not mind; if it is mind, it is conscious.' Of course, their grammar was right and their language was true -- but existentially they were wrong. And Freud by and by became victorious. Truth always wins.

Now another layer has to be introduced into the world of psychology -- that layer is of the super-conscious. Psychologists will again be against it. They will say, 'What nonsense you are talking! You are bringing religion into psychology. Somehow we have got rid of religion and now you bring it in again from the back door!' But you cannot get rid of religion -- religion is not something accidental, it is very essential. You have to recognise it. And you have to recognise its claims.

Man is conscious, unconscious and super-conscious. Man is a trinity -- that is the meaning of the old concept of the trinity in Christianity, Judaism. In the East we have the concept of trimurti -- three faces of God, three faces of being. Man is a triangle. The third has to be remembered.

The questioner has asked: FOR PEOPLE WHO HAVE BEEN SO CLOUDED BY LIES AND DECEPTIONS IN THE WAKING STATE, CAN REMEMBERING DREAMS, RE-ENACTING THEM AND EXPERIENCING THEM IN THE WAKING STATE BE A USEFUL METHOD? Yes, a useful method but with a limited possibility. And rather than remembering, emphasise re-living.

CAN IF BE THE FIRST STEP ON THE PATH OF HIGHER CONSCIOUSNESS AND TRUTH. Certainly, but only the first step. There are many people who become lost in the first step and then they never take the second. Then the first is useless. Unless the second happens, the first is meaningless. Only with the second does the first become relevant. And only when you have achieved the goal does your journey becomes relevant. Otherwise it remains irrelevant; the relevance is transcendental.

So, first re-live your dreams. It will be helpful, it will make you more alert. And then, even in your dreaming, even while you are re-living, or when you are awake, walking on the street, in an ordinary waking state, start seeing yourself as a witness not as a participant. As a watcher. The watcher, the observer, the seer, the witness, is the real step which leads you into reality. It is beyond dream.

The dreams can be helpful so that the grip of the dreams on your mind is loosened, but the real step is only when you have started becoming watchful. Try it the whole day. Whatsoever you are doing, remember that you are the watcher. Walking...remember that the body is walking, you are the watcher. Eating...remember that the body is eating, you are the witness. If it spreads all over your day, one day, suddenly, you will see that in the dream also the watcher has a little possibility. And when you can also remember that 'I am just the watcher' in the dream, then dreams disappear. Then, with the disappearance of the dreams, a new consciousness arises in you. That consciousness I call the super-consciousness. And that consciousness is the goal of the psychology of the Buddhas.

The fifth question:

HOW CAN I COME CLOSER? WHAT SHOULD I DO?

Let me tell you an anecdote. 'Help me,' the man demanded of the rabbi. 'I have a wife and twelve children and I cannot support them. Every year my wife gives me a new child. What should I do?' 'Do?' screamed the rabbi. 'Haven't you done enough?'

You ask me WHAT SHOULD I DO TO COME CLOSER TO YOU? Your doing is not going to help -- because by doing, you become more of a doer and the doer feeds the ego and the ego is the barrier between me and you. By non-doing you will come closer to me, not by doing. Not by will-power can you come closer to me, only by surrendering. Only when you recognise that nothing can be done, and you are helpless and you relax, suddenly you will find that you have come close to me. When you surrender you come close to me.

The mind goes on asking 'What should I do?' If you do something, that very doing will not allow you to move away from the ego.

Let me tell you another anecdote.

Old man Ginsberg was disgusted with his family. He told them that he was leaving them and going to Japan.

The boys asked, 'Papa, how will you get there?'

He said, 'Don't worry, I'll row there.'

They walked him to the dock and without their father seeing, tied a very long rope to his row boat. He bade them all farewell and started rowing towards the horizon. They let him stay in the boat all night, but when the sun began to rise they became nervous about his well-being. There was a tremendous fog and the old man and the boat were not visible. The old man had been rowing away all night when suddenly he heard a voice in the distance shouting, 'Abe Ginsberg, are you all right?'

He turned towards the voice and shouted, 'Who knows me in Japan?'

Now he thinks that he has reached Japan just by rowing the whole night, and the boat is tied with a long rope. He has not gone anywhere. If you want to come close to me by doing something then you may have a

little or a long rope, but you will remain tethered to the shore, you cannot go far away.

By doing, nobody can come close to a Master. By doing, you can attain things in the world but by doing you cannot attain anything in God -- only by non-doing, by a tremendous receptivity, passivity. You just leave it to me, you just enjoy being here. You dance, you sing, you celebrate. You forget this nonsense of coming closer and you will be coming; by your dance, by your singing, by your rejoicing, you will be coming close to me.

The question is from Priya. She has asked today, but three weeks ago I gave her a message to go and dance every day. Her question has come today but it reached me three weeks ago. It may have reached to her self today, to her own conscious it may have come today -- but three weeks ago I suddenly felt that a deep desire to come close to me was arising in her unconscious, so I sent her a message to go and dance. And she is dancing, and believe me, she is coming closer.

By your dance, by your laughter, by your joy, you come close to me -- because in dance you relax, the doer disappears. In singing you are lost. Whenever you are lost I can penetrate your being; whenever you are there then it is difficult, because you are closed.

The sixth question:

I HAVE HEARD SANNYASINS SAY THAT THEY ARE WITH YOU FOR SOME BENEFIT TO THEM. THEY HAVE A MOTIVATION OF ENLIGHTENMENT OR SOMETHING LIKEWISE. BUT I DO NOT HAVE ANY THOUGHTS OF ENLIGHTENMENT OR ANY BENEFIT WHICH I MAY GET BY BEING WITH YOU. I JUST LOVE TO BE IN YOUR PRESENCE WITHOUT ANY MOTIVATION WHATSOEVER.
PLEASE COMMENT.

Then why are you asking? In your question there is a motivation. You want me to say, 'Good boy. You are absolutely right. It is you who are going to obtain enlightenment and not the others, because you have no motivation.' This is the motivation in asking the question!

But remember, you cannot deceive me. Your words cannot deceive me. Your words cannot hide the motivation. Why are you asking me to comment? If you are really enjoying being here, no comment is needed. If you are really in love with me, it is enough -- nothing else is needed. In love there is no question, it is a non-questioning attitude.

But you want me to say, 'This is the true way. You are on the right track. Soon enlightenment is going to happen to you and others who are here with motivation are going to miss.'

Let me tell you an anecdote.

A Jewish couple found themselves in Florida unable to find a room in a hotel. The only place left to stay in was a hotel that was notorious in its policy of not allowing Jews.

The husband turned to his wife and said, 'Becky, you keep your big mouth shut; not one word is to come from your lips. Leave it to me. You'll see, I'll talk good English, the man at the desk will never know and we'll get a room.'

Sure enough, they walk up to the desk, Dave asks for a room, the hotel clerk gives them the key to the room, and they are set.

Becky says, 'Dave, it's so hot, maybe we can go down to the pool for a swim?'

Dave says, 'Okay, but, remember, not one word is to fall from your mouth.'

They walk down to the cabanas. Dave signals the cabana boy and he sets up chairs and towels for them.i

Becky turns to Dave and asks, 'Now can I go into the pool?'

He answers, 'Okay, but remember not a syllable must you utter.' Becky goes over to the edge of the pool and sticks one toe into the water, which is icy cold, and before she realises what she is doing, she yells, 'Oy vay!' whereupon everyone at the pool turns on her. Without blinking an eye she adds, 'Whatever that means.'

But you cannot deceive. Howsoever you put it, it will show. Motivation is a thing you cannot hide. There is no way to hide it; there is no language to hide it. Motivation simply shows.

Now, let me tell you this. This motivation may not be very conscious to you, you may not be very aware of it, but it is there. And I am not saying that something is wrong in it, I am not trying to make you guilty about it. Always remember one thing: never feel guilty about anything.

It is natural to come with a motivation, nothing is wrong in it. It is absolutely natural to come with a motivation, otherwise how else will you come? Without motivation, only a madman can come here. Without motivation, how can you come? You must have some motivation to learn meditation, to have a more silent life, to learn about love, to have more loving relationships, to know what this life is all about, to know what death is, to know if there is something beyond death. Without motivation you cannot come to me.

So I accept it absolutely and you have to accept it -- you have come to me with motivation.

It is my work here to help you to drop the motivation. You come with motivation -- that's your work, without it you cannot come. Then starts my work: to help you to drop the motivation. Motivation brings you close to me but then motivation itself becomes the obstacle. You have to come with a motivation and then you have to learn to drop it. And when you drop it, suddenly you are not only close to me, you are one with me -- because closeness is still a distance. In closeness also there is a distance. Howsoever close you are, you are distant. The real closeness is only when all distance and all closeness disappears -- you are simply one with me, I am one with you; when we only appear as two, but we are not.

Become conscious of your motivation in asking this question and that will help you to drop it. Consciousness helps you to drop it. Anything you become conscious about starts slipping out of your hands. You cannot cling consciously, you cannot be angry consciously, you cannot be greedy consciously, you cannot be motivated consciously.

Consciousness is such a mutation, it brings so much light into your being that darkness simply disappears.

So the only thing to remember is: don't be worried about others' motivations, that is none of your business. If they are motivated, they will suffer for it, they will create their own hell. You simply don't be concerned with it, you simply go on looking at your own motivations, you simply go on penetrating deeper and deeper into why you are here.

And never feel guilty if you have found a motivation. If you come across a motivation, it is natural. But when I say it is natural, I don't mean that it has to be there forever and ever. It is natural but it has to go. When it goes, something super-natural starts happening. If you are not aware about it and if you go on hiding it, then it will never go.

And this may be a trick of the mind -- looking for motivation in others. You may be using others as scapegoats. It is one of the great psychological truths about the human mind that whatsoever you want to hide within yourself you start projecting onto others. Whenever you start seeing something in somebody else, remember it as a message. Go immediately withinwards -- it must be there. The other is functioning only as a screen. When you see anger in others, go and dig within yourself and you will find it there; when you see too much ego in others, just go inside and you will find ego sitting there. The inside functions like a projector; others become screens and you start seeing films on others which are really your own tapes.

The last question:

I DO NOT FEEL I AM A MAN YET I SEE A MAN'S FACE IN THE MIRROR.

A great insight has happened to you, a great realisation. Let it sink deep, let it become a constant awareness.

No face is yours. All faces are false. Once you had the face of a lion, once you had the face of a donkey, once you had the face of a tree and once the face of a rock. Now you have the face of a man -- or a woman, ugly, beautiful, white, black.

But you don't have any face. Your reality is faceless. And that facelessness is what Zen people call the original face. It is not a face at all.

When you were not born, what face had you then? When you die, what face will you carry with yourself? This face that you see in the mirror will be dropped here; it will disappear into the earth -- dust unto dust. You will go faceless just as you came faceless.

Right now you don't have any face, the face is just a belief -- you have believed in the mirror too much. And when you have come to realise this facelessness, you have seen the face of God.

The Art of Dying

Chapter #9
Chapter title: 'I see what I need to see'

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ONE DAY, AFTER HE HAD GONE BLIND,
RABBI BUNAM VISITED RABBI FISHEL.
RABBI FISHEL WAS FAMOUS THROUGHOUT THE LAND
FOR HIS MIRACLE CURES.
'ENTRUST YOURSELF TO MY CARE,' SAID HIS HOST, 'I SHALL RESTORE YOUR LIGHT.'
'THAT IS NOT NECESSARY,' ANSWERED BUNAM 'I SEE WHAT I NEED TO SEE.'

SPIRITUALITY is not a question of morality, it is a question of vision. Spirituality is not the practising of virtues -- because if you practise a virtue it is no longer a virtue. A practised virtue is a dead thing, a dead weight. Virtue is virtue only when it is spontaneous; virtue is virtue only when it is natural, unpractised -- when it comes out of your vision, out of your awareness, out of your understanding.

Ordinarily religion is thought of as a practice. It is not. That is one of the most fundamental misunderstandings about religion. You can practise non-violence but you will still remain violent, because your vision has not changed. You still carry the old eyes. A greedy person can practise sharing, but the greed will remain the same. Even the sharing will be corrupted by the greed, because you cannot practise anything against your understanding, beyond your understanding. You cannot force your life into principles unless those principles are of your own experience.

But so-called religious people try to practise virtue -- that's why they are the most unvirtuous people on the earth. They try to practise love and they are the most unloving people on the earth. They have created all sorts of mischief: wars, hatred, anger, enmity, murder. They practise friendship but the friendship has not flowered on the earth. They go on talking about God but they create more and more conflict in the name of God. The Christian is against the Mohammedan, the Mohammedan is against the Hindu, the Hindu is against the Jaina, the Jaina is against the Buddhist -- that's all they have been doing.

There are three hundred religions and they have all created fragments in the human mind; they have not been an integrating force, they have not healed the wounds of the human soul. Because of them humanity is ill, because of them humanity is insane -- and the insanity comes out of one thing. That has to be understood as deeply as possible because you can also go in the wrong direction. The wrong direction has a tremendous appeal, otherwise so many people would not have gone in it. The appeal must be great. The magnetic force of the wrong direction has to be understood, only then can you avoid it. You can try practising anything you like and you can remain opposite to it.

You can try practising anything you like and you can remain opposite to it. You can enforce a sort of stillness upon yourself: you can sit silently, you can learn a yoga posture, you can make the body still, as if it is without movement, you can make the body like a statue. And by repeating a mantra or by repressing the mind continuously for a long time, you can enforce a certain stillness upon your being -- but it will be the silence of the cemetery, it will not be throbbing, alive, kicking. It will be a frozen thing. You can deceive

others but you cannot deceive yourself and you cannot deceive God. You have got it without any understanding; you forced it upon yourself; it is a practised silence.

The real silence arises out of the understanding: 'Why am I not silent? Why do I go on creating tensions for myself? Why do I go on getting into miserable patterns? Why do I support my hell?' One starts understanding the 'why' of one's hell -- and by that very understanding, by and by, without any practising on your part, you start dropping those wrong attitudes that create misery. Not that you drop them, they simply start disappearing.

When understanding is there, things start changing around you. You will love but you will no longer be possessive. It is not love that creates trouble. If you ask your so-called saints, they say it is love that creates trouble. That is an absolutely false statement. It is based on a deep misunderstanding of the human love-life. It is not love that creates misery -- love is one of the greatest blessings, a benediction. It is possession that creates misery. Possess your beloved, your friend, your child, and you will be in misery. And when you are in misery those religious people are there waiting by the corner. They jump upon you. They say, 'We told you before. Never love, otherwise you will be in trouble. Drop out of all love situations, escape from the world.' And of course it appeals because you are already seeing it happening to you. It is now your own experience that they are right -- and yet they are not right and it is not your experience. You never analysed the phenomenon that has happened, you never analysed that it is not love that has tricked you into misery, it is possessiveness. Drop possessiveness, not love.

If you drop love, of course the misery will disappear, because by dropping love you will be dropping possessiveness also -- that will be automatically dropped. The misery will disappear but you will never be happy. Go and see your saints. They will be a proof of what I am saying. They will never be happy.

They are not unhappy, that is true, but they are not happy either. So what is the point? If happiness does not arise by dropping unhappiness then some mistake has been committed. Otherwise it should be natural. You say, 'I have lighted the candle and the darkness is still there.' Either you are befooling yourself or you are dreaming, hallucinating, about the candle. Otherwise it is not possible -- the candle is burning bright and the darkness is still there? No, the darkness is certain, absolute proof that the light has not entered yet.

When unhappiness drops, suddenly there is happiness. What is happiness? Absence of unhappiness is happiness. What is health? Absence of disease is health. When you are not unhappy then how can you avoid happiness? When you are not unhappy how can you manage not to be happy? It is impossible. It is not in the nature of things. It is against the arithmetic of life. When a person is not unhappy suddenly all his sources are alive; a dance arises in his being; a joy rises in his being. A laughter bursts forth. He explodes. He becomes a Hasid, a Sufi. He becomes a presence of divine ecstasy. By seeing him you will see God -- a glimpse, a ray of light. By visiting him you will be visiting a shrine, a sacred place, a TEERTHA. Just by being in his presence you will be suffused with a new light, a new being; a new wave will arise around you and you can ride on that tidal wave and go to that other shore.

Whenever there is really a dropping of unhappiness, happiness is left -- nothing else is possible. One is simply happy without any reason, without any why.

But your saints are not happy, your saints are very sad; your saints are not living, your saints are dead. What has happened? What calamity? What curse? A mis-step. They thought that love had to be dropped and then there would be no misery. They dropped love -- but the misery was not happening because of love, the misery was happening because of possessiveness.

Drop possessiveness! In fact, convert the energy which is involved in possessiveness into love-energy. But that cannot be done by enforcing anything -- a clear vision is needed, a clarity.

So the first thing I would like to say to you is: spirituality is not the practising of any virtue, spirituality is the gaining of a new vision. Virtue follows that vision; it comes on its own accord. It is a natural by-product. When you start seeing, things start changing.

In life there are three things -- one. the objective world, the world of things. Everybody is able to see that. We are naturally capable of seeing the objective world. But this is only the beginning of the journey. Many have stopped there and think that they have arrived. Of course they have not arrived so they are miserable.

Beyond the objective is the opening of another world -- the world of the subjective. The objective is the world of things, objects; the objective is the world of science, mathematics, physics, chemistry. The objective is very clear because naturally we are born perfectly able to see the objective.

The subjective has to be explored; nobody is born with a vision of the subjective. The subjective has to be explored; one has to learn what it is; one has to taste it by and by and move into it by and by. The world

of music, poetry, art -- the world of any creativity -- is the world of the subjective. The man who starts moving inwards becomes more poetic, more aesthetic. He has a different aroma around him, a different aura.

The scientist lives with things; the poet lives with persons. The scientist is not at all aware of who he is, he is simply aware of what surrounds him. He may be able to know about the moon and about Mars and about the stars far, far away, but he is completely oblivious of his own inwardness. In fact, the more he becomes concerned with faraway things, the more and more he becomes oblivious of himself: He remains almost in a sort of sleep about himself.

The poet, the painter the dancer, the musician, they are closer to home. They live in the subjective -- they know they are persons. And when you know you are a person, suddenly you become capable of looking into other persons. For a poet even a tree is a person, even animals are people; for a scientist even a man or a woman is nothing but an object. A scientist looks at a man as if he is also just an object. And if he is not aware of his own inwardness how can he be aware of the inwardness of the other?

When I use the word 'person' I mean that there is an inside which is not available to outside observation, analysis, dissection. There is a rock, it has no inside; you can break it and you can see everything. If you break a rock, nothing is disturbed, nothing is destroyed. Even if it is in pieces, it is the same rock. But if you break a person, something of tremendous value immediately disappears. Now you are left with a dead body, and the dead body is not the person. The rock broken is still the same rock, but the person is no longer the same person. In fact, the person broken is not a person at all. On the dissection table of a surgeon you are not a person, only when a poet touches you and holds your hand do you become a person.

That's why people hanker for love. The reason for the hankering for love is nothing but this: you would like somebody to see that you are a person, not a thing.

You go to the dentist, he is not worried about you -- he is simply interested in your teeth. Even if I go to the dentist -- I see him...what a miracle! He is not interested in me, he just looks at my teeth. I am there, sitting in his chair, he is completely oblivious of me. A great space is available just in his room but he will not even look at me -- that's not his concern. He is only interested in the teeth, in his own technique. His knowledge of the objective world is his only world.

People hanker for love because only love can make you a person, only love can reveal your inwardness to you, only love can make you feel that you are not just that which is apparent from the outside. You are something more; you are something totally different to what you appear to be. The reflection in the mirror is not your totality; the reflection in the mirror is just the reflection of your surface, not of your depth. It says nothing about your depth.

When you come to a scientist, or a person who is absolutely absorbed with the objective dimension, he looks at you as if you are just the reflection in the mirror. He does not look at you, he looks around you. His approach is not direct, his approach is not intimate -- and you feel something is missing. He is mistreating you because he is not accepting your personality. He is treating you as if you are a thing. He is doing things but he is not touching you at all; you remain almost non-existential to him.

And unless somebody touches you with love, looks at you with love, your own inwardness remains unfulfilled, unrecognised -- that is what the need to be needed is.

The subjective is the dimension, the inward dimension, of poetry, song, dance, music, of art. It is better than the scientific dimension because it is deeper. It is better than the objective dimension because it is closer to home. But it is not yet the dimension of religion, remember. There are many people whose mind is obsessed with the objective -- when they think about God, God also becomes an object. Then God is also outside. Ask a Christian where God is and he will look upwards, somewhere in the sky -- outside. When you ask a person where God is and he looks somewhere else than within himself, then he belongs to the non-religious dimension. People ask, 'What is the proof of God?' Proofs are needed only for a thing. God does not need proof. If I love you, what is the proof? For poetry there is no proof, for chemistry there is. But poetry exists. And a world without chemistry would not be very much worse, but a world without poetry would not be a human world at all.

Poetry brings meaning to life, the unproved brings meaning to life -- the proved at the most makes you comfortable. God is not an object and cannot be proved. God is more like music. It exists, certainly it exists, but there is no way to grab it. You cannot have it in your fist, you cannot lock it into your treasury, there is no way.

Love exists but you cannot possess it. If you try to possess it, you belong to the objective dimension and you are killing love -- that's why possession is destructive. If you possess a woman, if you say, 'She is my

wife and I possess her' then she is no longer a person. You have reduced her to be a thing and she will never be able to forgive you. No wife has ever been able to forgive her husband; no husband. has ever been able to forgive his wife -- because both have reduced each other to things. A husband is a thing, a wife is a thing, and when you become a thing you become ugly -- you lose freedom, you lose inwardness, you lose poetry, you lose romance, you lose meaning. You become simply a thing in the world of things. Utility is there -- but who lives for utility? Utility can never be satisfying. You are being used, how can it be satisfying? Whenever you feel you are being used, you feel offended. And you SHOULD feel offended, because it is a crime to use somebody and it is a crime to allow somebody to use you. It is a crime against God.

But there are people who try to use God also. When you go and you pray for something you are trying to use God. You don't know what prayer is, you don't know what love is, you don't know what poetry is, you don't know the subjective realm at all. Your prayer, if it has a motivation in it, a desire in it, is ugly. But we find -- we are very cunning people -- we find ways and means.

Let me tell you an anecdote.

A minister, a priest and a rabbi were discussing how they decided what part of the collection money each retained for personal needs and what part was turned into their respective institutions. 'I draw a line,' said the minister, 'on the floor. All the money I toss in the air. What lands to the right of the line I keep, to the left of the line is the Lord's.'

The priest nodded, saying,' My system is essentially the same, only I use a circle. What lands inside is mine, outside is his.'

The rabbi smiled and said, 'I do the same thing. I toss all the money into the air and whatever God grabs is his.'

We even go on playing tricks with God. In fact, God is also our invention, a very cunning invention. It is also somewhere there -- and you can pray to him, you can ask things from him, you can find security in him, consolation, comfort. It is a security measure, a sort of other-worldly bank balance. But it remains an object.

God is not an object -- that's why Mohammedans, Christians, Jews have all tried not to make any image of God. That is very symbolic and meaningful because when you make an image of God it becomes objective. Let God remain without any image. But it has remained without an image only in theology. Whether you have made an image of God or not, it makes no difference; your mind, if it is capable of moving in the objective dimension, will treat God as an object. Even a Mohammedan turns towards Mecca for his prayers; that becomes an image. Even a Mohammedan goes to Mecca to kiss the stone; That becomes the image. The Black Stone of Mecca is the most kissed stone ever. In fact, it is very dangerous to kiss it now -- it is unhygenic.

But whether you make any image of God or not, if the mind is objective, your idea of God will be objective. When you think of God you start thinking of high heaven, the uppermost boundary of the sky. God is THERE. If you ask a truly religious person where God is, he will close his eyes and go inwards. God is there, inwards. Your own being is divine. Unless God is immanent in you, unless God is immersed in your being, you are carrying an image. Whether you have made an image of wood or of stone does not matter -- you can make an image with thinking, thoughts, ideas. That too is an image -- made of a subtler material, but still an image.

Man remains the same unless he changes his dimension. Somebody is an atheist; he says, 'There is no God because I cannot see him. Show me and I will believe.' And then someday he comes to have an experience, a vision, a dream in which he sees God standing there. Then he starts believing.

In the Gita, Arjuna, Krishna's disciple, goes on asking again and again, 'You go on talking about him but I cannot believe unless I see.'Now, what is he saying? He is saying, 'Let God be objective then I will believe.' And Krishna concedes to his desire. I am not happy with that -- because to concede to this desire means to concede that the objective dimension is capable of seeing God. The story says that Krishna then revealed his reality, his vastness; he revealed God. Arjuna started trembling and shaking. He said, 'Stop! Enough! I have seen!' He saw Krishna expanding and becoming the whole universe; and in Krishna stars were moving, the sun was rising and the moon and planets and the beginning of the world and the end of the world and all life and all death was there. It was too much; he could not bear it. He said, 'Stop!' And then he came to believe.

But this belief does not change the object, this belief does not change the objective dimension. He did not believe because he could not see; now he has seen so he believes -- but the God remains in the objective

world, the God remains a thing. I am not happy with Krishna for doing this. It should not be done. It is conceding to a foolish disciple's desire. The disciple needs to be changed from his dimension; he should be made more subjective.

But we remain the same -- we go on changing forms but we remain the same.

I have heard.

The funeral was over. Still sobbing, Goldberg, the new widower, followed his late wife's sister-in-law into the waiting limousine. As the big car passed through the cemetery gates the sister-in-law was horrified by Goldberg's hand which was slowly but passionately creeping up her leg. With her body still wracked with sobs of bereavement, she screamed, 'Goldberg, you monster, you fiend, you animal! My sister is not yet cold in her grave. What is the matter with you!'

In a voice shaking with emotion, Goldberg replied, 'In my grief do I know what I am doing?'

People remain the same in their grief or in their other moods -- they remain the same. they don't change the dimension.

So this is the first thing to understand: you need a shift from the objective to the subjective. Meditate more and more with closed eyes about your emotions, about your thoughts. Look deeper into the inner world, the world that is absolutely private to you. The objective is public; the subjective is private. You cannot invite anybody into your dreams, it is not possible. You cannot say to your friend, 'Tonight come into my dream,' because the dream is absolutely yours. You cannot even invite your beloved who may be sleeping just on the same bed, who may be sleeping just by your side, hand in hand. But you dream your dreams and she dreams her dreams. Dreams are private. The subjective is the private; the objective is the public, the objective is the marketplace. Many people can watch one thing, but many people cannot watch one thought, only one person can -- the person to whom the thought belongs.

Remove your consciousness more and more towards me private. The poet lives a private life; the politician lives a public life. Mahatma Gandhi used to say that he didn't have any private life. That means he must have had a very poor life. A private life is a rich life. The politician's life is there to be watched by everybody: on the TV, in the newspapers, in the street, in the crowd. The politician only has a public face. When he goes home he is nobody. He loses all face.

You have to find your private face. The emphasis should be more on the private than on the public. And you should start learning how to love the private -- because the private is the door to God. The public is the door to science but not to religion, not to God. The public is the door towards arithmetic, calculation, but it is not the door to ecstasy, to love. And enjoy things which are very private: music, poetry, painting. Zen insisted on calligraphy, painting, poetry, gardening -- something that is absolutely private, something that you live from the in towards the out, something that rises as a wave in the innermost core of your being and spreads outwards.

The public life is just the reverse: something rises outside and faces in towards you. In a public life the original, the source, is always outside. Your centre of being is never within yourself, It is always outside. That's why a politician is always afraid of the outside -- because his life depends on the outside. If the people don't vote he will be nobody.

But that doesn't make any difference to a painter or to a poet. Nobody purchased Vincent van Gogh's paintings. During his whole life not a single painting was sold, but that didn't matter; he enjoyed himself. If they sold, good; if they did not sell, good. The real prize was not in their being sold and appreciated, the real prize was in the painter's creating of them. In that very creation he has attained his goal. In the moment of creation he becomes divine. You become God whenever you create.

You have heard it said again and again that God created the world. I tell you one thing more: whenever YOU create something you become a small God in your own right. If God is the creator then to be creative is the only way to reach him. Then you become a participant, then you are no more a spectator.

Van Gogh, appreciated or not, lived a tremendously beautiful life in his inner world -- very colourful. The real prize is not when a painting is sold and critics appreciate it all over the world -- that is just a booby prize. The real prize is when the painter is creating it, when the painter is lost in his painting, when the dancer has dissolved into his dance, when the singer has forgotten who he is and the song throbs. THERE is the real prize, THERE is the attainment.

In the outside world you depend on others. In the public life, in the political life, you depend on others, you are a slave. In the private life you start becoming a master of your own being.

Let me insist and emphasise it because I would like all of my sannyasins to be creative in some way. To me, creativity is of tremendous import. An uncreative person is not a religious person at all. I am not saying that you all have to be van Goghs -- you cannot. I am not saying you all have to be Leonardo da Vincis or Beethovens or Mozarts; I am not saying you all have to become Wagners and Picassos, Rabindranaths -- no, I am not saying that. I am not saying that you have to become a world famous painter or poet or you have to win a Nobel prize -- if you have that idea, again you fall into politics. The Nobel prize comes from the outside; it is a booby prize, it is not a real prize. The real prize comes from inside. And I am not saying that you are capable -- all are not capable of becoming Picassos. And there is no need either, because too many Picassos would make a very monotonous world. It is good that there is only one Picassos and it is good that he has never been repeated, otherwise it would become boring.

But you all can become creators in your own way. It does not matter whether anybody comes to know about it or not, that is absolutely unimportant. You can do something out of love -- then it becomes creative. You can enjoy something while you are doing it -- then it becomes creative.

While I am talking to you Astha is cleaning my bathroom and my room. I enquired of her if she would like to drop this work and come to the talk. She said, 'Osho, cleaning your bathroom is enough for me.' It is a creative act, and she has chosen it out of love. And certainly she is not missing anything. Whether she listens to me or not is not the point. If she loves cleaning the bathroom, if she loves me, it is a prayer. You can be here but you may listen to me or you may not listen to me. She is not here but she has listened to me. She has understood me. Now the work itself becomes worship. Then it is creative.

I would like to remind all of my sannyasins again and again: be creative. In the past the majority of the religious people proved to be uncreative. That was a calamity, a curse. Saints were simply sitting doing nothing. That is not real religion. When real religion explodes into people's lives, suddenly much creativity explodes also.

When Buddha was here a great creativity exploded. You can find proofs in Ajanta, Ellora. When Tantra was an alive religion a great creativity exploded. You can go to Puri, Kanorak, Khajuraho and see. When Zen Masters were alive they created really many new dimensions -- out of small things, but very creative.

If you are uncreative it simply means that you must have practised your religion, you must have forced yourself into a certain pattern, and you have got blocked, frozen in that pattern. A religious person is flowing, streaming, river-like; seeking, exploring, always seeking and exploring the unknown, always dropping the known and going into the unknown, always choosing the unknown for the known, sacrificing the known for the unknown. And always ready. A religious man is a wanderer, a vagabond; into the innermost world he goes on wandering moving from one place to another. He wants to know all the spaces that are involved in his being.

Be more creative. Dance, and don't bother whether somebody likes your dance or not -- that is not the question. If you can get dissolved into it, you are a dancer. Write poetry. There is no need even to show it to anybody. If you enjoy it, write it and burn it. Play on your flute or guitar or sitar. You must see our tabla-player, Bodhi. How meditatively he plays on his tabla! That's his meditation. He is growing: going into it, dissolving, melting.

The subjective is the realm of all art and creativity. These are the two ordinary realms of being.

The third, the really religious, is the transcendental. First is the objective -- the objective is the world of science, second is the subjective -- the subjective is the world of art; and third is the transcendental -- that which goes beyond both; is neither objective or subjective; is neither out nor in. In it both are implied, in it both are involved but yet it is higher than both, bigger than both, beyond both. The subjective is closer to the transcendental than the objective, but remember, just by being subjective, you don't become religious. You have taken a step towards being religious, a very important step, but just by being subjective you don't become religious. You can find poets who are not religious, you can find painters who are not religious...religion is more than art, more than songs.

What is this third? First, you start looking into your thoughts. Drop the public world and move into the private: look into your dreams, your thoughts, your desires, your emotions, your moods and the climates that go on changing inside you, year in, year out. Look into it. This is the subjective.

Then the last and the ultimate jump: by and by, by looking into thoughts, start looking into the looker, the witness, the one who is watching the thoughts.

First move from things to thoughts, then from thoughts to the thinker. Things are the world of science, thought is the world of art and the thinker is the world of religion. Just go on moving inwards. The first circumference around you is of things, the second of thoughts, and the third, the centre, your very being, is

nothing but consciousness. It is nothing but a witnessing.

Drop things and go into thoughts; then one day thoughts also have to be dropped and then you are left alone in your purity, then you are left absolutely alone. In that aloneness is God, in that aloneness is liberation, moksha, in that aloneness is nirvana, in that aloneness for the first time you are in the real.

The objective and subjective are divided; there is a duality, a conflict, a struggle, a division. The person who is objective will miss something -- he will miss the subjective. And the person who is subjective will miss something -- he will miss the objective. Both will be incomplete. The scientist and the poet both are incomplete. Only the holy man is complete; only the holy man is whole. And because he is whole I call him holy.

By 'holy' I don't mean that he is virtuous, by 'holy' I mean that he is whole. Nothing is left, everything is involved. His richness is whole: the subjective and the objective both have dissolved into him. But he is not just the total of subjective and objective, he is more. The objective is without, the subjective is within and the religious is beyond. The beyond comprehends both without and within and yet is beyond.

This vision is what I call spirituality: the vision of the beyond.

A few more things. In the world of the objective, action is very important. One has to be active because only action is relevant in the world of things. If you do something, only then can you have more things; if you do something, only then can you change in the world of objectivity.

In the world of subjectivity...inaction. Doing is not important, feeling is. That's why poets become lazy. And painters -- even great painters and great poets and great singers, they have bouts of activity and then again they relapse into laziness. The subjective person is more sleepy, dreamy, lazy; the objective person is active, obsessed with action. The objective person always needs to do something or other, he cannot sit alone, he cannot rest. He can fall asleep -- but once he is awake he has to do something. The subjective person is inactive. It is very difficult for him to move into action. He enjoys the world of fantasy -- and that is available without action. He does not have to go anywhere, he has just to close his eyes and the world of dreams opens.

The religious person is the meeting of the opposites: action in inaction, inaction in action. He does things but he does them in such a way that he never becomes the doer. He remains a vehicle of God, the passage -- what the Chinese call wu-wei, inaction in action. Even if he is doing, he is not doing it. His doing is very playful, there is no tension in it, no anxiety, no obsession about it. And even when he is inactive he is not dull; even when he is sitting, or Lying down and resting, he is full of energy. He is not lethargic, he is radiant with energy. Because both the opposites have come to a meeting and to a higher synthesis in him, he can act as if he is in a non-doing state and he can remain in a non-doing state but still you can feel the energy, you can feel a vibe of tremendous activity around his being. Wherever he moves, he brings life to people. Just by his presence dead people become alive; just by his touch dead people are called back to life.

Like Jesus.... When Lazarus died, Jesus was called. He went to the grave where Lazarus was kept and he called out, 'Lazarus, come out!' And the dead Lazarus came out and said, 'I am here. You called me out of death. I am here.'

A religious person is active -- not because he is doer, a religious person is active because he has infinite energy available. A religious person is active -- not because he has to do something, because he has an obsession to do, not because he cannot relax, but because he is such a pool of energy that he has to overflow; the energy is too much and he cannot contain it.

So while sitting silently.... You can see Buddha sitting silently under the Bodhi tree but you will see energy playing around him, a great aura of energy.

A beautiful story is told about Mahavir -- that wherever he moved, for miles around life would become more alive. And he was an inactive man. He would simply stand or sit under a tree, for hours, for days, but for miles life would start throbbing with a new rhythm. It is said that trees would bloom out of season; trees would start growing faster than ever; dead trees would start producing new fresh leaves. Whether it happened or not is not the point, it maybe just a story.But it is very indicative, it is very symbolic. Myths are not symbolic things, myths are very meaningful symbols. They say something.

What does this myth say? It simply says that Mahavir was such a pool of energy, such an overflowing of energy, such an overflowing of God, that wherever he was, life would move faster. A speed would happen to all the existence around him. He would not be doing anything but things would start happening.

Lao Tzu has said that the greatest religious person never does anything, but millions of things happen through him. He is never a doer but much happens through him. He simply goes on sitting and yet the impact of his being on the world of affairs is tremendous. Nobody may ever come to know about him -- he

may be sitting in a cave in the Himalayas so you never know about him -- but still your life will be affected by him because he will be vibrating. He will give a new energy, a new pulse to life; he will impart a new pulsation to life. You may not come to know about him but you may have been benefitted by him.

The opposites become complementaries in a religious being. The day and night meet and dissolve their conflict; the man and woman meet in the religious person and dissolve their conflict. A religious person is ARDHANARISHVAR -- he is half man, half woman. He is both. He is as strong as any man can be and he is as fragile as any woman can be. He is as fragile as a flower and as strong as a sword. He is hard and he is soft and he is both together. He is a miracle, he is a mystery. Because opposites meet he goes beyond logic, his being is paradoxical. He is alive as nobody else is alive and he is dead, more dead, than the dead who are in the graveyards. He is dead in a way and alive in a way -- together, simultaneously; he has known the art of dying and the art of living simultaneously.

In ordinary life with the ordinary mind everything is divided into its opposites, and there is a great attraction for meeting with the opposite: the man seeks the woman, the woman seeks the man -- the yin-yang circle. In a religious man all search has stopped -- the man has found the woman, the woman has found the man. In his innermost core the energy has come to a point where everything has dissolved into oneness, into non-duality, ADVAIT. All opposites become complementaries; all conflicts dissolve and become co-operation. Then you have come home, then there is no need to go anywhere, then there is nothing to be sought, nothing to be desired. This state is the state of God. God is a state, God is not an object. And God is not even a person, because God is neither objective nor subjective. God is transcendental.

If you are in the objective I will say, 'Seek the subjective -- there is the God.' If you are in the subjective, I will say, 'Now go beyond. There is no God in the subjective. God is beyond.' By and by one has to go on eliminating, by and by one has to go on dropping. God is when there is no object and no subject, when there is no thing and no thought, when there is no this world and no that world. When there is no matter and no mind, God is; God is neither matter nor mind. In God both exist. God is a tremendous paradox, absolutely illogical, beyond logic. You cannot make an image of God in wood or in stone and you cannot make an image of God in concepts and ideas. When you dissolve all images -- when you have dissolved all in/out, man/woman, life/death, all dualities -- then that which is left is God.

Now this story.

ONE DAY, AFTER HE HAD GONE BLIND,
RABBI BUNAM VISITED RABBI FISHEL.
RABBI FISHEL WAS FAMOUS THROUGHOUT THE LAND
FOR HIS MIRACLE CURES.

ENTRUST YOURSELF TO MY CARE SAID HIS HOST. 'I SHALL RESTORE YOUR LIGHT.'

THAT IS NOT NECESSARY,' ANSWERED BUNAM, 'I SEE WHAT I NEED TO SEE.'

The eyes that see only the outside are blind. They are not really eyes yet. They are very primitive, rudimentary. The eyes that see withinwards are more real. The Rabbi was right. He said, 'Now there is no need to restore my eyes, because although I cannot see objects now I don't WANT to see them anymore. And the world that I need to see, I can see. It is good that blindness happened to me because now I am no longer disturbed and distracted by the other world of objects.'

It has happened many times. Milton became blind -- and all his great poetry was born only after he became blind. At first he was very much shocked, naturally. He lost his eyes and there was no way to restore them. He thought his whole life was finished. He was a good poet, already famous. And, of course, a poet thinks, 'Without eyes, how can you see the trees and how can you see the moon and how can you see the river and the wild ocean? And without eyes how can you see the colour of life? Of course, your poetry will become very poor. It will lose colour.' But Milton was wrong. He was a religious man and he accepted his blindness. He said, 'Okay. If God wills it that way, then that has to be so.' He accepted it. And by and by

he became aware of an infinite new world becoming available: the world of inner thoughts. He became subjective. Now there was no need to see outside so all his energy was available.

Have you seen blind people? On their faces you will always see a certain grace. Even ordinary blind people look v3ry graceful, very silent. They don't have any of the distraction of the outside world.

Scientists say that man lives through the eyes; almost eighty per cent of his life is involved with his eyes. Eighty per cent! Only twenty per cent is distributed to other senses. You live eighty per cent of your life through the eyes. That's why when you see a blind man a great compassion arises in your being. You don't feel that much compassion for a dumb or deaf person, no, but for a blind person great compassion arises. You feel, 'Poor fellow. Eighty per cent of his life is not there.'

Eyes are very important. The whole scientific search depends on the eyes. Have you ever heard of any scientist who was blind? It is impossible. A blind person cannot be in objective research -- it becomes difficult. But there have been many blind musicians, blind singers; in fact, a blind person has tremendous qualities of the ear which a man with eyes cannot have, because eighty per cent of his energy is no longer being wasted by the eyes. That energy shifts to his ears. His ears become very, very receptive and sensitive. He starts seeing through his ears. Hold a blind man's hand and you will be surprised. You will find a very alive touch -- a touch you will not find in people who have eyes. Hold the hand of a blind man and you will feel a warmth flowing towards you, because the blind man cannot see you, he can only touch you. His whole energy moves into his touch.

Ordinarily you touch with your eyes. A beautiful woman passes by -- you look. You have touched her through the eyes. You touched her whole body -- and without offending her and breaking no law. By and by you forget completely what touch is.

Eyes have become monopolies -- they have taken many energies from many sources. For example, the nose. Eyes are very close to the nose. The eyes have taken the whole energy from the nose. People don't smell. They have lost their smell power. Their noses are dead. A blind person smells. His smelling capacity is tremendous. When you come close to him he knows your smell; he recognises you by your smell. He touches you; he knows you by your touch. He hears your sound; he knows you by your sound. His other senses become alive. And he is very graceful, because the eyes create much tension.

When Milton became blind, first he was shocked but-then he accepted -- he was a religious man. He prayed to God and he said, 'Thy will be done.' By and by he was surprised that it was not a curse, it was a blessing. He became aware of infinite colours inside. It was a psychedelic world. Very subtle nuances, very beautiful dreams started opening up for him. And all his great poetry was born when he became blind. He was a good poet but not a great poet, but when he became blind he was no longer a good poet, he became a great poet. Good poetry is just so-so -- luke-warm. Maybe you cannot find any fault in it but that's all. Great poetry has a penetrating energy in it; great poetry is a revolutionary force; it has an impact strong enough to shake the whole world, to change the whole world.

It has happened many times. If, when a certain person has suddenly become blind, he can accept it, that very acceptance gives him a new world. The objective disappears, the subjective opens its door. And the subjective is closer to the transcendental -- that's why all the meditators close their eyes.

Have you observed? All women close their eyes when you make love to them; men never close their eyes. They are foolish. The man wants to see the woman when he is making love to her. He would like to have the light on so he can see. And there are many foolish people who have mirrors in their bedroom. Not only would they like to see the woman, they would like to see all the reflections around. And there are a few who have fixed cameras in their room -- automatically taking pictures -- because if they miss something right now, later on they can see it!

But women are still not that foolish. I don't know about liberation women -- maybe they are doing the same thing because they have to compete with everything, whatsoever it is. They may be making love with open eyes -- but then they will miss something. Men make love in the objective dimension, women make love in the subjective dimension. Women immediately close their eyes because it is so beautiful inside, what is there to see outside? When you are moving in love energy, melting, flowing, and an orgasm is opening inside you, it is there that reality has to be looked at. The man is just foolish, he is just looking at the body; the woman is more understanding, she is looking at the psyche -- a higher standpoint.

But still it is not religious. It is artistic, aesthetic, but still not religious. When you become religious, then the Tantra attitude arises. Then you don't see with open eyes, you don't see with closed eyes you simply see the seer! You are not worried about the experience, you look at the experiencer, you look at the witness. Then love becomes Tantra. Whether it is a man or a woman who is moving into the dimension of Tantra, he

or she is not interested in what is happening; rather, he or she is more interested in the witness who is watching it all. Who is this witness? And when the energy is exploding in such a natural, spontaneous realm it is better to watch. Just be a watcher on the h i 11. Forget about you r being a man or a woman, forget about your being in the body, forget that you are a mind and just be a witness -- and then you have become transcendental. Tantra is transcendental.

And this dimension has to evolve in all your ordinary life situations. Whatsoever you do, you can do in three ways: objectively, that is the scientific way, the Western way; or, subjectively, that is the Eastern way, or, the religious way, the transcendental way, in which East and West meet and dissolve. The religious way is neither Eastern nor Western. The West is scientific, the East is poetic; the West thinks in terms of history, the East thinks in terms of myths, PURANAS; the West is more concerned about what reality is, the East is more concerned about the fantasy about the reality, the dream about the reality; the West is more concerned with the conscious mind, the East is more concerned with the unconscious mind. But religion is beyond both. Religion is of the super-conscious mind, the transcendental mind -- it is neither Eastern nor Western.

Just as man and woman meet, so East and West meet. West is more male, East is more female; West is more will, East is more surrender. But religion is both, and beyond.

'THAT IS NOT NECESSARY,' ANSWERED BUNAM, 'I SEE WHAT I NEED TO SEE.'

Certainly a great religious statement -- it's enough, more than enough, if you can see the seer. If you can see the seer. If you can be your consciousness, your awareness, that's enough. All is available. You have become a God, nothing else is needed.

Strive for that state of being. If you are coming from the West, struggle for it; if you are coming from the East, surrender for it. If you are coming from the West, will it; if you are coming from the East, be passive, wait for it.

And if you are my sannyasins, who don't belong to the East or to the West, then drop all duality, be non-dual. Drop all division. Just be individual.!f you belong to me then you belong to the transcendental. That is the whole meaning of being initiated by me. I bring you the transcendental, I bring you the ultimate, I bring you that which cannot be seen on the outside, that which cannot be seen on the inside but you can become that because you are already that.

The Art of Dying

Chapter #10
Chapter title: Just a Hotch-potch

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The first question:

YOU SEEM TO BE AGAINST THE DEMYSTIFICATION OF LIFE. IN THIS REFERENCE IS IT RIGHT TO SAY THAT MOVEMENTS IN THE WEST LIKE ARICA, ZEN, SUFISM, EST, TM, ETC., ARE THE INEVITABLE SYNTHESIS BETWEEN EASTERN MYSTICISM AND WESTERN SCIENCE?

THE real synthesis will be the disappearance of East and West. It will not be a meeting. In the real synthesis the East will not be there and the West will not be there. That's what yesterday I called the transcendental.

East and West are polarities. If you try to synthesise them -- take something of the East and something of the West and make a hotchpotch out of it -- it will be a compromise and not a synthesis. It will be mechanical, not organic. You can put things together -- that is a mechanical unity -- but you cannot put a tree together, you cannot put a human being together. The unity of a tree grows, it comes from its own innermost core and it spreads towards its circumference. It arises in the centre. A mechanical unity can be put together from the outside: you can put a car or a clock together; but the clock has no centre to it, the car has no centre to it -- the car has no soul. That is the meaning when we say the clock has no soul...it means it has no centre of its own. It is a unity put together from the outside. It works; it is utilitarian.

But a tree, a bird, a human baby -- you cannot put them together. They grow. Their unity comes from their innermost core. They have a centre.

A compromise is a mechanical unity' a synthesis is an organic growth. So whatsoever is happening right now in the name of EST, TM, Arica, is a sort of mechanical unity.

And mechanical unity has its own dangers. The greatest danger is this: the East has developed a great insight into religion and the West has developed a great insight into science. When a Western person starts searching in the East, his attitude is scientific. He can understand only that which is scientific in the East -- try to understand this. And the East has not developed any scientific attitude; Eastern science is very primitive and rudimentary. When a religious person goes to the West from the East he looks into Western religion which is very rudimentary, very primitive. And he can understand only the religious language.

So when somebody from the East approaches the West, he approaches the West from the weak point in Western growth. And when somebody comes from the West to the East he approaches the East from the weakest link in its growth.

Now what is happening? East and West are meeting in Arica, EST, TM, and other so-called spiritual movements -- and just the opposite to what was expected is happening. It is not Eastern religion meeting Western science, it is Eastern science meeting Western religion. It is an ugly affair.

You must have heard.

A French actress told George Bernard Shaw that she would like to get married to him.
Bernard Shaw inquired why.

She said, 'The logic is simple. I have a tremendously beautiful body. Look at my face, my eyes, my form -- it is perfect. And you have a beautiful intellect, the greatest intelligence ever. Our child will be a beauty: your brain and my body.'

George Bernard Shaw said, 'I am afraid things can go wrong. Our child may have my body and your intellect.'

This is what is happening!

He declined the offer to marry. He said, 'It is dangerous. There is no certainty about it.'

Of course, George Bernard Shaw had a very ugly body -- and actresses have never been known to have any intellect. Intelligence is a strange phenomenon to actresses, otherwise why would they be actresses in the first place?

EST, Arica and TM are just by-products of the marriage between George Bernard Shaw and the actress. Things have gone wrong. This is not a synthesis, this is a compromise, a hotch-potch. And it is very dangerous.

A great synthesis is needed. That synthesis will not come through movements, it will come only through a few people who attain to that synthesis in their souls. It is not a question of reading the Bible and reading the Bhagavad Gita and finding out the similarities and making a synthesis out of it -- that would be a mechanical unity. But many people have done that.

Dr. Bhagwandas has written a very scholarly book: 'The Essential Unity of all Religions.' The whole thing is silly. Read the Koran, read the Veda, read the Bible, read the Dhammapada, find the similarities -- it

is very easy to find similarities -- but in fact the Koran is beautiful only because of those things which are not in the Gita.The beauty is in its uniqueness. When you find something...as Mahatma Gandhi has done, he read the Koran and found things which were similar to the Gita. He was looking for the Gita in the Koran. It was unjust to the Koran; it was not good manners either because he was imposing some alien element on the Koran. And whatsoever was not similar to the Gita, in tune with the Gita, he would forget about. He would forget that it existed in the Koran. And that which was dropped is the uniqueness of the Koran.

The same can be done by a Christian. He can look into the Gita and find something which satisfies his Christian mind -- then he is looking for the Bible in the Gita, but the Gita is beautiful only where it is not at all similar to the Bible. There is its uniqueness. Beauty is in uniqueness; similarities become cliches, similarities become meaningless, similarities are monotonous. The Himalayas are beautiful because they have something unique that is not in the Alps. And the Ganges is beautiful because it has something that is not in the Amazon. Of course, both are rivers, and there are a thousand and one things similar, but if you go on looking for similarities you will live in a very boring world. I am not in favour of it.

I will not tell you to look into Eastern scriptures and into Western scriptures and to find some sort of compromise, no. I would like you to go into your innermost being. If you go beyond the object, you have gone beyond the West; if you go beyond the subject, you have gone beyond the East. Then the transcendental arises and THERE is the synthesis. And when it has happened within you you can spread it without also. The synthesis has to happen within human beings, not in books, not in dissertations, not in Ph.D. theses. An organic unity is possible only in an organic way.

This is what I am doing here. I am hammering you to make you to go beyond the objective and beyond the subjective. I am not telling you to make subjective and objective meet inside you, because that meeting will not be able to bring the higher into existence. You have to go beyond. The humanity of the future has to go beyond East and West; both have been only half, both have been lop-sided. I am neither for East nor for West, I am for a total world, a world that is whole.

But it is natural in a way -- Arica, EST, TM -- it is natural in a way. Because the common humanity, the ordinary human mind, always tries to find cheap methods, short-cuts. People are not really interested in the ultimate truth, they are interested at the most in a convenient, comfortable life. They are not really interested in being alive and being an adventurer, they are really afraid of all adventures. They want to put things together in such a way that things become comfortable and one can live comfortably and one can die comfortably. Comfort seems to be the goal, not truth.

And everybody has his own prejudice. The Christian, the Hindu, the Mohammedan, they all have their prejudices. They are very deep-rooted. You can talk about love but that is always superficial.

Let me tell you an anecdote.

The distraught young man was perched on the fortieth-floor ledge of a mid-town hotel, threatening to jump. The closest the police could get was the roof of an adjacent building a few feet below. However, all pleas to the man to return to safety were of no avail.

A priest from the nearest parish was summoned and he hastened to the scene. 'Think, my son,' he intoned to the would-be suicide in a very loving way. 'Think, my son, think of your mother and father who love you.' 'Oh, they don't love me,' the man replied. 'I am jumping.' 'No, my son, stop!' cried the priest with great love in his voice. 'Think of the woman who loves you.' 'Nobody loves me. I am jumping,' came the response. 'But think, still think, my boy,' the priest implored. 'Think of Jesus and Mary and Joseph who love you.' 'Jesus, Mary and Joseph?' the man queried. 'Who are they?'

At which the point the cleric yelled back, 'Jump, you Jew bastard, jump!'

All love disappears immediately. All talk of love is just superficial; all talk of tolerance is intolerant deep down.

People say, 'Tolerate each other.' What do you mean when you say, 'Tolerate each other'? It is already intolerant. The very word 'tolerance' is ugly. When you tolerate somebody, do you love him? When Hindus tolerate Mohammedans, do they love them? When Mohammedans tolerate Hindus, do they love them? Can tolerance ever become love? Tolerance may be political but it is not religious.

One who wants to know the truth -- the truth that is beyond all polarities: man/woman, East/West, good/bad, heaven/hell, summer/winter -- one who is interested in knowing, in enquiring into the truth which is beyond all dualities, has to drop all his prejudices. If he still carries his prejudice, that prejudice will colour his mind. To know truth you need not be a Hindu, you need not be a Mohammedan, you need not be

a Christian, you need not be a Jew -- to know truth you have to drop all this rubbish, you have to be just yourself. You need not be Indian, you need not be American, you need not be English, you need not be Japanese, Chinese. To know truth you have just to be immense, huge, vital, alive, loving, enquiring, meditative...but with no prejudice, with no scripture, with no concepts, with no philosophy. When you become completely nude of all that has been taught to you, when all the conditionings have dropped, then suddenly there is the highest truth -- and that highest truth is a synthesis unto itself, you need not synthesise. It is an organic unity. And from that altitude you can laugh at all the nonsense that goes on in the name of religion, in the name of tolerance, in the name of love, in the name of churches and temples and mosques.

The revolution has to happen within you; it has not to be introduced into the world. Because only YOU are alive -- society is dead, society is just a name. Only YOU have something of the soul. The synthesis has to happen there. The synthesis has not to happen in Poona or in New York or in Timbuktu or in Constantinople, the synthesis is going to happen within you, within me. And each individual has to become a great experiment towards that synthesis. But remember, when that synthesis arises, you will not be able to say whether it is a synthesis between East and West, between Mohammedan and Christian, between Hindu and Jaina. No, you will immediately be able to see it is a transcendence. Synthesis, real synthesis, organic synthesis, is a transcendence -- your altitude has changed, you are standing on the highest peak. From there you look.

Whatsoever we look at, whatsoever we see, is not very important. The important thing is where you stand. If you are clinging to the East, whatsoever you see in the West will be a misinterpretation.

Just the other day I was reading a newspaper. Someone had written an article against me. The article asked how Americans can understand religion. They cannot, so my whole effort is a wastage. This is the Indian chauvinist mind. The Indian thinks that nobody can understand religion except the Indian. And this is not only so with the Indian, this is so with everybody. Everybody deep down carries this nonsense -- that we are the chosen few. This idea is very destructive. It is not a question of being American or Indian; truth has nothing to do with all these labels. Truth is available to anybody who is ready to drop all these labels. Truth is understood only when you are neither -- American nor Indian nor Hindu nor Christian. Truth is understood by a consciousness that is no longer clouded by any conditionings, which is no longer clouded by the past. Otherwise we go on seeing in things only that which we can understand.

I was reading a very beautiful anecdote....

The family managed to bring the patriarchal grandfather from Hungary and he came to his daughter and her family.

The old man was fascinated by New York and all it had to offer.

One day his grandson, Yunkel, took him to the zoo in Central Park. Most of the animals were familiar to the old man. However, they came to the cage where the laughing hyena was confined and the old man became curious. 'Yunkel, in the old country I never heard of an animal that laughed.'

Yunkel noticed the keeper standing nearby and approached him. 'My grandfather recently came from Europe. He says they don't have any laughing hyenas there. Could you tell me something about it so that I can in turn tell him?'

The keeper said, 'Well, he eats once a day.'

Yunkel turned to his grandfather and said in Yiddish, 'He eats once a day.'

The keeper continued, 'He takes a bath once a week.' 'He bathes once a week.'

The old man listened intently.

The keeper added, 'He mates once a year.' 'He mates once a year.'

The old man shook his head thoughtfully. 'All right. He eats once a day, he bathes once a week, but if he mates only once a year, why is he laughing?'

Now this old man is not so old. His mind is still clinging somewhere -- to his youthful days. His mind is still sexual. He cannot understand why the hyena is laughing if he mates only once a year.

There are people who cannot understand that happiness is possible in any way other than sex. There are people who cannot understand that there is any bliss beyond sex. There are people who cannot understand that there is any happiness except in food. There are people who cannot understand that there is any happiness except in big houses, big cars, much money, power and prestige. It is impossible to understand beyond your own standpoint -- people remain confined within their own standpoints. That is the real prison. If you want a synthesis you have to drop all the imprisonments, you have to drop out of your cages. They are very subtle cages and you have decorated them for a long time; you may have even started loving them.

You may have forgotten completely that they are prisons; you may have started thinking that they are your home. A Hindu thinks Hinduism is his home, he never thinks that it is a barrier. All '-isms' are barriers. The Christian thinks that Christianity is the bridge; he never thinks that it is Christianity that is not allowing him to reach to Christ. The church is not the door, it is the wall, the barrier, the China Wall.

But if you have lived with this wall for too long, for centuries, if the mind has become accustomed to it, you think of it as a protection, as a shelter, as security. And then you look at other people; from your cell in the prison you look outside. Your presence in the cell corrupts your vision.

Come out under the sky and under the stars -- and synthesis will take care of itself. You need not synthesise East and West, you are simply to go beyond these standpoints. Move to the transcendental and there is synthesis.

The second question:

I HAVE HEARD YOU SAYING THAT MAN IS A GOAL-ORIENTED PROCESS AND HIS DESTINATION IS THE STARS. CAN YOU PLEASE OPEN THIS FLOWER FOR ME FOR A DEEP SMELL?

The flower is open. I suspect your nose is closed.

Your nose has to be opened and you have to reclaim the capacity to smell. You may have lost the sensitivity to smell. You have lived so long in lies that when you come across truth you cannot recognise it. Even truth has to come to you -- if truth wants to be recognised in the garb of a lie. You cannot see it directly. You have learned how to look sideways -- you never look directly, your look is never immediate. You are always wavering this way or that and you are always losing the fact.

I am here. This is the flower I am talking about. I am your future. That which is going to happen to you has happened to me. If you cannot smell then don't blame the flower -- blow your nose.

But that is difficult for the ego; the ego is always ready to deny, it is never ready to transform itself. The ego can say there is no God; it cannot say, 'Maybe it is because I have got so many blocks that I cannot feel God.' The ego can deny that there is a flower but it cannot recognise the fact that it has lost the capacity to smell.

Hence there are so many people who deny God. It is easy to deny God, it is comfortable in fact -- because if there is no God you need not bother about your nose, you need not work upon your being. If there is no God then there is no work, then there is no growth, then there is no search. You can be lazy you can drown yourself in lethargy. If there is no God then there is no guilt.

I am against guilt -- the guilt that has been created by the priests -- but there is a different type of guilt which is not created by the priest.And that guilt is very meaningful. That guilt arises if you feel there is something more in life and you are not working hard to get to it. Then you feel a guilt. Then you feel that somehow you are creating barriers to your own growth -- that you are lazy, lethargic, unconscious, asleep; that you don't have any integration; that you cannot move towards your destiny. Then a guilt arises. When you feel that you have the possibility and you are not turning it into actuality then a guilt arises. That guilt is totally different.

I am not talking about the guilt that priests have created in humanity: don't eat this otherwise you will feel guilty; don't do that otherwise you will feel guilty.... They have condemned millions of things, so if you eat, if you drink, if you do this and that, you are surrounded by guilty feelings. I am not talking about that guilt -- that guilt has to be dropped. In fact, that guilt helps you to remain where you are. Those guilty feelings don't allow you to know the real guilt inside. They create so much fuss about small things: you eat in the night and the Jains create much fuss -- you are guilty, you are a sinner. Why have you eaten in the night? Or, you have divorced your wife or your husband and the Catholics create a guilty feeling in you -- you have done something wrong. It was not wrong to live with the woman and continuously fight, it was not wrong to destroy the woman and destroy yourself, it was not wrong to destroy the children -- just between the two of you they were being crushed, their whole life was conditioned in a wrong way.... No, that was not bad, but if you get out of that marriage, if you get out of that hell, you feel guilty.

These guilt feelings don't allow you to see the real spiritual guilt which has nothing to do with any politics, with any priesthood, with any religion or church. That guilt feeling is very natural. When you see that you can do something and you are not doing it, when you see how potential you are but you are not

changing that potentiality into actuality, when you see that you are carrying tremendous treasures as seeds which could bloom, and you are not doing anything about it and you are just remaining in misery -- then you feel a great responsibility towards yourself. And if you are not fulfilling that responsibility, you feel guilty. This guilt is of tremendous import.

I am here; the flower is here. In Zen they say that the flower does not talk but I would like to contradict that. I would like to say to you the flower talks too, but one thing is needed: you need the capacity to hear, you need the capacity to smell. The flower has its own language. He may not talk in the language that you understand, but your language is a very local language. The flower speaks the universal language.

I am here; look into me, feel me, try to imbibe my spirit in you, let my flame come closer to you. Any moment there can be a jump -- my flame can jump and Light your unlit candle. Just come close, come close...and when I say come close I mean be more and more in love. Love is the only closeness there is; love is the only intimacy there is. It is not a question of physical closeness, it is a question of inner intimacy. Be open to me, as I am open to you; be available to me, as I am available to you. Don't be afraid, you have nothing to lose...except your chains.

The third question:

SOMEWHERE THERE IS THAT FEAR WHICH MAKES ME.CLOSED AND HARD AND SAD AND DESPERATE AND ANGRY AND HOPELESS. IT SEEMS TO BE SO SUBTLE THAT I DON'T EVEN GET REALLY IN TOUCH WITH IT. HOW CAN I SEE IT MORE CLEARLY?

The only problem with sadness, desperateness, anger, hopelessness, anxiety, anguish, misery, is that you want to get rid of them. That's the only barrier.

You will have to live with them. You cannot just escape. They are the very situation in which life has to integrate and grow. They are the challenges of life. Accept them. They are blessings in disguise. If you want to escape from them, if you somehow want to get rid of them, then a problem arises -- because if you want to get rid of something you never look at it directly. And then the thing starts hiding from you because you are condemnatory; then the thing goes on moving deeper into the unconscious, hides in the darkest corner of your being where you cannot find it. It moves into the basement of your being and hides there. And, of course, the deeper it goes, the more trouble it creates -- because then it starts functioning from unknown corners of your being and you are completely helpless.

So the first thing is: never repress. The first thing is: whatsoever is the case is the case. Accept it and let it come -- let it come in front of you. In fact, just to say 'do not repress' is not enough. If you allow me, I would like to say, 'Befriend it.' You are feeling sad? Befriend it. Have compassion for it. Sadness also has a being. Allow it, embrace it, sit with it, hold hands with it. Be friendly. Be in love with it. Sadness is beautiful! Nothing is wrong with it. Who told you that something is wrong in being sad? In fact, only sadness gives you depth. Laughter is shallow; happiness is skin-deep. Sadness goes to the very bones, to the marrow. Nothing goes as deep as sadness.

So don't be worried. Remain with it and sadness will take you to your inner-most core. You can ride on it and you will be able to know a few new things about your being that you had never known before. Those things can be revealed only in a sad state, they can never be revealed in a happy state. Darkness is also good and darkness is also divine. The day is not only God's, the night is his also. I call this attitude religious.

SOMEWHERE THERE IS THAT FEAR WHICH MAKES ME CLOSED AND HARD AND SAD AND DESPERATE AND ANGRY AND HOPELESS. IT SEEMS TO BE SO SUBTLE THAT I DON'T EVEN REALLY GET IN TOUCH WITH IT.

It becomes subtle if you want to get rid of it. Then, of course, it protects itself, it hides in the deepest corners of your being. It becomes so subtle and so garbed that you cannot recognise it. It starts coming under different names. If you are very much against anger then anger will arise under a different name -- it may become pride, it may become ego, it may become even a religious pride, it may become even pious. It may hide behind your virtues, it may start hiding behind your character. Then it becomes very subtle because now the label is changed. It is playing something else's role but deep down it remains anger.

Let things be as they are. This is what religious courage is: to allow things as they are.

I am not promising you any rose garden -- thorns are there, roses also. But you can reach the roses only when you have passed the thorns.

A man who has never been sad cannot really be happy. It is impossible for him to be happy. His happiness will be just a forced gesture -- empty, impotent. You can see it on people's faces when they laugh: their laugh is so shallow, it is just painted on their lips. It has no relationship with their heart, it is absolutely unconnected.

It is just like lipstick -- the lips look red and rosy but that redness does not come from the redness of the blood. It is good if lips are red, but the redness should come from aliveness, from your blood cells, from your energy, vitality, youth. No, you paint your lips -- they look red but it is ugly. Lipstick is ugly. And you will find only ugly women using it. What does a beautiful woman have to do with lipstick? The whole thing seems to be absurd. If your lips are red, vital, alive, what is the point of painting them? You are making them ugly and false.

Your happiness is also like lipstick. You are not happy and you know you are not happy, but you cannot accept the fact because that would be too shattering for your ego. You -- and not happy?! How can you accept it? Maybe you are not happy inside but that is your own problem, you must not express it, you are not to say the truth. For the world you have to keep a face, you have to maintain a personality. So you go on laughing. Watch people's laughter and you will immediately see which laughter comes from the heart. When the laughter comes from the heart you can immediately feel a different vibe -- an overflowing. That man is really happy. When laughter is just on the lips it is empty. It is just a gesture; nothing is behind it. It is a facade.

The man who cannot laugh deeply is the man who has repressed sadness -- he cannot go deep because he is afraid of sadness. Even if he goes deep into his laughter, there is a fear that sadness may surface, may bubble up. He has to be always on guard.

So please, whatsoever the situation is, start allowing it. If you are sad, you are sad. This is what God means for you -- at this moment at least he wants you to be sad. So be true...be sad! Live this sadness. And if you can live this sadness a different quality of happiness will arise in you -- it will not be a repression of sadness, it will be beyond sadness.

A person who can be patiently sad will suddenly find that one morning a happiness is arising in his heart from some unknown source. That unknown source is God. You have earned it if you have been truly sad; if you have been truly hopeless, desperate, unhappy, miserable, if you have lived in hell, you have earned heaven. You have paid the cost.

I was reading a joke.

Mr. Goldberg came home from the office unexpectedly and found his wife in bed with Mr. Cohen, the next-door neighbour.

Distraught and angry, he ran next door and confronted Mrs. Cohen. 'Mrs. Cohen!' he cried. 'Your husband is in bed with my wife.' 'Calm down! Calm down!' Mrs. Cohen said. 'Look, don't take it so hard. Sit down, have a cup of tea. Relax.'

Mr. Cohen sat quietly and drank his cup of tea. It was then that he noticed a little glint in Mrs. Cohen's eye.

Coyly she suggested, 'You want a little revenge?'

And with that they withdrew to the couch and made love. Then they had another cup of tea, then a little more revenge, a little more tea, more revenge; more tea....

Finally Mrs. Cohen looked at Mr. Goldberg and asked, 'How about another revenge?' 'I will tell you, Mrs. Cohen,' said Mr. Goldberg quietly, 'to be truthful, I aren't got no hard feelings left.'

Whatsoever the situation, if you are sad, be sad; if you are in a revengeful mood, take your revenge; if you are jealous, be jealous; if you are angry, be angry. Never avoid the fact. You have to live it, that is part of life's progress, growth, evolution. Those who avoid, remain immature. If you want to remain immature then go on avoiding, but remember, you are avoiding life itself. Whatsoever you are avoiding is not the point, the very avoiding is an avoidance of life.

Confront life. Encounter life. Difficult moments will be there but one day you will see that those difficult moments gave you strength because you encountered them. They were meant to be. Those difficult

moments are hard when you are passing through them but later on you will see they have made you more integrated. Without them you would never have been centred, grounded.

The old religions all over the world have been repressive; the new religion of the future is going to be expressive. And I teach that new religion...Let expression be one of the most fundamental rules of your life. Even if you have to suffer for it, suffer. You will never be a loser. That suffering will make you more and more capable of enjoying life, of rejoicing in life.

The fifth question:

YOU ARE THE BEST WHISKEY-COKE I HAVE EVER HAD. I STUMBLE OUT OF YOUR LECTURES EVERY DAY MY HEAD SPINNING. SHOULD I GIVE YOU UP AS A BAD HABIT?

It is very difficult to give up bad habits. Good habits are very easy to drop.

Who has ever heard of any man or woman capable enough to give up a bad habit? And if religion has become your bad habit, or sannyas, you are blessed, you are fortunate. If I am your bad habit then you are fortunate. I would never like to become a good habit to you, no, because a good habit can be dropped very easily!

Let me tell you an anecdote.

St. Peter, concerned about the state of affairs in America, sent his most dependable and conservative disciple, St. Theresa, to look over the situation and give him a personal report. She stopped first in New York and phoned at the end of three days to say that things were even worse than they had feared. 'Let me come home,' she begged. 'No,' said St. Peter. 'Finish the job. Go on to Chicago.'

She called him again from Chicago with an even more dismal tale. 'It is a mess of corruption,' she reported sadly. 'Sinners on all sides. I can't take any more of it. Allow me to return to heaven.' 'Patience and fortitude,' consoled St. Peter. 'They tell me Hollywood is worst of all. Have a look around out there and then you can come home.'

Two weeks went by, then four weeks went by, then six weeks went by without further word from St. Theresa. St. Peter, beside himself with anxiety, was about to turn the case over to the celestial F.B.I. when the phone finally rang and the operator said, 'One moment, please. Hollywood calling.'

And then a sweet voice came over the wire, 'Hullo, Peter darling! How divine! This is Terry.'

I would not like you to become St. Theresas. Even if you go to Hollywood, Hollywood is not going to corrupt you because I have corrupted you finally, utterly. I am a bad habit. And nobody can make a good habit out of me because good habits are not reliable. At the drop of the hat, good habits disappear. Let religion be your bad habit; let meditation be your bad habit. Yes, it is perfectly good -- let me be your whisky-coke.

The sixth question:

WHEN I FIRST SAW YOU, OSHO, I FELT I HAD FOUND PROTECTION. OSHO WILL PROTECT. BUT NOW I AM ASKING MYSELF 'HOW IS OSHO GOING TO PROTECT ME FROM OSHO HIMSELF?' PLEASE COMMENT.

That is not your problem. That is my problem. How am I going to protect you from myself? That is my problem.!t is none of your business.

One thing I can say...Let me say it through an anecdote.

Life was over. His wife had left him and taken the children. He had lost his job. The bank had just foreclosed the mortgage on his house. He decided the only thing left for him to do was to jump off a bridge and kill himself. He walked to Brooklyn Bridge, climbed as high as he could and was just about to jump when he heard a voice down below, screeching.

"Don't jump! I can help you.'
He yelled back, 'Who are you?'
To which the voice replied, 'I am a witch.'

Curious, he climbed down and there before him was an ugly old crone. She looked at him and said, 'I am a witch and if you do as I say I will grant you three wishes.'

He thought to himself, 'Things can't be any worse so what do I have to lose?' So he said, 'All right. What do I have to do?'
She said, 'Come home with me and spend the night.'

He went with her to her hovel and she commanded him to make wild love to her. With great effort he accomplished all her bidding and finally fell asleep in a completely exhausted state. When he woke up there was the ugly old woman standing in front of him.

He said, 'Now that I have done your bidding old witch, you must keep your part of the bargain and grant me my three wishes.'
The hag looked at him and asked, 'How old are you?'
He replied, 'Forty-two.'

The old woman sighed, 'Do you mean to tell me that you still believe in witches?'

Listening to me for so long, do you tell me you still believe in Osho?

My whole effort is to take all the props away from you, all beliefs, Osho included. First I pretend to give you help...because that is the only language you understand! Then by and by I start withdrawing myself. First I take you away from your other desires and help you to become very passionate about nirvana, liberation, truth. And when I see that now all desires have disappeared, there is only one desire left, then I start hammering on that desire, and I say, 'Drop it because this is the only barrier.'

Nirvana is the last nightmare. You cannot go back because once you have dropped those futile desires, you cannot get back into them. Once you have dropped them, the very charm, the very mystery disappears from them. You cannot really believe how you were carrying them for so long. The whole thing looks so ridiculous that you cannot go back.

And I start taking the last desire from you. Once the last desire disappears, you are enlightened. Then you are Osho. My whole effort here is to make you capable of declaring yourself to be a God also -- and not only declaring it, living it too.

The seventh question:

WHEN I THINK ABOUT YOUR LIFE ON THIS EARTH AND WHY YOU HAVE COME? IT SEEMS THAT THERE MUST BE A RISK IN YOUR UNDERTAKING -- WITH POSSIBILITY OF FAILURE, THAT YOUR WORK CANNOT BE GRANTED, THAT YOU ALSO MUST BE ABLE TO ERR, TO COMMIT A MISTAKE. IT SEEMS THAT, IF THERE IS NO FREEDOM TO ERR, THEN THERE IS NO FREEDOM AT ALL. BUT WHEN I LOOK AT YOU THERE IS NO QUESTION OF MISTAKES; EGOLESSNESS IS PERFECT. PLEASE COMMENT.

The first thing: I am not under any obligation to do anything. This is not an undertaking. I am not doing any work actually; it is not work that I am doing. It may be work for you, it is not work for me. I am enjoying the game. It is a play. And in a play it does not matter whether you make mistakes or not. It does not matter.

Mistakes become very, very important when you are serious about a thing. When you are doing it as serious work then mistakes become very important. But I am not doing it seriously at all. It is a laughter, it is a dance, it is a play for me. I am enjoying it. And I have no plan, no reverence for it. How can I commit a mistake? You can commit a mistake if you have a plan -- then you know where you missed. I carry no plans with me. I have no blueprint. I simply go on doing whatsoever happens in the moment. So whatsoever happens is perfectly right, because there is no way to judge it, there is no criterion, there is no touchstone. That's the beauty of it. And that's what freedom is. In serious work you can never be free; in serious work anxiety will always haunt you; in serious work you are always afraid that something can go wrong.

With me nothing can go wrong because there is nothing that is right. If something is right then something can go wrong; if nothing is right then nothing can be wrong. That's what the-meaning of the

Eastern concept of LEELA is -- play. It is a playfulness. While I am here I am enjoying this playfulness, I am enjoying it terribly, enjoying it terrifically.

You ask, WHEN I THINK ABOUT YOUR LIFE ON THIS EARTH.... You are thinking in wrong terms. You are thinking in the terms that religions have conditioned your minds to think in. You are thinking as Christians, Hindus, Mohammedans, Jainas do. You have not yet learnt my language.

Christians think that Christ came to deliver the whole world from sin -- all nonsense! You can see the world is not delivered yet. In fact, if the world were completely delivered from sin there would be no work left for Christ. He would go broke. He would go bankrupt. He would have to close the shop. Jainas think that TEERTHANKARAS come to help humanity. I can understand -- you want help, so you project help.

But a TEERTHANKARA is not going to help you. He is simply enjoying himself. And if you want to enjoy, you can participate. He simply opens a door of spiritual enjoyment, of spiritual bliss. And he is not worried whether you come or not, he is not worried whether a few people come or millions come. If nobody comes it is as good as if millions come. He is not in search of customers. He is happy, things are going perfectly well for him. If a few people come and dance with him, good. If nobody comes, he dances alone. His dance remains perfect, it is not a work.

Hindus think AVATARAS come when the world is in misery, when the world is in ignorance. When religion disappears from the world then AVATARAS come. All nonsense! AVATARAS have come many, many times, but the misery has not disappeared, the ignorance has not disappeared.

Religion never becomes an established fact; in fact, the moment religion becomes established, it is no longer religion, it becomes a church. Established religion is no longer religion, religion remains only unestablished. Religion is a rebellion. You cannot make anything established out of it; it is intrinsically rebellious. And the play continues.

But I can understand why people have projected their need for help all over the world. This is their hope. They are in misery, that is certain, and they want somebody to help them. Why do you want somebody to help you? Because you don't want to take the responsibility on yourself. First you say that others have made you miserable, now you say that somebody has to take you out of the misery. What are YOU doing? You don't create your misery, you can't drop it...do you exist or not?

Responsibility is existence, responsibility gives you being. If you go on throwing responsibility on to someone else -- it is the Devil who is creating misery and it is God who becomes Christ, becomes Mohammed, becomes Mahavira, and takes you out of the misery -- then what are you doing? You seem to be just like a football -- on one side is the Devil, on one side is God and you are being kicked from this side to that. Enough! You simply say, 'Enough! I am not going to allow myself to be kicked any more.'
Are you a football? Claim responsibility.

I am not here to help you. You may be here to be helped but I am not. I am just enjoying my thing. I am doing my thing. And you will be benefitted more if you drop your idea of help and work and Christ and avataras. You will be helped more if you drop all concepts of help. You simply be with me. Don't bring business into it. Let it be pure play.

IT SEEMS THAT THERE MUST BE A RISK IN YOUR UNDERTAKING. There is nothing, no risk -- because it is not an undertaking. I am not risking anything because there is nothing to risk, there is nothing to lose. All that is, always is. And that which is not, never is. So what is the risk?

If somebody comes and kills me, he kills only my body which is already dead, has always been dead -- it is part of the earth. So, dust unto dust. He cannot kill me. I was before I was born, I will be after death has happened. So what has he done? Nothing serious; nothing of much importance. He may think he had done a very serious thing: that he has killed me, that he has crucified a Jesus or killed a Socrates. That is his idea. But in me, that which is matter is going to fall into matter and that which is consciousness is going to fall into consciousness, so nobody can kill me. You can shoot at me but you cannot shoot me. You can cut my head off, but your sword will not touch me. The sword is material and it cannot touch the spiritual.

There is no risk and there is no possibility of failure -- because there is no possibility of success either. I cannot succeed so how can I fail? In fact, the very terminology of success, failure, benefit, loss, is absurd, irrelevant.

You ask: THAT YOUR WORK CANNOT BE GRANTED, THAT YOU MUST BE ABLE TO ERR, TO MAKE A MISTAKE. IT SEEMS THAT IF THERE IS NO FREEDOM TO ERR THEN THERE IS NO FREEDOM AT ALL.

The freedom is so absolute that there is no right and no wrong. The freedom is so absolute that whatsoever you do is right. It is not that you have to do something and sometimes it is right and sometimes

it is wrong.... Try to understand my standpoint, from my grounding, from my centring. Whatsoever you do is perfectly right -- not that it fulfills any criterion of what is right, simply there is NO criterion of what is right. That's why I can be with Hasids, I can be with Sufis, I can be with Tantricas, I can be with yogis. It is very difficult for so-called religious people: if they are with Mahavira, how can they be with Mohammed? Impossible. If one is right then the other is wrong. If they are with Krishna, how can they be with Christ? If one is right, the other is wrong. Their mathematics is clear: only one can be right. To me there is no criterion. You cannot judge who is right and who is wrong. Mahavira is right because he enjoyed his thing; Buddha is right because he also enjoyed his thing; Mohammed is right because he enjoyed his thing, tremendously. Bliss is right. So whatsoever I am doing I am enjoying it tremendously -- and to be blissful is to be right.

Even if I commit mistakes according to you.... Maybe sometimes you feel I am committing a mistake. That will be according to you because you carry some criterion.

I stayed in a Jaina family once. An old man came to see me -- ninety years old. And he touched my feet and said, 'You are almost a twenty-fifth TEERTANKARA.'

I said, 'Wait, don't be in a hurry. You just watch me.'

He said, 'What do you mean?'

I said, 'You simply watch me. Otherwise you will have to take your words back.'

He became a little disturbed. It was dusk, the sun was setting, the evening was descending and a woman, my host's wife, came in and said, 'Your food is ready.'

I said, 'Wait.'

The old man said, 'What? the sun has already gone past the horizon. Are you going to take your food?'

I said, 'Yes, I am telling the woman to wait. I will have to take my bath and then I will take my food.'

He stood up. He said, 'Sorry. I must take my words back. You were right. You can eat at night? You don't know even this much? Then what type of enlightened person are you?'

He has a certain criterion: an enlightened person cannot eat at night. This is the Jaina criterion.

If you go to any person he has criteria and he looks through those windows to see if I fit or if I don't fit. But I am not here to fulfil your expectations. I am always right because I don't carry any criteria. There is no way. You cannot even find contradictions in me, because whatsoever I have said up to this moment is irrelevant! I don't bother a bit about it. Now it is for foolish scholars, it is finished for me! The moment I say something, I enjoy saying it -- that's all. More than that is not my concern. The moment I do something I enjoy it infinitely -- beyond that it is not my concern.

BUT WHEN I LOOK AT YOU THERE IS NO QUESTION OF MISTAKES; EGOLESSNESS IS PERFECT. How can egolessness be perfect? The very idea of perfection is the ego; egolessness cannot be perfect. Egolessness simply means an absence of the ego. Can absence be imperfect? Absence cannot be imperfect so how can absence be perfect? Absence is simply absence. Ego can be imperfect, ego can be perfect, but egolessness cannot be either. There is nobody to be perfect.

When ego sees the point that the whole game of ego is absurd, ego disappears. Nothing is left behind. There is a wholeness but there is no perfection. There is totality but there is no perfection.

The old religions were all perfection-oriented; my whole teaching is whole-oriented. I say be whole. I don't say be perfect. And the difference is tremendous. When I say be whole I allow you contradictions. Then be wholly contradictory. When I say be whole, I don't give you a goal, a criterion, an ideal; I don't want to create any anxiety in you. I simply want you, in this moment, wherever, whatsoever you are doing, and whatsoever you are, to be total in it. If you are sad, be totally sad -- you are whole. If you are angry, be totally angry. Go into it totally.

The idea of perfection is absolutely different, diametrically opposite -- not even different, opposite. The perfectionists will say, 'Never be angry; always be compassionate. Never be sad; always be happy.' He chooses one polarity against the other. In wholeness we accept both the polarities: the lows and the highs, the ups and the downs. Wholeness is totality. And you have to see the whole nonsense of the ego, otherwise it can come in from the back door. If I say, 'Now become PERFECTLY egoless,' you will have to prove that there exists nobody who is more egoless than you.

Let me tell you an anecdote.

A family with a son about to be bar-mitzvahed wanted to celebrate the occasion in a unique way. Money was no object. The caterer suggested many things: flying the party out to Disneyland, renting out the White

House, having the affair in a nuclear-submarine. All of these ideas were rejected by the family as old hat. It was not until the caterer came up with the idea of having the bar-mitzvah on safari in Africa that the family grew excited. Invitations were issued to two hundred guests, two hundred plane tickets were bought and the group set off for Africa.

In Africa the bar-mitzvah party was met by two hundred elephants, fifty guides, seven buglers, and three hundred native porters who were to carry their food. Each guest mounted their own elephant with the father of the bar-mitzvah boy in the rear of the procession.

They were only several miles into the jungle when the whole caravan came to a sudden halt. From the rear elephant the father cried, 'What is going on there?'

And the question was repeated two hundred times till it reached the head guide at the front of the procession. The answer came back up the line, 'We have to stop here for a little while.' 'Why?' cried the distressed father. 'Why?' wailed the two hundred guests as the question proceeded up the line.

And then came the answer. 'There is another bar-mitzvah party ahead!'

The whole ego trip is like that. You move in a circle, you can never be in the front -- never. Again there will be a bar-mitzvah party ahead. Even in the darkest jungles of Africa you cannot do anything that has not been done before, you cannot be anything that has not happened before, you cannot be unique. That's why the ego can never be satisfied. The ego remains imperfect and goes on demanding perfection.

My whole message is to see the truth, to see the hell that ego creates in the name: of perfection, uniqueness -- and to let it drop. Then there is a tremendous beauty -- no ego, no self, just a deep emptiness. And out of deep emptiness is creativity, out of that nothingness arises bliss, SATCHITANANDA, truth. Being, bliss, all arise out of that absolute purity. When the ego is not, you are a virgin. Christ was born out of a virgin; your nothingness is that Mother Virgin, Mother Mary.

The last question -- and the most important one. In fact, a question of historic importance:

OSHO, WHY DO YOU ALWAYS CARRY A TOWEL? AND WHY DON'T YOU DROP IT NOW?

The first thing: the towel has been with me for almost twenty-five years. It is a silver jubilee year!

And I am very surprised by the question because only last night I decided to drop it.

I am reminded of a story.

A man became very old, he became a hundred years old, and the journalists came to interview him. They asked many questions. One journalist, hesitating a little about whether to ask or not -- that must also have been the case with the person who asked this question; he or she must have hesitated many times whether to ask such an absurd question or not -- asked, 'Sir, one thing more I want to know. What do you think about women?'

The old man said, 'Strange, only this morning I decided not to think about women at all!'

A hundred-year-old man and he decided just that morning...! And he said, 'Please, don't tempt me again!'

I decided just last night.

But it is good that you have asked. It is a long history how the towel started to be with me, and before I part company with it I had better tell the story to you.

When I started living in Jabbalpur, there were so many mosquitoes -- don't laugh, because you have nothing in Poona compared with Jabalpur; that's nothing -- I had to chase them with the towel the whole day. It was impossible to sit still.

Once a Buddhist monk, a very famous scholar, Bikkshu Jagdish Kashyap, stayed with me. He was my guest.

When he saw the mosquitoes he said, 'I used to think that Sarnath was the tops for mosquitoes but now it seems that Jabalpur has defeated Sarnath.'

And he said, 'I will tell you a story about Sarnath and Buddha. 'Buddha came to Sarnath only once. His first sermon was delivered at Sarnath -- but he never came again. So down the centuries Buddhists have said he never came again because of the mosquitoes.'

I told Bikkshu Jagdish Kashyap that once I left Jabalpur I would not go back again. And I have not been

there since I left. I can understand Buddha's difficulty. How could he have managed without a towel? Throughout his life he visited the same towns many times -- Shravasti at least thirty times, Rajgrih at least forty times -- and he never came back to Sarnath. There must be some secret in it.

In fact, mosquitoes are old enemies of meditators. Whenever you meditate, whether the Devil comes to tempt you or not, the mosquitoes will always come.

For eighteen years I was in Jabalpur. My towel became my constant companion. When I left Jabalpur and came to Bombay I was thinking of leaving it, but then people started spinning esoteric theories about it. So just to save the theoreticians I continued using it.

Now it is a superstition. The word 'superstition' comes from a root which means: something that was useful sometimes but the circumstances have now changed, it is no longer useful. But it continues. This towel is a superstition and I have continued carrying it just for your sake -- because there are theoreticians, esoteric people around who have to have something to base their theories upon.

One woman, one of my beautiful sannyasins from the Phillipines, told me that she had found out the truth about my towel. I asked what it was. She said, 'You are a nobody, you live in nothingness, you have to hold something otherwise you will disappear.' I said, 'Right! Absolutely right!'

Just three things I had: my lungi, my robe and my towel. My lungi is gone, you can see. Parijat helped me to renounce it. Parijat is my official seamstress -- appointed by His Holiness, Bhagwan Shree Shree Shree Rajneeshji Maharaj! She made the robe so beautifully that the lungi became almost absurd with it. It started looking like a bullock cart by the side of a Cadillac. So out of necessity I had to drop it.

Now here goes my towel. The only thing left is my robe. Please never ask any question about it!

Let me tell an anecdote.

A young Jewish couple were being wed in the usual Jewish tradition surrounded by at least two hundred relatives and friends. The room was in complete hush as the Rabbi reached the part of the service which said. With all my worldly goods I thee endow.

The best man turned to the maid-of-honour and said, 'There goes Erwin's bicycle!'

And here goes Osho's towel. It is all that I have. So I must remind you again: never ask any question about my robe.

I will throw the towel. Whosoever it lands upon becomes its proud owner, but nobody must raise their hands or try to catch it. Hmmm? You just be in a meditation, absolutely passive. That is the way God also descends! If you try to catch it you cannot be the owner of it.

And if some problem or some dispute arises that two or three persons claim the towel, you can always go to Mulla Nasruddin. It will be difficult to locate him because he is a very subtle and invisible man. But he's the best. If you cannot locate him then you can go to the next best person, Swami Yoga Chinmaya. He will decide the dispute -- who the owner is. And if it cannot be decided then you can always divide it.

Remember that you are not to catch it. If you try to catch it, you miss the opportunity. Let it land on you. Here goes Osho's towel...!

Be Still and Know

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The first question

OSHO, MEDITATIVENESS AND SCIENCE ARE DIFFICULT TO RECONCILE. YET PAINTING A PICTURE, WRITING A POEM, AND SOLVING A SCIENTIFIC PROBLEM ALL BRING THE SAME JOY. THE SAME JOY!
WHY IS IT SO DIFFICULT TO BE MEDITATIVE AND A SCIENTIST?
WHY HAS THERE NEVER BEEN A SOCIETY IN WHICH THE INNER AND THE OUTER SCIENCES, THE SCIENCE OF GENTLENESS AND LOVE AND THE SCIENCE OF AGGRESSION AND DEATH, LIVE IN HARMONY?

Ananda Prabhu,

THE VERY EFFORT TO RECONCILE THE POLAR opposites is wrong -- you will never succeed in it. It is like trying to reconcile day and night, it is like trying to reconcile life and death. You need not reconcile them, you have only to see that they ARE reconciled. Day and night are moving perfectly in rhythm; life and death are like two wings of existence.

Once you see that the polar opposites can't exist separately, once you have seen that reconciliation is not needed at all, that they are already reconciled, that awareness will help you to move from one pole to another without any problem. They are totally different phenomena -- polar opposites, but all polar opposites are also complementaries.

Science is concentration: it is mind, it is effort.

Meditation or religion is a totally different world: it is relaxation, it is let-go -- it is not concentration at all. It is not one-pointedness, it is no-pointedness. So how can you reconcile them? How do you reconcile work and rest? But you work hard in the day, and at night the rest comes of its own accord. You have earned it; your hard work brings rest.

Philosophically reconciliation is not possible: work cannot be rest, rest cannot be work. If you try to create a synthesis you will destroy both, the beauty of both. Work is work, rest is rest. But work done well brings rest, and if you have rested well in the night; in the morning you will feel so vital, so alive, so full of energy, that work is needed. Rest brings work, work brings rest -- it is a circle. Reconciliation is already there: day brings night, night brings day; life brings death, death brings life. They are half-circles; with both together the circle is perfect and complete. But please don't try to reconcile them in theory, in philosophy.

In existence watch, and see how polar opposites are functioning together, hand in hand, as complementaries. That has not been done yet; in fact, humanity was not mature enough to do it up to now. Everything needs a particular time, a particular maturity, in which to be done.

The East has lived religiously -- that is one pole -- and because IT has lived religiously it has not been

able to produce science. The West has lived scientifically, and because of its science it has lost track of religion. Now for the first time, the East is no more East and the West is no more West. The earth is becoming one: the earth is becoming one. global village. This is the time when the reconciliation can be seen, can be understood.

Man is entering into a new phase; a new consciousness is to dawn. For at least ten thousand years, as far as consciousness is concerned, nothing new has happened. There have been Buddhas and there have been Albert Einsteins, but we are still waiting for a Buddha who is also an Albert Einstein or an Albert Einstein who is also a Buddha. The day is coming closer and closer. Albert Einstein in his last days was very much interested in meditation, in religion. His last days were full of wonder. He said in his old age, "I used to think when I was young that sooner or later all the mysteries of existence would be solved, and I worked hard. But now I can say that the more we know, the more existence turns out to be mysterious. The more we know, the less we know and the more we become aware of the vastness...."

Science has not been able to demystify existence. Now this is recognized not by ordinary technicians but by geniuses, because they are the pioneers; they can see the dawn very close by, they are the prophets. Albert Einstein says that science has failed in demystifying existence, that on the contrary it has mystified things even more.

For example, it was so easy in the old days, just a hundred years ago, for the scientist to say that all is matter. Now matter has disappeared; in neo-physics there is no entity called matter. The deeper the physicist went into the world of matter, the more matter was not to be found at all: it is pure energy. How to define energy now? Is it material? Energy cannot be material; energy is something totally different from matter. Matter is static, energy is dynamic; matter is a noun, energy is a verb. Matter is measurable. That is exactly the meaning of the word 'matter': it comes from 'measure', the root means 'measurable'. Matter can be measured, that's why it is called matter. Energy is immeasurable, it cannot be called matter. And as the physicist has entered into the world of energy, he has become more and more puzzled; never before has he been so puzzled.

Mystics have always been in awe before existence. The physicist is for the first time in awe, because he has for the first time touched something very vital otherwise he was just looking from the outside. A stone is just a stone from the outside. The physicist now knows that the stone is not just a stone: it contains universes. A single small pebble that you can hold in your hand contains so much atomic energy that the whole universe can grow out of it, contains so much atomic energy that the whole universe can be destroyed by it. It is not just a pebble any more and it is not solid any more. You are holding it in your hand and you know it is solid, but your knowing is no longer scientific. It only appears solid; it is liquid. And it looks so available, manipulatable; you can do things with it. But you don't know its mysteries which are not manipulatable, and the mysteries are really immense -- almost as immense as the mystery of God itself.

The modern physicist is using the language of the mystics for the first time. Eddington said, "The universe no longer looks like a thing but like a thought." This, from the mouth of a scientist, a Nobel prize-winner -- the universe looks like a thought and not like a thing? That means the universe is more consciousness than matter. And matter has been analyzed, our penetration has become deeper; we have come across atoms, electrons, neutrons -- and we are utterly mystified, at a loss even to express what we have come across. We don't have the language, the right language for it, because we have never known it.

Now the right language has to be found in the words of the mystics: a Buddha will be helpful, a Lao Tzu will be helpful And scientists ARE looking into the words of the Buddhas to find the right language, because these are the people who have been talking about paradox, mystery. And now science is coming across paradoxes.

The greatest paradox is that the electron behaves in such a mysterious way that the scientist has no language to express it. It behaves simultaneously as a particle and as a wave. This is impossible, inconceivable for the mind. Either something is a particle or it is a wave; the same thing cannot be both at the same time.

You know Euclidean geometry: either something is a point or something is a line; one thing cannot be a point and a line together at the same time. A line means many points following each other in sequence; a single point cannot function like a line. But that's now electrons are functioning -- simultaneously as a point and as a line, as a particle and as a wave. What to make of it? How to say it?

The scientist is dumb. Now he knows that the mystics, who have always been talking in paradoxes, who have been saying God is far away and very close by, must be saying something through their experience. The mystics who used to say that life and death are one, not two, for the first time are becoming relevant to

the scientist's mind. A new science is arising which says it is a science of uncertainty. NO more certainty! Certainty seems to be too gross.

Mahavira, twenty-five centuries ago, used to make each of his statements with a 'perhaps'. If you asked him, "Is there a God?" he would say, "Perhaps." In those days it was not understood at all -- because how can you say, "Perhaps"? Either God is or is not. It seems so simple and so logical: "If God is, God is; if he is not, he is not. What do you mean by 'perhaps'?"

Now it can be understood. Mahavira was using the same language in religion that is being used by Albert Einstein in physics. Albert Einstein calls it the theory of relativity. Mahavira has called his philosophy exactly the same: SAPEKSHAWAD -- the theory of relativity. Nothing is certain, everything is flexible, fluid. The moment you have said something, it is no longer the same. Things don't exist, Mahavira says, but only events.

That's what modern science is saying, that there are no things in the world, but only events. And we cannot say anything absolutely, we cannot say, "This is so." Whenever somebody says absolutely, "This is so," he is behaving foolishly. In the past he was thought to be a man of knowledge; the more certain he was, the more it was thought that he knew. The uncertain person, the hesitating person, was thought to be ignorant.

That's why Mahavira could not influence the world very much; he came too early, he arrived before his time. Now is the time for him -- now he will be understood by the scientist, by the highest intelligence in the world. But he was talking to people, the ordinary masses, who could not understand his SYADAWAD -- his perhaps-ism. People wanted certain knowledge: "Is there a God?" And Mahavira would say, "Perhaps. Yes -- in one way it can be said yes, and in another it can be said no. And both are right together, simultaneously."

Now the time has come. Ananda Prabhu, don't try to reconcile things -- that will be a false phenomenon. Just watch, just look deep into things as they are. They are already reconciled; there is no conflict in existence. All contraries are complementaries.

YOU SAY: MEDITATIVENESS AND SCIENCE ARE DIFFICULT TO RECONCILE.

If you try to reconcile them it is not only difficult but impossible. It cannot be done. You will go mad -- the very effort to reconcile them will drive you crazy. Avoid such an effort. Rather, on the contrary, simply watch.

Life is paradoxical. It is already a synthesis of paradoxes; the opposites are already meeting in it. All that we need is a pure mirror-like consciousness, so that whatsoever life is it is reflected. And you will see in that reflection the meeting of the opposites: the meeting of East and West, the meeting of religion and science.

YOU SAY: YET PAINTING A PICTURE, WRITING A POEM, AND SOLVING A SCIENTIFIC PROBLEM ALL BRING THE SAME JOY. THE SAME JOY!

Yes, they can -- because art is just in the middle between both, equidistant from religion and science. Art has the qualities of both. One aspect of art is scientific, the technological aspect. Hence the scientist can paint and enjoy painting, and will have the same joy; and the mystic can also paint and will have the same joy as in prayer, as in meditation -- although both are doing the same thing, the mystic's painting will be totally different from the scientist's painting.

You can look: modern painting in the West is too much under the influence of technology. It has lost beauty; it is no longer helpful in bringing you to the divine presence that permeates existence. On the contrary, it simply reflects the insane mind of man. Looking at Western painting you will feel dizzy, nauseous, ill.

Zen Masters have also painted, but their painting is totally different. Watching a Zen painting you will feel uplifted; a feeling of subtle joy will arise in you. You would like to dance or sing or play on your flute. Zen painting comes from the other side, the mystic's side. Picasso, Dali, and others come from the side of science. Now, there is no similarity between a Picasso painting and the painting of a Zen Master, no similarity. They are two totally different worlds, and the reason is that the painters are different.

Yes, Ananda Prabhu, you may be feeling the same joy in painting, writing a poem, and solving a scientific problem. It is all mind. Solving a scientific problem is mind; your poem will also be more or less mathematical, logical. It will have only the form of poetry but its spirit will be prose.

That's why in the West poetry is dying, painting has become ugly, sculpture is no longer representative of nature. Something is immensely missing: the spirit, the very spirit of art is missing. Looking at a Zen painting you will be overwhelmed; something from the beyond Will start showering on you.

Have you watched a Zen painting closely? There are a few things you will be surprised to see. Human figures are very small, so small that if you don't look minutely you will miss them. Trees are big, mountains are big, the sun and moon, rivers and waterfalls are big, but human beings are very small.

In Western painting the human being is very big; he covers the whole canvas. Now this is not right, this is not proportionate, this is not true. The human being covering the whole canvas is very egoistic -- but the painter IS egoistic. The Zen Master is right: man is only a tiny part in this great universe. The mountains are big and the waterfalls are big and the trees are big and the stars and the moon and the sun -- and where is man?

Just the other day I was looking at a Zen painting. The men were so small, two small figures crossing a bridge, that I would have missed them because tall mountains and trees were covering the whole painting. But there was a note underneath the painting saying, "Please don't miss: there are two human figures on the bridge." I had to look very closely -- yes, they were there, two human figures, very small, walking hand in hand, passing over the bridge. This is the right proportion; this is a non-egoistic painting.

In Western paintings you will find the whole canvas covered. In Zen painting only a small part of the canvas is covered, and the remaining part is empty. It looks like a wastage: if you are going to make such a small painting, why not use a small canvas? Why use such a big canvas which covers the whole wall, and just in the corner make a small painting? But the Zen people say that's how things are: "Emptiness is so much all around. The whole sky is empty -- how can we leave out the sky? If we leave out the sky the painting will be untrue."

Now no Western painting has that vision, that we are surrounded by emptiness: the earth is very small, humanity a very small part of the earth, and infinite emptiness all around.... To be true, to be existentially true, the emptiness cannot be left outside; it has to be there. This is a different vision, from a different side.

Zen painting is not done in the Western way. In Western painting you will find that the painter goes on improving: over one coat of paint there will be another coat of paint and still another coat of paint, and he goes on improving and touching up and doing things. Zen painters cannot do that; that is impossible. They use a certain kind of paper, rice-paper, on which you can make only one stroke. You cannot correct it; you have to leave it as it is. The paper is so thin that if you try to correct it the whole thing will be lost. Why is rice-paper being used? So that the mind has nothing to do -- the mind is constantly trying to improve, to make things better. It has to be from the heart, a single stroke. If your heart is full of it, it will come right. But you cannot correct it; correction comes from the mind.

Zen painting is never corrected; if you correct it your correction will always show that you are not a Master. It has to come out of your meditativeness, your silence. Your feeling of the moment is spread on the rice-paper.

Art is just in the middle, equidistant from science and religion. It can be both. It can be scientific art, as it is in the West -- that's what you mean, Ananda Prabhu. It can be religious art: you don't know anything about that yet, because before you can know anything about it you will have to know what meditation is.

Meditation is not a state of concentration; it is not a state of mind at all. It is a state of total mindlessness -- and not a state of sleep either. No mind, no sleep; no mind, but total awareness. Out of that awareness you bring a different quality to music, to painting, to poetry. And out of that meditativeness you can bring a totally different quality to science too. But before that can happen we will need large numbers of meditative people around the earth.

That's what my work is. That's what I am trying to do here: to create meditators. That is the first requirement. If we want to bring a new world vision where science and religion can meet, we will have to create the foundation first; only then can the temple be raised on it. Meditation has to be the foundation.

And don't try to reconcile things: just become more meditative. In your meditation is reconciliation, because in your meditation you become able to see that the contradictions are only apparent, that the contraries are only enemies on the surface but deep down they are friends. It is like two friends playing chess: on the surface they are enemies, but deep down they are friends. That's why they are playing chess -- they are friends; but because they are playing chess they are pretending to be enemies.

This is the LEELA of existence, the play of existence. God has divided himself into two, because that is the only way to play hide-and-seek. k is a very beautiful play if you understand it as play. Don't take it too seriously because then you will not be able to see the playfulness of it.

You ask me: WHY IS IT SO DIFFICULT TO BE MEDITATIVE AND A SCIENTIST?

It is not. To be meditative is difficult for everybody; it is not only a question of the scientist. Ananda Prabhu is a scientist. But it is the same difficulty as a businessman will feel, it is the same difficulty as the carpenter will feel. It is not just something new to the scientist. Maybe quantitatively it is a little more difficult, because his whole mind knows only one way of functioning, that of concentration. He knows only one way to use the mind: to focus it on a certain object. And meditation means remaining unfocussed, just remaining open, open for everything.

While listening to me you can listen in two ways. The scientific way is to concentrate -- what I am saying, concentrate on it. That means close your mind to everything else: the airplane passes by, and the train makes a noise, and the traffic on the road and the birds singing in the trees...close your mind to everything. Just let there be only a small keyhole available to me; listen only to me. That's how the scientist listens; he looks through a keyhole into existence.

The mystic comes out of the room, stands under the sky, utterly open to everything. That is the other way of listening, the way a meditator listens. Then you go on listening to me, and the chirping of the birds goes on as a background to it. And what I am saying the chirping of the birds cannot disturb -- no, not at all. It enhances its beauty; it gives it color, it gives it music And not only the chirping of the birds but the airplane passing by and sudden noise create more silence in contrast.

When the airplane has passed by, you are suddenly listening to me on a deeper level. And while the airplane is passing and the noise is there, you listen to both. You don't become disturbed. You don't say inside, "This stupid airplane is disturbing me." The airplane cannot disturb you. But if you say inside, "This stupid plane is disturbing me," your SAYING it will be a disturbance; when you are saying it you will lose track of me. The airplane cannot disturb you, but your reaction to it is bound to.

Listening meditatively means all that is is accepted, welcomed. In all its multiplicity the universe is received. You are simply open from all sides to all that is happening. And you will be surprised' It brings such a great silence, such exquisite silence, such profound silence.

Concentration tires you, meditation never tires you. But it is difficult for everybody, not only for the scientist -- because we have become accustomed to a certain pattern of looking at things. You will have to melt your pattern; you will have to become a little more liquid, fluid, and meditation will come to you. Don't be worried about it being difficult for the scientist; that idea can create difficulty. Once you have accepted the idea that it is difficult then it will be difficult. Don't bring that idea; that will become auto-hypnotic, it will become a suggestion. It is not difficult: meditation is the simplest and the easiest thing in the world. We have just become accustomed to concentration. We have been told since childhood to concentrate: from the primary school to the university we have been trained for concentration. This is a kind of habituation; it takes a little time to drop the old habit and to learn something which is not a habit but your very nature.

YOU SAY: WHY HAS THERE NEVER BEEN A SOCIETY IN WHICH THE INNER AND THE OUTER SCIENCES, THE SCIENCE OF GENTLENESS AND LOVE AND THE SCIENCE OF AGGRESSION AND DEATH, LIVE IN HARMONY?

Now the time has come. Everything can happen only at a particular time. Religion has come to its ultimate peak in the Buddhas; now science is also coming to an ultimate peak. And only when two things have grown is a meeting possible.

A seed cannot meet a tree; the seed will have to become a tree. Only then, high in the winds, in the clouds, can they whisper to each other, can they fall in love with each other, can they embrace each other, hug each other -- can they have a dialogue. But a seed cannot have a dialogue with a grown-up tree; it is impossible. The seed will not know the language, the tree will not understand the language of the seed.

Religion has been in a mature state for almost five thousand years. Science is still growing, coming to maturity. Hence I say this time is one of the most precious times. You are fortunate to be alive today, because something immensely great is going to happen -- and that is the meeting of science and religion, the meeting of West and East, the meeting of the extrovert mind and the introvert mind. It will create the new

man who will be able to move easily to the outside or into the inside, who will be able to move easily into the extrovert world of science and into the introvert world of religion -- just as you move outside your house into the garden and back into the house. It is not a problem; you don't need any reconciliation. You need not make a great effort each time you come out of your house onto the lawn -- you simply come out! It is feeling cold inside, and the sun is beautiful and warm outside: you come onto the lawn, you sit on the lawn. Later on when it becomes too hot you simply move in because there is coolness inside.

Just as easily as you come out of your house and go in, a total man will be able to move into science and religion; the inner and outer will both be his.

Carl Gustav Jung has divided human beings into two: the extroverts and the introverts. His categorization is relevant for the past but will be utterly useless for the future, because the future man will be BOTH together. In the past, we have always been categorizing in this way, but the future man will not be a man and will not be a woman. I am not saying biologically -- biologically the woman will be a woman, and the man will be a man -- but spiritually the future man will have as many feminine qualities as the woman, and the woman will have as many masculine qualities as the man. Spiritually they will never be labeled as man or woman any more. And that will be the real liberation -- not only the liberation of women, but the liberation of men too: liberation from straitjackets, liberation from imprisoning categories, liberation from all labels.

Man is not going to be Hindu, Mohammedan, Christian; man is not going to be Indian, German, English; man is not going to be white or black. Not that colors will disappear -- the white man will be white and the black will be black -- but these will become irrelevant, trivial, meaningless; they will not be decisive. The new man will have a universal consciousness, and the foundation will be laid by the meeting of science and religion.

The second question

OSHO, CAN BUDDHA OR CHRIST BE CREATED OR DEVELOPED OUT OF EVERY COMMON HUMAN BEING? OR IS BUDDHA OR CHRIST ONLY BORN AS SUCH? EVERY MAN IS BUDDHA, EVERY MAN IS CHRIST: I FEEL IT IS NOT TRUE.

Bal Krishna Bharti,

THE BUDDHA OR THE CHRIST CANNOT BE CREATED because the Buddha is your intrinsic nature. It need not be created. It has not to be developed either; it is already there, it is already the case. It has only to be unfolded, it has to be discovered.

The treasure is there; you have to find the key to unlock the door. The treasure is not to be created, the treasure is not to be developed; you only have to find the right key. You have forgotten about the key -- the key is also with you. God provides you with everything that is needed on the journey; you come absolutely prepared. But society disturbs every child, distorts every child, because a Buddha or a Christ is useless to the society; they don't serve any utilitarian purpose.

What can you do with a Buddha? What purpose is he going to serve? He will be a beautiful flower, but flowers don't serve any purpose. Flowers have to be enjoyed, appreciated, loved. You can dance around them, you can drink their beauty, but they are not commodities in the marketplace. What can you do with the full moon? You cannot sell it, you cannot purchase it, you cannot be profited by it. You cannot have a bigger bank balance because of the full moon.

Hence the society is not interested in a Buddha or a Christ. Buddha is a full moon, a Buddha is a lotus flower, a Buddha is a bird on the wing. The Buddha is a poem, the Buddha is a song, the Buddha is a celebration. Because they are utterly beyond utility, the society is not interested in them; it is really afraid of these people. It wants you to be slaves, to be cogs in the wheel of the society. It wants you to be servants to the vested interests. It does not want you to be rebels -- and a Buddha is bound to be a rebel.

A Buddha cannot follow stupid commandments given by the politicians or the moralists or the puritans or the priests. And these are the people who are exploiting humanity, oppressing humanity. They start destroying every possibility of every human child ever becoming a Buddha. They start crippling, they start poisoning. And down the centuries they have learnt many ways to poison. It is a miracle that once in a while a child has escaped -- must have somehow been a mistake on the part Of the priests and the politicians that a

child escaped from the trap and became a Buddha.

Bal Krishna, every man is born to be a Buddha, every man has the seed of Buddhahood in him. But I can understand your question.

You say: I FEEL IT IS NOT TRUE.

Yes, if you look at the masses it doesn't seem to be true. If it were true there would be many Buddhas, but one rarely hears about a Buddha. We only know that somewhere, twenty-five centuries ago, a certain Siddhartha Gautam became Buddha. Who knows whether it is true or not? It may be just a myth, a beautiful story, a consolation, an opium for the masses, to keep them hoping that one day they will also become Buddhas. Who knows whether Buddha is a historic reality?

And so many stories have been woven around the Buddha that he looks more like a mythological figure than a reality. When he becomes enlightened, gods come from heaven, play beautiful music, dance around him. Now how can this be history? And flowers shower on him from the sky -- flowers of gold and silver, flowers of diamonds and emeralds. Who can believe that this is history?

This is not history, true, I agree. This is poetry. But it symbolizes something historical, because something so unique has happened in Buddha that there is no other way to describe it than to bring poetry in. Real flowers have not showered on Buddha, but whenever somebody becomes enlightened the whole existence rejoices -- because we are not separate from it.

When you have a headache your whole body suffers, and when the headache goes your whole body feels good, a well-being. We are NOT separate from existence. And until you are a Buddha you are a headache -- a headache to yourself, a headache to others, a headache to the whole existence. You are a thorn in the flesh of existence. When the headache disappears, when the thorn becomes a flower, when one man becomes a Buddha, a great pain that he was creating for himself and others disappears.

Certainly -- I vouch for it, I am a witness to it -- certainly the who]e existence rejoices, dances, sings. How to say it? It is nothing visible; photographs cannot be taken of it. Hence the poetry; hence these metaphors, symbols, similes.

It is said that when Buddha was born his mother immediately died. It may not be a historical fact, it may be. But my feeling is that it is not a historical fact -- because it is said that whenever a Buddha is born, the mother immediately dies. That is not true. There have been many Buddhas -- Jesus' mother did not die, Mahavira's mother did not die, Krishna's mother did not die. Maybe Siddhartha Gautam's mother died, but it cannot be said that whenever a Buddha is born the mother dies, not historically.

But I know it has some significance of its own which is not historical. By 'the mother' is not really meant the mother; by 'the mother' is meant your whole past. You are reborn when you become a Buddha; your whole past functions as a womb, the mother. And the moment a Buddha is born, the moment you become enlightened, your whole past dies. That death is necessary.

Now, THIS IS absolutely true. It happened with Mahavira, with Krishna, with Jesus; it has happened always. To say it, it is said that whenever a Buddha is born the mother dies. You will have to be very very sympathetic to understand these things.

I can understand that it is difficult, looking at the greater part of humanity, to see that there is any possibility of every human being becoming a Christ or a Buddha. Looking at a seed can you believe that one day it can become a lotus? Just looking at the seed, dissecting the seed, will you be able to infer, conclude, that each seed is going to become a lotus? There seems to be no relationship at all. The seed looks nothing, and when you dissect it you find nothing in it, only emptiness. Still each seed carries a lotus within it -- and each human being carries the Buddha within him.

YOU ASK ME: CAN BUDDHA OR CHRIST BE CREATED OR DEVELOPED...?

No, they cannot be created and they cannot be developed: they have to be discovered, they have to be uncovered. they are already there. You just have to reach your innermost core and you will find the Buddha enshrined, you will find the Christ. Christ and Buddha mean the same: the ultimate state of consciousness.

And you say:...OUT OF EVERY COMMON HUMAN BEING?

I have never come across a single common human being. I have come across thousands of people, I have

looked into the depths of thousands of different people, but I have never come across a common, ordinary man. Every human being is unique, extraordinary, uncommon, exceptional. God never creates common human beings, God only creates unique consciousnesses .

Drop this idea of a common human being. This is an insult to humanity.

And you say: IS BUDDHA OR CHRIST ONLY BORN AS SUCH?

No. Nobody is born as such. We are all born alike. That too is again a trick of the mind to avoid growing. If it is settled that a Buddha is born as a Buddha, and a Christ is the ONLY begotten son of God, and Krishna is a reincarnation of God, this is a beautiful strategy to avoid: "Then what can we do? If we are not Buddhas it is not our fault -- we are not BORN like that. And if Buddha is a Buddha, so what? He is BORN a Buddha. No credit to him; he has not done anything special. If we were born like Buddha we would be Buddhas too. But we are born as COMMON human beings."

This is a strategy. Very cunning is the mind, and subtle is its cunningness: beware of it. Nobody is born as a Buddha yet everybody brings the potential of being a Buddha. And don't say, "I feel it is not true" -- because how can you feel unless you have become a Buddha? You can only infer, you can only think, you cannot feel.

Listen to me! I FEEL that everybody can become a Buddha. And I feel it because I was also a common human being...and then suddenly this explosion, then suddenly this light, then suddenly this meditativeness blossomed. You can also become a Buddha; it is your birthright. Don't be tricked by your mind -- remain alert, aware.

The third question

OSHO, I FIND MYSELF MOSTLY ATTRACTED TO WOMEN AND VERY RARELY DEEPLY TO A MAN. I AM A LITTLE BOTHERED ABOUT IT. COULD YOU PLEASE SAY SOMETHING ABOUT IT?

Ma Prem Loka,

SEX HAS BEEN CALLED THE ORIGINAL SIN -- it is neither original nor sin. Even before Adam and Eve ever ate the fruit from the tree of knowledge they were having sex, and all the other animals in the Garden of Eden were having sex. The only thing that happened after the eating of the fruit of knowledge was awareness: they became aware of it. And by becoming aware of it they became ashamed.

Why did they become ashamed? From where did this shame come? They became ashamed because they saw that they were behaving just like other animals. But what is wrong in behaving just like other animals? Man is an animal too. But the ego came in: the fruit of knowledge created the ego. It created superiority, the idea of superiority: "We are superior human beings. These foolish animals, if they do certain things they can be forgiven. But we cannot be forgiven -- this is below our dignity."

Sex is such a fundamental activity in nature that the ego of man started trying to get rid of it.

The first thing I would like you to remember: sex is natural. There is no need to make any effort to get rid of it -- although I know a moment comes when you transcend it, that is something totally different. It is not by your effort that you can get rid of it; if you try to get rid of it you will fall a victim of perversions. Because for centuries man has been trying to get rid of sex he has created many kinds of perversions. Homosexuality has arisen because we have deprived people of heterosexuality. Homosexuality was born as a religious phenomenon in the monasteries because we forced monks to live together in one place and nuns to live in one place, and we separated them by great walls.

Still now there are Catholic monasteries in Europe where for twelve hundred years not a single woman has entered -- not even a six-months baby, female baby, has been allowed to enter. What kind of people are living there who are afraid of a six-month-old girl? What kind of people? Must have become very much perverted, must be very much afraid they might do something. They cannot trust themselves.

Homosexuality is BOUND to happen. It happens only in monasteries and in the army -- because these are the two places where we don't allow men and women to mix. Or it happens in boys' and girls' hostels; there also we don't allow them to mix. The whole phenomenon of homosexuality is a by-product of this whole stupid upbringing. Homosexuality will disappear from the world the day we allow men and women to

meet naturally.

From their very childhood we start separating them. If a boy is playing with girls we condemn him. We say, "What are you doing? Are you a sissy? You are a boy, you are a man! Be a man, don't play with girls!" If a boy is playing with dolls we immediately condemn him: "This is for girls."

If a girl is trying to climb a tree we stop her immediately: "This is not right; this is against feminine grace." And if a girl tries and persists and is rebellious she is called a tomboy; she is not respected. We start creating these ugly divisions. Girls enjoy climbing trees; it is such a beautiful experience. And what is wrong in playing with dolls? A boy can carry dolls, because in life he will have to meet dolls and then he will be at a loss as to what to do!

Loka, this whole phenomenon has nothing to do with you personally. It is a social disease spread all over the world.

Two English gentlemen of the old school were discussing old acquaintances one evening in their London club. "What," asked one, "ever became of old Cholmondeley?"
"Why, didn't you hear? Cholmondeley went to Africa on a game hunt, and, by Jove, the chap took up with an ape!"
"An ape? Is the old boy queer?"
"Heavens, no! It was a female "

If it is a female, even though an ape, it is perfectly okay.

We create these conditionings so deeply that out of so much conditioning sometimes people start revolting against them. Sex should be taken VERY naturally -- we have been taking IT very seriously. Either we condemn IT as ugly, animalistic, or we raise it to something divine, but we never accept it as human and we never accept it as fun. Basically it is fun, it is a good sport! And humanity is going to remain burdened with ugly nonsense if we don't accept its beauty as a sport. It is good physical activity too, and the best of exercises.

You can ask the heart specialists. Now they say sexual activity prevents heart attacks. One thing is certain, that no man has ever had a heart attack while making love. In every other kind of activity heart attacks have happened, but never making love. Have you ever heard that anybody had a heart attack making love and died? No, never. It is a natural physical activity, and fun, a good sport.

If you take it non-seriously, then there is no need to be worried even if you are attracted to women. Don't be worried -- because your worry is not going to help. It's perfectly okay. In a really free world which is unconditioned by the primitive, ignorant past, in a really enlightened world, we will accept all these things. Yes, once in a while you may love a woman or a man. Nothing is wrong in it, because inside you both are there. Each man is both a man and a woman, and each woman is both a woman and a man, because you are born out of the meeting of one man and one woman. So half of you comes from your father and half of you comes from your mother; part of you is man and part of you is woman.

So there is nothing much to be worried about. It may be that your man part is attracted towards other women, but because biologically you are a woman you feel afraid. No need to be afraid! Take things easily -- that is my basic approach. Take it easy. And by taking things easy one can go beyond them more comfortably, conveniently, quickly, than by taking things seriously. If you take them seriously you become entangled with them, you become burdened with them.

And this is not such a big problem. There are bigger problems, Loka.

The famous Greek shipowner, Ori Oristotle, was having a house built on a large piece of land in Greece. He said to the architect, "Don't disturb that tree over there, because directly under that tree is where I had my first love."
"How sentimental, Mr. Oristotle," said the architect "Right under that tree?"
"Yes," continued Ori Oristotle. "And don't touch that tree over there either, because that is where her mother stood watching while I was having my first love affair."
"Her mother just stood there while you were screwing her daughter?" asked the architect.
"Yes," said the Greek shipowner.
"But, Mr. Oristotle, what did her mother say?"
"Baaa."

There are greater problems, Loka. Your problem is nothing -- at least you are attracted to other women, at least to other human beings. Perfectly okay. A little outlandish, but not too serious. Things like that have been happening always. Now people have become more courageous and they ask questions -- particularly in the West people have become more honest. Now no Indian will ask such a question -- not that things like that are not happening in India, they are happening, but no Indian will have courage enough to ask such a question.

Loka, you asked the question. I am happy. This is sincerity, this is authenticity. One should be able to expose oneself as one is. The West is becoming freer; the East is very much repressed. And because the East is very much repressed it will take a longer time for the East to get rid of its perversions. The West is going to transcend sooner.

When the Queen had her baby, she was being offered congratulations by hundreds of people when a certain gentleman walked by.
"What do you do for a living?"
"I'm a photographer," he replied.
"Isn't that remarkable?" said the Queen. "My brother-in-law is a photographer!"
"Isn't that remarkable," he said. "My brother-in-law is a queen."

Things like that are always happening everywhere. It is part of the human scene. So don't make much fuss about it, and don't get disturbed.

You say: I FIND MYSELF MOSTLY ATTRACTED TO WOMEN AND VERY RARELY DEEPLY TO A MAN.

Good -- at least you find yourself attracted to somebody. There is a possibility of love. There are people so dull, so dead, so insensitive, that they only feel attracted towards money, or political power, or fame. You are in a far better situation; at least you are not in love with money. Even Ori Oristotle was in a far better situation than the people who are in love with money. But these people are not thought to be perverted. They are the REAL perverts: money is their whole life, their devotion; money is their god.

You are attracted to women: perfectly good. Go deep into relationship with women. If you make an anxiety out of it you will not be able to go deep in relationship with a woman. If you go deep in relationship with women, my understanding is that sooner or later you will find that this relationship cannot be very fulfilling, because two women are alike. And a relationship needs a certain tension to be fulfilling, a certain polarity to be fulfilling. Two women in love, or two men in love, will have a good relationship, but it will not be very spicy. It will be a little dull, monotonous, a little boring.

But if you go deeply, only then will you become aware of these things. Your anxiety will not allow you to go deep, and then your whole life you will remain interested and attracted towards women.

My approach about all problems is that if anything is there, go DEEPLY into it, so either you find the treasure, if it has any treasure, or you find that it is empty. In both cases you are enriched. If you find the treasure, of course you are enriched. If you find it is empty, you are finished with it.

Two women in relationship can't have a very great love affair. It will remain on plain ground; it will not have heights and it will not have depths. So people who are afraid of heights and depths will find it very comfortable, convenient. Hence the homosexuals are called 'gay' people. They look gay; they look far more gay than heterosexuals. Heterosexuals are always going into turmoils -- more conflict, more fight, less understanding. It is bound to be so, because two women can understand each other far better than one man and one woman can understand each other. Two men can understand each other far better because they are of the same type, but the spark will be missing. Yes, a certain gayness will be there, but NOT great poetry, not great romance -- mild. The relationship will be homeopathic. It will not have adventure, surprises: safe, secure, more understanding, less conflict, less nagging.

With a man and a woman there ARE problems -- problems of misunderstanding. They live in totally different worlds; they are two different poles of consciousness. The woman thinks intuitively, the man thinks intellectually, hence there is no meeting. The woman simply jumps to conclusions without going into any process of thought. And the man goes step by step, comes to a conclusion. The man tries hard to come to a conclusion and the woman simply jumps to the conclusion. She has an intuitive feeling. Hence you cannot deceive a woman, particularly not your wife. That IS impossible; nobody has ever been able to do it.

She will immediately see through you -- through and through, because her way of seeing is not your way of seeing. She comes from the back door, and you don't know that you have a back door too. You arrange everything at the front door and she comes from the back door and knows all the ins and outs.

The husband comes home prepared. What he is going to say, how he is going to answer -- he rehearses everything. And the moment he looks at the woman all rehearsing goes to the winds and he is almost like a small child, stuttering. Even a very great person like Napoleon was very much afraid of women. His own wife he was very much afraid of, because she would see through and through him.

Man's mind goes zigzag, woman goes direct like an arrow. She does not listen to what you say, she looks into your eyes. She listens to HOW you say it. She sees your trembling hand, she sees your eyes are trying to avoid her. She does not listen to what you are saying; that is irrelevant -- she knows that that is a story; you have managed to put it together on the way from the pub to the house. But she has more attunement with your body language. And your body language is more authentic, because you cannot yet manage to control it, manage to deceive by it. Even great actors are not able to manage the body language.

For example, if somebody talks about women, you may be a celibate and you may be against all relationship and all sex -- that is all in your head -- but somebody can go on watching your eyes. Try this on some friend who is a BRAHMACHARIN, a celibate, against all relationship and sex, and all those ugly things -- just try this on him. Just start describing Sophia Loren naked: all the curves and the beautiful body. And don't listen to what he says, look at his eyes. His pupils will become big -- that he cannot control, that is beyond his control. The moment you say, "Sophia Loren!" his eyes are no more the same. Watch how he is moving his body: he will sit erect. If he was leaning back he will come forward, closer, to listen. Although he is saying, "Nonsense! What are you talking about? This is all dirty," he is all alert. Just now he was yawning; now he no longer yawns.

This I have tried. Whenever I see that somebody is yawning somewhere, I know now a joke is needed -- and immediately the yawning disappears. Even Sheela comes back from her sleep! Once she is certain that now I am going to talk metaphysics she falls asleep, she goes to sleep, she takes a rest. But the moment I start a joke, even in her sleep she remains that much alert: immediately she is back.

The body has its own language just as the mind has its own language. The spirit also has its own language. A man and woman are bound to be in conflict, but that conflict takes them far away and again and again creates situations for mini honeymoons.

A homosexual relationship is a little saccharine -- too sweet, a little bit nauseating. But a man/woman relationship is always on the rocks. You cannot fall asleep, the other will not allow it. They go on goading each other. And they are such different worlds; THAT is the attraction.

Loka, go as deeply as possible in your relationships with women -- don't be worried. Soon you will see that there is a different kind of relationship that can exist only between polar opposites. Then go into a deep relationship with a man, because only by going deep in relationship with a man will you be able to know that all relationships fall short. Even the man/woman relationship falls short; it never brings you the contentment it promises.

And only by your own experience -- not by what Buddhas say, not by what I say -- only by your own experience will you one day be able to go beyond all relationships. Then you can be happy alone. And the person who can be happy alone is REALLY an individual. If your happiness depends on the other, you are a slave; you are not yet free, you are in bondage.

When you are happy alone, when you can live with yourself, there is no intrinsic necessity to be in relationship. That does not mean that you will not relate. But to relate is one thing, and to be in relationship is quite another. Relationship is a kind of bondage, relating is sharing. You will relate with many people, you will share your joy with many people, but you will not depend on anyone in particular and you will not allow anybody else to depend on you. You will not be dependent, and you will not allow anybody to be dependent on you. Then you live out of freedom, out of joy, out of love.

You say: I AM A LITTLE BOTHERED ABOUT IT.

Don't be bothered about it at all, not even a little. En joy it. It is not your fault. You have been brought up by Christians, Jainas, Hindus, Buddhists -- it is not your fault. What can you do? You come into a world which is already conditioned, and you come so innocent, so clean, unaware of what is going to happen to you. And your parents start writing on you, and the whole society starts writing things on you. It is not your fault, it is simply symptomatic of an ill society.

We have to transform the society. But the only way to transform it is to transform individuals; there is no other way, there is no shortcut. Enjoy it, it is good -- not enough but still good. It will lead you into heterosexual relationship; that is a little better. Even that is not going to satisfy. Then that will lead you into meditativeness, into solitude, into that beauty, that benediction, which happens only when you are alone.

That's what sannyas is all about: learning how to be alone and yet joyous.

Be Still and Know

Chapter #2
Chapter title: No Sin, No Virtue

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The first question

OSHO DOES WITNESSING ALWAYS BRING JOY? THE MOMENTS THAT I CALL WITNESSING SOMETIMES FEEL DISTANT -- ALMOST COLD IN THEIR NEUTRALITY. OTHER TIMES IT IS LIKE SPROUTING WINGS AND SOARING IN JOY OVER THE OPEN SEA.

Deva Abhiyana,

THE STATE OF WITNESSING IS NEITHER COLD NOR hot. It is neither happiness nor unhappiness. It is neither dark nor light. It is neither life nor death. The Upanishads say NETI NETI -- neither this nor that.

If you feel joy you have already become identified; witnessing is gone. If you feel sad you are no more a witness; you have forgotten witnessing, you have become involved. You are colored by your psychology of the moment. Joy, sadness, all these qualities, are part of your psychology. And witnessing is a transcendence; it is not psychological.

The whole art of meditation consists in witnessing. Then what does it bring? At the most we can say it brings total peace; it simply brings eternal silence. You cannot define it as joy. The moment you define it as joy you have fallen into the world of duality again. Then you have become part of what is passing, you have started clinging to it.

The state of witnessing remains indefinable. That's why Buddha has not used the word 'bliss' at all, because it can give you a wrong idea -- because in your mind bliss will mean happiness. That's how you are going to translate it, to interpret it. Buddha has not used the word 'bliss', he has not used the word 'God'.

The word that he has used is 'absolute void' -- SHUNYAM. There will be nothing left, just absolute silence, absolute emptiness -- but not emptiness in the English meaning of the word. SHUNYAM has a totally different connotation; it has been translated and can only be translated as emptiness. But emptiness is negative, emptiness means something is missing, emptiness means loneliness. Emptiness is not a life quality but a death quality.

SHUNYAM IS not negative; it is not even positive, how can it be negative? It simply means you are alone -- not lonely, but alone. You are not missing anything. You are spacious, there is great space in you,

but it is not empty of something. On the contrary, it is utter plenitude. It is full of emptiness -- if you allow me the expression It is FULL of emptiness, but one is fulfilled.

SHUNYAM IS blossoming in you. There is great peace but not joy, because joy becomes positive; but not sadness, because sadness becomes Negative. Peace is exactly the middle, neither cold nor hot. It is not neutrality, it is not indifference. It is not a state where you turn your back towards something, you are no more interested No, there is no question of disinterest, indifference or neutrality. You are utterly there, absolutely there, totally there, but like a mirror, just reflecting whatsoever is the case.

Joy passes by and the mirror reflects it, but the mirror does not become joy itself; it never becomes identified. And sadness comes like a cloud, a dark cloud, and passes by, and the mirror reflects it. The mirror has no prejudice against it. The mirror is not favorable to joy and unfavorable to sadness. The mirror has no liking, no disliking; it simply reflects whatsoever is the case. It is not neutral, otherwise it will not reflect; it does not turn its back towards things. It is not indifferent, because indifference again means you are already prejudiced; you have a certain conclusion. It is not disinterested and you cannot say it is interested -either. It is a transcendence.

Abhiyana, don't get identified with the joy that comes -- watch it. Remain a watcher on the hills, a mirror. Reflect it but don't cling to it. A bird on the wing...and the lake reflects it.

The Zen people say this is the state of Buddha-hood. The bird has no mind to be reflected in the lake and the lake has no mind to reflect the bird, but the bird on the wing...and the lake reflects it. You see the point: the bird has no mind to be reflected and the lake has no mind to reflect the bird, but the bird IS reflected. It simply happens that the lake is there and the bird is on the wing...the reflection is bound to happen -- it is natural! The bird is gone; the lake does not miss the bird, it does not hanker for it, it does not long for it, it does not hope that it will come again. It does not go into the past, into the memories, or into the future projections. The bird has flown; it never thinks of the lake again, it never desires to be there again. One day it may be there again, and again it will be reflected, but no relationship is created. The HAPPENING IS there but no relationship is there.

This is what I call relating, not relationship. It is a fluid phenomenon. This is witnessing.

The second question

OSHO, IS IT ABSOLUTELY INEVITABLE THAT A BUDDHA WILL ALWAYS BE MISUNDERSTOOD?

Prem Madira,

YES, IT IS ABSOLUTELY INEVITABLE. It can't be otherwise. A Buddha is bound to be misunderstood. If a Buddha is not misunderstood then he is not a Buddha at all. Why is it so? -- because the Buddha lives in a state which is beyond mind, and we live IN minds. To translate something from the beyond to the mind is the most impossible thing in the world. It can t be done, although every Buddha has tried to do it. That too is inevitable; no Buddha can avoid it.

The Buddha HAS to say the unsayable, he has to express the inexpressible, he has to define the indefinable. He has to do this absurd act, because the moment he reaches beyond the mind great compassion arises. He can see people stumbling in the dark, he can see people suffering unnecessarily -- creating their own nightmares, creating their own hell and drowning in their own created hells. How can he avoid feeling compassion?

And the moment compassion arises he wants to communicate to them that this is your own doing, that you can get out of it; that there is a way out of it, that there is a state beyond it; that life is not what you think it is -- your thinking about life is just like the thinking of a blind man about light. The blind man can go on thinking about light, but he will never be able to come to a true conclusion. His conclusions may be very logical, but still they will miss the experience. Light is an experience; you don t need logic for it -- what you need is eyes.

Buddha has eyes -- and eyes are attained only when you have gone beyond the mind, when you have become a witness of the mind, when you have attained to a higher state than psychology; when you know that you are not your thoughts, not your body, when you know that you are only knowing -- the energy that reflects, the energy that is capable of seeing: that you are pure seeing.

Once Buddha was asked, Who are you?" He was such a beautiful man and the Buddhahood had conferred such grace on him, that many times he was asked, Who are you?" He looked like an emperor or a god who had come from heaven, and he lived like a beggar! Again and again he was asked, "Who are you?" And the man who was asking was a great scholar. He said, "Are you from the world of gods? Are you a god?"
Buddha said, "No."
"Then are you a GANDHARVA?
GANDHARVAS are the musicians of the gods. Buddha had such music around him -- the music of silence, the sound of no sound, one hand clapping -- that it was natural to ask him, "Are you a GANDHARVA, a celestial musician?"
Buddha said, "No."

And the man went on asking. There are many categories in Hindu mythology from gods to man. Then finally he asked, "Are you a great king, a CHAKRAVARTIN, one who rules over the whole world?"
And Buddha said, "No."

Annoyed, the scholar asked, "Are you a man, or not even that?"

Buddha said. 'Don't be annoyed, but what can I do? I have to state the truth as it is. I am not a man either."

Now the scholar was very very angry, enraged. He said, Then are you an animal?"

Buddha said, "No, not an animal, not a tree, not a rock."
Then who are you? the man asked.

Buddha said, I am awareness, just pure awareness, just a mirror reflecting all that is. '

When this moment arrives, great compassion happens Buddha has said that those who know are bound to feel compassion for those who don't know. They start trying to help. And the first thing that has to be done is to communicate to people who are blind that eyes are possible, that you are not really blind but only keeping your eyes closed. You can open your eyes. You are not born blind, you have only been taught to remain blind.

Your society teaches you to be blind because the society needs blind people. They are good slaves because they are always dependent on the leaders, politicians, pundits, priests. They are very convenient people, they never create any trouble. They are never rebels. They are obedient, always ready to submit to any kind of nonsense, to any stupid politician, to any stupid priest.

And in fact, who else wants to be a politician except stupid people, and who wants to be a priest except stupid people? These are the dimensions for the mediocre, for the inferior. Those who are suffering from an inferiority complex, they become politicians -- just to prove that they are not inferior, to the world and to themselves.

The society, the establishment, wants you to be blind. From the very beginning it teaches every child: "You are blind"; it conditions every child: "You are blind." Your whole educational system is nothing but a conspiracy against every child -- to keep you blind. It does not teach you meditation, because meditation is the art of opening your eyes.

When somebody arrives at awareness he naturally feels great compassion. All around he sees that people who have eyes -- who have inbuilt capacities to see the truth, who are from their very birth capable of becoming Buddhas, enlightened ones, awakened ones -- are suffering. And the whole suffering is ridiculous! It need not be so. Compassion happens and compassion starts communicating. But communication is difficult, impossible.

Buddha speaks from the hilltop and you live in the dark valleys where light never reaches. He talks in words of light; by the time they reach you their meaning changes. By the time your mind catches hold of them it colors them in its own color.

It is not only so about Buddhas -- even ordinary communication seems to be impossible. The husband cannot communicate with his wife, the parents cannot communicate with their children, the teachers cannot communicate with their students. What to say about Buddhas? People who exist on the same level, even THEY cannot communicate, because words are tricky things. You say one thing, but the moment it reaches the other person then it is in his power how to interpret it.

The Queen was traveling in England's back country when she saw a man, his wife, and a flock of

children. Impressed, the Queen asked, "Are all of these your children?"
"Yes, Your Highness," answered the man.
"How many children do you have?" asked the English sovereign.
Sixteen, was the reply.
"Sixteen children," repeated Her Highness. "We should give you a knighthood."
"He has one," piped up the lady, "but he won't wear it.

Or, if you have missed, another story for you:

Thor, the Germanic god of thunder, was feeling restless so he decided to have a weekend fling. Taking a handful of jewels from the Valhalla petty cash department he slipped down to earth, got himself an elegant disco suit and a few gold chains, and began hitting the Saturday night dance bars.

After a big night on the town he finally took home the most beautiful woman he had seen and spent the rest of the night and morning satisfying his heroic libido. When he got out of bed and began dressing he realized that the exhausted girl on the bed lacked his godly sexual stamina. By way of explanation, he leaned down over her and whispered, "Honey, I think you should know -- I am Thor."

Wide-eyed, the girl exclaimed, 'Thor! You big thon-of-a-bitch, I can't even thtand up!"

Ordinary communication, very mundane communication, even in the marketplace, is difficult. And a Buddha wants to communicate to you something which he has found in a state of no-mind, which he has found when all thoughts disappear, which he has found when even he himself is no more -- when the ego evaporates, when there is utter silence, absolute peace, the sky is without clouds.

Now how to bring this infinite experience into words? No word is adequate enough -- hence the misunderstanding.

Yes, Madira, it is absolutely inevitable that a Buddha will always be misunderstood. Only those few people can understand a Buddha who are disciples and devotees.

By disciple is meant one who has put aside all his prejudices, one who has put aside all his thoughts, and is ready to listen -- not to his own mind and his mind s interpretations, but to the words of Buddha; who is not in a state of argument with the Buddha, who is not inside thinking about what Buddha is saying, who listens to a Buddha as you listen to classical music, who listens to a Buddha as you listen to the sound of running water, who listens to Buddha as you listen to the wind passing through the pine trees or the cuckoo calling from the distance. That is the state of a disciple, or if you rise a little higher and become a devotee....

A devotee is one who has not only dropped his mind but has brought his heart in, who listens from the heart -- not from logic but from love. The disciple is on the way to being a devotee. The disciple is the beginning of being a devotee, and the devotee is the fulfillment of being a disciple.

Only these few people understand a Buddha. And in understanding a Buddha they are transformed, transported into another world -- the world of liberation, nirvana, light, love, benediction.

The third question

OSHO, JESUS SAID THAT HIS SACRIFICE ON THE CROSS WAS FOR THE SALVATION OF THE WORLD FROM THE SINS OF MAN.
PLEASE WOULD YOU COMMENT ON THIS.

Anand Geetam,

THE FIRST THING TO BE UNDERSTOOD about a man like Jesus is that whatsoever the church that is bound to grow around such a man says about him, it is bound to be wrong. What the Christian church says about Christ cannot be true. In fact the Christian priest does not represent Christ at all. He is the same old rabbi in new garments, the same old rabbi who was responsible for Jesus murder. The Pope is not a different kind of person.

It makes no difference whether it is a Jewish establishment or a Christian establishment or a Hindu establishment; all establishments function in the same way.

Jesus is a rebel, just as Buddha is or Lao Tzu is. When the church starts establishing itself it starts

destroying the rebelliousness of Jesus, Buddha, because rebellion cannot go with an establishment. It starts imposing its own ideas -- once Jesus is gone it is very easy to impose your own ideas. It starts selecting what to keep in the Bible and what not to keep. Many things have been dropped, many things have not been included in it. For example, the Gospel of Thomas has not been included in the New Testament. It was just discovered a few years ago -- and it is the MOST important gospel. The four gospels that have been included are nothing compared to it, but it is very rebellious.

It seems Thomas has simply reported Jesus without polluting, contaminating, his message. That must have been the reason why the gospel has not been included in the authorized version of the New Testament. And those gospels which have been included, they have also been edited. For centuries conferences went on editing them, destroying them, distorting them.

I know Jesus because I know meditation. My knowing of Jesus is not through the Bible, it is not through Christian theology. I know Jesus directly. I know Jesus because I know myself; that s my way of knowing all the Buddhas.

The moment you know your own Buddhahood you have come to know all the Buddhas; the experience is the same. All differences are in the mind; the moment you transcend mind there are no differences left. How can there be differences in absolute void? Two voids can only be exactly the same. Minds are bound to be different because they consist of thoughts. When there are clouds in the sky then each cloud is different, but when there are no clouds at all then the sky is one and the same.

I don't know Jesus through Christian theology; I know him directly. And my knowing is that he cannot talk in terms of sacrifice -- first thing, the very first. A man like Jesus does not talk in terms of sacrifice; it is celebration, not sacrifice. He is going to meet his God dancing, singing. It is not sacrifice; he is not a martyr. The Christian church tries to make him the greatest martyr, the greatest man who has sacrificed himself for the salvation of the world from the sins of man. In the first place it is not sacrifice -- sacrifice looks business-like -- it is celebration! Jesus is celebrating his life and his death.

Secondly: nobody can solve the problems of others, nobody can be the salvation of the world. And you can see it: the world is still the same. Twenty centuries have passed and Christian priests go on talking nonsense, that he sacrificed himself for the salvation of the world. But where is the salvation of the world? Either he failed, he could not manage... that they cannot accept, that he failed. Then what happened? The world seems to be exactly the same -- nothing has changed! Humanity remains in the same misery. But Jesus cannot have said, I have come for the salvation of the world.

But it happens always when a church starts establishing itself that it has to create such ideas, otherwise who is going to listen to the priests? Jesus is salvation -- not only that but the ONLY salvation!

Just the other night I was looking at a book: JESUS, THE ONLY WAY. Why the only way? Is Buddha not a way? Is Lao Tzu not a way? Is Zarathustra not a way? Is Moses not a way? Is Mohammed not a way? There are infinite ways to reach God. Why make God so poor? -- only one way?

But the Christian priest is not interested in God: he is interested in creating a business. He has to claim that Jesus is the ONLY way, that all other ways are wrong. He is in search of customers.

That's why every religion creates fascists and fanatics. EVERY religion claims, My way is the only right way -- only through me can you arrive at God. If you go on some other way you are destined for hell, you are doomed." This is a fascist way of thinking and this creates fanatics. And all religious people are fanatics, and the world has suffered very much from this fanatical approach. It is TIME, ripe time now, to drop all kinds of fascist and fanatical attitudes.

Jesus is a way, but the way has to be walked. The way can go on lying there; it is not going to help you. Just by being there, just by being crucified, Jesus cannot be the salvation of the world -- otherwise it would have happened! Then what are we doing now? Then what are the priests doing now? What is the Pope doing now?

Just the other day somebody asked: 'Osho, have you heard? The new Pope has done a miracle?

Yes, I have heard: he has made a blind man lame. What else can these popes do? What are these popes doing now? The world's salvation has happened! Now no religion is needed and no church is needed. Even Christ is not needed any more! The work is finished. I have heard:

One young man came from medical college with a gold medal; he had topped the university. His father was also a physician. The father said, "Now that you have come I would like to go to the mountains for a rest. For years I have not taken even a single holiday. Now you look after my practice and for one month I would like to go to the mountains."

So the old man went to the mountains. After one month when he came back the young doctor received the father at the airport and said, 'Dad, do you know? -- the old woman whom you have been treating for thirty years and could not manage to cure -- I have cured her within one month! '

The father simply hit his head with his hand and said, You have destroyed the whole business! It is because of her that you could go to medical college. And I was hoping that your younger brother would also become a doctor. You fool! What have you done? That woman was our business! You have finished my whole life s career!

If Jesus has REALLY done the work of salvation, then there is no point in Mohammed coming -- Mohammed came after Jesus. Then there is no point in Nanak, the founder of Sikhism, coming, no point in Kabir coming. He has closed the shop! But it has not happened.
Buddha says: Buddhas can only point the way."

But the fanatic disciples always want to claim.... What to say about Jesus? -- even Jainas claim that Mahavira came to the world for the salvation of humanity. Now it may be a little bit relevant with Jesus because he speaks in such a way that he can be very easily misinterpreted, but Mahavira is VERY clear. He says in absolutely definite terms that nobody can save another: "I have not come to save anybody. If I can save myself, that is enough." Even a man like Mahavira who has stated this absolutely, his disciples -- the Jaina MUNIS and the Jaina monks and the Jaina pundits -- go on claiming that he came for the salvation of humanity.

Why are people after humanity? And how can you manage it? You have not created the misery for the world so how can you destroy it? If Jesus is the cause of the misery of the world, then certainly he can withdraw it. If HE is the person who has imprisoned you, he can open the gates, unlock the doors and tell you to leave, and you are free. But he is not the person to do it. You have done it; your hell is created by you. What can Jesus do about it?

But this stupid logic has gone very deep in the mind of humanity -- for a certain reason. We always want somebody else to be responsible -- for our misery, for our happiness, we always want somebody else to be responsible. We don't want to be responsible! To avoid responsibility we become trapped in these kinds of ideas.

Now, Christians say Adam and Eve committed the original sin and the whole of humanity is suffering. It is so patently foolish! Scientists say that humanity has existed for millions of years. Millions of years ago, a couple, Adam and Eve, committed a sin and we are suffering for it. Can you think of a more ridiculous thing? -- that you are imprisoned because millions of years ago somebody committed a crime. You did not commit it, how can you suffer for it? And what original sin are they talking about? It is neither original nor sin! What Adam did was a simple phenomenon: he disobeyed the father.

Every child has to disobey the father. Unless a child disobeys the father he never becomes mature. It is nothing, original, it is very simple and natural. It is very psychological. There comes an age when every child has to say NO to the parents. If he does not say no to the parents he will not have a spine; he will be spineless. If he cannot say no to the parents, he will be a slave his whole life. He will never attain to individuality.

Adam and Eve did not commit any sin; they simply became mature. They said no, they disobeyed. When your child goes behind the house and starts smoking don't be worried too much; he is simply disobeying you That is part of growth. If he never disobeys you, be worried. Take him to the psychoanalyst -- something is wrong with him. If he ALWAYS obeys you then he has no soul; he is abnormal, he is not normal.

Be happy when your child disobeys you. Thank God that now he has started moving towards becoming an individual. It is only by disobeying, rebelling, that a child attains authentic individuality. If parents are wise they will be happy.

And I think God cannot be so foolish as Christian priests are. God must have been happy the day Adam and Eve disobeyed; he must have rejoiced. He must have sung a song saying, "Now my children are be-coming mature." I CAN'T see him being annoyed. I can't conceive a God who cannot understand such a simple psychological phenomenon.

You have to give your God a little more intelligence than Sigmund Freud! It is such a simple fact of life that each child has to disobey. It is not sin -- disobedience is not sin. And what is original about it? It is nothing unique and it did not only happen millions of years ago: it happens each time a child starts growing. You will see it happening in your child somewhere near the age of three or four the child starts asserting his

freedom.

That's why if you want to remember your life you can remember only back to the age of four or at the most three; beyond that all is dark. Why? You had no individuality, hence no memory. You attained your first individuality when you were three or four. Girls attain at nearabout three, boys attain at nearabout four; they are always lagging behind, and this is going to be their whole life pattern. Apparently the husband is walking ahead, but deep down he is always behind the wife.

I have heard a story:

The great King Akbar once asked his ministers, "My wife was saying to me that all my ministers are hen-pecked. Is it true? I want to know the truth and please don't try to deceive me. If I find that you have deceived me, then death will be the penalty. So stand in a row on the right all those who are hen-pecked husbands, and on the left those who are not."

All except one moved to the line of hen-pecked husbands -- embarrassed, hesitating, but they did not want to be false to the King. They knew perfectly well, "He will go into deep research, and sooner or later, if he calls our wives, we will be caught. So it is better to say it once and finish it."

But one man, whom the King had never thought very heroic, who was the most cowardly, was standing alone. The King said, "I am happy. At least there is one person who is not hen-pecked."

The man said, "Wait! Don't misunderstand me. When I was coming from my home my wife said, 'Avoid crowds. That's why I am standing here -- just to avoid the crowd. If she comes to know that I was standing in the crowd there will be difficulty, sir, and I don't want any difficulties."

Nearabout the age of three or four That's why I say this parable of Adam and- Eve has so many aspects; I am never tired of talking about it from different angles. It was Eve who was the first to disobey -- that means one year ahead. Adam came to his senses a little later; in fact he was persuaded by Eve.

If the world is really left free then women will seduce men, not men women; that will be the natural course. And in fact that's exactly what happens right now, but in a very subtle way. The woman seduces the male, but seduces in such a subtle way that the gross male mind cannot understand it. The gross male mind thinks, I am taking all the initiative," and the woman goes on laughing deep down; she knows who is pulling the strings. She never takes a single step on her own visibly; you cannot see it. She always allows the man to approach her; she can wait. She trusts her own capacity to pull the man. She does not want to wag her tail; she always manages, persuades the man to wag his tail.

That's what happened: Eve ate the fruit first, disobeyed God, and then Adam followed. This is not something that happened once; it happens always. It happens to every child and it is good that it happens. It is nearabout four that the child starts feeling a kind of individuality of his own; he starts defining himself.

Lanahan, an Irish political prisoner, escaped from jail by digging a tunnel that opened into a school playground. As he emerged in the open air Lanahan could not help shouting at a small girl, I am free, I am free!"

"That's nothing," said the girl, "I am four."

There is a time when the child wants to declare to the world that "I am here!" that I am!" He wants to define himself, and the only way to define himself is by disobedience. So there is nothing original about it and nothing like sin; it is a simple process of growth. And because Christianity has been denying it as a simple process of growth, it has not helped humanity to become mature.

All the religions have been trying to keep humanity immature, juvenile, childish. They are all afraid that once humanity becomes mature then they will not be of any value; they will lose all luster. They will not be able to exploit a mature humanity; they can exploit only children.

So what sin has humanity committed so that Jesus is needed to come for the salvation of the world?

I would like to make it absolutely clear to you that there is no need for ANY salvation. Secondly: if there is any need you feel, it can't be done by anybody else except you yourself. Thirdly: you are not living in sin; you are living in nature -- but if nature is condemned you start feeling guilty. And that is the trade-secret of the priests: to make you feel guilty.

I don't think Jesus said that his sacrifice on the cross was for the salvation of the world from the sins of man. Priests must have imposed their ideas on Jesus. The New Testament was written centuries afterwards, and then for centuries it was edited, changed, and the words that Jesus spoke were in a language which is no

more alive -- Aramaic. It was not even Hebrew -- a dialect of Hebrew, but different in many ways.

When Jesus' words were translated -- first into Latin -- a great change happened: they lost their original quality, the flavor. They lost something very essential: their soul. And when from Latin they were translated into English, something was again lost. For example, a few words you can meditate over: 'Repentance' is one of the key words because Jesus uses it again and again, says to his disciples: Repent! Repent ye, because the Day of Judgment is very close. He repeats it so many times that it must have been of tremendous value to him. But what does it mean -- 'repent'? Ask the Christian priest; he will say, "This is a simple word; everybody knows what it means: repent for your sins, repent for your guilt, repent for all that you have done." And the priest can be helpful; he can help you in the ways of repentance. But the word 'repent' has nothing to do with repentance.

Jesus' word for repent simply means 'return'; it does not mean repentance at all. 'Turn in' it means, 'return to the source', it means, 'return to your own being'. That's what meditation is all about: returning to the source, returning to the center of the cyclone, returning to your very being.

Now you can see the difference. When you use the English word 'repent' it has something very ugly about it: sin, guilt, the priest, confession; this is the climate of the English word 'repent'. But the Aramaic word simply means return to the source, return! Return, don't waste time.
And that's how it is with almost all key words.

It is almost impossible to understand Jesus through the priests. The only pure way, the only possible way, is to go in, return inside. There you will meet Christ-consciousness. The only way to understand Christ is to become a Christ. Never be a Christian -- be a Christ! Never be a Buddhist -- be a Buddha! Never be a Hindu -- be a Krishna! And if you want to be a Krishna, Christ or Buddha, then you need not go into the scriptures and you need not ask the scholars: you will have to ask the mystics how to go in.

That's exactly what I am doing here: helping you to become aware of yourself. And the moment you know yourself you will be surprised: you have never committed a sin. Sin is the invention of the priest to create guilt in you.

You don't need any salvation. All that you need is a little shaking up so you can wake up. You don t need priests. You certainly need awakened people, because only the awakened ones can shake those who are fast asleep and dreaming. And humanity needs to be free of guilt, free of the idea of sin, free of the idea of repentance. Humanity needs innocence, and the priests don't allow you to be innocent; they corrupt your minds.

Beware of the priests. They are the people who crucified Jesus -- how can they interpret Jesus? They are the people who have always been against the Buddhas -- and the irony is that finally they become the interpreters.

The fourth question

OSHO WHY CAN'T I TOLERATE PEOPLE WHO BELONG TO OTHER RELIGIONS?

Maria,

IT IS BECAUSE OF YOUR UPBRINGING. You have been brought up as a fascist, as a fanatic -- as Christians, Hindus, Jainas, Mohammedans; you have not been brought up as human beings. You are hypnotized from your very childhood; you are living in a kind of hypnosis. To live as a Christian or as a Mohammedan is to live in a hypnosis, is not to live really.

That's why you cannot tolerate people who belong to other religions, because deep down you know they are wrong, they are stupid, they are committing a great crime. They have to be put right, they have to be brought under your flag, into your flock -- because only Jesus saves or only Buddha saves. You cannot tolerate them because they look like pretenders.

To a Christian, a Buddhist is a pretender, because God has only one son. It is very strange -- why should God have only one son? Is he in favor of birth control? But Jesus is the only-begotten son of God, and the Buddhists claim that Buddha has arrived, that he has attained. It becomes intolerable, the very idea. It creates suspicion in you, it creates doubt. Maybe the Buddhists are right, and you don t want to see this doubt inside yourself, because doubt is heavy and doubt disturbs your peace and doubt disturbs your sleep.

Hence you would not like to read the Buddhist scriptures, you would not like to read the Koran, you would not like to read Mahavira, because their words can be dangerous. Or even if you read them you will read them as ordinary books, because there is only one holy book, the Bible, or only one holy book, the Koran. Your book is the only holy book and all other books are unholy.

There are many things involved in this attitude, Maria. And this is not only your attitude: this is the attitude of the greater masses. It is good that you have become aware of it.

You ask me: WHY CAN'T I TOLERATE PEOPLE WHO BELONG TO OTHER RELIGIONS?

First: they create doubt in you, they create suspicion, skepticism, about your own beliefs. And you are so settled with your beliefs, they are so consoling; they are like tranquilizers. And the person who lives in a different way, behaves in a different way, worships a different God, meditates in a different way, prays in a different way, certainly creates doubt. Maybe he is right -- who knows? You certainly don't know. Whatsoever you have been told has been told by others; it is not your own knowing so you don't have any trust in it.

You have repressed your doubts deep down inside yourself; those doubts are alive, very much alive. They are ready to explode any moment -- any opportunity and they will surface. The people of other religions become an opportunity for the doubts to surface.

In Jaina scriptures it is written that if you are on a road being followed by a mad elephant and you come across a Hindu temple, you can enter the temple and save your life, but it is better not to enter the temple and be crushed underneath the elephant, be killed by the elephant. Not to enter into the Hindu temple even to save your life! It is better to be killed but to remain a Jaina, then heaven is absolutely guaranteed.

And the same, exactly the same, is written in Hindu scriptures too, about the Jainas: don't enter a Jaina temple. It is better to die, be killed by a mad elephant, than be saved by going inside a Jaina temple. Why? -- because the Jaina priest may be saying something there, you may hear something. That may disturb you, may create doubt inside you. And doubt is dangerous, the door to hell; belief is the door to heaven.

The first thing, Maria: people who are not like you -- not only religiously, but people who dress differently from you -- even they are not liked.

That's why my disciples are disliked by the so-called Indian society . The reason is not that you are doing anything wrong; the reason is simply that you are different. And that is the problem: nobody likes the different person. People like you to be like them, exactly like them. Dress like them, behave like them, use the same language, go to the same temple -- and then you are accepted, because you don't create doubt.

Now my disciples are bound to create doubt, my sannyasins are bound to create doubt. They are behaving in a totally different way they are behaving with freedom, and the slaves are bound to get disturbed. Slaves of tradition, slaves of orthodoxies, they are bound to get disturbed.

Just seeing a young man and a young woman walking together holding hands and it is enough to disturb the Hindu mind. It has repressed so much that all that repression starts coming up. They would also like to walk hand-in-hand with their beloveds but they cannot. If THEY cannot then they cannot allow anybody else to do the same.

In the West if you are walking hand-in-hand with a woman no problem arises, because the society is also the same. But walk hand-in-hand with a man, two men walking hand-in-hand, and people start looking at you. Something is wrong -- you look homosexual, you look gay. It is dangerous!

Now homosexuals have been one of the tortured minorities in the world, very much tortured. In some countries they are killed. In some countries, for example in Iran, if it is found that two persons are living as homosexuals or lesbians, then the only punishment is death. What nonsense! They have not committed any crime against anybody, they have not harmed anybody! Two men living together, or two women living together, this should be nobody else's business. But there is a great fear of homosexuality, and the reason is that homosexuality has been repressed down the ages.

In fact, in every person homosexuality is repressed, because there are four stages. First the child is auto-erotic, then the child becomes homosexual, then the child becomes heterosexual, and the fourth and the ultimate state is that of brahmacharya -- the person goes beyond sex.

Each child passes the stage of homosexuality. If he passes it naturally there will be no repression, but because he is not allowed to pass it naturally, repression happens; then a hangover remains. Now these people who kill homosexuals are really homosexuals them-selves -- repressed homosexuals -- they cannot tolerate it.

It is so about everything: you cannot see the things that you are doing.

For example in India -- just the other day somebody asked: I was saying good-bye to my girlfriend; we hugged and kissed and we were caught by the police. It took two hours for us to manage somehow to get out of the trouble. They were going to put us in jail and they were trying to take us to the court, to make a case.... Now, kissing in a public place! The questioner has asked, And I see Indians pissing in public places and nobody objects. Kissing is objectionable, pissing is not?"

You don't know: this country belongs to Morarji Desai. Pissing is a holy act! If you are pissing in a public place you are doing something great -- you are making the earth holy. It is not urine: it is water of life!

In India you can piss in a public place, you can go and defecate anywhere. The whole country is a latrine! But that is allowed. Nobody takes any note of it. Only Westerners when they come to India, they note it. They immediately note it -- what is happening? Just coming from Santa Cruz airport to Bombay, the whole way on both sides people are defecating -- but NO Indian takes any note of it!

We only see things which are not accepted by us. We only see things which are strange. The Indian has lived in the same way for centuries; he is not taking any note. It is just the natural way; no question arises in his mind.

You see beggars on the street. All the Westerners go on writing letters to me: "We feel very much disturbed." And no Indian seems to be disturbed at all -- what is the matter? The Indians accept the beggars; that is accepted. They are suffering from their past karmas; nobody else is responsible for it. A beautiful strategy, a defense, they have created out of this theory, that everybody has to suffer according to his past lives. These people must have done something wrong, something really ugly; now they are suffering. Every-body has to pay for their past, so there is no question of compassion.

In fact you will be surprised to know that there is a Jaina sect in India, TERAPANTH, whose head is Acharya Tulsi; this sect believes you should not help the beggar because by helping the beggar you will be disturbing his life pattern. If you help him then he will have to suffer some other time. He HAS to suffer! If a man has fallen into a well don't take him out, because if you take him out he will fall into another well some day -- so what is the point? Let him suffer and let him be finished with the karma so he is free from it -- one thing. And secondly, if you save this man from the well, if you take him out and he goes and kills somebody then you are also responsible for the murder. If you had not taken him out of the well he would not have committed the murder -- so fifty-fifty. Then beware: in some other life you will have to suffer also. You will have to fall in some well -- maybe not so deep....

So on two grounds Acharya Tulsi and his sect teach: don't help anybody. And if you look, the logic is there. If the theory of karma is right then Acharya Tulsi's conclusion is very logical; the logical conclusion cannot be doubted. But the theory itself is an invention; you don t suffer for your karmas in your next lives.

Life is immediate: if you put your hand in the fire you will be burnt right now, not in your next life. Each karma is immediately finished. You immediately suffer or you immediately enjoy the bliss, but there is no waiting. The whole theory is nonsense. To try to postpone for other lives is a strategy -- political, social.

Indians can accept the beggars but they cannot accept a couple kissing good-bye. But why should you be so much worried? If kissing is something bad, they may be suffering from their past karmas -- let them suffer! Why should you interfere? But interference is there because you are sexually suppressed. Indian society is very much sexually suppressed; it cannot accept people who are sexually free.

So, Maria, it is not only a question of religion -- it is a question of everything. The different person creates doubt, the different person creates suspicion about whether what you are doing is right or wrong. You want to destroy the different person so that you can suppress your doubt again -- one thing.

Secondly: a person belonging to a different religion hurts your ego; you would like your religion to be the suprememost, the only religion. It hurts your ego that there are other religions also claiming the same supremacy

You have a double-bind mind: for yourself you think in one way, for others in a totally different way. If you claim your Bible as the holy book, you don't allow Mohammedans to claim their book as the holy book. And the Mohammedans don't allow the Hindus to call their Vedas the holy book. And the people who believe in the Vedas -- the Hindus -- they laugh at the nonsense of calling the Koran or the Bible holy books. The Vedas is the only holy book -- because the Vedas are written by God himself; all other books are written by human beings. Maybe they contain something good, but written by human beings they are bound to be fallible -- the Vedas are infallible.

This is the way of the ego.

Mrs. Keen and Mrs. Monahan were sitting on their stoop watching the apartment across the street, which was rented by a young Italian girl. As a steady stream of men entered and left at half-hour intervals they kept saying, She is a slut. She is no good. She is a disgrace to the neighborhood!"

Then after ten visitors, Father Gilhooley, the neighborhood priest, went in. "Oh my!" said Mrs. Keen. 'The poor girl must be sick.

Now you see the change! Immediately a different standard is applied.

Walsh stumbled out of a saloon and into a church he thought was a cathedral, and fell asleep. The sexton soon woke him and told him they were closing. "They don't close cathedrals," said Walsh.
"This is not a cathedral," said the sexton. "It is a Presbyterian church."

Walsh looked around and saw stained-glass windows of St. Luke, St. Mark and St. Thomas.
"And since when," asked the Irishman, "did the saints become Presbyterians?"

All the saints belong to YOUR religion!

Mahavira and Neminath are not even mentioned by Hindu books -- not even mentioned. A man like Mahavira remains unmentioned in Hindu books. Jesus is not mentioned in any Jewish book. A man like Jesus remains unmentioned?

You apply double standards. For your own religion you have one valuation, for the others, different valuations. You don't weigh on the same weighing machine. This is the way of the ego; it is always doing it in every dimension of life.

And let me repeat again: each religion creates fascism in you. Each religion creates Adolph Hitlers because of this idea that "My way is the only right way." And when you are a fascist and when you are a fanatic you are murderous. You may not murder, but deep down you are murderous. You may not murder anybody, but one thing is certain: you will murder your qualities of love and compassion and brotherhood.

A group of young men -- all Irish Catholics -- go into a pub. They don't greet Abbie, one of the men already standing at the bar. Paddy, one of the young Irish fellows, asks his friends why they don't greet Abbie. "Oh, he is a Jew," they say, "and Jews are awful people. They killed our Lord Jesus Christ."

Paddy is very upset to hear this and goes over to Abbie and starts beating him up.
"Stop, stop!" shouts Abbie. "What are you doing this for?"
"I'm doing it because Jews tortured Jesus and killed him."
"Yes, I know," says Abbie, "but it is nothing to do with me. That happened two thousand years ago."

Paddy gives him another blow and says, "I don't care. I only heard it ten minutes ago!"

I don't want you to be tolerant of other religions. Mahatma Gandhi used to teach people: "Be tolerant of other religions." But if you become tolerant of other religions that simply means intolerance persists underground.

I don't teach tolerance; tolerance is ugly. It is better to be knowingly intolerant; at least the disease is on the surface and sooner or later you will become aware of it -- as Maria has become aware of it. If you become tolerant, as Gandhians have become tolerant, then the disease goes deep into the unconscious. On the surface you are very polite, sweet, and you say good things, that the Bible and the Gita, they say the same thing: ALLAH ISHWAR TERE NAM SABKO SANMATI DE BHAGWAN -- all are names of the same God, and let God give understanding to all." You go on saying these things, but deep down it is not so.

Mahatma Gandhi his whole life prayed morning and evening saying that Allah and Ram are the names of the same God. But when he was shot in Delhi...by a Poonaite, remember! Beware of the Poonaites! The man who murdered Gandhi, Nathuram Godse, was a Poonaite; Poona is one of the strongholds of Hindu orthodoxy. I have knowingly chosen a place to create trouble for you!

When Gandhi was shot dead he didn't say Allah. The last words were "Ram -- Hey Ram! Oh Ram!" He forgot all about Allah. His whole life...but still deep down he knows that he is a Hindu. The Gita he says is his mother. And who is his father -- the Koran? That he never says anything about. The Gita is his mother but the Koran is not his father. And he chooses words from the Koran which are really nothing but echoes of the Gita, and he also chooses words from the Bible which are echoes from the Gita. He is REALLY clinging

to the Gita; the Gita is the criterion. Whatsoever is in the Gita is right; if it is in the Koran, then too it is right because it is in the Gita. He leaves out everything that goes against the Gita. This is tolerance....

I don't teach tolerance. I teach freedom from all the nonsense of being Hindu, Mohammedan, Christian. Be free from all prejudices. Be just a human being! And in that freedom you will find great joy, and in that freedom. for the first time you will feel love for other human beings, compassion, brotherhood. You will start feeling the whole universe as your family, your commune. And not only with human beings -- when the fascist in you has disappeared and the fanatic is gone, even with the trees and the birds and the animals you will have a communion. You will be constantly in a beautiful dialogue with existence.

Maria, drop all this nonsense. To be a Hindu, to be a Mohammedan, to be a Christian, to be a Jaina, to be a Buddhist, these are stupid hangovers from the past. Be finished with them, and in a single blow -- not slowly, not gradually. See the point and be finished with them RIGHT now, this very moment! Because who knows? -- tomorrow may come, may not come. Who knows? -- the next moment may come, may not come. This is the only moment available. Rebel against all nonsense! Be free!

Be Still and Know

Chapter #3
Chapter title: No Question, No Answer

3 September 1979 am in Buddha Hall

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The first question

OSHO, ALL QUESTIONS SEEM TO BE POINTLESS. ONLY THE ANSWERLESS QUESTION OF LIFE REMAINS.

Anand Ali,

IT IS SO. ALL QUESTIONS NOT only seem to be pointless, they are. In your mind there is still a lurking doubt. Hence you say:

ALL QUESTIONS SEEM TO BE POINTLESS.

It is not a question that they SEEM, that they APPEAR -- they are. The moment you understand that they are pointless, even the answerless question of life will not remain. Then there is mystery -- no questions, no answers. Then there is tremendous mystery. One is not trying to solve it because it is not a problem. One is not seeking for any answer because it is not a question. One starts LIVING it. And the day you start living life as a mystery you have entered into God.

Life understood as a question creates science; life understood as a mystery creates religion.

And you say: ONLY THE ANSWERLESS QUESTION OF LIFE REMAINS.

If it is answerless, how can it be a question? A question Is always a question in reference to an answer; an answer is only an answer in reference to a question. They are together, halves of one whole. If one REALLY disappears, the other disappears automatically.

That's why I say there is a lurking doubt in you: "Maybe there is some question which is NOT pointless. Maybe I have still to find it. Maybe my questions are pointless, maybe the questions that I know ARE pointless, but who knows? -- there may be a valid question, a real question."
There is none.

When this becomes a trust in you and no lurking doubt remains...because it is doubt that creates the question, it is doubt that becomes a question. When there is no doubt left, when you know that nothing can be known, that knowledge is impossible; when you come to the same understanding as happened to Socrates -- "I know only one thing, that I know nothing" -- if that innocence happens to you, then nothing is left, not even an answerless question. The very word 'question' becomes irrelevant.

A silence is left, a deep silence and a great joy, a benediction is left. Life flows through you, passes through you, not creating any question. You simply live it.

This is simplicity -- not the cultivated simplicity of a SADHU or a monk. This is the simplicity of innocence, uncultivated. One has great wonder about everything, one lives in awe. One can worship a tree, one can worship a rock, because the moment questions are gone and your heart is full of the mysterious and the miraculous, your whole life becomes a prayer, a worship.

It is so tremendously unbelievable that we are alive -- for no reason at all! -- that we are breathing, that we can see, that we can taste, that we can hear, that we can love, that our hearts are beating, that life is passing through us, that life has chosen us as its vehicles. Just to know it is enough to be grateful, just to feel it is enough to be prayerful.

No God is needed to pray to. If you pray to a God your prayer is false. When there is simply prayer, not addressed to anyone in particular, a kind of prayerfulness, a state of praying...not a prayer to any God, Hindu, Christian, Mohammedan, because they are all manufactured by the mind of man, they are not true. ALL Gods are false. They are bound to be false because they are answers to certain questions -- and questions are false, questioning is false, and the Gods are answers to certain questions.

Somebody asks, "Who created the world?" Now that question becomes a thorn in the flesh; the mind cannot rest at ease unless an answer is found. You have to invent an answer just to console yourself. Either you do it or some cunning priest will do it for you on your behalf, will say, "God created the world." The question was false -- how can a false question lead to a right answer? The very premise was false, hence the conclusion is false.

And people are so stupid that they accept such an answer: "God created the world." And they don t ask "Who created God?" Yes, sometimes small children ask that: "Who created God?" Then we immediately hush them up. We say, "Wait! You are too young for such deep mysteries. When you become grown-up you will know." As if you have known by becoming grown-up. But you cannot accept your ignorance.

You are untrue even to children. You are untrue, deceiving dishonest. insincere, even to innocent children. You go on pretending as if you know and you go on telling them that they will also know when they are grown-up, more experienced. And they will repeat the same stupidity to their own children. That's how stupidities are perpetuated for centuries

Ask a question and somebody is bound to supply an answer. If nobody supplies one, YOU are going to invent one yourself. This is not true religion; a religion that is based on a false answer is not true religion. And all the Gods have been created in the same way, and all the scriptures too -- just to console you, just to keep you in a false state of knowledge, because you are so afraid of being innocent, you are so afraid of being ignorant.

Remember: ignorance is not stupidity, knowledge is. Ignorance is innocence. No question, no answer...one simply lives moment-to-moment. And one is grateful because the universe is. One is grateful because the sun rises and the birds sing and the flowers bloom and the clouds float and in the night the sky becomes full of stars. One is simply grateful because there are mountains and rivers and oceans and deserts. One is simply grateful because there are animals and human beings. Such an incredible existence, so far out! Such a celebration, so psychedelic, so colorful! Such a dance of energy!

When feeling it you simply bow down, you simply bow down on the earth. Not in a temple, not in a mosque, not in a GURUDWARA, not in a church -- they are all man-made. When you simply bow down

before the sky, before the sunset, with no motive...what can you ask from a sunset? You cannot ask for money, you cannot ask for power, you cannot ask for prestige. It will look so stupid! What can you ask from a tree? But when you go into a temple, into a church, you start asking for these things. Your prayer is rooted in some motive, and a prayer rooted in any motive is ugly, a prayer addressed to somebody is ugly.

But just a prayerfulness, a thankfulness, a pure gratitude...the sheer joy that we are part of such a mysterious existence!

Anand Ali, you are very close to understanding that all questions are pointless, but you have not yet touched the target; you are going round and round.

You say: ALL QUESTIONS SEEM TO BE POINTLESS.

Why do you use the word 'seem'? There is still some possibility: "Maybe, perhaps there is a question that is not known to me yet which is not pointless." Hence your second statement:

ONLY THE ANSWERLESS QUESTION OF LIFE REMAINS.

Although you say it is answerless, still you call it a question. Be very watchful about words. Be very careful what you say, how you say it -- because it shows your state of consciousness. You are very close, missing the target only by inches. But whether you miss the target by inches or by miles it makes no difference -- you miss it all the same.

Become a little more alert. Let all questions go, and all answers. Remain in that silence that is left behind. Become that silence, BE that silence.

C. E. Bignall says:

Where shall wisdom be found.
be still and know.
seek the strength of no desire.

The second question

OSHO, WHAT IS TRUE WISDOM?

Prem Samadhi,

WISDOM CANNOT BE TRUE OR UNTRUE. Wisdom is simply wisdom. It is truth. There is no possibility of there ever being an untrue wisdom. All knowledge is untrue: all wisdom is true. Knowledge is borrowed, hence it is untrue. It is yours, that's why is it untrue. It may have been true to the person who imparted it to you.

The Buddha talking to his disciples is talking wisdom, but the moment it reaches the disciples it becomes knowledge. Wisdom falls from its heights to the level of the listeners and becomes knowledge.

Hence Buddhas have always been very much aware that they impart something of their presence, something of their silence, something of their joy, rather than imparting their wisdom. Even if they have to talk, they talk only in order to persuade you to be silent. Even if they use words, those words are used to create a wordless state of consciousness in you.

So the first thing, Prem Samadhi: wisdom as such is truth, it cannot be untrue. Just as light is light and cannot be dark, just as life is life and cannot be death, just as logic is love and cannot be hate. If it is hate, it is not love.

Wisdom is intrinsically true because it is an existential experience. It is not something known from others, it is not something gathered from the scriptures; it is something that grows in your heart. It is a growth, not an accumulation. It is experience, not information.

Knowledge makes you learned: wisdom makes you innocent. Knowledge is very ego-fulfilling, very ego-strengthening. The ego feeds on knowledge; it is the best tonic for the ego. But wisdom happens only when ego has disappeared; wisdom appears only on the death of the ego. The death of the ego is the birth of

wisdom.

Mind is interested in knowledge not in wisdom, because for wisdom you will have to create a space called no-mind. And, naturally, mind is afraid of your ever becoming interested in wisdom, because mind does not want to commit suicide.

Sannyas is a suicide of the mind, so is meditation, so is wisdom. These are different names for the same phenomenon, different aspects of the same diamond.

Knowledge depends on words. You can easily become knowledgeable by sitting in a library, but you cannot become wise that way. To become wise you will have to be in communion with a wise man. For knowledge all that is required of you is that you should be a student, that you should be full of questions, inquiries; you should be able to learn from scriptures, books, teachers, universities, libraries. Your memory becomes more and more rich, your biocomputer becomes full of information, but wisdom is not arrived at that way.

Wisdom is more or less a love affair with Master. One has to be a disciple, not only a student. The student keeps a distance from the Master. For him the Master is only a teacher; he is interested in the Master because of his teaching. Really he is interested in the teaching, not in the being of the Master. The disciple is not interested in teaching because one thing he has come to understand: that knowledge can be taught but wisdom can only be caught.

Wisdom is contagious. You have to be available to a Master, to his being. He has become afire, your candle of the heart is still unlit; if you become available to the fire of the Master you can also become a lit candle, you can also become aflame.

To be aflame with silence, with joy, is wisdom. It is not through logic but through love. It is not through words but through a wordless state called meditation or a state of no-mind, satori, samadhi.

Beware of learning, otherwise you may never become wise. To be knowledgeable is very easy; it is not risky, it is safe. To move into the dimension of wisdom is risky; it is going into the unknown, into the uncharted. Great courage is needed, guts are needed.

And when you have tasted something of wisdom, knowledge looks so stupid, so utterly stupid. But if you have not tasted anything of wisdom, knowledge seems to be of tremendous value.

Zalewski got a job as a delivery boy in a pet shop. One day he was told to deliver a pet rabbit to Mrs. Caldwell, Route 2 -- Box 4.

"You better write that down in case I forget it," said the boy.

Slipping the address into his pocket, Zalewski started off on his errand. Every few minutes he glanced at the address and said, "I know where I am going: Mrs. Caldwell, Route 2 -- Box 4."

Everything went smoothly until he hit a huge hole in the road. The truck landed in a ditch and the rabbit began to run for its life across an open field.

Zalewski stood there laughing uproariously. A passerby stopped and asked, "What's so funny?"

"Did you see that crazy rabbit running across that field?" said the Polack. "He does not know where he is going because I have got the address in my pocket."

That is the state of the knowledgeable man: he has got the address in his pocket. He knows where God is, he knows where heaven is, he knows where hell is. He knows everything -- all is in his pocket. He carries scriptures, AND he believes in the letter and he misses the spirit. He goes on believing in words, he believes too much in the words. And words are useful if you can understand the spirit that is hidden behind them, that is not so apparent, not so visible.

In the hands of a meditative person words can become of infinite value, because they can be indicators. But in the hands of non-meditators words are dangerous, very dangerous, because the spirit is completely missed and one starts believing in the hollow, empty word, and one starts following the word.

That is what is happening to the Christians, to the Hindus, to the Mohammedans, to the Jainas, to the Buddhists -- all are believers in words. Somebody believes in the Koran and somebody in the Gita and somebody in the Bible, and they ALL are missing the spirit. Because to know the spirit of the Bible, you will have to come to certain inner spaces where you become acquainted with Moses, with Jesus.... Unless you have a direct, inner contact with Moses and Jesus you will not understand the Bible.

But following the word you may look Very important -- to people who are just like you, not different in any way. They also believe in words, you also believe in words; both live in the same kind of ignorance. This is not wisdom.

Wisdom is an interior phenomenon. It is the discovery of the spirit of all the Buddhas. And there is no need to go into the history of the Buddhas. You have only to go within yourself, because you contain the whole past of existence, the infinite past, and you also contain the infinite future.

A mailman was delivering his mail during the Christmas season. At one house the door was opened by a beautiful woman wearing a sheer negligee.
"Would you like to come in?" cooed the woman.
"Sure," replied the startled mailman.
She led him up to her bedroom and made love to him. When they were finished she got up and handed the man a dollar. "Why the dollar?" asked the puzzled mailman. "Well," replied the woman, "when I asked my husband what to give the mailman for Christmas he said 'Just give him a buck and fuck him!'"

The third question

OSHO, GURDJIEFF TALKS ABOUT THREE ASPECTS OF BEING: ESSENCE, FALSE PERSONALITY AND TRUE PERSONALITY -- FALSE PERSONALITY BEING A FALSE, CONDITIONED VEHICLE FOR OUR REAL ESSENCE, AND TRUE PERSONALITY BEING THAT WHICH CAN BE DEVELOPED AND CONVEYS AND PROTECTS OUR REAL SELF.
PRIMITIVE PEOPLES LIVE IN THE ESSENCE STATE LIKE ANIMALS. THEY ARE BEAUTIFUL BUT NOT ENLIGHTENED. IF ENLIGHTENMENT IS NATURAL AND OUR BIRTHRIGHT, WHY ARE NOT THE PRIMITIVE PEOPLES ENLIGHTENED, OR ARE THEY?
I HEAR YOU TELL US TO ACCEPT THE ANIMAL THAT WE ARE, RETURN TO ESSENCE. I HAVE READ GURDJIEFF SAYING YOU MUST BECOME YOUR TRUE SELF -- THE MASTER. HE SAID BEWARE OF BEING SWALLOWED BY THE ANIMAL. GIVE IT SOME CIGARETTES OR ICE CREAM AND IT WILL BE CALMED.
WHAT IS TRUE PERSONALITY AND WHAT IS ITS RELATIONSHIP TO ESSENCE?

Paul Maniloff,

THERE IS NO PERSONALITY. Personality as such is false. The word 'personality' has to be understood. It comes from 'persona'; persona means a mask. In ancient Greek drama the actors used to wear masks; those masks were called persona -- persona because the sound was coming from behind the mask. 'Sona' means sound. The masks were apparent to the audience and from behind the mask the sound was coming. From that word 'persona' has come the word 'personality'.

All personality is false. Good personality, bad personality, the personality of a sinner and the personality of a saint -- all are false. You can wear a beautiful mask or an ugly mask, it doesn't make any difference.

The real thing is your essence. But the question is relevant. If essence is the real thing, as I say, then Maniloff asks:

PRIMITIVE PEOPLES LIVE IN THE ESSENCE STATE JUST LIKE ANIMALS. THEY ARE BEAUTIFUL BUT NOT ENLIGHTENED.

It is true -- they cannot be enlightened. For them to become enlightened, first they will have to create a personality. Enlightenment is dropping of the personality; they don't have any personality to drop. You will feel a little puzzled: Why can't one become enlightened when one has no personality?

Personality is also a necessary part of growth. It is like if you catch hold of a fish in the sea and you throw it on the shore; the fish jumps back into the sea. Now for the first time it will know that it has always lived in the sea; for the first time it will know that "The sea is my life." Up to now, before it was caught and thrown on the shore, it may not have ever thought of the sea at all; it may have been utterly oblivious of the sea. To know something, first you have to lose it.

To be aware of paradise, first you have to lose it. Unless it is lost AND regained you will not understand the beauty of it.

Adam and Eve had to lose the Garden of Eden; that is part of natural growth. Only Adam leaving the beautiful Garden of God can become a Christ one day -- he can come back. Adam leaving Eden is just like the fish being caught and thrown on the shore and Jesus is the fish jumping back into the sea.

The primitive people cannot become enlightened. They are beautiful, spontaneous, natural, but utterly unaware of what they are; they don't have any awareness. They live joyously but their joy is unconscious. First they have to lose it. They have to become civilized, educated, knowledgeable; they have to become a culture, a civilization, a religion. They have to lose all their spontaneity, they have to forget all about their essence, and then suddenly one day they start missing it. It is bound to happen.

That is happening all over the world, and it is happening in such great measure because this is the first time that humanity has really become civilized.

The more civilized a country is, the more is the feeling of meaninglessness. The backward countries still don't have that feeling, they can't have. To have that feeling of inner emptiness, meaninglessness, absurdity, one has to become very civilized.

Hence I am all in favor of science, because it helps the fish to be thrown on the shore. And once on the hot shore, in the hot sand, the fish starts feeling thirsty. It had never felt thirsty before. For the first time it misses the ocean around, the coolness, the life-giving waters. It is dying.

That is the situation of the civilized man, the educated man: he is dying. Great inquiry is born. One wants to know what should be done, how one can enter into the ocean of life again.

In the backward countries, for example in India, there is no such feeling of meaninglessness. Even though a few Indian intellectuals write about it, their writing has no depth because it does not correspond to the situation of the Indian mind. A few Indian intellectuals write about meaninglessness, absurdity, almost in the same way as Soren Kierkegaard, Jean-Paul Sartre, Jaspers, Heidegger.... They have read about these people or they may have visited the West, and they start talking about meaninglessness, nausea, absurdity, but it sounds phony.

I have talked to Indian intellectuals -- they sound very phony because it is NOT their OWN feeling; it is borrowed. It is Soren Kierkegaard speaking through them, it is Friedrich Nietzsche speaking through them; it is not their own voice. They are not really aware of what Soren Kierkegaard is saying; they have not suffered the same anguish. The feeling is alien, foreign; they have learnt it like parrots. They talk about it, but their whole life says and shows something else. What they say and what their life shows are diametrically opposite.

It is very very rare that any Indian intellectual ever commits suicide -- I have not heard of it -- but many Western intellectuals HAVE committed suicide. It is very rare to come across an Indian intellectual who goes mad; it is a very common phenomenon in the West, many intellectuals have gone mad. The real intellectuals have almost inevitably gone mad; it is their life experience.

The civilization all around, the over-developed personality, have become an imprisonment. They are being killed by it. The very weight of civilization is too much and unbearable. They are feeling suffocated, they can't breathe. Even suicide seems to be a liberation, or if they cannot commit suicide then madness seems to be an escape. At least by becoming mad one forgets all about civilization, one forgets all about the nonsense that goes on in the name of civilization. Madness is an escape from civilization.

Do you know that primitive people don't go mad? It is only the civilized man's privilege. Primitive people don't commit suicide; again it is the civilized man's privilege.

But to feel that life is utterly meaningless is to be on a crossroads: either you choose suicide or you choose sannyas; either you choose madness or you choose meditation. It is a great turning-point!

Maniloff, ALL personality is false. There is an essence inside which is not false, which you bring with your birth, which has always been there.

Somebody asks Jesus: "Do you know anything about Abraham?" And Jesus says, "Before Abraham ever was, I am."

Now what an absurd statement, but also of tremendous significance. Abraham and Jesus -- there is a big gap between them; Abraham preceded Jesus by almost three thousand years. And Jesus says, "Before Abraham ever was, I am." He is talking about the essence. He is not talking about Jesus, he is talking about the Christ. He is talking about the eternal. He is not talking about the personal, he is talking about the universal.

The Zen people say that unless you come to know your original face that you had before your father was ever born, you will not become enlightened. What is this original face? Even before your father was born you had it, and you will have it again when you have died and your body has been burnt and nothing is left except ashes -- then you will have it again.

What is this original face? The essence -- call it the soul, the spirit, the self. These are words signifying the same thing. You are born as an essence, but if you are left as an essence without the society creating a

personality for you, you will remain animal-like. It has happened to some people.

Just six months ago, again one child was found somewhere in North India near the Himalayas, a child of eleven years who had been brought up by wolves, a wolf-child -- a human child brought up by wolves. Of course wolves can only give the personality of a wolf; so the child was human, the essence was there, but he had the personality of a wolf.

Many times it has happened. Wolves seem to be capable of bringing up human children; they seem to have a certain love, compassion, for human children. But these children are not enlightened. They don't have any of the corruption that human society is bound to give; their beings are not polluted, they are pure essence. They are like the fish in the ocean -- they don't know who they are. And it is very difficult once they have been brought up by animals to give them a human personality; it is too hard a job.

Almost all the children have died in that effort. They cannot learn human ways, it is too late now. Their mold is cast; they have already become fixed personalities. They have learnt how to be wolves. They run like wolves on all fours and they are strong like wolves. You cannot fight with a wolf-child; he will kill you, he will eat you raw. They are cannibals! They don't know any morality, they don't know any religion. They are not Hindu, Christian, Mohammedan. They don't bother about God -- they have never heard of him. All that they know is the life of a wolf.

If human personality is a barrier, it is a barrier only if you cling to it. It has to be passed through: it is a ladder, it is a bridge. One should not make one's house on the bridge, true, but one has to pass over the bridge.

Human personality is partial. In a better society we will give children personalities but also the capacity to get rid of them. That is what is missing right now: we give them personalities, too tight personalities, so that they become encapsulated, imprisoned, and we never give them a way to get rid of them. It is like giving a child steel clothes and not giving him any idea of how to unlock, how to throw the clothes, one day when he is becoming bigger.

What we are doing with human beings is exactly what was done in ancient China with the feet of women. From the very childhood girls were given iron shoes so that their feet never grew, they remained very small. Small feet were loved very much, they were appreciated very much. Only aristocratic families could afford them, because it was almost impossible for the woman to do anything. The woman could not even walk rightly; the feet were too small and the body was big. The feet were crippled; she had to walk with a support. Now a poor woman could not afford it, so small feet was the symbol of the aristocracy.

We can laugh at it, but we go on doing the same thing. Now in the West women are walking on such absurd shoes, such high heels! It is okay if you do such a thing in a circus, but such high heels are not for walking. But they are appreciated, because when a woman walks on very high heels she becomes more sexually attractive: her buttocks stand out more prominently. And because walking is difficult, her buttocks move more than they would do ordinarily. But this is accepted, then it is okay. Other societies will laugh at it!

All over the world women are using bras and they think that it is very conventional and traditional. My sannyasins are not using bras, and that is one of the greatest criticisms against them from the Hindus. In fact the bra makes the woman look more sexual; it is just to give her body a shape that she has not got. It is to help her so that the breasts can stand out and can look very young, not sagging. And these Hindu women think they are being very religious and orthodox. They are simply befooling themselves and nobody else -- the bra is a sexual symbol.

Just like the bra, there are societies in Africa, a few primitive societies, which use strange things. Lips are made bigger and thicker. From the very childhood weights are hung on the lips so that they become very thick, big. That is a symbol of a very sexual woman -- thicker and bigger lips can of course give a better kiss!

In some primitive societies the man even used to wear a certain sheath on his genital organs to make them look bigger, just as women are using bras. Now we laugh at such foolish people, but it is the SAME story. Even the younger people all over the world are using very tight pants -- that is just to show their genitals. But once a thing is accepted, nobody takes any note of it.

Civilization should not become a tight enclosure. It is absolutely necessary that you should have a personality, but you should have a personality which can be put on and off easily, just like loose garments, not made of steel. Just cotton will do, so that you can put them off and on; you need not continuously wear them.

That's what I call a man of understanding: he who lives in his essence, but as far as the society is

concerned he moves with a personality. He uses the personality; he is the master of his own being.

The society needs a certain personality. If you bring your essence into the society you will be creating trouble for yourself and for others. People will not understand your essence; your truth may be too bitter for them, your truth may be too disturbing for them. There is no need! You need not go naked in the society; you can wear clothes.

But I have heard about a nun who used to take her bath with clothes on. When other nuns came to hear about it they asked, "What nonsense! Why can't you undress in your bathroom? There is nobody looking."

She said, "No, but the Bible says God is watching everywhere." So the nun cannot even undress in the bathroom because God is watching -- as if God is a peeping Tom! And if God can watch even behind locked doors, can't he watch inside your clothes? He can watch there too! If walls cannot prevent him, just your garments, how can they prevent him?

One should be able to be naked in one's own house, playing with one's children; sipping tea on a summer morning in the garden, on the lawn, one should be able to be naked. There is no need to go to your office naked -- there is no need! Clothes are perfectly good; there is no necessity to expose yourself to each and everybody. That will be exhibitionism, that will be another extreme. One extreme is that people cannot even go to bed without clothes on; another extreme is that there are Jaina DIGAMBARA monks moving naked in the marketplace, or naked Hindu SADHUS. And strange is the thing: that these Jainas and these Hindus, they object to MY people because they are not wearing proper clothes.

Now, in a hot country like India people coming from the West find it really difficult to wear too many clothes. It looks so absurd to the Western seeker who comes here to see Indians with ties and coats. It looks so absurd! It is okay in the West -- it is too cold and the tie is protective -- but in India it is an effort to commit suicide. In the West it is okay to have your shoes and socks on, but in India? But imitative people! They are moving the whole day with shoes and socks on in a hot country like India. The Western dress in India is not relevant -- tight pants and coat and tie and hat -- it simply makes you look ridiculous. India needs loose garments. But there is no need to go to the other extreme, that you start running naked, bicycling naked into the marketplace. It will unnecessarily create trouble for you and for others.

But the strange thing is that the people who have always worshipped naked SADHUS and have never raised any problem, for them I am creating a trouble. For them I look as if I am a dangerous person because my sannyasins are not wearing proper clothes.

One should be natural, and by being natural I mean one should be capable of putting on the personality when needed, in society. It functions like a lubricant, it helps, because there are thousands of people. Lubricants are needed, otherwise people will be constantly in conflict, clashing against each other. Lubricants help; they keep your life smooth.

Personality is good when you are communicating with others, but personality is a barrier when you start communing with yourself. Personality is good when you are relating with human beings; personality is a barrier when you start relating with existence itself, with God.

Maniloff, to me there are only two things: the essence and the personality. The personality is good as a means, the essence is the end. And personalities are not real and unreal.

You ask: WHY ARE NOT THE PRIMITIVE PEOPLE ENLIGHTENED?

They are not enlightened because they don't have any personalities yet. Unless you have a personality you cannot drop it. Unless you have a properly developed mind you cannot enter into the state of no-mind. Unless you have an ego, well-formed, mature, you cannot surrender.

These things look like puzzles but they are not. If you just contemplate over these things, they are very simple to understand. What do you have to surrender if you don't have any ego? Hence, first the ego has to be developed. But the ego should be developed and side by side another thing has to be developed: the capacity to drop the ego. Man has to learn this paradox so when the need arises you can drop the ego. Then you are always the master, and the mastery is always of the essence. But if you don't have any personality you will not be the master, because you don't have any slave to be a master of. The essence and personality are both needed, then the essence can be the master.

It is not so ordinarily: the personality becomes the master and essence is either completely reduced to a slave or completely forgotten and thrown into the basement of your unconsciousness. The education is faulty.

MY vision of a right education is to teach people how to grow the ego and how to be able to drop it;

how to become great minds and yet be ready any moment to put the mind aside. You should be able to just put your personality, your ego, your mind, on and off, because these are good things if you can use them. But you should know the mechanism, how to put them off. Right now you know only how to put them on.
I am reminded:

Sigmund Freud somewhere remembers that a friend came to visit him from a very very faraway village. They had studied together in primary school; since then they had not met. Electricity had just then come; just a few months before, electricity had come to Vienna where Sigmund Freud lived. He forgot to tell the friend how to put off the light in the night and the friend was almost going mad in the night because he could not sleep -- the light was too much. And he tried every possible way that he could conceive to blow it out.

He even stood on a table and studied the lamp, how to blow it out. But you can't blow it out! He tried every possible way. He could not sleep the whole night and because of his ego he could not wake Sigmund Freud and ask him what to do with this light. All that he knew about was kerosene lamps. But an electric bulb functions in a different way; it is not a kerosene lamp.

In the morning Freud asked, "You look tired, your eyes are red. What happened? Couldn't you sleep?"

And the man confessed. He said, "No, I could not sleep, and now I have to tell you. I wanted not to tell you because I wanted not to appear so stupid that I don't know how to put off the light, but I tried my best. The whole night I tried to figure it out, how to put it off, but I could not."

Freud took him in the room. He said, "It is very simple: this is the button" -- the button was behind the door so he could not see it; even if he had seen it he would not have thought that the button had any connection with the light -- "you just put it on and off with the button."

Our situation is like that: our society puts on the ego, the personality, and nobody ever teaches us how to put it off. So day in, day out, we are burdened by it, tortured by it, goaded by it. We become slaves of something false.

I don't want you to drop your personality forever; I simply want you to be capable of putting it off when it is not needed. This is the whole art of real religion: to teach you how to put the mind off and how to put it on.

Talking to you, I have to put my mind on, otherwise how can I talk? The heart cannot talk, the being cannot talk, the essence knows no language. I have to use the personality. But the moment I have said, "Enough for today," you may not know but that is how I put it off. I tell you the secret! It is not to you that I am saying enough for today; I am saying to my own mind, "Enough for today. Now go to sleep."

You also say, Maniloff: I HEAR YOU TELL US TO ACCEPT THE ANIMAL THAT WE ARE, RETURN TO ESSENCE. I HAVE READ GURDJIEFF SAYING YOU MUST BECOME YOUR TRUE SELF -- THE MASTER. HE SAID BEWARE OF BEING SWALLOWED BY THE ANIMAL.

He is right! -- beware of being swallowed by the animal. But why not swallow the animal yourself? Otherwise you will have to be constantly alert and aware and on guard, because the animal will be there. And the animal is the animal: if the animal finds you off guard, it will jump upon you.

So I don't say only beware of the animal and go on persuading the animal, as Gurdjieff says. You say that he says:

"GIVE IT SOME CIGARETTES OR ICE CREAM AND IT WILL BE CALMED. "

It is not so easy! It will not be calmed by SOME ice cream -- it will ask for more. It always asks for more. It will not be calmed by SOME cigarettes; it will go on asking for more. And it is not only a question of cigarettes and ice cream, otherwise the problem would not have been very complex.

It asks for money, it asks for power; it wants to be the president of the country, the prime minister of the country. The animal has strange ideas to be fulfilled! It wants all the women of the world; it can't be satisfied with one. The animal is mad, the animal is insane! The animal is simply animal; it has no understanding -- you cannot expect understanding from it. Don't believe that it will be calmed just by giving it some cigarettes and ice cream -- don't be so simplistic. It will go on demanding new things and more things, and there is no end to its demanding. If you try to persuade it in this way you will never be able to

persuade it.

Why not swallow the animal yourself? Eat it and be finished with it! That's my idea. Why not make ice cream out of the animal? Why not make cigars out of it and smoke it and be finished with it?

That's why I say don't repress -- because if you repress, the animal is there. I say go deep into the very spirit of the animal. Enjoy it! That's what I mean when I say eat it. Be capable of digesting it and you will be more mighty by digesting it. Your sex digested will release so much energy that you can attain to superconsciousness. Hence I say 'from sex to superconsciousness'. Your greed digested will become your love.

You will be surprised to know that the English word 'love' comes from a Sanskrit word LOBHA; LOBHA means greed. It may have been just a coincidence that the English word 'love' grew out of LOBHA; LOBHA means greed. But my feeling is it cannot be just coincidence; there may be something more mysterious behind it, there may be some alchemical reason behind it. In fact greed digested becomes love. It is greed, LOBHA, digested well, which becomes love.

Love is sharing; greed is hoarding. Greed only wants and never gives, and love knows only giving and never asks for anything in return; it is unconditional sharing. There may be some alchemical reason that LOBHA has become 'love' in the English language. LOBHA becomes love as far as inner alchemy is concerned.

Swallow the animal! That is the way to transform it. That is the way to transmute lower energies into higher energies.

You are given a great opportunity. You have been thrown out of the sea -- this is the opportunity; expelled from the Garden of Eden -- this is the opportunity. Adam can become Christ if he uses the opportunity well. Use the opportunity: eat the animal, digest the animal. Don't try to cut it off, otherwise you will become poorer. Don't try to destroy it as your so-.called saints have been doing down the ages, otherwise you will be dull and dead, insipid. Don't repress it, otherwise it will take revenge -- the animal is animal. One day it will jump upon you with such vengeance that you will be destroyed by it.

And don't try to persuade it because it cannot be persuaded. Its demands are infinite, its thirst cannot be quenched by anything. Give it anything and it immediately asks for something more. The 'more' is its very way of living.

So don't befool yourself that cigarettes and ice cream and things like that will help the animal to subside and to be calmed. No, you will need great insight into the animal, you will need great acquaintance with the animal. You will need very deep awareness of the working of the animal. And you will have to digest it slowly slowly, gradually, so that one day the animal becomes part of your being.

The animal has great energy, that's why it is called animal. 'Anima' means aliveness, power, vitality; 'animal' means one who is vital. The saints cut their roots from the animal; they became non-vital. That's why they have not been able to transform the whole world -- they were not even able to transform their own selves. They became impotent. Rather than becoming more potent, rather than becoming omnipotent, they became impotent. Hence I am not for suppression.

I am for understanding, I am for transformation. And if the animal is transformed and absorbed by the essence, you will feel great power, great fire. Your life will become such a passionate affair with existence, you will have such intensity, that each moment will give you the joy of an eternity.

The fourth question

OSHO, BEFORE, WHEN I WAS CLEVER, I WAS REALLY STUPID. NOW I AM NO LONGER CLEVER, BUT STILL FEEL STUPID. IN FACT, THIS IS A STUPID LETTER...DOES THAT MEAN I'M STILL CLEVER? OR DO SOME PEOPLE WHEN THEY DROP THEIR CLEVERNESS FIND THAT THEY ARE SIMPLY STUPID? PS: I ALWAYS WANTED TO WRITE AN IMPRESSIVE QUESTION, BUT SEEM TO HAVE WAITED TOO LONG. A JOKE TO ILLUSTRATE MY PROBLEM: A MAN TELEPHONES HIS DOCTOR: "DOCTOR, YOU KNOW THOSE PILLS YOU PRESCRIBED FOR MY MUSCULAR WEAKNESS...WELL, I CAN'T GET THE TOP OFF THE BOTTLE."

Devageet,

YOU ARE IN A BEAUTIFUL MESS! Remain this way.

No need to figure it out, whether you are clever or stupid; whatsoever you are, it is perfectly okay.

Trying to figure it out is an unnecessary effort. If one is stupid, one is stupid -- so what?! How does it matter? If one is clever, one is clever -- so what! How does it matter?

But we have always been thinking in terms of comparison. Man is very much conditioned to create hierarchies: who is clever, who is stupid, who is beautiful, who is ugly...We can't accept people as they are.

And if you start figuring it out you WILL be in trouble -- because nothing can be figured out. Life is mysterious. If you are clever you are stupid; if you know you are stupid you are clever.... Now you will be moving in a circle; there will be no end to it. It will be like a dog chasing its own tail: the more the dog chases the tail, the more the tail will jump -- with the dog, of course, because it is the dog's tail. And the dog can go crazy! Sometimes you can watch dogs going crazy, just chasing their tails. Philosophers are like dogs chasing their tails.

Devageet, don't be a philosopher. Such problems have arisen in philosophy many times.

They say that before Socrates there was a great school of sophists in Greece; they used to train people in sophistry. Before philosophy, sophistry was the dominant thing in people's minds; the sophist was thought to be the real intellectual. And the fundamental of sophistry was that nothing is true and nothing is false.

You can try anything, and you can prove anything right and you can prove anything wrong. Something can be proved right and the same thing can be proved wrong, it all depends on what you want to prove.

Logic is a whore! -- logic can go with anybody. So whenever someone wins in an argument it does not prove that he has the truth. It only proves that he is more clever in logical gymnastics, that's all; he may not have the truth at all. When someone is defeated in logic, argumentation, it does not prove that he does not have the truth; it may be simply that he is not logically skillful. So there is no truth, no untruth; it is only a game.

Sophistry was a game, and the sophists used to teach people, whosoever wanted to learn the game -- the aristocracy, the rich people, particularly, loved it very much. It was like a chess game.
It happened to a great sophist:

A young man came and he said, "I have heard much about you -- you are the greatest sophist master in the country. If you trust so much in your own intelligence, this is my proposal: that I will pay half of your fees right now and the other half I will pay only when I win in an argument."

The master was so trustful of his own skill, he said, "Perfectly okay. You can give half my fees now and half I will take when you win your first argument. It is bound to happen -- you are going to win. Never have my students been defeated anywhere."

But the young man was also really clever. He learnt the whole art, but he never argued with anybody. The master was puzzled about what to do: "Unless he argues and wins, half of the fee is gone, and if he never argues..." and he used to avoid. The master told many other disciples, "Create some argument with him." But he would always say, "Yes, you are right." Whatsoever you said he would say, "Yes, you are right." He would never argue. The master was at a loss: "It seems as if the disciple is winning and I am being defeated."

So the master put a case in the court: "This disciple has not paid half my fee which is due to me, and the court should force this young man to give me my fee which he has promised." Now the master thought, "If I win In the court, the court will order the young man to give my fee and I will get the fee. If I am defeated in the court, then too nothing is lost -- outside the court I will say to the young man, "You have won your first argument, now give me the other half of my fee.

But the disciple belonged to this same master. He said, "Okay. If I win in the court I will say this will be an insult to the court if I pay you now. If I am defeated in the court, how can I pay you? -- because my first argument, and I am defeated!"

And this is how it happened. The court decided that the young man is right, because unless he wins how can he pay?

The master said, "Okay. So he has won his first case -- I want my fee."

The young man said, "How can I give it? I have won the case and it will be an insult to the court now. I cannot go against the court, against the law of the country."

How to decide it? It is impossible, it can't be decided.
Another story is told:

A young man from Sicily came to Athens and told Socrates, "All men in Sicily lie."

Socrates looked at the young man and said, "You come from Sicily?"
He said, "Yes."
"Are you lying?"

Now the problem arises: if he is lying then what he is saying is not true; if he is NOT lying, then too what he is saying is not true -- because one man from Sicily is not lying, is saying a truth. In either case it will be impossible to figure it out, where we stand.

You ask, Devageet: WHEN I WAS CLEVER, I WAS REALLY STUPID. NOW I AM NO LONGER CLEVER, BUT STILL FEEL STUPID. IN FACT, THIS IS A STUPID LETTER...DOES THAT MEAN I AM STILL CLEVER?

Forget about it! You are in a beautiful mess -- remain in it. There is no need to decide because we are not labeling people here, who is clever and who is stupid.

The whole effort here is: who lives in the mind and who lives out of the mind.... The stupid and the clever both live in the mind, because cleverness or stupidity, both are qualities of the mind. It does not matter whether you are clever or you are stupid. You are in the mind, that is the real thing. Slip out of the mind. Slip out of cleverness and stupidity both! And the best way to slip out is not to be bothered by these things because if you are bothered by these things you will remain entangled.

Slip out of the mind! Be a no-mind, neither clever nor stupid. Then you will know what truth is, then you will know what bliss is.

And the last question

OSHO, ARE YOU REALLY THE FIRST BUDDHA WHO JOKES?

Gangatar,

I AM NOT ONLY THE FIRST BUDDHA WHO JOKES, but the last too...because I am going to tell all the jokes! I am not going to leave a single joke untold!

Be Still and Know

Chapter #4
Chapter title: You Are Ancient Pilgrims

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The first question

OSHO, I HAVE WORN THE MALA FOR LESS THAN A MONTH, BUT I UNDERSTAND HOW FEELING YOU

IS IMPORTANT. BUT THESE FEELINGS ARE MIXED UP. I RESPECT AND LOVE YOU, BUT I DON'T LOOK AT YOU AS HIS HOLINESS. STRANGE, BUT I LOOK AT YOU AS A BUDDHA. ONLY THAT, WITHOUT ANYTHING ADDED OR TAKEN AWAY FROM YOUR BEING. AND WHAT A BUDDHA IS I DON'T KNOW. HOW COME I LOVE YOU, RESPECT YOU BECAUSE YOU ARE MY MASTER. BUT...LOVE? ALSO I SEE THAT I CAN PLAY WITH YOU WITH JOY AND YOU ARE SO FAR AWAY. OR SO CLOSE? RESPECT, LOVE, JOY -- ARE THEY THE SAME?

Anand Mario,

IT IS GOOD THAT YOU CANNOT THINK OF ME AS HIS Holiness, because I am neither His Holiness nor His Unholiness. It is good and beautiful that you think of me as a Buddha, because that's exactly what I am -- simply a Buddha.

A Buddha means one who is awake. It has nothing to do with holiness, nothing to do with unholiness. Holiness, unholiness, both are dreams; for dreams you have to be asleep. A Buddha is awake; all dreams have disappeared. A Buddha is not a saint, is not a sinner either. A Buddha is not God and is not a devil either. All dualities are irrelevant as far as Buddha is concerned. Buddha is simply a witness of all the mystery that surrounds you within and without.

Mario, it is absolutely right, you are moving in the right direction. If you start looking at me as a Buddha, that is a fundamental step to understanding me. If you think of me as a saint you have misunderstood me.

That's one of the fundamental problems with Indians who come here: they start thinking about me as a saint. Then a thousand and one problems arise because they have certain ideas about how a saint should be They have a thousand and one expectations: how I should live, what I should eat, how I should talk, what I should say and what I should not say.

I am not a saint, hence I cannot fulfill any of their expectations. Then they feel very frustrated and out of frustration they become enraged. It has nothing to do with me; it is their own minds, their own expectations. I am not here to fulfill anybody's expectations; I am here to be myself, simply to be myself. I am not here to be somebody else's carbon copy.

A Jaina comes and thinks in terms of Mahavira and compares me with Mahavira -- certainly I am not a Mahavira. The Christian comes with the idea of Christ and starts comparing me with Christ -- certainly I am not a Christ either. I am simply myself. You can understand me only ii you drop all comparisons, if you forget all the ideas that have been imposed on your mind. If you simply look at me without any prejudice things will be very clear.

Mario, it is good that a great clarity is coming to you. But still somewhere deep down in the unconscious there are hangovers, hence you are puzzled. You are puzzled because you cannot understand: "How come I love you?" Because saints are to be respected, not loved. They are so high, there in the heavens, and you are so low, how can you love them? Love means equality. Love means we are standing on the same plane. Saints are so holy and you are so unholy! Yes, respect is okay, but love? -- seems to be impossible. These are hangovers.

But I would like to say to you: 'respect' is an ugly word; it has more letters than four, but actually it is a four-letter word. Respect is bound to be ugly in two ways: if you respect somebody you degrade yourself into inferiority; unless you start feeling inferior to somebody you cannot respect them. Hence all your saints go on condemning you; unless you are condemned they cannot be respected. The respect from your side is dependent on the condemnation from their side. They call you sinners, only then can you call them saints. They condemn everything that you do: your eating, your drinking, your living.... Your whole life, in every minute detail, has to be condemned. All that is natural has to be condemned; then their unnatural lives become very respectable.

All the saints -- the so-called saints I mean -- have been condemning humanity down the ages. And, slowly slowly, hearing for centuries that you are sinners you have become sinners. They have conditioned you into such inferiority that it has almost become a reality. You have started fulfilling what they have been saying about you.

If you want a man to be a criminal, go on telling him that he is a criminal. Go on repeating it and he will slowly be hypnotized. And if everybody repeats that he is a criminal he will start believing that it must be so: "How can so many people be wrong? And how can so many SAINTS be wrong? I must be a criminal." And once a person accepts that he is a criminal he becomes one. He starts behaving to PROVE that he is a criminal. How can he prove the saints wrong? The saints have to be proved right, and the only way to prove

them right is to behave the way they say you are. Their saintliness depends on your being sinners. The greater you are in your sin, the higher is their saintliness. I am not a saint!

And because they have to condemn your natural instincts THEY become unnatural, pathological They start standing on their heads just to show that they are totally different from you. If you enjoy eating, they hate eating. If you love beauty, they condemn beauty. If you are enchanted With the world, they call the world illusion, MAYA; they say it does not exist at all. If you love your body, they destroy their bodies. Whatsoever YOU do they have to do just the opposite, because that is the only way to prove their superiority.

Your so-called saints have created a very insane humanity. They have turned you insane and they have turned themselves insane. And because they have to be unnatural they are sitting on volcanoes. They have repressed all that is natural -- and nature wants to assert itself. They are in a constant civil war; they are fighting with themselves. And whatsoever they are fighting with is becoming stronger every day, because the more you fight with something the more you have to pay attention to it. Their minds become focused. If they repress sex, twenty-four hours of their day there is an undercurrent of sexuality. If they fast, they think only of food and nothing else.

These insane people, pathological people, have been very dominant in the past. It is because of these people that the earth has become a hell; they have transformed the whole of humanity into an ugly mess.

I am not a saint. I am simply a man just like you, with only one small difference -- and that difference does not make me superior to you, remember it. It does not make you inferior to me, remember it. Never for a single moment forget that you may be asleep and I may be awake, but one day 1 was asleep just like you and one day you can be awake just like me. Sleep and waking are as much YOUR potential as they are MY potential. Sleep and waking are two sides of the same coin, and how can one side be superior to the other side? Both sides are of the same coin. You are asleep, I am awake, but this does not make me superior in any way.

In fact, Buddha has said that the day he became a Buddha, the day he became enlightened, the whole universe became enlightened with him. What does he mean? He means the day he became enlightened he became aware that EVERYBODY can become enlightened. This is nothing special; it is an ordinary quality of every being. You may not use it -- that is YOUR choice; you may not actualize your potential -- that is YOUR decision and you are free to decide that way. You may choose to remain asleep, but you are not committing any sin. You are not doomed just because you are asleep. Any moment you can decide to wake up.

It is your freedom to be a Buddha or not to be a Buddha -- and if you like sleep and the dreams it's perfectly okay with me. I respect your freedom.

You can love me. You cannot love your saints; they are too far away. I am standing just by your side! I am not sitting on a golden throne somewhere high in the heavens; I am walking on the earth with you, I am as earthly as you are. Just a little difference -- I say difference, not superiority -- and the difference is that I am no more asleep, no more dreaming.

And you can come out of your dreams THIS VERY MOMENT, because dreams cannot hold you; they cannot keep you imprisoned in themselves. You can burst forth from them. You are an imprisoned splendor, but you are imprisoned through your own choice. You have gone into the prison through your own choice -- this is your decision.

There is a beautiful story of a Zen monk who used to steal small things. He was a great enlightened Master and he used to steal small things -- somebody's cigarette case or somebody's shoes -- and then he would be caught and he would be sent to prison. His disciples were very much puzzled; he had many disciples, and they asked him again and again, "Why do you DO such things? And we are here ready -- how many cigarette boxes do you want, how many shoes do you want? We can bring as many as you want. Why do you steal?"

He would laugh and never say anything, but he continued in his own way. In the end when he was dying his disciples asked, "Now tell us: what was the secret? There must be something!"

He said, "There is nothing much in it; it is a simple phenomenon. I wanted to go to jail again and again to help the people who were inside to come out, and that was the only way -- stealing small things, then getting caught. I had to manage both: first stealing things and then getting caught. And then the magistrate would send me for six months to jail and for those six months I would try to help the people who were inside to come out. And I am happy, tremendously happy, that I have helped many to come out of jail."

Now this man is going knowingly, consciously; it is his choice. Even in the jail he is a free man. He is not imprisoned by anybody else; he has imprisoned himself, for a certain purpose.

So is the case with you: you have imprisoned yourself. This simply proves your freedom. Any day, if you want to get out of it, you can get out of it. I go on hammering only one thing on your head again and again: that there is another choice also, please don't forget. You have chosen to be in sleep, you can choose to be awake. You have lived in sleep for many many lives, you have seen all that sleep makes possible, now please see what awakening can give to you.

I have seen both and I tell you that sleep cannot give you anything; it only promises but never delivers any goods. Sleep can give you only dreams, hallucinations; sleep cannot fulfill you. I have known both, you have known only one. Those who have known both, listen to what they are saying. And if you come close to them you are BOUND to fall in love with them.

It is not a question of respect; respect is a formality. You respect the Christian priest, you respect the Hindu mahatma, you respect the Jaina MUNI, YOU respect the Catholic monk, you respect the Pope. You don't respect Christ or Buddha or Krishna -- you love them.

Respect is very ordinary; it brings no revolution in your life. It is a trick of the mind. The mind says, "Look how much I respect the holy people!" and there it is finished. Now what more can you do? You can respect them, sometimes you can go and touch their feet -- it becomes a formality.

In India it is such a formality that it has lost its beauty, its tremendous power to transform people. People go on touching each and everybody's feet. Children are taught from the very beginning to touch everybody's feet.

In my childhood it was so. Any Tom, Harry, Dick who would come to my house, if he was aged my father would say, "Touch his feet." I was always puzzled: "Why? I don't see anything in the man, I have no feeling for him." But it is a formality, it is a social obligation. You have to do it.

So finally I made it a point -- why wait for my father to say it? Anybody who came, I would touch his feet before he ever said to. Then he started telling me, "You need not touch everybody's feet." I said, "Why make any distinction? And why give you the trouble of telling me again and again? Now I will touch everybody's feet, whosoever comes. It doesn't matter -- it is just a physical exercise! It is good for the body -- just bowing down and standing up again and again. And the whole day people are coming, all kinds of stupid people. And they feel happy, so it is good -- they enjoy it."

In India it is just a formality; it means nothing. Respect means nothing. And it is dangerous too, because when you respect somebody, deep down you start imitating because you would also like to be respected, the ego wants to be respected. So whomsoever you respect, sooner or later, unconsciously, you will start imitating him, because that is the only way to get respect from people. Respect creates in you a desire to imitate; you become carbon copies.

It is good, Mario, that you love me. Forget the word 'respect'; love is absolutely right. And don't be puzzled.

You say: HOW COME I LOVE YOU? I RESPECT YOU BECAUSE YOU ARE MY MASTER.

Yes, respect always has a 'because'; love has no 'because'. Love is simply there for no reason at all. Respect is logical; you can say why you respect a person: he eats only once a day; he has renounced the world, his wife, children, family, everything; he sleeps for only three hours or maybe he remains awake the whole night; he is continuously chanting the name of God...things like this. Or he serves the poor, or he goes to the ill people and serves them.

What will happen if poverty disappears? It will be a great loss to your saints! In fact, you will not believe it -- one of the very respected Hindu saints, Karpatri, has written a book AGAINST socialism, and the reasons that he has given against socialism are all so stupid. The MOST stupid reason of all of them is that socialism will destroy poverty; it will create equal distribution of property and possessions. And if there are no more poor people, whom will you serve? And without service, how can you be a saint? Without service there will be no virtue.

This is a great argument! This means poverty is needed, very essentially needed - needed for the existence of the saints. Ill people are needed, lepers and blind and lame and deaf people are needed, otherwise whom will the missionaries serve? And without serving you cannot reach heaven; service is the ladder. So let people be poor!

And when these people serve poor people, you respect them. In fact they are the causes of poverty in the

world. The poverty can be removed any day; now science has made all the technology available that can remove poverty from the earth absolutely. But then how will Christian missionaries be able to convert poor people to Christianity?

In India, not even a single rich person has been converted to Christianity, only poor people, very poor people. And they are converted to Christianity not because they love Christ but because they love bread and butter. The Christian missionaries can supply them with a little food, clothes, shelter, a school, a hospital. Now Christian missionaries will not like it at all if poverty disappears from the world, neither will the Hindu saints like it.

Karpatri also argues the old Hindu argument that the poor people are poor because they are suffering from their past karmas. If you make them rich, if you distribute the property and the land to the poor, you will be interfering with their past karmas. And this is not good, this is a sin, to interfere with somebody's karma. Let them suffer -- they deserve suffering! Helping the poor to become rich is almost like breaking the walls of the prison and letting the prisoners escape -- you will be doing something very illegal. The poor people are suffering, and the rich people are rich because they were virtuous in their past lives. Any effort to take their money from them is going against the law of life, the law of karma. You are going against God!

Socialism is against religion according to Karpatri and the other so-called saints. This is a very strange world! But all these things go on because we are asleep.

If you become a little bit alert and start looking around you will be surprised: your saints need psychoanalysis, your saints need psychological treatment. They are utterly ill! And because they are repressing all their desires, sooner or later they start living a double life. They start living two lives together: one on the surface, the saintly, and the real underground, from the back door. And you go on respecting the masks.

It is good, Mario. I don't expect your respect for me, no, not at all. Love is enough, love is right, because love gives you equality with me. And as far as I am concerned I see you as equals -- not only you, but the trees and the birds and the animals and the rocks. The whole existence is a brotherhood. Nobody is higher and nobody is lower; there is no hierarchy. It is only ONE God expressing itself in millions of forms. How can there be any hierarchy? There is no BRAHMIN and no SUDRA.

You say: I RESPECT YOU BECAUSE YOU ARE MY MASTER.

Forget the respect! Love me because I am your Master -- and not for any formal reason, because to be a disciple can never be formal; it can only be of the heart.

You say: ALSO I FEEL THAT I CAN PLAY WITH YOU WITH JOY AND YOU ARE SO FAR AWAY. OR SO CLOSE?

Both are true; simultaneously I am far away and very close -- very close because the awakening is just the other side of the coin, and very far because awakening takes you into a totally different world from sleep. Sleep takes you into dreams, awakening into reality. To be awake is the door to God. Yes, I am far away and yet very close by.

You also ask: RESPECT, JOY, LOVE -- ARE THEY THE SAME?

No, they are not the same -- certainly respect and love are not the same. Respect is a poor substitute for love, a plastic substitute for the real rose. It may appear like the rose but it is not. It has no roots in the earth, no juices flow through it. It has no contact with the sun and the wind and the rain. It is disconnected from existence. It is simply a plastic flower, looks like a rose -- it is an imitation. Respect is a plastic flower, love is a real rose.

And joy never arises out of respect. In fact, out of respect a little sadness arises. If you have observed closely, whenever you respect somebody you feel humiliated. You may not look at your humiliation because it hurts, but whenever you respect somebody there is humiliation -- because if somebody is superior you ARE inferior, and the inferiority hurts. You can avoid it, you may not see it, you may keep it at the back, you may forget all about it, but it is there. If you search for it you will always find it lurking in the darkness of your unconscious.

Respect cannot give you joy, but love certainly gives you joy. Joy is a by-product of love, the aura of

love. Wherever love is there is joy, there is silence, there is benediction.

Anybody can see it here. You are sitting in such silence! You may be the only commune on the whole of the earth sitting in such silence, in such love -- engulfed, encompassed, by something of the beyond.

Others who don't know about love, may misunderstand your love as respect because they know only respect. Those who have never seen any real rose may think that the plastic flower is the real rose.

I have heard about an old woman who went to see an exhibition of Picasso paintings. She was very much puzzled looking at a painting; the cost was millions of dollars. She said to her husband, "This is madness! This painting millions of dollars? And in fact it is a copy of a calendar that has been hanging in my bathroom for years!"

The calendar is a copy, but the woman has known the calendar for years. Now the real painting looks like a copy of the calendar -- "And millions of dollars? This man must be mad who is asking millions of dollars! I can give the calendar free to anybody. I am fed up with it, because for years I have been looking at it!"

Those who don't know real roses and have always known the plastic, if you bring them to a rosebush they will think that these are plastic flowers attached to the bush.

People who come from the outside, seeing you sitting with me in deep communion, in deep love, your hearts beating with my heartbeat, will think that you are in deep respect. It is not respect at all! It is the real thing, not the synthetic flower. It is happening -- it is a rare opportunity.

When there is somebody awake, many people who are groping in their sleep to be awake, longing in their sleep to be awake, start moving towards the source wherever awakening has happened. That's how you have arrived here from faraway countries. You may not even be aware of how you have reached here; you may think it is just accidental. It is not. Many many lives of longing to find a Buddha, to find a Christ, have brought you here. You are ancient pilgrims. Now you have found the opportunity.

Mario, you are fortunate to love, fortunate to feel the joy of love, fortunate because this love is going to become a door to the divine.

The second question

OSHO, WHAT IS PRAYER?

Deva Tatva,

PRAYER IS ONE OF THE INDEFINABLES, because prayer is the fragrance of love. Even love is indefinable. Love is a flower, tangible, you can see it, you can touch it, you can smell it, you can feel it. You can close your eyes and you can touch the texture of the flower, the softness of it, you can see the beauty of it; it is visible. But prayer is the fragrance released to the winds, offered to the sky. It becomes even more indefinable because you cannot see it, you cannot touch it.

You can only have a very subtle relationship with it, not one of words, not one of philosophy, not one of theology -- only the silence of your heart, the utter silence of your heart, can have a little glimpse of it, of what it is.

What goes on in the name of prayer is not prayer; it is desire disguised. You go to the temple or to the church and you pray to God; your God is part of your imagination. Your God is not true God; it is a Christian God, it is a Hindu God, it is a Mohammedan God. And how can God be Christian, Hindu or Mohammedan? It is a God that you have created, or your priests on behalf of you. It is a toy, it is not true.

Bowing down before a statue made by man, manufactured by man -- and you think you are in prayer? You are simply being stupid, you are simply showing utter ignorance. This statue has been purchased in the marketplace, and God is not a commodity and God cannot be made. It is God who has made us -- how can we make God? But we are worshipping, praying to man-made Gods.

And what are your prayers? They are also your desires. You want this, you want that; you are trying to use God as a means. You have been told certain prayers from your very childhood and you have crammed it all; you have been forced to cram it. It has become a habit, a mechanical routine; you go on repeating it but

your heart is not in it. Your prayer is a corpse, it breathes no more.

Yes, when Jesus called God 'Abba' he meant it. When you call God 'Father' you don't mean anything. And between 'Abba' and 'Father' there is a great difference. 'Father' is an institution, legal, social; 'Abba' is a heart-to-heart relationship. Jesus looked at existence as the source of our life.

A disciple asks Jesus, "What is prayer?" Jesus falls on his knees and starts praying. The disciple says, "I am asking what prayer is, I am not asking you to pray!"

And Jesus says, "There is no other way. I can pray, you can participate. I INVITE you to be a part of my prayer. I cannot say what prayer is, but I can go into prayer -- because prayer is a state of being, not something that you do."

Leo Tolstoy has written a beautiful story:

Three men became very famous saints in Russia.

The highest priest of the country was very much disturbed -- obviously, because people were not coming to him, people were going to those three saints, and he had not even heard their names. And how could they be saints? -- because in Christianity a saint is a saint only when the church recognizes him as a saint. The English word 'saint' comes from 'sanction'; when the church sanctions somebody as a saint, then he is a saint. What nonsense! that a saint has to be certified by the church, by the organized religion, by the priests -- as if it has nothing to do with inner growth but some outer recognition; as if it is a title given by a government, or a degree, an honorary degree, conferred by a university.

The high priest was certainly very angry. He took a boat because those three saints used to live on the far side of a lake. He went in the boat. Those three saints were sitting under a tree. They were very simple people, peasants, uneducated. They touched the feet of the highest priest, and the priest was very happy. He thought, "Now I will put them right -- these are not very dangerous people. I was thinking they would be rebels or something." He asked them, "How did you become saints?"

They said, "We don't know! We don't know that we are saints either. People have started calling us saints and we go on trying to convince them that we are not, we are very simple people, but they don't listen. The more we argue that we are not, the more they worship us! And we are not very good at arguing either."

The priest was very happy. He said, "What is your prayer? Do you know how to pray?"

They looked at each other. The first said to the second, "You say." The second said to the third, "You say, please."

The priest said, "Say what your prayer is! Are you saying Our Lord's Prayer or not?"

They said, "To be frank with you, we don't know any prayer. We have invented a prayer of our own and we are very embarrassed -- how to say it? But if you ask we have to say it. We have heard that God is a trinity: the Father, the Son and the Holy Ghost. We are three and he is also three, so we have made a small prayer of our own: 'You are three, we are three: Have mercy on us!' "

The priest said, "What nonsense! Is this prayer? You fools, I will teach you the right prayer." And he recited The Lord's Prayer.

And those three poor people said, "Please repeat it once more, because we are uneducated, we may forget."

He repeated it and they asked, "Once more -- we are three, repeat it at least three times." So he repeated it again, and then very happy, satisfied, he went back in his boat.

Just in the middle of the lake he was surprised, his boatman was surprised: those three poor people were coming running on the water! And they said, "Wait! Please one more time -- we have forgotten the prayer!"

Now it was the turn of the priest to touch their feet, and he said, "Forget what I have said to you. Your prayer has been heard, my prayer has not been heard yet. You continue as you are continuing. I was utterly wrong to say anything to you. Forgive me!"

Prayer is a state of simplicity. It is NOT of words but of silence.

Martin Buber, the great Jewish philosopher, has said that prayer is an I/thou relationship. It is not. He does not know anything about prayer. An I/thou relationship? In prayer there is no I and in prayer there is no thou. A prayer is not a dialogue between I and thou; a prayer is a merger. The I disappears into the thou, the thou disappears into the I. There is nobody to say anything and there is nobody to say anything to.

The river disappearing into the ocean is prayer. The dewdrop slipping from the lotus leaf into the lake is prayer. Seeing the early morning sun and you are silent, and something starts rising in you too -- that is prayer. A bird on the wing, and YOU are on the wing; you forget that you are separate -- THAT is prayer.

Wherever separation disappears, prayer appears. When you become one with the whole of existence, that is prayer.

Ego is a state of no-prayer: egolessness is a state of prayer. It is not a dialogue, it is not even a monologue. It has nothing to do with words; it is wordless silence. It is an open, silent sky; with no clouds, no thoughts. In prayer you are not Hindu or Christian or Mohammedan. In prayer you are not: in prayer God is.

The third question

OSHO, WHAT IS DIPLOMACY?

Sandeep,

DIPLOMACY IS A BEAUTIFUL NAME for all kinds of cunningness. It is a beautiful label for all that is ugly. It is an effort to cover human violence, human stupidity, human cunningness, behind a beautiful word. Diplomacy is simply an effort to dominate. It may be between persons, it may be between religions, it may be between countries -- it does not matter. Even husbands and wives are in a diplomatic relationship, parents and children are in a diplomatic relationship. It is not only in politics, it is in our whole life.

When you see somebody and you feel, "Now my whole day is wasted; seeing this bastard early in the morning is a perfect indication that something wrong is going to happen, some calamity is going to happen to me," but you say to the man, "Hello! How are you? Glad to see you!" -- that is diplomacy.

Diplomacy has entered into our blood. When you don't love your wife and pretend that you love her, it is diplomacy. When without any love you hug your children, just because it has to be done, because Dale Carnegie says so: HOW TO WIN FRIENDS AND INFLUENCE PEOPLE....

Dale Carnegie is the prophet of the modern age. Dale Carnegie's book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, has sold next only to the Bible. It seems to be even more important than the Bible, because the Bible is being distributed free by the Christian missionaries and Dale Carnegie's book you have to purchase. And what he teaches is simply diplomacy.

He says that even if you don't mean it, at least a few times in the day remind your wife how much you love her. That's enough, because people don't bother about love; people live in words. If you say, "I love you," that's enough. If you go on repeating, "I love you," that becomes a proof that you really love. This is a very ugly state of affairs. Humanity has fallen so low that Dale Carnegie becomes the prophet.

Diplomacy is not only political, not any more -- it has entered into every arena of life. And wherever it enters it brings pseudoness, falsity; it destroys authenticity, sincerity, honesty. It makes you say things which you don't mean, it makes you do things which you don't mean. It makes you many instead of one; you become a crowd. You go on carrying many masks with you because you never know which mask will be needed in a certain situation.

And not only has man become diplomatic -- even animals who live with man become diplomatic, dogs become diplomatic. Watch a dog.... A stranger comes to your house, knocks on the door. The dog starts two things: he starts barking and at the same time he wags his tail. This is diplomacy! because he is not certain whether the man who has knocked on the door is really a friend of the master or not -- it is better to keep your feet in both the boats, then whatsoever turns out to be right you can withdraw from the wrong one. Then you come out of the house and the dog sees that the stranger is a friend; the barking stops and the tail continues to wag.

Man contaminates everything; even innocent people like dogs are corrupted by human contact. You start teaching small children to be diplomatic. On the one hand you go on telling them, "Be true, be sincere be honest," and then one day a man comes to the door and you tell your son, "Go and say that daddy is out." Now the boy is puzzled. What to do?

My own way in my childhood was to go out and say to the man, "Daddy says he is out." What else to do? One has to be true and one has to be obedient too. Now either I can be true or I can be obedient....

Small children, we start corrupting their minds. We corrupt animals, and it is possible one day we will discover that we even corrupt trees, because they are also very sensitive. Living with man they must be learning all kinds of things from humanity.

Alfie and Dan, two Cockney pub crawlers, were in their cups one afternoon when Alfie pointed to a woman sitting at the end of the bar. "Hey!" he said, That woman looks like Queen Elizabeth!"
"Nah," replied Dan. "What would the Queen be doing in a pub in hogtown?"
"I am telling you it is her," insisted Alfie. "Can't you see the resemblance?"
"Look, that ain't the Queen," said Dan. "And I am willing to bet five on it."
"You are on!" came the reply. "I will go ask her." He walked over to the woman sitting at the bar and said, "I beg your pardon, are you the Queen?"
"Get lost, you little runt," growled the woman, before I kick your ass across the room!"
He returned to his seat. "Well?" his friend asked.
"Well, she didn't say she was and she didn't say she wasn't."

This is diplomacy!

A religious person has to drop all diplomacy. He has to be authentic, sincere; he has to be as he is: no pretensions, no false personalities, no facades; just being utterly nude as you are, utterly naked in your reality.

The moment you can gather that much courage you will be so filled with joy...you cannot believe right now, you cannot even conceive right now, because it is our falsities which are like parasites on our being; they go on sucking our blood. The more falsities you create around yourself, the more miserable you become, the more you are in a hell.

To live in falsities is to live in hell: to live authentically is to be in heaven.

The fourth question

OSHO, TO ME IT SEEMS THAT THE CHRISTIAN CONCEPT OF THE SOUL IS THE SAME AS WHAT YOU MEAN BY THE REAL I, THE ONE WHO IS THE WATCHER. WHY DIDN'T JESUS SPEAK ABOUT THE POSSIBILITY OF REINCARNATION OF THE SOUL? THIS SEEMS TO BE A DIFFERENCE BETWEEN EASTERN AND WESTERN RELIGIONS. CAN YOU SAY SOMETHING ABOUT IT?

Jaap-Willem,

JESUS KNEW PERFECTLY WELL about reincarnation.

There are indirect hints spread all over the gospels. Just the other day I was saying, quoting Jesus: "I am before Abraham ever was." And Jesus says, "I will be coming back." And there are a thousand and one indirect references to reincarnation. He knew about it perfectly well, but there is some other reason why he did not talk about it, why he did not preach it.

Jesus had been to India and he had seen what had happened because of the theory of reincarnation. In India for almost five thousand years before Jesus the theory was taught. And it is a truth, it is not only a theory; the theory is based in truth. Man has millions of lives. It was taught by Mahavira, by Buddha, by Krishna, by Rama; all the Indian religions agree upon it. You will be surprised to know: they don't agree on anything else except this theory.

Hindus believe in God and the soul. Jainas don't believe in God at all but only in the soul. And Buddhists don't believe in the soul or God either. But about reincarnation all three agree -- even Buddhists agree, who don't believe in the soul. A very strange thing...then who reincarnates? Even THEY could not deny the phenomenon of reincarnation, although they could deny the existence of the soul; they say the soul does not exist but reincarnation exists. And it was very difficult for them to prove reincarnation without the soul; it seems almost impossible. But they found a way -- of course it is very subtle and very difficult to comprehend, but they seem to be closer, the closest to the truth.

It is easy to understand that there is a soul and when you die the body is left on the earth and the soul enters into another body, into another womb; it is a simple, logical, mathematical thing. But Buddha says there is no soul but only a continuum. It is like when you kindle a candle in the evening and in the morning when you are blowing it out a question can be asked of you: Are you blowing out the same light that you started in the evening? No, it is not the same light, and yet a continuity is there. In the night when you lit the candle... that flame is no more there, that flame is continuously disappearing; it is being replaced by another

flame. The replacement is so quick that you can't see the gaps, but with sophisticated scientific instruments it is possible to see the gaps: one flame going out, another coming up, that going out, another coming up. There are bound to be small intervals, but you can't see them with bare eyes.

Buddha says that just as the candle flame is not the same -- it is changing constantly, although in another sense it is the same because it is the same continuum -- exactly like that, there is no soul entity in you like a thing but one like a flame. It is continuously changing, it is a river.

Buddha does not believe in nouns, he only believes in verbs, and I perfectly agree with him. He has come closest to the truth; at least in his expression he is the most profound.

But why did Jesus, Moses, Mohammed -- the sources of all the three religions that have been born outside India -- not talk about reincarnation directly? For a certain reason, and the reason is that Moses was aware... because Egypt and India have been in constant contact. It is suspected that once Africa was part of Asia and that the continent has slowly shifted away. India and Egypt were joined together, hence there are so many similarities. And it is not strange that South India is black; it has partly Negro blood in its veins, it is negroid -- not totally, but if Africa was joined with Asia then certainly the mingling of the Aryans with the Negroes must have happened, and then South India became black.

Moses must have been perfectly aware of India. You will be surprised that Kashmir claims that both Moses and Jesus are buried there. The tombs are there, one tomb for Moses and one tomb for Jesus. They saw what happened to India through the theory of reincarnation.

Because of the theory of reincarnation India became very lethargic; there is no hurry. India has no time sense, not even now. Even though everybody is wearing a wristwatch there is no time sense. If somebody says, "I will be coming at five o'clock in the evening to see you," it can mean anything. He may turn up at four, he may turn up at six, he may not turn up at all -- and it is not taken seriously! It is not that he is not fulfilling his promise -- there is no time sense! How can you have time sense when eternity is available? When there are so many many lives, why be in such a hurry? One can go on slowly; one is bound to reach some day or other.

The theory of reincarnation made India very lethargic, dull. It made India utterly time-unconscious. It helped people to postpone. And if you can postpone for tomorrow, then today you will remain the same as you have been and the tomorrow never comes. And India knows how to postpone not only to tomorrow but even to the next life.

Moses and Jesus both visited India, both were aware. Mohammed never visited India but was perfectly aware, because he was very close to India and there was constant traffic between India and Arabia. They decided that it was better to tell people, "There is only one life, this is the LAST chance -- the first and the last -- if you miss it, you miss forever." This is a device to create intense longing, to create such intensity in people that they can be transformed easily.

Then the question arises: Were Mahavira, Buddha and Krishna not aware? Were they not aware that this theory of reincarnation would create lethargy? They were trying a totally different device. And each device has its time; once it is used...it cannot be used forever. People become accustomed to it. When Buddha, Mahavira and Krishna tried the device of reincarnation they were trying it from a totally different angle.

India was a very rich country in those days. It was thought to be the golden country of the world, the richest. And in a rich country the real problem, the greatest problem, is boredom. That is happening now in the West. Now America is in the same situation, and boredom has become the greatest problem. People are utterly bored, so bored that they would like to die.

Krishna, Mahavira and Buddha used this situation. They told people, "This is nothing, one life's boredom is nothing. You have lived for many lives, and remember, if you don't listen you are going to live many more lives; you will be bored again and again and again. It is the same wheel of life and death moving."

They painted boredom in such dark colors that people who were already bored with even one life became really very deeply involved with religion. One has to get rid of life and death; one has to get out of this wheel, this vicious circle of birth and death. Hence it was relevant in those days.

Then India became poor. Once the country became poor boredom disappeared. A poor man is never bored, remember; only a rich man can afford boredom, it is a rich man's privilege. It is impossible for a poor man to feel boredom; he has no time. The whole day he is working; when he comes home he is so tired he falls asleep. He need not have many many entertainments -- television and movies and music and art and museums -- he need not have all these things, he CANNOT have them. His only entertainment is sex: a natural thing, inbuilt. That's why poor countries go on reproducing more children than rich countries -- the

only entertainment.

If you want to reduce the population of poor countries, give them more entertainment. Give them television sets, give them radios, movies -- something that can keep them distracted from sex.

I have heard about American couples that they become so much obsessed with the television that even while making love they go on watching the television. Love becomes secondary, television becomes primary. They don't want to miss the program that is going on.

A poor country knows only one entertainment because it cannot afford any other; it can afford only the natural, inbuilt one. So a poor country goes on producing people; it becomes more and more crowded. And they are not fed up with life. What life do they have? First you have to have life to be fed up with it. You have to have money to be fed up with it. You have to have many women to be fed up with them. You have to have many experiences of the world to be finished with it.

The moment India became poor the theory of reincarnation became an escape, a hope -- rather than a boredom it became a hope, a possibility to postpone. "I am poor in this life. Nothing to be worried about; there are many lives. Next life I am going to strive a little harder and I will be richer. This life I have got an ugly woman. Nothing to be worried about; it is only a question of one life. Next time I am not going to make the same mistake again. This time I am suffering from my past karmas. This life I will not commit any wrong things so that I can enjoy the coming life." It became postponement.

Jesus saw it, that the device was no longer working in the way it was meant to work. The situation had changed. Now Jesus had to create another device: there is only one life -- so if you want to be religious, if you want to meditate, if you want to become a sannyasin, BE ONE RIGHT NOW -- because the tomorrow is not reliable. There may be no tomorrow.

Hence the West has become too conscious of time; everybody is in a hurry. This hurry is because of Christianity. The device has again failed. No device can work forever.

My own experience is that a particular device works only while the Master is alive, because he is the soul of it; he manages it in such a way that it works once the Master is gone, the device falls out of use or people start finding new interpretations for it.

Now in the West the device has failed utterly; now it has become a problem. People are in a constant hurry, tension, anxiety, because there is only one life. Jesus wanted them to remember: because there is one life, remember God. And what are they doing? Seeing that there is only one life they want to drink, eat and be merry, because there is no other life. So indulge as much as you can. Squeeze the whole juice of life right now! And who cares about what will happen on the Judgment Day? Who knows whether the Judgment Day is there or not?

The professor at a girls' college was a really dirty old man. He could not give a lecture without making some kind of obscene remark. Eventually the girls decided that the next time he did it they would all get up from their desks and leave the classroom.

The next morning the professor entered the room and started in right away: "Hey, girls, I heard that just yesterday a ship came into the harbor with thirty Negro sailors on deck. Just imagine, girls, thirty huge Negro pricks...."

At this point the whole class got up and started to go out of the room.

"Hey, girls," shouted the professor after them, "no need to hurry. They are gonna stay here for another two weeks."

A great hurry has arisen in the West about everything, because there is no other life.

Mary and John are both living in a big apartment-house in New York City. One day they meet and instantly fall in love with each other, but they don't make any contact. This goes on for six months until John just can't bear the tension any more and asks her to come to his apartment for a drink. Hesitatingly she says yes and as soon as they reach his flat they close the door behind them and rush into the bedroom and throw themselves on the bed.

After a few minutes John explains with a hoarse voice, "Listen, I am very sorry, but if I had known that you were a virgin I would have taken more time."

Mary replies, "Well, if I had known that you had more time, I would have taken my pants off!"

Such a hurry! Speed is the mania, faster and faster. Nobody is bothered where you are going, but you

have to go fast; invent speedier vehicles.

And this whole thing has happened because of the device. It worked in Jesus' time. He was continuously telling his people, "Beware! The Day of Judgment is very close by. You are going to see the end of the world in your very own life and there is no other life. And if you miss you will be thrown into hell for eternity!" He was simply creating a psychological atmosphere. It worked when he was alive and it worked for a few more days when he was gone. It continued to work for a few days because of the closest disciples who had something of the climate of Jesus with them, some aura, but then it created just the opposite effect.

It has created the MOST worldly civilization the world has ever known. And the desire was that the idea of one life would make people so alert and aware that they would seek and search for God and they would drop ALL other desires and ALL other occupations. Their whole life would become one-pointedly a search, an inquiry, for God. That was the idea behind the device. But the ultimate result is that people have become absolutely worldly, because there is no other life, only one life -- enjoy it the most you can! Enjoy it, don't postpone it for tomorrow.

The Indian device failed because people became lethargic. It worked with Buddha. He really created one of the greatest movements in the world. Thousands of people renounced their lives, became sannyasins. That means they devoted their whole energy to the search for truth, because he created such an atmosphere of boredom that you would be bored if you missed.

But what happened later on was just the opposite. It is always going to be so. The Masters are bound to be misunderstood. And people are so cunning, so diplomatic, they can always find ways to destroy the whole device.

Jesus knows perfectly that life is eternal, reincarnation is a fact. He mentions it in indirect ways, maybe to his very close disciples he mentions it, but not to the masses -- for a simple reason: he has seen that it failed in India, something else has to be tried.

I am creating many devices because others have failed. I know perfectly well that my devices will function only while I am here; they are bound to fail as every other device has failed. I am not living in any fool's paradise thinking that my devices will remain as I create them forever. When I am not there, people are going to distort them. But that is natural, it has to be accepted; there is nothing to worry about.

Hence those who are here, please be alert and use these devices as deeply as possible. While I am here these devices will function perfectly well. In my hands they can be great situations for inner transformation, but once my hands are no more visible these same devices will be in the hands of the pundits and the scholars, and then the same story will be repeated as it has been in the past.
Beware, be watchful. Don't waste time.

Be Still and Know

Chapter #5
Chapter title: Watch This! Stranger than Fiction

5 September 1979 am in Buddha Hall

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The first question

OSHO, YOU TALKED YESTERDAY OF CHILDREN ASSERTING THEIR EGOS AND REBELLING AGAINST THEIR PARENTS, OF BEING ABLE TO SAY NO! AND THUS CREATING A SPINE, AN INDIVIDUALITY, A FREEDOM.
OSHO, DO WE NOW COME TO YOU AND SAY YES! SO THAT WE CAN DROP THAT EGO? BY DOING SO, WHAT WILL HAPPEN TO OUR INDIVIDUALITY, FREEDOM AND SPINE?

Nitin Bharti,

IF THE EGO IS LIKE A LADDER: you have to use it but you cannot make your house on it. Or, the ego is like a boat: you can use it to go to the other shore but then you need not carry it on your head for your whole life. It has something essential to do, but it should not become a burden forever; when its purpose is fulfilled it has to be dropped.

Just as a child needs to say no, the mature person one day needs to say yes. If the child cannot say no to the parents, to the authorities, to the teachers, if the child is unable to disobey, he will not attain to any individuality; he will not have any form, shape. He will be just part of the mob mind, the crowd. He will be impotent; he will not be able to stand on his own. He will not have any self-respect. He will remain hotchpotch, an ugly mess. He will not really be born; he will remain in a psychological womb his whole life, ungrown-up. He has to learn how to disobey. And the wise parents will help him to disobey in such a way that disobeying does not distort him. They will give him opportunities to disobey, they will give him opportunities to say no.

That's exactly the meaning of the biblical parable. God said to Adam, "Don't eat the fruit of this tree, the tree of knowledge. If you eat the fruit of this tree you will be expelled from paradise." It is a great temptation! It is giving Adam an opportunity to disobey.

And also God said to Adam, "If you eat the fruit of this tree you will become a mortal; right now you are immortal. Secondly, if you eat the fruit of this tree you will become like gods, all-knowing." You see the temptation, the multi-dimensional temptation? First: "You will be able to become like gods, all-knowing." Who would not like to become like gods, all-knowing? And the second, the danger, the risk: "If you eat from this tree you will become mortal; death will start happening to you." Now it is a challenge! Danger always attracts, and death is the greatest danger.

God did not leave any possibility for Adam to remain obedient. There must have been millions of trees in the Garden of Eden and only one tree of knowledge; if Adam had been left alone, on his own he might not have discovered it up to now. But God didn't leave it up to him; he pointed out the tree and created the temptation. You think the serpent did it? If the serpent did it, then he must have been in the service of God.

A small child was telling his mother...the mother had asked, "What have you been taught today in Sunday school?"

He said, "We have been told the biblical story of Adam and Eve and their expulsion. Adam and Eve were told not to eat the fruit of the tree of knowledge, then the servant of God came and tempted them."

The mother said, "Servant? You must have misunderstood -- it is not servant, it is serpent!"

But my feeling is that the child is right: the serpent must have been in the service of God, must have been in the secret police department of God, the FBI or something like that. And in all civilizations the serpent has always represented wisdom. Jesus says: "Be wise like serpents and innocent like doves." Wise like serpents? God must have used the most wise animal to convey the message, the temptation, to Adam and Eve.

The message was given to Eve, not to Adam; since then it has been always so. The salesman comes to the wife not to the husband. The moment the husband leaves for the office the salesman comes and knocks on the door, because the woman can be tempted more easily. The husband will argue, will be stubborn, will not listen, but the wife is easily tempted.

One advertising company was told by a big manufacturer of television sets, "Find out some new way to tempt people to purchase our product." The advertising company suggested, "Send letters to all the addresses given in the telephone directory. The letters should be in the husbands' names but on top of the letters there should be a note in red letters: 'Personal. Private. Not to be read by anybody else.' Then the wives are bound to read them; then you cannot miss." And once they read them, once THEY are impressed...all husbands are henpecked -- universally so, categorically so. To be a husband and to be

henpecked are synonymous, and I cannot do anything about it. It has been so since Adam; that is the way things are.

Once Eve was convinced, tempted, Adam followed suit.

If parents are really wise they will create opportunities for the children to say no -- and beautiful opportunities. Right now, unknowingly, they give ugly opportunities. For example, you say to the child, "Don't smoke cigarettes." This is an ugly opportunity because the child WILL smoke -- you have tempted the child to smoke cigarettes. You should have told him something better -- "Don't go out in the sun. Don't climb the tree." But you say to the children, "Don't eat ice cream." You should say to them, "Don't eat fruit" -- that will be a wise temptation! "Eat as much ice cream as you want, but don't eat fruit." Give them such a temptation as leads them to say no to you but does not harm their lives; otherwise they will remain deformed their whole lives.

Two old men -- one was seventy, the other was eighty -- were talking. They were talking about the most embarrassing moments in their lives. The seventy-year-old man said, "I have never told anybody, but you are my bosom friend and I know you will keep it a secret. The most embarrassing moment of my life was when I was caught looking through the keyhole of a bathroom when a young woman was taking a bath."

The other said, "Forget all about it -- each child does that. There is nothing to be so much embarrassed about."

And the old man said, "I know -- but it was yesterday."

Once wrong habits are formed they continue; they remain like hangovers and they become more and more ingrained, more and more deep they go into your unconscious.

Nitin, I am perfectly in favor of creating an ego in the child, because without an ego the child will remain a part of the parents; he will never be an individual on his own. But the no and the no-saying creates only a superficial individuality; because no is negative it cannot create REAL individuality.

The superficial individuality is called personality; the ego gives you a personality. But it is better than having nothing at all at least it gives you a sense of your being, it defines you. But don't remain in it forever; it is a passing phase, a stepping-stone. From the personality you have to reach individuality. From the superficial individuality you have to attain to a core individuality. That is possible only by saying yes. But yes is significant only when you have become able to say no. If you say yes from the very beginning, your yes carries no meaning at all; it is meaningless. If you are capable of saying no then your yes has meaning, as much meaning as your no has strength.

Hence the society teaches you a false, superficial personality. But when you come to a Buddha, to a Jesus, to a Krishna, to a Mahavira -- to a MASTER, to a real Master -- he will teach you how to say yes. He will take away your no, he will take away your personality.

The personality is like the shell of an egg -- the ego is the shell of the egg. It protects the life within for the time being only; beyond that it will be destructive. The egg has to be broken one day so the bird can come out. No only creates a shell around you. It is good, it is needed, it is protective, but one day you have to come out of it. That's the function of religion.

Hence religion is possible only in a civilized, cultured, sophisticated society. The more educated the society is, cultured, civilized, the higher the religion that is possible. The primitive people also have religion, but their religion is not yet religion; it is magic, it is ritual. Hence they have not produced Buddhas. They are good people, simple, beautiful, innocent....

You can go around India; there are many tribes still, aboriginals, very beautiful people. I have been to them, I have lived with them, I have enjoyed their beauty and their innocence. But they have never created a Buddha in their whole history; at the most they create magicians. Their religion consists only of rituals, formalities; it never attains to the heights of prayer and meditation; it never reaches to the heights of a Patanjali or a Lao Tzu or a Mohammed. They have not produced any Koran, Upanishads, Bible; they cannot. They are people who have not yet said no, they are people who have not yet disobeyed. They have not eaten the fruit of knowledge, they are simply ignorant.

Eat the fruit of knowledge! Become knowledge-able, and one day renounce your knowledge. Then wisdom is born. Wisdom is not ignorance; wisdom is renunciation of knowledge -- but first the knowledge is required.

Before you can become a Christ you will have to become a disobedient Adam and Eve, otherwise Christ is not possible. Christ is the higher stage of Adam. Adam says no, creates a personality; Christ says yes,

drops the old personality and attains to a new individuality which is eternal. By saying no Adam becomes a mortal; by saying yes Christ becomes an immortal. By saying no Adam becomes only apparently a god; by saying yes Christ REALLY becomes a god.

The process is paradoxical, hence the question. I can understand your question, Nitin:

WHAT WILL HAPPEN TO OUR INDIVIDUALITY, FREEDOM AND SPINE?

The spine, the individuality, the freedom, that is created by no is only a transitory process. You have to go beyond it; it is a boat that has to be left behind. When you have reached the roof you leave the ladder; it is a bridge to be crossed.

Now learn how to say yes. No you know perfectly well. In fact, Nitin has come from Africa to be here with me forever -- against his parents. This was your ultimate no! Those who come to me, they have to come against their parents, because parents are Hindus, Mohammedans, Christians, Buddhists, Jainas...I am nobody! Coming to me, a Christian will become a non-Christian and a Hindu will become a non-Hindu and a Mohammedan will become a non-Mohammedan.

I am not creating a new religion here, but a new man, a new consciousness. I am not creating a new philosophy or theology, but a new vision, a new humanity. You have to come out of your old, rotten ideologies. Hence parents are bound to be against you; they will not like you to be here. I can understand them -- they are worried about you, they care for you. Their worry is utterly wrong, but still it shows their care and their love. They would like you to remain in the fold in which they and their forefathers have always lived. They are worried you may go astray -- they have not attained to anything by being in the fold, but still they would like you to be in the fold. It is safer, familiar, more secure.

Nitin has come with his wife against the desires of his parents; that was the ultimate no. Now I will teach you how to say the ultimate yes. The function of the no is complete; if you go on saying no here too, then you are misunderstanding me completely. I am not your father, I am not your mother! I have to take this no away from you and create yes. The work of the no is complete; now you need a higher flight, now you need a higher altitude of being. That is possible only through yes, because yes is positive.

No gives you a negative kind of individuality, yes gives you a positive individuality. A negative individuality is not real individuality, it is only personality, a mask -- good in its own time. But remember always that every means has to be transcended some day or other. If you want to reach the goal, one day you will have to leave the way.

Buddha used to say, "Once I saw five fools carrying a boat on their heads in the marketplace. I asked them, 'What is the matter with you? Why are you carrying this boat?'

"They said, 'This boat helped us to come from the other shore to this shore; this boat has helped our lives.

If this boat had not been available... on the other shore there were wild animals, and if we had had to remain there even only for one night we would be dead by now. We can never forget the great blessing that the boat has bestowed upon us. Out of sheer thankfulness we will carry the boat forever on our heads!'"

Buddha said, "This is the way of the stupid people. They carry scriptures, they carry ideologies, they carry philosophies, on their heads. Rather than becoming a help, the boat has become a hindrance. It would have been better if they had died on the other shore; at least they would have been saved carrying this weight their whole lives. Now this WEIGHT will kill them!"

No is good, but nobody can live in the no, nobody can make a home out of the no. No is suicidal -- use it, but go beyond it. Be alert and conscious that you don't become encaged in the no-saying. Attain to yes; use no as a stepping-stone.

By being part of this commune you have to learn how to say yes with totality. That is trust, that is surrender, that is faith. That's what will become a bridge, the final bridge between you and God. It will not destroy your freedom; it will simply make your freedom positive.

There are three kinds of freedom. One is 'freedom from'; that is a negative freedom: freedom from the father, freedom from the mother, freedom from the church, freedom from the society. That is a negative kind of freedom -- freedom from -- good in the beginning, but that can't be the goal. Once you are free from your parents, what are you going to do? Once you are free from your society then you will be at loss. You will lose all meaning and significance because your whole life had meaning in saying no. Now whom to say no to?

A young man came to me; he wanted to marry a girl. He was a brahmin, a very high-caste brahmin, very respected in the city, and he wanted to marry a Parsi girl. The parents were obviously against it, absolutely against it. They had told him that if he married that girl they would disown him -- and he was the only son. The more stubborn the parents became, the more the young man became determined to marry the girl. He had come to ask my advice.

I said, "Just meditate for three days on one thing: are you really interested in the girl or are you simply interested in saying no to your parents?"

He said, "Why do you say this to me? I LOVE the girl, I am absolutely in love!"

I said, "If you say so, then get married. But I don't see any love in your eyes, I don't see any love in your heart. I don't see any fragrance of love. I only see some negative aura around you, a black aura around your face. It says you are determined to go against your parents -- the girl is only an excuse."

But he wouldn't listen. If he was not going to listen to his parents, how was he going to listen to me? He got married. After six months he came to see me, crying and weeping. He fell at my feet and said, "You were right -- I don't love that woman, that love was false. You were right, your diagnosis was right. Now that I have got married to her and I have denied my parents' order, all love has disappeared."

This is 'freedom from'. This is not much of a freedom, but better than nothing.

The second kind of freedom is 'freedom for'; that is positive freedom. Your interest is not in denying something, rather you want to create something. For example, you want to be a poet, and just because you want to be a poet you have to say no to your parents. But your basic orientation is that you want to be a poet and your parents would like you to be a plumber. "Better be a plumber! That is far more paying, far more economical, far more respectable too. Poet?! People will think you are crazy! And how are you going to live? And how are you going to support your wife and your children? Poetry can't pay!"

But if you are for poetry, ready to risk all, this is a higher freedom, better than the first. It is positive freedom -- 'freedom for'. Even if you have to live a life of poverty you will be happy, you will be cheerful. Even if you have to chop wood to remain a poet you will be utterly blissful, fulfilled, because you are doing what you wanted to do, you are doing your own thing. This is positive freedom.

And then there is a third freedom, the highest; in the East we have called it MOKSHA -- the ultimate freedom, which goes beyond both the negative and the positive. First learn saying no, then learn saying yes, and then just forget both, just be. The third freedom is not freedom against something, not for something, but just freedom. One is simply free -- no question of going against, no question of going for. 'Freedom from' is political, hence all political revolutions fail -- when they succeed. If they don't succeed they can go on hoping, but the moment they succeed they fail, because then they don't know what to do. That happened in the French Revolution, that happened in the Russian Revolution...that happens to every revolution. A political revolution is 'freedom from'. Once the Czar is gone, then you are at a loss: What to do now? Your whole life was devoted to fighting the Czar; you know only one thing, how to fight the Czar. Once the Czar is gone you are at a loss; your whole skill is useless. You will find yourself very empty. 'Freedom for' is artistic, creative, scientific. And 'just freedom' is religious.

Nitin, before I can teach you MOKSHA -- just freedom, neither for nor against, NETI NETI, neither this nor that, but pure freedom, just the fragrance of freedom -- before I can teach it to you, you will have to know the positive one: 'freedom for'.

Hence the commune. It is a creative commune; we are going to be creative in a thousand and one ways. In every possible way we are going to be creative, so that you can learn how to say yes to life.

When the yes has destroyed your no, both can be thrown away. That is the ultimate in joy, in freedom, in realization.

The second question

OSHO, IS LIFE NOT SOMETIMES FAR MORE SURPRISING THAN FICTIONS THEMSELVES?

Praghosh,

NOT ONLY SOMETIMES BUT ALWAYS. Fictions are only reflections of life -- how can they be more surprising? No fiction is so fictitious as life itself; life is made of the stuff called dreams. Hence the mystic says life is illusion, MAYA, a mirage. It is a mystery, unfathomable, infinite, beginningless, endless.

So I will not say that only sometimes it is surprising; each moment of it is a surprise, but you don't feel it. You feel it only once in a while when something really extraordinary happens and you are shocked into wakefulness. Only then do you understand that life is far more surprising -- because you are fast asleep. Unless something out of the way, very outlandish, far out, happens, and you are shaken and shocked into a little bit of awareness, only then do you see what a miracle life is, how much surprise it contains.

But to the Buddhas each moment of it is a surprise, because it is each moment new, renewing itself. Everything is extraordinary if you are alert, if you are sensitive enough, if you are open enough. Then the whole of life, from the mundane to the sacred, from the lowest to the highest, the whole of life is such a mystery that you are always in for a surprise. It depends on your sensitivity, it depends on your awareness, it depends how conscious you are.

A Zen Master was asked, "What did you use to do before you became enlightened?"

He said, "I used to chop wood and carry water from the well for my Master's house."

The inquirer asked, "And now that you have become enlightened, what do you do?"

He said, "I chop wood and carry water."

The inquirer was obviously puzzled. "Then what is the difference? You used to chop wood and carry water, you still chop wood and still carry water -- then what is the difference?"

The Master laughed. He said, "The difference is infinite! Before I simply used to chop wood not knowing the beauties that surrounded me. Now chopping wood is not the same because I am not the same. My eyes are not the same, my heart beats in a different rhythm -- my heart beats with the heart of the whole. There is a synchronicity, there is harmony.

"Carrying water from the well is the same from the outside, but my interior has become totally different. I am a new man, I am born again! Now I can see in depth, I can see into the very core of things, and each pebble has become a diamond, and each song of a bird is nothing but a call from God, and whenever a flower blooms, God blooms for me. Looking into people's eyes I am looking into God's eyes. Yes, on the surface I am carrying on the same activity, but because I am not the same the world is not the same."

Start becoming a little more alert and watch things, and you will be surprised. Life is mysterious, unexplainable -- life is absurd. You cannot prove anything for or against.

Tertullian says: I believe in God because God is absurd -- CREDO QUIA ABSURDUM. WHY do I believe in God? -- because God is absurd! No logic can prove him, no logic can disprove him. It is a love affair. And life is very hilarious because it is very ridiculous too.

If you become a little alert you will find love, light, laughter, everywhere!

It is said that when Hotei attained enlightenment he started laughing. He lived at least thirty years afterwards; he continued laughing for thirty years. Even in sleep his disciples would hear him giggling. His whole message to the world was laughter; he would go from one town to another just laughing. He would stand in one marketplace, then in another, just laughing, and people would gather. His laughter had something of the beyond -- a Buddha's laughter. He is known in Japan as 'the laughing Buddha'.

His laughter was so contagious that whosoever heard it would start laughing. Soon the whole marketplace would be laughing; crowds would gather and laugh and they would ask him, "Just give us a few instructions."

He would say, "Nothing more, this is enough. If you can laugh, if you can laugh totally, it is meditation."

Laughter was his device. It is said many people became enlightened through Hotei's laughter. That was his only meditation: to laugh and help people laugh.

Just watch life, and you will be surprised.

A Scot, an Italian and a Jewish man were dining together in an expensive restaurant. When the bill arrived, the Scotsman promptly declared that he would take it.

Now this is impossible! "The Scotsman promptly declared that he would take it." Can you believe it? Is it possible? It has never happened, it is not going to happen -- but that day it happened.
The next day the newspapers carried the headline: "JEWISH VENTRILOQUIST SHOT IN RESTAURANT."

McLeod and his wife visited one of the circus airfields where they charge fifty dollars for a plane ride just around the town. Naturally he would not spend the money until the pilot approached him.
"I will take you and your wife up for nothing," he said. "It will be a rough ride -- but if you and your wife let out one single word, one sound, while we are up there, then it is double."
McLeod accepted the challenge and up they went. It really was a rough ride -- dives, loops, turnovers. Finally they landed.
"You win," said the pilot. "Not a word out of you."
"No," said the Scotsman. "But I almost did speak when my wife fell out."

Just look at people! And each person is a fiction, and each person carries so many stories in his heart. Love people, search in their souls, and you will not need to go to the movies and you will not need to read novels. EACH person contains many novels and many movies, but we don't listen to people. We don't see people face to face, we don't hold their hands, we don't allow them to open their hearts.

For the first time humanity has become very closed. Each person is living a windowless life, completely encapsulated. Open up! Throw your doors and windows open. Let wind and rain and sun come in Let people enter into you and you enter into people's lives. That is the only way to become aware of the tremendous mystery of life. And to be aware of the mystery of life is to be aware of God.
One day King Arthur decided to go in search of the Holy Grail, but he hesitated to leave his knight, Sir Lancelot, with his wife, Queen Guinevere, so he went to ask the wise Merlin for advice. Merlin told him to give him a few days to think it over.
A few days later King Arthur returned to see Merlin who proudly showed him his new invention -- a chastity belt. Puzzled, King Arthur looked at it and said, "But this is no good -- it has the hole in the wrong place! "
Merlin said, "No, no! You just watch this." And he picked up a pencil and put it in the hole. The pencil snapped in half.
King Arthur was absolutely delighted and departed with the belt. After putting it on his wife he set off in search of the Holy Grail, his mind at peace about Guinevere and Sir Lancelot.
Many weeks later he returned -- and immediately lined up all his knights in the castle courtyard and told them to pull down their trousers. Lo and behold, all the knights were castrated except the one at the end of the line, Sir Lancelot.
King Arthur, distraught at having mistrusted his gallant knight -- the only one to have upheld the honor of Queen Guinevere -- went up to him and said, "I give you my humble apologies. You are the knight that I mistrusted the most, but in fact you are the most loyal. I will grant you anything that you ask for. Say what it is that you desire."
And Sir Lancelot went, "Mm mm mm...."

The third question

OSHO, IN A LECTURE YOU SPOKE ABOUT NON-IDENTIFICATION, THAT ONE SHOULD BECOME A WITNESS. BUT IN THE WEST MANY PEOPLE ARE ALIENATED, THEY CANNOT GET INVOLVED. THEY ARE SIMPLY INDIFFERENT TO EVERYTHING. THAT IS ALSO MY EXPERIENCE. PLEASE CAN YOU MAKE CLEAR THE DIFFERENCE BETWEEN NON-IDENTIFICATION AND ALIENATION?

Nicolaas,

THE DIFFERENCE IS VERY CLEARCUT, but subtle and delicate To be indifferent means to be dead; it does not mean that you are a witness, it simply means you are disconnected from life and all the sources that nourish you. You are only uprooted; that is alienation.

Uproot a tree and it will start dying. Its greenness will be gone, soon the foliage will wither away, flowers will not come any more. The spring will come and go but the tree will know nothing of it; it has become alienated from existence. It is no longer rooted in the earth, it is no longer related to the sun, it no longer has any bridge. It is surrounded by walls, all bridges are broken.

That's what has happened to the modern man: he is an uprooted tree. He has forgotten how to relate with existence, he has forgotten how to whisper with the clouds and the trees and the mountains. He has completely forgotten the language of silence... because it is the language of silence that becomes a bridge between you and the universe that surrounds you. The universe knows no other language. On the earth there are three thousand languages; existence knows no language except the language of silence.

An English general was talking to a German general after the Second World War. The German was very puzzled; he said, "We had the best equipped army in the world, the best war technology, the greatest leader that history has ever known, the best of generals, and such a devoted army. Why? -- why couldn't we win? It seems simply Impossible that we have been defeated! It is unbelievable -- although it has happened -- but we cannot believe it!"

The English general laughed and said, "There is one thing you have forgotten: before starting any battle we used to pray to God; that is the secret of our victory."

The German said, "But we also used to pray to God, every morning!"

The English general laughed and he said, "We know that you used to pray, but you pray in German and we pray in English -- and who told you that God knows German?"

Everybody thinks his language is the language of God. Hindus say Sanskrit is the holy language, the divine language -- DEVA VANI -- God understands only Sanskrit. And ask the Mohammedans -- then God understands only Arabic; otherwise, why should he have revealed the Koran in Arabic? And ask the Jews -- then God understands only Hebrew.

God understands no language because God means this total existence. God understands only silence -- and we have forgotten silence.

Nicolaas, because we have forgotten silence, forgotten the art of meditation, we have become alienated. We have become small, dirty, muddy pools and we don't know how to go and be one with the ocean. We go on becoming dirtier every day, shallower every day, because the water goes on evaporating. We are just muddy, our life has no clarity. Our eyes cannot see and our hearts cannot feel.

This state is the state of indifference; it is a negative state. The mystics have called it 'the dark night of the soul'. It is not witnessing, it is just the opposite of witnessing.

When I say be a witness I am not saying become uprooted from life. I am saying live life in all its multi-dimensionality, and YET remain aware. Drink the juices of life, but remember that while you are drinking the juices of life there is a consciousness in you beyond all action, all doing. Drinking, eating, walking, sleeping, are all acts, and there is a consciousness in you which simply reflects, a mirrorlike phenomenon. It is not indifference. The mirror is not indifferent to you, otherwise why should it bother to reflect you at all? It is immensely interested in you, it reflects you, but it does not become attached. The moment you are gone, you are gone; the mirror does not remain remembering you; the mirror now reflects that which is in front of it.

A witnessing consciousness lives in life but with tremendous non-attachment, with great non-possessiveness; it possesses nothing. It lives totally, it lives passionately, but still knowing that "I don't possess anything."

The witnessing consciousness is not an island separate from the ocean; it is ONE with the ocean. But still a miracle, a paradox: even being one with the ocean there is a part that remains above the ocean like the tip of the iceberg. That part is your witnessing soul. To create it is the greatest treasure in the world; one becomes a Buddha by creating it

Falling into indifference you become simply unconscious, you go into a coma. You lose all joy in life; the celebration of life stops for you. Then you don't exist, you only vegetate. Then you are not a man but only a cabbage -- and that too uprooted. You become more and more rotten every day, you stink; no fragrance comes out of you. The same energy that could have become fragrance passing through a witnessing soul becomes a stinking phenomenon by becoming indifferent.

But I can understand your question, Nicolaas. From the outside sometimes indifference and witnessing may appear alike. This has been one of the greatest calamities -- because they APPEAR alike. Hence true

sannyas was lost and a phony sannyas became predominant. I call sannyas phony if it lives in indifference.

The phony sannyas is escapist. It teaches you not to enjoy ,life, it teaches you not to love music, it teaches you not to cherish beauty. It teaches you to destroy all the sources that beautify your existence. It teaches you to escape to the caves, ugly caves, to turn your back towards the world that God has given as a gift to you.

The phony sannyas is not only against the world, it is against God too, because to be against the world is to be against the creator of the world. If you hate the painting you are bound to hate the painter. If you dislike the dance, how can you like the dancer? God is the painter, the world is his painting. God is the musician, the world is his music. God is the dancer, NATARAJ, and the world is his dance. If you renounce the world, indirectly you are renouncing God.

The phony sannyas is escapist; cheap it is, easy it is. It is very easy to escape from the world and live in a cave and feel holy -- because there is no opportunity for you to be unholy, no challenge. Nobody insults you, nobody criticizes you. There is nobody present, so you can think that now there is no anger in you, you can feel that now there is no ego in you. Come back to the world!...

I know people who have lived for thirty years in the Himalayas, and when they come back to the world they are surprised to find that they are the same people, nothing has changed. Thirty years of Himalayas -- a sheer wastage! But while they were in the Himalayas they were thinking they had become very sacred, very holy, they had become great saints. And there were reasons for them to think so, because no anger, no ego, no greed... there is nothing to possess so you feel non-possessive, nobody to compete with so you feel non-competitive, nobody hurts your ego so you don't feel the ego at all.

Things are felt only when there is some hurt. For example, you feel your head only when there is a headache. When the headache disappears, the head also disappears from your consciousness; you cannot feel your head without a headache. You become headless when there is no headache.

Living in the Himalayan cave you have escaped from all the hurts of the world which make you aware again and again of the ego, of the anger, of the greed, of jealousy.... Coming back into the world you will find everything is back again -- and back with a vengeance, because for thirty years it has been accumulating. You will bring a bigger ego than you had ever taken with you to the Himalayas.

The sannyas that teaches indifference is phony.

The sannyas that teaches you how to live in the world and yet float above it like a lotus flower, like a lotus leaf, remaining in the water and yet untouched by the water, remaining in the world and yet not allowing the world to enter into you, being in the world yet not being OF the world, that is true renunciation.

That true renunciation comes through witnessing; it is not indifference. Indifference will make you alienated, being alienated you will feel meaningless, joyless, accidental. Feeling accidental, the desire to commit suicide will arise, is bound to arise. Why go on living a meaningless life? Why go on repeating the same rut, the same routine, every day? If there is no meaning, why not end it all, why not be finished with it all?

Hence many many more people are committing suicide every day, many many people are going mad every day. The rate of suicide and madness is increasing. Psychoanalysis seems to be of no help. Psychoanalysts, in fact, commit suicide more, go mad more, than any other profession.

Nothing seems to help the modern man -- because the indifference is too heavy; it has created a dark cloud around him. He cannot see beyond his own nose; he is suffocating in his lonely world. The walls are so thick, thicker than the China Wall, that even when you love you are hidden behind your wall, your beloved is hidden behind her wall. There are two China Walls between you. You shout, but no communication seems to be possible. You say one thing, something else is understood; she says something, you understand something else. Husbands and wives sooner or later come to one understanding: that it is better not to talk. It is better to keep silent, because the moment you utter a word misunderstanding is bound to follow.

All communication has disappeared from the world. Everybody is living a lonely life -- lonely in the crowd; the crowd is becoming bigger and bigger every day. The world population is exploding; there have never been so many human beings as there are today -- and man has never been so lonely. Strange! Why are we so lonely amidst such a crowd? Communication has failed.

Gaffney staggered into a bar crying. "What happened?" asked Brady the bartender.

"I did a horrible thing," sniffed the drunk. "Just a few hours ago I sold my wife to someone for a bottle of

Scotch."
"That's awful," said Brady. "Now she is gone and you want her back, right?"
"Right," said Gaffney, still crying.
"You are sorry you sold her because you realized too late that you love her, right?"
"Oh, no," said the Irishman, "I want her back because I am thirsty again!"

It is becoming more and more difficult to understand people, because such thick, dense indifference surrounds everybody that even if you shout you can't be heard, or they hear something which you have not said at all. They hear that which they want to hear or they hear that which they CAN hear. They hear not what is said but what their mind interprets.

Two black teenage girls wandered into a photographer's shop in Alabama to have their photos taken.
The photographer sat them down and then busied himself under the black cloth behind his camera.
"What's he doin'?" whispered one girl to her friend.
"He's gonna focus," she whispered back.
"What, both of us?"

D'Angelo, the immigrant, had to travel by train from New York to Raleigh, North Carolina. When he was met by a cousin it was obvious that D'Angelo was in a very bad mood.
"What happened?" asked his relative.
"Ah, that goddamn-a conductor he tell-a me no do this and no do that!" exclaimed the Italian. "I take out-a my sand-a-wich and he say, 'No -- inna dining car.' I start-a drink-a some vino and he say, 'No -- inna cluba car.' So I go inna club-a car, meet-a girl, and she take-a me back to her empty compartment and then the goddamn conductor he come along ana yell, 'No'foka Virginia, no'foka Virginia!'"

You understand that which you can understand. Your mind is always there to interpret, and the interpretation is yours. It has nothing to do with what you have been told
People are becoming more and more lonely, and out of desperation they are trying every possible way to communicate. Nothing seems to help. Nothing can help unless they start learning the art of silence. Unless a man and woman know what silence is, unless they can sit together in deep silence, they cannot merge into each other's being. Their bodies may penetrate each other, but their souls will remain far apart. And when souls meet there is communion, there is understanding.
Indifference makes you dull, makes you mediocre, makes you unintelligent. If you are indifferent your sword will lose all sharpness. That's how it happens to the monks in the monasteries. Look at their faces, in their eyes, and you can see that something is dead. They are like corpses walking, doing things robotlike because those things have to be done. They are not really involved; they have become utterly incapable of getting involved in anything.
This is a very sad situation, and if it continues, man has no future. If it continues, then the third world war is bound to happen -- so that we can commit a global suicide; so there is no need to commit suicide retail, we can commit it wholesale. In one single moment the whole earth can die.
Hence meditation has become something absolutely needed, the only hope for humanity to be saved, for the earth to still remain alive. Meditation simply means the capacity to get involved yet remain unattached. It looks paradoxical -- all great truths ARE paradoxical. You have to experience the paradox; that is the only way to understand it. You can do a thing joyously and yet just be a witness that you are doing it, that you are not the doer.
Try with small things, Nicolaas, and you will understand. Tomorrow when you go for a morning walk, enjoy the walk -- the birds in the trees and the sunrays and the clouds and the wind. Enjoy, and still remember that you are a mirror; you are reflecting the clouds and the trees and the birds and the people.
This self-remembering Buddha calls sammasati -- right mindfulness. Krishnamurti calls it 'choiceless awareness', the Upanishads call it 'witnessing', Gurdjieff calls it 'self-remembering', but they all mean the same. But it does not mean that you have to become indifferent; if you become indifferent you lose the opportunity to self-remember.
Go on a morning walk and still remember that you are not it You are not the walker but the watcher And slowly slowly you will have the taste of it -- it is a taste, it comes slowly. And it is the most delicate phenomenon in the world; you cannot get it in a hurry. Patience is needed.

Eat, taste the food, and still remember that you are the watcher. In the beginning it will create a little trouble in you because you have not done these two things together. In the beginning, I know, if you start watching you will feel like stopping eating, or if you start eating you will forget watching.

Our consciousness is one-way -- right now, as it is -- it goes only towards the target. But it can become two-way: it can eat and yet watch. You can remain settled in your center and you can see the storm around you; you can become the center of the cyclone. And that is the greatest miracle that can happen to a human being, because that brings freedom, liberation, truth, God, bliss, benediction.

The last question

OSHO, CAN YOU ALSO MAKE MISTAKES?

Darshan,
NOT A FEW BUT MANY...PLENTY! because I don't take anything seriously. So many times my sannyasins write to me, "Osho..." Subhuti wrote just a few days ago; when I said that Napoleon was obsessed with food, he wrote to me, "Is it Napoleon or Nero?" Who cares; Subhuti? Whichever you like! Sometimes I say Nero, sometimes I say Napoleon. I am not a very learned mm, and I am absolutely happy in being utterly unlearned.

The other day somebody wrote: "You said that the gospels were written a few centuries after Jesus. This is not correct!" But I have not told you that this is correct! If it is incorrect it makes no difference to me. He has also written -- must be a learned man!...you have fallen in wrong company! -- he has also written: "You said that it was translated into Latin first." To me Latin and Greek are all the same! I don't understand Latin, I don't understand Greek, so all that I meant was that it was translated into something that I don't understand!

Teertha understands it perfectly well. He has written a story. He has written to me:

Osho, I was walking down M.G. Road one day when I saw a very strange sight: there was this man, right in the middle of the road, moving his arms as though he was rowing a boat. (Demonstrate, but mind the microphone!)

I watched for a while, and eventually had to call out to him to find out what was going on.
"What are you doing?" I shouted.
"Rowing a boat, of course!" he replied.
"But you are not in a boat" I called back.
"I am not?!" he yelled, looking panic-stricken; and then started swimming as hard as he could. (Demonstrate, but mind the microphone.)

Now he knows that I can hit the microphone -- and he is much more concerned about the microphone!

I can commit mistakes a-plenty, but I am not deterred by them, I go on committing them -- because if I start thinking that no mistake has to be committed then I cannot relate to you what I want to relate. Then I will have to be absolutely silent, because the truth that I have known can only be related if I am ready to commit many mistakes. Then too it is not related as it is.

A telephone operator in San Francisco says that the city's Chinatown receives fewer calls than any other area of similar size in the city. And with a straight face she explained the reason: "I guess there are so many people named Wing and Wong that people are afraid they will wing the wong number."

I am not afraid -- I go on winging the wong number! And it is not only that I can commit mistakes...the world is proof enough that God also commits mistakes. Otherwise, do you think you would have had any chance of being here in the world?

Mulla Nasruddin was speaking to Morarjibhai Desai. Seeing Mulla Nasruddin in orange, Morarjibhai Desai was obviously annoyed. He said to Nasruddin, "Mulla, what turned you on to Rajneesh?"
'The day I saw him walking out with his hands folded, I knew then that God exists," replied Mulla.

Morarji, looking at Mulla from the corner of his eye, asked, "Hmmm, and what do you feel when you see me?"
Mulla said, "That God can also make mistakes."

Be Still and Know

Chapter #6
Chapter title: Only Now

6 September 1979 am in Buddha Hall

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The first question

OSHO, CAN YOU CLEAR THIS CONFUSION IN ME? THE OTHER DAY AT DISCOURSE YOU TALKED ABOUT THE DIFFERENT WAYS AND PATHS TO GOD. THE CHRISTIAN FEELS HIS IS THE ONLY WAY, THE MOSLEM FEELS HIS IS THE ONLY WAY, AND SO ON. NOW ALL OF US HERE, YOUR ENTIRE FOLLOWING -- DON'T WE TOO BELIEVE THAT YOURS IS THE MOST APPEALING AND THEREFORE THE ONLY WAY? THEN WHAT IS THE DIFFERENCE? I CANNOT SEEM TO FIGURE IT OUT AND YET I AM SURE THERE IS DIFFERENCE.

GOD IS NOT A GOAL, hence there can be no way to God. All ways are wrong. God is right now, this very moment. God is always in the present, now and here, and always now and here. There can be no way to God.

The very idea of the way is fallacious. The way means you have postponed; the way leads to tomorrow, and the tomorrow never comes. The way means you have projected into the future: God is somewhere else and you have to travel. Then religion becomes a journey. And religion is not a journey, it is already the case.

God has not to happen to you. God has happened because you are alive. What is life? Who is breathing in you and who is conscious in you? God is not to be known, God is the knower. God is not the object that you have to see, God is the SEER in you. This is the most fundamental thing I would like you to remember.

What I am teaching here is not a way, it is a totally different phenomenon. Hence I am not creating a religion, I am not creating a sect -- I am simply waking you up to the reality of God. Even while you are asleep God is within and without; even in your sleep you are in God.

It is like if a man is asleep and it is spring and the flowers are blooming and the birds are singing and the trees are green, celebrating -- but the man is asleep. He is unaware of the spring, he is unaware of the flowers, of the birds' songs; he is unaware of everything that is happening. But that does not mean that it is not happening. He may be unaware, he may be asleep, but the spring has come, it is there. Any moment the man can open his eyes; any situation may help him to be awake. And suddenly he will be surprised that there was no need to go anywhere -- all was already here.

That s how it happens when a man really wakes up -- not that one has to travel somewhere. All traveling is dreaming, all pilgrimage is dreaming, desiring. And your so-called religions have made God a goal, and your mind is perfectly satisfied with that because mind can exist only if there is a goal. The mind needs a

tension, the mind needs a way to remain tense. If there is a goal then mind can remain desiring -- unfulfilled, frustrated, hoping one day to get it.

This is how mind can nourish itself, and it can dream about the joys of finding God and the beauties and the blessings. It can create paradise in imagination -- and all these are simply dreams of the mind. The moment you think of the future, you have slipped out of reality and fallen into the ditch of dreaming. My effort here is to bring you out of your sleep and dreaming.

Zareen, I am not teaching a way, so you cannot claim that my way is the best way -- it is not a way at all. You cannot say that this is the only way, because I am saying there is no way at all. I am simply trying to make you alert to that which is already there. It is beating in your heart, it is God beating in your heart. It is pulsating in your being; every fiber of your body, of your being, is alive. That aliveness is God.

God is not a person but only the presence. Feel it now! If you can ever feel it you can only feel it now -- now or never. Hence I don't give any opportunity for your mind. You would like me to say something about how to find God, where to find God, where to go. You will be perfectly happy if I give you ways, goals, faraway, distant goals; you will be tremendously happy. Why? Because the goal helps you to remain the same as you are, the goal helps you to remain asleep and dreaming. It becomes a new dream, a new desire, a new ambition: How to attain God? It becomes a new ego trip.

I am shattering your egos, because your egos are a kind of shell that surrounds you and keeps you oblivious of the reality. It keeps you encapsulated within yourself, does not allow you to open your eyes and see what is happening.

God is this total existence happening. Be silent and know. There is nowhere to go, there is nothing to achieve, no ambition has to be fulfilled. God has already decided to be inside you; that's why you are alive.

So, Zareen, don't get unnecessarily confused. I am not proposing a way in competition with the Mohammedan and the Christian and the Hindu and the Parsi. What I am saying has nothing to do with Hinduism, Jainism, Buddhism. What I am saying is simply a statement, a naked, bare statement of the fact that YOU ARE GOD! already, as you are. Nothing has to be changed at all. Only one thing has to happen and that is not a change really but just the other side of you. One side is sleep, the other side is awakening. One side of you, one aspect of your coin, is sleep, darkness, the night part; the other side is the day part. Just wake up...and you will 'he surprised that there was no need to desire anything. God has already given it to you. He has given himself: he lives in you, he resides in you. If I can help you to remember this, that's all.

Zareen, that's why you feel the difference but you cannot figure it out. This is the difference. All religions are ways; all religions are new directions for the ego, new projections, new desires, and sometimes far more dangerous than the ordinary desire is. A man desiring money is not in such a mess as a man who desires God, because money can be FOUND by desiring; money can ONLY be found by desiring, and God can never be found by desiring. God can only be found by non-desiring.

So miserable is the man, most miserable is the man who desires God. The man who is greedy for money is not in such a great mess; he is far more sane -- because money can be found only if you desire and work hard for it, compete, struggle. If you desire political power, then be madly after it; that is the only way to attain it. It will not come if you go on sitting IN your room waiting for it; it will never knock on your door. You can wait for millions of lives -- nobody will come and knock on your door and say to you that you have been chosen to be the prime minister of the country or the president. You will have to fight for it, you will have to be very violent, aggressive; only then is it possible.

But if you go in search of God you will miss. The very search will be the cause of your missing. Where are you going? He is inside and you are going outside. All going is going outside. Go to Jerusalem or Kaaba or Kashi or Girnar or Bodh Gaya: wherever you go, it is outside. All going is extrovert. Ingoing is not a going at all.

What is ingoing? When you don't go outside, you are in. It is not really a going at all; not even a single step has to be taken. There is no space inside where you can walk and go in. When it is said, "Go in," it is said only metaphorically. What is actually meant is: Stop going out. Stop completely, a full point, no more going outside. Then suddenly you are in -- where else can you be when you are not going outside? When you are not going to Kaaba and to Jerusalem and to Kashi, where will you be? You will simply be inside, you will find yourself inside. Your outgoing was preventing you from finding yourself.

Stop seeking: that is the only way to find God. Stop desiring: that is the only way to find God.

I am giving you an insight, not a religion. And you are not my followers, remember, Zareen. Nobody here is my follower -- -friends, of course, but nobody is a follower. The orange color creates the illusion that people are following me. Just to avoid that, I cannot wear orange myself. I love the color, but if I start

wearing orange then it will become a logical proof that you are following me. Certainly, you are not following me; I am a white person, you are orange people -- what connection can there be?

You are not my followers but friends. And because I love orange, out of your love you have accepted it. It is not a uniform; it is not that by wearing orange you become part of a certain sect or church. There is no church, no sect. Because I love orange, just out of love for me you are wearing orange. That is just a gesture of love, nothing else.

Zareen, you are not my follower, nobody is. But certainly you have chosen to be with me. That is your choice. You have fallen in love with a madman, and when you fall in love with a madman a little bit of madness is bound to enter in your heart. That's what is happening here. I am drunk, I am making you drunk. What else can I do? But this is not a religion. Hence you can love me and you can love Jesus, and there is no conflict. In fact by loving me you are bound to love Jesus. By loving me you will find for the first time the real taste of Jesus. By being with me you can love Buddha. In fact for the first time you will have an insight of what Buddha is. By being with me, in communion with me, you will be in communion with Zarathustra, with Lao Tzu, with Mahavira, with Mohammed. But this is a totally different approach I become the door, and when you enter in me you find all the Buddhas -- because it is like the ocean: you can taste it from anywhere, it is salty. If you taste me, you have tasted all the Buddhas; it is the SAME taste.

You cannot find Mohammed in the Koran, and you cannot find Jesus in the Bible. You cannot become really religious by becoming part of a church -- Catholic, Protestant -- it is impossible. These are the mischievous people who have been creating a very ugly humanity. You can be a Jew only if you hate Jesus. You can be with Moses only if you are not with Jesus; that is a condition. And if you are with Jesus then you cannot be with Buddha; that's a condition.

That's why they go on claiming, "This is the ONLY way" -- so even the idea that there are other possible ways drops from your mind. You are conditioned in such a way by every religion that "This is the only truth THE ONLY truth, THE truth," and the conditioning becomes so strong, steel-like, that it becomes impossible for you to think that there can be other ways, absolutely impossible. Unless you are very intelligent, alert, watchful, unless you look at your conditioning and become a witness, it is impossible.

I was born in a Jaina family and, naturally, just as everybody else is conditioned, the conditioning was imposed on me. But I was continuously watchful, continuously alert, hence I was not caught by the conditioning. And the conditioning is so subtle that once you are caught in it you become incapable of thinking, seeing; anything that goes against your conditioning, you become deaf to it.

For example, a Jaina cannot think that Jesus is enlightened -- impossible. His conditioning will not allow him. And his conditioning is very logical in his mind, and you cannot argue with him. He will say, "Jesus eats meat: how can an enlightened person eat meat?" And how are you going to convince him? He has some logic there.

Jesus drinks wine. He not only drinks wine but he also turns the whole sea into wine so the whole world can become drunk. It is a beautiful story, Jesus turning the whole sea into wine. Can an enlightened person do that? Not according to the Jainas. If there was a sea full of wine the Jaina TEERTHANKARA would come and do the miracle and turn it into water -- and pure water, mind you, filtered water. And that too you are allowed to drink only in the day, not in the night. If you are really a Jaina you won't drink it at night, not even water.

My grandmother would not even allow poor tomatoes in the house, because they look like meat -- just the appearance! Only when she died could tomatoes enter into the house. You will be surprised Jainas don't eat potatoes. Now, what have these poor potatoes done? But their ideas: anything that grows under the earth has not to be eaten; only things that grow in the open, in the sun, because anything that grows in darkness creates darkness in you. Logic! It is TAMAS; it will create TAMASIC energy in you; it will create a certain energy that will pull you towards the earth, downwards. The potato is a secret agent of the earth -- beware! Eat things that grow upwards towards the sun; they will help you to be uplifted, your energy will be sattvic, pure. You will be under the law of levitation. The potato pulls you downwards, it is heavy.

And once you are conditioned from your very childhood, that's how it starts appearing. Then eat a potato and you w ill feel very heavy and pulled downwards -- all these things will happen and then you will know that the teaching is right.

Up to my eighteenth year I had not eaten in the night. Then I went with a few friends to see a fort, far away in the jungles. They were all Hindus, and the fort was such a beauty that the whole day they were not interested in preparing food. I was the only Jaina, and I could not insist, because thirty people were not interested in cooking food in the day. So I kept quiet. In the night they cooked food. Now, the whole day's

wandering in the forest, in the ruins of that old ancient castle -- I was tired, hungry; I had never known such hunger. But my eighteen years' conditioning: you cannot eat in the night....

And then they started preparing beautiful food, and the smell of the food and so close by.... And they all started persuading me; they said. "Nobody is here, and nobody will tell your family, your parents. Nobody will ever know." I resisted -- but the more I resisted, the more I was tempted. Finally I yielded, I ate. The food was delicious, but the whole night I suffered hell. I vomited at least seven times. That eighteen years' conditioning is not an easy thing to get rid of. I could not digest that food; my whole body revolted. Until all the food was thrown out I could not sleep. And then it was certainly a proof that whatsoever I had been told was right.

But those thirty people, they slept well. I had only one consolation -- that they would all suffer in hell. The whole night I was preparing for their hell, as bad a hell as possible. I was suffering my hell, and they were sound asleep and snoring. I was consoling myself, "It's okay -- just a few days more, then I will be in paradise and you will be in hellfire. Then you will know. The pleasures of this life are momentary," I was telling myself.

Your so-called religions only condition you against other religions. They make you antagonistic, they create conflict. They don't allow you to create a brotherhood, they don't allow you to create a humanity.

Godfarb was invited to a birthday party for the parish priest. Wanting to show his desire to be a good member of the community, he went to a jewelry store to get the good father a birthday present.
"What would you recommend?" asked Godfarb of the store clerk.
"How about this lovely crucifix with Christ on it?"
"Do you think he would like that?"
"Absolutely."
"How much is it?"
"One hundred and fifty dollars."
"One hundred and fifty dollars!" exclaimed Godfarb. "Have you got one without the acrobat on it?"

Jesus looks like an acrobat -- if you are a Jew, that's how it is. To a Jaina. Mohammed is not even worthy of being counted among the saints -- what to say about the messengers of God? According to the Buddhists, even Mahavira, the TEERTHANKARA of the Jainas, is not worthy of being counted as a holy man, not even a moral man, because he moves naked -- this is utter immorality. Buddhists cannot forgive him. This is exhibitionism, this is neurosis; the man is pathological!

You have been given ideas in the name of religions. I am not giving you any idea; I am trying to take all ideas away from you.

Just the other day there was a question saying: "Osho, sometimes you give wrong information to US." SOMETIMES? My whole effort here is to destroy all the information that you have. All information is wrong. So I am not interested in giving you RIGHT information, because all information has to be taken out. You have to be left without information. When you are without information, without knowledge, not knowing what is what, in that state of not-knowing you bloom. God starts opening up within your being.

I am not teaching a way, I am not giving you a system of thought, a philosophy -- just the contrary. I am against all knowledge, all philosophy, all systems of thought, all theologies, all religions. And by dropping all, you can be in communion with me. It is a communion, not a following.

A communion means I respect you, I love you as equals. You are NOT inferior, just asleep! Your sleep does not make you inferior at all, your sleep simply gives you dreams. In fact, when Buddha became enlightened somebody asked him, "What have you gained?"

He said, "I have not gained anything, but I have lost many things. I have lost my desires, my dreams, my sleep, my anger, my greed, my ambition, my ego -- I have lost so many things. And I have gained nothing, nothing at all. But by losing all those things I have come home. I have become just myself -- a purity, a clarity, a cloudless sky."

I am not giving you anything; on the contrary I am taking things away from you. In fact, if you think in terms of things, you are far superior to me, because you have many more things which I don't have. You have a big ego...I cannot compete with you. You have great greed, possessiveness, jealousy, anger. You have a thousand and one things. I am a poor man compared to you, very poor, nothing to claim -- or ONLY nothing to claim. And if you are courageous enough, you are going to become a nothing yourself sooner or later.

Zareen, I am not teaching a way, I am not giving you a goal. I am taking all ways away, all goals away.

The second question

OSHO, WHY DON'T YOU GIVE YOUR DISCIPLES A CERTAIN MODE OF CONDUCT? ISN'T A MORAL CHARACTER NECESSARY FOR A SPIRITUAL LIFE?

Mahendra Singh,

MY WHOLE EFFORT is to give you a consciousness, not a character. Consciousness is the real thing, character the false entity. Character is needed by those who don't have consciousness. If you have eyes, you don't need a walking-stick to find your way, to grope your way. If you can see you don't ask others, "Where is the doer?" Character is needed because people are unconscious. Character is just a lubricant; it helps you to run your life in a smooth way.

George Gurdjieff used to say character is like a buffet. Buffers are used in railway trains; between two compartments there are buffers. If something happens, those two compartments cannot clash with each other; these buffers prevent them from clashing with each other. Or it is like springs: cars have springs so you can move smoothly -- even on an Indian road. Those springs go on absorbing the shocks; they are called shock absorbers.

That's what character is: it is a shock absorber. People are told to be humble. If you learn how to be humble it is a shock absorber. By learning how to be humble you will be able to protect yourself against other people's egos. They will not hurt you so much; you are a humble man. If you are egoistic you are bound to be hurt again and again. The ego is very sensitive, so you cover up your ego with a blanket of humbleness. It helps, it gives you a kind of smoothness, but it does not transform you.

My work consists of transformation. This is an alchemical school: I want to transform you from unconsciousness into consciousness, from darkness into light. I cannot give you a character; I can only give you insight, awareness. I would like you to live moment-to-moment, not according to a set pattern given by me or given by the society, the church, the state. I would like you to live according to your own small light of awareness, according to your own consciousness. Be responsive to each moment.

Character means you have a certain ready-made answer for all the questions of life, so whenever a situation arises you respond according to the set pattern. Because you respond according to the ready-made answer it is not a true response, it is only a reaction. The man of character reacts, the man of consciousness responds: he takes the situation in, he reflects the reality as it is, and out of that reflection he acts. The man of character reacts, the man of consciousness acts. The man of character is mechanical; robotlike he functions. He has a computer in his mind, full of information; ask him anything and a ready-made answer rolls down from his computer.

A man of consciousness simply acts in the moment, not out of the past and out of the memory. His response has a beauty, a naturalness, and his response is true to the situation. The man of character always falls short, because life is continuously changing; it is never the same. And your answers are always the same, they never grow -- they can't grow, they are dead.

You have been told a certain thing in your childhood; it has remained there. You have grown, life has changed, but that answer that was given by your parents or by your teachers or by your priests is still there. And if something happens you will function according to that answer which was given to you fifty years before. And in fifty years so much water has gone down the Ganges; it is a totally different life.

Heraclitus says: You cannot step in the same river twice. And I say to you: You cannot step in the same river even once, the river is so fast-flowing.

Character is stagnant; it is a dirty pool of water. Consciousness is a river.

Mahendra Singh, that's why I don't give my people ANY code of conduct. I give them eyes to see, a consciousness to reflect, a mirrorlike being to be able to respond to any situation that arises. I don't give them detailed information about what to do and what not to do; I don't give them ten commandments. And if you start giving them commandments then you cannot stop at ten, because life is far more complex.

In Buddhist scriptures there are thirty-three thousand rules for a Buddhist monk. Thirty-three thousand rules! For every possible situation that may ever arise, they have given a ready-made answer. But how are you going to remember thirty-three thousand rules of conduct? And a man who is cunning enough to

remember thirty-three thousand rules of conduct will be clever enough to find a way out always; if he does not want to do a certain thing he will find a way out. If he wants to do a certain thing he will find a way out.

I have heard about a Christian saint: somebody hit him on his face, because just that day in his morning discourse he had said, "Jesus says if somebody slaps you on one cheek, give him the other." And the man wanted to try it, so he hit him, really hit him hard on one cheek. And the saint was really true, true to his word: he gave him the other cheek. But that man was also something: he hit even harder on the other cheek. Then he was surprised: the saint jumped on the man, started beating him so hard that the man said, "What are you doing? You are a saint, and just this morning you were saying that if somebody hits you on one cheek, give him the other."

He said, "Yes -- but I don't have a third cheek. And Jesus stops there. Now I am free; now I will do what I want to do. Jesus has no more information about it."

It happened exactly like that in Jesus' life also. Once he told a disciple, "Forgive seven times." The disciple said, "Okay." The way he said, "Okay," Jesus became suspicious; he said, "Seventy-seven times I say."

The disciple was a little disturbed, but he said, "Okay -- because numbers don't end at seventy-seven. What about seventy-eight? Then I am free, then I can do what I want to do!"

How many rules can you make for people? It is stupid, meaningless. That's how people are religious, and still they are not religious: they always find a way to get out of those rules of conduct and commandments. They can always find a way through the back door. And character can at the most give you only a skin-deep, pseudo mask -- not even skin-deep: just scratch your saints a little bit and you will find the animal hidden behind. On the surface they look beautiful, but only on the surface.

I don't want you to be superficial; I want you to REALLY change. But a real change happens through the center of your being, not through the circumference. Character is painting the circumference, consciousness is transformation of the center.

Once a carpenter was working in a church and he hit his thumb with a hammer. "Fuck's sake!" he yelled.

The Vicar happened to be passing and heard him. "You cannot use that kind of language here. This is a house of God," he admonished.

"Pardon, Vicar, but what's a man to say when he whacks his thumb with a hammer?"

"You can say, 'God preserve me,' or 'Jesus help me,'" suggested the Vicar.

Later, when the carpenter was sawing a piece of wood, he sawed right through his finger, which dropped to the floor. "God preserve me!" cried the carpenter, and the finger jumped back upon the hand and healed itself.

"Fuck's sake!" exclaimed the Vicar.

The third question

OSHO, ONCE SOMEONE ASKED ME THE MEANING OF THE CHRISTIAN GOD, AND I ANSWERED SPONTANEOUSLY, "LOVE, TRUST, FEAR OF DEATH."

AT THAT TIME, AFTER YEARS OF A WELL-CONDITIONED OUTSIDE LIFE AND A REPRESSED INNER WORLD, LOVE AND TRUST HAPPENED TO ME AS AN INTENSE INNER OPENING AND AN OVERFLOWING OF ENERGY. IT HAPPENED JUST WHEN I HEARD OF YOU AND STARTED DOING THE MEDITATIONS. FROM THE OUTSIDE IT SEEMED LIKE MADNESS, BUT IN ALL THE CRAZINESS I GOT A CLEAR, STRONG FEELING OF AN ENERGY WHICH MOVES ME SOMEWHERE I HAVE SEARCHED FOR ALL THE TIME.

ON THE OTHER SIDE, GREAT FEAR CAME UP. FEAR OF DEATH, CONNECTED WITH A CHILDHOOD PICTURE OF AN ANCIENT GOD WHO HAD THE POWER TO PUNISH HUMAN BEINGS WITH DEATH AND ETERNAL DARKNESS. THIS FEELING OF FEAR STILL CREATES A CERTAIN HEAVINESS IN MY MIND AND STOPS THE NATURAL FLOW OF ENERGY.

OSHO, CAN YOU SPEAK ABOUT FEAR AND DEATH.

Anand Marita,

THE ORDINARY GOD is nothing but a projection of your fear. It is not love, it is not trust -- because love knows nothing of fear, and trust knows nothing of fear. Just as light has never seen darkness, love and trust have never met fear But in all the languages of the world there are expressions like 'godfearing'; the religious person is known as 'godfearing'. That is sheer nonsense. A religious person cannot be godfearing, he can only be godloving. If he is godfearing he is not religious yet. How can you fear God?

But your priests have made so much fuss about hell, punishment, karma; they have made so much fuss about a God who is a very angry God -- if you disobey him he will throw you into hellfire, and for eternity. It is the priest's work to create fear in you, because once fear is there you can be exploited. A fearful person will go to the church, to the mosque, to the temple, but he is not going to God, he is going to the priest really, and the priest exploits his fear.

A really religious person has a totally different approach towards life: it is not of fear, it is of tremendous love. His God comes out of his love, his God is nothing but another name for his total love. His God is another name for his total orgasmic joy with existence.

And that's what is happening to you, Marita. Here, being with me, a sannyasin, meditating, love is arising, trust is arising. But at the same time you are feeling fear. This fear is totally different; it is not the fear created by the priests, because I don't create any fear in you. And it is not the fear of death either, because you don't know anything about death -- how can you be afraid of something you don t know at all? To be afraid you have to be at least acquainted a little bit -- you cannot be afraid of the absolutely unknown, and death is absolutely unknown.

It is not fear of death either. It is something else which you have not yet been able-to figure out -- it is the fear of a dying ego which appears like death. It is a death in a way, because you are so much identified with the ego, with the idea of 'I', that when the 'I' starts evaporating you feel as if you are dying -- obviously. Your identification is disappearing, you are passing through an identity crisis. Don't cling to the ego, let it go -- because the death of the ego is not your death. The death of the ego, on the contrary, is your real birth.

Marita, you are coming closer and closer to the birth, to the real birth. You will be reborn. But you can be reborn only when death is gone, when ego is gone. With ego, death also disappears, remember -- because you have never died. How can you die? You are not born either. You are God! You are divine energy! You have been here forever, and you will be here forever. Birth and death are only of the body and the mind, and between the body and the mind exists the ego. It is a creation, a conspiracy of body/mind: When the ego disappears your death disappears too. Once the ego is gone, you will be surprised that you are eternal, that you have been here always and always, and you will be here always and always. You are part of the truth which cannot die.

Marita, you are coming close to something immensely valuable. But your mind is creating a problem; it is saying to you that it is fear of death. It is not fear of death, it is fear of ego disappearing. Allow it to go.

I say to you: This is how it has happened to me. This is how it is happening to many of my people. This is how it has always happened to all the Buddhas, down the ages: the ego dies -- but everybody hesitates before the ego dies. We are so much identified with it that the death of the ego appears as if WE are dying. We are not dying.

It is like when the child is getting ready to be born when nine months in the mother's womb are over. The child must be feeling a great fear -- because this was his life. This nine months' womb life, this is the only life he knows. And he is being thrown out of the womb: he must be feeling like he is being expelled from the Garden of Eden. He clings; he does not want to get out of the womb. He is afraid of the unknown.

But nature does not allow him to succeed. He can cling for a few hours and create pain for the mother -- because he clings to the womb and the womb is ready to expel the child because he is ready to go into the wider world. He is now mature enough; there is no need for him to be protected in a womb. And what kind of life can one have in a womb? There is no life at all. Twenty-four hours the child is asleep; he is as if in a coma. But still this is the only life he knows, hence the clinging.

Marita, you know only one life, the life of the ego. It is not much of a life -- it is only suffering, misery, sleep, dream -- but that's the only life you know. A moment comes when one becomes mature through meditation and you have to be expelled out of the ego. That is the second birth. In India we call such a person DVIJ -- twice-born. A Buddha is a DVIJ. One birth is from the mother, the physical, the biological birth. Another birth is through the Master, the spiritual birth, the religious birth.

Marita, feel blessed. You are coming closer to a very vital point, a turning-point in your life. Don't cling to the ego -- relay, let go. Let the ego disappear; it is not you. And then for the first time you will know who you are. For the first time the mystery of your being will be revealed to you. And from there onwards you

start living; before that you were just sleeping.

The fourth question

OSHO, WHY DO YOU SPEAK A STRANGE KIND OF ENGLISH? -- ALTHOUGH I LOVE IT.

Shivananda,

I DON'T KNOW ENGLISH AT ALL. In fact I don t know any language really. That's why I can go on speaking so easily, unafraid, unworried, undeterred by languages grammar, etcetera. I am not a great orator. I simply go on saying to you whatsoever happens in the moment.

That's why sometimes Napoleon turns into Nero, Nero turns into Napoleon; Greek becomes Latin, Latin becomes Greek. You are listening to a drunkard! It is a miracle that I can utter a few sensible words and you can make some sense out of it.

Sometimes I even laugh about what I have said to you. Just the other day...whenever I see Pradeepa bowing her head down, then I know that I must have told something wrong. Just a few days ago I was saying 'cropping the reap' instead of 'reaping the crop'. Pradeepa is my criterion: then I just look at her and I know I have done it again.

But what more can you expect from someone who is utterly drunk?

An elderly gentleman with a walrus mustache, frock coat, and bowler hat jiggled the telephone receiver.
"I say, operator," he said, "I want to talk to Sir Reginald Barrett in Grosvenor Square, London."
"I'm afraid I can't hear you, sir," said the operator.
"Sir Reginald Barrett, Grosvenor Square, London," said the party.
"I still can't hear you," said the operator. "I guess you are English, aren't you?"
"My dear madam," said the gentleman, "if I were any more English I could not talk at all."

Fortunately I don't know much English. Hence I can talk undeterred by any linguistic barriers. This is not English English, this is not American English, this is not even Indian English -- it is simply Rajneesh English. It HAS to be strange.
And what about my Italian!

Scene: Father visiting his son in jail.
Father: "You-a no-a good-a bumma, you! I raise you to be-a a good-a kid-a!"
Son: "Please, Father, don't talk like that."
Father: "I'm-a ashame-a. You-a, you-a no good-a son!"
Son: "Father, please, don't talk that way."
Father: "Why-a I no talk-a this-a way?"
Son: "Because you are not Italian!"

I am neither Italian nor English nor Indian nor Chinese, and I have to talk all these languages. So I go on winging the wong number.

The fifth question

OSHO, WHO ARE YOU?

Samadhi,

I DON'T KNOW AT ALL. If some time you come to know, please tell me.

The sixth question

OSHO, THE DEVIL SEEMS TO BE AS POPULAR AS MAO TSE TUNG THESE DAYS. WHY? WHY IS THE DEVIL SO ATTRACTIVE?

Bodhi,

THE DEVIL IS NOTHING BUT THE OTHER SIDE OF God. The religions have been praising God and condemning the Devil, and the Devil is the other side of God. The word 'devil' is beautiful; it comes from a Sanskrit root which means divine. 'Divine' and 'devil' both come from the same root, DEV: in Sanskrit it becomes DEVADATA -- gods. The Devil and the Divine, both are the same -- but if you repress one part of God, one aspect of his being, sooner or later it is going to assert itself.

Now there are churches, in the West particularly, churches devoted to the Devil. Disciples of the Devil are growing, mushrooming all over the world. The First Church of Satan is there in America, where people gather and worship Satan. Satan means 'devil', that is Arabic for 'devil'. All kinds of bizarre things are going on in the world, but the reason for them and the responsibility is that of the priests. For centuries they have been repressing God's aspects. You cannot repress anything forever; sooner or later it will assert itself.

In the East, particularly in India, there is no Devil worship at all. It cannot happen -- because we have accepted it, we have never rejected it. The Indian trinity, TRIMURTI, the three faces of God, have to be understood. Brahma, Vishnu, Mahesh: these are the three faces of God. Brahma is the creator God, the aspect that creates, Vishnu, the aspect that maintains the world, the existence, keeps it running, and Mahesh, the destroyer who destroys the world.

Now, Christians cannot conceive of Mahesh as God. God has to be always the creator. The Christian concept of God as creator makes it a very limited one. Then whose responsibility is it to destroy things? -- because there is destruction too, and no creation is possible without destruction. Creation is possible only through destruction. God gives life -- and who gives death? Somebody has to be responsible for death too, but God cannot be responsible for death.

Christians are so afraid; their God is partial. The Indian idea of God is more total: with one hand he creates, with the other hand he destroys too. He is good and he is bad too; he is light and darkness both, life and death both. And if God is both, then only can God be transcendental. When you are both, you transcend both.

You ask me: THE DEVIL SEEMS TO BE AS POPULAR AS MAO TSE TUNG THESE DAYS. WHY? WHY IS THE DEVIL SO ATTRACTIVE?

It is because of a long long repression through Christianity. The Devil aspect of God has been completely denied. Now after twenty centuries of repression it has become very strong, it has gathered too much energy -- it is exploding all over the place. It is certainly becoming more and more attractive. God seems to be poor compared to the Devil.

Christians, particularly the priests, have been talking so much about God that they have made the word almost sickening, nauseating. They have talked so much about God and their God is so sweet, only sweetness is allowed to God. Their God has no salt; it is pure white sugar, which is another name for poison. So the Christian God has created a kind of diabetes all over the world. It is false because it is partial, and the other part will take revenge.

God has to be accepted in its totality. This whole existence is divine: don't reject anything. Everything is good in its place. Salt is needed as much as sweetness. Even bitterness has its own place, its own joy, its own taste. The thorn on the rosebush has its own function; it is a bodyguard to the rose, it protects the rose. Don't deny it, don't prune all the thorns, otherwise the roses will die.

Life exists through polar opposites. And this has been a fallacious step, that we have chosen only one pole: God is only positive Then the negative has to be given to some entity, some fictitious entity, the Devil. The Devil does not exist. There is no hell, all is paradise. Yes, there are two situations: you can fall asleep in the paradise or you can be awake, but there is no hell.

I deny hell absolutely. And if there is misery in life, it is part of life. If there is death, it is a process of life, it is a renewal of life; it gives you a new body, a new model. The old rotten body is taken away and you are given a fresh new model. Death is not against life but in the service of life. Even what we know as bad is

in the service of good. Yes, if you are wise enough you can transform poison into medicine. And if you are foolish even medicine can be dangerous, it can become poison.

The West will have to change its idea of God. And the Western idea is no longer Western -- it has spread all over the world. Christian missionaries have done such mischief; they have drowned all other kinds of religion; almost half the earth they have changed into Christianity. They have destroyed all variety. They have given a very singular, one-dimensional idea of God to humanity. And their idea of God is very juvenile, it is not even mature. And their idea of God is anthropocentric, it is made in the image of man. And they have been trying hard to make God a great saint. Their whole effort has created this situation: the denied part is ready now to explode. Denial is always dangerous; repression is dangerous. We have to pay tremendously for it.

Accept both the polarities. The negative and the positive are both needed for the electricity to happen; the good and bad are both needed for the world to go on; they are like the two wheels of a bullock cart. The sinner and the saint are both needed. That's my approach I love the sinner as much as the saint -- and if I have to choose, if I am forced to choose, I will choose the sinner rather than the saint, because the sinner is at least authentic. You cannot find a pseudo-sinner -- have you ever heard the word 'pseudo-sinner'? Pseudo-saints are there; in fact ninety-nine point nine percent of saints are pseudo -- because there is rarely a Jesus or a Buddha. That phenomenon is very rare; WE have made it rare. We have made it almost impossible for anybody to be a Jesus or a Buddha; we create all kinds of hurdles. And even if somebody becomes a Jesus, we don't tolerate him -- we kill the man the moment we become aware....

Jesus lived only three years as Christ. For thirty years he was in preparation, in meditation, in search. After thirty years when he attained his satori, he went to the marketplace and started giving the message that he had attained. It took three years for it to become known to people that this man had attained. They killed him immediately.

When Mansoor attained godhood he declared, "Ana'l Haq! am God!" His Master, Junaid, said, "Keep quiet. I know, you know, that's enough. No need to tell it to anybody -- otherwise you will be in danger and you will create danger for me and for other disciples also. Yes, I accept," said Junaid, "I can see you have attained. But let it be a secret between me and you."

But Mansoor could not keep it a secret; it is very difficult to keep it a secret. Nobody has ever been able to keep it a secret. There would be moments when he was in deep ecstasy and he would start shouting again "I am God!" Soon the news spread. The priests went to the king and they said, "This is sacrilegious. This man has to be destroyed, this man has to be killed!"

First you don't allow anybody to become a Jesus or Mansoor, and if one somehow escapes from your bondage and becomes one you kill him. And you go on preaching something which is absurd, pseudo. You create a saint against the sinner; he is bound to be pseudo because he has not absorbed the sinner into himself. He has no foundation -- he is a house without any foundation, he is a house made on the sands. The sinner becomes the foundation. Unless the sinner is absorbed and transformed you will not find a true Buddha. Your saints are pseudo, bogus. only on the surface, pretenders.

If I am forced to choose I will choose the sinner, because the sinner has all the energies which can be transformed into a saint. But the saint has cut himself from all the sources of energies; he has become a plastic flower. He is almost hopeless; his case is hopeless.

This calamity has happened -- this Devil becoming too attractive -- because of the priests denying God all reality, making God an abstraction. God is not an abstraction, God is not a person; God is the total harmony of existence. And in that harmony, in that orchestra, all the instruments are involved -- the bad, the dark, the death, they also have to play their parts. They become the background, they become the context.

You don't see stars in the day -- why? Do you think all the stars disappear? They are there in the sky; they have not disappeared. It would be too much work every morning to disappear and every evening to come back; it would create unnecessary trouble. They are there! Just because of the sunlight, the background is missing in which you could see them. When the night comes and the darkness comes, the background becomes available. In the dark night they shine forth. The darker the night, the more shining stars and the more stars you will be able to see.

God is both -- the darkest depth and the lightest height. Once this is accepted the Devil loses all attraction, the Devil dies. The Devil becomes a fertile land for God to grow; the Devil becomes a fertilizer. You can accumulate fertilizers in your house, you can accumulate manure in your house, and your house

will stink. Spread the manure in the garden, and the same manure will sprout into beautiful flowers, the same manure will release great fragrance. Manure has not to be accumulated in the basement of your house, it has to be spread in the garden, in the open, in the sun.

We have been repressing anger, greed, sex -- everything that has been thought to be bad in some way we have been repressing in the basement of our being, in the unconscious. And that's why every human being is stinking. Bring it into the light! Let it become manure, let it be a fertilizing phenomenon in your life, and you will have great flowers blossoming in you. You will attain to the one-thousand-petalled lotus.

The last question

OSHO, WHY ARE YOU AGAINST THE PUNDITS AND THE LEARNED PEOPLE? AREN'T THEY THE EXPERTS THAT ARE RUNNING THE WORLD?

Madira,

HAVE A LOOK AT THE WORLD -- and certainly they are running the world! that's why the world is in a mess. The knowledgeable people are running the world and they are the most ignorant people -- knowledgeable about superficial things. And sometimes these knowledgeable people are so ridiculous.

Once I was talking on Mahavira. A great scholar, well-known all over the world, particularly on Mahavira, came to listen to me. After the discourse he stood up and he said, "I have one question to ask. My question is: Mahavira and Buddha were contemporaries -- who was older and who was younger? I have spent thirty years of research on this project, but I have not been able to come to a clear-cut decision. A few scriptures say Buddha was older and a few scriptures say Mahavira was older, and there seems to be no way to decide. I am very much impressed," he said, "by what you said about Mahavira. Can you throw some light on my problem?"

I said, "You wasted thirty years of your life! How does it matter who was older and who was younger? What are you going to do if you come to a clear-cut conclusion? One thing is certain: whosoever was younger or older, you have wasted your life -- thirty years! In these thirty years you could have become a Buddha or a Mahavira. Mahavira became a Mahavira in twelve years' meditation, Buddha became a Buddha in six years' meditation."

I said to the man, "If you had worked on meditation you would have become Buddha five times! Thirty years wasted -- and Buddha became Buddha in six years. You would have been a Buddha five times over. And don't ask such foolish questions; it doesn't matter."

But that's how knowledgeable people are concerned. He was very angry at me, he became very antagonistic to me. He started writing articles against me. Now he is dead. So first he was wasting his life in searching for who was older, Buddha or Mahavira, and then he wasted his life in writing articles against me. The poor man, I really feel sorry for him.

The learned people know only the superficial, which has no significance.

Carruthers was visiting a small English town to do business. As his first appointment was not until twelve noon he decided to play a round of golf early in the morning. The golf course was right on the edge of town, and he was first off.

He sliced his first ball, and it went over the hedge that ran parallel to the first fairway. He did not bother to go and look for it; he played another ball which went straight down the middle.

On returning to the club house at the end of the game the club professional approached him saying, "Excuse me, sir, were you by any chance the first off this morning?"

"Yes, I was," replied the businessman.

"And did you slice your first ball over the hedge to the right?"

"Yes, I did, as a matter of fact, old man," replied the businessman.

"Well," said the professional, "that hedge runs parallel to a very busy street, and your ball landed on the head of a cyclist. The cyclist swerved into the middle of the road, and in order to miss the cyclist a car swerved in front of a bus; and in order to miss the car, shopfront of a jeweler's. The shop collapsed, and in the process a lot of very valuable jewelry has disappeared."

"Oh, my God!" cried the businessman, shaking at the knees. "What shall I do?"

"Oh, no problem, old man," said the professional. "Just make sure that you keep your right hand a little further round the handle, and everything will be fine."

That's how the professional, the expert, the knowledgeable person, works. He knows everything about the meaningless, the insignificant; he goes into insignificant details and he goes on missing the central thing.

I am not against the pundits and the learned people, I am simply compassionate towards them.

Semyonov, a local party secretary, stopped Kagonovich on the street. "Comrade," he asked, "why don't you come for ideological instruction every Tuesday and Thursday evening?"
"I don't need it," said Kagonovich.
"Who was Karl Marx?" asked Semyonov.
"I don't know."
"Who was Vladimir Lenin?"
"I don't know."

Semyonov went on and on. Finally Kagonovich interrupted, "You ask me who is this and who is that. Let me ask you! Who is Rudolf Ulyanov?"
"I don't know," replied the secretary.
"Ah!" said Kagonovich. "But I know that one. While you are at ideological instruction every Tuesday and Thursday night, Rudolf Ulyanov is screwing your wife!"

Be Still and Know

Chapter #7
Chapter title: Thanks for the Compliment!

7 September 1979 am in Buddha Hall

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The first question

OSHO, I KNOW THAT YOU LOVE CONTRADICTIONS. A LOT OF IT I CAN ACCEPT NOW AS TWO SIDES OF ONE COIN. BUT TODAY AFTER LECTURE SOME QUESTIONS STILL AROSE.
ON THE ONE SIDE YOU SAY THE GOOD AND THE BAD ARE TWO SIDES OF THE SAME COIN AND BOTH HAVE TO BE AND THE ONE CAN'T BE WITHOUT THE OTHER. ON THE OTHER SIDE YOU WANT TO CREATE A BETTER WORLD WITH YOUR SANNYASINS.
ON THE ONE SIDE YOU TELL US NOT TO THINK IN TERMS OF THE FUTURE. ON THE OTHER SIDE YOU ARE TALKING ABOUT THE COMING THIRD WORLD WAR.
ON THE ONE SIDE YOU TELL US NOT TO WISH ANYTHING. ON THE OTHER SIDE IT SEEMS YOU WANT TO AVOID THE THIRD WORLD WAR.
ON THE ONE SIDE YOU SAY THINGS ARE OKAY AS THEY ARE, THERE IS NO GOAL, NOTHING TO ACHIEVE, TO CHANGE. ON THE OTHER SIDE: WHAT ARE YOU DOING HERE? WHAT ARE WE DOING HERE?
I CAN FEEL THERE IS AN ANSWER, BUT I CAN'T POINT IT OUT. CAN YOU?

Anand Suresh,

IT IS NOT THAT I LOVE CONTRADICTIONS: life is contradictory. Existence itself is possible only through contradictions. It is the mind that has been trained in Aristotelian logic that becomes disturbed because of contradictions. The Aristotelian logic gives you a linear mind, a one-dimensional mind. It says: A can only be A and can never be B, and B can only be B and can never be A, and for two thousand years our minds have been conditioned by this logic.

This logic never had any sway over the mystics, and now even scientists are escaping from the Aristotelian prison. If you want to be true to life you cannot be a follower of Aristotle; to be true to life you will have to say things as they are. If you want to be true to Aristotle then you will have to repress a few things of life, deny, at least avoid, not look at them, choose only what fits with your logic.

The whole world has existed up to now according to one-dimensional logic -- and existence is multi-dimensional, it is rooted in contradictions. In fact, to call it a contradiction is again to use a word from Aristotle.

The mystics use the word 'paradox', not 'contradiction'. In the very word 'contradiction' there is condemnation: something is wrong, something has to be put right. But a paradox is a totally different phenomenon: nothing has to be put right. A paradox is a mystery, elusive, inexplicable.

Existence is a mystery. Mathematics is incapable of understanding it; mind is utterly impotent in understanding it, because mind knows only one way. The Aristotelian way is the mind's way. And anybody who knows life knows that Aristotle has been a calamity, the greatest that has ever existed in the world. And he is the father of modern philosophy, the father of modern science! But there are revolts against him. Mystics have always been revolting, now physicists are revolting.

According to Aristotle there is no mystery: everything is explainable in logical terms -- that is his fundamental tenet. And my fundamental tenet is: nothing is explainable in terms of logic. If you try to explain life in terms of logic you destroy life.

It is as if to explain the beauty of a rose you take the rose to the chemist to dissect it, to analyze it, and to find out where the beauty is. The chemist is capable of analyzing the rose, but he will find only chemicals, not beauty. Beauty will evaporate. Beauty was in the paradox of the rose. It should NOT be according to logic -- hence logic is very blind.

Your problem, Suresh, is that you suffer from Aristotelitis. It is one of the most deep-rooted diseases.

You say: I KNOW THAT YOU LOVE CONTRADICTIONS.

It is not so that I love contradictions. What can I do? Contradictions are there! If I have to be true to the totality of existence I have to love them, otherwise something will have to be denied. And the moment you deny something you miss something immensely valuable, and the denial will never allow you to know the whole. And only the whole is true; the parts are only parts. They have some meaning only in the context of the whole; in themselves they are meaningless.

That's why science has created great meaninglessness in the world. It was bound to happen; it is a by-product of scientific methodology. Science tries to explain everything cleanly, with no vagueness; it wants to reduce everything to clear-cut categories. And it has succeeded, but in its success man and his spirit has failed.

The success of science is rooted in Aristotle, but man's failure -- the failure of his joy, the failure of his love, the failure of his capacity to sing, dance and celebrate -- is also rooted in Aristotle. But there are clear-cut signs of revolt, particularly within these last thirty, forty years -- many great scientists have revolted against Aristotle. The first one to revolt was Albert Einstein.

Aristotle is very absolutistic: A is absolutely A and never B, man is absolutely man and never a woman. He believes in the absolutes, and Einstein brought the idea of relativity. He said absolutes don't exist; there are only relative things. A man is relatively more a man than a woman and a woman is relatively more a woman than a man, but the question is not one of absolute distinction -- they overlap. And you may be a man in the morning and you may not be a man by the evening; you may be a woman in the evening and you may not be a woman by the morning. You are not one-sided, you have many sides.

Have you not seen a woman in anger? Then she is more masculine than any male. And have you not seen a man when he is in love? -- his tenderness, his femininess. He is MORE feminine than any woman can ever be. When a woman is in anger, enraged, her whole denied part starts functioning, and the denied

part is very vital and alive because it has never been used.
I have heard a future story:

A man went into a hospital to purchase a brain; because his own was not functioning well he wanted to replace it. The surgeon took him around; there were many brains available. He showed him the brain of a scientist, the price only a hundred rupees; the brain of a great, famous, well-known mathematician, and the price only two hundred rupees; and the brain of a great general, and the price only three hundred rupees -- so on and so forth. And then he came to the brain of a great political leader, and the price- was ten thousand rupees!

The customer was a little puzzled. He said, "What do you mean? Do you mean that the politician has a greater brain than a great, Nobel prize-winning scientist?"

The surgeon said, "Please don't misunderstand us. It is not that the politician has a greater brain than the scientist or the general or the mathematician or the poet, but this is a brain which has never been used. It is brand new, hence the price!"

Whatsoever is not used and denied in you remains very vital. Hence a woman enraged is far more dangerous than a man; and if you have been in relationship with a woman you know it perfectly well -- she can drive you crazy! because that is the denied part, the unused part. When it is used it has vitality, newness. And when a man is tender, loving, he is more tender and loving than a woman. He can be more womanly because that is his denied part.

Carl Gustav Jung accepted that man is bi-sexual: no man is simply man and no woman is simply woman. Man has a woman part, a very intrinsic part, and woman has a man inside her, very intrinsic. Now this is a totally different world: old categories lose meaning, old absolutes disappear.

And then came the theory of uncertainty -- because up to now science was aware only of the superficial world of matter. It has not penetrated into the mysteries of matter as mystics have done in the inner world; they have penetrated into the mysteries of consciousness. And when they penetrated the mysteries of consciousness they became aware that it is not Aristotelian at all. Sometimes A is A and sometimes A is B; and not only that -- that sometimes A is B -- there are times when A is both A and not A simultaneously.

Mahavira said that; his philosophy is known as SAPTABHANGI -- sevenfold. He must have appeared a very strange man. You asked one question and he would always answer your one question with seven answers, because his philosophy was sevenfold. He said, "I have come to see the seven aspects of the inner world." You asked him, "Does God exist?" and he would say, "First: perhaps he exists. Second: perhaps he does not. Third: perhaps he exists and yet does not exist. And fourth: perhaps he neither exists nor does not exist." And so on and so forth. He would give you seven answers. You would leave him more confused than you had come. That's why he could not influence many people. His religion remained one of the smallest although it had the potential of becoming one of the greatest religions of the world.

But now the days of Mahavira are coming: Albert Einstein has made the way for it. As the physicist entered deeper into the mysteries of matter he was very much puzzled -- Aristotle works no more, helps no more. On the contrary, if you remain hung up with Aristotle you have to deny a few things which you cannot deny -- they are there!

For example: matter does not exist at the deepest level of matter; matter is only apparent, it is MAYA. Shankara said it thousands of years ago: it is illusion. By 'illusion' he does not mean that it does not exist; by 'illusion' he simply means it APPEARS to exist -- something ELSE exists. Don't be deceived by the appearance. And the scientist found himself entering more into the world of Shankara than into the world of Aristotle. Matter disappears, there is only energy -- energy moving so fast that you cannot see its movement and it gives you the idea of solid matter.

Nothing is solid, everything is liquid. And when there is nothing solid, what meaning can the word 'liquid' have? Then a new problem arises: if there is nothing solid, what do you mean by 'liquid'? Liquidity had meaning only in reference to solidity; the moment solidity disappears, liquidity disappears...and you are dumb, in awe.

Only energy is, and the ways of energy are very paradoxical, very mystic. One particle of energy jumps from its place to another place; it is continuously lumping. It IS taking quantum leaps. The term 'quantum leap' comes from QUANTA. 'Quanta' means the ultimate particle of energy, and 'quantum leap' means a very different leap from what you understand by the word 'leap'.

When the ultimate particle of energy jumps from place A to B the phenomenon is very mysterious: it

simply disappears from A and appears at B and you cannot find it anywhere in between. You come from your place to me; you will be found in between. How can you just jump from your place to my place? Even if you jump, you will have to pass through. Even if you take the fastest plane, still you will be in between. But the ultimate particle of matter simply disappears from one place and appears at another place and you cannot find it in between at all. Now what to make out of it? It should not be so, but it is so.

First scientists figured, "We must be missing it -- maybe we don't have sophisticated enough instruments. How can it be?" The old Aristotle was haunting them: "It MUST be somewhere in between." But now we have more sophisticated instruments -- it simply disappears. It becomes unmanifest in one place and becomes manifest again in another place. What happens in between nothing can be known about, because it becomes unmanifest; it simply disappears from existence. It moves into a totally different dimension which is not known at all and may never be known at all, because it is the unknowable.

And it was thought always, according to Aristotle and Euclid, that a point can never be a line. It was found by the physicists that the point can be both together: it can be a particle and a wave, it can be a point and a line. Euclidean geometry used to say -- you must have read it at school -- that two parallel lines never meet. Now there is something like non-Euclidean geometry which says they meet. What to make out of it? Euclidean geometry says you can draw a straight line: a straight line is the shortest distance between two points -- a well-known definition, every schoolboy knows about it. But non-Euclidean geometry has come with great force and is changing the whole course of scientific thinking.

Non-Euclidean geometry says you CANNOT draw a straight line at all; it is impossible to draw a straight line. Why? -- because you are sitting on an earth which is round. So whatsoever you draw, it appears straight because you don't know that you are sitting on a round globe. Go on drawing the line, go on drawing the line, and soon you will see that it becomes a circle, because it will cover the whole earth. And a straight line cannot be a part of a circle, obviously; if it is a part of a circle it is not straight. No straight line can create a circle, but every straight line that you know, if drawn to its ultimate, will become part of a circle. Then it is an are, not a straight line.

And the whole universe is circular. The whole universe, all the movement, is circular; everything is a circle. Straight lines are not possible; they are imaginary lines.

Mystics have always talked in paradoxes; now physicists are talking in paradoxes. And the reason is the same: mystics entered reality through their being and came across the mystery; physicists are coming across the same reality from another door -- the outward door.

I am not in love with contradictions -- they can't be helped. Existence is a paradox.

You say: A LOT OF IT I CAN ACCEPT NOW AS TWO SIDES OF ONE COIN.

That is again a hangover from Aristotle. I have to say to you many times, just not to disturb you too much too early, that these are two aspects of the same coin. Then it becomes a little acceptable to you. You can accept that one coin can have two aspects and they must be facing in opposite directions. You can accept the negative and the positive, you can accept the dark night and the bright day, you can accept life and death, as two sides of one coin. But when I am using the simile of the coin I am not really being true to the reality; I am compromising -- compromising with your Aristotelian mind.

Sooner or later, when you become more accustomed, when you start seeing the paradoxicalness, I will not say to you that they are two aspects, two sides of one coin. The negative is the positive and the positive is the negative. Life and death are not two sides of one coin -- life IS death. But that will be a little more difficult to accept, although the truth is so. The day you were born you started dying. The process may be completed in seventy years, that is another thing -- that it takes time -- but time matters not. The day you were born you started dying -- IMMEDIATELY. It is not the other side of the coin, it is the same side of the coin. Life is death, and day is night, and love is hate, and friendship is enmity. Then it becomes more difficult.

But if I look at your difficulty, then I cannot take you into the world of truth. I have to persuade you slowly slowly, so first I say, "These are two aspects of the same coin." The day I feel that now you are ready to accept the paradox without questioning I will say, "Life is death." I will not say that God and the Devil are two aspects of one energy, I will say God IS the Devil -- two names of the SAME energy, not two aspects.

You say: A LOT OF IT I CAN ACCEPT NOW AS TWO SIDES OF ONE COIN.

That is not understanding, just acceptance. Listening to me again and again you start figuring out that it must be that each phenomenon has two sides. It is not a question of sides. And each phenomenon has many dimensions, not only two sides.

BUT TODAY, you say, AFTER LECTURE SOME QUESTIONS STILL AROSE. ON THE ONE SIDE YOU SAY THE GOOD AND THE BAD ARE TWO SIDES OF THE SAME COIN AND BOTH HAVE TO BE AND THE ONE CAN'T BE WITHOUT THE OTHER. ON THE OTHER SIDE YOU WANT TO CREATE A BETTER WORLD WITH YOUR SANNYASINS.

Certainly! A better world will be a world where good and bad are absolutely accepted and absorbed. I don't mean by using the word 'better' that it will be a good world against the bad. My concept of a better world is a world which will be multi-dimensional, a world which will accept the earth and the sky so totally that the sky is not higher and the earth is not lower; which will accept the body and the soul so wholly that there is no question of who should be the master.

I have said to you many times, "Let consciousness be the master of the body and mind." That is just to persuade you towards a quantum leap. I know you cannot take that leap immediately; you will have to be seduced into it.

The better world will be where the duality of body and spirit is dissolved: the body becomes the manifest spirit and the spirit becomes the unmanifest body, they are both one. How can one of these two be the master? The very idea of twoness is wrong, so there cannot be anybody who is the master and anybody else who is the slave. You are one entity.

I talk to you in terms of 'from sex to super-consciousness' because you cannot understand right now unless some hierarchy is brought to you. 'From sex to superconsciousness' -- even that becomes very difficult for rotten, old minds, orthodox, conventional people to understand why I say 'from sex to superconsciousness'. But please don't tell others: sex is superconsciousness! Not 'from sex to superconsciousness', but sex is superconsciousness. There is no higher, no lower, there is no 'from' and no 'to'; there is no journey, you are already there as you are.

But to assert such pregnant truths I have to prepare you.

My vision of a better world is not the vision of a good world, where people are virtuous, have good character, don't cheat each other, don't lie, are very compassionate towards each other, very loving, great servants of humanity. That is not my vision of a better world. That has been the vision for centuries, and it has not been fulfilled because it cannot be fulfilled in the very nature of things. It is not possible -- you have been denying the bad part.

For me, a real sannyasin will neither be good nor bad in the old sense of the words. He will simply be. And whatsoever he is in a certain moment, he will be totally in it. If he is angry his anger will be total; if he is loving his love will be total.

The old idea of a good man was that he would never be angry. That brought repression into the world -- and once you are repressed you go on and on living with your repressed part. The repressed part remains a burden because it has not been absorbed. Once absorbed it releases great energy in you. It makes you vital, it makes you passionate, it makes you throbbing with infinite life. Repressed you are divided in two, you are cut into two; you live, but your life is only so-so.

Sisters Maria Theresa and Mary Elizabeth were walking down a street when they were grabbed by two men, dragged into an alley and raped. Twenty minutes later the nuns continued their stroll.
"What is Father going to say," said Sister Maria Theresa, "when we tell him we have been raped twice?"
"What do you mean, twice ?" asked her companion.
"Well, we are coming back this way, aren't we?"

Repress something and it will come by the back door. It will find its way: it will control you from the unconscious. You cannot get rid of it so easily, in fact there is no way to get rid of it. It is PART of you, such an organic part that you cannot be alive if you cut it off. That's why your saints look so dead, and the deadlier they are, the more you respect them.

Just a few days ago a man came to me and he was talking about a saint, Devraha Baba, who is known in the North of India as the ageless saint, because at least this much is certain, that he is a hundred and fifty

years old, maybe more. Now that is his only great quality, nothing else! The man was very much impressed. He said, "I am a disciple of Devraha Baba."

I asked him, "What is great in it, to live a hundred and fifty years? Many animals live that long, many trees live for thousands of years. There are trees four thousand years old. There are animals who easily live a hundred years, a hundred and fifty, two hundred years."

And I told the man about an experiment. Scientists have discovered about rats.... First they work on rats because they have found one thing: that men and rats behave similarly. They are the most ancient companions: wherever man is found, rats are found, and wherever rats are found, man is found. Their companionship seems to be eternal. Only two are man's eternal companions: rats and cockroaches! Wherever man is, these two things are always there. And rats behave very similarly.

Many experiments have been done on rats. If you give them half their normal food they live double. If you give them double their normal food they live only half the span of their life.

Now these people like Devraha Baba, Jaina monks, they are living on half their normal food. They eat only once, and that too in a very miserly way, yet they can live double. How does it happen? -- because when you don't get enough food your life flame burns low; instead of gaining intensity it starts gaining length. In colder countries people live longer than in the hotter countries, because in colder countries you cannot live so passionately so intensely; the cold prevents you. In hotter countries you are more passionate.

Hence it is not strange that the first book on sexology was written in India: the KAMA SUTRA of Vatsyayana, and it is not strange that the most strange sexual stories have been written in the very hot countries like Arabia. The reason is: when the sun is hot you also live in a hot way. When there is no sun and it is all cloudy, your life also burns low.

Food is fuel: if you eat less you will be thin, if you eat less you will have less sexual desire, if you eat less you will have less possibility of being angry, if you eat less you will live at a very minimum level of life. You can live long, but this is not life. Then why not get frozen in a deep freeze? Then you can live forever!

And that was one of the reasons why the escapist monks found it a great attraction to go to the Himalayan caves; it is a natural way of living a frozen life. And not only did they escape to the Himalayas, they also tried to live without clothes, naked or almost naked. If your body remains too cold your blood is nothing but frozen; then you can live long, but length has no value. time has no value, and length is in time. Depth has value, and depth is a totally different matter.

When I say 'a better world' I don't mean people will be living for two hundred years, three hundred years, because they will be great saints. I simply mean people WILL be living passionately, totally, wholly. Even if they live a very short life their life will be a fulfillment.

My idea of a better world is not your idea of a better world, Suresh. Listening to me always remember: my words have MY meaning, and become capable of separating your meaning from my meaning.

You say: ON THE ONE SIDE YOU TELL US NOT TO THINK IN TERMS OF THE FUTURE. ON THE OTHER SIDE YOU ARE TALKING ABOUT THE COMING THIRD WORLD WAR.

For me there is no future, no past; all is present. To you I say, "Don't think of the future," because if you think of the future you will miss the present. I am SO rooted in the present that it is only the present that extends into the past and into the future.

It is like you are hiding in your room and looking from the keyhole at what is happening outside. You see a man suddenly appearing from nowhere, because just a moment before he was not there because he was not in front of your keyhole -- he was in the future. Now suddenly he appears before the keyhole; you can see him for a moment and then he is gone again. Now he is in the past.

But I am outside the room. When for you he was in the future, for me he was in the present; when for you he has again become in the past, he is still for me in the present. Once you have known how to live in the present then all is present. So if I sometimes talk about past or about future, don't misunderstand me. For me there is no past and no future but only the present. I live in the present.

For you the third world war is in the future; for me it is already there, it has arrived. It may take a little time to come before you can see it, before it comes in front of your keyhole, but then it will be too late, then nothing can be done about it.

And you say: ON THE ONE SIDE YOU TELL US NOT TO WISH FOR ANYTHING. ON THE

OTHER SIDE IT SEEMS YOU WANT TO AVOID THE THIRD WORLD WAR.

I don't want to avoid anything, not even the third world war, but I want to become a help to you so that you can be aware of it. And the third world war can be used as a device for your awareness. If you become alert that this earth is going to die, your life will be transformed.

Jesus used to say again and again: "Watch, beware! The Day of Judgment is very close by. In your life, this very life you will see it happening!" It has not happened up to now, but it was a device Jesus was creating a situation in which people could become aware that the time is very short and much has to be done, and we should not go on playing with stupid games -- money, power, prestige.

It happened in the life of a great mystic, Eknath: A man used to come to him for years, must have been a man of a very philosophic bent. He would ask Eknath again and again, "I cannot believe that a man can be so innocent as you, so saintly, so holy. Sometimes great doubts arise in me -- maybe you are holy only on the surface; maybe deep inside your mind you still desire things that we desire, you are still ambitious. Maybe your ambition is very subtle and we cannot see it; maybe deep down in your dreams you still commit sin. Help me to get rid of this doubt, because this has become a barrier between me and you."
Eknath would laugh and would never answer.

One day early in the morning the man came and he said, "I could not sleep the whole night. Now it is too much -- it is becoming a nightmare! Seeing you I see such beauty, such grace, that I cannot believe it is possible in a human body. Seeing you I believe God is, but the moment I go home doubt starts sprouting, mushrooming: 'How can it be? After all he is also made of body and mind. Maybe there is still some sexual desire hidden in his unconscious.'"

That day Eknath did not laugh. On the contrary, he looked very serious and sad. He said, "Friend, today I have to impart something very essential, urgent, to you. And before I discuss your question I would like to say what I have to give to you, because I may forget. If I go on discussing with you I may not remember."

The man said, "What is it? What is that which is so urgent?"

Eknath said, "Just the other day by chance I looked at your hand, and your life line is finished. Just a little fragment is left, seven days at the most. Today is Sunday -- I don't think you will be able to survive next Sunday.

By next Sunday evening you will be gone. Now you can ask your question."

The man stood up. He said, "What question? I will come again."

Eknath said, "Wait! Why is there so much hurry? It is enough time -- seven days."

The man said, "You say it is enough time? -- seven days? I can't waste it on stupid doubts! And what am I to do about you? Whether you suffer from sexuality or sin, that is your business. I am going home!"

Eknath tried to hold him but he escaped. He said, "I have no time for philosophical matters any more!"

Just a moment before when he had come he was so strong, so young -- and just a moment afterwards when he was going down the steps of the temple of Eknath he was shaking and trembling. He had to take the support of the wall.

He went home, he gathered his family, and he said, "Only seven days are left and I am going to die. Tell all my friends and all my enemies to come -- I would like to forgive and be forgiven. Only seven days are there, so what is the point of quarreling with people and fighting and competing? Finished, the game is finished!"

He laid himself on the bed. He became so weak that he could not get up from the bed. He was fed on the bed and continuously he was chanting, "Rama, Rama, Rama, Rama," remembering God for the first time in his life. And every day he was asking, "How many days are still left?" And as the seventh day started coming closer and closer he became more and more oblivious of the world. He started looking at people indifferently, he started forgetting people's names, their faces. He stopped recognizing people: he stopped recognizing his own wife and children, his own father and mother!

And the seventh day came and he was crying, and he was chanting the whole day and asking again and again, "How far is the sunset? -- because Eknath has said, 'The moment the sun sets, you are finished!' Exactly at sunset I am going to die."

And the sun was coming down every moment, coming closer and closer to the western horizon. Just a few minutes more...and Eknath arrived. The whole family started crying and weeping. Eknath said, 'Wait! Let me see the person!"

Eknath went there, shook the man. It was very difficult for the man to recognize even Eknath -- and he

used to call him his Master, and for at least twenty years he had been sitting in SATSANG with him, in communion with him. And he could not recognize him!

Eknath said, "Can't you recognize me? I am Eknath, your Master!"

Then a little recognition arose and he said, "Yes, vaguely. I am in a very cloudy state. How far is the sun from the western horizon?"

Eknath said, "Forget all this nonsense! I have come to ask you one question: in these seven days what was going on inside you? Sex, greed, anger, jealousy? What was going on inside you? I have come to ask that question."

The man said, "I am dying and you are talking philosophy! Death was so close to me that I could only remember God. I don't remember even for a single moment that sex was there, greed was there, enmity was there, anger was there. No, they had all disappeared."

Eknath said, "You are not going to die -- get up! This was just an answer to your question. The day I became aware that death is, since that day my inner being has changed. How does it matter whether death is to come in seven days or seventy years? Once you become aware that this life is going to slip out of your hands, it has already slipped! Then you have to prepare for the other shore, then you have to prepare for something beyond."

The third world war is coming closer, but I am not interested in avoiding it or bringing it. Who cares? My whole interest is in you, and I want you to become aware that this earth is not going to live for long. If this becomes an awareness in you it will be a transforming force. And if millions of people are transformed in this way, this earth may be saved -- but that will be just a payoff, a consequence.

I am not desiring that the world should be saved. It is such a stupid world, it is such a stupid humanity -- if it is gone it is good! I am not very much interested in saving this stupid lot -- they have lived here for millions of years and they have proved only a burden and a corruption, they have polluted everything.

But I am certainly interested in using this as a device, which is far more potential than Jesus' statement that the Day of Judgment is close, because that is an abstraction. But the third world war IS coming closer every day, because Russia is preparing, America is preparing; they go on piling up atomic bombs, hydrogen bombs, death bombs, and they go on inventing new ways for killing humanity instantly. So it is a very very real danger. Why not use it as a device? It can shake you up, it can wake you up. And if millions of people become meditators, there is a possibility the world war may not happen. But that is not my interest. My interest is to save people -- people who are worth saving.

And the last thing you ask: ON THE ONE SIDE YOU SAY THINGS ARE OKAY AS THEY ARE, THERE IS NO GOAL, NOTHING TO ACHIEVE, TO CHANGE. ON THE OTHER SIDE: WHAT ARE YOU DOING HERE?

Just explaining this to you: that there is no goal, that there is nothing to achieve, that everything is good as it is.

I will tell you a Sufi story:

There is a story told by Sufis about a man who read that certain dervishes, on the orders of their Master, never touched meat and did not smoke. Since this tends to fit in with certain well-established beliefs, especially in the West, this man made his way to the ZAWIA -- assembly place -- of the illuminated ones, to sit at their feet. They were all over ninety years old.

Sure enough, there they were, not a spot of nicotine or shred of animal protein among them, and our hero gasped with delight as he sat drinking in the unpolluted air and tasting the bean-curd soup which they provided. He hoped that he would at least live to a hundred.

Suddenly one of them whispered, "Here comes the great Master!" And all stood up as the venerable sage came in. He smiled benignly and went into the house, heading for his quarters. He did not look a day over fifty.

"How old is he, and what does he eat?" asked the enraptured visitor.

"He is one hundred and fifty years old, and I don't suppose any of us will reach that venerable age and station," wheezed one of the ancients. "But, of course, he is allowed twenty cigars and three steaks a day, since he is now beyond being affected by frivolities and temptations!"

It is a beautiful story. There comes a moment when a man goes beyond all duality -- then he is allowed everything.

I can talk about the future because I live in the present -- it is allowed! And I can talk about saving the world from the third world war because I have no desires left -- it is allowed. I can go on teaching you day in, day out, year in, year out, saying continuously, hammering continuously: "There is no goal, no purpose, nothing to achieve." Still it is allowed to me to teach you.

Why is it allowed to me to teach you? -- because I am not a teacher any more. And I am not giving you a doctrine, and I am not giving you a character, and I am not giving you a discipline. I am simply imparting my joy that has happened to me. With me all is okay -- third world war or no world war. If the third world war happens I will be the same, if it doesn't happen I am the same.

If the third world war happens, if you are alive and I am alive, I will continue the morning discourse, the evening darshan...everything will continue. The third world war will go on destroying the earth and I will go on doing my own thing, not being bothered by it at all. It does not matter.

Suresh, drop the Aristotelian mind. Only then will you be able to understand me well, to understand me at all.

The second question

OSHO, I HAVE BEEN SO MUCH CONDITIONED AS A CATHOLIC THAT I SEE NO HOPE FOR MYSELF: CAN YOU STILL HELP ME?

Maria,

CATHOLIC OR COMMUNIST, Mohammedan or Maoist, Jaina or Jew, it makes no difference, it is all the same. Of course, Catholics do it more systematically than Hindus, more scientifically. They have developed a great expertise for how to condition people. But all the religions are doing it more or less, all the societies are doing it in their own way: everybody is conditioned.

The moment you are born, conditioning starts, from your very first breath; it cannot be avoided. The parents will condition you, the children you play with will condition you, the neighborhood will condition you, the school, the church, the state. And consciously not much conditioning is being done, but unconsciously the child goes on and on accumulating it. The child learns by imitating.

So don't be worried. This is the normal situation in the world: everybody is conditioned. And everybody has to come out of the conditioning. It is difficult. It is not like undressing -- it is like peeling your skin. It is hard, it is arduous, because we have become identified with our conditioning. We know ourselves only as Catholics, communists, Hindus, Mohammedans, Christians. And the greatest fear of dropping the conditioning is the fear that you may fall into an identity crisis. Hence sannyas.

Sannyas is just a device to help you so that you don't start feeling that you are falling into an abyss, a bottomless abyss. I take away your conditionings -- you will feel very empty -- I have to give you something to play with for the time being. Sannyas is that toy to play with for the time being. But sannyas is given to you in such a way that it never becomes a conditioning; it remains fun, it remains sport -- involved yet you remain a witness to it.

Maria, it is difficult to drop the conditioning, because that is your whole past, your mind, your ego, all that you are. But if you are ready, if you are courageous, if you have guts enough to come along with me it is possible, it is not impossible.

The local procurer in Mexico grabbed the distraught tourist stepping down the gangplank. "I got a nice young girl for you -- twelve years old, a virgin."

When the tourist refused the procurer said, "Then I got a nice young boy for you, twelve years old, a virg -- "

"Look!" roared the tourist, "I don't want a young girl, I don't want a young boy... I just want the American consul!"

"Hmmm!" murmured the procurer, "A little difficult, but I try."

It is a little difficult, but I try. Maria, give me a chance to try! It has happened to so many people. I have

so many Marias! Become part of this happening, don't remain a spectator. Join the dance! My invitation is for all, my invitation is unconditional.

Whatever conditioning you have got can be dropped, because it has been forced on you from the outside -- and because it has been forced on you from the outside it can be taken away from you from the outside.

I cannot give you God, I cannot give you truth, I cannot give you your inner core, but I can take all the rubbish that has been heaped upon you. And once that rubbish is removed, God starts becoming alive in you. Once all the obstacles are removed, the spring of your life starts flowing, the innocence is regained. Innocence regained is paradise regained; you enter again into the Garden of Eden.

And one thing is certain, Maria, that you are not contented with being a Catholic. How can anybody who has any intelligence be contented with being a Catholic or a Hindu or a Jaina or a Buddhist? All these sects are

dead! It was beautiful when Jesus walked on the earth; to have followed a few steps with him would have been a tremendous transformation. Those few people were fortunate who broke bread with him, drank wine with him -- must have laughed, danced, sung, celebrated. Those few people were real Christians.

How can you be a Christian if Christ is missing? And how can you be a Buddhist if Buddha is not present?

A Master is absolutely necessary for the disciple to go through the mutation. I am available, my heart is open for you. Please come in! And all the junk that you are carrying will be dropped. Difficult it is always, but not impossible. I can save at least the essential core and that is the real thing. If I can save your very center, then let the circumference remain Catholic, communist, Hindu or Mohammedan -- it cannot affect you.

There was this King Edward potato who one night decided that he fancied a night out on the town. So he jumped in the tub and had a scrub, put on his best red jacket and went up West.

Sitting in a bar he spied this luscious young tomato, so he thought to himself, "I fancy that -- I will chat it up!"

In the corner of the pub was a bunch of punk carrots -- green hair, everything. One of them turns to the other and says, "Hey, yon potato is chatting up your tomato!"

The other says, "I am not having that. We will get him at chucking out time!"

So come closing time they get this potato outside. What a mess! They kick in his eyes, rip up his jacket -- totally mash him up!

When he wakes up in the hospital the surgeon says, "I have got good news and bad news for you."

So the potato says, "Well, let me have the good first."

The surgeon says, "We managed to save your eyes.

"And what is the bad?"

"You will be a cabbage for the rest of your life!"

I can save your eyes, and that's what matters. Then you can be a cabbage or a Catholic, whatsoever you want. On the circumference you can be anything, but at the center become consciousness, become a witness. Your being a Catholic or Hindu or Mohammedan is a content of your consciousness. Don't get identified with the content; remember that you are the watcher. There is Catholic upbringing, there is Mohammedan conditioning, there is Hindu hypnosis -- watch! They are separate from you. You are a pure consciousness, a mirror, reflecting all that has been put upon you from the outside.

Once you know that you are separate you are free from all conditioning, and then you can use your conditioning. I am not saying to become unnecessarily a nuisance in your society; I am not saying to get into unnecessary trouble for yourself and others. You can go on acting being a Catholic -- it is beautiful! You can go to the church every Sunday and enjoy it, but remember that you are not a Catholic -- the Catholic upbringing is just on the circumference. You are only a witness.

Be a witness in the church, be a witness in the temple, be a witness while you are reading the Gita and be a witness while you are reading the Bible -- and this witnessing will become the foundation of your liberation.

The third question Sarjano,

OSHO, ONCE I THOUGHT ABOUT ENERGY AS IF ENERGY WAS MINE AND I LIKED TO THINK THAT I HAD A LOT OF ENERGY. NOW I HAVE REALIZED THAT I AM ONLY A PASSAGE, A MEDIUM, A VEHICLE FOR THE ENERGY OF THE DIVINE. SO HOW COME THAT SOMETIMES I AM SO FULL OF ENERGY AND OVERFLOWING FROM EACH PORE, FEELING THAT IT IS IMPOSSIBLE TO CONTAIN THAT MUCH AND I WILL EXPLODE -- AND AFTER A FEW HOURS I AM EMPTY WITH NO ENERGY EVEN TO SAY THAT I WOULD LIKE TO HAVE MORE ENERGY? IS THERE NO WAY TO KEEP THE FLOW OF ENERGY CONSTANT? AND AGAIN, SOMETIMES I FEEL SUCH APPETITE FOR LIFE THAT LITERALLY I AM GOING AROUND HUGGING EVERYBODY, AND I WOULD LIKE TO HUG TREES AND STARS AND FLOWERS, AND THEN AFTER A FEW HOURS I FEEL THAT LIFE IS NO LONGER WORTH LIVING AND IT IS ONLY OUT OF RESPECT FOR LIFE THAT I DON'T KILL MYSELF. BUT I START ASKING GOD, "PLEASE, TAKE BACK YOUR LIFE -- IT IS TOO PAINFUL AND BORING." IS THERE SOME RELATION BETWEEN THESE PHENOMENA? WOULD YOU PLEASE TALK MORE ABOUT ENERGY?

YOU ARE COMING CLOSER TO THE POINT, to the target of understanding, but you have not come exactly to the point yet; you are missing only by inches.

You say: ONCE I THOUGHT ABOUT ENERGY AS IF ENERGY WAS MINE AND I LIKED TO THINK THAT I HAD A LOT OF ENERGY. NOW I HAVE REALIZED...

Still that 'I' continues; before it was identified with energy, now it is identified with realization.

NOW I HAVE REALIZED, you say, THAT I AM ONLY A PASSAGE, A MEDIUM, A VEHICLE FOR THE ENERGY OF THE DIVINE.

To be a passage means you are no more. You cannot realize that "I am only a passage," otherwise you are still there -- and if you are there you cannot be a passage. You have to disappear completely. Nobody remains there to realize that "I am a passage" -- then you are a passage.

That's why this problem is arising. Sometimes you are less and sometimes you are more: when you are less, more energy is flowing; when you are more, the flow stops. When you are a little more there as a realizer, as a spiritual being who has understood the flow of energy, when you are there identified with this new idea of being a passage and a medium, energy disappears because you obstruct it. Sometimes when you are not there -- not even as a realizer, not even as a medium, when simply you are not there -- the energy starts flowing.

You ask: SO HOW COME THAT SOMETIMES I AM SO FULL OF ENERGY...?

Whenever you are not, you are full of energy; whenever you are, energy disappears. God can exist only in your absence; you cannot coexist with God. But you are still there in a subtle way.

You ask: HOW COME THAT SOMETIMES I AM SO FULL OF ENERGY...?

Who is this 'I am'? You are enjoying this: "I am so full of energy." Energy comes when you are not, and immediately you jump in and you say, "I am so full of energy," and energy starts disappearing.

You say:...OVERFLOWING FROM EACH PORE, FEELING THAT IT IS IMPOSSIBLE TO CONTAIN THAT MUCH...?

Who is there to contain? Who is there to count how much it is? Who is there to weigh? In a subtle way you are hiding by the side or looking from the corner of your eye.

A guest had come to Mulla Nasruddin's house. Mulla Nasruddin was giving him food. The guest was saying, "Now it is enough -- I have taken five PURIS, now no more."

Nasruddin said, "Five? You have taken eleven, but who is counting?"

This is also counting! Who is there to contain? You jump in -- it always happens. Not only with you, Sarjano, it happens with everybody. Whenever those rare moments come when you are not, energy flows,

suddenly the mind recoils, comes back, feels great: "So much energy, impossible to contain!" And immediately you fall to the opposite polarity.

You say:...AND AFTER A FEW HOURS I AM EMPTY, WITH NO ENERGY EVEN TO SAY THAT I WOULD LIKE TO HAVE MORE ENERGY? IS THERE NO WAY TO KEEP THE FLOW OF ENERGY CONSTANT?

Who wants to keep the flow of energy constant? Just see the point: it is you. The old habit goes on coming back in new ways.

Rosenfeld, a New York men's clothing manufacturer, was returning to America after a business trip to Israel. On the way back he decided to stop off in Rome and take in the sights.

Two weeks later he finally arrived home. "How was the trip?" asked his sales manager.

"Fantastic!" replied Rosenfeld. "In Israel I sold a thousand more suits than any of us expected. Then I stopped off in Rome and saw all the historical sights. I got in with a sightseeing group and we had an audience with the Pope."

"The Pope himself? You don't say!" exclaimed the sales manager. "What does he look like?"

"Oh," said Rosenfeld, "I would say about a forty-four short."

A tailor is a tailor, a businessman is a businessman. Even if he goes to see a Buddha he will come with this information -- a forty-four short.

They say that a shoemaker never looks at people's faces, he goes on looking at their shoes. In fact, that is his only way to judge about people. Seeing the shoe he knows whether you have money in your pocket or not. He knows how things are going in your life, whether you are happy or unhappy. In fact, a good shoemaker can predict everything about you just by looking at your shoes; the psychoanalysis of the shoe will show everything about you.

Old habits, Sarjano, and it is so with everybody....The 'I' is the most ancient habit; for millions of lives we have carried it, so I comes again and again. You will have to be a little more watchful, a little more alert. Who wants to keep the flow of energy constant? -- Exactly the same entity that wants the flow to remain constant is the cause of it not being constant. Be a little more alert.

Mrs Hatton wanted to scare her husband out of his terrible drinking habit. One night she dressed up like the Devil and waited for him in an alley.

Soon the bar closed for the night and Hatton staggered towards home. Mrs. Hatton jumped out at him and yelled, "Yah! I am the Devil!"

Hatton held out his hand and said, "How da ya do? I married your sister!"

This is awareness -- even drunk!

Learn a little more awareness, be aware. The 'I' will come in many forms, shapes, disguises. It can become spiritual, it can become holy, it can become saintly, godly. It can try every possible way to save itself.

When you are feeling full of energy you are not, hence great love arises. The ego poisons love; you start hugging people, trees. People have complained to me and trees too, because they may not be in the same energy space as you are, Sarjano. Be a little watchful!

But I know, when the energy flows one is constantly in a sharing state; one would like to share with everybody, even with trees and rocks. But when it disappears you will feel very very empty, so empty that you would like to commit suicide. This happens only when you reach a peak of energy, and then coming back to the valley is very disturbing. People who live in the valley and never go to the peak never think of suicide.

That's why in poor countries suicide is rare, in primitive countries absolutely non-existent. Animals don't commit suicide -- they never go to the peak. Because they don't know anything about the peak they never feel the ugliness, the darkness of the valley. Because they have never smelt the fragrance of the divine they can never smell the stinking existence that they are living.

So this is going to happen to every sannyasin: you will reach peaks of joy and then when you fall from the peaks the only desire will be to be finished with it all. But the fall is not happening on its own -- you are

the cause of it, it can be stopped.

And the only way to stop it is: when you are on the peak, enjoy the peak, enjoy the sunlit peak, the pure air, the whispering of the clouds, the closeness of the stars, enjoy that; and when you fall into the valley, enjoy the darkness of the valley, the dangers of the valley -- and don't bring yourself in -- both are good. In fact, the valley will allow you a little rest so that you can again be ready to go to the peak. The valley is a kind of sleep; it is needed after a day's hard work. Tomorrow morning you will be again rejuvenated, you can again track your path towards the peak.

Enjoy both -- and you can enjoy both if the 'I' disappears. And if the 'I' disappears -- I would like to give you the real mystic statement about it -- if the 'I' disappears there is no peak, no valley; everything is the same. Wherever you are, God is flowing through you; wherever you are, you are in a state of blessedness. Wherever you are, not only are YOU blessed, you bless the whole existence too.

The last question

OSHO, ARE ALL ENLIGHTENED MASTERS RASCALS LIKE YOU? TO ME, YOUR RASCALINESS IS EVEN MORE PREDOMINANT THAN YOUR JOKE-TELLING. ARE YOU TRYING TO TRICK US ALL INTO ENLIGHTENMENT.

Satya,

A thousand and one thanks for the compliment!

Be Still and Know

Chapter #8
Chapter title: Just For Your Sake

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The first question

OSHO, IN THE WEST MANY GROUP-PSYCHOANALYSTS, SUCH AS BION, EZRIEL, ANZIEN, PICHON-PRIVIERE, TREAT A GROUP AS A UNITY AND THEY ANALYZE THE GROUP MENTALITY, MOOD AND RESISTANCES, BUT NOT AS INDIVIDUALS. FOR THEM, AS A MAN IS MADE OF MANY ASPECTS AND PARTS, BUT IS A UNITY, SO A GROUP IS MADE OF MANY PERSONS BUT IS A UNITY TOO.
HERE WITH YOU, THE IMPORTANCE OF THE GROUP IS VERY MUCH STRESSED IN THERAPY, WORK, MEDITATION, ENERGY DARSHAN; ON THE OTHER HAND GREAT IMPORTANCE IS GIVEN TO INDIVIDUALITY. OSHO, PLEASE, HAS A GROUP A KIND OF UNIQUE SOUL BEYOND INDIVIDUALS, OR IS IT ONLY A BUNCH OF PEOPLE OCCASIONALLY GATHERED TOGETHER? ARE DIFFERENT SOCIAL AND ETHICAL IMPLICATIONS CONCERNED IN SUCH A CASE? PLEASE COMMENT.

Ramadas,

THIS IS ONE OF THE FUNDAMENTALS OF FASCISM, that individuals don't exist, only groups are real. But then the problem arises: where will you put the full point? If the group is real and individuals are not real, or are just parts of the group, then the church is far more real -- it is a bigger group; then the nation is far more real because it is an even bigger group; then the whole of humanity is still more real because it is an even bigger group. And the individual is completely lost. And whenever there is a conflict between the individual and the group, of course the individual has to sacrifice himself -- because he is unreal. He exists only as a part of the group.

This is the way to destroy revolution completely, totally. This is not psychoanalysis; this is trying to bring fascism from the back door. But all the societies love fascism. No society wants individuals, because the very existence of the individual is a question mark on many things the society goes on doing.

An individual is bound to be a rebel. An individual is a non-conformist, he cannot conform. He can say yes only to things which he feels are worth saying yes to, but it depends on his own feeling, his own intuitive understanding, his own intelligence. He cannot be forced to yield. He can surrender out of love, but he cannot be made to surrender; he would rather die than surrender. He cannot be an obedient slave -- not that he does not know how to obey. When he feels for something, when he is committed to something, involved with something, he obeys, he obeys totally, but he is really obeying his own inner light; he is not following any commandments from the outside.

To be an individual is to be non-political. The whole of politics depends on people who are not individuals, who are only phony individuals, who appear to be separate but are not separate -- dependent on the group, utterly dependent, for their safety, security, respectability, power, prestige: for their ego.

The real individual has no ego, hence he need not depend on the society he society gives you the ego, and if you want to be on an ego trip you have to depend on people; only they can nourish your ego. The individual knows his real self, hence he needs no ego.

But, Ramadas, the individual will not go to a psychoanalyst; there is no need for him. To be an individual is to be whole and healthy.

The problem arises...psychoanalysis has become very important and significant because we have taken away people's individuality. We have given them phony egos which DON'T satisfy. They are like unnourishing food -- colorful, appealing, but not giving you any nourishment.

And the man who lives with the ego is always missing himself; he is always feeling empty, meaningless. He wants to fill his being with something: he may become obsessed with food just as a way to feel full; he can eat too much, he can become obsessed with food. Or he can become obsessed with money, with gold, with power. These are all ways to somehow feel significant. But nothing succeeds, everything fails. You can hope only while things are far away; when you achieve them, suddenly you see you have been chasing shadows.

You are not feeling empty because you don't have much money. You are feeling empty because you have not yet encountered your real self, you have not come to your authentic individuality. Meditation is the way to individuality. It makes you a light unto yourself.

No, an individual is not a part; an individual is a universe in himself. But no society wants individuals, hence for centuries individuality has been destroyed and a plastic thing has replaced it. That plastic thing is called 'personality'.

People are very much confused about personality and individuality. They think personality is individuality. It is not -- in fact it is the barrier. You will never attain to individuality if you are not ready to drop your personality. Here the group therapies, meditations, work, this communion...all is devised in such a way that it destroys your personality, the plastic self, and throws you back to your real individuality.

Individuality is born with you, it is your being. Personality is a social phenomenon, it is given to you. When you are sitting in a cave in the Himalayas you don't have any personality, but you have individuality. Personality can exist only in reference to others. The more people know you, the more personality you have -- hence the desire to have name and fame. The more people respect you, the more you enjoy the personality; it becomes strengthened.

Hence a great longing for respectability. You can attain it through money, you can attain it by renouncing money. You can attain it by eating too much or you can attain it by eating too little, by fasting. You can attain it by accumulating things or you can attain it by accumulating knowledge. But the whole idea is: you are looking in the others' eyes to see how they are feeling about you. You can become very

virtuous, very moral, just to attain a personality, but the personality is not going to fulfill you. And down the centuries the individuality has been destroyed, people are carrying personalities .

In these group-psychotherapies about which you are asking me, and the people like Bion, Ezriel, Anzien, Pichon-Priviere, and their psychoanalysis -- who goes to these people? The people who have lost contact with their beings, the people who are too much confined to their personalities and have no idea of any individuality. They ate ready to become part of a group. They feel very at ease in becoming part of a group, because the moment they become part of a group they have no responsibility. They can relax, they have no anxiety. Now the group takes the responsibility.

That's why people are Hindus and Christians and Mohammedans. Why? Why do people belong to rotten, utterly out-of-date, so-called ideologies? For a single reason: it gives you security, a feeling that you belong, that there are people who are with you -- you are not alone. The Christian knows that millions of people are Christians. The Hindu knows that he is not alone, millions of people are with him -- how can he be wrong? How can millions of people be wrong? He must be right! He knows nothing of what is right and what is wrong, but the crowd around him gives him the feeling that he does -- a false feeling, obviously.

Truth has nothing to do with the crowd; truth has always been attained by individuals. A Buddha attains it, a Jesus, a Mohammed, a Moses, a Zarathustra. But they attain to truth when they are absolutely alone in their deep meditative states, when they forget all about the world and the other, when they are no more obsessed by the other in any possible way, when they are utterly alone drowning in their own consciousness and reaching the very bottom core of it. Then they know what truth is.

But the crowd keeps you away from yourself. The crowd is an escape from your real being. The crowd makes it possible for you to remain interested in others; it never allows you any self-encounter.

The groups in this commune have a totally different orientation. It is not to force you to become part of the group. On the contrary, the group is just a help for you to drop your personality and BE individuals. If by dropping your individuality you become part of a group, you are committing suicide. And that's what these people are helping people to do.

People are tired of themselves; they want to commit suicide. If they cannot commit suicide physiologically, at least psychologically they can commit it. They may not be courageous enough to really commit suicide, hence these group-psychoanalysts are giving them ways to commit psychological suicide: "Become part of the group."

Becoming part of the group you are no more anxious, no more burdened. For a few days while you are in the group you feel a certain kind of relaxation; out of the group you will be back in your personality. Hence you will need the groups again and again; after a few days, a few weeks, you will again feel to participate in a group. Now the group becomes like an intoxicant which helps you to forget yourself.

This is not the purpose here. Here the purpose is totally different: you have to be helped to stand on your own feet, to be yourself.

You ask me: IN THE WEST MANY GROUP-PSYCHOANALYSTS TREAT A GROUP AS A UNITY. .

No group can ever be a unity; a group can at the most be a union. And the difference between union and unity is great. In unity you become one, you dissolve yourself completely, you are no more separate. In union you remain separate but you are together for a certain purpose. Once the purpose is fulfilled the union disappears. But the unity, once attained, never disappears -- it is not purposive.

With people you need only unions with God you need unity.

Even a love affair is a union not a unity, a friendship is a union not a unity. Once the purpose is fulfilled the love affair will disappear. You may cling for a fear days just out of a sense of gratitude, out of a sense of responsibility, duty, out of a sense of all the promises that you have given in the past -- you may cling for a few days, but that clinging cannot go on for long. Sooner or later it is finished, the purpose is fulfilled.

Unity means there is no way to finish it; it can only be with God. Unity with God, union with people. In unity you become one, inseparably one, but in a group you are not inseparably one. It is a temporary commitment: you can drop out of it any moment, you can say no any moment; you still remain capable of separating yourself. Remember the difference between unity and union.

When a group, a psychotherapeutic group, meets together, it is a kind of union. You have met for a certain purpose for a few days: to help each other, to be helped by the wisdom of the psychoanalyst -- if he has any.... He may not have any. His psychotherapy may be just an escape for him to avoid his own

problems.

It happens many times: listening to other people's problems you can easily forget your own problems. Getting involved with other people's anxieties you can avoid your own anxieties; they look very small compared to other people's problems. You can even feel a little good inside: "My problems are not so great." Listening to other people's problems you become focused on others.

Your so-called psychoanalysts, more or less, are simply avoiding their own problems -- because I know them! Many of them have become sannyasins, many more are on the way. They are in the same misery, in the same mess, as you are. But they are knowledgeable, they are experts, they have studied. They can help a little, they can supply a kind of expertise; maybe a little bit of help IS possible. Sometimes they may not be able to give you any help, but they may function as a placebo.

A placebo literally means 'that which pleases'; it is a medical term. Sometimes there are people who come to the physicians who have no problems, no real problems, just imaginary problems. They are given placeboes -- just sugar pills -- they have no medicinal quality in them, but the patient believes that he has been given a great medicine. His illness is imaginary; he needs an imaginary medicine. A real medicine will create some trouble. Taking those imaginary medicines he is helped, he feels good.

Sometimes it happens: the moment the doctor comes to see you, half your disease is already gone. He has not given you any medicine, but he just comes smiling, holds your hand, and now you know that you are in the hands of an authority. That's enough to feel relief. And his smile, and his authoritative manner, and all the gadgets that he brings -- the cardiogram, the stethoscope, the thermometer -- and a few things he does on your body... and then he smiles and says, "Don't be worried. This will be gone within two days." Half of it is already gone!

Hence a doctor has to take big fees. If he takes no fee from you, you will not be helped. The bigger the fee, the greater the doctor! When you come to the highest authority, certainly you know you are going to be helped, it is going to happen. This man is a magician -- whomsoever he touches he cures! This very belief is medicinal, and then any medicine will do. Much depends on the physician and his demeanor.

These group-psychotherapists -- and there are now many kinds all around the world -- they are a kind of placebo. You feel good knowing that somebody knows; he may know, he may not know. My own observation is that they are much more in a mess than you are, but they have found a way. The psychoanalysis may not help you but it helps them.

I have heard:

A young woman entered into the office of a psychoanalyst. The psychoanalyst immediately said, "Undress!"

The woman said, "But I have no physical problem; it is a question of my mind."

The psychoanalyst said, "Did you hear me or not? Undress! If you don't want to undress, get out! Then I won't take the case at all."

Now what do you do when some authority says "Undress"? You undress! Reluctantly the woman did it. And the psychoanalyst jumped on the woman, made love to her, and when they were off the couch he said to her, "Now this takes care of my problem -- what is your problem?"

Blind people are being led by other blind people!

I am not a psychoanalyst. I am not here to treat your minds and cure them. I am here to bring you out of your minds -- healthy, unhealthy, neurotic, non-neurotic, it doesn't matter. I don't take any note of your mind, what kind of mind you have. ANY kind of mind...you have to be taken out of it! So I don't go into the details, I simply start hammering! Once you are out of your mind, once you have an awareness that you are a witness of your mind, the mind disappears with all its diseases.

And in fact, to tell you the truth, MIND is the disease. It is not a question of ill minds and healthy minds -- there are no healthy minds at all. MIND AS SUCH is the disease!

But these people -- psychoanalysts, psychotherapists, psychiatrists -- they are fixing your minds. They may help a little bit, but their whole effort is to make you well-adjusted to the society. Now the real problem is: Is the society healthy? Is the society natural? Is the society as it should be? If the society ITSELF is insane, helping you to be adjusted to this insane society is not a real help.

And as I see it, the people who become psychologically ill are more sensitive people than the others. The others who are never psychologically ill are not healthy but only insensitive people, dull. They don't have much intelligence, they can't see the problems of life. That's why they remain undisturbed.

Those who feel the problems of life, those who see the ugliness we have created all around, the violence, the war, the way we have lived up to now, against each other, destructive to nature, to people, to birds, to animals... the way we have behaved up to now is absolutely insane! Those who are more sensitive amongst us, they become disturbed because they can feel. The less sensitive are not disturbed because they can't feel; they have rocklike hearts. They look sane.

It is a very strange world! The really sensitive people become insane and the utterly insane people look sane, for the simple reason that they have grown a stonelike shell around their beings; they can't feel anything. They go on dragging their lives in the normal way. The normal is not really normal, it is only average. To be normal is very rare.

A Buddha is normal, a Jesus is normal. But ask Sigmund Freud -- Sigmund Freud thinks Jesus is neurotic! Now whom are you going to choose, Jesus or Sigmund Freud? Who is neurotic?

Sigmund Freud is utterly neurotic, very much afraid of death -- and he calls Jesus neurotic, who goes to his death with a prayer on his lips, who can pray from the cross, "God, forgive these people because they know not what they are doing." This man is neurotic? And Sigmund Freud? -- it is reported that at least three times- in his life he fainted, fell into a coma, became unconscious, just at the mention of the word 'death' -- just at the mention of the word. Nobody was crucifying him! And Jesus is neurotic?!

Mansoor is neurotic? When his hands were cut he laughed. He looked at the sky and said, "You cannot befool me!" and had a hearty laugh.

Somebody in the crowd asked, "Why are you laughing? Have you gone mad? They are killing you! They have cut your hands, now they will cur your feet, and then they will cut your tongue and they will destroy your eyes!"

No man was ever tortured so much as Mansoor, not even Jesus, not Socrates. Part by part he was killed very cruelly killed, but he laughed to the last.

He said, "I am laughing because you are not killing me; the man you are killing is not me. That's why I am laughing -- you are killing the body and I am NOT the body. It is so ridiculous! I had never thought that you would be so foolish, and I am telling God, looking upwards to the sky: You cannot befool me. Even if you have come in the form of the murderers, I recognize you -- because only God exists and nobody else. Today he has come in the form of murderers, as death -- it is my ultimate test."

This person is neurotic? And just the mention of the word 'death' is enough to make Freud tremble and fall from his chair and faint! And this is the founder of psychoanalysis!

Psychoanalysts are avoiding their own problems. Except a man enters into meditation, he goes on avoiding his problems.

You ask me, Ramadas: HERE WITH YOU, THE IMPORTANCE OF THE GROUP IS VERY MUCH STRESSED IN THERAPY...

Yes, but always as a union, not as unity. It is a temporary arrangement, an experiment. You are not to become one with the group. You have to function in harmony with the group, but you remain the individual. Just like in an orchestra different instruments are being played, but each instrument remains different, unique. Each contributes to the whole, but you can contribute to the whole only if you are separate, otherwise who is going to contribute and to whom?

In an orchestra the flute-player is contributing, the guitarist is contributing, the pianist is contributing -- but the pianist is a pianist and the flute-player is a flute-player. The flute is a flute and the piano is a piano; they retain their individualities. But for the moment they have joined hands together -- it is a union not a unity. The flute has not become part of the piano- if it does become the whole beauty will be lost.

Here in the groups, Ramadas, the emphasis is that you should be individuals and yet capable of functioning in harmony with others. That's what is happening on a greater scale in the whole commune: everybody should remain an individual, yet be capable of participating in the communal life -- participating in the work, in the play, in the music, of the commune. But it is not expected that you should destroy your individuality; that will be suicidal, that will be a murder. On the contrary, the whole effort is to sharpen your individuality, to give you more and more uniqueness The more meditative you become, the more unique, incomparable, you become.

The Buddha is a peak: part of the infinite universe but not part in the sense that he is replaceable; not

like a part in a car that you can replace. He is unique, he is irreplaceable; nobody can replace him. The higher you rise in awareness, the more you are in tune with the universe, and at the same time the more unique you go on becoming. Hence the uniqueness of a Buddha in contrast to Jesus, the uniqueness of Mohammed in contrast to Mahavira. Where else can you find such unique individuals?

But we have lived in a society which destroys individuality and gives us false toys in the name of individuality -- gives us a personality. This personality is a burden, and you are always ready, absolutely willing, to put this burden aside.

In group therapies you can do that, you can put the personality aside -- you don't do anything about your individuality and you put the personality aside. Then what do you become? You are simply drowned in the group mind, you start functioning as a part of the group. You don't attain to a soul -- in fact you lose much. Of course! Because the personality is discarded, the anxiety that was there is no longer felt; but this is not a way to get rid of anxiety -- it will come back. How long can you live in a group? Sooner or later you will be back in the society and there you will again cling to the personality, it will be needed. And soon the desire will arise to go to another group for a few days to put the personality aside so you can feel free -- but that freedom is at a great cost. Freedom is god only if it happens around the center of your individuality; otherwise it is not helpful, it is harmful.

The group that takes your individuality awaits destroys you, destroys something very essential in you. It functions like an intoxicant.

You say, Ramadas: ON THE OTHER HAND, HERE GREAT IMPORTANCE IS GIVEN TO INDIVIDUALITY TOO.

Yes, in the group you learn how to be in tune with others and at the same time you learn how to remain yourself. It is a paradoxical process: remain yourself mole and more and yet become a great contribution to the orchestra of life. Between these two poles your real being will become more and more sharpened.

YOU SAY: OSHO, PLEASE, HAS A GROUP A KIND OF UNIQUE SOUL BEYOND INDIVIDUALS?

No, but a group can have a mind -- not a soul. A group can easily have a mind; that's how people are. All the Mohammedans have a certain kind of mind.

I was a student at a university and I was staying with one of my professors. He loved me tremendously. Not only did he love me -- he was a rare man, very old, must have been almost of the same age as my father -- he not only loved me, he respected me to. I had to tell him again and again, "I am just your student -- you need not be so respectful towards me." It was embarrassing for me sometimes, because whenever I would enter the room he would stand up, even if there were other people. Once the Vice Chancellor was present; I entered the room, he stood up. The Vice Chancellor could not believe his eyes! I had to ask the Vice Chancellor to forgive me, "It is all my fault -- I should not have entered!"

I was staying with the professor. It was a winter morning; in the sun outside on the lawn I was reading a book. The professor's mother came -- very old, must have been eighty she asked me, "What are you reading?"

Just to tease her, because she was a fanatical Hindu I said, "This is the holy Koran."

That old woman simply forgot that she was eighty! She snatched the book away from me, threw it away, outside on the road, and told me, "How dare you bring such a book in MY house!"

I said, "Now you have committed a sin. It was not the holy Koran, it was the Bhagavad Gita -- I was just joking! "

She ran, brought the book, touched it seven times with her head, cried and wept, and I said, "What are you doing? It is the holy Koran! I am just teasing you!"

She threw the book in the fire! I told her, "You have the mind of a Mohammedan."

Mohammedans have a very obstinate, stubborn mind. Hindus also have an obstinate, stubborn mind -- but it is not so tight, it is a little loose. The reason is that so many Buddhas have happened in this country and they have been hammering on the society, they have made it loose in many places. But Mohammedans have not known anybody else except Mohammed.

That's what has happened to Catholics. The word 'catholic' means one who is very liberal, but that is not the case -- Catholics are worse than communists!

Just the other day a friend from Rome sent me a letter saying that the new Pope has released a five-page

epistle, very stern, very hard, cruel. And the friend writes, "It seems that the epistle has been written keeping YOU in mind." Of course the name is nor mentioned, but whatsoever is said seems to show that the Pope must have some idea of me in his mind. He must be reading THE MUSTARD SEED, COME FOLLOW ME... because he says, "There are people now on the earth who are claiming that THEIR interpretation of Jesus is more right than the Vatican's interpretation. Beware of these people! Don't even listen to them and don't read them. If you read and listen to them you are bound for eternal hell."

Now these people create a certain mind -- but not a soul. Catholics have a certain mind, Mohammedans have a certain mind, Hindus have a certain mind. People who have no individuality start having a certain mind -- the mob mind.

In the army you will find there are no individuals. The whole effort in the army is to destroy the individual and give you a uniform, a number. Now, to give you a number is a subtle way of destroying your individuality: a name gives you a uniqueness, 'No. 11' takes all individuality from you.

RAMADAS is a totally different matter -- if Ramadas dies, a person dies; if No. 11 dies, who cares? Ramadas cannot be replaced by anybody else, but No. 11? -- there is no problem. You can fix 'No. 11' on anybody and he becomes No. 11.

In the army, scientifically, technologically, the individuality is destroyed. Your name disappears, you become a number. Your hair is cut in the same way. You are forced to follow stupid orders year in, year out: left turn, right turn, about turn...for what?!

Once a philosopher got recruited into the army. The first thing was the morning parade, and the captain said, "Right turn!" Everybody turned towards the right except the philosopher.
The captain said, "Are you deaf?"

He said, "No. I can hear you are saying, 'Right turn,' but why? I cannot do anything unless I can explain to myself the reason."

Now you don't say such things in the army -- and the professor was very well-known. The captain said, "This will be difficult. I myself don't know why, but this has to be done, and for three hours every morning. And not only right turn -- left turn, about turn, go forward, come back -- and I don't know why. And nobody has ever asked -- people simply do it! This is a training in obedience."
The professor said, "Then it is impossible for me!"

He was given another job, in the kitchen, something that he could do creating no problem for others. He was given a full bag of peas and told to sort them out, smaller ones on one side and bigger ones on the other side. After two hours when the captain came, the philosopher was sitting in the Rodin posture -- with his hand on his chin in great thought -- and the peas were exactly there as they had been left.

The captain said, "What are you doing? Have you not started yet?"

He said, "How can I start? -- because there are a few big ones and a few smaller ones and a few which are in between. Unless I know exactly where those which are in between go, how can I start?"

He had to be discharged immediately from the army! This type of person is not needed in the army, and they can become contagious.

In the army there is no 'why'. You are simply told to do such a thing and you have to do it. In fact; the more stupid a thing it is, the better it prepares you for the work of the army. Following stupid orders for years, one day they say, "Shoot this man!" and you shoot the man, robotlike, without asking why -- you have forgotten how to ask why. In the army, the group mind arises -- not a group soul, remember.

The soul is always individual; mind is always group. ANY mind, watch carefully, and you will find it belongs to some group. If you believe in God, that means you belong to a certain group which believes in God; they have given the idea, the conditioning, to you. What are your beliefs? From where do they come? They come from the social mind -- from the church, from the state; you can find the source from where they come.

You can watch your mind and you will be surprised that all that you carry in your mind and think is yours is NOT yours. It has all come from different sources -- from parents, teachers, priests, politicians -- others have given it to you. There is something like a Hindu mind and there is something like a Mohammedan mind and something like a Jaina mind and something like a Buddhist mind -- but there is no Buddhist soul, there is no Christian soul.

Minds, Ramadas, certainly belong to groups. And it can happen that if you participate in a psychotherapy group you may become part of the mind of the group leader, the ideology.

It happens -- it is now a well-known fact -- if you go to a Freudian psychoanalyst, slowly slowly you start bringing dreams which are needed for Freudian psychoanalysis. You start adjusting to the psychoanalyst. It is a very subtle process. If you go to the Jungian psychoanalyst you bring other kinds of dreams to him. If you go to the Adlerian, again different kind of dreams you dream as if somehow you start buttressing the ego of the psychoanalyst. He buttresses your ego, you buttress his ego; it becomes a mutual arrangement. He interprets your foolish dreams in such great detail and brings such beautiful meanings to them, such profound significance to them, that naturally you would love to bring more and more dreams of the same kind -- which make HIM happy!

When the doctor comes to see you, you want to make him happy. If he makes you happy, it is a natural understanding that you want to tell the doctor, "Your medicine is helping -- I am getting better." And you are not lying! You are not consciously, deliberately, cheating him. This is a simple process of becoming part of another mind. In the army it is very very prominent but in the society also it is very prominent.

Sergeant Major MacGregor walked into a Glasgow drugstore and took a beat-up condom out of his kilt. "How much, mon," he asked the proprietor, "would it cost to fix this?"
"Let us see," murmured the druggist. "I could launder and disinfect it, heat-weld the holes and tears and insert a new elastic in the top. That would cost you two shillings, the same price as a new one."
MacGregor said that he would think it over.
He returned the next day. "You have convinced me, mon," he announced. "The regiment has decided to replace."

The regiment....
In the army you will find it absolutely clear-cut that the people have lost their minds. The regiment has the mind. And on a smaller scale the same is the case in the society.
But my effort here, Ramadas, is to create individuals. And the soul is always individual; it cannot be given to you by anybody. It is already in you: it has to be discovered.
In a group, function as a union but never as a unity. In a group, drop your personality but never your individuality. Say yes, but remain capable of saying no.
The no has not to be killed completely. If you become utterly incapable of saying no, your yes is meaningless.
What I am doing here is not psychoanalysis; it is alchemy, pure and simple alchemy. It is an effort to transform your being from the level of mind to the level of the soul. It is a journey, a pilgrimage.
The greatest adventure that can happen to a human being is the movement from mind to no-mind, the movement from personality to individuality. The no-mind has an individuality: the mind is social.

The second question

OSHO, WHAT IS HELL? IS THERE REALLY SUCH A PLACE?

RELIGION HAS SURVIVED UP TO NOW because of your fear and greed -- the false religion I mean, of course. The true religion has nothing to do with fear and greed. In fact, the true religion means transcending fear and greed. Fear and greed are not two things, they are one. Fear standing on its head becomes greed; it is one energy, two poles of the same energy.
The priests must have discovered it very early, that man can be dominated easily if he is made afraid. They created hell. It is imaginary, it is pure imagination -- there is no place like hell. Of course, there is a SPACE like hell, but no place.
Hell is not geographical, it is psychological. It is not somewhere down underneath the earth. If you dig a hole from here and you go on digging and digging, you will reach America, and the American will come to India. And the American believes somewhere down in the earth there is hell and the Indian believes somewhere down in the earth... and the earth is round!
And there is no heaven either -- that is to satisfy your greed. Hell is to create fear and heaven is to create greed. And these are the two strategies of the priests to dominate you, to oppress you, to exploit you.

One day a great Sufi mystic Rabiya was seen running in the marketplace, with a burning torch in one hand and a pot full of water in the other hand. People stopped her and they said, "What are you doing? Where are you going? We have heard stories about you, that you are a little crazy, but this is going too far!"

She said, "Don't stop me! I am going to burn your heaven -- this torch is for that -- and I am going to drown your hell -- this water is for that. And unless your hell and heaven are taken away from you you will not find God, because God cannot be found by those who live in fear or those who live in greed."

So the first thing, Krishna Deva: there is no hell, no heaven, as places somewhere. But still they exist -- in a totally different way: they exist within you: Whenever you are in anger you are in hell, but that is psychology not geography. And whenever you are in love you are in heaven; that too is again psychology not geography.

The Western religions know only two words: heaven and hell. The East has a third word also: MOKSHA. That means absolute freedom from both heaven and hell. That means transcending psychology. No fear, no greed, no mind... and suddenly you enter into the world of eternity, immortality, into the world of God.

You carry your hell within you and you carry your heaven within you, and each moment it is up to you to be in hell or in heaven.

I have heard about a great saint who was never known to be sad. He was nearing ninety years of age but he was always happy, always cheerful, always bubbling with joy, like a small child overflowing with joy. People gathered; they were celebrating his ninetieth birthday, and maybe this was going to be the last so all the disciples had come from faraway places. They asked him, "We have only one question -- and soon you may leave us, your body is getting older and older. Before you leave, please satisfy our inquiry: What is the secret of your joy? Nobody has ever seen you sad."

The old man laughed. He said, "There is not much of a secret in it. Early in my life I discovered that it is up to me to be in hell or to be in heaven, so every morning when I wake up, the first thing I ask myself is: 'What do you want today? -- heaven or hell?' And I always decide for heaven! That is my simple secret."

A whole bus-load of women from the Hadassah and the United Jewish Appeal overturned on a Miami freeway and everybody was killed. In Heaven, Saint Peter, without thinking, assigned them to Hell They had hardly been there a week, however, when Satan phoned Peter and demanded that he remove the women to Heaven. They were a disrupting influence.

"Why, what have they done?" asked Peter.

"They have banded together, collected money, and employed engineers to install air-conditioning."

If you have intelligence, awareness, even in hell you can manage to air-condition it.

That's what I am doing. Can't you see the hell all around? But somehow I have got a few people banded together and we are trying to create a small heaven of our own. What to do? People have decided to live in hell, they are not ready to listen, then the only wise choice is: we can create our own heaven. And if we can create our own heaven, that will become an example, a model, that this way also one can live.

When people come for the first time to our commune they are surprised. Just the other day a young priest wrote a letter to me, a Catholic priest, who now has become interested in me, and wants to get married, and wants to get rid of the Catholic church. He has written a letter to me saying, "I have heard that you have got the most beautiful people in the whole of the world around you. Can you find a wife for me?"

I have told Laxmi to write to him, "Why one? Just come here. And I need not find any wife for you -- the women will chase you, they will find you!"

We have got the most alive lot of women in the whole of the world here.

Heaven and hell are not realities but ways of living. You can live in jealousy -- that's how people live. You can live in competition, you can live in conflict, you can live in ambition. That's how you have been brought up to live. This is the way to hell!

A Zen Master was asked by the Emperor of Japan.... The Emperor had come and asked the same question, Krishna Deva. Maybe you are the reincarnation of the same Emperor! Because the Japanese tend

to be reborn in India -- this is the land of their Master, Buddha. Every Japanese keeps the desire to come to India some day. If they die without coming in this life, they are reborn here. They die with the desire.

The Emperor reached the Zen Master and asked him, "What is hell and what is heaven?"

The Zen Master looked at the Emperor and said "You son-of-a-bitch! Have you looked at your face in the mirror lately? I have never seen such a dirty-looking fellow before!"

The Emperor was enraged! He had not expected such a thing from such a great saint. You don't know great saints! You know only small, puny saints. A real saint is not a cat, he is a tiger!

The Emperor was so enraged that he pulled his sword out of its sheath. He was going to cut the head of the Master. Just as the sword was coming closer, the Master said, "Wait! You are entering hell. This is the gate to hell."

The way the Master said "Wait!" was so powerful that the Emperor's hand was stopped in the middle, and he understood -- "True!" He threw the sword away, fell at the feet of the Master, and the Master laughed and said, "This is the way to heaven! You have already experienced both within a single moment. The distance is not far."

Whenever you are surrendered to existence, whenever you live in trust, love, prayer, joy, celebration, you are in heaven.

But what I am doing here is to help you to go beyond both -- because the person who lives in heaven can fall into hell any moment. They are not far away, they are very close by...just a small fence and that too is tattered because it is very old. And for centuries there has been an argument as to who should repair it. The Devil is not ready. Why should he be worried about it? Nobody wants to enter hell! If it is God' worry that hell people may enter into heaven, then he should repair it. But God is a miser, and they go on quarreling.

One day it happened: God said, "If you don't repair the fence -- which has really been destroyed by your people and your nuisance on the other side, our people have not done anything -- I am going to court!"

The Devil said, "You can go, but where are you going to find an advocate? They are all here on my side! Go to court!"

Hell is a state of mind when you live in plenty and yet you live in poverty, when life is such a blessing and yet you live in sadness. When the flowers bloom you don't bloom. When the stars shine you don't shine. When the clouds are in the sky floating in freedom don't enjoy the freedom. When the cuckoo calls from a distant wood and you remain deaf. When the peacock dances you don't dance. This is hell! And you are the creator of it.

Mahatma Gandhi died and went to heaven. He was royally welcomed by St. Peter as a great saint and told that any request of his would be granted. Gandhi said, "All my life I have been non-violent. Now I would like to live a life like Adolph Hitler."

That seems to be absolutely psychological, right. If you live a repressed life this is going to happen. Adolph Hitler would like to live like Mahatma Gandhi, and Mahatma Gandhi would like to live like Adolph Hitler; the rejected, the denied part will take revenge. So I see a point in this fictitious story.

St. Peter replied, "This is too horrible a wish to be granted -- but we will let you see Hitler in hell. That will give you an idea and you may drop your desire."

Gandhi was taken to hell where he saw Hitler surrounded by beautiful naked dancing girls and many bottles of wine. "How can this be hell?" cried Gandhi "This is heaven!"

"Of course it is hell," said St. Peter. "The bottles all have holes and the women don't!"

The third question

OSHO, WHY IS IT THAT ONE BECOMES SO ATTACHED TO THE PHYSICAL PECULIARITIES OF A MASTER: HIS BEAUTY, HIS GENTLENESS, HIS LANGUAGE, HIS MISPRONUNCIATION -- SO THAT ALONGSIDE THE AWE AND RESPECT HE INSPIRES THERE GROWS SUCH A FEELING OF TENDERNESS AND FAMILIARITY? IF THIS IS A DEVICE I WANT TO BE CAUGHT BY IT FOREVER.

LOVE AFFAIR IS A LOVE AFFAIR! It is not logical. When you love a person, you love his wholeness, you love him as he is. And to be with a Master the ONLY way is to fall in total love. Hence you start liking everything of the Master -- yes, even his mispronunciations! Of course it is easy to love his beauty, his grace, his wisdom, but that is not enough -- unless you start loving him in his totality....

I know that if sometimes I don't mispronounce a few words, you miss -- when I mispronounce I can see the joy!

Vivek goes on telling me every day, "Don't say 'aunt', it is 'ain't'." And whenever I come across it, just to be compassionate to you, I again say 'aunt'.

And there is one more difficulty: there are a few things I cannot figure out. My whole life I have been unable to figure out what is left and what is right. In school when I used to go to the parade I used to write on my hands, "This is right, this is left." So whenever this question of 'aunt' and 'ain't' arises I am puzzled -- whether it is 'aunt' or 'ain't', or vice versa!

Yes, it is a device. If you can't love me in my totality you will miss me.

A man with a rosary around his neck, wearing a hooded cloak and sandals, carrying a begging bowl and with a long white beard, was surrounded by a crowd in a certain town. They clamored for his blessings and he led them to the top of a hill where he sat in silence for several hours.

Finally someone approached timidly and asked him to address them.

"I know that you have all been waiting for the words of the Great Teacher so-and-so," he said, "and I hope that his visit to this town, which is now over, has conferred the customary blessings upon it. But MY own job is now finished, as he will have passed through the streets in our absence...."

"Then who are you?" shouted a frenzied worshipper.

"Me? Oh, I am the decoy...."

He was just a device of the Master, so that the foolish people could go with him outside the town and the Master could pass through the town unhindered, undisturbed -- or would be met only by those who had eyes. All those who were blind followed this man because they could only see the outer garb. He LOOKED like a Master, they followed him. Only a very few people must have remained in the town, who were not deceived by the personality.

My mind is just a mechanism. For me now it is absolutely useless: it is just for your sake that I go on feeding it a little bit. Just for your sake I am speaking, otherwise now there is no point for me. In fact there is no point for me even to breathe! It is only for you that I am breathing, speaking, living. Those who have eyes will be able to see it.

EVERYTHING IS a device. Remember it: you have to SEE the device to grow beyond it.

And as far as the pronunciation is concerned, it is a miracle that I don't mispronounce all the words, or that even when I mispronounce you can still understand...because language is very alien to my being now -- not English, but my own mother tongue is alien. I have become a stranger to my own mind; the distance is infinite between me and the mind. I am surprised myself that the mind goes on functioning. What I have known has been known in silence; no language can express it.

And from my very childhood I was not interested in any subject that was taught in the school -- hence my poor history! I was always puzzled why these stupid names have to be remembered. Why, for what sin, are we punished, to remember the names of some people, dates, exact dates, exact names...? And all that these people have done is ugly! History is bunk! Why should we be punished? So I was never present in the history class. I was never interested in language, any language.

My whole interest was from the very beginning, how to transcend mind. Neither history can help, nor geography, nor mathematics, nor language -- nothing can help. All these things are irrelevant. My whole being was moving in a totally different direction.

So it is just a miracle happening, that I go on speaking to you, conveying to you something which cannot be conveyed, expressing something which is inexpressible, saying the unsayable. And you have to forgive many things.

Landers and his girlfriend were dining at the famous House of Hung Lo. Landers said to the waiter, "Bling us some flied lice."

The waiter left and returned with won ton soup. They ate it, and Landers again said to the waiter, "We want flied lice."

This time the waiter brought them two orders of egg roll. As the waiter walked away, Landers called loud enough for everyone in the restaurant to hear, "How about the flied lice?"

The Chinese waiter came back to the table and said, "Can't you pronounce fried rice, you plick?"

Somehow I am managing.... So if I manage and say 'fried rice', then I slip somewhere else -- 'you plick'! you have to forgive me.

But everything is a device, remember...and as you get closer and closer to me, more and more subtle devices will be used. The day is not far off when we will be simply sitting in silence and there will be no question of language, words Get ready for it, because that which I REALLY want to communicate can only be communicated in silence.

Be Still and Know

Chapter #9
Chapter title: He Died in Samadhi

9 September 1979 am in Buddha Hall

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The first question

OSHO, WOULD YOU SAY SOMETHING ABOUT YOUR FATHER'S DEATH YESTERDAY?

Vivek,

IT WAS NOT A DEATH AT ALL. Or it was the total death. And both mean the same thing. I was hoping that he would die in this way. He died a death that everybody should be ambitious for: he died in samadhi, he died utterly detached from the body and the mind.

I went to see him only three times during this whole month he was in the hospital. Whenever I felt that he was just on the verge, I went to see him. The first two times I was a little afraid that if he died he would have to be born again; a little attachment to the body was there. His meditation was deepening every day, but a few chains with the body were still intact, were not broken.

Yesterday I went to see him: I was immensely happy that now he could die a right death. He was no more concerned with the body. Yesterday, early in the morning at three o'clock, he attained his first glimpse of the eternal -- and immediately he became aware that now he was going to die. This was the first time he had called me to come; the other two times I had gone on my own. Yesterday he called me to come because he was certain that he was going to die. He wanted to say good-bye, and he said it beautifully -- with no tears in the eyes, with no longing for life any more.

Hence, in a way it is not a death but a birth into eternity. He died in time and was born into eternity. Or it is a total death -- total in the sense that now he will not be coming any more. And that is the ultimate achievement; there is nothing higher than it.

He left the world in utter silence, in joy, in peace. He left the world like a lotus flower -- it was worth celebrating. And these are the occasions for you to learn how to live and how to die. Each death should be a celebration, but it can be a celebration only if it leads you to higher planes of existence.

He died enlightened. And that's how I would like each of my sannyasins to die. Life is ugly if you are unenlightened, and even death becomes beautiful if you are enlightened. Life is ugly if you are unenlightened because it is a misery, a hell. Death becomes a door to the divine if you are enlightened; it is no more a misery, it is no more a hell. In fact, on the contrary, it is getting out of all hell, out of all misery.

I am immensely glad that he died the way he died. Remember it: as meditation deepens, you become farther and farther away from your body-mind composite. And when meditation reaches its ultimate peak, you can see everything.

Yesterday morning he was absolutely aware of death, that it had come. And he called me. This was the first time he had called me, and the moment I saw him I saw that he was no more in the body. All the pains of the body had disappeared. That's why the doctors were puzzled: the body was functioning in an absolutely normal way. This was the last thing the doctors could have imagined, that he could die. He could have died any day before. He was in deep pain, there were many complexities in the body: his heart was not functioning well, his pulse was missing; there were blood clots in the brain, in the leg, in the hand.

Yesterday he was absolutely normal. They checked, and they said it was impossible; now there was no problem, no danger. But this is how it happens. The day of the danger, according to the physicians, didn't prove dangerous. The first twenty-four hours when he was admitted to the hospital one month before were the most dangerous; they were afraid that he would die. He didn't die. Then for the next twenty-four hours they were still hesitant to say whether he would be saved or not. A suggestion had even come from a surgeon to cut the leg off completely, because if blood clots started happening in other places it would be impossible to save him.

But I was against cutting off the leg, because one has to die one day -- why distort the body and why create more pain? And just living in itself has no meaning, just lengthening the life has no meaning. I said no. They were surprised. And when he survived for almost four weeks they thought I was right, that there had been no need to cut off the leg; the leg was coming back, becoming alive again. He had started walking also, which Dr. Sardesai thought was a miracle. They had not hoped for that much, that he would be able to walk.

Yesterday he was perfectly normal, everything normal. And that gave me the indication that now death was possible. If meditation happens before death, everything becomes normal. One dies in perfect health, because one is not really dying but entering into a higher plane. The body becomes a stepping-stone.

He was meditating for years. He was a rare man -- it is very rare to find a father like him. A father becoming a disciple of his own son: it is rare. Jesus' father did not dare to become a disciple, Buddha's father hesitated for years to become a disciple. But he was meditating for years. Three hours each day, in the morning from three to six, he was sitting in meditation. Yesterday also, in the hospital also, he continued.

Yesterday it happened. One never knows when it will happen. One has to go on digging...one day one comes across the source of water, the source of consciousness. Yesterday it happened; it happened in right time. If he had left his body just one day before he would have been back in the body again soon -- a little clinging was there. But yesterday the slate was completely clean. He attained to no-mind, he died like a Buddha. What more can one have than Buddhahood?

My effort here is to help you all to live like Buddhas and die like Buddhas. The death of a Buddha is both! It is not a death, because life is eternal. Life does not begin with birth and does not end with death. Millions of times you have been born and died; they are all small episodes In the eternal pilgrimage. But because you are unconscious you cannot see that which is beyond birth and death.

As you become more conscious, you can see your original face. He saw his original face yesterday. He heard the one hand clapping, he heard the soundless sound. Hence it is not a death: it is attaining life eternal. On the other hand it can be called a total death -- total death in the sense that he will not be coming any more.

Rejoice!

The second question

OSHO, WHEN HEARING THE STORY OVER DINNER OF DADU AND TWO OF HIS DISCIPLES, RAJJAB

AND SUNDERO. I WAS BAFFLED BY HOW DEEPLY AFFECTED THEY BOTH WERE BY THE DEATH OF THEIR MASTER. ONE, RAJJAB, NEVER OPENED HIS EYES AGAIN, AND THE OTHER, SUNDERO, DIED IN THE SAME BED AS HIS MASTER, DADU. HOW CAN AN ENLIGHTENED PERSON BE SO AFFECTED BY THE DEATH OF HIS MASTER OR BELOVED ONE?

Ambubhai Diwanji,

IT IS ONE OF THE MOST BEAUTIFUL STORIES. There is no parallel to it in the whole history of religion, but it has to be understood. You have misunderstood it totally; it is very easy to misunderstand it. Apparently, what you have understood is what is understood by people who read the story.

The question arises: why are two enlightened persons so much affected by the death of their Master? They are not affected at all! It is not happening out of misery; it is a totally different dimension.

Rajjab never opened his eyes again. He was asked once why he had closed his eyes. He said, "Because I have seen the most beautiful thing in the world -- now there is nothing else to see!"

Dadu was the most beautiful flower. Now what is the point of keeping your eyes open? for what? If you have the Kohinoor with you, you will not go on collecting pebbles on the seashore -- or will you? Rajjab is not affected. It is not out of sadness that he closes his eyes; there is not a single tear in his eyes. He is not weeping, he is not crying.

With closed eyes he continued to dance and sing the songs of Dadu. But he said, "Once you have seen God in human form, then there is nothing else worth seeing. I would like the impact of my Master on my eyes to be the last and the most penetrating. I would not like it to be covered by dust."

Ambubhai, then the whole story takes a totally different turn. It is tremendous love. It is not an attachment to the Master's body, it is great understanding.

Once you have seen a Master...and Rajjab lived very very close to Dadu. The day he became an initiate he was very small, just seven years old. He had come with his parents to participate in a religious festival; he was not even aware of Dadu. Dadu was also there at the festival. The parents had gone to pay their formal respects, because it was known in the country that Dadu was enlightened. They didn't believe, but this country is very traditional and formal: if people hear that somebody is enlightened, whether they believe or not they at least go and touch his feet. Maybe he is, then why miss the opportunity? If he is not, you are not losing anything by touching his feet. This is cunningness, businesslike!

The parents had gone; Rajjab followed the parents. The parents touched his feet, but Rajjab was transformed. The moment he saw Dadu he recognized something from his past lives. This man was not new, this quality was not new. He had known him before. That almost always happens if you have lived with a Master before -- immediately a recognition!

He fell at his feet. The parents tried to persuade him to come back with them. He said, "I have found my real parents. Now you can go." He touched the feet of his parents and said, "Just as you have touched the feet of Dadu formally, I touch your feet and say good-bye." A seven-year-old child! Must have had a maturity of many lives behind him.

The parents cried and wept, but Rajjab said, "It is impossible! I have found the man -- I cannot leave him even for a single moment!"

And from that time, for twenty years, he was in the service of the Master; looking after his needs, sleeping in the same room, continuously on guard for what he needed.

And the day Dadu died Rajjab simply closed his eyes. It was closing eyes to the world. He was saying, Now there is nothing more to see. I have seen that which is really worth seeing. Now why waste your eyes and why collect dust? Once you have mirrored God then there is nothing else -- you have seen the ultimate."

It was not out of attachment, Ambubhai, that Rajjab closed his eyes; it was out of great understanding. And he was not unhappy. He danced, he sang songs, as long as he lived -- but with closed eyes, so that he could still see the Master inside. Twenty years' continuous communion with the Master...the Master had almost become a part of his soul! By closing his eyes he was still keeping company with the Master. Don't misunderstand him.

Rajjab is one of the most beautiful disciples ever.

And what happened to Sundero, another disciple? When Dadu died he laid himself down on the same bed and remained on the same bed; he never left the bed again. The Master had slept on it his whole life: it was full of his vibe, it was full of his presence, it was soaked with him. He would not leave the bed. "Why?" people would ask him.

And Sundero would say, "There is nowhere to go. I have arrived -- this is my home. This is my MOKSHA, this is my heaven. And I would like to LIVE in this beautiful space that the Master has created in this bed, and I would like to die here."

It is becoming so attuned with the Master that you don't feel your life and your death as separate from him; that is the meaning of it.

Sundero was so attuned with the Master's life that it used to happen sometimes that he would speak in Dadu's name. And he was told by people, "You are not Dadu!"

Then he would say, "Yes, forgive me. I forget! But if you ask in reality, then I am Dadu -- I have become one with my Master."

That is the ultimate state of disciplehood: when the disciple becomes one with the Master. He used to say that he was Dadu. He has written songs in which his name is not given but Dadu's name -- and people think that is not good. And the scholars go on discarding all that has been written by Sundero; they think that is not from Dadu.

But I say to you: it IS from Dadu! Sundero has become just a hollow bamboo on the lips of Dadu. Sundero exists no more as a separate entity. That is the ultimate goal of a disciple: when the disciple and Master meet and merge and become one. Sundero has become one with the Master, hence he has every right to sign 'Dadu'. He signs his poems as Dadu, not as Sundero -- and I TOTALLY agree with him! And I would like the scholars to be a little more sensitive.

These things are not for scholarship, these things are not for learned people. These things are for lovers! Only lovers can understand these things. Such a beautiful phenomenon: that a disciple cannot sign his name, he has forgotten.

Sometimes people would come to invite Dadu and Sundero would say, "Yes, I will come."

And they would say, "But we have not come to invite you, we have come to invite Dadu!"

Sundero would say, "But who am I? Why give trouble to the old man? I can come -- I am his younger form. I can travel long distances more easily -- why create trouble for him?"

And Dadu sometimes used to send Sundero. People would invite Dadu and he would send Sundero. And people were very much puzzled: "We have invited the Master, not the disciple." But they were not able to understand that the Master and the disciple, at the ultimate peak of their love affair, disappear into each other.

Hence, the day Dadu died, Sundero did not say a single word about his death, did not go to the funeral at all. Everybody left for the funeral. Thousands of disciples had gathered, and they were crying and weeping and they were in great misery. And what did Sundero do? He entered into the bed of the Master, covered himself with his blanket -- became Dadu. When people came back they thought, "This is sacrilegious!" They told Sundero, "This is not right -- you are going mad! Have you gone crazy or something? This is the Master's bed -- you get out!"

He said, "But I am no more. Sundero has died. Have you not gone to his funeral? You have gone, you have burnt him! I am Dadu. Now Dadu will function through me."

That's why, Ambujibhai, he never left the bed, not even for a single moment. He lived on the bed, he died on the same bed -- because he had become the Master.

I call this game the mad game! By 'mad' I mean: M represents Master and D represents disciple -- 'Master-And-Disciple Game' -- it is a MAD game! Unless you also become mad you will not understand it.

And Ambujibhai, I am happy to see that some madness is entering into you. You are on the way. You will not be out of this Buddhafield for long. I can see you approaching closer and closer. Sooner or later the color orange is going to be your color too -- and I hope that before you leave the body this happens.

Become Rajjab, become Sundero! Don't think about them -- these people are not to be contemplated upon. These people are to be lived! It is only by living that one can understand such tremendous phenomena.

The third question

OSHO, IF YOU WERE IN A DESERT INSTEAD OF BEING HERE, WOULD YOU FEEL THE SAME?

Anand Dasi,

I AM IN THE DESERT! Where do you think I am?

This is the desert! To live with unconscious people is to live in a desert. To live with people who are not blooming, flowering, is to live in a desert. It is a human desert -- far more empty than any desert can ever be.

To become enlightened amongst unenlightened people is to live in a desert. That is the fate of all the Buddhas. I say one thing, you understand something; else. Constant misinterpretation is bound to happen, because I talk from a totally different plane. I talk out of a fullness and you receive only through the mind. You receive only the words -- and words cannot convey my message.

My message can be conveyed to you only if you really become committed, involved, in the energy field that I am creating, if you really become a plant in my garden, if you allow me to destroy your ego -- because that is how growth begins. The death of the ego is the beginning of growth. Just as the seed has to die in the soil, the ego has to die in the Master. Once your ego is completely gone, you are a beautiful tree, with much foliage, greenery, flowers, fragrance.

My effort is to make this desert a garden. And there is every possibility of succeeding, because people ARE getting ready. Hesitating, which is natural; waiting, thinking, which is natural. But you cannot be here long thinking and waiting; sooner or later the quantum leap.... You cannot go on misunderstanding me for ever.

If you just remain here, even if you misunderstand my words, I am working on you -- not through the mind; I am playing on the instrument of your heart. Words are just to keep you engaged so that I can enter into your heart.

Yes, the work of a Master is like a thief.

There is a Zen story; Zen Masters have loved it tremendously. When you come across it for the first time you will feel puzzled about the story -- it is about a master thief.

A man was known as a master thief in Japan; he was well-known, famous, all over the country. And, of course, he was a master thief so nobody had ever been able to catch hold of him. He was never caught red-handed -- although everybody knew that he was the one who had stolen -- even from the treasury of the king he had been stealing. And he was always leaving marks of his so everybody would know who had been there.

In fact, it had become the fashion to BRAG about it, if the master thief had thought you worthy to steal something from. It became an aristocratic bragging! People would brag, saying, "Last night the master thief has been to our house."

But the man was getting older, and one day his young son said to him, "Now you are getting older, teach me your art!"

The father said, "Then come with me tonight -- because this is not something that can be taught. You can only imbibe the spirit of me; if you are intelligent enough you can catch it. I cannot TEACH it to you, but you can catch it. I cannot give it to you, but you can get it. We will see. You come tonight with me."

Naturally the son was afraid -- the first time! The wall was broken, they went into the palace. Even in his old age the father's hands were like a surgeon's, unwavering, unshaking, although he was becoming very old -- with no fear, as if he was working in his own home, breaking the wall. He did not even look here and there he was so certain of his art. And the young man was trembling -- it was a cold winter night and he was perspiring! But the father was doing everything silently.

Then the father entered into the house. The son followed, his knees trembling, and he was feeling he might fall any moment. He was losing all consciousness because the fear was such...if they were caught, then?

The father was moving in the dark house as if it was his house and he knew everything about the house, and even in the dark he could move without stumbling against the furniture, against the doors. Making no noise at all, noiselessly, he reached into the innermost chamber of the palace. He opened a cupboard and told the son to go in and find whatsoever was valuable. The son entered it. The father locked the door, shouted, "A thief! A thief! Wake up!" and escaped through the hole that they had dug in the wall.

Now this was too much! The son could not under-stand it. Now he is locked in the cupboard, trembling, perspiring, and the whole house is awake, people are searching for the thief. "What kind of father is this? He has murdered me!" he thought. "And what kind of teaching is this?" This is the last thing he would have ever imagined: he has created a living nightmare for him! Now he is certain to be caught! And he has locked

the door from the outside; he cannot even open the door and escape.

After one hour he reached home -- the son -- and the father was fast asleep and snoring! He threw aside his blanket and said, "What kind of nonsense is this?!"

The father said, "So you are back! No need to tell the whole story -- you also go to sleep. Now you know the art, we need not discuss it."

But the son said, "I have to tell you the whole story, what happened."

The father said, "If you want to tell it you can, otherwise I don't require it. Just that you have come is enough proof! Now from tomorrow night you start on your own. You have got the intelligence, the awareness that a thief needs. I am immensely happy with you!"

But the son was so overflowing, he wanted to relate the whole thing -- he had done such a great job. He said, "Just listen, otherwise I will not be able to sleep at all. I am so excited! You almost killed me!"

The father said, "It is hard, but that's how a master has to act many times. Tell me the whole story. What happened?"

He said, "Out of nowhere -- not from my intellect, certainly not from my mind -- this has happened."

The father said, "This is the key to all mastery in all the fields of life, whether you are a thief or a meditator, whether you are a lover or a scientist or a painter or a poet, it doesn't matter. Whatsoever the field, this is the master key -- that nothing happens from the head, everything happens from somewhere below. Call it intuition, call it no-mind, call it meditation -- these are names, different names for the same thing. It has started functioning, I can see it on your face; I can see the aura around you. You are going to become a master thief! And remember through being a master thief I have attained to meditation. So remember: this is the way for you to attain meditation."

The son said, "When I was standing inside that damned cupboard and people were searching for the thief, a woman servant came with a candle in her hand; I could see from the keyhole. Something from nowhere...I started making noises as if I was a cat -- and I have never done it before! The woman servant, thinking that there was a cat in the cupboard, unlocked it. As she unlocked it -- I don't know how I did it and who did it -- it happened! I blew the candle out, pushed the woman away, and ran! People followed me -- the whole house was awake, the neighborhood was awake. And they were coming closer and closer and I was on the verge of being caught.

Then suddenly I came across a well. I saw a rock just by the side of the well -- I don't believe that I have that much strength to pick that rock up now, but it happened."

When you are in such situations your whole energy becomes available to you. You don't live only on the superficial level. When life is at stake, your whole energy becomes available.

"I moved the rock, picked up the rock -- I cannot believe that I could even shake it now! -- and threw it in the well, then ran away. The noise, the sound of the rock falling in the well...and all the people who were following me stopped following me. They surrounded the well; they thought I had jumped into the well. That's how I am back home."

The father said, "Now you can go to sleep. I am finished! Never ask me anything again. Now you start on your own.

The work of a Master is a difficult work. He has to shout from the peaks, and you are crawling in the dark valleys of life. You are living in your graves, and he has to shout from eternal life. Misunderstanding is natural; because of that misunderstanding every Buddha lives in a desert.

A couple were applying for a marriage license.
"Your name?"
"Ole Olson."
"And yours?"
"Lena Olson."
"Any connection?"
The bride blushed. "Only once. He jumped me."

"Any connection?" and the woman's mind immediately interprets it in her own way, the only way she can.

Monsieur Foucard was visiting London for the first time. While walking about he felt nature calling and looked around for a public latrine like those in Paris. He could not find one and, in desperation, stepped into a dark building entrance. Immediately a bobby tapped him from behind, "You can't do that here, you know!"

Later he tried to go behind a tree, but another bobby stopped him. In a few minutes he was, again prevented by a policeman. Finally he noticed a shingle: "Dr. Dingley, Urologist". Dashing into the office, Foucard said, "Doctor, I cannot -- how you say? -- relieve myself."

The doctor handed him a bottle and told him to step behind the screen. In a few seconds the Frenchman cried, "Doctor, another container, s'il vous plait!"

The doctor handed him one, and in a few minutes had to repeat the process. When the now happy Frenchman stepped out, the doctor asked, "My good man, who told you that you could not relieve yourself?"

"Ze entire London Police Department!"

It is natural. I speak from one world, you listen from a different world. Between me and you there is a great desert. If you allow, it can become a garden -- but only if you allow; it cannot be imposed on you. You cannot be forced; great things never happen through enforcement. You cannot be regimented, you cannot be ordered, commanded. All commandments have failed. Religion has, not succeeded because the priests have been ordering people: "Do this, don't do that."

I cannot say to you: "Do this, don't do that." I can only relate my understanding to you. I can open my heart. I can go on playing on my flute. If you become enchanted by it -- yes 'enchanted' is the word -- if you become allured by it, if you become completely oblivious of yourself, your past, your mind, your ideas, your prejudices, your upbringing, if my presence can help you to unburden, your seed will fall in the soil.

The soil is ready, the spring has come. Now it is up to you -- it is ALL up to you! A little courage, and the desert can be transformed into a garden.

The fourth question

OSHO, YOU SAID TODAY THAT THERE IS NOTHING LIKE A 'GROUP SOUL', BUT I HAVE BEEN STRONGLY FEELING SOMETHING LIKE THAT IN THE COMMUNE. NOT ONLY THAT, BUT THIS FEELING OF A COLLECTIVE SOUL IS BECOMING MORE AND MORE INTENSE AND ATTUNED DAY BY DAY. IT IS SOMETHING NEW FOR ME, AND VERY BEAUTIFUL, AND ACTUALLY L EXPERIENCE IT AS THE MOST BEAUTIFUL THING THAT IS HAPPENING FOR ME HERE. I KNOW THAT EACH OF US HAS TO AWAKEN ALONE, BUT I FEEL THAT THIS 'COLLECTIVE SOUL' IS A TREMENDOUS HELP, AT LEAST FOR US NOT TO CREATE OTHER DREAMS.... AM I DREAMING NOW OF A 'COLLECTIVE SOUL'?

Sarjano,

NO, IT IS A FACT, you just don t know the right word for it. 'Collective soul' is not the right term; it is very misleading. Soul can only be individual. Then what is happening here in this commune? Anybody who enters the ashram for the first time immediately becomes aware of something. He can see it on people's faces, he can see it in their walk, he can see it in the way they are working. He can see that it is no ordinary humanity. Some grace he can feel, some joy permeating the whole place, some playfulness, some sense of humor. And people are working seven days a week. Nobody is looking at the clock...except the Indians!

People are enjoying the work: it is play, it is creativity. They are not tired. In fact, the deeper they go into this creativity, the more nourished they feel he more energy is released in them.

Anybody can see that something is there like an inner connection that connects all the sannyasins into one whole. It is not a collective soul, it is only falling into the same rhythm. I have a rhythm. The closer you come to me, the more you start falling into the same rhythm. Then my breath and your breath synchronize, then my heart and your heart synchronize.

And all the sannyasins are getting synchronized with me; hence they are also synchronized, as a consequence, with each other. It is a synchronicity. It is an orchestra. We are all playing different instruments, but in harmony, in accord.

That harmony, Sarjano, you are calling the 'collective soul'. It is not a collective soul. An army has a

collective mind, no soul at all, because soul can never be collective. Soul is always individual. It is found in your deepest aloneness; there is no other way to find it. But n a commune...this is the chemistry of a commune, that it helps you to become harmonious with others. And the more harmonious you are with others, the closer you come to your own soul, because harmony brings you closer to the soul. When a person is absolutely in harmony with the universe he becomes enlightened.

A paradox to be remembered: the Buddha is one who is absolutely in harmony with the universe, and yet a Buddha is one who is an absolutely unique individual. He plays his flute or his guitar, but he plays his flute or guitar in absolute accord with the whole. He does not go in his own egoistic way -- he is not an idiot.

Remember: either you are a Buddha or you are an idiot! The word 'idiot' is beautiful; it simply means: doing something privately. Literally it means doing something privately; hence the words like 'idiosyncrasy'. The idiot does not mean a fool; the idiot is far more potent a word than the fool. The idiot simply means one who is trying to live through his ego, who is playing his instrument AGAINST the whole and trying to succeed. He is an idiot: he is going to fail, he is doomed to fail. His life will never know any blessing, any benediction.

Sarjano, your feeling is right, you are just using a wrong word. Yes, a harmony IS being created. I am in tune with the universe. You don't know what the tune of the universe is; it is invisible. Right now you cannot connect yourself with the universal rhythm directly. But am in tune with the universe -- call it God, nirvana, enlightenment -- I am utterly lost in it. I have no song of my own to sing; I am singing the song of the universe. YOU can fall in tune with me.

That is how you become a disciple: when you find somebody with whom falling in love brings joy. Falling in love is falling in tune with somebody.

Your ordinary love affairs are ugly, because you are both in discord. Your love affair is superficial. Because you like the blonde hair of a girl, or the shape of the nose, or the color of the eyes, or the curves of the body...and you fall in love. Now curves of the body, color of the eyes, the blonde hair, are not going to last long. Sooner or later you will be fed up with them -- the same curve, the same eyes, the same nose -- sooner or later you will stop seeing them. This is not love! Hence conflict arises immediately. All so-called love affairs are nothing but conflicts disguised -- jealousies, possessiveness, domination, ego trips.

But when you fall in love with a Master it is a totally different phenomenon. You feel the rhythm of the Master; and slowly slowly your heart feels the call and you enter into an adventure. Slowly slowly, more and more people enter into that adventure...a commune is created.

First the Buddha: BUDDHAM SHARNAM GACHCHHAMI -- I go to the feet of the Buddha. Then the disciples arise, those who have gone to the feet of the Buddha: SANGHAM SHARNAM GACHCHHAMI. Then many many disciples gather, and they start feeling attuned not only with the Buddha but a certain attunement with each other also arises naturally: they are all attuned to one center, hence they start feeling an attunement with each other. A brotherhood, a sisterhood, arises; that is the SANGHA -- the commune.

And when you have fallen in love with a Buddha and have fallen in love with a commune, the ultimate surrender arises: DHAMMAM SHARNAM GACHCHHAMI. Then you know that it is neither the Buddha nor the commune: behind the Buddha is the universal law, the ultimate law -- DHAMMA. Buddha only represents the ultimate law in a visible form; his commune represents it in an even grosser way.

These are the three shelters. First you take shelter in the Buddha, then you take shelter in the commune, and then you take shelter in the ultimate law. This is what is happening here.

Sarjano, you are moving in the right direction; your feeling is perfectly right. Intuitively you are right, just intellectually you are using a wrong word. Drop that word!

The fifth question

OSHO, I NEVER WANT WHAT I GET; I REJECT IT. I ALWAYS WANT WHAT IS NOT GIVEN TO ME; THIS I TRY TO GET. I NEVER FEEL SATISFIED WITH WHAT I HAVE, I ALWAYS WANT SOMETHING ELSE. AND I NEVER SAY WHAT I REALLY WANT. L SUFFER MUCH FROM THIS BUT, IT SEEMS, NOT ENOUGH AS I STILL CLING TO IT. CAN YOU PLEASE SAY SOMETHING ABOUT THIS?

Mandiro,

THIS IS THE WAY THE WORLD IS MADE. The world is a great device of God. Just as Masters create small devices for the disciples, God creates the ultimate device for all beings. The world is a device.

It was Christmas time and a professor, a professor of philosophy and logic, went to a toyshop with his wife to purchase something beautiful, a new toy, for their only child as a Christmas gift. They tried many toys but they were all old, a little bit modified here and there. The shopkeeper, seeing that they were not satisfied, went inside the store and brought out an absolutely new toy they had never seen before. It was a jigsaw puzzle.

He said, "This is the latest and the best -- you MUST like it."

They tried to fit the jigsaw puzzle together. First the wife tried -- ladies first. She failed, she could not figure it out. The husband laughed -- the male chauvinist laughter! -- and he said, "Wait! I will do it." And he was a logician, a professor of philosophy; if he cannot do it, then who will be able to do it? He tried hard. First he was very much inspired and finally he was simply perspiring -- the whole inspiration became perspiration! He was drenched in perspiration. And a crowd had gathered, and there was no way to figure it out. The puzzle remained a puzzle, became more and more puzzling.

Finally he asked the shopowner, "What kind of jigsaw puzzle is this? If I cannot do it -- I am the Head of the Department of Logic in the University, mathematics is my hobby -- if I cannot do it, then how do you hope that a five-year-old child will be able to do it?"

The shopkeeper said, "Who told you that anybody can do it? This toy represents the world. It is made in such a way that it cannot be fixed. This is just a lesson for the child about how the world is!"

Do whatsoever you like -- EVERYTHING fails. And when I say everything, I mean EVERYTHING. But it takes millions of lives for people to arrive at this point, because in one life you cannot try all there is. You try a few things; they fail, but the hope remains: maybe you have not tried the right things.

You earn money, you become the richest man in the world -- you become an Andrew Carnegie. And at the peak, when you have become the richest man in the world, suddenly you see your whole life has been a wastage. Money is there, but there is no contentment inside -- and life has gone down the drain.

You can see the misery of an Andrew Carnegie. When he was dying, somebody who was writing a biography said to him, "You must be the most contented man in the world."

He said, "Contented? I am the MOST discontented man in the world! Don't you know I am the wealthiest man in the world? That is my discontent. Now I know there is no more to wealth: all that is possible I have attained, and yet I am dying empty. My life has been just a wastage. Next time, if God gives me another opportunity, I am not going to try money any more -- it has failed."

But the hope is there -- he will try politics...?

Those who attain to political power, they fail. But then they think maybe it is knowledge: "We should try knowledge." And so on and so forth....

Mandiro, remember: the world is made as a device by God. EVERYTHING here is bound to fail. You can hope and you try, but nothing is going to succeed. The day you understand that nothing is going to succeed is the day of great transformation. That is the day sannyas is born.

In Detroit, brothels are now automatized. One puts twenty dollars in a slot and a door opens.

A politician decides to have a go. He puts in the twenty bucks and the door opens. He finds himself in a corridor with two doors: one reads "Blonde", the other reads "Brunette". He chooses the door with "Blonde" written on it. He then finds himself in another corridor with two doors: one reads "Tall" and the other reads "Small". He opens the door with "Tall" written on it and finds himself in another corridor with two doors: one reads "Big Tits", the other reads "Small Tits" Immediately he chooses the door with "Big Tits" on it, and finds himself in another corridor with two doors, the one reading "Small Ass", the other "Large Ass". He rushes through the door with "Small Ass" written on it, and again finds himself in a corridor with two doors, one with "Real Screw" on it, the other "Fancy Fuck". He throws himself on the door with "Real Screw" on it...and finds himself in the street on the other side of the same building!

But you can try other ways. You will ALWAYS find that you end up in the street on the other side of the building!

The whole of life is like that...otherwise there would have been no reason for sannyas. There would have been no reason for religion to exist at all. Religion exists only because the world fails. It is the failure of the

world that brings you to a new awareness: that if the cherished goal cannot be found in the world, then let us try it inwards.

Mandiro, THERE you have not tried yet. Move inwards! Contentment is a quality of your center; it is not found on the circumference. Fulfillment is when you have arrived at your real, authentic being; it is not found in the ego.

The sixth question

OSHO, WHEN WE DON'T UNDERSTAND YOU RIGHTLY, HOW DO YOU FEEL?

Virendra,

I SIMPLY FEEL THAT YOU DON'T UNDERSTAND ME -- and that is that! It is not a question of feeling anything else. I say, "Two plus two is four," and you don't understand -- so I understand that you don't understand. I try again next day. I go on hammering,
"Two plus two is four." If you understand, good; if you don't understand, good. It is not a question of FEELING. I don't feel hurt, I don't feel frustrated, because from the very beginning I am not EXPECTING you to understand.

Frustration comes through expectation. If I am expecting that you are going to understand, then, of course, when you don't understand there will be frustration, deep frustration. If I am hoping that you are going to behave in this way and you don't, then certainly I will feel hurt. You have disobeyed, you have not proved worthy enough, you have not risen to the occasion. But I have no expectation at all, of anybody.

So whatsoever you do, I go on giggling and seeing it all. If you misunderstand then I say, "Old man, try again!" What ELSE can be done? And this is not a new situation; this has been always so and this is going to be always so.

In fact, to expect that people should understand you is a subtle desire to dominate them. Why? If they don't want to understand you it is perfectly okay. It is their life! They don't want to go in a certain way -- it is their choice and they are free.

Hence I never give detailed information about how you should live -- although YOU go on asking me: what you should eat, when you should go to bed, when should you get up in the morning.... You go on asking about these stupid details. And these stupid details have been given by your great -- so-called great -- saints down the ages. I don't give you one single detail.

I simply give you my insight, I SHARE my insight. I open up my heart before you. If you can partake of anything, I am obliged, I am thankful that in some way my love, my understanding, helped you to become more loving, more understanding. But misunderstanding is accepted.

Krishnamurti gets very angry -- sometimes even hits his head -- when he sees that people are not understanding him. Why be so worried about it? He is taking things too seriously, he is not playful. You can ask me the same question a thousand and one times;

am not going to be angry. Each time you ask the question I am happily ready to share whatsoever is possible.

Why is Krishnamurti so serious? He was brought up by wrong people: the theosophists. They are very serious people. They had made a. very mysterious philosophy out of all the religions of the world, a kind of synthesis. It is not a synthesis, it is just hocus-pocus, fragments from one place and a few fragments from another place. They were very serious people, and they wanted Krishnamurti to become the 'World Teacher'.

Now, how can you become the 'World Teacher'? There has never been a world teacher and there will never be. Unless the world decides to be your disciple, how can you be a world teacher?

In India there are many. All the shankaracharyas are called JAGATGURU -- world teachers. I know one shankaracharya who has only one disciple! I asked, "What kind of world teacherhood is this?"

He looked a little embarrassed. I told him, "Don't feel so embarrassed. I will suggest a way out to you."

In Hindi, JAGATGURU means world teacher. JAGAT means the world, GURU means teacher.

I told him, "You do one thing -- you start calling your disciple Jagat -- and then you become JAGATGURU! Don't feel so embarrassed; there is always a way. One can wriggle out of laws and words

and.... Call him Jagat, and you are the guru, certainly!"

Theosophists wanted Krishnamurti to be a JAGATGURU -- a world teacher. And they tried hard. They could not make him do it, because he was a really intelligent person. If he had been just a little less intelligent he would have become a JAGATGURU, a world teacher. But he wriggled his way out. But even though he has come out of their grip, the scars are left. The seriousness is still there; he is not playful, he has no sense of humor.

I am not serious! What I am saying to you is said out of playfulness. It is more a gossiping than a gospel!

Watson, a Clevelander in Paris, was unable to find a bordello, so he asked a gendarme to give him directions. The policeman did not understand English very well. Watson tried pidgin English and pointing.
"Me," he said, pointing to his chest.
"Ah! You wish to eat?" said the gendarme.
"No, no!" said Watson. He tried again, taking out a twenty-dollar bill.
"Ah! You wish to gamble?"
"No, no, no!" shouted the American in disgust, and he unzipped and zipped himself.
"Ah, oui, oui!" said the gendarme.
"Wee-wee, my ass! Where the hell is the nearest whorehouse?"

I am talking a different language, you understand a different-language -- but there is no need to make much fuss about it. It is natural.

A hippie was walking along the road when he saw a big rock by the side of the road, wobbling. Being a strong hippie, he picked up the rock to see what was underneath. To his surprise, out jumped a leprechaun!
"To be sure, I am grateful to ye, lad!" he cried. "And in return for your kindness I will grant you three magic wishes."
"Far out!" drawled the hippie. "Hey man, well, I wanna be uptight, outa sight and in the groove, baby!"
"Okay!" said the leprechaun, and turned him into a Tampax.

There is no problem when you misunderstand me or don't understand me -- there is no problem. I simply enjoy, whether you understand or misunderstand. My enjoyment remains undisturbed.

And I am not a messiah, and I am not a missionary. And I am not here to establish a church or to give a doctrine to the world, a new religion, no. My effort is totally different: a new consciousness not a new religion, a new consciousness not a new doctrine. Enough of doctrines and enough of religions! Man needs a new consciousness.

And the only way to bring consciousness is to go on hammering from all the sides so that slowly slowly chunks of your mind go on dropping. The statue of a Buddha is hidden in you. Right now you are a rock. If I go on hammering, cutting chunks out of you, slowly slowly the Buddha will emerge. It takes time....
And there is no hurry either. I am not in a hurry, because the problem with hurry is: the more you are in a hurry, the more the whole thing is delayed. And if you are not in a hurry at all, things start happening sooner. I can wait for ever, I can wait infinitely. But the miracle is: if you can wait infinitely, things can happen instantly.

RIGHT NOW the Buddha can pop up in your consciousness; suddenly a bud can open and become a flower. And one never knows when it is going to happen so one has to simply go on working. And the work should never be thought of as work but as worship. Working with you I am worshipping you. Talking to you I am loving you -- not giving you a doctrine but my heart. Handle it with care.

Be Still and Know

Chapter #10
Chapter title: Me, Enlightened?

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The first question

OSHO, TODAY WHEN YOU TALKED ABOUT YOUR FATHER, FOR THE FIRST TIME IT BECAME VERY CLEAR AND CLOSE FOR ME THAT EVERYBODY, I ALSO, CAN BECOME ENLIGHTENED. ALTHOUGH YOU HAVE SAID SO MANY TIMES THAT WE ARE ALL BUDDHAS IN THE CENTER, I ALWAYS FELT IT VERY VERY FAR AWAY. SUDDENLY ALL YOUR TEACHING FROM THE LAST TWO AND A HALF YEARS BECAME IMMEDIATE, MAYBE BECAUSE YOUR FATHER WAS KIND OF CLOSE FOR ME. I SAW HIM IN HIS HOUSE EATING A CHAPATI, SAW HIM TAKING HIS MORNING WALK THROUGH THE ASHRAM -- AND HE BECAME ENLIGHTENED! TOO MUCH! I WANT TO TELL YOU THAT I HAD A GREAT REALIZATION IN LECTURE.

Deva Kanchha,

GREAT TRUTHS TAKE TIME TO SINK IN. And this is the greatest of all, that you all are potentially Buddhas. It is impossible for your mind to accept it. You can accept somebody far away, a Siddhartha Gautam, being a Buddha, a Jesus Christ, a Zarathustra, a Lao Tzu. They are so far away, millions of light years away; they have become mythological. They are no more thought to be real persons. They have lost all substance, they have become pure shadows -- pure poetry with no words, pure silence with no sound. You can imagine them, but you cannot feel them.

Hence, although I go on repeating again and again that you can become a Buddha...in fact you ARE a Buddha, unaware of the fact. On the circumference maybe there is a great storm, just as on the surface the sea is stormy -- sometimes more, sometimes less, but there are always waves, bigger or smaller; there is always turbulence, disturbance. But at the depth there is not even a ripple: all is silence.

You are the center of the cyclone, but you are not aware of your center. And down the ages priests have condemned you so much that it has become almost impossible for you to conceive of yourself as a Buddha. The priests have condemned you according to your circumference; they know only your circumference. In fact they are interested only in condemning you, so whatsoever they can condemn they see very predominantly in you. They choose that which can be condemned, because through condemnation you are reduced to slaves: slaves of religion -- Catholic, Protestant, Hindu, Mohammedan, Jaina, Buddhist; and slaves of societies, cultures, civilizations, political ideologies -- communist, fascist, Gandhian.

The only way to reduce you to a slave is to condemn you so badly that you lose all self-respect. And it can be done because your circumference is there, and you also are aware only of the circumference. You are fast asleep snoring at the center. Only at the circumference are you a little bit awake, and that too because of the disturbance, noise.

In the marketplace you are a little bit more alert. When you sit silently in your meditation room you start falling asleep, because the only kind of alertness that you know is that which is created by the noise around you. You know only one kind of awareness, which is pathological because it is out of disturbance, not out of stillness.

That's why it is one of the basic experiences of all meditators that the moment they start meditating they start falling asleep. Hence the Zen Master has to walk amongst his disciples with a stick in his hand: whenever he sees somebody asleep, he hits him immediately. The hit you can understand, because it is on the circumference. Suddenly the energy rushes upwards in your spine, and you are awake, alert. The Zen tradition says that when the Master hits you, bow down to him in deep respect. He has obliged you; he has taken great trouble to hit you.

You know only one kind of alertness -- when you are hit, when you are in some danger, when you are in some accident. It is because of this that people go mountain climbing, because when they are climbing mountains and the danger is great they become a little alert. It is because of this that people compete in car races, because the speedier the car goes, the more danger is close by: death can happen any moment, you HAVE to become alert.

Danger has an attraction. The only attraction of danger is that you become a little alert, but this is a superficial kind of alertness. Real alertness has to happen at the center, otherwise you can remain alert on the circumference because of the noise, disturbance, but it is coming from others, it is not your own, and your center can go on sleeping.

I go on telling you this again and again. Why do r say it again and again? So that it can sink in and can reach your center. It takes time, and it takes a right moment.

My father's disappearance from the body may have been the right moment for you, Kanchha. Yes, he was a simple man, just like anybody else. So was Buddha and so was Mahavira and so was Jesus -- simple people, innocent people. He was not in any way extraordinary; that was his extraordinariness. I have known him from my very childhood -- so simple, so innocent, anybody could deceive him.

He used to believe anybody. I have seen many people cheating him, but his trust was immense; he never distrusted human beings although he was cheated many times. It was so simple to see that people were cheating him that even when I was a small child I used to say to him, "What are you doing? This man is simply cheating you!"

Once he built a house and a contractor was cheating him. I told him, "This house is not going to stand, it will fall, because the cement is not in the right proportion and the wood that is being used is too heavy." But he wouldn't listen; he said, "He is a good man, he cannot cheat us."

And that's what actually happened; the house could not stand the first rains. He was not there, he was in Bombay. I sent him a telegram telling him, "What I have been telling you has happened: the house has fallen." He did not even answer. He came when he was supposed to come, after seven days, and he said, "Why did you unnecessarily waste money on the telegram? The house had fallen, so it had fallen! Now what can I do? That contractor wasted ten thousand rupees and you wasted almost ten rupees unnecessarily -- those could have been saved.

And the first thing that he did was to celebrate that we had not moved -- because we had been going to move within two or three weeks. He celebrated: "God is gracious, he saved us. He made the house fall before we had moved into it." So he invited the whole village. Everybody was just unable to understand: "Is this a moment to celebrate?" Even the contractor was called invited, because he had done a good job: before we moved, the house fell.

He was a simple man. And if you look deep down, everybody is simple. The society makes you complex, but you are born simple and innocent. Everybody is born a Buddha; the society corrupts you.

And the function of a Master is to take away all the corruption that the society has worked on you. the function of the Master is to undo that the society has done to you, and you will be a Buddha again.

The child when he is born functions from the center; we teach him how to function from the circumference. That is our whole educational system all over the world: teaching the child how to function from the circumference. We pull him away from his center, we make him more and more accustomed to the circumference, to living on the circumference... twenty-five years of conditioning, education: good names we have given to ugly things. We call it education -- it is not education, nothing can be a greater mis-education.

The very word 'education' means drawing something out, to draw something out. When you draw water out of the well it is education. Just like that, when something is drawn outwards from your center it is education. But this is not what is going on in the name of education; it is forcing things upon you. It is not bringing your center to function. It is not sharpening your center; it is dulling it, making it more and more sleepy, dozy.

The society succeeds the day your center goes into a coma and your circumference remains functioning. Then you are a robot, a machine, no more a man.

Because we function from the circumference Buddhas look so unreal -- of course, because they function from a totally different center. That's why I say that unless you are in contact with a living Buddha, you will never believe that YOU can become a Buddha. But a living Buddha also, slowly slowly, appears far away. It is because of your mind working; it is a strategy of the mind to save itself from going through that revolution. So you create a distance -- it is imaginary.

There is no distance between me and you, not at all. I am just a neighbor to you; not even a fence divides me from you. But you cannot believe it, because that is too dangerous for you, for your established pattern of life. You can't allow me too close; you will create a distance.

Pradeepa has asked a question: "Osho, when-ever you quote Lao Tzu as saying, 'Everybody is clear, only I am muddleheaded,' I love it, because I am also muddleheaded. But there must be some difference between my muddleheadedness and Lao Tzu's."

There is none, Pradeepa. But you cannot believe it. Lao Tzu is exactly as muddleheaded as Pradeepa. Lao Tzu will agree with me, Pradeepa will not agree. There is the problem: how can Pradeepa agree that her muddleheadness...? Lao Tzu must be meaning something very mysterious, something of a totally different dimension.

No. Lao Tzu is simply saying there is no need to be a great genius to know God. God is available to all, unconditionally to all, categorically to all. You do not have to fulfill certain conditions, you do not have to rise to a certain level. God is available to you as you are, because God has BECOME you. There is nobody ELSE inside you. Just a look....

So it is beautiful in a commune, because when you live in a commune you live with people not knowing whether this man is going to become a Buddha; then one day suddenly the lotus opens: that man has become a Buddha. It gives you great courage. You know this man, he is just like you. You have been drinking tea with him, gossiping with him, reading the same newspaper, listening to the same radio, looking at the same TV, you have been to the same movie. You know him, inside and out; he was just like you. If HE can become a Buddha, then why not YOU? In fact, his becoming a Buddha becomes the greatest uplifting force in your life.

That is the beauty of a commune, because many many people with whom you were working will one day become Buddhas. Somebody was working under you ...for example, one day Deeksha finds that the man who has been washing the pots has become a Buddha! Then Deeksha can believe that "Although I am an Italian, and nobody has ever heard of any Italian becoming a Buddha, still I can become one."

Have you ever heard about any Italian...? At least have not heard of it. But it is going to happen here, because this commune is ninety percent Italian: you eat Italian food, you drink Italian water -- everybody is turning ninety percent Italian. My effort in creating a commune is simply to make you alert and aware that one day the cobbler of the ashram becomes enlightened, another day the guard becomes enlightened, and people go on blossoming. Each blossoming brings new courage, new inspiration, and in that courage and inspiration your spring comes closer to you. A great self-respect arises, and a trust: "God has not forsaken us. If people like me are becoming Buddhas, then I am also on the way. Sooner or later...." And it is going to be sooner than later -- because if so many people start flowering, then the season has come and it is time not to resist. It is time not to fight any more, but to be in a let-go.

The second question

OSHO, WHAT EXACTLY DO YOU MEAN BY SAYING "BE STILL AND KNOW" AND ALSO "SEEK THE STRENGTH OF NO-DESIRE"?

BE STILL AND KNOW is one of the most fundamental sutras of the inner alchemy. But by being still is not meant that you have to force stillness upon yourself. A forced stillness is not true stillness. One can sit like a Buddha, almost like a statue, absolutely still, and yet deep down there may be great turmoil, a thousand and one thoughts rushing. There may be great traffic in the mind. The body can be forced to sit silently for hours, and you can also learn tricks to still the mind.

For example, if you chant any mantra for hours, any name of God, if you simply go on chanting "Allah, Allah, Allah," it functions like a tranquilizer. Repetition of a single word or a single mantra creates a certain melody in your mind soothing, very soothing, very calming. And a kind of stillness will be felt which is not the true kind -- because the sound of a certain mantra is simply changing the chemistry of your mind. The change is not alchemical, it is chemical.

Sound is chemistry. Hence music can help you to become still. And, moreover, when a certain word OR A mantra Is repeated constantly, you become hypnotized by it. That's the secret of all hypnosis. You look at a flame, a candle flame, constantly -- what are you doing? You are repeating the flame through the eyes,

again and again and again. It is a repetition, it is a mantra -- through the eyes. Or you can repeat a mantra inside yourself; that is through the ear, through the sound. Any sense can be used. Perfume, incense can be used; the same incense can hypnotize you.

Hypnosis means going into deep sleep, artificial sleep. That's exactly the meaning of the word 'hypnosis': a sleep deliberately created. It can be through a tranquilizer, it can be through a soothing silence, sound, music, perfume, incense -- there can be a thousand and one ways, but you will become hypnotized. And, hypnotized, you will feel a kind of stillness which is not true.

And also, if you repeat a certain mantra again and again, you will feel bored. Boredom also brings sleep. That's why doctors suggest to people who cannot sleep that they count sheep from one to a hundred, and then backwards from a hundred -- ninety-nine, ninety-eight, back to one -- and then go up the ladder again...go on coming up and down. How long can you do it? Somewhere after going three or four times up and down the ladder you will fall asleep. It is the most ancient formula for falling asleep: count sheep from one to a hundred and then come back -- because it is such a boring job that you lose all interest in it. And the moment you lose all interest in it, there is nowhere to escape except in sleep.

Mothers know it perfectly well. Hence the lullaby: the mother goes on repeating a single note again and again and the child falls asleep. And children have their own mantras: they can suck on their thumbs -- that is a mantra. The child goes on sucking on the thumb; it is very consoling, soothing. He believes that it is the breast of the mother, and he-falls asleep. Children invent their own methods -- the teddy bear, or just the corner of the blanket, and the child holds it; if you take the blanket away from him he cannot sleep.

Even grownups are not really grownups; they have their own ritual of going into sleep. For example, if every day you clean your teeth before going to sleep, try it one day without cleaning the teeth and you will be surprised: you cannot fall asleep. Something is missing. You have created a mantra. You change the dress, a different dress than you use in the daytime...you go into a subtle ritual.

A few people who are religious, so-called religious, they will do some prayer. That too is a ritual. Grownups are not really grownups; they have grown in age, but not psychologically, not spiritually. The world is full of children of many ages: one year, two years, up to seventy, eighty, ninety -- all children.

I am not talking about their stillness. When I say "Be still and know" I mean a stillness that comes out of understanding, not out of any kind of hypnosis. And out of understanding the first thing that happens is: "Seek the strength of no-desire." The more you look into your life, you will find your life is in a mess because of desiring.

Why are you in such a storm continuously? It is because of the desire -- not only one desire but a thousand and one desires. And no desire can ever be fulfilled, no desire has ever been fulfilled. Desire as such is incapable of being fulfilled, intrinsically it is unfulfillable. Hence each desire creates turmoil, expectation, hope, then frustration, hopelessness. And you have a thousand and one desires surrounding you, and you go on supporting your own enemies.

When you look in, when you watch, you become aware that desire is the cause of your whole misery. Seeing it, desiring disappears -- JUST BY SEEING IT, desiring disappears. Seeing that desire never leads anywhere, but that you go on moving in circles and desire goes on goading you in the same repetitive patterns, seeing this -- not because I am saying it, but seeing it on your own -- desire disappears. And the disappearance of desire is the stillness, the real stillness, I am talking about.

It brings two things to you: great strength, because all the energy that was involved in a thousand and one desires is released. Now energy no more leaks from you; you don't have any holes for it to leak from. You become a reservoir of great energy. And the second thing: because now there is no noise of desires clashing, conflicting with each other, there is no civil war going on...what to do? to be or not to be? to do this or to do that? When there is no conflict, no desire, when all the storm is gone, the silence that follows the storm, that is the stillness I am talking about.

Be still and know.

And I am not saying that by being still you will be ready to know -- no. Just by being still you will know. Being still and knowing are the same phenomenon, because when you are still like a mirror, a still lake, no ripples, then the whole firmament, the whole sky, is reflected in the lake. The stars come down, and the moon, and the clouds -- all are reflected in tremendous beauty in the lake. When your consciousness becomes a still mirror, a still lake, a silent reservoir of energy, God is reflected in it.

You will not attain to knowledge, remember. You will become wise, you will become a Buddha. You will not become a great scholar, a great pundit, a great theologian or a philosopher. You will be a Buddha. You will have an innocent kind of knowing: you will know how to live, you will know how to die, you will

know how to love -- you will know the real art of life. And the real art of life consists only of three things: how to live, how to love, how to die. And these things you will not know from scriptures; these things you will know from your innermost core.

I call this education. "Be still and know, seek the strength of no-desire." It is desire that is making you weak, it is no-desire that will make you strong. It is desire that is creating continuous storms in you, it is no-desire that will bring stillness -- and a stillness that comes on its own is authentic; it is not a kind of hypnosis. It is not through mantra, it is not through any device, it is not through any trick. You are not trying to pretend to be still: you are simply still. This will give you a new birth, you will be reborn.

Jesus says: "Unless you are born again, you shall not enter into my kingdom of God." I say the same to you -- but the rebirth is a state of no-desire, a state of no-mind, a state of total stillness.

The third question

OSHO, I ALWAYS THINK OF COMMITTING SUICIDE, AND WONDER WHAT YOU WOULD SAY ABOUT MY DEATH?

Prashant,

I AM REMINDED OF A BEAUTIFUL ANECDOTE:

The minister, who got himself a little mixed up now and again, was standing over the open casket of the dearly departed, Joe Hall.
"Our friend Joe Hall is not dead," he orated. "Only the shell is here to be buried; the nut has departed."

Why should you think of suicide? Are you a nut or something? If you have become a sannyasin you have already committed suicide. Sannyas is a suicide -- the real one. It is not destroying the body, because destroying the body is not going to help; you will be immediately born again somewhere in some other womb. It will only be renewing the body; it is not real suicide.

Sannyas is real suicide, because it destroys the mind, it takes you beyond the mind. And if you are beyond the mind you will not be born again. Why be born again and again? Why go on in this vicious circle?

I know you are bored with life. If you are really bored, then meditation is the way, not suicide -- because suicide will bring you to the SAME life, maybe an uglier life than you have right now, because suicide will create its own ugliness in you. To commit suicide is such an ungrateful act towards God. He gives you life as an opportunity to grow, and you throw away the opportunity.

And unless you grow, unless you grow and become a Buddha, you will be thrown back into life again and again. Millions of times it has happened before: it is time now you should become aware. Don't miss this opportunity.

Being here with me, learn the real art of suicide. The real art consists not in destroying the body...the body is beautiful, the body has not done any wrong. It is the ugly mind. The body is beautiful, the soul is beautiful, but between the body and the soul there is something which is neither body nor soul. This in-between phenomenon is the mind.

It is mind that goes on dragging you back into the womb. When you die, if you commit suicide you will be thinking of life. Committing suicide means you are thinking of life. You are bored, fed up with life; you would like a totally different kind of life, that's why you are committing suicide -- not that you are really against life. THIS life you are against. Maybe you don't want to be the way you are: you would like to be an Alexander, a Napoleon, an Adolph Hitler; maybe you want to be the richest man in the world, and you are not. This life has failed, and you would like to be famous, successful -- destroy it!

People commit suicide not because they are really finished with life but because life is not fulfilling their demands. But no life ever fulfills anybody's demands. You will always go on missing something or other: if you have money, you may not be beautiful; if you are beautiful, you may not be intelligent; if you are intelligent, you may not have money.

Once a man stopped Andrew Carnegie, who had gone for a morning walk in the garden. Andrew Carnegie was the richest man in America; the man who stopped him was looking like the very incarnation of a beggar. And the man said, "Please don't be deceived by my appearance. I am an author, I have also written a book."

Andrew Carnegie asked, "What kind of book have you written?" The man said, "I have written a book entitled ONE HUNDRED WAYS TO BECOME RICH."

Andrew Carnegie could not stop himself laughing. He said, "ONE HUNDRED WAYS TO BECOME RICH? And you are a beggar! What kind of book is this?"

The beggar started laughing, and he said, "This is the hundredth way of becoming rich -- it is included in my book."

The beggar also thinks of becoming rich, writes books about how to become rich -- even thinks that by begging he will become rich. But Andrew Carnegie is not happy either; he was one of the most unhappy men ever born on the earth. He lived in unhappiness, he died in unhappiness. The day he died somebody asked, "You must be dying fully contented -- because you are leaving such a lot of money behind you. You are the richest man in the world."

Andrew Carnegie opened his eyes and said, very sadly said, "I am not fulfilled in my desires. My target was far higher -- I have not been able to reach it. I could accumulate only ten percent of my target."

But even if you achieve one hundred percent of your target, how is it going to help? One is going to remain unfulfilled. Each life you will find the same thing repeated; forms change, but the discontent remains.

People think that those who commit suicide are against life -- they are not. They are too lusty for life, they have great lust for life; and because life is not fulfilling their lust, in anger, in despair, they destroy themselves.

Prashant, I will teach you the right way to commit suicide. Not the destruction of the body; the body is a beautiful gift from God. The mind is not a gift from God; the mind is a conditioning by the society. The soul is a gift, the body is a gift, and sandwiched between the two, the society has played tricks with you: it has created your mind. It gives you ambition, it gives you jealousy, competition, violence, it gives you all kinds of ugly diseases. But this mind can be transcended, this mind can be put aside. This mind is not a must.

I am sitting before you and I say it through my own experience, I say it on my own authority: that mind can be put aside. It is so simple, you just have to know the knack of it.

And remember, whenever I say that I say it on my own authority I am not saying that I am saying it AUTHORITATIVELY. Those two expressions are totally different. When something is said AUTHORITATIVELY it is a commandment; you have to believe in it. If you don't believe in it you will suffer, here or hereafter. The priest speaks with authoritativeness, the politician speaks with authoritativeness.

A realized man speaks not with authoritativeness but on his own authority -- because he KNOWS it. I am not saying follow me, I am not saying believe in me. I am simply stating a fact: that I have KNOWN it this way, it has happened to me...it can happen to you.

Life is very precious and the greatest treasure is hidden in it -- and that treasure is of becoming a witness.

A real story for you, Prashant:

One day in 1928 Bucky Fuller stood on the shore of Lake Michigan and planned to throw himself in. He was ready to give up because he was a failure financially, by the standards of the upper middle class which he had been born into.

As a construction engineer he had not succeeded. And because his daughter had just died of polio, the whole universe did not make any sense to him and he was ready to throw himself in. He stopped himself and said, "Wait, I can't be sure. Maybe there is something I can do in this universe that is important." He said, "Well, what can I do? Let us see what a man of average intelligence can do if he starts questioning everything that is taken for granted and starts looking for alternatives."

I don't know if he ever was a man of only average intelligence -- IN FACT NO ONE EVER IS -- but by

questioning everything he came to realize, as he said, that when you don't accept anything except that which can be experimentally verified, you are overwhelmed by the inherent integrity and rationality of the universe. The most incomprehensible thing about the universe is that it is comprehensible, as Einstein said. And that gives you faith in the sane, sound center of the universe we mentioned earlier. As Ezra Pound wrote in the death-cells at Pisa, looking at the stars, out of all this beauty something must come."

Now Bucky Fuller is one of the most wise men in the West -- not yet a Buddha, but on the way, very close. And the art that has brought him so close to becoming a Buddha is the art of questioning everything that is accepted by the society: it is the art of becoming an inquirer.

Transform your life, Prashant, into a quest. Question the values that you have accepted. Question all that you have been brought up to believe in. Question the way you have lived up to now. Question your mechanicalness, question your robotlike existence.

Yes, something drastic has to be done, but it is not suicide. It won't help, it won't change you; you will be back again in another womb somewhere. Millions of stupid couples are making love every moment. Beware! You will be caught in some net somewhere. And you will get only what you deserve, remember; you can't get more than you deserve. You get the womb that is right for you.

And dying in suicide is dying in such anguish, because it is one of the most unnatural things to do, most abnormal things to do. No animal commits suicide, no tree ever commits suicide -- only man. Only man can go that insane. Nature knows nothing of suicide; it is man's invention. It is the most ugly act. And when you do something ugly to yourself you cannot hope that you will get a better life. You will die in an ugly state of mind and you will enter an uglier womb.

But what is the need to commit suicide? Just question: you must have lived in a wrong way, that's why life has not become a song. You must have lived foolishly, stupidly, unintelligently; that's why life has not attained to celebration. You cannot dance with joy with the stars and with the flowers and with the wind and with the rain, because you have lived with wrong kinds of ideas imposed on you by the same kind of people as you are.

It is a perpetual phenomenon; stupidity goes on perpetuating itself. Parents go on giving stupidity to their children and the children in their turn will hand over their stupidity to THEIR children. This is the heritage. This is called tradition, heritage, culture... great names!

Question all that you have lived without questioning up to now, and your life will have a new intelligence arising in it. Your life will become more sharp

Sheela has asked a question: "Osho, you say 'Drop the mind.' The more I drop the mind, the sharper and sharper my brain is becoming." She is puzzled There is no need to be puzzled: the brain is a totally different thing from the mind. The mind is given by the society, the brain is part of your body. The brain is neither Hindu nor Mohammedan nor Christian; the mind is a Hindu, Mohammedan, Christian. The brain is simply a beautiful biocomputer. The more you drop the mind, the sharper your brain will be, the more intelligent. It is the mind that is creating your mediocrity.

Sheela, you need not be puzzled by it: this is how it is going to happen. The more and more people drop their minds, the more and more they will be able to function intelligently, because the brain will be unburdened. The brain will not be expected to carry unnecessary luggage.

Right now your brain is carrying so much rubbish! That it functions at all is a miracle. Just look how much rubbish you are carrying: of being a Hindu, of being an Indian, of being a Japanese, of being a Buddhist, of being this, of being that, a fascist, a communist...religious ideologies, philosophical ideologies, political ideologies. They are heaped upon you, layer upon layer. Your brain has lost all its functioning. Once the mind is dropped, the brain will come to its total functioning.

And every being is born intelligent. It is society that creates unintelligence. No child is born unintelligent. Have you ever seen a bird which is unintelligent or a bird which is wise, intelligent? All birds are alike. Have you seen a rosebush which is foolish or a rosebush which is a genius? All rosebushes are alike. So are all human beings: they come with the same potential but fall into different gangs.

These are all gangs: Indians, Chinese, British, American. These are all gangs, and politicians are the criminals. Then there are religious gangs.... And their whole effort is not to allow your intelligence to function, because an intelligent person is bound to become rebellious.

Prashant, question your values. If you have been a Catholic, question it; if you have been a Protestant, question it; if you have been a Hindu, question it. Question all that you have lived up to now; something is basically wrong somewhere.

Ezra Pound is right. And do you know from where he is writing this? From his death-cell! "Out of all this beauty something must come." Ezra Pound in a dark cell, just waiting for death to come, can write such a tremendously important sutra: "Out of all this beauty something must come."

The birds singing, and the trees, and the flowers...this infinite universe -- is it the place to commit suicide? It is the place to dance, to sing, to celebrate, to love and to be loved.

And if you can love this existence, if you can feel blessed with this existence, I promise you that when you die you will not be coming back again...because you will have learnt the lesson. God never sends anybody back to the school if once they have learnt their lesson.

If you can learn to rejoice, you will be accepted. Doors of higher mysteries will be opened to you. You will be welcomed into the innermost mysteries of life. That's what I call the true art of committing suicide: my name for it is sannyas.

The fourth question

OSHO, SUDDENLY THERE YOU WERE YESTERDAY JUST BENDING OVER YOUR FATHER, AND I FELT SUCH LOVE AND JOY AND CLOSENESS SEEING YOU IN THIS NATURAL SITUATION THAT IT IS HAUNTING ME. IT IS AS IF A DOOR OPENED AND I SAW SOMETHING THROUGH IT, SOMETHING FAMILIAR AND TREMENDOUS, AND NOW IT IS GONE. WHAT WAS IT?

Somendra,

IT IS NOT GONE, and it will never go. Things like this come, and come for ever. They are not momentary glimpses. Your heart opened suddenly; it needed such a situation for the opening. I immediately felt something happening in your heart -- a great cry arose in your heart, you exploded into a totally different plane.

It is not gone, it can't go. It is there. It will come now in different situations, appear in different situations. You are just keeping your back towards the door; the door is open. But more and more often you will encounter the door. Once it happens you know it is there, you cannot avoid it. The mind will say it is gone; the mind would like to persuade you that it is gone. And the mind will ask questions about it so that the whole thing can become intellectual.

It is the mind which is asking "What was it?" The heart knows; the mind asks and knows nothing. The heart has known what it was, but the heart and its knowing is so deep that it cannot be conveyed to the mind. And mind feels a little puzzled.

And it has not happened only to you, it has happened to many people. It was such a situation. Many people had suddenly cried -- not out of sadness, no. There was celebration in their tears; they could not contain it. It was a spiritual experience for many of the sannyasins.

And it will remain with you -- don't ask what it was. There are things one should not ask questions about, because questions drag them to the level of the mind. There are things which should be left as they are: mysterious, miraculous. With wonder, with awe, accept

The moment the question mark is put, the plane of experience changes. The question mark brings them to the mind. The heart knows no questioning, it knows only how to trust. In that moment, Somendra, you loved, you trusted. In that moment, you were so blissful you could have died laughing.

But to die laughing is one thing; it is easier. To live laughing is far more difficult. Now that is the task, now that should be your SADHANA. Live with that vision. Yes, many times you will forget about it -- but it is there. Just a little groping and you will find the door again.

Don't let it become just a memory in the mind. Let it remain a reality. It IS a reality, but mind will try to make it a memory. Once something is made a memory, the mind can put it in the safe deposit, in the biocomputer, and you can forget all about it. Once in a while you can remember, and later on you will start feeling, "Maybe it happened -- or did I just imagine it? Maybe it was just because of the whole situation and the impact of it that I felt something which was not really happening in my heart." These things mind goes on doing.

Somendra, be careful about the mind. Mind will drag you many times from the very door of God. Mind is your basic enemy. Listen to the heart, because the heart is the friend.

OSHO, THIS IS NOT A QUESTION, RATHER A STATEMENT WHICH SHOULD NOT OFFEND YOU AT ALL. KRISHNAMURTI SAID LATELY IN SAANEN, SWITZERLAND: A ROSE IS NOT LIKELY TO BLOOM NEXT TO A GUIDEPOST.
I LOVE ROSES, BUT ALSO OTHER FLOWERS.

Hilke Schmitz,

FIRST, THERE IS NOTHING that can ever offend me. There is no way to offend me; it is impossible because only the ego can be offended. If the wound of the ego is there then small things offend. But there is no wound any more; I am absolutely healed and whole. The ego is very touchy because it is a wound. Once the ego is not there you cannot offend that person -- impossible.

So the first thing for you to remember: you can make any kind of statement you like, but you cannot offend me. Try, and try again!

Secondly, you say:

KRISHNAMURTI SAID: A ROSE IS NOT LIKELY TO BLOOM NEXT TO A GUIDEPOST.

Roses bloom everywhere, and unless you know that they can even bloom ON the guidepost, let alone by the side, roses can bloom even on the guidepost -- unless you know it, you know nothing.

A Zen story:

A disciple came to the Master. He had gone to see a polo game. The Master asked him, "Tell me a few things. Were the riders on the horses tired?"

The disciple said, "Yes, at the end of the game they looked tired."

Secondly the Master said, "Were the horses tired ?"

The disciple said, "Yes, a little bit, not as much as the riders, but even the horses were tired."

Then the Master said, "The last and the final question: were the posts, the wooden posts which are needed in the game, were they tired too?"

Now this was too much! The disciple hesitated a little.

The Master said, "Go into your room and meditate over it. Tomorrow morning you can answer."

The whole night he could not sleep; he tossed and turned. "The wooden posts -- how can they be tired? What a stupid question to ask! But when the Master asks, it can't be stupid; there must be something in it." The whole night he tried hard. Early in the morning as the sun was rising he rushed to the Master, fell at his feet, and he said, "Yes, Master, they were tired."

The Master said, "I am happy. Your going to the polo game has not been useless." Others who were present, they could not understand what was going on. Wooden posts tired?!

Somebody asked the Master, "What nonsense is this? How can wooden posts be tired?"

And the Master said, "If wooden posts cannot be tired then nobody can be tired, because this whole existence is one."

If man gets tired, if horses get tired, then wooden posts also get tired. The whole existence is a manifestation of one energy.

I know why Krishnamurti has made that statement. But my own suggestion is unless you come to know that roses can bloom not only next to a guidepost, they can even bloom ON the guidepost, you have not known anything.

And thirdly you say:

I LOVE ROSES, BUT ALSO OTHER FLOWERS.

Why only roses and why only flowers? Love should be unaddressed. Love need not be oriented towards the other. Love oriented towards the other is not true love, love as relationship is not true love. Love as a

state of being is true love. One can love a woman, one can love a man, one can love one's children, one can love one's parents, one can love roses, one can love other flowers, one can love a thousand and one things -- but these are all relationships.

Learn how to be love! So it is not a question of to whom your love is addressed, it is simply a question of your being loving. Sitting alone, still love goes on flowing. Absolutely alone, still, what can you do? Just as you breathe...you don't breathe for your wife; it is not a relationship. You don't breathe for your children; it is not a relationship. You simply breathe! -- it is life. Just as breathing is life for the body, love is the life of the soul -- one is simply love! And then only does one know that love is God.

Jesus says: "God is love." I say to you: "Love is God." The words are the same, but the significance is very different. Jesus says: "God is love." Then love becomes only one of the qualities of God. He is wise also, powerful also, a judge also, and many things more. Amidst all those qualities he is love too. Jesus' statement was very revolutionary in those days, but not any more.

I say: "Love is God." Then it is not a question of God having many other qualities. In fact God disappears -- love itself becomes God. Love is the real thing. God is the name given by the theologians to something they know nothing about. There is no God; the whole existence is made of the stuff called love.

But if you love the word 'God' it's perfectly okay, you can call it God. But remember always it is LOVE, and you will know this love only when love has become a state of your being, a simple state of your being.

The sixth question

OSHO, WHY DO I HATE HOMOSEXUALS?

Sargam,

DEEP DOWN YOU MUST BE A HOMOSEXUAL, otherwise why should you hate them? Hate is love upside-down, hate is love doing SIRSHASAN -- headstand. Hate knows yoga postures. And do you think you are a different person just by standing on your head? Many fools think that way: standing on their heads they think they are yogis; otherwise they were just ordinary people. Now, standing on their heads they are special people; distorting their bodies they think they are coming closer to God. They may be useful in a circus, but it has nothing to do with spirituality -- otherwise the people in circuses would be the most enlightened people in the world. You have seen girls in circuses doing such postures -- almost unbelievable, as if they are not made of blood and bone and flesh but of rubber. Do you think they become enlightened?

Hate is a trick: you hate because you want to repress. And hate is not good, because it does not harm the other, it simply harms you.

There are millions of people who hate homosexuals. That simply means millions of people have the capacity of becoming homosexuals if the opportunity is given to them. They have a deep longing for the forbidden fruit. Just to keep themselves in control, they create a great wall of hatred.

Sargam, that may be the case; or it may be a simple, ordinary phenomenon of life that we don't like people who are not like us. People who are unlike us we hate. Why? -- because they create suspicion in us. Hindus hate Mohammedans -- not that there is anything specific to hate in Mohammedans. Mohammedans hate Hindus -- not that there is anything special in Hindus which has to be hated. But whosoever is not like us has to be hated because he is a stranger, an outsider, and the outsider creates fear. And who knows? -- maybe he is right. To protect yourself from this doubt you create a safety measure; that hate functions as safety, a shelter.

It is not a question of homosexuality. If you don't dress like other people, as they dress, they hate you, they don't like you.

Now my sannyasins are in great trouble all over the world. Just a few days ago many letters have come that in Australia, the school, college, university authorities are very much disturbed by my orange-people, because many teachers, many professors, have become sannyasins. And a problem is being created by the parents and their leagues. The problem is being created that these orange people and their presence may corrupt their children, so the parents are against them. The Catholic priest comes in his robe; he is accepted, he does not corrupt. But my sannyasins, just because they are coming in orange robes, can be a dangerous influence.

Anybody who is not behaving like you, not living like you, is hated. This is your experience in Poona too. The people are not really in any way HARMED by you -- my sannyasins are the most harmless people you can find anywhere -- but people are against you just because you look different.

The homosexual has a very different lifestyle, and you are heterosexual. He belongs to another religion, he has another politics, he is not a man like you. The moment somebody says that he is gay, a gap arises, a great gap. Now how can you communicate?

But all these fears have to be dropped; these are all defense measures. They simply show that you are not yet settled in your being -- afraid any outside influence may take you away, off your ground.

A little Hollywood fruit was following a husky, good-looking man down the street murmuring, "My, what a pretty man!" Unable to resist temptation, he went up and felt his ass.

The man swung round. "What the hell is coming off here? Beat it, will you?"

Sadly the queer retired, but kept following, and unable to control himself, felt his ass again.

"I thought I told you to beat it," the man snarled.

A third time, however, the queer could not resist, and lovingly felt the attractive can. The man swung round and knocked him to the ground.

The injured fruit looked up at the big brute and said sarcastically, "Tourist!"

It is not only that YOU hate the homosexual, the homosexual also hates the heterosexual; he also thinks that he does not belong to him.

We have created unnecessary labels. We have put labels on every man, and not one label -- a thousand and one labels on every man. Remove all the labels! Man is simply man -- homosexual, heterosexual, autosexual, doesn't matter -- man is simply man.

Respect man, love man. Respect his individuality, respect his differences. And that is possible only if you respect your individuality. That is possible only if you are grounded in your own being and you are unafraid.

I would like a world utterly fearless, where all labels can be removed.

Once it happened:

I entered an air-conditioned train compartment in Bombay. The only passenger in my cabin immediately fell on the floor and touched my feet -- -a traditional Hindu SASHTANG when your whole body touches the floor. I told him, "Wait, wait! I am not a Hindu!

But he had already touched my feet. He was shaken; he said, "Then who are you?"

I told him, "Can't you see my beard? I am a Mohammedan! "

He said, "My God! And I have touched your feet! Why didn't you say so before?"

I said, "But you didn't give me any time. The moment I entered you jumped in such a hurry. Excuse me, but I am a Mohammedan. You can go to the Ganges and take a dip and you will be purified."

But now the thing was that we had to live in the same compartment for twenty-four hours. And he was very much worried about what he had done -- such a sin, never heard of before. And he said, "Do you know? I am the highest brahmin caste, and I thought that you were a mahatma."

I said, "Just a little difference between a mahatma and a Mohammed. My name is Mohammed."

But he would look at me again and again -- pretending to read his newspaper but he would look again and again. He was making sure -- I didn't look like a Mohammedan. Finally he said, "You are joking! You don't look like a Mohammedan."

I said, "So you have got it!"

He jumped again, touched my feet, and said, "I was watching you -- you don't look like a Mohammedan. The very vibe is that of the purest saint."

I said, "If it satisfies you, perfectly good, but if you ask MY opinion, now you will have to take two dips! In fact, I AM a Mohammedan! I was just trying to help you, to console you; I was not hoping that you would touch my feet again."

The man was angry. He called the conductor immediately and he said, "Change my compartment! I cannot sleep in this compartment -- twenty-four hours with this man will be a torture, a hell. I don't know what kind of man he is. Sometimes he says he is Hindu, sometimes he says he is Mohammedan."

I told him, "The fact is, I am simply crazy"

He said, "That's right! So you are not Mohammedan? It is better to be crazy than to be a Mohammedan.

Just crazy but Hindu?"

I said, "Of course! I am a Hindu of the highest brahmin caste, but a little crazy. Once in a while this idea comes to me that I am Mohammed -- but I am not! "

A third time he touched my feet!

People live by labels.... Drop all labels from your being and drop labels from others' beings. Look at people as they are, don't bring labels. Then we will have a better humanity, a more human humanity.

The last question

OSHO, EACH DAY YOU GET MORE AND MORE CRAZY. IN THE DAYTIME WHEN I THINK OF YOU, I START LAUGHING AND THINK WHAT A CRAZY, BEAUTIFUL MASTER I HAVE. OSHO, I JUST LOVE YOU.

Prem Akal,

JUST A CRAZY JOKE FOR YOU:

Karpinsky went to Rabbi Roth for advice. "Rabbi," he said, "I am ruined. I am a salesman, a respectable married man, but my life is ruined."

"What happened?" asked the Rabbi.

"I was in Mobile, Alabama, coming home from dinner in a restaurant, and this big black man dragged me by the neck and said to me, 'You are gonna suck me off, you mocky son-of-a-bitch, or I am gonna bust your head!' Rabbi, I am ruined!"

"No, no," said the Rabbi. "The Talmud rules that a man can do anything but spit on the Bible to save his life."

"No, Rabbi, I am ruined," moaned Karpinsky. "I liked it!"

The Beloved, Vol 1

Talks on the Baul Mystics

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ONLY A CONNOISSEUR OF THE FLAVOURS OF LOVE CAN
COMPREHEND THE LANGUAGE OF A LOVER'S HEART,
OTHERS HAVE NO CLUE.
THE TASTE OF LIME RESTS IN THE CORE OF THE FRUIT,
AND EVEN EXPERTS KNOW OF NO EASY WAY TO REACH IT.
HONEY IS HIDDEN WITHIN THE LOTUS BLOOM -- BUT THE
BEE KNOWS IT.
DUNG-BEETLES NESTLE IN DUNG, DISCOUNTING HONEY.
SUBMISSION IS THE SECRET OF KNOWLEDGE.

I'M TREMENDOUSLY HAPPY TO INTRODUCE YOU TO THE WORLD OF THE BAULS. I hope you will be nourished by it, enriched by it. It is a very bizarre world, eccentric, in-sane. It has to be so. It is unfortunate but it has to be so, because the world of the so-called sane people is so insane that if you really want to be sane in it you will have to be insane. You will have to choose a path of your own. It is going to be diametrically opposite to the ordinary path of the world.

The Bauls are called Bauls because they are mad people. The word 'Baul' comes from the Sanskrit root VATUL. It means: mad, affected by wind. The Baul belongs to no religion. He is neither Hindu nor Mohammedan nor Christian nor Buddhist. He is a simple human being. His rebellion is total. He does not belong to anybody; he only belongs to himself. He lives in a no man's land: no country is his, no religion is his, no scripture is his. His rebellion goes even deeper than the rebellion of the Zen Masters -- because at least formally, they belong to Buddhism; at least formally, they worship Buddha. Formally they have scriptures -- scriptures denouncing scriptures, of course -- but still they have. At least they have a few scriptures to burn.

Bauls have nothing -- no scripture, not even to burn; no church, no temple, no mosque -- nothing whatsoever. A Baul is a man always on the road. He has no house, no abode. God is his only abode, and the whole sky is his shelter. He possesses nothing except a poor man's quilt, a small, hand-made one-stringed instrument called AEKTARA, and a small drum, a kettle-drum. That's all that he possesses. He possesses only a musical instrument and a drum. He plays with one hand on the instrument and he goes on beating the drum with the other. The drum hangs by the side of his body, and he dances. That is all of his religion.

Dance is his religion; singing is his worship. He does not even use the word 'God'. The Baul word for God is ADHAR MANUSH, the essential man. He worships man. He says, inside you and me, inside everybody, there is an essential being. That essential being is all. To find that ADHAR MANUSH, that essential man, is the whole search.

So there is no God somewhere outside you, and there is no need to create any temple because you are His temple already. The whole search is withinwards. And on the waves of song and on the waves of dancing, he moves withinwards. He goes on moving like a beggar, singing songs. He has nothing to preach; his whole preaching is his poetry. And his poetry is also not ordinary poetry, not mere poetry. He's not consciously a poet; he sings because his heart is singing. Poetry follows him like a shadow, hence it is tremendously beautiful. He's not calculating it, he's not making it. He lives his poetry. That's his passion and his very life. His dance is almost insane. He has never been trained to dance, he does not know anything about the art of dancing. He dances like a madman, like a whirlwind. And he lives very spontaneously, because the Baul says, "If you want to reach to the ADHAR MANUSH, the essential man, then the way, the way goes through SAHAJA MANUSH, the spontaneous man."

To reach to the essential man, you have to go through the spontaneous man. Spontaneity is the only way to reach to the essence...so he cries when he feels like crying. You can find him standing in a village street crying, for nothing. If you ask, "Why are you crying?" he will laugh. He will say, "There is no why. I felt like, I felt like crying, so I cried." If he feels like laughing, he laughs; if he feels like singing, he sings -- but

everything has to come out of deep feeling. He's not mind oriented, not in any way controlled and disciplined. He knows no rituals. He's absolutely against rituals because he says, "A ritualized person is a dead person." He cannot be spontaneous. And a person who follows rituals, formalities too much, creates so many habits around him that there is no need to be alert. Alertness is lost; habits are formed. Then the man of rituals lives through habits. If he goes to the temple he bows down, not in any way conscious and alert of what he is doing, but just because he has been taught to do so, he has learned to do so. It has become a conditioning.

So they don't follow any ritual, they don't have any technique, they don't have any habit. So you cannot find two Bauls that are similar; they are individuals. Their rebellion leads them to become authentic individuals.

This has to be understood: the more you become a part of society, the less and less you are an individual, the less and less you are spontaneous -- because the very membership in the society will not allow you to be spontaneous. You will have to follow the rules of the game. If you enter a society, you accept to follow those rules that the society is playing, or has decided to play. That's what membership means: you enter into a certain organization; you have to play the game. Bauls have no organization, so each Baul is individual.

And that's what religion really is: it is an individual approach towards truth. One has to go alone, one has to go in his own way; one has to find one's own way. You cannot follow another, you cannot move on a readymade track. The more you search your own way, the closer you will be to God, or to truth, or to reality. In fact, the way is created by walking. You create it as you walk. It is not ready there for you, waiting to be walked on. You walk and you create it.

It is as if you are lost in a forest. What do you do? You have no map and there is no way leading anywhere -- trees and trees and trees all around, and you are lost. What do you do? You start walking, searching, seeking. By your very walk, by your very search, a path is created.

Life is wild, and it is good that it is wild. It is good that it has no map, that it is not charted, that it is still unknown. And its unknowability is such that there is no way to make it known. Otherwise, all charm will be lost, all beauty will be lost. Then life will not surprise you; and if surprise is lost, all is lost. Then there will be no wonder, no wondering. Then your eyes will go dead and your heart will stop beating; the passion will disappear. Love will not be possible. Awe, wonder, surprise: these are the ingredients of the charisma, of the mystery of life. So it is good that there are no scriptures; it is good that there are no ritualized religions; it is good that you are not on a super-highway.

The Baul is a rebellious person, and I say 'rebellious' with great consideration. He is not a revolutionary. A revolutionary is still thinking in terms of the society. How to change the society: that is the revolutionary's continuous brooding. But he remains society-focused, society-oriented: "How to change the world?" A rebellious person does not bother about the world because he understands that the world cannot be changed by him, and who is he to change the world? -- "What's my authority to change the world? And if the world decides to be the way it is, who am I to interfere with it?" He leaves the world to itself. He does not interfere, he does not meddle with it. He starts changing himself. His revolution is inward; his revolution is absolutely inner.

A rebellious person is a drop-out. He simply drops out of that society which doesn't suit him. He does not wait for it to be transformed so that he can fit with it. That desire is foolish, stupid. Then you will be lost. And that day, that utopia will never happen -- when the society has changed so much that you can fit with it, and the society can fit with you. It has never happened. Revolutionaries have lived down through the centuries, and died. The world has remained the same, more or less, but the lives of those revolutionaries were wasted in changing it.

Just think of Marx, Lenin, Trotsky, coming back and looking at the world -- they will start crying. This is the world for which they wasted their whole lives? This is the world for which they hoped and staked their whole lives, gambled with their lives? They could not live their lives because they were trying to change the world. They were trying to change the world because they thought that only when the world had changed according to their wishes would they be able to live. Otherwise, how could they live? How can you live happily in an unhappy world? -- that is the revolutionary's question. Very significant: "How can you be happy in an unhappy world?" -- so he tries to make the world happy.

The rebellious person says, "Leave the world to itself. Nobody has ever changed it." He is more practical and down to earth: "I can live my own way. I can create my own world within me." He is a drop-out. Bauls are drop-outs. They don't belong to any religion, to any society, to any nation. They are

beggars, wanderers, vagabonds, hippies, gypsies, moving from one village to another, singing their song, dancing their dance, living their lives in their own way, doing their thing.

A rebellious person is one who says, "I'm not going to wait, I'm going to live right now." The revolutionary hopes for the future. He says, "I am going to wait. I will wait for the right moment." The rebellious person says, "The right moment is here-now, and I'm not going to wait for anybody, I'm going to live right now." A rebellious person lives in the present.

And one thing more to be understood: a rebellious person is not against anybody. He may appear against because he is trying to live his own life, but he is not really against anybody. He may not go to the mosque but he is not against Mohammedans. He may not go to the temple but he is not against Hindus. He simply says, "I am not concerned; it is irrelevant." He simply says, "Please leave me alone. You do your thing and let me do my thing. Don't interfere with me and I will not interfere with you."

The vision of the rebellious mind is very realistic. Life is short. Nobody knows whether tomorrow will come or not. The future is not certain, and this is the only moment one can live. Why waste it in fighting with others? Why waste it in trying to convince others? Enjoy it, delight in it. A Baul is a hedonist; he is epicurean. He starts living: he loves, he lives, he delights.

When a Baul dies, he is not afraid of death -- he is ready. He has lived his life. He is ripe. The fruit is ripe and ready to fall to the ground, with no hesitation.

You will be afraid. You are already afraid of death because you have not been able to live. You have not lived yet and death has come or is coming. You have not yet had time to live and death has knocked at the door. How can you accept death? How can you welcome?

A Baul is ready to die any moment because he has not wasted a single moment of life. He has lived it as deeply as it was possible to live. He has no complaint, he has no grudge against life, and he has nothing to wait for. So if death comes, he is ready to live death also. He embraces death. He says, "Come in." He becomes a host to death also.

If you live rightly, you will be ready to die peacefully, blissfully. If you are not living rightly, if you are postponing, if you are simply putting aside your life and doing other things rather than enjoying life, doing a thousand and one things rather than delighting in life, then of course, naturally, you will be afraid of death. And when death comes, you will be a coward in front of death.

A Baul dies dancing, a Baul dies singing, a Baul dies playing his AEKTARA and his DUGGI. He knows how to live and how to die. And he is not worried about God; he's only worried about the ADHAR MANUSH, the essential man that resides in him. His whole search is to find this essential man that he is.'Who am I?' is his essential search. And he's very respectful about other human beings because they all belong to that essential nature. All other forms are of that formless essential nature; all the waves belong to the ocean. He's very respectful, tremendously respectful. A Baul never condemns anything.

To me, that is the very criterion of a religious man: he has no condemnatory attitude. He accepts everything, his world includes everything. It does not exclude anything. Sex is accepted, SAMADHI also. His world is very rich because nothing is excluded from it. He says, "Everything comes from that essential core of your being, so why deny it? And if you deny it, how will you be able to reach to the source?" Wherever you deny something, you cling there, you stop there. Then the journey cannot move to the very core.

Life, as it is, is totally accepted. That does not mean that a Baul is a man of mere indulgence, no. He knows the alchemy of how to transform the baser into the higher. He knows how to transform iron into gold. He knows how to transform sex into SAMADHI; he knows the secret. And what is the secret of transforming life into eternal life, time into eternity? The secret is love. Between sex and SAMADHI, the bridge is love. Love is participated in by both: on the one hand sex, on the other hand SAMADHI. It is the bridge. One bank is sex, the other bank is SAMADHI. Love includes both, comprehends both. Through love, the Bauls say, one reaches to the eternal home.

So that is the only provision for the path: love. Love is their worship, love is their prayer, love is their meditation. The path of the Baul is the path of love. He loves tremendously.

There are two traditions in India: one is the tradition of the Vedas, the other is the tradition of the Tantras. Vedas are more formal, more of the nature of rituals. Vedas are more social, organizational. Tantras are more individual -- less concerned with rituals, forms, habits, more concerned with the essential; less concerned with the forms, more concerned with the soul.

Vedas are not all-inclusive. Much is excluded; it is more puritan, more moralistic. Tantras are non-puritan, allinclusive, more human, more earthly. Tantras say that everything has to be used and nothing

is to be denied.

Bauls belong more to the Tantras than to the Vedas. There is only one improvement on Tantras; that is the only difference. Tantra is all-inclusive, more feminine than male. The Vedas are more male-oriented, the Tantras are more feminine. Of course, woman is more inclusive than man. Man is included in woman, but woman is not included in man. Man seems to be a sort of specialization. Woman seems to be more general, more fluid, more round. Tantra is the way of the feminine, just like Tao.

But the Bauls have improved upon Tantra also. Tantra is too technical. The very word 'Tantra' means technique. It is a little harsh, more scientific. Bauls are more poetic; Bauls are more soft -- singers and dancers.

Tantra uses sex to rise higher than it, but it uses it. Sex becomes instrumental. Bauls say that is not very respectful: "How can you USE some energy? How can you use some energy as a means?" They don't use sex as a means; they delight in it, they enjoy it. They make a worship out of it, but without any technique. It is not technological. They love it, and through love the transformation happens on its own accord.

In Tantra, you are to remain unattached. Even while using sex as a means to go towards SAMADHI, you have to remain unattached to sex, absolutely neutral, absolutely like an observer, a witness, just like a scientist working in his lab. In fact, Tantras say that Tantra techniques cannot be used with the woman you love, because love will be a disturbance. You will be too attached. You will not be able to remain detached and outside it. So Tantrics will find women with whom they are not in love at all so the attitude can remain absolutely of the observer.

That's where Bauls differ. They say it is too cruel; this passionless attitude is too cruel. There is no need to be so hard and so harsh. Through love, the transformation is possible. That's why I call their attitude more poetic, more human, and more worthy. The Bauls say you can live attached in the world and yet be unattached; you can love a woman and yet be a witness; you can be in the marketplace and yet be beyond it. You can live in the world and be not of it.

This vision is my vision also. That is the meaning of my SANNYAS: be in the world but don't be of it. And, nothing is of worth if it is not done through love.

That's where Tantra lacks something; it lacks humanity. If you love a woman, Tantra is not possible. If you love a man, Tantra is not possible. You should be completely aloof. Then sex becomes very scientific. It becomes a technique, something to be manipulated, something to be done -- not something to be in, not something that absorbs you, not something oceanic, orgasmic, but something that you are doing. The very idea of doing something to a man or to a woman because you want to achieve SAMADHI, the very idea of using the other as an instrument, as a means, is ugly and immoral.

That's where Bauls have a totally different fragrance. They say, "There is no need to be so hard. There is no need to be so means-oriented. Love will do." And we will try to understand what they mean by love.

The first poem....

These poems belong to different Bauls, but I'm not going to use their names. That is irrelevant. They all belong to the same vision. Different poems, but they remain, deep down, as the same poem; different words, different forms, but running through them is the same current. It is just like in a garland, many flowers are held together, but only one thread runs inside and holds them all. We will insist on that thread. We will not be bothered about who has written this poem. In fact, many of the poems are anonymous. Nobody has ever known who wrote them, because in fact, they were never written.

Bauls are illiterate; maybe that's why they have such purity. They are not very cultured people, educated in the ways of the world. Maybe that's why there is such innocence. They are children of the earth: uneducated, poor, humble, but very sincere. So, I will not be telling you who has sung this song, or the other songs that will follow in the coming twenty days. That is irrelevant. They come out of the same vision. They have a certain melody, so individual that it is called BAULSUR, the melody of the Baul; so special, the taste is so special and the fragrance is so individual that whenever you hear a song from the Bauls, you will immediately recognize it. It has its own individuality, its own style: wild, illiterate, uncultured, but very individualistic. Just as the ocean tastes the same -- from anywhere you taste it, and it is salty -- in these songs, immediately you will feel that they come from one vision, one attitude, one passion, one experience. And they were never written. Bauls have been singing them down through the centuries. Each Baul has dropped something, added something, made his own songs or used the old songs that he had heard from his Masters, but the vision is so clear that you can never miss when you hear a Baul song.

The first song:

ONLY A CONNOISSEUR OF THE FLAVORS OF LOVE CAN
COMPREHEND THE LANGUAGE OF A LOVER'S HEART,
OTHERS HAVE NO CLUE..
THE TASTE OF LIME RESTS IN THE CORE OF THE FRUIT
AND EVEN EXPERTS KNOW OF NO EASY WAY TO REACH IT.
HONEY IS HIDDEN WITHIN THE LOTUS BLOOM BUT THE BEE
KNOWS IT.
DUNG BEETLES NESTLE IN DUNG DISCOUNTING HONEY.
SUBMISSION IS THE SECRET OF KNOWLEDGE.

The first thing is: that love can be known only by loving. It is not something that can be made comprehensible by intellectual discussion about it. Love is not a theory. If you try to make a theory out of it, it remains incomprehensible. That is the first Baul standpoint: there are things which you can know only by doing them, by being them.

If you don't know swimming you don't know what it is, and there is no way to know about it. You may go and hear a thousand and one swimmers talking about it, but still you will never know it, what it is. It is incomprehensible in every other way; you will have to learn swimming. You will have to go down to the river; you will have to take the risk, the danger of being drowned. If you are very, very clever, you may say, "I will not step into the river unless I know swimming first" -- it is logical -- "How can I step into the river when I don't know swimming? So, first I must know swimming; only then can I step into the river." But then you will never be able to know swimming, because even to learn swimming, you will have to step into the river.

Swimming is known only by swimming; love is known only by loving; prayer is known only by praying. There is no other way. There are things which can be known without moving into them -- those are the futile things, those are intellectual things: philosophies, dogmas, creeds. But all that is real has to be lived, and all that is existential has to be penetrated, and the risk has to be taken. One has to be courageous, one has to be daring. And it is a great daring, because when you love somebody you start losing yourself. To love somebody is to]ose the ego; to love somebody is to be lost; to love somebody is to give power to somebody over you; to love somebody is to be possessed. To love somebody means surrendering...

... SUBMISSION IS THE SECRET OF KNOWLEDGE...

... because to the Baul, love is the only knowledge there is. You can read the Vedas: there is no need to submit, there is no need to surrender. You can read the Bible; there is no need to surrender. You can become very proficient, very skilled, very learned, but there is no need to surrender. If there is no need to surrender, it is not knowledge for the Baul.

The Baul criterion is this: that when something demands surrender, only then is there a possibility of real knowledge, otherwise not.

If you come to me and I just impart knowledge to you....

Many people come to me and they say, "Is there any difficulty if we don't become SANNYASINS, if we are not surrendered to you? And still, we love what you say. Still we want to listen to it. Is there any problem? Can't we do that?"

I say, "You can do that; the problem is not there. But then you will collect only the superficial. You will collect the words. Then you will collect only the fallen dregs from the table. You will not really be a guest to me. You will miss all that is essential; only the non-essential wi!l be your fate. You have to decide."

Once you are surrendered, a totally different world opens between me and you. The heart-to-heart communication starts. Then you can listen to my words, but you listen in such a different way, with such deep sympathy and love, with such gratitude and receptivity, that those words are no longer words; they start becoming alive. You have made them alive with your receptivity. You become pregnant with what I am saying to you, with what I am communicating to you. Then, there happens a transfer; then words are just excuses. Hanging around the word, I send you something which cannot be managed in the word. Then not only is the word reaching you, but the climate that it carries through my heart.

If you are in love with me, then there is a totally different kind of understanding between me and you. If you are not in love with me, then we are far apart. Then you are on some other planet, thousands and thousands of miles away from me. I may shout: you may hear a few words, but nothing special is going to happen that way. You may become more knowledgeable, but that is not the point. You should have more

being, not more knowledge. If you are really becoming richer here, in close contact with me, then your being is growing. Then you are becoming more and more crystallized, more and more authentic, more and more alive, more and more divine. That is not possible without love.

And what is surrender? Surrender means surrendering the ego, surrender means surrendering all that you know. Surrender means surrendering your knowledge, your mind, your intellect. Surrender is a suicide, a suicide of the past. If you carry your past within you in a secret way, then your gesture of SANNYAS is impotent. You can take SANNYAS and still go on carrying your past, hiding and guarding it like a treasure. Then just on the surface you will be a SANNYASIN, but not surrendered to me. And then if you are not fulfilled, nobody else is responsible but you.

The first Baul standpoint is that existential things can be known only through existential ways. Love can be known only by loving.

Somebody asked Jesus, "How to pray?" and he said, "Pray." But he said, "That's what I am asking. I don't know how to pray." So Jesus said, "I will pray. You sit by my side and you also try."

How to teach prayer? It can be caught but it cannot be taught. If you are open to me, you can catch many things. If you are not open to me, nothing can be taught.

A prayer is like an infection. Love is also like an infection: it can be caught but not taught. You can catch it. It is flowing all around you, but if you remain like an island, closed, then there is no way to teach it to you.

The Bauls say,

> GOD IS DESERTING YOUR TEMPLE AS YOU AMUSE YOURSELF BY BLOWING CONCH SHELLS AND RINGING BELLS. THE ROAD TO YOU IS BLOCKED BY TEMPLES AND MOSQUES. I HEAR YOU CALL, MY LORD, BUT I CANNOT ADVANCE. MASTERS AND TEACHERS BAR THE WAY.

God is all around you, but you are so full of scriptures, knowledge, so full of your own ego that there is no space left inside you where God can penetrate and enter into you. It has become impossible. It is becoming impossible only because of you.

Jesus is right when he says, "Pray, if you want to know what prayer is"; and the man is also right. He says, "How to pray? That is my problem. You have not answered it." And Jesus says, "The only way is, I will pray. I will kneel down in prayer. You just sit by my side, open, vulnerable; you may catch it."

That's what I'm trying to do here. Just be open to me; you may catch it. There is every possibility once you are not barring your own path, once you start getting out of your own way. There is no problem -- because the essential man that is speaking to you is also hearing through you. Then the essential can meet with the essential. The ADHAR MANUSH can meet with the ADHAR MANUSH. Just put your ego aside, because that is the non-essential. Face me with your essence, encounter me with your essence. Then suddenly you will see a new fire arising in you. A new love is born.

Yes, submission is the secret of knowledge, surrender is the secret of knowledge. It is not an intellectual effort, but a total submersion, a merging of the self. That's why Bauls talk more about love and less about knowledge, because love is the only thing in the world which cannot be attained in any other way than by loving.

Now, it is possible some day that even swimming can be taught to you without taking you to the river. They have invented ways to teach driving without ever taking you to the road. You simply sit in a car in a room: nothing moves, because there is nowhere, no place to move. You simply sit in the car behind the wheel, and a film is shown on the walls. The road moves, so you feel as if you are moving on the road. On both sides, the street is moving. A movie is shown fast; it goes on moving fast. There are turns and things, and you have to do the right things at the wheel. The teacher can show you whether you are doing wrong or right, and you are simply sitting in the car. The car is not moving, the road is moving in the movie, just on the sides. You can learn it. It seems to be safer. I think someday or other you can just lie down on your mattress, and a movie of a river will be all around, and you can start. It is possible. At least a rudimentary knowledge may become possible.

But love? -- there seems to be no way. Many people are trying movies to learn about love. Many people go on trying pornographic literature to know about love. Many people go on reading novels and poetry and others' love letters in order to know about love. Yes, there is a danger that you may come to know many things about love, but to know about love is not to know love. In fact, the more you know about love, the less will be the possibility to know love. You will be lost in your knowledge. You will start thinking that you know.

Have you observed the fact that movie actors who are in the business of love are almost always failures in their own love lives? They never succeed. Even a Marilyn Monroe commits suicide. She was at the top; even President Kennedy was in love with her. The whole world was in love with her. But somehow, her whole life was empty. She committed suicide at the very peak of her career, of her fame; such a beautiful woman.

What happened? Why are actors and actresses always failures in their real love lives? They have learned so much about love that they cannot be real about love. They go on acting the same roles, they go on playing the same games. As they are playing on the stage, they go on playing in life. On the stage it is okay because nothing is involved. But in real life, it is empty. So they go on making empty gestures.

Remember, you can know much about love, but that cannot help to know love. Love can be known only by loving. It means you have to move into love without knowing anything about it. That's why it needs courage. You have to move in the dark, with no map, nobody to guide, not even a torch. You have to move in the dark not knowing where you are moving, not knowing whether you are on the right track or not, not knowing whether you will find the path or you will fall in a ditch and be lost forever.

This is the courage.

Bauls are very courageous people. They say:

ONLY A CONNOISSEUR OF THE FLAVORS OF LOVE..

Love has many flavors... Love has many dimensions, many nuances. Love is not one single thing. It is very rich, tremendously rich. It has many aspects to it; it is multi-faceted. It is like a diamond: it has many facets and every facet gives it richness.

Only a connoisseur -- one who has loved in many ways, one who has loved, lived courageously, dangerously, one who knows all the flavors of love.

Have you watched? -- ' love' does not express all. It is a single word. All the ancient languages had many words for love, because there are so many loves. The English language is poor in that way, hmm?. -- because you love a car also, and you love your woman and you love your house and you love your country and you love your child and you love your mother. Only one word! You love a particular brand of cigarettes. It is very poor, because love has so many facets.

When you love a child, you love differently. It is not the same love as when you love a woman. It has no passion. It has compassion, but it has no passion. When you love your mother, it is totally different: it has reverence, it has deep gratitude. But when you love a woman it is totally different: it has great intensity, almost maddening -- but it is not the way you love your mother. You love your friend: that is totally different. It is affection, but not in the same way.

If you watch, you will find many nuances of love. The single word 'love' has many words hidden in it. And one has to know all about love by moving in all the dimensions. If you have not known any facet of love, your understanding about love will lack that much. One has to know all the aspects and all the subtle differences. That's what the Bauls mean when they say,

ONLY A CONNOISSEUR OF THE FLAVORS OF LOVE CAN
COMPREHEND THE LANGUAGE OF A LOVER'S HEART,
OTHERS HAVE NO CLUE.

Yes, it is a language. A single word will not do; it is a complete language. And once you know, you will be simply surprised. You can touch somebody's hand like a friend, and then the touch has a different flavor. And you can touch somebody's hand like a lover, then the touch has again a different flavor.

A connoisseur, with closed eyes, can just feel your hand and see...and understand the language.

Have you not watched it sometimes: when somebody looks at you with a deep lust in his eyes, you can immediately feel? When somebody looks with deep love, you can see the difference. When somebody looks with affection, you can feel the difference. But these are very rudimentary things because compassion also has many layers.

When a Buddha is there, his compassion has a totally different quality. When you have compassion it is more like sympathy, less like compassion. When a Buddha has compassion, it has nothing of sympathy in it. It is pure.

When Buddha has love showering on you, it has nothing that you have known about love up to now. Only a Buddha can know that. It has no passion in it; it is very cool. It is not hot -- not that it has no warmth; it has warmth, but still it is very cool. It will cool you down if you come close to a Buddha. It will

help you to become less excited, more collected. It will not create a turmoil within you. It will subside all turmoil; it will be a soothing force. It will surround you like a subtle climate and soothe you. It will be like a lullaby. You will start feeling, falling asleep, as if just close to your mother's heart. It has something of the mother, something of the father, something of the beloved, something of the child. It has every subtle nuance in it. It has all the dimensions of love in a great harmony. When you come around Buddha, it is an orchestra of all the flavors of love. Sometimes he looks like a child; you can play with him. His smile or his being simply gives you a feeling that he is just a child -- you can mother him. Sometimes he is like a mother and you are like a small child. Sometimes he looks like a beloved -- you can love him, only him, and nobody else. But sometimes he is just like a friend. He is all.

These changes happen because of you: your outlook changes, your vision changes. Your eyes are not yet clear and fixed. You cannot see his totality. You circum-locate him. At one time you see one aspect, at another time you see another aspect -- because you cannot comprehend the whole.

ONLY A CONNOISSEUR OF THE FLAVORS OF LOVE CAN
COMPREHEND THE LANGUAGE OF A LOVER'S HEART,
OTHERS HAVE NO CLUE.

Not even a clue is possible for others. You will have to move into the world of love; and don't ask how. You will have to move into the dark; And don't ask for a map -- because that very asking is against love. That's why trust is needed, SHRADDHA. If you trust a person, you say, "Okay. If you send me in the dark, I will go. If you send me into death, I will go."

On the path of love, trust is the most essential thing. On the path of meditation, you can move without trust. On the path of meditation you can move without surrender, but on the path of love, without surrender, without trust, there is no go because it is the very first door. Love demands so much. It demands almost the impossible, and on the first step. Love is easy but very demanding. That's why even though the path is so easy, very few people travel it. The path of meditation is very difficult but not so demanding. That's why the path is difficult and arduous, yet still, many people travel it.

When you hear about love it seems very simple and easy; but look at the demands. On the path of meditation, that which will be demanded on the last step, is demanded on the first step on the path of love.

The meditator will be asked to surrender his ego only at the last step: when he moves from SAVIKALPA SAMADHI to NIRVIKALPA SAMADHI, when he moves from the mind to no mind; only at the last step. First he goes on purifying his mind, he goes on purifying his ego. He goes on making it more and more subtle, more and more subtle, refined, cultured. Then just a trace remains. On the last step, he has to drop that trace.

Love demands the impossible. It says: on the first step you have to drop the ego. There is no need to refine it and there is no need to work on it. Because one has to drop it, so why bother carrying it? Drop it here, now.

Trust arises on the path of meditation at the last stage. Trust arises only when you are arriving home. When the arrival is so close and when you are almost approaching, and you can see the door and you can see the house and you can see that you have reached, then trust arises -- you say, "Yes."

But on the path of love, trust is asked on the first step. The first step of love is the same as the last step of meditation. The path is very easy if you are daring, if you are almost a dare-devil. If you are almost mad and ready to risk all without any condition, the path is very easy -- because it completes on the first step. The first step becomes the last step. Here you surrender, and not even a split second is lost and you have arrived.

...THE LANGUAGE OF A LOVER'S HEART,
OTHERS HAVE NO CLUE.

People who are very learned in the ways of meditation, in the ways of intellectual comprehension, contemplation, concentration, have no clue about love. They simply don't know that language.

THE TASTE OF TIME RESTS IN THE CORE OF THE FRUIT, AND EVEN EXPERTS KNOW OF NO EASY
WAY TO REACH IT.

And this love the Bauls talk about, or rather, sing about, dance about, is just hidden inside you at the very core of your being. It is already there. You have just to find a way to reach to your own innermost core -- the ADHAR MANUSH, the essential man. It is not something that has to be achieved, it is already there.

It is not something that has to be earned, it is a gift of God.

The moment you were created, that very same moment that treasure was handed over to you -- because who has ever known somebody to live without love? Have you known anybody to live without breathing? Love is the very breath of the soul.

Bauls say, "As the body cannot exist without breathing, the soul cannot exist without love." So you may know it, you may not know it, but continuously love is happening inside. It is throbbing there; it is your very beat. You just have to find a way to reach there, because you have gone out in search of other treasures that don't belong to you, in search of other treasures that can NEVER belong to you.

That's why a Baul lives like a beggar. That is simply symbolic. He says, "I am not searching for any other treasure. I am enough unto myself. My treasure is too much. I am a king already. I don't need any other kingdom; my kingdom is already here." He lives like a beggar, but if you come across a Baul you will see that he lives like a king. Even kings are not so kingly. Even-kings are not so blissful as a Baul is. His whole life consists of bliss. He knows no other taste: he knows no anxiety, he knows no worry. He lives in some unknown dimension with tremendous grace. Having nothing, he has everything. Possessing nothing, he possesses the whole world.

The Bauls sing,

> THE MIRROR OF THE SKY REFLECTS MY SOUL. OH BAUL OF THE ROAD, OH BAUL, MY HEART! THE MIRROR OF THE SKY REFLECTS MY SOUL.
> OH, MY SENSELESS HEART, YOU HAVE FAILED TO CULTIVATE THE HUMAN LAND. CULTIVATED, IT COULD HAVE YIELDED A HARVEST OF GOLD.
> WHEN THE LIFE, THE MIND AND THE EYES ARE IN AGREEMENT, THE TARGET IS WITHIN YOUR REACH. YOU CAN SEE THE FORMLESS ONE WITH BARE EYES.

"When the life, the mind and the eyes are in agreement", hmm? -- that is the way to find the inside. When you are in agreement, when there is no conflict inside you, that is the way. That is why Bauls insist on being without conflict, on being natural, spontaneous. Don't create any division within yourself, otherwise you will never be able to reach -- because a tremendous quality of agreement is needed. When you fall into harmony, the door is open. "When the life, the mind and the eyes are in agreement, the target is within your reach. You can see the formless one with bare eyes."

"Forget not," they say, "that your body contains the whole of existence." "I am fulfilled," they sing, "being a blow of your own breath on your flute. What more can I wish for me than to be blown away with such melody?"

A Baul is fulfilled the moment he comes to a deep agreement within himself. His singing and his dancing is nothing but an effort to fall into agreement with himself. Have you watched somebody dancing? What happens? Have you observed yourself sometimes dancing? What happens? Dance seems to be one of the most penetrating things, in which one falls into a harmony. Your body, your mind, your soul all fall into a harmony in dancing. Dancing is one of the most spiritual things there is. If you really dance, you cannot think. If you really dance, the body is used so deeply that the whole energy becomes fluid. A dancer loses shape, fixity. A dancer becomes a movement, a process. A dancer is not an entity: he's movement, he's energy. He melts. Great dancers, by and by, melt. And a dancer cannot retain his ego because if he retains the ego, that will be a jarring note in his dance. A real dancer loses his ego in it. He forgets that he is. The dancer is lost; only the dance remains. Then the door opens because you are one unity. Now the soul is not separate, the mind is not separate, the body is not separate. All have fallen in one line. All have become one, melting into each other, merging into each other.

It is said about Nijinsky, one of the greatest dancers in the world, that there were moments when he would take jumps, and he would come back so slowly that it was almost impossible. He would fall back featherlike, as if gravitation had lost its power over him. Scientists were worried: "This should not happen, it cannot happen" -- but it was happening. No other dancer has been capable in that way.

And of course, Nijinsky went mad; he became a Baul. His is one of the madnesses which has not yet been understood. And because he was in the West, it was impossible to comprehend what had happened to him. He was confined to a psychiatric hospital, forced, given electric shocks, insulin shots. Had he been in the East he would have become one of the greatest Bauls. His madness was nothing to be treated, it was something to be revered.

But how did he become mad? He became mad through his dancing. When he was asked what happens to him, he said, "It happens only when I am lost, so I cannot say anything about it. If I am, then it never happens. I have tried it. If I am there, deliberately trying it, consciously trying, it never happens. But there

are moments when I am lost. Then simply, I don't know who jumps -- and then it happens. I am also surprised. I have no explanation for it, but it happens only when I am lost."

That is what Bauls say: when you dance and you become a whirlwind and, by and by, you are completely lost in your dancing, it happens. Something breaks down inside you. The barriers are lost. You become one unity. A great orgasm spreads all over your being. You are in tune with existence in those moments. These moments are the SATORIS of Zen, but Bauls have a better way to attain them. Zen has to be worked on for twelve, fifteen, twenty, thirty years. It is a very slow process. It is the path of meditation.

Bauls can attain to it more easily. Just the day you decide that, "I am ready to drop my ego," you become available to God and God becomes available to you. The essential man suddenly arises over the non-essential; there is a mutation. And this is the moment when you are full of love, when you are love, when your energy is love. This is the moment when you can bless the whole existence. When there is no conflict within you, there cannot be any conflict between you and the existence. That is the secret: drop all conflict within you, and your conflict with the existence is also dropped simultaneously. Become one within you and you have become one with the existence.

THE TASTE OF TIME RESTS IN THE CORE OF THE FRUIT,
AND EVEN EXPERTS KNOW OF NO EASY WAY TO REACH IT.

In fact, there is no easy way to reach it, because it is hard to drop the ego. And that is the only way.

HONEY IS HIDDEN WITHIN THE LOTUS BLOOM -- BUT THE BEE KNOWS IT.
DUNG-BEETLES NESTLE IN DUNG, DISCOUNTING HONEY.

Bauls say that intellectuals are dung-beetles. The PUNDITS, the scholars, are dung-beetles. They will never find the way to the lotus...only the bee.

Become a bee; become a lover. Because the bee LOVES honey, it finds the way. Why cannot the dung-beetle find the way? It finds a certain way; it finds the way to the dung.
Because love is the way.

Bauls say, "Whatsoever you love you become, and whatsoever is your love you will find." So be alert about your love: don't love a car, don't love a house, don't love a bank balance -- because you will become like that. You will become a dung-beetle. Don't love dung.

If you are to love, then love something of the divine, something...something that transcends things, something that transcends forms, something for which you will have to raise your eyes to the sky. Love a GOURISHANKAR; love the Himalayan peaks. If you love something like dung, you will move into dung because we always find the way. Wherever our love moves, we move behind it. The bee loves the lotus; it finds it. The very love is the path. Howsoever the lotus is hiding, the bee will find it.
There is a story about Solomon:

A woman came; the woman was the queen of Ethiopia. She wanted to love Solomon, she wanted to become his beloved. She was very beautiful, but she wanted to love the wisest man in the world. So she tried a few tests on Solomon, about whether he was really as wise as he was said to be. She did many experiments; one of the experiments was this: she brought one false flower made of paper, but made so beautifully that it was almost impossible to detect that it was false. She went into the court of Solomon, she stood far away from Solomon, and she said, "I have a flower in my hand. Can you say from that far away whether it is real or unreal?"

Solomon said, "Light is not enough, and I'm an old man, and I cannot see rightly. Please open the windows." The windows were opened. He waited for two minutes and said, "No, it is false."

Then the woman brought another flower from her bag and she said, "What about this?" It was exactly like the first, but it was real. Solomon pretended to look at it and then he said, "Yes, this is a real flower."

The woman was astounded. The whole court was astounded: "What has happened?" They asked him, "How could you find it?" He said, "Easy -- I opened the windows for the bees to come in. They decided. For the first flower, no bee came in; for the second they immediately rushed in."

When you love something, you have a supra-sense about where it is. Your love monitors you, it leads you, it becomes your guide.

A bee can smell from miles far away where the flowers are. Much experiment and research has been done with bees about how they find their way. Miles away the flowers have bloomed, and bees will come rushing. Almost a supra-sense exists in them; that supra-sense is-nothing but love.

You will find your way to the object you love, so be very cautious about your object of love because

that is going to decide your destiny. Your love is your destiny. Love something superb; love something of the supra-existence; love something of the divine, and you will find your way.

Bauls say, "When there is no fear, just the love is enough; it will monitor you and it will guide you."

HONEY IS HIDDEN WITHIN THE LOTUS BLOOM -- BUT THE
BEE KNOWS IT.
DUNG-BEETLES NESTLE IN DUNG, DISCOUNTING HONEY.
SUBMISSION IS THE SECRET OF KNOWLEDGE.

Surrender is the secret of knowledge, because surrender is the secret of love-and love is the only knowledge of worth.

The Beloved, Vol 1

Chapter #2
Chapter title: I am just a midwife

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The first question.

I ALWAYS YEARN TO BE HERE, BUT WHY, ON SEEING YOU, AM I FILLED WITH AWE?

THAT'S HOW IT SHOULD BE. One should feel blessed, because awe is the only quality that can make man, religious. That is the only door. Through awe, you start feeling the divine around you. Eyes filled with awe cannot deny God; it is impossible. And people who have forgotten how to be filled with awe cannot accept God. God is not the question. If you are still capable of being in a tremendous state of wonder, so tremendous, so penetrating that thinking stops, everything stops -- suddenly time is not there, space is not there, and you cannot figure it out, what it is -- some sublime presence is felt in those moments.

But man has become afraid of awe. That's why in language, in the ancient days, 'awful' was a religious word, very sacred. Now, when you are feeling terrible you say you are feeling awful. Even the word has changed its meaning. People used to be awful when they were deep in prayer, when they were in close contact with the divine. When the divine was revealed to them, then they used to be awful. Now when they are feeling terrible, horrible, very bad, they say, "I am feeling awful." The word has completely been destroyed. It used to be at the peak; now it is at the bottom. It used to be the most positive feeling; now it is the most negative feeling. How has it happened? There are some reasons for it.

Whenever people used to feel awe, they also used to feel fear. That is natural, because through awe you come in contact with the unknown, unfamiliar, the strange, the mysterious. You cannot control it, you cannot manipulate, you cannot possess it. Suddenly, something bigger than you, something vaster than you surrounds you, and you are at a loss. Fear arises; you start feeling afraid.

All the old religions describe God as both 'the mysterium' and 'the tremendum' -- mysterium because He is the mystery, a mystery that can never be solved, and tremendum because one feels terrible before Him. These two feelings arise together, but you should pay attention to the first feeling more. Otherwise, the doors of the temple will be closed for you. Emphasize the positivity of it, and learn how to be in the

presence of the unknown, how to be in the presence of something that you cannot manipulate, how to be in the presence of something where you have to surrender, where surrender is the only thing that you can do, that can be done -- that's all that's possible.

You should feel blessed; but you must be feeling afraid, hence the question. You must be paying more attention to the negative part, to the shadow part. If you do that, by and by, you will become closed. Then you will not feel awe, and if you cannot feel awe you cannot feel God.

They say philosophy arises out of wonder. It is right, absolutely right. Philosophy arises out of wonder; and religion? -- religion arises out of awe. And what is the difference between wonder and awe?

When you are full of wonder, you try to find a clue; how to dissolve that wonder? You try to think about it, figure out what it is. Wonder creates a question-mark in you, and you start struggling with it -- so philosophy is a fight with wonder. It arises out of wonder, then it tries to dissolve the wonder, to dissolve the inexpressible, the unexplainable, to find an explanation so the wonder can be dropped. Wonder is felt like a dis-ease, a tension. So the philosopher is continuously trying ways and means to be again at ease. He is trying to find some answer so the questions can be dropped, so the mystery is no more a mystery. Philosophy is against wonder.

Religion arises out of awe. Awe is also wonder with one different quality: that is, it does not create a question mark in you. Rather,.it creates deep love, it creates deep gratitude, it creates humbleness. It creates such a state in your consciousness that you would like to bow down before it. It is not a question to be solved, but a deep mystery to be respected. You would like to kneel down and pray. You would not like to think about it because it is so vast; it is impossible to think about it. You would like to pray; you would like to fall into it in deep love.

Wonder becomes awe when it does not create a question-mark in you; awe becomes wonder if it creates a question-mark in you. That's the difference between philosophy and religion, and then the paths go diametrically opposite. A philosopher goes on thinking and thinking, and a religious person goes on dropping thinking.

God enters into you through awe.

"I always yearn to be here, but why, on seeing you, am I filled with awe?"

That's how it should be. If you are not filled with awe, then your coming to me is pointless. If you don't feel like praying, if you don't feel like bowing down, surrendering, then you have not come to me. Physically you may be here; spiritually we exist far apart.

It happens many times: every day I watch many people who yet have a living heart in them start feeling awe, but they start repressing it. It feels as if it is a kind of weakness and you are not to show it. If they want to cry, they stop their tears. They have come with many questions to ask and suddenly those questions are not there -- because in an awful mood, questioning stops. They forget their questions. And they are very worried about where their questions have gone, and they start searching hectically inside to find something to cling to so that awe does not become too overpowering. Sometimes they ask foolish questions, just to ask, so that nobody becomes aware that they have lost their grounding, that they have fallen into something deep, that they have not been strong enough to resist -- but then they miss. Then they come to me, and yet, they come not.

Coming to me, be ready. It is not a question of asking questions. In fact, there is no need. Just being with me, just being close with me...fall in line with me, breathe with me, let your heart beat with me a little while so that you can see through my eyes, so that you can taste a little of that with which I am completely overtaken and possessed.

But fear will arise -- because whenever there is something bigger than your mind, the mind says, "Don't move; there can be danger. You may not be able to come back." And the mind says, "It is almost mad, retain your intelligence, retain your thinking capacity, retain your logic." What are you going to do? And you all have been trained for logic, and nobody has been in any way trained for love. That feeling of awe is simply trying to assert something from your heart that has been repressed by the society, by the forces that are trying to control you, by the mind.

Mind is nothing but society inside you: the priest, the politicians, the power-mad people -- they have become your mind. They are trying to manipulate you from within. When awe arises, you are falling into an infinite ocean, not knowing what will happen next. In that moment you would like to escape, you would like to close your eyes, you would like to somehow control yourself -- because you have always been told that control is a great value. So you go on controlling everywhere, where it is not needed at all, where it is a hindrance to life. Where it is almost a suicide, there too you go on controlling. You cannot trust, because

trust means losing your controlling to somebody else's hands. You cannot surrender, you cannot love, you cannot pray. Even people making love cannot surrender; they go on controlling deep down. Hence, the real peak is missed. They learn techniques of how to make love. They can become very efficient lovemakers, but love is missed -- because it has nothing to do with you.

Love happens only when you are not there. Love happens only when you are surrendered to existence. Then there is a great orgasmic experience. Then you reach to the very peak of your being, and you look at existence from the top-most peak of the Himalayas; you look from the GOURISHANKAR. Then a totally different vision arises, and that vision transforms your life.

So when you come to me, be ready to lose control, be ready to lose yourself. That is the whole purpose of coming; otherwise, don't come. Even if you ask something, don't ask out of your knowledge. Your asking should also be out of your love. Your asking should also be how to go deeper in the mystery -- not how to demystify it, not how to explain it, but how to move deeper and deeper into the eternally unexplained -- because that's what God is.

So have a little taste of God with me. Allow me to be a door.

It will be difficult for you to face God directly, the Whole, because it will be too much, too dazzling. You cannot look at the sun directly; it will destroy your eyes. That's the meaning of a Master: he gives you God in quantities that you can bear. He gives you God in homeopathic doses, and he goes on increasing the dosage, by and by. The more you become capable of absorbing, the more he gives to you. One day, when you are ready to face the sun directly, he simply disappears. He is no longer between you and God.

It is just as you start learning swimming: first you learn in shallow water, just on the bank. It's natural, it is intelligible, it is practical. Then as you are becoming more and more capable, you start moving towards the deeper parts of the river. One day you are ready to go into the ocean.

When you come to me, allow me to be there rather than insisting for your own presence. You dissolve; let me be there. You open your doors and windows and allow me to pass through you. Much will happen that way. Nothing is going to happen through your questions because they are nothing of worth -- irritations in the mind. But I always see that whenever people feel full of awe, they start defending themselves. Then they undo the whole purpose. Don't defend. If you defend, then how am I going to help you? -- there is no way. I cannot help you against you; I can help you only with your deep cooperation. If you participate, only then can the journey start.

But many times I have felt it -- many people would like to go on the journey, but when it starts, they start clinging to the place where they are standing. They don't want to lose their ground; but then, how can the journey start? You have to go on losing that which you have to attain that which you don't have.

Jesus has said, "Those who want to follow me, they should deny everything, including themselves. They should deny themselves"...and he is right, but it takes a long time. Between a Master and a disciple, that which can happen right this moment takes much time because the disciple goes on defending in many ways, rationalizing in many ways.

The Bauls say,

> Look...
> Look for Him in the temple of your limbs;
> He is there as the Lord of the world --
> speaking, singing in enchanting tunes.
> He is an expert at hide-and-seek;
> no one can see Him.
> Do not try to catch Him, O my heart!
> He can never be caught --
> you can only hope for Him
> in whole faith.

When you are deep in awe -- and if you are courageous enough to remain in it -- soon your consciousness will have a tremendous shift, a one-hundred-eighty degree turn. If you can remain in awe for a few moments without disrupting it, without corrupting it with your thoughts, your defences, your rationalizations; if you can remain purely in it -- not doing anything about it, just being in it -- there will be

a turn That's what Christians call conversion. It doesn't mean that a Hindu becomes a Christian; that is foolish. It doesn't mean that a Christian becomes a Hindu.'Conversion' means: a great turning in your consciousness. If you can remain with me for a few moments, just in pure awe -- not corrupting it in any way, not doing anything whatsoever; just being in it, allowing it to be -- there will be a shift, a one-hundred-eighty degree turn, a conversion. Suddenly, I will disappear and you will be face to face with your own being. The God is hiding within you.

Look...
Iook for Him in the temple of your limbs;
He is there as the Lord of the world --
speaking, singing in enchanting tunes.
He is an expert at hide-and-seek;
no one can see Him..

... because the very effort to see Him separates you from Him. The very effort to see Him makes Him an object, and He is not an object; He is your subjectivity. He cannot be reduced to being a thing -- He is not. He is not the sought, He is the seeker. He is your consciousness, your purity of consciousness. He is your inner sky. You cannot see Him because He is hiding within you.

There is a beautiful parable:

When God created the world, He used to live here on this earth, but there was great trouble for Him. He was not even able to sleep, because complaints and complaints. And the whole day He was trying to solve people's problems, and in the night also they were knocking on His door. And there were so many suggestions to improve upon the world that He started becoming almost insane. It looked as if nothing was going right -- millions of advisers -- and He was fed up. If He listened to one man's advice, there were a thousand and one against it. It was very difficult to do anything. He asked His counsellors, His advisers, "What to do?" He said, "I would like to hide somewhere."

Somebody suggested, "Why don't you go to GOURISHANKAR, Everest. Nobody will ever be able to come there; you can make your abode there."

He said, "You don't know the future. Just within few minutes -- for God it is only few minutes, our centuries are seconds for Him -- just within a few minutes, this man Hilary will reach, and then the same trouble will start."

And somebody said, "Why not the moon?"

He said, "That too is only a question of few minutes. Soon, man will be walking on the moon. It will not solve anything. It will at the most postpone a little."

Then one old counsellor came close to Him and told Him something in His ear. And He was very happy, and He said, "Right! This appears to be the perfect solution."

The old man suggested, "You hide in man himself. There he will never find you. And even if he finds, a man who is so wise to find you within himself will not create any trouble for you. Hilarys can create trouble, but Buddhas cannot -- because by the time they find you inside themselves they will be almost like you. They will not have any complaints, they will not have any question. They will be as silent as you are, they will be as deep as you are. By the time they reach you inside themselves, they will have been transformed. The very journey will become a mutation."

God is hiding within you, but you cannot see God there directly because you don't know how to go there.

One method, one way, is of meditation: start dropping your thoughts. One day when there is no thinking, no ripple, and you are a no-mind, you will reach there; the conversion will happen. Another way is of prayer.

The SANNYASIN who has asked is Rama Bharti. Her path is going to be that of prayer and love. That's why she feels so much awe. When she comes close to me, I have seen her almost tremble, as if some unknown breeze is passing through her. I have seen her throbbing with an unknown rhythm. Love is her path. She has to use this quality of awe; it is rare. Very few people have it; it is disappearing from the world.

People have become much too intellectual, much too hung-up in their heads. They have forgotten the language of the heart. Awe is the script, the very script of that language. Feel it, allow it to possess you, be

possessed by it. It will lead you to the innermost temple of your own being. There will be a conversion, and in that moment your consciousness will have a great shift. Suddenly, it will not be looking at me, it will start looking at itself. That is the only way to know God.

The second question:

> WHEN YOU WERE A ZEN MASTER TELLING US TO CHOOSE OUR PATH AND STICK TO IT, I FELT SURE THAT MY PATH WAS OF THE HEAD, THAT I WOULD NEVER BE ABLE TO SURRENDER TO ANYONE. NOW, AFTER ONE LECTURE ON THE BAUL MYSTICS, I FEEL LIKE A LOVESICK SCHOOLGIRL. HOW TO CHOOSE A PATH WHEN YOU HAVE NONE? HOW TO BE A LIGHT UNTO MYSELF WHEN YOUR LIGHT DAZZLES ME EVERY MORNING?

I can understand your difficulty, but it is being created knowingly. I will throw you from one path to another many times, because that is the only way for you to find out which is your path. Sometimes I will push you, pull you towards meditation; sometimes I will force you towardslove, prayer. You will need the taste of both; only then can you be decisive about it, otherwise not. Just by listening to me you cannot decide, because while you are listening to me you are too much impressed by me.

So this is part of the device: that one day I am speaking on meditation, another day I am speaking on love. I would like you to taste both because that taste will be decisive. Only that will decide which your path is where you feel really flowing, where you feel really spontaneous Where things happen on their own accord and you need not force them, that is your path -- but how to know it?

When you listen to me when I am talking about love you will be impressed by it, but that is not going to decide it. Just being impressed is not going to help. It is a sort of hypnosis. When I am chanting and singing about love you will be hypnotized by it. You will start thinking, "Yes, this my path." But this is just a wave created by me. It may be your wave, it may not be your wave; and you cannot know it. And your whole life has been conditioned so much by others that you have become very impressionable. You immediately take the imprint from the outside. If you listen to me on meditation, you will be impressed by that. That' why ordinarily Masters have not done that which I am doing here. They only insist on one path continuously, for their whole lives. But then many people follow that path only -- because their Master has impressed them so much about it continuously and consistently that they follow. That may not be their path. Hence, my ABSOLUTELY new effort.

I will be talking on all sorts of paths and all sorts of methods In the beginning it will be very confusing, but that is meant to be so. I would like to confuse you so much that you forget all about being impressed by anybody. My whole effort is to throw you to yourself. How long can you go on doing this? -- one day you are thinking of meditation, an then I talk about love; you start thinking about love. Again I will talk about meditation, and again the problem will arise. How long are you going to be impressed by me? One day or other you will say, "Now I have to decide. This man will drive me crazy!"

J. Krishnamurti says, "Don't be impressed by anybody," but he is a very consistent man, VERY consistent. And his consistency becomes a deep imprint on his followers. He goes on saying,'Don't be impressed by anybody," but he has been saying that for forty years so consistently that people have even become impressed about it. They say, "Because Krishnamurti says,'Don't be impressed by anybody,' we are not going to be impressed by anybody" -- but this is the impression.

What I am doing is exactly what Krishnamurti is saying. I am doing it; he is simply saying it.

I will not allow you to be impressed. Even if you want, there is no way. I will change continuously: I will plant a few seeds today, tomorrow I will take them back. I will plant something today, tomorrow it will be gone. How long are you going to wait for me? One day you will say, "Wait! Now let me decide. Enough is enough!" But by that time you will have been shifted and shunted from this to that so much that you will have had glimpses of both. You must have tasted a little of love, prayer, a little of meditation, a little of yoga; a little of Meera and Chaitanya, and a little of Buddha and Mahavir. You will have tasted both, and then decision will arise in you. And that will not be because of me, that will be because of you. And when something is because of you it is real, it is authentic; it transforms, it transfigures, it transports you into another world. If it is just an impression, because I have been consistently telling you about something again and again and again, then it becomes just a suggestion deeply implanted within your mind. You may think that you have decided, but it is not your decision.

Krishnamurti has never asserted a single contradiction. He simply goes on repeating the same thing. His note is simple, clear; there is nothing confused about him. Either you agree with him or you don't agree with him -- that is another thing -- but there is nothing to be confused about. Nobody can say that he is confusing. You can say he is right or you can say he is wrong, but not that he is confusing.

You cannot say about me whether I am right or whether I am wrong. At the most, you can say that I am confusing. But that is my whole device: to confuse you so much. How long can you allow me to shift from this to that, from that to this? One day you are going to shout, "Keep your hands away! Now I want to decide"; and that decision will come out of you. And that will come not only because of intellectual conviction, it will come because of real experiences on both the paths. When you have tasted all, you can decide easily. And then you can remain with that decision for your whole life.

If you are impressed by me and then you decide, you can be impressed by somebody else tomorrow, and then you will decide that. And if you are impressionable for me, you are impressionable for anybody else. That's how people go from one Master to another.

Here there is no need to go anywhere because I am all the Masters together. You can just remain here and the Master changes; there is no need to go anywhere. I consistently contradict myself, so there is no problem. You need not go anywhere; you can just remain where you are.

People go on changing Masters because one day something impresses you and you are over-enthusiastic about it, and then there is a honeymoon -- but honeymoons end. Anything that begins has to end. After a few days the enthusiasm is gone. Now the thing seems to be familiar. The enthusiasm was because of the unfamiliar, because it was new. Try to understand this mechanism.

You fall in love with a woman because she is so new: the physiology, the proportions of her body, the face, the eyes, the eyebrows, the color of her hair, the way she walks, the way she turns, the way she says hello, the way she looks. Everything is new, the whole territory unknown. You would like to investigate this territory; it is inviting, it is very inviting. You are caught, hypnotized. And when you start approaching, she starts to run away; that is part of the game. The more she runs, the more enchanting she becomes. If she simply says, "Yes, I am ready," half of the enthusiasm will be dead that very moment. In fact, you will start thinking how to run away. So, she gives you a chance to chase her. People are never as happy as while the courting continues -- very happy -- because it is a chase. Man is basically a hunter, so when the woman is chased, running away, trying to hide here and there, avoiding, saying no, the man gets more and more hot. The challenge becomes intense; the woman has to be conquered. Now he is ready to die for her, or do whatsoever is needed, but the woman has to be conquered. He has to prove that he is no ordinary man.

But once they are married, then everything...because the whole interest was in the chase, the whole interest was in the unfamiliar, the whole interest was that the woman was apparently unconquerable. But now she is conquered; now how can that old interest remain? At the most one can pretend, but the old interest cannot remain. Things start becoming cold. They start getting bored with each other because now there are other women who are again new territories: they attract, they invoke, they call forth.

The same happens with thoughts: you are enchanted with one sort of thinking, but by the time you become acquainted with it the honeymoon is over, the love is over. Now you would like to be interested in something else, something new that again gives you a thrill, a kick. This way one goes from one woman to another, from one man to another, from one thinking to another thinking, from one path to another path, from one Master to another Master. This sort of searching will never allow you time enough to create trust.

In one aboriginal community of India in the very primitive parts of Madhya Pradesh, in Bastar, there lives a tribe -- aboriginals, very old people, primitive, almost three or four thousand years old. They are not contemporaries at all but something can be learned from them. One thing has happened in that community that has never happened before anywhere else, and that is: once a man marries a woman there is never any divorce. Divorce is allowed, but never has divorce happened. And once a man marries a woman, he remains truly with her, and the woman remains truly with him. He never becomes again interested in any other woman in any other way, and the woman never becomes interested in any other man. How have they managed this miracle? They have managed very psychologically.

The structure of their society is such that every boy and every girl is allowed to meet and mix with every other boy and girl. So every boy comes to know each girl of the community, and each girl comes to know each boy of the community. In fact, by the time boys and girls are getting interested in the other sex, they don't stay in their homes in the night. They have a small temple-like thing just in the middle of the village; they call it GHOTUL -- a youth house.

Once a boy becomes interested in girls he has to go to stay in the GHOTUL; once a girl starts becoming

interested in the boys, she has to go to live in the GHOTUL. In the GHOTUL they live, all the boys of the village and all the girls of the village, and they make love to each other. Only one thing is insisted upon: the superintendent of the ghotul insists that no boy and girl should remain with each other more than three days. They should change, so that before their marriage time comes they have known everybody; then they can decide.

When you know all the women of your community and decide, that decision is totally different than the decision that is taken in civilized societies. You don't know other women; a better woman, a better man is always possible. Then what will you do? A more interesting personality can always be there; then there will be disruption, there will be distraction, there will be problems. These are small village communities: not many people -- two hundred, three hundred people, at the most, in one community. Every boy is allowed to know each girl. When he has known all the girls and all the girls have known all the boys, and then one girl and one boy decide to get married, before marriage happens they are given one more year to be together, to finally decide -- because to decide before knowing each other well is dangerous. The decision may be only because they want to know each other well. But once they have known each other well, then what will happen to their decision? So they have to know each other well for one year, two years; whatsoever time they need, they can be together. There is no interference on them by the society.

But once they decide to get married, of course that decision is very, very solid, absolute, unconditional -- because all conquering is gone, hunting is gone, chasing is gone. The honeymoon is before marriage in that community, and that seems to be more logical, psychological, more true to the human mind. The honeymoon is before the marriage. Marriage has to happen only when the honeymoon is over. When two persons, knowing each other well, decide to be together, now it is not a question of conquering. It is not a question of novelty. It is not that they decide for marriage because they want to know each other; they decide for marriage because they know each other. This is totally different.

But that GHOTUL and the system of those communities is disappearing. They are being civilized by us, forced, because this seems to be immoral. At least for Christians, Hindus, Jains, it seems immoral. Their community is being destroyed; their GHOTUL is thought to be like a house of prostitution. So they are being taught against their experience: they are being taught to destroy GHOTULS and to stop this 'immoral' situation.

But man seems to be absolutely foolish. They are not immoral people; they are very moral people, very natural people. But Christians are there working and trying to convert them into Christians. They have converted many of those poor people into Christians. Now GHOTULS are disappearing, and there, one of the most solid systems is being destroyed. In fact, we should learn something from them.

My whole device is to give you all the chances possible for spiritual growth so that you can have a feel for the right path. And that feel has to come through you. It has not to come through me, it has not to come through my, influence.

There are two ways not to influence you: one way is not to speak, to disappear somewhere so nobody can come close. Many people have done that too, but that doesn't seem to work. It has no compassion in it. The other way is to communicate to you, to say to you what I have attained, what I have known, what I have tasted. That has been done, but then people become impressed. They become so impressed that they are almost dragged out of their natures That too is dangerous. Maybe a hundred persons are influenced -- then ten, fifteen, at the most twenty, will reach to the goal. Eighty will be going against their nature.

My effort is to make you available to all possibilities and to make all possibilities available to you so you can move, you can change, you can have your own time, at your own pace. And then one day a feeling will arise, and tha. feeling will be totally yours. It will have nothing to do with me. Then you have come to a point where marriage happens: then you are married to a particular path.

I will continue talking about other paths, but from that moment you will listen to me, you will love me, you will be grateful to me, but if I am saying something which goes against your path you will not choose it, you will not be impressed by it. If something fits on your path you wil choose, but the decision will be your chosen path. Now anything that fits with it you will take in; anything tha doesn't fit you will not take in. And you will not say, "That is wrong"; you know that on some other path it fits, so I may be right for somebody else.

But once you have chosen your path, whatsoever I say, you will be able to choose. You will become a chooser you will have an inner criterion -- what fits, what does no fit.

I am here for many sorts of people. I am not one dimensional; I am here for all sorts of people, and I am speaking to all of them. By and by, listening to me, being attentive to me, you will go on deciding by your

feeling. Then I will continue to speak; you will love to listen, you will love to understand, but you will not be distracted. Once you are married you will not be distracted. Then there is no divorce.
"When you were a Zen Master telling us to choose our path and stick to it, I felt that my path was of the head, that I would never be able to surrender to anyone. Now, after one lecture on the Baul mystics, I feel like a lovesick schoolgirl. How to choose a path when you have none? How to be a light unto myself when your light dazzles me every moming?"

One day you will be saturated with it. One day, one morning you will arise in your own being, alert to your needs, alert to your direction. Once that direction is understood, recognized, then there will be no problem. But one has to wait for it; it takes time. And before it happens I will have to shift you, turn you, shunt you from here and there.
Sorry, but I have to do it.

The Bauls say,

> Blind one,
> how can you stumble
> on a straight spontaneous path?
> Be spontaneous in your own self
> and find the way
> that is born in you.

That's what I am trying to do here -- I am a midwife. I'm not going to create something for you; it is already being created in your womb. It is already being created in your innermost shrine. At the most, I can help it to be born smoothly. At the most, if something goes wrong I can help you to remove the obstacle. But the child has been getting ready in you; I am just a midwife....

Once you have found your child, your direction, then the path is very spontaneous.

> Blind one,
> how can you stumble
> on a straight spontaneous path?
> Be spontaneous
> in your own self,
> and find the way
> that is born in you

> Words of wisdom describing God
> can reveal us riches
> in a darkened room.
> Seeking in darkness
> is confusing.
> Break the barriers
> and look at the sky;
> the formless
> is held as a beautiful form
> in the arms of the moon.

I go on describing about the wealth, treasures, but your eyes are full of darkness. My description impresses you; greed arises in you. You would also like to become a possessor of great treasures -- but your eyes are full of darkness. Even if the treasure is right in front of you and I am describing it to you, you are

impressed by my description but you are not aware of the treasure Iying just in front of you. My description is not going to help.

Words of wisdom describing God
can reveal us riches
in a darkened room.
Seeking in darkness
is confusing.
Break the barriers
and look at the sky;
the formless is held as a beautiful form
in the arms of the moon.

So don't be too impressed by my words, and don't start feeling very sure while listening to me. But I know it is natural, it is human. Many times you will feel sure: "This is my path"; but next day it will change. So become a little unsure about your sureness. Hesitate a little. When I was talking on Zen you felt sure: "This is my path." Now I am talking about Bauls -- remember, tomorrow I may be talking about something else, so this time at least don't feel so sure. Listen to me, but don't give surety to what is heard. Wait, there is no hurry. Be patient, go on listening and trying, but don't feel sure because your surety is dangerous. Feel sure only when your child is born, when you have a sense of direction. And you will be able to see the difference, because it is so tremendously different. It will not be because of me. You will be able to see now that it is not that you are impressed by me; there is nothing like impression. Suddenly a great upsurge, a great energy has happened in you, and it is absolutely certain. But you will be able to see that it is not because of any influence from my side. Sometimes it may even happen contrary to what I am saying. Sometimes -- it is possible if you have been shifted too many times from one path to another -- I am talking about love, and listening to me about love a great certainty will arise in you that, "This is not my path; my path is meditation," or vice versa. It is difficult to say how you will be able to make sure that this is not the surety coming by influence, but your own. But I know that you will be able to do it.

It is exactly like when you have a headache: you know. You don't ask anybody, "Please tell me when I have a headache. How am I going to know that it is a headache, that I am really having it?" No, you will know. When the real certainty arises, it is so clear, so crystal-clear -- like a pillar of light; and just by its arising you are washed clean.

Just by its arising you feel a new being, altogether new, a new birth. It is not intellectual, it is not in the head. You will feel it all over your body, all over your body, all over your mind, all over your heart. Your totality will feel it. When that certainty arises, then it is faith, then it is trust. By being influenced, whatsoever you get is nothing but a belief. A belief is a very impotent thing;.it never changes anybody.

The third question:

WHAT IS THE DIFFERENCE BETWEEN THE FOLLOWING: THINKING AND UNDERSTANDING, REACTION AND RESPONSE, BELIEF AND FAITH, SYMPATHY AND COMPASSION, COMMUNICATION AND COMMUNION?

Thinking is the absence of understanding. You think because you don't understand. When understanding arises, thinking disappears. It is like a blind man groping his way; when eyes are there you don't grope for the way, you see it. Understanding is like eyes; you see it, you don't grope. Thinking is groping. Not knowing what is what, you go on thinking, guessing. Thinking cannot give you the right answer because thinking can only repeat that which is known. Thinking has no vision for the unknown.

Have you ever tried thinking about the unknown? How will you think? You can think only that which you know; it is repetitive. You can go on thinking it again and again, you can make new combinations of old thoughts, but nothing really is new.

Understanding is fresh, new. It has nothing to do with the past. Understanding is here, now. It is an insight into reality.

With thinking there are questions and questions and no answers. Even sometimes when you feel that you have found an answer, it is just because one has to decide some way or other. It is not really the answer, but you have to decide for action so some answer has to be clung to. And if you look deeply into your answer, you will see a thousand and one questions arising out of it. Understanding has no questions but only answers, because it has eyes.

Thinking is borrowed. All your thoughts are given by others to you. Watch -- can you find a single thought that is yours, authentically yours, that you have given birth to? They are all borrowed. The sources may be known or unknown, but they are all borrowed. The mind functions like a computer, but before the computer can give you any answer you have to feed it. You have to supply all the information; then it will give you the answer. That's what mind has been doing.

Mind is a biocomputer. You go on collecting data, knowledge, information, and then when a certain question arises your mind supplies the answer out of that collection. It is not a real response; it is just out of the dead past.

What is understanding? -- understanding is pure intelligence. That pure intelligence is originally yours; you are born with it. Nobody can give you intelligence. Knowledge can be given to you, not intelligence. Intelligence is your own sharpened being. Through deep meditation one sharpens one's being; through meditation one drops borrowed thoughts, reclaims one's own being, reclaims one's originality, redaims one's childhood, innocence, freshness. Out of that freshness, when you act, you act out of understanding. And then the response is total, here-now; and the response is because of the challenge, not because of the past.

For example: somebody asks you a question -- what do you do? You immediately go inside the mind and find out the answer. You immediately go into the basement of the rnind where you have collected all knowledge, and find the answer there. Then it is thinking. Somebody asks a question and you become silent; you look into the question with penetrating eyes; not into the memory, but into the question. You face the question, you encounter the question. If you don't know you say you don't know.

For example: somebody asks whether God exists or not. You immediately say, "Yes, God exists." From where is this answer coming? -- from your memory? Christian memory, Hindu memory, Muslim memory? Then it is almost useless, futile. If you have a communist memory you will say, "No, there is no God." If you have a Catholic memory you will say, "Yes, there is God." If you have a Buddhist memory you will say, "There is no God." But these answers are coming from the memory. If you are a man of understanding you will simply listen to the question, you will go deep into the question, you will simply watch. If you don't know, you will say, "I don't know." If you know, only then will you say you know. And when I say 'if you know', I mean, if you have realized.

A man of understanding is true. Even if he says, "I don't know," his ignorance is more valuable than the knowledge of the mind, because at least his ignorance, his acceptance of the ignorance is closer to truth. At least he is not trying to pretend, he is not a hypocrite.

Watch, and you will see that all your answers come from your memory. Then try to find out a way where memory does not function and pure consciousness functions. That is what understanding is.

I have heard....

A doctor stepped into the patient's room. Five minutes later he came out and asked for a corkscrew, then he went back to his patient. In another five minutes he was out again and demanded a chisel and hammer.

The distraught husband couldn't stand it any longer. He pleaded, "For heaven's sake, doctor, what is wrong with my wife?"

"I don't know yet," the doctor replied. "I can't get my bag opened."

Even sometimes when you say, "I don't know," it is not necessary that it may be coming out of understanding. It may be simply that you can't open your bag. It may be that you cannot open your memories, or you are not able to find something in the memory; you need time. You say, "I don't know"; you say "Give me time, let me think about it." What will you do by thinking? If you know, you know; if you don't know, you don't know. What are you going to think about? But you say, "Give me time, I will think about it." What are you saying? You are saying, "Give me a little, time; I will have to go into the basement of my mind and search. And there is such rubbish accumulated through the years that it is difficult to find, but I will try."

Meditate, and become free from this basement. It is not that the basement is not useful; it can be used. But it should not become a substitute for your understanding.

A man of understanding looks into things directly. His insight is direct, but he can use all his accumulation to help the insight to reach you. He can use all his accumulation to make everything that he is

trying to convey to you clear. But that which he is trying to convey is his own. Words may be borrowed, language may be borrowed -- has to be borrowed -- concepts may be borrowed, but not what he is trying to convey to you. The container will come from the memory, but the contents will be his insight.

And of course, a man who has no understanding is continuously a victim of so many thoughts, because he has no one insight to give him a center. He has a crowd of thoughts, unrelated to each other, even diametrically opposite to each other, contradicting each other, with deep antagonism towards each other. He has a crowd -- not even a group, not even a society, but a mob of thoughts buzzing inside the mind. So if you go on with your thinking too far, one day you will become mad. Too much thought can create insanity.

In primitive societies madness is rare. The more civilized a society is, the more people go insane. Even in civilized societies, more people go insane who work with their intellects. This is unfortunate but this is a fact: that more psychoanalysts go mad than in any other profession. Why? -- too much thinking. It is very difficult to manage so many contradictory thoughts together. In managing them, your whole being becomes unmanaged, becomes a chaos.

Understanding is single, understanding is central. It is simple; thoughts are very complex.

A henpecked husband visited a psychiatrist and said he had a recurring nightmare.

"Every night," he said. "I dream I am shipwreck with twelve beautiful women."

"What is so terrible about that?" asked the psychiatrist

"Have you ever tried cooing for twelve women?"

That was his problem: how to 'coo' twelve women Even to coo one woman is difficult.

Thinking is like cooing for thousands and thousands of women around you. One naturally goes mad. Understanding is very simple: you are married to one insight, but that insight works like a light, a torch. Wherever you focus your torch, mysteries are revealed. Wherever you focus your torch, darkness disappears.

Try to find your hidden understanding, and the way is to drop thinking. And to drop thinking two are the possibilities: either meditation or love.

The second: 'reaction and response'.

Reaction is from the thoughts and response is understanding. Reaction comes from the past; response is always in the present. But ordinarily we react -- we have everything already ready inside.

Somebody is doing something and we react as if button has been pushed. Somebody insults you -- you be come angry. That has happened before. It has been happening the same all the while. It has become almost like a button: somebody pushes it, you become angry. There is not a single moment of waiting, not a single moment where you look at the situation -- because the situation may be different. The person who is insulting you may be right. He may have simply revealed a truth to you; that's why you feel insulted. Or, he may be absolutely wrong, or he may be nasty person -- but you have to look into the person. If he is right, you have to thank him because he has shown some thing to you -- he has shown compassion towards you. He has been friendly by bringing a truth to your heart. Maybe it hurts, but that is not his fault. Or, he is simply stupid ignorant: not knowing anything about you he has blurted something out. Then there is no need to be angry; he is simply wrong. Nobody is worried about something which is absolutely wrong. Unless it has some truth in it, you are never irritated by it. You can laugh at it, at the whole absurdity of it. It is ridiculous.

Or, the person is nasty and that is his way. He is being insulting to everybody. So he is not doing anything to you in particular; he is simply being himself -- that's all. So in fact, nothing is needed to be done. That man is that type.

Somebody insulted Buddha. His disciple Ananda asked him, "I was getting very angry and you kept quiet. You should have at least allowed me; I would have put him right." Buddha said, "You surprise me. First he surprised me, now you surprise me. Whatsoever he was saying is simply irrelevant. It is unconnected with us, so why get into it? But you surprise me more: you have become very annoyed, you look angry. This is foolish. To punish oneself for somebody else's error is foolish. You are punishing yourself. Cool down. There is no need to be angry -- because anger is fire. Why are you burning your own soul? If he has committed some mistake, why do you punish yourself? It is stupid"...but we react.

I have heard....

One man was saying to one of his friends, "To please my wife, I have given up smoking, drinking, and playing cards."

"That must make her very happy," said his friend.

"No, it has not. Now, every time she begins to talk to me, she can't think of anything to say."

People live mechanical,-robot-like lives. If your wife has been continuously nagging you to stop smoking, and you think that she will be happy if you stop, you are wrong. If you smoke she is unhappy, if you stop smoking she will be unhappy, because then she will not find any excuse to nag you.

One woman has said to me that she doesn't want her husband to be perfect. I asked, "Why?" She said, "Because I love nagging." If the husband is perfect what are you going to do? You will be simply at a loss.

Watch yourself, watch others, and see how they are behaving in a mechanical way: unconscious, like somnambulists, sleepwalkers.

Reaction is of the mind; response is of the no-mind.

Belief and faith? -- again the same: belief is of the mind, of the thinking; faith is of no-mind, of awareness, understanding.

It happened in a hillside village: the hunter said to his guide, "This seems to be a very dangerous cliff. It is a wonder they don't put up a warning sign."

"They had one up for two years," the native guide admitted, "but no one fell over so they took it down."

Belief is blind -- you believe because you have been taught to believe -- but it never goes very deep because it has no understanding of the situation. It is just a superfluous tag, just something added to you. It has not grown from you, it has not been a growth. It is just borrowed, so it never penetrates your being. A few days you carry it, and then seeing that it is useless, nothing is happening, you put it aside. There are Christians who are not Christians; there are Hindus who are not Hindus. They are Hindus only because of those beliefs that they have never used, those beliefs that have never been given any respect by them. They think they are Christians, Hindus, Mohammedans, but how can you be a Mohammedan if you have not lived your belief?

But belief cannot be lived. If one starts becoming more alert, watching life, responding, then by and by a faith arises. Faith is yours; belief is somebody else's. Drop beliefs so that faith can arise. And don't be satisfied with beliefs, otherwise faith will never arise.

Sympathy and compassion....

The same; the questioner has asked the same thing again and again.

Sympathy is of the mind: you feel somebody is in trouble, somebody is in misery; you think somebody is in misery and you have to help. You have been taught to help, to be of service, to be dutiful, to be a good human being, to be a good citizen, to be this and that. You have been taught; you feel sympathy. Compassion has nothing to do with your teachings. Compassion arises as an empathy, not as a sympathy. Compassion arises when you can see the other person as he is, and when you can see him so totally that you start feeling him. You start feeling in the same situation.

It happened: A few people were beating a fisherman. Ramakrishna was moving from one bank to another of the Ganges, near Dakshineshwar. On the other shore a few people were beating a man. Ramakrishna was in the middle of the stream. He started crying and weeping, and he started shouting, "Stop, don't beat me!" People who were sitting around him, his disciples, could not believe what was happening: "Who is beating you? Who can beat him?" They said, "What are you saying, PARAMAHANSADEVA? Have you gone mad?" He said, "Look! They are beating me there on the other side." Then they looked; a few persons were beating a man, and Ramakrishna said, "Look at my back." He uncovered his back -- there were marks, blood was coming out. It was impossible to believe. They went, they rushed to the other shore, caught hold of the man who was beaten. They uncovered his back: exactly the same marks.

This is empathy -- putting oneself into somebody else's place so totally that what is happening to him starts happening to you. Then compassion arises. But these states are all of no-mind.

Communication and communion....

Communication is of the mind: verbal, intellectual, conceptual. Communion is of no-mind, of deep silence; a transfer of energy, non-verbal; a jump from one heart to another -- immediate, without any medium.

The basic, most essential thing to remember is -- because it divides your life, it divides the whole world into two worlds -- that if you are looking through a screen of thoughts, then you live in one world: the world of belief, thinking, sympathy. If you are looking with clean eyes, unclouded eyes, your perception has a clarity: pure, just seeing into things as they are, not projecting anything upon them. Then you have understanding, then you have meditation. Then the whole world changes. And the problem is that mind can deceive you. It creates sympathy. It creates pseudo coins: for compassion it creates sympathy. Sympathy is a pseudo coin. For communion, it has only communication, which is a pseudo coin. For faith, it has belief,

which is a pseudo coin.

Remember it -- mind tries to substitute. You are lacking something? -- mind tries to substitute it. Be very alert, because whatsoever mind can do is going to be false. Mind is the great falsifier, the greatest deceiver there is. It helps, it tries to console you, it gives you something.

For example: if in the day you have fasted, in the night you dream of foods, resting in great hotels, or being invited to the palaces of the kings and eating beautiful food. Why? -- the whole day you have been hungry, now it is difficult to sleep because of hunger; the mind creates a substitute, a dream. Have you not watched?

In the night your bladder is full and you would like to go to the bathroom, but sleep will be disturbed -- the mind immediately creates a dream that you are in the bathroom. Then you can go on sleeping. It gives you a substitute. The substitute is conciliatory; it is not real -- but for the time being it helps.

So beware of mind's consolations. Seek reality, because only reality can fulfill. Consolations will only post-pone; they can never be fulfilling. You can eat as much food as you like in the night in your dream, you can enjoy the fragrance of it, the taste of it, the color of it, everything, but it is not going to be nourishing. The one thing that is not going to happen: it cannot nourish. Belief can give you the whole fragrance of faith, the taste, the color. You can enjoy it but it will not nourish you. Only faith can nourish.

Always remember: that which nourishes you is real, and that which simply gives you a consolation is very dangerous. Because of this consolation you will not seek the real food. If you start living in dreams and you don't eat real food, then by and by, you will dissipate, disappear, become dry, and you will be dead.

So take immediate action: whenever mind is trying to give you a substitute, don't listen to it. It is a great salesman, a great seducer. It convinces you, and it says, "Those things are very cheap. Faith is very difficult to find because you will have to risk your life; belief is very easy, very cheap. You can get it for nothing." In fact, so many people are ready -- if you accept their belief they are ready to give you something more with it: become a Christian, become a Hindu, become a Mohammedan. People are ready to give you a great welcome and respect, respectability. Everything is available; just accept their belief. Belief is not only cheap, it can even bring many more things with it.

Faith is dangerous, never cheap. You will have to put your whole life at stake. It needs courage, but only a courageous person can be religious.

The Beloved, Vol 1

Chapter #3
Chapter title: What is there, is there

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NOTHING HAS HAPPENED
AND NOTHING WILL HAPPEN.
WHAT IS THERE, IS THERE.

I BECAME A KING

IN MY DREAM
AND MY SUBJECTS
OCCUPIED THE ENTIRE EARTH.
I SAT ON THE THRONE RULING LIKE A LION,
LIVING A HAPPY LIFE.
THE WORLD OBEYED ME.

AS I TURNED IN MY BED
ALL WAS CLEAR:
I WAS NOT A LION
BUT A LION'S UNCLE,
A JACKASS,
THE VILLAGE IDIOT....

NOTHING HAS HAPPENED
AND NOTHING WILL HAPPEN.
WHAT IS THERE, IS THERE.

THIS IS ONE OF THE MOST SIGNIFICANT ASSERTIONS EVER MADE. It is so: the reality remains in its suchness. Nothing changes, nothing can change. But we see many changes happening all around. For us, everything is changing. Life is a flux.

Then something is wrong with us. Then the change appears not because it is there, but because we cannot see the eternal. Our inability to see the real, the eternal, creates a flux-like phenomenon all around us. It is our flickering consciousness.

Have you watched sometimes in a dark room? -- a small candle burns, and it goes on flickering. Because of its flickering the whole room seems to be moving, waving, changing. If the flame is constant, the room stops changing -- it becomes constant. Our consciousness creates the mirage, the illusion, the dream-like world that surrounds us. This has to be understood very deeply, because this is the very base of all essential religions.

It is true as far as ordinary understanding goes: everything seems to be changing, nothing seems to be permanent. Nothing seems to be the same even for two moments, two consecutive moments. Nothing seems to be the same, everything goes on like a river. To think of anything permanent is almost impossible. To think of anything that has remained the same forever and ever is incomprehensible to the mind. The mind knows only the world of change. The mind knows only the dream, the illusion. A life lived through the mind is a life of dreams. That is the meaning of the concept of MAYA. It does not say anything about the reality, remember: it does not say that the reality is not real, it does not say that the existence is dream. It simply says that the way you look at it is so unconscious, the way you look at it is so wavering, unstable, that your inner wavering gives you a world of flux, dreams. Attain to inner integrity, attain to inner crystallization, and suddenly all flux-like phenomena disappear -- and suddenly you are face to face with the real, the substantial, the permanent; call it God. The world and God are not two things but the same reality looked at in two ways. One is through the mind, the other is through no-mind -- because if mind is there, there is going to remain, more or less, the flickering.

The mind cannot be constant. Have you watched? Even for a few seconds the mind cannot be constant. Just look at your watch someday, and just remember that you are looking at the watch, and you will not be able to retain this remembrance that you are looking at the watch even for a few seconds. Your mind will slip somewhere else: some memory, some imagination, some work that is incomplete, some worry, some plan; you must go somewhere. Again you will realize and you will see that for a few seconds you have not been here. Try again; again the mind will go away.

Mind cannot be stable, so all efforts to make mind stable are impossible. That is not in the nature of the mind. The only way to be stable is to drop the whole mind as such. To look into reality without any thinking, to look so directly that the medium of the mind is not there; look immediately, then suddenly God is revealed. Then in all the forms the formless is revealed. Then you see that which the Bauls say: Nothing has happened, and nothing will happen. What is there, is there; and what is not there, is not there. But the mind goes on seeing that which is not there, and because of that which is not there, we cannot see that which is there. Because of the false, because of the projected, because of the dreamed, we cannot see the

real, we cannot see the true. When the false is dropped, reality is revealed. There is no other way to seek reality. One has to drop the very mechanism that creates falseness.

Mind is a projector. You sit in a movie house and you see a thousand and one things passing on the screen, and the screen is empty; nothing is really passing except shadows. You go on looking at the screen and there is every possibility that you may not even think of the projector behind you which is projecting all those shadows, pictures. You can start fighting with those shadows but that is not the way to stop them. The way is to look back, to turn a one hundred-eighty-degree turn and go and stop the projector. Once the projector is stopped, the screen is empty. Suddenly there is nothing, or, only the whiteness of the screen is left. Only the eternal is there and the changing has disappeared. But one has to stop the projector.

There are many people who become interested in meditation, but in a wrong way. They start fighting with the mind, they start struggling and wrestling with the mind. Then they are not ever going to be victorious. Then they are fighting a losing battle. It is not possible because they have forgotten the projector. Where is the projector?. -- one has to find the projector hidden behind your back. Hidden deep in the unconscious is the projector, hidden in the unconscious: becoming, desiring. It is what Buddhists call TRISHNA. The constant desire to be somebody, to be someone, to be somewhere else, is the cause of the mind; then the mind continues.

How to stop the projector? BE HERENOW. Don't try in any way to become somebody else; accept that which you are. Drop all ideas of improvement. Drop all ideas of bettering yourself. Drop all ideas of achieving something; there is nothing to be achieved. Empty-handed we come, empty-handed we go, and in the meanwhile, empty-handed we remain. And if you think your hands are full then you are befooling yourself. Then you are taking dreams as real. Your hands may be full of dreams.

You must have heard about the Japanese discipline of KARATE. The word 'karate' is very meaningful. It comes from a root which means empty hand. It says: a man can become a great warrior if he understands totally the meaning of being empty. If somebody understands that, "Empty-handed I have come, empty-handed I will go, and empty-handed I am here," then there is nothing to lose. Who can conquer a person who has nothing to lose? Who can defeat a person who has nothing to lose? Who can frighten a person who has nothing to lose? By understanding this emptiness he becomes a great warrior. It is impossible to defeat him, it is impossible to rob him; it is impossible to kill him -- because he is already empty. He holds nothing in his hands. By not holding anything, he goes beyond life and death.

That is the meaning when Jesus says again and again, "Lose yourself." Those who are not going to lose themselves, they will lose; and those who are ready to lose, they will gain. The losers will become winners, and the winners will become losers. Those who are empty will be fulfilled, and those who are trying to fulfill themselves will remain empty. This is the paradox.

Understand the very motivation of all ideas, thoughts, desires. It is a seed-like thing. Watch inside -- why can't you be herenow? Why is it always that you are thinking of somewhere else? Why can't you be happy as you are? Why are you thinking that tomorrow you will be happy? How can you be happy tomorrow if you are not happy today?. -- because tomorrow is going to be born out of the moment. Out of this moment the next moment is going to be born. Today is going to become the parent of tomorrow. If you are unhappy today, you will be more unhappy tomorrow. You will have learned, by that time, many more tricks to be unhappy. You are practicing it, and you hope tomorrow to be happy? Then you are in a hopeless rut. You desire for tomorrow? -- then you are continuously missing all that is here, and that is the only reality there is. If you can even for a single moment put aside desiring, then the projector stops, and the dreaming stops, and you are able to face reality.

Nothing has happened. The reality is as it has always been from the very beginning. Nothing has happened and nothing will happen, so all your desiring is futile, because you are trying for something to happen. Your whole effort is to make something happen: riches, wealth, power, prestige. Your whole effort is for something to happen, but,

NOTHING HAS HAPPENED
AND NOTHING WILL HAPPEN.
WHAT IS THERE, IS THERE.

This is a tremendously significant sutra. All the scriptures can be condensed in such a sutra. If you can understand only these three lines, there is no need to understand anything else. Look at your life from your

childhood up to now. What has happened? Many things appear to happen, but what has really happened? You remain the same, the consciousness remains the same, and all that happens is just superficial, like a dream. If it has not happened up to now, how is it going to happen in the future? Only the present is; past and future are dreams. Even for a single moment, if you can penetrate into reality and you can see what is, face to face, you will laugh at the whole absurdity of your efforts. What are you trying? -- you are trying something impossible: you are fighting against reality. The reality is; it knows no becoming, it is being. It knows no future; it is already here. It has always been already here. You have just to see it -- and once you can see it, all worry, all anxiety disappears. Then you stop trying, pulling yourself up by your shoestrings. Then you simply relax. Then there is no tension. Then rather, you start delighting, you start being blissful as you are.

Before we can understand it, a few things will be helpful.

One: ordinarily the Eastern psychology divides the human mind into three divisions. The first is deep sleep, very deep sleep when there are no more dreams: SUSHUPTI, dreamless sleep. In this state, ninety-nine percent unconsciousness and only one percent consciousness exists. A very small fragment of consciousness exists -- the whole continent is dark, just one ray. Because of that ray, in the morning you can say, "I had a very good sleep. It was absolutely silent and peaceful. There was not any dream." Because of that one ray of consciousness, you can say this in the morning. If there were no consciousness at all, then who would remember? Then who would say that the sleep was beautiful, nourishing? Just a small ray, a very small ray exists in dreams.

That is the second stage -- dreaming -- a little more consciousness comes into existence. You remember in a general way that you slept well. You can even remember dreams, details of the dreams. You can remember even the colors, the story, the pattern, the motif of the dream. You can relate the whole dream. You were a little more conscious.

Then you are awake in the morning; that is the third stage: wakefulness, a little more consciousness. But the greater continent of your soul remains dark. Even while you are awake, you are not totally awake. Just deep down in your wakefulness, dreams are floating. You can watch that.

Any moment close your eyes, rest for a single minute, and you will see that dreams are floating there. So just underneath your consciousness, a great world of dreams continues, and that goes on affecting your consciousness. Dreams are powerful things. They are projections; they go on shadowing your consciousness. And deep down in your dreams you will find again a sort of sleep. That's what happens when you fall asleep in the night. When you have fallen asleep, first dreams start. That is the second stage. Then only rarely do you go deep. Then, dreams stop and you are in deep sleep. Again you start floating towards the surface, and this goes on continuously, the whole night -- up and down, up and down you move. In the whole night if you can touch the deep layer of sleep for only fifteen minutes, that will be enough rest. That's why people who meditate don't need much sleep, because in deep meditation they can easily move into the depth of their beings. The rest of the night is wasted in dreaming. These three states are the ordinary states.

The East says, "Unless you attain to a greater awareness, your life will never know what the reality is, what God is." That greater awareness means becoming totally aware, not leaving a single corner of your consciousness dark, dropping all unconsciousness. What the Freudians call the unconscious disappears by and by. By methods of meditation, prayer, love, it disappears; more and more, you become conscious. One moment comes when your whole being becomes conscious, full of light, luminous. Then there is no dreaming and no sleep. Just awareness is the stuff you are made of. In that moment you will become able to know what this Baul is singing:

NOTHING HAS HAPPENED AND
NOTHING WILL HAPPEN.
WHAT IS THERE, IS THERE.

And if you understand this, even a glimpse of it, then how can you remain in an agonized existence, how can you worry, and how can you remain tense and feeding illnesses?

Henry Thoreau used to say that what man thinks is wealth -- when man thinks that he is becoming by and by wealthy -- is more like 'illth' than wealth. We become more and more ill. Well-being does not happen through it, so why call it wealth? Man thinks he is becoming more and more powerful, and deep down, more and more impotence happens. On the outside you think you are achieving many things, but deep down

you remain empty, hollow. The sooner you realize this hollowness the better because then you will not waste your time and energy. Then your whole life will be of a totally different quality: the search will begin. Then you will not be chasing dreams.

And dreams look very real. They are not, but they look very real. To an unconscious mind, dreams look as if they are the only reality. Have you not watched that deep in sleep, dreaming, every night again you become a victim? You again start thinking that this is real. In the morning you realize it was false, just a dream, but in the night, again and again you are a victim and you start thinking it is real.

Gurdjieff used to say to his disciples, "Unless you realize in your dreams that they are dreams, you will not be able to awake." So he used to give them techniques of how to realize while dreaming that it is a dream, how to recognize that it is a dream. But the moment you recognize a dream as a dream, it stops. It immediately stops. It cannot be there then. With your recognition of the dream as dream, the dream dies. It exists only through your cooperation and recognition; you give it reality. Pull your hands away and it drops flat, and it has nothing in it. The dream has power only because you impart power to it.

Watch people on the street, in the marketplace. Just stand by the side and just look at people -- you will be surprised. It is so obvious that they are sleepwalkers. They are walking like somnambulists. Somehow, they are managing, but they are walking fast asleep. You can watch their lips moving as if they are talking with somebody, and there is nobody. They can even be found making gestures to somebody who is not present. Watch their faces; their faces have not the aura of awareness -- a dullness, a dark shadow, as if somehow they are forcing themselves to be aware, ready to fall any moment into dreaming, into sleep. Drunk with their dreams, people go on moving.

First watch others, because it will be easy for you to watch others. Then start watching yourself. Then start catching yourself red-handed. Then sometimes, just walking on the road, suddenly stop and see whether you are here or you are moving somewhere in a dream.

The more you become alert about your dreams, the more you will see gaps arising in your consciousness when dreams are not there and reality can be approached. But we have great investments in our dreams. We may be afraid of nightmares, but we are not yet fed-up with dreaming. We still go on cherishing sweet dreams.

I have heard....

A man was talking to one of his friends. "I had a dream the other night," said Casey to his pal McGinn, "and it taught me a great lesson."

"What was it?" asked McGinn.

"I dreamed I was in Rome and I had an audience with the Pope. Would I have a drink, he asked me. Thinks I, 'Would a duck swim?' And seein' the whisky and lemons and sugar on the sideboard, I told him that I wouldn't mind a drop of punch.'Cold or hot?' he asked me. 'Hot, your Holiness,' said I, an' that's where I made me mistake!"

"I don't see anything wrong," said the friend.

"His Holiness stepped toward the kitchen to boil the water, and before he got back I woke up."

"What lesson did you learn?" asked McGinn.

"Next time," swore Casey, "I will say, 'I will take it cold, your Holiness, while the water is getting hot.'"

We have investments in our dreams. They don't exist without our help; we make them exist. Sweet dreams, golden dreams; we have a romance with them, a very long romance of many lives. We go on courting dreams, and of course when we court them they are there, and they bring nothing but frustration. Because they are against reality, they can never bring fulfillment. There is no way to make two plus two equal five; there is no way. Whatsoever you do, two plus two will always be four, and you go on hoping that someday it is going to be five. Then you are simply in a mathematical error. Dreams can never be real; your thoughts can never be real; your hopes can never be realized; your desires can never be fulfilled. The only outcome can be more and more frustration.

That's why children look so beautiful: because they are yet full of hope, full of dreams, and they have not yet known frustration. Old people start looking very very dead. Hopes have leaked out, by and by, and only frustration -- a very bad taste on the tongue. Experience makes people bitter. Experience makes people lose their innocence, lose their hope, lose their trust. But it is not experience really -- because they wanted to make their dreams real, that's why. Otherwise you could remain as innocent to the very end of your life as in the beginning -- in fact, even more -- because the innocence that happens in childhood is just natural. It has not been tested against fire; it is very fragile. It has no crystallization in it. It is just a gift; it has not been earned. But when an old man is childlike, innocent, then nothing can destroy it. Then it has a solidity to it,

then it is substantial; he has earned it.

But how does one earn innocence? -- by learning from frustration, by going deep into frustrations and realizing the fact that each frustration is an outcome of a certain dream. If you don't want frustrations, drop dreaming. Life is not frustrating, dreaming is frustrating.

I have heard Mulla Nasrudin say to his son, "It is none of your business to know or enquire how I first met your mother, but I can tell you one thing: it sure cured me of whistling."

If your life can cure you of whistling and dreaming, it will be enough, more than enough, more than life can give to you. It will be a great realization.

But what happens? The moment one dream is frustrated, we immediately replace it, substitute it with another dream, maybe an even bigger dream. We never look into the reality. We go on saying that man proposes and God disposes. God has never disposed anything. It is you, in your very dream, who both proposes and disposes. It is your own proposal that carries the seeds of disposal, because it is not in tune with reality. It is your expectation that carries the seeds of frustration.

God, or call it reality, has never frustrated anybody. It is always showering on you; it is always ready to fulfill you to the deepest core of your being. But you won't listen to reality. You are too much with dreams.

This is what I call religious conversion: listening to reality and dropping the dreams is religious conversion. It will be difficult, hard, arduous in the beginning, because the dreams persuade you so easily, and they show you such wonderful visions, fantasies. Dreams are great poets: they paint, they poetize, they fantasize; they create such beautiful hopes in you, paradises, heavens. They are all dreams. But you can live hoping, and today's misery can be tolerated because of tomorrow's dream.

It is very difficult to drop tomorrow's dream because then suddenly you become aware of the misery that is here today. But remember, that misery is created by yesterday's dream. It has nothing to do with today. Yesterday's dream has created misery today; tomorrow's dream will create misery again. So when you drop tomorrow's dream, you will not suddenly become happy, because yesterday's dream will still linger on. You have sown the seeds -- who is going to reap the crop? But half is done when you drop tomorrow's dream. Yesterday's dream, its frustration, has to be passed through. That's what in India we call TAPAS, austerity. "Yesterday's dream was my dream. I have sown it, so I have to go through the suffering. I have to pass through the frustration. I accept it; it is my own doing. Nobody else is responsible, but now I am not going to sow any more seeds."

First, drop tomorrow's dream, then by and by yesterday's dream and its hang-ups and hangovers disappear. Then a man becomes aware. When your eyes are not full of dreams, your eyes are full of awareness.

It happened: MacGonigal was staggering up the street from telephone pole to lamp-post and back again. Father Daly stopped him and said, "Drunk again?"

"Are you?" said MacGonigal. "So am I, Father."

"This is no time for levity," admonished the priest. "After taking the pledge and promising me two weeks ago that you would never drink again! It is a sin against God and the church, and I am sorry to be saying so."

"You are sorry to see me so?"

"Indeed I am!"

"Are you sure you are sorry?"

"Yes, very, very sorry."

"Then if you are so sorry," said the drunkard, "I will forgive you Father."

Drunk, in our dreams, we go on interpreting in our own ways. We go on seeing things which are not. We go on listening to things which have not been said. We go on pretending what we are not, and we go on holding a dream-world around ourselves.

The befuddled group was hanging around a bar, when the door opened and a voice shouted, "McGuire, your house is on fire!"

One fellow rushed out, and after running a block at breakneck speed, suddenly skidded to a halt.

"Hell," he said to nobody in particular, "my name isn't McGuire."

This is what is happening to everybody: you don't know your name, you don't know your essence, you don't know who you are, you don't know why you are here, you don't know why you are running so fast. Where are you going? Why are you in such a hurry? Reality is here. Where are you going? But some conditioning -- what Hindus call SAMSKAR, from many lives of dreaming, desiring: that has become your only reality. You go on after it, not knowing why. It has become a habit. You cannot resist it; you are

always on the move. The reality is here and you are always on the move, hence there happens no meeting. Unless that meeting happens, you will never be happy.

Happiness is when you are in tune with reality. Happiness is a harmony between you and the real. So if you are unhappy, remember, you must be going away from reality. Be aware that you must be somehow not falling in line with reality. There must be a conflict between you and the real, and of course you cannot win against the real; there is no way. You have tried all the ways. The whole humanity has tried all the ways possible, but there is no way to win over reality and against reality.

You have to follow reality, you have to come into a deep accordance with reality, in tune with it. You have to become a note in the great orchestra that reality is -- not fighting but surrendering, submitting to it, ready to dissolve into it. That is what Bauls call love: the readiness to dissolve into reality, the readiness to merge, melt, the readiness to be one with reality. You will be losing something -- your dreams, your individuality, your ego; you will be losing that separation. You will disappear as a drop of water, but it is nothing to be worried about, because you will become the ocean. You will not be what you have been up to now: your ego, confined in a form, in a name. Your fences will disappear. You will not be an island, you will become part of the continent but you will become the continent.

Nothing is lost by losing yourself; everything is lost by resisting. But we go on misunderstanding reality. If reality tries to absorb us, it looks like death.

So many times, almost every day, somebody or other comes to me. Meditating deeply, when reality starts absorbing you, you become frightened because it looks like death. It is like death, but it is not death. It is the door to life more abundant, to life infinite and eternal. But yes, in a way it is death -- death to the past, death to you as you are. But then, what are you? Why are you so afraid of dying? You have nothing to lose -- only a miserable self, only an imprisonment will be burned down, only the structure of misery and agony will be burned down. You have nothing to lose. Why do you go on clinging to it? But you have become very familiar with it, and you become afraid. Whenever in deep meditation sometimes, by chance, coincidence, you come close to reality and the reality starts spreading in you, you become afraid and you escape.

Your interpretation has to be dropped. You have to learn how to listen to the real -- so when reality approaches you, welcome it. If God comes towards you, if you cannot move towards Him, at least don't run away. And He IS coming towards you in millions of ways. He wants to overpower you, to reclaim you. It is not only that you are seeking Him; He is also seeking you. In fact, your seeking is just pseudo. You talk about seeking God but you don't really mean it. You would like to find Him by the way. You don't want to stake anything. You don't want to pay for it. You don't want to earn Him. You would like to get Him free; that is not the way.

You will have to lose yourself; you will have to lose all. People don't mean it, and when God approaches them -- and He approaches you; I have seen His hands many times coming close to you -- I have seen you running away. And again, when you are far away you start seeking Him and you say, "How to find God?" Now this game has continued for too long, and it has become almost a habit that when He is far away you seek, when He comes close you escape. This pattern has to be broken.

I have heard....

It was a Sunday morning when the clarinet player who had recently moved next to the small church started practicing some hot licks that brought the minister over on a run.

"See here," said the minister, "did you ever hear 'keep holy thy sabbath'?"

"No," said the cat, "but if you whistle a few notes, I will do my best."

Our understanding is our understanding; our interpretation is our interpretation. Beware -- when reality approaches you, don't try to interpret. Just wait, be patient; the reality that is coming closer to you will reveal itself to you. But before it reveals, if you take some interpretation to your heart, then you are again closed. You close your doors and then there is no way to know what was really going to happen.

Just the other night a SANNYASIN was crying, weeping: she had become so afraid of Dynamic Meditation, because she saw one SANNYASIN almost going mad in it. So she became very afraid. The fear arose in her that if this could happen to one person, this could happen to her also. The very words 'dynamic meditation', she could not utter, because the moment she would say 'dynamic meditation', she would start shaking and crying. She could not relate it accurately, what had happened, because the very words 'dynamic meditation'...She became so much afraid of the very word that she was not able to relate the whole thing, what had happened. Only in fragments could she say that somebody was becoming almost mad, and not only that, but the one who was becoming mad just by her side started pulling her hand also. That became

very symbolic. This madman was going mad himself, and trying to pull her in also. But a deep fear of madness is in everybody.

If you are too afraid of madness you cannot be in love, you cannot meditate, you cannot pray, because all of these dimensions are, in a way, mad dimensions -- you wi]l be going beyond the normal boundary of humanity. The normal, routine, workaday world, the normal logic, reason, the so-called normal humanity -- you will be going beyond it, you will be transcending it. It will look like madness.

Bauls say,

> Mad, mad, we are all mad!
> Why is this word
> so derogatory then?
> Diving deep
> into the heart's stream,
> you will find that no one is better
> than, the one who is mad.

Madness is possible in two ways: either you fall below the normal, or you go above the normal. In both ways you become mad. If you fall below the normal you are ill; you need psychiatric treatment to be pulled back to normality. If you go beyond the normal you are not ill. For the first time you are becoming really healthy, because for the first time you are filled with wholeness. Then don't be afraid. If your madness brings you more sanity in life, then don't be afraid. And remember, the madness that is below the normal is always involuntary; that is the symptom: it is involuntary. You cannot do it, it happens; you are pulled into it. And the madness that is above the normal is voluntary -- you can do it -- and because you can do it, you remain the master of it. You can stop it at any moment. If you don't want to go further, you can stop it; if you want to go further, you can go on -- but you remain always in control.

In these meditations here, our whole effort is to give you a taste of the madness that is beyond the normal, but you remain the master. Any moment you want to come back, you can come back. This is the indication that you don't need any psychiatric help. This is totally different from ordinary madness: you are going on your own. And remember, if you go on your own, you will never be neurotic because you will release all possibilities of madness. You will not go on accumulating them. Ordinarily, we go on repressing.

The SANNYASIN who was so afraid had repressed much madness in herself. Now she was afraid to do meditation. That can create trouble someday. One day, the cup can be too full and overflowing; then she will not be able to control it. Right now is the moment to allow it, to move into catharsis, to throw it out, to act it out, so you are cleaned of it and your system is cleaned of it. But then you interpret, and fear arises.

Whenever God approaches you, you will see that you are going mad. You will vibrate into a new rhythm; your whole body will be full of shivering, shaking; you will feel a new energy pouring into you, and the energy is so tremendous that your capacity is not that much. By and by, your capacity will grow. By and by, you will be able to absorb it. By and by, the shaking and trembling will disappear. By and by, you will become perfectly silent -- but it takes time.

The Bauls say,

> That enchanting river
> reflects the very form
> of the formless one.
> Sense the essence
> of matter....

You see only a little bit of life and remain involved in it in drunken stupor. You are satisfied with very, very little, with a very small fragment. While you could have been a king, you are content with being a

beggar. You are born to be a king, but you have become habituated to being a beggar -- and you think this is your vocation, to be a beggar. In sleep, we are dreaming something which we are not.
Today's poem says,

NOTHING HAS HAPPENED
AND NOTHING WILL HAPPEN.
WHAT IS THERE, IS THERE.

I BECAME A KING
IN MY DREAM
AND MY SUBJECTS
OCCUPIED THE ENTIRE EARTH.
I SAT ON A THRONE
RULING LIKE A LION,
LIVING A HAPPY LIFE.
THE WORLD OBEYED ME.

AS I TURNED IN MY BED
ALL WAS CLEAR:
I WAS NOT A LION,
BUT A LION'S UNCLE,
A JACKASS,
THE VILLAGE IDIOT....

Turn in your sleep and you will see; immediately the dream changes. That is what I call SANNYAS -- turning in your sleep. Take a turn, and you will see the dream changes. Just a small turn from this side to that, and you can never catch hold of the same dream again -- because dreams are not real. You cannot re-continue a broken dream. Once broken, it is broken forever. It is...there is no way to catch hold of it. You cannot re-connect yourself with the dream. And in dreams we are many things.

Chuang Tzu says, "In dream, I saw myself becoming a butterfly. In the morning I was very worried because a great problem arose: if I can become a butterfly in the dream, if Chuang Tzu can become a butterfly in the dream, then the reverse is also possible. Now the butterfly may be dreaming, and dreaming that she has become a Chuang Tzu. If Chuang Tzu can become a butterfly, why can't a butterfly become a Chuang Tzu?"

So Chuang Tzu gathered together his disciples and asked, "Please tell me, who am I -- the butterfly dreaming?"

In fact, he was giving a koan to his disciples. I know that he had never dreamt. Men like Chuang Tzu don't dream. When dreaming stops, then a man becomes like Chuang Tzu. He was giving a koan, and a very beautiful koan, a great puzzle to be solved and meditated over. Those who meditate over it will find: you are neither Chuang Tzu, nor a butterfly; both are dreams. You are neither the lion nor the lion's uncle; both are dreams. You are the one who recognizes the dream; you are the witness.
Only the witness is the real.

In the day, you are awake, doing a thousand and one things. In the night, you fall asleep and you forget all about the day: your wife, your husband, your children -- so close to you -- even they are no more there. You forget all about the world. You enter into a totally different dimension. You forget your degrees, your riches, your bank balance; you forget everything, even your name. Another world opens. You take another name, another identity, another wife, other children, another profession. In the morning again you are back in the old dream, and this goes on. If a person lives ninety years, he will dream for thirty years. It is not a small time. One-third of the time you are dreaming, in sleep. Thirty years out of ninety years is as big as your so-called world. The world is also a dream, maybe a common dream -- we dream together; and in the night the dream is private -- you dream alone, but it makes no difference: private or common, a dream is a dream.

But what is the definition of a dream then? How to define dream, how to make it distinct, and how to distinguish it from reality? The Eastern definition is: if in your mind there is any thought, then it is dream. If

the mind is thoughtless, then whatsoever is, is real -- because the thought process creates the flux-like life. It gives an appearance to the permanent, as if it is momentary.

The Bauls say,

> A man unknown to me, and I,
> we both live together,
> but with a gap
> of millions of miles
> between us.

That is what they call the essential man.
You are two: one is the essential man at the center, and one is the acquired man at the periphery. And these two exist far apart, and you have become too identified with the periphery. How to fall back to the center, to the essential man, the ADHAR MANUSH? Witnessing is the way. Do whatsoever you are doing but remain a witness. Watch it, observe it, continue to remember yourself. Walking on the road, remember that there is a point inside you which is not walking, which has never walked, which cannot walk with you. It has no legs to walk. That point is your center. Through that center you will come to know the reality, the reality that Bauls sing of:

> NOTHING HAS HAPPENED,
> AND NOTHING WILL HAPPEN.
> WHAT IS THERE, IS THERE.

Once you touch your source of permanence, your eternity, you have touched the eternity of life also. Parallel to you, things happen. If you are at the center, you are capable of looking into the very center of life. If you are on the periphery, you are capable of only looking at the periphery of life. The periphery goes on changing.

Have you seen a bullock-cart moving? The wheel moves, goes on moving, but at the center of the wheel something remains permanent. On that permanent hub the wheel moves. On that unmoving hub the wheel's movement exists. Exactly like that, you have a hub -- that hub is unmoving; and you have a wheel-like personality that goes on moving. You have travelled far, thousands of miles and thousands of lives, and the wheel knows many roads and many paths, but the hub has remained where it is. Now you can look at reality in two ways: either from the wheel -- then everything is changing every moment; or from the hub -- then nothing is changing.
"Nothing has happened and nothing will happen. What is there, is there."

How to find this hub of life? -- by becoming a witness, one finds it. Eating, eat -- but remember that there is a point inside you which has never eaten. Food goes into the body; your consciousness remains watching. Somebody insults you, anger arises; you remain a witness. The insult comes from outside, the anger arises on the periphery, and you remain at the center, watching. Yes, somebody has done something, provoked your periphery, and there is anger on the periphery, and the anger is surrounding you like a smoke cloud, but you are at the hub, watching. You are not identified with the periphery. Then the insult is outside, and the anger is also outside of you. Both are separate and far away. Both are different from you.

When this awareness grows, dreaming stops, by and by. When this awareness grows, the wheel moves slower and slower, because there is no point. You never move, so what is the point of travelling the whole earth? You remain the same; then desires slow down. One day it happens: the wheel is as silent, as unmoving as the hub. That is the point when enlightenment happens.

The Bauls say,

> Scanning the cosmos

you waste your hours.
He is present
in this little vessel.
In this little body
He has made His abode.

He is here
in this little vessel;
in you.
He is there,
the God of Gods,
the King of Kings,
the Beloved.

Scanning the cosmos you waste your hours. Moving from this point to that you are unnecessarily troubling yourself, creating misery. Look, see into your being; penetrate into the hub. And the Bauls say this is possible only if you become very humble.
That's why they say,

I BECAME A KING
IN MY DREAM,
AND MY SUBJECTS
OCCUPIED THE ENTIRE EARTH.

The dream is always egoistic; the ego is the dream.

I BECAME A KING
IN MY DREAM
AND MY SUBJECTS
OCCUPIED THE ENTIRE EARTH.
I SAT ON THE THRONE
RULING LIKE A LION,
LIVING A HAPPY LIFE.
THE WORLD OBEYED ME.

This is what ego is....

AS I TURNED IN MY BED
ALL WAS CLEAR:
I WAS NOT A LION
BUT A LION'S UNCLE,
A JACKASS,
THE VILLAGE IDIOT....

When one understands, one becomes humble. Then one says, "I am just an idiot, a jackass." One laughs at one's own ridiculousness.
The Bauls sing,

The act of finding
is not for the highest.
By being humble

you can reach life's goal.
Clouds pour down
on the hollow of the earth,
but the lowest of the wells
guards the water
as a blessing.

Become humble. If you start becoming humble, dreams will start disappearing because dreams are possible only with the ego. The ego is the dreamer, the creator of the dreams, the projector. That's why all the religions insist on humbleness. Jesus goes on saying to his disciples, "Be poor in spirit...blessed are the poor, blessed are the meek, for they shall inherit the earth." Nobody has ever seen the poor inheriting the earth. Nobody has ever seen the meek inheriting the earth. Then why does Jesus go on repeating it? He himself was crucified; even he was not able to inherit the earth. But he is talking about some other earth, about some other reality -- a separate reality. He is not talking about this earth. This earth is the battlefield of the egos, great competition of the egos: struggle, fight, war. But when he says, "Blessed are the meek, blessed are the poor, for they shall inherit the earth," he means, they shall inherit the real. People who are in their egos may inherit kingdoms in dreams, but their kingdoms are futile because they are just their own dreams, nothing else.

The act of finding
is not for the highest.
By being humble
you can reach life's goal.
Clouds pour down
on the hollow of the earth,
but the lowest of the wells
guards the water
as a blessing.

I have heard a story: Willy Jones dreamed that he had died. After the funeral, he found himself in a gigantic room, lavishly furnished. He rested on an overstuffed couch for a while, but after an hour or so he began to get bored. "Is there anybody here?" he shouted. In a minute, a white robed attendant appeared.
"What do you want?" he asked.
"What can I have?" Willy asked.

The attendant shrugged, "Anything you want." Willy asked for something to eat.
"What do you want to eat?" the attendant asked. "You can have anything you want." And so they brought him just what he wanted, and he went on eating and sleeping and having a fine time.

He began to feel bored after a while, and finally he shouted for the attendant and insisted, "I want something to do!"
"I'm sorry," the attendant told him, "but that is the one thing that we can't provide."

Willy looked around him. "I am sick and tired of it," he said. "I would rather go to hell."
"Well," said the attendant, "where do you think you are?"

The hell is a place where you cannot do anything, because doing is possible only in reality. Dreaming is possible in hell, doing is not possible. If you are living in your dreaming, you are living in a hell. You may dream a thousand and one things, but you cannot DO anything.

Watch...you want to be happy, but why can't you be happy? Suddenly, you are impotent. You want to be happy, you dream about it, but who is preventing you? Be happy? -- then suddenly you feel impotent. You want peace, silence; you desire your dream. But who is preventing you? -- just be silent; then suddenly you feel powerless. Doing is possible only when you are in contact with reality. Dreaming is possible on your own; you can go on dreaming.

So let this be your criterion: if you really want to be happy, then find out a way to be in contact with reality, and you will be happy. Just go on dreaming and don't try to find a way to reality -- then you will be

dreaming, and you will become more and more unhappy, because again and again you will find that happiness is not happening.

Doing is a function of the real; dreaming is the function of the unreal.

The Bauls say,

> You must be single-minded
> to visit the court
> of my beloved.

> If your mind is torn in two,
> you will swim in a quandary
> and never reach the shore.

The dreamer's mind is divided in two: in witnessing and dreaming. Then you are not one; you are split. While you are simply witnessing you are one. There is no duality in you. You are -- that's all. So try to become one, single-minded. Whatsoever you are doing, try to become one. To say that you are dual is not true -- you are many, you are a crowd. It is not only that you are two, you are many. Bring these fragments together. Any one thing, continuously followed, will help you to crystallize.

For example: meditators try to meditate continuously. They do a thousand and one things, other things, but one thing continues as a current, as a thread running underground. They eat, but they make a meditation out of eating. They walk, but they make a meditation out of walking. They talk, but they make a meditation out of talking. They listen, but they listen meditatively. They do many things, but they connect everything with meditation. That becomes their one-mindedness.

Lovers, the followers of the path of love, Bauls, make love their undercurrent. They eat, but they eat with love. The walk, but they walk with love -- because the earth is holy ground. They sit under a tree; they sit with love -- because the tree is divine. They look at somebody; they look with love -- because there also is divinity. Everywhere they see their beloved, in each movement they remember their beloved. It becomes their constant remembrance.

But whether on the path of meditation or on the path of love, one thing has to be done. Doing a thousand and one things, you have to connect them with one thing. That connection, that running thread will make you one-pointed, one-minded. It will give you integration. In that integration, dreams dissolve. It is the crowd within you which dreams, it is the split that dreams. When the split is bridged, dreams disappear -- because then you start enjoying being here and now so tremendously that who bothers to desire? Who has time to think about the tomorrow? Today is more than enough. A single moment of undivided being is so big, bigger than eternity.

Then nobody thinks about the past -- the gone is gone; and nobody thinks about the future -- that which has not come yet, has not come yet. One simply goes deeper and deeper into the present, and that is the door of God.

The present is the door, and your single-mindedness is the key.

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Chapter #4
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The first question:

HOW TO START THE JOURNEY? WHAT DOES IT EXACTLY MEAN TO TRANSCEND SEX?

THE JOURNEY HAS ALREADY STARTED; you are in the journey. This has to be recognized. Unconsciously, you are inthe journey: that's why it feels as if you have to start it. Recognize it, become conscious about it; the very recognition becomes the beginning. The moment you recognize that you are always moving going somewhere-knowingly, unknowingly, willingly, unwillingly-but you are going...some great force is constantly working within you: God is evolving. He is constantly creating something within you, so it is not how to start it. The right question will be, how to recognize it. It is there, but recognition is not there.

For example, trees die, but they don't know; birds and animals die, but they don't know. Only man knows that he has to die. That knowledge is also very cloudy, not clear -- and the same is so with life. The birds are alive, but they don't know that they are alive -- because how can you know life if you don't know death? How can you know that you are alive if you don't know that you are going to die? Both recognitions come together. They are alive, but they don't recognize that they are alive. Man recognizes, a little, that he is going to die, but that recognition remains very cloudy, hidden in deep smoke. And the same is true about life: you are alive, but you don't know exactly what being alive means. That too is cloudy, not clear. When I say recognition, I mean becoming alert to what this life energy is, that is already on the way. To become aware of one's own being is the beginning of the journey. To come to a point where you are so absolutely alert that not even a fragment of darkness exists around you is the end of the journey. But in fact, the journey never starts and never ends. You will continue even after that, but then the journey will have a totally different meaning, a totally different quality to it -- it will be sheer delight. Right now it is near misery.

"How to start the journey?" -- become more alert about your actions, about your relationships, about your movements. Whatsoever you do -- even an ordinary thing like walking on the street -- try to become alert, try to take steps with full awareness. Buddha used to say to his disciples, "When you take a step with the right foot, remember, now this is the right foot; when you take a step with the left, remember, now this is the left. When you breathe in, remember, "Now I am breathing in"; when you breathe out, remember, "Now I am breathing out." Not that you have to verbalize it. Not that you have to say in words "I am breathing in", but just becoming alert that now the breath is going in. I am saying it to you so I have to use words, but when you are becoming alert you need not use words because words are like smoke. Don't use words -- just feel the breath going in and filling your lungs then being emptied. Just watch, and soon you will come to a recognition, a great recognition. that it is not simply breathing that goes in and out, it is life itself. Each breath in is life infusing its energy into you. Each breath out is a short death. With each breath, you die and you are reborn. Each breath is a crucifixion and a resurrection.

And when you watch it, you will come to know a beautiful feeling of trust. When you breathe out, there is no certainty that you wiil ever be able to breathe in again. What is the certainty? Who has guaranteed it? Who CAN guarantee that you will be able to breathe in again? But somehow, a deep trust; you know that "I will breathe again". Otherwise breathing would become impossible. If you become so afraid that, "Who knows if I let my breath out, and if I go through this small death, what is the certainty that I will be able to breathe in again? If I can't breathe, then it is better not to breathe out", then you will die immediately. If you stop breathing out, you will die. But a deep trust exists -- that trust is part of life. Nobody has taught you.

When a child starts walking for the first time, tremendous trust exists in him that he will be able to walk. Nobody has taught him. He has just seen other people walk, that's all. But how can he come to a conclusion

that "I will be able to walk"? He is so tiny. People are so big, giants compared to him, and he knows that whenever he stands he falls down -- but still he tries. Trust is in-built. It is in your every cell of life. He tries, many times he will fall; he will try again and again and again. And one day, trust wins over and he starts walking.

If you watch your breath you will become aware of a deep layer of trust, a subtle trust in life -- no doubt, no hesitation. If you walk, and walk alert, by and by you will become aware that you are not walking, you are 'being walked by'. That's a very subtle feeling: that life is moving through you, not that you are moving. When you feel hungry, if you are aware you will see life is feeling hungry within you, not you.

Becoming more alert will make you conscious of the fact that there is only one thing you have got that you can call yours and that is witnessing. Everything else belongs to the universe; only witnessing belongs to you. But when you become aware of witnessing, even the idea of being I is dissolved. That too does not belong to you. That was part of darkness, part of the clouds that had gathered around you. In the clear light, when the sky is open and the clouds have disappeared and the sun is bright, there is no possibility of any idea of being I. Then simply witnessing is; nothing belongs to you. That witnessing is the goal of the journey.

How to start the journey? -- start becoming more and more a witness. Whatsoever you do, do it with deep alertness; then even small things become sacred. Then cooking or cleaning become sacred; they become worship. It is not a question of what you are doing, the question is how you are doing it. You can clean the floor like a robot, a mechanical thing; you have to clean it, so you clean it. Then you miss something beautiful. Then you waste those moments in only cleaning the floor. Cleaning the floor could have been a great experience; you missed it. The floor is cleaned but something that could have happened within you has not happened. If you were aware, not only the floor but YOU would have felt a deep cleansing. Clean the floor full of awareness, luminous with awareness. Work or sit or walk, but one thing has to be a continuous thread: make more and more moments of your life luminous with awareness. Let the candle of awareness burn in each moment, in each act. The cumulative effect is what enlightenment is. The cumulative effect, all the moments together, all small candles together, become a great source of light.

And the second part of the question is: "WHAT DOES IT EXACTLY MEAN TO TRANSCEND SEX?"

Sex is a subtle subject, delicate, because centuries of exploitation, corruption, centuries of perverted ideas, conditioning, are associated with the word 'sex'. The word is very loaded. It is one of the most loaded words in existence. You say 'God'; it seems empty. You say 'sex'; it seems too loaded. A thousand and one things arise in the mind: fear, perversion, attraction, a tremendous desire, and a tremendous anti-desire also. They all arise together. Sex -- the very word creates confusion, a chaos. It is as if somebody has thrown a rock in a silent pool; millions of ripples arise -- just the word 'sex'! Humanity has lived under very wrong ideas.

So the first thing: why do you ask how to transcend sex? Why do you want in the first place to transcend sex? You are using a beautiful word, 'transcend', but out of a hundred, ninety-nine are the possibilities that you mean, 'How to repress sex?'

A person who has understood that sex has to be transcended is not even worried about transcending it, because transcendence comes through experience. You cannot manage it. It is not something that you have to do. You simply pass through many experiences, and those experiences make you more and more mature.

Have you watched that at a certain age, sex becomes important? Not that you make it important. It is not something that you make happen; it happens. At the age of fourteen, somewhere near there, suddenly the energy is flooded with sex. It happens as if the flood-gates have been opened in you. Subtle sources of energy which were not yet open have become open, and your whole energy becomes sexual, colored with sex. You think sex, you sing sex, you walk sex -- everything becomes sexual. Every act is colored. This happens; you have not done anything about it. It is natural; transcendence is also natural. If sex is lived totally, with no condemnation, with no idea of getting rid of it, then at the age of forty-two -- just as at the age of fourteen sex gets opened and the whole energy becomes sexual, at the age of forty-two or near about -- those flood-gates close again. And that too is as natural as sex becoming alive; it starts disappearing.

Sex is transcended not by any effort on your part. If you make any effort that will be repressive, because it has nothing to do with you. It is in-built in your body, in your biology. You are born as sexual beings; nothing is wrong in it. That is the only way to be born. To be human is to be sexual. When you were conceived, your mother and your father were not praying, they were not listening to a priest's sermon. They were not in the church, they were making love. Even to think that your mother and father were making love

when you were conceived seems to be difficult. They were making love; their sexual energies were meeting and merging into each other. Then you were conceived; in a deep sexual act you were conceived. The first cell was a sex cell, and then out of that cell other cells have arisen. But each cell remains sexual, basically. Your whole body is sexual, made of sex cells. Now they are millions.

Remember it: you exist as a sexual being. Once you accept it, the conflict that has been created down through the centuries dissolves. Once you accept it deeply, with no ideas in between, when sex is thought of as simply natural, you live it. You don't ask me how to transcend eating, you don't ask me how to transcend breathing -- because no religion has taught you to transcend breathing, that's why. Otherwise, you would be asking, "How to transcend breathing?" You breathe! You are a breathing animal; you are a sexual animal also. But there is a difference. Fourteen years of your life, in the beginning, are almost non-sexual, or at the most, just rudimentary sexual play which is not really sexual -- just preparing, rehearsing, that's all. At the age of fourteen, suddenly the energy is ripe.

Watch...a child is born -- immediately, within three seconds the child has to breathe, otherwise he will die. Then breathing is to remain the whole of his life, because it has come at the first step of life. It cannot be transcended. Maybe before you die then, just three seconds before, it will stop, but not before it. Always remember: both ends of life, the beginning and end, are exactly similar, symmetrical. The child is born, he starts breathing in three seconds. When the child is old and dying, the moment he stops breathing, within three seconds he will be dead.

Sex enters at a very late stage: for fourteen years the child has lived without sex. And if the society is not too repressed and hence obsessed with sex, a child can live completely oblivious to the fact that sex, or that anything like sex, exists. The child can remain absolutely innocent. That innocence is also not possible, because people are so repressed. When repression happens, then side by side, obsession also happens.

So priests go on repressing; and there are anti-priests, Hefners and others -- they go on creating more and more pornography. So on one side there are priests who go on repressing, and then there are others, anti-priests, who go on making sexuality more and more glamorous. They both exist together -- aspects of the same coin. When churches disappear, only then Playboy magazines will disappear, not before it. They are partners in the business. They look enemies, but don't be deceived by that. They talk against each other, but that's how things work.

I have heard about two men who were out of business, had gone broke, so they decided for a business, a very simple business. They started journeying, touring from one town to another town. First one would enter, and in the night he would throw coal tar on people's windows and doors. After two or three days the other would come to clean. He would advise that he could clean any coal tar, or anything that had gone wrong, and he would clean the windows. In that time the other would be doing half of the business in another town. This way, they started earning much money. This is what is happening between the church and Hugh Hefners and people who are continuously creating pornography.

I have heard....

Pretty Miss Keneen sat in the confessional. "Father," she said, "I want to confess that I let my boyfriend kiss me."

"Is that all you did?" asked the priest, very interested.

"Well, no. I let him put his hand on my leg too."

"And then what?"

"And then I let him pull down my panties."

"And then, and then...?"

"And then me mother walked into the room."

"Oh shit," sighed the priest.

It is together; they are partners in a conspiracy. Whenever you are too repressed, you start finding a perverse interest. A perverted interest is the problem, not sex. Now this priest is neurotic. Sex is not the problem, but this man is in trouble.

Sisters Margaret Alice and Francis Catherine were out walking along a side-street. Suddenly they were grabbed by two men, dragged into a dark alley, and raped. "Father, forgive them," said Sister Margaret Alice, "for they know not what they do."

"Shut up!" cried Sister Catherine," this one does."

This is bound to be so. So never carry a single idea against sex in your mind, otherwise you will never be able to transcend it. People who transcend sex are people who accept it very naturally. It is difficult, I know, because you are born in a society which is neurotic about sex. Either this way or that, but it is

neurotic all the same. It is very difficult to get out of this neurosis, but if you are a little alert, you can get out of it. So the real thing is not how to transcend sex, but how to transcend this perverted ideology of the society: this fear of sex, this repression of sex, this obsession with sex.

Sex is beautiful. Sex in itself is a natural rhythmic phenomenon. It happens when the child is ready to be conceived, and it is good that it happens -- otherwise life would not exist. Life exists through sex; sex is its medium. If you understand life, if you love life, you will know sex is sacred, holy. Then you live it, then you delight in it; and as naturally as it has come it goes, on its own accord. By the age of forty-two, or somewhere near there, sex starts disappearing as naturally as it had come into being. But it doesn't happen that way.

You will be surprised when I say near about forty two. You know people who are seventy, eighty, and yet they have not gone beyond. You know 'dirty old people'. They are victims of the society. Because they could not be natural, it is a hangover -- because they repressed when they should have enjoyed and delighted. In those moments of delight they were not totally in it. They were not orgasmic, they were half-hearted.

So whenever you are half-hearted in anything, it lingers longer. If you are sitting at your table and eating, and if you eat only half-heartedly and your hunger remains, then you will continue to think about food the whole day. You can try fasting and you will see: you will continuously think about food. But if you have eaten well -- and when I say eaten well, I don't mean only that you have stuffed your stomach. Then it is not necessarily so that you have eaten well. You could have stuffed yourself, but eating well is an art. It is not just stuffing. It is great art: to taste the food, to smell the food, to touch the food, to chew the food, to digest the food, and to digest it as divine. It is divine; it is God's gift.

Hindus say, ANAM BRAHMA: food is divine. So with deep respect you eat, and while eating you forget everything, because it is prayer. It is existential prayer. You are eating God, and God is going to give you nourishment. It is a gift to be accepted with deep love and gratitude. And you don't stuff the body, because stuffing the body is being anti-body. It is the other pole. There are people who are obsessed with fasting, and there are people who are obsessed with stuffing themselves. Both are wrong because in both the ways the body loses balance.

A real lover of the body eats only to the point where body feels perfectly quiet, balanced, tranquil; where body feels to be neither leaning to the left nor to the right, but just in the middle. It is an art to understand the language of the body, to understand the language of your stomach, to understand what is needed, to give only that which is needed, and to give that in an artistic way, in an aesthetic way.

Animals eat, man eats. Then what is the difference? Man makes a great aesthetic experience out of eating. What is the point of having a beautiful dining table? What is the point of having candles burning there? What is the point of incense? What is the point of asking friends to come and participate? It is to make it an art, not just stuffing. But these are outward signs of the art; the inward signs are to understand the language of your body: to listen to it, to be sensitive to its needs. And then you eat, and then the whole day you will not remember food at all. Only when the body is hungry again will the remembrance come. Then it is natural.

With sex the same happens. If you have no anti-attitude about it, you take it as a natural, divine gift, with great gratitude. You enjoy it; with prayer you enjoy it.

Tantra says that before you make love to a woman or to a man, first pray -- because it is going to be a divine meeting of energies. God will surround you. Wherever two lovers are, there is God. Wherever two lovers' energies are meeting and mingling, there is life, alive, at its best; God surrounds you. Churches are empty; love-chambers are full of God. If you have tasted love the way Tantra says to taste it, if you have known love the way Tao says to know it, then by the time you reach forty-two, love starts disappearing on its own accord. And you say goodbye to it with deep gratitude, because you are fulfilled. It has been delightful, it has been a blessing; you say good-bye to it.

And forty-two is the age for meditation, the right age. Sex disappears; that overflowing energy is no more there. One becomes more tranquil. Passion has gone, compassion arises. Now there is no more fever; one is not interested in the other. With sex disappearing, the other is no more the focus. One starts returning towards one's own source -- the return journey starts.

Sex is transcended not by your effort. It happens if you have lived it totally. So my suggestion is, drop all anti-attitudes, anti-life attitudes and accept the facticity: sex is, so who are you to drop it? And who is trying to drop it? -- it is just the ego. Remember, sex creates the greatest problem for the ego.

So there are two types of people: very egoistic people are always against sex; humble people are never

against sex. But who listens to humble people? In fact, humble people don't go preaching, only egoists. Why is there a conflict between sex and ego? -- because sex is something in your life where you cannot be egoistic, where the other becomes more important than you. Your woman, your man, becomes more important than you. In every other case, you remain the most important. In a love relationship the other becomes very, very important, tremendously important. You become a satellite and the other becomes the nucleus; and the same is happening for the other: you become the nucleus and he becomes a satellite. It is a reciprocal surrender. Both are surrendering to the God of love, and both become humble.

Sex is the only energy that gives you hints that there is something which you cannot control. Money you can control, politics you can control, the market you can control, knowledge you can control, science you can control, morality you can control. Somewhere, sex brings in a totally different world: you cannot control it. And the ego is the great controller. It is happy if it can control; it is unhappy if it cannot control. So there starts a conflict between ego and sex. Remember, it is a losing battle. The ego cannot win it because ego is just superficial. Sex is very deep-rooted. Sex is your life; ego is just your mind, your head. Sex has roots all over you; ego has roots only in your ideas -- very superficial, just in the head.

So who is trying to transcend sex? -- the head is trying to transcend sex. If you are too much in the head then you want to transcend sex, because sex brings you down to the guts. It does not allow you to remain hanging in the head. Everything else you can manage from there; sex you cannot manage from there. You cannot make love with your heads. You have to come down, you have to descend from your heights, you have to come closer to earth. Sex is humiliating to the ego, so egoist people are against, always against sex. They go on finding ways and means to transcend it. They can never transcend it. They can, at the most, become perverted. Their whole effort from the very beginning is doomed to failure.

I have heard....

A boss was interviewing applicants to replace his private secretary who was resigning because of expectant motherhood. The boss's right-hand man sat with him as he looked the applicants over. The first girl was a beautiful buxom blond. She turned out to be intelligent, and had excellent secretarial skills. The second was a dark-haired beauty who was even more intelligent and proficient than the first. The third one was cross-eyed, had buck teeth, and weighed one hundred and ninety pounds. After interviewing all three candidates, the boss informed his associate that he was hiring the third applicant.

"But why?" asked the astonished employee.

"Well," boomed the boss, "in the first place, she looks very intelligent to me! In the second place, it is none of your damned business, and in the third place, she is my wife's sister."

So you may pretend that you have won over sex, but an undercurrent.... You may rationalize, you may find reasons, you may pretend, you may create a very hard shell around you, but deep down the real reason, the reality, wi]l stand untouched: "She is my wife's sister" -- that is the real reason. "She looks intelligent"; that is just a rationalization. "And it is none of your damned business"; that too is getting annoyed and irritated -- because the person is afraid that the other is poking his nose and may find the real cause. But the real cause will explode; you cannot hide it, it is not possible.

So you can try to control sex, but an undercurrent of sexuality will run and it will show itself in many ways. Out of all your rationalizations, it will again and again raise its head.

I will not suggest that you make any effort to transcend it. What I suggest is just the contrary: forget about transcending it. Move into it as deeply as you can. While the energy is there, move as deeply as you can, love as deeply as you can, and make an art of it. It is not just to be done. That is the whole meaning of Tantra: making an art of lovemaking. There are subtle nuances which only people who enter with a great aesthetic sense will be able to know. Otherwise, you can make love for your whole life and still remain unsatisfied -- because you don't know that satisfaction is something very aesthetic. It is like a subtle music arising in your soul. If through sex you fall into harmony, if through love you become non-tense and relaxed, if love is not just throwing energy because you don't know what to do with it, if it is not just a relief but a relaxation, if you relax into your woman and your woman relaxes into you, if for a few seconds, for a few moments or a few hours you forget who you are and you are completely lost in oblivion, you will come out of it purer, more innocent, more virgin. And you will have a different type of being -- at ease, centered, rooted.

If this happens, one day suddenly you will see that the flood has gone and it has left you very, very rich. You will not be sorry that it has gone. You will be thankful, because now richer worlds open. When sex leaves you, the doors of meditation open. When sex leaves you, then you are not trying to lose yourself in the other. You become capable of losing yourself in yourself.

Now another world of orgasm, inner orgasm, of being with oneself, arises. But that arises only through being with the other; one grows, matures through the other. Then a moment comes when you can be alone, tremendously happy. There is no need for any other. The need has disappeared but you have learned much through it -- you have learned much about yourself. The other became the mirror, and you have not broken the mirror. You have learned so much about yourself. Now there is no need to look into the mirror. You can close your eyes and you can see your face there. But that face you would not be able to see if there had been no mirror from the very beginning.

Let your woman be your mirror; let your man be your mirror. Look into her eyes and see your face; move into her to know yourself. Then one day the mirror will not be needed. But you will not be against the mirror; you will be so grateful to it -- how can you be against it? You will be so thankful -- how can you be against it? Then, transcendence.

Transcendence is not repression. Transcendence is a natural outgrowing -- you grow above, you go beyond -- just as a seed breaks and a sprout starts rising above the ground. When sex disappears, the seed disappears. In sex, you were able to give birth to somebody else, a child. When sex disappears, the whole energy starts giving birth to yourself. This is what Hindus have called DWIJA, the twice-born. One birth has been given to you by your parents, the other birth is waiting. It has to be given to you by yourself. You have to father and mother yourself. Then your whole energy is turning in -- it becomes an inner circle.

Right now it will be difficult for you to make an inner circle. It will be easier to connect it with another pole -- a woman or a man -- and then the circle becomes complete. Then you can enjoy the blessings of the circle. But by and by you will be able to make the inner circle, because inside you also you are man and woman, woman and man. Nobody is just man and nobody is just woman -- because you come from man and woman's communion. Both have participated; your mother has given something to you, you father has given something to you. Fifty-fifty, they have contributed to you. Both are there. There is a possibility that both can meet inside you. Again your father and mother can love inside you. Then your reality will be born. Once they met when your body was born; now if they can meet inside you, your soul will be born. That's what transcendence of sex is: it is a higher sex.

Let me tell you this: when you transcend sex, you reach to a higher sex. Ordinary sex is gross, higher sex is not gross at all. Ordinary sex is outward-moving, higher sex is inward-moving. In ordinary sex, two bodies meet, and the meeting happens on the outside. In higher sex, your own inner energies meet. It is not physical, it is spiritual -- it is Tantra. Tantra is transcendence. If you don't understand this and you go on fighting with sex....

The question has been asked by Prageeta. I know she is passing through some critical moments in her mind. She would like to be independent, but it is too early. She would like not to be bothered by anybody else, but it is too early, and it is too egoistic. Right now transcendence is not possible, repression is possible. And if you repress now, in your old age you will repent -- because then things become very messed up. Each thing has its own right time. Each thing has to be done in its moment. While young, don't be afraid of love. If you are afraid of love while young, in old age you will become obsessed; and then it will be difficult to move deeply in love, and the mind will be obsessed.

This is my understanding: that people, if they have lived rightly, lovingly, naturally, then by the forty-second year they start transcending sex. If they have not lived naturally and they have been fighting with sex, then forty two becomes their most dangerous time -- because by the time they are forty-two their energies are declining. When you are young you can repress something because you are very energetic. Look at the irony of the fact: a young man can repress sexuality very easily because he has energy to repress it. He can just put it down and sit upon it. When the energies are going, declining, then sex will assert itself and you will not be able to control it.

I have heard an anecdote: Stein, aged sixty-five, visited the office of his son, Dr. Stein, and asked for something that would increase his sexual potential. The M.D. gave his father a shot, and then refused to accept a fee. Nevertheless, Stein insisted on giving him ten dollars. A week later Stein was back for another injection, and this time handed his son twenty dollars.

"But Pop, shots are only ten dollars."

"Take it!" said Stein, "the extra ten is from Momma."

That will continue...so before you become a poppa or a momma, please be finished with it. Don't wait for old age, because then things go ugly. Then everything goes out of season.

The second question:

IT IS SAID THAT UNLESS ONE IS IN CONTACT WITH ONE WHO IS AWAKENED, IT IS IMPOSSIBLE TO COME OUT OF ONE'S IGNORANCE OR DEEP SLEEP. HOW TO FIND OUT THAT ONE IS AWAKENED?

It is a difficult question. Not that it is difficult to find out -- the question is difficult because if you don't yet have the urge to find out, then there is no way to help you to find. If you have the urge, that very urge helps. There is no other help needed. Your very urge becomes your path.

How do you find if you are thirsty, in a desert; how will you find water, how will you find an oasis? You will run hither and thither; you will do all that you can do because thirst will be killing. And your thirst will decide whether you have come across real water or not, because your thirst will be quenched whenever you come across real water. If it is a mirage and from far away it looked like water and you ran to it, when you come face to face with it you will know it is not water.

But the only criterion is your thirst.

How do you know that something is food? -- if you are hungry and it satisfies you, you know. It is very difficult for a man who has no appetite to find out what food is.

Psychologists have come across a very significant fact: that if small children are left to themselves, they always choose the right thing to eat. You put everything around, you leave it on the dining table, don't force anything, and don't say what to eat and what not to eat. It has been a tremendous discovery that children eat only the right thing in the right time. If a child is suffering from something and a certain thing is needed which will be helpful for it, he will choose to eat it. By the time that suffering disappears he will stop eating that. We confuse them. We tell them to eat this and don't eat that. Then by and by, their natural instinct functions no more.

Have you seen animals eating? They are not dieticians, and they never go to any dietician, but a buffalo or a cow just chooses the right grass for itself, instinctively. They will leave other grasses; they will eat only the grass that is right for them. You cannot deceive. Somehow their inner nature, their appetite, decides.

The problem arises: how to find whether someone is enlightened, awakened, or not? If you have an appetite there will be no problem. If you don't have an appetite then I say the problem is very difficult, almost impossible to solve. If you have appetite and hunger, then something around an enlightened person will start fulfilling your desire. Something will start falling in harmony and in line. Your chaos will start subsiding. You will see a silence arising -- a new being is born. That is the only way. But if you don't have a real thirst, or if you have been confused by the society, and if you cling to outer symptoms....

For example, a JAINA thinks an enlightened person should be naked. Now if you come across a person who is not naked, even Buddha or Jesus, the JAINA will not be satisfied. He will say, "He is not an enlightened person because an enlightened person is always naked." This is foolish. He has no appetite. He has learned only through scriptures, he has learned only through tradition. Now if you have been a Christian, brought up as a Christian, and you know only that a Christ is one who is crucified, then what will you do if you come across Krishna playing on his flute? You will say, "This man looks like a clown. How can he be an enlightened person? An enlightened person is always on the cross suffering for others, trying to take everybody's sin on his own head, and this man is singing and dancing." No, with the mind that is too conditioned by the cross, a flute will not suit. It will be simply impossible to believe that a flute can also be a symbol of enlightenment. A cross, of course, is.

And the same happens with the follower of Krishna. He knows the flute, singing, dancing. He cannot believe for what Jesus was on the cross. If you ask him he will say, "He must have done some very wrong deeds in his past life. Otherwise, how is he crucified? Crucifixion happens only to great sinners. He must have done something great, a very great sin. That is why he is suffering -- because no Hindu AVATAR has ever suffered like this. This is not possible."

Hindus have the theory of KARMA; whatsoever happens is your karma: Krishna is playing on the flute because he has beautiful KARMAS which sing in him, and Jesus must have been a sinner. It is not a question that others have forced him on the cross. Nobody can force anybody except your KARMAS. It is not that Judas has betrayed him; it is his own past. Nobody can betray anybody. If your KARMAS are good, nobody can make you suffer.

Now this is problematic. These people listen only to the scriptures, the tradition, the society they were born into -- accidental things. They don't have real thirst.

If you have real thirst, you will find that where Krishna is playing on his flute, you will be satisfied. And

if you have real thirst, you will find the same satisfaction near Jesus also. Maybe he is on the cross and Krishna is playing on his flute, but you will find that both are food. Jesus says so many times to his disciples, "Eat me; make me your food. Drink my blood and eat my body." He is food; that's what he is saying.

The questioner asked, "It is said that unless one is in contact with one who is awakened, it is impossible to come out of one's ignorance and deep sleep. How to find out that one is awakened?"

I have heard....

A man walked into the police station to report that his wife was missing. The sergeant began writing up the case.

"How tall is she?"

"About so high, give or take a little."

"How much does she weigh?"

"About average, I guess."

"Color of eyes?"

"I would say they were neutral. I'm not too sure."

"Color of hair?"

"I don't know, it changes."

"What was she wearing?"

"I suppose a hat and coat."

"Was she carrying anything?"

"Yes, she had a dog on a leash."

"What kind of dog?"

"A pedigreed brindle-and-white German shepherd, weighing forty pounds, six hands high, licence No. 401278976 C.D.7, wearing a brown collar, slightly deaf in the right ear, and answers to the name Rover."

When it was a question of the dog, then the man came alive. When it was a question of his wife: how tall is she? -- about so high, give or take a little; and how much does she weigh? -- about average, I guess; and color of eyes? -- I would say they were neutral. I'm not too sure.

Whenever it is your desire, you know. If it is not your desire, then it is difficult. So the person who has asked the question may be greedy, but he has no desire yet.

And I know the man, and he has been to Sivananda ashram, to the Aurobindo ashram, to Shri Ramana Maharshi's ashram, to Satya Sai Baba, and to this and that; he has been everywhere. Now I am his last victim, and he cannot find anything anywhere that is satisfying. He has not asked the basic question: are you hungry? Just by going to this restaurant and that is not going to help; appetite is needed. The man is greedy but he has no appetite. The man is very learned but is not very aware. He knows the scriptures, he can repeat them parrot-like, but he has no understanding. He goes on asking such questions again and again. This is for the first time that I am answering, because when the appetite is not there it is futile to talk about. It is better that he should go and live in the world and forget all about religion. Let the appetite come, this life or next. There is no hurry; God can wait. But let it come. It should be authentic. His appetite is just false. He has listened to talks about food, or he has listened to advertisements on the television about food, and he has become greedy. But he never looks inside to see that he has no appetite, so nothing happens.

Once he came to me and he said, "I have been to Shri Aurobindo ashram, I have been to Ramana ashram, to Sivananda, to Rishikesh, to Arunachal, to here and there, and nothing happens. Now I am here."

I said, "Before you say about me also that nothing happens, let me say to you that nothing will happen -- because I don't see any desire in you. I don't see any flicker, any passionate urge."

He has money so he can go anywhere. He is fed-up with his life, bored with his life, so he goes on finding, trying to find at least some thrill, some kick somewhere. And he is a very egoistic man, so he cannot try to find non-spiritual kicks. He tries to find spiritual kicks and nothing happens.

Watch... the basic thing to be remembered is whether you have an appetite. If you don't have, why bother? It is not for you. Let these people talk about God; it is not for you. You don't go to a musical concert if you don't have an ear for music, and you don't get bothered about it. You don't go to listen to some musician, you don't go to see a dancer, you don't go to visit an art gallery to look at paintings if you don't have any sense, artistic sense; you don't go there.

But this is one of the problems about religion: people who don't have any sense of religiousness, they also become greedy about religion. And now he is getting old, and death is approaching. Now he wants to achieve something which he can carry beyond death. He is simply afraid. He has not lived his life -- and

unless you have lived your life, you cannot move into religion.

Only one who lives his life truly, one day comes to the point where a new desire for life beyond arises. See the difference between the two. You can be afraid of death; then your desire will be false. If you have lived life and loved life, and loved it so much that you would now like to know the unknown life also -- it is not out of fear of death, it is out of love for life -- then, you will recognize immediately whenever you come across an enlightened person. It is impossible to miss. You will recognize immediately. This recognition needs no knowledge. It will simply happen.

How do you recognize when a beautiful woman passes by? Have you any criterion? But if you have desire, suddenly you recognize that the woman is beautiful. If somebody asks you and tries to force you to confess to what exactly beauty is, you will be in trouble. You will not be able to define. Nobody has yet been able to define. Centuries and centuries of philosophers have been working on it, trying to define what beauty is, and ultimately they decide that it is indefinable. But still you feel beauty. If you talk to a small child whose desire has not yet ripened, and you say, "This woman is beautiful," he will look at you surprised, shrug his shoulders, and go on his way -- "Gone mad. All women are alike." For a small child, it makes no difference. He cannot see why one woman should be thought beautiful and another not.

In fact, he knows only one woman who is beautiful: she is his mother -- and that too, for some other reasons, not for beauty. She is his nourishment, his life, so she is beautiful. But one day when his desire arises and his love ripens, he will start looking with different eyes. Then all women are not alike. Then certainly there are women who are beautiful; then certainly there are men who are tremendously appealing and magnetic. But one day again, when one becomes very alert, understanding, again all men and women are alike. Then again beauty or ugliness don't matter. Then again duality is transcended.

When you come across an enlightened man, if you don't have desire, nothing will happen. You will just shrug your shoulders -- "Why are people so attracted to this man?" You can't see anything; there is nothing. He is as ordinary as you, or maybe even more ordinary than you. You can't see why people are mad. But if the desire is there, if the search has started, if you have lived this life rightly and deeply, then you have earned that desire for another life. Then immediately, when you come across such a one, you will start feeling.

It is said, a beautiful myth about Mahavir, that people who had desire would become aware of Mahavir from a very faraway distance, twenty-four miles. The area of twenty four miles around Mahavir was so filled with his being that people who would come into that area, if they had some desire, would be pulled by Mahavir, against themselves. They might have been going somewhere else, but they would not be able to go. They would be pulled. They would have to come; they would find this man in some unknown way. And he would be sitting under some tree or hiding in a cave, and they would find him. And there were people who would pass just in front of him and would be thinking that he was mad -- not only mad, but like a criminal, standing there naked. Either he was a criminal or he was a fool, and they would beat him, they would throw him out of their town, they would force him to leave their place. And both were people: one sort of person throws him away, beats him; the other sort of person is pulled. It depends on you.

I have heard one anecdote:

"Well my man, what is on your mind?" the worldly matron asked the marriage broker.

"I have picked out a wife for your son," he announced triumphantly. "She is the Princess Sessusi Wilnanee, the richest young woman in the world," said the marriage broker.

"The richest woman in the world?" snapped the mother. "Why have I never heard of her?"

"But she is a wonderful girl," insisted the marriage broker. "She is gorgeous, a terrific skin-diver and skier, and golfs in the low seventies. She is royalty all the way."

"It does not make sense to me, but all right, I will give you my consent. I will let my son marry the princess."

"Well," sighed the marriage broker, "that's half the battle. "

Half the battle about religion starts with you. If you have the desire, that is half the battle -- and the other half is very easy. Then you have the eyes. But if you don't have an appetite, then it is almost impossible to recognize: you are blind, you cannot see. If a blind man comes and asks, "When I come across light, how am I to recognize it?" what to say to him? How can he recognize? -- he will need eyes. You always find that which you REALLY desire; it never happens otherwise. In fact, let me tell you: whatsoever you have found is that which you had desired passionately -- maybe it is hell, but you desired it -- and whatsoever you have not found, you have not desired passionately.

Every time Mulla Nasrudin came home drunk, the wife would bawl the daylights out of him. One day a

kindly neighbor gave her some advice: "You should not do that. You should not call attention to his drinking. Be lovable, be kind, and you will find he is a new man. Tonight when he comes home, give him a great big kiss."

That night Mulla staggered in, but the wife remembered the advice and puckered her lips: "Darling, give me a kiss."

He puckered his lips, staggered to her, and kissed her on the forehead. He tried again, missed, and kissed her on the ear. The third time he missed again, landing his lips on her cheek.

"You bum," she said, pointing to her mouth,"if this were a saloon you would find it."

You always find that which you really want to find. Whatsoever you desire happens. If it is not happening, look inside; somewhere you must be missing in your desire.

There is a beautiful story in Hindu annals about a great saint, Valmiki. He was a robber, a murderer. He has written the story of Rama, one of the most beautiful epics in the world. He became converted. His conversion happened in such a way that it is almost unbelievable. He was a great sinner, but he went to a great teacher and asked him how he could purify himself of his sins. "Chant Rama a thousand times a day," advised the great teacher.

The sinner went to a solitary mountain and chanted and chanted, but in spite of his good will, he made a mistake and chanted Mara instead of Rama.

It happens that if you chant Rama Rama Rama fast, you can get messed up; it can become Mara Mara Mara. That's how it happened: he was chanting so fast, and he had never heard this name. It was almost an unknown language to him. He tried hard to remember, but somehow he forgot, and for years he chanted Mara, Mara, Mara.

After years of chanting he went back to the great teacher who immediately realized that the man was now pure -- not only pure, he was enlightened. "Did you sing the sacred name?" the teacher asked.

"Yes, great one," the ex-sinner answered, "for ten years every single day, thousands of times I have chanted Mara, Mara, Mara."

The teacher burst into a laughter that shook the mountains. As his laughter, like a pebble in the lake, vibrated farther and wider into the cosmos, the great teacher took the ex-sinner into his arms. "Your will to good, to do good, has saved you," he said, "even though you chanted Mara, Mara, Mara, millions of times: the name of the devil."

Rama is the name of God; Mara is the name of the devil -- but if the desire is there, the thirst is there, then everything is okay. Even the name of the devil will do. Just his intention, just his tremendous passion for God, to purify himself, for ten years, day in and day out, thousands of times he was continuously chanting Mara, Mara, Mara. Even a wrong technique will help if the desire is intense, and even a right technique will not be of much help if the desire is impotent.

Remember it: if you can't recognize enlightened people when you come across them, don't throw the responsibility on them. Watch inside -- are you ready yet? It has happened that people who were not enlightened have sometimes helped people to become enlightened. If the desire of the seeker is tremendous, then even an unenlightened Master is enough.

It is reported about one great mystic, Milarepa:

When he went to his Master in Tibet, he was so humble, so pure, so authentic, that other disciples became jealous of him. It was certain that he would be the successor. And of course there was politics, so they tried to kill him.

One day they said to him, "If you really believe in the Master, can you jump from the hill? If you really believe, if the trust is there, then nothing -- no harm is going to happen." And Milarepa jumped without even hesitating for a single moment. They rushed down because it was almost a three-thousand-foot deep valley. They went down to find his scattered bones, but he was sitting there in a lotus posture, very happy, tremendously happy.

He opened his eyes and said, "You are right; trust saves."

They thought it must be some coincidence, so when the house was on fire one day, they told him, "If you love your Master and you trust, you can go in." He rushed in to save the woman and the child who were left inside. He came, and the fire was too great and they were hoping that he would die, but he was not burned at all. And he became more and more radiant, because the trust....

One day they were going somewhere, they were to cross a river, and they told him, "You need not go in the boat. You have such great trust; you can walk on the river" -- and he walked.

That was the first time the Master saw him. He was not aware that he had been told to jump into the

valley and told to go into the burning house; he was not aware. But that time he was there on the bank and he saw him walking, and he said, "What are you doing? It is impossible!"

And Milarepa said, "Not impossible at all! I am doing it by your power, sir."

Now the Master thought, "If my name and my power can do this to this ignorant, stupid man.... I have never tried it myself"...so he tried. He drowned. Nothing has been heard about him after that.

Even an unenlightened Master, with deep trust, can revolutionize your life. And the reverse is also true: even an enlightened Master may not be of any help. It depends on you, it depends totally on you.

The Beloved, Vol 1

Chapter #5
Chapter title: Kali and Krishna are one

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COME IF YOU WISH TO MEET
THE NOVEL MAN.
HE HAS ABANDONED
HIS WORLDLY POSSESSIONS
FOR THE BEGGAR'S SACK
THAT HANGS FROM HIS SHOULDER.
HE SPEAKS OF THE ETERNAL MOTHER
(KALI, THE GODDESS OF TIME)
EVEN AS HE ENTERS THE GANGES.

SIMPLE WORDS CAN OVERCOME
IGNORANCE AND DISBELIEF:
KALI AND KRISHNA ARE ONE.
THE WORDS MAY DIFFER --
THE MEANING IS PRECISELY THE SAME.
HE WHO HAS BROKEN
THE BARRIER OF WORDS,
HAS CONQUERED LIMITS:
ALLAH OR JESUS, MOSES OR KALI,
THE RICH OR THE POOR,
SAGE OR FOOL,
ALL ARE ONE AND THE SAME TO HIM.

LOST IN HIS OWN THOUGHTS,
HE SEEMS INSANE TO OTHERS.
HE OPENS HIS ARMS
TO WELCOME THE WORLD,
CALLING ALL TO THE FERRY BOAT
TIED TO THE COAST OF LIFE.

THE WHOLE BAUL SEARCH IS FOR THE SEARCH FOR THE NOVEL MAN, THE NEW MAN. Who is this new man?

You can live your life in two ways. Either you can become a man of being, or you can become a man of having. Either you can have yourself or you can have many worldly things instead. Either you can possess many things and be possessed by them, or you can possess yourself and be not possessed by anything. The man of having has a totally different direction. That's what Bauls call 'the worldly man'. He thinks in terms of money, in terms of commodities, in terms of bank balances; he thinks in terms of things. And he thinks that the more he has, the more he is. That is one of the most fundamental fallacies. You can have the whole world and you can remain a beggar. You can have all that the world can give and yet remain empty.

The great Alexander died. He is the very symbol of the worldly man. He wanted to conquer the whole world, and he had done it, almost. But before he died he told his generals, "Then let both my hands hang out of the coffin." They said, "We have never heard. It is not traditionally done. And why do you want to do such an absurd thing?" Alexander said,"It is not absurd. It has a certain relevance with my life. I want people to see that I am going with empty hands. So let both my hands hang out of the coffin, so everybody can see that even Alexander is going with empty hands. I came with empty hands, I am going with empty hands, and the whole life has been a wastage."

He must have been very perceptive, because many more die still clinging, still not aware that their hands are empty, still not aware that their hearts are empty, still not aware that they have wasted their whole lives, that it has been just a nightmare.

The man of having continues to accumulate more and more. What he accumulates is not the point; his emphasis is on accumulation. His soul exists in his accumulations. What he accumulates is not important. He may accumulate money, he may accumulate knowledge; he may accumulate ego, he may accumulate humility; he may accumulate things of this world, or he may start accumulating virtues, things of the other world, but he accumulates. He exists through things. He feels good when he has much, when he feels his hands are full, at least apparently full. He feels good, he feels he is achieving, he is being successful. This is 'the old man' -- in the terminology of the Bauls, this is the old man. It has always existed. This is the rotten man, this is the diseased man. It is a sort of illness, this very idea of having too many things, wasting your time and energy and not knowing at all who you are. The Bauls call that direction noble in which you start thinking in terms of being, in terms of a certain inner solidity, of a certain inner consciousness, of a certain rootedness, centering, of a certain realization of who you are.

Have you watched it, that sometimes you come across a person who may not have anything visible, but still you feel a tremendous energy surrounding him? His impact is almost magnetic, mesmeric. He looks into your eyes and you cannot look into his eyes -- a great power. It is not the power of things; he may not have any. He may be just a beggar on the road. It is not the power that comes through politics. He may not be a prime minister or a president because that power is bogus. That power belongs to the chair, not to the man. It belongs to the chair and not to the chairman. Once he is out of the chair, he is as powerless as you.

Look at Richard Nixon: a tremendous power was there when he was the president. Now, he is just simply citizen Nixon. All power has disappeared. That power was not his; it was a reflected glory. And you can see it, it is not very difficult. You know men who have much power -- power of things, power of big palaces, power of politics, money, prestige, heritage but you can see that they are poor people. They don't have any personal power. They don't have any magnetism in their souls. If you put their things aside, t]hey are more ordinary than ordinary. All extraordinariness disappears. Kings and queens, once they are not kings and queens, are simply ordinary human beings -- almost empty, nothing in them.

But you sometimes come across a person whose power is not derived from the outside, whose power comes from some inner spring, some inner source. He is a reservoir of power. Wherever he sits, the place becomes sacred; wherever he sits, the place becomes a throne; wherever he moves, he moves like a king amongst men. But his kingdom is of the within. That's what Jesus goes on talking about: the kingdom of God is within you. He knows his within. He has come to face his own within-ness. His eyes are turned within. He is no longer dependent on the outside world. His glory is not a reflected glory, it is his own, authentic. He can be thrown into imprisonment, but he will remain a king there.

It is said about Diogenes, one of the contemporaries of Alexander the Great, that even Alexander the Great became jealous of Diogenes. He was just a naked fakir: he had nothing. He had renounced everything; he was searching his own inner world. It is said about him that when he renounced the world, he used to carry a small begging bowl. But then one day he saw a dog drinking water from a river. He threw that begging-bowl. He said, "If the dog can do without it, then am I worse than the dog?" Then everything was thrown away. He remained naked.

Many stories, rumors, were reaching Alexander that this man had something in him. Finally, fascinated, Alexander went to see him, and he could see that the man had something that he had not. He was just lying down -- it was a winter morning, it was cool and the sun was rising. He was lying down by the side of a river, bathing himself in the early sun, naked. Alexander said, "Can I do something for you, sir? I have much, and whatsoever you desire, I will be happy to do it for you."

Diogenes laughed and said, "The only thing that you can do is to please stand by the side. Don't prevent the sun from coming to me. Nothing else do I need. And remember it, because you seem to be dangerous: never stand between the sun and anybody else. Don't disturb anybody else's life. That's enough; nothing else do I want from you -- because all that I want is within me."

And Alexander could feel that the man was true, literally true -- the solidity, the crystallized being, the 'vibe' of one who has attained, the surround, the climate of the person who is filled with inner light, inner realization, inner riches. He could see it. He bowed down and he said, "If next time I am to come into the world, I would ask God not to make me Alexander, but Diogenes."

Diogenes laughed and said, "There is no need to wait that long. You can become a Diogenes just now! For what are you struggling and conquering people, and moving continuously and warring? For what?"

Said Alexander, "First I want to conquer Middle Asia, then India, then the Far East..." And Diogenes went on asking, "Then what? Then what?" Finally, when Alexander said he had conquered the whole world, he said he would then like to rest.

And Diogenes said, "You look to me almost stupid, because I am resting without conquering the world. You can rest by my side. See, the bank is so big; we can share it. And nobody comes here. You can rest to your heart's desire. Who is preventing you? And I don't see the point, that one needs to conquer the world first just to rest in the end. You can rest any moment."

In that moment Alexander must have felt his poverty. He said, "You are right. I am mad, but now it is difficult for me to come back. I have to conquer, only then can I come."

And when he was leaving, Diogenes said, "Remember, nobody can come back unless one is aware. And if you are aware right this moment, the journey stops. If you are not aware, you will never come back." And Alexander never could go back. He died before he reached back home.

The man of being is called 'the novel man', the new man. Why call him new? -- because in a sense he is as old as humanity; but he is so rare that whenever he comes he is always new -- rarely a Buddha, rarely a Jesus, a Krishna -- very rarely. In this rotten mass of humanity, very rarely does somebody arise with an authentic being and declare that his kingdom is of the within, It happens so rarely that Bauls are right to call him 'the novel man', the new man.

So this is the distinction to be understood: the man who is after having more and more will go on losing his being -- because the only way to have more is to pay with being. Then you have to cut your being and throw it away. Everything has to be paid for, nothing is free. Even futile things have to be paid for.

One day the man of having is almost gone. He has much but he is no more. He has bargained with his soul. He has exchanged: he has dollars, rupees, pounds, but no soul in him. Just a negative emptiness exists. He is the beggar, but he may look to you like a king. Don't be deceived by appearances. Those who look like kings are not kings. Look deeply, watch deeply. They may have achieved much which can be counted, which can be shown and exhibited, but they have lost something of the invisible, something of their being.

Have you not observed it? -- whenever you purchase something you have to pay. If you want to compete with people you will have to pay. You will become less and less loving. A man who is a competitor cannot be loving simultaneously; it is impossible. A man who is trying to compete, a man who is ambitious, has to be non-loving. Then he is paying with love.

Politicians cannot be loving, they know only war. That's natural; they exist through conflict. So they may talk about peace, but their whole talk is. just nonsense, just gibberish. They talk about peace and they prepare for war. They never prepare for peace. They prepare for war and they never talk about war, they talk about peace. And when the time comes, they even war and fight for peace. They say it has to be done to

save peace. But basically, the mind of the competitor is violent. One who is ambitious is violent and cannot be loving.

The hippie slogan -- Make love not war -- is very, very meaningful. If the world were more loving, war would disappear automatically, because who would be ready to fight? For what?

No country wants its people to be very loving. No country wants its people to be deep in love -- because if they are deep in love they become incapable of war. Their sex, their love, has to be repressed. When love and sex are repressed, people are ready to jump out of their skins. They are so boiling; they are always ready to fight. That's why a poor country can fight better than a rich country. That is the story of Vietnam.

The American soldier knows a little of love -- he has the facility, he is not so repressed. That is the problem with America now: America is not so repressed. It has tasted of love. But when you fight with a small country like Vietnam you cannot win, because their soldiers are very repressed. It has always happened in the past: a richer country is always in danger of being invaded by a poorer country.

It has happened in India many times. For two, three thousand years, India had been continuously conquered by barbarians who were not rich, who were not affluent, who were not cultured at all. But India was defeated continuously. People were loving -- they had forgotten how to fight, they were not interested in fighting. There was no need inside for them to be continuously at war. Whenever a civilization reaches to the point where it becomes affluent, it is in danger of being invaded by barbarians. This is unfortunate, but this is so.

So every country and every politician tries not to allow love too much. It has to be given only in small quantities. If love is free, and people are very loving and they exist in an ocean of love, war is not possible. Without war, politics is not possible; without politics, presidents and premiers are not possible. They will simply disappear.

The hippie is the greatest danger signal to politicians yet. In the whole of history, for the first time a new sort of generation is arising. If this generation goes on flowering, spreading, politics is going to be just out of date. The days of presidents and premiers are gone! And the whole thing depends on love, because love is a quality of being. Competition is for things, ambition is for things, ambition is for the kingdom without. The inner kingdom knows no competition. You can simply delight in it this very moment. It needs no future, it needs no achievement on your part. Already, as you are, you are ready to enjoy and delight and celebrate. Nothing is missing. Everything is absolutely available; as it should be, it is. You just have to drop your ambitious mind, and the celebration starts.

Can you see this? If you can see this you will be able to understand 'the novel man'.

The Bauls say, "The man who has understood the futility of things becomes religious." If you are running after having, you will become a manipulator: constantly in conflict with others, constantly trying to crush others, by any way and any means trying to reach to the top. You will lose all spontaneity.

The man of being, 'the novel man', is spontaneous. He lives in the moment, he lives here-now. He knows no other way to live, he is unpredictable. You can predict a man of competition. You can predict, because the mind of the competitor runs like a mathematical formula. It has a logical syllogism in it. But the mind of one who is moving inwards, the man of being, is almost dissolving. The mind of the inward traveller is dissolving; you cannot predict him. He has no mathematical formula about him -- he simply lives in the moment, he responds to the moment.

Now let me tell you one thing: the man of having is very clear. The man of having has a destination, very clear, cut. If he wants to become the president of the United States or the premier of India, he has a clear-cut destination.

What about the man of being? -- he has a direction, but he has no destination. He has a very subtle direction, but no destination. He has a quality: he has a light inside, and wherever he moves that light falls on his path. He has eyes to see, a direction, but no destination. He is enjoying and he is moving, but his movement is not prefabricated. He has no plan. He is like a river, not like a railway train. Direction is there, but not like a railway train, not running in a fixed pattern. Zig-zag his life will be. Sometimes he will be moving towards the north and sometimes he will be moving towards the south. He cannot be very consistent because consistency is part of the logical mind, it is not part of the being. He will be found many times to be inconsistent, even contradictory; but those contradictions are just on the surface. If you look deep you will find a subtle direction. Even in contradictions the direction is there.

But to know the man of being you need very deep eyes, penetrating eyes. To know the man of having, nothing is needed -- just a little mind will do, a mediocre mind will do -- because the man of having is also of the category of mediocre minds. But when you move into the inner world, all surfaces are lost and depth

is infinite.

The Bauls call this spontaneous man, SAHAJA MANUSH. The novel man, he's the new man. He is the man as everyone should be. And unless you become the novel man, you will miss -- you will miss treasures, blessings, benedictions which were showering all around you, but you were blind and you could not see it.

I have heard....

Mulla Nasrudin was in love with a woman.

"Look darling," he said to her, "here is a diamond engagement ring for you."

"Oh, it is beautiful!" she claimed "But honey, the diamond has a flaw in it."

"You should not notice that," said the Mulla. "Why, you are in love and you know what they say -- 'love is blind'."

"Blind, yes," she said, "but not stone blind."

Even in love you continue to remain the man of the outside. Even in love you continue to think in terms of money, prestige, power. Even in love you don't allow the unpredictable to assert, you don't allow your innermost being to have its say. Even then you remain a manipulator.

Our minds are almost always interested in the very ordinary. It has to be so because mind is outward-oriented. The very orientation is towards the without. That's how Jesus was not understood; he was a Baul,'the novel man'. If he had been born in Bengal, the land of the Bauls, he would have been understood better. They would not have crucified him. For centuries they have known mad people of God. They would have understood his language.

Jews could not understand his language. His language was not of the mind, his language was not of money, of the outside. He talked about the kingdom and they asked, "Where is your kingdom? About what kingdom are you talking?" -- because they thought he was talking about the kingdom which is outside. He said, "I am the king," and they were worried. And they suspected that he was trying to sabotage the society, or that he was trying to conquer the society and become the king. They thought that he was a revolutionary.

He was a rebellious man, not a revolutionary at all. He was not planning for a revolution; he was not a politician. But the Jews were afraid: they thought that he was trying to conquer this world. And the Romans were afraid. They were afraid because it was thought that he was the king of men -- the king is born. When the king of the Romans heard that a child was going to be born who would become the king of men, he became so afraid that he ordered a massacre: to kill all the children below the age of two years. When the three wise men of the East reached the capital in search of the child Jesus, the king heard of it. He invited them to the palace, and he asked them for what they had come. They said they were looking for the king who had been born in his country: "You should be happy that a king is born in your country, and the greatest king will walk on your earth." But the king was very afraid because he thought, "How can there exist two kings in one country? Then I will be dethroned." But he played diplomatic. He said to the wise men, "I am very happy, so if you succeed in finding him please come and inform me." But he was planning to kill the boy, and the three wise men understood it because they could see in his eyes. He was a cunning man.

Politicians are cunning.

After they had met Jesus and worshipped Jesus, they had to find another route because they were afraid that the king would be waiting, and they didn't want to become a part of this catastrophe. They didn't want to become part in killing and murdering Jesus. So they had to travel very far. They had to do a long journey because the shortcut was the one they had come by. And they were very old men, but still they took a very long route through deserts and mountains to reach back to their country. They didn't want to go back by the same route because it would pass through the capital, and the king would be waiting.

Jesus was crucified because of his terminology, but he was talking about the inner kingdom. He was not talking about the kingdom of the outside, and he was not talking about the treasures that you know, but the treasures of the unknown.

As far as the outside world is concerned, all treasures are just false.

I have heard a beautiful anecdote....

A man walking along a city street fell through an open sewer hole and broke his leg. He engaged a famous attorney, brought suit against the city for ten thousand dollars, and won the case. The city appealed the decision right on up to the Supreme Court, but again the lawyer won the decision. After the claim was settled, the lawyer sent for his client and handed him a dollar bill.

"What is this?" inquired the man, looking at the dollar.

"That's your damages after deducting my fee, the cost of appeals and other expenses," replied the attorney.

Out of ten thousand dollars, only one dollar!

The man looked at the dollar again, turned it over and scanned it carefully. "What is the matter with this dollar?" he said. "Is it counterfeit?"

But all money outside is counterfeit: all dollars are counterfeit, all rupees are counterfeit. The real money does not exist that way; the real money does not exist outside. This conversion from the counterfeit to the real is what Bauls call the birth of the novel man.

COME IF YOU WISH TO MEET
THE NOVEL MAN.
HE HAS ABANDONED
HIS WORLDLY POSSESSIONS
FOR THE BEGGAR'S SACK
THAT HANGS FROM HIS SHOULDERS.

He has abandoned worldly possessions to become a beggar. Why abandon worldly possessions? The worldly possessions can be abandoned in two ways. Again you have to understand: the man who has lived his whole life in collecting possessions can abandon them out of greed. Then the novel man is not born. He can abandon them in order to get some advance booking in heaven, paradise. He can abandon his worldly possessions seeing that death will take them away. If that is the case, then the old man remains old, even if he abandons all.

In India it happens many times, more often than not: people abandon their possessions, they renounce, but if you watch them you will see they have not abandoned their greed. In fact, they have renounced BECAUSE of the greed.

I know one man who renounced almost a million rupees many years ago, but he still goes on talking about it. Thirty years have passed, and whenever I meet him, he will again and again bring the subject up that he has renounced a million rupees. And you can see the light that starts shining in his eyes -- a million rupees!

The last time I saw him I asked him, "If you have really renounced then why talk about it? What is the point? As far as I can see, you have not renounced at all. The novel man is not born. You are as much attached to those one million rupees, or maybe even more than you were before. Now the very idea that you have renounced a million rupees has become your bank balance. Now you are living on it." I told him that if he went to God, the first thing he would relate to Him would be his million rupees: "Do you know or not that I have renounced one million rupees?" And he would be expecting something special for himself. This man is the same; the novel man is not born. It has been a miscarriage.

You can renounce, but if you enjoy ego through it, if you feel that you are a great man of renunciation, a MAHATMA, a great soul because you have renounced, you are not an ordinary man, you are not worldly, then your renunciation is not true.

When is the renunciation true? -- when you understand the futility. Not out of greed, not because you have to earn something in the other world, but just seeing the futility of it all, you renounce. This renunciation has no effort in it, just a deep insight. Every morning you clean your house and throw the rubbish on the rubbish heap, but you don't go declaring and advertising to the whole town that again you have renounced much rubbish, again this morning you have done a great deed of renunciation. No, you know that it is rubbish -- finished. What is there to tell about it?

The novel man is born when you have a deep insight that worldly things have no value; they are all counterfeit, unreal diamonds, and unreal real diamonds are also so. Real dollars are also as unreal as unreal dollars. When the whole outside world has no value for you, that is a real renunciation. Then you are not attached at all.

And Bauls say,

My plaited hair
is still intact and dry.
Though I stand in the stream
and splash and swim about the river,

I cannot be touched by the water.

Keep your soles dry
as you coast the sea.
Let attachments share the same home,
but live unattached.

Groping for the river,
Oh my senseless heart!
In vain do you wander from place to place.
The ocean of your heart
bears a priceless gem.
What good is life
if you fail to contact
the spontaneous man
who dwells in your own body?
Your destiny is shamed.
Do not give up gold
for a piece of glass,
nor leave heaven
for a visit to hell.
What good is there
in rushing round the world?
The eternal hero Iives
in your own little room.

Who is there
for you to call your own?
My heart,
for whom do you shed
your futile tears?
Brothers and friends, let them be;
the world is there.
Your own dear life
is hardly your own.

You have come alone,
you will go alone....

The whole idea of renunciation is of a vision, of a great understanding, of looking into things in their reality. You need not escape from the world. You can remain in the world and become absolutely unattached. But if you feel, "Why carry the burden unnecessarily?" you can leave the world also. But remember, the world has no value this way or that. If it has no value, its renunciation also cannot have any value. If it is valuable, only then can its renunciation be valuable. But then there is no point in renouncing it; it is simply valueless. It is like a dream. When you awake, everything disappears.

You have come alone, you will go alone, and between these two exists the dream. To understand the dream, to become alert to it, is the birth of the novel man. "Come if you wish to meet the novel man," says the Baul. He invites the whole world: Come to see me; the novel man is born. "His worldly possessions he has abandoned for the beggar's sack that hangs from his shoulder."

HE SPEAKS OF THE ETERNAL MOTHER
(KALI, THE GODDESS OF TIME)
EVEN AS HE ENTERS THE GANGES.

The novel man lives in eternity, the ordinary man lives in time.

This word 'Kali' has to be understood. Kali is the mother of time. In Sanskrit time is called KALA, and the mother of KALA is Kali, mother of time. But the mother of time is beyond time. Time is born out of it, but the womb out of which time is born is eternity. Eternity is the mother of time. Time is just a reflection of the eternal. The Bauls worship Kali, the mother of time; they worship eternity. They seek and search eternity -- not that which changes but that which remains always and always, that which is beyond all flux, absolutely permanent, unmoving. They seek that hub of the existence. Symbolically it is called Kali.

This word 'KALA' is very meaningful: one meaning is time, another meaning is death. The same word means time and death. It is beautiful, because time is death. The moment you enter into time, you are ready to die. With birth, death has entered into you. When the child is born, he has entered into the realm of death. The birthday is also the deathday. Now only one thing is certain: that he will have to die. Everything else is just uncertain; it may happen, it may not happen. But the moment a child is born, the moment the child has taken his first breath, one thing is absolutely certain -- that he will die.

Entering into life is entering into death; entering into time is entering into death. Time is death, hence the Sanskrit word KALA is very beautiful. It means both time and death. And Kali means beyond time and beyond death. Eternity is deathlessness. How to find eternity? What is the way? One has to understand the process of time.

The process of time is horizontal: one moment passes, then comes another moment; that passes, then another moment -- a procession of moments, a queue of moments -- one passes, then another comes; another passes, then another comes. It is horizontal.

Eternity is vertical: you go deep into the moment, not moving in a line, but into depth. You drown yourself in the moment. If you stand on the bank, then the river goes on passing. Ordinarily we are standing on the bank of time. The river goes on moving; one moment, another moment, and another, and the sequence of moments continues. This is how we ordinarily live, this is how we live in time.

Then there is another way -- take a jump into the river, drown in the moment, the here-now. Then suddenly, time stops. Then you are moving in an altogether different dimension; the vertical dimension is eternity. That is the meaning of Jesus' cross.

The cross is a time symbol. It is made of two lines: one vertical, one horizontal. On the horizontal line are the hands of Christ, and on the vertical line is his whole being. Hands are symbolic of action: doing, having. Having is in time; being is in eternity. So whatsoever you DO is in time, whatsoever you ARE is in eternity; whatsoever you achieve is in time, whatsoever is your nature is in eternity. Change from having, doing, towards being. This moment the turning can happen. This very moment, if you forget past and future, then time stops. Then nothing moves, then everything is absolutely silent and you start drowning in the here-now. That 'now' is eternity.

Kali is a symbol of now, of the eternal, of the absolutely real. To live moment to moment and not to bother about past and future is the way towards the novel man.

SIMPLE WORDS CAN OVERCOME
IGNORANCE AND DISBELIEF:
KALI AND KRISHNA ARE ONE.
THE WORDS MAY DIFFER --
THE MEANING IS PRECISELY THE SAME.
HE WHO HAS BROKEN
THE BARRIER OF WORDS
HAS CONQUERED LIMITS:
ALLAH OR JESUS, MOSES OR KALI,
THE RICH OR THE POOR,
SAGE OR FOOL,
ALL ARE ONE AND THE SAME TO HIM.

Very significant sentences: "Simple words can overcome ignorance and disbelief." If you can listen, then very simple words are enough. If you are capable of being receptive, just simple words uttered by one who knows are enough. But if you don't understand, then things become very complex. Your non-understanding or non-receptivity makes things complex. It creates confusion, it puzzles you, it creates a chaos in your being. If you can listen silently without your mind interfering, then simple words can overcome ignorance and disbelief.
The Bauls say,

Even if you forbid, dear friend,
I am helpless.
My songs contain my prayers.

Some flowers pray
through the glamour of colors,
and others, being dark,
with fragrance.

As the VEENA prays
with its vibrating strings,
do I with my songs.

Bauls don't know much philosophy; they are not philosophers. They are simple people of the earth. They are very simple people who can sing and dance. Their words are simple. If you love, if you trust, their small gestures can reveal much.

And it is always a question of love and trust. It is not a question of great metaphysical skill, because the more metaphysics you know, the more you will be puzzled. And the more you are acquainted with philosophy, the less is the possibility to come to understanding. The more you are full of knowledge, the less will be your understanding. You will be too clouded, and too many thoughts will not allow you vision, clarity. Your mirror will be full of dust.

SIMPLE WORDS CAN OVERCOME
IGNORANCE AND DISBELIEF;
KALI AND KRISHNA ARE ONE.

Bauls say, "We don't make any distinction between a Hindu and a Mohammedan and a Christian...Kali and Krishna are one." They say, "We don't even make any distinction between male and female... Kali and Krishna are one, male and female are one." That is one of their great insights: that if you really dance and sing in deep trust and love, you will come to feel that man and woman are not two things, are not two beings. Inside you, a new alchemy starts, and your inside man melts with the inside woman...and Kali and Krishna become one.

They sing,

As the man and the woman in me
unite in love,
the brilliance of beauty,
balanced on the bi-petalled lotus
blooms in me,

dazzles my eyes.
The rays outshine the moon,
and the jewels
glowing on the hoods of snakes.

My skin and bone are turned to gold
when the inner man and woman meet,
when Krishna and Kali become one.
My skin and bone are tumed to gold,
I am the reservoir of love,
alive as the waves.
A single drop of water
has grown into a sea,
unnavigable....

The whole problem of man is how to meet with the woman, and the whole problem of the woman is how to meet man.

In one ancient myth prevalent in many countries of the Far East, they say God created man and woman together, not as two beings; they were joined in one body. But then it became difficult. There were conflicts and problems. The woman wanted to go to the East and the man was not willing. Or, the man was ready to do something and the woman wanted to rest. But they were together, their bodies were joined. So they complained and God cut their bodies separate. Since then, every man is searching the woman, his woman, and every woman is searching her man. Now it is such a big crowd that it is very difficult to find who is your woman, who is your man. So much misery, and one goes on stumbling and groping in the dark. It is almost impossible to find your woman. How will you find her?

The myth says that if you can find, everything fits; you again become one. But it is very difficult to find.

But there is a way to find your woman, because the woman is not outside. Outside, at the most, are parallel similarities.

When you fall in love with a woman, what really happens? This is what happens: somehow the outside woman fulfills your inner woman's image, fits with that image -- maybe not a hundred percent, but enough to fall in love. When you fall in love with a man, what happens? Something inside you clicks and says, "Yes, this is the man, the right man." It is not a logical conclusion, it is not a syllogism. It is not that you find out all the pros and cons about the man and then you decide, or you compare the man with all the other men in the world, then you decide. No, something happens out of the blue. Suddenly you see that this is the man for whom you were waiting, for whom you were waiting for lives.

What happens? You carry an image of man, you carry an image of woman inside. You are both, and you go on looking outside. Nobody is going to fit one hundred percent, because the woman that you find outside has her own images about you; you have your own images. It is very difficult to fit with each other. So all marriages are always on the rocks, and people, by and by, learn how to carry on peacefully. They learn not to 'rock the boat'. But nothing more can happen outside.

Bauls say, "Deep inside you both exist -- Krishna and Kali. Let them meet there." That is the whole Tantra method: how to allow your inner man to meet with the inner woman. And when this becomes a circle, when this meeting, when this inner copulation happens, a great orgasm, a great explosive orgasm begins which knows a beginning but knows no end. Then you live an orgasmic life.

A single drop of water
has grown into a sea,
unnavigable....

Then you are no more finite, you become infinite.

SIMPLE WORDS CAN OVERCOME
IGNORANCE AND DISBELIEF:
KALI AND KRISHNA ARE ONE.
THE WORDS MAY DIFFER --
THE MEANING IS PRECISELY THE SAME.
HE WHO HAS BROKEN
THE BARRIER OF WORDS,
HAS CONQUERED LIMITS...

Break the barrier of words. Now, I am talking to you; I am using words. You can listen to my words -- then you have not listened to me. You can listen in such a way that the words are no more a barrier, but become vehicles. They no more create problems, but you listen exactly between the words, between two words, in the gaps. You listen to my silence; then words and their barriers are broken. Then limits are conquered.

ALLAH OR JESUS, MOSES OR KALI,
THE RICH OR THE POOR,
SAGE OR FOOL,
ALL ARE ONE AND THE SAME TO HIM.

This is the novel man. Now he knows no duality. He does not make any distinction between the sage and the fool. He makes no distinction between the man and the woman. All dualities have come to be united, all dualities have dissolved. Once you drop the words, dualities drop.

Language creates duality, language exists through duality. It cannot indicate the non-dual. If I say 'day', immediately I create night. If I say 'life', immediately I create death. If I say 'good', immediately bad is created. If I say 'no', just by the side of the no, yes is existing. Language can exist only through the opposite. That's why we see life as always divided -- God and devil. Drop language, drop this linguistic pattern. Once language is no more on your mind and you look directly into reality, day IS night. Suddenly you will start laughing at why you missed it so long! Day, every day turns into night; night turns into day every morning again, and you have been missing. Life is always turning into death, death always turns again into life, and you have been missing. They are not two, they are one whole. This is the non-dual, ADWAITA. This is the most essential religion.

LOST IN HIS OWN THOUGHTS,
HE SEEMS INSANE TO OTHERS...

... because his consciousness is no longer divided by language. He is no longer looking at the world through words. He looks insane: he is absorbed in his own being, he is lost in his own vision. And the vision is so vast, as if a thousand and one suns have risen together. It is so dazzling.

LOST IN HIS OWN THOUGHTS,
HE SEEMS INSANE TO OTHERS.
HE OPENS HIS ARMS
TO WELCOME THE WORLD,
CALLING ALL TO THE FERRY BOAT
TIED TO THE COAST OF LIFE.

And he goes on calling, "Come to me, come, if you wish to meet the novel man," and the boat is ready. And his boat is not against life, it is tied to the coast of the life. He is not negative.

And he says, "Come, and I can take you to the other shore. Come, and I can make you new. Come, and I can take you into eternity."

The Beloved, Vol 1

Chapter #6
Chapter title: Direction a non-ending process

26 June 1976 am in Buddha Hall

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The first question:

YESTERDAY YOU SAID THAT AN INWARD TRAVELLER HAS ONLY DIRECTION AND NOT DESTINATION. WILL YOU PLEASE FURTHER CLARIFY THE DISTINCTION BETWEEN THE TWO?

THE DISTINCTIOIN IS VERY SUBTLE, but it is the same distinction as there is between the mind and the heart, as there is between logic and love, or even more appropriate, as there is between prose and and poetry.

A destination is a very clear-cut thing; direction is very intuitive. A destination is something outside you, more like a thing. A direction is an inner feeling; not an object, but your very subjectivity. You can feel direction, you cannot know it. You can know the destination, you cannot feel it. Destination is in the future. Once decided, you start manipulating your life towards it, steering your life towards it.

How can you decide the future? Who are you to decide the unknown? How is it possible to fix the future? Future is that which is not known yet. Future is open possibility. By fixing a destination your future is no more a future, because it is no more open. Now you have chosen one alternative out of many, because when all the alternatives were open it was future. Now all alternatives have been dropped; only one alternative has been chosen. It is no longer future, it is your past.

The past decides when you decide a destination. Your experience of the past, your knowledge of the past decides. You kill future. Then you go on repeating your own past -- maybe a little modified, a little changed here and there according to your comfort, convenience; repainted, renovated -- but still it comes out of the past. This is the way one loses track of future: by deciding a destination one loses track of future. One becomes dead. One starts functioning like a mechanism.

Direction is something alive, in the moment. It knows nothing of the future, it knows nothing of the past, but it throbs, pulsates here and now. And out of this pulsating moment, the next moment is created. Not by any decision on your part -- but just because you live this moment and you live it so totally, and you love this moment so wholly, out of this wholeness the next moment is born. It is going to have a direction. That direction is not given by you, it is not imposed by you; it is spontaneous. That's what the Bauls call SAHAJA MANUSH, the spontaneous man.

The spontaneous man is the way to the real man, to the essential man, to the God within. You cannot decide direction, you can only live this moment that is available to you. By living it, direction arises. If you dance, the next moment is going to be of a deeper dance. Not that you decide but you simply dance this moment. You have created a direction: you are not manipulating it. The next moment will be more full of dancing, and still more will be following.

Destination is fixed by the mind; direction is earned by living. Destination is logical: one wants to be a

doctor, one wants to be an engineer, one wants to be a scientist or one wants to be a politician, one wants to be a rich man, famous man -- these are destinations. Direction? -- one simply lives the moment in deep trust that life will decide. One lives this moment so totally that out of this totality a freshness is born. Out of this totality the past dissolves and the future starts taking shape. But this shape is not given by you, this shape is earned by you.

One Zen master, Rinzai, was dying; he was on the death-bed. Somebody asked, "Master, people will ask after you are gone, what was your essential teaching? You have said many things, you have talked about many things -- it will be difficult for us to condense it. Before you leave, please, you yourself condense it into a single sentence, so we will treasure it. And whenever people who have not known you desire, we can give them your essential teaching."

Dying, Rinzai opened his eyes, gave a great Zen shout, a lion's roar! They were all shocked! They couldn't believe that this dying man could have so much energy, and they were not expecting it. The man was unpredictable; he had always been so. But even with this unpredictable man they were not in any way expecting that dying, at the last moment, he would give such a lion's roar. And when they were shocked -- and of course their minds stopped, they were surprised, taken aback -- Rinzai said, "This is it!" closed his eyes, and died.

This is it....

This moment, this silent moment, this moment uncorrupted by thought, this silence that was surrounding, this surprise, this last lion's roar over death; this is it.

Yes, direction comes out of living this moment. It is not something that you manage and plan. It happens, it is very subtle, and you will never be certain about it. You can only feel it. That's why I say it is more like poetry, not like prose; more like love, not like logic; more like art than like science. Wake, and that's its beauty; hesitant, as hesitant as a dewdrop on a grass leaf, slipping, not knowing where, not knowing why; in the morning sun, just slipping on a leaf of grass.

Direction is very subtle, delicate, fragile. That's why everybody has chosen destination. Society tries to fix a destination for you. Parents, teachers, culture, religion, government: they all try to give you a fixed pattern of life. They don't want you to be free, left alone, moving into the unknown. But that's how they have created boredom. If you know your future beforehand, it is already boring. If you know that you are going to be this, it is already boring.

In the Koran, Mohammed talks about paradise, but he makes it so predictable, so much like a destination that it already looks worthless. The word 'paradise', or the Muslim equivalent of it, FIRDAUS -- they both come from a single root which means a walled garden -- and in that walled garden of God everything is fixed, almost every detail. Nothing is left to imagination. Streams are there, streams of wine; and people are sitting in the shade. Of course, Mohammed must have suffered too much from the heat and the desert. People are sitting in the shade, enjoying their wives -- not wife, but wives -- because Mohammed had nine wives. What else do they do? There is nothing else to do but drink wine from the springs, sit on couches under the shade of big trees, enjoy their wives.

But then he was disturbed, because when you die your wife will be old. So what to do? -- he made an arrangement for that also: that for good people, those who had lived according to religion, God would make their wives young again. So remember, if you are not good you will have to remain with your old wife. Then you will be stuck with her forever and ever. Be good! Everything...and servants are there to fulfill any desire. But just think of it!

But it is so ready-made, manufactured, predictable: it loses all meaning. Hindus, Jainas, Buddhists, are more subtle. Buddhists are the most subtle. They don't talk about NIRVANA. They say: one has to know it to know it; one has to be in it to know it -- there is no other way. They don't describe. They don't give any description because all descriptions will be dangerous. All words become definitive and the mystery is lost.

Future should be a direction, not a destination. It should be more like NIRVANA. The word Buddha uses means: all that you know will not be there. That's his definition clf nirvana: all that you know will not be there, all that you have experienced will not be there, all that you are will not be there -- SOMETHING TOTALLY NEW, something that you cannot understand because you don't have the language to understand it, you don't have the experience to understand it. Something absolutely new; it cannot be talked about. NIRVANA is a direction. FIRDAUS, paradise, Christian and Mohammedan, are destinations, very clear-cut.

The mediocre mind demands clear-cut goals because he is so insecure -- he cannot trust his own

awareness, and he cannot trust life. The mediocre mind is very afraid of discovery, and discovery is the greatest secret in life. To be ready to be surprised, to be always ready to be surprised means that one is innocent, trying to discover. And life is such that you can go on discovering. The more you discover it, the more you come to know that much more is still left. It is a non-ending process. Direction is a non-ending process. Remember, it is a process, movement; destination is a dead thing.

Destination belongs to the ego; direction belongs to life, to being. To move in the world of direction one needs tremendous trust, because one is moving in insecurity, one is moving in darkness. But the darkness has a thrill in it: without any map, without any guide you are moving into the unknown. Each step is a discovery, and it is not only a discovery of the outside world. Simultaneously, something is discovered in you also. A discoverer not only discovers things. As he goes on discovering more and more unknown worlds, he goes on discovering himself also, simultaneously. Each discovery is an inner discovery also. The more you know, the more you know about the knower. The more you love, the more you know about the lover.

I am not going to give you a destination. I can only give you a direction -- awake, throbbing with life; and unknown, always surprising, unpredictable. I'm not going to give you a map. I can give you only a great passion to discover. Yes, a map is not needed; great passion, great desire to discover is needed. Then I leave you alone. Then you go on your own. Move into the vast, into the infinite, and by and by, learn to trust it. Leave yourself in the hands of life, because life is God. When Jesus says, "Thy Kingdom come, Thy will be done," he's saying this...a great trust. Even if God brings death, there is nothing to be afraid of. It is He who is bringing death, so there must be a reason in it, there must be a hidden secret in it, there must be a teaching in it. He's opening a door.

The man who trusts, the man who is religious is thrilled even at the gate of death -- he can give a lion's roar. Even dying -- because he knows nothing dies -- at the very moment of death he can say, "This is it!" Because each moment, this is it. It may be life, it may be death; it may be success, it may be failure; it may be happiness, it may be unhappiness. Each moment...
... this is it.

This is what I call the real prayer. And then you will have direction. You need not worry about it, you need not fix it; you can move with trust.

The second question:

HOW IS IT THAT THE INSCRIPTION ON THE GREEK TEMPLE TO DELPHI SAYS: KNOW THYSELF, AND NOT: LOVE THYSELF?

The Greek mind has an obsession with knowledge. The Greek mind thinks in terms of knowledge, how to know. That's why Greeks produced the greatest tradition of philosophers, great thinkers, logicians, great rational minds. But the passion is to know.

In the world, as I see it, there are only two types of minds: the Greek and the Hindu. The Greek mind has a passion to know, and the Hindu mind has a passion to be. The Hindu passion is not too concerned about knowing, but about being. SAT, being, is the very search -- who am I? -- not to know it in a logical way, but to drown in one's own existence so one can taste it, so one can be it -- because there is no other way to know, really. If you ask Hindus, they will say there is no other way to know than to be. How can you know love? The only way is to become a lover. Be a lover and you will know. And if you are trying to stand outside the experience and just be an observer, then you may know ABOUT love, but you will never know love.

The Greek mind has produced the whole scientific growth. Modern science is a by-product of the Greek mind. Modern science insists on being dispassionate, standing outside, watching, unprejudiced. Be objective, be impersonal. These are the basic requirements if you want to become a scientist: be impersonal, don't allow your emotions to color anything; be dispassionate, almost not interested in any hypothesis in whatsoever way. Just watch the fact. Don't get involved in it, remain outside. Don't be a participant. This is the Greek passion: a dispassionate search for knowledge.

It has helped, but it has helped only in one direction: that is the direction of matter. That is the way to know matter. You can never come to know mind that way, only matter. You can never come to know consciousness that way. You can know the outside, you can never know the inside -- because in the inside

you are already involved. There is no way to stand out of it. You are already there. The inside is you -- how can you get out of it? I can watch a stone, a rock, a river, dispassionately because I am separate. How can I watch myself dispassionately? I am involved in it. I cannot be outside it. I cannot reduce myself to being an object. I will remain the subject, and I will remain the subject. Whatsoever I do, I am the knower, I'm not the known.

So the Greek mind shifted, by and by, towards matter. The motto, the inscription at Delphi's temple: Know Thyself, became the source of the whole scientific progress. But by and by, the very idea of dispassionate knowledge led the Western mind away from its own being.

The Hindu mind, the other type of mind in the world, has another direction: the direction is of being. In the Upanishads, the great master Udallack says to his son and his disciple Swetketu, "That art thou" -- TATWAMASI Swetketu. That art thou -- there is no distinction between that and thou. That is your reality; thou is the reality -- there is no distinction. There is no possibility to know it as you know a rock. There is no possibility to know it as you know other things; you can only BE it.

On the temple of Delphi, of course, it was written: Know Thyself. It is expressive of the Greek mind. Because the temple is in Greece the inscription is Greek. If the temple had been in India then the inscription would have been: Be Thyself -- because that art thou. The Hindu mind moved closer and closer to one's own being -- that's why it became non-scientific. It became religious but non-scientific. It became introvert, but then it lost all moorings in the outside world. The Hindu mind became very rich inside, but the outside became very poor.

A great synthesis is needed, a great synthesis between the Hindu and the Greek mind. It can be the greatest blessing for the earth. Up to now it has not been possible, but now the basic requirements are there and a synthesis is possible. The East and West are meeting in a very subtle way. The Eastern people are going to the West to learn science, to become scientists, and the Western seekers are going, moving towards the East to learn what religion is. A great mingling and merging is happening.

In the future, the East is not going to be East and the West is not going to be West. The earth is going to become a global village -- a small place where all distinctions will disappear. And then for the first time the great synthesis will arise, the greatest ever -- which will not think in extremes, which will not think that if you go outside, if you are a searcher after knowledge then you lose your roots in being; or if you search in your being you lose your roots in the world, in the scientific realm. Both can be together, and whenever this happens a man has both wings and he can fly to the highest sky possible. Otherwise you have only one wing.

As I see it, Hindus are lopsided as much as the Greek mind is lopsided. Both are half of the reality.

Religion is half; science is half. Something has to happen which can bring religion and science together in a greater whole, where science does not deny religion and where religion does not condemn science.

"How is it that the inscription on the Greek temple to Delphi says: Know Thyself, and not: Love Thyself?"

Love thyself is possible only if you become thyself, if you be thyself. Otherwise it is not possible. Otherwise the only possibility is to go on trying to know who you are, and that too from the outside; watching from the outside who you are, and that too in an objective way, not in an intuitive way.

The Greek mind developed a tremendous logical capacity. Aristotle became the father of all logic and all philosophy. The Eastern mind looks illogical -- it is. The very insistence on meditation is illogical because meditation says: you can know only when the mind is dropped, when thinking is dropped and you merge yourself into your being so totally that not even a single thought is there to distract you. Only then can you know. And the Greek mind says: you can know only when thinking is clear, logical, rational, systematic. The Hindu mind says: when thinking disappears completely, only then is there any possibility to know. They are totally different, moving in diametrically opposite directions; but there is a possibility to synthesize both.

A person can use his mind when working on matter; then logic is a great instrument. And the same person can put aside the mind when he moves into his meditation chamber and moves into the no-mind. Because mind is not you -- it is just an instrument just like my hand, just like my legs. If I want to walk I use my legs, if I don't want to walk I don't use my legs. Exactly in the same way you can use the mind logically if you are trying to know about matter. It is perfectly right, it fits there. And when you are moving inwards, put it aside. Now legs are not needed; thinking is not needed. Now you need a deep silent state of no-thought.

And this can happen in one person. And when I say it, I say it from my own experience. I have been

doing both. When it is needed, I can become as logical as any Greek. When it is not needed, I can become as absurd, illogical as any Hindu. So when I say it I mean it, and it is not a hypothesis. I have experienced It that way. The mind can be used and can be put aside. It is an instrument, a very beautiful instrument; no need to be so obsessed with it. No need to be so fixed, fixated with it. Then it becomes a disease. Just think of a man who wants to sit but cannot sit because he says, "I have legs -- how can I sit?" Or, think of a man who wants to keep quiet and silent and cannot keep quiet and silent because he says, "I have a mind." It is the same.

One should become so capable that even the closest instrument of mind can be put aside and can be put off. It can be done, it has been done, but it has not been done on a great scale. But more and more it will be done. This is what I am trying to do here with you.

I talk to you, I discuss problems with you; that's logical, that is using the mind. And then I say to you, "Drop the mind and move into deep meditation. If you dance, dance so totally that there is not a single thought inside, your whole energy becomes dance. Or sing, then just sing. Or sit, then just sit -- be in ZAZEN, don't do anything else. Don't allow a single thought to pass through. Just be quiet, absolutely quiet." These are contradictory things.

Every morning you meditate and every morning you come and listen to me. Every morning you listen to me and then you go and meditate. This is contradictory. If I were just Greek, I would talk to you, I would make a logical communication with you, but then I would not say to meditate. That is foolish. If I were just Hindu, there would be no need to talk to you. I can say, "Just go and meditate, because what is the point of talking? One has to become silent." I am both. And this is my hope: that you will also become both -- because then life is very enriched, tremendously enriched. Then you don't lose anything. Then everything is absorbed; then you become a great orchestra. Then all polarities meet in you.

For the Greeks, the very idea of 'love thyself' would have been absurd, because they would say, and they would say logically, that love is possible only between two persons. You can love somebody else, you can even love your enemy, but how can you love yourself? Only you are there, alone. Love can exist between a duality, a polarity; how can you love yourself? For the Greek mind, the very idea of loving oneself is absurd: for love, the other is needed.

For the Hindu mind, in the Upanishads they say: you love your wife not for your wife's sake; you love your wife just for your own sake. You love yourself through her. Because she gives you pleasure, that's why you love her -- but deep down you love your own pleasure. You love your son, you love your friend, not because of them but because of you. Deep down your son makes you happy, your friend gives you solace. That's what you are hankering for. So the Upanishads say: you love yourself really. Even if you say that you love others, that is just a via media to love yourself, a long roundabout way to love yourself.

Hindus say that there is no other possibility: you can love only yourself. And Greeks say there is no possibility to love oneself because at least two are needed.

If you ask me, I'm both Hindu and Greek. If you ask me I will say love is a paradox. It is a very paradoxical phenomenon. Don't try to reduce it to one pole; both polarities are needed. The other is needed, but in deep love the other disappears. If you watch two lovers, they are two and one together. That's the paradox of love, and that's the beauty of it: they are two, yes, they are two; and yet they are not two, they are one. If this oneness has not happened then love is not possible. They may be doing something else in the name of love. If they are still two and not one also, then love has not happened. And if you are just alone and there is nobody else, then too love is not possible. Love is a paradoxical phenomenon. It needs two in the first place, and in the last place it needs two to exist as one. It is the greatest enigma; it is the greatest puzzle.

If you have loved somebody, you will understand what I mean. You know that the other is other, and yet deep down you feel something has been bridged. It is as if travelling in a sea you come across an island. It is separate from-the continent, yes. But deep down, underneath the sea, the land is one. It is joined with the continent; it is not really separate. It is separate yet not separate; that's what love is.

So if you ask me, I will say it is possible to love yourself, but then you will have to divide yourself in two. Then you will have to become the lover and the beloved both. And it is also possible to love somebody else, but then you will have to become one. Love is something that happens between two persons, but when it happens they are no more two, they become one.

The third question:

THE SAME DAWN, THE SAME DUSK, THE SAME CHASING, THE SAME THOUGHT OF AWARENESS, THE SAME TALK OF AWARENESS, THE SAME AND THE SAME....

It depends....

In a way it is the same. How can it be otherwise? The same sun, the same sun rising every morning, and the same sunset, yes -- but if you watch closely, have you ever seen two sunrises exactly the same? Have you watched the colors in the sky? Have you seen the cloud formations around the sun?

No two sunrises are the same; no two sunsets are the same. The world is a discontinuous continuity -- discontinuous because every moment something new is happening, and yet continuous because it is not absolutely new. It is connected. So both proverbs are right. There is a proverb which says: there is nothing new under the sun; and the other proverb which seems contradictory to it which says: there is nothing old under the sun. Both are true.

Nothing is new and nothing is old. Everything goes on changing and yet somehow remains the same, somehow remains the same and yet goes on changing. That's the beauty, the mystery, the secret. You cannot reduce it to any category: you cannot say it is the same, you cannot say it is not the same. You cannot reduce life into your categories; your pigeon-holes are just worthless. When it comes to life, you have to drop all your pigeon-holes, your categories. It is bigger than your categories, transcendental to all categories. It is so vast that you cannot find its beginning or its end.

The questioner says, "The same dawn, the same dusk, the same chasing, the same thought of awareness, the same talk of awareness, the same and the same."

Yes, in a way it is the same; and in another way, nothing is the same. Yesterday also I was here, but I am not the same. How can I be? -- so much water has flowed down the Ganges. I am twenty-four hours older, twenty-four hours of experience are added to me, twenty-four hours of intense awareness. I am richer; I'm not the same -- death has come a little closer. You are also not the same, and yet I look the same and you look the same.

You have to see the point. This is what I mean when I say life is a mystery: you cannot classify it, you cannot say definitely that this is so. The moment you say, immediately you will become aware that life has falsified you.

Are these trees the same as they were yesterday? Many leaves have fallen, many new leaves have come up, many flowers are gone. They have risen higher. How can they be the same? See, today the cuckoo is not singing. It is so silent. Yesterday the cuckoo was singing. It was a different silence: it was full of song. Today's silence is different; it is not full of song. Even the wind is not blowing -- everything has stopped. Yesterday there was great wind. Trees are meditating today; yesterday they were dancing. It cannot be the same, and yet, it is the same.

It depends on you -- how you look at life. If you look as if it is the same, you will be bored. Then don't throw your responsibility on somebody else. It is your outlook. If you say it is the same, then you will be bored. If you see the constant change, flux-like, the great whirlwind-like movement all around you, the dynamism of life, each moment the old disappearing and the new coming in; if you can see the continuous birth, if you can see God's hand continuously creating, then you will be enchanted, thrilled. Your life will not be bored. You will be continuously wondering, "What next?..." You will not be dull. Your intelligence will remain sharp, alive and young.

Now it depends on what you want. If you want to become like a dead man, stupid, dull, gloomy, sad and bored, then you believe that life is the same. If you want to become very young and alive, fresh, radiant, then believe that life is new each moment.

Says old Heraclitus, "You cannot step twice into the same river."

You cannot meet the same person twice and you cannot see the same sunrise twice It is up to you. And if you understand me, I will say, don't choose. If you choose the idea that everything is old, you become old. If you choose that everything is young and new, you become young. If you understand me, I say don't choose; see that both are true. Then you transcend all categories. You are neither old nor young. Then you become eternal, then you become God-like, then you become life-like.

I have heard an anecdote:

A Judge Dunne was seated in court in New York, or rather in Brooklyn, while a very, very stupid witness was being interrogated. The attorney said, "Were you at the corner of Fourth and Elm the day of the accident?"

The witness said, "Who? Me?"
"Yes, you," said the attorney. "Did you notice whether or not the ambulance came to care for the wounded woman?"
"Who? Me?"
"Yes, you! Did you notice whether or not the woman was seriously injured?"
"Who? Me?"

By this time, the Prosecuting Attorney was exasperated. He said, "Certainly you! Why do you think you are here?"

The witness said, "I came here to see justice done."
Judge Dunne said, "Who? Me?"

If you believe that everything is the same, then this will be a constant thing -- Who? Me? -- and you are going to be bored. The repetition will kill you. To be sharp and alive one needs something which is not repetitive. Something new, constantly happening, makes you alive, keeps you alive, keeps you alert.

Have you watched a dog sitting silently? A rock is Iying down just in front of him; he will not be worried. But let the rock start moving. Just have a small thread connected to the rock and pull it, and the dog will jump. He will start barking. Movement makes you sharp; then all dullness is gone. Then he is no longer sleepy. Then he is no longer dreaming about flies and other things. Then he will simply jump out of his slumber. Something has changed.

Change gives you movement, but constant change also can be very uprooting. As constant no-change can be very deadening, constant change can also be very uprooting.

That is happening in the West; people are changing. The statisticians say that in America the average limit of a person doing a job is three years. People are changing their jobs, changing their towns, changing their spouses, trying to change everything -- changing their car every year, their house -- the whole value has changed. In England they make Rolls Royce. Their idea is so that it lasts forever, life-long at least. In America they make beautiful cars, but stability is not the quality to be bothered about -- because who is going to keep a car for his whole life? If it lasts for one year, enough. When the American goes to purchase a car, he does not bother about stability; he asks about exchangeability. The English still ask about durability, stability, whether the car will be durable because he purchases once, and finished. He's very old-fashioned. He does not know any divorce, even with a car. Once married, married. He's very monogamous even with a car. He's very sincere. The American lives in a world of change -- everything is changing -- but then the American has lost the roots.

In my old village where sometimes I used to go, I was surprised. Everything remains the same. The same coolie would greet me at the station -- because there is only one coolie -- and the same TONGA, and the same road, and I would see the same people moving around. Everything remains almost the same. Rarely somebody dies; rarely somebody is born -- otherwise everything remains almost the same. And even when people die, they are replaced by their sons, and they look almost the same. Nothing has changed. The houses are the same, the gossip is the same. It seems time does not exist.

I was always surprised going back to my town. That was the first thing that I would see: that in this town time does not exist. Everything seems to be eternally the same. But then people have roots. They are dull but they are very rooted. They are very comfortable, happy. They are not alienated. They don't feel strangers. How can they feel strangers? -- everything is so similar. When they were born it was the same; when they die it will be the same. Everything is so stable. How can you feel a stranger? The whole town is like a small family.

In America everything is uprooted. Nobody knows where one belongs. The very sense of belonging is lost. If you ask somebody; "Where do you belong?" he will shrug his shoulders -- because he has been to so many towns, to so many colleges, to so many universities. He cannot even be certain of who he is because the identity is very loose, fluid. In a way it is good because the man remains sharp and alive, but roots are gone.

For me, both things have been tried: stability, rootedness, nothing new under the sun -- we have tried it in the past, for many centuries. It rusted the human mind. People were comfortable but not very alive.

Then in America, something new has happened and it is spreading all over the world, because America is the future of the world. Whatsoever is happening there is going to happen everywhere, sooner or later. America sets the trend. Now people are very alive but unrooted, don't know where they belong. A great desire to belong has arisen. A great desire to be rooted somewhere, to possess someone and to be possessed by someone: something durable, something stable, something like a center -- because people are moving

like wheels and there seems to be no rest. And it is great stress: continuously changing, continuously changing. And change is accelerating every day, becoming faster and faster. Now they say that big books cannot be written because by the time you write a big book it is out of date. Knowledge is changing so fast, so only small booklets are possible. So they reach -- before knowledge changes, they reach to people. Otherwise, before they reach the market, already the books will be out of date and useless, rubbish.

Everything is in such a great change and turmoil and chaos, and man feels deeply stressed, great strain and tension. Both have their benefits and both have their curses.

To me, a synthesis has to be made between these two orientations. One should be aware that life is both the old and new together, simultaneously -- old because the whole past is present in the present moment; new because the whole future is potentially present in the present moment. The present moment is a culmination of the whole past and the beginning of the whole future. In this moment, all that has happened is hidden, and all that is going to happen is also hidden. Each moment is past and future both, a convergence of past and future. So something is old and something is new, and if you can become aware of both together, you will have sharpness and roots both together. You will be at ease, without any stress. You will not become dull, and you will be very conscious and alert.

I have heard....

Mistress MacMahon went beserk one afternoon. She broke every dish and cup and reduced her usually spotless kitchen to shambles. The police arrived and took her to the city's mental institution. The head psychiatrist sent for her husband.

"Do you know any reason," asked the shrink, "why your wife should suddenly lose her mind?"

"I'm just as surprised as you are," answered Mr. MacMahon. "I can't imagine what got into her. She has always been such a quiet, hardworking woman. Why, she has not been out of the kitchen in twenty years!"

Now then, one is going to go mad. It is as simple as two plus two make four. If for twenty years one has not been out of the kitchen, it is maddening. But the opposite is always maddening. If you have never been to your home for twenty years, and have just become a vagabond, always arriving and never arriving anywhere, always reaching and never reaching anywhere; if you have become a gypsy and you don't have any home, then too you will start going mad.

Both are dangerous taken separately. Taken together they make life very rich. All polarities make life rich: yin and yang, man and woman, dark and light, life and death, god and devil, saint and sinner. All polarities taken together make life rich. Otherwise life becomes monotonous. Don't choose a monotonous life. Become richer.

The fourth question:

> AFTER EACH CAMP, I AM LEFT DEEPLY FRUSTRATED AND ANXIOUS, AS IF I HAVE BEEN WAITING FOR SOMETHING TO HAPPEN THAT NEVER HAPPENS, AND I SAY TO MYSELF: HEERA, YOU ARE BACK IN THE SAME BOAT AGAIN. PLEASE COMMENT.

Let me first tell you one anecdote.

The newly-arrived convict was complaining to the warden, "I don't like the food here, I don't like the quarters, and I don't like your face."

"Well," said the warden, "is there anything else you don't like?"

"That's all for the time being," said the convict. "I don't want you to think that I am unreasonable."

Heera, you are very unreasonable.

First, for hundreds and hundreds of lives you have never meditated. Not to meditate has gone deep into your bones, into your very heart -- it has become a hard pattern. Now, suddenly you meditate and you start expecting too much. It is unreasonable.

In fact, all expectations are unreasonable, but when one expects something out of meditation it is ABSOLUTELY unreasonable. Because the very base of meditation, the very foundation of meditation is to understand that expectation has to be dropped; otherwise meditation never starts. It is expectation that keeps your mind continuously spinning thoughts. It is expectation that keeps you tense. It is expectation, when not fulfilled, that makes you feel frustrated, miserable. Drop expectation and meditation will flower, but it can flower only when you are not expecting. You can go on expecting for many lives; you will not allow meditation to flower. That is not the way.

I have heard....

Lanahan's hair kept falling and he complained to his barber. "That stuff you gave me," he cried "is terrible. You said two bottles of it would make me hair grow, but nothing has happened."

"I don't understand," said the barber, "that is the best hair restorer made."

"Well," said Lanahan, "I don't mind drinking another bottle, but it better work!"

Now, with expectation, doing meditation is like drinking a bottle of hair restorer. It is not going to work. It can even be destructive, it can be dangerous.

It is better not to meditate than to meditate with expectation, because at least you will not suffer the frustration. Don't meditate. But if you have decided to meditate, then be clear. Meditation does not guarantee anything to you. Not that nothing happens out of it; it happens, but there is no guarantee. Tremendous possibilities open but you cannot expect them. If you expect, doors remain dosed. It is your expectation that blocks the way.

Two friends met on the street.

"I'm so unhappy I could cry," said the first.

"Why?"

"Two weeks ago, my uncle died and left me one million dollars."

"That's no reason to cry," said the second.

"That would make you happy, that's true," said the first, "but last week another uncle died and left me two million dollars."

"But why are you so unhappy then?"

The man said, "I only had two uncles!"

Expectation is very, very dangerous. With expectation, even if something happens you will not feel fulfilled, because expectation is almost insanity. You go on expecting more and more -- now the man is miserable because he had only two uncles. Whatsoever happens is not going to make you happy if you start with expectations. Drop expectation -- that is not the right thing to bring into meditation -- and immediately things will start happening.

Next camp, or from tomorrow, just meditate. Enjoy it intrinsically. There is no need to look for any result. Let it happen. Let the future come of its own accord. Don't make a destination out of meditation -- just simple direction will do. Enjoy it. Celebrate it. Be festive about it.

The very act of meditation is a great joy. Just to be able to dance, just to be able to sing, just to be able to sit silently and breathe and be, is more than enough. Don't ask for anything else. Because of your asking you are corrupting your being. You have tried that way, now listen to me and try my way. You simply meditate.

"After each camp, I am left deeply frustrated and anxious..."

The problem does not arise after the camp, it arises before the camp. First you sow the seeds of expectation, then who is going to suffer? You will suffer. You will have to reap the crop.

"... as if I have been waiting for something to happen that never happens..."

That is never going to happen. Whatsoever you are waiting for, you are waiting in vain. It is not going to happen, and what is going to happen has nothing to do with your expectations and your desires. You just let it come in; don't block the way. Remove yourself out of your own way. This time, with no expectations, no desires, no hopes, just meditate.

"... and I say to myself: Heera, you are back in the same boat again."

If you listen to me you will never again be in the same boat. It is the boat of expectation. Frustration is a by-product. You want to get rid of the frustration but you don't want to get rid of the expectation. Then it is impossible.

Buddha is reported to have said, "If you want to get rid of death, get rid of birth." There is no other way. If you want to get rid of misery, get rid of the lust for happiness. And when there is no misery, there IS happiness. But it is not because you desire it; it is because you don't have any desire. In a deep desireless state, you are full of bliss.

The last question:

It is from Parijat.

YOUR CONTRADICTIONS USED TO THROW ME INTO SUCH UNHAPPY EMOTIONAL STATES. NOW I LISTEN TO YOU BUT WITHOUT THINKING, REMAINING TRANQUIL. HAVE I ESCAPED BEFORE THE

First, one anecdote.
A mother was examining a new mechanical toy at the corner shop and wondered if it were not too complicated for a small boy.
"Oh, no," the salesman beamed, "it is an educational toy. It is especially designed to teach the child something about our current civilization: no matter how he puts it together, he's wrong."

Don't try to put me together, otherwise you will be wrong. It is designed that way. To contradict myself is my way. To never allow you to settle anywhere is my way. To go on goading you on and on, is my way.

But now, Parijat has learned the trick: listen in deep tranquility. Don't be bothered about whether I am contradicting something that I have said before. Listen to me this moment; don't bring the past in. If you don't bring the past in there is no contradiction. If you bring the past in then there is contradiction. Just don't bring the past in: that is what tranquility is. You just listen to me this moment; then where is the contradiction? And that's my whole effort -- to go on contradicting. One day or other you will decide that if you have to listen to this man, you have to forget all about what he has said before. That's a way to make you alert that the past has not to be brought in. If I go on saying very consistent things you will stop listening to me -- because there is no need: "He is saying the same thing." Even if you sleep you will not miss anything. But I will not allow you to sleep because you can miss, you can never rely.

There was one advertisement in a newspaper: a nightguard was needed by a rich man. He had three conditions: one, he should be very tall, strong, violent-looking; second, he should not be addicted to any sort of alcoholic beverages, he should be alert; and third, he should be reliable.

Mulla Nasrudin applied. He was called, but the rich man was surprised because he is a very small man, not tall at all, and not violent-looking, a very meek fellow.

The rich man said,"I am surprised why you troubled yourself to come here, and why you answered my advertisement. Can't you see? These are the three conditions: first, that the man should be tall, at least six feet. You don't seem to be more than five. The man should be violent looking; I have not seen such a simple, almost simpleton, type man. You look so meek. Why have you come? Do you drink or not?"
Nasrudin said, "I drink too much."
"Then why are you wasting my time? Why have you come?"

Nasrudin said, "I have come only to say that I am not reliable either."

I also am not reliable. I completely go on forgetting what I have said to you yesterday. I am a drunkard. That's why I can contradict so easily, otherwise it would be very difficult. It never comes to my mind that I am contradictory. Whatsoever I am saying, this is it! I don't bother about what I have said before. I'm not concerned with it. That was the truth of that moment, this is the truth of this moment, and I'm not reliable. I am not saying anything that I am going to say again tomorrow. Who knows? I don't know myself. If you really listen to me, by and by you will listen to the moment. That's the whole effort.

I am not trying to give you a philosophy, a doctrine, a dogma. A dogma has to be consistent, a creed has to be consistent. I am not trying to convert you to a certain belief; a belief has to be consistent. I am trying to give you a vision, not a belief. I am trying to help you to come to my window to see the sky, to see the truth. That truth cannot be described. And that truth cannot be made a dogma, and that truth contains all contradictions -- because it is so vast. So I go on giving you glimpses, aspects of it: one aspect is contradictory to another aspect. But in the whole truth, all aspects meet and mingle and are one.

The right way to listen to me is this: where Paritosh has arrived. Everybody has to arrive if you want to listen to me. If you want to be with me, you have to arrive to that tranquility where you don't pay any attention to the past. You forget what. I have said as deeply as I go on forgetting. You are simply to listen to this moment. Then there is no contradiction because there is no comparison. And then you don't cling to what I say. It becomes just a direction and not a destination. It just helps you to become more alert and aware. It does not give you a philosophy. Rather, it gives you a very subtle milieu, a totally different vision of life. It imparts my eyes to you.

A salesman walked into a busy executive's office and asked, "How about buying some of the latest styles in ties?"
"I don't need any," said the executive. "Scram!"
"They are pure silk," continued the salesman.
"Look, I said beat it, and I mean it." Then, his patience exhausted, the executive picked up the salesman and tossed him out; sample cases were scattered all over the place. The salesman, undaunted, picked up his

wares, brushed off his clothes, and walked back into the office.
"Now that you have got that off your chest," he said, "I am ready to take down your order."

The same I say to Parijat: now that you have got that off your chest, those contradictions, and getting troubled by them and emotionally disturbed about them -- because you were seeking a philosophy, you were seeking a mental belief, you were trying to find something to cling to and I will not allow -- now that it is off your chest, I am ready to take down your order.

Now, the really last question:

I WANT TO TELL YOU, TO THANK YOU FOR ALL THE MIRACLES AND BLESSINGS, BUT I CAN'T FIND A WAY BIG ENOUGH. IT IS ALL SO OVERWHELMING.

A little anecdote....
A hippie-type hobo wandered into a church and on the way out told the vicar, "Man, you were swinging daddy, like way out, man."
"I beg your pardon?" said the vicar.
"I mean, man," said the hippie hobo, "I really dig your jive, man. I read you loud and clear. I put a little cash in your old plate there, daddyo."
"Aha!" beamed the vicar, grasping the down-and-out's hand. "Cool man, cool!"

That's what I say to you -- cool man, cool. There is no need to express your gratitude; it will be difficult. If you can express it, it is not of worth. If it is of worth, you cannot express it. If you are just giving me a formal thank you, then you can express it. But I know, I know the person who has said this. Something is really happening. It is overwhelming, but there is no need to express it. I know it.

In fact, I know it before you come to know it. Whenever it is happening to somebody, I am the first to know here. You will be the second, even if it is happening to you -- because it will take a little time to reach your mind. It has to travel a little longer. It travels to me more fast. I know it is overwhelming, but there is no need; just cool down. Become more cool. And I will know it, and everybody else will know it, and the whole world -- even the trees and the rocks and the rivers will know it.

When it really happens, there is no need to say it. The whole existence immediately feels it: something has happened. Somebody has opened, some flower flowered, a lotus bloomed.

The Beloved, Vol 1

Chapter #7
Chapter title: Dying with death, You must live to seek

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COMMIT YOURSELF TO THE EARTH
WHILE ON THE EARTH,
MY HEART,
IF YOU WISH TO ATTAIN

THE UNATTAINABLE MAN.

PLACE AT HIS FEET
YOUR FLOWERS OF FEELINGS
AND THE PRAYERS OF TEARS
FLOODING YOUR EYES.

THE MAN YOU SEEK
IS EARTHED
IN THE EARTH,
DECEASED WHILE BEING.

DYING WITH DEATH,
YOU MUST LIVE TO SEEK....

THE RELIGION OF THE BAULS IS THE RELIGION OF THE EARTH. It's radical, because it pertains to the very roots of being. When I say it is the religion of the earth, I mean many things: it is the religion of the body, it is the religion of nature, it is the religion of reality. The Bauls don't believe in fantasy and they don't believe in some heavenly paradise; they don't believe in far-away goals, they are not utopians. They are very realistic people, down-to-earth. This is something very special in the world of religions, because ordinarily religions are nothing but wish-fulfillments, dreams of a suffering humanity. Because humanity is suffering it substitutes for reality by dreaming. A poor man can console himself that at least in the kingdom of God he will be the first. He can console himself with sayings like: Blessed are the meek because they shall inherit the earth; the poor in spirit are the people of God; those who are last will be the first in the kingdom of God. The poor man needs all these consolations.

Man is afraid of death. He needs to be again and again reassured that he is a soul, deathless, immortal; only the body dies, not you. Man is suffering a thousand and one complexities. The whole life is almost an oceanic sadness, suffering, sorrow. It is difficult to bear it. Dreams are needed, hopes of a better future, of a better world, are needed. Maybe it is beyond death, but just the idea that it is there waiting for you and the suffering is only for today, you pass it somehow; you believe in tomorrow. Sooner or later you will be relieved of it. Ordinary religions are the religions of tomorrow. They simply indicate that because man lives in suffering, man needs dreaming.

The religion of the Bauls is very down-to-earth; it believes in the here-now. It does not say that paradise is somewhere else; it is here, and you cannot postpone it, and all postponement is dangerous, suicidal. If you cannot discover it here-now, you will never discover it anywhere else because you will remain the same. And whenever you will be, life will always come in the form of here-now. So the only door to reality is here, this very moment.

The Bauls say, "This is the reality and there is no that." They don't divide reality into two: they don't say illusory and the real, they don't say MAYA and BRAHMA, they don't say this and that. They say, "This is all." This moment is total, and all division is dangerous because reality is nowhere divided; it is indivisible.

Hence, they don't talk about a God somewhere sitting in the seventh heaven. They talk about a totally different God -- rooted in you, rooted here in the earth, rooted in this body, rooted in these emotions, lust and love, rooted here in tension and stress. The God of the Bauls is a very real God. You can touch Him, you can love Him, you can embrace Him, you live with Him, you can live Him. It is not far away, it is very close; closer than close, because it is you. They don't use the word 'God' at all. Their word for God is ADHAR MANUSH, the essential man. Man himself is divine. If you enter yourself you will be entering God. If you enter this world you will be entering God.

This does not mean that there is no God. This is a radical standpoint, but not negation. It is a very revolutionary attitude, but not negative. It does not mean that God does not exist. In fact, it means that God exists here, now, and the responsibility is yours to discover Him. And there is no alibi, there is no excuse to postpone.

In Chinese, Taoists have reached to the same viewpoint: they dropped the very word 'God'. They started using the word, 'CHI'LAN'. CHI'LAN means nature; that is God. CHI'LAN means that which happens of

itself, that which is already happening, that which has always been happening and will go on happening. That is the meaning of the word 'Tao' also. In the Vedas, Hindus have a beautiful word: they call it RITAMBH. That is exactly what Tao or CHI'LAN is. RITAMBH means nature, not God -- because whenever you say 'God', somehow it is always somewhere else, not here; at least not in you, not in your neighbor. The earth seems to be not worthy enough for God to be here.

Jainas and Buddhists use the word DHAMMA -- that exactly means nature. The Sanskrit word DHARMA also means nature. It is not equivalent to the English word 'religion'; no, not at all. In fact, both are polar opposites. Religion means that which binds you, gives you a certain organization -- a church -- gives you a certain belonging. DHARMA means that which frees you from all churches, from all organizations. DHARMA is individual, religion is social. Religion belongs to the collective crowd, religion does not belong to the individual. Christianity, Hinduism, Jainism, Buddhism, are all religions; they are not DHARMAS. DHARMA has no adjective to it. Everybody has to discover his own DHARMA; everybody has to discover his own nature.

The Bauls' attitude that God is here in you has to be understood as deeply as possible, because there is no other God. In fact, because religions have been talking about a God somewhere else, that's why the world has become more and more godless. Because the God that is not here and cannot be touched and cannot be seen and cannot be lived with, cannot be very appealing. As man grows to be mature, that God will start disappearing, withering away. Whenever man becomes very mature, those gods of the dreams will disappear and man will be left without God. That's what has happened to this age. It is not because of atheists that man has become godless, it is because of a wrong notion of God.

Marx could condemn the God of the Christians, Marx cannot condemn the God of the Bauls. Scientists can deny the God of the so-called religious, but scientists cannot deny the God of the Baul -- because he never proposes anything dreamlike. He is simply realistic.

I have heard a beautiful anecdote.

A commissar in Russia asked a peasant how the new potato-crop-production plan was coming under their glorious leader.

Said the peasant, "Our potato crop has been miraculous. If we were to put all the potatoes in a pile, they would make a mountain reaching to the feet of God."

'But you know there is not any God," said the commissar.

"I know," said the peasant, "but there are not any potatoes either."

A God in the sky is a false God. Not that the sky is without God, no; the sky is as full of God as the earth. But the first understanding of God is going to be rooted in the earth. The first understanding has to be of the roots, and out of those roots your understanding will grow and spread to the farther corners of existence. But the journey starts at home. It starts deep within you. The first glimpse of God has to be in the innermost shrine of your heart. If you have not seen Him there, you can go on talking about Him, but you will not ever be able to see Him anywhere. The first encounter has to happen within you. Once it happens, you will be surprised that you start seeing God everywhere. Once you have seen Him within your heart, how can you miss Him. -- because everywhere the heart is throbbing with Him. The tree is full of Him and the rock also, and the river and the ocean, and the animals and the birds, everywhere. Once you have felt His pulse, once you have felt Him circulating in your own blood, once you have had an experience in your own marrow, then everywhere, wherever you look you will find Him. But, it cannot happen otherwise. If you are empty of His experience, you can go to the farthest corner of the world; your travelling will be in vain. You will never reach His temple because you missed the very root of it. You missed Him at home. If your own house does not become His temple, then no temple can be His abode. If your own house has become His temple, then all houses are His abode.

When the Bauls say that one has to be very earth oriented, they don't mean that the sky is empty of God. But they say, "If the earth is not full, then the sky is absolutely empty. If even the earth is not full, how can the sky be full of Him? If He is not here, how can He be there? If He is not this, how can He be that? If He is not today, how can He be tomorrow? If He is not in this life, how can He be in the next?" Their logic is simple and irrefutable.

But man has created a God in the skies. Why? This God is not a real God, it is a substitute -- because you are missing Him here, and you are missing Him so tremendously that you have to put Him somewhere or other. Otherwise you will feel very alone. You will feel so lonely that you will miss the meaning of life. And it is good to put Him very far away, because then there is no hurry. The journey is so far that you cannot complete it today. Even this life is not enough, so enough space to postpone, enough space to say,

"Yes, one day I will do," enough space to pretend that you are interested in Him and continuing to be of the world, and going on talking at the same time about God. This is the double-talk, the double-bind of ordinary humanity. People talk about God and live according to the devil. They go to the temple but they never reach. They read the Bible, they read the Koran, but they never listen. These are pretensions, only on the surface. This is how the hypocritical humanity is born -- a false, pseudo-humanity.

I have heard....

Mulla Nasrudin went to his psychiatrist once and said, "Doctor, I wonder if you can split my personality for me?"

"Why? Why would you want to do that?" asked the doctor, surprised.

"Because," said the Mulla, "I am so lonesome."

Man feels very alone without God, and to find the real God is arduous. It is very easy to create a pseudo-God which looks like God, which appears like God. It at least gives consolation that you are not alone. Have you watched your concept of God? Has it arisen out of the experience of your own being, or has it arisen out of your experience of your loneliness? This is the criterion: if you believe in God because you feel lonely, your God is going to be false; if you believe in God because you have experienced Him in your aloneness, if it has come out of your own being, then the God is real. Then let Nietzsche declare that God is dead; your God can never be dead. Your God is alive in you. How can Nietzsche declare that God is dead? But he could declare, and not only declare; his declaration became a prophecy. Within a hundred years, his declaration has become a reality. The God of the churches is dead, the God of the temples is dead, the God of the books is dead. Nobody has ever been so prophetic as Nietzsche has been. God is disappearing; the very word has become ugly.

Just the other day I was reading a Christian priest's book. I was surprised, because I have heard about cases in which, particularly in India, people, if they want to read Playboy, hide it in their Gita or in their Bible and read it. That I have heard. But that Christian says that he was so afraid to read the Bible that he was hiding his Bible behind the cover of a Playboy magazine! It has come to happen in the West. So when he would go every Sunday to his beauty parlor, he would take his Bible. But afraid that others might see that he was reading the Bible, so out of date, he would hide it in a Playboy magazine and would read his Bible there.

One day in the Bible he came across Jesus' saying: If you deny me, remember, at the last day of judgment I will also deny you. So he became afraid because this was a sort of denial -- reading the Bible behind the cover of Playboy. He became so afraid that he started perspiring, because Jesus says, "If you deny me, then before God I will not recognize you." So he threw away the Playboy magazine and he felt so good. He went to his priest and said, "Today I have done a great deed. I gathered courage to let people know that I read the Bible."

God IS dead, MUST be dead. Have you watched yourself? -- if you are carrying a Bible you feel a little awkward. Or, if you are going to the temple you start finding excuses: that you are going because your wife has gone and there is some work to be done, or your father is there, or you are just going for formality's sake; it is just social. Have you watched how things change?

I was reminded when I was reading this of a beautiful story.

One dacoit, a great robber, became interested in the American ways of dacoity. Everybody has to be interested now, because everybody in his own profession is trying to go to America. Doctors are going, engineers are going, so the dacoit thought, "Why not us? We can also learn the modern techniques." So he went to America, he joined a gang, and he was watching and observing what they were doing, the modern techniques. He was surprised, because first they kidnapped a beautiful woman, and then they wrote. But he said, "This is okay, because we also do the same in India: we kidnap a woman and then we write a letter to the husband that if within three days he doesn't give fifty thousand rupees, then we will kill his wife." So he wondered, "But what is new in it?" Then he looked at what they were writing in the letter. He was surprised; he said, "What are you doing?" -- because in the letter they were writing, "If within three days you don't send us fifty thousand dollars, we will send your wife back."

The world has tremendously changed. People used to read Playboys hiding them in their Bible covers, but now they are hiding their Bibles in Playboy covers. Nietzsche was right -- God is dead. But the real God cannot die; that is impossible. To say that God is dead is to say that life is dead. If God means life, then the statement 'God is dead' is simply stupid, meaningless, contradictory -- because life is that which lives, that which goes on living.

The Bauls would laugh. They would say, "Then you have not understood the real God. Yes, your God is

dead because he was false, but the God of the Bauls is not dead, cannot be dead, because we never talked about God -- we talk about life, love. If all the temples were destroyed and all the mosques and GURUDWARAS were burnt, nothing would happen to God. Because the God enshrined there is not the real God. The God enshrined in you is the real God, and that cannot be destroyed. Life cannot be destroyed; life goes on. It is an eternal river."

But man feels lonely. In his loneliness he creates fantasies, dreams. Man has become so lonely that he finds solace in any way, anywhere. It is unfortunate. But this is no way to find the real.

I was reading one anecdote:

Ira quit college, got himself a backpack and began hitchhiking around the United States. After he had been gone more than a year he telephoned home. "Hello, Ma, how are you?"

"Just fine, son. When are you coming home? I will fix you some chopped liver and chicken soup and a beautiful potroast. "

"I'm still pretty far away."

"Oh, son!" cried the desperate woman."Just come home, and I will fix your favorite -- oatmeal cookies."

"I don't like oatmeal cookies," said the boy.

"You don't?" asked the woman.

"Say," said Ira, "is this Century 5-7682?"

"No."

"Then I must have the wrong number."

"Does that mean you are not coming home, boy?" asked the woman.

People are really lonely. Even if it is not your son, at least somebody is coming. You can pretend, you can believe, you can console.

The God that exists in the temples is not a real God. That God that exists in the sky is your projection; the real God is within you. That which you are seeking is not somewhere else, it is in your very seeking. It is in the very seeker -- the sought is in the seeker. You are the truth, alive, in flesh. God is reborn in you, God is incarnated in you, God has taken a body in you. Where are you seeking, where are you going? The Bauls say, "Wait, listen, go within."

They sing,

The God is living in man,
wholly intermingled.
Oh, my unseeing heart,
your eyes are unwise!
How then can you locate
the treasured man?
The unseen man
dwelling in the brilliance of light
hides his identity
from those blinded by stupor.
He is stationed in man,
appearing and vanishing
as the eyelids blink.

They go on singing again and again:

All of us in different ways
think of God
beyond senses and feelings.
And yet it is only
in the essence of loving
that God is found.

On the other shore of the ocean
of one's own self
quivers a drop of fluid
as the origin of all.
The root of all is based in you.
Explore the base
to reach the essence,
release the sensation of taste
on your tongue,
open the doors of feeling
for the Beloved.
Nectar, showering on
the lotus of spontaneity,
lust and love are housed
in one single place,
where sorrows and joys do not exist.

They believe in man. They believe in the tremendous potentiality of man. They believe that man is the shrine of God. They believe in the body. No religion except Tantra has ever endeavored to understand this miraculous happening of consciousness located in the body, of consciousness residing in the body. All the other religions have remained anti-body, anti-life, life-negative, body-negative -- as if the more you destroy your body, the more you become divine, or the more you come close to God. Bauls say, "If you destroy the body, you destroy the very base. If you destroy sensation, you destroy sensitivity. If you destroy your senses, then how will you taste Him, how will you hear Him, how will you see Him? If you destroy your love, how will you love Him? If you destroy your passion, then you will be impotent."

They have a really revolutionary religion to preach to the world. They are very illiterate people, but of great insight. Maybe that's why they are so full of insight, because they are illiterate...because they don't know much about scriptures, and they don't know much about philosophy and metaphysics. Because they cannot read the books they read their own bodies; because they cannot understand conceptualizations they try to find out who they are; because they cannot be very learned -- poor beggars moving from one village to another, singing and dancing, enjoying -- they have come very close to reality.

They are very authentic, uncorrupted by nature, society, education. They are very innocent people. And this is their understanding: that body is divine. Body is sacred, because everything is sacred. But this word 'sacred' is not very good. In the Old Testament, the word 'sacred' comes from a root which means the separate. God is called sacred in the Old Testament because He is a separate reality from this reality.

Bauls would laugh. They will say, "You have gone insane! There is no separate reality. God is THIS reality." Bauls make the whole reality sacred, holy, divine. Their vision is so vast that even matter is no longer thought of as matter. Even matter, in their vision, becomes luminous. Even body is not just body -- it is of the earth, but it carries the divine within it.

I have heard about a Hassid rabbi: Rabbi Bonum was his name. When he was dying he left this last message for his disciples. He said, "Everyone must have two pockets, so that he can reach into one or the other according to his needs. In his right pocket are to be the words: For my sake was the world created; and in his left: I am nothing but earth."

Beautiful it is. He is saying: Man is nothing but earth -- keep this message in one pocket; and in the other: The whole world is created for me. I am the God of the whole world -- keep this message in the other pocket. Both messages are true because one shows the reality, the other shows the potentiality. One shows the fact, the other shows the truth.

The fact is that we are made of earth; the truth is that we are made in His image. We are both -- God enshrined in earth. We are of the earth, and yet, there is a great passion inside us to rise to the highest sky. Look at the trees -- what are they doing? They come from the earth, they belong to the earth, they are rooted in the earth, and they are trying to reach to the sun, trying to reach to the stars. Rooted in the earth, they

move towards heaven. That is the Baul symbol: the tree rooted in the earth, reaching towards heaven; rooted in the body, reaching towards the soul.

Then these two are not contraries; they are both of one process, of one dynamic force.

Just before the Zen Master, Baso, was dying at the age of sixty, he sat up in the lotus posture, and to those gathered around him said, "Don't be misled. Look directly. What is this?" He repeated it loudly, and calmly died.

Let me repeat what he said: "Don't be misled. Look directly. What is this?" He repeated it loudly, then calmly died. THIS conveys the whole meaning; the very directness of it. There is no THAT. THIS is THAT! This is so vast, there is no need for any that to exist. This implies all that.

"Don't be misled," he said -- because the greatest misguidance comes from people who separate God from reality, who separate truth from fact, who separate spirit from body, who separate lust from love, who separate mud from the lotus. They are the great misguiders of the world.

They are the poisoners, because once they have made it clear to your mind, conditioned your mind that the lotus can never be of the mud, they have destroyed the very possibility of the lotus. Then you can have a plastic lotus; but a real lotus, never -- because the real lotus is always rooted in the mud. It is part of the mud, it is a flowering of the mud. It is earth come to its glory; it is earth's essence. Once you can see lust and love as one, passion and compassion as one, body and soul as one -- maybe two rhythms of the same energy, two formations of the same force, two concretizations of the same stuff, but the stuff is the same -- if you can see the world and God just like mud and lotus, lust and love, you have the vision of the Baul.

If you don't have that vision, there is every possibility that you will be misled. And the misguiders are very cunning; they are great rationalizers. They can convince you, they can argue for their standpoint.

I have heard....

Mistress Goldfarb walked into a kosher butcher shop, asked the owner for a fresh chicken, and immediately began inspecting it. She lifted the wing, stuck her nose underneath and dedared, "Phew! It smells!" Then she pulled up a leg, sniffed and said, "Phaugh!" After smelling the hind end, Mistress Goldfarb held her nose and exclaimed, "It stinks! You call this a fresh chicken?"

"Tell me, lady," said the butcher, "you could stand such an inspection?"

These people who go on condemning the world, condemning the body, condemning everything, just ask them, "Will your God be able to stand all this inspection?" Then nothing is left, because all reality is condemned. Then just a concept, an abstraction is left. Yes, abstraction cannot be condemned because then God will not stink. Then He will not perspire because He will have nothing to do with the earth. Then His hands will not be muddy; then He will be just an abstraction.

Have you noticed the fact that all religions have tried to convince the world that their founders were almost unreal? Jainas say Mahavir never perspired, because how can a man of God perspire? Ordinary humanity perspires, not Mahavir. They say that Mahavir was hit, but blood never came out of his body. What came out of his body?. -- milk. How could blood have come out Mahavir's body, this ordinary humanity? Now they are trying to put Mahavir on such a pedestal that he is bound to become unreal. Then if people come and they say, "We don't believe in your Mahavir, he seems just a myth," they are right. How can he be real? Reality you deny, you condemn.

The same has happened with all the great Masters of the world: followers try to make them unreal. Followers are always afraid because if the hands of their Masters look dirty....'Dirty' is not a dirty word, remember; it comes from 'dirt'. It simply says earthly, earthy. A gardener works in the garden; his hands are dirty -- not dirty, just dirt is there -- but dirt is good. We are made of dirt, we are made of dust. The word 'human' comes from HUMUS; HUMUS means the earth. The word 'Adam' also comes from ADAMUS; ADAMUS means the earth. "We are made of earth"; that's what Bauls say. We are made of earth but not made only of earth. We are made of earth, but deep inside is enshrined the divine.

You must have seen earthen lamps in India. They are made of earth, but the flame is not of the earth. The lamp is of the earth, the lamp belongs to the earth, and the flame is continuously running upwards, upwards, and upwards, towards the divine. Man is an earthen lamp -- made of earth, yet enshrining the divine flame.

The Bauls are very down-to-earth realists. They have a beauty in their great vision. They are not denyers: they don't say no to the world. Remember, if you say no to the world too much, sooner or later your God will be just an abstraction -- because the very no to the world will go on reducing God's reality.

Whatsoever you say no to will be a reduction of your God. By and by, when you have said no to the whole world, God is nothing but a concept, a word: empty, impotent, just a container without any content. The reality is earthly.

The world has been denied and God has been put as if He is an opposite force, as if He is against the world. Now look at the absurdity: these same people go on saying, "God created the world." He cannot be against it, otherwise why should He create it? The creator cannot be against His own creation. The very creation is a proof that God loves it -- the creation is His appreciation, the creation is His play, the creation is His love, His vocation. God creates the world because He loves it.

Gurdjieff used to say that all the religions are against God because they are against His creation. How can you be for the poet if you are against his poetry? How can you be for the man if you are against his character? How can you be for the painter if you are against his painting? Gurdjieff seems to be very logical, absolutely right: religions seem to be against God. They talk about God, but they are against Him because they are against His world. They teach you to deny the world; but you cannot deny it because you are rooted in it. Then what happens? -- you become pseudo, you become false, you become a pretender, you become double faced. You have one face to show to the world, and another face to live with. This is an emergency measure; man could not do anything else.

What to do? You cannot deny the reality, and you cannot allow it, and you cannot accept it -- because your religions teach you to be against it. So, man has found the golden mean: don't deny it in reality, just go on denying it in words. Show that you deny it, that's all. Pay your respects to God and go on living reality.

Religions have not helped man to become sane. They have helped man to become insane, neurotic, split.
It happened in a church:

A man was confessing. "And how much of that stack of hay did you steal, Kavanagh?" the priest asked at confession.
"I might just as well confess to the whole stack, your Reverence," said Kavanagh. "I am going after the rest of it tonight."

He's confessing, and yet he's planning to do the same thing again this night. Then why confess? No, he is putting himself at ease because people say 'this is bad' and 'this is sin', and people have made a virtue of confession -- as if confession in itself is a virtue. Unless it is authentic, it is meaningless.
It happened on a road:

A Protestant minister was given a brand new car by his congregation, and he was driving it through downtown Dublin. Suddenly the car in front of him came to a screeching stop, and the minister crashed into it. The furious clergyman climbed out and stormed up to the car in front of him with murder in his eyes. Then he noticed that the driver of the other vehicle was a Catholic priest.
"Your Reverence," said the minister through clenched teeth, "were it not for the fact that I am a man of the cloth, I would be tempted to thrash you within an inch of your life."
"Your Reverence," said the priest, sticking his head out the window, "were it not that I too am a man of the cloth, and that it happens to be a Friday, I would be tempted to bite your balls."

This is how the whole effort of all religion has made man just pretentious, hypocritical. Their reality is something different; their masks are absolutely different. Bauls are against it. They say, "Love the world and find your God through that love, so that there is no division created in you. "

Man had to become a hypocrite; it became just a safety measure. Religions have not left any possibility, any way for him to be real. Now look at the absurdity: they go on teaching 'be true', and their whole teaching creates untruth. On the one hand they teach you to be true, to be authentic, and on the other hand their whole teaching creates such a situation that if you want to be true you will have to commit suicide; you cannot live. Either commit suicide if you want to be true but then what is the point of being true if you commit suicide? You will not be here to be true. If you want to live, you will have to be untrue. But the fault is not with you; the fault is in the whole program that has been fed into your brain. The whole program is faulty.

Man has to be real, real to reality. Whatsoever the reality, man has to accept it and live it in deep gratitude, and live it with such reverence, respect -- because it is God's reality. It is His temple.

When Moses reached on the mount where he encountered God, he saw a fire burning under a bush. And the bush was not burnt; the bush was as green as ever and flames were coming out of it. He could not believe his eyes. He started moving towards the bush; he was almost magnetized by what he saw. Then suddenly God shouted, "Moses! Take your shoes off! You are walking on holy ground."

I have always loved that parable. But I say to you, not only on Mount Sinai, but wherever you are

walking, you are walking on holy ground -- because all is His ground, because all is He.

The Beloved is present in so many forms. Lust is also His, love is also His. Bauls say, "Don't deny anything because denial is an irreverence. It is a rejection of God."

One day I saw that Mulla Nasrudin was teaching his son to be able to defend himself, so he taught him the finer points of boxing.

I asked him, "But suppose, Mulla, he comes up against a bigger kid who also knows how to box? Then what?"

"I have already thought of that," said Nasrudin, "so I am teaching him how to run too."

On one hand we go on teaching people to be true, and on the other hand, in a subtle way, we go on teaching them not to be true. Each child is made neurotic by the parents, by the society; and we know that we are doing it, and we know that others have done the same to us. Stop doing it to yourself and stop doing it to others. Become alert. Just be real. I emphasize reality more than truth. Because truth has been used by the anti-life people so much, it has wrong associations. Be real. If you are real, one thing will start disappearing from your heart, and that is guilt.

One psychoanalyst and therapist, Shepard, has coined a word:'unguilting'. I like the word. Real religion is always a process of unguilting; false religions are always a process of guilting. They try to make you more and more guilty: anger is there, lust is there, sex is there, greed is there, attachment is there, hate is there, love is there -- and everything is condemned. You become guilty, you start feeling wrong; you are wrong, you start feeling condemned, you start hating yourself. If you start hating yourself you will never be able to find God, because He is hiding in you.

Unguilt; drop all guilt! Whatsoever you are, whosoever you are, wheresoever you are, God has accepted you. When God has accepted you, why be worried?. -- accept yourself. Start living your life not through concepts; start living your life through your feelings, emotions, your body. Start living life as if you were never corrupted by any society, as if you have just come new into the world directly from God's hands and nobody has taught you anything. Start living: that life is the real life. Then you listen to your own heart, you listen to your body. You don't repress, you try to understand; and through understanding is transformation.

The Bauls sing the song for today:

COMMIT YOURSELF TO THE EARTH
WHILE ON THE EARTH,
MY HEART,
IF YOU WISH TO ATTAIN
THE UNATTAINABLE MAN.

Commit yourself to the earth -- don't be committed to some heaven somewhere else, be committed to the here and now, to the reality that is your surround. Be committed to your humanity, to the earth that is just below you: commit yourself to the earth while on the earth.

Bauls say, "We will think -- when we have moved to heaven and gone to the other world, then we will see. Once you have learned how to be committed to the here and now, there also you will be committed." Because whenever future comes, it always comes as the present. Even the other world will come as this world. Have you seen that you move from one shore of a river to the other, and when you reach closer to the other shore, the other shore becomes this shore, and the first shore that used to be this shore becomes that shore? So wherever you are, you are surrounded by this-ness.

I have heard....

Once Mulla Nasrudin drank too much, and was walking on a road, zig-zagging from this side to that. He was asking people, "Where is the other side of the road?"

Somebody said, "The other side is there."

He went there and he asked people, "Where is the other side of the road?" And they said, "The other side is there."

He said, "These people seem to be very foolish. When I go to that side, people say the other side is there. When I come here, people say the other side is there. Are they mad?"

The other side is always there. And wherever you are, you are always here; this-ness surrounds you.

Just the other day I quoted one very great saying of Udallak to his son, Swetketu -- "That art thou"; TATWAMASI SWETKETU. The Bauls would like to make a little change in it. They would say, "THIS art

thou" -- not that, because THAT gives a far away idea of God. THIS is more earthly.

COMMIT YOURSELF TO THE EARTH
WHILE ON THE EARTH,
MY HEART,
IF YOU WISH TO ATTAIN
THE UNATTAINABLE MAN.

That unattainable man, the ADHAR MANUSH, the essential man; if you want to attain it, then be committed to the here and now. Be committed to the present, be committed to the reality that is available to you in this moment. There is no other commitment.

PLACE AT HIS FEET
YOUR FLOWERS OF FEELINGS
AND THE PRAYERS OF TEARS
FLOODING YOUR EYES.

They are very real people. They say 'the flowers of feelings'. Ordinary flowers won't do. You can pick flowers from the trees and go to the God of your temple and put those flowers there, but the God is abstract, the flowers borrowed. In fact, they were more in tune with God on the trees. They were more in tune with God on the trees -- at least they were alive. You have not made them closer to God, you have killed them.

When I used to live in Jabalpur I had a very beautiful garden, and I was a victim, a continuous victim of religious people. Because there used to be two temples just close by, so any worshippers would come, and without asking they would start picking flowers. In that part of the country it is thought that if somebody is picking flowers for his God, it is not good to prevent it. So I had to put up a notice, because if I prevented them they would say, "These are for religious purposes." I had to put up a notice: You can pick for any other purpose, but not for religious purposes -- because, as I see it, the flowers are more surrendered to God on the plants, alive. You will kill them. Your God is bogus and you will kill the flowers. This whole worship is pseudo.

The Bauls say 'your flowers of feelings place at his feet': your love, your compassion, your understanding, your lived experiences, your visions, your taste, your richness. "Place at his feet your flowers of feelings and the prayers of tears'-' -- because words won't do. How can words become prayers? Words are dead things: they don't mean much. Yes, there is much noise in them, but they don't mean much. Silent tears would be better. So you can find Bauls standing by the side of the road crying, and if you ask, "What are you doing?" they will say, "Praying." And you don't see any shrine, no temple, not even a tree-god. They are just standing on the road, crying. You will ask, "Where is your God?" and they will say, "Everything! Everywhere He is. Whenever the right moment is available to pray, whenever I feel in a receptive moment, that is the right moment to pray. I'm praying." With tears they pray, with dance they pray, with singing they pray, but their prayer is very alive.

The Bauls say,

With a beggar's humility
I have come to your doors.
No one is ever turned away
from your home of unending stores.
You have all the riches,
and so much have you given
without my demand.
No more do I need any wealth,
O my Master,
give me your feet!

"No more do I need any wealth, O my Master, give me your feet" -- just your feet are enough, so I can cry, so my tears can wash your feet.

PLACE AT HIS FEET
YOUR FLOWERS OF FEELINGS
AND THE PRAYERS OF TEARS
FLOODING YOUR EYES.

THE MAN YOU SEEK
IS EARTHED IN THE EARTH,
DECEASED WHILE BEING.

DYING WITH DEATH,
YOU MUST LIVE TO SEEK...

The man you seek is earthed, is incarnated in the body. The body is your earth. And the man you seek is here, enshrined in the earth, enshrined in death: the flame of life enshrined in death...so don't be afraid of the earth, and don't be afraid of death; they make it possible for you to live. Life is possible only because of death, soul is possible only because of the body. The tree is possible only because of the roots, so don't be afraid of the roots, and don't be afraid of death. Don't be afraid of the body. Accept this reality.

DYING WITH DEATH,
YOU MUST LIVE TO SEEK...

Live when life is there. Be committed to the earth while on the earth; die when death comes. Move with life and move with death. Dying, don't cling to life. Dying, don't resist death; dying, die. Living, live; dying, die. Let the moment be total. Float with it, be committed to it. When death comes, then don't be sad. Then accept death. Then accept it with such totality that even death cannot kill you.

A total person cannot be killed, and a divided person never lives. A total person is already beyond death. Totality is beyond death. Divided, separated, falling into parts, not together, you just look alive but you are not alive. Dying, die; surrender to death. Now it is God who has come as death.

For the Baul everything is divine -- life, death. Nothing is undivine. The devil does not exist.

You must have heard the parable in Jesus' life that when Mary Magdalene came to see him, she was possessed by seven demons. He touched her and all the seven demons rushed, ran towards the sea and drowned themselves there. Now this parable is very significant. The word 'demon' comes from a root which means division. If you transiate this parable into psychological terms, it simply means Mary Magdalene was divided into seven parts. Jesus touched her, she became total, unpossessed; the demons disappeared. Demons mean divisions.

The Baul lives an undivided life; he never divides. He is not against anything, he is not for anything; he simply lives. Whatsoever comes in the moment, he lives it. He is surrendered to reality; that is his prayer. Death comes, he yields beautifully, gracefully. He dies. He cooperates with death. There is not a little bit of resistance, not even a little bit. He is not fighting; he embraces death.

DYING WITH DEATH,
YOU MUST LIVE TO SEEK....

And then he goes on and on. His search is unending. God can never be totally known because He is infinite. We can go on knowing Him more and more and more. We go on coming closer and closer and closer, but God is not a goal. Nobody can say, "I have arrived." If somebody says it, then something is wrong. The Upanishads say the one who says "I have known God", has not known -- because how can you

know the eternal? Yes, you can live Him, you can love Him, you can be in Him, but you cannot know Him -- because knowledge will become a definition, knowledge will make Him finite. That which is known totally becomes finite, but God remains unknowable. The more you know, the more doors open, the more mysteries open. Then each death is a closing of the past and a new vision of the future.

DYING WITH DEATH, YOU MUST LIVE TO SEEK.... and one goes on seeking. The pilgrimage is eternal.
The Bauls sing,

SHUT THE DOORS ON THE FACE OF LUST,
ATTAIN THE GREATEST, THE UNATTAINABLE MAN,
AND ACT AS THE LOVERS ACT:
MEET THE DEATH BEFORE YOU DIE.

To die with death is possible only if you have met death before you die. Otherwise it will be difficult. You need some acquaintance. If death comes and you are not acquainted with it, it will be difficult for you to surrender. That is what meditation is all about: meeting death before you die; making a few acquaintances, a few encounters with death, so you start loving the beauty of it, so you start falling in love with it, so you can see the divine face even in death. Only a meditator can die without fighting, otherwise fight is unconscious. It is not that you will fight; you will find yourself fighting, and it will be almost impossible for you not to fight. Resistance is unconscious, it is built in.

Meditate or love, because these are the two ways to be acquainted with death. If you love, it is a small death. If you love very deeply, it is a great death. If you are really in love, you are no more the same as you were before. Something has disappeared; you are reborn. Love is a rebirth. So, many times in life, through meditation and love, you should become acquainted with death so that when death really comes you know the guest so well that you are not afraid. You can welcome the guest, you can receive the guest with great love, with great rejoicing, celebration.

The Bauls say about the ADHAR MANUSH, the essential man:

Poison and ambrosia
are one and the same to him.
He is dead while wholly living.

If you become acquainted with death through love and meditation, by and by you will see that life and death are two aspects of the same coin; poison and ambrosia are two aspects of the same coin; matter and mind -- two aspects of the same coin; good and bad, all dualities -- two aspects of the same coin. Then you are not worried. Then you don't choose. Then you live a life of choiceless awareness. Then all is the same. If you choose life you have chosen death. If you avoid death you will avoid life -- so there is no point in choosing, and there is no point in avoiding. One simply waits and accepts whatsoever gift comes from God's grace.

This is what Bauls call: He is dead while wholly living. He is absolutely alive and yet, in a sense, dead, because all dualities have come into him and become a synthesis. He is wholly dead and wholly alive. You are neither alive nor dead; you are in a limbo.

The perfect man is both together. In him, all dualities are transcended. He is tremendously enriched because life goes on pouring into him, death also goes on pouring into him. Whatsoever life can give, he accepts; whatsoever death can give, he accepts. Whatsoever happiness gives he accepts, and whatsoever unhappiness gives he accepts.

And remember, there are treasures hidden in unhappiness also, as there are treasures hidden in happiness. If you have known only treasures of happiness, then you have not known much. If you have known only treasures of joy you have not known much; there are treasures of sadness also. There are a few treasures which only sadness can give to you. There are treasures of laughter and treasures of tears.

The Bauls say that one should be so capable that one allows all dualities to merge and come into oneself. Then only is the essential man revealed. And the essential man is the God of the Bauls.

COMMIT YOURSELF TO THE EARTH
WHILE ON THE EARTH,
MY HEART,
IF YOU WISH TO ATTAIN
THE UNATTAINABLE MAN.

PLACE AT HIS FEET
YOUR FLOWERS OF FEELINGS
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THE MAN YOU SEEK
IS EARTHED
IN THE EARTH,
DECEASED WHILE BEING.

DYING WITH DEATH,
YOU MUST LIVE TO SEEK....

The Beloved, Vol 1

Chapter #8
Chapter title: The body is an abode

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The first question:

THE BAULS CELEBRATE THEIR LIVES IN THEIR BODIES. COULD YOU SAY MORE ABOUT THIS? AMERICANS CHERISH THEIR BODIES WITH HEALTH FOOD, ROLFING, MASSAGE, ETC. BUT I DON'T THINK THIS IS THE SAME AS THE BAULS. COULD YOU PLEASE COMMENT?

THERE IS A LOT OF DIFFERENCE, and the difference is not only quantitative, it is qualitative. The modern world, the modern mind, knows only the empty temple. It has completely forgotten about the one who is enshrined in the temple. So we go on worshipping the temple, but the God is forgotten. Not knowing anything about the center of life, we go on moving and indulging on the periphery. The American cherishes his body as the body, Baul worships his body as the shrine of God. Body in itself is nothing. It is luminous because of something that is beyond the body. The glory of the body is not in the body itself -- it is a host -- the glory is because of the guest. If you forget the guest, then it is sheer indulgence. If you remember the

guest, then loving the body, celebrating the body is part of worship.

The Baul has a great vision. In that vision body is the lowest part, the most visible part, the most tangible. But it is not the all, it is just the beginning. You have to enter through the body; it is just a gate. It leads to deeper mysteries. The Baul cherishes the body because the body is a vehicle, and through the body one can know that which is embodied, that which is not body itself. The body is the earthen lamp and God is the flame. The lamp is worshipped because of the flame. Once the flame is gone, who worships the body, who celebrates the body? Then it is nothing; then dust unto dust, it returns back to the earth.

The body is throbbing with God, pulsating with God. If you can see that pulsation, then even dust becomes divine. If you cannot see that pulsation, then it is simply dust. Then there is no meaning in it.

The American worship of the body is meaningless. Hence, people go after health food, massage, Rolfing, and in a thousand and one ways they somehow try to create meaning in their lives. But look into their eyes; a great emptiness exists. You can see they have missed. The fragrance is not there, the flower has not flowered. Deep inside, they are just desert-like, lost, not knowing what to do. They go on doing many things for the body, but it is missing the target.

I have heard an anecdote:

Rosenfeld walked into the house with a grin on his face. "You will never guess what a bargain I just got," he told his wife. "I bought four polyester, steel-belted, radial wide-tread, white-walled, heavy-duty tires, on sale yet!"

"Are you nuts?" said Mistress Rosenfeld. "What did you buy tires for? You don't even have a car."

"So," said Rosenfeld, "you buy brassieres, don't you?"

If the center is missing, then you can go on decorating the periphery. It may deceive others, but it cannot fulfill you. It may even deceive you sometimes, because even one's own lie repeated too many times starts appearing like a truth. But it cannot fulfill you, it cannot give contentment. The American is trying hard to enjoy life, but there seems to be no rejoicing. The Baul is not trying at all to enjoy life. There is no effort in it; he simply is enjoying it. And he has nothing to enjoy; he is just a beggar on the road, but he has something of the inner, some glow of the unknown surrounds him. His songs are not only songs; something from the beyond descends in them. When he dances, it is not only that his body is moving; something deeper has moved. He's not trying to enjoy.

Remember it: whenever you are trying to enjoy you will miss. When you are trying to achieve happiness you will miss. The very effort to achieve happiness is absurd -- because happiness is here: you cannot achieve it. Nothing has to be done about it, you have simply to allow it. It is happening, it is all around you; within, without, only happiness is. Nothing else is real. Watch, look deep into the world, into trees, birds, rocks, rivers, into the stars, moon and sun, into people, animals -- look deep: existence is made out of the stuff of happiness, joy, SATCHITANANDA. It is made of bliss. There is nothing to be done about it. Your very doing may be the barrier. Relax and it fulfills you; relax and it rushes into you; relax, it overflows you.

The Baul is relaxed; the American is tense. Tension arises when you are chasing something, relaxation arises when you are allowing something. That's why I say there is a great difference, and the difference is qualitative. It is not a question of quantity -- that Bauls have more than Americans, or Americans have less than the Bauls. No, the Americans have nothing of happiness that the Bauls have; and what the Americans have -- the misery, the tension, the anguish, the neurosis -- the Bauls don't have. They exist in a totally different dimension.

The dimension of the Baul is here-now; the dimension of the American is somewhere else -- then-there, but never here-now. The American is chasing, chasing hard, trying to get something out of life, trying to squeeze life. Nothing comes out of it because that is not the way. You cannot squeeze life; you have to surrender to it. You cannot conquer life. You have to be so courageous to be defeated by life. Defeat is victory there, and the effort to be victorious is going to prove to be nothing but your final, UTTER failure.

Life cannot be conquered because the part cannot conquer the whole. It is as if a small drop of water is trying to conquer the ocean. Yes, the small drop can fall into the ocean and become the ocean, but it cannot conquer the ocean. In fact, dropping into the ocean, slipping into the ocean is the way to conquer.

Dissolve yourself.

The Baul is one who is dissolved in life. He has said an absolute yes to life. He's not trying to squeeze anything. He simply waits -- passive, alert, available. When God knocks on his door the doors are always open, that's all.

He is not chasing God. How can he chase? Where, in what ways, on what paths can we find Him? Either He is everywhere or He is nowhere. You cannot address your life towards God; you cannot make a target

out of Him. He is the total; the total cannot be made a target. Wherever you look, He is. Whatsoever you do, you do in Him. Even when you are miserable, you are miserable in Him. Even in your misery you don't lose Him. He cannot be lost. That which can be lost is not God.

That's why Bauls call God ADHAR MANUSH -- the essential man, the essential consciousness. It is so essential you cannot lose it. It is your very ground, it is your being. He celebrates his body because he knows that someone who is of the beyond, the stranger, is residing in the body. The body is an abode. It is a temple, but not empty. It is full of light, it is full of life -- God is there. Realizing this, he dances; realizing this, he sings; realizing this, he smiles and cries and weeps, and tears roll down his face. Seeing the miracle: "I have not earned Him, and He is here; I have not even sought Him, and He is here; I have not even begged, and He is here," a great, tremendous gratitude arises. The Baul dances because of it.

Now let me say this: the American is trying to find happiness, hence his overconcern with the body. It is almost an obsession. It has gone beyond the limits of concern, it has become obsessive: continuously thinking about the body, doing this and that, and all sorts of things. He is making an effort to have some contact with happiness through the body. That is not possible.

The Baul has ATTAINED it. He has already seen it inside himself. He has looked deep into his body, not through massage, not through Rolfing, not through sauna bath. He has looked into it through love and meditation and he has found that it is there, the treasure is there. Hence he worships his body; hence he is careful about his body because the body is carrying the divine.

Have you watched how a woman walks when she is pregnant so careful, because a new life is enshrined in her. Have you seen the transfiguration that comes to the, face of a woman when she becomes pregnant? Her face is luminous, hopeful, throbbing with new life, new possibility. Look at Prafulla; she is pregnant now. Look at her face -- how transfigured, how happy she looks. She is carrying a treasure, a great treasure. A new life is going to be created through her. She walks carefully, moves carefully. A grace has arisen in her because she is pregnant. She is no more alone: her body has become a temple. This is just to make you understand.

What to say about a Baul? God is there. He is pregnant with the divine. He glows, he is luminous, he dances and sings. Possessing nothing, he possesses all; having nothing, he is the richest man in the world. In one way he is just a beggar on the road, and in another way, the emperor. Because of this that has happened inside -- that he has become aware -- he is happy with his body, he takes care of his body, he loves his body. This love is totally different.

And secondly: the American mind is competitive. It is not necessary that you may be really in love with your body; you may be just competing with others. Because others are doing things, you have to do them. The American mind is the most shallow, ambitious mind that has ever existed in the world. It is the very basic worldly mind. That's why the businessman has become the top-most reality in America. Everything else has faded into the background; the businessman, the man who controls money is the top-most reality. In India, BRAHMINS were the top-most reality -- the seekers of God. In Europe the aristocrats were the top-most reality -- well-cultured, educated, alert, in tune with subtle nuances of life: music, art, poetry, sculpture, architecture, classical dances, languages, Greek and Latin. The aristocrat, who had been conditioned for the higher values of life for centuries, was the top-most reality in Europe. In Soviet Russia the proletariat, the downtrodden, the oppressed, the laborer is the top-most reality. In America it is the businessman; VAISHYA, one who controls money.

Money is the most competitive realm. You need not have culture, you need only have money. You need not know anything about music, anything about poetry. You need not know anything about ancient literature, history, religion, philosophy -- no, you need not know. If you have a big bank balance, you are important. That's why I say this is the most shallow mind that has ever existed. And this mind has turned everything into commerce. This mind is continuously in competition. Even if you purchase a Van Gogh or a Picasso, you don't purchase it for Picasso. You purchase because the neighbors have purchased. They have a Picasso painting in their drawing room, so how can you afford not to have it? You HAVE to have it. You may not know anything -- you may not know even how to hang it, which side is which. Because it is difficult to know, as far as a Picasso is concerned, whether the picture is hanging upside-down or right-side up. You may not know at all whether it is authentically a Picasso or not. You may not look at it at all, but because others have it and they are talking about Picasso, you have to show your culture. You simply show your money. So whatsoever is costly becomes significant; whatsoever is costly is thought to be significant.

Money and the neighbors seem to be the only criterion to decide everything: their cars, their houses, their paintings, their decorations. People are having sauna baths in their bathrooms not because they love

their bodies, not necessarily, but because it is the 'in' thing -- everybody has it. If you don't have it you look poor. If everybody has a house in the hills, you have to have it. You may not know how to enjoy the hills; you may be simply bored there. Or you may take your t.v. and your radio there and just listen to the same radio you were listening to at home, and watch the same t.v. program as you were watching at home. What difference does it make where you are sitting, the hills or in your own room? But others have it. A four-car garage is needed; others have it. You may not need four cars.

The American mind is continuously competing with others. The Baul is a non-competitor. He is a drop-out. He says, "I am no more concerned with what others are doing, I am only concerned with what I am. I am not concerned with what others have, I am only concerned with what I have." Once you see the fact, that life can be tremendously blissful without having many things, then who bothers? That's one of the basic differences between other renunciates in India and the Bauls. Bauls are beggars, Jain monks are also beggars, but there is a great difference: Jain monks have the American mind. They have left the world with great effort, they have renounced the world with great effort -- because they think this is the only way to achieve the other world, to earn virtue. But they remain businessmen. The Jains are the top-most businessmen in India. That's why I say they have the American mind. Their sannyasins remain the same.

The Baul's renunciation is totally different. He has not renounced for any other world. He has renounced seeing the foolishness of possessions, seeing the unnecessary burdening. He has renounced seeing the fact that you can be so happy without many things. Then why carry them? Carrying them creates anxiety, burdens you and destroys your blissfulness. The Jain monk is thinking of another world: his MOKSHA, his heaven. The Baul is not worried about any other world. He says, "This is the only world." But he has come to see the fact, a simple truth: that the more you have, the less you enjoy. Can't you see it? It is a simple arithmetic of life -- the more you have, the less you enjoy, because you don't have any time to enjoy. The whole time is occupied by having. If you have too many things, you are occupied by those many things; your inner space is occupied. To enjoy, you need a little space; to enjoy, you need a little unburdening; to enjoy, you need to forget your possessions and just be.

The Baul loves life, hence he renounces. The Jain monk hates life, hence he renounces. So sometimes the gesture may appear the same, but it need not be the same. The inner significance may be totally different.

I have heard....

Old Luke and his wife were known as the stingiest couple in the valley. Luke died and a few months later his wife lay dying. She called in a neighbor and said weakly, "Ruthie, bury me in my black silk dress, but before you do, cut the back out and make a new dress out of it. It is good material and I hate to waste it."

"Could not do that," said Ruthie. "When you and Luke walk up them golden stairs, what would them angels say if your dress ain't got a back in it?"

"They won't be looking at me," she said. "I buried Luke without his pants."

The concern is always the other -- Luke will be without pants so everybody will be looking at him. The American concern is with the other. The Baul's concern is simply with himself. The Baul is very selfish; he is not worried about you, and he is not worried about anything that you have or anything that you have done. He is not concerned at all with your biography. He lives on this earth as if he were alone. Of course, he has a tremendous space all around him -- because he lives on this earth as if he were alone. He moves on this earth without being concerned with others' opinions. He lives his life, he is doing his thing, and he is doing his being. Of course, he is happy like a child. His happiness is very simple, innocent. It is not manipulated, it is not manufactured. It is very simple, essential, basic, like a child's.

Have you watched a child just running, shouting, dancing for nothing at all -- because he has nothing? If you ask him, "Why are you so happy?" he will not be able to answer you. He will really think that you are mad. Is there any need for any cause to be happy? He will simply be shocked that the 'why' can be raised. He will shrug his shoulders and will go on his way and start singing and dancing again. The child has nothing. He is not a prime minister yet, he is not a president of the United States, he is not a Rockefeller. He owns nothing -- maybe a few shells or a few stones that he has collected on the seashore, that's all.

That's all that Bauls own: a few seashells, a few stones -- they will make a MALA of those stones, they will wear the MALA; a little instrument to sing, bells to ring for their innermost God, a small AEKTARA, a one-stringed instrument -- that too one-stringed, because that is enough; a small DUGGI, a small drum -- that's all. A Baul sleeps unconcerned with the world. He lives, moves unconcerned with the world. And his God is always within him so wherever he is is his shrine. He never goes to the temple -- not that he is against it; he never goes to the mosque -- not that he is against it. He has come to the real temple, and now

there is no need to go anywhere. He worships, he prays, he loves, but his love, his prayer, his worship, is of the essential reality that he is.

The Baul's life does not end when life ends; the American's life ends when life ends. When the body ends, the American ends. Hence, the American is very afraid of death. Because of the fear of death, the American goes on trying any way to prolong his life, sometimes to absurd lengths. Now there are many Americans who are just vegetating in hospitals, in mental asylums. They are not living; they are long since dead. They are just managed by the physicians, medicines, modern equipment. Somehow they go on hanging on.

The fear of death is so tremendous: once gone you are gone forever and nothing will survive -- because the American knows only the body and nothing else. If you know only the body you are going to be very poor. First, you will always be afraid of death, and one who is afraid to die will be afraid to live -- because life and death are so together that if you are afraid to die you will become afraid to live. It is life that brings death, so if you are afraid of death, how can you really love life? The fear will be there. It is life that brings death; you cannot live it totally. If death ends everything, if that is your idea and understanding, then your life will be a life of rushing and chasing. Because death is coming, you cannot be patient. Hence the American mania for speed: everything has to be done fast because death is approaching, so try to manage as many more things as possible before you die. Try to stuff your being with as many experiences as possible before you die, because once you are dead, you are dead.

This creates a great meaninglessness and, of course, anguish, anxiety. If there is nothing which is going to survive the body, then whatsoever you do cannot be very deep. Then whatsoever you do cannot satisfy you. If death is the end and nothing survives, then life cannot have any meaning and significance. Then it is a tale told by an idiot, full of fury and noise, signifying nothing.

The Baul knows that he is IN the body, but he is not the body. He loves the body; it is his abode, his house, his home. He is not against the body because it is foolish to be against your own home, but he is not a materialist. He is earthly but not a materialist. He is very realistic, but not a materialist. He knows that dying, nothing dies. Death comes but life continues.

I have heard: The funeral service was over and Desmond, the undertaker, found himself standing beside an elderly gent.

"One of the relatives?" asked the mortician.

"Yes, I am," answered the senior citizen.

"How old are you?"

"Ninety-four."

"Hmm," said Desmond, "hardly pays you to make the trip home."

The whole idea is of bodily life: if you are ninety-four,; finished. Then it hardly pays to go back home; then better to die. What is the point of going back? -- you will have to come again. It hardly pays...if death is the only reality, then whether you are ninety-four or twenty-four, how much difference does it make? Then the difference is of only a few years. Then the very young start feeling old, and the child starts feeling already dead. Once you understand that this body is the only life, then what is the point of it all? Then why carry it on?

Camus has written that the only basic metaphysical problem for man is suicide. I agree with him. If body is the only reality and there is nothing within you that is beyond body, then of course that is the most important thing to consider, brood, and meditate on. Why not commit suicide? Why wait until ninety-four? And why suffer all sorts of problems and miseries on the way? If one is going to die, then why not die today? Why get up again tomorrow morning? It seems futile.

So on the one hand the American is constantly running from one place to another to somehow grab the experience, somehow not to miss the experience. He is running all around the world, from one town to another, from one country to another, from one hotel to another. He is running from one guru to another, from one church to another, in search, because death is coming. On the one hand a constant, mad chasing, and on the other hand a deep-down apprehension that everything is useless -- because death will end all. So whether you lived a rich life or you lived a poor life, whether you were intelligent or unintelligent, whether you were a great lover or missed, what difference does it make? Finally death comes, and it equalizes everybody: the wise and the foolish, the sages and the sinners, the enlightened people and the stupid people, all go down into the earth and disappear. So what is the point of it all? Whether it be a Buddha or a Jesus or a Judas; what difference does it make? Jesus dies on the cross, Judas commits suicide the next day -- both

disappear into the earth.

On the other hand there is a fear that you may miss and others may attain, and on the other hand a deep apprehension that even if you get, nothing is got. Even if you arrive, you arrive nowhere because death comes and destroys everything.

The Baul lives in the body, loves his body, celebrates it, but he is not the body. He knows the essential man, the ADHAR MANUSH. He knows that there is something in him which will survive all deaths. He knows that there is something in him which is eternal and time cannot destroy it. This he has come to feel through meditation, love, prayer. This he has come to feel inside his own being. He is unafraid. He is unafraid of death because he knows what life is. And he is not chasing happiness, because he knows God is sending him millions of opportunities; he has just to allow.

Can't you see the trees are rooted in the ground? They cannot go anywhere, and still they are happy. They cannot chase happiness, certainly; they cannot go and seek happiness. They are rooted in the ground, they cannot move, but can't you see the happiness? Can't you see their joy when it is raining, their great contentment when winds are running hither and thither? Can't you feel their dance?

Now researchers say that when the gardener comes and the gardener loves the tree, the tree feels happy and rejoices. If you love the tree and you come close to it, it rejoices, as if a great friend is coming close. Now there are scientific instruments to check whether the tree is happy or not. It vibrates in a different rhythm. When the enemy comes -- the woodcutter, the carpenter -- the tree is simply in a turmoil, anxious, afraid. And when you cut one tree, now the scientists say the other trees all cry and weep. It is not only that when you cut one tree that tree weeps and cries; other trees, all the surrounding trees, cry and weep. And not only with trees, but if you kill a bird, all the trees start weeping -- subtle tears, great anguish, agony spreads. But they are rooted; they go nowhere. Still, life comes to them.

This is the understanding of the Baul: that there is no need to go anywhere. Even if you go on sitting under a tree as it happened to Buddha; God himself came to him. He was not going anywhere -- just sitting under his tree.

All comes -- you just create the capacity; all comes -- you just allow it. Life is ready to happen to you. You are creating so many barriers, and the greatest barrier that you can create is chasing. Because of your chasing and running, whenever life comes and knocks at your door she never finds you there. You are always somewhere else. When life reaches there you have moved. You were in Katmandu; when life reaches Katmandu you are in Goa. When you are in Goa and life somehow reaches Goa, you are in Poona. And by the time life reaches Poona, you will be in Philadelphia. So, you go on chasing life and life goes on chasing you, and the meeting never happens.

Be...just be, and wait, and be patient.

The second question:

> BEFORE COMING TO YOU I USED TO DO A BUDDHIST MEDITATION CALLED MAITRI BHAVANA. IT STARTS BY SAYING TO ONESELF: MAY I BE WELL, MAY I BE HAPPY, MAY I BE FREE FROM ENMITY, MAY I BE FREE FROM ILL-WILL AGAINST MYSELF. AFTER BEING PENETRATED BY THE FEELING THESE THOUGHTS GENERATE, THE NEXT PHASE OF THE MEDITATION CONSISTS IN EXTENDING IT TO OTHERS: TO START WITH, VISUALIZING PEOPLE YOU LOVE AND GIVING OUT THIS GOOD FEELING TO THEM; THEN DOING THE SAME WITH PEOPLE YOU LOVE LESS, UNTIL YOU MIGHT EVEN FEEL COMPASSION FOR PEOPLE YOU HATE.
> I USED TO FEEL THIS MEDITATION WAS PRETTY GOOD. IT SOMEHOW OPENED ME TO OTHERS. AND I STILL FEEL THERE IS SOMETHING REALLY DEEP AND BASIC TO IT. BUT I DROPPED IT WHEN I CAME TO YOU BECAUSE I SAW IN IT THE DANGER OF IT BEING SOME KIND OF SELF-HYPNOSIS. I STILL FEEL FOR THIS MEDITATION BUT I AM CONFUSED AS TO WHETHER I SHOULD TAKE IT UP AGAIN, MAYBE WITH A DIFFERENT ATTITUDE, OR JUST DROP IT. CAN YOU PLEASE SPEAK ABOUT THIS MEDITATION? I WOULD BE GRATEFUL.

MAITRI BHAVANA is one of the most penetrating meditations. You need not be afraid of getting into some sort of self-hypnosis; it is not. In fact, it is a sort of de-hypnosis. It looks like hypnosis because it is the reverse process: you have come to me from your home, you walked the way; now going back you will walk the same way. The only difference will be that now your back will be towards me. The way will be the same, you will be the same, but your face was towards me while you were coming towards me; now your back will be towards me.

Man is already hypnotized. It is not a question now of being hypnotized or not hypnotized. You are already hypnotized. The whole process of society is a sort of hypnosis. Somebody is told that he is a Christian, and it is so continuously repeated that his mind is conditioned and he thinks himself a Christian. Somebody is Hindu, somebody is a Mohammedan -- these are all hypnoses. You are already hypnotized. If you think you are miserable, this is a hypnosis. If you think you have too many problems, this is a hypnosis. Whatsoever you are is a sort of hypnosis. The society has given you those ideas, and now you are too full of those ideas and conditionings.

MAITRI BHAVANA is a de-hypnosis: it is an effort to bring back your natural mind; it is an effort to give you back your original face; it is an effort to bring you to the point where you were when you were born and the society had not yet corrupted you. When a child is born he is in MAITRI BHAVANA. MAITRI BHAVANA means a great feeling of friendship, love, compassion. When a child is born, he knows no hatred, he knows only love. Love is intrinsic; hatred he will learn later on. Love is intrinsic; anger he will learn later on. Jealousy, possessiveness, envy, he will learn later on. These will be the things the society will teach: how to be jealous, how to be full of hatred, how to be full of anger or violence. These things will be taught by the society.

When the child is born he is simple love. He has to be so because he has not known anything else. In the mother's womb he has not come across any enemy. He has lived in deep love for nine months, surrounded by love, nourished by love. He knows nobody who is inimical to him. He knows only the mother, he knows the mother's love. When he is born his whole experience is of love, so how can you expect him to know anything about hatred? This love he brings with himself; this is the original face. Then there will be trouble, then there will be many other experiences. He will start distrusting people. A newborn child is simply born with trust.

I have heard....

A man and a little boy entered a barber shop together. After the man received the full treatment -- shave, shampoo, manicure, haircut, etcetera, he placed the boy in the chair.

"I'm going to buy a green tie to wear for the parade. I will be back in a few minutes."

When the boy's haircut was completed and the man still had not returned, the barber said, "Looks like your daddy has forgotten all about you."

"That was not my daddy," said the boy. "He just walked up, took me by the hand and said, 'Come on, son, we are gonna get a free haircut!' "

Children are trusting, but by and by there will be experiences in which they will be deceived, in which they will get into trouble, in which they will be opposed, in which they will become afraid. By and by they will learn all the tricks of the world. That's what has happened to everybody, more or less.

Now, MAITRI BHAVANA is again creating the same situation: it is a de-hypnosis. It is an effort to drop hatred, anger, jealousy, envy, and come back to the world as you had come in the first place. If you go on doing this meditation, first you start loving yourself -- because you are closest to you than anybody else. Then you spread your love: your friendship, your compassion, your feeling, your well-wishing, your benediction, your blessings, you spread these to people you love -- friends, lovers. Then, by and by, you spread these to more people that you don't love so much, then people to whom you are indifferent -- you neither love nor hate -- then by and by to people you hate. Slowly you are de-hypnotizing yourself. Slowly you are again creating a womb of love around yourself.

When a Buddha sits, he sits in existence as if the whole existence has again become his mother's womb. There is no enmity. He has attained to his original nature, SWABHAWA. He has come to know the essential man. Now you can even kill him but you cannot destroy his compassion. Even dying, he will remain full of compassion towards you. You can kill him but you cannot destroy his trust. Now he knows that trust is something so basic that once you lose trust you lose all. And if you don't lose trust and everything is lost, nothing is lost. You can take everything from him but you cannot take his trust.

MAITRI BHAVANA is beautiful; you can do it. There is no need to drop it. It will be tremendously helpful. It is a de-structuring.

The ego is made with hate, enmity, struggle. If you want to drop the ego, you will have to create more love feelings. When you love, ego disappears. If you love tremendously and you love unconditionally and you love all, then the ego cannot exist. The ego is the most stupid thing that can happen to a man or to a woman. Once it has happened it is very difficult even to see it because it clouds your eyes.

I have heard....

Mulla Nasrudin and his two friends were talking about their resemblances.

The first friend said, "My face resembles that of Winston Churchill. I have often been mistaken for him."

The second said, "In my case, people think I am President Nixon and ask me for my autograph."

Mulla said, "That's nothing. Well, in my case, I have been mistaken for God Himself."

The first and second asked together, "How?"

Mulla Nasrudin said, "Well, when I was convicted and sent to jail for the fourth time, on seeing me the jailer exclaimed, 'Oh God, you have come again!' "

Once the ego has happened it goes on collecting from everywhere -sense, nonsense -- but it goes on feeling itself important. In love you say, "You are also important, not only I." When you love somebody, what are you saying? You may be speaking or not, but what is really deep in your heart? You are saying, whether in words or in silence, "You are also important, as much as I am." If love grows deeper, you will say, "You are even more important than me. If there arises a situation where only one can survive, I would like to die for you, and I would like you to survive." The other has become more important. That is the meaning of 'beloved': you are even ready to sacrifice yourself for the one you love. And if this goes on spreading, as it goes on spreading in MAITRI BHAVANA, then by and by you start disappearing. Many moments will come when you will not be there -- absolutely silent, not any ego at all, no center, just pure space. Buddha says, "When this is attained permanently, and you have become integrated to this pure space, then you are enlightened."

When the ego is lost completely you are enlightened; when you have become so egoless that you cannot even say 'I am', you cannot even say that 'I am a self'. The word Buddha uses for that state is ANATTA: no-being, non-being, no-self. You cannot even utter the word 'I'; the very word becomes profane. In deep love 'I' disappears. You are destructured.

When the child is born he comes without any 'I'; he simply is -- a blank sheet, nothing is written on him. Now the society will start writing, and the society will start narrowing down his consciousness. The society will, by and by, fix a role for him: "This is your role; this is you"; and he will stick to that role. That role will never allow him to be happy because happiness is possible only when you are infinite. When you are narrow, you cannot be happy. Happiness is not a function of narrowness; happiness is a function of infinite space. When you are so spacious that the whole can enter into you, then only can you be happy.

MAITRI BHAVANA can be a tremendous help.

The third question:

THE OTHER DAY YOU SAID THAT BELIEF WAS LIKE A LANTERN IN THE HANDS OF THE BLIND. MAY I KNOW WHAT FAITH IS?

Faith is like eyes: you see yourself. Belief is like a lantern in a blind man's hand: he cannot see, he cannot even use the lighted lantern. Even that lighted lantern will be just a burden to him, to be carried. And if the light goes off he will never become aware of it. Belief is just believing what others say. It is not faith; faith is knowing. Faith is existential, belief is intellectual.

Buddha says something, or I say something; you listen to me, it appeals to your intellect. It seems to be convincing to your reason and you start believing in it. Then it will be a lantern in a blind man's hand. But if you listen to me, something appeals to you and you don't stay with the intellectual understanding but you try to make that your own experience..

If I talk about love and Iistening to me you don't cling to my words but you move into love, you take the risk of love, you move into the danger of love, then you will come to an understanding which will be like eyes. If you just listen to me, it is very cheap. Just listening to me you can collect information and you can say, "Yes, I know much about love." Your knowing will be a deception.

I have heard....

Mulla Nasrudin and his wife went to Israel for their holidays and visited a nightclub in Tel Aviv. A comedian was on the bill who did his whole act in Hebrew. Nasrudin's wife sat through the comic's act in silence, but Nasrudin roared with laughter at the end of each joke.

"I did not know you understood Hebrew," she said to the Mulla when the comedian had concluded his act.

"I don't," replied Nasrudin.

"Well, how come you laughed so much at his jokes?"

"Oh," said Nasrudin, "I trusted him."

You can laugh at a joke without understanding it, but what sort of laughter will that be? It will not arise in you; it will be just a painted laughter. It will be just like an exercise of tne lips and the face. It will not have any center in your being. It will not be coming from anywhere -- because you can't understand the joke, you can't understand the language -- how can you laugh? But Mulla says, "I just trusted him. He MUST be saying something beautiful; others are laughing."

Buddha must be saying something beautiful -- so many people believe in him, so you believe. But you have not understood the joke; the laughter is not yours. It will tire you, it will not refresh you. When laughter happens to you it spreads from your very being, from your innermost core of being to the surface. Your whole body ripples with it, pulsates, throbs. It gives you a sort of bath; you are new after it. But if you simply trust, believe, that is not going to help. Many people have just been deceived by their beliefs about many beautiful things. You think you believe in God, you think you believe in soul, you think you believe in this and that, and you have not known anything by your own experience. Then it is better not to believe -- because if you don't believe, if you know that you don't know, there is a possibility that you may seek and search. Your belief will not allow you even to seek and search because you already think you know.

Belief is dangerous. Even to be a sceptic, to be an agnostic, is better. To be true when you don't know is better because this honesty of accepting that you don't know will help. This honesty will grow. One day or other you will start seeking, because nobody can remain in deep ignorance for long. Everybody wants to KNOW. To know is such an intrinsic desire in man that you cannot avoid it if you are true.

Please drop your beliefs so your mind is not clouded with rotten furniture, and you can see what you know and what you don't know.

To know exactly what one knows and what one does not know is the basic step towards knowledge. To be absolutely clear-cut that this is all that you know and this is all that you don't know. You cannot remain in this state. You will start moving towards the unknown, because it is human to seek to know. Every child is born with infinite curiosity; that's why children bore you to death with their questions. They go on asking and asking. They don't bother whether you are interested in answering them or not; they go on asking. You want to keep them quiet but they go on bubbling again and again with new questions. What is happening? From where do so many questions come? a deep desire to know. But this desire is crippled by your beliefs.

Beliefs give you an appearance as if you know. That 'as if' is very costly.

I have heard....

The nervous passenger was standing with the pilot of the river steamboat as he twisted and turned the wheel.

"Don't you worry none," said the pilot. "I have been running boats on this river so long, I know where every snag and sandbar is."

Just then the boat struck a submerged snag with such force that the whole boat shivered from stem to stern. "There," said the pilot triumphantly, "that is one of them now."

What type of knowledge is this? How is it going to help? Your whole so-called knowledge is only like this; it does not help. It simply gives you a certain egoistic idea that you know, but it doesn't help in life, it does not help you on the path, it does not help you to avoid ditches and pitfalls, it does not help you to move towards the right direction, it does not help you in any way to avoid calamities. Still you go on thinking that you know. Drop this so-called knowledge. This burden is useless; don't carry it on your head anymore. Once you drop it you will feel clean, fresh.

I have heard....

Aldous Huxley had a very great library, his whole life's efforts. He had collected many rare books. And one day it caught fire. The whole library burnt; his many valuable manuscripts were burnt, many valuable art pieces, statues, paintings. He had really been a great seeker of beautiful things; they were all burnt down to zero. He was standing in front of the fire, and nothing could be done. And somebody asked him, "You must be feeling very very sad."

He said, "I am surprised at what I am feeling. I myself am surprised. I am simply feeling very clean, as if the whole burden is gone. I have never felt so clean and unburdened. I am surprised myself, because I was thinking I would feel sorry, I would feel tremendously miserable, for years I would not be able to forget my library and all these things I have collected, but suddenly, seeing everything going into flames, I am feeling very unburdened, weightless, clean."

When you throw your beliefs to the fire, you will feel very clean. It is just a burden. It is not yours; it cannot help.

We know what is right but we do what is wrong. We know anger is bad and we go on being angry again and again. We know what should be done, but we never do it; we do just the opposite. What type of knowledge is this? We know where the door is and we always go on trying to get out through the wall. We stumble and we are knocked down, and we hurt our own being, but again and again we try to get out through the wall. We say we know the door; is it possible that you know the door and still you try to get out through the wall, and you get hurt and hit in the head? It is not possible. You have simply heard about the door. That door exists only in your fantasy, not in reality.

Whatsoever YOU know, you always behave accordingly. That's why Socrates' famous dictum: Knowledge is Virtue -- but it is not your knowledge. He says, "Once one knows something is right, one does it. There is no other way." When you know two plus two is four, you cannot make it five, can you? Try one day -- just sit, write two plus two, and then try to write five. It will be impossible. Even if you write it you will laugh; you are joking, befooling. Once you know two plus two is four, there is no way to forget it. The basic thing is to have known it, and the knowledge should be your experience. Otherwise, you can always find rationalizations.

I have heard a small anecdote.

A small town chorine had theatrical ambitions. Her parents finally agreed to allow her to try New York City, but on two conditions: first, no men were allowed in her apartment, and second, she had to call home at least once a week. "Remember," said her mother, "I will worry about you, so please don't forget to call."

Armed with a letter of introduction, she went to see an agent. He agreed to help her and started squiring her about town. At the end of the week she called home. It was late and mama was perturbed.

"Honey," she said, "you know the bargain we made about no men allowed in your apartment, and I hear a man's voice in the background."

"Oh," said the future actress, "that's my boyfriend. But don't worry," she hastened to assure her mother, "we are in his apartment. Let HIS mother worry."

We can always find ways, rationalizations to avoid that which we want to avoid, and to do that which we want to do. And if your knowledge is just intellectual, just verbal, then it is not going to help in actual life. Actual life needs actual knowledge. If you want to write a book, it will be okay. If you want to give a lecture, it will be okay. If you want to discuss with your friends, it will be okay -- because a verbal knowledge is enough for writing a book, for giving a lecture, for discussing with your friends. But if you want to translate it into your life, it will be impossible. Life does not believe in that which you have accumulated very cheaply. Life believes only in that which has been earned the hard way.

I have heard about a Sufi mystic, Bayazid. He meditated for years, and it is said God was very, very compassionate towards him. He had made such great effort; arduous was his search, intense was his prayer. So God sent an angel, and the angel came and said to Bayazid, "God is happy, and whatsoever you want He is ready to give to you. You just ask. Your days of seeking and inquiry are finished."

But Bayazid said, "But no, that is not the way. I don't want to get so cheaply because I know well...in life also I was deceived because of this cheap possibility. Now you cannot deceive me. Tell God that I will earn the hard way."

But the angel said, "You are foolish! He is ready to burn the innermost light of your being. Just ask!"

But Bayazid said, "Thank you, and give Him also my thanks, but I am not going to do that because it will be borrowed; even if borrowed from God, it will be borrowed. Let me seek and search."

The angel said, "God will feel offended. It has never happened; His offer has to be accepted."

Then Bayazid looked around -- he had a small lamp and the oil was almost finished. He said, "If He really wants to light something, tell Him to light my lamp because the oil is almost finished and the night is dark, and I have still to meditate. Just this will do. You just tell Him to give me one blessing: that my oil should never finish so I can meditate the whole night."

That's all he asked for, and it is said that God was very happy and He said, "This is the right way." If he had asked he would have missed; if he had accepted he would have missed -- because whatsoever comes to you without your earning it is never yours. You possess only that which you have lived. You possess only that which YOU have known. You possess only that which you have earned.

A young boy had been taking swimming lessons. He rushed home one afternoon and breathlessly announced that he had gone off the diving board by himself.

"That's fine, Johnny," said his father. "But I thought you told me you went off the board last week."

"I know," said the boy, "but last week somebody shoved."

Going by yourself is really totally different. When somebody shoves you, it is qualitatively different.

When I give something to you, it is not the same as when you earn it. Remember it: many will be the temptations on the way. When things are available very cheaply, avoid them. Always remember that one has to go the hard way, because that is the only way. All shortcuts are false, and belief is a shortcut. Faith is a hard way.

The last question:

MOST BELOVED OSHO, THIS MORNING I SIT BEFORE YOU FLOODED WITH ORGASM, LIGHT AND FEATHERY, DEEP AND OVERWHELMING. I HARDLY NOTICE YOU. THE INNER IS MORE, BECAUSE OF YOU. PARAS.

Good, tremendously good. That's how it should be. A Baul is born in Paras, and I hope that a Baul will be born in each of you. Each moment God is available. Just allow Him, don't prevent Him, don't bar the way. Just get out of your own way, and this will start happening to each and everybody.
"This morning I sit before you flooded with orgasm, light and feathery, deep and overwhelming. I hardly notice you. The inner is more, because of you."

The Beloved, Vol 1

Chapter #9
Chapter title: It is always god who loves

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WHAT DEALINGS
CAN YOU EVER CONCLUDE
WITH SOMEONE WHO IS UNAWARE
OF THE FEELINGS IN LOVING?

THE OWL STARES AT THE SKY,
SITTING BLIND
TO THE RAYS OF THE SUN.

MAN IS A QUEST, AN ETERNAL INQUIRY, A PERENNIAL QUESTION. The quest is for the energy that holds existence together -- call it God, call it truth, or whatsoever you like to call it. Who holds this infinite existence together? What is the center of it all, the core of it all?

Science, philosophy, religion, all ask the same question. Their answers may differ but their question is the same. Religions call it God. Scientists will not agree with the word 'God'; it looks too personal. It looks too anthropomorphic, man-oriented. They call it electricity, magnetism. energy fields; but only the name is different. God is an energy field.

Philosophers go on giving different names to it: the ultimate stratum, the absolute, the BRAHMA. From

Thales to Bertrand Russell, they have supplied many answers. Sometimes some philosopher says it is water, liquidity; sometimes somebody else says it is fire -- but the quest has been eternal. What holds this infinite universe together?

Bauls call it love, and to me, their answer seems to be most pertinent. It is neither personal nor impersonal. It has something of God in it, and something of magnetism in it also; something of the divine, and something of the earth.

Love has two faces. It is Janus-like: one face looks towards the earth, the other face looks towards the sky. It is the greatest synthesis conceivable: it comes out of lust and moves towards prayer; it comes out of mud and becomes a lotus facing the sun.

This word 'love' has to be understood. What do we mean by the word 'love'? One thing we certainly all mean is that it has a pull in it, great energy. When you fall in love, it is not that you do something -- you are pulled in. It has a magnetic force. You gravitate towards the object of your love, you gravitate almost helplessly, you gravitate even against your will. It has a pull, a magnetic field -- that's why we call it 'falling in love'. Who wants to fall? -- but who can avoid it? When the energy calls you, suddenly you are no more your old self. Something bigger than you is pulling you, something greater than you is invoking you. The challenge is such that one simply runs into it headlong.

So the first thing to understand is: love is a great energy pull. The second thing: whenever you fall in love, suddenly you are no longer ordinary; something miraculously changes in your consciousness. Love transforms you. Falling in love, a violent man becomes kind and tender. A murderer can become so compassionate, it is almost impossible to believe. Love is miraculous -- it transforms the baser metal into gold. Have you watched people's faces and eyes when they fall in love? -- you cannot believe that they are the same persons. When love takes possession of their souls they are transfigured, transported into another dimension; and suddenly...and with no effort of their own, as if they are caught in the net of God. Love transforms the base into the higher, transforms earth into sky, transforms the human into the divine.

These two things: first, love is an energy field -- scientists will agree -- second, love is a transforming force; it helps you to become weightless, puts you on your wings. You can move towards the beyond. Religious thinkers will agree that love is both God and electricity; love is divine energy. Bauls have chosen love because this is the most significant experience in man's life. Whether you are religious or not makes no difference; love remains the central experience of human life. It is the most common and the most uncommon. It happens to everybody, more or less, and whenever it happens it transmutes you. It is common and uncommon. It is the bridge between you and the ultimate.

Remember the three L's: life, love, light.

Life is given to you; you are alive. Light is present, but you have to make a bridge between life and light. That bridge is love. With these three L's you can make a total way of life, a way of being, a new way of being.

Bauls are not philosophers. They are more like poets -- they sing, they dance, they don't philosophize. In fact, they are almost anti-philosophical, because they have come to see that whenever a man becomes too head-oriented he becomes incapable of love -- and love is going to be the bridge. A man who becomes too head-oriented goes farther away from the heart, and the heart is the center which responds to the call of love.

A head-oriented man is cut off from the universe. He lives in the universe, but lives as if in a deep stupor. He lives in the universe, but lives as a tree that has lost its roots. He lives only for name's sake: the sap of life is no more flowing. He has lost contact; he's unconnected. That's what alienation is.

The modern man feels too alienated, feels too much an outsider, does not feel at home, at ease with life, existence, the world. He feels almost as if he has been thrown into it, and it is a curse rather than a blessing.

Why has this happened? -- too much head orientation, too much training of the head has cut all the roots from the heart. There are many people -- I have observed thousands of people -- who don't know what the heart is; they bypass. The heart is throbbing but the energy no longer moves via it. They bypass it; they go directly to the head. Even when they love, they THINK that they love. Even when they feel, they THINK that they feel. Even feeling is via thinking. Of course, it has to be false.

Thinking is the great falsifier, because thinking is man's effort to understand the universe, and love is God's effort to understand man. Let me repeat it: when you try to understand God, or existence, or truth, it is your effort -- a part, a very tiny part trying to grasp the whole, the infinite whole. The effort is bound to be doomed. It's impossible. It cannot happen in the nature of things. Love is when God has found you. Love is when God's hand is searching for you, groping for you. Love is when you are allowing God to find you.

Hence, you cannot manage love. You can manage logic; you can be very very efficient as far as logic is concerned. The moment love arises, you become absolutely inefficient. Then you don't know where you are, then you don't know what you are doing, then you don't know where you are moving, then you don't know any control. Logic is controlled; love is uncontrolled. Logic is manipulated; love is a happening. Logic gives you a feeling that you are somebody; love gives you a feeling that you are nobody.

Love arises in you when you allow God to enter you. When you are trying on your own, then the whole effort is absurd.

I have heard....

Mulla Nasrudin sidled up to a guest at one of his daughter's social evenings. He had heard him addressed as doctor, and now he said, diffidently, "Doctor, may I ask a question?"

"Certainly," he said.

"Lately," said Mulla Nasrudin, "I have been having a funny pain right here under the heart..."

The guest interrupted uncomfortably and said, "I am terribly sorry, Mulla, but the truth is I am a Doctor of Philosophy."

"Oh," said Nasrudin, "I'm sorry." He turned away, but then, overcome with curiosity, he turned back. "Just one more question, doctor. Tell me, what kind of disease is philosophy?"

Yes, philosophy is a kind of disease -- and not just an ordinary kind of disease; it is more cancerous than cancer, more dangerous than all the diseases put together. A disease can cut only one root. Even all the diseases put together cannot cut you completely from existence. Philosophy cuts you, uproots you utterly.

What is disease? When one connection is loose with existence, you feel ill. When the head is unconnected, then there is headache. When the stomach is unconnected, then there is stomachache. Somewhere, you have become autonomous; you are no more in the ocean of the interdependence of existence. There exists disease. Disease has a certain autonomy, independence. When you have a cancerous growth inside you, that growth becomes a universe unto itself. It is unconnected with existence.

An ill person is one who is unconnected in many ways. When a certain disease becomes chronic, it simply means that that root is completely destroyed; even the possibility to replant it in the earth no longer exists. You will have to remain alive only partially; a part of you will remain dead. Somebody is paralyzed -- what does it mean? The body has lost contact with the universal energy. Now it is almost a dead thing -- hanging, unconnected. The sap of life no longer flows in it.

If this is what disease is, then philosophy IS really the greatest disease there can be -- because it disconnects you utterly; and not only that, it disconnects you with such logic that you never become aware that you are ill. It disconnects you with such justifications and rationalizations that you never become aware that you are missing. It is a very self-justificatory illness; it goes on supporting itself. Philosophy means that a man has become completely head-oriented. He looks towards existence through the eyes of logic and not through the eyes of love.

When you look through the eyes of logic, you will know a few things, but those few things will not give you the vision of reality. They will be only abstractions.

When you look through love, then you know the reality as it is. Love is falling with the universe, together; falling in a togetherness. It is orgasmic: you are streaming, and the existence has always been streaming, and both streamings meet and mingle and are infused in each other. A higher synthesis arises: the part is meeting in the whole and the whole is meeting in the part. Then something arises which is more than the part and the whole together -- that's what love is. 'Love' is one of the most significant words in human languages, because love is existential language.

But somehow, from the very childhood, we are being crippled. Our roots with the heart are cut. We are forced towards the head and we are not allowed to move towards the heart. It is something humanity has suffered for long, a calamity -- that man has not yet become capable of living with love.

There are reasons.

Love is risky. To love is to move into danger -- because you cannot control it, it is not safe. It is not within your hands. It is unpredictable: where it will lead nobody knows. Whether it will lead anywhere, that too nobody knows. One is moving into utter darkness but roots grow only in darkness. If the roots of a tree become afraid of darkness and don't move underground, the tree will die. They have to move into darkness. They have to find their way towards the deepest layers of the earth where they can find sources of water, nourishment.

The heart is the darkest part of your being. It is like a dark night. It is your very womb, it is your earth. So people are afraid to move into darkness; they would like to remain in light. At least you can see where

you are and what is going to happen. You are safe, secure. When you move in love, you cannot calculate the possibilities, you cannot calculate the results. You cannot be result-oriented. For love, future does not exist, only the present exists. You can be in this moment but you cannot think anything about the next moment. No planning is possible in love.

The society, civilization, culture, church, all force a small child to be more logical. They try to focus his energies in the head. Once the energies are focused in the head, it becomes very difficult to fall towards the heart. In fact, every child is born with great love energy. The child is born out of love energy. The child is full of love, trust. Have you looked into the eyes of a small child? -- how trusting. The child can trust anything: the child can play with a snake, the child can go with anybody. The child can move so close to a fire that it can become dangerous -- because the child has not yet learned how to doubt. So we teach doubt, we teach scepticism, we teach logic. These seem to be measures for survival. We teach fear, we teach caution, we teach prudence, and all these together kill the possibility of love.

I have heard....

Doctor Abrams was called to Mulla Nasrudin's shop where the Mulla was Iying unconscious. Doctor Abrams worked on him for a long time and finally revived him.

"How did you happen to drink that stuff, Nasrudin?" he asked the Mulla. "Didn't you see the label on the bottle? It said 'poison'."

Nasrudin said, "Yes Doctor, but I didn't believe it."

Doctor Abrams asked, "Why not?"

Nasrudin said, "Because whenever I believe someone, I am deceived."

By and by people learn how not to believe, how not to trust, how to become chronic doubters. And this happens so slowly, in such small doses that you are never alert to what is happening to you. By the time it has happened, it is too late. This is what people call experience. They call a person experienced if he has lost his contact with his heart: they say that he is a very experienced man, very clever, very cunning; nobody can deceive him.

Maybe nobody can deceive him, but he has deceived himself. He has lost all that was worthy; he has lost all. And what is he saying?

Then a very peculiar phenomenon happens: people cannot love persons because persons can be deceptive; they start loving things. Because there is a great need to love, they go on finding substitutes: somebody loves his house, somebody loves his car, somebody loves his clothes, somebody loves money. Of course, the house cannot deceive you, the love is not risky. You can love the car -- a car is more reliable than a real person. You can love money -- money is dead; it is always under your control. Why do so many people love things rather than persons?. -- and even if they sometimes love a person, they try to reduce the person to being a thing.

If you love a woman, you are immediately ready to reduce her to being your wife, that is, you are ready to reduce her to a certain role: the role of a wife -- which is more predictable than the reality of a beloved. If you love a man you are ready to possess him like a thing. You would like him to be your husband, because a lover is more liquid; one never knows.... A husband seems to be more solid. At least the law is there, the court is there, the police is there, the state government is there to give a certain solidity to the husband. A lover seems to be like a dream: not so substantial. Immediately people fall in love, they are ready to get married -- such fear of love! And whomsoever we love, we start trying to control. That's the conflict that goes on between wives and husbands, mothers and sons, brothers and sisters, friends -- who is going to possess whom? That means: who is going to define whom, who is going to reduce-whom to a thing? Who will be the master and who will be the slave?

Mulla Nasrudin sat moodily over his drink and his friend said, "You look pretty down in the mouth, Mulla. What is the matter?"

Nasrudin said, "My psychiatrist says I am in love with my umbrella, and that is the source of my troubles."

"In love with your umbrella?"

"Yes, is not that ridiculous? Ah, I like and respect my umbrella, and enjoy its company, but love?"

But what else is love? If you enjoy the company of your umbrella, and if you respect and like your umbrella, what else is love? Love is respect, tremendous respect; love is a deep liking; and love is sheer joy in the presence of the one you love. What else is love? But people love things -- a deep need is somehow fulfilled by substitutes.

Remember, the first calamity is that one becomes head-oriented. The second calamity is that one starts substituting love needs with things. Then you are lost, lost in the desert land. Then you will never reach to the ocean. Then you will simply dissipate and evaporate. Then your whole life will be a sheer wastage.

The moment you become aware that this is what is happening, turn the tide: make all efforts to again contact the heart. That's what Bauls call love -- to make contact with the heart again to undo that which has been done to you by the society. Undoing that which has been done by the society is true religion, undoing all nonsense that has been done by your well-wishers. They may be thinking that they are helping you, and they may not be knowingly destroying you; they may themselves be victims of their parents and their society. I'm not saying anything against them. Great compassion is needed for them.

Gurdjieff used to say to his disciples that a man only becomes religious when he is able to forgive his parents.

Forgive? Yes, that's how it is. It is very difficult. The moment you become aware, it is very difficult, almost impossible to forgive your parents because they have done so many things to you -- unknowingly of course, behaving unconsciously of course, but still they have done. They have destroyed your love and they have handed you dead logic. They have destroyed your intelligence and they have given you, as a substitute, intellect. They have destroyed your life and aliveness, and they have given you a fixed pattern to live, a plan to live by. They have destroyed your direction and have given you a destination. They have destroyed your celebration and they have made you commodities in the marketplace. It is very difficult to forgive them, hence all the old traditions say: respect your parents.

It is difficult to forgive them; it is very very difficult to respect them. But if you understand, you will forgive them. You will say the same as Jesus said on the cross: "Father, forgive them, for they know not what they do." Yes, exactly those are the words. And everybody is on the cross -- and the cross is not prepared by your enemies, but by your parents, by your society...and everybody is crucified.

The head has become so dominant that it does not allow any spontaneity. It has become dictatorial. It does not allow the heart even to utter a single word; it has forced the heart to be completely quiet. You will have to listen again to the heart. You will have to start dropping logic a little. You will have to take a few risks. You will have to live dangerously. You will have to move towards the unknown, and you will have to love persons and not things. You will have to be ready not to possess anybody, because the moment you possess the person is not there. Only a thing can be possessed.

Try to understand it as deeply as possible: the moment you fall in love with somebody, immediately your whole conditioning starts trying to possess him. Resist that temptation; the devil is tempting you -- the devil of the society, the devil of civilization and the church. The devil stands in a very religious garb, and the devil goes on quoting scriptures. Beware!

Whenever you start possessing you are killing love. So either you can possess the person or you can love the person; both together are not possible. So this is the alternative: a man who wants to become a Baul, a lover, has to drop all possessiveness. Resist all temptation to being possessive because that temptation comes from the ego.

Once Mulla Nasrudin said to me, "It is remarkable,,sir, how congenial we are. After all, we have practically nothing in common."

"Oh yes we have." I replied, "We have one very important thing in common: I think you are wonderful and you agree with me."

The ego goes on agreeing for wrong things, because the ego can exist only with the wrong. It feeds on the wrong. So whenever you feel that your ego is fulfilled, beware! -- you have eaten something wrong, you have swallowed something wrong. Whenever you feel egoless, relax -- now you have eaten the right, something which is in tune with your nature.

Ego arises out of disturbance, but ego has its own logic. It goes on saying that you are important, that you are the most important man in the world, and you have to prove it. And we are all trying to do this one way or the other -- somebody by possessing more money, somebody by possessing a beautiful woman, somebody by possessing prestige, power, somebody by becoming a president or a premier, somebody by becoming an artist, a poet, somebody by becoming a MAHATMA -- but we are all trying in some way or other to prove our innermost fantasy, that we are the most important person in the world.

Then you cannot be a lover.

Ambition is poison for love. A lover is not in any need to prove. In fact, he knows that he is loved, and that's enough.

Try to diagnose it very carefully. When you are not loved -- and how can you be loved if you don't love?

-- when you are not loved and you don't love, suddenly a great need arises to perform, to do something, to show the world that you are important, that you are needed. There is a great need to be needed. You feel futile, impotent, useless, if you are not needed. The need in itself is not wrong; it is a love need to be needed. If a woman loves you, you are fulfilled -- somebody needs you, you are significant. Then you don't bother about the crowd. You don't go into the marketplace and shout, "I am important!" Then you are not ambitious; you don't collect money like an obsession. If somebody loves you, in that love you are dignified, in that love you become a sovereign. Love makes you an emperor, a sovereign. Love fulfills you so deeply and so greatly; then there is no need to perform or do anything. Ego simply does not exist with love. But if that need is unfulfilled, then you will try to fulfill it somehow: you would like to become a very famous man so many people need you.

But remember, to be loved by one and to be needed by millions is not the same. Even a single person's love, even a single glance of love is enough; and you can collect millions of people and they can all look towards you, but that will not be satisfying. That's what politics is, and what the politician is trying to do.

I have never come across a politician whose heart is functioning. The heart is totally dead -- but the need is there to be loved, to be needed, somebody to look to. Where to fulfill it? -- he gathers crowds. Through the crowds he tries somehow to fulfill the love need. But that crowd does not love him, that crowd is not bothered by him; that crowd is after its own needs. Because he's in power he seems to be important. They pay their respects to the chair, and the chairman is deceived. Once the chairman is not in the chair, they don't bother about him.

Have you ever observed that once a politician is out of power he is simply forgotten? Nobody remembers him. He may live for thirty or forty years; nobody will know about him. By and by, he will recede into darkness. Only once, when he dies, will there be a small notice in the newspapers -- that the ex-president or ex-premier is dead.

The man who ruled over Russia before Lenin, Kerensky, lived for fifty years after it like a small New York grocer, and nobody knew about him. He was the Prime Minister of Russia, the most important man -- the revolution happened and he was thrown out of power. He escaped. For fifty years he lived. Only when he died did people become aware that Kerensky had been alive for all those fifty years.

Power cannot fulfill a love need. You can possess great kingdoms -- that will not fulfill your love need. But if you possess one heart which throbs in tune with you, then you are fulfilled.

The Bauls sing,

> O my heart,
> let us go then on a promenade
> to the grove of Krishna's love.
>
> The breeze of joy
> will calm your life.
>
> In that woodland eternally bloom
> five scented flowers --
> their fragrance will enchant
> your life and soul,
> giving them sovereign dignity.

Enter the temple of love, and you always enter it as a sovereign. Enter into the world, the world of things, and you always enter as a beggar. The world reduces everybody to a beggar; love raises everybody to an emperor. Love is an alchemical phenomenon. Even if one heart has flowed towards you, God has reached through that heart. Somebody looked towards you with love; in that moment God looked at you. Watch the eye full of love, the hand full of love, and you will find God throbbing there -- because it is always God who loves. To love is to become God, to allow-love to happen is to become God.

Whenever you fall from the peak of love, then it is something else: you become possessive; you become a husband and a wife. Then you are no more in the grip of God. But whenever you reach to the peak -- maybe for a single moment sometimes it happens: when two persons are in absolute harmony, no barrier, no fence even exists between them; they are not throbbing as two centers, they become one center -- in that moment, God happens. When love happens, God happens. When God descends on earth, His name is love.

Each fruit is open to two frontiers
and born on a pair of trees.

Listen carefully...

Each fruit is open to two frontiers
and born on a pair of trees.

Have you ever seen one fruit born on a pair of trees? One fruit is born on one tree; two trees are not needed for one fruit. Love is that fruit which is born on two trees, never on one tree.

Each fruit is open to two frontiers
and born on a pair of trees.
Deep meditation reveals the knowledge
beyond any doubt.

When you love somebody and somebody loves you, then there comes a moment when these two trees are not two trees; then it becomes one tree. That tree is the tree of love, and on that tree of love is fulfillment, is fruition, is flowering.

The two who are wholly present
can bring forth a fruit
to offer the Master;
they are conscious and fruitful.

Let me repeat:

The two who are wholly present...

In love, two persons are simply present to each other, doing nothing. Love knows nothing of doing. When two persons are deep in love, they are simply present to each other. They face each other, just present, as if two lamps are burning, illuminating each other, or two mirrors are facing each other, reflecting each other in millionfold ways. Two lovers are just in each other's presence, saturated by the other, penetrated by the other. In that state a moment arises -- the climax, the peak moment -- when the fruit is born: when they are no more two, when all distinction is lost, when the egos don't exist, when they have become pure presences. Then, the fruit is born.

The two who are wholly present
can bring forth a fruit
to offer the Master;

... and that is the fruit to be offered to the Master, to God.

... they are conscious and fruitful.

In that peak of love, they are totally conscious and fruitful. Remember, love is not something like unconsciousness. Ordinarily, when you are in love, you become more unconscious. Then it is lust. Then it is the very lowest denominator. Then it is the lowest rung of the ladder. Of course it belongs to the ladder, but it is the lowest rung. At the highest rung there is tremendous consciousness -- and if you cannot be conscious in the presence of your lover, where else are you going to be conscious? If the presence of your lover is not worth being conscious, then where else will you find the treasure to be conscious? If you love the person, if you really love, a peak of consciousness arises. You would just like to observe, to see your beloved or your lover; you would like to be with a pure presence. And they help each other to be more and more conscious -- because when the one becomes more conscious, it is immediately reflected in the other. The other becomes more conscious, and it works like a chain reaction. Higher and higher they go, and then there comes a moment when the fruit is born; that fruit is called love. That love you can offer to the Master of the world. No other fruit will do.

They are conscious and fruitful....

And in that peak of consciousness they are fruitful. Otherwise, people live a fruitless life. People live an unfruitful life, people live without fruition. Nothing is born out of them; they simply live and die. There is no meaning and no significance in their lives. The significance arises only when two trees have become one tree, and when on that one tree the fruit of love is born.

....conscious and fruitful.
The well never sinks
into the water.

The Bauls say, "You see? Go and see a well full of water -- but it never sinks into the water." This is very mysterious. When you are absolutely drowned in oneness, for the first time you are. You never sink into it. You are merged, all boundaries lost, but then happens a paradox: the paradox of being lost completely and yet being, for the first time, yourself. When you are lost completely, you are, for the first time, your reality. You are full, surrounded by tremendous force, but you are not sunk in it. You are one with it, but for the first time your flame burns. Without any ego, your being is revealed.

Bauls sing,

Let ripeness appear in its own time
for the full flavor of the fruit.

A green jackfruit
can be softened by blows
but not made sweet.

And they say, this love you cannot force. There is no way to manipulate it. There is nothing that you can do about it. All that you can do is to allow.

Let ripeness appear in its own time...

It will come in its own time. What do you do when you watch a tree, an apple tree? What do you do? You don't pull the fruits, you don't force, you just watch. You take care, every care that is needed -- you protect the tree, you water the tree, you provide fertilizers and manure. Everything that you can do, you do; but what can you do to force? That is just helping the tree to ripen in its own time. Then the fruit comes; then you watch. One day it is ripe, sweet.

Let ripeness appear in its own time..

... so Bauls are not for any sort of Yoga. They are against Yoga. That's why I told you in the beginning that they belong to the tradition of Tantra, not to the tradition of Veda, Yoga -- no. In fact, the Bauls' tradition is more ancient than the tradition of Veda and Yoga.

Historians say that Tantra is pre-Aryan. When the Aryans came to India, Tantra was in existence here, and Shiva was their God. When the Aryans came to India they overran India, they defeated the people who were living here. Their religion was crushed, their scriptures destroyed, and by and by even their Gods were absorbed into the pantheon of the Aryans. Shiva was their God. It took very long for him to be absorbed. He was alien, but he had to be absorbed because he was very influential. And when all his followers were absorbed into the world of the Aryans, they brought their Gods also.

Tantra belongs to Shiva, and the Baul is an offshoot of the same tree. Tantra says, "Everything happens in its own right time, you need not force it. Your force will not help. It will be a disturbance. It may destroy, but it can never be creative. One has to be very effortless, spontaneous. One has to be in a let-go."

Let ripeness appear
in its own time
for the full flavor of the fruit.

A green jackfruit
can be softened by blows
but not made sweet.

The Bauls say, "We are not searching for liberation." A lover, a seeker of love, never talks in terms of liberation. He says, "It is tremendously beautiful. All that is, is already beautiful. There is no need to be liberated from it. All that is needed is how to be in it, totally absorbed." The world is not a bondage for the Baul, and there is no need to struggle against it. In fact, the Baul says, "We love the bondage of the world because these fetters are also created by you, my Lord.

The heart, a lotus,
continue flowering;
age after age, you are bound to it
and so am I...

The Baul says to his God,

You are bound to it

and so am I --
and with no escape.

The lotus blossoms,
blossoms,
blossoms;
there is no end to it,
but all these lotuses
have one type of honey
with one particular taste.

The bee is avid and unable to leave,
so you are bound and I am bound.
Where is freedom then?

It is a great play of hide and seek between the energy that God is and the energy that you are. It is the same energy in a great hide and seek. It is a great play. There is no need to end it. Let lotuses flower and blossom forever and ever. The world is beautiful: that is the basic Tantra attitude. Yoga says: one needs to be liberated. Tantra says: for what, from whom? The bondage is beautiful because it is God's. Yoga will say: drop, by and by, all your attachments; and finally, one has to go beyond love. The Bauls say: all attachments are beautiful. Go deeper into them so you don't remain with the periphery but you reach to the center. On the periphery is attachment, at the center is love.

The bee is avid and unable to leave,
so you are bound and I am bound.
Where is freedom then?

For the Baul, life is not a serious thing. It is fun, it is laughter, it is joy. So you cannot find anything like the seriousness of a church-goer, or the long faces of so-called religious people in the world of the Bauls. They love laughter, they love fun. They enjoy small things with tremendous respect. Ordinarily, religions are very long-faced, very sombre, serious, because they have to be -- they are against life.

I have heard....

One friend of Mulla Nasrudin was amazed to see that the Mulla had hitched his prize-winning possession, his prize-winning bull, to the plough, and was guiding it across his fields.

He said, "Mulla, have you gone crazy? That bull is worth twenty-five thousand rupees! Why are you letting him pull a plough?"

"That bull," said the Mulla grimly,"has got to learn that life is not all play."

There are people who become disturbed the moment you laugh; they would like to teach you that life is not all play. These people are themselves ill. They have missed life and they would not like anybody else to enjoy it. The priests are ill people; they would not like you to enjoy. They have missed; they are jealous of you. And they have staked too much: their egos are fulfilled only because they have been against life. They have chosen ego against life. If you choose life they will be against you. They will go on curbing you, they will go on condemning you, they will go on creating guilt in you. No greater calamity, not a bigger calamity can happen to humanity as has happened through religions. The calamity is that they have created a guilty conscience. So whenever you are enjoying, deep down somewhere you start feeling guilty, as if you are doing something wrong. Whenever you are healthy, you start feeling something is wrong. Whenever you are dancing, you start feeling something is wrong. Whenever you laugh, you can never laugh totally because deep down something goes on pulling you back: "What are you doing?" From the very childhood, whenever

you were happy there was somebody to teach you that life is not all play: "Stop laughing! Be serious! When will you be mature? Be grown up! Enough is enough! Drop all this nonsense of childhood." Somebody was always round the corner to teach you.

They have lost: they could not enjoy so they cannot allow others to enjoy. This is how, from generation to generation, diseases are being transferred.

Take hold of your own life. See that the whole existence is celebrating. These trees are not serious, these birds are not serious. The rivers and the oceans are wild, and everywhere there is fun, everywhere there is joy and delight. Watch existence, listen to the existence and become part of it. Then you become a Baul, then you become a lover -- because love can exist only with a deep respect for fun, with a deep respect for delight. Love cannot exist with a serious mind. With a serious mind, logic is in tune. be non-serious. I'm not saying not to be sincere. Be sincere, but be non-serious. Sincerity is something else; seriousness is totally different. Be sincere with existence, then you will be true; you will become part of this cosmic LEELA, this cosmic play.

The Bauls sing,

How can you walk
the ways of love
carrying stolen loot with impunity?

In the forest of Brinda
loving is worshipping.

The forest of Brinda, where Krishna played with his lovers, friends, girlfriends; where he danced, where the RAAS happened....

This word RAAS is very beautiful: it means the divine celebration, the divine dance.

How can you walk
the ways of love
carrying stolen loot with impunity?

In the forest of Brinda,
loving is worshipping.

As the essence of purity
in the brilliance of the sky
love transcends lust
evolving ecstasy.

The bellows breathe
into the fire of life
and stabilize mercury.

Beautiful; the saying is very beautiful.

The bellows breathe
into the fire of life

and stabilize mercury.

Even mercury becomes stabilized. So what about lust? Don't be worried. Let there be a goal to your love, a center to your love, a target for your arrow, and love transcends lust.

Yoga will say: transcend lust, fight with lust. It is a negative approach. The Bauls say: love, and love transcends lust. It is a positive approach.

Tell me, my silent Master,
O my Lord,
what worship may open me
to my beloved's lotus bloom?

The stars and the moon
eternally move
with no sound at all.

Each cycle of the universe
in silence prays,
welling up with the essence of love.

It is what physicists call electricity, gravitation, energy field. What religious people call God, Bauls call love.

Each cycle of the universe
in silence prays,
welling up with the essence of love.

Trees are in love with the earth; the earth is in love with the trees. The birds are in love with the trees; the trees are in love with the birds. The earth is in love with the sky; the sky is in love with the earth. The whole existence exists in a great ocean of love. Let love be your worship, let love be your prayer.

The song for today is very small, but a diamond -- very precious. And Bauls know how to be precise. Just the other night I was reading Digale's life, and he had a motto on his table. I loved it; Bauls would also appreciate it. The motto is: Concision in style, precision in thought, decision in life.

WHAT DEALINGS
CAN YOU EVER CONCLUDE
WITH SOMEONE WHO IS UNAWARE
OF THE FEELINGS IN LOVING?

THE OWL STARES AT THE SKY,
SITTING BLIND
TO THE RAYS OF THE SUN.

The Bauls say it is impossible to communicate....

WHAT DEALINGS
CAN YOU EVER CONCLUDE
WITH SOMEONE WHO IS UNAWARE
OF THE FEELINGS IN LOVING?

It is impossible to commune with someone who has not known love. How can we talk about God? How can we talk meaningfully about prayer? How can we say anything about the truth? -- because he's completely unaware of his own heart. He does not know the language; he has lived in the head. He's like the owl: stares at the sky, sitting blind to the rays of the sun.

In Indian mythology the owl is a symbol of knowledge, learning, learnedness. People who are too learned, too much in their heads, accumulating information and data, are like owls. They cannot see that the sun has risen. They can go on looking and staring at the sun, and still they remain oblivious to the rays of the light.

The Bauls say: a man who lives in the head -- a PUNDIT, a scholar -- a man who thinks only in terms of concepts, abstract theories, doctrines, dogmas, who has memorized the Vedas, the Koran, the Bible, will not be able to understand anything about love. Even if you say, he will immediately misunderstand. If you talk about love he will make a theory out of it, and love cannot be managed in a theory. If you say something about prayer he will try to make that prayer look like a hypothesis, and prayer is not a hypothesis. A man of logic always reduces everything to his logic.

I have heard....

A devout clergyman making a tour of the Holy Land arrived at the Sea of Galilee. His heart thrilled: "Perhaps one of these very wavelets had touched the feet of the Master Himself..." A boatman approached. The clergyman addressed him in choicest Arabic, a pocket dictionary of Arabic terms in his hand.

"What is the matter?" complained the ferryman. "Can't you talk United States?" He was an American making his living boating tourists.

"So," exclaimed the clergyman, "this is the Sea of Galilee where our Savior walked upon the waters."

"It is."

"How much will you charge me to take me to the exact spot?"

"Well, seeing as you look like a clergyman, I won't charge you anything."

After reaching the place, the clergyman glanced around with great satisfaction, consulted his texts and commentaries, and at last signalled that he was ready to return to shore.

"Cost you twenty dollars to take you back."

"But you said you would charge nothing!"

"That was to bring you here."

"And you charge everybody twenty dollars to take them back?"

"That, or more."

"Well then," said the devout one, reaching for his pocketbook, " no wonder our Savior got out and walked."

Everybody goes on interpreting everything according to his own way. Our interpretations are our interpretations.

It happened one day: Mulla Nasrudin hailed a taxi just outside the Ashram. "Take me to the Ashram, driver," he demanded, hopping into the cab.

The disgusted hackie got out, opened the door and snapped, "You are in front of the Ashram, fellow!"

"Okay," grumbled the Mulla as he got out, "but next time, don't drive so fast."

If you are drunk, then you are going to interpret everything through your drunkenness. If you are drunk with logic, love cannot penetrate your skull. Then you have a very thick head, dense -- it is impossible for love to penetrate. Then you are like the owl.

The Bauls say communication is possible only when there exists a common language. So if you want to understand the Bauls, you will have to love -- because there is no other way to understand love than to love. If you want to understand the man of prayer, pray. Move into prayer, have a taste of it. Put aside all your logic. Don't try first to be logically convinced, then you will pray; then nobody has ever prayed -- because the first thing is that it is impossible, it cannot be done. Nobody can logically convince you that prayer is meaningful. The very logical framework of your mind prohibits it. So you are asking the impossible. If you say, "First it has to be proved that love is God, then I will love," then you will have to wait, and you will have to wait for eternity -- it is not going to happen. The day it happens, it will happen in the only way it can happen, and the way for it to happen is to put aside your logic. Logic is irrelevant. You just love; have a taste of it. Move into the world of the lover. Let his singing surround you. Have a feel, and that will become the proof, and that will become the conviction. Then you can bring your logic in and your logic will start proving it, but not before. First, the taste, the experience; then the logic. Logic is a good servant but a bad

master.

WHAT DEALINGS
CAN YOU EVER CONCLUDE
WITH SOMEONE WHO IS UNAWARE
OF THE FEELINGS IN LOVING?

THE OWL STARES AT THE SKY,
SITTING BLIND
TO THE RAYS OF THE SUN

Love is a radical change in your innermost core of being. The head is just on the periphery. The head is just like waves on the ocean; love is like the depth. In the depth there are no waves, and in the waves there is no depth. Thoughts are like waves just on the surface. There is no way for a wave to know the depth while remaining the wave. The wave can know the depth, but then it has to disappear in the depth. It will no more be a wave, but then it can come back to the surface. But then that wave will itself become a Baul; no other wave will listen to it. Other waves will call that wave mad because she will talk about depths, and waves only know shallowness, they don't know depths.

Love is an experience -- existential, like taste. If you have not tasted salt, there is no way to explain it to you. If you have tasted it, there is no way to forget it. If you have tasted it, then too there is no way to explain it to somebody else who has not tasted it. How to explain to somebody else who has never known anything salty? What to say? It is not that you don't know; you know, it is just on the tip of your tongue. You know what saltiness is, but how to say it to somebody else? The only thing is to offer him a little salt. But if he says, "First let me be convinced that there exists something like salt, then only will I take"; if he is that cautious it is impossible. Then he will have to remain without any experience of salt.

And to remain without experiencing love is to remain dead -- because only a lover goes on dropping his dead selves, because only a lover moves, because only a lover is dynamic. Logic is dead; love is alive.

I am reminded of a saying of Browning. He used to say, "The life process is to rise on the stepping-stones of our dead selves to higher things."

... the life process is to rise on the stepping-stones of our dead selves to higher things....

Logic belongs to the past; love belongs to the future. Logic is just moving in the old circle again and again and again. Love moves into new territory. Being yourself is never static, being in love is also never static. It is always ecstatic -- not static but ecstatic: out of stasis, out of standing still.

Be moving. One never arrives, though one is always arriving.

The Beloved, Vol 1

Chapter #10
Chapter title: Truth is neither I nor you

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The first question:

WHO HAS ORIGINATED BAULS? PLEASE EXPLAIN.

PEOPLE LIKE BAULS ARE NEVER ORIGINATED. Religions like the Baul religion are more like happenings. Who originated the roses? Who originated the songs that the birds go on singing every morning? No, we never ask that question. It has always been there.

Philosophies are originated; you can find the originator. 'Isms', dogmas, creeds are originated. The Baul is not a creed, it is a spontaneous way of life. People have always lived that way. People who have ever lived have always lived that way. People who have ever been alive have been alive in no other way. Whether they were known as Bauls or not is immaterial. The name may have some origin somewhere; I'm not concerned with it.

The word simply means 'the madman': madly in love with existence, madly in love with life -- but this madness has always been there. And it is good that a few people have always been so mad that we have not lost contact with the roots of existence. It is because of them that we haven't. They could sing and dance and live and love -- real people, authentic to the very core.

So, I don't know when they started. They must have started from the very beginning, if there was any beginning. They must have started with the first man, because their whole teaching is about the essential man. In fact, by and by, they have disappeared. They must have been more in the beginning. By and by they have lessened; their numbers have become less and less and less every day. Because the world has become too worldly, and the world has become too cunning and clever, it does not allow the simplicity of the heart to exist. The world has become too competitive and too ambitious. It has forgotten all that is beautiful, it has forgotten all that cannot be manufactured, it has forgotten how to surrender, to allow the eternal to happen in time. It has forgotten the language of ecstasy.

The more we move back, the more and more Bauls you will find. In the beginning the whole humanity must have been like the Bauls. Even now you can watch it: every child is born a Baul, then later on he is corrupted. Every child is again born as madly in love with life, but we cultivate him, we prune him, we don't allow him spontaneity of being. We condition him, we give him a certain character.

The Bauls have no character. They are men of consciousness, but not of character. In fact, a man of consciousness never has a character. Character is a fixity, character is an obsession, character is an armor. You have to do only that which your character allows. Character can never be spontaneous. Character is always imposed by the past on the present. You are not free to be, you are not free to respond; you can only react.

The Baul believes in the SAHAJA MANUSH, the spontaneous man. The Baul says the spontaneous man is the way to the essential man. To be spontaneous is to be on the way towards being essential. Every child is a Baul.

So as I see it, in the beginning -- if there was, any beginning -- the whole humanity must have been like Bauls: true, authentic, sincere, mad, deep in love, rejoicing -- rejoicing the opportunity that God has given, rejoicing the gift.

We don't have any claim on life. Have you ever noticed it, that we don't have any claim? If we had not been, there would be no way to be and there would be no way to appeal it. There would be no way to complain against it. If you are not, you are not. The next moment you can disappear. Life is fragile, and without any claim. We have not earned it! That is the meaning when we say it is a gift. A gift is something that you have not earned; you don't have any claim over it. You cannot say that you have some right to get it. A gift is something that is given to you.

Life is a gift. It has been given to you for no reason at all. You cannot have earned it, because how can you earn it if you were not? Life is a gift, but we go on forgetting it, we are not even thankful. We don't have any gratitude. We certainly complain for a thousand and one things which we may think we are missing in life, but we never feel grateful for life itself.

You may complain that your house is not good: the rains have come and it is leaking. You may complain that your salary is not enough; you may complain that you don't have a beautiful body. You may complain that this is not happening and that is not happening -- a thousand and one complaints -- but have

you ever seen that the whole life, the very possibility that you can be, breathe, look, see, hear, touch, love and be loved, is a gift? It has been given to you because God has so much to give, not because you have earned it.

The Baul lives in tremendous gratitude. He sings and dances -- that is his prayer. He cries. He simply wonders why, for what has life been given to him, for what has he been allowed to see the rainbows in the sky, for what has he been allowed to see flowers, butterflies, people, rivers and rocks? For what? Because life is so obvious you tend to forget the tremendous gift hidden in it.

In the beginning, everybody must have been a Baul, because civilization was not there to corrupt, society was not there to destroy. Priests and churches were not there to give you a character, to give you a narrow passage. In the beginning, life must have been overflowing. Everybody must have lived out of their own beings -- not because of any commandments, not because of scripture. There was no scripture and there was no commandment. Moses had not appeared yet. Everybody must have been a Baul in the beginning; and every child, when he is born, is a Baul. Watch a child to understand what this phenomenon of being a Baul is. See children delighting for nothing -- just shouting out of joy, just running here and there out of overflowing energy. When you become a Baul you again become a child.

To become a Baul is to become a primitive. To become a Baul is to reclaim one's primitiveness, one's primalness. One is reborn; it is a rebirth -- the child happens again. Your body may be old, your mind may be old, but your consciousness is released from the bondage of the body and the mind. You have a past, you have many experiences, but they no longer burden you. You put them aside. You use them when needed; otherwise, you don't carry them continuously on your head for twenty-four hours. This is what liberation is: it does not liberate you from existence or from life or from flowers and love, it simply liberates you from your past. In fact, the more you are liberated, the more you fall in love with God. The more you are liberated, the more you become capable of rejoicing and loving.

So don't ask me who originated Bauls. Nobody has ever originated things like that. The whole emphasis is on spontaneity. Of course, to have a theory like Einstein's

Theory of Relativity, an Einstein is needed. Without him it cannot be originated; without him it would not be in existence. A very complicated mind is needed to discover the complicated Theory of Relativity.

Bauls don't give any theories. They simply say, "All that you need be, you are already." It is not a question of being very clever, it is a question of just being simple. No talent is needed to become a Baul. That's the beauty of it: no genius is needed. What genius is needed to be a child? Every child is born as a child. The sages and the fools -- all are born as children. No talent is needed. Childhood is simply everybody's nature.

To be a Baul nothing is needed. In fact, the moment you need nothing, you become a Baul. The moment you are unburdened and you don't possess anything, any past, you are a Baul.

No, things like that are never originated. Nobody creates them; they happen. They are part of nature.

The second question:

> SO MANY TIMES I CAN'T UNDERSTAND YOUR WORDS BECAUSE THE SOUND OF YOUR WORDS SHOWERS ON ME, YOUR SOUND STRIKES ME WITH ENERGY, FILLING ME, AND AS A SHOCK, I FEEL IN MY SPINAL CORD THRILLS, WAVES AND VIBRATIONS. SHOULD I BE CAREFULLY AWARE FOR THE MEANING OF YOUR WORDS?

Then there is no need to be careful about the meaning of the words; that will be a disturbance. If you feel in tune with my sound, THERE is the meaning. If you feel you are being showered with a new energy, if you feel thrilled, pulsating in a new way you never knew before, if you feel a sort of new dimension arising in your being because of the sound of my words, then forget all about me. Then there is no need; you have got the meaning already. That showering is the meaning, that thrill in the spine is the meaning, that vibration that cleanses you is the meaning. Then there is no need to worry about the ordinary meaning of the words. Then you are getting a higher meaning, then you are reaching a higher altitude of meaning. Then you are really getting the content and not the container. The meaning of my words is just the container.

If this is happening to you, then my words are no longer words to you; they have become existential. Then they are alive, then they have become a transfer. Then something is transpiring between my energy and your energy. Then there is happening something like what Bauls call love.

Allow it. Forget all about the words and their meaning. Leave it for foolish people who only collect

words and are never in contact with the content. The words are just like shells: hidden behind them, I am sending you great messages. Those messages cannot be understood by the intellect, those messages have to be decoded by your total being. That is what is happening -- the vibration, the pulsation, the thrill, the showering of a new energy -- your total being is decoding. This is real listening. This is really to be in contact with me, to be in my presence.

Once I stayed with a friend. He had a big cage in his garden and he had one eagle in that cage. He took me to the cage and he said, "See, what a beautiful eagle." The eagle was beautiful, but I felt sorry for her. I told the friend that this was not an eagle.

He said, "What do you mean? This is an eagle. Don't you know eagles?"

I said, "I know them, but I have known them only against the wind in the sky, in the high heavens, free, almost not of this world and not in this world, weighing themselves floating on the winds, in deep love with the free sky. I have known them as freedom. This eagle is no eagle. Because an eagle in a cage without the openness, the wideness of sky, without those high heavens, without weighing herself in freedom on the winds, is no eagle. Where is the background? -- because this is only the figure. In a cage, the real eagle has disappeared. You cannot find a real eagle in a cage because a real eagle is tremendous freedom. Where is the freedom? The soul has disappeared. The essential has disappeared; only the non-essential is here. This is just a dead eagle, more dead than any dead eagle. Release it from the cage; let it become real."

When I talk to you my words are like caged eagles; my words are in a prison. If you really listen to me, you will drop the cage and you will release the eagle. That is what is happening...the thrill. Then the freedom is released; then you become the eagle -- and higher and higher you rise. The earth is left very far behind. You can forget all about it. The ordinary is left very far behind. The shell is left, the container is left, and you have the whole sky open to you; you, your wings, and the sky, and there is no end to it. The eternal pilgrimage has started.

Forget all about words and their meanings, otherwise you will be more concerned with the cage and you will not be able to release the eagle within you.

The third question:

> EVERY TIME I HAVE LOVED SOMEONE AND AFTERWARDS DUG INTO IT, I HAVE FOUND THAT IT WAS NO LOVE AT ALL. IT WAS SOMETHING ELSE IN THE NAME OF LOVE. THUS I NOW HAVE NO FAITH IN LOVE. I JUST CANNOT BELIEVE THAT WE CAN LOVE AS WE ARE.

The questioner says, and rightly so, that whenever he has been in love he has found something else masquerading as love, so he has lost faith in love.

The first part is absolutely. right: if you observe deeply, you will find something else always hiding behind love, something counterfeit. But the counterfeit can exist only because real coins exist. If there were no real coin, how could a counterfeit exist? Sometimes it is possessiveness which hides itself behind love, sometimes it is lust, sometimes something else, jealousy.

But why do they hide behind love? -- because they feel love is a real coin, and you can pretend and hide behind it. You can be safe behind love. Whenever you hide yourself somewhere, it simply shows that somewhere that place is protective; it can become an armor around you. Why does everything seek to hide behind love? -- because love is the greatest protection in the world, the greatest reality in the world, the only energy. Everything else is false; love is true. All that is not love is false, and whatsoever you are doing which is not love is a sheer wastage. All that is love is true, and whatsoever you do on the path of love increases your being, gives you more truth, makes you more true. Knowing this, everything hides behind love because love can give protection. Love is so beautiful that even ugly things can hide behind it and pretend to be beautiful.

I was reading Shepard's book, BEYOND SEX THERAPY. He relates one incident.

He was in love with a woman, a young woman. A few friends had come to see him, but the whole time he remained with the woman, talking to her, as if he was not interested in the friends. They felt a little offended, and they told the woman, "We know Shepard better than you. He has been in love with many women, and this comes and goes. So remember it: sooner or later he will get interested in some other woman. What are you going to do then?"

The woman said, "I will feel jealous, but that is my problem. But I would like my man to know every

sort of love, to know all that is possible before he dies. I will feel jealous, but that is my problem. That I have to tackle, and I have to get over it. That has nothing to do with him. As far as he's concerned, this is my desire: that he should know all that he wants to know before he dies, because once gone, one is gone forever. I would like him to live as richly as possible. If problems arise, like jealousy, then they are my problems."

This is what love is. It knows the distinction between jealousy and love. It is not confused about it. The jealousy cannot hide behind it; it cannot pretend to be love.

So the first thing is right, the questioner is absolutely right: "Every time I have loved someone and afterwards dug into it, I have found that it was no love at all. It was something else..." perfectly true "... in the name of love. Thus I now have no faith..." That is wrong -- because you have not known love yet. How can you lose faith in love, which you have not known yet? You can lose faith in jealousy, you can lose faith in possessiveness, you can lose faith in anger, you can lose faith in lust, but you have not come across love at all so how can you lose faith in it? To lose faith or to have faith, at least some experience of love is essential -- and you have not come across it.

Dig a little more and you will be able to sort it out now. What is jealousy? -- you know; what is possessiveness? -- you know. This is good; you are evolving. This is how everybody has to evolve. In the beginning, everything is mixed -- as if mud is mixed in gold. Then one has to put the gold into fire: all that is not gold is burned, drops out of it. Only pure gold comes out of the fire. Awareness is the fire; love is the gold; jealousy, possessiveness, hatred, anger, lust, are the impurities. You are becoming more aware. Now you see what jealousy is, and you can see it is not love. Half the battle is won; fifty percent of the battle is over -- you can recognize jealousy. But you have not yet known what love is. You are on the right track. But don't become hopeless, don't lose courage, don't lose faith, because sooner or later you will be able to know what love is. You are coming closer to home.

Don't be in such a hurry. Truth tends to reveal itself. Truth is revelatory, truth is revelation. You just go on seeking, searching, finding. There may be many errors, but there is no other way to grow. Trial and error is the only way. By and by, you go on eliminating the errors. Less and less errors happen, and more and more purity becomes available. Don't stop in the middle.

I have heard....

Mulla Nasrudin got a job in a bank. The cashier tossed him a packet of one-rupee notes and said, "Check them to make sure there are one hundred."

The Mulla started counting. Finally he got up to fifty-six, fifty-seven, fifty-eight, then he threw the packet in the drawer.

"If it is right this far," remarked Nasrudin to the man next to him, "it is probably right all the way."

Don't be in such a hurry. If it has been wrong so far, don't think it will be wrong all the way. At a hundred degrees, suddenly it turns right. One has to penetrate all the impurities. But you are on the right track, so be happy.

And it is because of a deep desire for love that you have been able to recognize what is not love. Otherwise, how would you recognize? You can recognize that this is not gold because gold exists. Otherwise, what is the criterion to know that this is not love? You have some tacit understanding; it is not conscious yet, it is tacit, deep down. That is the meaning of understanding, understood. You have a tacit understanding, some deep undercurrent which knows what love is. That's why you can find 'this is not love', 'that is not love'. Good, you are on the right track. Go on to the very end, all the way.

It is because of the possibility of love that you have become aware of jealousy, of possessiveness, of anger, of lust, of greed, of indulgence, of gratification, and a thousand and one things. But the central core is dependent on a tacit understanding of love.

Truth tends to reveal itself.

Let me tell you a few anecdotes.

The funeral cortege was being set up for the wife of Mulla Nasrudin. He was dressed sombrely in the appropriate black. The funeral director said to the Mulla in a respectful whisper, "And you will be sitting in the head car with your mother-in-law."

Nasrudin frowned, "With my mother-in-law?"

"Yes, of course."

"Is it necessary?"

"It is essential -- the bereaved husband and the bereaved mother, the two closest survivors, together."

Mulla Nasrudin turned to look at the large and sobbing figure of his mother-in-law and said, "Well, all

right then. But I tell you right now that it is going to spoil the pleasure of the occasion."

Your black dress cannot hide the truth, your tears cannot hide the truth. Deep down he was feeling happy that now he was free, now he was no more in bondage with this woman. Just on the surface he was showing his bereavement.

Truth has a tendency to reveal itself. If you just become a little alert, you will always know what is true. Truth need not be learnt; one needs just to be a little alert, and then the truth reveals itself. Revelation is intrinsic to truth. And when truth is revealed, a thousand and one lies are also revealed simultaneously, all the lies that were pretending to be truth when the truth was not known.

It happened: Abdul Rehman was very sick, a friend of Mulla Nasrudin. Everybody was worried about the sick man. He was very sick indeed, and his friends took turns visiting him to keep up his spirits.

The night Mulla Nasrudin went he was warned in advance that Abdul Rehman was very low and he must be extremely careful to say nothing discouraging. Nasrudin was doing beautifully, and actually had Rehman chuckling over a number of funny stories. But suddenly however, the Mulla stopped and began to shake his head.

"What is that? What is the matter, Mulla?" said Rehman anxiously.

"I was just thinking," said Nasrudin, "how in the name of the Holy Prophet are they going to get a coffin down the crooked stairs in this house?"

Now on the surface he was trying to encourage the man, but deep down he knew that he was going to die, and deep down an undercurrent: how are they going to get the coffin down? -- the staircase is so crooked.

Truth has a tendency to reveal itself. Just be a little alert and your heart will show you the path. And then nothing will be able to hide behind love. Things can hide behind love because you are unconscious. It is not a fault of love, it is your unconsciousness. So don't distrust love, distrust unconsciousness. Don't lose faith in love -- love has not done anything to you. Nothing wrong has love done to you. In fact, in spite of you, it is love that is keeping you alive. I repeat: in spite of you it is love that is keeping you alive. Lose faith in unconsciousness. If you are conscious, then nothing can hide behind love. Then no counterfeit can deceive you.

"It was something else, always in the name of love. Thus I now have no faith in love."

That is absurd. The logic is incorrect. You have not come across love; how can you lose faith in love? Dig a little more, go to the very end of it: you will always find purer gold, the deeper you go into yourself.

It is just like digging a well: first you dig a well -- you just get stones, rocks, rubbish; after that layer, more pure soil; after that layer, wet soil; after that, muddy water; after that, purer water. The deeper you go, purer springs become available. And this is so inside your heart also. On the surface there is just dirt, dust, rocks, then dry earth, then wet earth, then muddy water. But don't lose faith; you are coming closer to home -- then, pure water.

"I just cannot believe that we can love as we are." That's true -- you cannot love the way you are. But there is no need to choose to remain the way you are. You can change. There is no need to cling to your structure. You can destructure it.

That's what I'm doing here; that's all that we are trying to do together: to destructure you so that you can be realigned, so that you can be rearranged, so that the old disappears and the new is born.

This is true -- that the way you are you cannot love. But there is no reason to lose faith in love. Lose faith in yourself, lose faith in your ego. If it is you who is preventing you from loving, then drop this you -- because love is worth it. Millions of you's are not as valuable as a single moment of love. Drop this structure. Choose the sky, don't choose the cage. The you you are feeling you are is nothing but the cage given by the society. Choose the sky drop the cage.

The fourth question:

> TWO MORNINGS AGO I SLEPT THROUGH THE LECTURE AND WOKE UP AT THE END WITH THE WORD 'SINGLE-MINDEDNESS' ON MY MIND. SO WHAT TO DO?

Be single-minded. The message is so clear; what is there to ask? Your being has given you a great message.

Sometimes it happens after deep sleep that you have messages from your deepest core of being. Start

listening to your first thoughts in the morning; out of sleep you are very close to your being. There is more possibility, within two or three seconds of waking, to have some glimpses of your deepest being, some messages. After two, three seconds, the contact will be lost. You will again be in the world, thrown into the world. But sometimes it happens, as it happens to a few people: listening to me they fall asleep. There are different types of people.

For example, just now Sheela is fast asleep, but her sleep is really beautiful: it is a sort of trance, not sleep. She is not just asleep; her sleep is luminous. She has simply relaxed. Listening to me deeply, she could not remain tense. All tension is gone, so she simply relaxed, relaxed into a deeper layer of her own being. To all people from the outside she will look fast asleep. When she is back, even she may not be able to understand what has happened because to her also it may look like sleep. It is not sleep; it is a certain stage: in yoga we call it TANDRA. It is a midway point between waking and sleep, and without dreams.

So there are two midway stages between deep sleep and waking. The ordinary stage is dreaming: if you are just in between, then you dream. Either you are awake, or you are fast asleep, or you are dreaming. And dreaming is just in the middle of waking and sleeping; it is the middle passage. This is ordinarily so.

But if your meditation goes deeper, or, if your love goes deeper, the first change that happens in consciousness is a change in the middle stage -- dreaming stops. Now it is very difficult to say what it is. You can think about it as sleep, or you can think about it as waking; it is both together -- just a balance between the two, a very balanced stage.

TANDRA is the first glimpse, the beginning of SATORI. Dreams disappear first. Then in the next step, sleep disappears; and in the third step, what you call waking, that disappears. And when all three have disappeared, then arises what we call REAL waking. Then one becomes enlightened. TANDRA is the first step; dreams are disappearing.

So sometimes it happens that people fall asleep here -- they are in a state of trance. TANDRA can be translated as trance. For all practical purposes, they are asleep. They will not be able to remember my words, but after they are back they will remember that something very deep and silent has happened. Something in their energy has changed.

It is a deep relaxation. In this relaxation if some message arises, listen to it very carefully.

"Two mornings ago I slept through the lecture and woke up at the end with the word 'single-mindedness' on my mind." That morning I had been talking about singlemindedness.

The question is old. The question is concerned with the series of Zen stories.

I was talking that morning about single-mindedness. You may not have heard; you were in TANDRA, in trance to what I was saying. But what I wanted to deliver to you has been delivered. Your being listened, your body listened, your totality drank out of me, absorbed what I was saying, what I was being here. And when you came back, as a condensed message, a gift from your deepest core to your periphery, from your center to your circumference, the word 'single-mindedness' arose in your consciousness. Now you ask what to do?. -- be single-minded!

And what do I mean when I say 'be single-minded'? In fact, to say 'be single-minded' is almost to say 'be without mind' -- because the mind exists only in conflict. Mind exists only as many. When the manyness has disappeared and the crowd is no more there, we call it single-minded -- or you can call it no-mind because the mind has disappeared. Mind is many; single mind is no-mind. When you are one, together -- no conflict inside, no division, all demons gone, you have become indivisible,,everything joined together in a deep coherence and harmony, a single orchestra -- then there is no-mind.

Single-mindedness is a term from Yoga tradition. No-mind means the same, but the term belongs to another tradition, Zen. But they both mean the same: don't be a crowd, don't be poly-psychic. Become uni-psychic, become one.

The fifth question:

HOW CAN I DISTINGUISH BETWEEN ENLIGHTENED SELF-LOVE AND EGOMANIA?

The distinction is subtle but very clear, not difficult; subtle, but not difficult. If you have egomania, it will create more and more misery for you. Misery will indicate that you are ill. Egomania is a disease, a cancer of the soul. Egomania will make you more and more tense, will make you more and more up-tight, will not allow you to relax at all. It will drive you towards insanity.

Self-love is just the opposite of egomania. In self-love there is no self, only love. In egomania there is no love, only self. In self-love you will start becoming more and more relaxed. A person who loves himself is totally relaxed. To love somebody else may create a little tension, because the other need not be always in tune with you. The other may have his or her own ideas. The other is a different world; there is every possibility of collision, clash. There is every possibility of storm and thunder because the other is a different world. There is always a subtle struggle going on. But when you love yourself, there is nobody else. There is no conflict -- it is pure silence, it is tremendous delight. You are alone; nobody disturbs you. The other is not needed at all. And to me, a person who has become capable of such deep love towards himself becomes capable of loving others. If you cannot love yourself, how can you love others? It must first happen at close quarters, it must first happen within you, to spread towards others.

People try to love others, not being at all aware that they have not even loved themselves. How can you love others? That which you don't have you cannot share. You can give to others only that which you have already with you.

So the first and the most basic step towards love is love of oneself; but it has no self in it.

Let me explain it to you.

The 'I' arises only as a contrast to the 'thou'. 'I' and 'thou' exist together. The 'I' can exist in two dimensions. One dimension is 'I-it': you -- your house, you -- your car, you -- your money; 'I-it'. When there is this 'I', this 'I' of 'I-it', your 'I' is almost like a thing. It is not consciousness; it is fast asleep, snoring. Your consciousness is not there. You are just like things, a thing amidst things: part of your house, part of your furniture, part of your money.

Have you watched it? A man who is too greedy about money, by and by starts having the qualities of money. He becomes just money. He loses spirituality, he is no more a spirit. He is reduced to a thing. If you love money, you will become like money. If you love your house, by and by you will become material. Whatsoever you love, you become. Love is alchemical. Never love the wrong thing, because it will transform you. Nothing is so transforming as love. Love something which can raise you higher, to higher altitudes. Love something beyond you.

That is the whole effect of religion: to give you a love-object like God so that there is no way to fall down. One has to rise.

One sort of 'I' exists as 'I-it'; another sort of 'I' exists as 'I-thou'. When you love a person, another type of 'I' arises in you: 'I thou'. You love a person, you become a person.

But what about self-love?. -- there is no 'it' and there is no 'thou'. 'I' disappears because 'I' can exist only in two contexts: 'it' and 'thou'. 'I' is the figure, 'it' and 'thou' function as the field. When the field disappears the 'I' disappears. When you are left alone, you are, but you don't have an 'I', you don't feel any 'I'. You are simply a deep AMNESS. Ordinarily we say 'I am'. In that state, when you are deep in love with yourself, 'I' disappears. Only amness, pure existence, pure being remains. It will fill you with tremendous bliss. It will make you a celebration, a rejoicing. There will be no problem in distinguishing between them.

If you are getting more and more miserable, then you are on the trip of being an egomaniac. If you are becoming more and more tranquil, silent, happy, together, then you are on another trip -- the trip of self-love. If you are on the trip of ego you will become destructive to others -- because the ego tries to destroy the 'thou'. If you are moving towards self-love, the ego will disappear. And when the ego disappears, you allow the other to be himself or herself; you give total freedom. If you don't have any ego you cannot create an imprisonment for the other you love; you cannot create a cage. You allow the other to be an eagle in the high heavens. You allow the other to be himself or herself; you give total freedom. Love gives total freedom. Love IS freedom -- freedom for you and freedom for the object of your love. Ego is bondage -- bondage for you and bondage for your victim.

But ego can play very deep tricks with you. It is very cunning, and subtle are its ways: it can pretend to be self-love.

Let me tell you one anecdote.

Mulla Nasrudin's face lit up as he recognized the man who was walking ahead of him down the subway stairs. He slapped the man so heartily on the back that the man nearly collapsed, and cried, "Goldberg, I hardly recognized you! Why, you have gained thirty pounds since I saw you last. And you have had your nose fixed, and I swear you are about two feet taller."

The man looked at him angrily. "I beg your pardon," he said in icy tones, "but I do not happen to be Goldberg."

"Aha!" said Mulla Nasrudin, "so you have even changed your name?"

The ego is very cunning and very self-justifying, very self-rationalizing. If you are not very alert it can start hiding itself behind self-love. The very word 'self' will become a protection for it. It can say, "I am your self." It can change its weight, it can change its height, it can change its name. And because it is just an idea, there is no problem about it: it can become small, it can become big. It is just your fantasy.

Be very careful. If you really want to grow in love, much carefulness will be needed. Each step has to be taken in deep alertness so ego cannot find any loophole to hide behind.

Your real self is neither I nor thou; it is neither you nor the other. Your real self is altogether transcendental. What you call 'I' is not your real self. 'I' is imposed on reality. When you call somebody 'you', you are not addressing the real self of the other. Again you have imposed a label on it. When all the labels are taken away, the real self remains -- and the real self is as much yours as it is others. The real self is one.

That's why we go on saying that we participate in each other's beings, we are members of each other. Our real reality is God. We may be like icebergs floating in the ocean -- they appear to be separate -- but once we melt, nothing will be left. Definition will disappear, limitation will disappear, and the iceberg will not be there. It will become part of the ocean.

The ego is an iceberg. Melt it. Melt it in deep love, so it disappears and you become part of the ocean.

I have heard....

The Judge looked very severe. "Mulla," he said, "your wife says you hit her over the head with a baseball bat and threw her down a flight of stairs. What have you got to say for yourself?"

Mulla Nasrudin rubbed the side of his nose with his hand, and meditated. Finally he said, "Your Honor, I guess there are three sides to this case: my wife's story, my story, and the truth."

Yes, he is perfectly right.

"You have heard about two sides of a truth," he said, "but there are three sides" -- and he is exactly right. There is your story, my story, and the truth; I and you and the truth.

The truth is neither I nor you. I and you is an imposition on the vastness of the truth. 'I' is false, 'you' is false; utilitarian, useful in the world. It will be difficult to manage the world without 'I' and 'you'. Good -- use them, but they are just devices of the world. In reality, there is neither 'you' nor 'I'. Something, someone, some energy exists with no limitations, with no boundaries. Out of it we come, and into it we disappear again.

The sixth question:

> EVEN IF SOMETIMES LOVE-LIKE FEELINGS ARISE IN MY HEART, IMMEDIATELY THE NEXT MOMENT I START FEELING 'THIS IS NOT LOVE, THIS IS NOT LOVE AT ALL: IT IS ALL MY HIDDEN CRAVINGS FOR SEX AND ALL THAT'.

So what is wrong in it? Love has to arise out of lust. If you avoid lust, you will be avoiding the whole possibility of love itself. Love is not lust, true; but love is not without lust -- that too is true. Love is higher than lust, yes, but if you destroy lust completely, you destroy the very possibility of the flower arising out of the mud. Love is the lotus, lust is the mud the lotus arises out of. Remember it; otherwise you will never attain to love. At the most, you can pretend that you have transcended lust. Because without love, nobody can transcend lust; you can repress it. Repressed, it becomes more poisonous. It spreads into your whole system, it becomes toxic, it destroys you. Lust transformed into love gives you a glow, a radiance. You start feeling light, as if you can fly. You start gaining wings. With lust repressed you become heavy, as if you are carrying a weight, as if a big rock is hanging around your neck. With lust repressed, you lose all opportunities to fly in the sky. With lust transformed into love, you have passed the test of existence.

You have been given a raw material to work, to be creative. Lust is raw material.

I have heard....

Berkowitz and Michaelson, who were not only business partners but life-long friends, made a pact: that whichever one died first would come back and tell the other what it was like in heaven.

Six months later, Berkowitz died. He was a very moral man, almost saint-like, a puritan who had never done anything wrong, who had always remained afraid of lust and sex. And Michaelson waited for his dear departed holy friend to show some sign that he had returned to earth. Michaelson passed the time impatiently hoping for and eagerly awaiting a message from Berkowitz.

Then one year after the day of his death, Berkowitz spoke to Michaelson. It was late at night; Michaelson was in bed.
"Michaelson, Michaelson," echoed the voice.
"Is that you, Berkowitz?"
"Yes."
"What is it like where you are?"
"We have breakfast and then we make love, then we eat lunch and we make love, we have dinner and then we make love."
"Is that what heaven is like?" asked Michaelson.
"Who said anything about heaven?" said Berkowitz. "I am in Wisconsin, and I am a bull."

Remember, this happens to people who repress sex. Nothing else can happen because that whole energy repressed becomes a load and pulls you down. You move towards lower stages of being. If love arises out of lust, you start rising towards higher being.

So remember, what you want to become -- a Buddha or a bull -- depends on you. If you want to become a Buddha, then don't be afraid of sex. Move into it, know it well, become more and more alert about it. Be careful; it is tremendously valuable energy. Make it a meditation and transform it, by and by, into love. It is raw material, like a raw diamond: you have to cut it, polish it; then it becomes of tremendous value. If somebody gives you an unpolished, raw, uncut diamond, you may not even recognize that it is a diamond. Even the Kohinoor in its raw state is worthless.

Lust is a Kohinoor: it has to be polished, it has to be understood.

The questioner seems to be afraid and antagonistic: "It is all my hidden cravings for sex and all that." There is a condemnation in it. Nothing is wrong; man is a sexual animal. That's how we are. That's the way life means us to be. That's how we have found ourselves here. Go into it. Without going, you will never be able to transform it. I'm not speaking for mere indulgence. I'm saying move into it with deep meditative energy to understand what it is. It must be something tremendously valuable because you have come out of it, because the whole existence enjoys it, because the whole existence is sexual. Sex is the way God has chosen to be in the world, notwithstanding what Christians go on saying -- that Jesus was born out of a virgin woman -- all foolishness. They pretend that sex was not involved in Jesus' birth. They are so afraid of sex that they create foolish stories like this: that Jesus is born out of a virgin Mary. Mary must have been very pure, that's true; she must have been spiritually virgin, that is true -- but there is no way to enter into life without passing through the energy that sex is. The body knows no other law. And nature is all-inclusive: it believes in no exceptions, it allows no exceptions. You are born out of sex, you are full of sex energy. But this is not the end; this may be the beginning. Sex is the beginning but not the end.

There are three types of people. One thinks that sex is the end also. They are the people who live a life of indulgence. They miss, because sex is the beginning but not the end. Then there are people who are against indulgence. They take the other, the opposite extreme: they don't want sex even to be the beginning, so they start cutting it. Cutting it, they cut themselves. Destroying it, they destroy themselves, they wither away. Both are foolish attitudes.

There is the third possibility: the possibility of the wise man who looks at life, who has no theories to enforce on life, who just tries to understand. He comes to see that sex is the beginning but not the end. Sex is just an opportunity to grow beyond it, but one has to pass through it.

The last question:

> OSHO, I USED TO THINK I KNEW WHAT SUBMISSION WAS. NOW I SEE IT -- IT WAS A POLITICAL MIND-TRIP TO BUY RELATIONS. NOW THAT THERE IS NO PLACE TO STAND BUT WHERE I AM, BLISS HAS ENTERED. THANK YOU FOR TURNING ME ON MYSELF.

It is from Anup.
It is significant to have come to an understanding of what surrender or submission is. It is one of the keys, but people are very afraid to use it -- because if you surrender, submit, you are lost. It is death-like. It is as if one is committing suicide. So people go on doing other things and they call it submission, surrender.

To have this understanding, this glimpse that all that you have up to now been thinking of as surrender, as submission is not the real thing, is a great step towards transformation. Once you understand the false as

the false, you are becoming capable of knowing the real as the real. To understand the false as the false is the beginning of understanding the real as the real. The lies have to be exposed. Once lies are exposed, truth stands nude, naked, revealed.

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THE MILK OF THE LIONESS
IS SEEN AT ITS BEST
WHEN STORED
IN A GOLDEN CUP.

WORSHIPPING PROSPERS
IN A PROPER CONTAINER.
THE LOVER WHO WHOLLY LOVES,
CAN REACH REALITY,
COMPREHENDING THE UNATTAINABLE MAN.
THE SECRETS OF DEATH
ARE REVEALED TO HIM
WHILE HE IS FULLY ALIVE.
WHAT DOES HE CARE
FOR OTHER SHORES OF LIFE...?

Humanity is split. The very human mind is split because of two extremist life philosophies. Both are exaggerations; both are logical extremes.

One is what people call the philosophy of `eat, drink and be merry', the materialist standpoint that life is just an accident. It is not going anywhere. There is no meaning in it, no significance, no coherence. You are not preparing for something. Nothing is going to happen, so you are left in the moment; make the most of it. Death is going to destroy utterly, nothing will survive, so don't be bothered about the other shore. Don't think in terms of goals. Don't think that God, truth, liberation, MOKSHA, NIRVANA have to be achieved. These are all just illusions; they don't exist -- empty, dreams of the human mind. They are not substantial, so squeeze out of the moment whatsoever you can. But there is no undercurrent of meaning in life. Life is accidental: you are not created for any purpose.

Many live that way and miss much -- because there IS purpose, because life is not an accident, because there is a running thread in each moment of eternity, because life is an unfoldment. Something is going to happen. The future is not barren, it is going to be creative. Preparation is needed so that you can unfold, so that your seed can become manifested, so that your essence is achieved, so you can know who you are and what this existence is.

Life is not just a madman's thought. It is very systematic. It is not chaos, it is a cosmos. There is order. Even behind disorder there is order; only eyes are needed to penetrate to that depth. On the surface maybe you can see only a sequence of moments and you cannot see eternity. On the surface maybe you can see only the body and nothing more. Just as when you go to the ocean, standing on the beach you cannot see the depth of the ocean, only the waves. But the ocean is not just waves. In fact, waves cannot exist without the ocean; the ocean can exist without the waves. Waves are not separate from the ocean. Waves are nothing but ocean waving, and ocean has tremendous depth. But to know that depth one has to go into that depth, one has to dive deep.

The materialist standpoint makes life absolutely empty of meaning. Then whether you live or you commit suicide makes no difference, because life and death are just the same. Life is nothing but a way of dying. You are going to die; how you die does not matter, when you die does not matter. How long you live and then die does not matter. Nothing matters. This standpoint is a half-truth -- and half-truths are dangerous, more dangerous than lies because they have something of truth in them. That something can be very, very deceiving. A complete lie is not so dangerous because it cannot deceive for long. Sooner or later you will come to know that it is a lie. Half-truths are very dangerous because something is true, and that something true may keep you hooked and you may never be able to know the lie.

The other extreme is that of the spiritualist. He says, "This moment is useless. Time is useless, only eternity has meaning. So don't waste this moment in rejoicing, delighting. Don't waste this moment, prepare for the future. Sacrifice the present for the future. Sacrifice all that you have for that which the future holds in itself as a promise. Make life a constant approach towards truth. Make life a constant effort to realize oneself, or God, or NIRVANA. This is not significant, but THAT. HERE is not significant, but THERE. The other shore is significant. This shore is to be used only as a jumping board. But you have to go to the other shore. Real life is on the other shore. On this shore there is only illusion, MAYA, so don't waste your time in anything that keeps you on this shore. Don't be happy on this shore, because if you are happy on this shore, how will you be able to leave it? Become sad, become serious. This shore is the shore of sorrow. This shore is not the shore of life, but death. This shore is nothing but accumulated sin, so be sad that you are here, be indifferent to whatsoever this shore can give to you. Don't be attached to anything here. Don't fall in love with someone. Don't fall in love with the beauty of this shore. Be alert and remember the other shore, keep your eyes on the other shore."

This too, is another extreme. It also carries half of the truth, and is as dangerous as the first extreme.

This moment is also part of eternity, and this shore belongs to the river as much as the other shore. And the beauty on this shore, and the song and the poetry of this shore is as divine as the song and the poetry of the other shore. This very moment is eternity available to you. So just sacrificing this moment for the future is foolish, because the future will always come as this moment. The other shore will always come as this shore. And, if you have learned a trick that spiritualists have learned, and that they have taught to the whole humanity and corrupted the mind -- how to destroy this moment, how to be negative on this shore -- then you will be negative anywhere. Wherever you are you will be negative. Wherever you are you will be destructive. Wherever you are you will remain sad and sorrowful. This is not religion.

THE BAUL attitude is a great synthesis between these two polarities. The Baul understanding uses both

half-truths and makes a whole truth out of it. The Bauls say, "This moment is not all, right; but to say that this moment is nothing is wrong." The Bauls say, "Life is a preparation, but the preparation is nothing but to be blissful in this moment." They are not materialists and they are not spiritualists. They are religious people. Religion is a great synthesis. And if you don't understand this, you will be a victim of either this extreme or that. Or, you can be a victim of both, half-half. That's how schizophrenia arises.

Schizophrenia is not a disease that happens to a few people -- it is the normal state of humanity. Everybody is divided, split. You can watch it in your own life. When you are not with a woman, with a man, not in love, you think, you fantasize about love. Love seems to be the goal. That seems to be the very meaning of life. When you are with a woman or with a man and in love, suddenly you start thinking in terms of spiritualism: "This is attachment, this is possessiveness, this is lust." A condemnation arises.

You cannot be alone and you cannot be with somebody. If you are alone you hanker for the crowd, for the other. If you are with somebody you start hankering to be alone. This is something to be understood, because everybody has to face this problem. You are born in a schizophrenic world. You have been given double standards. You have been taught materialism, and you have been taught spiritualism, together. The whole society goes on teaching you contradictory things.

I was staying with a Vice Chancellor, and he told me that he was very worried about the new generation. He has two young boys and he was worried about them. He wants them to be humble. He wants them to be true, honest; he wants them to be religious, prayerful.

I said, "That's okay. What else do you want them to be?"

He said, "Of course, I would like them to succeed in life."

I insisted, "What do you mean by success?"

He said, "At least I have become a Vice Chancellor. I would like them to be well-educated, to reach to high posts, to succeed materially as far as wealth is concerned: a good house, a good car, a good wife, respect in the society." And then he became a little uneasy, and he said, "But why are you asking this?"

I said, "I am asking this because both are contradictory. On the one hand you want your son to be humble, on the other hand you want him to be ambitious. Now both will make him just split. On the one hand he will try to carry the ideal of humility, humbleness, simplicity; on the other hand, the ideal to succeed, to be ambitious, to achieve. An ambitious man cannot be humble; a humble man cannot be ambitious. And you want him to be prayerful? And you want him to be true and honest? A man who is trying to succeed in the world HAS to be dishonest. Of course, he has to be dishonest in such a way that nobody ever discovers it. He has to be very cunningly dishonest. He has to pretend to honesty and remain dishonest. He has to pretend to humbleness and remain egoistic. But these are such different, diametrically opposite goals, and you put them inside one person -- that person will always remain divided. If he succeeds he will think,'What happened to my humbleness, what happened to my prayer, what happened to my compassion?' If he becomes humble he will think,'What happened to my ambition? I am nowhere'."

You are born in a schizophrenic world. Your parents were schizophrenic, your teachers were schizophrenic, your priests, your politicians are schizophrenic. They go on talking about two diametrically opposite goals, and they go on creating the split m you.

The Bauls are very healthy people -- not schizophrenic, not split. Their synthesis has to be understood; the very understanding will help you tremendously.

They say, "This world and the other world are not opposite." They say, "To eat, drink and be merry, and to be prayerful, are not opposite." They say, "This shore and the other shore belong to the same river of God." So they say that each moment has to be lived as a materialist, and each moment has to be given a direction as a spiritualist. Each moment, one has to be delightful, rejoicing, celebrating, and at the same time, remaining alert and conscious, remaining fully aware about the future unfoldment. But that unfoldment is not against this moment's rejoicing. In fact, because you rejoice in this moment, the next moment your flower opens more. The more you are happy m this moment, the more you will become capable of being happy in the next moment. If today has been a heaven, tomorrow cannot be a hell because it will be born out of today. If today has been tremendously beautiful, a day of song, a day of dance and laughter. then how can tomorrow be a day of sorrow? From where can sadness enter in? It is going to be YOUR tomorrow. And whenever it will come, it will come as today, and you have learned the secret of how to live today.

The Bauls say, "Learn from the materialist the way to live. "Learn from an Epicurean, a CHARVAK;

learn from him the way to live this moment. Learn the direction from real spiritual people -- a Buddha, a Mahavir, a Krishna -- and make a synthesis out of both. Don't divide time and eternity; don't divide matter and mind; don't divide earth and sky. Don't divide the roots and the flowers; they are together.

This togetherness is the goal of the Baul. And when inside you divisions disappear, and inside you there is no conflict, and inside you you are one, you become luminous. A great grace arises in you. Then you will be as happy as Epicurus and as silent as Buddha.

IN the soul of a Baul, Buddha and Epicurus embrace each other. And this is my goal also, and this is my teaching also. If somehow you can become a Buddha without becoming an Epicurus simultaneously, you will miss much. You will become a stone Buddha; you will not be alive. Or if you can become an Epicurus without becoming a Buddha, you will miss much. You may enjoy a few fleeting moments of life, but that's not enough. Life has more to give and you live only on the waves, you never reach the depths.

I would like you to become capable of living on the waves, with the sun shining and the storm raging and great winds blowing, and to go into the depth also, where all storms cease, where deep darkness exists without any penetration from the sun, where everything is silent and peaceful and tranquil, and there is no disturbance. But, I would like you to become capable of both. If one makes you incapable of the other, then you are not a very rich human being. Then you are half-human. Then half of your being is dead. Then you are paralyzed; then you are not fully alive.

You must have heard what the existentialists say. They have a very basic dictum: that existence precedes essence. They say that man is born first, and then, by and by, he creates his own essence, his own soul. Man is born empty, with no content in him, just a blank paper. Then, by and by, he has to write his own autobiography on it. He has to make his own signature; he brings none. He comes as an emptiness.

The Bauls say just the opposite thing. They say: Man is born with essence, the ADHAR MANUSH. The essential man is always there, maybe manifest or not manifest. The tree is already in the seed. Essence precedes existence, not otherwise. The Bauls say that life is not a creation of something new, it is just unfoldment. You already have it; it just has to be unfolded, barriers just have to be removed. Obstacles just have to be put aside and your life starts unfolding. You are like a bud: when obstacles are no more there, you start flowering, your lotus opens.

BUT that which you are going to become you already are, in essence -- "Because if you are not already," the Bauls say, "then you cannot become." You can become only that which you are. You can become only your being. There is no other way of becoming, there is nothing else you can become. A rosebush will grow roses, a lotus plant will grow lotuses. You are already carrying your destiny; just obstacles have to be removed.

This is what Bauls call preparation. To prepare oneself means to remove the obstacles on the path. If you remove hate, love starts flowing. You are not to create love; nobody can create love. If you were to create love then it would be impossible. Just remove the hate and you will see love streaming. Remove unconsciousness, and you will see knowing arising in you. Remove the negative, and the positive starts unfolding itself. Then the whole preparation is just negative. It is almost as if a rock is blocking a small stream: you remove the rock and the stream starts moving. With the rock blocking her path, it may not ever have been possible for her to come and be manifested.

We are carrying many rocks within our beings -- call them blocks in your energy -- but those blocks have to be dissolved and removed.

The methods of the Bauls are very simple. They say that if you can dance, many blocks will disappear from your being -- because when a person dances and really moves into dance, and becomes movement, then he becomes liquid. Have you not seen it? If you have seen somebody lost in dancing, can't you see it? that he is no longer solid? He is flowing. The solidity is gone; he has become liquid. This liquidity melts the blocks. So dancing is the Yoga of the Baul; he dances for hours together. When the moon is in the sky in the night, the Bauls will dance the whole night -- because for them the moon is a symbol of their Beloved, Krishna. They call Krishna 'the moon'. When the moon is there they will dance, and they will dance madly. And this dance is not a performance. It is not for somebody else to see. If somebody sees it and watches, that's another thing. The Baul dances for himself, for his own pleasure.

Somebody asked Tulsidas, a great poet, "Why have you written RAMAYAN? Why?" -- because he devoted his whole life to it. Said Tulsidas, "SWANTAHSUKHAI TULSI RAGHUNATH GATHA": for my own pleasure I have been singing the story of Ram -- SWANTAHSUKHAI; for my own pleasure, for my

sheer pleasure, but for my own pleasure. It is not a performance, it is not for somebody else.

The Bauls dance SWANTAHSUKHAI, for their own pleasure.

Singing is another of their methods, They have chosen very aesthetic methods, not hard, but very soft methods, feminine methods, Taoist methods. They sing and they are lost completely in their singing. Singing is chanting for them; singing is prayer for them. And they sing about their Beloved, and they sing about their Lord, about their God. If you are lost in your singing you are lost in NADABRAHMA, you are lost in 'the soundless sound'. And their singing and dancing is not a ritualized thing. There is no ritual. Each Baul is individual. You will not find two Bauls singing the same song or singing in the same way. And you will not find two Bauls dancing the same dance or dancing the same way. They don't follow any ritual.

This has to be understood, because this is very, very fundamental for them. And this I would like you to remember: if anything becomes a ritual, then drop it; it is useless now -- because a ritual means a repetition. Mohammedans do their NAMAJ in a certain way every day; it becomes a ritual. Christians do their prayer. the same prayer again and again. They become so habitual with it that no consciousness is required. They can do it and they can think many thoughts in the background. It has become robot-like. They can repeat the words. They know the words, they have repeated them so many times. It is a dead ritual.

Bauls say, "Let your prayer arise in each moment. What is the need to carry the past? Can't you talk to your God directly? What is the point of repeating the same thing again?" Today is different from yesterday -- the prayer has to be new, as new as the morning sun or the morning dewdrop. Say something that arises in your heart. If nothing arises, bow down in deep silence, because He knows. He will understand your silence. Some day you feel like dancing -- dance. Now that is the prayer for that moment. Some day you want to sing -- but don't repeat anybody else's song, because that is not your heart, and that is not the way you can pour your heart into the divine feet. Let your own song arise. Forget about metre and grammar. God is not too much of a grammarian, and He is not worried about what words you use. He is more concerned about your heart; He is more concerned about your intention. He will understand.

So Bauls make their own songs on the spur of the moment. It is spontaneous. They just relax in the moment: they let the dance happen, they let the singing happen. That's why they are known as mad people, because on some day they may be quarrelling with God! It has to be so. When you love God you can quarrel also. Some day they may be very angry and they will say, "No, I'm not going to pray to you today. What have you done to me? I am very angry." But this is beautiful; this is prayer. This will be heard. This will reach to the very core of existence. When you love, sometimes you are annoyed also. When you love, sometimes you are angry also, sometimes you dance also, sometimes you complain also. Man is very helpless, and a Baul lives in total helplessness. That's why he leaves all possessions and becomes a beggar on the road. He leaves himself in the hands of God. He says, "I will trust you."

JUST the other day I was reading one prayer of a Baul, and the Baul says, "Okay, if you want to test me, test. And if you want to give me pain, give. I will try to tolerate as much as I can. Okay." But his talk is not mere talk; it is a communication. And he's not repeating scripture. He creates his scripture. And when you CREATE your scripture, only then do you live it. If it is borrowed you cannot live it. A borrowed song is not a song, and a borrowed dance is not a dance. Let it arise in you. Don't be worried about performance, because we do performance because we are too concerned about the opinion of others. The Baul is not performing anything; his approach is direct. He talks to God as a small child talks to his father or to his mother, or a lover talks to his beloved: it is alive.

The song for today:

THE MILK OF THE LIONESS
IS SEEN AT ITS BEST
WHEN STORED IN A GOLDEN CUP.

WORSHIPPING PROSPERS
IN A PROPER CONTAINER.

So Bauls say, "Prepare yourself." But when they say to prepare yourself, they don't mean to be against the world. Their preparation is life-affirmative. When they say 'prepare', they don't mean it as other

spiritualists mean it. The other spiritualists say, "Prepare"; they are saying: drop enjoying, drop delighting in life, move against life. Start destroying all attachment, all love, all celebration. These spiritualists seem to be, in some deeper way, very masochistic. Suffering becomes a very great value for them. They start creating suffering for themselves.

No, a Baul is a lover of life. When he says prepare, he says to enjoy this moment so you are ready for the next moment. Make this moment golden. Let all your moments be a series of golden moments, and you will become a golden cup.

THE MILK OF THE LIONESS
IS SEEN AT ITS BEST
WHEN STORED IN A GOLDEN CUP.

BECOME a golden cup before you invite God to pour Himself into you. Enjoy, delight, rejoice, so that you can become capable of higher rejoicings. Celebrate this shore so that you can learn the ways of celebration and you can be called to the other shore. Only those who are ready will be called. If you are sad, gloomy, masochistic, torturing yourself, you are putting the other shore farther away. Because that shore belongs to those who can penetrate. That shore comes closer the more you celebrate. In fact, if your celebration comes to a peak, this shore turns to be that shore. When you are really at the peak of your celebration, when your dance is at the ultimate climax, immediately this shore is no more this shore; you are on the other shore. You are no more in the world, you are in God.

WORSHIPPING PROSPERS
IN A PROPER CONTAINER.

A right container is needed. If you are desiring to become a container for God, if you have invited Him to be your guest and you want to be His host, then you will have to learn the ways of paradise. You will have to live in such a way, herenow, that this very moment becomes a paradise, Only then can you invite God. Many people go on inviting without ever thinking if they are ready to receive.

If He comes, will He find you ready? If He comes, will you be able to welcome Him? Have you the golden cup ready if He pours down upon you? Where will you collect Him? Is your heart ready, open to receive Him? Are you receptive, sensitive? Nobody asks this.

Many people come to me and they say, "Where is God?" -- as if it is God's duty to prove Himself, to prove where He is. And if He cannot prove Himself, then they cannot trust. God is surrounding you herenow. He is within and without. Nothing else is; only God is. But you are not ready. The golden cup is missing. You don't have the eyes to see Him, and you don't have the ears to listen to Him, and you don't have the hands to touch Him. You are not ready, and you can receive only that for which you are ready. Not even a single moment is lost. Once you are ready, immediately -- not even a single moment's gap, immediately the moment you are ready -- He happens. Because He has already happened; only your readiness has to happen.

Even if sometimes we try to be ready, our efforts are very half-hearted.

THE songwriter, Bob Dylan, gives us a modern parable that expresses quite well what I wish to say to you. On the backside of his album, JOHN WESLEY HARDING, we read of three kings who visit a man named Frank. The first king explains their mission to Frank:

"Mr. Dylan has come out with a new record. This record, of course, feature's none but his own songs, and we understand that you are the key."

"That's right," said Frank, "I am."

"Well then," said the king in a bit of excitement, "could you please open it up for us?"

Frank, who all this time had been reclining with his eyes closed, suddenly opened them both as wide as a tiger. "And just how far would you like to go in?" he asked.

The chief of the kings replied, "Not too far, but just enough so we can say that we have been there."

Even when people are seeking God, they want only to go this far -- so that they can say to the world that they have seen Him. But they don't want to go far enough -- because if you go far enough into God, you

never come back. They don't want to take another step -- because if you go deep, then there comes a point of no return. They only want to go a little bit, so that they can come back into the world and say to people that, "We have seen God also." But their whole interest is in the world and the respectability that the world can give to them. They have a big bank balance, they have a big palace today; now they even possess God in their homes.

This parable is beautiful.

Replies the chief of the kings, "Not too far, but just enough so we can say that we have been there."

WHEN you go to the temple you are still not going; your face is towards the marketplace. Have you seen it sometimes in you or in others? -- if you are alone in the temple, you don't enjoy your prayer very much. If there are many people watching, then there is great enthusiasm. Then you are so full of spirit. Then your prayer is great, you feel very high -- not because of the prayer, but because the whole town is watching you. And they will think how religious, how virtuous, how close to God you are. You would like them to feel jealous. It is a performance. But your performance is before the people; God is out of it. You are not contacting Him.

Contact Him alone, because it is not a performance. You are not to prove anything to anybody, you are just to open your heart.

The Bauls say,

As you wonder, sitting alone,
the time approaches for death.
Heedless of all, O my insane heart,
you have travelled eight million times
the painful ways of life to death,
to find the measured land,
the body of the man.

Why did you let such human
earth turn to wasteland?
Cultivated, it could have yielded
a harvest of gold.
Take up, my heart, the spade of devotion,
wrench out the weeds of sin;
the seed of faith will grow.

Just destroy obstacles.

Take up, my heart, the spade of devotion,
wrench out the weeds of sin;
the seed of faith will grow.

You are carrying the seed within you. It is already treasured in the deepest core of your being, waiting and waiting and waiting for obstacles to be removed so that it can unfold. God is your intrinsic quality; God is your destiny. You are the seed and God is going to be the flower out of this seed.

Human limbs are held together
by a pair of lotus blossoms
growing in the lower

and the upper regions of the body.
But the lotuses burst open
in search
as the sun in the body
rises and sets.

As your awareness rises and sets, your innermost lotuses open and close. Just as in the morning the sun rises in the sky on the horizon in the East, and the lotuses bloom, when night comes and the sun sets in the West, the lotuses close again. The Bauls say,

Human limbs are held together
by a pair of lotus blossoms...

... What the yogis call CHAKRAS: the vortexes of energy, the wheels of energy, the seven CHAKRAS. Bauls call them the seven lotuses.

...growing in the lower
and the upper regions of the body.
But the lotuses burst open
in search
as the sun in the body
rises and sets.

On which of these blooms
is the full moon born,
and on which
the darkest night of the month?

The lowest lotus is the sex lotus. If you remain there you will remain in a dark night. The last lotus, the seventh, SAHASRAR, is the lotus where the moon becomes full. Move from sex to love. Love is the quality or the function of the man who has come to SAHASRAR; sex is the quality and the function of the man who lives at the lowest lotus.
And don't be worried, the Bauls sing,.

My worries continue
for my crumbling boat
that can no longer carry.
Water rushes through her hulk
and salt eats at her keel.
My boat can bear no more
the burden of water.
O Master of my life,
open your eyes.
Show me your kindness
and hold me as I die.

Passions like bandits raided my boat
and went off with the spoils.
They cut the mooring rope
and left me adrift.
The Master says:
Wash away the stains of your heart
and your boat will thrive
in tranquility.

Just the stains on your heart have to be washed away. The heart just has to drop doubts, the heart has to drop suspicions. Once trust arises, you are washed clean. Trust is a tremendous cleansing of the heart. Then the lotuses open.

Sown on a slab of stone,
the seed of faith dries day by day,
never sprouting.
You may cultivate the arid earth,
but the hardened seed
will yield no harvest.

Great is the woodland where the sandal grows,
and the breeze, bearing the scent of sandal
perfumes the neighboring trees
turning them into sandalwood.

If on a very hard heart you want to sow the seed of God, it will not grow. Let your heart be soft, let it become receptive. Then it will be like the soft soil of the woodland where sandals grow. And these lines are beautiful:

Great is the woodland where the sandal grows,
and the breeze, bearing the scent of sandal
perfumes the neighboring trees
turning them into sandalwood.

AND when one man's seed flowers not only is he perfumed, all those who come in contact with him become sandalwood. Hence, the glory of SATSANG, the glory of the presence of a Master. He has become a sandalwood. Just coming in contact with him you will be perfumed, and your own seed will start sprouting.

Gathering planks and pieces of metal
you build a boat to float on the sea,
but the elements are alien to water.
The boat sails and the boat sinks
but the tie of love is never torn.

If the vehicle is not right, if the preparedness is not right, then the whole effort will be lost. You can

make a heavy boat, but then it will sink. It will not float in the sea. The Bauls say that only in the boat of love, in soft, feminine passivity, in the boat of songs and dances, does one reach to the other shore. Become more feminine, more soft, like soft soil, and throw out all hard stones from your heart. We ordinarily do just the opposite: we go on gathering doubts and suspicions. We go on destroying our own soil.

WORSHIPPING PROSPERS
IN A PROPER CONTAINER.
THE LOVER
WHO WHOLLY LOVES,
CAN REACH REALITY,
COMPREHENDING THE UNATTAINABLE MAN.

"The lover who wholly loves, can reach reality, comprehending the unattainable man...."

Love is the path of the Baul; love, and nothing else -- wholly in love, totally in love, total trust.

To find nectar,
stir the cauldron on the fire,
and unite the act of loving
with the feeling for love.

ORDINARILY people love, but they don't have a FEELING for love. They exploit love. They even act like lovers, but their love is in the service of gratification. They don't have a feeling for love. They don't love love. They don't have respect, reverence for love. Love remains a lust; it never becomes worship, prayer.

TO FIND NECTAR,
STIR THE CAULDRON ON THE FIRE,
AND UNITE THE ACT OF LOVING
WITH THE FEELING FOR LOVE.
DISTILL THE SWEETNESS
OF THE HEART
AND REACH THE TREASURES,
DEVOTING YOURSELF
TO THOSE WHOLLY DEVOTED.

If you can find a person who is wholly devoted to God, then devote yourself to that person -- because love cannot be taught, it can only be caught. Nobody can teach you the ways of love; you will have to live in close vicinity of a lover. Nobody can teach you how to pray: you will have to live in close vicinity of one who is in prayer. Watching him, feeling him, moving around him, tasting the flavor of his being, will teach you what prayer is. Then prayer will not become a ritual. Then prayer will be a flowering within you, a spontaneous arising of a new vision.

Distill the sweetness
of the heart
and reach the treasures,
devoting yourself
to those wholly devoted.

That is the relationship between a Master and a disciple. Bauls move in search of a Master. Whenever they find somebody whose song, whose dancing is prayerful...and there is no intellectual criterion for

knowing it; you have just to be with someone. How do you know that a person is in love? What is the criterion? Just be with him and see: see how he behaves, see how he responds. See his tears and his songs. Watch his moods in different moments. By and by, you will be able to feel what worship, what love, what prayer is. Yes, it cannot be taught, but it can be caught.

Will the day ever dawn
when the treasured man of my heart
will become my own?
Though not cast in any shape,
the man is evidenced
in the ways of love.

There is no proof for God, but there is enough proof in those people who have loved Him. There is no proof that God exists, but there is enough proof that a Meera existed, that Chaitanya existed. There is enough proof because we have seen a transfiguration happening in Meera, we have seen the transmutation happening in Chaitanya. We have seen. They were ordinary metal suddenly becoming gold. We don't know God exists; there is no proof -- but is it not enough proof? The Bauls say, "The man is evidenced in the ways of love." That is the only evidence.

VIVEKANANDA went to Ramkrishna. He wanted a proof for God, and Ramkrishna started laughing in his mad way. And suddenly, he touched Vivekananda's heart with his feet. Vivekananda fell into a swoon, a trance. The friends that had come with Vivekananda were all worried: "What has happened?" And Vivekananda was not the sort to fall easily into a trance. He was an intellectual, atheistic, skeptical, well trained in logic and philosophy. What had happened? What had this man done? And when Vivekananda came back, he was a totally different man. Then Vivekananda tried in thousands of ways to escape from this man Ramkrishna, but it was impossible. It was as if a great magnet was pulling him. He would escape for a few days and then come back, almost against his will. One day he would again find himself sitting before Ramkrishna, and he would tell Ramkrishna, "Leave me alone. Why are you haunting me?" Ramkrishna said, "What can I do? You asked,'Is there any God, is there any proof?' I don't know any proof. All that I know is that He is in me, so I allowed Him to touch you. What else can I do? Now it is for you to decide whether God is or not."

There is no proof, but there are enough proofs; no direct proof, but many indirect evidences.

Will the day ever dawn
when the treasured man of my heart
will become my own?
Though not cast in any shape,
the man is evidenced
in the ways of love.
Those who are absorbed
by the flavours of feelings
and are wholly living
with the knowledge of death
have won their foes --
pride and envy,
lust and anger,
ignorance and greed.
If your life,
flowing with life,
longs for the man,
the man will come with kindly steps.
Look at the worlds of gods, demons and man --

all held in your body.
He is already there.

God has already penetrated you: the news may not have reached yet, the gospel may not have been heard yet.

The English word 'gospel' is very beautiful. In the old English it was 'godspell', then it became 'gospel'. Godspell is even better.

He has already penetrated you. He is already there but the news has not reached you. Your head is too far away from your heart. Bring your head a little closer.

The man is evidenced in the ways of love, and the worlds of gods, demons and man -- all are held in your body. He is already there, holding all together. The Bauls go on crying and weeping; their tears are the proof. Their weeping is so authentic, their crying is so authentic that once coming in contact with a Baul, you will never ask whether God exists or not.

I shall not open my eyes again
if I don't see Him at first sight.
Can you then tell me
through the sense of smelling
and through my listening ears
that He has come --
that He has come to the sky in the East --
that your friend has come to the sky of the East?

"I shall not open my eyes if I don't see Him at first sight": they go on singing, praying. Their song is so true, their prayer is so penetrating. How it is possible without God? Yes, God is evidenced in the ways of love.

THE LOVER
WHO WHOLLY LOVES,
CAN REACH REALITY,
COMPREHENDING THE UNATTAINABLE MAN.

The emphasis is on wholly, totally, utterly, completely. Immediately, when you are total you are ready, the golden cup is ready.

THE SECRETS OF DEATH
ARE REVEALED TO HIM
WHILE HE IS FULLY ALIVE.
WHAT DOES HE CARE
FOR THE OTHER SHORES OF LIFE...?

"The secrets of death are revealed to him while he is fully alive"...and the lover knows what death is. The lover knows that death is not. Only the lover knows that death is the most false thing in existence. Why? How does the lover come to know that death is not? -- because the lover has already died in his love. And he finds himself, he is still there -- not only there but more so, so much so that he has never been before. Dying, he is for the first time living totally. He dies in the love of God, in the love of the Beloved. He surrenders himself utterly, unconditionally.

JUST a few days ago Girisha wrote me a letter. She thinks she has too much work in the ashram. Maybe that's true, maybe it is not true. But in the letter she wrote something which is very meaningful. She wrote in

the letter, "I have too much work and it is not surrender, it is sacrifice." Now surrender knows nothing about sacrifice.

If you have known surrender, you are sacrificed already. You are no more there to be sacrificed. Surrender means you have died already. If you have surrendered to me, then there is no problem. Then, more work or less work -- it has nothing to do with you. It is irrelevant. Then I have to look after it, I have to decide what work is more and what work is less. And I have to decide how much you have to be put into work and how long, and how much you have to be forced and pushed in a certain direction. But for you, it is not any longer a problem -- you are surrendered. But if you think that it is becoming a sacrifice and not a surrender, then you are not surrendered at all. Then anything will look like sacrifice. A lover knows nothing of sacrifice. When you are surrendered, you are dead as far as your ego is concerned. Then whatsoever happens, you not only accept it, you accept in deep gratitude.

The lover knows the secrets of death, because he has moved into death already through his love. There are two deaths: one that happens at the end of your life, and the other that can happen between death and birth -- the death of love, lovedeath. One who dies in love never dies again. Then all deaths are finished for him. He's already resurrected. He has come to know that only the ego dies. If you drop the ego then you are deathless.

THE SECRETS OF DEATH
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In that tremendous moment of surrender -- this shore turns to be the other shore, this world becomes the other world -- what cares he for the other shore?

I have been reading a very significant story:

Four hundred years ago a gardener planted a small pine in one inch of soil in a shallow dish. He trimmed each root and branch as the tree grew. When he died, his son took up the task, and so on down through nineteen generations. Today that tree stands, never having outgrown the original dish, in the Kovala Gardens of Tokyo. After four hundred years it is only twenty inches high, and a twisted top some thirty-six inches across.

That little tree shouts a warning to everybody. The mind and soul can be cut back just like the tree, always with the same result -- a dwarf.

If you are not growing your roots into life, if you are not growing your roots and spreading your roots in love, in trust, you will remain a dwarf. You will never become the essential man, ADHAR MANUSH. Grow, grow towards depth -- because when your roots grow towards depth, your branches grow towards height. Depth and height grow together. The deeper you go into the earth, the higher you go into the sky. The deeper you go into this shore, the closer you reach to the other shore.

LOVE, love life, love all that surrounds you, and let your roots spread as far and as wide as possible. You will start touching the feet of God. Your flowers will start being offered to the divine feet. Otherwise, remember -- you will remain a dwarf.

Love is a must. It is the only nourishment for the soul. The body can exist with food; the soul can exist only with love. Let it not remain just a word; allow it to become a penetrating experience.

Love is worship for the Bauls, love is prayer for the Bauls, love is God for the Bauls.

The Beloved, Vol 2

Chapter #2
Chapter title: When Doubt Is Not, Trust Is

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THE FIRST QUESTION:
WHY DOESN'T TRUST ARISE OUT OF THE DECISION TO TRUST?

TRUST IS NOT A DECISION ON YOUR PART. You cannot decide for it. When you are finished with doubting, when you have come to see doubt through and through and you are completely convinced of the futility of the doubt, trust arises. You have to deal with the doubt, you are not to do anything about trust. Your trust will not be of much importance because your trust, your decision, will always be against doubt. And trust is not contrary to doubt; trust is simply the absence of doubt. When doubt is not, trust is.

Trust is not the opposite, remember. Notwithstanding what the dictionaries say, trust is not opposite to doubt, just as darkness is not opposite to light. It appears opposite, but it is not -- because you cannot destroy light by bringing darkness in. You cannot bring darkness in. There is no way to destroy light by throwing darkness on it. Darkness has never been able to destroy the small flame of a very small candle. The whole darkness of the existence is impotent before a small candle.

Why is it so? If darkness is opposite, inimical, antagonistic, then it should be capable sometimes of defeating light. It is sheer absence. Darkness is because light is not. When light is, darkness is not. When you put a light on in your room, have you watched what happens? Darkness does not go out of the room; it is not that darkness escapes out of the room. It is found simply not to be there. It never was -- it is pure negativity.

Doubt is like darkness, trust is like light. If you have doubt, then you will decide for trust. Otherwise there is no need to decide for trust. Why decide for it? You must be having tremendous doubt. The greater the doubt, the greater the need is felt to create trust. So whenever somebody says, "I trust very strongly," remember that he is fighting against a very strong doubt. That's how people become fanatics. The fanaticism is born because they have created a false trust. Their doubt is alive, their doubt is not finished. The doubt has not disappeared, the doubt is there. And to fight with the doubt they have created a trust against it. If the doubt is very strong, they have to cling fanatically to their trust. Whenever somebody says that, "I am a staunch believer," remember, deep down in his heart he is carrying disbelief. Otherwise, there is no need to be a strong believer. Simple trust is enough -- why strong? When you say to somebody, "I love you VERY strongly," something is wrong. Love is enough.

Love is not a quantity. When somebody says, "I love you very much," something is wrong, because love is not a quantity. You cannot love less and more. Either you love or you don't love. The division is very clear-cut.

Just a few days ago a new book had come, and the first copy I always give to Vivek. I wrote 'With love to Vivek'. She told me, "Why not MUCH LOVE?" I said, "That is impossible. I cannot write that" -- because to me, more or less is not possible. I can simply write 'love';'much love' is absurd. Quantity is not a question, but simple quality. When you say 'much', you must be hiding something behind that 'much'; something of hatred, something of anger, something of jealousy, but something which is not love. To hide that, you have to show your over-enthusiasm, what you call 'gung-ho': MUCH love, STRONG trust, STAUNCH belief. Whenever you are too much of a Christian, you are not a Christian at all. If you are too much of a Hindu, you have not understood at all.

Just the other night a young girl was saying to me that she was afraid. She wants to take SANNYAS but she is afraid, "Because it will be putting Christ as number two; you will become the first." She was very puzzled. "It will be putting Christ behind you," she told me. I told her, "Just look into my eyes. If you really

love? Christ then you will find Christ in me. You will not find two persons. But if you are a Christian, then it is difficult. Then forget all about SANNYAS."

One who loves Christ can love me; there is no conflict. One who loves Krishna can love me; there is no conflict. But if one is a Hindu, one is a Mohammedan, one is a Christian, then it is difficult. A Christian is not a lover of Christ. To be a Christian is a decision on your part; doubt has not disappeared, doubt has been repressed.

Don't repress doubt. Rather, just on the contrary, watch, look deeply into it, analyze it. Don't leave any part of it unanalyzed, unknown. Become acquainted with all the layers of the doubting mind. That very acquaintance, the penetration into doubt, will dissolve doubt. One day suddenly you will awake one morning full of trust -- not as your decision. It cannot be a decision because trust is something you are born with; doubt is a learned thing. Trust is tacit, inborn.

Every child trusts. As he grows, doubt arises. Doubt is learned. So trust is there always as an undercurrent in your being. You just drop doubt, trust will arise. And then trust has a tremendous beauty because it is pure. It is not against doubt, it is simply absence of doubt. The rock has been removed and the stream has come bubbling up, flowing.

So please, don't try to make a decision about it. Your decision will be a delay; and the more you decide, the more you will find, deep inside, the worm of doubt increasing. Then you will be divided in two and you will never be at ease, and there will be continuous agony.

So many people believe in God, and deep down is doubt -- throbbing, alive, waiting for its opportunity to destroy the trust. And the trust is bogus because the trust is on the periphery, and the doubt has reached almost to the very core of your being. Never decide about love, about trust, about God. These things are not your decisions. They are not arguments, they are not conclusions.

When doubt is no more there, trust is. It happens. It flows. It arises out of your innermost core, from the innermost shrine. You start listening to a new music of being, a new style of being, a new way of being. It is not of the mind, it is of the being.

The second question:

WHAT REALLY IS THE DIFFERENCE BETWEEN A BAUL, A TANTRIKA, A BHAKTA, AND A SUFI? DO THEY ALL BELONG TO THE PATH OF LOVE? THEY SEEM TO BE INTERMINGLED. PLEASE ENLIGHTEN.

THE boundaries are overlapping. They are all on the path of love, but still there are subtle distinctions. Even with overlapping boundaries they have something special: a Tantrika, a Baul, and a Bhakta. Sufi is not different from Bhakta. Sufi is the Bhakta on the Mohammedan path; Bhakta is the Sufi on the Hindu path. There is no difference between a Bhakta and a Sufi, so we will not discuss that The difference is only of terminology. The Sufis use the Mohammedan terminology, the Bhakta uses the Hindu terminology. The difference is not of any importance; it is just language. But these three: a Baul, a Tantrika and a Bhakta have to be understood.

Love has three possibilities: sex, the lowest; love, higher than sex; and prayer, the highest.

The Tantrika remains sex-oriented. The Tantrika in fact avoids love, because love will become an entanglement. He remains a pure technician of sex. With the sex energy he works like a scientist: aloof, detached. He does not bring love into it. He transforms the energy. Love arises in him, prayer also, but those are consequences. They follow like shadows, but the orientation is sex energy. His whole work, his whole lab, is there at the sex center. He works there, unattached, aloof, almost indifferent to the person. With whomever the Tantrika is making love, he remains completely aloof, far away. That is part of the Tantra methodology: that you should not be attached to the person. That's why Tantrikas say: "Don't do Tantra techniques with your wife or with your beloved. No, find somebody with whom you are not attached at all, so that you can become a pure technician." It is scientific.

It is just like this: you may be a great surgeon and you may have done thousands of surgeries, but when it comes to operating on your own wife your hands will start trembling. If it comes to operating on your own child you will have to call another surgeon. He may be not so expert as you, but still you will have to call somebody else -- because the surgeon needs to be completely aloof, not concerned. Only then can surgery

be perfectly scientific.

The Tantrik is absolutely of the scientific attitude. He will find a woman or a man with whom he is not attached at all. And before he even moves into a Tantric relationship with somebody, months are needed to prepare. And the whole preparation is: how to avoid love, how not to fall into deep contact with the other person. Otherwise, the whole method will not be of any use.

The Baul is love-oriented. If sex comes into a Baul's life, it is just like a shadow. It is part of his love. He's not afraid of sex, but he is not sex-oriented. He loves a woman: because he loves the woman he wants to share all that he has, sexual energies included. But sex is not his lab; his lab is love, deep contact, care for the other person -- so much so that you become less important and the other becomes more important. That which is a hindrance on the path of the Tantrika is the path of the Baul. If sex comes, it is okay. If it doesn't come, that too is okay. Sex is not the goal. And he is not working on the crude energy of sex, he is working on the subtle energy of love. As the Tantrika is working on a seed, the Baul is working on the flower, the Bhakta or Sufi is working on the fragrance. They become more and more subtle.

Prayer is the highest form of sex energy, higher than love. It is the fragrance; very subtle, all grossness gone. The Bhakta or the Sufi works on prayer. If, following prayer, love enters, it is allowed. There is no problem about it. Even if, following love, sex enters, it is allowed -- but the whole attention is focused on prayer. So if a Bhakta falls in love with somebody, it is a form of prayer. The other is divine, the other is a god or goddess. He makes love sacred. The Baul is just in the middle of the Tantrika and the Bhakta or Sufi. He is a bridge.

There are difficulties with the Tantrika. The difficulty is: it is very gross, and the possibility is that you may be lost in that grossness. It may overpower you. Sex is tremendous energy, wild energy, very stormy, and you are moving in an ocean. The ocean is in deep storm, and you have a very small boat, and it is very dangerous. It is very easy to enter on the path of Tantra, it is very difficult to come out of it. If a hundred enter, only one may survive -- because you are playing with wild energy. The energy is so great that you may be overpowered by it; the very possibility is there.

Prayer is very difficult -- fragrance -- you cannot see it, it is very elusive. It is very difficult to enter on the path of prayer. If you enter, you. come out of it. It is very easy to enter on the path of Tantra, but going is easy, coming is very difficult. On the path of prayer entering is very difficult, coming out is very easy. The entry is almost impossible -- you don't even know anything about love; what to say about prayer? It is just a word with no content. It is too abstract, it is too far away. You cannot make any contact with it, with what prayer is. So, at the most, you can become a victim of a certain ritual. You can repeat a prayer: that will be just verbal, mind-stuff, a mind game. It will not be possible ordinarily to enter on the path of prayer.

The path of the Baul is just in the middle. Entry is not as easy as on the path of Tantra, and not as difficult as on the path of prayer. It is humanly possible. The Baul is very realistic, very down-to-earth, and it seems to be the safest path possible. Just in the middle, balancing both -- on the one hand sex, on the other hand prayer, and the Baul walks just in the middle.

The third question:

YOU TELL ME TO FOLLOW MY FEELINGS, AND WHEN I FINALLY DARE TO AND AM FEELING MUCH FREER AND SIMPLER AND HAPPIER, YOU SAY I AM IMMATURE. WHAT DOES IT MEAN?

IT is from Madhuri.

It means exactly what it says: you are immature. What is immaturity? Whatsoever you are doing, you are doing almost unconsciously. Yes, I say be spontaneous, but I don't mean be unconscious. I mean be alert and spontaneous. By 'being spontaneous' you immediately understand to become a driftwood; so whatsoever happens, whatsoever and wheresoever the mind leads you, you are led by it. You become accidental. Immaturity makes a man accidental; maturity gives man a direction.

Maturity comes from a Latin root, MATURAS, which means: to be ripe. A fruit is mature when the fruit is ripe, when it has become sweet and is ready to be digested, can be eaten, can become part of anybody's life. A mature person is one who has come to know what love is, and love has made him sweet.

Now what Madhuri is doing is not love, it is just sexual fantasy -- so one day moving with one man, another day moving with another man. This can be very destructive. Remember, what I say has to be

understood very accurately, otherwise my sayings will not be helpful. They will become harmful.
It happened:

Mulla Nasrudin came home. His wife asked him, "What happened, Nasrudin, when you asked your boss for a raise today?"
"He was like a lamb," said Mulla Nasrudin.
"Really? What did he say?"
"Bah!"

Please listen to what I say carefully, and don't give it your own interpretation. Don't distort its meaning. Be spontaneous, but you can be spontaneous only when you are very aware. Otherwise you will become an accident -- one moment going to the north, another moment going to the south. You will lose all direction. A spontaneous man is ready to respond to each moment. Sometimes some may see that he is moving to the north, and sometimes others may see that he is moving to the south, but his inner direction remains absolutely certain. His inner direction remains arrowed. He may have to adjust to circumstances, but once adjusted, he again gains energy, momentum, and starts moving towards his direction. He has a feel for the direction, but that feel comes only when you are very, very alert. Otherwise, just spontaneity will reduce you to being animals.

Animals are spontaneous, but they are not Buddhas. So just spontaneity cannot make one a Buddha -- something more, something plus is needed: spontaneity plus awareness. Then you are not a mechanism, and you are not a driftwood either.

The doctor on an ocean liner notified the steward that a man had died in the stateroom number forty-five. The usual instructions to bury the body were given. Some time later the doctor peeped into the cabin and found the body still there. He called the steward's attention to the matter, and the latter said, "I thought you said cabin forty-nine. I went to that cabin and noticed that one of them was in the bunk.'Are you dead,' says I?'Pretty nearly,' says he; so I buried him."

Even if a person says that he is pretty dead, he is alive. Don't be too linguistic, don't be too literal. I say listen to your feelings, but I don't mean that you should become fragmented. I mean: listen to your feelings, but your feelings have to become a garland. Your feelings should not be like a heap of flowers. Your feelings should be like a garland, a thread running inside the flowers. Maybe nobody is able to see it, but a thread is joining them in a continuity: that continuity is the direction. Unless your feelings are a garland, you will disperse into fragments, you will fall into pieces, you will lose your togetherness.

Yes, I had told Madhuri to be spontaneous, to move according to her feelings. But I have been insisting continuously to do everything, but always remember that awareness is a requirement, a basic requirement -- then do whatsoever you want to do. If there is something you are doing for which awareness becomes a hindrance, then don't do it. If there is something you are doing and awareness does not become a hindrance to it but on the contrary helps it, do it.

That is the whole definition of the right and the wrong. The wrong is that which cannot be done with awareness, for which unawareness is a must. The right is that which can be done only with awareness, for which unawareness has to be dropped; otherwise it cannot be done. Awareness is a must. The right is that for which awareness is a must, the wrong is that for which unawareness is a must. That is my definition of sin and virtue. And YOU are to decide; the responsibility is yours.
It happened:

A worried woman went to see her doctor and told him that her husband appeared to have no virility, and had no interest in her whatsoever.

He gave her a prescription, saying "These will help him. Next time you and your husband are having a quiet meal together, just slip a couple of these pills into his coffee and they will make him spontaneous. And then come and see me again."

Two weeks later she went to see her doctor again, and he asked her if his remedy had been successful.
"Oh yes, doctor," she said. "Absolutely marvelous. I slipped the pills into my husband's coffee and after two sips he began making love to me."
The doctor smiled. "Fine. No complaints then?"

She said, "Well, there is one. My husband and I can't ever show ourselves in that restaurant again."

Now remember, Madhuri, what I say has to be understood, because finally, you will decide where to slip

those pills. I cannot follow you. You will decide where to be spontaneous, how to be spontaneous -- and unconsciousness is not spontaneity, Spontaneity is very alert, very responsible, very caring. You are simply fooling around.

"You tell me to follow my feelings and when I finally dare to and am feeling much freer and simpler and happier, you say I am immature. What does it mean?"

I give you a certain rope to see what you do with my assertions, with my statements. I give you a certain rope, but when I see you are going crazy, then I have to pull you back. I have been watching, waiting to see what Madhuri is doing, but enough is enough.

Let me tell you one anecdote:

Abdul the Arab was marooned in the desert. His camel had sat down and flatly refused to get up. At long last another Arab dropped by, and Abdul told him his problem.

"I can fix that," said the second Arab, "only it will cost you five shekels."

"That's cheap at the price," said Abdul, "so you go ahead."

So without further ado the Arab crouched down by the side of Abdul's camel and whispered a few words in its ear. Suddenly the camel leapt to its feet and took off across the desert like a greyhound.

Abdul was amazed and delighted. "That trick is worth more than five shekels," he said.

"I know," said the second Arab, "and I want five hundred shekels from you before I tell you the magic words -- you have got to catch him."

That is only half the story: now you will have to catch him...now five hundred shekels are needed. Unless the second Arab utters the same mantra into Abdul's ear, he cannot catch the camel.

Madhuri, your desires are running like greyhounds. It was easy; it cost you only five rupees, but now you will have to catch your camel and it will cost five hundred rupees. It will be more arduous.

To just move with desires one always feels simple, because one becomes almost like an animal. It is almost felt like happiness because there is no tension, no responsibility. You don't care a bit about the other person. Now the camel has to be caught.

Oh yes, I told you to be free with your feelings; now I tell you to be aware. It will be more arduous, but if you can be aware, then you will REALLY become simple. This simplicity is nothing: this is just regression into childhood, or regression into animality. The simplicity I want you to attain is the simplicity of a Buddha; not a regression, but the very climax of life. This simplicity is not going to help much. It has not helped anybody. This simplicity is very primitive, childish, immature.

But I wanted to see what you do, and I have seen what you are doing. Now become more alert. Bring a discipline to your life, a direction. Become more caring, more loving, more responsible. Your body has to be respected; it is the very shrine of God. You are not to treat it the way you are treating it; it is disrespectful. But it will be hard, I know. But I create situations in which hard things have to be done, because that is the only way to grow.

The fourth question:

WHAT IS THE DIFFERENCE BETWEEN PATIENCE, POSTPONEMENT, AND SHEER STUPIDITY?

YES, the question is significant because people can get confused about these three.

Patience is very alert, patience is very active, patience is very expectant. If you are waiting for somebody -- a friend is to call -- you may be sitting just by the door, but you are very attentive, alert. Any noise on the road, any car passing by, and immediately you start looking: maybe the friend has come? The wind on your doors, and suddenly you are alert: maybe he has knocked.... Dead leaves in the garden moving hither and thither, and you come out of your home; maybe he has come.... Patience is as active as that. It is a waiting. It is not dull, it is very radiant. It is not unconscious; it is not like a stupor. It is like a flame burning bright. One waits. One can wait infinitely, but one waits, expectant, active, alert, watchful.

Just the opposite is sheer stupidity. You can just be dull, idiotic, stupid, in a stupor, and you can think that you are waiting, you are patient. And you can enjoy that others who are working hard to reach somewhere are impatient people; you are very patient. But remember, patience needs work. Patience is not inactivity. A patient person works patiently. He does not demand, he does not demand too much, he does not demand in a hurry, he does not demand for instant SATORI or SAMADHI. He knows it is arduous, the

path is hard. He knows it is difficult; a thousand and one are the pitfalls. To be lost is easy, to achieve is difficult. It is almost impossible to achieve, and he knows it -- but that is the attraction, that is the challenge, God is impossible, but that's the beauty of it, that's the challenge. The challenge has to be accepted. He works hard at it and yet remains patient, knowing well his limitations, knowing well the very impossibility of the desire.

It is an impossible passion: to know God, to be God. It is unbelievable that it happens. That's why people go on denying that Buddha ever existed -- that Jesus is a myth, that Krishna is just the imagination of the poets. Why do so many people insist that Buddha is just a myth, that Jesus and Krishna never existed? Why? They are simply saying that the whole thing seems to be impossible; it cannot happen.

In a way they are right: it cannot happen; but still it happens. It happens very rarely. It happens so rarely that you can say that it does not happen at all. Once in a while, thousands of years pass, then somebody becomes enlightened -- ALMOST as if it never happens.

Knowing this, one waits; but one does not wait in inactivity, because then the waiting will be futile. The waiting has to be just like the farmer waiting. He sows the seeds; they will come in season. It cannot be hurried. There is no point in going again and again to the field, digging and seeing whether the seeds have sprouted yet or not, because that will be very destructive. That will not allow the seeds to sprout at all. That impatience will destroy the seeds. He waits, he waters -- nothing is seen for months. Nothing comes above the earth, but he waits with deep patience, goes on working, caring about the field, praying and expectant that they are coming, that they are on the way. And one day, they are there.

Sheer stupidity is hiding your inactivity, your inertia, your lethargy, in beautiful terms. A lethargic person can say, "I'm not in a hurry, I'm waiting," and he will not do anything. Then you are waiting in vain; it is not going to happen. Yes, the seeds will sprout in season, but the seeds have to be sown; otherwise they will not sprout.

So watch inside you. These distinctions are not distinctions of one man, these distinctions exist in each man. These are not categories, that somebody is 'sheer stupid' and somebody is 'very patient'. No, these moods exist together in everybody. There is a stupid moment in your life, there is a patient moment in your life, and postponement is just in the middle of these two. Postponement is very cunning.

Patience is alert, stupidity is inactive, unconscious. Patience is conscious, postponement is subconscious. Postponement has a double-bind in it: you want to do something and yet you are not ready to do anything for it. It is a very cunning state of affairs. You want to meditate, but you say, "Tomorrow." If you really want, then today is the right time, because tomorrow never comes. If you really want, then meditate right now, because there is no point in postponing it. How can you be certain that tomorrow will ever come? It may never come. And if it is really important to you and your desire is intense for it, then you will not waste a single moment in postponing it. You will postpone everything else, but you will meditate. You postpone only that which is not significant to you, or, you are playing with yourself, being cunning with yourself. One part of your mind says, "Yes, it is important." Another part of mind says, "Yes, it is important, I know; that's why tomorrow we will start." You are satisfied.

A man challenged by his good friend as to who was the more energetic person: the first said he got up at six, went for a walk, breakfasted at eight, did an hour's work, then to the office, half an hour for lunch, and so on. The detailed work and alternating exercise stretched out till eleven p.m.

"Well," said the friend, "how long have you been doing this?"

"I start on Monday."

God is always postponed, love is always postponed, meditation is always postponed. Anger, greed, hatred, never; the devil, never. When the devil invites you, you are IMMEDIATELY ready. Immediately, instantly you stand up. You say, "I'm coming!" When somebody insults you, you don't say that "Tomorrow I will be angry"; but for love you always go on postponing. For prayer you say, "Yes, it has to be done." This is a very cunning state.

You don't want to recognize the fact that you don't desire prayer, you don't desire love, you don't desire meditation. You don't want to recognize the fact that you don't have any passion for God, so you postpone in this way. You manage well -- you go on doing that which you really desire, and you go on postponing that which you don't desire at all, but you are not courageous enough to recognize the fact. At least be honest. Postponement is dishonest, very dishonest. Watch inside yourself, at what you have been postponing, and you will find that all that is beautiful you have been postponing.

It is a double-bind; you are divided, or you are playing very devilry with yourself.

I have heard....

A rabbi had the misfortune to run his car into the side of Father Murphy's car. He jumped out and went to the other's door, loud with apologies.
"My dear Father Murphy, so sorry I am. Oi vay! that I should be so silly as to do this to you of all people, a fellow man of God! Are you all right?"
"Oh yes, no injuries, Rabbi," said Father Murphy. "But I am a bit shaken up."
"Of course you are," said the Rabbi, solicitously. "Here, have a sip of this -- it is good whiskey." And he handed a hip flask to the priest who drank heartily. "Go on, Father, have another. It is all my fault. Drink deeply, don't worry about the cost."

The priest needed no second bidding, and took another deep swig. "Won't you have one, Rabbi?" he asked.
"With the police already arriving!" exclaimed the Rabbi.

The mind is very cunning. Everybody's mind is the mind of the Jew.'Jew' is not a race; it is the innermost core of all minds. And when you are playing cunning games with others, by and by you learn the trick of playing with yourself. This is the greatest problem that every human being has to face. You have been cunning with others; that pays in the world. By and by, you have learned the trick so deeply that you forget that now you are playing the cunningness with yourself. The mind is very worldly, very Jewish. It knows no other business than business.
I have heard....

Abe had reached retirement a very worried man. Most of his life he had enjoyed to the full and his savings left a lot to be desired. On the morning of his retirement he turned to Rachel with a worried frown: "I don't know how we are going to afford it. I don't know how we can retire."

Rachel reached for a bottom drawer and pulled out a bankbook which showed regular deposits over the last forty years. Not only could they retire, but they were rich.
"But how did you do it?" said Abe.

Rachel said shyly, "Well, every time you made an advance to me in our married life, I put ten shillings away, and look how it has mounted up."

Overjoyed, he put his arms around his wife, "Oi vay, this is wonderful! But Rachel, why on earth did you not tell me before? If only I had known I would have given you all my business."
Get it?

The mind is always thinking in terms of business. Even when it is love, it is business. Even when it is prayer, it is business. Even when it is God, it is business. And once you have become too accustomed to the business world, you start playing games with yourself. Be alert. Postponement is one of the most dangerous games that a man can play with himself. If you want, do it. If you don't want, be honest; who is forcing you? Just be honest. Don't do it, but know well that you are not going to do it because you don't want to do it. Why be deceptive? This sincerity will help.

As I see, no man can live without love if he is sincere. But many millions of people live without love because they go on postponing. One day they die, their lives completely dry and desert-like.

As I see it, no man can live without God -- but millions live because they have created a false God, a substitute God, a God which is always postponed. It is easy now; you can live without God because you have a false feeling that God is there, you believe in Him, and one day you are going to devote your whole life to Him. That 'one day' will never come. If you want that one day to come, it has already arrived -- it is today. This moment is that moment of transformation.

The fifth question:

SOMEONE HAS DARED ME TO ASK YOU THIS IMPERTINENT QUESTION -- WHAT DO YOU DO WITH VIVEK? ANYTHING I COULD POSSIBLY UNDERSTAND THROUGH TELLING?

IT will be difficult.
Vivek is so close to me that she is constantly on the cross. She has to be; it is difficult. To be so close to me is arduous. The more you are close to me, the more the responsibility. The more you are close to me, the more you have to transform yourself. The more you feel the unworthiness, the more you start feeling how to become more worthy -- and the goal seems almost impossible. And I go on creating many situations. I have

to create them because only through friction does integration happen. Only through harder and harder situations does one grow. Growth is not soft; growth is painful.
You ask me, "What do you do with Vivek?"

I am killing her slowly. That is the only way for her to get a totally new being, to be reborn. It is a cross to be with me, and hard is the task.
Let me tell you one anecdote:

An unruly, problem son of a Jewish family was causing his parents much heartache by his behavior. He had been expelled from a state school, so finally, in desperation, they sent him to a Roman Catholic school. On his return from his first day, he went straight to his room and began to do his homework.

His father came back from work and asked, "Momma, well, tell me the bad news."
"No bad news, Poppa," said momma. "He came in as quiet as a lamb, and is now in his room doing his homework yet."
"Homework?" exclaimed Poppa. "He has never done homework in his life! He must be ill!" So Poppa went to the boy's room and said, "What is this Momma telling me, that you are doing homework? Why this change of heart, all of a sudden?"

And the boy replied, "Poppa, I am the only Jewish boy in that school. On the wall opposite my desk is a picture of the last Jewish boy they had there. Oi, you should see what they did to him!"....
Jesus crucified.

To be very close to me is to be on the cross. So Vivek has to do her homework, that's all. That's what I go on doing to her. Of course, she has to do more homework than ANY of you.

The sixth question:

IN A RECENT LECTURE YOU WERE SAYING,'ON THE PATH OF LOVE, FORGET ALL ABOUT MEDITATION; ON THE PATH OF MEDITATION, FORGET ALL ABOUT LOVE.' I BELIEVE MYSELF TO BE RATHER ON THE PATH OF MEDITATION, AND WHAT YOU ARE SAYING NOW ABOUT THE INDISPENSABLE VALUE OF LOVE IS CONFUSING TO ME. I UNDERSTAND THAT SPEAKING OF THE BAULS YOU HAVE BECOME A BAUL, AND ARE FULLY IN THE PATH OF LOVE. HOW SHOULD I THEN HEAR THOSE LECTURES? AND WHAT IS THE IMPORTANCE OF LOVE, EMOTIONS AND FEELINGS ON THE PATH OF MEDITATION?

IF I am talking about the Bauls and love and devotion and prayer, and you are on the path of meditation, listen to me meditatively, that's all. Just listen to me meditatively; then you will be growing in meditation through listening. Don't listen through the intellect. There is no need because you are on the path of meditation, so you need not worry about the details of what I am saying. You can listen very silently without being at all worried about what I am saying, what the details are. You can simply listen in deep meditation. Let listening be your meditation, and that will do. But if you listen from the intellect that will create confusion. If I am talking on the path of meditation and you are on the path of love, listen to me lovingly. You don't lose track of your path. And then, whether I am talking on love or on meditation, you will be fulfilled. Your own path will be strengthened. Your will will be made stronger.

The last question:

BELOVED OSHO, PLEASE HELP ME. SHOW ME MY PATH: LOVE OR MEDITATION. GIVE ME ONE SUTRA SUITABLE TO MY NATURE.

It is from Neelam. I know her. I have known her long enough, not only in this life, but in other lives also. Her path is absolutely certain: it is love. Through love she is going to achieve. Through love she is going to be. Through love all that can happen will happen to her, and I can say it absolutely. I may not be so certain when others ask me. Somebody who has come very recently, I have to know better, to penetrate him more, to watch him in different situations, to watch his moods, subtle layers upon layers of being, then... but about Neelam it is absolutely certain. I have known her in this life, I have known her in other lives. Her

direction is absolutely clear: love is her meditation.

The Beloved, Vol 2

Chapter #3
Chapter title: Close Your Eyes And Try To Catch Him

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NEVER PLUNGE INTO THE RIVER OF LUST,
YOU WILL NOT REACH THE SHORES.
IT IS A RIVER OF NO COASTS WHERE TYPHOONS RAGE.

GO TO THE HOME OF BEAUTY AND FORM,
SHOULD YOU WISH TO SEE THE MAN WITHIN.
HIS WAYS CROSS THE SPHERE
WHERE LIFE LIVES WITH DEATH,
AND SENSE WITH INSANITY.

CLOSE YOUR EYES AND TRY TO CATCH HIM.
HE IS SLIPPING BY.

JEAN-PAUL SARTRE says that man is a useless passion. Meaningless. Futile. He is right if there is nothing beyond man; if there is nothing transcendental to man, he is right because the meaning always comes from a higher source. The meaning is never in the thing in itself; it always comes from the beyond.

For example, you can watch a seed; in itself it is meaningless unless it sprouts. Once it sprouts it becomes meaningful. The tree is the meaning for the seed. Now the seed exists for a certain reason. Its existence is not accidental, it is meaningful. It has to give birth, it has to create something; something that is beyond it, something that is bigger than it, something that is more comprehensive.

But then, what is the meaning of the tree in itself? Again meaning disappears unless the tree can flower. The meaning of the tree is in the flowering. When it flowers, yes, there is meaning: the tree has become a mother, the tree has given birth, the tree has become significant. It was not there without any purpose; the flower is the proof. It was there meaningfully, it was there waiting for the flower.

But what is the meaning of the flower in itself unless the fragrance is released to the winds? Once the fragrance is released the flower is meaningful, and so on and so forth.

The meaning is always in a higher state. The meaning is always of the beyond. The meaning is transcendental. If there is nothing beyond man, Sartre is absolutely right: then man is a useless passion running here and there, but doomed to failure. He cannot reach, cannot arrive, because there is nowhere to arrive. He cannot become, because there is no beyond to become. He cannot spread, cannot flower, cannot release the fragrance. If man ends with himself, then man is certainly useless.

But man doesn't end with himself; he is a growth. Man is a becoming, a growing, a continuous

transcendence. Friedrich Nietzsche has said, "That day will be the most unfortunate day when man will not aspire to become higher, when man will not aspire to transcend himself. That day will be the most unfortunate when the arrow of man's desire will not be moving higher than man, when there will be no target to reach, when man will be confined, closed in himself. That day will be the most unfortunate day."

It seems the modern man is coming closer and closer to that unfortunate day. That doomsday is coming closer and closer every moment, and Sartre is going to be true if you allow him to be true. If you allow him and you remain a seed and don't sprout, if you allow him and you remain a tree and don't flower, if you allow him and you remain a flower and don't release your fragrance, then, of course, life is hell -- just absurd, not worth living. Then to be born is to be born in misery. Then death is a blessing and life is a curse.

But it is not so; it depends on you whether your life will be meaningful or meaningless. It depends on you. That is the whole point of religion: that meaning is not already given, it has to be created. That meaning is not already transferred to you; only the potentiality, only the possibility, only the opportunity is there. You can flower into a meaningful existence, or you can wither away, useless. Great is the responsibility. If you don't do it, nobody else can do it for you. You cannot rely on servants. Life is so valuable; you cannot rely on anybody else. You will have to take control of the whole situation, and you will have to take the responsibility on your shoulders.

YOU become a man really, the day you become responsible for your growth. You become a man really, the day you decide that you have to create meaning in your life. You are given a blank page: you will have to sign it, and you will have to write your song on it. The song is not already there. You are there; the possibility is there -- but the song has to be sung, the dance has to be danced. The dancer is there, but what is the meaning of a dancer if he has not danced yet? Even to call him a dancer is meaningless, because unless he dances how can you call him a dancer? Unless a seed becomes a tree it is just a name, it is not a seed. And unless a tree flowers it is just a name, it is not a tree. And unless a flower releases its fragrance, it is just a name, it is not yet a flower.

You create your being continuously. And if you don't create, you will be just a driftwood, accidental, moving here and there with no direction.

The Bauls start from the first step. They have a whole vision, a whole perception of all the possibilities of man, of all the rungs of the ladder. The first rung is libido, lust, sex-energy. And sex-energy has continuously puzzled man. If it remains just sex, it will become meaningless. Then you will be in a rut.

SEX is meaningful only when out of lust, love is born. Love is meaningful only when out of love, prayer is born. If your sex remains just sexuality, a circular repetition, a mechanical thing that you go on doing, then you will remain meaningless. Because sex is your energy; it has to be transformed. It is very crude, it is raw material. Much has to be done on it. It is a raw diamond. you have to cut it, you have to polish it, you have to give it a shape and a form. You have to give it beauty. It depends on you. If you go on carrying the raw stone, it is valueless -- not only that, it will be a burden on you. It is better to throw it, better to throw it than to carry it. Why carry it unless something higher can be evolved out of it?

Always remember this: Bauls are not against sex, against lust. But they say that if you remain confined to lust, you will be lost.

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What do they mean? -- 'the river of lust, it has no shores, and if you plunge into it you will be lost'. One has to rise above it. It is not that something is wrong in it, remember this point. Don't conclude that Bauls are saying that something is wrong with sex. They are simply saying that the wrong arises when you are confined to it. If you can use it, if you can make a stepping-stone out of it, if you can go higher than it, then it is beautiful. It has been a great help. Without it, it would have been impossible to rise above it.

Lust in itself is like a seed: just pure possibility waiting for the right soil, waiting for the right season, waiting for the gardener, the skillful man who can help it to sprout. A seed is not actual, just potential. There is no necessity for it to become a tree. It may not ever become; it may be lost completely. If you put that

seed on a stone, it will remain a seed. Ages can pass and the seed will not sprout. Many people are like that seed: those who have not found their soil yet, who have not found their right season yet. These are the worldly people. A religious person is one whose seed has reached to the right soil, and is disappearing. When the seed disappears, the tree is born. When you disappear, then the soul is born. When the soul disappears, the God is born.

You exist like the hard shell of a seed -- that is the ego of man. The worldly man is the egoistic man; the non-worldly man is the humble man. By 'humble' a very simple thing is meant: he is disappearing as a seed, he is ready to die into the earth. The word 'humble' comes from HUMUS. HUMUS means 'the earth'. The humble man is one who is ready to disappear into the earth. The humble man is one who is ready to lose himself.

Jesus says again and again that if you don't lose yourself you will not regain, if you don't lose yourself you will never be: "Blessed are those who are ready to lose." What does he mean? He means, blessed is the seed that loses its hard shell, becomes vulnerable, opens its soft heart to the soil so the soil can work on it, and moves into the unknown; drops the confinement with the known, drops the commitment with the known, and becomes committed with the unknown. Dangers are there -- storms will be there, clouds and thunder and lightning.

For a small plant the whole world is a crisis, a thousand and one risks. For the seed there is no danger. The seed is closed, windowless. It is in an imprisonment -- protected, well-protected. But a small plant is very fragile. Watch it: a seed is very hard, secure; the plant is fragile and soft, and can be destroyed very easily. And the flower is still more fragile -- as fragile as a dream, as fragile as a poem. And the fragrance is still more fragile -- it almost disappears, becomes indefinable. All growth is towards the unknown, towards the soft, towards the fragile, towards the indefinable.

GROWTH is towards disappearance. Only the gross appears; God is invisible. Only matter appears; mind is invisible. Only the gross can be touched, is tangible, but the subtle is intangible. That's why God cannot be seen -- because God is the fragrance of the flower -- very subtle, very, very subtle.

Remember, with the gross there is more security. Lust is more secure than love; love is more secure than prayer. And if you are looking for security you will remain confined in lust.

Many people are born in sex. Nothing is wrong with that; everybody has to be born in sex. The problem arises when many people live only in sex, and die also in sex. That means that there has been no growth, no evolution. Being born in sex is perfectly natural, but to die in it? Then what is the point? Then what is the meaning of being born? Then you have not grown; then nothing has happened to you.

I was reading about one old man, an old man of almost eighty-five years. He went to his doctor, and he said, "Doctor, I am becoming impotent."

The doctor looked at him and said, "Oh? And when did you first notice this?"

The old man said, "Last night and again this morning."

People live... the longer you live in lust, the uglier becomes your being. And if you have to also die in it, then the whole life was a wastage. You never even went a step further than your birth. Birth is of course natural; it has to be in sex. But death need not be.

I have heard....

Little Sammy was busy doing his homework while waiting with his Mummy in the baby clinic. He turned to his Mum and said, "Mummy, where did I come from?"

She said, "Ach...ah, the stork brought you, darling."

"Where did you come from?"

"Oh, the stork brought me too."

"And where did Grandmamma come from?"

"Why, Grandmamma was found under a gooseberry bush."

So he continued his essay and wrote, "It seems that there has not been a natural birth in our family for three generations!"

To be born in sex is natural; one need not be defensive about it. But to die in sex is unnatural. From sex one should step higher. From the seed to the fragrance is the evolution.

But many people live a repetitive cycle: they go on moving in a routine. They go on doing things, not even aware of what they are doing, not even aware of how many times they have done the same thing, not being aware that it brings nothing. But they go on doing it, not knowing what else to do. They remain

occupied in the same circular way. That's why in the East we call it SAMSAR, the wheel. The world is called 'the wheel'. Just as when a wheel goes on moving and the same spokes go on turning up and down, up and down, up and down: if your life is like a wheel and the same spokes go on moving, your life will not have any meaning -- because meaning arises only when you take a step beyond yourself. And remember this too: if you take a step beyond and then you are stuck there, again meaning disappears.

SO meaning is in the new. And if you want to be constantly meaningful, eternally meaningful, then you have to go on growing and growing and growing. If you are stuck anywhere, meaning immediately disappears. Meaning is not in being stuck, meaning is in flow, meaning is in evolving -- so remember it. You can get stuck at love; then again meaning disappears, then again you become stale. Then the river is moving no more. Again you will become dirty; flow is lost. And when the river is flowing it is fresh; when the river is not flowing it becomes stagnant.
The same is true about life.

If you get stuck at love, again flow is lost. Again you are in a rut. Prayer is needed...and there are higher things than prayer. Prayer is the last that can be defined; prayer is the last that can be talked about -- that too, not adequately, but very inadequately. But prayer is the last, the horizon. Not that on the horizon the earth stops; not that on the horizon the sky finishes. The horizon simply shows our limitation: our eyes cannot go beyond it, that's all. Prayer is the horizon of the libido energy, but it is not the end. There are higher things than prayer, but words don't exist for those things. When you reach to prayer then you will know that there are higher things than prayer, and growth is eternal.

People are almost dead because they are stuck. They go on seeking the same thing again and again. Watch it.

One should be in search of the new. The very search renews you, rejuvenates you. If you have some beautiful experience today, don't ask again for it tomorrow because now it is meaningless -- you have known it, it is finished. Ask for something more, seek for something new, grope for the unfamiliar and the unknown. Go beyond it. It was beautiful but don't try to repeat it, because repetition kills beauty. Repetition makes everything boring. And once you become accustomed to boredom you will become dead. Then you will go on revolving.

I have heard....

It was a gay party. Wine, whiskey and wit flowed freely. An obsequious waiter offered a tray with drinks to a solemn, stern-looking man, obviously a clergyman. The Father looked sternly at him and said, "No thanks, I do not drink."

The waiter left, but soon enough another appeared on the scene with a second tray. The God's good man gave him a withering glare. "Don't you know I do not drink at all?" And he added as an afterthought, "I would rather commit adultery than imbibe alcohol.

Mulla Nasrudin, his neighbor, leisurely sipping his scotch, got up with alacrity, put down the glass and exclaimed, "Good heavens, I had no idea there was a choice!"

People are continuously obsessed with sex. And there are two ways to be obsessed with sex: one is the ordinary man's way. But both remain obsessed with lust -- one for, the other against. Their constant fixation is sex; neither goes beyond it.

Bauls don't belong to either category. They don't belong to the worldly man because they go beyond sex. They don't belong to the austere man because they are not against sex. They don't belong to the so-called religious man, the monk, because they say, "Sex is your energy; it has to be used. Of course, it has to be refined, but it has not to be condemned." How can you refine a stone and make a diamond of it if you are condemnatory about it, if you throw it? And if you start escaping from it, how can you refine it, how can you polish it, how can you make a valuable thing out of it? So there are two types of fixations in the world: the people who think sex is life, and the people who think to fight with sex is life -- and both are wrong. To use sex creatively; that is the goal of the Baul.

MULLA NASRUDIN constantly irritated his friends with his eternal optimism. No matter how bad the situation, he would always say, "It could have been worse." To cure him of this annoying habit his friends decided to invent a situation so completely black, so dreadful that even Nasrudin could find no hope in it.

Approaching him at the club bar one day, one of them said, "Mulla, did you hear what happened to George? He went home last night, found his wife in bed with another man, shot them both, then turned the

gun on himself."
"Terrible," said the Mulla, "but it could have been worse."
"How in the hell," asked his dumbfounded friend, "could it possibly have been worse?"
"Well," said Nasrudin, "if it had happened the day before, I would be dead now."

People are in a rut, repeating the same again and again and again and again. It seems their eyes are completely closed. It seems they have no idea of what is possible. It seems nobody has given them even a glimpse of the beyond. It seems that they have never looked towards the heights. They have not seen the sky; they go on crawling in the mud. Nothing is wrong essentially in the mud; it is beautiful if you can stand in it, rooted, grounded, and your eyes can move towards the heights. Then the very quality of the mud is transformed.

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And you all must have felt that whatsoever you call love brings misery and nothing else: conflict, agony, suffering. Whatsoever you have called love gives you hell and nothing else. But still, somehow you manage to remain in it, you manage not to see beyond it.

It happened: A very wise old man was approached by his son. "Father," said the son, "I want to get married."
"No, my boy. You are not wise enough," said the old man.
"When will I be wise enough?" asked the lad.

The old man said, "When you get rid of the idea that you want to get married, then you will be wise enough, and then you can get married."

IT seems paradoxical; it is true: when you are no longer occupied with sex, when it is no longer an obsession, a neurosis, you are wise enough to go into it -- because then you can use all the possibilities that become available through it. Then it is not just fun; then it is not just passing time; then it is not just a search for oblivion. Then it becomes a creative act on your part. Then you are creating something out of this tremendous energy. It is God's gift. Bauls call it lust -- if you remain confined in it. If you can go beyond it, it starts changing its form, it starts changing its quality.
The Bauls sing,

Plough-man, are you out of your wits
not to take care
of your own land?
A squadron of six birds
is picking at the rice,
grown golden and ripe,
in the field of your limbs.
Farming the splendid
measured land
of this human body,
you raise the crop,
the devotion to God.
But passions eat at it
like sparrows.

The fence of consciousness

is down to dust,
leaving open gaps.
Cattle clamber up
and feast on your harvest....

Shame to you,
my shameless heart,
what now can I say?
You have gathered a piece of glass
at the price of gold.
In spite of a pair of eyes
you miss the valuable jewels,
caring only for artificial stones.
Wandering blindfolded,
you could not see
that the house overflowed
with the choicest rubies,
and diamonds,
and gems of fire.

Hugging a sickle
in your waistband,
what do you search
from field to field?
What is the use?
My heart,
will you not explode for once
the home of beauty...?

Whatsoever you go on seeking in the mechanical ways of sexuality is not the search for beauty. It is not the search of love, it is not the search of God. At the most, it is a natural device, a biological device to drown yourself in forgetfulness. It is a natural arrangement in your body: you can drown yourself in it. It can become your alcohol, it can become your drug, it can become your acid.

Sex is chemical; it releases certain hormones in your body. It gives you a certain illusory euphoria. It gives you a few moments when you feel at the top of the world. But then again you are back in the valley, and the valley is darker than before, and the valley is uglier than before -- as if you have been tricked, cheated. Sex gives you an illusion as if something is happening. If you remain confined to sex, then you will simply waste your energy. By and by, the energy will ooze out of you, and you will remain just a dead shell. The Bauls say,

What color is your cottage?
On the shore of this bogus world
the frame of your home is made of bones,
and the roof is thatched with skin.
But the pair of peacocks
on the landing pier
hardly know that they will end one day.
As the childhood passed in play,
passion, the age of passionate sport passes.

The old age, too, is going away,
calling, calling
for the Master and the Lord.
Your teeth are dropping down,
and the hair is growing gray,
the age of manhood is at a low ebb,
the plaster of your painted house will be
crumbling now
softly, softly....

The energy oozes out, by and by. Very few are in the world who use this tremendous opportunity for growth. Watch your steps. You are given a certain opportunity to grow. If you don't grow you will simply waste; life will be just a vegetation. You cannot call yourself alive if you are not aware. If awareness is not crystallized in you, you are fast asleep, in a stupor -- a somnambulist, a sleepwalker. And sex is one of the great tranquilizers. Many people use it exactly like a tranquilizer: they make love and then they go to sleep. Then they sleep better. Energy released, empty, they fall into deep stupor. That sleep is not real sleep -- it is just exhaustion, it is just emptiness. It is not full of energy. That sleep is like death, not like life.

The ways of the tortuous river
slip from your grasp.
Beware, brothers,
do not step into the stream.
The water rushes down,
wrecking the blackened hills.
Brothers, beware
of the tortuous stream.
The river was dry
when the waters of the flood
surged down the tortuous stream.
How can we cross the river now?

Even when you are silent and not preoccupied with sex, it is very difficult to cross the river. Even when the river is not flooded, even when the river is a summer stream -- very thin, very small, very shallow -- then too it is difficult to pass and go beyond it. And when the rains come and the river is flooded and when you are so full of lust, it becomes impossible to cross it.

The river was dry
when the waters of the flood
surged down the tortuous stream.
How can we cross the river now?
Be on your guard,
O boatman,
and hold tight to the oars,
and if the boat tends to turn over,
remember the Master.

BAULS say that there is only one way to come out of the stupor man lives in, and that is remembrance of God: NAM-SMARAN, remembrance of His name. That has always been part of the basic techniques on the path of love -- to remember Him. And when a devotee, with deep reverence, remembers the name of God, his whole being is thrilled, his energy starts rushing upwards. Ordinarily the energy is rushing downwards; that is the way of sex. If you really cry the name of God, whatsoever it is -- Ram, Allah, or

whatsoever, all names are His -- the very cry, the very remembrance hits somewhere near the SAHASRAR, the seventh chakra, in the head. If remembrance is not just ritual, if with deep love and reverence and devotion and surrender you have called the name of God, suddenly there comes a change in your body energies. The energy that was going to the sex center starts rising high.
The Bauls say,

God has reversed
the acts of the play.
The land talks in paradox
and the flowers devour the heads of fruits,
and the gentle vine, roaring,
strangles the tree.
The moon rises in the day,
and the sun at night with shining rays.

The blood is white,
and on the lake of blood
float a pair of swans,
copulating continuously
in a jungle of lust and love.

All the great mystics have described it: when the energies start rushing upwards, when gravitation no longer affects your energy, when your energy is functioning under another Law, the law of grace; when you are pulled up, when you are falling up, when you are rushing upwards as if the sky is pulling you, then man comes to know a totally different world. Everything is upside-down -- or maybe it is really rightside-up -- but everything changes.

Kabir has said that when it happened to him, he saw the ocean burning, and the fire very cold. He saw fishes running on dry land, and he saw trees whose roots were in the sky and whose branches were coming to the earth. These are just symbolic sayings.

EVERYTHING we had known while sex-energy was running downwards is affected by it. When the sex-energy rushes up, a TOTALLY different world is revealed. Then you don't see this world because your eyes are no more the same. You are in a new dimension, just diametrically opposite to the old.

But ordinarily our whole concept of life is centered on sex. Whatsoever we do: we earn money, we earn money for sex; we try to earn fame, but we earn fame for sex. Even sometimes very innocent activities which you cannot connect with sex are connected with sex if the person is still infatuated with lust. It is difficult to see how a person who is running after fame is running after sex.

Ask the psychologists. They say women are more attracted by fame than by anything else. They are not so attracted by the face, handsomeness, as they are attracted by achievement. An achiever, one who has much money, power, prestige, is more attractive to women than anybody else,. because a woman is constantly in search of somebody to lean upon. You may be beautiful, but if you have no power you cannot give any guarantee and security to the woman. If you are powerful, maybe you are not beautiful, you are not intelligent, but that doesn't matter. But it you are powerful, reliable, the woman can lean on your shoulders. There is a certain guarantee in you.

Men are attracted by physical proportions, body-beauty; a woman is more attracted by fame, prestige, power, achievement. So if men are too mad after power, the arithmetic is simple. Even in the face of death or in the face of danger people go on lusting.
Jeevan has sent me a beautiful joke.

Isador Ginsberg was instructed by his physician to take a holiday after years of hard work building up his clothing business. On his holiday he met a young blonde who spent much time with him. Returning to his office, he felt and looked like a new person; love had entered his life.

A few weeks later a distinguished gentleman asked to see Mr. Isador Ginsberg alone. Smilingly, excitedly, Isador read the card handed to him. His caller was attorney-at-law of a very reputable law firm.
"I represent Miss Mamie Lottery. You remember her, from Hotel Carleton?"
"Yes, yes," Isador panted excitedly.
"Well, Mr. Ginsberg, what do you think of these?" And he lays out on the desk a number of photographs of Isador and Mamie in decidedly compromising positions.
Isador was absolutely flabbergasted. He stared wide-eyed at each of the pictures in turn. Many minutes of silence gripped the air. Finally he turned to the lawyer and said with a firm order in his voice, "Well, I will take two of this, three of that one, and four copies of each of the other pictures."

THE grip of lust is such that you cannot see the danger ahead. The grip of lust is such that you cannot even see death ahead. In fact, a very strange phenomenon happens: the more a person comes close to his death, the more lustful he becomes. Because sex gives a feeling of life, one clings more to sexuality. Old people may not be physically able to move into sexuality, but then they start moving in their fantasies. It almost always happens.

I have watched many people die. It rarely happens that a person dies with God on his mind. Almost always, nine out of ten people die with sex on their minds when they die, and that becomes the beginning of another life. Sex on the mind becomes the beginning of another sex life.

But it has to be so if you have not been working hard to go beyond it, to go beyond its grip. If you have not been struggling hard to release yourself from its clutches, then it is going to be so -- because at the moment of death you start thinking more of sex, because sex seems to be just the opposite of death. Sex is birth; mind fantasizes about sex. And when the last moment has come when the body is going to disappear, a bout of energy, the last bout, streams into your head, overpowers you. If you die with sex on the mind, you will be moving again into the wheel of life, what the Hindus call ANAGAMIN, coming and going, coming and going; a repetitious circle.

GO TO THE HOME OF BEAUTY AND FORM,
SHOULD YOU WISH TO SEE THE MAN WITHIN.

The Bauls say, "Go to the home of beauty and form, should you wish to see the man within." Love is more aesthetic; lust is almost non-aesthetic. Lust is ugly, and you can observe it. When somebody looks at you with lust in his eyes, have you watched the face? -- it becomes ugly. Even a beautiful face becomes ugly when lust is there in the eyes. And just the opposite also happens: even an ugly face becomes beautiful when there is love in the eyes. Love in the eyes gives a totally different color to the face; a different aura arises. Lust gives a black aura, a very evilish aura around you. To look at somebody with lust is ugly. It is not the search for beauty.

One of the greatest Indian poets, Rabindranath, has said that, "Beauty is truth," and he is right. And he was very impressed by the Bauls. In fact, he was the first man to introduce Bauls to the West; he was the first man to translate a few Baul poems into English. He was a sort of Baul himself: he says, "Beauty is truth." If you seek beauty you will become truthful. The more aesthetic you become, the more sensitive you become towards beauty, the more balanced and harmonious you will become -- because finally, beauty belongs to God.

LET me explain it to you.

You see a woman: if you see with lustful eyes, you see only the body, the matter, the matter part; if you see with love, you see something that is not matter, that is spiritual; and if you see a woman with prayer, then you see something absolutely divine. It depends on your eyes. With lustful eyes you see only the body part of the woman; with loveful eyes you see the spiritual part of the woman; with prayerful eyes you see the divine, God himself. Wherever your sensitivity towards beauty is perfect, the divine is revealed.

GO TO THE HOME OF BEAUTY AND FORM,
SHOULD YOU WISH TO SEE THE MAN WITHIN.
HIS WAYS CROSS THE SPHERE
WHERE LIFE LIVES WITH DEATH,

AND SENSE WITH INSANITY.

"His ways cross the sphere where life lives with death, and sense with insanity..."

God's ways are paradoxical. The Bauls say that in God all the opposites meet, all the polarities become one. In God, death and life are not two things. In God, darkness and light are not two things. In God, the beginning and the end are not two things. God means the totality; God comprehends all. So when you reach towards God you will not be losing anything, you will be simply gaining all. In the beginning it may appear that you are losing something, but God is all-inclusive. Lust remains in God, of course, but absolutely transformed. Matter remains in God, but becomes sacred, is holy. One remains in the world but no more of it. God Himself is in the world, but not of the world. The world belongs to Him but He does not belong to the world.

This polarity has to be understood. The Bauls' God is a greater God than the Christian God, the Jewish God or the Mohammedan God, because those Gods are of the theologians. The Bauls' God is more poetic; those Gods are more logical. The Bauls' God is more illogical, but more true. Christians say, "God is only good." The very word 'God' is derived from the root 'good'. God is good; then what happens to bad? Then where does the bad exist? To explain that they have to create a devil. But the Bauls laugh about such theoretical cunningness. They say that God creates the devil, so He remains the creator of the devil. And if you say the devil has gone against God, then there are only two possibilities: one, that God is not omnipotent, and the devil can go against Him -- then God is not all-powerful; the other, that God Himself provokes him to go against -- then He is all-powerful, but then He is the cause of the devil.

Bauls say that God is both, and when they say God is both, they mean that God is incomprehensible, He is paradoxical. God is all. In Him, everything is transfigured, all opposites become a harmony. God is the orchestra. He is one in the many. He's the unity of all.

HIS WAYS CROSS THE SPHERE
WHERE LIFE LIVES WITH DEATH,
AND SENSE WITH INSANITY.

Bauls say, "He is the supermost reason and the supermost irreason also." They say that God is reason and God is madness also. For a logical mind it becomes difficult to figure out. But Bauls say life is not of logic. The Bauls say, "We are simply describing what is the case. We are not saying what should be, we are simply describing what is the case. This is the way we have known God: He is very rational and very irrational, both. He is infinite compassion and infinite justice, both. In Him, all the polarities have become one."

To understand this, one has to understand with one's totality. You cannot understand this assertion, this statement, through your intellect. Then it looks absurd. But watch... Look at life: all that is alive must be somehow His, and all that dies must be somehow dying in Him. Yes, He lives in very reasonable people, but who lives in mad people then? In mad people also He lives, and He loves all ways.

SO Bauls say, "Don't be afraid; you just be yourself and you will find Him. You need not become somebody else to find Him. You just be yourself. If you are mad, then just be mad; then that is your way to find Him. If you are a singer, then go on singing. He's all-inclusive; your singing will become a prayer and a way. If you cannot sing, don't be worried; there is no need. If you feel that just being silent and sitting silently you enjoy your being perfectly, then that is your way. All ways are His. Bauls say, "Wherever you are, from wherever you travel, you travel towards Him. Just don't get stuck; go on travelling. Go on moving, don't allow movement to die. Wherever you are stuck, then the distance arises. Just go on moving and be yourself." They don't give you a certain morality; they don't give you a certain ideal; they don't give you any shoulds. They are not worried about the ought. They say, "This is the case -- He loves all as they are." Just you go on moving, don't get frozen.

CLOSE YOUR EYES AND TRY TO CATCH HIM,
HE IS SLIPPING BY.

Beautiful..."Close your eyes and try to catch Him, He's slipping by." If you are stuck somewhere you will miss Him. You be on the move because He is on the move. He's always slipping, He's always moving into the new and into the unknown. If you cling with the known you will miss Him. Close your eyes and watch how swiftly He moves, how dancingly He moves. He is continuously slipping out of the old. He is the constantly new. He is like the snake who comes out of his old skin, leaves the old skin and slips by. God is continuously slipping out of history, because He is eternity. God is continuously slipping out of that which has already happened, because He is not repetitive. And if you are clinging to history then you will miss Him, because then you will be looking at the past and He is always moving into the future. God is future and mind is past; then the distance arises.

A real religious man is one who has no past, who has no autobiography, who is continuously new, each moment slipping with God. He does not bother; what has happened has happened -- finished! Put a full stop on it, and never look back. Go on...He is always calling you ahead, and ahead. He is always persuading you to move into new territories of being: from lust to love, from love to prayer -- and there are higher realms than prayer. And He is constantly on the move. If you follow Him, the only way is to be constantly on the move.
Be a river.
Yes, they are right...

CLOSE YOUR EYES AND TRY TO CATCH HIM,
HE IS SLIPPING BY.

Why close your eyes? -- because in the beginning it will be difficult to see Him from without. There are so many forms, you may get lost. There is so much all around, so complicated is the world that you may get lost. Start from the simple -- start from yourself. Close your eyes; then there is only one -- you! It is simple to become acquainted that way. Close your eyes and see Him; He is continuously slipping by. It is your consciousness, the essential man. The Bauls call him the ADHAR MANUSH. He is in you, in your essence, but He is continuously slipping by, going ahead. That's how He evolves.

God is evolution and God is revolution also, because sometimes He moves slowly, and sometimes He moves very fast. One has to be very alert to keep pace with Him. If you lose your alertness, He is gone. Then one never knows when one will come across Him again. One moment lost in unawareness and He will be at the farthest end of the world. One has to remain constantly alert, aware.

But first watch Him inside. Not that He's not outside; He's there also -- because all is His, within and without. But first it is easier to understand Him within yourself. Once seen there, you will be able to see Him everywhere. Once understood there, open your eyes, and He is standing all around you: in the trees, in the birds, in the man, in the woman, in the rocks, in the rivers, in the mountains, in the clouds. But first, get introduced to Him. And the best introduction, and the easiest possible, is to close your eyes and look, watch there. You will find the snake always moving and leaving its old skin. This is the flow of life-energy.

The Bauls' God is not a dead, stagnant concept. It is not a God sitting somewhere on a golden throne in the seventh heaven. The Bauls' God is a very alive God, kicking in you, streaming in you. The Bauls' God is nothing but a synonym for life. LIFE written with capital letters is what the Bauls' God is all about.
The Bauls say,

My heart is saturated,
but I wish I knew with what --
joy or death.

Strange is the feeling when you become acquainted with God: you cannot say what it is, you cannot describe it. It is so contradictory, so paradoxical.

My heart is saturated,
but I wish I knew with what --
joy or death.

He is both: death and resurrection, cross and rebirth.

A sense of wonder
has overtaken all.
Where is that ocean
and where are the rivers?
And yet still
the waves are there for you to observe,
only if you unite
your eyes with your heart.

That is the meaning of 'close your eyes' -- so that you can bring your heart and your eyes parallel, united. Only if you unite your eyes with your heart, then suddenly you will see the God of all paradoxes, the mad and the source of all reason, life and the source of all death.
The Bauls say,

There is no patience
in the core of my heart.
Shivering with tears
it cries with the eyes,
and in the silence
of lovely sound forever calls,
Come Beloved, come,
come, please come!

The Bauls' path is not the path of the austere man, of the monk, no. It is the path of the dancer, the singer, the aesthetic man. His prayer is full of beauty, and God is not a concept of philosophy, but Beloved.

Free impulses live together
with the forces of abstinence,
and the feminine energy
entwined with the spirit of man,
resembles the tuned strings
of the lute, wholly invisible.
The heart is the home
of no separation.

When you reach deep within yourself, when you touch your own core, your heart, you have come to the land of no separation. There, not only are you with God, you are one with Him -- because you are also part of Him. It is He who has expressed Himself like you. Feel fortunate, feel blessed; He has also chosen you to be one of His forms.

CLOSE YOUR EYES AND TRY TO CATCH HIM,

HE IS SLIPPING BY.

The Beloved, Vol 2

Chapter #4
Chapter title: Remember To Stop In The Middle

4 July 1976 am in Buddha Hall

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The first question:

BELOVED OSHO, I HAVE HEARD....
A PSYCHOLOGIST WANTS TO EXPERIMENT WITH HIS TWIN SONS. HE TAKES THEM DOWN TO HIS GROUP ROOMS AND PUTS EACH IN A ROOM BY HIMSELF. IN IKE'S ROOM HE LOADS IN A PILE OF TV-ADVERTISED, HARD-SELL TOYS. IKE IS DIAGNOSED AS A COMPLAINING, NEGATIVE PESSIMIST. IN MIKE'S ROOM HE LOADS IN AN ENORMOUS PILE OF MANURE. MIKE IS THE OPTIMIST.
AN HOUR AFTER THEY ARE LOCKED IN, HE ENTERS IKE'S ROOM. THERE IS IKE TOSSING OUT TOY AFTER TOY, COMPLAINING, "THIS IS NOT ANY GOOD, THAT ONE WON'T WORK."
AS HE OPENS THE DOOR INTO THE SECOND ROOM HE IS UNABLE TO FIND HIS SON FOR A FEW MOMENTS. BUT HE HEARS HIS VOICE; IT IS SAYING, "THERE'S GOTTA BE A PONY, THERE'S GOTTA BE A PONY." AND AS HE APPEARS HE IS SHOWN FRANTICALLY DIGGING THROUGH THE MANURE, LOOKING FOR THE PONY.
I HAVE CHANGED ROOMS; I HAVE GOT MY EYE OUT FOR THE PONY.

THE QUESTION IS FROM PREM JEEVAN.

The first thing to be understood about pessimism and optimism is that they are not different. They look different, but don't be deceived by their appearances. They are just two polarities of the same phenomenon. A pessimist can become an optimist; an optimist can become a pessimist. A pessimist is just an optimist standing on his head, and vice versa. They are not two different people, they are not two different dimensions. Remember, it is not worth changing rooms. Get out of both the rooms, under the sky where neither pessimism nor optimism exist. You can be at ease only when both are gone, because both are wrong.

Analyze the situation. The pessimist goes on looking at the darker side of things and goes on denying the whiter side; he accepts only half of the truth. The optimist goes on denying the darker side of things and accepts only the whiter side; he is also half true. Neither of them accepts the whole truth, because the whole truth is both summer and winter, God and devil, darkness and light, good and evil, life and death. The whole truth is both. Both are doing the same exercise -- they are denying the half and accepting the other half. The other half is as much half as the first; there is no difference. If th!e pessimist is wrong, the optimist is also wrong. Both are not ready to accept the truth as it is. They choose.

Move out of both the rooms under the open sky of choicelessness. Don't choose. Let truth be as it is. Don't try to paint it in your own mood. Try to see the facility of it; don't bring your mood in. Don't look through hope, don't look through frustration. Don't be positive and don't be negative -- that is the highest consciousness possible.

But optimism appeals because the world is more or less pessimistic. People have long faces; they are

always complaining and grumbling. It is beautiful to come across the optimist. People are always talking about the thorns; it is fortunate to meet somebody who talks about flowers and fragrances. But he is also wrong.

Let me tell you another anecdote.

Once I went to visit the hospital where Mulla Nasrudin was confined as a result of an automobile accident. The Mulla had been seriously injured: a broken leg, both arms broken, a broken collarbone, terrible cuts over his face and head, and several broken ribs. He was so thoroughly bandaged and taped and strapped up that only his two eyes and mouth were showing.

I was at a loss for words, but I realized that I must say something. So I asked the Mulla, "How do you feel today, Nasrudin? I suppose all of those broken bones and cuts cause a great deal of pain. Do you suffer very much?"

"No, not much," said Nasrudin. "Only when I laugh."

It is good to meet such a person. It is rare, but it is as wrong as the common variety The pessimist is the common variety. Out of a hundred persons, ninety-nine are pessimists. They are looking for misery, they are waiting for misery. They are convinced that something is going to happen which is going to be wrong. They are ready for it. If it doesn't happen they will be very disappointed, but they are waiting for the negative, for the dark side. These people are certainly wrong, but then because of these people -- and they are in the majority -- the other rarity becomes very valuable: a person who is looking for the morning, who looks for the white lightning in the darkest of clouds. When the night is very dark he waits, because he knows now the morning is very close. He is always hopeful. But I again insist that both are wrong because life is both black and white. In fact, life is grey. On one extreme end it looks white, on the other extreme end it looks black, but just in between the two it is nothing but shades of grey.

One who understands both becomes choiceless. He is neither pessimist nor optimist. You will not find him in either of the rooms. You will not find him unhappy, you will not find him over enthusiastic about happiness. That is the goal of the Buddhas: they are not in agony and they are not in any ecstasy. They don't know any excitement; they are simply peaceful, silent. That is what bliss is, satchitananda. Bliss is not happiness, because happiness has a certain excitement in it -- it is feverish. Sooner or later you will be tired of it; it is unnatural. Sooner or later you will have to change, you will have to become unhappy. Bliss is neither; it is neither negative nor positive -- it is transcendental, it is beyond duality. One remains tranquil, calm, quiet, centered. Whatsoever happens, good or bad, one accepts both because one knows life is both.

This is the real man. He is completely without any attitude. It is very easy if you have been a pessimist for long: one day you realize that you are unnecessarily being unhappy, miserable, so you change the role. You slip into the role of an optimist. But now, from one extreme to the other you have moved.

Let me tell you one anecdote.

One day Mulla Nasrudin visited a large department store to buy his wife some nylon hose. Inadvertently he got caught in the mad rush of a counter where a bargain sale was going on. He soon found himself being pushed and stepped on by frantic women. He stood it as long as he could, then with head lowered and elbows out, he plowed through the crowd.

"You there!" said a woman. "Can't you act like a gentleman?"

"Not anymore," said Nasrudin. "I have been acting like a gentleman for an hour. From now on I am acting like a lady."

There is a point where one gets fed-up with one role. The pessimist one day realizes that, "Why? Why go on seeing the darker side? Why go on counting the thorns on the rosebush?" He forgets about thorns; he starts counting the roses -- but both are half. From one half to another half he has moved. The totality remains as far away as before.

The rosebush is both the thorn and the rose. They are both joined together there. They are not against, they are not enemies. In fact the thorns protect the flower. They are part of the whole organic being of the rosebush. And so is life. Good and bad are joined together; sinners and saints are joined together; birth and death are joined together. A real understanding is when you have understood this, this polarity. And by understanding it, you have gone beyond it. Then you become tranquil -- because there is nothing to be happy about and there is nothing to be unhappy about.

Remember, if you are happy, somewhere deep in the unconscious you are still carrying the possibility of unhappiness, because you can be happy only if you can be unhappy. Both possibilities exist together. They cannot be separated, they are two aspects of the same coin. So if you throw one aspect the other is also

thrown. If you keep one aspect the other is also kept. If you become a pessimist in the conscious mind, you will be an optimist in the unconscious. If you are an optimist in the conscious mind, you will be a pessimist in the unconscious.

Happiness, unhappiness, exist together. You can change the role anytime you like. In fact, people go on changing: in the morning you are an optimist, by the evening you have become a pessimist. That's why beggars come to beg in the morning -- because morning makes many more people optimistic. By the evening, knowing the whole life and the nastiness of it, people become pessimistic, tired, angry, frustrated. In the evening beggars don't come to beg because who is going to give? In the morning people are more open; the morning sun again brings hope. The night is gone: "Maybe today something is going to happen." People are more positive. By the evening, people become negative.

In the day you change your roles many times. If you are a little alert, you will see. A moment before you were an optimist, a moment afterwards you have become a pessimist. Small things: changes in the climate, changes in the relationship, a small gesture on somebody's part can make, you change your role. Have you watched it? You are sitting, sad, and somebody comes, and he is a man of laughter, and he laughs and he jokes -- you forget that you were sad and you start laughing. You were laughing and a few friends come and they are all sad; they bring a climate of sadness, and you relapse into it.

As I see it, every man is born with both possibilities. You have to go beyond it; you have to see the futility of both. That's what silence is: it is complete absence of duality. So please avoid being extremists. Excess should always be avoided, because excess is the root of all untruth. In fact, there are no lies in the world, only half-truths and truth. All half-truths are lies; and the truth is not half, it is whole.

The mind tends to be always moving towards the extreme -- so you are moving towards the height, then you are moving towards the valley, going up then coming down. Like a yo-yo you go on, and you never become aware that both are useless. Like a pendulum of an old clock you move from one extreme to another. Once the pendulum stops in the middle, the clock stops. Once you stop in the middle, time disappears. Then you are no more part of this world. The clock stops...then you are part of eternity.

Watch the pendulum moving from left to right, from right to left. A very strange thing is happening. When the pendulum is going to the right, you see it as going to the right. Ask the mechanic: he will say that when the pendulum is going to the right it is gaining momentum to go to the left; when it is going to the left it is gaining momentum to go to the right. So when you are unhappy, you are gaining momentum to be happy. When you are happy, you are gaining momentum to be unhappy. When you are loving you are gaining momentum to be hateful, and when you are hateful you are gaining momentum to be loving.

Once you understand this subtle mechanism, that mind tends to be always moving towards extremes, you stop cooperating with the mind. Pessimist or optimist, both are within mind, and the real man of understanding is beyond it.

It happened: Mulla Nasrudin was getting ready to apply to a local department store for a job. A friend told him that it was the policy of the store to hire nobody but Catholic Christians, and that if he wanted a job there he would have to lie about being a Catholic Christian.

Nasrudin applied for the job, and the personnel man asked him the usual questions. Then he said to the Mulla, "To what church do you belong?"

"I am a Catholic," said Nasrudin, "and all my family are Catholics. In fact, my father is a priest and my mother is a nun, sir."

To the whole way!

Remember to stop in the middle. That will bring balance, that will bring centering. For the first time you will feel unperturbed, undistracted, and you will be able to accept both. Your acceptivity will become total. You will not be angry because there are thorns, and you will not be ecstatic, exhilarated, excited, because there are roses. You will see that both are, and both are good, both are needed. But you remain unaffected, untouched, unscratched -- unscratched by the thorns and unscratched by the flower also. This is the goal.

The second question:

I NEED TO TRUST SO BADLY, AND I SUFFER BECAUSE I DON'T. FROM WHERE AM I TO FIND THE COURAGE TO TRUST MY KILLER?

PEOPLE who trust themselves can trust others. People who don't trust themselves cannot trust anybody.

Out of self-trust, trust arises. If you are distrustful about yourself, then you cannot trust me -- you cannot trust anybody. Because if you don't trust yourself, how can you trust your trust? It is going to be your trust. Maybe you trust in me, but it is your trust -- you trust in me and you don't trust yourself. So it is not a question about me, it is a deep question about yourself.

And who are these people who cannot trust themselves? Something has gone wrong somewhere.

First, these are the people who don't have a very good self-image; they are condemnatory towards themselves. They always feel guilty and always feel wrong. They are always defensive and always trying to prove that they are not wrong, but they feel deep down that they are wrong. These are the people who have missed, somehow, a loving atmosphere.

Psychologists say that the person who cannot trust himself is bound to have some deep-rooted problem with the mother. The mother-child relationship somewhere did not happen as it should. Because the mother is the first person in the child's experience; if the mother trusts the child, if the mother loves the child, the child starts loving the mother and trusting the mother. Through the mother the child becomes aware of the world. The mother is the window from where he enters existence. And by and by, if there exists a beautiful relationship between the child and the mother, a response, a deep sensitivity, a deep transfer of energies, a flowering... then the child starts trusting others also. Because he knows the first experience was beautiful, there is no reason to think that the second is not going to be beautiful. There is every reason to believe that the world is good.

If in your childhood there was a deep milieu of love around you, you will become religious, trust will arise. You will trust, trust will become your natural quality. Ordinarily, you will not distrust anybody unless somebody tries hard to create distrust in you -- only then will you distrust. But distrust will be exceptional. One man deceives you and tries hard to destroy your trust. Maybe trust in that man is destroyed, but you will not start distrusting the whole humanity. You will say, "This is one man, and there are millions of men. Just for one man, why distrust all?" But if the basic trust is lacking, and something has gone wrong between you and your mother, then distrust becomes your basic quality.]Then ordinarily, naturally, you distrust. There is no need for anybody to prove. You distrust man, and then if somebody wants you to trust him he will have to work hard, very hard. And even then, you will trust him conditionally. And even then, that trust will not be very comprehensive. It will be very narrow; it will be arrowed at one person.

That is the problem. In the old times people were very trusting. SHRADDHA, trust, was a simple quality. There was no need to cultivate it. In fact, if somebody wanted to become a great skeptic, doubting, then great training was needed, great conditioning was needed. People were simply trustful because love relationships were very, very deep. In the modern world love has disappeared, and trust is nothing but the climax of love, the cream of love. Love has disappeared. Children are born into families where the father and mother are not in love. Children are born -- the mother does not care, is not bothered about what happens to them. In fact, she is annoyed because they are a disturbance, and they are disturbing her life. Women are avoiding children, and if they happen it seems like an accident. And there is a deep negative attitude. The child gets that negative attitude; he is poisoned from the very beginning. He cannot trust the mother.

Just three or four days ago a sannyasin told me that during Primal Therapy here in the ashram, he came across a childhood memory. He remembered, he could see it, that his mother had tried to kill him by suffocating him. He could see the whole memory, again relived. Now his whole being is wavering, trembling. And he's not an ordinary man; he himself is a psychotherapist. Now, he understands many things that he had never understood before: why he seems to be so dead, stone-like, rock-like, unflowing, why he cannot trust anybody, why he cannot move into love easily, why it is such a great effort, and even then, something, somewhere goes wrong. He is not streaming -- the mother tried to suffocate him.

The basic trust lost, the tacit trust lost: "Even mother tried to kill me? Then who can be trusted?" -- impossible. Now this world is just inimical. One has to struggle; it is a survival of the fittest.

Many times I have wondered: somebody should try a psychoanalytical study of Charles Darwin. Nobody has tried yet. There must have been something gone wrong between him and his mother, hence the hypothesis of the survival of the fittest. In the same way one can have a psychoanalytical study of Prince Kropotkin. There must have been a deep love relationship between him and his mother, so deep that he contradicted Charles Darwin and tried to replace his theory of survival of the fittest with the theory of cooperation. He said, "There is no conflict in life, but there is cooperation. In fact, when a tiger jumps on an animal and eats the animal, this too is cooperation." How does he explain it? He says, "In fact, the moment the tiger jumps on his prey, the prey relaxes, dies easily. There is no conflict. The prey becomes food for the

tiger."

There must be a cooperation when you pick an apple from the tree and you eat it; there must be a deep cooperation between the apple and you. Otherwise, the apple would create trouble in your body. It would go on fighting you if there were a conflict. It would never allow itself to be absorbed by your body; it would remain inimical. But it simply dissolves into you, becomes your blood, becomes your bones, becomes your flesh. Kropotkin says, "There is tremendous cooperation in life." Even when a tiger jumps and kills the prey, he says there is cooperation. Ask Charles Darwin: even when there are two friends deep in love, and they are ready to die for each other, Darwin says that these are just pretensions. Deep inside there is conflict, struggle, competition, jealousy.

A philosophy is not born out of the blue. A philosophy comes from your own existence, your own lived experience. If the child has been deep in love with the mother and the mother has showered her love, that is the beginning of all trust for the future. Then the child will make more loving relationships with women, will make more loving relationships with friends, one day will be able to surrender to a Master -- and finally, will be able to dissolve himself completely into God. But if the basic link is missing then the foundation is missing. Then you try hard, but it becomes more and more difficult. That's what I feel about the questioner.

"I need to trust so badly"...yes, because trust is nourishment. Without trust you remain hungry, you remain starved. Trust is the most subtle nourishment for life. If you don't trust you cannot really live. You are always in fear; you are surrounded by death, not by life. With a deep trust inside, the whole view changes. Then you are at home and there is no conflict. Then you are not a stranger in the world. Then you are not an alien, you are not a foreigner. You belong to the world, the world belongs to you. The world is happy that you are -- the world is protecting you. This feeling of a deep protection gives courage, and gives courage to move into unknown paths.

When the mother is in the home the child has courage. Have you watched it? He can go out on the road, he can move into the garden, and he can do a thousand and one things. When the mother is not there he simply sits inside, he is afraid. He cannot go out; the protection is not there, the protective aura is not there. The atmosphere is totally alien.

It happened once....

I was staying with a friend. The couple had gone to attend some marriage ceremony and they had left their small kid to play, and they said to me, "Just you watch." I was watching -- he was playing just outside the porch. He fell, he looked all around, he looked at me. I looked at him very silently. He waited for a single second to feel whether it was worth crying or not. But I was so neutral, as if I was not there, so he shrugged his shoulders: "This fellow is useless." He started playing again. After half an hour when the mother and the father arrived, he started crying. I said, "This is illogical. Half an hour has passed, now it can't be hurting." He said, "That is not the question. But you looked towards me with such stoney eyes, so I thought,'What is the point? Even if it hurts, it hurts. Crying is useless.' Now my mother has come." Now he is in a different atmosphere -- now he can cry because he knows somebody is there to console, somebody is there to feel for him, somebody is there who cares.

If you have lived a childhood of a deep showering of love and trust on you, you gather a beautiful self-image about yourself. And if your parents have been really in deep love with each other, and they were very happy in you because you were the culmination of their love, the crescendo of their love, the actualization of their love; if they were deep in love, then you are the song that is born out of their love. You are the proof, the evidence that they loved each other. You are their creation: they feel happy about you, they accept you, and they accept the way you are. Even if they try to help you, they try to help you in a very loving way. Even if they say sometimes, "Don't do this," you don't feel offended and you don't feel insulted. In fact, you feel cared about.

But when the love is missing and the father and mother go on saying, "Don't do this," and, "Do this," by and by the child starts learning that, "I am not accepted as I am. If I do certain things, I am loved. If I don't do certain things, I am not loved. If I do some other things, I am hated."

So he starts shrinking. His pure being is not accepted and loved. The love is conditional; trust is lost. Then he will never be able to have a beautiful self-image. Because it is mother's eyes which reflect you for the first time, and if you can see happiness there, a bliss, a thrill, a great ecstasy just watching you, you know you are valuable, you know you have intrinsic value. Then it is very easy to trust, very easy to surrender, because you are not afraid. But if you know that you are wrong, then you are always trying to prove that you are right. People become argumentative. All argumentative people basically are people who

don't have good images of themselves. They are very defensive, very touchy. If there is some argumentative person, and you say that, "This thing you have done wrong," he immediately jumps on you, becomes very angry. He cannot even take a small friendly criticism. But if he has a good image about himself he is ready to listen, he's ready to learn, he's ready to respect others' opinions. Maybe they are right, and even if they are right and he is wrong, he is not worried because that doesn't matter. He remains good in his eyes.

People are touchy -- they don't want criticism, they don't want somebody to say to them to do this; they don't want somebody to say to them not to do that. And these people think they cannot surrender because they are very powerful. They are just ill, neurotic. Only a powerful man or woman can surrender -- weaklings, never. Because in surrender they think their weakness will be known to the whole world. They know they are weak, they know their inferiority complex, so they cannot bow down. It is difficult for them, because bowing down will be accepting that they are inferior. Only a superior person can bow down; inferior persons can never bow down. They cannot respect anybody because they don't respect themselves. They don't know what respect is, and they are always afraid of surrender because surrender means weakness to them.

Remember it: surrender is possible if you are tremendously powerful; you are not worried about surrender, you know that you can surrender and still you will not be weak. You can surrender and you will not lose your willpower. In fact, by surrendering you are showing the greatest willpower there is.

So if you feel it difficult to trust, then you have to go back. You have to dig deep into your memories. You have to go into your past. You have to clean your mind of the past impressions. You must be having a great heap of rubbish from your past; unburden it.

This is the key to do it: if you can go back not just as memory, but as a reliving. Make it a meditation. Every day, in the night, for one hour just go back. Try to find out all that has happened in your childhood. The deeper you can go the better -- because we are hiding many things that have happened, but we don't allow them to bubble up into consciousness. Allow them to surface. Going every day, you will feel deeper and deeper. First you will remember somewhere when you were at the age of four or five, and you will not be able to go beyond that. Suddenly, a China Wall will face you. But go -- by and by, you will see that you are going deeper: three years, two years. People have reached to the point where they were born from the womb. There have been people who have reached into the memories of the womb, and there are people who have reached beyond that, into the other life when they died.

But if you can reach to the point where you were born, and you can relive that moment, it will be of deep agony, pain. You will almost feel as if you are being born again. You may scream as the child screamed for the first time. You will feel suffocated as the child felt suffocated when for the first time he was out of the womb -- because for a few seconds he was not able to breathe. There was great suffocation: then he screamed and the breath came, and his passages became open, his lungs started functioning. You may have to move to that point. From there you come back. Go again, come back, every night. It will take at least three to nine months, and every day you will feel more unburdened, more and more unburdened, and trust will arise simultaneously, by the side. Once the past is clear and you have seen all that has happened, you are free of it. This is the key: if you become aware of anything in your memory, you are freed from it. Awareness liberates, unconsciousness creates a bondage. Then trust will become possible.

When you are here with me, you are again in another womb, you are again waiting for another birth. That is the function of a Master -- to give you another birth, to make you DWIJA, twice born. One birth is from mother and father, another birth is from the Guru, the Master. You are again in another womb, a spiritual womb. You have to close accounts with your physical womb completely. You have to drop all hang-overs with your physical birth so you can be totally herenow with me.

"I need to trust so badly..." Yes, that is the point: a person who cannot trust needs to trust very badly. And a person who can trust is not even aware that he needs. The need arises when you are starving.

Psychologists have come across this -- that love is food. Just twenty years ago, if somebody had said that love was subtle vitality, then scientists would have laughed. They would have thought, "You are a poet, you live in illusion and dreams. Love and food? -- all nonsense." But now scientific researchers say, "Love IS food." When a child is given food, that nourishes his body; and if love is not given, then his soul is not nourished. His soul remains immature. Now there are ways to measure whether a child is being loved or not, whether the warmth he needs is being given to him or not. You can give a child all the nourishment he needs, all medical care he needs, in a hospital. Just remove the mother -- give him milk, medicine, care, everything, but don't hug him, don't kiss him, don't touch him. Many experiments have been done. The child, by and by, starts shrinking into himself. He becomes ill, and in most of the cases he dies, for no

visible cause at all. Or, if he survives, he survives at the minimum: he becomes an imbecile, an idiot. He will live, but he will live just on the fringe. He will never be deep in life; he has no energy. To hug the child, to give your body's warmth to him is food, is very subtle food. Now this is being recognized, by and by.

Let me make you one prediction: after twenty or thirty years, psychologists will come to reveal that trust is even a higher food, of a greater potency -- higher than love... Like prayer. Trust is prayerfulness, but it is VERY subtle. You can feel it. If you have trust, you will suddenly see that with me you are going on a great adventure, and your life starts immediately changing. If you don't have trust, you will stand there. I go on talking, I go on pulling you; you are stuck -- somehow you go on missing me. Let your trust arise. That trust will be a bridge between me and you. Then ordinary words become luminous, then just my presence can become a womb, and you can be reborn.

"I need to trust so badly, and I suffer because I don't. From where am I to find the courage to trust my killer?"

Yes, I am a killer, in a way. I have to kill you because that is the only way for you to be reborn. I have to cut you completely from your past, I have to destroy your biography. Then only, the new can arise.

But if you have trust, you will be ready to die. If you have trust, you know resurrection is certain. I cannot guarantee it; there is no way to guarantee it. Only trust is the guarantee. I can talk about it, I can 'poetize' about it, but that will create only dreams in you, not guarantees. I can tell what has happened to me, I can allure you towards it, but it will not be a guarantee. "Who knows -- this man may be just Lying, or this man may not be Lying, he may be just in illusion?" How to prove it? It is not a thing that I can show to you. If you trust, then there is guarantee. In your trust is your guarantee.

You can trust me in two ways. That too has to be understood, because one way is a wrong way.

You can trust me because you feel insecure, alone. You can force trust because you can feel more secure with me. That's how many people live in churches, organizations, religions. Somebody is a Christian, somebody is a Hindu; it gives a certain security. You are not alone -- millions of Hindus, millions of Christians -- you are not alone. "How can so many people be wrong? They must be right" -- so you hold, hang with the crowd, just because you are afraid. Trust can arise because of fear -- then it is negative; it will not give you a new birth. In fact, it will obstruct new birth. Trust can arise out of love; then it is right.

People who trust because they are afraid, because they want somebody to hang to, to cling to, they are afraid and they want somebody's hand, they look at the sky and they pray to God just to feel unafraid. Have you watched? Sometimes passing through a dark street in the night you start whistling, or you start singing -- not that it is going to help. But it helps in a way. Singing, you become warmer. Singing, you become occupied; fear is repressed. Whistling, you start feeling good. You forget that it is dark and it is dangerous, but it makes no real change in reality. If there is fear and danger it is still there. In fact, it is more, because a person who is engaged in singing can be robbed more easily because he will be less alert. He will be less cautious while whistling. He is creating an illusion around him with whistling. If your trust arises out of fear, it is better not to have that trust. It is false.

I have heard...

Mulla Nasrudin climbed into a barber's chair and asked, "Where is the barber who used to work on the next chair?"

"Oh, that was a sad case," the barber said. "He became so nervous and despondent over poor business, that one day when a customer said he did not want a massage, he went out of his mind and cut the customer's throat with a razor. He is now in the state mental hospital. By the way, would you like a massage, sir?"

"Absolutely!" said Mulla Nasrudin.

Out of fear you can say 'absolutely', but that will not be trust. Trust is born out of love, and if you find that you cannot trust, then you have to work hard. You have a very loaded past, wrongly loaded. You have to clean it, clear it.

The third question:

I BELIEVE THERE IS A GOD. THERE MUST BE SOMETHING KEEPING THE UNIVERSE TOGETHER. BUT DEEP IN MYSELF I DON'T FEEL THAT GOD IS THERE OR YOU ARE THERE, OR THAT GOD IS WITH ME. I EXPERIENCE MYSELF AS LOST AND UNPROTECTED IN A THREATENING WORLD. IF FEEL ONLY COMFORTABLE WHEN I AM ALONE. I MISS THAT BASIC TRUST, THE KNOWLEDGE I

GATHERED, THE FEELINGS I HAVE FELT, THE EXPERIENCES I HAVE HAD, DID NOT LEAD ME TO AN INNER TRUST.
CAN YOU PLEASE HELP ME?

FIRST, belief is a pretension. Never believe in anything. Belief is pseudo-trust. It gives you a feeling as if you trust. It is 'as if' trust; it is very dangerous. If you have not experienced anything of the divine, please be honest. There is no need to trust, there is no need to believe in God. Don't make God a logical exercise. The questioner says, "I believe there is a God. There MUST be something keeping the universe together." This is a logical thing: the universe is there and things are really going together, everything is going beautifully together, so the logical mind says, "There must be somebody who is keeping it together. Existence is there, so somebody must have created it."

But God cannot be approached through logic. God can be approached only through love. God is not a syllogism; it is not a conclusion. That's why scientists can never reach to God's truth. And people who were real thinkers have always denied God -- because if you are REALLY thinking, you cannot believe in God. God seems to be improbable, impossible, absurd. But logic can give you a false notion. It simply says that when you see that the world is going together, you infer that somebody is keeping it together. Just say that the world is going so tremendously together, that's all -- "I don't know why, I don't know who is keeping it or whether anybody is keeping it. " The conclusion is not right; remember that you don't know. That ignorance will be very, very helpful, because that ignorance will be sincere, authentic, true.

Now let me tell you -- you think that the world is going so together, that's why there must be a God. There have been philosophers who say that just because the world is going so together, there cannot be a God. Because if God is there, then sometimes He will get bored -- just the same repetitive world. Then there will be some personality in the world. It is so mechanical: the stars go on moving, the sun goes on rising, the earth goes on moving, the people are born, the fruits and the seeds and again the trees and the seasons. It seems so mechanical, many philosophers say, because the world is going so absolutely correctly that there cannot be a person behind it. Because sometimes a person changes also, and sometimes he gets fed-up also. One day he thinks, "No more sunrise today. Enough is enough." One day he thinks, "Now, out of mango seeds apples will arise. "

If there is a personality in the world, just think -- a Picasso painting the same painting every day. If out of Picasso's house the same painting came every day, would it prove that there is a person inside, or there is a mechanism? You never go inside the house. You don't know who is inside; just a painting is coming every day on an assembly line. The same painting, everything perfect, accurate -- will it prove that there lives inside a great painter, Picasso? or will it simply prove that there is a mechanism which goes on reproducing? There are philosophers who say because the world is running so mechanically there cannot be a personality behind it. Now what to do?

You say, the world is there: there must be a creator. There are philosophers who say that if the world needs a creator, then the creator will also need a further creator. Who will create the creator? And if you say that the creator needs no creator -- don't be foolish. Then they say, "Then what is the point? Then the world can be without a creator, if the creator himself can be without the creator." So you have accepted the principle basically that something can be without being created -- so the world can be without a creator. If you go into logic you will be in trouble.

Let me tell you one anecdote.

"This is a lesson in logic," said the old professor in the teahouse. "If the show starts at nine and dinner is at six, and my son has the measles, and my brother drives a Cadillac, how old am I?"

"You are eighty-four," replied Mulla Nasrudin promptly.

"Right," said the professor. "Now tell the rest of the fellows here how you arrived at the correct answer."

"It is easy," said Nasrudin. "I have got an uncle who is forty-two, and he is only half nuts. You must be eighty-four."

If you make God an exercise in logic, you will go nuts. Nobody has ever come out of the logical inquiry sane. Nobody has ever come back sane, because the dimension is totally different -- it has nothing to do with logic. It has something to do with the heart, something to do with love.

"I believe there is a God"; please don't believe, because that belief will become a rock and it will not allow you to move deeper. Simply know that you don't know. Accept your ignorance. Don't hide behind a belief -- because there is possibility from ignorance, but there is no possibility from false, borrowed, logical

knowledge. Logical knowledge is barren, love is fertile.

"I believe there is a God. There must be something keeping the universe together" -- this is not the way to approach God -- "but deep in myself I don't feel that God is there." Of course...how can you feel, how can you feel a logical proposition in the heart? Two plus two are four, certainly true -- but can you love this proposition? Can you fall in love with two plus two is four? And if somebody denies it, will you be ready to become a martyr for it because it is true? You will say, "Forget all about it. If you want to make two plus two equal five, make it. Why should I lose my life for it?"

Nobody dies, stakes his life, for a logical proposition. It is not worth it. If somebody denies it, let it be so. Two plus two is perfectly true, but not a truth of the category of God, not even a truth of the category of Laila or Majnu. If your logic is proved wrong, nothing is proved wrong. You can change your logic. But if your love is proved wrong, you can never be the same person again. If your love is proved wrong, you are proved wrong. If your logic is proved wrong, nothing is proved wrong. You can change the logic; you remain unaffected by it. "Deep in myself I don't feel God" -- because there is no way from belief to feeling. They are not connected, so forget about belief. Otherwise there is a dangerous possibility: you may pretend that you feel.

Many people pretend. They go to the church, to the temple, to the mosque and they pretend that they are feeling for God. Their feeling is not feeling at all. In the temple you can see tears flowing down their eyes. Outside the temple you never come across that man again, that man you had seen in the temple. You never see him the same in the marketplace. That was just a mask: he was trying hard to feel. He was even ready to cry and shed false tears, what you call the 'crocodile tears'. You can see him praying, but nothing is arising out of his heart -- there is no fire inside, no passion -- the prayer is just verbal. He goes on repeating something which he has been told to repeat; it is just parrot-like. Feeling arises only when you live in tremendous, austere sincerity.

Forget about belief in God; there is no need. Just know that you don't know. This should be the beginning: I don't know. Maybe God is there, maybe God is not there; I have to inquire. Now where to find, how to find? If God is there, He must be the God of the trees and the birds and the animals also, not only of man. Trees don't know any logic, birds don't know any logic, animals don't know any logic. If there is God He must be the God of all. Logic is very local -- just a part, a very small part of the world. Humanity has a small corner of the mind for mathematical and logical thinking.

The God must be the God of all, so forget about logic. Start approaching as the trees approach. Start approaching as the rivers run towards the sea, start approaching as the birds approach, start approaching through your being, your totality. Dance deeply. Forget about God, just dance deeply -- because in a great dancing mood, in a moment, mind disappears; you become total. When you are really dancing and the movement is fast, mind cannot function. Mind stops; you become a no-mind. You are, but you are not a mind, and you don't think in terms of logic. You become a tree, a tree in a strong wind, a flower, a river, a rock, a star, but you lose that small territory that is dominating you, the territory of logic. Suddenly you will start a contact. You will feel you have been contacted by someone and you have contacted someone. A dancer becomes religious, has to become. Sing -- and I'm not saying sing a religious song. If singing is true, it is religious. What the words are does not matter. Run, swim, do something, and be lost in doing it.

Hence, I emphasize dynamic methods of meditation: dancing, singing, music, T'ai Chi, karate. Do something, because when you do, you are part of the greater world of the trees, of birds, of animals. They are doers, they are not thinkers. When you do something, suddenly you fall into the oceanic unity of existence.

There is then a feeling that God is. But that God is not the God of Christians and Hindus and Mohammedans. That God is your God. That has nothing to do with the Bible and Gita and Koran. That God is YOUR God; that God has nothing to do with logic, syllogism, philosophy, dogma. That God is a felt, lived experience. Then...then you will know, and there is no other way to know.

People are learning from scriptures, and the greatest scripture that has been given to you by existence remains unopened. And through scriptures you get notions.

I have heard....

Mulla Nasrudin went to see his lawyer about a divorce.

"What grounds do you think you have for a divorce?" the lawyer asked.

"It is my wife's manners," said the Mulla. "She has such bad table manners that she is disgracing the whole family."

"That's bad," the lawyer said. "How long have you been married?"

"Nine years," said the Mulla.
"If you have been able to put up with her table manners for nine years, I can't understand why you want a divorce now," the lawyer said.
"Well," said Nasrudin, "I did not know it before. I just bought a book on etiquette this morning."

You first read the books, then you decide about life.

First move into life and then decide about books. And then you will be surprised that the Gita and the Koran and the Bible are not three books, they are one book. Then Buddha and Christ and Krishna are not three persons, but three voices of the same person. But if you are first caught up in the logical structure of books, then you will never be able to know life. Try to become more natural. Forget all about God, the God that is discussed in the universities and in the churches and the temples. Forget about that God. Be with the God that is already surrounding you, that is your surround. This moment the cuckoo goes on doing her prayer, the birds go on doing THEIR prayer. Look at the trees, at how prayerful they are. The whole existence is in prayer, and what are you doing sitting inside your skull thinking about whether God exists or not?
"He must exist because the world is going so beautifully together. "

The world IS going beautifully together. Become part of this togetherness, dissolve into this togetherness! When the river is flowing by, why not jump into it? What are you doing sitting on the bank with closed eyes thinking the river must be there because...? Drop all these 'becauses'.

The inner trust arises only when you have a live contact with God. Do whatsoever you can do, but please don't become just heads. Nothing is wrong with the head if it goes together with your totality. The wrongness enters when it becomes a part, apart, and it starts dominating the whole. Get back down into your belly from the head! Come back to your senses, become more earthly.

That's the message of the Bauls: become more true and real. When you are real, God is real; when you are true, God is true -- because when you are true you are capable of contact with the truth of existence. When you are real you are suddenly in harmony with the whole. When you are false, then the problem arises of whether God exists or not. When the problem arises of whether God exists or not, that simply shows that you have lost your harmony with the whole. Get into harmony, get into line, fall into line again. Come back, be more real and true.

That is the whole message of all religions, of religion as such. That's why Buddha and Mahavir don't talk about God they say, "There is no need." Mahavir talks about truth: "Be true, be authentic, and you will be Gods." Just by being true you come closer to truth. It's simple. Can't you see such a simple point: that by being true, you come closer to truth?

Belief is false, borrowed knowledge is false. Drop all that is borrowed. You may feel poorer for the time being, because your knowledge gives you very great ego, that'I know'. Knowing that you don't know, you may feel poor for a few days, you may feel like a beggar. But If you are ready to be true, suddenly one day the conversion happens. When you have lost all borrowed knowledge, something arises in you which was waiting and waiting. Something arises in you and fills your whole space of consciousness. That is what God is.

God is nothing but life. God is not a person; God is the energy you are, God is the energy the trees are, God is the energy the stars are. Everything is made of the stuff -- God. God is not the creator, God is this creation. This very moment you are in the ocean of God, but He is so close and you are so far away in your head that bridges are missing.

The last question:

BELOVED OSHO, HOW COME I'M SO CRAZY ABOUT YOU?

I attract crazy people; I am crazy, that's why.

But crazy people are beautiful people. They are the only sane people is the world. That is the meaning of the word 'Baul'. Baul means crazy, mad. I am a Baul, and I attract Bauls -- that's why.

The Beloved, Vol 2

Chapter #5
Chapter title: Die Living

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THE MAN THAT BREATHES
LIVES ON THE AIR,
AND THE OTHER, UNSEEN,
RESTS ABOVE REACH.
BETWEEN THE TWO
MOVES ANOTHER MAN
AS A SECRET LINK.
WORSHIP KNOWINGLY.

IT IS A SPORT
AMONGST THE THREE OF THEM.
MY SEARCHING HEART,
WHOM DO YOU SEEK?

BETWEEN THE DOORS
OF BIRTH AND DEATH,
STANDS YET ANOTHER DOOR,
WHOLLY INEXPLICABLE.
HE WHO IS ABLE
TO BE BORN
AT THE DOOR OF DEATH,
IS DEVOTED ETERNALLY....

DIE BEFORE DYING,
DIE LIVING.

RELIGION is a very complex phenomenon. Its complexity has to be understood.

There are seven types of religions in the world. The first type is ignorance-oriented. Because people cannot tolerate their ignorance, they hide it. Because it is difficult to know that one does not know, it is against the ego, people believe. Their belief systems function to protect their egos. They are helpful, but in the long range they are very harmful. In the beginning they seem to be protecting, but finally they are very destructive. The very orientation is in ignorance.

Religion is light, religion is understanding, religion is awareness, religion is authenticity. But a major part of humanity remains in the first type of religion. It is simply to avoid the reality, to avoid the gap that one feels in one's own being, to avoid the black hole of ignorance.

The people of the first type are the fanatics. They cannot even tolerate that there can be other sorts of religions in the world. Their religion is THE religion. Because they are so afraid of their ignorance, if there is some other religion also then they will become suspicious, then doubt will arise. Then they will not be so certain. To gain certainty they become very stubborn, madly stubborn. They cannot read others' scriptures, they cannot listen to other nuances of truth, they cannot be tolerant to other revelations of God. THEIR revelation is the only revelation, and their prophet is the only prophet. Everything else is absolutely false. These people talk in terms of absolute, while a man of understanding is always relative.

These people have done great harm to religion. Because of these people, religion itself looks a little stupid. Remember not to be a victim of this first sort. Almost ninety percent of humanity lives in this first sort of religion, and that is in no way better than irreligion. Maybe it is worse -- because an irreligious person is not fanatic. An irreligious person is more open, at least ready to listen, ready to talk things out, ready to argue, ready to seek and inquire. But the first type of religious person is not even ready to listen.

When I was a student in the university I used to stay with one of my professors. His mother was a very devout Hindu; completely uneducated, but very religious.

One day on a cold winter night, fire was burning in the room in the fireplace, and I was reading RIG VEDA. She came by the way and she asked, "What are you reading so late in the night?" Just to tease her, I said, "This is the Koran." She jumped over me, took away the RIG VEDA and threw it in the fireplace and said, "Are you a Mohammedan? How do you dare to bring the Koran in my house!"

Next day I told her son, my professor, that, "Your mother is a Mohammedan" -- because this sort of thing has only been known to be done by Mohammedans.

Mohammedans burnt one of the greatest treasures of the world, the library of Alexandria. The library was the greatest in the ancient world. The fire continued for almost six months, the library was so big. It took six months for it to be burnt down completely. And the man who burnt it was a Mohammedan, Calipha. His logic is the logic of the first type of religion. He came with a Koran in one hand and with a burning torch in the other, and he asked the librarian, "I have a simple question. In this big library, millions of books are there...."

Those books contained all that humanity had learned up to that time, and it was really more than we know now. That library contained every information about Lemuria, Atlantis, and all the scriptures of Atlantis, the continent that disappeared into the Atlantic. It was the ancient-most library, a great preserve. Had it still been, humanity would have been totally different -- because we are rediscovering many things which had already been discovered.

This Calipha said, "If this library contains only that which is contained in the Koran, then it is not needed; it is superfluous. If it contains more than is contained in the Koran, then it is wrong. Then it has to be destroyed immediately. Either way it has to be destroyed. If it contains the same as the Koran, then it is superfluous. Why manage such a big library unnecessarily? The Koran is enough. And if you say that it contains many more things than the Koran, then those things are bound to be wrong, because the Koran is THE truth."

Holding the Koran in one hand, he started the fire with the other hand -- in the name of the Koran. Mohammed must have cried and wept that day in heaven, because in his name, the library was being burnt. This is the first type of religion. Always remain alert, because this stubborn man exists in everybody.

I was reading just the other night....

The two old codgers had equal reputations for being stubborn. When they encountered each other in situations where one had to give in, a third party usually had to settle the issue. One day the old fellows, each driving a large load of hay, met on a narrow lane. Both determined not to give an inch.

Finally one said to the other, "I am prepared to stay here as long as you want to wait." He took out his newspaper and began to read. The other filled his pipe and smoked contentedly. After half an hour of silence he leaned forward and called out to his neighbor, "Would you mind letting me read the paper when you are through?"

THIS stubborn man exists in everybody, and this is the lowest type of man. It exists in Hindus, it exists in Mohammedans, it exists in Christians, Buddhists, Jains -- it exists in everybody

And everybody has to be aware not to get caught. Only then can you rise to higher sorts of religion.

The problem with this first type of religion is that we are almost always brought up in it. We are conditioned in it, so it becomes almost normal. It looks normal. A Hindu is brought up with the idea that others are wrong. Even if he is taught to be tolerant, that tolerance is of one who knows towards others who

don't know. A Jain is ABSOLUTELY brought up with the belief that only he is right; others are all ignorant, stumbling, groping in darkness. This conditioning can become so deep that you may forget that this is a conditioning, and that you have to go above it.

Mulla Nasrudin was telling a friend his future through palmistry. He said, "You will be poor and unhappy and miserable until you are sixty."

"Then what?" asked the man hopefully.

"By that time," said Nasrudin, "you will be used to it."

That's the problem: one can become used to a certain conditioning, and one can start thinking as if it is one's nature, or as if it is the truth. So one has to be very alert and watchful to find this lowest possibility in oneself and not get caught in it.

Sometimes we go on working hard in transforming our lives, and we go on believing in the first type of religion. The revolution is not possible -- because you are trying something which is so low that it cannot be really religious. The first type of religion is just religion in name; it should not be called religion.

One man was saying to another, "My son-in-law, the doctor, has been treating a patient for yellow jaundice for twenty years. He just found out the man was Chinese."

"Ain't that something?" said the other man.

"What is terrible is, he cured him."

Twenty years treating a man for yellow jaundice -- he may be a Chinese, but how long can he protect himself? If continuously you work on yourself with a wrong attitude, your nature starts yielding. You start functioning the way you want to function. Yes, the habit can become second nature. Unfortunately, sometimes it becomes first nature, and nature is completely forgotten.

The characteristic of the first sort of religion is imitation. It insists on imitation: imitate Buddha, imitate Christ, imitate Mahavir, but imitate. Imitate somebody. Don't be yourself, be somebody else. And if you are very stubborn you can force yourself to be somebody else.

You will never be somebody else. Deep down you cannot be. You will remain yourself, but you can force so much that you almost start looking like somebody else.

Each man is born with a unique individuality, and each man has a destiny of his own. Imitation is crime, it is criminal. If you try to become a Buddha, you may become an imitation Buddha. You may look like Buddha, you may walk like Buddha, you may talk like Buddha, but you will miss. You will miss all that life was ready to deliver to you. Because Buddha happens only once. It is not in the nature of things to repeat. God is so creative that He never repeats anything. You cannot find another human being in the present, in the past, or in the future, who is going to resemble you exactly. It has never happened. Man is not a mechanism. He is not like Ford cars on an assembly line; you can produce millions alike, exactly alike. Man is a soul, is individual. Imitation is poisonous. Never imitate anybody, otherwise you will be a victim of the first sort of religion, which is not religion at all.

Then there is the second type. The second type is fear-oriented.

Man IS afraid, the world IS a strange world, and man wants to be secure, safe. In childhood the father protects, the mother protects. But there are many people, millions of them, who never grow beyond their childhoods. They remain stuck somewhere, and they still need a father and a mother. Hence God is called the Father or the Mother. They need a divine Father to protect them; they are not mature enough to be on their own. They need some security.

One psychologist, Winnicott, has been working with a particular problem with small children for many years, and he has discovered many beautiful things. They are pertinent.

You may have watched small children with their teddy bear, or their toy, their special toy, or their blanket, or something that has a special personality to the child. The teddy bear...you cannot replace the teddy bear. You may say that you can find a better one, but that doesn't matter. There is a love relationship between the child and HIS teddy bear. His teddy bear is unique; you cannot replace it. It becomes dirty, it becomes smelly, rotten, but the child goes on carrying it. You cannot find a new one, a fresh one. Even parents have to tolerate it. Even they have to respect, because a child feels offended. If the parents are going to travel, they have to tolerate the teddy bear also; they have to treat it almost as a member of the family. They know this is foolish, but for the child it has significance.

What significance does the teddy bear have for the child? It is objective in a way. It is there, outside the child; it is part of reality. Certainly it is not just imagination, it is not just subjective; it is not a dream, it is there. But it is not totally there; many of the child's dreams are involved in it. It is object, objective, but

much subjectivity is involved in it. For the child it is almost alive. The child has projected many things onto the teddy bear. He talks to the teddy bear, sometimes he becomes angry and throws it away, then says'I am sorry' and takes it back. It has a personality, almost human. Without the teddy bear he cannot go to sleep. Holding, hugging, he goes to sleep; he feels secure. With the teddy bear the world is okay, everything is okay. Without the teddy bear he is suddenly alone.

So the teddy bear exists in a totally new dimension which is neither subjective nor objective. Winnicott calls it 'the transitory realm': a little objective and a little subjective. Many children grow physically, but they never grow spiritually, and they need teddy bears all their lives. Your images of God in the temple are nothing but teddy bears.

So when a Hindu goes into the Hindu temple, he sees something which a Mohammedan cannot see. The Mohammedan can only see a stone statue. The Hindu sees something which nobody else can see; it is his teddy bear. It is objectively there, but not totally objective. Much subjectivity of the worshipper is projected on it; t functions as a screen.

You go to a Jain temple. You may be a Hindu, but in a Jain temple you will not feel any reverence arising in you. Sometimes you may even feel a little offended, because Mahavir, his statue, is nude, naked. You may feel a little offended. You may like to go out as soon as possible; you may not feel any respect. But then there comes a Jain with tremendous respect; it is his teddy bear, and he feels very protected.

So whenever you are in fear, you start remembering God. Your God is a by-product of your fear. When you are feeling good, unafraid, you don't bother. There is no need.

THE second type of religion is fear-oriented. It is very ill.

It is almost neurotic -- because maturity only comes to you when you realize that you ARE alone, and you have to be alone, and you have to face the reality as it is. These transitory teddy bears are just of your imagination; they are not going to help. If something is going to happen, it is going to happen; the teddy bear cannot protect you. If death is going to happen, it is going to happen. You go on calling to God, but protection cannot come to you. You are calling nobody, you are simply calling out of fear. Maybe calling loudly gives you a certain courage.

Maybe praying...prayer gives you a certain courage, but there is no God to respond to it. There is nobody who is going to respond to your prayer. But if you have an idea that somebody is there to respond to your prayer, you may feel a little relieved, relaxed.

Once I saw Mulla Nasrudin praying very devoutly. When he had finished his NAMAJ, I asked him, "Mulla, there must be some problem; you were praying so deeply. Please answer my one question: is your prayer ever answered?"

He said, "Yes, one way or the other."

But if the prayer is answered one way or the other, what is the point of it? Yes, sometimes it coincides with facts, sometimes it does not coincide with the facts, but your prayer makes no difference to the facts. It may make a little difference in your mind, but it makes no difference in reality.

The fear-oriented religion is the religion of 'don't': don't do this, don't do that -- because fear is negative. The Ten Commandments are all fear-oriented -- don't do this, don't do that -- as if religion is nothing but avoiding -- don't do this, don't do that -- closing oneself in safety and security, never taking any risk, never moving on the dangerous path, in fact not allowing yourself to be alive. Just as the first type of religion is stupid, fanatic, the second type of religion is negative. It gives a certain stiffness, up-tightness. It is childish. It is a search for security which is nowhere possible, because life exists as insecurity. God exists as insecurity, danger, and risk.

THE key word for the fear-oriented religion is "hell', and of course, repression, continuous repression: don't do this. The second type of person is always afraid -- what to eat, what not to eat, whether to love a woman or not to love a woman, whether to make a house or not to make a house. And whatsoever you repress, you are never free of it; in fact, the more and more you are in its power. Because when you repress a thing it goes deeper into your unconscious. It reaches to your very roots and poisons your whole being.

I have heard....

An old-timer was seeing a movie for the first time. He was known to be a very religious man, a man who used to do his prayer regularly, fulfill all the duties, had never been known to get involved in any sort of problematic situations. He was, in short, a very simple man -- but not so simple inside. At one point in the feature, a bevy of shapely girls dashed across the screen. They crossed a railroad track, reached a

swimming pool and began to disrobe for the plunge. They had taken off their shoes, stockings, shirts, skirts, and were beginning on...and a passing freight train sped across the screen and obscured the view. When it had passed, the next scene showed the girls frolicking in the water.

The old-timer saw the show again and again and again. At length an usher tapped him on the shoulder. "Are you not ever going home?" he asked.

"Oh, I reckon not yet for awhile," said the old-timer. "One of these times that darned train is going to be late."

Deep inside you will always carry whatsoever is repressed. You may follow the religion as ritual, but it will never become your heart.

I have heard an anecdote:

For centuries European Jews were the victims of organized persecution, called pogroms. These pogroms took place so often that Jews developed a sense of humor about them.

In a small town in Poland, soldiers broke into the house of Ostrovoski and his family. Living with him were his wife, three daughters, two sons, and his very aged and religious mother. She was known around almost as a saint.

"Line up!" shouted the sergeant in charge. "We are gonna beat up all the men and rape all the women!"

"Wait," pleaded Ostrovoski. "You can wallop me and my sons, abuse my wife and daughters, but please sir, I beg you, don't rape my mother. She is seventy-five years old and very religious."

"Shut up!" yelled the old woman. "A pogrom is a pogrom!"

Remember, repression is not a way towards freedom. Repression is worse than expression, because through expression a person is BOUND to become free one day or other. But through repression, one always remains obsessed. Only life gives you freedom. A lived life gives you freedom, an unlived life remains very attractive, and the mind goes on roaming around whatsoever you have repressed.

Smulovitz, aged eighty-three and widowed, refused to be placed in just any Miami Beach old-age home. "I won't eat anything," he declared to his son, "unless it is strictly kosher."

The son searched for weeks and finally found a place that served meals in accordance with the Jewish dietary laws. He placed his old father in the home, secure in the knowledge that his father would be eating only kosher food.

Three days later he came for a visit and learned that the old man had left and checked into the Fontainbleau Hotel. The boy rushed over to the hotel, got a key, went upstairs, opened the door, and there was his father in bed with a blonde. They were both stark naked.

"Poppa, how could you?" asked the bewildered boy.

"But look," said the old man, "I'm not eating."

People who live through rituals out of fear may avoid one thing, but they will fall into another -- because the understanding is not their own. It is just fear-oriented. It is hell they are afraid of.

A real religion gives you fearlessness: let that be the criterion. If religion gives you fear, then it is not really religion.

The third type of religion is out of greed.

It is a 'do' religion. Just as the fear-oriented is a 'don't' religion, the greed-oriented is a 'do' religion: do this. And just as the fear-oriented religion has the key word 'hell', the religion of greed has the key word 'heaven'. Everything is to be done in such a way that the world -- the other world -- is completely secure and your happiness beyond death is guaranteed.

'Do' religion or greed religion is formal, ritualistic, ambitious, desire-oriented. It is full of desires. See the Mohammedan concept of paradise, or the Christian concept of paradise, or the Hindu concept of paradise. Degrees may be different, but this is a very strange thing: all that these people say one has to deny oneself in this life, they go on providing in heaven in great quantities. You are to be celibate here just to achieve heaven where beautiful APSARAS, always young, stuck at the age of sixteen, are available. Mohammedans say, "Don't take any alcoholic beverage. But in heaven, rivers of wine! No need to be worried."

But this seems to be absurd. If something is wrong, it is wrong. How can it become good and right in heaven? Then Omar Khayam is right. He says, "If in heaven rivers of wine are available then let us practice here, because if we go unpracticed, it will be difficult to live in paradise. So let this life be a little rehearsal, so that we have the taste, and we have the capacity." Then Omar Khayam seems to be more logical. In fact, he is joking against the Mohammedan concept of paradise. It is foolish; the whole concept is foolish. But people become religious out of greed.

One thing is certain: that whatsoever you accumulate here will be taken away; death will take it away. So the greedy person wants to accumulate something which cannot be taken by death. But the accumulating idea, the desire to accumulate, remains there. Now he accumulates virtue. Virtue is the coin of the other world. He goes on accumulating virtue so he can live in the other world forever and forever, in lust.

This type of man is basically worldly. His other world is nothing but a projection of this world. He will do because he has desires, and he has ambition, and he has a power-lust, but his doing will not be of the heart. It will be a sort of manipulation.

Mulla Nasrudin and his young son were driving in the country one winter. It was snowing; their bullock-cart broke down. They finally reached a farm-house and were welcomed for the night. The house was cold and the attic in which they were invited to spend the night was like an icebox. Stripping to his underwear, the Mulla jumped into a featherbed and pulled the blankets over his head. The young man was slightly embarrassed.

"Excuse me, Dad," he said. "Don't you think we ought to say our prayers before going to bed?"

The Mulla stuck one eye out from under the covers. "Son," he said, "I keep prayed up ahead for situations just like this one."

Then things are just on the surface. Greed and fear and ignorance are just on the periphery.

These are three sorts of religions -- and they are all mixed together. You cannot find a person who is absolutely, purely of the first type or the second type or the third type. Wherever greed is, there is fear; wherever fear is, there is greed; and wherever greed and fear exist, there is ignorance -- because they cannot exist without them. So I am not talking about pure types. I am classifying simply so that you can understand well. Otherwise they are all mixed.

These three are the lowest types of religion. They should not be called religions.

Then there is the fourth type: the religion of logic, calculation, cleverness.

It is 'do' plus 'don't' religion: worldly, materialistic, opportunistic, intellectual, theoretical, scriptural, traditional. This is the religion of the PUNDITS, the learned scholar who tries to prove God through logic, who thinks that the mysteries of life can be understood through the head.

This type of religion creates theology. It is not really religion but just a very faint carbon copy of it. But all the churches are based on it. When a Buddha exists in the world, or a Mohammed, or a Krishna, or a Christ, then pundits and scholars and learned people, intellectually clever and cunning people, gather together around them. They start working hard: "What does Jesus mean?" They start creating a theology, a creed, a dogma, a church. They are very successful people because they are very logical people. They cannot give you God, they cannot give you truth, but they give you great organizations. They give you the Catholic Church, the Protestant Church. They give you great theologies, just clevernesses, nothing of the real experience; just intellectual, head-oriented. Their whole edifice is as if one is making a house of cards: a small breeze and the house is gone. Their whole edifice is such, as if one is trying to sail in a boat of paper. It looks like a real boat, the form is of a boat, but it is a paper boat. It is doomed, it is already doomed. Logic is a paper boat. And life cannot be understood through logic.

I have heard about one American:

A very wealthy American was convinced that an atomic war was just around the corner, and determined that he would survive it. He bought an acre of land in the middle of the Arizona desert and employed a labor force to build him a home five miles underground. It was to be encased in lead fifty yards thick, and equipped with its own power plant which would supply sufficient electricity to give him light, heat, and purified air for at least ten years. Frozen food, water, cigars, alcoholic refreshment, for the same period of time had to be provided, together with every conceivable aid to luxurious living. The job was completed in three years at a cost of five hundred thousand million dollars.

The proud owner went to the desert to inspect it, and a red Indian shot him in the back with an arrow.

That's how life is: you make all the arrangements and just one arrow is enough to finish you. Man is very fragile. How can man's logic understand reality? Man is so limited, his understanding is so short-sighted. No, there is no way through logic. Through logic a philosophy is born, but not real religion.

THESE four are ordinarily known as religion.

The fifth, sixth and seventh are the real religions. The fifth is the religion based on intelligence; not on logic, not on intellect, but on intelligence. And there is a lot of difference between intellect and intelligence.

Intellect is logical; intelligence is paradoxical. Intellect is analytical; intelligence is synthetical. Intellect divides, cuts into pieces to understand a thing. Science is based on intellect, dissection, division, analysis.

Intelligence joins things together, makes a whole out of parts -- because this is one of the greatest understandings: that the part exists through the whole, not vice versa. And the whole is not just the sum of the parts, it is more than the sum.

For example, you can have a rose flower, and you can go to a scientist, to a logician. You can ask him, "I want to understand this rose flower"; what will he do? He will dissect it, he will separate all the elements that are making it a flower. When you go next you will find the flower gone. Instead of the flower there will be a few labelled bottles. The elements have been separated, but one thing is certain -- there will not be any bottle on which will be the label 'beauty'.

Beauty is not matter and beauty does not belong to parts. Once you dissect a flower, once the wholeness of the flower is gone, beauty is also gone. Beauty belongs to the whole, it is the grace that comes to the whole. It is more than the sum. Then only parts are there. You can dissect a man; the moment you dissect, life disappears. Then you know only a dead body, a corpse. You can find out how much aluminium is there and how much iron and how much water (eighty percent or something); you can find the whole mechanism the lungs, the kidneys, everything -- but one thing is not there: life. One thing is not there that was the most valuable. One thing is not there that we wanted to understand really, and everything else is there.

Now even scientists are becoming alert that when you take blood out of a man's bloodstream and you examine it, it is no longer the same blood. Inside the bloodstream of the man it was alive, throbbing with life. Now it is just a corpse. It cannot be the same because the gestalt has changed. You can take the color of the rose flower from it, but is it the same color? It looks the same but it cannot be the same. Where is that fragileness? Where is that aliveness, that throb of life? When it was in the rose flower it was in a totally different arrangement and life was present. It was full of presence; God was there beating in its heart. Taken out, the part is there but you cannot say the part is the same. It cannot be because the part exists in the whole.

Intellect dissects, analyzes. It is the instrument of science. Intelligence is the instrument of religion; it joins together. Hence, the greatest science of spirituality we have called Yoga. Yoga means the methodology to join. Yoga means to put things together. God is the greatest totality, all things together. God is not a person, God is a presence, the presence when the total is functioning in a great harmony -- the trees and the birds and the earth and the stars and the moon and the sun and the rivers and the ocean -- all together. That togetherness is God. If you dissect, you will never find God. Dissect a man; you cannot find the presence that was making him alive. Dissect the world; you cannot find the presence that is God.

Intelligence is the method to join things together. An intelligent person is very synthetical. He always looks for a higher whole, because the meaning is always in the higher whole. He always looks for something higher in which the lower is dissolved and functions as a part, functions as a note in the harmony of the whole, gives its own contribution to the orchestra of the whole but is not separate from it. Intelligence moves upwards, intellect moves downwards. Intellect goes to the cause.
Please follow it; the point is delicate.

Intellect goes to the cause; intelligence goes to the goal. Intelligence moves into the future, intellect moves in the past. Intellect reduces everything to the lowest denominator. If you ask what love is, intellect will say it is nothing but sex -- the lowest denominator. If you ask what prayer is, the intellect will say it is nothing but repressed sex.

Ask intelligence what sex is, and intelligence will say it is nothing but the seed of prayer. It is the potential love. Intellect reduces to the lowest; it reduces everything to the lowest. Ask intellect what a lotus is, and it will say it is nothing, just an illusion; the reality is the mud -- because the lotus comes out of the mud and again falls back into the mud. The mud is the real, the lotus is just an illusion. Mud remains, the lotus comes and goes.

Ask intelligence what mud is, and intelligence will say, "It is the potentiality of being a lotus." Then mud disappears and millions of lotuses flower.

Intelligence goes to the higher and higher and the higher, and the whole effort is to reach to the ultimate, to the pinnacle of existence. Because things can be explained only through the higher, not through the lower. You don't explain through the lower, you explain away. And when the lower becomes too important, all beauty is lost, all truth, all good. Everything that has any significance is lost. Then you start crying, "Where is meaning in life?"

In the West, science destroyed every value and reduced everything to matter. Now everybody is worried about what is the meaning of life, because meaning exists in the higher whole. See, you are alone; you feel,

"What is the meaning of life?" Then you fall in love with a woman; a certain meaning arises. Now two have become one -- a little higher. A single man is a little. Lower than a couple. A couple is a little higher. Two things have joined together. Two opposite forces have mingled, the feminine and the male energies. Now it is more of a circle.

That's why in India we have the concept of ARDHANARISHWAR. Shiva is painted as half woman and half man. The concept of ARDHANARISHWAR says that man is half, and woman is half. When a man and woman meet in deep love, a higher reality arises: certainly greater, more complex, because two energies are meeting.

Then a child is born; now there is a family -- more meaning. Now the father feels a meaning in his life: the child has to be brought up. He loves the child, he works hard, but work is now no longer work. He is working for his child, for his beloved, for his home. He works, but the hardness of the work has disappeared. He is not dragging it. Tired of the whole day, he comes home dancing. Seeing the smile on his child's face, he is tremendously happy. A family is a higher unit than the couple, and so on and so forth. And God is nothing but the communion of all, the greatest family of all.

That's why I go on calling these orange people my family. I would like you to disappear in the whole. I would like you to be so absorbed in the whole that you remain individual, but you become part of a greater unity, bigger than you. Meaning arises IMMEDIATELY whenever you become part of a greater unity.

When a poet writes a poem, meaning arises -- because the poet is not alone; he has created something. When a dancer dances, meaning arises. When a mother gives birth to a child, meaning arises. Left alone, cut from everything else, isolated like an island, you are meaningless. Joined together you are meaningful. The bigger the whole, the bigger is the meaning. That's why I say God is the biggest conceivable whole, and without God you cannot attain to the highest meaning. God is not a person; God is not sitting somewhere. Those ideas are just stupid. God is the total presence of existence, the being, the very ground of being.

GOD exists wherever there is union; wherever there is Yoga, God comes into existence. You are walking alone; God is fast asleep. Then suddenly you see somebody and you smile; God is awakened, the other has come in. Your smile is not isolated, it is a bridge. You have thrown a bridge towards the other. The other has also smiled, there has been a response. Between you both arises that space I call God -- a little throb. When you come to the tree and you sit by the side of the tree, completely oblivious to the existence of the tree, God is fast asleep. Then suddenly you look at the tree, and an upsurge of feeling for the tree and God has arisen.

Wherever there is love, God is; wherever there is response, God is. God is the space; it exists wherever union exists. That's why I say love is the purest possibility of God, because it is the subtlest union of energies.

Hence the insistence of the Bauls that love is God. Forget God, love will do. But never forget love, because God alone won't do.

Intelligence is discrimination, understanding. Truth is the key word, sat. The man who moves through intelligence moves towards SAT, truth.

Higher than intelligence is the sixth type of religion. I call it the religion of meditation.

Meditation is awareness, spontaneity, what the Bauls call SAHAJA MANUSH, the spontaneous man. Freedom -- it is non-traditional, it is radical, revolutionary, individual. The key word is CHIT, consciousness. Intelligence is still the highest form of intellect, intelligence is the purest form of intellect. The ladder is the same. Intellect is going downwards on the same ladder, intelligence is going upwards, but the ladder is the same. In meditation the ladder is thrown. Now, no more movement on the same ladder, neither upwards nor downwards. Now, no more movement, but a state of no-movement inside, a drowning into oneself, a sinking in.

Intellect is other-oriented; intelligence is also other-oriented. Intellect cuts the other, intelligence joins the other, but both are other-oriented. So if you understand rightly, the first four types of religion I don't call religion. They are pseudo-religions. Real religion starts with the fifth type, and that is the lowest, but REAL. The sixth type of religion is that of meditation, consciousness, CHIT. One simply moves into oneself. All directions are dropped, all dimensions dropped. One simply tries to be oneself, one simply tries just to be. That is where Zen exists, in the sixth type of religion. The very word 'Zen' means DHYANA, meditation.

Then comes the highest type of religion, the seventh: the religion of ecstasy, SAMADHI.

Just as the fifth type has the key word SAT, truth, and the sixth type, the religion of meditation, has the key word CHIT, consciousness, the seventh. the highest, has ANAND, bliss, ecstasy. That is the key word:

SAT-CHIT-ANANDA, truth, consciousness, ecstasy.

The Bauls belong to the seventh type -- joy, celebration, song, dance, ecstasy -- ANAND. They make meditation tremendously joyful -- because a person can be meditative and can become sad. A person can be meditative and can become very silent and may miss bliss. Because meditation can make you silent, absolutely still, but unless dance happens in it, something is missing. Peace is good, peace is very beautiful, but something is lacking in it; bliss is lacking. When peace starts dancing it is bliss. When peace becomes active, overflowing, it is bliss. When bliss is enclosed in a seed it is peace. And when the seed has sprouted, not only that, but the tree has bloomed and the flowers have come and the seed has become a bloom, then it is SAMADHI. That is the highest type of religion.

Peace has to dance and silence has to sing. And unless your innermost realization becomes a laughter, something is still lacking. Something still has to be done.

That's where the Bauls enter. Their religion is that of ecstasy. Now the song for today:

THE MAN THAT BREATHES
LIVES ON THE AIR,
AND THE OTHER, UNSEEN,
RESTS ABOVE REACH.
BETWEEN THE TWO
MOVES ANOTHER MAN
AS A SECRET LINK.
WORSHIP KNOWINGLY.

The man that breathes, and the man that lives beyond... between these two there is a third man, the link: body, psyche, and soul. Or, you can use the Christian Trinity -- God, the Son, and the Holy Ghost.

Body is THE MAN THAT BREATHES. By breathing, the body is alive. The breath goes into your body; it gives PRANA, vitality, to your body. Without breath the body would disappear, because without breath the body would be disconnected from the atmosphere. The atmosphere is continuously pouring its own being into your being. Exhaling, inhaling -- atmosphere is continuously keeping you alive, flowing, streaming. "The body," Bauls say, "is the first man."

Then there is a beyond which needs no breathing, which is eternally there, which needs nothing. That is the God of the Bauls. They call the essential man ADHAR MANUSH. And between the two is the psyche, the mind, or call it heart. Bauls call it heart; the Holy Ghost. It exists as a link.

The whole work has to be done in the psyche. On one pole of it exists the body, on the other pole, God. The whole work of discipline, of SADHANA, has to be done in the psyche. That is what meditation is all about.

THE MAN THAT BREATHES
LIVES ON THE AIR,
AND THE OTHER, UNSEEN,
RESTS ABOVE REACH.
BETWEEN THE TWO
MOVES ANOTHER MAN
AS A SECRET LINK.
WORSHIP KNOWINGLY.

The Bauls say that just worship won't do, but WORSHIP KNOWINGLY. The body has to worship the psyche, and the psyche has to worship the unseen. This is what they mean by 'worship knowingly'. Let your body follow your psyche, your heart, let your body follow your feelings, and let your feelings follow the unknown, the unseen. Then you are a worshipper. Then worship is not an ordinary ritual that you do in the temple; then worship is something that you do in your own being. That is your real temple.

IT IS A SPORT
AMONGST THE THREE OF THEM.
MY SEARCHING HEART,
WHOM DO YOU SEEK?

And the Bauls say it is a LEELA, a sport. These three are running, chasing each other: the body, the psyche, and the soul.

MY SEARCHING HEART,
WHOM DO YOU SEEK?

This word LEELA, sport, has to be understood. It is uniquely Eastern. In the West never has a concept like that ever arisen. In the West the concept of God is that of a worker, not of a player. The concept of God is of a creator, and the creation seems to be very serious. But the concept of LEELA is of fun, play. In the East we have known that God is not serious, and religion need not be serious. God is the greatest player; He is in a great play.

As a painter plays with the brush and the paint and the color on the canvas, out of play something arises. The painting can be done in two ways: you can be very serious about it -- but then you will be just a technician. You may do it perfectly well, but it will lack something: it will lack spirit. That is the difference between a technician and an artist. An artist has no plan. He simply sits before the canvas and starts playing. He is more childlike. Out of his play something arises. That is the best way to understand modern painting.

Modern painting is more Eastern than Western. Picasso is more Eastern than Western, because he is playing. That's why it is very difficult to understand modern painting. Classical painting is very simple to understand. It reproduces life exactly, it is a replica. It is more like photography -- mechanical. Modern painting is very difficult to understand. It is as difficult to understand as the flowers. Somebody asked Picasso -- seeing his painting he asked, "What does it mean?" Picasso said, "Nobody goes to the plants and asks, and nobody goes to the birds and asks,'What do you mean?' Why do you come to me, and me alone? Go to the plants and ask the flowers 'why?'"

A great LEELA goes on.

BOTANISTS have become aware of something very rare and meaningful. They have become aware that insects play with flowers and imitate flowers; they deceive flowers. Butterflies imitate flowers and deceive flowers. And on the other hand, flowers imitate insects and butterflies, and the play goes on. Lizards imitate rocks, and rocks imitate lizards. The great play continues, hide-and-seek.

LEELA is a beautiful concept. It relaxes you tremendously, absolutely. If God is in LEELA, then don't be serious and don't keep long faces; there is no need. Become more playful. Life is a sport. Look at life with the eyes of play, non-seriously. The difference is tremendous.

You go on a street to your office; then you have a totally different mind -- tense, ambitious, worried, stressed. On the same route you go for a morning walk -- the road is the same, the trees are the same, the birds are the same, the sky is the same, you are the same, the people passing are the same. But when you go for a morning walk you have no stress, no tension, because you are not going anywhere in particular. It is just a morning walk -- you are enjoying it, you are playful.

Prayer is a play. So if you go to the temple and you become very serious, you will miss the temple. Go to the temple to laugh, go to the temple to enjoy, go to the temple to celebrate.

The Bauls sing,

I have no knowledge
of my own self.
If for once
I could know what I am,
the unknown would be known.
God is nearby
and yet far away --
like the mountain hiding
behind my streaming hair.
I travel distant towns

of Dakar and Delhi
constantly searching,
but circling round my own knees.

God is alive
in my living form.
Only purity of heart
will lead me to Him.
The more I study
the wisdom of the Vedas,
the more I am bewildered.
I am blind
in spite of my eyes.
Only purity of heart
will lead me to Him.

God is alive
in my own living form.
Never in my life
did I once face the man
who lives in my own little room.
My eyes blinded
by the weight of storms
can see nothing, even when He stirs.
My hands fail
to reach His hands
as He is forever engaged
with the world.
I keep silent when they call Him
the word of life,
and the water
and the fire
and the earth
and the air,
while no one is sure.

Could I ever wish to know
anyone else?
I do not yet know
my own little room....

THE Bauls say if you can know your own little room, you will know all -- because He is there. He is in the body as the breathing man. He is in the psyche as your intelligence, awareness, meditation. And He is beyond you. Move slowly: let the body follow feeling, let the feeling follow the unknown. Don't move through knowledge, move through feeling, and then you will be in tune with God.

He does not dwell
in the complex of stars,

nor in limitless space.
He is not found
in the ethical scriptures
or in the texts of the Vedas.
He lives beyond
the existence of all.
The man is here,
in his form without form
to adorn the hamlet of my limbs
and the sky above
in the glow of his feelings,
the platform of spontaneous matter.

Even matter, the body, is spontaneous. That is his platform. The man is here!

If you fail to recognize
your own heart,
can you ever come to know
the great unknown?
The farthest away
will be nearest to you
and the unknown within your knowing.
Fill up your home
with the world abroad,
and you will attain
the unattainable man.

Open your heart to the skies, to the unknown, to the unfamiliar. Don't move with knowledge, because knowledge means that which you have already known. That's why the Vedas won't help. Veda means knowledge; the very word 'veda' means knowledge. It comes from a root VED, which means 'to know'. Hence, the Bauls' continuous criticism of the Vedas. Knowledge is not going to help.

Move into the unknown, wait for the unknown to knock at your door. You simply wait -- alert, expectant, ready to receive, with a feeling heart, and being playful.

BETWEEN THE DOORS
OF BIRTH AND DEATH,
STANDS YET ANOTHER DOOR,
WHOLLY INEXPLICABLE.
HE WHO IS ABLE
TO BE BORN
AT THE DOOR OF DEATH,
IS DEVOTED ETERNALLY....

DIE BEFORE DYING,
DIE LIVING.

A very significant secret: between the doors of birth and death, stands yet another door... that door is what we call love. Have you watched? Between birth and death there is nothing else to happen but love. If you miss love between birth and death, you have missed the whole opportunity of life. You may gather knowledge and you may gather valuable stones, and you may gather money and prestige and power, but if you have missed love, then you have missed the real door.

The first door, the door of birth, is simply an opportunity to move through the second door, the door of

love. Between birth and death is love. In fact, life exists only to give an opportunity to love and be loved. If that is missed, all is missed. If that is not missed, then even if you have missed all, nothing is missed. And this door of love is REAL death. The other death that will come in the end is not real, because you will survive it. You will be reborn again. As death follows birth, so birth follows death. They are two aspects of the same coin. But if you move into the door of love, then you die, and you die so totally that then there is no birth for you, and of course, no death. Love is the real death because the ego disappears completely.

In ordinary death the body disappears, ego remains, and that carries you into new lives. That is the whole thread of rebirth. Once that thread is broken and the root is cut, you disappear from the world of matter, from the world of the visible into the world of the invisible, the beyond, the other shore.

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OF BIRTH AND DEATH,
STANDS YET ANOTHER DOOR,
WHOLLY INEXPLICABLE.
HE WHO IS ABLE
TO BE BORN
AT THE DOOR OF DEATH,
IS DEVOTED ETERNALLY....

That is what Bauls call the real door of death.

DIE BEFORE DYING,
DIE LIVING.

If you can die before dying, that is, if you can pass through the door of love, if you can die living, then there is no death for you. Then you have become deathless, then you are immortal, then you are a God. Then you are no more part of the material world where bodies are formed and where bodies are de-formed. Then you are no more into the world of forms, of creation, destruction; you are beyond. That beyond is already in you.

The man is here. It is right now, in this moment, here. But you will have to pass through the alchemy of love, otherwise you will never know it.
The Bauls sing,

Reaching for reality
is lame talk
to describe the goal
of the lover-worshipper.
He will attain
the great unattainable.
Stare at the face
of the invisible one
bearing the nectar of love.

How can I capture the man
who is not to be caught?
He lives on the other bank
of the river,
and the skin of my eyes
screens my sight.

The body screens your sight. If you become too identified with the body, it becomes a barrier, Reverse

the process: let the body follow the heart, not the heart the body. If the heart has to follow the body, body becomes a barrier. Then you cannot reach the other shore. If the body follows the heart, the body becomes the boat.

Where is the home
of the moon?
And what makes
the cycle of the days
wander, encircling
the moving nights?
The lunar eclipse
in the night of the full moon
is known to all.
But no one enquires
about the blackened moon
on the darkest night
of the month.

He who is able
to make the full moon rise
in the sky
of the darkest night,
has a right to claim
the glory of the three worlds --
the heaven, the earth and the other spheres.

"He who is able to make the full moon rise in the sky of the darkest night"...that is their description of love.

A LOVER is capable of creating life out of death; he can do the miracle. He can make the moon rise in the darkest night. That's why there is a fear about love. I have observed thousands of people trembling whenever they are on the threshold of love, afraid. Why does so much fear come out of love.

Erich Fromm has written a beautiful book in which he says that love seems to be one of the most risky things, one of the most dangerous. And there is tremendous fear in humanity about love. People talk about love; they may be talking just to deceive themselves. Their talk may be just a substitute to give them a feeling that they are lovers. But people are afraid of love. It gives fear, because love is death. Your ego has to be dropped completely, utterly effaced. It is suicide. Fear is natural, but if you are courageous enough and you can pass through it, if you can carry the cross of love on your shoulders, resurrection is certain. The moment ego is dropped, you are born.

He who knows
the essence of love,
fears none.
Devoted only
to love's own form,
alive before his eyes,
his home is in
happiness itself.
Lulling lust
by lust alone

he raids the heart of the God
that churns all hearts,
finding himself
in perennial love.

Let your heart be a caring home
for the man of your heart.
Focus your vision
through the eye-black of loving.
He will be floating
on the mercurial mirror.

Hours wither like broken games
on the playground of the earth.
Abandon search
and join the carnival of love.
Abandon search
and join the carnival of love....

The Bauls say just intellectual search, seeking, is not going to help. "Join the carnival of love": that is what prayer is, that-is what worship is.

Be ecstatic, joyful, celebrating, singing, dancing. Let God be allowed to be playful through you. Let playfulness be your only prayer. Let joy be your only worship.

The Beloved, Vol 2

Chapter #6
Chapter title: Now Is Not Part Of Time

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The first question:

HOW SHOULD I PRAY? I DON'T KNOW HOW TO PROPERLY EXPRESS THIS LOVE THAT I FEEL INTO PRAYER.

PRAYER is not a technique, it is not a ritual, it is not a formality. There is no pattern to it. It is a spontaneous outpouring of the heart, so don't ask how, because there is no how and there cannot be any how to it. Whatsoever happens in the moment is right. If tears come, good. If you sing, good. If you dance, good. If nothing comes and you simply remain silent, good. Because prayer is not in the expression; it is not in the container, it is in the content. Sometimes silence is prayerful, sometimes singing is prayerful. It depends on you, it depends on the heart. So if I say sing, and you sing because I have told you to sing, then the prayer is false from the very beginning. Listen to your heart, feel your moment, and let it be. And whatsoever happens is good.

Sometimes nothing will happen, but that is what is happening. You allow it, you don't impose your will on it. When you ask how, you are trying to impose your will, you are trying to plan. That's how prayer has been missed. That's how all the churches and religions have become rituals. They have a set prayer, a set form: the authorized version, the approved. But how can anybody approve prayer? How can anybody give you an authorized version?

Prayer has to arise in you, it has to flower in you. And each moment has its own prayer, and each mood has its own prayer. Nobody knows what is going to happen to your innermost world tomorrow morning. How can it be fixed? A fixed prayer is a false prayer: this much can certainly be said. A ritualized prayer is no longer prayer: this can be said in absolute terms. An unritualized, spontaneous gesture -- that's what prayer is.

Sometimes you may feel very sad, because sadness also belongs to God. Sadness is also divine. There is no necessity to always be happy. Then sadness is your prayer. Then let your heart cry and let your eyes pour down tears. Then let sadness be offered to God. Whatsoever is there in your heart, let it be offered to the Divine Feet -- joy or sadness, sometimes even anger.

Sometimes one is angry with God. If you cannot be angry with God, you have not yet known love. Sometimes one is really in a deep rage. Then let anger be your prayer. Fight with God -- He is yours, you are His, and love knows no formality. Love can survive all fights. If it cannot survive a fight, then it is not love. So sometimes you don't feel like praying; then let that be your prayer. You say to God, "Wait! I'm not in the mood, and the way you are doing things, it is not even worth praying." But let it be a spontaneous pouring of your heart.

Never be inauthentic with God because that is the way of not being with Him. If you are insincere with God -- deep down you are complaining, and on the surface praying? -- then God will see the complaint, not the prayer. You have been false. He can look directly into your heart. Whom are you trying to deceive? The smile on your face is not going to deceive God; your truth will be known to Him. He can only know your truth; lies don't exist for Him. So let the truth be there. You simply present your truth to Him and say that today you are angry, you are angry with His world, you are angry with Him, you are angry with your life: "I hate it! And I cannot pray, so you will have to remain without my prayer today. I suffer much; now you suffer."

Talk to Him as one talks to one's lover, one's friend, one's mother. Talk to Him as one talks to a small child.

I was staying with a family, and the mother ordered the small child to pray. He was very interested, and he was not ready to go to sleep, and he wanted to be with me a little longer. But the family was very disciplinarian, so they said, "Now it is nine o'clock. You go and sleep, and don't forget your prayer." He was angry; I could see it. He went into his room. I followed just to listen to what he was going to pray. In the darkness I heard him say, "God, make bad people good and good people nice." He knows his mother is good, his father is good, but not nice.

I have heard about another child. He was staying in a guest house with the family. The first night he prayed. He always used to sleep with a small light on, but there was no light and the electricity had gone. Suddenly, as he prayed the electricity disappeared. He was just getting into his bed, and he told his mother, "Let me get up again and let me pray again more carefully, because the night is going to be dark." First he had just prayed by the way, but now the night was going to be dark and there was no light and he was more afraid. He said, "Let me pray again. Let me get out, and let me pray more carefully, because now there is more danger."

Listen to children's prayer and become a child.

All the religions say that God is Father. In fact, the emphasis should be that man is the child. That is the real meaning when we call God 'the Father'. But we have forgotten; God is the Father but we are not His

children. Forget whether He is Father or not. You just be a child -- spontaneous, true, authentic. Don't ask me and don't ask anybody how to pray. Let the moment decide, let the moment be decisive, and the truth of the moment should be your prayer.

That's my answer: the truth of the moment, whatsoever it is, unconditionally, should be your prayer. And once you allow the truth of the moment to possess you, you will start growing, and you will know tremendous beauties of prayer. You have entered on the path. But if you simply go on repeating a certain prayer, a technique, then you will miss. You will never enter on the path, you will just remain outside.

The second question:

BELOVED OSHO, TO STEAL YOUR ENLIGHTENMENT I AM INCESSANTLY PRAYING. PLEASE OSHO, AT LEAST BLESS ME, SO THAT MY PRAYER MAY BECOME MORE INTENSE AND ALIVE.

THAT'S BEAUTIFUL.

A disciple has to steal much from the Master, because there are a few things which cannot be given; only you can take, I cannot give. The nature of the thing is such that it cannot be given, but you can take. A disciple has much to steal from the Master. The question is very significant, and I bless you.

But prayer alone won't do, because prayer belongs to one path, and enlightenment belongs to another path. Prayer is part of the path of the devotee, the BHAKTA, the Sufi. He says, "I don't want any enlightenment. I just want to be playing with you continuously my Lord -- a thousand and one games in a thousand and one worlds in a thousand and one lives. I don't want to get out of the game, I don't want to get out of this LEELA; it is beautiful. I want to remain a part of it. Make me worthy so I can remain always here and now, playing the game of hide-and-seek with you."

Prayer is part of the path of the devotee, the lover. The lover loves the bondage of love; he's not in any way trying to get out of it. In fact, his only prayer is that he should be thought worthy so that God continues the game He is playing. The play is beautiful; he's not asking for freedom from it.

The word 'enlightenment' belongs to the path of meditation. The meditator says, "Enough is enough. Long have I suffered; now let me be free." In fact, he cannot ask. He tries, but he cannot pray -- because to the man on the path of meditation, even prayer is a bondage. Mahavir never prayed, Buddha never prayed. Prayer was meaningless for Buddha; he made all efforts to get out of it. So if you want enlightenment then don't pray because prayer will create a bondage. It is a most refined love. The bondage is very golden, but it is a bondage. If you choose it that way, then it's okay. But then enlightenment is not the right word.

I have heard....

The indignant mother asked her young son, "Why didn't you tell me you wanted to go fishing?"

"Because I wanted to go fishing," said the small boy.

If you really want to go fishing, don't ask, go. Asking won't help. Then you are alone if you want to be enlightened. Then there is no God; then there is nobody who can help you. Because if you need anybody's help, that very help becomes a bondage. If I help you to become free, you will start depending on me. Then without me you will not be able to be free. No help is possible on the path of meditation, only indications. Buddha has said, "Buddhas only show the path. They cannot help in any substantial way. You have to go on your own, you have to be your own light."

I have heard an anecdote:

"I am going away for a few days, Nasrudin," said the master of the house. "And I am going to leave with you all my keys. They're to my closets as well as those to my chests and jewel boxes. I know they will be safe with you but of course, I expect you not to touch them."

When the master returned, the Mulla said to him, "Master, I am going to leave you."

"Why, Nasrudin?"

"Because you don't trust me."

"How can you say that when I left you with all my keys?"

"That you did, master, but not one of them fits."

If you really want to steal enlightenment from me, no key is going to fit -- not because I am giving you wrong keys, but because the door is open and there is no lock...and you are looking for the lock. Because

you have a key you are looking for a lock, and the lock does not exist. So you can go on looking for the lock because of your key, and you will miss. The door is open; you just enter me and it is there. Nobody is barring the path.

But prayer will not be helpful, meditation will be helpful. Meditation will give you the clarity to see.

There is a very beautiful incident in the life of Houdini, the great magician. His whole life was a tremendous success; he was a miracle-monger. He did so many miracles that if he was a man to cheat humanity, he could have cheated very easily. But he was a very sincere man. He would say, "Whatsoever I am doing is nothing but skill; there is no miracle in it." No magician has ever done as much as Houdini has done. His power was almost impossible to believe. He was thrown in almost all the great prisons of the world, and within seconds he would be out. He was chained, locked, and within seconds -- the chains wouldn't work, locks wouldn't work -- something would happen, and he would be out. He would be out almost within seconds, not even a minute.

But in Italy he failed -- only once in his life. He was thrown in the central prison of Rome, and thousands of people had gathered to see him come out. Minutes passed and there was no sign of him. It was almost half an hour, and people started getting restless because it had never happened: "What has happened? Has he gone mad, or died, or what happened? Or has the great magician failed?" After one hour he came out perspiring and laughing loudly. And the people asked, "What happened? One hour? We were thinking that you had either gone mad or you were dead! Even the authorities were thinking to go in and see. What happened?"

He said, "They tricked me; they made me a fool. The door was not locked! All my skill is to open the lock, and I was trying to find out where the lock is, and there was no lock. The door was not locked at all, it was already open. Tired, exhausted, worried, puzzled, I fell, and when I fell and struck the door, the door opened. That's how I am out; not because of my skill."

Exactly the same is the case with me.

The question has been asked by Bodhidharma; he has many keys. Nothing will fit, and he is collecting more and more keys. He is very calculating, clever. Now that those keys are not fitting he is asking for my blessings. My blessings are there whether you ask or not, but keys are not going to fit. Throw the keys! The door is open. Nobody is barring the path. But if you seek enlightenment, the path is of meditation. If you seek eternal play, then there is no need to think in terms of enlightenment.

These two terms are different, totally different. The ultimate result is the same. The BHAKTA, the devotee, finds his enlightenment in this beautiful play of God, and the meditator finds this game beautiful when he reaches his enlightenment. But they approach in different directions with different methodology, with different attitudes. One has to decide it very clearly, otherwise you can get confused. Love or meditation has to be chosen very clearly, and then stick to the path. Finally, everything that has happened on the other path will also happen to you, so don't be worried. But it will happen only on the peak. All the paths meet when they reach to the peak of the mountain, but all the paths move differently.

The third question:

HOW TO RECOGNIZE PAST LIFE EXPERIENCES FROM ILLUSION, MADNESS?

THERE is no need: all that is past is already illusion. There is no difference between illusion and the past. All that is gone is no longer real. Now this is something to be understood very deeply.

Yesterday is no more. Now what is the difference between a real yesterday and an imagined yesterday? There is no difference because both will exist only in your mind -- the real and the imagined. Both will be imaginations of a sort. What will be the difference between a real yesterday and an unreal yesterday? There is no difference because both are unreal. They both exist only in your mind and nowhere else. All past is illusory; all future is illusory because it is not yet; and between the two is the present. Hence in the East we call the whole existence illusory, MAYA -- because between two illusions how can reality exist? And today is also going to be yesterday; today is continuously passing into yesterday. The present is continuously becoming past. How can the real become illusory? The future is passing into past, and the present is just a gate, nothing else. Future is illusory, past is illusory; just on the gate things appear, for a single moment, to be real. What type of reality can this be? That too is illusory. Hindus say it is only appearance, not real.

Real is that which subsists. Real is that which is always eternally there. Real is that which is beyond time. Unreal is that which is within time. The past is within time. It will be difficult to think of the present as unreal, but start from the past. It is easy to think of the past as unreal, because whether it happened or not, what difference does it make? It may not have happened at all. It may be just in your mind, it may be just your idea that it happened. It is very easy to think about the past as unreal, and about the future also. Between the two is the narrow bridge of the present. How can something real be between two unrealities? How can the middle be real when the two ends are unreal, and when this real also is continuously turning into unreality and illusion? No, all that is experienced is imagination; it is dream stuff. Only the experiencer is real, only the observer is real. The observed is dream; the observer, the witness, is real.

That is one of the greatest discoveries of human consciousness in the whole of human history. There is nothing to compare with it. All other discoveries are just childish. This one discovery is the base of all religion: that you are -- you as a witness. Even for a dream to exist, a dreamer is needed. The dream may be a dream, but the dreamer cannot be a dream. Even to be deceived I would have to exist; even to fall into error, I will be needed. Without me the error cannot exist. This witness is the search of meditation.

So don't be bothered about how to recognize past life experiences from illusion, madness. There is nothing to recognize. There is no need.

I have heard....

Mulla Nasrudin was telling his wife about a dream he had experienced the night before. "It was terrible," he said. "I was at a birthday party at Joe's house. His mother had baked a chocolate cake three feet high, and when she cut it everybody was given a piece that was so large that it hung over the sides of the plate. Then she dipped up some homemade ice cream. She had so much of it that she had to give each one of us our share in a soup bowl.

"What was so terrible about that dream?" asked his wife.

"Oh," said Nasrudin, "I woke up before I could get the first taste."

We are continuously waking up from the past. Each moment is a wakening. But we are continuously falling asleep into the future, so each moment is again a moment of stumbling into darkness and sleep. So the real distinction that has to be made is between waking and sleeping. No other distinction is of any value.

Try to be so wakeful that you don't fall asleep again. Remain so alert that the future is not allowed to deceive you again as you had allowed it before. What has become past is nothing, but once it is your future then you get deceived by it. Now it is past; now another future is arriving. Every moment future is arriving, and future can deceive you only if you are asleep. Then again it will become past. Now let me tell you one thing: if you remain alert and you don't allow the future to deceive you in the present, the past disappears. Then there is no memory left of it, no trace of it. Then one is just a clean slate, a sky without any clouds, a flame without smoke.

That's what the state of enlightenment is -- so alert that only the witness is real and everything else is nothing but ripples on the surface of the water. Everything is passing, everything is a flux. Only one thing remains and remains and remains, and that is your consciousness, your awareness.

But we are caught in the net of the past. That which passes somehow remains in the mind. It passes, it is no longer there, but somehow the mind clings to it.

I have heard....

A man in the upstairs apartment yelled to Mulla Nasrudin downstairs, "If you don't stop playing that clarinet I will go crazy!"

"Too late now," said Nasrudin. "I stopped an hour ago."

People are continuously worried about things which have almost gone and disappeared. The past makes you crazy. You go on brooding, you go on playing with the wounds, you go on hurting yourself again and again. You go on feeding your ego again and again. The past seems to be your treasure. It is nothing -- just bubbles, air bubbles. And the same is the future; and between the two is this moment of the present. BE ALERT, be awake. No other distinction is of any significance. Only one distinction is of significance, and that is of being alert or unalert.

Now I can tell you this: if you are unalert, then whatsoever happens is imaginary. If you are alert, then whatsoever happens is real. Were you alert in the past? If you were alert, then it was real. Are you alert right now? If you are alert then whatsoever is happening before you IS real. Will you be alert tomorrow? Then whatsoever will happen will be real. So forget about reality and unreality; just try to become more and more alert.

Reality and unreality are not qualities of the objective world, they are qualities of subjective

consciousness. For Buddha everything is real. For you, fast asleep, snoring, everything is unreal. Just think of it in this way: you are sleeping in a room and somebody is sitting by your side alert and awake. The room is the same. Both are in the same room, in the same space. One is fast asleep, the other is sitting by the side. Are they in the same room? Can they be in the same room? Because one who is asleep is dreaming, dreaming of a thousand and one other rooms except this one. Have you ever dreamed about the same room in which you were sleeping? -- no, never. A dream is always somewhere else. That's the function of the dream: to take you somewhere else. The man who is asleep is dreaming. He is not aware of this room and the reality of THIS room. He has his own imaginary reality. The man who is awake and sitting by his side is in this room. His alertness gives him a totally different quality of reality.

Buddha, walking, moving from one village to another village, and by his side is his disciple, Anand; both are in two different worlds. Anand is fast asleep, dreaming; Buddha is awake, non-dreaming. When you are not dreaming, you are encountering reality. When you are dreaming, you are encountering only your dream, unreality. What is the criterion for reality, alertness?

Become more alert; the world becomes more real. Become even more alert; the world becomes even more real. When you are at the peak of your awareness, the world is so radiantly real that it is difficult to call it matter. One has to call it God; nothing else will do. It is so radiantly real, it is so eternally real that one has to say that time has ceased. Reality is neither past, nor present, nor future; it simply is. It is herenow. Now is not part of time. In fact, you should not use the word 'now'. Only enlightened people should be allowed to use it, because your now is just not there.

What do you call 'now'? The moment you call it 'now' it is already past. Or, if you call it 'now' before it is past, then it is in the future. You are so asleep that by the time you come to recapture it, it is already gone. It is very slippery. Now is possible only when you are so alert that there is not a single dream in your mind, not a single thought, no ripples arising. Then you are totally present. When you are present then reality is present. It is your presence that reveals the presence of reality. Then you are in the now, and the now is eternal. Then it never comes and goes, it is simply there. Then nothing comes and nothing goes.

One of Buddha's great disciples, Bodhidharma, used to say that, Buddha never existed; he was never born, he never walked on the earth, he never talked. One of his disciples told him that what he was saying seemed simply absurd. "Buddha was born in Kapilvastu to a certain king, to a certain woman. He renounced the world. These are historical facts, and you go on denying them? And you yourself are a follower of Buddha. If he never existed, if he was never born and he never walked on the earth, then whom do you follow?"

Bodhidharma said, "I follow that one who was never born, never walked on the earth, never uttered a single word, never died. I follow that. He is the real Buddha. And all else which you call history is nothing but dreams seen by sleepy people."

Now this has to be understood. I am talking to you; it is a fact. I am talking to you, you are listening to me, but still Bodhidharma is perfectly true: it is still a dream because you are not awake. If you are awake you will see that I have not uttered a single word. Then you will see a totally different reality where words are not uttered, where silence reigns, where wordless reality is encountered. If you are awake you will see me directly, and you will see total stillness, but that will depend on your silence, that will depend on your non-dreaming state, that will depend on your awakening. Then you will see that this man who is sitting in front of you is not the real man. Then something else, something totally different, diametrically different, will be revealed to you.

That's the meaning when we call Buddha 'Bhagwan'. It is not a reality for everybody, but only for those who became alert; they recognize. That's what we mean when we call Jesus 'Son of God'. It was not revealed to all, because everybody knew that this man was nobody else but the son of Joseph the carpenter. And he was just claiming nonsense, that he is the Son of God. But those who loved him and those who were tremendously alert about his reality became aware that the son of Joseph the carpenter was just a reflection in the world of unreality, in the world of dreams.'Son of God' is the reality. But you can see that reality only to that extent to which you have become real. More than that you cannot do.

Facts are not truths. Something may be a fact and may not be true, and something may be true and may not be a fact. This word 'fact' is derived from a Latin root which means 'to do', FACERE. This is beautiful. A fact is that about which you can do something. But our doing is nothing but dreaming. You can do many things in your dream also; they are facts. You become so obsessed with your dream that sometimes it has happened that you had a nightmare, and then you awake, but you still go on trembling, you still go on perspiring. The fear is still there, the heart beats faster. Now you know that it was a dream, now you know

that it was just a nightmare, nothing to be worried about, but still you are trembling. The dream has affected you so much that it even penetrates your reality -- your body, your mind.

But we go on living in two sorts of sleep: one is in the night which we call sleep, and the other is in the day which we call waking. It is a waking sleep, just for name's sake. Our eyes are open, but unless thinking stops completely, your real eye remains closed.

"How to recognize past life experiences from illusion?"

There is no way and there is no need, and one should not waste time in foolish things. The gone is gone; the gone is already illusion. Only one thing remains and that is your witnessing. Catch hold of it, don't lose track of it. It will be difficult to catch hold of it; again and again you will lose track, but again and again remind yourself to catch hold of it. Many times you will miss the goal, many times you will have glimpses. But by and by, more and more possibility will open. And if you can remain alert even for a few minutes together, a new man will be born unto you. You will be totally different. The old will be gone, and then you will not be worried with past, or future, or present. You will simply live in a different dimension, the dimension of eternity -- where nothing passes, nothing is born, nothing dies, everything remains.

The fourth question:

I AM FULL OF ENERGY, FEELING PLAYFUL AND MORE AND MORE FRIENDLY, BUT I TALK TOO MUCH. WHAT TO DO?

BE playful about that too. Don't make it a serious thing. Talk playfully, and if nobody is listening, take it playfully -- because there is no necessity that somebody should listen. Don't feel offended. If it comes easy for you to talk, talk. If the other is not in the mood to listen, that is his problem. But don't feel offended. Just remain alert to what is happening in you, that you want to talk. It will happen to many people.

When meditation releases energy in you, it will find all sorts of ways to be expressed. It depends on what type of talent you have. If you are a painter and meditation releases energy, you will paint more, you will paint madly. You will forget everything, the whole world. Your whole energy will be poured into painting. If you are a dancer your meditation will make you a very deep dancer. It depends on the capacity, talent, individuality, personality. So nobody knows what will happen. Sometimes sudden changes will happen: a person who was very silent and was never talkative suddenly becomes talkative. He may have been repressed. He may not have been allowed ever to talk. When the energy arises and flows, he may start talking.

But there is nothing to be worried about. Don't repress it. If you feel it is getting too heavy for others, then just sit in your room and talk alone. There is no need for somebody else to listen to you. In fact, who listens? You can talk to the wall and it will be more human, because you will not be creating any suffering for anybody. You will not torture, you will not bore anybody.

Somebody has sent me a beautiful anecdote.

Pat Reilly was confessing his sins. "Sure, Father, I had sex seven times last night."

The priest asked, "How many women?"

"Ah, Father, there was only one woman," answered Pat.

To which the priest said, "Well, it is not as bad as I thought. Who is the woman?"

"My wife, Father."

"Well," said the priest, "there is nothing wrong with that, son."

"I know, Father, but I just had to tell someone," replied Pat.

There are moments when you just have to tell someone. If you don't tell, it becomes heavy on you. If you tell, you are released and relaxed. If you can find a sympathetic listener, good; otherwise just talk to yourself. But don't repress it. Repressed, it will become a burden on you. Just sit in front of the wall and have a good talk. In the beginning you will feel it a little crazy, but the more you do it, the more you will see the beauty of it. It is less violent. It does not waste somebody else's time, and it works the same way, it does the same: you are relieved. And after a good talk with the wall you will feel very, very relaxed. In fact, everybody needs to do it. The world would be better and more silent if people started talking to the walls.

Try it. It will be deep meditation -- knowing well that the wall is not listening. But that is not the point.

I have heard about a great psychoanalyst who became very old but still continued to practice six, seven,

eight hours per day, listening to the patients. He had a young disciple, an apprentice, who became tired after three or four hours -- listening to nonsense, neurotic obsessions, fixations, the same thing again and again. He asked his old master one day, "How do you manage? Because I see you as fresh in the evening as in the morning when you come to the clinic. You are as fresh as when you go -- seven, eight hours of nonsense. You never get tired. I get tired after two, three hours -- and I am a young man!"
The old man laughed and said, "Who listens?"

Freud arranged it very well. He did not even face the patient. He would tell the patient to lie on a couch, and there would be a curtain, and behind the curtain he would sit. And the patient lying on the couch looking at the ceiling, had to talk. It was really very meaningful. One: when a person is Lying down he is more relaxed. He talks of deeper things than when he is sitting. He goes deeper into his unconscious. Talk to a man standing, and he will be very superficial. Sit down, and he goes a little deeper. Let him lie down and then listen to him; he goes very deep.

And then: he was not facing anybody. When you are facing somebody the very presence of the other functions as a repressive force. Then you start saying things which he would like. Then you start saying things in such a way that he is not offended. Then you manage somehow to say things which will be approved by him. Then there is much repression; then the truth never comes out. When the man is not facing you and you are just facing the ceiling, you have nothing to manage. The ceiling will never be offended, you can say anything you like. By and by, one goes deep into associations.

There is no need for the Freudian couch, simply your bedroom will do. And there is no need for anybody to sit there, you can just talk and listen to yourself. Talking and listening to yourself will give you a depth, a great understanding about your own mind.

So talk to the wall, and listen. Be both the talker and the listener. Don't analyze, don't judge, don't say 'this is good and that is bad','that should not be said and this should be said', no. And don't make any refinement, don't polish. Simply blurt out whatsoever comes to the mind -- ugly, absurd, irrelevant. Let the mind have full play and you simply watch. It will be a very great meditation.

The new groom was pushing the praises of married life to his bachelor friend. "Yes, it is wonderful. Breakfast before I go to work is large and delicious. When I go off after that the little woman gives me a big hug and kiss at the door. I return home at night, supper is on the table. After that I sit in the living room reading the paper while the missus cleans away the dishes. Then she changes into something more comfortable and sits down beside me, and talks to me. And she talks, and talks, and talks, until I wish she would drop dead."

Don't give such an opportunity to anybody that he starts thinking, "When are you going to drop dead?" It is your problem. Or, you can make a good arrangement if somebody has the same problem. This is Amida's problem. In this ashram there are so many mad people; you can find somebody else who has the same problem. Then you can make a good arrangement: one hour you talk, one hour you listen to him. No need to be connected with each other, no need to be relevant, and no need to follow any rules of conversation. It is not a conversation. One hour you blurt whatsoever comes to your mind, and of course, then you have to pay -- one hour you have to listen. And it will be valuable for both.

But one thing should be remembered: don't repress it. Anything repressed becomes poisonous. And talking is just innocent; the wall will do. Go to the trees and they will feel very happy; nobody talks to them. They are always waiting. They will feel grateful. Or go to the river or to the rocks, but don't repress. By and by, things will clear up and talking will disappear. It is just the beginning. Then deeper layers of being will be touched. Talk is the most superficial layer of your life, just a very superficial layer. When energy is flowing deep, that layer starts trembling, ripples arise. Allow them. Soon, when the talk is exhausted and you have thrown out all the rubbish that you have been carrying for your whole life, silence will come. And that silence will be completely uncorrupted, virgin. You can force your talking, you can repress it and you can look silent, but your silence will not be real silence. Deep down the tremor will continue; deep down the volcano is getting ready to erupt any moment. You are sitting on top of it.

People look silent but they are not silent. I would like you to become really silent, and the way is a deep catharsis.

I know Amida is feeling great energy. Her energy sources are tapped, and she is getting connected with her very ground of being. So in all ways she will feel too powerful. Talk also is one of the most basic ingredients of a human being. A human being is a human being because he can talk. No other animal has that capacity. And then Amida is a woman, not even a man.
I have heard....

A woman was saying to her husband that the new priest was a great talker. And she said, "I have never known a man to talk so fast. It is almost impossible to understand what he is saying. His words overlap."

The husband said, "I know the reason for it. His father was a politician and his mother was a woman."

Now, the perfect combination. So Amida is a woman; talking is easy. There are many reasons for it.

Have you watched? -- small girls start talking before boys. Boys lag behind. In colleges, schools, universities also, as far as language is concerned, girls are always better than boys. They always get higher marks, they are more articulate.

Something seems to be different between the feminine mind and the male mind: the male mind is a better doer, the female mind is a better talker. Maybe because much energy is taken by doing as far as man is concerned; no energy is taken by doing as far as woman is concerned, so the whole energy pours into one direction.

But there is nothing wrong about it. A good talker has something valuable: he can communicate better. To be articulate is beautiful because communication is more possible. And a good talk is an aesthetic value in itself. But first, let the flood be thrown out. Then things will sort themselves out, then things will settle.

After this flood is gone, Amida will find very small sentences coming into her consciousness, but diamond-like, each sentence a value in itself. But first this flood has to go. If the flood is repressed, then those diamonds will be lost forever. That's why all the great scriptures of the world are written in sutras, aphorisms: because the people who wrote them went through this flood of catharsis. When the catharsis was complete, then diamond-like, small sentences -- simple, aesthetic, beautiful, complete -- started bubbling in the consciousness. It is from that consciousness that the Vedas were born, and the Koran. And it is from that consciousness that the beauty of the language of the Bible arises. Never again has it been surpassed.

Jesus was illiterate, but nobody has ever surpassed that clarity, that penetrating reality of his assertions. Behind it is great meditation. The Yoga Sutras of Patanjali or the Brahma Sutras of Badraina or the Bhakti Sutras of Narad -- small sentences, the smallest you can conceive, almost telegraphic -- but so much is pressed into them that each sentence has atomic energy. If it explodes, if you lovingly take it into yourself, to your heart. It will explode and you will become luminous through it.

But first the flood has to go. It is a good symbol that the flood has come. Allow it. If you can find some sympathetic ears, good. Otherwise, trees, rocks, but don't repress it.

The fifth question:

I AM CONFRONTED BY DEATH. I ACCEPT, OR SO I THINK, AND THEN MANY PEOPLE GET SICK AND DEATH HAPPENS AND HOSPITALIZATION AND I GET THIS ENORMOUS KNOT OF FEAR IN MY STOMACH. I AM SO SCARED OF DEATH AND DYING. I GET SO FREAKED OUT.

DEATH is a problem. You can avoid it, you can postpone it, but you cannot completely dissolve it. You have to face it. It can be dissolved only by going through it to the very end, all the way. It is very risky and it will give you great fear. Your whole being will start shaking and trembling; the very idea of dying is unacceptable. It looks so unjust and it looks so meaningless. If a person is to die then what is the meaning of life? Then why am I living, for what? If only death is finally to happen, then why not commit suicide now? Why get up every day, work hard, go to bed, get up again, work hard, go to bed -- for what? Just to die in the end?

Death is the only metaphysical problem. It is because of death that man starts thinking. It is because of death that man became a contemplative, a meditator. In fact, it is because of death that religion was born. The whole credit goes to death. Death stirred everybody's consciousness. The problem is such; it has to be solved. So nothing is wrong with it.

The question is from Vidya.

"I am confronted by death"...everybody is confronted by death. Martin Heidigger has said, "Man is a being towards death." And that is the priority of man. Animals die but they don't know that they die or that they are going to die. Trees die, but there is no confrontation with death. It is the priority of man that only man knows that he is going to die. Hence, man can grow beyond death. Hence, there is a possibility to penetrate into death and overcome it.

"I accept or so I think"...no, acceptance is not possible. You can deceive: you can think that you accept

because it is so troublesome even to look at it. Even to think about it is so troublesome that one thinks, "yes, okay, I'm going to die -- so what? I'm going to die, but don't raise the question. Don't talk about it." One keeps it away, goes on putting it by the side so it does not come in the way, keeps it in the unconscious.

Acceptance is not possible. You will have to face death, and when you have faced it you need not accept, because then you know there is no death.

"And then many people get sick and death happens and hospitalization and I get this enormous knot of fear in my stomach"...that is where the problem has to be solved. That enormous knot in the stomach is exactly the place where death happens. The Japanese call it HARA. Just below the navel, two inches below the navel is a point where body and soul are connected. It is there where disconnection happens when you die. Nothing dies, because body cannot die, body is already dead. And you cannot die because you are life itself. Just the connection between you and the body disappears.

That knot is exactly the place where the work has to be done, so don't try to avoid that knot. I would like to say to Vidya that whenever you feel that knot, it is such a valuable moment. Close your eyes, go deep into the knot. That is hara. Feel it, allow it; it has some message for you, it wants to say something to you. If you allow it, it will give you the message. If you relax into it, if you go into it, by and by, you will see the knot has disappeared and there is, instead of a knot, a lotus flower, something flowering there. It is a very beautiful experience. And if you go still deeper you will see that it is a bridge, that flower is a bridge. On this side is the body, on the other side is your reality, your soul. And that flower is connecting both; the flower is the bridge.

The flower's roots are in the body, and the flower's fragrance and the petals are in the soul. It is a link. But if you are afraid and you don't go there, it feels like a knot, a tension, a stress.

"I am so scared of death and dying. I get so freaked out"...There is no need to freak out; freak in. It's perfectly natural that when somebody dies, somebody is hospitalized again and again, again and again, you remember your death. Nothing is wrong in it.

I have heard....

A beatnik visited a psychiatrist and pleaded, "You have got to help me."

"What is your problem?" asked the head-shrinker.

"Lately," said the beat, "I have had the most compelling desire to shower and shave."

Now if you don't shower and you don't shave, one day or other there is going to be a very compelling desire to shower and shave. It is not a problem; just go and take a shower.

You are avoiding death. It has to be faced, it is part of life's work. It is one of the greatest lessons one has to learn. There is no need to be freaking out; that is not going to help. Go in, face it. Remember that yes, one day or other you will be hospitalized, one day or other you will be ill, and one day or other, you are going to die. So there is no point in postponing it. It is better to understand it before it is too late.

Mulla Nasrudin got sick and worriedly sent a hurried call for the priest, and insisted that he call on him every day to groom his neglected soul for the hereafter. One day when the priest made his daily call, he found Mulla Nasrudin in high spirits.

"I am getting along fine, sir," chortled Nasrudin. "My doctor says I will live for ten years yet, so you don't need to come back for a while. But how about dropping in again in about nine years, eleven months and twenty-nine days?"

One day it has to be faced. Don't be foolish; don't postpone it. Because if you postpone it to the very end, it will be too late. It is not certain when the last day will happen. It can happen today, it can happen tomorrow, it can happen any moment. Death is very unpredictable.

We live in death, so any moment it can happen. Face it, encounter it, and that knot in the stomach is the right place to encounter it. That is the very door from where you enter into life and from where you go out of life.

The last question:

BELOVED OSHO, BEING IN LOVE WITH YOU IS SCARY, AND I SURRENDER.

IT is from Prem Purnima. My answer is: being in love with you, Purnima, is even more scary, and I

accept.

The Beloved, Vol 2

Chapter #7
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THOSE WHO ARE DEAD
AND YET FULLY ALIVE
AND KNOW THE FLAVORS
AND FEELINGS
IN LOVING;
THEY WILL CROSS THE RIVER.
GAZING AT
THE STREAM OF LIFE AND DEATH,
THEY SEEK INTEGRITY.
THEY HAVE NO WISH
FOR HAPPINESS AT ALL,
WALKING AGAINST THE WIND.

THEY KILL LUST
WITH LUST
AND ENTER THE CITY OF LOVE
UNATTACHED...

MAN IS ENERGY, A DYNAMISM, A PROCESS, A VERY CREATIVE PROCESS with a thousand and one potentialities, with infinite alternatives open. Man is an opening, an evolution, and with all the possibilities that the existence has. Man is a miniature existence; a drop, of course, but a drop has all that the ocean has; a drop, of course, but a conscious drop. And the consciousness is oceanic; it knows no boundaries. But the man I am talking about is the essential man of the Bauls, ADHAR MANUSH. You can be that, but you are not that. You are the seed. You can open and blossom and release your fragrance to the winds, but you are not yet that. It has to be remembered.

Gurdjieff used to say that man is not born with a soul; he has to create it through effort. A man is born only with an opportunity. It can be used, it can be wasted, so all depends on you. One has to become a creator of oneself. The parents have given you a body and a possibility, but the real birth has yet to happen. And for that real birth you will have to become your own mother, your own father. That real birth is an inner creativity. You have to move withinwards to find your own source of energy, and not only that, but to change the mechanical channels of that energy,, to make conscious channels for it.

Ordinarily, energy flows downwards. That's what Bauls call lust. When they call it lust they are not denouncing it, condemning it. It is just a fact, just as water flows downwards. It is natural for water to flow downwards, down the hill. But water can rise upwards; just a little heat is needed. The water has to be

heated; it can evaporate. At a certain degree of heat, a hundred degrees, it starts rising towards the heavens. The same water that was always going downhill starts going uphill. A conversion has happened; just heat was needed. In the East this heat is known as TAP. The word TAP means heat; the word TAP means 'heating yourself'.
The Bauls sing,

> While desire burns in the limbs
> still there is time.
> Boil the juice
> on the fire of longing
> to condense the fruit.
> The sweetness of syrup
> will ferment and sour
> unless it is stirred
> on controlled heat.
> Feelings evolve from desire,
> and love shoots forth from lust.

Lust is the same energy as love; the difference is only of direction. Lust moves downwards, love has started the uphill task. Lust is like roots of a tree, love is like wings of a bird -- but the energy is the same. All energy is the same.

Energy as such is neutral. Unless you become conscious about it you cannot be creative. And the downhill movement is very destructive: you are simply dissipating yourself. You are not getting any integration through it -- what Gurdjieff used to call crystallization.

Every moment you are poured with energy. Existence goes on pouring energy into you, through air, through water, through food, through the sunlight, through the moonlight, and a thousand and one other subtle influences. The universe goes on pouring its energy into you. What are you doing with that energy? Are you doing anything or simply wasting it? Are you creating something out of it? Are you getting a certain integrity, crystallization out of it? Or does it just come through one end and is lost through the other end?

There are many people who are just like a pipe: you pour one thing through one end, through the other end it goes out. Don't be a pipe. When the energy is in you, do something with it so that something of it becomes a permanent part of you. Otherwise the whole life will be just a pipe: eating, defecating, drinking, urinating -- just a pipe. Subtle juices are created by your energy. That's what sex is; a very subtle juice. Now what are you doing with it? Are you doing anything with it, or just wasting it?

Lust is the lowest form of sex energy; love, the highest form. Unless your lust becomes love you will be missing your goal.

GURDJIEFF used to say that there is a certain mechanism in man; he called it 'KUNDABUFFER', just parallel to KUNDALINI: Kundalini is a center, but it functions only when the energy rises upwards. Kundabuffer is that center which functions in you when the energy goes downwards. Kundabuffer has to be destroyed, melted, destructured. It is a mechanism out of the continuous practice of many lives. A certain mechanism has arisen in everybody, a channel. The moment energy is ready it simply moves through that channel. That channel is already there to take it out of your being. If this is the truth and nothing else is possible, then Jean-Paul Sartre is right: that man is a useless passion. Then for a few days you are alive on the earth, doing nothing -- eating things, throwing things, absorbing things, throwing things. Then what is the point of it all?

But this is not all. The kundabuffer can be melted; that channel can be broken. And once that channel is broken another channel starts functioning. It is already there waiting for you. Not that it does not exist; it exists. It has come with you but you have not used it yet. You have not allowed energy to flow into it. Of course, it is an uphill task, it is arduous. Going downward is very easy; going uphill, strength, awareness, a certain will, courage, trust...many things will be needed.
The Bauls sing,

The act of loving
is not an ideal dream.
Loving grows
from the grilling of lust --
like feeling death,
being wholly alive.
The clay-beetle buried
in the earth lives on clay,
nestling in it.
Lovers who know
how love can overcome lust
though an uphill walk,
even for a man of strength...

THE very courageous, the really strong people, the really adventurous, become attracted towards paths of self-realization or paths of self-transformation. Religion is the greatest adventure there is. Going to Everest is nothing, going to the moon also is nothing; going to the highest peak of your being is the real task. Because in the first place, we are not even aware that the peak exists. In the first place, we are so unconscious that we don't know what we are doing. We don't know what we are doing with our lives.

I have heard....

The manager of a small power plant was electrocuted while on the fob. The assistant manager informed the police chief, the coroner, and the workmen in the plant. They gathered, horror-stricken, about the body of the dead manager stretched out on the floor, and began to speculate how an experienced man could commit so fatal an error.

"The only thing I can think of," said the assistant manager, "is that poor Joe must have picked up this terminal in one hand.... "

The assistant manager picked up the terminal and then without thinking reached out with his other hand and came into contact with... Bang!

The assistant manager was stretched out next to the manager, but the mystery was resolved to everyone's satisfaction.

Man is unconscious. You go on doing things, not knowing why. You go on doing things you could not do if you were even a little conscious.

What we are doing with our life is just sleeping through it. Consciousness has to be evolved. The more consciousness you have, the more energy starts flowing upwards on its own accord. Consciousness is the clue, the key, the master key. Lust becomes love through consciousness, so love cannot be an unconscious thing.

When Bauls say that love is the door, they don't mean the love that you call love. Your love is as unconscious as anything else. It is unconscious, that's why we use the expression 'falling in love'. Yes, it is a 'falling in'. The love Bauls are talking about is a rising in love, not falling in love. It is not a fall, it is a rise. So don't misunderstand that your love is what Bauls are talking about. Your love is just a name for lust -- a good name, a beautiful, nice name. And beware of nice words because they can be very deceptive. If you label lust as love, you will be deceived by your own labelling.

LUST is when you are unconscious. You see a woman or a man and you fall in love, and you don't know why; sometimes even against yourself, in spite of yourself.

People come and say to me, "What can we do? We are helpless; love has happened." This love is not the love of the Baul; this is lust. What a Baul calls lust is this: unconscious love is lust. Then it flows downwards. Then it moves through the sex center into the world again. Upwards lust is love, but then it is conscious. Consciousness is the staircase: step by step you become more and more conscious. Whatsoever you do, you do it with full consciousness -- even walking, eating, going to bed, talking, listening -- small things of life, but you do them with consciousness. And when you are in love, you are in love with full

consciousness. It is not against yourself. It is not that you are possessed, it is not that you are a victim, it is not that you are being pulled by somebody like a magnet. No, you are moving on your own.

The Bauls' love is very cool. It has the coolness of awareness. Your love is very hot; it has the fever of unconsciousness.

We are functioning through kundabuffer. This mechanism exists just at the center of sex. People who are living through kundabuffer can live two sorts of lives: one, of indulgence, and the other, of repression -- but both are the same. Ordinarily the people who live a life of repression are thought to be saints. That's simply foolish. They are the same people in a different garb. People who live a life of indulgence are as unconscious as the people who live a life of repression. In fact, the more strong the kundabuffer is, the more people become repressive, because they want to control it. They are afraid. They are afraid because they are losing the ego control over their sex desire. They try to control it, but their control is like forcing the sex desire deep into the unconscious. They sit on top of it; they have to continuously fight with it.

And remember: if you have to fight with something you can never leave it and you can never go beyond it. To fight with it you have to remain on the same level. To fight with it you have to remain sitting on top of it for twenty-four hours. There is no holiday. You leave it even for a single moment and it is again there, forcing you towards indulgence.

Indulgence and-repression are the two faces of the same type of person. In your monasteries you will find the repressive type, in the world you will find the indulgent type. The playboy and the so-called saint may look opposite to each other, but they are complementary. Their obsession is the same, their fixation is the same, their neurosis is the same. Kundabuffer has to be melted down. What to do?

ONE small technique will be of tremendous help. Whenever you feel sex desire arising, there are three possibilities: one, indulge in it -- ordinary, everybody is doing that; second: repress it, force it down so it goes beyond your consciousness into the darkness of the unconscious, throw it into the basement of your life. That's what your so-called extraordinary people are doing -- MAHATMAS, saints, monks. But both are against nature. Both are against the inner science of transformation.

The third -- a very rare minority ever tries it -- is when the sex desire arises, close your eyes. It is a very valuable moment: desire arising is energy arising. It is like the sun rising in the morning. Close your eyes; this is the moment to be meditative. Move downwards to the sex center where you are feeling the thrill the vibration, the kick. Move there and just be a silent onlooker. Witness it, don't condemn it. The moment you condemn you have gone far away from it. And don't enjoy it, because the moment you enjoy you are unconscious. Just be alert, watchful, like a lamp burning in a dark night. You just take your consciousness there, unflickering, unwavering. You see what is happening at the sex center. What is this energy?

Don't call it names because all words have become contaminated. Even if you say it is sex, immediately you have started condemning it. The very word has become condemnatory. Or, if you belong to the new generation, then the very word has become something sacred. But the word is always loaded with emotion. Any word which is loaded with emotion becomes a barrier on the path of awareness. You just don't call it anything. Just watch the fact that an energy is arising near the sex center. There is a thrill -- watch it. And watching it, you will feel a totally new quality of energy. Watching it, you will see it is rising upwards. It is finding a path inside you. And the moment it starts rising upwards you will feel a coolness falling on you, a silence surrounding you, a grace, a beatitude, a benediction, a blessing all around you. It is no longer like a thorn, painful. It no longer hurts; it is very soothing, like a balm. And the more you remain aware, the higher it will go. If it can come up to the heart, which is not very difficult -- difficult, but not very difficult.... If you remain alert you will see it has come to the heart. When it comes to the heart you will know for the first time what love is.

UP to now you have been carrying a counterfeit in the name of love. When the energy comes to the heart chakra, then it is transformed into love. Once it is transformed into love, once you have felt it, once it has penetrated you, your whole being will feel purified. You will feel virgin, you will feel so pure, so holy, that you cannot think that heaven is anywhere else. You will know it is within you, within your heart. And heaven will become a truth; it will not be theology then, it will become almost a geography. You will know exactly where it is, and God will no longer be a hypothesis. In that purity, in that silence, in that fulfillment of love you will see, God is -- not as a theory, but as a self-evident truth; not as an argument, not as a proof, not as a conclusion, not as a syllogism, but simply it is there. There is no way to deny it. It is there so much that you can deny yourself, but you cannot deny God. You yourself look so faint before the reality of God

that you can say, "I may not be, but He is."

That will be the first glimpse. Energy can rise still higher. When it comes to the center of the throat, it becomes prayer. People have been doing prayer, but they don't know what prayer is -- because prayer is the most subtle and refined form of love. If you have not moved through the heart center you cannot go to prayer; there is no way. One has to go via the heart. Because of the throat center, because it exists at the throat center and happens at the throat center, people have started doing rituals. People have made prayers: they assert, they say something. But just by using the throat center and saying something to God you are not praying. Prayer is concerned with the throat center, but not as verbalization. It is an experience at that center, and the experience is exactly like when a child sucks at his mother's breast for the first time. It is not that you say something, but you receive something.

Prayer is not saying something to God, but receiving something from God. God becomes the mother, the mother's breast. Prayer is a nourishment. Yes, it exists and happens at the throat center because the throat center is the center to receive. The throat center is the first center which starts functioning because the child has to suck air; that happens through the throat center. And then he has to suck milk; that happens through the throat center. Prayer is just like sucking air, vitality, or sucking milk at the breast of your mother.

Hence, Jesus says, "Unless you become like small babes, you will not enter into my kingdom of God." He is talking about the throat center. But Christians have completely lost track of it. He is saying in a symbolic way to again become a babe, again start sucking from the throat center the energy that life is. Now, of course, the breast is invisible and the milk is invisible.

Have you watched a man in prayer? -- how diffused with grace he looks, how peaceful, how at home, how relaxed. Watch a small babe sucking milk, fallen asleep with the nipple of the breast still in his mouth, resting on his mother's breast, fallen asleep. Watch the face of the child; that is the face of the saint also when he arrives at the throat center and prayer arises.

PRAYER is not something that you do with God; prayer is something that you allow God to do with you. Prayer is receptive. It is not an action on your part, it is a passive welcome.. Prayer is not saying something to God. On the contrary, it is listening to God. It is being ready to receive His gift. It is very difficult to receive His gift because you have your own ideas, you have your own plans. You go on telling Him, showing Him the right path: "Do this, then I will be happy."

We have the adage that man proposes and God disposes. This is simply stupid, sheer stupidity. Just the other way round is the case: God proposes and man goes on disposing -- because you have your own plans. You never listen to Him, you think you are wiser than Him. You go on advising Him: "Do this, don't do that" -- that's what you do in your prayer.

A real prayer has nothing to suggest to God except a deep gratitude, thankfulness. It simply accepts whatsoever God is pouring. Prayer is receiving the gift.

But it happens at the throat center. It is the highest form of love. And when you go still higher, then at the seventh center, SAHASRAR, happens SAMADHI, the ultimate ecstasy, where the seeker is lost in the sought, where you are no more yourself, where God and you lose boundaries and become one.

Overlapping starts at the throat center; boundaries become dim, not very clear-cut. But still, you exist separately. You have a separate center and God has a separate center. In prayer you two are meeting, overlapping. In some way peripheries are merging into each other, but still centers are different. The higher you go, the more centers come closer and closer. At the SAHASRAR, the seventh chakra, your centers become one. Then there is only one center. That's what is meant when Jesus says, "Not I, but my Father lives in me." Now the seeker and the sought are not two. The ultimate meeting has happened, the ultimate love has flowered, has come to fruition and fulfillment.

If you become aware and a witness when the sex center is throbbing with energy, vibrating, streaming -- without choosing indulgence or repression -- if you can remain just in the middle, a watcher, an observer, this tremendous transformation happens on its own.

So next time you feel full of passion, don't move into these two easily available alternatives: indulgence or repression. Just remain in the middle, and you are at a point where the door can open. It always opens in the middle.

Buddha used to call his path 'the middle path', MAJJHIM NIKAYA, because he said, "Everywhere, excess is prohibited. Always choose the middle." The exact middle is the point beyond. If you can find the exact middle ground between two opposites, two rivals, you have gone beyond them, you have reached a transcendence. The transcendence opens just in the middle; the middle is the beyond.

When you are watching, standing like a witness at the sex center, energy moves upwards. Kundabuffer starts melting, and kundalini starts functioning. Kundalini is the right path, kundabuffer the wrong path. And kundabuffer is functioning because we have lived so unconsciously for many lives that kundalini cannot function. Kundalini needs the fuel of consciousness. If that gas is missing, kundalini cannot function. Kundabuffer functions with unconsciousness.

So it depends on you: if you go on supplying unconsciousness, kundabuffer will go on functioning; if you supply consciousness, suddenly your life turns. You start moving towards the interior of your being; a deep interiority.

A man who was extremely successful with muleteams was asked how he managed the stubborn creatures.

"Well," explained the man, "when they won't move, I pick up a handful of soil and put it in their mouths. Of course, they spit it out, but as a rule they start on."

"Why do you think it has that effect?" asked the person.

"I'm not sure, but I think it changes the current of their thoughts."

If you start witnessing, nobody knows exactly HOW your energy starts moving, but somehow it happens. Maybe it changes your current of thought. It is a great shock.

You try -- you are angry, you are getting into anger; suddenly become alert. Shake and jerk your body and become alert, and see what happens. Suddenly you will see that something has slipped out of your hands; you are no longer angry. Somehow anger looks foolish now. Or, slap your face when you are getting angry rather than slapping somebody else's face -- that is not going to help. Slap your own face when you are getting angry and see what happens. Suddenly, the mechanism that was going to function in a routine way cannot function; you have shocked it.

A consciousness arises if you slap your own face, a consciousness which breaks the unconscious pattern. So wherever you want to change, remember consciousness is the key. Otherwise, we are almost living in a sort of insanity. A few mad people are in the madhouses, the remainder are outside. But it is very difficult to find a sane man. The differences are only of degrees. Have you watched the fact, have you ever become afraid of it? -- that the person who has become mad was also just like you a few days before? Nobody had ever thought that he would become mad; he is mad. Can't the same happen to you?

IT is told about William James, the greatest American psychologist, that when he went to visit a madhouse for the first time, he went back home very sad. He had fever. The wife was worried. She said, "What has happened? You went, and you were perfectly okay." He said, "Don't talk to me. I'm in no mood to talk." He slipped under the blankets and remained ill for two or three days. Everybody was worried. The doctor said, "Nothing is wrong." Then he said what had happened.

Seeing many mad people in the madhouse, suddenly a thought occurred to him: "The same can happen to me." That gave him a trembling; he was never the same man again. But that made him very alert.

Inside your mind, continuous madness exists -- and you know it. How can you manage not to know it? But it goes on like an undercurrent. On the surface you manage well.

I have heard....

A clergyman had occasion to preach to the inmates of an insane hospital. During his sermon he noticed that one of the patients paid the closest attention, his eyes riveted upon the preacher's face, his body bent eagerly forward. This interest was most flattering. After the service, the speaker noticed that the man spoke to the superintendent. So as soon as possible, the preacher inquired, "Didn't that man speak to you about my sermon?"

"Yes."

"Would you mind telling me what he said?"

The superintendent tried to sidestep, but the preacher insisted. "Well," he said at last, "what the man said was,'Just think...he is out and I am in.'"

You may be out and somebody may be in, but the difference is only of degree. Unless you become conscious, you are always on the verge of madness, always boiling, always ready. Any small thing can prove the last straw on the camel. Any small thing, any small incident, and you may cross the boundary.

TO live unconsciously is not to really live. To become conscious, to move consciously, to be conscious of all that happens in your mind, to be separate from your mind -- because consciousness becomes separate;

whenever you watch something you become separate from that thing -- this is the secret. If you watch your thoughts you become separate from your thoughts; you are no more identified. And when you are not identified, you are not cooperating, and you don't go on giving energy to your thoughts -- by and by, they disappear. When the host is not interested, the guests disappear. They don't come so often; or even if they come they don't stay so long. Gaps arise -- one thought comes, then minutes pass and another thought does not come. In that gap you face reality. Then there is no screen between you and reality. Unscreened reality is what God is.
The song for today:

THOSE WHO ARE DEAD
AND YET FULLY ALIVE
AND KNOW THE FLAVORS
AND FEELINGS
IN LOVING;
THEY WILL CROSS THE RIVER.
GAZING AT
THE STREAM OF LIFE AND DEATH,
THEY SEEK INTEGRITY.
THEY HAVE NO WISH
FOR HAPPINESS AT ALL,
WALKING AGAINST THE WIND.

THEY KILL LUST
WITH LUST
AND ENTER THE CITY OF LOVE
UNATTACHED....

Tremendous sutras, tremendously significant sutras.... "Those who are dead and yet fully alive".... How can you be dead and yet fully alive? If you become a witness to your body, then you know you are not the body. The body is born and the body is going to die; the moment you know you are not the body, you know that you were never born and you will never die. So in a sense you become wholly alive, eternally alive -- what Jesus calls 'abundance of life', overflowingly alive. You cannot be exhausted then. Then you are not caused: you don't have any beginning and you cannot have any end; you are perpetual energy, eternal energy. Then you are wholly alive on the one hand, and because you know you are not the body, then the life that you used to think consisted in body is no longer there.

The body is already dead. You use it, you live in it, but you are no longer identified with it.

THOSE WHO ARE DEAD
AND YET FULLY ALIVE
AND KNOW THE FLAVORS
AND FEELINGS IN LOVING;
THEY WILL CROSS THE RIVER.

And when you are fully alert and no longer attached to the body, no longer identified with the body, no longer does the idea exist in you that you are the body, then love arises. The moment you are no longer the body, the kundabuffer is broken -- because the kundabuffer can exist only when you are identified with the body. The kundabuffer is a part of the body.

NOW be careful about what I am saying; be attentive.

The kundabuffer is part of the body and kundalini is not part of the body. Kundalini is part of YOU, it is part of your consciousness. So people, there are many...even a few doctors have tried to find out where the kundalini exists in the body. A few have even been foolish enough to prove that it exists here or there, at this center or that.

Kundalini is not part of the physical body at all. And Gurdjieff was right: if people are trying to prove that kundalini is part of the body, then whatsoever they prove is kundabuffer, not kundalini. Nobody was

there to say to Gurdjieff that kundalini is part of the soul, not of the body. And all the so-called Hindu yogis, particularly the modern ones, try in every way to imitate science when they write. They try to show and prove that Yoga is scientific. Of course, then they start falling victim to the same attitude, the same standpoint as the scientists have become victims of: the standpoint that starts with the body and thinks the body is all. So they try to prove that kundalini exists somewhere in the physical body, that it is physiological.

Gurdjieff used to say that these people were talking about kundabuffer: "Their kundalini is not kundalini, but kundabuffer; a false entity." When you are too attached to the body, this false entity arises. It arises in the body, not in you. When you are no longer identified with the body kundabuffer disappears. It is, in fact, the kundabuffer from where you are identified with the body. That's why sex becomes almost synonymous with love. When a woman has come to her menopause she starts thinking-that her life is finished. When a man comes to know that he is no longer sexually potent, he starts feeling that now he is useless. These wrong attitudes exist because we are too identified with the sex center.

If witnessing arises and you are separate, and you KNOW that you are separate -- not that you repeat it, not that the Vedas say that you are separate from your body so you repeat it, you chant it, and constant repetition gives you an illusory idea that, yes, you are separate from the body. That is not going to help. Your own knowing, experiential, existential, can be of help, nothing else. If you know you are not the body, suddenly love arises; energy starts moving towards the heart center.

The heart does not exist in the lungs. The heart is not part of the body, lungs are a part of the body. And whatsoever you have been thinking of as your heartbeat is not a heartbeat, it is just lungs beating.

Hidden behind this beat is another beat. You can think of it in this way: the lungs and heart are parallel. Lungs belong to the body, and heart belongs to the soul. Kundabuffer and kundalini are parallel: kundabuffer belongs to the body, kundalini belongs to the soul. Sex and love are parallel: sex belongs to the body, love belongs to the soul. The world and God are parallel: the world belongs to the body, God belongs to the soul. Body and soul exist parallel, like two parallel lines always together and yet meeting nowhere; always together, running together for thousands of lives and meeting nowhere. They affect each other, but meeting never happens. They color each other. When you become too obsessed with the body, your body almost possesses the soul. When you become too detached from the body, your soul starts possessing your body.

Ordinarily the soul remains a slave and the body becomes the master. But when the conversion happens, understanding arises. The soul regains its mastery and body comes to its right place -- becomes a slave, an obedient slave.

THOSE WHO ARE DEAD
AND YET FULLY ALIVE
AND KNOW THE FLAVORS
AND FEELINGS IN LOVING;
THEY WILL CROSS THE RIVER.
GAZING AT
THE STREAM OF LIFE AND DEATH
THEY SEEK INTEGRITY.

Integrity, Yoga -- integration, crystallization, centering, or whatsoever you like to call it -- is the goal.

GAZING AT...that is the key; what I was calling witnessing.

GAZING AT
THE STREAM OF LIFE AND DEATH,
THEY SEEK INTEGRITY.

INSIDE you there is one stream of life and one stream of death. Body is the stream of death, soul is the stream of life. Soul never dies, body is never alive. With the soul-body together, the body reflects the life of the soul. It is simply luminous with the life of the soul. The life is borrowed; it is like the moon. The moon has no rays of its own, it reflects the sun. The rays come from the sun, are reflected from the moon, but you see them as if they are coming from the moon.

It is as if you burn a small lamp in a room and somebody passing outside looks inside through the glass window. The glass window spreads the light of the lamp outside also, but the light is not coming from the glass window, it is coming from an interior place.

Your body reflects life -- your body is luminous with the life of the soul. That's why when the soul disappears the body is dead. The body was always dead. Go and put off the light inside the room and the window will be dark. It was always dark because it has no light of its own.

Body is the stream of death, and if you continue to be attached to the body, you will again and again be falling into the stream of death. You will be born and you will be dying, and you will be born and you will be dying -- this is what the Hindus call 'the wheel of life and death'. Go in, withinwards, and find the source of life. It is totally different from the body. It has made its abode in the body, but it is not the body. That is the stream of life. Watching, gazing, witnessing these two...THE STREAM OF LIFE AND DEATH, THEY SEEK INTEGRITY. And once your understanding has become perfect about what death is and what life is, you become integrated, you become centered. Because then no more is your center in the body. Then there is no longer any illusion that you are in the body. Then you are suddenly aware of the real center of your being, of your innermost shrine.

THEY HAVE NO WISH
FOR HAPPINESS AT ALL,
WALKING AGAINST THE WIND.

The Bauls say the real seekers have no wish for happiness at all, walking against the wind. They simply float with life. They don't ask anything from life, they simply receive. Whatsoever life gives, they enjoy, they delight in it, but their demand has ceased. They don't swim, and they never swim against the stream; they simply float with the stream. That's what surrender is.
There is a beautiful song....

Oh cruelly eager,
are you going to fry on fire
your heart's flower-bud?
Are you going to force it to blossom
and let the scent escape
without biding your time?

Look at my Master, God,
eternally opening the buds
to bloom
but never in a hurry.

You are dependent
on the hours of the day
because of your terrifying greed.
What else can you do?
Listen to
the Beloved's appeal
and do not hurt
the Master at heart.
The stream spontaneously flows,
lost in itself,
listening to His words,

O my eager one.

The Bauls say, "Don't try to force anything." Let life be a deep let-go. See God opening millions of flowers every day without forcing the buds, waiting, never in a hurry, giving their time to them. The Bauls say, "Everything happens at its right time, everything happens in its own season. Wait, don't be impatient, don't be in a hurry. All hurry is greed, and all hurry is a subtle fight." That which is going to happen will happen. Whenever it is going to happen it will happen; you need not fight existence. You can surrender, you can trust.

THIS has to be understood.

If this becomes part of your inner climate, it will give you tremendous joy. Then you are no longer proposing anything, and then nobody can frustrate you. You don't have any plan and you don't have any goal. You are not going somewhere, you have simply left yourself in His hands, and He takes you wherever he wants. "Thy Kingdom come. Thy will be done...." Let His will be done: that is the Bauls' method. It is of surrender and love and trust. The Baul is not a yogi, certainly not a Hatha yogi; the Baul is a lover, a devotee. He trusts that God is taking him into some unknown world, but it must be beautiful because He is taking him. The river is going to the ocean; it must be going, because it is His river. This childlike trust is his only method.

THEY HAVE NO WISH
FOR HAPPINESS AT ALL,
WALKING AGAINST THE WIND.

THEY KILL LUST
WITH LUST
AND ENTER THE CITY OF LOVE
UNATTACHED....

That's why Bauls say, "Even if lust has to be transcended, it is through lust." If anger has to be transcended, it is through anger. They know the alchemy of how to change poison into nectar. They don't say to throw it, it is poison. They say to transform it, nectar is hiding behind it. The poison is only just the shell. Find the inner content of it; love is hiding behind lust. Soul is hiding behind the body, God is hiding behind the world. Don't throw it. It will be throwing something tremendously valuable. Maybe you are not yet aware of what value is there. You think it is just a stone. Become a jeweller. It is what Bauls call to become a RUSIK, a connoisseur. Know the taste of it, find out the ways, what it is. Become alert to the hidden reality, open the doors and go into it. It may be a Kohinoor; don't throw it. If God has given you the stone, it must be a Kohinoor -- otherwise why should He give it to you? Don't think yourself wiser than Him. Let His wisdom be the supreme. You trust. If He has given you a stone it must be a Kohinoor, it must be a great diamond. It is His gift; it cannot be otherwise.

So even in lust they are not like ordinary ascetics. They don't fight, they search deep in it, they try to find the chemistry of it. Something is bound to be there, otherwise why should God give so much sex energy to everyone? And to man he has given more than to any animal. In animals, sex is seasonal. Once a year or twice a year they become sexual, otherwise sex disappears. Man is sexual for twenty-four hours, twelve months a year, year in and year out. Something is bound to be there. Why has so much sex energy been given to man? It cannot be only for generative reasons -- because animals are doing perfectly well. If man were only seasonally sexual, things. in a way, would have been better: once a year for a month, and for eleven months you are free. You can do a thousand and one things and not be worried about it. One month in a year would be enough.

But why has man been given so much sex energy? It cannot be only to generate children. This great treasure has been given for some other reason: it carries a hidden possibility for becoming tremendously alert and aware. This energy has to become love, and this love has to become prayer, and this prayer has to become ecstasy.

The generative part is very minor as far as man is concerned. Something of greater value is hiding in it.

God cannot give you something without a particular reason in it.

THEY KILL LUST
WITH LUST
AND ENTER THE CITY OF LOVE
UNATTACHED....

When lust is transformed and you enter into the city of love, you enter unattached. Remember, that is their definition of love. If love has attachment in it, it is lust, If love has no attachment in it, only then is it not lust. When you are in lust you are not really thinking of the other, thinking of your beloved or lover. You are simply using the other for your own ends. And of course, attachment is bound to be there, because you would like to possess him, and you would like to possess him or her forever. Because tomorrow also you may need, the day after tomorrow also you may need. You need a lover and you want to possess him.

LOVE is a gift. You give; you need not be worried about whether tomorrow he will be there to receive or not. Because a lover can give to the trees, to the rocks. A lover can give to the emptiness of the sky. A lover can simply flower and send his fragrance to the winds, even if nobody is there. Just think: Buddha sitting under his Bodhi tree, alone, full of love, overflowing.... Not that somebody is there to receive, but God is always there to receive, in so many forms, in so many ways.

Lust is greed, lust is attachment, lust is possessiveness. Love needs no possession, love knows no attachment, because love is not greed. Love is a gift. It is a sharing. You have found something; your heart is full, your fruits are ripe. You hanker that somebody should come and share. It is unconditional; who shares does not matter. But you are so full of it that you would like to be unburdened -- as when clouds are full of rainwater, they rain. Sometimes they rain in a forest, sometimes they rain on a hill, sometimes they rain in a desert, but they rain. The fact of where they rain is irrelevant. They are so full they have to rain.

A lover is so full he becomes a cloud, full of lovewater; he has to rain. That raining is spontaneous.

The so called lovers
rarely know
the flavors of loving.
A lover lives
for love alone
as the fish in the water.
Great is the lover
who can love day and night
and is wholly devoted
to love's intercourse.
Worship with prayers.

The man or the woman
is still alone,
but a lover is formed
when the souls conjoin.

Ordinarily a man is alone, a woman is alone. Loneliness is there. Even if you are attached to a man or woman or a friend, and it is only the attachment of lust, you will remain lonely. Have you not watched it? Attached to a woman, attached to a man, but still you remain lonely. Somewhere deep down there is no communication with the other; you are cut off, like islands. Even dialogue seems to be impossible. Lovers ordinarily never talk to each other, because each talk creates argument, and each talk brings conflict. By and by, they learn to be silent; by and by, they learn somehow to avoid the other, or at the most, tolerate. But they remain lonely. Even if the other is there, there is space; the inner space remains unfulfilled.

The Bauls say,

The man or the woman is still alone, but a lover is formed when the souls conjoin.

It is not a question of two bodies; it is not a question of two bodies meeting and embracing and penetrating each other. The question is of two souls penetrating each other. When two souls penetrate each other, then loneliness disappears forever. Then a totally new world arises where you are never, never lonely. You have become a whole.

Man is half, woman is half. When love happens, wholeness happens.

Poison and nectar
are mingled in one
like music played and heard
in one single act.
The human heart
free from flaw,
forever enlightened,
sees good and evil --
same time, same space.
A child sucking his mother
draws milk;
a leech at the breast of a woman
draws blood.

"Poison and nectar are mingled in one...." Love and lust are mingled in one, life and death are mingled in one. It depends on you what you are going to choose of it. A child sucking his mother draws milk; a leech at the same breast draws blood. It depends on you. Lust is not bad, but love and lust are mingled together.

CHOOSE love; bring love out of lust. Let your life be a life of alertness, so whatsoever you do is done in such awareness that only that which is valuable is chosen, and the valueless is left.

The whole life is nothing but a great effort to choose life against death, to choose love instead of lust, to choose God instead of the world, to choose beauty, good, truth, instead of falsities.

My heart!
You are in a muddle.
As the days go,
your inherited riches,
plundered, fly.
You only doze around the clock
drinking dreams
and living in five homes
with no control.
The robber rests with you,
my heart,
in your own room.
But how can you know?
Your eyes are shut in sleep.

This is unawareness: "Your robber rests with you, my heart, in your own room. But how can you know? Your eyes are shut in sleep." Open your eyes. Watch what is happening inside, outside. Be alert to the death and life stream, and by and by, fall into the life stream and be integrated.

Love springs
as feelings merge.

Divided forms
assume a single way.
A pair of hearts
running in parallel streams
long to reach
the God of loving.

Bauls say, "Love a man, love a woman, but let this love be nothing but an offering to the ultimate love, the love of God."

Love springs
as feelings merge.
Divided forms
assume a single way.
A pair of hearts
running in parallel streams
long to reach
the God of loving.

If your love is love and not lust, then, by and by, you will find that you and your beloved are both moving together, singing, dancing towards the Ultimate Lover, the Ultimate Beloved where, and only where, one can find rest. Then you are moving towards the ultimate home. If lust is there, then you are moving nowhere.

Lust is like dead, stagnant water -- a pond; love is like a river. And if you love somebody, your rivers move parallel towards the ocean. It is good to go dancing with your beloved, good to go hand in hand, good to go singing, with laughter in the heart. But remember, if your life becomes a pool, stagnant, then it is lust. Love is always flowing. Love is dynamic, lust is stale and stagnant.

The essence of beauty
in the mirror of love
stares at his face;
the formless
within the visual form.
The fire cools
in his hands
and quicksilver roasts on flames.

Love is a miracle. Once love has happened, miracles happen continuously: fire cools in his hands and quicksilver roasts on flames.

Love has a different world. Lust lives under a different law. The mystics have called the law of lust the law of gravitation: one is pulled downwards. And the law of love is the law of grace: one is pulled upwards.

I have heard....

A Sufi mystic was staying in somebody's house and he was thought to be a madman, so the family was a little afraid. The man was not reliable; he might do anything. But he was also known as a great mystic so they could not throw him out; they were also afraid of that. In the night -- "Where to put him? Where is he going to sleep?" So they put him in the basement.

In the middle of the night they suddenly heard laughter coming from the terrace. They could recognize the laughter; it was that madman's. But how did he reach the terrace? He had been put in the basement. They ran upstairs; he was laughing madly, he was rolling on the terrace.

They said, "What has happened? How have you come here?"

He said, "That's why I am laughing. I was sleeping in the basement, and a miracle of miracles happened: suddenly I fell upwards. Hence, I am laughing!"

The story is beautiful. Mystics fall upwards, love falls upwards. It is a part of another world, of another law: the law of grace.

Light has burst
on the walls of the sky.
The kind one
has blossomed at last.
Waking in the morning,
I saw him present,
appearing close to my face.
Flowers wither
and birds flutter
and the dew forms on the leaves.
The glow of the night
is melting away
with the rising heat
of the sun.

Love is rising sun, lust is the dark night of the soul.

Explore the nature
of your own body,
my unfeeling heart.
Unless you know
your very substance,
worshipping God is of no avail.
The body is the home
of seven heavens
for you to voyage.
You will blunder
as you never learned to know
the friends and the foes
alive in your body.

So the basic work is to know the foe and the friend in the body. To know that which you are and that which you are not is the basic work, to discriminate between death and life, lust and love, kundabuffer and kundalini.

There is no need to go anywhere. All that is going to happen is going to happen within you. All is given there, all is already given. Just a little discrimination, a little awareness is needed. Bring light unto your own being. Close your eyes from the outside and open your eyes withinwards. The whole world is there in miniature.

The mystics say: As above, so below.

The Hindus say: Whatsoever is in Brahman, whatsoever is in the universe, is also in man.

MAN is a small map of the whole cosmos. The limited and unlimited both exist in you; matter and consciousness both exist in you; the lowest and the highest both exist in you.

Nietzsche used to say that man is a rope stretched between two abysses, two eternities.

Yes, man is a rope, a bridge. You are a ladder: one part is resting on the earth, the other part -- you cannot even see it -- is resting at the feet of God. Watch it, recognize it, feel the direction. And move. Start

moving.

The Beloved, Vol 2

Chapter #8
Chapter title: I'm Just Being To You

8 July 1976 am in Buddha Hall

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The first question:

WHAT DO YOU DO WHEN SOMEBODY HATES YOU?

WHETHER SOMEBODY HATES YOU OR SOMEBODY LOVES YOU SHOULD NOT MAKE ANY DIFFERENCE IN YOU. If you are, you remain the same. If you are not, then you are immediately changed. If you are not, then anybody can pull you, push you; then anybody can push your buttons and change you. Then you are a slave, then you are not a master. Your mastery begins when whatsoever happens outside does not change you; your inner climate remains the same.

A psychoanalyst was attending a convention. At one of the lectures one ugly woman sitting next to him began to pinch him. Annoyed, he was about to give her an angry retort, when he changed his mind: "Why should I get angry," he decided. "After all, it is her problem."

Whether somebody loves you or hates you, it is his or her problem. If you are, if you have understood your being, you remain in tune with yourself. Nobody can disturb your inner harmony. If somebody loves, good; if somebody hates, good. Both remain somewhere outside you. This is what we call mastery. This is what we call crystallization -- becoming free of impressions, influences.

You ask me, "What do you do when somebody hates you?"

What can I do? It is that person's problem; it has nothing to do with me. If I was not here he would have hated somebody else. He would have hated. If there were nobody and he were alone, he would have hated himself. Hatred is his problem. It has nothing to do with me, not in the least. Basically it does not even refer to me; I am just an excuse. Somebody else would have done as well, would have functioned as an excuse for him.

Have you not watched it? that when you are angry, you are simply angry. It is not that your anger is addressed to somebody. That 'somebody' is nothing but an excuse. Angry, you come home from the office; you jump on your wife. Angry, you go from your home; you are angry in the office with the peon, with the clerk, with this and that. If you analyze your states of mind, you will come to see that they belong to you. You live in your own world, but you go on projecting it on others.

When you are angry, YOU are angry -- not at me. When you are full of hate, you are full of hate -- not at me. When you are full of love, you are full of love -- not at me. Once you understand it, you remain like a lotus leaf in the world. You remain in the water but the water does not touch; it touches you not. You remain in the world and yet aloof, not of it. Then nobody can disturb your silence, and nobody can distract you. Your compassion goes on flowing. If you love me, you receive my compassion. If you hate me, you

will not receive my compassion -- not because I will not give to you. I will be continuously giving to you, as much as I give to those who love me, but you will be closed and you will not receive it.

Once being is attained, one is compassion, unconditional compassion. Not that in some moments he becomes compassionate and some moments he is not compassionate. Compassion then is his natural climate, compassion is his permanent mood, compassion is his integrated being. Then whatsoever you do, his compassion goes on showering on you. But there are moments when you will receive it, when you will be open, and there are moments when you will not receive it because you will be closed.

So in hate you will not receive that, in love you will receive that. And you may even feel the difference -- because one who loves me will start growing, one who hates me will start shrinking. Both will become so totally different that you may start thinking that I must be giving more to the one I Love, or one who loves me, and I'm not giving to one who hates me or is angry at me or is closed towards me. But I am not doing that. The clouds are there and they are showering: if your pot is not broken it will be filled. Or even if your pot is not broken, but is upside-down, then you will miss. Hate is a state of upside-downness. Then rains can go on showering but you will remain empty, because your opening is not there.

Once you are put rightside-up, that's what love is. Love is nothing but an opening, a receptivity, a welcome, an invitation, that "I am ready; come, please."

The Bauls go on singing, "Come Beloved, come." They go on sending their invitations. Love is inviting, hate is repelling. If you love me you will receive much -- not because I am giving you more especially; but if you hate me you will not receive at all -- not because I am not giving you, but because you are closed. But I remain myself.

I am not identified with my body, I am not identified with my mind. I have come home.

If you are identified with your body and somebody hurts your body, you will be angry; he is hurting YOU. If you are identified with your mind and somebody insults you, you will be angry, because he is hurting your mind. Once you are identified with your being nobody can hurt, because nobody has yet invented any way to hurt being.

The body can be hurt, can be killed. The mind can be hurt...but the being cannot be touched. There is no way to hurt it, there is no way to create pain. It's VERY nature is blissfulness. You can hurt my body; simple. If I am identified with the body I will be angry because I will think you have hurt me. If you insult me then the hurt goes into the mind. If I am identified with the mind, again you are my enemy. But I am neither identified with the body nor with the mind. I am the witness. So whatsoever you do never reaches to my witnessing center. It goes on witnessing it; it remains utterly unaffected. Once false identifications fall, you are unperturbed. Then you become the center of the cyclone, and storms can go on raging all around you, but deep inside you remain at the still, small center of your being, completely transcendental to whatsoever is happening.

I have heard....

A philosopher, a barber and a bald-headed fool were travelling together. Losing their way they were forced to sleep in the open air, and to avoid danger it was agreed to watch by turns. The first lot fell on the barber, who for amusement shaved the philosopher's head while he was sleeping. He then awoke him, and the philosopher, raising his hand to scratch his head, exclaimed, "Here is a pretty mistake! You have awakened the old bald-headed fool instead of me."

Your identification is the BASIC problem. If you are identified with the body, then you are going to remain in constant trouble. Because body is continuously changing, your identity will never be at a point where you can settle and relax. One day the body is young, another day it is old. One day it is healthy, another day it is ill. One day you are so radiant with youth, another day just a dilapidated structure, a ruin. Continuously, body is in a flux.

That's why people who are identified with the body will remain constantly puzzled, confused, not knowing who they are. You are identifying with something which is not reliable. One day it is born, another day it dies. It is continuously dying and continuously changing. How can you rest with it?

If you are identified with the mind then there will be even more trouble. Because the body at least has a certain structure: it changes, but changes very slowly. You never feel the change. It changes very silently, and it takes years really, to feel a certain change happening. A child does not become a young man overnight, and a young man does not become an old man overnight. It takes years, and very slow is the change; and such minute, minor changes happen that one is never aware. But with the mind you are constantly in turmoil; every single moment there is change. One moment you are happy, another moment you are sad. One moment you were at the top of the world, feeling so fortunate, another moment you are in

hell, thinking to commit suicide. How can you identify with the mind?

Being is that which remains always the same, eternally the same. It has no form so it cannot change, and it has no content so it cannot change. The being is contentless, formless. It has no name, no form -- what in the East we call NAMARUPA. These two things change: the name and the form. It is neither. It is simple, sheer existence, empty of all content and all form Once you have entered this emptiness nothing can disturb you, because there is nothing to be disturbed. Nothing can hit you, because there is nobody inside to be hit.

Then if you hate me, your arrow will pass through me. It cannot strike because there is nobody. You cannot make a target of me. Whether you love me or hate me, you cannot make a target of me. So it makes no difference. And I don't do anything, I just remain myself.

One day Mulla Nasrudin was saying to me, "Yes, I used to be in politics myself. I was a dog-catcher in my town for two years, but finally lost the job."

"What was the matter?" I asked him. "Change of mayors, or something else?"

He said, "No, I finally caught the dog."

And that's what I would like to say to you: I finally caught the dog. Now there is no work left for me. I am jobless. I'm not doing anything: all desires have gone, all doing has left. I'm just here. I'm just being to you. If you love, you will receive me with great welcome, and you will be tremendously benefitted. If you hate you will miss, and the responsibility will be yourS. Now it is for you to choose. But I don't do anything.

The second question:

YOU ARE RECOMMENDING MEDITATION OR DEVOTION. I FIND THEM BOTH HELPFUL; BOTH LEAD TO THE SAME GOAL: BLISS, ANANDA. SOMETIMES I FEEL I AM THAT, OR RATHER THIS, THE ESSENTIAL MAN, AND SOMETIMES I FEEL ECSTATIC IN BEING A DEVOTEE -- SINGING, PRAYING, DANCING, TALKING OF HIM, PLAYING LEELA WITH THE DIVINE. CAN I BE BOTH? WHAT IS MY REAL NATURE? WHICH WOULD YOU SUGGEST FOR MY GROWTH? IN FIFTEEN MONTHS OF SANNYAS WITH YOU, THE FEAR OF DEATH IS GONE, BODY HAS BECOME THE TEMPLE DIVINE, MIND HAS BECOME AN INSTRUMENT FOR HIS USE. ALL YOUR WORDS ARE SWEET, BUT SWEETER IS YOUR SILENCE FROM WHICH I HAVE RECEIVED MY LIFE'S DIRECTION: DO NOTHING, ACCEPT, ACT, WHICH IS WORKING VERY WELL FOR MY GROWTH. KINDLY ENLIGHTEN.

THE question is from Krishnananda Bharti.

If things are going so beautifully, why make a problem? Can't you accept your own insight? Do you always need a witness? Do you always need somebody else's approval? If I am gone, you will be in a mess. When you are feeling so happy, is not that happiness enough proof that you are on the right track?

But in life you have been wrong so many times that you have lost trust in your own self.

This is one very basic thing to be understood and relearned: trust in yourself. When everything is going beautifully and you are feeling happy and blissful, forget what I am saying. Don't be worried about it. You know well that things are going well. Why create suspicion about your own experiences?

I have heard....

Mulla Nasrudin was going on a sight-seeing tour of Detroit. Going up Jefferson Avenue, the driver of the bus called out all the places of interest.

"On the right," he announced, "we see the Dodge House."

"John Dodge?" the Mulla asked.

"No, sir, Horace Dodge." Continuing on further, he called out, "On the far left corner we have the Ford House."

"Henry?" the Mulla suggested.

"No sir, Edsel." Still further out on Jefferson: "On the near left crossing you will see Christ's Church."

"Jesus? or am I wrong again?" Mulla Nasrudin asked sheepishly.

I understand that life is such that you have been found wrong so many times that you have lost your inner feel. You have lost trust in yourself. You have lost confidence, so you have to ask somebody. Even if you are feeling blissful you have to ask somebody, "Am I going right?" Bliss is the indication.

So now, two are the possibilities: either you are-really feeling blissful as you write in your question -- then there is no need to ask me; or you are just imagining and you know it -- hence you have asked. That too has to be decided deep inside you. Because an imagined bliss is no bliss at all. You can imagine. Man has

imagination in abundance. You can imagine things -- because I am talking about bliss continuously: about love, about meditation, ecstasy. You can catch those words and your greed can start playing LEELA with you, rather than you playing LEELA with the divine. Your greed can start playing LEELA with you, and it can give you ideas. But if they are imaginary you will always be suspicious because deep down you will know that this is just fantasy. If that is the case, then asking is perfectly meaningful.

You have to decide. If it is really happening, you are really happy, it is a fact and you are not imagining it, then you are on the right track -- because there is no indication other than blissfulness.

When you feel blissful you are right, moving in exactly the way you should move. Because bliss increases only when you are approaching closer to God, and in no other way. If you are going away from God, anguish arises. You feel more and more frustrated, more and more bored, more and more miserable. Misery is an indication that you are going astray, a natural indication that you have lost track of truth. Bliss simply says that you are falling in line with the whole. Things are becoming harmonious, the garden of the Beloved is coming closer: the air feels cooler, winds bring the fragrance of the flowers, freshness, a new thrill, a new enthusiasm. Then you are moving towards the garden of the Beloved. Maybe you cannot see yet, but the direction is right.

So trust yourself. But if you are imagining, then drop all your imagination.

The third question:

AT DARSHAN, FROM THE WAY YOU TALKED TO ME IT SEEMS CLEAR MY MEDITATION IS TO LIVE TOTALLY IN THE HERE AND NOW. YOU MADE IT CLEAR I WAS NOT TO LIVE IN HOPE. T.S. ELIOT SAID, "I SAID TO MY SOUL, BE STILL, AND WAIT WITHOUT HOPE, FOR HOPE WOULD BE HOPE FOR THE WRONG THING. WAIT WITHOUT LOVE, FOR LOVE WOULD BE LOVE OF THE WRONG THING. THERE IS YET FAITH, BUT FAITH AND THE LOVE AND THE HOPE ARE ALL IN THE WAITING." ANYTHING MORE TO SAY OSHO?

THE question is from Pradeepa.

She understood perfectly what I was trying to show her. Maturity happens when you start living without hope. Hope is childish. You become mature when you don't project hope into the future. In fact, you are mature when you don't have any future; you just live in the moment -- because that is the only reality there is. In the past, religion used to talk about the hereafter. Those were the childish, immature days of religion. Now religion talks about herenow; religion has come of age.

In the Vedas, in the Koran, in the Bible, hereafter is the basic goal. But now man is no longer that childish. That sort of God and that sort of religion is dead. It was a religion of hope, it was a religion of future.

Now another sort of religion is asserting itself all over the world, and this religion is about herenow, the present. There is nowhere else to go and there is no other space and no other time to live, only this space and this time, here and now. Life has to become very intense in this moment. A man who lives in hope dissipates life. He spreads life; it becomes too thin. And when it becomes too thin, it is never happy. Happiness means intensity, tremendous depth. If you spread your hope into the future, life will become very thin. It will lose depth.

When I say drop all hope, I mean be so intense in the moment that there is no need for the future. Then there is a turning, a transformation. The very quality of time changes for you it becomes eternal. What can you do with hope? In fact, what can you hope? You cannot hope for the new. You can only hope for the old, that which has happened before -- maybe with a little modification here and there, a little more decorated. But hope is nothing but past: you have lived something, you have experienced something, and you again and again hope for it. It is a repetition; it is circular.

Hope means simply projecting the past into the future again: you loved a man yesterday, you want to love the man tomorrow also. And you know that yesterday was not a fulfillment, hence the hope. Yesterday was not enough, hence the hope. You missed something yesterday. Now that missed gap is torturing you; it is creating agony. You hope that again tomorrow that man will be available to love you, and tomorrow you will really love.

But between yesterday and tomorrow is today. If you really want to love, then why not be herenow, today? Otherwise, when today will have become yesterday you will again start projecting it. Incomplete

experiences are projected. Uncompleted desires are projected. If you really love totally this moment, you will never think about this moment again. It is finished, it is complete, it is perfect. It disappears, it leaves no trace on you.

This is what Krishnamurti calls 'total act'. Total act creates no KARMA: it creates no chain, it creates no bondage. If it is total, you never remember it again; there is no point.

We remember only something which has remained incomplete. Mind tends to complete things. And you have so many incomplete experiences; they go on being projected into the future. The past is gone -- now there is no way to complete them in the past; and the present is going out of your hands fast, slipping, so you don't see any point, any possibility to complete them in the present. The future is long: you can project -- this life, another life, this world, another world -- you can project eternity. Then you are at ease. You say, "I am not at a loss; tomorrow is there. There will be another life." But by and by, you are getting trapped in a wrong pattern.

No, hope is not the right thing. Live in the present so deeply, so completely, that nothing is left. Then there will be no projection. You will move very smoothly into the tomorrow without carrying any load from today. And when there is no yesterday haunting you, then there is no tomorrow. When the past is not hanging around you, there is no future.

Pradeepa has understood rightly. That's what I was trying to show her: hope is an illness, a disease of the mind. It is hope that is not allowing you to live. Hope is not the friend, remember; it is the foe. It is because of hope that you go on postponing. But you will remain the same tomorrow also, and tomorrow also you will hope for some future. And this way it can go on for eternity, and you can go on missing. Stop postponing. And who knows what the future is going to reveal to you? There is no way to know about it. It is an opening; all alternatives are open. What is really going to happen, nobody can predict. People have tried.

That's why people go to astrologers, to I CHING, and to other sorts of things. I CHING goes on fascinating people, astrologers go on influencing people. Astrology still seems to be a great force. Why? -- because people are missing and they are hoping for the future. They want some clue to know what is going to happen so they can arrange it that way.

These things will persist, even if scientifically it is proved that it is all nonsense. They will persist because it is not a question of science, it is a question of human hope. Unless hope is dropped, I CHING cannot be dropped. Unless hope is dropped, astrology cannot be dropped. It will have great power over man's mind because hope is gripping you. You would like to know little clues about the future so you can move more confidently, you can project more confidently, and you can postpone many more things.

If you know something about tomorrow, I think you will not live today. You will say, "What is the need? Tomorrow we will live." Even without knowing anything about tomorrow you are doing that. And tomorrow never comes... and when it comes, it is always today. And you don't know how to live today.

So you are in a great trap. Drop that whole structure. Hope is the bondage of man, hope is SAMSAR, hope is the world. Once you drop hope you become a SANNYASIN; then there is nowhere to go.

I have heard....

One day Mulla Nasrudin was in a very deep meditative mood. Sitting by the side of his dog he delivered a monologue:

"You are only a dog, but I wish I was you. When you go to your bed you just turn around three times and lie down. When I go to bed I have to lock up the place, and wind up the clock, and put out the cat, and undress myself, and my wife wakes up and scolds and then the baby wakes and cries and I have to walk him around the house and then maybe I get myself to bed in time to get up again. When you get up, you just stretch yourself, stretch your neck a little, and you are up. I have to light the fire, put on the kettle, scrap some with my wife, and get myself breakfast. You be laying around all day and have plenty of fun; I have to work all day and have plenty of trouble. When you die, you are dead; when I die I have to go somewhere again."

This 'somewhere again'...call it hell, call it heaven, but somewhere; and God is here and you are always going somewhere.

God is your surround, and you are always missing Him because you are missing the present. God has only one tense -- that is present. The past and future don't exist. Man exists in the past and future, not in the present; God exists in the present, not in the past and future. So how is the meeting going to happen? We live in different dimensions. Either God starts living in the past and future -- then there can be a meeting, but then He will not be a God, He will be just as ordinary a man as you are; or you start living in the present -- then the meeting happens. But then too you will not be human, you will become divine. Only the divine

can meet with the divine; only the same can meet the same.
Drop hope.

Hope is the cause of why you are missing God. And the problem is, the vicious circle is: the more you miss God, the more you hope; the more you hope, the more you miss. Once you look deep down into hope, its structure, its grip on you -- the very vision, and the hope drops on its own accord. Suddenly you are here and now, and you will see as if a curtain had dropped from your eyes, a curtain has dropped from your senses. You will become TREMENDOUSLY fresh and young, and you will see a totally luminous world all around you. The trees will be green but in a different way: tremendously green -- and the green will be luminous. The world will immediately turn into a psychedelic world. It is -- your eyes are just so covered with dust that you cannot see the psychedelic that is surrounding you from everywhere.
Drop hope.

But whenever I say to somebody to drop hope, he thinks that I am telling him to become hopeless. No, I'm not doing that. When you drop hope there is no possibility of becoming hopeless, because hopelessness exists only because of hope. You hope and it is not fulfilled; hopelessness arises. You hope, and you hope again and again in vain; hopelessness arises. Hopelessness is frustrated hope. The moment you drop hope, hopelessness is also dropped. You are simply without hope and without hopelessness. And that is the most beautiful moment that can happen to a man, because in that very moment one enters into the shrine of God.

The fourth question:

DESPITE ALL YOU HAVE SAID, L AM STILL UNWILLING TO MAKE A CHOICE BETWEEN THE PATH OF MEDITATION AND THE PATH IS LOVE. MY HEART LOVES THE WORLD TOO MUCH TO SAY'ENOUGH', AND MY MIND IS TOO CYNICAL TO SURRENDER. GURDJIEFF SPEAKS OF A FOURTH WAY WHICH INVOLVES SIMULTANEOUS WORK ON BODY, HEART AND MIND. IS THERE NO POSSIBILITY OF FOLLOWING THIS PATH?

BE alert of your own cunningness. You cannot surrender here, and you think you will be able to surrender to Gurdjieff? The problem is not with me or Gurdjieff, the problem is that with me you cannot surrender. And Gurdjieff was a hard taskmaster, one of the most dangerous Masters ever. after Bodhidharma. The problem is with you. See the point of it. The point is, if I talk about love, people come to me and they say, "It is difficult for us; can't we meditate?" And if I tell them to meditate they say, "It is so difficult. Is there not some other way?" They want to postpone.

Now you are asking, "Can't we follow Gurdjieff?" Ask one thing: are you ready to follow? Following is difficult. Following MEANS surrendering. Following means that now you put your mind aside. Gurdjieff is now an excuse so you can think inside yourself, "If I am not surrendered to this man, at least I am ready to surrender to Gurdjieff." But where are you going to find Gurdjieff? And if you ever come across him, you will start thinking of other Masters, because there are many possibilities. You will ask the same question of Gurdjieff...that it is difficult for me to surrender to you, and it is very difficult to work on body, mind and soul together -- because even to work on one thing separately is difficult. To work on three things together is, of course, going to be more complex, more arduous. So then you can say, "Can't I follow the path of the Bauls?"

This is how you have been travelling in your many lives. Remember, you are not new on this earth. And remember, you have been with many Masters -- otherwise you would not be here. You have forgotten completely, but you have missed many times. It is not for the first time that you are missing. You may have walked with Buddha, you may have walked with Jesus. There are people who I know for certain have walked with Jesus, but they missed. There are people who walked with Buddha and they missed.
But the search goes on....

The first thing that I try to find out whenever a person wants to be initiated by me is whether he is new, or an old sinner. Up to now, I have not come across a fresh man who is getting interested in religion for the first time. No, one has been with many Masters, has travelled on many paths, but never has been totally anywhere.
Now you can miss this opportunity also.
I have heard....

A couple in their sixties had somehow managed to survive forty-five years of married life filled with as much fighting as love. When hubby came home from his office on his sixty-fifth birthday, his wife lovingly presented him with two beautiful ties. He was so touched that he would not let her cook dinner. He would take her out as soon as he had time to clean up and change his shirt. It was a rare moment of tenderness. A few minutes later hubby came downstairs dressed for an evening on the town and wearing one of his gift ties. His wife stared at him for a moment before the force of argumentative habit took command.
"What is the matter?" she snarled. "The other one is no good?"

But now, a man can wear only one tie: "What is the matter? The other one is no good?"

If you just want to be argumentative, then you can follow Gurdjieff. But that will be just avoiding the opportunity that is here, available to you. DO something. If you want to follow Gurdjieff, follow. Follow Gurdjieff, but please follow. Don't go on playing games with yourself. One can be very clever, one can deceive oneself. It is not very dangerous when you deceive others, because sooner or later they will find out that you are deceiving. It cannot go on for long. But when you are deceiving yourself, it is very difficult. Who is going to find out? You are alone there, and if YOU are deceiving....

I have heard about one man travelling on a train. He was playing solitaire. A man in the compartment was watching it, but he became aware that the other man was deceiving himself. He was the only player. The other man watching became aware that he was deceiving himself.

He said, "What is the matter? What are you doing? Can't you see that you go on deceiving yourself?"

The man said, "I have been doing it for my whole life."

The other man asked, "Can't you catch yourself deceiving?"
He said, "I am too clever."

Cleverness can become a great obstacle because cleverness is not intelligence. Cleverness is a good name for cunningness. Be aware of it.

Follow if you want to follow on Gurdjieff's path. Perfectly good; that path is perfectly good. But then what are you doing here wasting your time? Follow that path. For what are you waiting? If you are here, then forget Gurdjieff and everything else. If you want to be here with me, then be here with me so something actually happens.

But this is very common, it is not unusual: people go on changing their Masters, from one place to another. Whenever they feel that now it is getting too much, and they may get committed and involved, they change. Again they start playing the same game somewhere else. When they feel that now the moment is coming -- they will have to do something -- they again change.

It is a marriage... to be with me is to be married with me. People stay with me up to the point where the courtship continues. Once the problem arises of getting committed, involved, then they are scared. Then they start thinking of some other path. Any path will do -- because really it is not a question of paths, it is a question of surrendering. Surrender on any path, and truth will happen to you -- because it happens not because of any path, it happens because of surrender.

Some years ago a politician was being driven by a farmer in a buggy. A winged insect kept circling about the horse's head and then about the politician's head. "Uncle, what kind of insect is that?" asked the politician.
"Just a horsefly," said the old man.
"Horsefly? What is that?"
"Just a fly that flies around the heads of horses and mules and jackasses."

As the insect was still buzzing about the politician's head he saw a chance for a little banter, and said, "Uncle, you don't mean to say I am a horse?"
"No, you certainly ain't no horse."
"Well, you don't mean to call me a mule do you?"

The farmer, irritated, said, "You ain't no mule, either."

Then the politician spoke emphatically, "Now look here, Uncle, do I look like a jackass to you? Surely you don't mean to call me a jackass?"
"No, sir, I ain't calling you no jackass and you don't look like a jackass to me. But you see, you can't fool the horsefly."

Don't be very cunning, don't be clever, because you can't fool existence. You can fool only yourself. In the final analysis you cannot fool anybody else except you. So watch each step that your mind takes. I'm not

saying, "Follow me"; I'm saying, "Follow." Anywhere, wherever your heart leads you, wherever you feel a certain harmony between you and the Master, go there and follow. But follow. Just thinking is not going to help.
You cannot befool existence.

The fifth question:

BEING OUTSIDE THE ASHRAM IS SOMETIMES HARD FOR ME, FOR I SEE HOW HARD PEOPLE ARE AND STEP ON EACH OTHER. THIS HURTS ME MUCH, SOMETIMES EVEN BODILY, AND IF EEL VULNERABLE LIKE A SMALL CHILD. PLEASE TELL ME HOW TO DEAL WITH IT.

THERE are always problems in the world, and the world has always been there, and the world will remain there. If you start working out: changing circumstances, changing people, thinking of a utopian world, changing the government, the structure, the economy, the politics, the education, you will be lost. That is the trap known as politics. That's how many people waste their own lives. Be very clear about it: the only person you can help right now is you yourself. Right now you cannot help anybody. This may be just a distraction, just a trick of the mind. See your own problems, see your own anxieties, see your own mind, and first try to change it.

It happens to many people: the moment they become interested in some sort of religion, meditation, prayer, immediately the mind tells them, "What are you doing sitting here silently? The world needs you; there are so many poor people. There is much conflict, violence, aggression. What are you doing praying in the temple? Go and help people." How can you help those people? You are just like them. You may create even more problems for them, but you cannot help. That's how all the revolutions have always failed. No revolution has yet succeeded because the revolutionaries are in the same boat.

The religious person is one who understands that "I am very tiny, I am very limited. If with this limited energy, even if I can change myself, that will be a miracle". And if you can change yourself, if you are a totally different being with new life shining in your eyes and a new song in your heart, then maybe you can be helpful to others also, because then you will have something to share.

Just the other day Shiva sent me a very beautiful incident in the life of Basho. Basho is the greatest haiku poet of Japan, the Master haiku poet. But he was not just a poet. Before becoming a poet he was a mystic; before he starting pouring out with beautiful poetry, he poured deep into his own center. He was a meditator.

It is said that Basho was entering upon a journey when he was a young man. The journey was an endeavor to find himself. Not long after he had begun he heard a small child crying alone in the forest -- maybe he was sitting under a tree, meditating, or trying to meditate; he heard a small child crying alone in the forest. He meditated for a long time on what to do. He then picked up his pack and continued on his way, leaving the child to its own fate.

In his journal he recorded: "First one has to do what one needs for oneself before one can do anything for another."

Looks hard...a child alone in the forest, crying, and this man meditates on whether to do anything or not, whether he can help the child, whether it will be right to help him or not. A child, a helpless child crying in the wilderness, alone, lost -- and Basho meditates over it and finally decides that how can he help somebody else when he has not even helped himself yet. He himself is lost in a wilderness, he himself is lonely, he himself is childish. How can he help anybody?

The incident looks very hard, but is very meaningful. I'm not saying don't help a child in the forest if you find him crying and weeping. But try to understand: your own light is not burning and you start helping others. Your own inner being is in total darkness and you start helping others. You yourself are suffering and you become a servant of the people. You have not passed through the inner rebellion and you become a revolutionary. This is simply absurd, but this idea arises in everybody's mind. It seems so simple to help others. In fact, people who really need to change themselves always become interested in changing others. That becomes an occupation, and they can forget themselves.

This is what I have watched. I have seen so many social workers, SARVODAYIS, and I have never seen a single person who has any inner light to help anybody. But they are trying hard to help everybody. They

are madly after transforming the society and the people and people's minds, and they have completely forgotten that they have not done the same to themselves. But they become occupied.

Once an old revolutionary and social worker was staying with me. I asked him, "You are completely absorbed in your work. Have you ever thought if what you really want happens, if by a miracle, overnight, all that you want happens, what you will do the next morning? Have you ever thought about it?"

He laughed -- a very empty laughter -- but then he became a little sad. He said, "If it is possible, I will be at a loss as to what to do then. If the world is exactly as I want it, then I will be at a loss for what to do. I may even commit suicide."

These people are occupied; this is their obsession. And they have chosen such an obsession which can never be fulfilled. So you can go on changing others, life after life. Who are you?

This is also a sort of ego: that others are hard upon each other, that they are stepping on each other. Just the idea that others are hard gives you a feeling that you are very soft. No, you are not. This may be your way of ambition: to help people, to help them to become soft, to help them to become more kind, compassionate.

Kahlil Gibran has written a small story:

There was a dog, a great revolutionary one might say, who was always teaching other dogs of the town that "Just because of your nonsense barking we are not growing. You waste your energy by barking unnecessarily." A postman passes, and suddenly...a policeman passes, a sannyasin passes.... Dogs are against uniforms, any sort of uniform, and they are revolutionaries. They immediately start barking.

The leader used to tell them, "Stop this! Don't waste energy, because:this same energy can be put into something useful, creative. Dogs can rule the whole world, but you are wasting your energy for no purpose at all. This habit has to be dropped. This is the only sin, the original sin."

The dogs were always feeling that he was perfectly right; logically, he was right: why do you go on barking? And much energy is wasted; one feels tired. Again the next morning one starts barking, and again by the night one is tired. What is the point of it all? They could see the leader's meaning, but they also knew that they were just dogs, poor dogs. The ideal was very great and the leader was really a revealer -- because whatsoever he was preaching he was doing. He never used to bark. You could see his character: that whatsoever he preached he practiced also.

But by and by, they got tired of his constant preaching. One day they decided -- it was the birthday of the leader -- and they decided, as a gift, that at least on that night they would resist the temptation to bark. At least for one night they would respect the leader and give him a gift. He could not be more happy than this. All the dogs stopped that night. It was very difficult, arduous. It was just like when you are meditating, how difficult it is to stop thinking. It was the same problem. They stopped barking, and they had always barked. And they were not great saints, but ordinary dogs. But they tried hard. It was very, very arduous. They were hiding in their places with closed eyes, with clenched teeth, so they would not see anything, they would not listen to anything. It was a great discipline. The leader walked around the town. He was very puzzled: "To whom to preach? Whom to teach now? What has happened?" -- complete silence. Then suddenly when midnight had passed, he became so annoyed, because he had never really thought that the dogs would listen to him. He had known well that they would never listen, that it was just natural for dogs to bark. His demand was unnatural, but the dogs had stopped. His whole leadership was at stake. What was he going to do from tomorrow? because all he knew was just to teach. His whole ministry was at stake. And then for the first time he realized that because he was constant}y teaching from the morning till the night that's why he had never felt the need to bark. The energy was so involved, and that was a sort of barking.

But that night, nowhere, nobody was found guilty. And the preacher-dog started feeling a tremendous urge to bark. A dog is, after all, a dog. Then he went into a dark lane and started barking. When the other dogs heard that somebody had broken the agreement, then they said, "Why should we suffer?" The whole town started barking. Back came the leader and said, "You fools! When are you going to stop barking? Because of your barking we have remained just dogs. Otherwise, we would have dominated the whole world."

Remember well that a social servant, a revolutionary, is asking for the impossible -- but it keeps him occupied. And when you are occupied with others' problems, you tend to forget your own problems. First, settle those problems, because that is your first, basic responsibility.

A famous psychologist had bought a farm just for fun. Every time he threw grain into his plowed furrows an army of black crows would swoop down and gobble up his grain. Finally, swallowing his pride,

the psychologist appealed to his old neighbor, Mulla Nasrudin.

The Mulla stepped into the field and went through all the motions of planting without using any seed. The crows swooped down, protested briefly and flew away. The Mulla repeated the process the next day and then the next, each time sending the birds off befuddled and hungry. Finally, on the fourth day, he planted the field with grain; not a crow bothered to come.

When the psychologist tried to thank Mulla, the Mulla grunted. "Just plain ordinary psychology," said he. "Ever heard of it?"

Remember, this is very plain, ordinary psychology: not to poke your nose into others' affairs. If they are doing something wrong, that is for them to realize. Nobody else can make them realize. Unless they decide to realize it there is no way, and you will be wasting your valuable time and energy. Your first responsibility is to transform your own being. And when your being is transformed things start happening of their own accord. You become a light and people start finding their paths through your light. Not that you go, not that you force them to see. Your light, burning bright, is enough invitation; people start coming. Whosoever is in need of light will come to you. There is no need to go after anybody because that very going is foolish. Nobody has changed anybody against his will. That is not the way things happen. This is plain, ordinary psychology; ever heard of it?... just keep to yourself.

The sixth question:

> L AM DESPERATE. IF FEEL MORE AND MORE ENERGY AND A DEEP LET-GO WANTING TO HAPPEN. IN THE LAST WHILE I OFTEN HAVE A FEELING OF LETTING MYSELF FALL INTO SOMETHING, LIKE INTO THE SEA, OR INTO THE INCREDIBLE BEAUTIFUL VAST CLOUDS OF THE SKY. BUT THE STRONGER THIS BECOMES, THE STRONGER ANOTHER PART, MY EGO, IS TRYING TO KEEP ME DOWN, TO PUT ME TO SLEEP AGAIN, TO TELL ME THAT EVERYTHING IS JUST BULLSHIT AND FANTASY. THIS IS SO INCREDIBLY STRONG, AND THERE DOES NOT SEEM TO BE ANYTHING LIKE WILLPOWER. I FEEL TOTALLY POWERLESS; THAT MAKES ME FEEL DESPERATE, HELPLESS, AND SOMETIMES FRUSTRATED. PLEASE HELP ME.

THE question is from Anand Maria. Maria, there seems to be some misunderstanding in your mind. It is not the ego that is trying to give you a message that you are moving in fantasies; you are moving in fantasies. But fantasies are beautiful. You are dreaming sweet dreams. It is not the ego that is pulling you down, it is the ego that is dreaming and that is going into fantasies. The part that wants to pull you down is your awareness. You are in a total confusion about it.

Awareness always brings you back to reality. Ego is, in fact, a dream; it is a false entity. Ego never stops anybody from going into fantasies, because ego feeds on fantasy. Ego is the greatest fantasy. How can it prevent you from going into fantasies? It wants you to dream, it wants you to dream great dreams of the other world.

It is not the ego that is pulling you down to the earth. The part that is pulling you down to reality is awareness, but you are condemning awareness, and you would like to go into the fantasies more and more. No, you are in a complete mess, Maria.

"I feel more and more energy and a deep let-go wanting to happen. In the last while I often have a feeling of letting myself fall into something, like the sea, or into the incredible beautiful vast clouds of the sky.... " They are nowhere, they are just in your imagination.

"But the stronger this becomes, the stronger another part, my ego, is trying to keep me down, to put me to sleep again, to tell me that everything is just bullshit and fantasy.... " It is; it is bullshit. It will be hard for you.

Let me tell you one anecdote.

A schoolteacher in London had a mixed class containing children of all religions, of all nationalities. One day she asked her class who was the greatest man who ever lived, and said that the child who gave the correct answer would receive a shilling.

The first child was American and answered, "George Washington." Patrick O'Kelly was next and he said that St. Patrick was the greatest man who ever lived. Then there was an Indian child who said Gautam Buddha, and a Chinese who said Lao Tzu. Then little Abe was next in line and without hesitation he answered, "Jesus."

The teacher promptly gave him the shilling and said, "Now tell me how it is that you, being a little Jew,

and not believing in Jesus as the Christ, mention his name as the greatest man who ever lived?"
"Well," replied Abe, "deep in my heart I know it was Moses, but business is business."

Deep in your heart you also know it is bullshit. That's why you are pulled back to the earth again and again. Come back to the earth; imagination won't help.

There is a poetry, a different type of poetry-which arises out of reality. Yes, there are beautiful clouds and there are vast oceans of beatitude, but that arises by being rooted in the earth. There is no conflict between that beauty and reality. That beauty is nothing but reality itself manifested in its total grandeur. But right now, whatsoever you are doing is just a fantasy. So change your emphasis. It is the ego which is fantasizing, and it is awareness which is pulling you down.

Allow awareness to work more and more, and don't waste time in dreams.
I have heard....

Two fishermen were exchanging their experiences of the previous day. One man said he had caught a three-hundred-pound salmon.
"But salmon never weighed as much as three hundred pounds," said the other man.
"Nevertheless, I caught one weighing three hundred pounds. What did you catch?"
"Not much," answered the second man. "Only a rusty old lamp. But on the bottom of it was inscribed: Property of Christopher Columbus, 1492. When I opened the lamp I was surprised to find it still held a candle in it, and you know that the candle was still lit?"
"Now let us get together on these stories," urged the first fisherman. "If you will put out that damned candle, I will take a couple of hundred pounds off that salmon."

One wants to have sweet experiences, one desires to have beautiful experiences. But just by desiring you cannot have them, you can only dream about them. You can have them not by desiring, but by working hard on your being. Tremendous effort is needed. Then one day reality comes, is revealed. And then it has a splendor which no dream can ever have. Because dream is just a dream, a thought in the mind -- a colorful thought, but still a thought. When reality is revealed, it is totally different; it is millions of times more beautiful than any dream. Don't waste time in dreaming. Walk on earth, be in the body, come back to your senses.

The last question:
It is from Divya.

> BELOVED MASTER, I DON'T WANT TO HEAR ANY MORE ABOUT LOVE OR MEDITATION; THEY ARE ONE TO ME. I SEEK TRUTH AND YOU ARE THE MEANS. MY DEVOTION AND MY PRAYERS ARE AN EXPRESSION OF GRATITUDE. LOVE IS NOT THE ASKING, AND LOVE IS NOT THE OTHER. LOVE IS, I AM. SOMETIMES I WONDER WHETHER YOU EXIST OR WHETHER I AM PERPETUALLY CREATING YOU, OR WHETHER I EXIST SEPARATE FROM YOU. I TRULY MUST BE A GOD IF YOU ARE SO BEAUTIFUL. MY LOVE, MY GRATITUDE FOR YOU IS THE ONLY CERTAINTY THAT REMAINS, THE ONLY REALITY. I AM THE KNOWING, AND YET EACH TIME I HEAR YOU SAY'LOVE OR MEDITATION' YOU CATCH ME AGAIN OFF CENTER, FIDDLING WITH CATEGORIES: "AM I THIS OR THAT? LET US SEE.'
> WHAT A BEAUTIFUL TRIP YOU ARE.
>
> Thank you, Divya.

The Beloved, Vol 2

Chapter #9
Chapter title: Be The Formless In You

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MY HEART
DRESS YOURSELF IN THE SPIRIT
OF ALL WOMEN
AND REVERSE YOUR NATURE AND HABITS.
MILLIONS OF SUNS
WILL BURST OPEN WITH BRILLIANCE
AND THE FORMLESS IN VISUAL FORMS.

YOU WILL SEE
WHAT CANNOT BE SEEN
ONLY IF YOU CAN BE
THE FORMLESS IN YOU.

The song for today:

MY HEART
DRESS YOURSELF IN THE SPIRIT
OF ALL WOMEN
AND REVERSE YOUR NATURE AND HABITS.
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THE FORMLESS IN YOU.

THE SONG IS TREMENDOUSLY IMPORTANT, IS VERY BASIC TO THE BAUL ATTITUDE. There are two approaches towards God: one is of the male mind -- aggressive, active; the other is of the feminine mind -- passive, receptive. Bauls belong to the second approach. Just as Lao Tzu and Chuang Tzu belong to the second approach, Mahavir and Patanjali belong to the first approach.

The male mind seeks and searches God as if God is somewhere else and has to be discovered. The feminine mind simply prays and waits. The feminine mind trusts that "When I am ready, God will come to me." It is God who comes, not the seeker who goes to God. And in fact, how can you seek God? You don't know Him, you don't know His address, you don't know the direction, you don't know the definition. And even if you come across Him, how are you going to recognize Him? because recognition is possible only if you have known Him before.

All search in a way is futile. And because of the male mind, atheism has become very predominant in the world. It is the failure of the male mind that atheism has become so prevalent. In the West atheism has become really the greatest religion -- because the West is male-oriented. The very orientation is of conquering -- as if there is a fight between man and God, as if there is a tussle, a wrestling. In the West the result of this effort has been only that God has completely disappeared. Nietzsche declared, "God is dead." Nietzsche is the very essence of the male mind: will to power, will to dominate, will to possess.

If you search for Him too much, your very search will become a barrier.

There have been a few people who have attained through that approach also -- a Mahavir, a Patanjali --

but those cases are rare, and the struggle is very long and unnecessary. God comes to you. God is always coming to you. The Bauls say, "It is not you who seek Him, it is He who is seeking you. It is not that you pray to Him, He is praying to you. Listen! Be passive, accept. He is knocking on the door, and inside the room you are so occupied in searching and seeking that you cannot listen to the knock." Man cannot seek God; only God can seek man. This is a profound truth to be understood, because how can you seek God? How can you relate? You are so dark, so dull, so asleep, so unconscious, so ignorant -- how are you going to seek? And whatsoever you seek will never be bigger than you, cannot be. Your God will be your God.

If horses seek God, they will make an image of God, but the image will be of a horse, not of a man -- because man has never done anything good to horses. In fact, if they had some mythology about the devil, man's image would be the image of the devil. If trees are seeking God, they will seek in the form of trees -- because we cannot go beyond our form. Our form will be the limitation. So if you seek, the God is going to be yours, and your God is almost no God.

Let Him seek you. Allow Him. His hand has been reaching for you continuously; just be in a let-go. Don't escape from Him, that's all. There is no need to seek Him positively, just don't escape from Him. Let Him be, listen, be receptive, welcome. In that listening, in that receptivity, He will penetrate you. Become feminine, become a woman.

A Buddha is a woman.

He was seeking for six years; he tried the male-oriented approach. He was a warrior, the son of a great king, trained in the ways of war and fight and struggle. It was natural for him to seek God. He tried, he tried hard. He went from one Master to another, and he was so sincere that no Master could say to him, "You are not doing right, that's why you are not reaching." He was so sincere in his effort that all the teachers told him, "This is all we can say to you. And if it is not happening, then find some other Master. We are incapable. We cannot do more than this."

One day he had renounced the whole world, then came the ultimate renunciation -- one day he renounced the searching and seeking also...seeing the futility of it, just groping in the dark. That night when he dropped search also, he became a woman. That night he relaxed under the Bodhi tree; there was nothing to do now.

Man is a doer. Woman is a lover, not a doer. Man is the mind, woman is the heart. Man can create things, but cannot give birth to life. For that, receptivity is needed, receptivity of the earth. The seed falls into it, disappears underground, and one day a new life arises. That's how a child is born.

A womb is needed to give birth to God, OR, to give birth to yourself. You have to become a womb.

BUDDHA became a womb that night, renounced all. Now there was nothing to do. Just meditate over it: nothing to do. The world was finished, there was nothing to find. Now even the spiritual search was gone. Everything became absolutely calm and quiet. When there is nothing to seek there is no desire; when there is no desire there is no thought; and when there is no desire, no thought, no search, the ego cannot exist. It exists as the doer. In that moment, future disappeared. When you are not going to do something, what is the point of having a future? The future is needed as a space to project your desires. To project, future is needed.

That night, future disappeared; in fact, time disappeared. When you are not a doer what is the use of time? Buddha relaxed. This relaxation was absolute, total, whole. He relaxed into himself -- nowhere to go, one has to relax into oneself; no desire, no thought, everything has proved futile. In fact, what proved futile was the male-oriented mind, the mind of the doer. In the morning when the last star was disappearing, he opened his eyes. The whole night had been a night of dreamless sleep, because dreams are by-products of desires. Have you watched? When you want to do something, it is very difficult to sleep in the night; the morning is too exciting. The tomorrow is too exciting, you have to do something. Even if you are going for a holiday to the Himalayas, you cannot sleep in the night; planning continues. You have to do this and that, and rehearsal continues. Sleep becomes difficult... dreams.

Buddha slept for the first time. That sleep was SAMADHI: no thought, no dream, no desire. He relaxed into his center, and when he opened his eyes he was like a small babe -- fresh, young. He looked at the last disappearing star, and as the star disappeared, he also disappeared. He became enlightened. But enlightenment happened in a deeply feminine state of mind.

Hence, Jains and Buddhists are always in conflict -- because Mahavir is a male-oriented mind, a warrior, a conqueror. That is the meaning of the word 'mahavir'. That is not his real name; his real name was Vardhman. But he conquered truth. And he was so brave and the adventure was so great that he is

remembered as Mahavir: the great courageous one. There is a very subtle conflict between Jains and Buddhists. Down through the centuries they have been arguing against each other. That can be understood. The reason is male-mind, female-mind, yin and yang, active and passive, day and night. The day is the symbol of the man; the night is the symbol of the woman. The day is full of activity, the night is simply rest. The day is bright, light -- the sun is there. You can see things clear-cut. You can define things: you can know what is what and who is who. In the night darkness surrounds. The whole existence is enveloped in darkness. You cannot distinguish what is what; you cannot see where you are, who you are. It is a tremendous relaxation of all definitions, of all limitations, Woman is always known as the dark one, the night, the earth.

Buddha became a woman that night; he became enlightened.

Bauls say,

MY HEART,
DRESS YOURSELF IN THE SPIRIT
OF ALL WOMEN...

Become a woman. They mean of course, psychologically, spiritually. It has nothing to do with your body, but your attitude. Woman is patient. Just think of a man having a child in his belly for nine months. You cannot conceive that a man will be able to tolerate it -- impossible. A woman is very patient, accepting. The woman's resistance is much stronger than man's. Man in fact is the weaker sex. He may be stronger as far as muscles are concerned, but muscles are no criterion of strength. One hundred fifteen boys are born to a hundred girls. By the time they reach the age of marriage, fifteen boys have died. Nature has to give birth to more males because a few of them are going to die. Women live longer than men, almost five years more; that's why you see so many widows in the world. And women are more resistant to illness, disease. Women are more tolerant, more accepting. From where comes this strength? -- it comes from their receptivity.

When you are a doer you exhaust yourself.

A woman and a man making love...man exhausts himself; woman is enriched, nourished, because she is a receptive end. Making love, a man loses energy, a woman gains it. That's why women have been suppressed all over the world. If they were not suppressed the man would be killed: it would become impossible for any man to satisfy any woman. Now, modern researchers say that woman have multiple orgasms. A woman can make love to one dozen people in one night and still feel fresh, full of energy. A man can make love only once, and then he is exhausted. Man throws energy out, woman takes energy in.

The same has to happen with God. The Bauls say, "Become feminine, become passive." But remember, when they say become passive they don't mean to become lazy. To be lazy is also the same as-to be active. Lazy is not passive. He may not be doing anything, but in his mind he goes on doing. He may not be actually doing anything, but he goes on doing many things in the mind -- even more so, because the whole energy is available and he has nothing do. He goes on thinking and doing things in the mind; that activity remains. Passivity does not mean inactivity, it means a very expectant patience, a very active patience, alive patience. The lazy man is dull; the lazy man is simply dead. Passivity is not deadness. It is fully alive: the reservoir is full of energy, but not going anywhere, not going. in any search, just waiting for the Beloved to come.

That's why women never take any initiative in love affairs -- they cannot. And if a woman takes initiative in the love affair, then she must be a part of the 'lib movement'. Then she is losing her womanhood somehow. They wait: the initiative has to come from the man. The woman waits -- not that she doesn't love, she loves tremendously; no man can love that deeply -- but she waits. She trusts that things will happen in their right time, and hurrying is not good. A woman is non-tense but full of energy, hence the feminine beauty. The roundness of the feminine body is not only a physical thing -- the same is so in her psychology also. She has a round shape, smooth, warm, ready to dissolve, but not aggressive. Passivity means non-aggressiveness, non-violence. It is not laziness.

I have heard....

The Swiss people, especially those from their capital, Berne, are said to be as slow as snails. So one day two Berner friends went out for a walk. After one hour one said, "Christmas is beautiful."

Another hour passed when his friend answered, "Yes, and love is beautiful too."

After a long while the first answered, "You are right but Christmas is more often."

One can be so lazy that Christmas is more often than love-making.

Laziness is a sort of stagnancy. Laziness is lustlessness; laziness is suicide -- slow, very slow. So remember, passivity is not negation of energy. Passivity is a reservoir of energy -- vibrant, throbbing streaming, ready to receive, but non-aggressive.

It happened: A sufi mystic was sitting under a tree. A passer-by told him, "What are you doing here? Your house is on fire." Just in front of him the house was on fire.

"I know it, stranger," said the so-called mystic.

"Then why are you not doing something about it?" cried the excited stranger.

"I am," said that mystic. "ever since the fire started, I have been praying for rain."

THE Baul is not lazy. He is full of action, but he is not active. This distinction has to be understood.

You can sit, for all practical purposes, not doing anything, and your mind can go on being active, occupied, engaged. You can be engaged in much activity and your mind can remain inactive, passive, aloof, detached. They are not against being active, they are against being continuously occupied inside, because then you don't give space for God to enter into you. You don't allow Him enough door. Your inner world is so full of rotten furniture that He cannot find a place to stay there. A deep inner emptiness is needed; that inner emptiness becomes the womb.

So I'm not saying stop doing, stop action; I'm not saying that. I am saying that whatsoever you are doing, let it be just an outside activity. Inside become feminine, silent, doors opened, empty, waiting.

In the mother's womb the feminine egg simply waits. It does not go anywhere. The male sperm travels, and it travels with fast speed. It is really a tremendous distance for the male sperm to travel to the woman's egg; great competition starts. Men are competitive from the very beginning, even before they are born. While making love to a woman a man releases millions of sperm, and they all rush towards the egg. Great speed is needed because only one will be able to reach the egg, not all. Only one is going to be the Nobel Prize winner. The real Olympics start there! And it is a life and death question, it is not ordinary. And great is the competition -- millions of sperms fighting, rushing -- one will reach. Sometimes it happens that two reach at the same time, hence twins are born. Because once one sperm has entered, then the door is closed. Sometimes two sperms reach exactly at the same time, or three sperms reach exactly at the same time; the door was open, so all the three enter in. Then there are three children born, or two children, or four, or even six. But that rarely happens. Ordinarily one reaches just a split second before the others. The door is open; once one guest has entered, the door closes. But the feminine egg simply waits there...great trust.

That's why women cannot be competitive: they cannot fight, they cannot struggle. And if you find a woman somewhere who struggles and fights, who is competitive, then something of womanhood is missing in her. Physically she may be a woman, psychologically she is a man.

So remember, passivity is not laziness. Passivity has its own kind of activity. It is non-tense, relaxed.

Two turtles were dragging through the desert, very thirsty. After a while they discovered a big bottle of Coca-Cola (must have been Americans). They jumped with joy, but soon realized they had no opener. They tried hard but there was no chance to open the bottle, so they decided one would go back to the village and the other would watch the bottle. A long time passed -- five hours, ten hours, one day, two days, five days, seven days. Then the one turtle again tried to open the bottle. Immediately, the other one came running from the nearby sand dune and shouted, "If you start like this, I will never go."

BAULS are very active people, whirlwinds -- dancing, singing, and yet very inactive people as far as God is concerned. They say, "Whenever YOU think is the right time, come; you will find me waiting. I am helpless, I don't know where you are. I am helpless, I don't know how to find you. My only prayer is that you help me to allow you to find me." They simply dance and wait, they sing and wait. This waiting for God is their prayer.

If you can wait you will pass through a great transformation. Nothing is needed to be done; simple waiting -- but it needs great trust. Otherwise the mind will say, "What are you doing? If you are not going to seek Him, you will never find Him."

Bauls say, just like Lao Tzu, "Seek and you will miss. Seek not and find." He is here; your seeking takes you somewhere else. He has already come. The guest is at the door; He is knocking. But you are so occupied inside the mind -- maybe occupied for Him, thinking about Him, but so occupied -- that you cannot listen to the moment, and you cannot be open to the herenow.

MY HEART,
DRESS YOURSELF IN THE SPIRIT
OF ALL WOMEN
AND REVERSE YOUR NATURE AND HABITS.

Patanjali calls his reversal PRATYAHAR -- go back to the source. Mahavir calls this reversion PRATYA KRAMAN -- come in, don't go without; fall withinwards. Ordinarily your mind is future-oriented, always moving somewhere else, looking for God somewhere in the future. Bauls say He has been here from the very beginning. He is not in the future. He is the very cause, the source of all, so no need to seek Him in the future. Just fall deep down into your own being and you will find Him waiting for you to come home. He is already there, He is already the case.

... AND REVERSE YOUR NATURE AND HABITS.

What do they mean by reversing your habits and your nature? Ordinarily man is upside-down. Non-essential things have become very important to you, and you go on losing the essential. You go on gathering seashells and colored stones, not for a single moment becoming aware that you are losing your life. That is the only precious thing.
I have heard....

Mulla Nasrudin was stabbed by burglars, but before dying he wrote a note to his wife from the hospital. The last paragraph of it read, "I have been very fortunate because only the day before I had put all my money and negotiable bonds in my safety deposit box at the bank, so that I am losing practically nothing but my life."

But life is all. What else is there? If you lose life and gain the whole world, what are you gaining? And if you gain your life and lose the whole world, nothing is lost.

The Bauls say, "You will have to change your habits, you will almost have to reverse your nature." Right now you are going outward; you will have to go inward. Right now you are seeking God; you will have to allow Him to seek you. Right now you are attached to material things which have no intrinsic value; you will have to attach yourself to spiritual values which are really eternally valuable. Right now you go on fighting with life, struggling. Almost everyone believes in the survival of the fittest, so one goes on fighting and fighting and fighting. The Bauls say; "Love, don't fight. God is never known through fighting. Nothing is achieved through fighting; only love opens the door."

Right now we go on thinking that someday in the future we are going to be happy, joyful, celebrating, Bauls say, "You are fools! If you want to be happy, joyful, celebrating, nothing is lacking. Right now, this moment, dance; this moment, laugh. This moment is all there is; celebrate it. " People come to me and if I say to them, "Celebrate your life," they say, "Yes, that's why we have come here: to learn how to create situations in which we can celebrate." The situation is already there: trees go on celebrating, birds go on singing. What do they have? -- no bank balance, no prestige, no power. They are not presidents or prime ministers. But have you ever seen trees or birds brooding, worried, thinking of the future? No, they simply live. What has happened to man?

BAULS say, "Celebrate this moment."

This is what Christ called conversion: a one hundred and eighty degree turn -- less will not do. That's what I call SANNYAS: a hundred eighty-degree turn -- less will not do. It is not a question of renouncing life, it is just a question of renouncing old habits. It is just a question of becoming more alert and seeing what is essential and what is not. If you go on choosing the essential, sooner or later you will reach to the essential man, what Bauls call ADHAR MANUSH. And the way to reach to the essential man is to be SAHAJA MANUSH, spontaneous man. Spontaneity should be the prayer, but we are so cunning and so clever.

I stayed once with an efficiency expert. When we were going to sleep, he sat in his bed and he said, "Now I will pray." So I watched him to see what prayer he was doing. He looked at the sky and said, "Ditto."

I was surprised: "What type of prayer is this?" So I asked him, "If you are not offended, if you don't mind, please tell me. I have heard many types of prayers, but 'ditto'? This is something absolutely new."

He said, "I say a prayer only once in a year, the first day of the year. And then what is the point of repeating the same prayer every day? I say 'ditto', and God must understand."

Even prayer is calculation. Even in prayer people are so miserly. They cannot say something to God today. In fact, their cleverness is the basis of their stupidity; their cunningness is the cause of their idiocy. They are not intelligent. An intelligent person lives in the moment -- very responsive. He allows his heart to move into prayer. He does not force anything upon the heart, he simply allows it to flow towards God. In fact, you should always remember that prayer is not to change the heart of God, prayer changes YOU. But people pray in such a way, as if they are giving advice to God: "Don't do this, do this!" All prayers, if reduced to the bare minimum, will mean that people are saying to God, "Please God, don't let two plus two be four. Have compassion on me. This time at least make two plus two be five." Prayers are complaints, grumblings. Then the prayer does not exist.

Prayer is not to change God; He needs no change. Prayer is to change yourself. But how can saying 'ditto' change you? If you say 'ditto', you remain ditto; there is no possibility. Let it be remembered always that prayer never changes God. There is no need to change Him. He is as He should be, and His existence is as it should be -- perfect. The only change needed is within your own heart. Your prayer changes you. When you cry, tears come, or you sing and you dance, it changes YOU.

Of course, when you are in a different mood, a feminine mood, God can come closer to you; you attract Him, you allow Him, you become an opening towards Him. Prayer is an opening towards God. It is putting your heart before Him so His presence can transform you. And this should be the way of the whole of your life. It is not a question of praying once a day or once a year or once in a lifetime. Prayer should become like breathing; it should be there each moment.

The Baul never goes to the temple or to the mosque or to the gurudwara. Wherever he is, he is in prayer.

People who live unspontaneous lives become too crowded by thoughts -- of course, borrowed. All thoughts are borrowed. Knowledge as such is borrowed. KNOWING is pure and yours, but knowledge is not. People who are not spontaneous become mechanical. They don't see what is the case, they go on seeing what their expertise allows them to see; they see through blinkers.

I have heard....

Mulla Nasrudin's wife was carried to the hospital in an unconscious condition after a terrible fall. The surgeon made a brief examination, but shook his head significantly and turned sympathetically to the anxious husband. "Mulla," he said, "I'm sorry to tell you that your wife is dead."

"No, I ain't," said the supposed corpse, opening one eye.

"Hush up you!" said Nasrudin. "Doesn't the doctor know better than you?"

EXPERTS are everywhere. It is good as far as worldly thing are concerned, but in the spiritual dimension there are no experts -- because the spiritual dimension does not allow itself to be defined, to be reduced to theorems. It is not geometry and it is not mathematics, it is sheer poetry. It knows no limitations, hence the spontaneous songs of the Bauls. They are not philosophers, not metaphysicians; they are simple singers, poets. And their poetry is not according to the rules, and their poetry is not what people know of as poetry. They don't know any metro, they are not worried about language; they are simple people. Their poetry is their overflowing heart.

... AND REVERSE YOUR NATURE AND HABITS.

The key to this sutra is: become conscious, because all your habits are unconsciously dominated. You do things like a sleepwalker. Become conscious and your habits will change, and the conversion will happen. Do whatsoever you are doing but become more conscious while doing it. Don't become a robot, be a man.

Bauls say that once consciousness enters into your being, a new climate arises. In that new climate, new flowers open; in that new climate, new birds come and nestle around you; in that new climate, God is the closest reality. He is within and He is without. But God is not a theory to be discussed; it is something to be lived. It is an experience.

They sing,

He talks to me
but He would not let me see Him.

Listen to each single word very attentively...

He talks to me
but He would not let me see Him.
He moves close to my hands,
but away from my reach.
I explore the sky and the earth
searching Him,
circling round my error
of not knowing me:
who am I, and who is He?

"He talks to me but he would not let me see him...." These are symbols. I am talking to you; then you are passive because you have only to listen. When I am talking to you you become feminine, you become the receiving end. But if you want to see me you become male, because then you have to do something.

THE Bauls say: God talks to me but He would not let me see Him. He allows me to be passive but he won't allow me to be active. He moves close to my hands, I can almost touch Him, but the moment I try to touch He is far away. He moves close to my hands but away from my reach, because reaching for Him is again active. He comes close to you when you are simply waiting. Don't try to grab Him, He is very elusive. The moment you become male, He is gone; the moment you become female, He is there.

Attested by your own heart,
oh my Master,
lead me the right way.
As you play the melody
on the lute,
the lute could never sing on its own
without you to play it.

"... Attested by your own heart, oh my Master, lead me the right way" The Baul says, "I don't know which is the right way; you lead me. And I have nothing to say about the goal. Let your heart decide it. Whatsoever you decide is my destiny. Lead me the right way as you play the melody on the lute. The lute could never sing on its own without you to play it." The Baul becomes a hollow bamboo, a flute. This is what passivity is. If God is ready to sing, the Baul is ready to take His song as far as he can -- but he himself cannot sing. All song is His, all energy is His. At the most we can be hollow bamboos, not obstructing the way. If this is achieved, everything is achieved. If you are not obstructing the way of His song, enough. Humanity cannot do more than that.

How could he stand
in a normal upright way?
The man without a heart in him,
the roots of his tree
are planted in the sky

and the branches lie on the earth.
Flowers are in blossom
on the tree,
but it never bears fruit.
For him
the river is dying of thirst
and the fire perishes, freezing,
and birds nestle in the water.
He is meeting his Master
in the cremation ground.

ORDINARY life is a chaos. Things are not where they should be. Everything is misplaced. Roots are in the sky and branches are coming to the earth. The tree has flowered, but it never comes to fruit. The river is there and one is dying of thirst. God is there but you are standing on your head, so you cannot see Him. Or, even if you see Him, you see Him very distorted.

Mind is a mechanism to distort. Hence, whether you are on the, path of love or on the path of meditation, one thing is needed on both the paths as a basic requirement: that the mind should be put aside. Mind goes on distorting.

MILLIONS OF SUNS
WILL BURST OPEN WITH BRILLIANCE
AND THE FORMLESS IN VISUAL FORMS.

God is a tremendous experience of light, of beauty, of splendor. God is not a word, it is a dimension. It is a vast ocean in which you disappear like a small drop.

MILLIONS OF SUNS
WILL BURST OPEN WITH BRILLIANCE
AND THE FORMLESS IN VISUAL FORMS.

And once you have tasted Him, then every form becomes His form. Then the formless is bursting all around. But first, one has to have the taste. If I tell you that in these green trees it is He who is green, words will reach you but meaning will not. You will understand what I am saying, and yet you will not understand. Words you will understand: the container you will carry, but the content will be lost unless you have tasted Him. Then, everything is His form. In a rock, He is a rock; in a tree, He is the tree; in a flower, He is a flower; understand: the container you will not understand. Words you will in the star, He is a star. Then all forms are His. In tremendous forms, in millions of forms, He is expressing Himself. God is expression, manifestation, revelation. If you watch your own being you will be able to understand it.

If you have some talent -- if you can paint, or if you can sing, or if you can compose poetry -- then unless you have done it you will not feel happy, you will not feel fulfilled. Unless your destiny is fulfilled, unless your innermost core has become creative, you will feel something is missing somewhere. You may know it, you may not know it, but you will feel a gap, a big gap in your life. You may have all that life can give to you, but if you have not found the right thing that allows your being to express itself, then you will be like a rosebush on which flowers have never happened. Then the rosebush will be sad, because the rosebush will be just futile. What is the point of being there? Once flowers bloom, the rosebush has attained to meaning, significance; the rosebush has become creative. Her soul is released, she is no more in bondage.

If you ask me what is MOKSHA, liberation, this is MOKSHA for me: to release your soul from bondage. I'm not telling you to go to the monasteries, or to the Himalayas and sit in a cave and just waste your life. I am saying that you move into the creative dimension because that is the dimension of God. Sing if you have a song to sing, and that will be your MOKSHA. Paint if painting is somewhere hidden in you and wants to assert -- that will be your MOKSHA. Dance! If dance is throbbing within your heart, then let it be manifested. Once manifested, your soul will be free.

As I see it, the so-called religious people are less religious than the creative people. A poet is more

religious to me, a painter more religious, a dancer more religious than your so-called MAHATMAS -- because they are not creative at all. They are almost stupid people; they are simply withering away. They are rosebushes that have stopped growing rose flowers: now even to call them rosebushes is not right. They are simply vegetating.

IN India a great calamity has happened: these people are respected. Uncreative people are respected, and the reasons to give them respect are simply foolish. Somebody can fast -- now this is uncreative activity; or somebody can stand for hours in the hot sun -- now this is good in a circus, but life is not enriched by it; or somebody can lie on a bed of thorns. What is the point in it? What are you creating? One can become very insensitive and lie down on thorns. And the body has dead spots on it, so if you try to find out you will be able to find out. Just tell your wife or your husband to take a thorn or a needle and push many spots on your back. You will see that a few spots you will feel, and a few you will not feel; those are the spots. There are dead spots on the back. One has just to find where they are, then you can lie down on a bed of thorns. And by and by, the body becomes immune, resistant, hard. But these people lose all sensitivity: they have never produced a song, they have never danced. But in India they are thought to be great souls. It is ugly, it is stupid, it is very dangerous -- because the whole country has been worshipping uncreativity.

Worship dancers, singers; worship poets, painters; worship creative people -- because God's only definition is creativity. He's the creator, so be a creator in your own right. Then your stream runs parallel to His stream. And if you become really creative, totally creative, you fall into His stream. He starts functioning through you. All creativity is His, so whenever you are creative, you are prayerful. Whether you go to the mosque or the temple is irrelevant.

Bauls are very creative people, simple, but very creative. This I call the great calamity that happened in India. Because of this many things disappeared: the genius of this country disappeared. You don't need a genius to fast, you need only a stubborn, muletype mind, that's all; just a cruel, masochistic mind, that's all. So your MAHATMAS are nothing but super-masochists, destructive people. If you starve somebody else you will be caught by the police; if you starve yourself you will be respected as a MAHATMA. But in both cases you are creating pain, misery.

I have been in contact with thousands of monks -- Jain monks, Buddhist monks, Hindu monks. Rarely has it happened -- I was simply surprised -- rarely did I come across somebody who was intelligent. But they are doing certain things which have become respectable, and nobody re-evaluates that if you honor and respect uncreative things, the country will become, by and by, more uncreative.

Bow your head down wherever you find creativity, because God is nothing but creativity. So wherever there is a sign of creativity, God has a signature there. He has already been there. Maybe even the poet does not know, but he has been touched by something from the beyond.

Rabindranath used to close his doors whenever he would be in a poetic mood -- sometimes for one day, two days, three days he would not come out. He would forget about food, he would not go to the bathroom, he would forget about everything. The whole family and his disciples would be worried too: "How long is this going to be?..." And he had told them never to disturb him, because whenever he was in a poetic mood, God is there. So disturbing him would be disturbing God. He would cry and tears would fall from his eyes, and he would be almost transfigured.

Once it happened that a group of people had come to meet him, and they were drinking tea. Suddenly the cup slipped from Rabindranath's hand, and he closed his eyes. People knew... they watched this beautiful phenomenon for a single moment. His face changed -- a new radiance, a new grace, something of the invisible entered. They, without disturbing him, slowly, slowly disappeared. Only one man remained, hiding behind a tree to see what was happening. He had come for the first time. That man himself has told me, "I have never seen such a transfiguration. By and by, Rabindranath was no more human -- something superhuman, a great ecstasy. And I could see the luminousness, and he started swaying, and he started singing. And those words were not coming from him; he was just instrumental. For three days he remained in that state."

Poetry is always born when the poet is just instrumental. Painting is born when the painter is not painting his ideas, but is possessed by God. Remember it: I would like my sannyasins to be creative, because I don't know of any other way to come close to God.

THESE uncreative religions and uncreative religious people have done nothing but harm -- quarrelling, argumentative, killing each other. And with the problem about the transcendental, one thing is very

complex: you cannot prove anything. The experience is transcendental. Christians cannot prove they are right. Hindus cannot prove they are right. No, no decision can be decisive, so they go on fighting and quarrelling. The whole energy that should become creative becomes destructive.

This also has to be noted down: if you don't use your energy in a creative way, if it doesn't become a dance and a laughter and a delight, then the same energy will become harmful and poisonous. It will be destructive.

It is said that Adolf Hitler wanted to become a painter, but he was refused admission. Just think: the whole world would have been totally different if he had been accepted in the academy. There would have been no Second World War. The whole humanity would have been totally different. But this man could not be creative. He wanted to be creative, he had the energy; certainly he had tremendous energy: he dragged the whole world towards destruction as no other man has ever been able to do. But it was the same energy; it could have become creative, but became uncreative.

I have heard....

The father lectured his son on the evils of fisticuffs as a way of settling disputes. "Don't you know that when you grow up you can't use your fists to settle an argument?" the father began. "You must begin to use peaceful and amicable means of arriving at a decision. Try to reason things out, try to discover by logic and evidence which is right and abide by the right. Remember that might does not make right. Though the strong may win over the weak, that still does not prove that the weak is wrong."

"I know, Dad, "said the boy, kicking at the grass. "But this was different."

"Different? What different? How different? What were you and Johnny arguing about that you had to fight over it?"

"Well, he said he could whip me and I couldn't whip him, and there was only one way to find out which of us was right."

It cannot be decided by amicable means. If this is the question: who can whip whom? then only whipping can decide. Destructive people are always very egoistic because they don't know how to drop their egos. The creative person knows glimpses of no-ego of egolessness. He knows states of no-ego. In moments of creativity, he becomes so possessed that he has a taste of something of the beyond. But a destructive person knows no non-ego states; he becomes a crystallized ego. And then the whole world goes on fighting: Hindus fighting Mohammedans, Mohammedans fighting Hindus, Christians fighting Jews, Jews fighting Christians -- and the whole world is just a conflict. It could have been a great orchestra, but it is simply a war.

Religion has to become creative. To be uncreative should be thought as the original sin, and to be creative should be thought as the only and the super-most virtue.

MILLIONS OF SUNS
WILL BURST OPEN WITH BRILLIANCE
AND THE FORMLESS IN VISUAL FORMS.

If you are moving in the right direction -- receptive, creative, happy, celebrating, loving -- millions of suns will burst open. One day you come to your innermost shrine...

... AND THE FORMLESS IN VISUAL FORMS.

YOU WILL SEE
WHAT CANNOT BE SEEN
ONLY IF YOU CAN BE
THE FORMLESS IN YOU.

Remember it: you can see only if you can be the formless in you. If you want to see the formless you will have to become formless within. Because only when the wavelengths are the same, is there communion. When you are also formless within you, suddenly something clicks and you are one with God. He is formless, you are formless; there cannot be two formlessnesses. There can be millions of forms, but formlessness can only be one.

HOW to attain to this inner formlessness? -- drop the ego. That is giving you a limitation. Drop the very word'1'. Use it, it is utilitarian in the outside world, but never bring it home. Never say'I' inside because that makes a limitation, and because of that barrier you will never be able to move into the Beloved, and you will never be able to allow the Beloved to move into you. If you want to see God, become something like God. Be creative -- one thing; be formless -- another thing.

Have you tallied,
my heart,
the number of ways of finding Him
in the city of love?
The treasure of life,
sans bogus reckonings,
the world is a carnival
where lovers meet
like children of games.
Figure out the nature of your feelings
for the jewel of your life.
He is reached in the way
each seek to reach Him.

He is reached in the way each seek to reach Him....

Through tender passion or servitude,
through loyalty or parental care,
or through the love
of tranquility, peace,
find the feelings
which are born with you
and then worship Him
with your own strength.

Bauls say that there are no fixed laws and rules to reach Him. There is no methodology. There are no super highways to reach to Him, only small footpaths. And each has to seek Him in his own way. Of course, a poet has to seek in his own way, a dancer has to seek in his own way, a lover has to seek in his own way, a meditator has to seek in his own way. So you should never listen to what others are saying; listen to your feelings. Remain true to yourself and you will remain true to God. He has already given you the key -- the key is in your feelings. Never imitate, because there is no one way for all. If you understand me rightly, then the really religious world will be a world of no religions -- no Hindu, no Mohammedan, no Christian, no Jain. A real world which is religious will be of religious people: everybody seeking and searching in his own way. And God is not limited.

JESUS says, "In my God's house there are many mansions." Yes, there are millions of doors. In fact, for each individual there is a separate door, special; nobody else can enter through that door but you. So don't imitate: imitation creates falsity, pseudo-ness, inauthenticity. Just feel your own way and don't bother about what others say. It is nobody else's business. Don't bother about what churches say, organizations say -- listen to your own heart.

Bauls are very individualistic. Religion has to be individualistic because it is a process of individuation. But what other religions have done up to now is to destroy individuality and try to make everybody a part of the crowd. They have created mobs, and they have destroyed individuals. Bauls are rebellious about it.

He who has seen the beauty
of the Beloved friend
can never forget it.
The form is for seeing
but not for discourse,
as beauty has no comparison.
He who has seen that form
flashing on the mirror,
the darkness of his heart
is gone.
He lives with his eyes
focused on the form,
careless of the river
between life and death.
His heart
forever devoted to the beauty
dares the gods.

Each one has to come to his own vision, each one has to look through his own eyes. You cannot see through my eyes, and you cannot touch Him through my hands. Even if I hold your hand and put it on Him, it will never reach to Him -- because you are not ready. If you are ready, He is always reaching you. And what is readiness in the eyes of the Bauls? -- become individual.

Remember, God is very original; He never makes the same model again. A Buddha is a Buddha, a Krishna is a Krishna -- never again does He repeat. So don't go on carrying Gitas and Dhammapadas. Read them as beautiful pieces: read them as poetry, but not as religion. Read them as great art, literature, but not as religion. Listen to the Koran recited -- it is tremendously beautiful whether you understand it or not, whether you know the language or not. The very word 'koran' means recite. There is no comparison; no other scripture can be recited so beautifully. It is aesthetic, it has a tremendous beauty of sound; listen to it. Read the Bible -- never has literature ever been able to transcend the simple assertions of Jesus -- but never as religion. Religion you will have to find yourself. Poetry you can find, beautiful assertions you can find. And I'm not saying don't read them, because they are your heritage. They make you rich. A man who has not read about Buddha and who has not read his assertions cannot be contemporary. Something will be missing. If you have not read the Koran and the Bible and Mahavir's statements, then you will lack something very essential. You will be poorer for that. Read, but read as great literature. Enjoy it, delight in it, but don't believe. A poem is not to be believed, it is to be delighted in.

BELIEF is borrowed. You will have to find your own trust, you will have to find your own faith. Hard is the path, arduous are the ways. In the beginning it looks almost impossible to reach, but I say to you, it is only in appearance. If you start moving: if you start praying, if you start dancing, if you start singing in His name, He arrives.

Do you wish to visit
my inner home
and drink nectar,
my heart?
Will you not fail to enter
where lovers march
in a joyous carnival
singing of love?
Then walk the way
with a lamp of beauty,
leaving behind this greed,

that lust,
the ways of the world,
and all qualities.
Blames and violence,
old age and death,
dawn and dusk
do not live there.
Only rays of color
brilliantly shine.

What cannot be seen you will see. The impossible will happen. Religion is the impossible revolution. It happens -- it is almost impossible to believe that it happens. It is so beyond the ordinary mind: it is so beyond logic, it is so beyond intellect, that it is difficult to believe that it happens -- but it happens. Look into my eyes, look into ME, watch and feel; it has happened. It can happen to you.

YOU WILL SEE
WHAT CANNOT BE SEEN
ONLY IF YOU CAN BE
THE FORMLESS IN YOU.

BUT the only art that you have to learn is how to be formless within you. How to drop the ego is the very core of all religions; how to efface yourself utterly, so utterly that your room is just an emptiness, that you are just a room and nothing else, just space, pure space. In that pure space one starts seeing that which cannot be seen, and one starts hearing that which cannot be heard, and one starts touching what cannot be touched, and one arrives to the point where all seeking, searching, desiring disappears. One is fulfilled.

That benediction is your birthright. And if you are missing, nobody else is responsible. Only you, and ONLY you are responsible if you miss. There is no need to miss even for a single moment anymore. Once understood, what is the problem? Why cannot you put yourself aside? Why cannot you be in a state where no'I' exists?

Sometimes it happens accidentally. Listening to great music, sometimes it happens that you forget that you are. You ARE, more so than ever before -- more grounded, more centered -- but still you forget that you are. It disappears in great music. Watching a Himalayan peak, it disappears sometimes. It is so wonderful, so surprising, so pure... the untouched Himalayan snow... that for a moment you touch an altitude of your own being, and the ego is left, deep down.

Sometimes, if in the night you are suddenly awakened, for a single moment you are puzzled about who you are and where you are. Have you not watched it? Otherwise, ask your wife or husband one day to wake you suddenly in the night, to shake you, and see: for a few seconds you are, but there is no feeling of who you are. The name, the form, the identity is not there. You are coming from such deep sleep that it will take a little time to take back the garb of the ego.

IT happens in love. Two lovers sitting are not two -- something between them has fallen, disappeared. Barriers gone, they are overlapping. It happens accidentally also, but if you understand it you can, by and by, allow it to grow in you. That's all that religion is about.

MY HEART,
DRESS YOURSELF IN THE SPIRIT
OF ALL WOMEN
AND REVERSE YOUR NATURE AND HABITS.
MILLIONS OF SUNS
WILL BURST OPEN WITH BRILLIANCE
AND THE FORMLESS IN VISUAL FORMS.

YOU WILL SEE

WHAT CANNOT BE SEEN
ONLY IF YOU CAN BE
THE FORMLESS IN YOU.

The Beloved, Vol 2

Chapter #10
Chapter title: Love Is Death

10 July 1976 am in Buddha Hall

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The first question:

BELOVED OSHO, THERE IS NO MORE SEARCHING AND SEEKING. THAT HAS ALL STOPPED. I HAVE FOUND NOTHING IN PARTICULAR, BUT I FEEL FREE, FREED. I GO ABOUT MY BUSINESS WITHOUT ANXIETY. THIS FOR ME IS BLISS, AND I FEEL SUCH A FLOOD OF GRATITUDE FOR YOUR PRESENCE HERE. GIRISHA.

THERE IS NOTHING TO BE FOUND IN PARTICULAR. The search for the particular is illusory, utterly illusory. The mind seeks something in particular; that is the problem with the mind. God is not a particular thing or a particular being; God is sheer existence. All that is is God. God is the greatest generality. You cannot find Him somewhere because He is everywhere. You cannot find Him in any place because He is the whole, the total. You cannot indicate Him; whatsoever the indication, it will be wrong: He is in all directions, within and without.

Mind is narrow; it goes on seeking in a very concentrated way. Concentration is not the approach towards God. Concentration is a mind approach. God is everywhere, so you have to relax, you have to be meditative. That's the difference between concentration and meditation. Concentration is a focusing of the mind exclusively on something. That's what desire is: a concentrated mind, a mind intent to reach somewhere, to reach something, a great seeking -- but it has to be narrow. And God is the infinite.

You have to relax, and you have to drop all searching -- only then you'll find Him. Seek, and you will never find Him. Just be, and He has always been there surrounding you. He has never left you for a single moment, because you cannot exist without Him. It is impossible to be without Him for a single split moment. He is your life. He is your being. You can exist without food for months, you can exist without water for a few days, you can exist without air for a few seconds, but you cannot exist without God even for a split second. It is impossible.

This is my whole effort here: to help you to relax. I am not here to make you tense, ambitious, desiring to find God. One who is searching is still in the world. The searcher is part of the world. One day he was seeking money, power, prestige; now he is seeking God, bliss, heaven, but the search continues. He has only changed the objects of the search, but he remains the same. I am here to help you to see the point that God is already the case. You are just like a fish already in the ocean. Maybe the ocean is so obvious that you can't see: you are born in it, you are made of it, you will dissolve in it. It is a question of recognition, not of

search.

A searching mind becomes concentrated. Relax and just recognize.

So I don't say to you to seek God, I say to you to live Him right now. There is no need to seek -- enjoy Him right now, celebrate! Let it be a festival. He has already happened. He is just waiting for you to dance with Him, to delight with Him.

Good. Girisha is perfectly right: "I have found nothing in particular"...right, precisely. That is the point; nothing is to be found in particular..."but I feel free, freed"...exactly, that is the point to be understood. A great freedom is needed -- freedom from desire, freedom from search, freedom from seeking, freedom from the narrow mind. One simply relaxes in all directions. When you relax, you are all-dimensional; when you seek, you are one-dimensional. When you relax you become part of the whole; when you seek you remain an ego.

This 'nothing' is what God is; and this freedom, this tremendous freedom -- that there is no longer any desire to bind you, no bondage exists -- this is what MOKSHA, liberation is. MOKSHA or liberation is not a geographical thing. It is not somewhere: it is not after you die, it is a recognition, a recognition of here and now. Be free of all seeking.

There are only two types of people in the world: one, who are continuously seeking. They seek and they never find, because seeking is not the way to find. They seek one thing, then another thing, then another thing; they continuously change their objects, but they continue seeking. They are one-dimensional people. They miss God because God is all-dimensional. They are linear people; they move in a line -- and God is all. You cannot find Him through linear logic.

Then there is another type of person -- very rare -- who doesn't seek, who enjoys, who delights in whatsoever is available, who dances, who sings. These are the Bauls, these are the really authentically religious people.

God is not somewhere in the future. If you delight, He is here. If you celebrate, you will find Him just by your side, beating in your heart. But if you seek Him you will never find Him anywhere. The seeking mind never reaches to reality. And one becomes too much of a seeker, by and by: too much practice, conditions, so you go on seeking. Today you will seek, yesterday you were seeking, tomorrow also you will seek; past lives you were seeking, this life you are seeking, in the future lives also you will seek. Seeking has become habitual. It has become a structure. Drop that structure!

This is my message: He is here, right THIS very moment. Don't miss Him.

There is no point in seeking; you just also be here, as He is here, and the meeting, and the communion, and the orgasm... you become one.

"I go about my business without anxiety" -- beautiful! Because then everything is His, business also. Ordinary day to day activity becomes religious, because all is His. When you are taking a bath, you are giving Him a bath. When you are standing under a shower, He is showering on you. When you are eating He is eating, and when you feel satisfied He feels satisfied. When you are singing He is singing within you, and He is the audience also; He is listening to you. Every moment and every act becomes luminous with His presence. When the whole life becomes luminous -- waking, He wakes in you; sleeping, He goes to sleep and takes a rest -- then there is no distraction. Then you are continuously in tune with Him. Then the harmony has happened. This is what a religious life is all about.

Religious life is not something separate from life. It is not the life of the temple or of the monastery; it is the life offered to God -- totally, unconditionally, utterly. And now one lives because He wants you to live. And one lives happily, because He has chosen you, because He has chosen you to be an instrument to Him. Then you become a flute on His lips...then everything is tremendously beautiful. This is what the Bauls want to say....

'...and I feel such a flood of gratitude for your presence here."

Gratitude arises whenever you start feeling God's presence around you; then only gratitude is left. Then your whole energy becomes gratitude, then your whole being becomes a thanksgiving, it becomes a prayer -- because nothing is missing, and the world is so perfect, and everything is as it should be. Gratitude is natural. Gratitude is not something that can be practiced. You have been taught to be grateful; you cannot be. Gratefulness is a consequence: when you feel God close by, gratitude arises. It is a by-product. Respect arises. This respect is not something that you manage, it is something beyond you. You have been taught to be grateful to your parents, taught to be grateful to your teachers, taught to be grateful to your elders, but those are all just conditionings. When real gratitude arises, then you see what a tremendous difference there is. The gratitude that was taught was just a concept, a dead ritual. You were following it like a mechanism.

When the real gratitude upsurges in your being, you feel for the first time what prayer is, what love is.

Good, Girisha. Continue to remember, continue to relax, continue not to lose this experience that is happening to you, because this experience is the only experience that makes life meaningful, which gives life a glow, a benediction. You are blessed, Girisha, but don't lose track of it. It is very difficult to get, and it is very easy to lose -- because mind has a long history, and it is very strong, and this new experience is just a small sprout, very soft, fragile. The mind's heavy rock can crush it at any moment, so be very alert.

People who have not known anything like a spiritual experience of ecstasy, elation, who have never felt any presence of God, need not be very alert, because they have nothing to lose. But a person who has had an experience, a glimpse, a mini-SATORI, has much to lose. He'll have to be more cautious. Be more cautious. Allow what has happened to you to happen more and more. Go deeper into it so that that which is fragile becomes strong, that which is new becomes deeply rooted in your being.

It fact, people who are searching and seeking and making much fuss about it are completely unaware that finally, when they reach, they will find there is nothing.

I have heard....

A lawyer was cross-examining Mulla Nasrudin, a witness. He asked, "And you say you called on Mrs. Sultana on May 2nd? Now will you tell the jury just what she said?"

"I object to the question," interrupted the lawyer on the other side. There was nearly an hour's argument between counsel, and finally the judge allowed the question. "And as I was saying," the first lawyer began again, "on May 2nd you called on Mrs. Sultana. Now what did she say?"

"Nothing," replied Nasrudin. "She was not at home."

One day, when you arrive, you simply are amazed that for so many lives you were seeking something which had never been there, and that which has been there was so close to you, and there was no need to seek it.

Delight, enjoy. God is not a thing, it is an attitude, an attitude of celebration and festivity. Drop sadness. He is so close by; dance! Drop long faces, it is sacrilege -- because He is so close by. Forget your childish miseries and worries; He is so close by. Don't go on brooding about immaterial things; He is so close by. Allow Him to hold your hand. He has been waiting for you for long.

The second question:

IF YOU HAPPENED TO MEET A BAUL, A TANTRICA, AND A YOGI, WITH WHOM WOULD YOU LIKE TO TAKE A CUP OF TEA?

IT is a very complex question. The answer is not easy, but still I will try.

I will tell the Yogi to prepare the cup of tea, because those are the most hygienic people! And I will tell the Tantrica to bring it, because they know how to present a thing; they know what ritual is. But I am going to take tea with the Baul.

The third question:

WHEN ONE BECOMES EMPTY OF ALL THOUGHTS, EMPTY OF ALL PLANNINGS, EMPTY OF ALL DESIRES, WHAT TRANSFORMATION WILL HAPPEN IN ONE'S OUTER LIFE AND ONE'S INNER LIFE? HOW WILL HE BEHAVE? HOW WILL HE SEE THINGS? HOW WILL HE LIVE IN THE WORLD? PLEASE SAY.

IT depends, it depends on the individual. There cannot be any dogmatic statement about it because each individual is so unique. When Basho becomes enlightened he starts singing poetry, poems; Buddha has never done that. When Krishna becomes enlightened he starts dancing, singing; Mahavir has never done that. When Mahavir becomes enlightened he keeps silence for many years, remains absolutely silent, not a ripple is allowed; Meera has not done that. When she becomes enlightened, she dances from village to village, she sings the glory of God. It is very difficult to make a dogmatic statement.

There have been people who renounced life when they became enlightened and went to the Himalayas, moved as far away from the society as possible. There have been people who became enlightened and came back to the world, even if they had been in the Himalayas, and started living with people again. There have been people who remained emperors even when they became enlightened. Zen Masters go on living very ordinary lives; it is very difficult even to recognize. If you don't have eyes to penetrate them, you will not recognize them.

It is said about a great Zen Master, Rinzai.... The emperor came to see him. He was cutting wood just in front of the ashram. The emperor asked, "Where is your Master?" Rinzai said, "He is inside." Now of course, the emperor thought he must be inside the ashram, so he went inside the ashram. Rinzai ran in another door and sat on the Master's chair with closed eyes. When the emperor reached, he recognized: "This man seems to be exactly like... just like the woodcutter." He said, "What is the matter? Who are you? Are you trying to befool me, or are you a madman?" Rinzai said, "But I have told you, he is inside, and you didn't understand me. Because you did not understand me, I had to run and I had to sit on this chair. Maybe you can understand only superficials. I was ready then and there to reveal myself, but you didn't wait. Yes, I am the Master, now what do you want? And don't waste much time, because much wood is still left to be cut and chopped."

Zen Masters live very ordinary lives: they chop wood, they carry water from the well, they prepare food in the kitchen. It is very difficult to see them unless you have eyes. They don't live any sort of extraordinary life, because they say, "The very search to be extraordinary is egoistic." Just to be ordinary is the real attitude of a religious man. And remember, the urge to be extraordinary is very ordinary. There is nothing extraordinary about it because everybody wants to be extraordinary. To be ordinary is very extraordinary -- because who wants to be ordinary?

So it is very difficult, and I will not give you a criterion to judge by because those criteria have been very destructive and harmful. Once you have a dead criterion with you, you will miss many real people, and you will be deceived by many pseudo people. Whosoever can fulfill that criterion will look like he is enlightened.

For example: Mahavir became enlightened; he became naked. Now, anybody can stand naked; there is nothing special about it. Any madman can do that. And you can go to visit a nudist club -- they are not all Mahaviras. Buddha became enlightened; he was sitting in a particular posture, the lotus posture. You can sit in a lotus posture. If you are Eastern, then it is very simple; if you are Western, then six months' practice, but that's all. You can sit in a lotus posture, but that will not make you a Buddha. You can imitate very easily; that's how imitators are there all over the world. Go and see a Jain monk: he imitates perfectly, but nothing else is there.

Enlightenment is always new, fresh -- it is not an imitation, it is not a carbon-copy; it is ALWAYS original. So I cannot tell you exactly how he will behave, but I can tell you how to imbibe. If there is somebody who has something of the unknown around him -- a mystique -- then, how to imbibe? Drop all considerations, all mental considerations. Don't ask that he should be 'like this'; just be with him. Just sit with him in silence. be open to him. If he has become enlightened, suddenly you will see a throb within you that you have never known before: your energy will start rising. You will see a great silence arising in you, and a great bliss, drop by drop, reaching your innermost core of being.

An enlightened person, if allowed to enter into you, will give you self-evident proofs. But those are not intellectual proofs; they are not arguments of mind. He argues with his whole being. His argument is that of his presence -- so allow his presence and don't carry any criterion. If you are a Jain you will miss Buddha; if you are a Jain you will miss Krishna; if you are a Jain you will miss Christ. If you are a Christian you will miss Mahavir. You will carry an idea, a fixed pattern. Don't carry any fixed pattern. If you feel that somebody is there who is livelier than you, more radiant than you, more understanding than you, more compassion overflowing from his being, then just be in his presence. That's what we call SATSANG: just be in his presence. If he has arrived, you will feel a sudden pull in your being -- you are being pulled towards some unknown center. And you will feel tremendous beauty, bliss. blessings showering on you. That will be the only criterion; but for that you have to be ready.

Ordinarily, people ask, "Give us some objective criterion." There is none. The criterion can only be if you are open. What is the criterion to know whether this flower is a rose or not? The only criterion is to open your eyes, open your nostrils, smell it, let it reach your being; only that will reveal. But if you don't have eyes and you have lost your sense of smell, then it will be very, very difficult for you to know whether it is a rose or something else. It may be just a plastic rose or a paper rose; it can deceive you.

So I will not give you any description of the objective reality, of what happens -- it is individual, unique, always different, never the same -- but I can give you a subjective way to feel.

I have heard....

A maddened Roman swordsman came into the village cutting down men, women, and children, and terrifying everyone. Arriving at the doors of a Zen monastery, he smashed down the door with the hilt of his sword. Striding up to the Master who was sitting in ZAZEN, he raised his sword and was just about to kill him, when something of the Master's stillness reached him. And angrily he shouted, "Don't you realize that standing in front of you is a man who can cut you in two without the blink of an eye!"

The Master quietly said, "Don't YOU realize that sitting in front of you is a man who can be cut in two without the blink of an eye? So go ahead. Don't be restricted by my silence; do whatsoever you have decided to do." But the silence had reached the madman. The silence of the Master had touched his heart; now it was impossible.

So just be open.

Even if you are a madman, and open, you will recognize enlightenment wherever it is, in whatsoever form it has taken. And even if you are a great philosopher, intellectual, very rational to the core, if you don't allow yourself to imbibe the spirit of silence and bliss, you will miss. You have to be very, very open. You have to be in a let-go -- and then the evidence comes so strongly. It is so certain that you can deny everything, but you cannot deny a man of enlightenment -- it is impossible. You may not be able to prove it to others -- because there is no way to prove -- but for you, the thing is settled. And once it is settled for you, once you have been in contact with an enlightened man, a bridge has been created. Now you can never be the same again. The VERY phenomenon that you could recognize a man of enlightenment is enough to start the foundation of you own enlightenment. It is enough to give you a new direction, a new being, a new birth.

The fourth question:

ANYTHING I SEE HAPPENING IN MYSELF IS FALSE, ILLUSORY, AND A MIND TRIP, RIGHT? AND MY RECOGNITION OF THE MIND TRIP IS A MIND TRIP TOO?

RIGHT.

As far as thoughts go, everything is a mind trip. When thoughts cease and you see without any thoughts crowding in your mind, when you see clearly with no smoke of the thoughts surrounding you, when your look is simple, innocent, uncorrupted by thoughts, then it is not a mind trip. Only meditation is not a mind trip; everything else is a mind trip. Or, love is not a mind trip; everything else is a mind trip. If love or meditation has happened to you, you will know what I am indicating towards. In a deep moment of love, thinking stops. The moment is so intriguing, the moment is so tremendously powerful, the moment is so intensely alive, that thinking stops. You are simply in awe, a great wonder surrounds you. Or in deep meditation, when the moment of silence has come and you are absolutely silent, still -- no flickering, no wavering, no trembling, the flame of your consciousness is straight -- then thinking stops. Then you are outside the grip of the mind. Otherwise, everything is a mind trip.

Remember it: one has to go beyond the mind because the mind is SAMSAR, the mind is the world. It is because of your thinking that you are missing the truth. Once thinking is stopped you are face to face with the reality. It is the continuous screen of thinking that is distorting reality. It is as if you are looking in a lake full of ripples. It is a full moon night, and the lake is reflecting the beautiful moon -- but it is full of ripples. You cannot gather it together; the moon goes on splitting into a thousand fragments. The whole lake seems to be spread over by the moon, silvery, many fragments of the moon all around. Then the wind stops, the ripples disappear: those fragments start falling into one moon. The silver that was spread all over the lake becomes more concentrated in one place. When the lake is completely without ripples, the moon is reflected perfectly.

When the mind is with thoughts, the lake is with ripples; when the mind is without thoughts, the lake is without ripples. God is reflected perfectly when there is no ripple in you. Forget all about God -- the only thing to be done is how to become ripple-less, how to become thoughtless, how to drop this constant obsession with thinking. It can be dropped -- it is because of your cooperation that it continues. It is your

energy that you go on giving to it that keeps it alive. It is just like a man on a bicycle: he goes on pedaling -- it is his energy that keeps the cycle going on. Once he stops pedaling, the cycle may go a little further because of the past momentum, but then it has to stop.

Don't give energy to your thoughts. Become a witness -- indifferent, aloof, distant. Just see the thoughts, and don't be in any way involved in them. Note the fact: the thoughts are there; but don't choose this way or that, don't be for or against, don't be pro or con. Just be a watcher. Let the mind-traffic move, just stand by the side and look at it, unaffected by it, as if it has nothing to do with you.

Sometimes try it: go on the busiest street where the traffic rush is too much. Stand by the side of the road and see the traffic -- so many people going hither and thither, and cars and bicycles and trucks and buses. You just stand by the side and look, and do the same inside: close your eyes and see -- the mind is a traffic of thoughts, thoughts rushing here and there. You watch, you just be a watcher. By and by, you will see that the traffic is becoming less and less. By and by, you will see that the road is empty, nobody is passing. In those rare moments, first glimpses of SAMADHI will enter in you.

There are three stages of SAMADHI. First, when you achieve glimpses through gaps -- one thought comes, then it has gone and another has not come for the time being. There may even be a gap for a few seconds; in that interval reality penetrates you -- the moon becomes one. The reflection is there only for a single moment, but you will see the first glimpse.

This is what in Zen they call SATORI. By and by, the gaps will become bigger, and when the gaps become bigger and you can see reality more clearly, that vision of reality changes you. Then you cannot be the same because your vision becomes your reality also. Whatsoever you are seeing affects your being. Your vision, by and by, is absorbed, digested. That is the second stage of samadhi.

And then comes the last stage: when suddenly the whole traffic disappears, as if you were fast asleep and dreaming and somebody has shaken you and awakened you, and the whole traffic of dreaming has stopped. In that third stage you become one with reality, because there is nothing to divide. The fence that was dividing you has disappeared. The wall is no more there. The wall is made of the bricks of thoughts, desires, feelings, emotions; once it disappears -- it is a China wall, very ancient, and every strong -- but once it disappears, there is no fence between you and God. When for the first time the third stage happens, that is where the Upanishads announced, "AHAM BRAHAMASMI" -- I am God, I am the Brahma. It is where the Sufi mystic, Mansur, declares, "ANA'L HAQ" -- I am the truth. It is there when Jesus declares, "I and my God are one, I and my Father are one."

The fifth question:

ON THE ONE HAND YOU ARE GIVING ULTIMATE FREEDOM TO DO WHATSOEVER WE WANT TO DO, AND ON THE OTHER HAND YOU ARE GIVING RESPONSIBILITY. WITH RESPONSIBILITY, I CANNOT USE THE WORD 'FREEDOM' AS I WANT, HENCE I HAVE TO WAIT FOR THE RIGHT MEANING OF FREEDOM. THE MOMENT I GET IT, I GET IT WITH RESPONSIBILITY. OSHO, WHEN I UNDERSTAND I FEEL'THANK YOU'. OTHERWISE, I WOULD LIKE TO USE, AND I HAVE ALREADY USED IT AS A LICENCE.

IT is one of the perennial questions of humanity: the question of freedom and responsibility. If you are free, you interpret it as if now there is no responsibility. Just a hundred years ago Friedrich Nietzsche declared, "God is dead, and man is free." And the next sentence he wrote is, "Now you can do whatsoever you want to do. There is no responsibility. God is dead, man is free, and there is no responsibility." There he was absolutely wrong; when there is no God, there is TREMENDOUS responsibility on your shoulders. If there is a God, he can share your responsibility. You can throw your responsibility on Him: you can say, "It is YOU who have made the world; it is YOU who have made me in this way; it is YOU who is finally, ultimately, responsible, not me. How can I be ultimately responsible? I am just a creature, and you are the creator. Why have you put seeds of corruption in me and seeds of sin in me from the beginning? You are responsible. I am free." In fact, if there is no God, then man is ABSOLUTELY responsible for his acts, because there is no way to throw responsibility on anybody else.

When I say to you that you are free, I mean that you are responsible. You cannot throw responsibility on anybody else, you are alone. And whatsoever you do, it is your doing. You cannot say that somebody else forced you to do it -- because you are free; nobody can force you! Because you are free, it is your decision

to do something or not to do something. With freedom comes responsibility. Freedom IS responsibility. But the mind is very cunning, the mind interprets in its own way: it always goes on listening to that which it wants to listen to. It goes on interpreting things in its own way. The mind never tries to understand what really is the truth. It has taken that decision already.

I have heard....

"I am a respectable man, doctor, but lately life has become intolerable because of my feelings of guilt and self-recrimination." The patient gulped miserably before continuing. "You see, I have recently fallen victim to an uncontrollable urge to pinch and fondle girls in the underground."

"Dearie me," tutted the psychiatrist consolingly, "we must certainly help you to rid yourself of this unfortunate urge. I can quite see how distressing.... "

The patient broke in anxiously, "It is not so much the urge I wanted you get rid of for me, doctor, it is the guilt."

People go on talking about freedom, but they don't want freedom exactly, they want irresponsibility. They ask for freedom, but deep down, unconsciously, they ask for irresponsibility, licence.

Freedom is maturity; licence is very childish. Freedom is possible only when you are so integrated that you can take the responsibility of being free. The world is not free because people are not mature. Revolutionaries have been doing many things down through the centuries, but everything fails. Utopians have been continuously thinking of how to make man free, but nobody bothers -- because man cannot be free unless he is integrated. Only a Buddha can be free, a Mahavira can be free, a Christ, a Mohammed can be free, a Zarathustra can be free, because freedom means the man now is aware. If you are not aware then the state is needed, the government is needed, the police is needed, the court is needed. Then freedom has to be cut from everywhere. Then freedom exists only in name; in fact it doesn't exist. How can freedom exist when governments exist? -- it is impossible. But what to do?

If governments disappear, there will simply be anarchy. Freedom will not come in if governments disappear, there will simply be anarchy. It will be a worse state than it is now. It will be sheer madness. The police are needed because you are not alert. Otherwise, what is the point of having a policeman standing on the crossroad? If people are alert, the policeman can be removed, will have to be removed, because it is unnecessary. But people are not conscious.

So when I say 'freedom', I mean be responsible. The more responsible you become, the more free you become; or, the more free you become, the more responsibility comes on you. Then you have to be very alert to what you are doing, what you are saying. Even about your small unconscious gestures you have to be very alert -- because there is nobody else to control you, it is only you. When I say to you that you are free, I mean that you are a God. It is not licence, it is tremendous discipline.

The sixth question:

AFTER HEARING YOU FOR THE LAST NINE DAYS AND UNDERGOING MORNING AND EVENING MEDITATIONS IN YOUR ASHRAM, I CAME TO THE CONCLUSION THAT I ENVY VIVEK, BUT I AM NOT JEALOUS OF HER. I FEEL SHE IS HOLDING THE'PARAMPADA' OF BELOVED DISCIPLE IN THE ASHRAM. HOW TO REACH THAT STAGE?

MIND functions in such strange ways. You have been here to meditate; it has nothing to do with anybody else. In fact, a real meditator will not look at what is happening to others. A real meditator will be going inwards.

It is said about Bayazid that he lived with his Master for twelve years, and he passed the same hall every day to come to the Master. One day the Master said to Bayazid, "You go back to the hall. There, in the cupboard, one book is Lying -- you bring that book." Bayazid said, "I will go, because I have never seen that there is a cupboard." The Master said, "You have been coming to see me continuously, every day, for twelve years, and you have to pass that hall every day; you have not looked around?" He said, "I was coming to you, Master. I am not here to look at what is in the hall, whether there is a cupboard or not, and whether there is a book in it or not. I am not here for that. My whole intent, my whole being is just for you. I am open towards you. I will go and see." The Master said, "There is no need; the book is not needed. In fact, there is no book and there is no cupboard. It was just a test to see whether you are distracted. I am happy that you are not distracted."

Now, this question is a question of distraction. How are you related to anybody? You should be meditating, or, at the most, you should be open towards me. But mind goes on creating new complexities and troubles.

The question is from a woman, so that shows something about the feminine mind also. She is more interested in Vivek than in me. If you are to feel envious, feel envious of me! But a woman is a woman; even if she has come to meditate, it makes not much difference. And then she says, "I am not jealous of her, but I envy." This is always happening in the mind: if somebody is envious we call him jealous; if we are jealous we say this is just envy. There is a double-bind.

What is envy? It is nothing but passive jealousy. Maybe jealousy is too strong a phenomenon; envy is a little passive. The difference may be of degrees, but it is not of quality, it is only of quantity. Envy can become jealousy at any moment; envy is just jealousy in progress. Mind has to drop all envies and jealousies.

She has asked, "How to reach that stage?" The first thing is to drop envy and jealousy, otherwise there is no possibility -- because love cannot exist where envy and jealousies exist. Then your search is only for a certain type of power: that in the name of love you are just trying to fulfill the ego. And it is arduous to drop, because love exists only when all the negative elements of the mind are dropped. It is very arduous. You can ask Vivek how arduous it is.

Just a few days ago she was saying to me, "You are worse than Gurdjieff!" Now that is a great compliment. Gurdjieff was really very hard on his disciples, and she says, "You are worse than Gurdjieff!" But I can understand: I am hard, I HAVE to be hard. The closer you come to me, the harder you will find me. When you come just as a visitor, then it is okay; I am not hard. I have to be very, very polite when you come as a visitor -- that is the trap. Once you are trapped, then I become hard.

The woman has not taken sannyas yet; she should take sannyas and see.

Come closer to me... you will be coming closer to your own death. Love is death. You will have to die; only then can you comeclose to me. You will have to efface yourself utterly; only then can you come close to me.

But people think that love is the promise of a rose garden. Yes, ultimately yes, but on the way it is a lot of hell.

Let me tell you one anecdote:

A great philosopher, feeling the absolute meaninglessness of life, decided to commit suicide by hanging himself. A friend came into the room and discovered him standing with a rope around his waist, and he enquired what he was trying to do. The philosopher told him he was taking his own life. "But," said the friend, "why have you the rope round your waist?"

"Well," said the philosopher, "when I tied it round my neck, it was choking me."

Love is a rope round the neck -- it will choke you, it will kill you. Only those who are courageous enough to commit suicide -- a spiritual suicide -- who are ready to die, only they can be reborn, and only they can be close to me. It has nothing to do with me. I am there, available to everybody. My invitation is there for you to come. It depends on you. But if you come just to become close to me, envious of others who are close, you are coming close for wrong reasons. Then your rope will be just around your waist, and you will say, "I cannot put it on my neck, it is choking."

People can come close also for wrong reasons, for political reasons. Now this woman has a political mind: she thinks Vivek is in a PARAMPADA, in the highest power position. This is a search for power.

Those who are close to me are close because they have effaced themselves. At least they are sincerely trying. It is hard, it is difficult, but they are trying.

I was reading a small anecdote:

There was a small camp of little boy scouts. The camp counsellor was explaining the rules of a new game: "If your enemy calls your number from his side of the battlefield," he said, "you must be a dead man, immediately. Drop just where you are. Lie still as if you are dead, become completely dead."

Ten minutes later came an agonized whisper from the youngest camper, "Please may I move now? I am a dead man, but I am on an ant hill."

You can pretend that you are effacing yourself, you can pretend that you are humble, you can pretend that you are ready to drop your ego, but pretensions won't help. Sooner or later truth comes out. And one should not become interested for wrong reasons.

The girl was rich and the young man, Mulla Nasrudin, was very poor. She liked him but that was all, and Nasrudin knew it. One night he had been a little more tender than usual:

"You are very rich," he ventured.
"Yes," she replied frankly. "I am worth one million rupees."
"And I am poor."
"Yes."
"Will you marry me?"
"No."
"I thought you would not."
"Then why did you ask me, Nasrudin?"
"Aw," said Nasrudin, "just to see how a man feels when he loses one million rupees."

Don't ask such questions, because they come out of wrong desires. First watch from where they are coming and be very, very alert. See as clearly as possible. Don't hide behind words. Don't call your jealousy envy. Be very hard with yourself. Only then will your diagnosis be helpful, and right questions will arise. If you ask a wrong question, you waste time.

The last question:

WHO IS A BAUL? PLEASE TELL US THE DEFINITION.

IT should have been asked in the beginning; now this is going to be last. But in a way, it is good. If in the beginning you had asked about the definition of a Baul, it would have been almost impossible to say anything. Not that now I can define, but at least now I can say it is indefinable.

The Baul is not a metaphysics, the Baul is a mystique. I can invite you to participate in that mystery, but definition is not possible. So I am not going to define. Instead, I will tell you a story. Maybe that will give you a definition; but you will have to find it yourself.
I have heard....

Once upon a time, an angel came to earth to see man and his world, because he had heard so many stories of man's splendor that he could not resist his curiosity. The beauty of the world overwhelmed him: the sunlit mountain peaks and dark forests, the whining winds and tossing, rainbow-colored valleys, the dew-kissed soil, the soil's lusty smell, the animals, fierce and gentle. Everywhere there was such beauty. But when the angel saw man he was awed, for he heard the music of the human heart and the song of the human soul. He fell in deep love with human mystery. Dusk came, but he lingered on. Man and man's earth had so moved the angel that he hesitated to leave. But finally, his time finished, he had to go with tears in his eyes. And tremendously encircled, enriched by this adventure on the earth, by this experience, before going out, before going back to his own world, just out of sheer joy he wanted to help some of us on our way. He looked about, saw four persons walking together. He approached them and said, "I have come to grant you each one wish." As luck would have it, they all were spiritual aspirants.

The first one spoke up, "I have striven incessantly after distant divine truth -- nothing but struggle, struggle, struggle. Give me spiritual peace!"
"But struggling is one of the joys of life," said the angel, not understanding the first seeker's wish.
"I would like peace!" insisted the man.

This being his wish, the angel changed the youth into a cow that chewed the grass of a distant pasture quite contentedly.

A bit disturbed, the angel turned to the other aspirant.
"God is pure but I am not," said the other. "Please rid me of all impurities, of passions, emotions, desires."
"Are not they the very fount of life?" asked the angel.
"But I don't want life, I want purity!" insisted the second man. He then closed his eyes and waited for his transformation. In a split second he disappeared, and in a faraway temple, a marble statue appeared in his likeness.

Then the third one said, "Make me perfect; anything less will simply not do." He vanished but did not reappear anywhere, for nothing on earth is perfect or can be perfect.

The angel turned to the fourth, "And what is your wish?"
"I have no wish," replied this happy man.
"No wish at all?"

"None -- except to be human, fully human and alive."

A near-smothered joy began again to stir within the angel. He looked longingly upon this blessed man, and then leaned over and embraced him with a deep love. The fourth man continued on his way singing the glory of life, dancing the joy of life.

This fourth man is the Baul.

There is no other way to define a Baul. The Baul is tremendous love for life, tremendous love for this earth, tremendous love for all that is. The Baul is not an idealist, he is a realist -- down to earth. The Baul does not ask for any paradise somewhere else, he is already in paradise, herenow. The Baul is not a seeker, the Baul is one who has found. the Baul is a SIDDHA: one who has looked into life and realized that all is available and there is no need to seek. One has just to participate in this mystery called life. He dances, he sings, he enjoys, he is blissful for no reason at all. This is half the story; the other half is still there.

The angel reached heaven. God called him and asked him, "What were you doing on the earth? Tinkering with my creation?"

The angel said, "I am sorry, but those people desired; those were their wishes. I simply helped them to fulfill."

God said, "That's right. I am not angry, I was just enquiring. Have you any wish to be fulfilled?"

The angel said, "Make me the fourth man back on the earth. Send me back and make me the fourth man."

Let that be your wish also. And there is no need to ask? because that is already fulfilled. You are a man on the earth, a woman on the earth; enjoy this gift of God! In deep gratefulness, sing the song, dance the dance that is waiting deep inside your being to be expressed. Be creative. Flower.

A Baul is a flowering. A Baul is a flowing energy. A Baul is not the ordinarily so-called religious, a Baul is really religious. He is not against the world, because he is not against God. It is His creation; he is not against anything because all is God's. He finds the temple of God everywhere. Every presence is full of His presence. A Baul is a madman; that is the meaning of the word 'baul'. It comes from a Sanskrit word, vatul, which means mad.

Become mad in the name of God! Become mad in sheer joy! and then you will know what a Baul is. There is no way to define; I can only indicate. There is no way to even describe, but I am here, present -- I am a Baul. You look into me, taste me a little, eat me, drink me; that may give you some definition. And if you really want, if you really desire the definition, then become a Baul. There is no other way to know it. To know God one has become a God, because you can know only that which you have become. Only existence, and the experience of existence, can enlighten you, nothing else.

Beyond Enlightenment

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BELOVED OSHO,
WHAT IS BEYOND ENLIGHTENMENT?

Maneesha, beyond enlightenment is only beyondness. Enlightenment is the last host. Beyond it, all boundaries disappear, all experiences disappear. Experience comes to its utmost in enlightenment; it is the very peak of all that is beautiful, of all that is immortal, of all that is blissful -- but it is an experience. Beyond enlightenment there is no experience at all, because the experiencer has disappeared. Enlightenment is not only the peak of experience, it is also the finest definition of your being. Beyond it, there is only nothingness; you will not come again to a point which has to be transcended.

Experience, the experiencer, enlightenment -- all have been left behind. You are part of the tremendous nothingness that is infinite. This is the nothingness out of which the whole existence comes, the womb; and this is the nothingness in which all the existence disappears.

Science has something parallel; there is bound to be something parallel. The spiritual experience is of the interior world, and science is the exploration of the exterior. But both are wings of the same existence -- the inwardness and the outwardness -- they always have similar points.

Scientists have come to a strange conclusion in this century, that a few stars suddenly disappear... and stars are not small things; they are not so small as they look to you. They look small because they are so far away, millions of light years away, but they are huge.

Our sun is a star, but of a mediocre size, medium size. In comparison to the earth it is vast, but in comparison to other stars it is a small, medium-sized star. There are stars which are a thousand times bigger than the sun.

And in this century, for the first time we had the instruments of observation and we were very much puzzled: suddenly a star disappears, not even leaving a trace behind of where it has gone. Such a huge phenomenon, and not even footprints -- in what direction has it gone? It has just moved simply into nothingness. This was happening continually.

It took almost twenty years to figure out this new phenomenon: that in existence there are black holes. You cannot see them, but they have tremendous gravitation. Even the biggest star, if it comes within their radius of magnetism, will be pulled in. And once it is pulled into a black hole, it disappears. It is the ultimate death. We can only see the effect; we cannot see the black hole, we only see that one star is disappearing.

After the black hole was almost an established theory, scientists started thinking that there must be something like a white hole -- there has to be. If it is possible that in a certain gravitation, magnetic force, a big star simply disappears out of existence.... We have been aware that every day stars are born. From where are they coming? -- nobody has asked it before.

In fact, birth we always take for granted; nobody asks from where the babies are coming.

Death we never accept, because we are so much afraid of it.

There is not a single philosophy in the whole history of man which thinks about where the babies come from, but there are philosophies and philosophies thinking about what is dead, where people go on disappearing to, what happens after death.

In my whole life I have come across millions of people, and not a single person has asked what happens before birth -- and thousands have asked what happens after death. I have always been thinking, why is birth taken without any question? Why is death not taken in the same way?

We were aware for centuries, almost three centuries, that stars are being born every day -- big stars,

huge stars -- and nobody raised the question, "From where are these stars coming?" But when we came to know about the black holes and we saw the stars disappearing, then the second question became almost an absolute necessity. If black holes can take stars into nothingness, then there must be something like white holes where things... stars come out of nothingness.

I am reminded.... Mulla Nasruddin had applied for a post on a ship. He was interviewed. The captain and the high officials of the ship were sitting in a room. Mulla entered. The captain asked, "If the seas are in a turmoil, winds are strong, waves are huge and mountainous, what are you going to do to save the ship? It is tossed from here to there...."

Mulla Nasruddin said, "It is not much of a problem: I will just drop a huge anchor to keep the ship stable against the winds, against the waves. It is not much of a problem."

The captain again said, "Suppose another mountainous wave comes and the ship is going to be drowned; what are you going to do?"

He said, "Nothing -- another huge anchor."

The captain looked at him and asked a third time, "Suppose it is a great typhoon and it is impossible to save the ship. What are you going to do?"

He said, "Nothing, the same -- a *huge* anchor."

The captain said, "From where are you getting these huge anchors?"

He said, "From the same place. From where are you getting these great, mountainous waves, strong winds? -- from the same place. You go on getting them, I will go on getting bigger and bigger anchors."

If there are holes in existence where things simply disappear into non-existence, then there must be holes from where things appear from nothingness -- and just a little imagination is needed. Scientists have not worked on it yet.

My suggestion is that a black hole is like a door: from one side it is a black door, a black hole -- things go into it and disappear into nothingness. And from the other side of the tunnel -- it is the same door, just from the other side -- it is a white hole; things are born again, renewed. It is the same womb.

Beyond enlightenment you enter into nothingness.

Experience disappears, experiencer disappears.

Just pure nothingness remains, utter silence.

Perhaps this is the destiny of every human being, sooner or later to be achieved.

We don't know yet whether there is a white hole or not -- there must be.

Just as you enter beyond enlightenment into nothingness, there must be a possibility of coming out of nothingness back into form, back into existence -- renewed, refreshed, luminous -- on a totally different plane. Because nothing is destroyed, things can only go into a dormant state; things can go only into deep sleep. Then in the morning they wake up again. This is how the existence goes on.

In the West, this idea has never happened in the two thousand years' history of philosophy. They only think of this creation: "Who created this?" and they get into troubles because whatever the answer is, it is going to create more questions.

In the East we have a conception of circles of existence and non-existence, just like day and night. Creation is followed by de-creation, everything goes into nothingness, just as day is followed by night and everything goes into darkness. And the period is going to be the same: as long as the creation is, so is the resting period going to be; and again there will be a creation of a higher order.

And this will go on from eternity to eternity -- creation, de-creation, creation, again de-creation -- but each time the morning is more beautiful. Each dawn is more colorful, more alive; the birds are singing better, the flowers are bigger, with more fragrance.

And the East has a tremendous courage of accepting the idea that this will go on forever and forever. There has never been any beginning, and there will be no end.

After enlightenment, you have to disappear. The world is left behind, the body is left behind, the mind is left behind; just your consciousness, as individuality, is still there.

To go beyond enlightenment is to go beyond individuality and to become universal. This way, each individual will go on moving into nothingness. And one day, the whole existence moves into nothingness and a great peace, a great night, a deep, dark womb, a great awaiting for the dawn.... And it has been happening always, and each time you are always born on a higher level of consciousness.

Enlightenment is the goal of human beings. But those who are enlightened cannot remain static; they will have to move, they will have to change. And now they have only one thing to lose -- themselves.

They have enjoyed everything. They have enjoyed the purity of individuality; now they have to enjoy

the disappearing of individuality. They have seen the beauty of individuality; now they have to see the disappearance and its beauty, and the silence that follows, that abysmal serenity that follows.

BELOVED OSHO,
THE OTHER NIGHT WHEN YOU TALKED ABOUT THE EGO AND HOW, WITH AWARENESS, ONE CAN SEE THAT IT DOES NOT EXIST, I REALIZED THAT I NEVER PUT MUCH EMPHASIS ON AWARENESS. FOR ME, BEING WITH YOU ALWAYS MEANT LOVING YOU AS MUCH AS I CAN, LONGING FOR YOU AND TRYING TO BE AS CLOSE TO YOU AS POSSIBLE.
BELOVED OSHO, CAN YOU PLEASE SHOW THE WAY FOR A FEMALE GERMAN LOVER TO BECOME MORE AWARE?

Latifa, love is enough unto itself.
If your love is not the ordinary, biological instinctive love, if it is not part of your ego, if it is not a power trip to dominate someone; if your love is just a pure joy, rejoicing in the being of the other for no reason at all, a sheer joy, awareness will follow this pure love just like a shadow. You need not worry about awareness.

There are only two ways: either you become aware, then love follows as a shadow; or you become so loving that awareness comes on its own accord. They are two sides of the same coin. You need not bother about the other side; just keep one side, the other side cannot escape. The other side is bound to come.

And the path of love is easier, rosier, innocent, simple.
The path of awareness is a little arduous.

Those who cannot love, for them I suggest the path of awareness. There are people who cannot love -- their hearts have become stones. Their upbringing, their culture, their society has killed the very capacity to love -- because this whole world is not run by love, it is run by cunningness. To succeed in this world you don't need love, you need a hard heart and a sharp mind. In fact, you don't need the heart at all.

I have heard about one great politician who was in the hospital and who had some great complications with his heart. So they put him on a plastic heart and took out his real heart, because it was going to take hours to clean it. And certainly a politician's heart -- even if you can clean it in hours, it is too soon. The surgeons were working in the other room -- it was a disgusting job -- and the politician was lying down.

A man came into the room and shook the politician; he opened his eyes and the man said, "What are you doing here? You have been chosen the prime minister of the country."

He jumped out of the bed. The doctors looked from the other room, "What is happening?" The politician was going out. They said, "Wait! Your heart, we are cleaning it."

The politician said, "Now, at least for five years I won't need it. You can clean it as much as you want. Take your time. What does a prime minister need a heart for? But keep it safe in case something goes wrong; then I will come back. But if things go well, I may perhaps never need it."

In this world the heart is not needed. The people of the heart are crushed, exploited, oppressed. This world is run by the cunning, by the clever, by the heartless and the cruel. So the whole society is managed in such a way that every child starts losing his heart, and his energy starts moving directly towards the head. The heart is ignored.

I have heard an ancient parable from Tibet, that in the beginning of time the heart used to be exactly in the middle part of the body. But because of continuously being pushed aside, out of the way, now it is no more in the middle of the body. The poor fellow waits by the side of the road: "If some day you need, I am here" -- but it gets no nourishment, no encouragement. It gets all kinds of condemnation.

If you do something and you say, "I did it because I felt like doing it," everybody is going to laugh: "*Felt*? Have you lost your head? Give your reason, logic. Feeling is no logic."

Even if you fall in love, you have to find reasons why you have fallen in love -- because the woman's nose is very beautiful, her eyes have such depth, her body is so proportionate. These are not the reasons. You have never calculated all these reasons on your calculator and then found that this woman seems to be worthy of falling in love with: "Fall in love with this woman -- exactly the right length of nose, the right kind of hair, the right color, the right proportion of the body. What more do you want?"

But this is not the way that anybody ever falls in love. You fall in love. Then just to satisfy the idiots around you that you are not a fool, you have calculated everything and only then you have taken the step. It is a reasonable, rational, logical step.

Nobody hears the heart.

And the mind is so chattering, so continuously chattering -- yakkety-yak, yakkety-yak -- that even if the heart sometimes says something, it never reaches to you. It *cannot* reach. The bazaar in your head is buzzing so much that it is impossible, absolutely impossible for the heart.

Slowly slowly, the heart stops saying anything. Not heard again and again, ignored again and again, it falls silent.

The head runs the show in the society; otherwise, we would have lived in a totally different world -- more loving, less hate, less war, no possibility of nuclear weapons. The heart will never give support for any destructive methods to be evolved. The heart will never be in the service of death. It is life -- it throbs for life, it beats for life.

Because of the whole conditioning of the society, the method of awareness has to be chosen, because awareness appears to be very logical, rational.

But if you can love, then there is no need to go on a long, arduous route unnecessarily.

Love is the most shortcut way, the most natural -- so easy that it is possible even for a small child. It needs no training. You are born with the quality of it, if it is not corrupted by others.

But love should be pure. It should not be impure.

You will be surprised to know that the English word `love' comes from a very ugly root in Sanskrit. It comes from *lobh*. *Lobh* means greed.

And as far as ordinary love is concerned, it is a kind of greed.

That's why there are people who love money, there are people who love houses, there are people who love this, who love that. Even if they love a woman or a man, it is simply their greed; they want to possess everything beautiful.

It is a power trip. Hence, you will find lovers continuously fighting, fighting about such trivia that they both feel ashamed, "About what things we go on fighting!" In their silent moments when they are alone, they feel, "Do I become possessed by some evil spirit? -- such trivia, so meaningless." But it is not a question of trivia; it is a question of who has power, who is more dominant, whose voice is heard.

Love cannot exist in such circumstances.

I have heard a story.... In the life of one of the great emperors of India, Akbar, there is a small story. He was very much interested in all kinds of talented people, and from all over India he had collected nine people, the most talented geniuses, who were known as the "nine jewels of Akbar's court."

One day, just gossiping with his vice-councillors, he said, "Last night I was discussing with my wife. She is very insistent that every husband is henpecked. I tried hard, but she says, `I know many families, but I have never found any husband who is not henpecked.' What do you think?" he asked the councillors.

One of the councillors, Birbal said, "Perhaps she is right, because you could not prove it. You yourself are a henpecked husband; otherwise, you could have given her a good beating, then and there proving that, `Look, here is a husband!'"

He said, "That I cannot do, because I have to live with her. It is easy to advise somebody else to beat his wife. Can you beat your wife?"

Birbal said, "No, I cannot. I simply accept that I am a henpecked husband, and your wife is right."

But Akbar said, "It has to be found.... In the capital there must be at least one husband who is not henpecked. There is no rule in the world which has no exception, and this is not a rule at all."

So he said to Birbal, "You take my two beautiful Arabian horses" -- one was black, one was white -- "and go around the capital. And if you can find a man who is not henpecked, you can give him the choice: whichever horse he wants is a present from me." They were valuable. In those days horses were very valuable, and those were the most beautiful horses.

Birbal said, "It is useless, but if you say, I will go."

He went, and everybody was found to be henpecked. It was very ordinary: He would just call the person and call his wife, and ask, "Are you henpecked or not?"

The man would look at the wife and say, "You should have asked when I was alone. This is not right. You will create unnecessary trouble. Just for a horse I am not going to destroy my life. You take your horses, I don't want any."

But one man was sitting in front of his house and two persons were massaging him. He was a wrestler, a champion wrestler, a very strong man. Birbal thought, "Perhaps this man... he can kill anybody without any weapons. If he can hold your neck, you are finished!" Birbal said, "Can I ask you a question?"

He said, "Question? What question?"

Birbal said, "Are you henpecked?"

That man said, "First, let us greet each other, a handshake." And he crushed Birbal's hand and said, "Unless you start crying and tears start coming from your eyes, I will not leave your hand. Your hand is finished. You dared to ask me such a question?"

And Birbal was dying -- he was almost a man of steel -- and tears started coming, and he said, "Just leave me. You are not henpecked. I have just come to a wrong place. But where is your wife?"

He said, "Look, she is there, cooking my breakfast." A very small woman was cooking his breakfast.

The woman was so small and the man was so big that Birbal said, "There is a possibility that perhaps this man is not henpecked. He will kill this woman."

So he said, "Now there is no need to go further into investigation. You can choose either horse from these two, black and white, a reward from the king for the one who is not henpecked.

And at that time that small woman said, "Don't choose the black! Otherwise I will make your life a hell!"

The man said, "No, no, I will choose the white. You just keep quiet."

Birbal said, "You don't get either, neither white nor black. It is all finished, you lost the game. You are a henpecked husband."

There is a continuous fight for domination. Love cannot blossom in such an atmosphere.

The man is fighting in the world for all kinds of ambitions. The woman is fighting the man because she is afraid: he is out of the house the whole day -- "Who knows? He may be having affairs with other women." She is jealous, suspicious; she wants to be sure that this man remains controlled. So in the house he is fighting with the wife, in the outside he is fighting with the world. Where do you think the flower of love can blossom?

Latifa, the flower of love can blossom only when there is no ego, when there is no effort to dominate, when one is humble, when one is trying not to be somebody but is ready to be nobody.

Naturally, in the ordinary world it cannot happen, but with a master it is a possibility. The love for the master is not biological. Biology has nothing to do with masters and disciples. The love for the master has nothing to do with domination.

The flower can blossom because love is pure of ego.

You are simply rejoicing in the presence, in the fulfillment of the master, in the contentment of the master. You are rejoicing as if it is your contentment, it is your fulfillment. In the radiation of the master you are feeling it is your radiation. You are *part* of the master; you have become so harmonious with him that his heart and your heart are no more two.

Awareness will come on its own accord, and this is the most beautiful way, the most innocent way -- a path full of flowers, a path that passes through beautiful lakes, rivers, groves, greenery.

The path of awareness is the path that passes through a desert. It is only for those who cannot manage to get back into their hearts.

If you can easily be heartful, forget all about awareness; it will come on its own accord. Each step of love will bring its own awareness. This love will not be *falling* in love; I call it *rising* in love.

BELOVED OSHO,
THERE ARE ALWAYS TWO PARTS IN ME RELATED TO YOU. ONE PART OF ME HAS THE DRIVE TO WORK, RUN AROUND, ORGANIZE, JUMP UP AND DOWN, FIGHT, TALK TO PRESS AND POLITICIANS, JUST SHOUT FROM THE ROOFTOPS. THE OTHER PART, WHICH HAS BECOME SO MUCH STRONGER OVER THE LAST YEARS, JUST WANTS TO SIT AT YOUR SIDE AND ABSORB EVERYTHING -- YOU, YOUR SILENCE AND YOUR WORDS.
WAS IT THAT I HAD TO BE SO ACTIVE JUST TO BE ABLE TO SIT SILENTLY NOW?
OSHO, PLEASE CAN YOU SAY SOMETHING ABOUT YOUR OUTER AND YOUR INNER WORK?

There is no split in you.

If a part fights in the outer world for my message to be spread to all nooks and corners, and the other part simply wants to sit close to me, drinking my silence, my presence, my peace, rejoicing in my blissfulness, being ecstatic just without doing anything....

Ordinarily it may seem that these two parts are against each other. They are not. The more you shout from the housetops, the more you will be able to sit silently, close to me; and the more you can sit silently,

close to me, the more you will have something to share with the world, something to fight for.

Man is both the inner and the outer, and it has been a fallacy, a very ancient fallacy, to condemn one in favor of the other.

In the East, people renounce the outer in favor of the inner. They escape from the world into the caves in the Himalayas so that they can devote their whole life and their whole time and their whole energy to the inner journey -- but they don't understand the dialectics of life.

In the West, just the opposite has been done. They have renounced the inner so that they can put their whole energy into the outer world and the conquest of the outer world.

Both have been wrong, and both have been right.

Both have been wrong because both remained halves; one part grew bigger and bigger, and the other part remained retarded. You can see it.

In the East there is so much poverty, so much disease, so much sickness, so much death. Still, there is a certain contentment. With all this, there seems to be no revolutionary approach that "We should change the whole world. We cannot go on living in this poverty, and we have lived in this poverty for centuries, in slavery for centuries. And we have accepted everything -- poverty, slavery, disease, death -- without any resistance, because these are outer things. Our whole effort has been inner."

In the West they have destroyed poverty, they have destroyed much disease, they have made man's life longer. They have made man's body more beautiful, they have made man's existence more comfortable, but the man himself -- for whom all these comforts, all these conquests of science and technology have been done -- is missing. They have completely forgotten for whom it was done. The inside is hollow. Everything is there, all around, and in the middle there is a retarded consciousness, almost non-existential.

So both have succeeded in what they were doing, and both have failed -- because they have chosen only half of man's life.

My attitude is that of accepting man in his totality, in his wholeness.

And it has to be understood that once you accept the totality of man, you have to understand the law of dialectics.

For example, the whole day you work hard -- in the fields, in the garden -- you perspire. In the night you will have a beautiful sleep. Don't think that because the whole day you have been working so hard, how can you sleep in the night? -- it is so against your whole day's work. It is not against. The whole day's hard work has prepared you to relax; the night will be deep relaxation.

Beggars sleep the best. Emperors cannot sleep because the emperor has forgotten the dialectics of life. You need two legs to walk, you need two hands, you need two hemispheres in your brain.

It has now become an accepted psychological truth that you can do hard mathematical work -- because it is done by one part of the mind -- and then you can do the same hard work on your musical instrument, and because it is done by another part of the mind, it is not continuous labor. In fact, when you are working hard on mathematics, the musical part of your mind is resting; and when you are working hard on the musical part, your mathematical mind is resting.

In the universities, in the colleges all over the world, we change the class period every forty minutes because it has been found that after each forty minutes, the part that you have been working with gets tired. Just change the subject; that part goes into rest.

Sitting with me, fill your cup with as much juice as possible. Feel silence to its uttermost depth, so that you can shout from the housetops.

And there is no contradiction: your shouting from the housetops is simply part of a dialectical process. Your silence and your shouting are just like two hands, your two legs, your day and night, your work and rest period. Don't divide them as antagonistic to each other; that's how the whole world has suffered.

The East has created great geniuses, but we are still living in the bullock cart age because our geniuses simply meditated. Their meditation never came into action. If they had meditated for a few hours and used their silence and peace and meditativeness for scientific research, this country would have been the richest in the world -- outer and inner, both.

The same is true about the West: they created great geniuses, but they were all involved with things, objects. They forgot themselves completely. Once in a while a genius remembered, but it was too late.

Albert Einstein, at the time of death, said his *last* words -- and remember, the last words are the most important a person has ever spoken in his life, because they are a conclusion, the essential experience. His last words were, "If there is another life, I would like to be a plumber. I don't want to be a physicist. I want to be something very simple -- a plumber."

A tired brain, a burned brain... and what was his achievement? -- Hiroshima and Nagasaki.

This man was capable of becoming a Gautam Buddha. If he had looked inwards, he had such an insight that perhaps he would have gone deeper than any Gautam Buddha, because he looked towards the stars and went further than any astronomer has ever done. It is the same power; it is only a question of direction.

But why get fixed? Why not keep yourself available to both dimensions? What is the need of getting fixed? -- "I can only see outwardly, I cannot see inwardly, or vice-versa." One should only learn how to see deeply, and then use that insight in both dimensions. Then he can give better science and better technology to the world and he can give better human beings, a better humanity, at the same time.

And remember, only in a better human being's hands is a better technology right; otherwise, it is dangerous.

The East is dying with poverty. The West is dying with power. Strange.... They have created so much power that they can only kill. They don't know anything about life because they have never looked in.

The East knows everything about life, but without food you cannot meditate. When you are hungry and you close your eyes, you can see only chappattis just floating all around.

It has happened in the life of a poet, Heinrich Heine. He was lost in a jungle for three days, hungry, tired. Out of fear, he could not sleep; wild animals were staying in the tops of the trees in the night. And for three days continuously he did not come across a single human being to ask whether he was moving right or wrong, where he was going or if he was moving in a roundabout. Three days continuously... and then came the full moon night.

Hungry, tired, hanging onto a tree, he looked at the full moon. He was a great poet, and he was surprised, he could not believe it. He himself had written about the moon, he had read about the moon. So much is written about the moon -- so much poetry, so much painting, so much art is around the moon. But Heinrich Heine had a revelation: before, he used to see his beloved's face in the moon; today he saw only a bread floating in the sky. He tried hard, but the beloved's face did not appear.

It is perfectly good to be dialectical. And always remember to try the opposites as complementaries. Use all the opposites as complementaries and your life will be fuller, your life will be whole.

To me, this is the only holy life: a whole life is the only holy life.

BELOVED OSHO,
TODAY I OBSERVED A TIGHTROPE WALKER AND HOW HE TRAINED A YOUNG GIRL PARTNER TO WALK ON THE ROPE. HE WAS SOMETIMES HITTING HER, SOMETIMES PERSUADING HER, BUT IT SEEMED TO ME THAT SHE WAS MAINLY ENCOURAGED TO TRY IT AGAIN AND AGAIN BECAUSE SHE FELT HIS TRUST IN HER POTENTIAL TO BE ABLE TO WALK THE ROPE ALONE.
CAN YOU PLEASE SAY SOMETHING ABOUT THE MASTER'S TRUST IN THE DISCIPLE?

The very fact that the master accepts a disciple shows his trust in the potential of the disciple. Otherwise, he would not have been accepted.

Every man has the potential, but the right time, the right place, the right experience make all the difference. Otherwise, every human being is capable of being enlightened, will be enlightened, but when, at what time -- whether in this life or in another life -- depends on many things: how much your experience is, your experience of being frustrated in the world, how much you are in misery.

Are you still hoping that tomorrow things will be better, or have you lost all hope? Is your despair ultimate, or only momentary? Have you come to the master because you have fought with your wife today, but after fifteen minutes things will be different -- anger will be gone?

I used to live on a university campus. The first day, I entered into my bungalow. I was alone, and the attached bungalow was occupied by a Bengali professor. And the walls were so thin that even if you plugged your ears, still you would be able to hear what was going on on the other side of the wall.

Because the husband and wife were fighting so badly, I thought that there was going to be some blood. I could not sleep. It was one o'clock in the night and they were fighting and fighting and fighting. And I could not understand what they were saying either, but things must have been serious because finally the professor said, "I am going to commit suicide" -- that he said in English.

I said, "This is something good; at least I can understand this much." So I came out of my house to prevent him -- "Just wait. In the middle of the night, where will you go to commit suicide? In the morning it will be better" -- but by the time I was out he was gone, fast.

I asked his wife -- who had not come out even to say goodbye! I said, "What am I supposed to do? Should I go to the police station? Somebody has to be informed by phone? What has to be done?"

She said, "Nothing has to be done. Do you see his umbrella is here? Without his umbrella he cannot go anywhere. He will be coming soon -- the moment he remembers the umbrella. In anger, he has forgotten the umbrella. A Bengali without an umbrella?"

I said, "But suicide is such a serious matter, and an umbrella is not needed at all."

She said, "You just wait. You sit here. I will make coffee for you because you have been... I knew that you must be hearing all this."

And within fifteen minutes he was back.

And I said, "What happened?"

He said, "What happened? I forgot my umbrella! And now it must be at least two o'clock in the morning."

I said, "That's the right thing to do. In the morning, take your umbrella and go out, find a right place." But who goes in the morning?

In the morning I reminded him, "You are still here? The sun has risen. You should go now and search for the right place."

He said, "I was thinking to go, but when I opened the umbrella it was not repaired because the rains have not come."

I said, "I see you with that umbrella every day, going to the university."

He said, "That is just habitual. Because there are no rains, nothing, so there is no question of opening it; one just carries it. Now I tried and opened it -- it is not repaired. And I have been telling my wife that my umbrella should be kept repaired in case some emergency arises. Now I wanted to commit suicide and the umbrella is not ready."

I thought, "This is really great of you, and every person who commits suicide should learn something from you."

One day, it must have been afternoon, three o'clock or something, I again heard that he is going to commit suicide. But this time I was not so much excited, because I thought that this is the usual business. Still, I came out to say goodbye.

He looked at me with a very strange face. He said, "What do you mean by goodbye?"

I said, "You are going to commit suicide, and I don't think that we will be meeting again so I am saying goodbye. But what are you carrying?" He was carrying a *tiffin*.

I said, "Where are you taking the tiffin?"

He said, "You know these Indian railway trains -- sometimes they are ten hours late, twelve hours late. And I cannot tolerate hunger at all, so I will lie down by the line and wait for the train. If it comes, good; otherwise, I am taking my supper with me."

I said, "You are a clever and intelligent person -- anybody looking at you would think you are going on some picnic."

And when he was gone, his wife came. She said, "Has he gone?"

I said, "He has gone."

She said, "He will be coming soon. This idiot," she said, "whenever he wants to go for a picnic.... But he is such a miser that he will not take even me with him, so he says that he is going to commit suicide. He must be eating just near the railway station; you can go and see right now."

The railway station was not very far away, so I went and I saw him. He was enjoying all Bengali sweets and things.

I said, "Chatterji, the train is standing on the platform. Leave your tiffin, run! Just lie down ahead of the train!"

He said, "It is too late. First I have to finish everything that I brought, and today I have missed. And the train comes to this station only once in twenty-four hours" -- because it was not a big station, it was a small station, and the train used to stop only once for the university because the university was outside the city. So he said, "Today it is finished."

But I said, "You were first saying, `I am going to wait.' And this is not suppertime; it is only three o'clock."

He said, "When you have such sweets in your hand, you cannot wait. And I am just coming back home with you."

There are people who would like to become sannyasins, who would like to become disciples. It may be

just an emotional, sentimental, temporal thing, and within two minutes it has come and it is gone. They had the potential, but it was not the right time.

Even if they take sannyas, even if they become disciples -- because no master is so unkind as to say no to somebody who wants to become a disciple -- they are going to betray. They are going to leave sooner or later because it was not something very deep, coming from their very heart. It was something very superficial, something so superficial that if they had waited for a few minutes more, they would have changed their minds. It was a mind thing, and mind is never stable, it is continuously changing.

You cannot stay with one thought in the mind even for a few seconds. Sometimes, try: just one thought, and you try to stay with it, and you will be surprised that in not more than thirty seconds you have forgotten about it and your mind has moved somewhere else. And then suddenly you remember that you were trying to stay with one thought, and you could remain only thirty seconds.

Gurdjieff used to give this experiment to everyone who had come to become a disciple. He would give him his own pocket watch and tell him, "Keep it in front of you, watch the second hand and choose any word -- your name. Keep just that name in your mind, and just tell me how long you can keep it" -- fifteen seconds, thirty seconds, at the most, forty seconds, not even one whole minute.
Mind is in a flux.

So those who want to become disciples because of some mind thing are not going to stay. There is no need to say no to them, they will be going themselves.

But the master knows perfectly well when somebody comes with an urge from the heart, with an urge that he can stake his whole life for but he will not turn back. Only these few people attain to the fulfillment.

Everybody has the potential, but everybody is not ripe at this moment -- perhaps at some other time, in some other life, with some other master.

But one day is going to come in everybody's life that becomes a turning point, a 180 degree turn, and then disciplehood is a beautiful growth.

Then the whole energy is moving in one direction, with one intention, with no diversions. Then the distance from the goal is less.

The more intense is your urge, the smaller is the distance. If your intention is total, then there is no distance at all.

Then you need not go to the goal, the goal comes to you.

Beyond Enlightenment

Chapter #2
Chapter title: Innocence is a light unto itself

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BELOVED OSHO,
I HAVE QUESTIONS, BUT THEY ARE NEVER COMPLETE, AND I DON'T KNOW HOW TO ASK.

No question is ever complete, because the completion of a question will mean it has its answer in itself.

A question by its very nature is incomplete. It is a desire, a longing, an inquiry, because something

needs to be completed.

It is part of human consciousness that it demands completion. Leave anything incomplete and it becomes an obsession; complete it and you are free of it. Completion brings freedom.

Hence, it is not only *your* questions that are incomplete. You are more alert that you have seen the incompleteness of each question.

Secondly, you don't know what to ask. Nobody knows. All of our questions are out of our ignorance, out of our unconscious, out of our dark soul. Nobody knows exactly what his question is, what is essential to be asked -- because the moment you know what your question is, you will immediately find the answer within yourself.

To be absolutely confident about the question means the answer is not very far. It is very close, because confidence comes from the answer, not from the question.

But still, man has to ask.

Although all questions are incomplete and you do not know what to ask, still man has to ask because man cannot remain silent. It is possible not to ask -- that does not mean you don't have questions, that simply means you are not bringing them out. Perhaps you are afraid to be exposed, because each question will indicate towards your ignorance.

There are millions of people who never ask for the simple reason that to be silent at least appears to be wise. To ask the question is to show your wounds, is to show all the dark spots in your being. It needs courage.

Secondly, there are questions which are not out of your ignorance but out of your borrowed knowledge -- which are the worst questions possible.

A question that comes out of ignorance is innocent, has purity. It is unpolluted, uncorrupted; it shows your courage, your trust.

But there are questions which come out of your borrowed knowledge. You have heard much, you have read much, you have been informed from the parents, teachers, priests, politicians, all kinds of demogogues, all kinds of pretenders to knowledge -- and you have been collecting their whole garbage.

Purna has sent me a beautiful present: a very artistic, beautiful wastepaper basket with a note -- "Osho, if you feel my questions are just garbage, throw them in this wastepaper basket. You need not answer them."

Questions coming out of knowledge are garbage.

You don't know anything about God, the universe; you don't know anything about the soul, reincarnation, future lives, past lives. All that you know is simply hearsay. People have been chattering around you and you are collecting all kinds of information that seems to be important to you. Why does it seem important? -- it seems important because it covers your ignorance. It helps you to feel *as if* you know. But remember, it is a very big `as if.' You do not know, it is only *as if*.

All holy scriptures, all books on philosophy, theology should be categorized into one category: as if. They are talking about every possible impossible thing they know nothing of, but they are articulate, imaginative intellectuals who can create systems out of nothing.

That's why no philosopher agrees with any other philosopher. And every philosopher thinks that he has found the whole system that explains everything in the world -- and all other philosophers laugh at him; they find thousands of loopholes in his system. But as far as they themselves are concerned, they commit the same mistake: they claim that *their* system is complete and now there is no question of further inquiry.

And the strangest thing is that these are the people who are very insightful in seeing the loopholes of others, but they cannot see the loopholes of their own system. Perhaps they don't want to see. They are there, everybody else can see them; it is impossible that they themselves are not seeing them. They are ignoring them, hoping that nobody sees them.

Every philosophy has failed.

Every religion has failed.

You are carrying the ruins of all the philosophies and all the religions in your mind, and out of those ruins, questions arise. Those questions are meaningless; you should not ask them. They really show your stupidity.

But questions arising out of your ignorance -- just like a child asking -- those questions are incomplete, not very great questions, but tremendously important.

One day a small child was walking with D.H. Lawrence in a garden, and was continuously asking questions of all kinds. And D.H. Lawrence was one of the most sincere men of this century, condemned by

governments, by priests because of his sincerity, because he would say only the truth, because he was not ready to be diplomatic, a hypocrite, because he would not compromise. Even before this small child he showed such authentic sincerity, which even your great saints have not shown.

The child asked, "Why are the trees green?" -- a very simple question, but very profound. All the trees are green -- why? What is the matter with the trees? When there are so many colors, when the whole rainbow of colors is available -- some tree can be yellow, some tree can be red, some tree can be blue -- why have all the trees chosen to be green?

In D. H. Lawrence's place, any parent, any teacher, any priest, anybody -- x, y, z -- would have told some lie, that "God made them green because green is very soothing to the eyes." But this would have been deceptive, a lie, because D.H. Lawrence does not know anything about God, does not know why the trees are green.

In fact, no scientist who has been working with the trees knows, although he can show that it is because of a certain element, chlorophyl, that trees are green. But that is not the answer for the child. He will simply ask, "Why have they chosen chlorophyl -- *all* the trees?" It is not a satisfactory answer.

D.H. Lawrence closed his eyes, waited for a moment in silence... what to say to this child? He did not want to be a deceiving person to an innocent child -- although the question is ordinary, any answer would do. But the question has come from innocence; hence it is very profound.

And D. H. Lawrence opened his eyes, looked at the trees and said to the child, "The trees are green because they are green."

The child said, "Right. I was also thinking that."

But D.H. Lawrence remembered it in his memoirs: "To me it was a great experience -- the love and the trust the child showed towards me because of sheer sincerity. My answer was not an answer; according to logicians, it was a tautology. `The trees are green because they are green' -- is this an answer?"

In fact, D.H. Lawrence is accepting that: My child, I am as much ignorant as you are. Just because there is a difference of age does not mean that I know and you do not know. The difference of age is not the difference between ignorance and knowledge.

Trees being green is part of the mystery of the whole existence.

Things are what they are.

A woman is a woman, a man is a man. A rose is a rose; call it by any name, it still remains the rose.

That morning, in that small incident, something tremendously beautiful is hidden.

Ask questions -- not out of knowledge because all that knowledge is borrowed, unfounded, pure rubbish. Ask out of your ignorance.

Remember, the ignorance is yours -- be proud of it.

The knowledge is not yours. How can you be proud of it?

And the question is not to cover the ignorance. The question is to bring some light, so that the ignorance, the darkness, disappears.

I cannot give you any better answer than D.H. Lawrence, but I can give you something else which Lawrence has no insight about.

I can give you a space, a silence in which you can realize the mystery on your own.

You ask the question, whatever the question is. Just remember: don't ask out of knowledge, ask out of your own authentic ignorance.

And my answers are not answers, in fact. My answers are killers -- they simply kill the question, they take away the question, they don't give you any answer to hold on to.

And that is the difference between a teacher and a master: the teacher gives you answers so that you can hold those answers and remain ignorant -- beautifully decorated on the surface, libraries full of answers, but underneath, below the surface, an abysmal ignorance.

The master simply kills your questions.

He does not give you an answer, he takes away the question.

If all your questions can be taken away... listen carefully to what I am saying:

If all your questions can be taken away, your ignorance is bound to disappear, and what remains is innocence.

And innocence is a light unto itself.

In that innocence you don't know any question, any answer, because the whole realm of questions and answers is left behind. It has become irrelevant, you have transcended it.

You are pure of questions and pure of answers.

This state is enlightenment. And if you are courageous enough, you can go even beyond it.

This will give you all the beautiful experiences described by the mystics down the ages: Your heart will dance with ecstasy, your whole being will become a beautiful sunrise... thousands of lotuses blossoming in you.

If you want, you can make your home here.

In the past, people have stopped here, because where can you find a better place? Gautam Buddha has called this place the "Lotus Paradise."

But if you are a born seeker....

I will suggest: have a little rest, enjoy all the beauties of enlightenment but don't make it a full-stop.

Go beyond, because life, its journey, is unending and much more is going to happen which is absolutely indescribable.

The experience of enlightenment is also beyond description, but it has been described by all who have experienced it. They all say it is beyond description and still they describe it -- that it is full of light, that it is full of joy, that it is the ultimate in blissfulness. If this is not description then what is description?

I am saying it for the first time: for thousands of years the people who have become enlightened have been saying that it cannot be described, and at the same time have been describing it, have been their whole lives singing it.

But beyond enlightenment you certainly enter into a world which is indescribable. Because in enlightenment you still *are*; otherwise who is feeling the blissfulness, who is seeing the light? Kabir says, "... as if thousands of suns have risen." Who is seeing it?

Enlightenment is the ultimate experience -- but still it is experience, and the experiencer is there.

Going beyond it, there is no experiencer.

You dissolve.

First you were trying to dissolve your problems; now *you* dissolve -- because existentially *you are the problem*. Your separation from existence is the only question which has to be solved.

You lose your boundaries, you are no more. Who is there to experience?

You need tremendous courage to drop the ego to achieve enlightenment.

You will need a million times more courage to drop yourself to attain the beyond -- and the beyond is the real.

BELOVED OSHO,
I AM FAMILIAR WITH THE MASTER-DISCIPLE RELATIONSHIP AFTER YEARS OF BEING AROUND YOU.
COULD YOU PLEASE COMMENT ON THE DISCIPLE-DISCIPLE RELATIONSHIP?

There is no such thing.

Disciples in the past have created organizations. That was their relationship, that "we are Christians," that "we are Mohammedans," that "we belong to one religion, to one faith and because we belong to one faith, we are brothers and sisters. We will live for the faith and we will die for the faith."

All organizations have arisen out of the relationships between disciples.

In fact, two disciples are not connected with each other at all.

Each disciple is connected with the master in his individual capacity.

A master can be connected with millions of disciples, but the connection is personal, not organizational.

Disciples don't have any relationship. Yes, they have a certain friendliness, a certain lovingness.

I am avoiding the word `relationship' because that is binding. I am not calling it friendship even, but `friendliness' -- because they are all fellow travelers walking on the same path, in love with the same master, but they are related to each other *through* the master.

They are not related to each other directly.

That has been the most unfortunate thing in the past: that disciples became organized, related amongst themselves, and they were all ignorant.

And ignorant people can only create more nuisance in the world than anything else. All the religions have done exactly that.

My people are related to me individually. And because they are on the same path, certainly they become acquainted with each other. A friendliness arises, a loving atmosphere, but I don't want to call it any kind of

relationship.

We have suffered too much because of disciples getting directly related to each other, creating religions, sects, cults, and then fighting. They cannot do anything else.

At least with me, remember it: you are not related to each other in any way at all.

Just a liquid friendliness, not a solid friendship, is enough -- and far more beautiful, and without any possibility of harming humanity in the future.

BELOVED OSHO,
SINCE I HAVE BEEN HERE, I HAVE BEEN TORN APART BETWEEN WANTING TO ASK YOU A QUESTION -- WANTING TO EXPOSE MYSELF -- AND TRYING EVERYTHING TO AVOID THAT. IT FEELS AS IF I HAVE BEEN STUCK IN THIS POSITION FOR YEARS.
WHAT IS THIS FEAR, OSHO?

There is only one basic fear.
All other small fears are byproducts of the one main fear that every human being carries with himself.

The fear is of losing yourself. It may be in death, it may be in love, but the fear is the same: You are afraid of losing yourself.

And the strangest thing is that only those people are afraid of losing themselves who don't have themselves. Those who have themselves are not afraid.
So it is really a question of exposure.

You don't have anything to lose; you just believe that you have something to lose.

I was traveling with Mulla Nasruddin... and the ticket checker came. I showed him my ticket, and Mulla started searching for his ticket. He opened one of his suitcases, then another suitcase, went through all his pockets -- coat, pants, shirt -- but I saw that he was avoiding one pocket.

Watching him, even the ticket checker said, "Don't be worried. You are a well-known person. You can't travel without a ticket, it must be somewhere. You have so much luggage," he said, "I will be coming back in the second round. By that time you may have found it."

He went away, and Mulla was still perspiring and searching for the ticket.

I said, "Mulla, I can see only one thing -- that you are looking into everything but you are not looking into one pocket."

He said, "Just don't raise that question, because I am already in such trouble."

But I said, "What has that pocket to do with trouble?"

He said, "It has everything to do with it. That is the only place I am hoping that the ticket may be, and I don't want to lose that hope. First let me look in everything else. That is my *last* resort; I also know that I am avoiding it. The ticket checker was looking at that pocket, you are also looking at that pocket. It is not that I am not aware. Fully consciously I am avoiding it, because if it is not there then the ticket is nowhere."
The fear of coming close is the fear of exposure.

Who knows? -- as you come close to the master, in his presence, in his light you may find that you don't exist. And that will be almost a death... bigger than death. So people keep at a certain distance.

Watching the wild animals in the jungles, in the mountains, scientists have come to discover a certain idea: that they have a territorial imperative, that each animal has his own territory. If you don't enter his territory, he will not bother you, but if you enter his territory you are in danger, he can attack you. In fact, *he* feels the danger: you are in his territory, coming too close, and who knows if you are a friend or a foe?

And they have a very strange way of creating the demarcation line of their territory. You see the dogs pissing? -- they are creating their territory. Each dog has his own territory; he creates it not by visible walls and fences but by the smell. Other dogs immediately smell it: "This territory belongs to some dog -- be careful."

And the same is done even by lions; they will go pissing around a large territory. And their urine has a very strong smell; no animal is so insensitive that he will not sense it. And once he senses the smell, he will avoid that place -- that is a prohibited area.

The scientists studying the whole thing came to a conclusion: Why are these animals so much interested in keeping a certain space of their own and not allowing anybody else to enter? -- they found that it is fear. The other animal can be death. It is better to warn him, and before he attacks the best way to defend yourself is to attack. So if anybody enters your territory, you attack him before he attacks you; and whoever

attacks first has more chances to be victorious.

In zoos, where man has kept animals in small spaces...

Psychologists have been shocked to learn that in the wild, animals never go mad, never commit suicide, never become homosexuals, never attack their own species. But in a zoo they start doing strange things: they become homosexuals, they start attacking their own species. Otherwise, except man, no animal attacks his own species. It is a prerogative of humanity -- only a man kills another man. No lion kills another lion.

But in a zoo it happens that they lose all their natural instinctive intelligence; they start becoming crazy, mad. And strangely enough, they even start committing suicide, and the reason is that their territory has been taken away and they are living in constant fear. So many animals so close -- they cannot sleep, they cannot relax, the other animal may attack.

They have lost their freedom, they have lost their sleep, they have lost their sanity. And to live in such conditions, a point comes when it is better to commit suicide rather than live in such torture. You don't see the torture because you don't know that they are suffering from a special cause: they need space.

And as humanity has grown in population, murders have grown, crimes have grown, homosexuality has grown, lesbianism has grown. People are committing suicide like anything. War seems to be the only thing we are preparing for; it seems war is the only thing we are born for.

Perhaps it is the territorial imperative. Perhaps man has lost his feeling of space.

Just see what territorial imperative is possible in a local train. Look at what territorial imperative is possible on the road. Still, if you watch carefully, even in a local train people are standing in such a way that nobody touches them, still making their last effort to keep a certain distance. It may be just inches, but just a little distance will give them breathing space.

Psychologically, man is afraid to come close to anybody whose presence can become an exposure, whose eyes can be so penetrative, like x-rays, who can see you through and through.

And you are afraid that perhaps nothing will be found -- there is nobody, the house is empty.

The same is true about questions: you are afraid to ask authentic questions coming out of your ignorance because you will be allowing yourself to be exposed as an ignorant person.

Everybody is pretending to be knowledgeable.

In my village there was a certain man... a little loose in the head, so I was very much interested in him. I am always interested in people who are a little loose; they are special people.

His name was Sunderlal, but I used to call him Doctor Sunderlal. At first he could not believe it -- why am I calling him doctor? He asked me, "You said DOCTOR?"

I said, "You are `doctor'. In this village, nobody is more knowledgeable than you are."

He said, "That's true."

I said, "In this village, you are a D.Litt., a doctor."

He said, "Are you joking?"

I said, "Why should I joke? A fact is a fact. If you want, I can bring a few people as witnesses."

He said, "No, no, there is no need. I trust in you; if you are saying it, then it must be so."

The next day I saw that he had hung a board on his house: Doctor Sunderlal, D.Litt.

The whole town was agog... suddenly this crazy man... "Which university has given him a D.Litt.?"

I reached his home and I said, "You have done the right thing. It is not a question of any university -- what rights do they have to give you a D.Litt.? -- it is your declaration."

He said, "That's right. Because my father was saying, `You idiot, you are writing Doctor Sunderlal, D.Litt. -- the police will come! You will be caught in some trouble; don't listen to that man.'"

I said, "There is no question; it is your declaration that `In this village I am the most knowledgeable person. If anybody has any doubts... open challenge!'"

He said, "Should it be written underneath the board?"

I said, "It should be written underneath the board."

So a certain board was made on which he wrote, "This is a declaration that in this village I am the most knowledgeable person. And if somebody has any doubts, that means an open challenge for a discussion."

Now, who wanted to discuss with that fellow? He was so crazy; nobody turned up. And he was sitting in a chair just by the side of the board waiting for somebody to come.

I inquired two or three times, "Has anybody turned up?"

He said, "Nobody... people come, they read and they go again! Even my father said that there seems to be something in it, because nobody is making any objection. Even the police inspector came, read the whole thing and went away: `If it is a declaration....'"

Just a few years ago the man died, and he died as "Doctor Sunderlal, D.Litt." In the newspapers it was printed, "Doctor Sunderlal, D.Litt. has died." And nobody ever asked or bothered, because nobody was ready to accept the challenge. Everybody was afraid, because to discuss with that crazy fellow... he could say anything. He could raise questions that you could not answer, he could criticize anything.

And they all knew that I was supporting him. I had told him, "Don't be worried. If somebody accepts the challenge I will be there by your side to help you."

He said, "I am not worried. I have defeated my wife, my cousin, my brother. I have defeated my family completely, and I know that in this village they are the average people, so I have defeated the village. Should I try to make the territory a little bigger?"

I said, "No, you should keep the territory just as the village. It is enough -- because you have the D.Litt., you have declared it. Now, no need to make the territory bigger, because that may create trouble. In this village you are the only one whose head is loose. In other villages there may be somebody who has the same kind of loose head -- unnecessary trouble will arise. You just remain silent."

And people started calling him "Doctor Sunderlal." And by and by, people forgot all about... he was accepted as Doctor Sunderlal, D.Litt. That almost became his name.

Your knowledge... whether you have declared it or not, deep down you believe that you know so much. And all that you know is not yours.

Coming closer to a person in whose light your knowledge will start melting, disappearing, evaporating, leaving you naked in your ignorance, you are afraid even to ask a question.

I have seen people, thousands of people in my life, asking me questions and saying that "This is a question from one of my friends." And when I used to see people personally, I would tell them, "The best way will be that you send your friend. And he can say the same thing: `This is a question from one of my friends.'"

He said, "What do you mean?"

I said, "You have understood... this is your question. But you don't even have guts to say `This is my question.' Knowledge, which you claim as yours, is all from others. And the question -- which you are saying is some friend's question -- is yours." I said, "Bring your friend. Tomorrow, come with your friend. I would like to see the friend, because the question is very important."

He said, "The question is important?"

I said, "It is a very important question, and I would like to see the person."

He said, "Forgive me... really it is my question."

People are afraid to expose themselves.

But to be with a master, one of the basic rules is that you will drop your fears and you will stand naked in your ignorance, because from that ignorance your innocence can be achieved.

From your knowledge, no route goes to innocence.

Only from your ignorance is there a pathway to innocence.

Hence I repeat again: a vast knowledge which is borrowed is of no meaning. But a small ignorance that is yours is a treasure, because from that ignorance opens the door to your innocence.

And it is innocence that becomes the light, that becomes the incense and the fragrance.

BELOVED OSHO,
ONCE YOU TOLD ME THAT THE SPRING HAD COME, BUT MY ANXIETY IS THAT I HAVE LOST EVERYTHING, THAT THE GARBAGE HAS TAKEN OVER COMPLETELY, AND THAT I CANNOT KEEP MYSELF OPEN TO YOU AS A DISCIPLE UNLESS I AM CONTINUALLY IN YOUR PRESENCE.
CAN YOU SAY SOMETHING ABOUT THE SEED OF SPIRITUAL GROWTH WHICH YOU PLANT IN US AND WHETHER IT CAN DIE?

Pankaja, the seed is immortal, it cannot die.

But it can remain dormant; it can remain dormant for lives.

If the right soil is not provided, if the right water is not provided, if the right exposure to the sunlight is not provided, it will remain dormant, a potentiality, a waiting -- but it cannot die. You may die many times, but the seed, once planted in you, will go on following your consciousness wherever you are.

Unless you give it your attention, nourishment, your care, your love, it cannot become a living sprout. Small, fresh green leaves cannot come out of it.

Only your love and your consciousness can create the miracle... and the day will not be far away when there will be flowers.

There are people here who have been carrying seeds from other masters. I do not need to sow new seeds in them; all that I need is to help their dormant seeds to open up.

You are not here for the first time. You have been here always -- perhaps with Zarathustra, perhaps with Pythagoras, perhaps with Heraclitus, perhaps with Gautam Buddha.

It is very rare that a person comes to me who needs a new seed -- because you are all ancient people. It is almost impossible not to have come in contact with one of the magicians of the soul; those people are magnets. So in some life, somewhere, you may have met al-Hillaj Mansoor, Jalaluddin Rumi, Kabir or Nanak.

Very rarely do I find a person who is not already pregnant -- but the seed has remained the seed, you have not been a gardener to it. Somebody, with great compassion, must have sown the seed, but you have not been kind enough to yourself.

The seed never dies.

And Pankaja, you understand perfectly well that your mind is full of garbage. This very understanding is enough to get rid of it.

But it seems the problem is that this garbage is paying you; it is in some way fulfilling your ego.

Pankaja is a novelist, is well known as a novelist.

I have worked with many kinds of celebrities; they are the most third-rate people to work with for the simple that their celebrity has become part of their ego. They cannot drop the ego, because if they drop the ego the celebrity disappears. And the celebrity, the famousness, their name, has become so important to them... it has become their identity in the world. Where millions of people are without any identity, they have an identity. For them, to drop the ego is very difficult -- and understandably; it is arduous.

A person who is not a celebrity has a small ego. In fact, to have it or not to have it does not make much difference; he is already nobody. He can drop it, and by dropping it he can gain the whole beautiful existence and all its benediction. By becoming nobody, he can open the doors to the universe and its blessings.

But all the celebrities that have come to me from different fields, have all proved to be failures. They take the most time, but they have a problem because their ego is involved with their name and fame. Even if they understand that it is garbage, the garbage is paying them so much that they want to cling to it a little more -- perhaps tomorrow or the day after tomorrow they will drop it. They have understood the point, but just to drop it right now seems too much.

I am reminded of a very great thinker, Voltaire. He was famous in his country, and it was a convention in the country that if you could get a small piece of cloth from a famous man like Voltaire, you could make a beautiful locket out of it. It was a great security, safety against dangers, disease, sickness, death.

When Voltaire used to go out of his house, he would come home almost naked, because crowds would follow him, tearing his clothes -- and not only his clothes, he would get scratched on the body. He had to ask for police protection if he wanted to go to the railway station or to go to some other place. Without police protection it was impossible, because to reach the railway station naked, scratched all over, blood all over, would not look right... although he deeply enjoyed it, because he was the only man in the whole country who was so much respected. This was a respect given by people.

But in the world, everything goes on changing. The name and the fame is just a soap bubble. It may become very big -- the bigger it becomes, the more dangerous, because it is going to burst soon.

And the day came when Voltaire was forgotten; somebody else had become the celebrity. Now there was no need for police protection. People even forgot that he was alive. In his notebooks he has written, "I enjoyed those days. But at that time I used to think that it would be better not to be known at all, just to be a nobody, to live silently, because life had become a nightmare. But when I became nobody, then I started feeling great despair that I had lost my respect, my name, my fame."

And he does not say in his notes that this was what he wanted, to be nobody. He had become nobody now, but it was not a joy, it was a defeat.

He wrote, "I'm dying a defeated man." And the day he died, only four persons carried his body to the graveyard. Of the four persons, one was his dog and three were his neighbors -- and those three *had* to carry the body because otherwise it would start rotting and the neighborhood would become a hell to live in. Somehow he had to be thrown into a grave. So in fact the only person who lovingly followed was the dog.

And this was the man who was followed by thousands of people wherever he went.

Pankaja, your garbage is paying you. You can choose it, there is no problem. But choose consciously, that you *choose* garbage because it is paying you. Consciously chosen, it won't last long. Don't fight with it; fighting will not help.

Or if you are courageous enough, see a simple point: even if you write hundreds of novels and inside you remain just a wound which is hurting twenty-four hours a day, your whole life is wasted in misery just to fulfill a non-existential ego. Tomorrow you will die, and the day after tomorrow nobody will remember you. How many novelists have been in this world? And who cares about them today? And they all must have suffered in the same way, because what they were doing was garbage.

You may be a big garbage truck. It does not matter -- big or small -- if you can have a little courage and throw away all this garbage and clean yourself, perhaps something beautiful may come out of you which may be helpful to humanity, which may be remembered for centuries; not only remembered, but may have a certain transforming effect on people.

But the garbage that you are writing is just journalistic. Nobody bothers tomorrow about today's newspaper.

I used to live in a place where a retired man, who was a little eccentric.... Retired people become eccentric, having nothing to do. And nobody wants to become useless -- it hurts. Nobody wants to be just a burden.

And in the family, nobody cares about the old man. In fact, they want to get rid of these people because they are unnecessarily a nuisance. Young people have their own life, their own enjoyment, their own entertainment, and these old fellows are continually interrupting, condemning, making them feel guilty or constantly irritable. And they have nothing to do; twenty-four hours a day they are sitting there. Naturally, they need some work; they become great critics about everything.

He used to come to me. I was in the university -- for just one or two hours I was teaching in the university and then I was back. He used to come to me, and I loved to listen to him. He was very happy with me, because he said "You are the only man who has patience to listen; otherwise, nobody bothers. I am saying such significant things and nobody cares." But how long could I tolerate him?

So I used to give him the newspapers, magazines, so he would read them and he would get into them and leave me alone. Sometimes it would happen that I would give him an old newspaper just by mistake. He would start reading it -- so deeply engrossed -- and then I would look at the date. I would say, "My God, I have given him an old newspaper." And I would tell him, "This is an old newspaper. I will give you the new, the fresh."

He said, "It doesn't matter -- almost ninety percent of it is the same news. Just for ten percent, who cares? To me, it is all the same. When you are not in the house I come and ask the gardener. He does not allow me into your study, but he brings newspapers and I sit in the garden. And sometimes he brings one-year-old newspapers! But I say it does not matter; the same things go on happening, so I read. Even your gardener says to me, `My God, this is one year old. You wait, my master will be coming soon; then I will bring the fresh newspapers.' And I say, `Don't be worried, I just enjoy reading.' And it is the same -- somebody has been killed, somebody has been murdered, somebody has committed suicide, somebody has been assassinated, somewhere some government is changed. It does not matter to me who rules in Brazil -- what does it matter?"

My gardener told me, "That old fellow is a philosopher."

I said, "How have you discovered that he is a philosopher?"

He said, "He has a very philosophical attitude; he reads a year-old newspaper and he reads it with such concentration. And when I ask, he says, `What does it matter? Time passes on. Just one year ago this was new, and what is new today will be old one year afterwards. And as far as I am concerned, it is only a question of passing time, so what I am reading does not matter.'"

Pankaja, I would like you first to be clean, innocent, silent. And then if out of that silence something is born, that will be a contribution to the universe. Otherwise, out of the garbage you can go on writing novels, and they will sell, because people need something to read and throw away. But they don't know that somebody has put his life, wasted his life in writing these novels. Somebody has missed his buddhahood.

It is up to you to choose.

It cannot be forced upon anybody.

I can just give you a hint -- that it is *time*.

And you are mature enough: you have written your novels, and you know all that is garbage.

It shows, because people love to read *anything*. Railway bookstalls need garbage, airport bookstalls

need garbage; everywhere garbage is also needed because people need garbage. But why should you waste your life?

And you have the possibility to give birth to something really significant -- but a breakthrough is needed. You need a discontinuity.

You forget what you have been doing, forget the name and the fame and anything that it brings to you. Just be a nobody, enjoy being nobody.

And I tell you that in being nobody there is a freedom.

And then one day you will find that the seed that is within you has started growing. And then if something out of your own experience comes to be written by you, it will be significant for you, it will be significant for others. Anything that can really make life a little more beautiful, a little more musical, a little more poetic, is going to help you too. It is possible only because of your growth.

You can collect all kinds of information -- read ten novels, and the eleventh is born -- that is one way that is being followed by all writers, poets, painters. But they are third-rate, and they will be forgotten.

Something meaningful only comes from your very innermost being.

But before that, you have to throw all the rubbish off; otherwise, the rubbish is so much and the seed is so small, it is lost in the rubbish.

I hope that you will be able to do what I am saying; otherwise, I would not have said it.

Beyond Enlightenment

Chapter #3
Chapter title: No other path but life

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BELOVED OSHO,
HOW COME EVERYTHING IS GOING SO WELL?

Gandharaj, the question is not a laughing matter.

It touches something of tremendous value in human misery, in human anguish, in human reality. It creates laughter because it looks absurd to ask why things are going so well.

We have become accustomed to things never going so well.

We are well acquainted with the misery, the pain, the darkness, the meaninglessness, the whole tragedy of human existence. It has gone to our very bones, blood and marrow; we accept it as if it is our nature.

If things are going wrong, it seems natural.

If things are not going wrong, then something must be wrong -- how come things are going so well? We have forgotten the language of well-being, we have forgotten the taste of blissfulness.

We have forgotten our own nature.

The natural thing is that things *should* go well; for their going well, no reason is needed.

You are healthy -- you don't go to the doctor to ask him, "What is the matter with me? I am healthy." You go to the doctor when you are *not* healthy, when you are sick.

When people are young, they don't ask, "What is the meaning of life?" Their youth, their overflowing

energy, is enough meaning, is enough significance. They are still capable of love. They are still capable of a dance, a song, a celebration. Death has not overshadowed their lives yet.

The moment a person starts asking, "What is the meaning of life?" it means he has become old -- it does not matter at what age. His question emphatically shows that he has lost touch with life, lost touch with love, lost touch with vitality, and wherever he looks it is all emptiness. The question has become significant to him -- why is he living? In fact, he has died; his life is posthumous.

The moment a person asks, "What is the meaning of life?" it is the question of a dead man -- who still breathes, whose heart still beats, but it is all like a robot. All poetry, all rainbows have disappeared ... no sunrises at all. It seems the night is eternal. It seems that he must have dreamt about the days when he had seen the light; they were not real.

Old age, when death is just standing close to you, creates the question, "What is the meaning of life?"

But when you are alive, when death is far away beyond the horizon of your vision, who cares about the meaning of life? -- you *live* it, you *have* it, you *sing* it, you *dance* it. It is in every breath, it is in every beat of your heart.

One thing has to be understood clearly: that the people who have asked so-called great questions about the meaning of life, about the meaning of the very existence, about the meaning of love, about the meaning of beauty, are thought to be great philosophers but they have one foot in the grave. Just before slipping into their graves, they are raising all these questions.

One of the great aestheticians, a great philosopher of aesthetics, Croce, devoted his whole life to a single question: What is beauty? In this century he stands alone as a high peak, incomparable to anybody else. His dedication to the question of beauty is total. He wrote about it, he talked about it, he taught about it, he dreamt about it; his whole life was woven around the question: What is beauty?

I have gone through his writings, and on each step I have felt that this man must have been blind -- only a blind person can ask, "What is beauty?"

And for almost one century, nobody has raised the question of whether Croce was blind or not. I say he was definitely blind. He may have had eyes, just as you have, but he had no perception, no sensitivity. He was asking the question what is beauty? and went on inquiring about it -- and the whole existence is full of beauty.

Even the smallest blade of grass is beautiful. All around there are flowers and stars, birds and trees and rivers and mountains, and beautiful human beings.

Why could a man of the intelligence of Croce not see a simple thing -- that beauty has to be felt, not thought about? You have to *see* it, you have to experience it. You are capable of creating it.

But it is such a mystery that it is beyond explanation.
You cannot confine it in a definition.

But his whole lifelong effort shows only one thing: the poor man never experienced even a single moment of beauty; otherwise, his whole questioning would have changed. He would rather have devoted his life to creating beauty, to experiencing beauty, to rejoicing with the stars and with the moon and with the flowers and with the birds. But he wasted his whole life.

And to what conclusion did he come in the end? -- that beauty is indefinable. This could have been told to him by anybody in the very beginning. There was no need to waste a beautiful life, a precious gift of existence.

And one cannot be certain that it will be given to you again; you cannot even be certain why it has been given to you this time. Do you deserve it? Have you earned it? Does the existence owe it to you? It seems to be a sheer gift, a gift of an abundant existence, not bothering about whether you deserve it or not. Not asking for your qualifications, not inquiring about your character, your morality ... making no demands on you, just giving it without any conditions attached to it. Giving it not as a business, but without any expectations from you in return; giving it and allowing you total freedom to do whatever you want to do with it.

Gandharaj, everything should go beautifully, easily, with a well-being. It is natural.

If something is not going well that means something is sick, something is ill.

But all the great moralists of the world, all the theologians, all the prophets and messengers of God have really messed you up. They have made such demands on you. They have taken away all your freedom. They have asked you to do impossible things, and naturally you have failed in doing them. It has left wounds in you -- wounds of failure, inferiority, wounds of unworthiness -- and you are living with all those wounds. Naturally, everything goes wrong.

It is not nature, it is your great benefactors -- the people who have been promising you that "We are the saviors." In fact, they are the people who have created a sick humanity, a diseased human mind, a psychology that is not sane.

Demanding anything unnatural is bound to create guilt. If you do not do it, you feel guilty that you are not really a human being, that you are behaving like subhuman beings, animals; that you are a sinner, that you are doing things against the prophets and the messengers who represent God.

And if you try to follow them, you get into a trap. If you follow them you have to go against nature, and nature is *all* that you are.

You cannot go against yourself, so on each step there is failure.

On each step you become more and more schizophrenic: a small part becomes the priest, condemning your whole nature.

Whatever you do is wrong.

Life becomes a nightmare.

And that's how man has lived for thousands of years: a life which could have been a beautiful experience has been turned into an unbearable torture, a nightmare.

Even if you want to wake up you cannot. The nightmare is heavy and long -- it is not only yours, it is coming from your forefathers; generation after generation has cultivated it. It has roots as ancient as man; you cannot fight with it.

You are torn apart. You cannot fight with your nature, you cannot fight with your sick heritage.

And I say that on the whole earth every man is living under the burden of a sick heritage. It does not matter whether he is Christian or Hindu or Mohammedan -- those are different names for the same sickness.

If you follow your nature, you yourself condemn yourself. The whole society condemns you. The whole world is against you, and you are also against yourself.

But you have to live your nature.

Friedrich Nietzsche has a beautiful insight. He says that all the religions of the world have been against sex, but they have not been successful in destroying sex; otherwise, from where do these people go on coming? This whole population explosion ... if your priests had succeeded, churches would be empty. But there are seven hundred million Catholics -- certainly the Catholic priests have failed utterly.

Nietzsche is right. The religions have not succeeded in destroying sex. But they have succeeded in one thing: they have made sex poison, poisonous. It is no more a joy, it is no more a thing of beauty, it is no more sacred. They have been able to create a great guilt out of it. And what is right about sex is right about all your natural instincts, but everything has been poisoned.

So when things are not going right, you are perfectly at ease.

When things are going right, you start feeling uneasy: "What is the matter?"

If there are wars, it is perfectly right. If there are riots between Hindus and Mohammedans, if Mohammedans and Jews are killing each other, it is perfectly right. But if suddenly Jews and Mohammedans start dancing and singing and rejoicing together, the whole world will be shocked: "What is going on? Have these people gone mad?"

We are suffering a wrong heritage, and unless we get ourselves free from the past we cannot live peacefully.

Gandharaj, the people who are gathered here with me and the people around the earth who are with me have dropped the past. They are no more Hindus, no more Christians, no more Buddhists; they are simply human beings. And they are trying to live their nature fully, authentically, without any guilt and without any feeling of sin.

Things are going beautifully well.

They are living in freedom.

The past is our slavery, and if the past is too much, then it is going to create our future. We are crushed between past and future, and the future is nothing but a reproduction of the past.

And a small moment of present is almost powerless against two eternities pressing it from both sides.

Once you are free of past a tremendous realization happens: you are free of future also.

And your being free of future means that now you are free to make your future, it will not be made by the past. It will be made by your nature, by your intelligence, by your meditation, by your silence, by your love.

Gandharaj, around my sannyasins things are bound to go easy, because there is no sin, no guilt, no imposed morality.

I corrupt people so much that they become innocent.

People are living innocently. They don't have any moral codes, any ten commandments, any holy bibles. They have only their own insight and a freedom to create their future, to live according to their nature without any fear. Because there is no hell, and there is no God to decide whether you are right or wrong.

If you are right, your life will be a life of joy; if you are wrong, your life will be a life of misery.

There is no need for any God. Each act is decisive, intrinsically.

So you can feel your way: if you are moving rightly, your life will go on growing more and more flowers, will go on growing bigger and bigger wings. Your reach towards the stars will become easier.

And if you are doing something wrong, your very nature will say it is wrong because you will be suffering the consequences of your wrong acts *here* and *now*. You will not have to wait for the last judgment day.

What a stupid kind of hypothesis, `the last judgment day' -- one day everybody will be awakened from his grave. Just visualize what will happen: all skeletons, and there is going to be such a crowd. At the place where you are sitting there are at least ten skeletons underneath you. When all the skeletons stand up there is not going to be elbow room, and there is going to be such shrieking, shouting, moaning. Even for poor God, it is going to be very difficult to recognize who is who -- because there will only be skeletons.

Then to judge who is going to heaven and who is going to hell ... and do you think in just one day? Each person has millions of acts, good and bad, which have to be balanced, and there is only one God -- and not very intelligent either.

George Bernard Shaw used to say, "Just the very crowd makes me feel that it will be difficult to make judgments. Moreover, half of the crowd will be women ... who will make it almost impossible!"

Perhaps that's why the last judgment day has not happened and is not going to happen. Because Jesus used to say to his disciples, "Soon, in *your* life, you will see the last judgment day happen" -- in his disciples' lives. That means, at the most, seventy years.

Two thousand years have passed, and as the days go by the skeletons go on growing.

I think God has changed his mind.

Judgment is not possible anymore.

As far as I am concerned each act brings its own judgment, and that is more scientific. Why go on collecting acts for a certain day and then deciding? And why decide from outside when there is a possibility to decide from inside? Each act has its intrinsic consequence.

You can figure it out: if your life is miserable then you are doing something wrong; and if your life is a merry-go-round then you are doing everything else that should be done perfectly. So it is up to you whether you make your life a merry-go-round or a sorry-go-round; there is nobody to decide it. You are the act and you are the judge. And this seems to be more scientific, simple.

Gandharaj, if everything is going well, be happy. And remember why things are going well so they can continue to go more and more well, because wellness also has depth. Just find out what it is that is making your life blissful, peaceful, silent, happy -- simple arithmetic -- and your life can become a holy life.

According to me, if you are living joyously, you are a holy man.

Only one thing you have to do: die to the past so that you can be reborn in a fresh present and a free future.

BELOVED OSHO,
IS THERE ANOTHER WAY WITHOUT DEATH AND INSECURITY?

There is no death in the first place.

Death is an illusion.

It is always somebody else who dies; you never die. It means death has always been seen from the outside, it is the outsider's view.

Those who have seen their inner world are unanimous in saying that there is no death. Because you don't know what constitutes your consciousness; it is not constituted of breathing, it is not constituted of heartbeats, it is not constituted of blood circulation. So when the doctor says that a man is dead, it is an outsider's conclusion; all that he is saying is, "This man is no longer breathing, his pulse has stopped, his heart is not beating." Are these three things equivalent to death? They are not.

Consciousness is not your body, nor your mind, nor your heart.

So when a person dies, he dies for you, not for himself. For himself he simply changes the house, perhaps moves into a better apartment. But because the old apartment is left, and you are searching for him in the old apartment and you don't find him there, you think the poor guy is dead. All that you should say is, "The poor guy escaped. Now where he has gone, we don't know."

In fact, medical science is going beyond its limits when it says that some person is dead. Medical science has no right yet, because it has no definition yet of what constitutes death. It can simply say that "This man is no longer breathing. His heart has stopped. His pulse is no longer functioning." To conclude that he is dead is going beyond what you are seeing. But because science does not have any idea of consciousness, the death of the body becomes the death of the being.

Those who have known the being ... and it is not necessary for it that you should die and then you know; you can just go inside. That's what I call meditation -- just go inside and find out what is your center, and at your center there is no breathing, there is no heartbeat, there is no thought, no mind, no heart, no body, and *still you are*.

Once a person has experienced himself -- that he is *not* the body, *not* the mind, *not* the heart, but pure awareness -- he knows there is no death for him, because he does not depend on the body.

Awareness has no dependence on blood circulation. It does not depend on whether the heart beats or not, it does not depend on whether the mind functions or not. It is a totally different world; it is not constituted of any material thing, it is immaterial.

So the first thing to understand is that there is no death -- it has never been found.

And if there is no death, what insecurity can there be?

For an immortal life there can be no insecurity. Your immortality is not dependent on your bank balance; the beggar is as immortal as the emperor.

As far as people's consciousnesses are concerned, that is the only world where true communism exists: they all have equal qualities, and they don't have anything that can be lost or taken away. They don't have anything that can be destroyed, burned.

There is no insecurity.

All insecurity is a shadow of death.

If you look deeply, then every insecure feeling is rooted in the fear of death. But I am saying to you that there is no death; hence there cannot be any insecurity. You are immortal beings, *amritasya putrah*.

That's what the seers in the ancient East have said: You are the sons of immortality.

And they were not misers like Jesus Christ, that "I am the only begotten son of God." A strange idea ... even to say it one should feel ashamed. "I am the only begotten son of God" ... what about others? Are they all bastards? Jesus is condemning the whole world! He is the son of God, and whose sons and daughters are all these people? And it is strange -- why should God stop by giving birth to only one child? Is he spent just with one child? Or was he a believer in birth control?

I have been asking the pope and Mother Teresa, "Your God must be a believer in birth control, must be using things which you are prohibiting to people -- condoms and all; otherwise, how is it possible? Once he created a son, then at least one daughter -- that's a natural tendency."

And in the whole eternity ... having no fun.

The psychologists say that poor people create more children for the simple reason that they don't have any other fun. To go to the cinema you need money, to go to the circus you need money, to go to Chowpatty Beach you need money. Wherever there is fun, you need money. So just go to bed -- that is the only fun without money, nobody asks for money.

What is God doing? -- neither can he go to Chowpatty nor can he go to a circus nor to a cinema hall. Sitting eternally bored.... Just created one son? It has many implications: perhaps he was so frustrated with this one son that he became a celibate -- "I am not going to create any more idiots."

Jesus was teaching on the earth for just three years. His age was only thirty-three, and he was crucified -- a great savior who could not save himself. God must have felt tremendously let down: "Be finished! No more sons, no more daughters."

But the reality is that there is a certain element of egoism in being the only one, with no competitors.

Krishna may be the incarnation of God but he is not the son -- just a photocopy.

Mohammed may be a messenger -- just a postman.

But Jesus is special, he is the only begotten son of God. There is a certain egoism in it.

The ancient seers were not so egoistic. They called the whole humanity -- past, present, future --

amritasya putrah: You are all sons of immortality. They are not putting themselves higher than you, they are not pretending to be holier than you. They are making every human being, as far as consciousness is concerned, absolutely equal, eternal.
There is no insecurity.

There is no need for any other path -- and anyway, there is no other path.

Life is the path which passes through the illusory gate of death.

You can pass the gate consciously. If you are meditative enough, then you can go through death knowing perfectly that you are changing the house; you can enter another womb knowing perfectly that you are entering the new apartment -- and it is always better, because life is always evolving. And if you can die consciously, then certainly your new life will be on a very high level, from the very beginning.
And I don't see any insecurity.

You come into the world without anything, so one thing is certain: nothing belongs to you.

You come absolutely naked, but with illusions. That's why every child is born with closed hands, fists, believing that he is bringing treasures -- and those fists are just empty. And everybody dies with open hands. Try to die with fists -- nobody has been successful up to now. Or try to be born with open hands -- nobody has been successful in that either.

The child is born with fists, with illusions that he is bringing treasures into the world, but there is nothing in the fist. Nothing belongs to you, so what insecurity? Nothing can be stolen, nothing can be taken away from you.
Everything that you are using belongs to the world.
And one day, you have to leave everything here.
You will not be able to take anything with you.

I have heard about a rich man in a village who was such a miser that he had never given anything to any beggar. The whole community of beggars knew about it, so whenever they saw some beggar standing before his house they knew -- "This man seems to be new, from some other village. Tell him, `You won't get anything from there.'"

The man's wife was dying, but he wouldn't call the doctor. He had one friend only, because to have many friends means unnecessary insecurity -- somebody may ask for money, somebody may ask for something. He had only one friend, and that one was also such a miser that there was no problem between them. They both understood each other's psychology -- no conflict, no asking, no question of creating any embarrassment.

The friend said, "But this is the time that the doctor should be called -- your wife is dying."

The man said, "It is all in the hands of God. What can a doctor do? If she is going to die, she is going to die. You will unnecessarily put me in trouble ... paying the fee to the doctor for the medicine, this and that. I am a religious man, and if she is not going to die she will recover without any doctor. The real doctor is God, nobody else. And I believe in God because he never asks for a fee or anything."
The wife died.

His friend said, "Look, just for a little money you didn't call a doctor."

He said, "Little money? Money is money; it is never a question of a little. And death comes to everybody."

The friend was a little angry. He said, "This is too much. I am also a miser, but if my wife is dying at least I will call a pharmacist -- but I will call somebody. But you are really hard. What are you going to do with all this money?"
He said, "I am going to take it with me."
The friend said, "Nobody has ever heard of it."

He said, "But nobody has ever tried." That too was true. He said, "Just see. I have my own plan -- I will take everything with me."

The friend said, "Just tell me your secret, because some day I will have to die also, and you are such a friend."

He said, "Friendship is one thing, but this secret I cannot tell. And the secret is such that you cannot use it when you are dying -- it has to be used before, because you have to carry all your money and all your gold and diamonds and everything to the river."
He said, "What do you mean?"

He said, "Yes, and go into a small boat in the middle of the river and jump with all your money and be drowned -- so you have taken it. Try! Nobody has tried. If you don't succeed there is no harm, because

everybody goes without it. If you succeed, then you will be the pioneer, the first one who reaches paradise with his whole bag of money. And all those saints will be looking with wide-open eyes -- `This man has done something!'"

But the friend said, "That means you have to die."

He said, "Naturally, and you have to be in good health. When you are dying, then it will be very difficult to carry that heavy load. I am going to do it soon, because my wife is gone, now nobody is there."

But even if you jump in the ocean with all your money, the money will remain in the ocean, your body will remain in the ocean.

You will have to go alone, alone just as consciousness.

Nothing belongs to you, because you bring nothing here and you can take nothing from here.

Life is the only way.

Death is the only illusion to be understood.

If you can live fully, totally, understanding death as an illusion -- not because I am saying it, but by your own experience in deep meditation -- then live life fully, as totally as possible, without any fear. There is no insecurity, because even death is illusory.

Only the living being in you is real.

Clean it, sharpen it, make it fully aware so that not even a small part of it is drowned in darkness, so that you are luminous all over, you become aflame.

This is the only way; there is no other alternative.

And there is no need.

BELOVED OSHO,
TO BE OPEN AND TO BE WITNESSING ARE TWO DIFFERENT THINGS. IS IT SO, OR IS THIS A DUALITY CREATED BY MY MIND?

Mind always creates duality; otherwise, to be open or to be witnessing are not two things.

If you are open, you will be witnessing.

Without being a witness, you cannot be open; or if you are a witness, you will be open -- because being a witness and yet remaining closed is impossible. So those are only two words.

You can either start with witnessing -- then opening will come on its own accord; or you can start by opening your heart, all windows, all doors -- then witnessing will be found, coming on its own. But if you are simply thinking, without doing anything, then they look separate.

Mind cannot think without duality. Duality is the way of thinking.

In silence, all dualities disappear.

Oneness is the experience of silence.

For example, day and night are very clear dualities, but they are not two. There are animals who see in the night. Their eyes are more sensitive, capable of seeing in darkness. For them, there is no darkness. Those animals cannot open their eyes in the day, because their eyes are so delicate that the sun hurts. So while it is day for you, for those animals it is night; the eyes are closed, all is darkness. When it is night for you, it is day for them. The whole day they sleep, the whole night they are awake.

And if you ask a scientist and a logician, you will see the difference. If you ask the logician, "What is day?" he will say, "That which is not night." And what is not night? It is a circular game. If you ask, "What is night?" the logician is going to say, "What is not day."

You need day to define night, you need night to define day. Strange duality, strange opposition.... If there is no day, can you think of night? If there is no night, can you think of day? It is impossible.

Ask the scientist, who is closer to reality than the logician. For the scientist darkness is less light, light is less darkness. Now it is one phenomenon, just like a thermometer. Somebody has a temperature of 110 degrees, just ready to move out of the house. Somebody has a temperature of 98 degrees, the normal temperature for human beings, but somebody falls below 96 degrees, again ready for a move.

Your existence is not very big, just between 96 and 110 degrees. Sixteen degrees ... below is death, above is death; just a small slit in between, a small window of life.

If we could have a thermometer for light and darkness, the situation would be the same, just as it is between heat and cold -- the same thermometer will do for both. The cold is less hot and the hot is less cold,

but it is one phenomenon; there is no duality.
It is the same with darkness and light.

And the same is true about all oppositions that mind creates. Openness, witnessing ... if you think intellectually, they look very different. They seem to be unrelated, how can they be one? But in experience they are one.

BELOVED OSHO,
I HAVE BEEN YOUR DISCIPLE FOR TWO AND A HALF YEARS NOW, AND ALL THE TIME I HAVE LONGED TO BE IN YOUR PRESENCE. NOW I HAVE MET YOU FOR THE FIRST TIME, AND EVERYTHING HAS CHANGED. I WANT TO RUN AWAY FROM YOU. I AM TOTALLY CONFUSED. PLEASE COMMENT.

It is almost normal.
You fall in love with me. Just hearing my words, it appeals to your intellect. Your reason feels satisfied, and then a desire arises to be, at least for some time, with me.

And then a great shock ... because I am not a man of words. Although I have spoken more words than anybody else in the whole world, but still I say I am not a man of words.
My words are just like nets thrown to catch fish.
My message is wordless.

When you come close to me, then you see the point: that I am not a reasonable, rational, logical person; that you have come to an irrational mystic.

You had come with a certain rational conviction, and here you find that reason has to be abandoned. You have to take a jump into the unknown, for which I cannot provide any logic, any evidence ... except my own presence.

Anybody who has come here, caught by my words, will feel like escaping. Because he had come for a different reason, and here he finds a totally different situation -- not only different, but diametrically opposite.

I am not a teacher. I am not a philosopher. I am not interested in creating systems and hypotheses.

My interest is in destroying you as you are, so that you can be reborn in your existential potential.

I am here to destroy your personality, to give birth to your individuality.

It is a natural reaction, it happens to everybody. But you cannot escape either. At the most, you may go up to Dardar Station and come back again. You can try, and exactly from Dardar you will come back; that is the radius.
Once you are caught up with me, you cannot escape.

But I will not prevent you; trying to escape will be helpful. If you try to escape and then you have to come back, the next time the desire will arise but it will not have any effect on you. You will simply drop it, because it does not work.

Now you have to go the whole way, whatever it means. It may mean the death of the ego, of the personality; then you have to take the risk.

If you had not come to me you would have continued to enjoy my words, because it was just borrowed knowledge for you. And here I want you to drop all borrowed knowledge, including that which you have gathered from me.
I want you to become a knower, a seer.

Certainly, you have to pass through fire. But the fire only looks like fire from afar. The closer you come, the cooler you will find it. And the moment you pass through the fire you will be surprised that fire can also be so cool, so refreshing.

There is a story in Moses' life that Jews have not been able to explain in four thousand years.

On Mount Sinai, Moses encountered a strange phenomenon that he thought was God. Certainly, it was very mysterious: a bush was afire but it was not burning; it was as green as any bush. Its flowers were as juicy and young as any flowers, and yet there was fire in the bush. Naturally attracted, curious, he wanted to look from close quarters at what was happening. He had never thought that fire could be there, flames were rising above the bush -- and the bush was green!

He came close, and just as he was coming very close a voice shouted, "Leave your shoes behind, Moses! You are entering into the holy land, into a sacred place." Trembling, he left his shoes. He could not see

anybody, but it was certainly a miraculous experience. He thought it was God's voice.

My own explanation of the story is that everybody who goes through a transformation comes to the same bush which is afire, but the fire is cool. It is nourishing the bush, not destroying it. It only looks like fire; it is cool flames of life. For life, Moses' word is `God' -- that's the only difference. That is a difference of language, nothing much.

You have come here, you have seen the flames. And the first idea will be, "Escape as quickly as possible; otherwise you will be burned."

Don't be worried. If I am not burned, if all these people here are not burned, you also are not going to be burned.

The fire is cool; it transforms.

It takes away your mask and helps you to discover your original face.

But still, freedom is available to you up to Dardar Station.

BELOVED OSHO,
I HEARD YOU TALKING ABOUT THE SRI LANKAN MYSTIC ASKING HIS FOLLOWERS TO STAND UP IF THEY WANTED TO GO THE SHORTCUT TOWARDS ENLIGHTENMENT.
I WANT YOU TO KNOW THAT I'M WAITING FOR THE CHANCE TO STAND UP AS SOON AS I HEAR YOU ASKING -- KNOWING THAT MY LEGS WILL MOST LIKELY BE TREMBLING, MY BODY PERSPIRING, AND MY HEART BEATING LIKE MAD.

Deva Prem, it is necessary that I should repeat the story first:

A mystic in Sri Lanka is dying. He has thousands of followers; they have all gathered. Just before closing his eyes he says, "If anybody wants to come with me, I can take him with me -- and this is the *most* shortcut way. You will not have to do anything. I don't have much time. Anybody wanting to go the most shortcut way ... otherwise, it takes so many lives to achieve enlightenment. I can take you with me from the back door. Just stand up!"

There was absolute silence, pin-drop silence. People looked at each other thinking, "This man has been listening to him for forty years, perhaps he may be ready." But he was looking at somebody else, because he had so many problems still to solve -- "Business is not good."

Everybody has problems: somebody has a girl to marry, somebody has a boy who is a troublemaker; somebody has a case in the court and this is not a time to become enlightened, first the court case has to be finished, and so on, so forth.

But one man raised one hand. He said, "I cannot stand up because I am not ready to go yet, but I cannot resist the temptation to know where the back door is -- because if sometime I am ready, I can follow the shortcut. Right now, I am not ready -- let it be completely clear to you that I am not coming with you -- but just tell us where the back door is."

The old man said, "The back door is such that you can enter only with your master, not alone. It is a very narrow gate; only one can enter at a time. If you are ready to dissolve yourself in the being of the master, then there is no problem -- one or one thousand, they will all enter through the door as one being. Alone, you will not be able to find it."

Now, Deva Prem wants me to ask him some day to come along from the back door. And he thinks he is ready and he will stand up -- although even thinking, he perspires and his legs tremble and his heart beats faster.

My feeling is, Deva Prem, you are the man who had raised his hand!

And one day I will ask, and I know that this time also you will only raise your hand ... or perhaps you may not even raise your hand. Because I am a different type of man. That old man was very compassionate.

I would have taken even this man -- at least he has raised his hand. That is enough -- what is the need of making him stand up? Just raising the hand is enough.

So when I will ask, remember: I will ask you to simply raise the hand. This time be alert, and get prepared -- because with trembling legs and perspiring it will be difficult to enter that back door.

That back door needs people who can disappear into nothingness dancing, singing, celebrating.

So learn to sing, learn to dance, learn to celebrate.

Any day, I can ask.

And I hate perspiration. I am very allergic -- perspiration you will have to stop.

And trembling, that gate won't allow you in; it will immediately see that there are two persons. You have to be absolutely still and one with me ... no trembling.

And this time I will not ask you to stand up. The last time, it was my fault.

Beyond Enlightenment

Chapter #4
Chapter title: In the end there is no word

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BELOVED OSHO,
SITTING BEFORE YOU, FEELING YOUR WORDS FLOWING TOWARDS ME FROM YOUR GREAT HEART, I FOUND MY OWN HEART BURSTING OPEN AND RECEIVING THE SUN AND MOON OF YOUR BEING. SOON A GREAT PEACE FELL OVER ME, FOLLOWED BY A NEVER-KNOWN CALMNESS SO THAT I FEEL THAT I AM RESTING IN THE ARMS OF EXISTENCE ITSELF.
I BOW DOWN BEFORE YOU IN GRATEFULNESS TO KISS THE EARTH THAT GAVE YOU LIFE. I LIFT MY ARMS TO THE STARS AND SING HALLELUJAH, HALLELUJAH, HALLELUJAH. BELOVED MASTER, BECAUSE OF YOU I AM ALIVE TO REALIZE THE BEAUTY, THE JOY, THE PURITY OF LOVE THAT IS THE VERY EXPANSE OF EXISTENCE. THESE WORDS SEEM UNABLE TO EXPRESS THE TRUEST FEELINGS THAT ARISE FROM THE DEPTH OF MY BEING. BUT I BOW DOWN BEFORE YOU NOW, AND AGAIN AND AGAIN AND AGAIN TO DANCE, TO SING, TO SHOUT: THANK YOU, BELOVED MASTER, THANK YOU, THANK YOU, THANK YOU. HALLELUJAH! HALLELUJAH! HALLELUJAH!

Jivan Mary, there is much more yet to happen.
What has happened to you is immense.
What will happen to you will be greater, but remember one thing: it is *never* enough.

Existence is such an abundance -- we cannot exhaust it. It is inexhaustible in its beauty, in its blissfulness, in its benediction.

You are feeling difficulties to express what is happening to you. And this is only the beginning -- just think of the difficulties of those who have gone far ahead of you. There comes a moment when even to say that this cannot be said is not possible -- because to say that this cannot be said is still saying something about it. It is still defining it in a very negative way.

There comes a moment when only silence, utter silence, remains your expression.

That is your thankfulness, that is your gratitude, that is your hallelujah... a dance which is invisible, a song which is not heard, a beauty which cannot be painted, described.

And only when we have come to the point where words are to be left behind does what I call `religiousness' begin.

I do not say renounce the world, but I certainly say move towards the moment when you will have to renounce the *word*.

THE BIBLE says, "In the beginning was the word." Nobody knows about the beginning. Nobody can know about the beginning, because nobody can be the witness about the beginning. If somebody had been witnessing the beginning then it would not have been the beginning, because somebody was already there.

THE BIBLE may be right, may be wrong about the beginning, but I say unto you: In the end there is no word, and that has been witnessed by thousands of mystics in thousands of years past.

And the moment you come to realize that words are slipping out of your hands, that the boundary line of language is crossed... a tremendous innocence, a new childhood. For the first time you can understand that which cannot be spoken. You can understand the message of the wind blowing through the pine trees, you can understand the poetry of the sound of running water.

To be freed from language is to be freed from all human limitations.
Language is the greatest imprisonment.

I am happy that you are feeling a great difficulty to express something that you are experiencing. Slowly, it will become more and more clear that there is no word, no language, no concept to explain it, to express it.

Just silence is the only answer to all your questions, the only meeting with existence without any barrier, any wall.

As the language disappears, the mind is no more of any use. For the first time you contact existence directly, without the mediation of the mind -- and that experience is enlightenment. And nobody is far away from it, it is within everybody's reach.

But people are searching for their happiness where it does not exist. They are looking for living waters in deserts. And when frustration comes, failure comes, despair comes, they are angry at life, not angry at themselves.

What can life do? It is available, but somehow you manage to search in the wrong direction. Perhaps you are afraid, deep down, that life may be too much, love may be too much, existence may drown you.

And in a way, your fear is right: the closer you come to reality, the less you will be. The moment you encounter reality face to face, you will not be at all.

I have said many times that nobody has seen God -- neither Moses nor Jesus nor Krishna. And naturally, people have misunderstood me. Whenever I have said that nobody has seen God, I was not saying there is no God; I was simply saying the moment you come close enough to God to see, you are no more. Who is going to see God? As long as you are -- to see, to feel, to say, to question, to inquire -- God is not.

And God is another name of reality. It is not a person, it is only a quality, a fragrance, a sweetness, a music.

Jivan Mary, one day will come when you will be in the state of hallelujah but you will not be able to say the word, because the word will fall short of the experience.

BELOVED OSHO,
IN THESE FIVE YEARS OF RELATIONSHIP WITH YOU, I HAVE NEVER FELT THINGS GOING AS FAST AS NOW! WHEN I FINISH WRITING A LETTER OR A QUESTION TO YOU, I IMMEDIATELY KEEP IT, FEELING IT TO BE RIDICULOUS.
SOMETIMES I ACCEPT THE CHALLENGE AND DELIVER IT, AND THEN I FEEL AS IF I HAVE AN IDIOTIC FACE: WORRY, REPENTENCE, SHYNESS... I FEEL THAT IT IS NOT WORTH COMING TO YOU BEING "DRESSED UP" WITH INTELLIGENCE, HUMBLENESS, MEDITATIVENESS, OR WHATSOEVER I COULD DRESS IN TO SHOW TO YOU. IN SPITE OF ALL MY EFFORTS, I STILL HAVE THE FEELING OF DRESSING UP, OF USING A KIND OF MASK.
PLEASE TELL ME, MASTER: HOW TO BE TOTALLY SINCERE TO YOU AND "UNDRESSED"?

The problem is not only of one person -- everybody is dressed up.
Everybody is showing his best side to the world.

The heart may be full of tears, but people are smiling.

This is how we have been brought up by a hypocritical society. We are children of a hypocritical society. Rather than teaching every child to be just himself -- sincere, honest, naked -- we are helping every child to be exactly the opposite.

Just two days ago, one of my old friends had come to see me. He has a son who is thought by everybody to be crazy, insane, except by me. So the first thing I inquired about was his son, and he said, "Leave that subject. It makes me so sad, because now he is eighteen years old and he still goes naked all over the town. He is such a shame to the family."

I said, "In what way is he hurting anybody? He is not violent. He simply enjoys being naked."

They force clothes on him, and he throws them away on the street and goes towards the market. And

they are running after him -- "Please, at least take the underwear."

And he says, "No underwear... the breeze is so cool."

And the boy is very intelligent. Of course, he is in a crowd which cannot accept him. He never lies; he is always utterly honest. Whatever he does, he does with totality. He has never gone to school because he asks those who have gone what they have gained. His father is a post-graduate; he asks him, "What have you gained? -- just a certificate." He says, "I want to live my life. I don't want to be dictated to by anybody, wrong or right. I simply want to be myself."

He is a hard worker. He will be working in the garden, and you can see how hard he works, but he works at only what he feels like working at. He plays beautiful flute, but the whole town thinks that he is mad.

And I have tried my best to find where his madness is. I have not been able to find his madness anywhere. He is just not willing to be part of the mob psychology. The crowd cannot accept that he is sane, because if he is sane, then what about the whole crowd?

Even his parents, my friend his father, cannot accept him. He said, "Except for you, nobody accepts that he is sane."

I said, "You are his father, you love him. Have you seen any madness in him?"

He said, "What more do you want? You want more madness? -- going naked in the streets. And he is now eighteen years old, and he will approach a woman and he will say `You are so beautiful. Can I kiss you?'"

Naturally, the society cannot accept such a person -- although he is absolutely honest. And he has honored the woman, he has praised her beauty, he has asked her permission. Otherwise he is very strong -- living naked, doing hard work, never going to school; he is really strong -- he could have kissed any woman without any permission.

But a crowd gathers, and the woman starts shouting that he is being nasty to her, misbehaving with her.

Many times when I was there, I had to go inside the crowd and tell them, "You are making unnecessary fuss. The boy is alone, that's true, but he is not insane. He is a minority of one, and you are the majority of many -- but just because you are many, do you think you are right?"

Nobody has been ever able to point out to me that something is wrong with him. And he is being dragged to this doctor and to that doctor.

And he says, "What is wrong with me? I am not sick. The doctor cannot make any difference in me."

The truth is, the doctor is sick. The doctor is not honest.

The boy is very intelligent in seeing things. He has a strange clarity. He says, "I have been watching this doctor" -- because the doctor lives just in front of his house; his dispensary is there -- "and seeing that poor people get well quickly, and rich people linger on for months. And I am sitting there outside and enjoying the whole scene -- what kind of society is this? The poor man gets well because the doctor wants to get rid of him; you cannot get much money out of him. Instead the poor man starts asking, `Give me some money; I will return later on for the medicine. You are suggesting fruits and milk, but you will have to give me some money.'

"But the rich man, once he falls sick, is kept sick; he is sent to this expert for x-rays, to that expert for something else. It seems to be almost a conspiracy of experts exploiting the rich sick man."

I asked him how the boy is doing. He said, "Because of him, I feel so ashamed to go out of the house. And I always wanted you to help me, but you think he is right and we are wrong. You want me also to go naked, so I cannot raise the question, `What should be done with him?'"

I said, "He needs nothing to be done, he is no harm to anybody. Give him work; he is always ready to work, he enjoys working. But he is not ready to have a mask. He is not ready to be continuously an actor, dressed up."

But the whole society that we have created is almost a drama. Here, everybody is repeating dialogues from books, from films, from stories. Nobody is opening his own heart.

I can understand your problem: you are afraid to ask authentic questions because they will expose you.

People ask questions which make them feel very knowledgeable. They want to ask questions not to get the answer, but just to show their knowledge.

Whenever you ask a knowledgeable question, you will not feel guilty, you will feel great.

But I am a crazy person: I never answer those questions which come out of your knowledge. I simply throw them away.

I only answer questions which open up your wounds, because once your wounds are open there is a

possibility of healing. Once you expose yourself, you are on the way of transformation.

Once you are sincere in asking a question, you will listen to the answer because it is your need, it is your food. Your question was your thirst, and the answer can quench it.

So always remember: this is not a philosophical association, not a theosophical society where everybody is trying to prove that he knows more than you know. This is a place of transformation, of going through a revolution. And unless you show your real face, it is impossible to make any changes in your life, any transformations in your consciousness.

At the most, I can paint your mask, but I cannot change your real face by painting the mask. The mask has to be put aside. Hence, a love and a trust is needed -- that you can be utterly nude, without any fear.

You are not going to be condemned here. You will be accepted as you are, and we will begin from that acceptance to reach for a higher stage, for growth.

But that growth is not a condemnation of your present state. That growth is based on your present state of being; it has to be accepted.

But the religions of the world have really poisoned people's minds. Nobody is ready to open up and show who he is, because for centuries things have been condemned, you have to hide them. Nobody wants to be condemned. And there are things which have been praised, so you have to show them -- whether you have them or not does not matter.

It is very human and very natural; you want to be loved and to be accepted.

And the society has made the rules of the game, that these are the things to be condemned, so if you have those things hide them, repress them so deeply that even you become unaware of them. And if you don't have those things which society praises, honors, then pretend, and pretend so cleverly that it seems almost real.

Sometimes it is possible that the pretender may look more real than the real person, because the real person never goes through rehearsals. The pretender practices, disciplines himself.

I have always liked a beautiful incident in the life of Charlie Chaplin. It was his birthday, perhaps the fiftieth birthday, and all his fans and friends wanted to celebrate it in a special way. And they found a special way -- all over England, in every place, there would be competitions, and people would be invited to play the part of Charlie Chaplin. And in those competitions there would be selections, and then there would be other competitions from district to district. Then the semi-finals would be in London and there would be the final decision about who gets the first prize.

Just to give his friends a great surprise, Charlie Chaplin himself entered into the competition from a nearby district. He came to the semi-finals, but rather than surprising his friends he was surprised himself: he got second prize. Somebody played his act better than him; he had never thought about the possibility.

But it happened because the other person was practicing it, rehearsing it, and Charlie Chaplin simply appeared as he was. There was no need for him to rehearse -- he WAS Charlie Chaplin. But getting the second prize....

And when the people came to know that he had got the second prize, he was so ashamed of himself. He said, "I have been such an idiot to enter into it in the first place. I entered because I thought that I was going to be the first, without question."

So you have the possibility of pretenders posing qualities, values, characters, which are not real. Inside they are just the opposite kind of people. Criminals become saints -- it is easy: you just have to practice certain values, certain disciplines which are expected from a saint. Who cares that you are carrying a thousand and one criminal tendencies within you? People only see your face, nobody dives deep in you.

So the whole society has become a very strange phenomenon, almost weird, and everybody is suffering.

The person who is pretending to be a saint cannot enjoy it because his whole being is against it, his whole nature is against it. He is continuously fighting a battle with himself, and there is no greater misery than to be continuously in a fight with yourself. So those who are honored, respected citizens, you will never see them joyful, cheerful, rejoicing. They are always sad, and to hide the fact of sadness they call it `seriousness' -- that they take life very seriously.

And the other part of humanity which has decided to go with its natural feelings is condemned; they become criminals. In the eyes of the religions they are sinners; they will fill the space in hell reserved for them. In life nobody will respect them, and after life also. Even their God is not capable of accepting his own creation.

If anybody is responsible, God is responsible.

Only one person is responsible for all the sinners. There is no need to send everybody into hell -- just

throw God into hell and that will do, because he is the sole cause.

And these hypocrites, these phony people who are showing something but are not what they are showing, can they cheat existence also? Can they cheat God also? Here they will be respectable, but will they also be in paradise after life, enjoying all the pleasures?

We have put such tremendous pressure on poor human beings to destroy their integrity, to create a split in them.

My approach is totally different.

First, I want you to accept yourself as you are.

That's how existence wanted you to be. You have not created yourself; naturally the whole responsibility goes to existence. And there must be a need for a person like you; otherwise, you would not exist.

Existence needs you as you are.

The first principle of an authentic religious man is to accept himself as he is, without any judgment -- and only from there does your authentic pilgrimage begin.

Ask me questions without any fear, because I have never condemned anybody.

My whole love and respect is for the person who accepts himself totally, as he is. He has courage. He has courage to face the whole pressure of the society which is bent upon splitting him into divisions -- into good and bad, into saint and sinner. He is really a brave, courageous being who stands against the whole history of man, of morality, and declares to the skies his reality, whatever it is.

And at least with the master, the disciple has to be absolutely clean and clear so the master can start working with your reality, not with your phoniness. Because everything done with your phoniness is a sheer wastage.

Only the real you is capable of growing, of coming to a flowering.

BELOVED OSHO,
I ALWAYS WANT A TOTAL CHANGE IN MY LIFE BECAUSE I FEEL SO DISCONTENTED, SO LIMITED, SO FRUSTRATED.
WHEN I HEARD YOU SAYING, "COME CLOSER," IT TOUCHED MY HEART DEEPLY. I SAW THAT I AM ALWAYS MANAGING MY LIFE REASONABLY AND OUT OF MY MIND, THAT I LIVE A LIFE FULL OF LIES AND GO ON POSTPONING BEING REALLY ALIVE.
I DECIDED TO STAY HERE WITH YOU LONGER THAN I INTENDED TO, IN SPITE OF ALL REASONS AND PROBLEMS THAT MAY COME. BUT I DON'T FEEL AT EASE, AND I DON'T KNOW IF IT IS NOT AGAIN SOMETHING COMING FROM MY MIND.
WILL YOU PLEASE SAY SOMETHING ABOUT THE MIRACLE OF TRANSFORMATION AND HOW TO LIVE MORE OUT OF THE HEART?

The first thing to remember is, never ask for the impossible.

Begin slowly, bit by bit, step by step.

Just by walking step by step, you can cover ten thousand miles easily. But if you start thinking from the very beginning that "I want to cross ten thousand miles" your legs may start wavering, your heart may start feeling tremendously afraid.

Your mind will say, "You are asking too much; it is unreasonable. You are a small human being. Ten thousand miles... just walking one step each time -- because nobody can walk two steps at one time. Ten thousand miles looks too big."

Make small goals.

You are asking for total change. You don't see the impossibility of it *at this point*. At some other point it will not be impossible, but at this point it will be impossible to ask for a total change, because there will be so many implications in it.

Why not go a little slowly? Why not take one part of your being and clean it? Put your total energy into cleaning one part of your being, then move to the second part. And of course, finally you will be able to have a total change.

But mind is very cunning: whatever it wants to avoid, from the very beginning it creates such a situation -- it asks for the impossible. So you remain where you are, more frustrated, more in despair because the total change is not happening.

The mind has given you a goal and deceived you.

Total change certainly *is* the goal, but don't try to have it in a single step.
Go in a more human way, changing small parts.

I used to live with a man for many years. He was a rich man, and he loved me very much. I had a bungalow in the university but he wouldn't allow me to live there. He had a beautiful mansion in the city. He said, "If you want, you can have the whole mansion. I will move to another house." He had many houses.

I said, "No, there is no need. What will I do? I need only one room. You can live and take care of the whole mansion and the garden and my room, because I am a lazy man. This big mansion -- who is going to clean it?"

In my university days I used to keep my bed just near the door and all my books around my bed, so I had not to enter into the room -- because there was such thick dust gathering, for two years. I had never entered -- why unnecessarily disturb settled things? So from the door I would directly jump into my bed, and all my books were around my bed so I could find them. This was a perfect arrangement: neither did the dust disturb me nor did I disturb the dust.

So I told him, "I don't need the whole mansion. Just one room is enough for me."
So he lived with me.

He was very rich but very miserly. Perhaps the word `miserly' is not enough to describe it.

He used to go for a walk in the morning with me, and anything he would find by the side of the road here and there, he would grab it. I said, "What will you do with it? -- just a handle of a bicycle; somebody had thrown it away.

He said, "You don't know. Just come with me, I will show you."

So I went into his house, in his part of the mansion, and he showed me. And I was really amazed! He said, "All these parts of the cycle I have found on the street. Just a few things are missing... and I hope I have enough life left; I have not yet found a chain. Two wheels are there, the seat is there, the handlebars I have found today. Mud guards are not necessary, just a chain. And I am not asking for too much. What do you think I go walking with you for?"

I said, "I never thought that you were going in search of a chain!"
He said, "A chain, or anything...."

His house was full of strange things... just one shoe. I said, "Where is the other?"

He said, "Some day I will find it, because the other one must be somewhere."

And he himself was so clever that he would go to the temple and he would put one shoe in one corner, the other shoe in another corner so nobody could steal them -- because who will steal one shoe? And in a crowd of shoes who is going to search for the other? Where is the other? -- because a thief is in a hurry.

He said, "I am the only progressive person who, when he is worshipping never looks back. Otherwise, everybody is looking back: What is happening to the shoes? Their worship is false! Are they bowing down to God or to their shoes? I am the only person who does not look back at all. I have figured it out -- that this way nobody can and nobody has ever been able.... And I go every day to the temple because I am looking for the other shoe. This shoe... the other must be somewhere."

And there were many things that he had found; people had thrown them and he would collect them.

But when I saw his bicycle, I was really amazed that he had managed... ALMOST managed; just a chain was missing. That could even be purchased. But he was such a miser, he was not going to purchase it; he was waiting. He said, "Just as you say... trust! -- I trust that the chain will be found one day."

Jabalpur had the largest number of cycles in India. So he said, "This is the place where it is impossible to miss a chain. I will find it." And one day he found it.

In the middle of the night he woke me. I said, "What is the matter? Has something gone wrong?"
He said, "No, I have found the chain!"
"In the middle of the night? Where have you been?"

He said, "I was just not feeling sleepy, so I thought why not have a look for the chain around the park? And it is a miracle -- I found it. Perhaps that's why I was not feeling sleepy. Now I can sleep with ease. One tension was always there on my mind, that death might come before the chain comes."

And I saw him within three days sitting on the bicycle without mud guards, without any carrier, going to his shop. I said, "I have been telling people to trust -- but it seems that trust works! You have proved me right."

And he said, "One thing more is good about this: there are no brakes on it. And it makes so much noise that you can hear it from almost half a mile away. So when I am coming home my wife knows that I am

coming, so she starts preparing things for me. By the time I reach the house everything is ready; no need for wasting time in waiting. And nobody else can sit on my bicycle."

I said, "Why?"

He said, "Its seat is such -- it hurts so much. So there is no question of its ever being stolen. I leave it anywhere, and I go and do my work and I always find it in its place. People have tried -- I have come to know that people have tried to steal it -- but they come back and put it in its place, because it is unnecessary trouble. First, it makes so much noise that everybody will know who has stolen it. Secondly, it hurts so much, and thirdly, it has no brakes, so any time, any accident...."

I said, "But how do *you* manage?"

He said, "There is no problem. Just in front of my shop there is a big mango tree. I just go there; it needs a tree to stop."

And in the mansion where I was living with him there were very big trees, ancient trees all around, so there was no question, no need. He said, "There is no need -- I go to my shop, there is a tree; I go to my home, there is a tree. Unless you have a very ancient tree, you cannot have my bicycle."

Just go slowly... part by part... and trust. Total change will also happen, but don't ask too much from the very beginning.

Always be alert that mind is cunning and gives you impossible goals, so you go on running after them.

Nothing is impossible if you go slowly, if you make many stopovers and you are not in a hurry. Whether the total change happens or not is not important. Even small changes in life are precious, because the total change will be simply the accumulated effect of all the small changes. Total change is not one whole; it is simply the effect of all the small changes, the accumulated revolution that happens in you.

So always remain human.

The past of man has been concentrated on giving you goals which are impossible. That is just to make you humiliated, because you cannot fulfill them -- you feel too tiny, too small, too fragile, with so many weaknesses.

I don't want you to think about impossible things. I want you to go very slowly, changing small parts of your life -- which is not difficult.

One day, you will suddenly find that total change has happened.

BELOVED OSHO,
I USED TO BE SO SCARED OF BEING HIT OR EXPOSED. SINCE I HAVE BEEN HERE WITH YOU AND MELTING INTO YOU, I'M LONGING FOR IT WITH AN UNKNOWN IMPATIENCE. I LONG TO GET THE OBSTACLES OUT OF THE WAY, TO BE OVER AND DONE WITH `THIS ONE' SO THAT I CAN MOVE ON THE JOURNEY TO THE NEXT ROCK ON MY PATH. FEAR SEEMS TO BE JUST A QUITE UNIMPORTANT, OLD HABIT.
I AM EXPERIENCING YOU AS A BOUNDLESS INVITATION. NO BARRIERS ARE THERE WHICH I COULD USE TO RATIONALIZE A LACK OF COURAGE. I FEEL THANKFUL ABOUT THE LACK OF ORGANIZATION AROUND YOU; THERE IS NO MORE FEAR THAT GETTING A HIT FROM YOU MAY BE USED BY PEOPLE WHO ARE IN POWER TO FEED THEIR OWN JUDGMENTS, TO PUT ME DOWN OR TO MAKE ME FEEL GUILTY.
BELOVED OSHO, I AM SO TIRED OF ME AND ME AND ME.
IS THIS A HEALTHY OR UNHEALTHY IMPATIENCE?

It is the case with most of the sannyasins: if they get a hit they feel bad about it, their ego feels hurt. Rather than understanding the hit, they become resentful, angry.

If they are not hit, then they start feeling that I am not taking care of them, that I am not paying attention to them, that while others are being hit, they are being left out. They feel as if they are not important enough.

This is how human mind creates misery out of every situation. If you get the hit, you are hurt; if you don't get the hit, you are hurt all the same.

But as far as I am concerned, I am not interested in hitting you or hurting you or ignoring anybody.

To me, all are equally important.

A same longing has brought them to me, a same thirst has brought them to me.

It will be very kind of you all to leave it to me that whenever a hit is necessary you will get it -- because a hit is medicinal, it is a kind of surgery.

But don't feel that because surgery is not being done on you, you are being ignored. If somebody else is hospitalized and nobody is taking care of you.... No, whenever you need to be hospitalized you will be hospitalized, each according to his need.

Whenever a hit is necessary to help your growth, you will not miss it. And whenever it is not necessary, then unnecessarily hitting you will only make your skull thick. Then when the time comes to hit you, you will have already been so disciplined in getting hits....

In my high school days, I was almost always late because I was interested in so many things on the way. I always started from home to reach the school at the right time, but I never reached because so much was going on along the way -- some magician was doing his tricks, and it was irresistible. Just to leave that magician and go to study... some stupid teacher talking about geography....

So I was punished continually, but soon my teachers realized that it was useless to punish me. Their first punishment was to tell me to go around the high school building seven times. I would ask, "If I go eleven times will it do?"

They would say, "Are you mad? This is a punishment."

I said, "I know this is a punishment, but I have missed my morning exercise. So if I make it my morning exercise, you are not losing anything. Your punishment is covered, my morning exercise is complete; nobody is losing anything, both are gaining."

So they stopped that, because this wouldn't do. They would tell me to stand outside the class. I said, "That's good, because I love the open air. The class is dark and dirty, and outside it is so beautiful. And in fact, sitting inside I am always looking outside. Who cares what you are teaching? -- the birds are singing, the trees are blossoming... it is so beautiful outside."

The headmaster would come on his round, and every day he would find me standing outside. And he would say, "What is the matter?"

I said, "Nothing is the matter. I love to stand outside; it is healthier, hygienic. And you can see how beautiful it is."

But he said, "I will see your teacher. How is it that he allows you to stand outside?"

I said, "I don't know, but he tells me himself, every day, `Stand outside.' So now I don't even ask him. It has become a routine, so I simply come and stand here."

He asked the teacher. The teacher said, "It must have been thirty days ago! I told him only once to stand outside -- since then he has not entered the class. I was thinking it was a punishment, and he is enjoying it. Not only that, he is spreading the rumor among the students that it is hygienic, it is healthy. And they are asking me, `Sir, can we also stand outside?' Then what am I to do here? Then I will also go and stand outside."

It is a question of how you take things.

So first, don't be worried. If you are not getting a hit, perhaps you don't need it, or perhaps it is not the right time. Or if you are getting the hit then don't feel hurt, because I am not hitting *you*, I am always hitting your ego -- something that is your disease, something that has to be dropped.

But leave it to me. I will not follow your expectations that because you want a hit -- the *biggest* hit, so you can show everybody, "Look, I have got the biggest hit".... Then the ego has used the hit. Rather than destroying the ego, the ego has taken the hit as a nourishment.

So leave it completely to me. It is none of your business.

Whenever I feel that you need a hit, you will get it -- and you will get it in the right quantity that you need. Don't brag about it, and don't feel sorry for it; just try to understand it.

It is a school of understanding.

BELOVED OSHO,

TWENTY-FIVE YEARS TO GET TO YOU, THREE YEARS TO HANG AROUND YOU, FOUR YEARS TO RUN AWAY FROM YOU IN A ROLLER-COASTER RELATIONSHIP. FOUR YEARS TO STAGGER BACK TOWARDS YOU, ELEVEN YEARS TO GET A QUESTION THROUGH TO YOU -- AND YOU GIVE THE ANSWER TO THIS GERMAN FELLOW, GUNAKAR AND WANT TO SEND ME BACK TO HELL AND SOME DIFFICULT WOMAN. AND IN TWENTY-EIGHT YEARS' TIME, MAYBE YOU HAVE ESCAPED WHEN I CRAWL BACK TO ASK YOU, "WHAT'S NEXT?"

OSHO, DO YOU WANT TO KILL ME OR SOMETHING?

Gunateet, you are right.
The question was yours -- at least written by you -- but Gunakar needed the answer more. There has not been any misunderstanding.

He was also surprised, because he had not asked the question. But it was his question. And he could not believe how somebody else had written exactly the question that he was going to ask.

And it was not time for you, for that question. Perhaps you got the vibration of the German Gunakar, and wrote down the question; it was not *your* question.

And I can understand your difficulty: it took eleven years for you to ask the question and now you are worried that I am sending you back to your old life and the hard woman.

About that you are wrong. Once you get a woman, it is always hard. If you miss a woman, it is just ice cream. Once you get a woman, suddenly she is steel hard.

But without women there would have been no enlightenment in this world.

Just think... a world without women. Then you cannot find any Gautam Buddha, because there is nobody to run away from. If there is no woman, there is no problem. Women are the real incentive.

They say that behind every great man there is a woman; it may be true, it may not be true. But behind every *enlightened* man there are *many* women -- one won't do.

Enlightenment is a little difficult subject. When many women go on making a football of you, then at last you become enlightened. You will say, "Enough! Stop the game, I am going home."

Women are a blessing in the world. Without them, there is nothing.

So just be thankful to your hard woman; perhaps you are here because of her.

And you are saying that next time you come it will be in twenty-eight years, and you will ask, "What next?"
I am reminded of two stories.

Mulla Nasruddin was on Chowpatty Beach with his wife, and suddenly he said, "Would you like *bhelpuri* once more?"

The wife said, "Once more? But we have not had any bhelpuri."

He said, "Beloved, it seems you are losing your memory. Just fifty years ago when we got married and we had come here for the first time, we had bhelpuri. That's why I am saying, `Would you like it once more?'"

Going back to your life, to your wife, to your work... but you will not be the same man. You will be taking something of me with you. I may not have answered you, but you have felt me.
Answers and questions are superficial.
You have tasted my love, my presence.

So if by chance, after twenty-eight years, we meet again I will ask, "Do you want it once more?"

Most probably, you will not need to ask me again because the seed is sown. You know exactly what has to be done -- you have to slip your energies from the mind towards the heart. Those energies falling towards the heart are just like rain falling, and the seed will start sprouting.

Perhaps after twenty-eight years, if existence allows it, it will not be you who asks what is next. I will ask you, "What is next?" You will have come to flowering. You will have come just to show your gratitude.
It is good that you are not German.

The German soil is a little hard. It has its negative points and its positive points, its pros and cons. It is hard, it is very difficult for the seed to settle in it -- but once a seed settles in it, then it is very hard not to grow.

Your question was a mind question, and Gunakar needed it.

You don't need it. You have a soft heart. And the seed is already in your heart, and you know it is growing.

It is almost like a pregnant woman: when the child starts growing she knows that the child is growing. An experienced mother of two or three children even knows whether the child is a boy or a girl -- because the boy starts kicking, and the girl remains very centered, calm and quiet.

Boys are, after all, boys. From the very beginning, they are trouble.

An experienced mother can say after the third or fourth month whether the child will be a boy or a girl because the boy is doing all kinds of gymnastics, and the girl is simply sitting silently, waiting for her own chance. Later on, she will do the gymnastics and the boy will sit and read the newspaper. Everybody has his own chance.

The second story I was going to tell you is about a very rich American, a billionaire. He becomes fed up

with money, fed up with all kinds of luxuries, fed up with all pleasures. And naturally he starts searching -- is there something more, or is this all? Because if this is all then there is no point anymore for him to live; he has had enough of it. It is a question of life and death.

And he moves, and goes from one master to another -- some Tibetan lamas, some Sufi mystic, some Zen master. And then he comes to India and meets many saints. They all say, "There is one very wise old man in the Himalayas; only he can help you."

So he travels to the Himalayas, then by foot carries his luggage. He has never carried luggage in his life. He has never walked uphill in the mountains. It is too cold, but somehow he manages. Tired, he falls at the feet of the old man, who looks very ancient, and he says, "I have found you after all! I want to know -- what is the meaning of life?"

The old man said, "First things first. Have you got a Havana cigar?"

The man said, "What kind of question... Havana cigar? Yes, I have got one. In fact, I am a chain smoker, and I have been keeping one in case you make me enlightened. Before enlightenment, the last Havana cigar... I would like just a few minutes more to enjoy it, and then make me enlightened and do whatsoever you want. After enlightenment, I was thinking Havana cigars would not be allowed, because I have not seen Buddha smoking, or...."

He said, "Forget all about those old fellows. Bring the Havana cigar." And the old man started smoking.

The tired American watched, and said, "But what about my question?"

He said, "The time is not right. You go back. Come again after few years."

The man said, "This is strange. Any message?"

He said, "When you come, bring as many Havana cigars as you can because once you are enlightened we will both be smoking. On this hill there is nothing else to do. Just go fast and come back -- but bring them. I am sending you especially for Havana cigars. Enlightenment is a very simple thing, but to get Havana cigars in the Himalayas is very difficult."

Don't be worried, I am not a smoker! You need not bring any Havana cigars; just come. Don't wait for twenty-eight years. Whenever you feel the flower has opened its petals in you, come back.

I would just like to see you luminous, radiant, ecstatic.

And I say it is possible because you have a heart, Gunateet, that is ripe to grow any moment. No hard woman can prevent it; she can only help it.

So just go back, and whenever the spring comes and the flower is there, come back so I can see that the flower has lived to its potentiality and you have become fragrant.

And meanwhile, you can smoke as many Havana cigars as you want.

Beyond Enlightenment

Chapter #5

Chapter title: Questions: Exposing your way from ignorance to innocence

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BELOVED OSHO,

THE FIRST TIME I MET YOU, I SAID "NO" TO YOUR QUESTION AS TO WHETHER I HAD A QUESTION,

AND IN ALL THESE EIGHT YEARS I HAVE NEVER ASKED ANY.
NOW MY MIND SEEMS TO BE EXPLODING WITH QUESTIONS, OUT OF WHICH IT IS HARD TO CHOOSE ANY SATISFYING TO A GERMAN PERFECTIONIST; YET I FEEL ALMOST IN PANIC -- I DON'T WANT TO MISS THAT CHANCE.
OSHO, WHY IS THERE THAT CONSTANT FEAR OF MISSING THE TRAIN?

There are people who really do not have questions.
They have a quest, but not questions. They have a thirst, a deep hunger for being and more being, but no desire for gathering and accumulating knowledge. Hence they don't have any questions.
They are the best kind of disciples.

There are other people who do not ask questions, but that does not mean that they don't have questions. They do not ask because asking a question goes against their ego.

And if the ego is German, then the problem becomes more difficult.

It is not coincidental that Germany has produced great philosophers, philosophers who are ready to give answers to every question. But Germany has not produced sincere inquirers, seekers, who are thirsty for the answer. It has not created disciples; it creates only masters, and these masters are only great intellectuals, not mystics.

Germany has contributed much as far as knowledge is concerned -- Hegel, Kant, Feuerbach, Karl Marx -- but it has not contributed a single mystic. In the whole of history, not a single Kabir, not a single Nanak, not a single Farid -- very strange, but it is not coincidental.

The German ego is ready to give the answer, whether it knows or not; but it is very reluctant to ask the question, whether it has the question or not.

The same is your situation. For eight years you have been repressing, perhaps unconsciously, and there is a limit to everything. You can repress only so much, and then a point comes when you are sitting on a volcano. Now your mind is exploding with questions. From where they have come? For eight years they were not there, and suddenly out of nowhere they are creating in you almost a state of insanity -- so many questions that you cannot even find which one is worthy to be asked.

You will have to look backwards: those eight years that you kept them repressed are your responsibility. If you had allowed them to come, in those eight years you might have been completely cleansed of all questions; you might have become a tabula rasa, an innocent child.

But because to ask is to show one's ignorance, you went on repressing. And there is always a hope: somebody else here may ask it, so why expose yourself?

But remember, each person's question has a personality of its own. Even though the words may be the same, the language exactly the same, the phrasing of the question not a bit different, but because the questioner is different, it makes such a difference that it is almost unbridgeable. Each person has grown in a different way, has lived a different life, has passed through different ups and downs. You cannot find another person who has gone through the same experiences. Hence, the question may appear to be the same, but it cannot be the same.

So never wait, thinking that somebody is bound to ask the question and save you the trouble of exposing yourself as ignorant, so you can remain silent, looking wise.

Just not asking the question does not mean that you know. It only means that you are not courageous enough, it only means that you are afraid to show your darker side. But unless you show your disease, unless you say something about it, the physician cannot do anything.

I had a professor friend. He was a great scholar of ancient Sanskrit. Not only was he a scholar of ancient Sanskrit, his mind was also very old and rotten.

He was feeling sick, and as I was coming out of my classroom he told me, "I am feeling very weak and very sick. I don't know what the problem is, but you have to give me a lift and take me to the nearby doctor." So I took him to a friend who was one of the best doctors near the university campus.

Now, in the ancient Indian medicine the patient does not say anything to the physician; that is thought to be insulting. The physician takes the wrist of the patient, checks his pulse; that's all. And he decides what the disease is and he decides what the medicine is going to be.

And the Indian medicine *ayurveda* has been very proud about it.

So this ancient Sanskrit scholar would not say to the doctor what the problem was. He said, "You are a doctor, you have studied in England, you have got the best education -- you have to find out what my disease is."

The doctor said, "This is strange. I am not a doctor of animals, I am a doctor of human beings. Of course as far as animals are concerned they cannot say what the problem is, so the vet has to find out, to figure out what the donkey is suffering from...."

And sometimes things go very wrong.

I remember one case. One of my neighbors in my village had a donkey, a very good donkey. And suddenly there was some epidemic among donkeys and many donkeys in the town died. The veterinary hospital and its doctors were at a loss what to do because the donkeys could not say what was happening. And they were unable to find out. The disease seemed to be something very new.

My friend was very much afraid for his donkey. He said, "Before anything happens, I want to take all the precautions."

So we both took his donkey -- because I used to sit on his donkey; he was the best in the town -- to the doctor. And the doctor said, "He is not sick at all."

We said, "We know -- and he knows too -- because he was not willing to come this way; we have brought him forcibly. But we want to take precautions. Other donkeys are dying, and this is such a beautiful fellow. So if you can just help; as a precaution give him some medicine so that he is not affected by the epidemic."

He gave us some solution, and also a small bamboo pipe, and he told the man whose donkey it was, "You have to put this medicine in your mouth."

The man said, "What are you saying? A donkey's medicine? -- should I put it in *my* mouth?"

The vet said, "This is the way it has to be given to the donkey, because the donkey will create a thousand and one troubles. Put the other end of the pipe in the donkey's mouth and blow the medicine into his mouth."

He said, "Strange way...."

But the vet said, "You don't know how to deal with animals."

But an accident happened. When he was about to give the medicine, the donkey did such a great job.... He blew such a forceful breath from his mouth that the man drank all the medicine! And he said, "Now what is going to happen? This was a freak accident, and this idiot... at the right time, just as I was going to give the medicine, he managed to force it into my body. Now let us go back to the doctor. It may have some bad effects on me -- it was a precaution for the donkey, not a precaution for me."

I said, "Now I cannot go, you can go."

This Sanskrit scholar wanted to be told by the doctor what was wrong just by having his pulse checked.

The doctor said, "I know that in ayurveda this has been the ancient method, but at that time there were no other instruments. At that time people were not so intelligent and aware and sensitive to their own bodies, feelings. They were coming almost from the world of animals. When ayurveda was born, human beings were just emerging out of the animal kingdom; that's why feeling the pulse was the only way."

But the scholar was not satisfied. He said, "The reality is that you are not so proficient in the subtle vibrations of the pulse rate. You are not ready to acknowledge your ignorance."

I said to him, "You have not come here to discuss whether ayurveda is a better medical system than modern medicine. You have come here for your own sickness. Don't waste my time, and don't waste the time of the doctor -- he is not ignorant. No modern medical practitioner is going to tell you your disease, you have to tell him. And man has come of age."

You can sit here silently for eight years without asking a question, just hiding yourself behind silence -- which is not true silence, because inside the questions are boiling.

But the German mind is not ready to accept easily that it is ignorant.

It is good that now you are ready -- because your mind is exploring its questions -- that you are not afraid you will be understood as ignorant.

Nobody is going to understand you as ignorant.

Ignorance is our natural state, there is nothing wrong with it. Just as everybody is naked behind the clothes -- however thick your clothes are, however many layers of clothes you have, your nakedness is still there. There is nothing in it to be ashamed of.

Naked we are born, ignorant we are born.

And it will be helpful to recognize the fact of ignorance sooner, so that you will not die ignorant.

Ignorant we are born, but if we can die innocent, life has been a successful journey.

And the only way to be innocent is to get rid of all your questions.

Don't hide anything, because whatever you are hiding will come up sooner or later, will surface. It is

better to bring it out yourself into the open, into the light.

And the function of a master is not to give you an answer, but to destroy your question.

Nobody can give you the answer.

The answer will arise in you, will grow in you. It will be your growth, your enlightenment. It cannot be given from outside.

But questions can be destroyed.

So it is good that you have started, even though you have wasted eight years unnecessarily. And that's why your mind is continuously worried and scared of only one thing: Am I going to miss the train this time? Eight years you have been missing, every day, every moment.

But there are a few people who are very expert in missing trains.

I have heard that three persons, all professors of a university, were standing on the platform. The train was getting ready to leave -- two had come to see one off -- and they were involved in deep discussion.

Suddenly, the conductor shows the flag and the train starts, and they are so absorbed that they don't notice. They notice only when the train has almost left the platform. So they all three run to catch it -- two succeed, and one fails. And the one who fails starts laughing.

A crowd gathers; they say, "What is the matter?"

But he is laughing so much, a belly laughter, that he cannot contain himself.

He says, "Just wait a minute.... I have missed the train."

They say, "But missing a train does not mean that you have to laugh."

He said, "You don't know the whole story -- just wait: the two who have caught the train came to see me off! But in a hurry...."

There are people who are always missing. Missing becomes their habit for their whole life.

Each moment -- you have to be alert not to miss it.

But you are not there, you are somewhere else. Naturally you go on missing.

You will think of this moment when it is gone. You will say, "My God, I missed that opportunity."

Henry Ford was asked by a journalist, "What is the secret of your success?" -- because he was a poor man, born poor, and became the richest man in the world.

Ford said, "My secret is simple, it is an open secret: I never miss an opportunity."

But the journalist said, "It still remains a mystery. Nobody wants to miss an opportunity, but people go on missing. So tell me just in a little detail how you manage -- because people become aware of an opportunity only when it is gone, but by that time it is too late."

Henry Ford said, "The way not to miss an opportunity is just to keep jumping. So whenever it comes, it doesn't matter, you will jump and ride on it. Don't stand and wait; otherwise you will get engaged in other thoughts and other things.

"I keep on jumping. Let the opportunity come whenever it comes -- I am not going to miss it."

In a London museum there is a beautiful painting titled "Opportunity." A very strange painting.... When for the first time, a century ago, it was acquired by the museum, the painter himself was alive and he was present there for the opening ceremony. The museum had asked him to be there to explain it to people -- because it is a beautiful painting but a little difficult, a little strange.

There is the face of a man, but you have never come across such a face: all the hairs are growing not on the head but on the forehead, and the head is clean-shaven. And the title is "Opportunity."

"What kind of man... where have you found this man?"

He said, "This is the opportunity. When it comes you cannot see it, because the face is covered with hair. When it is just passing by, you cannot see it because the face is covered and by the time you recognize it and say, `Jesus!'... your hand slips! -- because the head is clean-shaven. It has gone. And no moment comes back; once gone, it is gone forever."

You are afraid of missing the train.

Whether you are afraid or not, everybody is missing the train. It is good that you are afraid, because that may help you to understand why you are missing.

You are not in the moment. You are either in the past or in the future -- both are non-existent. Neither can you do anything with the past, nor can you do anything with the future. All that you can do is with the present, and the present is such a small, split second that if you are engaged somewhere else, it simply slips by and you have missed the train.

Learn to be in the present.

Withdraw your energy from the past. Don't waste your time in memories; what is gone is gone -- say

goodbye to it and close the chapter.

What has not come yet has not come yet; don't unnecessarily waste your time and energy in imagination, because no imagination is ever fulfilled. It is because of this that the proverb exists in every language: "Man proposes, and God disposes" -- because you imagine a certain thing in the future, and it is never so.

Withdrawing yourself from past and future, you will become a tremendously intense energy, focused in the present, concentrated in the present like an arrow. No train could manage to leave the platform without you.

Each moment being aware, alert, watchful, in the herenow, is the way not to miss the train. Every experience needs your presence here, this moment.

And this is a simple secret, but it opens the doors of existence, of all the mysteries, of all that is worth knowing, worth tasting, worth feeling, worth being.

BELOVED OSHO,
IT IS SUCH A JOY SEEKING OUT A QUESTION -- IT COMES WORD BY WORD AND SURPRISES ME AS IT APPEARS ON THE PAPER.
BEING HERE WITH YOU HAS BEEN MORE MOMENT-TO-MOMENT AND LESS PLAN-FILLED THAN ANY OTHER TIME IN MY LIFE.
THE QUESTION IS: WHERE DO THESE QUESTIONS COME FROM? HOW DOES SEEKING THEM OUT EMPTY OUR MINDS AND CLEANSE OUR BEINGS?
I LOVE YOU BEYOND MY UNDERSTANDING. THANK YOU AGAIN AND AGAIN.

We are born not knowing anything.
Questions don't come from outside.
As you grow, as you face different situations, as you move into different moments, encountering different circumstances, your ignorance goes on and on becoming questions.
These are the right questions.

And if you insist on asking only the right questions, which come out of your ignorance in encountering existence, you will be able to get rid of them without any difficulty.

The problem arises because you have many questions which are not right questions, which have not arisen out of your ignorance but which have arisen out of your borrowed knowledge. You read something in a book and a question arises; if you had not read the book, the question would have never arisen, you may have lived from eternity to eternity.

For example, I have been around the world, but except for a follower of Jainism -- who are not many, only three and a half million, and confined only to India -- nobody can ask a question that a Jaina can ask. Only a Jaina can ask it, because his scriptures give him the question. The question is not a right question; otherwise, if it was a natural question, it would arise in every human being.

For example, you may never have wondered what *nigod* is. Only a Jaina will ask what nigod is. And for Jainism it is a very important question; it is as important as God is to other religions -- in fact, it is a replacement for God, because Jainism does not believe in God. Then the question arises: from where does this universe come?

Jainism has a simple, scientific answer to it: the universe does not come from anywhere, it is always here. But one problem gets them into trouble, because the population goes on growing: From where do these people come if nobody is creating them?

In Mahavira's time, there were only two million people in India -- just in India. Now there are seven hundred million people in India. From where are these people coming? Where have they been hiding all this time? Who is managing the whole circus? -- when they should come and not come, why they should come at a particular time and not come at a particular time.

Jainism has to invent a hypothesis. The hypothesis is called *nigod*; nigod is a dormant state of human souls. Just as you go to sleep and in the morning you wake up, there are millions of souls who are sleeping for eternity; from those dormant souls a few wake up and start moving into existence.
But all such hypotheses are as dubitable as God.

I have asked Jaina monks how many souls are dormant -- because there will be one day when nigod is empty, all souls will have awakened. Then the population will remain static; there will be no need for any birth control. Whatever you do, you cannot produce a child. But they don't have any answer. They say, "We

don't know. The scriptures say an infinite number of souls."

I said, "This is just befooling people. Who has counted them? Who has the right to say that they are infinite? This can be said only when they have been counted. If they have been counted, they are not infinite. Do you see a simple logic? If you say they have been counted, then they may be many but they cannot be infinite. And if you say they have not been counted, you cannot say they are infinite."

But nobody in the whole world is ever going to ask, "What is nigod?" This is a false question, it is a bookish question.

Now, Jainas never ask about God. All over the world, every other religion will ask about God because they have been told about God from their very childhood. And naturally, curiosity arises: What is God? How does he look?

Strangely enough, different religions have different ideas of God, and nobody bothers that God cannot have so many appearances unless he has many masks. He shows one face to the Christians, another face to the Jews, another face to the Hindus... but why should he take such trouble? And none of these fellows who are talking about God have seen him.

But centuries have passed, and people are discussing and inquiring and questioning, and all questions concerned with such things are absolutely futile.

"How many hands does God have?" Now, is this a question that really means anything to you? -- whether he has two hands or four hands or one thousand hands? What does it matter to you? But there are people who believe that God has one thousand hands, because to take care of this big world, two hands are not enough. But who says to you that one thousand hands will be enough? The world is still big. If two hands are too few, one thousand hands are also too few.

And just think of a god who has one thousand hands....

I think two hands can do things in a better way than a person who has one thousand hands. He is bound to get confused.

And to carry one thousand hands... the weight of one thousand hands will be too much.

There was one very famous Hindu monk, Swami Shivananda, who became world famous. Seeing him, I dropped the idea of one thousand hands -- because he was not able even to carry his two hands. His hands became so fat that he was not able to raise them. Two persons used to raise his hands, then he would be able to move; otherwise those hands were so much of a weight.... And nobody even thinks -- because he was a medical doctor before he became a mahatma -- first, medically he is living a wrong life; otherwise how have these hands become so heavy? Secondly -- he is thought to be a great yogi -- according to yoga he is living a wrong life; otherwise how have these hands gone out of proportion? And still he is worshipped as a great saint.

When I saw him, I said to him, "One thing is settled in my mind, that God cannot have one thousand hands. Seeing you... you need two persons to carry you from one place to another place. If you had one thousand hands, it would really be a great trouble."

Perhaps trucks would have been needed; Suraj Prakash would have to be called -- "Bring all your transport, Swami Shivananda is going to the bathroom" -- because how would he go? One hand in one truck... at least one thousand trucks would be needed. And for the transport company it would be a problem: how to manage one thousand trucks around him? There would be a parking problem....

But just hypotheses... and there are thousands of things which have kept human beings engaged in creating questions.

And there are always so-called wise people who are ready to answer them. They are the enemies of humanity. Rather than saying that your question is wrong because it has no relevance to your growth, it has no relevance to your own spirituality, that whether God exists or not does not matter, or how many heads he has....

The Hindu god has three heads. No other god in the world has three heads; naturally he is superior. He can look in three dimensions; a three-dimensional god, in all dimensions he is looking. Other gods are one-dimensional.

You cannot cheat a Hindu god, but a Mohammedan god or a Christian god -- you can hit him from the back, he cannot see. The Hindu god you cannot hit. Three heads, one thousand hands... if you got caught in his hands, it would take eternity to get out of the jungle.

All useless, fictitious, meaningless things are in the air, and they have been there for centuries. They create many questions in you.

So you have to remember one very basic thing: that any question that is not concerned with your

individual growth has no meaning, no substance for you. Only then can you sort out those few questions which can be of help.

And then ask them, then expose yourself. Then don't wait a single moment -- and don't hesitate, don't feel embarrassed. It is your right to ask the question. It is nature demanding that you ask the question, because once the question is solved -- or better, DISsolved -- you will feel light, your heaviness will be gone.

The day you don't have any question will be a day of great celebration, because you will be as light as you can conceive.

And then existence becomes just a pure dance -- no more questions.

Existence becomes a trust -- no more questions.

There are no more tensions in the mind -- life becomes a let-go, a tremendous relaxation.

You become part of the trees and the mountains and the ocean and the river and the stars; you are no longer separate -- your questions keep you separate.

Your unquestionable trust in *existence* allows you to merge into it.

BELOVED OSHO,
GOVIND SIDDHARTH'S ENLIGHTENMENT SHOWED ME THAT I AM NOT CONNECTED WITH ENLIGHTENMENT AT ALL. I CANNOT IMAGINE HOW I WOULD FEEL BEING ENLIGHTENED. I REALIZED HOW FAR AWAY IT IS FOR ME, AND THAT I AM NOT REALLY SEEKING IT.
CONCERNING MYSELF, I HAVE MOSTLY FORGOTTEN ABOUT THE STATE CALLED ENLIGHTENMENT. I SEE THAT I AM ONLY LONGING FOR IT WHEN I AM IN A STATE OF PAIN, AND FEEL LOST, AND DON'T KNOW ANY MORE WHAT TO DO. BUT IN MOMENTS OF HAPPINESS AND FULFILLMENT, ENLIGHTENMENT DOES NOT EXIST AT ALL.
WOULD YOU PLEASE COMMENT ON THIS?

Lokita, enlightenment is absolutely un-Germanic.

I have gone through all the great philosophers of Germany; nobody has any idea of enlightenment.

So you need not be worried. It simply shows you are a pure Nordic German, stuck with another German, Niskriya. One German is enough of a hindrance towards enlightenment, and two Germans together... it is impossible. You both will tug at each other's legs and will not allow anybody to become enlightened!

And the idea of enlightenment has arisen because of Govind Siddharth's enlightenment. It is not your longing or your search.

This is what I have been calling *borrowed*.

If it is not nature that is desiring something in you, a longing coming out of your very soul, out of your very roots, then don't waste time on it.

That's why when you are in pain, in misery, in anguish, you think of enlightenment and when you are happy and contented and enjoying yourself, you never think about it.

In fact, if you are contented, happy and pleasurable and I offer you enlightenment, you will refuse it. You will say, "Bhagwan, when I am in pain I will come myself. Don't disturb my happiness at this moment. It is so difficult to be happy with Niskriya, and now you have come with enlightenment...."

Remember: anything that comes out of pain and anguish and anxiety is at the most an effort to escape from all these painful experiences.

Hearing again and again that enlightenment is blissful, you think that rather than suffering pain it is better to be enlightened. But when you are contented and feeling happy, joyful, no fight with Niskriya -- because I know perfectly well that two Germans in one room must be fighting twenty-three hours a day at least. For one hour, naturally, they need rest and contentment. At that time if somebody comes and says, "Come on -- and this is enlightenment," you will say, "No, not at this time; I have hardly got one hour of peace and you have come to disturb that peace also."

You have to understand one thing: that enlightenment is not an escape from pain but an understanding of pain, an understanding of your anguish, an understanding of your misery -- not a cover-up, not a substitute, but a deep insight: "Why am I miserable, why is there so much anxiety, why is there so much anguish, what are the causes in me that are creating it?" And to see those causes clearly is to be free from them.

Just an insight into your misery brings a freedom from misery. And what remains is enlightenment.

Enlightenment is not something that comes to you. It is when pain and misery and anguish and anxiety have been understood perfectly well and they have evaporated because now they have no cause to exist in you -- that state is enlightenment.

It will bring you, for the first time, real contentment, real blissfulness, authentic ecstasy. And only then can you compare.

What you used to call `contentment' before was not contentment. What you used to call `happiness' before was not happiness.

But right now you don't have anything to compare it with.

Once enlightenment gives you a taste of the real, you will see that all your pleasures, all your happinesses were simply the stuff dreams are made of; they were not real. And what has come now, has come forever.

That is the definition of the real: a contentment that comes and never leaves you again is real contentment. A contentment that comes and goes again is not contentment, it is simply a gap between two miseries.

Just as we call a gap between two wars `peace time' -- it is not a peaceful time, it is simply preparation for another war. If the war is a positive war, the time between two wars is a negative war, a cold war. It goes on underground, you are getting ready for a hot war.

Anything that comes and goes is a dream.

Let that be the definition.

Anything that comes and never goes is reality.

Don't be bothered about the word `enlightenment.' What you call it does not matter; you can call it illumination, you can call it blissfulness, you can call it self-realization, you can call it actualization of all your potentials -- whatever you want to call it.

But remember one quality: that it knows only a beginning, it knows no end. Anything that comes and goes, beware -- that is simply illusory, it is only a gap, because one gets tired.

Niskriya also gets tired, and when one is tired one thinks, "Just be loving, be peaceful." So for an hour or two hours there is love, but it does not last long; just a small thing, anything, and the quarrel begins. And every other day you are ready to separate. Just look in one week how many times you decide to separate.

You don't know, I have been keeping you together. Niskriya is a very obedient follower. I tell him, "Niskriya, just let things be as they are. One woman is absolutely needed for your enlightenment; just remain...."

And the same is true for you: he is needed for your enlightenment.

Separately -- because there will be no fight, no anxiety, no pain -- you may start thinking that life is perfectly peaceful, what is the need of enlightenment? And it will not be peace; it will be the peace of the graveyard.

I want the peace of the garden, not of the graveyard. The birds should be singing, because their songs deepen the peace. The flowers should be blossoming because their colors, their fragrance make the peace alive -- the foliage, the greenery, everything is overflowing with life.

In a graveyard also there is silence and there is peace, because everybody is dead. They are waiting for the last judgment day; then they will come out of their graves and you will see such a quarrel as you have never seen, not imagined. Because lying in their graveyards, they are repressing everything, and when they come out... just skeletons hitting each other!

You will see the scene, the last judgment day: nobody will bother who is hitting whom, just hitting will be such a joy. So much is repressed -- because somebody has been in the grave for thousands of years. Just think of yourself in a grave for thousands of years: how much anger you must be gathering! -- it will explode in just one day, in twenty-four hours. More time is not given; perhaps God is afraid to give more time. Because if you give more time, that quarrel will never end; it will continue. So finish it in twenty-four hours.

And in twenty-four hours in that crowd you cannot find your enemy or where your wife is, where your neighbor is. So don't waste time -- whoever you meet, hit him hard! Somebody must be hitting your wife, so you hit somebody else's wife; it does not matter, the question is of hitting.

There is a peace in the graveyard. If people live separately.... And that's what religions have thought: renounce the world and go into the caves, and there will be peace. It will be the peace of the graveyard, your cave will be your grave. Because there is nobody to provoke you, nobody to insult you. Just being alone, what can you do except be silent? But that is not the peace that passeth understanding, that is a deadness, a

suicide.

Try to understand your misery. Live it, go to the very depth of it, find out the cause, why it is there. Let understanding be your meditation.

And try to understand your contentment also, your happiness also, and you will see their superficiality.

Once you know that your happiness is superficial and your anguish is very deep -- and it is in your hands -- you can change your whole style of consciousness.

Your contentment can become your whole being; not even a small space is left for discontentment.

Your love becomes your very life. And it remains. Time passes, but what you have achieved goes on deepening. More and more flowers, more and more songs are born out of it.

That's what we call enlightenment.

The word is Eastern, but the experience has nothing to do with East or West.

BELOVED OSHO,
I HAVE A STORY TO TELL:
IT HAPPENED IN THE EARLY SECOND HALF OF THE MONTH OF JUNE, 1985, WHEN I WAS LIVING IN RAJNEESHPURAM.
ONE MORNING, SOON AFTER I WOKE, I TOOK A PEE IN THE BATHROOM, AND FELT A TIDAL WAVE OF RELAXATION DESCENDING ON ME AS IT SOMETIMES HAPPENS IN THE LAST STAGE OF YOUR MEDITATION TECHNIQUES. THE RELAXATION WAS ALL OVER ME, AND MY EYELIDS CLOSED GENTLY AND INSTANTLY. I COULDN'T MOVE OR STOP THIS TIDAL WAVE FEELING.
AS MY EYES CLOSED, YOU APPEARED IN ALL YOUR BEAUTY. YOUR PHYSICAL PRESENCE WAS SO REAL AND INTOXICATING -- AS ONE SEES AND FEELS YOU IN A DARSHAN, SITTING IN THE FIRST ROW. BUT IN A MOMENT YOU STARTED DISAPPEARING, BEGINNING FROM ALL SIDES OF YOUR BODY, AND A DEEP BLACKNESS STARTED TAKING YOUR PLACE. SOON ALL THAT WAS LEFT WAS A DEEP, DEEP BLACKNESS OF A KIND I HAVE NEVER SEEN BEFORE. IT GAVE A FEELING OF TERROR, AND LASTED FOR A COUPLE OF MINUTES.
AS I CAME OUT OF THIS EXPERIENCE I WAS STUNNED, DAZED, ALMOST DRAINED. I WAS FULL OF A DEEP INNER PAIN; I WAS VERY SHAKY AND UPSET, AS THE MEANING THAT SOMEHOW HAD REVEALED ITSELF TO ME WAS IN THE IMPACT OF THE EXPERIENCE. IT MEANT PHYSICAL DEATH TO YOUR BODY, OR AT LEAST A DEATH-LIKE CALAMITY.
I TRIED TO FORCE MYSELF TO BE NORMAL, BUT COULDN'T TALK TO PEOPLE. WHEN MY FRIEND NOTICED I WAS DISTURBED, AND ASKED ME THE REASON, I TOLD HER OF THE INCIDENT. I CONTINUED TO FEEL THAT SOMETHING GRAVE WAS PEEPING OVER THE HORIZON.
IN THE LATE AFTERNOON WHEN I WAS WORKING, SUDDENLY OUT OF NOWHERE A DEEP TIDAL WAVE OF RELAXATION OVERPOWERED ME AGAIN. MY EYES CLOSED AND A BRIGHT PURPLE COLOR APPEARED ALL OVER IN FRONT OF ME, AMIDST WHICH YOU APPEARED AGAIN IN YOUR FULLEST GLORY, BEAMING. BEAUTIFUL FLOWERS WERE POPPING OPEN ALL AROUND YOU LIKE BUBBLES -- IT WAS PSYCHEDELIC! I FELT NOW FULLY ASSURED THAT NO REAL HARM WAS GOING TO COME TO YOUR BODY. WHATEVER CALAMITIES CAME WOULD PASS AWAY, AND A MORE-GLORIOUS-THAN-EVER PHASE FOR YOU AND YOUR PEOPLE WOULD FOLLOW.
IN THE LATER MONTHS A GREAT CALAMITY DID COME TO YOUR BODY IN THE FORM OF YOUR ILLEGAL ARREST BY THE POWER-BLINDED U.S. GOVERNMENT -- WHICH WAS A PHYSICAL THREAT TO YOUR LIFE. NOW, IN THE LIGHT OF THE FIRST PART OF MY STORY TURNING INTO A REALITY, IT IS QUITE NATURAL FOR ME TO FEEL THAT THE SECOND PART OF THE STORY HAS ALREADY STARTED TURNING INTO A REALITY, SLOWLY SLOWLY.
BELOVED MASTER, WOULD YOU LIKE TO COMMENT?

Pratap, you have related your story with absolutely the right interpretation.

It needs no comment.

This is a good sign. Slowly slowly, to other sannyasins also, the same is going to happen. They will come to feel an experience, and they will also be able to interpret it correctly.

I can only say you are blessed that your mind has not interfered, has not misled you, and your heart has been in complete control seeing the experience and interpreting it.

BELOVED OSHO,
A GLIMPSE OF YOUR EYES, A FLASH OF TOTAL LOVE -- IT HAPPENS IN A SECOND BUT STAYS FOREVER.
OSHO, HOW COULD THIS HAPPEN?

It is a simple phenomenon.
A moment of love is a moment of eternity. The depth of it is so great that time cannot erase it.

Although the happening was in a single moment, it is like a woman becoming pregnant: the happening is in a single moment, but it gives birth to a child who may live seventy, eighty years, who may give birth to many more children. It may become a tree: many branches, and each branch bifurcating into new branches.

I am reminded.... If you go to Bodh Gaya, where Gautam Buddha became enlightened, the tree under which he was sitting is still there, although it is not the same tree but the continuity of the same tree, a child of the same tree.

When Ashoka was the emperor of India, he sent his daughter Sanghamitra, who had become a sannyasin, to Sri Lanka with a branch of the original tree. Sri Lanka was converted by Sanghamitra to the ideology of Gautam Buddha, and the branch was planted there and became a big tree.

Here, after Gautam Buddha, a strange tragedy happened: Buddhism disappeared from India, and Hindus burned the tree under which Gautam Buddha had become enlightened. It was only when India became independent just forty years ago that a branch from Sri Lanka was brought back.

Now you see a beautiful tree again flourishing in Bodh Gaya -- although it is not the same tree, but it *is* the same tree.

A moment of deep love goes so deep in your being that time cannot erase it. It goes on and on giving birth to itself within you.

Hence I say that a moment of love is a moment of eternity.

BELOVED OSHO,
MOST OF HUMANITY LIVES TO EAT AND SLEEP, WORK, ACCUMULATE POWER AND MONEY, OR TO PROPOGATE ITSELF.
BELOVED MASTER, WHAT DO YOU LIVE FOR?

Milarepa, I will tell you a real historical fact:
In Greece, there was a great philosopher, Xeno. He lived a long life -- in those days it was really very long, because the average life in those days was not more than twenty-five years. Xeno lived ninety years.

And he is a strange philosopher, unique in a sense, because his teaching is that life is meaningless; so meaningless that any man of intelligence would commit suicide, that is the only intelligent act you can do.

So many of his disciples committed suicide, went on committing suicide. Ninety years long, thousands of disciples -- and he was a very convincing man. What he was saying was so accurate, because ordinary life is certainly so meaningless -- unless you know to change it into a divine phenomenon, it is meaningless.

And he was a great logician; he argued and convinced people, and people committed suicide, young people committed suicide.

When he was dying, somebody asked, "Xeno, one thing has always disturbed us. According to your philosophy, thousands of people have committed suicide. Why have you gone on living?"

He said, "It was just to teach people to commit suicide; otherwise who will do my job? I *had* to live."

Milarepa, people are living absolutely meaningless lives.

I also teach them a kind of suicide -- not exactly the same as Xeno. I teach them a suicide in which they are reborn in a more luminous life, of a greater glory, of a divine ecstasy.

I have to live because it would be absolutely unkind, knowing the path of transformation and not telling it to the people who need it.

Beyond Enlightenment

Chapter #6
Chapter title: Truth knows no fifty-fifty

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BELOVED OSHO,
I AM REQUESTING YOUR GUIDANCE ON MY ANSWER TO SOMETHING I HEARD YOU SAY TO ME -- WHICH YOU NEVER ACTUALLY SAID.
DURING MY SANNYAS DARSHAN YOU SPOKE TO ME AT LENGTH ABOUT WHAT HAPPENED TO BUDDHA'S TEACHINGS AFTER BUDDHA LEFT HIS BODY. I HEARD YOU SAY THAT BUDDHA'S DISCIPLES COMPROMISED BUDDHA'S TEACHING. THEY CREATED SAFE RELIGIONS, AND THUS COMPROMISED. YOU TOLD ME, "DO NOT COMPROMISE."
WHILE YOU WERE SPEAKING THESE WORDS TO ME, I HEARD ANOTHER COMMUNICATION. THE REQUEST THAT I SILENTLY HEARD SPOKEN WAS, "DO NOT LET IT HAPPEN TO ME."
SINCE THAT DAY I HAVE CONTINUALLY LOOKED FOR WHAT I MIGHT BE ABLE TO DO TO FULFILL THIS REQUEST. MUCH TO MY WONDER, I KNOW WHAT TO DO, I KNOW HOW TO FULFILL THE UNSPOKEN REQUEST -- BUT I WANT YOUR GUIDANCE.
WILL YOU PLEASE GIVE ME YOUR SPECIFIC GUIDANCE?

What happened to Gautam Buddha and his teachings is almost the rule, not the exception.

The moment the master leaves his body, the disciples start compromising with the surrounding world to survive, to continue to exist.

And truth is something that cannot be compromised.

Just Gautam Buddha's teachings... five hundred years afterwards, there was not a single Buddhist in the whole of India. The greatest man who has ever walked on the earth, and the most refined teaching and the most clear perception of truth simply disappeared like a dream.

One wonders -- it has not happened to Christianity, it has not happened to Mohammedanism, it has not happened to Jainism. So the complexity of the phenomenon has to be understood.

The people who had followed Gautam Buddha refused to compromise. That was the cause of the disappearance of Buddhism from India. The Buddhists were either killed, burned alive or forcibly converted into Hinduism, or the fortunate ones escaped to the neighboring countries.

In a way, it was a blessing in disguise because the Buddhists who escaped India spread all over Asia and converted the whole continent to the teachings of Gautam Buddha.

But the problem was, they had learned something that a disciple should never learn: they had learned in India that if you insist for truth, crucifixion is the result. If you want to survive, you have to compromise with all kinds of lies which are prevalent.

What they did not do in India they did in China, they did in Japan, they did in Korea, they did in Ceylon. All over Asia they compromised with the local population, its superstitions, its ancient ideologies unfounded on truth, just created out of fear. But because they compromised with them, they survived. And it was not only that they survived, they became very respectable. Buddhism became the religion of the whole of Asia *except* India.

It is a very strange phenomenon, because Buddha was born here; all his great disciples were born here. Hundreds of people became enlightened under his guidance. The consciousness of this country reached the highest point in the presence of Gautam Buddha. And yet the moment Buddha was gone, the tremendous experience disappeared, evaporated -- because the people who remained behind were still not ready to betray their master. They were ready to die, but not to betray; they were not going to compromise.

And Hinduism took revenge with great vengeance -- because in the presence of Gautam Buddha.... Hinduism did not have the guts to encounter this man. Efforts were made. Hindu pundits, scholars had gone to argue, but they were mere parrots. In the presence of Gautam Buddha, their borrowed knowledge proved completely inadequate for human growth.

The very presence of Gautam Buddha was enough to convince them that this man had experienced something that they had not experienced. What they were saying was simply repetition of old scriptures. What he was saying was a valid individual experience -- his own. And when the experience is your own, it has an authority.

Hinduism had to wait for Buddha's death. In his presence, it was impossible to argue in favor of superstitions. They had to wait for five hundred years; because after Buddha, his immediate disciples -- Sariputta, Moggalayan, Mahakashyap, Ananda -- and hundreds of others were filled with the same light, with the same silence. They created more living enlightened people. This continued for five hundred years.

Slowly slowly, it died out. Instead of the enlightened man, slowly slowly the scholar, the pundit became more important.

That was the time when Hinduism came with vengeance -- and certainly Hinduism is a far older religion. It had great scholars. The Buddhist scholars were amateurs, they could not withstand Hindu scholarship; they were defeated very easily.

Now, it was not their own experience.

These were the people who have written Buddhist scriptures. You will be surprised to know that every Buddhist scripture begins with the words `I have heard.' These people had not seen, these people had not experienced. These people had simply heard from others about the innermost reality, but it was only hearsay.

Hindus were more proficient scholars, almost ten thousand years old; very refined logicians, rationalists.

The poor Buddhist scholars could not manage to prove anything. They were defeated so utterly that they had to move back into the Hindu fold.

The Buddhist monks who had escaped from India learned a lesson: "If you don't have your own experience, then it is better to compromise to survive." They had burned their fingers in arguing for somebody else's experience.

They dropped argument. They started talking of the synthesis of all religions; they started spreading the idea that all religions are right. Nobody is wrong, the question of discussion does not arise.

And they were the first in the world to bring this idea that all religions are right. Naturally all religions respected these people -- they were not quarrelsome. Up to now every religion had been quarrelsome, arguing, proving that "We have got the truth; we are right and you are wrong."

And these were the first people who were saying, "Everybody is right. There are millions of paths, but the goal is one. There is no need for any argument. We may be moving on different paths, but we are moving towards the same goal."

The same has happened with Jainism in India, which was a contemporary religion to Buddha. Jainas are still in existence in India.

It is also a strange fact that Mahavira, their greatest teacher, and Buddha were contemporaries. In the presence of Gautam Buddha, Mahavira could not make any impact on the country. Yes, he had a small following, but Buddha loomed so large, he was such a huge tree that for three hundred years British scholars, historians, philosophers, thought that Mahavira was not separate from Gautam Buddha, that Mahavira was another name of Gautam Buddha. Because it is a title, just as `buddha' is a title. `Buddha' means the awakened one; `Mahavira' means one who has conquered. And they both had the same title of `Jaina' -- `Jaina' also means one who has conquered. Because the same title belonged to both, it was thought that Mahavira was not somebody separate.

It was just recently that scholars started feeling that this was not right, that these were two different people.

Buddha created so much impact, he overshadowed everybody -- but within five hundred years he disappeared.

Mahavira's followers are still in existence because Mahavira's followers compromised with the Hindus. They were not burned, they were not killed. They compromised so much that you cannot find much difference.

And they had to compromise because they are dependent on the Hindus for everything. They are not a whole culture. If they need shoes -- they cannot make shoes and certainly they need shoes -- they will have to depend on the Hindus. They need their toilets to be cleaned; they cannot do that, they have to depend on Hindus.

It is a strange phenomenon that Jainism and Buddhism both arose as a revolt against Hinduism. Mahavira is very strongly against Hinduism, but Jainas compromised on every point -- because from where

are you going to get your clothes? The weavers are either Hindu or Mohammedan. Who is going to make your houses? Who is going to cultivate food for you? -- because Jainas cannot even cultivate. It is against their religion, because plants have life, and if you cultivate you will have to cut plants and you will be doing violence.

So all the violence has to be done by Hindus; then naturally you have to be dependent on them, and you cannot argue, and you cannot insist that you have the truth. You have to say that everybody has the truth; just the languages are different, paths are different, ways are different, but the basic experience is the same. Jainism survived.

The same is true about Mohammedanism, Christianity -- they have all compromised with the existing people.

Just a few months ago, the present pope visited India.

The Indian Christians are the low caste Hindus, converted to Christianity because of poverty. There is no other reason for their conversion -- they are poor, uneducated, and Christianity promises them....

But the pope was faced with great difficulties because the Hindus who have become converted cannot simply drop their habits of thousands of years. In the church they bring incense before Jesus Christ. And it was reported to him by the bishops and the cardinals..."What should be done? We try to prevent them but they don't listen. They bring flowers, they bring incense... not only that, in the church they repeat the mantra *omkar*."

And the pope agreed that they should be allowed; otherwise, they will desert.

This is something so deep in them... they cannot think that OM, the sound of OM can be anything other than the most spiritual thing. They are Christians, and OM has nothing to do with Christianity -- but basically they are Hindus. And the pope's concession is a compromise, it is cunning.

Tomorrow these people will start painting Jesus Christ in the color red, and you will have to accept it because without the red color no stone can become God. It has never happened in India.

When for the first time the British government made roads and milestones, they had no idea what they were doing. They painted the milestones red, because red shows from far away, it stands out against the greenery, is more clear. So they painted them red, and they were surprised that every milestone was being worshipped! The villagers came with flowers, incense... every milestone had become the monkey god Hanuman.

Their engineers tried to explain, that "These are not gods, these are milestones."

They said, "You don't know. We have been doing this for thousands of years. Any stone painted red becomes divine." They were very happy -- not happy because of the roads, they were happy because of the milestones.

Christianity has been compromising from the very beginning in every country. That has been its way of survival.

You will be surprised to know that Indian Christianity is older than the Vatican. Indian Christianity is the oldest in the world, because one of Jesus' closest disciples, Thomas, came to India.

It was difficult to convert Indians to any other religion. They have seen so much, they have heard so much about religion, they have so many beliefs... Thomas was at a loss in the beginning, but finally he managed to compromise.

He started dressing like a Hindu. If you see the pictures of Thomas, you will be surprised that he shaved his head just like a Hindu *shankaracharya*. And he started using the thread that Hindus use, and he also used the wooden sandals that Hindu monks were using to avoid leather. And he would wear just a small *dhoti* with no shirt on top, just like the old brahmins. He learned Sanskrit.

And seeing him, that he was just like a brahmin, so whatever he was saying must be right, many people started following. They were the first Christians.

But this is more businesslike, it is salesmanship. It is not real conversion; it is tricky, it is exploiting innocent people.

In every country Christianity has compromised with the local population. Whatever its religion was, Christianity has compromised with it, taken its principles, its behavior. It is because of this compromising attitude that Christianity has become the biggest religion in the world -- almost half of the world is Christian.

Truth cannot be so cheap. And truth cannot be so appealing to such a big mob.

The crowd psychology is, that whatever it believes should be accepted as true; then there is a possibility of fifty-fifty: "You believe something from us, we will take something from you."

But truth knows no fifty-fifty.

It has to be a hundred percent pure; otherwise it is worse than a lie.

So when I said to you, "Don't compromise" I was saying many things in that.

First, to compromise means that convenience and survival are more important to you than truth.

Secondly, it means that truth is not a revolution but a business, that it is not a transformation of your being but a social conformity.

Thirdly, it means that you will never find yourself on the path. Once you have learned to compromise, you have started going astray.

Not to compromise is one of the basic, essential principles to follow if you want to find truth in its purity and full glory.

And when I said this to you, certainly you heard rightly something more which was not said: "Please don't do it to me."

My whole effort is to make you individuals, courageous enough even to stand against the whole world. If you feel that you are right and you are experiencing the truth in your innermost core, then the whole world may be against you -- it does not matter. Then even crucifixion is nothing but a seal of validity.

A man who can go to his crucifixion laughing has proved beyond doubt that he knows something more than the mortal body.

Jesus seems to be wayward. At the crucifixion, on the cross, he was not joyous, he was not smiling, laughing. On the contrary, he was complaining. He was shouting at God, "Have you forsaken me?" Because his expectation was not crucifixion; his expectation was crowning. He is the only begotten son of God, how can God allow him to be crucified? A miracle is bound to happen.

But the miracle did not happen, because miracles don't come from outside. The miracle would have happened if he had smiled and laughed because he knew, that "You can only crucify a dead body, you cannot crucify my consciousness."

It has happened in the case of al-Hillaj Mansoor. He was laughing -- and his crucifixion was more cruel than Jesus' because Mohammedans are more violent, more fanatic than any Jew. They cut him piece by piece, it was not a single stroke. First they cut his legs, then they cut his hands, then they made him blind, then they made him deaf. They killed him piece by piece and still, to the very last, he was smiling.

And somebody asked, "Before they cut your tongue, we want to know -- why are you smiling?"

He said, "I am smiling because they are punishing somebody else. The body that they are punishing is not me."

This is the miracle.

It does not depend on God, it does not depend on anybody else. It depends on your experience.

al-Hillaj proves himself to be far closer to truth, just by his simple action. He is not grumbling, he is not saying to God that "This is not right that they are behaving in this primitive way with me and you are simply silent." He is not talking about God at all.

He is simply enjoying the whole thing and laughing at the stupidity of people. "You are punishing somebody else. And I have always been telling you that you cannot punish me, you cannot even touch me. Punishment is not the question at all."

When you heard, although I did not say it to you, "Don't do it to me" you heard rightly. I was just going to say it, but seeing that you heard it, I did not say it.

All these years it has haunted you that you heard it and I have not said it -- was it your imagination or was I really saying something without saying it?

No, it was not your imagination. I was saying it without saying it.

I say many things to you without saying them. I simply create the atmosphere by saying many other things in which you can hear the unsaid.

Because there are a few things which can only be whispered, not shouted. And there are a few things which cannot even be whispered but only indicated indirectly, only then are they beautiful.

BELOVED OSHO,

RECENTLY IT HAS STARTED HAPPENING THAT AS I BEGIN TO OPEN MY EYES FIRST THING IN THE MORNING I CAN SEE A VISION, LIKE A SCENE FROM A MOVIE -- AND THAT SCENE HAPPENS DAYS AFTER IN REALITY, JUST LIKE A REPETITION.

BEFORE I ARRIVED HERE IN BOMBAY, I HAD A VISION OF THE GOLDEN MANOR HOTEL -- THE

SETTING, THE GARDEN, THE PEOPLE -- AND WHEN I ARRIVED HERE, IT WAS EXACTLY THE SAME AS MY VISION. I WROTE YOU A LETTER ABOUT THIS EARLIER, BUT DID NOT HAVE THE COURAGE TO DELIVER IT. NOW IT HAS BEEN HAPPENING OFTEN, AND I DON'T KNOW IF IT IS GOOD OR BAD. ALSO, WHEN YOU WERE IN URUQUAY AND I WAS IN BRAZIL, I HAD THE SUDDEN COMPULSION TO GO TO MY ROOM, TO SIT ON THE FLOOR AND CLOSE MY EYES. I DID SO, AND LIKE A FLASH, I SAW YOU SITTING AT A TABLE, LAUGHING JOYOUSLY. I COULD ONLY SEE THE BACK OF ANOTHER MAN WHO SEEMED A LITTLE BIT SERIOUS OR SAD. THEN YOU SAW ME AND INVITED ME IN, AND THE MAN TURNED HIS FACE TO SEE ME. HE WAS BEAUTIFUL, VERY BEAUTIFUL... THE SCENE WAS SO FULL OF LIGHT! I'M SURE HE WAS NOT JESUS -- THE BEARD WAS DIFFERENT AND THE EYES WERE MORE DEEP AND DIRECT. HOURS LATER, THE RADIO GAVE THE NEWS THAT KRISHNAMURTI HAD DIED HOURS BEFORE.

OSHO, FROM THAT DAY ON, I WAS TOTALLY SURE THAT YOU LIVE ON TWO LEVELS SIMULTANEOUSLY, AND I DON'T KNOW ON WHICH LEVEL YOU ARE FOR MOST OF THE TIME DURING YOUR DAILY LIFE.

YOU ANSWERED TURIYA THAT YOU DON'T COME INTO OUR DREAMS.

BUT ISN'T IT TRUE THAT YOU ARE SO CLOSE TO THE DISCIPLE THAT WE ARE ONE WITH YOU ALL THE TIME, NOT ONLY IN OUR DREAMS?

One very fundamental thing has to be understood: a dream and a vision look alike, but they are two totally different phenomena.

A dream is a mind projection. It has no validity of its own. It is only a thought in picture form.

Small children cannot think in thoughts, but they can understand pictures; hence, in their books you will see big pictures, beautiful colors, and very little writing. Slowly slowly, as the child grows up, the pictures go on becoming smaller and the writing in his books increases. Finally, when he is in the university, pictures disappear and only writing remains. You may not have inquired why this is so....

If you give a child in a kindergarten school a book which has no pictures, he will not be interested at all, because he has not yet learned to think in words. But he can dream more perfectly than you can dream; he dreams so perfectly that once in a while you will find a child waking up in the morning and crying -- "Just now I had my bicycle. Where has it gone?" He was dreaming of riding on his bicycle, and as he opens his eyes he is in his bed and the bicycle is gone. And his dream is so clear that it is very difficult for him to make a distinction between the real bicycle and a dream bicycle; they look almost alike.

We are grown up, but our unconscious never grows, it remains a child.

So in sleep, when your conscious mind -- which has learned language, concepts, words -- is fast asleep, your unconscious starts dreaming. It is a child, so every thought form has to be translated by the unconscious mind into a picture form.

This is one of the great discoveries of Sigmund Freud, listening to your dreams. And he does the opposite process, translates your dream back from picture form into language, into concepts, into words. It needs a tremendous expertise. Still, nobody can be certain about it.

If you go to Sigmund Freud, each dream will end up as something sexual -- because that is his idea, that all sex is repressed.

It is true that much sexuality is repressed, but there are many other things also which are repressed. It is not only sex.

But it is a problem with inventors and pioneers particularly; they become so obsessed with their findings that they don't take note of other possibilities.

Freud's own disciple, Adler, went away from him just because Adler said that sex can be a part of repression, but that is not all. His own idea was that ambition, will to power, is far more important, and that a major part of your dreams concerns will to power.

For example, you dream that you have become a bird and you are flying. To Sigmund Freud it will symbolize only that you want the same sexual freedom as the birds and the animals, nothing else. But to Adler it will mean that flying upwards means you are ambitious, you want to become the prime minister.
But this is all guesswork.

Another disciple, Carl Gustav Jung, also went away from Freud because he was more interested in the ancient mythologies, and he thought that our dreams are part of our previous lives. So if you are a bird flying, he will interpret it that in some of your past lives you have been a bird.

Now what to do with these people, and how to decide?

The language of pictures cannot be precise. It is almost like a painting: many people can see and can decide its meaning in different ways.

Just as the child has a picture language, your unconscious has a picture language.

I am not interested in interpreting your dreams because it is such a rubbish job. You can go on interpreting for years and years, and the dreams will not come to an end -- every day, six hours every night you have to dream. And you have inexhaustible sources of dreaming.

And it is very quick -- the dream time is not the same as your ordinary time. Just reading your newspaper, you may fall asleep for a minute and you may see a dream which spreads for years; and when you wake up you look at your watch and just one minute has passed. You say, "My God, in one minute I saw a dream which is spread for a whole year, or even for years."

Dream time is totally different.

Up to now there has been no way to invent dream wristwatches, and perhaps there never will be a possibility, because there are lazy people and there are speedy people; some people are running fast, some people are simply sitting. In dreams also, the same differences exist: lazy people dream in a lazy way, speedy people dream in a speedy way; your dream reflects you. So I don't think there is any possibility of making a watch which can function for everybody. It is not possible, because everybody's dream speed is different.

Vision also appears to be just like dream, but it is not dream.

A vision is an objective phenomenon, it is not projected by your mind. You are seeing something, you are not projecting. In a certain clarity, your mind is capable of seeing things.

For example, I was traveling with one of my friends. He is a poet. We were in an air-conditioned bus, and it must have been nearabout ten o'clock in the night. And he suddenly heard, "Munna, Munna." Nobody else heard. I was sitting by his side, and he asked me, "Have you heard? Somebody is calling `Munna, Munna.'"

I said, "I have not heard anything. You must be dreaming."

He said, "No, I am awake. I was smoking, I was not dreaming. And only my father calls me `Munna'. Nobody else calls me Munna, that is my childhood name. My mother, who used to call me Munna, has died. My father is the only person alive who calls me Munna; and nobody else even knows. And the voice was exactly like my father's."

I said, "Let us reach the destination and we can phone your house from there, to see what is the matter."

We reached Nagpur nearabout twelve o'clock, and we phoned and we found that the father had died at exactly ten o'clock. Perhaps at the time of death he remembered his only son, and remembered the name that he always used.

Now, this is not a dream. He had not seen anything, but he had heard; it is objective. And the father was almost sixty miles away, and a dying man cannot shout to reach sixty miles. And if he had shouted that loudly, then everybody in the bus would have heard it. But only he heard it. Even I was not aware that his father called him `Munna'.

This is a vision... not visual, this is audio vision -- not video, Niskriya!

I may not come into your dreams -- and if I come it is your projection, I am not responsible for it. If I do anything, I am not responsible for it!

But I can come into a vision, and then the whole responsibility is mine.

The difference is very delicate.

The dream always happens when you are asleep.

The vision always happens when you are not asleep.

This is the first distinction: you are fully awake. And the vision always appears to be coming from outside, reaching to you. And sooner or later, you will find its validity, its reality.

The reality of dream you will never find. It is simple garbage, it is really the unwinding of the mind. The whole day the mind has to work, and it gets wound up, and needs unwinding to be fresh for tomorrow. So it is unwinding. Inconsistent things go on coming: you had been talking to somebody, you wanted to say something but you did not say it. Now that is hanging, it needs to be released -- in the dream it will be released.

The dream is a great help, a cleaning. It is not against you, it keeps you sane; otherwise, everybody will go insane. For six hours your mind goes on cleaning itself of every impression that has remained incomplete in the mind -- throws it off, prepares itself for tomorrow's work. But dreaming has no other significance.

Vision is a reality.

The dream is of the mind.

And the vision has a connection with the heart.

These things you will have to feel, because the differences are very very fine.

Whenever you are feeling something coming as a vision to you, be in a meditative mood, silent. Allow it to happen, be receptive; don't interfere, don't interpret. Just first let it be complete so that you can see it from the very beginning to the very end.

Most probably there will be no need of interpretation. Just seeing it in its completion will be enough; you will have the understanding. And then, soon some events will follow which will validate your vision.

Your dreams will never be validated by existence. So whatever you have seen was a vision -- you were awake.

And if you are silent, you can see things happening thousands of miles away. Space makes no difference. And you can see things which do not happen on the material level but happen on the level of consciousness. That's what you are mentioning, two levels.

Yes, it is true. I have to work on two levels: one is the level where you live, where you are, and one is the level where I am and I want you also to be.

From the top of a hill I have to come into the valley where you are; otherwise you won't listen, you won't believe the sunlit top. I have to take your hand in my hand and persuade you -- and on the way, tell stories which are not true! But they keep you engaged, and you don't create any trouble in walking; you go on, engaged with the story. And when you have reached the hilltop, you will know why I was telling long stories, and you will feel grateful that I told those stories; otherwise you would not have been able to travel that long, that far uphill.

It is something to be remembered: all the masters of the world have been telling stories, parables -- why? The truth can be simply said, there is no need to give you so many stories. But the night is long, and you have to be kept awake; without stories you are going to fall asleep.

Till the morning comes there is an absolute necessity to keep you engaged, and the stories the masters have been telling are the most intriguing things possible.

The truth cannot be said, but you can be led to the point from where you can see it. Now, the question is how to lead you to the point from where you can see it.

There is a story in Sarmad's life. He was teaching his students, his disciples, and suddenly he said, "Come on out of the class, something is happening." So they all came out.

A man was dragging a bull, but the bull was very powerful. The man was also powerful, but a bull is a bull. So although the man was dragging the bull... the man was being dragged!

Sarmad showed his disciples, "Look, this is the situation."

They said, "What do you mean?"

He said, "This is the situation between me and you, but I am not so stupid as this man."

And he said, "Listen! Are you taking the bull for the first time?"

The man said, "I am a new servant, and I come from the city and I don't know what to do... because I drag him one foot and he drags me four feet! It has been going on for hours, and I don't think that it is going to end."

Sarmad said, "You drop it! You don't understand the ways of the village, and particularly the language of bulls."

And he took a little grass, green and beautiful, and just walked ahead of the bull, without even touching the bull -- and the bull followed him. And Sarmad started walking faster, and the bull walked faster.

The man said, "This is great! He is not even dragging him, the bull is going on its own."

And Sarmad said, "You take this grass. Don't let him eat; otherwise, you will be in trouble. If he creates trouble, start running -- he will run with you, but you will reach home."

And he said to his disciples, "This is what I have been doing with you. All the parables, all the stories are nothing but green grass."

Visions should not be made an object of thinking. You should just wait, and life will provide you the right validity. Then accept it with gratitude.

Whatever you have seen was a vision, and it has been validated by life itself. Now there is no need to think about it.

If you start thinking, you will create a mess. And if you don't think, you will allow more visions to happen to you.

And a man of visions starts moving from the lower plane, from the valley, to the higher plane, towards the top, without much effort.

It is a good indication that you are ready.

BELOVED OSHO,
THE LONGER I AM YOUR DISCIPLE, THE LESS I KNOW AND UNDERSTAND.
A MAGIC PULL BROUGHT ME TO BOMBAY, AND SITTING IN YOUR PRESENCE HAS BEEN LIKE COMING HOME AGAIN -- GLIMPSES OF TWO HEARTS BEATING TOGETHER, MOMENTS OF LOVE AND WONDER, DAYS OF JOY AND PLAYFULNESS.
BEING BACK IN HOLLAND THERE IS ONLY THIS BIG LONGING LEFT INSIDE MY HEART: TO SIT AT YOUR FEET AGAIN AND AGAIN AND AGAIN.
BELOVED MASTER, MY MIND IS LOSING CONTROL, AND MY HEART STARTS SINGING. WHAT IS HAPPENING?

The mind is a habit.
Even if there are moments when the heart is singing and the whole being is full of joy, the mind cannot leave its old habits. It will certainly ask what is happening.

Can't you allow things to happen without asking why? what?
Do you understand why we ask such questions?

The mind asks these questions because it wants to control your lifestyle, it wants to know everything that is going on. Nothing should happen which is beyond it; everything should be in its control. The mind is a great controller. And if everything remains in its control, it will be a tragedy because nothing great can happen to you.

Everything that is great, magnificent, is beyond mind.
And mind can never get the answer why, what, how.

You have to learn one thing: that it is not necessary to satisfy the mind about every experience.

Experiences of the heart, experiences of the being, experiences of the transcendental should not be made a point of inquiry. You should not ask why, you should enjoy them.

You should not ask what is happening, because if you insist on these questions the happening will stop. These questions are not your friends. Let the mind ask questions only when something is going wrong. You are sick, you have a headache, your stomach has cramps -- let the mind ask; that is the right realm for the mind.

But your heart is dancing -- what has the mind to do with it?

Just tell the mind, "Keep quiet, this is not your world. You look at your affairs. You should not go on poking your nose everywhere."
The heart is a higher reality.

The being is still higher, and there are realities higher than the being. Mind cannot ask questions about them, and no answer is possible.

You will have to learn some new ways, and you will have to drop some old habits.

So just make it a point, simple: if there is something wrong, you are miserable... misery is perfectly the right terrain where mind is needed. Without mind, you cannot create misery; it is the world of mind -- *then* ask why.

But it is strange: nobody comes to ask, "Why am I miserable?" But when the heart is dancing, people ask, "Why? What is happening?"

The reason is because your heart has not danced for centuries, so the experience is so new that you get scared. You start feeling perhaps you are a little bit crazy, getting old, senile. What is happening? -- because the experience is new.

But remember, the mind's area of concern is only with anything going wrong. The mind has the right to ask and to find the right cause and to put things right.

But celebration, rejoicing, ecstasy -- mind has nothing to do with them. Just tell the mind, "You rest. Everything is going fine, you need not worry."

If you can teach the mind to ask the right questions and not to interfere in realms which are beyond it, you will have disciplined yourself for more and more, greater and higher experiences.

BELOVED OSHO,
IT SEEMS THAT MY PROBLEMS ARE GETTING MORE AND MORE SINCE I HAVE BECOME YOUR

It is my work.
My work is to make you more and more aware, and when you become more aware you become aware of more problems.
Those problems were there before.

I don't create your problems, it is just that you were unconscious, you were not taking any note. Those problems were there.

It is just like a house which is in darkness, and many spiders are weaving their nests and scorpions are living and snakes are enjoying, and suddenly you bring light there. The light does not create the spiders or the scorpions or the snakes, but it makes you aware of them.

And it is good to be aware, because then the house can be cleaned; then you can avoid the snakes.

You have many problems which you are not seeing -- which in fact, you do not want to see. You go on postponing. You are so afraid of seeing those problems, because then you will have to solve them. But by postponing they are not solved; it is not so easy.

Problems are not letters written to George Bernard Shaw.

George Bernard Shaw used to collect letters; he would not open them. He would open them on the first of every month, so for thirty days he would collect thousands of letters from all over the world. His date was fixed: on the first of every month he would open them. And he would go on throwing them, because most of them had already been answered. It was rarely that some letter was left that had not answered itself.
Somebody asked him, "This is a strange way...."

He said, "It is not strange, it is the simplest way. When somebody does not get an answer for two weeks, three weeks, he gets the answer that `This man is not going to answer.' He drops the hope.

"And most of those letters are useless anyway. I am not going to waste my whole month. I have given them just one day -- and any really authentic letter that needs my attention, I answer. This way, I save my time, I save their time; otherwise they would have to read... and this is such a difficult world that they would not only read they would reply also... again you have to read it.

"It is better to finish it from the very beginning. It is a chain phenomenon, it can go on endlessly. And the more you allow it and then stop, the more it hurts. The first letter and it is finished -- it does not hurt. The man just understands that this man is not the type who answers letters."

But problems are not letters, and life is not George Bernard Shaw. You cannot postpone.

But people *are* postponing. They go on pushing them this way and that way, everywhere hiding them, thinking that some miracle... and things will settle down and problems will be solved. This is not going to happen. On the contrary, those problems will create their children. They will start finding boyfriends, girlfriends -- two problems meeting together and a third problem is produced, and you will be in more difficulty.

It is better to go on facing each problem as it comes by.

It is not sannyas that has created your problems. Sannyas has simply given you a little more awareness.
Your problems have always been there.

Sannyas has given you the opportunity to solve them.

And one should enjoy solving one's problems. It sharpens your intelligence. Each problem is a challenge. Each problem makes you more intelligent.

And the day you will not have any problems, your mind will come to its utmost clarity -- because no dust, no problem. Your mind becomes a mirror, so pure that it reflects reality.
Yes, it is my work.
But don't think that I am creating your problems.

I am just giving you insight, awareness, silence, so that you can see your problems and solve them.

Beyond Enlightenment

Chapter #7

Chapter title: Zorba and Buddha: Their split is your social disease

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BELOVED OSHO,
WHEN I CAME TO GREECE TO SEE YOU, EVERYTHING REFLECTED MORE AND MORE OF THE ZORBA.
NOW, BEING HERE IN INDIA, EVERYTHING AROUND YOU IS REFLECTING MORE OF THE BUDDHA.
OSHO, DOES THIS DEPEND ON BEING IN GREECE OR INDIA?

Human history has been a tragedy.
And the reason for it being a tragedy is not very complex. You have not to go very far to find it out, it is in everybody.

The whole past of man has created a split in man; there is a constant civil war in every human being.

If you do not feel at ease, the reason is not personal. Your disease is social.

The strategy that has been used is to divide you into two enemy camps: the zorba and the buddha, the materialist and the spiritualist.

You are not divided in reality. In reality you are a harmonious whole. But in your mind the conditioning is that you are not one whole, one piece: you have to fight against your body. If you want to be a spiritual being, the body has to be conquered, defeated, destroyed, tortured in every possible way.

This has been the accepted ideology all over the world. In different cultures, different religions, the formulations may be different, but the basic rule is the same: divide man, create a conflict in him so one part starts feeling higher, becomes holy, starts condemning the other part as the sinner.

And the trouble is that you are one, there is no way to divide you.

Every division is going to create misery in you, every division will mean that half of your being is fighting with the other half. And if you are fighting within yourself, how can you be at ease?

The whole humanity up to now has lived in a schizophrenic way. Everyone has been cut into pieces, fragments. Your religions, your philosophies, your ideologies have not been healing processes, they have been root causes of inner conflict and war. You have been wounding yourself. Your right hand wounds the left hand, your left hand wounds the right hand; both your hands become wounded.

The West finally chose to go with the zorba. There was no other way to remain sane -- one part had to be completely destroyed, ignored, forgotten. The West denied the inner reality of man, his consciousness: man is only body -- there is no soul -- and eat, drink and be merry is the only religion. This was simply a way to find some peace of mind, to get out of the conflict, to come to a decision and a conclusion -- because this is accepting that you are one: just matter, just body.

The East has chosen the other way, but the basic problem is the same: the East has chosen that you are the soul and the body is an illusion.

Matter does not exist, the world is made of the same stuff as dreams are made of, so don't be bothered about it. Renounce it, forget all about it -- it is not worth taking note of.

On the surface it seems that East and West are doing different things, but essentially they are not doing different things. Essentially they are trying to find a rational way to be one. Because to be two means a constant dis-ease, a conflict -- it is better to drop the idea of the other.

The East says that the body is illusory, it is only an appearance, a shadow, it has no reality.

The West says that consciousness is a byproduct -- it does not exist in itself, it is an appearance. When the body dies nothing remains, the body is all, and the consciousness that you feel is just the combination of all the elements of the body.

For example, if you take all the parts of your car separately, or all the parts of your watch separately, do you think something like a soul will be released out of the watch? Who was running the watch? It was just because of the combination of the parts in a certain way that the watch was running, the car was running, that all machines are working; it is a byproduct. Put all the parts together again and the watch will start ticking -- the soul has not gone anywhere, there has been no soul in the first place.

As far as I am concerned, I see that the fundamental reason is to somehow choose one and decide that the other is illusory, so that you can be at peace, so that there is no need to fight, torture, and be in constant fear of being defeated.

Why have the East and the West chosen differently? That also has to be understood.

The Eastern mind, in search of a unitary being, tried to find out: what exactly is this inner consciousness that the Eastern mystics, saints and sages have been talking about, and calling the body illusory? To us the body seems to be real, and consciousness is just a word. But because all the saints in the East were insisting that this word `consciousness' is your reality, the East has tried to find out what this reality is before deciding in favor of the body.

The natural tendency will be to decide in favor of the body, because the body is there, already appearing real -- consciousness you have to search for, you have to go into an inner pilgrimage.

The East, because of people like Gautam Buddha and Mahavira, could not deny that these people were sincere. Their sincerity was so clear, their presence was so impressive, their words were so authoritative... it was impossible to deny. No argument was enough, because these people were their own argument, their own validity.

And they were so peaceful and so joyful, so relaxed, so fearless. They had everything that every human being desires... and in a way they had nothing. Certainly they had found a source within themselves, a treasure. And you cannot just deny it without giving enough time to the search. Unless you find that there is no consciousness, you cannot deny it.

We had people so fragrant... we could not see their roses, but the fragrance was so much that the East tried to look inside, and found that the soul is far more real. The body is just an appearance.

And just by the way, it will be significant to remind you that modern science has come to the conclusion that matter is illusory, that matter does not exist, it only appears. They have come to the conclusion from a very different route. By searching deeply into matter, they have found that, as they reach deeper into matter, it is less and less substantial. And at a point after the atom, there is no matter at all: there are only electrons, which are particles of electricity -- which is not matter but energy.

Just a hundred years ago, Nietzsche declared "God is dead" not knowing at all that within a hundred years the whole of science would agree that perhaps God may be alive, but *matter* is dead.

The East has moved inwards and found that the body, matter, is relatively non-substantial. The ultimate reality belongs to consciousness.

In the West, development happened in a different way. And there are reasons why it happened in that way.

The East is ancient. At least ten thousand years of a constant, consistent search of the inner reality of man -- and all the genius of the East has been devoted to it.

When the UPANISHADS were being written in the East, nearabout five thousand years ago, the West did not exist as a human society at all.

In India we have Mohenjo daro, Harrapur -- cities that existed seven thousand years ago, with such refined development... they have streets as wide as those in Bombay. They have bedrooms with attached bathrooms.

And you will be surprised at why I am saying this: because just a hundred years ago in America, there was a court case against bathrooms which went up to the Supreme Court. The first man who made a bathroom attached to his bedroom... Christianity was against it because this is dirty -- making your bathroom attached to your bedroom. This is un-Christian; cleanliness is next to God. And here is the bathroom next to the bedroom! Just a hundred years ago... and the Supreme Court had to decide that there is nothing unclean in it, and if somebody wants to have a bathroom attached to his bedroom it is nobody else's business to interfere and it has nothing to do with your religion.

But the church was fighting.

In Harapur, seven thousand years ago, they had bathrooms attached to their bedrooms, they had bathtubs, and they had a very special arrangement for circulation of water in the city. The hot and cold water in your bathroom is not a new thing; it was available in Harapur, in Mohenjo daro. They had

swimming pools. It must have been a very highly cultured society.

At the time of Gautam Buddha, just twenty-five centuries ago, even then the West was not very evolved. And you can see it. We did not crucify Gautam Buddha, and the West crucified Jesus Christ five hundred years after Gautam Buddha.

And what Jesus was saying was nothing compared to Gautam Buddha. Gautam Buddha was saying that there is no God; still, nobody thought of crucifying him. Jesus Christ was not saying anything against Judaism; on the contrary, he was simply saying that he was their lost prophet. And he was repeating everything written in the Old Testament -- he was not saying anything that was contradicting the old religion. And Gautam Buddha was contradicting everything in Hinduism: he said that the VEDAS are idiotic, he said that there is no God, he said that all priests are the most cunning people in the world. And priests in India, the brahmins, are the highest caste. But nobody thought of crucifying him.

People challenged him for discussions, people discussed, and because they could not defeat him in argument.... They could not defeat him.

When they came in front of him, they were sincere enough to realize and recognize that he knew better, that their knowledge was only bookish, and his knowledge was authentic experience.

Western development is childish compared to Eastern development. It begins in Greece.

But even a man like Socrates, who was neither denying God nor affirming God, who was simply saying that, "I have not come to experience, hence, I cannot be untruthful -- I cannot say whether God exists or not. And I would like everybody to be sincere about it. Unless you encounter, don't say yes, don't say no; remain agnostic, keep your conclusions suspended."

A very reasonable man, but he was also poisoned. He has not denied your tradition, he has not denied your past, he has not denied anything -- he simply argued for a more rational approach, a more logical approach. It is not a crime. And this is the reward that he gets: he is poisoned, society decides that he is a dangerous man.

Those people who could have changed Western society towards inner reality are being crucified or poisoned.

Naturally, the talented people became afraid even of talking about inner things, mysteries. They started talking only about objective things, matter, because matter cannot be denied. And there is no problem with going into a deep search into matter.

The crucifixion of Jesus and the death of Socrates closed the door for Western genius to move inwards. Anybody who had any intelligence became aware that it is simply inviting your death; it is better to use your talents and genius in such a way that the society cannot condemn it.

So the whole genius of Western humanity became a servant for creating more comforts for the body, more technology, more machines, more knowledge about matter -- and everybody was happy.

Even in these matters, if there was something that went against religion, immediately the church was there to stop it.

For example, when Galileo wrote that the sun does not go around the earth as it appears, but that in actuality the earth goes around the sun, as it does *not* appear, he was called by the pope to his court and asked -- and he was old, seventy-five years old, sick and almost on his deathbed -- "You have to change your book because it goes against the BIBLE. In the BIBLE the statement is that the sun goes around the earth, and we are not ready to listen to any argument. You simply change it; otherwise, death will be your punishment."

Such an idiotic church, which is not even ready to listen to any argument, which only knows to dictate: Do it or be ready to die!

Galileo must have had a great sense of humor. He said, "There is no need for you to take so much trouble to kill me. I am going to die anyway. As far as the book is concerned, I will change it, but I want you to remember that by my changing the book, neither is the earth going to change nor is the sun going to change. The earth will still go around the sun, because they don't read my book and they don't care what I write."

So he cancelled the statement in his book. And in the footnote he wrote, "I am canceling the statement, knowing perfectly well that it makes no difference. The reality remains the same."

When Copernicus found that the earth is not flat as it is said in the BIBLE, but round, he was immediately in trouble.

Now, these matters have nothing to do with religion. What has religion to do with whether the earth is round or flat? It can have any geometrical shape -- religion does not have anything to do with it.

But Christianity, Mohammedanism, are very primitive religions. They don't have the cultured, sophisticated attitude of Hinduism, Jainism, Buddhism, Taoism. They don't know how to argue, they only know how to fight. Their only argument is the sword; at the point of the sword is to be decided who is right.

It is the church -- you will be surprised to know -- that has prevented the West from going in the direction of inwardness. It forced Western humanity to go towards matter.

The inner was absolutely the church's monopoly, and they decided everything about it: there was no need to search, there was no need to discover, there was no need to meditate. You were only supposed to believe in God. But if you could do something as far as matter is concerned, there would be no problem; as long as it did not come in conflict with the BIBLE.

Copernicus said to the pope, "It is just a small thing, and I have every proof that the earth is round. It is my lifelong work, and it does not affect your religiousness."

The pope said, "You don't understand. The question is not whether it affects our religiousness or not; the question is that the BIBLE is God's book, the holy book. If one statement in the BIBLE is proved wrong, that has great implications: first, that God can be wrong. We cannot accept that."

They cannot even accept that the pope can be wrong, what to say about God? The pope is a faraway representative. Jesus represents God, and the pope represents Jesus -- not directly, but through hundreds of popes who have died before him. He is connected through them to Jesus, and Jesus has a direct telephone line to God.

Just one statement against the BIBLE, if it is proved valid, makes God fallible. And it cannot be accepted -- that's one thing.

Secondly, if one statement is proved wrong, what is the guarantee about other statements? It creates suspicion. It destroys the very foundation of belief and faith -- "So we cannot accept *anything* in the BIBLE as wrong. You can do everything that does not go against the BIBLE."

Naturally only matter was left. You can do research in physics, in chemistry, in biology, in zoology, in geology. You can do all these things, you are free.

The church has been a great China Wall, preventing people from going inwards.

It looks strange, but it is a fact: the Christian church has proved the greatest enemy of religion on the earth. Other religions have also proved enemies, but not that great.

Genius was left to work only with matter.

In the East, the genius had first preference for the inner journey.

Only second-class, mediocre people would work for the outer, material things; real intelligence would always move into meditativeness.

Slowly slowly, the distance became bigger. The West became materialist -- and the whole responsibility goes to the Christian church -- and the Eastern humanity became more and more spiritualist. The division, the split that was created in each man, became a split on a wider scale: as East and West.

One great poet has written, "East is East and West is West, and never the twain shall meet." And this man, Lord Kipling, was very much interested in the East. He lived in India for years, he was in the government service. But seeing the difference... that the whole Eastern consciousness moves inwards and the Western consciousness moves outwards -- how could they meet?

My whole work is just to prove Lord Kipling wrong.

I would like to say -- neither West is West nor East is East, and the twain have already met.

What do you mean by `East'? In Bombay, Calcutta is east; in Calcutta, Bombay is west. This is nonsense, these words are relative words. You cannot say that a certain place is east and a certain place is west; they are all relative. For the people of Calcutta, Tokyo is east -- and that's what the Japanese think. They call their land "the land of sunrise" and they call their king "the only begotten son of the sun god." The sun god is the real god, and Hirohito, the king of Japan, is his only son.

In fact, in the second world war when the Japanese were defeated, they could not believe it. Thousands of soldiers committed suicide just out of shame -- "How can it happen that God's son should be defeated? Now there is no point in living, everything has gone wrong."

They believe that they are the real East.

Nobody is East and nobody is West.

But the attitudes can be understood, and they are very prominent. And my whole approach is to bring a bridge into each individual, so that you are one whole.

Don't be against your body; it is your home.

Don't be against your consciousness, because without consciousness your house may be very decorated

but it won't have any master, it will be empty. Together they create a beauty, a fuller life.

Symbolically, I have chosen Zorba for the body and Buddha for the soul.

Your question is that when I was in Greece I was talking more about Zorba, and here in India the atmosphere seems to be closer to Buddha. Your observation is true.

In Greece I was talking about Zorba. Still they deported me.

If I had been talking about Buddha, you would not have seen me again!

I was talking about Zorba because that is the foundation. But I was making it clear that Zorba alone is only the foundation of the house, it is not the house itself.

In India I am talking about Buddha, but I have not forgotten Zorba.

Each statement that I make -- whether it is about Zorba or about Buddha -- implies the other automatically, because to me they are inseparable. It is only a question of emphasis.

To make the Greek mind understand, I emphasized Zorba.

The ambassador of Sri Lanka to America wrote me a letter saying that "Your followers around the world are making restaurants, discos, and calling them ZORBA THE BUDDHA. It is very insulting to Buddha. And if you do such thing in a country like Sri Lanka, there can be violence. I advise you to drop this name."

I told my secretary to write to him, that "In the first place, nobody has the monopoly on Zorba or on Buddha. Secondly, we are not concerned with Gautam the Buddha; `buddha' is not a personal name, it is a quality. It means the awakened one. Anyone who is awakened can be called the buddha. Gautam Buddha is only one of the millions of buddhas who have happened and who will happen. And you cannot prevent Zorba becoming a buddha. In fact, you should help me to make zorbas into buddhas, because that is the only real revolution -- that a materialist, a zorba, who knows nothing of higher consciousness, becomes a buddha."

He never replied.

Zorba has his own beauty. And the island in Greece where I was staying is the place where Kazantzakis, the novelist who created the novel ZORBA THE GREEK.... Zorba is a fictitious name, he is not a historical person. But the island where I was staying was the island where Kazantzakis was born.

And Kazantzakis is one of the best novelists of this century, and he suffered tremendously at the hands of the church. Finally, when he wrote ZORBA THE GREEK he was expelled from the church. By writing ZORBA he was forced: "You withdraw your book ZORBA; otherwise you will be expelled." Because he did not withdraw the book, he was expelled from Christianity and condemned to hell.

Zorba is really Kazantzakis' own individuality, which Christianity had repressed, which he could not live, which he wanted to live. He expressed that whole unlived part of his life in the name of Zorba.

Zorba is a beautiful man -- no fear of hell, no greed for heaven, living moment to moment, enjoying small things... food, drink, women. After the whole day's work, he will take his musical instrument and will dance on the beach for hours.

And the other part of Kazantzakis which he lived in ZORBA THE GREEK... Zorba is the servant. The other part is the master who employed Zorba as his servant. He is always sad and sitting in his office, doing his files, never laughing, never enjoying, never going out and always feeling deep down jealous of Zorba because he earns a little, not much, but he lives like an emperor, not thinking of tomorrow, of what will happen. He eats well, he drinks well, he sings well, he dances well. And his master, who is very rich, is just sitting there sad, tense, in anguish, in misery, suffering.

One day Zorba says to his master -- which is Kazantzakis himself -- "Master, there is only one thing wrong with you: you think too much. You come with me." It was a full-moon night.

Kazantzakis tried -- "No, no. What are you doing?"

But Zorba pulled him out to the beach and he started dancing, playing his instrument. And he told Kazantzakis, "Try. Jump! If you cannot dance, do SOMETHING." And with Zorba's energy and his vibe, Kazantzakis also started dancing. For the first time in his life he felt that he was alive.

Zorba is the unlived part of every so-called religious person.

And why was the church so much against it when ZORBA was published? It was just a novel; there was nothing for the church to be worried about. But it was so clear that it is the unlived Christian in every Christian, this book could be a dangerous book. And it *is* a dangerous book.

But Zorba is tremendously beautiful. Kazantzakis sends him to purchase some things from the city, and he forgets all. He drinks and goes to the prostitutes and enjoys, and once in a while he remembers that it seems many days have passed but still, the money is with him. Unless all the money is finished, how can he return? The master will be very angry, but nothing can be done about it -- it is *his* problem.

And after three weeks he comes back -- and he had gone only for three days -- and he does not bring anything that he was sent for. And he comes with all the stories -- "What a great journey it was, you should have been there. I met such beautiful bubalinas... and such good wine."

And the master said, "But what about the things? For three weeks I have been sitting here boiling."

He said, "When there are so many beautiful things available, who bothers about such small things? You can cut my salary every week, by and by, slowly, and take your money back. I am sorry I could not come earlier. And you should be happy that I have come -- because the money was finished I had to come. But next time when I go, I will bring all the things."

He said, "You will never go again. I will send somebody else."

Zorba's whole life is a life of simple, physical enjoyment, but without any anxiety, without any guilt, without any botheration about sin and virtue and....

I would like this man Zorba to be alive in everybody, because it is your natural inheritance. But you should not stop at Zorba.

Zorba is only the beginning. Sooner or later, if you allow your Zorba full expression, you are bound to think of something better, higher, greater. It will not come out of thinking; it will come out of your experiences -- because those small experiences will become boring.

Buddha himself had come to be Buddha because he had lived the life of a zorba. That thing has not been noticed by the East -- that for twenty-nine years Buddha lived as no Zorba could ever live. Zorba was so poor.

Gautam Buddha's father had arranged for all the beautiful girls to be picked from the whole kingdom for Buddha's enjoyment. He made three beautiful palaces in three different places for different seasons. He had beautiful gardens and lakes. Buddha's whole life was just luxury, pure luxury. But he got bored.

One of the most significant experiences that he comes across was when one night beautiful girls were dancing... he was drinking, they were drinking, and then everybody fell asleep drunk. In the middle of the night he woke up and looked around, and he was shocked; and that shock was one of the turning points in his life. Some girl was snoring -- she was a beautiful girl, but her mouth open and snoring... she looked so ugly, the saliva was coming out... somebody's nose was flowing. And he said, "My God, this is what beauty is!" He was finished. Those girls were dispersed the next morning. "I don't want any girls in my palaces. Enough is enough."

In fact, it was too much. In twenty-nine years he lived almost the equivalent to four or five lives of an ordinary man. With all that luxury, soon he found himself tired and bored, and a question became very prominent in his mind: Is this all? Then what am I going to live tomorrow for? Life must mean something more; otherwise, it is meaningless.

It was out of the zorba that the search, for Buddha, started.

Not everybody becomes a buddha; and the basic reason is that the zorba remains unlived.

Do you see my argument? My argument is: live Zorba fully, and you will naturally enter into the life of a buddha.

Kazantzakis has written ZORBA THE GREEK. He's dead. If he had been allowed to live more.... He was sick, he was very tense, he remained very miserable because he was always afraid of sin. And then when he was expelled from the Christian church -- that means condemned to hell; only Christians can go to paradise -- that was such a shock that he could not survive. He was really killed by the Christian church expelling him.

If he were alive, I would have told him: "Your book is half. You need to write another book, ZORBA THE BUDDHA. Then it will be a complete phenomenon. But you can write the other book only if you live your zorba. You have not even lived zorba; how can you live the buddha?"

Enjoy your body, enjoy your physical existence. There is no sin in it. Hidden behind it is your spiritual growing, is your spiritual blissfulness. When you are tired of physical pleasures, only then will you ask, "Is there something more?" And this question cannot be only intellectual, it has to be existential: "Is there something more?"

And when the question is existential, you will find within yourself something more.

There is something much more. Zorba is only the beginning.

Once the buddha, the awakened soul, takes possession of you, then you will know that pleasure was not even a shadow. There is so much bliss.... That bliss is not against pleasure. In fact, it is pleasure which has brought you to bliss.

There is no fight between Zorba and Buddha. Zorba is the arrow -- if you follow it rightly, you will

reach the Buddha.

Certainly in Greece there is an atmosphere different from India. The Greek personality has remained materialistic.

In India, the basic and the essential atmosphere is that of the awakened soul.

Whether you go on sleeping, it doesn't matter, but the atmosphere around you is that of the sunrise. The birds are singing, the flowers are blossoming, and from everywhere the indication is for you to wake up.

I will go to Greece again because I have been enjoying all these deportations. And next time I have to talk about Buddha -- because I have talked only about Zorba, and I never leave anything incomplete.

And already, the minister of interior in Greece has invited me: "We will make arrangements, you come."

I said, "I will come, but at least for three weeks don't deport me" -- because no country seems to be able to have me for more than three weeks. A few countries are so stupid that they cannot even have me for thirty-six hours.

England proved to be the worst. They would not allow me six hours to sleep at the airport -- not even entering England, but just the airport lounge. They wouldn't allow me to sleep there for six hours.

I said, "What reasons have you got?"

And the airport officer said, "We have no reasons. This is the file, the information from the prime minister is that `This man is dangerous and should not be allowed.'"

But I said, "I am not entering England, and from the lounge there is no way to enter into England. And you have checked me well -- I am not carrying any bombs or anything. And sleeping six hours in the airport, what danger can I do? You just think...."

He said, "Don't put me into trouble, because tomorrow it is going to be in parliament and then I will be answerable -- `Why did you allow him?'"

So I had to go to jail for six hours. They said, "The only place we can allow you to remain is in jail."

And the next day in parliament the question was there, and I am always surprised that the question is asked and the same answer is given, that "The man is very dangerous," but nobody in the parliament has the intelligence to ask, "What danger could he have been just sleeping in the lounge at the airport? He may be dangerous, but what danger could he have been?" Nobody in the parliament asked.

So I have informed the minister in Greece that I will go. I have to go.

I was really thinking to stay longer, and I had fifteen more days on the visa to stay, but the archbishop of Greece threatened the government that if they didn't deport me *immediately* then they were going to burn my house where I was staying, burn me alive and all the people who were staying with me, dynamite the house. And the government became threatened, and they thought that "Some problem may arise, it is better to send this man away immediately."

I was asleep when I was arrested. You don't arrest people when they are asleep.

And they had no reason, because I had not gone out of the house for fifteen days. I said, "You have to show some reason why you are deporting me."

They said, "We don't have any reason, just orders from above." And all the orders were based on the threat of the archbishop.

It is the same archbishop that expelled Kazantzakis.

And these people are living almost out of date, out of time. They are not contemporaries.

Because the day they deported me from the island, the people of the island, who had no idea about me, just rumors.... But seeing the threat of the archbishop they all felt ashamed. And they asked me, "What we can do? We are poor people."

I said, "You all go to the airport to show the archbishop how many people are with him and how many people are with me -- although I have been here for only fifteen days and they have been here for two thousand years." And there were only six old women with the archbishop in the church, and three thousand people, the whole island, at the airport.

Still they don't understand that they are no longer needed, that their time is finished. And they talk about loving your enemy and loving your neighbor, and God is love -- and they threaten a man who has not done anything that they will burn him alive, with all his friends. At least twenty-five people were staying in that big mansion.

This shows that somehow the Western mind has not grown towards inwardness, towards love, towards non-violence. Their whole approach is materialistic.

Two thousand years after Jesus is crucified, and this man is threatening me -- Jesus Christ's representative in Greece is threatening me -- that he will burn me alive. Does he represent Jesus Christ or

was he also one of the rabbis who crucified Jesus Christ?

The mind of the priest in the West has been a hindrance to Western growth towards meditation. But a strange time of revolution has come -- at least for the new generation, because the new generation is not with these old priests and these old churches.

And the new generation in the West is looking towards the East. That's a great hope.

That is Zorba searching for Gautam Buddha.

BELOVED OSHO,
THOUGHTS OF DEATH HAVE BEEN A FREQUENT VISITOR DURING MY DISCIPLEHOOD. HOW CAN A DISCIPLE DIE IN A MASTER'S PRESENCE, ESPECIALLY WHEN THE MASTER IS PHYSICALLY DISTANT?
OSHO, IS MAHAKASHYAP THE ONLY ANSWER?

The question is not whether or not you are in the presence of the master, but whether or not you are filled with love and trust for the master.

Physical closeness means nothing. Only spiritual closeness is significant.

Your love, your trust is enough. You can be on the moon and the master will be by your side -- really, the master will be inside you -- because as your love deepens, something of the master, his energies, start melting and merging with you.

The fear of physical distance is the fear of lack of love and trust.

Mahakashyap alone is not the answer. Everybody has to be an answer unto himself.

Mahakashyap remained with Buddha, and after Buddha's death he died; he could not survive separately.

But that is Mahakashyap's uniqueness. It is not the only answer.

I will tell you a few other stories around Buddha so you can understand.

Ananda lived with Buddha for forty-two years. Nobody else lived with Buddha so long, nobody was allowed to live with him so long. But there was a problem. Ananda was Buddha's cousin-brother, and older than him, and just the Eastern tradition.... Before taking initiation -- Ananda was the elder brother -- and he said to Gautam Buddha, "Siddharth" -- Siddharth was his family name -- "Listen: after initiation, whatever you say I will have to do. I will be your disciple, you will be my master. Right now I am your elder brother, you are my younger brother; whatever I say you have to do. Three things you have to remember -- don't forget them when I become a disciple." It is a beautiful story.

Buddha said, "What are the three things?"

Ananda said, "First, I will always live with you; you cannot send me anywhere else to spread the message. Second, if I want anybody to meet you -- even in the middle of the night -- you cannot say no; that is my personal privilege. And thirdly, I will sleep in the same room where you sleep. Even in sleep, you cannot make me stay in a different place."

Buddha promised, and these three conditions were followed for forty-two years.

But Ananda did not become enlightened. You can understand his pain and his anguish -- people who had come long after him became enlightened, and he remained in his ignorance just the same as before. The day Buddha died he said, "What will happen to me? I could not become enlightened even though I was with you for forty-two years, day in, day out, twenty-four hours a day. Without you, I don't see any hope."

Buddha said, "You don't understand the dynamics of life. Perhaps you will become enlightened only when I am gone; I am the barrier. You take me for granted. The day you had asked those three conditions, I had thought that those conditions were going to be a barrier for you. You cannot forget that you are my elder brother, even now. You cannot forget that you have certain privilege over others. You cannot forget that I have agreed on three conditions only for you, for nobody else. Perhaps my death will help."

Buddha died. And after twenty-four hours, there was a great meeting of all the enlightened disciples to write down whatever Buddha had said in these forty-two years. But the problem was that nobody had been with him continuously for forty-two years except Ananda -- but *he* could not be allowed in the meeting because he was not enlightened. An ignorant man, unenlightened -- you cannot rely on what he is saying, whether he heard it or imagined it, whether he has forgotten something, whether he has put his own interpretation in it. It is difficult.

And the scene is really tragic. The conference is inside a hall and Ananda is sitting outside on the steps crying, because he lived with Buddha for forty-two years; he knows more than anybody else. Each single

moment he remembers, but he is unenlightened. Crying, sitting there outside the hall, something transpired. He had not cried his whole life. With those tears, his ego disappeared; he became like a child.

They opened the door to see whether Ananda was still sitting outside -- because they had told him, "You sit outside. If we need some confirmation from you, we will ask you, but you cannot enter the conference."

They saw a transformed being. The old Ananda, the old egoist was gone. An innocent being with tears of joy... and they all could see the light surrounding him.

They invited him -- "You come in. Now there is no need for us to be worried. But it is strange... you could not become enlightened for forty-two years, and just after twenty-four hours you have attained that state" -- and this was continuously emphasized by Gautam Buddha.

Ananda said, "It was my fault. His death became the death of my ego too."

All the scriptures that are in existence are related by Ananda.

There were other enlightened disciples who did not die with Gautam Buddha. It was asked -- when Mahakashyap died, it became a very significant question -- it was asked to other enlightened disciples, "If Mahakashyap has died, how are you living?"

One of the disciples, Moggalayan, said, "I have to live now for my master's message. I am not living anymore -- I died with him; now he is living in me. That was one way, the way of Mahakashyap -- to dissolve in Gautam Buddha. This is another way. I have also dissolved, but dying is not going to help anybody. And there are so many blind people in the world who need eyes, there are so many people in darkness who need light. I will live. I will live as long as it is possible; I will live for Buddha."

So it is not a question of one person being decisive. Each person has to be unique in his own way. Somebody dies for the master, somebody lives for the master, and you cannot say who is greater -- perhaps no comparison is right. Both are themselves.

Just remember one thing -- your love. Then wherever you are, space and the distance in space does not matter. And at a certain depth, even time does not matter.

And when time and space both are immaterial, then you have really touched the feet of the master.

Then whatsoever transpires in you -- to live for the message or to die, whatever comes naturally and spontaneously -- let it happen.

Beyond Enlightenment

Chapter #8
Chapter title: Indifference to the mind is meditation

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BELOVED OSHO,
I OFTEN WANTED TO ASK YOU SOME QUESTIONS, BUT AFTER WAITING FOR A WHILE, I ALWAYS FOUND MY QUESTIONS ANSWERED BY YOU. AND AT THE SAME TIME I FOUND OUT THAT ALL THOSE QUESTIONS WERE JUST SILLY QUESTIONS, COMING FROM MY MIND WITHOUT ANY CONNECTION TO MY HEART. MY HEART ONLY WANTS TO CRY, AND MY MIND ONLY WANTS TO KNOW, DESPITE ANY ANSWER.
COULD YOU PLEASE COMMENT ON HOW TO DEAL WITH A CONTINUOUS QUESTIONING MIND THAT IS NOT INTERESTED IN ANY ANSWER ANYWAY? OR AM I JUST A GREEK DONKEY?

The disciple who can wait will find all his questions answered at the right moment.

But waiting is a great quality: it is deep patience, it is great trust.

The mind cannot wait, it is always in a hurry. It knows nothing about patience; hence it goes on piling questions upon questions without getting the answer.

It is something very delicate to understand: that it is not the answer that is significant but the right timing, your readiness to receive it; otherwise it will just go above your head. The impatient mind is too much occupied in questioning. It forgets that questioning in itself is a meaningless activity -- the real thing is the answer, but for the answer you need a certain silence, peace, openness, receptivity. The mind is incapable of these qualities; hence, for thousands of years the mind has been asking and asking but it finds no answer.

In the world of the mind there are only questions.

And in the world of the heart there is only the answer, because the heart knows how not to ask, how to wait: let the spring come by itself; wait like a thirsty earth... the rainclouds will come; they have always been coming. There is no need to distrust, because there is not even a single exception where trust has failed, where waiting is not fulfilled, where patience is not immensely rewarded.

The functioning of the heart and the mind are totally different; not only different, but diametrically opposite. The mind creates philosophies, theologies, ideologies -- they are all questions that don't have any answer. The heart simply waits. At the right moment, the answer blossoms by itself.

The heart has no question, yet it receives the answer.

The mind has a thousand and one questions, yet it has never received any answer because it does not know how to receive.

Your mind is full of questions yet you have been observing that by and by, they are being answered. This should create in you a new insight, a new trust. A new dimension is opening: that you have just to wait, alert and awake, and if it is needed the answer will come to you.

You are also seeing that most of the questions that the mind is filled with are silly.

They are -- not most of them, all of them are silly for the simple reason that mind does not go through the discipline of asking receptively. It is more concerned with questions. Even while the answer is being given, it has moved on to another question. Perhaps, listening to the answer, it has created ten more questions out of the answer itself.

Questions arise out of the mind just like leaves grow on the trees. And slowly slowly, they become more and more silly -- because it is very difficult to find many significant questions, and the mind is not satisfied with a small quantity of questions. It is greedy. It wants to ask everything; it wants to know everything without being ready to understand anything.

There are few significant questions.

And there is only one really fundamental question.

But that small quantity does not satisfy the greed of the mind.

You will be amazed to know that the English word `greed' comes from a very strange word in Sanskrit -- and if you want to see those people from where this word has come, Bombay has most of them. In Sanskrit the vulture is called *giddha*, and from `giddha' comes greed. And Bombay has the greatest number of vultures in the whole world, because Bombay has the greatest number of Parsees. There is a certain relationship between Parsees and vultures.

Parsees have a very strange way of disposing of their dead: they don't burn them like the Hindus, Buddhists, Jainas; they don't bury them like the Christians and the Mohammedans and the Jews. They have a unique way of their own, and they have a certain rationale for it. In their cemetery... and Bombay has the biggest, because Bombay has the biggest population of Parsees.

In their cemetery they have a big well. There are steel rods on top of the well. The dead body is put on those steel rods, and between the steel rods there are gaps. All around, there are big, ancient trees and thousands of vultures are sitting there, waiting for some poor Parsee to die -- the vultures need food every day; Parsees supply the food. The dead body of the Parsee is put on those rods on top of the well and the vultures eat whatever is edible. And whatever is not edible -- bones, et cetera -- goes on falling through the gaps between the rods into the well.

On the surface it looks very strange -- "What are you doing?" -- but the Parsees have their rationale. In this world everybody has some reasonable grounds for every superstition. They say, "Because we have been

eating everything, now it is our duty to be eaten." A beautiful logic: you have been eating for your whole life. If you are a meat-eater you have been eating animals. If you are a vegetarian, then you have been eating vegetables; that too is life. For your whole life you have been eating, and it is natural to be part of the same circle by being eaten. According to the Parsees, this is the most natural thing.

And I think people who believe in nature will support their idea -- because to burn a body is to destroy food, is to unnecessarily kill a few vultures, or to keep them hungry.

In a Hindu village, vultures don't exist. What will they do there? At the most, once in a while a cow dies, or a buffalo, and they can eat that.

Now there is a widespread movement amongst intellectuals around the earth that we should not break natural cycles anywhere. For our whole lives we have been eating -- now it is time that we should be eaten. And anyway you are dead; why unnecessarily destroy good food for the vultures?

Just go here in Bombay, you will see a beautiful scene -- you will not see it anywhere else in the whole world -- so many vultures together just waiting for poor Parsees to die, praying to God, "Finish someone today." And God seems to listen to the vultures; some Parsee is bound to come.

The English word `greed' comes from the same root as `giddha', the vulture.

The vulture is one of the ugliest birds you can conceive of.

And greed is certainly one of the ugliest things in man that you can think of.

But the mind is a vulture. It is never satisfied with *anything*. You go on giving to it, it goes on taking, and it goes on asking for more. It never feels grateful; it is always complaining that it is not enough. Nothing is enough to the mind.

Question after question -- meaningful, meaningless, relevant, irrelevant -- and not even a small space for any answer to enter into your mind. It is so crowded with questions.

The heart knows no questions.

And this is one of the mysteries of life: that the mind questions the whole life long and never receives any answer, and the heart never asks but receives the answer.

But there is one thing to be remembered: the mind is noisy, there is maddening noise. The heart may be receiving the answer, but because of the noise of the mind you may not come to feel that the answer has been received, that you are carrying it with you, that you are pregnant with it.

Not only does the mind disturb your peace, your silence; it disturbs it to such an extent that the heart -- which is capable of listening to silence, waiting, receptive -- is denied all connection with your being. The mind monopolizes your being; it simply puts the heart aside. And because the heart is silent, and a gentleman, it does not quarrel; it simply goes down the street, waits by the side of the road.

Mind wants to occupy the whole space.

The disciple has to understand this whole situation -- that the dictatorship of the mind has to be destroyed, that the mind is only a servant, not a master. The master is the heart, because all that is beautiful grows in the heart; all that is valuable comes out of the heart -- your love, your compassion, your meditation.

Anything that is valuable grows in the garden of the heart.

Mind is a desert, nothing grows there -- only sand and sand and barren land. It has never given any fruit, any flower. You have to understand it: mind should not be supported as much as you have been supporting it up to now. Mind has to be put in its right place.

The throne belongs to the heart.

And this is the revolution through which the disciple becomes a devotee: when the heart becomes the master, and the mind becomes a servant.

This has to be remembered: that as a servant, the mind is perfect. As a master... it is the worst master possible; as a servant, it is the best.

And the heart -- wherever it is, either on the throne or on the street -- is your only hope, the only possibility for you to be bridged with your being, to be bridged with existence. It is the only possibility for songs to arise in you, stars to descend in you, for your life to become a rejoicing, a dance.

You are asking me how to stop this mind, its constant questioning, its silly crowd of questions.

That is where everybody takes the wrong step. If you try to stop it, you will never be able to stop it. Ignore it. Be indifferent to it. Let it chatter.

Be aloof, unconcerned -- as if it does not matter whether it chatters or not, whether there are questions or not. Only this aloofness, this ignoring -- Buddha has given it the right name, *upeksha* -- this indifference slowly, slowly makes the miracle happen.

What you want to achieve by fighting is not possible, because when you fight with someone you are giving energy to the enemy. You are giving attention, and attention is food; you are getting entangled with the mind, and mind enjoys a good fight. It has never happened that anybody has been able to stop the mind by fighting with it. That is the most important thing to understand: don't take any step towards fighting.

Just ignore, just be aloof, just let the mind do whatever it wants to do. When the mind feels unwelcomed, when the mind sees that you are no more interested in it, that it is pointless to go on shouting; you are not even hearing it, that you are not even curious about what is going on in the mind -- it stops.

It happened... and I have remembered it because the boy is here today. He is my sister's son.

He was very young, six years old. We had gone to see the chief minister of Madhya Pradesh and his father was driving. His father went to make inquiries, to say that I had come, and ask whether the chief minister was in the house or not.

At that very moment -- the boy must have been feeling sleepy in the jeep; we had come a long distance -- he fell asleep and hit his head on the dashboard in front of him. He looked at me. I didn't pay any attention, I looked outside the jeep. He was going to cry and create trouble -- he looked again and again I looked outside.

Then his father came out. I went in for a half-hour meeting. Then we went home. It was almost two hours later, as we arrived home, that he started crying. As soon as he saw his mother he immediately started crying. I said, "What happened?"

He said, "I hit my head on the jeep."

I said, "That happened two hours ago!"

He said, "I know, but there was no point in crying because twice I looked at you and you looked outside the window. What is the point in crying with such a man? You did not even ask what had happened... you had seen that I had hit my head. Now my mother is here; now I can cry."

Even that small child could understand that when there is indifference, it is pointless to make any fuss; it is as if there is nobody in the jeep.

When you are indifferent, the mind starts feeling as if there is nobody -- what is the point of all the questions? Because you are interested, curious, you get involved, you are giving juice to the mind.

Indifference to the mind is meditation.

And all those questions will disappear, because they are absolutely meaningless. And when the chattering of the mind has disappeared, there is a silence, a peace, so that you can hear the still, small voice of your heart.

Only the heart knows the answer... it already knows it.

And if you are with a master, the heart simply says yes to the master, because the heart knows the answer already. Perhaps the master is putting it in a better way, more articulate, but the heart is in complete agreement. And that agreement dissolves all distances between the master and the disciple.

Then silence is not only silence, it is also communion.

Then things are not said but heard; then things are not said but shown.

And when the heart is totally willing, life is such a simple, uncomplicated phenomenon that you cannot conceive of anything more simple.

It is the mind which creates complications, goes on creating complications and questions. Mind's whole expertise is to create complications.

If you want to live a simple, a beautiful, a silent, a joyful, a blissful life, let the mind be ignored and let the heart be restored to its status as master. This is the whole work of a religious seeker; nothing more is needed.

BELOVED OSHO,

I HAVE NEVER BEEN GOOD AT REMEMBERING MY DREAMS. THEY SEEM TO BE THERE ONLY IN TIMES OF EMOTIONAL CRISIS. ONCE OR TWICE A YEAR I HAVE A `BIG' DREAM WHICH IS MORE LIKE A VISION -- AND THAT'S IT.

DURING THE LAST YEARS IT HAS BECOME WORSE, AND NOW IT'S DOWN TO ZERO. CONSIDERING DREAMS AS IMPORTANT FOR MY WORK AS A THERAPIST, I TRIED HARD WITH ALL KINDS OF METHODS BUT HAD NO SUCCESS.

RECENTLY I MADE PEACE WITH IT. AS LOTS OF FLASHES AND INTUITIONS COME UP IN THE DAYTIME, OR BEFORE I'M FALLING ASLEEP, I THOUGHT THIS MIGHT BE FINE TOO. AFTER YESTERDAY'S DISCOURSE WHERE YOU SAID THAT TO UNBURDEN THE SUBCONSCIOUS IS THE

WAY TO THE SUPERCONSCIOUS, I STARTED WORRYING AND WONDERING AGAIN. AM I SO REPRESSIVE? WHAT AM I SCARED OF THAT MAKES ME INCAPABLE OF REMEMBERING MY DREAMS?

Purna, the process of dreaming and the process of remembering the dream are two things.

Very few people remember dreams; that does not mean that they don't have dreams.

Everybody has dreams -- but remembering a dream is a totally different thing. Even the people who remember dreams remember only the last dreams, the dreams of the early morning when you are just waking up, because the mechanism of memory is part of the conscious mind. Dreams happen in the unconscious; the unconscious doesn't have any memory mechanism. Only the conscious mind has the memory mechanism.

So if a dream is happening in the unconscious mind but very close to the conscious mind, then it remembers it faintly, vaguely.

In the morning when you are waking up you are coming closer to the conscious mind -- from the unconscious, back to the conscious mind. The last dream, the tail end, will be remembered, because it will be very close to when you wake up. So even people who remember, remember only the last dreams. They have been dreaming for almost six hours through the whole night; if they are sleeping for eight hours, they are dreaming for six hours. You can catch hold of just a faint reflection of the last dream, but if you don't catch hold of it for a few seconds, it will be gone. As you become more awake, you are farther away from the unconscious.

So to different people, different things will be happening.

There are people who wake up very slowly; they don't wake up quickly, in a jump.

The people who wake up quickly, in a jump, will have a different kind of memory from the people who wake up very slowly. They will have another kind of memory.

It also depends on what kind of dreams you are having.

Because you are a therapist -- and not only a therapist but *my* therapist -- your repression cannot be superficial. Because my whole teaching is: Don't repress; live out every instinct, every feeling, every emotion. If you are living out your emotions, your feelings, then you will not have superficial dreams; your dreams will be very deep. They will be less in the unconscious and more in the collective unconscious -- so deep that you will not be able to remember them. Unless a special effort is made, they cannot be remembered. And the only effort that is possible is hypnosis.

If you are hypnotized and led by your hypnotist deep into your unconscious and asked, "What is happening there? What kind of dream is going on?" only then will you be able to express it to him. When you wake up, you will not be able to remember what you have said either. It will take a long training between you and the hypnotist: after each hypnosis he has to suggest to you that you will remember it when you wake up. He has to emphasize it every time so much that it becomes a deep-rooted impression. Then you may be able to remember your dreams.

But there is no need. Unless you are especially working on dreams, for some specific purpose, there is no need.

I am emphasizing that you should ignore the mind. Now the unconscious, collective unconscious, cosmic unconscious -- these are all parts of the mind, and you are trying to remember them. Just the conscious mind is enough to torture you -- why do you need to remember the unconscious mind?

In the East we have been aware that the conscious mind is not the only mind. Below it, there is the unconscious mind; then below that is the collective unconscious mind; then below that is the cosmic unconscious mind. Above it, there is the superconscious mind; above that there is the collective superconscious mind; above that there is the cosmic superconscious mind. And when I say `mind' I mean this whole range -- they are one entity, one rainbow.

Ignore them all. There is no need to remember.

Many people are in madhouses because by some accident their collective unconscious has broken up and released its memories. Now their conscious mind is not capable of holding those memories, the weight is too much; that's what is driving them mad.

For example, in your collective unconscious mind, the woman who is your wife now may have been your mother in your past life. If this memory comes to your mind then you are going to be in trouble. Then how are you going to behave with your wife, as your mother or as your wife? Just being your wife was enough; just being your mother was enough too -- now she is both. And you will be crushed, because you

cannot have a sexual relationship with a woman who is your mother... the whole inhibition of thousands of years. And how will you manage your wife? Because she has no remembrance; she is going to say, "You are crazy, just forget all about it" -- but you cannot forget about it.

Nature has a beautiful arrangement: with each death, a thick layer of forgetfulness comes over your memories. You are carrying all the memories of all your lives. But a small human being finds it so difficult to live with a small conscious mind of one life -- if so many lives burst upon him, he is bound to be insane. It is a natural protection.

It happened....

I was in Jabalpur and a girl was brought to me. She must have been, at that time, nine years of age. She remembered her past life completely -- so realistically that it was not a memory for her, it was a continuity. It was just some accidental error in nature that there was no barrier between the past life and this life.

There is a place just eighty miles away from Jabalpur, Katni. She was born in Katni and she remembered that she had her family in Jabulpur. She remembered the names, she remembered her husband, she remembered her sons, the house -- she remembered everything. One of my friends brought them to me.

I said, "This is strange, because the people she is remembering are living just three or four blocks away from my house." They had a petrol pump, so I used to go for petrol at their petrol pump every day. But I said, "You wait. You wait in my house and I will call them -- the Pathak brothers -- I will call them and we will see whether this girl remembers them or not."

So they came with their servants and a few other neighbors. There were twelve, thirteen people in the crowd, so that they could see whether she could find out.... She immediately jumped, and said, "Brother, have you recognized me or not?" She caught hold of both brothers, among thirteen people, and she inquired about the mother and the children... and father had died, and she was crying. It was not a memory, it was a continuity. They took her to their home and then it was a problem: the girl was torn apart about whether to go to this family's house in Jabalpur and live there, or to go back to Katni to the new family where she had been born.

Of course, in this family she had lived for seventy years, so the pull was more towards the past-life family. And in the new family she had been born only nine years before; there was no pull -- but that was her family, her real family. This other family was only a memory, but to her, it was such a heart-rending problem.

And both the families were disturbed about what to do: if she remained in Jabalpur, she would remember the other family continuously, worry about what was happening to them and feel, "I want to go there." If she was there, she would be thinking that she wanted to be in Jabalpur.

Finally I suggested that the only way -- it was a freak case, there was nothing spiritual in it -- was that she needed a deep hypnosis for a few days, so the barrier could be created. She had to be hypnotized to forget the old and the past. Unless she could forget the past, her whole life was going to be a misery.

Both families were ready to accept that something had to be done. She was hypnotized continually for at least ten days, to forget. It took ten sessions to create a small barrier so that the old life's memories didn't float into the new life.

I have been inquiring about her. She is now perfectly okay -- married, has children, has forgotten completely. Even when those people come to see her, she does not recognize them. But her barrier is very thin and artificial. Any accident, and the barrier could be broken, or any hypnotist could break it very easily within ten sessions; or some great shock, and the barrier could be broken.

There is no need for you to remember. It is perfectly good.

We have to get free from the mind.

The East has known all the layers of the mind, but the East has emphasized a totally different aspect than the West: ignore it -- you are the pure consciousness behind all these layers.

Western psychology is just childish, just born at the end of the last century. It is not even a hundred years old. They have taken up the desire to enter into dreams and to find out, to dig deeper into what is there in the mind.

There is nothing. You will find more and more memories, more and more dreams, and you will destroy the person because you will make him vulnerable to an unnecessary burden which has to be erased.

One has to go beyond mind, not within the mind.

And you don't have any memory as far as the state of beyond mind is concerned.

Just drop the idea of the mind. Don't meddle with it; it is getting into an unnecessary trouble and nightmare. You have to surpass the mind, you have to transcend the mind.

Your whole effort should be one-pointed, and that is how to be a no-mind: no dreams, no memories, no experiences.

Then you are at the very center of your being.

Only then do you taste something of immortality. Only then, for the first time, do you know what intelligence is.

BELOVED OSHO,
ONLY JUST NOW I DISCOVERED THAT A MASTER-DISCIPLE RELATIONSHIP IS REALLY A TWO-WAY AFFAIR, IN WHICH THE DISCIPLE NEEDS TO RESPOND OPENLY TO THE MASTER IN ORDER FOR THE MASTER TO BE ABLE TO DO HIS WORK.
I MYSELF, ON THE CONTRARY, HAVE ALWAYS WATCHED PASSIVELY, KEPT A DISTANCE AND DRAWN MY OWN CONCLUSIONS.
PLEASE COMMENT.

The master never does anything.

And if you are remaining aloof, nothing will ever happen to you.

Your receptivity and openness is not needed for the master to do something; your openness and receptivity are needed so that the very presence of the master can provoke something to happen in you -- and these are two different things. Doing something is a very positive effort, and just allowing your presence for something to happen in you is a totally different thing. There is no positive effort. The effort is on the side of the disciple.

So what you have discovered, you have discovered wrongly: it is not a two-way affair, not a two-way road; it is a one-way street. It is up to you to be open, ready, available.

The presence of the master is there, just like the light -- you open your eyes and the light is there.

The light does not travel to your eyes in particular. You can keep your eyes closed and the light will not knock on your eyelids: "Please open your eyes." You can keep your eyes closed; the light is very democratic, it will not interfere. But if you open your eyes you will see the light; not only the light, but in the light you will see many other things too -- the flowers, the people, the whole world. Still, you cannot say that light has been doing something to you. Something is transpiring in you. It will not transpire without the light, so certainly the presence of the light is needed -- but just the presence is needed, not the action.

Action is needed on your part, not just presence, because you can be present here and closed -- nothing will evolve out of it.

The disciple has to do everything.

And this is the beauty of the whole phenomenon. Otherwise, you will become a puppet in the hands of the master. Then he will do things that he wants to do; then he will make you the way he wants to make you -- the ideal, the mold. He will destroy your individuality, he will destroy your freedom. No master worth the name can do that.

The master can give his whole being to you, can make it available -- but only as a presence, not as an action.

The doing is on the part of the disciple. You have to be receptive, you have to be silent, you have to be meditative, you have to be trusting *everything*, because it is your life and you should be responsible for it. You are not a painting that the master painter can change in whatever way he wants.

I have heard that in a small school, a beautiful painting was shown that had been made by the drawing teacher of the school. He was showing the students the art and the craft of painting. And he said, "It is such a delicate phenomenon. You look at the painting."

And they said, "Yes, we can see a man with a sad face."

The painter went to the painting and just gave one or two touches with his brush and the whole painting changed -- the face was smiling. And because the face was smiling, the whole complex of trees and flowers and stars now had a different effect. Everybody was impressed: the teachers were impressed... parents had come; they were very much impressed. Just one small boy was not interested.

The painter asked, "Are you not interested?"

He said, "I am interested. But this is not something great; my mother does it every day."

He said, "What do you mean? Is she a painter?"

He said, "She is not a painter. But I go home smiling, and with one slap the whole world changes into

tears and tears and crying. And if you want me to show you, I can show you here, because I have also become an expert. Every day it is happening."

He simply went and hit a small girl sitting there, and the girl started crying. And she had been smiling and enjoying, but suddenly the hit, and tears came to her eyes and she started crying. And because of her crying and this boy's craftsmanship, the whole crowd fell silent.

And even the drawing teacher said, "This is right. I was thinking that I had some great art. Your mother knows better. Without brush, without color, just a hit and everything changes; the whole world changes."

The master can change you, but that change is very costly. He can do many things, but you are becoming more and more of a slave. You had come to be liberated, and it is going the wrong way.

No authentic master has ever done anything. He has made himself available in many ways. He has taught you how to be available, how to be open, how to be receptive -- and then, whatever your potential is will start growing. In the blissful showering of the presence of the master your potential will grow, but it will grow according to its own intrinsic qualities. Nothing is imposed from outside.

So please note it down: your observation is not right, it is not two-way traffic. From the master's side there is no traffic at all.

You have to do something. Certainly the master is present and available, his love is available. In his shadow, in his loving radiation, you will start growing. But he will not touch you; he will let you be whatever you can be. Whatsoever is your destiny, you should not be carried away from it.

He is just a silent help: without touching you, he transforms you. That is the miracle of the master.

BELOVED OSHO,
SITTING IN YOUR PRESENCE, MEDITATION IS REALLY AT ITS BEST. IF ASKED WHY, I WOULD SAY THAT IT IS BECAUSE YOUR BLISSFUL PRESENCE IS CONTAGIOUS AND SOMEHOW MOTIVATES ME TO BE AS TOTAL AS POSSIBLE.
BELOVED OSHO, WOULD YOU PLEASE EXPLAIN AGAIN HOW IT IS POSSIBLE TO BE IN SUCH A NICE MEDITATION WHEN NOT BEING IN YOUR PRESENCE?

My presence has to be only a lesson.

Once you have learned the art of opening, the art of being silent, it does not matter whether I am present or not. If you have really learned it, it will happen anywhere. It may be a little difficult in the beginning, but soon you will get the knack of it.

It is almost like swimming. The teacher who teaches swimming just gives you courage and trust, and is there so that nothing goes wrong. Just in three or four days' time, one hour each day, you start swimming. And the moment you start swimming you are surprised -- why didn't you start it from the very beginning? There is nothing to it. It's just that in the beginning you were not moving your arms artfully, it was haphazard. Just in three or four days you have learned to move your arms more smoothly, more harmoniously; now the teacher is not needed. Now you can go anywhere, for any distance, because the depth of the bottom does not matter; you are swimming on the surface. The depth can be one thousand feet, ten thousand feet, five miles deep; it does not matter, because you are always swimming on the surface.

And once you have learned... it has not been heard of in the whole history of humanity that anybody who has learned swimming has forgotten it. You may not swim for fifty years, and when again somebody pushes you into the swimming pool, you start swimming. You cannot say, "For fifty years I have not practiced" -- it is not a question of practice at all. It is a knack: once you have known it, you have known it; there is no way not to know it anymore.

Meditation is also a knack.

You are not to become attached to the presence of the master, because that will be learning something wrong. You have to learn how you are opening. Forget about the master; that is his business, to be present or not to be present. Your business is to see how you are opening, what happens in your opening, and then try on your own, when you are alone to see whether it can happen or not. It is bound to happen.

Maybe in the beginning you will feel that it is a little difficult; a certain attachment grows, unconsciously. But you cannot say that the teacher has to follow you everywhere, wherever you go swimming. That will not do. Then each swimmer will need one teacher; it will be too much. Each meditator will need one master with him; it will be too costly, and there is no need at all. You just have to see what is happening in you, and let the same happen when the master is not present.

Or, you can visualize. He will be present somewhere, a few miles away. Here, it is a few feet away. It is only a question of visualizing -- just visualize that your master is a few feet away....

Space makes no difference, but you have to learn what happens in you so that you can repeat it in the absence of the master. Otherwise, one can become attached to things which were to help you... but now they will hinder you. The presence of the master was to help you; now it has become a hindrance -- because the master is not there, so you cannot meditate.

Remember: no attachment should grow, no clinging should grow. They are all against your independence, your freedom, your individuality. And whatever is happening here can happen anywhere; it just needs a little understanding of how it happens here.

Just try. Even if you fail a few times, don't be worried. It is a knack which will come to you.

And once it happens without any support from outside -- even the smallest support, such as the presence of the master -- you will feel a great joy, because a great freedom has happened.

Now there are no barriers for you. Wherever you are you can be in meditation, you can be in silence, you can be peaceful. Now you can carry your paradise within you.

And unless that happens, a disciple has not matured.

Beyond Enlightenment

Chapter #9
Chapter title: The Master is a mirror

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BELOVED OSHO,
WHAT IS IT THAT REDUCES ME TO A HYSTERICAL, INCOHERENT CHILD IN YOUR PRESENCE OR EVEN AT THE THOUGHT OF BEING IN YOUR PRESENCE?
IS IT SOMETHING INHERENT IN THE MASTER-DISCIPLE RELATIONSHIP, OR MY PSYCHOLOGICAL IMMATURITY, OR BOTH?

Pankaja, humanity is not yet mature. We have the faces of human beings, but our minds are lagging far behind.

In the ordinary world, it is easy to manage your mask, your pretension, your hypocrisy. But when you come to a master... the very urge to come to a master shows a tremendous desire in you to know your original face, to know yourself.

The face that you are carrying now is not your original face, it is not you.

I am saying you are not *you*, and you know it.

The master is only a mirror. You cannot deceive the mirror, it simply reflects your reality.

There is an ancient parable of a very ugly woman who was very antagonistic towards mirrors because she thought, just as you all think, that it was the mirror that created the ugliness in her -- because when the mirror was not there, she was no longer ugly. She was so madly against mirrors that whenever she would see a mirror, she would immediately break it.

The parable is signficant. That's what we are all doing in our lives in many ways. Whatsoever reflects

our reality we want to escape from because it is not gratifying.

Pankaja, here in my presence, or even when you think of me, if you feel yourself as immature, a retarded child, don't try to explain it away in any way. This is the truth. And this is not only your truth; this is the truth of the whole of humanity. You are just fortunate that you have become aware of it.

You have come across a mirror.

Breaking the mirror is not going to help.

Poisoning Socrates has not helped the Greeks -- he was a mirror.

Crucifying Jesus has not helped the Jews -- he was a mirror.

Killing al-Hillaj Mansoor has not helped the Mohammedans -- he was a mirror.

On the contrary, they have remained retarded, childish, because there is no one to show them where they are, who they are. They are in a crowd of similar kinds of retarded children.

After the first world war, for the first time in Germany they tried to figure out the average mental age of a soldier. Thousands of soldiers went through the process, through many experiments, and the result was shocking and shattering to the whole of human pride. The result was that the average mental age of the soldiers was only fourteen years.

And the average age of those who are not soldiers cannot be much more. A man may be seventy years old -- his body has aged, but his mind has remained at the age of fourteen. And once in a while you can see it in yourself; you can see it in others in certain situations.

Every woman knows moments when she starts throwing tantrums; they cannot be coming out of maturity.

Every man knows that whenever he feels nervous, he starts smoking. Now, smoking cannot help in any way, but it diverts your mind from nervousness.

Only nervous people smoke. And you can watch... some days you smoke more, some days you smoke less. The days you smoke more are the days when you are very tense, worried, very much in anguish. The world is too much. You are feeling so nervous that you want to divert your mind to something, something uncomplicated, something not involving anybody else -- because that could bring more complications.

The cigarette is very innocent -- and very soothing, because it has the same chemical as tea has, as coffee has, which gives a certain soothing effect for the moment.

And more specifically, smoking has a resemblance to... a deep-rooted remembrance of drinking milk at your mother's breast. The breast has almost the same warmth, the milk is warm just as the smoke from your cigarette or cigar is warm. The cigarette or cigar have the same feel on your lips as the nipples of your mother, and the smoke is flowing inside you just like the milk through the nipple. You have fallen back into childhood -- those golden days when there were no anxieties, no problems, no worries. So whenever you feel nervous, you start looking for your cigarette.

When you are not nervous -- when you are feeling happy and blissful and joyous -- you completely forget all about cigarettes.

All smokers are retarded people, so the retarded people are in the majority in the world.

And there are other substitutes. You may not be smoking and you may think, "I'm not retarded because I use chewing gum." And it is worse than cigarettes -- chewing gum! You are not only retarded, you are stupid, engaged in an activity which is absolutely useless, uncreative, unnecessarily tiring your mouth and your teeth. But it proves Charles Darwin was right.

Although scientists have tried in many ways to disprove the theory of evolution proposed by Charles Darwin, the theory has such psychological significance that even if it is proved wrong, its significance cannot be destroyed.

Just watch a monkey. He cannot sit in one posture, he cannot sit on one branch. He is continuously chewing this or that, eating this or that -- the whole day. From the time he wakes up in the morning till he goes back to sleep, he is chewing something.

Perhaps man is not yet completely free from his animal heritage -- although he walks on two legs, that does not make much difference.

As far as I know, monkeys don't think that you have evolved, developed, gone forward more than them. They laugh at the very idea.

They think you have fallen from the trees. And they have substantial reasoning behind it. You are no longer as strong as a monkey; you cannot live in trees, you cannot go on jumping from one tree to another tree for miles. You have lost the beauty of the body that the monkey has. Just because you started walking on two legs....

Monkeys think, "Poor fellows... those few monkeys can't make it living in the trees" -- because it is a very challenging life, risky, full of danger -- "those cowards have got down onto the earth and started walking on two legs! Not only that, to hide their cowardice, they are proposing a theory of evolution!"
No monkey agrees with the theory of evolution.

Pankaja, if in my presence you feel a childishness in yourself, a mind which has not become mature, this awareness has to be welcomed.

Once you become aware that you are retarded somewhere, that something is blocking your consciousness, then those blocks can be removed. In fact, to be aware that there are some blocks... the very awareness removes them.

There are things which one has just to be aware of. The very awareness brings the transformation; it is not that after being aware you have to do something to make the change.

Seeing your mind as childish, you can also see that you are not the mind -- otherwise, who is seeing the mind as childish? There is something beyond the mind -- the watcher on the hills.
You are only looking at the mind.
You have completely forgotten who is looking at it.

Watch the mind, but don't forget the watcher -- because your reality is centered in the watcher, not in the mind. And the watcher is always a fully grown-up, mature, centered consciousness. It needs no growth.

And once you become aware that the mind is only an instrument in the hands of your witnessing soul, then there is no problem; the mind can be used in the right way. Now the master is awake, and the servant can be ordered to do whatever is needed.

Ordinarily the master is asleep. We have forgotten the watcher, and the servant has become the master. And the servant *is* a servant -- it is certainly not very intelligent.

You have to be reminded of a basic fact: intelligence belongs to the watching consciousness; memory belongs to the mind.

Memory is one thing -- memory is not intelligence. But the whole of humanity has been deceived for centuries and told indirectly that the memory is intelligence. Your schools, your colleges, your universities are not trying to find your intelligence; they are trying to find out who is capable of memorizing more.

And now we know perfectly well that memory is a mechanical thing. A computer can have memory, but a computer cannot have intelligence.

And a computer can have a better memory than you have. The day is not far off when people will be carrying small computers in their pockets rather than unnecessarily going through years of studying history and geography and chemistry and physics. All that can be contained in a small computer which you can carry in your pocket, and whatever information you want, the computer can supply it immediately -- and it is going to be absolutely correct.

Man's memory is not so reliable. It can forget, it can get mixed up, it can get blocked. Sometimes you say that "I remember it, it is just on the tip of my tongue." Strange, it is on the tip of your tongue, then why don't you speak?

But you say it is not coming, "It is on the tip of my tongue... I know that I know, and it is not very far -- it is very close." But still some block, some very thin block -- it may be just a curtain -- is not allowing it to surface.

And the more you try, the more tense you become, the less is the possibility of remembering it. Finally, you forget all about it, you start doing something else -- preparing a cup of tea or digging a hole in the garden -- and suddenly it is there because you were relaxed, you had forgotten all about it, there was no tension. It surfaced.

A tense mind becomes narrow. A relaxed mind becomes wide -- many more memories can pass through it. A tense mind becomes so narrow that only very few memories can pass through it.

But for thousands of years a misunderstanding has continued, and it continues still, as if memory is intelligence. It is not.

You will find people who have a great memory but no intelligence, and you can also find people who have great intelligence and no memory at all.

It is said about Thomas Alva Edison... perhaps he is the only man who is credited with at least one thousand inventions, but his memory was nil.

In the first world war he was standing in a queue to receive his ration card. Ration cards had come into existence for the first time. By and by the queue became smaller and smaller, and finally he came to the front and the clerk shouted, "Thomas Alva Edison!" -- he looked here and there, because he had forgotten

his name. Because it was long, long ago... when his father and mother were alive, they used to call him by name. Now he was so well known, such a great scientist, a great professor -- nobody used his name, people called him `Professor'. He himself had forgotten.

Fortunately, one man in the queue behind him recognized that this fellow looked like Thomas Alva Edison, who was standing in front and looking here and there.

And the man said, "What is your name?"

Edison said, "My God, I will have to go home and ask my wife."

The man said, "As far as I know, you are Thomas Alva Edison."

Edison said, "It seems I have heard this name somewhere before. Perhaps I am. If nobody else claims it, then that card is mine."

He was such a great intelligence. You cannot find many more people of that intelligence.

But, going for a lecture tour, before getting into the car, he said goodbye to his wife and kissed her and waved at her maidservant. And the wife said, "You are absolutely wrong; I am your maidservant and she is your wife!"

He said, "The whole day I am so engaged in the experiments -- I only come home at night. It is a long time since I have seen my wife in the sunlight, so please forgive me -- whichever is my wife, I kiss her, and whichever is my maidservant, I wave to her. But let me go, because the train is standing at the platform."

Absolutely no memory.

His wife used to keep notes of his thoughts... because sometimes he would come to a thought, but it was incomplete. And before he forgot it, he would tell somebody, whoever was close by, "Please write it down and keep it for me. Whenever I need it, just remind me -- because half is missing. It will come, but my fear is that when the other half comes, this half may be lost."

Somebody suggested, "You are behaving strangely. Why don't *you* keep a notebook?"

He said, "That is the trouble. I have been keeping notebooks, but then I go on forgetting where I have put them. Then the notebook becomes the problem! This is far better. At least somebody is responsible for the half thought and he will remind me: `This is half your thought. If the other half has come to your mind, take this and relieve me of the burden.'"

In India -- as in Arabia, China, Greece, Rome, in all old countries -- all the old languages depend on memory, not on intelligence. You can become a great Sanskrit scholar without a bit of intelligence -- no need for intelligence, just your memory has to be perfect. Just like a parrot... the parrot does not understand what he is saying, but he can say it absolutely correctly, with the right pronunciation. You can teach him whatever you want. All old languages depend on memory.

And the whole educational system of the world depends on memory. In the examinations, they don't ask the student something that will show his intelligence but something that will show his memory, how much he remembers from textbooks. This is one of the reasons for your retarded mind. You have used the memory as if it were your intelligence -- a tremendously grave misunderstanding. Because you know and remember and you can quote scriptures, you start thinking that you are grown up, you are mature, that you are knowledgeable, you are wise.

This is the problem, Pankaja, that you are feeling.

I am not a man of memory. And my effort here is to provoke a challenge in you so that you start moving towards your intelligence.

It is of no use how much you remember.

What is significant is how much you have experienced yourself.

And for experiencing the inner world, you need great intelligence -- memory is of no help. Yes, if you want to be a scholar, a professor, a pundit, you can memorize scriptures and you can have a great pride that you know so much. And other people will also think that you know so much, and deep down your memory is nothing but ignorance.

In front of me, you cannot hide your ignorance.

In every possible way, I try to bring your ignorance in front of you because the sooner you get hold of your ignorance, the sooner you can get rid of it. And to *know* is such a beautiful experience that the borrowed knowledge, in comparison, is just idiotic.

I have heard about the archbishop of Japan. He wanted to convert a Zen master to Christianity. Not knowing, not understanding anything of the inner world, he went to the master. He was received with great love and respect.

He opened the BIBLE he carried with him and started reading the Sermon on the Mount. He wanted to

impress upon the Zen master that..."We follow this man. What do you think about these words, about this man?"

He had read only two sentences and the Zen master said, "That will do. You are following a good man, but he was following other good men. Neither you know nor does he know. Just go home."

He was very much shocked. He said, "You should at least let me finish the whole thing."

He said, "No nonsense here. If you know something, you say it. Close the book! -- because we are not believers in books. You are carrying the very truth in your being, and you are searching in dead books. Go home and look within. If you have found something inside, then come. If you think these lines that you have repeated to me are from Jesus Christ, you are wrong."

Jesus Christ was simply repeating the Old Testament. He was trying his whole life to convince people that "I am the last prophet of the Jews." He had never heard the word `Christian', he had never heard the word `Christ'. He was born a Jew, he lived a Jew, he died a Jew. And his whole effort was to convince the Jews that "I am the awaited prophet, the savior which Moses has promised. I have come."

The Jews could have forgiven him... Jews are not bad people. And Jews are not violent people either. Nobody who is as intelligent as the Jews are can be violent. Forty percent of Nobel prizes go to Jews; it is simply out of all proportion to their population. Almost half the Nobel prizes go to Jews, and the other half to the rest of the world.

Such intelligent people would not have crucified Jesus if he was saying something which was of his own experience. But he was saying things which were not his experience -- all borrowed. And yet he was pretending that they were his. Jews could not forgive that, that dishonesty.

Otherwise, Jesus was not creating any trouble for anybody. He *was* a little bit of a nuisance. Just like the Witnesses of Jehovah or the Hare Krishna people; they are a little bit of a nuisance. If they catch hold of you they will not listen to you at all and they will go on giving you all kinds of wisdom, advice -- and you are not interested; you are going for some other work, you want to be left alone. But they are determined to save you. Whether you want to be saved or not does not matter -- you have to be saved.

It happened that I was sitting near the Ganges in Allahabad, and it was just as the sun was setting. A man started shouting from the water, "Save me! Save me!"

I am not interested in saving anybody. So I looked all around... if somebody is interested in saving him, let him have the first chance. But there was nobody, so finally I had to jump.

And with difficulty... he was a heavy man, fat. The fattest men in India you will find in Allahabad and Varanasi -- the brahmins, the Hindu priests, who do nothing except eat.

Somehow I pulled him out. And he started being angry -- "Why did you pull me out?"

I said, "This is something! You were asking for help, you were shouting, `Save me!'"

He said, "It was because I was becoming afraid of death. But in fact I was committing suicide."

I said, "I am sorry, I had no idea that you were committing suicide."

I pushed the man back! And he started shouting again, "Help!"

I said, "Now wait for somebody else to come. I will sit here and watch you commit suicide."

He said, "What kind of man are you? I am dying!"

I said, "Die! That is your business!"

But there are people who are bent upon saving you.

The Zen master said to the archbishop, "Jesus was repeating old prophets. You are repeating Jesus. Repetition is not going to help anybody. You need your own experience -- that is the only deliverance, the only liberation."

Pankaja, it is good that you are understanding that your mind starts behaving like a child, immature. Remember also who is watching the child, the immature mind, and be with the watcher. Pull out all your attachments from the mind -- because the mind is only a mechanism -- and the mind will start functioning perfectly well. Once your watcher is alert, your intelligence starts growing for the first time.

Mind's work is memory, which the mind can do very well. But the mind has been burdened by the society with intelligence, which is not its work. It has crippled its memory. It has not made you more intelligent, it has simply made your memory erroneous, fallible.

Always remember: your eyes are for seeing, don't try to listen with the eyes. Your ears are for listening, don't try to see with the ears. Otherwise, you will get into an insane state. While your eyes are perfectly alright, your ears are perfectly alright, you are trying to do something with a mechanism that is not meant to do it.

If your watcher is clear, then the body does its own functions, the mind does its own functions, the heart

does its own functions. Nobody interferes in each others' work.
And life becomes a harmony, an orchestra.

BELOVED OSHO,
WHY DO I ALWAYS FEEL SO MISERABLE? HAVE I EVER REALLY LET YOU IN? THE MOMENT I SIT IN FRONT OF YOU, ALL IS GONE. WHAT IS HAPPENING? CAN'T YOU TAKE IT ALL AWAY?

The answer is in your question. You don't want to take responsibility for your own being, somebody else should do it.
And that's the sole cause of misery.

There is no way that anybody else can take away your misery. There is no way that anybody else can make you blissful. But if you become aware that you are responsible for whether you are miserable or blissful.... Nobody else can do anything. Your misery is your doing; your bliss will also be your doing.

But it is hard to accept -- misery is *my* doing?

Everybody feels that others are responsible for his misery. The husband thinks the wife is responsible for his misery, the wife thinks the husband is responsible for her misery, the children think the parents are responsible for their misery, the parents think the children are responsible for their misery. It has become such a complexity. And whenever somebody else is responsible for your misery, you are not aware that by giving the responsibility you are losing your freedom.

Responsibility and freedom are two sides of the same coin.

And because you think others are responsible for your misery.... That's why there are charlatans, so-called saviors, messengers of God, prophets who go on telling you, "You have not to do anything, just follow me. Believe in me and I will save you. I am your shepherd, you are my sheep."

Strange, that not a single person stood up against people like Jesus Christ and said, "This is utterly insulting to say that you are the shepherd and we are sheep, and you are the savior and we are just dependent on your compassion, that our whole religion is just to believe in you." But because we have been throwing the responsibility for our misery on others, we have accepted the corollary that bliss will also come from others.

Naturally, if misery comes from others, then bliss has to come from others. But then what are *you* doing? You are neither responsible for misery nor are you responsible for bliss -- then what is your function? What is your purpose? -- just to be a target for a few people to make you miserable and for others to help you and save you and make you blissful? Are you just a puppet?

All the strings are in the hands of others. You are not respectful of your humanity; you do not respect yourself. You don't have any love for your own being, for your own freedom.

If you are respectful of your life, you will refuse all the saviors. You will say to all the saviors, "Get lost! Just save yourself, that's enough. It is *our* life and we have to live it. If we do something wrong, we will suffer the misery; we will accept the consequences of our wrong action without any complaint."

Perhaps that is the way one learns: by falling, one gets up again; by going astray, one comes back again. You commit a mistake. But each mistake makes you more intelligent; you will not commit the same mistake again. If you commit the same mistake again, that means you are not learning. You are not using your intelligence, you are behaving like a robot.

My whole effort is to give back to every human being the self-respect that belongs to him -- which he has given to just anybody.

And the whole stupidity starts because you are not ready to accept that, for your misery, *you* are responsible.

Just think: you cannot find a single misery for which you are not responsible. It may be jealousy, it may be anger, it may be greed -- but something in *you* must be the reason that is creating the misery.

And have you seen anybody in the world ever making anybody else blissful? That too depends on you, on your silence, your love, your peace, your trust. And the miracle happens -- nobody does it.

In Tibet, there is a beautiful story about Marpa. It may not be factual, but it is tremendously significant.

I don't care much about facts. My emphasis is on the significance and the truth, which is a totally different thing.

Marpa heard about a master. He was searching and he went to the master, he surrendered to the master,

he trusted totally. And he asked the master, "What am I supposed to do now?"

The master said, "Once you have surrendered to me, you are not supposed to do anything. Just believe in me. My name is the only secret mantra for you. Whenever you are in difficulty, just remember my name and everything will be all right."

Marpa touched his feet. And he tried it immediately -- he was such a simple man. He walked on the river. Other disciples who had been with the master for years could not believe it -- he was walking on the water!

They reported to the master that, "That man, you have not understood him. He is no ordinary man, he is walking on water!"

The master said, "What?"

They all ran towards the river and Marpa was walking on the water, singing songs, dancing. When he came to the shore, the master asked, "What is the secret?"

He said, "What is the secret? It is the same secret that you have given to me -- your name. I remembered you. I said, `Master, allow me to walk on water' and it happened."

The master could not believe that his name.... He himself could not walk on water. But perhaps... he had never tried.

But it would be better to check a few more things before he tries. So he said to Marpa, "Can you jump from that hill?"

Marpa said, "Whatever you say." He went up on the hill and jumped, and they were all standing in the valley waiting -- just pieces of Marpa will be there! Even if they can find *pieces* of him, that will be enough -- the hill was very high.

But Marpa came down smiling, sitting in a lotus posture. He came just under a tree in the valley, and sat down. They all surrounded him. They looked at him -- not even a scratch.

The master said, "This is something. You used my name?"

He said, "It was your name."

The master said, "This is enough, now I am going to try," and the first step in the water, he sank.

Marpa could not believe it when he sank. His disciples jumped in and somehow pulled him out. He was half dead. The water was taken out of his lungs... somehow he survived.

And Marpa said, "What is the matter?"

The master said, "You just forgive me. I am no master, I am just a pretender."

But Marpa said, "If you are a pretender, then how did your name work?"

The pretender said, "My name has not worked. It is your trust. It does not matter who you trust -- it is the trust, the love, the totality of it. I don't trust myself. I don't trust anybody. I cheat everybody -- how can I trust? And I am always afraid to be cheated by others, because I am cheating others. Trust is impossible for me. You are an innocent man, you trusted me. It is because of your trust that the miracles have happened."

Whether the story is true or not does not matter.

One thing is certain, that your misery is caused by your mistakes and your bliss is caused by your trust, by your love.

Your bondage is your creation and your freedom is your declaration.

You are asking me, "Why am I miserable?"

You are miserable because you have not accepted the responsibility for it. Just see what your misery is, find out the cause -- and you will find the cause within yourself. Remove the cause, and the misery will disappear.

But people don't want to remove the cause, they want to remove the misery. That is impossible, that is absolutely unscientific.

And then you ask me to save you, to help you.

There is no need for you to become a beggar. My people are not to become beggars. My people are not sheep, my people are emperors.

Accept your responsibility for misery, and you will find that just hidden inside you are all the causes of bliss, freedom, joy, enlightenment, immortality.

No savior is needed. And there has never been any savior; all saviors are pseudo. They have been worshipped because you always wanted somebody to save you. They have always appeared because they were always in demand, and wherever there is a demand, there is a supply.

Once you depend on others, you are losing your soul.

You are forgetting that you have a consciousness as universal as anybody else's, that you have a

consciousness as great as any Gautam Buddha's -- you are just not aware of it, you have not looked for it. And you have not looked because you are looking at others -- somebody else to save you, somebody else to help you. So you go on begging without recognizing that this whole kingdom is yours.

This has to be understood as one of the most basic principles of sannyas -- a declaration of self-respect and freedom and responsibility.

BELOVED OSHO,
WOULD YOU PLEASE TALK ABOUT THE SADHANA BASED ON HOLDING AS MUCH AS POSSIBLE TO THE "I" THOUGHT OR THE SENSE "I AM" AND ON ASKING ONESELF THE QUESTIONS, "WHO AM I?" OR "FROM WHERE DOES THIS `I' ARISE?" IN WHAT WAY DOES THIS APPROACH TO MEDITATION DIFFER FROM THAT OF WATCHING THE GAPS BETWEEN ONE'S IN-BREATH AND OUT-BREATH? DOES IT MAKE ANY DIFFERENCE WHETHER ONE WITNESSES THE BREATH FOCUSING ON THE HEART CENTER OR ON THE LOWER BELLY CENTER?

It is an ancient method of meditation, but full of dangers.

Unless you are alert, the greater possibility is that you will be led astray by the method rather than to the right goal.

The method is simple -- concentrating yourself on the concept of I, closing your eyes and inquiring, "Who am I?"

The greatest problem is that when you ask "Who am I"... who is going to answer you? Most probably the answer will come from your tradition, from your scriptures, from your conditioning.

You have heard that "I am not the body, I am not the mind. I am the soul, I am the ultimate, *brahma*, I am God" -- all these kinds of thoughts you have heard before.

You will ask a few times, "Who am I? Who am I?" -- and then you will say, "I am ultimate, BRAHMA." And this is not a discovery, this is simply stupid.

If you want to go rightly into the method, then the question has not to be verbally asked. "Who am I?" has not to be repeated verbally. Because as long as it remains a verbal question, you will supply a verbal answer from the head.

You have to drop the verbal question. It has to remain just a vague idea, just like a thirst. Not that "I am thirsty," -- can you see the difference? When you are thirsty, you *feel* the thirst.

And if you are in a desert, you feel the thirst in every fiber of your body. You don't say, "I am thirsty, I am thirsty." It is no longer a linguistic question, it is existential.

If "Who am I?" is an existential question, if you are not asking it in language but instead the feeling of the question is settling inside your center, then there is no need for any answer. Then it is none of the mind's business.

The mind will not hear that which is non-verbal, and the mind will not answer that which is non-verbal.

All your scriptures are in the mind, all your knowledge is gathered there.

Now you are entering an innocent space. You will not get the answer. You will get the feel, you will get the taste, you will get the smell.

As you go deeper, you will be filled more with the feeling of being, of immortality, blissfulness, silence... a tremendous benediction.

But there is no answer like, "I am this, I am that." All that is from the scriptures. This feeling is from you, and this feeling has a truth about it.

It is a perfectly valid method.

One of the great masters of this century, Raman Maharshi, used only this method for his disciples: "Who am I?" But I have come across hundreds of his disciples -- they are nowhere near the ultimate experience. And the reason is because they know the answer already.

I have asked them, "Do you know the answer?"

They said, "We know the answer."

I said, "If you know the answer, then why are you asking? And your asking cannot go on very long -- do it two or three times and the answer comes. The answer was already there, before the question."

So it is just a mind game. If you want to play it, you can play it. But if you really want to go into it as it was meant by Raman Maharshi, and by all the ancient seers, it is a non-verbal thirst.

Not knowing oneself hurts, it is a wound. Not knowing oneself makes the whole of life meaningless.

You may know everything, only you do not know yourself -- and that would be the *first* thing to know.

So if you can avoid the danger of falling into a verbal question, it is perfectly good, you can go ahead.

You have also asked about witnessing, watching the breath and where one should watch. Anywhere -- because the question is not *where* you are watching, the question is that you are *watching*.

The emphasis is on watching, watchfulness. All those points are just excuses. You can watch the breath at the tip of the nose where the breath goes in, you can watch it while it is going in, you can watch it when it returns -- you can watch it anywhere. You can watch thoughts moving inside. The whole point is not to get lost in what you are watching, as if that is important. That is *not* important....

The important thing is that you are watchful, that you have not forgotten to watch, that you are watching... watching... watching.

And slowly slowly, as the watcher becomes more and more solid, stable, unwavering, a transformation happens. The things that you were watching disappear.

For the first time, the watcher itself becomes the watched, the observer itself becomes the observed.
You have come home.

BELOVED OSHO,
I HAVE NOT EXPECTED ANYTHING FROM YOU, YET YOU HAVE TRICKED ME AND GIVEN ME SOME BEAUTIFUL THINGS. IS THERE ANYTHING A SANNYASIN HAS TO ASK, OR DOES EVERYTHING HAPPEN ON ITS OWN?

Everything happens on its own, but a sannyasin has to be alert not to miss the train.

The train comes on its own, but you have to be alert. All around you so much is happening; in twenty-four hours... awake, asleep... you have to be watchful of what is happening. And the more you are alert, you will be surprised... the same things are happening that were happening before, but the meaning has changed, the significance is different.

The roseflower is the same, but now it is radiant, surrounded by some new energy that you were not aware of before -- a new beauty. It seems you used to see only the outer side of the rose; now you are able to see its inner world. You used to watch the palace from the outside; now you have entered into its innermost chambers. You have seen the moon hundreds of times, but when you see it silently, peacefully, meditatively, you become aware of a beauty that you were not aware of before, a beauty that is not ordinarily available, for which you need to grow some insight.
And in silence, in peace, that insight grows.

It happened... a very significiant incident. One of the Indian poets, Rabindranath Tagore, translated one of his small books of poems, GITANJALI, "Offering of Songs." He was awarded the Nobel prize for that small book.

In India it was available for at least fifteen years. But unless a book meets the international standards of language and gains international appreciation, it is difficult for it to get a Nobel prize.

Rabindranath himself was a little worried, because he translated it and to translate poetry is always a very difficult affair. To translate prose is simple; to translate poetry is immensely difficult, because prose is of the marketplace and poetry is something of the world of love, of the world of beauty, of the world of moon and stars. It is a delicate affair.

And every language has its own nuances which are almost untranslatable. Although the poet himself translated his own poetry, he was doubtful about the translation. So he showed it to one of the Christian missionaries, a very famous man of those days, C.F. Andrews -- a very literate, cultured, sophisticated man.

Andrews suggested four changes. He said, "Everything else is right, but in four places it is not grammatically right."

So Rabindranath simply accepted his advice, and changed those four places.

In London, his friend, the Irish poet Yeats, called a meeting of English poets to hear the translation of Rabindranath. Everybody appreciated it. The beauty of it was something absolutely new to the Western world.

But Yeats, who was the most prominent poet of England in those days, said, "Everything else is right, but in four places it seems that somebody who is not a poet has made some changes."

Rabindranath could not believe it. He said, "Where are those four places?"
Yeats pointed out the four places exactly.

Rabindranath said, "What is wrong?"

He said, "There is nothing wrong, they are grammatically correct. But poetically... whoever suggested them is a man who knows his grammar but does not know poetry. He is a man of the mind but not a man of the heart. The flow is obstructed, as if a river had come across a rock."

Rabindranath told him, "I asked C.F. Andrews; these are *his* words. I will tell you the words that I put there before."

And when he put his words in, Yeats said, "They are perfectly right although grammatically wrong. But grammar is not important. When it is a question of poetry, grammar is not important. You change it back, use your own words."

I have always been thinking that there are ways of the mind, there are ways of the heart; they need not be supportive of each other. And if it happens that the mind is not in agreement with the heart, then the mind is wrong. Its agreement or disagreement does not matter. What matters is that your heart feels at ease, peaceful, silent, harmonious, at home.

We are trained for the mind, so our mind is very articulate. And nobody takes any care of the heart. In fact, it is pushed aside by everybody because it is of no use in the marketplace, it is no use in the world of ambitions, no use in politics, no use in business.

But with me, the situation is just the opposite -- the mind is of no use. The heart....

Everything happens, just your heart has to be ready to receive it.

Everything comes, but if your heart is closed.... The secret laws of life are such that the doors of your heart will not even be knocked on.

Existence knows how to wait; it can wait for eternity.

It all depends on you.

Everything is ready to happen any moment. Just open all your doors, all your windows, so that existence can pour into you from every side. There is no other god than existence, and there is no other paradise than your very being.

When existence pours into your being, paradise has entered into you -- or you have entered into paradise, just different ways of saying the same thing.

But remember: nothing is expected of you.

All the religions have been telling you for centuries that you have to do this, you have to do that. That you have to be a torturer of yourself, you have to renounce pleasures, you have to fight with your body, you have to renounce the world.

The Buddhist scriptures have thirty-three thousand principles that a sannyasin should follow. It is almost impossible to remember them -- following them is out of the question.

I don't have a single principle for you to follow; just a simple understanding that it is your life -- enjoy it, allow it to sing a song in you, allow it to become a dance in you. You have nothing else to do but simply to be available.

And flowers are going to shower on you.

Beyond Enlightenment

Chapter #10
Chapter title: I answer your questions just to kill them

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BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN OBEYING THE MASTER AND FOLLOWING HIS GUIDANCE?

The question is complex.
In the first place, the master does not expect to be obeyed but to be understood.
He does not give you guidelines either.
In his presence, your loving heart finds them.

It means that those who order and expect that their orders should be followed, complied with, are not authentic masters.

The master is not a commander. He does not issue things like `Ten Commandments.' Certainly, he explains to you his experience, his realization, and then it is up to your intelligence to do whatever is right. It is not a direct order, it is an appeal to your intelligence.

An order never cares about your intelligence, an order never wants you to understand anything. The basic purpose of all ordering of people is to reduce them into robots.

All over the world, in every army, they are turning millions of people into machines -- of course, in such a way that you don't understand what is going on. Their methodology is very indirect.

What does it mean that thousands of people every morning are marching, following orders -- "Right turn, left turn, move forward, move backward" -- for what is all this circus going on? And for years it goes on. This is to destroy your intelligence.

The strategy is that if for years continuously you go on following any kind of stupid thing, meaningless, every day in the morning, every day in the evening... And you are not supposed to ask why. You just have to do it, to do it as perfectly as possible; there is no need for you to understand why. And when a person goes through such a training for years, the natural effect is that he stops asking why. And why? -- because the questioning attitude is the very base of all intelligence.

The moment you stop asking why, you have stopped growing as far as intelligence is concerned.
It happened in the second world war....

A retired army man... he had fought in the first world war, and he was honored well; he was a brave man. And now almost twenty-five years had passed. He had a small farm and lived silently.

He was going from the farm to his house with a bucket full of eggs, and a few people in a restaurant, just jokingly, played a trick on the poor old army man. One of the men in the restaurant shouted, "Attention!" and the man dropped the bucket and stood in the position of attention.

It had been twenty-five years since he had gone through the training. But the training had gone into the bones, into the blood, into the marrow; it had become part of the unconscious. He completely forgot what he was doing -- it happened almost autonomously, mechanically.

He was very angry. But those people said, "Your anger is not right, because we can call out any word we want. Who is telling you to follow it?"

He said, "It is too late for me to decide whether to follow it or not to follow it. My whole mind functions like a machine. Those twenty-five years simply disappeared. `Attention' only means `attention'. You destroyed my eggs. I am a poor man."

But this is being done all over the world. And not only today; from the very beginning armies have been trained not to use intelligence, but to follow orders.

You have to understand one thing very clearly: that to follow an order and to understand a thing are two diametrically opposite things. If, by understanding, your intelligence feels satisfied and you do something out of that, you are not following an order from the outside; you are following your own intelligence.

And an authentic master is not your commander. He loves you, and he wants you to be more understanding, more intelligent, more capable of finding your way, more insightful, more intuitive. This cannot be done by orders.

I am reminded of another incident in the first world war. In Berlin, one German professor of logic was recruited into the army. There was a shortage of soldiers, and everybody who was physically able was asked to volunteer. Otherwise, they were forcing people to go to the army....

Because all the societies, all the nations, all the cultures, have taken it for granted that the individuals exist for them, not vice-versa. To me, just the opposite is the case: the society exists for the individual, the culture exists for the individual, the nation exists for the individual. Everything can be sacrificed, but the individual cannot be sacrificed for anything.

Individuality is the very flowering of existence -- nothing is higher than it.

But no culture, no society, no civilization is ready to accept a simple truth.

The professor was forced. He said, "I am not a man who can fight. I can argue, I am a logician. If you need somebody to argue with the enemies, I am ready, but fighting is not my business. It is barbarous to fight."

But nobody listened, and finally he was brought to the parade grounds. The parade started, and the commander said, "Left turn." Everybody turned left, but the professor remained standing as he was standing.

The commander was a little worried: "What is the matter? Perhaps the man is deaf." So he shouted loudly, "Now turn to the left again!" All the people turned to the left again, but that man remained standing as if he had not heard anything.

Forward, backward... all the orders were given and everybody followed. That man remained just standing in his place.

He was a well-known professor; even the commander knew him. He could not be treated just like any other soldier, he had a certain respect. Finally, when the parade ended and everybody came back to the same line from where they had started, the commander went to the professor and asked, "Is there some problem with your ears? Can't you hear?"

He said, "I can hear."

"But then," the commander said, "why did you remain standing? Why did you not follow the orders?"

He said, "What is the point? When everybody finally has to come back to the same state, after all this movement going forward and backward, left and right, what have they gained?"

The commander said, "It is not a question of gaining, it is a training!"

But he said, "I don't need any training. This kind of stupid thing... You come to the same place after doing all kinds of stupid things, which I don't see any point in. Can you explain to me why I should turn left and not right?"

The commander said, "Strange, no soldier asks such questions."

The professor said, "I am not a soldier, I am a professor. I have been forced to be here, but you cannot force me to do things against my intelligence."

The commander went to the higher authorities and said, "What to do with this man? He may spoil other people -- because everybody is laughing at me, and everybody is saying, `Professor, you did great!' I cannot tackle that man. He asks... each thing has to be explained: `Unless I understand it, unless my intelligence supports it, I am not going to do it.'"

The commander in chief said, "I know the man. He is a great logician. His whole life's training is in questioning everything. I will take care of him, you don't be worried."

He called the professor to his office and said, "I am sorry, but we cannot do anything. You have been recruited; the country needs soldiers. But I will give you some work which will not create any difficulty for you and will not create any difficulty for others. You come with me to the army mess."

He took the professor there, and showed him a big pile of green peas. He told the professor, "You do one thing: sit down here. You have to sort out the big peas on one side, the small peas on the other side. And after one hour I will come to see how things are progressing."

After one hour he came back. The professor was sitting there and the peas were also sitting there, in the same place. He said, "What is the matter? You have not even started."

He said, "For the first and for the last time, I want you all to understand that unless you explain to me... Why should I sort out the peas? My intelligence feels insulted by you. Am I an idiot, to sort the peas? What is the need? Moreover, there are other problems. Sitting here, I thought that perhaps there is some need, but there are questions which have to be decided: there are peas which are big and there are peas which are small, but there are peas of many other sizes. Where are they going to go? You have not given me any criterion."

A mystery school, a spiritual path, is not the path of a soldier.

Here, orders are prohibited.

Here, only intelligence is appealed to. The decision is always on your part.

It is only the phony masters who give you orders, because they cannot satisfy your intelligence. An authentic master is perfectly capable to satisfy your intelligence, and then leave it up to you. It is your life, and the final decision has to be made not by anyone else other than you. You have to take the responsibility on your own shoulders. So there are no orders as far as true masters are concerned.

You have also asked about guidelines.

People have been told such nonsense for centuries -- as if spirituality is a kind of geography, so that maps are given to you, guidelines are provided to you: Follow the right guidelines and you will reach the goal.

Alas, things are not so cheap.

There are no maps in existence; no solid guidelines either, because each individual is so unique that what may be a guideline for one may prove a distraction for another; what may be medicine to one may prove poison to another.

Individuals are so different.

And if a master cannot understand the difference of individuals, their unique qualities, talents, geniuses, then who is going to understand?

No general guidelines can be provided.

The master simply goes on dropping all kinds of hints. Remember my word `hints' -- not guidelines. And you have to choose whatever suits you, and you have to experiment to see whether it is workable for you or not. If it works, go on deeper into it; if it does not work, don't feel guilty. You have not committed any sin, you have simply failed in an experiment.

With a master, life becomes a scientific experiment. It is no more a question of heaven and hell, punishment and reward. It is a question of exploration.

And each individual has to explore in his own way.

There are no golden rules: this is the only golden rule there is.

There is no superhighway with milestones telling you how far you are from the goal. In the spiritual exploration, you have to walk and create your path by your walking; there is no ready-made path so that you have simply to walk on it.

And my feeling is that this is tremendously blissful and ecstatic. You are not like railway trains. Running on rails, you cannot run into the jungles, into the mountains, anywhere you like. The railway train is a prisoner.

But a river is not a prisoner. It also travels long. It may be coming thousands of miles, from the Himalayas, and it reaches finally to the ocean -- with no map, with no guidelines, with no guides, and nobody on the way to whom the river can inquire, "Which way am I to go now?"... because each step is a crossroad.

But strangely enough, every river reaches to the ocean with great freedom, finding its own path.

The master can only give you certain hints about how to find your path. He can give you certain indications whether you have found it or not, can give you certain criteria to judge whether you are moving towards the goal or away from the goal. But he does not give you guidelines. In the very nature of things, it is not possible.

The moment you have found a master, you have found the path.

And who is the master? -- not one who fulfills your mind expectations. A Christian mind has Christian expectations, a Hindu mind has Hindu expectations, a Buddhist mind has Buddhist expectations.

A master is one who fulfills the longing of your heart.

It has nothing to do with the mind. It is a love affair.

You simply find that you are in love. You simply find that your heart feels at home, at ease, that your heart has found a treasure, feels a tremendous benediction. And as you come closer to the master -- in your love, in your trust -- your peace deepens; your silence becomes not something dead, the silence of a graveyard, but something singing and dancing, alive.

The more you are moving towards your life's fulfillment, the more your life becomes a rejoicing, a deep joy for no reason at all, a blissfulness so deep and so abundant that you can start sharing it with others. In fact, you have to share it with others because it is overflowing, you cannot contain it.

For the first time, you are small and your bliss is infinite.

These are the indications that you are moving towards home.

Your ecstasies go on growing deeper and higher.

And if you are moving away, you will become more miserable, more sad, more saintly, more Christian,

more Hindu, more Jaina -- all kinds of diseases. More knowledgeable... but inside, more and more empty; a beggar living by a thin thread of hope that somewhere in the other life, somewhere in the other world, you will be rewarded for all your sadness, your long British faces.

Saints don't laugh. They have fallen below humanity, because only human beings laugh. Buffaloes don't laugh, donkeys don't laugh -- they all belong to the categories of the saints and sages. Perhaps these fellows -- donkeys and buffaloes -- may have been great sages in their past lives and now they are getting their reward. Don't misbehave with them. Be respectful. One never knows.

But as far as I am concerned, your sense of humor, your laughter will become deeper as you grow in consciousness. You will become more playful in life.

So there are neither orders nor guidelines, but only vague hints, indications, and a constant effort to sharpen your intelligence so that you can find your way. And when you have found, you have the courage to burst into songs, into dances, into rejoicings.

That's the function of the master: to make you more intelligent and more courageous, more loving, more understanding. But there are no orders, no disciplines, no guidelines.

Orders, disciplines, guidelines -- these have been used by people who wanted to dominate you, by people who wanted to dictate their terms, to enforce their ideas on other people's lives. I call all such people great criminals. To impose your idea on somebody, to give some ideal, some mold, is violence, sheer violence. You are being destructive, and a master cannot do that.

A master is always creative.

BELOVED OSHO,
I AM HAVING QUESTIONS COMING TO ME. I WRITE THEM DOWN AND READ THEM OVER. MEDITATING AGAIN, I OFTEN GET THE ANSWER, AND COINCIDENTALLY, MANY TIMES THE SAME QUESTION IS READ OUT TO YOU IN THE DISCOURSE OR AT THE VIDEO THAT NIGHT. EVEN IF IT IS FROM SOMEONE ELSE, I FEEL THAT IT IS MY QUESTION, AND I FEEL AS IF I AM BEING ANSWERED. BELOVED MASTER, CAN YOU PLEASE COMMENT?

It is a fallacy that any question is yours.

It is just an old habit of possessiveness -- the house is mine, the wife is mine, the child is mine, even the question is mine.

All human beings are potentially capable of all the questions that any one of you can ask, because all questions come out of your insane mind and you are all equally insane.

There are only a few things in which you are equal -- insanity is one of them. Only once in a while somebody is more insane than others; then he is caught.

And the whole function of psychologists, psychiatrists, psychotherapists is not to destroy insanity -- they cannot; they don't have any understanding about what sanity is. All that they can do is that when somebody has gone a little ahead of the average insane humanity, they can pull him back: "Just be normal." "Just be normal" means "Just be normally insane; don't try to be abnormal."

Abnormally insane people are thought to be mad.

Normally insane people -- because they are the only kind of people there are -- raise no questions, no problems, although they are full of the same problems as the mad people. But the difference is of quantity.

Just sit down in your room, close all the doors and lock them from inside and write down on your pad anything that goes on in your mind. Don't do any kind of editing work; simply go on writing whatever comes into your mind. And you will be surprised -- after ten minutes, read it, and you will be shocked -- is it written by you or by some insane person? What kind of nonsense, what rubbish goes on and on in your mind?

It is said that God made the world. There are many people who prove that there are so many mistakes in the world... it cannot be made by God. A perfect God cannot make such an imperfect world.

But on one point I have a soft spot for him: he has not made small windows in your head through which others can look inside at what is going on. Otherwise, it would have been such a perfect world -- just little windows, so at least your friends can just have a look at what is going on. And they will be surprised that on the face nothing shows, and inside this man is carrying such garbage. And it goes on, round and round, twenty-four hours a day.

In my meditation camps I used to have a special meditation: the meditation was that for one hour,

everybody was to sit relaxed and say whatsoever came to his mind -- just to become a spokesman of his own mind, just a loudspeaker -- and to do whatever he felt like doing, no inhibition, for one hour. And it was such a joy, and people were doing such great things! Such good people... you would have never imagined.

One man... I would never have thought that he would do this: he was continuously phoning, just sitting in front of me. And he was a man of the age of nearabout sixty, a rich man, continuously phoning -- "Hello, hello!" Later on I discovered that that's what he did; his whole business was the share market.

And he used to sit just in front of me, so once in a while he would look at me and smile because he would see that what he was doing was not right, what he was talking was nonsense. But what to do? -- this was the meditation one had to do!

Jayantibhai is sitting here. One of his friends -- they are old friends, they are still friends, and very deeply related -- simply stood up and started pushing his car down the hill. It was the car in which I used to come to the camp, and he was going to push Jayantibhai's car down the hill -- it would be finished! And he was his great friend. I had to tell a few people, "Stop your meditation. Just catch hold of that man; otherwise that car is finished. And he knows it is his friend's car, and he knows that I will need it, that I have to go..."

Somehow he was taken away from the car, but he was so angry that in his anger he climbed up the tree that was just in the middle where all the meditators were sitting, and he started throwing his clothes from there, became naked. He is such a serious, silent person -- you cannot imagine that he can do such things. And it was such a difficulty to bring him down: "The meditation is finished, you come down," but he wouldn't listen, it was too difficult for him to come out of the meditation.

These things go on in the mind, but you don't do them.

Finally I had to stop that meditation, because it was dangerous. It was very beautiful to throw out your garbage, it was very cleansing, but it was dangerous -- people may start hitting each other.

It happened in one place. People were meditating, and one *sardarji* started hitting... not that anybody was his enemy or anything. He made such long jumps to hit people that the whole of the grounds were empty; all the meditators were standing around the edge of the grounds, and the sardarji was alone inside.

I said, "Sardarji, now sit down. Everybody is gone."

He said, "What came over me? -- because I am not a violent man." And the people of his town also reported, that "He is a very good man. What came to his mind?"

I said, "It must have been coming to his mind every day; it is just that the chance was not there. Today he got a chance. He alone finished all the meditators!" and there were at least five hundred people.

I asked him later on, "Did you not realize what you were doing?"

He said, "I realized that what I was doing was not right, and that these people have done no harm to me. Most of them are unknown to me. But from my very childhood, I have had dreams of beating people, cutting their heads. Even in the day, when I close my eyes I have always had this: that I alone am enough for hundreds of people. You have seen it yourself -- five hundred people, great meditators, all forgot their meditation."

I said, "And do you think you are sane?"

He said, "That's what I have been asking after your meditation! This thing is in my mind... any day, something goes wrong, goes beyond my control and I will be insane. Insanity is there, it is just repressed."

There are only two kinds of people in the world: normally insane people and abnormally insane people.

One man became mad... and mad people are very inventive because they don't have any fear of anybody; no question of respectability, no question of what others will think about them. They become very fearless, and they start doing their thing, what they had always wanted to do but were suppressing.

This man had this idea that some strange, slimy creature was rolling all over him, and the whole day he was throwing it off of himself. His family said, "What are you doing? -- because we don't see any slimy creature or anything."

He said, "You cannot see it. I was also in your situation before; I had suspicions about it but I had never seen it. Now it seems my third eye has opened. I can see it!" and he would go on throwing it off.

They said, "You are just... are you going to the business, to the office, or not?"

He said, "How can I go? And it is so disgusting -- it crawls on my face, it goes on into my hair... I cannot go anywhere."

So finally they took him to the psychiatrist. The psychiatrist said, "Don't be worried, I have seen such cases. You come here and sit."

He sat there, and he was continuously throwing off the creature. The psychiatrist said, "There is nothing;

you just have an idea, you have become obsessed with an idea."
He says, "Obsessed? I will show you."

He took his chair close to the psychiatrist. And the psychiatrist said, "What are you doing?"

And the man started throwing his creatures onto him, and the psychiatrist said, "Stop! Don't throw those creatures on me! What kind of fellow are you? Have you come here for treatment or have you come here to make me sick also? What a disgusting fellow!"
He said, "Now you see, it is not an idea."

He said, "I do understand, it is not an idea. I can see them; it seems my third eye is also opening! You just don't come again. You can try another psychiatrist; he lives just opposite me. He is my enemy, and when I find cases like you, I send them to him. But you forgive me -- this is your fee, you take it back. But don't drop your creatures here! Take them to the other psychiatrist -- that is the office -- every day. And if you want something, I will pay your fee. Whatever fee you have to give to the psychiatrist, I will give to you. But open his third eye just the way you have opened mine. You are great -- there are yogis who are trying hard to open their third eyes and nothing opens, and within minutes you have opened my third eye."

And as the man was going out, he looked back. The psychiatrist was throwing off those creatures.

Everybody is in the same boat. Just a few are sitting in the middle, a few are sitting at the very edge, can fall into the river easily.
It is not your question. No question is yours.

Remember, all questions come out of your normal insanity.

So when you hear that somebody else has asked your question, don't be puzzled.

These are the same slimy creatures -- it is not your monopoly. They also have their own.

If you remain silent, you will find that every question that has ever bothered you is being asked by somebody else, by someone else -- because we are not islands; we are all connected, we are one continent. And we are continuously broadcasting our ideas, even without saying anything to anybody sitting by our side. Neither are you trying to say something to him, nor is he trying to listen to you, but those ideas are radiating.

It is something to be understood: that most of your ideas are just uninvited guests which you pick up just from anywhere. They are in the air, and once they get into your head you think, "It is my idea."

And if you listen carefully, every answer is for you. Even if the question was not yours, even if you were not able to recognize any resemblance of the question to any question in your mind, the answer is certainly for you -- as it is for everybody else.

Because my work is not what you call retail; it is wholesale.

Now, if I go on doing retail work, it will be too big a job in too small a life; I cannot help many people.

I do a wholesale job. My answer is for you, whether you have asked or not. Perhaps you may ask tomorrow or the day after tomorrow; just wait -- but remember the answer. The question will come. The question may be coming, already arising from your unconscious layers; it has just not reached in time. So you keep the answer; the question is bound to come.

I am answering your questions just to kill them, just to destroy them, so that I can help you to go beyond questions and beyond answers into a state of silence where there is no question and no answer.

That space is the space of all miracles, of all mysteries.
That magical space I call true religion.
To enter into it is to be a religious person.

BELOVED OSHO,
WHEN SITTING HERE WITH YOU, I TRY TO WATCH AND TO BE AS AWARE AS POSSIBLE. MY MIND RUNS ON, WONDERING IF THIS SPACE IS RIGHT, WHETHER I SHOULD BE THE WATCHER OR BE LOST INTO YOU. AT THE SAME TIME, I TRY TO RELAX AND IGNORE ALL THIS.
SOMEHOW, DESPITE ALL THESE GYMNASTICS, A MOMENT COMES WHEN MELTING HAPPENS, AND I BECOME SO SOFT AND RECEPTIVE, SO VERY SIMPLE AND FLOWING.
BELOVED MASTER, HOW CAN I GET OUT OF MY OWN WAY SO THAT I DON'T WASTE SO MUCH OF THIS PRECIOUS TIME WITH YOU?

There are things which are really simple, but become very complicated because of you.

Now sitting here, you can simply relax and enjoy -- but no, you make a problem out of it: whether to

relax or to merge or to watch. And in all this, you are missing the train.
There is no need to do anything here.

Just relax and listen, and out of that listening a few insights will come to you. Use those insights in your life.

When somebody insults you, watch it -- as if you are just the watcher, he is insulting somebody else. That's truly the case.

Or you are sitting by the side of the ocean -- merge with the beauty of the sunrise, don't bring the watcher in, because beauty is something which has to be enjoyed.
And anger is something which has to be dropped.

So different methods have to be used in different situations.

Lying on your bed, you have nothing to do -- just relax. The whole day you have been active, you have been doing a thousand and one things. Now is the time to forget it all and just let your whole energy relax and be refreshed.

Relaxation, merging, watching -- all are different techniques for different situations. And if you are trying all the techniques in a single situation, you will simply miss the whole point and you will not be able to do either this or that.

Still, you are fortunate that doing such a stupid thing you finally find relaxation. Perhaps you get tired, because enough is enough -- merging, watching, relaxing.... You get tired, so relaxation comes on its own; you feel soft.
It is good.

In India we have a proverb that if a person gets lost in the morning and comes home by the evening, he should not be called `lost'. At least he has come back -- for the whole day he has been wandering and doing all kinds of stupid things.

But when you see that relaxation comes and you are soft and things become beautiful, why not do it from the very beginning? Or is that introduction a necessity?

If you have seen George Bernard Shaw's dramas, his introductions are very long, longer than the drama. The drama is very small, and the introduction is three times bigger. Every friend, well-wisher, told him, "This is unnecessarily tiring. If we miss the introduction and just read the drama, then it feels that perhaps we are missing something: the man has written such a big introduction, there must be something in it. And if we read your introduction, it is so tiring that by the time we come to the drama we feel like throwing the book away -- you have tortured us so much."

There is no need of long introductions, just a preface.

So it is okay if for a minute or two you do merging, relaxation, watching; finish it quickly so you feel satisfied that the introduction part is done. Then come to the real drama -- relax and enjoy.

Things are simple. But somehow the mind wants to make them unnecessarily complicated, because unless they are complicated, the mind is not of any use.

The mind is useful only when something is complicated -- then the mind is needed. When the thing is simple, the mind is not needed at all.

And life is so simple that if one is courageous enough to live it, mind can be abandoned completely. And to abandon the mind and to live life spontaneously is what I call sannyas.
Moment to moment, we will see.
Why go on doing rehearsals?

When the moment comes, your consciousness will face it and respond to it.

But people are preparing so much that almost their whole lives are used up in preparations.

I have heard about a German professor. He wanted to have the biggest collection of philosophical, religious, spiritual literature. And he was a very rich man too, so he wandered around the earth collecting all kinds of scriptures. There are three hundred religions in the world, and there are hundreds of philosophies, and each philosophy has hundreds of books in different languages. And he had translators translating them all into German. This was all preparation for when he would start reading.

But by the time he was ninety, he was still collecting books.

Somebody told him, "Now it is time that you should start reading. The preparation has gone on too long, and you have thousands and thousands of books -- we don't think you will be able to read all of them. Your life is just at the very end, maybe a year or two more."

But the man said, "But my collection is not complete yet."

So he started collecting more forcibly, put more men into collection, into translation. Finally he fell sick,

and the doctor said, "He is not going to survive more than seven days."

He called all the scholars who were translating his books: "Now stop translating. You just try to find small summaries from every scripture, because I have got only seven days and I want to know what is written in all the scriptures. So just prepare small summaries of all the scriptures."

But the scholars said, "You have collected so many scriptures, even summaries will not be possible. We will try, but in seven days all the summaries will not be ready."

The last day came. He inquired again, "What has happened?"

They said, "We are trying."

He said, "Forget all about it. You do one thing: just make one small note summarizing all the scriptures. Because there is no more time; I feel that I am going. So be fast and be quick."

They said, "How can we be fast and quick? We have to look into scriptures to find the very gist, the very essential center of all of them. It will take a little time."

The whole day passed, and by the evening when they had come to a conclusion, a small summary of a few pages.... They reached; the man was almost drowning. He said, "That many pages won't do. You just make it half a page, just a small summary that can be printed on a postcard. I don't have time for all these pages."

So they rushed back, again they summarized. Now it meant nothing, because all those scriptures, summaries and summaries... and by the time they came back, the man was dead.

His wife said, "It is a very sad thing. You can at least shout loudly in his ear; perhaps he may be able to hear. He is just going down."

The doctor said, "Now it is useless. But you can try, there is no harm in it." So one scholar shouted the summary of all the scriptures. But the man was dead already, and the doctors were saying, "Now he cannot hear."

His whole life went into preparation.

And this is not the story of one strange, weird man. This is the story of all normal people: preparation, preparation, preparation. They forget completely, that... preparation for what?

We are not certain even of the next moment.

Preparation for what?

Either live or prepare.

If you want to live, live now.

Or prepare for tomorrow -- and remember, tomorrow never comes. What comes in place of tomorrow is death. An intelligent person lives his life. He does not bother about preparations, disciplines.

You are here with me. Live this moment to its totality, to its very intensity. Perhaps out of that totality and intensity, you may get the taste that will go on lingering with you into the next moment. And once you have known that a moment can be lived with totality and intensity, you know the secret, the very secret of life.

You are always given a single moment; you are not given two moments together.

If you know the secret of living one moment, you know the whole secret of life. Because you will always get one moment -- and you know how to live it, how to be totally in it.

Your question reminds me about one of my old friends, a centipede. A centipede has one hundred legs; hence, the name `centipede'. The name comes from ancient Sanskrit, *shattpadee*.

Just one morning, early in the morning as the sun was rising, the centipede was going for a morning walk. A philosophical rabbit, watching the legs, could not believe -- he said, "My God, this centipede is going to be in trouble soon. How is he going to remember which foot first, which foot second... one hundred legs! He is bound to be in trouble."

The rabbit came close and said to the centipede, "Uncle, I am a philosophical rabbit -- just a student, an inquirer about truth."

The centipede said, "That is all right, but what is the problem?"

He said, "The problem is: how do you manage one hundred legs?"

So the centipede said, "I never thought about it. And no centipede has ever thought about it; there is no mention of it in our scriptures. We have been managing perfectly well. But your question is valid. Just sit. I will try," and he could not go even two feet. Puzzled, he fell down.

And he was very angry at the rabbit. He said, "You rascal, never again ask any centipede your philosophical question, because now I am in trouble. And the question has got into my head; now I cannot walk without thinking about how it is happening -- which one? And one hundred legs... my life is finished.

But be kind enough not to ask such questions to anybody else. I will try to forget this question. I don't know.... If I can forget it I can live; if I cannot forget it, I am finished."

Now you are trying to be in my presence, relaxing, merging, watching... you will get into trouble.

Forget all nonsense, forget all philosophical questions.

Here, just be.

Simply be, and out of that being grows an understanding that will give you the insight into where to merge, where to watch, where to relax.

Here, you are to just get a taste of being -- of being fully alive, silent, joyous -- and everything else will come out of it.

Beyond Enlightenment

Chapter #11
Chapter title: Harmony... The birthplace of love

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BELOVED OSHO,
THE FRUIT FALLS ON THE GROUND WHEN IT IS RIPE. ONE DAY, YOU WILL LEAVE US, AND IT WILL BE IMPOSSIBLE TO HAVE ANOTHER MASTER IN YOUR PLACE.
HOW CAN ANYBODY ELSE BE THE SUBSTITUTE FOR THE MASTER OF MASTERS?
OSHO, WHEN YOU LEAVE THE PHYSICAL BODY, WILL YOUR MEDITATION TECHNIQUES HELP OUR INNER GROWTH AS THEY DO NOW?

My approach to your growth is basically to make you independent of me.

Any kind of dependence is a slavery, and the spiritual dependence is the worst slavery of all.

I have been making every effort to make you aware of your individuality, your freedom, your absolute capacity to grow without any help from anybody. Your growth is something intrinsic to your being. It does not come from outside; it is not an imposition, it is an unfolding.

All the meditation techniques that I have given to you are not dependent on me -- my presence or absence will not make any difference -- they are dependent on you. It is not *my* presence, but *your* presence that is needed for them to work.

It is not my being here but *your* being here, *your* being in the present, *your* being alert and aware that is going to help.

I can understand your question and its relevance. It is not irrelevant.

The whole past of man is, in different ways, a history of exploitation. And even the so-called spiritual people could not resist the temptation to exploit. Out of a hundred masters, ninety-nine percent were trying to impose the idea that, "Without me you cannot grow, no progress is possible. Give me your whole responsibility."

But the moment you give your whole responsibility to somebody, unknowingly you are also giving your whole freedom.

And naturally, all those masters had to die one day, but they have left long lines of slaves: Christians,

Jews, Hindus, Mohammedans. What are these people? Why should somebody be a Christian? If you can be someone, be a Christ, never be a Christian. Are you absolutely blind to the humiliation when you call yourself a Christian, a follower of someone who died two thousand years ago?

The whole of humanity is following the dead. Is it not weird that the living should follow the dead, that the living should be dominated by the dead, that the living should depend on the dead and their promises that `We will be coming to save you.'?

None of them has come to save you. In fact, nobody can save anybody else; it goes against the foundational truth of freedom and individuality.

As far as I am concerned, I am simply making every effort to make you free from everybody -- including me -- and to just be alone on the path of searching.

This existence respects a person who dares to be alone in the seeking of truth. Slaves are not respected by existence at all. They do not deserve any respect; they don't respect themselves, how can they expect existence to be respectful towards them?

So remember, when I am gone, you are not going to lose anything. Perhaps you may gain something of which you are absolutely unaware.

Right now I am available to you only embodied, imprisoned in a certain shape and form. When I am gone, where can I go? I will be here in the winds, in the ocean; and if you have loved me, if you have trusted me, you will feel me in a thousand and one ways. In your silent moments you will suddenly feel my presence.

Once I am unembodied, my consciousness is universal. Right now you have to come to me.

Then, you will not need to seek and search for me. Wherever you are... your thirst, your love... and you will find me in your very heart, in your very heartbeat.

BELOVED OSHO,
BEING ON MY OWN IN THE MARKETPLACE, I FELT MYSELF BECOMING VERY MECHANICAL AND UNAWARE IN MY ACTIVITIES. NOW, BEING IN YOUR PRESENCE AND GOING INSIDE, MY BODY-MIND SPEED IS SLOWING DOWN, AND SELF CONSCIOUSNESS IS ARISING. THIS STATE OF SELF COSNCIOUSNESS GIVES A LIGHTNESS, AND ONE WANTS TO STAY IN IT MORE AND MORE. WHEN I LOOK AT YOU, I SEE A GRACE THAT IS POINTING FAR BEYOND.
OSHO, CAN YOU SPEAK ON THE SELF CONSCIOUSNESS OF THE DISCIPLE, AND THE GRACE OF THE MASTER?

It is good that you are becoming aware of a very essential phenomenon: that in the marketplace you had become mechanical, robot-like.
Coming here, you are more relaxed.

The speed of the mind is slowly, slowly getting less. And as your awareness is becoming clear, your mechanicalness is disappearing. You have to see that awareness and mechanicalness cannot exist together; there is no coexistence possible between those two factors.

In the marketplace you are not expected to be aware -- you are expected to be efficient. Efficiency is a quality of machines; machines are more efficient than human beings. Because efficiency is required, you become more mechanical, and as you become more mechanical your awareness disappears.

And your awareness is your real being. By efficiency and mechanicalness, you may succeed in earning more money, more power, more prestige, more respectability, but you will lose yourself. And you are losing yourself very cheaply; what you are gaining in return is worthless.

Do you know how many people have lived before you on this earth? Do you realize the fact that millions of them were successful people? Millions of them were famous in their time, and now people don't even remember their names. They have disappeared like dreams, without leaving any trace behind.

We are also going to disappear in the same way. The only few people who have died and yet continue to live on in people's love, in people's trust, are not the very successful -- the emperors, the world conquerors, the richest. These few people who, in spite of their deaths, still beat in the hearts of man belong to a totally different category: they were the people of awareness, people with soul. Their impact has been so deep that it will remain unto the last man.

Gautam Buddha, Lao Tzu, Kabir, Christ, al-Hillaj Mansoor -- these people cannot be forgotten. They will go on living in the deepest parts of your being for the simple reason that they never compromised their

awareness for the expectations of the marketplace.

So the first thing -- you have become aware. Make your awareness more sharp, and next time when you go to the marketplace there is no need to become robot-like. Perhaps you will not be as efficient as robots -- so what? Perhaps you will not be as successful as the mechanical ones -- so what? Let them have their day, and then they will disappear like soap bubbles. Don't feel jealous of them. Be compassionate towards them, and remain contented with your awareness.

Risk everything for awareness, but never risk awareness for anything. This is the commitment of a sannyasin: that he is ready to lose his life but not his awareness; he has found a value which is higher than life.

There is no other value which is higher than awareness.

Awareness is the seed of godliness in you.

When it comes to its full growth, you have come to the fulfillment of your destiny.

As your awareness goes deeper, your actions may not be efficient but they will have a new quality -- the quality of grace -- which is far more valuable. No machine can have the quality of grace. Your actions, your words will have a beauty of their own.

The way a man of awareness lives, each moment is filled with tremendous grace and beauty. It is reflected in his actions, even in the smallest actions -- just in the gesture of his hand or just the way he looks; in the depth of his eyes or the authority of his words or the music of his silence. His very presence is a celebration.

In comparison to such a man, emperors are beggars; they have everything of the world, but inside they are empty. The temple may be made of gold, but inside the master of the temple is missing.

The disciple becomes every day more and more graceful, more and more alert -- and with all these qualities, a deep gratefulness towards the master is a necessary outcome.

It is not that you have to do it. If you do it, it is phony.

If it comes on its own accord, then it has authenticity.

And as your gratefulness grows, you become more available, more open. The master can pour his whole being into you, all his blessings, his whole benediction.

BELOVED OSHO,
I SENSE SOMETHING WONDERFUL, SOMETHING INCREDIBLE HAPPENING TO YOU OVER THERE IN YOUR CHAIR. AND MORE AND MORE OVER THE YEARS, I SENSE SOMETHING REALLY WONDERFUL HAPPENING WITHIN ME OVER HERE. FOR ME, IT IS NOT ENLIGHTENMENT -- I KNOW THAT. BUT IT IS LIKE A HARMONY WITH YOU.
OSHO, CAN YOU SAY SOMETHING ABOUT HOW I CAN REACH THROUGH THE SMOKE OF THE MIND TO BRING THIS WONDROUSNESS, THIS BEAUTIFUL FEELING OF GIFTEDNESS OUT INTO THE OPEN SO THAT IT CAN GROW?

The phenomenon of harmony is one of the most mysterious experiences possible.

It means that two bodies are still two bodies, but the two souls within them are no more two.

One soul within two bodies:

That's exactly the meaning of harmony.

It is the most exquisite experience.

Ordinarily we are living in conflict, in disharmony. The husband is living in disharmony with the wife -- they call it living together. But unless this oneness arises, their togetherness is nothing but an underground conflict, erupting at any moment for any meaningless, silly reason. Both are sitting on volcanoes.

Parents are feeling a generation gap between themselves and their own children. There seems to be no common ground of understanding; harmony is a faraway goal. They don't even understand each other's language -- not that they speak different languages, but their visions are different, their attitudes are different, their approach towards life is different -- and there seems to be no way to come to any conclusion. Parents and children are no more on speaking terms because each time they speak it turns out to be a fight.

The same thing happens with husbands and wives. When they are newly wed, things are hot -- they fight, the wives throw things, break plates, cups and glasses, throw pillows. The husbands behave in the same way -- they beat the same woman they used to think they could not live without. They not only beat her, they even imagine many times killing her; otherwise, the wife is going to kill him. It is only a question

of who takes the initiative; it is a cold war.

Slowly slowly, things get cooler: no more pillow fights, no more breaking of cups and glasses and saucers. But that does not mean that they have come to a harmony. That simply means they have understood the stupidity of it all; it is better to be silent. The husband simply goes on reading the same newspaper. On Sunday it is a little difficult; they avoid each other, they don't want to be left alone together.

One of my friends -- a very rich man -- asked me when he became fifty, "I have enough money. I had only two girls, who are married. And it is very difficult... because only my wife and I are left in the house."

But I said, "You should be happy. I thought this was a love marriage."

He said, "Now I don't use that word `love' at all; it is that word that destroyed my life. So just because of the wife, I continue with the business and the industries -- just to avoid her, because otherwise there would be no need."

I said, "Then find a beautiful hill station, and move there and live peacefully."

He said, "But... alone with this woman on a hill station? You are suggesting a murder!"

I said, "What are you talking about? Who is going to murder whom?"

He said, "That depends on who takes the initiative first. With this woman alone? -- no! If you are willing to stay with us, I could be safe, I could go to any hill station. Without a friend, we don't even go to see a movie. The friend has to sit between the two of us; otherwise, something... and anything is enough to begin a quarrel."

I said, "I never see you fighting."

He said, "That's true; for years, everything has gone underground. But we are fighting. Inside myself, I am beating her; inside herself she is beating me -- but not to make a show. What will people think, what will the servants think?"

They were not sleeping in the same room. I asked the wife why. She said, "No, there is not much of a problem... it is because he snores."

I said, "I have slept in the same room with him many times. I have never heard him snoring."

I asked my friend, "What is the matter? Your wife says you snore."

He said, "Yes, I snore -- just to keep her in the other room. I never snore in my sleep! That's why you have not heard it. I have to make an effort to snore -- it is a very difficult art, one has to learn it -- just to give her an excuse. She wanted to sleep in the other room, but some excuse was needed. And it is perfectly peaceful to be here. She is there, and I lock the door from inside, because she may come in the middle of the night; some idea may come to her and a quarrel will start."

People are not living in harmony.

Harmony is an empty word, and for most of the people, unfortunately, it remains empty. They know only fight, anger.

Harmony means you are dropping your ego, you are saying, "I would like to be with you, so deeply one, that this very idea of `I' is no more needed."

A few people have lived in harmony; and particularly the master and the disciple cannot have any kind of relationship without harmony. The master is without ego; the disciple just has to drop his ego, and two consciousnesses become one, and a great music vibrates -- in both persons, one music.

It has happened in other relationships too, but very rarely. I am reminded of a strange book in Sanskrit. It's name is *bhamiti*. It is a strange name because it is a commentary on one of the most philosophical treatises ever written, the BRAHMASUTRAS of Badarayan.

Badarayan is perhaps the greatest philosopher the world has produced, and he has written these small maxims, BRAHMASUTRAS, maxims about the ultimate.

There is no other book in the whole world on which so many commentaries have been written -- thousands and thousands of commentaries, because the maxims are so small, so condensed that unless somebody opens them, explains them, interprets them, you will not be able to find their meaning.

BRAHMASUTRA is a strange book. No other book has the same fate as Badarayan's BRAHMASUTRA. Commentaries were written, but the commentaries were also very difficult to understand, so commentaries upon commentaries were written. But still these were not so simple either, so commentaries on *those* commentaries.... This is the only book in which you will find a series of commentaries; the original is lost. And for thousands of years in India, people have been writing commentaries on the commentaries to bring its meaning to the masses.

One of the commentaries, one of the best commentaries on the BRAHMASUTRAS, is *bhamiti*, and it is strange, because *bhamiti* is a weird name for a commentary. `Bhamiti' is the name of a certain woman, and

to give that name to the commentary....

The commentary was written by a great philosopher, Vachaspati, whose wife's name was Bhamiti. It took him twelve years to write the commentary, and he decided that the day the commentary was complete, he would renounce the world and go to the Himalayas.

One day, in the middle of the night, the commentary was completed. He took the candle, in whose light he had been writing the commentary, to go to his room. And on the way there, he found a woman and he asked, "Who are you and what are you doing here?"

She said, "My lord, you were so much immersed in writing the commentary, you forgot completely that you had married me. I am your wife."

Vachaspati said, "I remember. And I also remember that every day... just show me your hand, because I can recognize your hand. You were the one who was putting the candle by my side every day as the sun was setting. I know this hand. But it is too late; I have decided that the day the commentary is complete I will leave the house. You should have reminded me."

Bhamiti said, "It would have been very unloving to disturb you; I was waiting. And don't be worried -- if you have decided to leave, you leave without any worry. I will not come as a hindrance to your decision. It is enough that I can see that you are worried for me. This will be enough for my whole life, that you had a certain love."

Vachaspati said, "You are a great woman. It is very rare to find such a woman. It is easy to find many commentators of my quality, but to find a woman of your quality -- such love, such trust, such waiting, such patience. And such greatness of heart -- just your concern that it is getting late is enough for you -- as if there is no expectation. I will call my commentary Bhamiti, so that whoever reads this commentary is bound to be surprised by the name" -- because it has no relevance; the commentary is on the BRAHMASUTRAS.... And, Bhamiti?

"But without you, and without your love, and without your patience, and without your silent waiting.... You never came in front of me, and you are so beautiful that it is certain: if you had come in front of me, it would have been a disturbance. I may have forgotten about the commentary; I may have delayed in completing it just to remain with you."

But Bhamiti said, "I have received more than I deserve. You should not wait in the house any longer. Let me have the pride of having a husband who followed his decision... even though now I can see you are hesitating. Don't hesitate. I will not allow you to remain in the house; you have to go to the Himalayas -- because if you remain in the house, I will not be able to give you the same respect."

This is a tremendous, unbelievable story.

Vachaspati left for the Himalayas, but he could not forget Bhamiti... such a quality, such grace and such beauty... something beyond human qualities. Only such people have given proof that there is something more than human qualities, something which can only be called divine.

Vachaspati remains a great scholar, but Bhamiti proves to be a far more divine personality.

So once in a while there have been, in other relationships, people who have felt harmony with each other, but that is extremely rare -- accidental and exceptional.

But as far as the master and disciple relationship is concerned, it is a basic necessity; without it, there is no relationship.

A musical oneness... such a deep love that it consumes your ego. There are not two persons in relationship but only a harmonious whole, an energy field.

And once you have experienced it with a master, you can experience it in your other relationships too, because the principle is the same. And if you can experience it in all your relationships, many harmonies around you, your life becomes truly a divine gift, an orchestra. Then the master-discipleship was just the learning of a certain knack: you can use it with your wife, with your husband, with your children, with your parents, with your friends. You can spread it all over the world. You can feel it with the trees, with the stars; it is only a question of knowing the knack.

The secret is: how not to be, how to disappear as an ego.

Then whatever you touch creates music, whatever you touch becomes gold.

BELOVED OSHO,

AFTER LEAVING RAJNEESHPURAM IN NOVEMBER LAST YEAR, I EXPERIENCED THAT IT BECAME NEARLY IMPOSSIBLE FOR ME TO FIND OUT WHAT I WAS GOING TO DO. IN THE BEGINNING IT WAS

A BIT FRIGHTENING, BUT VERY SOON I SAW MORE AND MORE THAT JUST WAITING WAS ENOUGH, AND MANY BEAUTIFUL THINGS STARTED HAPPENING TO ME, WITHOUT MY GOING FOR IT. IS THIS HOW BEING WITH YOU WORKS?

It is not only the way things happen around me.
It is the way of the whole existence.
You just wait, and everything happens at its right moment.

Wait and watch. Don't fall asleep -- because in waiting that is very natural, to fall asleep. Nothing to do, one falls asleep. Then things will be happening but you will not know. So wait and watch.

Life has been disturbed by the so-called do-gooders, who are continuously preaching around the world, "Do this, do that, do service to the poor." Doing has been raised so high that we have completely forgotten the art of waiting.

And, certainly, there are things which can happen only if you do them.
For example, you cannot simply wait and grow rich.

There are people who even teach that. One American thinker, Napoleon Hill, has written beautiful books, a master writer. I have always liked one of his books, THINK AND GROW RICH, although it is absolute nonsense. But he writes well. And there are people who believe that all that you have to do is simply wait; sow the seeds of thinking that a Cadillac car should come into your garage, and just wait. And one day, suddenly a Cadillac car comes, delivered to you. There are people who believe this -- that thinking has so much power.

In America there is still a Christian sect... half a century ago it was very important because a large majority believed in it. The sect calls itself `Christian Science'. And the science is that you need not do anything, you have just to think. God is the doer. You think, pray, wait; just give time to God. And what do you think, that a Cadillac is a bigger thing than the whole universe? God can create the whole universe and he cannot create a Cadillac car?

I have heard a story that a young man was going to college and was met by an old woman. She asked, "What happened to your father? He is not coming to our Sunday meetings." They were Christian Scientists.
The boy said, "He is sick."

The old woman laughed. She said, "Nonsense, he must be thinking he is sick. It is thinking that matters. Just tell that old man, that `For your whole life you have been a member of Christian Science and still you have not understood a simple thing. Stop thinking that you are sick, and you will not be sick.'"
The boy said, "I will deliver the message."

After a week, again the old woman met the boy and said, "What happened? -- because he has not come even this week to the weekly meeting of the Christian Scientists."

The boy said, "Madam, now he thinks he is dead. And not only does he think he is dead, the whole neighborhood thinks he is dead, so they have put him in the grave. I tried to persuade them, `Wait. He may be thinking... but they think that I am mad."

There are things which will go on happening without your doing; you have just to wait -- and there are things which you have to do; only then will they happen. And slowly slowly, the things that happen by doing became more important: they are your material possessions, your money, your power, your prestige, your palaces, your empires. They won't happen just by waiting. By waiting, you will not become Alexander the Great. So because things which happen only by doing became important, humanity has completely forgotten the whole area of things which happen.

Love happens, you cannot do it -- although all over the world people have been trying to do that. And it is so strange that the world has not yet recognized the utter failure....

Parents, for centuries, have been arranging marriages for their children. Astrologers are asked, palmists are asked, everything else is inquired about -- the family, the wealth, the character of the people -- but nobody asks the boy and the girl whether they love each other. Love is not a subject of inquiry at all. It is taken for granted that once they are married, they will love.

For thousands of years humanity has been doing that, and certainly when a small boy and girl are married, they start being like brothers and sisters also -- fighting, playing with each other, quarreling. They never come to know what love is; they think this is love. They produce children, they buy ornaments for their wives, the wives try to make the life of the husband as difficult as possible -- in every way, they help each other.

It is only just in this century that people started saying, "Unless we are in love, we will not marry" -- and

that, too, only in a few advanced countries.

But love is a question about which you cannot do anything. Either it happens or it does not happen. It is not within your control.

`Love marriage' came into existence but is not going to survive, for the simple reason that love comes, happens, and one day suddenly goes. It was not in your hands to bring it; neither is it in your hands to keep it.

The old marriage failed because the insistence was that you should love your wife, you should love your husband. It was a `should'. And you could not even conceive how you could love; at the most you could pretend, you could act.

But love is not a pretension, is not an acting. You cannot do anything. You are absolutely powerless as far as love is concerned.

The old marriage failed.

The new marriage is failing because the new marriage is simply a reaction to the old marriage. It is not out of understanding, but only out of reaction, revolt -- `love marriage.'

You don't know what love is. You simply see some beautiful face, you see some beautiful body and you think, "My God, I am in love!" This love is not going to last, because after two days, seeing the same face for twenty-four hours a day, you will get bored. The same body... you have explored the whole topography; now there is nothing to explore. Exploring the same geography again and again, you feel like an idiot. What is the point?

This love affair, this love marriage is failing, it has already failed. The reason is that you don't know how to wait so that love can happen.

You have to learn a meditative state of waiting. Then love is not a passion, it is not a desire. Then love is not sexual; then love is a feeling of two hearts beating in the same rhythm. It is not a question of beautiful faces or beautiful bodies. It is something very deep, a question of harmony.

If love arises out of harmony, then only will we know a successful life, a life of fulfillment in which love goes on deepening because it does not depend on anything outer; it depends on something inner. It does not depend on the nose and the length of the nose; it depends on an inner feeling of two hearts beating in the same rhythm. That rhythm can go on growing, can have new depths, newer spaces. Sex can be a part of it, but it is not sexual. Sex may come into it, may disappear in it. It is far greater than sex.

So whether the person you love is young or old does not matter. Every woman has thought once in a while... many women have been asking their lovers, "Will you also love me when I become old?"

I know about one of my friends -- he asked me, that's why I know -- that the girl he loves is continually asking him, "Will you love me when I am old?" He asked me, "What should I say?"

I said, "Why are you bringing me unnecessarily into this trouble? This is your business. You say anything. What do you feel?"

He said, "If she becomes like her mother, I cannot love her. And most probably she *will* become like her, so that is the only fear."

So I said, "Say it clearly, that `Your old age is not the question; but if you become like your mother then just forgive me, I will not be able to love you.'"

He said, "But then everything will be finished, because then her mother will be angry, and the whole thing depends on her. I am persuading her mother. The father is dead; she is the only one to decide about the marriage. Secondly, the girl will also get angry, because she also knows that she will become like her mother. All the symptoms are there."

I said, "Then keep quiet. Then when the difficult times come, see me again."

He said, "But that girl is so insistent. She wants to know before marriage."

I said, "It is simple. You start asking her, `When I become old, will you love me?'"

He said, "That's good, because I am going to become old just like my father, and she hates my father just like I hate her mother. That's absolutely right."

And he told her, and she said, "Never! If you become like your own father, I am not going to love you. I will divorce you immediately."

The boy said, "Then when the difficult times come, we will see what to do. But why bring in these questions from the very beginning?"

But all your love is dependent on such small things -- the size of the nose, the eyes, the color of the hair, the proportions of the body. These things have nothing to do with love.

Love is a feeling of harmony with an individual, of accordance.

So it is not only with the relationship of the master and the disciple; in all your relationships, if you wait and watch for a harmonious moment with existence, you will find that things are happening that you could never have been able to do.

Many flowers are possible, many poems and songs are possible.

Many stars are born out of harmony, waiting, and being alert.

Things are happening, but you have to be conscious. Many times things are happening but you are not conscious. You miss what was your very right, just by being sleepy.

My teaching is basically of let-go. Things that happen only by *doing* are mundane. I am not against them, but they are not the essential part of your life. If you want to have a beautiful house, you will have to build it, it is not going to happen. Whether you are a Christian Scientist or you believe in THINK AND GROW RICH, nothing is going to help. But these are non-essential things.

Essential things... love, joy, cheerfulness, a sense of humor, peace that passeth understanding, an inward journey to find yourself... these are the essential things which you cannot do, which you have to learn to allow to happen.

So keep a clear-cut idea: what has to be done should be done, and what has to be allowed to happen should be allowed to happen; never interfere with it.

And also remember: the essential is that which happens on its own, and the non-essential is that which you do.

Your doing cannot be anything sacred.

That's why I say that all the temples and all the churches, all the statues of God made by man are mundane. Whatever is made by man cannot be higher than man.

It is a simple arithmetic: What is higher than man always happens, it is beyond your doing. You are always at the receiving end. You have to be just open, receptive, grateful to existence.

BELOVED OSHO,
BEING WITH YOU IN DISCOURSE, I FEEL SO NOURISHED, AND HAVE FINALLY FOUND THE REST I HAD LONGED FOR.
BEING IN THE WEST, I DIDN'T EVEN FEEL HOW MUCH I WAS MISSING BEING IN YOUR PRESENCE.
HOW COULD I FORGET THE BEAUTY OF BEING WITH YOU?
PLEASE COMMENT.

Man's memory is not very great. He forgets easily.

Just a few examples will help you.

You all have been children. How much do you remember the innocence that you had? In fact, a strange fact is discovered by the psychologists: that if you go backwards trying to remember, you reach only to the age of four, at the most to the age of three. But those three or four years in the very beginning were the best -- no responsibility, no worry, no tension. Life was simply a romance, a sheer joy, but people don't remember it.

And it is very strange that everybody's memory stops nearabout the age of three or four. It seems the best in us is not recorded. Perhaps it is a biological strategy that you should forget it; if you remember it, then for your whole life you will feel you are missing. You are missing because you have seen the most beautiful moments, and now everything will be dull, pale, dead. It will not have that luster, that joy, that liveliness. Perhaps it is a strategy of biology not to record those beautiful moments.

Even in later life.... You will be surprised to know that the mind functions in a very strange way: it records everything that is miserable very quickly. Somebody has insulted you -- you will never forget it for your whole life. So many people have respected you, you have forgotten. One person has insulted you and you cannot forget.

It seems that the ugly, the dark, the humiliating, the tragic have a priority as far as remembrance is concerned. All that is good, all that is beautiful is simply forgotten; they leave no marks on your memory.

Politicians have been using it, priests have been using it in exploiting humanity from the very beginning.

They say that in a democracy two parties are needed. Democracy has nothing to do with two parties. Two parties are needed for a totally different reason, which is psychological. One party is in power for five years; in those five years everybody goes against that party -- because it has promised paradise and you are living in hell, and it has forgotten all those promises.

The opposition party goes on provoking you: "What happened to the promises of these people? We could have fulfilled your promises." In the next election, those who were in power lose power and the other party that was powerless comes into power. In five years' time, they are finished. But in five years, people have forgotten the first party, and the first party is again promising a paradise, and they are listening to them and believing them.

It has been found that the masses have a memory of five years at the most. That's why elections have to be decided every five years; there is no other reason. So in five years' time the masses forget the first party's crimes, the first party's stupidities, the first party's lies; they all become saints again.

That's why two parties are needed. One party will be in difficulty, because if they are continuously in power you cannot forgive them. People will start revolting, killing those who are in power. So this is a very psychological way of keeping people satisfied: "Don't be worried, it is only a question of two years more. Then these people will be gone and the good people will be coming" -- and they all belong to the same category.

I have never voted in my life for the simple reason that I could not see any difference between two idiots, who is a lesser idiot. I could not find a way, so I thought it was better not to get involved in it. At least nobody can blame me -- "You have chosen this idiot." I have never chosen anybody. Choose anyone and you have chosen the wrong person.

Just look forty years back in India: whoever you choose, you always choose the wrong person, and whoever you choose again you will choose the wrong person -- because they are the same people. It is just like a football match: two parties, two groups are playing football, and you are the football. You are going to get kicks from everywhere. Wherever you go, you will get a good kick.

You are asking me why we tend to forget the beautiful moments. It is natural, because the mind is not interested in taking note of the flowers, it is interested in taking note of the thorns. Anything that hurts, it immediately takes note of.

Who cares about a flower? You remember your enemies better than your friends. Just watch your mind and you will be surprised that you remember your enemy more than you remember your friends. You can forget your friends, but you cannot forget your enemies.

This is your insane mind.

A saner mind will look at things from just the opposite direction: it will count the blessings, it will count all that is beautiful, it will keep note of all it has to be grateful for. And then, naturally the life of such a person will become a life of blessings, surrounded by all beautiful experiences.

It is only a question of changing a small structure in your mind.

I have always loved a story.

It happened in a synagogue. The synagogue was also a monastery for the Jews, and the chief rabbi was a very strict person. Two young Jews were walking in the garden of the monastery. They used to get one hour in the morning, and one hour in the evening to go into the garden. Other times, they had to study the scriptures and do other disciplines. They both were thinking, "Should we ask the chief if we can smoke while we are in the garden?" Both were chain smokers, but in the monastery, inside the synagogue, smoking was impossible. It was a crime. They were suffering, so both decided that although it was putting your hand in a lion's mouth, one effort should be made: "That chief rabbi is a dangerous man; how he will react, only God knows!"

The next day, one of the two was coming out of the synagogue with tears in his eyes, both angry and sad. And then he saw the other fellow, who was sitting by the side of a beautiful rose bush -- smoking! He said, "My God, have you started without asking?"

The other man said, "No, I have asked."

He said, "What kind of man is this? I asked him also, and he shouted at me so loudly -- `You rascal! What do you think, this is a synagogue or hell? If you want to smoke cigarettes, go to hell!' So how is it that he allowed you?'"

The other man smiled and he said, "What was your way of asking?"

He said, "What has that to do with it?"

The other man said, "Just tell me, how did you ask?"

He said, "I simply asked..." because these two hours were called `hours of prayer.' They were allowed to go into the garden for two `hours of prayer'.

So he answered, "I simply asked, `Can I smoke while praying?' And he shouted so loudly and it seemed he was going to hit me!"

The other man said, "Calm down. You asked in the wrong way. I asked him also; I asked him, `Sir, can I pray while smoking?' and he said, `That's perfectly good, there is no harm in that.'"

Just a slight change, but it makes lot of difference.

Start collecting all that is happening to you that is beautiful. And it is happening to everybody. And anything that is not beautiful is not worth remembering, not worth collecting. Why make yourself burdened with rubbish when you can be full of flowers and fragrance?

You have to make a little change in your natural biological mind.

Meditation can do it very easily.

One of the essential parts of meditation is to look at the good side of things, to look at the good side of people, to look at the good side of incidents, so that you are surrounded with everything good.

Surrounded with all beautiful things, your growth is easier.

But people are strange.... You may do one thousand favors for a person and just do one unfavorable thing -- he will forget one thousand favors and he will remember that one unfavorable thing that you did. That he will carry for his whole life. This is how people are living: in revenge, in anger, in despair, feeling rejected by life, feeling like outcasts of existence.

But the whole thing is that you are collecting the wrong things.

Life is full of both. You can see that one day is sandwiched between two nights, and you can also see two beautiful days sandwiching one small night. Choose how you want to feel -- to be in heaven or hell. It is your choice.

Beyond Enlightenment

Chapter #12
Chapter title: The three initiations: Student, disciple, devotee

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BELOVED OSHO,
IS IT TRUE THAT TO BE IN COMMUNION WITH THE MASTER IS THE INITIATION?

The word `initiation' is very significant and profound.

There are three initiations: first, when a student becomes a disciple; second, when a disciple becomes a devotee; and third, when the devotee disappears in the master.

To understand the whole process, all three steps have to be understood.

Everyone begins as a student, as an inquirer into what this life is all about, with a curiosity to know the mysteries that surround us. But the desire is for knowledge; hence, superficial. Because the desire is for knowledge, it is of the mind. And mind is the periphery of our being, the most superficial part of our individuality.

The student has questions, but he has no quest. His questions are easily answerable, he is easily satisfied -- just borrowed knowledge is enough for him. He does not yet need a master; he only needs a teacher. He accumulates answers, becomes an intellectual, but does not become intelligent. The accumulation of answers happens in the memory part of the mind, and the part that functions in accumulation is mechanical,

it has nothing to do with intelligence.

It is possible to find very educated, cultured, sophisticated intellectuals behaving in life in a very unintelligent way. They are very efficient whenever some question is asked for which they are already prepared. But if life raises a new question for which they are not prepared, they are completely at a loss, they are as ignorant as one can be. And the problem is, life goes on posing new questions, new challenges.

Memory is good in the marketplace; memory is not good as a lifestyle.

And all your universities only teach you how to memorize.

It has been found that the people of very great memory are generally unintelligent people.

In the life of one of the British viceroys, Curzon, there is mention of a very significant incident -- and it is a historical fact.

Curzon had heard that there was a man in Rajputana whose memory was just unbelievable. The man knew only his local dialect, Rajasthani, a dialect of Hindi; he did not know any other language. But that did not prevent him from memorizing any statement in any language, and in such a way that it seemed almost superhuman.

He was called to the court of the Viceroy Curzon; a special meeting was arranged. Thirty scholars, knowing thirty languages, were to examine the man and his memory. Among those thirty scholars, there was not a single one who understood the man's mother tongue, and all those thirty languages were foreign languages for him.

And the arrangement was so strange -- it had never been made before and I don't think it will be ever made again.

The arrangement was such that each of those thirty scholars was to deliver one sentence in his own language to the poor villager from Rajasthan. But the sentence was not to be delivered to him in one piece. The villager would go to one person who would give him the first word of his sentence. Then a bell would be rung. Then the villager would move to the next person, who would give him *his* first word. In this way he would go round and round. After thirty persons, he would come again to the first person to get the second word of his sentence... and after each word a big bell would ring to confuse him.

The scholars were not certain that they would be able to remember their whole sentence for the whole time, because it was going to take so much time. They all had their sentences written in front of them, and they were marking off each word they had given. And this man went on and on, round and round, taking their words, and accumulating in his memory system the sentences which were given to him in pieces.

After all the scholars had given their sentences, he repeated thirty statements in thirty languages, of which he knew nothing. He knew nothing about what they meant. He was so correct that all the intellectuals were puzzled. They could not remember their own sentences, they had had to write them down. They could not remember whether they had given the fifth word or the sixth -- they had had to mark it. And this man was uneducated -- he could not even write.

Curzon was amazed. He praised the man, and rewarded him.

But it was found by talking with his fellow villagers that he was an idiot. Just as far as his memory was concerned, he was simply great -- but any simple question in life, any simple situation in life, and he was not able to solve it, he was not able to answer it. They said, "He is known in our village as `the great intellectual idiot'."

It is a well-known fact that a student is interested in collecting knowledge. His questions are easily satisfied. His mind functions like a computer.

But once in a while, a student falls into the trap of a master. He is not in search of a master, he does not know any difference in the words `master' and `teacher'. In the dictionaries both words mean the same.

But in actual life, a teacher simply transfers knowledge from one generation to another generation -- it is not his own experience. The master does not transfer knowledge from one generation to another generation; what he gives out is his own realization.

But if the student is caught in the trap of a master, then it is very difficult to get out of it because soon it becomes clear that knowledge and knowing are two different things.

Questions and quest are two different things.

Questions are simply curiosities.

Quest is a risk, is a pilgrimage, is a search.

A question is easily satisfied by any logical, rational answer. The quest is not satisfied by logical or rational answers; the quest is like thirst.

You can go on repeating that scientifically, H2O means water, but that is not going to quench the thirst.

It is an answer, and a perfectly right answer. If somebody is asking what water is, as a question, it is very simple to answer it. But if somebody is asking about water because he is thirsty, then H2O is not going to help. Then, only real water will do.

Quest means thirst, hunger. No borrowed knowledge can satisfy it.

And the master slowly makes the student aware that if you are really a man, then just to be curious is childish. Maturity demands that you should go on a quest, that you should not ask only for knowledge, you should ask for ways and means and methods so that *you* can know -- not knowledge that has come from generation to generation. No one knows whether somebody invented it, whether it is fiction, whether somebody realized it or not, how much is lost in transferring it, how much is added, how much is edited out. Knowing means "I want a personal experience."

A genuine seeker has no questions, but a tremendous thirst.

This is the first initiation -- when the master changes the student's focus from knowledge towards knowing, from memory towards intelligence.

And it is not an ordinary phenomenon, it happens to only a very few fortunate ones.

Millions of people simply remain curious, childish, immature for their whole life.

Once the emphasis has moved from knowledge to knowing, your concern is no more with the past, your concern is with the present. Your concern is no more with the great philosophers, wise people; your concern is about your own consciousness. For the first time you become interested not in objects but in your subjectivity, not about other things but about the one who wants to know: Who is this who wants to know?

This is the first initiation: the student dies, and the disciple is born.

The second initiation is when the disciple also disappears, into a devotee.

A disciple is still interested in gaining methods, disciplines, ways to know himself. The master has to be used; hence, he is grateful. But he is the end, and the master is the means; he is using the master for his own ends.

As he comes closer to the master, the master takes him into the second initiation. And the second initiation is that unless you drop this obsession with yourself you will never know yourself.

It appears contradictory; it is not. Your very obsession is preventing you; it is egoistic. You drop the ego, surrender the ego; you forget yourself, and in the very moment you forget yourself you will find yourself.

From knowledge to knowing, the student was never interested in himself. He was interested in things, objects, the whole world. The first initiation brought him into a new world of interest about himself.
The second initiation takes away the ego.

The second initiation teaches him love. Because knowing oneself is a byproduct -- if you can love, you will know yourself without any difficulty.

Only in loving light does the darkness within you disappear.

Love is light, and the flame of love has to be taught.

The master loves, his presence is love. His very presence is magnetic. Without saying a word... just to be close to him, you will feel a certain pull, a certain love, a trust.

And you don't know the man, you don't know whether he is trustworthy or not. But you are ready to risk. The presence of the master is so convincing that there is no need of any argument to prove it.

I have been a teacher in the university, and each year on Teacher's Day the university professors used to have an intimate meeting to discuss problems that they were facing. And every year the basic and the most troublesome problem was that the students don't respect them. When I joined their meeting for the first time, it was my first year in the university. They were all condemning the students, they were condemning modern society, the Western world, because they have taken away all respect. One of the professors -- an old man, a very respected professor, he was the dean of the faculty of arts -- said, "It is so shameful, particularly in a country where there have been students like Ekalavya."

I will have to tell you the story so you can understand. It is an ancient Indian story.

There was a great master archer, Dronacharya. Princes, rich people, high caste Hindus, warriors used to come to him from faraway places to learn archery.

The Hindu society is divided into four classes. It is the ugliest division that exists in the whole world, and it has existed for five thousand years. One fourth of the Hindu society are not treated like human beings; they are called *sudras*, untouchables. They are not even worthy to be touched. If by accident you touch a sudra, you have to immediately take a shower to clean yourself. Not only the sudra, even the shadow of the sudra is untouchable. If a sudra passes by and his shadow touches you, you have to take a bath.

This young man, Ekalavya, was born a sudra. But he wanted to become an archer, and he started learning archery on his own. He knew perfectly well -- his elders told him, "No teacher is going to accept you."

He said, "Before I go to any teacher, I will learn so much that it will be almost impossible for him to reject me." And he disciplined himself, and when he thought that now he knew enough, he went to the greatest archer of those days, Dronacharya.

Dronacharya was amazed, seeing that the young man had learned on his own tremendously well. But still, Dronacharya was a brahmin, the highest Hindu caste, and it was impossible to accept Ekalavya as a disciple. He rejected him.

But Ekalavya was made of a different kind of mettle than ordinary human beings are made of. He went into the forest and made a statue of Dronacharya. And just in front of the statue, he continued learning on his own. Soon the word started spreading all over the country that Ekalavya had become a master archer, just by the side of the statue of Dronacharya.

Dronacharya had an ambition, and that ambition was that one prince who was his disciple, Arjuna -- and he was a great archer -- should become the greatest archer in the history of man.

But this Ekalavya was disturbing everything, he was becoming more famous.

Dronacharya went into the forest....

And this is the point to be noted -- that's why the dean of the faculty of arts had quoted the name of Ekalavya.

He had been rejected by Dronacharya. Any ordinary human being would have felt insulted, humiliated. But on the contrary, he made a statue of Dronacharya -- because he has chosen him as his master. It does not matter whether Dronacharya accepts him as his disciple or not -- he will *have* to accept him. What matters is how deep *his* acceptance is of Dronacharya as his master.

And when Dronacharya came, he fell at his feet. And Dronacharya saw what he had learned. Certainly he was far ahead of Arjuna, and Arjuna was not going to be the greatest archer, which was the deep ambition of Dronacharya. This man had rejected Ekalavya, and now he said to him, "You have been learning here in front of my statue. You have accepted me as your master."

Ekalavya said, "I have always thought of you as my master, even when you rejected me. I have not taken any note of your rejection."

Dronacharya said, "I accept you as my disciple, but then you will have to pay the fee. Every disciple has to pay the fee to the master -- and you have not given even the entrance fee, and you have already become such a great archer."

Poor Ekalavya said, "Whatever you ask, if I have it I will give it to you. I can give my life. You are my master, you just say it. But I am a poor man, so just ask for that which I have."

Dronacharya said, "Yes, I will ask only that which you have. I want your right-hand thumb. You cut it, and give it to me."

This is an ugly story. The strategy is that once his right-hand thumb is cut, his archery would be finished, he would no longer be a competitor to Arjuna. Dronacharya accepted him as his disciple just to get his thumb.

And Ekalavya, without saying a word, simply took his sword and cut his thumb. He gave it to the master and said, "If you want anything more, you just tell me."

This story, you have to remember in the background.

The dean was saying: "This country, which has produced students like Ekalavya -- who respected a master like Dronacharya who rejected him, insulted him -- has fallen so low that students are not respecting teachers at all. Something has to be done."

I was very new. It was my first meeting with all the professors from all the departments. I had to stand up, and I said to the old man, "You have raised a few questions. One: this is certainly the country of students like Ekalavya, but this is also the country of teachers like Dronacharya -- ugly, cunning, inhuman. This man has behaved in the most inhuman way possible. Why do you go on forgetting about him?

"First, you are rejecting a poor young man because he is condemned by you as an untouchable. Secondly, when he achieves on his own, you are willing to accept him as your disciple -- in the forest, where nobody knows what is happening. And that too for a certain reason, so that you can cripple his right hand to destroy his archery, so that your ambition of making Arjuna the greatest archer in the world can be fulfilled."

I said, "You should not forget that it is because of teachers like Dronacharya that teachers in India have

lost their respect. You represent Dronacharya -- on what grounds do you want students to respect you? And you are not even conscious of the fact you are mentioning Ekalavya. As far as I am concerned, I don't see... I also have students, and I am a new professor. I have not seen a single student being disrespectful towards me. I love them, I respect them. Love resonates love in the other, respect creates respect in the other -- these are resonances. If I had been in the place of Ekalavya, I would have cut off the head of Dronacharya! That's exactly what he deserved."

The old man was in such a shock and so shattered, he was almost trembling.

I said, "You sit down because you are trembling, and if some heart attack or something happens I will be responsible for it. Please sit down. I am not going to cut your head -- although you also need to be treated in the same way. You want students to be Ekalavya's -- what about the teachers?"

The master is not a teacher. He loves; it will be better to say he *is* love. He respects; it will be better to say he *is* respectfulness.

Naturally he creates a gravitational field of love, respect, gratitude.

In this gravitational field, the second initiation happens.

The disciple is no longer interested in knowing about himself. His only interest is in how to be dissolved into the master, how to be in harmony with the master. And the day the harmony comes to its peak, the disciple disappears; the devotee is born.

The devotee is miles away from the student. The whole journey has taken such revolutionary changes. The devotee is on the verge... the life of the devotee is not long.

The longest life is that of the student. In the middle is the disciple. And the life span of the devotee is very small.

It is something like a dewdrop on a lotus petal in the early morning sun, slipping slowly, slowly towards the sun into the ocean. The dewdrop is just that small fragment of time that it takes to slip from the lotus leaf into the ocean.

The devotee's life is not long, it is very short -- because once you have tasted the harmony, you cannot wait to taste oneness. It is impossible to wait. The dewdrop runs fast, drops into the ocean, becomes one with the ocean.

There are two ways to say it.

Kabir, one of the great mystics of India, is the only one who has used both ways.

When for the first time he slipped into the ocean, he wrote a small statement in which he said, "I had been searching for myself, but, my friend, instead of finding myself, I have disappeared into the ocean. The dewdrop has disappeared into the ocean."

After almost twenty years, when he was on his deathbed, he asked his son, Kamal, "Bring the notes you have been taking of my statements. Before I die, I have to correct one thing." He said, "I have said at one place that the dewdrop has disappeared into the ocean. Change it. Write down, `The ocean has disappeared into the dewdrop.'"

His own words are tremendously beautiful. The first words are, HERAT HERAT HEY SAKHI RAHYA KABIR HERAYI; BUNDA SAMANI SAMUNDA MEN SO KAT HERI JAYI. And the second: HERAT HERAT HEY SAKHI RAHYA KABIR HERAYI; SAMUNDA SAMANA BUNDA MEN SO KAT HERI JAYI. In the first, the dewdrop has disappeared in the ocean. In the second, the ocean has disappeared into the dewdrop. Perhaps two sides of the same coin....

This is the third initiation, and only after the third initiation is there communion -- because there is union, there is no more separation, there is at-oneness.

The path of a mystic begins as a student, ends as a master... begins as a dewdrop, ends as an ocean.

BELOVED OSHO,
THE CLOSER I AM TO YOU PHYSICALLY, THE MORE I GET LOST IN YOUR PRESENCE AND FORGET ABOUT THE PERSON THAT I THINK I AM. IT FEELS AS IF MAGNETIC ENERGY IS COMING FROM YOU THAT PULLS ME STRONGLY TOWARDS YOU.
WHAT IS HAPPENING?

That which should be happening is happening.

You are coming closer to my presence. You cannot keep your person intact.

You cannot have both my presence and your person. If you want your person, you will have to lose my

presence; if you want my presence, you will have to lose your person -- they cannot coexist.

But what is your person? Have you ever thought about it? It consists of all your miseries, anxieties, despairs, nightmares; it is your hell.

Have you ever given thought to a simple phenomenon? Since the very beginnings of man, why have human beings been so much interested in intoxicating drugs?

In RIG VEDA, the oldest book in the world... even the so-called seers of the VEDAS are interested in a certain drug called *somras*.

One of the most intelligent persons of this century, Aldous Huxley -- who was very well acquainted with the East, particularly Eastern mystics -- finally ended up experimenting with LSD. He wrote that in the coming century, the finest form of LSD will be called `soma' in remembrance of the RIG VEDAS' *somras*.

He was absolutely convinced that LSD has come very close to *somras*. And perhaps he is right, because the *rishis*, the seers of the VEDAS, after drinking *somrasa*, the juice of a plant called *som*, have described their experiences and what happens to them... how much peace, how much serenity, how much joy. All their experiences are exactly the same as those Aldous Huxley described when he came out of his first LSD trip.

All the cultures, all the religions have been condemning alcohol, opium, hashish, marijuana -- but their condemnation seems to have no effect. Humanity goes on taking drugs, and nobody bothers to ask, if so many wise people are against it, why are people taking these drugs? And the strange thing is that so many of these wise people who are against it are taking drugs themselves -- perhaps in different ways.

In one country, marijuana may be illegal, hashish may be illegal, LSD may be illegal, but alcohol is not. And alcohol is more dangerous than any of the other three. Why isn't alcohol illegal? -- because Jesus used to drink it. Christianity cannot make it illegal; otherwise Jesus would be proved a criminal -- and not an *ordinary* criminal, because he was even making water into alcohol.

And the countries who have tried.... For example, India, which is not a Christian country, has tried hard to prohibit alcohol, but has failed. Prohibition makes things even worse. People start making alcohol on their own, in their own homes. And thousands of people have died from poisoning because they don't know what they are drinking. It is being sold underground, and they don't know how it is being prepared. And finally those prohibitions have to be withdrawn.

One thing that I want to make clear to you is that all the people who have been against the laws and governments and religions and who are still going for drugs have a certain argument. And that is that they want their personality to be forgotten. Their person is so painful, so ugly, that they are ready to commit any illegal act, just to forget it for a few hours.

The influence of intoxicating drugs proves only one thing: man, in his ordinary personality, is living in despair. He wants for a few hours at least to forget all about the worries and the problems and the anxieties, and there seems to be no other way.

What do you want to protect your person for? Your person is your problem.

And if you are intelligent enough, and you can find some presence where your person starts melting and disappearing -- without any intoxication, without any drugs -- then can you conceive of a greater blessing? Let the person disappear; it is simply a burden, a torture, a pain in the neck for which there is no medicine.

What do you think, Amrito -- is there any medicine for a pain in the neck? I have never heard of it. I am asking my physician -- and he is a knowledgeable physician; he is a member of the Royal Society of England.

Let the person disappear, evaporate.

The disappearance of your person is not *your* disappearance, remember; on the contrary, it is your appearance. As your person disappears, your personality falls away; your individuality, your individual arises.

To have a personality is hypocrisy.

To be an individual is your birthright.

And the function of the master is to take away everything that is not you, and leave only that which is essentially yours, given by existence itself.

I can understand, there arises a fear. You have lived with the person for so long, you have become identified with it. When it starts disappearing, a fear arises: "What is happening? Am I going to disappear?"

Now, what is true is not going to disappear, and what is untrue *needs* to disappear. So be courageous.

And when your personality leaves you, say goodbye to it forever...

"Don't come back. Find somebody else; there are so many people all around." Because there are people who are not so poor as to have only one personality. They are rich people, they have many personalities --

when they are with their wife they have one personality, when they are with their girlfriend they have another personality -- the same personality won't do. They go on changing constantly. It becomes almost an autonomous process.

George Gurdjieff, one of the great masters of this age, used a few techniques. One of the techniques was to make you aware of your personalities. He himself was such an expert that you could be sitting on his left side and your friend could be sitting on his right side, and to one he would show an angry face and to the other his face would appear really blissful, peaceful, very loving.

And when you meet, one will say, "What a man! I was so afraid; he was so angry the whole time." And the other will say, "What are you saying? He was so loving, and smiling." And only later on would you discover that he has been playing a game. He learned the art of changing personalities to such an extent that he could use two personalities at the same time. Gurdjieff could show half of the personality to the wife, and half to the girlfriend! But a long training....

There is no need. Whether you have one personality or many, they are all junk. Just leave them, just be simply yourself. In the beginning it may feel a little awkward, as if you are naked -- in a certain way it is a kind of nakedness. But soon you will understand the beauty and innocence of simply being yourself.

My grandfather died. We were great friends; in my whole family we were the only friends. No one was at ease with me, and no one was at ease with him. He was very old, but a troublemaker. But with me he was perfectly happy.

We used to go together to the river, to the temple, to public meetings, and he would tell me, "Create trouble. Ask some question just to make that leader feel embarrassed."

He was a nice, beautiful man. He died. So the whole family was sad, people were crying.

I went to a nearby sweet shop, and I asked the owner, "You give me all the beautiful sweets that you have prepared today -- the whole lot."

He said, "Are you mad? Your grandfather has died. Haven't you heard?"

I said, "That's why! In death -- celebration! We were great friends, you know?"

He said, "I know, but your father, your uncle and the others will kill me. They will say, `HE is a rascal, but YOU... why did you give him sweets? Is this a time for celebration?'"

I said, "Are you going to give them to me, or should I create some trouble?"

He said, "No, I don't want any trouble. You can take them, but it is your responsibility."

I said, "I always do everything on my own responsibility."

By that time a few people had gathered. I said, "All these people are witnesses; I am taking these sweets on my responsibility. This man is absolutely innocent. In fact, he has been trying to prevent me because he does not understand at all that my grandfather has gone to heaven and this is the time to celebrate."

And I sat in front of my house distributing sweets. My whole family gathered and they said, "What are you doing?"

I said, "Simply celebrating."

They said, "Is this a time for celebration?"

I said, "To be sincere, you are all feeling good that that old fellow is dead. Except me, nobody is sad. But you are all hypocrites."

My father said to them, "Don't talk so loudly, you will gather a crowd; and if you gather a crowd, he is always the winner." He told me, "You do whatsoever you want to do. He was your grandfather, and if you want to celebrate, celebrate."

But whoever I gave the sweets to would say, "But this is not the time."

I said, "This *is* the time, because my whole family is celebrating except me -- and they are all sitting sad, with crocodile tears. That is all nonsense. I know them, and because they have to hold on to their hypocrisy they cannot celebrate. So I have to do this job -- although I am the only person who is sad, because he was my friend. And everybody is saying that he has gone to heaven -- then why not make it a celebration? If he had gone to hell, then it would be perfectly okay. Sit with long faces and tears, and don't eat for two or three days, and make as much fuss as you can. But if he has gone to heaven, then why are you feeling jealous? Just celebrate, enjoy."

Late in the night my father told me, "The whole day I have been thinking that perhaps you are right. We were not sincere. We all were feeling relieved because he was always a trouble -- in everything he created trouble."

In the shop they avoided him. He would come into the shop, and they would send him somewhere else because he will tell the customers, "He is cheating you" -- his own son -- "He is cheating you. That cloth is

not worth twelve rupees, it is just worth eight rupees. If you wait a little, I will give it to you for eight rupees. Otherwise, it is... if you have too much money to throw away, throw it."

So in the shop, all my uncles, my father, everybody tried to get rid of him -- "Customers are coming, send him away -- anywhere, whatever he wants to do. But if he stands here, he will tell the truth."

And if I was there, I would tell the customers, "Just wait a little, my grandfather is coming. Then you will get the same thing for four or five rupees less."

So not only were they getting rid of him, as I would enter the shop they would tell me, "Just go to the post office."

I said, "You harass me unnecessarily. Collect all your post in the evening and I will go every day. But I cannot do this the whole day long. Whenever I come: `Go to the post office, just one postcard... drop it at the post office.' And this is just a trick, nothing else. I will go only when my grandfather is in the shop. At least one of us has to be here; otherwise the customers are going to be cheated, exploited."

So my father said, "You were right. We were all feeling relieved, and all our tears were false. But you made it too open a secret, distributing sweets to the whole town and telling people that `My whole family is celebrating.'"

I said, "If I was right, then you should drop these masks. Even at the death of your own father, you cannot drop your false faces. When are you going to be true?"

All your personalities are absolute cover-ups, hiding your individuality.

So it is perfectly good if it is happening that you are coming closer and you feel a magnetic pull. Don't resist; help it. Let those personalities die. Their death is going to become your new life, a life which will be a joy, an innocence, a luminosity, a constant dance of the heart. Just a little courage....

Don't ask what is happening. Let it happen, and see. What I am saying is nothing; what will happen will be a thousandfold more.

BELOVED OSHO,
I LOVE YOU SO MUCH, AND STILL -- HOW CAN IT BE THAT SO MANY QUESTIONS WHICH COME TO MY MIND ARE REFLECTING THE DARK SIDE OF ME? I AM AFRAID TO BORE YOU, BUT SOMEHOW THESE QUESTIONS OFTEN FEEL AS IF THEY ARE THE MOST HONEST AND AUTHENTIC TO ME. PLEASE COMMENT.

Latifa, one thing to be constantly remembered is not to judge what is dark and what is light, what is right and what is wrong, what is good and what is evil -- because the moment you judge, you start repressing. You don't want to show anything that you judge as dark, as evil, as bad. Then you have chosen only half of yourself; it is as if you have chosen only the day and you have denied the night.

But the night has its own beauties. Its darkness is also a beauty -- it has a depth, a silence, a serenity, the stars. If the day has its beauty, the night has its own beauty; they are both unique -- and they are complementary.

What you have been doing is to ask questions which look good -- and you repress those questions which you feel and judge to be bad. Naturally, your so-called good side is exhausted by and by, and only the side which, according to you is bad, remains inside. Then you are boiling with all that is black. Days are finished; only nights remain, and now you feel very much afraid to open yourself because anybody will see simply darkness and nothing else. And at the same time, you feel that it is absolutely sincere, it is part of you.

It is not something insincere, but the whole problem begins in your judgment.
Judgment is one of the crimes.

We go on judging other people, and we do the same with ourselves. We go on judging our thoughts, our actions, what is good, what is bad, what should have been done, what should not have been done; and we are constantly creating conflict and duality.

Here with me you have to create a oneness, a beautiful harmony between day and night, between life and death. Between any things that seem to be polar opposites you have to create a wholeness. And then you will not feel, bringing out anything, that it will expose you; it will simply show your wholeness.

Just think of a rosebush. If the rosebush starts worrying about the thorns and starts suppressing them, the whole energy of the rosebush will be involved in suppressing the thorns. It may not be able to bring roses -- or even if it does they may not be worth bringing; they may be crippled, almost dying from the very

beginning.

But once you accept that thorns are part of the rosebush, as roses are...

From my very childhood I have seen thorns in the rosebushes as the bodyguards of the roses. And they *are* bodyguards -- they protect them. They are coming from the same roots; they are part of the same bush, they live on the same juice. They are brothers and sisters; they live in deep harmony, there is no conflict. Have you seen the thorns and roses fighting with each other? Have you seen any rosebush being embarrassed that it has thorns?

Thorns have their own beauty.

The mind that continuously goes on judging creates anguish in you.

But we are taught to judge.

Even those with whom we have no concern, we go on judging: this man is good, that man is bad. What business is this, what concern is it of yours? And if you knew the whole story of the man, perhaps you would have said that this act you had thought was bad was absolutely inevitable. Without this act there would have remained something incomplete in the whole story.

You know only parts -- as if you take out a page from a novel, and you judge the whole novel from the page. It is sheer stupidity. First, go through the whole novel.

And as far as human life is concerned, nobody can go through the whole of a single human life. It is so vast, compressed in such a small time... seventy or eighty years, with so many complexities, complications that if you could see it as a whole you would not say that something was bad; it fits perfectly in the whole pattern of the person's life.

And anyway, who are we? Who has made us judges?

Once the mind learns the trick of judging, it goes on. Then you are continuously judging inside: This is good, this is bad. Then show the good side always, and keep the bad side to yourself. Slowly slowly, the good side is shown so much, everybody is bored with it. *You* are bored with it. And you cannot show the bad side, because it is bad.

Show your wholeness.

Just your good side is bound to be boring, too flat.

With your black parts, it becomes juicy, it becomes more interesting.

It is said that "a good man has no life" -- and I agree with this statement, whoever made it. What can a good man have? A bad man has a life!

If you are whole, you will have more alive expressions... not flat, not boring, but always full of surprises. Not only surprising others but even surprising yourself -- "My God, I was able to do this too?"

Life should be lived with as much wholeness as possible.

That's the only way to live, to love, and to have a good laugh in the end.

And don't be worried about what is right and what is wrong.

Just for example, God created the world. Of course, if there was no devil, there would have been nothing at all in the world. Although the whole credit goes to God, it should go to the devil who persuaded Adam and Eve to eat the fruit from the tree of knowledge. He is the first revolutionary, the first rebel, the first man to bring some aliveness into the world; otherwise, Adam and Eve would be chewing grass, still. In the Garden of Eden what else will you do? God has said not to eat from the tree of knowledge, not to eat from the tree of eternal life -- what is left? Knowing is prohibited, living is prohibited -- just sit silently like buffaloes and chew grass.

It is by the mercy of the devil that you see this whole world.

God has not created it. God created a world which consisted of Adam and Eve just like animals. This whole humanity, these great people -- Gautam the Buddha, Jesus Christ and Moses, Mohammed and Mahavira -- you would never have heard of them; they're all because of the devil.

It is significant to remember: `devil' comes from a Sanskrit root which means divine. It comes from *dev* -- from the same root comes `divine,' from the same root comes `devil.'

The devil has done such a divine work. This whole creation is a deep partnership between God and the devil. Neither can God do it alone -- because he can only create flat things -- nor can the devil do it alone, because he can only revolt, he is a revolutionary. First something has to be there to be revolutionary against. God is needed for the devil to revolt against, and then the dynamics start turning, and the wheel of life and death, day and night, good and bad.

But life consists of opposites, remember.

And don't try to judge; just live the whole, whatever it is.

I teach you wholeness, and you go on judging parts. Parts are not of any use. It is the whole, where parts lose their personalities and function in the way an orchestra functions.

I myself have never thought that anything is good or anything is bad. Not for a single moment have I thought that anything is bad or good; they are both together and they can exist only together. If you want to live, live them in their togetherness.

The people who are afraid of their togetherness started teaching, "Renounce life, escape from life, because here you cannot avoid the bad. Whatever you do, even if you do good, you cannot avoid the bad."

You will be surprised to know that in India, Jainism has a sect called *terapanth*. Bombay has many followers of the Terapanth. It is a very logical but very strange ideology.

It says that if somebody falls into a well you should not take him out. He may be shouting and you are by the side of the well and there is nobody else there -- you simply go on as you are, unconcerned. It seems strange. A philosophy of non-violence... and a man is dying and they are saying that you go on, unconcerned. But their reasoning is worth noting: they say you can save the man but if tomorrow he murders somebody, then you will be responsible too. And what is the guarantee about his tomorrow? -- it is better not to get involved.

In the first place he has fallen in the well. It must be because of some evil act in his past life; otherwise why should he fall into the well? Now, he is receiving the punishment for his action, and you interfere in it; you interfere in the great law of action. Secondly, if he murders somebody tomorrow, then you will share the evil act. It is better to move on silently, not to bother about what is happening to him.

These are the people who have been judging. Now, judgment has gone to the extreme. Somebody is thirsty; don't give him water. Somebody is hungry; don't give him food -- because you don't know what he is going to do. You get involved in his life by giving him water; otherwise he may have died. By giving him water you keep him alive. Now whatever he does, you are going to share in it. You have not done a bad act, but life is not so simple -- it may turn into a bad act.

It looks very logical, but very inhuman; it looks very rational but very uncompassionate, without any love. But this is the logical end of judging things.

I want you to drop judgment and live a life without judgment, in its wholeness. And you will be surprised that wholeness is neither good nor bad.

Wholeness is transcendental; it is beyond good and evil.

There is only one man in the whole history of humanity, Friedrich Nietzsche, who has written a book, BEYOND GOOD AND EVIL. And my insight and understanding is that he is the only man who has seen judgment to its logical end.

An authentic person should live beyond good and evil.
He does not care what is good, what is bad.

He lives with intensity and totality, and whatever the moment allows him and he feels to do, he does it.

But all the religions and all the theologians and all the saints are sitting and thinking about whether this is right or wrong. And if you listen to them, you will find it impossible to live; everything seems to be wrong.

I have looked into all the scriptures of the world just trying to find out -- perhaps there may be one thing which is not condemed by somebody. But there is not, somebody or other is against everything. And there are things that somebody or other is for. There is no ultimate criterion to decide what is right and what is wrong.

As far as I am concerned and my people are concerned, they should live wholeheartedly -- live the day and live the night too. Don't miss anything.

Make your life such a complementary whole that everything fits together and makes it a piece of art, a beautiful phenomenon.

Beyond Enlightenment

Chapter #13

Chapter title: The only holy approach

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BELOVED OSHO,
WHEN I CLOSE MY EYES, I FEEL SUCH AN ENORMOUS PRESENCE, SUCH A VAST ISNESS, SUCH A BEATITUDE. BUT IT IS A FULLNESS, NOT AN EMPTINESS.
COULD YOU PLEASE SAY SOMETHING ABOUT THE DIFFERENCE BETWEEN THIS FULLNESS, AND THE EMPTINESS OR NOTHINGNESS WHICH YOU ARE SPEAKING OF?

Maitri, the fullness that you are experiencing and the nothingness that I have been speaking about are just two names for the same thing seen from two different perspectives.

If you look at it from the world of miseries, anxieties, darkness and death, it is nothingness -- because all these things are absent. Your whole so-called world and its experiences are no more in it.

But if you look at what is left, or at what is revealed because of the absence of misery and darkness, then you are full of blissfulness, full of light, of enormous presence and beatitude, a great benediction. It is fullness. It is empty of the world and full of God, it is empty of all your falsities and full of your essential reality.

Those two words are not contradictory; they are indicating the same experience from two different perspectives.

It is significant to understand that there is only one person, Gautam Buddha, who has used nothingness, emptiness, for the ultimate experience. All other mystics of the world have used fullness, wholeness, as the expression, the indication of the ultimate experience.

Why did Gautam Buddha have to choose a negative term?

It is significant to understand -- for your own spiritual growth, not for any philosophical reasons. I do not speak for philosophical reasons. I speak only when I see there is some existential relevance.

The idea of fullness, the idea of God, the idea of perfection, the idea of the absolute, the ultimate -- all are positive terms. And Gautam Buddha was amazed to see the cunningness of human mind.

The innocent mystics have simply used the positive words because that was their experience. Why bother about the misery which is no more? Why not say something about that which is now? The innocent mystics have spoken out of their isness. But throughout the centuries the cunning minds of people around the world have taken advantage of it.

To the cunning mind, the idea of fullness and the positive terms indicating it became an ego trip: "I have to become God. I have to attain the absolute, the *brahma*; I have to achieve the ultimate liberation." The I became the center of all our assertions.

And the trouble is that you cannot make the ultimate experience a goal for the ego.
Ego is the barrier; it cannot become the bridge.

So all the positive terms have been misused. Rather than destroying the ego, they have become decorations for the ego. God has become a goal, you have to achieve the goal. *You* become greater than God.

Remember, the goal cannot be greater than you. The achieved cannot be greater than the achiever. It is a very simple fact to understand.

And all the religions have fallen because of this simple innocence of the mystics.

Gautam Buddha was the most cultured and the most educated, the most sophisticated person ever to become a mystic. There is no comparison in the whole of history. He could see where the innocent mystics had unknowingly given chances for cunning minds to take advantage. He decided not to use any positive

term for the ultimate goal, to destroy your ego and any possibility of your ego taking any advantage.

He called the ultimate, nothingness, emptiness, *shunyata*, zero. Now, how can the ego make zero the goal? God can be made the goal, but not zero.

Who wants to become zero? -- that is the fear. Everybody is avoiding all possibilities of becoming zero, and Buddha made it an expression for the ultimate.

His word is *nirvana*.

He chose a tremendously beautiful word, but he shocked all the thinkers and philosophers by choosing the word `nirvana' as the most significant expression for the ultimate experience.

Nirvana means blowing out the candle.

The other mystics have said that you are filled with enormous light, as if thousands of suns together have suddenly risen inside you, as if the whole sky full of stars has descended within your heart.

These ideas appeal to the ego. The ego would like to have all the stars, if not inside the chest then at least hanging on the coat outside the chest. "Enormous light"... the ego is very willing.

To cut the very roots, Buddha says the experience is as if you were to blow out a candle. There was a small flame on the candle giving a small light -- even that is gone, and you are surrounded with absolute darkness, abysmal darkness.

People used to come to ask him, "If you go on teaching such things, nobody is going to follow you. Who wants darkness, enormous darkness? You are crazy. You say that the ultimate experience is ultimate death. People want eternal life, and you are talking about ultimate death."

But he was a very consistent man, and you can see that for forty-two years he hammered on the genius of the East without ever compromising with the ego.

He also knows that what he is calling darkness is too much light; that's why it looks like darkness. If one thousand suns rise in you, what do you think? -- that you will feel enormous light? You will feel immense darkness, it will be too dazzling. Just look at *one* sun for a few seconds -- and you will feel your eyes are going blind. If one thousand suns are within you, inside the mind, the experience will be of darkness, not of light.

It will take a long time for you to get accustomed, for your eyes to become strong enough to see -- slowly slowly -- darkness turning into light, death turning into life, emptiness turning into fullness.

But he never talked about those things. He never said that darkness would ever turn into light. And he never said that death would become a resurrection at some later point, because he knows how cunning your ego is. If that is said, the ego will say, "Then there is no problem. Our aim remains the same; it is just that we will have to pass through a little dark night of the soul. But finally, we will have enormous light, thousands of suns."

Gautam Buddha had to deny that God existed -- not that he was against God, a man like Gautam Buddha cannot be against God. And if Gautam Buddha is against God, then it is of no use for anybody to be in favor of God. His decision is decisive for the whole of humanity, he represents our very soul. But he was not against God. He was against your ego, and he was constantly careful not to give your ego any support to remain. If God can become a support, then there is no God.

One thing becomes very clear: although he used, for the first time, all negative terms, yet the man must have had tremendous charismatic qualities. He influenced millions of people. His philosophy is such that anyone listening to him would freak out. What is the point of all the meditations and all the austerities, renouncing the world, eating one time a day... and ultimately you achieve nothingness, you become zero! We are already better -- we may be miserable zeros, but we *are* at least. Certainly, when you are *completely* a zero there cannot be any misery; zeros are not known to be miserable -- but what is the gain?

But he convinced people -- not through his philosophy, but through his individuality, through his presence. He gave people the experience itself, so that they could understand: it is emptiness as far as the world is concerned, it is emptiness for the ego. And it is fullness for the being.

There are many reasons for the disappearance of Buddha's thought from India, but this is one of the most significant. All other Indian mystics, philosophers, and seers have used positive terms. And for centuries before Buddha, the whole of India was accustomed to thinking only in the positive; the negative was something unheard of. Under the influence of Gautam Buddha they followed him, but when he died his following started disappearing -- because the following was not intellectually convinced; it was convinced because of his presence.

Because of the eyes of Gautam Buddha they could see: "This man -- if he is living in nothingness then there is no fear, we would love to be nothing. If this is where zeroness leads, if by being nothing such

lotuses bloom in the eyes and such grace flows, then we are ready to go with this man. The man has a magic."

But his philosophy alone will not convince you, because it has no appeal for the ego.

And Buddhism survived in China, in Ceylon, in Burma, in Japan, in Korea, in Indochina, in Indonesia -- in the whole of Asia except India -- because the Buddhists who reached there dropped negative terms. They started speaking in positive terms. Then the ultimate, the absolute, the perfect -- the old terms returned. This was the compromise.

So as far as I am concerned, Buddhism died with Gautam Buddha.

Whatever exists now as Buddhism has nothing to do with Buddha because it has dropped his basic contribution, and that was his negative approach.

I am aware of both traditions. I am certainly in a better position than Gautam Buddha was. Gautam Buddha was aware of only one thing -- that the ego can use the positive. And it is his great contribution, his courageous contribution, that he dropped the positive and insisted on the negative, emphasized the negative -- knowing perfectly well that people were not going to follow this because it had no appeal for the ego.

To me, now both traditions are available. I know what happened to the positive -- the ego exploited it. I know what happened to the negative. After the death of Gautam Buddha, the disciples had to compromise, compromise with the same thing which Gautam Buddha was revolting against.

So I am trying to explain to you both approaches together -- emptiness as far as the world is concerned and fullness, wholeness as far as the inner experience is concerned. And this is a total approach, it takes note of both: that which has to be left behind, and that which is to be gained.

I call my approach the only holy approach.

All other approaches up to now have been half-half. Mahavira, Shankara, Moses, Mohammed, all used the positive. Gautam Buddha used the negative. I use both, and I don't see any contradiction.

If you understand me clearly, then you can enjoy the beauty of both viewpoints, and you need not be exploited by your ego or be afraid of death and darkness and nothingness.

Maitri, they are not two things. It is almost as if I were to put a glass of water in front of you, half full and half empty, and ask you whether the glass is empty or full. Either answer would be wrong, because the glass is both half full and half empty. From one side it is empty, from another side it is full.

Half of your life is part of the mundane world, the other half is part of the sacred. And it is unfortunate, but there is no other way -- we have to use the same language for both the mundane and the sacred. So one has to be very alert. To choose the mundane will be missing; if you think of the mundane, you will find the sacred life empty. If you think of the sacred, you will find it overflowingly full.

BELOVED OSHO,
AS YOU WERE TALKING ABOUT INDIAN AND WESTERN SANNYASINS, I FELT WHAT YOU WERE SAYING WAS TRUE -- SOMETIMES THE INDIANS ARE TOO MUCH OF THE HEART. IT IS HARD TO SAY NO TO THEM, YET YOU CANNOT SAY YES TO THEIR EXPECTATIONS AND THEORIES. THEY ARE DEAF.
WILL YOU PLEASE EXPLAIN WHY THIS IS SO?

The question has many parts.

The first part, that the Indians are sometimes too much of the heart... that statement is wrong. One can never be too much of the heart; that is existentially impossible.

The heart and its qualities are such that you can always have more of them. And there is no limit -- not even the sky is the limit.

But I understand your problem. You are saying that you are finding it difficult in certain moments, the people of the East are much too loving; you cannot say no to them and you cannot say yes either.

I am reminded of when I came to Bombay for the first time, I was invited for lunch... I was new, and the people who had invited me here were new. None of us knew each other.

The man had come to Bombay just two or three days before. He is one of the most beautiful men I have met in my life. Along with me, he had invited at least twenty more people. It was beautiful food, but the way they were forcing everybody to eat was just unimaginable. They were three brothers; two of the brothers would hold the person, and the third one would force him -- "One *laddu* more."

And the person would be trying to say, "I will die! Leave me!"

They would say, "Just one..." And this was something unending.

Even the women of the house were helping. People were trying to run out of the room and the women were standing in the doorway.

I asked the man, "Your love is good, and your sweets are good, but there is a limit. That man is saying he will die -- and you are not concerned about his death, you are concerned about forcing more food on him."

What he said to me I have not forgotten. He said, "If we don't do this, my father's soul will be very unhappy."

I said, "My God! Is your father's soul also present here?"

He said, "No, that is not the question. This is our heritage. In my father's day, this was the routine: unless the guest starts fighting and beating you, don't leave him alone. Things have to come to that end."

I said, "Listen, don't do this thing to me -- because I cannot beat you, and neither do I want to fight."

They said, "But our father's soul..."

I said, "You are idiots! Your father's soul must have been born again by now. When did your father die?"

They said, "It must be twenty years."

I said, "He must be in a college somewhere studying. Forget about him, he has nothing to do with it."

He said, "If you say so... But we will feel very guilty."

I said, "If you force anything on me, I am not going to come to Bombay again."

With tears in his eyes, he took hold of my legs. He said, "That's perfectly good. I will not force you. Just one laddu, no fight, but please continue to come. And promise me that at least whenever you come... one lunch at my house, and we will never force you. Just have one more laddu."

I said, "But you *are* forcing me! This is another strategy -- tears, holding my leg; it is no different from holding my neck. It is even worse, because I feel that although it will create trouble for me -- you have forced so many sweets on me -- looking at your tears..."

He said, "What can I do? Just thinking of my father's soul..."

I said, "Drop your father's soul! Do you promise me that if I take this laddu you will not ask anything?"

He said, "I absolutely promise."

But I was not aware of the strategy. It was one brother's promise -- they were three brothers, with three wives....

I said, "My God, it seems soon my soul is going to meet your father's soul! If you have any message, I will deliver it to him. And I will never come again."

And they were all sitting on the floor, holding my leg -- "You have to come."

Love is one thing... this is not love.

Because love would take care of me, see that I don't fall sick. They are taking care of their father's soul, they are not concerned with me.

So I can understand your question, that sometimes their love is too much, their heart is too much. You cannot say no and you cannot say yes either.

But you have to be very clear with the people in the East. Accept their love, be grateful for their love, but when it goes against your reason, "no" is not something that cannot be said. It is not necessarily against love. You are simply protecting yourself, and you have the right to protect yourself. And if you cannot say yes, don't say yes.

And remember: what they are doing is not love, but some formality, some tradition, some convention. This is not part of love. They are fulfilling their own traditional, conventional, orthodox views.

If it were love then food would not be forced; then the guest would be served and allowed to eat whatever he feels like eating, and however much he wants to eat. Love will give that freedom.

It is not heart. The dividing line is very fine -- that's why you cannot understand how to say no. He is so loving that it seems better to suffer a little, but not to say no. But this is not his love.

Love never enforces anything on anyone.

Love never tries to dominate, to dictate.

You call this love? -- two persons are holding onto the man's hands and the third person is forcing a laddu into his mouth, and the man is saying, "I will die! What are you doing? If you had told me that this was going to happen I would have never come."

But they have a certain idea. It has been happening in their family for centuries -- unless a guest starts beating you, you are not a host, not worth the name. A strange idea!

You have to say no. And if they need beating, then it is better that before they force the food, you start beating them. If that is the only thing that will stop them and satisfy them and their father's soul, then beat them before they make you sick.

Be alert, and understand clearly the idea of love. It is non-interfering. It is non-enforcing -- about *anything*.

Love is authentic only when it gives you freedom.

I am reminded of a strange Eastern story that will show you what love is.

A man is in great love with a woman. The woman says, "I am ready to marry you, but there is one condition."

If the man had been aware of a simple fact, that love never makes conditions, he would have said goodbye to the woman at that very point. But he was mad, really blindly in love. He was ready to do anything. He said, "Any condition, and I am ready to do it."

The woman said, "My condition is difficult."

The man said, "Whatever the condition is, don't be worried. You just say it."

The woman said, "Go home and kill your mother. Bring her heart on a plate and present it to me. Only on this condition will I marry you, because only this will give me proof that you really love me."

Blind lovers can do anything. They *are*, not only in this story but all over the world.

He went home, he killed his mother, and he put her heart on a plate... he rushed. He was in such a hurry to reach the woman that he stumbled on the road and fell. The plate broke and the heart was all over the street in small pieces.

And a voice came from those pieces: "My son, are you hurt? I am sorry, but it wasn't my fault. Try to gather the pieces; go home and get another plate, and go to your sweetheart."

Listening to this, it was as if he suddenly awoke from a dream. What was he doing? What had he done? And his mother has not still complained, is not even angry. On the contrary, she had inquired, "Are you hurt? -- because you've fallen on the ground. I have always been telling you to go slowly, but you never listen to me. Now collect all the pieces and go back home."

He collected the pieces, went home, and forgot all about that woman.

The woman waited and waited. One day passed, another day passed. She said, "What happened?" She went to the man's house, found that he had killed his mother. She said, "What happened then? Where is the heart?"

It was on a plate, in fragments. He said, "This is the heart, but something happened on the road that made me turn back. I knew for the first time what love means. I am grateful to you; otherwise I would have never understood that my mother was so much concerned about my welfare. And I cannot forgive myself, that I killed the woman with my own hands. As for you, who asked such a condition...!"

Love makes no conditions.

Love gives you freedom to be yourself, helps you to be yourself.

Even if it goes against his own interest, still, a loving person will suffer himself rather than make the loved one suffer.

Another ancient story...

A woman loved her husband, but the husband never paid any attention to her. He was in love with a prostitute, knowing perfectly well that prostitutes don't love -- because there were many other customers. He was only a customer, not a lover. And in his life he had seen that the day the customer's money is finished, the prostitute's door is closed for that man.

He had destroyed his health, he had destroyed his money, now he was dying. Just as he was dying, his wife asked him, "If you have any last wish so that you can die contented..."

He said, "Yes, I have a wish, but I am ashamed to say it to you."

She said, "Don't be ashamed. This is not the time to be ashamed. I love you as you are -- there is no question of feeling ashamed."

He said, "My only wish is to see the prostitute just once more before I die."

The woman said, "There is no problem."

He had lost all their money, there was no money in the house. She had to carry the dying man on her shoulders to the prostitute's house. She knocked on the door.

The prostitute opened the door and could not believe it. She said, "Am I hallucinating? Is this real? You are the wife of the man..."

The wife said, "Yes, I am the wife and also the lover of the man."

The prostitute said, "Then why have you brought him here? He destroyed your life, he spent all your money and he was mad after me. And to me, once the money is finished, all relationship is finished. He was only a customer. This is a marketplace and he knows it. You are a strange woman!"

She said, "But this was his dying wish. He wanted to see you, and I love him so much that I could not say no. In his happiness is my happiness, and if he can die contented I will feel I have fulfilled my duty, my love."

No complaint about the man, about his whole behavior. No jealousy against the woman.

Love knows no jealousy, love knows no complaint.

Love is a deep understanding.

You love someone -- that does not mean that the other should love you also. It is not a contract.

Try to understand the meaning of love.

And you will not be able to understand the meaning of love by your so-called love affairs.

Strangely enough, you will understand the meaning of love by going deep into meditation, by becoming more silent, more together, more at ease. You will start radiating a certain energy. You will become loving, and you will know the beautiful qualities of love.

It knows to say yes, it also knows to say no. It is not blind.

But it has to come out of your meditation -- only then does love have eyes; otherwise love *is* blind.

And unless love has eyes, it is worthless. It is going to create more and more trouble for you -- because two blind persons with blind expectations are not only going to double the troubles of life, they are going to multiply the troubles of life.

So be silent and be alert. Be loving.

And you can say no with great love. No does not mean that you are unloving; yes does not mean that you are loving. Sometimes yes may mean that you are simply afraid, it is out of fear. So it is not necessarily that love means yes and you cannot say no.

Love with eyes knows when to say no, when to say yes.

Love neither interferes in anybody's life nor allows anybody else to interfere into one's own life. Love gives individuality to others, but does not lose its own individuality.

And it is not a question of Western or Eastern -- what I am saying is applicable to all. Just because you have asked the question as if the problem is because you come from the West...

It has to be understood well: it is not a question of your coming from the West; it is a problem because reason and heart are always in conflict. And the West is more rationalist, but the West has spread all over the world through its empires and through its educational systems. Now it is very difficult to find a purely Eastern man. The West has poisoned everybody.

Reason has become supreme.

So try to understand it in terms of reason and heart, not in terms of West and East. Because even in the East, for the people who are living in their reason -- and all people who are cultured, educated, are living in their reason -- the problem is the same.

The heart has its own language, reason has *its* own language, and they are not necessarily always in agreement. Most probably they are in disagreement, because reason thinks in a different dimension.

I am reminded of Albert Einstein and his wife, Frau Einstein.

His wife was a poet. And he was just the wrong person to be married to -- a mathematician, a physicist. In mathematics, one plus one is always two. In love, one plus one is always one. Languages are so different.

And Frau Einstein was a talented woman; naturally she wanted to show a few of her poems to Albert Einstein, and would have enjoyed being appreciated by the world's most famous mathematician, physicist, scientist.

But she could not see any emotion moving on Albert Einstein's face, or any changes in his eyes. He listened to her poems as if he were a stone statue.

She had written a beautiful piece, talking about the beloved and comparing the face of the beloved with the moon. At that point, Einstein said, "Enough! Stop! This is too much. You don't understand anything about the moon. Do you know its proportions? If a moon were put on a man's body as a head, your beloved would not be found again, he would be crushed to pieces. And who told you that the moon is beautiful? It is a dead rock, with no water, no greenery, no flowers, no trees, no birds. Who told you that the moon is beautiful? What do you mean by beauty?"

The wife was shocked, she could not believe that such a great scientist would talk in such a way. But he was not joking -- that's how reason thinks.

Reason cannot understand poetry; it is not its way.
It is very prose.

Frau Einstein has written in her memoirs, "That was the first and the last time I ever mentioned poetry to him. It would be better to talk to a rock; perhaps the rock might respond better than this man."

The question is not of East and West. The question is between the heart and the reason.

In the East, the heart has been predominant, but it has created a problem which nobody has discussed. I have been looking through ancient scriptures, literature, commentaries -- has anybody ever thought about this problem or not? -- because it is so significant it cannot be ignored.

Because the East is leaning too much towards the heart, it has not developed rationality to its fullest -- but still it goes on talking about theories, reincarnation, heaven and hell. If you were to say that these are mythological, there would be no problem, but people insist that these are rational hypotheses.

And your question is relevant: it becomes so difficult to talk with the Eastern person because he goes on talking about theories which look absurd, stupid, illogical. But to him they seem absolutely valid because he has never been trained in reason. His validity is of the heart.
I will give you few examples so you can understand.

Jainas say that once a snake bit Mahavira on his foot, and instead of blood coming out, milk came out. Now, if you say it is a myth, a parable, a poetry, there is no problem....

The first time I spoke in Bombay, one Jaina monk, Chitrabhanu, had spoken ahead of me. And he mentioned this fact, and gave the reason why milk came out: because Mahavira is so full of love that even when a snake bites him, it is because of his love and compassion that milk comes out -- just a little breakfast for the snake. No anger, no violence...

And for twenty-five centuries Jainas have been writing in their books that this is factual.

I was to speak after Chitrabhanu, and I said, "If it is factual then many things have to be explained: it means that Mahavira's body was filled with milk instead of blood. And the snakebite happened when he was nearabout fifty, so for fifty years... all the milk would have certainly turned into curd. And he used to walk naked, on foot... in fifty years' time, the curd would have turned into butter! And in such heat, in such a hot country, butter is going to become GHEE."

So if ghee had come out of his foot instead of blood, there would be some rationality to it -- but milk? And this is so stupid, that a man is full of curd... he would stink of curd! Fifty years filled with curd and butter and ghee -- just think of that poor man. In the hot season, he wouldn't perspire, he would start flowing with ghee!

So I said, "This is nonsense. The only possibility is: milk comes out of a woman's body, and she has a certain mechanism in her breast to transform the blood into milk. A rational mind could accept it, that Mahavira had the same mechanism in his feet. His feet were nothing but breasts. And strangely... was he expecting that the snake was going to bite him on the foot? Most probably he had breasts all over, so that wherever the snake bit, milk would come out."

And even a woman's breast will not give milk unless she has given birth to a child. So I said, "This goes on and on into difficulties. It is better to simply accept that this is poetry. Don't make it history. Don't try to theorize it, don't try to make it scientific. Simply say that it is a poetic way of saying that he was so loving... how to say it in poetry? So we have expressed it by saying that milk came out, just as the milk comes out of the mother's breast, in love."

Milk has a certain association with love, because the child receives the milk and love from the same breast -- that is his first experience in the world. And that's why humanity is so obsessed with the breast. Painters go on painting breasts and breasts, sculptors go on making breasts and breasts.

Poets, novelists, all kinds of creative people are obsessed only with one object, and that is the woman's breast. The reason is clear: it is the child's first experience of love, of warmth, of the human body, of the other, of the world. It contains so much. So just to give expression to a feeling of love and warmth, milk has been used as a symbol.

But no Jaina is going to agree with me, because then the miracle is lost. Poetry is not a miracle. The miracle is in the historicity of the fact.

So you are right in questioning how to deal with these people. They are so loving, they are so full of heart, but they go on talking about such nonsense... esoteric, occult.

And everybody in the East knows so much that it seems that all are realized souls! Where to stop these people, and where to say no to these people?

You have to be very clear, very loving, but without any compromise. The moment you see that these

people are going into fictions and creating stupid theories -- and their scriptures are full of them -- you have to stop them.

That is one of the misfortunes of the East, that people have forgotten completely that poetry is not history, that poetry is far more significant than history. Then theorizations, rationalizations are meaningless, and the effort to prove them as if they are scientific truths makes the whole East a laughingstock.

My own approach is very simple:

You have to be alert not to allow the heart to start overpowering your reason, just as you have to be alert that your reason does not overpower your heart. Their functions are separate. Reason should function in the world of objects, and the heart should function in the world of human consciousness. And the moment they overlap, there is going to be a certain kind of mess.

And whenever you feel it, that the man is so loving, how to say no to him? don't be worried. It has been my whole life's difficulty -- because everybody in India is so full of knowledge, and all that knowledge is simply holy cow dung, there is nothing in it.

But these people are good, this is the problem. The people are good: very generous, very loving, very helpful. Only their hearts have overrun their heads, so whatsoever they are saying... you have to be a little alert.

And when you say no to them, they feel hurt; they think their love is rejected. So you have to be very careful and very articulate. It is a difficult task -- it was for me, because with my family, my teachers, my professors... everywhere I was in difficulty. Because I could not see how a well-educated professor could be talking such nonsense, without even being aware at all that what he is saying is nonsense. And he is a good man, there is no doubt about his sincerity. It is simply that his reason is retarded. Only the heart has grown, and it has its beauty. But the heart is leading the reason, so they are talking all kinds of nonsense.

I had to stop them -- "Wait a minute. You cannot say this rationally. Either accept it as a poetry or withdraw it."

But the result was that I was expelled from this college, from that university -- and they had no reason. The vice-chancellor said to me, that "We don't have any reason to expel you, you have not done anything that demands such punishment as to expel you. But you should understand our difficulty: you are creating such trouble to so many professors that they are threatening to resign if you don't leave this university. And we cannot afford it, those are our very respected professors."

And I said, "First you should call them and ask them what the problem is, why they are so angry with me."

And the professors said, "It is not a question of being angry with you. You simply raise questions which make us feel embarrassed before the whole class. And people laugh, and we cannot answer. You are destroying the respectability we have established over thirty years, forty years -- you, within half an hour, destroy the whole of it. People lose all respect for us."

And I said, "Have I ever shown any disrespect to you?"

They said, "You never show any disrespect. That is not the question, the question is that we cannot change now. Our whole lives we have lived with certain theories. And we have believed them to be scientific, we have never suspected them. Suddenly you come here, and on each point you create a question and we are at a loss."

One of the professors was a celibate, and he was continually preaching celibacy, that the only spirituality is to be celibate.

I asked him, "I have been in your home, and I see Rama there with Sita, the Hindu god Rama standing with his wife, Sita. What kind of celibacy is this fellow following? And out of this celibacy two children are born -- you should throw this fellow out of your house! But you worship him, and in the university you talk about celibacy. Do you see the contradiction or not? All your Vedic seers were married people, all your Upanishadic seers were married people. You read SHRIMAD BHAGAVADGITA every day, and this fellow Shri Krishna had sixteen thousand wives -- what kind of celibacy is this?"

Now this man took my hand and told me, "Come with me to the vice-chancellor. This is too much -- now either you are going to remain in the university or I am going to remain in the university."

But I said, "I have simply asked a question. You can satisfy me by giving a satisfying answer. Or, you can say that you are greater than all these people because you are celibate and they were not. But why are you worshipping them? They should worship you."

On the way, he asked me, "Should we go to the vice-chancellor or not?"

I said, "It is up to you. Because the whole question will be discussed, and I will insist that the

vice-chancellor have a look in your house. You have made a temple where Rama is standing with Sita and Krishna is standing with Rukmani -- which is absolute hypocrisy; he was married to this woman Rukmani but he never lived with her. How could he manage it? Sixteen thousand wives stolen from other people's houses... he was married to only one woman; the remaining ones were all stolen, forcibly taken. Whenever he saw a beautiful woman, his soldiers would take her -- no consideration of the husband or the children or the old parents, no consideration at all. And still, the hypocrisy is that you are putting poor Rukmani next to Krishna. I will take the vice-chancellor to have a look in your house and things can be decided then and there."

I said, "There is no need for you to resign. You simply don't be celibate, get married! The problem will be solved -- neither I will have to be expelled from the university nor will you have to resign. And if you feel shy, I will find a good wife for you."

He said, "You stop! Don't talk like this, you are almost persuading me. This is seduction!"

I said, "Then come on and see the vice-chancellor."

And we went, and the vice-chancellor listened, and he told me, "You are not wrong, but what can we do? As far as Indian logic is concerned, this man is the best in the whole of India. We cannot...."

I said, "You just think -- this man is absolutely illogical. How can he be an expert in Indian logic? His behavior is so illogical... a celibate worshipping married people."

But the vice-chancellor said, "You had better choose some other university. I will recommend you. I will not expel you, I will recommend you as highly as possible." But no university was ready to accept me, because my fame had reached ahead of me already -- that that fellow is coming to be admitted to the university or the college.

In India it is a problem -- people are not rational. Even those who pretend to be rational, their behavior is very irrational.

They will be very loving, but don't allow them to destroy your reason. The heart has to grow, reason has to become sharp -- because both have to fulfill their functions in the totality of your growth.

A man with a great heart and a great intelligence, without any conflict between them, is truly a genius.

And everybody has the possibility, but everybody is either dominated by logic or dominated by the heart. Everybody is living a lopsided life.

Have you seen any advertisements for circuses? When a circus comes to a town -- I have seen it in many towns -- they have bicycles, with one wheel small and one wheel big. And the big wheel's center is not in the center, it is off-center. So the man riding on the bicycle comes up, goes down, comes up, goes down -- naturally he attracts everybody's attention -- "What is happening?" A man suddenly comes up and goes down... and he is a joker, wearing the joker's dress... and the name of the circus, and the timings and the tickets and everything... A single man will attract everybody -- a simple device.

But seeing that kind of advertisement, I saw that this is the situation of almost every man.

You have two wheels, the reason and the heart.

Somebody's heart is big and their reason is small -- then he goes up and down.

Somebody's reason is big and his heart is small -- then he goes up and down.

Everybody is going up and down -- and for whom are you advertising?

And it is not easy to sit on that bicycle, I have tried it. It is a very difficult job.

But people are living this way -- unbalanced.

You need a balanced life in which reason and heart move in harmony, supporting each other, helping each other. So whenever you see that anybody -- either from the East or from the West -- is disturbing your harmony, stop him.

Stop him lovingly, there is no need to be rude.

But don't be silent, because to be silent is to be rude. You have allowed that man to move in a wrong way, you were not compassionate enough.

Chapter title: Don't be a missionary, be a message

16 October 1986 pm in

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BELOVED OSHO,
YOU HEARD MY PRAYER AND CALLED ME TO YOU ON THE 8TH OF AUGUST.
AS I ENTERED YOUR ROOM, I EXPERIENCED YOU AS A LARGE OCEAN, AN EMPTINESS THAT I HAVE NEVER EXPERIENCED BEFORE. I SAW YOUR BEAUTIFUL BEING, AND I WAS IMMERSED IN THAT EMPTINESS AND BEAUTY. I FELT THAT THE OCEAN'S EMPTINESS WAS FLOWING INTO ME FROM YOU.
AFTER THAT DAY, NEW SONGS AND MELODIES ARE COMING FROM THAT EMPTINESS OF YOURS, AND I DON'T KNOW ANYTHING.
BELOVED OSHO, PLEASE EXPLAIN HOW THIS CAN HAPPEN SO EASILY IN THE MASTER'S PRESENCE. IS IT SO SIMPLE? IT DOESN'T FEEL POSSIBLE FOR ME TO EXIST IN THIS LIFE WITHOUT HAVING HAD THAT MEETING -- IS THAT SO? I FEEL THAT SUCH A FEELING MIGHT NOT HAVE OTHERWISE HAPPENED TO ME FOR MANY LIVES.
PLEASE EXPLAIN THE MEETING OF THE MASTER AND THE DISCIPLE.

Ashok Bharti, the most obvious in life seems to be the most difficult; the most simple seems to be the most complicated.

The reason why it happens so, is because the mind is not interested in the obvious. It wants the challenge of the impossible; only with the challenge of the impossible can the mind fulfill its ego. With the obvious, there is no space for the ego to grow or even to exist.

The obvious is the grave of the ego.

The simple we take for granted, because it is so simple.

Only the far away, the distant, catches our eye, invites us for a journey. Because of this, people have gone around the earth -- people like Columbus. People have gone to the moon, people are trying to go to Mars, people are thinking to reach some day to the most distant stars.

Nobody bothers to enter into himself, and to see the most miraculous, the most mysterious, the most fundamental principle of life, the very source of life -- it is so close, so obvious, so simple.

People may not find anything on the moon; they have not found anything, but they have become great historical figures.

Edmund Hillary has not found anything on Everest, but his name will remain a landmark forever.

I have always been surprised that for at least one hundred years people from all the Western countries have been coming to climb the highest peak of the Himalayas, Everest. No Indian has bothered about it; for the Indian it is so obvious.

The more difficult a thing is, the more attractive it is; the more unattainable, the more mind becomes obsessed.

I have heard, a great psychologist was visiting a madhouse. The superintendent of the madhouse was taking him on a tour, satisfying his curiosities and questions about the inmates.

He became immensely interested in one inmate; behind the bars, in his cell, he was standing naked. On the wall there was a small picture of an ordinary woman, and he was standing in a worshipful mood, tears flowing from his eyes. The psychologist asked, "What is the matter with this man?"

The superintendent said, "Don't disturb him," took him a little away, and said, "He does not like to be disturbed in his prayers, and he is praying almost the whole day."

The psychologist said, "Whose picture is that?"

The superintendent started laughing. He said, "It is nobody, it is just an ordinary woman. He was in

love, but because they belonged to different castes, the father of the woman refused; he became mad and the woman became a goddess. Unattainable, one ordinary woman became a goddess. Now he worships and prays that, `What has not happened in this life, perhaps through prayer and worship may happen in the next.'"

The psychologist said, "I have never come across such a case."

The superintendent said, "Just wait a little more."

In the next cell there was another man who was hitting his head against the wall, and two guards were holding him. The psychologists said, "What has happened to him? Why does he want to hit his head on the wall?"

The superintendent said, "He has gone mad. He wants to commit suicide, and it is such a problem to watch him continuously -- he hurts himself."

"But what is the cause of his madness?"

The superintendent said, "That's why I was telling you to just wait a little. He got married, and the marriage has been such a disaster that he is in the madhouse. He wants to commit suicide. Because sooner or later he will be sent out of the madhouse, and again be in the hands of that woman. But it is the same woman! And to avoid her, he wants to commit suicide."

The psychologist said, "My God, it is the same woman the other man is praying to get in his next life? -- because he missed the train this time! And this poor fellow did not miss this time -- now *he* wants to jump out of the train. He can't even wait for the station to come."

Life is not logic. Life is love.

Logic is a complicated phenomenon.

Love is simple, innocent communion.

Life is closer to music than to mathematics, because mathematics is of the mind, and life throbs in your heartbeats.

Ashok Bharti, you love me and that opens the door for all the mysteries possible.

People say love is blind because they do not know what love is.

I say unto you, only love has eyes; other than love, everything is blind.

Once your eyes of love are opened, things which you have never dreamed of start becoming realities; new songs that you had never thought yourself capable of, new poetries, with such insights that you cannot believe that you have written them.

This is the reason why all the ancient scriptures don't have the names of their authors -- because the authors could not believe that they were the writers of the UPANISHADS, of the VEDAS. They could not believe it. At the most, they have been vehicles; they were possessed. Some universal energy has taken possession of them, and what they have written has nothing to do with them. They have not signed the scriptures that they have written.

It is very difficult to find out who are the sculptors of the most beautiful ancient statues of Gautam Buddha, which have never again been paralleled.

The grand architectures of the caves of Ajanta, Ellora... it seems almost superhuman work, and the people have not even signed their names because they never believed that they were doing it. They experienced that existence was using them as instruments, and they were blessed and grateful that they had been chosen to be instrumental. Existence has been compassionate towards them; they are enough rewarded.

Ashok Bharti is a poor man, but has a very rich heart; and to have a rich heart is the only real richness in the world. He has the potentiality of becoming a great singer, a great poet, a great composer, but he was not aware of it. He had come just to see me; he's my old sannyasin. And knowing that to me, religion means celebration, he brought his *khanjhari* -- just to sing a song to me; what else to bring as an offering? He was very shy in asking, "Can I sing a song in Your presence?"

I said, "This is the most beautiful present anyone could have brought to me. You can sing every day." And I have been watching him for almost one month -- the depth, the significance, the meaning of his songs has been deepening. His courage is growing, he is no more hesitant, he is not worried that so many people are watching. He is not a public singer -- he's just like everybody else, a bathroom singer.

It is strange -- in bathrooms you will find the great singers of the world, but the moment you bring them out of the bathroom they become dumb. Everybody is a good conversationalist. The whole world is agog with people talking to each other, but just put somebody on a pedestal, and he looks at the crowd watching him and his heart starts sinking. These are the same people he has been talking to separately, privately. But to be observed with thousands of eyes... a fear arises that, "If something goes wrong, I will become a

laughingstock before so many people."

I have been watching Ashok. The first day there was that fear. Slowly slowly, the fear has disappeared; on the contrary, a fearlessness, a strength.... And he has been creating his own songs, tremendously beautiful -- not composed by the mind, but arising out of his love and out of his heart. They have a totally different beauty.

It is true, Ashok, that if you love me you will feel in my presence as if you are disappearing into a vast emptiness, or into a vast fullness.

Beyond human mind, emptiness and fullness mean the same thing.

Love makes you empty -- empty of jealousy, empty of power trips, empty of anger, empty of competitiveness, empty of your ego and all its garbage.

But love also makes you full of things which are unknown to you right now; it makes you full of fragrance, full of light, full of joy.

An ancient story is, a king is getting old.... He has three sons, and all are intelligent. They are triplets, born together, so there is no question of who is the eldest; otherwise, there would have been no problem, the eldest son would have been the successor. The problem was, who out of the three is going to be the successor? They are all of the same age. In horse riding they are all of equal efficiency; in archery they are equally great. In every field it is impossible to decide who is the best of the three.

He asked his master, an old wise man living in the forest: "I am getting old, and somebody has to succeed me and take care of the kingdom. And I am in great difficulty: can you give me some idea how to choose the right person?" And the wise man gave him some advice.

The king came back, and he gave an equal amount of money to all three sons and told them -- because they all had their own palaces -- that, "With this money, you have to manage to fill your palaces completely. And after seven days I will come to see: whoever succeeds in filling the house totally, better than the other two, is going to succeed me as the king of the kingdom."

They were puzzled, because the money was not that great. They thought of many things, but the palaces were big -- how to fill them completely?

The first prince went to the municipal corporation and asked, "From today, all the trucks that throw the garbage of the town outside the city should throw it into my palace -- because with that money only this much is possible, to fill the palace completely."

He filled the palace completely. The whole neighborhood was angry; even the traffic on the road stopped -- because it was stinking. But they could not do anything -- he was the prince, and it was a question of a certain test. The king himself has asked.

The second prince was very much worried... asked many people. But they said, "With such a small amount of money it is very difficult. What your brother has done... he has filled the house; you can do something similar. Just purchase cheap grass, fill the house." He purchased cheapest quality of grass, which even animals were not ready to eat, but still the house was not full; it was only half full.

They were both worried about what the third brother was doing, because he looked absolutely unconcerned. Six days had passed and he had not done anything. And the seventh day came, and by the evening, as the sun set the king came with the wise old man.

It was impossible to come close to the first son's house. The king said, "This idiot, he has really filled the house -- but with garbage! It is disgusting, I am feeling sick."

But the old man said, "You had asked... and we have to go and see. Just have a little patience. You need not stay long; just have a look to see whether he has filled the house or not."

They saw it.

They went to the second son's house.... It was not better, but it was not worse either. It was rotten grass, but the house was half full.

The king was very much disappointed -- so much so that he thought that it would be better not to go to house of the third prince. Because these idiots... what they have done is not worth seeing.

But the wise man said, "You have to go, because the decision has to be taken."

They went to the house of the third young man. They entered the house, and they were puzzled -- because it was absolutely empty. He had even removed the furniture, the paintings, the statues, other things of the house... everything was removed. The house was utterly empty.

They asked the son, "What have you done?"

He said to the father, "You just see, it is full."

He looked around. He said, "It is absolutely empty, you are befooling us."

The wise old man said, "Don't be angry with him; it is full, but it is full with something that you are not acquainted with. What he has done is that he has just purchased candles and put the candles all over the house -- it is full of light." Light is not material, it is not objective.

The word `objective' is beautiful; it means that which objects to you. You want to go through the wall. The wall will object, will prevent you; the wall is objective.

Light is immaterial. It is a strange phenomenon on the earth. In a sense it is outside you, can be called objective, but in another sense it is not creating any objection -- you can pass through it, it is immaterial.

It was thought for centuries that light had no weight; just recently they have discovered that it has weight, but it is almost neglible. When the sky is without clouds and the sun is burning hot, all the rays that fall on five square miles will have some weight that can be detected. If we could collect all those rays, they would give you a little sense of weight.

So in a way, light is part of the objective world, and in a way it is part of the non-objective world.

The old man said, "You don't understand the boy."

And the boy returned most of the money. He said, "This was too much. I could have filled the house in many other dimensions also. I could have brought music into the house, which has no weight. I could have brought incense into the house -- the fragrance has no weight, and it would fill the house. But I thought that would be doing too much. This is enough -- and why waste your money? You take your money back; a small part of your money was enough."

Ashok, when you are in love, in a way you feel as if you are disappearing into an emptiness as far as the material world is concerned. But on the other hand, you are entering a new kind of fullness -- immaterial, spiritual, not of this world.

But this is not the only world. Something transcendental, something from the beyond....

And I can see your love. This whole month it has been growing, as if spring has come to you, new green leaves, new flowers, a new perfume, and your heart is full of new visions.

Just continue dissolving into love.

That's the meaning of disciplehood: dissolving into the love, dissolving into the presence of the master; just becoming one with his heartbeats. And songs will shower on you, and flowers of unknown, unexperienced fragrances will grow in you.

You are on the right track. Just don't look back -- and don't stop anywhere, because this is a journey that only begins but never ends.

BELOVED OSHO,
I WONDER WHETHER AS YOUR DISCIPLE I CAN BE UTTERLY SELFISH, TO FIND MY WAY TO ENLIGHTENMENT WHATEVER I AM DOING, OR DO I HAVE TO FULFILL A CERTAIN FUNCTION FOR YOU TO SPREAD YOUR VISION?

It has to be understood very clearly that nobody has a duty to spread my vision, my message to the people.

I hate the very word `missionary'. These are the ugliest creatures on the earth.

I don't want to create missionaries.

You have to be utterly selfish, concentrated on only one aim: becoming enlightened.

Of course, as you become enlightened, your light will start reaching to others. My message will start vibrating through you, through your love, without any effort on your part.

It has never been said: "Be utterly selfish." All the religions of the world have been teaching, "Be altruistic," and they all have failed, because their very foundation was wrong.

You don't know what truth is, and you start spreading the message about truth. You are lying.

I have asked Christian missionaries, "What is your experience?" They don't have any experience. What they have is degrees from theological colleges. Somebody is a D.D., a doctor of divinity. Because he has written a thesis, he has become a doctor of divinity -- and he knows nothing about divineness, he has never tasted anything that he can call divine. He has never had a single moment in his life when he has touched the beyond; he had no time -- he was reading books and writing his doctoral thesis. He was concerned with words, not with experiences.

I lived in Jabalpur for at least twenty years, and Jabalpur has Asia's biggest Christian theological college. It prepares missionaries -- that's its function.

The principal was very much interested in me. I asked him, "Be sincere: do you really feel that you have something more than the body and the mind? Have you experienced anything of the soul?"

He said, "I have read about it, and I trust that the people who have written about it are not lying."

I said, "It is possible they were also in the same position as you are, that they had read other people whom they believed could not lie -- but you cannot be certain unless you experience. And what about your professors? And you are preparing three thousand missionaries per year; you are giving them degrees to go all over Asia to convert other people to Christianity. This whole game is hypocrisy. None of your teachers, none of your students has any taste of meditation; none of them has encountered God. And I think none of them is ready to be crucified like Jesus Christ."

I asked him, "Are you ready to be crucified like Jesus Christ?"

He said, "What kind of question are you asking? I have children, I have my wife, I have my old parents."

I said, "Jesus also had his old parents. And you are almost sixty; he was only thirty-three. Then why are you hanging a golden cross on a golden chain around your neck? Because as far as I understand, the neck has to be put on the cross -- not that the cross is golden, hanging around your neck on a gold chain."

He said, "I was thinking that one day I would ask you to speak to my college students" -- they had almost five thousand students -- "but now, I have dropped that idea. You can disturb the whole thing."

And the same question, you are asking me.

I am not *converting* you. I am trying to explain to you how to transform yourself, how to become more luminous, how to become more alert, more conscious. And if that consciousness brings you experiences which are not available ordinarily, and those experiences have an intrinsic quality that they have to be shared, then share them. But don't try to impose any ideology on anyone.

You love me. Naturally the desire arises that others should also love me.

But the only right way is that you should come to a state that others start loving you.

I can be connected through you to others; not by your words, but by your life.

You are not to be a missionary.

You have to become a message yourself.

People should ask you, "What has happened to you? Why do we feel such a magnetic attraction towards you? Why do we feel that you are hiding some treasure from us? Why do we feel that you have moved far above our ordinary visions?"

Then share your experience; there is no need to convert anybody.

And when somebody comes on his own accord to be transformed, to learn the whole science of living in a new way, it is totally different. When you go to people to somehow convince their minds that your ideology is better than their ideology, it is possible that you may convince a few people with your ideology, but it is not conversion. They remain the same.

The Catholic, the Protestant, the Hindu, the Mohammedan, the Jew, the communist -- what is the difference in their lifestyle? If you insult any of them, they are going to react in the same way.

I am reminded of a beautiful story.

Gautam Buddha is passing near a village which consists of high caste brahmins only. They are very much against Gautam Buddha, they have all gathered outside the village to condemn him, to abuse him. He stands there listening to their abuse, their allegations, their lies. Even Ananda -- who has been with him all these years -- feels angry. Because they were born into a royal family: they were warriors, their whole training was to fight. But because Gautam Buddha is present, he controls himself; otherwise he would have killed one or two people then and there.

Gautam Buddha said to them, "You see that the sun is going to set soon, and we have to reach the other village before the sun sets. If you have not finished all that you wanted to say to me, I will make a point that when I return I set aside enough time to listen to you again. And in two days, I will be returning along the same route -- so it will be very kind of you if you can wait just two days."

One man from the crowd said, "You don't seem to be disturbed at all. And we are not just saying things to you -- we are abusing you, insulting you."

Gautam Buddha said, "You have come a little late. If you had come ten years before, you would not have gone back alive. I am also a warrior. There would have been bloodshed here; not a single man in this crowd would have gone back alive. But you have come a little late.

"In the village just before this village, people came with sweets and fruits. And we said, `We eat only once a day, and we have taken our food, so it would be very kind if you would take these things back with

you. We are grateful.' What do you think they did with those sweets and those fruits?"

Somebody said, "They must have distributed them amongst themselves; *they* must have eaten them."

Buddha said, "You are intelligent. Do the same: whatever you have brought, I don't accept; take it back. Because unless I accept your insult, you cannot insult me; it is a two-way affair. It is your mouth, you can say anything -- but unless I accept it, you are just talking into the air. Just go home and say all these things to each other; enjoy. And I will be coming again after two days, so be ready."

They were shocked, and they could not believe -- what kind of man is this? When they moved on, Ananda said to Buddha, "This is too much. There were moments when I was going to jump and hit the man! Just because of you, I tried to control my temptation."

Buddha said -- *and remember it* -- he said: "What those people were saying has not hurt me. What *you* are saying hurts me. You have been with me for so many years, and yet you are not aware enough to know what to take and what not to take? Can't you discriminate?"

I want you not to become missionaries, I want you to become messages.

And that is possible only if you are utterly selfish, so that before you start helping others, you have helped yourself; before you start enlightening other people, you are enlightened yourself.

That's what I mean by being selfish.

Whatever you want to spread must be your living experience.

BELOVED OSHO,
THESE DAYS HERE WITH YOU ARE CERTAINLY THE MOST BEAUTIFUL. DOING NOTHING, SO MUCH TIME TO SIT SILENTLY IN THE GARDEN, IN MY ROOM, AND WATCH THE TREES DANCING IN THE WIND, SPARKLING IN THE SUN... SO MUCH BEAUTY.
MY MIND IS FINALLY GETTING USED TO THE IDEA OF BEING TURNED OFF. I AM SO PEACEFUL, SO HAPPY. NOW, TODAY, AGAIN GOING INSIDE ON THIS PATH OF SILENCE, WITH THOUGHTS DRIFTING AWAY AND EMPTINESS SURROUNDING ME, I AM AWARE OF A TENSION INSIDE ME AS IF I AM HOLDING ON TO SOMETHING.
MY BELOVED MASTER, WHAT AM I HOLDING ON TO, AND HOW DO I LET GO?

It is not difficult to find out what you are holding on to, what your subtle tension is inside.

You are feeling peaceful, you are feeling silent, you are feeling blissful as you have never felt. Hence, side by side a fear must be lurking inside: soon you will be going from here -- will this peace, this silence, this blissfulness remain a part of you? Or the moment you are away from me, will this disappear?

This fear is not only within you, it is in every disciple's mind, that when you are here it is one thing and when you go back to the marketplace, into the world, you will find it more miserable, more saddening than before because now you have something to compare it with.

Have you seen? -- by the side of the road you are standing in darkness, and a car passes with its headlights on. The darkness disappears for a moment. The car is gone, but strangely enough after the car is gone the darkness is greater than it was before the car had come. You have seen the light. Now there is a comparison.

This fear is natural.

Only one thing can be done about it, and that is not to repress it but let it surface. You are repressing; that's why you are not finding what it is that is troubling you somewhere inside. Allow it to surface. Experience that fear also.

Accept the fear, and accept the challenge of the fear. Tell your mind that "It does not matter where I am. Whatever I have experienced, it is *my* experience and I can create it again."

It may have been triggered in my presence, but it is not *my* experience, it is your experience.

Let it be settled deeply in you that it is *your* experience, it has nothing to do with me. I may have been a catalytic agent, but the experience is yours.

And now, once it has happened, you can create it again anywhere in the world. Maybe in the beginning you will find it a little difficult, because you have become accustomed and associated it with my presence. But it is not dependent on my presence.

It is just as if you light a candle with another candle -- but once the candle is lit, it has its own flame. Perhaps in the beginning it needed to be close enough to another flame, but once it catches the flame, it has its own, it is no longer dependent.

And when you go away, you will experience what I am saying -- but give it a chance. Don't decide that "Now it cannot happen because the master is not here."

The master was needed to make you aware that it is something within you.

Now you have seen it. Close your eyes anywhere, and you can recreate the silence, the beauty, the bliss. You can even recreate the presence of the master -- that is the most difficult part, but not impossible. It depends on how intense is your love, how deep is your trust.

But no need to try it.

First try those things which you can create within yourself. And once you have created all those things then you can try the tremendously beautiful experiment of creating the presence of the master.

So don't be worried; just bring your fear to the surface.

And it is not only in you, it is in everyone. It is something in the nature of things. So don't give it too much importance either; just accept it as a natural phenomenon which will disappear by your little experiments away from me.

I guarantee it will disappear, because I have guaranteed it to thousands of my sannyasins and it has disappeared from their lives. There is no reason why it should not disappear from your life. The principles are the same, there are no exceptions.

BELOVED OSHO,
I SEEM TO BE SO UNCONSCIOUS SO MUCH OF THE TIME, SO VERY UNAWARE AND JUST SIMPLY INVOLVED IN LIFE AND LOVING LIVING IT.
WHEN YOU SPEAK ABOUT THE TOTALITY AND INTENSITY OF THE SEARCH, AND HOW NOTHING ELSE REALLY MATTERS, AND HOW IMPORTANT IT IS TO LET NOTHING BECOME A DISTRACTION, I FEAR I WILL NEVER MANAGE IT.
IN MY HEART I FEEL NOTHING ELSE DOES MATTER, YET I AM NOT LIVING IN THIS AWARENESS ALL THE TIME AND IN EVERY SITUATION.
WOULD IT BE GOOD FOR ME TO TRY TO BRING THIS AWARENESS TO EACH AND EVERY MOMENT, EVEN IF IT REQUIRES INTENSE EFFORT? IF YOU FEEL THIS IS GOOD FOR ME, I WILL TRY IT EVEN THOUGH I AM AFRAID I MAY LOSE SOME OF THE FUN AND SPONTANEITY AND EASE OF JUST LIVING, AND EVEN THOUGH I DON'T KNOW IF I CAN MANAGE IT.

Maitri, the question is significant for everybody. Because I am speaking to so many people -- not only those who are present here, but also to those millions who are not present here but will be hearing my words or reading my words.

It becomes a very difficult affair, because people are different in many ways. And certainly no two persons are the same. And the danger is that you may start doing something which is not meant for you.

A simple criterion should be remembered: whatever feels good for you -- blissful, peaceful, spontaneous, happening on its own accord -- that is your path.

But I have to speak also to those people for whom nothing is spontaneous, for whom the most difficult thing is to relax, for whom the most impossible thing is just to sit and not to do anything. They also need every help. To them I say, "Live with total intensity, with total effort" -- because that is the easiest thing for them. And whatever is easy is close to truth.

Maitri, for you that would not be the easiest thing. You would have to make effort *against* yourself; it would not be natural, it would not be spontaneous. You would be forcing yourself, and this will destroy the whole beauty and the peace and the silence that you are already feeling.

If you are feeling silence, peace, a beautiful energy through spontaneity, through relaxation, through let-go, then that is your way.

Everybody has to find out what is close to his heart.

I am speaking for many people of many types.

You have to find out what is right for you. If you start doing *everything* that I am saying, you will get in a mess.

You simply do that which your heart supports.

And the heart is never wrong, remember. The mind can be right, can be wrong. The heart is always right, there is no question of its being wrong.

So whenever your heart feels at ease with something, then go with it -- root and all. Then don't look back and don't bother about what others are doing. Let them do *their* thing; you do *your* thing.

Because the religions of the past emphasized only one method, naturally that religion became only for one type of people. It is because of this that there are three hundred religions on the earth.

And I want only one religiousness.

All those three hundred religions have some kind of truth and some kind of validity to them. But they are specializations of a certain method, applicable to certain people -- and that has made the whole world irreligious.

For example, effort is the way for Mahavira. Even to mention the word `let-go' is to support laziness. `Mahavira' is not his name; his name was Vardhamana. He is called Mahavira because his attitude and approach is that truth has to be conquered. It is not a love affair, it is a war. And Mahavira has won the war; that is why he is called the great warrior. `Mahavira' means the great warrior.

Now, it creates trouble. His method is suitable only to a certain type of person -- the warrior type. But because of his own teaching, his followers -- who all came from the *chhatriyas*, the warrior race in India -- had to drop their profession of being warriors, because that is violence.

Now they were in trouble -- what to do? They could not be brahmins because a brahmin is only born. You cannot become a brahmin by studying or by doing anything, there is no way. A brahmin is only born, you cannot be converted into a brahmin. So these people could not be brahmins.

These people could not be *sudras*, untouchables, because they were high caste Hindus, second only to brahmins. They had their own pride.

The only way for them was to become businessmen. So all the Jainas in India are businessmen. They could not become cultivators, gardeners, because in cultivation or gardening you will have to cut trees -- and that is violence, because trees have life. So all other areas are rejected.

And these business people are not trained like Mahavira. He was trained in his youth as a warrior, as a fighter, and he brought his fighting qualities to his search for truth. Now, these business people are not trained for fighting.

If somebody comes and says that truth can be purchased, they will be ready! But "truth has to be conquered"? -- that just seems to be out of reach. `Conquered'... that is beyond their scope.

All they can do is worship Mahavira. Twenty-five centuries have passed, and Jainas have not been able to produce another man of the same caliber as Mahavira. What is the reason?

He represented one type, and he preached for one type, but it was an accident that the people who followed him were not of that type and cannot be of that type. So they have remained in a limbo, they cannot move anywhere.

Business they can do. And they have created the most beautiful temples in India, the most beautiful statues. Worship they can do. But fighting? That is simply not possible.

So a strange phenomenon... the teacher they followed was of a different type. They were impressed by his unique quality, he was a man of steel. But his followers can simply praise him; they cannot do what their teacher has done. And this is not only with Jainas, this is the situation with every religion.

And there is no necessity that your child will be of the same type as you are. But by a certain calamity we have accepted the idea that religion comes by birth. This is simply stupid. It is as if a doctor's son becomes doctor because he is born to a doctor. He need not go to the medical college -- what is the need? And if he is the son of a doctor whose wife is also a doctor, then there is no question -- in his very blood and bones he is a born doctor, he needs no certificate.

It is good that we don't do this.

But in religion we *have* been doing it.

I have seen people who are born into a religion where devotion is not allowed. It is not for the devotional type, but the person *is* of the devotional type. Somebody is the type who can easily move with a negative approach, and for somebody else a negative approach is simply impossible; unless something positive is there, he cannot take a single step.

My own suggestion is that religion should not be something decided by birth; a religion should be decided by the person himself according to his feelings. Wherever he feels good, growing, wherever he feels joyous, wherever he feels a certain magnetic attraction, that is his path. It does not matter whether that is the religion he is *born into* or not; that is the religion he is *born for*.

But that is possible only if everybody is freed from religious slavery, and we allow our children to be acquainted with all kinds of religions, all kinds of methods. And if we tell them to feel, to move with different kinds of people: "Go to different temples, go to different schools, go to different masters, and feel your way." And wherever he feels that this is his nourishment, then the parents have to bless him to go on

that way.

It does not matter if you feel nourished in the company of a Mohammedan Sufi, it does not matter if you feel nourished in the company of a Buddhist monk; the whole question should be decided by your own heart.

And the heart never leads you wrong. If you allow it, it will give you clear-cut indications that you are on the right path. Peace, silence, bliss, benediction -- all will be coming more and more, and the scope will become wider and wider.

BELOVED OSHO,
WHO IS THE BLESSED ONE?

The one who is asleep in you is the blessed one, but unfortunately he is sleeping and snoring.

He has to be awakened, and the moment your sleeping consciousness becomes wakeful you start feeling blissfulness. The highest peak of your bliss makes you feel to go beyond humanity. That is the moment of being the blessed one; you have become part of the universal blissfulness.

But people are so asleep.

I have suffered so much from people's sleep. Because I used to travel continually in India; mostly I was in an air-conditioned coupe, but sometimes there was another person in the coupe also. And sometimes a coupe was not available so there were four persons.

Once it happened, I was coming from Calcutta in a four-person room. And I have seen many snoring people, but I will not forget those three fellows. They had a certain harmony: one would snore and the other two would remain silent, and then as he would stop, the second would snore louder than the first and the other two would remain silent. And as the second would stop, the third would snore loudest of all, and the other two would remain silent. And the circle went on.

I heard this for one hour and then I said, "This is impossible. I don't want to interfere in anybody's life, but these three people are interfering in my life."

So as the third stopped, I snored so loudly that all three became awake. And they saw me snoring with open eyes, so they could not believe... they could not believe it. They looked at each other like, "What kind of man is this? His eyes are open." And I was not blinking my eyes. All three got up from their seats and came close to me.

I said, "Listen, if you want to sleep, stop this harmony that is going on. Otherwise, I will not allow *any* of you to sleep."

One said, "But you are awake and you are snoring?"

I said, "What else to do? -- because I cannot sleep, so the question of sleeping and *then* snoring does not arise. You don't allow me to sleep! First let me sleep. Then perhaps I may fall into the harmony, something may happen; but first let me sleep. And how are you managing?"

They said, "We three are brothers."

I said, "You are great brothers."

They said, "What to do? -- it is such a difficult matter, even in our family. Our wives don't sleep in our rooms; we three brothers have to sleep in one room. So, slowly slowly, a certain harmony has arisen."

I said, "That's perfectly good, but in just one night it will be very difficult for me to get into the harmony. Something has to be done."

So we had to come to a conclusion that those three fellows would play cards while I slept for a few hours, and then they would have their harmony and I would sit and listen. But listening to them was also beautiful, because... how were they managing any sleep?

Everybody is carrying the blessed one, but it needs to be awakened.

The blessed one is not a certain talent. It is not like being a musician: a few people are musicians but EVERYbody cannot be; a few people are painters but everybody cannot be; a few people are poets, dancers, actors, writers -- these are talents.

The blessed one is not a question of talent. It is your very nature.

It is your self-nature, it is your intrinsic quality.

It is up to you how long you want to be miserable and asleep -- you are free. The moment you decide that enough is enough, you will have the same experiences as any Gautam Buddha or Ramakrishna or

Raman Maharshi -- these are not talented people. Kabir or Raidas or Farid -- these are not talented people, they are just ordinary human beings.

But as far as their blissfulness is concerned, they have reached to the same peak as Gautam Buddha. It is your birthright.

Beyond Enlightenment

Chapter #15
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BELOVED OSHO,
EVERY TIME WHEN PEOPLE ASK ME, "WHAT IS OSHO IN YOUR LIFE?" -- I ANSWER THAT YOU ARE MY MASTER. BUT THE PEOPLE DON'T UNDERSTAND, EVEN IF I TRY TO EXPLAIN. WHAT IS THE REASON FOR IT? WHY CAN'T I EXPLAIN IT WITH SUCCESS?

Life is beautiful because there is so much which cannot be explained.

It would have been a disaster if life consisted only of things which can be explained.

Just think for a moment: if everything could be explained, then there would be no mystery, then there would be no poetry, then there would be no secret. Then everything would be utterly flat and boring.

Life is not a boredom because there are dimensions in it that you can go on exploring, yet you can never come to explanations. You can experience much, yet even that which you have experienced cannot be translated into words.

You fall in love. Since the very first man, millions of people must have fallen in love; yet love is still a mystery, you cannot reduce it to knowledge. The moment you try to reduce to knowledge, it slips out of your hands. And it is good that it is so miraculous that generation after generation, millions of people go through the experience; they know what it is, yet they cannot say what it is.

All that can be experienced is not necessarily explainable, and all that can be explained is not necessarily experienceable.

Mathematics can be explained easily, but there is no corresponding experience. Science can be explained easily, but even the greatest scientist is not transformed by his knowledge. But an anonymous poet not only gives birth to poetry, he also goes through a deep revolution, a rebirth. His poetry is not just a composition of words; it is the juice of his very life.

The greatest poets have not been able to explain their own poetry.

Once Coleridge was asked by a professor of literature.... The professor was teaching at the university and he came across a point in one of Coleridge's poems where he was doubtful about the meaning. He was a sincere man. He told the students, "You will have to wait at least one day. Coleridge lives in my neighborhood; I can ask him exactly what he means."

The professor went to Coleridge that evening. Coleridge said, "You have come a little late."

He said, "What do you mean a little late? You are still alive."

Coleridge said, "It is not a question of my being alive or not. When I wrote these lines, two persons

knew the meaning; now only one knows."

Naturally, the professor inferred that that one person could not be anyone else but Coleridge. He said, "So I have *not* come too late. Tell me what the meaning is."

Coleridge said, "You have not yet got the point. When I wrote these lines, two persons knew the meaning -- Coleridge and God. Now only God knows!

"I myself have been wondering. Many times I have read it and wondered -- what is the meaning? It is groovy! -- but very slippery. You feel that you are just about to catch it and it is gone just like a breeze. I am sorry. I have certainly written these lines, and I know there *is* some meaning, and I *feel* it, but you will have to forgive me. I cannot even explain it to myself, how can I explain it to you?"

It is not only so about poetry. Anything significant in life....

Picasso used to get very angry whenever anybody would ask the meaning of his paintings. And he was not an angry man. He was a very beautiful, loving person. But the moment you ask the meaning of his painting, you have touched him from the wrong side.

He would immediately get very angry. He would say, "This is strange. Nobody asks a roseflower what its meaning is. Nobody asks the stars what their meaning is. Nobody asks a bird on the wing what its meaning is. Nobody asks a sunrise or a sunset what its meaning is. People simply enjoy the beauty; nobody bothers about the meaning. Why are people after me? I am a poor painter. All that I can say is that it is beautiful. But that is not its meaning, it is its impact on a sensitive being."

Meaning is rational. And the experience of mystery is supra-rational.

Your question is significant, and it must be the question of many other disciples.

People ask you what the relationship is between you and me. Just to say that I am your master neither satisfies them nor satisfies you. How can it satisfy them when it does not satisfy even you? -- because it is not just a relationship like somebody is your father and somebody is your mother and somebody is your brother. Once you have said that somebody is your father, everything is explained. Nobody bothers you anymore, that `What do you mean by father?' and....

The relationship with the master is not of the same category as all other relationships. It is intrinsically different.

It is love, but not only love.

It is love with a center of trust.

Love alone is unexplainable, and now it has joined hands with an even greater mystery. Trust is absolutely something of another world.

In this world, there is distrust in everybody. Even in people who love each other, there is no trust. There are friends who can, if there is need, die for each other -- but there is no trust.

In the Middle Ages it used to happen....

A very strange and ugly thing was in existence in Europe. Whenever a warrior would go to war, he would put a lock on his wife so that she could not make love to anybody, and take the key with him. A strange device it was... those locks are still exhibited in the museums of Europe.

You cannot even trust your wife! And if you cannot trust your wife, do you think a master key cannot be found? The goldsmiths who made the locks also made extra keys!

One prince was going to war. His only fear was about his beautiful wife. He was afraid that if the key were lost in the war then for the rest of his life he wouldn't be able to make love to his own wife. So he thought it would be better to give the key to one of his best friends. They were so close that they would have died for each other, so there was no question of distrust.

He gave his friend the key and told him, "When I come back I will take it back. So keep it safe."

He had gone not more than a half mile out of the town on his horse when he heard a fast horse approaching him from behind. He looked back, and his friend was coming, shouting, "Wait!"

He said, "What has happened?" Just five minutes ago he had left him perfectly healthy, and there had been no problem.

The friend said, "You gave me the wrong key!"

In this world, there is no trust at all.

When love is joined with trust, it becomes even more difficult to explain it. It becomes more mysterious.

And thirdly, as love and trust grow to their optimum, something comes which can only be called `surrender'. It is not a good word, but there is no other word as a substitute.

Surrender makes the whole thing absolutely not of this world. You cannot give any reason, you cannot give any explanation. The only way is: whoever asks, tell him that it is something like a thirsty man finding

water in the desert. His every fiber is just thirst, and the water quenches all thirst. A great peace descends.
The master is not a person.
The master is only a presence.

If you are thirsty enough for the unknown, you can drink out of this presence and be quenched.

Anybody who asks you the question, tell him, "Come with me. There are a few things which cannot be explained, but I can take you to the place where perhaps you may also experience them. Your question itself shows that there is some interest in you -- perhaps a deep, hidden desire. Who knows? -- it may become aflame in the presence of the master. Who knows? -- surrounded by disciples and their love and their trust and their surrender, and the presence of the master, something may transpire in you. One thing is certain: if something transpires in you, you will become dumb the way I am dumb."

Accept your dumbness, but create a quest in the person who is asking only for a verbal answer. Use that situation. A verbal answer is of no use. You just say, "I have experienced something, which is untranslatable into any language, but I can take you to the river. You yourself can drink. Your experience will be the only explanation."

And I repeat again: Life is beautiful because there are so many unexplainable dimensions to it. That is its richness. If everything is explained, all juice will be lost; you will be fed up, bored to death with a life which is explained.

What transpires between a master and a disciple is one of the peaks of unexplainable experiences. Don't destroy it with any explanation.

It is a crime to destroy the unexplainable by bringing it to the level of explanations, because you have killed. It is almost like a bird on the wing in the sky... it is so beautiful in its freedom; the whole sky belongs to him, all the stars belong to him... no limits, no barriers. You can catch hold of the bird; you can make a beautiful golden cage and you can put the bird in the cage. But remember, it is not the same bird that was flying in freedom in the sky under the stars. Factually it is the same bird, but spiritually no -- because where is the freedom and where are the stars? Where is the sky? Your golden cage cannot replace what you have taken away from the bird. It has lost its soul.

The same happens when you try to explain something which is unexplainable. You bring it into the cage of language, of words -- beautiful words, but the soul has disappeared.

Don't do it. I know it feels a little awkward when somebody asks and you cannot answer -- you feel embarrassed.

It is better to feel embarrassed. But don't commit a crime against the mysteries of life. Tell the person, "I am feeling embarrassed because I cannot say it. Not that I don't want to say it -- I would have loved to say it to you but I cannot, because saying it means killing it. I can take you to the window from where you can see the open sky, I can take you to the man. Perhaps your heart will start dancing in the same way my heart dances within me. And in deep silence, you will understand what it means to me.
But only when it starts to mean something to you."

People will be asking you many questions. Use their questions to invite them towards the same light, towards the same bliss, towards the same truth.

Don't answer -- because you cannot answer, and whatever you say will fall flat.

Resist the temptation of being knowledgeable. Accept your inarticulateness. But invite the person.

Perhaps out of ten, one may turn up. And one never knows -- by coming here, he may turn on!

BELOVED OSHO,
I AM OLD, AND HAD BEEN A BUDDHIST FOR OVER THIRTY YEARS BEFORE I CAME TO POONA. BUT STILL I FEEL AS IF I AM AT THE BEGINNING, CONFUSED WITH LOTS OF DOUBTS.
ON THE OTHER HAND, SOMETHING INSIDE ME KNOWS ABOUT YOUR SILENCE, AND THAT SOMETHING IS NOT IRRITATED AT ALL. IT IS LIKE A ROBE OF TRUST. BUT I AM NOT ABLE TO BELIEVE.
COULD YOU PLEASE SAY SOMETHING ABOUT THE DIFFERENCE BETWEEN TRUST AND BELIEF?

Trust and belief have a very similar appearance, but they are diametrically opposite realities.

Belief is a false coin. It pretends to be real; it tries to play the role of trust.

Millions of people are caught in the net of belief, because it is cheap. Trust is costly, very costly.

Trust is costly because it is risky, it is dangerous. It means you are opening yourself, becoming

vulnerable to somebody who can do you harm. You are dropping all your defense measures. You will be defenseless -- you can be exploited, cheated, destroyed.

Everybody has a defense system around himself, just to protect himself from others.

Life is competitive. Everybody is running after the same goals, and you cannot remain loving, compassionate, kind, in a competitive world or you are going to be a failure. In this competitive world, the people who succeed are the people who are ready to sacrifice anybody, to destroy anybody. They go on climbing on people as if people were stepping stones. They care about only one thing, and that is success.

Naturally, everybody has to be ready not to be trampled, killed.

Trust means going against the current of the competitive world. In the competitive world, trust is simply impossible.

Machiavelli, wrote one of the most significant treatises on diplomacy, THE PRINCE. Strangely enough, his great great granddaughter is a sannyasin -- Machiavelli would have never dreamed that his blood would one day trust somebody.

Machiavelli has written in THE PRINCE -- it is a small treatise for every politician, maxims to be followed if you want to succeed -- "Don't trust anybody, but let everybody believe that you trust them. Don't say anything to a friend that you would not say to an enemy -- because no one knows, the friend may turn into your enemy tomorrow. Don't say anything against your enemy that you would not say against your friend -- because in this competitive world, the person who is an enemy may become a friend, the person who is a friend may become an enemy. Basically, keep yourself completely closed and secretive. If you say something, say it in such a way that it can be interpreted either way, for or against. Don't say anything which has only a single meaning, because every day you will have to face a new reality and you will have to change your meaning."

Machiavelli is the real leader of the world -- not Jesus Christ or Gautam Buddha. It is a strange world. Here, the *real* leaders are not worshipped, but they are followed. Here, the *unreal* leaders are worshipped... but not followed.

When love and trust meet, their ultimate byproduct is surrender. You relax into the master, into his being, without holding anything.

It is certainly only for those who are ready to take a risk.

But belief is very cheap. Everybody is a believer -- somebody is a Hindu, somebody is a Mohammedan, somebody is a Christian. Belief comes in all sizes, all shapes, all colors -- you can choose. And you don't have to pay anything for it. Generally you get it with your mother's milk, free of charge.

Secondly, belief is always in an idea, and trust is always in a presence.

That is a very delicate difference.

Belief is theoretical.

Trust is existential.

You can change your belief without any trouble; it is just like changing your clothes. From a Hindu, you can become a Christian; from a Christian, you can become a Mohammedan; from a Mohammedan, you can become a communist. There is no problem, because belief is only of the mind. If anything is more convincing, more logical, you can change it. It has no roots in your heart.

Belief is like plastic flowers, which look like flowers from far away. They don't have any roots, they don't need any care -- no manure, no chemicals, no watering, no gardening, nothing is needed. And they are permanent people, they can remain with you your whole life long -- because they were never born, so they will never die. They are manufactured. Unless you destroy them, they will remain.

Trust is a real rose. It has roots, and roots go deep into your heart and into your being.

Belief is just in the head.

Trust is in the heart, in your deeper world of being. To change trust is almost impossible -- it has never happened, it is not known to have happened in the whole of history. If you trust, you trust; there is no possibility of its changing. And it goes on growing because it has roots. It never remains static; it is dynamic, it is a living force, it goes on growing new foliage, new flowers, new branches.

Belief is a dead thing, a plastic flower -- it never grows.

Hindus may have believed in a certain thing for ten thousand years -- it is still there, the same; it never grows.

"The cow is the mother." Hindus have believed it for ten thousand years. The belief has not grown even to include the fact that the bull is your father. It is static. And if you mention to any Hindu that the bull is his father then he will *become* a bull, and prove that certainly the bull *is* his father! -- but he will not believe it.

He will behave exactly like a bull, but he will not accept the fact.

All beliefs are old, all beliefs are dead. No belief grows even a single leaf.

Belief is ideological, philosophical, but it is not a force that transforms your being. It can make you a great scholar, it can make you a great philosopher, theologian -- but it can never make you a new man, young and fresh; it cannot give you any experience. It can bring you degrees from the universities and awards and Nobel prizes; it can do everything. But it will not change anything in your interior; it will remain empty.

The question is even more important because it is coming from a person who has been a Buddhist for thirty years.

After being a Buddhist for thirty years, the person comes to me, feels a certain trust in me, falls in love. Naturally, there is a conflict which is bound to happen. His mind is full of thirty years of Buddhist ideology -- that is the belief system -- and the heart is growing fresh sprouts of trust. The person is bound to be in a great difficulty. The beliefs are pulling in one direction and the trust is moving in another direction.

The beliefs have a certain weight because they are thirty years old, but the trust -- although it is new -- has a force of its own because it is alive. The beliefs are thirty-year-old corpses. They have weight, but they don't have any force. The person is bound to be split.

Things can be solved very easily.

The first thing to remember is: if Buddhism was enough, there would have been no need to come to me. Being a Buddhist for thirty years has not done anything to you. You can be a Buddhist for thirty lives, but a belief never changes your reality. The length of time makes no difference.

So the first question you have to ask yourself is why, after thirty years, you had to seek and search for some new source, for some new light, for some new indication.

If you are courageous, you need not get into a conflict; you can simply see that those thirty years have gone to waste. But what is gone is gone; now don't waste any more time on it.

And remember: I am not saying that Buddha is wrong.

I am simply saying that Buddha was right only to those people who could drink out of his presence, for whom he was a master.

But for you, he is only a belief.

It is better to get rid of those thirty years and whatever information you have collected in you, because that is a burden and a hindrance in your spiritual growth.

If you can dare not to be a Buddhist, I promise you that there is a possibility of your being a buddha. Why be a Buddhist when there is a possibility of being a buddha? Why settle for such dead theories when living waters are available?

To be a buddha is a beauty.

To be a Buddhist is stupidity.

Buddha was not a Buddhist, remember; he never heard the word. Nobody called him a Buddhist.

Jesus was never a Christian. So one thing is certain, that no Christian remaining a Christian can find the experience that Jesus found. If any Christian wants to experience what Jesus experienced, the first thing to do is to get rid of Christianity -- because Jesus was not a Christian.

Your belief system has to be completely thrown out, so that your juices are not divided and your whole energy moves into your trust.

Your trust is growing, but under a heavy burden, under a tension. It can grow in a relaxed way, under open sky. Just say goodbye to those beliefs that you have been carrying, and let your trust grow.

What Buddha has been to his disciples, his theories cannot be.

Theories are mere words. They don't have the charm and the grace and the charisma; they don't have that magnetism.

And when you are here and the possibility is available for you to become awakened, to become a buddha, I don't think that it is a bad bargain... dropping Buddhist theories in favor of becoming Gautam Buddha himself.

In twenty-five centuries, how many buddhas have been produced by the Buddhists?

One English Buddhist -- Bhikku Dharm Rakshita, a very devoted man -- dropped Christianity, was converted to Buddhism and became one of the topmost scholars of Buddhist literature. He had an ashrama in Kalimpong. He used to go once in a while to attend Buddhist conferences, and he made it a point that whenever he came down from the Himalayas he would find me and come to be with me for a day or two.

He was an internationally known Buddhist scholar. His books are rare as far as the accuracy of his

translations is concerned.

I used to ask him, "Dharm Rakshita, you have devoted almost fifty years to learning Buddhist theology, translating Buddhist literature -- but have you got any taste of buddhahood?"

And tears would come to his eyes. He would say, "Please, don't ask that question. You are the only person who asks that. Nobody else seems to be interested. They ask about literature, they ask about principles, philosophies and everything, but nobody asks, `Has fifty years' concentrated effort brought anything to your being? -- or has it brought only a dozen books and world fame? Are you satisfied?'"

One night he said to me, "You met me too late. I am old, I have wasted my whole life. And now it is very difficult for me to drop all that garbage that I learned with great effort, and to begin from ABC, from the very scratch. But whenever I can manage it, I just come to be near you. And whenever I am near you.... I don't know how it would have been to be with Gautam Buddha, but I feel it must have been something like this -- the same taste. Now it is too late for me to change, but at least at the very end of my life I will not be dying just a scholar, I will be dying as a seeker. I could not do that in this life, but you have created a thirst. Perhaps in my next life I may not get lost in the jungle of theories, and I may try to enter into myself."

You have a rare opportunity here.

Nothing like this has ever existed in the world before. Because I don't have any prejudice -- you can become a Christ here, you can become a Buddha here, you can become a Mahavira, you can become a Lao Tzu. I don't have any prejudice because I know these are only different names. Behind them is the same universal consciousness.

So don't be bothered about your beliefs; just drop them.

Trust is enough, more than enough. For your pilgrimage, it is enough nourishment.

BELOVED OSHO,
INSIDE OF ME THERE SEEM TO BE SO MANY QUESTIONS, BUT WHEN I TRY TO ASK YOU ONE OF THEM, THEY ALL SEEM TO BE GONE, AND I DON'T KNOW EVEN IF I REALLY WANTED TO ASK YOU SOMETHING. BUT STILL THE FEELING OF QUESTION REMAINS.
PLEASE, CAN YOU EXPLAIN WHERE THIS FEELING COMES FROM?

It is very simple.

You don't have a question; you have a quest. And you are not aware of the distinction.

Your quest is not clear to you, it is clouded. You think perhaps there is some question -- so you make many questions and they disappear but you are left with a vague feeling that something similar to a question is still there. What is it?

All questions are like leaves.

The quest is like the roots.

You are fortunate, because at first people have to ask thousands of questions; then, by and by, one by one, the leaves disappear. Then branches come, then the trunk, and then finally they realize that the real thing is the quest.

You are fortunate that you have only roots. But with roots the difficulty is that they are always underground, so you don't see where they are. You try somehow to make questions, but they disappear because they are not connected with your roots.

A quest is the most significant thing for a seeker.

A quest means you want to know, you want to experience, you want to be the truth itself.

A question wants to be answered.

A quest wants to become the answer itself.

Questions are many; the answer is one.

And you are in a position... if you simply meditate, you will not come across a question, you will come across the answer. And the answer is not something separate from you.

You are the answer.

Just go to your very center. It is there for you, waiting for thousands of lives. Don't let it wait anymore. Sometimes it also gets impatient. Because of that impatience, it starts creating questions.

Questions only show impatience.

But your position is very clear: you don't need to ask anything; you simply have to go deeper and deeper into silence, and you will find it.

BELOVED OSHO,
BEFORE COMING INTO CONTACT WITH YOU, PROFESSOR JOSHI OF KATHMANDU WAS SPIRITUALLY GUIDED BY A BUDDHIST LAMA. THIS LAMA LEFT HIS FAMILY AND VILLAGE WHEN HE WAS YOUNG AND TRAVELED FOR FORTY YEARS IN TIBET, BURMA AND THAILAND, MEDITATING AND SEEKING TRUTH.
AT THE AGE OF SIXTY, ONE EVENING THE LAMA QUIETLY RETURNED TO HIS VILLAGE AND JOINED THE FAMILY AND HIS OLD LIFE. BUT HIS GRACE AND SILENCE ATTRACTED MANY SEEKERS, AND NOW HE IS FAMOUS AS AN "AVATARI LAMA."
THE PROFESSOR WAS HIGHLY IMPRESSED BY THE LAMA, AND OUT OF LOVE PRESENTED HIM WITH YOUR BOOK, Anta Yantra. THE LAMA COULD NOT READ HINDI OR ENGLISH, SO HE REQUESTED MR. JOSHI TO READ SOME PASSAGES TO HIM AND TO SHOW HIM YOUR PICTURE. WHEN HE SAW YOUR PICTURE, THE LAMA SAID: "OSHO COMES FROM THE LAND WHERE I GO EVERY DAY IN MY MEDITATION. THIS TIME HE HAS COME WITH FULL GLORY, (SIXTEEN kalas) -- WHICH HAPPENS ONLY IN THE INCARNATION OF KRISHNA OR BUDDHA. NOW THERE IS NO NEED TO COME TO ME FOR GUIDANCE; FOLLOW OSHO, HE IS THE RIGHT MASTER."
OSHO, HOW CAN PEOPLE SEE SO MUCH JUST IN YOUR PICTURE, WHICH WE DISCIPLES CANNOT REALIZE EVEN AFTER SUCH A LONG ASSOCIATION?

Arun, it is not a question of long association.

It is a question of deep insight. You don't have that meditative perspective. You can see only what the ordinary eyes can see.

But as a person becomes more meditative, he starts growing his sensitivities to such depth and such height that he is able to see things which are invisible to us.

Life is not only what is available to our five senses.

Just think.... For example, if you were all blind, you would never come to know that there is something like light -- although the light will be all around you. But just the existence of light is not enough; you need something to perceive it.

One fact scientists have been concerned about is that on at least fifty thousand planets there is a possibility of life. One thing is certain: that on these different planets, life must have grown in different ways -- because the climate would be different, the whole situation would be different.

It is possible that on some planet there may be animals who have more than five senses. Right now it is only a hypothetical question, but it is significant; the possibility is there. If there are animals on some planets who have seven senses or eight senses, then they must be able to perceive two or three things more than we can perceive. And we cannot even imagine what those things might be -- because even in imagination, we can only imagine that which we have seen. We cannot even dream about it, because our dreams are only reflections. You cannot be so creative in your dreams to create something new: all that will be reflected are those five senses.

Before x-rays were developed, we had no idea that there are rays which can enter into your body and photograph your insides.

The people who have been working on meditation for centuries have come to know many things, but because they are not scientists they have never tried to prove them objectively.

For example, in the East it has been known for centuries that a man of meditation can see if somebody is going to die within six months or not. And the thing is so simple that it need not be even a question of meditation; you yourself can know whether you are going to die within six months or not. The day you stop seeing the tip of your nose, that means only six months are left -- because at the time a person dies, his eyes turn up, and they start turning up six months before that, very slowly, very slowly. From six months beforehand till his death, he cannot see the tip of his nose. Now, that is known to villagers who have no meditation or meditative understanding.

The lama has been meditating for forty years.

He can see in my picture things which you cannot see.

I am reminded of Ramakrishna. A painter made his portrait, and he brought the painting to show Ramakrishna -- to see whether he liked it or not. The disciples were also gathered there.

Ramakrishna looked at the painting and touched the feet of the painting. His disciples -- Vivekananda and others -- felt embarrassed -- "What to do with our master? -- because he does such things that even we look like fools. Now it is his own picture, and he is touching its feet. We had no idea that he would do this;

otherwise, we would have prevented him. And now he has done it, and people are laughing and smiling and looking at each other."

There were many observers there who were not disciples. They said, "They think this man is a realized soul? He seem to be insane! Even an insane person will not touch his own feet; at least he will recognize that `This is my own portrait; I cannot touch its feet.'"

The painter was also shocked, but he was not a disciple. So he gathered courage and asked Ramakrishna, "I cannot believe my eyes. This is your own portrait and you are touching your own feet! It looks a little awkward."

And Ramakrishna's eyes were full of tears of joy. He said, "It is my picture, I know, but I am not touching the feet because it is my picture. I am touching the feet because you have caught my state of *samadhi* in the picture. And when I see a picture of someone in *samadhi*... it does not matter whether that picture is of me or somebody else -- that is irrelevant. What matters is that the picture is of a self-realized consciousness, then I have to touch its feet. And I cannot see why you are all looking so embarrassed."

Now they all felt *more* embarrassed: "We are such idiots. We don't understand; we should at least keep quiet. If we don't understand, then it is better not to show any emotion. He has done something which nobody has done before, but his reason is so valid."

Arun, the lama must be going well in his meditations. If he can see what he has seen in my picture, that validates that he is on the right path, that his meditation is bringing flowers, that he is very close to the home.

BELOVED OSHO,
I HAVE HEARD YOU SAYING, "I LOVE:" I HAVE HEARD YOU SAYING "I HATE." WHAT DO YOU MEAN? OSHO, TELL ME THE TRUTH, FOR MY FEELING IS THAT THERE IS NOTHING UP THERE -- NOT EVEN LOVE, NOT EVEN COMPASSION.

Do I have to tell you the truth?
It is a little bit difficult for me because it is not my habit... but the truth is there is no love, no hate.
Up there is absolute silence.

Beyond Enlightenment

Chapter #16
Chapter title: Rising in love... a partnership in meditation

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BELOVED OSHO,
I'M EXPERIENCING MORE AND MORE A HARMONY, A QUIETNESS, AN EASE, AN ABUNDANCE IN MYSELF, MOMENTS IN WHICH I FEEL SO VAST AND RICH, LIKE THE UNIVERSE, AND SO CLOSE TO YOU. I DIVE INTO IT AND DISAPPEAR, AND SEE THAT THIS AGAIN WAS JUST AN OPENING, A DOOR TO ANOTHER DIMENSION ON THIS ONGOING, NEVER-ENDING JOURNEY YOU ARE TAKING ME, MY BELOVED MASTER.

AND I CAN FIND NO WORDS TO EXPRESS HOW MUCH I FEEL, THAT I CAN BE WITH YOU.
BEING TOGETHER WITH A MAN I FIND THESE MOST BEAUTIFUL AND PRECIOUS MOMENTS SO RARELY; IT SEEMS MOST OF THE TIME IS WASTED IN LOVING AND FINDING OURSELVES AND EACH OTHER. WHY IS IT SO DIFFICULT FOR ME TO BE IN THIS HARMONY TOGETHER WITH A MAN, AND EVEN TAKE HIM WITH ME INTO THIS UNKNOWN?
OR IS IT SOMETHING WHICH CAN HAPPEN JUST BETWEEN YOU AND ME?

There are a few very fundamental things to be understood.

First, a man and a woman are on the one hand halves of the other, and on the other hand, opposite polarities.

Their being opposites attracts them to each other. The farther away they are, the deeper will be the attraction; the more different from each other they are, the more will be the charm and beauty and attraction. But there lies the whole problem.

When they come close, they want to come closer, they want to merge into each other, they want to become one, a harmonious whole -- but their whole attraction depends on opposition, and the harmony will depend on dissolving the opposition.

Unless a love affair is very conscious, it is going to create great anguish, great trouble.
All lovers are in trouble.

The trouble is not personal; it is in the very nature of things.

They would not have been attracted to each other... they call it falling in love. They cannot give any reason why they have such a tremendous pull towards each other. They are not even conscious of the underlying causes; hence a strange thing happens: the happiest lovers are those who never meet. Once they meet, the same opposition that created the attraction becomes a conflict. On each small point, their attitudes are different, their approaches are different. Although they speak the same language, they cannot understand each other.

One of my friends was talking to me about his wife and their continuous conflict. I said, "It seems you cannot understand each other."

He said, "What to say about *under*standing her, I cannot even *stand* her!" And it was a love marriage. The parents of both were opposed to it; they belonged to two different religions, their societies were opposed. But they fought against everybody and got married -- just to find that they had entered into a constant struggle.

The way a man looks at the world is different from a woman.

For example, a man is interested in faraway things -- in the future of humanity, in the faraway stars, whether there are living beings on other planets or not.

A woman simply giggles at the whole nonsense. She is only interested in a very small, closed circle -- in the neighbors, in the family, in who is cheating his wife, whose wife has fallen in love with the chauffeur. Her interest is very local and very human. She is not worried about reincarnation; neither is she concerned about life after death. Her concern is more pragmatic. She is concerned with the present, here and now.

Man is never here and now. He is always somewhere else. He has strange preoccupations -- reincarnation, life after death.

If both partners are conscious of the fact that it is a meeting of opposites, that there is no need to make it a conflict, then it is a great opportunity to understand the totally opposite point of view and absorb it. Then the life of a man and woman together can become a beautiful harmony. Otherwise, it is continuous fight.

There are holidays. One cannot continue to fight twenty-four hours a day; one needs a little rest too -- a rest to get ready for a new fight.

But it is one of the strangest phenomena that for thousands of years men and women have been living together, yet they are strangers. They go on giving birth to children, but still they remain strangers. The feminine approach and the masculine approach are so opposed to each other that unless a conscious effort is made, unless it becomes your meditation, there is no hope of having a peaceful life.

It is one of my deep concerns: how to make love and meditation so involved in each other that each love affair automatically becomes a partnership in meditation -- and each meditation makes you so conscious that you need not fall in love, you can rise in love. You can find a friend consciously, deliberately.

You feel a deep harmony with me, moments of peace, love and silence, and naturally the question has arisen in you that if this is possible with me, why is it not possible with the man you love?

The difference has to be understood. You love me, but you don't love me in the same way you love your

husband, your wife. Your love towards me is not biological; with me your love is a totally different phenomenon -- it is of the spirit, not of the body.

And secondly, you are connected with me because of your search for truth. My relationship with you is that of meditation.

Meditation is the only bridge between me and you.

Your love will deepen as your meditation deepens, and vice-versa: as your meditation blossoms, your love will also blossom. But it is on a totally different level.

With your husband, you are not connected in meditation. You never sit silently for one hour together just to feel each other's consciousness. Either you are fighting or you are making love, but in both cases, you are related with the body, the physical part, the biology, the hormones. You are not related with the innermost core of the other. Your souls remain separate.

In the temples and in the churches and in the courts, only your bodies are married. Your souls are miles apart.

While you are making love to your man -- even in those moments -- neither are you there, nor is your man there. Perhaps he is thinking of Cleopatra, Noorjahan, Mumtaj Mahal. You are also thinking.... And perhaps that's why every woman keeps her eyes closed -- not to see her husband's face, not to get disturbed. She is thinking of Alexander the Great, Ivan the Terrible. And looking at her husband, everything falls apart. He looks just like a mouse.

Mulla Nasruddin and his wife were quarreling one morning. She said, "Outside the house you walk as if you are a lion, and inside the house you look just like a mouse."

Mulla Nasruddin said, "That is absolutely wrong. Put yourself right: I am not a mouse, I am a mousetrap. *You* are a mouse. Mousetraps don't run after mice to catch hold of them. The mice themselves come and get caught, and that's how it happened with us."

Mulla Nasruddin was not courageous enough to approach this woman. He was afraid from the very beginning.

Every man is afraid because he has seen what has happened to his father, what has happened to his grandfather. He has seen what is happening to every neighbor. Every man is afraid.

Mulla was very much afraid; he never approached any woman. It was this woman who caught him. So he said, "Remember -- I am a mousetrap, that is true, but I was just sitting in my place. *You* got into *me*, it is your responsibility."

But it does not matter who catches who, who takes the initiative.

Even in those beautiful moments which should be sacred, meditative, of deep silence... even then you are not alone with your beloved. There is a crowd. Your mind is thinking of somebody else, your wife's mind is thinking of somebody else. Then what you are doing is just robot-like, mechanical. Some biological force is enslaving you, and you call it love.

I have heard that early in the morning, a drunkard on the beach saw a man doing pushups. The drunkard walked around him, looked very closely from here and from there, and finally said, "I should not interfere in such an intimate affair, but I have to tell you that your girlfriend has gone. Now don't exercise unnecessarily -- first get up and find where she is!"

That seems to be the situation. When you are making love, is your woman really there? Is your man really there? Or are you just doing a ritual -- something which has to be done, a duty to be fulfilled?

If you want a harmonious relationship with your man, you will have to learn to be more meditative. Love alone is not enough.

Love alone is blind; meditation gives it eyes. Meditation gives it understanding.

And once your love is both love and meditation, you become fellow travelers. Then it is no longer an ordinary relationship between husband and wife. Then it becomes a friendliness on the path towards discovering the mysteries of life.

Man alone, woman alone, will find the journey very tedious and very long... as they have found it in the past. Because seeing this continuous conflict, all the religions decided that those who wanted to seek should renounce the other -- the monks should be celibate, the nuns should be celibate. But in five thousand years of history, how many monks and how many nuns have become realized souls? You cannot even give me names enough to count on ten fingers. And millions of monks and nuns of all religions -- Buddhist, Hindu, Christian, Mohammedan.... What has happened?

The path is not so long. The goal is not that far away. But even if you want to go to your neighbor's house, you will need both your legs. Just jumping on one leg, how far can you go?

I am introducing a totally new vision, that men and women together in deep friendship, in a loving, meditative relationship, as organic wholes, can reach the goal any moment they want. Because the goal is not outside you; it is the center of the cyclone, it is the innermost part of your being. But you can find it only when you are whole, and you cannot be whole without the other.

Man and woman are two parts of one whole.

So rather than wasting time in fighting, try to understand each other. Try to put yourself in the place of the other; try to see as a man sees, try to see as a woman sees. And four eyes are always better than two eyes -- you have a full view; all four directions are available to you.

But one thing has to be remembered: that without meditation, love is destined to fail; there is no possibility of its being a success. You can pretend and you can deceive others, but you cannot deceive yourself. You know deep down that all the promises love had given to you have remained unfulfilled.

Only with meditation does love start taking on new colors, new music, new songs, new dances -- because meditation gives you the insight to understand the polar opposite, and in that very understanding the conflict disappears.

All the conflict in the world is because of misunderstanding. You say something, your wife understands something else. Your wife says something, you understand something else.

I have seen couples who have lived together for thirty or forty years; still, they seem to be as immature as they were on their first day together. Still the same complaint: "She doesn't understand what I am saying." Forty years being together and you have not been able to figure out some way that your wife can understand exactly what you are saying, and you can understand exactly what she is saying.

But I think there is no possibility for it to happen except through meditation, because meditation gives you the qualities of silence, awareness, a patient listening, a capacity to put yourself in the other's position.

It is possible with me: I am not concerned with the trivia of your life.

You are here basically to listen and understand.

You are here to grow spiritually.

Naturally there is no question of conflict, and the harmony arises without any effort.

You can love me with totality, because with me your relationship is of meditation. With any other man or with any other woman, if you want to live in harmony you will have to bring the same atmosphere and the same climate that you have brought here.

Things are not impossible, but we have not tried the right medicine.

I would like you to be reminded that the word `medicine' comes from the same root as `meditation'. Medicine cures your body; meditation cures your soul. Medicine heals the material part of you; meditation heals the spiritual part of you.

People are living together and their spirits are full of wounds; hence, small things hurt them so much.

Mulla Nasruddin was asking me, "What to do? -- whatever I say I am misunderstood, and immediately there is trouble."

I said, "Try one thing: just sit silently, don't say anything."

The next day, I saw him in more despair than ever. I said, "What happened?"

He said, "I should not ask you for advice. Every day we used to fight and quarrel, but it was just verbal. Yesterday, because of your advice, I got beaten!"

I said, "What happened?"

He said, "I just sat there silent. She asked many questions, but I was determined to remain silent. She said, `So you are not going to speak?' I remained silent. So she started hitting me with things! And she was very angry. She said, `Things have gone from bad to worse. At least we used to talk to each other; now even we are not on speaking terms!'"

I said, "This is really bad."

He said, "You are saying *bad*? The whole neighborhood gathered, and they all started asking, `What happened? Why aren't you speaking?' And somebody suggested: `It seems he is possessed by some evil spirit.'

"I thought, my God, now they are going to take me to some idiot who will beat me and try to drive the evil spirit out. I said, `Wait! I'm not possessed by any evil spirit, I'm simply not speaking because to say anything triggers a fight: I say something, then she has to say something, and then I have to say something, and nobody knows where it is going to end.' I was simply meditating silently, doing no harm to anybody -- and suddenly the whole neighborhood was against me!"

People are living without any understanding.

Hence, whatsoever they do is going to end in disaster.

If you love a man, meditation will be the best present that you can give to him. If you love a woman, then the Kohinoor is nothing; meditation will be a far more precious gift -- and it will make your life sheer joy.

We are potentially capable of sheer joy, but we don't know how to manage it.

Alone, we are at the most sad.

Together, it becomes really hell.

Even a man like Jean-Paul Sartre, a man of great intelligence, has to say that the other is hell, that to be alone is better, you cannot make it with the other. He became so pessimistic that he said it is impossible to make it with the other, the other is hell. Ordinarily, he is right.

With meditation the other becomes your heaven.

But Jean-Paul Sartre had no idea of meditation.

That is the misery of Western man. Western man is missing the flowering of life because he knows nothing about meditation, and Eastern man is missing because he knows nothing of love.

And to me, just as man and woman are halves of one whole, so are love and meditation.

Meditation is man; love is woman.

In the meeting of meditation and love is the meeting of man and woman. And in that meeting, we create the transcendental human being -- which is neither man nor woman.

Unless we create the transcendental man on the earth, there is not much hope.

But I feel my people are capable of doing the apparently impossible.

BELOVED OSHO,
EVEN IN MY CHILDHOOD I NEVER REBELLED WHEN SOMETHING WASN'T AUTHENTIC. I LEARNED TO WEAR A MASK. I LEARNED IT SO WELL THAT IT IS VERY DIFFICULT FOR ME TO SEE WHETHER I'M AUTHENTIC OR PHONY.
TOMORROW I AM GOING TO TAKE SANNYAS.
IS IT ALRIGHT WITH YOU TO HAVE A DISCIPLE WHO HAS SO LITTLE AUTHENTICITY AND WHO HARDLY KNOWS WHAT LOVE IS?

The question is such... it is as if you are sick and you go to a physician and ask him, "Is it alright for you to accept a sick man as a patient, or do you accept only the healthy people?"

My whole business is to accept all kinds of people -- hypocrites with all kinds of masks... insincere... obedient against their own intelligence. But these are the people who need me, and these are the people I need too.

Bring all your sicknesses.

Don't be worried, I have even initiated a few dead people in the hope that resurrection is possible!

BELOVED OSHO,
SOMETIMES LIFE SEEMS TO BE SUCH A DRAG THAT I WOULD RATHER LIKE TO DIE. ANY ADVICE?

There are many methods to die, but one thing: anybody who really wants to die never asks for advice. Living may be a drag, but death is very quick. All around you, there are so many ways....

But you don't want to die.

In fact, even the people who commit suicide don't want to commit suicide. They commit suicide because they expected too much from life and they could not get it. The failure was so great, that to live shamefully became difficult. They committed suicide not *against* life; they committed suicide because they could not manage to learn the art of life.

They wanted life to be a great benediction, and it was a drag.

It seems to be a fallacy all over the world that just because you are born you know how to live. This is not right. To be born is one thing. To know the art of living and of living fully is totally different.

Birth is only an opportunity -- you can make it or mar it. Birth is not equivalent to life. Almost everybody thinks that birth is equivalent to life; so it is bound to become a drag -- just breathing, eating

every day, going to sleep, waking up in the morning, going to the same office, the same files and the same routine. For idiots it is perfectly okay, but for anybody who has some intelligence it is bound to become drag. Because he can see -- what is the point? Why after all am I living? If tomorrow is again going to be just a repetition of today, as today has been a repetition of yesterday, then why go on living? What is the point of unnecessarily repeating the same circle, the same routine, the same happenings?

But the fallacy is in the fact that you have accepted a wrong concept, that birth is life.

Birth is only an opportunity.

Either you can learn to live a beautiful life or you can just drag yourself towards the graveyard.

It is up to you. There are people for whom life is a drag, and there are people for whom even death is a dance.

I want to say to you that if you make your life an art, your death will be the culmination of the art -- the highest peak, a beauty in itself.

Millions are there, who are in the same position as your question.

They don't know why they are living and they don't know if there is any point in dying either. Life is futile -- how can death appear to be significant? So they are afraid of suicide also, because if life is such -- just a dark hole -- death is going to be even worse.

One day I saw Mulla Nasruddin with his gun, a rope, and a tin of kerosene oil. I said, "Where are you going, Mulla?"

He said, "Enough is enough. I was just coming to say goodbye to you. I am going to commit suicide."

I said, "But so many arrangements?"

He said, "You know me, I am a perfectionist. I don't take chances. I have made every arrangement."

I said, "Can I come just to watch, and just to wave when you are disappearing in smoke?"

He said, "You can come."

So I went with him and sat on a rock by the side of a river. He made the arrangements very efficiently. On a branch of a tree which was hanging over the river, he tied the rope by which he was going to hang himself.

I said, "Mulla, that's enough."

He said, "I don't believe it.... Unless I have done everything... no loopholes should be left."

He put his neck into the rope, poured the kerosene oil over himself.

I said, "Mulla, is it going to be real?"

He said, "What do you think?"

He lit a match, set fire to himself, and before jumping from the tree, he fired the gun -- the last resort -- at his head. But that's where everything went wrong -- the gun missed the mark and cut the rope and he fell into the river... naturally, the fire was finished, and he started swimming!

I said, "Mulla, what are you doing?"

He said, "What to do? I know how to swim."

I said, "This is strange. You arranged everything so well, but still there was a loophole, the swimming. You should not have started to swim. You should have remained there and died."

He said, "That's just it -- dying is not so easy. When I saw the gun had misfired, when I saw the water had put the fire out, it became clear: God wants me to live. And moreover, I know how to swim! It is impossible when you know swimming not to swim. Next time, some other arrangement...."

Nobody wants to die.

And it is true that life is a drag.

But it is not *life* that is a drag, it is *you* -- you have not learned the art of making life a joy, a thing of beauty, a piece of art.

Unless a man is creative, he cannot find much joy in life.

So the first principle is: Be creative.

Don't bother whether you become a world-famous artist or not; that is not the significant thing. But create something -- a beautiful song, a little music, a dance, a painting, a garden. And when the roses blossom... you cannot say that life is a drag with so many roses blossoming. A beautiful painting... you cannot say life is a drag, because this painting has been created for the first time in the world and for the last time. Nobody has done it before, and nobody will do it again; only you were capable of doing it.

Express your uniqueness in whatsoever you do.

Express your individuality.

Let existence be proud of you.

Life will not be felt like a drag; it will become a fragrance.

Not only will life be a joy and a dance -- for a creative person, for a meditative person, even death will be transformed.

I have always loved a story about Bokoju, a Zen master.

He was ninety years old when he died. Three days before, he informed all his disciples: "If you want to come for the last goodbye, then come. In three days' time I am going to leave the world."

So thousands of his disciples came -- and he was one of the most unique masters Zen has produced. On the third day, in the morning there was a great gathering in his garden, and he was lying under his most beautiful tree.

He suddenly asked, "Just tell me one thing: In what way should I die? -- because I don't want to die like everybody else. Ninety-nine percent of people die in their beds." He said, "That is out of the question. Remove the bed from here!"

The bed is the most dangerous thing. Ninety-nine percent of people die there, and every night you go to bed without thinking of the danger. When the light is turned off, just put your mattress down on the floor. Then there is some chance of surviving -- death may try to search for you on the bed and may not be able to find you.

Bokoju said, "Take this bed away from here, and suggest something, something unique, worthy of Bokoju."

The disciples thought what to suggest? Somebody said that, "You can die sitting in a lotus posture. Many masters have died in the lotus posture."

But Bokoju said, "That is not very unique, because many people have died in that posture."

Somebody said, "You can die standing."

He said, "That seems to be appealing."

But one man objected; he said, "That's not right, because I know of a Zen master who died standing. It will not be unique."

Bokoju said, "It is very difficult. Find out quickly because my time is running out, and I cannot delay any more. So many idiots are here, and you cannot find just one unique way of dying for your beloved master?"

One man suggested, "Nobody has ever died standing on his head. You can do a headstand and die."

Bokoju said, "Perfectly right!"

He stood on his head and died.

Now the problem was... The disciples said, "What to do?" -- because they know what has to be done when a person dies in his bed. But what to do with this fellow who has died standing on his head?

Somebody said, "His elder sister, who is also a great master, lives just close by. It is better to call her and not to interfere, because this is a strange thing. We will be condemned later on if we don't do the right thing, so it is better to call somebody who can take responsibility."

The sister came and she said, "Bokoju! From your very childhood you have been mischievous -- and this is no time to be mischievous! Just lie down!"

And Bokoju laughed and said, "Okay sister -- because I cannot disobey you. I was almost dead. I was just waiting to see what these people would do trying to work out what to do with me after death. But these idiots have brought *you* here! And you always were a killjoy. You've destroyed the whole fun! Now I will die in the ordinary, orthodox way." And he died.

And his sister did not even look back, she just went away.

People said, "But he has died!"

She said, "It was time. He was delaying it. And it is not right to play jokes on existence. At least at the time of death one should be serious! Now he is dead, you do whatever you want to do. Even if he is not dead, finish him off -- his time is up!"

Make your life...

Find out why you are feeling bored. Change.

It is such a small life.

Take risks, be a gambler -- what can you lose?

We come with empty hands, we go with empty hands. There is nothing to lose. Just a little time to be playful, to sing a beautiful song, and the time is gone.

Each moment is so precious.

If you are silent, if you are creative, if you are loving, if you are sensitive to beauty, if you are grateful to

this vast universe... There are millions of stars, which are dead -- and you are so small, yet you have the most precious thing in existence... life. And not only life, but the possibility of becoming a consciousness, of becoming enlightened, of coming to a space where death has never entered.

If Bokoju is not serious, the reason is because he knows there is no death, it is only changing houses, or changing clothes at the most. It is excitement -- even death is a great excitement and ecstasy.

It is just your wrong approach.

Drop it, and don't drop it slowly slowly, piece by piece. Drop it totally, instantly.

When you go out of this place, go dancing and singing. Let the whole world think you are insane, that is far better.

BELOVED OSHO,
IN 1980 YOU GAVE ME SANNYAS. I WAS NOT EVEN LOOKING FOR A MASTER. SINCE THEN I HAVE EXPERIENCED THE JOY AND FUN OF BEING ONE OF YOUR DISCIPLES.
BUT NOW I START FEELING THE PAIN: YOU ARE SO VAST -- WHERE IS THE WAY? IS THERE A WAY?
JUST TO BE TRUE IS SO DIFFICULT.
AND IS THAT ALL?

You have asked three questions in one question.

First, you found me although you were not looking for a master.

Let me make it clear to you that I was looking for a disciple, and that is far more important.

Your looking for a master is not so important because you are asleep and dreaming. So whenever I see some sleepwalker passing by, and see some possibility that he can be awakened, I just turn his way -- and he is a sleepwalker so there is no problem. It does not matter where he is going. I give him sannyas, he takes sannyas -- because in sleep it does not matter.

I create a beautiful dream for him.

I am not a hard taskmaster. First I create a beautiful dream, and then slowly slowly I take you out of it.

Now you are out of the dream, so the second problem arises -- where is the path?

In fact, it is my doing. While you were asleep I was talking about the path..."the path... the mystic path..." to wake you up. Now you are awake so you are asking, "Where is the path?"

There is no path.

It was just a device to wake you up.

You are not to go anywhere. You are exactly at the place where you have to reach. You are exactly that which you have to become.

There is no path, there is no goal.

Your isness is your realization.

And thirdly: waking up, you see me vast like an ocean. While you were asleep, you were not aware of where I was leading you. Now you are fully awake, and you see the vast ocean.

It is not me. It is the reality -- and it is *your* reality.

And the ocean that you are seeing outside you will remain outside till your dewdrop disappears into it. And the dewdrop is slipping from the lotus leaf. Any moment it will be part of the ocean and you will know that no man is an island; we all belong to one reality, one consciousness, one continent.

It is only in our sleep that we are separate.

The moment we are awake we are one.

There will be a little fear. It is said that even before a river falls into the ocean, it trembles with fear. It looks back at the whole journey, the peaks of the mountains, the long winding path through the forests, through the people, and it sees in front of it such a vast ocean that entering into it is nothing but disappearing forever. But there is no other way.

The river cannot go back.

Neither can you go back.

Going back is impossible in existence; you can only go forward. The river has to take the risk and go into the ocean. And only when it enters the ocean will the fear disappear because only then will the river know that it is not disappearing into the ocean; rather, it is becoming the ocean. It is a disappearance from one side and it is a tremendous resurrection on the other side.

So don't be worried. Things are happening perfectly right for you.

You had not come in search of a master, but what to do? A master was in search of you. And now there is no going back. Even if you try to close your eyes, that sleep in which you were living cannot be recalled.

And the vastness is not something to be afraid of. It is very friendly, it is very loving. Disappearing into it is almost like finding the womb and its warmth and its nourishment again.

BELOVED OSHO,
DO YOU HAVE ANY PROBLEM WHICH YOU HAVE NOT SOLVED YET?

I don't have any problem.
I used to have problems, but I never solved them.
My procedure is totally different. I *dissolve* the problem; I never solve it -- because solving does not help. You solve a problem, and you will find that ten other problems have arisen out of your solution.

I have been dissolving, I have been *getting rid* of -- because no problem is significant. All problems are barriers between you and existence.

Now I have only mysteries -- no problems, no questions.
In that way I am a very poor man.

No problem, no question; I am utterly silent. But silence has a richness that millions of problems cannot give to you. Silence has a richness that all the philosophies of the world and all the answers together cannot give you.

When I answer your questions, it is not that I have got an answer and I simply give it to you. I don't have any answer.

I simply listen to your question and let my silence respond to it; hence, you can find many contradictions in my answers. But I am not responsible, because I have never answered.

It is the silence that goes on responding at different moments in different times to different people in different ways. Just as you listen to the answer, I also listen to it.
There is no speaker here.
Here, there are only listeners.

BELOVED OSHO,
WHAT IS THE LAST QUESTION WE SHOULD ASK YOU, OSHO?

There is not even a first question, so the question about the last question does not arise.

You should learn to be silent, to be at ease with me, to be in tune with me. In that silent harmony all is achieved: all the treasures that existence has been keeping safe for you, so that when you wake up you can claim your portion.

And everybody's portion of the treasure is infinite. It is not that because it is a portion, it will be limited.

The upanishadic seers have said: You can take out even the whole from the whole, yet the whole remains behind.

Existence is such a mystery that it can give to each person infinite treasure, eternal life, unbounded beauty.

So don't be worried about the last question. There is not even a first question.

Be innocent and silent, and just be open and receptive to my heartbeats. The moment your heartbeats are also dancing to the same tune, you have come home.

In fact, you have never gone anywhere. You have just forgotten that this is your home.

Chapter title: The point of no return

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BELOVED OSHO,
SRI AUROBINDO DECLARED THAT THERE IS SOMETHING BEYOND THAT WHICH BUDDHA CALLS ENLIGHTENMENT. HIS WHOLE ASPIRATION WAS DEDICATED TOWARDS OPENING A DOOR FOR THIS NEW STEP IN HUMAN EVOLUTION.
BELOVED OSHO, WHAT COULD NOT HAPPEN WITH AUROBINDO, IS IT HAPPENING WITH YOU?

Sri Aurobindo is a strange case. He knows everything about enlightenment, but he is not enlightened.

He is one of the greatest scholars of this age, a genius; vast is his knowledge. But his knowing is nil. He knows about the scriptures, and he knows better than anybody else. His interpretation is profound, very logical, but heartless. It is dead; it is not coming out of his own realization.

This is one of the great problems for all seekers of truth: one can get lost in knowledge without knowing anything about the reality.

He knows all the theories, all the philosophies, but he is just a blind man who knows everything about light but has not seen the light himself. And it is possible to remain in a deception for your whole life -- because you know so much, and people start worshipping you, people start believing you. And belief has its own psychology: if many people believe in you, you are bound to believe in yourself.

I have often told a small story about a great journalist who died and reached the doors of heaven.

The doors of heaven and hell are not far apart; they are just opposite each other. The distance is not much, and naturally one would like to enter heaven. So he knocked on the door. The doorkeeper opened a small window in the door and asked, "What do you want?"

He said, "I am a great journalist. I have just died, and I want to enter."

The doorkeeper said, "I am sorry but I have to refuse you -- because we have a quota; we can have only twelve journalists in heaven. That quota has been filled for centuries -- for centuries, no new journalist has entered. And anyway, even those twelve are utterly useless because nothing happens in heaven. They tried to publish a newspaper, but only one issue appeared -- because there are only saints here -- no murder, no suicide, no crime, no politics, no struggle for power... no change ever happens; everything is eternally the same. From where can you get news?"

"And," the doorkeeper said, "you must have heard the definition of news: when a dog bites a man it is not news, but when a man bites a dog it is news. So nothing sensational happens here, no love affair... When people get bored, they read the first issue that was published centuries ago.

"You should go to hell. Every moment tremendous things happen there. All the active people of the world, all the creative people of the world are there -- painters, musicians, poets, actors, dancers, thieves, murderers, rapists, psychoanalysts, philosophers -- you will find every variety.

"Heaven is monotonous. Only dull, dead saints -- skeletons. Their only quality is that they don't do anything. So just go to hell and enjoy. You will find everything that you may have missed on earth -- because for centuries upon centuries, all the juicy people have collected there. In fact, I myself want to go... but once you get into heaven, you cannot escape. So I am stuck here. My suggestion is that you just go."

But journalists are stubborn people. He said, "I have a suggestion, and I think you must be compassionate enough to do it for me. Just give me twenty-four hours' entry. If I can convince one of the journalists inside to go to hell then you can put me in the quota; twelve journalists will remain twelve."

The gatekeeper said, "It is unheard of, there is no precedent. But I cannot say no to you. Go in, have a try. But remember, after twenty-four hours.... I am taking a risk. After twenty-four hours, come back."

After twenty-four hours he came back. In those twenty-four hours he had created a rumor among all the journalists: "A big newspaper is going to be started in hell and there is great need for editors, sub-editors, story writers, all kinds of journalists. The salaries are great. So what are you doing HERE?"

After twenty-four hours when the journalist came to the gate, the gatekeeper said, "Go back. You cannot go out now."

The journalist said, "Why not?"

The gatekeeper said, "I have kept my word, and you have to keep your word. You were very convincing. All twelve journalists have gone. I tried hard to explain that `This is just a rumor; don't spoil your heaven.' But they wouldn't listen."

The man himself had created the rumor, but he had started thinking perhaps there was something in it; otherwise twelve persons wouldn't go to hell for no reason.

He said, "Just open the door!" He was convinced by others being convinced.

And this happens to millions of people.

When you see that seven hundred million people are convinced that Catholic Christianity is the only religion, it is difficult to say that those seven hundred million people can be wrong. The sheer number has such weight.

That's why all the religions go on trying to increase their numbers. They have their methods to increase their numbers because the more you increase the numbers the more you convince those who are not in your fold that they are wrong and you are right. Your sheer majority is an argument; it validates anything you say.

Sri Aurobindo was a great intellectual, a very convincing, rational philosophical genius. He convinced many people, and those many people convinced him that he was enlightened.

He knows nothing of enlightenment. It is true that there is something more in existence than the enlightenment Gautam the Buddha achieved. But it is Gautam the Buddha himself who, for the first time in the world, indicated the possibility of the beyond. Naturally, nobody else can say that there is something beyond -- unless they reach that boundary.

So when Sri Aurobindo says there is something more than the enlightenment of Gautam Buddha, he is hiding the fact that it was Gautam Buddha himself who was the first man in the whole of history to say that "This is not all; there is something beyond."

Buddha says -- and you can see the sincerity of the man -- that "A man who has entered the path, *srotapanna*, who has entered the stream that leads to the ocean, is millions of times more respectable than anybody else, just because he has entered the path in search of the truth. He has not found, but just the urge, just the effort, the first step, and he has become millions of times more honorable than all your respectable generals, kings, emperors and world conquerors.

"The person who has reached the point from which he will not turn back, *anagamin*, is millions of times more honorable than the *srotapanna*, than the one who has entered the stream. And the man who has become enlightened, who has become a buddha, is millions of times more honorable than the person who has reached the point of no return."

The point of no return is something worth understanding.

Many people start the search and then drop out. It is arduous, it is moving into the unknown; nobody knows whether there is anything like enlightenment or just a fiction created by a few people like Gautam Buddha. Perhaps they are not lying, perhaps they themselves are deceived -- who knows? There is no guarantee.

So many start, but very few remain. Most of them return to the world. Sooner or later, finding that they are going into an unknown territory without a map, without any guide, they start feeling crazy. Because the whole world is going in a totally different direction, and they are left alone. Their whole strength was in the crowd. Alone, a thousand and one doubts arise. Alone, one starts feeling that millions of people cannot be wrong, "And I am alone, thinking that I am right -- I must be getting crazy."

Anagamin is one who has come to a point from where he cannot return. He is not enlightened but he has seen, from far away, the possibility. He has not reached the peak; he is still in the dark valley. But he can see the sunlit peak; it is a reality, it is not a fiction. Now there is no force in the world which can make him go back.

Buddha says, "But the one who has become enlightened is millions of times more honorable than the person who has reached the point of no return."

And here is the sincerity of the man -- he says: "The man who has transcended buddhahood, who has

gone beyond enlightenment, is millions of times more honorable than anyone who is enlightened." He is not claiming that he has gone beyond; he is simply saying "I can see from my place that faraway star."

And he was the first to see that faraway star: beyond enlightenment.

Sri Aurobindo is not sincere. He never quotes this passage, which was his duty to quote. He tries to convince his readers and followers that he is working to open the door beyond enlightenment. He is not even courageous enough to declare himself... to say that he is enlightened. He never declared that. But only indirectly... he is assuming that you will understand that he is enlightened because he is trying to open the door beyond enlightenment. Naturally he must be enlightened, but he is not saying it.

To declare it needs courage, not scholarship.

He gives a hint, as if he is enlightened and he is working for others so that they can also go beyond enlightenment. They have not even reached enlightenment. It is hilarious, the very idea that he is trying to open the door... his whole life's aspiration.

All his aspirations were stupid.

This is stupid because others will need that door only if they have become enlightened. First help people to become enlightened! Rather than helping people to become enlightened, you are devoting your whole energy to opening the door beyond enlightenment.

And it is not only on this point that he was talking nonsense, he was talking nonsense on many points.

Another of his aspirations was physical immortality; he was working so that man can become physically immortal. Naturally you will think *he* has become physically immortal -- these are natural assumptions. And his followers all over the world started spreading the great news, the good news, that Sri Aurobindo had become physically immortal: "Now he is trying to find the right techniques so that every human being can become physically immortal." And then one day he died.

One of my friends was living in Sri Aurobindo's ashram. I phoned him immediately and asked him, "What happened?"

But such is blindness... he said, "Here in the ashram everybody was shocked. But the mother of the ashram told us that he has simply gone into a long *samadhi*. He is not dead; it is part of his project to find immortality. He has found all, but just for the last, missing link he has to go into deep samadhi, to dive deep into the ocean." And he told me that everybody believed it!

For three days they did not cremate his body or bury his body because they believed that he would be coming back. But in three days the body started stinking. Then they became afraid that if the news spread that the body was stinking...

The man was dead, he was not going to come back. After three days they put his body into a marble grave.

Still they did not burn his body because he might come back at any moment. The really faithful ones still believe that one day he will come back. And the whole belief shifted towards the mother -- she was the co-partner in the business of finding immortality for humanity. And it looked as if she *had* found it, because she lived for almost a century. It seemed probable; perhaps she had found it. And she was saying that she was going to live forever.

Now this is the beautiful thing about spirituality: I can say to you that I am going to live forever and tomorrow I can die -- who are you going to argue with?

And one day the mother died. Again the same thing: they waited for three days, and when the body started stinking, she was put into another marble grave next to Sri Aurobindo. And the faithful ones still sit beside the graves every day, waiting for them to return. Slowly slowly, the number of faithful ones is lessening. The hope is turning into hopelessness, into despair. Perhaps they have not yet found the missing link together.

It is enough that man has an immortal soul, an immortal consciousness, an immortal life principle.

But Sri Aurobindo was obsessed with the idea that he had to bring some original contribution to the spiritual progress of humanity. That the human soul is immortal is as ancient an experience as humanity itself. Even the VEDAS, five thousand years old, declare man as *amritasya putrah* -- "you are sons of immortality." Something new, something original... and this was a great original idea, that your body can be immortal.

One cannot conceive how intelligent people can get caught up in such absurd ideas.

Sri Aurobindo was a child, he became a young man, he became old. If the human body is immortal, then you will have to say at what age it is going to be immortal. As a child? As a young man? As an old man? Or as a dead man? The last seems to be the only possibility.

"As a dead man, the human body is immortal" -- and certainly it is, because all the elements of the human body disperse into nature. Nothing is going to die, everything is going to merge -- the earth into earth, the water into water, the air into air... all the elements will go to their sources. In that sense the human body has always been immortal. Not only the human body -- buffaloes, donkeys, monkeys, *everybody* is immortal. It does not need a Sri Aurobindo to declare that his body is immortal.

Gautam Buddha is the rarest human being in that he recognizes that there is still something more, he has not reached the end of evolution.

In Japan, they had a beautiful collection of paintings called "Ten Zen Bulls." It is a series of paintings depicting the whole story of the search.

In the first, a man is looking here and there... his bull is lost. You see forest all around, ancient trees, and the puzzled man standing there looking, and he cannot see the bull.

In the second painting, he looks a little happier because he has seen the bull's footprints. It is the same painting, the same forest. Just one thing he has discovered in this painting and that is, he has seen the bull's footprints, so he knows where he has gone.

In the third painting he moves and sees the backside of the bull -- because it is standing by the side of a tree, and the man is behind him -- so he looks... and just the backside is shown in the painting.

In the fourth he has reached the bull; he sees the whole bull.

In the fifth he has caught hold of the bull by the horns.

In the sixth he is riding on the bull. It is difficult, the bull is trying to throw him off.

By the eighth he is returning home, the bull is conquered.

In the ninth the bull is back in the stall and the man is playing on a flute.

In the tenth, there is no question of the bull at all. The man is seen in the marketplace with a bottle of wine, drunk.

Buddhists were very much embarrassed about the tenth painting. It does not seem to be Buddhist at all -- and there is no connection, because nine seems to be perfect; there is no need for the tenth.

So in the Middle Ages they dropped the tenth painting, and they started talking of the nine paintings. Only recently has the tenth painting been discovered again in the ancient scriptures with its description -- because each painting has a description of what is happening. The bull is lost, your soul is lost -- the bull represents your soul, your energy, your spirit. When the bull is found, you have become a realized soul. You are singing a song on the flute -- that is the stage of enlightenment.

What about the tenth? That is the stage when you go beyond enlightenment; you become ordinary again. Now there is no split between this world and that, now there is no split between good and bad. Now all opposites have joined together into one single harmony; that's what is represented by the bottle of wine, a bottle of wine in the hands of a buddha.

Sri Aurobindo never talked about the Ten Bulls because that again would have destroyed his originality. The paintings of the Ten Bulls are at least fifteen centuries old.

The Buddhists in the Middle Ages were cowardly; they could not understand the tenth.

But as far as I am concerned, I can see a natural growth from the ninth to the tenth, from enlightenment to beyond enlightenment.

Enlightenment makes you special. That means something of the ego in some subtle form still remains. Others are ignorant, you are a knower; others are going towards hell, your paradise is guaranteed. These are the last remnants of a dying ego. And when this ego also dies the buddha becomes an ordinary human being, not knowing at all that he is holier than thou, higher than thou, special in any sense -- so ordinary that even a bottle of wine is acceptable. The whole of life is acceptable; the days and the nights, the flowers and the thorns, the saints and the sinners -- all are acceptable, with no discrimination at all.

This ordinariness is really the greatest flowering of human reality.

Sri Aurobindo will be remembered as a great philosopher -- *should* be remembered as a great philosopher -- a man of tremendous insight into words, scriptures; immensely articulate in bringing meanings, interpretations to them; novel, original.... But he was not a man of realization. And he is not sincere, he is not an authentic man.

He had a great desire to prove himself, to prove that he is greater than Gautam Buddha. That was his ego.

To go beyond enlightenment is not to become greater than Gautam Buddha.

To go beyond enlightenment is to become an ordinary human being. To forget all about enlightenment and all about great spiritual aspirations and to live simply joyously, playfully... this ordinariness is the most

extraordinary phenomenon in the world.

But you will not be able to recognize him. Up to Gautam Buddha you will be able to recognize, but as a person moves beyond Gautam Buddha, he will start slipping out of your hands. Those who have recognized him as an enlightened being may remain aware of who he is, but those who come new will not be able to recognize him at all, because he will be simply a very innocent, ordinary human being -- just like a child collecting seashells on the beach, running after butterflies, gathering flowers. No division of body and soul, no division of matter and spirit, no division of this life and that -- all that is forgotten; one has relaxed totally.

If Sri Aurobindo had known even the meaning of what it is to go beyond realization, beyond enlightenment, he would not have even thought about it. He was thinking that going beyond enlightenment is something greater than Gautam Buddha. He was continuously in a inner jealousy, and of course the jealousy was of Gautam Buddha.

And he wanted to come up with some original ideas so that he could prove them, but he has not proved anything.

I respect Sri Aurobindo as a scholar -- but scholars are just scholars, a dollar a dozen.

BELOVED OSHO,
THE OTHER NIGHT YOU TALKED ABOUT THE MASTER AND THE MYSTIC.
MY QUESTION IS ABOUT THE MYSTIC AND THE SKEPTIC. IS IT POSSIBLE FOR A SKEPTIC TO BECOME A MYSTIC? SO MUCH OF THE ESOTERIC AND MYSTICAL SEEMS TO BE A PROCESS OF AUTOSUGGESTION, IMAGINATION AND WISHFUL THINKING. I SOMETIMES FEEL VERY DISCOURAGED AND WANT TO GIVE IT ALL UP AS NONSENSE. YET THERE IS ALSO AN INNER VOICE LEADING ME ON. THE BIGGEST RELIEF FOR ME SEEMS TO BE IN YOUR CONTINUAL ENCOURAGEMENT TO LET GO AND TRUST.
BELOVED MASTER, DO YOU SEE ANY POSSIBILITY FOR A SKEPTIC TO GET THROUGH THIS CONGLOMERATION OF MIND FABRICATIONS?

The skeptical mind is one of the most beautiful things in the world.

It has been condemned by the religions because they were not capable of answering skeptical questions; they wanted only believers.

And the skeptical mind is just the opposite of the believer.

I am all in favor of the skeptical mind. Do not believe anything unless you have experienced it. Do not believe anything -- go on questioning, however long it takes.

Truth is not cheap. It is not available to the believer; it is available only to the skeptical.

Just remember one thing: don't be skeptical halfheartedly. Be a *total* skeptic. When I say be a total skeptic, I mean that your skeptical ideas should also be put to the same test as anybody else's beliefs. Skepticism, when it is total, burns itself out because you have to question and doubt your skepticism too. You cannot leave your skepticism without doubt; otherwise that is the standpoint of the believer.

If you can doubt the skeptic in you, then the mystic is not far away.

What is a mystic? -- one who knows no answer, one who has asked every possible question and found that no question is answerable. Finding this, he has dropped questioning. Not that he has found the answer -- he has simply found one thing, that there is no answer anywhere.

Life is a mystery, not a question. Not a puzzle to be solved, not a question to be answered but a mystery to be lived, a mystery to be loved, a mystery to be danced.

A totally skeptical mind is bound to finally become a mystic; hence, my doors are open for all. I accept the skeptic because I know how to turn him into a mystic. I invite the theist because I know how to destroy his theism. I invite the atheist because I know how to take away his atheism. My doors prevent nobody, because I am not giving you any belief. I am giving you only a methodology, a meditation to discover for yourself what in reality is the case.

I have found that there is no answer. All questions are futile, and all answers are more futile. Questions have been asked by foolish people, and great philosophies have arisen because of their questions. These philosophies are created by the cunning and the shrewd.

But if you want to have a rapport with reality, you have to be neither a fool nor shrewd. You have to be innocent.

So whatever you bring -- skepticism, atheism, theism, communism, fascism, any type of nonsense you

can bring here -- my medicine is the same.

It does not matter what kind of nonsense is filled in your head when you come here. I will chop your head without any distinction. Who is sitting on your head does not matter -- my concern is chopping!
I am just a woodcutter.

BELOVED OSHO,
I CANNOT FIND THE QUESTION, BUT MY HEART NEEDS AN ANSWER. WHAT IS IT?

It is a very profound inquiry.
Anybody who is sincere will have the same inquiry.
All questions are foolish, silly at the most. But still, there is some existential need for an answer.
The question is not known.

I have told you about one of the most beautiful woman poets, Gertrude Stein. She was dying, and a small circle of friends had gathered around her. Just before her death she opened her eyes and asked, "What is the answer?"

They were all puzzled because this is not the way... first you have to ask the question. She is first asking what the answer is -- answer to what? But you cannot be hard to a dying woman -- and no ordinary woman, a really great poet.

And even in this statement her greatness is absolutely present.

For a few seconds there was silence. Then one person gathered courage and said, "Stein, you have not asked the question. This is strange that you are asking what the answer is."

So the dying woman opened her eyes and said, "Okay. So tell me what the question is." And she died.
This is something truly mystic.

There is no question, but there is an existential thirst which appears to the mind as a search for an answer. But there is no answer.

Existence is, and it is tremendously beautiful, psychedelically colorful. It is song and dance and celebration all over.
But please don't ask any question or any answer.

It is a mystery. Mystery means there is no way to solve it, whatever you do is going to fail. Rather, live it -- drop solving. Perhaps through living you will come to an understanding. But that will not be the answer, it will be *more* than the answer; it will be an alive experience. You will have become part of the mystery itself.

Even the greatest philosophers have been behaving like children. They go on representing life as if it is a puzzle, a crossword puzzle.

It is not a puzzle. It is simply an unanswerable but experienceable phenomenon.
That's what I mean by `mysticism'.

Philosophers miss it completely because they try to find questions, and then answers.
Questions are man-made.

A rosebush never asks a question, a cloud never bothers about a question, a mountain never raises a question. It does not mean that they have the answer; it simply means they are beyond the question-answer game.

And when I say `going beyond enlightenment' I am saying the same thing in other words -- going beyond the question-answer game and just accepting reality as it is, whatsoever it is.

Otherwise, there are troubles upon troubles. First you create the question, then you create the answer. Then the answer creates ten more questions; you create ten more answers and then each answer creates ten more questions. It is like a tree; it goes on growing and becoming bigger and bigger and there is no end.

Just live your life simply, without putting a question mark behind every experience.

People may think you are crazy, but if *you* are crazy then the whole of existence is crazy -- what to do? It is out of our hands.

Why does the sun rise in the morning every day? Not even a single day is a holiday. Not even for a single day does it rise from the West -- just for a change: "I am getting tired of rising from the East..."

No, things are simply going so smoothly... just man is in trouble.

The moment you also start living like a rosebush, rising like a sun, floating like a white cloud, you have

come to a profound understanding of the mysterious, of the miraculous truth of existence.

BELOVED OSHO,
A WOMAN FRIEND OF MINE OFTEN USES THE WORDS "MALE EGO" ABOUT ME, WHICH I FEEL IS NOT TRUE ABOUT ME.
FROM THE VERY BEGINNING I HAVE BEEN OPEN AND VULNERABLE TO FEMININE ENERGY, WHICH IS TEACHING ME TO BECOME A DISCIPLE EVERY DAY. MOREOVER, I HAVE FELT THAT WHEN SHE USED THIS WORD THERE WAS SOME KIND OF HATRED TOWARDS MEN.
OSHO, CAN YOU EXPLAIN WHAT THE "MALE EGO" IS, AND WHAT IT MEANS WHEN A WOMAN USES THIS EXPRESSION ABOUT A MAN?

The ego is simply the ego, it is neither male nor female.

But man has been very inhuman towards women for centuries, continuously. And the strange thing is that the man has been so cruel and inhuman towards women because he feels a deep inferiority complex in comparison to them.

The greatest problem has been that the woman is capable of becoming a mother; she is capable of giving birth to life, and man is not. That was the beginning of the feeling of inferiority -- that nature depends on woman, not on man.

Moreover, he has found that she is in many ways stronger than him.

For example, for every one hundred and fifteen boys that are born, only one hundred girls are born -- because fifteen boys will pop off by the time they become sexually mature, but the girls will remain; they have a certain stamina. Women fall sick less than men. Women commit suicide less than men -- although they talk about suicide more, they simply talk. At the most they take sleeping pills, but always in such a small quantity that they never die. Men commit suicide in almost double the numbers. Women live five years longer than men.

Women are more patient, more tolerant than men. Men are very impatient and very intolerant. Women are less violent than men. Women don't commit murders; it is the man who commits murders, who wages crusades, who is always getting ready for war, who invents all kinds of deadly weapons -- atomic bombs, nuclear weapons.

The woman is completely out of this whole game of death.

Hence it was no coincidence that man started feeling somehow inferior. And nobody wants to be inferior; the only way was to force the woman in artificial ways to become inferior. For example, not to allow her education, not to allow her economic freedom, not to allow her to move out of the house, but confine her to an imprisonment.

It seems almost unbelievable what man has done to woman just to get rid of his inferiority. He has made the woman artificially inferior.

In China, for five thousand years it was thought that women had no soul. Of course all the writers were men; they proposed the idea that a woman is only a machine, a reproductive machine. And the idea gained so much influence that it even entered the justice system of China. If a man murdered his wife, he was not a criminal -- because he had simply broken a chair, a table... at the most a television. But it was *his* property, and he had the right to destroy it.

So in China, thousands of women were killed by their husbands. But the husbands could not be punished by the government or the courts, because the basic principle that the woman had a soul was denied.

In India for ten thousand years the woman was told that even to dream of some other man is a sin. The same was not said to the man. The woman had to live a very virtuous life while for the man there was freedom. Man created prostitutes for his freedom.

And this possessiveness in India took on almost insane proportions. When a man died, his wife had to die with him. She had to jump alive onto the funeral pyre -- and for ten thousand years that continued. If some woman was afraid -- anybody would be afraid to jump alive into a funeral pyre -- then she was condemned as immoral. The husband's wish was that she should die with him because he could not trust her -- when he is gone, she may start having some love affair with somebody else, and this cannot be tolerated.

But the strange thing is that the same rule was not applicable to men, that when the wife dies the husband should jump into the funeral pyre. No, man was a higher quality of being.

The way they used to do it brings tears... because to burn a woman alive is not an easy task. First they

would make the funeral pyre, put the dead body of the husband on it, force the woman to lie down next to the dead body. Then they would put more wood on top of both of them and pour refined butter all over the funeral pyre, so that the fire would get going fast, strong -- and not only fast and strong, but it would create so much smoke that nobody could see what was happening there, because sometimes the woman would try to jump out of the funeral pyre.

There were priests standing around the funeral pyre with burning torches in their hands. If the woman tried to jump out, they would force her, with the burning torches, back into the funeral pyre. Hence so much smoke was needed, so nobody could see what the priest was doing.

The woman was bound to cry and scream. Her screams should not be heard, so there was an arrangement: behind the priests, there was another row of thousands of people playing music, dancing, singing, shouting as loudly as possible just to drown out the screams of the woman coming from the funeral pyre. And they were celebrating, because one woman had proved her love, her trust by committing suicide.

She was forced; she did not come to do it willingly, she was brought there.

And the same situation has happened all over the world. In different ways, they have been cutting woman's wings, her abilities, her talents, her genius.

It is not only a question for you. When your woman is telling you that you have a male ego, she is simply representing all women, and you are nothing but a representative of all men. Your forefathers have done so much harm that there is no way to come to a balance.

So when your woman says that this is male ego, try to understand -- perhaps she is right. Most probably she is right -- because the male has accepted himself as superior for so long that he does not feel that it is his ego. It is the woman who feels it.

Don't deny her feeling. Be grateful to her, and ask her where she feels the ego so that you can drop it. Take her help.

You are simply denying it; you don't feel that you have any male ego. But it is simply a traditional heritage.

Every small boy has a male ego -- just a small boy, if he starts crying you immediately say, "Why are you crying like a girl? A girl is allowed to cry because she is subhuman. You are going to be a big male chauvinist; you are not supposed to cry or weep." And small boys start stopping their tears. It is very rare to find men who are as ready to cry and allow tears to flow as women are.

Remember, you both have the same size tear glands in your eyes, so nature does not make any difference. Listen to the woman. You have suppressed the woman and oppressed the woman so much, it is time that she should be listened to and things should be corrected. At least in your personal life do as much as you can to allow the woman as much freedom as possible -- the same freedom that you allow yourself. Help her to stand up so that she can blossom again.

We will have a more beautiful world if all women -- and women are half of the world -- are allowed to grow their talents, their genius. It is not a question at all... nobody is higher, nobody is lower. Women are women, men are men; they have differences, but differences don't make anybody higher or lower. Their differences create their attraction.

Just think of a world where there are only men. It will be so ugly, everywhere Morarji Desai... Morarji Desai... all drinking their urine, nothing else to do.

Life is rich because there are differences, different attitudes, different opinions. Nobody is superior, nobody is inferior. People are simply different.

Accept this, and help your woman to be free from ten thousand years of repression. Be a friend to her. Much harm has been done; she has been wounded so much that if you can do some healing with your love, you will be contributing to the whole world, to the whole world consciousness.

Don't feel bad if your woman says "this is male ego." It is there in a subtle form, unrecognizeable because it has been there for so long; you have forgotten that this is ego. Take her help so that you can recognize it and destroy it.

Chapter #18
Chapter title: Meditation -- the courage to be silent and alone

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BELOVED OSHO,
I AM ALWAYS AFRAID OF BEING ALONE, BECAUSE WHEN I AM ALONE I START TO WONDER WHO I AM. IT FEELS THAT IF I INQUIRE DEEPER, I WILL FIND OUT THAT I AM NOT THE PERSON WHO I HAVE BELIEVED I WAS FOR THE PAST TWENTY-SIX YEARS, BUT A BEING, PRESENT AT THE MOMENT OF BIRTH AND MAYBE ALSO THE MOMENT BEFORE.
FOR SOME REASON, THIS SCARES ME COMPLETELY. IT FEELS LIKE A KIND OF INSANITY, AND MAKES ME LOSE MYSELF IN OUTSIDE THINGS IN ORDER TO FEEL SAFER.
OSHO, WHO AM I, AND WHY THE FEAR?

Surabhi, it is not only your fear, it is everybody's fear. Because nobody is what he was supposed to be by existence.

The society, the culture, the religion, the education have all been conspiring against innocent children. They have all the powers -- the child is helpless and dependent. So whatsoever they want to make out of him, they manage to do it. They don't allow any child to grow to his natural destiny. Their every effort is to make human beings into utilities.

Who knows, if a child is left on his own to grow, whether he will be of any use to the vested interests or not? The society is not prepared to take the risk. It grabs the child and starts molding him into something that is needed by the society. In a certain sense, it kills the soul of the child and gives him a false identity, so that he never misses his soul, his being.

The false identity is a substitute. But that substitute is useful only in the same crowd which has given it to you. The moment you are alone, the false starts falling apart and the repressed real starts expressing itself. Hence the fear of being lonely.

Nobody wants to be lonely. Everybody wants to belong to a crowd -- not only one crowd, but many crowds. A person belongs to a religious crowd, a political party, a rotary club... and there are many other small groups to belong to.

One wants to be supported twenty-four hours a day because the false, without support, cannot stand. The moment one is alone, one starts feeling a strange craziness.

Surabhi, that's what you have been asking about -- because for twenty-six years you believed yourself to be somebody, and then suddenly in a moment of loneliness you start feeling you are *not* that. It creates fear: then who *are* you?

And twenty-six years of suppression... it will take some time for the real to express itself.

The gap between the two has been called by the mystics "the dark night of the soul" -- a very appropriate expression. You are no more the false, and you are not yet the real. You are in a limbo, you don't know who you are.

Particularly in the West -- and Surabhi comes from the West -- the problem is even more complicated. Because they have not developed any methodology to discover the real as soon as possible, so that the dark night of the soul can be shortened.

The West knows nothing as far as meditation is concerned.

And meditation is only a name for being alone, silent, waiting for the real to assert itself. It is not an act, it is a silent relaxation -- because whatever you *do* will come out of your false personality. All your doing for twenty-six years has come out of it; it is an old habit.

Habits die hard.

There was one great mystic in India, Eknath. He was going for a holy pilgrimage with all his disciples -- it was almost three to six months' journey.

One man came to him, fell at his feet and said, "I know I am not worthy. You know it too, everybody knows me. But I know your compassion is greater than my unworthiness. Please accept me also as one of the members of the group that is going on the holy pilgrimage."

Eknath said, "You are a thief -- and not an ordinary thief, but a master thief. You have never been caught, and everybody knows that you are a thief. I certainly feel like taking you with me, but I also have to think about those fifty people who are going with me. You will have to give me a promise -- and I am not asking for more, just for these three to six months' time while we are on the pilgrimage: you will not steal. After that, it is up to you. Once we are back home, you are free from the promise."

The man said, "I am absolutely ready to promise, and I am tremendously grateful for your compassion."

The other fifty people were suspicious. To trust in a thief.... But they could not say anything to Eknath. He was the master.

The pilgrimage started, and from the very first night there was trouble. The next morning there was chaos -- somebody's coat was missing, somebody's shirt was missing, somebody's money was gone.

And everybody was shouting, "Where is my money?" and they were all telling Eknath, "We were suspicious from the very beginning that you were taking this man with you. A lifelong habit...."

But then they started looking, and they found that things were not stolen. Somebody's money was missing, but it was found in somebody else's bag. Somebody else's coat was missing, but it was found in somebody else's luggage. Everything was found, but it was an unnecessary trouble -- every morning!

And nobody could conceive -- what can be the meaning of it? And now certainly it is not the thief, because nothing is stolen.

The third night, Eknath remained awake to see what goes on. In the middle of the night, the thief -- just out of habit -- woke up, started taking things from one place to another place. Eknath stopped him and said, "What are you doing? Have you forgotten your promise?"

He said, "No, I have not forgotten my promise. I am not stealing anything, but I have not promised that I will not change things from one place to another place. After six months I have to be a thief again; this is just practice. And you must understand -- it is a lifelong habit, you cannot drop it just like that. Just give me time. You should understand my problem also. For three days I have not stolen a single thing -- it is just like fasting! This is just a substitute, I am keeping myself busy. This is my business time, in the middle of the night, so it is very hard for me just to lie down on the bed awake. And so many idiots are sleeping... and I am not doing any harm to anybody. In the morning they will find their things."

Eknath said, "You are a strange man. You see that every morning there is such chaos, and one or two hours unnecessarily are wasted in finding things -- where you have put them, whose thing has gone into whose luggage. Everybody has to open everything and ask everybody... `To whom does this belong?'"

The thief said, "This much concession you have to give to me."

Surabhi, twenty-six years of a false personality imposed by people who you loved, who you respected... and they were not intentionally doing anything bad to you. Their intentions were good, just their awareness was nil. They were not conscious people -- your parents, your teachers, your priests, your politicians -- they were not conscious people, they were unconscious.

And even a good intention in the hands of an unconscious person turns out to be poisonous.

So whenever you are alone, a deep fear -- because suddenly the false starts disappearing.

And the real will take a little time. You have lost it twenty-six years back. You will have to give some consideration to the fact that twenty-six years' gap has to be bridged.

In fear -- that "I am losing myself, my senses, my sanity, my mind -- everything" because the self that has been given to you by others consists of all these things -- it looks like you will go insane. You immediately start doing something just to keep yourself engaged. If there are no people, at least there is some action. So the false remains engaged and does not start disappearing.

Hence people find it the most difficult on holidays. For five days they work, hoping that on the weekend they are going to relax. But the weekend is the worst time in the whole world -- more accidents happen on the weekend, more people commit suicide, more murders, more stealing, more rape. Strange... and these people were engaged for five days and there was no problem. But the weekend suddenly gives them a choice, either to be engaged in something or to relax -- but relaxing is fearsome; the false personality disappears.

Keep engaged, do anything stupid. People are running towards the beaches, bumper to bumper, miles-long traffic. And if you ask them where they are going, they are getting away from the crowd -- and the whole crowd is going with them. They are going to find a solitary, silent space -- all of them.

In fact, if they had remained home it would have been more solitary and silent -- because all the idiots have gone in search of a solitary place. And they are rushing like mad, because two days will be finished soon, they have to reach -- don't ask where!

And on the beaches, you see... they are so crowded, not even marketplaces are so crowded. And strangely enough, people are feeling very much at ease, taking a sunbath. Ten thousand people on a small beach taking a sunbath, relaxing.

The same person on the same beach alone will not be able to relax. But he knows thousands of other people are relaxing all around him. The same people were in the offices, the same people were in the streets, the same people were in the marketplace, now the same people are on the beach.

The crowd is an essential for the false self to exist.

The moment it is lonely, you start freaking out.

This is where one should understand a little bit of meditation.

Don't be worried, because that which can disappear is worth disappearing. It is meaningless to cling to it -- it is not yours, it is not you.

You are the one when the false has gone and the fresh, the innocent, the unpolluted being will arise in its place.

Nobody else can answer your question "Who am I?" -- you will know it.

All meditative techniques are a help to destroy the false. They don't give you the real -- the real cannot be given.

That which can be given cannot be real.

The real you have got already; just the false has to be taken away.

In a different way it can be said: the master takes away things from you which you don't really have, and he gives you that which you really have.

Meditation is just a courage to be silent and alone.

Slowly slowly, you start feeling a new quality to yourself, a new aliveness, a new beauty, a new intelligence -- which is not borrowed from anybody, which is growing within you.

It has roots in your existence.

And if you are not a coward, it will come to fruition, to flowering.

Only the brave, the courageous, the people who have guts, can be religious. Not the churchgoers -- these are the cowards. Not the Hindus, not the Mohammedans, not the Christians -- they are against searching. The same crowd, they are trying to make their false identity more consolidated.

You were born. You have come into the world with life, with consciousness, with tremendous sensitivity. Just look at a small child -- look at his eyes, the freshness. All that has been covered by a false personality.

There is no need to be afraid.

You can lose only that which *has* to be lost. And it is good to lose it soon -- because the longer it stays, the stronger it becomes.

And one does not know anything about tomorrow.

Don't die before realizing your authentic being.

Only those few people are fortunate who have lived with authentic being and who have died with authentic being -- because they know that life is eternal, and death is a fiction.

BELOVED OSHO,
IS SITTING SILENTLY, DOING NOTHING, WATCHING THE GRASS GROW -- AND MAYBE FALLING ASLEEP -- REALLY ENOUGH?
I ONCE HEARD YOU SAY ABOUT FREUD THAT HE PROBABLY WAS NOT ABLE TO CREATE HIMSELF. OR I HEARD YOU SAY THAT WE CREATE OUR OWN LIVES, OUR OWN HELLS AND MISERIES, AND THAT WE ARE RESPONSIBLE.
IF SITTING SILENTLY REALLY IS ENOUGH, WHERE DOES THE WORD `EFFORT' OR `DISCIPLINE' COME IN? THEN, IF WE ARE DOING SOMETHING, WHAT ARE WE `DOING'? CAN WE DO ANYTHING AT ALL, OR AM I DREAMING THAT I AM DOING SOMETHING?
SOMEWHERE I AM SO TIRED OF IT. BUT THEN ALSO AM I GOING TO END UP IN A STATE OF

The people who have been exploiting humanity have created great philosophies, theologies, disciplines. Without the support of all this philosophical, theological, religious framework, it would be impossible to create the false personality.

The word `discipline' comes from these people, and the word `effort' also comes from these people.

They have created such a world emphasizing work, effort, endeavor, struggle, achievement, that they have turned almost everybody into a workaholic -- which is worse than an alcoholic, because the alcoholic at least feels that he is doing something wrong. The workaholic feels he is doing the right thing, and those who are not workaholics are lazy people, worthless; they don't have any right even to exist, because they are a burden.

They have destroyed beautiful words, given them new connotations, new meanings.

For example, `discipline'. Discipline does not mean what you have heard that it means. The word `discipline' comes from the same root as disciple. Its root meaning is: capacity to learn, learning -- to be more sensitive, to be more aware, to be more sincere, to be more authentic, to be more creative.

Life is a beautiful journey if it is a process of constant learning, exploration. Then it is excitement every moment, because every moment you are opening a new door, every moment you are coming in contact with a new mystery.

The word `disciple' means one who learns, and `discipline' means the process of learning.
But the word has been prostituted.

`Discipline' means obedience. They have turned the whole world into a camp of boy scouts. High above there is somebody who knows -- you need not learn, you have simply to obey. They have turned the meaning of `discipline' into its very opposite.

Learning automatically consists of doubting, of questioning, of being skeptical, of being curious -- not of being a believer certainly, because a believer never learns.

But they have used the word for thousands of years in this way. And it is not only one word that they have prostituted, they have prostituted many words. Beautiful words have become so ugly in the hands of the vested interests that you cannot even imagine the original meaning of the word... thousands of years of misuse.

They want everybody to be disciplined the way people are disciplined in the army. You are ordered -- you have to do it without asking why.
This is not the way of learning.

And even from the very beginning they have imposed stories on the minds of people, that the first sin committed was disobedience. Adam and Eve were expelled from the Garden of Eden because they disobeyed.

I have tried in thousands of ways, but I don't see that they have committed any sin or any crime. They were simply exploring. You are in a garden and you start exploring the fruits and flowers and what is edible and what is not edible.

And God is responsible, because he prohibited them from two trees -- he indicated the trees: "You should not approach these two trees. One is the tree of wisdom, and the other is the tree of eternal life."

Just think, if you were Adam and Eve -- was not God himself tempting you to go to these two trees? And those two trees were of wisdom and of eternal life. Why should God be against them?

If he was really a father, one who loves you, he might have pointed to them, saying that "This is a poisonous tree, don't eat from it" or, "This is the tree of death; if you eat anything, you will die." But these two trees are perfectly right -- eat as much as you can, because to be wise and to have eternal life is absolutely right.

Every father would wish his children to have wisdom and eternal life. This father seems to be absolutely loveless. Not only loveless, but as the devil said to Eve, "He has prevented you from these two trees. Do you know the reason? The reason is that if you eat from these two trees you will be equal to him, and he is jealous. He does not want you to become divine. He does not want you to become gods, full of wisdom and eternal life."

I cannot see that the devil's argument has any flaw in it. It is absolutely right. In fact, he is the first benefactor of humanity.

Without him, perhaps there would have been no humanity -- no Gautam Buddha, no Kabir, no Christ, no Zarathustra, no Lao Tzu... just buffaloes, donkeys, and yankees, all eating grass, chewing grass contentedly.

And God would have been very happy, that his children are very obedient.
But this obedience is poison, pure poison.

The devil must be counted as the first revolutionary of the world, and the first man to think in terms of evolution, of wisdom, of eternal life.

And God said -- so the priests have been saying, the Jewish rabbis, Christian priests, Mohammedan *maulavis*, ayatollas.... They all have been saying for centuries that it was the original sin.
Again, another prostitution of a beautiful word.

The word `sin' in its roots means forgetfulness. It has nothing to do with sin as we have come to understand it.
To forget yourself is the only sin.
And to remember yourself is the only virtue.

It has nothing to do with obedience, nothing to do with discipline.

But the people who want to exploit... their very effort is that of a parasite, taking every drop of blood out of you. They say, "Work. Work hard, be disciplined, obey the orders -- there is no need to question because the orders are coming from a higher intelligence than you have." They are in such a mind that they don't even want you to sleep.

In the Soviet Union, they are now developing a whole educational system. Every child will be educated during the day in school -- but why waste his whole night? People, after a while -- twenty-five years -- have to come out of the university and work in the world. But they work only five hours, six hours, and their whole night is sheer wastage -- it can be used. Now they are developing methods and means to use it.

For example, it can be used for teaching. The child's ears are plugged with a very subtle mechanism controlled by the central system in the town, and what they call "subliminal education"... it does not disturb your sleep. Very slowly, so quietly that it cannot even be called whispering, because even whispering may disturb your sleep.... Its range is lower than a whisper. And the strangest thing is -- which was known long before about women, but it was not known that it could be used in such a way....

About women it has been known for centuries, that if you want them to hear what you are saying, whisper. If you just start whispering with someone, any woman around is going to hear exactly what you are saying.

If you are talking loudly, nobody cares. Whispering means that you are trying to hide, something is secretive. The woman becomes alert with her more sensitive being, and she catches everything that you are saying. So if you want to say anything to any woman, just whisper it to somebody else and she will get the message absolutely correctly -- and no argument!

Subliminal education is a lower range whispering. They have found that it does not disturb sleep, it does not even disturb dreams. Dreams are here... sleep is lower than dreams, and subliminal whispering is lower than sleep -- so it simply goes underground.

For eight hours in the night you can teach continuously whatever you want to teach, and the most wonderful thing about it is that the child will remember everything -- there is no need for him to memorize it, there is no need for him to do homework for it. It has simply entered into his memory system from an underground source. Now they have captured your twenty-four hours.
Even freedom to dream may be taken away one day.

It is possible that the government could decide what to dream and what not to dream. Dreams could be projected just like projecting pictures on a screen, and you would not be able to tell the difference, whether you are dreaming or the government agency is projecting some idea.

Subliminal teaching is really one of the most dangerous things discovered by the psychologists. It has been tried in many countries and found to work immensely well.
For example, you go into a movie....

You see advertisements -- they work, but they need constant repetition. A certain brand of cigarette... you have to read it in the newspaper, you have to see it on television, you have to hear it on the radio, you have to see it on the street on the billboards, you have to see it in the movie house, it has to be repeated continually. A certain brand... you don't take any note of it. You simply read it and you forget about it, but it is going to make a mark inside you. And when you go to purchase cigarettes, suddenly you will find yourself asking for that brand.

But it is a long process. Up to now, advertising has been a lengthy process.

With subliminal teaching, it becomes very shortcut and very dangerous.

They have tried in a few movies, experimentally, between two frames. You are watching the movie and

you will not be aware that something has happened; you will go on seeing the movie. The story is going on and in just a flash -- so short that you will not be able to detect with your eyes that something has passed on the screen -- you feel very thirsty and you need a Coca Cola. You have not read "Coca Cola", but even though you have not read it, your memory has simply got the idea.

And they have found that on that night, in that movie house the sales of Coca Cola rose by seventy percent. The people who ask for Coca Cola don't know *why* they are asking for Coca Cola -- they feel thirsty. They are not *feeling* thirsty, they don't *need* Coca Cola, but a subliminal impact....

This is dangerous. It is taking away your freedom. You are not even free to choose, you are simply being ordered -- and in such a way that you are not even aware that you have been ordered to purchase Coca Cola.

Political parties are going to use it -- vote for Ronald Reagan. There is no need to destroy all the walls and write everywhere "Vote for Ronald Reagan" -- just subliminal... on television, in the movies.

And in the Soviet Union, the educationalists are thinking that everybody's night can be used for further training, refresher courses.

For example, a doctor comes out of the university.... But medical science goes on growing, and the doctor is always lagging far behind. He uses medicines which are no longer valid; science has gone farther ahead, has found better medicines. But the doctor has no opportunity to read all that literature -- his night can be used. During the day he can look at the patients; at night he can be given the latest information.

But that means you have made man a robot, twenty-four hours a day geared to work, and geared to do whatever kind of work you want. It is not his free will.

These people have brought these beautiful words like discipline, work, obedience, to such a distasteful state that it is better for a few days to abandon them completely.

Work is beautiful if it comes out of your love, if it comes out of your creativity. Then work has some spiritual quality.

Discipline is good if it comes out of your learning, your disciplehood, your dedication, your devotion -- then it is something that is growing in you like a beautiful flame, directing your life in its light.

If obedience comes out of trust... not that somebody is more powerful and if you don't listen you will be punished.

Even God could not forgive just one act of disobedience. The poor fellows... Adam and Eve had eaten one apple!

For five years continuously I lived on apples. My mother used to say, "You should think about it -- just one apple and Adam and Eve were turned out of the Garden of Eden. And you are simply *living* on apples!" For five years I didn't eat anything else.

I said, "That's what I want to see... where? -- now at the most he can drive me *into* the Garden of Eden. There are only two places, the Garden of Eden and the world. There is no other world he can drive me to."

Naturally God remained silent. "What to do now? He is committing sin from morning to night, sin upon sin" -- because that was my whole food.

He could not forgive a small thing.

No, it is not the question that they had committed a great sin. The question is that God's ego is hurt; it is a revenge. With great vengeance... It is unbelievable that even now you are suffering because of the sin committed by Adam and Eve. We don't know these people -- when they existed, whether they existed or not; we have no part in their act -- still, we are suffering.

Every human child is going to suffer such vengeance? -- it doesn't seem to be divine. God seems to be more evil than the devil. The devil seems to be more friendly, more understanding.

The people who have brought these words -- work, discipline, obedience -- are the priests of this God, they represent him. They have destroyed the beauty of simple words.

Obedience can also be of tremendous beauty.

But it should come out of your commitment -- not out of an order from somebody.

It should come out of your heart.

You love and you respect and you are dedicated to someone so deeply that your heart always says yes; it has forgotten how to say no. Even if you want to say no, you have forgotten the word.

Then, obedience is religious, spiritual.

BELOVED OSHO,

IN NINE YEARS OF BEING WITH YOU, I FEEL THAT I HAVE DONE ALL I CAN AS FAR AS INTELLIGENCE GOES TO BE WITH YOU. AND YET NOW I FEEL IN MORE CHAOS AND CONFUSION, AND MORE IGNORANT THAN EVER. I EVEN FEEL ON THE POINT OF GIVING UP.
IS THERE SOMETHING I SHOULD BE DOING? IS THERE SOME WAY TO BE MORE INTELLIGENT AND MORE WAKEFUL? -- BECAUSE I AM SURE THAT I HAVE ALREADY MISSED A THOUSAND TIMES.

It will be great if you can give up. That is the trouble.

I have been telling you to give up. From the very beginning -- don't start! But you don't listen.

Nine years of great work, hard work, and still you are asking "Should I bring more intelligence and more work?" And you think you have been missing the train because you are not working hard enough! Just the opposite is the case.

You are missing the train because you are working too hard.

You are so involved in your work that you don't see that the train has come and passed. By the time you see other passengers getting out on the road... THEN you become aware that the train has come and passed.

You simply give up and rest on the platform. So whenever the train comes.... What is the need to miss the train?

But you cannot rest, you cannot relax, you cannot let go. You have made it a project. You are aggressive, goal oriented, always trying to achieve something.

And here you are with a man who is saying to you that all that you want to achieve is already within you -- just relax, because only in relaxation will you realize what is hidden in you.

But you are running so fast. You don't stop, you are putting your whole intelligence... nine years!

You could have made it the very first day you had come to me. And you can make it right now -- because the train is always standing on the platform.
It never leaves because there is nowhere to go.

BELOVED OSHO,
BEFORE BECOMING YOUR SANNYASIN, I WAS DESPERATELY SEEKING SPIRITUAL TRUTH. DESPITE WHAT I FELT TO BE MANY GENUINE SPIRITUAL EXPERIENCES, I REMAINED DISCONTENTED AND DESPERATE.
AFTER SANNYAS I BEGAN TO LIVE WITH YOUR PEOPLE, WORK IN YOUR COMMUNES AND MOST OF ALL, FEEL YOUR BEAUTY AND PEACE GROW IN MY HEART. IN THIS TIME, MY BURNING DESIRES FOR SPIRITUAL EXPERIENCE AND THE FRUITS OF THOSE EXPERIENCES HAVE BEEN SLOWLY DISAPPEARING.
NOWADAYS I SIMPLY ENJOY EVERYDAY LIFE, AND EVERYTHING THAT GOES WITH IT -- A TASTY MEAL, A WALK IN THE COUNTRYSIDE, A GOOD LAUGH WITH A LOVED ONE, AND SO ON.
BELOVED MASTER, AM I GETTING LAZY ON THE WAY TO ENLIGHTENMENT?
CAN YOU PLEASE TALK ON THE DIFFERENCE BETWEEN FALLING ASLEEP AND LETTING GO?

You are doing perfectly well. Just forget all about enlightenment.
Enjoy simple things with total intensity.
Just a cup of tea can be a deep meditation.

If you can enjoy it, the aroma of it, slowly sipping it, the taste of it... who cares about God?

You don't know that God is continuously feeling jealous of you when he sees you drinking a cup of tea and the poor fellow cannot have it. Instant coffee... these things are not available in the Garden of Eden.

And since Adam and Eve left, there is no human company at all -- just living with animals, who don't know how to make tea.

God is very jealous of you and very repentant that he drove Adam and Eve out of the Garden of Eden, but now nothing can be done about it. The sons and daughters of Adam and Eve are living far more beautifully, far more richly.

Enlightenment happens when you have forgotten all about it.

Don't look even out of the corner of your eye, just in case enlightenment is coming and you will miss it. Forget all about it. You just enjoy your simple life.

And everything is so beautiful -- why create unnecessary anxiety and anguish for yourself? Strange problems of spirituality.... Those things are not something you can do anything about.

If you can make your ordinary life a thing of beauty and art, all that you had always desired will start

happening of its own accord.
There is a beautiful story....

There is a temple in this state, Maharashtra. It is a temple of Krishna, and a strange story is connected with the temple because the statue of Krishna -- in Maharashtra he is called Bitthal -- is standing on a brick. Strange, because nowhere in any temple is any god standing on a brick.

The story is that one beautiful man, enjoying life, every bit in its totality, was so contented and so fulfilled that Krishna decided to appear before him. Ordinarily there are people who are singing and dancing their whole life, "Hare Krishna, Hare Rama" and neither Rama appears nor Krishna appears -- nobody appears. And this man was not bothering about Krishna or Rama or anybody. He was simply living his life, but living it the way it should be lived -- with love, with heart, with beauty, with music, with poetry. His life was in itself a blessing, and Krishna has to decide that "This man needs a visit from me."

You see the story -- the man is not at all thinking of Krishna -- but Krishna, on his own part, feels that this man deserves a visit. He goes in the middle of the night, not to create any trouble in the whole town. He finds the door open and he goes in.

The man's mother is very sick, and he is massaging her feet. Krishna comes behind him and says, "I am Krishna and I have come to give you an audience, a DARSHANA."

The man said, "This is not the right time; I am massaging my mother's feet."

Meanwhile, just by his side there was a brick; he pushed the brick back -- he did not even look back to see who this Krishna is -- he pushed the brick and told him to stand on it, and that when he is finished with his work he will see him. But he was so much absorbed in massaging the mother's feet -- who was almost dying -- that the whole night passed, and Krishna remained standing there.

He said, "This is a strange stupidity. People are singing their whole life, `Hare Krishna, Hare Rama' and I never go there. And I have come here and this fool has not even looked back, has not even said to me, `Sit down' but tells me to stand on the brick!"

And then it was getting light, the sun was rising, and Krishna became afraid, because people would be coming in. The road was just by the side of the house, and the door was open -- and if they saw him standing there, soon there would be trouble, great crowds would come. So he disappeared, leaving just a stone statue of himself on the brick.

When the mother went to sleep, then the man turned and said, "Who is the fellow who was disturbing me in the night?"
And he found just a statue of Krishna.

The whole village gathered -- this was a miracle, what had happened? He told the whole story. They said, "You are a strange fellow. Krishna himself had come, and you are such a fool! You could have at least told him to sit down, offered him something to eat, something to drink. He was a guest."

The man said, "At that time there was nothing by my side except this brick. And whenever I am doing something, I do it with totality. I don't want any interference. If he is so much interested in being seen, he can come again, there is no hurry."

That statue remains in the temple of Bitthal, still standing on a brick. But the man was really a great man -- not bothering about rewards or anything, absorbed so fully in every action that the action itself becomes the reward. And even if God comes, the reward that is coming out of the totality of action is bigger than God.

Nobody has interpreted the story the way I am interpreting it, but you can see that any other interpretation is nonsense.

So just forget about spirituality, enlightenment, God -- they will take care of themselves. That is their business. They are sitting there without customers.

You need not worry; you do the best you can do with life -- that is your test, that is your worship, that is your religion. And everything else will follow on its own accord.

BELOVED OSHO,
IF THE MASTER IS THE ONE WHO CHOOSES THE DISCIPLE AND DROPS HIM -- THOUGH IT MAY APPEAR TO THE DISCIPLE THAT HE HAS CHOSEN THE MASTER, AND IN THE COURSE OF TIME, HAS DROPPED HIM -- BELOVED OSHO, WHY DID YOU HAVE TO TELL US?
NOW I HAVE THE FEELING AND FEAR THAT YOU MIGHT DROP ME AT ANY TIME. BELOVED, PLEASE DON'T DO THAT TO ME. IT HURTS VERY MUCH TO THINK OF IT BECAUSE IF A MAN LIKE YOU CANNOT HELP ME, THEN WHO WILL? I HAVE ALWAYS BEEN LET DOWN, AND IT HURTS. AND TO

THINK OF YOU LETTING ME DOWN IS TOO MUCH.
BELOVED OSHO, PLEASE PROMISE THAT YOU WON'T LET ME DOWN EVEN IF I AM OF NO USE TO YOU. I KNOW YOU WON'T, BUT STILL THAT FEAR IS THERE. PLEASE BE WITH ME ALWAYS, WILL YOU?

It is a tricky question.
I can promise I will not drop you. The only problem is that if *you* want to drop *me*, then you will find it very difficult to drop -- I won't let you drop!

So now this will be your fear: I will fulfill my promise in any case -- whether you want it or not!
So if this dispels your fear, perfectly good.
It is not a problem for me, I can promise.

I just don't want to interfere with anybody's freedom. I want to keep the door open; if you want to go out, I don't want to close it.

But if that is what you want, the door is closed -- and locked!

Now don't come next time saying that you are now fearing that if you want to get out, now there is no way.
A promise is a promise!

BELOVED OSHO,
MY BEAUTIFUL MASTER! FIRST I WANTED TO RUN AWAY; NOW I NEVER WANT TO LEAVE YOU.
WHAT HAPPENED?

I changed my mind.

Beyond Enlightenment

Chapter #19
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BELOVED OSHO,
I AM A TWO-YEAR-OLD CHILD IN SANNYAS AT THE AGE OF SIXTY!
I CONSIDER MYSELF BLESSED TO HAVE COME INTO THE FOLD OF YOUR GRACE.
WAS THIS DESTINED TO BE SO? THEN WHY WAS IT SO LATE IN LIFE? CAN THE CHILD IN ME BECOME MATURE IN WHAT REMAINS OF MY LIFE? HOW? KINDLY HELP.

Anand Yeshwant, the question you have asked has many implications. It is many questions in one.

First, you say that at the age of sixty you are a two-year-old child as far as sannyas is concerned. This reminds me of an ancient tradition in the East. We used to count life from the day a man was initiated into sannyas, not from the day he was born. Because birth does not necessarily turn into life; more often it only

turns into vegetation.

There are cabbages and there are cauliflowers, but the difference is not much. The experts say that cauliflowers are cabbages with university degrees.

But most people simply vegetate; they do not live, they do not come into contact with the living waters of life. They breathe, they grow old, but they never grow up. Between their birth and their death is a horizontal line. There are no peaks of delight, no sunlit peaks of ecstasy. There are no depths of love, of peace, of silence. There is just a horizontal, flat routine from the cradle to the grave.

Nothing happens. They come and they go.

It is said that most of the people realize that they were alive only when they die -- because life was so flat, so colorless. It was not a dance, it was not beauty, it was not a blessing; there was no gratitude in the heart, that "Existence has chosen me, and not anybody else in my place," that "Without me existence will be a little less. There is nobody else who can replace me; I am occupying a unique position and I never asked for it, I never deserved it. It is a sheer gift out of the abundance of existence."

It happened that Gautam Buddha was having a meeting with one of the most intelligent emperors of those days. Just in the middle of their dialogue an old sannyasin -- must have been seventy-five years old -- came to touch the feet of Buddha. He asked the emperor to forgive him because he was interfering in their conversation, but it was out of necessity.

No Buddhist monk can travel in the night; they can move between sunrise and sunset, but at night they have to remain in one place.

"I have been ordered to go to the nearest village, and I cannot go without touching the feet of my master. The sun is going down every moment, and your dialogue seems to go on and on -- so please just forgive me."

Gautam Buddha asked the sannyasin, "How old are you?"

The emperor was very much puzzled: what was the need? -- just bless him and let him go.

And the old sannyasin said, "Forgive me, I have come very late. My age is only four years."

The emperor was even more puzzled, and he could not contain himself. He said, "This is too much! This man might be seventy-five, might be eighty, might be seventy, but not four years of age. Absolutely not!"

Gautam Buddha said, "Perhaps you do not know about the way we count age. This man became a sannyasin four years ago. Hence, the real brahmin, the one who has known the divine, the *brahma* is called *dwij*, `twice born'. The first birth is only an opportunity for the second birth. If the second birth does not happen your first birth is meaningless.

And to the sannyasin Buddha said, "Don't be worried. We have an ancient proverb." He quoted it: "The man who gets lost in the morning, if he comes back home by the evening he should not be called `lost'. Four years are plenty. Even one minute of awareness is equal to eternity."

So the first thing, Anand Yeshwant: Don't be worried about the fifty-eight years that have passed in sleep. Whether they existed or not does not matter; they were like signatures made on water -- you go on making them, and they go on disappearing.

These two years you have been a sannyasin are immensely significant -- and the significance does not require time, it requires depth. You can have the whole eternity superficially. And you can have one single moment of abysmal depth or of the height of Everest and you are fulfilled.

So the first thing I want to say to you: don't be worried about the fifty-eight years that were lost wandering in the desert. Be grateful for the two years that you have entered into the garden of God. Now it is up to you to make each moment a deep contentment, a profound silence, a joyful dance... an eternity of rejoicing, a fragrance that is not of this world... that is not of time and space but belongs to the beyond.

And as I see it, you are growing on the right path with a sincere heart... I have been listening to your songs; they have a sweet pain, a heartfelt thankfulness. Sweet because nothing can be sweeter than to come in contact with the immortal, timeless, deathless source of life.

To be in touch with a master is, in an indirect way, to be in touch with the godliness of existence.

There is sweetness in your songs, and there is a certain pain too. Pain because whatever you want to express, words are impotent to express it. What you want to sing... your heart is overflowing with it, but the language is not capable of translating it. Your musical instruments, howsoever refined, are not able to bring the music of silence into the world of sound. They are two diametrically opposite dimensions.

But your pain does not destroy the beauty of your sweetness; it makes it even more beautiful, gives it depth. It shows your experience and at the same time the inability to express it.

That which can be expressed is mundane.

That which cannot be expressed is sacred.

And every artist -- musician or poet, painter or dancer -- all have been trying in different ways for millions of years to give expression to the inexpressible. Even if they can give an indirect hint, just a finger pointing to the moon, that is success enough.

And you are successful.

Sing without any hesitation, without being worried that you will be thought crazy. Unless a singer is thought by the world to be insane, he is not a singer at all; if a dancer is not forced into a madhouse, the world has not given him the certificate.

All geniuses are bound to be thought of by the world in this way... "Something has gone wrong with these poor people."

Vincent Van Gogh, one of the Dutch painters, could not sell a single painting in his whole life. Now only two hundred paintings have survived out of thousands that he painted, because nobody took care of them. He was simply distributing them to friends; nobody would purchase them. People were afraid even to hang his paintings in their sitting rooms because whoever would see them would think that they were crazy: what kind of painting are you hanging here? People were taking them -- not to hurt him -- thanking him, and throwing his paintings into their basements so nobody would see.

Now each of his paintings is worth a million dollars. What happened in one hundred years?

The man himself was forced into a mad asylum when he was only thirty-two. And he was forced because of his painting -- he was not harmful, he was not violent, he was not doing anything to anybody. But anybody who looked at his paintings was absolutely certain that this man was mad and unreliable. He should be put in a madhouse. If he could paint these things, he might do *anything*...."

For example, he always painted stars as spirals. Even other painters told him, "Stars are not spirals!"

He said, "I also see the stars. I see that they are not spirals, but the moment I start painting them something in me says so strongly that they *are* spirals. The distance is so vast... that's why your eyes cannot see exactly what their shape is. And the voice is so strong. I am simply unable to do anything else but what my inner being says to do."

And now physicists have discovered that stars *are* spirals. It has gone like a shock throughout the world of painters, that only one painter in the whole history of man had some inner contact and communication with the stars -- and that was a man who was thought to be mad. And because he was thought to be mad, nobody was ready to give him any service.

Every week, his brother used to give him enough money to last for seven days. And he was fasting three days in a week and eating four days -- because that was the only way to purchase canvas and colors and brushes to paint. Painting was more important than life.

He committed suicide at the age of thirty-three. Just after his release from the madhouse, he painted only one painting, which they had prevented him from painting in the madhouse. He wanted to paint the sun. It took him one year. He lost his eyes... the burning sun, the hot sun, and the whole day long he would be watching all the colors, from the morning till the evening, from the sunrise to the sunset. He wanted the painting to contain everything about the sun, the whole biography of the sun.

Everybody who was sympathetic to him told him, "This is too much. Just studying it one day is enough; it is the same sun."

Van Gogh said, "You don't know. It is never the same. You have never looked at it. I have never seen the same sunrise twice, never seen the same sunset again. And I want my painting to be a biography."

One year... the whole day watching the sun... He lost his eyes, but he painted.

And when the painting was complete, he wrote a small letter to his brother: "I am not committing suicide out of any despair -- because I am one of the most successful men in the world. I have done whatever I wanted to do in spite of the whole world condemning me. But this was my last wish, to paint the whole biography of the sun in one painting. It is completed today. I am immensely joyful, and now there is no need to live. I was living to paint; painting was my life, not breathing."

And he shot himself dead.

You cannot categorize him with ordinary suicides. It is not a suicide -- out of despair, out of sadness, out of failure -- no. Out of immense success, out of total fulfillment, seeing that now, why unnecessarily go on living and waiting for death?... "I have done the work that I wanted to do."

Every creative artist has to understand this: the moment people start thinking about him that he is a little bit off center, that something is loose in his head, he should rejoice that he has crossed the boundary of the mundane and the mediocre. Now he has grown the wings which others don't have.

And I can see in you the possibility, the potential.

Meditate, and let music become your meditation. Sing and let singing become your life, your very breathing, your very heartbeat.

A very stupid idea has prevailed in the world, that only saints are religious. In fact, almost 99.9 percent of saints are not religious. The real religious people will be found in creative dimensions -- dancers, poets, painters, singers, musicians, sculptors.

The future belongs to the creative man.

The past belonged to the uncreative saints. They have not created anything; their only quality was self torture. They were really all masochists. In a better world they would have been treated, not worshipped. They were not saints, they were psychologically sick. But because the uncreative was on the heights, was dominant, creative people suffered very much. They were thought to be sick.

The future is going to be totally different. Now nobody can be a saint just because he is capable of torturing himself. He may be good in a circus.

There is a beautiful story by Turgenev.

In a circus there was a man whose sole qualification was that he could fast continuously for forty days, fifty days -- and that was the longest time the circus would remain in one town. So for the whole time the circus was in one town, he would be on a fast. Doctors are checking, people are watching, but he will not eat.

The circus moved from one town to another town, and then it came to the capital, where it remained longer than forty days. And what is there in a man who is fasting? You can go to see him one time -- after that there is nothing intriguing, nothing interesting about it. So after a few days, people forgot all about him.

There were many stalls, but because nobody was coming to visit his stall, it was placed at the end. Finally, people completely forgot about him. Even the circus management forgot about him, because there was no need. And after forty days, he continued his fasting -- because he had forgotten to count the days. He knew only that when the circus moved from one town to another town, on the way they would give him food.

He was dying. And then somebody remembered -- what happened about the great fasting man? The manager rushed. The man was almost dying; it had been ninety days. Ninety days is the limit to how long a man can fast if he is healthy.

They asked him, "Are you mad or something? After forty days you should have reported, you should have called somebody."

He said, "There were two reasons: One, I have never counted the days. Second, I slowly became aware that the time seemed to be longer this time, but fasting has become a habit. Now, eating is troublesome. So whenever you change towns, it is very hard for me. Forty days I am hungry... for seven days while you are changing towns, for me to put the whole mechanism back into eating and digesting is such a torture. I felt relieved that the time had become longer."

And with hunger there are few points to remember. If you fast, you will feel hunger for only three days. After the third day, hunger will start disappearing because the body has an emergency arrangement: for three days it waits for food -- it cannot wait longer. After the third day it starts eating itself. That's why you start losing weight.

Have you ever wondered where that weight disappears to?

Fasting is a kind of cannibalism, eating yourself. The worst kind of cannibalism -- eating somebody else one can understand, but eating yourself?

But these were your saints. Their qualities were all in the service of death, not in the service of life.

I want my sannyasins, Anand Yeshwant, to be saints with a new quality: the quality that serves life, the quality that nourishes life, affirms life, that makes life a little more beautiful, brings a few more flowers to it.

Meditation in the past has been life negative: renounce life and everything that makes life worth living.

To me, meditation is just the opposite of what it has been up to now.

Meditation is a silent heart, a peaceful mind which can make life more lovable, more livable, which can make life richer in every dimension.

I don't want you to renounce anything.

I want you to rejoice in everything, whatever you are doing.

You are a musician. Let music be your meditation. This is your religion -- not Mohammedanism, not Hinduism, not Christianity. Music is your religion. If you are a dancer, then dancing is your religion.

BELOVED OSHO,
WHY DOES EVERYONE WANT TO PRETEND TO BE WHAT THEY ARE NOT? WHAT IS THE PSYCHOLOGY BEHIND IT?

Narendra, everybody is condemned from his very childhood.

Whatever he does on his own accord, out of his own liking, is not acceptable. The people, the crowd in which a child has to grow has its own ideas, ideals. The child has to fit with those ideas and ideals. The child is helpless.

Have you ever thought about it? -- the human child is the most helpless child in the whole animal kingdom. All the animals can survive without the support of the parents and the crowd, but the human child cannot survive, he will die immediately. He is the most helpless creature in the world -- so vulnerable to death, so delicate.

Naturally those who are in power are able to mould the child in the way they want.

So everybody has become what he is, *against himself*. That is the psychology behind the fact that everybody wants to pretend to be what he is not.

Everybody is in a schizophrenic state. He has never been allowed to be himself, he has been forced to be somebody else that his nature does not allow him to be happy with.

So as one grows and stands on his own legs, one starts pretending many things which he would have liked in reality to be part of his being. But in this insane world, he has been distracted. He has been made into somebody else; he is not that. He knows it. Everybody knows it -- that he has been forced to become a doctor, to become an engineer; he has been forced to become a politician, to become a criminal, to become a beggar.

There are all kinds of forces around.

In Bombay there are people whose whole business is to steal children and make them crippled, blind, lame, and force them to beg and each evening to bring all the money that they have gathered. Yes, food will be given to them, shelter will be given to them. They are being used like commodities, they are not human beings. This is the extreme, but the same has happened with everybody to a lesser or greater extent.

Nobody is at ease with himself.

I have heard about a great surgeon who was retiring, and he was very famous. He had many students and many colleagues. They all gathered, and they were dancing and singing and drinking -- but he was standing in a dark corner, sad.

One friend came up to him and asked, "What is the matter with you? We are celebrating and you are standing here so sad -- don't you want to retire? You are seventy-five; you should have retired fifteen years ago. But because you are such a great surgeon, even at seventy-five nobody can compete with you, nobody comes even close to you. Now, retire and relax!"

He said, "That's what I was thinking. I am feeling sad because my parents forced me to become a surgeon. I wanted to be a singer, and I would have loved it. Even if I was just a street singer -- at least I would have been myself. Now I am a world-famous surgeon, but I am not myself. When people praise me as a surgeon, I listen as if they are praising somebody else. I have been given awards, doctorates, but nothing rings a bell of joy in my heart -- because this is not me. This being a surgeon has killed me, destroyed me. I wanted to be just a flute player, even if I had to be a beggar on the streets. But I would have been happy."

In this world, there is only one happiness and that is to be yourself.

And because nobody is himself, everybody is trying somehow to hide -- masks, pretensions, hypocrisies. They are ashamed of what they are.

We have made the world a marketplace, not a beautiful garden where everybody is allowed to bring his own flowers. We are forcing marigolds to bring roses -- now from where can marigolds bring roses? Those roses will be plastic roses, and in the heart of hearts the marigold will be crying, and with tears, feeling ashamed that "We have not been courageous enough to rebel against the crowd. They have forced plastic flowers on us, and we have our own real flowers for which our juices are flowing -- but we cannot show our real flowers."

You are being taught everything, but you are not being taught to be yourself. This is the ugliest form of

society possible, because it makes everybody miserable.

I have heard of another great man, a great professor of literature who was being retired from the university. All the university professors had gathered, all his friends had gathered, and they were rejoicing. But suddenly they became aware that he was missing. One of his friends, an attorney, went out... perhaps he in was the garden. But what was he doing there? He was sitting under a tree.

The attorney was his closest friend, a boyhood friend. The attorney said, "What are you doing here?"

He said, "What I am doing here? Remember fifty years ago? -- I came to tell you that I wanted to kill my wife. And you said, `Don't do any such thing. Otherwise -- fifty years in jail.' I am thinking that if I had not listened to you, today I would have been out of jail, free. He said, "I am feeling so angry that a desire comes to me -- why should I not at least kill *you*! Now I am seventy-five. Even if they put me in jail for fifty years they cannot keep me there for fifty years. Within five, seven years I will be dead. But you were not a friend; you proved to be my greatest enemy."

To be what you don't want to be, to be with someone you don't want to be with, to do something you don't want to do is the basis of all your miseries.

And on the one hand the society has managed to make everybody miserable, and on the other hand the same society expects that you should not show your misery -- at least not in public, not in the open. It is your private business.

They have created it -- it really is public business, not private business. The same crowd that has created all the reasons for your misery finally says to you: "Your misery is your own, but when you come out, come out smiling. Don't show your miserable face to others."

This they call etiquette, manners, culture. Basically, it is hypocrisy.

And unless a person decides that "Whatever the cost, I want just to be myself. Condemned, unaccepted, losing respectability -- everything is okay but I cannot pretend anymore to be somebody else"... This decision and this declaration -- this declaration of freedom, freedom from the weight of the crowd -- gives birth to your natural being, to your individuality.

Then you don't need any mask. Then you can be simply yourself, just as you are.

And the moment you can be just as you are, there is tremendous peace that passeth understanding.

BELOVED OSHO,
COULD YOU PLEASE EXPLAIN THE DIFFERENCE BETWEEN TRUSTING EXISTENCE AND FATALISM?

The difference between trust and fate is very subtle.

On the surface it seems they mean exactly the same thing, but in reality they are diametrically opposite experiences.

Fate is a consolation. You are poor, and you see others getting richer and richer -- some consolation is needed. You do everything and you do it honestly, truthfully, morally. You never use wrong means; still you are a failure. And you see others being dishonest, cunning, insincere, immoral, criminal, using all kinds of wrong means and succeeding, becoming richer, attaining power, prestige. How to explain it?

It is not new. Since the very beginning man has been puzzled by it. And he had to create some idea as a consolation. Fate, kismet, destiny, God -- everything is written in the lines of your hand, in the lines of your forehead; everything is predetermined in your birthchart, you cannot do anything against it. The forces that have determined your life are too big. You are going to fail; it is better to accept your failure as destiny. It hurts less to say it is fate; it gives consolation. It is not your doing, it is not your failure -- what can you do against the stars? You cannot determine your birth time and the day and the year.

You come into the world just like an actor, comes onto the stage fully prepared. He cannot change anything.

Once in a while actors *can* change things, because a drama is a drama....

I have heard that in a village... All over India, every year at this time every village is playing the drama of the life of Rama, the Hindu god. And in the beginning... it is just like any film story: a triangle -- two lovers, one woman. Sita is the woman, and Rama and Ravana are the two lovers. Rama is a young man. Ravana is very strong.

In those days, the daughters of kings particularly had the right to choose any device for selecting their husbands. Sita had asked... because in their family they had the bow that had belonged to the god, Shiva. It

was such a big strong bow that even to pick it up needed a great wrestler; it was not easy for one person to raise it. As a device Sita chose that anybody who could raise the bow, and not only raise it but break it with his hands alone -- it was a steel bow -- that man she would choose as her husband.

Hundreds of kings, great wrestlers, archers... Rama was also present there. But nobody thought he would be of any use; he was too young. Everybody was worried that Ravana -- who was a huge man, dangerous, had ten heads -- was going to win. And everybody was worried -- Sita's father was worried, everybody concerned was worried that Sita would fall into the hands of this idiot. Somehow she had to be saved.

So just as the others were coming forward -- and they could not even move the bow, raising it was out of question; they were becoming laughingstocks....

Before Ravana stood up, a man came running... it was a device to send Ravana back to his kingdom. He was the king of Sri Lanka. And the man said, "What are you doing here? Sri Lanka is on fire. Your whole kingdom is burning."

Ravana forgot all about getting married to Sita. He rushed off to see what was happening in the kingdom first. It was a false strategy; there was no problem, Sri Lanka was perfectly okay. But by the time he came back, Rama had broken the bow, married Sita, and gone.

This was a conspiracy, and Ravana could not forgive it. He was continuously in search of Sita, to steal her. Finally he stole her, and for three years he kept her imprisoned. That's how the whole story goes.

In every village it is enacted every year.

In this particular village, the man who played the part of Ravana was really in love with the girl who was playing the part of Sita. But they belonged to different castes; marriage was not possible.

Every year it was happening: the moment he would stand up, the man would come out shouting: "Sri Lanka is on fire!"

This time he was determined -- because outside the drama they wouldn't allow the marriage. They were not of the same caste and in India you cannot marry in another caste. And the man who played Ravana was in a lower caste; the girl was a brahmin. This time he thought, something has to be done.

The man came running and he said, "Sri Lanka is on fire!"

Ravana said, "Let it be. This year I am not coming!" Everybody laughed, nobody could believe it.

The prompter was behind the curtain: "What are you saying?"

And he said, "This year I am going to marry Sita!" And he went up -- and it was just an ordinary bow, everybody had just pretended that it was so heavy that nobody could pick it up; it was just ordinary bamboo. He took it up, showed it to the audience, broke it, threw the pieces into the audience and told Sita's father, "Bring your daughter! Enough is enough, and the story is finished!"

Even people who had fallen asleep woke up -- "What is happening? Something new!" The director didn't know what to do. For a moment there was silence.

And Ravana was shouting, "Where is Sita? Now fulfill the promise!"

And nobody could say to him, "You are not following the part that has been given to you" -- because that would not be right to say in front of the public.

But the king -- Sita's father -- was a very wise man. He said to his servants, "You idiots, this is not Shiva's bow; this is the bow my children play with. Take it away. Bring the real bow."

So the servants took away the broken parts. The curtain was pulled down, and they all jumped on Ravana and said, "You idiot, you are going to destroy the whole story."

He said, "This time I am determined."

So the police had to be called, and Ravana was sent to the police station: "Take him, because he is destroying our whole drama."

In a drama it is possible that you can change things. But in life you don't know exactly what is written in your fate, so whatever happens has to be accepted -- "This must be written in my fate."

The belief in fate is simply a consolation because we cannot accept our failure as failure.

And we cannot accept our failure for another reason -- because it has implications for all our moral values: "We were honest, we were moral, we followed right means, we were truthful, and yet we failed. And the other person was dishonest, cunning, insincere, immoral, criminal, and yet he succeeded."

Now, the whole moral system teaches that truth is going to win, that morality is going to win, that honesty is going to win. But in life we see that all the honest people are losing and immoral people are gaining. The cunning, the clever become powerful. The simple and the innocent are crushed. Our whole value system is at stake.

So it was necessary for the priests and the prophets to find a way in which your failure would not be your failure. "You cannot do anything, it is written in your fate. Your failure is not the failure of your sincerity, morality, honesty. And the other person's success is not the success of wrong means, dishonesty, cunningness -- it is his fate. And as far as fate is concerned, nothing can change it -- neither honesty nor dishonesty. Yes, because you have been honest you will have a better fate in your future life. Because he has been dishonest, he will have a bitter fate in his future life.

So this was a beautiful consolation, and a beautiful defense -- rational -- for our moral system.

But it is all bogus.

The truth is, the man has succeeded because of dishonesty, not because of his fate. He has succeeded because of his immorality, he has succeeded because he does not care what kind of means he is using.

Existence gives you birth as *tabula rasa*. No fate is written; there is no destiny such that whatever you do, it has to happen.

Existence is freedom. Fate is slavery.

Freedom means it is up to you to decide what is going to happen.

Fate is a bogus hypothesis.

But trust is a totally different thing.

Trust is not fate. Trust simply means that "Whatever happens, I am part of existence and existence cannot be intentionally inimical to me. If sometimes that it feels it is, it must be my misunderstanding."

I have always loved to remember a Sufi master Junnaid. He was the master of al-Hillaj Mansoor. He had a habit: after each prayer... and Mohammedans pray five times a day. After each prayer he would say to the sky, "Your compassion is great. How beautifully you take care of us, and we don't deserve it. I don't even have words to show my gratefulness, but I hope you will understand the unexpressed gratitude of my heart."

They were on a pilgrimage, and it happened that for three days they passed through villages where orthodox Mohammedans would not allow them even to stay in the villages; there was no question of giving them food or water.

For three days without food, without water, without sleep -- tired, utterly frustrated... The disciples could not believe that this man Junnaid, their master, still goes on saying the same things. Before, it was okay -- but *still* he goes on saying, "You are great, you are compassionate, and I don't have words to express my gratitude."

On the third evening when he had finished his prayer, his disciples said, "Now it is time for an explanation. For three days we have been hungry, we have not had water, we are thirsty; we have not slept, we have been insulted continually, no place has been given to us, no shelter. At least today you should not say, `You are great, you are compassionate.' For *what* you are showing your gratitude?"

Junnaid laughed. He said, "My trust in existence is unconditional. It is not that I am grateful because existence provides this and that and that. I am -- that's enough. Existence accepts me -- *that's* enough. And I don't deserve to *be*, I have not earned it. Moreover, these three days have been of tremendous beauty because I had an opportunity to watch whether anger would arise in me, and it didn't arise; whether I would start to feel that God had forsaken me, and the idea did not arise.

There has been no difference in my attitude towards existence. My gratitude has not changed, and it has filled me with more gratitude than ever. It was a fire test, and I have come out of it unburned. What more do you want? I will trust existence in my life and I will trust existence in my death. It is my love affair.

"It is not a question that somebody is rich and somebody is poor, that somebody is successful and somebody is not. It has nothing to do with anybody. It is my personal, intimate contact with reality. And there is great harmony. I am completely at ease and at home."

Trust is the outcome of deep meditation.

Fate is the outcome of your failures, and a mind consolation.

They are totally different.

BELOVED OSHO,
WHY DO I LIKE SO MUCH TO CRITICIZE PEOPLE AND COMPLAIN AGAINST LIFE?

Everybody likes it.

To criticize people, to complain against people, gives you a good feeling. Criticizing others, you feel you

are higher; complaining about others, you feel you are better. It is very ego fulfilling.

And I am saying almost everybody does it. A few people do it out loud, a few people do it just within themselves, but the enjoyment is the same.

Only rarely are there people who don't criticize, who don't complain; those are the people who have dropped their egos. Then there is no point -- why should you bother about it? It is none of your business, it no longer pays you. The ego was helped, nourished.

Hence my emphasis is: drop the ego. With the dropping of the ego, you will find almost a whole world disappearing. The whole world that was knit around the ego falls away completely, and you start seeing people in a new light. Perhaps the same person that you might have criticized in the same situation... instead of criticizing him you feel a great compassion for him, a great love, a deep desire to help. The same person and the same situation you would have complained against, now your eyes are different; you see things differently. Perhaps you will see that in his place in this situation you would have behaved in the same way, there is nothing to complain about.

Your outlook will become more human, more friendly... a deep acceptance of people as they are.

You know only some part of them; you don't know their whole life. And it is not good to decide from a small fragment about the whole person. That small fragment may be absolutely fitting and right in the whole context.

But the situation is this: it is very easy to criticize. It does not need much intelligence.

I have often told a story of Turgenev's, THE FOOL. In a village, a young man is very much disturbed because the whole village thinks he is an idiot. A wise man is passing through the village and the young man goes to him and says, "Help me! For twenty-four hours a day I am criticized; whatever I do I am criticized. If I don't do anything I am criticized. If I speak I am criticized, if I don't speak I am criticized. I don't know any way out."

The wise man said, "Don't be worried...." He whispered the secret in his ear, and told him, "After one month I will come back. Meet me then and tell me how things are going."

The young man went to the marketplace and started working on the formula given by the wise man.
Somebody said, "What a beautiful sunset!"

And he said, "What is beautiful in it? Prove what is beautiful in it!"

The man who had said it was a beautiful sunset was shocked. It *was* a beautiful sunset, but what was the proof? Is there any evidence? Do you know what beauty is? Everybody knows, but nobody can prove it.

The man remained silent. Everybody started laughing.

And everybody said, "Strange, we used to think this man was an idiot. He is a great intellectual."

This was the formula given by the old man: criticize anything; just roam about the village watching and when anybody says anything, does anything, criticize it. And particularly criticize things which are taken for granted and nobody questions. Somebody uses the word `God' -- immediately catch hold of him: "Where is God? What nonsense are you talking about?" Somebody talks about love -- catch hold of him: "What is love? Where is love? Put it here in front of everybody!"
Somebody would say, "Love is in the heart."

And he would say, "No, there is nothing in the heart. You can go and ask any surgeon -- in the heart there is nothing like love. There is only a blood-circulating system which just pumps blood and purifies it. What does it have to do with love?"

After one month the old man came back. By that time the idiot had become a wise man. He touched the old man's feet and he said, "You are great! That trick worked; now the whole village thinks I am a wise man."

The old man said, "Just remember one thing: don't assert anything from your side, so nobody can criticize *you*. Let them assert things; you just criticize and complain. And always be aggressive, never be defensive. Don't take a defensive attitude. Attack, be aggressive, criticize each and everybody, and they will all worship you."
And the idiot becomes the wise man.

It does not need much intelligence to criticize or to complain. And cheaply you become wise; cheaply you become very intelligent.

One of my professors... He used to teach me logic. Within a few days I found out that even if I mentioned the name of a book which did not exist, a fictitious writer, he would immediately criticize it: "I have read that book, and there is nothing in it."

I went to the vice-chancellor and I told him the whole thing. I said, "This is sheer dishonesty, because

first he criticized those who have *really* written books. And seeing his attitude -- that he criticizes everybody, I suspected that he had not read them but was just trying to show that he is so well-read, so wise, so intelligent. So I tried a few fictitious names and he criticized them also. He said: `There is nothing in those books. Those writers know nothing.'" And I said, "Those writers don't exist. Those books don't exist!"

The vice-chancellor said, "This is strange. I used to think that man was a responsible man."

I said, "Call him in sometime, and I will drop in casually, by the way." I wrote down three or four names of books which don't exist, have never existed and will never exist, with writers who are just fictitious. I gave those names to the vice-chancellor and I told him, "I will come when he is here and we will talk, and just by the way you bring up these names and see what his reaction is."

And he brought up those names and the professor immediately said, "Don't waste time. Those are all ordinary, mediocre writers, and the books they have written have nothing original in them."

The vice-chancellor could not believe his eyes. He said, "Do you know that these four books do not exist at all? Neither have these four men ever existed. Why are you criticizing them?"

And before the vice-chancellor, he became afraid. He said, "Never existed? How did I get the idea that...."

I said, "Don't try to befool anybody, because I have been asking you about other books which have not existed. This was only a proof. I wanted to show the vice-chancellor that a professor should at least be sincere enough to acknowledge that he has not read a particular book."

I said to the vice-chancellor, "What kind of respect does this man want from us? My feeling is that he has not read anything; he has simply read Turgenev's story, THE FOOL."

I had brought the book, and I read the story to the vice-chancellor. And I said, "This man is the idiot from this story. You should make him alert that if it happens again in the class, we are going to boycott him completely. Either he will have to find the book and prove.... He never even goes to the library!"

I had looked into all the records before I went to the vice-chancellor. The professor had never been to the library. Under his name -- and he had been in the university for ten years -- not a single book was issued. And this man was ready to criticize anybody.

I said, "A wise man, an intelligent man is always humble."

Your question about why we are so ready to criticize, to complain is very simple. The psychology behind it is that this is the simplest way, the cheapest way to prove that you are somebody special, that you know more. But in fact you are simply proving that you are the idiot of Turgenev and nobody else.

Be humble in the world of wisdom.

Before criticizing anybody, look into the fact from all directions, from all angles, from all possible viewpoints, and you will be surprised: there is very little that can be criticized or complained about. And if you pay that much attention, then whatever you criticize will be accepted, and accepted with gratitude because it is not to fulfill your ego; it is just to help the other person on the path.

But you have to do so much work.

One of my professors had written his doctoral thesis on Shankara and Bradley. I told him, "I have read the thesis, and now I am studying everything possible about Shankara and Bradley before I say anything about your thesis."

He said, "You are strange, because I have given my thesis to many professors and they have all given their opinions."

I said, "I cannot give you my opinion in such a cheap way. I will look at all the sources you have looked into; I will look into other sources that you have not looked into." And it took me almost six months to study Shankara and Bradley.

When I gave my opinion to him he said, "My God, it is good that you were not one of my examiners; otherwise, I would never have been able to get the doctorate. I worked on it for six years, and in six months you have gone through all the sources that I have referred to. You have even gone to other sources which I have not even heard of...."

I said, "Your treatise is juvenile, it is written by an amateur. Shankara and Bradley are very mature philosophers of the East and West. You have not paid enough respect to these two geniuses. You have done a clerical job. You have looked at a few books of Shankara, a few books of Bradley, taken a few pieces from here, from there, and your thesis was ready. Your thesis does not contribute a single original point. And unless a thesis contributes an original point, it does not deserve a doctorate; it is at the most a beautiful essay. You can publish it as a book, but not for a doctorate." But he was a humble man; he accepted it. He said, "You are right. I myself was feeling that I had not done them justice. Six years were not enough to

cover Bradley's whole life and Shankara's whole life. These two are the very highest peaks of genius; six years are not enough. But nobody pointed it out to me, not even my examiners. The examiners will not point it out because to do that they would have had to read it, they would have had to go through the whole thing. Who bothers? In fact, perhaps some of their students gave me the marks and the examiners have not even looked at the thesis." Nobody is interested in praising anybody, in finding those qualities which everybody has... Nobody is ready to help those qualities grow; everybody is afraid -- if all are growing, what about him? His whole concern is that his ego should go on becoming bigger, and the easier way is to criticize everybody, to complain against everything: Be negative, make negativity your very approach. And for this you don't need intelligence, any idiot can do it. But to be really critical, one has to be very compassionate, very loving. And one has to be ready to devote time and energy and intelligence. Then it is not criticism, then it is not inimical, it is not antagonistic; it is a friendly suggestion, a sympathetic approach. Everyone here should learn to be sympathetic. Your meditation should help you, not to criticize but to appreciate. And if you are intelligent enough, you can appreciate in such a way that whatever you wanted to criticize will be understood without being said.

BELOVED OSHO,
THE BUDDHA IN ME CONDEMNS THE ZORBA, AND THE ZORBA ENVIES THE BUDDHA. HOW CAN THESE TWO BELOVEDS WITHIN ME BECOME FRIENDS?

Just let them fight one day more. Tomorrow we will settle it!

Beyond Enlightenment

Chapter #20
Chapter title: Let go... the cure for the disease of becoming

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I have first to reply to the question that I had before.
The question was important.
I never postpone a question because one never knows what is going to happen tomorrow. I may be here to answer it or not. You may be here to listen to it or not.

But I had to postpone, because the question was important, and the time was already 9:30.

I never want to do an imperfect job, so I took the risk. I hoped for the best -- that tomorrow we will be meeting -- and by chance it has come true.

The questioner said that within his personality, the buddha and the zorba are in constant conflict.

My whole philosophy is to bring a harmonious unity between the zorba and the buddha within every human being. But the questioner is asking only from the mind. In reality, in actual experience, zorba and buddha can never be in conflict. This has to be underlined -- because in reality the zorba is completely asleep, he does not know anything about the buddha, and you cannot fight with something you know nothing about. The zorba is not even suspicious that there is anything more in life than to eat, drink and be merry. That is his whole philosophy of life, there is nothing beyond it. How can he be in conflict with the

buddha? Both have to be present simultaneously to be in conflict. This is very simple arithmetic.

If the buddha has arisen in you, if that awakening has happened in you, zorba disappears.

It is just like you were asleep, and now you are awake. When you are awake, sleep is no more. Zorba is the name of your spiritual sleep. They cannot co-exist. The moment you are conscious, alert, aware, the darkness of the unconscious disappears. Either there is zorba, and buddha is dormant.... Buddha is just a seed as far as zorba is concerned, it is non-existential. When buddha has blossomed, zorba disappears, just as darkness disappears when you bring the light in.

You cannot have light and darkness together.

I have always loved an ancient story.

God made the world, and from that very day the sun went running after darkness. And darkness could not understand: it has not harmed the sun, it has not even talked with the sun, it has not even *met* the sun, yet the sun is continuously harassing her.

After millions of years of harassment, she finally got tired and went to God and said, "It is ungrateful to complain, but there is a limit to everything. I have been harassed for millions of years, and I cannot conceive of any fault on my part. The sun goes on expelling me from everywhere. It is even difficult to take a rest without anxiety -- the sun may be coming, the sunrise may be close. I have not slept for millions of years -- the anguish would not allow it. The sun has been almost a continuous torture, and without any reason. I simply want to know: what have I done wrong?"

God said, "You should have come earlier. There was no need to wait so long. This is very ungentlemanly on the part of the sun. The sun should be called immediately."

The sun was called. He asked the messenger, "What is the problem? -- because I have never done anything wrong. I simply go on doing the same routine every day. Since God made me, I have not done anything else."

But the messenger said, "God is very angry. You have been hurting, harassing a poor woman -- darkness."

He said, "My God, I have never heard of her. I have never met her. I am not interested in women at all -- I am a born celibate. I am coming, I want to see who this woman is."

And as the sun came to the house of God, darkness disappeared.

God said, "Where has that woman gone?" They searched everywhere; darkness was not found.

Millions of years passed again, and one day the woman appeared and she said, "You have not done anything; it is still continuing, the same torture."

God said, "You are strange. When the sun was here, where did you go?"

She said, "You are behaving like a simpleton. If the sun is here, I cannot be here; if I am here, the sun cannot be here. We cannot stand each other. You will have to hear our story separately and then decide."

God said, "That is not my way. You both have to be present here so I can be certain that nobody is lying."

The woman said, "Then it is better I take my complaint back."

Since then, the woman has not appeared again. Once in a while the sun comes to inquire, "What happened to the woman -- because I want to clear it up, it has become a worry on my head that somebody is being hurt by me, perhaps unknowingly."

God said, "You need not be worried. The problem is such that it cannot be solved. I cannot give any decision unless you are both present in my court together and I have listened to both sides in the presence of each other. But by the very nature of things, you cannot both be present. That woman is your absence. So of course you cannot be present and absent simultaneously. Drop your worry. You are doing perfectly fine, and that woman is not going to report against you again. The file in your case is closed."

Exactly the same is the case with zorba and buddha.

The moment buddha arrives with all his light and beauty, with all his awareness, with all his joy, zorba disappears, dissolves. Conflict is impossible.

Conflict is possible only in your mind.

You have been listening to me so you have made a concept of zorba and a concept of buddha; neither have you lived zorba nor have you lived buddha. These are only words in your mind.

Then conflict is very easy; then you can go on arguing within your mind: "How can zorba and buddha become one? They are antagonistic, they are enemies; harmony is not possible."

Yes, in the mind it is not possible.

That's why I am telling you constantly to go beyond mind, where it is possible -- not only possible, it is

already happening.

Beyond mind, zorba *is* the buddha; there is no dividing line. All that is beautiful in zorba becomes even more beautiful when buddha arrives, everything becomes a thousandfold more glorified. And all that is wrong and ugly in zorba disappears like darkness. That which can be absorbed is absorbed, and that which is not worth absorbing is dissolved.

But don't make it a mental problem.

My approach is not of the mind, it is of meditation. It is an existential approach.

The zorba loves singing, playing on his musical instruments, dancing.

Buddha will make it perfect, absolute. Even silence will become a song, even stones will become sermons, and whatever you touch will become a musical instrument because your hands will now have the magic of the whole existence; they will have the grace, the beauty, the poetry....

Your life will not be a struggle between zorba and buddha, but a love affair -- so deep that two lovers disappear into each other, never to separate again. The union, the harmony, the accordance is going to be eternal.

But avoid the mind.

Mind knows only conflict. Even where there is no conflict, mind creates it; even where there is no problem, mind creates it.

Mind cannot exist without problems; problems are its nourishment. Conflict, fight, disharmony -- and the mind is perfectly at ease and at home. Silence, harmony -- and the mind starts becoming afraid, because harmony, silence and peace are nothing but death to the mind.

So just shift your problem from the mind. Start living. And with me, it is easy; it has never ever in history been so easy, because I am not telling you to disown the zorba, I am telling you to live the zorba to its utmost. There is nothing to be afraid of. Only add one more thing, and that is meditation.

Meditation is the bridge between zorba and buddha. Once the bridge is complete and the buddha descends there will be a tremendous change in your zorba -- all that is ugly will be gone, and all that is beautiful will be beautified tremendously.

The zorba is not going to lose anything. Without buddha, zorba is just a mundane existence. Without zorba, the buddha has no roots -- only flowers. But how long can flowers live without roots?

Roots are ugly; that's why they remain hiding underneath the ground -- but they are the source of life and juice. Those beautiful flowers cannot exist without those ugly roots underneath the ground; those roots are continuously nourishing them, giving their life to the flowers.

And this miracle is happening everywhere. But we are so blind that we cannot see.

When you see a roseflower, you don't see that in that roseflower is hidden the whole philosophy of life -- the leaves are not red, nor are the thorns red nor are the roots red. Yet out of this green foliage comes a beautiful red rose. It is nourished by everything: by the roots, by the leaves -- because the leaves are breathing constantly; otherwise, the rose would die. Branches are constantly doing a miracle -- bringing juice and water from the depths in the earth upwards, against gravitation. And there is no pumping system.

In the beginning scientists were puzzled at how trees one hundred and fifty feet high managed to keep their leaves green -- lush green, at a hundred and fifty feet high. Water goes against gravitation with no apparent mechanism.

Miracles are all over; one just needs a sensitive heart, a perceptive eye, and you will see matter and spirit dancing together everywhere.

Zorba and buddha are never separate. There is just one possibility: buddha can be asleep; then zorba has to live a mundane life. Or, under the stupid influence of the past, you can disown your body, become destructive of your body and try to achieve the impossible -- living like a buddha without having anything to do with zorba.

Thousands of saints have done that, but you will not find in their life roses flowering; you will not find in their life the lush greenery of existence; you will not find in their life songs and dances. They are almost the living dead.

I am fighting against that whole past.

I want you to be a zorba and a buddha together; then whatever is ugly in zorba will disappear on its own accord -- you are not to renounce it. And whatever is beautiful will be absorbed in the new consciousness, in the new awakening.

But don't make it a mind problem.

BELOVED OSHO,
BEFORE MEETING YOU AND TAKING SANNYAS IN 1980, I USED TO ACHIEVE WHATSOEVER TARGETS AND GOALS I MADE. BUT SINCE THEN I HAVE BEEN RELAXING AT THE PLATFORM, WAITING FOR THE WHISTLE OF THE INCOMING TRAIN. RELAXING AND WAITING HAS INCREASED TO SUCH AN EXTENT THAT SOMETIMES DURING YOUR DISCOURSES THE SOUND OF MY OWN SNORING MAKES ME GET UP, FEELING AS IF THE TRAIN HAS ARRIVED -- BUT THE TRAIN NEVER ARRIVES.
BELOVED MASTER, WHAT NEXT?

Suraj Prakash, learn to snore totally.
This is not right -- that your own snoring wakes you up. Be a real authentic snorer, so that it wakes up everybody but you.
Snoring is an art.

And as far as the platform is concerned, you are not on the platform. You are sleeping on the train. So no need to worry. The train is taking you; that's why you don't hear the whistles of incoming trains.
Snore fully, sleep well; the train is going fast.

This is one of the problems for those who in their life have been achievers -- whatever they wanted, they achieved; whatever the target, whatever the goal, they managed it.
But enlightenment is not a goal.
And God is not an achievement.

God is your very reality. All that you need is to relax completely. That's why I am saying snore perfectly. This getting up again and again and watching whether the train is coming in or not unnecessarily disturbs your sleep, disturbs your relaxation.
My sannyasins are not goal oriented.

My whole approach is that of let-go; it is not of effort. You just relax and enjoy. Even in the discourse sleeping is not prohibited, nor is snoring prohibited.

Just snore a little musically so everybody can enjoy it.

You do not have to do anything -- so don't ask what next. You just have to relax so totally that you can feel your being in its ultimate glory, its blissfulness and benediction.

I am telling you that you are already where you want to be, you are already that which you are thinking to become.
Becoming is a disease.

You are a being. You are not to become anything. But because in your whole life you have been a hard worker, achieving everything that you wanted, it is just the old habit that makes meditation also an effort, enlightenment also a goal, God also somewhere else.

In this wide world, why do so many people go on missing? And why do only so few people realize the truth, the beauty, the bliss? The reason is simple: everybody is thinking in terms of goals. And those who are thinking in terms of goals are going to fail -- because it is not a goal. It is already within you. So the more you run to get it, the farther you go away from it.

Coming to oneself is not a journey; it is just renouncing all effort, all goals, all becoming. Just start enjoying wherever you are whatever you are. This is the most simple thing but it appears very difficult because we have been trained for goals.
There is nothing that you have to do.

All that is needed is for you to sit silently doing nothing -- the spring comes, and the grass grows by itself.

Naturally, the grass never gives any whistles, it simply grows; it is not a railway station.
And the grass *is* growing.

But if you see it every day, you will not feel that it is growing.

You are all growing. You will realize it only when the growth has come to such an explosion that you cannot conceive that it is possible without growth. You are growing every day -- from a child you become young, from being young you become old; but you cannot find the point at which you started becoming young, at what point you started becoming old -- because you are so close to your growth and it happens slowly every day.

Being close to me, you are not aware of the fact that you are no more part of the world in which you are

living. Superficially you are living in the same world, but deep down you have entered a different world with me -- a world of no effort, a world of non-doing, a world of no goal, a world of *isness*, of here, of now.

BELOVED OSHO,
WHY DO I FEEL THAT I HAVE FAILED? IS IT BECAUSE I STILL HANKER TO BE PERFECT, SUPERHUMAN, SPECIAL? OSHO, PLEASE DON'T SPARE ME ANYTHING!

Surabhi, the answer that I gave to Suraj Prakash is also the answer for you.

Only people who want to be somewhere, somebody, have to suffer the sadness of failure.

But a person who never wants to be anybody, never wants to be anywhere else, cannot suffer the sadness of failure -- he is always successful, just like me.

From my very childhood, my parents, my well-wishers, my neighbors, my teachers, everybody was saying that, "You are going to be utterly worthless, a good-for-nothing."

I said, "If that is my destiny, I am perfectly happy. Why should I try to be somebody else? Utterly useless? -- perfectly good! Good for nothing? I don't see anything wrong in it."

And they would say, "Can't you ever talk reasonably?"

I said, "It is just a question of reason. Whatever is going to happen, I am going to be successful.... Because I have not made a criterion that this has to happen, only then will I be successful. Just vice-versa: I *am* successful. Whatever happens, *that* does not matter; my successfulness is certain."

One of my professors was so concerned.... He loved me so much that he said, "You could top the university with your left hand, but your behavior is such that even if you manage to get a third class that would be a miracle -- because I never see you reading any textbook."

He used to come to the hostel to check. He never found a textbook in my room. I had never purchased one.

"When the professors are lecturing, you are sleeping. And the professors don't disturb you because when you are awake, you are arguing. It is better that you remain asleep so there is no disturbance."

He was so worried: I may go to the examination hall -- but I may not go. Just before my post-graduate final examination, he came in the evening and said, "Give me a promise."

I said, "I can give you a promise, but I lie. So, it is not of much use."

He said, "You lie?"

I said, "Yes, I lie; whatever suits the purpose, I do it. You want a promise? -- I'll give you a promise. If somebody else comes and asks for a promise, I'll give him a promise also."

He said, "That means you will torture me. Tomorrow morning, be ready at seven; I will pick you up and leave you at the examination hall -- every day."

And it was really a torture for him, because he was a drunkard, a really good man. He never used to get up before one o'clock. To get up at six o'clock and get ready, and.... And he had perhaps the oldest model car -- it would take hours to start it. The whole neighborhood would be pushing it. Somehow he would manage once it had started.

But he would reach there exactly at seven. All these difficulties.... And he would find me sleeping, and he would wake me and say, "This is too much. I never get up before one, I am getting up at six. And you know my car, she is lazier than me. At six o'clock to start it in the cold is so difficult -- the whole neighborhood has to help. And you are sleeping."

I said, "When you told me that you would be coming, I trusted." I said, "Then why bother to get up early? When you come, I will get out of bed and sit in your car."

He said, "You are not going to take a bath or anything?"

I said, "Everything after the examination."

"Any preparation?"

I said, "Who bothers about preparation?"

On the way to the examination hall, he would try to tell me, "Listen, remember a few things: this is your roll number. Don't forget." He would force me to write the roll number on my hand, so that I wouldn't forget it. I would write the roll number on my hand, and he would say, "Write your name; otherwise you will wonder what this is, whose roll number it is."

I said, "You should trust me just a little bit."

He said, "I don't trust you. First you do this examination. You have to top the university."
I said, "Whatever happens, I am happy."
And he would tell the superintendent, "Don't let him out of the hall for three hours." Three hours was the time -- because he was worried that once he is gone, I may go back to my bed. And the superintendent came to me and said, "Remember, there is no hurry for you to finish the paper. Take your time. You cannot get out of here for three hours. Your professor has ordered me, and I respect that old man."
I said, "This is strange."
I would finish the paper in two hours or one and a half hours, and I would ask the superintendent, "You can see I have finished the paper. Now don't bother me, because I have not even taken a bath yet. I have to go and wash my mouth, take a bath and change my clothes. I have come directly from bed."
He said, "Directly from bed? But who forced you?"

I said, "The same professor who forced you." And I said, "I will not report against you. Nobody is going to report it; everybody is so engaged in writing."

He said, "If this is the situation, you can go. But have you answered all the questions?"

"I... You can see!" He saw that I had answered, but he would look. He would say, "This is strange. In a post-graduate examination, your answer to the question is just one page, half a page. Do you hope to pass?

I said, "I never hope anything. This much I enjoyed; more than that.... I never do anything that I don't enjoy."

And by chance it happened that one of the retired professors, Professor Ranade of Allahabad University -- he was a world-famous authority -- he got my examination papers, my answers. So my professor was going completely mad.

He said, "First I did not think that you would even get a third class -- although you deserve to top the university. But now you are in a very dangerous man's hands: it is known for years, he has not given a first class to anybody in his whole life. He is retired now, but he still gets the examination papers. And by chance he is going to examine your papers. You are finished."

I said, "Don't be worried. That makes me happy: I will be staying one more year with you."
He said, "Don't talk nonsense."

I said, "I am not talking nonsense. You will have another chance to take me to the examination hall, to torture me. You should be happy.

But this is what I call... strange things happen: Ranade gave me ninety-nine percent marks, with a special note saying that, "I wanted to give a hundred percent but that might look a little prejudiced. The reason I am giving him ninety-nine percent -- and for the first time in my whole life a first class -- is because I always wanted the answers to be to the point. And I have never seen a man who would answer a whole question in just one paragraph. I loved the boy!"

He had written the note to the vice-chancellor saying, "Tell the boy from me -- show him my note" -- he was very old, seventy-five years -- "that he is the first in my whole life to whom I am giving a first class."

I topped the university. My professor -- who was so anxious -- now could not believe it. When the results came, he asked me, "What is the matter? There must be some mistake. You, and topping the university? Just go to the vice-chancellor's office, find out -- there is some mistake in the newspaper."

I said, "Don't bother. If there is some mistake, that is perfectly good."

But he himself was so anxious that I had to push his car, start his car, and take him to the vice-chancellor's office. Till he saw the note, he did not believe it.

And coming out of the office he looked me up and down, and he said, "This is the strangest thing that I have seen in my life, that you have been getting out of bed -- no preparation, nothing -- and now you are the gold medalist. For the first time," he said, "I have started believing in God -- because you could not have managed it. God must be behind you."

I said, "That is absolutely clear. That's why I was so relaxed. You were unnecessarily worried. God is just exactly behind me the way I am behind your car to start it. He starts me, and once I am started everything goes well."

Surabhi, there is no failure in life. It all depends how you take things. If you are desiring too much -- you want to reach too high, and you cannot -- then there is frustration and failure. But if you are not desiring anything and you are perfectly happy wherever you are, life is moment-to-moment victory.

BELOVED OSHO,

WHY IS THE MIND RUNNING LIKE CRAZY WHEN THE HEART WANTS TO SAY SOMETHING?

Mind is always afraid -- only of one thing, and that is your heart -- because mind is basically meant to be a servant but has managed to become the master.

And the heart -- which was going to be the master -- has not even bothered to interfere, and has allowed the mind to remain the master.

But the mind is aware that if at any moment the heart wants it, his mastery will be gone.

So whenever the heart wants to say something, a fear arises in the mind.

Mind is very much afraid of love.

Mind is very much afraid of trust.

Mind is very much afraid of anything that has to do with the heart. Because the mind's mastery is not part of nature. Heart is naturally the master.

But this is the problem: Because the heart feels its mastery so definitely, with such a certainty, it never asserts itself -- there is no need. It is an intrinsic knowing in the heart that the mind can be pushed aside at any moment. And the mind knows perfectly well that he is just a servant. Because the master is so gentlemanly, he has allowed even the servant to pretend to be the master.

But a servant is a servant.

So whenever your heart wants to say something, the mind starts feeling shaky -- it wants the heart to remain completely dead, it wants man to become completely heartless. And it has succeeded all over the world in making people heartless.

But once in a while a few people escape from the slavery of the mind and start asserting the rights of their heart. This is the greatest revolution there is, the revolution of the heart against the mind.

I call it the essential sannyas.

BELOVED OSHO,
ALWAYS WHEN I WALK ACROSS TO YOUR HOUSE I WOULD LIKE TO DANCE AND SING, BUT THEN TEARS COME INTO MY EYES AND STRONG FEELINGS OVERWHELM ME AND I WOULD LIKE TO SHOUT TO EVERYBODY, "WAKE UP! HERE IS OSHO. HE IS AVAILABLE FOR EVERYBODY!" I AM SO GRATEFUL FOR ALL I HAVE GOT FROM YOU, AND SOMETIMES IT IS SO DIFFICULT TO KEEP ALL THIS TO MYSELF -- BUT I WON'T GO ON A MISSIONARY TRIP.
WHAT CAN I DO?

To have a mission and to be a missionary are two different things.

The missionary is functioning from the mind.

And to have a mission is the overflowing experience of the heart.

The distinction is difficult, but not impossible. The missionary is trying to convince people about something of which he himself is not convinced -- because the things that he wants people to be convinced of are not things that he has experienced. A missionary is simply a computer transferring knowledge from one generation to another generation.

But to have a mission is a totally different thing.

Jesus is not a missionary.

Pope the polack is.

Jesus has a mission.

Gautam Buddha has a mission.

To have a mission means you have experienced something, and it is against human compassion and love not to share it. It is not a question of converting anybody; it is a question of sharing. So there is no harm. If it is your experience, shout it from the housetops. If it is coming from your heart, then don't prevent it -- because the more you spread it, the deeper will go its roots. It is just like a tree; the tree goes on spreading its branches far and wide in the sky, and underneath the earth the roots go on spreading.

If you have an experience that you feel is capable of quenching the thirst of many, then take every risk -- shout it, sing it, dance it, do whatever you can do. Even if the whole world thinks you are insane, don't be worried. The more you share your experience, the deeper it will go into your own heart, and the stronger it will become; your individuality will become a tremendous force.

Never become a missionary.

A missionary is a servant, a poor servant -- just like any other servant. He gets a certain salary to spread the message of the BIBLE. He is not a bit concerned about the message; his whole concern is about his salary. If somebody else is ready to give him double his salary, he would be ready to speak against the BIBLE.

I have heard that in a church.... A bishop was very much worried because one of the eldest and the richest members of the church used to sleep, just like Suraj Prakash -- but it was not a place like this, where even snoring is allowed, as long as you are a little musical. And the old man used to snore. The bishop was very much disturbed as the man was always sitting right in front of him.

Finally, the bishop found a way -- because the old man would always come with a small boy, his great grandson. The bishop caught hold of the great grandson one day, took him to a corner and told him, "Can you do one thing for me? I will give you fifty cents every Sunday."

The boy said, "Done. What do you want?"

He said, "You don't have to do much. Whenever your old man starts snoring, you just nudge him, wake him. His sleeping is not a problem; the problem is that when he snores, he wakes up the whole congregation. And I don't have many sermons -- only three. So I don't want people to be awake, otherwise they will start getting bored."

The boy said, "Advance me!"

The bishop said, "Advance? You are something! Don't you believe me?"

The boy said, "Business is business. It is not a question of belief -- it is not religion. You just give me fifty cents and then you will see my performance next Sunday."

And the boy performed well. He did not allow the old man to sleep at all. Whenever he snored the boy would start hitting him. He looked many times at the boy: "What has happened to you?"

But the boy would not look at him; he would listen to the sermon so religiously, unconcerned with what was happening.

Outside, the old man said, "You rascal, why were you...? The whole night I cannot sleep because of my old age and this is the only time in the week that I have a good sleep, and you disturb me. What happened? What went wrong in your mind? And you looked so religious, listening as if you understood what was being said."

He said, "It is not a question of religion. I get fifty cents for my performance. The bishop gave me an advance for today. And I am going to the bishop to get an advance for next Sunday."

The old man said, "Wait. I will give you a dollar -- but don't disturb me!"

He said, "Perfectly okay. Advance me!"

Next Sunday, the bishop was very puzzled. Many times he inquired of the boy, but the boy looked everywhere else, but never at the bishop. "What happened to the boy? Perhaps I have not given him the advance after all so he is not bothering."

He tried somehow, hoping that nobody would understand what he was trying to do... he made gestures. But the boy said, "What is the matter?"

After the meeting he got hold of the boy saying, "What is the matter? Can't you even trust me for fifty cents? Here is fifty cents."

He said, "It is not a question of your fifty cents. My old man is giving me a dollar not to disturb him. Now, if you want.... It is up to you."

The bishop said, "I am a poor man. If I go on giving to you in this way, and your old man goes on doubling it.... He is a rich man."

The boy said, "Business is business. If you cannot go beyond a dollar, then not only will my grandfather snore, I am going to snore too; and then you will see real chaos. Then not only will you have to pay for my old man, you will have to pay for me -- separately: fifty cents for me and a dollar and a half for the old man. Only two dollars. But it will change every Sunday; it all depends on how business goes."

A missionary is a poor servant. Christianity pays him; he believes in Christianity. If somebody else pays him more, he is ready for it.

But a man of mission is a totally different thing -- you cannot change him. You can crucify him, but you cannot change him.

BELOVED OSHO,
YOUR FIRST SILENT MESSAGE TO ME WAS: "DON'T BE SO SERIOUS, ENJOY, CELEBRATE!"

AFTER THREE YEARS I FINALLY GOT IT! WHY DID IT TAKE ME SO LONG TO WAKE UP? AM I REALLY WAKING UP?

Do you think three years is so long?
What is your criterion? Time is eternal.
Three years are not even equal to three seconds.

If you can understand the message to celebrate, to rejoice, even in three lives, it is early, it is not late. You are fortunate that in three years you got it.

How much time you take depends on you. You could have got it the very moment I gave it to you. You took three years -- postponing for tomorrow because so many other things have to be done, postponing for other reasons. Because, celebrating when the whole world is in misery? -- you will look insane -- "What are you doing? The world is facing a nuclear disaster and you are celebrating?"

You have found many reasons to remain miserable, to remain sad, to remain serious; but you managed to come out of them in three years.

If you ask me, you have come home quite early. It is not a long time.

In fact, whenever you understand it, it is always early -- because thousands of times, for thousands of lives you have heard it and you did not get it. You went on postponing, you went on forgetting.

I was refering in a talk to a beautiful book, WAITING FOR GODOT. The author certainly means waiting for God; but not to hurt anybody, he manages to create a fictitious name `Godot'. But reading the whole story -- and it is a small piece....

Two persons are sitting underneath a tree, and they are saying, "He has not come, this is the time; he should have reached here by now." They are getting worried and they are talking, and.... And nobody says who this Godot is. Or when this Godot promised to come, or who has ever met him -- nobody touches any sensitive points. It is taken for granted that Godot is coming. It is good when you have nothing to do, at least to wait -- something is going to happen!

I thought perhaps Godot may be the German word for God, so I asked my oldest German sannyasin Haridas, "Haridas, is Godot a German word for God?"
Haridas said, "No."
I said, "What is German for God?"
He said, "The German word is *gott*!"

And I said, "That is really German? *Gott*!?"

There is no question of getting it. In three years you *got* it!

Beyond Enlightenment

Chapter #21
Chapter title: The watermelon and the knife

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BELOVED OSHO,
I'M SO GLAD AND HAPPY TO BE WITH YOU. MY BELOVED MASTER, I'M SO GRATEFUL TO YOU

BECAUSE YOU ARE STILL AVAILABLE TO ALL OF US WHO WANT TO DRINK FROM YOUR NEVER-ENDING SOURCE. IT'S SUCH A BLESSING TO BE SHOWERED FROM YOUR LOVE AND COMPASSION THAT I'LL NEVER FIND THE WORDS ANYWAY TO SAY THANK YOU FOR EVERYTHING YOU GIVE TO US.
SOON I'LL BE BACK IN THAT CRAZY WORLD OUT THERE, WHERE YOU WILL BE PRESENT ONLY IN MY HEART. SOMETIMES I WONDER IF IT'S STILL WORTH IT TO WORK OUTSIDE TO SPREAD YOUR TEACHINGS; I WONDER IF YOU STILL HAVE A DESIGN, A HOPE TO DO SOMETHING ABOUT THIS CRAZY WORLD, OR IF YOU JUST WISH TO STAY WITH YOUR SANNYASINS.
CAN YOU SAY SOMETHING ABOUT THIS?

The question has many questions in it.
First, the real gratitude can never find words to express itself.

The gratitude that can find words to express itself is just a formality -- because anything heartfelt immediately goes beyond words, concepts, language. You can live it, it can shine from your eyes, it can come as a fragrance from your whole being. It can be a music of your silence, but you cannot say it. The moment you say it, something essential dies immediately.

Words can only carry corpses, not living experiences.

So it is understandable that you find it difficult to express your thankfulness. It is not your difficulty; it is the difficulty of the experience of thankfulness itself.

And blessed are those who have such experiences which are beyond words.

Cursed are those who know nothing except words and language.

Secondly, you are saying that soon you will be going away from me and I will be only in your heart.

If I am in your heart, there is no way to go away from me. You can go away from my physical presence, but my physical presence is no longer significant if you are already feeling my presence in your heart.

You have become aware of my spiritual presence. The physical presence is only a triggering point -- if it can lead you to the spiritual presence, its work is done. Now I will be beating in your heart wherever you are, it does not matter whether you are here or on a faraway planet.

Love is the only phenomenon which destroys space, distance, time.

The chemistry of love has not been understood yet. The physicists are concerned about space and time, and they have not yet come to understand the point that there is something more in existence, where time and space both disappear.

Love is a phenomenon which knows no time, space, distance. Perhaps science will never be able to understand it. Perhaps it is beyond the scope of science. But it is not beyond the scope of poetry, of religion. It is not beyond the scope of meditation.

It is not beyond the scope of every individual who is ready to dissolve himself into love. Science then remains a faraway echo, and love becomes the only reality.

People like Shankara, Bosanquet, Bradley, were not talking nonsense when they said that the world is an illusion. The world consists of time and space -- but these people tried to argue that the world is an illusion. They made a philosophical system propounding the illusoriness of the world. Their very effort confutes them -- if the world is illusory, then what is the need to prove that it is illusory? If something is not, it is not.

But if Shankara had to go out of this room, he would go through the door, not through the wall. The wall is real. If Bradley had to take his lunch, he would not eat stones. Because what difference can there be, when breads are illusory, and stones are also illusory? -- both are illusions.

These people were trying to prove something which they had not experienced in their own beings. It was not the experience of love; it was mere logic. Hence, hundreds of philosophers have been trying to convince the world that all is illusory, but nobody is convinced. Even they themselves are not convinced.
I am reminded of a story.

One Buddhist philosopher was brought to the court of a king. People said that he was one of the greatest logicians they had ever heard about. And he propounded the theory that everything is illusory, all is made of the same stuff that dreams are made of.

But the king was a very pragmatic, practical man. He said, "Wait. Announce that all people should go into their houses and close their doors, shops should be closed, because our mad elephant is going to come out on the road." And this Buddhist philosopher was left standing on the road, and he was crying and weeping and shouting, "Save me! Nothing is illusory -- at least this elephant is not illusory." And the elephant was really mad.

Seeing his condition... the elephant was stopped from attacking him. The philosopher was brought back

to the court and asked, "Now what do you say about your philosophy?"
He said, "Everything is illusory."
The king said, "And the elephant?"

He said, "The elephant is illusory, the philosopher who was crying and and weeping is illusory, and the king who has saved him is illusory -- everything is illusory. But please don't put me out there again -- because it is a philosophy. I am ready to argue, but you cannot argue with a mad elephant. If you have any philosophers, you bring them and I will prove that everything is illusory."

These philosophers were saying something which has a piece of truth in it. But they were trying to *prove* it. That's where they went wrong.
Love cannot be proved.
It can be only be experienced.

And in love, all that consists of space and time appears to be made of the same stuff as dreams are made of. It is not an argument, not a philosophy.

You can sit close to a person, your bodies are touching and yet you can be hundreds of miles away from each other.

And you can be hundreds of miles distant from each other, and yet love can bring you so close that you can melt into each other.

So remember: if you feel me in your heart, then I am coming with you. Wherever you go, I am coming with you -- and without a ticket, because they have not yet found a way to know whether a person is traveling with someone hiding in his heart.

Thirdly: the world is certainly crazy. And it is not that it has suddenly become crazy -- it has always been so.

I am not a pessimist; neither am I an optimist. I am simply a realist. I know that it is impossible to change this whole crazy world.

Even if I can change my people, my sannyasins, that is hoping too much.

So I don't want you to become a missionary, making efforts to change the crazy people.

You change yourself, and you help the fellow travelers -- the sannyasins who are on the same path, in the same search -- encourage them, help them in every possible way. There are moments of darkness, there are moments of discouragement, there are moments one feels perhaps he should not have chosen this path because it goes against the whole crazy world.

To be sane in this insane world is bound to be against it.

So help those few people who are moving towards sanity, and never ask for the impossible. This is possible -- to change a few thousand sannyasins around the world. And perhaps if a few thousand sannyasins are changed that may create a certain magnetism, a certain gravitation, such that many more millions of people may be pulled into it.

But you should begin with yourself. If you can change yourself, that is much; and if you can help those who are on the path, it is enough for your compassion and for your love.

In the crazy world also there are many people who don't want to be the way they are, they want to be transformed. And if you find someone who has a deep longing to be transformed, help him. But never impose yourself on anybody, because if somebody wants to remain insane that is his birthright. Don't disturb him; he is already disturbed too much. Just leave him alone, and let him live his insanity. Bless him, that "Live it totally." Perhaps by living insanity totally he may come out of it.

The problem with insane people is that they are always living it partially, they are always repressing, they are always not doing what they want to do. If they are allowed total freedom, perhaps they may come out of their insanity.

At least my people should give everybody freedom to be himself, without any judgment, without any condemnation, without calling him insane, without calling him a sinner, without sending him to hell. Just accept.

A loving person accepts the other as he is, without demanding any change.

BELOVED OSHO,
ONCE I WAS HAPPILY WAITING TO GREET YOU ON YOUR WAY TO SANAI GROVE. I WAS JOYFULLY DANCING AND SINGING.
WHEN YOU CAME CLOSER, MY BODY STARTED MOVING WITH THE MOVEMENT OF YOUR HANDS;

SUCH WEIGHTLESSNESS AND JOY EXPLODING MORE AND MORE BEYOND BOUNDARIES INTO VASTNESS, AND THEN FALLING INTO A DEEP, SILENT ABYSS INSIDE MYSELF.
AFTERWARDS I FELT GRATEFUL AND SO RELIEVED; I HAD BEEN LOOKING FOR THIS EXPERIENCE BY BEING WITH MEN, AND IT HAD HAPPENED THROUGH BEING WITH YOU.
IS SUCH GREAT BLISS OR ECSTASY OR ORGASM -- I DON'T KNOW WHAT TO CALL IT -- ONLY POSSIBLE WITH A MASTER, OR ALSO WITH A MAN?

The experience of ultimate blissfulness, ecstasy or orgasm has nothing to do with the other.
It happens within you; the other is only an excuse.
It can be the master, it can be anybody else.

With the master it is easier, because with the master you don't have any expectations. With any other man you have expectations. With any other man you want to dominate; with any other man your relationship is not a relaxed phenomenon. It has nothing to do with the man -- it is your attitude, your approach that is decisive.

If your relationship with the master is full of expectations, then this experience cannot happen.

The experience can happen even with a tree, or even with the stars, or even just sitting alone in your room. It has nothing to do with anybody else. You have to understand it clearly: it is an explosion of joy *within you*.

But sitting alone in your room is the most difficult, because you don't have any excuse. You cannot even smile because you will think, "Am I going crazy? There is nobody and I am smiling."

I was waiting on a railway station platform. The train was to come late in the night, and there were few other people. One man relaxing in an easy chair was attracting everybody's attention because sometimes he would make gestures as if he was throwing something away, and sometimes he would smile and sometimes he would laugh -- and the laughter would be so much that he would have to hold his belly, because the whole body was laughing.

I was just sitting by his side. I don't want to disturb anybody -- he was enjoying so much -- but it was difficult to resist the temptation to know what was happening to the man.

I asked him, "It is interference on my part, I am sorry, but I cannot resist anymore, and we have to sit here for a few hours still. What is going on? Sometimes you throw things away just by a gesture of your hand. And you make such faces, and sometimes you smile, and sometimes you have such a belly laughter that you have to hold your belly -- and you are alone."

The man said, "I don't tell the secret to anybody. But you have been sitting by my side for three hours, and I can understand how difficult it must have been for you to resist the temptation of asking. I will tell you the secret. Just come close."

So I went close. I pulled my chair close to him. And he said, "It is nothing special. I am just telling jokes to myself."
I said, "Jokes?"

He said, "Yes, I am telling jokes, but sometimes old jokes that I have told many times start, so I throw them away. And sometimes the jokes are so juicy that I cannot contain myself from laughing loudly -- but people are sleeping, and there are so many people, so I have to hold myself and my laughter. A few jokes are such they don't create laughter, but just a very gentle smile."

I said, "You are a great man. You have found a great secret."

He said, "What do you mean by finding `a great secret'?"

I said, "If everybody knew this secret, the world would be much nicer, less miserable; there would be more laughter, more joy. There is no need to wait for somebody else to tell you a joke. This is perfectly good -- you tell a joke to yourself, and if you don't like it you can simply throw it away. With somebody else telling a joke, if you don't like it you still have to smile, you have to be a hypocrite. Deep down you are saying, `Rotten!' but on the surface you are smiling and saying what a great joke it is. And you have found a tremendous freedom. You can choose your own jokes, and you can enjoy any juicy joke as many times as you want -- you can start telling it again."

The scientists have discovered that all that happens to you, happens in the centers of your brain. Excuses may be outside, but the real happening is in the seven hundred centers in the brain.

One of the most important men of this century was Delgado. For his whole life he worked on animals and how their brains function. And he was surprised to find that what you call sexual orgasm -- which the ordinary man finds to be the ultimate in pleasure -- can be managed without anybody, you can do it alone. It

has nothing to do with anybody else. You can keep just a small remote controller in your pocket... because there is one center that controls your sexual pleasure.

Delgado was working on white mice. He had opened the brain of one mouse, and planted an electrode at the sex center in the mind. According to his findings, sex has nothing to do with your genitals. Sex is centered in the head -- the genitals are only branches spreading out, connected with the center.

He fixed the electrode with a remote controller, and as he would push the button the poor mouse would go into a thrilling experience, ecstasy, orgasm. Delgado could not believe it -- it had nothing to do with the genitals; it was direct.

Then he made a small machine with buttons on it, and trained the mouse to push the button if he wanted a mild orgasm, or if he wanted a very strong one, or if he wanted the strongest.

And you will be surprised: even mice are not so stupid -- when there is a choice, who will go for the mild orgasm? He had just to push the button and his whole body would go into a thrill. By his side was put his food, water, everything that he liked -- but he was not interested in anything. In one hour he had six hundred strong orgasms -- and of course he died, because you cannot survive that much, there is a limit to everything. Six hundred orgasms in one hour, ten orgasms per minute... and he forgot about drinking or food.

Delgado says that whenever we think that our pleasure, our pain, our misery, our joy is dependent on somebody outside, we are wrong.

Outside are only excuses.

And this is the teaching of all the ancient mystics: that your bliss is within you, the kingdom of god is within you.

These are different ways of saying it. Delgado speaks in scientific terminology. Jesus speaks in a religious way.

You are saying that here with me, you feel ecstatic, orgasmic experiences.

I want you to remember: I may be the excuse, but the whole doing is yours. You are absolutely independent. And it is better to remember it; then it can happen with any man, any tree, any beautiful sunset, any starry night -- or just sitting silently doing nothing in the darkness of your room. You just have to find out what happens in you.

You are focused on the outside; that's why you go on missing what is happening inside. You think it is happening because of the master, so you are focused on the master. Then you become attached to the master -- that becomes your slavery.

When something like this happens, close your eyes and see what is happening within you, and soon you will find small clues... how it happens, in what situations. You were silent, you were relaxed, you were not thinking. Your mind was empty, and it came like a flood.

Then try it alone.

It is not happening with any other man because with any other man you are not silent. With any other man you are constantly quarreling, fighting, nagging.

It is very difficult to find a woman who is not bitchy, and being bitchy do you think you will have ecstasy? You are bitchy, but the man will be the target. You think that he is the cause -- why did he come late? where has he been?

One day Mulla Nasruddin's wife was crying. As I entered their house, she started crying even more loudly. I said, "What is the matter?"

She said, "Now things have gone beyond control. This man" -- and she pointed towards Mulla Nasruddin, her husband -- "has been having affairs with women. There is no doubt about it, because many times I have found hairs on his coat which are not his hairs -- he is bald. The color is different."

I said, "Have you found any today?"

She said, "Not today -- that's why I am crying, because today I looked minutely and found that there was no hair. It means he has started having affairs with bald women. This is too much, I cannot tolerate this. With women who have hair it is okay, but with women who are bald...."

It is you who are finding things which can make you joyous, which can make you miserable.

It was not happening with the man for a simple reason: first, you were always quarreling, always demanding. And these experiences are not such that they can be produced on demand -- "Bring one ecstasy just now." Nobody can do that -- except Delgado. But for that you will have to go through a small operation. In your skull he will make a small hole and put in an electrode. And he can give you a remote control -- just a small size, you can keep it in your pocket. And there will be no need to ask anybody; you can give

yourself as many orgasms as you want.

But the danger is the same: what happened to the poor white mouse is going to happen to you, because the experience is so beautiful that you will not want to lose a single moment for anything else. Perhaps... the mouse is a small thing, died in one hour; you may take twenty-four hours. But more than that, you should not hope to survive.

Man can survive in misery for seventy-five years.

But in ecstasy... seventy-five years in ecstasy? Impossible.

Your organism is not made of steel. It will have a breakdown.

I can provide you an atmosphere in which it is easier to move into such spaces. If you are intelligent, you will start looking inside yourself for why these spaces are happening. And you will start on your own, alone, so that you can have those experiences without me.

If you are unintelligent, then you will start clinging to me -- and that's how so many people in the world are being exploited. If you go to someone and say, "It is because of you, master... you are the lord of my heart," you are giving that man a chance to exploit you and others.

Out of all the so-called spiritual teachers, masters, prophets, saviors, ninety-nine percent are simply frauds. But you are responsible. You have made them frauds.

I don't want anybody to cling to me, to be attached to me in any way.

My whole effort is to give you total freedom, and methods so that whatever you want, you can create it within yourself. Not even God is needed, nothing is needed -- you are enough unto yourself.

This is the great blessing of existence to every human being. You are made with such perfection -- but you never explore it, it remains dormant.

Just become an explorer of your own interiority, of your own subjectivity, and you will find thousands of ecstasies, immense blessings, unimagined, undreamt of.

You are a paradise, but have you forgotten yourself.

You are looking everywhere except within you, and that is the only place where you are going to find the treasure, the truth, the beauty.

BELOVED OSHO,
IN THIS PHASE OF YOUR WORK, ARE YOU GIVING THE FINAL TOUCH TO THE PAINTING OF YOUR WHOLE LIFE, FOR THE TRANSFORMATION OF THE NEW HUMAN BEING?

My work is not like a painter's work.

It is not that I can complete the painting; it is one long painting. And I will be giving touches to the painting even when I am breathing my last -- still, the painting will be incomplete.

In life, only mad people ask for perfection. The perfectionist is another name for someone who is getting ready to become mad.

I was a guest in a maharaja's palace, and the maharaja was showing me around -- it was a beautiful palace. At a certain place he stopped and he said, "Do you see?" There was a wall, incomplete.

I said, "Why have you left it incomplete?"

He said, "The palace was made by my grandfather, and this is the tradition in our family that nothing should be made perfect. Some imperfection should be left so that the coming generation remembers that life does not allow perfection."

Imperfection is not something bad. Imperfection is the root of all growth; perfection can only be death.

Once something is perfect it is dead.

The painting that I have started will remain imperfect -- although I will go on trying to make it perfect, but it is the very nature of existence that it cannot be perfect.

And it is not *my* painting.

Those who are with me... it is as much their painting too. When I am gone, you have to continue to paint it. The painting has to go on growing new flowers, new foliage. Don't let it be dead at any point.

In other words, don't let it become perfect.

Make every effort to make it perfect, but don't let it become perfect.

Then there is tremendous beauty, and always flowing and growing, and there comes no full-stop.

In life we are always in the middle.

You don't know the beginning of life, you don't know the end of life. We are always in the middle and everybody has been always in the middle. It is a process, an ongoing process, a river that goes on flowing. That's the beauty of it, that's the glory of it. And not only with the painting -- with everything, remember it. Accept that imperfection is the rule, that something becomes perfect only when its death has come.

To ask for perfection is to ask for death. Death is the full-stop.

In life you can use commas, semi-colons, but never a full-stop.

In one of the poems of Rabindranath Tagore... the critics all over the world criticized it because it suddenly begins and it suddenly ends; there is no beginning and no end. It seems as if it is a middle portion -- something in the beginning is missing, something in the end is missing.

And Rabindranath was asked, "You have been criticized but why are you silent?"

He said, "Those people don't understand life. Life is always in the middle, and my poetry represents life. Out of nowhere it begins, and suddenly it disappears and evaporates without giving you the feeling of completion."

But mind is a perfectionist.

Hence the mind always feels uneasy with the heart, with love, with life, with meditation, with beauty. With everything that grows, mind is always feeling uneasy.

It is perfectly at ease with machines; they are complete.

Machines are perfect.

To me, imperfection is not something to be condemned; it is something to be rejoiced in, something to be appreciated -- because it is the principle of life itself.

BELOVED OSHO,
A STRANGE THING HAPPENED WHEN I LAST SAW YOU IN DISCOURSE: LOOKING AT YOU, I FELT AS IF I COULD NOT SEE YOU; I HAD TO CLOSE MY EYES TO BE CENTERED AGAIN. AND EVEN THEN I CANNOT SAY I FOUND YOU.
ALSO, DURING THE DAY WHEN I GO INSIDE THERE IS SO MUCH LOVE AND GENTLENESS IN BEING WITH MYSELF. IT IS ALMOST LIKE: WHERE I USED TO FIND YOU BEFORE, THERE IS JUST A VAST, LOVING SPACE AND IT FEELS LIKE ME. YOU ARE SOMEHOW DISTANT AND COOL. THIS PUZZLES ME.
IS SOMETHING GOING WRONG? -- ALTHOUGH I FEEL RICH, AND YOU ARE MY MOST BELOVED MASTER.

There is no need to be puzzled.

Nothing has gone wrong.

Everything is as it should be.

The more you love me, the closer you come to me, the more you will find I am disappearing. At a certain point, you will find that where I used to be there is only love, a fragrance, a presence. And the strangest thing is that it will feel as if it is *your* center, it is you.

This is one way of coming close to the master.

People are different.

Somebody may have just the opposite thing: as he comes closer to me, he starts disappearing. And as he comes very close, he finds he is no more. But it does not matter.

The basic thing is that two are not allowed to enter into the door of heaven. The two should become one. Now who disappears and who remains is just a question of language, absolutely immaterial.

And you are feeling love, you are feeling blissful, you are feeling rich; so certainly everything is going right. When things are going right, they give you indications. When things are going wrong, you are miserable, you are in despair, you are in anguish. There is no need to inquire; you can simply see your own state, and you can find out whether things are going right or wrong.

If you are feeling loving, richer, fuller, contented, then everything is going right.

You are blessed.

And whether the master disappears in the disciple or the disciple disappears in the master is only a question of from where you are seeing it.

My grandfather used to say... He was not educated, he was not a thinker. He was a very practical man. But once in a while he used to say things, just out of his practical life experiences, which had a tremendous validity.

He was a cloth merchant. I used to sit by his side once in a while when he was dealing with customers -- his way of dealing with the customers was strange.

But they loved him; if he was not there they would ask "Where is he? When will he be here? -- then we will come."

The first thing he would ask the customer was, "Do you want to be cheated? It is up to you. Do you want to pay the right price, or do you want to pay more? You can decide; just tell me. If you want to pay more, then haggling is going to happen. And remember one thing...."

In my village there was a beautiful river, and very sweet watermelons used to grow by the side of the river. I have never come across such sweet watermelons in my whole life, moving around the world. The watermelons were so sweet that the name of the river became *sakkar*, sugar.

So he used to say to customers, "Listen, whether the watermelon falls on the knife or the knife falls on the watermelon, in each case the watermelon is cut. You are the watermelon, I am the knife. So what do you decide? -- haggling or no haggling? In haggling you will pay more. I know the exact price. I cannot go below that, above that I can say yes at any moment. But if you don't want to be cheated, I will tell you the right price exactly. Just remember the watermelon and the knife."

So whether the disciple disappears in the master or the master disappears in the disciple, it does not matter... it is just the watermelon gone!

And you are the watermelon and I am the knife. So enjoy, and feel rich.

Everything is going right.

BELOVED OSHO,
WHEN I SIT IN YOUR LECTURE I FEEL YOUR SILENCE AND FEEL I BECOME PART OF IT. THIS IS A WORDLESS PROCESS IN MELTING MORE AND MORE INTO SILENCE.
AT THE SAME TIME, THERE ARE WORDS FROM YOU. I HEAR THEM, AND SUDDENLY A CONNECTION HAPPENS FROM THE SILENCE TO THE WORDS, AND I FEEL GOLDEN, GOLDEN GRATEFULNESS ABOUT YOUR BELOVED, WONDERFUL WORDS. THE SILENCE AND THE WORDS ARE ONE.
PLEASE CAN YOU SAY SOMETHING ABOUT THIS PROCESS -- IF IT IS REALLY POSSIBLE THAT WORDS CAN SAY THE WORDLESS.

Yes, the word can say the wordless but only to the chosen few, only to those who are absolutely silent.

The word coming out of silence carries around it the wordless silence.

Now the question is at the receiving end -- if it is received by a mind full of words and chattering, then the silence and the wordlessness is destroyed, you only hear the word.

But if you are silent, you hear the word and you also hear the wordless; you hear the sound, and you also experience the soundlessness.

In Mahavira's life a strange thing is reported. It is very difficult to say that it can be factual, historical. Particularly in the outside world, it will look absolutely absurd and irrational.

But here, I can tell you the story. And I can tell you that it may have happened -- because it is happening here, so there is no reason why it could not have happened in Mahavira's time. Time is irrelevant, but it can be told only to those chosen few people who have experienced something similar.

It is said that Mahavira never spoke. Although there are scriptures -- but Mahavira never spoke, he just remained silent. He had eleven disciples who were deep in silence, and there was something transferred from Mahavira in silence to the disciples. And these eleven disciples have written the scriptures; they told the people what Mahavira was saying.

So whenever it is said that Mahavira said this, remember, what he said is not a direct statement. Mahavira never spoke, he was silent. But something transpired between him and his chosen group of disciples, and those disciples became his spokesmen. They went around spreading his message.

What is the guarantee that they heard the right thing? What is the guarantee that they did not imagine that they were hearing? What is the guarantee that they are not saying things of their own? There is a guarantee, and the guarantee is that all the eleven heard the same thing.

All the eleven had to immediately write down what they heard, and because all eleven could not have imagined the same thing, it becomes an absolute guarantee: they *have* heard, silence has spoken to them. From silence to silence there has been a communion.

The followers of Mahavira cannot prove this.

I have asked many Jaina monks, "Can you prove this?"

And they said, "Those were the days of truth, and this is the age of darkness. Now it cannot be proved; neither can it be experienced."

To them it is simply a belief, and most often they don't mention it because it is embarrassing. If somebody raises a question, they don't have the right answer.

But in this mystery school it is happening, so there is no question of the story about Mahavira being a fiction.

As my sannyasins are growing in silence, moving deeper into meditation -- as their masks are falling down, as they are becoming more and more innocently connected with me -- first it will happen that they will hear my words, and along with my words, the wordless message.

And at the second step, there will be no need for me even to use the word. I can simply sit here, and you can hear the wordless message.

And before I leave this body, I want it to become an existential experience not only to eleven people but to thousands of people. Only that can give credibility to Mahavira's story. In twenty-five centuries Mahavira's disciples have failed, they have not been able to bring any rationality -- because it is not a question of reason, it is a question of meditation.

And you will be surprised that Mahavira's whole life is the life of meditation, and in Jainism meditation is simply forgotten. The whole religion has become a ritual.

So it is true: you can hear the wordless side by side with my words. And soon you will be able to hear the wordless even without the words. And that day will be a day of great celebration -- when I can speak to you without speaking.

A silent meeting, a communion with no noise, a music with no sounds... nothing is said but everything is heard, understood, immediately experienced.

BELOVED OSHO,
GERMAN YOUNGSTERS SEEM TO CONTRADICT NIETZSCHE! I HAVE READ: "GOD IS NOT DEAD, IT'S JUST THAT HE CAN'T FIND A SPACE TO PARK HIS CAR." WHAT DO YOU THINK?

The German young people are not wrong, neither are they right; they just don't know the whole thing.

Frederick Nietzsche is also in the same position -- neither right nor wrong -- because he also does not know the whole thing. He says, "God is dead."

That is true in a way but the fact is, God committed suicide. And why did he commit suicide? -- because he could not find a parking place for his old, ancient Ford.

So they are both right.

It is that same old Ford -- the BIBLE describes it -- that God used when he drove Adam and Eve out of the Garden of Eden. Drove? -- in what? It was an ancient Ford Model-T. And it must be somewhere in Bombay, because I have been all around the world... you cannot find such ancient models as you can find in Bombay.

And the Indian government is very protective of ancient models: it does not allow new cars to come in, and it does not allow the old cars to go out.

Bombay is a great museum for old cars. If you search, you may find the first car in which God drove Adam and Eve. Where did he drive them? -- to Victoria Station!

Beyond Enlightenment

Chapter #22
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BELOVED OSHO,
I AM AFRAID TO MEET YOU. TREMBLING, SHOCKED, ALONE... IT MEANS DEATH.

The meeting with the master has always been a kind of death, death to all that you have been, death to your past, death to your ego, death to your personality. But it is not only death, it is also resurrection: the birth of the new, the birth of the fresh and the innocent, a new sunrise on the horizon, a new unfoldment of your being. But naturally, first you have to meet the death, you have to pass through it. Resurrection can only be afterwards.

The death is what you pay for your resurrection; hence, your question is significant.

You are feeling afraid coming closer to me. This is not new. This has nothing to do with you or me. This is as old as man.

The ancientmost scriptures in the world are the VEDAS. They describe the master as death, but a death which opens the door to the divine, certainly a death which happens only to the blessed ones.

It is no ordinary death, it is not the death of your body; it is the death that transforms you. Everything remains the same -- the body, the world -- yet nothing remains the same because your vision, your perspective, your way of looking has gone through such a deep mutation that although superficially everything is the same, in depth everything has changed. You have entered a new dimension of life -- the dimension of eternity, the dimension of ecstasy, the dimension which is beyond time and space.

But this much courage is needed: You will have to come close to the master, you will have to go through this fire which burns only that which is false in you. Out of it, you come as twenty-four karat gold.

The function of a mystic school is to encourage you: "You need not be worried. We have passed through the test; the fire is cool and the death is a blessing."

But if you don't have any guts, then perhaps the time is not ripe for you, perhaps in some other life with some other master the death will happen.

But why postpone? What is possible right now should not be postponed for tomorrow. Why remain in misery even for one day, even for one minute, even for one second?

The death of the ego, the death of your personality, the death of all that you have been thinking about yourself, immediately opens a door. New flowers start blossoming, new songs start stirring in your heart, new dances.

You don't walk anymore, you simply dance; you fly.

The ecstasy is such, the blissfulness is such... gather just a little bit of courage.

BELOVED OSHO,
YOU ALWAYS SAID TO US THAT WE SHOULD REJOICE IN BEING ALIVE, BUT DEEP IN MYSELF I FOUND A VERY STRONG WILL TO DIE -- NOT THAT I WANT TO COMMIT SUICIDE, BUT TO DIE NATURALLY.
SOMEHOW I KNOW THAT BY DYING I MIGHT FIND THAT WHICH I REALLY ENJOY, WHICH IS SILENCE.
I CAN SAY THAT I AM UTTERLY BORED AND FED UP WITH THIS UGLY WORLD. THERE IS NOTHING THAT MAKES ME FEEL ATTRACTED TO DO ANYTHING OTHER THAN BEING WITH YOU.
BELOVED OSHO, WHAT'S WRONG WITH ME?

Nothing is wrong with you.

Everything is wrong with the world.

It is only the retarded people who don't feel bored.

You are intelligent. You can see that there is nothing meaningful. Life is a drag, a repetition. There

seems to be no adventure in it, no challenge; there seems to be no hope. Tomorrow will be again the same as yesterday.

It is the prerogative only of human beings to get bored; no other animal gets bored in existence.

Have you seen any animal in existence being bored?

Boredom is a high quality of intelligence. It means you are perceptive; you can see that there is nothing but -- finally -- death. Empty handed you have come, and one day empty handed you will leave, and all that happens in between birth and death is simply tedious.

So I cannot say there is anything wrong with you.

Every intelligent person thinks that perhaps what is not available in life may be available in death. Psychologists have found that almost every intelligent person at least once in his life thinks of committing suicide -- he may not commit it, but the idea comes.

Particularly in this century, the greatest philosophers -- Jean-Paul Sartre, Jaspers, Martin Heidegger, Soren Kierkegaard, Marcel.... Almost all the topmost thinkers of the contemporary world are agreed on one thing -- they don't agree on many things, but on one thing they are all in absolute agreement -- that life is meaningless. And if this is so, then the question naturally arises, why go on living? If there is no meaning, no significance, then what is the need to be dragged from the cradle to the grave unnecessarily? This is the only contemporary philosophy: existentialism.

There have been many philosophies born in different ages, but in this age there has been only one philosophy and that is existentialism. And its basic ground is so strange that one feels that all these people are mad. If they are not mad, then we are mad -- there is no other alternative.

The whole philosophical movement called existentialism talks about life as meaningless, accidental, there is no purpose behind it; it is full of anxiety and anguish -- which are incurable. It is a nightmare.

This is such a contrast.

Gautam Buddha, Lao Tzu, Nagarjuna, Bodhidharma, they talk of blissfulness, of tremendous possibilities of ecstasy, of growing into new dimensions of being.

What has happened? Why this diametrical opposition?

And Jean-Paul Sartre or Jaspers or Martin Heidegger are not unintelligent people; they are as intelligent as any Gautam Buddha. One thing is missing: they have depended only on reason. They are very rational people, they have completely forgotten the heart. They live in the mind and mind is a desert. Nothing grows there -- no flowers, not even an oasis.

The modern man slowly slowly has forgotten the language of the heart. The possibilities that open only through the heart are completely forgotten. Only one thing has remained, and that is your reason, your rationality.

And the trouble is, all that is beautiful belongs to the heart, all that is meaningful belongs to the heart, all that is significant is a fragrance of the heart.

Reason is perfectly good as far as objects, dead objects are concerned; for scientific research it is the best instrument. For things, reason is the right method of discovery. But the moment the question arises about anything living, reason is impotent. And if you ask reason a question concerning life, love, peace, joy, blissfulness, it simply negates, as if these things don't exist.

It is almost like a blind man. If you talk about light to the blind man, he is going to say that there is no light. Because to see light... your hands cannot do anything to see light, your ears cannot see it, you cannot taste it, you cannot smell it. All your senses are perfect, but only eyes have the capacity to see light and colors and rainbows.

Reason has a limitation. It is a perfect tool for dead things.

And this is one of the mistakes of this whole century: we have been asking blind people about light, or asking the deaf about music.

Asking reason about love, meaning, significance, ecstasy is futile. Reason will simply say these things don't exist -- because reason has never come in contact with any of these things. Reason is not intentionally denying you anything, it is just not its capacity; you are stretching it beyond its capacity.

It is good that at least in your life one thing is still significant: your love for me.

But you cannot give any reason for it. Or can you? Is it something rational? Is there some arithmetic behind it? -- some scientific evaluation? Can your mind support it?

It is not from the mind that you are related to me; it is that a part of your heart is still alive with me, is still dancing, is still singing.

And that is the great hope: your heart is not dead, you have not completely denied it.

This small loophole is enough. If I can enter through it, I can bring the whole of paradise behind me -- don't be worried.

And you are such a nice man that you are not thinking of committing suicide. So there is time, you are waiting for a natural death. Don't be worried.

Before natural death, I will give you the taste of natural life.

And once you are drunk with natural life, death disappears; you become part of an eternal flow of life which knows no end. Every moment is a new discovery, every moment a new peak. Every moment you think, what can be more than this? -- yet the next moment something more becomes possible.

This is an unending process. Just let me in. And the way to help me is to meditate.

Sit silently....

Life is boring -- so there is no harm in sitting with closed eyes, because there is nothing to see. Sit silently, peacefully. You have looked outside and you have found nothing but meaninglessness. Now give a chance to your inner world: look inwards.

And I promise you that the same eyes which have not found anything outside will find inside *everything*, a constant hallelujah.

BELOVED OSHO,
WHAT IS HAPPENING TO ME? I AM OPENING MORE AND MORE, AND I HAVE THE FEELING THAT THE SHADOWS IN MY BODY ARE GRADUALLY DISAPPEARING. WHEN I CLOSE MY EYES I CAN SEE MORE LIGHT IN THE BODY. IT IS SO BEAUTIFUL, AND I FEEL SO MUCH FOR YOU -- MORE THAN I EVER FELT BEFORE.
BELOVED OSHO, CAN THIS BE? IS THIS ME? WHY DO THESE DOUBTS STILL ARISE? WOULD YOU PLEASE COMMENT?

Whatever is happening is the deepest longing of every seeker.

You are here only for this kind of happening. It is the beginning.

In the beginning it is very natural: the mind will create doubts. There is no need to be angry with the mind; mind cannot understand it, it is beyond the scope of mind. And naturally the mind wants you to remain rational, reasonable, sane.

The mind creates doubts for the simple reason that it wants to protect you. It is not against you, it is trying to protect you so that you don't get into some crazy space. But it is only in the beginning that the mind creates doubts. And this is the time when the master and the school of the master helps you not to be bothered with what your mind is saying, but to explore the new that is arising.

You are feeling light. All shadows are disappearing, and a luminous body is arising within you, a body of light.

The mind can accept a skeleton; it cannot accept a body of light.

Mind is very primitive; it still believes in matter.

Physicists have come to the conclusion that there is no matter at all; only energy exists. But the energy particles are moving so fast that they create the illusion of solidness.

It is just like a fan moving fast: you cannot see the three wings separately, it becomes a circle. If it moved with the speed of light, the way electrons move in a pillar, then you could sit on the fan and you would not fall, and you would not feel that something is changing beneath you and there are gaps. Because before you could feel the gap, the other wing of the fan would have come in and you would not feel anything, the fastness of speed would make it a solid thing.

All that looks solid only looks solid.

But mind is very primitive.

The heart is neither primitive nor contemporary. The heart is eternal; it knows no divisions of time. So the heart can see without any doubt the body of light. In fact, that body is truer than the solid body that we see -- because the body of light means the body of electrons, pure electricity.

It happened after the second world war: a soldier came back home. He had been away from home for five years, and naturally he was in a hurry to meet his wife. As he hugged his wife he got a shock -- such an electric shock, he fell flat on the ground. He said, "My God, what has happened?"

For five years the wife had been waiting and waiting and waiting with such intensity, her electric forces had been accumulating.

Doctors were called. They could not even take her hand to check her pulse -- immediate shocks. Then the electrician was called, hoping that something... now it is no longer physical; something electrical has gone wrong. The electrician was very much afraid. He said, "First take this bulb in your hand." He gave the woman a five-candle bulb to put in her hand, and the bulb lit up.

That was the first happening of its type. The whole woman was throbbing with electricity. Because of her, research started into human electricity, and now it is an established fact that every human body has electricity.

If your eyes are very perceptive, you can see the electric aura around the body. As you have seen around the photos of Nanak, Kabir, Krishna, Rama, Buddha -- those circles around the faces are not fictions, they are not the imaginations of the painters; they have been seen by disciples, by meditators.

And now in the Soviet Union, there is a photographer who even takes photographs.... He has developed very sensitive plates. His name is Kirlian, and because of his name, his photography has become known as Kirlian photography. He has become world famous. If he takes your photo, it will not just be you but also surrounding your whole body an aura of light.

And strangely enough, if somebody's hand has been cut off in an accident and Kirlian takes a photograph, the hand is not there in the photograph but the aura of the hand is still there. The electrical body is still intact -- nothing has been disturbed, only the physical part has dropped. One of your fingers has been cut off for some reason, some accident; but in the photograph four fingers will show a darker photo of the physical finger with a lighter shade around it, and one finger will be simply the lighter electric shade. But the shade will still be there.

And this is not only with the human body. A roseflower: you can pluck a petal and Kirlian can say which petal has been taken out -- his photograph will show the missing petal's electric aura.

So what is happening to you is that as you become silent, you start becoming aware of your inner being -- which is surrounded by a light.

The ancients have called it the astral body, the body of light, the body made of starlight -- that is what `astral' means.

Just remember that it is not in the area of mind, and tell the mind, "This is none of your business. You do your thing."

And there are many more things. Existence is not limited to the mind, it is far bigger, far more mysterious.

You have all the possibilities that any mystic has ever experienced anywhere in the world, but you will have to silence your mind; otherwise those doubts can go on disturbing you.

That's why my insistence is: before entering the mysterious world, first silence the mind. Discipline the mind for silence, for no-thinking, so that when you enter the mysterious world the mind does not come in the way, does not raise awkward questions which you cannot answer -- and which even if you answer, the mind cannot understand.

Mind has a limited scope. It is a bio-computer. It is not your whole being.

The heart is far bigger. And beyond the heart is your being, which is bigger than the heart. And beyond your being is the universal being -- which is infinite.

To enter into these mysteries you will need a silent mind that does not disturb you.

BELOVED OSHO,
LAO TZU DESCRIBED BUDDHA NATURE TO BE MORE LIKE A WOMAN THAN A MAN -- WHICH MAKES THE STORY OF MEETING THE BUDDHA ON THE PATH AND KILLING HIM HIGHLY SUSPECT.
IN OTHER WORDS, SUPPOSE I MEET HER ON THE PATH? OSHO, THIS SURELY SPELLS TROUBLE.
ANY SUGGESTIONS?

Milarepa, as far as *you* are concerned, if a buddha -- as a woman -- meets you on the way, your job is easier. You are a great ladykiller. So kill her lovingly -- what is the problem in it?
Lao Tzu has made things very easy for you.

It is true that all great qualities are feminine -- love, compassion, sympathy, kindness. All these qualities have a flavor of the feminine.

There are male qualities, qualities of the warrior, courage. They are hard qualities, one has to be like steel. Because man's qualities have developed through war, and female qualities have developed at home, in

the garden of love, with the husband and children -- she has lived in a totally different world. Man has lived continuously fighting. In three thousand years there have been five thousand wars on the earth -- as if killing is man's only profession.

Just the other day, Nirvano showed me Ronald Reagan kissing his wife. The way he is kissing her, it looks as if he will kill the woman! That photograph should be enlarged and hung everywhere all over the world -- because he looks exactly like a chimpanzee.

Even kissing has some violence in it -- perhaps it is nuclear kissing.

The world has lived in two parts. Man has made his own world while the woman has lived in a shadow -- she has created her own world in the shadow. It is very unfortunate because a man or a woman, to be complete, to be whole, must have all the qualities together. Both men and women should be as soft as a rose petal and as hard as a sword -- both together. So whatever the opportunity and whenever the situation demands it.... If the situation needs you to be a sword, you are ready; if the situation needs you to be just a rose petal, you are ready. This flexibility -- between the rose petal and the sword -- will make your life richer.

And it is not only between two qualities, it is between all the qualities.

Man and woman are two parts of one whole; their world should also be one whole, and they should share all the qualities without any distinction -- no quality should be stamped as feminine or masculine.

When you make somebody masculine that person loses great things in his life. He becomes juiceless, he becomes stale, he becomes hard, almost dead.

And the woman who completely forgets how to be hard, how to be a rebel is bound to become a slave, because she has only soft qualities. Now roses cannot fight with swords, they will be crushed and killed and destroyed.

A total human being has not been born yet. There have been men and there have been women, but there have not been human beings.

My whole approach, Milarepa, is to bring the whole man to the earth -- with all the beautiful qualities of woman and with all the courageous, rebellious, adventurous qualities of man. And they should all be part of one whole.

But from the very beginning we start telling children... A small boy, if he wants to play with toys like girls, we immediately stop him -- "Be ashamed of yourself; you are a boy, you are a man, don't be girlish."

And if a girl tries to climb a tree we stop her immediately: "This is not ladylike, climbing a tree, this is for the boys -- rough. You just come down!"

From the very beginning we start dividing man and woman into parts. Both suffer -- because climbing a tree has a joy of its own, no woman should miss it. To be on top of a tree when the wind is strong, in the sun, with the birds singing... if you have not been to that point, you have missed something. And just because you are a woman. Strange...

To be adventurous -- to climb the mountains, to swim the oceans -- should not be prevented just because you are a woman, because that thrill is something spiritual.

A man should not be prevented when he wants to cry. He *is* prevented, he cannot bring tears -- tears are only for women: "You are a man; behave like a man!" And tears are such a beautiful experience. In deep sadness or in great joy, whenever something is overflowing, tears give expression to it. And if tears are repressed, at the same time what they were going to express -- the deep sadness or the great joy -- is also repressed.

And remember perfectly well that nature has not made any difference. It has given man and women the same tear glands, of equal size.

But if you are a man and you are crying, then everybody condemns you, as if, "You are behaving like a woman."

You should say, "What can I do? Nature itself has given me tear glands. Nature is behaving like a woman. It is not my responsibility, I am simply enjoying my nature. Tears are my right."

All qualities should be available to everybody.

There are men who become incapable of love because they are trained for certain qualities: "You have to be hard. You have to be competitive. You are not to show emotions. You must not be sentimental."

Now how do you expect a man who is not emotional, not sentimental, who is not allowed to feel... how can you expect him to love? And when he misses love, his life becomes miserable. And the same is happening on both sides.

I would like all distinctions to disappear. Everybody should be allowed everything that is naturally

possible to the person whether he is a man or a woman.

And we would have a richer world consisting of richer people.

BELOVED OSHO,
MAY I ASK YOU A TIBETAN QUESTION? LORD BUDDHA'S THIRD BODY HAS NOW DISAPPEARED INTO YOU. IS IT NOT CALLED THE MENTAL BODY? DOES IT MEAN THAT THE WHOLE MENTAL HERITAGE OF BUDDHA, ALL HIS TEACHINGS OF MEDITATION AND INITIATION -- HIS WHOLE SYSTEM -- HAS DISSOLVED INTO YOU? DOES IT ALSO MEAN THAT YOU FREE THIS EARTHLY GLOBE FROM ALL SYSTEMS, BY SWALLOWING THEM INTO YOUR LOVE AND FRIENDLINESS? PLEASE TELL A JOKE. JAYESH IS GOING MAD!

First, Jayesh, the third body does not mean the mental body.

The first body is the physical body. The *second* body is the mental body. The third body is the astral body.

One becomes enlightened when one transcends the mental body.

The astral body consists only of pure light, just a flame with no smoke around it.

Secondly, you are right: I am ready to take all the poison in the world that is driving people crazy and to drink it -- because that poison cannot make *me* crazy.

I can relieve people from their poisons: their theologies, their religions, their political ideologies. These are all poisons, and since the beginning they have been driving mankind into constant madness. Christians killing Mohammedans, Mohammedans killing Hindus, Hindus killing Buddhists; it goes on and on... atheists killing theists, theists killing atheists. It seems we don't want anybody in this world to be free -- at least free to think.

In the Soviet Union, my sannyasins are being persecuted, they are being continuously harassed by the government. They have done no harm. Just their being related to something which is not communism is enough to freak the communists out: Communism should be the only religion in the Soviet Union.

They don't understand anything of what I am saying, they don't understand that my atheism is far more refined than their Karl Marx or their Engels or their Lenin, than any of their atheism is. They don't understand that I am for an authentic communism in the world.

And in the Soviet Union there is no communism.

Yes, the capitalists are no longer there and now poverty has been distributed equally.

I am not in favor of poverty. I want richness to be distributed equally -- not poverty.

And the basic idea in communism was to create a classless society -- which has not happened. There are no more capitalists, but the people who are in power have become the new class, the power elite. Capitalists have never been as powerful anywhere in the world as the power elite are in the Soviet Union.

And it is now sixty years, seventy years after the revolution. The same group of people is running the country, no new blood can enter the power class. And they want to overrule the whole world.

And America's intention is the same: to destroy freedom, to destroy individuality and to create an indirect imperialism all over the world. They have almost succeeded.

I would like to take all these ideologies away and make people free of their cages, give them their wings again, give them their sky back.

So you are right. That has been my effort my whole life. And to my last breath I will continue to do the same -- to free people from Hinduism, from Mohammedanism, from Christianity, from Judaism, from communism, from fascism, from nationalities, from distinctions and discriminations of man and woman, black and white.

How many insanities have we been carrying on our shoulders?

Because of that burden we cannot grow.

I would like everybody to be unburdened completely.

I understand Jayesh. He is saying that he is going mad... because for almost three months he has been away from me.

His has been a strange story.

He was a successful businessman; then he got tired. He heard about me, read about me and came from Canada to be with me in the commune in America with great expectations that "Now I will be sitting and meditating."

And the next day he was arrested with me, and we were behind bars.

He told me, "Bhagwan, this is too much. I came to meditate... But in a way I am fortunate that from the very beginning I am with you. Although it is jail, it does not matter."

And then he was with me all around the world, being deported from this country to that country.

For three months he has been away -- working for me. Certainly he must be going mad because he has been trying to find a headquarters for me. He works to the last -- everything is complete -- and then at the very end American pressure comes in. Because the American spies are continuously surrounding him. The American ambassador is continuously watching every move.

At the last moment, as they are going to sign an agreement that I can have a commune in their country, the phone rings and the American president himself is on the phone. And such blackmail! He threatens that "If you allow Bhagwan to remain in your country more than thirty-six hours then you will have to return all the loans that you have taken in the past" -- which means billions of dollars. "And if you cannot return them, then your interest rate will be doubled. Secondly, whatever loan agreements there are for the future" -- which are again for billions of dollars -- "are cancelled immediately. You can choose, you are free; you can choose Bhagwan or you can choose American loans."

Naturally no country is in a position.... They have to drop the whole idea.

Jayesh has been working, working, working for almost the whole year. It takes a month or two months to negotiate with the politicians and everybody, and when the final decision is about to be taken then immediately American pressure comes in. And it is not pressure, it is simply blackmail; it is threatening them that "We will kill you."

And certainly a country *will* be killed -- it cannot pay the loans, and it has all its future programs based on the loans that America is going to give. All those programs... bridges will remain half built, hospitals will remain half built, and there will be such a great unemployment that the whole economy will flop. This is economic imperialism: on the surface politically you are free, but deep inside you are not free, nobody is free.

Naturally he needs a joke after three months, just to give him a laugh.

Jayesh, I have heard that a certain man, Reagy -- no relation to Ronald Reagan -- worked in a circus, and he was the elephant trainer. He trained the elephant so that on his order, he would raise one of his legs up. Then he trained him to raise up two legs and then he trained him to raise up three legs. And he was such a perfectionist that he was trying to train the poor elephant to raise all four legs up. Until he realized it seemed difficult, that it was impossible, it could not happen.

So he had a great idea: he declared in the newspapers that, "Anybody who can come and make my elephant raise all four of his legs simultaneously, I will give him a ten-thousand-dollar reward. Entry fee is one hundred dollars."

Many people came and lost their one hundred dollars. How can the elephant raise.... They tried persuasion, hypnosis, meditation -- nothing worked.

And Reagy was very happy; he was collecting money.

And then one day a blue convertible car came in, and a small man came out. And he said to Reagy, "Are you the man who is going to give me ten thousand dollars if I can make your elephant raise all four legs simultaneously?"

He said, "Yes. But before that you will have to give me one hundred dollars as an entry fee."

He gave him one hundred dollars, went back. From the back of the car he pulled out a steel rod.

Reagy could not imagine what he was going to do. People had come who had tried yoga... who had tried all kinds of things. "What he is going to do?" He waited.

First the man went in front of the elephant and looked into its eyes. Then he went to the back of the elephant and gave it a good hit in the balls. The elephant jumped with all four of its legs.

Reagy was in tears. He had accumulated only eight thousand dollars! And this man cheated! He had to give him two thousand dollars from his own pocket. The man took ten thousand dollars away.

Then Reagy saw how to get those ten thousand dollars back.

Elephants are known to move their heads up and down, but they are not known to move their heads from side to side.

So he declared in another advertisement: "I will give ten thousand dollars to anybody who can make my elephant move his head from side to side."

Again people started coming for a hundred-dollar entry fee. Again Reagy was very happy: people were coming -- yogis, Taoists, Zen masters, all sorts of magicians. But nobody could manage it, he would only

move his head up and down and they would lose their hundred dollars.

Then suddenly one day that blue convertible car came back again and out came out the small man. And Reagy started to tremble, that "This man.... Now let's see what he does."

He said, "Are you the man who is going to give ten thousand dollars if I can move your elephant's head from side to side?"

He said, "Yes, but first -- one hundred dollars!"

He gave one hundred dollars. Then he went behind the car and took out the rod.

Reagy said, "This idiot... with that rod again? How can he make his head move from side to side?

And the man came to the front of the elephant carrying the rod, he looked into his eyes and said, "Do you recognize me?"

And the elephant said, "Yes."

The man said, "Do you want the experience once more?"

And the elephant said, "No."

And he asked for another ten thousand dollars!

Beyond Enlightenment

Chapter #23
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BELOVED OSHO,
TODAY, AFTER A YEAR, I AM COMING TO SEE YOU, TO BE WITH YOU. AND SINCE I AWOKE THIS MORNING I HAVE BEEN AWARE THAT MY HEART IS BEATING HARDER AND QUICKER THAN USUAL, AND THAT THERE IS A HOLLOW, STAGE FRIGHT FEELING IN MY BELLY. TEARS ARE CLOSE TO MY EYES, BUT THERE IS NO SADNESS. ON ONE HAND I CAN SEE IT AS FEAR, NERVOUSNESS. ON ANOTHER IT IS EXCITEMENT, ANTICIPATION, AND ON YET ANOTHER IT IS ENERGY, PURE AND SIMPLE -- LIFE, PULSATION.
BELOVED FRIEND, IT CERTAINLY DOESN'T FEEL TO BE A PROBLEM, BUT COULD YOU SPEAK ABOUT THE PHENOMENON OF THE DISCIPLE COMING CLOSER TO THE PHYSICAL BODY OF THE MASTER?

There are very few moments in man's life more magical than the feeling of love and trust from a disciple towards the master.

It is a relationship not of this world, because it is a ladder to the beyond.

Coming closer to the master certainly gives a new pulsation to the life energy, to your receptivity, to your openness. It gives you a dance, your heart starts singing a song. It is a moment of rejoicing.

It is the same moment as when a river comes to the ocean, dancing, to disappear into the ocean -- but the disappearance is only from the side of those who are standing on the bank. To the river itself, it is becoming bigger, vaster, oceanic.

Coming closer to the master is a way of becoming a master -- and what can be more rejoicing, more joyful?

There are many kinds of love, but the love that exists between the master and the disciple is the purest: unpolluted by any expectations, by any demands, by any conditions. The master accepts you as you are, with no desire to make something else of you. You love the master because he gives you, for the first time in your life, in all your relationships, freedom to be yourself -- without fear, without guilt.

Your experience is natural.

It has happened to every disciple, it is a cosmic experience.

But it cannot happen if you are only a student. If you have come here only to learn, to accumulate knowledge, then this kind of miracle is not possible.

If you have come here to expand your consciousness, to make your being more integral, then you have not come to increase your knowledge but to be reborn. You have come to become a child again; you have come to get back the purity, the fragrance, the beauty of your innocence.

I am not a teacher, and this is not a place where knowledge is important. I am just a presence to inspire in you that which is dormant, to allow you to recognize yourself.

I am not here to impose any religion on you. I am here to make you completely weightless -- without religion, without ideology -- just a profound silence, a serenity, a depth, a height that goes to the stars.

This is a place of a master, and the function of this place is magic -- not ordinary magic, but magic that creates Gautam Buddhas.

And naturally, when you are coming out of your darkness towards the light of becoming a Gautam Buddha, it is impossible not to be thrilled, not to be ecstatic, not to be in a dance.

If you are alive, stars will be born out of you, flowers will be blossoming in you. But if you are dead, as most of the people on the earth are, then nothing will happen to you -- nothing happens to the dead.

There is a beautiful story in Mahavira's life.

Mahavira went to Vasali, one of the great cities of those days. In Vasali there was a great thief. He had only one young son whom he was training in his art. He said to him, "Listen, you are free to do everything, but don't go close to that man Mahavira. I am a master thief, but I also avoid him, because that man is dangerous. Something magical surrounds him, and once you are caught in it there is no way out. So remember, go everywhere else, but avoid the campus where Mahavira is staying."

The son was very obedient. He avoided Mahavira's campus for many days, but the temptation was natural.... Here is a man who his father fears so much that just to be close to him seems to be dangerous.... It is worth testing.

So one day he went just a little closer to the campus -- not inside the grove where Mahavira was staying with his ten thousand disciples, but outside the grove. And he heard only one sentence. Mahavira was saying that in paradise, the angels and the female angels are tremendously beautiful, but just one thing is wrong: their feet are pointing in the opposite direction. The angels are going one way, but their feet are going in the opposite direction.

Being afraid that his father might come to know, the boy escaped. But he thought, "There was no danger there, and Mahavira was just telling a fictitious story."

But that very night he and his father were both caught stealing. It was impossible to get any information from the father; hence, the king said, "Don't bother about the father, concentrate on the son. There is a possibility that we may be able to find out all the information that we need."

And the strategy was that he was given intoxicating drugs, so he slept for hours, completely unconscious. He was taken to the most beautiful room in the palace, and all the beautiful girls were serving him, bringing food, drinks. As he came back to consciousness, he thought, "My God, I am dead. I am in paradise. This is the paradise that fellow Mahavira was describing, and the girls are *really* beautiful. Everything is great."

But then he looked at their feet, and immediately he understood that there was some conspiracy -- "This is not paradise, because their feet are just like our feet."

The women tried in every way to persuade him, "You are dead and you are in paradise." And they were saying, "This is just the reception. Before you enter the permanent paradise, you have to tell everything about your life. This is the rule. Everything will be written, recorded, and then you will enter permanent paradise."

They wanted him to confess all the sins that he and his father had been committing, all the thefts, murders, and things for which they had never been caught. But now he would simply smile.

He said, "Forget all about it; I have heard from Mahavira himself. Your feet have given me the clue that this is the palace of the king. And this is a strategy. Tell your king to try to befool somebody else. I am a

disciple of Mahavira."

They said, "Strange. When did you become the disciple of Mahavira?"

He said, "Just passing by I heard one sentence, and that one sentence has saved me today."

And because there was no proof, finally they had to be released.

He told his father, "I am not going to listen to you at all. If I had not disobeyed you and had not listened to Mahavira, we would both be hanging on the gallows. Just one sentence -- and that too, a small part of a story -- has saved me. I am going to the man. His magic has caught me."

He became a great disciple of Mahavira.

He said, "You have saved me. Now give me a new life, because I don't want just to be saved and continue to be a thief and a murderer. It was good that I was caught, a discontinuity has happened. You start my life from scratch; accept me as a child."

Coming to the master is coming in search of your innocence, in search of your lost childhood, in search of your originality... in search of your individuality, in search of freedom.

BELOVED OSHO,
ONE DAY -- IT WAS FRIDAY, WHEN ORTHODOX JEWS ARE PREPARING FOR THE SABBATH -- A MAN WHO DIDN'T LIKE JEWS MET AN ORTHODOX RABBI ON THE STREET. IN AN ATTEMPT TO TORMENT HIM, HE ASKED HIM TO EXPRESS THE ENTIRE PHILOSOPHY OF JUDAISM WHILE HE STOOD ON ONE FOOT.
THE RABBI STOOD ON ONE FOOT AND SAID, "DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU. THAT IS THE LAW -- THE REST IS COMMENTARY."
IF I WERE TO BE MET BY A TORMENTOR AND ASKED TO STAND ON ONE FOOT AND EXPLAIN IN ONE SENTENCE WHAT YOUR TEACHING IS, WOULD I BE CORRECT IN SAYING THAT IT IS FREEDOM FROM SUPPRESSION?

It will not be so easy.

First, you don't know the name of the rabbi. His name was Hillel. He is the most famous Jewish philosopher, and he certainly condensed the whole philosophy of Judaism into a single sentence.

The incident is true. He was asked to stand on one foot and answer in the shortest way what the essence of Judaism is. And what he said is beautiful, but not without flaw. He said: Do unto others what you would like to be done to you by them. This is the essential Judaism, the rest is commentary. All great scriptures of the Jews, the TORAH, the TALMUD... all are just commentaries on the single, small, seedlike statement: Do unto others what you would like to be done to you by them.

As far as Judaism is concerned, no Jewish thinker has raised any suspicion about it. Neither has any non-Jewish philosopher raised any question about it.

But I am more concerned with human reality than just with philosophical arguments.

And looking at human reality, the statement is not correct -- because my taste and your taste may be different.

To do unto others what you would like to be done to you by them can be right only if everybody's taste is the same. And that is not the case.

For example, somebody is a masochist; he likes to be beaten, he likes to be tortured. Now what should he do with you, torture you? According to the principle, he should beat you, he should torture you, because that's what he wants you to do to him.

Perhaps Hillel or the Jewish philosophers were not aware that there are people who love to be tortured and there are people who love to torture.

It is the latest contemporary psychological insight that there are sadists who like to torture, and there are masochists who like to be tortured; hence, it is said that the best couple in the world is if by chance a sadist and a masochist get married. Then they are living in paradise, because one wants to be tortured and the other wants to torture. Both are enjoying.

But it is very difficult. No astrologer thinks about it, no parents think about it. In fact, whether somebody is a sadist or a masochist is not considered at all when people are thinking about marriage. Before you fall in love, remember the first basic inquiry: if you are a sadist, then find a masochist; if you are a masochist, find a sadist.

The best places to find such people are the offices of psychoanalysts. Just sit outside there; you will find all kinds of people.

But this statement will not be applicable.

And you want to know if somebody asks you about my philosophical standpoint.... It is not going to be that easy, because I see man as a multi-dimensional being. You will be able to state it standing on one foot, there is no need for sentences, but you will have to state ten non-commandments.

The first: freedom.
The second: uniqueness of individuality.
The third: love.
The fourth: meditation.
The fifth: non-seriousness.
The sixth: playfulness.
The seventh: creativity.
The eighth: sensitivity.
The ninth: gratefulness.
Tenth: a feeling of the mysterious.

These ten non-commandments constitute my basic attitude towards reality, towards man's freedom from all kinds of spiritual slavery.

BELOVED OSHO,
AT RAJNEESHPURAM IN 1983 SOMETHING FROM THE BEYOND ENTERED INTO ME. SINCE THEN I HAVE NOT BEEN THE SAME PERSON ANYMORE. MY OLD GOALS AND DESIRES HAVE FADED AWAY. THINGS WHICH WERE MEANINGFUL TO ME BEFORE HAVE LOST THEIR IMPORTANCE.
BUT WHEN I TALK TO PEOPLE ABOUT MEDITATION, SILENCE, AND WHAT KEEPS US AWAY FROM IT, A GREAT NEW ENERGY AND CLEARNESS STARTS RISING IN ME. EVERY CELL OF MY BODY BECOMES ALIVE. I MYSELF BECOME A LISTENER TO WHAT IS SAID THROUGH ME, AND I FEEL GRATEFUL AND VERY LOVING TOWARDS THE PEOPLE WITH WHOM I CAN SHARE.
BELOVED MASTER, HAVE I BECOME A FLUTE, AN INSTRUMENT FOR THE BEYOND? OR IS MY EGO PLAYING A HORRIBLE JOKE ON ME? PLEASE COMMENT.

It certainly has changed your life. You have become a flute to the divine -- because if it was a projection of the ego, the ego would not have allowed you to ask the question.

And the ego never becomes a vehicle, a medium, a flute. It is not a hollow bamboo. The ego is very solid, does not allow itself to be used by higher forces. It can exist only in the very mundane world.

To allow the higher forces means you are entering into the sacred, going beyond the mundane. The ego cannot go outside the mundane world. And its very fabric is to praise itself, to brag about itself even when it is not valid.

For example, a poetry descends in you but the ego grabs it and proclaims to the whole world that "I have written it."

No great poetry has been written by any ego; nothing great can come out of it. The great comes only when the ego gives way, when it is not obstructing, when it is absent, on leave.

It is said about Rabindranath that whenever he would be writing, he would close his door and inform the house that unless he opens the door, nobody is allowed even to knock on it.

It was a big family. Rabindranath's grandfather was given the title of raja by the British government, although he was not a king -- but he was so rich and he had so much land that he could have purchased a few maharajas. His family was very big; almost one hundred members were living in the palace.

And it was a very strange family. Rabindranath has written in his memoirs, "We have seen strangers coming into the family as guests and then never leaving. And my grandfather was such that he would say, `It does not matter. He must be some distant relative. Perhaps we have forgotten, he has forgotten, but destiny has brought us together. Let him live here.'"

So the family went on growing. Anybody could come and say, "I am related to you, a far off, distant relation." And he was received not only as a guest, but... once he entered the house it was against the culture to ask him, "When are you going to leave?" It was not asked.

It is not the culture of Bombay. In Bombay, the first thing people ask is, "When are you going to leave?" You have not even settled in the chair, your luggage is still in the taxi, and they are asking when you are going to leave -- because tickets have to be advance-booked.

Those were different days, and a different kind of people.

So nobody ever asked when you were going to leave. And why should one leave? -- living in the palace of a king, living like kings... every need was fulfilled.

So a man used to go with a bell, all over the palace, announcing that nobody is to disturb Rabindranath. And all his brothers, his mother, father, grandfather, they were all concerned while he was inside his room -- sometimes it would be three days, four days, and he has not eaten, he has not come out.

They asked him, "What is the matter? You can come out, you can eat, you can go back again. Nobody is going to prevent you, nobody is even going to ask you any question."

He said, "It is not a problem for me to come out. The problem is that when something is descending in me, if I leave the room just to take a shower or just to drink a cup of tea, the process stops. And it is not in my hands to start it again. Then I don't know when it will start again; it is something falling upon me, falling through me. I am just a passage. I don't want anybody to disturb me because I don't want to disturb the process."

Every great poet, painter, singer, dancer has been aware of the fact that he has been great only in the moments when he has not been. It is not a contradiction.

The greatest dancer of this age was Nijinsky. He went mad because he was born in the West; in the East, he would have become a Gautam Buddha. In the West there was no background to explain what was happening to him, and it was a weird experience -- while dancing... once in a while when he would forget himself completely, would become so much absorbed in the dance that there was only the dance and no dancer -- he would jump so high that it was against gravitation. No scientist had any explanation. Man cannot jump that high, it is simply not possible.

And that was not the whole story.

When he would come back down... anything when falling, the gravitation of the earth pulls it forcibly. But when Nijinsky would be coming back down, he would come so slowly... just like a dead leaf falling from the tree, moving slowly, or like a feather. That was even more difficult to explain.

And when people asked him, "What you do?" he said, "Whenever I try to do it, it never happens. Finally I give up, and then one day suddenly it happens -- but it happens only when I am not, when I am not the doer. It is something of the beyond."

So don't be worried.

If you are feeling silent, peaceful, loving... these are not the ways of the ego. The ego cannot feel silent, the ego cannot feel peaceful, the ego cannot feel loving.

Your meditation has ripened.

You have come to a maturity.

Rejoice, and be grateful.

Existence is very compassionate. If we are ready to open our hearts without holding anything back, then immense treasures become available to us.

In the beginning such doubts may arise: "Perhaps it is ego." Don't give a place to such doubts.

Remember: ego can create misery, ego can create anguish, ego can create hate, ego can create jealousy. Ego can never become a vehicle for the divine, it can never become the passage for the beyond.

BELOVED OSHO,
WHY DO I ALWAYS COMPROMISE?

One compromises because one is not certain about one's truth, one is not certain about one's own experience.

The moment you have experienced something, it is impossible to compromise. There is no possibility at all. You compromise only because your idea is only a mind thing, a borrowed thought. You don't know whether it is right or wrong, so even if half proves to be right, it is not a bad bargain.

There is an ancient story in Egypt. Two women came to the court of the king with a small child. They contended -- both of them -- that, "The child belongs to me, he is my child." And each woman was persistent -- "The child is mine."

The king had to decide, and it was very difficult -- how to decide? The husbands of both women had died in war, in the service of the king.

Finally he asked his master, an old wise man. The master came and he said, "It is very simple. Bring the

child."

The child was brought to the master, who asked the king to cut him in two, and give half to each woman. "What is the problem? They both say the child is theirs. There being no other evidence, no witness, justice demands that the child should be divided into two."

The king was shocked. He said, "What are you saying?"

But before the king could say anything more, the master drew the king's sword out of its sheath. And one woman ran forward and said, "No! Give the child to the other; he is not mine."

The master gave the child to the woman who had run forward and said he was not hers. The king said, "What is happening? I don't understand. The woman is saying the child is not hers."

The master said, "Only the mother couldn't stand to see the child cut in two. The other woman is withstanding it perfectly well, without any difficulty -- if the child is cut in two, it is cut, there is no harm, it is not her child. She is ready to compromise, even if half a dead child is given to her. But the other woman is not ready to compromise -- either the whole child or no child."

When you have a truth, you are almost like a mother -- you have given birth to an experience. Either you would like to have it total, or you would not like to have it at all. But you cannot be ready to cut it in two, because any living experience cut in two becomes dead.

All compromises are dead.

Nobody in the whole history of man who has known anything about truth has ever compromised. Rather, he has been ready to die for it.

It happened with al-Hillaj Mansoor. His master Junnaid loved him very much -- he was a man worthy to be loved -- and he tried to persuade him for years, "In your room you can shout Ana'l hag -- `I am God' -- but don't do that in the streets. You know that the people are fanatic, I also know the fact."

But al-Hillaj said, "You only know the fact. I have experienced it. You have compromised with the society, you are a respected teacher. I don't want any respectability, but I will not hide my truth. Truth is like fire, you cannot hide it. I have to shout it from the housetops."

And in a Mohammedan country -- where fanaticism is the rule, not the exception -- he was immediately caught, and brought before the caliph because "This is against our religion; there is only one God, and he is in the heavens. You are just a mortal being. Even Mohammed has not said, `I am God.' He simply says, `I am the messenger of God.' And you are saying that you are God. Are you mad? Either stop it, or death is the only punishment for it."

al-Hillaj said, "Death is accepted, but I cannot compromise on this point. It is my experience, I am god. And I say you are also god -- but your god is asleep and my god is awake."

Junnaid again came into the jail to persuade him, "This is foolish. You are such a beautiful young man, with a great future. You can become a great teacher. I know that what you are saying is right, but can't you compromise?"

al-Hillaj said, "With all honor I want to say to you, you don't know. That's why you have compromised. You have heard -- I have seen. You have read -- I have been. Death does not matter, but compromise is simply out of the question."

And the day he was crucified, thousands of people came to throw stones, to condemn him. Junnaid also came; he loved him, he was his student, and he knew that he had immense possibilities of growth. And he had understood perfectly well that he himself was only knowledgeable, and al-Hillaj had experienced.

But this is how compromise works.

Everybody was throwing stones -- not to throw a stone was to risk that people may think, "This man is in favor of al-Hillaj." So he brought a roseflower so that when so many people in the crowd are throwing stones he could throw the roseflower; people will see that he has thrown something, but who knows that he has thrown the roseflower?

The mind of compromise... nobody should suspect that he has not thrown a stone. So he is compromising on two grounds: one with the people, that he has thrown a stone... and he is compromising with al-Hillaj also. Because al-Hillaj must be looking out for Junnaid, to see whether he has come or not, and it would be very cowardly not to go.

al-Hillaj was smiling when stones were showering on him, hurting him, and blood was flowing all over the body. But when the roseflower of Junnaid hit him, he started crying. Tears came to his eyes.

Somebody asked, "What happened? So many stones and you continued to smile, and somebody has thrown a roseflower and tears have come to your eyes."

al-Hillaj said, "Yes, because the people who are throwing stones don't know me. And the person who

has thrown the roseflower knows me, knows my truth. But he is a coward, and I am ashamed that I have been a student of this man. Stones don't matter. But this roseflower has hit me hard."

Compromise simply means you are on uncertain ground.

Rather than compromising, find grounding, roots, individuality. Find a sincerity of feeling, the support of your heart. Then whatever the consequence, it does not matter.

The man who knows, knows perfectly well that no harm is possible. You can kill him, but you cannot harm him.

And the man who does not know is always trembling, always worried. In that worrying and trembling, that anguish, he goes on compromising with everybody -- just to be safe, not to be harmed.

But what are you trying to save? You don't have anything to save.

Those who have something to save don't compromise.

A man like Socrates is given an opportunity by the judges, that if he leaves Athens... he can live outside of Athens and in this way he can avoid the death penalty. Anybody would suggest that "This is a simple compromise, you can just live outside the boundary lines of Athens" -- because in those days in Greece there were only city-states; every city was a state. Just outside the boundary you were outside the state. He could have lived almost in the suburbs.

But men like Socrates are impossible.

He said, "I would rather die than escape. And anyway, I am old. How long I am going to live? And if the most cultured city of these days cannot tolerate me, who is going to tolerate me? It is better to die in Athens than anywhere else -- at least I have the consolation that I am being killed by the most cultured people."

The judges were really trying hard somehow to save him, because he had not committed any crime. It was just that the mob wanted him to be killed -- he was corrupting the youth.

Now, anybody who brings new thoughts to the world can be blamed because he is corrupting the youth -- because he is bound to be against the old ideas, he is bound to fight against the old. You can call it corruption: "He is corrupting our tradition, our religion, our culture."

The judges said, "We have another suggestion: you can live in Athens, but stop talking about truth."

Socrates says, "You are asking me to do the impossible. I will speak about truth and truth alone until my last breath. Do you want me to start speaking lies? Do you want me not to speak at all? -- that too is a lie, because I know the truth and I am not speaking it, and the lie is spreading in people's minds. No, I will be here, and I will speak the truth. It is up to you -- you can kill me. But no compromise on any ground."

Try to find your individuality, your integrity, and make the effort of not compromising. Because the more you compromise, the less you are an individual. You are only a cog in the wheel, just a part in the vast mechanism, just a small part of the mob -- not an individual in your own beauty, in your own right.

I am absolutely against compromise. Death is far more beautiful than a life of compromise.

THIS IS A JOKE FOR MY BELOVED MASTER:
IT HAS ALWAYS BEEN ONE OF THE MOST PROFOUND QUESTIONS THROUGHOUT THE AGES -- WAS JESUS CHRIST A JEW OR NOT? RECENTLY, SCIENTISTS HAVE MADE SUBSTANTIAL PROGRESS TOWARDS FINDING THE ANSWER. THE RESULTS OF THEIR RESEARCH WERE FIRST MADE PUBLIC A FEW MONTHS AGO.
JESUS WAS A JEW FOR THREE IMPORTANT REASONS:
(1) HE LIVED WITH HIS MOTHER ALL HIS LIFE;
(2) HIS MOTHER ALWAYS CALLED HIM `THE BEST'; AND
(3) STARTING OUT WITH A GIFT OF JUST TWO PIECES OF WOOD, HE MANAGED TO SET UP AN INTERNATIONAL COMPANY....

Jews have never been able to forgive themselves for crucifying Jesus for the simple reason that he was their best boy.

They could not conceive that he would create the greatest and the richest international company. Almost half of the population of the world is Christian.

And he certainly created this whole big show out of two pieces of wood -- that's how the cross is made. I never call Christianity `Christianity' -- I call it `crossianity' because it is really based on the cross. The findings seem to be perfectly true.

And he created a company that has lasted for two thousand years and is still growing.

And the commodity that he produces is invisible.

As far as salesmanship is concerned, Jesus is the best salesman ever. His commodity is not great. Christianity is not a great religion, it is very primitive and third class. But he managed to sell the product to almost half of the world.

And because the product is invisible, it is very difficult to decide its quality.

I have heard that in a New York shop they were selling invisible hairpins for women, and women were certainly excited -- invisible hairpins! And they were charging a lot for nothing. One woman opened the box -- of course invisible pins you cannot see -- and she asked the salesman, "Are you sure that there are invisible hairpins in it?"

He said, "Don't be worried. We have been out of stock for almost three months, but they are still selling -- so we have stopped purchasing, because there is no point. They are invisible -- we cannot see them, you cannot see them, nobody can see them. And people are purchasing them, standing in queues for invisible pins."

God is an invisible commodity which you cannot see. Not for a few months, but for eternity it has been out of stock. Heaven and hell... all invisible things -- and Jesus managed to create a bogus religion on these things like god, heaven and hell.

The religion has nothing in it.

One can argue against Gautam Buddha. At least there is something in it -- you may agree, you may not agree.

But Christianity has nothing in it -- you cannot even argue against it, it is simply baseless. It is a great hypocrisy. The pope, the archbishops, the bishops, the cardinals and the priests -- none of them have experienced anything; none of them have ever said that they have experienced anything. And they are millions in number, and they are converting others to their religion.

They don't know anything of what religion is.

Perhaps that's why they have such a great appeal for all the idiots. The mediocre mind does not want to experience or even at least to be intelligently convinced. It simply wants to believe, the cheapest thing in the world.

Christianity provides belief. You believe and you are saved.

And who are these saviors?

Just the other day, Neelam brought news from a monastery in Europe. It is an old monastery, and now it is divided in two parts. Half of the monks have declared that they are homosexuals -- so they are worshipping separately and they have occupied almost half the grounds and the church.

And you should not think that the other half are celibate; most probably they are not courageous enough to say what the other brothers have said.

When I was in America, in Texas the government passed a law against homosexuality. Now, Texas is a backward state in America: homosexuality becomes illegal, criminal, and one million people protested against the law. If there are one million homosexuals in Texas, what about California?

In parliament in Holland they discussed why they have not allowed me entry into Holland. And the minister concerned said strange things... but nobody in parliament raised the question: "What nonsense are you talking?"

One can understand.... He said it was because I have been speaking against the pope. To speak against the pope is not a crime -- in no country's constitution, and in no country's law is it a crime to speak against the pope.

But it can be understood.

Secondly he said that I have been speaking against Mother Teresa.

But are these crimes?

And thirdly -- the most important -- is that I have been speaking against homosexuality. Has the whole of Holland gone homosexual? Then change the name from Holland to `Homosexual-land' -- because in parliament nobody raised the simple question that "This is nonsense; we are not homosexuals." They may be Catholics, they may believe in the pope...

Christianity teaches celibacy, and celibacy is unnatural.

It creates homosexuals, lesbians.

And finally it has brought the disease AIDS, which is another name for death -- because there is no medicine, no medical cure for it.

The pope who served just before this pope was a world-famous homosexual. Before becoming a pope, he was the archbishop of Milan, and all of Milan laughed because he was continuously moving around with

his boyfriend. When he became the pope, he took his boyfriend also to the Vatican; he became his secretary. And everybody knew -- the whole of Milan knew, the whole Vatican knew, but nobody raised the question.

It seems Christianity has created the most unintelligent people in the world.

I have heard: a man and woman were making love in their bed, and suddenly a car drove into the garage. The woman said to the man, "Wake up, wake up! My husband is coming, it is certainly his car. Just get in the closet."

So the man jumped into the closet.

The husband came in; he had come just for half an hour because he was on his way to some other duty. And the man inside the closet heard a small voice... somebody said, "It is very dark in here."

He said, "My God, who is there? Keep quiet!"

The voice said, "Give me something." So the man gave him fifteen dollars.

The voice said, "I am going to scream."

He said, "You seem to be a very strange fellow," and he gave him fifteen dollars more.

The voice said, "No! It is so dark!" So the man gave him all he had, fifty dollars. He said, "This is all I have; now you do whatever you want to do -- whether it is dark or not, screaming or not, I don't have anything more."

The next day, the boy said to his mother, "I want to purchase a bicycle."

The mother said, "Bicycle? But a bicycle costs fifty dollars at least."

He said, "Don't be worried, I have got it."

She said, "Where did you get it from?"

About that he remained silent.

The mother said, "You will have to tell me where you got it from. Have you stolen it?"

He said, "No, I have not stolen it. And I am not going to say where it came from. But it is certain that I have not stolen it, and my source of getting it is absolutely moral."

Mother said, "You first go to the church and confess to the priest. If you cannot tell me, you tell the priest where you got the money."

So he went to the confession booth, and the priest came. The boy said, "It is very dark in here."

And the priest said, "You sonofabitch! Don't start it again!"

Beyond Enlightenment

Chapter #24
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BELOVED OSHO,
WHY CAN MODERN PSYCHOLOGISTS NOT THINK OR WRITE ABOUT OR EVEN CONCEIVE OF ENLIGHTENMENT? IS ENLIGHTENMENT A NEW PHENOMENON BEYOND THEIR CONCEPTION? WILL THEY EVER UNDERSTAND A PHENOMENON "BEYOND ENLIGHTENMENT"?
PLEASE COMMENT.

Narendra, modern psychology is in its very childhood. It is just one century old.

The concept of enlightenment belongs to Eastern psychology, which is almost ten thousand years old.

The modern psychology is just beginning from scratch, it is at the ABC stage.

Enlightenment and beyond enlightenment are the very end of the alphabet of human endeavor -- XYZ.

Modern psychology is a misnomer because the word `psychology' originates from the word `psyche'. Psyche means the soul. The exact meaning of the word `psychology' would be the science of the soul. But it is a very weird word.

Psychology denies the existence of the soul and still goes on calling itself `psychology'. It accepts only the physical body and its byproduct, the mind. As the physical body dies, the mind also dies; there is no rebirth, there is no reincarnation. Life is not an eternal principle, but just a byproduct of certain physical material things put together.

You have to understand the word `byproduct'. Even the idea of a byproduct is not very original.

In India, there has been a school of materialists, at least five thousand years old, called *charvakas*. They describe mind as a byproduct of the body. Their example is very fitting. Remember, it is a five thousand year-old example. We can find modern contemporary parallels to it.

In India you must have seen people chewing betel leaves, pan. It consists of four or five things -- the betel leaf and three or four things more. You can eat them separately and they will not give the color red to your lips; but if you eat them together they will create the color red as a byproduct. That red color has no existence of its own, it is a byproduct.

In a contemporary example, look at a watch working.

I have heard that Mulla Nasruddin, when he retired, was presented with a gold pocket watch by his friends. It was automatic, and from the very beginning he was surprised, he thought what a miracle it was that it went on and on. But after three or four days it stopped. He was very much surprised: what had happened?

When it stopped he opened it up and found a small dead ant inside.

He said, "Now I know the secret! This ant is the driver, and now he's dead how can the watch continue? But those idiots should have told me that there is a driver! -- it needs food, it needs water. And sometimes you even have to change a driver!"

When a watch is running, and if it is automatic, what makes it tick? Is there some immaterial entity like a soul? Open the watch and take the parts apart, and you will not find any soul.

That's what charvakas said five thousand years ago: that if there is a soul, then cut a man open and you should find it. Or when soldiers are cut open in the war -- so many souls would be flying upwards. Or when ordinarily a death happens naturally in your house, the soul must leave the body.

Charvakas were very stubborn materialists. In five thousand years materialism has not gone even a step further than charvakas. They weighed a dying person, and when he was dead they weighed him again and the weight was the same -- it proves that nothing left the body. Then what was ticking in the body? It *was* something: a byproduct of the constituents of the body.

And the materialists of all ages -- Epicurus in Greece, Karl Marx and Engels in Germany and England -- continued to repeat the same idea: that consciousness is a byproduct. And modern psychology has accepted it as their basic foundation: there is no soul in man; man is only a body.

Joseph Stalin was able to kill almost one million Russians after the revolution. Anybody who was unwilling to give up his rights to his property was killed mercilessly. The whole family of the czar which had ruled for hundreds of years -- one of the oldest empires in the world, and one of the biggest -- nineteen persons in that family were killed so mercilessly that they did not even leave a six-month-old baby, they killed that baby too. Killing was easy: because of the philosophy, nothing is killed, it is almost like breaking a chair.

Otherwise it would be difficult for any man to kill one million people and not feel any prick in his conscience. But the philosophy was supportive of all these murders -- because nothing is murdered, only the physical body. There is no consciousness which is separate from the body.

Modern psychology is still behaving stupidly because it is still clinging to the five thousand year-old primitive idea of charvaka, that consciousness is a byproduct. Hence, all that modern psychology can do is a mechanical job.

Your car is broken down. You go to the workshop and a mechanic fixes it.

The psychologist is a mechanic, no different from a plumber. He simply fixes nuts and bolts in your mind which get loose once in a while; he tightens them here and there... somewhere they are too tight,

somewhere they are loose. But it is a question of nuts and bolts.

The question of enlightenment does not arise for the modern psychologist because enlightenment is based on the experience that mind is not your whole reality.

Beyond mind there is your consciousness, and going beyond mind is what enlightenment is all about.

At the moment you cross the borders of the mind, there is enlightenment, a world of tremendous light, awareness, fulfillment, rejoicings.

But there is a possibility to go even beyond that -- because that is your individual consciousness. If you can go beyond it, you enter into the cosmic consciousness.

We are living in the ocean of cosmic consciousness, just as a fish lives in the ocean and is not aware of the ocean. Because it is born in the ocean, it lives in the ocean, it dies in the ocean, the fish knows only the ocean. If a fisherman pulls it out of the ocean, throws it in the sand on the beach, then for the first time it becomes aware that something had been surrounding it, nursing it, and giving it life -- and that without it, it cannot remain alive.

It is easy to give a fish the experience of being out of the ocean. It is very difficult to give man the experience of being out of the cosmic consciousness. Because the cosmic consciousness is everywhere -- there is no beach, there are no boundaries to the cosmic consciousness. So wherever you are, you are always in an invisible ocean of consciousness.

Modern psychology stops at the mind.

Mind is only an instrument, and it is a instrument of the physical body -- so they are not wrong in saying that it is a byproduct. But mind is not all. Mind is only a biocomputer, and the day is not far away when the function of the mind will be almost taken over by computers.

You will be able to keep just a small computer in your pocket containing the whole ENCYCLOPEDIA BRITANICA. Any information about any subject will be immediately available -- there is no need to remember it, there is no need to read it, there is no need to study it.

Your mind is going to lose its job very soon.

But the psychologist is concerned only with the mind. And there are people called `behaviourists' who say there is no mind either, that man is only a physical organism.

In the Soviet Union they don't accept the mind. The Soviet psychology is even more primitive; it accepts only the behavior of your body. There is nothing which you can call mind; hence in the Soviet Union there is nothing parallel to pscyhoanalysis. There is no question: if somebody's mind is behaving in an abnormal way then medicine is needed, not psychoanalysis. Then he has to be hospitalized; he is suffering from a sickness just like any other sickness.

At least in the West they have taken the first step beyond the body -- not a very big step, very small, very negligible, but still a step accepting that there is something like mind, that although it is a byproduct, it functions on its own as long as the body is alive.

And now it is a great profession: psychologists, psychoanalysts, psychotherapists; they are all fixing people's minds -- because everybody's mind is in trouble.

There are only two kinds of people in the world: normally mad, and abnormally mad. Normally mad means you are mad, but not beyond limits. You are mad just like everybody else.

You can see these normally mad people watching a football match. Now can a sane person watch a football match? They need some nuts and bolts... Because with a few idiots on this side and a few idiots on that side throwing a ball, and millions of idiots so excited in the stadium and at their television sets, glued to their chairs for six hours so they cannot move... as if something immensely valuable is happening because a ball is being thrown from this side to that side. And millions more, who are not so fortunate to be able to see, keep a transistor at their ears, at least listening to the commentary.

You call this world sane?

There are boxing matches: people are hitting each other, and millions of people are so excited.

In California, the University of California has been researching... whenever a boxing match happens in California the crime rate immediately rises by thirteen percent; and it remains thirteen percent higher for seven to ten days afterwards -- rape, murder, suicide. And now it is confirmed by other studies that boxing is simply our animal heritage.

The one who gets excited in you is the animal -- it is not you. You also want to kill somebody -- many times you have thought of killing somebody -- but you are not ready to take the consequences.

In a boxing match there is a psychological consolation; you get identified. Every boxer has his own fans. Those fans are identified with him. If he hits the opponent and the opponent's nose is dripping blood, they

are rejoicing. What they have not been able to do, somebody else is doing on their part, on their behalf.

In any world which is sane, boxing would be a crime.

It is a game, but all your games seem to be primitive... nothing of intelligence, nothing of humanity.

These normally mad people are always just on the boundary line. At any time they can slip. A small accident -- the wife dies or goes away with somebody else -- and you forget the normal boundary, you cross it. Then you are declared mad, insane, and immediately you have to be taken to the psychiatrist or the psychoanalyst.

And what is his function? His profession is the highest paid profession in the world. Naturally he makes people normal again, he pulls them back, he keeps them from going farther away from the normal line.

His whole expertise is how to put you back and make you normally mad.

Naturally the people who are functioning as psychologists, psychoanalysts, psychotherapists are in danger because they are constantly dealing with mad people. Naturally more psychologists go mad than any other profession -- the number is twice as many. More psychologists commit suicide than any other profession -- the number again is twice as many. And once in a while every psychologist goes to another psychologist to put himself back into the normal world, because he is slipping out.

One would expect that at least the psychologist should be a sane person; he is trying to help other insane people. But this is not the case. They behave more insanely than anybody else, for the simple reason that from morning till night they are constantly coming in contact with all kinds of weird, strange people with weird ideas.

One man was brought to a psychoanalyst... The man was convinced that he was dead. Everybody had tried to tell him: "Don't be foolish, you eat perfectly well, you sleep perfectly well, you talk perfectly well, you go for a morning walk -- and you say you are dead?"

He said, "Who says that dead people don't go for a morning walk? Every day I meet many dead people going for a morning walk."

The family was very much puzzled -- what to do with the man?

When they found it impossible to convince him... Because he wouldn't go to the shop. His argument was clear: "Dead people don't run businesses. I have never come across a single dead man. If you can convince me by bringing a dead man who runs a business, I will go to the shop. I will do only things which dead people are supposed to do -- nothing else."

They told the psychoanalyst the whole story: "This man is in a poor state."

The psychologist said, "Don't be worried, I will fix him."

He took a needle and asked this madman: "What do you think about the proverb that `Dead people don't bleed'?"

He said, "It is absolutely right. I heard it when I was alive: `Dead people don't bleed.'"

The psychologist was very happy. The family was very happy also -- listening, thinking that the psychologist is really great: he is catching him on the first point.

The psychologist pushed the needle into the dead man's hand and blood came out. He looked at the dead man and said, "What do you say now?"

The man said, "That means that proverb is wrong -- dead people *do* bleed. I had only *heard* it; now it is my own experience."

If you come across such people the whole day long, in the night you will dream of the same people. Naturally, psychologists don't live a very sane life.

And they cannot live a sane life until and unless they accept that there is something beyond mind.

The beyond is the rest, the shelter. Mind is a continuous chattering, it is twenty-four hours chattering. Only beyond mind is peace and silence. In that peace and silence sanity is born.

Enlightenment is the ultimate peak of sanity -- when one becomes perfectly sane, has come to a point where silence, serenity, consciousness are twenty-four hours his, waking or sleeping. There runs a current of tranquility, blissfulness, benediction which is a nourishment, food from the beyond.

Eastern psychology accepts mind as the lowest part of human consciousness -- dismal and dark.
You have to go beyond it.

And enlightenment is not the end, because it is only individual consciousness. Individuality is still like two banks of a river. The moment the river moves into the ocean, all banks disappear, all boundaries are annihilated. You have gone beyond enlightenment.

Modern psychology has to learn much from the Eastern experiment. It knows nothing. All that modern psychology is doing is analyzing dreams, fixing people to somehow carry on their normal business and

repressing their abnormalities. But it brings no transformation.

Even the founders of modern psychology -- Freud or Jung or Adler or Assagioli -- are not people who you can put in the category of Gautam Buddha, Lao Tzu, Chuang Tzu. You cannot put these people with the seers of the UPANISHADS, with Kabir and Nanak and Farid. These are the sanest people humanity has produced, and they have not bothered about dreams, they have not gone through psychoanalysis for years together.

It is such a strange phenomenon: in the whole world there is not a single person who has completed psychoanalysis -- because it goes on and on, ten years, twelve years. There are people who have been in psychoanalysis for twenty years, wasting millions of dollars.

In fact, just as everywhere ladies talk about diamonds and emeralds and rubies, in America ladies say: "How long have you been in psychoanalysis? I have been in it for thirteen years!"

It is a criterion of wealth: it shows you can afford to pay millions of dollars.

The poor man, the psychoanalyst, has to listen to all kinds of garbage. No wonder that they start going mad, they start committing suicide, they jump from the window of a thirty-story building or hundred-story building! Just listen to a woman's dreams for twenty years.... It is a great relief for the husband, he is perfectly happy that she throws all her garbage and tantrums and everything on the psychoanalyst -- it is not too costly, he can manage to pay -- but for the poor psychoanalyst... Twenty years of listening to one woman and her stupid dreams? If one day he suddenly jumps out of the window, you cannot condemn him -- he needs everybody's sympathy.

But it is big business.

Just the other day I was telling you that Jesus founded a big business, Christianity. Another Jew, Sigmund Freud, founded another business, psychoanalysis. Another Jew, Karl Marx founded another business, communism.

Jews are strange people. Whenever they do something, nobody can compete with them. Now half the world is communist in one Jew's hands; the other half is Christian, in another Jew's hands. And who knows? -- maybe both are partners.

Jews are always business minded; they don't bother about Christianity, they don't bother about communism. Sigmund Freud is dead, Karl Marx is dead. Wherever they are -- in hell or in heaven -- they may be enjoying the fact that their businesses are going well; they may have even joined with Jesus. This would be the real trinity: three Jews running the whole world.

Modern psychology will not accept meditation because meditation will destroy their business.

A man of meditation needs no psychoanalysis. The deeper his meditation goes, the saner he becomes and the further beyond the mind is his flight.

Meditation is the greatest danger for psychoanalysis, for psychologists. They have to insist that there is nothing beyond mind because if there is something beyond mind, then their whole business can flop.

The East has to assert itself: show that what they are doing is simply foolish.

In a Zen monastery in Japan the same kind of psychological case is treated within three weeks; in the West he would not be treated in twelve years. And in the Zen monastery in those three weeks there is no psychoanalysis. You will be surprised: nothing is done; the person is put in an isolated place -- a beautiful garden, pond. In time food will be provided, in time tea will be sent; but nobody will talk with him, he has to remain silent. You can see the difference.

In psychoanalysis he has to talk about his dreams continuously, for years, one hour every day, two hours, two sessions a week, three sessions a week -- as much as you can afford.

And here in a Zen monastery they simply put the man in a beautiful, comfortable place. There are musical instruments available, painting material is available, or if there is anything special he wants to do that is made available; but it has to be something to *do* -- not talking. And for three weeks nobody will to talk to him.

During the three weeks, people paint, people play music, people dance, people work in the garden, and after three weeks they are perfectly normal, they are ready to go back home.

What has happened? If you ask the Zen master, he would say, "Nothing; these people were working too hard, and their mind got wound up too much. They needed unwinding. So just three weeks rest and their mind was unwound. They needed physical work so that the whole energy goes into the body, not in the mind." And these people certainly become interested... without doing anything all the strange and weird things that they had been thinking had disappeared. This is a simple way for sick people to unwind the overloaded mind.

For those who are healthy -- not sick people -- the way is meditation. There are different methods for different types. And thousands of people have achieved such luminosity, such glory, such godliness, that all the psychologists of the world should be ashamed. They have not been able to produce a single person. Even their founders are just very ordinary -- worse than ordinary.

Sigmund Freud was so afraid of death that even the word `death' was prohibited. In his essence nobody should mention the word `death' because just hearing the word he would fall into a fit, he would go unconscious. These are the founders of modern psychology; they are going to give humanity sanity!

And on the other hand.... A Zen monk, just before dying, said to his disciples: "Listen, I have always lived in my own way. I am an independent person and I want to die in my own way also. When I am dead I will not be here, so I will give you the instructions to be followed."

Just as in India, it happens in exactly the same way in Japan too; before he is taken to the funeral, the person's clothes are changed, he is given a bath and new clothes are put on him.

He said, "I have taken the bath myself, I have changed my clothes, you can see. So when I am dead, there is no need for any bath or changing of clothes. And these are the orders from your master, so remember: at least a dying man's wishes should not be denied -- and I am not asking much."

His disciples said, "We will do as you say. There is nothing much in it."

He died, and thousands of disciples were there. When his body was put on the funeral pyre, they all started laughing and giggling -- he had hidden firecrackers inside his clothes. He had made it into a *divali*, just to make everybody laugh -- because that was his basic teaching, that life should be a dance, a joy, and death should be a celebration.

And people said that even after death he managed it so that nobody should stand around him with a long face, so that everybody was laughing. Even the strangers who had come started laughing; they had never seen such a scene.

These are the people who have understood life and death. They can make death a joke.

Not Sigmund Freud, for whom the word `death' becomes a fit.

And the same is the case with other great psychologists. Jung wanted to go to Egypt to see the old mummies of kings and queens, dead bodies preserved for three thousand years old. But he was very much afraid of death and dead bodies. He was a disciple of Freud. He booked the ticket twelve times, and each time he would find some excuse: "I am feeling feverish," or, "Some urgent work has come."

And he knew. He wrote in his diary: "I knew it was all an excuse. I was avoiding going to Egypt, but the more I avoided it the more I was attracted -- as if I had to go, it was a challenge to my manliness. Am I such a coward? So I would book again, and I would gather courage, and I would try to convince myself that there is nothing to be worried about -- they are dead bodies, they cannot do anything to you. And so many people go to see them. They are there in the museums. Thousands of people see them every day. Why are you afraid?" -- but arguments won't do.

Finally, the twelfth time he booked, he managed to get to the airport, but when the plane came on the airstrip all his courage, arguments and everything disappeared. He said, "I am feeling very sick and nauseous. I want to go back home. Cancel the trip." And after that, he never dared book again; twelve times was enough. He never managed to reach Egypt -- which was only a few hours' flight.

He came to India, and he went to all the universities of India. He was here for three months. But he would not go to one man, where he needed to go: He would not go to Shri Raman Maharshi. And in every university it was suggested that he was wasting his time: "You have come to understand the Eastern approach, but we are all Western-educated psychologists in the Indian universities' psychological departments. You are just wasting your time. These people may be educated in the West or in the East but their education is Western; they know nothing of the East. But by chance there is a man -- he knows nothing of psychology, he is absolutely uneducated, but he represents the East. This man has experienced the ultimate flights of meditation. You just go and sit by his side."

He went up to Madras, but he would not go to see him. It was only a two-hour journey from Madras, but he would not go. And he had come to India to understand what the Eastern attitude to psychology was.

Western psychology -- which is the contemporary psychology -- is very childish.

The East has a ten thousand year-old inquiry into human consciousness. It has touched every nook and corner of human being, within and without, as individual and as universal.

But it is unfortunate that even the Eastern psychologists and professors of psychology have no idea about the Eastern approach. They are just parrots repeating Western psychology secondhand. That too is not their own original contribution. Sometimes even parrots are better and more intelligent.

I have been a professor in the university, and I have been in constant conflict with the professors: "You are parrots and you are agents of the West without your knowing. You are corrupting the Eastern mind because you don't know what you are doing. You are not even aware of what the East has already discovered. You are just carbon copies carrying certificates from Western universities."

I have often told a story in the universities.

A bishop was looking for a parrot. His own parrot had died. He had been a very religious parrot -- religious in the sense that he was able to repeat the Sermon on the Mount accurately, word for word. And whoever heard him was simply amazed. And the parrot had died and the bishop was missing his parrot.

So he went to a very big pet shop, and he looked around. There were many parrots there with many qualities. But he said, "No, my parrot was almost a saint, I want a very religious parrot."

The pet shop owner said, "I have a special parrot -- but the price may be too much. He is no ordinary saint, he is a very special saint. Come inside with me. I keep my special parrots in my house behind the shop, not in the shop itself.

There in a golden cage was a beautiful parrot.

The pet shop owner said, "This is the religious parrot. You have talked so much about your parrot, but this parrot is unique -- you will forget all about him. Come close and see: on its right leg there is a small thread; if you pull that thread, he will repeat the Sermon on the Mount. There is also a small thread on its left leg; if you pull that, it will repeat the Song of Solomon. So if you have a Jew for a guest, you can make the parrot repeat the Song of Solomon from the Old Testament; or if you have a Christian guest, then the Sermon on the Mount from the New Testament."

The bishop said, "Great; this is really great. And what will happen if I pull both threads together?"

Before the owner could say anything, the parrot said, "Never do that, you idiot. I will fall on my ass!"

Even parrots have some intelligence.

Sooner or later psychology has to inquire into the states created by meditation, into spaces which are beyond mind. And unless it dares to penetrate the innermost core of human beings, it will not become a science. Right now its name is wrong; it has to prove that it is *psychology* -- the science of the soul.

BELOVED OSHO,
DURING DEEP RELAXATION I HAVE EXPERIENCED SOME STRANGE THINGS. ONE IS THAT I FELT LIFTED FROM THE EARTH, AND THE SECOND THAT I FELT TOUCHED BY HANDS TRYING TO HELP ME.
EVERY TIME IT HAPPENED I FELT TOTALLY SCARED, DIDN'T DARE TO OPEN MY EYES, AND DID EVERYTHING I KNOW TO GROUND MYSELF.
OSHO, CAN I TRUST AND JUST LET GO, OR IS THERE DANGER? "I" DON'T MAKE MYSELF FLY. I DON'T KNOW HOW FAR IT WOULD GO, AND WHETHER I WOULD EVER BE ABLE TO COME BACK.
CAN YOU PLEASE COMMENT?

First, can't you recognize my hands? Open your eyes, and just take a good look! You see my hands every day.

If in meditation you feel two hands appearing, don't close your eyes. And you will be able to recognize my hands.

There is nothing to fear.

In fact, the feeling that you are uplifted from the earth is tremendously valuable. You are not *really* lifted up, you are on the earth; it is not that your body is really lifted up.

But you have three bodies.

Your physical body will remain on the earth.

And because of meditation your mental body is silent, relaxing.

Only the astral body is capable of rising upwards; it is beyond gravitation. Gravitation has no power over it.

Light is not under the control of gravitation. That's why the flame of a candle can go upwards. Even if you put the candle upside down, the flame will immediately turn upwards. The flame cannot go downwards because the gravitation has no pull on light.

Your astral body is made only of light, of electrons.

It is very indicative that you feel that your body is uplifted. Naturally in the beginning you will be

gripped by fear: What is happening?
But open your eyes.

These are the moments when I am *really* with you in case you need me; hence, you feel two hands because it is a very delicate moment. Any accident is possible.

Open your eyes and see. You will be surprised, because it will seem as if you are floating above your body and your body is lying down on the floor. But you will see a thin cord as if made of silver, shining, joined with the body lying down on the floor. The point the silver cord is joined to is your navel -- and it is very flexible. You can fly higher, and it will stretch without any difficulty. You can come closer.

But don't be afraid. Don't start thinking, "How am I going to get into my body again?"

You have not come out of the body with your effort. It is your silence, your peace that has helped your astral body move out. The moment you feel like getting back into the body, you will immediately find yourself back in the body. And those two hands that were close to you will disappear the moment you are back in the body.

And just watch my hands closely because these will be the same hands, and naturally you need not be afraid of my hands. My hands have never done any harm to anybody.

In fact, I cannot do anything with my hands -- these must be the laziest hands in the whole world.

But your experience is immensely significant, impeccably beautiful.

And the fear that if you go on and on, how far and where it will lead.... Don't be worried. Wherever it will lead you is the right place, the right space.

Relax and remain in a let-go. You are not to control its movements because you are far smaller than the energy that you are trying to control. The best way is to simply surrender to existence and allow it to take you wherever it takes you; it has never taken anybody into any wrong space.
It always takes you back home.

BELOVED OSHO,
OUT ON THE SPARKLING SEAS OF ONENESS, A MYSTERIOUS WIND FILLS MY SAILS, GIVING DIRECTION TO MY JOURNEY AND BECKONING ME ONWARDS INTO UNKNOWN WATERS.
MY BELOVED CAPTAIN, WHEN DOES THE UNKNOWN BECOME THE UNKNOWABLE?

Milarepa, your question is very simple.
The mind can be divided into two parts: the known and the unknown.

The known is your knowledge; the unknown is your ignorance. And all your universities and educational systems are trying to do only one thing: to put your mind completely in the field of the known, to dispel the unknown, to dispel ignorance.

Beyond the known and the unknown is what I call `the unknowable'. That is beyond mind. That is the world of the mysterious, the world of the miraculous.

The moment you pass beyond mind, the unknown is left behind, the known is left behind, and you enter into the unknowable. And the unknowable is the field of true religion. You experience it, you live it, you feel it, it becomes your heartbeat, but you can never say you *know* it.
Knowledge seems to be a much lower category.

The unknowable belongs to the category of being, not to the category of knowing.

The mystics of all the ages, of all countries, are making every effort to push you from the known and unknown into the unknowable, to push you from the mind into the ocean of the mysterious. There you will experience much -- much that you can imagine, much that you can dream about -- but you will not be able to bring anything from it into the world of knowledge, you will not be able to translate it into words, into language, into anything that can become a symbol for it.

I am reminded of a small child.... And a mystic is almost like a small child. The child was sitting with a canvas with all his colors and brushes, and his father was reading the newspaper. Again and again the father looked at the child... he's not doing anything, just sitting there. He said, "What are you doing?"
The child said, "I am painting."

After half an hour the father said, "But I don't see any painting on your canvas. Haven't you decided what you are going to paint yet?"

The boy said, "No, that's not the point. I have painted it."

The father came close to see. He said, "Painted it? I never thought that you would befool me. A plain

canvas; you have not even touched it!"

He said, "No, father; I have done my painting: a cow is grazing the grass."

The father said, "A cow grazing in the grass? Where is the cow?"

The boy said, "After grazing the grass, she has gone. What would she do here now?"

The father said, "Okay, where is the grass?"

The boy said, "You are strange; the cow has eaten the grass and gone."

The father said, "How did you make this idea up? To befool me?"

The boy said, "No, I am not befooling you. I saw the grass, I saw the cow, I saw the grass disappearing and I saw her go away."

The child is innocent. Perhaps his imagination... And a child's imagination is really powerful -- they cannot make any distinction between the dream and the real. He may have seen a cow and the grass, and when the cow was there and the grass was there he did not paint anything. What is the point of painting on a canvas when there is a cow and grass and everything is already there? But then the cow eats the grass and the cow goes....

The father said, "Stop painting from today, and you stop all kinds of imaginations; otherwise you will go mad."

That's what we are doing with every child. We are not allowing the child's imagination to be refined to such a point that it becomes almost real; otherwise, every person would carry a poet in him, a painter in him, a singer in him, a dancer in him.

And finally, the culmination of all that is creative is the mystic.

When you have sung the best of your songs, then silence is the song.

When you have danced the best dance, the dancer disappears. And without the dancer, how can the dance remain?

When your poetry is perfect, there is no poet. The poetry has immense significance but no meaning.

In ancient China a Taoist proverb says: "When the archer is perfect, he throws away his bow and his arrows. When the musician is perfect, he forgets all about his instruments."

There is a mysterious world -- illogical to the mind, supra-logical to those who understand the world of the mystic. It surrounds us; we just need the right perception, clear eyes unburdened with knowledge -- innocent, weightless.

We need wings -- wings of love, not of logic.

Logic pulls you downwards. It is under the rule of gravitation.

Love takes you towards the stars.

Allow the mystic in you, and you have found all that is worth finding.

Beyond Enlightenment

Chapter #25

Chapter title: You are what you are seeking

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BELOVED OSHO,

FROM TIME TO TIME A BEAUTIFUL STORY YOU TOLD US MORE THAN A YEAR AGO COMES TO MY MIND.
IT IS ABOUT A YOUNG MAN WHO SET OUT TO LOOK FOR TRUTH, AND AFTER SOME FAILURES WAS GIVEN THE TASK OF LOOKING AFTER SOME COWS. STARTING WITH JUST A FEW OF THEM ON THE MOUNTAINS, HE WAS NOT TO COME BACK UNTIL HE HAD SUCCEEDED IN RAISING ONE THOUSAND OF THEM. YEARS WENT BY, UNTIL ONE DAY THE MAN HEARD THE COWS TALKING TO HIM, SAYING, "WE ARE ONE THOUSAND!" EVENTUALLY HE RETURNED TO THE VALLEY, WHERE PEOPLE COULD HARDLY DISTINGUISH THE MAN FROM THE ANIMALS.
OFTEN, SIMPLY BY RECALLING THIS STORY, TEARS COME TO MY EYES. THERE IS SO MUCH BEAUTY AND FRESHNESS IN THE END OF THE STORY, THAT FOR A FEW MOMENTS IT BRINGS MY BEING TO A STANDSTILL.
OSHO, I WOULD LOVE TO HEAR YOU TELLING THIS STORY AGAIN AND AGAIN: "WE ARE ONE THOUSAND! WE ARE ONE THOUSAND!"
BELOVED OSHO, WHAT IS THE MEANING THIS SMALL TALE IS CARRYING? WHY DO THESE FEW WORDS FILL ME WITH AWE AND TEARS? WOULD YOU KINDLY COMMENT?

The story is one of the most ancient stories of the heart, of the world beyond words -- of knowing, not of knowledge; of utter innocence as the door to the divine.

The story contains the very essence of meditativeness.

It has many dimensions, many implications, and it is no wonder that it fills you with tears of joy. Those tears are indicative that the story has touched your heart, your very being; that you have tasted it although you don't understand what it is. You have felt its beauty, its glory, its depth -- but you find it hard to explain to yourself what it is that you have found.

You have found a world of magic, mystery and miracles.

I would love to tell you the whole story. It needs to be told thousands and thousands of times because each time you will find some new fragrance, some new sweetness, some new height, some new door opening, some new sky with new stars. And there are skies beyond skies.

I used to live in a place... I lived there for twenty years, in Jabalpur. Its ancient name was *Jabalpur*; it was named after a great mystic and seer of the UPANISHADS, Satyakam Jabal. And this story is concerned with Satyakam Jabal.

Satyakam was a very inquiring child. He did not believe in anything unless he had experienced it. As he became a young man -- he must have been nearabout the age of twelve -- he asked his mother, "Now it is time. The prince of the kingdom has gone to the forest to join the family of a seer. He is my age. I also want to go, I also want to learn what this life is all about."

The mother said, "It is very difficult, Satyakam, but I know that you are a born seeker. I was afraid that one day you would ask me to send you to a master. I am a poor woman, but that is not a great difficulty. The difficulty is that when I was young I served in many houses -- I was poor, but I was beautiful. I don't know who your father is. And if I send you to a master, you are going to be asked what the name of your father is. And I am afraid they may reject you.

But there is no harm in making an effort. You go and tell the truth, in the same way I have told the truth to you. Many men have used my body because I was poor. Just say that you don't know who your father is. Tell the master that your name is Satyakam, your mother's name is Jabala, so they can call you Satyakam Jabal. And as far as the search for truth is concerned, who your father is does not matter."

Satyakam went to an ancient seer in the forest, and sure enough the first question was, "What is your name? Who is your father?"

And he repeated exactly what his mother had said.

There were many disciples -- princes, rich people's sons. They all started laughing.

But the old master said, "I will accept you. It does not matter who your father is. What matters is that you are authentic, sincere, unafraid -- capable of saying the truth without feeling embarrassed. Your mother has given you the right name, Satyakam. `Satyakam' means one whose only desire is truth. You have a beautiful mother, and you will be known as `Satyakam Jabal'. And the tradition is that only brahmins can be accepted as disciples. I declare you a brahmin -- because only a brahmin can have the courage of such truth."

Those were beautiful days. The old seer's name was Uddalak.

Satyakam became his most loved disciple. He deserved it, he was so pure and so innocent.

But Uddalak had his own limitations. Although he was a man of great learning, he was not an enlightened master. So he taught Satyakam all the scriptures, he taught him everything that he was capable

of, but he could not deceive Satyakam as he had been deceiving everybody else. Not that Satyakam was raising any doubts; it was just that his innocence had such power that the old man had to confess, "Whatever I have been telling you is knowledge gathered from the scriptures. It is not my own. I have not experienced it, I have not lived it. I suggest that you go deeper into the forest. I know a man who has realized, who has become an embodiment of truth, love, compassion. You go to him."

Uddalak had heard about the man, but did not know the man personally. Uddalak was far more famous, he was a great scholar....

Satyakam went to the other man. This man taught him many new scriptures, and all the VEDAS, the most ancient scriptures of the world. And after years he told him, "Now you know everything; there is nothing more to know. You can go back home."

First he went to see Uddalak. From his window, Uddalak saw Satyakam coming on the footpath through the forest. He was shocked. Satyakam's innocence was lost; in place of innocence there was pride -- naturally, because now he thought he knew everything in the world that is worth knowing. The very idea was so ego fulfilling.

He came in. As he started to touch the feet of Uddalak, Uddalak said, "Don't touch my feet! First, I want to know where you have lost your innocence. It seems I have sent you to the wrong man."

Satyakam said, "To the wrong man? He has taught me everything that is worth knowing."

Uddalak said, "Before you touch my feet, I would like to ask you -- have you experienced anything or it is just information? Has any transformation happened? Can you say that whatever you know is *your* knowledge?"

Satyakam said, "I cannot say that. What I know is written in the scriptures; I have not experienced anything."

Uddalak said, "Then go back, but now go to another person I have come to know about while you were gone. And unless you have experienced, don't come back. You have come here not *more* than when I sent you but less. You have lost something of immense value. And what you call knowledge -- if it is borrowed, it only covers your ignorance; it does not make you a knower. Go to this man and tell him that you have not come for more information about truth, about God, about love. Tell him you have come to *know* truth, to *know* love, to *know* God. Tell him, `If you can fulfill the promise, only then waste my time; otherwise I will find another master.'"

Satyakam said exactly this.

The master was sitting under a tree with a few of his disciples. After listening to the request, he said, "It is possible, but you are asking something very difficult. There are so many disciples here -- they all want more knowledge. They want to know about and about. But if you insist that you are not interested in information, that you are ready to do anything, that your devotion to truth is total, then I will find a way for you."

Satyakam said, "I am ready to sacrifice my life, but I cannot go without knowing the truth. Neither can I go to my teacher nor can I go to my mother, who has given me the name `Satyakam'. And the teacher accepted me without knowing whether I was a brahmin or not, just on the simple grounds that I was truthful. Tell me what has to be done."

The master said, "Take all these cows that you see here deep into the forest. Go as deep as possible, so you don't come in contact again with any human being. The purpose is that you forget language, words. Live with the cows, take care of the cows, play on your flute, dance -- but forget words. And when the cows have grown to one thousand, come back."

The other disciples could not believe what was happening -- because there were just a dozen or two dozen cows. How long is it going to take for them to become one thousand?

But Satyakam took the cows, went as deep as possible into the forest, beyond human contact, beyond human context. For a few days it was difficult but slowly slowly, the cows were his only company. And they are very silent people. He played on the flute, he danced alone in the forest, he rested under the trees.

For a few years he continued to count the cows. Then by and by he dropped it, because it seemed impossible that they would become one thousand. And moreover he was forgetting how to count; language was disappearing.

Words disappeared; counting could not be saved.

And the story is so immensely beautiful....

The cows became worried when they became one thousand -- because they wanted to go back home, and this man had forgotten how to count! Finally the cows decided, "We have to speak; otherwise this

lonely forest is going to become our grave."

So one day the cows caught hold of him and told him, "Listen, Satyakam, we are now one thousand and it is time to go back home."

He said, "I am very grateful to you. If you had not told me.... I had even forgotten about home or about returning. Each moment was so tremendously beautiful... so many blessings. In the silence, flowers went on showering. I had forgotten everything. I had no idea why I had come here, who I am. Everything had become an end in itself -- playing the flute was enough, resting under the trees was enough, seeing the beautiful cows sitting silently all around was so beautiful. But if you insist, we should return."

The disciples of the great master saw him coming with one thousand cows. They reported to the master, "We had never believed that he would come back. He is coming, and we have counted exactly one thousand cows. He is coming!"

And when he came, he stood there... just in the crowd of cows.

The master said to the other disciples, "You counted wrong. There are one thousand and one cows; you forgot to count Satyakam! He has moved beyond your world, he has entered into the innocent, the silent, the mysterious. He is not saying anything, he is just standing there as the cows are standing there ."

The master said, "Satyakam, you come out. Now you have to go to your other master who sent you here. He is an old man and he must be waiting. Your mother must be waiting."

And when Satyakam came to Uddalak, his first teacher -- who had not allowed him to touch his feet because he had lost his innocence, he was no more a brahmin, he had fallen, he had become just a knowledgeable parrot... As Uddalak saw him from the window again, he ran out the back door -- because now Satyakam cannot be allowed to touch his feet; now Uddalak would have to touch *his* feet. Because Uddalak is still a scholar, and Satyakam is coming not as a scholar but as one who is awakened.

Uddalak escaped from the house: "I cannot face him. I am ashamed of myself. Just tell him," he told his wife, "that Uddalak is dead and he can go now to his mother. Tell him I died remembering him." These were people made of different mettle.

Satyakam went back home.

The mother had become very old, but she had waited and waited and waited. And she said, "You have proved, Satyakam, that truth is always victorious. And you have proved that a brahmin is not born, a brahmin is a quality to be achieved. Everybody by his birth is a *sudra* -- because everybody's birth is the same. One has to prove by purifying himself, by crystallizing himself, by becoming centered and enlightened, that he is a brahmin. Just to be born into the family of a brahmin does not make you a brahmin."

If you meditate on the story, you will see: the very essence of meditation is to be so silent that there is no stirring of thoughts in you, that words don't come between you and reality, that the whole net of words falls down, that you are left alone.

This aloneness, this purity, this unclouded sky of your being is meditation.

And meditation is the golden key to all the mysteries of life.

BELOVED OSHO,
I HAVE THE MOST BEAUTIFUL MASTER EVER -- LIFE HAS GIVEN ME SO MUCH SINCE I HAVE BEEN WITH YOU -- BUT STILL, EXCEPT FOR MOMENTS OF BEATITUDE WITH YOU OR IN MY MEDITATION, DEEP DOWN IN MYSELF THERE IS ALWAYS A DEEP-ROOTED SADNESS AND A LONGING FOR SOME SPACE THAT I HARDLY CAN REMEMBER.
CAN YOU PLEASE COMMENT?

Meditation always opens doors, different doors to different people.

Sadness is not necessarily something bad. Don't judge it as a bad or negative quality.

When a person who has never been silent, for the first time becomes silent, the very silence feels sad because there is no excitement, no firecrackers.

You can misunderstand your first acquaintance with silence as sadness, but it is not sadness. It is just that you have been always engaged in a thousand and one things and now they have all disappeared. You feel a little lost. Before silence becomes a song, a small period, a transitory period, is absolutely necessary.

You know sadness. And sadness has something of silence in it -- whenever you are sad, you are a little silent. So there is an association between your sadness and silence. When you become silent for the first

time, the only thing you can feel from your past experience is sadness.

Allow it to deepen. Don't judge it as sadness, because that very judgment may become a barrier. The moment you say something negative you are trying to get rid of it. Don't say anything negative about it.

Just accept it as a bridge between silence and song.

Just wait a little, and you will start feeling that this silence is not dead, it is not the silence of the graveyard. It is a silence which is very much alive, a silence which is not empty but too full, overflowing....

Overflowing with what? Again, a new experience is waiting for you. You have known only songs with words. You have never known a pure song without words, music without sound.

Just a little waiting, and the sadness will start turning into a song with no words, into a music with no sounds, into a dance with no movements.

Everything is going perfectly right, just a little bit of patience is needed.

When you are sick, in the hospitals you are called `patients'. Have you ever thought about why? -- because healing takes time, and you have to be patient.

This is inner healing, and you need a deeper patience.

But if silence is there and meditation is happening, then there is no problem at all. Spring will be coming soon with all its colors and all its flowers and all its beauty.
Just wait a little.

BELOVED OSHO,
I WAS BORN IN THE MOUNTAINS, AND THROUGHOUT MY CHILDHOOD AND YOUTH I WAS PULLED TO EXPLORE, CLIMB, OR JUST SIT ON THE PEAKS, ON THE STEEP WALLS, OR BY THE SIDE OF A GLACIER STREAM. I LIVED IN THE MOUNTAINS, AND THEY FED ME, LIKE A MOTHER, WITH SOMETHING VERY PRECIOUS.
SOMEWHERE I READ THAT THE MOUNTAINS, THE HIGH, SNOW-CAPPED PEAKS ARE THE VERY ESSENCE OF BUDDHA.
OSHO, THE BEAUTY THAT SURROUNDS YOU, THE COOL BREEZE THAT HOVERS AROUND YOU, IS LIKE THE ONE COMING FROM THE HIGHEST, THE WILDEST PEAK IN THE WORLD.
I'VE BEEN WITH YOU FOR SEVEN YEARS, AND IN THIS LAST PERIOD OF TIME I FELT THAT I WAS PASSING THROUGH THE SAME PASTURES, THE SAME PLAINS I REMEMBER LEAVING FOR THE HEIGHTS SEVEN YEARS AGO. I SEE THE STARTING POINT AS COMPLETELY DIFFERENT NOW: IT IS SWEET AND BEAUTIFUL, ENOUGH UNTO ITSELF, NO LONGER AWFUL AND DISGUSTING AS IT USED TO BE.
BELOVED OSHO, I HAVEN'T COME TO KNOW ANYTHING; THE THOUSAND SUNS DID NOT SHINE IN MY HEAD. ALL I'VE GOT NOW IS MYSELF, CONTENTED, AT THE SAME POINT FROM WHERE I STARTED MY JOURNEY SEVEN YEARS AGO.
HAVE I BEEN DREAMING ALL THESE YEARS OF TRAVELING FAR AWAY WHEN MY FEET DID NOT LEAVE THE BASE CAMP? OR WAS ALL THIS TO REALIZE THAT WHERE I STARTED FROM IS WHERE I BELONG?
OSHO, PLEASE TELL ME: SOMETIMES THIS DREAM SEEMS TO BE REAL, BUT NOW MY BEING DOES NOT FEEL AS IF IT IS PULLED TO GO ANYWHERE. HAVE I BEEN CHEATING MYSELF? OR IS THIS AS FAR AS IT IS ALLOWED FOR ME TO GO IN THIS LIFE?
WILL YOU TELL ME THE TRUTH? I'M TIRED NOW; BE MERCILESS, BUT PLEASE SAY WHAT IS REALLY HAPPENING TO ME.

It is not only with you but with everybody, exactly the same.
You are what you are seeking.

You are standing at exactly the place towards which you have been traveling -- for seven years or seventy years or seven hundred years.

Your reality is within you, it is not somewhere else. But to understand the point, sometimes it takes years. You knock on many doors before you come to your own door... and then you are puzzled, because this is the house you had left *and* this is the house you have been searching for.

But the search has not been useless; it has given you the eyes to recognize.

I have often told a Sufi story. A man renounces the world, his wife, his home. He is young and he is going in search of a master.

Just outside his village under a tree, an old man is sitting. The sun is just setting, and darkness is descending. The young man asks the old man, "You look as if you are a traveler; you certainly don't belong to my village. I am a young man and I am in search of a master. You are old; perhaps you have come across

a master in your journeys, and will be kind enough to help me with some directives, some guidelines -- because I am feeling at a loss, where to go."

The old man said, "I will give you exact details. The master looks like this" -- and he described the face of the master, the eyes of the master, the nose of the master, the beard of the master, his robe. "And he sits under a certain tree" -- and he described the tree.

And he said, "You will find him; just remember these details. Whenever you find a man who fulfills these criteria, you have found your master."

Thirty years passed. The young man became old, tired. He never came across anybody fitting the description given by the old man. Finally he gave up the whole idea of finding a master: "Perhaps there is no master anywhere."

He went back to his village. And as he was entering the village, under the same tree... It was sunrise, there was more light. The old man had become very old. The last time they had met he must have been sixty; now he was ninety. And because for thirty years the man had been looking for certain eyes, a certain nose, a certain beard, a certain robe, a certain tree.... As he saw the tree and he saw the old man he said, "My God, so you were describing yourself! Why didn't you tell me? Why did you force me to travel unnecessarily around the world for thirty years searching for you, while you were sitting here?"

The old man said, "First throw out all your tantrums and your anger; then I will tell you the truth. Thirty years ago you were too young. The time was not right; it was sunset, darkness was descending. And you were in such a hurry to go in search, that if I had told you that I was the master you would have laughed and said, `This is strange that you are sitting just outside my village!' And you cannot blame *me* because I explained every detail, but your eyes were looking far away. You were listening to me, but you were not looking to see that I was describing my eyes, my nose, my beard, my robe, that I was describing the tree under which I was sitting. You were not ripe.

"These thirty years have not gone to waste; they have matured you. Now you can recognize me. Just look; it is sunrise, the right time. And it is not the beginning of your journey, you had already given up. I am meeting you at the end of thirty years of long, arduous effort. That which you can get cheap you cannot recognize. You had to pay these thirty years and all the troubles that you went through just to be mature enough to recognize me.

"I could have told you on that day too -- but it would have been pointless, and you would have missed me.

"And you think *you* have been in trouble for thirty years? Just think about *me* -- for thirty years I have been sitting under the same tree, because I described *this* tree. I have not left it for a single day because I was aware that any moment you might come, and if you didn't find me here I would have been proved to have spoken lies. I have been sitting here for thirty years continuously -- day in, day out; summer, winter, rain, but I have been sitting here. And you see I am old. I was worried that if I died before you came back, it would be a tragedy. So I have been trying to somehow cling to life -- because as far as I am concerned there is nothing left; I have realized myself. Life has given everything that it can give. I have been sitting just for you."

The story is strange, but significant.

It takes time to realize that which you are.

Basically there is no need: you can realize just now, this very moment. But to realize it you will need a certain maturity, a certain centering, a certain awareness, a certain silence.

Seven years are not long. And don't be worried that you have not seen a thousand suns rising in you; it is not necessary. Everybody experiences his innermost being in his own way.

Somebody experiences it as light, but that is his type.

There are people who have realized it as immense darkness.

You are hearing the firecrackers all around. Two religions in India, Hindus and Jainas, celebrate this festival, the festival of lights. They have different reasons; it is just a coincidence that something has happened on the same day in the history of both religions.

Hindus celebrate it because Rama, one of the Hindu incarnations of God, was victorious over Ravana. He came back after fourteen years of wandering in the forest and the mountains to his capitol, Ayodhya. And because he was coming back after fourteen years, the capitol celebrated with lights and firecrackers and rejoicings. That is the Hindu reason.

For Jainas this is not the reason.

Mahavira became enlightened on the same day, and Mahavira is the most important individual in the

history of Jainism. Jainas are celebrating because Mahavira attained liberation. And he attained liberation in a unique way....

Gautam Buddha became enlightened on a full-moon night. And except for Mahavira, anybody who has become enlightened has become enlightened either on a full-moon night or close to it. Mahavira is unique in that he became enlightened on the night of *amawas*, no moon, complete darkness. He is alone; there is nobody else who has become enlightened on the night of amawas.

Individual types...

Gautam Buddha was born on a full-moon night. He became enlightened on a full-moon night. He died on a full-moon night. This cannot be just coincidence. His type has something to do with a synchronicity with the full-moon night.

There are saints, mystics... when they become enlightened, they smell some perfume which is not of this world. Because of this experience, among Sufi mystics perfume has become very significant, and Sufi mystics of different schools use different kinds of perfumes. Because their master experienced a certain perfume, they use something parallel to it. It cannot be exactly the same, but something parallel, on the lowest rung of the same ladder which the master experienced on the highest rung. They use that perfume as a remembrance of their master.

Some have heard unworldly music, *anahat nad*.

Because people are of different types, their ultimate experience is also going to be of a different type; it is going to have *their* signature on it.

So don't be worried if you are not seeing a thousand and one suns rising in you.

Kabir has seen them. Gautam Buddha has not seen them. Mahavira has not seen them. But there are a few other mystics who have seen them.

Just as you are unique in your ordinary life... You know people who have a sensitivity for music, and there are others who don't have any ear for music.

Mulla Nasruddin's wife bought two tickets for a classical concert. Mulla tried hard, but could not escape; he had to go to the concert. It was classical Indian music. So when the musician started doing his *aalap*, tuning his instrument, Mulla Nasruddin's eyes became full of tears. His wife said, "I never thought you loved classical music so much."

He said, "It is not the classical music. I am crying because this man is going to die!"

The wife said, "What gave you the idea this man is going to die?"

He said, "You wouldn't understand. One night one of my goats started doing exactly what this man is doing. And I said, `What is the matter?' I tried hard to stop her but she wouldn't listen, and in the morning she was dead. I can guarantee that by morning this man is going to be dead; this is the beginning of the disease. This is not music."

He had never heard classical music. Poor fellow had one similar experience... a natural conclusion.

There are people who are sensitive to certain things, for example paintings, and there are a few who are not at all sensitive to paintings.

In the life of Michelangelo there was one incident....

Just a few years ago, you may have read in the newspapers: a man, a madman destroyed one of the most beautiful statues in the Vatican. It was of Jesus Christ lying in his mother's lap after he was taken down from the cross. That statue was thought to be the best statue in the whole world, and certainly it was so alive. Michelangelo had put all his art into it, it was his masterpiece. And this man simply destroyed it with a hammer because he wanted to become world famous. He became world famous.

This incident in Michelangelo's life concerns the same statue.

Michelangelo went into a shop in the market where there were shops selling marble. Just in front of the shop on the open ground there was a big rock -- a huge marble rock that had been lying there for years. And he asked, "How much is the price?"

The owner said, "There is no price; it has been lying there for almost ten years, and you are the first person even to ask about it. If you can take it away, it is yours. It will be enough payment that our grounds are cleared and we can put out other rocks for show. That rock is taking so much space. And every artist comes here; no artist has ever seen any possibility for that rock."

And Michelangelo cut from that same rock this statue that was destroyed a few years ago.

When the statue was ready, he invited the shop owner. The man could not believe it. He said, "Where did you get such a beautiful piece of marble?"

Michelangelo said, "This is the same rock that you gave me at no charge."

The man said, "My God, but you have created the most beautiful statue I have ever seen. How could you manage to think, looking at that ugly rock, that you would be able to do it?"

He said, "I have not done anything. It was just that Jesus cried out to me, `Michelangelo, I am encaged in this rock. Make me free.'"

This is genius.

Jesus was there, Mary was there. But to see the possibility in that ugly rock, you need a certain insight.

Now, if Michelangelo becomes enlightened, his experience will have something to do with his genius. If Yehudi Menuhin becomes enlightened, his enlightenment will have something to do with his musical genius.

Each individual is unique in ordinary life. The uniqueness becomes even more sharp and clear, crystal clear, when the person becomes enlightened -- because only then his pure genius, his pure individuality, uncontaminated, unpolluted, is revealed.

So never be concerned that what has happened to others should happen to you.

Sometimes it *can* happen because in this big world, millions of people have lived before and thousands of people have become enlightened; you may have something similar. You may have something which will look strange to others.

Ashok Bharti has asked a question which is unique -- because it happened only once before. Since he has been here -- and he has been singing songs; those who have been here can see that the quality, the joy, the celebration has been growing -- but something else has been happening that you cannot see.

He has written in his question, "Bhagwan, my breasts are growing like women's breasts. And feminine qualities which I was not aware of before are becoming more and more expressive." If he says this to anybody else, they will think he is mad: "You just go to some doctor, you have some hormonal disturbance."

But it happened in Ramakrishna's life, and something much more... because after his enlightenment Ramakrishna tried whatever methods were available. He wanted to see whether he could reach the same experience through other methods, because he wanted there to be only one religion in the world. Every religious person should have that desire.

It is ugly to see that there are three hundred religions in the world, continuously fighting and continuously destroying each other; talking about love and killing each other.

In Bengal, there is a small religion which believes that Krishna is the only man and everybody else is a woman. It is a strange kind of idea, and everybody else laughs about it, and particularly at the behavior of those people because they sleep with a statue of Krishna close to their bosom at night, just like a woman sleeps with her husband or her lover.

Ramakrishna tried their ideology also, and in six months time his breasts became just like those of women. But what was even more strange was that he started having a menstrual period. The sincerity of the man, the totality of the man... whenever he followed anything, whenever he did anything he did it completely.

So it is possible: singing songs of love... your mind is the creator of your body, it affects your body.

You can see it happening in the West in the women who are concerned with the liberation movement. Their breasts slowly disappear because they don't want to be women, they want to be men. And they want in every possible way to be exactly like men -- in their dress, in their behavior, in their language.

For example, nowhere in the East will any woman use a four-letter word; that is simply ungraceful. But in the West, that is part of the liberated woman -- to smoke cigarettes and to use four-letter words. One is just waiting for the day when they start pissing standing up. They may start! Equality is equality. One can go to stupid lengths.

But in the West, the breast has suffered immensely.

The Eastern woman is still rich as far as breasts are concerned.

Your mind has immense power over your body. If your mind takes up a certain idea, sooner or later the body will follow it. The body is slow, but it will follow it.

But even beyond the mind, your individuality is intact. No two individuals' experience is exactly the same. That has been the cause of a great tragedy, because Mohammed experiences something which Mahavira does not experience, and then the followers start making criteria: if they follow Mahavira then Mahavira's experience becomes the criterion; unless somebody experiences the same, his experience is not right. The same is true of the followers of Mohammed or Moses or Zarathustra.

But the truth is -- and nobody has been insisting on it -- that all are unique people, they all grow

different flowers. The similarity is in blossoming but not in the color of the flowers or in the fragrance of the flowers. The color and the fragrance is going to be unique -- and it is good, because it makes spiritual life rich; otherwise it will be very monotonous.
So don't be worried about anybody's experience.

And if you are fed up with the journey, perhaps you are coming back to your village and I am sitting there under the tree.

Just recognize me! I have been telling you in every possible way who the master is.

BELOVED OSHO,
YOU DESCRIBED IN "THE MUSTARD SEED" HOW RAMAKRISHNA WAS ADDICTED TO FOOD, AND PEOPLE WOULD NEVER HAVE THOUGHT THAT A LIBERATED MAN COULD BE ADDICTED TO FOOD. BEFORE HE DIED, HE SAID HE WAS CLINGING TO SOMETHING IMPERFECT IN HIM SO HE COULD BE HERE AND SERVE PEOPLE.
YOU SAY MANY MASTERS HAVE DONE THIS. THE MOMENT THEY FEEL THAT SOMETHING IS GOING TO BECOME COMPLETELY PERFECT IN THEM, THEY WILL CLING TO SOME IMPERFECTION JUST TO STAY HERE.
NOW OSHO, WHAT ARE YOU CLINGING TO, OR PLANNING TO CLING ONTO?

I am addicted to you!

Beyond Enlightenment

Chapter #26
Chapter title: The alchemy of enlightenment

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BELOVED OSHO,
SINCE MY CHILDHOOD, I HAVE SEEN YOU AS A BUDDHA, EVEN BEFORE YOUR ENLIGHTENMENT I SAW YOU AS A BUDDHA -- THE SAME SERENITY, THE SAME NATURAL GLOW, THE SAME SPONTANEITY, THE SAME LOVE, THE SAME COMPASSION, THE SAME CAREFREENESS, THE SAME BLISSFULNESS AS IT IS TODAY.
I HAVE SEEN MANY OF YOUR PHASES, AND I SAY AGAIN AND AGAIN THAT YOU WERE A BUDDHA BEFORE YOUR ENLIGHTENMENT.
THE STORY OF YOUR ENLIGHTENMENT IS A DEVICE FOR US, IS A BEAUTIFUL ASSURANCE FOR US.
I AM IMMENSELY GRATEFUL. I FEEL FORTUNATE THAT YOU SHOWERED YOUR LOVE AND COMPASSION ON ME FROM THE BEGINNING. YOU HAVE HELPED ME AT EACH STEP, AT EACH TURNING POINT OF MY LIFE. YOU CHANGED MY LIFE, YOU FILLED MY LIFE WITH LOVE AND JOY, YOU GAVE ME IMMENSE CLARITY, YOU MADE ME FREE.
I BOW DOWN TO YOU. BUDDHAM SHARANAM GACHCHHAMI, BUDDHAM SHARANAM GACHCHHAMI, BUDDHAM SHARANAM GACHCHHAMI.

Narendra, you are almost right. But remember my emphasis on the word *almost*.

And this is true not only about me, this is true about everybody else too: Everybody is by nature a divine being, an awakened soul, a Gautam Buddha, who has just fallen asleep for a while, has just forgotten himself for a moment and is lost in dreams, beautiful dreams of ambition, desire, success... to be someone special in the world, to leave footprints behind.

The moment your dream is broken, your sleep is gone, suddenly you are in for a great surprise, perhaps the greatest surprise: that the treasure you have been looking for is within you, that the paradise you have been searching for is within you, that there is no God who can drive you out of the Garden of Eden because the Garden of Eden is your very being. At the most you can forget it but you cannot lose it. And once you recognize it, then life becomes really hilarious; you can laugh at your own efforts and endeavors, at your whole past that you have spent in searching for it.

And the goal of your search was not *away* from you, not even *close* to you. *You* were the goal, the seeker was the sought.

And everything that you have done before you became enlightened, everything that you have been before you became aware of your tremendous beauty, of your eternal life, will take a different meaning after your enlightenment. To you and to those who are close to you, the enlightenment will make such a great difference.

Narendra has known me since he was a child. But if I had not become enlightened he would not have asked me this question or raised this question to himself. Even the very idea of buddhahood might not have happened to him; he would have known me as a friend, he would have known me as a loving companion.

It is the enlightenment that changes the meaning of all his experiences, gives them a new color, a new light, a new luminosity. The same incidents start having a totally new meaning.

I can understand your question, Narendra. Now you look backwards, but because now you know my enlightenment you can easily conclude that I was always enlightened, that I was born enlightened; otherwise those incidents of love, care, understanding would not have taken such a colorful and meaningful significance. That's why I say you are almost right.

I myself can look retrospectively... then everything starts taking on a new meaning. It would not have had the same meaning. It is the alchemy of enlightenment that everything has become pure gold, that small and meaningless things have taken wings and have become great.

I will give you a few examples which could not have been understood in the same way they have been understood; there was no possibility, no hope.

One of my teachers was very perfectionistic, a great disciplinarian, a very beautiful man. Every year he started his class with the same introduction, because the students were new; he introduced himself by saying that, "It is better that I should make clear to you what kind of man I am, so you are not in the dark and you don't do anything without understanding the nature of the teacher. First: I don't believe in headaches, stomachaches, no. Anything that you cannot prove and anything that I cannot check by myself will not be an excuse to take a holiday or to go home. You can have a fever, I can feel your fever. So remember it -- I simply don't believe in headaches and stomachaches because there is no proof. Even a physician has to rely upon the patient, that he has a headache -- he may be lying, or he may be in illusion. What is the guarantee? How do you know that you are right?"

I said, "This is strange; this is going to be difficult" -- because those were simple excuses to escape from any class, to say that "I have a strong headache and I want to go home."

He used to go every evening for a walk. Just by the side of the school there was a beautiful road, covered from both sides with big trees, mango trees.

I said, "Things have to be settled from the very beginning."

So I climbed up into a tree, high up, and waited for this teacher -- he was a Mohammedan, his name was Rahimuddin. He came exactly on time... He was very precise in everything; at exactly the same time each day he used to pass by that tree.

I dropped a big mango on his head. He said, "Ahhhh!" and looked up. And he saw me there.

I said, "What is the matter? What has happened?"

For a moment there was silence. He said, "Come down."

I came down.

He said, "You have proved that there is something like a headache, but don't tell anybody. If you have a headache, you just raise one finger and I will give you a holiday. If you have a stomachache, you need not prove it to me -- you just raise two fingers, because you seem to be dangerous!"

He was a bachelor, an old man; he had never married. He lived a very beautiful life, had a small cottage,

a garden.

And he was very famous for one strange thing -- because he had enough money, unmarried, no children, no wife.... He had three hundred and sixty-five suits of clothes, one for each day; then for the whole year that suit of clothes would not be used again. Naturally every husband was jealous.

He said, "I live alone. I sleep outside in the garden, and I don't want any proof for stomachache! -- so one is enough. You have given me the proof that you are capable, so when you have a stomachache raise two fingers and I will understand. But this is an agreement between us: that you will not tell anybody else that headaches or stomachaches exist."

I said, "I am not worried about anybody else. My problem is solved because I want things from the very beginning to be clear, just like you do."

He said, "You have made it *very* clear -- it is still hurting! I have been a teacher thirty years and nobody ever thought of this idea. I will remember you for my whole life."

It was a small incident, and would have been forgotten -- but when people started coming to me many years after this incident he started telling people, "I knew beforehand that this boy was going to be someone extraordinary."

People asked, "How did you come to know? -- and you never mentioned it before."

He said, "I had almost forgotten it; just now, as his name is becoming known around the world and people are coming to him from all over the world, I remembered. And now that incident has a totally different meaning. Because for my whole life I was introducing every class in the same way and nobody ever tried anything. And this was the only one -- a singular instance -- who proved to me that a headache had to be accepted. I knew it that very day."

In 1970 I went to that village for the last time. He had become very old. Hearing that I was there, he came to see me. I said, "I was going to come to you. You are too old, you should not have bothered to walk almost two miles."

He said, "I am feeling so happy. Seeing you it still hurts, but now I feel a certain pride that you were *my* student."

Now the whole thing takes a different color, it becomes a pride. Otherwise, if I had turned out to be a thief or a criminal, then the same incident would have been a proof: "I knew from the very beginning that this boy was going to be a criminal, that sooner or later he would murder somebody."

Retrospectively you always look at things in a way you would not have looked at them if life had moved in a different direction -- the same things. The same things would not have given you the same indications.

By the way, I would like to remind you that *all* autobiographies are false because they are all written retrospectively. A man becomes a Mahatma Gandhi and then he writes his autobiography in the light what he has become. He starts looking at things in the past when he was not Mahatma Gandhi, and everything now has to fit with Mahatma Gandhi. There has to be a logical connection, a coherence. So it is as if you are reading a novel backwards -- things will be totally different.

All autobiographies are fictions. They should not be categorized separately in any library. The science of librarianship should understand a simple fact: that every autobiography is a fiction.

For example the day Mahatma Gandhi's father died he was with his father massaging his feet, and the doctors had said that this was going to be the last night; there was no hope that this man would ever see the sunrise, before sunrise he would be gone. In the middle of the night, Mahatma Gandhi was massaging his father's feet, but he was thinking of his wife.

The father was dying. It was an absolute certainty that this was his last night, and he had fallen asleep. Seeing that he was asleep, Mahatma Gandhi slipped silently into his wife's room, and while he was making love to his wife, his father died. And suddenly the whole house was awake. He heard the noise -- "What is the matter?" And he could not forgive himself, that even for one night he could not remain away from his wife when the death of his father was absolutely certain.

If he had not become a famous man, a world-famous man, this incident would not have carried any importance; perhaps he himself would have forgiven it, forgotten it -- just an ordinary incident.

But writing his autobiography, he connects it with the great mahatma that he became. And this is all fiction -- he says that he became concerned about celibacy because of this incident. He started thinking of *brahmacharya*, celibacy, because of this incident. This is not true, but he has to fit the incident into the life of a mahatma. And it fits perfectly well; anybody reading it will feel that there seems to be a certain connection. But it is not true, because all his four sons were born *after* this incident. So he cannot deceive me. He is deceiving himself, he is deceiving his followers, he is deceiving the historians. But if this was the

cause of his becoming a celibate, then he would have remained without any children. All four sons were born after this incident, so this incident has nothing to do with celibacy.

But in his mind -- and in anybody's mind who is reading Mahatma Gandhi -- it seems relevant, that perhaps the shock was too much, as if "I am guilty of the death of my father. I could have stayed a few more minutes, but my lust, my sexuality proved to be more powerful than my love and respect for my father. And my wife was going to remain with me for my whole life, but my father was going to disappear that very night into darkness and into the unknown and there would not be another meeting again."

I have read many autobiographies, and I have seen how people when they look backwards look with the eyes that they have now, and with all the experience they have accumulated meanwhile. With all this experience, with these new eyes, the meaning of the incidents starts changing.

Narendra, you have been with me from your very childhood.

If I had not become what I have become, you would have remembered me as loving, as friendly, but you would have never thought I was born as a buddha -- that idea arises now. It is my enlightenment that gives you the feeling that, "My God, he was always loving." But it was not the same love.

In a sense, the dewdrop and the ocean are both water. But a dewdrop is a dewdrop, and an ocean is an ocean.

What you had seen in me was only a dewdrop. Now that dewdrop looks like an ocean because now you are seeing the ocean. It is exactly as if you see the Ganges in the Himalayas at Gangotri -- it is just a small stream. You could not even hope that it would ever reach the ocean, it is so small. Hindus have placed a marble face of a cow there, and the Ganges falls from the mouth of the cow, it is such a small stream. You will find millions of streams in the Himalayas which are far bigger.

But if you see the same Ganges near Calcutta, in Gangasagar -- *Gangasagar* means the `ocean of Ganges' -- it has become so big, so vast, so immense that it is difficult to think of it as a river; it looks oceanic. To connect the two is very difficult. The Ganges in Gangotri could have been one of those millions of streams which disappear in the forest, in the desert, and nobody would have remembered it. But because this stream became Gangasagar... retrospectively, looking backwards, even standing at the source where the stream is so small, you have the feeling of vastness, of potentiality, of all the possibilities that it is going to become. You cannot see it just like a small stream; it is the stream that is going to become Gangasagar.

Each autobiography is fictitious; small incidents with no meaning in themselves suddenly start having meaning in the context of the person that has come to be.

Essentially it is true: everybody is a buddha, and naturally I am not an exception. Please don't exclude me out. But this buddhahood is only a seed, and out of millions of seeds perhaps one seed comes to blossom. It indicates that every seed can come to blossom. It is a tremendous encouragement to every human being.

In this sense your seeing me as a born buddha is right, but don't forget *your* responsibility. It means you have to prove it too -- that you are also a born buddha. Maybe you started growing a little late.

And in the eternity of time, what is "late"?

There are only seven days. Choose any day, but start.

I am not interested at all to convert anybody to my ideology -- I don't have any. Secondly, I believe that the very effort to convert anybody is violence, it is interfering in his individuality, in his uniqueness, into his freedom.

So my function is not that of a teacher, not that of a prophet, not that of a savior, not that of a messenger. My function simply is that of a reminder. I want just to be a mirror to you so that you can see your original face.

And if you can see a buddha in me, there is no difficulty in seeing the buddha in you too -- maybe a little lazy, a little sleepy, a little gone off the track.

But a buddha is a buddha. It does not matter whether his nuts and bolts are a little loose, we will fix them.

One's buddhahood is one's essential nature.

I don't want you to worship buddhas, I want you to become buddhas.

That is the only right worship.

If you love, become it.

BELOVED OSHO,

GAUTAM BUDDHA, MAHAVIRA, J. KRISHNAMURTI WERE TRAVELING FROM ONE PLACE TO ANOTHER FOR THEIR WHOLE LIVES. IT WAS REPORTED ABOUT J. KRISHNAMURTI THAT BEFORE HE LEFT INDIA FOR CALIFORNIA FOR THE LAST TIME HE TOLD SOMEONE THAT IF THE DOCTOR IN CALIFORNIA SAID, "NO MORE TRAVEL, NO MORE TALK," THEN ALL WOULD BE FINISHED; HE WOULD BE GONE IN FOUR WEEKS -- AND THAT'S EXACTLY WHAT ACTUALLY HAPPENED.
OSHO, WHAT IS THE INSIGHT OF ALL THE MASTERS WHO WERE TRAVELING ALL THE TIME AND DIDN'T STAY IN ONE PLACE LIKE RAMAN MAHARSHI?

Raman Maharshi is a mystic, but not a master.
The mystics have never traveled because the mystics are not making any effort of any kind to transfer their experience to others. They have decided that what they have experienced is untransferable, that it cannot be communicated.

So the mystics all through the ages have remained in one place. What is the point of moving around, going from village to village or country to country -- for what?

The mystic's experience is expressed in the ancient saying that "The well remains in its own place; it is the thirsty who should go to the well, the well cannot go to the thirsty."

Buddha, Mahavira, Bodhidharma, Shankara, Nagarjuna, Mohammed, Jesus, J. Krishnamurti, they were all traveling, going continuously....

Mohammed has countered the proverb about the well and the thirsty, and countered it in such a beautiful way. He says, "If the mountain cannot come to Mohammed, then Mohammed will go to the mountain."
These are masters....

Not that they are against the mystics; basically they agree that it is difficult, almost impossible to communicate, to say anything about the truth, about self-realization. It is beyond words, beyond language; they agree on that point.

But still the masters say that some indirect ways can be always tried, and there is no harm.

There is no direct way of translating the inner experience into the outer languages, but ways can be found, devices can be created in which something may be said, may not be said, but may be *heard*.

The emphasis is not that the truth can be said. On that, the mystics and the masters agree: it cannot be said.

But the masters disagree with the mystics on one point: that it may not be said but it can be *heard* -- through the eyes of the master, through the presence of the master, through his love, through his compassion, through his silence, just being with him. Nothing is said, but somebody's heart may start dancing, a song may arise.

In the presence of the master, the disciple may become aware that the ordinary human life is not all there is; there is something more. Even to make them aware that there is something more -- greater peace, deeper silence, overflowing ecstasy -- perhaps they may start searching for it, perhaps they may become seekers. And what is the harm? If nobody listens, then too the effort is worth making.

The mystic and the master both have the same experience, but they have different views about its transfer -- and both seem to be right.

My own understanding is this: that the mystics are of a more ordinary variety. They come from the categories of human beings who are not articulate, who are not poets, who are not painters, who are not musicians, who are not dancers. They come from the common masses.

And the master is more articulate, more talented. If he cannot say, he will paint; if he cannot say, he will sculpt; if he cannot say, he will dance; if he cannot say, he will sing -- and singing, dancing, painting or any other creative art may become a vehicle for that which language is not capable of.

And there are people who are articulate with language too; they can speak in such a way that through the words they can send the wordless message to you. The words will be only the packages; the content will be the wordless. The words will be only the containers. But for that, a very articulate person is needed, who can use language in such a way that it becomes music, that it becomes poetry, that it becomes silence... that it becomes not only that which it says but also that which remains unsaid.

Language can become a vehicle -- now the emphasis will be on those who are listening. Much will depend on those who are listening.

So the basic function of the master is first, to create disciples who can understand the wordless through the words... who can sit in silence but can become filled with immense serenity. Just in the presence of the master, something can start opening up in them -- as if the sun has risen and the birds start singing; nobody informs the birds that it is sunrise. There are no alarm clocks for poor birds, but just the light... the darkness

is gone, the night is over, and there is a celebration all over nature. Flowers suddenly start opening, there is fragrance all over.

The mystic has achieved, is fulfilled, has completed his journey. But he is not a very talented genius.

The master is doing overtime. His work is finished, but his genius, his talents demand expression.

J. Krishnamurti said, "If I have to follow the doctor's advice and not speak and not travel then I cannot live more than four weeks." And within exactly four weeks he died. *His* work was complete; now he was living only for others. And if even that cannot be done then what is the point of being here unnecessarily? His boat had arrived long ago. He had been delaying his departure -- somebody may listen, somebody may hear, somebody may be touched. But if he cannot speak and cannot travel, then there is no reason at all for him to go on breathing. He is not an idiot.

Why did he say four weeks? -- because it is just the old momentum. For breathing and heartbeats to slow down and disappear, it takes nearabout three to four weeks. And the older the man, the longer time it takes. If he had been younger, it may have been just one week.

It is a very strange phenomenon -- it is because the younger person's heart runs fast, it can exhaust the momentum quickly. The older man is already slow; his heart has become accustomed to a slow pace so it will take three to four weeks.

To be a mystic is rare, but to be a master is very rare.

And to be a successful master... you will have to come to me!

BELOVED OSHO,
WHENEVER I AM IN A SILENT SPACE I HEAR A SOUND -- SOMETHING LIKE `AUM' OR HUMMING. I LOVE THIS RHYTHMIC, SWEET, UNENDING SOUND. IN CERTAIN ACTIVITIES TOO, WHEN I AM TOTAL AND SILENT, THIS LISTENING HAPPENS.
IS IT OKAY TO LISTEN AND ENJOY THIS SOUND, OR IS IT A PROJECTION OR DAYDREAMING?
PLEASE GUIDE ME.

First thing to remember: you should not repeat any sound as a mantra, as a chanting, because when you repeat you create -- then it is your mental projection.

If you are simply silent and you hear a certain humming, then it is the sound of existence.

That humming has been heard for centuries by meditators. That humming has been given a special name in the East, OM. It is not exactly OM but it is something similar.

It has to be remembered that in Sanskrit -- which is the oldest language in the world, the mother language of all civilized languages in existence -- they don't write OM in letters. They have made a special symbol for it just to create a distinction, to indicate that it is not something to do with language, it is beyond language, and it is not part of the Sanskrit alphabet.

The way it is written is only with a symbol, and that symbol can be used by any language. Sanskrit has no monopoly over it because it is not part of the alphabet of Sanskrit. It has been heard....

Jainas, Buddhists, Hindus -- they differ in their theology on every single point, but they all have heard the sound OM. There is no question of differing; it is not a hypothesis and it is not a theory propounded by somebody.

Anybody who becomes utterly silent... it is the silence itself singing, it is the song of silence.

Hence about OM Hindus, Jainas and Buddhists all agree. They begin their scriptures with "om," they end their scriptures with "om" because that is the universal sound.

This has created a problem -- and there are many problems of a similar type -- because all the mystics in this country and in the far East have heard the sound OM. The people who read the scriptures start thinking that, "If OM is the sound of the nature of existence itself, then if we repeat `om' we will be able to hear it soon." It is logical, but it is not realistic. If you repeat it, you will never hear the real thing; you will go on repeating, and you may start hearing your own repetition.

In Tibet, where the greatest work has been done on this "soundless sound," as they call it, they have made a special instrument. It is a certain kind of metal pot made with special proportions of different metals, and a small rod -- again made of different proportions of different metals. You put the rod against the rim of the pot, and you move it fast and it creates a certain humming. That is something closer to the existential sound than OM.

In every lamasery in Tibet you will hear that sound -- somebody, some lama is continuously making it.

When he leaves, then somebody else... twenty-four hours a day that sound is created, but that is a man-made sound. It is similar, but it is not the same.

Hindus in India have fallen into the same fallacy. They have made `om' their most significant mantra; just repeat it continuously inside so your whole being is filled with the sound of "om, om, om." You are deceiving yourself; this is *your* sound.

So if you are not creating it, then there is no need for any anxiety.

If the moment you become silent you hear it, then it is a tremendous blessing. It means you have gone very deep into the existential world of serenity.

But don't try to deceive existence. You can go on chanting "om" your whole life; it is meaningless, it has nothing to do with existence. With existence you have to be a listener, absolutely passive, relaxed, in a let-go. Don't impose yourself. You are the only barrier, your impositions are your only sins. Just remain utterly passive in a non-doing witnessing, listening to whatever is happening, allowing it to happen.

It is perfectly good, and of great significance. On the path, if you start hearing OM, you are accepted, you are welcomed. You need not seek anywhere, you have found the door.

Just relax more, and leave everything in the hands of existence... a total trust and a complete passivity. Your absence is the presence of godliness.
The moment you are not, the miracle has happened.

BELOVED OSHO,
THE OTHER NIGHT YOU POINTED OUT THAT JESUS, MARX AND FREUD WERE PERHAPS THE WORLD'S GREATEST BUSINESSMEN.
ON OCCASION I HAVE HEARD YOU CALL YOURSELF AN OLD JEW.
OSHO, WHAT IS YOUR BUSINESS?

Milarepa, I am a silent partner.

BELOVED OSHO,
SINCE SANNYAS IN 1981 PEOPLE HAVE CONTINUALLY BEEN SEEING JESUS CHRIST IN ME! WHAT HAVE I TO DO WITH THIS GUY?

Satsanga, it is dangerous. You cut off your beard! Otherwise, they will cut off your head!

Jesus! -- they see Jesus Christ in you? Then crucifixion is not far away. The first thing out of this hall you cut your beard, and if they recognize you even then, keep a small board hanging on your neck that says, "I am not Jesus Christ."

You have to make it clear; otherwise your life is in danger.

Beyond Enlightenment

Chapter #27
Chapter title: Whatsoever happens in silence is your friend

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BELOVED OSHO,
THIRTEEN YEARS AGO I LEFT THE WORLD, DEADLY WOUNDED, AND CAME TO YOU. YOU HEALED ME AND GAVE ME BACK EVEN MORE THAN LIFE.
THEN ONE YEAR AGO I WENT BACK TO THAT SAME WORLD I HAD ESCAPED FROM, FEELING LIKE A CHILD JUST OUT OF KINDERGARTEN, WHO BARELY KNOWS THE ABC. NATURALLY THERE WERE DARK MOMENTS. DURING THOSE MOMENTS AN INNER VOICE -- WAS IT YOUR VOICE, OSHO? -- KEPT HAMMERING AT ME, "DON'T GET LOST IN YOUR EMOTIONS -- WATCH!" FOR MONTHS THIS VOICE BECAME MY CONSTANT COMPANION UNTIL SUDDENLY A REALIZATION HAPPENED TO ME: THAT THE DARKNESS AND THE CONFLICT WERE CREATED BY MY OWN FEARS, DESIRES, JUDGEMENTS. THIS GLIMPSE WAS SURROUNDED BY A CALM, RELAXED FEELING OF FREEDOM AND ACCEPTANCE.
NOW, EXPERIENCING AGAIN THE OVERWHELMING BEAUTY OF SITTING AT YOUR FEET, I CAN SEE THAT NO MATTER HOW LONG I WATCH, THIS DESIRE TO BE IN YOUR PRESENCE WILL REMAIN WITH ME.
BELOVED OSHO, IS IT REALLY POSSIBLE NOT TO LONG FOR SOMETHING SO UNIQUE AND BEAUTIFUL?

Lalita, the spiritual path has many crossroads.
On each crossroad, one feels as if one has arrived. In a certain way it is true, too. It is a certain blessing which was never known before, a peace that is absolutely new, a silence undreamt of, and a love, the fragrance of which one has desired, longed for for lives and has never found. Naturally one feels the home has come.

This is one of the most difficult tasks for the master -- to push you on, to say to you, "This is only the beginning; there is much more waiting for you." And although it is inconceivable to you that there can be anything more than this, the trust, the love, the devotion towards the master helps you to move.

These moments come again and again. Each time it becomes in a way more difficult, in a way easier. It is difficult in the sense that each new realization, new achievement, new revelation is so vast, so absorbing, that everything you have known before simply fades away -- so it becomes more difficult to move on. But on the other hand, it becomes easier to move on because each time the master has said to you, "Move on" you have always gained more; it has never been a loss, it has always been a new door to a new mystery, a new sky beyond the old one.

So the trust also has increased. It is easier now to listen to the master and move on.

An ancient story... I have always loved it. An old woodcutter, poor, alone, had only one way to earn his everyday bread and that was by cutting wood and selling it. As he came into the forest, just near the entrance under a beautiful bodhi tree -- the same tree under which Gautam Buddha became enlightened; hence the name of the tree has become `bodhi tree'. *Bodhi* means enlightenment.

By the way, you will be surprised to know, scientists have found that the bodhi tree has a certain chemical which no other tree has, and that chemical is absolutely necessary for the growth of intelligence. Perhaps it is a very intelligent, sensitive tree. It may not have been just a coincidence....

The woodcutter would see this old man sitting silently, always there -- summer, winter, rain. He would touch his feet before entering the forest, and every time he would do that the old man would smile and say, "You are such an idiot."

The woodcutter would be shocked: "Why? -- I touch his feet, but rather than giving me a blessing, he simply smiles and says, `You are such an idiot.'"

One day he gathered courage and asked, "What do you mean?"

The old man said, "I mean that you have been cutting trees in this forest for your whole life, and if you go just a little deeper into it you will find a copper mine. Only an idiot could miss it! Your whole life you have been in this forest... you can collect the copper and that will be enough for seven days' comfortable living, no need to cut wood every day in your old age."

The man could not believe it because he knew the whole forest -- "He must be joking!" But perhaps he was right... and there was no harm in going a little further and being alert and watching to see whether there was some copper mine.

And he went in, and he found a copper mine. He said, "Now I know why he was continually saying,

`You are such an idiot, working every day in your old age.'"

Now he was going only once every week. But the old tradition continued: he would touch his feet, and the old man would smile and say, `You are such an idiot!'"

"But," he said, "now this is not right! Because I have *found* the copper mine."

The old man said, "You don't know. If you go a little further, you will find a silver mine."

He said, "My God, why didn't you tell me before?"

The old man said, "You didn't believe me even about the copper mine -- how could you have believed about the silver mine? Just go a little further."

This time there was suspicion but not so much; there was a certain trust arising. And he found the silver mine.

He came back and he said, "Now I have found silver enough that I will be coming only once in a month. I will miss you very much. I will miss your blessing very much. I have started loving to hear from you, `What an idiot you are.'"

But the old man said, "You are *still* an idiot, it makes no difference."

The woodcutter said, "Even though I have found the silver mine?"

He said, "Yes, even then. You are just an idiot and nothing more -- because if you go just a little deeper there is gold. So don't wait for a month, come tomorrow."

Now he thought he *must* be joking. If there is gold, why should he be sitting here under this tree in old rags, with no shelter from the rain, no shelter from the sun, depending on people who bring food to him... sometimes they bring it, sometimes they don't..." And if he knows where the gold is, I don't think... this time he is certainly joking! But there is no harm. He has always been right. Who knows? This old guy is a little mysterious."

He went further and found a big gold mine. He could not believe his own eyes -- this is the forest he has been working in for his whole life, and this is the forest where that old man is sitting....

He brought much gold, and he said, "I think you will not say anymore that I am an idiot."

He said, "I will continue. Come tomorrow because this is not the end; this is only the beginning."

He said, "What? Gold is just a beginning?"

He said, "Come tomorrow. Just a little deeper in the forest you will find diamonds -- but that too is not the end. But I will not tell you too much; otherwise you will not be able to sleep tonight. Just go home. Tomorrow morning, first you find the diamonds, and then come to me."

He really could not sleep the whole night. A poor woodcutter... he could not imagine that he was going to become the owner of all these mines -- gold and silver and copper, and now diamonds! And the old man was saying this was only the beginning. He thought and thought... what can be more than diamonds?

In the morning he went very early -- the old man was asleep. He touched his feet. The old man opened his eyes and said, "Have you come? I knew you would come, you couldn't sleep. First go and see the diamonds."

The woodcutter said, "Can you tell me what can be more?"

He said, "First find the diamonds -- step by step; otherwise, you will go crazy."

He found the diamonds and he came dancing to the old man. He said, "Now you cannot say that `I am an idiot. I have found the diamonds!"

But the old man said, "Still, you are an idiot."

He said, "Now I will not leave you unless you explain it to me."

The old man said, "You can see that I know all about these mines -- silver, gold, diamonds -- and I don't care about them. Because there is something more which is not in the forest but within you, just a little deeper -- not outside but inside. And because I have found that, I don't care about all these diamonds. Now it is up to you: you can stop your journey at the diamonds but remember, you will remain an idiot. And I am a proof -- because I know about all these mines and I have not bothered with them. This can make you understand that there is something more which is never found outside however far you go; it is found inside you."

The man dropped the diamonds. He said, "I am going to sit by your side. Unless you drop this idea that I am an idiot, I am not going to move from here!"

He was a simple, innocent woodcutter.

It is difficult for knowledgeable people to go in.

It was not difficult for the woodcutter. Soon he was entering into a deep silence -- a joy, a blissfulness, a benediction.

And the old man shook him and said, "This is the place. Now you need not go into the forest. And I withdraw my word `idiot` about you, you have become a wise man. You can open your eyes. You will see the same world but not in the same light; the same colors, but now they have become psychedelic; the same people, but they are no longer just skeletons covered with skin, they are luminous spiritual beings... the same cosmos, but for the first time it is an ocean of consciousness."

The woodcutter opened his eyes.

He said, "You are a strange fellow. Why did you wait so long? I have been coming here almost my whole life and I have seen you sitting under this tree. You could have said this any day."

The old man said, "I was waiting for the right moment... for the *ripe* moment, for the time when you would be able not only to hear but to understand it. The journey is short, but you should not stop at every achievement. Because every achievement is so fulfilling that your imagination cannot think there can be more than this."

Lalita, you are asking me what can be more beautiful than to be in the presence of the master. Why not dissolve in the presence? To be in the presence of the master, there is still separation. Why be *in* the presence? Why not become the presence itself? And only then you will know that to be in the presence was only the beginning of a journey that ends in *becoming* the presence.

I know you, and I know your heart. I have not told the story of the woodcutter without remembering the fact that you have such an innocent heart yourself.

Just don't stop anywhere.

It is possible... make it your realization. Become the light yourself, and then whatever is experienced is inexpressible.

In your dark moments, while you have been away for one year, you have heard the word `watch'. With your innocent mind, it is very simple for me to speak to you from any distance, a heart-to-heart communion. Those words were mine, and you have recognized them. Because there are things you need not bother about, you simply have to watch and they pass on -- anger, greed, jealousy. All the components of darkness have one quality in common: that if you can watch them they start dispersing. Watching is enough; you are not supposed to do anything with them.

In the life of one of the great mystics, Baal Shem, there is an incident. He used to go towards the river in the middle of the night just to be in absolute silence, alone, to enjoy the peace and the beauty of the night. Just on the bank of the river was a rich man's mansion, and a watchman was there who was puzzled about this man, Baal Shem. Every night, exactly as the tower bell was tolling twelve, Baal Shem would appear out of the darkness.

The poor watchman could not contain the temptation to inquire, "Why do you come here every night and sit next to the river in the darkness? What is the purpose of it?"

Rather than answering him, Baal Shem asked, "What is your work?"

He said, "I am a watchman."

Baal Shem said, "Exactly -- that is *my* work. I am a watchman."

The watchman said, "That is strange. If you are a watchman, then what are you doing here? You should be watching the house where you are the watchman."

Baal Shem said, "There is something to be explained to you: You watch somebody else's house; I watch my own house. *This* is my house. Wherever I go, I go with my house -- but I am continuously the watchman."

I love the story.

Be continuously a watchman of all dark moments. They will pass away. In fact, that is the definition: anything you watch, if it disappears by watching that means it was something wrong. If by watching it becomes more clear, closer, that means it was something to be absorbed.

There is no other definition of good and bad.

It is watching that decides -- the only criterion. What is sin and what is virtue? That which disappears is sin, and that which comes closer, becomes clearer, wants to become part of you, is virtue.

Watching is certainly the golden key of spiritual life.

BELOVED OSHO,

THE OTHER DAY YOU TALKED SO BEAUTIFULLY ABOUT THE SADNESS WHICH FOLLOWS THE FIRST EXPERIENCE OF OUR INNERMOST SILENCE.

IS IT NECESSARILY SO, THAT WHEN I FIRST EXPERIENCE THIS SILENCE, I ALSO FEEL WITH MY WHOLE BEING THAT I AM ABSOLUTELY ALONE ON MY JOURNEY?

Aloneness is also one of the fundamental experiences as you enter silence.

In silence there is nobody else, you are simply alone.

The deeper your silence will be, thoughts will be gone, emotions will be gone, sentiments will be gone -- just pure being, a flame of light, burning alone.

One can get scared because we are so much accustomed to living with people -- in the crowd, in the marketplace, in all kinds of relationships.

You may not be aware that in all these relationships -- with friends, with your husbands, with your wives, with your children, with your parents -- you are basically trying to avoid the experience of aloneness. These are strategies so that you are always with somebody.

It is a well-known fact, psychologically established, that if a person is left alone in isolation, after seven days he starts talking... a little like whispering. For seven days he keeps talking inside, keeps himself engaged in the mind, but then it becomes too much -- things start coming out of his mind through his mouth and he starts whispering.

After fourteen days you can hear him clearly, what he is saying. After twenty-one days he does not bother about anybody, he has gone insane; now he is talking to walls, to pillars, "Hello friend, how are you?" -- to a pillar, hugging a pillar! And this is true not about somebody special, it is true about everybody. He is trying to find some relationship. If he cannot find it in reality, he will create a hallucination.

You will see: just stand by the side of the road and watch people going from the office to the house, and you will be surprised. They are alone -- although there is a crowd all around -- but they are talking to themselves. They are making gestures, they are telling somebody something... because the crowd around them is not related to them. They are alone in the crowd, so they are trying to create their own illusion. Maybe they are talking to their wife, to their boss -- there are many things which cannot be said but right now they can say them. In front of the wife they cannot say it, but in this crowd, where everybody is engaged in his own thing, everybody is doing his own thing, they can say things to the wife. Nobody is listening, and at least one thing is certain -- the wife is not there! But they need the wife, they need someone to talk to.

And after thirty days of isolation, a dramatic change happens: it is not only one-sided; it is not only that they are talking to the pillar, the pillar also starts talking to them! They do both things: first, "Hello, how are you?" and then, "I am good. I am fine, doing well." They answer from the side of the pillar too -- in a different voice. Now they have created a world of their own, they are no longer alone. No madman is alone.

Either you are mad or not. If you don't know aloneness, there is something of madness in you.

Only pure aloneness gives you a clean sanity. You don't need the other; the dependence on the other is no more there, you are enough unto yourself. Language is meaningless because language is a medium to relate with the other. The moment you are no longer dependent on the other, language is meaningless, words are meaningless.

In your silence -- when there are no words, no language, nobody else is present -- you are getting in tune with existence. This serenity, this silence, this aloneness will bring you immense rewards.

It will allow you to grow to your full potential. For the first time you will be an individual, for the first time you will have the touch and the taste of freedom, and for the first time the immensity, the unboundedness of existence will be yours with all its blissfulness.

So whatever happens in silence -- either sadness or aloneness -- remember, in silence nothing wrong can ever happen. Whatever happens is going to enhance the beauty of it, deepen the charm of it; anything that happens will bring more and more flowers, more and more fragrance to it.

Rejoice! Whatever happens in silence is your friend, it is really your bosom friend. It is going to take you to the ultimate peak of ecstasies.

BELOVED OSHO,
I DON'T REALLY HAVE A QUESTION TO ASK YOU -- EVERYTHING IS VERY GOOD. ONLY ONE THING IS CONFUSING ME A LITTLE. YOU HAVE OFTEN SPOKEN ABOUT THE "CHOSEN FEW." PLEASE, WHO IS DOING THE CHOOSING?

It is a very difficult question.

In the beginning, God used to do it! But there are many hypotheses about what happened to God: some say he died a natural death, some say he committed suicide, some say he got into an accident. Some say he was murdered by man -- because without murdering him, man could not really be free.

I will not go into what happened to God.

One thing is certain: he is missing.

In the beginning, he had chosen the Jews to be the chosen few -- "God's own people." But since then, he has had no opportunity. Although Jews have been praying continuously in every synagogue all over the world, "Now it is time for you to choose somebody else; we have suffered enough!"

And it is true. If God had not chosen them they would have lived just like everybody else. But because he chose them, he made everybody else their enemies -- great jealousy and competition.

I remember that once, India's first prime minister, Pandit Jawaharlal Nehru was asked, "Who are you going to choose as your successor?"

He said, "I am not going to choose anyone, because whoever I choose would have to face immense difficulties. Everybody else who is ambitious and wants to become the prime minister would all be together against one single person, and there would be no possibility for that person I have chosen to succeed me. So I will keep my mouth shut."

And you are asking who is choosing here?

Here, it is a very different process. Here, the moment you become a sannyasin you have chosen yourself.

Every sannyasin belongs to the chosen few, and nobody is doing the choosing -- it is you who are doing it; hence there is a freedom. If you feel difficulties, you can drop out of it. Nobody prevents you from becoming a sannyasin, nobody prevents you from dropping sannyas. Your freedom is intact.

So remember: here, nobody is choosing. Everybody is choosing by becoming a sannyasin. So no need to kill me; I have learned from the lesson of God -- I will never choose anybody, because it is dangerous! And to choose anybody is to put him in difficulty.

Now Jews have suffered so much in four thousand years for the single reason that they were the chosen few. All over the earth, nobody else has suffered so much. It gave them a superiority complex, a feeling that they are holier than thou -- and naturally nobody likes people who think themselves holier than thou.

So in every country, in every place, they have been put down and given evidence that they are not holier or higher.

Just in Germany alone Adolf Hitler killed six million Jews. The responsibility lies with God, because the reason these Jews were coming into conflict with Adolf Hitler was that he was saying that the nordic Germans were the highest race. Jews have to be completely eradicated from the earth because as long as the Jews remain, you cannot proclaim that nordic Germans are the highest. Jews are an old race, with a four-thousand-year history, and they have proved in every way that they are more intelligent. No Jew is a beggar; they are all rich, they know how to produce wealth. They are all cultured and well educated. Forty percent of Nobel prizes go to Jews, and the other sixty percent to the rest of the world -- it is simply unimaginable.

It was difficult for Adolf Hitler in the presence of Jews, because they had all the intelligence, all the riches, everything that proved that they were somehow more intelligent than others.

To make the nordic Germans a superior race, Jews had to be completely eradicated from the earth.

The fault lies with God; he should not have chosen the poor Jews. And even if he had chosen them, he should have whispered in the ear of Moses and told him, "Please don't tell anybody. Just keep it in your mind that you are the chosen few -- but it should not leak out, it is a secret."

But there is no joy if it is a secret. The joy is when you proclaim it.

Here I am not proclaiming anybody as chosen, but I am giving you an opportunity. If you want to be chosen, there will be difficulties. My sannyasins everywhere are going through all the difficulties.

One has to pay for everything. You want to be the chosen few for free? -- it is not possible. You will have to pay for it.

BELOVED OSHO,

OFTEN, IN THE PAST, YOU HAVE SPOKEN ON DOUBT AND THE VALUE OF DOUBTING EVERYTHING.

ON THE LEVEL WHERE YOU ARE MY MASTER AND I, THROUGH YOUR GRACE, HAVE BECOME YOUR DISCIPLE, THERE HAS NEVER BEEN ANY DOUBT. FORGETFULNESS ON MY PART, YES; UNAWARENESS ON MY PART, YES -- BUT NEVER THE TORMENT OF DOUBT.
BELOVED MASTER, COULD YOU SPEAK ON DOUBT IN THE RELATIONSHIP OF THE DISCIPLE WITH THE MASTER?

There is no possibility.
A disciple becomes a disciple only when he drops all doubts. So in the very nature of things, a disciple cannot doubt.
If he doubts, he is not a disciple.

As a student he can doubt as much as he wants. When all his doubts are finished and a trust beyond doubt has arisen, he enters into the world of disciplehood; now there is no possibility of doubt arising. If it arises, the disciple immediately falls back into the category of student.

So as far as the master and discipleship is concerned, doubt is an impossibility.

BELOVED OSHO,
WHY DO YOU ALWAYS LOOK IN YOUR HAND BEFORE YOU START ANSWERING THE FIRST QUESTION? DO I SEE IT WRONGLY, OR DO YOU FIND THE ANSWER THERE?

My hands are empty.
I don't have any answer.
You have questions; I don't answer you, I simply destroy your questions. And before destroying your questions I have to look at my hand because it is not only with my language that I destroy your questions, it is also with my hands.
So I have to prepare them, to ask "Are you ready?"
When they say, "Yes, master, go ahead" I start!

Without my hands, I cannot answer you. They do almost most of the work. My words keep you engaged, and they go on doing the real work.

So you are not seeing wrongly; you are seeing absolutely right.

I look at them -- not for answers, but just to see whether they are ready or not.

BELOVED OSHO,
IT IS FOR THE FIRST TIME I HAVE BEEN SO CLOSE TO YOU. WHEN I AM SITTING HERE WITH YOU I FEEL MY HEART IN TUNE WITH YOUR HEART, I FEEL A DEEP LOVE FOR YOU. BUT I ALSO FEEL MY OUTER SERIOUSNESS.
WHY IS LAUGHTER SO DIFFICULT FOR ME?

Laughter is one of the things most repressed by society all over the world, in all the ages.

Society wants you to be serious. Parents want their children to be serious, teachers want their students to be serious, the bosses want their servants to be serious, the commanders want their armies to be serious. Seriousness is required of everybody.
Laughter is dangerous and rebellious.

When the teacher is teaching you and you start laughing, it will be taken as an insult. Your parents are saying something to you and you start laughing -- it will be taken as an insult.
Seriousness is thought to be honor, respect.

Naturally laughter has been repressed so much that even though life all around is hilarious, nobody is laughing. If your laughter is freed from its chains, from its bondage, you will be surprised -- on each step there is something hilarious happening.
Life is not serious.
Only graveyards are serious, death is serious.

Life is love, life is laughter, life is dance, song.

But we will have to give life a new orientation. The past has crippled life very badly, it has made you almost laughter blind, just like there are people who are colorblind.

There are ten percent of people who are colorblind -- it is a big percentage, but they are not aware that they are colorblind.

George Bernard Shaw was colorblind, and he came to know it when he was sixty years old. On his birthday somebody sent a present, a beautiful suit, a coat, but the person forgot to send a tie. So Bernard Shaw went with his secretary to find a matching tie. He liked the suit very much. He looked at ties and he chose one, and the secretary was surprised; she could not believe it -- because the suit was yellow and the tie was green. She said, "What are you doing? This will look very strange."

He said, "Why will it look strange? It is the same color."

The manager, the salesman... they all gathered, and they tried in many ways to find out.... He could not distinguish between yellow and green; they both appeared the same to him. He was colorblind.
But for sixty years he was not aware of it.

And there are ten percent of people in the world who are colorblind. Some color they are missing, or maybe they are mixing it up with some other color.

The constant repression of laughter has made you laughter blind.

Situations are happening everywhere, but you cannot see that there is any reason to laugh. If your laughter is freed from its bondage, the whole world will be full of laughter. It needs to be full of laughter; it will change almost everything in human life.

You will not be as miserable as you are. In fact, you are not as miserable as you look -- it is misery plus seriousness that makes you look so miserable. Just misery plus laughter, and you will not look so miserable!

In one apartment house... And modern apartments have such thin walls that whether you want to or not, you have to hear what is going on on the other side of the wall. In a way, it is very human.

The whole apartment house was puzzled about one thing.... Every couple was fighting, throwing pillows, throwing things, breaking cups and saucers, shouting at each other, husbands beating wives, wives screaming -- and they don't need any loudspeaker systems or anything, and the whole apartment house enjoyed.

The only problem was with one sardarji. From his flat they never heard any fight; on the contrary, they always heard laughter. The whole crowd was puzzled: "What is the matter? These people never fight. There is always laughter -- and both are laughing so loudly that the whole building can hear it!"

One day they decided that it had to be looked into: "We are missing so much, and they are enjoying so much. What is their secret?"

So they caught hold of the sardarji as he was coming from the market, carrying vegetables and other things. They all caught hold of him and they said, "First you have to tell us that what the secret is -- why do you laugh when everybody fights?"

The sardar said, "Don't force me, because the secret is very embarrassing."

They said, "Embarrassing? But we thought you are doing great. We always hear laughter -- either you laugh or your wife laughs... no fight."

The sardar said, "What happens is, she throws things at me. If she misses, then I laugh; if she hits me then she laughs. The same things are going on, but it is just that we have made a different arrangement -- what is the point? So I have learned how to dodge her, and she is learning how to...."

After twenty years the same sardar wanted to divorce his wife. The magistrate had heard about them, that this was the only couple in the whole city who had never been known to fight. They simply laugh -- the whole city knows them as the laughing couple.

The magistrate said, "What has gone wrong? You are so famous."

The sardar said, "Forget all about that -- just give us permission to divorce."

But the magistrate said, "I have to know the reason."

He said, "The reason is very clear -- she hits me. And it is too much; I have been getting those hits for years."

The magistrate asked, "How long have you been married?"
He said, "Almost thirty years."

The magistrate said, "If you have been able to cope with the woman for thirty years, then just ten, twenty years more...."

He said, "That is not the point. At first I used to dodge, but now she has become such a good... there is no way that I can dodge! So only she laughs, I have not laughed for ten years. This is unbearable. In the beginning it was perfect; it was almost fifty-fifty, there was no problem. I was laughing, she was also laughing. But now a hundred percent of the time she laughs, and a hundred percent I am just standing there,

looking like a fool. No, I cannot tolerate it any more."

Just look around at life and try to see the humorous side of things.

Every event that is happening has its own humorous side, you just need a sense of humor.

No religion has accepted the sense of humor as a quality.

I want a sense of humor to be a fundamental quality of a good man, of a moral man, of a religious man. And it does not need much looking; you just try to see it, and everywhere....

Once I was traveling in a bus when I was a student. The bus conductor was in trouble because there were thirty-one passengers and he had money only for thirty tickets. So he was asking, "Who is the fellow who has not given his money?"

Nobody would speak.

He said, "This is strange; now how am I going to find out?"

I said to him, "Do one thing: tell the driver to stop the bus, and tell the people that unless the person who has not given the money confesses, the bus will not move."

He said, "That's right."

The bus was stopped. Everybody looked at each other, now what to do? Nobody knew who the person was....

Finally one man stood up and said, "Forgive me, I am the person who has not given the money. Here it is."

The bus conductor asked, "What is your name?"

He said, "My name is Achchelal." *Achchelal* means "a good man."

And I was surprised that out of thirty people, nobody laughed! When he said "Achchelal" I could not believe it -- a "good man" doing such a thing... and nobody seemed to see the humor in it.

Seriousness has become almost part of our bones and blood. You will have to make some effort to get rid of seriousness, and you will have to be on the lookout -- wherever you can find something humorous happening, don't miss the opportunity.

Everywhere there are people who are slipping on banana peels -- just nobody is looking at them. In fact, it is thought to be ungentlemanly. It is not, because only bananas slip on banana peels.

Laughter needs a great learning, and laughter is a great medicine. It can cure many of your tensions, anxieties, worries; the whole energy can flow into laughter. And there is no need that there should be some occasion, some cause.

In my meditation camps I used to have a laughing meditation: for no reason, people would sit and just start laughing. At first they would feel a little awkward that there was no reason -- but when everybody is doing it... they would also start. Soon, everybody was in such a great laughter, people were rolling on the ground. They were laughing at the very fact that so many people were laughing for no reason at all; there was nothing, not even a joke had been told. And it went on like waves.

So there is no harm... even just sitting in your room, close the doors and have one hour of simple laughter. Laugh at yourself.

But learn to laugh.

Seriousness is a sin, and it is a disease.

Laughter has tremendous beauty, a lightness. It will bring lightness to you, and it will give you wings to fly.

And life is so full of opportunities. You just need the sensitivity. And create chances for other people to laugh. Laughter should be one of the most valued, cherished qualities of human beings -- because only man can laugh, no animals are capable of it.

Because it is human, it must be of the highest order. To repress it is to destroy a human quality.

Beyond Enlightenment

Chapter #28

Chapter title: Unless the whole existence...

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BELOVED OSHO,
YOU HAVE RECENTLY SAID THAT MOST OF HUMANITY IS VEGETATING, NOT LIVING. PLEASE EXPLAIN TO US THE ART OF LIVING SO THAT DEATH MAY BECOME ALSO A CELEBRATION.

Suraj Prakash, man is born to achieve life, but it all depends on him.

He can miss it. He can go on breathing, he can go on eating, he can go on growing old, he can go on moving towards the grave -- but this is not life. This is gradual death from the cradle to the grave, a seventy-year-long gradual death.

And because millions of people around you are dying in this gradual, slow death, you also start imitating them. Children learn everything from those who are around them, and we are surrounded by the dead.

So first we have to understand what I mean by `life'.
It must not be simply growing old.
It must be growing up.
And these are two different things.

Growing old, any animal is capable of. Growing up is the prerogative of human beings.
Only a few claim the right.

Growing up means moving every moment deeper into the principle of life; it means going farther away from death -- not towards death. The deeper you go into life, the more you understand the immortality within you. You are going away from death; a moment comes when you can see that death is nothing but changing clothes, or changing houses, changing forms -- nothing dies, nothing *can* die.
Death is the greatest illusion there is.

For growing up, just watch a tree. As the tree grows up, its roots are growing down, deeper. There is a balance: the higher the tree goes, the deeper the roots will go. You cannot have a tree one hundred and fifty feet high with small roots; they could not support such a huge tree.

In life, growing up means growing deep within yourself -- that's where your roots are.

To me, the first principle of life is meditation. Everything else comes second. And childhood is the best time. As you grow older, it means you are coming closer to death, and it becomes more and more difficult to go into meditation.

Meditation means going into your immortality, going into your eternity, going into your godliness.

And the child is the most qualified person because he is still unburdened by knowledge, unburdened by religion, unburdened by education, unburdened by all kinds of rubbish. He is innocent.

But unfortunately his innocence is being condemned as ignorance. Ignorance and innocence have a similarity, but they are not the same. Ignorance is also a state of not knowing, just as innocence is. But there is a great difference too, which has been overlooked by the whole of humanity up to now. Innocence is not knowledgeable -- but it is not desirous of being knowledgeable either. It is utterly content, fulfilled.

A small child has no ambitions, he has no desires. He is so absorbed in the moment -- a bird on the wing catches his eye so totally; just a butterfly, its beautiful colors, and he is enchanted; the rainbow in the sky... and he cannot conceive that there can be anything more significant, richer than this rainbow. And the night full of stars, stars beyond stars....
Innocence is rich, it is full, it is pure.

Ignorance is poor, it is a beggar -- it wants this, it wants that, it wants to be knowledgeable, it wants to be respectable, it wants to be wealthy, it wants to be powerful.
Ignorance moves on the path of desire.

Innocence is a state of desirelessness.

But because they both are without knowledge, we have remained confused about their natures. We have taken it for granted that they are both the same.

The first step in the art of living will be to create a demarcation line between ignorance and innocence. Innocence has to be supported, protected -- because the child has brought with him the greatest treasure, the treasure that sages find after arduous effort. Sages have said that they become children again, that they are reborn.

In India the real brahmin, the real knower, has called himself *dwij*, twice born. Why twice born? What happened to the first birth? What is the need of the second birth? And what is he going to gain in the second birth? In the second birth he is going to gain what was available in the first birth but the society, the parents, the people surrounding him crushed it, destroyed it.

Every child is being stuffed with knowledge. His simplicity has to be somehow removed, because simplicity is not going to help him in this competitive world. His simplicity will look to the world as if he is a simpleton; his innocence will be exploited in every possible way. Afraid of the society, afraid of the world we have created ourselves, we try to make every child be clever, cunning, knowledgeable -- to be in the category of the powerful, not in the category of the oppressed and the powerless.

And once the child starts growing in the wrong direction, he goes on moving that way -- his whole life moves in that direction.

Whenever you understand that you have missed life, the first principle to be brought back is innocence. Drop your knowledge, forget your scriptures, forget your religions, your theologies, your philosophies. Be born again, become innocent -- and it is in your hands. Clean your mind of all that is not known by you, of all that is borrowed, all that has come from tradition, convention, all that has been given to you by others -- parents, teachers, universities. Just get rid of it.

Once again be simple, once again be a child.

And this miracle is possible by meditation.

Meditation is simply a strange surgical method which cuts you away from all that is not yours and saves only that which is your authentic being. It burns everything else and leaves you standing naked, alone under the sun, in the wind. It is as if you are the first man who has descended onto earth -- who knows nothing, who has to discover everything, who has to be a seeker, who has to go on a pilgrimage.

The second principle is the pilgrimage.

Life must be a seeking -- not a desire, but a search; not an ambition to become this, to become that, a president of a country or a prime minister of a country, but a search to find out "Who am I?"

It is very strange that people who don't know who they are, are trying to become somebody. They don't even know who they are right now! They are unacquainted with their being -- but they have a goal of becoming.

Becoming is the disease of the soul.

Being is you.

And to discover your being is the beginning of life. Then each moment is a new discovery, each moment brings a new joy; a new mystery opens its doors, a new love starts growing in you, a new compassion that you have never felt before, a new sensitivity about beauty, about goodness.

You become so sensitive that even the smallest blade of grass takes on an immense importance for you. Your sensitivity makes it clear to you that this small blade of grass is as important to existence as the biggest star; without this blade of grass, existence would be less than it is. And this small blade of grass is unique, it is irreplaceable, it has its own individuality.

And this sensitivity will create new friendships for you -- friendships with trees, with birds, with animals, with mountains, with rivers, with oceans, with stars. Life becomes richer as love grows, as friendliness grows.

In the life of St. Francis, there is a beautiful incident. He is dying, and he has always traveled on a donkey from place to place sharing his experiences. All his disciples are gathered to listen to his last words.

The last words of a man are always the most significant that he has ever uttered because they contain the whole experience of his life.

But what the disciples heard, they could not believe....

St. Francis did not address the disciples; he addressed the donkey. He said, "Brother, I am immensely indebted to you. You have been carrying me from one place to another place with never a complaint, never grumbling. Before I leave this world, all that I want is forgiveness from you; I have not been humane to

you."

These were the last words of St. Francis. A tremendous sensitivity to say to the donkey, "Brother donkey" and ask to be forgiven.

As you become more sensitive, life becomes bigger. It is not a small pond, it becomes oceanic. It is not confined to you and your wife and your children -- it is not confined at all. This whole existence becomes your family, and unless the whole existence is your family you have not known what life is -- because no man is an island, we are all connected.

We are a vast continent, joined in millions of ways.

And if our hearts are not full of love for the whole, in the same proportion our life is cut short.

Meditation will bring you sensitivity, a great sense of belonging to the world. It is our world -- the stars are ours, and we are not foreigners here. We belong intrinsically to existence. We are part of it, we are *heart* of it.

Secondly, meditation will bring you a great silence -- because all rubbish knowledge is gone. Thoughts that are part of the knowledge are gone too... an immense silence, and you are surprised:
This silence is the only music there is.

All music is an effort to bring this silence somehow into manifestation.

The seers of the ancient East have been very emphatic about the point that all the great arts -- music, poetry, dance, painting, sculpture -- are all born out of meditation. They are an effort to in some way bring the unknowable into the world of the known for those who are not ready for the pilgrimage -- just gifts for those who are not ready to go on the pilgrimage. Perhaps a song may trigger a desire to go in search of the source, perhaps a statue.

The next time you enter a temple of Gautam Buddha or Mahavira just sit silently, watch the statue. Because the statue has been made in such a way, in such proportions that if you watch it you will fall silent. It is a statue of meditation; it is not concerned with Gautam Buddha or Mahavira.

That's why all those statues look alike -- Mahavira, Gautam Buddha, Neminatha, Adinatha.... Twenty-four *tirthankaras* of Jainas... in the same temple you will find twenty-four statues all alike, exactly alike.

In my childhood I used to ask my father, "Can you explain to me how it is possible that twenty-four persons are exactly alike? -- the same size, the same nose, the same face, the same body...."

And he used to say, "I don't know. I am always puzzled myself that there is not a bit of difference. And it is almost unheard of -- there are not even two persons in the whole world who are alike, what to say about twenty-four?"

But as my meditation blossomed I found the answer -- not from anybody else, I found the answer: that these statues have nothing to do with the people. These statues have something to do with what was happening inside those twenty-four people, and that was exactly the same.

And we have not bothered about the outside; we have insisted that only the inner should be paid attention to. The outer is unimportant. Somebody is young, somebody is old, somebody is black, somebody is white, somebody is man, somebody is woman -- it does not matter; what matters is that inside there is an ocean of silence. In that oceanic state, the body takes a certain posture.

You have observed it yourself, but you have not been alert. When you are angry, have you observed? -- your body takes a certain posture. In anger you cannot keep your hands open; in anger -- the fist. In anger you cannot smile -- or can you?

With a certain emotion, the body has to follow a certain posture.
Just small things are deeply related inside.

So those statues are made in such a way that if you simply sit silently and watch, and then close your eyes, a negative shadow image enters into your body and you start feeling something you have not felt before.

Those statues and temples were not built for worshipping; they were built for experiencing. They are scientific laboratories. They have nothing to do with religion. A certain secret science has been used for centuries so the coming generations could come in contact with the experiences of the older generations -- not through books, not through words, but through something which goes deeper -- through silence, through meditation, through peace.

As your silence grows; your friendliness, your love grows; your life becomes a moment-to-moment dance, a joy, a celebration.

Do you hear the firecrackers outside? Have you ever thought about why, all over the world, in every

culture, in every society, there are a few days in the year for celebration? These few days for celebration are just a compensation -- because these societies have taken away all celebration of your life, and if nothing is given to you in compensation your life can become a danger to the culture.

Every culture has to give some compensation to you so that you don't feel completely lost in misery, in sadness. But these compensations are false.

These firecrackers outside and these lights outside cannot make you rejoice. They are only for children; for you they are just a nuisance. But in your inner world there can be a continuity of lights, songs, joys.

Always remember that society compensates you when it feels that the repressed may explode into a dangerous situation if it is not compensated. The society finds some way of allowing you to let out the repressed. But this is not true celebration, and it cannot be true.

True celebration should come from your life, *in* your life.

And true celebration cannot be according to the calendar, that on the first of November you will celebrate. Strange, the whole year you are miserable and on the first of November suddenly you come out of misery, dancing. Either the misery was false or the first of November is false; both cannot be true. And once the first of November is gone, you are back in your dark hole, everybody in his misery, everybody in his anxiety.

Life should be a continuous celebration, a festival of lights the whole year round. Only then you can grow up, you can blossom.

Transform small things into celebration.

For example, in Japan they have the tea ceremony. In every Zen monastery and in every person's house who can afford it, they have a small temple for drinking tea. Now, tea is no longer an ordinary, profane thing; they have transformed it into a celebration. The temple for drinking tea is made in a certain way -- in a beautiful garden, with a beautiful pond; swans in the pond, flowers all around... guests come and they have to leave their shoes outside. It is a temple.

And as you enter the temple, you cannot speak; you have to leave your thinking and thoughts and speech outside with your shoes. You sit down in a meditative posture. And the host, the lady who prepares tea for you -- her movements are so graceful, as if she is dancing, moving around preparing tea, putting cups and saucers before you as if you are gods. With such respect... she will bow down, and you will receive it with the same respect.

The tea is prepared in a special samovar which makes beautiful sounds, a music of its own. And it is part of the tea ceremony that everybody should listen first to the music of the tea. So everybody is silent, listening... birds chirping outside in the garden, and the samovar... the tea is creating its own song. A peace surrounds....

When the tea is ready and it is poured into everybody's cup, you are not just to drink it the way people are doing everywhere. First you will smell the aroma of the tea. You will sip the tea as if it has come from the beyond, you will take time -- there is no hurry.

Somebody may start playing on the flute or on the sitar.

An ordinary thing -- just tea -- and they have made it a beautiful religious festival, and everybody comes out of it nourished, fresh, feeling younger, feeling juicier.

And what can be done with tea can be done with everything -- with your clothes, with your food.

People are living almost in sleep; otherwise, every fabric, every cloth has its own beauty, its own feel. If you are sensitive, then the clothing is not just to cover your body; then it is something expressing your individuality, something expressing your taste, your culture, your being.

Everything that you do should be expressive of you; it should have your signature on it. Then life becomes a continuous celebration.

Even if you fall sick and you are lying in bed, you will make those moments of lying in bed moments of beauty and joy, moments of relaxation and rest, moments of meditation, moments of listening to music or to poetry. There is no need to be sad that you are sick. You should be happy that everybody is in the office and you are in your bed like a king, relaxing -- somebody is preparing tea for you, the samovar is singing a song, a friend has offered to come and play flute for you.... These things are more important than any medicine. When you are sick, call a doctor. But more important, call those who love you because there is no medicine more important than love. Call those who can create beauty, music, poetry around you because there is nothing that heals like a mood of celebration.

Medicine is the lowest kind of treatment.

But it seems we have forgotten everything, so we have to depend on medicine and be grumpy and sad --

as if you are missing some great joy that you were having in the office! In the office you were miserable -- just one day off, and you cling to misery too; you won't let it go.

Make everything creative, make the best out of the worst -- that's what I call `the art'. And if a man has lived his whole life making every moment and every phase of it a beauty, a love, a joy, naturally his death is going to be the ultimate peak of his whole life's endeavor. The last touches... his death is not going to be ugly as it ordinarily happens every day to everyone.

If death is ugly, that means your whole life has been a wastage.

Death should be a peaceful acceptance, a loving entry into the unknown, a joyful goodbye to old friends, to the old world. There should not be any tragedy in it.

One Zen master, Lin Chi, was dying. Thousands of his disciples had gathered to listen to the last sermon, but Lin Chi was simply lying down -- joyous, smiling, but not saying a single word.

Seeing that he was going to die and he was not saying a single word, somebody reminded Lin Chi -- an old friend, a master in his own right.... He was not a disciple of Lin Chi. That's why he could say to him, "Lin Chi, have you forgotten that you have to say your last words? I have always said your memory isn't right. You are dying... have you forgotten?"

Lin Chi said, "Just listen." And on the roof two squirrels were running, screeching. And he said, "How beautiful" and he died.

For a moment, when he said "Just listen," there was absolute silence. Everybody thought he is going to say something great, but only two squirrels fighting, screeching, running on the roof.... And he smiled and he died.

But he has given his last message: don't make things small and big, trivial and important. Everything is important. At this moment, Lin Chi's death is as important as the two squirrels running on the roof, there is no difference. In existence it is all the same. That was his whole philosophy, his whole life's teaching -- that there is nothing which is great and there is nothing which is small; it all depends on you, what you make out of it.

Start with meditation, and things will go on growing in you -- silence, serenity, blissfulness, sensitivity. And whatever comes out of meditation, try to bring it out in life. Share it, because everything shared grows fast. And when you have reached the point of death, you will know there is no death. You can say goodbye, there is no need for any tears of sadness -- maybe tears of joy, but not of sadness.

But you have to begin from being innocent.

So first, throw out all crap that you are carrying. And everybody is carrying so much crap -- and one wonders, for what? Just because people have been telling you that these are great ideas, principles...

You have not been intelligent with yourself. Be intelligent with yourself.

Life is very simple; it is a joyful dance. And the whole earth can be full of joy and dance, but there are people who are seriously vested in their interest that nobody should enjoy life, that nobody should smile, that nobody should laugh, that life is a sin, that it is a punishment. How can you enjoy when the climate is such that you have been told continuously that it is a punishment? -- that you are suffering because you have done wrong things and it is a kind of jail where you have been thrown to suffer?

I say to you life is not a jail, it is not a punishment. It is a reward, and it is given only to those who have earned it, who deserve it. Now it is your right to enjoy; it will be a sin if you DON'T enjoy.

It will be against existence if you don't beautify it, if you leave it just as you have found it. No, leave it a little happier, a little more beautiful, a little more fragrant.

BELOVED OSHO,
AS A DISCIPLE OF YOUR MYSTERY SCHOOL, I WANT TO ASK YOU THE FOLLOWING QUESTION:
WHEN I HEARD YOU SAY THAT YOU WERE BEYOND ENLIGHTENMENT NOW, IT FELT LIKE A RELAXATION IN MY HEART. THAT VERY MOMENT A PICTURE AROSE IN ME SHOWING ME THAT YOU ARE EVEN CLOSER TO US NOW, AND IT FEELS TO ME AS IF I CAN SOMEHOW UNDERSTAND "BEYOND ENLIGHTENMENT" BETTER THAN ENLIGHTENMENT ITSELF.
CAN YOU PLEASE SAY SOMETHING ABOUT THIS?

Adima, it raises a few fundamental questions.

First, if you cannot understand enlightenment, how can you understand that which is beyond it?

You are MISunderstanding.

Your misunderstanding is that perhaps beyond enlightenment means below enlightenment.

And you are feeling happy, but I cannot feel happy with your happiness. I feel sorry for it. You are feeling happy that I have come close to you. You should feel happy when you come close to me.

Just think: if I say that I have dropped even "beyond enlightenment," that it was all fiction -- enlightenment, beyond enlightenment... I am just one of you who had a few imaginative, fictitious ideas -- you will feel even happier. Now there is nothing for you to worry about, nowhere to go, nothing to achieve, you are perfectly okay.

Your question makes me understand why Gautam Buddha remained with enlightenment -- although he was seeing it, the stars beyond were calling him. He was the first man to see beyond enlightenment, but he didn't *go* beyond; he remained at the stage of enlightenment.

Perhaps it was for people like you. Because you will not be able to understand the person who goes beyond enlightenment; in a way he will become almost ordinary -- and there is the danger. Your ordinariness and his ordinariness are poles apart -- but both are ordinariness, and the danger is that you will misunderstand. He has come back home. You have not even started the journey.

It is almost like meeting someone on a staircase -- you are both standing on the same step; one is going, one is coming. Both are on the same step -- in a way equal -- but one is going up, one is going down. Hence, they are not equal, their equality is illusory.

I thought perhaps that in the twenty-five centuries after Gautam Buddha man might have become a little more intelligent -- and someone some day has to try going beyond and see what happens, how people take it.

The way you have understood it is absolutely wrong.

I have not come closer to you, I have gone farther away.

And you cannot avoid enlightenment; if you avoid it, you cannot reach beyond it. It is simple arithmetic. That's what is making you happy, that perhaps enlightenment can be avoided -- when one has to go beyond it, what is the need to first go to enlightenment and then go beyond it? We are already beyond it!

You are not beyond it.

You are behind it.

And in any case enlightenment cannot be avoided. One has to pass through that fire, through that great experience.

So drop that idea that I have come closer to you.

My being closer to you is not significant. What is significant is your being closer to me.

You say, "Now you are a friend to us."

I have always been a friend to you. The question is from your side: are you a friend to me? And my friendship will enhance and enrich *my* life, not your life. It is *your* friendship that is going to enhance and enrich your life. And if you can be a friend to one who is enlightened you have taken a long jump, you have extended your hands for a faraway star, you have stretched your being to its fullest. This will give you an evolution.

And only after you have reached the point of enlightenment can you see that there are skies beyond skies, that enlightenment is not the end. Existence is not exhausted yet; there is still much more ahead, the journey continues.

BELOVED OSHO,
NOW THAT I AM SLOWLY, SLOWLY TURNING INWARD, I FIND THIS LONGING MIXED WITH SADNESS WELLING UP FREQUENTLY. IT SEEMS CONNECTED WITH THE FEELINGS THAT ARISE WHEN I SEE YOU OR DREAM ABOUT YOU.
IS IT THE REALIZATION THAT I REALLY DON'T KNOW MUCH LOVE AND BLISS IN MY LIFE, OR IS IT THE LONGING FOR HOME?
WOULD YOU PLEASE SPEAK TO ME ABOUT THIS?

It is good and fortunate that nothing satisfies you completely and entirely. That means you don't become stagnant, that means you have to keep moving.

Slowly slowly, you will understand that there is no home, that movement itself is the home; that there is no end to the pilgrimage but the pilgrimage itself is the end.

It is very difficult to understand because we are accustomed to a certain logic: if we want to go

somewhere, going is always just a means, reaching somewhere is the end.

But as far as the universal life is concerned, there cannot be a place where you can say "I have come and now there is nothing further."

It is inconceivable that you will find a place which will be the end and there will be a fence and a board saying, "Here ends the world." And even if you can find such a place, I would like you to jump the fence -- because there must be something beyond the fence. If the fence cannot just stand by itself, there must be something beyond it. Somebody is playing a joke by putting up a board -- "Here ends the world" -- and fixing a fence there. Don't be deceived.

You will come to many places where you would like to make your home -- because it is so blissful, so peaceful, you feel so fulfilled; you don't see the point... why should you continue?

But I say unless you continue, you will never know that there is much more. But if you stop, nobody is going to prevent you.

You need a master to go on goading you, to go on destroying every home you make, so finally you decide not to make any home -- it is better to be homeless under the sky and continue the journey.

In the life of al-Hillaj Mansoor, a beautiful incident is related. He was a poor man. He collected money from people because he wanted to go to Kaaba, the sacred place of pilgrimage for the Mohammedans. And everybody contributed because he was going to Kaaba, and whoever contributes also gets a share in the virtue that he will get by reaching there. It is according to how much you give. So people gave him money -- those who could give more, gave more. People even gave beyond their capacity; they borrowed and gave him money.

The next day he was back. And they said, "So soon?" -- because in those days the journey from his place to Kaaba and back used to take three to six months. "What happened? And where is the money?"

He said, "A strange man met me on the way just as I was going out of town. He said, `Listen, where are you going?' I said, `I am going to Kaaba.' He said, `There is no need.' I said, `But every scripture says there is a need.' He said, `I am a living master, and I am saying there is no need. You just go around me seven times and put all the money in front of me. I am Junnaid, the great master. Give the money first.' So I said, `If you are Junnaid, then...'"

Junnaid's name was known all over the country. So al-Hillaj said, "If Junnaid says something he cannot be wrong. I gave given the money to Junnaid, went around him seven times, and he told me to go back home."

Those people said, "You idiot. First, have you inquired whether he is Junnaid or not? It seems some cheat has deceived you. Let us go and find out. If he was really Junnaid, he will be sitting there."

They reached, and Junnaid was sitting there. Junnaid said, "So you all have come. Put your money here, whatever money you have. Take seven rounds -- I am a living Kaaba -- and then go home. And whenever you have money you can come again."

So the poor fellows had to put their money there and took seven rounds, sadly. "This is strange, we never thought that Kaaba would come just outside our village."

But the news spread. People started coming from other villages. They said, "If Junnaid says so, it must be right. That is a dead stone in Kaaba, and this is a living master."

Somebody asked him, "We have come. We heard that you were here, so we have come for the pilgrimage."

He said, "Just give the money and do the pilgrimage."

But the man said, "I have a question: After taking seven rounds around you, is the journey finished? Is the pilgrimage over?"

He said, "No, whenever you have money again, you can come. This pilgrimage is never going to end. And if you don't find me here, you will find somebody else. You can do this pilgrimage around anybody -- you just have to be sensitive to see the real, the living god within. It is not only within me, it is within you also. If you are alert, you can take seven rounds around yourself -- no need to waste the money and no need to go anywhere. Remember, there is no home. Or, the home is everywhere -- both are true."

I will not say to you that the home is everywhere -- although it is true.
I will say there is no home.

If you can continue your pilgrimage with this sincerity -- that there is no home and there is no place you are going to, that just the going is in itself the beauty, the joy, the blissfulness, everything... the going itself -- then the second will also be true: that wherever you are, it is home. But the second can be deceptive -- because people are very cunning, even cunning with themselves. They have misused all truths, they have

managed to give them meanings which support their own ideas. If I say "Everywhere is home" then they will relax wherever they are, then there is no need.

So I say: There is no home, and the journey has to be continued. It has to be a dance. Take your guitars and go on, and never stop anywhere.

That does not mean that you cannot rest for a while. There are caravanserais but no homes -- stay over for the night, but in the morning we have to go.

This ongoing process is what life is.

The moment it stops, it is death -- and there is no death.

And why do people hanker for the home? -- security, safety. But in the name of security and safety, they don't make homes, they make prisons -- and they are the jailed and they are the jailers, but because they have the keys in their own hands, they think they are free.

They are not free. Only a constantly moving river... sometimes slow, sometimes fast, sometimes falling from the mountains, sometimes moving very slowly on the plains... but moving all the time....

Movement is life, change is life.

Stay for a while if you feel tired, but stay only to regain enough energy so that tomorrow morning you can move again.

The home *is* everywhere -- but that home is just a caravanserai.

Never make anything in life stable. That's how things die, that's how things start stinking.

Allow movement -- it keeps things fresh, it keeps things alive. It keeps the adventure alive, the excitement, the ecstasy of the discovery of the unknown and finally the unknowable.

BELOVED OSHO,
EVER SINCE I HAVE BEEN WITH YOU LISTENING, LISTENING, I WAS NEVER ABLE TO REMEMBER ANYTHING YOU SAID. AS SO OFTEN BEFORE, YOU ARE SPEAKING FROM MY OWN HEART, BUT THE MOMENT THE WORDS ARE HEARD, THEY ARE FORGOTTEN TOO.
CAN YOU PLEASE SAY SOMETHING? AM I NOT REALLY LISTENING?

It is perfectly good. It is as it should be, because this is not a kindergarten school where you have to remember every word spoken by me.

Here the emphasis is not on remembering; the emphasis is on listening. If you have listened in silence, then whatever is significant will be absorbed by the heart. You may forget the words....

Words are only containers, not the content. The content will be absorbed in the heart, and the containers have to be thrown away. You cannot carry all the containers always.

Listen perfectly. Never bother about remembering -- because that is a disturbance. Doing the two things together, then one starts taking notes -- if not visibly, then inside in the mind. No, don't create disturbance; just listen. If something is true, your heart will simply absorb it.

And the heart has no memory system.

The memory system is in the head.

But whatever the heart absorbs will be changing your actions, will be changing your behavior, will be changing you. It will bring a transformation.

It will not bring you knowledge, it will bring you transformation. It will make you a new man.

So don't be worried about memory at all.

BELOVED OSHO,
IS THERE ANY WAY TO TRANSCEND BEING A GERMAN?

Latifa, there is only one way. And you have done it -- you have become a sannyasin.

A sannyasin is neither German nor Indian, neither Chinese nor Japanese. A sannyasin declares that he is simply a human being. He drops all boundaries, all limitations of nations, of religions, of ideologies. And that you have done; now don't be worried.

Now the whole of Germany is afraid of sannyasins.

You need not be worried about being a German. You just be a sannyasin and make more and more

sannyasins, and Germany will disappear!

We are going to make Germany the first sannyas land.

Beyond Enlightenment

Chapter #29
Chapter title: I am crazy but you are crazier!

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BELOVED OSHO,
RESEARCH OVER THE PAST FEW YEARS HAS SUGGESTED THAT CERTAIN STATES OF CONSCIOUSNESS BROUGHT ABOUT BY MEDITATION TECHNIQUES APPEAR TO EVOKE SPECIFIC BRAINWAVE PATTERNS. THESE STATES ARE NOW BEING CREATED BY ELECTRONIC AND AUDITORY STIMULATION OF THE BRAIN, AND THEY CAN BE LEARNED THROUGH BIOFEEDBACK. THE TRADITIONAL `MEDITATIVE STATE' -- SITTING SILENTLY (OR AT LEAST QUIETLY ALERT) IS COMPOSED OF BILATERAL, SYNCHRONOUS ALPHA WAVES. DEEPER MEDITATION ALSO HAS BILATERAL THETA WAVES. A STATE CALLED `LUCID AWARENESS' HAS THE BILATERAL SYNCHRONOUS ALPHA AND THETA WAVES OF DEEP MEDITATION, PLUS THE BETA WAVES OF NORMAL THOUGHT PROCESSES. `LUCID AWARENESS' CAN BE LEARNED THROUGH BIOFEEDBACK, USING THE MOST MODERN EQUIPMENT.
ARE THESE KINDS OF STIMULATION AND BIOFEEDBACK USEFUL TOOLS FOR THE MEDITATOR? WHAT IS THE RELATIONSHIP OF THESE TECHNOLOGICAL TECHNIQUES TO THE MEDITATION BEYOND TECHNIQUE? IS THIS AN EXAMPLE OF BRINGING SCIENCE TOGETHER WITH MEDITATION? I WOULD LIKE TO EXPERIMENT WITH THESE NEW TECHNOLOGIES -- BOTH PERSONALLY IN MY OWN MEDITATION, AND PROFESSIONALLY IN MY WORK AS A PHYSICIAN. DO I HAVE YOUR BLESSINGS?

It is a very complex question.

You will have to understand one of the most fundamental things about meditation -- that no technique leads to meditation.

The old so-called techniques and the new scientific biofeedback techniques are the same as far as meditation is concerned.

Meditation is not a byproduct of any technique.

Meditation happens beyond mind. No technique can go beyond mind.

But there is going to be a great misunderstanding in scientific circles, and it has a certain basis. The basis of all misunderstanding is: When the being of a person is in a state of meditation, it creates certain waves in the mind. These waves can be created from the outside by technical means. But those waves will not create meditation -- this is the misunderstanding.

Meditation creates those waves; it is the mind reflecting the inner world.

You cannot see what is happening inside. But you can see what is happening in the mind. Now there are sensitive instruments... we can judge what kind of waves are there when a person is asleep, what kinds of waves are there when a person is dreaming, what kinds of waves are there when a person is in meditation.

But by creating the waves, you cannot create the situation -- because those waves are only symptoms,

indicators.

It is perfectly good, you can study them. But remember that there is no shortcut to meditation, and no mechanical device can be of any help. In fact, meditation needs no technique -- scientific or otherwise.

Meditation is simply an understanding.

It is not a question of sitting silently, it is not a question of chanting a mantra. It is a question of understanding the subtle workings of the mind. As you understand those workings of the mind a great awareness arises in you which is not *of* the mind. That awareness arises in your being, in your soul, in your consciousness.

Mind is only a mechanism, but when that awareness arises it is bound to create a certain energy pattern around it. That energy pattern is noted by the mind. Mind is a very subtle mechanism.

And you are studying from the outside, so at the most you can study the mind. Seeing that whenever a person is silent, serene, peaceful, a certain wave pattern always, inevitably appears in the mind, the scientific thinking will say: if we can create this wave pattern in the mind, through some biofeedback technology, then the being inside will reach the heights of awareness.

This is not going to happen.

It is not a question of cause and effect.

These waves in the mind are not the cause of meditation; they are, on the contrary, the effect. But from the effect you cannot move towards the cause. It is possible that by biofeedback you can create certain patterns in the mind and they will give a feeling of peace, silence and serenity to the person. Because the person himself does not know what meditation is and has no way of comparing, he may be misled into believing that this is meditation -- but it is not. Because the moment the biofeedback mechanism stops, the waves disappear, and the silence and the peace and the serenity also disappear.

And you may go on practicing with those scientific instruments for years; it will not change your character, it will not change your morality, it will not change your individuality. You will remain the same.

Meditation transforms. It takes you to higher levels of consciousness and changes your whole lifestyle. It changes your reactions into responses to such an extent that it is unbelievable that the person who would have reacted in the same situation in anger is now acting in deep compassion, with love -- in the same situation.

Meditation is a state of being, arrived at through understanding.

It needs intelligence, it does not need techniques.

There is no technique that can give you intelligence. Otherwise, we would have changed all the idiots into geniuses; all the mediocre people would have become Albert Einsteins, Bertrand Russells, Jean-Paul Sartres. There is no way to change your intelligence from the outside, to sharpen it, to make it more penetrating, to give it more insight. It is simply a question of understanding, and nobody else can do it for you -- no machine, no man.

For centuries the so-called gurus have been cheating humanity. Now, in the future instead of gurus, these guru machines will cheat humanity.

The gurus were cheating people, saying that "We will give you a mantra. You repeat the mantra." Certainly by repeating a mantra continuously, you create the energy field of a certain wave length; but the man remains the same, because it is only on the surface.

Just as if you have throw a pebble into the silent lake and ripples arise and move all over the lake from one corner to the other corner -- but it does not touch the depths of the lake at all. The depths are completely unaware of what is happening on the surface.

And what you see on the surface is also illusory. You think that ripples are moving -- that's not true. Nothing is moving.

When you throw a pebble into the lake, it is not that ripples start moving. You can check it by putting a small flower on the water. You will be surprised: the flower remains in the same place. If the waves were moving and going towards the shore, they would have taken the flower with them. The flower remains there. The waves are not moving, it is just the water going up and down in the same place, creating the illusion of movement. The depths of the lake will not know anything about it. And there is going to be no change in the character, in the beauty of the lake by creating those waves.

Mind is between the world and you.

Whatever happens in the world, the mind is affected by it; and you can understand through the mind what is happening outside.

For example, you are seeing me -- *you* cannot see me; it is your mind that is affected by certain rays and

creates a picture in the mind. You are inside, and from inside you see the picture. You don't see me; you can't see me.

The mind is the mediator. Just as when it is affected by the outside, the inner consciousness can read it -- what is happening outside -- what the scientists are trying to do is just the same: they are studying meditators and reading their wave lengths, the energy fields created by meditation. And naturally, the scientific approach is that if these certain patterns appear without any exception when a person is in meditation, then we have got the key; if we can create these patterns in the mind, then meditation is bound to appear inside.

That's where the fallacy is.

You can create the pattern in the mind....

And if the person does not know about meditation, he may feel a silence, a serenity -- for the moment, as long as those waves remain.

But you cannot deceive a meditator because the meditator will see that those patterns are appearing in the mind....

Mind is a lower reality, and the lower reality cannot change the higher reality. The mind is the servant; it cannot change the master.

But you can experiment.

Just remain aware that whether it is a biofeedback machine or a chanting of OM, it does not matter; it only creates a mental peace, and a mental peace is not meditation.

Meditation is the flight beyond the mind.

It has nothing to do with mental peace.

One of America's great thinkers, Joshua Liebman, has written a very famous book, PEACE OF MIND. I wrote him a letter many years ago when I came across the book, saying that "If you are sincere and honest, you should withdraw the book from the market because there is no such thing as peace of mind. Mind is the problem. When there is no mind then there is peace, so how there can be peace of mind? And any peace of mind is only fallacious; it simply means the noise has slowed down to such a point that you think it is silence. And you don't have anything to compare it with."

A man who knows what meditation is cannot be deceived by any techniques, because no technique can give you understanding of the workings of the mind.

For example, you feel anger, you feel jealousy, you feel hatred, you feel lust. Is there any technique that can help you to get rid of anger? of jealousy? of hatred? of sexual lust? And if these things continue to remain, your lifestyle is going to remain the same as before.

There is only one way -- there has never been a second. There is one and only one way to understand that to be angry is to be stupid: watch anger in all its phases, be alert to it so it does not catch you unawares; remain watchful, seeing every step of the anger. And you will be surprised: that as awareness about the ways of anger grows, the anger starts evaporating.

And when the anger disappears, then there is a peace. Peace is not a positive achievement.

When the hatred disappears, there is love. Love is not a positive achievement.

When jealousy disappears, there is a deep friendliness towards all.

Try to understand....

But all the religions have corrupted your minds because they have not taught you how to watch, how to understand; instead they have given you conclusions -- that anger is bad. And the moment you condemn something, you have already taken a certain position of judgment. You have judged. Now you cannot be aware.

Awareness needs a state of no-judgment.

And all the religions have been teaching people judgments: this is good, this is bad, this is sin, this is virtue -- this is the whole crap that for centuries man's mind has been loaded with. So, with everything -- the moment you see it -- there is immediately a judgment about it within you. You cannot simply see it, you cannot be just a mirror without saying anything.

Understanding arises by becoming a mirror, a mirror of all that goes on in the mind.

There is a beautiful story -- not just a story, but an actual historical fact.

One disciple of Gautam Buddha is going on a journey to spread his message. He has come to see Gautam Buddha and to get his blessings, and to ask if there is any last message, any last words to be said to him.

And Gautam Buddha said, "Just remember one thing: While walking, keep your gaze just four feet

ahead, looking four feet ahead of you."

Since that day, for twenty-five centuries, Buddhist monks have walked in the same way. That was a strategy to keep you from seeing women in particular. Those disciples were monks. They had taken the vow of celibacy.

Ananda, another of Gautam Buddha's disciples, could not understand what the matter was, why the monk should keep his eyes always focused four feet ahead. He inquired: "I want to know, what is the matter?"

Buddha said, "That's how he will avoid looking at a woman, at least a woman's face -- at the most he will see her feet."

But Ananda said, "There may be situations when a woman is in a danger. For example, she has fallen into a well and is shouting for help. What is your disciple supposed to do? He will have to see her face, her body."

Buddha said, "In special situations he is allowed to see her, but it is not the rule, it is only the exception."

Ananda said, "What about touching? -- because there may be situations when a woman has fallen on the road. What is your disciple supposed to do? Should he help her to get up or not? Or an old woman wants to cross the road -- what is your disciple supposed to do?"

Buddha said, "As an exception -- but remember it is not a rule -- he can touch the woman with one condition, and if he cannot fulfill the condition he is not allowed the exceptions. The condition is that he should remain just a mirror, he should not take any judgment, any attitude. `The woman is beautiful' -- that is a judgment. `The woman is fair' -- that is a judgment. He should remain a mirror, then he is allowed the exceptions. Otherwise, let the woman drown in the well -- somebody else will save her. You save yourself!"

What he is saying is this: in every situation where mind starts any kind of desire, greed, lust, ambition, possessiveness, the meditator has to be just a mirror. And what is that going to do? To be just a mirror means you are simply aware.

In pure awareness the mind cannot drag you down into the mud, into the gutter. In anger, in hatred, in jealousy, the mind is absolutely impotent in the face of awareness. And because the mind is absolutely impotent, your whole being is in a profound silence -- the peace that passeth understanding.

Naturally that peace, that silence, that joy, that blissfulness will affect the mind. It will create ripples in the mind, it will change the wave lengths in the mind, and the scientist will be reading those waves, those wave patterns and he will be thinking, "If these wave patterns can be created in someone by mechanical devices, then we will be able to create the profoundness of a Gautam Buddha."

Don't be stupid.

All your technical devices can be good, can be helpful. They are not going to do any harm; they will be giving some taste of peace, of silence -- although very superficial, still it is something for those who have never known anything of peace.

For the thirsty, even dirty water does not look dirty.

For the thirsty, even dirty water is a great blessing.

So you can start your experiments with all my blessings, but remember it is not meditation that you are giving to people -- you don't know meditation yourself. You may be giving them a little rest, a little relaxation -- and there is nothing wrong in it.

But if you give them the idea that this is meditation then you are certainly being harmful -- because these people will stop at the technical things, with the superficial silence, thinking that this is all and they have gained it.

You can be helpful to people. Tell them that "This is just a mechanical way of putting your mind at peace, and mind at peace is not the real peace -- real peace is when mind is absent. And that is not possible from the outside, but only from the inside. And inside you have the intelligence, the understanding to do the miracle."

It is good for people who cannot relax, who cannot find a few moments of peace, whose minds are continuously chattering -- your technical devices are good, your biofeedback mechanisms are good. But make it clear to them that this is not meditation, this is just a mechanical device to help you relax, to give you a superficial feeling of silence. If this silence creates an urge in you to find the real, the inner, the authentic source of peace, then those technical devices have been friends, and the technicians who have been using them have not been barriers but have been bridges. Become a bridge.

Give people the little taste that is possible through machines, but don't give them the false idea that this

is what meditation is. Tell them that this is only a faraway echo of the real; if you want the real, you will have to go through a deep inner search, a profound understanding of your mind, an awareness of all the cunning ways of the mind so that the mind can be put aside. Then the mind is no longer between you and existence, and the doors are open.

Meditation is the ultimate experience of blissfulness.

It cannot be produced by drugs, it cannot be produced by machines, it cannot be produced from the outside.

BELOVED OSHO,
THE COMMUNES OF MAHAVIRA AND BUDDHA SURVIVED EVEN AFTER THEIR LIFETIMES, BUT YOUR COMMUNES ARE NOT SURVIVING IN YOUR LIFETIME ALTHOUGH THEY ARE SELF-SUFFICIENT.
DOES SURVIVAL OF COMMUNES DEPEND ON SOCIAL STRUCTURE, AFFLUENCE OF THE SOCIETY, PREVALENT RELIGIONS, OR NATIONAL AND INTERNATIONAL POLITICS? PLEASE COMMENT.

The first thing to understand: Gautam Buddha and Mahavira had no communes.

Their disciples were wandering monks; they were not living a commune life in one place, they were always on the move -- except for the rainy season. And even in the rainy season they used to stay in different places.

My commune was an alternative society.

Gautam Buddha and Mahavira did not provide an alternative society; hence they were not in conflict with the society. On the contrary, they were dependent on the society for food, for clothes, for shelter -- their disciples were dependent on the society for everything.

They could not be rebellious. How can you be rebellious against a society which gives you food, which gives you clothes, which gives you shelter, which gives you everything that you need? You cannot go against its morality -- it may be rotten, but you have to support it. You cannot go against its traditions.

My commune was a totally new experiment. It has never happened before. There is no comparison in the past because my people were not dependent on anybody, and they were against the society, the culture, the civilization, the religion, the politics, the education -- everything that constitutes the world.

We were fighting an impossible fight -- a small group trying to live in a totally different way from the whole of humanity.

Mahavira was not against marriage; I am.

Mahavira was not respectful towards women; I am.

Buddha was as much a male chauvinist as anybody else. For twenty years continuously, he refused to initiate any women into Buddhism. He never accepted the idea that they are equal to men. I say they are not only equal but in some respects superior.

My commune was a revolt.

Their religions -- Gautam Buddha's and Mahavira's religions -- were simply offshoots of the same civilization, the same society, the same morality, the same superstitions.

Yes, they were arguing about invisible things which nobody bothers about -- whether God is seven feet high or six feet high is nobody's business. Whether God has three faces or only one face, it is God's problem, it is nobody else's problem. Maybe if he has three faces then God's tailor might have a problem!

They were disagreeing on many points, but all those points were immaterial, not substantial, not concerned with the life that man is living here and now -- about that they were all in absolute agreement.

Hence it was absolutely to be expected that my commune would be destroyed.

It was against the church, it was against the state, it was against all that your so-called civilization stands for -- because I don't believe man has yet become civilized.

If man has become civilized, then there is no need for wars; if man has become civilized, then there is no need for discrimination between blacks and whites, men and women; if man has become civilized then there is no need for people to die because they have nothing to eat -- and there are people who are dying because they have too *much* to eat.

In America, thirty million people are dying from overeating, and thirty million people are dying because they have nothing to eat.

And you call this world a civilized world? It is not even sane. And it cannot be just coincidence: exactly thirty million people overeating, knowing perfectly well that they are eating themselves to death, knowing

perfectly well that thirty million people are on the streets dying without food. Strange... sixty million people can be saved within a second, but these sixty million people will die.

I have heard.... A man was very much worried because his wife was getting fatter and fatter and fatter.

And women have greater capacity for becoming fat than men -- it is a biological privilege, because the woman has to be able to become pregnant, to become a mother; then for nine months she cannot eat well, she throws up, she is carrying such a load in her belly. And every day the child needs more and more food. It is a very strange situation: the woman cannot eat, and the child wants more food because he is growing. Hence nature has made woman's body capable of collecting more fat for emergency measures. So even if she does not eat, the child can get as much as he needs from the reserve fat the woman has; and the woman can also go on eating her own fat -- and nine months is a long time. So the woman has immense capacity. If she uses her full capacity, then man is no competitor.

And women are thinner while they are not married. Once they are married they start becoming fat -- because now there is no problem. They have got hold of a man who cannot escape so it does not matter what happens to their body proportions; they are no more interested in any beauty competition.

The man asked his doctor, "What has to be done?"

The doctor said, "You do one thing: take a beautiful picture of a naked woman and paste it inside the fridge, so whenever your wife opens the fridge for more ice cream she will think, `What a beautiful body!' And she may start thinking about herself, that this is not good."

The man said, "That idea is very good."

After two months the doctor met the man, and he could not believe it. He said, "What happened? I have not seen you for two months, and you have become so fat!"

He said, "Everything went wrong because of your suggestion, you idiot! Are you my doctor or my enemy? I pasted a beautiful woman, naked, inside the fridge. Since then my wife does not open the fridge, but I cannot remain more than fifteen minutes away before a desire arises to see the photo. But when one opens the fridge, it is not just the photo one sees -- the ice cream, the cake... You have destroyed my life. So my wife has become slimmer, beautiful, and I have become ugly. And the whole credit goes to you!"

This society, this world is based on insane superstitions.

My commune was a revolt. It survived five years -- it was a miracle, because the whole fascist and imperialist government of America tried everything to destroy it. Legally they could not do it because we had four hundred legal experts in the commune -- the commune had the biggest legal firm in the whole world. Four hundred sannyasins, a few of them very well-known legal experts; others, new graduates from the universities -- four hundred legal experts continuously fighting the American government on every legal point. Finally the government decided that legally it was impossible to destroy us, and then they started doing illegal things.

And when a world power -- the world's greatest power -- starts being criminal and illegal, what can four hundred people do?

We were ready to fight legally, rationally, logically, in every possible way. But illegally it was impossible to fight.

I was arrested illegally, without any arrest warrant -- because they could not find a reason to arrest me, so how to issue an arrest warrant?

In the middle of the night at the point of twelve loaded guns, I was arrested. And I asked them, "Where is the arrest warrant?"

They said, "There is no arrest warrant."

I said, "You can at least tell me verbally what the reason is, why I am being arrested."

They said, "We don't know."

I asked them, "Then give me the opportunity to inform my attorney."

And they refused.

That is every citizen's right everywhere in the world -- to inform his attorney if the government is doing such an illegal act. But they were worried that if the attorney comes, the first thing he is going to ask is, "Where is the arrest warrant?"

They destroyed the commune in such a way that the world would think nothing criminal had been done, but everything criminal....

In court they produced one hundred and thirty-six crimes against me.

I was silent for three and a half years, never going out of my room. And if a man remaining silent -- not meeting anybody, not talking to anybody, not going out of his room -- can manage to commit one hundred

and thirty-six crimes, then I thought there must be miracles, I must be doing miracles! And they had no proof of anything.

They asked for negotiations. The government attorney made it clear to my attorneys that the government could not accept defeat. They themselves had foolishly called the case "The United States of America versus Bhagwan Shree Rajneesh," they themselves had called the case that; there was no need to give it such a name. Now they were in trouble: if I had won the case that would mean the United States of America would have been defeated in their own courts under their own law, by their own constitution.

So they said, "We cannot -- the government cannot accept defeat. And you know and we know that we don't have any proof. So the best way will be not to go to trial. We are ready for negotiations. And the negotiating agreement is that Bhagwan should accept any two charges, should admit that he has committed two crimes -- just to show the world that we have not done anything wrong by arresting him -- and pay a nominal fine. Then on the surface everything looks legal."

But my attorney said, "It will be very difficult to convince him to accept."

They said, "We should make you aware of the fact that if he does not accept -- and if the case goes to trial -- then the trial can be prolonged for ten years, twenty years. It is a case against the government, and you should be aware that government is not ready to lose the case. So we will go on postponing it, and bail will be cancelled and Bhagwan will have to remain in jail. His whole movement will be destroyed, and all his sannyasins all over the world will be in immense torture."

And he suggested -- whispered into my chief attorney's ear: "You should be aware that he can be killed too. If we see that the case is going to be lost, he can be killed too."

My attorneys came to me crying -- and they were the topmost attorneys of America. I asked them, "Why you are crying? What is the matter? -- because there is nothing in those hundred thirty-six charges. We are going to win."

They said, "We are going to win, but your life is at risk and we don't want your life to be at risk."
And they were right.

Because they had already planted a bomb under my seat, so if something went wrong then they could finish me on that very day. It was just a coincidence that I reached the jail earlier than they expected -- and the bomb was a time bomb, so it did not explode.

After I left America, the attorney general told the press, "Our first priority was to destroy the commune."

Why? -- because the commune had done no harm to America in any way. But deep down it has hurt America's ego, its pride -- because we have shown them that a dream can be realized, that five thousand people can live without any law enforcement authority, without any court, without any fight, without any drugs, without any murder, without any suicide, nobody going mad. And people were living so joyously and so beautifully that the whole of America was starting to feel jealous.

The very existence of the commune was dangerous to the American politicians because it showed that they don't have any intelligence; otherwise they could have done what we had done very easily -- they had all the power, all the money.

This small commune of five thousand people had everything that man needs, and all the freedom, all the love. And everybody was working seven days a week, twelve to fourteen hours a day, and still were not tired -- because it was not something forced, it was something they wanted to do, they wanted to create. It was such a creative act that after working fourteen hours they were still dancing in the streets; late in the night they were playing on their guitars, singing, dancing.

The commune was destined to be destroyed. It was too good not to be destroyed. It was the alternative society.

Mahavira and Buddha did not create any alternative society. They were part of this society, they remained dependent on this society.
Their revolution was intellectual, verbal.
My revolt was actual and existential.

And the destruction of the commune in America does not mean that the idea of the commune will disappear. There are still communes around the world flourishing in many countries. More and more communes will be coming up.

America is going to repent; it has missed an opportunity. It could have supported the commune and made it clear to the world that it stands for freedom, that it stands for a new man, that it stands for a future humanity.
It missed a great opportunity.

By destroying the commune, it has destroyed its own credibility, its own democracy. It has proved itself simply nothing but a hypocritical society.

BELOVED OSHO,
THE MOST POWERFUL EXPERIENCE IN MY LIFE IS THE LOVE THAT I FEEL FOR YOU. IT'S LIKE A SHOWER THAT CLEANSES MY SOUL AND FILLS MY HEART WITH GRATITUDE.
BUT STILL I KEEP SEARCHING FOR SOMETHING ELSE, AS IF THERE IS A SECRET YOU HAVEN'T SHARED WITH ME YET. IS THIS CRAZY LOVE AFFAIR BETWEEN US REALLY AND TRULY ALL THAT IS NEEDED? WHY AM I NOT SATISFIED WITH THIS EXPERIENCE?

Love can never be satisfied.
If it is satisfied, it is not much of a love. The greater and deeper it is, the more dissatisfaction there will be. That is not against love; it simply shows the vastness, that your heart wants to love in a way which is infinite, that it will never be satisfied.

And it is good that it is not satisfied. The moment it is satisfied, it is dead.

The love between the master and the disciple can never be satisfied. It will always remain a thrill, a new excitement, a new ecstasy. It will always go on opening doors upon doors -- disciplehood will become devotion; one day devotion will become a merger, just as the river merges in the ocean. But that too is not going to satisfy.

Satisfaction is not a great quality. It belongs to the little minds, to the little hearts which are satisfied with small things.

There are people who are satisfied with a little money, there are people who are satisfied with a house, there are people who are satisfied with a little name, a little fame -- these are pygmies.

Giants are never satisfied. On every new step they find the journey is becoming deeper, more miraculous, more mysterious -- and the longing is growing and the heart is full of a sweet ache.

To be in a love affair with a master is to be in a love affair with existence itself; the master is only an arrow pointing towards the unknowable, the miraculous, the mysterious.

The master is not the end, the master is only the beginning.

The whole function of the master is to push you the same way a mother bird pushes a small bird, a new bird who has never opened his wings into the sky. Naturally he is afraid -- a vast sky. He has lived in a small cozy nest, safe and secure, the mother has been taking care -- and now she wants him to take a jump and fly. And one day she pushes him. And the moment he is pushed out of the nest -- for a moment it feels as if he is going to fall down on the earth, but before he falls on the earth his wings open and the whole sky is his.
And there are skies beyond skies.

The function of the master is nothing but to push you into a more divine discontentment, into a discontentment that knows no satisfaction.

BELOVED OSHO,
YOU ARE REALLY SOMETHING -- TALKING ABOUT "BEYOND ENLIGHTENMENT" WHEN MOST OF US ARE NOT BEYOND PETTINESS, FUTILITY AND POSTPONEMENT!
DO YOU BELIEVE IN MIRACLES OR SOMETHING? (PERHAPS LOVE?)

It is true, I am something!
I know you are not beyond pettiness, beyond jealousy, beyond greed, beyond anger. But I don't talk about going beyond them for the simple reason that if you start struggling with your pettiness, you will remain petty; if you start struggling against your jealousy, you will remain jealous.

An ancient proverb is: "Always choose the enemy very carefully."

A friend can be chosen without much care, but an enemy has to be chosen very carefully because you will be fighting with him -- and in fighting you will become just like the enemy because you will have to use the same methods, the same means.
Enemies are very precious.

I don't want you to fight with small things. Rather than looking down at the earth, and all around is your

pettiness and jealousy and anger, my effort is to show you the stars and help you to know that you have wings. And once you start moving towards the stars, those small things will disappear on their own accord.

It is better to look at a star and to strive to get to it because the journey is beautiful, the heart is throbbing with excitement.

Rather than fighting with small things...

You will remain small, fighting with small things.

All your religions teach you to fight with small things, and that's why the whole of humanity has remained small -- fight with small things.

I insist: Don't fight with small things.

Fight for something great, and as you move towards the great the small ones will disappear.

I am crazy, but you are crazier!

And that is the only bond between us -- I am crazy, you are crazier. That is the only commitment. We will reach to the stars -- we will not bother about small things. Leave them here for other people, they will fight with them.

BELOVED OSHO,
WHAT IS NEEDED TO NOT MISS YOU?

Prasad, only one thing is needed not to miss me, and that is: You have to remember constantly that in every mind, in every person who comes in search of truth, the ego plays a very cunning game.

I will tell you one story.

It is said that one of the great Zen masters Bokoju used to ask every newcomer: "Have you realized that the path of disciplehood is very difficult? Before you enter on the path, it is my duty to make you alert to all the difficulties, arduousness, hostilities; it is an uphill task. Are you ready, or you have come here just out of curiosity?"

The man said, "No, I have come here to find the truth, but if it is too difficult to be a disciple then what about making me a master?"

It is a very strange story.

But that is the only thing that can prevent you coming closer to me -- the desire in the ego somewhere to become a master. You have to become something bigger, something greater.

The master is just a finger pointing to the moon. Don't be bothered to become a master; while you can become the moon, why become the finger?

You are asking what can keep you missing me.

Only one thing: the desire to be a master.

It is one of the mysteries of life that only those who don't have any desire to be a master become masters, and those who have the desire even fall from the status of being a disciple -- because the desire to be a master is nothing but a subtle ego.

So just watch your mind.

From disciple become a devotee; from devotee take a quantum leap, a merger with existence.

Never think for a moment of becoming a master. Leave it to existence: if existence wants you to become a master -- that means if existence wants to use you as a master, you will be used. If existence thinks you have done enough and wants you to relax, disperse into eternity -- leave it to existence. You should not be desirous of anything.

The moment you come to the state of desirelessness, then existence uses you in whatever way is needed: as a mystic, as a master, as a singer, as a dancer, as a flute player -- or just as nobody; but everything is a benediction.

That which comes to you from existence without your desiring it is always the greatest ecstasy there is.

Chapter #30
Chapter title: You are the watcher not the actor

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BELOVED OSHO,
I HAVE HEARD YOU SPEAK FOR THE PAST MONTH ON "BEYOND ENLIGHTENMENT" -- AND I DON'T UNDERSTAND IT.
I HAVE HEARD YOU SPEAK FOR THE PAST TWELVE YEARS ON ENLIGHTENMENT -- AND I DON'T UNDERSTAND IT.
ALL I KNOW IS THE MOMENT WHEN I SIT BEFORE YOU: YOU FEEL LIKE BLOOD TO MY BODY; YOUR VOICE, MORE FAMILIAR THAN MY OWN HEARTBEAT.
OSHO, HAVE I LET YOU DOWN?

Maneesha, there are things which are beyond understanding.

Enlightenment is beyond understanding, and of course beyond enlightenment is going to be more miraculous, more mysterious.

Understanding itself is not the heart of human beings, it is not their very being. It is useful only as far as the outside world is concerned. The moment you start moving inwards, you have to learn new ways of feeling, of loving, of knowing, and finally of being.

Understanding is perfectly right for the mind, for intelligence, for the objective world; but life does not consist only of those things which you can understand. In fact, the things that you can understand don't make life a celebration, they don't give life a meaning, a significance, they don't allow life to become love.

Understanding is the demarcation line between the mundane and the sacred.

The mundane can be understood and should be understood. And the sacred cannot be understood and should not be understood. Its sacredness is basically a secret that you experience, just the way you feel the heartbeat, the way you feel your breathing.

The sacred gives color to existence, gives music to that which is mundane. It transforms all prose into poetry and makes everything a mystery unto itself so that the whole existence becomes a constant challenge to discover. You go on discovering, but the discovery is never finished; hence you can never say you have understood. On the contrary, the deeper you enter into the sacred dimension of life the more you feel you don't understand, you don't know.

Socrates had become very old, and before he was given poison the oracle of the temple of Delphi declared him to be the wisest man in the whole world. A few people who knew Socrates were immensely glad, they rushed to Athens to inform Socrates: "It has never happened before, it is unprecedented that the oracle of Delphi should declare anybody as the wisest man in the world. You are the first."

Socrates said, "You will have to go back to the temple of Delphi and tell the oracle that although it has always been right, this time it has missed -- because I know nothing."

The people who brought the news were shocked.

They went back and told to the oracle: "Socrates refuses. Not only does he refuse to be the wisest man in the world, he says, `I know NOTHING.'"

And here is the beauty of the incident: The oracle said, "That's why he is the wisest man in the world, there is no contradiction."

Maneesha, if you had understood what I was saying for twelve years about enlightenment, you would have missed. If you had understood what I have been saying for one month continuously about beyond enlightenment, you would have missed.

Because you are aware that you have not been able to understand anything, you have not missed.

And your feeling that sitting close to me you feel as if I have become your heartbeat, your breathing, your circulation of blood -- this is true understanding. This is not knowledge; this is the same understanding as when Socrates says, "I know nothing." This is closer to love, this is closer to music, this is closer to feeling beauty.

You don't understand beauty, you don't understand music, you don't understand dance -- you enjoy, you rejoice, you feel. It enters into your being. It becomes part of you, but you cannot say it is knowledge.

Listening to the music of the winds as they pass through the pine trees, what can you understand? Or listening to the sound of running water, what can you understand? Or looking at a beautiful sunset and all the colors spread over the horizon, what can you understand? What do you understand?

But something happens which is far more precious than understanding.
You fall in love, you feel it, you become it.

This is how it should be -- *aes dhammo sanantano*. This is how religion has always been, this is the eternal mystery I call `religion' -- not the religion of the mind, but the religion of the heart, of the being; not the religion of knowing, but the religion of innocence.

Whatever is happening to you is exactly what should happen to everybody.

Those who go from here understanding things, knowing things, becoming more knowledgeable, it would have been better that they had not come -- because I have not been a help to them, I have burdened them; I have not been able to unburden them. And my whole effort is to take all weight of knowing, knowledge, wisdom from you and to make you innocent children again -- again collecting flowers in the garden, running after butterflies, collecting seashells, making houses of sand on the beach... utterly absorbed in whatsoever you are doing, utterly blissful -- so the whole existence around you is a fairyland because everything is mysterious.

If I can take away your knowledge and give you back the sense of mystery, then I have done my job, I have fulfilled my function.

BELOVED OSHO,
READING A SCIENTIFIC REPORT ABOUT BRAIN MANIPULATION, QUESTIONS AROSE IN ME.
FOR INSTANCE, IF EVERY FEELING -- LIKE HAPPINESS, SADNESS, SEXUALITY, AGGRESSION, AND SO ON -- CAN BE STIMULATED BY ELECTRODES, OR INDIRECTLY BY CHEMISTRY, CAN BE MANIPULATED FROM THE OUTSIDE, THEN THESE FEELINGS ARE NOT MY OWN; THEY ARE JUST PUPPETS IN SOMEONE'S HANDS. THEY ARE EITHER MANIPULATED FROM THE OUTSIDE OR FROM THE INSIDE AS AUTOMATIC REACTIONS TO SITUATIONS -- THEY ARE NOT ME. THIS IS ABOUT FEELINGS.
MAYBE SOME DAY THOUGHTS CAN BE MANIPULATED EQUALLY EASILY. THEN WHAT IS REALLY MINE? THEN WHAT IS LEFT? THEN WHO AM I?
QUESTIONING AND THINKING IN THESE DIRECTIONS, I CAME TO RECOGNIZE THAT I OFTEN THINK ABOUT MYSELF, ABOUT LIFE, ABOUT TRUTH IN THESE WAYS. AND THEN THE QUESTION AROSE: IS THIS WAY OF QUESTIONING AND THINKING THE WAY THE MIND TRIES TO KNOW SOMETHING? IS IT ABLE TO REACH ANY TRUTH AT ALL? IF NOT, IS THIS THINKING OR QUESTIONING JUST A FUTILE EFFORT, JUST A WASTE OF TIME? OR IS IT NOT THE MIND, NOT THE INTELLECT, BUT A DEEPER INTELLIGENCE, A DEEPER INSTRUMENT THAT IS ABLE TO COME TO SOME TRUTH?
WOULD YOU PLEASE COMMENT?

It is absolutely true: your emotions, your sentiments, your thoughts -- the whole paraphernalia of the mind -- is from the outside, is manipulated by the outside.

Scientifically it has become more clear. But even without scientific investigation, the mystics, for thousands of years, have been saying exactly the same thing -- that all these things that your mind is filled with are not yours, you are beyond them. You get identified with them, and that's the only sin.

For example, somebody insults you and you become angry. You think *you* are becoming angry -- but seen scientifically, his insult is only a remote controller. The man who has insulted you is managing your behavior. Your anger is in his hands, you are behaving like a puppet.

Now scientists are able to put electrodes in the brain at certain centers -- there are seven hundred centers. And it is almost unbelievable: the mystics have been talking about these seven hundred centers in the brain for almost seven, eight thousand years. Science has just now discovered that there are exactly seven hundred centers controlling all your behavior.

An electrode can be put at a particular center -- for example, anger -- with a remote control so you cannot see that anybody is doing anything to you. Nobody insults you, nobody humiliates you, nobody says anything to you; you are sitting silently, happily, and somebody pushes the button of the remote control and you become angry. It is a very strange feeling because you cannot see the reason anywhere, why you are becoming angry. Perhaps you will rationalize somehow: you see a man passing down the street and you remember that he insulted you -- you will find some rationalization just to console yourself that you are not going mad. Sitting silently... and suddenly feeling so angry without any provocation?

And the same remote controller can work to make you happy: sitting in your chair you start giggling, and you look all around in case somebody sees you -- he will think you are going crazy! Nobody has said anything, nothing has happened, nobody has slipped on a banana peel, so why are you giggling? But you will rationalize it, you will give some apparently rational grounds for giggling.

And the strangest thing is that when the next time the same button is pushed and you giggle, you will again have the same rationale, the same consolation, the same explanation -- that too is not yours. It is almost like a gramophone record.

And the scientists have come to discover a tremendously meaningful thing: the moment the remote controller releases the center, it rewinds itself immediately. For example, your speech center: the remote control can force you to speak. There is no audience, you will feel awkward -- but you cannot do anything, you have to speak. It is just like a recording. When the remote controller releases the button, the pressure on the electrode, you become silent. Press the button again... and the strange thing is, you start your speech again from the very beginning!

When I was reading about the scientific investigations into these centers, I was reminded of my student days. I was a competitor in an inter-university debate; all the universities of the country were participating. The Sanskrit University of Varanasi was also participating, but naturally the students from the Sanskrit University were feeling a little inferior compared with competitors from other universities. They knew ancient scriptures, they knew Sanskrit poetry, drama, but they were not familiar with the contemporary world of art, literature, philosophy or logic.

And the inferiority complex works in very strange ways.

Just after I had spoken, the next person was the representative from the Sanskrit University. And just to impress the audience and to hide his inferiority complex he started his speech with a quotation from Bertrand Russell -- he had crammed it, and Sanskrit students are more capable of cramming things than anybody else. But his stage fright....

He knew nothing about Bertrand Russell, he knew nothing about what he was quoting. It would have been better to have quoted something from Sanskrit because he would have been more at ease.

In the middle he stopped -- just in the middle of a sentence. And I was sitting by his side, because I had just finished. There was silence, and he was perspiring. And just to help him, I said, "Start again" -- because what else to do? he was simply stuck. "And if you cannot go ahead, you start again; perhaps it may come back to you."

So he started again: "Brothers and sisters..." and at exactly the same point he got stuck again. Now it became a joke. The whole hall was shouting, "Again!" and he was in such a difficult situation. Neither could he go ahead nor could he keep standing there silent -- it looked very idiotic. So he had to start again. But he would start again, "Brothers and sisters..."

For a whole fifteen minutes we heard only that portion: "Brothers and sisters..." up to the point where he got stuck, again and again.

When his time was finished he came and sat next to me. He said, "You destroyed my whole thing!"

I said, "I was trying to help you."

He said, "This is help?"

I said, "You were going to be in difficulty anyway. This way at least everybody enjoyed it except you -- that I can understand, but you should rejoice that you made so many people happy. And why did you choose that quotation? When I was saying to you, `Start again' there was no need to start over -- you could have dropped that quotation, there was no need to begin again from the very beginning."

But I came to know through reading the scientific research that the speech center is exactly like a gramophone record, but with one thing very strange and special: the moment the needle is taken away from the record you cannot put the needle back where you took it from. Once it is taken away, it will have to begin again exactly at the beginning. The center instantly goes back to the beginning.

And if this happens, can you say you are the master of what you are saying? Are you the master of what

you are feeling? Certainly there are no electrodes scientifically put into you, but biologically exactly the same work is going on.

You see a certain woman, and immediately your mind reacts: "How beautiful!" This is nothing but remote control. That woman functioned like a remote control and your speech center simply went into a recorded speech: "How beautiful!"

Mind is a mechanism. It is not you.

It records things from outside, and then reacts to outside situations according to the recordings. That's the only difference between a Hindu and a Mohammedan and a Christian and a Jew -- they have just got different gramophone records. Inside it is one humanity. And do you think when you play a gramophone record... it may be in Hebrew, it may be in Sanskrit, it may be in Persian, it may be in Arabic, but it is the same machine that plays the record. To the machine it does not matter whether it plays Hebrew or Sanskrit.

All your religions, all your political ideas, all your cultural attitudes are nothing but recordings. And in certain situations certain recordings are provoked.

There is a beautiful incident in the life of one of the very wisest kings of India, Raja Dhoj. He was very much interested in wise people. His whole treasury was open only for one purpose -- to collect all the wise people of the country, whatsoever the cost. His capital was Ujjain, and he had thirty of the country's most famous people in his court. It was the most precious court in the whole country.

One of the greatest poets of the world, Kalidas, was one of the members of the court of Raja Dhoj.

One day a man appeared at the court saying that he spoke thirty languages with the same fluency, the same accuracy and accent as any native person could, and he had come to make a challenge: "Hearing that you have in your court the wisest people of the country, here are one thousand gold pieces..."

The rupee used to be golden. We should stop calling it the rupee now, because the word `rupee' comes from the word *rupya*. `Rupya' means gold. It went on falling from gold to silver, from silver to something else. Now it is just paper and you go on calling it `rupee'. The very word means gold.

And he said, "Anybody who can recognize my mother tongue, these one thousand gold pieces are his. And if he cannot recognize it, then he will have to give me one thousand gold pieces."

There were great scholars there, and everybody knows that whatever you do, you can never speak any language the way you can speak your own mother tongue because every other language has to be learned by effort. Only the mother tongue is spontaneous -- you don't even learn it, just... the very situation and you start speaking it. It has a spontaneity.

That's why even Germans who call their country `fatherland'.... That is the only country which calls itself `fatherland'. All other countries call their land `motherland'. But even the Germans don't call their language `father tongue'. Every language is called a mother tongue because the child starts learning from the mother, and anyway the father never has the chance to speak in the house. It is always the mother who is speaking -- father is listening.

Many took the challenge. He spoke in thirty languages -- a few pieces in one language, a few pieces in another language -- and it was really hard; he was certainly a master artist. He was speaking each language the way only a native can speak his own mother language. All of the thirty great scholars lost. The competition continued for thirty days, and every day one person took the challenge and lost it. The man would say, "This is not my mother tongue."

On the thirty-first day.... King Dhoj had been continually saying to Kalidas, "Why don't *you* accept the challenge? -- because a poet knows language in a more delicate way, with all its nuances, more than anybody else."

But Kalidas remained silent. He had been watching for thirty days, trying to find out which language the man spoke with more ease, with more spontaneity, with more joy. But he could not manage to find any difference, he spoke all the languages in exactly the same way.

On the thirty-first day, Kalidas asked King Dhoj and all the wise people to stand outside in front of the court. There was a long row of steps and the man was coming up; as he came up to the last step, Kalidas pushed him down. And as he fell rolling down the steps, anger came up -- he shouted.

And Kalidas said, "This is your mother tongue!" Because in anger you cannot remember, and the man had not been expecting this to be a challenge.

And that actually was his mother tongue.

Deepest in his mind, the recording was of the mother tongue.

One of my professors used to say -- he lived all over the world, teaching in different universities -- that "Only in two situations in life have I been in difficulty in different countries -- fighting or falling in love. In

those times one remembers one's mother tongue. However beautifully you express your love, it is not the same, it seems superficial. And when you are angry and fighting in somebody else's language, you cannot have that joy...."

He said, "Those are two very significant situations -- fighting and loving -- and mostly they are together with the same person. With the same person you are in love, with that same person you have to fight."

And he was right, that everything remains superficial -- you can neither sing a beautiful song nor can you use real four-letter words of your language. In both cases, it remains lukewarm.

Mind certainly is a mechanism for recording experiences from the outside, and reacting and responding accordingly. It is not you.

But unfortunately the psychologists think mind is all, beyond mind there is nothing. That means you are nothing but impressions from the outside. You don't have any soul of your own. The very idea of the soul is also given by the outside.

This is where the mystics are different: they will agree absolutely that about the mind, the contemporary scientific research is right. But it is not right about man's total personality.

Beyond mind, there is an awareness which is not given by the outside and which is not an idea -- and there is no experiment up to now which has found any center in the brain which corresponds to awareness.

The whole work of religion, of meditation is to make you aware of all that is mind and disidentify yourself with it. When the mind is angry, you should think, "It is simply a gramophone record." When the mind is sad, you should simply remember: it is only a gramophone record.

A certain situation is pressing the remote controller, and you feel sad, you feel angry, you feel frustrated, you feel worried, you feel tense -- all these things are coming from the outside, and the mind is responding to them.

But you are the watcher.

You are not the actor. It is not *your* reaction.

Hence the whole art of meditation is to learn awareness, alertness, consciousness.

While you are feeling angry, don't repress it; let it be there. Just become aware. See it as if it is some object outside you.

Slowly slowly, go on cutting your identifications with the mind. Then you have found your real individuality, your being, your soul.

Finding this awareness is enlightenment -- you have become luminous.

You are no more in darkness, and you are no more just a puppet in the hands of the mind.

You are a master, not a servant. Now the mind cannot react automatically, autonomously -- the way it used to do before. It needs your permission.

Somebody insults you, and you don't want to be angry....

Gautam Buddha used to say to his disciples that, "To be angry is so stupid that it is inconceivable that intelligent human beings go on doing it. Somebody else is doing something and you are getting angry. He may be doing something wrong, he may be saying something wrong, he may be making some effort to humiliate you, to insult you -- but that is his freedom. If you react, you are a slave."

And if you say to the person, "It is your joy to insult me, it is my joy not to be angry," you are behaving like a master.

And unless this master becomes crystal clear in you, crystallized, you don't have any soul. You are just a phonograph record.

As you grow older, your recording goes on becoming more and more. You become more knowledgeable. People think you are becoming wiser -- you are simply becoming a donkey loaded with scriptures.

Wisdom consists only of one thing, not of knowing many things but of knowing only one thing: that is your awareness and its separation from the mind.

Just try watching in small things, and you will be surprised. People go on doing the same things every day. They go on deciding to do something, and they go on repenting because they have not done it; it becomes a routine.

Everything you do is not new. The things which have been giving you misery, sadness, worries, wounds, and you don't want -- somehow mechanically you go on doing these things again and again as if you are helpless. And you will remain helpless unless you create a separation between mind and awareness.

That very separation is the greatest revolution that can happen to man. And from that very moment your life is a life of continuous celebration -- because you need not do anything that harms you, you need not do

anything that makes you miserable. Now you can do and act on only that which makes you more joyous, fulfills you, gives you contentment, makes your life a piece of art, a beauty.

But this is possible only if the master in you is awake. Right now the master is fast asleep, and the servant is playing the role of master.

And the servant is not *your* servant; the servant is created by the outside world, it belongs to the outside world, it follows the outside world and its laws.

This is the whole tragedy of human life: you are asleep, and the outside world is dominating you, creating your mind according to its own needs -- and the mind is a puppet.

Once your awareness becomes a flame, it burns up the whole slavery that the mind has created.

And there is no blissfulness more precious than freedom, than being a master of your own destiny.

Mind is not your friend. Either the mind is pretending to be the master or it has to be put into its right place as a servant -- but mind is not your friend.

And the struggle for freedom, for bliss, for truth is not with the world; it is a fight with this puppet mind. It is very simple.

Kahlil Gibran has a beautiful story.

The farmers in the villages, to protect their cultivated farms, create a false man: just a stick, another stick... it looks almost like a cross. And then they put a *kurta* on it, and a mud pot in place of the head. That's enough to make poor animals afraid that somebody may be standing there. The white *kurta* and two hands, in the night... somebody is watching. For the animals it is enough, they keep away from the farm.

Gibran says, "Once I asked such a false man, `I can understand the farmer who made you, he needs you. I can understand the poor animals, they don't have great intelligence to see that you are bogus. But in rain, in sun, in hot summer, in cold winter you remain standing here -- for what?'

"And the false, bogus man said, `You don't know my joy. Just to make those animals afraid is such a joy that it is worth suffering rain, suffering sun, suffering heat, winter -- everything. I am making thousands of animals afraid! I know I am bogus, there is nothing inside me -- but I don't care about that. My joy is in making others afraid.'"

I want to ask you: would you like to be just like this bogus man -- nothing inside, making somebody afraid, making somebody happy, making somebody humiliated, making somebody respectful?

Is your life only for others?

Will you ever look inside?

Is there anybody in the house or not?

The people who are with me, their search is to find the master of the house.

I say to you the master is there -- perhaps asleep, but he can be awakened. And once the master is awakened within you, your whole life takes new colors, new rainbows, new flowers, new music, new dances.

For the first time you become alive. Before, you were only vegetating.

BELOVED OSHO,
I LOVE BEING HERE. I WANTED AND FELT TO BE WITH YOU EVEN IF IT WERE JUST FOR TWO DAYS. AT YOUR BIRTHDAY IN 1981 WE MET FOR THE FIRST TIME. THE REASON WAS THAT I HAD JUST READ A BOOK ABOUT GURDJIEFF AND THE PHENOMENON OF baraka. THIS GAVE ME SUCH A HIT THAT I MADE IT TO COME TO THE RANCH.
THESE DAYS I AM WORKING WITH MANAGERS AND TEACHING THEM MEDITATION TECHNIQUES. I'M ALSO PREPARING A WORLDWIDE MEDITATION PROJECT. AGAIN I FEEL I NEED `BARAKA'!
PLEASE CAN YOU SAY SOMETHING ABOUT BARAKA?

Baraka is a Sufi word meaning grace.

George Gurdjieff was trained in Sufi schools. He has carried many ideas of the Sufis into the West.

The Sufi master -- just like any other master in the world -- is full of grace. If you are receptive, if you are open, just coming close to the master something invisible, some vibe of the divine, some rays of the unknowable start penetrating you.

It also has the meaning of blessing.

People come to the masters and ask for blessing.

In English there is no exact word to translate `baraka', but in Sanskrit, in Hindi, we have the word

prasad. Blessings carry a faraway echo of it. If you are receptive... And unless one is receptive one never goes to a master.

That has been the Eastern tradition. Why waste your time and why waste the master's time? You go only when you see that your heart is opening, it needs a ray of light, as if your being is just like thirsty earth which needs a raincloud to shower on you. Only in such moments people go to a master, they touch the feet of the master, they sit with the master.

Nothing is said and everything is heard; nothing is asked and everything is given.

Baraka is a mystical principle that happens between the receiving disciple and the overflowing master.

It is possible to pass a master without even noticing him -- if you are not open.

Sufis are very careful. It is not easy to find a Sufi master; he may take months or sometimes years to find -- and perhaps the master is just living in front of your house.

The Sufis wait for the right moment.

They have their disciples who come to know that a certain man is asking if this village has a Sufi master. And the disciples go on telling him, "Yes, the Sufi master is here, and you will be called only when you are ready -- because the real thing is your openness. The master is ready, but what will you be doing? Even if we take you to the master, you will not be able to recognize him."

So the disciples will keep the person hanging around, giving him hope, giving him time -- "Next month we will try" -- making him more and more thirsty. And when they see that he has become a longing, that now it is no longer an ordinary inquiry, it is not just a curiosity to see a Sufi master, but a deep longing, a question of life and death; that if this man does not get in contact with a master he may die, only then will he be introduced into the company of the master. And he will be surprised: the master is a man he has passed in the village many times, he sells vegetables -- because Sufis keep themselves hiding in very ordinary life. Somebody is a shoemaker, somebody is a weaver, somebody sells vegetables -- ordinary things, nothing special about it. And they meet in the middle of the night.

Then the same man sits with the dignity of an emperor. It is called `the court of the master'. The same man who was selling vegetables the whole day long in the marketplace -- now even the emperor comes to touch his feet.

But nobody can come to the Sufi master unless somebody from his company introduces him, unless somebody takes the responsibility that the person is ready, somebody brings him, introduces him: "He is ready. He needs your grace."

When Gurdjieff entered into a Sufi circle for the first time -- it took him three years to enter the circle.... When he entered, almost a dozen people were sitting there silently with their eyes closed. He was brought close to the master.

The friend who brought him told him, "Just sit down. Nothing is needed on your part except a silent opening, and the rain will come. And then don't close yourself. Drink of the master as much as you can -- this is his blessing; this will keep you on the path, on the right track. It will keep you courageous enough to pass all the dark nights, it will keep you trusting that the morning is going to happen. The face of the master, the eyes of the master, the gestures of the master, the silence of the master -- everything has to be soaked up so it becomes part of you."

When the master is no longer outside you only, but inside you too -- that is real blessing. Then the disciple is pregnant, the master has come into his womb, and it will help him in times of danger, in times of discouragement, in times of darkness.

It will always keep him together, remembering that if truth can happen to one man, if God can happen to one man, then it is everybody's birthright.

Remembering..."It may take a little time for me, I have joined the path a little late. But the dawn is not far away."

BELOVED OSHO,
RAJNEESHPURAM WAS A RARE EXPERIMENT IN THE HISTORY OF HUMAN CONSCIOUSNESS WHERE FOR THE FIRST TIME SEEKERS OF TRUTH FROM THE WHOLE WORLD GATHERED AROUND A MASTER. IT WAS AN INTERNATIONAL COMMUNE FOR THE MOST INTENSE AND THE FASTEST GROWTH OF HUMAN CONSCIOUSNESS.
THE RAJNEESHPURAM COMMUNE COULD NOT SURVIVE BECAUSE OF ORTHODOX RELIGIONS AND INTERNATIONAL POLITICS.
IS THERE ANY HOPE OF SUCH A RARE EXPERIMENT HAPPENING AGAIN AROUND YOU? OR IS

THERE ANY ALTERNATIVE EXPERIMENT POSSIBLE ON AN INDIVIDUAL SCALE IN THE PRESENT SITUATION? OR IS IT DESTINED THAT SUCH A RARE OPPORTUNITY FOR HUMAN CONSCIOUSNESS TO FLOWER TO ITS OPTIMUM SHOULD BE MISSED?
PLEASE COMMENT.

The commune in America was only a beginning; a beginning of many communes around the world.

They will go on spreading -- because it is not only a question of orthodox religions and dirty politics, it is also a question of the future of humanity. And the future is always more important than the past.

The past is heavy and long. The future is light, unknown. But the past is dead, and life belongs to the future -- and death cannot win over life.

One commune can be destroyed. Thousands of other communes will arise.

Of course my way of functioning will be different because the experiment in Rajneeshpuram needed me to be there, it was the first commune.... Every step had to be taken carefully. And within five years, so much was done that is not possible to do even in fifty years. But now the basic rules are clear.

And my being in any commune is going to be dangerous for the commune.

It was absolutely necessary for the first commune that I should be present. I took the risk, and the commune has succeeded. Now there are communes all around the world. More communes will be arising. I am just waiting for the right moment to trigger a new kind of process.

I will not be part of any commune because my presence will be dangerous for the commune. So now I will be just wandering from one commune to another. Before my presence becomes dangerous in one commune, I will move to another -- so the commune is saved, and whatever I can give and my presence can give, can be given on a much bigger scale around the globe.

There is no need for people to come to me. I can move from commune to commune. This way, many more communes can flourish.

I am just waiting for the right moment. Preparations are being made, and soon I will start working on a series of communes -- because the movement has to become worldwide, it is already worldwide.

The commune is the lifestyle of the future.

The family is gone and the commune is going to take its place. Much depends on the success of commune life, and we have to make the commune life such a celebration that it starts spreading like wildfire, that others start communes of their own.

Each village can become a commune, there is no need to establish different villages. We just have to prove that life in a commune is much richer, much more lovely, much more meditative, that there is a possibility of living in a different way, different from the way humanity has lived up to now.

We have proved it in Rajneeshpuram.

It was our success that forced America to destroy the commune. If we were not successful, nobody would have bothered about us. Remember this: it was not a failure that we were destroyed; it was our success which could not be tolerated.

And if we have been successful in one place.... We are successful in Germany, in Italy, in Holland, in Japan, in Australia, in different other countries. Because I am not there, the politicians are not worried, the theologians are not afraid.

So I want the communes to become more consolidated before I start my world tours, because now it will not be A world tour, it will be just the beginning of world tours. I will be continuously rotating like a satellite around the earth, creating as much trouble as possible. Only then these traditional vested interests can be destroyed.

But if the truth is with us, the victory is also with us.

BELOVED OSHO,
DO THOSE CELLS NEEDED FOR A LIVELY AND GROWING INTELLIGENCE HAVE ONLY A `LIMITED' LIFE SPAN, SO THAT THERE IS A POINT BEYOND WHICH ONE EITHER BECOMES SENILE OR SIMPLY STAGNATES?
OR, GIVEN THE NECESSARY STIMULUS, IS IT POSSIBLE FOR INTELLIGENCE TO CONTINUE TO GROW RIGHT UP TO THE MOMENT OF ONE'S DEATH?

The ordinary human being stops his growth of intelligence at the age fourteen because the biological

purpose is complete.

At the age of fourteen, the person is mature enough to give birth, to reproduce. Biology is no longer interested beyond this point.

This is the reason why the average human being is stuck at the age of fourteen as far as his mental age is concerned. People go on growing physically up to seventy, eighty, ninety, a hundred years -- in some places like Caucasia, up to one hundred and fifty, even one hundred and eighty. But their mental age remains stuck at fourteen. This has been the routine up to now.

This can be changed. And this should be changed because there is infinite potential for growth, but the change will come only if you have some goals beyond biology. If your life remains concerned only with sex, children, family, food, house, then there is no need; that much intelligence is enough. But if your interest is that of an Albert Einstein then your intelligence starts moving sometimes even ahead of your physical body.

Emerson is reported to have said -- and rightly so -- when asked how old he was: "Three hundred and sixty years."

The journalist who was asking said, "Three hundred and sixty? You don't look more than sixty."

Emerson said, "That's right. From one point of view, I am sixty years old. But I have done so much work as far as my intelligence is concerned that either six people would be needed to do it or I would need three hundred and sixty years. My intelligence is so far ahead of my physical body."

Intelligence depends what you are doing with it.

The person who is meditating has the greatest possibility of reaching the highest peaks of intelligence because in meditation he is doing the greatest possible work that a man is capable of -- and that is realizing oneself, knowing "Who am I." Entering into the deepest interiority of one's subjectivity is the greatest work for intelligence. Then you cannot even count -- you cannot count Gautam Buddha's intelligence, it is beyond calculations, beyond measurements.

And if you are a meditator, as your meditation goes on becoming more and more luminous, your intelligence will be growing to the last breath of your life. Not only that, even after the last breath your intelligence will continue to grow -- because *you* are not going to die, only your body will be dying. And the body has nothing to do with intelligence, mind has nothing to do with intelligence.

Intelligence is the quality of your awareness -- more aware, more intelligent.

And if you are totally aware, you are as intelligent as this whole existence is.

Beyond Enlightenment

Chapter #31
Chapter title: Discarding the container, discovering the content

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BELOVED OSHO,
I AM AFRAID TO JUMP FROM A THREE-METER TOWER INTO A SWIMMING POOL.
WILL I STILL BE ABLE TO JUMP INTO ENLIGHTENMENT?

The first basic thing to understand is that you are not expected to jump into enlightenment. You have to climb for it -- it is higher than you, not lower than you.

So at least one fear you can drop!

And climbing to enlightenment is a simple process. It is not something tortuous, arduous. It is something like peeling an onion; after one layer there is another layer -- fresher, younger, juicier, after that layer there are still more, juicier layers. And if you go on peeling, finally nothing is left in your hands -- because the onion was nothing but layers upon layers.

Enlightenment is a kind of peeling of the ego.

It is parallel to the onion because it has no inner substance, only layers. And those layers sometimes slip by themselves -- they become old sometimes by accident. If you watch your life, you can see it happening. It is not a theorization.

Sometimes you can see that you are not wearing the right mask for the right occasion. When you are expected to smile, you are not smiling; when you are expected to weep, you are not weeping.

I used to live with a distant uncle's family. His wife died. In fact it is very difficult to find a husband who never thinks that if his wife died it would be good, a good riddance. And my uncle's wife was certainly a nightmare. In fact everybody was happy that she died, and everybody knew that the husband was happy that she had died, but still the convention, the tradition....

I used to sit in the garden. He told me, "I cannot remain in a miserable posture the whole day long because really I am not miserable. You know it. I cannot hide it from you -- twenty-four hours a day you are in the house -- but when relatives come, I have to show that I am very miserable." Not to be caught being happy and at ease, he told me, "You mostly sit in the garden reading, so you can just give me a signal from there that somebody is coming." So I had to give him signals.

And the miracle was that the moment I would give him the signal, *immediately* he would become miserable. Sometimes I would play a joke: I would give the signal and nobody would turn up. And he would be very angry: "This you should not do, because this is a dangerous joke. Sometimes I may think you are joking and somebody may turn up. You have to understand that I should not be caught enjoying myself. In fact I have never enjoyed myself -- because of this woman! She was such a pain in the neck. And even today, although she is dead, she is torturing me through these relatives -- relatives I have not seen for years, relatives I don't even recognize as relatives. They come and I have to be miserable -- whether the relative is real or false, I have to bring tears to my eyes.

"I am surprised myself that I am capable of it -- being miserable, tears flowing. And I pray to you that when I am acting this way, please don't stand so close. You just be out in the garden; you don't have to be present to watch the whole scene, because then it becomes more difficult for me to do the performance."

One day a man came. He was known to me, he was a bookseller. And I told him, "Can you pretend just for two minutes to be a far-off relative of a dead wife?"

He said, "What?"

I said, "I will explain it to you later on when I come to your shop. But remember, it has to be done in a certain way: First, I will introduce you as the best shopkeeper in town, who is not only a shopkeeper but who loves books and has a collection of rare books. `It is not just a business for him, it is his love affair.' I will introduce you first in this way. And then in the middle I will tell him, `He's also a relative of your dead wife.' I just want to see how he changes his mask."

I introduced the man. My uncle was perfectly happy. He said, "Very good, I will come some time. I don't have much time to read, but if you can suggest some rare books I will try to find the time."

And then I said, "But I forgot one thing. He has not come here to sell books; he is a relative of your dead wife." And immediately my uncle started crying, tears came to his eyes and he was so miserable....

The bookseller was also amazed at how quickly he changed. He had just been laughing and there had been no question of misery or anything.

And then I said, "Just don't harass yourself. He is not related to your wife, it is just a misunderstanding."

He said, "What kind of misunderstanding?"

I said, "Another woman in the neighborhood has also died; he is related to that woman."

And immediately all the tears were gone and he started laughing. He said, "This is a great joke! Why didn't you tell me?"

The bookseller said, "I am very new to this locality, I have never been here, and he misled me. He told me that my relative used to live here, and she has died. I came because of my relative who has died -- but I am not acquainted with this locality and I have never seen the husband of my relative, so just forgive me.

But it has been a great experience! You could have been a great actor -- within minutes, from laughter to misery, from misery back to laughter."

I said, "This is nothing. If I tell him the reality, he will be back again to tears and misery."

He said, "What reality?"

I said, "No other woman has died. He *is* a relative of your wife."

He said, "Listen, I have told you this is a serious affair." And again misery and tears.

And that man felt so sad for this miserable creature... he told me, "Don't torture him this way."

I said, "I am not torturing him. He is torturing himself! What is the need? The wife is dead, she cannot come back. He need not be afraid of her, at least not now. While she was alive, it was difficult to say. I knew his wife, and he was perfectly right to be afraid of her. But now he need not be afraid, she cannot come."

I said to my uncle, "You just be your natural self. If you are feeling pleasant, why change personalities? Why make your life a drama instead of a reality?"

But we are all doing that in different measures.

Your personality consists only of cultivated layers. Many masks are hanging around you -- whichever you need, you put it on. In fact, humanity has developed, by and by, almost an automatic system -- you need not do anything, it happens by itself.

The moment you see your boss, your face changes -- not that you change it. It is so unconscious that you start smiling, just like a dog wagging his tail.

Even dogs are very clever. If they are not certain about a stranger who is coming towards their house -- he may be a friend, he may not be a friend -- they do both things: they go on barking, and they go on wagging their tail also. They are just waiting to see which direction the camel turns; if the man is received by the family as a friend, the barking stops and the tail continues. And if the family rejects the man, then the tail stops and barking continues.

Poor dogs are being corrupted because of the company they keep with human beings; they have learned your tricks.

A person meeting the boss has one face. The same person meeting his servant has a different face. He behaves with the servant as if he does not matter at all, he is not human. You can pass him without taking any note of him, he is only a servant.

But as far as the boss is concerned, you have to take a joyous attitude, an ear-to-ear smile -- a Jimmy Carter smile. And you are not doing it deliberately; now it is your autonomous, unconscious functioning.

Enlightenment is simply the process of becoming aware of your unconscious layers of personality and dropping those layers. They are not you; they are false faces. And because of those false faces, you cannot discover your original face.

Enlightenment is nothing but the discovery of the original face -- the essential reality you brought with you, and the essential reality you will have to take with you when you die. All these layers gathered between birth and death will be left here behind you.

The man of enlightenment does exactly what death does to everybody, but he does it himself. He dies in a way and is reborn, dies in a way and is resurrected. And his originality is luminous because it is part of eternal life.

It is a simple process of discovering yourself.

You are not the container but the content.

Discarding the container and discovering the content is the whole process of enlightenment.

BELOVED OSHO,
I FEEL YOUR PRESENCE ALL AROUND ME, YOUR LOVE AND YOUR COMPASSION, BUT I MYSELF FEEL UNWORTHY OF IT. WHO AM I THAT I SHOULD DESERVE YOU? JUST BECAUSE OF THIS, I HAVE CLOSED A DOOR IN FRONT OF YOU. MY HEART IS SUFFERING, BUT I HAVE FORGOTTEN WHERE THE DOOR IS.
PLEASE COMMENT.

It is one of the crimes that has been committed against everybody everywhere in human society: you have been continuously conditioned and told that you are unworthy.

Because of this conditioning, the major part of humanity has given up even desiring any adventure, any

pilgimage to the stars -- they are so convinced of their unworthiness. Their parents were telling them, "You are unworthy." Their teachers were telling them, "You are unworthy." Their priests were telling them, "You are unworthy." Everybody was forcing the idea on them that they were unworthy. Naturally they accepted the idea.

And once you accept the idea of unworthiness, you naturally close. You cannot believe that you have wings, that the whole sky is yours, that you have just to open your wings and the sky is going to be yours, with all its stars.

And it is not a question that somewhere you have forgotten to open one door. You don't have any doors, you don't have any walls.

This unworthiness is simply a concept, an idea.

You have become hypnotized by the idea.

Since the very beginning, all cultures, all societies have been using hypnotism to destroy individuals -- their freedom, their uniqueness, their genius -- because the vested interests are not in need of geniuses, not in need of unique individuals, not in need of people who love freedom. They are in need of slaves. And the only psychological way to create slaves is to condition your mind that you are unworthy, that you don't deserve; that you don't even deserve whatever you have, you should not go for anything more. Already you owe too much for things which you are not worthy of.

And hypnotism is a simple process of continuous repetition. Just go on repeating a certain idea and it starts settling inside you, and it becomes a thick wall, invisible -- there are no doors, no windows. There is no wall either.

George Gurdjieff has remembered his childhood.... He was born in the Caucasus, one of the most primitive parts of the world. It is still at the stage where humanity was when it lived by hunting; even cultivation has not started. The people of the Caucasus are great hunters.

And any society that lives by hunting is bound to be a nomadic society. It cannot make houses, it cannot make cities, because you cannot depend on animals -- today they are available here, tomorrow they are not available here. And certainly you will kill them, and because of your presence they will escape -- either they will be killed or they will escape.

Cities are possible only with cultivation because trees cannot escape, and you have to be there to protect them, to water them, to take care of them -- so you have to live in villages near your fields.

The Caucasus is still nomadic. They are on their horses, moving from one place to another place, hunting.

Gurdjieff was brought up by a nomadic society, so he was coming from almost another planet. He knew a few things which we have forgotten. He remembers that in his childhood the nomads hypnotized their children -- because they cannot carry them continuously while they are hunting; they have to leave them somewhere under a tree, in a safe place. But what is the guarantee that those children will remain there? They have to be hypnotized. So they used a small strategy -- and they have used it for centuries.

From the very beginning when the child is very small, they will make him sit under a tree. They will draw a circle around the child with a stick and tell him, "You cannot go out of this circle; if you go out of it, you will be dead."

Now those small children believe, just like you. Why are you Christian? -- because your parents told you. Why are you Hindus? Why are you Jainas? Why are you Mohammedans? -- because your parents told you.

Those children believe that if they go out of the circle they will die. They grow up with this conditioning.

And you may try to persuade them: "Come out, I will give you a sweet." They cannot, because death.... Even sometimes if they try, they feel as if an invisible wall prevents them, pushes them back into the circle. And that wall exists only in their minds -- there is no wall, there is nothing. Unless the person who has put them in the circle comes and withdraws the circle, takes the child out, the child remains inside.

And the child goes on growing, but the idea remains in the unconscious. So even an old man, if his father draws a circle around him, cannot get out of it.

So it is not only a question of the child; the old man also still carries his childhood in his unconscious.

And it is not a question of one child. The whole group of nomads have put their children under trees nearby, and all the children are sitting there the whole day long. By the time their parents come back, it has become such a conditioning that no matter what happens, the child will not leave the circle.

Exactly the same kind of circles are drawn around you by your society. Of course they are more

sophisticated. Your religion is nothing but a circle, but very sophisticated; your church, your temple, your holy book is nothing but a hypnotic circle.

One has to understand that one is living surrounded by many circles which are only in your mind. They don't have a real existence, but they function almost as if they are real.

One night it happened, it must have been nearabout twelve, a young man knocked on my door. I was still awake, writing a few letters. He fell on the ground, took hold of my feet, and said, "Just give me one glass of water with your hand."

I said, "What is the purpose?"

He said, "I have been sent by a Dr. S.C. Barat. I am his patient. I have been suffering from a stomachache for years. He has tried all kinds of medicines, nothing helps. And today he said, `Now medical science cannot help you; only a miracle can help you.' So I asked where I had to go for the miracle and he sent me to you. And he said, `Whatever happens, you go on holding his feet unless he gives you a glass of water -- just that water will be the cure."

Dr. Barat was my friend. He had told me that he was going to send this young man. He said, "He is a hypochondriac. He has no stomachache, nothing -- just he is rich, too much money and nothing to do. So he is doing stomachache, headache... he gets any kind of disease. I have not found any disease in him, he is perfectly healthy. But every day he tortures me for hours. I know that no medicine is going to help because he is not sick. In fact, to give him any medicine is dangerous.

"So I have been giving him just colored water, especially prepared for him. I have a whole cabinet full of colored water in bottles; I make a mixture from these bottles and give it to him. He says, `Yes, a little relief but the pain remains.' And if it disappears from one place, it starts appearing in another place. I am tired. And because of him, I am losing many patients. So you have to save me from this rich young man. His father has died and he has a big inheritance, enough money to throw away on anything. But he is destroying my business."

I said, "I don't understand -- how is he destroying your business?"

He said, "It is very simple -- because my other patients see him, and see that he has been coming for ten years and I have not been able to cure him. It creates a bad impression. So I am sending him to you, and you have to do the miracle."

I said, "I don't do miracles, and miracles don't happen. But if you want, I will try."

So when the young man came, I went on denying him: "Just water touched by me is not going to help. You should go to another doctor -- why are you after this Dr. Barat? If one doctor has failed, go to another doctor. If one `pathy' fails... change from allopathy: try ayurveda; if ayurveda fails, try homeopathy; if homeopathy fails, try naturopathy. And by that time you will be dead, don't be worried. Whether the disease goes or not, you will be gone!"

He said, "But I want to live! I am too young to die right now." And he was not more than twenty-six. He said, "I am not even married. Because my father died, I have enough money -- many people are after me. They want me to marry their daughters, and I don't want to be encaged. And first I want to take care of my health. Getting married means bringing more sicknesses, more diseases into the house. You *have* to give me a glass of water!"

I said, "It is very difficult, because miracles don't happen."

I was staying in a friend's house. His wife was listening as this whole conversation was going on and on, and he was crying.... Finally the woman came out and said, "I never thought that you are so hard. Whether it helps or not, just give him a glass of water. Half of the night has passed; neither are you going to sleep, nor are you allowing anybody else in the house to sleep -- because we are all excited, waiting to see what happens, whether the miracle happens or not."

I said, "Because you say so, and because I don't want to torture your family... Bring a glass of water."

And I told the young man, "Remember, you are not to talk about it to anybody -- because I don't want it to happen that from tomorrow the whole day long a queue of patients is there. I don't have time for all this. So promise me that you will not talk."

He said, "I promise that I will not talk, but you also have to promise me one thing."

I said, "What is it?"

He said, "You will have to promise me that once in a while I can come with a bottle of water and you will touch it."

I said, "What you are going to do with it?"

He said, "I will not say anything to anybody about you. But if the miracle happens and my stomachache

disappears, there are many people who are suffering. I can distribute the water. But I promise I will not talk."

So I said, "Okay, it is a promise. But don't bring anybody here!"

I gave him a glass of water, and as he drank the water -- just drinking it, you could see his face changing. And he said, "My God, the pain is gone!"

My friend's wife was standing behind me. She said, "You did it!"

I said, "I have *not* done it -- and remember that you are not to talk about it to anybody."

She said, "I may not talk, but everybody in the house knows -- everybody is hiding, all the children are there. Now...." She said, "If this was going to happen, why did you waste one hour?"

I said, "Without wasting that hour, the water wouldn't have helped. It was not the water; it was my insistence that I wouldn't give it to him. He became more and more convinced that the water was going to work. And when I told him that he had to promise not to talk to anybody, he was absolutely convinced that the miracle was going to happen."

He started distributing the water.

And people told me -- even Dr. Barat told me, "It is strange. You cured my patient and now *he* is curing my patients. I was thinking I was finished with him -- now he comes with a bottle into my dispensary. He sits there and says, `Don't bother about this medicine, it won't help. Take the miraculous water.' That young man seems to be my enemy from a past life! And he has cured a few of my patients!"

Seventy percent of sick people are only sick in their minds, they don't have a real sickness.

Hence it has been found that all the *pathies* -- allopathy, ayurveda, yunani, naturopathy, homeopathy -- they all succeed in seventy percent of cases. In seventy percent of cases *anybody* can do miracles, one just has to make the right arrangement so the mind is convinced that the miracle is going to happen.

It is simply a conditioning that you are unworthy.

Nobody is unworthy.

Existence does not produce people who are unworthy.

Existence is not unintelligent. If existence produces so many unworthy people, then the whole responsibility goes to existence. Then it can be definitely concluded that existence is not intelligent, that there is no intelligence behind it, that it is an unintelligent, accidental materialist phenomenon and there is no consciousness in it.

And this is our whole fight, our whole struggle: to prove that existence is intelligent, that existence is immensely conscious.

It is the same existence which creates Gautam Buddhas.

It cannot create unworthy people.

You are not unworthy.

So there is no question of finding a door; there is only an understanding that unworthiness is a false idea imposed on you by those who want you to be a slave for your whole life.

You can drop it just right now.

Existence gives the same sun to you as to Gautam Buddha, the same moon as to Zarathustra, the same wind as to Mahavira, the same rain as to Jesus -- it makes no difference, it has no idea of discrimination. For existence, Gautam Buddha, Zarathustra, Lao Tzu, Bodhidharma, Kabir, Nanak or you are just the same.

The only difference is that Gautam Buddha did not accept the idea of being unworthy, he rejected the idea. It was easy for him to reject it -- he was the prince of a great kingdom, the only son of the king, and the king was thought to be almost a god. So he had no idea of unworthiness.

But what about Kabir? What about Raidas the shoemaker? What about Gora the potter? These poor people were burdened by the society with the idea that they were unworthy, but they rejected it.

In Kabir's life there were clearcut examples. Kabir lived his whole life in Kashi. For centuries Hindus have believed that to die in Kashi is the greatest thing you can do in life, because for one who dies in Kashi, his paradise is guaranteed. It does not matter what kind of man he was, whether he was a murderer, a thief, a saint or a sinner -- these things are all irrelevant. His dying in Kashi erases everything and he becomes qualified for paradise.

So in Kashi you will find old people, old women who have come there just to die. They have not done anything in their life, but they don't want to miss paradise.

And Kabir lived his whole life in Kashi, and when he was going to die he said, "Take me out of Kashi to the other side, to the small village." Just on the other side of the Ganges was a small village.

His disciples said, "Are you mad or something? People come to Kashi, the whole of Kashi is full of

people who have come here to die. You have lived your whole life in Kashi, what kind of nonsense is this? And the village you are pointing to is a condemned village; people say whoever dies there is born again as a donkey."

But Kabir said, "I will go to that village, and I will die in that village. I want to enter paradise on my own worth, not because of Kashi. And I know my worth."

They had to take him. Against their will they had to take him to the other side, and he died there.

This man is so certain of his worth.

He was a weaver. It is not certain whether he was Hindu or Mohammedan because his name, Kabir, is Mohammedan; it is one of the names of God. He was found on the Ganges -- a small child, just a few days old, abandoned by his parents.

One great Hindu scholar, Ramananda, had gone for his early bath and he found the child. And he could not be so hard as to leave him there, so he brought him into his ashram -- he had an ashram and hundreds of disciples. So the child was brought up by a brahmin.

But on his hand was written the name `Kabir'. He didn't change his name.

It is still uncertain whether he was Mohammedan or Hindu. He never cared.

Once there was a great conference in Kashi. It used to convene only after each twelve years to decide about certain spiritual matters, problems which may have arisen about scriptures. Naturally Kabir was not invited because it was not even certain that he was a Hindu, and only brahmins could be allowed.

But about a certain point in the scriptures they could not come to a conclusion. One man said, "You have to forget about whether Kabir is Hindu or Mohammedan, it doesn't matter. He is the only man alive in Kashi who can immediately decide the meaning, the insight of this scriptural passage."

I am telling you about this incident for a particular reason.

At that very time Meera was also in Kashi, she had just come. She was traveling around India.

Reluctantly, the scholars asked Kabir: "You are invited to the conference because we are stuck at a certain point, and nobody has the experience. And there are many people in the conference who say, `Kabir has the experience.' This passage needs to be interpreted only by one who has known himself; so although we are not certain whether you are Hindu or Mohammedan or brahmin, still we are inviting you, against all precedents."

Kabir said, "There is a condition: I will come only if Meera is also invited."

Now that was even more difficult for the male chauvinist mind -- a woman! What does a woman have to do with it? When wise scholars are deciding things, a woman's function is in the house.

Kabir said, "Then Kabir is not coming. Kabir can come only if Meera is allowed to come. When you are ready to allow Kabir -- whose caste is not certain, whose religion is not certain -- what is the problem about Meera? -- because she can also decide. Even if I don't come, she also has the same experience as I have."

And the scholars had to agree.

This has happened only once, that a woman and a non-brahmin joined with the highest hierarchy of Hinduism to interpret their scriptures. And their interpretation was accepted.

Kabir's disciples asked, "From where did you get such authority?"

He said, "If existence accepts me, if existence gives me life, that is enough to prove that I am needed, that existence cannot do without me."

So drop the idea of unworthiness, it is simply an idea. And with the dropping of it, you are under the sky -- there is no question of doors, everything is open, all directions are open. That you *are* is enough to prove that existence needs you, loves you, nourishes you, respects you.

The idea of unworthiness is created by the social parasites.

Drop that idea.

And be grateful to existence -- because it only creates people who are worthy, it never creates anything which is worthless.

It only creates people who are needed.

My emphasis is that every sannyasin should respect himself and feel grateful to existence that he has been required to be here at this juncture of time and space.

BELOVED OSHO,

THERE IS A SUFI SAYING THAT "NO HUMAN BEING CAN AVOID HIS FATE. THIS IS A WORLD OF LIMITATIONS -- BLESSED ARE THOSE WHO GAIN A TASTE OF THE LIMITLESS, DESPITE THIS FACT."

A FAMOUS ASTROLOGER AND COMPOSER, DANE RUDHYAR, WHO WAS A FRIEND OF GEORGE GURDJIEFF, SAID, "THE OLD IDEA OF ASTROLOGY -- THAT EXPERIENCE HAPPENS TO HUMAN BEINGS -- IS NOT TRUE. ON THE CONTRARY, HUMAN BEINGS HAPPEN TO THEIR EXPERIENCE."
MY OBSERVATION IS THAT EVERY ASTROLOGER WHO IS COURAGEOUS ENOUGH WILL FIND OUT THAT GURDJIEFF IS TRUE WHEN HE SAYS, "MAN IS A MACHINE."
ON THE OTHER HAND, MY EXPERIENCE WITH YOU, CHRIST, AND BUDDHIST TEACHERS HAS REVEALED THE EXISTENCE OF THE LIMITLESS IN THE MIDST OF LIMITATIONS. WHILE RELIGIOUSNESS OPENS THE DOORS TO THE LIMITLESS, ASTROLOGY STUDIES THE WORLD OF FORMS AND LIMITATIONS. AND WITHOUT THE FIRST, THE SECOND COULD HAVE BECOME INTOLERABLE TO ME. NOW, SLOWLY SLOWLY, THE FORMLESS AND THE FORM SEEM TO MEET AND MARRY INSIDE OF ME.
WOULD YOU PLEASE COMMENT?

George Gurdjieff is right when he says that man is a machine, but by `man' he means all those who are living unconsciously, who are not aware, who are not awake, who do not respond to reality but only react.

Ninety-nine point nine percent of human beings come in the category of machines. With these machines, astrology is possible.

In fact, predictions can be made, guarantees can be issued only about machines. A watch can be guaranteed for five years, a car can be guaranteed for a certain time -- because we know the capacity of the machine, how much it can work, how long it can go. Its scope is limited. And it cannot do anything on its own accord, it can only react to situations -- which are almost predictable.

For example, at a certain stage a boy and a girl will become sexually mature, and their hormones and their biology will start forcing them towards each other. They will call it love because nobody wants to be categorized as a machine. But two machines cannot love, two machines can only be together, can struggle, can stumble against each other.

And it is not coincidence that in every language, love is called `falling in love'. It is an unconscious process, it is a fall. You cannot answer why you love a certain person.

And now the science of human biology, genetics, has grown much more mature. It is possible to inject hormones into you which can make all your love disappear, or which can make you a great lover. But these are hormones; it is chemical. You are not consciously involved in it.

It happened in Bombay nearabout twenty years ago -- an astrologer came to see me. I told him, "You will be disappointed. Astrology won't work with me."

He said, "It is not a question of you or anybody else, there are no exceptions in astrology."

I said, "Then do one thing: Write down twelve things that I am going to do in one year. You keep one copy and I will keep one copy, I will write on both copies that these are the twelve things that I will *not* do. That's the only way to decide whether your astrology works or not."

He got a little afraid because he had not thought of this possibility.

I said, "Even to the extent... if you say that I will live, I will die -- just to make the point clear that astrology won't work with me."

He said, "Now I now have to study more in depth. And after three days I will be coming back."

Twenty years have passed; he has not come.

And whenever I have been in Bombay, I have inquired, "Phone the astrologer and ask when that in-depth study is going to be complete -- because twenty years have passed. Has he dropped the idea?"

If you are enlightened, then astrology cannot function for you. Then you can love, then you can do, then you can act, then you have a certain mastery over your own being.

But unconscious, you are just moving hither and thither as the wind blows.

And anybody who has studied human nature deeply.... There are many astrological schools which have studied for centuries how the mechanical man works. They have come to certain conclusions, and their conclusions are almost always correct. If they are incorrect, that means the astrologer is not well prepared, his studies in human nature and unconscious behavior are not complete.

But the moment you start becoming conscious, you start becoming really a man -- not a machine.

When Gurdjieff said for the first time that man is a machine, it shocked many people. But he was saying the truth. Only the truth is applicable just to 99.9 percent of people -- 0.1 percent of people have to be left out of it.

Gautam Buddha was born....

And in the East those were the days of the highest possibilities for human genius. In all directions in

which the East was working, it reached the very peak, the climax... to such an extent that you cannot find a new Yoga posture; Patanjali exhausted all the possibilities of postures, the science is complete. Five thousand years have passed, and in five thousand years thousands of people have tried but there is no way to find a new posture.

You cannot find a new sex posture; Vatsyayana has completed all the postures possible -- and a few which may even look impossible!

Shiva completed all the techniques -- one hundred and twelve. You can play with new combinations, but nothing new is possible.

Astrology was at its peak.

And as Gautam Buddha was born, the son of a great king, the king immediately called the best astrologers. They all studied the birth chart and they all remained silent.

Only one -- a young astrologer -- said to the king, "These people are silent because this is a strange boy, and we cannot be decisive about him. There are two possibilities" -- and astrology never speaks in that way. Astrology means you have to predict what is going to be; you are not there to predict all the possibilities -- that will not be prediction.

But the young astrologer said, "These are old wise people, they will not even say this. I am young and I can stick my neck out, I can risk, because I don't have any reputation. There are two possibilities: either this boy will become an emperor of the world, a *chakravartin*, or he will become an enlightened, awakened liberated soul -- but then he will be a beggar. Either he will be the emperor of the whole world or he will be just a beggar with a begging bowl in his hands. And it is not in our power to say what the outcome will be."

And all the old astrologers agreed. "The young man is right. We were silent because this is not the way astrology functions -- we say, `this is definitely going to happen.' But about this boy we cannot say. And the possibilities are so diametrically opposite -- either the emperor or the beggar."

And that's what happened.

The king asked all those wise astrologers, "Then tell me how to protect him so that he does not move towards becoming a beggar but becomes the world emperor. That has been my lifelong desire. I could not achieve it -- but he has the possibility. So just tell me how to prevent him from becoming a beggar."

They gave all their advice, and their advice turned out to create just the opposite to what they intended. They had suggested, "Give him all the luxuries. Don't let him know about death, old age. Don't let him know about sannyas. He should not be given time to think, `What is the meaning of life?' Keep him engaged continuously in singing, in dancing, wine and women, drown him completely."

And that's what created the trouble -- because for twenty-nine years he was kept so isolated from the world, so ignorant about the ordinary reality of the world where people become sick, people become old, people die, there are sannyasins, there are seekers of truth... If he had been allowed from the very beginning, he would have become immune -- from the very beginning he would have seen that people become old, people become sick, a few people become sannyasins. But for twenty-nine years he was kept completely aloof.

And after twenty-nine years when he came into contact with the world -- one day, one *has to* come into contact with the world -- then it was a great shock. He could not believe his eyes that people become old; he could not believe that life is going to end in death. He could not believe that he had been kept in darkness while there were people searching to find the meaning of life, trying to find out whether there was something immortal in man or not.

The shock would not have been so much. It is not such a shock for anybody else -- from the very childhood, everything... one becomes, slowly slowly, accustomed. But for him the shock was tremendous.

That very night he left the palace as a sannyasin in search of truth.

The father was trying to save him from the begging bowl, and that's what he adopted that night.

It was possible he might have become Alexander the Great if he had not been kept in darkness. But in a way it was good, because Alexander the Great and his kind have not helped human consciousness.

This man alone, with his begging bowl, raised humanity more than anybody else towards the stars, towards immortality, towards truth.

About such a man, astrology is not possible.

It is good to accept that you are functioning like a machine. Don't feel offended -- because if you feel offended, you will defend yourself and you will remain what you are. Try to understand your behavior -- is it mechanical or not?

Somebody insults you -- how do you react? Is that reaction mechanical or conscious? Do you think

before you become angry? Do you meditate for a moment before you respond? Perhaps what the man has said is right, and if you had not got angry immediately, instantly, without giving a small gap for meditation, you might have been grateful to the man rather than being angry -- "You are right."

In fact, things which are right hurt you much more.

Lies don't hurt you at all.

Just the other day, Nirvano brought a newspaper cutting. A Western traveler coming from Tibet gave his first press conference, and in the press conference he said, "My greatest experience was meeting with Bhagwan in Tibet."

Now people can lie like anything, and whoever reads it will believe it. The printed word has a certain impact on people.

Just a few days before, there was another news item -- no ifs and no buts, a certainty -- that "Bhagwan is going to appear in Israel very soon. He has decided to become converted to Judaism, and after converting to Judaism, he will declare himself to be the reincarnation of Moses."

Now what can you do with these people? You can laugh, but you cannot be angry. You can enjoy, you can thank them for their imagination. These are the people who keep the world going!

Just watch your actions, and try not to be mechanical. Try to do something that you have never done before in the same situation.

That's what the meaning is when Jesus says, "When somebody slaps your face, give him the other cheek too." The real meaning is, simply act non-mechanically -- because the mechanical thing would be when somebody slaps you, you slap him. Or if you are not capable of slapping him right now, then wait for the right moment. But to give him the other cheek is behaving non-mechanically, is behaving very consciously.

But people can make anything mechanical.

I have heard about a Christian saint who was continuously quoting the same thing: "Love your enemy, and if somebody slaps you on one cheek give him the other too."

One day a man who was against Christianity found the saint alone, hit him hard on one of his cheeks, looked into the eyes of the saint.... For a moment the saint wanted to hit him back -- but being a saint, remembering all his teachings and remembering that this man sits in his congregation in the front, he gave him the other cheek, thinking that he would not hit it. The man hit him harder on the other cheek! -- and that very moment the saint jumped on the man, hitting him hard on the nose. The man said, "What are you doing? You are a Christian, you have to love your enemy."

He said, "Forget all about it. Jesus only talked about two cheeks -- about the third, I am free. Now there is no third cheek to give you. And he has not said that when he hits you on the second, give him your nose too!"

Because Jesus has not said why....

Gautam Buddha in one of his sermons said, "Try to be non-mechanical as much as possible. If somebody hits you, insults you, humiliates you, forgive him seven times. Be conscious."

Jesus was saying only one time -- because you have only two cheeks, and one he has hit already. Only one is left, so there is not much.... Buddha is saying seven times.

One of the disciples stood up and said, "What about the eighth? Seven times we will keep patience, but what about the eighth?"

Even Buddha was silent for a moment. So deep is man's mechanicalness.... He said, "Then change it, make it seventy-seven times."

The man said, "You can make it any number, but the question will remain the same -- what about the seventy-eighth time? We can wait seventy-seven times...."

You can behave in a saintly way, but if it is mechanical it doesn't change anything.

Be alert and see that yesterday you have done the same thing. Today make a little difference -- you are not a machine.

You said the same thing to your wife, make a little difference -- you are not a machine.

And if in twenty-four hours time you continually go on changing, slowly slowly you will slip out of the mechanical behavior and a consciousness will arise in you.

That consciousness makes you really human. Before, you only appear human; in reality you are not.

Beyond Enlightenment

Chapter #32
Chapter title: Truth has to wait... but not to wait forever

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BELOVED OSHO,
MANY THINGS HAVE HAPPENED IN YOUR WORLD DURING THE PAST FOURTEEN MONTHS THAT WERE VERY CONTROVERSIAL AND LOOKED STRANGE FOR A SPIRITUAL GROUP.
JUST READING THE FACTS AND FIGURES SET FORTH IN THE 156-PAGE, TWO-SERIES ARTICLE IN RECENT ISSUES OF THE NEW YORKER COULD MAKE MOST PEOPLE ANGRY.
THOUGH SOME SANNYASINS LEFT, I NOTICE THAT MANY OF US, INCLUDING MYSELF, WERE UNDISTURBED IN OUR INNER BEINGS. WITH NO REGRETS, MANY OF US JUMPED INTO THE NEW WAY, THE NEW ADVENTURE.
FAMILY, FRIENDS, STRANGERS, ARE EITHER CURIOUS ABOUT THIS OR SUSPECT WE'RE BRAINWASHED DUMMIES, OR IRRESPONSIBLE. IS THERE ANY WAY TO EXPLAIN THIS INNER TRUST THAT HAPPENS TO A DISCIPLE WITH A MASTER? IS IT POSSIBLE FOR ANY OF US TO EXPLAIN ANYTHING BEYOND THESE FACTS AND FIGURES? -- THE LOVE, THE FUN, THE MYSTERY OF SPIRITUAL TRANSFORMATION THAT WE ARE SO FORTUNATE TO PARTICIPATE IN WITH YOU? SHOULD I EVEN BOTHER, OR JUST CONCENTRATE ON YOU AND THE INNER JOURNEY AND IGNORE THE CURIOUS AND THE SKEPTICS?

It would have been very easy if life were only facts and figures -- easy but boring; easy but flat; easy but not worth living.
And mind is concerned only with facts and figures.

It is a great blessing of existence that mind is not all, that there is much more to life which cannot be confined to facts, explanations, theories. Something mysterious remains always unexplained, and that is the most valuable, the most significant part of life.

It is impossible to explain love, trust, beauty, grace, gratitude, silence. All that is meaningful seems to be beyond mind, and all that is meaningless seems to be the boundary of the mind.

I am reminded of a great Sufi master, Junnaid. One day one of his disciples -- who had managed somehow to trust in Junnaid, who had with effort remained unskeptical -- had gone hunting in the forest. And he saw Junnaid sitting by the side of a beautiful lake with a beautiful woman. From far away he saw, and from far away everything is beautiful -- and particularly a Mohammedan woman.

No Mohammedan woman is ugly -- her face is veiled. It is a great strategy of ugly women against the beautiful; in this way the beautiful are lost.

All his repressed suspicions and doubts arose, surfaced -- and it was not only that Junnaid was sitting with the woman; the woman was pouring wine from a flask into a cup for Junnaid.

All his trust was shattered, all his love was finished: "There is a limit to everything. This is going too far. This man is a fraud!"

And if he had returned without going to Junnaid to say something, he would have remained with the idea that the man was a fraud. He had all the facts, he had seen with his own eyes, he was a witness. He needed no other evidence, no other proof. No argument would have convinced him that he could have been

wrong.

But Junnaid shouted loudly, "Don't go back! Come close, because when you come close many facts prove to be fictions. The closer you come, the more fictitious they are. Just come close."

A little bit afraid, but he came.

Junnaid lifted the veil from the woman's face. She was Junnaid's mother, an old woman. And he said, "What about the beautiful woman you had seen? -- and you had seen her with your own eyes. Could you have imagined an old woman, my own mother? It was beyond your imagination.

"And take this flask and look closely, taste it; it is pure water, not wine. Just the flask is of the wine.

"But you were going with absolute certainty: that this man is a fraud -- women and wine in privacy, in the forest -- and in public he has another face, of a great master."

The disciple fell at his feet and said, "Please forgive me."

Junnaid said, "It is not a question of forgiveness; it is a question of understanding. You have a trust which is forced, and a forced trust is bound to sooner or later go through a breakdown. Your love is an effort, and love cannot be an effort -- either you love or you don't, the question of effort does not arise. You were trying to imitate other disciples, and the path of the truth is not for imitators.

"I had come to this place only for you, knowing that you were going hunting and you were bound to come to this lake. You have to start from the beginning, and this time your love has not to be an effort and your trust has not to be something forced. These things are beautiful when they grow naturally -- and when they grow naturally then no facts, no figures can destroy them. They have such tremendous energy of their own that all facts and figures simply evaporate."

Facts are not truths, but just like soap bubbles. Yes, a soap bubble is -- but its existence or non-existence is almost equal.

Truth has an eternity: it was true, it is true, it will remain true. There is no way for the truth to be otherwise.

Facts go on changing. Facts depend on interpretations. The same fact can be interpreted in a thousand and one ways. And that's what we are all doing; otherwise, there would be no need of so many religions, so many philosophies, so many ideologies.

Truth is one.

The mystic has no philosophy, the mystic has no ideology -- because he has the truth itself.

Just look at a few facts and how they can be interpreted not only differently but in a diametrically opposite way.

The most important Jaina master, Mahavira, lived naked all his life. He renounced the world, his kingdom, he renounced everything -- clothes, shoes. He lived just as a child is born, naked, with nothing in his hands. He did not even carry a begging bowl. He used to make a begging bowl with his own hands. He would not use anything on which one becomes dependent.

His ultimate goal was total freedom.

And he was so logically consistent that even to use a small blade -- a razor blade to cut his hair or to shave his beard -- he was not ready. To use scissors or a blade would be a dependency, so he used to pull his hair out with his own hand. It was painful, but he managed.

He lived eighty-two years... and he had to pull out the hairs because he was not taking baths. According to his approach, to take a bath is to decorate the body, is to believe in the body -- and the body is nothing but bones, blood, flesh, everything rotten, just covered with skin. What is the point of taking a bath? -- you are not the body. And consciousness needs no cleanliness because it cannot become unclean.

In India he has been worshipped by the Jainas for twenty-five centuries as one of the most important mystics of the whole world. And even those who are not of his fold have immense respect for the man.

But I bring Sigmund Freud to analyze Mahavira's attitude and character -- the same facts.

It is strange that there are thousands of madmen in the insane asylums around the world, and there is a certain kind of madness in which nakedness and pulling out the hair happens together. Those mad people live naked and they pull out their hair -- they don't allow anybody to cut their hair or shave their beards. And the same mad people don't allow themselves to be given showers or baths. Strange....

Is Mahavira a madman of the same category?

Or are these mad people Mahaviras, great masters misunderstood by an insane world?

Somewhere something has to be decided.

Strangely enough, these mad people who live naked, pull out their hair, don't take any baths, are absolutely non-violent. They are not dangerous; they never hurt anybody, they never kill anybody. They are

very harmless people. And that is the whole philosophy of Mahavira -- non-violence.

Perhaps he was a madman with a genius, with such a talented intelligence that he made a philosophical standpoint out of his madness.

Now, who is going to decide?

The fact in itself is without any judgment; in itself it says nothing, it is simply a fact.

At the moment you start thinking about it, you start creating interpretations, and those interpretations will depend on your attitude. They have nothing to do with the fact.

Because I have brought Sigmund Freud in, I cannot allow him to go out so easily. He was the founder of psychoanalysis, and yet he remained a practicing Jew for his whole life, subscribing to all the superstitions of the Jews.

For example, circumcision: Every Jewish child... as he is born, the male child is immediately circumcised. Mohammedans are also circumcised but after two or three years, not immediately.

And Jews believe that they are the most intelligent people in the world because of circumcision. It is true that they are perhaps the most intelligent group of people in the world. The whole contemporary world is dominated by Jews: Sigmund Freud, Karl Marx, Albert Einstein -- these three figures stand out amongst billions of people. Their contribution to human well-being is immense.

I have told you that forty percent of Nobel prizes go to Jews. That is simply out of all proportion -- forty percent to the small group of Jews, and sixty percent to the rest of the world. Naturally they have more intelligence, you cannot suspect it; it is a fact. And they have this idea that they are so intelligent because of circumcision, and they provide philosophical, logical, scientific proofs for it.

And one never knows, they may be right -- because now many governments of the world are getting ready to pass resolutions that every child born in hospitals should be circumcised. It doesn't matter whether he is Jew or Hindu or Christian or Mohammedan, that is not a question; it is a question of hygiene.

It is certainly hygienic. But Jews have a very far-fetched philosophical idea behind it: they say when the child is born... and the genitals are the most sensitive parts. This is recognized by science, by physiology, that the genitals are connected with a certain center in the mind. Strangely enough, the center in the mind that is connected with the genitals is absolutely close to the center for intelligence, they are neighbors. And they have to be very close because there are seven hundred centers in your brain, so they are very close knit.

Jews say that when you cut the skin of the small child, the shock goes to the sex center. But the shock is so much and the child is so delicate that the shock does not remain confined to the sex center -- the shock goes to the nearby center, which is the center of intelligence. And intelligence gets a great impetus which other children are missing, so they are far ahead of anybody else.

Now the rest of the world has looked upon circumcision as a superstition.

The fact is the same, but now they are providing scientific fragments to support it. They also are not absolute proofs, that is why I say far-fetched. But Sigmund Freud also believed in them, and he had not all these facts that I have, because at that time it was not known that the centers of sex and intelligence are very close. Neither was it known that sex is really in the mind and the genitals are only extensions, they are not really the sex organs. They can be bypassed, and you can enjoy a sexual experience without your genitals even knowing about it.

Sigmund Freud never inquired, never raised a question about the Jewish idea of circumcision -- which he should have, because he was a Jew, and his whole work was with sexuality. His whole life was devoted to finding out everything about sexuality, but he bypassed circumcision, he did not talk about it. Others have laughed for centuries.

I have heard that one bishop and one rabbi lived opposite each other, and naturally there was great competition in everything. One day the bishop purchased a beautiful Chevrolet. The rabbi came out and he said, "A beautiful car... whose car is this?"

And the bishop came out with a bucket of water and poured the water on the car. He said, "I have purchased it."

The rabbi said, "But what are you doing?"

He said, "Baptism." He was a Christian Baptist. "Now the car is a Christian Baptist car -- baptized."

This was too much for the rabbi.

Next day, as the bishop woke up, he saw a beautiful Cadillac sitting in the garage of the rabbi. He was shocked -- because the Chevrolet is a poor man's car in America. The poor peoples' neighborhoods are called "Chevrolet neighborhoods." It is a rich man's car in other countries, but in America the Chevrolet is a poor man's car. But the Cadillac is especially Jewish.

The bishop came out and he said, "How could you manage it?"

The rabbi said, "God looks after his chosen few." And he said, "Come on -- because there is going to be a ceremony."

The bishop said, "What kind of ceremony?"

He said, "You come inside."

The bishop came into the garage, and the rabbi went into his house and brought out a big pair of garden scissors. The bishop could not believe -- what is happening? What kind of ceremony...? The rabbi started chanting some mantras in Hebrew, and then finally he cut the exhaust pipe.

The bishop asked, "What are you doing?"

He said, "Circumcision -- now the car is absolutely Jewish. If you can baptize, what do you think? -- can't we do something to make the car a Jew?"

Everybody has been laughing about circumcision.

But Sigmund Freud never even raised a question about it. He never raised a single question that goes against Jewish tradition. All his logic, all his reason was used to criticize everybody else.

I have asked a Jaina saint: "Sigmund Freud would say these things about Mahavira, although he has not said them, because he knew nothing about Mahavira. But I am absolutely certain he would say these things. Have you something to say about Sigmund Freud, about Jews?"

And the first thing he said was: "If the skin on the male genitals was not needed, then existence would not have given it to the child. Existence gives only that which is needed. To remove that skin is egoistic, it is an effort to prove that you are wiser than existence itself. And the very idea that man is wiser than existence is stupid."

I asked him about Jesus -- because I had taken with me a Christian missionary, Stanley Jones, to meet the Jaina saint. And I said, "Stanley Jones is here, and his criticism against Jaina saints, Buddhist saints, Hindu saints, is that they don't do any service to humanity. On the contrary, they demand that they should be served, worshipped -- that it is their birthright.

"People may be dying from starvation -- that is not their concern. Mahavira and Buddha have not opened a single hospital, not a single school for poor children, not a single orphanage, like Mother Teresa. But these people are thought to be great compassionate people. What compassion is there? What do you think about Jesus?"

He said, "About Jesus? According to us, everything in life is a connected link of cause and effect, the theory of action."

There are stories that if Mahavira is passing on the road and a thorn is there, the thorn will jump out of the road -- because Mahavira has finished all evil actions. Now no pain can be given to him by existence. It looks logical: if existence is deciding rewards and punishments, certainly the thorn must jump out of the road.

Mohammedans say -- because Mohammed was in Arabia... hot sun, no clouds, no shade, no trees. But a beautiful cloud always moved over Mohammed, wherever he went -- because he was finished with all evil acts. That's why he was chosen by God as his best messenger; he had become so pure that he could be a vehicle. Now it is God's duty to protect him. In the hot burning sun, a cool breeze surrounds him, and a big cloud goes on keeping him in shadow.

The Jaina saint said, "Jesus being crucified proves that he must have done some very evil acts in his past life. Crucifixion was the punishment."

It has nothing to do with Jews crucifying him or the Romans crucifying him. Those are the visible facts, but the invisible truth is that he must have committed something really heinous -- murder, rape -- and the result is crucifixion. So crucifixion is not something to be worshipped; it is a condemnation.

Now for the Christian the same fact, the crucifixion of Jesus, makes him the greatest man on the earth because he suffered for humanity, he was crucified for you; to save you he gave his own life. That is their interpretation.

But the Jainas, Hindus and Buddhists will all explain that "He is suffering from many past lives of crimes. He is not giving his life to save anybody -- because we don't see anybody saved. Who is saved? He could not even save himself."

One thing should always be remembered: don't be bothered about facts. They can be interpreted this way or that way very convincingly, but facts belong to the mundane world.

Truth is the thing you should concentrate on.

You have mentioned the New Yorker article about me and the commune. Perhaps they may not have

ever written such a big article before -- one hundred and fifty-six pages. And what they call facts are only the facts that the government has supplied to them. They have not asked me; otherwise for every fact there is a counter-fact. But it is easy not to ask both parties.

I have heard that Mulla Nasruddin in his old age became an honorary magistrate. His first case came up. He heard one side, and started writing the judgment.

The court clerk could not believe what was happening. He whispered in his ear, "Honorable magistrate, what are you doing? You have not heard the other side yet. They are waiting."

Mulla Nasruddin said, "I am not going to hear anybody, because right now I am absolutely clear what the situation is, and if I hear the other side also I will become confused. And out of confusion, judgment will be very difficult."

The New Yorker is simply presenting one side.

I will give you a few facts on the other side so you can see how facts should not be decisive.

The land that we purchased for the commune had been for sale for almost half a century, and nobody had purchased it -- because it was a desert. Not a single flower ever blossomed there, no cultivation was ever done; it was just a useless wasteland. And it was big -- one hundred and twenty-six square miles, eighty-four thousand acres.

We purchased the land. The man was very happy, because he had lost hope that the land could ever be sold.

And the government was asking him to give it to them for three million dollars. It was almost a small country -- one hundred and twenty-six square miles, three times bigger than Manhattan. And the man was just going to say yes to the government as we entered the scene.

We immediately offered him six million dollars. He could not believe it -- from three million to six million! Immediately everything was settled.

And this was the beginning of conflict with the government.

But if the government had really been interested, they could have offered more. They should not have felt offended, it was a simple business matter. And it is not their land either.

The whole world has forgotten completely that the real Americans are the red Americans who are living in reservations in the forests. They have been forced to live almost in concentration camps, an American version of the German concentration camps -- far better, because the German concentration camp was barbed wire, guns all around, very crude.

The American concentration camp is very sophisticated -- no barbed wire, no guards, you cannot say that this is a concentration camp. But this is a concentration camp -- of a higher order, of a more subtle and delicate quality.

What they have done is to give every red Indian a pension -- because America belongs to them, it is their country. They don't have any work, but they get enough pension. All they do is to go on producing more children, because the more children they have, the more pension they will get. Each individual gets a pension.

But you should understand that when you have no work and enough money, what are you going to do? They gamble, they are all drunkards, all kinds of drugs, prostitution, and no worries about anything -- every month the salary is there. Salary for nothing, salary for remaining silent about the fact that America belongs to them, that the people who are known as Americans are not Americans. Somebody is from England, somebody is from Italy, somebody is from France, somebody is from Holland, somebody is from Germany, somebody is from Switzerland -- from all the European countries, but nobody is an American. They are all foreigners.

And my first conflict with the government was that I told it exactly the same way I am telling you: that the American president is as much a foreigner as I am a foreigner. The only difference is that he has been here perhaps for two generations, three generations -- he is a two hundred year-old foreigner. I am fresh.

And the fresh is always better than the old and rotten.

I told them: Neither does the land belong to you nor does the land belong to us.

And we purchased the land, we paid money; you invaded the land, you killed people, innocent people. You are criminals.

If anybody needs permission to live in America, it is you -- from the American president to the last American beggar. And if you really mean what you say in your constitution -- that you are for democracy, for freedom -- if you are sincere and honest, then give the country back to the red Indians. It belongs to them. And apply for your green cards. If they want you here, you can be here; otherwise go home.

And you have killed, you have invaded, you are criminals.

We have simply purchased.

Sometimes you have also purchased, but your purchase was simply a facade. For example, New York -- the whole New York area was purchased for thirty silver pieces. Is this business? Do you think it was done by people willingly, or was it just because at the point of the bayonet, at gunpoint they had to sign: "We sell the land for thirty silver pieces."

The conflict started because I said: "Not one of you is any different from the people in my commune. We are newcomers; you came a little earlier. And you have committed all kinds of crimes; we have simply purchased the land. And you were there, you could have purchased it by offering more money -- it was a simple business matter."

But the American government will not say this.

And America must remain the only country in the world where people like the poor red Americans cannot revolt. It is such a cunning strategy that you are giving them money. They think, "Revolt? for what? We are getting money, enough money, no work... enjoy, dance, sing, take all kinds of drugs. No problems of worrying about poverty or anything -- why bother about revolution?" The very idea is not possible.

And they are all drunkards, opium addicted, lotus eaters. They are not in a position to fight a revolution. Their revolution has been killed, their spirit has been killed by money.

Because I said it clearly....

And because the land we purchased had belonged to an ancient red Indian tribe which lived just nearby in a forest.... And they had a prophecy from the old days: that a man from the East, with his followers wearing red clothes, would come to this land and free them from the slavery imposed on them by the invaders.

By coincidence, my people were wearing red clothes; by coincidence, I was coming from the East.

And red Indians started coming, saying that "We have been waiting -- because this prophecy we have heard for generations."

These were the fears the government would never talk about.

I could have provoked the red Indians against the whole American government, I could have created a revolution -- this was their fear. They wanted to destroy me and the commune as quickly as possible.

The land had never produced anything, but they said that it was farmland; hence, we could not make more than twenty houses, twenty farmhouses. And we fought and we said, "You have to come and prove -- in fifty years what has been produced? If it is farmland, then something must have been cultivated. Just because you have written in your papers... and we don't know when you have written it. You may have written it just now, just to harass us. You have to prove what kind of cultivation has been happening here. If this is farmland, we will cultivate it; but such a big land area cannot be cultivated by a small group living in twenty houses. This much land needs at least five thousand people to make it lush green, to make lakes, reservoirs -- because everything has to depend on the rainwater. And tremendous effort is needed to make roads, houses."

But they would not change the zoning -- which was simply stupid, because we were not going to destroy their farmland. We were creating farmland from a desert, we were changing the desert into an oasis.

So they went on creating legal problems, and for five years we went on fighting -- and we were winning in every court, because the facts were so clear.

When they saw that they could not win legally, then they started behaving illegally.

And when a government itself starts behaving illegally, then it becomes very difficult to fight -- a small minority of five thousand people. The government was fighting, the Christian church was fighting, and nobody could say what harm we were doing to them, what harm we had done.

The nearest American town was twenty miles away from us. We were living and doing our own thing. But they became so much afraid....

The fear had unconscious reasons.

America does not belong to them, and they are talking about democracy, they are talking about liberty, they are talking about freedom, they are talking about the rights of man. And they have taken all of the land from the poor natives, and they have destroyed them in such a sophisticated way as has not been done anywhere else.

There is no hope for the red Indians for two reasons: one, they are not in their senses, they are continuously drunk, continuously unconscious -- fighting, murdering each other. Secondly, slavery is paying well -- without working you are getting a salary. To fight against this government means you will

lose your salary and you will have all kinds of problems -- so why bother?

And because I said things exactly... and I invited the president, the governor, the attorney general of America to come and see, to show us what cultivation they had done on this land. And we had transformed the whole land.

Rather than praising us, they wanted us to destroy the commune and leave America.

It seems they loved the desert so much that now they have made it desert again.

Perhaps they need a third world war to make the whole of America a desert. If they love the desert so much, their wishes should be fulfilled.

But these facts that they have produced after one year... Where was this New Yorker when I was there to reply? Now they are writing facts and figures.

And they have not consulted the other party at all, to ask, "What are your facts and what are your figures? How has the government misbehaved with you? How has the government proved to be fascist, violent, crude, primitive, undemocratic...?"

They should have asked us -- because we have suffered.

But the press is either in the hands of the church or in the hands of a political party, or in the hands of the government, or in the hands of rich people.

The man who came first into the conflict was the ex-vice-president Rockefeller -- because he was planning that the whole of Oregon should become a federal state. The federal government owns half of the land of Oregon, and their desire was to have all of the land in Oregon to create shelters in case of a nuclear war. And Oregon is perfectly the right place -- not very populated, could easily be converted into a vast shelter in case of nuclear war.

When we entered the state, the first person who became annoyed was Rockefeller -- because now that one hundred and twenty-six square miles could in no way become federal land.

It was he who said in a press conference that, "This commune is an independent country within a country, and this cannot be tolerated."

If they had asked us... It was a simple thing. They could have given us land somewhere else, we would have moved the commune. Or from the very beginning they could have told us, "We are ready to give you another piece of land." There was no problem; to us it was the same.

But these people have faces of one kind, they say one thing, and they do something else. And they are thinking still something else -- you never know exactly what is in their minds, what they are doing, what their purpose is.

They accepted our right to be a city -- and it was accepted by the court, three judges.

One judge was against us, was a fanatic Christian. But seeing that two of the judges were ready -- and his being against us would be useless, he also signed, and we became a city.

Now that was the most difficult thing for them to swallow: that against the president, against the whole government, we won the case and we became a city.

You will be surprised, in the twentieth century.... The one judge who was in our favor was a Mormon. They are very good people, a sect of Christians, but very honest and sincere. And they have suffered very much in America at the hands of other Christians because of certain of their ideologies....

One idea they have is that the head of the Mormons is in direct contact with God, with no pope, no mediator in between. The Mormon head has a direct communication line with God. This is not acceptable to Christians -- you are bypassing the pope.

They killed the first Mormon founder, and because they killed him they consolidated the Mormons, and they had to give them a city. The same story was being repeated again, so they became afraid. Now Mormons have a city -- one of the most beautiful in America -- Salt Lake City.

This one judge was a Mormon. And a trick was played: the head of the Mormons informed him that he had been chosen by God to resign from his post and go to Nigeria to serve humanity.

I informed that judge that, "This is simple politics. They want to remove you from the post because when you are removed... One person is against us, one person is half-half -- he will be on the side of whoever is in power. It was because of you and your sincerity, your fairness that we got the city. Now you are leaving us in the dumps!"

And what a stupid idea. Billions of people in the world, and God has chosen this poor man to resign from his post and go to Nigeria for one year. But they are such simple people that they believed that it was God's order and they could not go against it.

So he resigned, and immediately they appointed a fanatic Christian.

The same court that had given us the sanction to be a city, after six months denied that we were a city.

And the simple trick was that they removed the man who would not do anything wrong, and replaced him with a man who was an absolutely fanatical Christian. They completely forgot their own laws, their own constitution, and they did everything against their constitution.

For two years continuously there was a rumor that they were going to arrest me, but they would not dare to enter the campus of the commune for the simple reason that they knew that unless they killed five thousand sannyasins they would not be able to arrest me. And they were not ready to take that risk -- killing five thousand people, most of them Americans, would condemn their democracy forever.

They wanted me in some way to be out of the commune so they could find me alone. That's why they waited for two years.

And we were hearing the rumor continuously, so by and by it became accepted that this was just a rumor, they didn't have the courage.

They had their National Guard just twenty miles away in the American town, every day collecting more and more army forces, so that if there was a need they could be ready to kill five thousand people.

But once they could get me out of the commune, things became easy for them.

Without any arrest warrant, they arrested me and five sannyasins who were with me. That is absolutely illegal. They could not even show the cause; not even for three days in court could they prove anything to show why they had arrested me.

Still they would not set bail.

These are the facts and figures. The government was pressuring the magistrate: "If you want to be promoted to federal judge, don't give this man bail." So all five sannyasins were given bail; only I was retained.

And the government attorney said in the court, "We have not been able to prove any charge; still, the government asks that bail should not be granted for this man because he is very intelligent" -- I heard for the first time that to be intelligent is criminal -- "and he has thousands of friends."

I had never thought that these things were enough to be a criminal; if that is enough to be a criminal, then Jesus Christ must be the greatest criminal in the world -- because half of the world is Christian. And thirdly, that I had resources enough that I could jump bail -- even if it were ten million dollars' bail, I could jump it.

And this shows the poverty and the weakness.... The greatest power of the world -- you have all your armies and all your nuclear weapons and all your police forces, and you cannot manage to prevent a man from crossing the country.... Then all your power is impotent.

But the reality was that the woman magistrate was not interested in anything else, she was interested in becoming a federal judge.

Even the jailer did not think that I would go back to jail, he thought that there would be no reason -- "They don't have an arrest warrant, they don't have any cause, so you will be released." So he brought my clothes and everything in his car so that "I can free you direct from court; there is no need to come back to the jail."

When he had to take me back, he was annoyed. He said, "In my whole life I have not seen such unfairness. The attorney could not prove -- and he accepts that he has not been able to prove in three days of continuous arguing -- anything against this man. Still the government wants..."

Who is the government? The government was only a part in the case.

And against an individual, the government forces the magistrate -- bribes, blackmails....

The jailer told me, "The reality is that that woman has been told that if she gives you bail -- which is your right -- she will not be promoted to federal judge. And she wants to become a federal judge."

And within just three days she was a federal judge.

These journalists should think not only of those who have power, but also of those who don't have power, and they should be guards against injustice.

They had formed one hundred and thirty-six crimes against me -- a man who never leaves the house. I have not gone out of this house for three months, not even into the garden; how can I manage one hundred and thirty-six crimes?

But the government attorneys told my attorneys, "If you don't accept at least two crimes, then Bhagwan's life will be in danger." That was the last blackmail. "If you want to put his life in danger, you can go for trial" -- this is just when the court case was going to start, five minutes before. "It is better you accept and convince Bhagwan to accept any two counts" -- just to save the government's face, so that they

can be right: I must have committed a crime, because I have accepted. And the threat was, "If you don't accept, then bail will be cancelled and the case can go on for ten to twenty years -- it is in the hands of the government. And there is every risk for the life of Bhagwan. So if you want to save him, you try some way to convince him to accept."

My attorneys came with tears in their eyes, and they said, "We have never seen such blackmail -- and the blackmail is being done by the government -- a clearcut threat. So you accept two counts. And they don't want you to be in America more than fifteen minutes longer. Accept two of the charges and your plane is ready at the airport, you immediately move out of America, and for five years you cannot re-enter." My whole idea was to refuse.

But I looked at my attorneys and I looked at my sannyasins all over the world...

And I had heard that a few sannyasins were not even eating. For the twelve days I had been in jail, a few sannyasins had not been eating at all, they were fasting.

And I am not a rigid man. And I am not a serious man either.

So I said, "There is no problem. Don't be worried -- I accept. And outside the court, just in front of the courthouse, I will announce to the world press that this is blackmail."

And it was true that they were ready to kill me, because as I reached the jail to pick up my things, they had planted a bomb under my chair. It did not explode because it was a time bomb.

And I reached there early -- because I had accepted immediately. I said, "There is no point." I said, "Whatever crimes they want, I have committed. I don't even need to know what those crimes are." So within five minutes the case was over.

They were thinking I would reach there nearabout five, and I reached there just nearabout one o'clock. So the timing was not right. And as I left the jail, they had to remove the bomb. And they have to accept it -- now, in jail nobody can put a bomb except for the government, nobody else can reach there.

The American jail... first you have to pass three big gates, which are all automatic, electric gates. You cannot open them, they open only with remote control buttons. When one gate opens, the other two remain closed. And the second opens only when the first is closed. After three gates, then there are offices.

And the room where my clothes were to be given to me was in the most interior part of the building. It would be impossible for anybody from the outside to reach there and plant a bomb.

The bomb was planted by the government. They must have thought that if I refused to accept the crimes, then it would be better to finish me rather than carry on for years with a case which they were going to lose -- because they don't have any evidence, they don't have any proof.

All those one hundred and thirty-six crimes are their imagination, and nothing else -- and this has been accepted by the attorney general just now, a few days ago.

In a press conference, he was asked, "Why has Bhagwan not been put into jail?"

And he said, "Because he has not committed any crime, and we don't have any proof of any crime."

This same man was standing in court with the list of one hundred and thirty-six crimes.

And this man is the right-hand man of president Ronald Reagan; they are boyhood friends, they were both actors in Hollywood. And when Reagan became president he called him and made him the attorney general of America; now he is the highest legal authority in America. So it is not possible that whatever he is doing is not known to Ronald Reagan.

It is a conspiracy in the White House.

Journalists should gather a little courage, and when they start writing stories about facts and figures they should look at the other side also. Just put both sides; don't give your judgment. Let the people decide.

And truth has a quality of its own: if both sides are placed before you without any prejudice, you will be able to figure out what is true and what is false.

And it has helped the whole movement around the world. Those whose trust was forced, whose love was managed, naturally have to fall out of my world, from my people.

But it has been a fire test for those who really love and trust me. Their trust has become stronger, their love has become deeper. And thousands of new people have come into the movement. Seeing that against a single man... the whole world and the whole worlds' governments are against him -- it is not possible that the man can be wrong.

Otherwise, there is no need for so many governments to be against me. They can simply refute me, their theologians can refute me, their legal systems can prove me wrong. Because they cannot do anything, now they have come down to the lowest. Ronald Reagan and the people who are cooperating with him have sunk to the status of terrorists. Now, putting a bomb against a man who is under your protection in the jail -- this

is pure inhumanity.

And existence will not tolerate it, existence will not forgive it, existence will not forget it. And you will see every day these people disappearing from the scene.

Truth has to wait, but not to wait forever. It is patient, it is patient because it knows its victory is certain.

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BELOVED OSHO,
IN THE POONA YEARS, I REMEMBER YOU SO OFTEN USING THE PHRASE, "BE IN THE MARKETPLACE, BUT NOT OF IT." I THOUGHT THIS MEANT THAT WHEN I WAS AWAY FROM YOU, I WOULD NEED TO CONSTANTLY REMIND MYSELF THAT I WAS NO LONGER PART OF THE MARKETPLACE MENTALITY -- I WAS A SANNYASIN.
RECENTLY, DROPPED INTO THE SO-CALLED NORMAL REALITY OF BARGAIN-HUNTING AND FLAT-FINDING, OF SUPERMARKETS AND SKINHEADS, I REALIZED YOUR PEOPLE AREN'T PART OF THE MARKETPLACE; THAT NOW THERE IS NO NEED TO REMIND OURSELVES -- WE ARE VERY OBVIOUSLY AND IRREVOCABLY A RACE APART.
ONLY WEEKS AGO, MY QUESTION WAS ABOUT HELPING YOUR VISION TO BE REALIZED. NOW, AFTER MY RECENT EXPERIENCE OF THE WORLD, AND SEEING ITS TREATMENT OF YOU, I DON'T EVEN HAVE THE ENERGY TO TALK TO PEOPLE ABOUT YOU. DOES THIS MEAN THEY ARE TOO FAR GONE -- OR AM I?

The way the world has treated me is absolutely natural, you should not feel offended by it. If they had been respectful, understanding, and loving towards me, *that* would have been a shock. Their treatment is absolutely expected.

You have not gone far away, they have gone far away and they have been going on and on for millions of years. The distance between the real man and the man that exists in the world has become almost unbridgeable. They are so far away from their own reality, they have forgotten the way back home.

They have forgotten what was the purpose of their being here.

There is an ancient parable... A very wise king wanted his son -- the only son, who was going to be his successor -- to be a wise man before he succeeded him and became the king of a vast kingdom. The old man chose a way which was very strange: he sent the son away from the kingdom, told him that he was abandoned, that he should forget completely that he was a prince -- "He is no longer a prince and I am not going to make him my successor."

All his beautiful clothes, ornaments -- everything was taken away. He was given the clothes of a beggar and sent away in the middle of the night in a chariot to be thrown out of the kingdom. And there were strict orders that he should not be allowed back in the kingdom from anywhere.

Years passed; the prince really became a beggar. He really forgot that he was a prince. In fact there had been no effort on his part to forget -- he *was* a beggar. He was begging for clothes, for food, for shelter, and he had slowly accepted the condition he was in.

After many years, one day he was sitting outside a hotel, begging. It was hot summer and he wanted enough money to purchase a pair of shoes -- secondhand of course -- because the earth was almost like fire, and to walk without shoes was becoming impossible. He had wounds on his feet, and he was crying out for just a few coins. At that very moment a golden chariot stopped before the hotel, and a man descended. The man said, "Your father has called you back. He is very old and dying, and he wants you to be his successor."

In a single split second the beggar disappeared. The man was totally different; you could see it in his face, his eyes... the clothes were of the beggar still, but the man was totally different. A crowd gathered -- the same crowd before whom he had been spreading his hands for a few coins -- and they all started showing great friendship. But he was not even paying attention to them. He went up to the chariot, sat in the chariot and told the man who had come to get him, "First take me to a beautiful place where I can have a good bath, find clothes worthy of me, shoes, ornaments... because I can go before the king only as a prince."

He came home, and he came as a prince. He said to his father, "Just one thing I want to ask: Why did I have to be a beggar for so many years? I had really forgotten... If you had not called me back, I would have died as a beggar, never remembering that once I was a prince."

The father said, "This is what my father did to me. It was not done to harm you, but to give you the experience of the extremes of life -- the beggar and the king. And between these two, everybody exists.

"That day I told you to forget that you were a prince; now I want you to remember that being a prince or being a beggar are just identities given by others. It is not your reality, it is not you -- neither the king, nor the beggar. And the moment you realize that you are not what the world thinks of you, you are not what you appear to be, but you are something so deeply hidden in yourself that except for you, nobody else can see you, then a man becomes wise. Knowing it, wisdom follows.

"I was angry with my father and I know you must have been angry with me. But forgive me, I had to do it to make it clear to you: don't get identified with being a king, don't get identified with being a beggar, because in a split second these identities can be changed. And that which can be changed is not you. You are something eternal, something unchangeable."

People have gone far away from their reality, and to remind them of their reality hurts them. Their treatment of me is nothing but an expression of their wounded heart. They don't want to see those wounds; they don't want to be reminded of anything else which they have tried so hard to forget, to forgive. Somehow they have managed a certain identity in the world... and here comes a man who shatters it completely.

It is natural they should be angry with me. It is natural they will stone me. It is natural they will do everything that they have always done with people like me. That does not mean that you have to lose hope, that you have to become pessimistic, that you have to stop even talking about me. That way you are not helping them, and that way you are not helping yourself either.

Their behavior should not be taken into account at all. They are absolutely asleep. We are trying something which goes against their sleep, and naturally they feel disturbed and react. This is absolutely acceptable. But how long can they react? It is a question of a great challenge.

Losing hope means you have lost the game.

I am not going to lose the game.

To my very last breath I will go on doing the same, whatever their reaction. It is only by bringing their reaction to the surface that there is a possibility of change. It will take time, because millions of years have taken them away from themselves. You should have patience with them. They need your compassion, they need your patience.

They will come home; they *want* to come home, but it goes against their ego to recognize that they are not at home already. It goes against their ego to recognize that they are false, that they are phony.

But their reaction -- their throwing stones at me, or throwing knives at me, or putting me in jails, or crucifying me -- is going to change them. This is the only way that they will start thinking about what they are doing and why they feel offended. You feel offended only when something truthful about you is told, something which you have been hiding. You are never offended by lies.

Truth is the greatest offender.

Their very disturbance, their fear that I will destroy their morality, I will destroy their religion, I will destroy their tradition, shows one thing: they don't have religion, they don't have morality, they don't have any tradition. They are managing to believe that they have, but it is only a belief which can be easily destroyed; otherwise what happened in Greece?

I was just a tourist for four weeks in a country thousands of years old. The Greek Orthodox church is the oldest church in the world -- the Vatican is not that old. Jesus and his sayings were first translated into Greek; that's why he became "Christ," and his followers became "Christians." These are Greek words.

Now, this country -- which for two thousand years has been perpetually propagating Christianity, teaching every child a conditioning -- is afraid of a tourist who is going to be there for only four weeks. The archbishop was disturbed so much that he threatened that my house would be burned, that I would be stoned if I was not removed immediately from the country, because my presence would destroy the morality of the country, it would destroy the religion of the country, the family, the church, the tradition -- just in four weeks!

If I can manage to do that in four weeks, then whatever I am destroying *deserves* to be destroyed. It simply means that it is phony. People are not really in it -- they are just pretending. Only pretensions can be destroyed in four weeks; realities cannot be destroyed. But the archbishop of the oldest church of Christianity is so much afraid, and he goes on saying things which are absolute lies. But that's what I have been telling you again and again -- that all your religions are based on lies, and hence they are afraid.

The archbishop was sending telegrams to the president of the country, to the prime minister, to other ministers, and he was saying that I had been sent specially from hell to destroy the Christian Orthodox church in Greece. Can you believe a sane man saying something like that? And he holds the highest post, so even the president is afraid, the prime minister is afraid, and they have to do something criminal because that man can provoke the masses against them.

But I enjoyed the whole thing for the simple reason that it shows that truth has really a strength and power of its own. Truth has an authority which lies cannot have. You may have been conditioning people with those lies for centuries, but just a ray of light, just a small truth, can destroy that whole structure.

So there is no need to be hopeless. Talk to people -- and if they are offended, rejoice. It means whatever you have said has disturbed their conditioning, and they are trying to protect it. You cannot disturb an unconditioned man. You can say anything about him, but you cannot disturb him.

Now my sannyasins are in the world, and I have told them to mix with the world so that they can spread the truth more easily. You are fortunate -- just our people, a small minority in the world of five billion people, is enough to create a wildfire. But don't be in a hurry and don't be impatient. And there is no need ever to be in a state of losing hope. Truth is intrinsically indefatigable, intrinsically impossible to defeat.

It may take time, but there is no scarcity of time. And there is no need that the revolution should happen before our eyes. It is contentment enough that you were part of a movement that changed the world, that you played your role in favor of truth, that you will be part of the victory that is going to happen ultimately.

BELOVED OSHO,
WHY IS MONEY SUCH A LOADED ISSUE? IT SEEMS AS THOUGH WHEN WE HAVE MONEY, EITHER WE FEEL GUILTY ABOUT IT, AND THUS COMPELLED TO SPEND IT, OR INSECURE, AND THEREFORE WANT TO HOLD ONTO IT.
OBVIOUSLY IT AFFECTS A MULTITUDE OF AREAS THAT REVOLVE AROUND THE PIVOT OF POWER AND FREEDOM. THE CURIOUS THING IS THAT EVEN TO DISCUSS THE SUBJECT OF MONEY IS SOMEHOW AS MUCH A TABOO AS DISCUSSING SEX OR DEATH AT THE DINNER TABLE. PLEASE COMMENT.

Money is a loaded subject for the simple reason that we have not been able to work out a sane system in

which money can be a servant to the whole humanity, and not the master of a few greedy people.

Money is a loaded subject because man's psychology is full of greed; otherwise money is a simple means of exchanging things, a perfect means. There is nothing wrong in it, but the way we have worked it out, everything seems to be wrong in it.

If you don't have money, you are condemned; your whole life is a curse, and your whole life you are trying to have money by any means.

If you have money it does not change the basic thing: you want more, and there is no end to wanting more. And when finally you have too much money -- although it is not enough, it is never enough, but it is more than anybody else has -- then you start feeling guilty, because the means that you have used to accumulate the money are ugly, inhuman, violent. You have been exploiting, you have been sucking the blood of people, you have been a parasite. So now you have got the money but it reminds you of all the crimes that you have committed in gaining it.

That creates two kinds of people: one who starts donating to charitable institutions to get rid of guilt. They are doing "good work," they are doing "God's work." They are opening hospitals, and schools. All they are doing is trying somehow not to go mad because of the feeling of guilt. All your hospitals, and all your schools and colleges, and all your charitable institutions are outcomes of guilty people.

For example, the Nobel prize was founded by a man who earned money in the first world war by creating all kinds of destructive bombs, machines. The first world war was fought using the means supplied by Mr. Nobel. And he earned such a huge amount of money... Both the parties were getting war material from the same source; he was the only person who was creating war materials on a vast scale. So whoever was killed, was killed by him. It doesn't matter whether he belonged to this side or to that side; whoever was killed was killed by his bombs.

So in old age, when he had all the money in the world a man can have, he established the Nobel prize. It is given as a peace award -- by a man who earned the money by war! Whoever is working for peace receives a Nobel prize. It is given for great scientific inventions, great artistic, creative inventions.

And with the Nobel prize comes big money -- right now it is near about two hundred and fifty thousand dollars. The best award, and two hundred and fifty thousand dollars with it; and it goes on increasing because money goes on becoming less and less valuable. And such a fortune that man must have created that all these Nobel prizes that are distributed every year are given only out of the interest. The basic money remains intact, will remain intact forever. Every year so much interest accumulates that you can give twenty Nobel prizes.

All charitable work is really an effort to wash your guilt -- literally. When Pontius Pilate ordered the crucifixion of Jesus, the first thing he did was to wash his hands. Strange! The order for crucifixion does not make your hands dirty, why should you wash your hands? It is something significant: he is feeling guilty. It took two thousand years for man to understand this, because for two thousand years nobody even mentioned or bothered to comment on why Pontius Pilate washed his hands. It was Sigmund Freud who found out that people who are feeling guilty start washing their hands. It is symbolic... as if their hands are full of blood.

So if you have money, it creates guilt. One way is to wash your hands by helping charitable institutions, and this is exploited by the religions. They are exploiting your guilt, but they go on buttressing your ego, saying you are doing great spiritual work. It is nothing to do with spirituality; it is just that they are trying to console the criminals.

The first way is what religions have been doing. The other is that the man feels so guilty that either he goes mad or commits suicide. His own existence becomes just anguish. Each breath becomes heavy. And the strange thing is that he has worked his whole life to attain all this money, because the society provokes the desire, the ambition, to be rich, to be powerful. And money does bring power; it can purchase everything, except those few things which cannot be purchased by it. But nobody bothers about those things.

Meditation cannot be purchased, love cannot be purchased, friendship cannot be purchased, gratitude cannot be purchased -- but nobody is concerned with these things. Everything else, the whole world of things, can be purchased. So every child starts climbing the ladder of ambitions, and he knows if he has money then everything is possible. So the society breeds the idea of ambition, of being powerful, of being rich.

It is an absolutely wrong society. It creates psychologically sick, insane people. And when they have reached the goal that the society and the educational system have given to them, they find themselves at a dead end. The road ends there; there is nothing beyond. So either they become a phony religious person or

they just jump into madness, into suicide, and destroy themselves.

Money can be a beautiful thing if it is not in the hands of the individuals, if it is part of the communes, part of the societies, and the society takes care of everybody. Everybody creates, everybody contributes, but everybody is not paid by money; they are paid by respect, paid by love, paid by gratitude, and are given all that is necessary for life.

Money should not be in the hands of individuals; otherwise it will create this problem of being burdened with guilt. And money can make people's lives very rich. If the commune owns the money, the commune can give you all the facilities that you need, all the education, all creative dimensions of life. The society will be enriched and nobody will feel guilty. And because the society has done so much for you, you would like to pay it back by your services.

If you are a doctor you will do the best you can do; if you are a surgeon you will do the best you can do, because it is the society that has helped you to become the best surgeon, given you all the education, given you every facility, taken care of you from your very childhood. That's what I mean when I say that children should belong to the communes, and the commune should take care of everything.

And all that is created by people will not be hoarded by individuals; it will be a commune resourcefulness. It will be yours. It will be for you, but it will not be in your hands. It will not make you ambitious; it will make you more creative, more generous, more grateful, so the society goes on becoming better and more beautiful. Then money is not a problem.

Communes can use money as an exchange, because every commune cannot have all the things it needs. It can purchase from another commune; then money can be used as a means of exchange -- but from commune to commune, not from individual to individual, so that every commune is capable of bringing in things which are not available there. So money's basic function remains, but its ownership changes from the individual to the collective. To me this is basic communism: the money's function changes from the individual to the collective.

But the religions will not want that. Politicians will not want it, because their whole game will be destroyed. Their whole game depends on ambition, power, greed, lust.

It seems very strange to say that the religions exist almost on irreligious things, or it will be better to say, on anti-religious things. They use those things, but on the surface you don't see that. You see charity, but you don't see from where charity comes, and why. In the first place, why should there be a need for charity? Why should there be orphans, why should there be beggars? Why in the first place should we allow beggars to happen and orphans to happen? And in the second place, why are there people who are very willing to do charity work, to give money, to give their whole lives to charity and serving the poor?

On the surface everything seems to be right because we have lived in this kind of structure for so long; otherwise it is absolutely absurd. No child is an orphan if the commune owns the children, and if the commune owns everything, then nobody is a beggar; we all share whatsoever we have. But then religions will not have their sources of exploitation. They will not have the poor to console, they will not have the rich to help get rid of their guilt. These are the reasons why they are so much against me.

My work is almost like that of a gravedigger who goes on digging up beautiful marble graves and bringing out skeletons. Nobody wants to see them. People are afraid of skeletons.

One of my friends was a student in a medical college, and I used to stay with him once in a while, while traveling. If I had to stay the whole night, rather than staying at the station I would stay in the hostel with this student. One day it happened that somehow, late in the night, the discussion went on about so many things, and came around to ghosts. And I was simply joking; I said, "They are a reality. It is strange that you have not come across them."

Almost fifteen students were there in the room, and they said, "No, we don't believe in them. We have dissected so many bodies; we have never found any soul, and there is no ghost, nothing."

So I prepared my friend... In their surgical ward they had many skeletons, and they also had another ward where autopsies are done, when beggars die or somebody is killed or commits suicide -- it was a big city, it was the capital of a state. The wards were joined together. On this side of the hall were the skeletons, and the other side of the hall many dead bodies used to wait. And who cares about the beggars and this and that? -- whenever there was time the professors would do the autopsies and decide.

I told my friend, "You do one thing: tomorrow night, you lie down on a stretcher where the dead bodies are lying, and I will bring in your friends. You have to do nothing. In the middle of the conversation, when I am there with your friends, you just have to sit up. From the lying position you simply sit up."

It was a simple thing, there was no problem. He said, "I will do it."

But a problem arose... it became very complicated. We went into the surgical hall, and my friend was lying down. As we entered he got up, and all the fifteen people started trembling. They could not believe their eyes that a dead body...! But the problem became real because a real dead body got up! So my friend who was pretending jumped up and he said, "There *are* really ghosts! Just look at that body!"

There had been some misunderstanding: that man was in a coma. Some servants had brought him in the night so they put him in with the dead bodies. Then he came back to consciousness, so he stood up. When he saw these people he thought it must be morning and now it is time to get up and ask what is going on. Even I could not manage at first to work out what had happened, because I had sent only one. This second man...! We closed the doors and started to leave. The man was shouting, "Wait, I am alive! Why I am being put here?"

We closed the doors. We said, "It is not our business," and we left. It was difficult to convince my friend who had been lying there that it was not a ghost, that the other man was just a mistake. He said, "But never a next time! It was good that he stood up only when you all had come. If he had stood up when I was lying there alone I would have died! I could not have survived."

If you go on digging at the roots -- which are ugly, which nobody wants to see.... That's why words like `sex' or `death' or `money' have become taboos. There is nothing in them that you cannot discuss at the dining table, but the reason is that we have repressed them deep down and we don't want anybody to dig them out. We are afraid.

We are afraid of death because we know we are going to die, and we don't want to die. We want to keep our eyes closed. We want to live in a state as if "everybody else is going to die, but not me." That is the normal psychology of everybody: "I am not going to die."

To bring up death is taboo. People become afraid because it reminds them of their own death. They are so much concerned with trivia, and death is coming. But they want that trivia to keep them engaged. It functions as a curtain: they are not going to die, at least not now. Later on... "whenever it happens, we will see."

Sex they are afraid of because so many jealousies are involved. Their own life experiences have been bitter. They have loved and failed, and they really don't want to bring the subject up -- it hurts.

And so is the case with money, because money immediately brings in the hierarchy of the society. So if there are twelve persons sitting around the table, immediately you can put them in a hierarchy; the similarity, the equality, for the moment is lost. Then somebody is richer than you, somebody is poorer than you, and suddenly you see yourself not as friends but as enemies, because you are all fighting for the same money, you are grabbing at the same money. You are not friends, you are all competitors, enemies.

So at least at the dining table when you are eating you want no hierarchy, not the struggle of the ordinary life. You want for a moment to forget all those things. You want to talk only of good things -- but these are all facades.

Why not create a life which is really good? Why not create a life where money does not create a hierarchy, but simply gives more and more opportunity to everybody? Why not create a life where sex does not make bitter experiences, jealousies, failures; where sex becomes just fun -- nothing more than any other game, just a biological game.

A simple understanding... I can't conceive why... if I love some woman and she enjoys some man, it is perfectly okay. It does not disturb my love. In fact I love her more because she is being loved by more people; I have chosen really a beautiful woman. It will be really ugly to find a woman whom only I love, and she cannot find anybody else in the whole world to love her. That will be really hell.

And what is wrong if she is happy sometimes with somebody else? An understanding heart will be happy that she is happy. You love a person and you want him to be happy. If she is happy with you, good; if she is happy with somebody else it is as good. There is no problem in it.

Once we stop the old nonsense that has been poured into our minds continuously -- of monogamy, of one-to-one relationship, of fidelity -- which is all nonsense... When there are so many beautiful people in the world, why shouldn't they be intermixing? You play tennis; that does not mean your whole life you have to play tennis with the same partner, fidelity...! Life should be richer.

So it is only that a little understanding is needed and love will not be a problem, sex will not be taboo. Nor will death be a taboo once your life has no problems, no anxieties; once you have accepted your life in its totality, death is not the end of life, it is part of it.

In accepting life in its totality, you have accepted death too; it is just a rest. The whole day you have been working -- and in the night do you want to rest, or not?

There are a few insane people who don't want to sleep. I have come across one person who was brought to me because he did not want to sleep. The whole night he made every effort to keep himself awake. The problem was that he was afraid that if he sleeps, then what is the guarantee that he will wake up? Now, who can give the guarantee? That is really a great problem -- who can give him a guarantee?

He wants a guarantee that "I will wake up. What is the guarantee that I will not go on sleeping? -- because I have seen many people just go to sleep and... finished! People say that they are dead, and they take them to the burning place and burn those people. I don't want to be burned. So why take the risk? This sleep is risky!" Now sleep can become a problem.

Death is a little longer sleep, a little deeper. The daily sleep rejuvenates you, makes you again capable of functioning better, efficiently. All tiredness is gone, you are again young. Death does the same on a deeper level. It changes the body, because now the body cannot be rejuvenated only by ordinary sleep; it has become too old. It needs a more drastic change, it needs a new body. Your life energy wants a new form. Death is simply a sleep so that you can easily move into a new form.

Once you accept life in its totality, life includes death. Then death is not against it but is just a servant, just as sleep is. Your life is eternal, it is going to be there forever and forever. But the body is not eternal; it has to be changed. It becomes old, and then it is better to have a new body, a new form, rather than dragging the old.

To me, a man of understanding will not have any problems. He will have only a clarity to see -- and the problems evaporate. And tremendous silence is left behind, a silence of great beauty and great benediction.

Beyond Psychology

Chapter #2
Chapter title: Your mind is the judas

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BELOVED OSHO,
I HEAR YOU SAYING THAT WE ARE ALL LEAVES ON THE SAME TREE, AND THAT ENLIGHTENMENT IS ONLY POSSIBLE WHEN WE REALLY COME TOGETHER. ON THE OTHER HAND, I HEAR YOU SAYING THAT ONLY THE SINGLE INDIVIDUAL CAN FULFILL HIS BEING IN DEEP ALONENESS.
I FEEL BOTH OF THESE ARE RIGHT, BUT STILL I HAVE NO REAL UNDERSTANDING OF IT. PLEASE COMMENT.

Both are right, but they appear to be contradictory; hence the confusion. On the one hand I am saying that when you are one with existence, you come to realization -- and to be one with existence means you disappear, you are no more. And on the other hand I am telling you to be yourself, to be authentically your original face; only then can you experience realization.

I can see your dilemma. You feel that they are both right -- that is significant to remember -- that you *feel* that they are both right, but your mind is not convinced, your thinking is not convinced. Your thinking creates questions: How can they both be right?

Mind functions in an either/or way: either this can be right or its opposite can be right. Both together

cannot be right -- as far as mind, its logic, its rationality, is concerned.

If mind is either/or, then the heart is both/and. The heart has no logic, but a sensitivity, a perceptivity. It can see that not only can both be together; in fact, they are not two. It is just one phenomenon, seen from two different aspects. And there is much more than the two -- that's why I say "both/and."

And the heart is always right. If there is a question of choosing between the mind and the heart... because mind is a creation of the society. It has been educated. It has been given to you by the society, not by existence.

The heart is unpolluted.

It is pure existence:

Hence it has a sensitivity.

Look from the viewpoint of the heart, and the contradiction starts melting like ice.

I say to you, be one with the universe; you have to disappear and let the existence be. You just have to be absent so that the existence can be present in its totality. But the person who has to disappear is not your reality, it is only your personality. It is just an idea in you. In reality you are already one with existence; you cannot exist in any other way.

You *are* existence.

But the personality creates a deception, and makes you feel separate. You can assume yourself to be separate -- existence gives you total freedom, even against itself. You can think of yourself as a separate entity, an ego. And that is the barrier that is holding you back from melting into the vastness that surrounds you every moment.

It has no closed doors, all its doors are open. Sometimes you *do* feel a certain door open -- but only for a fragment of a moment; your personality cannot afford more. Those moments you call moments of beauty, moments of ecstasy.

Looking at a sunset, just for a second you forget your separateness. You *are* the sunset. That is the moment when you feel the beauty of it. But the moment you say that it is a beautiful sunset, you are no longer feeling it; you have come back to your separate, enclosed entity of the ego. Now the mind is speaking.

And this is one of the mysteries, that the mind can speak -- and knows nothing; and the heart knows everything -- and cannot speak.

Perhaps to know too much makes it difficult to speak.

The mind knows so little, it is possible for it to speak. Language is enough for it, but is not enough for the heart.

But sometimes, under the impact of a certain moment -- a starry night, a sunrise, a beautiful flower -- and just for a moment you forget that you are separate. And even forgetting it releases tremendous beauty and ecstasy.

When I say you have to disappear for the realization of the ultimate, I do not mean *you*; I mean the you that you are not. I mean the you that you think you are.

And the second statement, that only in feeling one with existence, totally dissolved in it, do you realize yourself, you realize truth... there is no contradiction for the heart, because this "you" that you realize when you are one with existence is not the old you. That was your personality, and this is your individuality. That was given by the society, and this is nature, reality, a gift of existence. You can forget it, but you cannot destroy it.

The other you, the false you -- you can create it, but you cannot make it real. It will remain a shadow, a painted face. It will never become your original face.

When I was a professor in the university, in the professors' campus there used to be a small street. Very few bungalows were there and those were the best bungalows -- for the deans and the vice-chancellor and the heads of the departments. So very silent, empty, no traffic... and the street was not long. It went just half a mile and then there was an end, a dead end, and a deep valley.

Whenever there was rain... I loved to walk in the rain. The last house had made it a point... because they saw it happening again and again, that whenever it rains I am certain to appear on the street. And that was the last house; then the valley was there.

They thought I must be mad -- without umbrella, soaking with water, with a beard, long hair, and walking so slowly and at ease... as if there is no problem of the rain. And then I used to stand by the side of a big bodhi tree, just at the very end of the street.

The bodhi tree has many beauties. One of the beauties is that its leaves are such that when it is raining

you can stand underneath it and save yourself from the rains: the leaves prevent the water from reaching to you. And it has very thick foliage, so the water goes on gathering on the leaves. And the leaves are like cups, so they hold much.

So if you are suddenly caught in the rain, and don't want to spoil your clothes, the bodhi tree protects you longer than any other tree. But the other beauty is -- which was more important for me -- that when the rain has stopped, then under the bodhi tree, rain starts! -- because how long can it contain all that water? Sooner or later it becomes weightier, and leaves start... So when the whole world is silent, under the bodhi tree it is raining.

So I used to go to the end of the street and rest under the bodhi tree. That was another madness to the people of the house. Only in the beginning few minutes of rain can the bodhi tree protect you; after, that is dangerous, the most dangerous. The rain has stopped, but it will not stop under the bodhi tree for at least one hour.

The children of the house, the wife, daughters, sons -- they all will gather in the verandah and look at me. And it became an absolute thing to them, that both things happen together -- rain, and my coming to their house.

The house was given to one of the most important physicists, the head of the physics department. And he was very much interested in me, because once in a while I was making statements which were bringing physics and mysticism closer than ever. Perhaps the same statement can be made by the physicist as is being made by the mystics.

He was a very humble man. He had been teaching all over the world in different universities. Whenever I was giving a lecture in the students' union -- because almost every week, once or twice... He was an absolute audience -- he would come, certainly. Many other professors used to come, but he was the most regular. And we became friends.

He was very old. He had worked with Albert Einstein, and after Albert Einstein's death he came to America in his place -- because he was his closest colleague, and nobody could have taken that place except him.

We became such great friends that he said, "Sometime I would like you to come to my house; I would like to introduce you to my wife and my children." I had no idea that those were the people who knew me already, and I knew them already.

When I reached their house they all started giggling, and he was very angry. He said, "I have brought a friend. Accepted that he is very young and I am very old, and the friendship looks strange, but our conceptions about reality are very close, and you should not behave like this -- you have never behaved like this."

But the wife said, "You don't know this man."

And I said to him, "She is right: we have been well-acquainted for almost two years."

He said, "What! You are acquainted with my wife and children?"

I said, "Not actually, but a sort of acquaintance is there." And then I told him, "I come here on this street when it is raining; I love rains, and these people love to see me -- a madman. And don't think they are unmannerly -- that you are introducing me and they are laughing and giggling... even your wife cannot contain herself."

This physicist met some sannyasin in America, and sent me a message: "The last person I want to see is you, and I am coming back to India as soon as possible just to see you. And the reason is that I feel you are perfectly right that the way of the heart in seeing things is far closer to reality than the way of the mind."

But before he could come to India, he died. I feel that I must have been in his thoughts when he died.

We are one as far as our reality is concerned.

We look separate as far as our fabricated egos are concerned.

So when I say dissolve your "you," I mean your own creation, or the creation of the society in you. And just feel the silence of the moment when you are not; then you will feel so much in tune with clouds and the ocean and the mountains.

The day you drop it completely is the greatest day in your life, because this brings you the whole universe. You lose nothing -- you lose only a false idea -- and you attain everything: the whole universe, the infinite universe with all its beauties, with all its treasures.

But before you can drop the false "I" you have to find your real "I"; otherwise dropping the false "I", you will feel you are becoming empty.

That's why I say become an individual, be yourself.

That simply means that, feeling your reality you will be -- without any trouble -- capable of dropping the false. In fact the false will drop itself. As the real comes in, the false goes out. And the real is from one standpoint, individual -- individual against personality. The personality was just hodgepodge; something was put by your mother, something was put by your father, something by your neighbors, friends, wife, teachers, priests, leaders... It was a patchwork, it was not indivisible.

It was almost falling apart -- any moment, a small accident and it will fall apart -- it had no soul connecting all its parts. It had no wholeness, it was only parts.

Against `personality' I use the word `individuality' in the meaning of indivisibility. Individual means indivisible: you cannot divide it, there are no parts -- it cannot fall apart. It is solid rock, it is one piece. Seen in comparison with personality... but that is only one aspect.

Seen from the universal, you are no longer individual either. Even that much demarcation disappears. You are the whole. The winds, the trees, the moon are not separated anywhere; neither are you. You are breathing every moment. Existence is not separate from you, even when you think you are separate.

And when you know that you are not separate, it is a tremendous realization. Then all fear of losing your face, all fear of losing your personality -- which is always slipping -- disappears. You have come to the origins. You have come to the eternal, to the universal.

This is what I call enlightenment.

You have become full of light and clarity.

Now you live the whole mystery of existence.

Seeing a roseflower, you become it. You don't see it from outside; you feel it from its innermost being. Its petals are yours, its perfume is yours. You are not an observer -- you *are* it.

Krishnamurti used to say again and again -- his whole life he was saying it; I don't think the people who were listening were really listening to him. This is his most repeated observation: that the observed becomes the observer, or the observer becomes the observed.

You don't see a sunset setting far away; you are *in* it, you are part of all those beautiful colors. And to live existence in such deep empathy is the richest experience man is capable of.

Trust your feeling.

Never trust your mind -- your mind is the Judas.

BELOVED OSHO,
THE MORE I MOVE INTO THE MEDITATION, THE MORE I FEEL RESPONSIBLE FOR MYSELF AND FOR THE SITUATION IN THE WHOLE WORLD. HOW IS THAT POSSIBLE?

It is the same thing -- just the same question.

The more you become yourself, the more you will feel responsible for the world because the more you are becoming part of the world -- you are not separate from it. Your being authentically yourself means a tremendous responsibility -- but it is not a burden. It is a rejoicing that you can do something for existence.

Existence has done so much for you, there is no way to pay it back. But we can do something. It will be very small compared to what existence has done for us, but it will show our gratitude. It is not a question of whether it is big or small; the question is that it is our prayer, our gratitude, and our totality is involved in it.

Yes, it will happen: the more you become yourself, the more you will start feeling responsibilities which you had never felt before.

I am reminded.... In the life of Mahavira, the most important Jaina philosopher.... He is going from one village to another village with his close disciple, Goshalak. And this is the question they are discussing: Mahavira is insisting, "Your responsibility towards existence shows how much you have attained to your authentic reality. We cannot see your authentic reality but we can see your responsibility."

As they are walking, they come across a small plant. And Goshalak is a logician -- he pulls the plant and throws it away. It was a small plant with small roots.

Mahavira said, "This is irresponsibility. But you cannot do anything against existence. You can try, but it is going to backfire."

Goshalak said, "What can existence do to me? I have pulled this plant; now existence cannot bring it to life again."

Mahavira laughed. They went into the town, they were going to beg for their food. After taking food,

they were coming back, and they were surprised: the plant was rooted again. While they were in the town it had started raining, and the roots of the plant, finding the support of the rain, went back into the soil. They were small roots, it was windy, and the wind helped the plant to stand up again.

By the time they had come back, the plant was back to its normal position. Mahavira said, "Look at the plant. I told you you cannot do anything against existence. You can try, but that will turn against you, because that will go on separating you from existence. It will not bring you closer.

"Just see that plant. Nobody could have imagined that this will happen, that the rain and the wind together will manage that small plant back, rooted into the earth. It is going to live its life.

"It seems to us a small plant but it is part of a vast universe, a vast existence, of the greatest power there is." And Mahavira said to Goshalak, "From this point our paths separate. I cannot allow a man to live with me who is against existence and feels no responsibility."

Mahavira's whole philosophy of non-violence can be better expressed as the philosophy of reverence for existence. Non-violence is simply a part of it.

It will go on happening: the more you find yourself, the more you will find yourself responsible for many things you have never cared about. Let that be a criterion: the more you find yourself responsible for people, things, existence, the more you can be at ease that you are on the right track.

One of my professors, Dr. Ras Biharidas -- he was a very old man -- has lived his life alone, because he was so contented, and so joyous in himself that he never needed anybody else. He was the head of the department, so he had a big bungalow -- living alone in it. And as we became acquainted with each other, he became very loving towards me, like a father.

He said, "There is no need for you to live in the hostel -- you can come and live with me. I have lived all alone in my life..." He used to play the sitar -- perhaps better than anybody else I have heard, and I have heard all the best sitarists. But he never played it to entertain people; he just played out of his joy.

And his timing was such, that nobody would have ever thought... three o'clock in the morning every day he will play his sitar. For seventy years he had been playing. The difficulty arose the first day, because I used to read up to three, and then I would go to bed -- and that was the time for him to wake up.

And this was a disturbance for both of us, because I loved to read things that I liked, not silently but loudly. When you are just reading with your eyes there is only a partial connection. But when you read poetry loudly you are involved in it; for the moment, you become the poet. You forget it is somebody else's poetry; it starts becoming part of your blood and bones and marrow.

Naturally it was difficult for him to sleep. And when I would go to sleep at three it was difficult for me to sleep. Just by my side, in the next room, he was playing his electric instruments -- the guitar, sitar, and other instruments. In two days we both were tired.

He said to me, "You live in this house -- I am leaving!"

I said, "You need not leave -- and where will you go? I have at least a place in the hostel. I will leave."

But he said, "I cannot say to you to leave. I love you, I love your presence here. But our habits are dangerous to each other. I have never interfered with anybody; there has never been anybody with me to interfere with. And I know you -- you will not interfere with me. But this will kill both of us! You will not say, `Change your time.' I cannot say that you should leave the house; that's why I said that I am leaving -- you live in the house."

I persuaded him, "I cannot live in the house. Once you leave, the university cannot allow me to live in this house -- this house is meant for you. I have to go to my hostel." With tears in his eyes he came to lead me to the hostel.

I remembered him at this point because I have never seen anybody else in my life who was so responsive, so sensitive. Even if by mistake he had hit the chair, he will apologize -- to the chair. I told him, "Dr. Biharidas, this is going too far!"

He said, "That's how I feel. I have hit the poor chair. She cannot speak; otherwise she would have been angry. And she is part of this whole cosmos, and she has served me, and I have not been friendly towards her; I have hit her. I have to apologize."

People in the university thought that he was mad -- a man who asks forgiveness from a chair in this world cannot be thought to be sane. I have watched him closely; he was one of the sanest persons. But his responsibility was tremendous.

He could not say to me... it was his house. He could have said to me, "You can read silently" or, "You can read at some other time" or, "You can read while I am playing my instrument." But that he would not do. It would have been easy -- that's what everybody else is doing in the world. But his sensitivity and deep

respect for the other person... even his reverence for things was impeccable.

People have looked at his behavior and have thought, "He is not in the right state of mind." But nobody bothered to think that the right state of mind makes people responsible, so responsible that they start looking -- to others -- mad.

For example, Mahavira slept his whole life only on one side. He would not change his side in the night. Asked why, he said -- because he was living naked, having nothing, lying down on the bare floor.... If he changes his side, some ant, some small insects may be crushed by his turning, and he will not do such a thing. His responsibility towards very small things simply shows his integrity with existence.

His way of begging will explain to you what I mean. Nowhere else in the world has anybody done such a thing -- so much trust for existence! In the morning, after his meditations, he would visualize in what condition he was going to accept today's food. And sometimes it happened that thirty days would pass and he would not be able to receive food because what he has visualized, a particular condition, was not fulfilled. Strange things....

For example, he thinks that he will accept food if a woman at the house where he stands begging comes out of the house with her baby still sucking milk from her breast. Then only will he accept food from that woman; otherwise that day is gone. Then next day he will try again.

His people persistently said to him, "This is strange! There have been great ascetics... you can fast as much as you want, that is another thing."

He said, "This is not a question of fasting. I am leaving it to existence, and I am making a condition so that I can know if existence wants me to eat today or not. It is between me and existence. If the condition is not fulfilled that simply means existence wants me to fast. It is not *my* fast, it is simply that existence does not want me to eat today, and the wisdom of the whole is bigger."

And sometimes such strange conditions were fulfilled that nobody could have imagined that it would be possible. For example, one of the conditions was fulfilled.... After thirteen days remaining hungry, fasting, he continued: unless that condition was fulfilled he would not change the condition. He would change it only when it is fulfilled; then he would add the second condition.

The condition was that a princess -- no ordinary woman, but a great princess -- chains on her legs, handcuffed... if she offers food to him, he will accept. Now, this is asking something absurd. In the first place, if she is a princess, why should she be handcuffed, with chains on her feet? And if she is handcuffed and with chains on her feet, she will be in jail! She may be a princess but she will not be able to offer food.

But it happened that one of the kings got very angry with his daughter -- her name was Chandana -- and out of anger he ordered that she should be handcuffed and chained for twenty-four hours. She was not put in jail, but she was free in the home.

And when Mahavira came... And that was the argument that created the whole problem: she wanted to offer food to Mahavira. She loved the man, she loved his way of thinking, and her father was absolutely against it. That's why she was handcuffed and chained -- she would not be able to go out of the house in that way because this would be so embarrassing. When Mahavira came, he came with thousands of his followers.

But she went out with the food, and those thousands of followers could not believe their eyes. Because that very day, after thirteen days, they had insisted, "Mahavira, we would like to know: what is the condition? We are not going to tell anybody; we just want to see whether there is any meaning in your conditions. Is existence compassionate enough, is existence caring enough? Does it bother about you? Just for once, we want to know: what is your condition?"

He said, "This is my condition..."

They said, "My God, this may never be fulfilled!"

Mahavira said, "That simply means existence does not need me. I have no complaint; perhaps my work is completed, and I am unnecessarily being a burden." But the condition was fulfilled.

Such trust in existence, such unwavering trust, comes when you start taking responsibilities. As you feel more responsible towards small things around you, existence goes on responding in a thousand-fold way. You are not a loser.

BELOVED OSHO,
CAN A CHAIN-SMOKER BECOME MEDITATIVE? I HAVE SMOKED FOR TWENTY-FIVE YEARS, AND I FEEL THAT IN SMOKING I STOP GOING DEEPLY INTO MEDITATION.. STILL, I CAN'T STOP SMOKING.

A meditator cannot smoke, for the simple reason that he never feels nervous, in anxiety, in tension.

Smoking helps -- on a momentary basis -- to forget about your anxieties, your tensions, your nervousness. Other things can do the same -- chewing gum can do the same, but smoking does it the best.

In your deep unconscious, smoking is related with sucking milk from your mother's breast. And as civilization has grown, no woman wants the child to be brought up by breast-feeding -- naturally; he will destroy the breast. The breast will lose its roundness, its beauty.

The child has different needs. The child does not need a round breast, because with a round breast the child will die. If the breast is really round, while he is sucking the milk he cannot breathe; his nose will be stopped by the breast. He will get suffocated.

The child's needs are different from a painter's need, form a poet's need, from that of a man of aesthetic sensibility. The child needs a long breast so his nose is free and he can do both -- he can breathe and also feed himself. So every child will try to make the breast according to his needs. And no woman wants the breast to be destroyed. It is part of her beauty, her body, her shape.

So as civilization has grown, children are taken away from the breast of the mother sooner and sooner. And the longing to drink from the breast goes on in their minds. And whenever people are in some nervous state, in tension, in anxiety, the cigarette helps. It helps them to become a child again, relaxed in their mother's lap.

The cigarette is very symbolic. It is just like the nipple of the mother, and the smoke that goes through it is warm just like the milk is warm. So it has a certain symmetry, and you become engaged in it, and for the moment you are reduced to a child who has no anxieties, no problems, no responsibilities.

You say that for thirty years you have been smoking, a chain-smoker; you want to stop it but you cannot stop it. You cannot -- because you have to change the causes that have produced it.

I have been successful with many of my sannyasins. First they laughed when I suggested to them... they could not believe that such a simple solution could help them. I said to them, "Don't try to stop smoking, but rather bring a milk bottle that is used for small children. And in the night when nobody can see you, under your blanket enjoy the milk, the warm milk. It is not going to do any harm at least."

They said, "But how is it going to help?"

I said, "You forget about it -- how and why -- you just do it. It will give you good food before you go to sleep, and there is no harm. And my feeling is that the next day you will not feel so much need for cigarettes. So you count."

And they were surprised... slowly, slowly the cigarettes were disappearing, because their basic need which had remained hanging in the middle was fulfilled: they are no more children, they are maturing, and the cigarette disappears.

You cannot stop it. You have to do something which is not harmful, which is healthier, as a substitute for the time being so that you grow up and the cigarettes stop themselves.

Small children know this -- I have learned the secret from them. If a child is crying or weeping and is hungry, and the mother is far away, then he will put his thumb in his mouth and start sucking it. And he will forget all about hunger and crying and weeping, and will fall asleep. He has found a substitute -- although that substitute is not going to give him food, at least it gives a sense that something similar is happening. It relaxes him.

I have tried with a few of my sannyasins, even sucking the thumb. If you are too afraid to bring a bottle and fill it with milk, and if your wife comes to know about it, or your children see you doing it, then the best way is: you go to sleep with the thumb in the mouth. Suck it and enjoy it.

They have always laughed but they have always come back and said, "It helps, and the number of cigarettes next day is less and it goes on becoming less." Perhaps it will take a few weeks, then the cigarettes will disappear. And once they have disappeared without your stopping them.... Your stopping is repression, and anything repressed will try to come up again with greater force, with vengeance.

Never stop anything.

Find the basic cause of it and try to work out some substitute which is not harmful. So the basic cause disappears -- the cigarette is only a symptom. So the first thing is, stop stopping it. The second thing is, get a good bottle, and don't be embarrassed. If you are embarrassed then use your own thumb. Your own thumb will not be that great, but it will help.

And I have never seen anybody failing who has used what I am saying. One day suddenly he cannot

believe that he was unnecessarily destroying his health rather than having pure and clean air, smoking dirty smoke and destroying his lungs.

And this is going to become a problem more and more because as the women's liberation movement grows children will not be breast-fed. I am not saying that they *should* be breast-fed; but they should be given some substitute breast so that their unconscious does not carry some wound that will create problems for them -- chewing gum and cigarettes and cigars.... These are all symptoms. In different countries they are different.

In India they go on chewing *pan* leaves, or there are many people who use snuff. These are all the same. The snuff looks far away, but it is not that far away. The people who are nervous, tense, in anxiety, will take a dose of snuff. It gives a good sneeze, clears their mind, shakes their whole being, and it feels good.

But those anxieties will come back. The snuff cannot destroy them. You have to destroy the very base of your being nervous. Why should you be nervous?

Many journalists have told me, "With you one of the greatest difficulties is that we feel nervous." And they have said, "This is strange because we interview politicians -- they feel nervous, we make them nervous. You make *us* nervous, and immediately the desire to smoke arises. Then you prevent us smoking: `You cannot smoke here.' You are allergic.

"You have a great strategy! -- we cannot smoke, and you are making us nervous and tense, and this allergy you have which prevents us from smoking... so you have no way out for us."

But why should they feel nervous before me? Those politicians are powerful people -- if they feel nervous before them, it can be understood. But the reality is those powerful people are just hollow inside, and that power is borrowed from others, and they are afraid for their respectability. Each word they have to speak, they have to think twice. They are nervous that these journalists may create a situation in which their influence over people is destroyed. Their image that they have created has to become better and better. That is their fear. Because of that fear, the journalist -- any journalist, who has no power -- can make them nervous.

To me there is no problem. I have no desire for respectability. I am notorious enough -- they cannot make me more notorious. I have done everything that could have made me nervous; I have managed already. What can they do to me? -- I don't have any power to lose, and I can say anything that I want because I am not worried about being contradictory, inconsistent. On the contrary, I enjoy being contradictory, inconsistent.

They start feeling nervous, and the nervousness immediately brings the idea to do something, to get engaged, so nobody feels that you are nervous. Just watch: when you start feeling that you need a cigarette, just watch why you need it. There is something that is making you nervous, and you don't want to be caught.

I am reminded... One day in a New York church, as the bishop entered he saw a strange man, a perfect hippy-type. But he made the bishop nervous, because that man looked into his eyes, and said, "Do you know who I am? I am Lord Jesus Christ."

The bishop phoned Rome: "What am I supposed to do?" he asked the pope, "a hippy-looking man, but he also looks like Jesus Christ. And I am alone here, early in the morning and he has come here. I have never been told what we have to do when Jesus Christ comes, so I want instruction. Clearly, so I don't commit any mistake."

The pope was himself nervous. He said, "Do only one thing: look busy! What else can be done? Meanwhile give a phone call to the police station. And look busy so that man cannot see your nervousness."

Cigarettes help you to look busy; your nervousness is covered by it. So don't try to stop it; otherwise you will feel nervous and then you will fall back to the old pattern. The desire is there because something is left incomplete in you.

Complete it -- and there are simple methods to complete it. Just a baby's milk bottle will do. It will give you good food, it will make you healthier and it will take away all your desire for looking busy!

Chapter #3
Chapter title: Just counting other people's cows

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BELOVED OSHO,
THE POPE AND HIS BISHOPS -- ARE THEY REALLY FULLY AWARE OF HOW THEY ARE CHEATING THEIR PEOPLE? I CAN'T IMAGINE THAT THEY ARE JUST A BIG HEAP OF CRIMINALS, WITHOUT ANY RESPECT FOR TRUTH.

The religious leaders are as asleep as the people they are leading. The only difference between the leaders and the led is theoretical. The leaders have a great store of theological knowledge, all borrowed; nothing in it is of their own experience, but it gives them great authority over the people who don't have even borrowed knowledge. And these leaders are consistently emphasizing the fact: "You are sinners, you are ignorant. We are the saints, we are the knowers."

The poor masses cannot make a distinction between authentic knowing and borrowed knowledge. Even these leaders -- popes, bishops, *shankaracharyas*, ayatollahs -- even they are not alert of the distinction. They know only one kind of knowledge, and that is borrowed knowledge. They have no awareness of a different dimension of knowing, so whatever they are doing is done in deep sleep. They are not cheating people consciously.

You *cannot* cheat anybody consciously.

Consciousness will prevent you from doing anything as ugly as cheating, deceiving, pretending, being a hypocrite, condemning people as sinners and fulfilling your own egos as great saints. No, it is not done consciously.

I never suspect for a single moment their good intentions. Whatever these people are doing, they are doing with good intentions; but the questions is *not* of good intentions, the question is: what is the result?

You may murder me with good intentions, but your good intentions cannot justify my murder.

I have come into contact with almost all kinds of religious scholars, and on one point they are the same, whether Hindu, Mohammedan, Christian, Jew. That point is that they are perfectly at ease, feeling very good, in whatever they are doing -- they are doing God's work, and they are spreading wisdom. They don't even know the *meaning* of wisdom. They have never tasted anything like that; they have heard about it, they have read about it, they have crammed hundreds of scriptures.

I am reminded of an historical event... When Alexander the Great invaded India, his master was no one other than Aristotle, the father of logic in the western hemisphere. And he had asked him, "When you come back, bring the four VEDAS of the Hindus. The rumors have been, for hundreds of years, that those four books contain all the knowledge that is in the world; if you know those four VEDAS, you know all. So bring those four VEDAS for me."

Alexander said, "That is very simple." But in those days the VEDAS were not printed. Hindus resisted printing them for hundreds of years after the printing press was invented. They never wanted their sources of wisdom to be printed and sold in the market.

Knowledge cannot be sold, and you cannot purchase wisdom. And purchasing the four VEDAS from a bookstall, you will be deceiving yourself -- those words are dead.

Alexander enquired because he was thinking he could get them easily, but it was difficult. Very few prominent brahmin families had copies of the VEDAS, and that was their whole treasure. But finally he found one old brahmin... people said, "He has one of the most authentic copies of the VEDAS. And he is old; you can get them from him."

Alexander went to the old man. The old man said, "There is no problem, but traditionally we can give the VEDAS only when the sun is rising. You have come at the wrong time -- the sun is setting. Come tomorrow morning, just before sunrise, just as the sun is rising, and I will hand over all the four VEDAS to you."

Alexander said, "I was not thinking that it is going to be so simple. You don't ask anything in return?"

He said, "No, this is enough, that you will be taking the VEDAS into the wide world. Come early in the morning." But that old man was *really* clever....

The whole night he and his four sons remained awake sitting around a fire. He told the sons, "Read one page of the book that I have given to you." He distributed the four VEDAS to the four sons, according to their age. The eldest got the RIGVEDA, the oldest scripture. "You read aloud one page so that I can hear that you are reading it rightly, and then remember it and drop it into the fire. By the morning all four VEDAS have to be burned, and by the morning all you four have to become my four VEDAS. I am going to present you to Alexander the Great."

In ancient India, memory was particularly trained. Still, all universities, and colleges' educational systems depend on cultivating memory. They deceive you and themselves, thinking that this is intelligence. Memory is not intelligence, because memory can be part of a computer -- which has no consciousness, which has no intelligence. Your mind is also a natural bio-computer. Memory is simply remembering but not understanding; understanding is totally different. Memory needs a very mechanical mind, and understanding needs a very non-mechanical mind. In fact the ways are diametrically opposite.

In the morning when Alexander appeared he was stunned. All the four VEDAS were burned, and the old man said, "Now you can take my four sons. They have perfect memory. They will repeat the VEDAS exactly. I could not give you the VEDAS -- that is never done -- but I can give my sons to you. My whole life I have trained them in memorizing. You just have to repeat something one time and it remains in their memory, as if written on a stone."

Alexander was defeated by the old man. He could not take those four sons because they didn't know the *meaning* of what they were saying; they could not explain anything. The language was different, and they could not translate it -- they didn't know Greek. What purpose would be served by taking these people?

But *all* your religious scholars and leaders are nothing but memories, trained memories. They don't know what they are saying, but they say it correctly. Their language is right, their grammar is right, their pronunciation is right, their accent is right, but all these are futile because they don't know the meaning, they have never lived it. That meaning comes through living, through experiencing. But they will remain in a deception, and they will spread the same deception to other people.

So I say again: the popes, the bishops, the *shankaracharyas* -- they are not doing intentionally any crime. They are fast asleep; they cannot do anything intentionally! They are living an unconscious life. Their words are beautiful -- they have collected them from beautiful sources -- but the words have not grown within their being. The words are not part of their life. They are as ignorant as the people they are teaching.

Socrates used to say that there is a knowledge which is ignorant, and there is an ignorance which is knowledge.

Borrowed knowledge is ignorance.

Experienced truth makes you not knowledgeable, but humble. The more you know it, the less you claim to know it. The day you know it perfectly, you can only say, "I am utter ignorance. I am just a child, collecting seashells on the beach. I know nothing."

"I do not know," can only be said by a man who knows perfectly.

The people who say, "We know," are utterly ignorant people -- but their memories are full. And those memories are dead, because they have not given birth to any experience of their own.

Gautam Buddha used to say, "I used to know a man -- he was my servant. Sitting by the door, he would count the cows that were going early in the morning to the pasture, to the river." He would count them -- it had become almost an automatic thing with him. His duty was to sit in front of the door of Gautam Buddha, in case he needs anything; otherwise he was sitting there the whole day. And by the time the cows returned... It is one of the most beautiful times. In Indian villages, which are still not modernized, the time when the sun is setting has got a special name, *goadhooli*. *Goa* means cow, and *dhooli* means dust: the cows are coming, raising dust. The sun is setting, the birds are returning to their trees -- it is a very peaceful moment.

So at the time of *goadhooli* he would count again the cows that were returning home. And he would

become very much worried if some cow was missing, if the count was not exactly as it should have been. Later, when Gautam Buddha became a great master, he used the story of that man and his habit to explain something immensely meaningful.

He said, "I used to ask that poor fellow, `Do you have a cow?' And he would say, `I am so poor, I don't have a cow.' And I would say to him, `Then why do you unnecessarily go on counting thousands of cows in the morning, then in the evening again -- thousands of cows? And if one cow is missing -- or perhaps you have miscounted -- then you are worried, you cannot sleep. And it is not your cow, it is not your concern!'"

Buddha used to say to his disciples, "All knowledge that is not yours is not your concern. You are counting other people's cows, unnecessarily wasting your time. It is better to have one cow of your own -- that will be nourishment."

But all your scholars are just counting other people's cows. And they are doing immense harm without knowing it, because they are helping people to become knowers without knowing. This is the greatest harm that can be done to man, to give him a sense that he knows -- and he knows nothing. You have destroyed his whole life. You have destroyed the opportunity in which he may have known, experienced, lived. You have taken all his opportunities, all his possibilities of growth.

I am against all these scholars, not because their intentions are bad but because the outcome of their very good intentions is disastrous. They have destroyed millions of people on the earth; they never allowed them to grow, they gave them a false notion that they know already. This is pure poison.

George Gurdjieff used to tell a story... there was a magician who had many sheep. And it was a trouble to get them home from the forest every night -- wild animals were there, and he was losing many of his sheep. Finally the idea came to him, "Why do I not use my expertise, my magic?"

He hypnotized all his sheep and told them different things. To one sheep he said, "You are a lion. You need not be afraid; you are the king amongst the animals." To another he said, "You are a tiger," to another, "You are a man." And he told to everybody, to all the sheep: "You are not going to be butchered because you are not sheep, so you need not be afraid to come back home. You should come early, before nightfall."

And from that day no sheep went missing. In fact, from that day no sheep was behaving like a sheep: somebody was roaring like a lion, somebody was behaving like a man, and nobody was afraid of being butchered, killed -- the very question was irrelevant. And the magician was butchering them every day for his food. They may have been roaring like lions -- that did not matter; they were sheep after all.

But he managed very beautifully. Giving one sheep the notion of being a lion, there was no need now to be bothered that he would try to escape, seeing that other sheep are being killed. Still sheep were being killed, but this sheep will know, "I am a lion, I am not a sheep. Sheep are bound to be killed!" When *he* is killed, others will be thinking, "He was just a sheep, we are men. And he was not only a sheep, but a foolish sheep who used to think that he is a lion, and never listened to us. We argued many times, `You are a sheep. We are men, we know better. You stop roaring, that is not going to help.'" But the magician was in absolute control.

The story Gurdjieff was telling was about your religious leaders. They have managed to tell you things which you are not. They have managed to convince you that you know things which you know not. And this is the greatest crime that can be committed. But you cannot call them criminals, because they are not doing it to harm you. They are trying to serve you, they are trying to help you.

Just because all the religions have been doing the same thing, the whole world is under a certain hypnosis. And why have I created so many enemies? -- for the simple reason that I am telling you that your knowledge is not knowledge, that it is a cover-up. You are *utterly* ignorant. You know nothing, and you believe that you know. It hurts!

I am taking away your knowledge, I am taking away your virtue, I am taking away your morality. I am taking away everything that you used to think is a great treasure, everything that was cherished by you, nourished by you, protected by you, because you thought that you have got the real secrets of life, that you know the real mysteries of life. And to take away these things from people is naturally going to create enemies.

It is a strange world. The enemies are popes, are archbishops, are *shankaracharyas*, are ayatollahs -- they are the respected people of the world, and the friend looks like the greatest enemy. The enemies appear to be friends, and the friends appear to be enemies. Humanity has misbehaved with its friends and given all its respect to its enemies. And that is the reason why the whole world is in misery: you have listened to the enemies and you have destroyed your friends.

And the same story continues.

I have talked to so many wise people, and found that all their wisdom is just memory. Not even a small bit is their own; all has come from others. And this is something fundamental to realize, that truth can only be your own experience. There is no other way to get it. Lies you can get in abundance. There are supermarkets all over the world, Christian, Jewish, Hindu, Mohammedan, Buddhist -- all kinds of lies, all colors, all shapes and sizes, whichever you prefer. They are available and suitable to you. You are not to fit with them, they fit with you. It is very easy. They are made for you, they are tailored for you.

Truth is a totally different matter.

You will have to fit with it.

Truth knows no compromise.

You will have to change according to it.

You will have to go through a transformation.

So I am creating enemies, not without any reason. The reason is clear. I am creating a few friends also, but those few friends have to go through a deep fire test. They have to drop their false personalities, their egos, their knowledge -- *everything* they have. They have to be ready to be utterly naked and empty. Only then are they at the right point of the journey, the journey towards truth.

Naked, empty, and alone....

But it is such a joy, and each moment is such a glory, such a paradise that once you have tasted a single moment on the way towards truth, you will never look back on all that you had to leave. It is a great unburdening, a freedom.

Now you can open your wings unto the sky.

The whole sky now is yours.

BELOVED OSHO,
YOU WERE SAYING THAT THE NEW WILL BE VICTORIOUS. WILL IT REALLY BE THE NEW, OR WILL IT BE THE OLD POLISHED UP HERE AND THERE. THERE ARE PUBLICATIONS NOW IN GERMANY THAT USE YOU. SOME MENTION YOU IN THE LIST OF LITERATURE AS THE SOURCE, BUT OTHERS USE YOU AND DON'T MENTION YOU -- OR THEY EVEN CONDEMN YOU. I AM REALLY AFRAID OF THOSE PEOPLE. WHAT IS THEIR INTENTION? CAN YOU PLEASE TAKE AWAY THAT FEAR?

There is no need to be afraid of those people. That is happening in every language all over the world. People are taking my statements and not mentioning my name. There is no harm in it, because my name is not important; what is important is the statement. Even if these people are stealing, there is no harm. That statement may start something in somebody which these people cannot fulfill. That statement may trigger a process in somebody who will *have* to come to the original source.

They are not mentioning my name for two reasons. One reason is, they would like to appear original. Secondly, they are afraid that if they mention my name they will be condemned -- then their book is not going to be praised, respected.

But don't be afraid of these people, whatever their reason. Anything taken from me is fire, and it does not matter in what way the fire reaches to somebody's heart. These people who are doing such things cannot be great writers, poets, creative thinkers; otherwise they would not do such an act of stealing. These people are third rate.

So if they have stolen something from me it is going to stand out in their whole book as separate, unrelated, out of context. Anybody who has a little intelligence, will see that this part has not come from the same man who has written the book, because the book has a third class flavor; there is no originality, there is no understanding of the deeper problems of life, and there is no courage to say the truth as it is. So anything that they have stolen to decorate their books, to make their books valuable, unknowingly that very part is going to destroy their whole book. They have stolen fire and put it into their book.

In India, one radio station was reading my statements every day, for ten minutes in the morning, without mentioning my name -- but passages from books, stories. Hundreds of letters came to me saying, "These people are stealing from your books."

I said, "Don't be worried. My name is not significant, my message is. They are cowards, or perhaps they love me but they are government servants."

In India radio is owned by the government, television is owned by the government. If they use my name, they may lose their jobs. And certainly during that series, which was continuing for six months, even

ministers, cabinet ministers and the prime minister, were quoting from those statements, thinking that they have nothing to do with me. But the people who were listening knew that those statements were not coming from Indira Gandhi -- they could not be, they had no relevance with the person -- they were stolen. And they started searching for the place from where the statements had been stolen.

Finally I met the person, the director of that radio station. He was a lover of me, and he said, "I have been condemned. Hundreds of letters are coming to me, saying, `You are stealing. You are not mentioning Osho's name. But if I mention your name then the series will be stopped that very day. I will continue as long as they don't discover...

`"And the moment it was discovered, immediately the series was stopped and the man was removed. He told me, "It happened because of that series. People started writing letters to the prime minister saying, `This man is stealing passages from Osho.'"

The prime minister herself had been stealing. Her lectures have been sent to me, and word for word, long passages have been stolen from me. But I have always taken the standpoint: let the truth reach to people by any means, by anyone.

I have been thinking that if the great powerful governments of the world are so afraid that they will not allow me entry into their country -- just as a tourist for three or four weeks -- if they are so impotent with all their power that they will not even allow me an overnight stay at the airport, which is *legally* my right...

In England my jet plane was standing at the airport, and the pilots had to rest. According to the law, after a certain period they cannot fly, so only in the morning would they be able to fly. I had every right to stay in the lounge at the airport, but they refused -- as if with me there are different laws!

One of my friends who was traveling with me just happened to see the file of the man who was preventing me, because he went to the bathroom, leaving the file on the table. And my friend just looked and was surprised, because there were government instructions.... I had just arrived, but the file was ready, saying that if I try to stay even overnight I should not be allowed to stay in the first class lounge, but I should be put in jail; I am a dangerous person.

In the airport lounge, from where I cannot get into the country... there is no way to get into the country from the lounge. Every instruction was there about how they had to treat me. In England we had to stay for one night in jail, without any crime -- just because the pilots could not fly overtime. And the government was ready beforehand. It was not a spontaneous decision, it was well-planned.

Now there are countries who have decided in their parliaments that I should not be allowed into their country. And they have a certain European parliament... Just the other day I was informed that now they are considering in the European parliament -- which is just a combined body of all the parliaments of Europe -- a decision that I should not be allowed even to land my plane at any airport in Europe.

Today they will be doing this in Europe -- America has done it already. Tomorrow they will be doing it in Asia, in Australia, in Africa. It is possible, very possible, that if they are so much afraid of me, they will start banning my books. And it may become necessary that my books go without my name, or with any name -- like Holy Ghost!

The name does not matter.

But the message has to reach.

It is unprecedented. The whole world against a single man -- a man who has no power, no nuclear weapons, who cannot do any harm to anybody. The whole world is at war with a single person. It simply shows that I am hitting at their very roots.

You need not be worried. If somebody has taken some passage, that passage will prove more important than his whole book. And I would like more and more writers, poets, film makers to steal as much as they can, because truth is not my property, I am not its owner. Let it reach in any way, in anybody's name, in any form, but let it reach.

BELOVED OSHO,
THESE WORDS "TAKING RESPONSIBILITY FOR YOURSELF," CONFUSE ME. I AM AN INDIVIDUALIST AND ENJOY BEING ON MY OWN. IF I DO WHAT FEELS GOOD TO SUPPORT MYSELF, IS IT NOT A WAY OF FEEDING MY EGO? WHERE IS THE LIMIT BETWEEN TAKING RESPONSIBILITY FOR ONESELF AND FEEDING THE EGO BY FULFILLING ITS TENDENCIES?

There is no limit for taking responsibility for yourself. And the question has arisen... and not only this

question, many questions arise because you only think about them; they are not your existential experiences. If you take responsibility for yourself you cannot be an egoist, because to be an egoist simply means you are fast asleep and you cannot take any responsibility.
Responsibility comes with awareness, alertness.

You are asking an intellectual question like, "When we bring light into the room, what are we are going to do with the darkness? Where have we to throw it?" Intellectually it is perfectly right. There *is* darkness in the room and you say, "Bringing light into the room, the question arises, `Where then has the darkness to be pushed? Where has it to be thrown? In what way?' But it is not existential. Just try to bring light in and there will be no question about darkness. There will be no darkness!

Responsibility is awareness, alertness, consciousness.
Ego is just unconsciousness.
They cannot coexist.

As you grow more conscious you grow more towards light, and anything belonging to the world of darkness starts disappearing. Ego is nothing but darkness.

So remember one thing, try to ask questions which are existential. Intellectual questions may look logical, but are really absurd. You *try* responsibility, and by being responsible you will have to be conscious and alert.

Remaining responsible, you will create the light that automatically dispels the darkness of the ego.

Beyond Psychology

Chapter #4
Chapter title: Dancingly, disappear

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BELOVED OSHO,
OFTEN, WHEN I AM DEEPLY RELAXED, A STRONG FEELING TO DIE COMES UP IN ME. IN THESE MOMENTS I FEEL MYSELF AS PART OF THE WHOLE COSMOS, AND I WANT TO DISAPPEAR INTO IT. ON ONE HAND, IT IS SUCH A BEAUTIFUL FEELING, AND I AM SO GRATEFUL FOR IT. ON THE OTHER HAND I MISTRUST IT: MAYBE I HAVE NOT SAID "YES" TO MYSELF, TO MY BEING, IF THE DESIRE TO DIE IS SO STRONG. IS IT A SUICIDAL DESIRE?

It is not a suicidal desire.
One basic thing about suicide is that it arises only in people who are clinging very much to life. And when they fail in their clinging, the mind moves to the opposite pole. The function of the mind is of either/or: either it wants the whole, or none of it. The lust for life cannot be fulfilled totally, because life as such is a temporal thing; it is bound to end at a point, just as it began one day at a point. You cannot have a line with only the beginning; somewhere or other there is bound to be an end.

So the people who commit suicide are not against life; it only appears so. They want life in its totality, they want to grab it whole, and when they fail -- and they are bound to fail -- then out of frustration, out of failure, they start thinking of death. Then suicide is the only alternative. They will not be satisfied with

whatsoever life gives them; they want more and more and more.

Life is short, and the series of the desire for more and more is infinite, so the failure is certain. Somewhere or other there is bound to come a moment when they will feel they have been cheated by life. Nobody is cheating them -- they have cheated themselves. They have been asking too much, and they have only been asking, they have not been giving anything, not even gratefulness. In anger, in rage, in revenge the pendulum of the mind moves to the other end -- still they do not know with whom they are taking the revenge. They are killing themselves: it does not destroy life, it does not destroy existence.

So this experience is not of a suicidal nature. It is something similar to suicide, but on a very different level and from a very different dimension. When you are relaxed, when there is no tension in you, when there is no desire, when the mind is as silent as a lake without any ripples, a deep feeling arises in you to disappear in this moment, because life has not given you anything better than this. There have been moments of happiness, of pleasure, but this is something far beyond happiness and pleasure; it is pure blissfulness.

To turn back from it is really hard. One wants to go deeper, and one can see going deeper means disappearing. Most of him has already disappeared in relaxation, in silence, in desirelessness. Most of his personality has already gone, just a small thread of the ego is still hanging around. And he would like to take a jump out of this circle of the ego, because if relaxing even within the ego brings so much benediction, one cannot imagine what will be the result if everything is dissolved, so that one can say, "I am not and existence is."

This is not a suicidal instinct. This is what basically is meant by spiritual liberation: it is liberation from the ego, from desire, even from the lust for life. It is total liberation, it is absolute freedom.

But in this situation the question is bound to arise in everyone. The question is arising not out of your intelligence; the question is arising out of your cowardice. You really want some excuse not to dissolve, not to evaporate into the infinite. Immediately the mind gives you the idea that this is what suicide is: -- "Don't commit suicide. Suicide is a sin, suicide is a crime. Come back!" And you start coming back. And coming back means you become again tense, again full of anxieties, again full of desires. Again the whole tragic drama of your life...

It is your fear of total dissolution. But you don't want to accept it as a fear, so you give it a condemnatory name -- suicide. It has nothing to do with suicide; it is really going deeper into life.

Life has two dimensions. One is horizontal -- in which you are all living, in which you are always asking for more and more and more. The quantity is not the question; no quantity is going to satisfy you. The horizontal line is the quantitative line. You can go on and on. It is like the horizon -- as you go on, the horizon goes on receding back. The distance between you and the goal of your more and more, the goal of your desire, remains always exactly the same. It was the same when you were a child, it was the same when you were young, it is the same when you are old. It will remain the same to your last breath.

The horizontal line is exactly an illusion. The horizon does not exist, it only appears -- there, perhaps just a few miles away, the sky is meeting the earth... it meets nowhere. And out of the horizon comes the horizontal line -- unending, because the goal is illusory; you cannot come to make it a reality. And your patience is limited, your span of life is limited. One day you realize that it seems all futile, meaningless: "I am unnecessarily dragging myself, torturing myself, reaching nowhere." Then the opposite of it arises in you -- destroy yourself. It is not worthwhile to live, because life promises, but never delivers the goods.

But life has another line -- a vertical line. The vertical line moves in a totally different dimension. In such an experience, for a moment you have turned your face towards the vertical.

You are not asking -- that's why you are being given.

You are not desiring -- that's why so much is made available to you.

You don't have any goal -- that's why you are so close to it.

Because there is no desire, no goal, no asking, no begging, you don't have any tension; you are utterly relaxed.

In this relaxed state is the meeting with existence.

The fear comes at the moment when you come to dissolve your last part, because then it will be irrevocable; you will not be able to come back.

I have told many times a beautiful poem of Rabindranath Tagore. The poet has been searching for God for millions of lives. He has seen him sometimes, far away, near a star, and he started moving that way, but by the time he reached that star, God has moved to some other place. But he went on searching and searching -- he was determined to find God's home -- and the surprise of surprises was, one day he actually

reached a house where on the door was written: "God's Home."

You can understand his ecstasy, you can understand his joy. He runs up the steps, and just as he is going to knock on the door, suddenly his hand freezes. An idea arises in him: "If by chance this is really the home of God, then I am finished, my seeking is finished. I have become identified with my seeking, with my search. I don't know anything else. If the door opens and I face God, I am finished -- the search is over. Then what? Then there is an eternity of boredom -- no excitement, no discovery, no new challenge, because there cannot be any challenge greater than God."

He starts trembling with fear, takes his shoes off his feet, and descends back down the beautiful marble steps. He took the shoes off so that no noise was made, for his fear was that even a noise on the steps... God may open the door, although he has not knocked. And then he runs as fast as he has never run before. He used to think that he had been running after God as fast as he can, but today, suddenly, he finds energy which was never available to him before. He runs as he has never run, not looking back.

The poem ends, "I am still searching for God. I know his home, so I avoid it and search everywhere else. The excitement is great, the challenge is great, and in my search I continue, I continue to exist. God is a danger -- I will be annihilated. But now I am not afraid even of God, because I know His home. So, leaving His home aside, I go on searching for him all around the universe. And deep down I know my search is not for God; my search is to nourish my ego."

I place Rabindranath Tagore as one of the greatest religious men of our century, although he is not ordinarily related with religion. But only a religious man of tremendous experience can write this poem. It is not just ordinary poetry; it contains such a great truth. And that's what your question is raising. Relaxed, you come to a moment where you feel you are going to disappear, and then you think, "Perhaps this is a suicidal instinct," and you come back to your old miserable world. But that miserable world has one thing: it protects your ego, it allows you to be.

This is the strange situation: blissfulness does not allow *you*; you have to disappear. That's why you don't see many blissful people in the world. Misery nourishes your ego -- that's why you see so many miserable people in the world. The basic central point is the ego.

So you have not come to a point of suicide. You have come to a point of nirvana, of cessation, of disappearance, of blowing out the candle. This is the ultimate experience. If you can gather courage, just one step more... Existence is only one step away from you.

Don't listen to this garbage of your mind saying that this is suicide. You are neither drinking poison, nor are you hanging yourself from a tree, and you are not shooting yourself with a gun -- what suicide? You are simply becoming thinner and thinner and thinner. And the moment comes when you are so thin and so spread all over existence that you cannot say you are, but you can say that existence is.

This we have called enlightenment, not suicide.

This we have called realization of the ultimate truth. But you have to pay the price. And the price is nothing but dropping the ego. So when such a moment comes, don't hesitate. Dancingly, disappear... with a great laughter, disappear; with songs on your lips, disappear.

I am not a theoretician, this is not my philosophy. I have come to the same borderline many times and turned back. I have also found the home of God many times and could not knock. Jesus has a few sayings. One of the sayings is, "Knock, and the door shall be opened unto you." If this sentence has any meaning, it is this meaning that I am giving you now.

So when this moment comes, rejoice and melt. It is human nature -- and understandable -- that many times you will come back. But those many times don't count. One time, gather all courage and take a jump.

You will be, but in such a new way that you cannot connect it with the old. It will be a discontinuity. The old was so tiny, so small, so mean, and the new is so vast. From a small dewdrop you have become the ocean. But even the dewdrop slipping from a lotus leaf trembles for a moment, tries to hang on a little more, because he can see the ocean... once he has fallen from the lotus leaf he is gone. Yes, in a way he will not be; as a dewdrop he will be gone. But it is not a loss. He will be oceanic.

And all other oceans are limited.

The ocean of existence is unlimited.

BELOVED OSHO,
WHEN I CLOSE MY EYES I OFTEN HEAR THE SOUND OF A TINY BELL RINGING WITHIN.
CAN YOU PLEASE TELL US ABOUT HEARING, MEDITATION, SOUND AND SILENCE?

It is possible that hearing inside you a tiny bell when you enter into meditation may be related to your past life, particularly as a Tibetan, because for centuries in Tibet this has been the conditioning of the mind -- that when you enter meditation, you hear tiny bells. And if a conditioning has been continued too long, it is carried into new lives.

But hearing the tiny bell is not meditation; it is just a conditioning. When you start entering into total silence where no bells are ringing, then meditation begins. The tiny bell rings in the mind, and meditation is a state of no-mind. Tiny or not tiny, no bell can ring there; it is utter silence.

But many religions, particularly in the East... and the most prominent is the Tibetan religion which has used tiny bells. It is a significant technique but dangerous, as all techniques are: you can get attached to the technique. If you listen to a tiny bell for hours it will have a hypnotizing effect on your mind. Thinking will stop, only the bell will go on ringing. Even when in reality the bell has stopped, it will go on ringing in the mind. The idea behind the technique was that slowly, slowly the sound of the bell will fade away into silence. If it happens, good. But the greater possibility is that you will become attached to the bell. And it gives great peace, it will give you a feeling of great well-being, because the mind will not be thinking; it cannot do two things.

It is not only the bell -- anything can be used. Lord Tennyson, the great poet, was embarrassed to recognize in his autobiography that from his very childhood... he does not know how -- perhaps sleeping in a separate room as a small child, he was afraid of the darkness. Just to make him feel that he is not alone, he started repeating his own name, "Tennyson, Tennyson..." Repeating his own name he forgot all about the darkness and the ghosts, and all kinds of creatures that humanity has invented for poor children to be tortured with. He would repeat a few times, "Tennyson, Tennyson, Tennyson..." and he would become silent and would fall into a deep sleep.

Later on, as he grew up, it became his usual practice. Without it he could not fall asleep -- it became a necessary ritual. But it started giving him new insights: it not only brought sleep, but repeating, "Tennyson, Tennyson," his own name, he became silent, peaceful; he became somehow more than the body, somehow immaterial. And then, as he came to know about meditation... he had already developed a technique through his whole life. He tried it for meditation, and it worked. Just as it was leading him into deep sleep, it started leading him into deep relaxation, a great peacefulness.

So it is not a question of what mantra, what chanting, what name of which God, or just the sound of a bell... it doesn't matter. All that matters basically is that you become concentrated on one thing, that the mind is so full of one thing that all other thoughts stop. And any one thing for a long time is going to give you a certain kind of hypnotic state.

Just a few days ago, Anando brought me a press clipping. The man was authentic in writing it... he was puzzled, he could not understand what is happening. He had been listening to me -- he had come as a journalist to report -- he had never heard such long discourses, and on subjects which were not his area! So he reports on me: "What is striking," he reports, "is Osho speaks very slowly, with gaps -- sometimes with closed eyes, and sometimes he looks very intensely at you. He speaks so long that one feels bored, but the strange thing is that after this boredom one feels a deep serenity, a silence -- which is strange, because usually out of boredom one feels frustration, one feels angry."

But he has observed well his own mind... one feels a certain serenity, silence, peacefulness, and finally it seems that a kind of hypnosis has happened: "Perhaps this is Osho's method -- to speak slowly, to speak with gaps, so that you start feeling bored. But out of that boredom comes a serenity."

It is strange for him -- it is strange for Western psychology too -- that if boredom is used rightly it is going to create serenity, peacefulness and a state of hypnosis. And hypnosis is healthy: It is not meditation, but it still somehow reflects meditation. It is like the moon reflected in the water; it is not the moon, but this is still a reflection of the moon.

So all the religions -- in the East particularly, but in the West also -- have used very similar techniques. Now a Buddhist monk in Tibet, in the silence of the Himalayas, goes on ringing a small bell for hours... no other sound -- the whole universe around him is silent -- the only sound is the bell. Naturally his mind starts getting bored, starts feeling disinterested. There is no excitement, it is just repetition, but that is the point: if the bell can be stopped -- and the bell has to be stopped -- the mind will go on listening to it for a little time longer.

The monk has become so accustomed to listening to it that he will go on listening to it. And as the sound

of the bell recedes, becomes thinner, becomes distant, more distant, the mind is left in a certain silence. This silence either can give you hypnosis... Hypnosis is another name for deliberately created sleep: it is deeper than your ordinary sleep, healthier than your ordinary sleep; it rejuvenates you within minutes, which your ordinary sleep can do only in eight hours. That is one line that it can move on, but that is not meditation.

The other line is... listening to the bell inside you getting more and more distant, you become more and more alert so that you can listen to it, even though the sound is going away from you.

Now you have to be more conscious to listen to it. First you were unconscious and you were listening to it; now it is getting distant so you have to be very alert, very conscious. And a moment comes when the sound disappears... you have to be perfectly conscious. You have taken a different route.
This state of consciousness is meditation.

I am not against hypnosis; what I am against is... hypnosis should *not* be understood as meditation. Hypnosis is of the mind, and good for the mind, good for the body. Meditation is neither of the body nor of the mind, but belongs to the third within you -- your being. It is good for the being, it is nourishment for the being.

So it is possible that if sitting in meditation, you suddenly start hearing bells, you may have practiced this in your past lives. I don't talk about past lives for the simple reason that for you it will be just a belief. But the question was such that I had to bring the past life in, because it had nothing to do with this life. You had not practiced meditation on the sound of bells, so from where can it come into your mind? It can come only from the past conditioning, and a very deep conditioning.

Nothing is wrong in it. Enjoy it, but remember not to go towards sleep. Go towards more consciousness. Sleep is unconsciousness, so they are diametrically opposite directions. And there comes a point from where you can move either way. When the sound of bells is receding, disappearing, that is the moment. Either you can fall asleep... which is good but this is not meditation, and it is not going to give you any spiritual experience. If you remain alert, aware, the sound disappears; only silence remains.

Consciousness and silence together is what meditation is all about.

BELOVED OSHO,
I ONCE DREW A PICTURE OF A FLOWER BLOSSOMING. THE FLOWER WAS SIMPLE AND LOVELY; IT HAD A FAINT LIGHT COMING OUT OF THE JUST-OPENING BUD, AND THE LEAVES WERE STRONG AND HEALTHY. BUT THE ROOTS WERE UNDERDEVELOPED AND WEAK, AS IF THEY DIDN'T BELONG TO THIS FLOWER AT ALL. THIS PICTURE WAS TO SYMBOLIZE ME, AND I HAVE A DEEP ATTACHMENT TO IT. BUT I AM CONSTANTLY WORRIED BY THE ROOTS, AS THEY CONTRADICT THE PROMISE OF THE BLOSSOM.
THERE ARE MANY QUESTIONS CONNECTED WITH THIS PICTURE, BUT I WOULD BE VERY HAPPY IF YOU WOULD ANSWER ME SOMEHOW.

This is not only your situation. This is the situation of almost all human beings: their roots are weak, and without strong roots the promise of a healthy blossoming of thousands of flowers is impossible. Why are the roots weak? They are kept weak.

In Japan they have trees four hundred, five hundred years old, and six inches high. It is considered to be an art. To me it is simple murder. Generations of gardeners have been keeping those trees in this situation.

Now, a tree which is five hundred years old... you can see its branches are old, although small; it is a very tiny old man, but it shows on the leaves, on the trunk, on the branches. And the strategy that has been used is this: they plant a tree in a mud pot which has no bottom, then they go on cutting the roots -- because the pot has no bottom. When the roots come out and try to reach the earth, they will cut them. They will not do anything to the tree; they will simply go on cutting the roots. Now for five hundred years a family has been continuously cutting the roots. The tree may live for thousands of years, but the tree never blossoms, it never comes to fruition.

The same has been done to man all over the world. His roots have been cut from the very beginning, about everything.

Every child has to be obedient. You are cutting his roots. You are not giving him a chance to think whether to say yes to you, or to say no. You are not allowing him to think, you are not allowing him to make a decision on his own. You are not giving him responsibility -- you are taking responsibility away, behind the beautiful word `obedience'. You are taking his freedom away, you are taking his individuality

away, by a simple strategy -- insisting that he is a child, he does not know anything. The parents have to decide, and the child has to be absolutely obedient. The obedient child is the respected child.

But so much is implied in it that you are destroying him completely. He will grow old, but he will not grow up. He will grow old, but there will be no blossoming and there will be no fruition. He will live, but his life will not be a dance, will not be a song, will not be a rejoicing. You have destroyed the basic possibility for all that makes a man individual, authentic, sincere, gives him a certain integrity.

In my childhood... there were many children in my family. I had ten brothers and sisters myself, then there were one uncle's children, and another uncle's children... and I saw this happening: whoever was obedient was respected. I had to decide one thing for my whole life -- not only for being in my family or for my childhood -- that if I in any way desire respect, respectability, then I cannot blossom as an individual. From my very childhood I dropped the idea of respectability.

I told my father, "I have to make a certain statement to you."

He was always worried whenever I would go to him, because he knew that there would be some trouble. He said, "This is not the way a child speaks to his father -- `I am going to make a statement to you.'"

I said, "It is a statement through you to the whole world. Right now the whole world is not available to me; to me you represent the whole world. It is not just an issue between son and father; it is an issue between an individual and the collectivity, the mass. The statement is that I have renounced the idea of respectability, so in the name of respectability never ask anything from me; otherwise I will do just the opposite.

"I cannot be obedient. That does not mean I will always be disobedient, it simply means it will be my choice to obey or not to obey. You can request, but the decision is going to be mine. If I feel my intelligence supports it, I will do it; but it is not obedience to you, it is obedience to my own intelligence. If I feel it is not right, I am going to refuse it. I am sorry, but you have to understand one thing clearly: unless I am able to say no, my yes is meaningless."

And that's what obedience does: it cripples you -- you cannot say no, you have to say yes. But when a man has become incapable of saying no, his yes is just meaningless; he is functioning like a machine. You have turned a man into a robot. So I said to him, "This is my statement. Whether you agree or not, that is up to you; but I have decided, and whatever the consequences, I am going to follow it."

It is such a world... In this world to remain free, to think on your own, to decide with your own consciousness, to act out of your own conscience has been made almost impossible. Everywhere -- in the church, in the temple, in the mosque, in the school, in the university, in the family -- everywhere you are expected to be obedient.

Just recently I was arrested in Crete. They did not show me my arrest warrant. I told them, "This is absolutely criminal."

They said, "We have got it, but it is in Greek."

And I said, "Do you have another warrant to search the house?" They had none -- they had never thought about it. I said, "You were allowed by your warrant to arrest me outside the house; you were not allowed to enter the house. You not only entered the house, but Anando, my secretary, was trying to tell you, `Just wait! Osho is asleep and I will go and awaken Him. It will take only five minutes.' You could not even wait five minutes.

"You threw Anando from the porch, four feet high, onto the ground -- which was gravel and stone -- and dragged her away and arrested her with no warrant. And the only crime she had done was to tell you, `Just wait. We are bringing Osho down, then you can show your papers to Him.'"

When I was awakened by John, they had already started throwing rocks at the windows, at the doors, trying to break into the house from all sides. I heard noises as if bombs were being thrown. They had dynamite bombs, and were threatening to dynamite the house.

On the way to the police station they stopped in an empty, silent space and gave me a paper, describing all that had happened, that I should sign it. I said, "I would be happy to sign it, but it is not a true description. You have not mentioned anything about breaking the windows, the doors of the house, threatening that you will destroy the house with dynamite. You have not mentioned anything about Anando, that you threw her on the ground, dragged her along the stones without any arrest warrant for her... I will not sign it! You want to cover it up. If I sign it, that means I cannot go to the court because you can present this paper that I have signed already. You make it exactly factual, saying all that has happened; then I will be willing to sign it."

They understood that I am not a person who can be threatened, and they took the paper away. And they

never again asked me to sign it, because they were not in a position to write all those things that they had done; that would have been their condemnation. They wanted immediately to send me to India by boat, and I refused. I said, "Sailing by boat on the sea does not suit me. I will be seasick, and who will be responsible for it? So you have to give me a written document saying that you will be responsible for my sea-sickness and the damages." They forgot all about that boat!

I said, "My jet plane is waiting in Athens. You have to take me on a plane from here to Athens, or you have to allow my plane to come here. I am not interested in living in such a country even for two weeks" -- because my visa was valid only for two weeks more -- "where government authorities behave in such a primitive, ugly, inhuman way."

I told the police officer, "Wherever the pope goes, he kisses the ground after landing. I should start spitting on the ground, because that's what you deserve."

The comment that he made to me reminded me of all this. He said, "It seems that from your very childhood, nobody has disciplined you in obedience."

I said, "That's right, that's an absolutely right observation. I am not against obedience, I am not disobedient, but I want to decide my life in my own way. I don't want to be interfered with by with anybody else, and I don't want to interfere in anybody else's life either."

Man can only be truly human when this becomes an accepted rule. But up to now the accepted rule has been to destroy the person in such a way that his whole life he remains servile, submissive to every kind of authority, to cut his roots so that he doesn't have enough juice to fight for freedom, to fight for individuality, to fight for anything. Then he will have only a small amount of life, which will enable him to survive till death relieves him from this slavery that we have accepted as life. Children are slaves of their parents; wives are slaves, husbands are slaves, old people become slaves of the younger people who have all the power. If you look around, everybody is living in slavery, hiding the wounds behind beautiful words.

So that drawing of yours, of a flower with beautiful petals and a light aura, but with very weak roots... you felt that it describes you: it describes all human beings.

The roots can be strong only if we stop what we have been doing up to now, and do just the opposite of it. Every child should be given a chance to think. We should help him to sharpen his intelligence. We should help him by giving him situations him and opportunities where he has to decide on his own. We should make it a point that nobody is forced to be obedient, and everybody is taught the beauty and the grandeur of freedom. Then the roots will be strong.

But even your God has been cutting the roots of his own children because they were not obedient. Their disobedience became the greatest sin, such a great sin that hundreds of generations have passed, but the sin continues; you have not committed it, but you come in the line of hundreds of generations. Somebody in the beginning disobeyed God, and God is so furious that not only Adam and Eve should be punished, but all their future generations, forever.

These are the religions which have made human beings live without any blossomings and without any fragrance; otherwise each individual has the capacity to be a Socrates, to be a Pythagoras, to be a Heraclitus, to be a Gautam Buddha, to be a Chuang Tzu. Each individual has potential, but the potential is not getting enough nourishment. It remains potential... and the man dies, but the potential never becomes actuality.

My whole effort and approach is to give each individual opportunities to develop his potential, whatsoever it is. Nobody should try to divert his life -- nobody has the right to do it. And then we can have a world which is truly a garden of human beings. Right now we are living in hell.

Beyond Psychology

Chapter #5
Chapter title: You have to go nowhere

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BELOVED OSHO,
I FEEL DIVIDED IN TWO PARTS -- HALF GOING TOWARDS THE UNKNOWN, AND HALF TOWARDS ALL THAT IS FAMILIAR FROM MY PAST. WHEN I GET CLOSE TO LETTING GO OF WHAT I BELIEVE IS MINE, I PANIC -- EVEN THOUGH I YEARN TO GO TO THE PLACE YOU TALK ABOUT.
PLEASE GIVE ME COURAGE TO TAKE THE NEXT STEP.

The real question is not of courage; the real question is that you don't understand that the known is the dead, and the unknown is the living.

Clinging to the known is clinging to a corpse. It does not need courage to drop the clinging; in fact it needs courage to go on clinging to a corpse. You just have to see... That which is familiar to you, which you have lived -- what has it given? Where have you reached? Are you not still empty? Is there not immense discontent, a deep frustration and meaninglessness? Somehow you go on managing, hiding the truth and creating lies to remain engaged, involved.

This is the question: to see with clarity that everything that you know is of the past, it is already gone. It is part of a graveyard. Do you want to be in a grave, or do you want to be alive? And this is not only the question today; it will be the same question tomorrow, and the day after tomorrow. It will be the same question at your last breath.

Whatever you know, accumulate -- information, knowledge, experience -- the moment you have explored them you are finished with them. Now carrying those empty words, that dead load, is crushing your life, burdening your life, preventing you from entering into a living, rejoicing being -- which is awaiting you each moment.

The man of understanding dies every moment to the past and is reborn again to the future. His present is always a transformation, a rebirth, a resurrection. It is not a question of courage at all, that is the first thing to be understood. It is a question of clarity, of being clear about what is what.

And secondly, whenever there is really a question of courage, nobody can give it to you. It is not something that can be presented as a gift. It is something that you are born with, you just have not allowed it to grow, you have not allowed it to assert itself, because the whole society is against it.

The society does not want lions, it wants a crowd of sheep. Then it is easy to enslave people, exploit people, do whatever you want to do with them. They don't have a soul; they are almost robots. You order, and they will obey. They are not free individuals.

No society wants you to be courageous. Every society wants you to be a coward, but nobody says it so sincerely; they have found beautiful words instead. They will not say, "Be cowardly," because that will look offensive to the person and he will start thinking, "Why should I be cowardly?" -- and a coward is not something respectable.

No, they say, "Be cautious. Think twice before you leap. Remember your tradition, your religion is thousands of years old; it has wisdom. You are a newcomer, you cannot afford to disbelieve in it. There is no comparison. You have just come in, and your religion has been there for ten thousand years, accumulating more and more experience, knowledge. It is a Himalayan phenomenon.

"You are a small pebble. You cannot fight with tradition -- that is fighting against yourself, it is self-destructive. You can only submit to tradition; that is wise, intelligent. To be with the crowd you are protected, you are secure, you are assured that you will not go astray."

In so many ways you will be told a simple thing: Just be a coward; it pays to be cowardly. It is dangerous to be courageous, because it is going to bring you in conflict with all the vested interests -- and you are a small human being. You cannot fight with the whole world.

My grandfather used to say to me, "Whatever you say is right. I am old, but I can understand that you are saying something true. But I will suggest -- don't say it to anybody. You will be in trouble. You cannot be against the whole world. You may have the truth, but truth does not count; what counts is the crowd.

"Somebody may be simply lying" -- and all religions have been doing that, lying about God, lying about heaven, lying about hell, lying about a thousand and one things -- "but the crowd is with them. Their lies are supported by the immense humanity and its long tradition. You are nobody."

I was very friendly with my grandfather. He used to take me to the saints who were visiting the town. He enjoyed very much my arguments with the so-called saints, creating a situation absolutely embarrassing for the saint because he was unable to answer me. But coming back he would tell me, "Remember, it is good as a game but don't make it your life; otherwise you will be alone against the whole world. And you cannot win against the whole world."

The last thing he said was the same. Before he died, he called me close and told me, "Remember, don't fight against the world. You cannot win."

I said, "Now you are dying. You have been with the world -- what have you gained? What is your victory? I cannot promise you what you are asking. I want it to be absolutely clear to you that whatever the cost... I may lose in the fight, but it will be *my* fight, and I will be immensely satisfied because I was in favor of truth. It does not matter whether I win or lose -- that is irrelevant, the defeat or the victory. What is important is that whatever you feel is right, you stand for it."

This courage is in everybody. It is not a quality to be practiced; it is something that is part of your life, your very breathing. It is just that the society has created so many barriers against your natural growth that you have started thinking from where to get courage? from where to get intelligence? from where to get truth?

You have to go nowhere. You contain in the seed form everything that you want to be. Realizing this and seeing the other side... The people who live with the crowd -- what is their gain? They lose everything. In fact they don't live at all; they only die. From their birth they start dying, and go on dying till the last breath. Their whole life is a long series of deaths. Just look at the whole crowd of people. You can be with them, but the same is going to be your fate.

It is so simple if you see it: the only way to live life is to live on your own. It is an individual phenomenon, it is an independence, it is freedom. It is a constant unburdening of all that is dead, so that life can go on growing and is not crushed under the weight of the dead.

BELOVED OSHO,
YOU ARE MY INSPIRATION.
I HAVE HEARD YOU SAY YOU NEVER HAD A MASTER; BUT WAS THERE ANY SOURCE OF INSPIRATION FOR YOU WHEN YOU BEGAN YOUR JOURNEY?

Life itself is enough.

Seeing people all around -- walking corpses -- is inspiration enough not to move with them, not to go their way, but to find a small footpath of your own if you want to be alive.

I have never had a master, and I am fortunate that I never had a master. I have been, in my past lives, with a few living masters. They were beautiful people, lovable, but one thing has been clear all along to me -- that nobody can be a source of inspiration for me, because that word `inspiration' is dangerous.

First it is inspiration, then it becomes following, then it becomes imitation -- and you end up being a carbon copy. There is no need to be inspired by anybody. Not only is there no need, it is dangerous too. Just watching, I have seen... each individual is unique. He cannot follow anybody else.

He can try -- millions have been trying for thousands of years. Millions are Christians, millions are Hindus, millions are Buddhists. What are they doing? Inspiration from Gautam Buddha has made millions of people Buddhists, and now they are trying to follow in his footsteps. And they are not reaching anywhere; they cannot.

You are not a Gautam Buddha, and his footprints won't fit you, neither will his shoes fit you; you will have to find the exact size of shoes that fit you. He is beautiful, but that does not mean that you have to become like him. And that's the meaning of the word `inspiration'. It means you are so much influenced that the man becomes your ideal, that you would like to be like him. That has misled the whole humanity.

Inspiration has been a curse, not a blessing.

I would like you to learn from every source, to enjoy every unique being that you come across. But never follow anybody and never try to become exactly like somebody else; that is not allowed by existence. You can be only yourself.

And it is a strange phenomenon: the people who have become an inspiration for millions of other people were themselves never inspired by anybody -- but nobody takes note of this fact. Gautam Buddha was never inspired by anybody, and that's what made him a great source of inspiration. Socrates was not inspired by anybody, but that's what makes him so unique.

All these people whom you think of as sources of inspiration have never been inspired by anybody else. That is something very fundamental to be understood. Yes, they learned; they tried to understand all kinds of people. They loved unique individuals, but nobody was to be followed. They still tried to be themselves.

So please don't be inspired by me; otherwise you will never become a source of inspiration. You will be just a carbon copy, you won't have your authentic, original face. You will be a hypocrite: you will say one thing -- you will do another. You will show your face in different situations with different masks, and slowly, slowly you will forget which one is your real face; so many masks...

I have heard about a man... One hundred years had passed since Abraham Lincoln was shot dead, so for one year a great celebration was arranged in his honor all over America. One man looked like Abraham Lincoln; just a few touches here and there and he was almost a photographic copy of Abraham Lincoln.

He was trained to speak the way Abraham Lincoln used to speak, with his gestures, his emphasis, his accent, everything, small details -- even the way he walked -- for twenty-four hours a day... and he was to perform this drama of the life of Abraham Lincoln all over the country, moving from one place to another place the whole year.

He was shot dead so many times, every night in every show, sometimes even twice a day. That year was a long year -- he died so many times -- and his part in the drama became almost his second nature. So when the celebrations were finished, people were surprised: he walked out of the hall the same way Abraham Lincoln used to walk -- he used to limp a little. He was limping.

His wife said, "Come to your senses!" -- because he spoke in the same way, in an accent one hundred years old. His wife said, "Don't stretch the joke too much. Just become your real self and come home."

He said, "I *am* my real self, I am Abraham Lincoln." For one year continuously he had lived as Abraham Lincoln, he died thousands of deaths as Abraham Lincoln; he had completely forgotten that he was ever anybody else.

He was brought to a doctor. The doctor talked to him, but he was still in his dramatic role. The doctor said, "Just forget that drama."

The man said, "What drama?"

The doctor turned to his wife and said to her, "This man won't listen unless he is shot dead!"

The family was getting mad. He lost his job; nobody was ready to treat him because he was not sick. He was simply glued with a mask. One year is a long time, and every day, twenty-four hours a day, he was Abraham Lincoln. And to be Abraham Lincoln for one year and then suddenly become an ordinary human being -- who would like it? He had seen the glorious days, the golden days, and he was clinging tightly to them.

That man lived for a few years as Abraham Lincoln; he used to sign "Abraham Lincoln" exactly the same as Abraham Lincoln used to sign. Would you say this man has attained something or lost something? He has lost himself, and what he has gained is just a dramatic act. He has become absolutely phony.

And this is the situation of almost everybody in the world -- not so dramatic, not so outstanding -- but everybody is playing a certain role that has been taught to him, for which he has been brought up.

A child is born -- he is not Christian, he is not a Jew, he is not Mohammedan -- and then we start putting a mask on him. His innocent face disappears. And he will die believing that he is a Christian. So don't laugh at that poor man who died believing that he was Abraham Lincoln, because everybody else is doing the same. People are dying as Hindus -- they were not born as Hindus.

It was a continual trouble for me whenever there was census. The officers would come to me to fill out the form, and when it came to religion, I would say, "I don't have any religion."

They would be shocked, but they would say, "You must have been born into some religion. Your parents must have been Hindus, Mohammedans, Jainas."

I said, "That does not make any difference. My father can be a doctor or an engineer -- that will not make me a doctor or an engineer. He may be a Hindu or a Mohammedan -- that is his business. He cannot biologically transfer his religion to me. If he cannot transfer his medical knowledge to me, how can he transfer his spiritual knowledge to me? It is a deception, and I don't want to be part of any deception."

People are being trained as actors; in this whole big world you will find everybody acting. Everybody is brought up to act... beautiful names -- "etiquette," "manners" -- but hidden behind is a subtle psychology to

make you forget your originality and imbibe some actor which the vested interests want you to be.
Never be inspired by anybody.
Remain open.

When you see a beautiful sunset, you enjoy the beauty of it... when you see a Buddha, enjoy the beauty of the man, enjoy the authenticity of the man, enjoy the silence, enjoy the truth the man has realized -- but don't become a follower. All followers are lost.

Remain yourself -- because this man Gautam Buddha has found because he has remained himself. And all these beautiful names -- Lao Tzu, Chuang Tzu, Lieh Tzu, Bodhidharma, Nagarjuna, Pythagoras, Socrates, Heraclitus, Epicurus -- all these beautiful names which have been a great inspiration to many people were themselves never inspired by anybody. That's how they protected their originality; that's how they remained themselves.

I have been with masters, and I have loved them. But to me the very desire to be like them is ugly. One man is enough; a second like him will not enrich existence, it will only burden it.

To me, uniqueness of individuals is the greatest truth.

Love people when you find them in some dimension true and authentic, blossoming. But remember, they are blossoming because of their authenticity and originality; so be mindful not to fall in the trap of following them. Be yourself.

The famous maxim from Socrates is: "Know thyself." But it should be completed -- it is incomplete. Before "Know thyself" another maxim is needed: "Be thyself"; otherwise you may know only some actor that you are pretending to be. Knowing thyself comes second; first is being thyself.

The real great masters have been only friends, a helping hand, fingers pointing to the moon; they have never created a slavery. But the moment they died they left such a great impact around them that cunning people -- theologians, priests, scholars -- started preaching to people, "Follow Gautam Buddha."

Now the man is dead and he cannot deny anything... and these people started exploiting the great impact that Buddha had left. Now the whole of Asia, millions of people, for twenty-five centuries have followed in the steps of Gautam Buddha, but not a single Gautam Buddha has been created. It is enough proof: two thousand years and not a single Jesus again; three thousand years, not a single Moses again.
Existence never repeats.

History repeats itself because history belongs to the unconscious mob.

Existence never repeats itself. It is very creative and very inventive. And it is good; otherwise, although Gautam Buddha is a beautiful man, if there are thousands of Gautam Buddhas around -- if wherever you go you meet Gautam Buddha, in every restaurant! -- you will be really bored and tired. It will destroy the whole beauty of the man. It is good that existence never repeats. It only creates one of a kind, so it remains always rare.

You are also one of a kind. You just have to blossom, to open your petals and release your fragrance.

BELOVED OSHO,
I HAVE HEARD IT SAID THAT SOME SANNYASIN THERAPISTS NOW IMAGINE THAT THEY ARE ON THE SAME PLANE AS YOU ARE, DOING THE SAME KIND OF WORK -- IF PERHAPS ON A SOMEWHAT SMALLER SCALE. THEY NO LONGER EVEN MENTION YOUR NAME, AND APPEAR TO HAVE DISCARDED THE MALA AND RED CLOTHES ENTIRELY.
HAVE THEY ACHIEVED -- OR WHAT IS REALLY GOING ON WITH YOUR THERAPISTS?

What is going on is hilarious.
These people think they have become individuals, they have attained freedom. But they don't even see a simple thing... I said to them, "You can drop your malas, and you can drop your clothes, and you can be free" -- and they immediately followed! They proved that they are followers -- *chronic* followers! If I had not said that, they would have been wearing the mala and red clothes still. Their freedom is not their attainment, but just my joke!

Naturally when I said, "I am your friend," they started thinking that they are *my* friends. These are two totally different things! When I say I am your friend, that does not mean that you are my friend. For the second to be real, you will have to travel long.

I say out of my compassion that I am your friend, and you say out of your ego that you are my friend. Naturally, when you are my friend, then you are doing the same work as I am doing. It is just out of

humbleness that they are saying, "Perhaps you are doing it on a bigger scale and we are doing it on a smaller scale." But deep down they may be thinking that they are doing it on a bigger scale -- or a more personal and intimate scale.

They have been with me for years, but they have been less with me than with their patients. The people who have missed me most are the therapists.

Once I declared some people enlightened -- and they became enlightened! And when I said it was just a joke, they became unenlightened again. I had told them, "You are now free." So they are free! Tomorrow I can call them back and put them in red clothes and in the mala: "This much freedom is enough; more than that is dangerous. Just come back and be your old self!"

If you are really understanding me, you will see the point: I give you chances to show your ego to yourself, to show your reality to yourself. And that's what is happening, and it is really hilarious. I saw one therapist who has even shaved his beard and mustache. Perhaps he thinks by shaving the beard and mustache, he has shaved himself spiritually too. And all that he looks like is like a well-shaved ape -- just stupid.

It is unfortunate but it is true that the therapists have missed me most, for the simple reason that in the commune they were working on people's psychology and they started getting a subtle ego that they are helping my work. They forgot completely that they have not even started working on themselves.

They had a certain knowledge of therapy; they were useful for people and they helped to bring people close to me. Their patients became more intimate to me, more open to me, became more understanding of my work than the therapists. Because they were therapists and they were answering questions from people, running groups, they would not ask questions to me about themselves.

They had come for themselves, but they got lost because they had brought a load of knowledge. It was useful for others, and I told them that they should help people. But all their knowledge was not able to indicate a simple small thing to them, that "we have come here to realize ourselves. We can do the therapy, but that is not what we have come here for."

They went on doing therapy, and when the commune dispersed, they went back to their countries thinking that now they are doing exactly the work I am doing -- and they don't know even the ABC of my work. They were the most blind and the most deaf, because they were the most knowledgeable people.

They have missed the first opportunity. Now in the second opportunity, all those therapists who are just behaving like buffoons will be called back and put to some other work -- not therapy. They have to be completely removed from their knowledge; otherwise it is very simple for them to think like this.

They are afraid to mention my name because that may create the feeling in people that they are still not free of me. Their fear shows that they are not free of me. If they were really free of me, there would have been gratitude. They would have taken my name to different parts of the world with great respect and love if they were really free.

But they know they are not free; hence the fear. If somebody discovers that they have been my sannyasins, then what will happen to the sudden mastery that they have attained? A few of them have become "enlightened," a few of them have become "liberated" -- and they are simply proving one thing, that they are utter fools. And the sooner they realize it, the better!

BELOVED OSHO,
IT SEEMS TO ME THAT PERHAPS ALL THE MASTER NEEDS TO DO IS TO HAND OUT TO EACH OF HIS DISCIPLES A LENGTH OF ROPE. OVER THE COURSE OF TIME, WE EITHER USE THAT ROPE TO SKIP WITH OR TO HANG OURSELVES WITH.
PLEASE COMMENT.

That's true -- it needs no comment!

Chapter #6
Chapter title: A lot -- and nothing

15 April 1986 am in

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BELOVED OSHO,
CAN YOU TELL US WHAT HAPPENED TO YOU SINCE WE LAST MET ON THAT BEAUTIFUL MORNING IN CRETE, SOME WEEKS AGO?

A lot -- and nothing.
A lot on the periphery, and nothing to my being -- nothing to me.
The first thing that I became aware of was that man has not been evolving, that perhaps the concept of evolution is wrong, because for thousands of years he has been behaving in the same pattern.

That beautiful morning on the island of Crete, the people and their mistreatment of me and my friends who were with me, reminded me of Socrates. These were the same people, and strangely the crime alleged against Socrates was the same: corrupting the young minds, destroying their morality. Their allegation against me was exactly the same.

It seems twenty-five centuries have simply passed by and man is stuck, not evolving. Their behavior was brutal, inhuman. They could have told me to leave the country -- it is their country -- there was no need for brutality, smashing the windows and the doors of the house with rocks. To me, coming from the top floor, it sounded as if bombs were being exploded. They had dynamite with them, and they were threatening that they would dynamite the whole house. It seems as if to send me out of the country was just an excuse to give expression to this brutality; otherwise it was a simple matter to tell me that I am not welcome.

The man who had given me the tourist visa for four weeks was the chief of police; and the man who canceled it after fifteen days was the deputy chief of police. That seems to be absolutely improper -- that the chief should give the permission and the deputy should cancel it.

At the airport in Athens there were at least forty police officers, just for a single unarmed man, and that deputy chief was also present. There was a huge crowd of press people from newspapers, radio, television, and dozens of cameras -- they all wanted an interview with me. And I said, "There is not much to say, other than it seems man is not going to be civilized, ever."

The press people were in front of me and those forty police dogs -- all big officers -- were surrounding me, and the deputy chief was standing by my side. When I said, "With this kind of police, this kind of government, you are destroying the very future of humanity, particularly of your own country. These people were responsible for killing Socrates...."

When I said this, pointing towards the deputy chief, he wanted to interfere.

For the first time in thirty-five years, I pretended to be angry. I could not succeed because inside I was giggling! But I told that man, "Shut up, and stand by the side where you belong. And don't come close to me."

And I shouted so loudly, "Shut up!" that he really became silent and went back and stood in the crowd. Later on I saw the reports: they thought I was ferocious, very angry -- I was nothing! But that is the only language those people will understand. And when you are talking to somebody, you have to use the language he understands.

But I enjoyed that. Anger can be acted -- you can remain absolutely silent within and you can be ferocious outside. And there is no contradiction, because that ferociousness is only acting.

On the plane I remembered George Gurdjieff, who was trained in many Sufi schools in different kinds

of methods. In a certain school one method was used, and that was acting -- when you are not feeling angry, *act* angry; when you are feeling very happy, act miserable. The method has a tremendous implication.

It means that when you are miserable you will be capable of acting happy; when you are angry you will be able to act peaceful. Not only that, it implies that you are neither misery nor happiness. These are faces you can make: you are different, your being is not involved in it. Strange methods have been used for meditation, to discover your being, to detach it from your emotions, sentiments, actions. And Gurdjieff became so proficient in it, and the school was training him for this particular method....

Gurdjieff became so capable that if he was sitting between two persons, to one person he would appear immensely peaceful and silent -- half of his face, one side profile. And to the other he will appear to be murderous, dangerous, criminal -- the other profile, the other side. And when both persons would talk about Gurdjieff, how could they agree? They were bound to disagree: according to one they have met -- a very silent, peaceful person, and according to the other -- a very murderous, dangerous, criminal type.

When asked, Gurdjieff would say, "They are both right. I can manage not only to divide my being and my action, I can manage to divide even my face into two parts."

I was presented a statue of Buddha from Japan -- a very beautiful statue, but very strange. In one hand he is holding a naked sword, and in the other hand he is holding a small lamp. In the East they use mud lamps, which are just small cups of mud filled with oil. They are almost like candles with a flame, so the flame was there. The flame was shining on one part of his face; it was lighted, silent, peaceful. And the sword was reflected on the other side of his face -- a warrior, a fighter, a born rebel, a revolutionary.

At the airport in Athens, I saw those forty police officers... they must have been the topmost people -- except the chief, because he could not gather courage to come. I would have asked him, "On what grounds has the visa issued by you been cancelled by your assistant?" -- only he was not there.

But the others... I saw a strange thing: they were behaving in very inhuman ways, but they were all cowards. When I shouted, "Shut up!" that deputy chief simply slipped back like a small child, afraid that the television would catch my words and me, and him with all the honors of the police on his coat, with a pistol hanging by his side. But inside there was a child, a cowardly child.

It was an experience -- because democracy was born in Athens.

Democracy is a Greek idea, and yet the man who created the idea of democratic values was poisoned by Athenians -- that's what history goes on saying. But that day I became suspicious of history.

Socrates was not poisoned by the people of Athens, but by the bureaucracy of Athens. And one should make a distinction, because I was mistreated on the island of Crete by the police. But the people of the village where I was staying, Saint Nicholas, were not with the bureaucracy. And when one journalist asked me, "What is your message to the people of Saint Nicholas?" I said, "Just tell them to come to the airport, to show the police that they are with me and not with them."

Three thousand people were at the airport in the middle of the night, filling the whole terrace of the airport. They had been standing there for hours. The whole village was empty; those who were left behind had to walk because they could not get any taxi, any bus -- everything had moved to the airport. But people walked miles to reach the airport to demonstrate a simple fact: they are not with the brutality and the fascist behavior of the government; they are with me.

People have always been blamed for the bureaucracy and its brutality. I don't think Socrates would have been killed by the people of Athens. He was such a loving person, and with no egoistic idea of being holier than you.

In the morning he would go to fetch some vegetable, and he would not return even by the night -- because everywhere on the streets, in the vegetable shop, in the market, he was discussing with everybody things which are beyond the ordinary man. He was the teacher of the whole of Athens. A single man made Athens one of the most intelligent cities that has ever existed in the world -- single-handedly, just moving, meeting anybody. To say hello to him meant you were entering into a dialogue -- in spite of yourself. You may have been in a hurry -- Socrates was not in a hurry.

These people could not have killed him. The bureaucracy became afraid. The Crete experience made me look again at history. The books are lying -- the people have not killed the man. They could not have even imagined it. But the government... and why should the government kill the man? -- because the man was making the masses so intelligent, so independent, so freedom-loving, so individualistic, that the government would soon find itself in troubled waters. It would not be able to control these people, it would not be able to enslave these people.

It is better to kill Socrates than let him go on sharpening people's minds to such an extent that the

bureaucrats look like fools! Before it happens, it is better to kill him. But the history books go on saying that the people of Athens killed Socrates. Now, I saw the people of Saint Nicholas come running to the airport to demonstrate that they are not with the police. And even when I had left their country, a deputation from Saint Nicholas, on their own decision, went to see the president of the country to protest about what had happened in their village.

I had been there only two weeks, and I had never gone out of the house; but they could see my people -- at least five hundred sannyasins from all over Europe had gathered. They were well accustomed to tourists, because it is a tourist place, but they had never seen such loving people. And just because of my sannyasins, although they could not understand me -- the language was a great barrier -- still, a few of the village people started coming just to sit with me in the morning, in the evening. And that's what was hurting the religious hierarchy.

The archbishop was getting mad because nobody comes to his congregation; and I had been there for fifteen days and I had created a big congregation. In his congregation, between six to twelve old women -- who were almost dead -- they used to come to listen to him.

He was getting afraid, sending telegrams to the president, to the prime minister, to other ministers, to the police chief, giving interviews which were full of lies -- because he knew nothing about me. And his fear became infectious: the government also became afraid.

One of my sannyasins, Amrito -- who had invited me to Greece -- was a close friend of the president, of the prime minister. She was well connected with all the high-position people, because twenty years before she had been chosen as the beauty queen, "Miss Greece," and she had become famous. And since then she had been modeling, so all the film directors, businessmen... all kinds of people were related to her. She was never asked to make an appointment; she simply went to their houses -- the president or the prime minister.

But that day she went to the president and for six hours she remained there, and she was not allowed into the house. Why was the president afraid of a woman whom he knows, who has been coming to him and they have been friends...? The fear was because... what will he say? What had been done to me and my people by his government, he had no answer for.

And you will be surprised: the answer came in a very strange way. I left Athens because they wouldn't allow me even to stay for the night in a hotel under their supervision, or at the airport.

As I left, they immediately started searching for Amrito. She must have found out from some source: "Now you will be the target -- why did you invite Osho here, knowing him?" And she had to escape out of the country. And still the police went....

Amrito is a very simple and loving person. She is not rich; she has only a small juice bar. And still the police went to the juice bar and tried to find out strange things with which the police had no concern -- that it was not clean.

Of course it was not clean, because for three days she had been out of the country. And it was not clean because for fifteen days she was on the island of Crete with me, so only the servant was running it. But that is not a crime -- at least not for the police. Perhaps the municipal authorities who look for cleanliness in restaurants, hotels may have come -- but they were not there; the police were finding faults.

But I have told her to go back and give a fight, because she has not done anything wrong. Everything wrong is on the part of the government. Because they could not do any harm to me, afraid of its international consequences, they found a scapegoat: they can harass her, they can torture a woman who is divorced, has a little child, an old mother, and she is the only earning person. And what earning can come out of a juice bar?

These people always throw their crimes on the masses -- and the masses are dumb. And history is really bunk: there are more lies in history books than anywhere else. The incident was small, but the implications were great.

I had not stepped out of the house, I was not talking in Greek. The people of the country could not understand me. The people who were listening to me were all from outside of Greece. To say that I am corrupting the minds of youth, destroying the morality of the country, its tradition, its church, the family... but the people who were listening to me were not Greek! In what way could I have had any effect on their morality, on their religion?

But it seems bureaucracy does not think; it simply lives out of fear. And the fear is that somebody could raise questions about the very roots of their society. But it is foolish because wherever I am, I am going to do the same, and my word is going to reach everywhere in the world.

What can I do if their roots are rotten? What can I do if their morality is not morality but only a

pretension? What can I do if their marriage is hypocrisy and not love? What can I do if the family has been outlived, and needs to be replaced by something better? It has done its work. It has done a few good things which can be done by a different way. It has done a few very dangerous, poisonous things which can be avoided.

The family as it has existed down the ages cannot be allowed to exist. If it exists, then man has to die. To save man we have to change the social structure around him, to bring a new man -- because the old has been an utter failure.

For ten thousand years at least, we have moved on the same lines -- reaching nowhere.

It is time to understand that we have taken a wrong route. It is stale; it leads to death. It does not allow people joy, rejoicing; it does not allow people to sing and to dance.

It makes people serious, heavy -- for themselves and for others.

In the family are the seeds of all wars, of all religions, of all nations. That's why they call the family, the "unit of our civilization."

There is no civilization -- and the unit is rotten. It creates only a pathological man, who needs all kinds of psychotherapies and still remains pathological.

We have not been able to create a sane humanity.

So on the periphery I thought what happened in Greece perhaps may happen in other countries, because it is the same structure -- and it happened.

From Greece we moved to Geneva, just for an overnight rest, and the moment they came to know my name they said, "No way! We cannot allow him into our country."

I was not even allowed to get out of the plane.

We moved to Sweden, thinking that people go on saying that Sweden is far more progressive than any country in Europe or in the world, that Sweden has been giving refuge to many terrorists, revolutionaries, expelled politicians, that it is very generous.

We reached Sweden. We wanted to stay overnight because the pilots were running out of time. They could not go on anymore; otherwise it would become illegal. And we were happy because the man at the airport... we had asked only for an overnight stay, but he gave seven-day visas to everybody. Either he was drunk or just sleepy -- it was midnight, past midnight.

The person who had gone for the visas, came back very happy that we had been given seven-day visas. But immediately the police came and cancelled the visas, and told us to move immediately: "This man we cannot allow in our country."

They can allow terrorists, they can allow murderers, they can allow Mafia people, and they can give them refuge -- but they cannot allow me. And I was not asking for refuge or permanent residence, just an overnight stay.

We turned to London, because it was simply a question of our basic right. And we made it twice legally -- we purchased first-class tickets for the next day. Our own jet was there but still we purchased them in case they started saying, "You don't have tickets for tomorrow, so we won't allow you to stay in the first-class lounge."

We purchased tickets for everybody, just so that we could stay in the lounge, and we told them, "We have our own jet -- and we also have tickets." But they came upon a bylaw of the airport that the government or anybody cannot interfere with: "It is at our discretion -- and this man we won't allow in the lounge."

In the lounge, I thought: How can I destroy their morality, their religion? In the first place I will be sleeping, and by the morning we will be gone.

But no, these so-called civilized countries are as primitive and barbarous as you can conceive. They said, "All that we can do is, we can put you in jail for the night."

And just by chance one of our friends looked into their file. They had all the instructions from the government already about how they were to treat me: I should not be allowed in any way to enter into the country, even for an overnight stay in a hotel or in the lounge; the only way was that I should be kept in jail.

In the morning we moved to Ireland. Perhaps the man did not take note of my name amongst the passengers. We had asked just to stay for two, three days -- "At the most seven, if you can give us." We wanted time because some other decision was being made, and they were delaying it, and our movement was dependent on that decision.

The man was really generous... must have taken too much beer: he gave everybody twenty-one days. We moved to the hotel and immediately the police arrived at the hotel to cancel it, saying, "That man is mad

-- he does not know anything."

They cancelled the visas, but they were in a difficult situation -- what to do with us?

We were already in the land, we were in the hotel; we had passed a few hours in the hotel. They had given us twenty-one days on the passports. Now he had cancelled them, and we were not ready to go. We had to wait still a few days.

You can see how bureaucracy covers its own errors.

They said, "You can stay here, but nobody should come to know about it -- no press, nobody should come to know that Osho is here, because then we will be in trouble. And of course we cannot do anything because that will stir up problems immediately.

"If you don't want to go -- and we have given you twenty-one days' permission.... On what grounds are we cancelling? You have not done anything -- you have only slept the night here. Unless sleeping is a crime... So we are in a difficulty. The only way is, you remain silent and absolutely hidden."

Now, it was absolutely illegal to stay without a visa; and the police were suggesting to us to remain silent so that nobody knows it -- and leave silently. And they were keeping the press away; they were giving them false clues so they were looking in some different places.

But the strange thing is that these people are in direct communication with the government.

The question was raised in the parliament, "What happened? Their jet is standing at the airport. They have entered the country -- where have they disappeared to?" And the minister simply lied, saying, "They had come, and they have left." We were in the country, and the parliament was told that we have left the country....

This whole journey has been an exposure of the bureaucracies.

And just now I have received the information that all the countries of Europe, jointly, are deciding that I cannot land my plane at any airport.

How will that effect their morality -- refueling the plane? But they simply want to cut me away from humanity. That's why I had to leave India. Their conditions were clear: they wanted me to remain in India -- naturally *they* cannot deny me; it is my birthland. "You can remain," they said. "But no foreign disciple can be allowed to reach you, and no news media can be allowed to reach you."

That was a way to cut me off from the world, from my people, and even from news media, so nobody knows whether I am alive or dead. It was a strategy to make me almost dead -- although I am alive -- to cut me away from everybody.

I refused their conditions. I have never lived under any conditions, and particularly such ugly conditions. I left the country and went to Nepal -- because that is the only country where I can go without a visa; otherwise the Indian government had informed all the embassies that no visa should be issued to me so that I cannot leave India. They have a treaty with Nepal; no visa is needed.

But Nepal is a small and very poor country -- the poorest -- and under tremendous pressure from India.... India can take it over any moment. It has no army worth the name.

When it became from reliable sources; absolutely certain that they would compel the Nepalese government either to arrest me or to send me back to India, I had to leave Nepal.

It makes no difference to my being.

But it makes a lot of difference to my attitude about the society in which we are living. It is absolutely ugly, barbarous, uncultured, uncivilized.

That's why I said, "A lot -- and nothing."

BELOVED OSHO,
I FOUND THE STORY YOU TOLD US ABOUT MAHAVIRA WHEN HE WENT BEGGING VERY ODD. THAT HE SHOULD STIPULATE HOW EXISTENCE SHOULD PRESENT HIS DAILY FOOD SEEMED TO ME LIKE A TRIP, AND NOT THE ATTITUDE OF SOMEONE TOTALLY AVAILABLE TO, AND ACCEPTING OF, LIFE'S WAYS. PROBABLY I HAVE MISUNDERSTOOD THE WHOLE POINT. YOU HAVE SAID WE NEED NOT BE IN A HURRY IN OUR SEARCH; BUT AROUND YOU I ALWAYS FEEL SUCH A GREAT SENSE OF HOW PRECIOUS TIME IS, SO I WANT TO USE IT TO THE MAXIMUM. AND TO ME AT THE MOMENT THAT MEANS ASKING ALL AND ANY QUESTIONS I ONCE MIGHT HAVE HELD BACK, FROM FEAR OF APPEARING STUPID. I REALLY DO WANT TO STAND BEFORE YOU, "NAKED, EMPTY, AND ALONE."

The story of Mahavira has always been misunderstood -- it is not only you who have misunderstood it --

because we understand things according to our minds. If you were in place of Mahavira then perhaps it would be stipulating existence, but for Mahavira it is not so; it is not stipulating existence.

As far as Mahavira is concerned, he simply wants a signal from existence -- whether he should continue, or he is no longer needed. He never complains. At times he has remained fasting for three months continuously, but not a single word of complaint.

If he was stipulating then there would be frustration, there would be complaint. If he was trying to manipulate existence then there would be a certain sense of failure. For three months he had not been able even to get food -- but there was no complaint. He was one of the most peaceful, loving, silent beings.

Why did he make this decision after his morning meditation? -- simply not to be a burden on existence. Let existence decide. He is not stipulating existence; he is allowing existence to take total charge of his life, even of his breathing, of his food. *Everything* he is leaving in the hands of existence.

But how will he know? There is no linguistic communication between you and existence; there can be only a symbolic communication -- and that was nothing but a symbolic communication. He wanted a symbol.

One thing has to be remembered, that these people like Mahavira, Parsunatha, Buddha, are very unique beings. They have their own ways, and their ways fit perfectly with their personality.

Now I will never do that kind of thing. I am a totally different person -- but I will not misunderstand Mahavira either. I accept his uniqueness, and I respect the way he lived his life -- always undemanding. This was not a demand -- that existence should fulfill this condition -- it was simply an agreement: "Because language is not possible, I will choose a certain symbol, and then it is up to existence." He is leaving himself in the hands of existence so totally that he does not want to breathe even a single breath on his own.

But I am a totally different person, almost the very opposite of Mahavira. I will never ask such a thing from existence. My whole way is of let-go -- and why bother? Once and for all, leave it to existence, and when existence does not need you, you will be absorbed into the universe. There is no need every day to ask again and again -- that is a kind of nagging. I have done it once, and that's all. I will not do it twice, because to do it twice means that the first time you were not total; otherwise who is doing it again? Let-go can be done only once.

When I was a child we used to have many puzzles, and particularly we used to ask a teacher -- who was a little dumb -- simple things, and he would get into such a nervous state.

For example we used to ask him, "One man tried to commit suicide four times. Can you tell us when he succeeded? -- the first time, the second time.... Which time did he succeed?"

And he would start thinking about it. He would say, "How should I know?" If a man succeeds then the last time is really the first time!

In my understanding, let-go is only once. If you need it again, that means the first time... whom were you deceiving? And what is the guarantee that the second time is not going to be just like the first?

Let-go is an understanding.

It is not something that you have to *do*.

It is not something that you have to say to existence; it is simply an understanding: "I will not swim against the current, because that is simply stupid." You are going to be tired soon, you can never be victorious against the current. Understanding that, you accept the current's way as your way.

That is let-go.

Now, wherever the river leads you... you don't have to check every day; you simply go with the river. Some day -- any day -- you may reach the ocean, you may disappear.

So I will not suggest to anybody to do what Mahavira used to do. But Mahavira has his own unique being.

His real name was not Mahavira; *mahavira* means "a great warrior." His real name was Vardhmana, but nobody remembers his real name for the simple reason that his whole approach is that of a warrior, a fighter. Even with existence he is in a constant fight. He is saying, "I can live only if I am welcome. I don't want to live even a single moment more if I am not welcome."

Deep down he was fighting, but his fighting had a beauty of its own. He was total in it -- that was its beauty. It was not a partial war, it was total. And the secret is, whatever is total transforms you; your let-go, if it is total, will transform you; your fight, if total, will transform you.

What transforms is neither let-go nor war, but your totality.

Even today there are monks doing the same, who follow Mahavira. There are not many because as soon as Mahavira died there was a division. There were people who were not ready for such a fight. And that

division has many monks. They have compromised on many points on which Mahavira would not compromise.

For example, they wear clothes; Mahavira remained naked. These people stay in homes; Mahavira never stayed under a roof. It may have been raining, it may have been cold, it may have been hot -- he was always under a tree. So the people who wanted to compromise could not compromise when he was alive. He was a tremendously powerful man. But the day he died, his followers divided.

So the orthodox ones, who still follow Mahavira... There are only twenty-two of them -- there *were* when I was in India; a few may have died, because they were all old people. And once one monk dies, it is very difficult to replace him.

The other party, the compromisers, have almost five thousand monks -- and they go on growing. And they go on compromising.

First they started using clothes; then they started using people's houses to stay in. Now they have started using even airplanes. Mahavira walked all his life, never using any vehicle. I have seen these compromisers hiding toothpaste; Mahavira never washed his teeth.

I know about these monks, that whenever they have a chance they take a shower; Mahavira never took a shower himself unless the sky was raining and he was standing under a tree. I have seen in one monk's place, where he was staying... he was very friendly to me, and he was not worried that I would expose him.

He said, "What you will take? -- Fanta or Coca Cola?"

I said, "What are you saying?"

He said, "Just don't tell anybody!" -- and he opened a closet and he was hiding Coca Cola, Fanta. Compromise has no limit. But what is harmful in it? -- it is absolutely nonviolent junk; you can drink it.

But those who have followed Mahavira, their number has been getting less and less; one dies and is not replaced. Even they, in an underground way, have compromised. It is difficult to be exactly like Mahavira -- that's what I say, following is impossible.

These people also make, after their meditation in the morning, a certain condition that should be fulfilled. But those conditions are limited -- six or eight -- and everybody knows, so if they are staying in a city, then they will go to all the Jaina houses and all the Jaina houses will be fulfilling different conditions. And they have made very simple conditions.

For example, if on the door of a house two bananas are hanging, then the food will be accepted. And this is known, so every Jaina is hanging two bananas, and they come and they accept the food -- the condition is fulfilled. Just such small conditions which are known, and which must be made known by the monks.

They cannot eat food from anybody other than a Jaina family, so you will be surprised to see that they have renounced their family, one family, but when they are moving... And they are constantly moving. They cannot stay more than three days in one place, because this is Mahavira's understanding -- and I feel that he is right -- that after three days some kind of attachment starts growing.

For example, for the first day you will not find the place suitable to you. You may not sleep well, you may have a certain tension in you. But after the third day, things start settling; and after the twenty-first day you become well-accustomed to the place, as if you had been born in it.

A certain amount of time is needed for adjustment, so Mahavira does not allow more than three days. And in India, Jainas are very few, so there are many, many places where there are no Jainas -- so what will the Jaina monk do? So twenty families follow him with their buses and their cars and tents, and wherever there is no Jaina family they make a small campus of tents and bananas are hanging... and all eight conditions that are known are fulfilled. And every family has prepared food -- and the man must have made one condition out of eight -- so he will get food.

Now, formally he is following, but this was not what Mahavira was doing. That was a totally different thing. It was not let-go; he was not a man for let-go, he was a warrior.

Truth has to be conquered, according to him, and to conquer it you have to fight totally. And the story I told you is part of his fight. His whole life is the path of fight.

I will tell you one story more.

He remained for twelve years silent, till he became enlightened. Those twelve years are filled with great incidents. One day he is meditating... and his meditation is also not that of a relaxed way. The meditation ordinarily done in the East is in the lotus posture, and the lotus posture physiologically is the most relaxed once you have learnt it, because your spine is straight and the gravitation is the least, and that makes your body hang on the straight spine like a loose cloth.

Mahavira meditates standing. In his every attitude he is a warrior. There are people who meditate with

closed eyes -- this is more relaxed. There are people who meditate with open eyes, just the natural way -- blinking. That too is not a fight. Mahavira meditates with eyes half closed and half open, and no blinking.

In those twelve years one day he is standing and meditating by the side of the river, and a man comes and says to Mahavira, "You are standing here, just watch my cows. I am leaving -- I have to go urgently to my home; my mother is sick and somebody has come to inform me that she is dying. So I will be back soon, but just... you are standing here for the whole day: just have a look so my cows don't get lost in the jungle."

And Mahavira, because he cannot speak, is silent. And the man is in such a hurry -- his mother is dying -- he does not bother that this man is not speaking. He simply takes his silence as a yes.

When he comes back after one or two hours, Mahavira is still standing there but all the cows are gone. Now, he gets furious. He says, "You seem to be a cunning man. So you were standing here the whole day just for my cows. Where are my cows?"

And because he does not speak, the man becomes more and more furious: "So you are trying to be dumb! I will make you speak!" And he takes two pieces of wood and forces those two pieces into Mahavira's two ears and hits them hard with a rock, so that he becomes deaf for his whole life. But still he will not speak, he will not blink.

The man thought, "He seems to be mad. Anybody would have spoken..." And he goes and looks in the forest. In the evening the cows come back, and when the man comes back, he finds they are all sitting around Mahavira where he had left them before.

He said, "You are really a man! I destroyed your ears and you did not speak! I have been going all over the forest, and the cows are sitting here! Where have you been hiding them?" And he beats him -- he is naked. And Mahavira remains standing. The man is thinking that he is really mad -- neither beating has any effect... you cannot do *anything* to him, he will not react. That is total silence -- that whatever happens, he will remain centered without any reaction. It is not only a question of speaking.

The story is beautiful. Up to this point it is factual, but it takes a mythological ending. In India there are many gods. India does not believe in one god -- one god seems to be like believing in a dictator; it is undemocratic -- India believes in many gods, actually thirty-three million. That was the population of India when they invented gods: one god for everyone. That seems to be right and fair.

Indra, one of the gods, feels terribly hurt and disturbed by what has happened to Mahavira -- a silent man who has done nothing. The cows moved themselves, came back again, and he is utterly innocent.

Indra came -- and gods can speak without words -- so he spoke to Mahavira, "I can give you two gods as bodyguards, because it is unthinkable, unbelievable! This should not happen." And to gods you may not speak but they can read your thought.

Indra reads Mahavira's thought: "Just leave me alone. I don't want anybody's help; I want to fight it alone. I don't want to be indebted to anybody -- forgive me. Whatever happens, I am going to fight this whole war alone until I am victorious."

Now, his victory will sound strange to anybody who has been listening to the idea of let-go, surrender to existence. But this is a good place to remind you: Be compassionate about others, their uniqueness. It does not mean that you have to follow their path; it simply means a deep understanding that people are unique; and if people are unique then their ways are going to be unique. And sometimes very opposite ways lead to the same goal.

It is very easy to misunderstand, but I would like you to understand different ways, different people, different uniquenesses. All that will help to broaden your heart, your compassion, your comprehension. And whatever path you are following, it will be helpful to it.

This is broadness -- that it can contain contradictions.

Beyond Psychology

Chapter #7
Chapter title: Empty from birth to death

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BELOVED OSHO,
I REMEMBER WHILE YOU WERE IN THE POLICE STATION IN CRETE, THOSE TWO YOUNG SMILING GREEK WOMEN, DRESSED IN BLACK LIKE TYPICAL CRETAN WOMEN, COMING TO THE WINDOW, HOLDING YOUR HAND AND SAYING IN VERY BROKEN ENGLISH, "OSHO, WE LOVE YOU. WE ARE CRETAN, WE WANT YOU TO STAY HERE."
IT SEEMS THAT AS THE GOVERNMENTS BECOME INCREASINGLY STRIDENT IN THEIR ATTACKS ON YOU -- IN SPITE OF THE INCREASINGLY OBVIOUS LOVE THE COMMON MAN HAS FOR YOU -- ONE OF THE MOST IMPORTANT PARTS OF YOUR WORK WILL BE TO SHOW HOW THE BUREAUCRACY, FAR FROM REPRESENTING THE COMMON MAN, IS IN FACT IN COMPLETE OPPOSITION TO HIM.

I certainly remember those two young women holding my hand and trying to convey to me that "We, the people of this island, want you to stay here. We love you."

The question you have raised has occurred to me many times in my life, again and again. The bureaucracy is *not* for the people, it is against them. It uses them, it exploits them, it manipulates them; it makes them believe that it is serving their purposes. But the reality is just the opposite.

They define democracy as the government of the people, for the people, by the people. It is none of these things. It is neither by the people, nor of the people, nor for the people.

The people who have been holding power down the centuries have always been able to persuade people that whatever is being done, is done for their sake. And the people have believed it because they have been trained to believe; it is a conspiracy between religion and state to exploit humanity.

The religion goes on preaching belief and destroys the intelligence of people to question, makes them retarded. And the state goes on exploiting them in every possible way -- still managing to keep the people's support, because the people have been trained to believe, not to question. Any kind of government -- it may be monarchy, it may be aristocracy, it may be democracy, it may be any kind of government... Just the names change but deep down the reality remains the same.

In Japan before the second world war, Hirohito, the emperor of Japan, was believed to be the direct descendant of the God Sun, and whatever he was saying was not human, it was divine; his order had just to be followed. For centuries Japanese people have believed in him as a Sun God, And they have died in hundreds of wars, willingly, *joyously*, because they are dying for God himself. What more blissful and beautiful a death could one aspire to?

Japan is a small country but no other country has been able to conquer it -- even countries like China, vast countries. China is the greatest country as far as numbers are concerned, as far as land is concerned, but a small tiny Japan was able to defeat the Chinese because the people had this fanatic belief that God is behind them, so victory is theirs. And more or less the same has been the situation all over the world.

That day when those two Cretan women, holding my hand with great love, said to me, "We are not against you. We love you and we want you to stay here," they represented the real consciousness of the people. And then I saw at the airport, three thousand people -- it must have been the whole population of Saint Nicholas -- came to show their support, and to show that they are not with the brutality and nazi actions of the police against me, that they are for me.

Yes, it has to be one of my works to awaken people to the real situation: you are being exploited in different names. The exploiters even call themselves public servants, to tell you that they serve you. For thousands of years they have been "serving," -- and the people are in immense misery, ignorance. They don't have anything to their life; they are born, they somehow live, and they die. Nothing happens to them which could be called ecstatic, which could be called an experience.

Empty from birth to death, nothing flowers, nothing blossoms... and they have all the potential of being

a song of joy. But these bureaucracies, religious and political, would not allow it. They are so afraid of joyous people.

It was a strange feeling for me in the beginning. I had never thought that people should be so afraid of joyous people. Slowly slowly, I became aware that joy has many implications:

A joyous person is not retarded.

A joyous person is intelligent.

A joyous person knows the art of life; otherwise he cannot be joyous. And a joyous person is dangerous to all those vested interests which go against humanity.

Those interests want humanity to live in hell forever. They have managed in every possible way to keep you in misery. They destroy everything that you can rejoice in, and they give you ample opportunity to be miserable. A miserable person is not a danger to this rotten society.

Yes, it has to be one of my basic works to make people aware that the powerful ones -- either religious or political -- are not your friends. They are your enemies. And unless the common humanity goes through a rebellion against all types of bureaucracies, man will remain stuck, not evolving, not reaching to the heights which are his birthright.

BELOVED OSHO,
HAS ANYONE REALLY UNDERSTOOD YOUR MESSAGE OF LOVE? RECENTLY IT HAS BEEN PAINFULLY CLEAR TO ME THAT I HAVEN'T, AND I WONDER IF WE AREN'T ALL, WITH SOME SLIGHT VARIATIONS ON THE THEME, STILL SINGING THE SAME OLD SONG.
WHY IS IT SO DIFFICULT TO LIVE SOMETHING THAT IS SO SIMPLE AND NATURAL?

Just because it is so simple and so natural, that's why it is so difficult.

You are not simple and you are not natural.

And it *is* simple *and* natural.

My message of love is absolutely simple; nothing can be more simple than that. But your mind is very complex, very tricky. It makes simple things complicated. -- that's its work. And for centuries it has been trained for only one thing: to make things so complicated that your life becomes impossible.

Your mind has become expert in destroying you, because your life consists of simple things. The whole existence is simple, but man's mind has been cultivated, conditioned, educated, programmed in such a way that the simplest thing becomes crooked. The moment it reaches to your mind it is no longer simple. The mind starts interpreting it, finding things in it which are not there, ignoring things which are there.

And you think that you have heard whatever I have been telling you? It is not so. I have been telling you one thing, and you have been hearing something else because your hearing is not direct. There is a mediator -- your mind. It functions in many ways as a censor, it does not allow many things to enter inside you.

You will be surprised to know how much it prevents -- ninety-eight percent. It allows in only two percent of what is being said to you, and that too not in its purity. First it pollutes it by its own interpretations, by its own past experiences, conditionings, and by the time the mind comes to have the sense that it has understood, what was said and what was heard are poles apart.

Gautam Buddha used to tell a story... it is strange that all great masters have depended on stories. There is some reason for it: the mind relaxes when it is a question of a story; when it is just a joke the mind relaxes. There is no need to be tense and serious, just a story is being told, you can relax.

But when something like love or freedom or silence is being explained, you are tense. That's why the masters have to use simple stories. Perhaps by the end of the story they can manage it so a small message enters in from the back door while you are still relaxed.

Gautam Buddha used to say -- it was his custom after his evening talk -- he used to say to his disciples, "Now go and do the last thing before you go to sleep." That last thing was the meditation.

One day it happened that a prostitute was listening and a thief was also in the audience. When Buddha said, "Now it is time for you to go and do the last thing before you go to sleep," all the sannyasins went to meditate. The thief simply became awakened -- "What am I doing here?" This was the time to do his business. The prostitute looked around and felt that Buddha was really very perceptive, because when Buddha had said that, he was looking at her. She bowed down in gratitude because she was reminded, "Go to do your business before you go to sleep."

A simple statement, but three types of people heard three meanings. In fact there must have been more

meanings, because to somebody meditation must have been a joy, to somebody else meditation must have been something one has to do; and then the meaning differs. To all those meditators the message was the same, but what was heard by them could not have been the same.

All my life I have never taught anything complex to anybody. Life is already too complex, and I don't want to burden you more. But I have been more misunderstood than perhaps anybody else in this whole century, for the simple reason that I am saying simple things which nobody says. I am talking about the obvious which everybody has forgotten, which has been taken for granted. Nobody talks about it.

You can look at the great theological treatises of the Christians, at great works of religion by Hindus, Mohammedans, Jews -- very scholarly, very difficult to understand. The more difficult they are, the more they are respected. When people cannot understand something they think it is something great, mysterious, something far above their comprehension. And naturally it becomes respectable.

The Hindus use a language for their religious treatises, Sanskrit, which has never been a living language. It has never been spoken by the people in the marketplace; it has been a language of the experts. But they have resisted continuously that Hindu scriptures should be translated.

I was always wondering, why this resistance? In fact they should be happy that their scriptures are being translated and their message is being spread to all corners of the earth. But when I studied their scriptures, I understood the reason.

The reason was that those scriptures have nothing. Just the language is so difficult, and people don't understand it, so they go on paying respect to it. Once it is translated into the language of the people, it loses all glory, all spirituality. It becomes so ordinary because it is no longer difficult.

And the same is true about others -- for example the Jews. The rabbis will still prefer Hebrew. Now it is not a living language, why go on insisting on it? But it gives the mind the impression of something mysterious, impenetrable, holy, far beyond, so that all that you can do is to bow down. Once it is translated, it has nothing. And specially, it has nothing that you need.

None of these scriptures teach about love, its implications, its different dimensions. None of these scriptures teach about freedom. None of these scriptures teach about *you*, your life, and how it can be transformed into a celebration. They talk about God! I have never come across a single man who has any problem with God -- it is so irrelevant. Is God anybody's problem? Is the Holy Ghost anybody's problem? -- things which are absolutely irrelevant to human existence.

The mind has been filled with all kinds of unnecessary luggage. No space is left in the mind for the realities that you have to live. So even your greatest theologian is as foolish about love as you are, has no understanding of freedom, has never enquired into the distinction between personality and individuality.

I had one professor who was teaching religion. After listening for a few days I stood up and told him, "I think you are talking about irrelevant things. I don't see a single student here for whom God is a problem, and I don't see either that God is a problem to you" -- because I used to live just in front of his house, and his wife was the problem.

I told him, "Your wife is the real problem; *that* you can discuss. God is absolutely abstract. I have never seen you thinking about God in your house. And all that you are teaching about God has nothing of your experience in it, it has not been your quest. You are filling the minds of these innocent people with ideas which are of no use. Talk about love!"

He was very angry. He said, "You have to come with me to the principal."

I said, "I can come even to God. You cannot threaten me."

On the way towards the principal's office he said, "You don't feel afraid?"

I said, "Why should I feel afraid? You should feel afraid! I know all the students; their problem is love, and your problem is love. And I am going to tell the principal, `If you don't believe me, just call this professor's wife, and you will know what I mean by problem.'"

He said, "You are making it too complex."

I said, "I am making it absolutely simple, factual. I can bring all the students to the office; they all have problems of love. Somebody is chasing a woman, and is not getting her -- that's his problem. Somebody has got her -- and that is *his* problem."

He said, "It is better you should come back; there is no need."

I said, "I never go back from anywhere. If you are not coming, I am going alone."

He said, "When I am saying there is no need..."

I said, "It may not be a need for you; it is a need for me. I have to decide it finally, because to me love is a religious phenomenon, while God is not. God is only a hypothesis. It means nothing because there is

nothing corresponding to it.

"And love is a religious phenomenon. Unless it is understood in its totality, a man is bound to become miserable by something which could have made his life divine. The same thing which could have been his heaven is going to become hell because he has no understanding. And it is certainly an art. Who cares about God? So you start talking sense. We have come here to understand religion, not nonsense."

"But," he said, "in the whole syllabus there is no mention of love, freedom, individuality, silence... we have to complete the syllabus."

Universities are completing their syllabuses without bothering about the real life of man, his real problems.

Because I am talking about simple things, many people simply feel that this is not what religion has to be. They have got an idea of religion, of complicated abstract hypotheses, you can go on thinking about them but it makes no difference to your life -- you remain the same. You may be a Hindu, or a Mohammedan, or a Christian it does not matter; your real problems are the same. Your unreal problems are different, but those unreal problems are nothing but a burden to the mind.

It is possible to understand me if you can just put aside your mind and its complicated mechanism. It is not needed because my work is heart to heart.

I am speaking from my heart.

I am not a theoretician, I am not speaking from my mind. I am pouring my heart to you, but if you are going to listen from the mind you are going to miss it.

If you are also ready to open a new door into your being, if you are ready to hear from the heart, then whatever I am saying is so simple that there is no need to believe in it because there is no way to disbelieve it. It is so simple that there is no way to doubt it.

I am against belief for the simple reason that for all my teaching, no belief is needed. I am all for doubt because for my simple teaching, you cannot doubt. All the religions of the world insist on belief, because what they are teaching can be doubted. And they are all against doubt because doubt can destroy their whole edifice.

I am simple and real. I am not metaphysical; hence there is no need to believe in me. If you have heard me, a trust is bound to arise which is not belief, which is closer to love; even if you try to doubt, you cannot. And when you cannot doubt something, then there is real trust, indubitable trust. It transforms simply by being within you.

In the whole history of man, only Mahavira has made a distinction to be remembered -- which is significant in this reference. He says that there are two ways to reach to the truth. One is the way of the *shravaka*. *Shravaka* means one who can hear, one who is able to hear from the heart. Then he need not do anything. Just hearing is enough, and he will be transformed. The other is the way of the monk, who will have to try hard to reach to the truth.

My effort has been not to create monks. That's why I have chosen to speak because just hearing you can be reborn. Nothing else is needed on your part, except a willingness to open the doors of your heart. Just let me in and you will not be the same again.

I have seen thousands of my people changing without their knowing; they have changed so drastically, but the change has happened almost underground. Their mind has not been even allowed to take part in it -- just from heart to heart.

These people had not needed any therapy. These people here have not needed any meditation. If they have heard, the way I am telling you, then this is their meditation, and this is their therapy, and this is their revolution.

BELOVED OSHO,
I HAVE HEARD YOU EXTOL "COMMUNE-ISM" AS THE HIGHEST FORM OF ECONOMIC SYSTEM, THE EQUAL SHARING OF ABUNDANCE AND RICHNESS IN A LOVING FAMILY OF MAN. HOWEVER, I HAVE HEARD YOU SAY THAT THE POOR SHOULD BE BROUGHT UP TO THE LEVEL OF THE RICH RATHER THAN THE RICH BEING DRAGGED DOWN INTO POVERTY, AS HAS HAPPENED IN ALL EXISTING COMMUNISTIC SOCIETIES. BUT HOW CAN THE RICH SHARE WEALTH NOW, AND LIVE IN "COMMUNE-ISM" WITHOUT BEING DRAGGED DOWN INTO ECONOMIC MEDIOCRITY?

The first thing is that the rich people of the world should start living in communes. Let those communes

be of the rich! -- so they will not be dragged down from their standard of life, their comforts, their luxuries. Let there be around the world hundreds of communes of rich people -- rich communes.

And to me, wealth is a certain kind of creativity. If five thousand rich people who have all created wealth individually are together, they can create wealth a millionfold. Their standard will not go lower; their standard can even go higher. Or they can start sharing. They can start inviting people who are not rich but who are creative in some other way, who will enhance the life of their commune although they may be poor.

Five thousand rich people together with their genius for creating wealth are capable of creating so much wealth that they can invite thousands of other people who may not be rich in the sense of being wealthy, but who may be rich as painters, as poets, as dancers, as singers.

What are you going to do only with wealth? You cannot play music on money; you cannot dance just because you have so much cash in the bank. And these rich communes can start becoming bigger, absorbing more and more creative people. These rich communes will need every kind of thing.

Talking about the rich commune, I am reminded of the Jaina community. There was a time, in India, in the history of Jainism... because Jainism is a small community and it is a community of rich people. In India you cannot find a single Jaina beggar, a single Jaina orphan. In the ancient days it was a fundamental rule that if a Jaina was poor, then all other Jainas would simply contribute just little bits.

For example, if he needs a house, the whole commune simply provides it. Somebody provides the wood, somebody provides the bricks, somebody provides the tiles and the whole community provides some money for the man to start off with. You have changed a poor man into a rich man. Nobody has been forced to do it, it is just out of generosity. And that man will do the same when a new arrival happens to come to the commune.

You are asking me right now what the rich people should do. They should drop their private ownership and make a rich commune wherever they can manage -- and they can manage everywhere, anywhere. They can make beautiful places all around the world, and slowly, slowly more people can be absorbed.

For example, you will need plumbers, however rich you may be; you will need mechanical people; you will need technicians; you will need shoemakers. Invite these people -- and they come to you not as servants, but as members of the commune. They will be enriching the commune doing whatever they can do the best. And it is the commune's duty to raise those people to the same standard of life.

Slowly slowly we can transform the whole world -- without any bloodshed and without any dictatorship.

A communism that comes out of love, out of intelligence, out of generosity, will be real. A communism that comes through force is going to be unreal. And there is not a single man in the world, howsoever poor, who has nothing to contribute.

I am reminded of Abraham Lincoln... I love this anecdote so much! It was his first address in the Senate as president. He was a poor man's son, his father was a shoemaker -- in India he would have been an untouchable. Even in America people were very annoyed, irritated, angry that a shoemaker's son had become the president; the aristocrats, the rich, the super-rich naturally were angry. There was great tension on the first day when he addressed them.

As he stood up, one aristocrat also stood up and said, "Mr President, before you start speaking, I would like you to remember that your father used to make shoes for my family. Right now I am using the shoes made by your father, so don't forget that. Just becoming president does not mean anything. Don't forget that you are a shoemaker's son."

There was absolute silence, pin-drop silence. Everybody felt that Abraham Lincoln would feel embarrassed, but instead of feeling embarrassed, he made the whole Senate feel embarrassed.

He said, "It is good, I am immensely thankful to you that you reminded me about my father" -- and tears came to his eyes. And he said, "How can I forget him? I know that he was a perfect shoemaker and I can never be *that* perfect a president. I cannot defeat the old man.

"You are still wearing shoes he has made -- many of you must be wearing them. If they do not fit you, if they are pinching, if you are feeling uncomfortable, don't be worried. Although my father is dead, he made me learn the art enough to mend your shoes. I cannot replace him; he was a perfect master. I am just an amateur, but I can mend your shoes and I will always remember to try at least to become as good a president as he was a shoemaker. I cannot hope to be better than him -- that is impossible, because I know him."

The poorest man in the world has also got something to contribute.

Create rich communes and suddenly you will find that you need many people, not just the rich. They may be able to create wealth, but wealth is not all. Life is much more than wealth. It needs so many things that naturally you will have to invite many people. Around the world all the rich communes will need

people; and slowly, slowly your commune will become bigger and bigger.

The richer will not become poorer, but the poorer will become richer, and respectable, and equal -- in no way inferior to anybody else -- because they are also functioning in the same way as anybody else. And whatever *they* are doing is needed as much as anybody else's expertise is needed.

I conceive of this just like a flower opening up, becoming bigger -- all the petals opening up. A commune, full-blown, complete, lacking nothing, will not be only of rich people. Many poor people will have been transformed into richness. And they will be contributing -- they will not be a burden, and they will not be beggars. They will have their pride. You cannot exist without them.

We can transform the whole earth into a rich society, but it should start the way I am telling you: not by the dictatorship of the proletariat, but by communes of the rich.

BELOVED OSHO,
I REALLY FELT AFFECTED WHEN YOU TALKED ABOUT RAJEN THE OTHER NIGHT, BECAUSE I FEEL FRIENDSHIP FOR HIM, AND I FEEL HE LOVES YOU AS HE DID BEFORE. I FEEL THAT IN DROPPING THE MALA AND THE RED CLOTHES, HE IS SIMPLY TRYING TO EXPERIENCE SOMETHING NEW.
I MUST ADMIT, THOUGH, THAT HAVING WORKED WITH HIM FOR YEARS, IN THE MOST RECENT GROUP EXPERIENCE WITH HIM JUST A FEW DAYS AGO THE QUALITY OF HIS WORK FELT DIFFERENT: I MISSED THE FEELING OF YOUR PRESENCE THROUGH HIM. PLEASE COMMENT.

Your question itself is the answer. If he loves me, then in his groups my presence would have become even more tangible. If my presence in his groups has disappeared, then what he calls love is just an empty word. This is a simple thing.

Neither dropping the mala nor the red clothes is important, because I have allowed it myself. But in his groups he is saying, "I used to serve Osho through surrender. I am still serving him, through making you free of Osho."

The whole world is free of me. Nobody needs to work to make people free of me. The whole world is already free of me.

But why is my presence being missed? He has lost contact with my heart; his heart is no longer beating with my heart. And it is not only with Rajen. It is so with many other therapists. Only a few have proved the fire test, like Prasad. He has not just remained the same, but has become more deeply involved with me on a new basis, a new flowering of love. In his groups my presence has become deeper. And his work has changed; his therapy has become different, more effective.

But all these people are unconscious. Their love is not what I mean by love. Perhaps at the most, their love means that they don't hate me. Even that much will be great, because most of them may even be angry with me for the simple reason that they had become accustomed to being just a follower. The whole responsibility was on me. Now I have given back the responsibility to them; they can be angry -- they are bound to be angry. They may go on saying like old parrots, "I love you," but their actions don't prove it.

Ananda Teertha and a few others with him have opened a meditation academy in Italy. Devageet was there. In finding the place, in arranging the place he worked hard, but finally he was very disappointed because they did not want my name to be associated with the academy.

Devageet said, "I have been working day and night just so that we can create an academy for Osho, and you are not ready even to mention His name in the brochure!" They all had their pictures in the brochure, and they were not willing to have my picture in the brochure.

Devageet had to leave in disgust. They all were saying, "We love Osho," but no mention of me in the brochure, no mention of me in their groups. And all their groups are filled by sannyasins, and those sannyasins are coming because of me. Devageet made it clear that this is pure exploitation. "These people are coming to your groups because of Osho, not because of you. And you are no longer working for Osho."

Devageet came to see me in Crete, and I told him, "Don't be disturbed. This is how unconscious humanity is. Let them do what they are doing. If it is good for people, people will go on coming to them; if it is not good, they will disappear."

"But," he said, "it hurts that you made these people great therapists. You made their name famous around the world."

I said, "You don't understand the unconscious mind's logic: now they are taking revenge. They cannot forgive me because I have made them; they feel a certain inferiority, and they would like to proclaim their

superiority. So let them do it -- don't be worried. This is how this world goes on."

It makes no difference to me whether my name is associated with their academy, because there are thousands of other therapists in the world who have nothing to do with me, so these few also can be part of that. Or, they may realize sooner or later that what they are doing is ugly, unloving, and to a man who has made you world-famous; otherwise nobody knew about you, nobody would have ever heard about you.

But this is the problem: it is very difficult to forgive a person who has helped you in any way. You cannot pay it back to me; there is no way of repaying, and you feel indebted. A certain inferiority that you are not self-made creates anger, revenge. But all this will subside.

Just look at your question. You say that you have been with Rajen, and you feel, "He loves You just as he loved You before." And still you observe that in his work I am no longer there; I am absent.

Can't you see the contradiction? If he loves me, I should be more present and he should be more absent. If he loves me totally, then only I will be present and he will not be present at all; otherwise the word `love' is just a word as everybody else is using it.

But these people will come to understand soon. It will take a little time because while they were with me, and they were working with the people in therapy groups, it was as if they were constantly nourished by my love.

Soon they will find out that that nourishment is no longer there because their hearts are closed, and they will start feeling tired, exhausted, because all those people who come for therapy are going to take their energies. Soon they will find that they have lost their roots, that now they cannot blossom. But it will take a little time. You can cut the roots -- still the flowers will remain for a few days, but not for long.

So let them come to the understanding by themselves, that here they used to work so much with so many people -- thousands of people they worked with -- but they never felt as if their energies were sucked. But they were not aware why they were not feeling like that -- because their roots were within me.

But in the name of freedom, they have withdrawn their roots. They will start dying. It will be sad if they don't understand it.

Beyond Psychology

Chapter #8
Chapter title: The head is compulsory, but not the cap

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BELOVED OSHO,
YOU TALKED THE OTHER MORNING OF THE CHILD BEING FORCED TO BE OBEDIENT. THAT CHILD IS STILL SITTING HERE: I HATE BEING TOLD WHAT TO DO. BUT IN A WAY THAT SHOULD BE THE OTHER PERSON'S PROBLEM; HOWEVER, I INSIST ON MAKING IT MY PROBLEM BY REACTING WITH ANGER, RESENTMENT, AND THE NEED TO JUSTIFY MYSELF. IT IS CLEAR THAT THOSE WHO DO THE TELLING ALSO HATE BEING TOLD WHAT TO DO. IT SEEMS AS IF WE ARE ALL CAUGHT IN THE SAME INTRICATE WEB, PLAYING DIFFERENT ROLES AT DIFFERENT TIMES. AS AN ADULT HOW CAN I CONVERT REACTION INTO RESPONSE AND RESPONSIBILITY?

The first thing to be understood very clearly is what I mean by "disobedience." It is not the disobedience

you will find in the dictionaries. My idea of disobedience is not to hate being told what to do or, in reaction, to do just the opposite.

Obedience needs no intelligence. All machines are obedient; nobody has ever heard of a disobedient machine. Obedience is simple, too. It takes from you the burden of any responsibility. There is no need to react, you have simply to do what is being said. The responsibility rests with the source from where the order comes. In a certain way you are very free: you cannot be condemned for your act.

After the second world war, in the Nuremberg trials, so many of Adolf Hitler's top men simply said that they were not responsible, and they don't feel guilty. They were simply being obedient -- whatever was told they did it, and they did it with as much efficiency as they were capable of.

In fact to make them responsible and condemn them, punish them, send them to the gallows, according to me was not fair. It was not justice, it was revenge. If Adolf Hitler had won the war, then Churchill's people, Roosevelt's people, Stalin's people or they themselves would have been in the same situation, and they would have said exactly the same -- that they are not responsible.

If Stalin had been on the stand in the court, he would have said that it was the order of the high command of the communist party. It was not his responsibility because it was not his decision; he had not done anything on his own. So if you want to punish, punish the source of the order. But you are punishing a person who simply fulfilled what all the religions teach, and all the leaders of the world teach -- obedience.

Obedience has a simplicity; disobedience needs a little higher order of intelligence. Any idiot can be obedient, in fact only idiots can be obedient. The person of intelligence is bound to ask why? -- "Why am I supposed to do it?" And, "Unless I know the reasons and the consequences of it, I am not going to be involved in it." Then he is becoming responsible.

Responsibility is not a game. It is one of the most authentic ways of living -- dangerous too -- but it does not mean disobedience for disobedience's sake. That will be again idiotic.

There is a story about a Sufi mystic, Mulla Nasruddin. From the very beginning it was thought that he was upside down. His parents were in trouble. If they would say, "Go to the right," he would go to the left. Finally his old father thought that rather than bothering with him, it is better, if they want him to go to the left, to order him to go to the right -- and he is bound to go to the left.

One day they were crossing the river. On their donkey they had a big bag of sugar, and the bag was leaning more towards right so there was a danger that it may slip into the river; it had to remain balanced on the donkey. But to tell to Nasruddin, "Move the bag towards the left," will mean losing the sugar -- he will move it towards the right.

So he said to Nasruddin, "My son, your bag is slipping; move it towards the right." And Nasruddin moved it towards the right.

The father said, "This is strange, for the first time you have been obedient!"

Nasruddin said, "For the first time you have been cunning. I knew you wanted this to be moved towards the left; I could see with my eyes where it needs to be moved. Even in such a subtle way you cannot make me obedient."

But just to go against obedience is not moving your intelligence higher. You remain on the same plane. Obedient or disobedient, but there is no change of intelligence.

To me disobedience is a great revolution.

It does not mean saying an absolute no in every situation. It simply means deciding whether to do it or not, whether it is beneficial to do it or not. It is taking the responsibility on yourself. It is not a question of hating the person or hating to be told, because in that hating you cannot act obediently, disobediently; you act very unconsciously. You cannot act intelligently.

When you are told to do something, you are given an opportunity to respond. Perhaps what is being told is right; then do it, and be grateful to the person who told you at the right moment to do it. Perhaps it is not right -- then make it clear. Bring your reasons, why it is not right; then help the person -- what he is thinking is going in a wrong way. But *hate* has no place.

If it is right, do it lovingly.

If it is not right, then even more love is needed, because you will have to tell to the person, explain to the person that it is not right.

The way of disobedience is not stagnant, just going against every order and feeling anger and hate and revenge towards the person. The way of disobedience is a way of great intelligence.

So it is not ultimately obedience or disobedience. Reduced to the basic fact, it is simply a question of intelligence -- behave intelligently. Sometimes you will have to obey, and sometimes you will have to say,

"I am sorry, I cannot do it." But there is no question of hate, there is no question of revenge, anger. If hate, anger or revenge arises, that simply means you know that what is being told *is* right, but it goes against your ego to obey it; it hurts your ego. That hurt feeling comes up as hate, as anger.

But the question is not your ego; the question is the act that you have to do -- and you have to bring your total intelligence to figure it out. If it is right, then be obedient; if it is wrong, be disobedient. But there is no conflict, there is no hurt feeling.

If you are obeying it, it is easier; you need not explain to anybody. But if you are not obeying it, then you owe an explanation. And perhaps your explanation is not right. Then you have to move back, you have to do it.

A man should live intelligently -- that's all.

Then whatever he does is his responsibility.

It happens that even great intellectuals are not living intelligently. Martin Heidegger, one of the greatest intellectuals of this age, was a follower of Adolf Hitler. And after Adolf Hitler's defeat and the exposure of his basic animality, brutality, murderousness, violence, even Martin Heidegger shrank back and said, "I was simply following the leader of the nation."

But a philosopher has no business to follow the leader of the nation. In fact a philosopher's basic duty is to guide the leaders of the nation, not to be guided by them, because he is out of active politics, his vision is more clear. He is standing aloof, he can see things which people who are involved in action cannot see.

But it is easy to throw responsibility...

If Adolf Hitler had been victorious, I am certain Martin Heidegger would have said, "He is victorious because he followed my philosophy." And certainly he was a great intellectual compared to Adolf Hitler. Adolf Hitler was just a retarded person. But power...

We have been brought up to follow the powerful -- the father, the mother, the teacher, the priest, the God. Essentially we have been told that whoever has the power is right: "Might is right." And you have to follow it. It is simple because it needs no intelligence. It is simple because you can never be told that it was your responsibility, that whatever happened was your responsibility.

In all the armies around the world only one thing is taught through years of training, and that is obedience. In Germany, in the second world war, there were good people, but they were heads of concentration camps. They were good fathers, good husbands, good friends. Nobody could have conceived -- watching them in their families, with their friends, in the club -- that these people are burning thousands of Jews every day.

And they were not feeling guilty at all, because it is only an order from above. And that is their whole training, that you have to follow the order. It has become part of their blood and their bones and their marrow. When the order comes, obedience is the only way.

This is how man has lived up to now, and that's why I say obedience is one of the greatest crimes, because all other crimes are born out of it. It deprives you of intelligence, it deprives you of decisiveness, it deprives you of responsibility. It destroys you as an individual. It converts you into a robot.

Hence I am all for disobedience. But disobedience is not just against obedience. Disobedience is above obedience and the so-called disobedience described in the dictionaries. Disobedience is simply the assertion of your intelligence: "I take the responsibility, and I will do everything that feels right to my heart, to my being. And I will not do anything that goes against my intelligence."

My whole life, from my childhood to the university, I was condemned continuously for being disobedient. And I insisted, "I am *not* disobedient. I am simply trying to figure out, with my own intelligence, what is right, what should be done, and I take the whole responsibility for it. If something goes wrong, it was my fault. I don't want to condemn somebody else because he has told me to do it."

But it was difficult for my parents, for my teachers, professors. In my school it was compulsory to wear caps, and I entered the high school without a cap. Immediately the teacher said, "Are you aware or not that the cap is compulsory?"

I said, "A thing like a cap cannot be compulsory. How can it be compulsory to put something on your head or not? The head is compulsory, but not the cap. And I have come with the head; perhaps you have come only with the cap."

He said, "You look a strange type. It is just written in the school code that without a cap, no student can enter the school."

I said, "Then that code has to be changed. It is written by human beings, not by God; and human beings commit mistakes."

The teacher could not believe it. He said, "What is the matter with you? Why can't you just wear a cap?"

I said, "The trouble is not with the cap; I want to find out *why* it is compulsory, its reason, its results. If you are unable... you can take me to the principal and we can discuss it." And he had to take me to the principal.

In India, Bengalis are the most intelligent people; they don't use caps. And Punjabis are the most unintelligent, simple people, and they use turbans. So I said to the principal, "Looking at the situation -- Bengalis don't use any caps and they are the most intelligent people in the country, and Punjabis use not only a cap but a very tight turban, and they are the most unintelligent people. "It has something to do with your intelligence. I would rather not take the risk."

The principal listened to me and he said, "The boy *is* stubborn, but what he is saying makes sense. I had never thought about it -- this is true. And we can make this code non-compulsory. Anybody who wants to wear a cap can wear one; anybody who does not want to use, there is no need -- because it has nothing to do with learning, teaching."

The teacher could not believe it. On the way back he told me, "What did you do?"

I said, "I have done nothing, I simply explained the situation. I am not angry, I am perfectly willing to use a cap. If you feel it helps intelligence, why only one? I can use two caps, three caps, caps upon caps, if it helps intelligence...! I am not angry. But you have to prove it."

The teacher said to me -- I still remember his words -- "You will be in trouble your whole life. You will not fit in anywhere."

I said, "That's perfectly okay, but I don't want to be an idiot and fit in everywhere. It is good to be an "unfit" but intelligent. And I have come to the school to learn intelligence, so I can be an unfit intelligently! Please never try again to change me from an individual into a cog in the wheel."

And from the next day the caps disappeared; only he had come with a cap. And looking at the class and the school... because the new rule has come into force that caps are not compulsory, all other teachers, even the principal, had come without caps. He looked so idiotic. I said to him, "There is still time. You can take it off and put it in your pocket." And he did it!

He said, "That's right. If everybody is against the cap... I was simply being obedient to the law."

I said, "The law is made by us. We can change it, without any anger. Can we not discuss each and everything intelligently?"

So remember, when I say "disobedience" I don't mean replace obedience by disobedience. That will not make you better. I use the word `disobedience' only to make it clear to you that it is up to you, that you have to be the decisive factor of all your actions in life. And that gives tremendous strength, because whatever you do, you do with a certain rational support to it.

I entered the university, and the first question the vice-chancellor asked me was, "Why have you been growing your beard and mustache?" And it was in a way natural because no other student was doing that.

I said to him, "I have come here to see you for a scholarship, but I can risk the scholarship. I cannot risk a chance for an argument."

He said, "What do you mean?"

I said, "I mean I should ask *you* why you have shaved your beard, your mustache. I have done nothing; they are growing by themselves. You have done something; you have not allowed them to grow -- you are shaving twice a day. You owe me an explanation. What is the reason why you are doing it?"

He said, "I have never thought about it... because everybody else was doing it I started doing it."

I said, "That is not a very intelligent answer. You can think over it. I will come every day and knock on the door, so whenever you have found the answer you can give me the answer, and from that day I will start shaving."

Three days only I had to go to his office to knock. On the fourth day he said to me, "Excuse me, you have taken away my sleep. The whole day I am thinking about my beard and mustache, and the whole day I am looking at the door, thinking that you must be coming to knock. And sometimes I hear that there has been a knock, and I open the door and there is nobody, so I am hallucinating! You have made me so afraid! You simply take your scholarship and do whatever you want; it is your beard and your mustache. And just please forgive me that I asked you."

I said, "It is not so easy. You have to stop shaving; otherwise I will continue coming every day, knocking on the door, waiting for the answer."

He said, "My God! I am giving you the scholarship, which really should not be given to you because you don't belong to this university -- you are coming from another university, and according to our rules, the

first preference will be for a graduate of this university. I am not bothering about the rule; I am giving you the scholarship because I simply want you to stop knocking on my door."

I said, "You can keep your scholarship and you can give it to anybody you want, but you will have to stop shaving."

He said, "Don't be so hard on an old man -- because what will people say? Don't make me a laughingstock!"

I said, "You *will* become a laughingstock if you don't listen to me, because then I am going to tell everybody the whole story of what has been happening in these four days."

And you will not believe it: he gave me the scholarship, and he started growing the beard! The whole university was surprised, because he was very fussy about his clothes, and about shaving -- he had been in Oxford, a professor of history, head of the department of history there. Everybody started asking him, "What has happened?"

He said, "Nothing has happened. I just came to realize that I was doing something wrong, because I cannot give any reason. This young man has made me aware that you should live your life rationally. I have been an imitator, I have been very obedient to the surroundings. Nobody has told me -- I have been obedient on my own. But because I don't have any reason, I will let my beard grow. And this young man seems to be right, that if women start growing beards, mustaches..."

And it is not very difficult. There are hormones which can be injected and they will start growing beards. Do you think it will be a beautiful world, where men are shaving beards, and women are growing beards? A woman with a beard will freak out anybody! And the same happens with the man; just the women are very patient, very tolerant. They even tolerate people without beards. No man can tolerate his wife with a beard, I tell you; it is absolutely certain. Either he will throw her out, or he will hang himself! But millions of women are tolerating beardless men.

Nature never does anything without any reason. I have tried to look at men without beards. It seems something is missing in the man. Just look at Milarepa! When I first saw him here I was so shocked. He was looking so beautiful with a beard and now he is looking simply idiotic! He has lost all his grandeur.

Just live intelligently.

If something is told to you, decide whether it is right or wrong, then you can avoid all guilt feelings. Otherwise, if you don't do it, then you feel guilty; if you do it, again you feel guilty. If you do it you feel that you are being obedient, subservient, that you are not being assertive, that you are not being yourself. And if you don't do it, then you start feeling guilty again -- because perhaps it was the right thing to do, and you are not doing it.

There is no need for all this clumsiness. Just be simple. If something is told to you, respond intelligently. And whatsoever your intelligence decides, do it this way or that -- but you are responsible. Then there is no question of guilt.

If you are not going to do it, explain to the person why you are not going to do it. And explain without any anger, because anger simply shows that you are weak, that you don't really have an intelligent answer. Anger is always a sign of weakness. Just plainly and simply explain the whole thing; perhaps the other person may find that you are right and may be thankful to you. Or perhaps the other person may have better reasons than you; then you will be thankful to the other person because he has raised your consciousness.

Use every opportunity in life for raising your intelligence, your consciousness.

Ordinarily what we are doing is using every opportunity to create a hell for ourselves. Only *you* suffer, and because of your suffering, you make others suffer. And when so many people are living together, and if they all create suffering for each other, it goes on multiplying. That's how the whole world has become a hell.

It can be instantly changed.

Just the basic thing has to be understood, that without intelligence there is no heaven.

BELOVED OSHO

YOU HAVE BEEN CALLED "THE GENIUS OF THE ABSURD." YOUR WAY IN THIS WORLD SEEMS SO RELENTLESSLY WILD AND CRAZY THAT MANY PEOPLE -- PERHAPS ALL PEOPLE -- ARE FILLED WITH WONDER, OR CONFUSION; AND SOMETIMES, EVEN ANGER. BUT THE EUROPEAN PARLIAMENT, GATHERING VOTES TO BAN YOU FROM EUROPE FOREVER SEEMS ALSO ABSURD AND CRAZY. I WONDER WHO IS MORE ABSURD: YOU OR THEM? WHAT CAN WE DISCOVER ABOUT TRUTH IN YOUR ABSURDITY?

They are not absurd; they are functioning very logically. They can see the potential danger that I can bring to the younger generation, and which can destroy their centuries of vested interests.

They are not absurd. It may look absurd -- the whole world against one single man -- but it is very logical. They can see that what I am saying is true, and they have no way to defend their morality, their marriage, their family, their social structure. Naturally, they would not like me to come in contact with their youth, because their youth is going to be powerful tomorrow; and if their youth becomes aflame with my ideas, tomorrow the old world will have completely collapsed.

To save the old and to prevent the new, they are taking every measure -- and it is logical.

I am certainly absurd.

You have to understand the meaning of absurd. In life everything that is significant is absurd. When you fall in love with someone it is absurd, it is not logical. You cannot give us a logical answer why you have fallen in love with a particular person -- man or woman. It is something beyond you that has *gripped* you. It is not your doing. Even if you wanted to prevent it, you could not have succeeded; in fact you were absolutely helpless.

Your joy in a world full of misery is absurd. It has no relatedness to the miserable humanity. You are completely alone. Everything that is valuable -- you love music, you are enchanted with beauty, you are seeking truth, you want to know yourself -- all these are absurd activities.

Meditating is absurd; it would be better and more logical to earn money.

Just before I left Nepal, a group of sannyasins from Delhi had come to prevent me from going out of Nepal or out of India -- a kind of deputation. They were ready to purchase a big palace and make every arrangement for a commune. But I told them, "Right now you are being emotional. You will be in difficulty. The palace costs one million dollars. Perhaps you can collect that much donation, saying that if the palace is not purchased, I am going to leave. But the palace is not the only thing; then there will be at least fifty people living there, and you will not be able to support them.

"It is not a question of one day, so be logical. Your asking me to remain in India is out of love, but it is absurd. You will create trouble for me and trouble for yourselves. So you go back, think over it. I will wait here ten days more. You can come after seven days with the decision."

They never came. They must have understood the implications -- they will not be able to manage it. But their insistence was out of love, not out of reason.

I am absurd because whatever I am teaching to you goes against everything that you have been taught. And you have been taught things for so long that you have forgotten completely that they are questionable.

For example, every culture in the world has believed, has conditioned its younger generations, with an idea that love is permanent, that if you love a person you love that person forever. This idea has prevailed for centuries all over the world. It looks logical that if you love a person, the very phenomenon of love will make it permanent. And why has everybody accepted it? -- because you also desire that it should be permanent. Everybody wants his love to be permanent.

So the traditional idea and your desire synchronize, and it becomes a truth... so much so that if your love changes, then not only others but you yourself start thinking that it was not love -- that's why it changed. You don't change the basic idea of permanent love; you start thinking, "Perhaps what I thought was love was not love, because it has changed -- and love does not change."

I am bound to be absurd, because I want to say to you that in life everything changes -- in spite of your desire for no change. It does not matter that sitting by the side of the river you desire that the river should not go on flowing, that the seasons should not change, that the flowers should not die, that youth should never turn into old age, that life should never end up in a graveyard.

Your desires apart... existence does not listen to your desires, and does not follow your desires, however beautiful and however pious. Existence goes on in its own way.

Everything changes -- and love is not an exception.

Now, perhaps I am the first person who wants to make it understood by everyone that love changes: it begins, it comes of age, it becomes old, it dies. And I think it is good the way it is. It gives you many more chances of loving other people, to make life richer -- because each person has something special to contribute to you. The more you love, the more rich you are, the more loving you become.

And if the false idea of permanence is dropped, jealousy will drop automatically; then jealousy is meaningless. Just as you fall in love and you cannot do anything about it, one day you fall out of love and

you cannot do anything about it. A breeze came into your life and passed. It was good and beautiful and fragrant and cool, and you would have liked it to remain always there. You tried hard to close all the windows and all the doors, to keep the breeze fragrant, fresh. But by closing the windows and the doors, you killed the breeze, its freshness, its fragrance; it became stale.

Every marriage is stale.

I am absurd, because I don't want to enforce logic -- which is man-made -- on existence. In trying to impose logic on existence you simply create misery for yourself, because you are going to fail; your failure is absolute. Millions of people are simply pretending that they go on loving each other. Once they had loved, but now it is only a memory, and becoming fainter and fainter every day. But because of the idea of permanency they are afraid to say the truth.

And it is not anger, it is not hate; it is nothing against the other. It is simply the way of life -- love changes. It is seasonal, and it is good to have summer and to have winter, and to have rain... to have the fall and the spring.

Your whole life can be lived either as logic or as existence. Existence will be absurd. One moment it is one thing; another moment, it is something else. And you are left with the choice either to go on pretending that it is still the same, or to be honest and sincere and to say that it was a beautiful moment but it has passed. The oasis is passed and now we are in a desert, and we know that we are in a desert; we cannot enjoy, we cannot rejoice.

Still we are bound to each other with the idea of permanent love. That permanent love is a logical idea.

Real love is a real roseflower: it is going to change. From morning to evening it is going to take different shapes, different shades, and by the evening it will be gone. And I don't think that there is anything wrong.

Love is just one example. Your whole life is full of such things. For example, every child is taught respect for the parents, respect for the teachers, respect for the elders. Respect is a beautiful experience, but when you have to be respectful just as a mannerism, it is ugly.

I was told again and again in my childhood, "You have to be respectful."

I used to tell my father, "Before you tell me to be respectful towards somebody, you should at least be certain whether he is worthy of respect; otherwise you are making me phony. I know that a man is not worthy of respect; but he is elder, and I am supposed to be respectful. I am ready to be respectful, but there must be something corresponding to it. For what am I going to be respectful?"

But for centuries upon centuries, the same idea in different dimensions... be respectful towards your parents. But why? Just because they have given birth to you? Was it not a joy to them? If it was a joy to them, they have already got their reward. Now if they want respect from you, then they should be worthy of respect.

And my father would say, "You are always talking absurdities. We have to live in a society, and the society runs through a certain discipline. Certain manners have to be followed; otherwise you will be crushed by the society. So don't be absurd," he was continuously saying to me.

And I said, "I would not like to be crushed by the society, but I cannot behave logically, seeing that existence is moving in a different direction. What you are saying is logical. You are saying, `This is the way things have always been done; and this is the way things should be done.'"

And there *is* a logic in it -- that if you are respectful towards others, others will be respectful towards you; if you help the society, the society will help you. But if you go on criticizing the society, if you go on finding faults everywhere, you will fall alone, and you cannot win against the vast majority.

Logic is the way of winning in the society.

Be logical, and it will be easier for you to climb the ladders.

I said, "I would like to remain true to existence -- and existence is absurd. It has no logic, it has no meaning. It has immense beauty, it has tremendous possibilities for ecstasy, but you cannot make a logical system out of it."

So remember it: the European parliament, the American government -- and others will soon be following -- are all behaving very logically.

But I am not a logician.

I am an existentialist.

I believe in this meaningless, beautiful chaos of existence, and I am ready to go with it wherever it leads.

I don't have a goal, because existence has no goal. It simply is, flowering, blossoming, dancing -- but don't ask why. Just an overflow of energy, for no reason at all.

I am with existence.
And that's what I call being a sannyasin:
To be with existence.
The only thing you will have to renounce will be your logical mind.
So start living in an existential but illogical way.
The world may call you absurd, mad...
So what?

Beyond Psychology

Chapter #9
Chapter title: I want to provoke your jealousy

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BELOVED OSHO,
BECAUSE OF YOUR GENIUS IN COMBINING AND THEN GOING BEYOND THE MATERIAL AND THE SPIRITUAL, AND BECAUSE YOU SEEM TO HAVE AN ABUNDANCE OF BOTH WORLDS, I THINK THAT MANY NON-SANNYASINS AND SANNYASINS FEEL JEALOUS OF YOU. PEOPLE RESENT AND DON'T WANT TO FEED ABUNDANCE. IF THEY FEED ANYTHING, THEY FEED POVERTY. IF YOU WERE SITTING IN A CAVE, NAKED, COLD, AND MEDITATING, IT WOULD BE ONE THING, BUT YOU ARE NOT. SANNYASINS WHO NEVER DREAMED OF HAVING A ROLLS ROYCE SEEM TO YEARN FOR ONE MORE THAN FOR THE STATE OF MEDITATION EVEN AFTER SPENDING YEARS WITH YOU. YOU SEEM TO BE SPARKING GREED FOR THE MATERIAL, RATHER THAN A YEARNING FOR THE BEYOND -- OR AT LEAST THAT'S THE MESSAGE THAT'S BEING RECEIVED BY SOME. COULD YOU COMMENT.

It is part of my whole device to change the very structure of human consciousness.

The past has revered poverty, asceticism, masochistic attitudes. A man was respected if he was renouncing all that is pleasant, all that is comfortable. He was respected for torturing himself; the greater the torture, the greater the respect. The whole human past is masochistic, and all the religions have contributed to this insanity.

My effort is to change such a vast past and its influence. So it has been only a device. I have not been creating desires for materialistic things in people; they are there without anybody's creating them. Yes, they have been repressed so deeply that people have even forgotten that they had them. I am not creating them; I simply want to remove the cover-up, the repression, and to make the person realize that he wants a Rolls Royce more than enlightenment.

This realization will be a basic step towards enlightenment, because it will make him aware of his own reality, his greed.

There was no need for ninety-three Rolls Royces. I could not use ninety-three Rolls Royces simultaneously -- the same model, the same car. But I wanted to make it clear to you that you would be ready to drop all your desires for truth, for love, for spiritual growth to have a Rolls Royce. I was knowingly creating a situation in which you would feel jealous.

The function of a master is very strange. He has to help you come to an understanding of your inner

structure of consciousness: it is full of jealousy.

All the traditions and the whole past have done just the opposite. The so-called saint, in all the traditions, lives in such a way that you will never feel jealous of him. Note that point.

You will feel sympathetic towards him, respectful towards him; but respectfulness is not your reality, sympathy is not your nature. The saint is torturing himself, that is not *his* nature either. He is being unnatural to gain respect, to fulfill his ego. He is not interested in spiritual growth; he is interested in respectability, in being worshipped like a god. And he is ready to do *anything* for it.

He is living in an illusion, and he is creating a great illusion in people who come to him. He helps them to feel that they are religious, that they are spiritual, because they respect a saint, they worship a saint. They are not yet ready to do such ascetic disciplines for themselves, but they hope some day... this is their ideal. They are completely forgetting that they are jealous human beings. And the saint is helping them to forget their jealousy; he is helping them to repress it.

My work is bound to be totally different. I want to provoke your jealousy, because that is the only way to get rid of it. First you have to know that you have it; then you can drop it, because it is misery and hell. But you can repress it so deeply that the question of dropping it does not arise.

I have lived in abundance because to me there is no division between the material and the spiritual.

The teaching to live in poverty is dangerous: you will be materially poor, and you will be spiritually poor too, because there *is* no division. I teach you to live richly, in abundance, materially *and* spiritually -- both. It is not a question of whether you should live materially in abundance, or spiritually. The basic question is whether you should live in abundance, in richness -- which is natural and existential. It is your very basic urge to blossom in abundance, to know all the colors, to know all the songs, to know all the beauties of life.

But certainly I am bound to come in conflict with the old, because the whole human past has been praising poverty and making it equal to spirituality, which is absolute nonsense.

Spirituality is the greatest richness that can happen to a man, and it contains all other richnesses. It is not against any other richness; it is simply against *all* kinds of poverty. So what I have been trying is something so radical that it is bound to create antagonism all around the world from every corner. People have lived with certain values for so long that although those values have given them only misery, they don't see the connection. Those values have not made them fulfilled, contented -- but they don't see the connection.

I want my people to become symbolic... to make the whole world aware that their misery is caused by their wrong values, that they are poor because they have respected poverty -- and their behavior is so insane. On the one hand they will respect poverty, and on the other hand they will say, "Serve the poor." Strange! If poverty is so spiritual then the most spiritual thing will be to make every rich man poor, to help the rich man to be poor, so he can become spiritual. Why help the poor? Do you want to destroy their spirituality?

But a deep unconsciousness, a great blindness exists, and I am fighting against a mountainous unconsciousness, darkness. Naturally they will be very much annoyed. They would have loved me, they would have worshipped me. And it was so easy for me to do what they wanted, but then I would have been continuing the old misery, the old disease, the old stupidity. I decided to be unrespectable, but not to help any nonsensical value system.

It is a very simple thing to see why ascetics -- self-destructive people engaged in a kind of slow suicide -- have been respected; it is because it is unnatural, because *you* cannot do it. They are doing something which you cannot do. If somebody is standing on their head on the road, there will be a crowd immediately, but you are walking on your legs -- no crowd will be there!

What is that man doing that attracts the crowd? He is doing something that the crowd cannot do. He is proving mind over body, he is proving spirit over nature. Torturing his body he is proving that he is not the body, it does not affect him. By fasting, not sleeping, or standing for days he is proving that what you cannot do he can do; he is superior to you. You also *can* do what he is doing, you just have to be a little stupid, you just have to be a little suicidal, destructive. All that you need is a certain pleasure in pain and you can become a great spiritual saint.

I have looked at the whole history and found not one single man revolting against this suicidal attitude towards life, this anti-life attitude. Perhaps they were afraid that nobody was going to listen to them, afraid that they would lose their respectability.

I decided in the very beginning days of my life that there is one thing I have to be aware of, and that is not to be bothered about respectability. Then things are very simple. Then I can do what is natural and what is healthy. And then I can manage a bridge between matter and spirit, between this world and that world.

And to me, to live in abundance is the only spiritual thing in the world.

Just look at existence and its abundance. What is the need of so many flowers in the world? Just roses would have been enough, but existence is abundant: millions and millions of flowers, millions of birds, millions of animals -- everything in abundance. Nature is not ascetic; it is everywhere dancing -- in the ocean, in the trees. It is everywhere singing -- in the wind passing through the pine trees, in the birds...

What is the need of millions of solar systems, each solar system having millions of stars? There seems to be no need, except that abundance is the very nature of existence, that richness is the very core, that existence does not believe in poverty. Look at nature, look at existence, and you will see that what man has done is against it.

My effort is to bring man back to his natural self.

I will be condemned, I will be criticized. Every religion, every tradition, every morality, every ethical code is going to condemn me. That does not surprise me! I expect it, because what I am saying and doing is changing the very course of human consciousness.

I don't think that by torturing yourself you can meditate more easily; on the contrary, if your body is pleasantly at ease you can meditate more easily. I don't think that when you are fasting you can meditate. You can only think of food and nothing else; you will dream of food and nothing else. But if you are well fed, well nourished, you don't think of food -- there is no need. The body is completely satisfied, it does not create any disturbance.

To live pleasurably, to live joyously is not against meditation. It is really the basic need of meditation. I know many kinds of ascetics but I have never seen any intelligence in them, I have never seen any creativity in them. I have never seen in their eyes a light of the beyond, or in their gestures some message that cannot be said through words. They don't have anything. They are simply starving -- and starving because it fulfills the ego, because the more they starve, the more they torture themselves, more and more people come to worship them.

Now this is to me just an insane chapter in the history of man; it has to be closed. It is time that we start a new chapter -- natural, existential, life-affirmative -- and create a bridge between the body and the soul... not a wall but a bridge.

There is no need for any conflict and war. Fighting with yourself, you are not going to get anything; you will be simply destroying yourself slowly. All your so-called saints are mostly mentally sick, and they have made the whole of humanity sick.

Your question is significant. I have been asked again and again, "Spiritual people are respected everywhere, why are you opposed everywhere?"

I said, "Only one thing is certain: either they are not spiritual, or I am not spiritual. We both cannot be spiritual, that is certain. And as far as I am concerned, I say that they are sick, not spiritual, and they are worshipped by a sick society."

It is a vicious circle: the society creates the sick saint, the sick saint creates the sick society -- and it goes on and on. I have no part in this sickness, the so-called spirituality. I am just a contented, fulfilled human being. What more do you want? And what more can spirituality be?

We want people to be fulfilled and contented, and this journey towards contentment, fulfillment, enlightenment should start with the body. You cannot begin from anywhere else. You can begin only from the beginning. You cannot ignore the roots and just go on praising the flowers. Your flowers will die, and you will have to replace them with plastic flowers if the roots are not taken care of. Is there any conflict between the roots and the blossoms? It is the same juice -- and you have to begin with the roots, because flowers will come only in the end.

But with humanity we have been almost mad. We have never bothered about the roots, and we have talked only about flowers. We talk about people being nonviolent, being compassionate, being loving -- so much that you can love your enemy, so much that you can even love your neighbor. We talk about flowers, but nobody is interested in the roots.

The question is: "Why are we not loving beings?"

It is not a question of being loving to this person, to that person, to the friend, to the enemy. The question is whether you are loving or not. Do you love your own body? Have you ever *cared* to touch your own body with a loving caress? Do you love yourself? No, all your religions teach you to hate yourself: you are the wrong person and you have to put yourself right; you are a sinner and you have to become a saint. How can you love yourself? -- you cannot even accept yourself. And these are the roots!

I will teach you to love yourself. And if you can love yourself, if you can rejoice in being yourself,

naturally your love will go on spreading. It will become an aura around you; you will love your friends, and in a certain way you will love your enemies too -- because just the way the friend defines you, your enemy also defines you.

I am reminded of a recent incident. In India, before freedom came to that country, there was great struggle between Hindus and Mohammedans because Hindus wanted the country to remain one, undivided. It was favorable to them because they were the majority religion. If India was undivided, then Mohammedans had no possibility of ever being in power; they were the second majority religion.

The Mohammedans wanted a separate country and they had their reasons: "We have a different language, we have a different religion, we are a different race, we cannot live together." But the basic reason was not language, not culture, not race, because they had lived together for two thousand years, so there was no problem about that. The real thing was, if they had a separate country of their own they would have power.

The leader for an undivided India was Mahatma Gandhi, and the leader for the division of India and for a new land, Pakistan, for Mohammedans was Mohammed Ali Jinnah. They were archenemies their whole life.

In 1948 Gandhi was shot dead. Mohammed Ali Jinnah was now governor general of Pakistan. He was sitting on the lawn as the news reached him that Gandhi had been shot. The person who had brought this news thought that he would be happy to hear it -- that his long, long enemy is dead. But he was surprised: Jinnah became sad, and he went into the house and told his secretary that he should not be disturbed. "If Gandhi is dead, much of me is dead too, because we defined each other."

A great insight -- the enemy also defines you, in the same way as the friend defines you. Jinnah lived only one year longer, and he was never again seen so happy as he used to be; this last year was just sadness. Without Gandhi a gap, a great gap... A life-long enmity is a relationship, a deep relationship. So the man of understanding will love the enemy too -- not for any spiritual reason, but for the simple reason that he is defining him, he is part of his existence. Without him there will be a gap which nobody else can fill.

The question is not "love your enemies" the way Jesus says it. That is simply egoistic: love your enemies because you are a superior spiritual being, and he is just an ordinary human being; so love him, show him the true path of spirituality. But it is just fulfilling your own ego.

I will also say, "Love him," but not for the same reasons. I will say, "Love him," because he defines you; he is part of you, just as you are part of him -- not only the friend, but the enemy too. It does not make you "holier than thou." It is a simple understanding of how psychology functions.

Love yourself. But you can love yourself only if you drop the idea of being a sinner. You can drop the idea of being a sinner if you drop the idea that there is a god.

If there is a god, you are a sinner; you cannot be anything else. If there is a god, then you are a sinner. You have been expelled from the kingdom of god, and you will be accepted back only if you become obedient -- so obedient that you lose your individuality to a hypothetical god whom you have never ever seen and whom you will never see.

Your religions don't allow you to love yourself, but then they talk all this bullshit of loving your enemies and loving your neighbors. But you can see the point. If you cannot love yourself, you cannot love anybody else in the world. That loving energy has to come from your heart, and there, there is sitting a sinner, condemned, waiting to be thrown into hellfire.

I have heard... In the middle ages when people, particularly women, were more naive, more simple, there were Christian preachers who would go on threatening them with hellfire, describing in minute details how they will be tortured. And it used to happen that many women would faint in the churches listening to the sermons, because the hellfire and the minute details would drive them nuts. Now these women, can they accept themselves as they are? -- No!

All the religions stand upon one single word, and that is how you *should* be. That word is `should' -- that word is not `is'. The `is' is condemned, and the `should' is praised; and the `should' is opposed to your `is'.

You cannot love yourself, your wife cannot love herself -- and you both are supposed to love each other. I don't understand how it is possible. You can pretend, but basically you will hate, because the wife knows you are dragging her farther into hell, you know that she is dragging you farther into hell -- how can you love? Jesus is clever. He talks about loving your enemies but he does not say anything about loving your wives. Strange, that should have been the first thing to be reminded of -- "Love your husbands." But no, these things are not mentioned.

The religions have been talking about flowers; I am working with the roots. And I am against plastic

flowers. Real flowers have many differences; plastic flowers are permanent -- plastic love will be permanent. The real flower is not permanent, it is changing moment to moment. Today it is there dancing in the wind and in the sun and in the rain. Tomorrow you will not be able to find it -- it has disappeared just as mysteriously as it had appeared.

Real love is like a real flower.

But all religions teach you plastic love. And then they destroy the very possibility of ever coming to know a real flower. The real flower will have fragrance; the plastic flower has nothing to contribute to your life. It only looks like a flower, it is not a flower. The plastic flower is easy. You do not need to water it, you do not need to take care of the roots. Real flowers need some creativity on your part. *Every* real value needs creativity.

And just look at your saints: *none* of them are creative. All their qualities are just hilarious -- somebody can lie down in a grave for seven days, and then you dig him up and he is still alive; and he becomes a great saint. But I don't see that there is any contribution, any creativity in it. He may lie for seven hundred years in a grave; that does not matter. How can he become a saint by lying in a grave for seven days, by learning a certain technique of holding the breath in?

Paul Brunton, a great seeker going from one country to another country all over the East, came across many people who were worshipped as saints in the beginning of this century. In Ajmer in India he came across a Mohammedan saint who used to put both his eyes down, hanging out of their sockets -- that was his only quality. And he was worshipped far and wide, because he was doing really the impossible!

He came across a Hindu yogi who was able to drink any kind of poison. He had exhibited his great achievement at many universities -- in Oxford, in Cambridge, in Varanasi, in Calcutta. But in Calcutta an accident happened. He was capable of keeping the poison in his body, without getting it into his bloodstream, only for half an hour: more than that he was incapable of. He had learned his whole life how to do it, but in Calcutta the traffic defeated him.

In India, you know the traffic is great; all the centuries are moving on the road -- a bullock cart, a horse-driven vehicle, a donkey, a camel-driven cart, cars, buses, trams. Particularly in Calcutta you will find all the centuries together on the street. From the very beginning when man first invented a vehicle to the latest car -- everything is available. You just stand by the side of the road and watch.

So he was stuck somewhere in a traffic jam and could not reach the place where he was going to vomit; that was the whole art. For half an hour he could keep it; and then he would vomit -- not to let it go into his bloodstream. But he was late; it reached to his bloodstream and he died. But he was a world famous saint. What is his contribution?

I cannot conceive why these people should be called saints. Perhaps they should be called certain kinds of experts; they have a certain expertise, but it has nothing to do with spirituality. In the name of spirituality you have been worshipping utter nonsense. And behind this nonsense is the real man -- suffering, uncared for, unlooked at. Nobody bothers about him and his problems; nobody answers his real need.

My whole effort is to make a fresh beginning. It is bound to create condemnation of me from all over the world. But it doesn't matter -- who cares!

I care only for those who are ready to change the very course of human consciousness. I will offend others, I will annoy others, I will irritate others, I will create jealousy in others. These are part of my devices. I am really exposing them. If they have any intelligence they will understand it.

Ninety-three Rolls Royces... but I have not looked back at them, at what happened. They were not mine, and I am as happy without them as I was with them. I never went to see those Rolls Royces in the garage. The director of my garage, Avesh, is here. I went on saying to him, "One day I am coming," but that day never came. I have never seen those cars together. It was he who would bring a car for a one-hour drive, it was his choice. And I have not looked back.

Those cars fulfilled their purpose. They created jealousy in the whole of America, in all the super-rich people. If they were intelligent enough, then rather than being my enemies they would have come to me to find a way to get rid of their jealousy, because it is their problem. Jealousy is a fire that burns you, and burns you badly. You are in the hands of somebody else.

I was just a tourist there, and I made the whole of America disturbed. They had enough money; they could have purchased more Rolls Royces if they wanted. But they had no guts for that either. They were condemning me, saying that I am a materialist. And you will be surprised; one bishop who was continuously condemning me as a materialist, wrote me a letter, privately, saying, "It would be very compassionate of you if you could donate a Rolls Royce to my church. It won't make any difference to you -- ninety-three or

ninety-two -- but it will make much difference to us." And every Sunday he was condemning me. His condemnation was not about my materialism; his condemnation was to hide his jealousy.

The politicians, the rich, could have managed it for themselves -- why were they worried? But the worry was that a tourist, who has not even a valid visa, has defeated all the super-rich; it hurts! If they were intelligent enough, they could have understood that there must be a purpose behind these Rolls Royces. It cannot be just the one-hour ride. For that, one Rolls Royce would have been enough.

Everything that I have done in my life has a purpose. It is a device to bring out something in you of which you are not aware.

If you are intelligent you would like to get rid of it because it is a poison which is killing you. A jealous mind is incapable of love; a jealous mind is incapable of rejoicing... and not only incapable of rejoicing, he is incapable of seeing anybody else rejoice. This kind of people fill the whole earth. And your so-called saints have not been a help to them. Your so-called saints have exploited them.

It is hilarious! Your saints are exploiting you by being poor, torturing themselves; they are helping you not to feel jealous, not to feel hurt. They are protecting your ego. And it is not one-sided. That's why I say it is hilarious. The game is strange: they are helping you to remain in your misery, in your insanity, and you are helping them to remain in their suicidal, torturous life -- a mutual conspiracy of the whole of humanity to remain in hell.

The commune in America was also a device. It did its work. It made people aware that to be joyous, to be loving is possible on this earth; you do not have to wait for heaven. And I can't see, I can't understand... a person who has never been dancing and singing here, when he enters heaven and a harp is provided for him -- what is he going to do with the harp? He will be at a loss! He will ask, what is it, and what am I supposed to do with it?

Only my people will be immediately able to do something, whichever instrument is provided. It is not only a question of rejoicing... all other things too. If here for your whole life you learn only torture, what are you going to do in heaven? That self-torture has become a second nature to you.

I am reminded of a story... There was a very beautiful man, Eknath, who was going on a pilgrimage with his disciples. One well-known thief approached him, and asked the master, "Although I am a sinner -- you know me, everybody knows, I am a thief -- a great desire has arisen in me to go on a pilgrimage with you, if you allow me in your company. Thirty people are going; it won't make much difference, one person more..."

Eknath said, "There is no harm, but one condition: while you are with me, and it is going to take nine months" -- because they were going to be traveling by foot all around the country, covering all the holy places, singing and dancing -- "you will not steal anything from the group or from somebody else where we are staying in a village. You will have to stop your art for nine months. If you promise me you are allowed."

The man said, "I promise absolutely that I will not steal anything for the coming nine months." But just within two, three days there was trouble. A strange kind of thing started happening, and that was that your money bag was found in somebody else's luggage, somebody else's coat was found in somebody else's bag! Strange... things were missing from here, but they were found there.

Finally Eknath one night had to remain awake to see what was going on, because it was very disturbing. Every morning you would have to find out where your things were; they were always found, but it was an unnecessary nuisance. Eknath had a suspicion that that man may be the cause of it -- and he was. In the middle of the night he started changing things around, and Eknath caught him redhanded. He said, "You had promised me that you would not steal."

He said, "I am completely following my promise; I am not stealing. But I never promised you that I would not change things from one bag to another -- that is not stealing. I am not putting anybody's things into my bag. But just to practice... otherwise in nine months I may forget my whole art. And moreover, I cannot sleep unless I do something. It is a lifelong habit."

Eknath said, "I understand your problem, but you must understand my problem too: every morning everybody is disturbed and upset -- money has gone, somebody's shirt is missing, somebody's blanket is missing. And unnecessarily every morning, for one hour, we have to sort it out."

But he said, "This much you will have to tolerate. This I have never promised. And I am not doing too much -- just one hour in the night then I can sleep at ease."

A man who has tortured himself for his whole life -- do you think he will be able to rejoice in heaven? He will have forgotten how to smile, he will have forgotten what joy means. No, I say to you the whole human past has been ugly, insane; it has created a kind of spirituality which is another name for schizophrenia. I have to fight against it, whatsoever the cost.

Somebody has to raise his hand and say to the people, "You have been misled. Your misery is a proof; no other proof is needed."

BELOVED OSHO,
RECENTLY I READ AN OLD SAYING: A MAN WHO LOVES ONE WOMAN WILL SURELY LOSE HIS MIND; BUT A MAN WHO LOVES TWO WOMEN LOSES HIS SOUL. IS THERE ANY TRUTH TO UNDERSTAND IN THIS?

I am sure this question must be from Milarepa!
It is true: if you love one woman you will lose your mind; if you love two you will lose your soul. But if you go on loving more and more, you have nothing else to lose -- with the second you are finished!

When Milarepa came I asked Vivek, "Has he brought his guitar? And what else does he do?"

She said, "He does nothing else -- just plays on his guitar and chases women."

I said, "Enquire if he has got his guitar. Then he should start playing guitar; otherwise chasing women the whole time will not be good for his health. So once in a while, just to get some rest, he can play guitar."

But he has not brought his guitar. I think you should provide him with a guitar, because he has lost everything. Now he has nothing to be worried about losing; he can go on chasing...

That's why the saying stops at two women, because for the third you have nothing to lose. And it is good to go beyond the second, because then you really become humble -- you have nothing.
To me that is spirituality.

Beyond Psychology

Chapter #10
Chapter title: The ostrich argument

17 April 1986 am in

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BELOVED OSHO,
A LITTLE WHILE AGO THE BRITISH GOVERNMENT REFUSED YOUR ADMISSION TO ENGLAND, EVEN FOR AN OVERNIGHT STAY, ON THE BASIS THAT YOUR EXCLUSION FROM THE COUNTRY WAS "CONDUCIVE TO THE PUBLIC GOOD."
JUST A FEW WEEKS LATER, THE HEAD OF THAT SAME GOVERNMENT AUTHORIZED THE USE OF MILITARY BASES BY AMERICAN BOMBERS FOR THE RECENT ATTACK ON LIBYA. THE PRIME MINISTER JUSTIFIED THE DECISION TO ASSIST AMERICA'S BOMBING OF MIDDLE EASTERN CITIES SAYING THAT IT WAS HER DUTY TO "PREVENT THE EVILS OF TERRORISM." THE NOTIONS OF GOOD AND EVIL EXPRESSED BY THE BRITISH GOVERNMENT ARE SIMPLY MIND-BOGGLING.
PLEASE COMMENT.

One has to understand that everything is relative, not ultimate; hence what appears to be good to one person may look evil to another. And there is no contradiction: both may be right.

What is good depends on your preconceived ideas; so does evil.

The British government thinks my entry even for an overnight stay in England, is not conducive to the public good. The same government is ready to allow American bombers, missiles, to use their bases, to destroy a small country like Libya, and to the government this seems to be conducive to public good.

There is no inconsistency. In their eyes their society, their culture, their religion, their country has to be saved at any cost, because they think they stand for good -- although the British government has tortured humanity more than any other government in the world. For three hundred years it has been the greatest terrorist possible; it killed millions of people around the world, to create the greatest empire of history. This government is absolutely in tune with the American imperialistic ideology.

Out of necessity it has been compelled to give freedom to the countries of its empire, but not willingly and joyously. Those countries had to fight for almost one century, without any arms. They were butchered, without any consideration of human values.

I am reminded... In India there happened an incident which can be considered one of the most inhuman in history. In Amritsar, the holy place of the Sikhs, they have a beautiful public garden, a vast area that can contain at least one million people for any gathering, meeting, discourse. And it has been used for that purpose. It has a very high wall so that no traffic noise comes in and it has only one door, so small that only one person can come out or go in; two persons together cannot pass through the door.

They were having a silent meeting of almost one million people -- children, women, old men. The prayer was, "The British government should change its heart and should leave our country." Now, it is not terrorism; they were simply praying for a change of heart. But Colonel Dyer, who was in charge of the area, went there with his troops, fixed machine guns on the people, and started firing -- because it is revolution against the empire, this prayer that the government should change its heart!

There was only one door, and from that door they were shooting bullets at random, with no discrimination -- children, women, old men. And nobody could escape from there because of the high wall. Dyer killed the whole crowd; not a single human being came alive out of that door. Now, it was *their* country; the British had been terrorists, had been ruling their country, exploiting their country.

India has been rich, known for thousands of years as "a golden bird" -- that's how Pythagoras describes it, that's how Alexander the Great describes it. So many invaders... but still India seemed to be inexhaustibly rich. People would come, invade the country, take away their treasures, take over their beautiful women...

This had been going on for thousands of years; the Britishers were the last. For three hundred years they squeezed every richness, the last drop of it, from Indian soil. And people were not even allowed to pray for a change of heart -- this became an act against the empire. And there was no need for any magistrate, for any judge; there was no need for any trial. Just... a colonel simply kills all those people!

The British government has been one of the ugliest phenomena that we know of. It created the biggest empire -- it was said that in the British empire the sun never set. And it was true, because the empire was all around the earth. The sun may have set in one part, but it was rising in another part; there was not any gap. The sun was always rising somewhere in the British empire.

These imperialists have a deep sympathy, friendship, with America. Naturally, it is for the public good to allow American troops, to allow America a base to destroy a small country.

And why destroy Libya? Because the man who is leading Libya now is one of the most outspoken politicians in the whole world. Just a few days ago, Kaddafi said that Ronald Reagan is "Adolf Hitler Number Two." And I, commenting on it, say that Kaddafi is wrong. And he will agree with me when he understands the reason why I am saying he is wrong: Adolf Hitler himself is now Number Two. Ronald Reagan is Adolf Hitler Number One, because what power did Adolf Hitler have? Reagan has a million times more power. Adolf Hitler could not have destroyed the world; Reagan can do that.

To allow Reagan a base in England seems, to the British government, to be for the public good. Both are imperialists, both are agreed on exploiting people, both are agreed that nothing like communism should happen in the world, both are agreed that Christianity should be imposed on people who are not Christian: naturally Ronald Reagan is a friend, although he is going to do something inhuman which may trigger the third world war.

And I understand Kaddafi. He is not a man to sit back. And he is not sitting back. He has a small country but he is not just a politician, he is a warrior. He would rather the country die than to allow the country to be enslaved. And I praise him for being a pioneer. He has responded well. Now he is bombing American bases all over Europe. He has bombed in Spain; in other countries he is going to bomb -- in Greece... wherever in Europe American bases exist, he is going to bomb them. And he will have the sympathy of all the downtrodden countries. He will rise as a world leader.

Ronald Reagan may have the power, but he will not have any sympathy.

This imperialist government of Britain feels afraid of me. Just my overnight stay at the airport -- I was not asking to enter their country -- and against their own laws they refused me. They said it was not good for their public; my overnight stay would have destroyed their morality, their religion, all their cherished values!

There is something to understand clearly: I am against imperialism. I am against exploiting man, other human beings. I am against torturing people just so that you can have power. Perhaps they were afraid that overnight my sannyasins from all over England may gather... just one night may be enough to give them a fresh insight, a new life to go against all traditional values.

And it *is* a conspiracy. Not only Britain is responsible for it. All those who are living and thriving on traditional values are really afraid -- of a man who has no power except that he can show people that their misery is caused by their own wrong ideas, and that those wrong ideas are being emphasized by their government, by their church.

There is a conspiracy.

All the European governments are agreeing on the point that I cannot land at their airports. They do not understand that this is defeatism, that they have already accepted defeat. They are showing that they have no arguments to save their religion, their morality, their politics, it is all rotten.

And they are afraid that their youth will be on my side, not on their side. I can give an open challenge to *any* country: Let me speak to your young people, and you speak to the same young people, and let it be decided by those young people who are going to own the future. These governments know perfectly well they cannot defend anything that they believe.

These efforts to prevent me are good signs; they are good news. It means they have accepted their defeat; otherwise, what was the fear? -- they could have allowed me to talk to people. And they have their archbishops and popes and priests who could have demolished my arguments; that would have been a cultured way, a human way.

I am alone -- they have millions of priests. But they don't have a single argument for anything that they think is the basis of their society.

Yes, it is not conducive to their rotten society. It may ring the death bell. But they cannot prevent me. It is not me who is going to destroy the rottenness; it is the time itself which is not in favor of them. If not me, then somebody else will have to do it.

It is impossible to protect those societies, those governments, those churches. They have lost all roots. And they are aware of it, that just a push and they will fall down. They cannot even resist -- even that much power is not left. You can make a corpse stand, but if you push it, it cannot retaliate; it is bound to fall down.

All these countries are corpses.

And they don't want their youth to come in contact with anybody who can show them that the old is dead and you have to find a new way of life.

This is not a question of one country; it is a question of the whole human past. Just a deep attachment, a deep conditioning...

There is a beautiful story in India. Shiva is one of the Hindu trinity of gods. It is not called a trinity, it is called *trimurti* -- three faces of one God. Shiva is one. He fell in love with a beautiful woman, Parvarti, and he loved her so much that when she died he would not accept that she was dead.

Nobody could dare to tell him that she was dead and now it was time to take her to the crematorium. Instead, he carried the corpse of Parvarti on his shoulder all over India, in search of some physician, some healer, who could bring her back to life. You cannot carry a corpse... It took twelve years for him to move around the country -- it was a big country. Wherever he heard that there was some physician, he would go there.

In those twelve years the parts of the woman he was carrying started falling off -- the hand fell, the leg fell, the head fell. But he was not worried about that; he was not even looking at her, because he was *afraid* to look.

Note that point:

He was afraid to look at her, because deep down he also knew that she was dead. But his mind did not want to believe it; he wanted to believe she was alive. Now she was not even whole. The head had fallen somewhere, the legs had fallen somewhere else, the hands had fallen somewhere else.

India is a country of stories, signifying tremendous meanings. Now there are twelve pilgrimage temples

which are made at points where one part of Parvarti fell, to give the story a feeling of reality. Twelve temples exist all over the country representing... because some part of Parvarti had fallen there, they have become sacred.

But Shiva remained completely blind, knowingly blind. And this is the situation of the world. The societies are rotten, the religions are dead; the politicians are only promising, knowing perfectly well they cannot fulfill any promise.

The future is dark, but nobody wants to see it -- the past is dead, and if you go on clinging to the past the future is going to become darker and darker.

I will be avoided by every country.

I will be persecuted by every power, for the simple reason that I want them to see the reality. They are keeping their eyes closed.

In logic it is called the "ostrich argument." The ostrich has a tendency: whenever he comes against an enemy and knows that death is certain, he simply puts his head into the sand. He lives in the desert, eyes closed, head in the sand. He is perfectly happy because he cannot see any enemy anywhere.

But this does not eliminate the enemy; in fact it makes the enemy more powerful. Now this ostrich is not going to do anything to escape, to fight, to negotiate, to do something. Now there is no question: he is simply available as food. And ostriches are eaten by their predators without any fight, because the ostrich is living with the idea that, "I don't see any enemy here."

This "ostrich argument" is widespread today around the world. Nobody wants to see the reality -- that you are sinking, that all your values are false, that all your civilization is hypocrisy, that all your smiles are just exercises of lips, and there is no heart in it; that you have forgotten to live, to love, to laugh, that you don't know what life *means* at all.

And you go on clinging because there is nothing else, there is no alternative -- and I am being prevented because I can give you the alternative.

I can show you that this is not the only way a society can exist, this is not the only way that a marriage can exist, this is not the only way that children can be brought up, this is not the only way that governments should function. There are alternative ways.

But even to hear of the alternative, they are afraid. The message should not reach to the young -- because the young are bound to be affected by the news that there is an alternative, that you need not remain in this misery, continuously fighting, killing human beings unnecessarily.

Now Libya is destroying American bases. America cannot remain silent: it will start destroying Libya -- not only its military bases but its civilians. It is a small country, but Libya knows that if America starts to destroy the civilians, the whole East -- particularly the Middle East -- will be on its side. And behind the scenes will be the Soviet Union.

So if America has guts, it is not going to start a fight between America and Libya -- which is very unbalanced: Libya has nothing with which to fight against one of the greatest nuclear powers. But Libya has the assurance of the Soviet Union: "Don't be worried, Libya is just a facade, just a front." And once these two powers start fighting, they cannot resist using nuclear weapons; it is impossible.

But the government of England is not afraid of this. The government of England should have prevented America: "This is not a right beginning; this is not conducive to the public good. This will lead more and more into war. Don't take the first step; otherwise the last step will not be far away." But they would prefer to have a third world war rather than change the human mind.

Why? -- because to change the human mind means that for millions of years you have been behaving stupidly, that all your great ancestors have been simply fools and nothing else. They knew nothing about human consciousness; they were unconscious, they were blind. And blind people have been leading other blind people towards the goal of light. It seems it is difficult to accept that our whole past has been wrong. It is better to destroy the whole future but remain stubborn that our past has been right: Let man die, but save your ego.

That will give you a clue why I am a danger, just for an overnight stay, and American nuclear missiles are not dangerous. They think alike; their mathematics is the same.

To them I am a dangerous person because I have no pride in the past. I am a dangerous person because I do not consider that for thousands of years man has lived intelligently; otherwise why so much misery, why so much anxiety, why so much anguish? The fruit shows the quality of the tree. And the fruit that we have shows that the whole human past went somewhere wrong, and just out of ego went on pushing in a wrong direction.

I am ready and willing to change my ideas if somebody can show me that they are wrong, that they will not lead to the good of the people. But nobody is ready to do that; they simply accept it. No argument is needed, no discussion is needed.

The government of Spain was wondering for one month continuously whether to allow me into Spain or not. They have nuclear bases for the American army; they are members of NATO, and the man who is the prime minister became prime minister by promising the people of Spain that he would pull Spain out of NATO, and that he would order the American bases to be removed from Spain. And the people of Spain don't want... because they have seen Franco, who ruled for forty years with absolute dictatorship; he destroyed all freedom of thinking and killed anybody who said anything against him. After forty years of this experience, this nightmare, they don't want to get into another nightmare again.

They voted in this man on a single point -- that he was promising that he would pull out of NATO and force the Americans to leave Spain. Two years have passed and the people have been asking, "What happened? You are not pulling out of NATO, and neither are the American bases moving out of Spain."

In these two years, the man... when he had come to power he was not a politician, but these two years have turned him into a politician. He said, "My experience of two years in power makes me change my idea: we are going to remain in NATO, and American bases are going to remain in Spain."

It was such a betrayal that the people demanded a vote on the point, a referendum. But the prime minister, the whole bureaucracy, the whole government, is now FOR American military bases and membership in NATO. Still, they do not have a big majority. The young people of Spain have still voted against them: forty-five percent of the people have voted against NATO. But the government with all their powers... certainly they managed to get just a little bit bigger number of votes in favor.

If this man had any sense of dignity he would have resigned, because he was chosen for a simple program. *He* was not chosen -- the program was chosen, and because he has dropped the program he should resign immediately. But these politicians seem to be so shameless, with no dignity, with no honor, with no self-respect.

He wanted me to stay in Spain, but the problem was the American pressure. For one month he went on postponing. He informed me that I should not leak the news that Spain had invited me, because the royal family of Spain, the prime minister, the president, the cabinet -- they would all be at the airport to receive me. I was going to be their invited guest, so *they* would proclaim the date and time, and they would inform me.

But slowly, slowly he saw that if forty-five percent of the people can vote against him, then to bring a man like me into the country is dangerous because these young people are bound to be influenced by me.

The parliament decided that I should be welcomed, the cabinet decided that I should be welcomed, but finally the prime minister informed me that it would not be possible; politically it would be difficult.

I know the difficulty; the difficulty came after the referendum. And I have been telling John every day that if any decision has to be taken, it should be taken before the referendum. After the referendum I don't see any hope, because once the prime minister sees how many people can vote against him, he will not be courageous enough to invite a person who can influence his people.

This is the fear, and the fear is now almost all over the world, in every country -- strange fears. In this small, beautiful country, I was told that we should not mention that we have one million sannyasins around the world and three million sympathizers, because that may become a fear -- this country has only three million people, and they would not like such a powerful man in the country, who has four million people around the world who love him.

The country should be proud to have someone... and I am not a political person, I am not going to have any political contest with anybody; but still, fear is fear. All these powerful people are deep down very inferior and very fearful.

They go on thinking... the only thing in their minds is power, what can enhance their power and what can destroy their power. And they put conditions....

The president of Greece was willing for me to have a commune in Greece, and in fact he *wanted* it. His reasons were different -- that it would bring thousands of tourists and that it would boost the economy. In fact *he* was the cause that I was allowed a four-week visa for Greece.

But then the condition came in -- that if I wanted to stay there and make a commune, I should remember a few things: "The Greek Orthodox church is respected by our constitution; you cannot criticize it. The family is our foundation; you cannot criticize it. Our code of morality; you cannot criticize it. We believe in virginity; you cannot criticize it."

They certainly believe in virginity, but it is difficult to find a single virgin in the whole of Greece. That's okay -- but you should not criticize it. You can see the political mind: the reality can be tolerated but it should not be exposed.

I cannot accept anybody's conditions.

Whatever happens to me, whatever the consequences... but to accept conditions, and that too for a little piece of land...

How much land does a man require? I might like to live without a country -- a wanderer in the *true* sense. There have been wanderers but they had a home base. I will be really a wanderer without any home base -- being rejected from one country to another country. But their rejection of me is simply an acceptance of their defeat, their impotency. Sooner or later they will have to pay for it, pay highly for it, because in every country there are intelligent people. How long can these intelligent people tolerate this? Sooner or later it will become a revolution. Without my entering those lands, I will find my friends there.

I cannot lose hope, because I cannot see that intelligence is dead. It is repressed, but it is alive. It has become an undercurrent, but my rejection is going to provoke it to come to the surface. Soon there will be protests in every country which is denying me entry.

In Italy they have been postponing for almost three months, just for a three-week tourist visa. And the president and the prime minister and the minister of foreign affairs, all are saying, "We are going to give it to him -- just tomorrow...." And sannyasins are going every day; they are sitting there in their offices, saying, "Whenever you want we are ready. But when will your tomorrow come?" And after three months they got so frustrated, because the pope is holding them back. They cannot say no to the sannyasins because they have no reason to say no.

And they know my impact in Italy. Just a few days ago, a television interview of one and a half hours was seen by thirty-four million people -- unprecedented. The director informed me, "We could not believe that so many people would be interested in you. You have never come to this country." No other program in his whole life, had attracted so many people. And not only the show -- the show was finished in one and a half hours -- but people are discussing each and every point in the marketplace, in the university -- everywhere. Somebody is for, somebody is against, but everybody is intensely involved.

So the government could not say no because that might create trouble. And the pope is insisting that I should not be allowed into Italy. So they go on postponing. Finally the sannyasins got so frustrated that they started making a protest, and one of the most famous Italian film directors, Fellini, has signed their petition first. They have thirty-six other world-known people who have signed the protest, and they are collecting more names -- and I have never been there.

But one thing is certain, whether you agree with me or not: I cannot be prevented from presenting my views, my perspective, to the people. And what is happening there, will happen in Germany, will happen in Greece, will happen in England, will happen in Spain, is going to happen everywhere. Sannyasins have to create a worldwide chain of protests, signed by all the important creative artists, novelists, musicians, sculptors, dancers, actors, directors -- people of all dimensions who have made an impact on the world.

Collect their names for the protest first, in every country, and then send a final protest to the U.N., with all the protests of all the countries together -- because now it is not a question of one country; if the European parliament decides that I cannot even land my plane at their airports, you cannot now take me just as an individual.

I have become representative of a worldwide intelligence of creative, talented people.

That is my country.

And my sannyasins have to go to the U.N., because this is simply ugly.

But as I said in the beginning, it is something relative.

To me it is ugly. And to all those who can understand, it will be ugly. But to those who believe in the ostrich logic, it is good, it is "for the public good." But we will show to the world what is good for the public and what is bad for the public!

BELOVED OSHO,

I WAS ONE OF THOSE WHO WAS TAKEN FOR A RIDE WHEN THE LIST OF ENLIGHTENED PEOPLE WAS ANNOUNCED, BECAUSE I THOUGHT, "IF OSHO SAYS I'M ENLIGHTENED, WHY NOT TRY IT OUT?"

I ENJOYED IT: I THREW A PARTY FOR A HUNDRED OR SO FRIENDS, AND FOR THE NEXT SIX

MONTHS -- UNTIL I BECAME ENDARKENED AGAIN -- TRIED TO USE WHAT I SAW AS A REALLY POTENTIAL SITUATION.
THE MAIN THING I SAW WAS THAT I REALLY AM OKAY. AM I KIDDING MYSELF ABOUT THAT EXPERIENCE?

No, if you can understand it you cannot be kidding.
First let me explain a few other things.
After I declared a few people enlightened -- Santosh was also one of them. He wrote me a letter saying, "Your declaration of my enlightenment gives me no excitement, but my being accepted as a member of the committee of the enlightened ones makes me feel very great."

I sent him the message, "Why does your being enlightened not make you feel excited? The reason is that you think that you are already enlightened -- and that is not true. That's why your becoming a member of the committee of the enlightened ones makes you feel great -- at last your enlightenment has been recognized. It is not a declaration for you but a recognition that you have been enlightened long before.

"But if enlightenment is not an excitement, then how can it be a great thing to be a member of the party, or the committee, of enlightened people? If enlightenment itself makes no sense to you, then being the member of the committee cannot make any sense, except this: that it fulfills your ego.

"You were enlightened, and nobody was taking note of it. Finally I have recognized it, and now you are part of the committee of enlightened people, so it is sealed. But you are wrong -- because it was all a joke! The committee was a joke, the declaration was a joke. And it was a device."

Somendra immediately sent a telegram to Teertha, saying, "I have got it -- what about you?" He was continuously in competition -- that was his problem, that he should be higher than Teertha. And this was a good chance.

He has dropped sannyas, he has not been in any contact with us, but my declaration of his enlightenment -- that he accepts. Sannyas he has dropped -- he is no longer part of my family -- but enlightenment... immediately a telegram: "I have got it -- what about you?"
It was a device to see how people would react.
Your response to it was perfectly beautiful.

Your response was, "If Osho says I am enlightened, I must be."

It simply shows trust, love. It has nothing to do with ego. And your throwing a party and rejoicing the moment with your friends was perfectly right.

And when I said it was a joke, you were not angry. You simply took it again the same way: "If Osho says I am not enlightened, and it was a joke, perhaps I am not enlightened and it was really a joke." And the six months that you lived as enlightened, the joy and the peace and the serenity that you felt was not of enlightenment -- it was of trust and love.
It was a good experience for you.

But different experiences happen to different people.

There were only two Indians in the group who were declared enlightened, and they understand traditionally what enlightenment means. One was Vinod Bharti.

He became very nervous, was crying, came to Vivek to give me the message, "Osho, I am not enlightened. And you have created a trouble for me: I cannot say you are wrong, and I know perfectly well myself that I am not enlightened. So what am I supposed to do? I am just torn apart. You just tell me the truth!"

He knows about enlightenment. He knows that for centuries in India enlightenment has been the ultimate peak of spiritual search. In the West the very idea has never existed. So he cannot conceive of himself as Gautam Buddha, and he cannot deny me because he loves me and trusts me. So I can see his trouble. So I sent him the message, "Don't be worried, it was just a joke. You are not enlightened, relax!"

Until he heard that he was not enlightened, he could not sleep for two days. Then he relaxed -- he is not enlightened; there is no problem.

The other man was Swami Anand Maitreya, who was the only one who understood the joke immediately, because as he left the room he said, "Osho is really a rascal! Saying to me that I am enlightened, proves it!" But he was also an Indian and particularly comes from Bihar where most of the enlightened people happened in India -- Gautam Buddha, Mahavira, Parsunatha, Naminatha, Adinatha... a long series of enlightened people. All twenty-four enlightened masters of the Jainas... Gautam Buddha -- they all happened in Bihar. Bihar has the deepest understanding and experience of enlightenment. So

naturally he said, "Osho is a rascal." But it was also his love.

He was not disturbed, because once you know that it is a joke, there is no question of any difficulty about it.

A few people simply remained silent: they neither reacted this way or that. That too is good. They were not affected by it; they simply remained themselves, as they were. "If Osho says it is enlightenment, it may be; if he says it is not, it may not be." But it did not make any difference to them; they remained aloof and detached.

And it was a good experience to see how people react to a single idea, with their different minds. Those who were not included in the committee were angry. I received a few letters saying, "If these people have become enlightened, then why have I not become enlightened?" As if it were something..."You have given it to these people. Why have you not given it to me?"

Somebody wrote, "I have been with you longer than these people, and I am not enlightened yet. Have you forgotten me or what?" But it was good to know how people react.

Your reaction was perfectly beautiful on both ends. "If Osho says it is enlightenment, it must be" -- that is a simple trust. "And if He says it is not...." Then you don't feel any contradiction or inconsistency, you simply accept it: "If he says it is not, then it must not be." You have transcended the world of consistencies, inconsistencies.

Love knows no contradiction.
It knows no comparison.
Each moment it is available.

Beyond Psychology

Chapter #11
Chapter title: It is pure light... pure delight

17 April 1986 pm in

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BELOVED OSHO,
WHAT IS A NATURAL DEATH?

It is a significant question, but there are many possible implications in it. The simplest and the most obvious is that a man dies without any cause; he simply becomes old, older, and the change from old age to death is not through any disease. Death is simply the ultimate old age -- everything in your body, in your brain, has stopped functioning. This will be the ordinary and obvious meaning of a natural death.

But to me natural death has a far deeper meaning: one has to live a natural life to attain a natural death. Natural death is the culmination of a life lived naturally, without any inhibition, without any repression -- just the way the animals live, the birds live, the trees live, without any split... a life of let-go, allowing nature to flow through you without any obstructions from your side, as if you are absent and life is moving on its own.

Rather than you living life, life lives you, you are secondary; then the culmination will be a natural death. According to my definition, only an awakened man can die a natural death; otherwise all deaths are

unnatural, because all lives are unnatural.

How can you arrive at a natural death, living an unnatural life? Death will reflect the ultimate culmination, the crescendo of your whole life. In a condensed form, it is all that you have lived. So only very few people in the world have died naturally, because only very few people have lived naturally. Our conditionings don't allow us to be natural.

Our conditionings, from the very beginning, teach us that we have to be something more than nature, that just to be natural is to be animal; we have to be supernatural. And it seems very logical. All the religions have been teaching this -- that to be man means going above nature -- and they have convinced centuries of humanity to go above nature. Nobody has succeeded in going above nature. All that they have succeeded in, is destroying their natural, spontaneous beauty, their innocence.

Man need not transcend nature.

I say unto you, man has to fulfill nature -- which no animal can do. That is the difference.

The religions were cunning, cheating and deceiving people. They made the distinction that animals are natural and you have to be supernatural. No animal can do fasting; you cannot convince any animal that fasting is something divine. The animal only knows that it is hungry, and there is no difference between fasting and being hungry. You cannot convince any animal to go against nature.

This gave an opportunity to the so-called religious people, because man has the capacity at least to fight against nature. He will never be victorious, but he can fight. And in fighting he will not be destroying nature; he will be destroying only himself.

That's how man has destroyed himself -- all his joy, all his love, all his grandeur -- and has become not something higher than animals, but something lower, in every possible way. Perhaps you have never thought about it: no animal in the wild is homosexual. The very idea, and the whole world of animals will burst into laughter. It is simply stupid! But in a zoo, where females are not available, animals turn into homosexuals out of sheer necessity.

But man has turned the whole world into a zoo: millions and millions of people are homosexuals, lesbians, sodomists, and what-not -- all kinds of perversions. And who is responsible? The people who were teaching you to go beyond nature, to attain supernatural divineness.

This is only one example. In every other way they have done the same. For example, in India Mahavira was so much attached to the idea of nonviolence that even cultivation -- gardening -- was prohibited to his followers, because if you cultivate you will have to cut plants... and plants have life, and that will be violence.

His followers were mostly coming from the warrior race, the Kshatriyas; he himself was a warrior king. Now they could not fight because fighting was violence; they could not be cultivators because cultivation was violence. They could not be teachers because that was the monopoly of the brahmins, and a brahmin is born; you cannot enter into the brahmin fold, howsoever wise you are. You may be wiser than all those brahmins, but you cannot become a teacher of the people -- that is the birthright of a brahmin. So they could not be accepted by the brahmins. They would not like to become the sudras, the untouchables, making shoes, cleaning streets and toilets.

Now the only way possible for them was to become businessmen; all other possibilities were closed. So all the Jainas in India became businessmen, and a strange phenomenon happened: all their violence... because just by not being a fighter or a hunter or a cultivator makes no difference; you are the same person. All their violence became exploitation: they cannot cut off your head, but they can suck your blood. And they became the richest people in the country, for the simple reason that all their violence became concentrated only on one thing, and that was money.

This was not evolution. These people were not better people. The teaching of nonviolence has not helped them to become better -- they have become worse! They are the greediest, the most materialist, the most money-minded; their whole world is money, because every other avenue is closed. They talk about money, they think about money, they dream about money. And they can do anything to accumulate money.

Whenever you enforce something, the result is not going to bring a betterment. They have not become compassionate; to be nonviolent means to be loving and to be compassionate. They have become just the opposite. They are not compassionate, they are not kind, they are not loving.

In many other spheres, by different religions, it has been tried to make man something above nature. The result has been without any exception, failure. You are born as a natural being. You cannot go above yourself. It is just like trying to lift yourself off the ground by pulling your legs. You may hop a little, but sooner or later you are going to fall to the ground, and you may have a few fractures. You cannot fly.

And that's what has been done. People have been trying to raise themselves above nature, which means above themselves. They are not separate from nature, but the idea suited their egos: you are not animals so you have to be above nature; you cannot behave like animals. People have even tried to make animals not behave like animals; they have tried to make them go a little above nature.

In the Victorian age in England, dogs were clothed when people used to take them for a walk. The dogs had coats to prevent them being natural, to prevent them being naked and nude -- which is suitable to animals. These kind of people are trying to raise their dogs a little higher than animals.

You will be surprised to know that in the Victorian age in England, even the legs of chairs were covered -- for the simple reason that they were called legs, and legs should be covered. Bertrand Russell, who lived almost one century -- a long life -- remembers in his childhood that seeing the feet of a woman was enough to get sexually excited. The dresses were made in such a way that they covered the feet; you could not see the feet.

It was believed, even just one hundred years ago, that the women of the royal family don't have two legs. Royalty has to be somehow different than ordinary, common humanity, and nobody had seen -- and there was no possibility to see -- whether their legs were separate from each other.

But the ego... neither did those royal people make it clear: "This is nonsense, we are as human as you are." The ego prevented them. If the people are putting them on a higher pedestal, then why bother? -- just remain royal. That was one of the reasons why royal families would not allow anybody, a commoner, to be married into the royal family, because he may expose the whole thing: "These people are just as human as everybody else; there is nothing royal about them." But for centuries they maintained the idea.

I would also like you to be different from the animals, but not in the sense that you can go above nature -- no. You can go deeper into nature, you can be more natural than animals. They are not free, they are in a deep coma; they cannot do anything other than what their ancestors have been doing for millennia.

You can be more natural than any animal. You can go to the abysmal depths of nature, and you can go to the very heights of nature, but you will not be going beyond in any way. You will be becoming more natural, you will be becoming more multidimensionally natural.

To me the religious man is not one who is above nature, but is the man who is totally natural, fully natural, who has explored nature in all its dimensions, who has not left anything unexplored.

Animals are prisoners; they have a certain limited area of being. Man has the capacity, the intelligence, the freedom to explore. And if you have explored nature totally, you have come home. Nature is your home. And then death is a joy, is a celebration. Then you die without any complaint; you die with deep gratitude, because life gave you so much, and death is simply the ultimate height of all that you have lived.

It is just like before the flame of a candle goes out it burns brightest... the natural man, before he dies, lives brightest for a moment; he is all light, all truth.

To me this is natural death.

But it has to be earned; it is not given to you. The opportunity is given to you, but you have to explore, you have to earn, you have to deserve.

Even to see the death of an authentic man, just to be near him while he is dying, you will be filled suddenly with a strange joy. Your tears will not be of sadness, sorrow; they will be of gratitude and blissfulness -- because when a man dies naturally, living his life fully, he spreads his being into the whole of nature. Those who are present and close to him are bathed... a sudden freshness, a breeze, a new fragrance and a new feeling that death is not something bad, that death is not something to be afraid of, that death is something to be earned, to be deserved.

I teach you the art of life. But it can be called also the art of death. They are both the same.

BELOVED OSHO,
HOW CAN ONE GET OUT OF THE TRAP THE MIND CREATES OF NEVER BEING QUITE BLISSFUL IN THE MOMENT, AND BEING PATIENT, LETTING THE GRASS GROW BY ITSELF.
I'M ALWAYS WANTING TO MOVE FASTER, TO PUSH THE RIVER, AND MISSING THE BEAUTY OF IT TAKING ME IN ITS OWN TIME. WOULD YOU PLEASE COMMENT?

It is one of the eternal questions.

The East has come up with something very close to the truth. There are religions born in India and religions born outside India; the religions born outside all believe in one life -- that is, seventy years. Naturally, one is

in a hurry; one has to be in a hurry -- such a small life and so much to do, so much to experience, so much to explore. That's why the Western mind is speedy, wanting to do everything faster and faster, quickly, because his conception of life is too small. You cannot blame him.

The religions born in India have an eternal expanse -- life after life. There is no hurry, there is no haste. But man is so stupid that you solve one question, and out of the solution a thousand other questions will arise. The idea of many lives was really to help you to relax: there is no hurry; the eternity is yours, so don't run, just walk the way you go for a morning walk -- at ease, relaxed.

That was the idea of the people who gave the conception of reincarnation, but people are such that rather than becoming relaxed, they became lazy. They said, "There is no hurry, so why bother even to walk? Running is out of question but even to go for a morning walk, what is the need? Eternity is yours -- you can go any time for your morning walk."

The East became poor because of this, because no technology was evolved. Technology is just to make things quickly, to produce things faster than man can do with his own hands. The people remained poor, went on becoming poorer. The idea was good, but the consequences proved not to be good.

The West has just the opposite idea -- of a small life. It created great tension and anxiety, but it created technology, scientific developments, richness, comfort, luxuries; it created everything. But the man inside was lost, because he was always running. He was never where he was; he was always going for something else. And that goal where you can stop never comes. So in the West people have means of speed, and they are going fast. But don't ask them, "Where are you going?" Don't waste their time in asking such stupid questions! All that matters is that they are going fast; it does not matter where they are going and *why* they are going.

Both ideas have failed. Eastern religions have not been of help; Western religions have not been of help. They both tried to give you an idea, but they never gave you an insight into your own being.
That's where I differ.

For example, your question is that you understand, "Relax and let the grass grow by itself," but still you go on pushing.

No, you don't understand. The first thing for you to understand is that you don't understand the meaning of the grass growing by itself. If you understand that, the pushing, the forcing, will disappear. When I say it will disappear, I am not saying it will stop. It will differ with different people.

If you understand what it means that the grass grows by itself... such a vast universe is going so silently, so peacefully; millions of solar systems, millions of stars moving day in, day out, from eternity to eternity... If you understand that existence is happening, it is not *doing*, then if pushing is your nature you will accept it. It is not a question of stopping it, because that will be again doing. You simply understand that things are happening, that this is how you are: that you push, that you force. Then there is a great acceptance of it, and in that acceptance, the tension disappears.

For a few others the pushing may disappear -- if it is not part of their nature, if they are imitating somebody else, if they are competing with somebody else and because everybody else is pushing, *they* are pushing. It may stop, understanding that things are happening, and you need not unnecessarily bother about them; you can enjoy silently the way things are happening. You can contribute without any anxiety anything that comes naturally to you; but not beyond that.

So *each* individual will have different things happening out of the same understanding. If pushing is your nature, then there is nothing wrong in it. Enjoy it, push as much as you can -- but with a song and with a dance, and without being worried that you are pushing. This is you. This is your grass, and it grows this way. There are grasses and grasses.

Just one thing has to be remembered, that anything that you are doing is joyfully done, rejoicingly done -- that's enough. Different people will be doing different things, and the world needs that different people should do different things. It is the richness of the world, that all are not alike, and should not be alike. But on one point they should meet; and that is the cosmic center of being relaxed.

In Japan they have developed strange things for meditative purposes... Japan has done a tremendous service to humanity. Meditation was developed in India, but it remained a very limited phenomenon -- just sitting in a lotus posture witnessing your thoughts, becoming silent. It did the work, but Japan tried different dimensions, strange dimensions: swordsmanship, but with meditation. Two swordsmen bent upon killing each other have to remain centered in themselves without tension, without fear, without anger, without revenge, just playful.

To the observer it is a question of life and death, but to those two meditators it is playfulness. And a

strange thing has been observed again and again: if both the meditators are of the same depth in meditation, nobody wins, nobody is killed. Even before one person raises the sword to hit the other person at a certain point -- even before he has done that -- just that *idea* of his has reached to the other, and his sword is ready to protect him.

It is impossible to declare who is the winner. Ordinarily it is difficult to think of swordsmanship and meditation, aikido and meditation, jujitsu and meditation, wrestling and meditation. But in Japan they have tried every dimension possible, and they have found that it doesn't matter what you are doing; what matters is, are you centered?

If you are centered then you can do anything and it will not create any tension; your relaxation will remain the same.

So don't be worried about pushing. Just try to understand that we are so small compared to this immense universe; what we do or don't do makes no difference to existence. We are not to be serious about it. I was not here and existence continued; I will not be here, and existence will continue. I should not take myself seriously.

That is a fundamental understanding of a meditator -- that he does not take himself seriously. Then relaxation comes automatically. And with relaxation, whatsoever is natural to you continues, and whatsoever is not natural to you falls on its own accord.

BELOVED OSHO,
THE QUESTION FOR THE MEDITATOR USED TO BE, "HOW TO BE IN THE WORLD AND NOT OF IT?" SINCE THE RANCH AND HAVING MOVED BACK INTO THE WORLD, MANY OF US FEEL ALIEN, DIFFERENT, NOT OF IT.
THE QUESTION NOW SEEMS TO BE, "HOW TO BE IN IT?"

No, still the question is to be in the world and not to be of it. To be in it does not change the first position. The first position allows you to be in the world but not worldly.

It is perfectly good that you feel alien -- there is nothing wrong in it. You should feel so, that this world in which you have to be is not the world where you can synchronize with people, with their ideas, with their behavior.

This world is not the right world -- I mean the human world. And you want to be in it, part of it? Then you have to be a Christian in a Christian society. Then you have to go to the church, then you have to believe in THE HOLY BIBLE. Do you want to be in this way in the world? Then all that you have done before has been a sheer wastage of time.

Being in the world only means that you will be doing a job, that you will be earning your bread, that you will be living with people who are not of the same mind as you, that you will be living amongst foreigners; and naturally, you will feel alien. But that is something to be happy about.
I have not sent you into the world to get lost.

I have sent you into the world to remain yourself in spite of the world. And that was the meaning of the original statement: To be in the world but not of it. It remains unchanged. It is so fundamental that it will remain unchanged.

BELOVED OSHO,
ONE OF THE THINGS I ENJOY MOST IN THIS LIFE IS HEARING YOU DESCRIBE THE STATE OF ENLIGHTENMENT. FOR THOSE OF US WHO LOVE TO LISTEN, CAN YOU ONCE AGAIN SAY SOMETHING ABOUT THE UNSAYABLE?

It is true that there is nothing more beautiful, more blissful than enlightenment -- even the talk of it, even the faraway echo, even the shadow of it. The moon reflected in the water is not the real moon, but still it has tremendous beauty; and if the waters of your mind are silent, then the moon reflected in those waters is exactly the same.

It is not your experience, but it is someone's experience you love, it is someone's experience you trust. And just because you love and you trust, you start sharing the experience in a subtle way.

It is certainly difficult to say anything about it, although my whole life I have been saying things about it -- and only about it. Even if, though, I am talking about other things, I am only talking to lead you towards an understanding of enlightenment.

It is your state of silence, it is your state of universal-hood.
It is you without the ego and its problems.

It is you without any questions and without any answer either -- simply silent.

And there is no joy which can transcend this silence.
It is pure light, it is pure delight.

I can understand your question. Just to hear about it again and again is a necessary need, so you don't forget why you are here.

Beyond Psychology

Chapter #12
Chapter title: Obedience needs no art

18 April 1986 am in

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BELOVED OSHO,
WHEN I HEAR YOU SPEAKING OF YOUR VISION, I CAN'T HELP BUT FEEL THAT THOSE FEW DARING PEOPLE AROUND YOU WILL LIVE TO EXPERIENCE THE NEW MAN. BUT IT FEELS MORE LIKE A HUNDRED YEARS AWAY BEFORE MAN AT LARGE WILL COME TO SEE AND LIVE THE GENIUS OF YOUR WAYS. IS THIS TRUE?

It is true.
Even if it happens in a hundred years time it will be soon.
But the question is significant in a totally different way. It is not the realization of the vision, the coming of the new man, a new humanity... that will come in its own time. The more important thing is to be able to visualize it.

Everything great that has happened in the world has been an idea first. Sometimes it took hundreds of years for it to become a reality, but the joy of having a vision, an insight into the future, is immense. The people who are with me should rejoice that they can see a possibility of the old rotten world disappearing and a new fresh human being taking its place.

Just the vision will change *you* at least, will shift your being from the past to the future. In a certain way you will start living the new man, who has not yet come. You will start living the new man in small ways, and each moment of that living will be a blessing. And as you become acquainted, within yourself, with the explosion of the new and the destruction of the old, you are changing, you are going through a revolution.

I am interested in *you*. Who cares about what is going to happen after a hundred years? Something must be going to happen, but it is not our business. And when I talk about the new man I am really talking about *you*, for you to become aware of the possibility, because that very awareness will change you. I am not interested in the future; I am simply interested in the immediate present.

The future will go on for eternity, but if your mind can be cleaned of the past rubbish, and if you can see

the faraway rising sun... I am not interested in the sun, I am interested in your vision, in your capacity to see, in your understanding, in your hope that it is possible. That very hope will become a seed in you.
The new man will come whenever it has to come.
But the new vision can come right now.

And with the new vision you participate in a subtle way with the man who has not come yet, with the humanity who is still in the womb. You start having a synchronicity, a certain relationship. Your roots from the past start dropping, and you start growing your roots into the future.

But my interest, I repeat, is basically in you. Neither am I interested in the past, nor in the future. I talk about the past so you can get rid of it; I talk about the future so you can remain open to it. But *you* are the point of my emphasis.

BELOVED OSHO,
NOTHING THRILLS ME MORE THAN WHEN YOU SPEAK ABOUT NIRVANA. HOW MYSTERIOUS IT IS THAT I CAN LONG FOR SOMETHING SO MUCH THAT I DON'T KNOW AND YOU CAN'T SAY. THE WORD ITSELF IS STILL UNPOLLUTED AND SO WONDROUS. ON THE OTHER HAND, I NOTICED THE OTHER WEEK THAT WE NOW HAVE "ENLIGHTENED" INSURANCE POLICIES!
WOULD YOU PLEASE THRILL MY HEART ONCE MORE?

This must be Kaveesha, because the question can come only from California. In California you can have enlightened insurance policies. In California everything is possible! But there is no insurance, no guarantee for enlightenment. You have to earn it, you have to deserve it. Nobody can give it to you; it is not a commodity.

And I can see why the word nirvana thrills you into ecstasies. It is certainly one of the words which is unpolluted. There is a reason why it remained unpolluted. The first reason that it remained unpolluted was its meaning. Unless you have come to a deep understanding of yourself and existence, the word nirvana will create fear in you. It is a negative word. Literally it means "blowing out the candle."

Gautam Buddha used the word for the ultimate state of consciousness. He could have chosen some positive word, and in India there were many positive words for it: *moksha*, freedom, liberation; *kaivalya*, aloneness, absolute aloneness; *brahmanubava*, the experience of the ultimate. But he chose a strange word, which has never been used in spiritual contexts: "blowing out the candle." How can you relate it with a spiritual experience?

Buddha says your so-called self is nothing but a flame, and it is being kept burning through your desires. When all desires disappear the candle has disappeared. Now the flame cannot exist anymore. The flame also disappears -- disappears into the vast universe, leaving no trace behind it; you cannot find it again. It is there but it has gone forever from any identity, from any limitation.

Hence Buddha chose the word nirvana rather than realization, because realization still can give you some egoistic superiority -- that you are a realized person, that you are a liberated being, that you are enlightened, that you are illuminated, that you have found it. But *you* remain. And Buddha is saying *you* are lost -- who is going to find it? You disperse, you were only a combination. Now each element goes to its original source. The identity of the individual is no more. Yes, you will exist as the universe...

So Buddha avoided any positive word, knowing the human tendency, because each positive word can give you a feeling of ego. No negative word can do that; that's why it remains unpolluted. You cannot pollute something which is not. And people were very much afraid to use the word -- with a deep inner trembling -- nirvana.

Thousands of times Buddha was asked, "Your word nirvana does not create in us an excitement, does not create in us a desire to achieve it. The ultimate truth, self-realization, the realization of God -- all those create a desire, a great desire. Your word creates no desire."

And Buddha said again and again, "That is the beauty of the word. All those words which create desire in you are not going to help you, because desire itself is the root cause of your misery. Longing for something is your tension. Nirvana makes you absolutely free from tension: there is nothing to desire. On the contrary, you have to prepare yourself to accept a dissolution. In dissolution you cannot claim the ego, hence the word remains unpolluted."

No other word has remained unpolluted. Its negativity is the reason -- and only a great master can contribute to humanity something which, even if you want, you cannot pollute. Twenty-five centuries... but

there is no way. Nirvana is going to dissolve you; you cannot do anything to nirvana.

It is certainly the purest word. Even its sound, whether you understand the meaning or not, is soothing, gives a deep serenity and silence, which no other word -- god-realization, the absolute, the ultimate... no other word gives that feeling of silence. The moment you hear the word nirvana it seems as if time has stopped, as if there is nowhere to go.

In this very moment you can melt, dissolve, disappear, without leaving any trace behind.

BELOVED OSHO,
THE ANECDOTE YOU TOLD ABOUT MULLA NASRUDDIN AND THE SACK OF SUGAR PINPOINTED THE REASON FOR MY OCCASIONAL RESISTANCE TO BEING TOLD WHAT TO DO. WHEN NASRUDDIN'S FATHER SAW WHAT WAS HAPPENING TO THE SUGAR, HE NEED ONLY HAVE MADE HIS SON AWARE OF IT, WITHOUT PROVIDING A SOLUTION. HAVING HAD THE SITUATION POINTED OUT TO HIM, THE MULLA, IF HE HAD ANY INTELLIGENCE -- AND IT SEEMS HE HAD HIS FAIR SHARE -- COULD HAVE IMMEDIATELY SEEN WHAT WAS NEEDED TO BE DONE AND ACTED ACCORDINGLY. BUT HIS FATHER DID NOT ALLOW HIM THE CHANCE TO THINK IT OUT FOR HIMSELF.
TO ENCOURAGE PEOPLE TO USE THEIR INTELLIGENCE AND INITIATIVE SEEMS TO BE A CREATIVE WAY OF PUTTING ONE'S AUTHORITY INTO ACTION.
I WOULD BE GRATEFUL FOR YOUR COMMENT.

The story is simply a way of saying very complex and complicated things. As far as the story is concerned, you are right; the father could have explained. There was no need for any order, and no need for obedience or disobedience. But it is a story.

In actual life there are things -- particularly for example God, or the soul, or paradise, the temple, worship, the prayer to an unknown God... there is no way to explain. The father cannot explain God -- he himself does not know. He has been told, he accepted it, and he has believed it. Now it is time for him to tell the son -- how can he explain? And that's where I come into the story.

Your whole society and the mind of your society is based on things which can be only believed but cannot be explained; hence the necessity of obedience; hence the angry reaction of your elders if you disobey.

It was a problem for me also in my childhood. My whole family was going to the temple and I was resistant. I was willing -- if they could explain what this whole thing was all about. They had no explanation except, "It has been done always, and it is good to follow your elders, to follow your old generations, to follow the ancient heritage... it is good." This is not an explanation.

I told them, "I am not asking whether it is good or bad; I am asking what it is. I don't see any God, I see only a stone statue. And you know perfectly well that it is a stone statue -- you know better than me, because you have purchased it from the market. So God is being sold in the market? You have installed it with your own hands in the temple; at what point did it become God? -- because in the shop of the sculptor it is not worshipped. People are haggling for its price; nobody is praying to it! Nobody thinks that these are gods, because there are so many statues. And you can choose according to *your* liking.

"You haggled for the price, you purchased the statue, and I have been an observer all the time, waiting to see at what moment the stone statue becomes God, at what moment it is not a commodity to be purchased and sold, but a divinity to be worshipped."

They had no explanation. There *is* no explanation, because in fact it never became God; it is still a statue. It is just no longer in the shop, it is in the temple. And what is the temple? -- another house.

I was asking them, "I want to participate with you in your prayers, in your worship; I don't want to remain an outsider. But I cannot do it against myself. First I have to be satisfied, and you don't give any answer that is satisfying. And what are you saying in your prayers?

"`Give us this,' `Give us that' -- and do you see the whole hilarious scene? You have purchased a stone statue, installed it in a house, and now you are begging from the statue, which is purchased by you, `Give us this,' `Give us that... prosperity to our family, health to our family.' You are behaving very strangely, in a weird way, and I cannot participate in it.

"I don't want to disobey for disobedience's sake. And this is not disobedience; I am ready to follow your order, but you are not prepared to give it to me. You never asked your own parents. They lived in ignorance, you are living in ignorance, and you want me also to live in ignorance."

They thought that I would cool down by and by. They used to take me to the temple. They would all

bow down, and I would stand by the side. And my father would say to me, "Just for our sake... it doesn't look good. It looks odd that you stand by the side when everybody is bowing down with so much religiousness."

I said, "I don't see any religiousness; I simply see a certain kind of exercise. And if these people are so much interested in exercise, they can go to a gymnasium, which will *really* give them health.

"Here they are asking, `Give us health,' and `Give us wealth.' Go to the gymnasium and there you will get health, and you will have real exercises. This is not much! And you are right that it looks odd -- not my standing here but you all doing all kinds of stupid rituals. *You* are odd. I may be in the minority, but I am not odd.

"And you say for your sake I should participate. Why are you not participating with me for my sake? You all should stand in a line in the corner -- That will show that you really want to participate."

Finally he told me, "It is better you don't come to the temple, because other people come and they see you, and you are always doing something nasty."

I said, "What?"... because I was always sitting with my back towards God, which is not allowed -- that is "nasty."

I said, "If God is omnipotent, he can change his position. Why should I be bothered about it? But he goes on sitting in the same position. If he does not want to see my back, he can move; he can start looking at the other side. I am more alive than your God, that's why you tell *me* to change my position; you don't tell your God. You know that he is dead."

And they said, "Don't say such things!"

I said, "What can I do? He does not breathe, he does not speak, and I don't think he hears, because a man who is not breathing, who is not seeing, who cannot move, cannot hear -- all these things happen in an organic unity, and the organism has to be alive. So to whom are you praying?"

And slowly, slowly I persuaded my family to get rid of the temple. It was made by my family, but then they gave it to the community; they stopped going there. I told them, "Unless you explain it to me, your going shows that you are not behaving intelligently."

So the question is not the story. The story is a simplification of the complicated life situations where explanations have never been given. For thousands of years man has lived without explanations, has lived in obedience, has not questioned, has not doubted, has not been skeptical; has been afraid to, because these are all sins -- obedience is virtue.

To me obedience is not virtue: intelligence is virtue. If you follow something because it appeals to your intelligence, it becomes virtuous. And if you don't follow something because your intelligence is against it, it has not to be condemned as sin.

The mind of man, for centuries, has been conditioned to obey.

I want a society where we will drop all those things which cannot be explained. Then only, obedience can be dropped.

I have not removed God without any reason; it is all a connected whole.

If God is not removed, obedience remains in religion. Then religion never becomes a scientific approach towards your own interiority.

So *anything* that cannot be explained should not be ordered. Those things should be taken out of the human mind. But then, what remains of your religion? God disappears, hell and heaven disappear.

Mahavira believed in three hells, because people are committing sins in different categories. Naturally, to put all of them in one hell and punish them in the same way is illogical. He was a man of logic; he was very mathematical. You will be surprised to know that twenty-five centuries ago he said everything about the theory of relativity that Einstein discovered in this century. Of course not in such minute detail, because he had no way to experiment; it was just his vision....

So he has three hells. Christianity has only one, Mohammedanism has only one, Judaism has only one -- why does Mahavira insist on three? Because he can see that it is unjustified: somebody has committed a small sin, has simply stolen a little money from somebody else, and somebody has killed many people, murdered, raped. Now putting them together with the same punishment is illogical. So he has three categories.

In the first will be the light sinners: the people who have been smoking, and drinking tea and coffee, and eating ice cream etc. They are not doing very great sins, so just the first hell will be for them, just to give them a little torture. Not to give them their ice cream will be enough; to put them in hellfire seems too much! In the second will be the heavier sinners. And in the third will be the most heavy ones, the greatest

sinners.

But it is not so easy to categorize into three. Buddha has seven hells, because he sees that with three you still cannot be fair, because there are so many kinds of people and so many kinds of sins that a little more scope is needed to be fair. He has seven hells. But nobody has any explanation; nobody can prove their existence. It is just hypothetical.

There was a man, Sanjay Belattiputta who was also a great teacher, contemporary to Buddha and Mahavira. He has seven hundred hells because, he says, "These people don't understand the complexity." And I think he is right. As far as complexity is concerned, even seven hundred hells may not be enough. You may have to find a hell for everyone, for every single sinner, because two sinners cannot be put together: it will be unfair to this person, or to that person. There is no criterion, no weighing machine so that you can decide how much sin you have done, how many kilos.

But it is all hypothetical. And whom to listen to? -- all the three persons are great teachers, great masters. But what they are saying, although it seems to be reasonable, is still hypothetical. Somebody may come and may talk about seven thousand, and you cannot refute them and you cannot prove them.

Once you ask for an explanation for everything, your religions will start withering away. Your political ideologies will be found to be based on nonsense.

For example, communism is based on the equality of man -- and there are not two men who are equal, or have ever been equal. It is psychological nonsense to talk of the equality of man. Each individual is unique; there is no question of comparison. All that your mind is filled with -- if you take it item by item and try to find out evidence, proof, explanation, you will be surprised: you are carrying an unnecessary load.

Yes, there are things which cannot be explained but still they are true. But they are not to be ordered either; they have to be learned in a deep, loving atmosphere.

If you trust a master, if you love a master, if you can feel his authenticity, sincerity, his humanness, then perhaps he can talk about things which *are* but can only be experienced, which cannot be explained. But such a man will not order you to believe in them.

For example, I cannot tell you to believe in reincarnation, although I know it is a truth. But because I cannot prove it, I cannot ask you to believe in it. I can only ask you to explore, to go deeper into your meditation, to go deeper into your own being, so that you can reach to when you were born; and still a little deeper, so that you can feel that you are in your mother's womb.

You have been in your mother's womb, and the memory of it is carried by you. Go further back, and you can see the moment in which you were conceived, the moment when your father and mother provided the opportunity for your soul to enter into a body. Go back a little more, and you can see yourself dying -- your past life's end. You can move backwards into a few lives but that will be your experience; still you cannot explain to anybody else, and you cannot insist that they should believe your experience. You may be hallucinating, it may be an illusion, it may be a dream. It is not -- because dreams have different definitions.

You cannot repeat a dream. Have you thought about it? You see a dream, and tomorrow you want to repeat it -- can you repeat it? It is beyond you. It may come sometime, but you cannot repeat it.

But by going into your past life, you can repeat; it is within your hands, it is not a dream. A hallucination needs unconsciousness, a drugged state. In meditation you are not unconscious, you are conscious -- more conscious than ever; hence your experience of past lives cannot be a hallucination. But these are your inner experiences, and they remain individual.

There are things which cannot be explained; they are there, but they need not be ordered. They have also been ordered -- to be a Hindu you have to believe in reincarnation. But the person who believes in reincarnation knows nothing about it. And every belief dulls your intelligence.

So it is right that Mulla Nasruddin's father could have explained to his son rather than ordering him, but he is ordering because otherwise the story would have lost all meaning. The story is a Sufi story; it has a certain purpose. If the father had explained, and Mulla Nasruddin had followed the explanation, what story would there be?

The story is there to indicate something about human beliefs, which can only be ordered, which can only be obeyed, which cannot be explained. And if the younger generation wants to get rid of them, the only way is to disobey *everything* that does not convince them.

Disobedience is an art.

It is not against anybody, and it is not something hard. You can be very polite, you can be really nice, and yet disobedient. It looks difficult because we have become accustomed to the association that the disobedient person is a hard person, that he is not gentle, that he is not nice. That is a wrong association.

I have disobeyed my whole life -- my parents, my teachers, my elders -- but I have never let them feel that I am in any way disrespectful to them, or that I am being nasty to them.

Disobedience is a greater art than obedience.

Obedience needs no art.

One of my professors, Professor S.S. Roy, was in deep love with me -- so much so that at times he would say, "Okay, so you come here, near the board, and you explain to the class if you feel my explanation is not enough, or is not adequate." And he would go and sit in my place, and I would stand in his place and teach the class.

I asked him again and again, "Do you feel that I am disrespectful to you?"

He said, "Never. Don't be worried about it." He was very much concerned that I go to the examination hall, because he knew perfectly well that I was not interested in examinations or in getting degrees or anything. I was in the university to sharpen my intelligence, not to get a certificate. So he would come to my room, take me in his car to the examination hall, see with his own eyes that I had entered into the hall -- and then he would leave.

I told him the first day, "I have not prepared at all about this subject. And I am going to be absolutely original, because any answer that I am going to give will not be found in any book!"

He said, "My God, why did you not tell me? -- because I have set this paper. Don't be worried, there is still time." He took out his notebook and gave me five questions, and told me, sitting in the car, answers to each, in short. He said, "I am giving you just the essential answers, then you can elaborate."

When he was finished, I told him, "Don't feel hurt -- I will not use a single sentence of what you have told me, because it is unfair. You have set the paper; you should not let me know. You have created more difficulty for me. Now I will have to avoid everything that you have said."

He said, "You are strange!"

I said, "I am not strange, I am simply saying that you have done wrong; now please don't force me to do wrong." And it was a difficult paper because he had given me the questions, he had given me the answers, and I had to avoid his answers. But it was a great exercise to find my own answers -- absolutely clean, unpolluted. And he was also the examiner of that paper, so as my paper reached to him and he saw it, he could not believe his eyes: I had really avoided *everything* that he had said; I had not even used one word.

He called me, and said, "I am sorry that I gave you such trouble. I can see how difficult it must have been for you to avoid all the right answers, and yet remain right. But you did well, and I am giving you ninety-nine percent marks. I wanted to give you one hundred percent, but that would look a little too much, so I have cut one mark.

"But to you I can say that that was my desire -- to give you one hundred percent marks, for the simple reason that you have been able to avoid all the real answers and yet you have managed to answer my questions relevantly. And these answers cannot be found in any textbook; it must have been a strain on you."

I said, "No, it has not been. It has been just a play, just an exercise."

"Still," he asked, "why did you not listen to me? That would have been the easiest thing."

I said, "You know that I cannot do anything which is unfair; no other student knew it. Now these ninety-nine percent are my own earning. If I had repeated your answers I would have always felt guilty that I was part of some unfair process. But don't feel hurt; I have not rejected your answers for any other reason."

You can be disobedient with great artfulness; in fact you will have to learn much artfulness to be disobedient. So to anything that has no explanation, and is being forced on you, it is good to say no.

But there will come a moment in your life when you are close to a mystic -- then don't ask for explanations, because he is not ordering you to believe anything or disbelieve anything. He is simply opening his heart to you. He is not asking for any response from you, so the question of obedience and disobedience does not arise.

Don't ask explanations from him.

Ask how to experience what he is saying.

So there is a world of explanations, which is mundane.

And there is a world of experience, which is really the very truth, the very essence of life, the very foundation of existence.

BELOVED OSHO,
ARE WE REALLY LOOKING FOR THE ANSWER TO OUR NUMEROUS QUESTIONS? IT OCCURS TO ME THERE MUST BE, FOR EACH OF US PRESENT HERE, ONE QUESTION THAT CHARACTERIZES US, AND WHICH, IF WE COULD JUST PINPOINT IT, WOULD ACT LIKE A BEACON. THEN THAT QUESTION WOULD BE ENOUGH IN ITSELF AND WITHOUT THE NEED FOR AN ANSWER.

In fact there is *no* question which will be an answer to you. The reality is unquestionably here. All your questions are not really in search of answers -- but they can put you in great trouble.

If the man you are asking the question to is a scholar, a pedagogue, then he can give you an answer which will create thousands of questions. You had come only with one question; he has given one answer. Now that answer creates thousands of questions -- and that's how it has been going on in philosophy, in theology. Each question leads to an answer, and that answer leads to many questions. And this goes on growing.

In fact, if the man you are asking knows, then he is not answering your question; he is destroying it. He is trying that you get rid of it. He is not putting an answer in its place, because then that will torture you.

This is the real work of a master, a mystic, that sooner or later the people who are with him start feeling questionless.

To be questionless is the answer.

There is no answer... it is not that when you are questionless all your questions have been demolished. It is not that you come upon a hidden answer.

No, there is nothing hidden.

All the rubbish has been removed. You feel just a clean and clear consciousness. This is the answer... Not the answer to any question, but the state of no question is the answer that we are seeking and searching. Every question is a burden, every question is a wound, every question is a tension. And to be questionless, to be completely free of all questions...

There is a story in the life of Mevlana Jalaluddin Rumi. He was working with his disciples in the desert, in a small monastery. A few travelers passing by, just out of curiosity stopped and went in. They saw that in the courtyard the students were sitting, the disciples were sitting, and Mevlana -- Mevlana means the beloved master -- Mevlana Rumi was answering them.

They got fed up, because strange questions and strange answers... they went on their way. After years of traveling, they came back, and stopped again to see what was happening. Only Mevlana Rumi was sitting there, and there were no disciples. They were really shocked -- what had happened? They went to Mevlana and they said, "What happened?"

Mevlana laughed. He said, "This is my whole work. I crushed all their questions, and now they have no questions so I have told them, `Go and do the same to others: crush their questions. And if you find somebody you cannot manage, send him here!'"

When all questions are removed, you are again a child, utterly innocent. Then your mind is bound to be silent, and there is no possibility of it getting disturbed. And a great serenity...

This is the answer. There are no words in it, and it is not relevant to any question in particular; it is only a state of silence.

Beyond Psychology

Chapter #13
Chapter title: Christianity is an empty box

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BELOVED OSHO,
MODERN CHRISTIANS ARE MAKING DESPERATE ATTEMPTS TO SAVE THEIR RELIGION FROM ITS PRIMITIVE, SUPERSTITIOUS PAST -- AND FROM THE FUNDAMENTALISTS!
FOR EXAMPLE, A MODERNIST IN THE CHURCH OF ENGLAND BELIEVES, IT IS SAID, IN A GOD WHO WORKS THROUGH EVOLUTIONARY PROCESSES ONLY, DOES NOT DOUBT THE EXISTENCE OF JESUS CHRIST, BUT WOULD NOT LOSE HIS FAITH IF IT WERE TO BE PROVED THAT JESUS NEVER EXISTED, AND CLAIMS TO BELIEVE IN THE SUPERNATURAL, BUT NOT IN THE MIRACULOUS. HIS JESUS DID NOT PERFORM MIRACLES AND WAS NOT BORN OF A VIRGIN. THE TOMB WAS NOT EMPTY. ETHICS ARE MORE IMPORTANT TO THE MODERNIST THAN DOCTRINE.
DOWN THE SAME PATH IS TRAVELING OUR OLD FRIEND, THE BISHOP OF DURHAM, WHO GOT INTO TROUBLE FOR HIS COMMENTS LAST YEAR ABOUT THE VIRGIN BIRTH AND RESURRECTION. HE WAS RECENTLY QUOTED AS SAYING, "EITHER GOD DOES NOT EXIST OR ELSE HE MUST ESTABLISH HIS OWN EXISTENCE."
IS THE RESURRECTION OF CHRISTIANITY ANY MORE LIKELY THAN THAT OF A JESUS CHRIST HIMSELF?

The resurrection of Jesus Christ may be possible, but not the resurrection of Christianity.

In fact Jesus never died on the cross. It takes at least forty-eight hours for a person to die on the Jewish cross; and there have been known cases where people have existed almost six days on the cross without dying. Because Jesus was taken down from the cross after only six hours, there is no possibility of his dying on the cross. It was a conspiracy between a rich sympathizer of Jesus and Pontius Pilate to crucify Jesus as late as possible on Friday -- because on Saturday, Jews stop everything; their Sabbath does not allow any act. By the evening of Friday everything stops.

The arrangement was that Jesus would be crucified late in the afternoon, so before sunset he would be brought down. He might have been unconscious because so much blood had flowed out of the body, but he was not dead. Then he would be kept in a cave, and before the Sabbath ended and the Jews hung him again, his body would be stolen by his followers. The tomb was found empty, and Jesus was removed from Judea as quickly as possible. As he again became healthy and healed, he moved to India and he lived a long life -- one hundred and twelve years -- in Kashmir.

It is a coincidence, but a beautiful coincidence, that Moses died in Kashmir and Jesus also died in Kashmir. I have been to the graves of both. The graves are ample proof, because those are the only two graves that are not pointing towards Mecca. Mohammedans make their graves with the head pointing towards Mecca, so in the whole world all the graves of Mohammedans point towards Mecca, and Kashmir is Mohammedan.

These two graves don't point towards Mecca, and the writing on the graves is in Hebrew, which is impossible on a Mohammedan grave -- Hebrew is not their language. The name of Jesus is written exactly as it was pronounced by the Jews, "Joshua." "Jesus" is a Christian conversion of the Jewish name. The grave is certainly of Jesus.

A family has been taking care of both the graves -- they are very close together in one place, Pahalgam -- and only one family has been taking care of them down the centuries. They are Jews -- they are still Jews -- and I had to take their help to read to me what is written on the graves.

Moses had come to Kashmir to find a tribe of Jews who were lost on the way from Egypt to Jerusalem. When he reached Jerusalem his deep concern was the whole tribe that had got lost somewhere in the desert. When his people were established in Jerusalem, he went in search of the lost tribe, and he found the lost tribe established in Kashmir. Kashmiris are basically Jewish -- later on Mohammedans forcibly converted them -- and Moses lived with them and died there.

Jesus also went to Kashmir, because then it was known that Moses had found the lost tribe there. The doors of Judea were closed -- he would be hanged again -- and the only place where he would find the people who speak the same language, the people who have a same kind of mind, where he would not be a foreigner, was Kashmir. So it was natural for him to go to Kashmir.

But he had learned his lesson. He had dropped the idea of being the only begotten son of God; otherwise

these Jews would crucify him too. He dropped the idea of being a messiah. He lived with his few intimate friends and followers in Pahalgam.

Pahalgam is named after Jesus, because he used to call himself "the shepherd" -- Pahalgam means "the town of the shepherd." So it was a small colony of Jesus and his friends, surrounding the grave of their forefather and the founder of Judaic tradition. Jesus remained a Jew to the very end; he never heard about Christianity.

But the followers who were left in Judea managed to create the story of resurrection. And there was no way to prove it this way or that. Neither could they produce Jesus -- if he was resurrected then where was he? Nor could the other party prove what had happened. They had put such a big rock on the mouth of the cave that it was impossible for Jesus to have removed it, and there was a Roman soldier on duty twenty-four hours, so there was no possibility of anybody else removing the rock and taking the body.

But because Pontius Pilate was from the very beginning against crucifying Jesus.... He could see the man was absolutely innocent. He has some crazy ideas, but they are not criminal. And what harm does it do to somebody? If someone thinks he is the only begotten son of God, let him enjoy it. Why disturb him, and why get disturbed? If somebody thinks he is the messiah and he has brought the message of God... if you want to listen, listen; if you don't want to listen, don't listen. But there is no need to crucify the man.

But Jesus learned his lesson -- learned the hard way. In Kashmir he lived very silently with his group, praying, living peacefully, no longer trying to change the world. And Kashmir was so far away from Judea that in Judea the story of resurrection, amongst the followers of Jesus, became significant.

So I say a kind of resurrection certainly happened -- it was a conspiracy more than a resurrection. But certainly Jesus did not die on the cross, he did not die in the cave where he was put; he lived long enough.

But Christianity cannot even *conspire* to revive itself, to resurrect itself. There is a great movement among Christian theologians, and they are making desperate efforts. Their very efforts show that they are going to fail. In fact their efforts are ridiculous.

There is one theologian who says, "There is no God, and we have to accept godless Christianity." He knows that it is impossible to prove God to the coming generation; to the young and the fresh mind it is impossible to prove God. And the days of belief are over. It is a scientific age: you must prove, give the evidence; nobody is going to accept something just by your saying it. So he is ready to sacrifice God to save Christianity. What will Christianity be without God?

There is another theologian who is ready to believe that perhaps Jesus is only a myth, he never existed. It is as difficult to prove Jesus' existence as the existence of God, because no contemporary literature even mentions his name. There is no proof other than those four gospels of his own disciples -- they cannot be called proof. This theologian is willing to drop Jesus to save Christianity, but what will Christianity be without God, without Jesus? But they are so desperate to save Christianity that they don't see the implications of what they are doing.

Another theologian says there have been no miracles; all miracles are just inventions of the followers. Up to now, for two thousand years, Christianity has depended on the miracles. Those were its basic foundations to prove it a superior religion to any other religion -- because Gautam Buddha does not walk on water, Mahavira cannot revive a dead man, Krishna cannot heal the sick just by touching them, Mohammed cannot make wine out of water.

These miracles have been, for two thousand years, the superiority of Christianity over all religions; otherwise what has Christianity got? But he is ready to drop the miracles because now they are continuously hammered. Nobody is ready to believe in them -- they go against the very way things are. And nature does not change its rules, its laws, for anybody; it does not take anybody as an exception. So the new theologian feels embarrassed. He knows himself that it is impossible to prove the miracles.

I asked the archbishop in Bombay, "You represent Jesus, the pope represents Jesus. You should do at least some little miracles as evidence that you are really representatives; otherwise what have you got to prove that you *are* the representative? Walk on water, and the whole world will become Christian. And you say faith in Jesus can do miracles -- then try it! You must have faith."

But no theologian, nor any pope, is ready to walk on water. They all know that nature does not change its laws for anybody.

So it is a bold step, but very dangerous. If you take away all the miracles of Jesus then a very poor man, just a carpenter's son, is left behind, with nothing to be compared with Gautam Buddha or Mahavira or Zarathustra. Really you take away all his glory which depends on miracles. But you cannot prove miracles, and because you cannot prove miracles you create suspicion about Jesus. So it is better to drop miracles; at

least the suspicion about Jesus will be dropped. But you don't understand the implication: without miracles Jesus means nothing.

Without miracles Buddha remains the same, because he never did any miracles. People loved him not for his miracles. People loved him for his clarity of perception, of seeing into the very root of things, of giving insights to people to transform life. Walking on water is simply stupid. Even if you can do it, then too it is not a miracle, it is simply stupidity, because you will remain the same. You will not come out of the water a transformed human being.

Just to give you an idea of how Gautam Buddha and Jesus will behave in a similar situation.... Lazarus is dead. His sisters are great devotees -- Lazarus was a great friend of Jesus. They send a message to him, "Come, Lazarus is dead!" And they keep his body inside a cave. Jesus comes and he calls Lazarus, standing outside the cave, "Lazarus, come out!"

Lazarus says, "Have you come? Great, I am coming!" And he comes out. It seems to be dramatic, it seems to be all planned. It seems the man was not dead. He was a friend, his two sisters were devotees -- it was as if he was simply sitting there, waiting.

But it is not a miracle. And even if it is a miracle, even if Lazarus comes back to life, he is not transformed. We don't hear anything else again of Lazarus. A man who has died, a man who has gone through the process of death to the beyond, who comes back, cannot be the same. Lazarus would have become a great master, but he remained the same person -- no change at all.

In a similar situation Gautam Buddha behaves differently, and I think that is the way any wise man will behave. A woman, Krishagautami, had only one son. Her husband had died, her other children had died; she had seen death in its brutal ugliness. Only one son remained, and she was living only for him; otherwise there was nothing for her to live for. She wanted to kill herself; she had lost everything -- all those people she had loved and lived for. But her neighbors suggested, "One son is alive -- without you he will also be dead. Take care of him. We understand your sorrow..."

But one day that boy also died, and Krishagautami went completely mad. It was a coincidence that Buddha was staying in the same city of Shravasti. Somebody suggested to Krishagautami, "A great mystic is here. Why don't you take your son to him? He can do anything; he is a man of tremendous power. Seeing your situation, and knowing his compassion, something is possible. Perhaps your son may come back to life."

Krishagautami went with the dead body. She put the body at the feet of Gautam Buddha and said, "I have lost everything -- all my children, my husband. I was living only for this son; now he is also dead. I have heard much about your compassion. Now is the time to show it. Let my son get up again, resurrect him."

Buddha said, "On one condition: you go into the town... to resurrect your child I need a few mustard seeds, but they should be from a family where nobody has ever died."

Krishagautami was not in a state of mind to realize that this was impossible, that the condition could not be fulfilled. She went from one house to another and people said, "We can give you as many mustard seeds as you want. We can fill our bullock carts with mustard seeds and bring them to Gautam Buddha if your son can be revived. But our mustard seeds won't help, because not only one but thousands must have died in our family. For generations after generations, people have been dying. These mustard seeds are not going to fulfill the condition.

She went on, and the same was the answer everywhere. She went to the king of Shravasti and told him, "Can't you do just a small thing for me? A few mustard seeds and my son can be back, alive."

The king said, "You can have as many mustard seeds as you want."

But the woman said, "There is a condition, and the condition is that in your family no one should have died. And your family is royal -- certainly you will fulfill my condition."

The king said, with tears in his eyes, "Royal or not royal, death makes no difference. My father has died, my son has died, and an unaccountable number of people must have died in my family before I was born. You have to forgive me; I can give you anything you want, but that condition cannot be fulfilled."

The whole day going round the city, the woman became alert of a fact... death is inevitable, today or tomorrow.

After seeing the king she came back to Buddha, touched his feet and said, "Please forgive me. I was asking you to do something against nature, and you were wise enough not to say no to me. Instead you gave me an opportunity to understand that my asking was wrong. Please initiate me. I don't have anything to live for, but I would like to know what it is that lives and what it is that dies." Buddha initiated her, and she

became one of the great meditators among his followers.

Now, which one do you think is a miracle, Lazarus or Krishagautami? Which one do you think is doing the miracle? -- Jesus or Gautam Buddha?

Gautam Buddha is not doing a miracle at all, but if you understand it rightly, he *is* doing the miracle, because he is changing the woman from a mad state into a meditative state. Even if Lazarus becomes alive he remains Lazarus, and one day he will die again, so what is the point?

But Christianity has depended on these miracles in proving its superiority over other religions; in fact those religions are far superior, because they don't depend on such stupid, childish ideas. So there are theologians who are ready to drop all miracles. But if you drop all miracles then Jesus is left naked; you have taken all his clothes, he has nothing to give to the world.

One theologian takes God away, another theologian makes Jesus himself a myth, another theologian takes miracles away, and the fourth theologian takes religion itself away -- he wants a religionless Christianity, but Christianity has to remain! I don't understand: when you have taken all the contents, why cling to the box? Now even religion has to be taken away because half of humanity is already religionless.

The communists don't believe in religion, and the communists are not only in the communist countries, which is half of humanity; communists are in other countries also. In fact, three-fourths of humanity has already dropped religion. The remaining ones are only formally religious. They are not much disturbed by the idea of taking religion out. But then what remains?

It seems you are clinging just to the label, to the name "Christianity." It is a desperate effort, and stupid too. Why not accept that Christianity is dead? God is dead, miracles are dead, religion is dead, Jesus is no longer born out of a virgin Mary -- so what are you saving?

I have been looking into all these theologians who are prominent people in the Christian world. They have taken all the contents;only an empty box... But why carry on this empty box? For what reason? Just an old habit, an old attachment.

And then there is another effort... because you cannot carry an empty box for long; you will also feel that you are doing something foolish. And others will start feeling, when they look into your box, that you have a great Christianity! -- Jesus is missing, God is missing, miracles are not there, the Virgin Mary is not there. All that was Christianity is not there; then why are you carrying this empty box? So there is another effort going on, side by side, to fill the box with something.

So Christian theologians are studying other religions, so as to have something similar. It is going to be imitation, unauthentic, because it is not *their* experience. They call it "comparative religion"; in all Christian colleges they study comparative religion.

I asked the professors and the principals of those colleges, "Why should you be worried about other religions? -- you have Christianity." But the problem is that they have to fill the box with something, so from other religions they are collecting ideas.

They are studying psychoanalysis. Now every Christian preacher has compulsorily to study psychoanalysis. Now, what does psychoanalysis have to do with religion? But the problem is, what religion used to do was to console people in their misery. Now they don't have that religion at all, so they have to find some contemporary way to console people. And psychoanalysis is a very thriving business all around the world; the most highly-paid professionals are psychoanalysts. So Christians think, "They must be doing something for people. Let us learn their art and use it to save Christianity." But they don't understand that Freud was against religion, the whole of psychoanalysis is against religion. They *cannot* use it.

They are studying Karl Marx because the man has converted three-fourths of humanity; he must have something -- the idea of equality of human beings. Although he is against religion and against God, he has certain values; those values can be taken.

They are collecting all kinds of things in the box where Christianity used to be. It is so eclectic that it does not make one organic whole. If you look into the box you will get into a madness, because the things they are taking belong to different systems. Within those systems they have a living quality; out of those systems they are dead. Somebody's eyes, somebody's hand, somebody's legs, somebody's heart....

And do you think in your box there will come a man, because you have arranged everything that is needed for a man? -- hands, head, eyes, heart. Everything is there, but it is just nonsense. Those eyes were able to see in an organic unity in a body; now they cannot see. There is no organic unity, and you cannot bring an organic unity.

Christianity *is* dead.

Their desperate effort to save it simply *confirms* that it is dead. But it needs guts to accept it.

You will be surprised to know that when Joseph Stalin died it was not declared to the world. It took a few days for the communist high command... because they had believed that this man is immortal. Stalin, man of steel, he cannot die! But men of steel, whatever your conception may be, have to follow nature: he died. For a few days they delayed informing the world. In fact they could not believe it, but finally they had to accept that Stalin was dead.

The same happened with Mao Tse-tung. His death was not immediately reported to the world because he had become a God.

I know about Sri Aurobindo, because he himself was teaching his whole life that his special work was to give methods to people to attain physical immortality. All old teachers have taught you *spiritual* immortality; that's not a big problem, because the spiritual element in you is already immortal.

He used to say, "I am doing the *real* thing. The physical body, which is not immortal, I am going to make it immortal." And one day he died.

One of my friends was there in Pondicherry, in his ashram. He told me, "For seven days we were hiding the fact that Aurobindo had died. We could not believe it ourselves, because if he himself is not immortal, then what about us who have gathered here just to become physically immortal? And the man who was going to make us physically immortal is dead! Now we cannot even ask him, `You deceived us. What happened?' To declare it to the world looks so embarrassing.'"

The chief disciple, "the Mother" of the Sri Aurobindo ashram, finally found a solution to it. She said, "He is not dead, he has gone into deep samadhi, the deepest that anyone has ever gone. He will wake up again -- he is simply asleep."

So they made a marble grave for him, with all the comforts, because he was just sleeping and one day he was going to wake up; this was his last experiment in physical immortality. Then years passed, but he did not knock from the grave. People started suspecting, but the mother was over ninety, and she was still preaching physical immortality.

Then one day *she* died. And it was very difficult for the believers, because the believers had some investment; their investment was their own immortality. If both the leaders were dead, then there was no hope for them. And they had not yet told them the real secret; they had been telling them that they were working on it.

Sri Aurobindo used to give an audience only once a year to his disciples. The rest of the year he was working constantly -- that was the idea in the ashram for physical immortality. Now both are lying in their graves, and there are still idiots living in the ashram, believing that they will awake one day.

Idiots are also miracles -- they still believe. My friend who has been there, and still is there, is a doctor of philosophy, but he still believes. He had been coming to see me, but there is no way to convince him. I tried every possible way, but he said, "Patanjali himself says in the YOGA SUTRAS that *samadhi* and *susupti* -- samadhi and deep sleep -- are exactly alike. They have gone into deep sleep to find out the secret of physical immortality."

I said, "But how long will it take? By that time you will all be dead! Even if they come... You just go and open the grave, and you will know that it is no longer sleep. There are only skeletons, stinking of death, not the fragrance of immortality.

But the believer is such that he goes on believing, because his belief is basically for a reason: he is afraid that perhaps they are dead, and then what about him? And that stops him -- the idea that they are dead. Do you see the point? He cannot accept that Sri Aurobindo and the mother are dead because that means *he* will have to die -- and he does not want to die. That's why he has come and lived there for years, waiting for the secret to be revealed. He will wait: "They are asleep and working."

Desperate efforts... and they happen only when something is really gone and you don't have it. Then you get into a frenzy of creating some way that you can continue to believe in it. For example, THE BIBLE believes that God created the world four thousand and four years before Jesus Christ, which is only six thousand years before now. Now, that is disproved so abundantly that it is absolutely wrong.

In India we have found cities which were lying hidden underneath the earth, seven thousand years old -- and not ordinary cities. I have been to Harapur, Mohanjodro -- both are in Pakistan now -- and it is something to see. Seven thousand is a very orthodox idea; there are scholars who say they must be more than fifteen thousand years old. But even if they are only seven thousand years old, there must have been a long past to those cities, because that kind of city cannot be created instantly.

They have bigger roads than New York. Now, a city seven thousand years old, having a wider road than New York... it means they must have had vehicles, traffic, otherwise why create such a road? They had

beautiful bathrooms, they had a system of running water. Even if they were seven thousand years old, they must have been developed for thousands of years to come to such technology, to such plumbing, that they can have running water in their bathrooms, in their houses. They had swimming pools...

In China we have found human bodies, frozen in ice, ninety thousand years old. Now, when all these facts came to the Christian theologians, there was great turmoil: What to do? -- because God created the world six thousand years ago. I am giving you this example of how a desperate believer functions.

One theologian came up with the idea, which became accepted by the whole Christianity, that God created the world exactly as it is said in THE BIBLE, six thousand years ago, with cities under the earth, with bathrooms, with plumbing, with wide roads, with ninety-thousand-year-old bodies... just to test your faith! "God can do anything. If he can create the world, do you think he cannot create something that looks ninety thousand years old to all scientific investigation? But the world *was* created six thousand years ago." A desperate effort to cling to superstitions! But there comes a point where all your superstitions are proved to be superstitions. Then this situation arises that you start saying, "They are all superstitions, and we can drop them and still we can save Christianity."

You cannot. Those superstitions have been the very backbone of your Christianity. Without those superstitions your Christianity will lose all its life. And it will be *more* absurd to believe in a Christianity devoid of all superstitions, miracles, God -- even of religion.

Now they are saying it is only ethics, not doctrine. But ethics need not be Christian -- ethics has nothing to do with Christianity. Ethics is a science in itself. I have been a teacher of ethics, and I had never thought that ethics can be Christian. Ethics asks what is truth? what is good? what is bad? It has nothing to do with religion; it has something to do with your actions. And it is the same for everybody. Whether you are in Tibet or China or in America, it does not make any difference, the ethical standard will be the same. Ethics is a science completely in itself.

Now, finding nothing in their doctrines, they are falling back on ethics, saying that the essential thing is not doctrine -- because all their doctrines have been proved wrong. Up to now it was doctrine; now because all doctrines are proved wrong, or at least questionable, and they have not been able substantially to support their doctrines and their truth...

This is the last effort of a dying religion. You drop those doctrines -- they are dangerous, they are killing you -- so you jump upon something else that can give you a resurrection. But ethics is purely a science in itself. It thinks about values -- which have nothing to do with Hindu, Mohammedan or Christian. Ethics is not going to save Christianity; it is not going to give a resurrection.

There is no possibility for Christianity, and it will be good that they accept it and drop the dead body. It is a great load, and by carrying it unnecessarily, you are missing your life. And living with a dead religion you are bound to become dead. Your churches are graveyards. There is no song of life, there is no dance of existence.

It is better to simply get out of the old habit. These are just old habits. I don't know why Christian priests', nuns', bishops' old clothes are called habits -- I don't know. But one thing I know: just drop the habit! -- whatever it means. Just be natural and human.

And it is not only a question of Christianity. Your question was concerned with Christianity; otherwise the same is the situation with other religions.

Man has come of age, and he does not need those old, superstitious religions; he needs a more scientific approach to explore his being. And that will be possible only if he gets rid of the old habits. And they are very dirty, because for thousands of years the same habits have been used by so many people. They are stinking!

Get out of those habits as quickly as possible.

BELOVED OSHO,
THIS MORNING, AS YOU SPOKE OF THE "QUESTIONLESS ANSWER," I WATCHED MY QUESTIONS DISSOLVING INTO SILENCE, WHICH I SHARED FOR A MOMENT WITH YOU. BUT ONE QUESTION SURVIVED, AND THAT IS: IF WE DON'T ASK YOU QUESTIONS, HOW ARE WE GOING TO PLAY WITH YOU?

That's really a question!

It will be difficult, so whether you have the questions or not, still you can go on asking just the same. Your

question need not be yours, but it must be somebody else's, somewhere. And my answer may help somebody somewhere, sometime. So let us continue the game.

I cannot say anything on my own. Unless there is a question, I am silent. Because of the question it is possible for me to respond. So it does not matter whether the question is yours; what matters is that the question is bound to be somebody's somewhere.

And I am not only answering you. I am answering, through you, the whole of humanity... not only the contemporary humanity, but also the humanity that will be coming when I will not be here to answer.

So find out all the possible angles and questions, so that anybody, even in the future when I am not here, who has a question can find an answer in my words.

To us it is a play. To somebody it may become really a question of life and death.

BELOVED OSHO,
QUESTIONS SEEM TO BE THE OFFSPRING OF THE CAPACITY TO DOUBT; AND DOUBT, THE SPARK OF AN ALIVE AND ACTIVE INTELLIGENCE.
WITHOUT QUESTIONS -- AND THUS, WITHOUT DOUBT -- HOW CAN INTELLIGENCE CONTINUE TO FLOURISH?
AND YET WITHIN YOU IS THE ULTIMATE IN SILENCE AND THE ULTIMATE IN INTELLIGENCE.

It is true in the beginning. Doubt helps your intelligence, sharpens it. Questioning makes you aware of many possibilities of which you may not have been aware before.

But this is only the beginning of the journey. At the end, when all your questions have disappeared... and the real master never gives you the answer. Let me repeat it: the real master never gives you the answer, so you cannot doubt it. He brings you to a point where all your questions disappear. His answers are murderous, killing your questions, destroying them mercilessly, to bring you to a point where there is no question in your consciousness.

The master does not give you any answer that you can doubt. This non-questioning consciousness *is* the answer. And it is your experience; you cannot doubt it, it is there.

From *this* point, silence and intelligence are just two aspects of the same thing. From this point, not knowing, innocence and knowing are two aspects of the same thing. This is the mysterious world which is available to you if you can pass the jungle of questions and doubts and reach into the clear, where there are no questions and doubts, and no answers either. Just you are in utter silence, with immense clarity, with tremendous sharpness.

That's why I am against belief, because it will never allow you to reach to this stage. It will stop you in the very beginning of the journey. It will not help to make you more intelligent; it will make you more unintelligent. It will make you more fanatic, superstitious, but it will not allow you to come into the clarity which can be called the very goal of what transpires between master and disciple: the moment of total silence, the moment where everything is crystal clear.

But it has to be earned. Belief is cheap. This will bring you something totally different, what I call trust in existence. In the dictionaries, trust and belief and faith are all synonymous -- but not in reality.

Belief is opposite to trust. You believe because you have doubt; the belief is an antidote to doubt, it is a need to cover up the doubt. Trust is when you don't have any doubt, so trust is not a belief. Belief is always in *something* -- in some doctrine, in some principle, in some philosophy.

Trust is in the totality of the cosmos. It has nothing to do with books -- HOLY BIBLES, GITAS, KORANS -- no. Then there is only one scripture which is spread all around you -- in the trees, in the rivers, in the ocean, in the stars. And you don't have to read it; you have to be just silent, and it starts showering on you all its wisdom, which is eternal.

I am against belief because I want you to come to the point of trust.

Chapter #14
Chapter title: Let it soak within your heart

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BELOVED OSHO,
RECENTLY I HEARD YOU SAY THAT TRANSCENDENCE OF LIFE'S MISERY AND CONFUSION CAN OCCUR BY EITHER A LET-GO OF LIFE OR BY FIGHT -- AS LONG AS EITHER IS DONE WITH TOTALITY. MAHAVIRA'S WAY WAS FIGHT, AND YOURS IS LET-GO. COULD YOU SAY MORE ABOUT LET-GO AND ITS RELATIONSHIP TO INTELLIGENCE AND RESPONSIBILITY? I DON'T HAVE THIS UNDERSTANDING, AND MY LIFE SEEMS TO BE AN ODD MIXTURE OF LET-GO AND FIGHT. LET-GO SEEMS MORE NATURAL, AND FIGHT SEEMS MORE RESPONSIBLE.

It is not only your question, it is everybody's question -- a mixture of let-go and fight. But your let-go is not my let-go; your let-go is simply a defeatist attitude. Basically you want to fight, but there are situations where you *cannot* fight, or perhaps you have come to the very end of your energy for fighting. Then, to cover up your defeat, you start thinking of let-go. Your let-go is not true, it is phony.
Real let-go is not against fight.
Real let-go is absence of fighting.

And you cannot mix real let-go with fighting attitudes, for the simple reason that the presence of let-go means the absence of a fighting attitude. How can you mix something which is present with something which is absent? Just as you cannot mix light and darkness, however great an artist you may be -- you cannot mix light and darkness for the simple reason that darkness is only an absence of light. You cannot bring them together; only one can be present.

So the first thing to remember is that the basic attitude of every human being is to fight. So don't think of it particularly as your problem. It will help you immensely to understand that it is a human problem. Then you can stand aloof and watch it, observe it, understand it.

Fighting is a basic attitude because it feeds the ego. The more you fight, the more your ego becomes stronger. If you become victorious the ego has great joy. You are giving life to ego by your victories. But on the other hand, as the ego becomes stronger, your being is receding farther and farther away from you.

As your ego becomes stronger you are losing yourself. You may be fighting and being victorious, not knowing at all that it is not a gain but a loss. Each child is taught to fight in different ways. Competition is a fight, to come first in your class is a fight, to win a trophy in a game is a fight. These are preparations for your life. Then fight in the elections, fight for money, fight for prestige. This whole society is based on fighting, competition, struggle, putting each individual against the whole.

So it is almost everybody's situation. And then you listen to me about let-go.

Let-go means no competition, no struggle, no fight... just relaxing with existence, wherever it leads. Not trying to control your future, not trying to control consequences, but allowing them to happen... not even thinking about them. Let-go is in the present; consequences are tomorrow. And let-go is such a delightful experience, a total relaxation, a deep synchronicity with existence.

I am reminded of a parable. I call it a parable because it is so good it cannot be true. In the East, the name of Majnu is very famous. It is a Sufi story -- perhaps nobody of that name existed, but it is irrelevant whether he existed or not. He has become the symbolic lover.

Majnu was a poor young man, with tremendous love and a great heart, and he fell in love with the richest man's daughter. The marriage was not possible; even meetings were not possible. He could only see once in a while, from far away, his beloved, Laila. But the rumor about his love started spreading, and the

rich man, the father of Laila, was afraid that it will contaminate the family's name and he will not be able to find the right man for his daughter. So he left the village to go to a faraway country, where nobody will know anything about Majnu.

The day they were going, a great caravan... because he had so much money and so many things to take, hundreds of camels carrying things. Majnu was standing by the road, by the side of a tree, hiding himself in the foliage of the tree -- because the father was so mad he even could shoot him, although he had not done anything. He had not even spoken to Laila.

He was standing there just to see her for the last time. It was enough for him that she was happy and healthy -- and he would wait. If his love has any power, she will come back. There was tremendous trust in him. He had seen the love, the same flame that was burning in his heart, in the eyes of Laila too. Laila was also searching and looking all around from the camel she was riding. She knew Majnu must be waiting somewhere on the way, and then she saw him hiding under a tree in its thick foliage. For a moment, without a single word or gesture, they were one; and then the caravan passed.

But for Majnu time stopped then and there. He remained standing by the side of the tree waiting and waiting. It is said years passed. Laila came, but came a little late. She enquired; people said, "We have never heard about him. Since you left he has not come to the town again."

She rushed to the tree where she had left him. He was still there, but a strange thing had happened -- he had become one with the tree. That's why I say it is a parable: it is too good to be true. He relaxed so utterly because there was nothing else to do but to wait. He relaxed with the tree, and slowly, slowly they started merging with each other. The tree became his nourishment; they were no longer separate, they became one. Branches grew out of his body. He was no longer hiding under the foliage; the foliage was on his body -- beautiful leaves and beautiful, fragrant flowers.

Laila could not recognize him. But the whole tree was saying only one thing, "Laila... Laila!" She was getting mad, and asking, "Where are you hiding?" And the tree said, "I am not hiding. Waiting so long, doing nothing, and just being relaxed, I have become one with the tree. You came a little late.

"What was going to happen between us has happened between me and the tree. We were going to become one -- that was not acceptable to destiny perhaps. But I was ready to relax in the moment, without thinking of any consequences. And I am happy that you are alive, still young, and more beautiful. But I am gone, far away. I am immensely happy... alone, relaxed, in a let-go."

To me, let-go means you are not fighting for anything in life, but giving everything to life to take care of. You say "let-go seems to be natural." It only `seems'... because your whole conditioning is against it. You have been brought up for millions of years to fight. Fighting, either you can be defeated -- which will create a wound, which will create revenge -- or you can be victorious; which will again create another kind of wound. That is the ego. In either case you are a loser. Defeated you lose, victorious you lose. In either case you are going farther away from yourself.

Let-go has not been taught to people because it will go against the whole structure of the society -- which is based on competition and fighting, where everybody is your enemy. Even your friend is your enemy, even your wife is your enemy, even your children are your enemies, because everybody is trying to snatch as much from you as possible.

And the same thing you are trying to do. The world of misery is created because everybody is snatching things from everybody else. It is not a peaceful, silent, loving existence; we are still barbarous and animalistic.

Let-go is totally a different approach. Its first step is dropping the ego, remembering that you are not separate from existence: with whom are you fighting? You are not separate from people: with whom are you fighting? With yourself... and that's the root cause of misery. With whomsoever you are fighting, you are fighting with yourself -- because there is nobody else.

Let-go is a deep understanding of the phenomenon that we are part of one existence. We cannot afford to have separate egos; we are one with all. And the all is vast, immense. Your understanding will help you to go with the whole, wherever it is going. You don't have a goal separate from the whole, and the whole has no goal. It is not going anywhere. It is being simply here.

The understanding of let-go helps you to be simply here, without any goals, without any idea of achievement, without any conflict, struggle, fight, knowing that it is fighting with yourself -- which is simply foolish.

Let-go is a deep understanding.

It is not an act that you have to do.

Every act is part of the world of fight. That which you have to *do* is going to be a fight. Let-go is simply understanding.

And then a silent relaxation, flowing with the river, unconcerned where it is going, unworried that you can get lost... no anxiety, no anguish, because you are not separate from the totality, so whatever is going to happen is going to be good.

With this understanding you will find there is no mixing: understanding cannot mix with ignorance; insight into existence cannot mix with blindness; consciousness cannot mix with unconsciousness.

And let-go cannot mix with different kinds of struggles -- that is an impossibility.

Just let it sink within your heart, and you will find a new dimension opening up, in which each moment is a joy, in which each moment is an eternity unto itself.

BELOVED OSHO,
I HAVE HEARD YOU SAY, IN CONNECTION WITH MARTIN HEIDEGGER, THAT THE WORK OF A PHILOSOPHER IS TO GUIDE THE LEADERS OF THE NATIONS, NOT TO FOLLOW THEM. YOUR WORK AT THIS TIME SEEMS TO BE MOVING IN THAT DIRECTION. YOUR WORK IS MORE GLOBAL, INVOLVING WHOLE NATIONS AND THEIR PEOPLE, AND EVEN TRANSCENDING NATIONS. DIOGENES STOOD NAKED -- AND LARGELY UNKNOWN -- HOLDING A LAMP IN BROAD DAYLIGHT, AND REPEATED THE STATEMENT, "I AM LOOKING FOR A MAN." IS YOUR WORK REALLY DIFFERENT FROM DIOGENES' OR DOES IT ONLY APPEAR SO? ARE YOU ALSO LOOKING FOR A MAN?

Diogenes is one of the most loved human beings, as far as I am concerned. As far as the world is concerned, he is one of those who are destined to be condemned for their behavior, for their ideas. And Diogenes particularly, because he is so unique.

His ways would have been understood in the far East, in Japan; he would have become a great Zen master. In Greece he was simply condemned. He was not in the right place. First, he was naked -- for a certain reason: naked we have come into the world, and all the animals are naked, why should man hide his wild body behind clothes?

And the strange insight was that it is not weather, cold or heat, that has prompted man to use clothes -- because if all the animals can exist without clothes, there is no reason. And your face is naked, but it becomes immune. That's how the whole animal world lives. Small birds are more powerful than you: they are immune to cold and to heat. They don't need any clothes. Why did man need clothes? Not to protect his body but to hide it, because he is the only animal who has not been natural, and his body has become ugly. Now, Diogenes has a strange insight.

I agree with him, that clothes help you immensely to hide your body. Man has lost his natural beauty, agility, and that's why he had to discover clothes. It is very strange: if your naked body is brought before you, or just a photograph of your naked body is brought before you, you will not be able to recognize that it is your body. People are recognizable only by their faces; the whole body is ignored. And through clothes you can create the illusion of beauty. You can hide the ugly parts and you can expose the beautiful parts; you can emphasize the beautiful parts.

Diogenes was disgusted with the whole idea. This is exhibitionism, not what Sigmund Freud thinks is exhibitionism. I agree with Diogenes and not with Sigmund Freud.

Sigmund Freud calls a man exhibitionist if he tries to show his naked body to somebody. Diogenes calls all people who have been forced by your so-called civilization to wear clothes, exhibitionists. This is a beginning of deception, hypocrisy. And my feeling is that one day man will return back to being naked, because only then he will regain his health again -- for the simple reason that then he will have to be healthy, otherwise he will feel embarrassed. Then he will have to exercise, then he will have to go to some gymnasium and maintain his body and his beauty, because now it is not only his face that is his identity; now his whole body is his identity. And he will not be ashamed of it; it is his body and nature has given it to him. He will be proud of it.

Diogenes was as beautiful a man as Mahavira -- both lived naked -- so proportionate, so beautiful. In India Mahavira's nakedness became spiritual; in Greece Diogenes became a madman. He used to carry a lamp with him, and whomsoever he met -- even in the full daylight -- he would raise his lamp and look at the man. And people would ask, "What are you doing? It is full daylight, the sun is shining; why are you carrying a lamp? And why do you go on looking in people's faces?"

He used to say, "I am looking for a real, authentic man."

My search is, in a way, similar: I am also looking for a real, authentic man. But the real, authentic man cannot be searched for with a lamp.

Diogenes' lamp is only symbolic. It simply says that he is putting his whole lighted being as a beam on the person, as an X-ray, to see whether there is anything left or everything is hypocrisy. The day he died he had his lamp by his side, still in his hand. One man, just to joke, asked Diogenes, "Now you are dying. Before you die, please answer one question. Your whole life you have been searching for the authentic, real man, with your lamp. Have you found him or not?"

Diogenes was really a beautiful man. He laughed and said, "I have not found him, but I am grateful to the whole of humanity that nobody stole my lamp, because I found all kinds of thieves all around. An authentic man I have not been able to come across, but even this is enough, that they have left my lamp with me; otherwise when I looked at these people they were criminals, murderers, thieves, and I was worried about my lamp -- that's the only thing I possess. So one thing I can say before I die -- one good thing about humanity -- is that my lamp was not stolen."

At the moment of death also he could laugh and joke. In Greece he was not understood at all. He belongs to the category of people like Bodhidharma, Chuang Tzu, Hotei. That was his category, but he was with the wrong people. Aristotle had defined man -- Diogenes was a contemporary of Aristotle -- as "a two-legged animal without feathers." That shows the depth of logic, and the insight of Aristotle. When Diogenes heard it, he caught hold of an animal with two legs, took away all the feathers, and sent it as a present to Aristotle, saying, "This is your man: a two-legged animal without feathers."

Aristotle was very angry: "It is not a joke, and this Diogenes is never serious!" But I say to you, he was serious. He was saying to Aristotle, "This is not the way to define man -- two-legged, without feathers. You are degrading man to animals, just a little different variety -- without feathers. That's the only difference: there are many animals with two legs."

He was not just joking -- he was serious. And he was serious in his search for the authentic man. It is not a question of defining it; it is a question of finding it. You can define it only after you have found it.

The man that exists is not authentic.

Yes, my work is similar in a way: I am also searching for the authentic man, destroying all that is not authentic in you, at the risk of being condemned all over the world. But I am not carrying a lamp in my hand because I know that was only a gesture.

I am really working with each individual who has come in contact with me to help him to drop all unnecessary conditionings and to have a communion with nature.

To be natural you will be authentic.

To be natural you will be human.

And to be natural you will be a being full of rejoicings.

It is your unnaturalness that is creating the whole misery, and just as money brings more money, misery brings more misery. Whatever you have attracts its own kind. If you have a little joy, you will attract much joy; if you have a little silence, then even from the faraway stars you will be attracting silence, then even in a crowd, in the marketplace you will be attracting silence.

It depends what you have within you; that becomes the gravitation, and it attracts its own kind. Just a little experience and then there is no need to push you; you will go in that direction on your own.

My whole effort is to give you just a glimpse, just to open a window so you can see the sky with all its colors and sunset. And I know you will come out of the hole to see the whole sky, to see the birds returning home, to see the trees going to sleep, preparing their beds. But right now you have only misery, and that misery goes on attracting more misery.

My work is somehow to create a small gap in your miserable existence... just a little window.

BELOVED OSHO,
DOES A NATURAL DEATH ALSO TRANSCEND NATURE?

Nothing transcends nature.

Everything goes on becoming more and more natural -- deeper and deeper nature, higher and higher nature -- but nothing transcends nature, because there is nothing else but nature.

You have to drop the old categories -- that there is nature and then there is supernature. What has been called supernature is nothing but the highest peak of being natural. Why create categories -- when nature alone is capable of containing all?

The lowest and the highest point of life are both natural. The murderer and the enlightened man, both are natural. The murderer is at the lowest point, the enlightened man is at the highest point. But as man they are part of the same nature, and being natural, they are similar. And this opens a new possibility: the murderer can become enlightened. We are not preventing him, we are not putting him in a separate category. He can become enlightened, because he is part of nature. Perhaps he was upside down, he just has to change his posture.

But nature is profound. It contains everything -- the good, the bad, the evil, the divine -- and I want them all to be part of nature, so transformation is not impossible. Old religions have created categories, and created such gaps that it is impossible...

For example, Christianity believes in eternal hell -- which is absolutely absurd. You cannot commit so many sins in a small life of seventy years. One third of it is lost in sleep; much of it is lost in childhood, in sickness, in earning the bread, in quarreling with your husbands, with your wives, with your neighbors. You don't have much time to commit sin. And even if you continuously commit sin, from your very birth to the last breath, without any coffee break -- just sinning and sinning -- then too eternal hell is not justified. Then at least seventy years in hell will do. But eternal hell, unending, forever and forever... Christianity does not leave any possibility for the sinner to change. It cuts all his future.

My approach is simple: the worst and the best are both part of the same nature. One may be at the lowest, one may be at the highest, but they belong to the same nature, and hence have the possibility of transformation. The lowest person can start climbing to the highest peak -- and it has happened many times.

There is a Hindu story in India... The oldest book on the life of Rama is written by Balmik. Balmik was a robber, thief, murderer -- everything that you can conceive of he had done. That was his only profession. Uneducated but a tremendously powerful man, just on the highway he would be waiting for people, and anybody who was caught had to give everything; otherwise he was finished. Balmik's family was living in luxury -- he was bringing so much every day.

One day it happened that one beautiful saint, Nardar, who was always carrying his *ektara* -- a simple musical instrument, with only one string, that had become his symbol -- singing and playing on his ektara he was passing, and Balmik caught hold of him. But he was still singing and playing on his ektara.

Balmik said, "Are you mad or something? Can't you see me, can't you see my sword? Give me everything that you have!"

Nardar said, "You have caught a beggar; I have only this ektara. And that too I am not going to give easily, because what will you do with this? But if you want it, I can give it to you. If you want my life I can give that too. But before I give you anything, I want to ask one question to you."

Balmik said, "Question? What question?"

Nardar said, "You go home, ask your wife: you have been killing people, robbing people -- is she ready to share the responsibility of it. Ask your father, your mother, your son, your daughter. Are they willing to share the responsibility of what you are doing?"

Balmik had never thought about such a thing; he was an uneducated man. He said, "I have never thought about it. They must share the responsibility. I am doing it for them."

Narda said, "I will be here. Don't be worried, you can just tie me to the tree so I cannot escape." He was tied to the tree and Balmik rushed to his home and asked his wife. His wife said, "I have nothing to do with your responsibilities. It is your responsibility to feed your wife; how you do it I have no concern for." And the same was the response of everybody.

Even the mother said, "It is your responsibility to take care of your old father and mother. Now how you are doing it -- that you have to work out. We have not told you to kill people and rob people; you are doing it on your own. We are simply not responsible for any of your acts."

Not a single man in his house was ready to share responsibility. He was shocked! He went back, untied Nardar, touched his feet and said, "I have been my whole life a wrong person. Is there any possibility for me to get rid of all that I have done?"

Nardar said, "There is no problem. You stop doing it, because the people you are doing it for are not even ready to take responsibility for it! And I will teach you my song. My song is very simple; I simply repeat the name of Rama. It is so simple, no education is needed. You sit under the tree and repeat, `Rama, Rama...' as long as you can, and you will be transformed -- because intrinsically your innermost core always

remains pure. It is only the layers on it which can be dropped."

After a few months Nardar came back and he was surprised: Balmik was sitting there under the tree. Nardar had been his whole life repeating the name of Rama, the Hindu God, but nothing like this had happened to him. Balmik was surrounded by an aura of light. Just going close to him you felt a tremendous silence, a great rejoicing.

He said, "My god, I have been repeating the name of God my whole life. And this man is a murderer, a robber, he has done every sin possible, and he is my student -- I have taught him to repeat the name of Rama -- and he seems to be transformed, transmuted!"

Nardar had to wait. He did not dare to touch him or to disturb him; his presence was so sacred. When Balmik opened his eyes, he touched the feet of Nardar. Nardar said, "You need not touch my feet -- I have to touch *your* feet. What has happened? Within a few months you are a new man! Have you found something more than I have given to you? because I have been using that mantra, `Rama, Rama...' my whole life. And now I feel like a fool; within a few months... You must have got something else!"

He said, "My god, is it Ram? I forgot." Because repeating it continuously... if you repeat, "Rama, Rama Rama...." And he was uneducated, a robber, murderer; he had never done any such thing. "Rama" repeated continuously without any gaps... he forgot, and started repeating, "Mara, Mara..." Instead of "Rama," two "Ramas" became joined and he forgot what it was, so he started, "Mara, Mara..." *mara* means dead.

Balmik says, "This is another miracle!" You have been repeating, `Mara' which means `dead'; it is not the name of God. But your sincerity, your innocence, your totality has changed it. You are far away from me. Never touch my feet again!"

The lowest can change to the highest.
There is no barrier, there is no wall.
And nature is all that is there.

So even a natural death does not transcend nature; it simply fulfills nature in its totality.

OSHO, WE'VE RUN OUT OF QUESTIONS.

You don't have any more?

Anando, some question about poor Avesh? No? Okay!

Beyond Psychology

Chapter #15
Chapter title: I have kept my wondering eyes alive

19 April 1986 pm in

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BELOVED OSHO,
SOON I WILL BE SPENDING A FEW DAYS WITH MY TWO TEENAGE DAUGHTERS. THEY WANT A FULL-TIME MOTHER AND ARE ANGRY THAT I HAVE CHOSEN TO BE WITH YOU INSTEAD OF THEM. I

AM TORN, BECAUSE ALTHOUGH I HAVE BEEN TOLD THAT MY GREATEST GIFT TO THEM IS GETTING FREE, IT IS ONLY AN IDEA. ON THE OTHER HAND, MY DESIRE FOR APPROVAL FOR BEING A GOOD MOTHER IS VERY STRONG AND I FEEL GUILTY BEING WITH YOU WHILE THEY CONTINUE TO SUFFER ALONE.
WOULD YOU PLEASE TALK ABOUT HOW TO BREAK FREE OF SOCIETY'S CONDITIONING ABOUT MOTHERHOOD?

Everything depends on a very simple understanding. The whole idea that children are your possession is wrong. They are born through you but they do not belong to you. You have a past; they have only future. They are not going to live according to you. To live according to you will be almost equivalent to not living at all. They have to live according to themselves -- in freedom, in responsibility, in danger, in challenge. That's how one becomes strong.

Parents down the ages have carried the idea that children belong to them, and that they have to be just carbon copies of them. A carbon copy is not a beautiful thing, and existence does not believe in carbon copies; it rejoices in originality.

Once you understand that your children do not belong to you -- that they belong to existence, you have been just a passage -- you have to be grateful to existence that it has chosen you to be a passage for a few beautiful children. But you are not to interfere in their growth, in their potential. You are not to impose yourself upon them. They are not going to live in the same times, they are not going to face the same problems; they will be part of another world. Don't prepare them for this world, this society, this time, because then you will be creating troubles for them. They will find themselves unfit, unqualified.

You have to help them to grow beyond you; you have to help them not to imitate you. That is really the duty of the parents -- to help the children not to fall into imitation. Children are imitative, and naturally, who are they going to imitate? The parents are the closest people. And up to now parents have enjoyed it very much that their children are just like them. The father feels proud because his son is just like him; he should be ashamed that his son is just like him. Then one life is wasted; then his son is not needed -- he was enough. Because of this wrong conception of pride in children imitating you, we have created a society of imitators.

One of the most famous Christian books was written by Kempis: IMITATION OF CHRIST. It is almost second to THE HOLY BIBLE. One great Christian theologian and a world-famous author of many, many treatises, Stanley Jones, used to stay with me whenever he used to come to my city. He was continuously going around the world, and he always kept the book, IMITATION OF CHRIST. Once I told him, "If you really understand, then this book should be burned."

To teach anybody to imitate Christ is to destroy that person. One Christ is enough, more than enough. Many, many Christs carrying their crosses on their shoulders would make a very hilarious scene... and everybody proclaiming himself to be the only begotten son of God!

The word `imitation' has never been condemned, but it should be condemned. The religious founders have been wanting people to imitate them, the parents have been wanting their children to imitate them; the teachers, the professors, the priests -- everybody is wanting children to imitate them. The children become a mass phenomenon; carbon copies of many people... much ado about nothing!

I remember, I must have been seven years old and a friend of my father's who had not seen me, who had not come for seven years... he had gone for a long pilgrimage around the Ganges. Hindus do that -- go around the whole Ganges, both sides. That is thousands of miles, deep in the Himalayas, dangerous valleys, mountains. After seven years he came and he wanted to see me. And he said to my father, "His eyes look like yours," and to my grandfather, "His nose looks like yours," and to my uncle, "His face looks like yours."

I said, "Wait! Does anything look like me? Am I here or not? You are being utterly disrespectful to me." He was shocked. He could not conceive that it would be a disrespect, because this is commonly done, every day, in every home: the child's eyes look like the mother's, his face looks like the father's. And they all feel proud; and nobody bothers about the child, whether anything looks like him or not.

But I made it clear to him, "Just take your words back, because I can say to you that my eyes don't look like my father's. You have another look. And my face does not look like my uncle's -- how can it look...? I have my own eyes and I have my own face, and I am going into the world with my face and with my eyes."

He asked to be forgiven. Later on he told my father, "Your son seems to be dangerous. I have never seen anybody so assertive -- and at this age!"

My father said, "At first we used to feel very embarrassed by the things he did or said, but now we have started feeling proud, because he seems to be right. You are not the first man who has compared my eyes with his -- many others have done that. And he has taken me to the mirror and told me, `Look, they are not the same.' And I have to say to you that they are not the same; he is right."

The whole of humanity has lived in such a wrong way, and for so long, that we have completely forgotten that there can be some other way, that there can be an alternative.

You are here with me. In fact, you should make your children understand that this is a great opportunity for you, to be yourself: "If I was with you there is every possibility that, knowingly unknowingly, I may treat you habitually -- just the old things, behaving the way my parents have behaved with me -- and that would be ugly."

And tell them not to feel angry at me; rather, bring them to me sometimes. Once in a while, when they have holidays, let them come to me. They will understand me more clearly than you, because they are fresher, younger, closer to nature, yet unspoiled. They are not going to be angry at me.

Once they start understanding me, they will be proud of you -- not feeling that they have been abandoned by you, but feeling that they have been given freedom, which is the greatest gift possible in the world. And your children start feeling proud of you, because you are one of the rarest mothers who can give them freedom, and bring them to a man who can help them see how to be free and how to be responsible... how to be oneself.

In this world of imitators, how to be original and authentic? -- because only those few individuals who are themselves feel fulfilled. Others simply live miserably, hoping that tomorrow things will be better; but that tomorrow never comes.

Once your children start understanding something of what I am doing here and why *you* are here, they will be proud of you. And their being proud of you will immediately erase the feeling of guilt in you.

You are feeling guilty that you have left children alone -- that perhaps this is not right. According to the old mind, it is not right. According to the old mind everything has to be taught: they are not to be allowed to be themselves; they have to be molded into a certain ideal. This very process of molding is going to kill them. And there are corpses all around the world -- moving, doing things -- but I say that they are corpses because they are not themselves. If they had been given freedom, if they had been given a chance to grow naturally, to be themselves, they would never have been the person they are. And only then would they have been able to find a certain contentment and satisfaction.

You need not feel guilty. Those who are destroying their children, *they* should feel guilty. Giving children freedom.... And once in a while you will be going, once in a while you will be with your children and that is a pure gift, to be with them once in a while, because then you can be loving. You have gathered so much love; for so many days you have been far away. There has been so much longing. You will shower upon them your whole love. They will see only your loving being.

Twenty-four hours being with them, every day, year in year out -- you cannot remain loving. You are bound to be angry, you are bound to be jealous; you are bound to be *everything* that you should not be before your children, and they will learn those things from you.

My whole idea is that parents should meet their children only occasionally, so they can pour out their whole heart, and the children know their mothers and their fathers only as pure love. They don't know that both these persons fight continuously, that they nag, they throw things at each other.

I used to live in a place where everybody was surprised. It was a big apartment house with thin, modern walls. You could hear everything that was going on, on the other side. You need not go to the movies or any other entertainment, it was available free, and just without any effort -- just lying on your bed and all around things were happening.

The most amazing part was that from every apartment was always coming screams, shouting, fighting, beating, things being thrown, plates being broken. Just from one house there was always heard great laughter. The whole neighborhood was surprised; they seemed to be the ideal couple -- never anything except great laughter was heard from that apartment.

One day, going for a morning walk, I met the man and I asked him, "You are the ideal couple -- not only in this building, but perhaps in the whole world. Nothing else is ever heard except laughter. Can you tell me the secret?"

He said, "Don't ask me. It is better not to ask, not to say anything about it, because I feel like crying."

I said, "I am praising you and you feel like crying?"

He said, "You don't understand at all. The reality is, she throws things at me. When she hits me, she

laughs; when she misses, I laugh. But don't tell it to anybody. This arrangement is going well." But the same man, after five years, went to the court -- he wanted a divorce.

The whole neighborhood was surprised. I had never told anybody, because it was such a private thing. Everybody was just amazed, "What happened that they have gone to the court? And, we hear, for divorce!" I was going to the university. I thought that first I should visit them -- the court was just on the way -- so I stopped at the court and went into the court.

The judge was asking, "How long have you been married?"

They said, "For six years."

"So why do you want now to divorce? What has happened?"

He said, "What has happened? She throws things at me."

The judge said, "Recently she has started throwing things at you?"

He said, "No, she has been throwing things from the very first night."

The judge said, "You amaze me. If she has been throwing things from the very first night, then for six years what have you been doing? Why did you not come earlier for a divorce?"

He said, "You don't understand. Now she has become so practiced that she never misses. It is always she who is laughing. For months I have not laughed; now I cannot tolerate it. At first it used to be almost fifty-fifty: one time she will laugh, one time I will laugh. It was okay, we were equal. Now it is intolerable -- only she laughs, and I am just standing there like an idiot, with never a chance to laugh."

It is better that the children don't see your ugly faces. If no child comes to know about these ugly faces, his life will be totally different. It will be a life of love, without jealousies, without nagging, without throwing things, because he had no chance to learn these things.

You need not feel guilty; those parents should feel guilty who never leave their children alone. Once in a while go and be with them, and then you can be as totally with them as possible. And once in a while bring them here.

You have to share me with your children.

If you love me, you would like your children also to love me. Don't leave them in anger at me; that is not right. And their love towards me will help you immensely not to feel guilty. It will help the children also to feel that it is good that you are here. They would also like to be here someday -- when their educations are complete, when they are grown up and they are ready to move into life. They would like to learn more about the complexities of existence, the intricacies of life, its delights, and the art of how to achieve it.

BELOVED OSHO,
I REALIZED THIS MORNING WHEN YOU WERE TALKING THAT I AM A FIGHTER, BUT I DON'T KNOW ANYTHING EXCEPT FIGHTING, THAT UNFORTUNATELY I AM A PROUD FIGHTER -- AND EVEN WORSE, THAT I LOVE FIGHTING. I LOVE TO STAND IN THE FACE OF THE STRONGEST STORM AND LAUGH. IT IS GREAT JOY. I DON'T LIKE TO LIE IN THE SUN AND MELT. AND YET BEHIND MY MIND, MY HEART LONGS TO MELT. IT YEARNS, BUT IT NEVER SEEMS TO HAVE EVEN A FIGHTING CHANCE. HOW CAN I SALVAGE MY BEING?

There is no problem in it.

If you feel you are a fighter, if you enjoy fighting, not only that, if you are proud of being a fighter -- then relax. Fight totally! Then don't fight your fighting nature. That will be let-go for you.

It is perfectly beautiful to stand before the strongest storm and laugh. Don't feel guilty. Just try to understand one thing: when I say let-go, I don't mean you have to change anything. I simply mean, whatever you feel you are, just allow it its totality.

Be a fighter with your whole being, and in this totality you will find the melting of the heart. That will be the reward of your being total. You do not need to do anything for it; rewards come on their own. Just be total in anything that you feel you love, that you feel proud of -- just be total in it. Don't create a split. Don't be half and half; don't be partial.

If you are total, one day -- standing against the strongest storm, laughing -- you will suddenly feel your heart melting in the sun. That will come to you as a reward.

Man unnecessarily creates problems. I want you to understand that there are no problems in life except those you create. Just try to see: whatsoever feels good for you is good. Then go the whole way. Even if the whole world is against it, it doesn't matter. And whether you have gone total and whole will be decided by

the reward.

If you start feeling at one point a sudden melting then you know that you have not cheated yourself, that you have been sincere, true. That now is really the point where you can be proud.

BELOVED OSHO,
WHAT DO YOU FEEL THE NEXT PHASE OF YOUR WORK WILL BE, ONCE YOU HAVE FOUND A STABLE RESIDENCE, AND WHAT DO YOU SEE YOUR SANNYASINS DOING?

That's really a problem -- an unanswerable one too, because I never think of tomorrow, and I don't know what is going to happen tomorrow. I leave it up to tomorrow! I don't burden myself too much. Today is enough unto itself.

Tomorrow I will be there, the problems will be there, the challenges will be there; and I will be available to those challenges, to those problems.

My whole life I have lived this way -- without any predecision, without any commitment for the future, without any promise to myself or to anybody else for the next moment. And that has given me the most precious gift of life. I have become attuned with existence; knowing not where I am going, I am going joyously.

One thing I know: existence has no goal, and as part of existence I cannot have any goal. The moment you have a goal, you cut yourself away from existence. Then a small dewdrop is trying to fight against the ocean. Unnecessary is the trouble, meaningless is the struggle.

I never think of the yesterdays.

And I never think of the tomorrows.

That leaves me just a small moment, the present moment -- unburdened, uncluttered, clean, free.

So I don't know the answer to your question. All that has happened in my life... if you try to recapitulate it, you will find certainly a tremendously systematic program -- as if I had planned everything from the very beginning in minute detail. But this is an absolutely wrong idea.

As far as I am concerned, I have never planned anything; I have simply lived, wondering what is going to happen next. I have kept my wondering eyes alive, just like a small child.

Hasya has to plan, Jayesh has to plan, John has to plan -- so they are all suffering from fever, tired. Just look at Jayesh!

But I am simply wondering what is going to happen.

BELOVED OSHO,
YOU ARE GIVING YOUR LIFE TO HELP PEOPLE FIND INNER FREEDOM, AND THE WHOLE WORLD IS TRYING TO TAKE AWAY YOUR FREEDOM -- THAT IS, FREEDOM OF SPEECH, OF MOVEMENT, AND SO ON. HOW IS IT POSSIBLE THAT YOU DO NOT GIVE UP? WHAT IS COMPASSION? DOES COMPASSION POSSESS YOU LIKE LOVE, OR CAN YOU CHOOSE WHETHER OR NOT TO BE COMPASSIONATE?

The question has many questions in it.

Firstly, I am not making any effort to give to people freedom from the bondage of their rotten past. It is not my effort, it is simply my joy. I enjoy doing it; hence there is no tension about it, whether I succeed or not. I am not serious -- it is just playfulness. I am free, I have enjoyed it, and out of that joy arises an overflow of energy, spreading on its own accord.

I am just a watcher, not a doer.

Secondly, the world cannot take my freedom. It can try, but its failure is absolutely certain -- for the simple reason that to me freedom is more valuable than my life. I would rather risk my life than choose to lose my freedom; hence nobody can take it. They can kill me, but they cannot kill my spirit, they cannot kill my freedom. They are doing everything in their hands -- they seem to be desperate. And I am joyfully trying to find new ways to reach people. At the most they can take my life, but they *cannot* take my freedom.

They can take your freedom only when you value your life more than freedom; then your freedom can be taken very easily. Just a threat to your life and your freedom can be taken. But they cannot take my

freedom because to me life has no value, and freedom has all value.
To me, freedom is life.

They can destroy my body but they cannot destroy my consciousness.

So there is no question of their taking my freedom. They may be powerful -- they are powerful. All the governments of the world are together against a single individual, and still they cannot take his freedom. And I can say it with absolute certainty that they cannot take my freedom, because I am ready to offer my life at any moment.

Thirdly, you ask, is your compassion as possessive of you as love? No, compassion is not possessive. In love you fall; hence the phrase "falling in love." Have you ever heard of somebody "falling in compassion?" That kind of phrase does not exist in any language. You *rise* in compassion.

Compassion does not possess you; neither do you possess compassion.

That is something subtle to be understood. It is easy to understand whether it possesses you or not, but my answer is: compassion does not possess me, neither do I possess it.

Compassion has become my nature. There is no duality of the possessor and the possessed. So it is a very different situation from love.

It is not in my hands to stop being compassionate, because I am not separate from it. In either case, whether you possess something or something possesses you, the duality remains.
But in compassion the duality disappears.

You are it, there is nobody else; so you can simply be it.
There is no other way of being.

BELOVED OSHO,
TO HAVE SUCH AN INCREDIBLE OPPORTUNITY TO ASK YOU A QUESTION, AND TO BE SO FEARFUL OF DOING SO, SHOWS ME HOW LITTLE TRUST I HAVE. CAN I STILL BE YOUR SANNYASIN?

The question is not of being *my* sannyasin, the question is of being A sannyasin.

To be my sannyasin certainly needs a certain commitment, a certain surrender. And I do not want you to be surrendered to me, or to be committed to me. I want you to be surrendered to nature, committed to existence. You need not be *my* sannyasin, you have just to be A sannyasin -- and that's the only way of being my sannyasin.

It is not a direct phenomenon -- that directly you commit yourself and surrender to existence. But the deeper you surrender to existence, life, nature, the more loving, the more understanding, the more insightful you become; and that insight will bring you closer to me. You will find in me, indirectly, the state of total surrender, total trust.

Don't be worried that you don't have that total trust now. Even if you have a little bit of trust, that is enough to begin with. Just open the bank account; you need not have millions to open the bank account with. With the smallest trust you can start the journey, and as the journey grows deeper, the trust grows deeper. Soon you will find yourself surrounded with only trust.
That moment you will feel you are my sannyasin.

Those who have come directly to me can betray. Those who have come indirectly to me cannot betray, because even before coming to me they had already tasted something of the beyond, and to betray is impossible. But there have been many sannyasins who have come directly to me. They started their commitment, their trust, towards me as a beginning. That is not a right beginning, because that means there is a certain belief. They don't know me, they can't know me -- and still they have believed.

There is danger because the doubt is there; the doubt can any day take over their belief. But the authentic sannyasins, the real ones, have come to me in a very indirect way. It is very difficult for you to find out who has come in what way, because it is something inner that you cannot see. But the people who have come slowly, trying to understand me, step by step, moving towards being natural, authentic, sincere... suddenly one day they find they are related to me. Strange -- they had never tried for it, they had not made any effort. It is a discovery.
So sannyas to me has to be a discovery.
Then you cannot lose it; it is your own discovery.

Don't be worried that your trust is partial -- that's enough, that much will do. You want to learn

swimming... you need not jump into the deep water immediately; otherwise there is a danger you will get scared for your whole life. You will never come close to water again.

There is a Sufi story that Mulla Nasruddin wanted to learn swimming. But as he went close to the river with the teacher who was going to teach him, he slipped and fell into the river -- and it was a deep river. He was saved by the teacher, but he went a few times under the water; and as he was taken out, he took his shoes and ran away.

The teacher said, "Where are you going? You have come to learn swimming."

He said, "Now, first I will learn swimming and then I will come near the water; otherwise I am not going to come near the water -- it is too dangerous. First I will learn swimming." But where is he going to learn swimming? You cannot learn swimming in your bedroom.

There is no other way... but unfortunately he entered the river from the wrong end. The teacher would have taken him to where the water was shallow, and slowly would have encouraged him to go towards deeper waters. As he would have become more proficient, the teacher would have encouraged him to go farther and farther.

Just a little trust is enough.

In the beginning you cannot hope to have total trust. That's how we start making impossible demands upon ourselves, and then we cannot fulfill them. Guilt arises, a condemnation of oneself arises, a rejection: "I am not worthy...." But all these things are unnecessary.

And *this* has happened all over the world. Everybody is feeling unworthy because he aspired in the very beginning to find the end. Naturally it was impossible -- he could not reach it -- and that stopped him even starting the journey again.

I used to live with one of my professors, in the same house. I was living alone and he felt that, looking at the condition of my cottage... he said, "It will be better you come and start living with me" -- because I had my bed just near the door, so that I could simply jump into bed, jump out of it... I never used to enter the house, because who is going to clean it?

When he saw this situation he said, "I have never seen such a way of living." Just in front of me was my bathroom; that much space was all that I used to move in -- from the bed to the bathroom. All my books were around the bed so I could pick up any book that I needed, and whenever the bed became too dirty I simply used to put the light off -- then everything looks the same!

He said, "This is not good. My wife will take take care of you; you come with me. And we don't have any children." He was an old man -- he was just like my father. He said, "I won't let you live here. I had never thought that you are living in this way. You have invented an absolutely new way of life -- that you put the light off if you see that it is too dirty".

So I went to live in his house. He was an atheist; he did not believe in God. And he was interested in me because he thought I was also an atheist -- because he had heard me speaking in the university and other places, declaring that there is no God. So he thought we were both atheists.

But on the way I made it plain to him, "You may be under a wrong impression. I am not an atheist."

He said, "What! And you declare everywhere that there is no God."

I said, "Yes, I declare there is no God. That's why I cannot be a theist; a God is needed to be a theist -- to believe in it. But a God is needed *also* to be an atheist -- *not* to believe in it. And there is no God, so I don't fall into any category."

He said, "My God! So you don't fall into any category?" I said, "No."

I lived with him for a few months, and the more I tried to understand him, the more I came to the conclusion -- a very strange conclusion, which proved right about many other atheists I had met during my life -- that this man had been a great theist in his past life, and because he failed to find God he reversed his position to the other extreme. Otherwise it is unexplainable that atheists should waste so much time in denying God. When there is no God, why bother about it? And they write books and pamphlets, and they make associations. They have their own philosophy, and they are more argumentative than theists. Almost all the time, the whole time, whoever they meet, sooner or later the conversation turns to atheism, that there is no God.

This insistence, this wastage on something negative simply means they are taking revenge with themselves. They have been theists.

I came to the conclusion because I started hypnotizing this old man. I told him, "This is my logical conclusion, but I want to know exactly where you were in your past life -- in what belief, in what religion." He was excited to know about it, so he was willing.

Unless someone is willing you cannot hypnotize him. The art of hypnosis needs a very intelligent man and a very willing man. You cannot hypnotize an idiot -- that is an impossibility. You can hypnotize only very few people who are very intelligent, sharply intelligent, and yet ready to go on an inner journey, willingly. You cannot force... they have simply to go with you.

Living with him, slowly, slowly I persuaded him. And he became a good medium for hypnosis. His wife was the judge -- I used to tell her to sit there and to see the situation, because this man would not remember when he woke up, and he would deny what I said. She had to be my witness. That man was a very great theist, lived his whole life worshipping God, renounced his family, did all kinds of ascetic disciplines. And he failed, as he was bound to, because there is no God to achieve. That failure turned the whole pendulum of his consciousness to the other extreme and now he was revengeful -- unknowingly, unconsciously. And when I woke him up and told him, he would deny it: "No, I have never been a theist and I don't believe in a past life."

I said, "I have a witness -- your wife -- that you can regress, under hypnosis, back into your past life." And I did it dozens of times, and it was always the same result: without any exception he was a great theist. He had turned against himself because he had wasted one life.

I said to him, "Now you are wasting another life. That's why I say I don't belong to any category. I don't want to waste my life for God -- this way or that."

To me, man has in him the highest potential of existence and consciousness. If he explores it he will reach to a state of godliness -- not of God, but only of godliness.

But don't be worried that you are starting with a small amount of trust; that much is enough. To begin with, *anything* is enough, Just the desire to go on a pilgrimage is enough. And don't be bothered that you have to be my sannyasin; just be a sannyasin. Just be a seeker of truth. And perhaps somewhere on the way I will be meeting you.

I will tell you one Sufi story: A man is going in search of truth. As he comes out of his city, he finds an old man sitting under a tree. The young man does not know where to go in search of truth. He has heard that one has to go somewhere in search of truth, one has to go on a pilgrimage -- but where? Roads go to all sides. Which road is *the* road?

Seeing the old man sitting under the tree, he thought: perhaps this man is old enough; he must know which road leads to truth. And he asked the man. He said, "Yes I know the road. Follow the right and go on until you come to a certain tree" -- he described the tree in detail, its leaves, its fruit -- "and you will find under it a very old man... just to give you an example, something like me but thirty years older. This is the man who is going to be your guide."

The man was very happy. He thanked the old man and rushed towards the way he had shown him. For thirty years he was wandering and wandering, and the tree never came and the old man never came. He was getting tired, and he himself was getting old, and he said, "What nonsense!"

Finally he decided, "It is better to go back home... enough is enough! Thirty years I have wasted in searching truth, and I have not even met the old man who is going to be my guide. And God knows, when the guide meets me, what kind of guidance it will be and how long it will take. It seems to be too complicated; it is better to go home. I was running a good business. I destroyed the business and unnecessarily got into trouble hearing this word `truth' again and again."

He came back. Again he passed the tree -- and he was shocked! This was the tree the old man had described. And he looked under the tree and the old man was there -- the same old man, thirty years older and exactly the same as the description in every way. He said, "My God! Then why did you waste my thirty years?"

He said, "I wasted your thirty years -- or you wasted my thirty years? At that time you were not ripe enough to be guided, because I gave all the guidance and you didn't even look at the tree -- and I was describing it in minute detail. I was describing your guide in minute detail, and you did not look at me, to see that I am describing myself. You were in such a hurry; you were too young. But nothing is wasted. I was, waiting, knowing that one day you will come back, one day you will recognize this tree, one day you will recognize this old man, that I am your guide!"

The young man said, "This seems to be a strange business."

The story is immensely significant. You have a little trust. Don't be worried, go to the right... This time not under a tree, this time on a beautiful chair, you will find an old man -- someone looking similar to me.

But that will be the right time for you to become *my* sannyasin. Right now just be *a* sannyasin; don't be greedy!

Beyond Psychology

Chapter #16
Chapter title: Emptiness has its own fullness

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BELOVED OSHO,
FOR YEARS I HAVE CONTEMPLATED WHAT SEEMS TO ME TO BE THE BASIC MESSAGE FOR WELL-BEING: LOVE YOURSELF. WHEN I WAS A THERAPIST, ALL DAY HEARING, "I HATE MYSELF; I FEEL SORRY FOR MYSELF; I AM PROUD OF MYSELF; I WANT TO DESTROY MYSELF," I STARTED WONDERING -- WHO IS THIS SELF?
I LOVE WHEN YOU SAY THERE IS NO SELF. THAT SEEMS SO FREEING. COULD YOU PLEASE SAY MORE?

The whole therapeutic movement has gone wrong on that point: Love thyself.

Socrates used to say, "Know thyself." And there have been masters, particularly Sufis, who say, "Be thyself." But there is only one person in the whole history of man, Gautam Buddha, who said, "There is no self. You are an emptiness, utter silence, a non-being."

His message was much opposed by all the traditions, because they all depended in some way or other on the idea of the self. There may have been differences on other points, but on one point they were all totally in agreement -- and that was the existence of the self. Even people like George Gurdjieff, who used to talk about a very novel idea -- that you are not born with a self, you have to earn it: "Deserve thyself" -- finally, he also ends up with the self.

Gautam Buddha does not make any distinction between the self and the ego -- and there is none. It is just sophistry, linguistic gymnastics, to make such distinctions; then you can discard the ego and save the self. But the self is simply another name of the ego. You are only changing names, and no transformation of being is happening.

Buddha's message is tremendously significant: you are an emptiness; there is no point in you which can say "I."

Looked at from my vision, when I say to you, "Melt, dissolve into existence," I am simply saying the same thing in more positive terms.

Buddha's way of saying it was so negative that many people were stopped, because the question arose, naturally, that if there is no self, why bother? what is there to achieve? Just to know that you are not?

A whole life of discipline, great effort for meditation, and the result is to know that you are not? The result does not seem to be worth it! At least without the meditation, without the discipline you have some sense of *being*. It may be wrong, but at least you are not feeling hollow and empty. Knowing that you are not, how will you live? Out of nothingness there is no possibility of any love, of any compassion -- no possibility of *anything*. Out of nothing comes only nothing.

So the opponents of Buddha described his method as a subtle way of spiritual suicide -- far more dangerous than ordinary suicide, because with ordinary suicide you *will* survive, you will take a new form, a new birth. But with Buddha you will be committing total suicide, annihilation. There will be no longer

anything left of you, and you will be never heard from again, never found again.
You never were in the first place.

Buddhism died in India, and one of the basic reasons was Buddha's way of putting his philosophy. I can understand why he was so insistent on negatives, because all other philosophies were so positivistic, and all their positivism was turning into stronger and stronger egos. He moved to the other extreme, seeing that positivism is going to give you egoistic ideas -- and that is a hindrance between you and existence.
To stop this idea he became totally negative.

You cannot complain about it, because the positivistic ideologies were in a strange situation: you have to drop the ego to find yourself, you have to drop the ego to find God, you have to drop the ego to become God, you have to drop the ego to find ultimate liberation -- liberation of whom? Liberation of your self.

So there was achievement, and achievement is always of the ego.
There is a goal, and the goal is always of the ego.

Seeing all this, Buddha said, "There is no self. There is nothing to be achieved, and there is no goal to be found. You have never existed, you do not exist, you will not exist. You can only imagine, you can only *dream* that you are."

Chuang Tzu's story is famous. I never get tired of Chuang Tzu because his small absurd stories have so many aspects to explore, each time I can bring it in with a new light, with a new meaning, with a new perspective.

One morning he wakes up, calls all his disciples and says, "I am in great trouble, and you have to help me."

The disciples said, "We have come to be helped by *you*, and you want our help?" Chuang Tzu said, "It was okay, but this night everything got disturbed: I dreamt that I had become a butterfly."

They all laughed. They said, "All nonsense! Dreaming does not create any mess."

Chuang Tzu said, "It has created, because now I am thinking that perhaps I am a butterfly, thinking, dreaming that I am Chuang Tzu. Now, who am I? And I have to be certain, in order to live, whether I am Chuang Tzu or I am a butterfly."

He looks absurd, but he is really bringing the absurdity of logic of being the surface. If a butterfly cannot dream of being a Chuang Tzu, then how can Chuang Tzu dream of being a butterfly? And if Chuang Tzu can dream of being a butterfly, then there is no logical objection to a butterfly falling asleep under the morning sun on a beautiful flower, and dreaming of herself being Chuang Tzu.

None of his disciples could help him. For centuries Taoists have been using that as a koan, because it is insoluble -- but to Buddha it is not so.

Chuang Tzu and Gautam Buddha were contemporaries, but far away; one was in China, one in India. They were divided by the great Himalayas, so no communication; otherwise Buddha would have solved Chuang Tzu's problem, because he says, "Both are dreams. It does not matter whether Chuang Tzu dreams of being a butterfly, or the butterfly dreams of being a Chuang Tzu -- *both* are dreams. You simply don't exist."

Many came to Buddha and turned away, because nobody can make nothingness be his life's achievement -- for what? So much discipline and so much great trouble in getting into meditation just to find out that you are not... strange kind of man this Gautam Buddha. We are good as we are, what is the need of digging so deep that you find there is nothing? Even if we are dreaming, at least there is something.

My own approach is just the same, but from a very different angle. I say to you that you don't have a self, because you are part of the universe; you are not nothing. Only the universe can have a self, only the universe can have a center, only the whole can have a soul. My hand cannot have a soul, my fingers cannot have a soul; only the organic unity can have a soul. And we are only parts. We are, but we are only parts; hence we cannot claim that we have a self.

So Buddha is right -- there is no self -- but he is not helping people, poor people, because they cannot figure out all the implications of the statement.

I say to you: You DON'T have a self because you are part of a great self, the whole. You cannot have any separate, private, self of your own. This takes away the negativity, and this does not give you the positive desire for becoming more and more egoistic. It avoids both the extremes and finds a new approach: The universe is, I am not. And whatever happens and appears to be in me, as me, is simply universal.

To call it "I" is to make it too small. That is what makes it untrue; it does not correspond to reality. To call it "self" makes it unreal, because the self is possible only if you are totally independent -- and you are not. Even for a single breath you are not independent. Even for a single moment you are not independent of

the sun, of the moon, of the stars. The whole is contributing all the time. That's why you are.

To recognize it is not a loss, it is a gain; and yet it is not an egoistic gain. If you can see the subtlety of it... it is a tremendous achievement to understand that you are part of the whole, that the whole belongs to you, that you belong to the whole. And yet with such a great achievement, there is no shadow of the self.

It is one of the most beautiful understandings, that we are not separate -- not separate from the mountains, not separate from the trees, not separate from the ocean, not separate from anybody. We are all connected, interwoven into oneness. The gain is immense, but there is no sense of I, of me, of my, of mine. As far as these things are concerned, there is utter silence and emptiness. But this emptiness is not just empty.

We can empty this room -- we can take all the furniture, everything in the room out -- and anybody coming in will say, "The room is empty." That is one way of looking at it -- but not the right way.

The right way is that now the room is full of emptiness. Before, the emptiness was hindered, cut into parts, because so much furniture, and so many things were not allowing it to be one: now it is one.

Emptiness too *is*. It is existential; it does not mean that it is not. Somebody empty of jealousy will become full of love, somebody empty of stupidness will become full of intelligence. Each emptiness has its own fullness. And if you miss seeing the fullness that comes with emptiness, absolutely and certainly, then you are blind.

There is no self.

And that's a great relief.

You don't have to love it, you don't have to hate it, you don't have to accept it, you don't have to reject it; you don't have to do anything: it simply is not there. You can relax, and in this relaxation is the melting into the universe.

Then nothingness becomes wholeness.

Buddha was very miserly; he would never say that nothingness is wholeness. He knew it; it is impossible that a man who knows nothingness to such depths will not know the other side of the coin -- wholeness. But he was very miserly -- and for a reason, because the moment you utter "wholeness," immediately the ego feels at ease.

The ego says, "So there is no fear. You have to attain to wholeness. Nothing was a danger; wholeness gives hope." That's why he was so persistently denying something which is ultimately real. He was leading people towards it, but denying it because the moment you assert it those people start going astray.

But I would like tell you the whole thing.

One day Buddha is passing through a forest. It is fall, and the whole forest is full of dry and dead leaves, and the wind is taking those dry and dead leaves from here and there and making beautiful music; and just to walk on those leaves is a joy.

Ananda asked Buddha, "Can I ask you... there is nobody around, and I rarely get a chance to be alone with you. Although I am twenty-four hours a day with you, somebody is always there, and of course he has preference to ask, to talk, because it is an opportunity for him; I am always with you. But today there is nobody. Can I ask you one thing: Have you said everything that you know? Or have you been keeping a few things back and not revealing them to people?"

Buddha stooped down and filled one of his fists with dead leaves. Ananda said, "What are you doing?"

He said, "I am trying to answer your question. What do you see in my hand?"

And Anand said, "I see a few leaves."

Buddha said, "What do you see all over the forest?"

He said, "Millions and millions of dead leaves."

Buddha said, "What I have said is just this much, and what I have not said is equal to the leaves that are in the whole forest. But my whole desire is to take you to the forest, to leave you to listen to the music of the whole, to walk and run on dry leaves, just like children. I don't want to give you a few leaves in my fist. No, I want to give you the whole.

"And this is my understanding: you may trust me or not, but I trust you. You may change, you may even become an enemy to me, but my trust will remain the same in you. Because my trust is not something conditional upon you, it does not depend on you. My trust is my joy, and I want to give the whole."

Nothingness is half of the truth -- immensely relieving, but yet it leaves something like a wound, something unfulfilled. You will be relieved, relaxed, but you will be still looking for something, because emptiness *cannot* become the end.

The other side, wholeness, has to be made available to you.

Then your emptiness is full -- full of wholeness.

Then your nothingness is all. It is not just nothing, but all. These are the moments when contradictory terms are transcended, and whenever you transcend any contradictory terms you become enlightened. Whatever the contradiction may be, all contradictions transcended bring enlightenment to you. And this is one of the fundamental contradictions: emptiness and wholeness.

The transcendence needs nothing but just a silent understanding.

BELOVED OSHO,
SINCE BEING WITH YOU, I HAVE NOTICED THAT WHEN A PERSON BECOMES CLOSELY RELATED TO YOU THEY SOMETIMES GET A FIXED IDEA ABOUT WHO YOU ARE. IT SEEMS LIKE THEY FORGET WHO YOU REALLY ARE AND EVEN WHY THEY HAVE COME TO YOU.
THIS SITUATION PUZZLES ME, EVEN SCARES ME A LITTLE. WOULD YOU PLEASE COMMENT?

The mind has a natural tendency to quickly get fixed ideas. It is very much afraid of change, because change means rearrangement. Each time you change something, you have to rearrange your whole inner being.

Mind wants to live with fixed ideas, so when a person comes to me -- and it has been happening for thirty-five years continuously -- he starts loving me. He comes closer, becomes intimate, and then gets a fixed idea. And that's where he misses, because now his fixed idea is going to create trouble.

I am not an idea and I am not fixed. I am changing. I am in absolute agreement with Heraclitus that you cannot step twice in the same river. Translated, it means you cannot meet the same person again. I not only agree with him, I go a little further: I say you cannot step in the same river even once. Again translated to the human world, it means you cannot meet the same person even once, because even while you are meeting him he is changing, you are changing, the whole world is changing.

But once you get a fixed idea you cling to it, and I am constantly going to change. Tomorrow you will find yourself in a conflict.

So many have come, so many have gone, and this has been one of the basic reasons: they became so much fascinated with their own idea of me that I became secondary. Their idea of me became primary -- and that too, old, dated. I am with them, fresh and young, but I became secondary. And if there was any conflict between their idea and my reality, they went with their idea -- even to the point of becoming enemies to me, telling people that I am no longer the same, I am no longer the person I used to be; they have worshipped a great saint, but I am no longer the same person. They will keep their memory of me deep in their heart, but it is simply a photograph. Photographs don't change.

Once it happened... one of my friends was collecting photographs of me from my childhood -- from wherever he could get them. He had made a big album, and he was showing me. He had done a great deal of work; he had gone to many places, to many people. Wherever he heard that somebody had a picture of me he went there, either to get the original or a copy of it. But while he was showing them to me he felt I was not interested. He stopped and said to me, "You don't seem to be interested."

I said, "I don't seem to be interested because none of these photographs represent me; they only represent that which is dead. The photograph can only represent that which is dead. A photograph is always of the dead; you cannot find a photograph which is of the living."

In Picasso's home there used to be a portrait, a self-portrait of Picasso. He never sold it, at any price, that was the only picture he insisted on not selling. And the more he insisted on not selling, the more and more people were coming, with bigger and bigger offers for the picture. It became a challenge for art collectors.

One beautiful woman had come with the same idea, to purchase the picture. Whatever the price she was ready to pay; she was rich enough. She said to Picasso, "I am willing to pay you as much as you want for your portrait."

Picasso said, "People are mad. For a dead thing they go on harassing me. You can have it without any price, but remember, it is not me."

The woman looked puzzled. She said, "It is not you? What do you mean?"

He said, "If it were me it would have kissed you by now! It does not speak, it does not love, it does not sing, it does not dance. Such a beautiful woman is standing before it and the idiot is not even kissing. You just can take it. It is dead. Remove it from here -- it is not me!"

People get fixed ideas -- and very soon. Ordinarily it goes perfectly well, because you meet only dead

people who are not changing, who go on saying the same thing their whole life just like a parrot. They are consistent people; they have all your respect.

I seem to you self-contradictory, inconsistent, for the simple reason that I have decided not to die before I die. I am going to live to the very last breath, so you cannot be certain about me till my last breath. After that you can make any image of me and be satisfied with it. But remember, it will not be me.

To be with me needs courage, and the greatest courage is being capable of seeing the change and moving with it. It may be difficult; it is easy to have one idea once and then be finished.

A Sufi story... Mulla Nasruddin is appointed as the prime minister of a king because he was known to be very wise; somewhat weird was his wisdom, but still, wisdom is wisdom. The first day when they went to have their dinner together, a certain vegetable called *bindhi* was made by the cook, stuffed with Eastern spices. It is a delicacy.

The king appreciated the cook, and after that Mulla said, in appreciation of the bindhi, "This is the most precious vegetable in the world. It gives you long life, it keeps you healthy, it gives you resistance against diseases," and so on and so forth.

The king said, "I never knew that you know so much about vegetables."

The cook heard about it, so he thought if bindhi is such a thing that our king can live long and healthy and young... Next day again bindhi was made, and again Mulla praised it, going even higher than the first day. The third day bindhi was made and Mulla went still higher. The fourth day bindhi was made and Mulla was going higher and higher. The fifth day Mulla even said that bindhi is a divine food -- God eats only bindhi.

But the king was bored. He threw the plate of bindhi and told Mulla Nasruddin, "You are an idiot. Bindhi... and God eats bindhi every day? You will drive me mad!"

Mulla said, "Lord, you are getting unnecessarily hot. I am your servant; you said bindhi was good, I simply followed you, and when I do something I do it perfectly. I am not a servant to bindhi, I am your servant. The truth is that bindhi is the worst thing in the world -- even devils don't eat it. You did well that you threw it."

He threw his plate farther away than the king. He said, "You should always remember that I am your servant, and you are always right. And I am a consistent man; I will remain *consistently* your servant, whatever happens."

There are people -- almost the whole world -- who live in a certain consistency. It is easier. But when you come close to a man like me, you are going to be in difficulty; either you will have to drop your idea of consistency or you will have to drop me. And people are so infatuated with their own ideas that they can drop me, but they cannot drop their ideas.

My first book was published in 1960. I was staying in someone's home, and the housewife of the home told me, "My father is a monk, a Jaina monk; he is old, ninety years old. He has been told by the Jaina order that he need not go begging, he is too old, so he remains outside the town in a hut, and we take his food there. But he wants to come to see you -- he insists. We've told him, `We can bring the person you want to see...'" In fact I used to go on that road every morning. She said, "It is very easy for you to go to meet the old man, but he insists, `No, that will not be respectful.' He reads your books; he has stopped reading all other books. And he says, `If it was in my power I would declare this man as our twenty-fifth TIRTHANKARA.'"

They have twenty-four tirthankaras in one cycle of existence; in Jainism there are cycles of existence. It is a very mathematical philosophy. Everything moves in the world in cycles -- existence also has a cycle: it begins, it ends, it begins again, it ends again... it is a long, long way. In fact, India has the biggest terms for counting; no other language has such big terms for counting. And it has to use its biggest terms to count how long it takes one cycle to complete.

In one cycle there are twenty-four tirthankaras, just as in one day there are twenty-four hours. For each hour in the cycle of existence there is one master. This old Jaina monk had said something almost sacrilegious: that if it was in his power he would declare me the twenty-fifth tirthankara. He was so infatuated with the book that he said that he had never understood things which the book had made him understand, and he was happy that he had found it before his death.

He came to see me; it must have been nearabout six in the evening when he came. The daughter of the woman I was staying with came and told me, "You should take your bath because your supper is ready."

I said, "Wait, this old man has come from so far." And the old man had already said -- just within the few minutes he had been there -- "You are the twenty-fifth tirthankara. Perhaps if it is not possible

according to existence, then you will be the first tirthankara in the new cycle. Your book has given me so much; all the books that I have read in my whole life -- all the scriptures -- have proved useless."

He had touched my feet. I told him, "It is not good. You are ninety years old, and a Jaina monk is not supposed to touch anybody's feet."

He said, "I don't care. I consider you as my master." But when he heard the girl asking me to get ready, he was shocked -- because the sun had set, and Jainas don't eat after the sun has set. Immediately everything changed.

He said, "Do you eat after the sunset?"

I said, "Ordinarily, no. But you have come from so far, an old man, and I wanted to be with you. It doesn't matter if it is a little late. I can take my supper a little late."

He said, "Then forgive me. Whatever I have said to you, I want to take it back. You are not even a Jaina, how can you become a Jaina tirthankara? First you should learn how to discipline your life."

He started teaching me. Just a moment before I was the master, and I was going to be the first tirthankara of the new cycle; now I was not even a disciple! And there was absolute condemnation in his mind. The book that he had brought with him -- my book -- he simply left there. He didn't take it with him.

I asked him, "What happened? That book... I may have fallen from your mind, but that book does not eat supper. You can take the book."

He said, "I cannot even touch it. You have written it and you don't know even simple things, that after sunset one cannot eat. If one eats after sunset, one can never know what reality is."

It was really hilarious to see the whole thing; the whole family gathered to see. The husband of the woman was a rare man. He said to me, "Except me, everybody in my family is going to betray you. Only I will remain in the end with you, because I am not a religious person; they all are against me. I don't go to the temple, I don't read their scriptures, I don't follow the discipline of a Jaina -- not eating in the night, not eating before sunrise, and other things. I will be the last one to still be with you, because whatever you do will not hurt me; I don't make any image, I simply see it.

"Each time you come to my home you are different, and all these people get into difficulty. They are puzzled -- last time you said something and this time you have been saying something which goes against it. Only to me it does not seem puzzling simply because last time was last time! The water in the Ganges has gone down so much. This time is this time, and to me you are each time beautiful."

And he was right. By and by all the people in his family started getting stuck with some image of me. Only he remained to the very last. He is dead now. Just before dying he said, "Convey to Osho, `Only you are in my mind right now, when I am leaving my body.'" He was a man who really had guts to go along with me through all the seasons of the year, all the changes of life.

If you really want to be with me you have to stop making images. What is the need to make an image? The need is to cling.

Remain without an image so that your eyes are not cluttered with old images and you are available to me directly, each moment.

This direct immediacy is the true relationship between me and you.

Anything less than that is worthless.

BELOVED OSHO,
THE OTHER DAY I HEARD YOU SAYING, "JUST LISTENING TO ME CAN BE ENOUGH TO BE TRANSFORMED." I FELT SO GRATEFUL TO YOU AND RELAXED FOR A MOMENT. BUT A PART OF ME WAS DOUBTFULLY ASKING, "IS IT REALLY THAT EASY? CAN I REALLY RELAX AND LET EXISTENCE TAKE OVER?" MY CHATTERING MIND WANTS TO DO SOMETHING. HOW CAN I BE MORE PATIENT AND REALLY TRUST?

Just for a moment you had the glimpse.

Now make yourself available more and more... that glimpse comes again and again, becomes deepened. And don't be bothered by your chattering mind.

Use that chattering mind to make new questions.

Beyond Psychology

Chapter #17
Chapter title: The world is where the work is

20 April 1986 pm in

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BELOVED OSHO,
IN THE LAND OF MONEY, POWER, DESIGNER DRUGS LIKE "ECSTASY" AND ENLIGHTENED INSURANCE, MANY OF YOUR SANNYASINS ARE NOW WORKING, WITH A JOB, AND EARNING THEIR LIVELIHOOD. LAUGHTER, A SENSE OF HUMOR, AND A DEEP LOVE AND GRATITUDE TOWARDS YOU, KEEP US ALL CONNECTED WITH EACH OTHER SOMEHOW. WITH YOUR PEOPLE IN THE WORLD NOW AND PHYSICALLY SO FAR AWAY, HAS YOUR WORK WITH US TAKEN ON A NEW SIGNIFICANCE?

It has certainly taken on a new significance, a new turn.

I always wanted my people to be in the world, occasionally coming to me, being with me, refreshing themselves, then going back again to the world -- because the world has to be changed. We are not the ones who renounce the world.

All the religions have been teaching, "Renounce the world."
I teach you, transform the world.

Renouncing it is sheer cowardice, and by renouncing it, nothing significant happens -- the world goes on living, producing new generations in the old pattern. And the persons who have renounced the world -- they also don't go through a transformation, for a simple reason that they lose all opportunities where they can test whether they are growing or not. You can sit in the Himalayas for a half a century and you will feel silent, but that silence is not yours; it belongs to the Himalayas. Everything is silent, eternally silent, and there is nobody to disturb you.

Just to get out of the situations where you get disturbed does not mean that you are attaining peacefulness; it simply means you are running away from situations where you are certain that your peace will be disturbed. Renouncing the world has never been my idea; it was always to change it.

Millions of people are suffering, and suffering for stupid reasons. It is absolutely inhuman to turn your back on it and move to the mountains or to the deserts to live peacefully there. That peace is very cheap, very superficial; it has almost no meaning. Just come back to the world and it will be disturbed, it will be shattered into pieces. And that will be immensely significant to awaken you, that what you have been thinking of as peace, silence, has been just a dream which is shattered by the reality, just as a mirror is shattered when hit by a rock... and it is shattered forever. That mirror you cannot put together again, and all those years that you were enjoying the idea that you have attained peace have gone down the drain.

So my idea has always been: come to me to rejoice, come to me for a holiday. Come to me for pure joy. Be filled with the fragrance, be filled with my presence, then take it back into the world. There is the real test: whether it remains with you or not. If you want to keep it, spread it, share it, and it will grow within you. But whenever you feel somewhere stuck, not growing, I am available -- come back to me, be with me. When you feel the clarity again, go back to the world.

If you start living with me you will be a loser on two counts. One: you will by and by start taking me for

granted -- which is a great loss, because I will be available to you. It is dangerous, because the more I am available to you, the less you will become available to me.

I have lived for almost twenty years in Jabalpur in India; it has one of the most beautiful spots in the world. For two to three miles continuously a beautiful river, Narmada, flows between two mountains of marble... just three miles of pure white marble on both sides, high mountains. And the river is deep. On a full-moon night, when the moon comes in the middle and you can see those rocks also reflected into the waters, it creates almost a magical world. I don't think there is anything in the world which can be compared to that magic. It is simply unimaginable.

I insisted again and again to my professor, Doctor S.K. Saxena... I had loved him very much because he was the only teacher I came across who never treated me as a student. We argued, we fought on small points, and if he was wrong he was always ready to accept it, and he was grateful.

He had a Ph.D. from America -- he lived his whole life in America, and taught as a professor of Indian philosophy there. Just at the end, he wanted to go back to his own country. He had been searching for someone who could translate his doctoral thesis into Hindi, but he never came across a man who could. And his thesis was really of great significance; just a literal translation would not have done. It needed someone with a deep understanding. The subject matter of the thesis was, "The evolution of consciousness in the East." It was one of the most difficult subjects, very elusive, but he had managed, worked hard, and had come to certain very significant conclusions.

He asked me -- I was only a student -- to translate it. I said, "You should ask some professor, at least someone qualified."

He said, "I have seen many professors, many qualified people; they can translate only literally. And I trust you. Arguing with you I have come to the conclusion that this is the man who can translate it."

It took me two months continuously -- my whole holiday one summer. It was hard work. And it was harder because there were faults, there were mistakes, and I could not tolerate them. So I pointed out to him, "These are mistakes; out of your seven conclusions, three are wrong, and if it was in my hands I would take your doctorate back. The people who have given you a doctorate know nothing about consciousness."

He said, "I was afraid of this!"

But I said to him, "I have translated it; just in the footnotes I have made my comments where you have gone wrong, why you have gone wrong. Perhaps anybody would have gone wrong. Just as a scholar it was bound to happen, this mistake. I am not a scholar."

I gave the thesis to him and I said, "You look at it, and you tell me how you feel."

He hugged me and told me, "You have done such a tremendous job that I feel ashamed. It looks like my book is a translation and your book is the original! And I am not going to publish it because that would destroy my whole reputation. You have also made comments which I agree with -- you are right and my examiners were wrong. I was wrong, my examiners were wrong."

So he kept the translated thesis with him and never allowed anyone to see it, never allowed anyone to publish it.

I said, "You wasted my two months unnecessarily!" I said, "Just to compensate, now you have to come with me to Jabalpur." It was one hundred miles from the university where he was professor, to the marble rocks. "I would not let you die without seeing it."

But he said, "Howsoever beautiful it is, I have seen the whole world" -- he had been a world traveler -- "I have seen everything that is worth seeing. What can be there?"

I said, "I cannot describe... you just come with me." And I took him there. He was asking again and again, when we were moving in the boat, "Do you call this the most beautiful place?"

I said, "You just wait. We have not entered into it yet." And then suddenly the boat entered into the world of marble, the mountains of marble. And in the full-moon night they were just so pure, so virgin-pure, and their reflections... The old man had tears in his eyes. He said, "If you had not insisted, I would have missed something in my life. Just take the boat close to the mountains, because I would like to touch then. It looks so illusory! Without touching I cannot believe that what I am seeing is real."

I told the boatman to come close to the mountains. He touched the mountains, and he said, "Now I can leave -- they are real! But for three miles continuously...!"

This man wrote beautifully, spoke beautifully, but still was miserable. And I said, "Neither your writings mean anything, nor your speeches mean anything. To me what is significant is whether you have been able to drop all the causes of misery. You are so miserable that you drink, just to forget. You are so miserable that you smoke, just to forget. You gamble, just to forget."

Now, this world is not to be renounced. There are beautiful people, there are immensely capable people; they just have never come across a person who could have triggered a process of mutation in their life. So my idea has always been: come to me whenever you start feeling, "Perhaps I am living in an illusion." Then come and just touch me. Let yourself be showered by my presence, my love, so that you can regain confidence, courage, and you can go back to the world.

But the world is where the work is.

This is a mystery school.

We prepare people to send them to change the world.

That was from the very beginning my idea of a commune, but because I was silent and in isolation, things went not according to my idea. The commune, rather than becoming a refreshing place, a place for holiday, became just another world of work, of hierarchy, of bureaucracy. All those things that we wanted to change evolved in the commune itself.

So my new phase of work will be that there will be a mystery school. It will live like a commune, but the people will be changing. People will be coming whenever they can manage, whenever they need. There will be a certain number of people who will be permanent, to take care of all the visitors. But the commune will be a continuous pilgrimage place -- where you learn something, where you drink something, and go back to the world.

We are not the renouncers -- we are the revolutionaries.

We want to change the whole world.

And in changing the world, you will change yourself. You cannot change anything else unless you go through the change simultaneously.

So on one count it was a loss that if you were staying with me continuously... you are human, and it is a human mistake that one starts taking things for granted. I am available.

I told you about this beautiful spot because in Jabalpur there are thousands of people who have not seen it. It is only thirteen miles away, and I have asked those people -- professors, doctors, engineers -- "Just go and see!"

And they say, "We can see it anytime. It is there; it is not going to go away."

In the second world war it happened that suddenly, when Adolf Hitler declared that he was going to bomb the Tower of London, thousands of people rushed to see it. They had been living in London their whole life; they were born there. They were passing the Tower every day on the way to their job -- going to the office, coming back home, it was there. People were coming from faraway places to see it, but *they* were taking it for granted: it is there, so what is the hurry?

It is absolutely certain that thousands of people have been born in London and died in London without seeing the tower. I know about Jabalpur; thousands of people must have died... It is always there, but *you* are not always there.

As far as the relationship with me is concerned, neither you are forever nor am I forever. But you can take it for granted, and by and by a fog surrounds your mind. Rather than my presence there is a fog -- which separates you, not connects you.

This was the most disastrous thing that was happening in the commune. People were with me, but they had created a fog around themselves. Seen from the outside, physically they were close, but spiritually they had gone far away.

Secondly, when five thousand or ten thousand people start living in a commune, their whole orientation, why they have come there, changes without their knowledge. They had come there to meditate, to be with me, to be as much as possible open and available to my experience... to enjoy, to relax, to sing, to dance, to be ecstatic. They had all come for that.

But when ten thousand people have to live together, you have to make houses, you have to make roads, you have to prepare food, you have to prepare clothes; a thousand and one things are needed, they go on taking all your time. Slowly, slowly you completely forget the real reason you had come. You go on getting into other things, and the original intention is completely forgotten.

This time I am working in a totally different way, so these two things can be avoided.

To me, I always want to be just a holiday.

To me, I always want to mean nothing but ecstasy, music, dance.

It is good to be only for a few days with me and then go into the world. Take the music, take the ecstasy with you, spread it, and whenever you feel thirsty, come back again.

So it will be a world school of mysticism where people will be coming and going, taking the message to

all the nooks and corners of the world. And I don't want you to be in any way associated with anything... road-making, making houses, and creating a dam -- all that is just damned foolery!

I simply want you to remember me as a flower, a fragrance, a flame, a light; associate me with these things. That is going to be the purpose of the new mystery school. I would like to call it the mystery school rather than a commune, because that name has become associated with the commune we had.

I am not in any way thinking that the disappearance of that commune has been a loss. Not at all -- because the way it was functioning, it was a non-ending rut. You would have needed new roads, because new houses were to be built, then new roads would have had to be connected. You would have needed more restaurants, bigger restaurants; you would have needed more clothes... and finally, you were going to have to produce. You would have had to make factories and other productive directions -- because how long can five thousand people live only on donations? Friends can support for a time being, but not forever.

So soon you would have completely forgotten that you are separate from the world. In fact you would have been in more difficulty, because in the other world somebody else takes care of the roads, somebody else takes care of the post office, and somebody else takes care of other things. You have just to work five hours, six hours. In the commune you were working for twelve hours, sometimes fourteen hours; even then the work was unending.

So the resources that were helping the commune were going to be soon exhausted; the commune was going to collapse. I was telling the people who were in power in the commune, "The commune will collapse, because how long can you live on other people's support? And if you become productive -- you open factories and you start making things -- then why bother? All these things are being done everywhere else."

This time, from the very beginning, only a small nucleus of people who are absolutely necessary to run the mystery school will be living with me. Everybody else will be a guest for a few days, a few weeks, a few months... as much as he can manage. But his being here with me will be all relaxation, meditation, so he can be rejuvenated. And then he can go back. The whole world is there to work on.

This way we will avoid the most basic thing -- that he does not take me for granted. And the second thing -- that he does not forget his basic intention in coming to me.

BELOVED OSHO,
ONCE, WHEN I WAS SITTING WITH A DYING PATIENT -- IT WAS ANNA FREUD, SIGMUND FREUD'S YOUNGEST DAUGHTER -- I WAS IN CONVERSATION WITH HER COMPANION, AND IT HAPPENED I WAS SPEAKING OF YOU. WHEN, AN HOUR OR SO LATER, MY PATIENT DIED, I RECALLED I HAD MENTIONED YOUR NAME, AND IN RETROSPECT IT FELT AS IF BECAUSE OF THAT, ROSEWATER HAD BEEN SPRINKLED INTO THE ATMOSPHERE. IS IT JUST BEING FANCIFUL TO FEEL THAT SIMPLY THE MENTION OF YOUR NAME, OR EVEN A BRIEF GLIMPSE OF YOUR FACE ON OUR LOCKETS, CAN IN SOME WAY HAVE AN EFFECT ON PEOPLE?

It all depends on you -- not on my name, not on my face on your locket, but on your heart.

If you are talking about me with deep love, with trust, with reverence, your heart creates a certain milieu. If you are talking not just from the mind but from the very innermost core of your being, it can happen: you can feel as if rosewater has been sprinkled... a great cleanliness, a great freshness, a fragrance. But they are not contained in my name or in my photograph; those are just instrumental. The reality that is created is by your heart.

There are people who are against me, who are saying my name continually, and they will never feel that rosewater has been sprinkled.

The archbishop in Greece has some source of information! As I was arrested, and the whole population of Saint Nicholas was at the airport to show their support to me, alone, with his half a dozen old, almost dead women, he was ringing the bell of victory -- that God had won over the devil, that I was sent specially from hell to destroy God's land, His church, His morality. It depends! To him it may be that my name may give him such electric shocks that he will think that this man must be evil.

Just a few days before, when I was here in the ministry of interior, there were many people -- a great crowd. Nobody recognized me because they were all people either from this country or from Argentina or Brazil where I have never been. But as I was being taken in, one woman immediately pulled back her three children and whispered to them, "Don't touch him!" She must have been either English or American, afraid

that if you touch him, and if he is really the devil or comes from hell, it is going to be disastrous.
So it all depends on you.

But it was good that you were mentioning me when Anna Freud, Sigmund Freud's youngest daughter, was dying, and she heard about me with deep love and reverence from you. And she was not an orthodox woman. She was really representative of Sigmund Freud -- the same quality of mind, the same sharpness, the same fearless intelligence to cut through all nonsense, superstitions. She was one of the most significant women of this century -- and sensitive, alert.

I hope that what you felt, she also may have felt a little bit. At the moment of death, nothing could have been a greater gift to her -- and she deserved it.

BELOVED OSHO,
AN OLD TIBETAN IS QUOTED AS SAYING:
"LIKE A LION, I HAVE NO FEAR.
LIKE AN ELEPHANT, I HAVE NO ANXIETY.
LIKE A MADMAN, I HAVE NO HOPE.
I TELL YOU THE HONEST TRUTH."
OSHO, WHAT IS SO WONDROUS AND PRECIOUS ABOUT THE HONEST TRUTH?

In fact, to use these two words together shows a deep misunderstanding.

"Honest truth" implies that there can be dishonest truth.
Truth is enough.

Honesty is a very ordinary quality that comes as a shadow of truth, with many other qualities. There is something immensely important about truth. But remember, never use the words *honest truth*. That means you have a suspicion: deep down you yourself are not convinced of the truthfulness of truth. To substitute, to compensate, you add honesty to it.
Nothing can be added to truth.
Truth is always pure, nude, alone.

And there is great beauty, because truth is the very essence of life, existence, nature. Except for man, nobody lies. A rosebush cannot lie. It has to produce roses; it cannot produce marigolds -- it cannot deceive. It is not possible for it to be other than it is. Except for man, the whole existence lives in truth.

Truth is the religion of the whole of existence -- except man.

And the moment a man also decides to become part of existence, truth becomes his religion. It is the glorious moment.

When I say that except for man everything is living truth -- the ocean, the clouds, the stars, the stones, the flowers -- that everything is nothing but truthfulness, nothing but just itself, with no mask, and only man is capable of deceiving others, of deceiving himself -- it has to be remembered that this is a great opportunity. It has not to be condemned, it has to be praised, because even if a rosebush or a lotus *wants* to lie, it cannot. Its truth is not freedom; its truth is a bondage. It cannot go beyond the boundaries.

Man has the prerogative, the privilege of being untrue. That means man has the freedom to choose. If he chooses to be truthful, he is not choosing bondage, he is choosing truth and freedom. Freedom is his privilege. In the whole of existence, nobody else has freedom.

But there are dangers when you have opportunities. When you have freedom, you can go wrong. No rose can go wrong, no rock can go wrong. You can go wrong; hence a deep awareness of each act, of each thought, of each feeling, has to penetrate you.

To me that is what is the meaning of a seeker of truth.

Only man needs to seek it; everybody has already got it, but the glory of freedom is not there. You have to seek it, and find it. And in that very seeking and finding you are glorious, you are the very crown of existence.
But truth is enough.
Don't burden it with honesty or anything else.

BELOVED OSHO,
HOW CAN I THANK YOU?

There is no need: just be what you can be.
Allow yourself to blossom.
Enjoy in glory -- and that will be thankfulness enough.

Anybody who blossoms close to me has already shown his gratitude. Saying it would be profane. Saying it would destroy the beauty of the unsaid, the silent.

If you have really come to a point when you want to say thank you to me, then don't say it; I will understand it. By saying it, you will be bringing down something from a very high level.

You will be surprised to know that in India, one of the oldest civilizations in the world, perhaps the oldest, you rarely hear anybody thanking somebody else. No child will thank his parents; no parents will thank their child. In the West that is part of your formal training: on each occasion say, "Thank you."

I was thinking about the difference, why it has not developed in this old civilization. And I understand... what I said, that is the reason. If you are really thankful, then saying it is useless, because you cannot put your heart into it. And if you are not thankful, then why unnecessarily destroy a beautiful word?

And to make it a formality means you are making it an unconscious part of your behavior. So just as somebody presents you with a cup of coffee and you say thank you, if somebody brings enlightenment to your consciousness, are you going to use the same words? It is absolutely impossible to use those same words; they have become so formal. You say them without even thinking about it. You simply say them like a robot.

It is a good question, to ask me how to say thank you to me, because there must be a great feeling of gratitude, but all words seem to be meaningless. Thankfulness, gratefulness -- they all seem to be too small. What has happened to you is so vast.

My suggestion is: you need not give me any thank you. I will take it myself.

It will be so apparent through your eyes and through your face, but there will be no need to say it. I will simply understand it from there.

Beyond Psychology

Chapter #18
Chapter title: Terrorism is in your unconscious

21 April 1986 am in

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BELOVED OSHO,
I'VE HEARD THAT IN EUROPE THE THREAT OF TERRORISM IS STRIKING FEAR IN EVERYONE. AIRPLANES ARE DELAYED BY EXTRAORDINARY SECURITY MEASURES, MANY OF THE SEATS ARE EMPTY, AND SOME AIRPORTS ARE CLOSING. PEOPLE ARE EVEN THINKING TWICE ABOUT GOING OUT IN THE EVENING. AND ALL THIS IS MORE PREVALENT SINCE THE RECENT BOMBING OF LIBYA. IS THE RISE OF TERRORISM OVER THE LAST DECADE IN SOME WAY SYMBOLIC OF WHAT IS HAPPENING TO SOCIETY IN GENERAL?

Everything is deeply related with everything else that happens.

The event of terrorism is certainly related with what is happening in the society. The society is falling apart. Its old order, discipline, morality, religion, everything has been found to be wrongly based. It has lost its power over people's conscience.

Terrorism simply symbolizes that to destroy human beings does not matter, that there is nothing in human beings which is indestructible, that it is all matter -- and you cannot kill matter, you can only change its form. Once man is taken to be only a combination of matter, and no place is given for a spiritual being inside him, then to kill becomes just play.

The nations are irrelevant because of nuclear weapons. If the whole world can be destroyed together within minutes the alternative can only be that the whole world should be together. Now it cannot remain divided; its division is dangerous, because division can become war any moment. The division cannot be tolerated. Only one war is enough to destroy everything, and there is not much time left for man to understand that we should create a world where the very possibility of war does not exist.

Terrorism has many undercurrents. One is that because of nuclear weapons, the nations are pouring their energy into that field, thinking that the old weapons are out of date. They *are* out of date, but individuals can start using them. And you cannot use nuclear weapons against individuals -- that would be simply stupid. One individual terrorist throws a bomb -- it does not justify that a nuclear missile should be sent.

What I want to emphasize is that the nuclear weapon has given individual people a certain freedom to use old weapons, a freedom which was not possible in the old days because the governments were also using the same weapons.

Now the governments are concentrated on destroying the old weapons, throwing them in the ocean, selling them to countries which are poor and cannot afford nuclear weapons. And all those terrorists are coming from these poor countries, with the same weapons that have been sold to their countries. And they have a strange protection: you cannot use nuclear weapons against them, you cannot throw atom bombs at them.

They can throw bombs at you and you are suddenly impotent. You have a vast amount of atomic bombs, nuclear bombs in your hands -- but sometimes where a needle is useful, a sword may not be of any use. You may have the sword; that does not mean that you are necessarily in a superior position to the man who has a needle, because there are purposes in which only the needle will work -- the sword will not be of any use.

Those small weapons from the old times were piling up, and the big powers had to dispose of them -- either drown them in the ocean.... That meant so much money, so much manpower, so much energy had gone to waste; economically it was disastrous. But just to go on piling them up was also economically impossible. How many weapons can you gather? There is a limit. And when you get a new way of killing people more efficiently, then the old simply has to be got rid of.

It was thought that it would be better to sell them to poor countries. Poor countries cannot create nuclear weapons -- it costs too much. And these weapons were coming cheap -- as help; they accepted it, but these weapons cannot be used in a war. In a war these weapons are already useless. But nobody has seen the possibility that these weapons can be used individually, and a new phenomenon -- terrorism -- can come out of it.

Now, a terrorist has a strange power, even over the greatest powers. He can throw bombs at the White House without any fear, because what you have is too big and you cannot throw it at him. And these are the weapons sold by you! But the phenomenon was not conceived of, because human psychology is not understood.

My understanding is that the way he has lived, man needs every ten to twelve years -- a war. He accumulates so much anger, so much rage, so much violence, that nothing short of a war will give him release. So, war after war, there is a gap of only ten to fifteen years. That gap is a kind of relaxation. But again you start accumulating, because the same psychology is working -- the same jealousy, the same violence.

And man is basically a hunter; he is not by nature vegetarian. First he became a hunter, and for thousands of years he was just a meat-eater, and cannibalism was prevalent everywhere. To eat human beings caught from the opposing tribe you were fighting with was perfectly ethical. All that is carried in the unconscious of humanity.

Religions have imposed things on man very superficially; his unconscious is not in agreement. Every man is living in a disagreement with himself. So whenever he can find a chance -- for a beautiful cause; freedom, democracy, socialism -- *any* beautiful word can become an umbrella to hide his ugly unconscious, which simply wants to destroy and enjoys destruction.

Now the world war has become almost impossible; otherwise there would have been no terrorism. Enough time has passed since the second world war; the third world war should have happened nearabout 1960. It has not happened. This has been the routine for the whole of history, and man is programmed for it.

It has been observed by psychologists that in wartime people are more happy than in peacetime. In wartime their life has a thrill; in peacetime they look bored. In wartime, early in the morning they are searching for the newspaper, listening to the radio. Things may be happening far away, but they are excited. Something in them feels an affinity.

A war that should have happened somewhere between 1955 and 1960 has not happened, and man is burdened with the desire to kill, with the desire to destroy. It is just that he wants good names for it.

Terrorism is going to become bigger and bigger, because the third world war is almost impossible. And the stupid politicians have no other alternative. Terrorism simply means that what was being done on a social scale now has to be done individually. It will grow. It can only be prevented if we change the very base of human understanding -- which is a Himalayan task; more so because these same people whom you want to change will fight you; they won't allow you to change them easily.

In fact they love bloodshed; they don't have the courage to say so. In one of the existentialist's novels, there is a beautiful incident which can almost be said to be true. A man is presented before the court because he has killed a stranger who was sitting on the beach. He had never seen the stranger. He did not kill him for money. He does not yet know how that man looked, because he killed him from the back, just with a big knife.

They had never met -- there was no question of enmity. They were not even familiar; they had not even seen each other's faces.

The magistrate could not figure it out, and he asked the murderer, "Why did you do it?"

He said, "When I stabbed that man with a knife, and a fountain of blood came out of his back, that was one of the most beautiful moments I have ever known. I know that the price will be my death, but I am ready to pay for it; it was worth it. My whole life I have lived in boredom -- no excitement, no adventure. Finally I had to decide to *do* something. And this act has made me world famous; my picture is in every newspaper. And I am perfectly happy that I did it."

There was no need for any evidence. The man was not denying -- on the contrary, he was glorifying it. But the court has its own routine way -- witnesses still have to be produced; just his word cannot be accepted. He may have be lying, he may not have killed the man. Nobody saw him -- there was not a single eyewitness -- so circumstantial evidences had to be presented by the police.

One of them was that possibly this man has killed according to his past life and his background. When he was young, his mother died. And when he heard that his mother had died, he said, "Shit! That woman will not leave me even while dying! It is Sunday, and I have booked tickets for the theater with my girlfriend. But I knew she would do something to destroy my whole day -- and she has destroyed it."

His mother has died and he is saying that she has destroyed his Sunday! He was going to the theater with his girlfriend, and now he has to go to the funeral. And the people who heard his reaction were shocked. They said, "This is not right, what are you saying?"

He said, "What? What is right and what is wrong? Couldn't she die on any other day? There are seven days in the week -- from Monday to Saturday, she could have died any day. But you don't know my mother -- I know her. She is a bitch! She did it on purpose."

The second evidence was that he attended the funeral, and in the evening he was found dancing with his girlfriend in a disco. And somebody asked, "What! What are you doing? Your mother has just died."

He said, "So what? Do you mean now I can never dance again? My mother is never going to be alive, she will remain dead; so what does it matter whether I dance after six hours, eight hours, eight months, eight years? What does it matter? -- she is *dead*. And I have to dance and I have to live and I have to love, in *spite* of her death. If everybody stopped living with the death of their mother, with the death of their father, then there would be no dance in the world, no song in the world."

His logic is very right. He is saying, "Where do you draw the demarcation line? After how many hours can I dance? -- twelve hours, fourteen hours, six weeks? Where will you draw the line? on what grounds? What is the criterion? So it doesn't matter. One thing is certain: whenever I dance I will be dancing after the death of my mother, so I decided to dance today. Why wait for tomorrow?"

Such circumstantial evidences are presented to the court -- that this man is strange, he can do such an act. But if you look closely at this poor man, you will not feel angry at him; you will feel very compassionate. Now, it is not his fault that his mother has died; and anyway, he has to dance some day, so it

makes no difference. You cannot blame this man for saying ugly things: "She deliberately died on Sunday to spoil my joy," because his whole experience of life must have been that she was again and again spoiling any possibility of joy. This was the last conclusion: "Even in death she will not leave me."

And you cannot condemn the man for killing a stranger... because he is not a thief; he did not take anything from him. He is not an enemy; he did not even see who was the man he was killing. He was simply bored with life and he wanted to do something that made him feel significant, important. He is happy that all the newspapers have his photo. If they had published his photo before, he would not have killed; but they waited -- until he kills they will not publish his photo. And he wanted to be a celebrity... just ordinary human desires.

And he was ready to pay with his life to become, at least for one day, known to the whole world, recognized by everybody. Until we change the basic grounds of humanity, terrorism is going to become more and more a normal, everyday affair. It will happen in the airplanes, it will happen in the buses. It will start happening in the cars. It will start happening to strangers. Somebody will suddenly come and shoot you -- not that you have done anything to him, but just, the hunter is back.

The hunter was satisfied in the war. Now the war has stopped and perhaps there is no possibility for it.

The hunter is back; now we cannot fight collectively. Each individual has to do something to release his own steam.

Things are interconnected. The first thing that has to be changed is that man should be made more rejoicing -- which all the religions have killed. The real criminals are not caught. These are the victims, the terrorists and other criminals.

It is all the religions who are the real criminals, because they have destroyed all possibilities of rejoicing. They have destroyed the possibility of enjoying small things of life; they have condemned everything that nature provides you to make you happy, to make you feel excited, feel pleasant.

They have taken *everything* away; and if they have not been able to take a few things away because they are so ingrained in your biology -- like sex -- they have at least been able to poison them.

Friedrich Nietzsche, according to me, is one of the greatest seers of the Western world; his eyes really go penetrating to the very root of a problem. But because others could not see it -- their eyes were not so penetrating, nor was their intelligence so sharp -- the man lived alone, abandoned, isolated, unloved, unrespected.

He says in one of his statements that man has been taught by religions to condemn sex, to renounce sex. Religion has not been able to manage it; and man has tried hard but has failed, because it is so deeply rooted in his biology -- it constitutes his whole body. He is born out of sex -- how can he get rid of it except by committing suicide?

So man has tried, and religions have helped him to get rid of it -- thousands of disciplines and strategies have been used. The total result is that sex is there, but poisoned. That word *poisoned* is a tremendous insight. Religions have not been able to take it away, but they have been certainly successful in poisoning it.

And the same is the situation about other things: religions are condemning your living in comfort. Now, a man who is living in comfort and luxury cannot become a terrorist. Religions have condemned riches, praised poverty; now, a man who is rich cannot be a terrorist. Only the "blessed ones" who are poor can be terrorists -- because they have nothing to lose, and they are boiling up against the whole of society because others have things they don't have.

Religions have been trying to console them. But then came communism -- a materialist religion -- which provoked people and said to them, "Your old religions are all opium to the people, and it is not because of your evil actions in this life or in past lives that you are suffering poverty. It is because of the evil exploitation of the bourgeois, the super-rich that you are suffering."

The last sentence in Karl Marx's COMMUNIST MANIFESTO is: Proletariats of the whole world unite; you have nothing to lose and you have the whole world to gain.

"You are already poor, hungry, naked -- so what can you lose? Your death will not make you more miserable than your life is making you. So why not take a chance and destroy those people who have taken everything away from you. And take those things back, distribute them."

What religions have somehow been consoling people with -- although it was wrong and it was cunning and it was a lie, but it kept people in a state of being half asleep -- communism suddenly made them aware of. That means this world is now never going to be peaceful if we don't withdraw all the rotten ideas that have been implanted in man.

The first are the religions -- their values should be removed so that man can smile again, can laugh

again, can rejoice again, can be natural again.

Second, what communism is saying has to be put clearly before the people -- that it is psychologically wrong. You are falling from one trap into another. No two men are equal; hence the idea of equality is nonsense. And if you decide to be equal then you have to accept a dictatorship of the proletariat. That means you have to lose your freedom.

First the church took away your freedom, the God took away your freedom. Now communism replaces your church, and *it* will take away your freedom.

And without freedom you cannot rejoice.

You live in fear, not in joy. If we can clean the basement of the human mind's unconscious... and that's what my work is. It can be cleaned away.

The terrorism is not in the bombs, in your hands; the terrorism is in your unconscious.

Otherwise, this state of affairs is going to grow more bitter. And it seems all kinds of blind people have bombs in their hands and are throwing them at random.

The third world war would have released people for ten or, fifteen years. But the third world war cannot happen because if it happens it won't relieve people, it will only destroy people.

So individual violence will increase -- it is increasing. And all your governments and all your religions will go on perpetuating the old strategies without understanding the new situation.

The new situation is that every human being needs to go through therapies, needs to understand his unconscious intentions, needs to go through meditations so that he can calm down, become cool -- and look towards the world with a new perspective, of silence.

BELOVED OSHO,
WHENEVER IN LIFE I'VE HAD A BOUT OF FEELING MISERABLE, A POINT ALWAYS COMES WHEN I JUST LAUGH AT MYSELF, FEEL FREEDOM RETURN, AND SEE THAT ALL I HAD DONE WAS TO STOP LOVING MYSELF.
THIS INSIGHT IN ITSELF IS PERHAPS NOT PARTICULARLY PROFOUND BUT AT THE MOMENT OF ITS REALIZATION, I AM ALWAYS AMAZED TO SEE HOW EASILY, FOR WHAT, AND FOR HOW LONG I AM WILLING TO FORSAKE MY OWN SELF-LOVE. IS THIS AT THE ROOTS OF MOST PEOPLE'S SUFFERING, OR IS IT JUST MY TRIP?

It is not just your trip. It is at the root of most people's suffering -- but not with the meaning you are giving to it.

It is not because you have stopped loving yourself that you fall in misery.

It is that you have created a self which does not exist at all, so sometimes this unreal self suffers misery in loving others, because out of unreality, love is not possible. And it is not on one side: two unrealities trying to love each other... sooner or later this arrangement is going to fail. When this arrangement fails, you fall upon yourself -- there is nowhere else to go. So you think, "I had forgotten to love myself."

In a way it is a small relief, at least instead of two unrealities now you have only one. But what will you do by loving yourself? And how long you can manage to remain loving yourself? It is unreal; it won't allow you to see it for a long time because that is dangerous: if you see it for a long time, this so-called self will disappear, and that will be a real freedom from misery.

Love will remain, unaddressed, to someone else or to yourself.

Love will remain unaddressed, because there is nobody to address, and when love is there unaddressed, there is great bliss.

But this unreal self won't allow you much time. Soon you will be falling in love with someone else again, because the unreal self needs the support of other unrealities. So people fall in love and fall out of love and fall in love and fall out of love -- and strange is the phenomenon, that dozens of times they do it and still they don't see the point. They are miserable when they are in love with someone else; they are miserable when they are alone and not in love, a bit relieved -- for the moment.

In India, when a person dies, people carry him on a stretcher-like construction on their shoulders. But they go on changing it on the way, on their shoulders -- from this shoulder they will put it on the right, and after a few minutes they will again change and put it on the left. It feels a relief when you put it from the left shoulder onto the right. Nothing is being changed -- the weight is there, and on you, but this left shoulder feels a kind of relief. It is momentary, because soon the right shoulder will start hurting so you will have to

change it again.

And this is what your life is. You go on changing the other, thinking that perhaps this woman, this man, will bring you the paradise you have always been longing for. But everybody brings hell -- without fail! And nobody is to be condemned for it, because they are doing exactly the same as you are doing: they are carrying an unreal self out of which nothing can grow. It cannot blossom. It is empty -- decorated, but inside empty and hollow.

So when you see somebody from far away he or she is appealing. As you come closer the appeal becomes less. When you meet, it is not a meeting but a clash. And suddenly you see the other person is empty, and you have been deceived, cheated, because the other person has nothing which had been promised.

The same is the situation of the other person about you. All promises fail, and you become a burden to each other, a misery to each other, a sadness to each other, destructive to each other. You separate. For a little while there is relief, but your inner unreality cannot leave you in this state for long; soon you will be searching for another woman, another man, and you will get into the same trap. Only the faces are different; the inner reality is the same -- empty.

If you really want to get rid of misery and suffering then you will have to understand -- you don't have a self. Then it will be not just a small relief but a tremendous relief. And if you don't have a self, the need for the other disappears. It was the need of the unreal self to go on being nourished by the other. You don't need the other.

And listen carefully: when you don't need the other, you can love.

And that love will not bring misery.

Going beyond needs, demands, desires, love becomes a very soft sharing, a great understanding. When you understand yourself, that very day you have understood the whole of humanity. Then nobody can make you miserable. You know that they are suffering from an unreal self, and they are throwing their misery on anybody who is close by.

Your love will make you capable of helping the person you love to get rid of the self.

I know only of one present....

Love can present you only with one thing: That you are not, that your self is just imaginary. This realization between two persons suddenly makes them one, because two nothings cannot be two. Two somethings will be two, but two nothings cannot be two: Two nothings start melting and merging. They are bound to become one.

For example, if we are sitting here.... If everybody is an ego then there are so many people; they can be counted. But there are moments I can see -- perhaps many times you see them too -- when there is utter silence. Then you cannot count how many people are here. There is only one consciousness, one silence, one nothingness, one selflessness. And only in that state can two persons live in eternal joy, can any group live in tremendous beauty; the whole of humanity can live in great benediction.

But try to see the self, and you will not find it.

Not finding it is of great importance. I have told many times the story of Bodhidharma and his meeting with the Chinese emperor Wu -- a very strange meeting, very fruitful. Emperor Wu perhaps was at that time the greatest emperor in the world; he ruled all over China, Mongolia, Korea, the whole of Asia, except India.

He became convinced of the truth of Gautam Buddha's teachings, but the people who had brought the message of Buddha were scholars. None of them were mystics. And then the news came that Bodhidharma was coming, and there was a great thrill all over the land. Because Emperor Wu had become influenced by Gautam Buddha, that had made his whole empire influenced by the same teaching. And now a *real* mystic, a buddha, was coming. It was such a great joy!

Emperor Wu had never before come to the boundaries where India and China meet to receive anyone. With great respect he welcomed Bodhidharma, and he asked , "I have been asking all the monks and the scholars who have been coming, but nobody has been of any help -- I have tried everything. But how to get rid of this self? And Buddha says, `Unless you become a no-self, your misery cannot end.'"

He was sincere. Bodhidharma looked into his eyes, and he said, "I will be staying by the side of the river near the mountain in the temple. Tomorrow morning, at four o'clock exactly, you come and I will finish this self forever. But remember, you are not to bring any arms with you, any guards with you; you have to come alone."

Wu was a little worried -- the man was strange! "How can he just destroy my self so quickly? It takes --

it has been told by the scholars -- lives and lives of meditation; then the self disappears. This man is weird! And he is wanting me in the darkness, early in the morning at four o'clock, alone, even without a sword, no guards, no other companion. This man seems to be strange -- he could do anything.

And what does he mean that he will kill the self forever? He can kill me, but how will he kill the self?"

The whole night he could not sleep. He changed his mind again and again -- to go or not to go? But there was something in the man's eyes, and there was something in his voice, and there was some aura of authority when he said, "Just come at four o'clock sharp, and I will finish this self forever! You need not be worried about it."

What he said looked absurd, but the way he said it, and the way he looked were so authoritative: he knows what he is saying. Finally Wu had to decide to go. He decided to risk, "At the most he can kill me -- what else? And I have tried everything. I cannot attain this no-self, and without attaining this no-self there is no end to misery."

He knocked on the temple door, and Bodhidharma said, "I knew you would come; I knew also that the whole night you would be changing your mind. But that does not matter -- you have come. Now sit down in the lotus posture, close your eyes, and I am going to sit in front of you.

"The *moment* you find, inside, your self, catch hold of it so I can kill it. Just catch hold of it tightly and tell me that you have caught it, and I will kill it and it will be finished. It is a question of minutes."

Wu was a little afraid. Bodhidharma looked like a madman; he is painted like a madman -- he was not like that, but the paintings are symbolic. That's the impression he must have left on people. It was not his real face, but that must be the face that people were remembering.

He was sitting with his big staff in front of Wu, and he said to him, "Don't miss a second. Just the moment you catch hold of it -- search inside every nook and corner -- open your eyes and then tell me that you have caught it, and I will finish it."

Then there was silence. One hour passed, two hours passed and the sun was rising, and Wu was a different man. In those two hours he looked inside himself, in every nook and corner. He *had* to look -- that man was sitting there; he could have hit him on his head with his staff.

You could expect anything; whatever.... He was not a man of etiquette, manner; he was not part of Wu's court, so he had to look intently, intensively. And as he looked, he became relaxed, because it was nowhere. And in looking for it, all thoughts disappeared. The search was so intense that his whole energy was involved in it; there was nothing left to think and desire, and this and that.

As the sun was rising Bodhidharma saw Wu's face; he was not the same man -- such silence, such depth. He had disappeared. Bodhidharma shook him and told him, "Open your eyes -- it is not there. I don't have to kill it. I am a nonviolent man, I don't kill anything! But this self does not exist. Because you never look at it, it goes on existing. It is in your *not looking* for it, in your *unawareness*, that it exists. Now it is gone."

Two hours had passed, and Wu was immensely glad. He had never tasted such sweetness, such freshness, such newness, such beauty. And he was not.

Bodhidharma had fulfilled his promise. Emperor Wu bowed down, touched his feet and said, "Please forgive me thinking that you are mad, thinking that you don't know manners, thinking that you you are weird, thinking that you you can be dangerous. I have never seen a more compassionate man than you... I am totally fulfilled. Now there is no question in me."

Emperor Wu said that when he died, on his grave, the memorial, Bodhidharma's statement should be engraved in gold, for the people in centuries to come to know..."There was a man who looked mad, but who was capable of doing miracles. Without doing anything he helped me to be a non-self. And since then everything has changed. Everything is the same but I am not the same, and life has become just a pure song of silence."

Beyond Psychology

Chapter #19

Chapter title: Step aside, let the mind pass

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BELOVED OSHO,
SOMETIMES, WHEN DARK SIDES OF MY MIND COME UP, IT REALLY SCARES ME. IT IS VERY DIFFICULT FOR ME TO ACCEPT THAT IT IS JUST THE POLAR OPPOSITE OF THE BRIGHT ONES. I FEEL DIRTY AND GUILTY AND NOT WORTHY OF SITTING WITH YOU IN YOUR IMMACULATE PRESENCE.
I WANT TO FACE ALL FACETS OF MY MIND AND ACCEPT THEM BECAUSE I HEAR YOU OFTEN SAY THAT ACCEPTANCE IS THE CONDITION TO TRANSCEND THE MIND.
CAN YOU PLEASE TALK ABOUT ACCEPTANCE?

The basic thing to be understood is that you are not the mind -- neither the bright one nor the dark one. If you get identified with the beautiful part, then it is impossible to disidentify yourself from the ugly part; they are two sides of the same coin. You can have it whole, or you can throw it away whole, but you cannot divide it.

And the whole anxiety of man is that he wants to choose that which looks beautiful, bright; he wants to choose all the silver linings, leaving the dark cloud behind. But he does not know that silver linings cannot exist without the dark cloud. The dark cloud is the background, absolutely necessary for silver linings to show.

Choosing is anxiety.

Choosing is creating trouble for yourself.

Being choiceless means: the mind is there and it has a dark side and it has a bright side -- so what? What has it to do with you? Why should you be worried about it?

The moment you are not choosing, all worry disappears. A great acceptance arises, that this is how the mind has to be, this is the nature of the mind -- and it is not your problem, because you are not the mind. If you were the mind, there would have been no problem at all. Then who would choose and who would think of transcending? And who would try to accept and understand acceptance?

You are separate, totally separate.

You are only a witness and nothing else.

But you are being an observer who gets identified with anything that he finds pleasant -- and forgets that the unpleasant is coming just behind it as a shadow. You are not troubled by the pleasant side -- you rejoice in it. The trouble comes when the polar opposite asserts -- then you are torn apart.

But you started the whole trouble. Falling from being just a witness, you became identified. The biblical story of the fall is just a fiction. But this is the real fall -- the fall from being a witness into getting identified with something and losing your witnessing.

Just try once in a while: Let the mind be whatever it is. Remember, you are not it. And you are going to have a great surprise. As you are less identified, the mind starts becoming less powerful, because its power comes from your identification; it sucks your blood. But when you start standing aloof and away, the mind starts shrinking.

The day you are completely unidentified with the mind, even for a single moment, there is the revelation: mind simply dies; it is no longer there. Where it was so full, where it was so continuous -- day in, day out, waking, sleeping, it was there -- suddenly it is not there. You look all around and it is emptiness, it is nothingness.

And with the mind disappears the self. Then there is only a certain quality of awareness, with no "I" in it. At the most you can call it something similar to "am-ness," but not "I-ness." To be even more exact, it is "is-ness" because even in am-ness some shadow of the "I" is still there. The moment you know its is-ness, it

has become universal.

With the disappearance of the mind disappears the self. And so many things disappear which were so important to you, so troublesome to you. You were trying to solve them and they were becoming more and more complicated; everything was a problem, an anxiety, and there seemed to be no way out.

I remind you of the story *The Goose is Out*. It is concerned with the mind and your is-ness.

The master tells the disciple to meditate on a koan: A small goose is put into a bottle, fed and nourished. The goose goes on becoming bigger and bigger and bigger, and fills the whole bottle. Now it is too big; it cannot come out of the bottle's mouth -- the mouth is too small. And the koan is that you have to bring the goose out without destroying the bottle, without killing the goose.

Now it is mind-boggling.

What can you do? The goose is too big; you cannot take it out unless you break the bottle, but that is not allowed. Or you can bring it out by killing it; then you don't care whether it comes out alive or dead. That is not allowed either.

Day in, day out, the disciple meditates, finds no way, thinks this way and that way -- but in fact there is no way. Tired, utterly exhausted, a sudden revelation... suddenly he understands that the master cannot be interested in the bottle and the goose; they must represent something else. The bottle is the mind, you are the goose... and with witnessing, it is possible. Without being *in* the mind, you can become identified with it so much that you start feeling you *are* in it!

He runs to the master to say that the goose is out. And the master says, "You have understood it. Now keep it out. It has never been in."

If you go on struggling with the goose and the bottle, there is no way for you to solve it. It is the realization that, "It must represent something else; otherwise the master cannot give it to me. And what can it be?" -- because the whole function between the master and the disciple, the whole business is about the mind and awareness.

Awareness is the goose which is not in the bottle of the mind. But you are believing that it *is* in it and asking everyone how to get it out. And there are idiots who will help you, with techniques, to get out of it. I call them idiots because they have not understood the thing at all.

The goose *is* out, has never been in, so the question of bringing it out does not arise.

Mind is just a procession of thoughts passing in front of you on the screen of the brain. You are an observer. But you start getting identified with beautiful things -- those are bribes. And once you get caught in the beautiful things you are also caught in the ugly things, because mind cannot exist without duality.

Awareness cannot exist *with* duality, and mind cannot exist *without* duality.

Awareness is non-dual, and mind is dual.

So just watch. I don't teach you any solutions. I teach you *the* solution:

Just get back a little and watch.

Create a distance between you and your mind.

Whether it is good, beautiful, delicious, something that you would like to enjoy closely, or it is ugly -- remain as far away as possible. Look at it just the way you look at a film. But people get identified even with films.

I have seen, when I was young... I have not seen any movie for a long time. But I have seen people weeping, tears coming down -- and nothing is happening! It is good that in a movie house it is dark; it saves them from feeling embarrassed. I used to ask my father, "Did you see? The fellow by your side was crying!"

He said, "The whole hall was crying. The scene was such..."

"But," I said, "there is only a screen and nothing else. Nobody is killed, there is no tragedy happening -- just a projection of a film, just pictures moving on the screen. And people laugh, and people weep, and for three hours they are almost lost. They become part of the movie, they become identified with some character..."

My father said to me, "If you are raising questions about people's reactions then you cannot enjoy the film."

I said, "I can enjoy the film, but I don't want to cry; I don't see any enjoyment in it. I can see it as a film, but I don't want to become a part of it. These people are all becoming a part of it."

My grandfather had an old barber who was an opium addict. For something which was possible to do in five minutes he would take two hours, and he would talk continuously. But they were old friends from their childhood. I can still see my grandfather sitting in the chair of the old barber... And he was a lovely talker. These opium addicts have a certain quality, a beauty of talking, telling stories about themselves, what is

happening day-to-day; it is true.

My grandfather would simply be saying, "Yes, right, that's great..."

I said to him one day, "About everything you go on saying, `Yes, right, it is great.' Sometimes he is talking nonsense, simply irrelevant."

He said, "What do you want? That man is an opium addict..."

In India razor blades are not used; things almost like six-inch long knives are used as razor blades. "Now what do you want me to say? -- with that man who has a knife, a sharp knife in his hand, just on my throat. To say no to him... he will kill me! And he knows it. He sometimes tells me, `You never say no. You always say yes, you always say great.' And I have told him, `You should understand that you are always under the influence of opium. It is impossible to talk with you, to discuss with you or to disagree with you. You have a knife on my throat, and you want me to say no to something?'"

I said, "Then why don't you change from this man? There are so many other barbers, and this man takes two hours for a five-minute job. Sometimes he takes half your beard and then he says, `I am coming back, you sit.' And he is gone for an hour, because he gets involved in a discussion with somebody and forgets completely that a customer is sitting in his chair. Then he comes and says, `My God, so you are still sitting here?'"

And my grandfather would say, "What can I do? I cannot go home with half the beard shaved. You just complete it. Where have you been?"

The barber would say, "I got in such a good argument with somebody that I completely forgot about you. It is good that that man had to go; otherwise you would have been sitting here the whole day. And sometimes I don't even close the shop at night. I simply go home, just forget to close, and once in a while a customer is still sitting in the chair and I am sleeping. Somebody has to say to him, `Now you can go; that man will not be seen again before tomorrow morning. He is fast asleep in his home. He has forgotten to close his shop and he has forgotten about you.'"

And if you were angry... Sometimes new people got into his shop, and became angry. He would say, "Calm down. At the most you need not pay me. I have cut only half of the beard; you can just go. I don't want to argue. You need not pay me; I don't ask even half payment."

But nobody can leave his chair with half the beard shaved -- or half the head shaved! You ask him just to shave the beard and he starts shaving your head, and by the time you notice, he has already done the job. So he asks you, "Now what do you want? -- because almost one-fourth of the work is done. If you want to keep it this way I can leave it; otherwise I can finish it. But I will not charge for it because if you say that you never wanted it to be cut, then it is my fault and I should take the punishment. I will not charge you."

This man was dangerous! But my grandfather used to say, "He is dangerous but he is lovely and I have become so much identified with him that I cannot conceive that if he dies before me I will be able to go to another barber's shop. I cannot conceive... for my whole life he has been my barber. The identity has become so deep that I may stop shaving my beard, but I cannot change my barber."

But fortunately my grandfather died before the opium-addict barber.

You get identified with anything. People get identified with persons and then they create misery for themselves. They get identified with things, then they get miserable if that thing is missing.

Identification is the root cause of your misery. And every identification is identification with the mind. Just step aside, let the mind pass.

And soon you will be able to see that there is no problem at all -- the goose is out. You don't have to break the bottle, you don't have to kill the goose either.

BELOVED OSHO,
HOW BEST TO DEAL WITH FEAR? IT AFFECTS ME VARIOUSLY... FROM A VAGUE UNEASINESS OR KNOTTED STOMACH TO A DIZZYING PANIC, AS IF THE WORLD IS ENDING.
WHERE DOES IT COME FROM?
WHERE DOES IT GO?

It is the same question that I was just answering. All your fears are by-products of identification.

You love a woman and with the love, in the same parcel comes fear: she may leave you -- she has already left somebody and come with you. There is a precedent; perhaps she will do the same to you. There is fear, you feel knots in the stomach. You are too much attached.

You cannot get a simple fact: you have come alone in the world; you have been here yesterday also, without this woman, perfectly well, without any knots in the stomach. And tomorrow if this woman goes... what is the need of the knots? You know how to be without her, and you will be able to be without her.

The fear that things may change tomorrow... Somebody may die, you may go bankrupt, your job may be taken away. There are a thousand and one things which may change. You are burdened with fears and fears, and none of them are valid -- because yesterday also you were full of all these fears, unnecessarily. Things may have changed, but you are still alive. And man has an immense capacity to adjust himself in any situation.

They say that only man and cockroaches have this immense capacity of adjustment. That's why wherever you find man you will find cockroaches, and wherever you find cockroaches you will find man. They go together, they have a similarity. Even in faraway places like the North Pole or the South Pole... When man traveled to those places he suddenly found that he had brought cockroaches with him, and they were perfectly healthy and living and reproducing.

If you just look around the earth you can see -- man lives in thousands of different climates, geographical situations, political situations, sociological situations, religious situations, but he manages to live. And he has lived for centuries... things go on changing, he goes on adjusting himself.

There is nothing to fear. Even if the world ends, so what? You will be ending with it. Do you think you will be standing on an island and the whole world will end, leaving you alone? Don't be worried. At least you will have a few cockroaches with you!

What is the problem if the world ends? It has been asked to me many times. But what is the problem? -- if it ends, it ends. It does not create any problem because we will not be here; we will be ending with it, and there will be no one to worry about. It will be really the greatest freedom from fear.

The world ending means every problem ending, every disturbance ending, every knot in your stomach ending. I don't see the problem. But I know that everybody is full of fear.

But the question is the same: the fear is part of the mind. The mind is a coward, and *has* to be a coward because it doesn't have any substance -- it is empty and hollow, and it is afraid of everything. And basically it is afraid that one day you may become aware. That will be *really* the end of the world!

Not the end of the world but your becoming aware, your coming to a state of meditation where mind has to disappear -- that is its basic fear. Because of that fear it keeps people away from meditation, makes them enemies of people like me who are trying to spread something of meditation, some way of awareness and witnessing. They become antagonistic to me -- not without any reason; their fear is well-founded.

They may not be aware of it, but their mind is really afraid to come close to anything that can create more awareness. That will be the beginning of the end of the mind. That will be the death of the mind.

But for you there is no fear. The death of the mind will be your rebirth, your beginning to *really* live. You should be happy, you should rejoice in the death of the mind, because nothing can be a greater freedom. Nothing else can give you wings to fly into the sky; nothing else can make the whole sky yours.
Mind is a prison.

Awareness is getting out of the prison -- or realizing it has never been in the prison; it was just thinking that it was in the prison. All fears disappear.

I am also living in the same world, but I have never felt for a single moment any fear because nothing can be taken away from me. I can be killed -- but I will be seeing it happening, so what is being killed is not me, is not my awareness.

The greatest discovery in life, the most precious treasure, is of awareness. Without it you are bound to be in darkness, full of fears. And you will go on creating new fears -- there is no end to it. You will live in fear, you will die in fear, and you will never be able to taste something of freedom. And it was all the time your potential; any moment you could have claimed it, but you never claimed it.
It is your responsibility.

BELOVED OSHO,
WHEN YOU CAME TO SAY FAREWELL TO DADAJI ON THE PODIUM IN BUDDHA HALL, SUDDENLY THE AREA WHERE YOU AND DADAJI'S BODY WERE BECAME LIKE A FILM. YOU BOTH SEEMED TO BE WITHOUT SUBSTANCE. THE OTHER HALF OF THE PODIUM WHERE MATAJI SAT, AND THE REST OF BUDDHA HALL WHERE WE WERE ALL SITTING, SEEMED NORMAL. JUST THE PART WHERE YOU WERE SEEMED DIFFERENT. WHAT HAPPENED?

Death, if it happens with enlightenment, is a tremendous experience. On the one hand the man dies; on the other hand he achieves the totality of life.

When I touched my father's seventh chakra, just on the top of the head, those who were perceptive, silent, meditative, may have experienced something strange happening. According to the centuries-old science of inner reality, a man's life energy is released from the center, the chakra, at which he was living.

Most people die from the lowest chakra, the sex center. There are seven chakras in the body from where life can go out of the body. The last is on top of the head, and unless you are enlightened life cannot go out from that chakra.

When I touched my father's seventh chakra, it was still warm. Life had left it, but it was as if the physical part of the chakra was still throbbing with the tremendous happening.

It is a rare happening. And in that moment it may have appeared to many that the small section on the podium where I was with my father's body was in a different world. It was, in a sense, because it was on a different level. Just by his feet was my mother... and ten thousand sannyasins in Buddha Hall -- that was the normal world.

But something abnormal had happened. The chakra was still warm, the body was as if it was still rejoicing in the phenomenon. If you had eyes to see, then this distinction was bound to be seen.

It is good that it came to your vision, the difference. It is a difference of levels. The lowest is where most people are living, and the effort here is, in this mystery school, to bring everybody to the highest.

Slowly, slowly, moving from one center into another, you will also feel within your body a few things. For example, if you are existing at the sex center, you will find a subtle division -- *below* the lower center and *above* the lower center. You can feel it, that in the body below it and the body above it there seems to be a division, because the lower body has no centers, no chakras. It is the same for anybody. Wherever he is, the body below the sex center remains the same; it is our roots in the earth.

But if your center changes, comes to a higher level -- for example if your heart becomes your very life -- you will see again that below your heart the whole body is separate, and above the heart the whole body is separate. Wherever your energy is there will be a separation line.

When you reach to the seventh chakra, then the whole body is below it and there is no division. The seventh chakra is only *in a sense* in the body; otherwise it is above the body, as if a line touching your head is pulsing. Your whole body will become one, and for the first time you will see there are no divisions -- and this you can watch.

With each chakra coming into function, your actions will change, your responses will change, your dreams will change, your aspirations will change, your whole personality will go through a change. As you move higher, newer dimensions start happening which were not available to you before.

For example, the heart center is almost in the middle; three centers are above it and three centers are below it. The man of the heart will be the most balanced man. In his actions, in his feelings, in everything he does he will find a subtle balance, an equilibrium. He will never be hectic; there will be a grace.

In other words, he has found the center of his life, exactly the middle path. You will not see any extremes in him, and because all extremes have disappeared from his life he will have a balanced view of everything. He will not be rightist, he will not be leftist; he will always be fair and just.

If the world was run according to me, then I would choose as magistrates and judges only people who are at their heart center, because only they can be just and fair. It is not a question of intellectual qualifications or seniority; it is a question of your inner balance.

The Sufi story is.... Mulla Nasruddin is chosen an honorary magistrate. The first case appears. He hears one side and declares to the court, "Within five minutes I will be back with the judgment."

The court clerk could not believe it -- he has not heard the other side! The clerk whispered in his ear, "What are you doing? Don't you see a simple thing? You have heard only one party, one side. The other side is waiting, and without hearing them you cannot give any judgment."

Mulla Nasruddin said, "Don't try to confuse me. Just now I am absolutely clear. If I hear the other side too, then there is bound to be confusion."

These Sufi stories are not just ordinary stories, they are extraordinary. It is saying that every judge is listening only to one side because he already has a prejudiced mind; he is not capable of listening to both sides. For that a totally different kind of man is needed -- which no educationalist concerning law and jurisprudence has even thought about.

No one thinks -- you ask the judge to be fair, but his mind is prejudiced. He cannot even hear both stories, both sides, with the same clarity -- impossible. He only pretends. In all the courts of the world there are pretensions.

And now that I have been in the courts I can see, and say with absolute authority that they don't listen to both sides. They can't! I am not complaining: I am simply stating a fact. Their education is wrong.

As you go above the heart center, new things that may not have ever been a part of your life start happening. The second chakra above the heart is the throat. If that chakra has your life energy, then whatever you say has a deep authority in it. Without any effort to convert anybody, it converts, because it convinces.

The chakra above that is the most famous and well-known -- the one on the forehead between the two eyes. That kind of energy moving through the *agnya* chakra, the sixth, has a deep hypnotic influence. It is managed... the person is not doing anything; it simply happens, his eyes become so full of some unknown magnetism.

The man with the seventh chakra open has the capacity, the intrinsic flowering, so that his presence becomes infectious. Below the seventh, the presence is not infectious; with the seventh chakra opening, it is as if the consciousness has blossomed and there is a fragrance, an aura.

Whoever is available to this presence, to this aura, will feel the freshness of a breeze, the freshness after a shower. And many rotten things -- rubbish that you have been entangled in, fighting -- will simply disappear from your life. Just a touch from this kind of man will be a transformation.

But that evening something was transpiring, and what you noted was an energy phenomenon; many others must have noted the same.

I answer such questions in order for you to become aware of your own situation and start moving upwards.

BELOVED OSHO,
DO YOU EVER SURPRISE YOURSELF? -- AND IF YOU DO, WHO IS SURPRISING WHOM?

There is no one to surprise or to be surprised.
I am as absent as I will be when I will be dead, with only one difference... that right now my absence has a body, and then, my absence will not have a body.

Beyond Psychology

Chapter #20
Chapter title: It is all happening silently

22 April 1986 am in

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BELOVED OSHO,
FOR ME, BEING HERE WITH YOU IS AS IF I HAVE ARRIVED AT THE END OF A LONG JOURNEY, NO DESIRE TO BE ANYWHERE ELSE. MY HEART SHOULD JUMP HIGH AND I SHOULD BLISS OUT, BUT

LOOKING AT MYSELF, CARRYING THIS GREAT GIFT OF BEING WITH YOU, THERE SEEMS TO BE ONLY A GREAT SENSE OF CALM. HAPPINESS AND SADNESS ARE ALWAYS SIMULTANEOUSLY IN ME AND IT IS AS IF THEY CANCEL EACH OTHER OUT. IT SEEMS AS IF MY LIFE FLAME BURNS CONSTANTLY BUT LOW, AND THIS WORRIES ME.
THIS QUESTION OF WHETHER I AM LIVING INTENSELY ENOUGH OR NOT IS WITH ME ALWAYS AND PULLS MY ENERGY DOWN EVEN MORE. PLEASE DESTROY IT.

It is good that you feel calm and quiet, rather than ecstatic, excited, because every ecstasy, every excitement is bound to come down; it cannot remain high forever. It burns your energy and burns it intensely. But you don't have an inexhaustible source; as an individual, in the body, all you have is limited.

To be with me, silently and calmly, peacefully is the right way; you can afford it. Even with limited sources of individual beings, a calm state of mind can remain forever.

I have seen both types of people coming to me. Those who come and become too much excited are soon exhausted, and when they are exhausted they are angry at me; when they are exhausted they turn into enemies rather than into friends. Obviously to them I am the cause for their breakdown, and they cannot forgive me. Deep down in their mind they carry an idea that ecstasy was given to them and now it has been taken away.

I don't give you anything and I don't take anything away. Whatever happens in you simply happens in you; I am not more than a catalytic agent. So the best that can happen to you is a deep calmness. It is more reliable because it is going to last your whole life -- maybe even beyond life.

And you are getting mixed up in your question between this happening in my presence, with me, and your intensive living. Intensive living I teach to people just so that they can transcend their desires, their turmoil, quickly. If they live very miserly, as many live, then in this life there is no hope for them to experience transcendence.

Don't mix that with your state, because your calmness is the beginning of transcendence. That's why you are feeling that your happiness and sadness are happening together. It cannot happen -- either you can be happy, or you can be sad. You cannot be sadly happy, neither can you be happily sad. That would be a very strange situation!

What is happening is that your calmness is giving you this impression, because in your calmness you are feeling something that belongs to happiness and something that belongs to sadness. Sadness is not all wrong; happiness is not all right.

The essential part of happiness is a feeling of well-being; that you are feeling in your calmness, so you think you are happy. And the essential part of sadness is silence; that you are feeling in your calmness. These both can exist together, in fact they can only exist together.

A silent feeling of well-being... whatever is happening is perfectly right. Don't ask me to destroy it, ask me to enhance it. Don't make it a problem! It is not. It is a tremendous gift that the master never gives and the disciple always receives.

There are things the master never says and the disciple always hears. It is one of those mysterious phenomena that are not handed over by the master to you -- but you receive it, it arises within you.

It is just like the sunrise when millions of birds start singing. They are not even aware of the sunrise, but something in their heart is triggered by the presence of the sun; the sun is not aware of so many birds. Millions of flowers suddenly open their petals. The sun is not going to each single flower saying, "Wake up! It is time, and I have come." Neither are the flowers aware why they are opening their petals, why they are releasing their perfume. It all is happening silently. The presence of the sun is needed, but that presence does not do anything. Just its being there is enough.

Gurdjieff used to say that the situation of the human mind is like that of a small school class. The master is out, and all children are shouting and screaming and jumping and every kind of thing is going on, books are being thrown at each other.... And then suddenly the master appears and there is absolute silence. All screaming, all jumping, all throwing books stops. They are all leaning on their books -- although they are not reading, but pretending that they are reading.

One thing is certain, that the very presence of the master makes a difference. He does not do anything, he does not say anything. If he needs to say anything, if he needs to do anything, he is not a master; he is not respected, he is not loved. The children don't feel that he is worthy enough that they should be behaving differently in his presence than they behave in his absence.

In ancient Eastern scriptures it is again and again discussed, because it has been one of the eternal

questions: should the disciple respect the master, or not? All the organized religions have decided that he should respect.

I have been talking to different religious leaders and I have said to them, "That is just wrong. The disciple should not respect. The master should be respectable." That is a totally different thing. The master should have the weight; he should be lovable, he should be respectable. Don't put the responsibility on the disciple, who is after all a disciple, a learner. It is easy for him to err.

One of my vice-chancellors said, in his convocation address, that the respect for the teacher is disappearing from the world of students, and this is dangerous. Ordinarily nobody stands up in a convocation address, because that is not a place to discuss. But I stood up and I said, "Before you say anything more, let me correct you. You are right in your observation that respect is disappearing from the student community, but you are wrong in your conclusion. The responsibility is not of the students but of the teachers. Can you say with authority that the teachers are worthy of respect? And if you cannot say it with authority that the teachers are worthy of respect then why make a student responsible for this whole situation? If the teacher is worthy of respect, the question of respect from the students does not arise at all."

I said to him, "This I am saying to you with my own experience." For five years at that time I had been a teacher in the university and I had not come across a single student who was not respectful. "And if you come across students who are disrespectful to you, you should go home and think over it. Something must be wrong in you. Somewhere you have lost the worth."

There was immense silence in the whole auditorium. The professors were shocked, the students were shocked, the chancellor was suddenly frozen like a statue, and the vice-chancellor could not think what to say. I said, "You can see this silence -- I have not told anybody to be silent, but most of them are my students or have been my students and they know what I mean."

And the vice-chancellor had to take his words back. He said, "I can understand it. The responsibility should always be on the stronger person, not on the weaker person. The student is weak, a learner, has no power; the teacher has all the powers, all the learning, all the authority... and if he cannot manage respect, then he is responsible. You are right."

But he used the word manage. I didn't say anything, but that was a wrong word. To manage means you are thinking about it, you are using certain tactics, strategies for it. A real master simply comes amongst his disciples and there is silence, and there is calm.

And the same happens within you. You need not be worried about intensive living. If you can live this calmness, if this calmness can become your very life, where happiness and sadness contribute their essential beauty, then there is no need to think of people who talk of ecstasy. Their ecstasy will be gone in two days; your calmness will go with you beyond the grave.

BELOVED OSHO,
ONLY IN MOMENTS OF LOVE DO I FEEL MY BODY DANCING WITH JOYFUL SWEETNESS, AND ONLY IN MOMENTS OF LOVE DO MUSICIANS CREATE MUSIC WHICH TOUCHES MY HEART. TO FEEL THE MUSIC MOVING MY BODY AND THE DANCE MOVING THE FINGERS OF THE MUSICIANS IS FOR ME THE MOST BEAUTIFUL EXPERIENCE.
CAN YOU PLEASE SAY SOMETHING ABOUT IT?

It is a beautiful moment and a beautiful experience -- but there is much more in life. There is much more than music, because music is after all sound, and there is silence too. Music is beautiful but you should not forget silence. Dance is beautiful, but there is something beyond it: an absolute unmoving state of consciousness... no dance.

There are beauties and beauties... and there are categories. Music and dance are very physical. As far as they go they are beautiful, but one should not get stuck with them, one should not be stopped by them. They should open the door for the higher realm. For example, if you are really a lover of music, soon music will be forgotten and you will be entering into silence. If you are really in deep attachment with dance, soon the dance has to disappear, so that you can be in an unmoving state of being.

In China there is an ancient story. A man declared himself to be the greatest archer, and he went to the king and said, "I am ready to accept anybody's challenge. I have practiced archery for thirty years, and I know that there is nobody in the whole empire who can be a competitor to me. It should be declared... a time should be given and within this time, if there is somebody who wants to compete with me, I am ready;

otherwise you have to declare me the champion of the whole empire, the master archer."

The king knew that he was the greatest archer he had seen and what he was saying was not boasting, it was really true. There was nobody in the whole empire even close to him; he had gone into the art so deeply. But an old man who was the constant companion of the king... he was a servant, but he was very respected by the king because the king's father had died early and this servant had been almost a father to him; he had protected him, he had disciplined him, he had trained him to be a king, and he managed to put him on the throne, to make him the emperor. He was sitting by his side on the ground, and he laughed.

The king said, "Why are you laughing? What he is saying is true. I know this man, I know his archery. Even with closed eyes he never misses his target; with closed eyes he can kill a flying bird. There is nobody who is in any way comparable to him."

The old man said, "You are too young. I know a man before whom this man is just an amateur. He is very ancient, very old -- older than me. He lives deep in the mountains. Before you declare this man the champion, he has to meet that old man. Just meeting him will be enough -- competition is out of the question."

This was a great challenge... just meeting him will be enough, competition is out of the question. You cannot compete with that man. He is a master. And he showed him the way to the place where he could be found, the cave where he lived. The archer went miles into the mountains, finally found the cave and laughed, because there was the old man sitting, not even with a bow in the cave anywhere, no arrows -- what kind of master archer is he? And he was so old, maybe ninety, ninety-five or more. He could not hit the target, his hands would tremble; he was so old! But the man said, "I have been sent by the king to meet you."

The old man said, "I have received the message of the king, but before I meet you I will give a little test. I don't meet each and everybody! At least you must be capable of being an archer; you will have to do for me a little test." To be a master archer is out of question... he wanted to check whether he had any capacity for archery, any talent, any genius.

The old man came out of his cave, took the young man with him and he said, "The moment I saw you coming with your bow and with your arrows, I knew that you were an amateur, because the real master does not need these things. Have you not heard the ancient saying: when a master reaches to his ultimate genius, if he is an archer he throws away his bow and his arrows; if he is a musician he throws away his musical instruments; if he is a painter he throws away his brushes, his canvases."

He said, "I have heard it but I have never understood it."

The old man said, "Now you have come to the place where you will understand it. Come with me." There was a rock protruding into the valley, and the valley was thousands of feet deep. If you fell from the rock there was no possibility of your being alive; in fact you could not even be found as a whole body, you would be scattered. It was a dangerous valley.

The old man went onto the protruding rock; the young man was standing there trembling -- he was not going onto the rock. The old man was going and the young man was trembling. The old man said, "Stop that trembling. That is not the sign of a master archer." And the old man went to the very end of the rock, standing with half of his feet off the edge of the rock. He was standing there and he said to the young man, "Now you come and stand by my side."

The young man took one step, two steps -- and then fell flat, trembling, everything whirling. He said, "You have to forgive me. I cannot come where you are standing. Just a little mistake, a little breeze of wind, a little forgetfulness and you are gone forever! I have come here to meet you, not to commit suicide. I cannot believe how you are standing there."

The old man said, "That's what archery brings to a man -- an untrembling heart, a non-moving mind. Now I do not need the bow and the arrows. I know that you have looked around in my cave and I have seen your subtle smile, `How can this man be an archer?' Now I will show you my archery."

He looked up and there were nine birds flying -- and as he looked up all the nine birds fell down on the earth. He said, "If you are absolutely immobile inside, even your eyes are enough; arrows are not needed. So go back, practice archery. Championship is far away. While I am alive, never think again of championship -- although I am not a competitor. Even if you were declared champion I would not have bothered to object -- who cares? Your championships, your titles are children's games.

"But the old man in the palace knows me. Now as long as I am living you cannot be a champion; you can be a champion if you really go deeper into archery, practice. And only I can make you a champion, not the king. What does he know about archery? So tell him, `You don't have any authority.' I will come in the

right time if I am alive. Or I will send somebody, or I will make some arrangement, even if I am dead."

Ten years passed and the old man was dying. He called his son from the village down in the plains and told him -- he was also very old -- "Go to this certain archer and just report to me the situation."

He went there. The archer was very loving, very happy that the old man still remembered him and had sent his son. The son saw the big bow hanging on the wall. He asked, "What is it?"

And the archer said, "I used to know what it is... Now I don't know. I will have to ask; somebody must know."

But the son said, "I have heard you are an archer."

He said, "I used to be in my youth, and in youth everybody is foolish. I used to be, but your father brought me to my senses."

This was reported to the old man, that he had forgotten the name of the bow. The old man said, "That means he has proved his mettle. I will have to go down before I die to declare him the champion, the master archer."

Now he was also capable -- just looking at a bird was enough to kill it. Just those two rays going from the eyes were enough, because his inner being was so solidly immobile that those two rays became like arrows. He said, "Now I understand the meaning of the old saying: The musician breaks down his musical instruments when he really becomes a master. Then what is the use of those instruments? because they are still part of the world of sound and the real music is silence."

Even when you are listening to music, what really touches your heart is not the sound but the gap between two sounds. How to bring that gap to your heart is the whole art of music. But if a man can bring that gap just by his presence, and you fall into deep silence, you will know the real music. Then you will know that what you used to think of as music was only a preliminary training. And the same is true about dancing, the same is true about every creative art. What it appears to be is not the reality; it is just a device so that you can become aware of something intangible, hidden, beyond.

But to love music is good, to love dance is good, to play music is good, to dance is good -- but remember, that is not the end. You have to go far -- away from music, away from dance -- to understand the real beauty of any creative art. Every creative art brings you to your innermost being where there is just calmness, utter quietness, absolute silence.

Then you can say, "I have heard that which cannot be heard. And I have seen that which cannot be seen."

BELOVED OSHO,
UNTIL NOW I HAVE NOT HAD MANY SEXUAL EXPERIENCES, BUT LATELY I HAVE FELT TO BECOME MORE SEXUALLY ACTIVE. I SEEM TO AVOID HETEROSEXUAL MEN, AND DESIRE THOSE WHO ARE HOMOSEXUAL.
I AM NOT CLEAR IF I AM RUNNING AWAY FROM SEX OUT OF FEAR, OR TOWARDS PEOPLE I REALLY LIKE AND NEED. WOULD YOU PLEASE SHED SOME LIGHT ON THIS?

It is possible that avoiding sex for a long time and now getting interested in it you will have to go slowly towards it.

To be attracted to homosexuals is a step. Finally you will be attracted to the heterosexuals. The homosexual is half way. Nothing is wrong in it. It is good to go gradually, mature gradually. And it is also possible the homosexual person may be a person that you like, you love, that he deserves your love. His homosexuality may be a secondary thing. If it is a secondary thing, then perhaps you can stay with the homosexual person long enough, but if it is only a passing phase then moving from no sexuality or very little sexuality towards a heterosexual man, a direct jump, will be too much and can be dangerous. It may throw you back into your avoidance.

It is perfectly good that you are loving a homosexual. If he is a worthy person to be loved, that is even better; otherwise even his homosexuality is going to help you tremendously to reach to the heterosexual person.

These are the four stages: the auto-sexual person avoids sexuality. He wants to contain his sexuality within himself, he is a kind of miser, and such people suffer from constipation. It is now a well-established psychological fact. There is not a medical way to help them get rid of constipation, as their constipation has no cause in the body; their constipation has cause in their mind.

You should be reminded that the sexual center is in the mind, not in the genitals. And strangely enough, by the way, the sexual center and the food center are very close -- too close. So a person who stops his sexuality starts eating too much. The energy of the sexual center starts overflowing onto the next center, that is food. He becomes a food addict; he looks at food the way a lover looks at a beloved.

The second stage is homosexuality. It is a little better than being auto-sexual, confined to yourself -- now at least you are connecting with your same sex. But there is a confinement still -- although it is a bigger confinement -- man to man, woman to woman.

The third stage is heterosexual, which is the maturity of sex -- when you go beyond your femaleness or your maleness, where you transcend your class and move to the opposite. And because the tension between the opposite is great, love blossoms on a grander scale. Between two homosexuals, love is -- but there is no tension in it. It is not without any reason that homosexuals are called gay people, because there is no tension, there is no fight; they are always smiling, always looking happy. The happiness is shallow.

The heterosexuals are in a conflict, and in love. They laugh deeply, they weep deeply, they fight deeply, they feel for each other deeply; everything is deep because of the tension. They are known as intimate enemies. The intimacy is deep, the enmity is also deep.

The fourth state is asexual, when you are fed up and you have seen all that sex can provide -- its misery, its pleasure, its fights, its friendship -- and slowly, slowly you see the routine, the same wheel moving. To change that boredom of the same wheel moving you may change partners; that gives you a little energy for a few days more, but again the boredom comes back.

Once you are utterly bored with sex then the fourth stage is asexual. For the first time you are completely free. The first stage was very much confined to yourself; the second stage was confined to your class -- man to man, woman to woman. The third was better, but still it was confined -- man to woman, the same species. The fourth stage is completely free from sex: you have known it, you have understood it. Its work is finished. It is no longer a burden on you, no longer a desire on you, no more a tension. You feel light, and for the first time you can enjoy being alone.

To me this is true celibacy, not a practiced celibacy. It is through the experience of all the stages that you come to true celibacy, and the true celibacy has to be understood: it is not anti-sexual, it is only asexual. It has no antagonism, no anti-attitudes. In the fourth stage you can have sex as fun, just a biological game.

So it is not that you have to drop sex; you can drop... you can either drop it or you can keep it. But it has lost all the old meaning and all the old implications, all the old bondage, all old fights, jealousies -- all that is lost. If it drops, it drops; if it continues, then it is just casual friendship, with no strings attached to it, with no conditions attached to it.

BELOVED OSHO,
THERE HAVE BEEN VERY FEW ENLIGHTENED WOMEN IN THE WORLD, AND NONE THAT I KNOW OF IN THIS CENTURY. IS THERE HOPE FOR US WOMEN?

It is not hard -- but man has not allowed it.

Man suffers from a deep inferiority complex, and to keep it repressed he keeps the woman in every possible way inferior to himself; otherwise if she is allowed freedom, allowed all her talents, her genius, the great fear of man is that she can prove superior in many dimensions. And she has many things which man is missing.

Naturally the only simple way was to cut all possible ways in which the woman could grow. So all women have been left retarded. Their roots have been cut: don't give education to them, don't let them have the freedom of movement in society, don't let them have friends from the other sex.

And for thousands of years it has been going on. Naturally if a woman cannot become a scientist, if a woman cannot become a poet, if a woman cannot become a great architect, a great sculptor, then the question of a woman becoming enlightened becomes very difficult. So many steps in between have been completely removed. My whole vision is to put those steps back.

And I am trying my best to put those steps back, so any woman of any quality has the full possibility, freedom and support to grow. Some of the women will grow to become enlightened, but no such possibility has ever before existed.

So it is true you have not heard of enlightened women, particularly in this century -- although there have

been a few women who, in spite of all this imprisonment of their being, became enlightened. But they are not the rule, they are the exceptions. They simply prove one thing: that just to be a woman does not mean that the doors of enlightenment are closed to you.

One woman was Rabiya al-Adabiya, in Arabia, one woman was Meera in India. One woman was in the very ancient times, in the days of the RIG VEDA -- that may be five thousand years old, or ninety thousand years old; it is undecided by the scholars... but these women can be counted on less than ten fingers.

But it is enough proof that to be a woman does not mean that enlightenment is not for you. As far as I am concerned, I feel that because you have been prevented from being enlightened, or even from moving in that direction, you have more possibility now than man, for the simple reason that just as land that has not been used for many years is more fertile, just it needs seeds... That means "Okay, Maneesha!"

Beyond Psychology

Chapter #21

Chapter title: The most blissful moment -- when you cannot find yourself

22 April 1986 pm in

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BELOVED OSHO,
WHEN I SIT IN FRONT OF YOU AND LISTEN TO YOU SPEAK, I FEEL AS IF A PROCESS OF OSMOSIS IS HAPPENING. I FIND I DON'T INTELLECTUALLY LISTEN. IS THIS THE RIGHT WAY OR AM I MISSING SOMETHING?

This is the *right* way.

If you listen to me intellectually you miss, not something, but all. Intellectual listening is a kind of deafness. When I say something, you can listen to the word. You have a mind, a library in the mind of all your prejudices, philosophies, ideologies. The word has to go through all those preconceived patterns, and by the time it reaches to you it is no longer the same.

It has changed so many times, passing through the whole process of intellectual listening, that when it comes out it is absolutely something else. And yet it appears to be rationally the right thing; it fits with your mind. The process of listening has managed to cut it here and there, change it here and there; to color it here and there, to make it what you want it to be, not what it is. And you will agree with it; it is your own idea, it has nothing to do with *me*.

Listening intellectually is not listening at all. It is a way of avoiding. The right way is that you don't bring your mind in and you let me go into your innermost being without being hindered. Then there will be an understanding. Then there will be a communion, a *real* listening, because in the very process of listening, you have changed.

Now the agreement that arises in your being is not agreeing with your mind, it is agreeing with something new, which your mind knows nothing of. The mind is always old, and the truth is always new; they never meet, they never coexist.

You are fortunate that you can listen the right way -- putting the mind aside, just allowing me to sink deeper and deeper within you. Then even though words have been used, silence has been conveyed. Even

though words have been used, that which cannot be said has been said -- at least has been heard. And saying is not important, hearing is important.

Right listening means you will never ask how to do it. For example, if I am talking about silence and you are listening the right way, you will never ask how to be silent, because in the very listening you would have tasted it. In the very listening you will have experienced it -- the window has opened.

The people who listen intellectually are bound to ask later on how to do it. Their question about how to do it signifies that they have missed what was conveyed to them.

It is not only words that I am saying to you -- I am conveying my very heart. The words are only vehicles. Through the intellect the vehicles will reach, but I will be left behind. When you are listening without the mind, the vehicle becomes unimportant; its only use is that it helps me to reach to you. It is my outstretched hand, so that I can touch your heart.

BELOVED OSHO,
I REMEMBER YOU TALKING ABOUT EYES AND LOOKING INTO PEOPLE'S EYES AND HIDING THROUGH NOT LOOKING DIRECTLY INTO SOMEONE'S EYES. AFTER THIS DISCOURSE I DROPPED MY GLASSES, WHICH I HAVE HAD SINCE I WAS ONE YEAR OLD. NOT WEARING THEM, I FOUND MYSELF BEING MORE OPEN IN LOOKING IN SOMEONE'S EYES, AND I FELT GREAT POWER IN MY EYES. WOULD YOU PLEASE TALK ABOUT THE PSYCHOLOGICAL NEED TO WEAR GLASSES?

It is something truly significant to understand.
No animal needs glasses. It is very strange why man needs glasses. The reasons are two: the first is the physiological reason; and the second is the psychological.

The physiological reason is that our process of helping a mother to give birth to a child is basically wrong. For example, the child has been for nine months in deep darkness; his eyes are very delicate, fragile. And in any hospital where he is going to be born, he is going to face, immediately after the birth, glaring lights all around. That is the first shock to the whole delicate system of his eyes. And eyes are the most delicate part of your body -- softer than a rose petal, very fragile and very important, because eighty percent of your life's experience depends on them. Only twenty percent is contributed by your other senses.

That is one of the reasons why a blind man suddenly creates a deep compassion in you. The deaf man does not create the same compassion. He is also missing something -- he cannot hear. The dumb cannot speak.... In any other way the body may be crippled, but nothing can create more compassion in you than a blind man. Unknowingly, unconsciously, there is an understanding that the blind man is the poorest.

Eighty percent of his life experience is cut off; he is living only on twenty percent. His life has no color, his life has no experience of beauty, his life has no experience of proportion. His life has missed the beautiful sunsets and the starry night. His eyes have missed millions of other eyes which are loaded with experience; and to be in contact with them is to be in contact with different worlds.

But the way the hospitals have decided to give birth to a new child is dangerous. First they spoil the eyes. Second, they destroy the trust of the child. The child has lived for nine months in the mother's womb with immense trust -- the question of doubt does not arise. Everything that he wants he gets; in fact before he wants, he gets it. No responsibility, no worry, no question of time. He does not think of tomorrow, and he has no memories of yesterdays. He lives moment to moment, utterly joyous. There is nothing to make him sad, nothing to make him miserable.

But the moment he is born, his whole life goes through a great tragic change. The doctors are in a hurry; they cannot even wait for two minutes. They want to cut the cord that joins the child with the mother, immediately -- and they cut it immediately, without bothering that the child has not yet breathed on his own, that his own system has not started functioning. They have cut the connection with the life source of the mother. This is one of the deep wounds that will be carried all along through his life.

And then to make the child breathe, they will hang it upside down and hit on his buttocks -- a great reception! And because of the hit the child starts breathing. But this breathing is not natural and spontaneous. If they had just waited two or three minutes and left the child on his mother's belly.... He was inside nine months; with just three minutes outside on the belly -- the same warmth, the same woman, the same energy -- he would have started breathing on his own. And then to cut the cord would have been absolutely logical, rational, scientific.

And everything else that is being done takes no account of the implications. The child has been in the

mother's womb in a certain warmth. He has been floating. The best way will be, once he starts breathing on his own, just to put him in a small bathtub of warm water consisting of the same chemicals as the mother's womb -- it is exactly the same as ocean water. And that's what makes the evolutionists certain that man was born in the ocean.

You will be surprised to know, the first incarnation of God in Hinduism is a fish. It is very strange -- just the idea... but to them God was life. And just a little translation is needed: instead of saying the reincarnation of God was as a fish, all that is needed is to say that life's beginning was as a fish.

Allow the child the same atmosphere so he does not feel, from the very first moment, in a stranger's world, afraid. But we make him afraid. We destroy his delicate eyes, we destroy his spontaneity, we even force his breathing. We don't give him a natural environment, one to which he is accustomed.

All these small things are going to affect his whole life. For example, whenever he is in anxiety, his breathing will become erratic. Whenever he is afraid, his breathing will be immediately affected. And sooner or later -- because only man uses his eyes for reading, and his eyes are no longer as powerful as nature had made them -- the child finds his eyes are weakening. He cannot see small letters, small figures, or he cannot see faraway things, and then the glasses become necessary. If glasses are avoided then his eyes will go on deteriorating. The glasses are simply to help him, just to compensate for the damage that has been done.

But glasses have their own psychology. With the glasses you are always behind a curtain, in some way hiding -- not facing life as it is, trying to avoid this way or that, never being straight, sincere. Glasses are helping you to protect your eyes, but they bring their own problems with them. And these are the problems. They stand between you and the world, between you and the person you love, between you and the person you are communicating with.

Because of the glasses you never come in direct contact with the eyes of other people. And that is missing a great experience, because people are basically their eyes. If you can see into a person's eyes, its depth will be that person's depth. A cunning person will not allow you to see directly into his eyes, because a cunning person's eyes reveal his cunningness.

The eyes are just an opening -- the cunning person is afraid; he will always look sideways. He will be talking to you but looking at something else; his talking and his seeing will not be in the same direction. He will be listening to you but his eyes will not be concentrated on you. The man who wants to deceive you cannot confront you eye to eye. Only a simple, sincere person, a person with a loving heart and with no cunning desire will allow you to look into his eyes because he knows you will find his truth. He has nothing to hide.

So if you are using glasses, then use them only for particular purposes. If you need them for reading, use them for reading. If you use them continuously it is dangerous -- not to your eyes, but to your whole being. If you need them to look far away, you can use them; but don't make it part of your being.

Your glasses should never become part of your being. Only when necessary use them. When you feel they are not necessary, put them away, so at least for long periods you are available to the world in your authenticity, and the world is available to you; there is no barrier.

You cannot do anything about the basic harm, but if you give birth to a child, it is better to give birth amongst your loving friends, with candlelights, with incense burning, with flowers all around. Give the child at least a good welcome to the world.

And don't be technical -- man is not a machine -- be human. Let him first breathe; then cut the connection with the mother. There is no hurry. He should be given the chance to be spontaneous; otherwise he will suffer his whole life troubles and problems concerned with breathing.

And there is no need for glaring lights; otherwise you have started already destroying his eyes. Soon he will need glasses. If you have been using them since you were one year old, that shows what we have been doing with children. And nobody tells you to use glasses only when you need them; otherwise don't let them become an essential habit.

It is known about Mulla Nasruddin that one night he woke up and asked his wife, "Where are my glasses?"

She said, "What is the need in the middle of the night for glasses?"

He said, "I don't want to fight -- I am not in a position right now -- I will explain everything later on. First, my glasses!" With his glasses on he tried for a few minutes, then he said, "You destroyed it. If you had given them to me immediately, perhaps I may not have missed. I was having such a beautiful dream; just then I remembered, `I cannot see without glasses.' Such a beautiful dream -- I must be missing much. And

you are so stupid that you started arguing with me.

"When I was asking for my glasses, you should have understood there must be some need, and later on you could have discussed it. But at that very time... and the gap became so big that I tried again and again with the glasses, but the dream was broken. And with it broken I could not manage to catch up with it again.

"And it was not only just a beautiful dream, it had something to do with finances too. A man was promising to give me money, and we were haggling. He wanted to purchase something, and I had brought him up to ninety-nine rupees. But I was stubborn -- I was trying to bring him to one hundred rupees; and it was only a question of one rupee. And the thing I was selling was not worth twenty rupees. I would have given it to him for ninety-nine, but I wanted to see the man accurately, and I wanted to count the money accurately. The glasses were needed.

"After I put on the glasses, I was saying to the man, `Wherever you are, come back! Okay -- ninety-nine I will accept, ninety-eight I will accept. I am willing to give it even for ninety.' But nobody responded. Just because of these glasses the whole profit was lost. And I don't know if I can ever meet this man again, because in the first place I cannot recognize him without my glasses. Even if I meet him tomorrow on the street, I will not be able to recognize him, because what I was seeing I don't know whether it was true or not true."

People are so accustomed to their glasses that they become almost their substitute eyes. Then it is dangerous. Your eyes need a little freedom: once in a while take the glasses off. And there are a few exercises available. Do those exercises which will make your eyes stronger, healthier, and perhaps you may not need the glasses at all.

BELOVED OSHO,
MY WHOLE LIFE I HAVE BEEN STRUGGLING WITH TWO HUGE DESIRES: A DESIRE TO LOVE AND BE LOVED, AND THE DESIRE TO UNDERSTAND AND BE UNDERSTOOD. TO SEE HOW MISUNDERSTOOD YOU ARE BY THE WORLD AND BY YOUR FRIENDS ASTOUNDS ME, AND YOUR NOT BEING AFFECTED BY IT ASTOUNDS ME EVEN MORE. FOR THE PAST TEN YEARS I HAVE BEEN CONSUMED WITH DESIRE TO UNDERSTAND YOU EVERY MINUTE OF EVERY DAY. TODAY I FEEL I DON'T UNDERSTAND ANYTHING, AND YET MY DESIRE TO BE UNDERSTOOD HAS DIMINISHED. WHEN YOU SPEAK, THE JOY OF BEING BEYOND THESE TWO DUALITIES IS HEAVEN.

The desire to love and to be loved, the desire to understand and to be understood are very instinctive, very natural -- but very binding, imprisoning. That's why, even if for a few moments listening to me -- if you can forget these two desires, in that transcendence you will find the ultimate in joy.

I have been misunderstood perhaps more than anyone else ever, but it has not affected me, for the simple reason that there is no desire to be understood. It is *their* problem if they don't understand, it is not *my* problem. If they misunderstand, it is their problem and their misery. I am not going to waste my sleep because millions of people are misunderstanding me. If I was concerned about being understood they would have driven me mad. But they have not been able to even scratch a little bit.

All their misunderstanding is their problem. They are suffering from it, they are paying for it. Why should I be bothered by it? I have said what I felt is true. I have said it, not to be understood -- I have said it because I wanted to share. If they are not willing, it is up to them; I cannot force them.

But both these desires -- to understand and to be understood -- are together. Unless *you* understand, you cannot drop the desire to be understood. Once you understand just the simple existence of your being, both disappear. There is nothing more to understand, and there is no question that anybody should understand you.

And the same is true about love.

The moment you understand what love is, you experience what love is, you *become* love. Then there is no need in you to be loved, and there is no need in you to love. Loving will be your simple, spontaneous existence, your very breathing. You cannot do anything else; you will be simply loving.

Now if in return, love does not come to you, you will not feel hurt, for the simple reason that only the person who has become love can love. You can give only that which you have. Asking people to love you -- people who don't have love in their life, who have not come to the source of their being where love has its shrine -- how can they love you? They can pretend. They can say, they can even believe, but sooner or later these things are going to... it is going to be known that it is only a pretension, that it is only acting, that it is

hypocrisy.

There may not be an intention to deceive you, but what can the person do? You ask for love, and the other person also wants love. Both understand that you are expected to love, that only then can you get love -- so you both try in every possible way to take the posture of love. But the posture is empty. And both are going to discover it, and both are going to complain about it against the other, that it is not right. From the very beginning it has been two beggars begging from each other, and both have only empty begging bowls.

Both are pretending that they can give, but their basic desire is to get. If you don't have it, you cannot give it. And those who have it -- this is to be understood very clearly -- those who have found the source of love within themselves are no longer in need of being loved. And they *will* be loved.

They will love for no other reason but simply because they have too much of it -- just as a rain cloud wants to rain, just as a flower wants to release its fragrance, with no desire to get *anything*. The reward of love is in loving, not in getting love.

And these are the mysteries of life, that if a person is rewarded just in loving people, many will love him. Because by being in contact with him, they will slowly start finding the source within themselves. Now they know one person at least who showers love and whose love is not out of any need. And the more he shares and showers his love, the more it grows.

The same is true about understanding. If you are close to a person of understanding you will see that he shares; sharing is his joy, it is not his business. He gives wholeheartedly, knowing perfectly well that he will find many doors closed in his face, but his understanding is deep enough to understand these people who misunderstand him.

They are miserable. They are afraid to let his understanding reach them, they are afraid of his light. They start closing their windows and their doors. They are afraid of his presence. They will condemn, they will create confusion, they will create rumors, they will create lies; they will do *everything* to prevent this man's light, his understanding, his insight from spreading. And the reason is that they are afraid.

This man's presence is a great fear to them. In his presence they become suddenly naked -- with all their jealousies, with all their miseries, with all their pain, with all their wounds. In his presence they cannot hide. Before his eyes they are as if before x-rays which will penetrate to their deepest core and reveal all they have been somehow hiding from the society, and creating a certain good image. They are just the opposite within.

I have never been hurt by any misunderstanding. It was part of my understanding that it is going to be so, and once you are free of the desire to love and to be loved, you *will* love; but it will not be a desire, it will be an overflowing energy. And you *will* be loved, but it will not be an expectation, it will be a surprise.

Once you understand just yourself and you have gone beyond all kinds of misunderstandings, your light is so clear and bright, your certainty is so absolute, that the whole world can condemn you but it will not in any way hurt you. It will simply create more compassion and more effort to make these people somehow come out of their darkness and see the light.

And one thing is certain that you mention -- that once both these desires are calmed down, one feels in heaven. One really *is* in heaven.

One has always been; it was just that one was getting disturbed by small things and forgetting the immense beauty and joy the whole existence is ready to give to you -- and without any price. It is just yours for the asking.

BELOVED OSHO,
I HAVE TOO MANY QUESTIONS ABOUT YOU BECAUSE IN YOU I SEE A PART OF MYSELF, AND IN THAT PART I SEE EVERYONE. PLEASE NUDGE ME IF I AM IN THE WRONG LANE.

You *are* in the wrong space.

You see a part of you in me. That is going to create many problems, because I don't have any part of you in me. And that is the beginning of a long journey; then in that part you see everybody else and all their problems. Then the small part you had seen in me becomes so big -- because in that small part you are seeing everybody -- that you are going to forget me completely. I will be covered all over with other people's parts -- thick, not a thin layer, because *everybody*'s parts....

Just try the other way: see me just as a small corner in you. Give it to me, see me there, and in it see

Chuang Tzu, see Gautam Buddha, see Socrates. See all the flowers that humanity has produced, and you will become a totally new person. Just seeing me, and in me bringing all those who can somehow be connected with me, you will be surrounded by the very salt of the earth, by all that is glorious. And you will disappear in it: you will not be able to find yourself, find where you have gone.

You will meet Socrates, you will meet Pythagoras, you will meet Heraclitus, you will meet strange but beautiful beings -- Bodhidharma or Diogenes or Dionysius -- but you will not find yourself. In fact, yourself does not exist. And the meeting of all these people within you will make you a paradise.

So please just give it a little turn: rather than seeing yourself in me -- if you can do that, why can't you do this? it is the same -- see me in you. And I am not asking for your whole being because I want you to leave it for other guests. Just give me a little corner, just a contact center from where buddhas can enter in you.

But we are so accustomed to misery that we can do anything to be miserable. And we have forgotten the language of blissfulness, so to make even a small effort seems to be very arduous. But I am asking you to do the same -- just give it a little turn. It will be far easier, and the reward is going to be enormous. You will be lost, and you will never be found.

And that is the most blissful moment -- when you cannot find yourself, and there is just utter silence.

Beyond Psychology

Chapter #22
Chapter title: Freedom doesn't choose, it discovers

23 April 1986 am in

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Audio:	Yes
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BELOVED OSHO,
WHAT DOES IT MEAN WHEN YOU SAY, "JUST BE YOURSELF"? HOW CAN I BE MYSELF WHEN I DON'T KNOW WHO I AM? I KNOW MANY OF MY PREFERENCES, LIKINGS, DISLIKINGS AND TENDENCIES, WHICH SEEM TO BE THE OUTCOME OF A PROGRAMMED BIOCOMPUTER CALLED THE MIND. DOES JUST BEING ONESELF MEAN THAT ONE TOTALLY LIVES OUT THE WHOLE CONTENT OF THE MIND AS WATCHFULLY AS POSSIBLE?

Yes, it exactly means that -- to live as an awareness: awareness of all the programs the mind has been conditioned for, awareness of all the impulses, desires, memories, imaginations... all that the mind can do. One has to be not part of it, but separate -- seeing it but not being it -- watching it.

And this is one of the most essential things to remember, that you cannot watch your watchfulness. If you watch your watchfulness, then the watcher is you, not the watched. So you cannot go beyond watchfulness. The point that you cannot transcend is your being. The point that you cannot go beyond is you. You can watch very easily any thought, any emotion, any sentiment. Just one thing you cannot watch -- and that is your watchfulness. And if you manage to watch it, that means you have shifted: the first watchfulness has become just a thought; now you are the second watcher.

You can go on shifting back, but you cannot get out of watchfulness because it is you: you cannot be otherwise.

So when I say, "Just be yourself," I am saying to you, "Just be unprogrammed, unconditioned awareness." That's how you had come into the world, and that's how the enlightened person leaves the world. He lives in the world but remains totally separate.

One of the great mystics, Kabir, has a beautiful poem about it. All his poems are just perfect -- nothing can be better. One of his poems says, "I will give back the soul that was given to me at the time of my birth as pure, as clean, as it was given to me. I will give it back that way when I die." He is talking about awareness, that it has remained unpolluted. The whole world was there to pollute it, but he has remained watchful.

All that you need is just to be watchful, and nothing will affect you. This unaffectedness will keep your purity, and this purity has certainly the freshness of life, the joy of existence -- all the treasures that you have been endowed with.

But you become attached to the small things surrounding you and forget the one that you are. It is the greatest discovery in life and the most ecstatic pilgrimage to truth. And you need not be an ascetic, you need not be anti-life; you need not renounce the world and go to the mountains. You can be where you are, you can continue to do what you are doing. Just a new thing has to be evolved: whatever you do, you do with awareness -- even the smallest act of the body or the mind -- and with each act of awareness you will become aware of the beauty and the treasure and the glory and the eternity of your being.

BELOVED OSHO,
YOU SAY FREEDOM IS THE GREATEST VALUE FOR YOU. YOU ALSO SAY YOUR ATTITUDE TO LIFE IS THAT OF LET-GO. IT SEEMS TO ME THAT YOU HAVE USED YOUR FREEDOM TO CHOOSE TO GIVE UP THE FREEDOM TO DECIDE ANYTHING, IN FAVOR OF LETTING EXISTENCE TAKE CARE OF YOU. IS THE ULTIMATE IN FREEDOM ACTUALLY TOTAL ENSLAVEMENT?

No, I have not chosen anything.
I have not chosen, out of my freedom, to allow the existence to take care of me. Freedom is choiceless. In freedom I have discovered, not chosen.

With the eyes free, with the consciousness free, I have discovered that let-go is the way existence functions. There was no question of choice -- whether to be with existence or not. It was not either/or, but just the realization that this is the only way existence works. I relaxed with it.

The people who are not living a life of let-go are choosers, because they are going against nature, against existence; they have to choose. The ego is a chooser. When you are completely free of ego, of self, when you are simply freedom, you see it happening that the fight is disappearing and let-go is taking its place. You are nothing more than a watcher. If you choose it, then it is not let-go. How can it be let-go if you choose it?

It happened that one man came to Gautam Buddha, and he wanted to surrender himself unto Buddha's feet. Buddha looked at him and said, "You cannot surrender."

He said, "Why? Everybody else is allowed, and I am not allowed -- what is my disqualification?"

Buddha laughed and he said, "There is no question of disqualification. Just the nature of surrender is such that you cannot do it -- it happens. If you *do* it, it is your doing; it is not surrender. And if you do it, you can take it back. It is never total; you are outside of it. It was your action, so you can decide any moment: no more surrender! But if it *happens* then it takes all of you, the whole of you, leaving nothing behind which can ever do anything against it."

Simple things... but they become complicated because our mind is accustomed only to doing. And these are not mind things. Surrender, let-go -- these are not mind things. For the mind it is impossible to think of them. It can agree to surrender, it can agree to let-go, but it has to be the master, doing it, and it has to be an act -- and that's where everything goes wrong.

Surrender is once and forever; let-go is once and forever -- just as death is once and forever, because nothing is left that can change the course of things. All has been taken in. *You* are no longer there to have a second thought.

Just the other day I was shown a statement of Rajen, one of our therapists, who is doing as much damaging work as possible. His statement was, "Up to now I was helping Osho's work through surrender; now he has given me freedom. I will still continue to do his work but my work will be different. My work will be to help people to be free of Osho."

Now, in the first place if he was really surrendered, then there is no going back: you cannot do anything about it anymore. It has happened, and you are dissolved in it.

Secondly, I cannot give you freedom, because if I give you freedom I can take it back. Freedom has to be your realization -- and that would have come through surrender, on its own. Surrender flowers into freedom, because in surrender the self is gone, and all the hell that the self creates is gone. Your whole energy is now available to blossom.

I cannot give freedom to anyone.

Freedom is not a commodity that I can hand over to you; it has to happen at the innermost core of your being. Surrender only removes the hindrances. You surrender only that which is blocking the way for freedom to come to you.

So on the second point also he is wrong. And then on the third he goes really stupid, saying that now his work will be to help people to be free of Osho. The whole world is free of me -- that is not helping them! But what he means... He is now persuading sannyasins not to be sannyasins. And he thinks he is helping people to be in a state of freedom.

There are things which only happen.

Let-go is not an action on your part, but just an understanding of the fact that this is the only way the universe functions, and if you are not functioning in this way, you are going to remain in misery. You are not being punished, you are simply being foolish. The old religions have given the idea to people that if you do wrong, you will be punished; if you do right, you will be rewarded -- because they were all dependent on doing, and that's their basic fallacy.

Religion begins when you cross the boundary of doing and enter into the world of happening. Then let-go happens, because you see that this is the only way things work. If you go against it, you are miserable.

Nobody is punishing you; you are simply being stupid. If you try to get out through the wall and hit your head, do you think it has been a punishment? And there is the door, always available for you to get out. Knowing about the door, you try to get out through the wall and smash your face. Old religions call it punishment. It is not punishment, it is simple foolishness. And the person who goes out of the door into the garden, in the sun, in the air, is not being rewarded; he is just being intelligent.

So if you ask me, I will say intelligence is the reward; unintelligence is the punishment. In its ultimate form: unintelligence is hell, intelligence is heaven.

BELOVED OSHO,
LIVING DECISIVELY, KNOWING WHAT ONE WANTS, SEEMS EASY. HOWEVER, MY REALITY IS THAT I CAN NEVER MAKE UP MY MIND ABOUT ANYTHING. I CAN ALWAYS SEE BOTH SIDES OF AN ARGUMENT AND CAN NEVER DECIDE WHICH IS RIGHT. SO I AM LEFT HANGING BETWEEN THE TWO. ONE PART OF ME, LISTENING TO YOU, FEELS THIS IS OKAY, BUT IT MAKES ME FEEL STATIC, AS IF I AM ONLY PARTIALLY ALIVE. PLEASE COMMENT.

Mind is never decisive. It is not a question of your mind or somebody else's mind; mind *is* indecisiveness. The functioning of the mind is wavering between two polar opposites and trying to find which is the right way.

Mind is the wrong thing, and through the wrong thing you are trying to find the right way. It is as if by closing your eyes you are trying to find the door. Certainly you will feel yourself hanging between the two -- to go this way or that; you will be always in a condition of either/or. That's the nature of mind.

One great Danish philosopher was Soren Kierkegaard. He wrote a book, EITHER/OR. It was his own life's experience -- he could never decide about anything. Everything was always such that if he was deciding this way, then that way seemed to be right. If he was deciding that way, then this way seemed to be right. He remained indecisive.

He remained unmarried, although a woman was very much in love with him and had asked him. But he said, "I will have to think about it -- marriage is a big thing, and I cannot say yes or no immediately." And he died with the question, without getting married. He lived long -- perhaps seventy years -- and he was continually arguing, discussing. But he found no answer which could be said to be the ultimate answer, which had not its equal opposite.

He never could become a professor. He had filled out the form, he had all the qualifications -- the best

qualifications possible -- he had many books to his credit, of such immense importance that even after a century they are still contemporary, not old, not out of date. He filled out the form but could not sign it -- because "either/or"... whether to join the service or not? The form was found when he died, in the small room where he used to live.

His father, seeing the situation -- and he was his only son -- seeing that even going somewhere he would stop at the crossroads to decide to go this way or to go that way, for hours...! The whole of Copenhagen became aware of this man's strangeness, and children nicknamed him "Either/Or," so urchins would be following him, shouting, "Either/Or!" wherever he would go.

Before he died his father liquidated all his businesses, collected all the money, deposited it into an account, and arranged that every month on the first day of the month, Kierkegaard should receive so much money, so for his whole life he at least could survive. And you will be surprised: the day he was coming home, on the first day of the month, after taking out the last installment of the money -- the money was finished -- he fell on the street and died. With the last installment! That was the right thing to do. What else to do? -- because after this month, what will he do?

And because of the urchins and other people harassing him and calling him Either/Or he used to come out only once a month, just on the first day, to go to the post office. But now there was nothing left -- next month he had nowhere to go.

He was writing books but was not decisive about whether to publish them or not; he left all his books unpublished. They are of tremendous value. Each book has a great penetration into things. On each subject he has written, he has gone to the very roots, to every minute detail... a genius, but a genius of the *mind*.

With the mind, that is the problem -- it is not your problem -- and the better mind you have, the more will be the problem. Lesser minds don't come across that problem so much. It is the genius mind that is opposed, with two polarities, and cannot choose. And then he feels in a limbo.

What I have been telling you is that it is the nature of the mind to be in a limbo. It is the nature of the mind to be in the middle of polar opposites. Unless you move away from the mind and become a witness to all the games of the mind, you will never be decisive. Even if you sometimes decide -- in spite of the mind -- you will repent, because the other half that you have not decided for is going to haunt you: perhaps that was right and what you have chosen is wrong. And now there is no way to know. Perhaps the choice was better that you had left aside was better. But even if you had chosen it, the situation would not have been different; then this which would have been left aside would haunt you.

Mind is basically the beginning of madness.

And if you are too much in it, it will drive you mad.

I have told you that in my village I used to live opposite a goldsmith. I became aware at first, and then the whole town became slowly aware... and his life became hell. I used to sit just in front of his house, and I became aware that he had a curious habit: he would lock his shop, then pull the lock two, three times to see whether it was really locked or not.

One day I was coming from the river and he had just locked his shop and was going home. I said, "But you have not checked!"

He said, "What?"

I said, "You have not checked the lock!" He had checked it -- I had seen him three times pulling it, but now I had created a suspicion, and mind is always ready...

So he said to me, "Perhaps I forgot -- I must go back." He went back, and checked the lock again. That became my joy: wherever he would go...

In the market he would be purchasing vegetables and I would reach there saying, "What are you doing here? You have left the lock unchecked!"

He would drop the vegetables and he would say, "I will be coming back; first I have to go and check the lock."

Even from the railway station... He was purchasing a ticket to go somewhere, and I went and told him, "What are you doing? The lock!"

He said, "My God, have I not checked it?"

I said, "No!"

He said, "Now it is impossible to go to the marriage I was going to." He returned the ticket, went home, and checked the lock. But then it was too late to go back to the station -- the train had already gone. And he trusted me because I was always sitting in front of his house.

Slowly it became known to everybody, so wherever he would go, people would say, "Where are you

going? Have you checked the lock?"

Finally he became angry with me. He said, "You must be spreading it, because wherever I go everybody is talking about the lock, and I have to come back home -- sometimes so many times that I forget completely for what purpose I had gone in the first place to the market! The whole day I have been checking the lock!"

I said, "You don't listen to them. Let them..."

He said, "What do you mean, `Don't listen to them'? If they are right then I am lost forever. I cannot take that chance. So knowing perfectly well that the man may be lying, I have to come back compulsively to check the lock. I know somewhere that I have checked it, but who knows for certain?"

Mind has no certainty about anything.

If you are between the two polarities of the mind, in a limbo -- always to do or not to do, you will go crazy. You *are* crazy! Before it happens, jump out and have a look from the outside at the mind... and that's what I am telling you continuously.

Be aware of the mind -- its bright side, its dark side, its right, its wrong. Whatever polarity it is, you just be aware of it. Two things will come out of that awareness: one, that you are not the mind, and second, that awareness has a decisiveness which mind never has.

Mind is basically indecisive, and awareness is basically decisive. So any act out of awareness is total, full, without repentance.

I have never in my life thought again about anything -- whether something else would have been better. I have never repented. I have never thought that I have committed any mistake, because there is nobody else who has been left to say these things. I have been acting out of my awareness -- that is my whole being. Now whatever happens is all that is possible.

The world may call it right or wrong -- that is their business, but it is not my problem.

So awareness will take you out of the limbo. Rather than hanging between these two polarities of the mind, you will jump beyond both, and you will be able to see that those two polarities are two polarities only if you are in the mind. If you are outside it, you will be surprised that they are two sides of the same coin -- there was no question of decision.

With awareness you have the clarity, totality, let-go -- existence decides within you. You don't have to think about what is right and wrong; existence takes your hand in its hand, and you are moving relaxedly. That's the only way, the right way. And that is the only way you can be sane; otherwise you will remain muddled.

Now, Soren Kierkegaard is a great mind, but being a Christian he has no idea of awareness. He can think, and think very deeply, but he cannot just be silent and watch. That poor fellow had never heard about anything like watching, witnessing, awareness. Thinking was all that he had heard about, and he had put his whole genius into thinking. He had produced great books, but he could not produce a great life for himself. He lived in utter misery.

BELOVED OSHO,
YOU SPOKE THE OTHER NIGHT ABOUT HONEST TRUTH. MYSTICS HAVE OFTEN SPOKEN OF THE "ULTIMATE TRUTH." CAN THE TRUTH BE ANYTHING OTHER THAN ULTIMATE?

Truth cannot be anything other than the ultimate.

But the mystics had to speak about "ultimate truth" for a certain reason. The reason was that philosophers have been speaking of "relative truth," and they have been emphasizing the fact that every truth is relative. Albert Einstein in this century brought the conception of relativity to scientific truths; otherwise they used to be ultimate -- they became relative. And he was right. Mahavira, Gautam Buddha -- they all have talked about relativity.

One thing that is missing is that nobody makes a distinction between truth and fact. Facts are relative, and truth is ultimate, but if you get mixed up and you start thinking of facts as truth, then they will be relative.

Two things first: Facts are relative, and you have to understand exactly what is meant by relative. It means that something can be true in a certain situation, and the same thing can be untrue in some other situation.

It was said that while Albert Einstein was alive there were only twelve people in the whole world who

understood what he meant by relativity. It is a very delicate and subtle explanation about the universe. And Einstein was continually asked -- wherever he would go, in a club, in a restaurant -- wherever he would go people would ask, "Just say something about what this relativity is and say it so that a layman can understand it."

Finally he found a way: he said that if you are sitting on a hot stove, time will appear to you to be going very slowly; a single minute will look like hours because you are sitting on a hot stove. Your state is changing your conception of time.

But if you are sitting with your girlfriend, hours go by and it seems only seconds have passed.

He would say, "This is what I mean by relativity: time is relative to a particular situation. There is nothing like ultimate time so that whatever you do it is the same. It has always been known that when you are happy time passes fast, and when you are miserable, time passes very slowly."

He has established relativity so deeply that it has become almost interwoven with all scientific findings. But only one thing I want you to remember: he is talking about facts and calling them truth. And because of that the mystics had to use the word `ultimate'. They want to tell you that there *is* an experience which is beyond relativity. That's all their meaning is: truth is ultimate.

For example, what I have experienced in these thirty-five years in different situations -- it has remained the same, and I know even in my death it will not be different. This is truth: that which remains the same, whatever happens around it... the center of the cyclone.

But the whole world is full of facts. Facts are relative. Now, it has to be made very clear to the scientists that what Einstein was talking about was not truth but fact. But for science there is no truth other than what they discover. The mystic's truth they don't accept, because the mystic cannot put it in front of the scientist so that they can dissect it and find out what constitutes it -- its measurement, weight, and things like that.

It is an experience, and totally subjective. It cannot be made objective.

So let us say it in this way, if they insist on calling it truth: objective truths are all relative, and subjective truth is always ultimate. But just not to get it mixed up, the mystics have been calling it the ultimate truth.

All truth is ultimate. But there are scientific truths which are really only facts. For example, if you are sitting on a hot stove the experience of time going very slowly is just a fact of your psychology; it has nothing to do with time. But nobody has pointed that out to Albert Einstein. When you are sitting with your girlfriend and time passes fast, it has nothing to do with time; it has something to do with your mind.

Time goes with its own speed. It does not change; otherwise there would be such a difficulty. Somebody is sitting on the hot stove, and somebody is sitting with his girlfriend -- what will poor time do? Go slow or go fast? Time remains the same; it is your mind, your concept of time which is relative.

All objective truths are relative. You cannot say that somebody is tall; that statement will not be correct, because the tallness of the person has to be relative. Tall in comparison to whom? You have to make it complete. Somebody is fat, but just that much is not right and not complete. You have to make it clear that he is fatter than Avirbhava, or thinner than Anando. Unless you make the comparison, you cannot use relative terms.

But we are using them. Because people are using relative words, the mystics have been compelled to say the "ultimate" truth; otherwise just saying "the truth" would be sufficient, because ultimateness is its intrinsic nature. But it has to be repeated; otherwise there are people who will get misguided, confused, because they have heard about relative truths and they will make your truth also into a relative truth. So a distinction has to be made. To draw that distinction, the word `ultimate' is used -- unwillingly.

I would not like to use it because it is a repetition, a tautology. "The ultimate" and "the truth" mean the same. You can use either, but to use both is an unnecessary repetition.

My father was very insistent that every Monday he had to receive a letter from me, while I was in the university. I told him, "If there is something wrong, if there is some problem, if I am sick, I will inform you. But unnecessarily writing the same thing again and again has no justification."

He said, "Justification or not, it is not a question of your arguments. I wait for seven days and I become worried about you. It is not your sickness that I am worried about; I am worried about what you are doing, what is happening to you. You may get into trouble any moment. So every Saturday you have to post a letter so that on Monday I receive it. If I don't receive it on Monday, then I will unnecessarily have to come two hundred miles to the university."

So what I had done... I had written one letter, "Everything is all right here. I am not in any trouble. You need not be worried." And on other letters I had just made the sign `ditto.' He was very angry. When he saw

me he said, "I feel like beating you! You write `ditto' on the letters!"

I said, "That's exactly the situation, because I have to write the same thing again. And do you think I write every Saturday? I have just asked one typist to type the first letter, and a hundred letters with the `ditto.' I have given them to one very particular man -- because I may forget and unnecessarily you may have to come -- and I have told him, `You have to post one of these "ditto" letters every Saturday.' He is so particular in everything that once you ask him, he will do it." He was a student, living in the same hostel.

But my father was very angry, "Have you ever heard of anybody writing in the letter just `ditto'? I wait for eight days and then I get a card on which the only message is `ditto'! Not even your signature, because in `ditto' everything is implied from the first letter: Refer to the last letter. You can read the first letter again when you get the ditto letter."

Life is not mathematics; it is not logic, it is not science. It is something more, and that something more is the most valuable.

The mystics have called that something more "the ultimate truth." They can be forgiven for calling it ultimate. But you have to understand that the reason they are calling it ultimate is because there are people who are calling *every* truth relative -- not only scientists, not only people who are working with matter.

Mahavira says that truth itself is relative: he has no ultimate truth. Buddha has no ultimate truth. Again the difficulty is that Mahavira and Buddha can be misunderstood when they say that there is no ultimate truth but that every truth is relative: it can be one thing in one situation, it can be another thing in another situation, and because it is related to situations it cannot have any ultimacy. This goes against all the great mystics.

Only Mahavira and Buddha, two people... But I know both, and I understand both better than their own followers, because none of their followers have been able to make any sense out of it: either all the mystics are wrong, or Buddha and Mahavira are wrong!

I say nobody is wrong. What Mahavira says is that truth has seven aspects, and Buddha says that truth has four aspects. They are really referring to the expression of truth. Truth can be said in seven ways according to Mahavira. He is really a logician. But what he is saying is not about truth -- there is a misunderstanding. What he is saying is about truth expressed, not experienced. When you experience it, it is always ultimate, but the moment you say it, it becomes relative.The moment you bring it into language it becomes relative, because in language nothing can be ultimate. The whole construction of language is relative. Buddha is not a great logician, so he stops at four, but the situation is the same.

They are not speaking of the truth which you experience in silence, beyond mind. Nothing can be said about it. The moment you say something about it, you drag it into the world of relativity, and then all the laws of relativity will be applicable to it.

Perhaps Ludwig Wittgenstein, one of the best logicians of this age, was right when he said, "That which cannot be said should not be said." This is a strange statement. It stands out in the whole history of thought, unique and original: "That which cannot be said, should not be said" -- because if you say it, you are contradicting yourself. First you say it cannot be said, and then you say it. You may make all kinds of conditions: "When I say it, it is no longer the same; when I say it, it even becomes untrue." But then, why say it?

Wittgenstein's statement will make it clear that Mahavira and Buddha both were talking about the truth *said*: then it is relative. And the mystics who are talking about "the ultimate truth" are talking about the truth experienced yet not brought into the world of language and objects. So I think it is better to allow them to use the word `ultimate', although it is a repetition, because it keeps it separate.

BELOVED OSHO,
IS IT NOT TRUE TO SAY THAT BECAUSE WE CAN EVEN FORMULATE A QUESTION THAT WE HAVE AN INKLING SOMEWHERE OF THE ANSWER -- EVEN THOUGH WE ARE NOT AWARE OF IT?
IT SEEMS TO ME LIKE A DOCTOR LOOKING AT A PATIENT: THE FACT THAT HE ASKS THE PATIENT CERTAIN QUESTIONS AND NOT OTHERS INDICATES HE HAS SOME IDEA OF WHAT THE DIAGNOSIS -- AND HENCE THE ANSWER -- IS.

It is true. Whenever you ask a question, somewhere deep down you have some inkling of the answer, but it is in the darker parts of your consciousness. You yourself cannot pull it out and bring it to your consciousness.

The question is in the consciousness; the answer is in the unconscious -- vague, a shadow, with no certainty, but the inkling is certainly there.

The function of the master is exactly what Socrates has defined it as -- the master is only a midwife. He helps to bring everything that is hidden in you to consciousness. When your question disappears, that means your answer from the unconscious has been brought to the conscious.

It has to be remembered that this is the distinction between a master and a teacher: a teacher will give you an answer, which will not bring your own answer from the unconscious. He will force an answer into your conscious, repressing your question. He will make the situation more complicated. First you had only a question, and if you had silently waited, meditated, perhaps the unconscious answer may have surfaced and the question would have disappeared. And once the question disappears, the answer has no relevance in being there; it disappears also, and a pure emptiness is left.

But the teacher forces an answer on your mind, and makes the situation more complicated. Now you have a question and you have an answer which has not been able to dissolve the question, which has only repressed it. And your unconscious answer is still lying down there, to be released so you can be unburdened. The teacher burdens you, complicates you.

The master never gives you any answer that is going to burden you.

His every answer is an unburdening. He brings your own unconscious answer to the surface, where first the question disappears, then the answer disappears -- and not a trace of either remains behind.
This is real communion.

This is a clear-cut way, a criterion, to make the distinction between a teacher and a master.

In the West there seems to be no distinction. In the East the teacher is simply repeating inherited knowledge; he is not concerned with you, he is concerned with his own knowledge.

The master has nothing to impose upon you; he is empty and silent.

Your question does not give him a chance to impose something on you, but only gives him a chance to bring your unconscious answer to the surface. So if you go on simply listening to the master, slowly, slowly you will find your questions have disappeared... and strangely, you don't have any answer.

People ordinarily think that when the question disappears you will have the answer in its place. No, when the question really disappears the answer has no relevance. It also disappears. And left without questions and without answers, you have immense freedom... unburdened... open sky.

Beyond Psychology

Chapter #23
Chapter title: Trees grow without being taught

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BELOVED OSHO,
HAVING HEARD YOU TALK ABOUT COMPETITION AND OUR CHILDHOOD THE OTHER MORNING, IT SET ME THINKING OF MY OWN EDUCATION. I REALIZED THAT FOR TWENTY-ONE YEARS SOLIDLY, EVERY SINGLE EVENT AT SCHOOL -- FROM PLAYING IN THE GARDEN, THROUGH OFFICIAL SPORTS, TO LATIN GRAMMAR -- WAS BASICALLY AN EXERCISE IN HOW TO BEAT THE NEXT PERSON. IT SEEMS AS IF IT WAS THE SINGLE MOST DAMAGING EXPERIENCE OF MY LIFE. I CAN'T

THINK OF A MORE PERFECT SYSTEM TO DESTROY CHILDREN AND MAKE US COMPLETELY INHARMONIOUS WITH THE WORLD AROUND US. HOW CAN WE HELP CHILDREN TO GROW TO THEIR FULL POTENTIAL, WITHOUT ENCOURAGING THIS COMPETITIVE SPIRIT?

The moment you start thinking how to help children to grow without any competitive spirit you are already on the wrong track, because whatever you are going to do is going to give the children a certain program. It may be different from the one that you received, but you are conditioning the children -- with all the best intentions in the world.

The trees go on growing without anybody teaching them how to grow. The animals, the birds, the whole existence, needs no programming. The very idea of programming is basically creating slavery -- and man has been creating slaves for thousands of years in different names. When people become fed up with one name, another name immediately replaces it. A few modified programs, a few changes here and there in the conditioning, but the fundamental thing remains the same -- that the parents, the older generation, want their children to be in a certain way. That's why you are asking "How?".

According to me, the function of the parents is not how to help the children grow -- they will grow without you. Your function is to support, to nourish, to help what is already growing. Don't give directions and don't give ideals. Don't tell them what is right and what is wrong: let them find it by their own experience.

Only one thing you can do, and that is share your own life. Tell them that you have been conditioned by your parents, that you have lived within certain limits, according to certain ideals, and because of these limits and ideals you have missed life completely, and you don't want to destroy your children's life. You want them to be totally free -- free of *you*, because to them you represent the whole past.

It needs guts and it needs immense love in a father, in a mother, to tell the children, "You need to be free of us. Don't obey us -- depend on your own intelligence. Even if you go astray it is far better than to remain a slave and always remain right. It is better to commit mistakes on your own and learn from them, rather than follow somebody else and not commit mistakes. But then you are never going to learn anything except following -- and that is poison, pure poison."

It is very easy if you love. Don't ask "how", because "how" means you are asking for a method, a methodology, a technique -- and love is not a technique.

Love your children, enjoy their freedom. Let them commit mistakes, help them to see where they have committed a mistake. Tell them, "To commit mistakes is not wrong -- commit as many mistakes as possible, because that is the way you will be learning more. But don't commit the same mistake again and again, because that makes you stupid."

So it is not going to be a simple answer from me. You will have to figure it out living with your children moment to moment, allowing them every possible freedom in small things.

For example, in my childhood... and it has been the same for centuries, the children are being taught, "Go to bed early, and get up early in the morning. That makes you wise."

I told my father, "It seems to be strange: when I am not feeling sleepy, you force me to sleep early in the evening." And in Jaina houses early in the evening is *really* early, because supper is at five o'clock, at the most six. And then there is nothing else to do -- the children should go to sleep.

I said to him, "When my energy is not ready to go to sleep, you force me to go to sleep. And when, in the morning, I am feeling sleepy, you drag me out of the bed. This seems to be a strange way of making me wise! And I don't see the connection -- how am I going to become wise by being forced to sleep when I am not feeling sleepy? And for hours I lie down in the bed, in the darkness... time which would have in some way been used, would have been creative, and you force me to sleep. But sleep is not something in your hands. You cannot just close your eyes and go to sleep. Sleep comes when it comes; it does not follow your order or my order, so for hours I am wasting my time.

"And then in the morning when I am really feeling sleepy, you force me to wake up -- five o'clock, early in the morning -- and you drag me out for a morning walk towards the forest. I am feeling sleepy and you are dragging me. And I don't see how all this is going to make me wise. You please explain it to me!

"And how many people have become wise through this process? You just show me a few wise people -- I don't see anybody around. And I have been talking to my grandfather, and he said that it is all nonsense. Of the whole household, that old man is the only sincere man. He does not care what others will say, but he has told me that it is all nonsense: `Wisdom does not come by going early to bed. I have been going early to bed my whole life -- seventy years -- and wisdom has not come yet, and I don't think it is going to come!

Now it is time for death to come, not for wisdom. So don't be befooled by these proverbs.'"

I told my father, "You think it over, and please be authentic and true. Give me this much freedom -- that I can go to sleep when I feel sleep is coming, and I can get up when I feel that it is time, and sleep is no longer there."

He thought for one day, and the next day he said, "Okay, perhaps you are right. You do it according to yourself. Listen to your body rather than listening to me."

This should be the principle: children should be helped to listen to their bodies, to listen to their own needs. The basic thing for parents is to guard the children from falling into a ditch. The function of their discipline is negative.

Remember the word "negative"... no positive programming but only a negative guarding -- because children *are* children, and they can get into something which will harm them, cripple them. Then too don't order them not to go, but explain to them. Don't make it a point of obedience; still let them choose. You simply explain the whole situation.

Children are very receptive, and if you are respectful towards them they are ready to listen, ready to understand; then leave them with their understanding. And it is a question only of a few years in the beginning; soon they will be getting settled in their intelligence, and your guarding will not be needed at all. Soon they will be able to move on their own.

I can understand the fear of the parents that the children may go in a direction which they don't like -- but that is *your* problem. Your children are not born for your likings and your dislikings. They have to live their life, and you should rejoice that they are living their life -- whatever it is. They may become a poor musician....

I used to know a very rich man in the town who wanted his son, after matriculation, to become a doctor. But the son was interested only in music. He was already no longer an amateur; he was well known in the area, and wherever there was any function, he was playing the sitar and was becoming more and more famous.

He wanted to go to a university which is basically devoted to music. Perhaps it is the only university in the world which is devoted completely to music, and has all the different departments -- dance, different instruments -- but the whole world of the university is musical.

The father was absolutely against it. He called me -- because I was very close to his son -- and he said, "He will be a beggar all his life," because musicians in India cannot earn much. "At the most he can become a music teacher in a school. What will he be earning? That much we pay to many servants in our house. And he will be associating with the wrong people," because in India, music has remained very deeply connected with the prostitutes.

The Indian prostitute is different from any prostitute in the rest of the world. The word "prostitute" does not do justice to the Indian counterpart, because the Indian prostitute is really well versed in music, in dance -- and India has so much variety. If you really want to learn the deeper layers of music, of singing, of dancing, you have to be with some famous prostitute.

There are famous families -- they are called *gharanas*. *Gharana* means family. It is nothing to do with the ordinary family; it is the family of the master-disciple. So there are famous gharanas which have a certain way of their own. Presenting the same instrument, the same dance, different gharanas will produce it in different ways, with subtle nuances. So, if someone really wants to get into the world of music, he has to become part of some gharana -- and that is not good company. According to a rich man it is certainly not a good company.

But the son was not interested in the company. Not following his father, he went to the music university. And his father disowned him -- he was so angry. And because his father disowned him, and because he had no other ways -- because the university was in a very remote mountaineous area where you cannot find any job or anything -- he came back and had to become exactly what his father was predicting, just a school teacher.

His father called me and told me, "Look, it is just as I have said. My other sons -- somebody is an engineer, somebody is a professor, but this idiot did not listen to me. I have disowned him; he will not inherit a single cent from me. And now he will remain in just the poorest profession -- a school master."

But my friend himself was immensely happy... not worried that he had been abandoned by his family, that he was going to live a poor man's life, that he would not be receiving any inheritance. These things did not bother him; he was happy, "It is good they have done all this -- now I can become part of some gharana. I was worried about them, that they would feel humiliated. But now they have abandoned me, and I am no

longer part of them, I can become part of some gharana."

Teaching in a school, he became part of a gharana, and is now one of the best musicians in India. It is not a question of his being one of the best musicians; what is important is that he became what he felt was his potential. And whenever you follow your potential, you always become the best. Whenever you go astray from the potential, you remain mediocre.

The whole society consists of mediocre people for the simple reason that nobody is what he was destined to be -- he is something else. And whatever he will do, he cannot be the best, and he cannot feel a fulfillment; he cannot rejoice.

So the work of the parents is very delicate, and it is precious, because the whole life of the child depends on it. Don't give any positive program -- help him in every possible way that *he* wants.

For example, I used to climb trees. Now, there are a few trees which are safe to climb; their branches are strong, their trunk is strong. You can go even to the very top, and still there is no need to be afraid that a branch will break. But there are a few trees which are very soft. Because I used to climb on the trees to get mangoes, *jamuns* -- another beautiful fruit -- my family was very much worried, and they would always send somebody to prevent me.

I told my father, "Rather than preventing me, please explain to me which trees are dangerous -- so that I can avoid them -- and which trees are not dangerous, so that I can climb them.

"But if you try to prevent me from climbing, there is a danger: I may climb a wrong tree, and the responsibility will be yours. Climbing I am not going to stop, I love it." It is really one of the most beautiful experiences to be on the top of the tree in the sun with the high wind, and the whole tree is dancing -- a very nourishing experience.

I said, "I am not going to stop it. Your work is to tell me exactly which trees I should not climb -- because I can fall from them, can have fractures, can damage my body. But don't give me a blank order: `Stop climbing.' That I am not going to do." And he had to come with me and go around the town to show me which trees are dangerous. Then I asked him the second question, "Do you know any good climber in the city who can teach me even to climb the dangerous trees?"

He said, "You are too much! Now this is going too far. You had told me, I understood it..."

I said, "I will follow it, because I have myself proposed it. But the trees that you are saying are dangerous are irresistible, because JAMUN" -- an Indian fruit -- "grows on them. It is really delicious, and when it is ripe I may not be able to resist the temptation. You are my father, it is your duty... you must know somebody who can help me."

He said, "If I had known that to be a father was going to be so difficult, I would have never been a father -- at least of you! Yes, I know one man" -- and he introduced me to an old man who was a rare climber, the best.

He was a woodcutter, and he was so old that you could not believe that he could do woodcutting. He did only rare jobs, which nobody else was ready to do... big trees which were spreading on the houses -- he would cut off the branches. He was just an expert, and he did it without damaging their roots or the houses. First he would tie the branches to other branches with ropes. Then he would cut these branches and then with the ropes pull the other branches away from the house and let them fall on the ground.

And he was so old! But whenever there was some situation like that, when no other woodcutter was ready, he was ready. So my father told him, "Teach him something, particularly about trees which are dangerous, which can break." Branches can break... and I had fallen already two, three times -- I still carry the marks on my legs.

That old man looked at me and he said, "Nobody has ever come, particularly a father bringing a boy...! It is a dangerous thing, but if he loves it, I would love to teach him." And he was teaching me how to manage to climb trees which were dangerous. He showed me all kinds of strategies of how to protect yourself: If you want to go high up the tree and you don't want to fall onto the ground, then first tie yourself with a rope to a point where you feel the tree is strong enough, and then go up. If you fall, you will be hanging from the rope, but you will not fall to the ground. And that really helped me; since then I have not fallen!

The function of a father or a mother is great, because they are bringing a new guest into the world -- who knows nothing, but who brings some potential in him. And unless his potential grows, he will remain unhappy.

No parents like to think of their children remaining unhappy; they want them to be happy. It is just that their thinking is wrong. They think if they become doctors, if they become professors, engineers, scientists,

then they will be happy. They don't know! They can only be happy if they become what they have come to become. They can only become the seed that they are carrying within themselves.

So help in every possible way to give freedom, to give opportunities. Ordinarily, if a child asks a mother anything, without even listening to the child, to what he is asking, the mother simply says no. "No" is an authoritative word; "yes" is not. So neither father nor mother or anybody else who is in authority wants to say yes -- to *any* ordinary thing.

The child wants to play outside the house: "No!" The child wants to go out while it is raining and wants to dance in the rain: "No! You will get a cold." A cold is not a cancer, but a child who has been prevented from dancing in the rain, and has never been able again to dance, has missed something great, something really beautiful. A cold would have been worthwhile -- and it is not that he will necessarily have a cold. In fact the more you protect him, the more he becomes vulnerable. The more you allow him, the more he becomes immune.

Parents have to learn to say yes. In ninety-nine times when they ordinarily say no, it is for no other reason than simply to show authority. Everybody cannot become the president of the country, cannot have authority over millions of people. But everybody can become a husband, can have authority over his wife; every wife can become a mother, can have authority over the child; every child can have a teddy bear, and have authority over the teddy bear... kick him from this corner to the other corner, give him good slaps, slaps that he really wanted to give to the mother or to father. And the poor teddy bear has nobody below him.

This is an authoritarian society.

What I am saying is in creating children who have freedom, who have heard "yes" and have rarely heard "no", the authoritarian society will disappear. We will have a more human society.

So it is not only a question of the children. Those children are going to become tomorrow's society: the child is the father of man.

BELOVED OSHO,
INDIA, YOUR HOMELAND, HAS TREATED YOU BADLY AND WITHOUT DUE RESPECT. YET SOMETIMES WHEN I HEAR YOU SPEAK, DO I NOT DETECT A SUBTLE FONDNESS IN YOU FOR INDIA AND HER PEOPLE? OSHO, WHAT DO YOU LOVE ABOUT INDIA?

India, to me, is not only a country, but a concept... not just a land, but a way of life, a tremendously significant philosophy.

So when I talk about India, it does not matter at all that they have treated me badly, that they would like me to be killed. They have made efforts -- unfortunately they failed. These are small things, and I don't take them into consideration.

My consideration is for the India as a concept.

It is the only part of the world which has gone deep into the interiority of man, which has discovered for the first time the ultimate in consciousness, the universality of individual beings.

Science has discovered much, but no discovery of science can be compared to the discovery that India has made in the past. For ten thousand years continuously it has devoted its whole energy to finding out the meaning of life, the very essence of existence -- and it has found it.

So when I talk about India, I do not talk about the India that you see on the map, I do not talk about the India that exists today. I am talking about a concept that has come out of centuries' work of discovery. Nowhere has religion ever reached such heights. No community has ever given all her geniuses to the discovery of man's inner world. And that is the most precious thing in life.

You can have everything, all, but if you don't have yourself... you can know everything around you, but if you don't know what is within you, all your knowledge, all your wealth, all your power is futile -- and sooner or later you will be drowned in your own wealth, in your own power. It will destroy you because it will go on increasing, becoming bigger and bigger, and you will be shrinking, becoming smaller and smaller.

The scientist is denying that he is, and asserting truths about things and objects. It is a very strange phenomenon. Then who is discovering all these things and objects? Every genuine scientific genius feels embarrassed -- anybody like Albert Einstein -- because he cannot say anything about himself... and he knows about the farthest star in the world, its whole history millions of years before it was created, and he

knows how many more million years it will remain, and then it will dissolve. His knowledge is vast, but he knows nothing about the knower.

And what use is this knowledge? Not only is it useless, it is going to be harmful. And we know now that the whole of science is in the service of the war machine: that is, in the service of death. The objective experimentation, the enquiry into the outside world, has reached a stage which can only be called a global suicide; while in India the search was inner, and it culminated in the universal experience of life, of joy, of blissfulness, of nirvana.

I am not concerned with India as a geographical unit, but as a spiritual search. I can condemn the present-day situation. It is ugly; it is against all human values.

The country is becoming poorer every day, and the politicians cannot prevent it, for the simple reason that if they try to prevent it... And the only way to prevent it is to spread birth-control methods. That goes against the orthodox Indian mind, and to annoy the orthodox Indian mind means you lose your power; next election you will be gone. So you know that if you do something to prevent it, you are finished; if you want to keep yourself in power, then you know the country is going to die and starve.

Already India has nine-hundred million people. When I started speaking there were only four hundred million people. If they had listened to me, it would never have got into such a bad situation. But they threw stones at me.

Now countries are trying to prevent me even from landing at their airports; the question of entry into the country does not arise. Even countries about which I have never thought...

Just today Anando informed me that Venezuela -- I have never thought about it! -- has passed a resolution that I am banned, I cannot enter into the country. Even in Ireland, where we were for two weeks, the government is now denying it. They are not even courageous enough to say, "Yes, they were here and they are gone." They are denying, saying, "They have not been here. How could they enter into the country? -- because they are banned." Just as we left they must have passed some resolution in the parliament to ban us.

The European parliament has a resolution now to ban me collectively, rather than separately, so all European countries who are members of the parliament automatically become closed.

The same situation was happening in India. At the stations my train would be delayed for two hours because there were people who did not want me to get down at their city, and were forcing the train to take me back.

I would be speaking in an Indian city, and the electricity would be cut off. And this was happening so often, again and again, that it could not be just accidental. The fifty thousand people would be sitting in darkness for half an hour, one hour, and the electricity wouldn't come on. And finally I would have to inform them, "Now it is pointless -- you please go home. I will stay a little longer in the city so you will not miss any lecture of the series." And as the people were leaving, as I was leaving, the electricity would come on.

Just now the Indian government wanted me to stay in India, but with conditions. One: no foreign disciple should be allowed to come to see me. Two: no news media should be allowed to interview me. Three: I will not go out of the country. If I fulfilled these three conditions then I could stay in the country.

I said, "Why don't you simply shoot me? These conditions are just to kill me!" And I had to leave the country because... there are many sannyasins in high posts in the government who informed me that I should leave immediately because they were going to confiscate my passport so I could not get out of the country.

I had not enough time, they said, to get a visa, to go to another country. Moreover they had informed all the embassies in Delhi that nobody should give me a visa to their country. So the only country that was available was Nepal, because no visa is needed -- that is a treaty between India and Nepal.

But then the American government was pressurizing Nepal, the German government was pressurizing Nepal, the Indian government was pressurizing Nepal that I should not be allowed there. And when it became absolutely certain that they were going to take some steps -- they could have arrested me there, they could have sent me back to India -- as I was informed, I had immediately to leave.

Whenever I am saying something about India, I am not talking about this India -- this India, which is absolutely corrupted, and politically in the worst shape.

Every day hundreds of people are being killed -- and it goes on declaring that it is a democracy. But newspapers are not allowed to publish how many people are killed; it seems to the outside world that everything is peaceful. But the reality is that India has never been one country; it was always many

countries.

In Gautam Buddha's time there were two thousand kingdoms in India. Mohammedans tried to make it one whole; they could not succeed fully, but still they managed that half of India become one nation. Britain, with more brutality, managed to force the whole of India into one nation; otherwise "nation" and "nationality" are not Indian concepts. This unity of India was forced.

Winston Churchill, before he retired, said, "The day India becomes free, it will fall apart, into pieces." And he was right. Politically he had the insight, because he knew that they had somehow put all the pieces together, and it needs immense power to keep them together. If that power is removed, those pieces will start falling apart -- and that's what is happening now.

First Pakistan and Bangladesh became separated from India, now Punjab wants to be separate from India. Assam has been fighting for forty years to be separate from India, Bengal wants to be separate from India, Tamil Nadu wants to separate from India.

There are thirty languages in India. For forty years they have been trying to make one language -- Hindi -- the national language, but they have not been able. If you cannot even make a national language, how can you manage to have a nation? And all these entities are not small. India is almost a continent. All these states -- Punjab or Maharashtra or Tamil Nadu -- are as big as France or England or Germany, and each has its own culture, its own language, its own dress, its own way of doing everything.

Now, to prevent separation they have made a law that nobody can speak in favor of dividing any part. Anybody who speaks of dividing any part from India will be immediately arrested, and there will be no legal way, no court trial for it. And this is democracy!

In Punjab they have killed thousands of Sikhs, Sikhs have killed thousands of Hindus; and it continues every day. And it is going to happen all over India. And it can be solved very easily.

India is facing today the question of separation. There is no need to kill people. India should remain one. My solution is simple -- one just needs a little understanding. Freedom is everybody's birthright.

So I am not in favor of *this* India, which is absolutely corrupted. But to me, in my vision, there is a totally different, glorious India, which consists of men like Gautam Buddha, Nagarjuna, Vasubundhu, Shankara... a whole line of thousands of enlightened people.

That's *my* India.

BELOVED OSHO,
HOW CAN I ASSERT MYSELF IF I DISSOLVE AND ACCEPT WHATSOEVER IS HAPPENING?

The moment you start thinking about these things, problems arise. You just do it and see what happens.

You dissolve yourself into the whole, and if the situation needs assertion, *you* will not be asserting; the whole will be asserting. You will not be less, you will be more. You will not be alone, you will be supported by the whole.

Experience dissolves problems. But we go on simply thinking, and if you think, then naturally the problem seems to be very relevant: "If I dissolve, then how am I going to assert myself?" Naturally it seems contradictory. Logically it is contradictory, but existentially it is not.

You dissolve, and see what happens.

If the situation needs assertion, there will be assertion... not yours, because now you are part of the whole. Now the whole will assert with you. You never lose anything. With the whole dissolving, you are always a gainer.

But before thinking about it, do it.

Only doing will solve the contradiction.

BELOVED OSHO,
BEFORE I SEE YOU EACH DAY, I AM SO EXCITED AT THE THOUGHT OF SEEING YOU. BUT WHEN I DO I BECOME BLANK, AS IF I HAVE NO FACE, NO SMILE. I EVEN FIND IT DIFFICULT TO NAMASTE YOU, AS IF I HAVE BECOME INVISIBLE IN FRONT OF YOU. WHATEVER MY HEART DOES LOOKS CHILDISH, AND IT FEELS AS IF ANY ACT I DID WOULD BE JUST DUMPING MY RUBBISH ON YOU.OSHO, I HAVE NEVER EXPRESSED HOW MUCH GRATITUDE I FEEL, ALTHOUGH MY HEART IS FULL OF IT.

I know it. And what is happening is absolutely right, what you are feeling is perfectly in tune with my teaching.

You cannot express your gratitude. You can be full of it, but any act... it will look too small. And it can happen, it is very natural, that you are excited when I am coming, but when I come, you are almost absent. This is good, this is how it should be.

When I am here, you should not be here, because in this room only one can survive: either you or I.

So it is not a question... But you have expressed very accurately your feeling. You should be happy that it is happening to you.

Beyond Psychology

Chapter #24
Chapter title: Whenever the ego gains, you are the loser

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BELOVED OSHO,
FOR SOME TIME NOW YOU HAVE BEEN SAYING THAT YOU ARE OUR FRIEND AND WE ARE FRIENDS. I'M HAVING DIFFICULTY IN TRULY GETTING IT.
OSHO, TO ME YOU ARE MY MOST BELOVED MASTER. PLEASE SHOW ME WHERE I AM MISSING.

The question is from Vivek.

I can understand her difficulty.

The same will be the difficulty of all those who have come close to me, loved me, received me in their hearts as a master.

I have been saying that I am your friend, and you are my friend for a very strange reason that may not be obvious to you. There was another question from Milarepa -- why are a few sannyasins feeling very resentful towards you, angry with you?

This has been an historical thing, that amongst disciples there are always a few who are accidental. The wind was blowing this way and they arrived. They saw a tremendous energy in the disciples, and they became greedy. But it was not a search for truth, it was not a search for love; it was simple greed. They also wanted to be spiritually powerful.

They became sannyasins, they became disciples, but the distance between me and them remained the same. They could never become my intimate people. They could never become *my* people. Even though they were with me, deep down they were resentful, angry. I wanted them to drop their resentfulness, to drop their anger. It was not my problem, it was their problem, and I wanted to help them in every possible way.

It was for this simple reason that I had said, "I am your friend, you are my friend." Those who were not really with me were immensely happy that now their status and my status was the same. And amongst these were people that you would never have imagined... Just the other day I had the message from a sannyasin that Teertha is saying to people that my state and his state are now the same -- we are friends. For this he was hanging around for fifteen years. Rajen is saying to people, "Now I am no longer a disciple but a friend,

and I have the same status."

These were the people that I wanted to get rid of as peacefully, as lovingly as possible. But those who had loved me felt hurt -- because they have loved me as a disciple, and to be a disciple is something so valuable that who cares to be a friend?

There is a story in Gautam Buddha's life.... One of his closest disciples, Sariputta, was found to be not meditating enough. Even people who had come after Sariputta had gone deeper into meditation, people of lesser genius and lesser intelligence. Buddha called Sariputta one morning and said, "What is the matter?"

He said, "You know it. I never want to be enlightened while you are alive. I simply want to sit at your feet the way I have always been sitting. To be your disciple, to be showered with your love... who cares about enlightenment? This is my enlightenment!"

So I can understand Vivek's difficulty. She has been for sixteen years with me. When she came she was only twenty years old; now she is thirty-six, almost twice the age. And all these sixteen years, day in, day out, she has been taking care of me with as much love as possible, with a deep devotion. It is difficult for her to think of herself as being a friend. It would not be a gain to her, it would be a loss. Those who have understood the joy and the celebration of being a disciple, of being in love with a master, will all feel the same: that to be a friend is nothing compared to it; everything is lost. To be a friend becomes formal.

So those who were really with me have been shaken, hurt, and those who were not really with me have been tremendously happy. Just by me calling you my friend, you do not achieve the state in which I am. If it was so easy I would have called the whole world my friend, and they all would have come to the same state.

Milarepa's question is concerned with it. After the American government destroyed the commune, illegally but systematically -- it was a criminal act against human consciousness and its evolution -- people had to leave the commune. Now, a few of these people are feeling resentful; that simply means they were around me for a certain reason. There was some greed -- although I have been insistently destroying all greed, all ego, all jealousy, all competition, all ambition. But they are so deeply rooted that although intellectually you may feel they have left you, they are there.

These people are now feeling resentful because deep down they had the greed that if they die in the buddhafield they will become enlightened, and now the buddhafield has disappeared. They are angry, and they are angry at *me*, because in spite of me telling them continually that I do not believe in miracles, they continued to believe, so it was a shock to them that I was arrested. They would have loved it if I could have gone through the walls of the jail, and then a miracle... Those were their desires... the commune had been destroyed and I should have done something to prevent it from being destroyed. Naturally, they are angry.

But this is their misunderstanding. They can't see real miracles; they can't see how I lived for those twelve days in jail, how the people in the jail -- the authorities and the inmates -- almost became sannyasins. All these people in the jail were saying that it was absolutely unjust, unfair, against the constitution, and when I left their jail, there were tears in their eyes.

One of the jailers said, "This is the first time that I have tears in my eyes when I am releasing a prisoner; otherwise I am always happy to make somebody free. But if you ask me, I really want you to be here always! You have changed the whole atmosphere. How you have done it, I don't know; perhaps it was just your presence."

I was in the hospital section, and the head nurse told me, "This is the first time that the jailers, the assistant jailer, and other officers continually come to this department; otherwise nobody comes here. They come here, they sit with you, they talk with you. They are hurt that you have been harassed, and they are ashamed that they are all instrumental in the harassment."

They made every arrangement for me -- they have never done that for anybody else. I call *this* a miracle, not coming out of the walls or breaking the chains; those are not miracles. But this impact on human consciousness... All the six nurses and the doctor -- who was also a woman -- were crying when I left. They said, "We know you have to go... we know that you have been only three days with us, and we have become so attached to you; what must be happening to your people, who have been living for years with you? You have to go, but our personal feelings do not listen to logic -- we want you to be here. You have changed the whole atmosphere."

Even the inmates were not smoking so that I was not affected. They were trying in every possible way so that the government might think they are harassing me but I was not harassed. I was not taking showers -- the prisoners' shower booth was so dirty that it felt cleaner not to have a shower -- the nurses found out, and they made available to me their own shower.

They made available to me their own place -- the office of the nurses, the office of the doctor -- so that

wherever I wanted to sit, I could sit; wherever I wanted to lie down, I could lie down; I did not need to go to the cell. And whenever I wanted I had simply to knock and they would open the cell and bring me out. I said, "You need not be worried -- I am perfectly good in my cell."

They said, "It is not a question of your being perfectly good in your cell; we love you to be in the office. We will remember forever that this is the place you used to sit."

The same happened in Crete: the chair I was sitting in for almost seven hours... By and by the chief superintendent relaxed, started talking to me, and finally he said, "I am feeling proud that you are sitting in my office. So many of your people come, and I have seen you only in the picture of their locket. Now I will be able to say to them, `This is the chair your master has been sitting in for seven hours with me.'"

He phoned his wife, saying, "I will not come until Osho is safely sent to Athens." He became so concerned that he allowed Devaraj to drive me to the airport. The police officers were sitting at the back, I was sitting in the front and Devaraj was driving! This would have never happened...

These people who feel resentment may have other causes also.

Just the other day Anando was showing me one book published against me in Australia by a couple who have been sannyasins for three years and have been in the commune. But just looking at their ideas, it seems they have never seen me. They are saying that they were working, working hard, and with their work I was purchasing Rolls Royces. You can see the absurdity: their work was not bringing any money. Their work was making their own houses to live in, the roads -- which were needing money, not producing money. But in their mind -- and for all those three years also -- they must have been resentful.

Those Rolls Royces were *not* produced by the commune. They were presents from outside, from all over the world. And I was not their owner -- I had given them to the commune. They were commune property, and I have not brought any of them with me; I have left them with the commune. Everything that I had has been left with the commune. I never owned anything. But there must have been the idea that they are earning money, and I am wasting money. That is their resentment.

What money were you earning? In fact you needed money to make houses, to make roads, to make a dam -- a dam needed two and a half million dollars to make. You were contributing your labor, but we were not creating money out of it so that I could purchase Rolls Royces, so that I could purchase anything. I have not purchased anything from the money produced by the commune because the commune never produced any money. The commune was absorbing money. In fact all my royalties, all my books, all their profits were going to the commune. The situation is just the opposite -- that I had given everything to the commune. Now, four hundred books in different languages were bringing millions of dollars in royalties, and those royalties were going to the commune.

If I had wanted to purchase Roll Royces, I could have purchased my own Rolls Royces, as many as I wanted, just out of my royalties.

But the resentment, the anger, is blind. In the commune we invested two hundred million dollars. Those sannyasins perhaps think they had brought two hundred million dollars there! Without me and the people who love me around the world, those two hundred million dollars would not have been possible. And now you can see: Sheela is trying hard but is not getting even enough money to pay the attorneys. No sannyasin is going to see her.

Shanti B and Puja have been given bail by the magistrate -- ten million dollars each. But they cannot collect even ten dollars, what to say of ten million dollars! Who is going to put up ten million dollars for Puja, ten million dollars for Shanti B? These people played with two hundred million dollars, and they remained in the illusion that this money was coming to them! The money was given to me, but because I don't receive anything, I had given the whole money to the commune. And still they feel resentful towards me. They are angry at me.

Just to pacify these people, before I left I did everything: I dissolved the religion, because that gives hope to people -- and they start believing that the responsibility is mine, that they should be raised in consciousness, awareness, and finally made enlightened.

I made them free -- saying that you need not wear red clothes, you need not wear a mala, it is not compulsory anymore -- simply to drop all the load of responsibility that they were unknowingly putting on me. They were hoping that just by wearing red clothes and putting the mala on, their work was finished, that now it is my responsibility to make them enlightened. I dropped that. They think that I was giving freedom to them; in fact I was simply making my own life as light as possible. I was simply dropping unnecessarily imposed responsibilities. And finally, not to let them feel that they were inferior to me in any way, I told them, "I am your friend and you are my friend."

And the people who wanted it, who had been waiting for it, rejoiced.
But the people who understood cried and wept.

Now in Rajen's groups even my name is not mentioned. What is the need of mentioning the name of a friend? You have many friends -- you don't mention their names.

Teertha has made an academy. Devageet was there; he worked hard to find the place, to arrange it, hoping that it was going to be Osho's meditation academy. But when he saw the board being put up it said simply "Meditation Academy."
He asked, "But no mention of Osho?"

And Teertha and Vedana and others who were involved in it simply said, "We are all friends -- why put Osho's name there?"

They printed a brochure, and Devageet was saying to me, "I cried, and I had to fight almost physically because Your name was not even mentioned in the brochure. It was not even mentioned that the meditations they will be teaching have something to do with You. They have all their pictures in the brochure, but Your picture is not there." Because he fought so much, finally they agreed to put in a picture of me, a strange picture, an old picture that nobody would recognize -- it must be a picture taken by someone in '74 -- and that too a small picture, and without mentioning my name or saying anything about who the person is.

Devageet, simply out of disgust, left the place. And now these same people are trying to have a world festival -- in which my name is not mentioned. There is no need, naturally, to mention the name of a man who is your friend; you have many friends! But they will be exploiting the sannyasins.

The strategy is very clear, because I have been seeing: when they advertise their groups in our newspapers, newsletters, magazines, then they are in orange clothes with the mala. None of them is using red clothes or mala, and in the group not even my name is mentioned. But in advertisements, to attract sannyasins to participate in the groups, all of them are publishing their pictures with malas, with orange dress -- as if they are old sannyasins. Just to make these people feel at ease, I withdrew myself from their lives.

But, Vivek, you need not be worried about it. Those who love me, those who know me, know perfectly well that I am their master, and they have traveled a long way with me, in devotion and love. And of course, it is impossible for them at any moment -- even if they become enlightened -- to call me a friend. That will be simply ungratefulness.

Again, I remember Sariputta. One day finally he became enlightened, and Buddha said, "You have to go to preach. Now you are enlightened there is no need for you to sit here by my feet."

He said, "This was the trouble! I was ready to drop the idea of enlightenment. You forced me to go on deeper into meditation, and now I am in a fix. I knew that this was going to happen -- once I become enlightened you will tell me to go to spread the word. I don't want to go anywhere. While you are alive, I want to be just your shadow."

But Buddha persuaded him. Finally he agreed, when Buddha was so insistent, but he said, "One freedom I want..." Just see the use of the word `freedom', and you can see the freedom that your so-called resentful and angry sannyasins have: "One freedom I want, that wherever you are I should be allowed to bow down and touch your feet, from a faraway distance, in your direction."

But Buddha said, "You are already enlightened -- you need not touch my feet!"
He said, "You have to give me that freedom."

Love asks for a freedom which logic cannot understand.

Sariputta was asked again and again in his journeys... Every morning he would get up, take his bath, and the first thing he would do was to bow down on the ground with folded hands towards the direction where he knew Buddha was dwelling.

They would say, "To whom are you praying this way?" -- because there is no God in Buddhism.

And he would say, "I am not praying to any God, but Buddha is God to me; he is my master."
And they would say, "But you are enlightened!"

He said, "That does not matter. I am enlightened because of him. Without him I don't think it would have happened in many lives' time, I cannot conceive how it could have happened. So he may say he is not responsible for the happening, but I cannot accept the idea. This freedom I have asked from him, and this is a special privilege."

I am feeling very relieved -- relieved of all those who were not my people but somehow were hanging around. Now I want only those who are really with me.

Yesterday while Vivek was reading the questions to me, when she read her own question she started

crying. I said, "What is the matter? Whose question is this?"
She said, "It is my question."

And I know that is the situation of many hearts -- but only those hearts who have learned to love a master.

All those egoist people were pretending to be disciples. I did not want to hurt them, so the best, the graceful way was that I declared: you are my friends, and I give you total freedom. And they accepted immediately, joyously, not knowing what they were accepting. They were free... they met me; now they are again free, in the same position. They have lost something, but they think their egos have gained something. Whenever the ego gains, you are the loser.

It is one of the reasons that I don't want to have another commune. I want only a mystery school, so those who really are interested can come, learn, go back. It has been a tremendously meaningful experience, but it was not new. At every turn of my life I have had to drop a few people. And I don't want to say to somebody, "I am dropping you." I can't be that unkind, ungraceful. I have managed things so that they drop themselves.

It has happened many times -- this was not the first time. And it is natural that as you go along, you start gathering some junk, some unnecessary luggage, and there comes a point where it has to be dropped. But these are living people. Although they are junk, they are just luggage, useless, I am still respectful towards them. So I have to find a certain device so they can go happily, not feeling that they have been dropped, but on the contrary, that they have gained what they wanted.

It was simply hilarious when I read Teertha's letter. In the end he writes, "I am doing the same work as you are doing; the only difference is that you are doing it on a bigger scale and I am doing it on a personal scale, individual to individual. But the work is the same." And then came this second news that he told somebody on the phone, who informed me, "I am of the same state."
It is good that they are feeling good.

As far as reality is concerned, those who were real disciples are still disciples -- even if they become enlightened, they will not lose their disciplehood. In fact, they have attained to the ultimate of disciplehood. Their gratitude and their love towards the master is not less but more than ever.

BELOVED OSHO,
LISTENING TO YOU SPEAK RECENTLY, I HAVE HAD MANY MOMENTS WHEN YOUR WORDS GO IN AND STRIKE A DEEP CHORD. WHEN THIS HAPPENS IT SEEMS LIKE TWO OPPOSITE PHENOMENA OCCUR SIMULTANEOUSLY: ON THE ONE HAND IT'S LIKE HEARING SOMETHING FOR THE FIRST TIME, AND ON THE OTHER, LIKE REMEMBERING SOMETHING JUST RECENTLY FORGOTTEN. COULD YOU SAY SOMETHING ABOUT THIS?

They are not opposite phenomenon. My whole work is not to make something of you, but to help you to remember something. Your innermost reality, your truth, has not to be brought to you; it is already there. It just has to be remembered.

The word `remember' is very beautiful. Ordinarily you don't think about words. `Remember' means to "make it a member again." Its root meaning is that you have forgotten some member of your being. `Remember' means you suddenly become aware that it is there.

And my talking to you is not the talking of a teacher, because I am not teaching any theology, any doctrine, any cult, any creed. I am speaking to you in a totally different context. I am speaking to you in such a way that it creates inside you a synchronicity, it hits a deep chord in you. And in that, simultaneously something is remembered... You feel that you have heard it for the first time and you also feel that it is a truth that has always been with you, just you had forgotten it. Both are true. From the outside you have heard it for the first time. From the inside it is part of your being; you had forgotten it.

I know so many people in the world, and so intimately, but still I forget their names sometimes -- but I never forget their faces, I never forget their eyes. Even in a crowd of millions of people I can find them. But as far as names are concerned... because deep down I know names are just given to you, they are not part of your reality. So I forget. Then I have a simple technique for how to remember... It is strange that there are a few names which I go on forgetting. I will remember and will forget again... there must be something in those names.

So what I do is I simply close my eyes and start repeating the alphabet -- from A to Z, slowly -- and it

helps. I say to myself "A" and wait for a moment to see if something is remembered, if the "A" hits something... then "B", then "C." And it never fails.

For example, Geeta is sitting here. Now Geeta is one of the names that I should not forget; it is the bible of the Hindus -- in India the most respected book, the holiest book. But perhaps that is the reason I go on forgetting it! So this poor Geeta suffers.

Yesterday I was answering her question, but I could not remember her name, and there was not time while answering to go through the alphabet. Later on, walking up the steps, I went through the alphabet and caught her immediately as "G" came; I immediately remembered -- it is Geeta. And then I was surprised because this is such a common name; it is not uncommon. But perhaps it is the Hindus and their holy book -- that seems to be the only reason. I have spoken on it... not in English, so you don't know; otherwise twelve big volumes I have spoken on it, twelve thousand pages, although it is a small book.

But I had to go always... it was not only once. Once I can understand -- one can forget. Then the next day I saw her coming to clean my bathroom and I thought, "My God! I have to go through the alphabet again!" And I caught her at "G" immediately, that "G" hits some chord, and I remembered "Geeta." And there are many names like that, that I go on forgetting. But they are there, just waiting to be struck rightly, then they become alive.

Different people use different techniques for forgotten names; they make associations. For example, if I don't want to forget Geeta's name I can simply make it associated with Krishna. That name I never forget, and it is his message -- Geeta. So I can simply connect these two, so that whenever I see Geeta I don't have to bother about her name; I have to think of Krishna, then immediately I will remember Geeta. That too I have tried just this morning. Coming in, I said, "Hey Krishna!" I remembered that she is Geeta and no one else.

So if it happens when I am speaking that something hits a deep cord in you, you feel it is something new that you have heard. But suddenly, in an even deeper and darker part of your being, something else is remembered. And suddenly you are in a puzzle: have you heard it new or you had just forgotten, and hearing this you have remembered?

Both are true -- there is no need for any puzzle. It is new as far as you are concerned; it is as ancient as existence as far as your being is concerned. For your ego it is new, but for your being it is just a forgotten message.

Sometimes you feel you know something, you remember something. You are absolutely certain. In all the languages this kind of phrase is available, "It is almost on the tip of my tongue." It is, but still you cannot say it. And it feels very, very strange, a little awkward inside, with both the things together: you know, you are perfectly certain that it is on the tip of the tongue, but you cannot verbalize it, you cannot simply say it. The more you try, the more you become tense... tense because it is so close. And it *is* close, but something is hindering the path, something is coming in between -- a very thin layer of something, some other word. But because you are becoming tense, it is not possible to remember it.

Then different people have different methods. you start smoking a cigarette -- you forget all about it. Just smoking a cigarette you relax, and suddenly it is there. Or you go into the garden and start watering the plants -- you forget all about it. You are no longer tense, you are no longer worried even about remembering it, and that is the moment you remember it. It seems relaxation plays a great part in letting it come to the surface.

Perhaps when I say something it relaxes you deep down, and that helps. Just sitting with me, listening to me, is not a tense affair. It is not the lecture of a professor, where you are taking notes.

In India I had continuously to tell people, "Please stop taking notes because you are destroying the whole atmosphere. I am not a professor and this is not a class, and when I am speaking and you are taking notes, you can't hear me. You are concentrated on taking notes; you will miss many significant things."

Listening to me, sitting relaxed, suddenly a deep relaxation happens inside, and something that you have forgotten....

Now I would like again to remind you of the meaning of the word `sin.' The religions have destroyed the beauty of the word -- so much so that it has become almost impossible to use it, because all the connotations that they have given to it are in everybody's mind.

But in reality the word `sin' simply means `forgotten.' In that sense I accept it.

Our only sin is that we have forgotten ourselves, and our only enlightenment will be that we remember again.

Beyond Psychology

Chapter #25
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BELOVED OSHO,
TODAY IS MY EIGHTH SANNYAS BIRTHDAY. ISN'T EIGHT YEARS A VERY LONG TIME TO MISS THE OBVIOUS?

The obvious has been missed for hundreds of lives, so no time is long enough to miss it. On the other hand, even a single minute is enough to recognize it.

In fact, it is a nontemporal phenomenon; time has no concern with it. If you think in terms of years, if you have missed it in the moment when it was possible to get it, you will go on missing. Time cannot help; on the contrary, the longer you have missed it the more is the possibility to miss it again when the moment comes to recognize it.

The question is from Devaraj. He should not be worried, because he has not missed it. And it is not the time of eight years that has helped him not to miss. It is his love -- not the length of time but the depth of love that he did not miss it.

He has loved me immensely and in a very difficult situation. He is my personal physician, and anybody in that situation will be in a very difficult situation.

I am a difficult patient. I don't listen to him or to anybody; I simply tell *him* to do what he should tell *me* to do. And he has to manage somehow to do it -- and to do it rightly, because he has to take care of medical science and he has to take care of a madman.

I won't listen, because I understand my body and its ways. Whatever he, or any doctor in the world has learned about bodies and ways... They have learned about corpses, not real bodies; they have been dissecting dead bodies.

Sooner or later medical science will have to accept the fact that their understanding is basically wrong, because a living body functions totally differently; the dead body does not function at all. You study the dead body and you apply your conclusions to the living body. That is one of the greatest flaws in modern medical science.

But with me the difficulty is even more; it is not only a question of a living body. Modern medical science has no understanding of a body in which enlightenment has happened, which changes its functioning absolutely, totally.

But Devaraj has been able to understand for the simple reason that he has been able to love. His science, his experience, and my body's different functioning may have created a great problem for him to understand -- but love solves everything. He has followed *my* understanding of my body and its wisdom, still keeping in tune with his scientific medical knowledge. He has done something which has never been done before, and he has done it successfully.

He need not worry: eight years or eighty years make no difference. The first moment he saw me the obvious became a reality to him, and not for a single moment has he lost sight of it; otherwise you can live

with an awakened person for your whole life and still not see what awakening is, what illumination is.

So remember, it is not the length of time but the depth of love that makes the obvious understood. And in that very understanding a tremendous transformation takes place.

Only such people know intimacy with a master.

BELOVED OSHO,
WHAT IS THE NATURE OF THIS CHATTERBOX MIND OF MINE? IT HAS BEEN GOING ON AND ON NOW FOR AS LONG AS I CAN REMEMBER. WHAT ARE ITS ORIGINS? IS ITS SOURCE SOMEWHERE IN THE VAST SILENCE IT DISSOLVES INTO WHEN I AM IN YOUR PRESENCE?

The mind is simply a biocomputer. When the child is born he has no mind; there is no chattering going on in him. It takes almost three to four years for his mechanism to start functioning. And you will see that girls start talking earlier than boys. They are bigger chatterboxes. They have a better quality biocomputer.

It needs information to be fed into it; that's why if you try to remember your life backwards, you will get stuck somewhere at the age of four if you are a man, or at the age of three if you are a woman. Beyond that is a blank. You were there; many things must have happened, many incidents must have occurred, but there seems to be no memory being recorded, so you cannot remember. But you can remember back to the age of four or three very clearly.

Mind collects its data from the parents, from the school, from other children, neighbors, relatives, society, churches... all around there are sources. And you must have seen little children, when for the first time they start speaking, they will repeat the same word many times. The joy! -- a new mechanism has started functioning in them.

When they can make sentences they will make sentences so joyously, again and again. When they can start asking questions, then they will ask about each and everything. They are not interested in your answers, remember! Watch a child when he asks a question; he is not interested in your answer, so please don't give him a long answer from the ENCYCLOPAEDIA BRITANNICA. The child is not interested in your answer; the child is simply enjoying that he can question. A new faculty has come into being in him.

And this is how he goes on collecting; then he will start reading... and more words. And in this society, silence does not pay; words pay, and the more articulate you are, the more you will be paid.

What are your leaders? What are your politicians? What are your professors? What are your priests, theologians, philosophers, condensed to one thing? They are very articulate. They know how to use words meaningfully, significantly, consistently, so that they can impress people.

It is rarely taken note of that our whole society is dominated by verbally articulate people. They may not *know* anything; they may not be wise, they may not even be intelligent. But one thing is certain: they know how to play with words. It is a game, and they have learned it. And it pays in respectability, in money, in power -- in every way. So everybody tries, and the mind becomes filled with many words, many thoughts.

And you can turn any computer on or off -- but you cannot turn the mind off. The switch does not exist.

There is no reference about it, that when God made the world, when he made man, he made a switch for the mind so that you could turn it on or turn it off. There is no switch, so from birth to death it continues.

You will be surprised that the people who understand computers and who understand the human brain have a very strange idea. If we take out the brain from the skull of a human being and keep it alive mechanically, it goes on chattering in the same way. It does not matter to it that it is now no longer connected to the poor person who was suffering from it; it still dreams. Now that it is connected to machines, it still dreams, it still imagines, it still fears, it still projects, hopes, tries to be this or that. And it is completely unaware that now it can do nothing; the person it used to be attached to is no longer there.

You can keep this brain alive for thousands of years attached to mechanical devices, and it will go on chattering, round and round, the same things, because we have not yet been able to teach it new things. Once we can teach it new things, it will repeat new things.

There is an idea prevalent in scientific circles: It is a great wastage that a man like Albert Einstein dies and his brain also dies with him. If we could save the brain, implant the brain into somebody else's body, then the brain would go on functioning. It doesn't matter whether Albert Einstein is alive or not; that brain will continue to think about the theory of relativity, about stars and about theories. The idea is that just as people donate blood and people donate eyes before they die, people should start donating their brains too so that their brains can be kept. If we feel that they are special brains, very qualified -- and it is sheer wastage

to let them die -- then we can transplant them.

Some idiot can be made an Albert Einstein, and the idiot will never know -- because inside the skull of man there is no sensitivity; you can change anything and the person will never know. Just make the person unconscious and change anything you want to change in his brain -- the whole brain you can change -- and he will wake up with the new brain, with the new chattering, and he will not even suspect what has happened.

This chattering is our education, and it is basically wrong because it teaches you only half of the process -- how to use the mind. It does not teach you how to stop it so that it can relax -- because even when you are asleep it goes on continuing. It knows no sleep. Seventy years, eighty years, it has worked continuously.

If we can educate... and that's what I am trying to impress on you -- that it *is* possible. We call it meditation.

It *is* possible to put a switch on the mind and turn it off when it is not needed. It is helpful in two ways: it will give you a peace, a silence, which you have never known before, and it will give you an acquaintance of yourself which, because of the chattering mind, is not possible. It has always kept you engaged.

Secondly, it will give the mind rest also. And if we can give the mind rest it will be more capable of doing things more efficiently, more intelligently.

So on both sides -- on the side of mind and on the side of being -- you will be benefited; you just have to learn how to stop the mind from functioning, how to say to it, "It is enough; now go to sleep. I am awake, don't be worried."

Use the mind when it is needed, and then it is fresh, young, full of energy and juice. Then whatever you say is not just dry bones; it is full of life, full of authority, full of truth, sincerity, and has tremendous meaning. You may be using the same words, but now the mind has collected so much power by resting, that each word it uses becomes afire, becomes power.

What is known in the world as charisma is nothing... it is simply a mind which knows how to relax and let energy collect, so when it speaks it is poetry, when it speaks it is gospel, when it speaks, it need not give any evidence or any logic -- just its own energy is enough to influence people. And people have always known that there is something... although they have never been able to exactly pinpoint what it is that they have called charisma.

Perhaps for the first time I am telling you what charisma is, because I know it by my own experience. A mind that is working day and night is bound to become weak, dull, unimpressive, somehow dragging. At the most it is utilitarian; you go to purchase vegetables -- it is helpful. But more than that it has no power. So millions of people who could have been charismatic remain poor, unimpressive, without any authority and without any power.

If this is possible -- and this *is* possible -- to put the mind to silence and only use it when it is needed, then it comes with a rushing force. It has gathered so much energy that each word uttered goes directly to your heart. People think that these minds of charismatic personalities are hypnotic; they are not hypnotic. They are really so powerful, so fresh... it is always spring. This *is* for the mind.

For the being, the silence opens up a new universe of eternity, of deathlessness, of all that you can think of as blessing, as benediction; hence my insistence that meditation is the essential religion, the only religion. Nothing else is needed. Everything else is nonessential ritual.

Meditation is just the essence, the very essence. You cannot cut anything out of it.

And it gives you both worlds. It gives you the other world -- the divine, the world of godliness -- and it gives you this world too. Then you are not poor. You have a richness but not of money.

There are many kinds of richness, and the man who is rich because of money is the lowest as far as the categories of richness are concerned. Let me say it in this way: the man of wealth is the poorest rich man. Looked at from the side of the poor, he is the richest poor man. Looked at from the side of a creative artist, of a dancer, of a musician, of a scientist, he is the poorest rich man. And as far as the world of ultimate awakening is concerned he cannot even be called rich.

Meditation will make you ultimately rich by giving you the world of your innermost being and also relatively rich, because it will release your powers of mind into certain talents that you have. My own experience is that everybody is born with a certain talent, and unless he lives that talent to its fullest, something in him will remain missing. He will go on feeling that somehow something is not there that should be.

Give mind a rest -- it needs it! And it is so simple: just become a witness to it. And it will give you both things.

Slowly, slowly mind starts learning to be silent. And once it knows that by being silent it becomes powerful, then its words are not just words; they have a validity and a richness and a quality that they never had before -- so much so that they go directly, like arrows. They bypass the logical barriers and reach to the very heart.

Then mind is a good servant of immense power in the hands of silence.

Then the being is the master, and the master can use the mind whenever it is needed and can switch it off whenever it is not needed.

BELOVED OSHO,
I REMEMBER YOU ONCE EXPLAINING THAT TANTRA MEANS EXPANSION. MY MOMENTS OF GREATEST JOY AND MY MOMENTS OF GREATEST SILENCE ARE INVARIABLY ACCOMPANIED BY AN EXQUISITE FEELING OF EXPANDING. THIS FEELING IS ALSO PRESENT IN THE URGE TO MELT INTO SOMEONE OR SOMETHING -- LIKE A TREE OR A SUNSET -- THAT I LOVE.
WHERE DOES THIS DESIRE COME FROM? IS IT AN INNATE LONGING TO BE REUNITED WITH SOMETHING OF WHICH WE WERE ONCE PART?

Yes, it is not something coming from outside. It is your innate feeling to be one with something with which you were once one -- and with which you are still one, but without being aware. So it is only a question of awareness, of remembrance.

You have never gone anywhere. You are still here; it is just your mind that goes on moving to faraway spaces. If the mind is silent, suddenly you discover this crystal clear moment, now and here, and the feeling of oneness with all.

We are one.

We cannot be otherwise.

There is no other way.

Life is one phenomenon, existence is undivided -- but mind has the capacity to forget it.

The mind has the capacity to dream of faraway things. You sleep in the night in your bedroom and you can dream of being on the moon. Do you think if you are suddenly awakened you will ask, "How to get home? -- because I am on the moon." If you are suddenly awakened you will not be on the moon, you will be in your bed. You have never been on the moon. Even when you were dreaming that you were on the moon, you were not on the moon. The moon was a dream, your being on it was a dream; you were on your bed, in your bedroom.

The mind has the capacity to go far away. So once in a while when it is not far away, when something very striking brings it back to herenow -- a beautiful sunset, a beautiful painting, a great dance... anything can pull it back. If something so enchanting is happening *here*, it cannot wander out, here and there; it has to rush home. That's why, at the moment of seeing a sunset or listening to music, you feel a certain oneness. And it is so fulfilling, so satisfying that you would like it to persist every moment, forever.

And the joke is that it persists every moment, eternally. You just go on, here and there, again and again forgetting about it.

You have to be brought back.

Once you have understood the basic situation, then there is no need for anything. Just close your eyes and feel now and here, and suddenly existence opens its doors.

You have always been part of it.

You are part of it.

You cannot be otherwise.

BELOVED OSHO,
ALL MY LIFE, INCLUDING MY YEARS OF BEING A SANNYASIN, I HAVE NEVER HAD A QUESTIONING ATTITUDE. THIS HAS NOT WORRIED ME UP TO DATE, BUT NOW SINCE YOU HAVE BEEN INVITING US TO ASK YOU QUESTIONS, I WONDER IF IT IS OKAY THAT I AM QUITE EMPTY?

It is absolutely okay.

BELOVED OSHO,
MY LOVE FOR FREEDOM MAKES ME ALWAYS GIVE TO MY BELOVEDS ALL THE FREEDOM I POSSIBLY CAN. SO OFTEN, I PUT MYSELF INTO AN UNCOMFORTABLE SITUATION WHERE I GET HURT. DOES THIS MEAN I DON'T LOVE MYSELF SO MUCH, AND THAT'S WHY I PUT MYSELF SECOND?

It may be much more complicated than you think.

First, the very idea that *you* give freedom to your beloved is wrong. Who are you to give freedom to your beloved? You can love, and your love implies freedom. It is not something that has to be given. If it has to be given, then there will be the problems that you are facing.

So in the first place you are doing something wrong. You really don't want to give freedom; you would love that no such situation arises in which you have to give freedom. But you have heard me saying again and again that love gives freedom, so you force yourself unconsciously to give freedom, because otherwise your love is not love.

You are in a troubled situation: if you don't give freedom, you start suspecting your love; if you give freedom, which you cannot give...

The ego is very jealous. It will raise a thousand and one questions: "Are you not enough for your lover or beloved, that she needs freedom -- freedom from you to be with someone else?" It hurts, and that's why you start feeling, "I am putting myself second."

Giving freedom to her you have put somebody else first, and you have put yourself second. That is against the ego, and it is not going to help in any way, because you will take revenge for the freedom that you have given. You would like the same freedom to be given to you -- whether you need it or not, that is not the point -- just to prove that you are not being cheated.

Secondly, because your beloved has been with someone else you will feel a little strange being with her. That will stand between you and her. She has chosen someone else and dropped you; she has insulted you. And you have been doing so much; you have been so generous that you gave her freedom. Because you are feeling hurt, you are going to hurt her in some way or other.

But the whole thing arises from a misunderstanding. I have not said that if you love, then you *have* to give freedom. No, I have said that love *is* freedom.

It is not a question of giving. If you have to give it, then it is better not to give it. Remain the way everybody is. Why create unnecessary complications? -- ordinarily, there are enough.

If your love itself has come to that quality that freedom is part of it, that your beloved need not even ask your permission... In fact, if I was in your place and the beloved was asking my permission, I would be hurt. That means she does not trust my love. My love is freedom. I have loved her; that does not mean that I should close all doors and windows so she cannot laugh with somebody else, dance with somebody else, love somebody else -- because who are we?

That is the basic question that everyone has to ask: Who are we? We are all strangers, and on what grounds do we become so authoritative that we can say, "I will give you freedom," or "I will not give you freedom," or "If you love me, then you cannot love anybody else"? These are stupid assumptions, but they have dominated humankind since its very beginnings.

And we are still barbarous; we still don't know what love is.

If I love someone, I am grateful that that person allowed me, my love, and did not reject me. This is enough. But I don't become an imprisonment to her: She loved me, and as a reward I am creating a prison around her; I loved her, and she, as a result, is creating a prison around me. Great rewards we are giving to each other!

If I love someone I am grateful and her freedom remains intact. It is not given by me. It is her birthright, and my love cannot take it away. How can love take somebody's freedom away, particularly the person you love? It is her birthright. You cannot even say, "I give freedom to her." Who are you in the first place? -- just a stranger. You both have met on the road, by the way, accidentally, and she was gracious to accept your love. Just be thankful, and let her live the way she wants to live, and live the way you yourself want to live. Your life-style should not be interfered with.

This is what freedom is. Then love will help you to be less tense, less full of anxieties, less in anguish, and more in joy.

But what goes on happening in the world is just the opposite. Love creates so much misery, so much

pain, that there are people who decide finally that it is better not to love anyone. They close the doors of their heart because it is simply hell and nothing else.

But closing the door to love is also closing the door to reality, to existence; hence I will not support it. I will say: Change the whole pattern of love! You have forced love into an ugly situation -- change the situation.

Let love become a help for your spiritual growth. Let love become a nourishment to your heart and a courage so that you can open your heart, not only to one individual but to the whole universe.

BELOVED OSHO,
DO WE HAVE TO TRANSCEND SEX BEFORE GETTING ENLIGHTENED?

You don't have to transcend anything. You have to live everything that is natural to you, and live it fully, without any inhibition -- joyously, aesthetically. Just by living it deeply, a transcendence will come.

You are not to transcend anything. Remember my words. A transcendence will come by itself, and when it comes by itself it is such a release and such a freedom.

If you try to transcend, you are going to repress, and repression is the sole reason why people cannot transcend; so you are getting into a vicious circle. You want to transcend, so you repress, and because you repress you cannot transcend, so you repress more. As you repress more, you become more incapable of transcendence.

Live it out fully, without any condemnation, without any religion interfering with your life. Live it out naturally, intensely, totally -- and a transcendence comes. It is not your doing, it is a happening. And when it comes by itself, there is no repression, there is no antagonism.

You are above all those things that you wanted to transcend -- for example, sex. But a real transcendence does not mean that you cannot make love. Of course your love will have a totally different quality. It will not be sexual, it will not be a biological urge, it will not be animalistic; it will be simply a play between two human energies.

If transcendence comes by itself, then many things, more or less, disappear. But anything that disappears -- you are not against it. You can still enjoy it. For example, in a state of transcendence you are not a food addict, but that does not mean that you cannot enjoy, once in a while, going to a Chinese restaurant.

Transcendence makes you free; it does not give you a new bondage: first you were so addicted that you had to go, now you are so addicted that you cannot go. Transcendence means that now all this addiction is gone -- you can go, you may not go. You are neither against nor for.

You may be smoking. Transcendence does not mean that once in a while with friends you cannot smoke a cigarette. I don't think that a cigarette, once in a while, will destroy your spirituality. And if it destroys it, then that spirituality is not worthwhile.

I cannot smoke -- not because of transcendence but because of my breathing trouble. I have no antagonism against poor cigarettes; it is just the smell of tobacco I cannot tolerate, the smoke I cannot inhale. But that is a problem with my body; it is my allergy. But when I see somebody smoking I don't feel that this man is condemned forever, is going to fall into hellfire.

No condemnation arises in me, because what he is doing is simply playing a game. Being alone, finding nothing else to do and being told continually by the parents and the society that it is better to do something rather than nothing... so the poor man is doing something rather than nothing. He is at least smoking.
Transcendence is a very childlike state.

My grandfather used to smoke cigars and cheroots, and he would send me to get his cigar and lighter. And rather than bringing both, I would take the cigar in my mouth and light it and bring it to him. He said, "This is not right. I had asked you to bring the cigar and the lighter."

I said, "When I can bring one, which does the work for both... I am not stupid."

He said, "That I know. But remember, don't learn this habit."

I said, "Don't be worried. Seeing you cough continually the whole night, it is enough. I don't have to go through the experience to learn it. I learn from others' experience too."

His doctors were saying to him, "Drop these cigars." But it was impossible for him... a whole life's addiction. He was ready to suffer -- to cough and not to sleep well.

I said, "Seeing you is enough prevention for me, and just that one puff that I take when I light your cigar

brings tears to my eyes. It is enough just to experience what kind of enjoyment you must be having."

The people you know as saints are not childlike. They are addicted as much as others; their addictions have just become reversed. Somebody is addicted to sex -- they are addicted to no-sex. Somebody is addicted to smoking -- they are addicted to no-smoking.

Transcendence is a state of no-addiction... just a childlike playfulness. There is no sin in sex. Just living it intensely, by and by you transcend, just the way you transcend playing tennis. One day you throw away the whole thing, "Enough is enough!" You transcend football, you transcend all kinds of things, and nobody calls you a saint.

To me transcendence comes out of your experience. You see the futility of something and the addiction drops. Then once in a while, just for a change, if you want to smoke I don't see any harm; if you want to make love I don't see any harm. The harm is in the addiction -- the harm is not in the act. And transcendence is not concerned with the act; transcendence is concerned with the addiction.

And to be completely unaddicted gives an immense freedom.

Beyond Psychology

Chapter #26
Chapter title: The circle can be broken

25 April 1986 am in

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BELOVED OSHO,
I HEAR YOU OFTEN SAY THAT THE POLITICIANS AND THE PRIESTS ARE EXPLOITING AND CHEATING PEOPLE, AS IF THEY ARE A DIFFERENT RACE FROM OUTER SPACE, FORCED UPON US. MY UNDERSTANDING IS, RATHER, THAT THESE POLITICIANS AND PRIESTS JUST COME OUT FROM AMONGST US, SO WE ARE TOTALLY RESPONSIBLE FOR THEIR DOINGS, AND COMPLAINING ABOUT THEM SEEMS LIKE COMPLAINING ABOUT OURSELVES. IS NOT A POLITICIAN AND A PRIEST HIDDEN IN EVERY ONE OF US? WOULD YOU PLEASE COMMENT?

The politicians and the priests are certainly not coming from outer space; they are growing amongst us. We also have the same lust for power, the same ambition to be holier than others. They are the most successful people as far as these ambitions and desires are concerned.

Certainly we are responsible, but it is a vicious circle; we are not the only ones who are responsible. The successful politicians and priests go on conditioning the new generations for the same ambitions; they make the society, they cultivate its mind and conditioning. They are also responsible -- and they are more responsible than the common people, because the common people are victims of all kinds of programs that are being imposed upon them.

The child comes into the world without any ambition, without any lust for power, without any idea that he is higher, holier, superior. Certainly he cannot be responsible. Those who bring him up -- the parents, the society, the educational system, the politicians, the priests -- the same gang goes on spoiling every child. Of course in his own turn, he will spoil... but it is a vicious circle. From where to break it?

I insist on condemning the priests and the politicians, because that is the place from where it can be broken. Condemning the small children coming into the world is not going to help. Condemning the

common masses is also not going to help, because they have been already conditioned -- they are being exploited. They are suffering, they are miserable. But nothing wakes them up -- they are fast asleep. The only point where our condemnations should be concentrated is on those who have the power, because they have the power to contaminate the future generations. If they can be stopped we can have a new man.

I know that everybody is responsible. Whatever happens, in some way or other, everybody has his own part in it. But to me what is important is whom to hit, so that for the new generation of children the vicious circle can be avoided. Humanity has been revolving in it for centuries. That's why I don't condemn the common masses, I don't condemn you. I condemn those who are now in a position that if they just relax a little bit as far as their vested interests are concerned, and look at the miserable mass of humanity, a transformation is possible -- the circle can be broken.

I purposely choose the politicians and the priests. There are many other things to be remembered. The priest knows perfectly well that there is no God. In this world the priest is the only person who knows there is no God, but his whole profession depends on this non-existential God. He cannot say the truth because all his vested interests will be lost -- not only his, but for generations to come he will be spoiling the whole game. He knows the rituals are just hocus-pocus, that the mantras carry no power, that his theology is just a cover-up. Nobody else knows it better; he has studied the scriptures and he knows there is no evidence of God anywhere. He interprets the scriptures in such a way that they help his profession. He goes on making commentaries on the ancient scriptures, adding more and more things that are helpful for his profession.

As times change he has to make new additions. For example, Manu, a five thousand year old thinker, priest, the father of priesthood, in his *manusmriti* -- the memoirs of Manu which Hindus follow word by word -- he created the caste system, one of the ugliest things in existence.

Because of it one fourth of Hindus have suffered a long slavery, exploitation and humiliation. They have been turned almost into subhuman beings -- they are called *achhoot*, untouchables. They have fallen so much that you cannot touch them; otherwise you have to take a bath immediately. Even their shadow touching you is enough to make you impure. Manu reduced one-fourth of the Hindus to eternal slavery it seems.

He managed the highest position in the society for the priesthood, but he was really cunning and clever: he has given all the superiority to brahmins, but he has not given them riches, nor material, temporal power. He has divided the castes so there is no conflict. Temporal power he has given to the second highest caste: the warriors, *kshatriyas*. They are going to be the kings, they are going to be the generals, the soldiers, the fighters, and they will be the second highest class. And money he has given to the third: the businessmen, the *vaishyas*. To the fourth he has given nothing -- except slavery.

You can see the cunningness... he divides. He does not give money to brahmins, or temporal power, because then three-fourths of the society will be against them, and it will not be possible to control. And if they have also spiritual power, material power, money, then there will be resentment, anger, violence -- there will be riots. So to brahmins he gives the holy power -- they are the highest, the holiest -- but he does not give anything temporal to them.

He gives the temporal power to the warriors. It is satisfying, because they are going to be the kings; brahmins cannot be the kings. And who cares about spiritual power? So let them have spiritual power; it is almost like having nothing, just a nominal quality of being superior, so the warriors are not angry about it. On the contrary, they are happy that one-fourth of the society will never be in conflict with them -- they are already higher, they have nothing more to gain. And the warriors are the most powerful people.

To the third he gives money and all other worldly things. These are the people who cannot fight, who are not warriors -- but they can earn money, they can produce wealth.

You will be surprised to know that in India all the kings, before India became a slave country, were indebted to the rich people. From where are they going to get money? -- just by borrowing. They can pay when they invade some other country; otherwise they have to borrow from the business people. And the business people are happy; they have all the material things, money... Not only that, kings are borrowing from them, brahmins have to depend on them for everything -- so let them believe that they are higher... but basically the business people hold the power, they have the money.

And against these three classes the poor fourth has no power to fight. They are deprived of all education, deprived even of living in the city; they have to live outside the town. They cannot take water from the city well -- they have to make their own wells or carry water from the river. They are completely cut off from the society. They have just to come and serve, and do all the ugliest things that nobody else wants to do. And three powerful sections are there to go on repressing them; they have money, they have power, they

have spiritual heights -- they are the representatives of God.

For five thousand years they have maintained this -- and they have made the fourth, the slaves, believe that you are born slaves because of your evil acts in the past life -- this is the punishment. The brahmin is enjoying his position because of good acts in his past life. And there is no mobility; one cannot move from one caste to another caste.

Since Manu, the priests in India have remained the most anti-revolutionary element -- naturally, because they will lose their superiority. Kings come to touch their feet, the superrich come to touch their feet -- their ego is fulfilled. And the same is the story around the world -- everywhere the priesthood has maintained its superiority. It is not so clear-cut as in India, but a subtle division is there. The priest is everywhere superior, the warrior is everywhere number two, and the rich man is everywhere number three. The fourth, the slave, the servant, is everywhere the same.

These priests go on preaching to every child a certain kind of mind that keeps the society running -- or stuck. The politicians are in a deep conspiracy with the priests. The politicians are full of lust for power, and if they want power, they want blessings from the priests, because the priests have a spiritual hold over humanity. And if a politician goes and touches the feet of a priest, the followers of the priest are going to vote for the politician. There is a conspiracy: the politician goes on praising the priest, his religion, his ideology, and the priests go on blessing the politician and his ideology. And between these two powerful groups the whole society is crushed, sucked.

I know everybody is responsible, but not everybody is powerful enough to break the circle; hence I am hitting constantly on the priests and the politicians. And now they have become afraid of me -- perhaps they have never been afraid of a single man before. All over the world they don't want me to enter into their countries. The priests are behind the politicians who are making rules and laws that I should be prohibited.

The commune in America was destroyed by the politicians, but behind the politicians were the fundamentalist Christians, the most orthodox group of Christian priests. Ronald Reagan himself is a fundamentalist Christian. And to be a fundamentalist Christian means to be absolutely orthodox. He believes that every single word in THE BIBLE is holy, is from God's own mouth. They were in conspiracy together to destroy the commune.

Just the other day I received the news that now they are making a memorial in The Dalles; bishops and politicians and all kinds of leading, prominent citizens are contributing money -- a big memorial, a memorial that they have become victorious, that they have thrown away the evil forces who had created the commune. They have thrown me out, destroyed my work, and they are not satisfied with that; they want to create a memorial so that the future generations will know.

And both the priests and the politicians are very vulnerable; they have no ground beneath their feet. Just a good hit is needed and they will be finished. And once they are finished, society will have a taste of freedom.

We can bring up children in a more human way, unconditioned, intelligent, looking at the whole earth as one -- not Christians, not Hindus, not Mohammedans, not Indians, not Chinese, not Americans. Nations and religions are creations of the priests and the politicians. Once they are finished, religions and nations are also finished.

And a world free of religions, free of nations, will be a human world -- without wars, without unnecessarily fighting for things which nobody has seen....

It is so stupid that for thousands of years people have been killing each other in the name of God. None of them has seen, none of them has any proof, none of them has any evidence. And they don't even feel embarrassed, because nobody has, looking directly into their eyes, asked the question.... And they are going on crusades, jihads, religious wars, destroying all those who do not believe in their dogma, because their dogma is divine and every other dogma is the devil's creation.

They are trying to serve humanity by killing people. Their intention is to free those people from the clutches of the devil. But the strangest thing is that every religion thinks that the other religion is created by the devil. So the fight continues. Politicians are fighting war after war -- for what? I don't see the point. The earth has no lines; then why make these maps and draw lines?

One of my teachers was a very intelligent man. One day he brought a few pieces of cardboard; he had cut the whole world map into small pieces, put them on the desk and asked, "Can anybody come and arrange them in the right order?" Many tried and failed. Just one boy, seeing that everybody was failing and they were not making the world map by putting the pieces together, he looked at one piece on the reverse side. Then he turned all the pieces over and he found the picture of a man. He arranged the picture of the

man, which was very easy, and that was the key. On one side the man was arranged, and on the other side, the world map was arranged.

Perhaps the same is true about the real world... if we can arrange man, the world will be arranged. If we can make man silent, peaceful, loving, nations will disappear, wars will disappear, all dirty politics will disappear. And remember, all politics is dirty; there is no other kind.

But we have to hit on those who have the power. Hitting the poor common man will not help, because he has no power, he is a victim. Even if we can change him, it won't be a great change. But if we can abolish the conspiracy between religion and politics, priests and the politicians, it will be really a great change, a revolution -- the only revolution that is needed and that has not happened yet.

BELOVED OSHO,
WHEN YOU SPOKE OF GREED, I WAS TOTALLY HORRIFIED. I HAVE FINALLY REACHED A POINT WHERE I AM WILLING TO SEE HOW BIG A PART IT PLAYS IN MY LIFE, AND THE MISERY IT BRINGS WITH IT. COULD YOU PLEASE SHED MORE LIGHT ON WHAT THIS THING CALLED GREED IS, WHERE IT COMES FROM? -- AND PERHAPS OFFER SOME TOOLS TO HELP ME?

Just to understand the nature of greed is enough. You need not do anything else to get rid of it; the very understanding will clarify the whole mess.

Man is full if he is in tune with the universe; if he is not in tune with the universe then he is empty, utterly empty. And out of that emptiness comes greed. Greed is to fill it: by money, by houses, by furniture, by friends, by lovers -- by anything, because one cannot live as emptiness. It is horrifying, it is a ghost life. If you are empty and there is nothing inside you, it is impossible to live.

To have the feeling that you have much inside you, there are only two ways: either you get in tune with the universe... Then you are filled with the whole, with all the flowers and with all the stars. They are within you just as they are without you. That is real fulfillment. But if you don't do that, and millions of people are not doing that, then the easiest way is to fill it with any junk.

I used to live with a man. He was a rich man and he had a beautiful house. And somehow he became interested in my ideas; he listened to a few of my lectures, and he invited me, saying, "Why live far away, out of the city? I have a beautiful house in the city and it is so big; you can have half of the house. And I am not going to charge you, I simply want your presence to be there in my house."

I was living outside, in the mountains, but it was difficult to come from there to the university. From his house the university was very close. His house had a beautiful garden and was in the best locality of the city, so I accepted his invitation.

But when I went into his house I could not believe it; he had so much junk collected that there was no place to live. The house was big, but his collection was bigger -- and a collection which was absolutely stupid. Anything that he could find in the market he would purchase. I asked him, "What are you going to do with all these things?"

And he said, "One never knows, some day one may need it."

"But," I said, "where is one going to live in this house?" So much furniture of all ages... because the Europeans had left the country so they had to sell all their things. He could not have enough; he managed to purchase anything, things which he did not need. A car was standing in the porch which always remained standing because it was too old, broken. And I asked him, "Why don't you throw it away? At least to clean up the place..."

And he said, "It looks good in the porch."

All the tires were punctured -- it was of no use. Whenever you had to move it from here and there, you had to push it, pull it back. And it was there, rotting. He said, "I got it at a very reasonable price. It belonged to an old woman who used to be a nurse here and who has gone back to England."

But I said, "If you were interested in purchasing a car then at least you should have purchased a car which moves."

He said, "I am not interested in movement. My bicycle is perfectly good." And his bicycle was also a marvel. You would know that he was coming from one mile away, the bicycle made so much noise; it had no mudguards, no chain cover -- it must have been the oldest bicycle made. It had no horn.

He said, "There is no need for a horn. It makes so much noise that at least for one mile ahead people are already giving way. And it is a good thing, because it cannot be stolen."

I said, "That is strange. Why can't it be stolen?"

He said, "Nobody else can ride on it. It has been stolen twice, and the thief was caught immediately -- because it makes so much noise, and everybody knows that it is my bicycle, so people caught the thief and asked him, `Where are you taking the bicycle?'

"I can leave it anywhere. I go to see a movie -- I don't put it on a bicycle stand, because then you have to pay money. I put it anywhere, and it is always there -- when I come back it is always there. Everybody knows that it is a trouble. And even if you can get it to your home you cannot ride on it in the city -- you will be caught. So it is better not to bother with it."

He said, "It is a rare specimen."

I said, "The way you describe it, it looks like it."

And he had all kinds of things in his house... broken radios, because he could get them cheap. He was a Jaina and he had a broken statue of Jesus Christ on the cross.

I said, "What have you purchased it for?"

He said, "The woman gave it to me free when I purchased the car -- she offered it to me as a present. I don't believe in Jesus Christ or anything, but I could not refuse a piece of art."

I said to him, "Half of the house from today you take to the other half -- my part has to be empty."

And he was very happy to take everything. Already his house was so full you could not walk -- you could not find your way. He took everything. He had so many kinds of furniture that he had piled up on the sofa; it was not used, because you cannot sit on a sofa that is touching the roof. And I asked, "Why?"

"He said, "you don't understand -- the price! And someday I may get married" -- he was not married -- "and I may have children and they may need all these things. You don't be worried, everything will be of some use sometime."

Even on the road, if he could find anything lying there which had been thrown by somebody, he would pick it up. One day he was walking with me from the garden to the house and he found a bicycle handle, and he picked it up. But I said, "What will you do with a bicycle handle?"

He said, "You don't understand. I will show you." I went with him. In his bathroom he had almost a bicycle -- just a few things were missing. And he said, "All these things I have picked up from the road. And I go on joining them and putting them together. Now a few things are missing. The chain is not there, the seat is not there, but I will get them. Somebody is going to throw them away someday. Life is long, and what is the harm? It looks perfectly good in the bathroom."

Greed simply means you are feeling a deep emptiness and you want to fill it with anything possible -- it doesn't matter what it is. And once you understand it, then you have nothing to do with greed. You have something to do with your coming into communion with the whole, so the inner emptiness disappears. And with it, all greed disappears. That does not mean that you start living naked; that simply means you do not live just to collect things. Whenever you need something you can have it.

But there are mad people all over the world, and they are collecting... Somebody is collecting money although he never uses it. That is strange. In the commune, we had made a sticker for cars: "Moses earns, Jesus saves, Osho spends."

A thing has to be a utility; if it is not a utility then there is no need for it.

But this thing can take any direction: people are eating; they are not feeling hungry and still they go on swallowing. They know that this is going to create suffering, they will be sick, but they cannot prevent themselves. This eating is also a filling-up process.

So there can be many directions and many ways to fill emptiness, although it is never full -- it remains empty, and you remain miserable because it is never enough. More is needed, and the more and the demand for more is unending.

I don't take greed as a desire -- it is some existential sickness. You are not in tune with the whole, and only that tuning with the whole can make you healthy. That tuning with the whole can make you holy.

It is strange that the word *health*, and the word *holy* both come from `wholeness'. When you are feeling one with wholeness all greed disappears. Otherwise... what have religions been doing? They have misunderstood greed as a desire, so they try to repress it: "Don't be greedy." Then one moves to the other extreme, to renounce. One collects -- the greedy person; and the person who wants to get rid of greed starts renouncing. There too there is no end.

Mahavira could never recognize Gautam Buddha as enlightened for the simple reason that he still carries three sets of clothes -- just three sets of clothes, which are absolutely necessary. One you are using, one has to be washed, and one for emergency reasons... someday the clothes may not come from being

washed or they are not dry, or it is raining the whole day. So three seems to be very essential -- one emergency...

Mahavira is absolutely against greed. Now, that has taken to an extreme form -- he is naked. Buddha carries a begging bowl. Mahavira cannot accept it because even a begging bowl is a possession, and an enlightened man, according to him, should not possess anything. A begging bowl... it is made of coconut. You cut the coconut in the middle... and there are special coconuts which are very big. You cut from the middle, you take all of the fruit out, and then two bowls are left, hard shells. That is the cheapest thing, because they are thrown away; you cannot eat them. To have a begging bowl and to call it being possessive is not right.

But when you take greed as a desire and you become stubborn, going against it, then everything is a possession. Mahavira lived naked, and instead of a begging bowl he used to make a bowl of his two hands. Now it was a very difficult thing: his two hands are full of the food and he has to eat just like the animals, because he cannot use his hands -- so he has to use his mouth directly to take the food from the hands.

Everybody in the world eats sitting. But Mahavira's idea is that when you eat sitting, you eat more. Now this is going to the opposite extreme. So he was teaching to eat food standing -- standing, with the food in your hands; it is such a strenuous thing. You can take food only one time, so whatever can fit in your two hands at one time is one meal. You have to eat it standing, and everything has to be taken together, sweet, salty, and they all get mixed. That is Mahavira's idea of making it tasteless, because to enjoy taste is to enjoy the body, is to enjoy matter.

To me, greed is not a desire at all. So you need not do anything about greed. You have to understand the emptiness that you are trying to fill, and ask the question, "Why am I empty? The whole existence is so full, why am I empty? Perhaps I have lost track -- I am no longer moving in the same direction, I am no longer existential. That is the cause of my emptiness."

So be existential.

Let go, and move closer to existence in silence and peace, in meditation.

And one day you will see you are so full -- overfull, overflowing -- of joy, of blissfulness, of benediction. You have so much of it that you can give it to the whole world and yet it will not be exhausted.

That day, for the first time you will not feel any greed -- for money, for food, for things, for anything. You will live naturally, and whatever is needed you will find it. And you will live, not with a constant greed that cannot be fulfilled, a wound that cannot be healed.

BELOVED OSHO,
MANY TIMES I HAVE HEARD YOU TELL THE ZEN STORY THAT, "IF YOU MEET THE MASTER ON THE WAY, KILL HIM."
OSHO, DOES IT REALLY HAVE TO BE LIKE THAT? IF WE MEET ON THE PATH, CAN WE NOT JUST LAUGH, AND CHAT A LITTLE WHILE, AND THEN IF WE MUST PART, DO SO GRACEFULLY, WITH A NAMASTE AND A SMILE?

The story is not about any actual path, and not about any actual meeting with the master. The story is about when you are meditating and things are disappearing from the mind -- it is becoming silent. The last to go will be the one you have loved most. That is, the last will be the master. It is in your meditation, when everything else is gone, that still you will be seeing the master. Now, chit-chatting will disturb your meditation, and preparing a cup of coffee will not help.

The saying looks hard, but it is true: Cut the head of the master! It is in your imagination that you are cutting. By chit-chatting or laughing or talking, you will not get rid of the master. You have to be very simple and straight; you need a sword, and cut the head of the master and pass on. Don't look back!

The master is saying this so that you can enter into *suneeta-shunyata*, into nothingness, into nirvana. The master is making you aware that even he should not be a hindrance to you.

And I will be a hindrance. You have loved me so much that you may be able to drop everything from the mind, but then I will be there -- and you have to drop me too. It is not an actual thing, it is just about your imagination, about the last trick of your mind.

Your mind will bring in the master because the mind knows you cannot throw away the master. You have thrown away everything else, and that is the last resort of the mind to prevent you from going into meditation. And if you are afraid -- if you feel this is being ungrateful, if you feel this is not the right thing

to do -- to cut the head of the master, then you are playing into the hands of the mind. It has nothing to do with the master, because there is no master -- it is just your mind projecting.

And don't ask, "From where am I to get a sword?" It has been asked, down the centuries. Whenever masters have said to their disciples, "If you meet me on the way, cut my head," the disciples have asked, "But from where have I to get a sword?"

I will tell you a Sufi story. Mulla Nasruddin has applied for a job on a ship. He is being interviewed, and the captain and the high officials of the company are asking questions. The captain asks, "If the waters are in a turmoil, and the wind is blowing very strong and there is a danger of the ship being upturned or swayed into a direction it does not want to go, what are you going to do?"

He said, "Simple, I will throw out an anchor."

The captain said, "That's right. But suppose another storm comes up; what are you going to do?

He said, "Nothing else; I will throw out another anchor."

The captain said, "It is right, but suppose a third storm comes up. What are you going to do?"

He said, "The same! I will throw out an anchor."

And the captain said, "But from where are you getting these anchors?"

And Mulla Nasruddin said, "From where are you getting these storms? From the same place!"

Just as the master is imagination, your sword is also an imagination. If the mind can provide you with one imagination, it is capable of providing you with the other thing -- and perhaps happily, because you are going to kill the master. The mind is very happy when you are against the master -- angry, resentful -- and now he will be bursting with joy that you are going to kill the master. He will present you a beautiful sword immediately -- just ask.

Both are imaginary, the master and the sword. And you have to go beyond imagination. So this must be the last barrier, and once there is nobody, nothingness opens up -- you are connected with existence, you are connected with your reality.

Beyond Psychology

Chapter #27
Chapter title: So which way are you moving

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BELOVED OSHO,
OFTEN JOYOUSLY I HEAR YOU SAYING CONTRADICTORY THINGS, AND EMPHASIZING THAT EVERYTHING JUST HAS ITS POLAR OPPOSITE TO BE COMPLETE.
BUT THE OTHER MORNING I GOT INTO TROUBLE WHEN YOU WERE TALKING ABOUT OFFERING YOUR FRIENDSHIP TO YOUR SANNYASINS.
I UNDERSTOOD THAT SOME OF THEM HAVE TAKEN THIS LONG-WANTED OPPORTUNITY FOR THEIR SELF-AGGRANDIZEMENT, AND HAVEN'T BEEN AWARE OF THE FACT THAT THEY WERE BASICALLY RESENTFUL AND ANGRY TOWARDS YOU AT BEING MERE DISCIPLES..
MY UNDERSTANDING WAS TOTALLY DIFFERENT, WHEN YOU WERE TELLING US IN KULU AND KATHMANDU THAT AS FAR AS YOU WERE CONCERNED, YOU DIDN'T HAVE ANY DISCIPLES ANYMORE, AND NOW IT WAS UP TO US TO DROP DISCIPLESHIP.
TO ME YOUR OFFER OF FRIENDSHIP WAS JUST OVERWHELMING, AND I FELT MORE REVERENCE

AND LOVE TOWARDS YOU THAN EVER BEFORE, AND VERY VERY GRATEFUL. I FELT A VERY DELICATE, SENSITIVE AND PRECIOUS KIND OF INTIMACY STARTING TO GROW BETWEEN ME AND YOU, AS MY MASTER.
NOW YOU SAY THAT ALL THIS WAS JUST A DEVICE TO GET RID OF EGOISTS, AND THAT THEY ENJOYED THIS OFFER OF YOURS. I DON'T UNDERSTAND ANYMORE. DID I GET IT ALL WRONG? WHERE AM I HOOKED?

The question is from Premda.
His situation is different from those who were waiting for such an opportunity for their own ego-fulfillment. He is new. He has not known the phase of discipleship at all, so when friendship was offered it was not a nourishment to his ego; it went directly to his heart because he has no resentment, no anger at being a disciple.

This became a joyous intimacy and a loving growth for him. Now he is feeling more reverence, more love, more respect. This will bring in him the wonderful experience of discipleship. So the situation is so different that there is no question of contradiction.

The people who have been with me for ten years, twelve years, and were hankering deep down to become masters themselves were certainly feeling resentful towards me. And when I offered friendship, it was not a gratitude or reverence that grew in their heart but a deep and long-awaiting ego was fulfilled.

Now they could declare that they have the same status as I have, that their experience is the same as my experience. So my declaration of friendship was to them the end of their discipleship -- and not the beginning of friendship either; it was simply the end of the road.

But to Premda the situation is different. He has not been around me for many years, and he has not for a single moment thought of being a master. His whole desire has been to be closer to me, to be intimate with me. So when I declared that I am your friend, this desire was fulfilled, and it has created a loving intimacy and reverence. And you can see it from the question. I call myself your friend, but he says he started feeling a reverence towards the master.

To those who have been calling me "Master," the declaration of friendship ended their discipleship, and to one who was simply longing for intimacy the same declaration made him a disciple. And the people who were longing to be masters were not many; they belonged only in the category of therapists -- just a few therapists, not all. And those therapists got this longing because I was sending people to their therapies and they started thinking that they are some kind of masters, and they are helping people to grow.

The reality was, I was sending these people to their therapies because these people were so full of rubbish that they needed some dry cleaning, and those therapists were nothing but dry cleaners. But thousands of people passing through their therapies... it is very human and very natural to get the idea that, "We can be masters on our own." They were just waiting for the opportunity.

It is not true about all sannyasins; it is only true about a special small group of therapists. Their work destroyed them. They may have helped many people come closer to me, but they themselves went on going farther and farther away.

Premda has no desire to be a master, and nobody who has a desire to be a master can ever be a master. Only those who are desireless happen to be masters. It is not something like a goal that you can achieve: it is something that happens by the way, unintentionally, without being sought for. You are doing something else, you are feeling more love, more intimacy, more reverence, and slowly, slowly, in this reverence and love and intimacy, your ego is disappearing. One day, when the ego is not there, you have become a master.

You were not seeking it -- it is just a by-product. And those poor therapists missed -- although they were with me for years -- because they remained achievers, climbers. In their mind they were always thinking how to become a master.

It is good, Premda, that my offering of friendship created discipleship in you. That's how it should have been to everyone who is sincerely here for the search of truth, for the search of oneself.
You are blessed.

BELOVED OSHO,
HEARING ABOUT THE SANNYASIN THERAPISTS WHO ARE CHOOSING TO DO THEIR OWN THING, REMINDS ME THAT ONCE I ALSO DECIDED TO DO MY OWN THING RATHER THAN BE WITH YOU. WHEN I DID COME BACK, I JUDGED MYSELF, AND FELT JUDGED BY OTHERS -- IRONICALLY, SOME OF WHOM ARE AMONG THOSE OF WHOM YOU HAVE RECENTLY SPOKEN.

BECAUSE I CAN ALTERNATELY VIEW MY EXPERIENCE AS A GOING ASTRAY OR AS A CONSTRUCTIVE LEARNING, I AM VERY CAUTIOUS ABOUT JUDGING OTHERS WHO WOULD APPEAR TO HAVE GONE OFF TRACK. SURELY ONLY AN ENLIGHTENED SEER IS IN A POSITION TO INDICATE WHERE WE ARE.
MY QUESTION IS: WHAT IS IT TO MISS? IS IT SOMETHING OTHER THAN, THROUGH OUR SLEEPINESS, CHOOSING TO TAKE A LONGER, MORE DEVIOUS ROUTE TO THAT PLACE WHICH WE MUST SOME DAY REACH... THAT PLACE WHICH, IN FACT, YOU SAY WE HAVE NEVER LEFT?
ARE WE ALL MISSING EVERY MOMENT OF EVERY DAY UNTIL WE ARE ENLIGHTENED?

Yes, everybody is missing every moment until they are enlightened.

Whatever you are doing can either bring you close to the point of explosion, or can take you away from the point and make you more closed. These are the two possibilities within you: exploding into a lightning experience, or being closed in a dark night of the soul.

So which way are you moving?

If you are moving towards the dark night of the soul you are missing -- and missing more every moment because you are going farther and farther away. And there is no end of going farther away. You can go away eternally; there is no time limit.

One can remain unenlightened forever -- that's the danger. And one can become enlightened this very moment. The question is, towards what are you moving? If you are coming closer to your center of explosion, then every moment you are nearer and nearer to enlightenment. It depends on your speed. If your understanding is intense enough, it can happen this very moment; you have not to wait even for a single moment more.

So you see these are the two possibilities: either now or never. Both are possible, and man's prerogative is that he has the freedom to go either way.

There is no harm in doing your own thing -- but you don't know who you are, how can you do your own thing? It is a dilemma. Those who know cannot do their own thing, because they know there is nobody inside as a self, as a separate entity from existence. Those who do not know themselves cannot do their own thing because they don't know even their own self.

So either you are accidental... one possibility; that's what you call "doing your own thing." You are accidental, or you are existential: that's what I call "doing the thing existence wants you to do." It is not your own thing. I am not doing my own thing -- there is nobody to do such a thing. I am simply available to existence. So whatever and wherever it wants to lead me, I am available, because I am not.

Remember, these are the difficulties with language. I say I am available because I am not. Only when I am not, there is availability. If I am, then there is always choice, not availability. Then I will judge whether to go that way or not, whether to go this way or not, whether to do this or not. So whenever you are doing your own thing, one thing is certain: you are not in tune with existence. So what can it be? It can only be accidental.

I know people who had come accidentally to me. They had come to meet one of their friends who was a sannyasin; they had not come to meet me or to see me. They were not even remotely interested in me, but then listening to me they became interested, they became curious, they became involved. This is accidental. If I send them away to do something I can be certain some accident is going to happen.

I have tried -- seeing some accidental people I have told them, "Go and open a center in your place," and they were very happy and they went there and fell in love with a woman, and forgot all about the center -- got married and got into the whole mess of marriage.

You cannot depend on these people; they are not reliable. It is not their fault. They are just driftwood -- any accident and they start doing things they have never thought about, doing things without ever thinking whether they really want to do them. Perhaps others are doing, so they start doing.

What you call "doing your own thing" is accidental, because you don't know yourself yet; you cannot do your own thing. And to be accidental is to remain in darkness -- being thrown by winds here and there like a dead leaf... having no roots, having no integrity, having no individuality, having no sense of being connected with existence.

Doing your own thing, *you* were wrong -- not that the things that you were doing were wrong, but that you were thinking that they were your own. They were only accidental. The people, the therapists, who criticized you were thinking they were doing *my* things, not their own. And that was creating deep resentment in them, that they have to do my thing. They really wanted to do their thing.

They criticized you just to strengthen in themselves that the very idea of "doing your own thing" is

wrong. To repress their own idea they judged you wrong; they were really judging themselves.

And once they got the opportunity... now they are all doing their own things, and thinking that this is freedom. They are telling people, "Osho has given freedom to us." Now, this is such a foolish idea. Nobody can give you freedom, and if somebody can give you freedom, he can take it back any moment. Freedom cannot be a gift. You have to grow and be free; freedom has to be something that happens to you -- it is not given.

Now they are saying, "Osho has given freedom to us, and now we are doing our own thing." And they are doing the same thing they were doing here... perhaps less efficiently, more superficially, because the people they will be getting will not be meditators.

I used to choose people for their groups; seeing the need of the person, I used to choose which group he should go to. Now they will be doing things to people who don't need them; or these things may even harm them. There is every possibility that the people, through their therapies, will be harmed -- because therapy is not anything spiritual. Therapy is only preparing the ground. And if you don't have the seeds, the ground that you have prepared will simply grow weeds, wild grass. It cannot grow roses.

Here I was using their therapy to clean the ground so that seeds of meditation can be sown, and people can blossom.

But soon they will understand. Seeing the results, people will start disappearing from their therapy groups. I know perfectly well that people *never* wanted to do therapy groups; I had to persuade them to go to do therapy groups. They had come to listen to me and to meditate.

Therapy groups are already out of fashion. Esalen -- the original pioneer institution for therapy groups -- is dying. Nobody comes anymore. Only on weekends a few old people turn up. And when they saw that thousands of people are coming to me and going through me to the therapies, they could not believe it, because they were the original people who had started the movement of therapies. It was unbelievable for them why people were not coming there.

The reason was that people had been there and had seen their therapies and found that they were only games you can play with. It feels good while you are playing them, but after two days all is gone; you are the same person, nothing has changed. And what is the point of going again and again, giving money and playing the same kind of games?

These therapists who had been working here in the world of the sannyasins will soon feel frustrated, tremendously frustrated. One thing, sannyasins will stop going to them, knowing that it is no longer part of a spiritual movement. Secondly, those who go will see that it is pointless. Just again and again clearing the ground and letting the weeds grow makes no sense.

I was using therapy simply as a preparation -- it was not the end. And these therapists know nothing of meditation, because they felt that it was below them to go and meditate with the same people who are doing therapies with them; they are great therapists. So they never meditated; they missed meditation. They were so knowledgeable that they thought they knew everything. I don't think they have listened to me; otherwise the way they have betrayed me would not have been possible.

But they will have to come back; they cannot go on existing for long. Soon you will see those faces again, and this time they are not going to be therapists. This time I am going to work in a totally different way. Therapy will not be part of it; perhaps personal counseling may be there, but not therapy.

There is nothing wrong in doing your own thing -- just remember that it is accidental. First know thyself, and then do anything that happens, that comes up out of your nothingness.

And out of nothingness always comes the lotus of nirvana.

BELOVED OSHO,
IN THE HINDI INCARNATIONS OF GOD THERE ARE A WOMAN AND A MAN TOGETHER -- LIKE VISHNU AND LAXMI, SHANKAR AND PARVATI, KRISHNA AND RADHA, RAMA AND SITA, ETC. ON THE OTHER HAND, THERE ARE OTHER RELIGIONS LIKE JAINISM, BUDDHISM, TAOISM, MOHAMMEDANISM, CHRISTIANITY, ET CETERA, WHICH HAVE NO PLACE FOR WOMEN.
PLEASE COMMENT.

Compared to Hinduism, all these religions -- Taoism, Jainism, Buddhism, Christianity, Mohammedanism, Judaism -- are very new. Hinduism is very old; hence it has some unique characteristics. Because it is the oldest religion in the world, a few things are in it which you will not find in other religions.

For example, you are asking that Hindu incarnations of God are always with a woman consort: Shiva is with Parvati, Krishna is with Radha. In India, Jainism and Buddhism flowered twenty-five centuries ago. They had to fight against Hinduism. Hinduism was the only religion.

You will be surprised: it was so alone that it had no name. A name is needed when there is more than one thing; if there is only one thing, what is the use of a name? Hinduism was the only religion, so it was simply called *dharma* -- religion. There was no need to put an adjective to it. Jainism and Buddhism were born out of Hinduism, offshoots of the old religion, but then they had to make some specialities to stand aloof; otherwise the oceanic Hinduism would have drowned them.

Hinduism was very natural, that's why the reincarnations are not celibate. The idea of celibacy had not entered in the mind of the Hindus because it is unnatural, so even their incarnations of God have their wives. They are just as natural as you are.

Jainism and Buddhism both made it a point that man has to go above nature, beyond nature, only then he is religious -- Hinduism is not religion. What kind of a religion is it if just to be natural is to be religious? Then there is no difference between you and animals, because all animals are natural. They had a point there, and they created great logical systems against Hinduism. One of the basic points was that you have to go beyond nature -- and that starts from celibacy, because that is the basic nature, sexuality.

So Buddha is alone, Mahavir is alone, and for these twenty-five centuries, all their monks and masters have been alone, celibate. You will be surprised to know that their celibacy was such a thing that the common masses became very impressed. Their ascetic attitude towards life... because Hindus were not ascetic -- I mean Hindus before Buddha and Mahavir -- were not ascetic. Even their seers lived in comfort and luxury. They had their communes in the mountains, in the forests, which their followers went on donating to. The Kings, their sons, their daughters -- all had to go to be there in their monasteries to learn.

So they had immense power. One great Hindu wise man had many kings as his followers, and lived in luxury, comfort. His whole commune of disciples and teachers, they all lived beautifully. They were not other-worldly people.

Jainism and Buddhism are ascetic; they went on point by point against Hinduism, to make a distinct identity. Comfort is not even heard of; discomfort is the way. The more you can keep yourself in discomfort, the more spiritual you are -- because the body is the enemy of your soul, so torture the body so you can find your soul. This world is the hindrance for the other world, so renounce it.

Jainism and Buddhism did so many strange things that even the Hindu masses became impressed; even Hindu wisemen, brahmins, started thinking how to fight against the rebellious Jainas and Buddhists. The only way was that they also had to be ascetic -- more than they were. So after Gautam Buddha you will not find any Hindu master with a woman. Shankaracharya, Ramanujacharya, Nimbarkha, Vallabha -- great masters, but you will not find them with a woman. What happened?

They all had to be celibate. They *had* to be to fight with the Buddhists and the Jainas; otherwise they were ordinary people, they were not spiritual. And they were all ascetic, just like Jainas and Buddhists were; they were ascetic in their own way. They renounced the world, they renounced all comforts -- just to counter-attack.

Hinduism got spoiled by Hindus themselves; otherwise it was a beautiful religion, very natural, very simple, very innocent. But it became more and more complicated. These three religions have been fighting for twenty-five centuries, arguing, writing treatises against each other. And those treatises have become more and more complicated -- to such a point that even to understand them has become a difficult expertise.

And there are treatises which scholars have been trying for years to translate into English but have not been able to. Because of the complexities of ideas, language, its nuances, it is difficult to be authentic to the original and to translate it; the translation looks very poor.

Judaism, Christianity, Mohammedanism, Sikhism, all are later additions to human consciousness -- after Buddha. In fact Buddha should be the demarcation line, not Jesus. We say, "Before Jesus Christ, after Jesus Christ." Jesus has become the demarcation line dividing history, but that credit should go to Gautam Buddha, who came five centuries before Jesus and *really* divided human consciousness and its growth.

Jesus himself had traveled to India while he was young. THE BIBLE has no account of him between the age of thirteen to thirty; THE BIBLE has no account of where Jesus had been. This looks strange -- a small life -- he lived only thirty-three years -- and in those thirty-three years THE BIBLE has accounts of only three years, the last three years. About his earlier life are only two incidents -- minor, meaningless. One was of his birth and the coming of the three wisemen from the East to pay tribute; and second, his getting lost in the temple of Jerusalem, arguing with rabbis. These are the only two incidents. And then from the age of

thirteen to thirty, seventeen years, nothing is mentioned -- what happened to this man, where he was.

These seventeen years he traveled to Egypt, to India, to Ladakh, to Tibet, and all these places were Buddhist at that time. Buddha had died only five centuries before, and his impact was still very alive. Jesus visited Buddhist monasteries. I have been to a Ladakh monastery which Jesus had visited, and I looked in their records of visitors, which they have kept for two thousand years. And I asked them if they had a record of all the visitors and their impressions about the monastery.

It is one of the most beautiful monasteries, and Jesus stayed there for almost six months, studying Buddhism from the monks. There are, in their official record, the impressions of Jesus, his signature, the date. He became immensely influenced by Buddhism, so his celibacy, his ascetic attitude, his praise for poverty, his condemnation for riches, were all borrowed ideas from Gautam Buddha.

Naturally these people followed a certain pattern that Buddha left behind him. They don't have a woman companion, which would be natural. Hinduism seems to be very natural -- even its gods are very natural. There is no desire to be beyond nature; there is only one desire:to be totally natural. But in a way *all* other religions are reactions, rebellions against Hinduism.

It had no name. It was known as the eternal religion because it had always been there. Nobody can say when it was born, who was the founder of the Hindu religion. You can find founders of all other religions except Hinduism. Who was the original man? There seems to be no one. Hindus themselves used to call it *sanatan dharma*: the eternal religion. How did they become Hindus? Who started calling them Hindus? It was in a very strange way that they got the name, Hindus.

It was by the foreigners who were constantly invading India that the name was given, because every invader had to pass one of the greatest rivers of India, Sindhu. The first invaders, were the Hunas, who have disappeared from the world now -- a wild tribe. In their alphabet they had no sound for `sa', for `s'. The closest sound to `s' was `h', -- `ha'. `Sa -- ha' -- that was the closest. They could not pronounce the river *Sindhu*; they pronounced it, the river *Hindu*, and because of their language, and because of their pronunciation, the people who lived beyond this river, they started calling *Hindus*, the people who live beyond the river Hindu.

It is beautiful sometimes to look at the history of how a word evolves, in what phases it moves, what turns it takes, what colors it takes.

Because of the word `Hindu' the land of the Hindus became Hindustan, and the religion became Hindudharma, Hindu religion. And from the Hunas, invaders used to be continually coming. The country was so rich that another group of invaders, Mongols from Mongolia... who were the most terrible invaders, who produced the Tamerlane, and Genghis Khan, the most terrible of men. In their language -- now it had become established because of the Hunas -- the name of the Sindhu became Hindu, the land became Hindustan, the people became Hindus. They did not have any sound in their alphabet for `h', for `ha' -- the closest for `h' was `i'. They could not pronounce Hindu, they could only pronounce, Indu.

It looks close: Hindu-Indu. And because of the Mongols, the river became Indu and the country became India -- from Indu -- and the people became Indians. But it all happened because of that river which has a name, accidentally. But Hindus themselves don't have a name, neither do they have a name for their country. They have been always there, their religion has been always there. They don't know any beginning of their religion.

So it seems it has grown very naturally with the natural man. Buddhism was the first effort on man's own part to create a religion. That's why I say Buddha should be the demarcating line; because what was natural up to then became something man-made, manufactured. And now religion is manufactured, so many religions are manufactured.

Nature is one, but once you start manufacturing then you can manufacture, as you like, different religions, different creeds, different cults, different philosophies. Buddha certainly stands just in the middle of this change.

If you understand me, my whole effort is to reverse the whole process. Man does not need man-made religions; man simply needs to be natural. Nature should be the only religion, and then there will not be divisions of Hindus and Mohammedans and Christians and Buddhists.

Nature does not make any divisions; it is undivided and it is one.

BELOVED OSHO,

DURING THE TIME WITH YOU IN OREGON, I SOMETIMES FELT THAT LEAVING WAS AN ESCAPE, A

MISTAKE -- LIKE REMOVING THE KETTLE FROM THE FIRE JUST BEFORE THE WATER BOILED. NOW LOOK AT US: WE'VE ALL HAD TO LEAVE, AND YOU ARE CONTINENTS AWAY. YET THIS TIME SEEMS EVEN RICHER -- A TIME WHEN YOU ARE OFFERING SOMETHING VITAL, NOT TO BE MISSED... PERHAPS THE CHANCE TO BE "AT HOME" EVERYWHERE. HOW TO SUMMON YOU, AND HOW TO SLIP QUIETLY INTO OUR HEARTS AS WE DRIVE CABS AND BULLDOZERS IN THE "OUTSIDE WORLD?"

Love knows no distances in time or in space.
So wherever my people are, whatever they are doing, if their heart beats in tune with me, they are with me. Then all distances of time and space disappear.

The question is of the hearts beating in the same rhythm. That is the only closeness.

It was easy to miss in the commune because I was so close to you. It was easy to forget me. I was too obvious. It was easy to take me for granted. But now that you are scattered all over the world, by the courtesy of the American government, we have made the whole world our commune.

There are great distances in space, but this will help you; it will not be a loss. This will make you remember me more. This will remind you of me more. In your silent moments, in your loving moments, just playing on your guitar, you will find me sitting by your side. Just in moments when you are silent, peaceful, you will start hearing my heartbeat too.

Everything that happens is good, is for the better, because existence goes on evolving. If we remember that existence is continuously in evolution, then whatever is happening... at the time it may seem disastrous, but finally you will find that it was not so; it has brought new flowers, it has created new experiences.

I know there are continents between me and you, but those continents cannot separate; they only join. They are not walls, they are bridges. And a bridge, however long, is a bridge; and a wall, however short, is a wall.

My own experience has always been that everything that has happened has always proved to be good. If we can trust, then even at the time of its happening we will not be sad, we will be celebrating. And our sannyasins did well, even though the most powerful government was destroying a small commune of five thousand people -- which proves that they were afraid. Out of fear they were acting, but our people danced and sang and celebrated, knowing that out of this chaos some beautiful stars will be born.

The American government's fear has now become world a phobia. Now every government is afraid... not of a commune; the question of a commune does not arise. They are afraid even of me landing at their airport... not a question of entering in their country! Fear seems to be unlimited. What can I do if I just land at their airport?

England would not allow me to rest overnight in the airport, and in the parliament they had to discuss it, my being in the country. And that was a lie because I was only asking to stay overnight in the lounge of the airport -- which it is meant for. I had my jet plane standing at the airport so that in the morning we could leave, thinking that they may say, "The lounge is only for first class passengers; now how can we decide about your jet, which class is it?" So we purchased tickets for first class traveling too, not giving them any chance. And that's actually what happened.

They said, "The jet is okay, that it is ready, but how can we be certain...? The lounge is only for first class passengers." So we produced our first class passenger tickets, saying that, "For your satisfaction we have tickets also."

Then they disappeared and came back about half an hour later and said, "There is some bylaw of the airport that we cannot allow you to stay the whole night -- a few hours is okay."

I asked the man, "What do you mean by a few hours? And how do you decide that three hours is enough, or four hours is enough, or twelve hours is enough? And where is that bylaw of your airport?" The man disappeared and never came back.

Another man came back, and he said, "You have to understand it, that if you want to wait the whole night you have to wait in the jail. We cannot take the risk of leaving you free in the airport lounge." And I had to stay in the jail. And in the parliament, the prime minister answered the questions and said that my being there was dangerous for the country, for the country's safety.

An American establishment for nuclear weapons in England to bomb Libya is not dangerous; my just staying overnight in the airport lounge, from where I cannot go into the country by any way, is dangerous. You can see these politicians are made of straw. And the thing has gone around the world: now the whole European parliament, all the countries of Europe, are deciding together that I cannot land my jet at any

airport; they will not refuel it. And then small countries are bound to follow.

Now the Bahamas have decided that I cannot enter; other countries -- Panama and two or three other countries near Panama -- afraid that I may come there, have decided. Strange, that they are afraid of a single man so much. Soon I think they will be deciding in the U.N. that this man should not be allowed to stand on earth anywhere.

But I take it as a good sign. It means they have recognized one fact; that what I am saying they cannot refute, that what I am saying is dangerous to their very roots. And if their roots are so weak, do you think they are going to survive? Even without me they will die; even without me they have to die.
Their *fear* shows death.

And all these governments are lying without any evidence of anything! Now they are spreading the rumor around the world that they have nothing against me, but the people who are with me, three of them, are criminals. They don't give the names, of the three people who are criminals and what crime they have committed. Some evidence should be proved. And even if they are criminals, I cannot be punished for their crimes. But just because they have traveled with me, I cannot be allowed to remain in a country.

In Spain, the government took one month to decide: the parliament discussed, the cabinet meetings went on for seven days, and finally they decided -- the president and the prime minister, all were involved in it -- that I should be allowed in. And then came a letter from the German government that three criminals are traveling with me. They called my secretary, Hasya, and told her,"We don't have anything against Osho, but from the German government there is tremendous pressure that three criminals are with you."

She asked, "Who are the three criminals, and what crimes have they committed?" By insistently asking, we have come to know only that one is German, one is Canadian, one is American. Strangely enough, there is no German in the group, so one third of the information is absolutely wrong. There are a few Americans, but none of them are criminals, and none of them remembers that he has committed any crime! One is a Canadian: he is shocked by hearing it -- that he is a criminal. There are no charges against him.

Just today I have received a letter from the U.S. Supreme Court in Oregon. They could not prove the case for which they were harassing me for twelve days in jail; they failed to prove the case in North Carolina. The U.S. attorney has had to accept in the court that, "We have not been able to prove anything; still, we want everybody else to be released on bail but Osho should not be released on bail."

This must be something unprecedented! They have not proved anything against me. Why should I not be granted bail? The reasoning was that I was capable of jumping the bail, whatever the bail would be -- ten million dollars or twenty million dollars. Does it mean nobody in America who has money will ever be allowed bail?

Strange! The people who don't have money cannot be allowed bail because from where will they get money for bail? And the people who have money cannot be allowed bail because they can jump. So bail is simply out of the question in America.

Simple logic can show the stupidities. Then finally they had to drop the case, but they had taken three persons on bail -- Jayesh, Devaraj, Vivek -- at twenty-five thousand dollars each. But you can see the cunningness! If governments are so cunning then I don't think criminals are doing anything bad. Governments are criminals.

The letter that I have received today says that because these three people have refused to appear as witnesses, we are dropping the case. These three people have never received any summons to appear. Now, this is simply strange! We were waiting that these people should be sent for any day; our attorneys were waiting there. They said, "You give us the time and the date, and we can call our people and they will be here." But because they had dropped the case, now they were afraid that they would have to return the seventy-five thousand dollars.

To keep that money, this letter has been sent: Because these three people have not appeared, their bail money is to be taken up by the U.S. government.

And they have confiscated my things, which they had said would be released when I am released -- they were not given back. Then they told my attorneys, "After three days we will be releasing them." They were not released; then seven days... months have passed and they go on postponing.

Now the case is dropped. Even the bail money has been transferred to the government account. What about my personal things? My attorneys are continually going to them, saying, "Decide something about his personal things." They want to divide them half and half -- half will taken by the government, and half will be given to me. Strange! For what should the government get half? And we were ready even for that.

I told the attorneys, "Let them have half. Half you take, and then we will fight for the other half." But

they simply *say* -- they don't do anything. Perhaps some other day I may receive a letter in which all those things are confiscated and taken by the government -- for some reason they can find or invent, because my people did not appear in the court on the hearing day.

And there has never been a hearing, there has never been a hearing day; the case was dropped a few weeks ago. We have been informed by the attorneys that the case has been dropped, knowing that they have nothing to prove in it.

It seems on the surface, with all these things, that they are destroying my work, destroying my message. But they are wrong. This is the way -- not of destroying any truth -- this is the way the truth enters into people's minds, gets their sympathy, their heart.

So wherever you are, it does not matter. Just your heart has to beat with me. If it stops beating with me, then there is distance.

Now look at Chetana, sitting there in the corner: now she is almost sitting on the moon. The reason is that she had asked a question. She herself had asked, "If I am wrong, please nudge me a little." I nudged her a little and said, "You are wrong," and that has hurt her so much that since that day she has become a miserable person. I have never seen her in any misery before. She has always been light, joyful. But since that day, because I said, "You are in a wrong space..." And she herself had asked, "Nudge me a little." And I really nudged her a little... just a little, and she has gone so far away; she is sitting on the moon.

Remember one thing, when you ask a question be ready for any answer. Don't expect a certain answer that you would like; otherwise there is not going to be any learning, there is not going to be any growth. If I say you are not right at a certain point, try to look at it. I will not be saying it just to hurt you. If I am saying it, I mean it.

And if you start feeling hurt by small things, then it will become impossible for me to work. Then I have to see what you would like. Then I will not be a help, then I will not be a master to you.

So you can be here, but if your heart is not beating with me, you are far away. And vice versa.

Beyond Psychology

Chapter #28

Chapter title: Going just with his flute and a bottle of wine

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BELOVED OSHO,
I HAVE CARRIED THIS SUTRA YOU SPOKE ON IN
POONA WITH ME FOR MANY YEARS. IT READS:
THE BUDDHA SAID,
IT IS BETTER TO FEED ONE GOOD MAN
THAN TO FEED ONE HUNDRED BAD MEN.
IT IS BETTER TO FEED ONE WHO OBSERVES
THE FIVE PRECEPTS OF BUDDHA
THAN TO FEED ONE THOUSAND GOOD MEN.
IT IS BETTER TO FEED ONE SROTAPANNA
THAN TO FEED TEN THOUSAND OF THOSE
WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

IT IS BETTER TO FEED ONE SKRIDAGAMIN
THAN TO FEED ONE MILLION OF SROTAPANNAS.
IT IS BETTER TO FEED ONE ANAGAMIN
THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS.
IT IS BETTER TO FEED ONE ARHAT
THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.
IT IS BETTER TO FEED ONE PRATYAK BUDDHA
THAN TO FEED ONE BILLION OF ARHATS.
IT IS BETTER TO FEED ONE OF THE BUDDHAS
EITHER OF THE PRESENT OR OF THE PAST OR OF THE FUTURE
THAN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.
IT IS BETTER TO FEED ONE WHO IS ABOVE
KNOWLEDGE, ONE-SIDEDNESS, DISCIPLINE, AND
ENLIGHTENMENT THAN TO FEED ONE HUNDRED BILLIONS OF
BUDDHAS OF PAST, PRESENT, OR FUTURE.
IT SAYS SO MUCH ABOUT YOUR HEIGHT AND OUR DARKNESS, AND HAS PRODUCED TWO FEELINGS IN ME: THE BLESSING AND JOY OF BEING IN YOUR MAGNIFICENCE, AND THE ARDUOUSNESS OF HOW FAR WE HAVE TO TRAVEL JUST TO HAVE A TASTE OF YOUR CONSCIOUSNESS.
WOULD YOU PLEASE SPEAK ON THIS AGAIN?

One of the most fundamental things to be understood is that the distances are only dream phenomenon, they do not exist in reality. One may be asleep very lightly, one may be asleep very deeply, one may be almost in a coma.

There are distances... If you want to wake them up, then the first, who is in a very light sleep, half awake, half asleep, can be awakened soon; but every one of them can be awakened. It is only a question of the intensity of the effort needed to awaken from the outside, and the intensity needed to be awake from the inside.

You all must have felt moments of nightmare when you want to wake up but you cannot move. And then, in a minute, you wake up. It looks so strange that just a moment before it looked impossible even to open your eyes or move your hands, and after just one minute you are fully awake.

The distance between me and you is only a dream distance, so there is no need to feel any sadness, no need to feel that it is going to be a very arduous and long journey. It is a very simple and very natural phenomenon. If you can relax -- and nothing can be easier than relaxation -- things will start happening on their own.

About the sutra of Gautam Buddha... it is symbolic. Feeding somebody means nursing somebody, respecting somebody, loving somebody, doing something for somebody -- out of compassion, kindness, or love, or respect. So food has not to be taken literally.

The sutra says: IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN. Who is the good man? The good man is one who spontaneously acts in the right way. Remember the word `spontaneously'. The good man is not one who makes efforts to act in a certain way that is accepted by the society in which he is born as good... it may not be good. There are hundreds of societies in the world, hundreds of civilizations have existed, and there is not a single thing that has not been either praised as good by someone or condemned as bad by somebody else.

Now, to be naked the Jainas will say is a good act -- it shows that the man has renounced the world completely. But to be naked according to any other society will be considered bad, even sick. According to Sigmund Freud, the naked man simply wants to show his naked body to others; it is a very perverted, precarious, satisfying sexuality -- it is perversion. And he has given a certain name to this sickness: exhibitionism.

So it is not a question to be decided by the outside morality. The decision has to be according to your spontaneity. Whatever you do out of your heart -- so it is not a reaction but a response -- that act is good.

Buddha says, IT IS BETTER TO FEED ONE GOOD MAN -- because it is very difficult even to find a good man, a man of spontaneity, a man whose actions arise out of his heart -- THAN TO FEED ONE HUNDRED BAD MEN. As far as the bad man is concerned, everybody who is acting in sleep, unconsciously, is bad. The bad and good are not concerned with the act; they are concerned with the consciousness through which they have been done. Spontaneous consciousness, a little alertness, or unconsciousness... the act may be perhaps the same, but its quality changes by the touch of the man who is doing it.

Buddha is saying that taking care of one hundred sleepy men, unconscious, not knowing who they are, not knowing why they are, not knowing where they are going, for what they are going, they are just part of the crowd, they are not yet men, they are sheep... Buddha says it is better to be respectful to the spontaneous, alert man.

I have to emphasize the word `respect', because ordinarily it simply means honor. But the root meaning of the word `respect' is `re-spect' -- a man whom you would like to see again and again; a man who somehow touches your heart, has a magnetic impact on you, so that you want to look at him again and again.

IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN. Buddha is simply giving you the vast expanse of consciousness, its responses, and how you have to behave -- because your behavior is going to be a transformation to you. The five precepts of Buddha are in a way very simple, if they are done exactly according to Buddha's teaching; otherwise they become self-torture. And he says, IT IS BETTER TO RESPECT ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.

The good man acts spontaneously, but the man with five precepts has a certain responsibility with his spontaneity, has a certain goal with his spontaneity, has a certain very clear-cut vision with his spontaneity. He knows what he is doing, why he is doing it and he knows what is going to be the result of it. He is acting very consciously. The five precepts are simple, but awareness has to be the base of it... and it has to be, because Buddha is saying, IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN. One thousand good men, with all their spontaneity, he is comparing with one man.

The five precepts: The first is nonviolence; whatever the situation, he should not act in a violent way. His response should always be nonviolent, because we are part of one existence. Whomsoever you are hurting, you are hurting yourself in the long run. Today you may not realize it, but one day when you will become more aware, then you will say, "My God! This wound was inflicted by me -- upon myself." You had hurt somebody else thinking that people are different. Nobody is different.

This whole existence is one cosmic unity.

Out of this understanding comes nonviolence.

The second is non-possessiveness. If the whole existence is one, and if the existence goes on taking care of trees, of animals, of mountains, of oceans -- from the smallest blade of grass to the biggest star -- then it will take care of you too. Why be possessive? Possessiveness shows simply one thing: that you can't trust existence; you have to arrange separate security for yourself, safety for yourself. You cannot trust existence.

Non-possessiveness is basically trust in existence.

There is no need to possess, because the whole is already ours.

The third is non-stealing. If it is one cosmos, to steal is simply as foolish as... I have heard that one pick-pocket sometimes used to have difficulty in finding people, to pick their pockets. But he was so habituated, and it was so difficult for him to accept the fact that he had not been able to do anything today, that he would pick his own pocket! People can deceive themselves that way.

I have heard about one man who went in the evening to the fisherman's shop and said, "I want that fish. You throw it, and I will catch it."

The man said, "What is the need of throwing it? I can give it to you."

He said, "No, you have to throw it and I will catch it -- because I never want to lie. And when I go home my wife is going to ask, `Where have you been?'" I have been catching fish, but I could not catch any. And this one I will have certainly caught. I have not purchased it; you have thrown it and I have caught it. So I can say with a straight face, `This is my catch -- a beautiful fish.' But I cannot lie. That's why you have to throw it, and I have to catch it."

In fact that is what we are doing. It is all ours and we are in subtle ways stealing. It does not mean that you have to steal money or you have to steal things; you can steal thoughts, you can steal words. And all your knowledge is stolen. It is not something that you have discovered, it is something you have picked up -- from here, from there. And then, without thinking twice, with a straight face, you say to the world, "This is my opinion." It is *not* your opinion! You are not even aware of yourself -- what opinion can you have? So all this is part of stealing.

The fourth is no-taste. It became a torture, but it was not meant so. A man of the sensibilities of Gautam Buddha cannot make it a self-torture. His idea of no-taste was simply not to hanker after taste. Food is for nourishment of the body; taste is secondary -- don't make it primary. And secondly, his disciples were all

monks; they had to beg. And he was a very careful man. He never wanted his people to become a burden on the society. If they start asking, "We want this, we want that... please prepare this dish for tomorrow when I come to beg," then they will be heavy and burdensome.

He made it a rule: don't ask from just one house. Your one meal -- and the Buddhist monk was to eat only one meal -- your one meal has to come from five houses. He was simply trying to spread the burden, otherwise... he was moving with ten thousand bhikkhus, his disciples, wherever he was going, and it would have been really troublesome if the thousand bhikkhus had come into a small town -- which may not have had the population of ten thousand -- and they started asking for their preferences. The poor people of the town would be in a difficulty.

Buddha's whole effort about no-taste was that you should never be unwelcome wherever you go. People should know that out of compassion you go to five houses -- just for a single meal. He denied more than one meal. It looks to us that it is asceticism, that it is self-torture. Even in the poorest countries, people need at least two meals. In richer countries like America people are eating five times, or as many times as they go and visit the fridge... the whole day. It is not a question of times.

There are thirty million people in America today who are dying because of over-eating. They know that this over-eating is killing them, but they cannot stop it. It is just like being an alcoholic; they have become so addicted, that they need something. If they have nothing then at least they chew gum, so their mouth goes on and on. In a way it is good; otherwise they would talk -- yakkety yak, yakkety yak -- because somehow they have to go on using their mouth. Their talking is just a substitute. Chewing gum keeps them silent at least!

Buddha's insight is really deep, because modern experiments, particularly by the psychologist Delgado, have proved it beyond doubt that with one meal per day man's life can be doubled. The more you eat the less you will live; the less you eat the longer you will live. He was trying one experiment... for thousands of times he tried, then he gave his conclusion.

He had two rows of white rats. One row was given as much food as they wanted -- American way. The food was always available; they could eat as much as they want. And the second row, the way of the bhikku, had just one meal -- nourishing, complete for the body. And thousands of times the experiment was tried and always the American style rats died half way. The Buddhist bhikkhus lived double the time of the Americans.

So there Buddha had a deep insight: eat one time and don't hanker for taste; otherwise you would like to eat many times.

It is known about Nero that he used to eat so many times that he had to keep four doctors with him; so when he eats they will help him vomit everything, so he can eat again. Just madness... but he was simply hankering for taste. And that was the only way; otherwise you cannot go on eating the whole day. He was eating from the morning till night when he went to bed -- he was either eating or vomiting. And the doctors' only purpose was to help him vomit easily so he could eat again.

Buddha's insight is right. It is not self-torture. It is simply a profound insight into health, longevity -- and perhaps sooner or later science will like everybody to eat only once. Of course the food should be sufficient, should have all that is needed by the body, but only once. It looks to us a little difficult, but it is only a question of habit. In Africa there are many tribes who have never eaten -- for thousands of years -- more than once a day. They were simply surprised when Christian missionaries reached Africa. They could not believe it: they start with tea in bed, then breakfast, then lunch, then coffee break, then supper, then dinner... and snacks here and there. They could not believe it, "What are these people doing? Are they living or simply eating?" -- because they had eaten only once, and they were far more healthy and they lived longer.

They are still eating once. Their bodies are more proportionate, they live longer, they run faster -- just like animals, like deer they can run. And their bodies have just the proportion that people are trying to get in thousands of gymnasiums around the world. They have it without any effort, just by a single meal.

Non-violence, non-possessiveness, non-stealing, no-taste... and the fifth precept is compassion.

We live in passion -- our lives are passionate. Passion is always a turmoil: ups and downs, one day good, another day bad, day follows night... In the same way the life of passion is continuously going into pleasure, into pain -- and they are balancing each other.

Compassion is not to live passionately, but to live calmly, quietly, silently. Compassion can be without ups and downs -- a deep serenity. Whatever happens on the outside does not matter, but the center of your being remains still, undisturbed.

So Buddha says, IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF

BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.
IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

Srotapanna is a very beautiful word. It means "who has stepped into the stream." Literally, *srot* means "the source"; *Srotapanna* means "who has stepped into the stream which leads to the source." He is no longer standing on the bank. The man who follows the five precepts may be still standing on the bank.

Before a srotapanna, Buddha says, TEN THOUSAND OF THOSE WHO FOLLOW THE FIVE PRECEPTS OF BUDDHA... One srotapanna is weightier, more valuable. He has risked the journey. He has moved from the bank into the river; he is ready to go to the source. He has taken the most courageous step a man has to take, ever in his life.

The bank seems to be so safe, and you can make it so cozy. And stepping into an unknown stream -- no one knows where it is going; it is certainly going into the unknown, and perhaps ultimately into the unknowable... The man who has the courage to step in, that srotapanna is better to feed -- just one srotapanna -- than to feed ten thousand of those who observe the five precepts of Buddha.

IT IS BETTER TO FEED ONE SKRIDAGAMIN THAN TO FEED ONE MILLION OF SROTAPANNAS. One million of srotapannas are nothing in comparison with one *skridagamin*: one who has reached the source. One million srotapannas may have stepped -- but they may remain stuck there. Their first step may be their last step, because the journey is going to become more and more mysterious, more and more unknowable, more and more beyond their minds and beyond their control.

So many will step, but only a few will go to the very end. One who reaches to the end, the skridagamin, he is equal to one million of srotapannas.

IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS. Those who have reached the source are not necessarily going to stay there. They may come back. *Anagamin* means "who is not going to look back" -- coming back is out of question.

The skridagamin may have gone for strange reasons -- maybe his ego: he is a strong person; when the weaker ones are stepping down or stopping, he will go to the very end, but he has all the desires in him -- which can be fulfilled, or at least you can hope for them to be fulfilled, only on the bank. He will come back. He cannot remain there at the source.

Only one who remains at the source and does not come back, anagamin... These words are from the same root. *Gamin* means "going." The English word *go* comes from the same root as the Pali word *gamin*. Anagamin means "one who is not going back." IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS.

IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS. Now things are a little more subtle. *Arhat* means "the victorious." Now there is nothing for him to achieve; he has come home. The anagamin has come to the source. He is not going back, but there are weaknesses in him which do not allow him to be totally victorious. He has reached the place from where victory is possible. He is not going back -- but he is not going ahead either.

An arhat is one who goes ahead of the anagamin. The anagamin becomes so happy with the source that he has reached that he feels that this is all there is; he has arrived -- and that's an illusion. There is much more. The arhat is not satisfied -- although it is very pleasant, nice. But he has not come on this journey, on this pilgrimage to reach a pleasant state. He wants truth, and he is ready to lose all pleasures -- even this spiritual pleasure of being at the source. His search is for truth, not for pleasure. IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.
IT IS BETTER TO FEED ONE PRATYAK BUDDHA THAN TO FEED ONE BILLION OF ARHATS.

Pratyak buddha means "a man who has attained enlightenment." The arhat is victorious but he is not illuminated. There is still darkness at the very center of his being. A pratyak buddha is one whose whole darkness has disappeared; he is simply light. The arhat has discovered the truth; the pratyak buddha has become it.

You have to understand the difference. One has discovered it, but it is still there and he is separate from it. The pratyak buddha has become it. There is no question of victory, because there are not two; hence the difference. You can see: IT IS BETTER TO FEED ONE PRATYAK BUDDHA THAN TO FEED ONE BILLION OF ARHATAS. The distance goes on becoming bigger and bigger and bigger. IT IS BETTER TO FEED ONE OF THE BUDDHAS, EITHER OF THE PRESENT OR OF THE PAST OR OF THE FUTURE THAN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.

What is the difference between pratyak buddhas and buddhas? The pratyak buddha is one who has

become enlightened, but he never becomes a master. He has experienced it, but he cannot explain it. Neither is he interested in anybody else, or in sharing his experience with anybody else. He has the same status as a buddha, but the difference is that the buddha wants to share it, and the pratyak buddha simply keeps it within himself. He has become the truth, but his great achievement is confined only to himself. A buddha works hard, against all kinds of oppositions, difficulties, to reach people, to reach those who are on the path but are in darkness.

The story about Gautam Buddha is that when he reached the gates of nirvana he stood there, his back towards the gates. The gates were opened, and the guards wanted him to enter. They were ready to welcome him -- because centuries pass and then once in a while those gates open. And they were immensely happy that someone has again become a buddha.

But Buddha refused. The story is symbolic. He says, "Unless every living being passes by me into nirvana, I am going to stay here. I will be the last. I cannot go alone, I have to take everybody with me. "They are struggling in pain and misery, and do you think I should enjoy nirvana and its tremendous blissfulness? It is not possible. I will wait. You can wait; but waiting here I will try to help those struggling souls, stumbling in darkness, groping in darkness. Unless I am satisfied that everybody has passed in, I will not come in and close the doors."

Buddha is certainly one of the most insightful men. He does not stop at himself. Anybody would have stopped there -- it is a natural tendency to put oneself at the highest point and then stop.

He says, IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ONE-SIDEDNESS, DISCIPLINE, AND ENLIGHTENMENT THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS, OF PAST, PRESENT OR FUTURE.

The last category is tremendously significant, because it will be the category which will be misunderstood the most. One who is above knowledge -- he will not be consistent, he will be self-contradictory. One who is above one-sidedness, who cannot favor one side of the truth, one aspect of the truth -- at the risk of being contradictory he will support all the aspects of truth. He will support the opposites, and naturally he will look illogical, he will look absurd. One who is above discipline -- who has no discipline, who lives moment to moment, who has no certain order to follow -- he does not follow anything. Each moment decides what he is going to do.

You cannot categorize such a man. You cannot call him good, you cannot call him bad; you cannot call him religious, you cannot call him irreligious, because he follows no discipline. And not only discipline, but he transcends enlightenment.

Enlightenment is the ultimate experience, but still it is an experience... the highest, but still part and parcel of all other experiences: they may be lower, this may be the highest. Finally one transcends it too. One simply forgets about it. It becomes one's nature.

In the beginning, when you reach from your ignorance into enlightenment, it is such a difference that you are immensely gratified. But now ignorance is gone. Enlightenment slowly, slowly loses the excitement it had in the beginning. It is no longer ecstasy, it is simply your nature. And nobody remembers one's nature.

This is the ultimate category Buddha manages to talk about: beyond knowledge, beyond discipline, beyond enlightenment. This kind of man will be opposed by all, this kind of man will be condemned by all. This kind of man is bound to stand alone against the whole world, for the simple reason that all that they value, he has transcended.

In Japan there is a beautiful series of pictures depicting the whole range of the pilgrimage to the truth. In the beginning -- the name of the Zen painter who made it is not known -- it had ten pictures. But even the Zen masters suppressed the tenth picture, and for centuries it was known only as having nine pictures. It was only later on that it was discovered in some old scripts that the original had ten pictures, and the description of the tenth is the description Buddha is giving of the last.

It is a series of pictures: A man loses his bull. In one picture, he looks all around and he cannot see it. There are mountains, there are trees, there is a lake and the man is standing there looking all around -- and the bull is not anywhere to be seen. In the second picture he finds the footmarks of the bull. He cannot see the bull yet, but footmarks are there and he follows the footmarks.

In the third he sees just the back of the bull, who is standing under a tree. In the fourth he finds the bull. In the fifth he tries hard to catch hold of it; it is a bull -- it is difficult, he is really powerful. But in the seventh he manages. In the eighth he rides on the bull. The bull won't allow it, and tries this way and that to throw him off. In the ninth he reaches home with the bull.

The tenth was repressed even by the people who can be said to be the most meditative, to be the most

alert in the whole world. Perhaps they were afraid that the tenth picture may confuse people or may help them to go astray, because in the tenth -- he has got the bull, and the bull is in the shed, tied up -- in the tenth he takes a bottle of wine and a flute and goes back near the lake. He is going just with his flute and a bottle of wine. Now this picture was repressed, destroyed; it has been recovered now. But this is the picture of the last state. Now there is no discipline: he can drink wine, he can play the flute.

The bull is the self, your inner reality. Finding it represents nirvana. At the ninth, logically it should stop. But existence is not logical, and who will know better then Gautam Buddha that it is not logical? The tenth goes beyond all logic, all comprehension. Even enlightenment is dropped. The man becomes absolutely ordinary, without any discipline -- a hobo with a bottle of wine to enjoy under a tree, and playing the flute -- utterly ordinary.

But his ordinariness is not the ordinariness we are aware of; his ordinariness is something most extraordinary. But he is going to be misunderstood, he is going to be condemned. Now, who is going to accept him as a master? Who going to accept him as a buddha?

But Gautam Buddha has put him above himself. He says, IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ONE-SIDEDNESS, DISCIPLINE, AND ENLIGHTENMENT, THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF PAST, PRESENT, OR FUTURE.

This sutra shows the beauty of the man, his grandeur, his greatness.

Beyond Psychology

Chapter #29
Chapter title: Come a little closer

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BELOVED OSHO,
IN A SPEECH PREPARED FOR HIS FOLLOWERS AFTER HIS CAR ACCIDENT, GURDJIEFF SAID, "AGAIN I REPEAT THAT THE INSTITUTE IS CLOSED. I DIED. THE REASON IS THAT I WAS DISENCHANTED WITH PEOPLE AFTER ALL THAT I HAVE DONE FOR THEM; I HAVE SEEN HOW WELL THEY HAVE PAID ME FOR IT. NOW INSIDE ME EVERYTHING IS EMPTY."
RECENTLY, WHEN KRISHNAMURTI DIED, I FELT THAT SOMEHOW HE TOO DIED DISENCHANTED.
OSHO, OVER THE YEARS WITH YOU, WE HAVE BUILT GREAT CASTLES IN THE SAND AND HAVE SEEN THEM DESTROYED; YET WHEN I SEE YOU THESE PRECIOUS MORNINGS AND EVENINGS, YOU SEEM SO GENUINELY HAPPY TO SEE US. DO YOU EVER GET DISENCHANTED WITH US?

It is not only for George Gurdjieff or J. Krishnamurti, it is true for hundreds of masters down the ages, and there are reasons. They all died disenchanted, disappointed, disillusioned.

Let us go deeper, first into George Gurdjieff's last statement. The last statement of anybody is the most significant statement of his whole life; in a certain way his whole life is condensed in his last statement.

He was disenchanted because the disciples failed him, betrayed him, went against him, did everything to harm him -- and these were the people for whom he had devoted his whole life, each single moment of it. But still in his place I would not be disenchanted. He thought that he was doing a very serious work. That's where the seed of his disenchantment was.

I am not doing any serious work. I am not doing work at all; it is my joy to share with you. Now what you do with it is your problem, not mine.

You cannot disappoint me.

You can betray me; there are people who have done that. You can do any kind of harm imaginable -- and people have done that. You can go against me, you can tell lies about me; still I will not be disenchanted, because in the first place I have never expected anything from you.

The disappointment comes from expectation.

The disenchantment comes from a deep hope that these people are going to fulfill my work. I don't have any expectation, any hope -- I am just so blissful that I cannot contain it; I want to share it unconditionally. It is the conditions which create disappointment.

Gurdjieff had worked hard with great expectations. And even people like P.D. Ouspensky, who had learned everything from the master, denied him. Ouspensky himself became a master; he even stopped using Gurdjieff's full name. When he had to mention him at certain points, he would use only G. He would not allow his own disciples to go to Gurdjieff, even to see him, and Gurdjieff had worked on this man for years, for decades.

And whatever Ouspensky said after separating himself from Gurdjieff -- each single word, each single insight -- was borrowed, it was not his own. Certainly he had a great talent; he was one of the best writers I have come across. Gurdjieff was not a writer. Ouspensky was a great logician, a world famous mathematician, a great writer. Gurdjieff was none of these things, he was purely a mystic.

Gathering everything from the system of Gurdjieff, Ouspensky was in a position to write beautiful treatises, as if they were his own experience. Gurdjieff could not compete with him in writing, nor in speaking. Ouspensky was a very talented genius, well educated. Gurdjieff was uneducated, coming from a very undeveloped tribe in the Caucasus, in Soviet Russia. But he had the whole mine of diamonds -- it is just that they were all uncut, unpolished. Only a man who had the eyes of a jeweler would be able to recognize them; otherwise they were just stones.

Ouspensky had the eyes of a jeweler; he recognized that this man had a treasure, but had not the talent to spread it... a great chance for exploitation. He learned everything from Gurdjieff, and the day he felt that now it was enough -- he could make a system out of it all -- he betrayed him. And he had to prevent his disciples from going to Gurdjieff, because personality-wise Ouspensky was just a schoolteacher -- he looked like a schoolteacher. Even while teaching mysticism there was a blackboard -- he was a mathematician. He would be teaching mysticism and writing on the blackboard; it was like a class, a university class. His students were taking notes....

Gurdjieff had a tremendously charismatic personality. Anybody who had seen him once could not forget the man; in a crowd of millions he would still stand out. If you had looked into his eyes once, those eyes would follow you your whole life. He was not a man of words, but a man of a tremendously powerful being.

And that was the fear of Ouspensky -- that if his disciples went to Gurdjieff, then whatever he had been saying against Gurdjieff would be exposed. And if they listened to that man... although he was not articulate, in a way he *was* the most articulate master ever. To say a simple thing he would take hundreds of pages. You have to find out where it is -- what he really wants to say. He will make up his own words, big long words spreading out over the whole line, a single word that you have never heard before -- it is his invention. He knew nothing about how to write; one paragraph will go running on for pages. No publisher was ready to publish his books; he had to publish them himself.

When his first book was published it was one thousand pages. It is one of the strangest books in the world, ALL AND EVERYTHING. He kept nine hundred pages uncut, and only one hundred pages -- that is the preface -- were cut, with a note to every customer who purchases it: "You read the preface and if you feel that it is worth reading on, then you can cut the remaining nine hundred pages. But if you feel it is not worth it you can take your money back -- return the book -- but don't cut the uncut pages. Those one hundred pages are enough example."

Even to understand those one hundred pages is a strange experience, particularly for those who don't know anything about mystics and their strange ways. Now he was not in any way able to compete with his own disciple Ouspensky. His books are so lucid, so beautifully written, so poetic, that I have not seen any other man who comes close to him, even close to him. Kahlil Gibran writes well, Mikhail Naimy writes well, but they don't even come close to Ouspensky.

Gurdjieff had much hope that Ouspensky would carry on his work. Rather than carrying on, he simply opened his own school against Gurdjieff -- teaching everything, because it is impossible to add to it; the

system is complete and perfect. You cannot take anything out, you cannot put anything in. He was a great teacher, Ouspensky, but he was not a master. He influenced many people around the world; millions of people came to know of Gurdjieff only through Ouspensky. What a strange fate! And he was consistently trying to oppose him.

It was very difficult, because his whole teaching was borrowed from the man, but it was a logical necessity. He had to oppose Gurdjieff so nobody would think that he had borrowed all this teaching from Gurdjieff. It is an existential necessity that any disciple who betrays and wants to use the master's teaching to become himself a master, is bound to oppose the master, to create lies about the master. And naturally it was hurting Gurdjieff -- and it was not only Ouspensky, there were many others who were doing the same. For years Gurdjieff would work on them, and then one day they turned into his enemies. And to justify why they have left Gurdjieff they had to invent lies, they had to create a false image of Gurdjieff.

Ouspensky had a strategy. He said, "While I was with Gurdjieff he was right, and when I saw that he was going astray, I left him" -- Gurdjieff had gone astray, that's why the disciple had left. Up to that point Gurdjieff was right, and he could use his teachings without any difficulty. But beyond that point, for him Gurdjieff did not exist at all.

This was being done by many disciples, and if Gurdjieff was working with great expectations, naturally he was getting wounded, hurt. He could not believe that these were the people for whom he had lived and he had died; his whole life he had sacrificed, and these were the people.... That's why he said, "The institution is closed, is dead."

He was afraid that after his death his institution will also be used in the same way. "The institution is dead because I am dead." And these were all the wounds of his life saying it together. This statement is the statement of his whole life: "Man is cunning, cowardly, deceptive, hypocritical -- you cannot trust anybody."

This was his whole life's experience: You cannot trust anybody. He trusted many and he gave everything that he had, and still what had they returned? -- not even gratitude. And he was not asking for anything else. But his people had given him no reverence, no gratitude, no respect -- on the contrary, great antagonism, opposition, all kinds of fictions condemning him... Naturally he was disappointed.

But my approach is totally different. I trust you, not because of your trustworthiness; otherwise the same will be my experience. I do not have to wait for my death to come; already I have worked with people for years and they have repaid me very well. I trust you because I cannot distrust; so there is no burden on you -- you can betray me, but you cannot hurt me. I have trusted you, not because of you, but because of me. And I am still there, the same.

See the difference. To trust a person is possible in two ways: either because of his trustworthiness -- then there is danger, there is risk -- or because you enjoy trusting. The trustworthiness or unworthiness have no relevance.

Secondly Gurdjieff and all these people took their work very seriously -- the transformation of man, the transformation of human society... they took it too seriously. And when people did not live up to their seriousness they felt that something is basically wrong with man, that nothing can be done about him. Then a great hopelessness arose in them.

It cannot happen to me, because I am not serious at all. I do not think that existence has given me a certain responsibility, to transform man or human society. Who am I to bother about all this? One day I was not here -- the society was there, man was there, existence was there.... One day I will not be here, so just for a few days in between.... And existence has not given me any job that has to be done. Why should I be serious? I am simply playful.

If everybody betrays me I will have the last laugh; I will enjoy that moment too. I will say to myself, "Great! I love to play; I played well. And these people were good; as long as they could continue to be with me, they managed and continued -- in difficulties, in troubles. When they found it was too much, they went on their own."

Even if I am left alone I will not be disappointed. I will simply enjoy the moment, that this has been a great life -- so many seasons, so many changes, so many people, so much love, so much trust. And I am going out of life without leaving any footprints behind. I will not feel that I have wasted my life. I don't think that there could have been any better way to live, and to love, and to laugh.

J. Krishnamurti was very serious -- I don't think he ever smiled. A long life: ninety years. His fame started very early, at thirteen years old; so really he had a very long life of work and disappointments. Even the closest ones betrayed him. His whole life seems to be just a series of betrayals, and those who remained

never managed to understand what he was saying. They listened to him for half a century, but still he could not cross their thick minds and reach to their being. And every day... if you look at his life, in the beginning he was very hopeful, very excited that man can be changed, that a new man can arrive. But slowly, slowly that hope disappeared, that excitement was no more there. And as he grew older, he became sadder.

For twenty years, just because of his seriousness, he suffered from migraine continuously. No medicine could help, no physician... and every physician told him, "You are straining your whole brain system too much. You are too serious, you should relax; you have taken too much of a burden on yourself." Sometimes his migraine was so much that he would like to have hit his head against the wall.

While speaking he was almost screaming, shouting, hitting his own head, because he could not understand that you are unable to understand such a simple thing. For example, he was explaining the same thing his whole life: that meditation cannot be done, it is a happening. And he would talk for one hour about the difference between doing and happening, and then somebody who was just sitting in front of him listening attentively, would stand up and ask, "How can we do meditation?"

I would have laughed at the whole thing, but he would hit his head... too serious. And as death was coming closer he was becoming more and more serious, knowing now that his life had been a failure. He worked hard, immensely hard. His approach was very clean and very clear. His way of working was very logical, very intellectual, absolutely contemporary: an impeccable life of worth -- he was a perfectionist.

But in the end the hands are empty. As far as results are concerned, nothing has happened, as if he had not been here. The world goes on... the old routine, the old rut. Do you see anything that has changed because J. Krishnamurti was born, and lived for ninety years? Has it made even a scratch? Naturally he died in the same state.

And this has been the case with thousands of masters; humanity remains unevolving because they are so serious in wanting man to evolve. And naturally they fail.

But I cannot fail, because I am not concerned at all whether humanity evolves or not, whether the new man is born or not. I enjoy these ideas and I enjoy communicating them to people, and there I am perfectly victorious. I don't need to wait to be victorious until you have changed; that will be your victory. My victory is that I have been able to communicate what I wanted to communicate. Now what you do with it is your freedom.

I will not call it betrayal, and I will not call it opposition, and I will not call your things lies. If you are enjoying doing these things it is perfectly good -- enjoyment is good. If somebody is creating lies about me and is feeling perfectly happy about it, why should he be stopped? He has all my blessings.

In India it happened, one man wrote a book against me and he sent me the proof copy. I looked into it -- it was all rubbish, lies, fictitious stories with no evidence. Still, I sent him my blessings and told him to print it on the first page of the book. He could not believe it; he was so disturbed: what kind of man is this?

He lived in Baroda, a thousand miles away from me, but he came to see me -- he had never seen me. He was just collecting third-rate yellow newspapers and cuttings and gossips, rumors... and he managed to make a book. And he asked me "Have you seen inside or have you simply sent blessings?"

I said, "I have gone through it word for word; it is all bullshit, but you have done so much work collecting bullshit, you need blessings."

He said, "But this looks strange -- with your blessings. I know this book: even while I was collecting and writing.... My purpose is to earn money -- this book is going to become a bestseller -- but now seeing you and your response, I feel perhaps I should not have done this."

I said, "No, you continue. Let this book go into the market. Collect more, because while I am alive more and more lies will be there, more and more gossips, rumors -- you can always earn money; this is a good way. It is not doing any harm to me. And the picture you have chosen for the cover is really beautiful."

He said, "My God! I was thinking you would be angry, ferocious."

I said, "Why should I be angry, why should I be ferocious? Life is too short to be angry, to be ferocious. Even if we can manage to be blissful, that's enough; if we can manage to bless, that's enough. What you do is your business, but you have done it well. Your writing is good; what you have written is nonsense, but the way you have put it and presented it is really good. And you devoted almost one year to my service. I cannot pay you, but I can give you my blessing."

And the book was published with my blessings and *every* criticism that appeared in newspapers about the book mentioned it: "It is strange that Osho blesses it." And just that simple blessing cancels the whole book.

My whole approach is different, so totally different that it has never been used before. I am enjoying

everything that has happened, is happening -- perhaps tomorrow I will be arrested, deported, but I have been enjoying it. Then Hasya has to find a new place, so I can be deported again! We are not going to leave a single country unblessed.

In fact I cannot conceive a situation that will be a disappointment to me. You have to forgive me -- I am simply so fulfilled and so happy, so centered that nothing can affect me. Any new kind of situation is really a great excitement. And to live without any conditions, to live with people who have total freedom to be the way they want to be, is already a transformation. All old approaches have failed. Now let us see what happens to my approach. As far as I am concerned I cannot fail, because I am squeezing the juice of life every moment; I don't leave it for another moment.

What has to be seen is how many people can become as successful, as victorious as I am. I am giving them all the cues, now it is their problem. If they fail they should be disappointed; why should I be disappointed? If they succeed, they should rejoice. I can participate in their rejoicing, but there is no way to disappoint me.

Just include me out of the category of Gurdjieff, Krishnamurti and others.

BELOVED OSHO,
I HAVE TRIED FOR SO LONG TO WRITE A QUESTION TO YOU ABOUT MONEY. THE QUESTION IS SO COMPLEX, I CAN'T EVEN GET IT ON PAPER. IT INVOLVES FRIENDSHIPS, SELF-IMAGE, INTEGRITY, TRUST, INTELLIGENCE, IDENTIFICATION, LETTING-GO, HOLDING-ON, GUILT, RELATIONSHIPS, AND MOST IMPORTANTLY, MY DISCIPLESHIP.
PLEASE HELP ME WITH THE QUESTION AND THE ANSWER.

Money is a strange thing.
If you do not have it, it is a simple matter -- you don't have it. There is no complexity. But if you have it, then it certainly creates complexities.

One of the greatest problems that money creates is that you never know whether you are loved or your money is loved, whether you are desirable or your money is desirable. And it is so difficult to figure out, that one would have preferred not to have had money; at least life would have been simple.

Just a few days before, Hasya was telling me about Aristotle Onassis' daughter. I remember seeing her picture when Onassis was alive, perhaps ten years ago. She was a beautiful, well-proportioned, charming young girl. But Onassis died and left her with a lot of money, and that created hell for her. Since then she has married three times, and each marriage fails because she thinks the person loves her money, not her.

And this starts from the very beginning; the day of marriage is really the day of divorce. On the day of marriage she takes a guarantee from the person -- a legal document before the court -- that he will not take her money. In case divorce happens, he will not ask for money. Now can you conceive a marriage to be worthwhile, when on the first day the woman is asking you to give in writing before the court that you are interested in her, and not in her money; and that in case a divorce happens you will not ask for money? The divorce has already happened.

In the fourth marriage she got into more troubled waters. Before I describe the fourth marriage, something else has to be said which was happening on the side. She was becoming fatter, uglier, as if deep down in her psychology she wanted to prove, "You love me whether I am beautiful or ugly, shapely or fat -- you don't love my money."

And she has become so ugly now that she avoids photographers, news media: she hides and does not want her pictures to be taken. Perhaps it is because she was uncertain whether she is loved, or her money. And most probably the people who have been with her *were* for the money, not for her. She did not receive love. The proof is that she started eating too much. If you are loved, you are so full of love, so filled with love that you don't eat too much.

I have been traveling in India, staying with different families, and I have come across at least three women who told me the same thing, that while I am staying in their homes they cannot eat. When I was told this for the first time I said, "This is strange. Why can't you eat?"

They said, "We don't know, but we don't feel hungry either. We feel perfectly good, with more well-being than we have ever felt. You stay three days and we can't eat. And we wait the whole year again when you will be back in the city for three days; those three days become a beautiful memory."

When I was told by another woman, and then by another woman... I had to look into the fact -- what is

the matter? They felt so loved, and they loved me so much that there was no need for any food, as if love was enough nourishment. And after three days they did not look hungry, they did not look starved. One of these three was a Jaina woman, and she said, "Now I know what a real fast should be." She had been fasting for almost ten years, long fasts of ten days.

In the Jaina tradition, those Jainas who are very orthodox, fast for ten days every year in the rainy season. This woman has been fasting for ten days for almost ten years, and she said to me, "Now I know that was not fasting, that was simply starving because I was continuously thinking of food, food and food. I could not sleep in the night because of hunger; even if I fell asleep for a few moments or a few hours I was dreaming of food. I was thinking of food, I was dreaming of food; except food there was nothing in me. For these three days while you stay in my house I know what fasting is. I never think about food at all. It just comes naturally that I don't feel any hunger; I feel so fulfilled."

Onassis' immense riches have created a hell for the poor girl, a feeling that she is not loved. And not coming in contact with a man like me who could have told her.... The question is not that you should be loved, the question is that *you* should love. Why bother about why the other loves you? Have you ever thought about why *you* love the other? For what? And then you will understand the situation. Perhaps it is because of his hair? Then you don't love the man. Perhaps because of his eyes? Then you don't love the man. Perhaps because of his nose? Then you don't love the man. If you have any reason to love, then you don't love the man. So why are you making so much fuss about money?

You should love and you should be loved, and you should be loved *more* because of your money. There is nothing wrong in it; you have something *more* than any other woman has. Otherwise, each thing will start creating problems: you have a beautiful face, that's why this man loves -- he does not love *you*. If you had a face with pockmarks this man would not love you. Because you have eyes, this man loves you; if you were blind, this man would not love you. Then you are creating unnecessary problems for yourself. This man certainly loves you, in your totality, and your money is part of you. Why make it separate? You are rich, just as somebody is beautiful; you are rich just as somebody is a dancer. But the dancer will not ask the question, "Do you love me or my dance?" If she asks the question she will be in trouble.

In the fourth marriage Onassis' daughter found a rich man, just to be certain that "He is himself so rich that he will love me, he will not love my riches -- he himself is a big industrialist." And because of this she did not repeat the ritual of going to the court after marriage, and taking a certificate from the man, that in case of divorce he will not ask for money. Seeing that the man is so rich, it looked absurd to ask. But this man proved really cunning, and because there was no certificate he divorced her and took almost half of her fortune.

Now, something like money, that could have been a great pleasure, has turned out to be immense anguish. But it is not money, it is your mind. Money is useful. There is no sin in having money, there is no need to feel guilt; otherwise everybody should feel guilty. I should start feeling guilty -- "Why am I enlightened, when there are so many millions of people who are not enlightened? I must commit suicide, because the world is full of unenlightened people, and I must be immensely selfish to be enlightened."

I don't ask you, "Why do you love me? Do you love me or do you love my enlightenment? If you love my enlightenment then -- finished! Then you don't love me." But why make these divisions? This is how mind creates misery. You have money, enjoy it! And if somebody loves you, do not pose this question because you are putting the person in a really bad situation. If he says he loves you, you are not going to believe it, and if he says he loves your money you *are* going to believe it. But if he loves your money, then the whole affair is finished. Deep down you will go on suspecting that he loves your money, not you. But there is nothing wrong: the money is yours, just as the nose is yours, and the eyes are yours, and the hair is yours, and this man loves you in your totality. The money is also part of you -- don't separate it, then there is no problem.

Try to live a life with as little complexities and as few problems as possible. And it is in your hands; we go on creating unnecessary problems. At least being with me, you should learn that all problems are created; there is no real problem.

This question is from Avirbhava. She has suffered from this question her whole life, and absolutely unnecessarily. Your money should make your life richer, more lovable, and it is making it difficult.

Whenever anybody starts loving you, you are constantly thinking about the money -- "this man is interested in the money, not in me." Even if he is interested in the money... who is not interested in money? He is simply being human. He is not a Buddhist monk, he is interested in money. But this does not mean that he is not interested in you. He is interested in you more because you are not only a woman, but a rich

woman. Enjoy the idea, and drop this problem forever.

BELOVED OSHO,
HOW TO CATCH THE LIGHT FROM YOUR CANDLE?

Just come a little closer. People are afraid of coming closer, particularly to a person like me.

The fear is that coming closer to me they may be dissolved.

Coming closer to me they may disappear.

So they keep a certain distance, they come only so far, so they can remain themselves; if the time comes and their mind decides to move away, they can.

But if you come really close, that means you have taken a total jump, a quantum leap; now there is no going away, now there is no possibility of going away. Now you are melting and dissolving into the unknown. People come close but only so far, so they can escape if they want to, they can turn their back if they want.

Do you know the meaning of the word "hippie"? It simply means showing your hips -- turning your back. The hippie is one who is turning his back towards the world, its problems, its challenges; he is running, escaping.

Coming close to me... don't stop as long as you *are*, only then your candle will be lighted. And this is the beauty of candles: you can light one candle in this room, or one thousand candles in this room. The candles may be one thousand, but the light will be one. So when a disciple comes too close to the master, the candles remain two, but the light becomes one. The flames remain two. That's why I have to make a seemingly contradictory statement: that when you dissolve into the master, for the first time you are not, and for the first time you are. You are not your old self, but now you have a new individuality. What you have lost was never yours; what you have gained was always yours, but was covered with the false.

Two lighted candles will create only one light in the room. There can be two thousand, there can be two million -- it will not make any difference, the light will be one. So in a certain way they will all be individuals, and in a certain way they will all be part of an oceanic existence.

Beyond Psychology

Chapter #30
Chapter title: New bottles for the old wine

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BELOVED OSHO,
THE OTHER NIGHT YOU SPOKE OF THE MYSTERY SCHOOL. AT THAT MOMENT I THOUGHT OF PYTHAGORAS. SINCE YOU STARTED SPEAKING AGAIN, I'VE WANTED TO ASK QUESTIONS ABOUT HIM -- HIS NAME COMES TO ME OFTEN. THE MAIN PART OF HIS TEACHINGS I LOVE ARE THE THREE P'S: PREPARATION, PURIFICATION, PERFECTION.
WOULD YOU SPEAK ON THEM AGAIN?

Pythagoras is a link between East and West, between a civilization that disappeared in the Atlantic and a civilization that we are living in; hence he has a significance of his own.

He traveled almost all his life in search of fragments of truth. Most of his time he was in Egypt, in Alexandria. In those days Alexandria had the biggest library in the whole world, particularly scriptures containing all the discoveries of consciousness made in the lost civilization of Atlantis -- a whole civilization drowned with the whole continent in the Atlantic ocean. The name Atlantic comes from the continent Atlantis, that went down into it. The only fragmentary knowledge available about it was in Alexandria -- and perhaps Pythagoras was the first and the last man of such integrity, intelligence, ingenuity, to look into those scriptures.

That library exists no more, so whatever we know about Atlantis we know through Pythagoras. That library was destroyed by Mohammedans. The man who destroyed it, Mahmud Gaznavi, destroyed many beautiful things in India, in Afghanistan, in Egypt. But the most precious was the vast library that contained everything about that whole civilization, which had reached to the peaks of consciousness. The day this man destroyed the library, he took Koran Sharif in one of his hands and a burning torch in another, entered the library and asked the learned librarian, "Listen carefully -- the existence of your library depends on your answers. My first question is: Is there anything in your whole library which goes against the holy KORAN? And my second question is: If there is nothing which goes against the holy KORAN, then the holy KORAN is enough; why bother about this big library?"

The librarian must have been in a dilemma -- whatever he says will be dangerous. If he says there are many things in the library which are not in the KORAN, Mahmud is going to burn the library, because that which is not in the KORAN is untrue -- the KORAN contains all and ultimate truth. And if he says that everything that is in the library is substantially and essentially contained in the KORAN, then too he is going to burn the library, saying, "Then it is useless; the KORAN has it all." And the library was so huge and so immense that you can only conceive... He burned it, and the fire continued for six months. For six months continuously books were burning; perhaps the greatest treasure of humanity was destroyed.

Pythagoras studied in that library for many years. He was a Greek, but he found in Greece itself only sophistry. Sophistry is something ugly. It comes from a very beautiful word `sophia', which means wisdom, but sophistry is only a pretension of wisdom. And the whole of Greece was so interested in sophistry. There were sophist teachers moving all over the country teaching people, and the basic teaching of sophistry was: There is no truth. It is all a question of better argument. Truth as such does not exist, it is a fallacy. When two persons argue, whoever is better in argument seems to have the truth, but it is really the better argument and nothing else.

Their teaching was to give you all possible ways of arguing and to make you a great arguer, and then you can argue from any side -- it doesn't matter. When truth does not exist, what side you take and argue for does not matter. It is a question of convenience: which side is going to declare you victorious? Which side do you have more arguments for?

I have been interested in sophistry, although the name sophistry has disappeared. Socrates was the cause of destroying it. He emphasized that truth *is*, and arguments do not prove it, they only discover it. They do not disprove it either; they can only prevent its discovery. One single man, Socrates, destroyed the whole tradition, hundreds of years old, of sophistry. But it has remained running underground. I see it in theologians, in religious philosophies, in political ideologies... no concern for truth, the only concern is to present a very solid argument.

There is a story: one very famous sophist teacher, Zeno... and he was not just a sophist, he was a genius. It is unfortunate that his genius became associated with sophistry because that was prevalent. You pay him money and he can prove anything -- anything in the world. You just say it, he has a price for it. He proved strange things which logicians have not been able to disprove even now, after two thousand years, and whatever he has proved goes against all common sense. But logic listens to the argument, and his arguments are so fine, so refined.

For example, he says that when you kill a bird with an arrow, the arrow does not move at all. This is absurd, because if the arrow does not move at all, then how does it reach the bird? From your bow to the bird there is a distance. The arrow reaches there, the bird is killed -- there is proof. This question was asked by one king, thinking that Zeno would not be able to prove this -- and he was ready to give any amount of money if Zeno should prove that the arrow does not move.

Zeno proved that the arrow does not move, and even up to now there is no way to disprove him. His argument is that for movement, the arrow has to go from point 1 to point 2 to point 3 to point 4; obviously it has to move from one place to another place, then only will it reach the bird.

Moving from A to B or from 1 to 2, it has to pass a passage between A and B; it cannot simply reach from A to B, so you have to make another point between the two. So where there were two points, now there are three points -- and you have got into difficulty. Now he has to reach not only three points but five, because these two gaps are there, and this goes on growing. If you fill these two gaps, then there are five points and there are gaps. And you go on filling ad infinitum... the arrow will never reach the bird.

The argument is very solid. What he is saying makes sense -- but it is absolute nonsense: the arrow goes and kills the bird.

Zeno is not interested in the arrow or the bird. He says, "My argument proves that nothing moves, nothing can move; there is no movement in the world."

These kinds of people were all over Greece. They dominated the mind; they were constantly debating. Pythagoras was not interested at all in this kind of stupid game. It sharpens your intellect, but it does not lead you to any truth, to any discovery, to any realization. And even the greatest sophists were getting into trouble, because Zeno himself -- who had many arguments which go against reality but could not be disproved -- was defeated by his own student.

This was the routine: he was so confident, and he had the genius to be confident, that he used to take half the fees in the beginning, and half when the student won his first argument. This student was strange: he gave half the fee but he told him that he would never give him the other half. Zeno said, "How?" He said, "I am never going to argue! I will accept defeat without arguing. I may lose everything that I have but I am not going to give you the other half of your fee."

Zeno waited, but the man would not even talk about the weather, because some argument may start and there may be trouble. And he was determined not to pay the fees so as to teach Zeno: "You may be a great logician, but there is a possibility of going higher than you."

But Zeno was not going to sit silently. He put a case in the court against the student: "He has not paid me half the fee." His idea was that if he wins the case, then he will tell the court, "Force that student to pay the fee." If he loses the case, no harm -- outside the court he will catch the student and will say, "You have won your first argument -- my fee!" So whether he wins or whether he loses, he is going to get half the fee.

But he forgot that it was his own student who knew all his techniques and arguments. From the opposite side the student was thinking, "That's good: if I win in the court, I will appeal to the court that this man should not bother me outside the court, because that will be a contempt of court. And if I lose the case, then there is no problem. Outside I will catch hold of Zeno and say, "Master, I have lost my first argument -- you cannot get the fee."

The whole genius of Greece was involved in that, in that atmosphere. Pythagoras is very unique. He got out of Greece -- it was not the right place. People were simply arguing and arguing, but nobody was concerned in evolving consciousness. He was coming to India. On the way he remained a few years in the library of Alexandria, where he picked up knowledge about the lost continent of Atlantis.

We have only that proof; no other proof exists -- although recently scientists have started looking into the matter. What they have been finding in the Atlantic ocean suggests that there must have been a great civilization; whole cities are drowned there. The whole continent simply went down into the ocean. Such changes happen on the earth: new islands come up, new mountains come up.

The Himalayas are a new mountain range -- the newest. It was not there when RIG VEDA was written, because it is impossible that RIG VEDA should not mention such beautiful mountains -- the highest and the most glorious. But there is no mention about them. And the people who wrote RIG VEDA had come from Mongolia. Certainly there was no mountain on the way; otherwise to cross the Himalayas and to come to India would have been impossible. Even today, there are only two places from where you can cross the Himalayas; otherwise it is uncrossable. Changes go on happening on the earth.

Pythagoras reached India, but he got caught again -- in the Buddhist atmosphere. It was so real; although Buddha was dead, the whole country was throbbing. His impression, his impact, had been very deep. When Pythagoras reached India, whatever he learned was learned in Buddhist universities. You will be surprised to know that Buddhist universities are the oldest universities in the world. Oxford is only one thousand years old. Nalanda, a Buddhist university, and Takshila, a Buddhist university, existed twenty-three hundred years ago. They were destroyed by Hindus and Mohammedans both.

But they were rare universities -- they fulfilled the real meaning of the word. Not everybody was

allowed to be in the university. Outside the university campus there were places where people could live for preparation. At the gate the gatekeepers were no ordinary people but very qualified Buddhist bhikkhus, and they had to give people an examination at the gate. When you had passed those examinations, you could enter into the university campus; otherwise it was not even possible to enter it. Even just to see it was not possible; it was so sacred. Wisdom was thought so sacred -- it was not everybody's thing, only those who could put their whole life into the search.

These three P's -- Purification, Preparation, Perfection -- come from the Buddhist sources of wisdom. Of course, Pythagoras made them more logical -- he had a Greek mind -- made them more systematic. But those words are really significant.

Preparation does not mean preparing for a verbal examination or a written examination. Preparation means preparing for an existential examination; it means going deeper into meditation. Unless you were meditative you could not enter those universities. And they had big campuses: Takshila had ten thousand scholars in it, Nalanda had twelve thousand scholars in it. Even today the greatest universities don't have more than that number, but their quality is very ordinary; students have simply passed the school examinations and they are ready to enter. No existential preparation is needed.

Preparation means that you drop all your conditionings, you drop your prejudices, you drop what you think you know and you do not know: you get as innocent as possible. Your innocence will be the preparation -- that will allow you to enter into the university campus.

Then purification... In preparation you drop the conditionings which were given by the society, prejudices which were given to you or caught by you from the surroundings; it was borrowed knowledge in some way or other. You go like a child -- but even the child is not pure. That is something very significant to understand, because people take it for granted that the child is pure.

He is certainly innocent, but his innocence is equivalent to ignorance, and behind his innocence are all his feelings: anger, hatred, greed, jealousy. You can see, children are very jealous. If one child has a doll, the other becomes so jealous that they will start fighting. If some child has something, then the other child also wants to have it. They are very competitive. Even in the family children have a hierarchy, and they are constantly fighting to be higher than others. Whatever is needed to be done... if obedience makes them the most loved in the family, they will follow obedience. But they are not following obedience; they are really trying a power strategy.

So preparation simply takes away the layers that society has put on your mind. But you have brought with nature, with your birth, so many ugly instincts, that a purification is needed.

You have to understand that competition is meaningless. You have to meditate deeply and recognize that you are not like anybody else. And competition can be only among similar people -- and everybody is dissimilar, unique.

Once the competitive mind disappears, many things change in you; then you are not jealous. If somebody has a beautiful face and somebody has more money, and somebody has a more powerful body, you simply accept the fact that a few trees are tall and a few trees are small. But existence accepts them all.

The disappearance of competitiveness will also help you to get rid of greed. People go on accumulating -- they want to be in a better position than you, with more money than you, with everything better than you. And their whole life is wasted in that.

Purification is almost going through a fire of understanding in which all that is instinctive and ugly burns down. And it is a great experience that only the ugly burns. That which is beautiful blossoms. In purification you lose all trace of hate, and instead, suddenly a spring of love bursts forth -- as if the rock of hate was preventing the spring.

Once the cruelty... and children are very cruel. The idea that they are angels is just stupid. They are very cruel; they will beat dogs, they will beat cats. A small insect passing by -- and a child will simply kill it for no reason, he just enjoys destruction. There is a destructiveness in him. Once that is gone, creativity arises.

So purification is a deeper meditation than preparation. Preparation was very simple, but purification is going deeper into meditation -- the deepest possible -- so everything that is not worthy of human beings is transformed. Everything has energy in it -- hate, jealousy, greed -- and when these things change, their energy becomes available to you in its purified form. And they *can* turn: greed can turn into compassion, sharing; hate can turn into love. Everything will turn into something which makes your heart a garden.

And when the purification is complete, utterly complete, not a corner of your being remains in the dark, everything is light and fragrant, fresh... What we have called the awakened man, the enlightened man, Pythagoras calls perfection. It is simply a different name: the perfect man.

The first two you have to do; the third is the ultimate outcome of it. In these three simple words he has condensed the whole alchemy of human transformation.

Pythagoras is one of the most important people that Greece has given to the world. But strangely enough, nothing much is talked about all the best geniuses that Greece has given to the world. Pythagoras, Socrates, Heraclitus, Epicurus -- these are the ones who should be talked about. But instead of them, in the universities Plato is studied, Aristotle is studied.

Plato is simply a record-keeper -- he has not a single idea of his own! He is a devoted lover of Socrates, and whatever Socrates says, he goes on recording it, writing it. Socrates has not written anything -- just as no great master has ever written anything. And Plato is certainly a great writer; perhaps Socrates may not have been able to write so beautifully. Plato has made Socrates' teachings as beautiful as possible, but he himself is no one. Now the same work can be done by a tape recorder. And Aristotle is merely an intellectual, with no understanding of being, or even a desire to search for it. These people are taught in the universities.

I was constantly in a fight with my professors. When they started teaching Plato, I said, "This is absolute nonsense, because Plato has nothing to say of his own. It is better to teach about Socrates. Plato can be referred to -- he has compiled it all. But Socrates' name has become almost a fiction, and Plato has become the reality -- just the way I was saying to you last night that Ouspensky has become the master, because he has written the books, beautiful books. One day Gurdjieff will be forgotten -- he is already forgotten -- and Ouspensky will be remembered for centuries. And sooner or later what he has written will be thought to be his own ideas. None of it is his own ideas.

Pythagoras is not at all bothered about any university in the world, for the simple reason that he is not a routine scholar; he is an original seeker, and he is ready to go anywhere. He traveled all his life to find people who may have had a little glimpse and may be able to impart something to him. He was collecting pieces, and he managed beautifully.

But Greeks don't talk about him because he is not talking about Greek philosophy; he is bringing foreign ideas, strange ideas from Alexandria, from Nalanda, from Takshila -- he is almost not a Greek. They are not interested in what he is bringing, although what he is bringing has nothing to do with Greeks or Indians or Egyptians. But he is ignored -- one of the most significant men, utterly ignored.

The same has happened to Diogenes. He is ignored because he looks embarrassing to the Greeks. And he is very original -- not only in thoughts but in life. In everything that he does he is original and very sincere -- a man of tremendous courage, who could say to Alexander the Great, "You are behaving like a fool. The very idea of conquering the world is nonsense. For what do you want to conquer the world? What will you do after it?"

He said, "After it? I am going to relax and enjoy." And Diogenes looked at his dog -- they were friends, they used to live together -- and he told the dog, "Did you hear? He is planning to relax and enjoy after conquering the world, and we are enjoying right now, without conquering anything! Why take so much trouble?" A naked man who can say to Alexander, "You are behaving like a fool," must have guts -- and Alexander had to recognize it. And he was a man of tremendous power himself, of great intelligence. He had to recognize it -- that he has never met a man of the quality of Diogenes.

But Greeks go on avoiding, the same way they have done with Epicurus. It is very strange, but perhaps this is the way of humanity to behave with its own greatest sons -- to ignore them, not to take any note of them.

But amongst all these, Pythagoras has created a complete system to create a Buddha. He himself became an enlightened man -- it was not only theoretical. When he came back to Greece, he was not the same Pythagoras who had left; he was a new man. And that was one of the greatest difficulties -- his own country could not recognize him. In fact they had no category of enlightenment, awakening, buddhahood, so where to put Pythagoras? The category just does not exist in their mind, so he remains uncategorized, and for two thousand years nobody has commented upon him.

I am the first man to have commented on the great genius and realization of this unique individual. He has a more perfect way of presentation than you will find in Indian scriptures, because Indian scriptures are more poetic, and he is, after all, a Greek! He is very logical and very scientific.

BELOVED OSHO,
YOU ARE FAMOUS FOR YOUR CONTRADICTIONS. BUT IT SEEMS THAT ONE OF THE MOST

POWERFUL CONFIRMATIONS THAT YOU ARE WHO YOU ARE -- FOR THE WORLD IN GENERAL AND POSTERITY -- IS THAT, IN ALL THOSE MILLIONS AND MILLIONS OF WORDS, SPOKEN SPONTANEOUSLY OVER SEVERAL DECADES, YOU REALLY NEVER EVER CONTRADICTED YOURSELF AT ALL.

That's true!
I have never contradicted myself. I cannot do it. In the first place I don't remember anything that I have said before -- how to contradict it?

Secondly, it is not my thinking, it is my experience. Contradictions happen in thinking, but not in experience. I have said things which may appear to people contradictory, but they are really evolutionary. My experience I have expressed in different ways; that may create the idea that I am contradictory. I was expressing it in different ways so if you have missed one way, perhaps the other way you may get it.

I have tried to describe it from all aspects possible, just to help people, because sometimes it happens that one aspect does not reach you but the other aspect is more in tune with you. I have used all possible, multi-dimensional expressions, but there is no way for me to contradict. It is my experience. I am not taking about others' experience. Even if I am talking about others, it is always according to my experience. They may agree with it, they may not agree with it -- but I cannot go against my experience.

During the years, talking to you, I have been sharpening my arrows, my words, so that they can penetrate directly to your heart. But contradiction is not there at all. And you are right: the day all of my words will be understood, there will be found an undercurrent running through all of them and joining them. They are like flowers of a garland -- a thin thread, invisible, is running through all the flowers -- and that is my consistency, that is my experience.

It is true, I don't think anybody else has spoken so much. Much of it is lost because it was not recorded; almost half of it is lost, but whatever remains is still more than anyone else has ever tried to convey.

The reason is simple: I enjoy it, I love it. When I see a word settling in your heart, my joy knows no bounds. When I see a glimpse in your eyes that you have caught the meaning, I am immensely happy.

And I had to speak so much because nobody before me has addressed the whole world. They were addressing small fragments of humanity. Jesus remained confined to Judea, Buddha remained confined to Bihar, Socrates remained confined to Athens. Fortunately they don't let me remain in one place, so I have to be all over the world. And I have to speak again and again through different angles about the same experience, because in that also my life has been unique: people have been coming to me and leaving me -- new people coming, old people going. It has been beautiful. It has not been like a dead pond where the water only evaporates, and soon there is left nothing but muddy mess.

It is almost as if I have been speaking by the side of a river, which is running so fast that each time I look at it there are new faces to whom I have to speak again. In thirty years so many people have changed. It was not true about Socrates or Buddha or Lao Tzu, they worked with a group their whole life. I have been working with so many new people, and I have always to find out a new mode, a new phase, new expressions, new bottles for the old wine... but the wine is old, and it is the same wine that I have been offering to all.

Beyond Psychology

Chapter #31
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BELOVED OSHO,
WHAT ARE THE QUALITIES OF THE SEEKER OF TRUTH?

Every child is born with an innate search for truth. It is not something learned or adopted later on in life. Truth simply means, "I am, but I do not know who I am." And the question is natural -- "I must know the reality of my being." It is not a curiosity.

These are the three differences, or three categories the world can be divided into: there are things which are, but they do not know that they are; hence there is no opening for any enquiry. They are closed, their existence is windowless. Then there are animals who know that they are, but they don't have the intelligence to enquire what it is that they are. Their windows are open, but their intelligence is not enough to look out and see the stars and the sky and the birds and the trees. Their windows -- whether opened or closed -- don't make much difference.

Perhaps once in a while a rare animal uses the window. In Shri Raman Maharshi's ashram... and he was one of the most significant people of this century. He was not a master; that's why people don't know him as they know George Gurdjieff or J. Krishnamurti. They don't know him even as they know Sri Aurobindo or P.D. Ouspensky who were only teachers -- profound teachers, but not mystics.

Raman Maharshi was a silent pool of energy. Every morning he used to sit for a silent *satsang*, communion. He never talked much, unless asked something. Then too his answer was very short -- having profundity, but you had to look for it. There was no explanation in it. His literature is confined to two, three small booklets.

His teaching was mostly to be in silent communion with the disciples. Naturally, very few people were benefited by him. But every morning he was sitting, people were sitting, and a cow would come and stand outside, putting her neck through the window, and she would remain standing there while the satsang lasted. It must have continued for years. People came and went, new people came, but the cow remained constant... and at the exact time, never late. And as the satsang would disperse she would move away.

One day she did not appear, and Shri Raman said, "Today satsang cannot be held, because my real audience is absent. I am afraid either the cow is very sick or she has died, and I have to go and look for her." He lived on a mountain in the south of India, Arunachal. The cow belonged to a poor woodcutter who lived near the ashram. Raman left the temple where they used to meet, went to the woodcutter and asked, "What happened? The cow has not come today for satsang."

The woodcutter said, "She is very sick and I am afraid she is dying, but she goes on looking out of the door, as if she is waiting for someone. Perhaps she is waiting for you, to see you for the last time. Perhaps that is why she is hanging around a little longer."

Raman went in and there were tears in the eyes of the cow. And she died happily, putting her head in the lap of Raman Maharshi. This happened just in this century, and Raman declared her enlightened, and told his people that a beautiful memorial should be made for her.

It is very rare for human beings to be enlightened; it is almost impossibly rare for animals to become enlightened, but the cow attained. She will not be born again. From the body of a cow she has bypassed the whole world of humanity, and she has jumped ahead and joined with the buddhas. So once in a while -- there are a few instances only -- it has happened. But that cannot be called the rule; it is just the exception.

Things are, but they do not know that they are. Animals are, they know that they are, but they don't have the intelligence to ask who they are. And it is not something to be wondered about. Millions of human beings never ask the question -- that is the third category.

Man is, is aware that he is, and is capable by birth to enquire who he is. So it is not a question of learning, cultivation, education; you bring the quest with yourself. You *are* the quest.

Your society destroys you. It has very sophisticated ways and means to destroy your quest, to remove the question from your being, or at least cover it up. And the method it uses is this: before the child has even asked who he is, the answer is given. And any answer that has been given before the question has been asked is futile; it is going to be just a burden.

He is told that he is a soul, that he is a spirit, that he is not a body, that he is not material. Or, in communist countries he is told that he is a body, just material, and that only in the old days, out of fear and ignorance, did people believe that they have souls -- that that is just a superstition. But in both cases, the child is being given an answer for which he has not asked. And his mind is delicate, pure... and he trusts his mother, his father -- there is no reason for him not to trust.

He starts a journey of belief, and belief kills the quest. He becomes more and more knowledgeable. Then education is there, religious education is there, and there is no end to collecting knowledge. But all this knowledge is futile -- not only futile, but poisonous, because the first step has gone wrong. The question was not asked, and the answer has been implanted in his mind, and since then he has been collecting more and more answers. He has completely forgotten that any answer that is not the finding of a question is meaningless.

So the only quality of a seeker of truth is that he does not believe, that he is not a believer, that he is ready to be ignorant rather than to be knowledgeable, because ignorance is at least natural, simple, innocent. And out of ignorance there is a possibility, almost a certainty, that the question will arise, that the journey will begin. But through knowledge you are lost in a jungle of words, theories, doctrines, dogmas. And there are so many, and they are so contradictory to each other, that soon you will find yourself more and more confused... more and more knowledgeable and more and more confused.

As far as I am concerned the basic quality of a seeker of truth is to cut himself away from all belief systems, from all borrowed knowledge -- in other words, to have the courage to be ignorant rather than to have borrowed knowledge. Ignorance has a beauty; it is at least yours, authentic, sincere. It has come with you. It is your blood, it is your bones, it is your marrow.

Knowledgeability is ugly, absolute rubbish. It has been poured upon you by others, and you are carrying the load of it. And the load is such that it will not give you any opportunity to enquire on your own what truth is. Your collection of knowledge will answer immediately that this *is* truth. If you are filled with THE HOLY BIBLE, then the question will be answered by THE HOLY BIBLE. If you are filled with the VEDAS, then the question will come out of the VEDAS. But it will come from some source outside yourself; it will not be *your* discovery. And that which is not your discovery is not yours.

Truth brings freedom because it is your discovery. It makes you fully into man; otherwise you remain on the level of the animals: you are but you don't know who you are.

The search for truth is really the search for the reality of your being.

Once you have entered your being, you have entered into the being of the whole, because we are different on the periphery but at the center we meet -- we are one. You can draw many lines from the periphery of a circle towards the center; those lines on the periphery have a certain distance from each other. But as they come closer to the center the distance goes on becoming less. And when they reach to the center the distance disappears.

At the center we are one.

At the periphery of existence we appear to be separate.

And to know the truth of your being is to know the truth of the whole.

There is just one quality, one courage: not to be afraid of being ignorant. On that point there can be no compromise, no cheap borrowed knowledge to decorate yourself with as a wise man. That's enough! Just be pure and natural, and out of that purity, naturalness, ignorance, innocence, the quest is bound to be born.

Every human being would be a seeker of truth if the society were not interfering with children.

The class of children is the most harmed, oppressed, exploited, distorted class of all classes -- and the most helpless. And you are taking advantage of the helplessness of small children. But you are also not responsible. The same has been done to you. It is difficult to find out who was responsible in the beginning. But as long as we can look back, this has been the situation: every generation corrupts the new generation, and anybody who wants to prevent this corruption is condemned as corrupting the youth.

Socrates was condemned for corrupting the youth, and all that he was doing was the simple process of removing borrowed knowledge and helping his disciples to be themselves and then "to know thyself." If anybody has served truth the most sincerely it was Socrates. But he was condemned by the court, by the law, by the people who were in power, for corruption, for corrupting young minds.

Strangely, in the land of Socrates I was also condemned as corrupting people's minds. It seems the technology of corrupting the youth has evolved immensely in two thousand years, because it took Socrates his whole life to corrupt, and I was only there for two weeks! And the archbishop was already threatening to burn my house, to stone me to death.

Why are they afraid? They know perfectly well that they have no foundations. So if anybody shows the young people that their knowledge is unfounded, that all their answers are bogus because they don't even have questions, that they are only repeating things parrot-like but they don't have any understanding of what they are saying... then anybody who has a little intelligence will be able to understand it immediately.
Is this corruption of the youth?

To bring people to the quest of the truth -- is this corruption?

It seems it is the greatest crime in the world in which -- unfortunately -- we are living.

BELOVED OSHO,
PROBABLY NO ENLIGHTENED MASTER HAS SPOKEN SO MANY MILLIONS OF WORDS ABOUT THE TRUTH AS YOU HAVE. LAO TZU SAYS, "THE TRUTH THAT CAN BE SPOKEN IS NOT THE TRUTH."
BELOVED MASTER, WHAT DO YOU SAY?

Lao Tzu is right. The truth that can be spoken is no longer true, because the mechanism of language distorts the experience -- which happens beyond mind, beyond words. To pull it down to the darker valleys of language is certainly distorting it.

On the one hand it is true that the truth cannot be spoken; on the other hand, because the truth cannot be spoken it has to be spoken in thousands of ways. The problem is not that the truth will reach to you through thousands of ways, but you may become infected with the search. If a man speaks about the truth he may not be able to say it... but you can get a glimpse from his eyes, you can get something from his gestures -- something not from the words but the way the words are spoken, the emphasis, the gaps. The presence of such a man speaking may be just an excuse to allow you to be showered by his presence.

Lao Tzu cannot speak truth, but to be with Lao Tzu you may get the right direction. His presence may prove to you that there exists something that you know nothing about, and that it is so precious that all that you know and all that you have is worth sacrificing... that what you see in the presence of the master, of a realized man, is so precious that it has to be discovered; it has to become your experience too.

I have spoken millions of words just in order to give you a taste, a feel. Truth I cannot give to you -- nobody can give it to you -- but I can open my heart to you, which has known the truth, lived the truth. And that opening may help you in a very indirect way to go on your own pilgrimage. It may give you confidence that all this talk about truth is not just talk, that it changes people, that it changes their very presence, that it gives them a certain fragrance, a certain power, a certain authority. They don't speak like anybody else. They are not orators, they are not speakers; they simply open their heart. Perhaps the rhythm of their heart will change the rhythm of your heart.

Listening to them you may not get the truth, but you may be transported into another world: a world of silence, a world of immense peace, a world of benediction. And all those are immensely helpful for the search.

So Lao Tzu is both right *and* wrong: right because what he is saying is exactly so -- the spoken truth is no longer true. But that is not all. If the truth is spoken by someone, and if it is out of experience -- and it can only be out of experience -- then that very person, his every act radiates something. It is contagious. Hence, whether truth is conveyed to you or not is not important. What is important is that if you become convinced that there is something like truth, there is a certain transformation that brings the full flowering of the being, then the word, the language, has done more than can be expected!

So I say again, Lao Tzu is right and not right. And my emphasis on *not* right is more than on his being right; otherwise I would not have spoken millions of words, I would have remained silent.

But I saw that it is not only a question of speaking; much more is involved. It shows why no mystic in the whole history of man has ever written anything. The reason is that the written word will miss all that the spoken word has. It will be the same word -- spoken or written makes no difference. It will be the same statement written or spoken, but why has no mystic agreed to write? The reason is that they were all aware that the spoken word has a living quality, because experience is behind it, a heart is beating behind it, a consciousness is making arduous effort to reach to you.

The written word is dead, just a corpse. You can worship it but it cannot give you anything. All scriptures are dead. Perhaps when they were spoken it was a different phenomenon. If the man who had spoken them was speaking out of his own realization, then something -- the very vibe -- is carried away by the word.

Truth may not be expressed, but truth becomes a reality. Seeing the master, seeing one who is a realized one, you become certain: if you are groping in the dark, don't be worried, and don't feel hopeless. Go on groping! Every night has a morning to it, and sooner or later you will find the door, you will reach to the point. If one man has reached, the whole humanity can reach. He is enough proof.

So the question is not whether truth can be spoken or not, the question is whether a presence can create a conviction that there is something that you are missing -- and unless you find it your life will not be complete, will not be perfect.

BELOVED OSHO,
FOR ME YOU SEEM TO BE POINTING THE WAY SO STRONGLY THESE DAYS AND I'VE ALMOST BECOME UNATTACHED TO THE FINGER... BUT THEN THERE IS THE ARM, AND THE TWINKLING EYES, THE SOUND OF YOUR VOICE, AND THE BEAUTIFUL GRACEFUL ATMOSPHERE THAT SURROUNDS YOU. WITH YOU IT IS SO EASY TO SAY MA NANA TO THE MOON. WHAT TO DO?

There is nothing to do.
Say ma nana to the moon!
Just live the moment with intensity and totality. Live it with as much joy as possible, with as much love as possible, with no fear, no guilt. This existence is yours and this moment is a gift -- don't let it go to waste. And don't be worried about enlightenment, the moon.
This moment, living totally, is enlightenment.

Just the other day I was telling you the Buddhist sutra.... Gautam Buddha is really a miracle, because he even puts himself down. He creates a category beyond himself: a man who has gone beyond knowledge, beyond discipline, beyond enlightenment. Then billions of buddhas are not equal to him. That last part of the sutra is so valuable, particularly for you, because here is a man in front of you who has no knowledge, who has no discipline...

Just when we came here I was sleeping twenty hours a day. Nobody has done it before, and no religious person will forgive me -- twenty hours a day! I was getting up in the morning for two hours to take a bath and take my food and go to sleep again, and two hours in the evening to take my bath, eat my food and go to bed again. And I loved it.

I don't have a discipline; that's why I don't impose any discipline on you. When it has to be transcended, why bother in the first place to impose it? I am not telling you to read this holy book or that because finally it has to be transcended -- transcend it right now!
Even enlightenment has to be transcended.

I have never said it to anybody, but I have left enlightenment far behind. I have not said it because you will not understand it. It is difficult to understand enlightenment, and if I start saying that there is something even beyond it, you may lose all hope. You will say, "This is too much! First enlightenment was too much, and we were trying hard and nothing was happening. And now, beyond enlightenment... it is better to be ordinary and not bother about these things."

That's why I have not said it. But yesterday, the sutra, suddenly... I had no desire, but I could not deny the truth of what Buddha is saying. Experience, even the highest experience of enlightenment is still a duality: the experiencer and the experienced. And that duality has also to be dropped. But the moment you drop the experience, the experiencer also disappears -- they can exist only together.
And that is the state of nirvana.

All has disappeared, the whole drama -- the actors, the audience, everything has disappeared. Just an absolute silence prevails.

So don't be worried. Just try to live this moment as sincerely, as totally as possible, without being disturbed by the past or by the future. Undistracted, go deep into it, and that's enough. It *is* enlightenment.

One day it will explode. You need not wait for it; even your waiting will be a distraction. You forget all about it. That's why in my presence you feel so good -- because there is no yesterday, no tomorrow. Just here... this is our whole world for the moment. One day that atomic explosion within you happens. And finally, one day you go even beyond it -- then everything disappears.

That's why I say again and again that what has happened in the East as far as spiritual growth is concerned is incomparable. All other religions are far behind. Now, no religion can say that knowledge disappears, discipline disappears, enlightenment disappears -- only then you are at home.

Buddha is saying billions of buddhas are not worth it: it is so valuable, the ultimate value. And it is available to all, every moment of your life. It is so mysterious how you go on missing it; it is the one thing that should not be missed. But a centuries old wrong upbringing is destroying your small precious moment.

It is up to you to throw away all that upbringing and let this small moment be all -- and you have attained everything. Then you need not worry. Existence takes care. Existence is very compassionate.

BELOVED OSHO,
WHERE IS MY QUESTION DISAPPEARING TO? IT IS THERE ONE MINUTE, AND WHEN I WANT TO WRITE IT DOWN IT IS GONE, BLANK. IS IT GOING INTO HIDING IN MY SUBCONSCIOUS? AND WHY?

It is not going into your unconscious. It is coming from your unconscious, but when you start writing it, it becomes conscious. And this is a simple process: anything unconscious becoming conscious starts disappearing; it loses meaning.

On this simple principle the whole of psychoanalysis stands. Your dreams are unconscious. Tell them to the psychoanalyst -- by telling them you will be making them conscious. And once they are conscious, they disappear.

Unconsciousness is a kind of basement where you go on throwing things, repressing things. Things that you don't want to see, things that you don't want to hear, things that you don't want to accept, you go on throwing into the unconscious. It is your rejected parts -- allow them to surface. And that is what is happening while you are asking the question, and why I am insisting that you go on asking.

My answer may help you or not, but your asking is going to help you certainly. If it is something unconscious that wants to come into light, and you start writing it, you find it is losing meaning. Its whole meaning is in repression. Unrepressed it bursts like a soap bubble.

So it is tremendously good. Go on doing it. Only intellectual questions will not disappear; intellectual questions will remain. But if a question is coming from the unconscious and is significant... Intellectual questions are rubbish; they don't have anything to do with your being and your change. Let your unconscious reveal, and you will start seeing changes -- not that the questions are disappearing, but your attitudes, your approaches, your behavior, even your dreams are changing.

It is a beautiful exercise to write down whatever you feel is somewhere lurking in the darkness of your mind. It is not very clear; there it is dark -- bring it into the light. And if you can bring all the contents of the unconscious into the conscious mind, your unconscious mind and your conscious mind will become one; they will be both conscious.

And it is such a gift -- because right now one-tenth of the mind is conscious, and nine-tenths is unconscious -- naturally it is nine times more powerful. So you decide something by the conscious mind, but the unconscious mind can cancel it -- it will cancel it! You decide that tomorrow morning you are going to get up at five o'clock -- the morning is so beautiful, so healthy, so fresh. Exactly at five the alarm wakes you, and something happens. You don't want to get up. You say, "We will see tomorrow. It is so beautiful right now under the blankets, so cozy." And you take a turn and go to sleep.

When you do wake up, you will condemn yourself, you will feel guilty. But you don't understand what has been happening. Your conscious mind had decided to wake up at five. The unconscious was never in agreement with it. You had never asked for the agreement -- there is no way to ask for agreement.

If you are hypnotized and your unconscious mind is told, "Wake up at five," then there will be no change; you will wake up at five, alarm or no alarm. But right now you take the decision with the conscious mind, and when you are asleep the conscious mind is no longer functioning.

It is the unconscious mind which is in power and functioning in your deep sleep. So when at five o'clock the alarm goes off, you pick up the alarm clock and throw it away -- because the unconscious mind has no idea what the conscious mind has decided, and it looks so foolish to the unconscious mind, an unnecessary disturbance. You simply go back to sleep. But when you wake up, the unconscious mind has gone back; the conscious mind has come into function. It remembers, "I had decided to wake up at five o'clock, and I cheated myself." It feels guilty, but it has not done anything; it is not responsible for it.

You decide not to be angry, you decide not to be tense, you decide a thousand things and the unconscious mind goes on cancelling them. It goes on doing the way it has always been doing. But if all the contents of the unconscious mind evaporate, then you have only one mind, *conscious* mind, day in, day out.

Every decision will be followed, no decision will ever be cancelled. Your life will have integrity.

That's what I mean when I use the word `integrity.' You will have a kind of oneness. You can promise, and you can rely on your promise, because there is nobody in you who can cancel it. It is a decision of your total mind. And a decision of a total mind is immensely powerful.

It is good -- go on doing it. If questions are not enough, then you can make a notebook. Just write anything unconscious, and don't be worried that anybody will see it, because there will be many things which you don't want anybody to see -- that's why you are keeping them in the dark. Don't be worried, just bring them into the open. Nothing is wrong.

Keeping it in the dark is wrong. Bringing it into the light changes the whole quality... it disappears.

BELOVED OSHO,
THE SILENCE THAT HAPPENED THE OTHER DAY -- WAS THAT A TASTE OF WHERE YOU ARE POINTING YOUR FINGER?

Right!

Beyond Psychology

Chapter #32
Chapter title: Life consists of small things

28 April 1986 am in

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BELOVED OSHO,
WHY IS IT THAT I FEEL I NEED TO HAVE APPROVAL AND BE RECOGNIZED, IN MY WORK ESPECIALLY? IT PUTS ME IN A TRAP -- I CANNOT DO WITHOUT IT. I KNOW I AM IN THIS TRAP BUT I AM CAUGHT IN IT AND I CANNOT SEEM TO GET OUT OF IT.
CAN YOU HELP ME BE ABLE TO FIND THE DOOR?

The question is from Kendra.

It has to be remembered that the need to have approval and be recognized is everybody's question. Our whole life's structure is such that we are taught that unless there is a recognition we are nobody, we are worthless. The work is not important, but the recognition. And this is putting things upside down. The work should be important -- a joy in itself. You should work, not to be recognized but because you enjoy being creative; you love the work for its own sake.

There have been very few people who have been able to escape from the trap the society puts you in, like Vincent Van Gogh. He went on painting -- hungry, without house, without clothes, without medicine, sick -- but he went on painting. Not a single painting was being sold, there was no recognition from anywhere, but the strange thing was that in these conditions he was still happy -- happy because what he wanted to paint he has been able to paint. Recognition or no recognition, his work is valuable intrinsically.

By the age of thirty-three he had committed suicide -- not because of any misery, anguish, no, but

simply because he had painted his last painting, on which he had been working for almost one year, a sunset. He tried dozens of times, but it was not up to his standard and he destroyed it. Finally he managed to paint the sunset the way he had longed to.

He committed suicide, writing a letter to his brother, "I am not committing suicide out of despair. I am committing suicide because now there is no point in living -- my work is done. Moreover, it has been difficult to find ways of livelihood. But it was okay because I had some work to do, some potential in me needed to become actual. It has blossomed, so now it is pointless to live like a beggar.

"Up to now I had not even thought about it, I had not even looked at it. But now that is the only thing. I have blossomed to my utmost; I am fulfilled, and now to drag on, finding ways of livelihood, seems to be just stupid. For what? So it is not a suicide according to me, but just that I have come to a fulfillment, a full stop, and joyously I am leaving the world. Joyously I lived, joyously I am leaving the world."

Now, almost a century afterwards, each of his paintings is worth millions of dollars. There are only two hundred paintings available. He must have painted thousands, but they have been destroyed; nobody took any note of them.

Now to have a Van Gogh painting means you have an aesthetic sense. His painting gives you a recognition. The world never gave any recognition to his work, but he never cared. And this should be the way to look at things.

You work if you love it. Don't ask for recognition. If it comes, take it easily; if it does not come, do not think about it. Your fulfillment should be in the work itself. And if everybody learns this simple art of loving his work, whatever it is, enjoying it without asking for any recognition, we would have a more beautiful and celebrating world. As it is, the world has trapped you in a miserable pattern: What you are doing is not good because you love it, because you do it perfectly, but because the world recognizes it, rewards it, gives you gold medals, Nobel prizes.

They have taken away the whole intrinsic value of creativity and destroyed millions of people -- because you cannot give millions of people Nobel prizes. And you have created the desire for recognition in everybody, so nobody can work peacefully, silently, enjoying whatever he is doing. And life consists of small things. For those small things there are not rewards, not titles given by the governments, not honorary degrees given by the universities.

One of the great poets of this century, Rabindranath Tagore, lived in Bengal, India. He had published his poetry, his novels, in Bengali -- but no recognition came to him. Then he translated a small book, GITANJALI, Offering of Songs, into English. And he was aware that the original has a beauty which the translation does not have and cannot have -- because these two languages, Bengali and English, have different structures, different ways of expression.

Bengali is very sweet. Even if you fight, it seems you are engaged in a nice conversation. It is very musical; each word is musical. That quality is not in English, and cannot be brought to it; it has different qualities. But somehow he managed to translate it, and the translation -- which is a poor thing compared to the original -- received the Nobel prize. Then suddenly the whole of India became aware... The book had been available in Bengali, in other Indian languages, for years and nobody had taken any note of it.

Every university wanted to give him a D.Litt. Calcutta, where he lived, was the first university, obviously, to offer him an honorary degree. He refused. He said, "You are not giving a degree to me; you are not giving a recognition to my work, you are giving recognition to the Nobel prize, because the book has been here in a far more beautiful way, and nobody has bothered even to write an appraisal."

He refused to take any D.Litts. He said, "It is insulting to me."

Jean-Paul Sartre, one of the great novelists, and a man of tremendous insight into human psychology, refused the Nobel prize. He said, "I have received enough reward while I was creating my work. A Nobel prize cannot add anything to it -- on the contrary, it pulls me down. It is good for amateurs who are in search of recognition; I am old enough, and I have enjoyed enough. I have loved whatever I have done. It was its own reward, and I don't want any other reward, because nothing can be better than that which I have already received." And he was right. But the right people are so few in the world, and the world is full of wrong people living in traps.

Why should you bother about recognition? Bothering about recognition has meaning only if you don't love your work; then it is meaningful, then it seems to substitute. You hate the work, you don't like it, but you are doing it because there will be recognition; you will be appreciated, accepted. Rather than thinking about recognition, reconsider your work. Do you love it? -- then that is the end. If you do not love it -- then change it!

The parents, the teachers are always reinforcing that you should be recognized, you should be accepted. This is a very cunning strategy to keep people under control.

I was told again and again in my university, "You should stop doing these things... you go on asking questions which you know perfectly well cannot be answered, and which put the professor in an embarrassing situation. You have to stop it; otherwise these people will take revenge. They have power -- they can fail you."

I said, "I don't bother about it. I am enjoying right now asking questions and making them feel ignorant. They are not courageous enough simply to say, `I do not know.' Then there would be no embarrassment. But they want to pretend that they know everything. I am enjoying it; my intelligence is being sharpened. Who cares about examinations? They can fail me only when I appear in the examinations -- who is going to appear? If they have that idea that they can fail me, I will not enter the examinations, and I will remain in the same class. They will have to pass me just out of fear that again for one year they will have to face me!"

And they all passed me, and helped me to pass, because they wanted to get rid of me. In their eyes I was also destroying other students, because other students started questioning things which have been accepted for centuries without any question.

While I was teaching in the university, the same thing came about from a different angle. Now I was asking the students questions to bring to their attention that all the knowledge that they have gathered is borrowed, and they know nothing. I told them that I don't care about their degrees, I care about their authentic experience -- and they don't have any. They are simply repeating books which are out of date; long ago they have been proved wrong. Now the authorities of the university were threatening me, "If you continue in this way, harassing students, you will be thrown out of the university."

I said, "This is strange -- I was a student and I could not ask questions to the professors; now I am a professor and I cannot ask questions to the students! So what function is this university fulfilling? It should be a place where questions are asked, quests begin. Answers have to be found not in the books but in life and in existence."

I said, "You can throw me out of the university, but remember, these same students, because of whom you are throwing me out of the university, will burn down the whole university." I told the vice-chancellor, "You should come and see my class."

He could not believe it -- in my class there were at least two hundred students... and there were no spaces, so they were sitting anywhere they could find -- on the windows, on the floor. He said, "What is happening, because you have only ten students?"

I said, "These people come to listen. They dropped their classes; they love to be here. This class is a dialogue. I am not superior to them, and I cannot refuse anybody who comes to my class. Whether he is my student or not, it does not matter; if he comes to listen to me, he *is* my student. In fact you should allow me to have the auditorium. These classrooms are too small for me."

He said, "Auditorium? You mean the whole university to gather in the auditorium? Then what will the other professors be doing?"

I said, "That is for them to think out. They can go and hang themselves! They should have done it long before. Seeing that their students are not going to listen to them was enough indication."

The professors were angry, the authorities were angry. Finally they had to give me the auditorium -- but very reluctantly, because the students were forcing them. But they said, "This is strange, students who have nothing to do with philosophy, religion or psychology, why should they go there?"

Many students told the vice-chancellor, "We love it. We never knew that philosophy, religion, psychology can be so interesting, so intriguing; otherwise we would have joined them. We thought that these are dry subjects; only very bookish kind of people join these subjects. We have never seen any juicy people joining the subjects. But this man has made the subjects so significant that it seems that even if we fail in our own subjects, it does not matter. What we are doing is so right in itself, and we are so clear about it, that there is no question of changing it."

Against recognition, against acceptance, against degrees... but finally I had to leave the university, not because of their threats but because I recognized that if thousands of students can be helped by me, it is a wastage. I can help millions of people outside in the world. Why should I go on remaining attached to a small university? The whole world can be my university.

And you can see: I have been condemned.

That is the only recognition I have received.

I have been in every way misrepresented. Everything that can be said against a man has been said

against me; everything that can be done against a man has been done against me. Do you think this is recognition? But I love my work. I love it so much that I don't call it work even; I simply call it my joy.

And everybody who was in some way elder to me, well-recognized, has told me, "What you are doing is not going to give you any respectability in the world."

But I said, "I have never asked for it, and I don't see what I will do with respectability. I cannot eat it, I cannot drink it."

Learn one basic thing: Do whatever you want to do, love to do, and never ask for recognition. That is begging. Why should one ask for recognition? Why should one hanker for acceptance?

Deep down in yourself, look. Perhaps you don't like what you are doing, perhaps you are afraid that you are on the wrong track. Acceptance will help you feel that you are right. Recognition will make you feel that you are going towards the right goal.

The question is of your own inner feelings; it has nothing to do with the outside world. And why depend on others? All these things depend on others -- you yourself are becoming dependent.

I will not accept any Nobel prize. All this condemnation from all the nations around the world, from all the religions, is more valuable to me. Accepting the Nobel prize means I am becoming dependent -- now I will not be proud of myself but proud of the Nobel prize. Right now I can only be proud of myself; there is nothing else I can be proud of.

This way you become an individual. And to be an individual living in total freedom, on your own feet, drinking from your own sources, is what makes a man really centered, rooted. That is the beginning of his ultimate flowering.

These so-called recognized people, honored people, are full of rubbish and nothing else. But they are full of the rubbish which the society wants them to be filled with -- and the society compensates them by giving them rewards.

Any man who has any sense of his own individuality lives by his own love, by his own work, without caring at all what others think of it. The more valuable your work is, the less is the possibility of getting any respectability for it. And if your work is the work of a genius then you are not going to see any respect in your life. You will be condemned in your life... then, after two or three centuries, statues of you will be made, your books will be respected -- because it takes almost two or three centuries for humanity to pick up that much intelligence that a genius has today. The gap is vast.

Being respected by idiots you have to behave according to their manners, their expectations. To be respected by this sick humanity you have to be more sick than they are. Then they will respect you. But what will you gain? You will lose your soul and you will gain nothing.

BELOVED OSHO,
WOULD YOU TALK TO US ABOUT THE DIFFERENCE BETWEEN LOVE AND TRUST? IT SEEMS TO ME THAT TRUST IS OF GREATER SIGNIFICANCE IN OUR RELATIONSHIP TO YOU THAN LOVE. WHEN I SAY, "OSHO, I LOVE YOU," I'M SPEAKING OF A FEELING THAT IS COLORED AND DEFINED BY OTHER LOVE RELATIONSHIPS, A FEELING THAT IS LIMITED BY MY STATE OF UNENLIGHTENMENT. I SPEAK AS IF I HAVE SOME COMPREHENSION OF WHAT MY LOVE TOWARDS YOU IMPLIES.
WHEN I SAY, "OSHO, I TRUST YOU," I AM SAYING, "DO WITH ME WHATEVER NEEDS TO BE DONE. LEAD ME INTO UNIMAGINED AND UNIMAGINABLE PLACES: I AM YOURS."
TRUST SEEMS TO EMBRACE THE UNDERSTANDING THAT IT IS AVAILABLE EVEN TO THINGS BEYOND ITS COMPREHENSION. LOVE, UNENLIGHTENED LOVE, ALSO SEEMS OUTGOING, SOMEWHAT AGGRESSIVE; THE "I" VERY CONSCIOUS OF ITSELF AS AN ENTITY. WHILE TRUST -- EVEN IN ITS UNENLIGHTENED FORM -- SEEMS TO HAVE A QUALITY OF UTTER LET-GO IN IT. THE "I" IS ONLY ATTACHED TO IT FOR LINGUISTICS, BECAUSE THE TRUSTING PERSON ACKNOWLEDGES THAT HE HIMSELF MAY DISAPPEAR.

It is Maneesha's question.

It is not a question at all. She has answered it herself, and beautifully. She has said exactly what I would have said. And that's what I would like for each of you, by and by: to come to an understanding that when you ask a question, you can answer it exactly the way I will be answering it.

Trust is certainly a higher value than love. In trust, love is implied; but in love, trust is not implied. When you say, "I trust in you, Osho" it is understood that you love. But when you say you love, trust has nothing to do with it. In fact your love is very suspicious, very untrusting, very much afraid, always on

guard, watching the person you love.

Lovers become almost detectives. They are spying on each other. Love is beautiful if it comes as a part of trust. And it always comes as a part of trust, because trust cannot be without love. But love cannot be without trust, and a love without trust is ugly; deep down it has all kinds of jealousies, suspicions, distrust.

It is also true that when you say, "I love you," it is not a surrender, it is not a readiness to be dissolved. It is not a readiness to be taken to unknown and unknowable spaces. When you say, "I love you," you stand equal, and there is a certain aggressive quality in it. That's why from the very beginnings of humanity everywhere, and in every time, the woman has not taken the initiative to say "I love you." She has waited for the man to say, "I love you" -- because the heart of the woman feels that aggressiveness. But man has a harder heart; he does not feel that aggressiveness -- in fact he enjoys it.

But when you say, "I trust you," it is a deep surrender, an openness, a receptivity, a declaration to yourself and to the universe that, "Now if this man takes me even to the hell, it is okay with me: I trust him. If it looks like hell to me, it must be a fault of my vision. He cannot take me to hell."

In trust you will always find faults with yourself; in love you will always find faults with the one you are in love with. In trust you are always, without saying it, in a state of apology: "I am ignorant. I am sleepy, unconscious. There is a possibility of saying something wrong, doing something wrong, so be merciful towards me, have compassion on me." Trust implies so much. It is such a treasure.

When you say, "I love you," there is a subtle current of possessiveness. Without being said, it is understood, "Now you are my possession, nobody else should love you."

In trust there is no question of possessing the person you trust. On the contrary, you are saying, "Please possess me. Destroy me as an ego. Help me to disappear and melt in you, so there is no resistance in going with you."

Love is a constant struggle, a fight; it demands.

"I love you," means, "You have to love me too. In fact, I love you only because I want you to love me." It is a simple bargain; hence the fear: "You should not love anybody else. Nobody should love you, because I don't want anybody to be partners in my love, to be sharers in my love."

The unconscious mind of man goes on thinking as if love is a quantity, that there is a certain quantity of love. If I love you, then you should possess the whole quantity. If I love a few other people, then the quantity will be distributed, you will not get the whole of it; hence the jealousy, the spying, the fighting, the nagging. And all that is ugly goes on behind a beautiful word, love.

In trust there is no question of any fighting. It is really a surrender. When you say, "Osho, I trust in you," it means, "From this moment my fight with you stops. Now I am yours; you can do whatever you want. You can kill me, but I will not resist because I am no longer there -- I have given myself to you. Now it is up to you: whatsoever you feel right, do it."

And trust is not competitive; hence there is no jealousy. You can trust me, millions of people can trust me. In fact, the more people will trust me, the more you will be happy. You will be rejoicing that so many people are trusting... not so with love.

But in trust, all that is beautiful in love is implied.

The moment you say, "I trust in you, Osho," you have also said, "I love you." But now, because of the trust, the "I" is no longer existent, only love. And love without the ego creates no problems: "Many people can love you, and the more people love you, the more I will be happy." But this is because of trust.

Trust is perhaps the most beautiful word in the human language. And trust is so close to truth that if it is total, then this very moment your trust becomes a revelation, a revolution.

BELOVED OSHO,
THIS WEEKEND THERE IS A BIG SANNYASIN FESTIVAL IN FLORENCE WITH DANCE AND MEDITATION AND MUSIC. IS YOUR HEART WITH ALL THESE THOUSANDS OF SANNYASINS?

In the first place, there are not going to be thousands of sannyasins there, for the simple reason that the people who are organizing it are no longer with me. They are trying to cheat the sannyasins. Only three hundred sannyasins have booked for it, and the organizers are declaring it to be the first world festival since the last one in the commune in Oregon, America.

But my name is not mentioned in it. It is not my festival. It is those few people, those few therapists,

who want to exploit the sannyasins. But they are in trouble, because three hundred sannyasins coming will only cover the expenses -- they were hoping thousands would come. And also, the three hundred are coming because they are not aware that these people have started working against me.

My heart will be with my people wherever they are. I will be with my sannyasins -- and I have to be, particularly to show to them that this is not my festival, that they have been deceived, that the people on the stage have ugly ideas. They are all pretending to be masters, that they have become enlightened.

But the festival is going to be a fiasco, because on the stage there is not going to be my presence but my utter absence. I will be present in the audience.... These three hundred people who are coming are going to ask, "By what right have you called the sannyasins for a world festival when you yourself are no longer a sannyasin? On whose authority?" But it is a good chance for sannyasins to see who are the people in the role of Judas, selling their own master for thirty pieces of silver.

As far as sannyasins are concerned, I am always with them. In this so-called world festival I will be more strongly there in the audience, to make them feel that the stage is empty, that the stage is dark and there is no light. The people who are pretending are going to be exposed, and they will never try anything like this again.

So inform all your friends: Go there and ask the people on the stage, "On what authority have you called the sannyasins? *You* are not a sannyasin. *You* are not a master, you are not enlightened, and you had no guts ever to say this in the commune. But now, because Osho is not present, you are trying to play the role of an enlightened master."

In fact, I would have loved to go there and suddenly walk onto the stage and see what happens to those therapists, but I cannot enter Italy. The government is stubborn, although sixty-five very eminent people from different professions, known worldwide, have protested that there is no reason why I should be prevented.

But the government is simply silent, because the pope is heavy and the politicians are beggars. They are not afraid of intellectuals, painters, musicians, sculptors, architects, writers -- they are not afraid of these people. They are afraid of the pope, because he holds the votes. But more protests are going to be presented to the government, and really eminent people are showing a tremendous interest in why a single individual who has done no harm to the country, who has never been in the country, should be prevented.

So I will not be able to go there. But my presence will be with my sannyasins, wherever they are. And you have to write to all your friends in Italy: "Make it clear to these people that you cannot exploit sannyasins. If you are no longer sannyasins, then simply get out from here. This is a festival of sannyasins -- we will manage it. Leave the stage! The empty stage is far better than a stage full of those who have betrayed."

BELOVED OSHO,
THE MOST PAINFUL EXPERIENCE IN THE WORLD IS TO BE ANGRY WITH YOU. THIS IS NOT A QUESTION -- ONLY AN EXPRESSION OF SHEER JOY AT FEELING FREE AGAIN TO LOVE YOU.

That's right! It must be from Chetana! It is one of the most difficult things, to be angry with me.

You can ask Vivek, because she suffers many times for my sake, for my safety. And I can understand that if she becomes angry it is not against me. But then she suffers so much because of anger.

You love me so much -- you cannot conceive of being angry with me. But once in a while, just a taste is good. That will prevent you for the future from going into such spaces.

Of course for Vivek it is difficult. Now she has been continuously sad and worried because I have been continuously mistreated by the police, jail authorities, governments, deported from one place to another. And she knows that she cannot do anything to prevent it. This whole sadness sometimes turns into anger. Now she cannot even be angry with those governments; she can only be angry with me. But then to be angry with me is really difficult. It is almost an impossible task! And those who have to pass through it know its hell.

But one thing is good about it -- there is always something good, even in the worst situation -- that nothing remains forever. You come out of it, and then you feel a tremendous freedom and joy and understanding.

Beyond Psychology

Chapter #33
Chapter title: Prayer -- your psychological armor

28 April 1986 pm in

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BELOVED OSHO,
THE OTHER DAY WHEN YOU WERE SPEAKING ABOUT COMING CLOSER TO YOU, I WAS AWARE THAT I STILL FEEL A THIN ARMOR AROUND ME THAT KEEPS ME FROM COMING CLOSER. THIS ARMOR IS INCONGRUOUS WITH MY OPENNESS TO YOU. I DON'T KNOW WHERE IT IS COMING FROM.
PLEASE HELP ME TO MELT IT AWAY.

Everybody has that kind of armor.

There are reasons for it. First, the child is born so utterly helpless into a world he knows nothing of. Naturally he is afraid of the unknown that faces him. He has not yet forgotten those nine months of absolute security, safety, when there was no problem, no responsibility, no worry for tomorrow.

To us, those are nine months, but to the child it is eternity. He knows nothing of the calendar, he knows nothing of minutes, hours, days, months. He has lived an eternity in absolute safety and security, without any responsibility, and then suddenly he is thrown into a world unknown, where he is dependent for everything on others. It is natural that he will feel afraid. Everybody is bigger and more powerful, and he cannot live without the help of others. He knows he is dependent; he has lost his independence, his freedom. And small incidents may give him some taste of the reality he is going to face in the future.

Napoleon Bonaparte was defeated by Nelson, but in fact the credit should not go to Nelson. Napoleon Bonaparte was defeated by a small incident in his childhood. Now history does not look at things in this way, but to me it is absolutely clear.

When he was just six months old, a wild cat jumped on him. The maidservant who was looking after him had gone for something in the house; he was in the garden in the early morning sun and the fresh air, lying down, and the wild cat jumped on him. It didn't harm him -- perhaps it was just being playful -- but to the child's mind it was almost death. Since then, he was not afraid of tigers or lions; he could have fought a lion without any arms, with no fear. But a cat? -- that was a different affair. He was absolutely helpless. Seeing a cat he was almost frozen; he became again a six-month-old small child, with no defense, with no capacities to fight. In those small child's eyes that cat must have looked very big -- it was a wild cat. The cat may have looked into the eyes of the child.

Something in his psyche became so much impressed by the incident that Nelson exploited it. Nelson was no comparison to Napoleon, and Napoleon was never defeated in his life; this was his first and last defeat. And he would not have been defeated, but Nelson had brought seventy cats at the front of the army.

The moment Napoleon saw those seventy wild cats his mind stopped functioning. His generals could not understand what had happened. He was no longer the same great warrior; he was almost frozen with fear, trembling. He had never allowed any of his generals to arrange the army, but today he said, with tears in his eyes, "I am incapable of thinking -- you arrange the army. I will be here, but I am incapable of fighting.

Something has gone wrong for me."

He was removed, but without Napoleon his army was not capable of fighting Nelson, and seeing the situation of Napoleon, everybody in his army became a little afraid: something very strange was happening.

A child is weak, vulnerable, insecure. Autonomously he starts creating an armor, a protection, in different ways. For example, he has to sleep alone. It is dark and he is afraid, but he has his teddy bear, and he believes that he is not alone -- his friend is with him. You will see children dragging their teddy bears at airports, at railway stations. Do you think it is just a toy? To you it is, but to the child it is a friend. And a friend when nobody else is helpful -- in the darkness of the night, alone in the bed, still he is with him.

He will create psychological teddy bears. And it is to be reminded to you that although a grown-up man may think that he has no teddy bears, he is wrong. What is his God? Just a teddy bear. Out of his childhood fear, man has created a father figure who knows all, who is all-powerful, who is everywhere present; if you have enough faith in him he will protect you. But the very idea of protection, the very idea that a protector is needed, is childish. Then you learn prayer -- these are just parts of your psychological armor. Prayer is to remind God that you are here, alone in the night.

In my childhood I was always wondering... I loved the river, which was just close by, just two minutes walk from my house. Hundreds of people used to take a bath there and I was always wondering... In summer when they take a dip in the river they don't repeat the name of God -- "Hare Krishna, Hare Rama" -- no. But in cold winter they repeat, "Hare Krishna, Hare Rama." They take a quick dip, repeating, "Hare Krishna, Hare Rama."

I was wondering, does the season make a difference? I used to ask my parents, "If these are devotees of `Hare Krishna, Hare Rama,' then summer is as good as winter."

But I don't think that it is God or prayer or religion; it is simply the cold! They are creating an armor with "Hare Krishna, Hare Rama." They are diverting their minds. It is too cold, and a diversion is needed -- and it helps. In summer there is no need; they simply forget all about what they have been doing the whole winter.

Our prayers, our chantings, our mantras, our scriptures, our gods, our priests, are all part of our psychological armor. It is very subtle. A Christian believes that he will be saved -- nobody else. Now that is his defense arrangement. Everybody is going to fall into hell except him, because he is a Christian. But every religion believes in the same way that only they will be saved.

It is not a question of religion. It is a question of fear and being saved from fear, so it is natural in a way. But at a certain point of your maturity, intelligence demands that it should be dropped. It was good when you were a child, but one day you have to leave your teddy bear, just the same as one day you have to leave your God, just the same as one day you have to leave your Christianity, your Hinduism. Finally, the day you drop all your armor means you have dropped living out of fear.

And what kind of living can be out of fear? Once the armor is dropped you can live out of love, you can live in a mature way. The fully matured man has no fear, no defense; he is psychologically completely open and vulnerable.

At one point the armor may be a necessity -- perhaps it is. But as you grow, if you are not only growing old but also growing up, growing in maturity, then you will start seeing what you are carrying with you. Why do you believe in God? One day you have to see for yourself that you have not seen God, you haven't had any contact with God, and to believe in God is to live a lie: you are not being sincere.

What kind of religion can there be when there is no sincerity, no authenticity? You cannot even give reasons for your beliefs, and still you go on clinging to them.

Look closely and you will find fear behind.

A mature person should disconnect himself from anything that is connected with fear. That's how maturity comes.

Just watch all your acts, all your beliefs, and find out whether they are based in reality, in experience, or based in fear. And anything based in fear has to be dropped immediately, without a second thought. It is your armor. I cannot melt it. I can simply show you how you can drop it.

It is not a simple thing; there are many things around it.... In India there are so many temples. Many people don't have houses, but there are so many gods -- thirty-three million gods -- and they all need their temples. In some places, like Varanasi, you will find two houses then one temple, three houses then another temple... the whole city is a city of temples. In Khajuraho, which is a ruined city, still there are one hundred temples, and hundreds of other temples are in ruins. Once it must have been a big city, but looking at the temples, I could not figure out where men were living, because the whole city seems to be composed of

temples and temples. There seems to be no space.

I used to go for a morning walk in Jabalpur, in a silent street, and one man used to follow me -- because we were the only two who used to go for a walk in the morning. His habit was to pay respect to every god on the road, so this temple will come and he will pay respect, and that temple will come and he will pay his respect.

I told him, "Just listen, if you have to come with me then you cannot continue this stupidity; otherwise you are free -- you can do it, but I cannot wait at every temple. It looks embarrassing: you are doing this idiotic act and I am standing by your side!"

But he loved me. He said, "I also think that it is useless. Nobody else does it, but my father used to do it, and because of him it has become almost a heritage: I am doing it, my children are doing it. And now there is great fear... my father has left it with me, perhaps his father had left it with him. The fear is that if you pass the temple of any god without paying respect, he may be angry at you. And gods are very revengeful; they are not going to leave you alone. You will suffer. So the fear is, why unnecessarily make enemies, powerful enemies against whom there is no other defense? It is better to pay respect -- it costs nothing."

I said, "Then you can do it, but you cannot come with me."

And he loved to come with me, so he said, "Tomorrow I will try -- just give me one chance, because I can see that you don't pay any respect, and nobody takes any revenge. Nobody else is paying respect -- thousands of people are passing and only I am... It seems all the gods are waiting for *me* to pay respect, otherwise I will suffer revenge. They are not concerned with anybody else."

I said, "That's what I am saying -- they are not there. There is nobody in the temple; all temples are empty. There are no gods and there is no need to be afraid. You come with me, but tomorrow this habit has to be stopped; otherwise our friendship for this morning walk is at an end."

He said, "Just one day..." He tried hard, and I could see how psychological chains exist. He had promised me, and I was with him so he could not deceive me. On one side was the god... and he was caught between the two sides. I could see his feet stopping; I could see his hands getting ready to pay respect, but seeing me he would drop his hands.

It took almost double time that day, because he was stopping... almost an automatic break. And I had to stop and look at him severely, so he would say, "Okay, I will not do it. But are you certain there is no god?"

I said, "You just forget all about gods. We have come for a morning walk, and this continuous stopping... And there are so many temples; I am fed up!"

But you will be surprised. In the evening he came to see me. He was looking very happy. He said, "Do you know what? I had to go another time. When I left you I went again to pay respect because I was so disturbed that so many gods would be angry. And I am a poor man, how I am going...? But now I am feeling at ease." So he said, "That's perfectly good: with you I will come and will not pay respect, but I can go twice -- the second time just to pay respect to the gods."

I said, "It seems you are incurable. You see me every day with you -- nobody is being angry, nobody is taking any revenge. You see thousands of people passing by."

He said, "I see everything, but what am I to do with my own mind?"

I said, "Then it is better you go one time and pay respect, and I will stop going on that street. I will go on another street, because I will not force you to go twice, wasting your time."

When people are psychologically in such a bondage they always find reasons. One day he came to me and told me, "Now I go walking alone, without you, the whole joy of the morning walk is gone. And I know you will not come with me unless I leave these gods; I have to choose. So today I tried it -- perhaps you are right! So I tried it on my own: I didn't pay any respect. And when I came home my mother was dead. Now it is absolutely certain that I angered so many gods."

But I said, "Everybody's mother is going to die. Do you think it is because the gods are angry that mothers die? and that only your mother is special? Everybody's father is going to die, everybody is going to fall sick, everybody is going to have accidents!"

But he said, "I cannot think of anything... when I had gone for the walk she was perfectly okay and when I came back she was dead. The doctors say she had a heart attack, but I know that really I have killed her by not paying respects."

I said, "If you had not paid respect, *you* should have died from a heart attack, not your mother. Can't you see a simple thing -- that your mother has nothing to do with it."

But the psychological conditioning makes you almost blind. He said to me, "This is a warning to me, `Look, this time we are taking your mother, next time *you* are gone!' They have given me an opportunity, a

chance -- a chance because I have always been respectful. They are being kind towards me, but now I am not going to listen to you."

Your psychological armor cannot be taken away from you. You will fight for it. Only you can do something to drop it, and that is to look at each and every part of it. If it is based in fear, then drop it. If it is based in reason, in experience, in understanding, then it is not something to be dropped, but something to be made part of your being. But you will not find a single thing in your armor which is based on experience. It is all fear, from A to Z.

We go on living out of fear -- that's why we go on poisoning every other experience. We love somebody, but out of fear: it spoils, it poisons. We seek truth, but if the search is out of fear then you are not going to find it.

Whatever you do, remember one thing:

Out of fear you are not going to grow. You will only shrink and die.

Fear is in the service of death.

Mahavira is right: he makes fearlessness a fundamental of a fearless person. And I can understand what he means by fearlessness. He means dropping all armor. A fearless person has everything that life wants to give to you as a gift. Now there is no barrier. You will be showered with gifts, and whatever you do you will have a strength, a power, a certainty, a tremendous feeling of authority.

A man living out of fear is always trembling inside. He is continuously on the point of going insane, because life is big, and if you are continuously in fear... And there is every kind of fear. You can make a big list, and you will be surprised how many fears are there -- and still you are alive! There are infections all around, diseases, dangers, kidnaping, terrorists... and such a small life. And finally there is death, which you cannot avoid. Your whole life will become dark.

Drop the fear! The fear was taken up by you in your childhood unconsciously; now consciously drop it and be mature. And then life can be a light which goes on deepening as you go on growing.

BELOVED OSHO,
IN DISCOURSE WHEN YOU SAY THINGS LIKE, "LIVE TOTALLY IN THE MOMENT," I ALWAYS THINK, "OF COURSE!... THAT'S IT! FROM NOW ON I AM ALWAYS GOING TO DO THAT." AND OF COURSE, A MOMENT LATER I HAVE FORGOTTEN ALREADY. IN EVERY DISCOURSE I DECIDE THE TIME HAS COME TO BE MORE MEDITATIVE, MORE RELIGIOUS, MORE LOVING, MORE AWARE -- AND I IMMEDIATELY FORGET.
IS IT POSSIBLE THAT JUST BY SITTING WITH YOU, ONE OF THESE DAYS I WILL REALLY GET IT IN SPITE OF MYSELF?

It is possible you may get it in spite of yourself. But your question is very significant. If you look at it, you can see what is going wrong. You listen to me talking about living totally, intensively... moment to moment, living now, living here and you say to yourself, "Of course, that is it! I am going to do it." It is not that later on you forget it; you have already forgotten it. By saying, "Of course! this is it," by deciding that you are going to do it, you have already postponed it for tomorrow; by deciding that you are going to live this way, you have already missed the point.

You have missed the point *now*.

You think that later on you find you have forgotten it just a moment afterwards. You are not forgetting it just a moment afterwards; you have not listened to it at all! Otherwise you would not say, "Of course! This is it!" You would simply understand it non-verbally. You would not verbalize it, because in verbalizing it you are missing the moment... the moment is a very small thing.

Your mind is really deceiving you. Your mind is saying, "I have understood it, don't be worried. Of course, this is it! We are going to live this way." But when? The question was now, and your mind has already postponed it. The question was here, and the mind has already brought the future in. It is not that you forget later on; later on you only recognize that you have forgotten. But the truth is that you have not even understood, because if you understand it there is no possibility of forgetting it.

A truth has a quality: understood, it is impossible to forget it. That's why if you are a man of truth you need not remember it, but if you are accustomed to lying then you need a very good memory, because then you have to remember continually what lie you had told this man yesterday, and you have to repeat the same lie -- because meanwhile you may have been lying to other people, about other things. A liar has to be

very very alert, and if he is caught, then he has to be very logical, almost a sophist, so he can manage.

One Sufi story is that Mulla Nasruddin was chosen by the Shah of Iran to go to the king of India as his messenger, to make a friendship between two great countries. All the other important people in the court of the Shah of Iran were very jealous. They were trying in every way to spoil Nasruddin's journey, to create in the mind of the king antagonism against Nasruddin, and they were spying on Nasruddin to find out what he was doing.

What Nasruddin did was this: he went to the emperor of India, and before the whole court of the emperor he said, "Seeing you is a great privilege to me. My king, the Shah of Iran is just a young moon -- just two days old. You are a full moon."

The emperor was certainly very much impressed -- that the ambassador of Iran is comparing him not with a two-day old moon, which is rarely visible for a few minutes, but with the full moon! He gave him many presents to give to his king and said, "Let him know that I am very much pleased with his messenger."

But the spies of the Shah's court, the conspirators against Nasruddin, had reached the Shah's court before him. They told everyone that Nasruddin had insulted the Shah of Iran, calling him just a young moon, two days old, and had compared him with the emperor of India by saying that the emperor of India is a full moon, perfect in its glory!

Naturally the Shah of Iran was very much offended. He said, "Let that Nasruddin come! I used to think that he is a wise man, but he seems to be very cunning." Nasruddin came with big, valuable presents, but the Shah was angry. He said, "I don't want any presents. First you have to give the explanation to me: is it right that you compared me with the emperor, saying that I am just a two-day old moon, and he is as the perfect full moon?"

Nasruddin said, "Yes, and the emperor is a fool! He did not understand my meaning."

The Shah said, "What is your meaning?"

He said, "My meaning is that the full moon is on its deathbed, from tomorrow it will start declining. The two-day old moon is on the increase: tomorrow it will be bigger, the day after tomorrow it will be even bigger! So my Shah of Iran is expanding, becoming bigger and bigger. The emperor does not have any future -- my Shah has a future; he has only past, and his future is death."

The Shah of Iran was very impressed. He gave all the presents that were given by the emperor of India for him to Nasruddin, and he gave many more presents to Nasruddin, and told him, "You are really a wise man." And the whole court was silent, seeing that the whole thing had changed completely: "This Nasruddin is really a strange fellow; we had never thought that he would interpret it in such a way."

That night they went to see him, because now he had become the most important man in the court, second only to the Shah, and they all praised him. He said, "Don't be bothered -- I am just an incurable liar! Whatever the situation is, I manage somehow to interpret it in such a way that it appeals to the party concerned: both the India emperor and the Shah of Iran are idiots! And I am just an incurable liar. I don't mean anything!"

Truth has a quality, it has a validity which is intrinsic. You need not prove it; its experience is its proof. No other logic is needed.

So just look into your acts, into your thoughts, into your feelings: you will find the armor everywhere. Wherever you see fear, you have created it. It was needed at one time -- now it is no longer needed. A simple understanding that it is no longer needed... now it is a barrier, a hindrance, a burden. If you find something truthful, it will have its own validity. But in the armor you will not find anything that has any connection with truth. The whole armor is made of fear -- layers and layers of fear.

The woodcutters and the scientists who work with wood count the age of the tree from the layers of the bark. When you cut a tree you will see layers of the bark on the trunk. Each year the tree gathers one layer -- that's how they manage to know how old the tree is. There are trees which are four thousand years old; they have four thousand layers.

Your armor has also as many layers as you have lived. Not one every year; perhaps one, two, three -- it depends on conditions: what kind of upbringing, what kind of education, what kind of people you have lived with. But each year you are collecting layers, and the armor goes on becoming thicker and does not allow you to touch life. There is such a gap between you and life.

You are carrying an imprisonment around yourself. But because you yourself have created it, you are capable of dropping it any moment... this very moment. But don't postpone, don't say, "I will do it tomorrow." Tomorrow never comes. And when I am saying, "Do it..."in fact doing it is not needed; just seeing is enough. If you have seen it, don't verbalize it: "This is it," because in verbalizing it you will miss --

the moment is gone. Without verbalization, just see it and it will evaporate. It has no substantiality. It is not something real. It is something unreal that you have created, and this goes on happening every day.

I tell you to live intensely herenow, but the barrier which is there immediately shifts it into the future. You *feel* that you have understood it; right now it will shift it towards the future and give you the feeling of understanding. But next moment you will have forgotten it, because in the first place you had not understood it at all. Understood, it is never forgotten.

My professors in the university were very angry with me because I would never take any notes, and every other student was taking notes. They would see me just sitting, and they would ask me, "Don't you want to take notes?"

I said, "There is no need. I am trying to understand, and if I understand it, there is no need of any notes; the understanding will remain with me. Understanding becomes part of your blood, part of your bones, part of your marrow. These people who are taking notes are the ones who are not understanding. They are thinking that by taking notes they will be able to remember -- but what will they remember? They have not understood in the first place. These notes will be dead. Perhaps they will be able to repeat these notes in the examination papers.

"You are responsible -- because these people will take these notes into the examination, and then they will be caught. In fact you are responsible; you should have stopped them from taking notes. It is a simple logic: they are not understanding and they are trying to take notes. They can't do two things together. In the end, only the notes are in their hands and no understanding, and in the examination, what will they do? They will try to bring in the notes in a thousand different ways."

People will write small notes on their hand, people will write on their clothes... and in India you wear a *kurta*, a very long robe, on the underside you can write big notes. Nobody can see it; only when you want to see it you can just turn it up and look at the note, and you are not carrying any notes or anything. And the people who are a dangerous type, and are known to be dangerous, will bring their copies with them, with a knife. They will put the knife on the table with the copy, and they will be copying from the copy before the teacher who is standing there. He knows that the man is dangerous and that the knife is symbolic, "If you prevent me or do anything wrong to me, I can do anything -- I can kill you." But who is responsible?

"And you," I used to tell them, "you are angry at me, who is trying to understand?"

In my own class, when I became a professor in my own turn, I prevented it completely... nobody could take notes. I said, "The mind can do only one thing at a time, so try to understand so that you need not sneak notes into the examination."

First my students were very much puzzled. They said, "Every professor says, `Take notes, so you don't forget.'"

I said, "The question of forgetting arises only when you have not understood. I am saying, `Understand, and don't worry about forgetting.' Anything understood is never forgotten, and anything not understood is bound to be forgotten."

So that's what is happening.... I say, "Live now." You say, "This is it! Enough is enough, now I am going to live moment to moment." But why the decision?

Just start! Whatever you are doing here... you are listening here, just listen. There is no need to verbalize it. The mind is a commentator -- it goes on commenting -- but if you try intensely to hear, the commentating mind will stop because it is a question of energy. You have a certain energy. If you stake the whole energy in listening, then this continuous commentary in the mind automatically stops. It has no more energy; you are not nourishing it.

And yes, it is true: it is going to happen in spite of you. How long are you going to not listen to me? Just tired, one day you will say, "Let us listen!"

BELOVED OSHO,
GEORGE GURDJIEFF SAID, "BRAVO, AMERICA!" AFTER SEEING HOW INHUMANELY THE UNITED STATES TREATED YOU, I SAY, "TO HELL WITH AMERICA!"
BELOVED MASTER, WHAT DO YOU SAY?

I cannot say anything against Gurdjieff. I will still say, "Bravo, America!" for the simple reason that America has not mistreated me. The small group of bureaucrats who mistreated me are not America; they are mistreating America too. Don't say, "To hell with America!" say, "To hell with the American

government!" Make it a clear distinction.

America has not much knowledge about me. It was the American government's behavior, mistreatment, that made me known to every American. And wherever I went in those twelve days -- I passed almost all over America -- I was greeted with love and respect by strangers. Everybody could see that the American government was behaving like a fascist government; everybody could see that this was religious persecution, that this was not democracy. Even amongst the bureaucrats who came in contact with me -- the jailers, the doctors, the nurses, the other attendants in the jail, the inmates -- there was not even a single exception.

I was surprised, because those inmates had no way of knowing me. They had just known what was happening with me from the television -- small bits and pieces. But they were certain that I was being persecuted by the Christian fanatics and by the bureaucracy; that the government was afraid for some reasons and the church was afraid for some reasons. They simply wanted some excuse so I could not enter America, because they knew that if I was out of America my people, naturally, would disperse.

But from the American people I experienced great love. The first jail I was in, so many telegrams and so many telephone calls... in the thousands. I asked the jailer, "You must be getting tired?"

He said, "No, we have had to appoint three, four more people to receive phone calls, open telegrams."

The first day somebody from Germany phoned and asked the jailer, "Perhaps Osho must be the first in your jail who is a man of international standing?"

And the jailer said, "No, we have had cabinet ministers, leaders of political parties, and many celebrities."

I had no idea what had happened, but as the second day came and flowers started coming... There were so many that in that jail, a big jail -- they had six hundred inmates or more -- they had no place to keep them. They had only one room empty, a big room, bigger than this room, and it was full of flowers.

The jailer came to me, saying, "What to do with the flowers?"

I said, "Send them to schools, colleges, universities, hospitals, sick people in the city -- wherever you feel, just send them, from me."

He said, "One thing more, I am sorry and I want to apologize. I don't know the number of the man who called from Germany... you had come recently and I had no awareness of what kind of man you are. Now, in two days, I have seen that the whole world is interested in you. There is not a single country in the world from where we are not receiving calls and telegrams, and flowers. And from America everywhere people simply want to know why you have been arrested.

"So I cannot phone that man and apologize to him, but I can say to you what I want to say to him: please forgive me. Those cabinet ministers and political leaders -- you don't belong to their category. Perhaps we will never have another man like you in this jail. These two days have been my life's most precious days."

The jailer used to take me to the court everyday, and returning he would say, "It is sheer injustice. I have never seen such injustice. They can't prove a thing against you, and still they are not ready to give bail. This is unprecedented," he said, "in my whole life -- and I have been here for twenty years."

On the street people were standing on both sides whenever I was coming to the court, going back from the court -- perhaps for hours, because they did not have any idea at what time I would be taken out -- shouting, showing two fingers for victory, throwing flowers on the police cars.

No, America has not mistreated me. The government -- and that is a totally different thing....

The politicians and the church conspired; both were in danger. And now they are trying to create the fear in all the other countries where they can have some pressure. Because they help the poor countries with money, the poor countries are under obligation, so whatever America says to them they have to follow. Their whole effort is not to let me settle again and create a commune, because that commune will be an answer that proves that all their accusations, allegations, are absolutely wrong.

But as far as the people of that land are concerned, they are beautiful. And Gurdjieff was right.

This government is not going to last long. They have already started doing suicidal acts. With the attack on Libya they have shown their real face. A small country like Libya, and a nuclear power like America -- there is no comparison... The only reason for attacking Libya is that the man who leads Libya, Kaddafi, is really a brave man, outspoken, and he says whatever is the truth. He is not a politician.

And he said that Ronald Reagan is Adolf Hitler Number Two. This statement was the root cause for attacking Libya; all other things were not of any consideration. But he does not know that before attacking Libya he should attack me -- fortunately I don't have any land -- because I have immediately corrected Kaddafi: "You are wrong. Ronald Reagan is not Adolf Hitler Number Two; he is Adolf Hitler Number

One."

The poor Adolf Hitler of the second world war cannot be number one. He is now second, for the simple reason that Ronald Reagan has a million times more power than Adolf Hitler had. Now he is calling Kaddafi "the mad dog of the Middle East," calling him "the bad smell."

Ronald Reagan and his government started dying the day they arrested me. It takes a little time. Let them do a few more stupid things and let the American people understand what kind of a government they have got. It is not a democracy: it is not for the people, it is not of the people, it is not by the people.

It is a fascist gang that is ruling America, and it will be good that the American people get rid of it; otherwise.... People naturally think the government and the so-called political leaders are the leaders of the people. That is not so.

Just recently I have received news from Crete about a few incidents that happened after they arrested me. Eleven old people -- fifty to sixty years old -- just as I left the house with the police, reached the house and said, "This should not have happened without us. Why did you not inform us? We have our hunting guns, we would have come and shown those police people what it means to misbehave."

One journalist had asked me, "Any message for the people who live here?"

I said, "Just tell them to reach the airport in the night to show that they are with me -- not with the church and not with the government." There were three thousand people at the airport They had waited for hours to support me, and to say that what the police had done and what the government had done was not right. Fifty people met one sannyasin; they were immensely angry about what had happened and were asking, "What can we do?" Just poor people, simple people.... Another group of forty people met another sannyasin, and they were asking, "Show us... we want to do something. This thing should not be allowed to happen. And everything that Osho was saying was right, about the church; there was nothing wrong in it."

These simple villagers understood that what I was saying about the church is true; nothing was wrong in it. And even when I had left Greece, people from Crete sent a delegation to the president saying, "This behavior of the police and the government has disgraced us."

So always remember to make a differentiation between the government and the people. The government is not necessarily the representative of the people. In most cases it has cheated people, exploited people. It is not *for* them.

I know... the question is from Milarepa. I can understand your anger. Every sannyasin would like to say, "To hell with America!" But just say, "To hell with the American government!"

America is far bigger, far more important, and I still hope that the new man will be born in America.

These governments come and go; the people remain. The people are the very soul. A country is not made of land, it is made of the people. In those twelve days in jail, moving from one jail to another, I came in contact with the common people and with the lowest of the low -- the criminals -- and I have seen so much love in their hearts. Whenever I entered into a new jail I was received... I did not feel that it was a jail because the reception was so warm.

Of course those people were behind bars, but they were shouting, "Osho, we know you, and you are right!" in the face of the jailer, the doctor and the other officials. They would line up, and whenever I reached my cell, soon inmates would start coming with fruits... somebody with milk, somebody with soap, somebody with a toothbrush, somebody with toothpaste. They would say, "These people will not give you anything. They want to torture you. But as we had heard just the day before that you will be brought here, we have been saving; all these things are fresh."

These people are criminals, and Ronald Reagan is not a criminal?

And he killed unnecessarily Kaddafi's daughter, bombed his three houses which are in the civilian area. He himself is a mad dog -- and he is calling Kaddafi a mad dog!

I can understand your anger, but remember always to be careful to draw fine lines so that only the criminal is hit, not the simple, poor, innocent people.

Chapter title: Rocks, the earth... they are all alive

29 April 1986 am in

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BELOVED OSHO,
I HEARD YOU SAY THAT IF A PERSON CAN REMEMBER HIS BIRTH AND BEING IN THE WOMB, THEN THE MEMORY OF HIS LAST DEATH MAY COME.I HAVE TRIED TO REMEMBER, BUT ONLY IMAGINATION IS THERE. I ALSO HEARD YOU SAY THAT IT IS NOT POSSIBLE TO REMEMBER BEYOND THREE TO FOUR YEARS OLD BECAUSE THE BABY HAS NO MIND.
IS THERE A REMEMBRANCE THAT IS NOT OF THE MIND?

There is no remembrance that is not of the mind, but you don't know the whole mind. When you are trying to remember, you are using only the conscious mind, and the conscious mind can go only up to the age of four. But below the conscious is the unconscious mind.

Sometimes in your dreams you go deeper than the conscious mind can ever lead you. Many of your dreams are memories of your past lives, but you have no way to recognize that they are of a past life. So there is a special method which is something like hypnosis. It can be done by somebody else to you -- which is simpler because you can relax completely, and he can lead you deeper into the past life.

In hypnosis or in Buddhist or Jaina terminology -- because they discovered the method first -- it is called *jati-smaran*: remembering the past lives. In hypnosis you don't hear anybody else except the person who has hypnotized you. He can talk to you, you can answer him, yet you will remain fast asleep, you will not come to the conscious mind. So only in hypnosis can your unconscious be communicated with, asked questions.

This can be repeated again and again, and if the same fact comes up without exception, the same memory comes up, the same story comes up, then certainly it is not imagination.

Another thing... Through hypnosis the other person can reach you, but not through your conscious mind -- because in whatever the conscious mind does there is an effort and tension, and that prevents the unconscious mind from surfacing. The conscious mind has to be completely relaxed so the unconscious can surface. In hypnosis it is better to begin with someone else. And it is such a simple method that anyone can do it -- it does not need any expertise. I will tell you about the method, how you can help each other.

When you have become a good medium, so that you can slip very easily into the unconscious, then finally the unconscious can be told that you are able to reach your past lives. It can be given a certain symbol to avoid the conscious mind completely. For example, it can be told that if you repeat, "Om, om, om," three times, you will fall into hypnosis. Before using this mantra -- anything can be used, "One, two, three," it doesn't matter, the words are not significant -- before doing it, you have to tell your conscious mind, "Wake me up after ten minutes." The other person can also do the same, but it is easier for you because you are not doing anything. But once you have been able to go into deeper layers of your past life or past lives, the other person can tell the unconscious, "This is your mantra: one, two, three. And whenever I say it, you will fall into an unconscious state." But remember to tell the conscious to wake you; otherwise, who will wake you out of unconsciousness? It can become a coma.

The unconscious mind is nine times bigger than the conscious; it has tremendous treasures, all the memories of your past. And below the unconscious there is the collective unconscious. One can descend into the collective unconscious also -- at first with somebody's help. That used to be the work of a mystery school -- that the master will take you slowly towards the unconscious and the collective unconscious. In your collective unconscious you have memories of your past lives as animals, as birds.

Below the collective unconscious is the cosmic unconscious. Slowly, slowly one can go deeper and deeper, and the cosmic unconscious has memories of your being trees, rosebushes, stones.

So mind is not only that which you know; there is much to be discovered in your own mind. It is yours, it is there -- but not easily available. There are reasons why it is not easily available. Nature makes barriers, because it would confuse you if there were no barriers between the conscious, and the unconscious, and the collective unconscious, and the cosmic unconscious. Even this small mind -- the conscious mind -- is so confusing, so disturbing. If you knew all that you have lived for millennia, from the very beginning, naturally you would get in such a mess, in such a madness.

For example, you love a woman. She may have been your mother in a past life, and if you remember it then you will be in trouble. But she may have been, in your collective unconscious, your murderer; then things become even more complicated. And those realities are as authentic as the realities of your life. You will get mixed up: how are you going to behave with this woman who is your wife, who was your mother, who was your murderer? Whatever you do with this woman will create guilt in you. You will not be at ease. That's the reason why nature goes on putting barriers between your past existences and allows you only this life's memories.

The science of hypnosis has been condemned by all religions, and the reason is that if hypnotism becomes accepted as a scientific enquiry -- and once it is explored it has to be accepted, because it fulfills all the criteria of being a science -- then there will be trouble: Christians cannot say there is only one life, Mohammedans can't say there is only one life, Darwin can't say that man has evolved from the apes. It will depend on the research done through thousands of peoples' total minds, and what they say.

Hindus believe that man's consciousness has evolved from the consciousness of cows -- that's why they call them "mother." And I think a cow being a mother looks more relevant than a monkey being a father. The Hindus are saying this through a certain research into the mind, which has been available for centuries in the East: how to go into past lives. And there has not been a single exception -- whenever you cross the border of the collective unconscious mind, you pass from the body of a cow, not from the body of a monkey.

It is not a question of hypotheses. With Darwin it is only hypothetical, just a conjecture, and now he is being refuted, even by scientists. Now there are not many Darwinians; they are out of date.

The latest research into evolution does not help Darwin and his theory. They say that for thousands of years we have not seen any monkey evolving into a man, and neither have we seen the reverse -- that a man reverses into a monkey. And Darwin could not provide the missing link -- which he was asked for again and again his whole life; it was a nightmare for him! It cannot be just a jump from a monkey to a man: this moment you are a monkey and next moment you decide to be a man, and you become a man. There must be a missing link... not only a link, perhaps many links, many steps slowly, slowly, but they should be available.

Darwin could not even find dead bodies that would have been a proof of a link. We have been searching for dead bodies and we have found one ninety thousand years old -- a human body in China. But it is still human; it is not a monkey. It was preserved by the snow. It is still human, as human as you are.

But Hindus have a totally different approach. It is to be remembered that this is the only point on which all the three religions that were born in India agree: about everything else they have their own philosophy, but about reincarnation they all agree. And that is not just an accident, because all three religions were working on the same lines -- looking into the unconscious of man -- and they all found the same results. To call the cow mother... the whole world laughs at it, but I don't think anybody understands why Hindus call the cow mother. If they are right -- the cow has the qualities of a mother, and it is far better to be connected with the cows than with the monkeys.

So don't try to remember. It is not a question of remembering. You cannot cross the barrier with the conscious mind; you can only imagine, and you will know that it is only imagination because it changes every time, so you know perfectly well that you are imagining. Go through a hypnotic process. And the hypnotic process is very simple -- the simplest.

The mind, the conscious mind, has to be focused on something just for a few seconds -- for example, an electric light bulb. Don't have anything in the room so that the mind can wander here and there; just have a bare room with only one thing: an electric light which is on in the darkness. Lie down, be relaxed, and take the help of a person whom you trust. That is the most important thing, because the conscious mind will not relax unless there is trust. It will keep itself alert, because the man may do something, take you someplace, and you will not be aware of it. That's why I said hypnosis was part of a mystery school where there were masters whom people trusted, or there was one great master who helped you. You trusted him, and he said to you, "This man is going to take you into hypnosis. Your trust in me should be your trust in him too; I am

choosing him." Or if it was possible for the master himself, if the school was small, then he would do it once in a while, just to show others what happens.

The process is very simple. You have to lie down relaxed, the whole body relaxed. Looking inside the body starting from the toe, see if there is any tension. If there is any tension near the knee or near the stomach or anywhere, then relax it there. Bring that relaxation up to your head -- and keep your eyes focused on the light.

And it is easy to recognize when you have come to the point where you are on the border of conscious and unconscious: your face changes; it starts looking sleepy, it loses the quality of awakening, and at that moment the master says, "Sleep is coming... deep sleep is coming... you are falling into a sleep which you have never fallen into before." And a moment comes when even if you try to keep your eyes open... You have been told that until your eyes close by themselves, in spite of yourself, go on keeping them open. That keeps the conscious mind engaged.

Soon -- it takes two minutes, three minutes, at the most five minutes -- your eyes start drooping. That means you are just crossing the border. The master says, "You are falling, and I will count up to seven. With each number you will be going deeper." And he starts counting, "One..." and goes on repeating, "the sleep is becoming deeper. Two... the sleep is becoming deeper. Three..." And at seven he stops it. At seven he says, "You have fallen into deep unconsciousness. Now you will be available only to me; you will not hear anything else, anybody else. Now the only communication with the world is through me; you will be able to hear me, you will be able to answer me..."

And the beauty of the unconscious is that it never lies, because it has never been part of civilization. It has never been educated, it has never been turned into a hypocrite; it is very simple, very innocent. It simply says whatsoever is the case. Then for a few seconds the master leaves you, so that you can settle into that state. And then he starts asking you where you are. Perhaps you are in the womb of your mother, perhaps you have been conceived, perhaps you are dying in a past life somewhere. And you will answer where you are. He asks, "Describe it in detail," and you will describe it in detail. This can be taped, recorded, so that when you come back you can listen to it.

The process has to be repeated many times, because this is the proof: if it is imagination or dream it will go on changing every time you do it, but if it is a reality then nothing can be done about it. Each time you come to that place you will describe exactly what it is. And all that you say can be recorded, so that it can be compared later on when you are conscious. If you are saying the same thing again and again it is not a dream, it is not imagination; you are coming across a real memory. You are reliving it; it is not only remembered, but relived.

Once you have succeeded in getting one life back, then with the same process you can go on deeper, into other lives. There will come a barrier where human lives stop and animal lives start: that means you have come to the collective unconscious.

Now the master needs to put you in an even deeper unconsciousness, and that can be done in your unconscious state. The first thing was done when you were conscious; it brought you to the unconscious. The second step has to be done in the same way: "I will repeat seven times that you are falling deeper into the collective unconscious, and you will start falling." Giving a little rest, he can again ask where you are, and you may say, "I am a rosebush," or anything else that you have been. You relive it; you can make every detailed description. Again the barrier will come when you pass from animals, from plants, to what you call matter -- because matter is also consciousness, fast asleep.

And that's the end of the journey in the lower depths of your mind. If this is completed, your consciousness will go on changing. With each new revelation your consciousness will become richer. And then a point comes -- when you have traveled all the way down backwards, downwards -- that you can move upwards from consciousness to superconsciousness until you reach to the cosmic consciousness. We are exactly in the middle. On both sides of the conscious there are three stages: below it is unconscious, collective unconscious and cosmic unconscious; above it is superconscious, super-superconscious, and cosmic conscious.

Our mind has seven worlds. To know the past, to know our background, is to know the whole history of consciousness and its evolution until this moment. But that makes it clear that this is not the last stage -- it cannot be. If there is so much behind you, there must be something ahead of you. So what Western psychology goes on doing is only working with one thing: unconsciousness, the first lower rung of the ladder. Eastern psychology has worked on all the seven.

As you move from the conscious mind, hypnosis is the method. And hypnosis is not yet recognized by

the scientists because they have not even tried it. It is very strange. Perhaps the reason is that science is a development of the West, and because the West has a Christian conditioning it simply denies that there is anything other than this life, so from the very beginning one is prejudiced -- why bother about hypnosis?

A few people have dared and tried, but they were all condemned by the society -- badly. Mesmer tried it, but was condemned, and there was a tradition of women who Christianity condemned as witches. They were trying hypnosis, and they were closer to the truth than Christianity has ever been. But thousands and thousands of witches were burned alive; their whole tradition was completely erased, all their literature was burned. Only one copy of each book has been preserved in the Vatican.

It is the duty of the U.N. to take over the library of the Vatican. It is underground; it has tremendous treasures that Christianity has destroyed. They are still afraid to bring those books out in the light because then the condemnation for Christianity will be immense, even from Christians, "What you were saying was not true, and those who said the truth were killed, burned."

But they are keeping at least one copy in their vast library. Nobody is allowed to enter into that vast library; only when you become a cardinal are you allowed in the library, but by that time you are so much conditioned. Those books are written in a different way, particularly to avoid the attention of Christians. They have used parables, diagrams, and other things, as if they are not about religion, as if they are about something else.

It is the duty of all the intelligentsia of the world to insist to the Vatican: "That library does not belong to you. You have done enough harm; now at least give that library to the U.N. and let scholars find out what beautiful literature you have destroyed. And it should be published, and made available to anybody who wants it."

One of the things that got destroyed in this way was hypnosis -- the method, the science and the results. It is now simply a condemnatory word. If you love me, if you trust me, anybody can say you are just hypnotized. He does not know even the meaning of the word; he does not know its implications, but he is using it to condemn you. But really, to be hypnotized and to go into the darker realms of your being is the first step ingoing into the lighter realms of your being.

You contain the whole evolution -- past, present, future. You have such an enormous being, and only a small window of the conscious mind is allowed... this is you.

Your vastness is denied.

Your universality is denied.

So if you really want to remember, not only to remember but to relive, then you will have to use the method of hypnosis. I am going, as we settle somewhere, to start a section which will be totally devoted to hypnosis and its implications, and I want every sannyasin to go through it.

I am reminded of two incidents... One is in Gautam Buddha's life, and one is in Vardhaman Mahavira's life. A man takes sannyas, becomes part of the community of Buddha, but finds it hard, difficult, arduous. He is sad, depressed, and thinks many times to leave it. One day Buddha called him and told him to sit in front of him and go into the method of *jati-smaran* -- that is, hypnosis.

He had not yet tried it, so somebody gave him the instructions to go into past lives. And it was an amazing revelation: for almost five lives in the past he had taken sannyas and dropped it. That had become a routine of his consciousness. So Buddha said, "Now you are doing it again. It is up to you, but you have done it five times before. It is simply repetitive; you are wasting time. Either stop taking sannyas and do whatsoever you want, or be courageous; if you have taken it, then go into it this time. This should not be repeated. Five lives have been a waste."

Looking at his own five lives... the same pattern, almost mechanical, the same wheel moving: first getting attracted to a great master, getting initiated with great enthusiasm, and then seeing the arduousness, the difficulties of transforming himself and escaping, renouncing sannyas itself. And he comes back to it again and again.

Buddha said, "You can do it as long as you want. In your next life you will do it again. And for five lives nobody reminded you, because the masters you were working with were not masters of jati-smaran."

The man remained. It changed his whole attitude: "This is stupid. If it is hard then it has to be faced. If it is a challenge then it has to be taken." And he became one of the enlightened disciples of Buddha.

There is a similar story in Mahavira's life. A prince becomes enchanted with Mahavira's individuality, but he does not know that Mahavira's life is really arduous. Nobody has lived the way Mahavira has lived -- naked in the winter, in the hot sun, hungry for months, fasting, eating once in a while, barefooted, walking on the burning earth in the hot sun.

He did not use shoes because shoes were made only of leather in those days, and to use shoes meant you were indirectly supporting the industry of violence, because the best leather comes when you kill young calves. If you want really perfect leather, then you have to take the leather from the calf while it is alive; you don't kill him first. First you take the leather, and in taking the leather of course he dies. That leather is the most soft and the best. Mahavira was absolutely against in any way supporting anything which is based on violence.

This prince became -- and naturally, you can understand it -- the prince became impressed by the man, his integrity, his authority, his teaching. He was not aware that life with him is going to be tremendously hard -- and he had lived very luxuriously. But in a moment of enthusiasm he took sannyas and entered into Mahavira's commune.

Now, ten thousand sannyasins used to move with Mahavira, and they were staying in a big caravanserai, and it was the routine that the elder ones -- that means those who had been longer in sannyas -- should have better places, and the others accordingly. This prince was just a one-day-old sannyasin, so in the night he got a place just near the door, the main door, where people left their shoes, umbrellas and other things. He was the son of a king, and by that door sleeping was impossible; people were continuously coming and going. When there are ten thousand sannyasins... He had never slept in such a situation, and he immediately thought, "This is not the life I would like. Next morning I will give my apology, and I will say, `This is not the life for me.'"

But before he reached Mahavir, Mahavir reached him, and asked him to let himself be taken into jati-smaran -- and it was the same process. For three lives he had been doing the same thing: getting impressed by magnetic people, charismatic people, and then finding it difficult over small matters and leaving them. In all those three lives he could have become enlightened, because those three people were capable of triggering the process of enlightenment.

Mahavira said, "You have missed three lives, and you are missing the fourth. You can decide. But you are a warrior, not only a prince. Don't emphasize that you are a prince and you have lived only in luxury; remember that you are a warrior and you have been fighting in wars. And there is nobody in this area who is a better swordsman, a better archer. Don't insult yourself, don't humiliate yourself. This is escape."

And the man remained. But the factor that helped these two men to remain was their reliving their past experiences. It is of tremendous use, but in the West it is so much condemned that the condemnation has reached to the East too -- because now the East is just a parrot. Now the East is not the East it used to be; it is just a shadow of the West. All the Eastern scholars are produced by the West. They learn in Western seats of education -- in Paris, in London, in Oxford, in Cambridge, in Harvard.

I have been continuously fighting, in many universities in India, that these scholars should not be called Eastern scholars because whatsoever they have learned is Western; even though it is about Indian philosophy, they have learned it in Oxford. This is ridiculous -- that to understand Indian philosophy you have to go to Oxford. These scholars are not Eastern in any way; their whole approach is Western. So there is no more East really, now it is all West. The East has become so interested in Western success, in materialism, in technology, that it has forgotten that it has also become successful in a different world -- the world of the inner -- and has reached the highest peaks of illumination.

So don't try to remember, but take the help of someone whom you trust, who can hypnotize you.

Soon, as existence allows me to settle somewhere, I will create people who can help everybody to go into the past, and experience and relive those moments. They will change your every attitude. They will make you aware that you are moving in a circle, and it is time to get out of it, because this is nonsense: each life you are doing the same thing, moving in the same circle. And you can go on doing it eternally -- nobody is going to prevent you -- unless you decide to jump out of this viciousness.

BELOVED OSHO,
WHILE TRAVELING IN GREECE WITH A GROUP OF SANNYASINS WE VISITED DELPHI, THE PLACE OF THE ANCIENT ORACLE, AND WHERE IT IS SAID PYTHAGORAS ONCE LIVED. WE ALL FELT A PEACEFUL HAPPINESS WHILE WALKING AROUND THE RUINS, AND IN THE END WE ALL GATHERED ON THE TOP OF THE STADIUM AND SAT SILENTLY WITH EACH OTHER. WHAT HAPPENED TO US? WHY DOES ONE HAVE SUCH DIFFERENT FEELINGS ABOUT DIFFERENT PLACES?

People like Pythagoras, Socrates, Plotinus, Gautam Buddha, Lao Tzu, Chuang Tzu... the people of such

state are continuously radiating -- not with any effort, but effortlessly and spontaneously. Their experience, just like a candle, radiates light; their consciousness has become a light. Their being has attained to a fragrance, to a flowering, and everything around them is going to catch it. For centuries it will continue to vibrate.

I have not been to Delphi. I was thinking to go, but before being at Delphi I was arrested and thrown out of Greece. But Delphi was one of the places I would have liked to visit.

In India I have visited a few places... The place where Gautam Buddha became enlightened is called Bodh Gaya. It is a small temple -- some follower made the temple as a memorial, by the side of the tree under which Buddha became enlightened. That tree still remembers something, and I came to know later on that the bodhi tree has a certain substance which no other tree has, and that is the substance which makes a man a genius. Only geniuses have that substance in their mind, and in the world of trees only the bodhi tree has that substance. Perhaps it is more perceptive, more receptive; it has a certain genius.

Buddha remained under that tree for many years. The whole area is still fragrant, and just by the side of the tree is the place where he used to walk. When he used to get tired of sitting and meditating then he would walk and meditate, so that place is marked by marble stones. But sitting under the tree or walking on those marble stones, you can feel you are not in this world, that this place has something which no other place has. Perhaps the moment Buddha became enlightened something exploded in him and was caught by everything that could catch it. We used to think before... but it is not the case. Now it is well proved that trees are very sensitive, more sensitive than man -- their sensitivity just has a different level.

One scientist was working on trees. He had put on the tree a certain mechanism, just like a cardiogram, that takes the graph of the feelings of the tree, and he was surprised that when the gardener came... He had told the gardener, "You go and cut one of the branches of the tree. I want to see the effect." But there was no need to cut the branch. As the gardener came with his axe, the graph was already going mad!

The scientist said, "Don't do that -- the tree has already caught the idea that you are going to cut and hurt her." Later on he became more amazed, because when you cut one tree, all the other trees in the surrounding area, their graphs go mad. When the same gardener comes to water the tree, the graph remains perfectly balanced -- it becomes even more harmonious. It seems the tree is able to catch your thoughts, your ideas.

Perhaps the same may be found about rocks, the earth, because they are all alive. Their life may be on a different level, but they are all alive -- and certainly they are more simple and more innocent. People have been keeping... In Tibet they have been keeping the bodies of enlightened people, because if the trees and the stones and the earth are impressed by the great experience, then certainly the body of the man, his bones, must be impressed -- they are closer.

Perhaps Tibetans were the first to understand it: they have covered ninety-nine great masters' bodies with gold. That used to be the most sacred place in Tibet. It is just... If you have seen the picture of Potala, the palace of the Dalai Lama, it is just underneath it. Potala is high in the mountains, and underneath there are many caves. One cave is devoted only to those ninety-nine bodies.

Why did they stop at ninety-nine? A strange figure! A hundred would have been more appropriate. They had to stop because the lineage of Dalai Lamas dropped from the height it used to be, and the country could not produce anybody worthy of taking the hundredth seat in the sacred, secret temple. It was opened once a year for the people, and just to pass through it was to pass through another world.

Now it is completely closed so that the communists cannot find it -- because they will not be interested in the bodies; they will be interested in the gold. They will destroy those bodies and take the gold -- and it is a great quantity of gold. So before the Dalai Lama left Lhasa because of the communist invasion of the country, he sealed it in every possible way so that they cannot discover it. And they have not been able yet to discover it.

Slowly, slowly in all the countries where spirituality has flowered, people became aware that something happens... So people have preserved things that were used by these people, or just have made memorials of their bodies. In India bodies are burned, but you will be surprised to know that the remains left after burning a body are called "flowers". Ordinary people's ashes are thrown into holy rivers, but enlightened people's "flowers" are preserved in *samadhis* -- in beautiful marble memorials. Just to go and sit there is in itself a meditation. But the trouble is that the world is ruled by those who know nothing of this.

For example, Delphi should not be open for everybody, because they will destroy its subtle vibration. But the government is interested in tourism!

Delphi should be open only to a few people who are chosen -- chosen by a mystery school that should exist there. Delphi was a mystery school. In the days of Pythagoras and Socrates, Delphi was the temple --

the most famous temple -- of wisdom. And the priestess used to go into a trance. While praying and dancing and singing in the temple, she would go into a trace, and in her trance she would say things which always proved to be true. She herself could not remember anything when she came back from the trance; perhaps the trance was taking her higher into the mind, perhaps to the cosmic mind.

In such a trance she declared that Socrates was the wisest man in the world. And a few people visiting her from Athens were very happy, because Socrates was an Athenian. They reached Socrates -- he was old -- before his death, before his murder, and said, "You should be happy; the oracle of Delphi has declared you the wisest man in the world."

Socrates said, "It is too late. When I was very young I used to think that I was very knowledgeable, very wise. The more I came to know, the more I became ignorant -- aware that what I know is nothing, and what I do not know is so much. Now, in my old age, I can say without any hesitation that I do not know anything. The oracle, for the first time it seems, has missed."

The people were very much surprised, because Socrates should have been happy hearing it. They went back and the priestess again danced, fell into a trance. They asked her in the trance, "You said Socrates is the wisest man in the world, but he denies it. He says, `I do not know anything...'"

And the priestess in her trance said, "That's why he is the wisest man in the world. Only idiots say that they know. Those who are wise cannot say that."

Places like these, or Bodh Gaya, should not be available to tourists -- which is an ugly race with all their cameras, binoculars, and stupid things. And they are not interested in the place at all; they are taking photographs and rushing from here to there. Later on, sitting at home, they will look at the photographs and say, "Great! Our tour has been great. We visited beautiful places -- you can see."

But they were never there; they were with their cameras. They should sit there, they should allow themselves to absorb the subtle vibe of the place... Something of Gautam Buddha must be there; it has to be there!

Beyond Psychology

Chapter #35
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BELOVED OSHO,
WHAT IS MADNESS?

There are two possibilities:
Madness literally means going out of the mind; hence the two possibilities. You can go out of the mind either below the mind or above the mind.

Ordinarily, people go below the mind because it needs no effort, you don't have to do anything. Any shock can shatter the stability of your mind: somebody you loved died, your business has gone bankrupt -- the shock is so much that you cannot keep your normality. You fall below the mind, your behavior becomes irrational.

But you go beyond the misery -- if you had remained in the normal mind the shock would have created immense misery. It is a natural way to avoid the shock. It simply pulls you down; now you don't know what has happened. Your business has gone bankrupt, your wife has died or your child has died -- it doesn't matter, in fact you don't even remember. You have entered into a new phase, you have become a new person. But it is going to be irrational, abnormal, unpredictable. This is ordinarily called madness, insanity, all over the world.

Only in the East have we found that there is another kind of madness, too, that comes from deep meditation: going beyond the mind. Both are outside the mind; hence there is some similarity. So sometimes you will find that the madman once in a while behaves almost as a wise man. He has insights -- he has no control over them, they are just flashes, but sometimes he can see things which you cannot see.

In the East, where mind has been the sole center of all research down the centuries, we have discovered that you can go above the mind. Sufism accepts that state and calls it the state of a *masta* -- a divine madman. He is mad, but he is superhumanly mad. His behavior is irrational as far as our logic is concerned. But perhaps there is a higher logic, according to which his behavior is not irrational.

In India such a man is called *paramhansa*. Ramakrishna, in the last century, was one of the men who was called paramhansa. The behavior of a paramhansa is utterly mad, but intensely beautiful, and has a depth which even the greatest genius of the mind does not have.

It happened that in Ramakrishna's time... He lived just outside Calcutta, on the bank of the Ganges in a small temple. Now many temples have arisen, and in Calcutta... At that time Calcutta was the capital of India, not New Delhi, so the cream of intellectuals, creative people, was in Calcutta. And anyway, Bengalis are the most intelligent people in India, mostly intellectual.

Keshav Chandra Sen was a great genius as far as intellect is concerned, and he was a co-founder of a religion, *brahmasamaj* -- the society of the divine. He was known all over India. Ramakrishna was not known, except to a few people in Calcutta on the riverbank where he lived. He was uneducated, and people thought he was mad -- the people of the mind -- because his behavior was not explainable by mental concepts.

But slowly, slowly his influence was increasing, particularly in Calcutta -- which was very close; people could come to see him.

And Keshav Chandra Sen was worried that a villager, uneducated... And even professors of the universities were becoming devotees; they would touch his feet. And whatever he was saying was so ordinary. The man had nothing exceptional. One day finally he decided to go and argue with this man and finish this whole thing.

He went. Hundreds of people who knew Keshav Chandra and a few who knew Ramakrishna, they all gathered to see what would transpire. Ramakrishna's followers were very much afraid, knowing that Keshav Chandra could defeat anybody if it was a question of rationality. He had proved his mettle hundreds of times, all over India. He had defeated great scholars without much effort. Now, how was poor Ramakrishna going to stand up before him?

Everybody among the followers was nervous, but Ramakrishna was not. He was again and again asking, "Keshava has not come yet?" He would not use even his whole name: Keshav Chandra Sen. He would say simply, "Keshava has not come yet?"

Finally Keshav Chandra arrived with his great following. Ramakrishna hugged him. Keshav Chandra was not prepared for that. He had come to fight, and he made it clear to Ramakrishna, "These things won't help. I have come to discuss each and every point of your philosophy. Don't try to create a friendship. I have come as an enemy: either you defeat me and I will be your follower, or be ready to become my follower."

Ramakrishna said, "That we will be doing soon -- hugging has nothing to do with it! I have always loved you. Whenever I have heard about you and your ideas, that you say there is no God... and I know there is God, but still I enjoy and love you. In fact your great intelligence is proof that existence is intelligent; otherwise from where does intelligence come? You are a proof to me that God is -- but that we will discuss later on. What is the hurry? And there is no need for any enmity. The discussion can be in deep friendship.

"And you know, I am a poor man. I don't know any logic. I have never discussed with anybody. It is going to be a very easy job for you, so you need not be so tense! I have prepared some sweet for you; first take the sweet. I have prepared it with much love. And then you can start your so-called discussion."

Keshav Chandra was finding it a little difficult. The man was strange; he offered him a sweet, he hugged him. He had already destroyed the animosity, the aggressiveness -- in a very subtle way, without saying a

word. And strangest of all, he says that my presence -- that is, Keshav Chandra's presence -- is enough proof of God, there is no need of other proof. Without God how is such intelligence possible? The world would be dead. The world is intelligent, and God is nothing but the intelligence of existence.

After taking his sweet, Ramakrishna said, "Now you start your game!" And Keshav Chandra was arguing against whatever he had found in Ramakrishna's small books -- his followers collected his sayings and stories, anecdotes from his life. And Ramakrishna would enjoy it, and would say to his followers, "Look how beautifully he has criticized it!" And many times he would stand up and hug him and say, "You are a genius! Your criticism is perfect."

Keshav Chandra said, "I have not come here to get your approval; I have come to argue." Ramakrishna said, "I don't see there is any question of argument. You are the proof. I don't need to give any other proof; I can take you to the whole world as a proof that God exists -- Keshav Chandra is the proof!"

Keshav Chandra had never come across such a man, and what he was saying had immense significance; it was penetrating Keshav Chandra's heart. And the presence of the man, and the way he behaved, his lovingness... Something happened to Keshav Chandra that his followers could not believe.

By the end of the discussion, Ramakrishna said, "You tell me who is defeated and who is victorious, and I will follow it. If you are victorious, I will become your follower. But I don't know the ways of discussion and I don't know the judgment. You judge; you are efficient enough to make the judgment. You can say to me, `You are defeated,' and I am defeated."

And Keshav Chandra's followers were shocked to see that Keshav Chandra fell at the feet of Ramakrishna. They could not believe their eyes! When they had gone, everybody was asking, "Keshav Chandra, what happened to you?"

He said, "I don't know. One thing is certain, that that man has experienced something about which I have been only talking. I can talk efficiently, but he *has* it; he radiates it. I have that much intelligence at least to see the aura of the man, to feel the radiance of his love, to see his simplicity, sincerity; to see his trust, that he says to me that, `You decide, and if I am defeated...' And he has not argued at all. How can you defeat a person who has not argued at all? On the contrary, he was appreciating my criticism and he was telling his disciples, `Listen, this is the way a thing should be criticized.'

"And as I was sitting by his side, slowly, slowly something melted in me -- the antagonism, the aggressiveness. And this is the first time this has happened with anybody. People think he is mad, but if he is mad, then I would like also to be mad. He is far superior to our so-called sanity."

It was very difficult to take Ramakrishna from one place to another place, because anywhere on the road, in the middle of the road... And Calcutta is a very overpopulated city, with more than ten million people in one city. And the traffic is the worst in the world. It is bound to be because thousands of people are walking; there are all kinds of vehicles -- cars, trams, buses. He would start dancing in the middle of the road because something reminded him of God. And anything could remind him of God... a beautiful child, and he would start dancing and singing. His followers would feel very embarrassed -- they had to protect him from all sides -- that in this traffic... And the police were bound to come, and that man was creating a traffic jam.

But outside India he would have been in a mad asylum because in the West madness is madness; there are no two categories. In India he became almost a divine being, a god, because people realized, slowly, slowly, that he looks irrational but there is something divine in his irrationality.

He had been doing things from his very childhood. His family was worried -- what is going to happen to this child? People suggested -- as it is customary in India and in other countries too -- that it will be good to marry him so he will forget all about God and all about meditation and will become engaged in worldly affairs. But they thought that he would refuse -- and that would have been the ordinary expectation. But he was a madman; he does not follow your expectations.

When his father asked, fearing that he is going to say no, Ramakrishna said with great joy, "Yes! But where is the girl?"

They said, "This boy is mad! This is not the right way. He is so ready... immediately! And he is asking, `Where is the girl? To whom am I going to be married? Do it soon!'"

Just in a nearby village, another village, he was taken on a particular day to see the girl. And in India this is the way: the girl will come with some sweets to put on your plate, and that's the only moment you can see her -- just for a moment -- and decide.

When he was going to see his future wife, his mother had given him three rupees, just in case he needs them. When the girl came with the sweets, he looked at the girl, took out his three rupees and put them at

her feet, touched her feet and said, "Mother, you are the right girl. I am going to marry you."

His father said, "You idiot, you don't understand that nobody calls his wife mother.

But everybody knew that he was a little eccentric -- first putting those three rupees at the feet of the girl... everybody was shocked. And then touching her feet and telling the girl then and there, "Mother, you are really beautiful. I am going to marry you -- it is settled."

But just by a very strange coincidence, the whole family of the girl wanted to deny this marriage because they said, "This boy is mad, and if he is starting this way what will happen in their married life nobody knows." But the girl insisted that if she will marry anybody, she will marry this man.

He was a beautiful man. So the family had to decide for the marriage. The marriage happened; they lived together their whole life. Ramakrishna continued to call her mother. There was never any husband-wife relationship between them. On the contrary... In Bengal they worship the mother goddess, Kali. So in those days when they worship the mother goddess all over Bengal -- and in other places also, wherever Bengalis are in India... they are the only people in India left who still conceive of God as a mother.

In those days, every year he would put Sharda, his wife, naked on a throne and worship her -- just as naked as the statue of the mother goddess is in the temples. He would not go to the temple; he would say, "When I have a living mother with me, why should I go and worship a stone statue?"

Anybody will say this is madness, sheer madness. But in so many ways his madness cannot be categorized with that of other mad people. His madness is beyond mind, not below mind. Each of his statements is of tremendous importance, simple but full of meaning. Just like a villager, he tells small stories. But those stories are so beautiful that you can get out of them much more meaning than out of a whole scripture. And his life... if you watch carefully, you will find that he is not an ordinary man; he is superhuman.

One day Ramakrishna and his followers are passing the Ganges in a boat and suddenly in the middle he starts crying, "Don't beat me! I have not done anything wrong. Why are you beating me?" And tears started flowing.

And his people said, "Nobody is beating you -- what are you doing?" Even his own followers once in a while suspected that he was insane, because they were only followers. Nobody was beating him, and he was crying. And they could see from his face that he was being whipped very badly.

And he said, "You don't believe me? Just look at my back." They removed his clothes and they could not believe it: there were so many lines, blood oozing; he had been whipped badly. They could not believe... what to make of it? This man is mad and he is making his followers mad.

But when they reached the other shore, they found a man who had been beaten, and there was a crowd. And they looked at his back and they were surprised: the marks of the beating were exactly the same on both Ramakrishna's and this man's back. Such oneness of feeling, that when somebody else is being beaten -- innocently, he has not done anything -- Ramakrishna becomes part of that person, they become one.

This is not madness, this is a tremendous experience, a man of Himalayan heights... And although he was not a preacher, not a scholar, in everything that he says you can find the insight of the greatest men who have walked on the earth. Of course his way is that of a villager....

One man came to Ramakrishna and said, "I am going to Varanasi to take a dip in the Ganges to get rid of my sins" -- that's Hindus' belief.

Ramakrishna said, "Very good idea, you can go. But do you know that on the bank of the Ganges there are big, huge trees?"

The man said, "Yes, I know."

He said, "When you take a dip in the Ganges your sins will leave you, but they will sit on the trees. And how long can you remain under the water? You will have to come out, you will have to come home. And when you are dressed and ready to go home, those sins jump back on you. So it is futile, but it is up to you."

He will not say that this is stupid -- that the Ganges cannot take your sins away. But he says it in his own way, without hurting the man's feelings. And he has said it in a beautiful way: "You can go. The Ganges will do its work, it will purify you -- but how long you will remain in the Ganges? Sooner or later you will have to come out. And what do you think? Those trees are standing there, they are the resting places for the sins.

"And sometimes it happens that even other people' sins jump upon you. Seeing a better man, they change. So I will not suggest it. Find some other way. This is dangerous -- so many people are taking a bath in the Ganges, and all their sins are on the trees; they get mixed up. And then it is up to them to choose. It is

better to have your own sins. At least you are acquainted with them. You may come back with some new sins, more dangerous.

"But I will not prevent you; I never prevent anybody. You can go and try, but I have told you the whole story. Nobody talks about the trees because the priests who are sitting on the banks of the Ganges, their whole business will flop if people come to know about the trees and the real secret. And sins, nobody can see, they are invisible; so they sit on the trees and wait."

This man, in India, became paramhansa. *Paramhansa* means literally "the greatest swan"... because in Indian mythology it is thought that the swan eats only pearls; that is his food. And the swan is the only bird in existence that if you put before him milk mixed with water he will drink the milk and leave the water behind. He has the capacity to discriminate between water and milk.

Paramhansa means "the greatest swan" who has become capable of discriminating between darkness and light, between right and wrong. It is not an effort on his part; it has become simply his nature. But his behavior may look mad.

This is my feeling, that there are many madmen in India who are really mad, who have not gone beyond mind -- I have seen a few -- but they are worshipped as paramhansas. Their irrational acts are interpreted by great scholars in such a way that they start having meaning. I have watched these people and they are really mad, they are not paramhansas.

Perhaps the case may be similar in the West; there may be a few paramhansas who are living in mad asylums, because you don't have any other category. Once a man starts behaving in a bizarre, berserk manner, he is mad. So on both sides there is confusion. But I think, still, the Eastern confusion is better. There is no harm in worshipping a madman; you are not doing any harm. But to put a paramhansa into a madhouse and force him through medicines and injections and treatment to come back into the mind is real harm.

Western psychology has still no category for the second one, which it needs. But that category will arise only when it accepts supermind. Before Sigmund Freud it had not even accepted the unconscious mind -- only the conscious mind. For thousands of years in the West there was no idea of the unconscious mind.

With Sigmund Freud, the unconscious mind became established. With Jung, the collective unconscious mind became established. Now somebody is needed to establish the cosmic unconscious mind. A tremendous field is available for any genius to establish it. Because in the Eastern psychology all these three are accepted, have been accepted for thousands of years.

And this is below the conscious mind. Above the conscious mind are also three: the superconscious, the collective superconscious, and the cosmic superconscious. On those, no work has been even started. The second category of madmen that I am talking about is somewhere in these three categories; certainly in the superconscious but perhaps if it grows deeper, it may become collective superconscious. And in a man like Ramakrishna it is cosmic superconscious.

When he was dying he had a cancer of the throat, and it became impossible for him to eat anything or drink anything. And his followers were telling him again and again, "You just close your eyes and tell the existence -- it will listen to you." He would close his eyes, but would forget all about it. After a while, when he would open his eyes... the disciples were waiting; they would say, "What happened?"

He said, "Nothing, because when I close my eyes everything becomes silent. What are you expecting to happen?"

They said, "We had asked you to ask existence...." Finally they forced his wife, Sharda: "Perhaps only you can persuade him."

Unwillingly, reluctantly, she asked him. With tears in her eyes she said, "I don't want to tell you to do *anything* because that is interfering, and my whole life I have never said a single word to interfere. You are far above; my hands cannot reach. But because these people are so deeply in anguish, I have agreed to say to you, just once: Close your eyes and ask existence, `What are you doing to me? Remove this cancer from my throat.'"

He said, "Because you have never asked anything -- every wife is asking everything, any day, every day; for your whole life you have never asked anything -- and this is maybe my last day, or last days, I will fulfill it."

He closed his eyes, opened his eyes and said, "Sharda, I asked. And I heard a voice saying to me, `Ramakrishna, can't you drink with other people's throats? Can't you eat with other people's throats? Do you necessarily need your own? Are you still attached to your own body?'

"And I said, `No' -- I had to say the truth. So the voice said, `From now onwards, you eat with

everybody's throat, drink with everybody's throat.'"

This is the stage of cosmic consciousness. This man may look mad, may behave in some ways which do not fit with our mind... and psychology has to find a place for this man, separate from the madman we know.

So there is a possibility of becoming mad below the mind, and with that too you can be on three levels. You can be mad, just unconscious; you can be mad collectively unconscious. And each step down you will become more and more mad. You can be mad at the level of the cosmic unconscious mind; that is the worst that can happen to a man. He will live just like a stone, a rock. He has lost all touch... he is so far away, miles away from consciousness.

Psychology has tried to pull these people back to the mind -- not very successfully, but still, if the person has only fallen one step, it can pull him back. From the second step it becomes more difficult; and from the third step I don't think psychology has yet been able to find any way to pull the person back.

It is very difficult to pull the person down from superconsciousness, but it is possible. And psychology *is* doing it -- at least in the West -- with a few people who may not be mad in the ordinary sense.

For example, Vincent Van Gogh was kept for one year in a madhouse; and I don't think he was mad, he was painting things the way we don't know things are. During that one year in the madhouse he had painted his best paintings. And that is proof that he was perhaps in a higher state than the ordinary mind.

Perhaps he had reached the superconscious. In that one year he painted one painting in which the stars are spirals. And everybody laughed, "This is absolutely mad! Who has seen stars as spirals?" And just recently, a few days ago, physics has come to the same conclusion, that stars are spirals. It is because of the distance that we cannot see it. A hundred years after Van Gogh...

Perhaps that man, when we thought that he was mad, was on a higher level of consciousness and was capable of seeing one century ahead of science, with no instruments, with nothing; just with his pure consciousness -- a visualization that stars are spirals.

There are other paintings in which he has painted strange things. Perhaps by and by we may come to know that they are not strange, they are exactly as he has painted them. In his whole life... After this one year he didn't live long, but he painted one painting in which trees are going higher than the stars. The stars are just on the way, and trees have passed them and are going higher. Even the painter's friends laughed, that "You are now making a fool of yourself! Trees going above the stars?"

Van Gogh said, "I don't know, but whenever I sit by the side of a tree I feel the ambition of the tree: it is the ambition of the earth to go beyond the stars. I don't know whether those trees are lying to me or I am deceived, but this happens every time I sit by the side of a tree. And I suddenly feel the tree is saying to me, `I am the aspiration of the earth to go beyond the stars.'"

Perhaps man going to the moon, man going to Mars, man going to the stars, is also part of the same ambition, that the earth wants to go as far as possible, to enquire, to investigate.

Now, Van Gogh looks mad, but what he is saying is not absolutely senseless; it has a certain credibility about it. If in man there is a desire to reach to the stars, then in the trees also there must be a desire to reach beyond the stars, because we are all part of one life. Trees are a different expression, we are a different expression, but the life is the same.

You ask me, "What is madness?" Madness can be defined as either falling below the mind or falling above the mind. Falling below the mind is sickness; falling above the mind is health, wholeness.

BELOVED OSHO,
FOR THE PAST SEVEN YEARS I HAVE HEARD YOU SPEAKING ABOUT TRUTH. BUT THIS IS STILL AN EMPTY WORD FOR ME. OFTEN YOU SAY THAT ONE KNOWS TRUTH WHEN ONE IS SILENT INSIDE. I KNOW THIS DELICIOUS FEELING THAT TAKES ME OVER WHEN I CLOSE MY EYES AND BECOME QUIET INSIDE, BUT WHAT IS TRUTH TO DO WITH THAT?

That *is* the truth.

Truth is not an object that you will find somewhere when you are silent. Truth is your subjectivity.

Just try to understand. *You* are there, and the whole world is there. Whatever you see is an object, but *who* is seeing it is the subject.

In silence all objects disappear -- and the word `object, has to be remembered; it is the same word as `objection.' `Object' means that which prevents you.

So all preventions, all objects, all objections, disappear; you have the whole infinity, and just silence. It is full of consciousness, it is full of presence, of your being. But you will not find anything as the truth -- that will become an object. And truth is never an object.
Truth is subjectivity.

To discover your subjectivity -- unhindered, unobjected to by anything, in its total infinity and eternalness -- is the truth.

"The truth" is only a way of speaking; there is not something labeled "Truth," that one day you will find and open the box and see the contents and say, "Great! I have found the truth." There is no such box.

Your existence is the truth, and when you are silent you are in truth. And if the silence is absolute then you are the ultimate truth. But don't think of the truth as an object -- it is not an object.
It is not there, it is here.

BELOVED OSHO,
SINCE BEING WITH YOU SO MUCH GROWTH AND MATURITY HAS HAPPENED IN ME -- I HAVE CHANGED IN EVERY ASPECT. AT THE SAME TIME, WHEN I LOOK INTO MYSELF, I FEEL THE SAME AS I DID WHEN I WAS A LITTLE CHILD.
IS THIS MY WITNESS, OR SOMETHING ELSE?

It is your witness.
Just remember one thing, that the feeling of being a child can be experienced in two ways. You can be a witness and the experience of childhood can be an object. Then one more step is needed: You have to become the purity, the innocence of the child... not separate -- you *are* it.

It will come. This is how it comes: first it comes as an object; you are still separate and watching it. This is beautiful and a great experience -- that all rubbish is thrown out and you are feeling a very pure, innocent state -- but you are still separate from it. Just go on witnessing it, and soon even the childhood will disappear, and there will be only the witness, the subjectivity. There will be only the mirror without mirroring anything. Then you have arrived home.

You can mirror beautiful things, and it is good, but when the mirror is absolutely empty...

One of the Buddhist scriptures has the name "The Empty Mirror." That exactly describes the ultimate state of consciousness, when you simply are and there is nothing -- not even childhood, not even silence, not even peace, not even blissfulness... nothing that you can observe it.

This ocean of nothingness surrounding you is nirvana.
There is nothing more to explore.
There is nothing more to find.

But as it is going it is good: you *are* changing, and even to feel one's childhood is a great experience. But greater experiences are ahead. Don't stop, just continue till only you are left, alone, without a second.

Beyond Psychology

Chapter #36
Chapter title: Wake up and you are it

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BELOVED OSHO,
WHEN YOU SPEAK ABOUT THE MANY STATES ON THE WAY TO ENLIGHTENMENT I AM NOT EVEN ABLE TO SEE WHERE I AM ON THE WAY. I ALWAYS THINK I MUST BE THOUSANDS OF LIFETIMES AWAY FROM THE HIGHEST STATE. ON THE OTHER HAND, YOU ARE SAYING THAT IT CAN HAPPEN NOW AND HERE, FOR ALL OF US. I CANNOT IMAGINE THAT A QUICK CHANGE CAN BE POSSIBLE -- FROM A STATE OF UNAWARENESS LIKE MY OWN, TO A STATE OF TOTAL CONSCIOUSNESS. IN MY REALITY I OFTEN SEE MYSELF AS AN IDIOT, VERY STUPID. I DO HAVE A TASTE OF UNDERSTANDING, ESPECIALLY THROUGH YOUR SO-CALLED CONTRADICTIONS, BUT THIS UNDERSTANDING CREATES IN ME EVEN MORE ABSURDITIES. FOR EXAMPLE: "THE HIGHEST FREEDOM IS IN THE HIGHEST SLAVERY."
I AM TOTALLY CONFUSED -- AND AT THE SAME TIME, I AM NOT. EVEN WHEN I SAY THAT I DON'T BELIEVE IN THE UNEXPECTED HAPPENING HERE AND NOW, I DON'T BELIEVE IN MY BELIEVING, BECAUSE IT MIGHT BE JUST THE TRICKY MIND WHICH HAS CARRIED THE MEMORY OF YOUR SAYING THAT ENLIGHTENMENT IS THE ONLY THING THAT CANNOT BE DESIRED.
SO I AM HERE, JUST ENJOYING, GRATEFUL FOR YOUR BEING AND YOUR WORDS. TO BE ONE OF SO MANY PEOPLE IN THE WORLD TO BE ALLOWED TO SIT BY THE FEET OF THE MOST BEAUTIFUL MAN IN THE WORLD GIVES THE INSIGHT THAT EXISTENCE TAKES SO MUCH CARE OF ME THAT I CANNOT REALLY BE AN IDIOT; AT LEAST I MUST BE A BLESSED FOOL.
PLEASE HELP ME TO KNOW A LITTLE BIT WHO I AM.

A man asleep can dream himself anywhere in the universe. From that point, to be awake will look thousands of lives away. But it is a dream; as far as the real sleep is concerned, awakening is just close by.
Any moment you can wake up.
Any situation can make you awake.

And the master's work is to create devices in which you can become awake. Sometimes very small things -- just throwing cold water in your eyes will make you awake. Asleep you were so far away, but when you wake up then you will see that it was a dream that created the distance. Dreaming is the distance. Of course, for dreaming, sleep is necessary, but the moment you are awake sleep disappears, and with it the whole world of dreams too.

The truth is that awakening is the nearest reality to you, just by the side of you. It is not far away; hence it cannot be made a goal. All goals are dreaming, all achievements are dreaming. Awakening cannot be a goal because the man who is asleep cannot even think of what awakening can be. He cannot make, in his sleep, a goal of enlightenment -- it is impossible. Or whatever he makes will be totally different from the reality of enlightenment.
Enlightenment is part of your waking consciousness.

In the East we have four layers of consciousness. First, that one we know is called so-called wakefulness. It is not really wakeful, because just underneath it dreams are floating. Close your eyes and you will have a daydream. Close your eyes and you will immediately see -- imagination takes over, and you start going away from this moment, from here. In reality you are going nowhere, but in your mind you can go anywhere.

So the first state is the so-called waking state; the second state is called sleep. We are aware of these.

The third is called the dreaming state, because sleep can be without dreaming; then it has a different quality. It is very peaceful, very silent, dark and deep... very rejuvenating.

So sleep is the second stage, below the so-called waking stage, and then comes the third stage, dreaming. Most of the time in your sleep you are dreaming. If you sleep eight hours, then six hours you are dreaming. Just here and there, like small islands, you are asleep; otherwise it is continuous dreaming.

You don't remember it, that's why people think this seems too much -- six hours of dreaming and only two hours of sleep. You remember only the last dreams when you are waking up, because only with your waking up your memory starts functioning; so it catches only the tail end of your dream world. You don't remember all the dreams, but only the dreams that happen just before you are waking up -- the morning dreams.

It was always understood in the East that these six hours of dreaming are as essential as those two hours of silent sleep. But in the West, within the last ten years for the first time new researches have proved the

Eastern insight totally right. In fact, the new findings say that dreaming is even more essential than sleep, because in dreaming you are throwing out the rubbish of your mind.

The whole day the mind is collecting all kinds of words, all kinds of desires, ambitions -- too much dust! It has to be thrown out. In the day you don't have any time to throw it out; you are gathering more and more. So in the night when you are asleep the mind has a chance to clean itself up. Dreaming is a kind of spring cleaning. But it is an everyday business: again you will collect, again you will dream, again you will collect...

These are the states known to us. The fourth is not named in the East but is simply called the fourth, *turiya*. It is a number, it is not a word. No name is given to it so that you cannot interpret it, so that your mind cannot play with it and deceive you. What can the mind do, just listening to the number four? The mind simply feels paralyzed. Give any name with meaning, then the mind has a way -- meaning is its way. But the number four has no meaning.

The fourth state is the real awakening. The fourth state has to be understood in reference to the other three states. It has something similar to the first, the so-called waking state. The so-called waking state is very thin, almost negligible, but it has some quality... The fourth consists only of that quality; it is *pure* awakening. You are fully awake.

It also has some similarity to the second stage -- the sleep. Sleep has silence, depth, peacefulness, relaxation, but in a very small measure -- just as much as is needed for day-to-day affairs. But the fourth has its totality: total relaxation, total silence, abysmal depth.

It has also some quality of the dream. The dream takes you far away from yourself. You may go to the moon in the dream, you may go to some star in the dream, although you remain here, in your bed. In reality you don't go anywhere, but in imagination -- as long as you are dreaming -- it looks absolutely real. You cannot think in a dream that it is a dream. If you can think in a dream that it is a dream, the dream will be broken -- you are awake, and you cannot catch hold of the dream again.

One Sufi story about Mulla Nasruddin is that one night he dreams that an angel is giving him some money, "Because you are so virtuous, so wise, God has sent some reward for you." But as the mind is, he gives him ten rupees, and Mulla says, "This is not a reward -- don't insult me." And slowly slowly he brings the angel up to ninety-nine rupees. But Mulla is stubborn; he says, "I will take a hundred or I will not take anything. What a miserly approach it is -- and from God! You represent God and you cannot make it a hundred?."

He shouted so loudly, "Either a hundred or nothing!" that it woke him up. He looked all around -- there was nobody, just he was sleeping in his bed. He said, "My God, I lost ninety-nine rupees unnecessarily, just being stubborn for one rupee more." He closed his eyes, tried hard, "Please come back, wherever you are. Ninety-nine is okay; even ninety-eight will do... ninety-seven is also all right -- anything will do. You just come back! Where are you?"

He came back to one rupee, "I will take only one rupee... anything from God is great. I was foolish to call God a miser; in fact, I was greedy. Forgive me, and give me just one rupee." But the angel was not there.

You cannot catch hold of the same dream again; once you are awakened there is no way to catch hold of the same dream.

A dream takes you away from yourself; that's its basic quality. Perhaps that's why it cleanses you and helps you to have a certain relaxation: you forget your worries. For a few moments at least you can be in paradise, you can be in a situation you always wanted to be in.

The fourth stage also has something similar, but just similar. It also takes you away from yourself -- but forever. You cannot come back to yourself. In the dream you cannot come back to the same dream; in the fourth stage you cannot come back to the same self. It takes you really so far away that you can be the whole universe. That's what the Eastern mystics have said: *aham brahmasmi* -- I have become the whole.
But you have to lose the self.
You cannot come back to it.

This fourth stage has been given different names. This is the most mathematical name, the fourth. It was given by Patanjali, who was a very scientific and mathematical mystic. His treatise has remained for thousands of years the only source of yoga. Nothing has been added, because nothing is needed. It is very rare that one person creates a complete system, so complete and so perfect that it is impossible to change anything in it.

In the West it used to be thought that Aristotle was such a person -- he created logic, the whole system

of logic alone, and for two thousand years it has remained the same. But in this century things have changed, because new discoveries in physics have made it absolutely necessary to find something better than Aristotle. The new findings in physics have created a problem, because if you follow Aristotle's logic then you cannot accept those findings. Those findings are against Aristotle's logic, but you cannot deny reality. Reality is reality! You can change the logic -- which is man-made -- but you cannot change the behavior of electrons. It is not in your power, it is existential. So a non-Aristotelian logic has grown up.

The second case was geometry. Euclid has reigned for hundreds of years as a perfect master as far as geometry is concerned, but in this century that too has got into trouble. Non-Euclidian geometries have evolved. They had to be evolved because of the new discoveries of physics.

For example, you have heard that the closest distance between two points makes a straight line, but the discovery of the physicists is that there is no straight line at all. A straight line is impossible, for the simple reason that you are sitting on a global earth. You can draw a straight line here on the floor, but it is not a straight line because it is part of a circle. If you go on drawing it from both ends, one day they will meet somewhere and you will see that it has become a circle. So the small piece that you were thinking was a straight line was not a straight line; just it was just such a small part of a circle that you could not see the curve. The curve was invisible -- it was so small, but it was there.

Where are you going to draw a straight line? -- because all stars, all planets, everything is global, is round. So wherever you draw a line, howsoever small it is, it looks absolutely straight -- even with scientific instruments you can see that it is straight -- but go on making it bigger and bigger, and it will become a part of a circle. So it was an arc, not a straight line. In the same way everything from Euclid has been cancelled.

Patanjali remains the only person yet, and perhaps may remain the only person, who has created a whole science alone, and has remained for five thousand years without any challenge from any corner. He calls it the turiya, the fourth. He is so scientific a man that one simply feels amazed.

Five thousand years ago, he had the courage, the insight, the awareness, to say that God is only a hypothesis. It can help you to become awakened but it is not a reality, it is only a device. There is no God to be achieved; it is only a hypothesis.

A few people can be helped by hypotheses -- they can use it -- but remember, it is not a reality. And once you have become awakened, it disappears, the same way as when you wake up your dreams disappear. They were so real that sometimes it happens that even after you have awakened there is some effect left of the reality of the dream: your heart is beating faster, you are perspiring, trembling, still afraid. Now you know perfectly it was a dream, but you are still crying, your tears are there. The dream was non-existential, but it has affected you because for that period you had taken it to be real.

So it is possible. You can see the devotees crying before their god, emotionally very much affected, dancing, singing, worshipping, and feeling the truth of it, but it is just a hypothesis. There is nothing, no God, but these people are taking the hypothesis as a reality. One day when they will be awake, they will laugh at themselves, that it was only a hypothesis.

But there are other masters who have given different names according to their own philosophical background. A few have called it enlightenment: becoming full of light -- all darkness disappears, all unconsciousness disappears -- becoming fully conscious.

There are others who have called it liberation, freedom -- freedom from yourself, remember. All other freedoms are political, social. They are freedom from somebody, from some government, from some country, from some political party; but it is always freedom FROM...

Religious freedom is freedom not from somebody else, but from yourself.

You are no more.

Because you are no more, a few masters in the East have called it *anatta* -- no-selfness. Buddha called it nirvana -- which is very close to anatta, no-selfness, or selflessness -- just a zero, a profound nothingness surrounding you. But it is not emptiness, it is fullness: fullness of being, of ultimate joy, fullness of being blessed, fullness of gracefulness. All that you have known before is no more there; hence is it empty of all that. But something new, absolutely new you had not even dreamt about, is discovered.

Some have called it universal existence, but what name you give does not matter. I think the fourth still remains the best, because it does not lead you into mind trips; otherwise you are going to think about it, "What is emptiness? What is nothingness?" And nothingness can create a fear, emptiness can create a fear, anatta, no-selfness, can create a fear. The fourth is absolutely right.

Three stages you know; the fourth is just a little deeper. It is not far away. The idea of being lives away from it is a dream. In reality it is just by the side... wake up and you are it.

BELOVED OSHO,
I HEARD YOU SAYING THAT ENLIGHTENMENT IS THE TRANSCENDENCE OF MIND -- CONSCIOUS, UNCONSCIOUS, SUB-CONSCIOUS -- AND THAT ONE DISSOLVES INTO THE OCEAN OF LIFE, INTO THE UNIVERSE, INTO NOTHINGNESS. I ALSO HEAR YOU TALKING ABOUT THE INDIVIDUALITY OF HUMAN BEINGS. HOW CAN THE INDIVIDUALITY OF AN ENLIGHTENED PERSON MANIFEST ITSELF IF HE IS DISSOLVED IN THE WHOLE?

The ordinary, unconscious human being has no individuality; he has only a personality.

Personality is that which is given by others to you -- by the parents, by the teachers, by the priest, by the society -- whatever they have said about you. And you have been desiring to be respectable, to be respected, so you have been doing things which are appreciated, and the society goes on rewarding you, respecting you more and more. This is their method of creating a personality.

But personality is very thin, skin-deep. It is not your nature. The child is born without a personality, but he is born with a potential individuality. The potential individuality simply means his uniqueness from anybody else -- he is different.

So first, remember that individuality is not personality. When you drop personality, you discover your individuality -- and only the individual can become enlightened. The false cannot become the ultimate realization of truth. Only the true can meet with the true, only the same can meet the same. Your individuality is existential; hence when your individuality blossoms you become one with the whole. Here is the question: if you become one with the whole, then how can you remain individual?

The problem is simply a non-understanding. The experience of becoming the whole is of consciousness, and the expression of it is through the body, through the mind. The experience is beyond the body/mind structure. When one becomes absolutely silent, goes into *samadhi*, reaches the fourth stage, he is not body, he is not mind. They are all silent -- he is far above them. He is pure consciousness.

This pure consciousness is universal, just as this light in all these bulbs is one, but it can be expressed differently. The bulb can be blue, the bulb can be green, the bulb can be red; the shape of the bulb can be different. The body/mind are still there, and if the man of experience wants to express his experience, then he has to use the body/mind; there is no other way. And his body/mind are unique -- only he has *that* structure, nobody else has that structure.

So he has experienced the universal, he has become the universal, but to the world, to the others, he is a unique individual. His expression is going to be different from other realized people. It is not that he wants to be different; he has a different mechanism, and he can only come through that mechanism to you.

There have been enlightened painters. They have never spoken because word was not their art, but they have painted. And their paintings are totally different from ordinary paintings, even of the great masters. Even the greatest master painters are unconscious people; what they paint reflects their unconsciousness.

But if a realized man paints, then his painting has a totally different beauty. It is not only a painting, it is a message too. It has a meaning to be discovered. The meaning has been given in code, because the man was capable only of painting, so his painting is a code. You have to discover the code, and then the painting will reveal immense meanings. The deeper you go into those meanings, the more and more you will find. The other paintings are just flat; they may be made by masters, but they are flat. The paintings made by a realized man are multidimensional, they are not flat. They want to say something to you. If the man is a poet, like Kabir, then he sings, and his poetry is his expression.

If the man is articulate in speaking the unspeakable, then he speaks; but his words will have a totally different impact. The same words are used by everybody, but they don't have that impact because they don't carry the same energy, they don't come from the same source. A man of experience brings his words full of his experience -- they are not dry, they are not the words of an orator or a speaker. He may not know the art of speaking but no orator can do what he can do with words. He can transform people just by their hearing him. Just by being in the presence of him, just by letting his words rain over you, you will feel a transformation happening: a new being is born in you, you are reborn.

So when I say that even enlightened people have individuality, I mean that they remain unique -- for the simple reason that they have a unique body/mind structure, and anything that comes to you has to come through that structure.

Buddha speaks in one way, Mahavira speaks in another way. Chuang Tzu speaks in absurd stories -- he

is a great story-teller -- but his stories, side by side, go on playing with your heart. The stories are so absurd that your mind cannot do anything. That's the reason why he has chosen the stories to be absurd, so that your mind cannot come in between. With his absurd stories he stops your mind, and then his presence is available to you and to your heart; you can drink the wine he has brought for you. And he has put your mind away by telling you an absurd story. The mind is puzzled and is not functioning.

Many people have wondered why Chuang Tzu writes such absurd stories, but nobody has been able to explain the fact for the simple reason that the people who have been thinking about why he is writing the stories have no idea that it is a device to make the mind stop functioning -- then you are available, fully available from your heart. He can contact you in that way.

But Buddha cannot tell an absurd story. He uses parables, but they are very meaningful. He does not want to avoid the mind... these are the uniquenesses of the people. He wants the mind to be convinced and then, through that conviction of the mind, he wants to go to your heart. If the mind is convinced it gives way. And Buddha's parables, his discourses, are all logical; the mind has to give way sooner or later.

Different masters... For example, Jalaluddin Rumi did nothing but whirling. He became enlightened after thirty six hours of continuous whirling, without any stop -- non-stop whirling. In fact every child likes to whirl. Parents stop him; they say, "You will fall. You may have a fit or you may get hit by something -- don't do such a thing." But all children all over the world love whirling, because somehow while the child is whirling he finds his center. Without finding the center you cannot whirl. The body goes on whirling, but the whirling has to happen on a center; so slowly, slowly he becomes aware of the center.

After thirty-six hours of continuous whirling, Rumi became absolutely clear about his center. That was his experience of the ultimate, the fourth. Then his whole life he was not doing anything but teaching whirling to people. It will look absurd to a Buddhist, it will look absurd to any other religion -- because, what you can get out of whirling? It is a simple method, the simplest method, but it may suit you or it may not.

For example, for me it does not suit. I cannot sit on a swing, that is enough to create nausea in me. And what to say about sitting myself on a swing? -- I cannot see somebody else swinging! That is enough to give me a feeling of nausea. Now, Rumi is not for me. And there may be many people to whom whirling will give nausea, vomiting. That means it is not for them.

We *are* individually different. And there is no contradiction. One can experience the universal, and yet when the question of expression arises, he has to be individual.

BELOVED OSHO,
THE OTHER MORNING I HEARD YOU SAYING THAT THE SO-CALLED SELF IS JUST AN IDEA OF THE MIND, BECAUSE IT SEEMS HARD FOR THE MIND TO ACCEPT THAT OUR BEING IS JUST PURE NOTHINGNESS, SURPRISINGLY CONTAINING THE WHOLE. THEN WHO AND WHAT IS THE WITNESS YOU TALK ABOUT SO MUCH? IS IT A MASTERLY DEVICE WHICH HAS TO BE DROPPED AT SOME POINT?

It is. Everything is a device, because the truth cannot be said. So only devices can be given. You have to be convinced about the devices, but they will have to be dropped at the last moment -- but that does not mean that you have to drop them now! Dropping them now will not help; now you have to use them to their utmost possibility. And then that moment will come by itself... when the device has reached to the peak, it disappears -- and you are in the experience of the fourth.

The whole problem arises because the truth cannot be said, so something has to be devised which will bring you to truth. And the device has to be such that it will not become an obstruction in itself. So the great master is one who gives you a device which is made in such a way that it is going to disappear automatically, autonomously, the moment you come close to truth.

There are many devices which are good but dangerous, because they can become obstacles. For example, I told you that Patanjali says God is a device. Nobody before him or after him has ever said that. There have been people who have said God is a truth, and there have been people who have said there is no God, but Patanjali's attitude is totally different from both. He is not a theist, he is not an atheist, he is simply a scientific mind. He says God is a hypothesis. The fight about its existence or non-existence is baseless -- you don't fight about any other hypothesis. But it is a dangerous hypothesis. Even in the life of a man like Ramakrishna it became an obstacle.

So the device is not going to leave you automatically at the right moment. It is dangerous -- it will cling, it will obstruct your vision. It will take you to the final step, but it won't allow you to take it. A great attachment with the device itself will become the barrier.

Ramakrishna was a devotee of the mother goddess Kali, and not an ordinary devotee, not formal; he really loved her. Sometimes from the morning till the evening he would go on dancing and singing in the temple. And sometimes he would lock the temple for days together and not even go into it. It was reported... because the temple belonged to a very rich woman, Rani Rasmani; he was a paid servant, he was the priest. People said that it is not right that for a few days the temple does not even open. Other devotees come and have to go back because Ramakrishna is not in the mood to open the doors. And sometimes Ramakrishna is so much in the mood that the devotees get tired... When you go into a temple you wait for *prasad* -- the food that is offered to God has to be distributed to all the worshippers who are there. It is thought -- *prasad* means grace -- that it is God's grace and his gift. So people wait for it; but how long can they wait? This man goes on dancing, singing, from morning till evening... worshippers have come and gone, because the prasad can be distributed only when the priest has stopped worshipping.

And all priests are paid, so they are always in a hurry. In fact one priest will go to many temples, so he can get salaries from all those temples; so he is in such a hurry that he does as short a worship as is possible or acceptable, and immediately distributes the prasad and runs to another temple. There are so many temples in India that a priest can manage five, six temples, very easily. But Ramakrishna was not such a priest; he was really a lover. To him the goddess was not just a statue, and the worship was not just a ritual; it was a reality, not a dream.

The owner of the temple, Rasmani, called him and asked him, "What is the matter? I have been hearing different kinds of complaints about you. One is that sometimes you worship the whole day. In what scripture is this written?"

Ramakrishna said, "I don't know any scripture, and I had made it clear even before you employed me that I am uneducated. I don't know any scripture, I know only devotional songs -- so I sing. And to me it is not a question of worshipping for a certain time. Time disappears -- I don't have any idea. Once I am in it, I don't know when the morning has become evening. So if you don't want me, I can leave. But I am going to be this way."

Rasmani said, "This is not the only complaint -- because this can be allowed. The whole day worshipping... there is no harm. But sometimes you don't open the doors of the temple."

He said, "That's true. Sometimes I get angry at the goddess. I love her, but she does not listen to me, and once in a while -- after all, I am a human being -- I get cross, so I say, `Okay, remain closed for two, three days. That will bring you to your senses.' No food, no worship! But if you have any trouble with this, I can leave."

Rasmani could not tell him to leave -- the man was so beautiful and so authentic, and what he was saying had a beauty of its own. Even not opening the doors was part of a love affair, just the quarrel of lovers. She said, "Even that can be allowed, because I want you to be here. But one thing is very bad: I hear that before offering the food to the goddess you taste every sweet yourself."

He said, "That's true, because my mother used to make these sweets" -- and Bengalis make the best sweets in India -- "she would make them and then she would taste them. If they were really good then she would will give some to me, give some to my father; otherwise not -- she would make them again. My wife prepares the sweets. She prevents me, `This is not right. First they have to be offered to the goddess and then they can be distributed.' But I cannot offer anything which is tasteless or is not made well; I have to taste them first. If you don't want it, I am ready to go, but I will continue in the same way."

The man was very simple, and what he was saying was a beautiful thing: he cannot offer to the goddess something that may not be the best. Only the best should be offered, but how to find out? -- one has to taste it.

He worshipped in Dakshineswar, near Calcutta, his whole life. Towards the end of his life, just a few years before he died, he told the goddess one morning, "Now the doctors are saying that I have cancer of the throat. It is not growing but it can start growing any moment, and before I die I want to experience the truth. I am ready and I will do everything: I will dance today before you, sing before you." In every temple of mother Kali there always hangs a big sword, because in the past that sword was used -- and it is still used in the main temple of Calcutta -- to cut off the heads of animals as sacrifice.

Ramakrishna was not doing that, but the sword had become part of the temple. He said, "If by the evening I don't have the experience, I will take the sword and kill myself -- the responsibility will be yours."

A few worshippers were there. They rushed out and told everybody, "That madman is going to do something... Now this is too much. All that he was doing before was okay, but now he is going to kill himself!"

A great crowd assembled in the temple, and Ramakrishna danced madly, sang madly, the whole day. And as the sun was setting he pulled out the sword and said to the goddess, "So I am going to cut off my head as a sacrifice to you. Either the experience -- or my head will be at your feet." And as he was going to cut himself with the sword, the sword fell from his hands and he fell down on the floor. He remained there for six hours; to the outside world he was unconscious, but in his own experience he was in *samadhi*, in a beautiful state, utterly silent and blissful. And after six hours when he was woken up, he awoke with tears and he said, "Why have you woken me up? You should have left me in the same state."

Just a few days afterwards there was a master passing by who heard about Ramakrishna, that he had a six-hour samadhi. The master came. Ramakrishna was a very humble man; he touched the feet of the master and said, "Help me, because I attained that experience but it was only for six hours -- then I was back to my old stage."

The master said, "You don't understand, it was not a real experience. You forced that experience upon yourself by your stubborness because you were going to kill yourself. After dancing the whole day and singing, your mind simply stopped, seeing the situation -- `The man is going to kill himself!' It had nothing to do with Kali or anybody; it was simply the stopping of the mind. And that experience was only an experience of when mind is not chattering, and you feel immense silence and beauty and joy. If you really want the ultimate experience, the fourth, then you will have to do one thing which is very hard, and that is to cut all attachment with the mother goddess.

That is your problem. You have passed all other barriers, but now this last barrier is the most difficult because you have staked everything on her. So do as I say: you sit in meditation, close your eyes, and when you see the mother Kali arising near your third eye -- which is going to happen..."

He said, "Yes, it happens. Whenever I close my eyes she *is* there."

So he said, "That's good. That is the moment... this time you are not to cut *your* head; take the sword and cut the mother goddess in two pieces."

Ramakrishna said, "My God, that is very difficult! I cannot hurt her -- and you are telling me to kill her!"

But the man said, "Unless you do it, you will never attain. You try it and see."

He would close his eyes, tears would flow from his eyes, and there was great joy on his face, and radiance. He would open his eyes, and the master would ask, and he would say, "Yes, I saw her, but I forgot all about killing her -- she is so beautiful, and the attachment is so long... as long as I can remember." He was very small when he became the priest. Two or three times he tried.

The master said, "This is the last time. If you cannot do it, then I will do it. I have brought this piece of glass. When I see that tears have started flowing from your eyes I will know that you are seeing the mother goddess. I will cut your forehead with the sharp piece of glass to remind you that this is the time: you do the same, cut her in two pieces. It is just your idea -- there is nobody else. It is just a hypothesis."

The master had to cut his forehead, and the mark remained for his whole life. Blood started flowing over his face, but deep inside he managed to gather courage and cut the mother goddess in two pieces. And as she fell in two pieces, it was as if a door had opened and the whole universe was his.

It took six days for him to come back. The first words that he uttered when he came back are immensely important. He said, "The last barrier has fallen."

Any device can become a barrier too. It may help you to get rid of other things, but finally you have to get rid of it -- and that may be a difficult thing. It was so difficult for Ramakrishna. And that was the last day... never again did he go into the temple. Afterwards he lived three, four years; he simply forgot all about Kali.

But there are devices which will not create such a trouble, and there are devices which will fall automatically. The moment when you are reaching to the climax of your being they will simply fall down.

I call a master a great master, the perfect master, who creates devices which are going to fall on their own accord when the moment has come for the person to experience the ultimate. Other devices are created by smaller people. Perhaps they don't know that these devices can become attachments themselves.

So everything I say is a device. My speaking to you is a device so that you can just be here -- your mind is engaged, listening to me, and something invisible can go on transpiring between me and your hearts. That's the real thing.

The words will help the mind to remain engaged. They are like just toys. When you don't want children to disturb you -- you are studying -- you give them toys and they start playing with the toys, so you can do your work or study or do anything you want to do, and the children won't come to you to bother you and ask you questions and this and that.
The mind is just like a child.

The words are just toys for the mind -- not truths, but simply toys. But while the mind is engaged something can happen from my depth to your depth. You may not understand it, but it will start bringing changes in you, transformations in your being.

Sometimes simply sitting silently with me... but then there is always the problem that your mind will disturb you. I have tried sitting in silence with you, and I have seen that the problem is, I can reach your heart less; your mind is disturbing you too much. Speaking seems to be a better device: your mind remains engaged, and once in a while if I give a gap between two words, the mind does not disturb. The mind simply looks and waits: "What is going to happen? What is going to be said?"
And meanwhile the real work is happening.
The real work is from my heart to your heart.

Beyond Psychology

Chapter #37
Chapter title: Each moment is insecure

30 April 1986 pm in

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BELOVED OSHO,
IT FEELS VERY DANGEROUS TO ME, THE WAY YOUR THERAPISTS ARE WORKING AT THE MOMENT: CLAIMING TO BE ON THE SAME LEVEL AS YOU ARE, AND DOING THE SAME WORK. WHAT THEY SAY THEY HAVE TO OFFER -- FLYING SCHOOLS AND "FREEDOM" -- SOUNDS VERY APPEALING TO THE EGO, BUT DOESN'T SEEM TO HAVE ANY CONNECTION WITH YOUR WORK.
I'M CONCERNED THAT INNOCENT PEOPLE, WANTING TO BE CLOSER TO YOU AND WANTING SPIRITUAL GUIDANCE, WILL PUT THEIR TRUST IN THESE PEOPLE WHO HAVE AUTHORITY AS YOUR CHOSEN THERAPISTS.
WE SAW WITH SHEELA WHAT HAPPENS WITH THE MISUSE OF WORLDLY POWER. THE MISUSE OF SPIRITUAL POWER SEEMS A FAR GREATER MENACE AS IT WORKS WITH PEOPLES' VERY BEINGS.
YOU HAVE ALWAYS SAID THAT THIS IS WHAT HAPPENS WHEN A MASTER LEAVES HIS BODY. IS THERE ANY ADVICE YOU CAN GIVE NOW SO THAT HISTORY WILL NOT REPEAT ITSELF THIS TIME?

The unconscious human mind is the cause of the whole trouble.

There have been people around me who were doing all kinds of things -- there were doctors, there were dentists, there were plumbers, there were carpenters -- but none of them got such an ego as the people who were working as therapists.

Therapy basically has nothing to do with spirituality. I was using it just to clean the rubbish that the mind has gathered down the ages. The work of the therapist with me was exactly that of cleaners, nothing superior to them in any way. But in the West therapy has connotations of spirituality because there is

nothing in the name of spirituality. There is a vacuum, and therapists seem to fill it.

It is only apparently so. They don't fill the gap, they cannot; they themselves have no spiritual experience. All that they know are certain techniques through which your mind can be cleaned. But even that cleaning of the mind makes you feel fresh only for a few days, because it does not change the base, the foundation of your being; it simply cleans the surface. You remain the same person. You will again collect the same garbage, so therapy will be needed again and again and again.

The same is true about every other kind of psychotherapy, psychoanalysis, analytical psychology -- they are just different names. There is not a single person in the whole world that psychologists can claim is purified -- now there is no need for him to go through analysis, therapy, or any kind of processing.

Even the psychotherapists, psychoanalysts have to go through therapy, analysis, be under some psychotherapist once in a while, because they are also collecting garbage. In fact they are collecting more because so many people are unloading themselves in their therapy sessions, and it is bound to affect the therapist. People will become a little lighter, but the therapist will become a little heavier -- he will need therapy himself. This is a vicious circle.

My effort was to bring the West closer to the East. The East has developed spiritual techniques, but when those techniques were developed, man was not so loaded with knowledge, degrees, and all kinds of meaningless garbage. Those techniques were developed for innocent people.

Now the situation is different: if you give those techniques directly to the people, the people are so loaded that in their garbage your techniques will be lost.

My understanding was, and still is, that therapy can be a good beginning, but it is not the end, it is not the answer. It can clean the mind only for a short period, but in that short period a spiritual technique can be introduced to you before the mind gets loaded again.

If the spiritual technique is introduced to you, then that garbage is not going to disturb you; it cannot create confusion, and you do not need any therapy anymore. You are on the way -- now this ordinary garbage cannot prevent you.

But if you are loaded already, then to introduce you to a spiritual technique is futile; it is throwing seed onto stones. The seed is not going to live, to become a plant, to become a tree, to blossom.

So I was using these therapies just for the moment to clean the ground and let me put in the seed. Then we are not worried about the garbage that you will be collecting. The seed has enough force; once it has found its soil, there is no problem. It will bring its branches and foliage, its fruits and its flowers, in spite of all the garbage around -- that doesn't matter.

But I was aware of the danger -- that these therapists themselves have no spirituality, and they will start feeling as if they are guides, spiritual guides; as if they are helping so many people on the path. It is so easy to blow your ego up bigger and bigger.

These therapists came from the West to me because in the West therapy was going out of fashion. People were tired, because what is the point? -- for a few days you feel great and then come the dumps. You feel worse than before. Then to go again to the therapist becomes a kind of addiction.

And there is no end to it. People go on moving from one therapy to another therapy their whole life, always feeling, "This is going to work." And it seems to work for a while, but it does not change anything basic, just superficial touches, so you are again back to zero.

All these therapists had failed in the West; nobody was coming to them. When they came to me they had no need to search for clients: thousands of sannyasins were coming, and I wanted a certain synthesis between Western methods of therapy and spiritual growth, so I allotted them the work.

But these therapists forgot completely that the people had not come for their therapies. In fact people were very unwilling to do their therapies; I had to persuade them. But slowly people started understanding the fact that just a little cleaning helps to take a long jump into meditation. So the people who passed through therapies went deeper into meditation than the therapists. The therapists were going deeper into their egos.

The therapists were not meditating. They were not asking questions, because to ask a question means that you are ignorant, you do not know the answer to it; they were not even humble enough to ask a question. And they were happy, tremendously happy that now there was no burden on them of finding people. People were coming by themselves, and I was sending them to their therapies.

I made them great therapists. I tried to refine their methods to make them the best possible therapists. I used to meet every therapy group and ask the people who had participated how they were feeling, what had happened. And indirectly -- and the therapist was present -- I was suggesting what more could be done,

what should have been done. I was also asking the therapist what difficulties he was finding, what problems were arising with people -- in an indirect way, because I don't want to hurt anybody, even by giving advice.

Through the years I had worked on these therapists and their therapies, and they started feeling that they had become kinds of gurus, masters. And deep down there was great competition amongst them: Somendra left because of his competition with Teertha about who was a better therapist -- just fights of egos.

Deep down, unconsciously, they must be thinking that sooner or later I will have to die. Teertha had taken it for granted, without anybody saying it to him, that he was going to be my successor. Perhaps he was spreading the idea that he was going to be my successor.

The day I announced in the commune that nobody is going to be my successor, only two persons were unhappy -- and I looked at both the persons: one was Sheela and the other was Teertha. Everybody was happy, rejoicing, but these two people were sad. That was their aim -- perhaps not consciously, but unconsciously. That was the beginning of Sheela trying to destroy the commune in different ways.

And when the American government... Now all the governments of the world are together in a conspiracy against a single man; they have made me so important, so powerful. They are just behaving so idiotically. They have all the powers; I have no power, and they are all conspiring against me. Their whole effort is to stop me, my work, not to let me settle anywhere, not to allow another commune to come into existence.

Our therapists are immensely happy, seeing the opportunity that now I don't have a commune, and every government is against me; perhaps I will not find a place anywhere in the world. This is a great chance for them.

And all the sannyasins are in a state of vacuum, so these therapists are trying to exploit that vacuum. Now they are telling people that they will teach them freedom, they will teach them spirituality, they will teach them this and that; their whole effort is not to miss this opportunity.

The people are in a need because suddenly... they were working, growing, and the work has stopped. I am being prevented from every direction, so that I cannot work. And the therapists are immensely happy: they have suddenly become spiritual masters. They know nothing about spirituality, not even the ABC.

But there is nothing to be worried about. They can only talk about freedom, and that too will be just a repetition of what they have heard me say to you. They don't have anything original to say, anything coming out of their own experience, so they can only talk. Let them talk -- the talk is not going to change to people. And soon people will feel that these therapists are just exploiting the situation.

Meanwhile, somewhere we are going to create the mystery school. Existence cannot be so uncompassionate towards a man who has been working simply for truth, simply for existence.
My trust is absolute.

These governments and churches don't matter at all. They may try their best, but the mystery school will be established, although it may take a little time, a little trouble. And this time things will be done in a totally different way so nobody gets this idea of gurudom.

History will not be repeated, because I am still here. I know all those therapists, and I know their problems. I know they are in the same boat as their clients; they are not in any way of superior consciousness. They can give consultations, they can help people to some clarity, but that is from their *knowledge*. In the same situation they don't have that clarity.

To everybody else they can show the way of clarity: it is very easy when you are not in trouble. You can simply advise anybody, "It is simple. Do it this way." The real thing is, when you are in the same trouble, whether you have the clarity, whether you are capable of following your own advice -- and those therapists are not capable of that. So there is no harm. Let them enjoy a few days of glory.

They are not even mentioning my name. That is enough proof that they know that whatever they are saying and doing is related to me, and if they mention my name they will become immediately secondary. And for the first time they have got the chance to be on the top. With me, it was impossible.

So I don't see that there is any problem. It is good -- let them enjoy for a few days. Their enjoyment is not going to last long. Soon they will lose the people.

Once the mystery school starts functioning nobody is going to bother about them. Even they themselves will have to come to the mystery school, and this time not as therapists but simply as disciples. There is not going to be any therapy. Now the school will function in a totally different way.

BELOVED OSHO,

The qualities of a mature person are very strange.
First, he is not a person. He is no more a self. He has a presence, but he is not a person.

Second, he is more like a child -- simple and innocent.

That's why I said the qualities of a mature person are very strange, because maturity gives a sense as if he has experienced, as if he is aged, old. Physically he may be old, but spiritually he is an innocent child. His maturity is not just experience gained through life. Then he will not be a child, and then he will not be a presence; he will be an experienced person -- knowledgeable but not mature.

Maturity has nothing to do with your life experiences. It has something to do with your inward journey, experiences of the inner.

The more he goes deeper into himself, the more mature he is. When he has reached the very center of his being, he is perfectly mature. But at that moment the person disappears, only presence remains...
The self disappears, only silence remains.
Knowledge disappears, only innocence remains.

To me, maturity is another name for realization: you have come to the fulfillment of your potential, it has become actual. The seed has come on a long journey, and has blossomed.

Maturity has a fragrance. It gives a tremendous beauty to the individual. It gives intelligence, the sharpest possible intelligence. It makes him nothing but love. His action is love, his inaction is love; his life is love, his death is love. He is just a flower of love.

The West has definitions of maturity which are very childish. The West means by maturity that you are no longer innocent, that you have ripened through life experiences, that you cannot be cheated easily, that you cannot be exploited, that you have within you something like a solid rock -- a protection, a security.

This definition is very ordinary, very worldly. Yes, in the world you will find mature people of this type. But the way I see maturity is totally different, diametrically opposite to this definition. The maturity will not make you a rock; it will make you so vulnerable, so soft, so simple.

I remember... a thief entered a master's hut. It was a full-moon night, and by mistake he had entered; otherwise, what can you find in a master's house? The thief was looking, and was amazed that there was nothing. And then suddenly he saw a man who was coming with a candle in his hand.

The man said, "What are you looking for in the dark? Why did you not wake me up? I was just sleeping near the front door, and I could have showed you the whole house." And the man looked so simple and so innocent, as if he could not conceive that anybody could be a thief.

Before his simplicity and innocence, the thief said, "Perhaps you do not know that I am a thief."

The master said, "That doesn't matter, one has to be someone. The point is that I have been in the house for thirty years and I have not found anything, so let us search together! And if we can find something, we can be partners. I have not found anything in this house -- it is just empty."

The thief was a little afraid -- the man seems to be strange. Either he is mad or... who knows what kind of man he is? He wanted to escape, because he had brought things from two other houses that he had left outside the house.

The master had only one blanket -- that was all that he had -- and it was a cold night, so he told that thief, "Don't go this way, don't insult me this way; otherwise I will never be able to forgive myself, that a poor man came to my house in the middle of the night and had to go empty-handed. Just take this blanket. And it will be good -- outside it is so cold. I am inside the house; it is warmer here."

He covered the thief with his blanket. The thief was just losing his mind! He said, "What are you doing? I am a thief!"

The master said, "That does not matter. In this world everybody has to be somebody, has to do something. You may be stealing; that doesn't matter, a profession is a profession. Just do it well, with all my blessings. Do it perfectly, don't be caught; otherwise you will be in trouble."

The thief said, "You are strange. You are naked and you don't have anything!"

The master said, "Don't be worried, because I am coming with you! Only the blanket was keeping me in this house; otherwise in this house there is nothing -- and the blanket I have given to you. I am coming with you -- we will live together. And you seem to have many things; it is a good partnership. I have given my all to you. You can give me a little bit -- that will be right."

The thief could not believe it. He just wanted to escape from that place and from that man. He said, "No, I cannot take you with me. I have my wife, I have my children, and my neighbors, what will they say? --

`You have brought a naked man!'"

He said, "That's right. I will not put you in any embarrassing situation. So you can go, I will remain in this house." And as the thief was going, the master shouted, "Hey! Come back!" The thief had never heard such a strong voice; it went just like a knife. He had to come back. The master said, "Learn some ways of courtesy. I have given you the blanket and you have not even thanked me. So first, thank me -- it will help you a long way. Secondly, going out -- you opened the door when you came in -- close the door! Can't you see the night is so cold, and can't you see that I have given you the blanket and I am naked? Your being a thief is okay, but as far as manners are concerned, I am a difficult man. I cannot tolerate this kind of behavior. Say thank you!"

The thief had to say, "Thank you, sir," and he closed the door and escaped. He could not believe what had happened! He could not sleep the whole night. Again and again he remembered... he had never heard such a strong voice, such power. And the man had nothing!

He enquired the next day and he found out that this was a great master. He had not done well -- it was absolutely ugly to go to that poor man; he had nothing. But he was a great master.

The thief said, "That I can understand myself -- that he is a very strange kind of man. In my whole life I have been coming in contact with different kinds of people, from the poorest to the richest, but never... even remembering him, a shivering goes through my body.

"When he called me back I could not run away. I was absolutely free, I could have taken the things and run away, but I could not. There was something in his voice that pulled me back."

After a few months the thief was caught, and in the court the magistrate asked him, "Can you name a person who knows you in this vicinity?"

He said, "Yes, one person knows me" -- and he named the master.

The magistrate said, "That's enough -- call the master. His testimony is worth that of ten thousand people. What he says about you will be enough to give judgment."

The magistrate asked the master, "Do you know this man?"

He said, "Know him? We are partners. He is my friend. He even visited me one night in the middle of the night. It was so cold that I gave him my blanket. He is using it, you can see. That blanket is famous all over the country; everybody knows it is mine."

The magistrate said, "He is your *friend*? And does he steal?"

The master said, "Never! He can never steal. He is such a gentleman that when I gave him the blanket he said to me, `Thank you, sir.' When he went out of the house, he silently closed the doors. He is a very polite, nice fellow."

The magistrate said, "If you say so, then all the testimonies of the witnesses who have said that he is a thief are cancelled. He is freed." The master went out and the thief followed him.

The master said, "What are you doing? Why are you coming with me?"

He said, "Now I can never leave you. You have called me your friend, you have called me your partner. Nobody has ever given me any respect. You are the first person who has said that I am a gentleman, a nice person. I am going to sit at your feet and learn how to be like you. From where have you got this maturity, this power, this strength, this seeing of things in a totally different way?"

The master said, "Do you know that night how bad I felt? You had gone; it was so cold. Without a blanket sleep was not possible. I was just sitting by the window seeing the full moon, and I wrote a poem: `If I was rich enough I would have given this perfect moon to that poor fellow, who had come in the dark to search for something in a poor man's house. I would have given the moon if I had been rich enough, but I am poor myself.' I will show you the poem, come with me.

"I wept that night, that thieves should learn a few things. At least they should inform a day or two ahead when they come to a man like me, so we can arrange something, so they don't have to go empty-handed.

"And it is good that you remembered me in the court; otherwise those fellows are dangerous, they may have mistreated you. I offered that very night to come with you and be partners with you, but you refused. Now you want... There is no problem, you can come. Whatever I have I will share with you. But it is not material: it is something invisible."

The thief said, "That I can feel -- it is something invisible. But you have saved my life, and now it is yours. Make whatever you want to make of it. I have been simply wasting it. Seeing you, looking in your eyes, one thing is certain -- that you can transform me. I have fallen in love from that very night."

Maturity to me is a spiritual phenomenon.

BELOVED OSHO,
OFTEN I HEAR YOU SAYING THAT WE CAN WAKE UP ANY MOMENT. YOUR WORDS, AND HOW YOU SAY THEM, THRILL ME SO MUCH THAT I OFTEN START SHAKING. WHAT IS REALLY PREVENTING ME FROM WAKING UP? IS THE UNCONSCIOUS REALLY SO MIGHTY? DO I NEED MORE AND MORE DRY CLEANING?

The unconscious is certainly very powerful and immense. It is your whole past, from the very beginning. All that has happened in existence is part of your unconscious. It is as long and infinite as your past -- but so is your superconscious. It is as long and as infinite as your future. You are just in the middle -- you are always in the middle.

The past is very powerful because it has already happened, so it has left its marks on you. The future is not so powerful because it has not happened yet; it is only a possibility. The past is a reality; it is a history. Your unconscious is your history, and tremendously vast; your superconscious, which means awakening, is only a probability. You can go on postponing it.

And that's what your past manages to do. It goes on telling you the idea is good -- one *has* to wake up, you have to try it -- but all these are the ways of postponing. The past goes on questioning how to wake up. The idea is appealing, but *how* to wake up? That "how" is also a way of postponing. So when I say, "Wake up!" something in your superconscious gets stirred and a thrill goes through you.

The unconscious is a very thick wall, but it cannot prevent you from waking; it can only postpone it -- and that too depends how deeply you are listening to me, whether you are only hearing or listening. And remember the distinction between these two words.

Hearing is simple, everybody who has ears can hear, but listening is something more than hearing. Listening means hearing without your mind coming in between, interpreting, meddling, giving colors of its own to what you have listened to, bringing connotations, associations from your past -- that is, from your unconscious.

When I say, "Wake up!" I have one meaning. If you *hear* it you may have a different meaning, but if you *listen* to it then you will have the same meaning as I have. Listening means putting the mind aside, so what is being transferred to you goes directly to your very heart, to your very being.

Then perhaps you can wake up any moment. Any small thing may trigger it. It is unpredictable; one cannot say when, one cannot say what will help. I can only go on explaining in different ways so the meaning of waking gathers around you. Then ANYTHING...

People have become enlightened, awakened, in strange situations -- there is no causal relationship. Lao Tzu became enlightened when he was sitting under a tree and a dry leaf started falling from the tree. There was no strong wind so the leaf was falling very slowly, like a feather, and he simply watched it falling. And as it rested on the ground, something happened in him which had nothing to do with the leaf.

He simply saw the way of the leaf, its let-go -- no effort to cling a little longer with the tree. It had been with the tree its whole life, but not even a look back, no hurry to reach anywhere, just a tremendous let-go, that wherever the wind takes it... A great trust. All these things, with the dropping of the dry leaf, happened in Lao Tzu. From that day he was a different man.

The master can only do one thing: he can go on spinning around you meanings of a thousand kinds. Perhaps one of them may trigger the process, but nothing can be said about what was the trigger; it depends on so many things that it is unpredictable. But howsoever big the unconscious may be, its value is nothing.

Waking up, even for a single moment, has tremendous value, and remaining awakened you have become an emperor in existence.

To live unconsciously is to be just a beggar.

BELOVED OSHO,
THERE IS AN OLD SAYING THAT, "YOU ARE WHAT YOU EAT." BUT IN CALIFORNIA IT'S, "YOU ARE WHAT YOU DRIVE," IN ITALY IT'S, "YOU ARE WHAT YOU WEAR," AND IN FRANCE, "YOU ARE WHAT YOU DRINK."
THE OTHER DAY SOMEONE SAID, "YOU ARE WHAT YOU ARE," AND THEN I THOUGHT, "YOU AREN'T WHO YOU THINK YOU ARE." OSHO, I'M GETTING CONFUSED -- WHO ARE I?

You simply are not!

Don't get confused, because there is nobody. All these definitions are a futile exercise because it is defining something which does not exist. You are not, so no definition can define you. Your nothingness is your indefinability. It makes you infinite, it makes you eternal, it makes you part of the unknowable mystery of existence.

Anything that can be defined is worthless.

BELOVED OSHO,
THOSE OF US WHO HAVE THE GOOD FORTUNE TO BE WITH YOU ON YOUR VISITS TO VARIOUS COUNTRIES OVER THE PAST FEW MONTHS HAVE HAD WITH US CONSTANTLY THE REMINDER OF HOW PRECIOUS OUR TIME WITH YOU IS. IT HAS BEEN IMPOSSIBLE TO SLIP INTO COMPLACENCY AND IMAGINE THAT YOU WILL BE WITH US INDEFINITELY.
LIVING IN SUCH INSECURITY COULD SEND US INTO A PANIC -- A SELF-DEFEATING REACTION BECAUSE IT RENDERS US UNAVAILABLE TO THOSE MOMENTS WE DO HAVE WITH YOU. THE ALTERNATIVE IS TO RIDE ON THE UNCERTAINTY WE LIVE WITH TO SHARPEN OUR AWARENESS AND SOFTEN OUR HEARTS, AND THUS BE MORE OPEN TO YOU THAN WE HAVE EVER BEEN.
I SEE YOU -- WHO REPRESENT EVERYTHING OF VALUE TO BE CONTRIBUTED TO THE WORLD, WHO ARE THE MOST MAGNIFICENT EXPRESSION OF EXISTENCE'S FULFILLMENT -- ACCEPT WITH GRACE AND DIGNITY AND HUMOR WHATEVER THAT SAME EXISTENCE ORDAINS.
THEN HOW CAN I BE ANYTHING BUT GRACIOUS, AND GRATEFUL FOR WHAT HAS BEEN, FOR WHAT IS RIGHT NOW, AND FOR WHAT MIGHT BE IN THE FUTURE, EVEN IF IT IS NOT OF OUR CHOOSING?

It is a great opportunity for you all.

I have been saying my whole life that we are all living in insecurity. You have listened to it, you thought you had understood it, but it was not the case.

Now it is the reality. I need not even say to you that each moment is insecure.

In fact that's how it is always. All these stupid governments have just made it more clear to you that each moment is uncertain, insecure; you cannot take me for granted.

But this has not to make you afraid, to panic, to be sad, to be worried, because all those things will not change the insecurity. All those things will simply make you forget the insecurity, and they will help you to miss the present moment -- which you have got already, which is secure. The next moment may be insecure.

So I would like to say to you: use the moment that is secure to the fullest, and don't be bothered with the next moment; it is always insecure. In our situation it has become more apparent. And it is good that it has become more apparent. That will throw you into the present moment; otherwise one can be sleepy. One knows tomorrow is there.

But in the situation in which we are, tomorrow is not certain; anything can happen tomorrow. But don't panic, because that is not going to change the situation. That is simply missing the opportunity.

And I can understand, it is difficult to live in such insecurity. But this is the reality, it is not a special case. The whole world is living in the same insecurity, only they are not in such a situation where the insecurity is so clear that there is no need to say anything about it. It is there; it is everywhere. There is no distinction at all, no differentiation, only you are fortunate because you cannot miss this moment. You know tomorrow I may be taken away from you. You cannot afford to miss this moment; this is all you have got, so you have to drink of me.

Coming here and going from here I pass a room in which there is a beautiful carving of The Last Supper. Jesus and his followers must be in a deep insecurity -- tomorrow anything is possible. But you are even more in insecurity, because they knew what was going to happen tomorrow. It was well known that Jesus would be crucified; hence this was the last supper with the master. They would not be eating with him again. So in a way it was not so insecure; it was certain -- tomorrow he is going to be crucified. There was a certainty.

Even that certainty is not here. Anything can happen tomorrow -- to me, to you. As far as I am concerned, I know that this is something that was bound to happen. Sooner or later the whole world was going to be against me, because I was fighting against the whole rotten world.

It is a wonder that they tolerated so much. They can destroy me very easily, they can shoot me, but they are afraid: if they kill me then they will make the biggest religion in the world ever. Jesus had only a dozen followers but his crucifixion gained so many sympathizers -- if they kill me it will go against them, so they

cannot kill me.

All they want is to cripple me, to create such a situation that I cannot enter any country, that people cannot come to meet me, that I am isolated from the news media, that the people who are working for me get tired, harassed so much so that they start thinking, "This is too much," so the whole work stops... because I cannot do the whole work. The work can stop, and I can be isolated, because if they close the doors of all the countries wherever I go, if they start closing the doors there...

Now they are doing it here. And I am amazed: I had never thought that even departments of justice are nothing but cunning politicians. They arrested me in North Carolina without any arrest warrant. They would not tell me even the reason why they were arresting me -- which is absolutely illegal. They would not allow me to inform my attorney -- which is unheard of in a democracy. And finally they could not prove the case; they could not prove anything against me. They released the people who were with me -- three were simply dismissed because they were in a different plane, and the three who were with me were released on bail for seventy-five thousand dollars.

Just yesterday we received a letter from the attorney-general's office, with the seal of the department of justice, and it is such a cunning letter -- one cannot imagine! Seeing that they are going to fail completely, they have nothing to prove, they want to drop the case. They harassed me for twelve days; they took the personal things of all the people who were on the plane and they have not released those things. And seeing that they cannot prove anything -- they don't have anything -- they want to drop the case. But dropping the case meant that they would have to return the seventy-five thousand dollars deposited for bail for three persons -- because if there is not going to be any trial and you are dropping the case, then that money should be returned. Why should that money be kept?

But you can see the greed and cunningness... They did not want to return the money and they wanted to drop the case. So with the magistrate's seal, what they did was they claimed that they had called these three witnesses and they did not appear in the court; hence their deposits of seventy-five thousand dollars are confiscated by the government, and the case is dropped.

They never informed us that there was any hearing, and they don't have any proof that we have refused. Our people were ready to go and we were asking, our attorneys were asking continually, "When is the date?" They never told our attorneys, never informed us. Even courts -- federal courts -- are lying that they informed us, and because we did not appear in the court we have lost the money. And they don't even mention the personal effects -- which are worth nearabout three million dollars. They have not returned them either.

They have sent the letter here. About me, they say that they don't have any charges against me, but for the future they cannot say anything. If I assassinate any U.S. official, then there will be charges against me. And they say because one of my sannyasins has attempted murder or assassination, then there is a possibility.... They don't name the person. It is Sheela.

I exposed her. I invited the government, I told the government all the crimes that she had committed, and now they are associating her with me -- as if one Christian murders and that means the pope is responsible. Out of five thousand sannyasins in a commune, if one sannyasin commits some crime, that does not mean that I become a possible candidate for doing the same thing.

And strangely enough, it simply says, "U.S. official." If I kill some U.S. citizen, then what? According to that letter I am free to kill U.S. citizens -- that will not be a charge against me -- only it should not be a U.S. official!

It seems so stupid -- either you should state a whole list of all possible crimes that a man can commit, or you should not state even a single crime. You don't have any charges against me right now. You could have simply said, "We don't have any pending charges against him." That's enough. Who is saying that this means that in future if I murder your president you will not have charges against me?

But now that you have said that if I assassinate some U.S. official then there will be charges, that means I can assassinate anybody else -- just he should not be a U.S. official. Including this one class makes me free to commit any crime, and you cannot put any charges against me; otherwise, why did you not include it in the letter?

But just to create a fear, a paranoia... Before the letter reached us, it went to the president, and he has become shaky, afraid.

And these people belong to the same race -- the politicians. They think in the same way. Their parties may be different, their countries may be different, but their basic reasoning is the same. If they see that America is afraid, being such a big power, then a small country like this should not take the risk.

Germany is insisting to this government, to every government, that I am a dangerous man. It is not wrong, but the meaning they give to "dangerous man"... perhaps I will kill their president or create a terrorist movement or start throwing bombs on people and hijacking their airplanes. What do they mean by "dangerous man"?

One man in Spain, a famous novelist, was very much interested in me because he has read a few of my books which have been translated into Spanish. He was working for one month continuously for me to go to Spain, and he is well-known in the whole Spanish speaking world, well respected, even by the politicians. He was talking to the president, to the prime minister, to the royal family, and they were all willing for me to come there. Then these letters from America, from Germany, from Greece, from Italy, started pouring in.

Just yesterday he informed me, "Now it has become difficult. Even the president has told me, `You don't get involved in it. That man is very dangerous. Even your association with that man may bring difficulties to you; you just keep out, don't mention his name!'"

But he asked, "What danger is there?"

He said, "You don't ask! It is a very dangerous situation."

So many countries... The European parliament is passing a bill that I should not be allowed in any airport in Europe. Countries like the Bahamas, and other countries -- Panama, and a few other islands near Panama, I have not even heard their names -- and their parliaments have started discussing and deciding that I should not be allowed in their country.

Every man's life is in insecurity, but you are not so aware of it. You go on, sleepily. Yes, people die, people are murdered, everything happens, cancer and AIDS and everything, but still you go on thinking that it is not going to happen to you. But with me it is not a question that it is not going to happen: it is already happening.

So each moment *is* insecure.

And you have to be courageous, alert, and capable of using the opportunity that may be cut any moment. Make it a point that it is good that reality, which to others is hidden, to us is no longer hidden; it is clear and open. Face it! And the only way to face it is to live moment to moment as totally and intensively as possible.

You cannot afford to be sleepy and unconscious, just dragging on. You have to become alert. You have to become a flame so that whatsoever happens the next moment does not matter: you have lived my presence, my love, as totally as possible.

Beyond Psychology

Chapter #38
Chapter title: A world beyond time

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BELOVED OSHO,
YOUR VISION IS SO BEAUTIFUL, AND MOST OF ALL, SO SIMPLE. BUT WHEN I THINK ABOUT WHAT MAN HAS TO CLEANSE HIMSELF OF, IT SEEMS TO GET COMPLICATED. I THINK THE THING HARDEST FOR MAN TO DROP, FOR YOUR VISION EVER TO BE, IS HIS SO-CALLED POWER -- WORLDLY AND SPIRITUAL. TO ME, SUCH PEOPLE WOULD RATHER SEE THEIR WORLD BLOW UP

THAN TO GIVE UP THEIR PRECIOUS POWER. IS THIS SO?

It is so. People are so unconscious that they can do anything to keep their power, their respectability -- even if it means blowing up the whole world. They can risk anything to save their ego. And these are the people who naturally reach to the positions of power, because they are the only seekers of power.

No creative, intelligent person seeks power. No intelligent person is interested in dominating others. His first interest is to know himself. So the people with the highest quality of intelligence go towards mysticism, and the most mediocre go after power. That power can be worldly, political; it can be of money, it can be of holding spiritual domination over millions of people, but the basic urge is to dominate more and more people.

This urge arises because you don't know yourself, and you don't *want* to know that you don't know yourself. You are so afraid of becoming aware of the ignorance that prevails in the very center of your being. You escape from this darkness through these methods -- lust for money, lust for power, lust for respectability, honor. And a man who has darkness within himself can do anything destructive.

Creativity is impossible from such a person, because creativity comes from your being conscious, a little alert... light, love. Creativity is not at all interested in dominating anyone -- for what? The other is the other; neither you want to dominate anyone, nor you want to be dominated by anyone. Freedom is the very taste of being just a little alert.

But these people are completely asleep. In their sleep they are making atomic bombs, nuclear weapons, not knowing what they are doing. Only one thing keeps them moving, and that is: more power, more power. And whoever comes in their way has to be destroyed. They don't know anything else. They are barbarians who have not evolved into human beings. Yes, they can destroy the whole world; they are already prepared to do so. They are all against me because I am exposing them.

And I am surprised: in this big world nobody else is there to join hands with me, because people are afraid of the powerful ones -- they can destroy them. One is fearless only when he knows that he is indestructible; you can kill him but you cannot destroy his being. But such people have slowly disappeared from the earth. We have not nourished them. We kill them and then worship them.

This also has to be understood, why all the people that we have killed -- for example, Jesus, Socrates, Al-Hillaj Mansoor, Sarmad -- are immensely respectable *after* they have been killed. When they were alive they were condemned by everybody, not only by those who were in power but even by those who were not in power. Those who were not in power condemned them to show to the powerful, "We are with you." And the powerful condemned them because these people were bringing a vision. If it succeeds, then there will be no domination in the world; then there will be human beings -- everybody unique, flowering in his own way.

But all these people are worshipped when they are dead. That comes out of guilt. First people kill them... It is the powerful who kill them, and it is the powerless, the dominated, who support them -- unwillingly, but very fanatically, because they want to show to everybody, "We are more against them than you are, and we are more in favor of the powerful than you are."

But once the man is killed, crucified, poisoned, these are the people who start feeling guilty, because from the very beginning they were not ready to kill the man. They had no problem with the man; he was not destroying any of their vested interests. They simply supported the powerful because they were afraid that if they didn't support, if they remained silent, they would be suspected of supporting the person who has been killed.

A disciple of Jesus was in the crowd when Jesus was crucified, and he was asked -- because he looked different from others, was not from the same place, was a foreigner, and nobody recognized him -- he was being asked again and again, "Who are you? Do you know this man who is being crucified?" And he said, "No, I have never heard about him. Just seeing that so many people are going this way, just to see what is happening, I have come." Even he cannot admit that he is a follower of Jesus, because he knows the result will be another cross.

So finally, when these people are crucified, the people who had supported it unwillingly start feeling very guilty, "What have we done against an innocent man, who has done no harm to anybody? And whatever he was saying, he was right." They can understand that these people in power are exploiting everybody.

It is a strange world. You know people now as kings and queens, and if you follow their ancestors, in the beginning, they were robbers. From where did they get their kingdom? They are great robbers who have

killed many people, accumulated money, land, declared themselves as lords of the land, and now they have royal blood. They are in the lineage of criminals -- and not ordinary criminals, big criminals. But they have power, they have money -- naturally their blood is special.

The ordinary people have known all along that they are being crushed, murdered slowly. They labor hard and they cannot manage even one meal a day. They produce -- but all that goes to those people who are in power. So when they support these people, it is unwillingly. That unwillingness, when the man is dead, turns into guilt; they start feeling that they have been participants in a criminal act. They have not done anything, but they were participants in a way; they were showing that they are in support of the powerful people.

To remove that guilt, worship arises. Worship is simply the removal of the guilt, to wash away the guilt. That's how such big religions like Christianity... otherwise Jesus had not that genius to produce such a big religion. There were hundreds of rabbis far more intelligent, far more scholarly than him, he was just an uneducated young man, but the crucifixion changed the whole situation. Once they crucified him, they made him a god -- god to all those people, who are millions, who had supported the crucifixion. They started feeling guilty.

And you can see it, if you look deeply. Jesus was killed by the order of the Roman emperor, by his viceroy, Pontius Pilate in Judea, with the agreement of the high priest of the temple of the Jews. Today Rome has been the citadel of Christianity for twenty centuries, but the order to kill that man had come from Rome. There was a day when the whole Roman civilization turned into a Christian civilization. Today the pope has only a small piece of land -- eight square miles -- but it is an independent country. It has been shrinking slowly; once he had the whole of Italy. He was higher than the state.

People were killed in Rome for being Christians. Christ was the first one, then whosoever turned Christian was killed in the same way; hundreds of people were crucified. And this whole crucifixion created so much guilt in people that a great religion came out of it. But such a religion can only be a psychological cover-up; it cannot be a true religion. It is simply covering up your guilt. The more fanatic a religious person is... you can measure by his fanaticism how guilty he is feeling, what he is hiding behind it.

But Christianity became the world's biggest religion for the simple reason that not only Christ but many other people, who had turned Christian, were crucified without any trial. And the masses were supporting the powerful people but deep down feeling hurt -- what is happening is simply inhuman, should not happen. But they are poor, they have no power; they cannot do anything except worship.

A real religion is always of meditation.

A false religion is always of worship.

Worship is a psychological method of washing from your hands the blood that you can see on your hands. Even Pontius Pilate... the first thing he did after ordering the crucifixion of Jesus was to wash his hands, because he was not willing to kill this innocent man. He had talked to him, he had listened in disguise where he was talking to his disciples, and he had started loving something in that man. He is innocent. He says some crazy things but the way he says them is beautiful. He is uneducated but he speaks poetry. He does not know much, but whatever he knows he presents it with tremendous authority. And he is not doing any harm to anybody: if you don't want to listen to him, don't listen; if you don't want to follow him, don't follow. He is not preaching any dangerous ideas to people.

Pontius Pilate wanted him to be freed. He tried to persuade the priests that he should be freed because he seems to be innocent. But Jews were not ready to free him -- and they committed a great mistake. They are responsible for creating Christianity. So all the bloodshed that Christianity has done, deep down, Jews are responsible for, and Christianity has taken revenge, tortured Jews, killed Jews, made them homeless. For centuries it has been going on.

Who are the people who became Christians? A few Jews who felt the innocence of the person but were afraid of the priesthood, the religious hierarchy in power. But many more people were crucified in Rome -- and many more Romans became Christians.

It was a convention that every year the Jews were allowed to ask Pontius Pilate to save one life, because it was just before their religious holiday; it was a religious mercy and compassion.

Pontius Pilate was hoping that they would ask -- because there were three people who were going to be crucified -- that they would ask Jesus to be released, because the other two were great criminals. But the priests and the hierarchy of the rabbis shouted, "We want Barabbas!" -- one criminal who had committed seven murders. Even Barabbas could not believe that he was being released, and this poor guy, Jesus -- he knew him -- they were not asking for him to be released. And he had not done anything!

Barabbas was saved. Christians don't talk much about Barabbas but he is a tremendously powerful character, and very important, because the miracle happened to *him*, not to Jesus. It was expected that God would save Jesus. God missed his target. Barabbas could not believe it. When they released him he looked back again and again -- there must be some mistake. He was such a criminal; there was not any crime that he had not done -- rape, murder... And he was always drunk, he was a drunkard.

But the face of Jesus remained in his mind and tortured him. He also started feeling guilty, "I should not have been released. It was perfectly right for me to be on the cross. That poor man... I have taken his place and he has taken my place." He felt a soft corner for Jesus. And within six months he committed a rape, he committed a murder, and he was caught again.

But this was the rule, that once the Roman emperor releases somebody from crucifixion, he cannot be crucified again. So they had to find an alternative for such people, because those people are bound to do something if they are such diehard criminals. In Rome they had a dangerous coal mine; they used to send those people to that coal mine to dig coal. It has reached to such places that once in a while it used to collapse, and thousands of the people who were working under it would be killed. That was their way of avoiding crucifixion.

Barabbas was sent to the coal mines in Rome. Within three months the coal mine collapsed. There were at least three thousand people; only Barabbas remained alive, everybody else was dead. That was the second miracle! He could not believe what was happening! He had been hanged on the cross and then brought down. He could not believe it that day; he was completely ready to be crucified, and he knew that he had done so many criminal things that it was perfectly right; there was no question of his being released.

Now what had happened? Three thousand people had died and only he was saved. Even the emperor of Rome, the empress of Rome, became aware that this man seems to be a man of God -- twice he has returned from death. So he was called to Rome. He had become so famous that people started touching him. He had become almost divine; just to touch him was a great experience. Even the empress wanted to touch Barabbas.

But the emperor said, "One test more; these two things may have been just accidental." And the last test was... Every year they had games in which criminals were thrown without any weapons before hungry lions, to fight with them. Barabbas was thrown before a hungry lion, and he managed a third time: he killed the hungry lion. Then even the emperor thought, "Now it cannot be an accident." He had never seen before... All criminals were eaten by the lions! This was the first time that a man had killed the lion; unscratched, he was victorious.

He was freed, he was given citizenship. He was no longer a slave -- because in those days there were two categories of people, slaves and citizens. He was given citizenship. That was a great honor, and especially for a criminal... but he had proved three times that he can come back from death.

Christians have so much difficulty in proving that Jesus is a man of miracles. Barabbas is a man of miracles. They prove hard that Jesus is the only begotten son of God. It seems there is some mistake -- Barabbas seems to be the only begotten son of God!

But all these years he was carrying the innocent Jesus' face, and feeling guilty that he was saved: "There has been some mistake. And I have been saved thrice!" He started meeting Christians in underground caves, where they used to meet so that nobody would know. He listened for the first time to what Jesus used to say -- and he became a Christian. The day he became a Christian he was caught and crucified, and then no miracle happened! It is a very strange story.

But the Roman people, who are now Italians, started feeling: Thousands of people are being crucified just because they are getting involved with Jesus and his teachings. The Roman empire disappeared, and the whole land of the Romans became Christian. And from there Christianity started moving all over the world.

A guilt feeling is very basic for being a Christian, for being a false religious person. Real religiousness arises not out of guilt but out of silence, out of love, out of meditativeness.

These people who are in power are almost on the brink of destroying the world, rather than lose their power. I can understand their logic -- they may not be aware of it. Their logic is: We are going to die anyway, so what if the whole world dies? Our death is certain, so why should we bother about whether the world lives after us or not? We should live in power as long as we are here, and there is no need to be bothered about what will happen if the world explodes into a third world war.

The inner logic is: the day one is dead, the whole world is dead for him. You were not here one day; whether the world was here or not would not have made any difference to you. You will not be here one day; whether the world is there or has been blown up by nuclear weapons will not make any difference to

you. What makes the difference to them is that they are in power, and they want to prove to the whole world that they are the most powerful people.

Now the competition has reached to a suicidal point, and America is in a hurry for the third world war to happen. Russia wants to delay it a little, because America has evolved certain microwave patterns around the whole country -- billions of dollars have been put into it. You cannot see it, it does not obstruct anything; it only obstructs nuclear weapons. If a nuclear weapon is fired at America, if a missile comes to America, it will be returned; it cannot enter the country. So America is feeling safe. That's why this Libya episode happened.

The Soviet Union has not yet been able... they are working hard to create a protective armor around the country. Their country is big, vast; their finances are not as great as American finances, but still they are preparing -- there is no other way.

Those two nuclear powers are preparing their protection. Then America can send missiles to the Soviet Union, and they will also be returned. Now, where they will fall, nobody knows -- they will fall somewhere. But those two countries are protected, and the whole world is unprotected. So the whole world is in danger. Right now the Soviet Union is not ready with its protection; Libya was just a way to check whether Russia is ready or not. If they had been ready, the third world war would have been on.

The Soviet Union is ready to support Libya but is afraid to, for the simple reason that it does not yet have any protection for its own country; it needs some time. That's why the Soviet leaders are talking about cutting the production of nuclear weapons in such a way, step by step, that by the end of this century all production completely stops -- and the whole world is impressed by it.

America cannot accept it because it has put billions of dollars into the protective armor that will be useless... billions of dollars into nuclear weapons, and no chance to use them. America is in a hurry; it wants any excuse. And the gap is not big; perhaps within one year the Soviet Union will be ready. So if the war has to happen, America wants it quickly.

Kaddafi's daughter died because America bombed his houses -- even his tent in the desert they did not leave -- and Kaddafi was silent, taking no action. On the contrary, he said that if America bombs anywhere else, their whole strategy will be to bomb the place and blame Libya for it. Libya is a small country, but Libya is just an excuse to provoke the Soviet Union. And Kaddafi said, "Next time Libya is bombed then be certain, that will be the beginning of the third world war." But why next time? The Soviet Union needs a little time.

If the world has some intelligent people in it, they should protest together to the U.N.: "Now it is intolerable. Patience has a limit, and all nuclear weapons should be banned, should be thrown in the oceans, or some way should be found that they are made useless or turned into some creative force."

Perhaps we are not far away now, not even ten, fifteen years... America is in such a hurry, and the hurry has a reason... before the Soviet Union completes its project of protection, because after that protection those two countries will be safe. Then everybody else will be killed who is not fighting, who has nothing to do with the fight, who is out of the war but they don't have any protection. The returning nuclear missiles will fall all over the world.

The intelligentsia of the world has to create an atmosphere in the world that now it is a question not of the Soviet Union and America; it is a question of the whole world. Because the whole world is going to suffer, the whole world should unite against both these nations and force both these nations to stop this mad race of nuclear weapons and power.

But there seems to be no protest, there seems to be no worry. The world goes on in a routine rut. It seems people don't have any alertness, don't have any clarity about the problem.

I can see clearly that there is more possibility of the world blowing up than being saved, because nothing is being done to save it and everything is being done to blow it up. And because I speak against it, America is against me, the Soviet Union is against me. This is a rare phenomenon; otherwise it happens that if America is against me, the Soviet Union will be favorable to me. And vice versa too is true. But both are against me, because I am not really against America or the Soviet Union; I am against this game of power, which is simply idiotic.

BELOVED OSHO,
WE HAVE EXPERIMENTED WITH COMMUNES IN BOTH THE EAST AND THE WEST THAT DID NOT LAST. BUDDHA AND OTHER ENLIGHTENED MASTERS CREATED COMMUNES THAT DID LAST.

Gautam Buddha and other masters never created communes the way we have created them. Buddha had followers, but not staying in one place... moving continuously. Mahavira had followers, but not staying in one place... moving continuously. So nobody has created the way we created communes. Five thousand people living together is a totally different experience than five thousand Buddhist monks moving from one place to another place, only staying three days at one place. And even in that, man's cunningness comes in.

Jaina monks have to move continuously, except during the rainy seasons. In India, before atomic experiments started, the seasons used to be very fixed. Even dates and days were fixed -- on what day the rains will begin and on what day the rains will stop -- and there were three clear-cut seasons, four months each. So for four months in the rainy season they had to stop. But that also does not mean that thousands of sannyasins will be stopping in one place, but wherever they are.

But the cunningness of man's mind is such that I have seen Jaina monks who have lived their whole life in Bombay -- somebody is there for fifty years... I enquired, "How is it being managed? -- because it is against their basic rule and discipline. After three days they have to move."

And I was told that in Mahavira's time there were not such big cities as Bombay. Now the Jaina monk moves from one part of Bombay to another part of Bombay, and in this way he goes on moving around Bombay, inside Bombay, from one place to another place. But he remains in Bombay; he never leaves Bombay. Clever idea! From one suburb he will move to another suburb; that is another place. And in Mahavira's time there were no such big cities these suburbs would have been different cities, different towns, so..."We are moving!" And they go on circling.

Bombay has a population of the daily population is nearabout ten million people. Forty million people come every day to work, from nearby towns, and they return in the evening. Sixty million people are living in the town. They are logically right, that there was no city in Mahavira's time of such population. But the whole point is missed. The point was simply that you don't become attached to a certain place, that you don't start having friendships, likes, dislikes. In three days you cannot do much. One day you come, just one day you really stay, and the third day you have to move. It is not enough time to get into any politics, or any local problems. To avoid power politics, to avoid local problems, attachments, the device was created that you move after three days.

But after three days they go on moving in the same city -- for fifty years, sixty years. They have immense contact with people. They are almost residents of Bombay! The people who like them come to listen to them wherever they are.

Nobody had any commune the way we tried, and both the experiments have given great insights into human nature, so nothing has been a failure. We have learned much. So now I am not going to create a commune. I am going to create a totally different thing: a mystery school... forty, fifty people will be there to take care of the school, and two hundred, three hundred, five hundred people can come for a one month course, or a two month course, or a three month course, and move on. And slowly, slowly we can train people so that they can open mystery schools around the world. A school is a different thing. You come for three months to learn something, to go through some experiences, and then you are back in the world, to your work, to your job.

The commune experiment has made it clear that if five thousand people are living in a commune, they will have to do many things -- make roads, make houses, make other facilities for five thousand people, and for the guests who will be coming for festivals. These people will not have any time left for the real search they had come for in the first place. They will not have time for meditation. They will not have time to go within themselves, to find techniques and work upon them, because the work is such that you cannot just work five hours a day, five days a week; it will never be completed. You have to work ten, twelve hours a day seven days a week. You are tired -- and moreover, what you are doing is only the necessary facilities for yourself. Soon you will have to start production; otherwise from where are you going to get your food, your clothes? So this is a vicious circle.

And when five thousand people are there, then there is bound to be power politics. Then you have to find group leaders, coordinators. It is not possible to give freedom to five thousand people: "Do whatsoever you like" -- because they will all go swimming and trekking and playing their guitars, but then who will make the roads and the houses and do the farming? And how are your food and your clothes to be arranged? How long can we depend on donations? Sooner or later you will have to make factories and you will have to create something. Then this commune becomes just an ordinary world -- so why make so much unnecessary

trouble? Our basic reason was to give you an insight into yourself. That is completely forgotten in unnecessary trivia.

So my new phase of work is a mystery school. You work in the world, where roads are already there, houses are already there, you need not make them. Factories are already there... in thousands of years the world has created all that. So you can manage -- five hours work five days a week is enough. On the weekend you can meditate, you can go into silence or you can go to some isolated spot and just relax. And in a year you will be able to earn so much money, save so much money, that you can come here for one month, two months, three months... as much as you can manage.

Then being with me has no connotations of work. Then being with me is simply joy, celebration, meditation, singing, dancing. Those three months are simply holiday. You forget the world for those three months. They are pure search for the truth. And after three months, whatever you have learned, continue it at home; there you have time. Five hours you work -- you have enough time; you can get at least two hours for yourself.

Not only this... when you start living with me there is a possibility that you may start taking me for granted, that I am always here. Nine months being away will bring you closer to me, because distance creates longing, creates love, creates understanding. So each year you will be coming, then going. Whatever you can manage... you can come twice. You will not be a burden on anybody, and there is no need for anybody to dominate you; there is no need for any strict discipline -- work needs that. There is no need for coordinators, so we can avoid the power trip.

But both our communes have helped to bring us to this point where we can start a mystery school. Without those two communes it would have been impossible. This is my way of looking at things. Even failures bring you closer to success, because each failure gives you insight into what went wrong, how it went wrong. So both the experiments have been immensely significant.

Now we are in a position to create a totally different kind of place, which is simply a festival all the year round. People will be coming and going. They will take whatever they learn and they will practice it in the world, and they will come again to renew, to refresh, to go further, deeper. Only a skeleton crew will be here to take care of you.

BELOVED OSHO,
I'VE BEEN HERE WITH YOU NOW FOR TWO WEEKS, AND FIND MYSELF NOT THINKING OR TALKING ABOUT THE PLACE AND THE PEOPLE I WAS WITH BEFORE. IF FEELS AS IF I HAVE BEEN HERE FOR THREE MONTHS OR MORE, SO MANY THINGS HAVE HAPPENED. HOW COME THAT TIME LOSES ALL ITS MEANING WHEN WE ARE WITH YOU?

Time is a relative phenomenon. It is nothing absolute, so in different contexts it will have different meanings. You are in pain -- time will look longer. Your tooth is hurting -- seconds will look like minutes, minutes will look like hours. It depends how much the tooth is hurting! In pain you want to finish it, finish this pain, somehow to get rid of it. You don't want to prolong it, so time seems to be long.

Christians have never been able to explain why their hell is eternal, and they cannot explain it because the grounds on which they have made it eternal are foolish. If it is punishment, then it is absolutely impossible to prove that somebody has committed so many sins that his punishment is going to be eternal.

Bertrand Russell, one of the genius minds of our times, wrote a book, WHY I AM NOT A CHRISTIAN, and this is one of the points that he makes clear, "I am absolutely against the idea of eternal hell, because as far as I know, if all my sins in my long life" -- and he lived long, almost a century -- "can be accumulated, and even those sins which I have not committed but only contemplated, those sins which I have dreamed of but I have not really committed... Combine all of them and the hardest judge cannot give me more than four to five years in jail. Now, eternal hell? It is so absurd and illogical -- that puts me off." And he recounts other points. The Christians have not been able to answer, for the simple reason that they have based their argument on wrong things.

My answer would have been that because hell is the idea of suffering, immense suffering... it may be only for a single moment but it will appear as eternal, unending. It is a relative concept. And Bertrand Russell would have immediately understood it, because he wrote a book, THE ABC OF RELATIVITY. He understands the idea of relativity: when you are joyous and happy with a friend, with a lover, time becomes short; it seems to go faster. Hours pass, and suddenly you see that so many hours have passed but it seems

only a few minutes have passed. In pain time becomes long -- it is very elastic. In pleasure it becomes very short.

But to be with me is something more than pleasure; it is peace, it is silence. It is something that is beyond the words. But my presence can make you feel it: time can disappear completely. It can be felt as if time has stopped. This is a beautiful experience.

Time stopping means you are entering into a world beyond time.

And that's what I am trying to do.

To be available to you, to call you here to be with me, simply means that I want to give you some taste of that which is higher than pleasure. And in that moment, time comes to a standstill.

Beyond Psychology

Chapter #39
Chapter title: Your mind is not yours

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BELOVED OSHO,
WHY IS IT THAT WESTERN SOCIETY REACTS SO STRONGLY TO ANY INDIVIDUAL DEVIATING FROM THE NORM, PARTICULARLY AS FAR AS HIS MENTAL STATE IS CONCERNED? IT LOOKS ON THOSE WHO HAVE FALLEN BELOW THE MIND IN SUCH A WAY AS TO CAST A STIGMA ON THEM, AND REGARDS THE POSSIBILITY OF GOING BEYOND THE MIND -- ENLIGHTENMENT -- -WITH SKEPTICISM. IT DOES ALLOW A SLIGHT MARGIN OF DEVIATION IN ITS CREATIVE PEOPLE AND GENIUSES; HENCE SUCH PEOPLE ARE EXCUSED FOR THEIR "ECCENTRICITIES."
IT IS AS IF THE MIND IS THE TOUCHSTONE OF ONE'S ADJUSTMENT TO SOCIETY, AND ANY ABERRATION THAT MIGHT THREATEN THE STATUS QUO IS REGARDED WITH FEAR. WHAT IS THAT FEAR? -- BOTH OF THE SICK MIND AND THE ENLIGHTENED NO-MIND?

The mind is within you, but it is really a projection of the society inside you. It is not yours.

No child is born with a mind. He is born with a brain. The brain is the mechanism; the mind is the ideology. The brain is fed by the society, and every society creates a mind according to its own conditionings. That's why there are so many minds in the world. The Hindu mind is certainly separate from the Christian mind, and the communist mind is certainly separate from the Buddhist mind.

But a fallacy is created in the individual that the mind is yours, so the individual starts acting according to the society, following the society, but feeling as if he is functioning on his own. This is a very cunning device.

George Gurdjieff used to tell a story... A magician deep in the mountains had many sheep, and to avoid servants and to avoid looking after the sheep and going in search of them every day when they were lost in the forest, he hypnotized all the sheep, and told each sheep different stories. He gave different minds to each sheep.

To one he told, "You are not a sheep, you are a man, so you need not be afraid that one day you will be killed, sacrificed, like other sheep -- they are only sheep. So you need not be worried as far as returning home is concerned." To some he said, "You are a lion, not a sheep," and to some, "You are a tiger." And

since that day the magician was at ease: the sheep started behaving according to the mind that was given to them.

He could kill a sheep -- every day he used to kill sheep for his own food, his family's food -- and the sheep who believed that they were lions or men or tigers would simply look and giggle, "This is what happens to sheep." But they were not afraid, not like in the old days.

When he killed a sheep before, all the sheep were trembling, afraid, "Tomorrow is going to be my day. How long can I live?" And that's why they used to escape in the forest -- to avoid the magician. But now nobody was escaping. There were tigers, there were lions... all kinds of minds had been implanted in them.

Your mind is not your mind -- this is something basic to be remembered. Your mind is an implantation of the society in which you have accidentally been born. If you were born in a Christian home, but immediately transferred to a Mohammedan family and brought up by the Mohammedans, you would not have the same mind; you would have a totally different mind that you cannot conceive of.

Bertrand Russell, one of the geniuses of our times, tried hard to get rid of the Christian mind, not because it was Christian, but simply because it was given to him by others. He wanted his own fresh outlook about things. He did not want to see things from somebody else's glasses; he wanted to come in contact with reality immediately, and directly. He wanted his own mind.

So it was not a question of being against the Christian mind; if he had been a Hindu he would have done the same, if he had been a Mohammedan he would have done the same, if he had been a communist he would have done the same.

The question is whether the mind is your own or implanted by others -- because the others implant a mind in you which does not serve *you*, but serves their purposes. Now in the whole Soviet Union, each child is being brought up with a communist mind.

One of my friends, Rahul Sankritayana, was visiting the Soviet Union. He went to see a school and he asked a small boy, "Do you believe in God?" The small boy looked at him in shock and he said, "At your age, in this century, you ask such a question! In the past when people were ignorant they used to believe in God. There is no God." Now this child will believe for his whole life that this is his voice. It is not so. It is the voice of the society, and it serves the purposes of the vested interests of the society.

You are prepared by the parents, by the teachers, by the priests, by your educational system to have a certain kind of mind, and your whole life you go on living through that certain kind of mind. That is a borrowed life. And that is why there is so much misery in the world: because nobody is living authentically, nobody is living his own self; he is simply following orders implanted in him.

Bertrand Russell tried hard and wrote a book, WHY I AM NOT A CHRISTIAN. But in a letter to a friend he wrote, "Although I have written the book, although I do not believe that I am a Christian, I have dropped that mind, still, deep down... One day I asked myself, `Who is the greatest man in history?' Rationally I know it is Gautam Buddha, but I could not put Gautam Buddha above Jesus Christ.

"That day I felt that all my efforts have been futile. I am still a Christian. I know rationally that Jesus Christ stands no comparison with Gautam Buddha -- but it is only rational. Emotionally, sentimentally I cannot put Gautam Buddha above Jesus Christ. Jesus Christ remains in my unconscious, still affecting my attitudes, my approaches, my behavior. The world thinks I am no longer a Christian, but I know... It seems difficult to get rid of this mind! They have cultivated it with such acumen, with such craftsmanship."

And it is a long process. You never think about it. A man lives at the most seventy-five years, and for twenty-five years he has to be in the schools, colleges, university; one third of life is devoted to cultivating a certain mind. Bertrand Russell failed because he had no knowledge of how to get rid of it. He was fighting, but groping in the dark.

There are absolutely certain methods of meditation which can take you away from the mind, and then it is very easy if you want to drop it. But without first becoming separate from the mind it is impossible to drop it -- who is going to drop whom?

Bertrand Russell is fighting with one half of his mind against the other half, and both are Christian -- it is impossible. And now it has been proved scientifically. One of the most important scientific contributions is from Delgado. He has found seven hundred centers in the brain. Each center is capable of containing an immense quantity of knowledge; it is just like a recording. And his experiments are very shocking: he touches a certain center in the brain with an electrode, and the man starts speaking. He takes away the electrode and the man stops. He puts the electrode back on the same center, and the man starts speaking again -- from the very beginning.

Delgado himself has not been able yet to figure out how the tape gets reversed -- because the man

always starts from the beginning. Wherever you leave him makes no difference. It is not that he starts where you left him. Some automatic process in the mind will be discovered...

Some electrode can be implanted in the mind, permanently, and it can be controlled from far away by remote control. Delgado exhibited it in Spain, in a bullfight. He planted an electrode in the mind of the toughest bull, and he stood in the field showing a red flag. The bull rushed towards him ferociously, and the people almost stopped breathing: "The bull is going to kill one of our best geniuses!" But they did not know that he had a remote control switch in his pocket -- just a small box with a switch.

Just when the bull was about to attack, from one foot away, he pushed the button and the bull stopped, just frozen. And he did it many times. Again and again the bull came with the same ferocity, and again and again he stopped whenever Delgado pushed the button.

Delgado says, "Sooner or later, this discovery can either become a blessing to humanity, or it can become a curse."

Every child's mind can be easily implanted with an electrode. You will have very obedient people; you will not have any rebels, you will not have any revolutionaries, but the whole charm of life will be gone. People will be simply vegetables, enslaved scientifically. And they will not know, because the remote control unit may be in the capital, in the hands of the government.

It can be useful -- criminals can be prevented, murderers can be prevented, thieves can be changed, rapists can be transformed -- but it is dangerous also. Anybody who is in power can make the whole country just a crowd of slaves. And you cannot do anything, because you don't know. Remember one thing, inside the skull, where the brain is, you don't have any sensitivity. Even if a stone is put inside your skull, you will never know; you just don't have sensitive nerves there which can inform you.

This came to be known in the second world war. A man was shot with a bullet, and somehow the doctors thought that the bullet was not inside him, but had missed, just touching his head. So they treated the wound, it healed and the bullet remained inside his head for ten years -- and he was never aware of it. It was for some other reasons that he was being x-rayed, and they were surprised to find that there was a bullet inside him. Then the wound was opened and the bullet was found. That made it clear that anything can be planted in the mind.

Delgado's mechanism is scientific, but society has been doing the same by planting ideas... It is an old bullock cart method. It takes so long, twenty-five years, and it is not foolproof, because a few revolutionaries escape, a few rebels are still born. And it is good that there are people who escape from the enslaving structure of the society, because these are the people who have advanced knowledge, who have given all scientific progress, who have changed all superstitions.

But the society wants you simply to be a carbon copy, never an original.

The strategy to create a mind in you is to go on repeating certain things continuously. And even if a lie is repeated continuously it starts becoming a truth; you forget that it was a lie in the beginning.

Adolf Hitler started lying to the German people that all the misery of their country is because of the Jews. Now this is such an absurd thing -- like somebody saying that all the misery of the country is because of bicycles, so if we destroy all the bicycles all the misery will disappear.

In fact the Jews were the very backbone of Germany, they had created all the wealth of Germany. And they had no other nation, so any nation -- wherever they were -- was their nation. They had no other alternative in their minds; they could not betray, and they had been doing all the things that any other German was doing for the welfare of the country.

But Adolf Hitler in his autobiography writes, "It doesn't matter what you say, because there is no such thing as truth. Truth is a lie that has been repeated so often that you have forgotten that it is a lie." So the only difference, according to him, between truth and a lie is that the lie is fresh and truth is old; otherwise there is no difference. And he seems to have some insight in it.

For example, Christianity, Hinduism, Mohammedanism -- these three religions repeat to their children, "There is a God." Jainism, Buddhism, Taoism, three other religions, say "There is no God." The first group of three religions have a certain mind. Their whole life is filled with the idea of God, hell, heaven, prayer. The second group of three religions has no prayer because there is nobody to pray to, there is no God. And the very question does not arise.

Now, half of the world is communist. They don't believe even in the soul of man, and every child is continuously told that man is matter, that when man dies he simply dies, nothing remains; that there is no soul -- consciousness is a by-product. Now half of the humanity repeats it -- as the truth.

Adolf Hitler cannot be accused of being absolutely absurd. It seems to be the case that if you repeat

anything to people, they will slowly, slowly start believing it. And if it has been repeated for centuries, it has become a heritage.

Your mind is not yours. And your mind is not young; it is centuries old -- three thousand years old, five thousand years old. That's why every society is afraid of anybody creating a doubt about the mind.

That's my crime: that I create a doubt in you about your mind. And I want you to understand that it is not *your* mind, and your search should be to find your own mind. To be under somebody else's impact is to remain psychologically a slave. And life is not for slavery. It is to taste freedom.

There *is* something like truth, but with this mind you can never know it, because this mind is full of lies, repeated for century after century. You can find the truth when you put this mind completely aside and look at existence with fresh eyes, like a newborn child; then whatever you experience is truth. And if you remain constantly alert not to allow others to interfere with your inner growth, there comes a moment when you become so attuned with existence, so one with existence...

Only this experience is religious experience. It is not Jewish, it is not Christian, it is not Hindu. How can any experience be Jewish, Hindu or Mohammedan? You never see its ridiculousness. You eat something and you say it is delicious, but is it Christian, or Hindu, or Buddhist? You taste something and you say it is sweet, but is it communist? -- is it materialist or spiritualist? These questions are nonsense. It is simply sweet, it is simply delicious.

When you feel existence immediately, without any mediator, with no mind given by anybody else to you, you taste something which transforms you, which makes you enlightened, awakened, which brings you to the highest peak of consciousness.

A greater fulfillment there is not. A higher contentment there is not. A deeper relaxation there is not.
You have come home.
Life becomes a joy, a song, a dance, a celebration.
And I call this life religious.

I want everybody to be religious, but I don't want anybody to be Christian, Hindu, Mohammedan, because those are the barriers which will never allow you to become religious. And you can see it clearly: Gautam Buddha is not a Buddhist, he never heard the word Buddhist; Jesus Christ is not a Christian, he never heard the word Christian and certainly he is not a Jew; otherwise Jews would not have crucified him.

If Jews decided to crucify Jesus, that simply means he has dropped the mind that they have given him to carry his whole life, that he is saying things that are not part of their given mind. And Jesus continuously reminds them of it. He says, "It has been said by the old prophets" -- and who were those old prophets? all Jews -- "it has been said, `An eye for an eye is the law.' But I say unto you that if somebody slaps you on one cheek, give him the other cheek too."

This was not part of the Jewish mind. The Jewish God declares, "I am not a nice person! I am a very angry God, I am very jealous. Remember that I am not your uncle." These are actually the words: "I am not your uncle, I am not nice, I am jealous, I am angry." And Jesus says, "God is love."

I am trying to show you that he has dropped the Jewish mind, and that's the reward he got -- the crucifixion. The crucifixion was the reward for dropping the Jewish mind. He was dangerous in the sense that he would create doubt in other people's minds: "Our God says he is angry, jealous -- he will destroy those who are against him, and Jesus is saying that God is love. He is going against our vested interest."

He was killed -- he was not a Jew; he was not Christian because the word `Christian' does not exist in the Hebrew language, the word `Christ' does not exist in the Hebrew language. He was called the messiah -- that is equivalent to `Christ.' `Christ' is a Greek word. It was three hundred years later that Jesus' sayings were translated into Greek; then messiah became Christ, and the followers became Christians.

What I am trying to say to you is that Gautam Buddha was not a Hindu. He was born in a Hindu family, but he has renounced it; he renounced it the very day he started his search for truth. See the simple point: the Hindu need not search for the truth; the Hindu has already got it ready-made. It has been given by the tradition, by the religion, by the scriptures; he need not go in search.

The day Gautam Buddha went in search for truth, he dropped the Hindu mind. And of course he was not a Buddhist; that was a name his followers were given later on by Hindus, to keep a distinction. But he had his own mind.

To have one's own mind in the world is the richest thing possible. But no society allows it; every society keeps you poor. On your account every society, particularly those who are in power -- either through money or through politics or through religion or through knowledge, or for any reason -- those who are in power don't want people to have their own minds. It is dangerous to their interests. They want not men but sheep,

not individuals but crowds, who are always in need of being led, who are always in need of being told what to do, what not to do; who don't have their own minds, their own insights, their own consciousness. They are always dependent.

The fear of anybody being different, being a stranger, being an outsider, is always the same for the simple reason that no society will have the courage to accept you -- because that society has not made your mind, and that society cannot trust that you will always be obedient to it, that you will never object about anything, or create doubt about anything, or be skeptical about anything.

For example, in India the cow is worshipped as the mother. Anybody who has not been brought up as a Hindu is simply going to be skeptical, "This is nonsense!" And this is not all. Hindus do things that nobody can even conceive of: they drink the urine of the cow because it is holy, they eat cowdung because it is holy.

And it is not only the villagers or the uneducated, or the uncultured. In Mahatma Gandhi's ashram there was a man, a professor, who lived for six months only on the urine of cows and cowdung -- not eating anything else, not drinking anything else. And Mahatma Gandhi praised him, saying that he is a saint.

Now, Hindus are angry at me because I cannot accept this kind of stupidity -- that it can make somebody a saint. It simply proves that man was an idiot! But Mahatma Gandhi is a politician; he is also not a saint. If he was a saint he would also have said, "This is nonsense. You cannot become holy by eating cowdung." But he is a politician *par excellence*, in the garb of a religious saint. Saying that this man is a saint, he has satisfied the whole Hindu community; now he is the sole leader of all the Hindus. Anybody who has not been brought up by the Hindus will not be able to accept it.

So any deviation from the norm in any society... There are many people who you call mad, but they are not mad. They are simply not agreeing with *your* madness; they have a private madness of their own. You have a collective madness.

Now, for example, if all four hundred million Hindus accept without any question the idea that drinking the urine of cows makes you holy, and somebody starts drinking the urine of a horse, they say he is mad. I simply say that he is *privately* mad, you are collectively mad. But you both are mad!

I would like that man more than this collective madness; at least he has the courage to do something private, individual. It will look foolish to all the Hindus, but they will not look foolish to themselves, to their own mind.

No society wants strangers, outsiders. Why is the whole world afraid of me? I am not a terrorist; I am not making bombs and killing people. I am a nonviolent person. But they can accept terrorists.

In Germany it actually happened at the same time... They prevented me from entering Germany, passed a resolution that I am a dangerous man and I should not be allowed any entry into Germany, and at the same time they allowed all the terrorist groups of Europe to have a world conference.

I was simply amazed! All the terrorist groups that have been murdering people, that have hijacked airplanes, that have bombed embassies, that have kidnapped people -- their international conference is allowed, but I cannot be allowed four weeks of being a tourist in the country.

Those terrorists are not of a different mind.

It is a very strange phenomenon. When Pontius Pilate had asked... Three people were being crucified the same day as Jesus, and it was the convention that one can be forgiven -- and it was the people's decision. And Pontius Pilate was absolutely certain that they would ask, "Release Jesus." He was innocent; he had done no harm to anybody. But the Jews shouted, the high priests shouted, "We want Barabbas" -- and Barabbas was a confirmed criminal. He had committed seven murders, rapes... any kind of crime you name and he had done it.

But you should not be surprised, because Barabbas belongs to the Jews. He may be a murderer, but his mind is still of a Jew. This Jesus may be innocent, but his mind is no longer that of the Jews; he is an outsider, he is dangerous. Barabbas is not dangerous. What can he do? A few more murders at the most. But this Jesus can destroy the whole structure of the society, because it is standing only on superstitions.

Even Barabbas could not believe it. He thought something must have gone wrong: "There is not another criminal in the whole country who can compete with me, and this poor Jesus, who has never done anything except talking to few people here and there... And nobody is asking for him." Not a single voice shouted for Jesus to be released, and thousands of people shouted, "Barabbas! We want Barabbas!"

If you go into the psychology of it, it is very simple. All those terrorists having a conference in Germany are acceptable: they have the same mind, the same politics. They belong to the same rotten society.

But I cannot be allowed. Against me they have the idea that I will corrupt people. The same was their condemnation of Socrates -- that he corrupts people -- and all that Socrates was doing was teaching people

to have their own mind.

All the great masters in the world have been saying only one thing down the centuries, "Have your own mind and have your own individuality. Don't be a part of the crowd; don't be a wheel in the whole mechanism of a vast society. Be individual, on your own. Live life with your own eyes; listen to music with your own ears."

But we are not doing anything with our own ears, with our own eyes, with our own minds; everything is being taught, and we are following it.

Deviation is dangerous to the rotten societies. And particularly in the West -- where no idea of enlightenment has ever existed -- it is more so, because enlightenment simply means going beyond the mind. And going beyond the mind you will be yourself.

The West has never nourished the idea of enlightenment. It is against the society, against the religion; they have never bothered about it.

Think about truth -- that is allowed! That's why in the West philosophy has grown to great heights and depths. But it is always thinking *about* truth. It is like madmen thinking about sanity, blind men thinking about light. However the blind man tries to think about light... he may create a big system of thought about what light is, but it is not going to be anything like light. For light, you need eyes.

You cannot think about truth, because thinking will be done by your mind -- which is full of lies, nothing but lies. How are you going to think about truth? Truth can be found only when you have put the mind aside.

In the East we say truth is the experience that happens in the state of no-mind or in the state of beyond mind. But in the West the very idea has not existed. And that will make one thing clear to you: philosophy is a Western thing. In the East there is nothing like philosophy.

It is very strange: the East is far older, at least ten thousand years old, but there is nothing like philosophy in the East. What is called Eastern philosophy is a wrong name. In the East it is called darshan -- darshan means "to see." It has nothing to do with thinking. The very word darshan means "to see."

I had to coin my own word for it: I call it *philosia*, as against philosophy, because philosophy means "to think," and philosia means "the love of seeing." Philosophy means "the love of thinking" -- but what can you think? Just to avoid the danger of people going beyond mind, and becoming dangerous to the society, a substitute, a toy has been created. That is philosophy.

No philosopher comes to experience anything. No philosopher becomes enlightened or awakened; he remains on the same ground as you are, as unconscious as you are.

Darshan -- philosia -- is a totally different approach. It's approach is by witnessing your mind, not by thinking but just becoming a watcher of your mind and creating a distance between you and your thoughts. Just seeing them, as if you are on a hill and the whole mind and its traffic is going on down in the valley, a moment comes when thoughts start disappearing, because their life is in the identity. Their life is the life of a parasite; they suck your blood.

If you are far away and you are not giving any juice to your thoughts, they start shrinking and dying. And when there are no thoughts around you but immense silence, tremendous nothingness, just a watcher and nothing to watch... this is the moment you are freed from the fetters of the mind. And this is the moment of the beginning of a new life.

But you may look mad to people, because from this moment your behavior will be different. From this moment you will have an originality; you cannot be part of the crowd. People will think you have gone wrong somewhere. It is strange -- the people are wrong! But in a way it is not strange. If you go into a society of blind people with eyes, nobody is going to believe that you have eyes. You must be having some mad illusion -- eyes don't exist. Nobody has eyes, how can you have?

The enlightened person in the West will be condemned as mad.

The people who are mad in the West are mad because you have created so much tension and anxiety and anguish, and you have given them such a rotten mind, that it cannot manage. A point comes when it breaks down. When the mind breaks down, the person falls below the mind; hence psychoanalysis is a Western phenomenon. In the East there is nothing parallel to psychoanalysis.

In the East we have tried for a breakTHROUGH, not for a breakdown. The breakthrough takes you above the mind, and the breakdown simply pulls you to a subhuman level. But for that too society is responsible. It gives you too much ambition, which it cannot fulfill. It gives you too much desire -- for money, for power -- which it cannot fulfill. It only teaches you how to go on climbing the ladder of success, higher and higher, and tells you to be quick, because you have only a small life, and so much has to be

done! There is no time for living, no time for loving, no time for rejoicing.

People go on postponing everything that is meaningful. Tomorrow they will laugh; today, money has to be gathered... more money, more power, more things, more gadgets. Tomorrow they will love -- today there is no time. But tomorrow never comes, and one day they find themselves burdened with all kinds of gadgets, burdened with money. They have come to the top of the ladder -- and there is nowhere to go except to jump in a lake.

But they cannot even say to other people, "Don't bother to come here -- there is nothing," because that will make them look stupid. You have become the president of the country and you are saying, "Here is nothing -- don't bother. This is simply a ladder which leads nowhere" -- you will feel stupid.

So they go on pretending that they have achieved, that they have found; and deep down they are empty, meaningless, and they have wasted their whole life. If they break down under such pressure, the society is responsible. The society is driving people mad.

In the East you will not find so many mad people, so many people committing suicide -- and the East is poor, so poor that people can't manage to have one meal a day. Logically there should be more people committing suicide, more people going mad. But no, they are not going mad, they are not committing suicide. they seem to be in a certain contentment, because ambition is not being part of the mind given by the society; their society also gives them ambition, but for the other world, not for this world. This world is condemned.

You try to understand... Their society also gives them ambition -- ambition to reach to paradise, to realize God -- but that ambition is against the ambitions of this world. "Renounce this world! Here there is nothing but shadows; it is illusory." For thousands of years they have thought it is illusory, it is worthless to bother about it -- why not look for the real thing? So they don't go mad. In utter poverty, in sickness, in death... but you will not find them tense, anxious, and they don't need any psychotherapy.

Psychotherapy is absolutely Western; it is the need of the Western mind. First the Western mind creates all kinds of desires and ambitions, which are going to create a breakdown sooner or later; then psychotherapy comes in. It is now the most highly-paid profession, but the strangest thing is that psychotherapists commit suicide more than people from any other profession, twice as much as any other profession, and psychotherapists go mad twice as much as any other profession. And these are the people who are helping other people to be sane! It is really a mess.

It can be cleaned up. It is simply a question of understanding that the mind that we have is not capable of encountering reality, because reality is contemporary, and the mind is two thousand years old. The gap is big, and the mind fails to encounter reality. The mind has to go *with* reality, step by step; it has not to lag behind. And that is possible only if each individual has his own mind, his own individuality.

I am basically an individualist, because only the individual has a soul. No group can claim a soul -- they are all dead arrangements. Only the individual is a living phenomenon. We have to help the living phenomenon to be contemporary, and to remain contemporary, because what is contemporary today will not be contemporary tomorrow, so you have to learn the methods of flowing like a river with existence, each moment. Die each moment to the past, and be born each moment to the new.

Unless that becomes your religion, you are going to be in trouble, and your society is going to be in trouble.

BELOVED OSHO,
WHY IS IT THAT IN SPITE OF THE VAST RANGE OF SUBJECTS THAT YOU COVER IN YOUR TALKS -- PERHAPS A WIDER RANGE THAN ANY MAN WHO HAS EVER LIVED -- WHENEVER I DISCUSS YOU WITH PRESS AND ANY OTHER INTERESTED PARTIES, THEY SEEM PREOCCUPIED WITH ONLY ONE SUBJECT: SEX?

I am reminded of Doctor Johnson. He had made one of the best dictionaries of his times. It was a very big, voluminous book -- more than one thousand pages. Three old ladies came to him, very angry; they must have been seventy, seventy-five, eighty, they all had glasses. And they said, "Are you not ashamed of your book? There are three words in it which are obscene!"

Doctor Johnson said, "My God, in a book of one thousand pages, in which there are thousands of words, how could you manage at your age, with such thick glasses, to find three obscene words? You are great researchers. You must have been looking for them. Nobody else has objected to me; nobody has even

mentioned them."

I have almost four hundred books in my name. I have not written anything, but these are a collection of my talks. Out of four hundred books there is only one book on sex, and that too is not really on sex; it is basically on how to transcend sex, how to bring the energy of sex to a sublimated state, because it is our basic energy.

It can produce life... That is only one thing that we know about it, but that even animals manage. And scientists say even trees have their own kind of sexuality, so the whole of existence manages some kind of sexual energy. It is only man who has the privilege to change the character and the quality of sexual energy.

The name of the book is FROM SEX TO SUPERCONSCIOUSNESS -- but nobody talks about superconsciousness. The book is about superconsciousness; sex is only to be the beginning, where everybody is. There are methods that can start the energy moving upwards, and in the East, for at least ten thousand years, there has developed a special science, Tantra. There is no parallel in the West of such a science.

For ten thousand years people have experimented with how sexual energy can become your spirituality, how your sexuality can become your spirituality. It is proved beyond doubt -- thousands of people have gone through the transformation. Tantra seems to be the science that is, sooner or later, going to be accepted in the whole world, because people are suffering from all kinds of perversions. That's why they go on talking about sex as if that is my work, as if twenty-four hours a day I am talking about sex. Their repressed sexuality is the problem.

A great poet, Heinrich Heine, once got lost in the forest. For three days he could not find the way out. Hungry, tired, worried about wild animals the whole night, sitting in the trees, and the whole day stumbling, trying to find some human being... But for three days he could not meet anyone to show him the way. The third night was a full-moon night. He was sitting in a tree, utterly exhausted. He looked at the moon, and suddenly he laughed.

He laughed because he had written so many poems about the moon and he has read so many poems about the moon. The moon is such a romantic phenomenon that no poet of any standing can leave it out, no painter can leave it out. Its impact is deep, its beauty is great. So why did he laugh? He laughed because when he looked at the moon, he didn't see all those romantic things that he was talking of in his poems; he saw a round loaf of bread, floating in the sky.

He said, "My God! What has happened to me?" After three days of hunger and tiredness, it is natural, but perhaps his experience was unique: nobody else has ever seen a floating round loaf of bread floating in the sky! He laughed at himself, and for the first time he understood that what he had been saying about the moon had nothing to do with the moon; it had something to do with himself.

So the people who talk about sex and condemn me don't understand that it is their repression. I have been speaking on thousands of subjects, but they are not concerned with them because that is not their repression. Sex has been repressed traditionally all over the world. Naturally it is bound to come up in some way or other. You cannot avoid it.

Even THE HOLY BIBLE has five hundred pages of pure pornography. And it is not an exception -- all other religious scriptures... Hindu scriptures are the worst. They go into such details that you will be worried, "Are these people talking about spirituality, or what?" They have even made temples like Khajuraho, Konarak, Puri. Each temple has thousands of naked women, naked men, in different sexual postures... temples! If you suppress something in man it is going to come up somewhere or other, in some way or other.

This repression of sex by all the religions has helped the pornographic literature of the world -- magazines like PLAYBOY -- to be read more than anything else. Now PLAYBOY is published in almost all languages, and there are many magazines of the same kind.

When I was in jail in America, in the first jail I was surprised: every inmate had a BIBLE, and one inmate, who was just next to me, every day ritually in the morning, in the evening, would put his head on THE BIBLE, kneel down on the floor -- THE BIBLE on the bed, his head on THE BIBLE -- and pray. He looked really pious.

But I asked him, "This is very beautiful, you are doing good, but why do you have all over the room these pictures of naked women that you have cut from magazines? and not a single picture of Jesus Christ? Jesus Christ among all these nudes would have looked very beautiful."

He was shocked he said, "I never thought about it. I am a very devoted Christian, a fundamentalist."

I said, "You must be a fundamentalist; otherwise how to explain all these pictures? For these pictures to

exist, a fundamentalist Christian is absolutely necessary. Don't be worried! They are not contradictory, they are complementary. It is a conspiracy between the churches and the people who are exploiting your mind."

My whole effort has been how to make your sex a natural, accepted phenomenon, so there is no repression -- and then you don't need any pornography; so that there is no repression -- and then you don't dream of sex. Then the energy can be transformed. There are valid methods available through which the same energy that brings life to the world can bring a new life to you. That was the whole theme of the book. But nobody bothered about the theme, nobody bothered about why I have spoken on it. Just the word `sex' was in the title, and that was enough.

That word has created so many rumors that I am really amused! People are thinking that we are having sexual orgies the whole day. People really have imagination! Just because out of four hundred books, on one book the word `sex' has appeared in the title, their imagination has moved so far away. But it reflects their mind; it has nothing to do with me.

In Khajuraho, the Indian temple, the most famous temple in the world... there are thirty temples -- perhaps it would have taken thousands of years to make those temples. As sculptures they are just the best; you cannot create better. But the sexual postures are so absurd that you cannot even imagine...

Absolutely all kinds of postures that man -- sane and insane, whoever! -- has imagined are there: men are making love to animals, a man and a woman are standing on their heads and making love. Have you ever imagined...? But why has this happened? -- and these people must have worked hard! Repress anything and it will take pervert proportions.

Now there is homosexuality, lesbianism, sodomy, and all kinds of other perversions, and nobody ever thinks about who is responsible. Animals in the wild are never homosexual, but in a zoo, if females are not available, then animals turn homosexual. That gives a clue. It seems we have made our society a zoo, not a natural phenomenon. We have repressed sex so much that now it goes on taking strange shapes.

For example, homosexuality must have been born in monasteries, so I call it a religious thing. In monasteries men are kept separate -- no woman is available. In nunneries women are separate -- no men are available. In Athos, in Europe, there is one monastery, one thousand years old, which you can enter -- but you cannot get out alive. You renounce the world forever: Enter the monastery and the world is finished. In this monastery, not even a six-month-old baby girl is allowed. I sometimes wonder: are monks living inside, or monsters? A six-month-old baby girl is not allowed; no woman of any age has ever entered there, dead or alive.

Now, you are forcing people... These people will become homosexuals, the nuns will become lesbians, and you go on preaching celibacy! You still go on preaching that monks should be celibate, nuns should be celibate, and they are all reading pornographic literature... of course, hiding it in THE BIBLE!

We are living in a very sick society, which could have been very healthy, and *can* be healthy immediately... just a question of understanding.

Beyond Psychology

Chapter #40
Chapter title: The body does not have beliefs

2 May 1986 am in

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BELOVED OSHO,
HEARING YOU TALK ABOUT HYPNOSIS THE OTHER MORNING, I REACHED INTO A VERY QUIET, RELAXED STATE. I FELT TOTALLY SAFE AND WRAPPED IN A WONDERFUL SOFTNESS.
WHEN I DID A THREE-MONTH DEHYPNOTHERAPY WITH SANTOSH AT THE RANCH, HOWEVER, I OFTEN FOUND MYSELF IN TOTAL HORROR AND FEAR, REGRESSING INTO MY EARLY CHILDHOOD.
WHAT DID I EXPERIENCE WITH YOU?

Hypnosis is such a simple, innocent experience, that even hearing about it can give you a taste of it. And that's what happened. Even when I am not talking about hypnosis, the same is happening to those who are really listening to me. A softness, a calmness, a silence starts surrounding them. That is a signal that whatever is being said is being heard too, that I am not talking to the walls.

About your experience with Santosh and his dehypnotherapy, I can only say one thing: Santosh knows nothing about dehypnotherapy. He himself is so tense, so continuously worried, has so many problems... but he had studied hypnosis as a student for years in Germany so he knows the technique; but he has never been in those spaces himself.

It is just like... you can read the map of the whole world and you have never been to those places, ever. Knowing where Constantinople is does not mean that you have been there. Knowing about it is one thing; being there is a totally different phenomenon. And in the schools only the technique, the know-how, is being taught.

So when Santosh came to me he had the know-how of hypnosis. I engaged him in hypnotherapy, and I tried my best to make him understand that we have first to create a state of de-hypnotherapy -- because every child is being hypnotized, from the very childhood. That's how conditioning happens; that's how you get your mind. Your parents may not know, your teachers may not know, your priests may not know what they are doing: they are practicing hypnotic techniques. By the time you leave the university, you know all the techniques for conditioning others. So whoever comes to me is already conditioned.

I was trying to make Santosh understand, "First dehypnotize these people, let them get rid of what society has forced upon them, and only then will hypnosis be clean, young, fresh, just born."

He was only a student, so he changed the name of his therapy to dehypnotherapy on my suggestion. But what he has been doing is still the same techniques that he had learned in Germany. And those techniques can create horror, because first you are filled with social conditionings, and on top of it you are hypnotized.

In hypnosis you reach to your unconscious mind, where all conditionings exist. You are in a volcanic state. There are going to be horrors because you may remember your childhood, and all that has happened to you since your childhood, which you have repressed. Remember, nobody represses any pleasant experience -- why should one repress a pleasant experience? In fact one tries to exaggerate it, to himself and to others, as much as he can. One represses only things which are unpleasant.

So your unconscious is full of serpents and scorpions and dragons that you have repressed because you did not want to know about them and you did not want others to know about them. Without unconditioning you, if you are lead into hypnosis directly you will reach a hell of your own creation: whatever is repressed will show its true face to you -- and it is natural that you will become terrified.

The problem of these therapists like Santosh is that they have never gone through the process themselves; they have simply studied from a teacher. They have never been part of a mystery school, which would have cleaned them. And in a mystery school the technique is given to you only when you are able to use it, and not get into dark spots, horror spaces, terrible states. They are all imaginary, but when you are in them they are real.

So with Santosh, what happened with you was a nightmare that was repressed, and he opened the bottle and the djinn came out. These kind of people are dangerous. I told him again and again, to the point that he was angry with me... because he used to think that he was a hypnotist, and he had studied for twelve years in Germany -- what more could anybody teach him? I said, "It is not a question of teaching. You have not gone through these spaces into which you are leading other people, and you don't know what will happen to them."

Now all these therapists are befooling themselves. Because the commune has been destroyed by the American government, it has been a tremendous blessing to the therapists.

We had a property of the commune in Laguna Beach in America, and our sannyasins were running it; we had made a board of directors. It was a three million dollar property. What Santosh did was, he took three hundred sannyasins from the ranch to Laguna Beach, and all the sannyasins became members of the

Laguna Beach commune -- and of course they changed the whole board of directors. Santosh brought his own directors, his own board, and he opened a dehypnotherapy institute in Laguna Beach. My name is not mentioned. He has appropriated the property without thinking of its legal implications. And we had been fighting for years, four years, to win the case....

It was a strange case. There used to be a Christian Church, but of a very independent character. The man who was leading the church, the priest, did not belong to any organization; it was independent, it had four hundred members. But the priest became interested in me. He and his wife came to Poona and became sannyasins, and then he went back. Instead of THE BIBLE he started teaching through my books. His congregation could not believe what had happened.

But many of his congregation were thrilled -- they were tired of listening to THE BIBLE, bored. Many of his congregation came to Poona and became sannyasins, almost thirty persons became sannyasins. And then there was a conflict. The conflict was... the non-sannyasins left the congregation because it was no longer Christian, and they had joined it because it was Christian. So they left the congregation; it became purely a sannyasin commune.

Then the old priest retired.... He used to come to festivals in the commune with his wife -- he was still alive and still had love for me -- but he wanted to retire, he was old. So he retired, appointing sannyasins as the priests of the congregation. When he retired, the people who had left the congregation went to the court, saying that the buildings and the grounds -- and it is a beautiful place, Laguna Beach -- belong to them, and these people are not the owners of it. We had to fight the case for four years continually.

The case was decided in our favor for the simple reason that these people had left the congregation; they were no longer members of it, and they had no right.... They should have remained part of the congregation and appealed to the court, then the situation would have been different. They were the majority, but they had left, and now seeing that sannyasins had captured the whole property and the church, they wanted it back. The court dismissed the case because they had no right any longer. The moment you leave the congregation, you have no right....

So we were keeping that property, fourteen sannyasins were there, and we wanted to sell it; for the new mystery school you will need money!

Santosh has done a great service to us. Now he is the head priest. He knows nothing as far as experience is concerned, and he will destroy many people. So I have informed our people that something has to be done and Santosh has to be removed from there; or he has to pay three million dollars, and then he can do whatever he wants to do in the property. And our sannyasins have to be informed that his hypnotherapy is not going to help them.

I have told you about a world festival that Teertha, Rajen, Poonam and others were arranging in Italy. Just yesterday the news came that very few people reached there; they have made a great loss of fifteen thousand dollars, and the whole thing was absolutely dead and flat. All these great therapists were on stage, but there was no celebration, there was no feeling that you are in the presence of someone who is enlightened. People left disappointed, disgusted with the whole thing.

I told you just a few days before that they will soon be in trouble. People will desert them, because people were not coming for them -- these therapists had got a wrong idea. But for fifteen years... one can get easily into a wrong idea, that people are coming for them. Soon they will be lost in the crowd. And it is good that they should be lost; otherwise they will play with people's psychology, no knowing what they are doing and what is going to happen.

Hypnosis is really a very soft method... very mellow music. It can happen just sitting by my side in silence. It can happen just by listening so intently that all your worries, tensions disappear, and you start moving deeper into your being. But those worries, tensions, anguishes, anxieties should disappear first.

And `hypnotherapy' is an old word. `dehypnotherapy' is my construction. I told Santosh to make it dehypnotherapy, and he never asked, "What will be the difference between dehypnotherapy and hypnotherapy?" He simply made it dehypnotherapy. Now he has become the director of a dehypnotherapy institute, and he does not know what the difference is between dehypnotherapy and hypnotherapy.

The process is going to be totally opposite. Hypnotherapy can take you into a deliberate sleep; dehypnotherapy can take you into a deliberate awakening. But I was puzzled: he did not even ask what the difference between the two will be.

It is unfortunate, but I will have to make my people aware of the dangers of these therapists, because they will exaggerate their claims, saying that they have been with me for fifteen years. But they have not been with me for fifteen seconds. They were playing their own small role of being a guru to a small group

of people. They had come for themselves, but they forgot completely. This is what happens to accidental people: they come for one thing and buy something else.

I have heard about a real estate agent who was thought to be the top man in that profession, in a big city. He was part of a big company. The boss was very angry that day and was waiting for the man. And when the man came the boss burst out in anger and said, "This is too much. The man to whom you have sold land at double price has just gone. That we can understand; you are clever and intelligent and you managed that, and that's why we pay you so much. But the man had come to say, `It has rained, and now the land you have sold me is under eight feet of water. What kind of company is this? This is really cheating!'"

The salesman said, "Don't be worried boss, I will take care of him. I am going." And after an hour he came back, smiling, and he said, "You have to give me some reward today."

He said, "First you tell me what happened to that man and his land?"

He said, "Nothing happened. We have had two rotten boats for many days; I have sold them to that man. I told him, `You are a fool. Such beautiful land, which becomes a lake in the rainy season... have two boats. Make a house high enough so you will have both things together. When it is the rainy season you enjoy the lake -- and the boats I have brought with me.' And those boats are so rotten that they will drown the man the first time he sits in them. You don't be worried. They had been lying with the company for no one knows how many years. And we got a good price for them."

The boss said, "This is too much! You have still cheated that man -- and now you have put him in a dangerous situation. Those boats will kill him."

The man said, "This world goes on this way. You don't have to think about what happens to others; you have to just think about your own pockets."

And that seems to be the state of these therapists: they are thinking about their own pockets. They are not worried about what happens to the people. What they are suggesting, they themselves have not lived; it is not their experience. And it is dishonest to tell somebody something that is not your experience, and put him into a state which can drive him crazy.

Hypnosis can be dangerous too. In wrong hands anything can be dangerous; otherwise hypnosis is a simple form of relaxation. But it can be dangerous, because the man, if he is bent upon cheating you, in those states when you are under hypnosis can suggest to you things that you don't want to do. But you will have to do them when you wake up.

I used to work with one of my students. I lived in his house for six months. His brother was my friend, and I was alone and there was no point in getting a house -- and who was going to take care of it? So he said, "You'd better stay with me." And I discovered really a beautiful medium in his younger brother.

I started hypnotizing him. Just to give an example to you: one day I told him, "Tomorrow, exactly at twelve o'clock, you will kiss your pillow madly." The second day, nearabout quarter to twelve, he started looking a little strange, afraid, watching everybody, everywhere, and just in front of him I took his pillow and locked it in my suitcase. I could see tears coming into his eyes. I said, "What is the matter? Why are you crying?"

He said, "I don't know, but something like this has never happened to me. It is so strange... I cannot describe." And exactly at twelve he came to me and he said, "Please return my pillow."

I said, "What will you do at twelve? In the evening I will return it."

He said, "You have to return it to me right now."

I gave him the pillow and before six other people he started kissing the pillow madly, and looking at people thinking that he must look mad... and he himself thinking that he *is* mad -- what is he doing?

I said, "Don't be worried, that's what everybody is doing. When a man is kissing a woman, a woman is kissing a man, that is a natural hypnosis, a biological hypnosis; the biology has hypnotized your chromosomes. It is not that you are doing it... and feeling so awkward, you don't want to do it before others, you want some lonely place of your own. Don't be worried! It makes no difference whether it is a pillow or a woman. What you are doing, *you* are not doing -- it is your unconscious which is forcing you to do it."

He said, "That is the trouble. That's what I feel. Something in me says, `Kiss,' and I know that this is stupid. This is only a pillow. Why should I kiss it?"

You can, under hypnosis, manage anything if you are a person who is just trying to cheat people. You can even tell the person to murder someone and he will murder -- and he will be punished. He may be sentenced to death, and he will not have any explanation to give. And nobody can touch you who hypnotized him, because nobody will ever know what you did in hypnosis, while he was asleep.

Hypnosis can be misused. Everything great can be misused. Perhaps that is one of the reasons why most

of the countries and cultures have tried to avoid any entanglement with hypnosis. And the word `hypnotism' has become a condemnatory word. But that is not right; it can do immense good too. Somebody who has some difficulty in any subject can be simply hypnotized and told, "You don't have that difficulty. That subject is simple, and you have enough intelligence to understand it." And the man will start behaving differently from the next day -- his unconscious got it. There is no need to fear.

People can be helped with diseases, because almost seventy percent of diseases are mental. They may be expressed through the body, but their origin is in the mind. And if you can put in the mind the idea that the disease has disappeared, that you need not worry about it, it does not exist any more, the disease will disappear.

I have tried very strange experiments with it. My work was concerned with something else. For example in Ceylon, Buddhist monks every year on the birthday of Gautam Buddha, dance on red-hot burning coal -- and they don't burn. One professor from Cambridge University, a professor of psychology, had gone especially to see it, because he could not believe that it is possible. But when he saw twenty monks just dancing in the flames, and that they were not burned, he thought, "If these people can do it, why cannot I do it?" So he tried... just coming a little closer it was so hot that he ran away. He would have died if he had jumped into the pit where the fire was burning and the monks were dancing. Now, it needs a tremendous effort of hypnosis.

I tried it on the same boy, because he was a good medium. Thirty-three percent of the whole population are good mediums, and you should remember this thirty-three percent. Thirty-three percent of the people are the most intelligent too, and this thirty-three percent is the more creative, most innovative people too. These are the same people who can go into deep hypnosis; it needs immense intelligence. People with greater intelligence -- if they are ready to go into it -- can go to very deep layers. And the deeper the layers are, then things can be done which look almost miraculous.

With this boy -- his name was Manoj -- I tried putting a hot burning piece of coal on his hand and telling him that it is a beautiful roseflower. He saw it and he said, "So beautiful, and so fragrant," and it did not burn. I tried otherwise also: putting a roseflower on his hand and telling him it is a burning hot piece of coal. He threw it immediately, but it burned his whole hand.

Mind has tremendous power over your body. The mind directs everything in your body. Seventy percent of your diseases can be changed by changing the mind, because they start from there; only thirty percent of diseases start from the body. You fall down, and you have a fracture -- now, that fracture cannot be helped by hypnosis saying that you don't have any fracture. You will still have the fracture. The fracture has started from the body and the body cannot be hypnotized. The body has its own way of functioning. But if the process starts from the mind and extends to some point in the body, then it can be easily changed.

Religions have exploited it. There are many religions in India -- Mohammedans do it, Tibetans do it, Burmese do it... dancing in the fire without being burned. But these are not ordinary people, they are monks. For years they have been hypnotized, and this thing has settled in their unconscious -- that fire cannot burn them. But remember, only seventy percent... And that reminds me of a strange phenomenon that physiologists, medical people, and others who are concerned with man's body, are very much disturbed about and have no answer...

Allopathy succeeds only in seventy percent of cases; homeopathy succeeds only in seventy percent of cases; ayurvedic medicine succeeds only in seventy percent of cases; Greek medicine succeeds only in seventy percent of cases; Tibetan medicine succeeds only in seventy percent of cases; Chinese acupuncture succeeds only in seventy percent of cases -- all the methods for curing the body succeed only in seventy percent of cases. This is a very strange coincidence.

Looked at from the outside it is a mystery. Homeopathy has nothing in it -- just small sugar pills -- but it succeeds, and succeeds to the same percentage. The only factor is: it succeeds if the person believes in homeopathy. The only difference in allopathy is that you need not believe in it and still it succeeds. Naturopathy, homeopathy, ayurveda -- their basic need is that you should believe.

I had one ayurvedic physician, a man of rare intelligence, a nice man. He used to take care of me, and he was very famous in that area. But he became a victim of tuberculosis. When I heard it, I went to his house and there I found out he was in the hospital. I said, "This is strange. He is such a great ayurvedic physician, why should he go to allopathy?"

I went to the hospital; I asked the physician, "This is strange behavior. You have helped so many people through your medicines, can you not help yourself with your tuberculosis?"

He laughed and he said, "No I cannot, because the basic thing in ayurvedic medicine is that you have to

have faith in it. I don't have faith in it. I know all about it -- it is nonsense. But if people are healed, I keep my mouth shut. I don't say anything to anybody, but one thing is certain, it won't help me. I will die if I take those medicines -- which cured innumerable people, even of tuberculosis! So don't be surprised, and don't tell anybody anything, because if I survive I will have to continue my practice. If I die then you can tell the truth."

But the truth is, you need faith. It is the faith that changes the mind and affects the body -- but not vice versa. The body is not superstitious, nor is it faithful; it is simply natural. It doesn't care about anything else.

There used to be a sect in America... I think it still survives in a few places, but in the beginning of this century it was very prominent. It was a Christian group, they used to call themselves Christian Scientists. They believed that everything can be cured, you just have to believe in Jesus Christ, and that your diseases are nothing but your beliefs -- you believe that you have tuberculosis, so you *have* tuberculosis.

One young man met on the road with one old woman and she asked, "I don't see your father in the meetings..." They used to have meetings every Sunday.
He said, "He's sick, very badly sick."

The old woman said, "Nonsense, because we are Christian Scientists. He is a Christian Scientist; he only *believes* that he is sick."

The young man said, "If you say so, perhaps he only believes that he is sick."

After two, three days, he came across the same woman again and she asked, "What happened?"

The young man said, "Now he believes he is dead, so we had to take him to the graveyard. We tried to shake him and shouted, `Don't believe such a thing. You are a Christian Scientist. Believe that you are alive!' But nothing happened and the whole neighborhood laughed. Now the poor man is in a grave, still believing that he is dead."

The body does not have beliefs or disbeliefs, but the mind has. And mind has immense control over the body.

One of the greatest sincerities in working with people is to take care that what you are saying or what you are doing is not going to destroy them. And I am afraid all those therapists... While they were working in the commune in my presence there was no danger. I could have put anybody back into his right position. But now they are working without any understanding, they can prove to be very dangerous.

All the sannyasins all over the world have to be informed: beware of the therapists. In my presence I allowed them to do anything because there was no problem; if something had gone wrong I would have taken care. But now if something goes wrong -- and it is bound to go wrong because they themselves are wrong -- then who is going to take care?

The master's work is not easy. He has to change you, he has to transform you. But he has not to cripple you, he has not to destroy you. It is almost like walking on a razor's edge, because anything that can be helpful can also be used in such a way that it can be disastrous.

BELOVED OSHO,
TRAVELING WITH YOU OVER THE PAST FEW MONTHS AND SEEING THE HARDNESS OF THE WORLD, INSTEAD OF BEING HARDENED IN RESPONSE I FIND MYSELF ONLY BECOMING SOFTER AND SOFTER. WOULD YOU PLEASE COMMENT?

The ordinary response will be to become even more hard, but you are not in an ordinary situation. Even a small touch of meditativeness, of silence, of love, of compassion, a small touch of the master's presence, will mean you have totally different responses.

Seeing the hardness of the world, you will feel more compassionate towards them, you will feel softer. You will not react violently because that will be joining them in their same stupidity. Being with me, whether you know it or not you are learning thousands of things. One of them is that you cannot react.

The world may be hard -- that hurts. It makes one sad that unfortunately man is still barbarous, but it does not give you the idea to curse them. On the contrary, it gives you the idea to help them, to be compassionate to them, so they can come out of their hard shells. Perhaps they are also suffering in their hardness, and there is nobody to tell them how to get out of this hardness. They are also miserable. It is out of their misery that they misbehave, because they have been mistreated. They know only that violence is power.

Seeing the world you will see that violence is not the real power. The real power is love, and that love

will make you softer, forgiving, without any anger; in fact laughing at the whole hilarious situation that this world believes that it is civilized, that Charles Darwin thought that we have evolved from animals. But our behavior shows that we are still animalistic. There has been no evolution at all. Perhaps we have lost the tail, but that is not evolution; perhaps we can stand on two feet, but that is not evolution. We are still behaving so crudely, so cruelly. And nobody is there to say it, because whoever is going to say it will be crushed, will be killed.

And you have chosen to be with a man who *is* saying it, and who is going to say it to the very last breath.

But as far as you are concerned, this whole experience of world travel, and finding the politicians the same everywhere, finding the nations, governments, the police behaving in the same manner... it seems that we are living in a nightmare. Only someone who is out of it can say, "This is a nightmare!" But when somebody in a nightmare is shouting and screaming, you don't feel hard towards him; you feel soft, you want to help him.

It has been a good experience. Later on when you will recapitulate, you will see it has given you a maturity which takes lives to gain.

BELOVED OSHO,
IT SEEMS THAT MASTERS HAVE ALWAYS BEEN BETRAYED BY THEIR CHIEF DISCIPLE. THE SAME HAS HAPPENED TO YOU, WITH THOSE TO WHOM YOU HAVE GIVEN SO MUCH LOVE AND ATTENTION, AND ON WHOM YOU HAVE WORKED SO HARD. OSHO, IS IT THAT PEOPLE WHO HAVE MORE POTENTIAL GO HIGHER AND THEN CAN FALL EVEN LOWER THAN THE ORDINARY HUMAN BEING? YOU HAVE BEEN HARASSED BY THE POLICE AND THE BUREAUCRACY. I FEEL THEY ARE NOT DOING RIGHT, BUT THEY CAN'T DO OTHERWISE; BUT WHEN I HEAR ABOUT OLD SANNYASINS' BEHAVIOR, MY HEART CRIES AND IT HURTS ME DEEPLY.

The sannyasins I have worked harder on are not the ones who have the best potential -- they were the worst; hence they needed hard work. Those who are the best I have not worked on at all. Just my presence has been enough for them, just my love has been enough for them.

So it is not that I worked hard on them because they had more potential to go high, and then to fall even below the ordinary. I worked on them because they had no possibility to go high. Even with hard work, at the most I could bring them to the normal. And they are behaving normally -- I am not disappointed in them.

Whenever a person of higher potential has come to me, he has received my love, but there has been no need to work on him. He needs just a slight push, and he will be flying in the sky. None of those people have fallen, or will fall down, because one who has known the freedom of the sky cannot go back to the state where he was not even aware of his wings, and he cannot be disgraceful towards the master who helped him. It is impossible, simply impossible.

His gratitude will grow more and more because the master has not only made him aware of his wings but has pushed him into the sky and has given him total freedom. How can you be ungrateful to a person who has given you total freedom to be yourself, who has not tried in any way to impose any image, any ideal on you? Most of the sannyasins are feeling more loving than ever, more grateful than ever -- and it is really a time of difficulties, when your mettle is tested.

Those who have fallen from grace were expected to. They never reached to the point where they could open their wings. If they are not grateful towards me, the simple reason is that they have not experienced anything that would make them grateful towards me. They have remained closed in their own darkness, in their own ego.

Vivek goes on asking me again and again, "Why don't you work on me?" And it is difficult to explain that there is no need of any work on her. She has to work for me, and in that work, in that care, she is growing, she is maturing.

It is a very complicated situation. I have to choose to work on the worst; they need the attention. Even if they can grow a little bit it will be good. I don't hope that they will become enlightened. Even with hard work they will not become enlightened, because the work on the worst people has a difficulty: they fight with you. While working on them, they are continually fighting you! On each single step they don't want to grow; you are doing something against them. With the best quality people it is different. They want to grow.

You need not do any hard work. Just looking in their eyes is enough, just being with them is enough; it is nourishment. It is nourishment to open their wings -- and they will be grateful.

The people on whom one has to work hard are not going to be grateful; they will be revengeful, because you were working against them. They never wanted to fly.

I remember an old story of a man who loved freedom immensely, who had made his country free from foreign rule, but was so much in love with freedom that he would not take the reins of the government in his own hands. Once the country became free, he left the country towards the mountains. He said, "My work is done."

The last stop was a *caravanserai*. It had a beautiful parrot, and the owner of the *serai* was also in love with the idea of freedom. If he had really been a lover of freedom he would have made the parrot free, but the parrot was in a golden cage. His idea of freedom was just a mental luxury. Because he loved freedom so much -- just the idea -- he had taught the parrot to repeat the word, "Freedom, freedom, freedom." The whole day, the parrot would suddenly burst into shouting, "Freedom, freedom!" He knew only one word. And this man who had fought for the freedom of his country, had been in jails, had been in dangers, he was staying there.

He thought, "This poor parrot wants freedom. He is not happy in this golden cage, nobody listens to him. The whole day he is shouting `Freedom!'" He decided that in the night he would open the cage and let him be free, so in the middle of the night he came to the cage, opened the door of the cage, and tried to pull out the parrot. But the parrot was hitting the man with his beak, and with one of his legs he was holding onto the cage.

The man could not understand: the door was open, and he was still shouting, "Freedom!" But the man was also a strong fighter for freedom; he somehow pulled the parrot out of the cage and threw it into the sky. He had damaged both of his hands; there was blood on both of his hands where the parrot had scratched. But he was happy that the poor parrot who longed so much for freedom was at last free.

He went to his room, went to sleep, but in the morning he woke up with the sound of the parrot who was shouting, "Freedom!" He said, "Strange! Where is the parrot?" He opened the window: the parrot was sitting in the cage and the door was open, and he was repeating his routine: "Freedom... freedom!" It was just a word.

The owner came out; he knew this famous man. He looked at his hands, he looked at the open cage. He said, "You don't understand, he is only a parrot. I have taught him the word `freedom' because I like the idea of freedom. He is a parrot; he does not even know the meaning of freedom. You should not have unnecessarily tried and got harmed. A few other people have tried it before, but he always comes back. Who wants to leave the golden cage?

"As far as I am concerned, it is only an idea; otherwise I would have thrown him out of the cage and removed the cage. But I love to hear the word `freedom'. It is my idea; I don't want to do anything about it, it is simply philosophical -- neither does the parrot want to do anything about it. For him it is not even philosophical, for him it is simply a recording, memory... not even mind. You are a man who has sacrificed his whole life for freedom. You are in a different category. You should not have bothered about this parrot -- he is an idiot. It is just that he has learned the word."

The sannyasins who think they have betrayed me.... They have not betrayed me: they have betrayed themselves. How can they betray me? I had no involvement of any kind. I was not in any way expecting anything from them. I worked because I enjoyed, loved it.

They cannot betray me, they can only betray themselves. It does not affect me, it will only affect *their* lives. They will get again into their cages and start shouting, "Freedom, freedom!" and the door will remain open.

Beyond Psychology

Chapter #41
Chapter title: Times of crisis are just golden

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BELOVED OSHO,
AS SOCIETY'S HOLD ON PEOPLE'S MINDS BEGINS TO DISINTEGRATE, IN TIMES OF SOCIAL CRISIS SUCH AS NOW THERE SEEMS TO BE A TENDENCY FOR AN INCREASING NUMBER OF PEOPLE TO FALL BELOW THE MIND INTO MADNESS. ALSO, IS IT TRUE THAT THIS IS PARALLELED BY A TENDENCY FOR PEOPLE TO LOOK AT THE POSSIBILITY OF GOING BEYOND THE MIND INTO ENLIGHTENMENT?

Times of crisis are both dangerous and immensely important -- dangerous for those who have no courage to explore new dimensions of life. They are bound to disintegrate into different kinds of madness, because their mind was made by the society. Now the society is disintegrating, the mind cannot remain; its roots are in the society. It is constantly nourished by the society -- now that nourishment is disappearing.

Because the society is disintegrating, a great suspicion, a doubt that was never there before, is bound to arise in the individuals. And if they were just obedient people who have never gone beyond any limit that society has decided, who have always been respected, honorable citizens -- in other words, just mediocre -- they will immediately go mad.

They will start committing suicide, they will start jumping from high buildings... or even if they live, now they don't have a mind which can help them to figure out the situation for their life. They will become retarded, stupid, idiotic, may become schizophrenic, split into two persons -- or perhaps a crowd.

In times of crisis, the danger is for those who have enjoyed the times when the society was settled, when there was no problem, everything was at ease, they were honored, respected. These were the people who had enjoyed the obedience of the mind, and these are going to be the sufferers. It is a simple arithmetic. They will go psychotic, they will go neurotic -- and these words don't make much difference.

I have heard a definition. One psychoanalyst was asked, "What is the difference between psychosis and neurosis?"

And the psychoanalyst said, "The psychotic person believes that two and two are five. And the neurotic person knows that two and two are four, but is not at ease with the fact that two and two *are* four." So the difference is very fine. Both are in trouble.

But times of crisis are of tremendous significance for those daring souls who have never bothered about society's respectability, its honors; who have never bothered about what others think about them, but have done only that which they felt right to do; who have in a certain way been always rebellious, individualistic. For these people the times of crisis are just golden, because the society is disintegrating. Now it cannot condemn anybody -- it is itself condemned, cursed. It cannot say to others that they are wrong. It is itself proving wrong; its whole wisdom is proving just foolish, superstitious.

The daring individual can use this opportunity to go beyond mind, because now the society cannot prevent him, cannot hinder him. Now he is free.

It is almost like a situation in a jail... when the doors are open, the guards have disappeared and the jailer is nowhere to be found. The people who have some sense, some intelligence, will use it for freedom. But those who have become so enslaved that they cannot think of freedom -- imprisonment has become their home -- they will simply panic, "What is going to happen today? No guards? No jailer? The doors are open! Who will take care of us? Who will provide food for us?"

There will be people whose slavery has penetrated to their very soul; these people will go berserk. But the people who always were in search of a moment when they can escape from the prison will be immensely happy. This was the time they have been waiting and praying for. They will escape out of the prison into the open sky. Going beyond the mind is going into the open sky, full of stars, the moon, the sun -- the

immensity of it... It becomes yours; the whole existence becomes yours.
The mind is a small cage.

So moments of crisis are both... and that is what is happening all around the world. There has never been so intense a search for spiritual growth, for meditation. But there has never been so much madness either. Both are happening because the status quo is no longer powerful; it has lost control.

When Galileo found that the earth moves around the sun, not vice versa as THE BIBLE says, the pope asked him to be present in his court. Many things happened that day. One was very important. Galileo asked, "What does it matter if one statement in THE BIBLE is proved wrong? It does not prove the whole BIBLE wrong. I am a devout Christian, a practicing Christian, and I don't see the point that if one statement is wrong it makes a difference."

But the pope said, "You don't understand" -- and the pope was right. He said, "When one statement is proved wrong then thousands of problems will arise. One -- that God can be wrong. And if he is wrong about one statement, what is the certainty about other statements?" Just one brick taken out of the palace, and the whole palace may collapse.

"I cannot allow," the pope said, "any statement in THE BIBLE to be wrong."

His argument is significant. Today not only one thing about the old mind, the old society, is wrong, but so many things are wrong that it needs an absolute idiot to still believe in it. Just a little intelligence and it is impossible to be part of the old mind. It has lost credibility -- and not in one place, but all over the world. There are different kinds of old traditions, but they all have come to a point where so many things are scientifically proved wrong.

You will be surprised to know... One Jaina monk had come to see me; he had collected millions of rupees to make a lab to prove that man has not reached the moon. He wanted my support, that I should be the director of his lab. He would give any finance that was needed, but it had to be proved that no man has stepped on the moon.
I said, "Why are you so much worried about it?"

He said, "You don't understand. In Jainism, the moon is a god, not a planet. You cannot walk on a god. And they have not only walked on a god, they have brought stones and other things from the moon to be studied on the earth. It has to be proved that they are deceiving the whole world, that all these things they had taken from the earth, and they have brought them back... Nobody has been to the moon; nobody can have been, otherwise the whole system of Jainism will collapse." I said, "Just for a single thing, that the moon proves to be a planet not a god...?"

He said, "If one thing is wrong, then everything becomes suspicious. We cannot afford anything to be wrong."

I said, "You are too late! Many things have already been proved wrong. You are not very knowledgeable. You have been simply reading the newspapers, and because it is a recent event, man landing on the moon... otherwise in three hundred years science has destroyed much that all the religions have believed in for centuries."

That man was really in tremendous anguish. And I said, "For you, being a monk, it does not matter whether anything is wrong or right -- your search is for the truth, for peace and silence. And you are getting so much upset. Your very anguish shows that your own mind is shattered. It is not a question of Jaina scriptures, or the Jaina tradition, it is a question of *your* mind.

"You are collecting all this money, not for Jaina scriptures but to save your sanity; otherwise you would go insane. You have sacrificed your whole life, and now you find that the gods you have been worshipping are not gods but just planets, as ordinary as the earth, and very poor -- no water, no plants, no life. It is your mind that is going to be shattered. How will you account for your whole life...?"

This is the situation of many people of intelligence. Either they are going insane... you can see it -- psychotherapy and other schools of therapies are growing fast. They are the most highly paid people, people are going through psychoanalysis for years at a time. In fact people have started boasting... In women's clubs you can go and hear it, that one woman will be saying, "How many years have you been in psychoanalysis? -- just seven years? I have been in psychoanalysis for fifteen years." It has become something of pride. But to be in psychoanalysis simply means you are insane; otherwise why are you taking the treatment? And it is spreading.

But the most intelligent people are rushing towards the East to find some way, some method, some meditation -- Yoga, Zen, Sufism, Hassidism. Somewhere somebody must know how to get over this critical stage, how to go beyond the traditional mind and still remain centered, sane, and intelligent. Thousands of

people are moving towards the East.

It is very hilarious because thousands of people are coming from the East to the West to study science, medicine, engineering, electronics, and the people who know all these are going to the East, just to learn how to sit silently and do nothing.

But it is a beautiful time. The grip of society is lost. Yes, the mediocre will suffer, but anyway they were not enjoying, they were not really living; they were simply being hypocrites. By being insane at least they will be real, authentic. They won't lose anything -- of course they won't gain much....

But the people who will go beyond mind will create the new man, the new mind. And the most special thing to be remembered about the new mind is that it will never become a tradition, that it will be constantly renewed. If it becomes a tradition it will be the same thing.

The new mind has to become continuously new, every day new, ready to accept any unexpected experience, any unexpected truth... just available, vulnerable. It will be a tremendous excitement, a great ecstasy, a great challenge.

So I don't think this crisis is bad; it is good. A few people will lose their masks, and will be actually what they are -- neurotic, psychotic -- but at least they will be true and they will be honest. You may think they are mad; they are not mad, they are simply in a state of very great surprise. They have believed too much in the old mind, and it betrayed them.

But the best of the intelligence will reach to heights unknown before. And if even in a traditional world, a man like Gautam Buddha or Chuang Tzu or Pythagoras is possible, we can conceive that in the atmosphere that the new mind will create, a thousandfold more awakened people, enlightened people will become easily possible.

If the new mind can prevail then life can become an enlightening process. And enlightenment will not be something rare, that it happens once in a while to somebody very special; it will become a very ordinary human experience, that only once in a while some really idiotic person misses.

BELOVED OSHO,
I HAVE HESITATED FOR LONG TO ASK THIS QUESTION BECAUSE IT SEEMS TO REACH DEEP DOWN INTO MY UNCONSCIOUS, AND THERE IS A LOT OF FEAR CONNECTED WITH IT.
FOR THE PAST FIFTEEN YEARS I HAVE EXPERIENCED TENSION OF VARYING DEGREES IN MY HEART AREA, FOR WHICH THERE HAS BEEN NO PHYSICAL EXPLANATION. IT CAN VARY FROM SHARP, BREATH-TAKING PAIN, WHICH CAN LAST FOR HOURS, TO A SLIGHT FEELING OF PRESSURE. IT DISAPPEARS WHEN I LOVE, MELT, LET-GO, AND WHEN I AM IN HARMONY WITH MY BODY. DOES IT HAVE SOMETHING TO DO WITH THE NAME YOU GAVE ME? DO I HOLD BACK?
I WOULD BE GRATEFUL IF YOU COULD THROW SOME LIGHT ON THIS.

The question is from Premda, and his name has certainly to do something with the problem.

It is not physical; it is certainly concerned with relaxation, total melting, forgetting oneself completely. In those moments it disappears, so certainly it is not physical. You have to learn to give more love. This is not only your problem; in varying degrees it is the problem of everybody.

Everybody wants to be loved; that is a wrong beginning.

It starts because the child, the small child, cannot love, cannot say anything, cannot do anything, cannot give anything; he can only get. A small child's experience of love is of getting: getting from the mother, getting from the father, getting from brothers, sisters, getting from guests, strangers -- but always getting. So the first experience that settles deep in his unconscious is that he has to get love. But the trouble arises because everybody has been a child, and everybody has the same urge to get love; nobody is born in any other way. So all are asking, "Give us love," and there is nobody to give because the other person was also brought up in the same way.

One has to be alert and aware that just an incident of birth should not remain a constant prevailing state of your mind. Rather than asking, "Give me love," start giving love. Forget about getting, simply give -- and I guarantee you, you will get much. But you are not to think about getting. You are not even indirectly, by the side, to watch whether you are getting it or not. That much will be enough disturbance. You simply give, because to give love is so beautiful that getting love is not so great. This is one of the secrets.

Giving love is the really beautiful experience, because then you are an emperor. Getting love is very small experience, and it is the experience of a beggar. Don't be a beggar. At least as far as love is concerned,

be an emperor, because it is an inexhaustible quality in you. You can go on giving as much as you like. Don't be worried that it will be exhausted, that one day you will suddenly find, "My God! I don't have any love to give anymore."

Love is not a quantity; it is a quality, and a quality of a certain category that grows by giving and dies if you hold it. If you are miserly about it, it dies. So be really spendthrift. Don't bother to whom -- that is really the idea of a miserly mind: I will give love to certain persons with certain qualities.

You don't understand that you have so much... you are a raincloud. The raincloud does not bother where it rains -- on the rocks, in the gardens, in the ocean -- it doesn't matter. It wants to unburden itself. And that unburdening is a tremendous relief.

So the first secret is: Don't ask for it, and don't wait, thinking that you will give if somebody asks you. Give it!

The founder of the theosophical movement, Madame Blavatsky had a strange habit her whole life -- and she lived long, and traveled all over the world and created a world movement... In fact no other woman has been so powerful in the whole history of man, has had influence worldwide. She used to carry many bags with her, full of seeds of flowers. Her whole luggage was nothing but seeds of flowers. Sitting in the train by the side of the window she would go on throwing seeds outside the window, and people would ask, "What are you doing? You carry so much unnecessary luggage, and then you go on throwing those seeds out of the window for thousands of miles."

She said, "These are seeds of flowers, beautiful flowers. When the summer goes and the rains come, these seeds will become plants. Soon there will be millions of flowers. I will not be coming back on the route and I will never see them, but thousands of people will see them, thousands of people will enjoy their fragrance."

She actually made almost all the railroads in India full of flowers, and people said, "When you will not see them again, what is *your* joy?"

She said, "My joy is that so many people will be joyful. I am not a miser. Whatever I can do to make people joyful, happy, I will do; it is part of my love." She really loved humanity, and did everything that she felt was right.

Just give your love to anybody -- a stranger. It is not a question that you have to give something very valuable, just a helping hand and that will be enough. In twenty-four hours, whatever you do should be done with love, and the pain in your heart will disappear. And because you will be loving so much, people will love you. It is a natural law. You get what you give. In fact you get more than you give.

Learn giving, and you will find so many people being loving towards you who had never looked at you, who had never bothered about you.

Your problem is that you have a heart full of love but you have been a miser; that love has become a burden on the heart. Rather than making the heart blossom you have been hoarding it, so once in a while when you are in a moment of love you feel it disappearing. But why one moment? Why not every moment? It is not even a question of a living being. You can touch this chair with a loving hand. The thing depends on you, not on the object.

Then you will find a great relaxation and a great disappearance of your self -- which is a burden -- and a melting into the whole.

This is certainly a disease, in the literal meaning of the word: it is a dis-ease. It is not sickness, so no physician can help you. It is simply a tense state of your heart which simply wants to give more and more. Perhaps you have more love than other people, perhaps you are more fortunate, and you are making out of your fortune a great misery for yourself. Share it, without bothering to whom you are giving. Just give it, and you will find tremendous peace and silence. This will become your meditation.

One can come to meditation through many directions; perhaps this is going to be your direction.

BELOVED OSHO,
WHAT I FIND REALLY AMAZING ABOUT YOUR CHILDHOOD IS THAT, UNLIKE MOST OF US AS CHILDREN, YOU SEEM TO HAVE AN INTRINSIC AND UNDENIABLE UNDERSTANDING THAT YOUR PARENTS' INTERPRETATION OF REALITY AND YOUR EXPERIENCE OF REALITY WERE OFTEN TWO DIFFERENT THINGS. YOU INSIST THAT YOU ARE NO DIFFERENT FROM US, YET THIS FACET OF YOUR CHILDHOOD ALONE IS MORE THAN ENOUGH EVIDENCE THAT YOU HOUSE THE MOST UNIQUE SORT OF INTELLIGENCE.
I WOULD BE GRATEFUL FOR YOUR COMMENT.

Every child understands that he sees the world in a different way than his parents. As far as seeing is concerned, it is absolutely certain. His values are different. He may collect sea shells on the beach and the parents will say, "Throw them away. Why are you wasting your time?" And for him they were so beautiful. He can see the difference; he can see that their values are different. The parents are running after money -- he wants to collect butterflies. He can't see why you are so interested in money; what you are going to do with it? His parents cannot see what he is going to do with these butterflies, or these flowers.

Every child comes to know this, that there are differences. The only question is: he is afraid to assert that he is right. As far as he is concerned, he should be left alone. It is a question of just a little courage, which is also not missing in children. But the whole society is managed in such a way that even a beautiful quality like courage in a child will be condemned.

I was not willing to bow down in the temple to a stone statue. And I said to them, "If you want, you can force me. You have more physical force than me. I am small; you can force me, but remember you are doing an ugly act. It will not be my prayer, and it will destroy even your prayer, because you are doing violence to a little child who cannot resist physically."

One day while they were inside praying in the temple, I climbed on the top of the temple, which was dangerous. Only once a year a painter used to climb it, but I had seen the painter and how he had managed. He had put nails at the backside as steps. I followed him and I was sitting on the top of the temple. When they came out they saw me sitting there and they said, "What are you doing there? In the first place, do you want to commit suicide?"

I said, "No, I simply want to make you alert that if you force me, I can do anything that is within my power. This is the answer, for you to remember that you cannot force me to do anything."

They begged me, "Be quiet. We will arrange for somebody to bring you down."

I said, "Don't be worried. If I can come up, I can come down." They had no idea about those nails. I had been particularly watching the painter, how he manages, because everybody wondered -- that this painter was really great. He was painting all the temples.

I came down. They said, "We will never force you about anything, but don't do such a thing! You could have killed yourself."

I said, "The responsibility would have been on you."

It is not a question that intelligence is not in the children. It is that they just don't use their assertiveness because it is condemned by everybody. Now, everybody condemned my family because I had gone up on top of the temple -- that means beyond their god. That was insulting to their god. And I said, "If a painter can go... And do you know the painter is a Mohammedan? I am at least not a Mohammedan yet."

My father said, "What do you mean, that you are not a Mohammedan yet?"

I said, "Exactly what I have said. If you torture me too much I can become a Mohammedan."

I had even asked the *malvi* of the mosque nearby, "Are you willing to initiate me into Mohammedanism?"

He said, "You want to be initiated? Your parents... There will be trouble in the town."

I said, "Don't be worried, because you are not forcing me. I am accepting Mohammedanism. I will stand in front of the mosque and tell my parents and to the whole town that I have not been forced."

He said, "This is dangerous. It may create a riot in the city and a few people may be killed."

I said, "Don't be worried, I am not going to be a Mohammedan. You just remember, if my father asks you, you say to him, `Yes, he has come, and if he wants to become a Mohammedan we cannot refuse.' I am not going to come, but this much you have to tell him."

And my father asked him, "Has he come to you?"

He said, "He has come, and he is very insistent."

My father said, "It is better to leave him alone!

They had a meeting of the whole family, "Leave him alone; he is really dangerous. If he becomes a Mohammedan we will be condemned by the whole city. And he really has gone, and he is insisting, `If anything happens again to force me, then I am going to change my religion.'"

That was the last...! They remained silent; they never told me to come to the temple. I never went to the temple. Slowly they learned one thing, that I am not dangerous, just they should not force me into a corner.

Each child has to be assertive, that's the only thing. And what is there to lose? But children are so dependent, and I don't see that they have to be so dependent. They told me many times, "We will stop

giving you food."

I said, "You do it. I can start begging -- in this very city. I have to survive, I have to do something. You can stop giving me food, but you cannot stop me from begging. Begging is everybody's birthright."

There is not any difference of intelligence, but I see differences of assertiveness because children who are obedient are honored.

In my family, my other brothers would be called when some guests would be there; my uncles would be called, "He has come first class. He has come this, he has done this..."

And I would introduce myself, "I have done nothing, and all these people are just at a loss what to do with me. They never wanted me to be introduced to you, so I thought I should introduce myself!"

This happened... One member of parliament was visiting the house -- he was a friend of my father. They were introducing everybody, and I was not called; I was simply ignored. When I came in and I introduced myself to him he said, "But this is strange. Nobody called you."

I said, "Nothing is strange. These are all obedient people. I am disobedient -- and you will have some taste of it soon."

And my father said, "Leave him alone. Why should he have a taste?"

I said, "He is going to speak in my school" -- I was in the ninth class -- "he is going to address my high school, and I am going to create trouble. I am just informing him beforehand that I am going to ask questions, and he should not think that because he is a great orator and a parliamentarian that I will be impressed by these things. Nothing impresses me."

My father told him, "You be aware of him. He will ask something, something that you cannot answer, because he is continuously harassing us. He will never ask anything that you can answer, and he has a capacity for finding... how he finds, we don't know. He asks questions that you cannot answer, and in a public meeting where you are addressing hundreds of people he can make you look a fool."

That man became really afraid. He asked me, "It will be good if you come with me, in the car" -- just to persuade me not to create any trouble.

I said, "Nothing will help. I can come in your car that will simply shock my headmaster, my masters, and the whole school. But there is no way of giving me any bribe."

He said, "You look to be so strong... at this age?"

I said, "I am not strong, I simply ask simple questions and I want their answers. When you come to address the school, I have every right to ask you a few things. You are continually asking in the parliament: I see your name in the newspapers everyday -- questions to the prime minister, to this minister, to that minister -- you should not be so much afraid of a small child. What can I ask?"

But he said, "Your father is so afraid, and we have been colleagues, we have studied together; I trust in his judgment. And you also look dangerous."

We went to the school. He started speaking; I stood up and asked him, "Be honest and tell everybody, why have you brought me in your car? Just be sincere!"

And he said, "Your father was right. You ask questions which cannot be answered."

I said, "This is a simple question. If you cannot answer it I can answer. You know the answer, I know the answer, I want everybody else also to know the answer."

My principal tried to settle the matter saying, "You sit down. He is our guest, and much depends on him for grants and this..."

I said, "That is not my business. I am not the principal of this school, I am simply a student. And I am not asking a very complicated question or any question which is dangerous to the security of the country or anything. I am just asking him why he has brought me in his car. If he accepts it sincerely I will not ask another question."

He said, "I am sorry, but it is true. What he is saying is right -- it was a bribe. I thought that sitting in my car he would feel good and he would not harass me." But he looked so embarrassed saying such small things. When I came back home, my father said, "Did you create any trouble?"

I said, "I did not create any trouble, he himself created it. He asked me to sit in his car. I was going myself, walking to the school. He created the trouble."

Each child, if supported by the parents to be courageous, has the intelligence to make clear that his values are different, his perceptions are different. But nobody supports, everybody tries to repress the child. The only difference you can make is in that... To me anything that was repressive was a challenge. Then I was provoked to do something -- and they had to learn the lesson.

So the next time I was the *first* to be called to be introduced, because they knew that I would come by

myself and then it would become more difficult. It was better to introduce me. But they had nothing to say about me -- what to say about me?

So I told them, "You can say exactly the truth: `He is disobedient; he is a problem. He is continuously creating trouble for the family, for the neighborhood, for the whole town -- teachers, students. And the whole day we are tired of listening to complaints coming...' You can simply introduce me the way I am. Why are you so afraid, when I am not afraid? These are true things."

A situation was created that instead of my being afraid, my whole family was afraid of me. And each child can do that... just a little courage. One day my father said, "You have to be back in the house before nine o'clock in the night."

I said, "If I don't come -- then?"

He said, "Then the doors will not be open."

I said, "Then keep your doors closed. I will not even knock on the doors, and I am not going to come before nine. I will sit outside, and tell everybody! Whoever will be passing, they will ask, `Why are you sitting in darkness in this cold night?' And I will tell them, `This is the situation...'"

He said, "That means you will create trouble for me."

I said, "I am not creating it. You are giving this order. I have never thought about it, but when you say, `Nine is the deadline,' then I cannot come before nine. It simply is against my intelligence. And I am not doing anything; I will be simply sitting outside. And if somebody asks, `Why are you sitting...?' And anybody is going to ask. If you are sitting in the road, everybody who will be passing is going to ask, `Why are you sitting here in the cold?' Then I will have to explain, `This is the situation...'"

He said, "Forget about that limit. You come whenever you want."

And I said, "I am not going to knock. The doors have to remain open. Why should the doors be closed -- just to harass me? There is no reason to close the doors." In my part of India the town is awake up to twelve, because it is so hot that only after twelve it starts cooling down. So people remain awake, work continues. The day is so hot that they may rest in the day and work in the night. I said, "There is no reason to close the doors when you are sitting inside and working. Leave the doors open. Why should I knock?"

He said, "Okay, the doors will remain open. It was my fault to say to you, `Come before nine,' because everybody comes before nine.'

I said, "I am not everybody. If it is suitable for them to come before nine they can come. If it is suitable for me, I will come. But don't cut my freedom, don't destroy my individuality. Just let me be myself."

It is a simple question of asserting yourself against those who have power. But you have subtle powers that you can use against them. For example, if I said, "I will simply sit in the road," I am also using power. If I am sitting on top of the temple, I am also using power. If they can threaten me, I can also threaten them. But children simply fall in line just to be respectable, just to be obedient, just to be on the right path. And the right path means whatsoever their parents are showing them.

You are right, I was a little different. But I don't think it is any superiority, just a little bit of difference. And once I learned the art, then I refined it. Once I knew how to fight with people who have power -- and you don't have -- then I refined it, and managed perfectly well. I always found out some way. And they were always surprised because they thought, "Now he cannot do anything against this" -- because they were always thinking rationally.

I have no devotion to reason.

My devotion is basically towards freedom.

By what means it is achieved does not matter. Every means becomes good if it brings freedom to you, individuality to you, and you are not enslaved. The children just don't have the idea. They think that their parents are doing everything good for them.

I always made it clear to them, "I don't suspect your intentions, and I hope you don't suspect my intentions either. But there are things on which we disagree. Do you want me to agree on everything with you? -- whether you are right or wrong? Are you absolutely certain, that you are right? If you are not so absolutely certain, then give me the freedom to decide for myself. At least I will have the pleasure of going wrong on my own decision, and I will not make you feel guilty and responsible."

One just has to be alert about one thing: whatsoever your parents say, they cannot do. They cannot harm you, they cannot kill you, they can only threaten you. Once you know they can only threaten you, their threats don't make any difference; you can also threaten them. And you can threaten them in such a way that they will have to accept your right to choose what you want to do.

I made it absolutely clear to them, "If you can convince me that what you are saying is right, I will do it.

But if you cannot convince me then please don't dictate. Then you are teaching me to be a fascist; you are not helping me to be a liberated man, but somebody imprisoned."

So there are differences, but nothing that is special or superior. And children can be taught; they all can do the same, because I have tried that too, even in my childhood. Students were puzzled: I harassed the teachers, I harassed the principal, and still they could not do anything against me. And *they* would do something wrong and immediately they were in trouble. They started asking me, "What is the secret?"

I said, "There is no secret. You have to be very clear that you are right and that you have a reason to support it. Then whoever is against you will see. Whether he is a teacher or the principal does not matter."

One of my teachers went in great anger into the office of the principal and fined me ten rupees for my misbehavior. I just went behind him, and while he was fining me I was standing by his side. As he moved away, with the same pen I fined him twenty rupees for *his* misbehavior.

He said, "What are you doing? That register is for teachers to fine the students."

I asked, "Where is it written? In this register, nowhere is it written that only teachers can fine the students. I think this register is to fine anybody who misbehaves. If there is anywhere else where it is written, I would like to see it."

Meanwhile the principal came in. He said, "What is the matter?"

And the teacher said, "He has spoiled the register. He has fined *me* twenty rupees for misbehavior."

The principal said, "That is not right."

I said, "Do you have any written document that says that no student can fine a teacher, even if the teacher is misbehaving?"

The principal said, "This is a difficult matter. We don't have any document, it is just a convention that teachers punish."

I said, "It has to be changed. Punishment is perfectly right, but it should not be one sided. I will pay those ten rupees only if this man pays twenty rupees." Because the principal could not ask him for twenty rupees, he could not ask me for those ten rupees, and the fine is still there! When after a few years I visited the school, he showed me, "Your fine is still there."

I said, "Leave it there for other students to know."

One just has to find ways...!

So there must be some difference, but it is not of superiority. It is just a question of using your courage, your intelligence, and risking. What is the danger? What could those people have destroyed? At the most they could have failed me in their class -- of which they were afraid, because that meant I would be again in their class the next year! -- so it was really favorable to me. They wanted to get rid of me as quickly as possible. That was the only power in the teacher's hands, to fail a student.

I had made it clear to every teacher, "You can fail me, it doesn't matter. Whether I pass a class in two years or three years does not matter. This whole life is so useless -- somewhere I have to pass my life. I can pass my whole life in this school, but I will make your life hell, because once the fear of failing disappears then I can do anything." So even the teachers who were against me were giving me more marks than needed just to help me move into another class, so I was no longer a burden to them.

If parents really love children, they will help them to be courageous -- courageous even against themselves. They will help them to be courageous against teachers, against society, against anybody who is going to destroy their individuality.

And that's what I mean: the new mind will have these different qualities. The children born under the new mind and the new man will not be treated the way they have been treated down the centuries. They will be encouraged to be themselves, to be assertive, to be self-respectful. And that will change the whole quality of life. It will become more shiny, alive, and more juicy.

Beyond Psychology

Chapter #42
Chapter title: Everybody is enough

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BELOVED OSHO,
THE GIFT OF BEING HERE WITH YOU IS OVERSHADOWED BY A SENSE OF UNWORTHINESS. IT TROUBLES ME BECAUSE I DON'T FEEL AS AVAILABLE TO YOU AS I COULD BE.
CAN YOU HELP ME TO DISSOLVE THIS?

It is something very essential to understand, that people who are really worthy always feel unworthiness, and the people who are really unworthy never feel it. Not feeling it is part of unworthiness; feeling it is part of worthiness.

The question is from Kirtan.

It is good that one feels it, because there are no limits to unworthiness -- you can go as high as you desire; it is just like the sky. And to feel it means the ego is dissolving. The ego never feels unworthy; it wants to prove that everybody else is unworthy and only it is worthy. It is humbleness that feels unworthiness and pain which can give birth to a new life.

So don't take it as a problem. Accept it as a blessing. Let the ego completely dissolve. It cannot stand the feeling of unworthiness. There are a few things in life which function in a strange way. A real lover never feels that he is loving as much as he should. He is always feeling something more can be done, something better can be done. These feelings are part of real love. And a hypocritical lover always feels that he is the biggest lover in the world. He is fake, he has no love; hence the feeling that more can be done does not arise in him. On the contrary he will try to prove that the other is not loving enough.

Life in one sense is very simple, and in another sense, very complex. Don't take it at its face value. It is perfectly good to feel unworthy on the way. It will create humbleness, egolessness, gratitude, selflessness. And once you have understood that this feeling of unworthiness is one of the most beautiful gifts of life, once you start enjoying it, then it goes on opening doors of more mysteries. A point comes when you disappear, and with your disappearance unworthiness also disappears, because it cannot hang on without you.

So go on keeping it as a religious phenomenon, as part of your meditation, and it will lead you to the right place, where the last trace of your self disappears. With it, unworthiness also disappears. That does not mean you start feeling worthy; it simply means that worthiness and or unworthiness become irrelevant. You are beyond both.

So what is happening to you is perfectly right. Go deeply into it, and go on rejoicing -- not with a sadness, "I am unworthy." That sadness will prevent... Not taking it as a problem that has to be solved, no. It has not to be solved, it has to be dissolved, but the dissolution is not in your hands. When it reaches to its ripeness, is dissolves itself. And when one does not think in terms of worth, one becomes part of the vast *isness* that surrounds you.

There are millions of flowers. No flower feels unworthy -- it may be just a grass flower -- but neither does the lotus feel worthy. Those qualities don't exist in nature because the ego does not exist there. All our problems are somehow or other related with the ego.

If you were feeling worthy then it would be dangerous: that will feed the ego, nourish the ego. But you are feeling unworthy. That is perfectly the right thing to go deeply into.

BELOVED OSHO,
IN DISCOURSE THE OTHER MORNING I HAD A REALIZATION THAT WAS SO OBVIOUS I CANNOT BELIEVE I JUST GOT IT: I'VE BEEN DEHYPNOTIZED.

THE PROCESS STARTED THE MOMENT I HEARD YOUR VOICE TEN YEARS AGO. TODAY I FELT SO CLOSE TO SOMETHING. YOU COULD HAVE SAID, "COUNT TO THREE AND YOU WILL BE AWAKE."
I CAN'T BELIEVE HOW DEEPLY PROGRAMMED WE ARE AGAINST HYPNOSIS, AND HOW EVER SO GENTLY YOU HAVE BEEN POINTING THAT OUT TO US -- SO MUCH SO THAT WE EVEN THINK IT IS AN INSULT WHEN PEOPLE SAY, "OSHO HAS HYPNOTIZED YOU," WHEN IN FACT IT'S THE GREATEST GIFT ON THE EARTH.
YOUR PATIENCE, BRILLIANCE, COMPASSION, MASTERY AND WISDOM HAS ME IN CONSTANT AWE.

I was really going to say, "Kaveesha, one... two... three!" But I thought, "Dehypnotizing Kaveesha before everybody else is not good manners!" so I remained silent. But she heard it anyway.

What she is saying is exactly true. My talking to you has not the ordinary purpose that talking serves: indoctrination -- that is not the purpose of my talks. I don't have any doctrine; my talking is really a process of dehypnotization. Just listening to me, slowly, slowly you will be free of all the programs that the society has forced you to believe in. Just by listening with an open heart, with a receiving gratefulness, it is bound to happen.

There have been hypnotists but nobody has ever tried speaking itself as a method of dehypnotizing. It can become a music in you; it can relax you, can make you silent, can give a new rhythm to your heart... a new feeling of my presence, a new perception of reality.

And I may be talking about anything. It is not the question that I am talking about *these* things; these are by-products. I may be talking about A or B or C -- which are absolutely unrelated to dehypnosis. The question is your way of listening. If it is right, then whatever I am saying will relax your being totally, and slowly, slowly your conditionings will start falling apart.

And I want to do it this way. I don't want to hypnotize you -- that means to make you first unconscious. This way there is no need to make you unconscious. You become more conscious, more alert. You are becoming conscious and alert in order to listen to me. But my purpose is not to teach you something, but to use teaching as an excuse to make you conscious, alert, so you can start touching the superconsciousness in you.

And from superconsciousness a higher quality of hypnosis arises.

The ordinary methods of hypnosis can be dangerous; you can be in the hands of a person who can use you against yourself, because you *are* unconscious. You are not in a better state than your normal consciousness.

Nobody before has used speaking to help you to become superconscious, so I need not say to you, "Drop this, drop that" -- I do not have to give you post-hypnotic suggestions. Everything will be happening here-now, and it will be happening in your fully-alert state, so you cannot be used, cannot be misused; you cannot be exploited.

Hypnotism became condemned because people started exploiting it. Anybody who is as unconscious as you are can use the technique of hypnotism. That's why it became condemned; otherwise such a beautiful phenomenon which can help you towards meditation would not have been condemned.

My way cannot be misused. And when people say to you that you are hypnotized, don't feel hurt. Tell them, "Yes, we have been hypnotized to wake up. We have been hypnotized to enter into superconsciousness. We have not been hypnotized to go into lower realms of the mind, but to the higher superconscious or collective superconscious" -- and finally if you simply go on listening to me, doing nothing, the cosmic consciousness is going to be your experience.

But I have never said it before, and people have always wondered: if I don't have a religion, don't have a doctrine, don't have a teaching, then why do I go on talking to people? I could not tell them; they would not understand. Only those who will experience the relaxation of superconsciousness will be able to see the point. And then certainly, as Kaveesha says, they will understand how long I have been waiting, and how long I have been patient, and how I have been condemned for things which have nothing to do with me. But I have remained silent -- because it does not bother *me*; the only thing that I am interested in is that my people should attain to the state from where they cannot fall before I leave the body.
I cannot give you anything more precious.

BELOVED OSHO,
HOW MIGHT WE SANNYASINS BEST RELATE WITH ONE ANOTHER?
WE ARE SUCH AN AMAZING ASSORTMENT OF UNIQUE INDIVIDUALS -- ALL DETERMINED TO BE

OURSELVES AND AVOID SOCIETY'S IMPOSITIONS. YET WE ARE ALL JOINED BY A COMMON THREAD: LOVE -- OUR LOVE FOR YOU -- AND WE ALL LONG FOR THE MOMENT WHEN WE CAN MELT INTO YOU, WHEN WE CAN FINALLY COME HOME.

It is not difficult.

Only individuals can relate; personalities cannot. Personalities are like shadows. They cannot meet, they cannot merge, because they don't exist. Personalities are fake. That's why in the whole world people are talking of love, but there is no love. They are talking of friendship, but there is no friendship -- even talking of trust. But for that a tremendously powerful individuality is needed. Personalities cannot trust; they are always afraid -- afraid that their reality may be exposed, may be known.

As far as my people are concerned, there is no problem; it is not a question of fighting for individuality. I declare you individuals, so your individuality is not a problem -- that you have to protect it. You can mix and merge, you can be friends, you can be lovers. You can work together; you can work under each other without any fear because you have dropped the personality, which was always afraid. Now you have individuality, a solid rock which is fearless.

I have told you the story of Diogenes, that he was caught by four thieves. They wanted to sell him in a slave market. They were very happy to find such a beautiful, healthy individual. First they were afraid and they were hiding behind the trees near where Diogenes was sitting, thinking, "He alone is enough to finish all four of us!" He was a strong man.

Diogenes was listening to their whispers, What to do? We are four, but he alone is enough..." Diogenes finally said, "Don't bother -- just come and take me where you want."

They were very much afraid: what kind of man is this? They said, "We are thieves and we want to take you to the slave market, because for you we can get the highest price anybody has ever got. We cannot normally find slaves of your individuality, beauty, proportion, strength."

Diogenes said, "Don't be worried." They started trying to tie him up; he said, "Stop, there is no need to bind me. You come behind me, I know the way."

They could not believe it -- that man is mad or what? And he started moving towards the slave market. And everybody who saw them on the way thought that he was the master and they were the slaves. Those four poor thieves were so afraid: "This man can do anything. We got unnecessarily involved with this man!"

And this is what he did: he stood on the pulpit where the slaves have to stand so every buyer can see them, go around and look at them, and he shouted, "Listen, all you slaves who are here! For the first time a master is for sale. If any one of you has guts, you can purchase me. And these poor fellows, four fellows you see -- they need money. And it does not matter to me where I am. My individuality cannot be destroyed."

There was great silence. The whole marketplace became utterly silent, because he had said, "A master is for sale." One king who had come to look for a few slaves became interested, and he was ready to pay any price. Diogenes asked the thieves, "How much do you want? Don't be shy -- just ask it. Get the money and get lost!"

They got the money. Diogenes sat on the chariot with the king, and the king said, "This is strange. You should not have done that."

Diogenes said, "Those poor fellows were in need, and as far as I am concerned, wherever I am I will remain myself." Even the king became afraid, because only those two were in the chariot, and the man was so strong: grabbing the neck of the king, he could have simply finished him.

Diogenes said, "But don't be worried. I could finish you right now, but I will not. You have helped those four poor men. I will come with you, and I will serve as a slave, because even in slavery my freedom is intact. I am choosing it; nobody is imposing it upon me."

Do you see the difference? Only a slavery imposed is slavery; a slavery accepted, chosen, is the highest expression of freedom. You are so certain of your being, of your individuality, that you are not worried, even of becoming a slave. The king was happy. He said, "No, I will not make you a slave, but a friend. As far as I understand you must be Diogenes. I have heard about the man, and I feel that there cannot be many Diogeneses. You *must* be Diogenes."

Diogenes said, "I am," and he lived with the king in the palace, naked, as he used to live in his own way. The king told him, "In the palace it looks odd, embarrassing. You should use clothes."

Diogenes said, "Then it is better you don't make me a friend; you make me a slave. If friendship cannot allow freedom, what kind of friendship is this? You make me a slave, then whatever you say I will do." But

the king had started loving the man. His sincerity, his authority, his power was magnetic. He freed him. He said, "I cannot make you a slave and I know I cannot make you a friend. In the palace, living naked, where other kings come and stay, it will be always a problem."

Diogenes said, "This is your decision. I am simply your slave. If you make me free, that's perfectly okay. I am happy that those four poor people have been helped. And I have found a beautiful way to help poor people: if sometimes somebody is poor I can tell him, `Take me to the slave market and sell me.'"

Here with me your individuality is accepted, declared, so you need not be worried that it will be taken away, that it can be crushed by others, that somebody may enslave you, force you to do things.

Don't be worried -- nobody can force you. You have always the choice. Ultimately, you are to decide, and it is good to decide in a way so the people who are with me don't feel any antagonism between them. They love me -- that is a joining thread. There is no organization. Each sannyasin is connected to me individually, but because he is *my* sannyasin... Other sannyasins who are joined with me have to be respectful of each other, because each of my sannyasins somehow represents me. Your love for me must be shared with my people too.

BELOVED OSHO,
I UNDERSTAND YOU TO HAVE SAID THAT IN HYPNOSIS ONE'S PROBLEMS CAN BE WORKED OUT ON AN UNCONSCIOUS LEVEL, AND THAT THIS METHOD HAS THE ADVANTAGE OVER PSYCHOTHERAPY IN THAT IT CAN COVER A LOT MORE GROUND IN A FAR SHORTER TIME.
IS IT NECESSARY MERELY FOR THE CONTENTS OF THE UNCONSCIOUS TO SURFACE DURING HYPNOSIS, OR DOES THE CONSCIOUS MIND NEED TO BE MADE AWARE OF THOSE CONTENTS FOR THE CLEARING TO BE COMPLETE?

The conscious mind has to be made aware; otherwise there will be no change. The contents of the unconscious mind are repressed by the conscious mind. To reverse the process, they have to be brought back to the conscious mind, and the conscious mind has to express them instead of repressing them.

Because of repression they had gone into the unconscious; unless the reverse process of expression is there, they will remain. They can be available to the hypnotists, but the conscious mind does not know about it. For the conscious mind they are still repressed, and it is only through the conscious mind that they have a way to go out of your being.

From the unconscious mind directly, there is no door. A contact can be made, but there is no way for any content to go out of the unconscious mind directly; first it has to come to the conscious mind. It is just like your main gate. You have entered at the main gate. If you want to go out you will have to go to the main gate; otherwise you will remain confined.

The deeper you go into the unconscious mind, the thicker the walls become. The collective unconscious mind has even thicker walls, and the cosmic unconscious mind is almost unapproachable. It is very difficult even for the hypnotist to find out what is hidden there. For the first time the unconscious mind's contents are released through the conscious mind, bringing them to the notice of the conscious mind -- not only to the notice, but the recognition, acceptance and expression. That's why I said it should be recorded as a proof; otherwise the conscious mind will deny it.

If you say to somebody, "You want to marry your mother," the conscious mind will simply deny it, "It is all nonsense -- what are you saying? I have never thought about it." And he is right, he has never thought about it. But his mother was the first woman in his life, and he loved her and he got her love, and he has been jealous of his father since then. That's why every society has made it a discipline to respect your father. That is just to prevent the natural tendency of being jealous and disrespectful.

And every society has made it a point that you cannot even be allowed to think that you would like to love your mother; even to think of it, you will feel that you are just being mad. But there was a day in your childhood when you had longed for it. Slowly, slowly you repressed it; it was not allowable.

If the hypnotist just tells you that this thing is in your unconsciousness, you are not going to accept it. So it should be recorded, and not one time but many times so that you can be made clearly alert that this content is there. Then you can relax and let that content come directly to your conscious mind -- not through the information from the hypnotist.

You follow me? He is telling you, but that will not help. His telling can only do one thing: if he can convince you that such a content exists in your unconscious mind, and you allow it in your silence to

surface to the conscious mind, from there it can be released. You know that it is absurd; it has no meaning.

Perhaps in your childhood you had the desire, but now you can understand it is meaningless and you can release it; rather than repressing it inside, you can throw it out. And as the unconscious becomes empty, then the collective unconscious starts speaking -- only then. As the collective unconscious becomes empty then there is a possibility for the cosmic unconscious to speak. And once the whole lower part of your mind, the depth of your mind, is cleaned away, it is such a freshening experience, as if twenty-four hours a day you are taking showers. And once this lower part is unburdened, then you are ready to move upwards very easily.

But the conscious mind is the only door for the higher, for the lower. So anything that is going to happen has to happen through the conscious mind.

Sigmund Freud and his school have not been very successful for the simple reason... You will be surprised to know that first he had been an apprentice of a hypnotist, a very famous hypnotist in France. It is only there that he developed the idea of psychoanalysis, that what comes up in deep hypnosis, can be brought up through dreams. But he forgot one thing, and that's what is missing in psychotherapy.

First, you cannot remember all your dreams. For six hours you are dreaming; you can remember perhaps one dream -- the last, when you were just waking up. Secondly, you cannot be convinced that a dream is a reality. Thirdly, the dream is not going to repeat itself; and for any scientific work, repeated experimentation is absolutely necessary, so that you can come to a conclusion without exception. A dream may come once and may not come again, because there are so many dreams. So the person's conscious mind is never convinced that this dream content has any reality.

Fourthly, the dream is a different language. It is not the language of the conscious mind, it is pictorial, it is not alphabetical. That is one of the greatest troubles, and because of it, psychoanalysis has to disappear; it cannot continue. So the whole thing depends on the psychoanalyst interpreting. You can tell him the dream, but the dream says nothing unless he interprets it.

Now that interpretation may be just his personal prejudice. That's how, if you go to Freud, everything comes to sex. Whatever you dream, you cannot dream anything which he will not conclude is sexual repression. You take the same dream to Jung and it will be from the collective unconscious -- a myth, a mythology from your past lives. Take the same dream to Adler and it is nothing but ambition, will to power. So if there are thousands of interpreters, there will be thousands of meanings to the dream.

In hypnosis it is not a pictorial language that the unconscious uses. It uses the same language as the conscious mind uses, because it is talking to a person's conscious mind -- the hypnotist's. So it is very simple and very clear.

Sigmund Freud thought that he had developed a better method, for the simple reason that it discarded hypnotism -- because it was condemned, condemned by the society. But psychoanalysis has not helped.

What I am doing here... if you are just listening to me and your conscious mind becomes silent, the unconscious mind itself starts releasing its vapor. No language is needed, neither of dream nor ordinary language; it is just a repressed energy that starts coming up to the conscious and is released through the conscious. Once we have cleaned the lower mind, then we can easily move to the upper realm. But for that too, one has to go through the conscious mind.

And the upper wing does not have anything; nothing is repressed there. So there is no question of psychoanalysis ever discovering it, or any other school of psychology ever discovering it, because it has no dreams, it has no repressions. It is utter purity.

Clean the lower mind and just a simple method of meditation will give you the wings to move upwards. There is no barrier. You get more and more into light, deeper and deeper into bliss, and finally you come to a point where even you are no more... nirvana.

BELOVED OSHO,
WHY IS IT THAT WE ARE NEVER QUITE SATISFIED WITH WHO WE ARE, AND WHAT EXISTENCE HAS GIVEN US? WE ARE ALWAYS LOOKING FOR SOMETHING BETTER TO DO, LOOKING FOR SOMEONE ELSE TO BE, ALWAYS WANTING WHAT THE OTHER ONE HAS MORE THAN WHAT WE HAVE BEEN GIVEN. LIKE THE SAYING GOES, "THE GRASS IS ALWAYS GREENER ON THE OTHER SIDE OF THE FENCE."
WHY IS THIS?

It is because you have been distracted. You have been directed where nature has not meant you to be. You are not moving towards your own potential. What others wanted you to be, you are trying to be, but it cannot be satisfying. When it is not satisfying, the logic says, "Perhaps it is not enough -- have more of it." Then you go after more; then you start looking around. And everybody is coming out with a mask which is smiling, happy looking, so everybody is deceiving everybody else. You also come with a mask, so others think you are happier. You think others are happier.

The grass looks greener on the other side of the fence -- but from both sides. The people who are living on the other side of the fence, they see your grass and it looks greener. It really looks greener, thicker, better. That is the illusion that distance creates. When you come close, then you start seeing that it is not so. But people keep each other at a distance. Even friends, even lovers keep each other at a distance; too much closeness will be dangerous, they may see your reality.

And you have been misguided from the very beginning, so whatever you do you will remain miserable. Nature has no idea of money, otherwise dollars would have been growing on the trees. Nature has no idea of money; money is a pure invention of man -- useful, but dangerous too. You see somebody with much money, and you think perhaps money brings joy: look at that person, how joyous he seems to be, so run after money. Somebody is healthier -- run after health. Somebody is doing something else and looks very contented -- follow him.

But it is always the others, and the society has managed so that you will never think about your own potential. And the whole misery is that you are not being yourself. Just be yourself, and then there is no misery and no competition and no botheration that others have more, that you don't have more.

And if you like the grass to be greener there is no need to look at the other side of the fence; you can make the grass greener on your side of the fence. It is such a simple thing to make the grass greener. But you are just looking everywhere else, and all the lawns are looking so beautiful -- except yours.

Man has to be rooted in his own potential, whatever it is, and nobody should give him directions, guidance. They should help him, wherever he is going, whatever he is becoming. And the world will be so contented that you cannot believe it.

I have never felt any discontent, even from my childhood, for the simple reason that I never allowed anybody to distract me from what I was doing or what I was trying to be. That helped me immensely. It *was* difficult, and the difficulties went on growing, and now the whole world is against me. But it does not disturb me. I am perfectly happy, perfectly content. I can't think that I could have been otherwise. In any other position I would have been miserable.

I don't have a home, I don't have a place to live, I don't have any money. Still, I have something that gives me absolute contentment. I have lived according to my potential, and even if death comes it will not upset me. I have lived my way. The whole world may be against me -- it does not upset me. People get upset even if one person is against them. They get so upset; I cannot even understand it.

Hasya was saying, "Osho, soon we will be running out of countries."

I said, "That does not matter. First we will run out of countries, then we will find something else. We can have a big boat and live on the boat." Because I said in Crete, "If you don't allow me any land anywhere, I will have a jet plane and I will be living on that," they immediately started a movement that I cannot land at any airport in Europe.

I am really enjoying that a single person who has no power can make these pygmy politicians just go out of their minds! I had just mentioned it, and immediately the European parliament tabled a resolution, which they will be discussing soon and passing, that I cannot land at any airport in Europe.

But we will find some way... In Europe there are communist countries -- Yugoslavia, Czechoslovakia -- we can land at their airports. They cannot prevent me just landing. But we can have a big ship with thousands of sannyasins on it, and just live on the ship. And let them do what they can do -- bomb the ship or do whatsoever they want to do -- but one thing is certain, they cannot upset me.

They tried in the American jails to upset me in such ways that anybody would have been upset. They would wake me up at four o'clock; sleep was impossible, so it was not a problem to me because I was just lying down with closed eyes. They would wake me at four o'clock, saying, "You get ready. At five o'clock the U.S. marshal is coming and he will be taking you to the airport." So I would get ready and wait. From five o'clock in the morning till five o'clock in the evening I was just sitting, waiting, and the man would appear at five o'clock in the evening.

And I said to him, "You must have got into some trouble -- twelve hours late, and you just live three blocks away..." As we became friendly, after three days he said, "These are the tactics used to harass people.

You forgive me. I was going to come at five in the evening but I said that I would come at five in the morning, so the whole day you would be sitting and waiting."

But I said, "What is upsetting in it? Anyway I would have been sitting and... there is nothing else to do."

The world is against individuality.

It is against your being just your natural self.

It wants you just to be a robot, and because you have agreed to be a robot you are in trouble. You are not a robot. That was not the intention of nature, to make a robot of you. So because you are not what you were meant to be, what you were destined to be, you are constantly looking: "What is missing? Perhaps better furniture, better curtains, a better house, a better husband, a better wife, a better job..." Your whole life you are trying and rushing from one place to another. But the society has distracted you from the very beginning.

My effort is to bring you back to yourself, and you will suddenly find all that discontent has disappeared. There is no need to be more -- you are enough. Everybody is enough.

Beyond Psychology

Chapter #43
Chapter title: Logic should serve love

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BELOVED OSHO,
YOU TOLD A STORY ABOUT TEN YEARS AGO THAT I HAVE NOT BEEN ABLE TO UNDERSTAND:
A SEEKER IS LOST IN THE MOUNTAINS; HE IS TIRED AND THIRSTY. IT IS NIGHT AND HE SEES A SILVER BOWL WITH CRYSTAL CLEAR WATER WHICH HE DRINKS AND THEN SLEEPS. IN THE MORNING LIGHT HE SEES THAT THE BOWL WAS IN FACT A DIRTY OLD SKULL.
HE LAUGHED AND BECAME ENLIGHTENED.
WHAT DID HE SEE, OSHO?

The story is simple, but with immense meaning. The seeker saw in the skull the whole reality, and our illusions about it. He saw what we think is, and what really is -- and the difference is tremendous.

He would not have taken that water, drunk that water, if he had known that it was in a dirty old skull. He thought it was a beautiful bowl with crystal clear water.

Our life is lived in illusions of crystal clear water, but reality is totally different. Seeing the difference he laughed at himself. And to be able to laugh at oneself can become a breakthrough -- one can become enlightened.

People laugh at others, and people feel hurt if somebody laughs at them, but to come to an understanding where you see your own stupidity... And your whole life is full of it. We live in dreams, illusions, hallucinations. They do not correspond to reality at all. The reality is the dirty old skull. He laughed at himself, and in this very laughter he became a different man. Now he will live with reality, whatever it is. Now no illusions will be needed, no hallucinations will be needed to cover it, to hide it.

He has seen the point.

The story is simple but it is the story of the whole pilgrimage from darkness to light, from illusions to

reality.

Just watch your mind, how it creates illusions about everything and then gets disillusioned and disturbed. You love a man, you love a woman -- you create a certain illusion about the man or the woman. It is not the truth. Deep down you know it too. You are imposing an image. Soon it will be shattered, because against reality no illusion can last long. Soon you will find a dirty old skull.

Then ordinarily you will be disappointed, miserable, and you will miss the point. If you could have laughed you would not have missed it.

Even when you understand that things are not the way you had imagined them to be, you dump the whole responsibility on the other person. A woman who was beautiful turns out to be a bitch. A man you had thought to be a hero turns out to be just a henpecked husband. You are not going to laugh at yourselves. You will throw the whole responsibility on the other person: that he deceived you, that he pretended to be something that he was not, that she was not so beautiful as she was pretending -- with all the make-up she deceived him. But no make-up is needed. Your illusions, your hallucinations, your lust is enough -- the greatest make-up in the world.

So whatever you want, whatever you desire, you project, and when that projection proves wrong, there are two possibilities. One is to dump the whole responsibility on the other person, who is simply innocent of what you were seeing in her.

In fact, when you say to a woman, "You are beautiful..." and this and that, she wonders, because she also looks in the mirror and she does not find anything that you are talking about. But why disturb yourself unnecessarily? Why not enjoy? It fulfills her ego. Even the ugliest woman will not object, say that you are wrong. She will smile and accept all your compliments. And standing before a mirror she may think that perhaps she is wrong. How can that man be wrong? Why should he be wrong?

In each love affair both the persons are innocent, as far as they are concerned. But both are responsible for projecting upon the other something which the other is not.

A Sufi story tells that Mulla Nasruddin had a beautiful house in the hills and once in a while he used to go there. And sometimes he would say it would take three weeks for him to rest or two weeks, or four weeks, but he never managed to keep the date that he had given for his return; he would always come sooner. If he had gone for three weeks, within two weeks he would be back.

His friends started asking, "You plan for three weeks, then you come back in two weeks, sometimes even in one week. What is the matter?"

He said, "You don't know. I have an old woman servant."

They said, "What has that to do with your remaining in the hills and relaxing?"

He said, "First listen to the whole thing. She is so ugly. That's why I have chosen her -- she is my criterion. When she starts looking beautiful to me, then I escape, then I know: `Now, Mulla, this is not a safe place, and you have lost your mind. So I go for three weeks, but what can I do? In three days she starts looking beautiful. And if I stay one day more I may propose. And she is really ugly. It is difficult to tolerate her, but I have kept her specially for this purpose, so that when I start losing my mind I will know it is the exact time to leave and come back home into the world."

You project; the projection fails. If you could laugh at yourself... That is the message of this story.

The man was thirsty in the night. It was a projection. Even in the full moon night a skull is a skull and the dirty water is dirty water. But he was thirsty; it was his thirst that projected clean, crystal clear water in a beautiful bowl. And he drank with joy. In the morning he was not thirsty and there was sunlight. He looked at the bowl; it was a dirty old skull -- and he had drunk from it! If he had known that it was a skull filled with dirty water, he would have rather suffered thirst than drink from it. But his thirst projected an illusion.

We are doing it every moment of our lives, projecting illusions -- about people, about things -- and getting frustrated continuously, disgusted.

The story is saying to you: these are the moments; if you can understand that it was your projection... This is the time to laugh at yourself, at your own stupidity, at your own foolishness. That will be an act of tremendous intelligence. And it will be freeing you from that constant projection, frustration -- that whole vicious circle.

An old monk with his young disciple was passing through the forest, going to another town. But the young man was very much puzzled, because the old man had never walked like that -- he was almost running and clutching his bag. And once in a while he would feel something inside the bag. The young man could not imagine what he had in the bag. And the old monk was again and again asking, "Will we be able to reach the town before sunset?"

The young man said, "Even if we don't reach, we have nothing to fear. We can stay in the forest. We have stayed here many times, so it is not new. But today you seem to be strange."

The old man said, "We will discuss it later on. First, be fast. I don't want to stay in the forest tonight."

By the side of the road was a well, and the sun was just setting. Before the sun set they washed themselves. They were really tired. They drank, and while the old man was washing his face he gave his bag to the young man and told him, "Be careful."

The young man said to himself, "He has never been this way before." And out of curiosity he looked into the bag. In the bag he was carrying two bricks of gold. Now everything was clear: why the monk cannot stay in the forest, why for the first time he is so afraid.

While the old monk was washing his face and doing his evening prayer, the young man threw those two bricks into the forest, found two stones weighing almost the same as the bricks, and put them in the bag. The old man finished his prayer in half the time -- he was in such a hurry! He immediately took the bag from the young man and the weight showed him that everything was okay. They rushed on. After a mile, it was getting dark. The old man said, "It seems to be difficult to reach to the town, and this place is dangerous."

But the young man said, "Don't be afraid. As far as the danger is concerned, I have thrown it by the side of the well."

He said, "What do you mean, you have thrown the danger by the side of the well?"

He said, "Look into your bag and you will know."

He looked into the bag and he said, "My God!" The old man laughed, threw the bag, and sat under a tree; he could not stop laughing.

The young man said, "Why are you laughing so much?"

He said, "I am laughing because you have done the right thing, and for almost one mile I have still been befooling myself with those stones, thinking they were gold. Now we can sleep under this tree. It is good. There is no fear and there is no hurry."

He could have been angry at the young man and missed the point. But he laughed, laughed madly, because he could see the point: "It was so stupid of me. The young man has proved far more intelligent than me. My own disciple had to teach me the lesson."

They slept the whole night, and in the morning the old man touched the feet of the young man and thanked him, "Although I am your master, you helped free me from an illusion. And I slept so deeply the whole night. I had not slept for a few nights because of that bag; those golden bricks would not let me sleep. Even in the night I was groping in the bed and trying to find out whether they were there or not. Those bricks had become so important that I lost my joy, I abridged my prayers, I abridged my meditation."

As far as existence is concerned, gold and rock are not different -- it is human illusion, we have projected it. If man is no longer in this world, gold will not be gold; although it will still be itself, there will be no difference in valuation between it and a rock. The valuation and the difference is our projection -- and then we suffer.

So the insight in that small anecdote is great. If you can laugh at yourself when any of your illusions fall away, soon you will be able to live without illusions, to live without hallucinations, to live without projections. And to live without all these things means to live in peace, and to live in silence, and to celebrate the small things of life.

BELOVED OSHO,
I REMEMBER ONCE HEARING YOU TELL US THAT BUDDHA'S DEFINITION OF TRUTH WAS: THAT WHICH WORKS.
IT STRUCK ME AS ALMOST AUDACIOUS, AND YET TOTALLY PRAGMATIC, AND FOR BOTH REASONS I LOVED IT.
MY UNDERSTANDING IS THAT YOUR DEFINITION OF TRUTH IS PROBABLY THE SAME, THAT YOU WILL DO AND SAY ANYTHING AT ALL, IN THE NAME OF TRUTH, THAT MIGHT PROD US IN THE RIGHT DIRECTION.
I WOULD LOVE TO HEAR YOU SPEAK TO US ON THIS.

It is true. I can say anything if it directs you towards truth. Of course truth cannot be said, it can only be pointed at. I can use anything that points towards it. Perhaps for different people different pointers are needed. To me it does not matter what I say. What matters is whether it leads you in the right direction --

towards your illumination.

Yes, my definition is exactly the same: truth is that which works. It is pragmatic, and Gautam Buddha was a very pragmatic man, very scientific. This definition can be called scientific also.

All definitions of science are nothing but proof for this definition. We don't know what electricity is, we only know how it works. We don't know anything about atomic energy, what it is, but we know how it works. And that knowledge of how it works is the whole science of it.

The ultimate truth is not different. And the master's function is to lead you, to direct you, to push you in a direction where you will find the truth. He cannot give it to you, but he can create devices which will lead you to it. In a very subtle way what the master says is not meant to be understood; it is meant to be drunk so that it reaches to your blood, to your bones, to your marrow, and you start moving in a certain direction -- not knowing where you are going, but the master knows where you are going.

If you are going on the right track, you will find his blessings and his love showering on you. That will be the only indication that you are on the right path. One day you will find the truth and then you will laugh, because what was said had nothing to do with it. But it certainly turned your attention towards it.

I have always told this story: A house is on fire and small children are in the house playing. They are so involved in their play that the whole neighborhood is shouting, "Come out! The house is on fire!" But they are enjoying that too. The flames are all around and the children are in the middle of the house -- they have never seen such fireworks.

And they are not listening to the crowd. Then comes the father who had gone to the market, and people say, "Now do something. All your children will be dead. The house is almost going to collapse."

The father went close and shouted, "I have brought your toys -- all the toys that you have asked for. Come out." Just the back door of the house was not burning yet.

They all rushed out and asked the father, "Where are the toys?"

And the father said, "You will have to forgive me. I have not brought them today, but tomorrow I will bring them certainly."

They said, "Why did you unnecessarily disturb our game?"

He said, "I have not disturbed your game. You do not understand. The house is on fire; you would have been dead. I simply lied to you about the toys, because I knew that it was the only thing that could bring you out."

Now , toys and fire seem to have no connection, but in that particular situation the father functioned as a master. He gave the children an indication that saved their lives. Although now they are aware he lied, they will not complain about it. He lied out of compassion. He lied because he loved them; he lied because he wanted to save their lives.

Truth cannot be said, so whatever *can* be said is going to be a beautiful lie -- beautiful because it can lead towards truth. So I make a demarcation between lies: beautiful lies and ugly lies. Ugly lies are those which take you away from truth, and beautiful lies are those which take you close towards truth. But as far as their quality is concerned, both are lies. But those beautiful lies work; hence in some way they hold the flavor of truth.

BELOVED OSHO,
A QUESTION I HAVE HAD SINCE I WAS A KID AND STARTED SEEING THE WAYS OF THE WORLD IS: WHY DO PEOPLE TREAT EACH OTHER LIKE THEY DO? WHERE IS THE LOVE, THE COMPASSION AND THE RESPECT FOR EACH OTHER? I THINK THAT EVERYBODY IS LONGING TO LIVE IN LOVE AND HARMONY WITH HIMSELF AND ALL THE HUMAN BEINGS AROUND. AND I DON'T THINK THERE IS ANY LONGING FOR HATE, VIOLENCE, AND POWER OVER OTHER PEOPLE -- BUT THIS IS WHAT I SEE HAPPENING.
WHAT IS IT THAT MAKES PEOPLE LIVE THIS UNNATURAL AND MISERABLE LIFE? IS IT ALL CONDITIONING, OR IS THERE SOMETHING IN MAN THAT MAKES HIM WILLING TO GO ASTRAY?

It is both.

First, there is something in man that leads him astray. And secondly, there are people whose interest it is to lead human beings astray. Both together create a false, fake human being. His heart longs for love, but his conditioned mind prevents him from love.

You will be surprised to know that Adolf Hitler never allowed his girlfriends to sleep in his room for

one simple reason: how can you trust? The woman may shoot you in the night, mix poison in your water. What is the guarantee? She may be just pretending that she loves you. It may be just a conspiracy. There is no way to find out whether it is a conspiracy or true love for him. To be on the safe side he never allowed any woman with whom he had been in contact to sleep in his room.

He never allowed anyone to be friendly with him -- Goebbels, or any of his other close associates. He always kept them at a distance. It was said that there was not a single person who could put his hand on his shoulder, like a friend. Too much closeness is dangerous -- that was his conditioning. The other may do harm to you. He may come to know something about you which he may use against you. It is better to keep him at a distance. And everybody is ambitious, everybody wants to be in his place, so although they are looking very friendly, deep down they are all enemies, competitors; they can kill him. He had no friends. And what kind of love is this, that he cannot trust the woman in his room.

One of his women remained for many years in love with him, and there was no reason to suspect her. But suspicion needs no reason. One day she wanted to go and see her mother who was ill, in the same town. And Adolf Hitler said no. Yes was very difficult for him to pronounce, for anything.

There is a deep psychological meaning in it. No gives you power. Yes does not give you power. Whenever you say no, you can feel power; whenever you say yes, you can feel love, you can feel compassion, but not power. Words have their own qualities. Those qualities you cannot find in the dictionaries. But in actual life if you go into the psychology of words, each word has its unique individuality. No is not simply a denial; it is an assertion of power.

There was no need to say no. She was going just to see her sick mother, and she would be back before he returned from the office. But yes was not his word. He only knew how to order, how to reject anybody else's idea. Even such a small thing, that had nothing to do with power...

He went to the office; the woman thought that she could manage: she could go and see her mother and return -- he would not be back yet. She went, came back, and certainly she managed. But the first thing he enquired from the guard of the house was, "Has she been out? -- how long?"

And Hitler loaded his gun and just went in and shot her -- he did not even ask, he did not even give her an opportunity to say anything. That was enough. And it had to be a proof for everybody else, that not to follow his order meant death.

Hitler longed for love, but his mind longed for power -- and you cannot ask for both.

This is the problem. The child is born with a heart which longs for love, but he is also born with a brain which can be conditioned. And the society has to condition it against the heart, because the heart will be always rebellious against the society, it will always follow its own way. It cannot be made into a soldier. It can become a poet, it can become a singer, it can become a dancer, but it cannot become a soldier.

It can suffer for its individuality, it can die for its individuality and freedom, but it cannot be enslaved. That is the state of the heart.

But the mind... The child comes with an empty brain, just a mechanism, which you can arrange the way you want. It will learn the language you teach, it will learn the religion you teach, it will learn the morality you teach. It is simply a computer; you just feed it with information.

And every society takes care to make the mind stronger and stronger so that if there is any conflict between heart and mind, the mind is going to win. But every victory of the mind over the heart is a misery. It is a victory over your nature, over your being -- over *you* -- by others. And they have cultivated your mind to serve *their* purposes.

For example, , the British government ruled in India for three hundred years, and it created a certain kind of education that only produces clerks, postmasters, stationmasters.... The whole program is such that it does not produce great intellectuals, geniuses, scientists -- no. So if a person studies for one third of his life, he comes out of the factory of the university just a clerk. But the British government needed clerks.

By the way, because the capital of India at the beginning of the British empire was Calcutta, Bengalis were the first to be indoctrinated by the British education system. They were the first to become mediators between the land and its people, and the rulers. The rulers did not know the language of the people; the people did not know the language of the rulers. These mediators knew both.

They were respected by the masses because they were so close to the rulers -- second only to the rulers. But the rulers hated them. It was just a necessity to create an army of mediators; otherwise they could not rule such a huge country -- there would be no understanding, no communication.

But they hated these people, and just as an example I will tell you... They called these Bengalis *babus* and the word *babu* became respectful all over India. Because the rulers were calling the Bengalis *babus*, the

word *babu* became very important -- so significant that even the first president of India was called Babu Rajendra Prasad. And nobody ever thought about what this word means.

I told Rajendra Prasad, "You should drop this and you should make it known to the country that nobody should use this word, because it is condemnatory." It means a man with a bad smell. Bengalis eat fish -- fish and rice, that is their only food -- and they smell of fish. Just eating fish continually...

Bengal is a beautiful place, and you will find there one beautiful thing: next to every house you will find a small lake. The richer people have big lakes with their palaces. And those lakes are there simply to produce fish. Those lakes are not for any other purpose but to get fresh fish -- the kind of fish the people like. Every house, even a poor man's house has a small pond -- it looks very beautiful, because a small pond with palm trees... it may be a small hut.

But the smell is too much. Only once have I traveled in Bengal, and then I said, "I cannot go further than Calcutta." It stinks -- everybody stinks of fish, every house stinks of fish. That is their main diet.

Babu is a Persian word. *Bu* means smell and *ba* means with. The British got India from the Mohammedans, whose languages were Persian, Arabic and Urdu, and it was from them that they got this idea of *babu*. It was a condemnation, but to the masses it became the most respectful word.

India must have more universities than any other country -- one hundred universities and thousands of colleges -- and the whole purpose is just to serve the Empire. The whole education is to be obedient, not to be rebellious. It is absolutely against any idea of revolution.

India would have remained a slave country for centuries, but Britain committed just one mistake: it allowed a few rich people's sons and daughters to be educated in England, and that was the trouble. These were the people who brought the idea of freedom to India. No Indian educated in India had any idea of freedom, but a few rich people sent their sons, their daughters, to be educated in England -- because if they were educated in England then they would be given the highest posts in India. A holder of the same degree from an Indian university would never reach that post, but from England he comes qualified for the highest post.

Britain created its own enemies unknowingly. These were the people who found in Britain a different kind of education, who learned about democracy, who learned about freedom, who learned about individual rights, who learned about freedom of expression. And they came back to their country full of utopian ideas about how India could become independent.

So all the fighters against the British regime were basically educated in England. And I don't think the British have even realized the fact, because nobody has noted it anywhere.

One man who was very influential in India, Subash Chandra, was educated in Britain. And anybody who was educated in Britain was immediately absorbed in the highest government service, the Indian Civil Service -- I.C.S. Every student coming back from England had to give an interview to the governor of his state. And Subash had come with the full desire to fight the British Empire, not to serve it.

But still he went to give his interview. And Bengalis have a certain habit: they always carry their umbrellas. Nobody knows why. I have asked many people because it is not raining, it is not hot... But traditionally it is part of them. Without an umbrella a Bengali is not a full Bengali; his umbrella is absolutely necessary. And they give reasons, because they are intellectual people.

They say, "Rains can come at any time, it is unpredictable. One should always be prepared for anything. Right now it is cloudy, but the sun can come out and it will be hot. And moreover, there are so many dogs, and for this and that you can use your umbrella. Even if you have to fight with someone, the umbrella is handy."

So Subash went with his umbrella and his hat into the governor's office, and the governor was very much annoyed that an Indian should behave in this way. He should remove his hat, to be respectful -- and he has come to give an interview. So the governor said, "First you remove your hat. You don't know even how to be respectful."

And Subash took his umbrella out, and on the other side of the table was the governor. He hooked his neck with his umbrella and said, "If you want respect, then you should be respectful too. You should have stood. If you cannot stand you should not expect any respect from me. And I am not interested in your I.C.S. I have just come to see how you behave with people. But don't think that you can misbehave with me. People like you used to polish my shoes in England" -- naturally in England a white man will polish the shoes -- "so just because you are white does not mean anything. Keep your service to yourself."

These were the people who created the whole freedom movement. The British government forgot completely: if you have created a certain educational system in India to produce only clerks, servants,

slaves, then you should not allow Indians to be educated in England, because these people will be dangerous to the Empire. And they proved dangerous -- they destroyed the Empire -- but the whole credit goes to the British universities.

So mind is empty, it is brain; you can put anything in it. And with twenty-five years of education you can make it so strong that you forget your heart; you will always remain miserable. The misery is that your heart can only give you joy, can only give you happiness, can only make you dance. The mind can do arithmetic, but it cannot sing a song. Those are just not the capacities of the mind. So you are torn apart between your nature, which is your heart, and the society that is in your head. And certainly you are born -- everybody is born -- with these two centers. That is the difficulty.

And one center is empty. In a better society it will be used in accordance with the heart, to serve the heart. And then it will be a great life, full of rejoicings. But up to now we have lived in an ugly society, with rotten ideas. They have used the mind. And that vulnerability is there -- mind can be used.

Now communists are using it in one way; fascists used it in Germany in one way; all the other religions are using it in different ways. But that vulnerability is with every individual: that you have a mind which you bring empty. In fact it is a blessing of existence -- but misused, exploited. It is given to you empty so that you can make it perfectly subservient to your heart, to your longings, to your potential. Nothing is wrong in it. But the vested interests all over the world have found it a beautiful opportunity for them -- to use the mind against the heart. So you remain miserable and they can exploit you in whatever ways they want.

That's why the whole world is miserable. Everybody wants to be loved, everybody wants to love; but the mind is such a barrier that neither does it allow you to love, nor does it allow you to be loved. In both cases the mind comes in the way and starts distorting everything. And even if by chance you meet a person you feel love for and the person feels love for you, your minds are not going to settle. They have been trained by different systems, different religions, different societies.

One of my friends married an American girl. He was a professor of physics, and while studying in America he fell in love with a girl, a beautiful girl, and he married her against his parents wishes. So they became enemies. His parents did not receive them in their home when they came back to India.

I had to give a party, a reception for their marriage. But in a month I saw that it could not last. One of my friends was staying with me and he is a very beautiful person -- jack of all trades, master of none... but he knows everything. So he is very interesting and very influential.

Superficially he will impress you on any subject, on anything. You will find out later on that it is just superficial, but by that time he has done his work.

All that he does is borrow money. He is a Ph.D. He could have been a professor, but he says, "I don't want to bother with all this. I enjoy borrowing."

I said, "You should think about how long this can last."

He said, "You don't see. I never borrow from the same person again. And the world is so big and life is so short. I will manage."

So he started flirting with the American girl. She was very much impressed -- he is a very impressive person -- and the professor who had married her was feeling so jealous. He had just an Indian mind. The Indian mind cannot conceive that his wife can go with somebody else to the swimming pool. In the first place no Indian woman will go to the swimming pool and even if she goes, she will go with her husband. But she was going with some stranger.

She was going out with him on bicycles; they were playing cards. The husband was in the university, but he was continually worried about his wife and that fellow -- because he was completely free; he did nothing.

Soon the marriage broke up. They were fighting continuously. I told them, "You love each other, but you don't understand the situation. Your minds are cultivated very differently. She can't see that there is anything wrong if she goes to the swimming pool with some friend. She has been doing that from her childhood. You cannot conceive the idea. Your idea is what you have seen in your family, in your society -- that the wife should not even open her cover." The sari that is used by the Indian women is pulled down to make a cover over the face. She should not take the cover off before strangers. "You have been brought up with such people; you cannot understand your wife holding hands with some stranger. They are enjoying and playing tennis and going for a walk, and you are just sitting and boiling up unnecessarily. You should have thought. Your parents were right -- that this kind of marriage is not going to succeed."

And I have not seen any marriage between Indians and foreigners succeeding. They always fail, for the

simple reason that the two minds are brought up with different ideas, filled with different programs.

It is everybody's birthright to be happy, but unfortunately the society, the people with whom we have been living, who have brought us into the world, have not thought anything about it. They have just been reproducing human beings like animals -- even worse because at least animals are not conditioned.

This conditioning process should be completely changed. The mind should be trained to be a servant of the heart. Logic should serve love. And then life can become a festival of lights.

Beyond Psychology

Chapter #44
Chapter title: Watchfulness is the greatest magic

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BELOVED OSHO,
WHEN I GO TO SLEEP AT NIGHT, I AM SWEPT AWAY BY SUCH INCREDIBLY SURREAL DREAMS THAT I WAKE UP IN THE MORNING SURPRISED I AM IN MY SAME BED.
OSHO, IS THERE A WAY TO CHANNEL THIS PHENOMENAL ENERGY THAT GOES INTO DREAMING AT NIGHT, INTO WATCHFULNESS?

The phenomenon of dreaming and watchfulness are totally different things. Just try one thing: every night, going to sleep, while you are just half awake, half asleep, slowly going deeper into sleep, repeat to yourself, "I will be able to remember that it is a dream."

Go on repeating it till you fall asleep. It will take a few days, but one day you will be surprised: once this idea sinks deep into the unconscious, you can watch the dream as a dream. Then it has no grip over you. Then slowly, as your watchfulness becomes more sharp, dreams will disappear. They are very shy; they don't want to be watched.

They exist only in the darkness of the unconscious. As watchfulness brings light in, they start disappearing. So go on doing the same exercise, and you can get rid of dreams. And you will be surprised. Getting rid of dreams has many implications. If the dreams disappear then in the daytime your mind chattering will not be so much as it used to be. Secondly, you will be more in the moment -- not in the future, not in the past. Thirdly, your intensity, your totality of action will increase.

Dream is a disease.

It is needed because man is sick. But if dreams can be completely dropped you will attain a new kind of health, a new vision, and part of your unconscious mind will become conscious. So you will have a stronger individuality. Whatever you do, you will never repent, because you will have done it with such consciousness that repentance has no relevance.

Watchfulness is the greatest magic that one can learn, because it can begin the transformation of your whole being. It is only through watchfulness that resurrection happens... you are reborn.

BELOVED OSHO,

WHY IS IT DIFFICULT FOR SOME PEOPLE TO BE HYPNOTIZED? IS IT BECAUSE WE DO NOT TRUST THE PERSON WHO IS DOING IT TO US, OR ARE WE NOT AS RECEPTIVE AS THOSE WHO CAN BE?

There are many reasons possible. The most important is, if the person's intelligence quotient is very low he will not be able to understand what hypnosis is, and what he is supposed to do. Idiots cannot be hypnotized. It is something to be remembered, that animals can be hypnotized, but idiots cannot be hypnotized. Animals may not have our kind of intelligence, but they are not idiots.

The idiot is one whose mind has not grown at all, who is zero. He cannot understand what is being said, where it is going to lead him, and why he should do it. Intelligent conversation is impossible. The idiot looks like man, but inside he is far behind even the animals.

First, the idiot cannot be hypnotized. Second, the man who is always suspicious of everything, who has an ingrained suspicion, cannot be hypnotized. His suspicion will not allow him to go with the hypnotist. Thirdly, the people who think they are intellectuals, who are full of borrowed knowledge, but don't have any intelligence of their own, cannot be hypnotized, because they have an idea that intellectuals cannot be hypnotized -- and they are intellectuals. Finally and basically, a man who cannot trust.

It needs total trust, because you are going into darkness, the unknown, and you don't know what the intentions of the man are, and you don't know what he can make you do while you are under hypnosis.

Once I was in Bombay, staying with a very rich family, and they insisted to me, "You are always working, involved with people, meetings, committees; this evening you keep free. We are going to invite a great hypnotist and he is going to show us a few tricks of hypnotism -- you will enjoy it."

Not for entertainment, but just to see what kind of person this great hypnotist was, I remained. They had in the house itself a small auditorium. They had invited their rich friends, so there were at least two hundred people. And the hypnotist called for five people -- "Anybody can come."

Five people went up. He hypnotized them and then told them, "Just in front of you cows are standing. Now start milking them." And they immediately sat in the Indian way and started milking the cows. There were no cows, and people were laughing and enjoying, but the hypnotized person could not hear anybody. Things like this he did.

After the show he was introduced to me. I told him, "You stop this nonsense. Hypnotism is condemned because of people like you. Now the people who have seen how you befooled the ones who had come to be hypnotized will never be able to be hypnotized. They have lost trust. You will make a laughingstock of them. You are not doing any service to the science of hypnosis. You are an enemy. You find some other job. You don't see the simple point that two hundred people are seeing you befooling five people. Now these people will carry this idea in their minds."

All the intellectuals all over the world have this idea that intellectuals cannot be hypnotized. But the real reason is because they cannot trust. Trust needs a man of heart, of feelings, not of thoughts. And all these people who are using hypnotism as an entertainment should be stopped by law -- it is a crime. They are spoiling a tremendously valuable science.

Only a master should be allowed -- and then too, he should hypnotize only his own disciples. And not to make a mockery of it, but to increase the consciousness of the disciples, to increase the intelligence of the disciples, to change their wrong habits to make them more integrated, more consolidated, to give them more courage and stamina.

And when other students, other disciples will see that hypnotism can be a blessing -- the same man who was so much afraid has lost all fear, even the fear of death; the same man who was always miserable has lost his misery and is always in a state of joy -- more trust will be created, more and more people will be ready to be hypnotized. That readiness, that trust, that receptivity is missing because for centuries hypnotism has been misused.

People like magicians, showmen, entertainers -- the wrong kind of people -- have made hypnosis condemned.

It can become such a great benediction to humanity. You need trust, you need receptivity, you need intelligence to go into it. And all these things will be strengthened when you attain new dimensions, new talents, new genius. And then you will be more able to go back into it.

And soon everybody who has been hypnotized by a loving compassionate master, who cannot harm you, who cannot imagine hurting you... after a few sessions of your being hypnotized, he will start a new phase: self-hypnosis.

In deep hypnotic states he will tell you, "Now you are able to hypnotize yourself -- you don't need me, you don't need anyone else." So he is not going to use hypnosis to create a spiritual slavery. He will use it to give you more spiritual freedom than you ever had before. And the day you can hypnotize yourself is a great day; something valuable has been achieved.

Then you can do miracles with it, upon yourself. You can change things that you have always been trying to change; but the more you try to change them, the more difficult it becomes.

I used to stay in Calcutta with an old man, Sonalal. He was famous all over India as the greatest gambler. He never paid a single cent to the government in taxation because he never kept any books. I was surprised at how he maintained all his businesses -- gamble winnings of millions -- how he kept the accounts. And when I stayed in his house, I asked him. He took me to his bathroom -- all over his bathroom were his books, on the walls.

So no income tax officer can conceive that on his walls in the bathroom he keeps all the accounts from different countries, of different people -- where, in which bank, what number, telephone numbers... everything. He said, "This is my accounts office."

And even in his bathroom he had six telephones. He was continuously on the phone... two phones always in his hands. You could not talk with him easily; it was so difficult.

He told me that he belonged to a certain religion which values celibacy as the greatest spiritual thing. He had taken the vow of celibacy three times. One man was with me and he was very much impressed. When Sonalal had gone for some work inside the house he said, "This is a great man -- three times!"

I said, "You are an idiot. When he is saying three times he took a vow for celibacy, that simply means that the fourth time he never took it. He understood that it is impossible."

He said, "But... I never thought about it. I simply thought, `Three times!'"

Sonalal came back and I asked him, "What happened the fourth time?"

He said, "I could not gather the courage, because three times I failed, and each time I became more guilty, ashamed of myself. And I am old." He was at that time seventy years old. "In the first place, to stand up in the congregation and take the vow for celibacy, people laugh -- they see this seventy year old... and that too for the fourth time."

I said, "There is no need. Your religion and your religious leaders don't know. Celibacy *is* possible without repression, and at such a stage I will not call it a crime, but it has to be done through self-hypnosis. There is no need for any vow to be taken."

He was immensely excited. He said, "Do whatever... but I want to be celibate before I die, because this is the only thing in which I have failed in my life. I have never failed in anything." He gave millions of dollars to the freedom movement. So all the leaders who became prime ministers, and presidents and cabinet ministers looked to him as a father figure.

Pandit Jawaharlal Nehru, who was the prime minister, told him, "It was okay not to give taxes to the British government, but now it is your own government."

He said, "Remember, it does not matter to me which government it is. I can donate twice the amount that you think I should pay in taxation, but taxation? -- that I cannot do. And you cannot catch hold of me, because I don't have any books. Except for me, nobody knows how much money I have, how much money is invested, where it is invested, how it is invested. I don't even have a secretary. So never ask for any tax.

"You can always ask for a donation. If your government needs a donation, I am ready. Just as I was giving to you when you were fighting for freedom, I can give to you now, when your government needs it." And he never gave any tax, even to the independent Indian government.

He said, "I have my own principles. I am nobody's servant. But about this celibacy there is a wound in me. Three times I have failed. And I don't want to die a failure in anything." And he was a man of rare courage. I have seen people of different kinds, but I have never found any man of that courage.

When he had met me first in Jaipur -- that was his home town -- listening to me, he came, touched my feet and gave me ten thousand rupees. But I said, "I don't need rupees, because I am simply traveling alone and my friends can take care of my expenses, traveling, food, accommodation. There is no need."

Tears came to his eyes, and he said, "Don't refuse. Don't hurt me, because I am a poor man. I don't have anything I can give to you -- I have only money. You can't find a more poor man than me -- just money and nothing else. So when somebody refuses money, he is refusing me, because I don't have anything else. Don't refuse. If you want to throw it you can throw it; once I have given it to you, it is none of my concern."

I gave that money to the institution that was organizing my lectures in Jaipur, and from that day -- he was very old -- he became very friendly to me, and he said, "I have houses in all the big cities of India. So

wherever you go, you can stay in my house. And just inform me so I will be there."

He had beautiful mansions everywhere -- Bombay, Hyderabad, Madras, Simla, Calcutta. He said, "I have earned enough, just this celibacy is heavy on me."

I said, "That's a very simple matter. At this age it is perfectly right." I hypnotized him two, three times while I was with him. And then I gave him a posthypnotic suggestion: now you will be able to hypnotize yourself.

And once that posthypnotic suggestion is given, the person becomes able to hypnotize himself. Any strategy can be used: Count from one to seven, or one to ten, and tell yourself, "I will be back in ten minutes" -- never forget that, because otherwise there is nobody to wake you up. You will not die, but you may spend almost the same period under hypnosis as in sleep -- six to eight hours. If you have time then there is no need to say that, because the hypnotic sleep has a totally different beauty: it is so soft, so silent; it is as if you are no more. And suddenly you come back.

I said, "Before going into hypnosis, repeat three times, `I want to remain celibate,' and that's enough."

After six months I met him again in Madras, and I asked him, "What about celibacy?"

He said, "This is a wonder. Without any vow, without going to a spiritual head, confessing, it has simply disappeared. I simply wonder why sex so dominated me. I don't even remember it."

You will be surprised to know that in hypnosis even operations can be done; without any anesthesia, big operations, dangerous operations can be done. It is an unexplored science, unnecessarily condemned by a few idiots who have been making an entertainment of it.

Trust is the foundation to begin with. You can even start by yourself, but the problem is, you don't trust yourself; otherwise there is no problem, there is no need for anybody else to hypnotize you. You can hypnotize yourself. But that is the difficulty: nobody trusts himself. You know yourself, you know how deceptive you are, you know how cunning you are, you know you say one thing and you don't mean it. You know that you decide that tomorrow morning you will get up early, and when you are deciding it, even at that time you know that it is not going to happen.

So you cannot trust yourself -- that is the problem. That's why somebody else is needed, somebody you can trust, somebody in whose hands you can leave yourself without any fear. And the person who hypnotizes you, if he really loves you, would like you to get into self-hypnosis as soon as possible, because then you are totally free. Then you can do whatsoever you want to do with it.

If you want to stop smoking you can do it so easily. If you want to change anything in you which you think is impossible, you can give it a try -- nothing is impossible. You have decided many times to change this, to change that, but you have always failed, because the decision remains in the conscious and the action comes from the unconscious -- they don't meet.

The unconscious never hears anything that the conscious is deciding, and the conscious cannot control the unconscious -- the unconscious is so vast.

The secret of hypnosis is that it takes you to the unconscious, and then you can put the seed of anything in the unconscious, and it will grow, blossom. The blossoming will happen in the conscious, but the roots will remain in the unconscious.

As far as I am concerned, hypnosis is going to be one of the most significant parts of the mystery school. Such a simple method, which only demands a little trust, a little innocence, can bring miraculous changes in your life -- and not in ordinary things only. Slowly it can become the path of your meditation.

You meditate, but you don't succeed. You don't succeed in watching; you get mixed up with thoughts, you forget watching. You remember later on, "I was going to watch, but I am thinking." Hypnosis can help you; it can make the watcher and the thoughts separate.

For spiritual growth I don't think there is anything more important than hypnosis.

BELOVED OSHO,
AS YOU HAVE ANNOUNCED EACH NEW PHASE OF YOUR WORK, I HAVE BEEN IMMENSELY EXCITED AND SAID TO MYSELF, "GREAT! NOW WE ARE REALLY GOING TO BEGIN THE WORK." AND EACH PHASE IN ITS TURN HAS BEEN MORE AMAZING THAN THE ONE BEFORE IT.
NOW YOU SPEAK OF A MYSTERY SCHOOL. MY MIND SHOUTS OUT, "HEY, THAT SOUNDS ESOTERIC, AND OSHO ALWAYS INSISTS THAT TRUTH IS NOT ESOTERIC, BUT ABSOLUTELY PRAGMATIC, AN OPEN SECRET." THAT'S WHAT MY MIND SAYS.
IF THINGS ARE OTHERWISE THOUGH, THEN COUNT ME IN. I AM COMING WITH YOU ALL THE WAY.

ALSO, THE MYSTERY SCHOOL HAS BEGUN ALREADY, HAS IT NOT?"

It has begun. And truth is both: it is pragmatic and it is esoteric.

I was emphasizing that it was pragmatic, because in those phases I did not want my people to be involved in any esoteric work. The pragmatic work is the right foundation. Without that foundation, esoteric work is just dreaming. So I was continuously against esoteric work.

I am a very mathematical person, in the sense that when the foundation is being laid, you should not talk about the temple that is going to be built upon it, and how it is going to be, what kind of architecture -- because all that will disturb the work on the foundation. I wanted you to be totally concerned only with the foundation, so that later on we can forget the foundation and we can start building the temple.

Truth is a mystery, and it can be discovered only in a mystery school. And this phase is going to be the most valuable. All that we have done before was a preparation. The mystery school will create the purification, and the outcome will be perfection.

That's why people who look at me only intellectually will find contradictions. But those who have a more comprehensive view of life will not find any contradiction. I have denied esoteric work, knowing perfectly well that one day I will have to introduce you to the esoteric work. But everything in its time, not before; otherwise it can simply create confusion.

And if esoteric work is introduced to you without any foundation, you are not going to work for the foundation, because that is not interesting. The esoteric work is really very interesting, but I don't want you to make a temple without a foundation. It has happened many times; then the temple falls and destroys those who were building it.

The word `esoteric' simply means: you cannot put it objectively, scientifically. It is something inner, something subjective, something so mysterious, so miraculous that you can experience it but you cannot explain it. You can have it, but still you cannot explain it. It remains beyond explanation. And it is good that there is something in life which you cannot bring down to language, which you cannot bring down to the objective world... something which remains always beyond. You can become one with it -- and that is going to be the work of the school.

I have been spontaneous in my work, but these are the mysteries of life, that existence itself has taken care. I have left it to existence, "Whatever you want me to do, I will do." I am not the doer; I am just a passage for existence to reach people. So I have never planned, but existence functions in a very planned way. So all the phases that have passed were necessary, and now we are ready to enter into the last phase -- the ultimate ecstasy.

Ecstasy cannot be pragmatic.
Love cannot be pragmatic.
Trust cannot be pragmatic.
All that is valuable is esoteric.

BELOVED OSHO,
IN LAST NIGHT'S DISCOURSE, LISTENING TO YOU, I WENT INTO A STATE WHERE YOUR WORDS BECAME SOUNDS, YOUR VOICE BECAME MUSIC, AND IN THE GAPS BETWEEN YOUR WORDS, IT FELT AS IF I FOUND MYSELF RISING UP INTO THE SKY. AT FIRST I THOUGHT I WAS GOING TO FALL ASLEEP, BUT IT TURNED OUT NOT TO BE LIKE THIS.
WOULD YOU PLEASE HELP ME IN UNDERSTANDING THIS?

I have told you the story of the Sufi mystic who was thought to be a little eccentric. Even his disciples were afraid that he could create a situation which would be very embarrassing to them.

Once it happened... He was going to the mosque to deliver a religious discourse and he sat on his donkey in such a way that the whole city laughed. And the disciples were just feeling ashamed, because he was not facing the way the donkey was going; he was sitting with his back towards the mosque where the donkey was going and he was facing his students who were following him.

Naturally people came out of the shops, out of their houses and laughed and they said, "This man is really mad. It is strange that a few people think he is a master. Now look at what nonsense he is doing. Is this the way to sit on a donkey?"

And all the students were feeling very badly: to go with the master anywhere is a trouble. When they

had reached the mosque the students asked, "Before we enter we want some explanation: Why did you do this?"

He said, "I thought over it very much, meditated over it. If I sit the way people sit on their animals then my back will be towards you, and that is insulting; that is not being respectful towards you."

One student said, "Then you should have told us. We could have been ahead of you."

He said, "Then it would have been insulting towards me. Your back towards me? -- that would be even worse. So finally I figured out that the best way is that I sit facing you, and you follow me. And there is no religious scripture in which it is written that you should always sit on the donkey in such a way. It is not irreligious. There is no book of etiquette in which it is written how to sit on a donkey.

"It is our donkey and nobody has the right to be bothered about it. And I have found absolutely the right way: I am facing you, you are facing me; nobody is being disrespectful towards anybody else. What is wrong in it?"

This master was staying with a devotee, and they were worried that he may do something... "He is bound to do something to create a scene, and the neighbors will gather. It is good that he has come in the night. We should put him in the basement and lock it so no problem arises -- at least in the night -- so we can sleep silently and the neighbors can sleep silently."

But in the middle of the night they heard roaring laughter coming from the roof. They said, "My God, how has he managed to reach the roof?"

They rushed up, and he was laughing and rolling around, and he said, "It is such a great experience. You did well to put me in the basement, otherwise I would have missed."

They said, "Please tell us, what has happened?"

He said, "I started falling upwards. The whole credit goes to the roof. Somehow I clung to the roof, otherwise you would not have found me. I was falling upwards so fast. I have heard that things only fall downwards -- this is a new experience of falling upwards."

The whole neighborhood was there and everybody was coming with lamps, and they started asking, "What has happened?" And the people of the house could not even say what had happened.

The master said, "Don't be worried, I will explain; these people cannot. I started falling upwards."

They all laughed and they said, "We have been telling these people, `Don't get involved with that madman. He can create any situation and make you all look foolish.'"

But it is a famous Sufi statement, that one can fall upwards. The state you are asking about, when you found that my words became sound, that my voice became music, that in the gaps between, you felt you were rising upwards... this is what the Sufis mean by falling upwards. The story is just symbolic -- nobody can fall from the basement to the roof, but it says much.

Just look at what you felt: my words became sound. Sound is the source. Sound is meaningless; when a sound is given then it becomes a word. Words are secondary; sound is the source.

That is why I have criticized the Biblical story that there was word in the beginning. That is impossible, because word cannot be in the beginning. Word means it has to be meaningful. But who will give it meaning? There was nobody else.

In the East they are far more profound. Each ancient Hindu scripture begins with OM. That is a sound; it is not a word. OM does not mean anything. It would have been better to say, "In the beginning there was sound."

You say, "Then your voice became music." That means you are listening totally, so totally that you are not even thinking about what is being said. Naturally meaning will disappear, words will become sound. And if meaning disappears, then the voice will become music. And in the gaps between the sound and the music, the silent gaps, you felt you were rising upwards.

In the East we have, and science has to accept it sooner or later, the opposite idea to gravitation. It is called levitation: just as things fall downwards, things can rise upwards. Gravitation is a way downwards; levitation is a way upwards. In utter silence you are no longer confined to your body. Your body is under the impact of gravitation; it cannot fall upwards.

But you are not the body, you are pure consciousness. In fact it is a miracle that you are in the body. Because of the gravitation that affects the body, you remain attached to the earth. But in absolute silence, suddenly all your attachment to the body disappears, your attachment to the mind disappears -- because now words have become sound. The mind cannot conceive it. The voice has become music. For the mind to figure it out is not possible, and because the mind is in a state where it cannot control, your connections with the body become loose.

Mind is your connection, and in that looseness you can feel as if you are floating upwards. Your body is still sitting on the ground, so if you open your eyes you will be puzzled. But what you have experienced is not imagination; it is as true as gravitation, it is just invisible. You can feel it, but you cannot see it. Don't be afraid of it. Let it happen more and more. Suddenly one day you will find you are close to the stars and not to the earth.

The same thing can be possible through hypnosis. If a person is deeply hypnotized -- that means he has been hypnotized many times and has become more and more trusting... And there are ways to check whether he has come to the point where you can experiment. You can simply say to him, "Come out of the body. You will be able to remember whatever you see."

Your consciousness, your soul, or whatever name you give to it, will float above you like a balloon, still attached to your navel with a very shiny cord, looking like silver. And you can see your body lying on the bed.

In a mystery school we will need places where nobody disturbs. If such an experiment is being done, any disturbance can be dangerous. The cord can be broken -- then the soul cannot enter the body again; then the person is dead. No harm to the soul, but to the world you have killed a person. There should be no disturbance of any kind.

The soul can see everything from above, and then you can say, "Now slowly come back to the body." And you can feel that you are settling back into the body, slowly spreading into different parts of the body. Because you are told that you will remember everything, you will be able to tell about it when you wake up and you are asked -- you will tell the whole thing, what has happened.

And this has been experimented with for at least ten thousand years, and it has been always the same. That's why I say it is the science of the interior, of your inner being, because there has been no exception. All the reports from people who have gone out of the body are exactly the same. For example, they all feel that they are connected by a silver cord to the navel.

Out of this experience scientists may think that life is centered in the heart, that if the heart stops you are dead. It is not true. There have been experiments proving certainly that the heart can be stopped and the person does not die. After ten minutes he comes back, and the heart starts again. According to the spiritual science, life is just two inches below the navel. The child was joined by the navel to the mother. And the navel was nursing the source inside, two inches below... It has been cut from the mother's life, but it is still joined with the universe from the same place. It is not in the heart, it is just two inches below the navel.

And because of this, in Japan a certain thing developed: *hara-kiri*. *Hara-kiri* is a special kind of suicide. *Hara* is the name of the center below the navel, where life is. And only in Japan has it been possible to locate it exactly. A certain development in Japanese tradition led to this point: if you want to kill yourself, the best, the quickest, and the most comfortable way is just to put a knife in the center of the *hara*, so the cord is cut. That happens within seconds, and the person is dead, but he does not suffer any agony.

And the science of health, medicine, has to take note of it, because if it is the real center of life, then it should be nourished when a person is dying or sick. Rather than working on other places which are only offshoots, work at the center. Perhaps a totally new science of medicine and health can come out of it.

The *hara* has not been recognized anywhere except Japan. But Japan has proved it, that *there* is the center of life, because within a second the person is finished -- and with no agony, no anguish. His face is as it was when he was alive -- not even any tension.

Hara-kiri developed for a strange reason. It is part of the *samurai* training in Japan. The *samurai* is a special kind of warrior. He is a meditative warrior. Life and death are equal to him, but honor, respectability, dignity, is higher than anything else. So if anything happens that he feels is humiliating, then it is not worth living, and he commits *hara-kiri*. It is not good to translate it as suicide, but there is no other way.

Thousands of *samurai* have committed *hara-kiri*. You cannot hurt the integrity of any *samurai*. It is dangerous -- he will not kill you, he will kill himself. Life has lost meaning; if people cannot respect him, there is no reason why he should live. And he lives with dignity. The *samurai* is a special development of human individuality, and utterly devoted to freedom. Anything hurting him, or anything destroying his freedom or his honor...

In the second world war it was a danger, that you can destroy Japan but you cannot win. It was the atomic bombs which changed the situation; otherwise the ordinary war...

Just a few years ago, thirteen years after the second world war, a man was found hiding in a forest, still fighting. Whenever he could find an opportunity, he would kill an American and then go back to the forest.

He was caught thirteen years after the second world war, and when he was told that Japan had been defeated, he could not believe it.

He said, "That is impossible. Japan can be destroyed, but cannot be defeated. It is a land of *samurais*. We live with dignity, we die with dignity." He could not believe it -- thirteen years had passed, and he was still fighting for Japan, alone.

Meditation and swordsmanship, or archery, or other ways of the warrior, have been joined together. To us it seems too much, that a person should destroy himself, but to those thousands who have committed *hara-kiri* it is not the case. They are not destroying themselves, they are simply leaving this life -- this life is not worth living, something has gone wrong. It is against their honor to be here.

Through hypnosis we can make a person aware of how this rising upwards happens, and how he can enter the body again. And once you have done it, a posthypnotic suggestion can be given, that you can do it on your own, any time you want. And it is a tremendously beautiful experience, for the simple reason that for the first time you find that the prison is not you. Your body is one thing; *you* are totally different: you are eternal, immortal.

Bodies have come and gone; you have been here since eternity, and you will be here until eternity.

Bodhidharma: The Greatest Zen Master

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BELOVED OSHO,

BODHIDHARMA'S OUTLINE OF PRACTICE

MANY ROADS LEAD TO THE PATH, BUT BASICALLY THERE ARE ONLY TWO: REASON AND PRACTICE. TO ENTER BY REASON MEANS TO REALIZE THE ESSENCE THROUGH INSTRUCTION AND TO BELIEVE THAT ALL LIVING THINGS SHARE THE SAME TRUE NATURE, WHICH ISN'T APPARENT BECAUSE IT'S SHROUDED BY SENSATION AND DELUSION. THOSE WHO TURN FROM DELUSION BACK TO REALITY, WHO MEDITATE ON WALLS, THE ABSENCE OF SELF AND OTHER, THE ONENESS OF MORTAL AND SAGE, AND WHO REMAIN UNMOVED, EVEN BY SCRIPTURES, ARE IN COMPLETE AND UNSPOKEN AGREEMENT WITH REASON. WITHOUT MOVING, WITHOUT EFFORT, THEY ENTER, WE SAY, BY REASON.

TO ENTER BY PRACTICE REFERS TO FOUR ALL-INCLUSIVE PRACTICES: SUFFERING INJUSTICE, ADAPTING TO CONDITIONS, SEEKING NOTHING AND PRACTICING THE DHARMA.

FIRST, SUFFERING INJUSTICE. WHEN THOSE WHO SEARCH FOR THE PATH ENCOUNTER ADVERSITY, THEY SHOULD THINK TO THEMSELVES, "IN COUNTLESS AGES GONE BY, I'VE TURNED FROM THE ESSENTIAL TO THE TRIVIAL AND WANDERED THROUGH ALL MANNER OF EXISTENCE, OFTEN ANGRY WITHOUT CAUSE AND GUILTY OF NUMBERLESS TRANSGRESSIONS. NOW, THOUGH I DO NO WRONG, I'M PUNISHED BY MY PAST. NEITHER GODS NOR MEN CAN FORESEE WHEN AN EVIL DEED WILL BEAR ITS FRUIT. I ACCEPT IT WITH AN OPEN HEART AND WITHOUT COMPLAINT OF INJUSTICE." THE SUTRAS SAY, "WHEN YOU MEET WITH ADVERSITY, DON'T BE UPSET. BECAUSE IT MAKES SENSE." WITH SUCH UNDERSTANDING, YOU'RE IN HARMONY WITH REASON. AND BY SUFFERING INJUSTICE, YOU ENTER THE PATH.

SECOND, ADAPTING TO CONDITIONS. AS MORTALS, WE'RE RULED BY CONDITIONS, NOT BY OURSELVES. ALL THE SUFFERING AND JOY WE EXPERIENCE DEPEND ON CONDITIONS. IF WE SHOULD BE BLESSED BY SOME GREAT REWARD, SUCH AS FAME OR FORTUNE, IT'S THE FRUIT OF A SEED PLANTED BY US IN THE PAST. WHEN CONDITIONS CHANGE, IT ENDS. WHY DELIGHT IN ITS EXISTENCE? BUT WHILE SUCCESS AND FAILURE DEPEND ON CONDITIONS, THE MIND NEITHER WAXES NOR WANES. THOSE WHO REMAIN UNMOVED BY THE WIND OF JOY SILENTLY FOLLOW THE PATH.

THIRD, SEEKING NOTHING. PEOPLE OF THIS WORLD ARE DELUDED. THEY'RE ALWAYS LONGING FOR SOMETHING, ALWAYS, IN A WORD, SEEKING. BUT THE WISE WAKE UP. THEY CHOOSE REASON OVER CUSTOM. THEY FIX THEIR MINDS ON THE SUBLIME AND LET THEIR BODIES CHANGE WITH THE SEASON. ALL PHENOMENA ARE EMPTY. THEY CONTAIN NOTHING WORTH DESIRING. CALAMITY FOREVER ALTERNATES WITH PROSPERITY. TO DWELL IN THE THREE REALMS IS TO DWELL IN A BURNING HOUSE. TO HAVE A BODY IS TO SUFFER. DOES ANYBODY WITH A BODY KNOW PEACE?

FOURTH, PRACTICING THE DHARMA. THE DHARMA IS THE TRUTH THAT ALL NATURES ARE PURE. BY THIS TRUTH, ALL APPEARANCES ARE EMPTY. DEFILEMENT AND ATTACHMENT, SUBJECT AND OBJECT DON'T EXIST. THE SUTRAS SAY, "THE DHARMA INCLUDES NO BEING BECAUSE IT'S FREE FROM THE IMPURITY OF BEING. AND THE DHARMA INCLUDES NO SELF, BECAUSE IT'S FREE FROM THE IMPURITY OF SELF." THOSE WISE ENOUGH TO BELIEVE AND UNDERSTAND THIS TRUTH ARE BOUND TO PRACTICE ACCORDING TO THE DHARMA. SINCE THE EMBODIMENT OF THE DHARMA CONTAINS NOTHING WORTH BEGRUDGING, THEY GIVE THEIR BODY, LIFE AND PROPERTY IN CHARITY, WITHOUT REGRET, WITHOUT THE VANITY OF GIVER, GIFT OR RECIPIENT, AND WITHOUT BIAS OR ATTACHMENT. AND THEY TAKE UP TRANSFORMING OTHERS TO ELIMINATE IMPURITY BUT WITHOUT BECOMING ATTACHED TO FORM. THUS, THROUGH THEIR OWN PRACTICE, THEY'RE ABLE TO HELP OTHERS AND GLORIFY THE WAY OF ENLIGHTENMENT. AND AS WITH CHARITY, THEY ALSO PRACTICE THE OTHER VIRTUES. BUT WHILE PRACTICING THE SIX VIRTUES TO ELIMINATE DELUSION, THEY PRACTICE NOTHING AT ALL. THIS IS WHAT'S MEANT BY PRACTICING THE DHARMA. THOSE WHO UNDERSTAND THIS DETACH THEMSELVES FROM ALL THAT EXISTS AND STOP IMAGINING OR SEEKING ANYTHING. THE SUTRAS SAY, "TO SEEK IS TO SUFFER. TO

SEEK NOTHING IS BLISS." WHEN YOU SEEK NOTHING, YOU'RE ON THE PATH.

I have a very soft corner in my heart for Bodhidharma. That makes it a very special occasion to speak about him. Perhaps he is the only man whom I have loved so deeply that speaking on him I will be almost speaking on myself. That also creates a great complexity, because he never wrote anything in his life. No enlightened being has ever written. Bodhidharma is not an exception, but by tradition these three books that we are going to discuss are attributed to Bodhidharma.

The scholars reason that because there is no contrary evidence -- and for almost one thousand years, these books have been attributed to Bodhidharma -- there is no reason why we should not accept them. I am not a scholar, and there are certainly fragments which must have been spoken by Bodhidharma, but these are not books written by him. These are notes by his disciples. It was an ancient tradition that when a disciple takes notes from the master he does not put his own name on those notes, because nothing of it belongs to him; it has come from the master.

But knowing Bodhidharma as intimately as I know him ... There are so many fallacies which are possible only if somebody else was taking notes and his own mind entered into it; he has interpreted Bodhidharma -- and with not much understanding.

Before we enter into these sutras, a few things about Bodhidharma will be good to know. That will give you the flavor of the man and a way to understand what belongs to him in these books and what does not belong to him. It is going to be a very strange commentary.

Bodhidharma was born fourteen centuries ago as a son of a king in the south of India. There was a big empire, the empire of Pallavas. He was the third son of his father, but seeing everything -- he was a man of tremendous intelligence -- he renounced the kingdom. He was not against the world, but he was not ready to waste his time in mundane affairs, in trivia. His whole concern was to know his self-nature, because without knowing it you have to accept death as the end.

All true seekers in fact, have been fighting against death. Bertrand Russell has made a statement that if there were no death, there would be no religion. There is some truth in it. I will not agree totally, because religion is a vast continent. It is not only death, it is also the search for bliss, it is also the search for truth, it is also the search for the meaning of life; it is many more things. But certainly Bertrand Russell is right: if there were no death, very few, very rare people would be interested in religion. Death is the great incentive.

Bodhidharma renounced the kingdom saying to his father, "If you cannot save me from death, then please don't prevent me. Let me go in search of something that is beyond death." Those were beautiful days, particularly in the East. The father thought for a moment and he said, "I will not prevent you, because I cannot prevent your death. You go on your search with all my blessings. It is sad for me but that is my problem; it is my attachment. I was hoping for you to be the successor, to be the emperor of the great Pallavas empire, but you have chosen something higher than that. I am your father so how can I prevent you?

"And you have put in such a simple way a question which I had never expected. You say, `If you can prevent my death then I will not leave the palace, but if you cannot prevent my death, then please don't prevent me either.'" You can see Bodhidharma's caliber as a great intelligence.

And the second thing that I would like you to remember is that although he was a follower of Gautam Buddha, in some instances he shows higher flights than Gautam Buddha himself. For example, Gautam Buddha was afraid to initiate a woman into his commune of sannyasins but Bodhidharma got initiated by a woman who was enlightened. Her name was Pragyatara. Perhaps people would have forgotten her name; it is only because of Bodhidharma that her name still remains, but only the name -- we don't know anything else about her. It was she who ordered Bodhidharma to go to China. Buddhism had reached China six hundred years before Bodhidharma. It was something magical; it had never happened anywhere, at any time -- Buddha's message immediately caught hold of the whole Chinese people.

The situation was that China had lived under the influence of Confucius and was tired of it. Because Confucius is just a moralist, a puritan, he does not know anything about the inner mysteries of life. In fact, he denies that there is anything inner. Everything is outer; refine it, polish it, culture it, make it as beautiful as possible.

There were people like Lao Tzu, Chuang Tzu, Lieh Tzu, contemporaries of Confucius, but they were mystics not masters. They could not create a counter movement against Confucius in the hearts of the Chinese people. So there was a vacuum. Nobody can live without a soul, and once you start thinking that there is no soul, your life starts losing all meaning. The soul is your very integrating concept; without it you

are cut away from existence and eternal life. Just like a branch cut off from a tree is bound to die -- it has lost the source of nourishment -- the very idea that there is no soul inside you, no consciousness, cuts you away from existence. One starts shrinking, one starts feeling suffocated.

But Confucius was a very great rationalist. These mystics, Lao Tzu, Chuang Tzu, Lieh Tzu, knew that what Confucius was doing was wrong, but they were not masters. They remained in their monasteries with their few disciples.

When Buddhism reached China, it immediately entered to the very soul of the people... as if they had been thirsty for centuries, and Buddhism had come as a rain cloud. It quenched their thirst so immensely that something unimaginable happened.

Christianity has converted many people, but that conversion is not worth calling religious. It converts the poor, the hungry, the beggars, the orphans, not by any spiritual impact on them but just by giving them food, clothes, shelter, education. But these have nothing to do with spirituality. Mohammedanism has converted a tremendous amount of people, but on the point of the sword: either you be a Mohammedan, or you cannot live. The choice is yours.

The conversion that happened in China is the only religious conversion in the whole history of mankind. Buddhism simply explained itself, and the beauty of the message was understood by the people. They were thirsty for it, they were waiting for something like it. The whole country, which was the biggest country in the world, turned to Buddhism. When Bodhidharma reached there six hundred years later, there were already thirty thousand Buddhist temples, monasteries, and two million Buddhist monks in China. And two million Buddhist monks is not a small number; it was five percent of the whole population of China.

Pragyatara, Bodhidharma's master, told him to go to China because the people who had reached there before him had made a great impact, although none of them were enlightened. They were great scholars, very disciplined people, very loving and peaceful and compassionate, but none of them were enlightened. And now China needed another Gautam Buddha. The ground was ready.

Bodhidharma was the first enlightened man to reach China. The point I want to make clear is that while Gautam Buddha was afraid to initiate women into his commune, Bodhidharma was courageous enough to be initiated by a woman on the path of Gautam Buddha. There were other enlightened people, but he chose a woman for a certain purpose. And the purpose was to show that a woman can be enlightened. Not only that, her disciples can be enlightened. Bodhidharma's name stands out amongst all the Buddhist enlightened people second only to Gautam Buddha.

There are many legends about the man; they all have some significance. The first legend is: When he reached China -- it took him three years -- the Chinese emperor Wu came to receive him. His fame had reached ahead of him. Emperor Wu had done great service to the philosophy of Gautam Buddha. Thousands of scholars were translating Buddhist scriptures from Pali into Chinese and the emperor was the patron of all that great work of translation. He had made thousands of temples and monasteries, and he was feeding thousands of monks. He had put his whole treasure at the service of Gautam Buddha, and naturally the Buddhist monks who had reached before Bodhidharma had been telling him that he was earning great virtue, that he will be born as a god in heaven.

Naturally, his first question to Bodhidharma was, "I have made so many monasteries, I am feeding thousands of scholars, I have opened a whole university for the studies of Gautam Buddha, I have put my whole empire and its treasures in the service of Gautam Buddha. What is going to be my reward?"

He was a little embarrassed seeing Bodhidharma, not thinking that the man would be like this. He looked very ferocious. He had very big eyes, but he had a very soft heart -- just a lotus flower in his heart. But his face was almost as dangerous as you can conceive. Just the sunglasses were missing; otherwise he was a mafia guy!

With great fear, Emperor Wu asked the question, and Bodhidharma said, "Nothing, no reward. On the contrary, be ready to fall into the seventh hell."

The emperor said, "But I have not done anything wrong -- why the seventh hell? I have been doing everything that the Buddhist monks have been telling me."

Bodhidharma said, "Unless you start hearing your own voice, nobody can help you, Buddhist or non-Buddhist. And you have not yet heard your inner voice. If you had heard it, you would not have asked such a stupid question.

"On the path of Gautam Buddha there is no reward because the very desire for reward comes from a greedy mind. The whole teaching of Gautam Buddha is desirelessness and if you are doing all these so-called virtuous acts, making temples and monasteries and feeding thousands of monks, with a desire in your mind,

you are preparing your way towards hell. If you are doing these things out of joy, to share your joy with the whole empire, and there is not even a slight desire anywhere for any reward, the very act is a reward unto itself. Otherwise you have missed the whole point."

Emperor Wu said, "My mind is so full of thoughts. I have been trying to create some peace of mind, but I have failed and because of these thoughts and their noise, I cannot hear what you are calling the inner voice. I don't know anything about it."

Bodhidharma said, "Then, four o'clock in the morning, come alone without any bodyguards to the temple in the mountains where I am going to stay. And I will put your mind at peace, forever."

The emperor thought this man really outlandish, outrageous. He had met many monks; they were so polite, but this one does not even bother that he is an emperor of a great country. And to go to him in the darkness of early morning at four o'clock, alone.... And this man seems to be dangerous -- he always used to carry a big staff with him.

The emperor could not sleep the whole night, "To go or not to go? Because that man can do anything. He seems to be absolutely unreliable." And on the other hand, he felt deep down in his heart the sincerity of the man, that he is not a hypocrite. He does not care a bit that you are an emperor and he is just a beggar. He behaves as an emperor, and in front of him you are just a beggar. And the way he has said, "I will put your mind at peace forever."

"Strange, because I have been asking," the emperor thought, "of many many wise people who have come from India, and they all gave me methods, techniques, which I have been practicing, but nothing is happening -- and this strange fellow, who looks almost mad, or drunk, and has a strange face with such big eyes that he creates fear.... But he seems to be sincere too -- he is a wild phenomenon. And it is worth to risk. What can he do -- at the most he can kill me." Finally, he could not resist the temptation because the man had promised, "I will put your mind at peace forever."

Emperor Wu reached the temple at four o'clock, early in the morning in darkness, alone, and Bodhidharma was standing there with his staff, just on the steps, and he said, "I knew you would be coming, although the whole night you debated whether to go or not to go. What kind of an emperor are you -- so cowardly, being afraid of a poor monk, a poor beggar who has nothing in the world except this staff. And with this staff I am going to put your mind to silence."

The emperor thought, "My God, who has ever heard that with a staff you can put somebody's mind to silence! You can finish him, hit him hard on the head -- then the whole man is silent, not the mind. But now it is too late to go back."

And Bodhidharma said, "Sit down here in the courtyard of the temple." There was not a single man around. "Close your eyes, I am sitting in front of you with my staff. Your work is to catch hold of the mind. Just close your eyes and go inside looking for it -- where it is. The moment you catch hold of it, just tell me, `Here it is.' And my staff will do the remaining thing."

It was the strangest experience any seeker of truth or peace or silence could have ever had -- but now there was no other way. Emperor Wu sat there with closed eyes, knowing perfectly well that Bodhidharma seems to mean everything he says. He looked all around -- there was no mind. That staff did its work. For the first time he was in such a situation. The choice... if you find the mind, one never knows what this man is going to do with his staff. And in that silent mountainous place, in the presence of Bodhidharma, who has a charisma of his own.... There have been many enlightened people, but Bodhidharma stands aloof, alone, like an Everest. His every act is unique and original. His every gesture has his own signature; it is not borrowed.

He tried hard to look for the mind, and for the first time he could not find the mind. It is a small strategy. Mind exists only because you never look for it; it exists only because you are never aware of it. When you are looking for it you are aware of it, and awareness surely kills it completely. Hours passed and the sun was rising in the silent mountains with a cool breeze. Bodhidharma could see on the face of Emperor Wu such peace, such silence, such stillness as if he was a statue. He shook him and asked him, "It has been a long time. Have you found the mind?"

Emperor Wu said, "Without using your staff, you have pacified my mind completely. I don't have any mind and I have heard the inner voice about which you talked. Now I know whatever you said was right. You have transformed me without doing anything. Now I know that each act has to be a reward unto itself; otherwise, don't do it. Who is there to give you the reward? This is a childish idea. Who is there to give you the punishment? Your action is punishment and your action is your reward. You are the master of your destiny."

Bodhidharma said, "You are a rare disciple. I love you, I respect you, not as an emperor but as a man who has the courage just in a single sitting to bring so much awareness, so much light, that all darkness of the mind disappears."

Wu tried to persuade him to come to the palace. He said, "That is not my place; you can see I am wild, I do things I myself don't know beforehand. I live moment to moment spontaneously, I am very unpredictable. I may create unnecessary trouble for you, your court, your people; I am not meant for palaces, just let me live in my wildness."

He lived on this mountain whose name was Tai... The second legend is that Bodhidharma was the first man who created tea -- the name `tea' comes from the name TAI, because it was created on the mountain Tai. And all the words for tea in any language, are derived from the same source, tai. In English it is tea, in Hindi it is CHAI. That Chinese word tai can also be pronounced as CHA. The Marathi word is exactly CHA.

The way Bodhidharma created tea cannot be historical but is significant. He was meditating almost all the time, and sometimes in the night he would start falling asleep. So, just not to fall asleep, just to teach a lesson to his eyes, he took out all his eyebrow hairs and threw them in the temple ground. The story is that out of those eyebrows, the tea bushes grew. Those were the first tea bushes. That's why when you drink tea, you cannot sleep. And in Buddhism it became a routine that for meditation, tea is immensely helpful. So the whole Buddhist world drinks tea as part of meditation, because it keeps you alert and awake.

Although there were two million Buddhist monks in China, Bodhidharma could find only four worthy to be accepted as his disciples. He was really very choosy. It took him almost nine years to find his first disciple, Hui Ko.

For nine years -- and that is a historical fact, because there are ancientmost references, almost contemporary to Bodhidharma which all mention that fact although others may not be mentioned -- for nine years, after sending Wu back to the palace, he sat before the temple wall, facing the wall. He made it a great meditation. He would just simply go on looking at the wall. Now, looking at the wall for a long time, you cannot think. Slowly, slowly, just like the wall, your mind screen also becomes empty.

And there was a second reason. He declared, "Unless somebody who deserves to be my disciple comes, I will not look at the audience."

People used to come and they would sit behind him. It was a strange situation. Nobody had spoken in this way; he would speak to the wall. People would be sitting behind him but he would not face the audience, because he said, "The audience hurts me more, because it is just like a wall. Nobody understands, and to look at human beings in such an ignorant state hurts deeply. But to look at the wall, there is no question; a wall, after all is a wall. It cannot hear, so there is no need to be hurt. I will turn to face the audience only if somebody proves by his action that he is ready to be my disciple."

Nine years passed. People could not find what to do -- what action would satisfy him. They could not figure it out. Then came this young man, Hui Ko. He cut off one of his hands with the sword, and threw the hand before Bodhidharma and said, "This is the beginning. Either you turn, or my head will be falling before you. I am going to cut my head too."

Bodhidharma turned and said, "You are really a man worthy of me. No need to cut the head, we have to use it." This man, Hui Ko, was his first disciple.

Finally when he left China, or intended to leave China, he called his four disciples -- three more he had gathered after Hui Ko. He asked them, "In simple words, in small sentences, telegraphic, tell me the essence of my teachings. I intend to leave tomorrow morning to go back to the Himalayas, and I want to choose from you four, one as my successor."

The first man said, "Your teaching is of going beyond mind, of being absolutely silent, and then everything starts happening of its own accord."

Bodhidharma said, "You are not wrong, but you don't satisfy me. You just have my skin."

The second one said, "To know that I am not, and only existence is, is your fundamental teaching."

Bodhidharma said, "A little better, but not up to my standard. You have my bones; sit down."

And the third one said, "Nothing can be said about it. No word is capable of saying anything about it."

Bodhidharma said, "Good, but you have said already something about it. You have contradicted yourself. Just sit down; you have my marrow."

And the fourth was his first disciple, Hui Ko, who simply fell at Bodhidharma's feet, without saying a word, tears rolling down from his eyes. Bodhidharma said, "You have said it. You are going to be my successor."

But in the night Bodhidharma was poisoned by some disciple as a revenge, because he had not been chosen as the successor. So they buried him, and the strangest legend is that after three years he was found by a government official, walking out of China towards the Himalayas with his staff in his hand and one of his sandals hanging from the staff -- and he was barefoot.

The official had known him, had been to him many times, had fallen in love with the man, although he was a little eccentric. He asked, "What is the meaning of this staff, and one sandal hanging from it?" Bodhidharma said, "Soon you will know. If you meet my people just tell them that I'm going into the Himalayas forever."

The official reached immediately, as fast as he could, the monastery on the mountain where Bodhidharma had been living. And there he heard that he had been poisoned and he had died... and there was the tomb. The official had not heard about it, because he was posted on the boundary lines of the empire. He said, "My God, but I have seen him, and I cannot be deceived because I have seen him many times before. He was the same man, those same ferocious eyes, the same fiery and wild outlook, and on top of it, he was carrying on his staff one sandal."

The disciples could not contain their curiosity, and they opened the tomb. All that they could find there was only one sandal. And then the official understood why he had said, "You will find out the meaning of it; soon you will know."

We have heard so much about Jesus' resurrection. But nobody has talked much of the resurrection of Bodhidharma. Perhaps he was only in a coma when they buried him, and then he came to his senses, slipped out of the tomb, left one sandal there and put another sandal on his staff, and according to the plan, he left.

He wanted to die in the eternal snows of the Himalayas. He wanted that there should be no tomb, no temple, no statue of him. He did not want to leave any footprints behind him to be worshiped; those who love him should enter into their own being -- "I am not going to be worshiped." And he disappeared almost in thin air. Nobody heard anything about him -- what happened, where he died. He must be buried in the eternal snows of the Himalayas somewhere.

This is the man, and there are these three small collections which we are taking as one whole book. These are not his writings, because they don't show any quality of the man. They are notes of scholarly disciples; hence they are bound to have fundamental and essential faults, misunderstandings, misinterpretations. They are not people of no-mind. Their minds are taking the notes; their minds are choosing the words.

Bodhidharma was not a man of words, he was a man of action. There is no possibility of him writing a book. A man who never wanted to be worshiped, a man who never wanted to leave any footprints behind him to be followed, is not going to write a book either, because that is leaving footprints to be followed.

But I have chosen to speak on them because these three small collections are the only writings which for centuries have been believed to be Bodhidharma's. They contain here and there, in spite of the people who were taking the notes, something of Bodhidharma -- something has entered. The task is difficult for any scholar to make a distinction as to which part is Bodhidharma's and which part is the note taker's. It is not a problem for me.

I know from my own experience what can be unpolluted Bodhidharma, and what can be only the mind of a scholar interpreting him. So these are not ordinary commentaries. In a way this is the first effort about Bodhidharma to sort out the wheat from the chaff.

The first statement: MANY ROADS LEAD TO THE PATH. This cannot be said by Bodhidharma. He cannot even say that even a single path leads to the truth; his whole approach was that you are the truth, you are not to go anywhere. You have to stop going, so that you can remain at home where the truth is. It is not a question of following a path; on the contrary it is a question of not following any path, not going anywhere, so you can be here -- so that you can be now, just within yourself. Every path leads astray, that was Bodhidharma's approach. This is a scholarly way.

> MANY ROADS LEAD TO THE PATH, BUT BASICALLY THERE ARE ONLY TWO: REASON AND PRACTICE.

It is not possible for Bodhidharma to say that. Certainly not that reason can lead you to the ultimate reality of your being. Reason is part of the mind. And even more wrong is the path of practice. That means it should be based on belief and you have to practice and discipline yourself according to it. You will become an imitator, but you will not be able to come to your original face.

No practice is needed. You are really where you need to be. It is just that you go on and on, round and

round, but never settle down into your own being. That settling down into your being has neither many paths nor two paths.

TO ENTER BY REASON, MEANS TO REALIZE THE ESSENCE THROUGH INSTRUCTION...

That means the information comes from somebody else.

...AND TO BELIEVE THAT ALL LIVING THINGS SHARE THE SAME TRUE NATURE ...

Bodhidharma cannot use the word `believe.' He is the last person to use the word believe, because belief only creates blind people. Belief never becomes your eyes; it never brings light to you but only prejudices, opinions, ideologies. But they are not the experience and Bodhidharma is fundamentally interested only in experience.

...WHICH IS NOT APPARENT BECAUSE IT IS SHROUDED BY SENSATION AND DELUSION.

These are ordinary statements, far below the outlandish caliber of Bodhidharma.

THOSE WHO TURN FROM DELUSION BACK TO REALITY, WHO MEDITATE ON WALLS... perhaps this small fragment... THOSE WHO TURN FROM DELUSION BACK TO REALITY, WHO MEDITATE ON WALLS, THE ABSENCE OF SELF AND OTHER, THE ONENESS OF MORTAL AND SAGE, AND WHO REMAIN UNMOVED, EVEN BY SCRIPTURES, ARE IN COMPLETE AND UNSPOKEN AGREEMENT WITH REASON.

Just the last part of the statement has to be changed. Instead of "with reason" it should be "with existence."

This piece I can say with absolute guarantee, comes from Bodhidharma. Try to understand it. THOSE WHO MEDITATE ON WALLS means those who start dropping thoughts, dropping mind, whose screen of the mind becomes just like a wall -- no movement, pure stillness. They come to understand the absence of self, that there is no ego within you, that there is nobody who can say, "I am."
"Existence is, I am not."

No-selfness is one of the fundamentals of Gautam Buddha. And Bodhidharma will certainly agree with it because it is the very foundation of the whole revolution that Gautam Buddha created. ...THE ONENESS OF MORTAL AND SAGE ... That even Gautam Buddha cannot say -- only Bodhidharma, a single man in the whole world, in the whole history -- that the ordinary man and the sage are not different. They only have different personalities, facades, but in the innermost part of their subjectivity they are just the same. The sinner and the saint are the same. The sinner is suffering unnecessarily from guilt and the saint is suffering unnecessarily from the ego, that "I am holier than thou." But both are basically the same -- no-self, just a pure nothingness. ...AND WHO REMAIN UNMOVED, EVEN BY SCRIPTURES .... Whatever the scriptures may say cannot change these people, these meditators, who have come to know the nothingness, who have come to know the selflessness, who have come to know pure consciousness without any contamination by ego. Even if all the scriptures say this is not right, they are not going to be moved by it. No scriptures can disturb them. ...ARE IN COMPLETE AND UNSPOKEN AGREEMENT with existence, NOT WITH REASON. That small part of the statement is not from Bodhidharma. That is added by the person who is writing the book.

WITHOUT MOVING, WITHOUT EFFORT, THEY ENTER, WE SAY, BY REASON. Again, the statement certainly seems to be from Bodhidharma. WITHOUT MOVING, because there is nowhere to go. To find yourself you have to be in a state of unmoving silence. Without moving, and of course without any effort because the effort will bring movement. You simply have to be effortless and unmoving and just silent, as if you are not. They enter into the very heart of existence.

TO ENTER BY PRACTICE REFERS TO FOUR ALL-INCLUSIVE PRACTICES.

I don't think these statements are coming from Bodhidharma, although they are coming from Buddhist scriptures. So we will have a little look into them.

SUFFERING INJUSTICE ... That is coming from Buddhist scriptures. The first thing Bodhidharma cannot say but Gautam Buddha can say. And it is a very complex statement: SUFFERING INJUSTICE, ADAPTING TO CONDITIONS ... It can help a person to be contented but it takes away all rebelliousness from him. SUFFERING INJUSTICE has to be looked at from both sides. One side is to suffer injustice just as part of the law of karma: your past life's evil acts have created it; it is just a punishment -- suffer it

without complaining, without revolting. It will certainly create a superficial contentment but it will destroy something very beautiful -- your individuality. It will destroy the rebel in you; it is a kind of suicide of the rebel.

This has certainly been taught by Gautam Buddha, and hence I have always been saying that in India's poverty, two thousand years of slavery, Gautam Buddha has some hand. When you teach people to suffer injustice without complaining against it, and to adapt to any conditions that you find happening around you, for example slavery -- adapt to it... Gautam Buddha's influence was great. It went deep into India's very heart and that was the cause of its poverty, its long slavery. No country has lived for two thousand years in slavery, and even today when so-called freedom has come, the Indian mind is still psychologically a slave.

For example when Rabindranath Tagore got the Nobel prize for his book of songs, GITANJALI, "Offering of Songs," the book had already been in existence for twenty years in Bengali and in Hindi. Nobody even bothered about it. But when it got the Nobel prize, when it was translated into English, immediately Rabindranath Tagore became a world figure. He lived in Calcutta and the Calcutta University wanted to confer on him an honorary doctorate, but he refused. In his refusal he wrote, "You are not conferring the doctorate on me, you are conferring the doctorate on the Nobel prize. Your minds are so enslaved. My book has been in existence for twenty years and the translation is not so beautiful as my original." The translation is a faraway echo, and it is true the original has a beauty which the translation cannot have.

Poetry cannot be translated from one language to another; only prose can be translated, because every language has its own nuances and in poetry those nuances play such a major role that you cannot take them easily into another language.

Gautam Buddha is certainly responsible for India's slavery, poverty, by giving such a teaching of adapting to the conditions, that whatsoever the conditions are -- it is our fate. And even suffering injustice you are not supposed to complain. This kills the very rebel in your being and without a rebel you are almost dead.

Your rebelliousness is your very life stream.

I cannot think that a man like Bodhidharma, so outrageous in his statements, can make these two things significant practices. Yet the third thing certainly comes from him:

SEEKING NOTHING AND PRACTICING THE DHARMA. You have to understand the word DHARMA. It has not been translated but it can be translated very easily. Dharma means self-nature. For example, to be hot is the dharma of fire; to be cold is the dharma of ice, the self-nature. What is the self-nature of man? No-selfness, silence, and suddenly an upsurge of compassion. This can be said by Bodhidharma, it must have been said. And before it, is a condition: seeking nothing. Every seeking is going to take you away from yourself, so non-seeking is one of the essentials of Bodhidharma's teaching.

Don't go anywhere. Pull all your energy inwards. Close all your petals and just be in. And you will experience what dharma is, what self-nature is. Then practice it. Then act as if you are nobody. Then act with great compassion. Then let your whole life be simply a presence, but not a person because there is no self inside you.

FIRST, SUFFERING INJUSTICE. WHEN THOSE WHO SEARCH FOR THE PATH ENCOUNTER ADVERSITY, THEY SHOULD THINK TO THEMSELVES, "IN COUNTLESS AGES GONE BY, I HAVE TURNED FROM THE ESSENTIAL TO THE TRIVIAL AND WANDERED THROUGH ALL MANNER OF EXISTENCE, OFTEN ANGRY WITHOUT CAUSE AND GUILTY OF NUMBERLESS TRANSGRESSIONS. NOW, THOUGH I DO NO WRONG, I AM PUNISHED BY MY PAST.

These words are from the person who is writing the notes.

NEITHER GODS NOR MEN CAN FORESEE WHEN AN EVIL DEED WILL BEAR ITS FRUIT. I ACCEPT IT WITH AN OPEN HEART AND WITHOUT COMPLAINT OF INJUSTICE."
These words certainly are not from Bodhidharma.

THE SUTRAS SAY, "WHEN YOU MEET WITH ADVERSITY, DON'T BE UPSET. BECAUSE IT MAKES SENSE." WITH SUCH UNDERSTANDING YOU ARE IN HARMONY WITH REASON. AND BY SUFFERING INJUSTICE, YOU ENTER THE PATH.
No signature of Bodhidharma on these words.

SECOND, ADAPTING TO CONDITIONS. AS MORTALS, WE ARE RULED BY CONDITIONS, NOT BY

OURSELVES.

Again, it is not from Bodhidharma. Bodhidharma cannot say that we are ruled by conditions and not by ourselves. In the first place, we are not. We are only pure nothingness, and who can rule the pure nothingness? As a person you can be ruled, but as a presence you cannot be ruled. And making conditions more important than yourself is again supporting the vested interests, the exploiters, the parasites. Bodhidharma is one of the greatest rebellious souls of the world.

IF WE SHOULD BE BLESSED BY SOME GREAT REWARD, SUCH AS FAME OR FORTUNE, IT IS THE FRUIT OF A SEED PLANTED BY US IN THE PAST.

Again, it is not Bodhidharma. Bodhidharma does not believe in the past or in the future; his trust is only in the present. And whatever you do, the consequence of it will immediately follow the action just like the shadow follows you. That which brings rewards is virtue and that which brings suffering is sin. He is a simple man; he is not a complicated philosopher and he is not in any way in support of the vested interests.

WHEN CONDITIONS CHANGE, IT ENDS. WHY DELIGHT IN ITS EXISTENCE? BUT WHILE SUCCESS AND FAILURE DEPEND ON CONDITIONS, THE MIND NEITHER WAXES NOR WANES. THOSE WHO REMAIN UNMOVED BY THE WIND OF JOY SILENTLY FOLLOW THE PATH.

Perhaps, I say perhaps these words can be Bodhidharma's. Neither by success nor by failure should you be affected. They are not more than dreams, they come and go. You should remain in your witnessing self.
THOSE WHO REMAIN UNMOVED BY THE WIND OF JOY SILENTLY FOLLOW THE PATH.
THIRD, SEEKING NOTHING. PEOPLE OF THIS WORLD ARE DELUDED. THEY ARE ALWAYS LONGING FOR SOMETHING, ALWAYS, IN A WORD, SEEKING. BUT THE WISE WAKE UP. THEY CHOOSE REASON OVER CUSTOM. THEY FIX THEIR MINDS ON THE SUBLIME AND LET THEIR BODIES CHANGE WITH THE SEASON. ALL PHENOMENA ARE EMPTY. THEY CONTAIN NOTHING WORTH DESIRING. CALAMITY FOREVER ALTERNATES WITH PROSPERITY. TO DWELL IN THE THREE REALMS IS TO DWELL IN A BURNING HOUSE. TO HAVE A BODY IS TO SUFFER. DOES ANYBODY WITH A BODY KNOW PEACE?

In this passage a few things certainly give the flavor of Bodhidharma, but a few things look not of the same quality. For example, SEEKING NOTHING is Bodhidharma. THE WISE WAKE UP... this is Bodhidharma. THEY CHOOSE REASON OVER CUSTOM. I would like to change the word reason to meditation. They choose meditation over custom. They choose their own intelligence over custom and tradition.

This certainly cannot be from Bodhidharma. THEY FIX THEIR MINDS ON THE SUBLIME AND LET THEIR BODIES CHANGE WITH THE SEASON. The man who is saying that the sinner and the saint are the same, the ordinary man and the sage are not different, cannot make this statement -- because for him the mundane and the sublime are not different, they cannot be different.

Yes, this statement can be confirmed as Bodhidharma's: ALL PHENOMENA ARE EMPTY. Whatever happens outside you in life is just empty, as empty as dreams; it is made of the same stuff. THE WISE WAKE UP and see the whole of life as a long series of dreams -- sometimes good, sometimes bad, sometimes sweet, sometimes nightmarish, but they are all dreams. The awakened one neither dreams in his sleep nor is deluded by the dreams of the outside world while he is awake. They contain nothing worth desiring.

CALAMITY FOREVER ALTERNATES WITH PROSPERITY. TO DWELL IN THE THREE REALMS IS TO DWELL IN A BURNING HOUSE. The three realms are of the body, of the mind and of the heart. To dwell in the fourth, the TURIYA, is to be at peace with existence.

FOURTH, PRACTICING THE DHARMA. THE DHARMA IS THE TRUTH THAT ALL NATURES ARE PURE. BY THIS TRUTH ALL APPEARANCES ARE EMPTY. DEFILEMENT AND ATTACHMENT, SUBJECT AND OBJECT DON'T EXIST.
This can be said to be purely Bodhidharma.

THE SUTRAS SAY, "THE DHARMA INCLUDES NO BEING BECAUSE IT IS FREE FROM THE IMPURITY OF BEING. AND THE DHARMA INCLUDES NO SELF, BECAUSE IT IS FREE FROM THE IMPURITY OF SELF." THOSE WISE ENOUGH TO BELIEVE AND UNDERSTAND THIS TRUTH ARE BOUND TO PRACTICE ACCORDING TO THE DHARMA.

These are additions by the people who are taking notes.

SINCE THE EMBODIMENT OF THE DHARMA CONTAINS NOTHING WORTH BEGRUDGING, THEY GIVE THEIR BODY, LIFE AND PROPERTY IN CHARITY, WITHOUT REGRET, WITHOUT THE VANITY OF GIVER, GIFT OR RECIPIENT, AND WITHOUT BIAS OR ATTACHMENT. AND THEY TAKE UP TRANSFORMING OTHERS TO ELIMINATE IMPURITY BUT WITHOUT BECOMING ATTACHED TO FORM. THUS, THROUGH THEIR OWN PRACTICE, THEY ARE ABLE TO HELP OTHERS AND GLORIFY THE WAY OF ENLIGHTENMENT. AND AS WITH CHARITY, THEY ALSO PRACTICE THE OTHER VIRTUES. BUT WHILE PRACTICING THE SIX VIRTUES TO ELIMINATE DELUSION, THEY PRACTICE NOTHING AT ALL.

All the statements above this sentence cannot be authentically said to be from Bodhidharma. But this sentence, THEY PRACTICE NOTHING AT ALL ...

The people who are practicing all these things recorded before, are practicing nothing, because if the world is only a dream land, then whether you are a thief or a great man of charity, makes no difference. In a dream, if you are a thief or a man of charity, will it make any difference when you wake up? Will you feel good that you were such a great man of charity? Or will you feel ashamed that in the dream you were a thief? Both were dreams, soap bubbles; they don't mean anything.

Knowing Bodhidharma, I can say exactly what are his words. THEY PRACTICE NOTHING AT ALL -- the people who are practicing the above mentioned things ... THIS IS WHAT IS MEANT BY PRACTICING THE DHARMA.

Bodhidharma is saying: Knowing this -- that whatever you are practicing is nothing at all -- THIS knowing, this understanding is called practicing the dharma.

THOSE WHO UNDERSTAND THIS DETACH THEMSELVES FROM ALL THAT EXISTS AND STOP IMAGINING OR SEEKING ANYTHING. THE SUTRAS SAY, "TO SEEK IS TO SUFFER. TO SEEK NOTHING IS BLISS." This is pure Bodhidharma. WHEN YOU SEEK NOTHING, YOU ARE ON THE PATH.

So it is going to be a continuous effort to draw lines, between what exactly are Bodhidharma's statements and what are statements by the writers of these books, these notes. But I can say it with authority, because this is my own understanding and experience too: I agree with Bodhidharma on each and every point. In other words, Bodhidharma agrees with me on each and every point.

Scholars have been talking about these books. I am not a scholar. I am a Bodhidharma. I will recognize what is my statement and what is not my statement.
Get it?

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #2
Chapter title: A pilgrimage to your own being

5 July 1987 pm in Chuang Tzu Auditorium

Archive code: 8707055
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Video: Yes
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BELOVED OSHO,

BODHIDHARMA'S BLOODSTREAM SERMON

EVERYTHING THAT APPEARS IN THE THREE REALMS LEADS BACK TO THE MIND. HENCE, BUDDHAS OF THE PAST AND FUTURE TEACH MIND TO MIND WITHOUT BOTHERING ABOUT DEFINITIONS.
BUT IF THEY DON'T DEFINE IT, WHAT DO THEY MEAN BY MIND?
YOU ASK. THAT'S YOUR MIND. I ANSWER. THAT'S MY MIND. IF I HAD NO MIND, HOW COULD I ANSWER? IF YOU HAD NO MIND, HOW COULD YOU ASK? THAT WHICH ASKS IS YOUR MIND.
"THROUGH ENDLESS KALPAS WITHOUT BEGINNING, WHATEVER YOU DO, WHEREVER YOU ARE, THAT'S YOUR REAL MIND, THAT'S YOUR REAL BUDDHA. THIS MIND IS THE BUDDHA, SAYS THE SAME THING. BEYOND THIS MIND YOU'LL NEVER FIND ANOTHER BUDDHA. TO SEARCH FOR ENLIGHTENMENT OR NIRVANA BEYOND THIS MIND IS IMPOSSIBLE. THE REALITY OF YOUR OWN SELF-NATURE, THE ABSENCE OF CAUSE AND EFFECT, IS WHAT'S MEANT BY MIND. YOUR MIND IS NIRVANA. YOU MIGHT THINK YOU CAN FIND A BUDDHA OR ENLIGHTENMENT SOMEWHERE BEYOND THE MIND, BUT SUCH A PLACE DOESN'T EXIST.
TRYING TO FIND A BUDDHA OR ENLIGHTENMENT IS LIKE TRYING TO GRAB SPACE. SPACE HAS A NAME BUT NO FORM. IT'S NOT SOMETHING YOU CAN PICK UP OR PUT DOWN. AND YOU CERTAINLY CAN'T GRAB IT. BEYOND THIS MIND, YOU'LL NEVER SEE A BUDDHA. THE BUDDHA IS A PRODUCT OF YOUR MIND. WHY LOOK FOR A BUDDHA BEYOND THIS MIND?
BUDDHAS OF THE PAST AND FUTURE ONLY TALK ABOUT THIS MIND. THE MIND IS THE BUDDHA. AND THE BUDDHA IS THE MIND. BEYOND THE MIND THERE'S NO BUDDHA. AND BEYOND THE BUDDHA THERE'S NO MIND. IF YOU THINK THERE'S A BUDDHA BEYOND THE MIND, WHERE IS HE? THERE'S NO BUDDHA BEYOND THE MIND, SO WHY ENVISION ONE? YOU CAN'T KNOW YOUR REAL MIND AS LONG AS YOU DECEIVE YOURSELF. AS LONG AS YOU'RE ENTHRALLED BY A LIFELESS FORM, YOU'RE NOT FREE. IF YOU DON'T BELIEVE ME, DECEIVING YOURSELF DOESN'T HELP. IT'S NOT THE BUDDHA'S FAULT. PEOPLE, THOUGH, ARE DELUDED. THEY'RE UNAWARE THAT THEIR OWN MIND IS THE BUDDHA. OTHERWISE, THEY WOULDN'T LOOK FOR A BUDDHA OUTSIDE THE MIND.
BUDDHAS DON'T SAVE BUDDHAS. IF YOU USE YOUR MIND TO LOOK FOR A BUDDHA, YOU WON'T SEE THE BUDDHA. AS LONG AS YOU LOOK FOR A BUDDHA SOMEWHERE ELSE, YOU'LL NEVER SEE THAT YOUR OWN MIND IS THE BUDDHA. AND DON'T USE A BUDDHA TO WORSHIP A BUDDHA. AND DON'T USE THE MIND TO INVOKE A BUDDHA. BUDDHAS DON'T RECITE SUTRAS. BUDDHAS DON'T KEEP PRECEPTS. AND BUDDHAS DON'T BREAK PRECEPTS. BUDDHAS DON'T KEEP OR BREAK ANYTHING. BUDDHAS DON'T DO GOOD OR EVIL.
TO FIND A BUDDHA, YOU HAVE TO SEE YOUR NATURE. WHOEVER SEES HIS NATURE IS A BUDDHA. IF YOU DON'T SEE YOUR NATURE, INVOKING BUDDHAS, RECITING SUTRAS, MAKING OFFERINGS AND KEEPING PRECEPTS ARE ALL USELESS. INVOKING BUDDHAS RESULTS IN GOOD KARMA. RECITING SUTRAS RESULTS IN A GOOD MEMORY. KEEPING PRECEPTS RESULTS IN A GOOD REBIRTH. AND MAKING OFFERINGS RESULTS IN FUTURE BLESSINGS. BUT NO BUDDHA.

The realization of enlightenment, or buddhahood, is difficult. And it is also not difficult. It is difficult if you start looking for it. It is not difficult if you simply sit down, settling within yourself in calmness, quietness, being just purely aware.

Then you are the buddha, then you are the enlightenment. It is not that you become enlightened, it is not your becoming. It is your very being, it is you in your simplest, spontaneous nature.
Enlightenment is your self-nature.

Once somebody attains to enlightenment, the greatest difficulty is to convey it to those who are living in darkness and who have never seen any light. It is almost like talking about light to blind people. One enlightened master has been reported to have said, "My whole effort of conveying my experience is just like selling glasses to blind people."

Hence, many of those who have attained have remained silent, and those very few who have spoken, know that their words cannot carry their enlightenment, its beauty, its joy, its fragrance; that the moment the experience is translated into words, something essential dies. Only a corpse reaches to the other person.

But out of compassion, hoping against hope, a few enlightened people down the ages have made every effort to convey to you that life is not all that you think it is. It is much more, infinitely much more.

But no enlightened man has ever written a single word, for the simple reason that the spoken word has a certain warmth, and the written word is absolutely cold. The spoken word has the presence of the master, but the written word has no presence of the master. The spoken word is not just a word; there are so many other things which may be indirectly conveyed to you. The presence of the master, the blissfulness of the master, the grace of the master, his inviting eyes, his heart calling you, invoking you for a journey, for a pilgrimage to your own being ...all this is absent in the written word.

Hence, no enlightened man has ever written anything. But disciples have taken notes. All the literature that exists in the name of enlightened people is nothing but disciples' notes. The problem becomes more and more complicated because the disciple is writing something which he does not understand. He loves the master, he has fallen into a deep love affair, but he does not understand the mystery of the master. He is under his magical influence, but he does not know his secret. Unless he knows his own secret he will never know the secret of the master, because they are not two things.

The disciple thinks, has been thinking for ages, that the words of the master should not be lost; they are so precious, they are pure gold. At least something for the future generations should be collected. But his understanding is very small, and he writes according to his understanding. First, much is lost when the master speaks; then much is lost when the disciple hears; then much is lost when the disciple writes. And the disciple writes in one language, and then it goes on being translated into other languages. It becomes a faraway echo of the original.

For example, Bodhidharma spoke in Chinese, which was not his mother tongue. He was born in India. He learned Chinese. Even in your own mother tongue, to give expression to the experiences of your innermost life sources, silences of your heart, and blissfulness of your being, is difficult -- even in your mother tongue. But to speak in a language which he has just learned, and Chinese is not a simple language .... If one really wants to be a scholar it needs at least thirty years, because it has no alphabet, it is a pictorial language. It is a very primitive sort of language.

The alphabet brings language to a very simple phenomenon. But a nonalphabetical language, like Chinese, or Korean, or Japanese, is very difficult for one who is not born in those lands. You have to remember thousands of pictures. Those languages are pictorial. Each thing has a certain symbolic picture and unless you remember thousands of symbolic pictures, it is impossible to speak, it is impossible to write. Bodhidharma had only three years while he was moving towards China to learn as quickly as possible before he reached there. He did in three years, almost thirty years' work.

Naturally, what he has said is far from his experience. And the difficulty is again multiplied because these sutras are translated from Chinese into English. For example, I will just give you one word which is very central to these sutras, the word `mind'.

Anybody reading these sutras is going to understand exactly the opposite of what Bodhidharma must have meant, and the reason is the word `mind'.

In English there is only one word for your thinking process, and that is `mind'. And in the English language there is no word which can denote something beyond the thinking process. The whole philosophy of Gautam Buddha and Bodhidharma is how to go beyond the thinking process. In Sanskrit, in Pali, there are different words: MANUS, which is the root of the English word `mind', exactly means THINKING PROCESS; then CHITTA means CONSCIOUSNESS BEYOND THE THINKING PROCESS.

Those who are very alert, and those who have not only been just scholars but have also experienced something about meditation -- wherever in these sutras you find the word `mind', a meditator would put just its opposite, `no-mind'. English has no word for no-mind, so it is just an arbitrary creation. Everywhere in these sutras, where mind is mentioned, please read no-mind. Otherwise you will go absolutely on a wrong track.

The sutras: EVERYTHING THAT APPEARS IN THE THREE REALMS LEADS BACK TO THE no-MIND.

The translator says, "to the mind." Mind is something to be transcended, mind is a disease; meditation is an effort to go beyond it. Hence, I will read everywhere instead of `mind', `no-mind', to correct the translation. The translation is done by somebody who understands language but who does not understand meditation.

EVERYTHING THAT APPEARS IN THE THREE REALMS ... Which are the three realms? The body, the mind, the heart ...leads to the fourth, TURIYA, which can be translated only as no-mind; leads to a silence where there is no ripple of thought, where time disappears, space disappears and just a pure consciousness, not conscious of any thing, but conscious of itself ...a self-luminous awareness remains.

Everything leads to this self-luminous awareness.

The people who understand meditation have always translated the word CHITTA as `no-mind'.

HENCE, BUDDHAS OF THE PAST AND FUTURE TEACH MIND TO MIND, WITHOUT BOTHERING ABOUT DEFINITIONS. This is so ridiculous, but scholars are really doing something that they are not prepared for. The right thing would be to say, "Buddhas of the past and future, teach no-mind to no-mind, from silence to silence, from presence to presence. And naturally, in that transfer from silence to silence, in that transmission from being to being, there is no place for definitions."

Definitions are part of the mind. The moment you transcend mind, you transcend all definitions. Now the disciple's mind comes in: BUT IF THEY DON'T DEFINE IT, WHAT DO THEY MEAN BY MIND? This is so stupid, it is unbelievably ridiculous. The disciple himself who has taken these notes is puzzled. He asks, BUT IF THEY DON'T DEFINE IT, WHAT DO THEY MEAN BY MIND? And he answers to satisfy himself: YOU ASK. THAT'S YOUR MIND. I ANSWER. THAT'S MY MIND. It is true about the disciple, but not true about the enlightened being, who does not express himself through the words. Even if he uses the words, that is only a device to create moments of silence.

The real transfer happens in the gaps. Nothing is said, and nothing is heard, and yet the message takes a quantum leap from one being to another being. This is the beauty and the miracle and the magic that happens between the master and the disciple.

The disciple quotes Bodhidharma as saying, IF I HAD NO MIND, HOW COULD I ANSWER? IF YOU HAD NO MIND, HOW COULD YOU ASK? THAT WHICH ASKS IS YOUR MIND. THROUGH ENDLESS KALPAS, through endless ages, WITHOUT BEGINNING, WHATEVER YOU DO, WHEREVER YOU ARE, THAT IS YOUR REAL MIND, THAT IS YOUR REAL BUDDHA.

He is getting really confused. But anybody will be in the same position, not knowing that meditation is a transcendence, a freedom from mind. It is a beyond space, where no functioning of the mind can ever reach.

And that is your true nature, that is your enlightenment, that is your buddhahood. And out of that silence, whatever you do is enlightened. Out of that silence, whatever grows is a lotus of paradise. Out of that silence you cannot do anything wrong. In fact, out of that silence the very idea, the distinction between wrong and right, good and bad, disappears. Whatever you do out of that silence is simply existential, the way it should be. It is not your effort, it is not your thought-out, pre-planned act; it is simply your spontaneous outpouring.

THIS MIND IS THE BUDDHA. Let me correct it.

THIS no-MIND IS THE BUDDHA. BEYOND THIS no-MIND, YOU WILL NEVER FIND ANOTHER BUDDHA. TO SEARCH FOR ENLIGHTENMENT OR NIRVANA, BEYOND THIS no-MIND, IS IMPOSSIBLE. THE REALITY OF YOUR OWN SELF-NATURE, THE ABSENCE OF CAUSE AND EFFECT, IS WHAT IS MEANT BY no-MIND. YOUR no-MIND IS NIRVANA -- but remember wherever I am saying no-mind, in the sutra itself is written mind. I disagree with it totally, and Bodhidharma would disagree with it, and Buddha would disagree with it, and anybody who has even a little glimpse of meditation will disagree with it.

YOU MIGHT THINK YOU CAN FIND A BUDDHA OR ENLIGHTENMENT SOMEWHERE BEYOND no-MIND, BUT SUCH A PLACE DOESN'T EXIST.

TRYING TO FIND A BUDDHA OR ENLIGHTENMENT IS LIKE TRYING TO GRAB SPACE. SPACE HAS A NAME BUT NO FORM. IT'S NOT SOMETHING YOU CAN PICK UP OR PUT DOWN. AND YOU CERTAINLY CAN'T GRAB IT. BEYOND THIS no-MIND YOU'LL NEVER SEE A BUDDHA. THE BUDDHA IS A PRODUCT OF YOUR no-MIND.

In fact no-mind and buddha are synonymous. But the poor disciple who has taken these notes goes on using the word `mind' which is absolutely absurd.

WHY LOOK FOR A BUDDHA BEYOND THIS no-MIND?

BUDDHAS OF THE PAST AND FUTURE ONLY TALK ABOUT THIS no-MIND. THIS no-MIND IS THE BUDDHA. AND THE BUDDHA IS THE no-MIND. BEYOND THE no-MIND THERE IS NO BUDDHA. AND BEYOND THE BUDDHA THERE IS NO no-MIND. IF YOU THINK THERE IS A BUDDHA BEYOND THE no-MIND, WHERE IS HE?

The same mistake continues all along the sutra. It is the ancientmost sutra about Bodhidharma, and for almost fourteen centuries it has been accepted as Bodhidharma's teaching. And the reason is that nobody tries to understand the experience by experiencing it. People simply read scriptures, they become knowledgeable, but deep inside the ignorance prevails. They start talking about light, but their blindness continues. That's why he says, YOU THINK THERE IS A BUDDHA BEYOND THE MIND. There is the

buddha ONLY beyond the mind; it is not a question of thinking, but this stupid disciple says there is no buddha beyond the mind. He has made it a point that buddha and mind are synonymous. Then what is the need of meditation? You all have minds; you have enough of buddha -- do you need more mind?

You need freedom from the mind, freedom from all the fetters of thought, emotions, moods, sentiments; they all constitute your mind. And beyond them there is a witness, a watcher. That watcher is the buddha.

I have to be hard on this disciple, although he has done a service to humanity. He has kept a record of Bodhidharma's words, although he is not capable of keeping the record in a right way. But still, his record can be corrected by anybody of the same state as Bodhidharma. So there is no problem. He has done a great service, although he is stupid.

Once in a while, he repeats Bodhidharma: YOU CAN'T KNOW YOUR REAL no-MIND AS LONG AS YOU DECEIVE YOURSELF. AS LONG AS YOU ARE ENTHRALLED BY A LIFELESS FORM, YOU ARE NOT FREE.

What is your imprisonment? Your mind is your prison. There are different prisons, but they are all prisons. The Hindu has a different kind of prison, different architecture; the Mohammedan has a different prison, different architecture; the Christian has a different prison, and so on and so forth. But they differ only in their architecture. As far as the prisoner is concerned, they are all prisons. And people move from one prison to another prison in the hope that perhaps they will find freedom. The Christian becomes the Hindu, the Hindu becomes the Buddhist, the Buddhist becomes the Mohammedan and they are simply changing prisons. From one program they move to another program, and what is needed is a deprogramming. That's what, in scientific terms is the meaning of the word `meditation' -- deprogramming.

If your mind can be completely deprogrammed, it can become a completely erased tabula rasa, a clean slate from which every knowledge has been erased. This innocence is the beginning of no-mind. This innocence is the birth of the buddha in you.

IF YOU DON'T BELIEVE ME, DECEIVING YOURSELF DOESN'T HELP. IT IS NOT THE BUDDHA'S FAULT. PEOPLE, THOUGH, ARE DELUDED. THEY'RE UNAWARE THAT THEIR OWN no-MIND IS THE BUDDHA. OTHERWISE, THEY WOULDN'T LOOK FOR A BUDDHA OUTSIDE THE no-MIND.

The greatest delusion according to those who have reached to the highest peak of awareness, is searching and seeking outside yourself for the truth, the meaning of existence, or the deathless, eternal current of life. Mind always tries to look outside, because the very function of the mind is to work in the world. That's why mind is perfectly okay in science, in business, in economics. In everything that is outside you, then mind is perfectly the right means.

But that which is within you is beyond mind's reach. You will have to leave the mind, and move above and away. The moment you become only a witness, watching the mind as something outside you, you have come home. But the man who took the notes and the man who translated them into English ...perhaps neither had experience of meditation. They go on repeating the word `mind' where only `no-mind' is ever possible.

BUDDHAS DON'T SAVE BUDDHAS. Now this I can say must have come from Bodhidharma. This is such a tremendously meaningful statement, and so outrageous that it is beyond the capacity of the poor disciple, who cannot even understand it. He has simply written it, he must have heard it. Perhaps Bodhidharma was again and again repeating it. This is one of the most essential teachings of Gautam Buddha, that nobody can save you.

Jesus says, "I am the savior." If you compare Jesus and Bodhidharma, you will be in for a great surprise. Jesus says, "You are the sheep, I am the shepherd and if you get lost, I will find you." And it looks, for those who don't understand, to be a great compassionate ideology. Jesus seems to be of great compassion, love, kindness. In fact Christians say that he sacrificed himself to save humanity, but nobody asks why humanity is not saved. The poor fellow died unnecessarily.

I have always been wondering .... I have been listening to Christians, and without feeling any embarrassment they go on saying that Jesus gave up his life to save humanity. I used to be very friendly with a preacher, Stanley Jones, who was a reknowned Christian missionary and had a very philosophical bent of mind. Whenever he used to come into the city where I was, I always used to go to listen to him. One day it was too much; he was continuously repeating that "Jesus is the only savior."

I had to stand up. I said, "It is not my business, I am not a Christian and in fact, I should not create any disturbance in the church; I don't belong to the congregation. But you are repeating such nonsense. You go on saying that he saved humanity by giving up his life on the cross. But I don't see humanity saved

anywhere. He could not even save himself."

But all the religions born outside India have the idea of the savior. Mohammedanism, Judaism, Christianity -- three religions are born outside India and all three have the idea of the savior. In India there are four religions: Hinduism, Sikhism, Jainism, Buddhism. Jainism and Buddhism are the only two religions which simply deny the very concept of saving anybody, because they say -- and I agree with their concept -- that it is condemnatory, it is humiliating. The very idea that "I will save you" makes me higher than you, and holier than you. I become special. I am the only begotten son of God, or I am the only prophet of God, or the only messenger of God, and you are just ordinary human beings.

Bodhidharma's statement is, BUDDHAS DON'T SAVE BUDDHAS. He is saying you are all buddhas whether you know it or not, and how can anybody save you? How can one buddha save another buddha? All that a buddha can do is to wake you up. That is not much of a saving. When you wake somebody up, do you think you are holier, and special, and you have done a great service to humanity, by waking a poor fellow who was sleeping?

BUDDHAS DON'T SAVE BUDDHAS. This is a very pregnant statement. It gives equality to every being. The only difference, which is not much of a difference, is ...everybody is a buddha; a few are asleep and are unaware of who they are, and a few have become awakened and know who they are. But essentially, there is no difference at all, and there is no question of saving anybody. It is his right if somebody wants to continue to sleep; it is his birthright. You cannot forcibly wake up somebody because that is interfering with his freedom.

It happened: I was sitting on the banks of the Ganges in Allahabad. I had gone to speak in a Christian college in Allahabad, and the Christian college is just on the bank of the Ganges on a very beautiful spot just near the railway bridge. I was sitting on the bank, and there was nobody for miles and suddenly a man came and jumped. I thought perhaps he was taking a bath, and as he jumped, he started shouting, "Help me, help me." He was just close to me.

For a moment I thought, "What is the matter? If he wanted to be helped, why has he jumped?" But I thought it is better to first bring him out. If I start thinking about it, by that time he will be finished. So I jumped. He was a heavy man but I pulled him out somehow, and I felt a certain resistance. It became even more puzzling, he was shouting, "Save me, I am drowning." But when I was trying to bring him out, I felt that he was not being helpful, he was resisting my effort.

I said, "You seem to be mad. Do you want to be saved or not?"

He said, "Please save me." So I pulled him out. And when he was out, he started becoming very angry at me saying, "Can't you understand? I was committing suicide."

I said, "You should have said so before. So why were you shouting, `Save me'?"

He said, "It is natural. I wanted to commit suicide but deep down somewhere there was still a desire to live. That's why I started shouting."

I said, "Okay." I simply pushed him back. I said, "If this is the case, then I will not do anything against you."

He started shouting again, "Are you mad or what? Do you want to kill me?"

I said, "Now I have nothing to do with you. Whatever I have done, I have undone it. Now I will sit silently here and watch."

Somebody else came by and jumped in and took him out. This time he did not give any resistance but he went on looking at me. I said, "What is the matter, where are you going?"

He said, "Is it compulsory to commit suicide?"

I said, "It is not; I have never told you to commit suicide. You were committing suicide; have you forgotten?"

He said, "You seem to be a strange man. When somebody commits suicide, or tries to commit suicide, people prevent him -- but you help them."

I said, "I am ready to help in any way. If you want to get out of the river, I am ready to help. If you want to go in the river, I am ready to help. I don't want to interfere in your lifestyle whatever you want to do."

He said, "I don't want to die."

I said, "That's perfectly okay. You can go, but think twice. You may have to come back again."

He said, "I am not going to come back."

I said, "It is up to you. I am just reminding you that the idea of suicide will come again to you, and this is a good chance. Don't miss it. Ordinarily, there are so many people on the bank. Just by chance there is nobody -- only a man who is ready to help in any way, this way or that."

He said, "As long as you are here, I am not going to come back!"

I said, "It is up to you. Without me you will be in difficulty."

Bodhidharma is saying, BUDDHAS DON'T SAVE BUDDHAS. Buddhas simply make every effort to wake people to their own reality, but it is not a question of saving. They are buddhas already, nothing has to be added. This is one of the greatest contributions of Buddhism and Jainism. But again and again that disciple is bound to commit mistakes; he is simply helpless. This sentence he has put exactly as it should be.

But again he starts: IF YOU USE YOUR MIND TO LOOK FOR A BUDDHA, YOU WON'T SEE THE BUDDHA. AS LONG AS YOU LOOK FOR A BUDDHA SOMEWHERE ELSE, YOU WILL NEVER SEE THAT YOUR OWN no-MIND IS THE BUDDHA. He is saying mind, I am reading no-mind.

AND DON'T USE A BUDDHA TO WORSHIP A BUDDHA. Again, this statement I can say with absolute authority, comes from Bodhidharma. DON'T USE A BUDDHA TO WORSHIP A BUDDHA. Just as a buddha cannot save another buddha, so it is absolutely idiotic that one buddha should worship another buddha. Buddhism is against worship.

The last words of Gautam Buddha were, "Don't make my statues, don't make my temples, because my whole life I have been teaching you that you are a buddha, and you don't have to worship another buddha." And particularly if a stone buddha is being worshiped by a living buddha; this is sheer absurdity.

AND DON'T USE THE MIND TO INVOKE A BUDDHA. BUDDHAS DON'T RECITE SUTRAS. BUDDHAS DON'T KEEP PRECEPTS. AND BUDDHAS DON'T BREAK PRECEPTS. BUDDHAS DON'T KEEP OR BREAK ANYTHING. BUDDHAS DON'T DO GOOD OR EVIL.

These statements must be coming directly from Bodhidharma because it is beyond the capacity of the disciple to say such great things. Bodhidharma is saying that buddhas don't follow any discipline except their own awareness. They don't follow any scriptures except their own light. Neither do they follow anything nor do they break anything. They do neither good nor evil. They simply act out of spontaneity which is beyond good and evil.

Buddhas are not puritans or moralists. They act out of pure consciousness and their actions are not decided by any ideals, by any precepts, by any sutras. They don't recite any sutras. They don't bother about holy scriptures because they know their own awareness is enough to show them the path and to lead them to their ultimate destiny.

TO FIND A BUDDHA, YOU HAVE TO SEE YOUR NATURE. WHOEVER SEES HIS NATURE IS A BUDDHA. IF YOU DON'T SEE YOUR NATURE, INVOKING BUDDHAS, RECITING SUTRAS, MAKING OFFERINGS AND KEEPING PRECEPTS ARE ALL USELESS.

These words certainly have the ring and the sound of a man of awareness. They must be coming from Bodhidharma. But the disciple is not satisfied, he must be feeling a little uneasy. The whole idea that reciting sutras, making offerings, and keeping precepts are all useless ...he must be feeling uneasy because these are all irreligious ideas. No ordinary religion is going to accept them.

Hence, the disciple immediately puts his own ideas. INVOKING BUDDHAS RESULTS IN GOOD KARMA. Now this is his addition. Just now it was USELESS, but he could not feel at ease with the word useless. He had to write it because Bodhidharma must have been saying it, but he is free to dilute it. In fact, he starts changing its whole tone.

INVOKING BUDDHAS RESULTS IN GOOD KARMA. RECITING SUTRAS RESULTS IN A GOOD MEMORY. KEEPING PRECEPTS RESULTS IN A GOOD REBIRTH. AND MAKING OFFERINGS RESULTS IN FUTURE BLESSINGS. BUT NO BUDDHA.

The disciple has been trying hard to put the words of Bodhidharma exactly, but it must have been a great effort and a great tension for him because what Bodhidharma is saying can be understood only by people of great meditation. It is not possible for it to be understood by so-called ordinary humanity. It goes against all ordinary religions, ordinary prophets, ordinary messengers of God, ordinary holy scriptures.

Feeling uneasy, the disciple makes some additions on his own part. Now if a man reads these sutras without having a taste of meditation, he is bound to be in confusion, and he is bound to be misled by the additions. The disciple is mixing, and polluting the pure crystal clear water of Bodhidharma with all kinds of crap, because he cannot tolerate such a crystal clear approach, so refined.

Although there have been many enlightened people in the lineage of Gautam Buddha, Bodhidharma became the most famous. He is not the founder of Zen Buddhism; the founder of Zen is Mahakashyapa. But

even Mahakashyapa has faded. Bodhidharma is not the founder but he has become the most important enlightened person after Gautam Buddha just because of his outrageousness, his non-compromising approach. He is not going to console anybody; he is simply going to say the truth. Whether it hurts you or heals you it is up to you, but he is not going to add a single word just to console you, because every consolation is putting you into sleep. Every consolation is a kind of opium.

Bodhidharma is absolutely strict. That's why he is painted as a ferocious looking man. It does not mean that he was like that. He was a prince, and I don't think that the way he has been painted down the centuries is his actual photograph. It is rather the experience of those who had to deal with him -- he was ferocious. And he was ferocious because he would not say any consolatory words, he would simply say the naked truth. If it hurts you, good. Perhaps you need to be hurt and only that will awaken you. You don't need any consolation, because that will put you into a deeper sleep.

Bodhidharma is unique, and I can understand why his disciple could not understand. That must have been the case with many people who heard him. At the last moment when he wanted to choose a successor -- he had chosen only four disciples, and from four he was going to choose one successor. He was really strict; perhaps the most strict master the world has ever known, but the most compassionate, because his strictness is nothing but his compassion.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #3
Chapter title: Beyond this nature there's no Buddha

6 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,

IF YOU DON'T UNDERSTAND BY YOURSELF, YOU'LL HAVE TO FIND A TEACHER TO GET TO THE BOTTOM OF LIFE AND DEATH. BUT UNLESS HE SEES HIS NATURE, SUCH A PERSON ISN'T A TEACHER. EVEN IF HE CAN RECITE THE TWELVEFOLD CANON, HE CAN'T ESCAPE THE WHEEL OF BIRTH AND DEATH. HE SUFFERS IN THE THREE REALMS WITHOUT HOPE OF RELEASE.
LONG AGO, THE MONK GOOD STAR WAS ABLE TO RECITE THE ENTIRE CANON. BUT HE DIDN'T ESCAPE THE WHEEL BECAUSE HE DIDN'T SEE HIS NATURE. IF THIS WAS THE CASE WITH GOOD STAR, THEN PEOPLE NOWADAYS WHO RECITE A FEW SUTRAS OR SHASTRAS AND THINK IT'S THE DHARMA ARE FOOLS. UNLESS YOU SEE YOUR MIND, RECITING SO MUCH PROSE IS USELESS.
TO FIND A BUDDHA, ALL YOU HAVE TO DO IS SEE YOUR NATURE. YOUR NATURE IS THE BUDDHA. AND THE BUDDHA IS THE PERSON WHO'S FREE, FREE OF PLANS, FREE OF CARES. IF YOU DON'T SEE YOUR NATURE AND RUN AROUND ALL DAY LOOKING SOMEWHERE ELSE, YOU'LL NEVER FIND A BUDDHA. THE TRUTH IS, THERE'S NOTHING TO FIND. BUT TO REACH SUCH AN UNDERSTANDING YOU NEED A TEACHER. AND YOU NEED TO STRUGGLE TO MAKE YOURSELF UNDERSTAND. LIFE AND DEATH ARE IMPORTANT. DON'T SUFFER THEM IN VAIN. THERE'S NO ADVANTAGE IN DECEIVING YOURSELF. EVEN IF YOU HAVE MOUNTAINS OF JEWELS AND AS MANY SERVANTS AS

THERE ARE GRAINS OF SAND ALONG THE GANGES, YOU SEE THEM WHEN YOUR EYES ARE OPEN. BUT WHAT ABOUT WHEN YOUR EYES ARE SHUT? YOU SHOULD REALIZE THEN THAT EVERYTHING YOU SEE IS LIKE A DREAM OR ILLUSION.
IF YOU DON'T FIND A TEACHER SOON, YOU'LL LIVE THIS LIFE IN VAIN. IT'S TRUE, YOU HAVE THE BUDDHA-NATURE. BUT WITHOUT THE HELP OF A TEACHER YOU'LL NEVER KNOW IT. ONLY ONE PERSON IN A MILLION BECOMES ENLIGHTENED WITHOUT A TEACHER'S HELP.
IF THOUGH, BY THE CONJUNCTION OF CONDITIONS, SOMEONE UNDERSTANDS WHAT THE BUDDHA MEANT, THAT PERSON DOESN'T NEED A TEACHER. SUCH A PERSON HAS A NATURAL AWARENESS SUPERIOR TO ANYTHING TAUGHT. BUT UNLESS YOU'RE SO BLESSED, STUDY HARD. AND BY MEANS OF INSTRUCTION, YOU'LL UNDERSTAND.
PEOPLE WHO DON'T UNDERSTAND AND THINK THEY CAN DO SO WITHOUT STUDY ARE NO DIFFERENT FROM THOSE DELUDED SOULS WHO CAN'T TELL WHITE FROM BLACK. FALSELY PROCLAIMING THE BUDDHADHARMA, SUCH PERSONS, IN FACT, BLASPHEME THE BUDDHA AND SUBVERT THE DHARMA. THEY PREACH AS IF THEY WERE BRINGING RAIN. BUT THEIRS IS THE PREACHING OF DEVILS NOT OF BUDDHAS. THEIR TEACHER IS THE KING OF DEVILS. AND THEIR DISCIPLES ARE THE DEVIL'S MINIONS. DELUDED PEOPLE WHO FOLLOW SUCH INSTRUCTION UNWITTINGLY SINK DEEPER IN THE SEA OF BIRTH AND DEATH.
UNLESS THEY SEE THEIR NATURE, HOW CAN PEOPLE CALL THEMSELVES BUDDHAS? THEY'RE LIARS WHO DECEIVE OTHERS INTO ENTERING THE REALM OF DEVILS. UNLESS THEY SEE THEIR NATURE, THEIR PREACHING OF THE TWELVEFOLD CANON IS NOTHING BUT THE PREACHING OF DEVILS. THEIR ALLEGIANCE IS TO MARA, NOT TO THE BUDDHA. UNABLE TO DISTINGUISH WHITE FROM BLACK, HOW CAN THEY ESCAPE BIRTH AND DEATH?
WHOEVER SEES HIS NATURE IS A BUDDHA. WHOEVER DOESN'T IS A MORTAL. BUT APART FROM OUR MORTAL NATURE IF YOU CAN FIND A BUDDHA-NATURE SOMEWHERE ELSE, WHERE IS IT? OUR MORTAL NATURE IS OUR BUDDHA-NATURE. BEYOND THIS NATURE THERE'S NO BUDDHA. THE BUDDHA IS OUR NATURE. THERE'S NO BUDDHA BESIDES THIS NATURE. AND THERE'S NO NATURE BESIDES THE BUDDHA.

Sanskrit, Prakrit, and Pali, three languages used in the past by the enlightened people of this land, have a very rich vocabulary as far as inner experiences are concerned. The West today has a very exact language to express scientific research, discoveries, inventions and technologies, but the Eastern languages don't have this. However, as far as the interior experience is concerned, the Eastern languages are immensely rich while the Western languages are absolutely poor. Of these three languages, Sanskrit has been used by the Upanishads and the Hindu mystics, Prakrit has been used by Mahavira and all the Jaina mystics and masters, and Pali has been used by Gautam Buddha.

Just for the word `teacher', they have many words, all with slight differences. The first word is SIKSHAK; that means a man who only imparts information. He may know, he may not know -- that is irrelevant. But his information is correct; he is a man of the mind.

The second word, which goes a little deeper into experience, not just information, is ADHYAPAK. That teacher is not only an informer but he himself is informed. It is not only a mental thing for him; it is part -- but only a part -- of his heart, too.

And the third word is UPADHYAY which goes a little more deeper into experience. This teacher's information is more alive than the previous two. He has traveled the path, but he has not reached the goal.

And then finally the ACHARYA, who has reached the goal, and the information that he imparts is his own experience. He is his own authority, his own argument; his own presence is the whole evidence.

But in English there is only one word, teacher, which is used for all kinds of people. The other word is master, which is not used very much by the English speaking people themselves. But I would like to use the word master, equivalent to the word acharya: One who knows, not only through mind, but through experience.

Most of the sutras in this part are unpolluted. The disciple has simply noted them down as Bodhidharma must have spoken them.

IF YOU DON'T UNDERSTAND BY YOURSELF, YOU WILL HAVE TO FIND A TEACHER.

Instead of teacher, the word master would be right because a teacher is one who teaches you about things of the outside world. Even if he teaches about the inner experiences, it is borrowed. He may be knowledgeable but he is not knowledge itself. To make the distinction, the translator has made the point in a different way.

IF YOU DON'T UNDERSTAND BY YOURSELF, YOU WILL HAVE TO FIND A TEACHER TO GET TO THE BOTTOM OF LIFE AND DEATH. BUT UNLESS HE SEES HIS NATURE, SUCH A PERSON IS NOT A

TEACHER.

It is better to call a man who has reached to the highest peaks of experience a master, and leave the word teacher for those who impart knowledge from one generation to another. And master, also has a dignity of its own.

The teacher is almost like a computer. He has read, he has studied, he may have crammed all scriptures but his presence does not indicate that he knows anything. His actions are not arguments for what he says. His sayings come only from the superficial layer of the mind; they are not coming from the innermost core of his being. The teacher cannot teach without words. But the master, on the contrary, cannot teach without silences. If he uses words, it is only to create silence.

The master is a living example of what he is saying. The teacher simply shows a very well-versed, educated mind. The master shows a transformed being, a luminous presence. Anybody who has eyes can see it ...his grace, his beauty, his blissfulness, his laughter; even in his silence much is said, without words. Even his silence is a song of the ultimate; even unmoving, he is a dance expressing the dance of the whole universe. The master is so far away from the teacher that it is better to use the word separately.

I would prefer to say: If you don't understand by yourself, you will have to get a master, because the master knows his own nature. And by knowing his own nature, he also knows the nature of every living being because it is the SAME nature. By knowing himself, he knows you too. His knowledge, his knowing, is a bridge between him and his disciples.

EVEN IF THE TEACHER CAN RECITE THE TWELVEFOLD CANON, HE CAN'T ESCAPE THE WHEEL OF BIRTH AND DEATH. HE SUFFERS IN THE THREE REALMS WITHOUT HOPE OF RELEASE.

Just knowledgeability is not going to give you the experience of your immortality or your eternity or your oneness with the whole. It fills your mind with many words, but it leaves your being empty and hollow. You don't know anything firsthand, and truth can only be known firsthand. The moment it is secondhand, it is no longer truth; it is just a dead word, with no life.

The man of great knowledge, a scholar, a pundit, a rabbi, is not going to get free from the wheel of birth and death. And he is not going to be free from the suffering in the three realms. According to Gautam Buddha, heaven, the earth, and hell, all three are nothing but different kinds of sufferings. Buddhism reaches to the highest peak, because even heaven is not considered to be the ultimate home. It is still a suffering -- very refined suffering, but suffering all the same. One has to be free from all three; then it is nirvana, then it is enlightenment.

LONG AGO, THE MONK GOOD STAR WAS ABLE TO RECITE THE ENTIRE CANON. BUT HE DID NOT ESCAPE THE WHEEL BECAUSE HE DID NOT SEE HIS NATURE. IF THIS WAS THE CASE WITH GOOD STAR, THEN PEOPLE NOWADAYS WHO RECITE A FEW SUTRAS OR SHASTRAS AND THINK IT'S THE DHARMA ARE FOOLS.

It can be taken for granted that Bodhidharma must have said this. It is beyond the capacity of a disciple to call knowledgeable people who can recite all the Buddhist sutras, fools. Only Bodhidharma can do that, not out of any arrogance, not out of any ego, not to condemn them, not to humiliate or insult them, but for Bodhidharma, it is simply the fact.

And the fact has to be stated. He is not a man of manners and etiquette and all that rubbish. He simply says whatsoever is the truth. I absolutely agree with him. My own experience with great learned scholars is that they are learned fools. They have big degrees, great honors from universities, but as far as their own consciousness is concerned, it is of the same quality as anybody else's. They are just parrots. And perhaps parrots are more intelligent than your pundits.

I have heard about a parrot: It was wintertime and the lady to whom the parrot belonged used to cover the parrot and his cage with a thick blanket so that he would not feel cold. In the day she used to remove the blanket. One day she removed the blanket as the sun was rising and the parrot started singing, the way all parrots sing, not a song taught to him, but a song that is natural and spontaneous to all the parrots even if they are wild -- meaningless to us, but tremendously joyful to them. And just then the lady heard her husband's car stopping near the porch. Her husband was on an emergency army duty, so once in a while he used to come home without notice.

She immediately put the blanket back on the parrot and went to her bed. The parrot said, "My god, today's day has been very short." Now nobody has taught him this. This was coming out of his own intelligence. It was strange ...every day the blanket was removed in the morning, and in the evening the

blanket was put back. What happened today? The day had been really too short.

But your so-called learned people around the world don't have even that much intelligence, for the simple reason that their knowledge becomes mountainous and every possibility of intelligence becomes lost in their knowledge. The burden of knowledge is too heavy. They cannot afford to be intelligent against their knowledge.

They are certainly fools -- fools because they are not only deceiving others by talking to them about things they know nothing of, but because they are also deceiving themselves. And they are wasting their life in mere words.

Authentic life consists of experiences, not mere words. You can go on repeating "love, love, love", your whole life, and still you will not have an experience of love. And the moment you have the experience of love, you will be suddenly surprised that the experience is so vast that the word `love' cannot contain it; it is too small.

If this is the case with love, what will be the case with truth? -- because truth is infinite, eternal. To know it means to become silent.

Just the presence of truth, the feeling of it, leaves you in a state of awe. All words fall short.

UNLESS YOU SEE YOUR no-MIND .... Here the disciple falls back to his own understanding; he again uses the word `mind'.

UNLESS YOU SEE YOUR no-MIND, RECITING SO MUCH PROSE IS USELESS.

And if you know your no-mind, then too reciting so much prose is useless because then there is no point in reciting it. You have come to the very source from which every buddha has spoken. Now there is no meaning in scriptures, sutras, and shastras. The holy books can't give you more than you know already.

TO FIND A BUDDHA, ALL YOU HAVE TO DO IS TO SEE YOUR NATURE.

That's what I have been telling you again and again. The only way out of ignorance and out of this dark night of the soul is to be aware of your own being, aware of your own awareness. In that moment when you are aware of your own awareness, everything stops, time stops. Suddenly you are beyond time and beyond space, and a door opens which makes you part of the whole. This is the inner mathematics, that the part of the whole is not smaller than the whole. That will be difficult to understand. The part of the whole is equal to the whole, because the whole cannot be divided into parts. Division is not possible.

That's why we call the real authentic being in you `individual'. Individual means indivisible -- that which cannot be divided. So the moment you feel yourself part of the whole, that is the beginning -- the first encounter with the whole. Soon you will realize you are not the part, you are the whole because there is no possibility of any division.

YOUR NATURE IS THE BUDDHA. AND THE BUDDHA IS THE PERSON WHO IS FREE, FREE OF PLANS, FREE OF CARES. IF YOU DON'T SEE YOUR NATURE AND RUN AROUND ALL DAY LOOKING SOMEWHERE ELSE, YOU WILL NEVER FIND ENLIGHTENMENT.

The truth is, there is nothing to find so all your running is useless. I can testify this statement must be coming from Bodhidharma himself.

There is nothing to find. You are all.

The finder itself is the treasure; there is nothing else to find. Hence, I have told you that Jesus' statement, "Seek, and ye shall find, knock and the door shall be opened unto you, ask and it shall be given," is beautiful, poetic, impressive, but not true.

If you follow Bodhidharma, he will say, "Seek, and you shall never find," because every seeking takes you away from yourself. Who are you trying to find? You are the one, you are the buddha. Where are you going?

Do not knock, otherwise the door will be closed because your very knocking is a desire, is a demand -- and a buddha has no desire, no demand. That's why the door is always open for him.

Do not ask, otherwise you will go on missing. Who are you asking? There is no one to give it to you. You have already got it. In asking you are wandering away, you are looking up to somebody else. And nobody can give it to you. There is no question of giving it to you, you have got it already.

So all that is needed is neither seeking, nor knocking, nor asking. All that is needed is to be aware of your own nature and you have found it. There is nothing to find. But to reach such an understanding you need a master.

Why do you need a master? Because you already have the truth within you, why can't you just relax and

become conscious of it?

The problem is that for ages your consciousness has been wandering all over the world. It has forgotten the way to come home. It has been a long, long time since you left home and now you don't know whether you have a home or whether you ever had a home. Your remembrance of home seems to be as if you have seen it in a movie or in a dream, or you have read about it somewhere. It is a faraway echo in the valleys; it does not give you a certainty.

Hence, the need of a master. The master is nothing but a certainty. His presence makes it absolutely certain that there is much more within you than you ever dreamt of. His eyes give you a glimpse of your own possibility. His silence provokes a silence in you and his authority triggers a process in you.
Bodhidharma is right:

> BUT TO REACH SUCH AN UNDERSTANDING YOU NEED A TEACHER. AND YOU NEED TO STRUGGLE TO MAKE YOURSELF UNDERSTAND. LIFE AND DEATH ARE IMPORTANT. DON'T SUFFER THEM IN VAIN. THERE IS NO ADVANTAGE IN DECEIVING YOURSELF.

And everybody is deceiving: a few are deceiving by earning money and thinking that when they are super-rich they will have reached to the realization of their potential; a few are deceiving by accumulating knowledge; a few are deceiving by becoming powerful, respectable; a few are even deceiving by becoming saints, ascetics. But whatever you do, unless it leads to awareness of your nature, it is a deceiving.

> EVEN IF YOU HAVE MOUNTAINS OF JEWELS AND AS MANY SERVANTS AS THERE ARE GRAINS OF SAND ALONG THE GANGES, YOU SEE THEM WHEN YOUR EYES ARE OPEN. BUT WHAT ABOUT WHEN YOUR EYES ARE SHUT?

They all disappear. Bodhidharma is saying that this is just a small experiment for you. As you close your eyes, your palaces disappear, your whole world disappears almost in the same way as when in the morning, you open your eyes, all your dreams disappear. And have you ever watched one very strange thing? In the day sometimes, you can suspect perhaps it is not real because there is no way to be certain about its reality. You are sitting here -- can't you think it is just a dream? It is possible that you are dreaming. How do you know that it is true and not a dream? The only difference is that your eyes are open. But in a dream in the night -- you never suspect in a dream that it may be a dream. This is one of the strangest mysteries. In real life, fully awake, you can doubt its reality; in a dream nobody ever doubts the reality of the dream. Nobody thinks it is a dream. It is so real.

Bodhidharma is trying to give you an example. When you die, your eyes will be closed .... In the East it is a tradition: the moment somebody dies, immediately his eyes are closed. From my very childhood I have been interested in the idea -- why? Let him die if he wants to die with open eyes. Why should others be interfering -- you cannot even allow him a little freedom of keeping his eyes open after death? I asked everybody, because whenever somebody died I was always present. The moment I heard somebody had died in the neighborhood or somewhere, I immediately went to see the whole thing, what was happening. And I have asked many but nobody was able to answer why it mattered, why they closed the eyes.

Most often people die with open eyes. It is very rare to die with closed eyes for the simple reason that for closing the eyelids, you need life energy; just as you cannot die with a fist, because to keep your hand as a fist you need a certain life energy. Everybody dies with an open hand; now there is no more energy, how can you keep the fist? In the same way almost everybody dies with open eyes.

And my own understanding is, although nobody has been able to tell me .... I have asked great saints and they said, "You bring such strange questions. We have never thought about it and there is no mention of it in any scriptures. It is just convention."

But I said, "It goes on and on. I cannot accept that it is absolutely meaningless because I can see the meaning. When a man dies, his eyes turn upwards. In a dead man's open eyes you will see only the white -- all the black part, the real eye, turns upwards. That creates fear in people. Just to see somebody's eyes open and all white gives them fear. It also happens in your sleep; your eyes turn up. That is a rest for the eyes. And now the eyes have gone into complete rest and so as not to provoke fear in people, the eyes are immediately closed."

And in a philosophical sense, the eyes are closed because now the world no longer exists for you to see. You are not; the world has disappeared for you. The moment a man dies he cannot take his empire with him, he cannot take his knowledge with him, he cannot take his prestige, respectability, honor with him. All that he can take with himself is his awareness of his own nature. That is your only wealth. And if you are

not earning that wealth, you are wasting a tremendous opportunity.

YOU SHOULD REALIZE THEN THAT EVERYTHING YOU SEE IS LIKE A DREAM OR ILLUSION, because death is going to take it all away. That which death cannot take is the only criterion for reality.

IF YOU DON'T FIND A master SOON, YOU WILL LIVE THIS LIFE IN VAIN. IT IS TRUE, YOU HAVE THE BUDDHA-NATURE. BUT WITHOUT THE HELP OF A master YOU WILL NEVER KNOW IT. ONLY ONE PERSON IN A MILLION BECOMES ENLIGHTENED WITHOUT A master's HELP.

This I can say is coming directly from Bodhidharma. This is beyond the capacity of an ordinary recorder of notes; a disciple, however learned, cannot manage to say this: ONLY ONE PERSON IN A MILLION BECOMES ENLIGHTENED WITHOUT A master's HELP. Even Bodhidharma has not become enlightened without a master's help.

But the possibility remains because it is your self-nature. In fact, there is no need at all of any master. If you are courageous enough to enter within yourself without bothering whether you are going to find something there or not, you will find it without the help of the master.

What is the help of the master? He only gives you a certainty, because you are not adventurous -- otherwise, what is the need of certainty? It is YOUR life and you have the right -- and you should have a longing -- to know what it is all about.

I had no master in my life. Many times I have come across enlightened people, but I simply told them to just leave me alone. What can their help do? Just give me a certainty. But I was capable of going without certainty. In fact it is more juicy to go without any certainty, not knowing at all where you are going, whether you are going to find anything or not.

When you go with certainty it is as if you are seeing a film twice. Everything is certain, you know exactly now what is going to happen. The new man I have been talking about all my life will not need masters, because he will be so full of adventurous spirit that he would like to go within himself just out of sheer adventure, to see what is there at the very source of life.

But up to now it has been happening: ONLY ONE PERSON IN A MILLION BECOMES ENLIGHTENED WITHOUT A TEACHER'S HELP. Perhaps I am that one person, because I don't know of any enlightened people in the whole history of mankind who have not had a master. But Bodhidharma recognized the fact and the possibility, although he himself had a master. And I am fulfilling his statement: ONLY ONE PERSON IN A MILLION BECOMES ENLIGHTENED WITHOUT A TEACHER'S, a master's HELP.

IF THOUGH, BY THE CONJUNCTION OF CONDITIONS, SOMEONE UNDERSTANDS WHAT THE BUDDHA MEANT, THAT PERSON DOES NOT NEED A master. SUCH A PERSON HAS A NATURAL AWARENESS SUPERIOR TO ANYTHING TAUGHT. BUT UNLESS YOU ARE SO BLESSED, STUDY HARD. AND BY MEANS OF INSTRUCTION, YOU'LL UNDERSTAND.

These last sentences cannot be from Bodhidharma. First, knowing your nature does not come by studying. You can go on studying all the scriptures of the world and still you will not know yourself. Nor does it come by instruction; instruction means information from outside. Then how does it come?

It comes through communion with the master, through falling in love with someone who has reached, seeing in him your own future. You are just a seed and he has come to blossom. That gives you a longing to move upwards and to become a flower yourself. It is not a question of study, it is not a question of instruction; it is a question of deep love for the master. Hence I say these statements are not from Bodhidharma; they cannot be. Even if Bodhidharma were here and even if he were to say that they are his statements, I will refuse to believe it. They are not his statements. A man like Bodhidharma cannot say such rubbishy things.

PEOPLE WHO DON'T UNDERSTAND AND THINK THEY CAN DO SO WITHOUT STUDY ARE NO DIFFERENT FROM THOSE DELUDED SOULS WHO CAN'T TELL WHITE FROM BLACK.

These are the disciple's notes. He is again emphasizing the fact of studying.

You all know people of great learning, great knowledge, but in whom deep down, there is no light; they don't radiate a blissfulness. In fact, their studies make them serious. Rather than making them light, they make them burdened. They know too much without knowing anything and it becomes a great tension in their being, because actually they know nothing but they have accumulated so much information. People worship them, people respect them, so they cannot accept the fact that all our knowledge is superficial. It

has not grown within our own being, it has no roots in us. All these flowers have been purchased from the marketplace. They have not grown in our own being.

I have heard about a man who had gone fishing. The whole day he tried and could not get a single fish. Now he was worried about his wife so he went to the fish market and purchased three beautiful big fish, but on a condition. The fisherman who was selling those fish could not understand the condition which was very strange, and it was the first time he had come across such a thing. The man was ready to pay the price, whatsoever the fisherman was asking, but the condition was that he had to throw the fish and the man would catch them. The fisherman said, "There is no problem. I will throw, you catch, but I don't understand ...what is the point of it?"

The man said, "You don't understand but I don't like to lie. When I go home, my wife will ask how many fish I have got. I will show the three fish I have caught with my own hands. I want to be exactly true."

Such a man can deceive his wife, but can he deceive himself? And is this really true or just a falseness covered with the name of truth? And that is the situation of all your so-called learned people. They have caught fish, not from the lake but from a fisherman and his shop in the market, and they have certainly caught them. But they themselves know that they have not caught, they have purchased -- and truth cannot be purchased.

You have to catch hold of your inner light with your own awareness. Other than that there is no way.

FALSELY PROCLAIMING THE BUDDHADHARMA, SUCH PERSONS, IN FACT, BLASPHEME THE BUDDHA AND SUBVERT THE DHARMA. THEY PREACH AS IF THEY WERE BRINGING RAIN. BUT THEIRS IS THE PREACHING OF DEVILS NOT OF BUDDHAS. THEIR TEACHER IS THE KING OF DEVILS. AND THEIR DISCIPLES ARE THE DEVIL'S MINIONS. DELUDED PEOPLE WHO FOLLOW SUCH INSTRUCTION UNWITTINGLY SINK DEEPER IN THE SEA OF BIRTH AND DEATH.
UNLESS THEY SEE THEIR NATURE, HOW CAN PEOPLE CALL THEMSELVES BUDDHAS? THEY'RE LIARS WHO DECEIVE OTHERS INTO ENTERING THE REALM OF DEVILS. UNLESS THEY SEE THEIR NATURE, THEIR PREACHING OF THE TWELVEFOLD CANON IS NOTHING BUT THE PREACHING OF DEVILS. THEIR ALLEGIANCE IS TO MARA ... Mara is the buddhist equivalent of the devil. THEIR ALLEGIANCE IS TO MARA, NOT TO THE BUDDHA. UNABLE TO DISTINGUISH WHITE FROM BLACK, HOW CAN THEY ESCAPE BIRTH AND DEATH?
WHOEVER SEES HIS NATURE IS A BUDDHA. WHOEVER DOESN'T IS A MORTAL. BUT APART FROM OUR MORTAL NATURE IF YOU CAN FIND A BUDDHA-NATURE SOMEWHERE ELSE, WHERE IS IT? OUR MORTAL NATURE IS OUR BUDDHA-NATURE.

It only needs recognition. There is no other difference. One who recognizes and is aware of his nature is a buddha. One who does not recognize his own self-nature, who has never gone inwards, is a mortal. But the difference is only of recognition, of awareness; there is no qualitative difference between you and the enlightened man. The difference is only that he knows it and you are unaware of your own treasures.

Hence, Bodhidharma declares: OUR MORTAL NATURE IS OUR BUDDHA-NATURE. BEYOND THIS NATURE THERE'S NO BUDDHA. THE BUDDHA IS OUR NATURE, but unless we are aware we will remain mortals. THERE'S NO BUDDHA BESIDES THIS NATURE. AND THERE'S NO NATURE BESIDES THE BUDDHA.

The word `buddha' will be repeated again and again by Bodhidharma so you have to understand what it means. It is not a personal name of anybody. Buddha simply means one who is awakened. Gautam Buddha is the most famous awakened person but that does not mean that he is the only awakened person. There have been many buddhas before him and there have been many buddhas after him and as long as every human being can become a buddha, there will go on springing up new buddhas in the future.

Because everybody has the potentiality ...it is only for a time, the right time that you are waiting. Some day, tortured by the outside reality, in despair of having seen everything and found nothing, you are bound to turn inwards.

Gautam Buddha's personal name was Siddhartha. Gautama is his family name so his name was Gautama Siddhartha. Buddha is not his name, it is his awakening. Because I have named our discos ZORBA THE BUDDHA, the ambassador of Sri Lanka -- Sri Lanka is a Buddhist country -- the ambassador wrote a letter to me, saying, "It is very disrespectful and it hurts our religious feelings that you have given the name ZORBA THE BUDDHA to discos. Please take the Buddha out of it."

I wrote him a letter saying, "Perhaps you are a born Buddhist, but I am a buddha. And I have every right to call the discos, ZORBA THE BUDDHA; it has nothing to do with your Buddha ...you can be satisfied. If I were calling it "Zorba the Siddhartha", there would be a point to your being disturbed. But buddha is not a personal name; Gautam Buddha is only one of the buddhas amongst millions. And Zorba has every potential

to become a buddha. I cannot prevent it and neither can you. And you are only a Buddhist, just a follower, an imitator. You don't even know exactly the meaning of the word `buddha'. You have never experienced what self-awareness is. So write to me again what you want."

He has been silent, he has not answered. And I don't think he has shown the letter to anybody else.

So whenever Bodhidharma uses the word buddha, remember he is not mentioning Gautam Buddha. He is saying awareness, enlightenment, liberation, total freedom -- all those qualities are in that word buddha. It is nobody's name and it is everybody's potential.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #4
Chapter title: Buddhas don't practice nonsense

6 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,

BUT SUPPOSE I DON'T SEE MY NATURE, CAN'T I STILL ATTAIN ENLIGHTENMENT BY INVOKING BUDDHAS, RECITING SUTRAS, MAKING OFFERINGS, OBSERVING PRECEPTS, PRACTICING DEVOTIONS, OR DOING GOOD WORKS?

NO, YOU CAN'T.

AND WHY NOT?

IF YOU ATTAIN ANYTHING AT ALL IT'S CONDITIONAL, IT'S KARMIC. IT RESULTS IN RETRIBUTION. IT TURNS THE WHEEL. AND AS LONG AS YOU'RE SUBJECT TO BIRTH AND DEATH, YOU'LL NEVER ATTAIN ENLIGHTENMENT. TO ATTAIN ENLIGHTENMENT YOU HAVE TO SEE YOUR NATURE. UNLESS YOU SEE YOUR NATURE, ALL THIS TALK ABOUT CAUSE AND EFFECT IS NONSENSE. BUDDHAS DON'T PRACTICE NONSENSE. A BUDDHA IS FREE OF KARMA, FREE OF CAUSE AND EFFECT. TO SAY HE ATTAINS ANYTHING AT ALL IS TO SLANDER A BUDDHA. WHAT COULD HE POSSIBLY ATTAIN? EVEN FOCUSING ON A MIND, A POWER, AN UNDERSTANDING OR A VIEW IS IMPOSSIBLE FOR A BUDDHA. A BUDDHA ISN'T ONE-SIDED. THE NATURE OF HIS MIND IS BASICALLY EMPTY, NEITHER PURE NOR IMPURE. HE'S FREE OF PRACTICE AND REALIZATION. HE'S FREE OF CAUSE AND EFFECT.

A BUDDHA DOESN'T OBSERVE PRECEPTS. A BUDDHA DOESN'T DO GOOD OR EVIL. A BUDDHA ISN'T ENERGETIC OR LAZY. A BUDDHA IS SOMEONE WHO DOES NOTHING, SOMEONE WHO CAN'T EVEN FOCUS HIS MIND ON A BUDDHA. A BUDDHA ISN'T A BUDDHA. DON'T THINK ABOUT BUDDHAS. IF YOU DON'T SEE WHAT I'M TALKING ABOUT, YOU'LL NEVER KNOW YOUR OWN MIND.

PEOPLE WHO DON'T SEE THEIR NATURE AND IMAGINE THEY CAN PRACTICE DOING NOTHING ALL THE TIME ARE LIARS AND FOOLS. THEY FALL INTO ENDLESS SPACE. THEY'RE LIKE DRUNKS. THEY CAN'T TELL GOOD FROM EVIL. IF YOU INTEND TO PRACTICE DOING NOTHING, YOU HAVE TO SEE YOUR NATURE BEFORE YOU CAN PUT AN END TO RATIONAL THOUGHT. TO ATTAIN ENLIGHTENMENT WITHOUT SEEING YOUR NATURE IS IMPOSSIBLE.

STILL OTHERS COMMIT ALL SORTS OF EVIL DEEDS, CLAIMING KARMA DOESN'T EXIST. THEY ERRONEOUSLY MAINTAIN THAT SINCE EVERYTHING IS EMPTY, COMMITTING EVIL ISN'T WRONG.

SUCH PERSONS FALL INTO A HELL OF ENDLESS DARKNESS WITH NO HOPE OF RELEASE. THOSE WHO ARE WISE HOLD NO SUCH CONCEPTION.
BUT IF OUR EVERY MOVEMENT OR STATE, WHENEVER IT OCCURS, IS THE MIND, WHY DON'T WE SEE THIS MIND WHEN A PERSON'S BODY DIES?
THE MIND IS ALWAYS PRESENT. YOU JUST DON'T SEE IT.
BUT IF THE MIND IS PRESENT, WHY DON'T I SEE IT?
DO YOU EVER DREAM?
OF COURSE.
WHEN YOU DREAM, IS THAT YOU?
YES, IT'S ME.
AND IS WHAT YOU'RE DOING AND SAYING DIFFERENT FROM YOU?
NO, IT ISN'T.
BUT IF IT ISN'T, THEN THIS BODY IS YOUR REAL BODY. AND THIS REAL BODY IS YOUR MIND. AND THIS MIND, THROUGH ENDLESS KALPAS WITHOUT BEGINNING, HAS NEVER VARIED. IT HAS NEVER LIVED OR DIED, APPEARED OR DISAPPEARED, INCREASED OR DECREASED. IT'S NOT PURE OR IMPURE, GOOD OR EVIL, PAST OR FUTURE. IT'S NOT TRUE OR FALSE. IT'S NOT MALE OR FEMALE. IT DOESN'T APPEAR AS A MONK OR A LAYMAN, AN ELDER OR A NOVICE, A SAGE OR A FOOL, A BUDDHA OR A MORTAL. IT STRIVES FOR NO REALIZATION AND SUFFERS NO KARMA. IT HAS NO STRENGTH OR FORM. IT'S LIKE SPACE. YOU CAN'T POSSESS IT. AND YOU CAN'T LOSE IT. ITS MOVEMENTS CAN'T BE BLOCKED BY MOUNTAINS, RIVERS OR ROCK WALLS. ITS UNSTOPPABLE POWERS PENETRATE THE MOUNTAIN OF FIVE SKANDHAS AND CROSS THE RIVER OF SAMSARA. NO KARMA CAN RESTRAIN THIS REAL BODY. BUT THIS MIND IS SUBTLE AND HARD TO SEE. IT'S NOT THE SAME AS THE SENSUAL MIND. EVERYONE WANTS TO SEE THIS MIND. AND THOSE WHO MOVE THEIR HANDS AND FEET BY ITS LIGHT ARE AS MANY AS THE GRAINS OF SAND ALONG THE GANGES. BUT ASK THEM. THEY CAN'T EXPLAIN IT. THEY'RE LIKE PUPPETS. IT'S THEIRS TO USE. WHY DON'T THEY SEE IT?

I feel extremely sad and sorry because Bodhidharma has the wrong kind of people taking the notes of his statements; they are mixing in their own confusions. They are trying hard to make it appear as if what they are saying is said by Bodhidharma. And the people who do not understand existentially what enlightenment is, are bound to fall into their trap. They will not be able to discriminate what belongs to Bodhidharma and what belongs to the people who have taken these notes.

Seeing the situation, I am reminded of one instance I have told you about, but it needs to be repeated. Rabindranath Tagore, one of the greatest poets of this country, translated his own book of poems, GITANJALI, into English. Although he was educated in England ...he belonged to a very super-rich family of Bengal; his grandfather was given the title of king by the British empire.

He had all the best education possible in the world, but still a mother tongue is a mother tongue. He had written all his poems in Bengali, but a few friends suggested that GITANJALI has such a grandeur that if it is translated into English there is every possibility of it getting a Nobel prize. But who should translate it except Rabindranath himself? Who could be a better translator?

So he translated it, but he was still hesitant. He asked a great Christian missionary of those days, C.F. Andrews -- a great scholar and very influential, a world famous figure -- to go through the translations because he could also understand Bengali. He was living in Bengal as a missionary; he was working amongst Bengalis and had learned their language. So he was the right person to go through the translation and to look at the original. He approved the whole book except at four points, just four words scattered through the book. He said, "They are not grammatically correct, and I would suggest different words meaning almost the same, but grammatically correct."

And Rabindranath was convinced that C.F. Andrews was right as far as language was concerned. So he changed those four words and replaced them with the words suggested by C.F. Andrews. In England he had friends among all the English poets, so he went to London where he was a guest of one of the great poets of those days, Yeats. And Yeats called a meeting of only English poets to listen to the recitation of Rabindranath's GITANJALI. He was convinced that the book was so rare and so unique that it could be proposed for a Nobel prize, but it would be good to have the opinion of many Nobel prize winning poets.

So nearabout twenty or twenty-five poets gathered in Yeats' house to listen to Rabindranath's recitation. They were all immensely impressed, and unanimously they wanted to make an appeal to the Nobel prize committee that the book should be honored by a Nobel prize. But Yeats himself had a little reservation. He said, "Everything is perfectly right, except for four words." Rabindranath could not believe it -- these were exactly the four words that C.F. Andrews had suggested!

Yeats said, "They are perfectly grammatical, but they are not poetic. They look as if somebody else has

interfered; they prevent the flow of poetic beauty. Rather than being a help, they are hindrances and I would suggest that you change these words.

"Where did you get them? Because I have every certainty in my being that they are not your words. No poet can use those words in the places where they have been used. A linguist, yes; a man who wants to be perfect in grammar and language will use them. But a poet has a certain freedom; he has a poetic license to go a little off the track with grammar because poetry is a higher value than prose. For prose, grammar is okay, but for poetry, grammar can be a disturbance."

Rabindranath could not believe it, but he said, "You are right, these are not my words; these words are from C.F. Andrews. I will tell you the words that I originally used."

And he gave his words and Yeats was immensely happy. He said, "Now everything is okay. Those four rocks are removed from the river-like flow. Your words are not grammatical but they are poetic, and they are coming from your very heart."

Grammar is a game of the mind and poetry is not part of the mind; mind is essentially prose, poetry belongs to the heart.

Grammatically wrong, but poetically right, GITANJALI was presented to the Nobel prize committee and was accepted unanimously for the prize.

This instance shows that the people who have been writing these sutras of Bodhidharma were good as far as language was concerned, but they were not at all in tune with the experience of enlightenment -- not at all. So there are many false statements, very confused statements, along with absolutely right statements from Bodhidharma.

So one has to read with a very sharp awareness; otherwise it is very difficult to find where Bodhidharma ends and the disciple comes in, and where the disciple ends and Bodhidharma comes in. It is so mixed, and I feel sad because Bodhidharma deserves better disciples. He is one of the greatest masters the world has known. But perhaps he was so great a master that very few disciples could even reach close to him. And those who reached close to him have not written any notes.

Hui Ko, whom he had chosen as his successor, when asked by Bodhidharma, "What is my essential teaching?" simply fell to his feet, tears rolling down from his eyes, not uttering a single word. Bodhidharma helped him to stand up and said, "Although you have not answered, I accept your answer. Although you have not said a single word, your tears are enough to convey the message. You have understood me and I can understand why you are silent. Your silence is saying more than you could have managed by saying anything. You are my very soul; you will represent me when I am gone."

But Hui Ko has not written a single word. So it is a strange fate: those who can understand find it hard to make anything but a confused statement. They would prefer to remain silent rather than commit a mistake. And those who do not understand fear nothing. They don't know that they are committing mistakes, mistakes of profound meaning and significance.

And I will show you that on the surface the notes look perfectly right, but just underneath, in many places they cannot be the statements of Bodhidharma. They cannot be the statements of anyone who has attained to ultimate consciousness, of one who has reached to the destiny of self-realization.

The sutras: BUT SUPPOSE I DON'T SEE MY NATURE, CAN'T I STILL ATTAIN ENLIGHTENMENT BY INVOKING BUDDHAS, RECITING SUTRAS, MAKING OFFERINGS, OBSERVING PRECEPTS, PRACTICING DEVOTIONS, OR DOING GOOD WORKS?

NO, YOU CAN'T.

This NO is certainly from Bodhidharma. The statement above is what all the religions are doing in the world. The so-called religious people are doing all these things; they are invoking God, they are invoking buddhas, they are invoking jinnahs, they are invoking prophets, messiahs, saviors. They are reciting sutras, holy KORAN, HOLY BIBLE, holy GITA, holy DHAMMAPADA. They are making offerings in temples, in mosques, in churches, in synagogues, in GURUDWARAS. They are observing precepts, fasting, not eating in the night, not drinking in the night. Thousands of different kinds of precepts are being followed by different religions.

Just the other day I was looking at the TALMUD, the holy scripture of the Jews, and I could not believe .... Many times before I have also opened it and closed it, because just to read one paragraph is enough to see the stupidity. You open anywhere and things are said which seem to have no relevance at all to any spirituality. For example, on the holy day of the sabbath you can go to your farm or your garden or your field, but not to the very end. You can go very close to the end, but not to the very end. And this is part of a holy scripture! And then there are commentaries on it; one rabbi says, "Why is it said?" Then another rabbi

says something else. Then another rabbi .... Hundreds of commentaries on such a stupid statement.

Or ...that you should have one door and only one window and the question is whether the window should be on the right side of the door or on the left side of the door. And there are great rabbis discussing the point that it has to be on the right or it has to be on the left, and they are giving great arguments why. And it has not to be big, it has to be small -- how small ...?

In the name of precepts, disciplines, all kinds of nonsense is being practiced -- devotions, or doing good works, opening hospitals, schools, orphanages. Only a man like Bodhidharma can say, "No, you cannot attain to enlightenment or buddhahood by such stupid things." There is only one way and that is to know your being, that is to know your self-nature.

AND WHY NOT?
IF YOU ATTAIN ANYTHING AT ALL IT'S CONDITIONAL. Now this is very significant and you have to understand it. Anything that is conditional you can lose if the condition is removed. Enlightenment has to be unconditional for the simple reason that it cannot be taken away. Your life is conditional: anybody can murder you, you can commit suicide. But your enlightenment has to be unconditional.

You cannot do anything to demolish, to destroy anything that is unconditional. You cannot make any effort to go backwards, because there is no condition, there is no cause; it is free from being destroyed. For example, you are having a bonfire -- but it is conditional. If you remove the wood, the fire will be gone. That wood was absolutely necessary for the fire to remain in existence. It was not unconditional, it was an effect of a cause. The cause removed, the effect disappears.

That is the difference between the spiritualist and the materialist. The materialist says in philosophical terms that life, consciousness, are all conditional, are all effects. When causes are removed they will disappear. When in death the five elements of which your body is made fall apart, back into their original sources -- water into water, earth into earth, air into air, fire into fire, space, sky into sky -- then nothing is left. There is no soul that survives; it was only an effect. If causes were present, the effect was present -- when causes are removed, the effect disappears. In other words Karl Marx says, "Consciousness is only a by-product; in itself it has no existence."

Bodhidharma is saying: IF YOU ATTAIN ANYTHING AT ALL, IT'S CONDITIONAL, IT'S KARMIC. IT RESULTS IN RETRIBUTION. IT TURNS THE WHEEL. AND AS LONG AS YOU'RE SUBJECT TO BIRTH AND DEATH, YOU'LL NEVER ATTAIN ENLIGHTENMENT. Enlightenment has not to be an effect of some cause, not an effect of some practice, not an effect of some conditions that you have fulfilled. It has not to be an attainment, but only a discovery.
It is already there.

You are just keeping your eyes closed, so when you open your eyes and you see your buddhahood, you cannot say you have attained it. It was already there before you had even seen it. It is not your `attainment', and the opening of your eyes is not a cause.

Whether you open your eyes or not, your buddhahood is intact. Even with closed eyes you are buddhas; with open eyes there will be no change -- you will be buddhas. The only change will be in your understanding, not in your quality, not in your being. The only change will be in your understanding: "My God, I have been looking for enlightenment, for buddhahood, for lives altogether, searching and seeking everywhere and doing every kind of good act, observing precepts, making offerings, doing prayers, reciting sutras -- and that was all foolish, because while I was reciting sutras I was a buddha. When I was offering flowers to a stone statue I was doing such an idiotic act because I was making a buddha touch the feet of a stone statue. I have always been the buddha; that is my unconditional nature."

That's why Bodhidharma's statement is of tremendous significance when he says, "No, you cannot find buddhahood by all these so-called things which religions go on preaching to people."

TO ATTAIN ENLIGHTENMENT YOU HAVE TO SEE YOUR NATURE.

And it is just language and the difficulty of language that one has to call it attainment; otherwise what attainment is there? It is really only a discovery.
The treasure is there, you simply uncover it.

You are not producing it, you are not creating it, it is not something new; it has always and always been there. And whether you discover it or not makes no difference to it. It is unconditionally eternal.

UNLESS YOU SEE YOUR NATURE, ALL THIS TALK ABOUT CAUSE AND EFFECT IS NONSENSE.

I can say that these harsh words can only come from Bodhidharma, not from any disciple who cannot have that much courage. Only a Bodhidharma can say: BUDDHAS DON'T PRACTICE NONSENSE. It is a lion's roar. It is a lion's roar, not an ordinary disciple's writing.

A BUDDHA IS FREE OF KARMA, FREE OF CAUSE AND EFFECT. TO SAY HE ATTAINS ANYTHING AT ALL IS TO SLANDER A BUDDHA.

There is no question of attainment, he only discovers. He only opens his eyes and sees himself.

WHAT COULD HE POSSIBLY ATTAIN? EVEN FOCUSING ON A MIND, A POWER, AN UNDERSTANDING, OR A VIEW IS IMPOSSIBLE FOR A BUDDHA. A BUDDHA IS NOT ONE-SIDED.

Hence, he cannot focus on himself. He is multidimensional, he is universal. Only one-dimensional beings can focus. Your ordinary mind can focus; it can concentrate, but a buddha cannot concentrate. He is as open as the sky, in all directions, in all dimensions.

A BUDDHA IS NOT ONE-SIDED. THE NATURE OF HIS no-MIND ...the disciple is writing his MIND, but I have to correct him. THE NATURE OF HIS no-MIND IS BASICALLY EMPTY, NEITHER PURE NOR IMPURE. And you can see why I am correcting it because if it is mind, it cannot be empty. Mind is always full of thoughts; mind is nothing but a container of thoughts. Mind is another name for the thought process. In the day it is thinking, in the night it is dreaming, but it is always filled with something. It is never empty.

And mind is always either pure or impure. It depends on what kind of thoughts it has going through it. If you are thinking of murdering someone, or if you are thinking of stealing something, or you are thinking of helping someone .... If you are filled with a compassionate thought, a loving thought or a destructive thought ...it will depend what kind of content is in your mind, and mind is never empty. Hence, either it will be pure or impure, or it will be both together. Because your mind is such a mess, impurity and purity, good thoughts and bad thoughts, all are standing there as a crowd. Hence, I want to change the word mind to no-mind. Then only can the statement become meaningful: THE NATURE OF HIS no-MIND IS BASICALLY EMPTY, NEITHER PURE NOR IMPURE because the no-mind is beyond duality.

Mind can never be beyond duality. It is always thinking for or against, it is always divided and split, it is always schizophrenic; it is never total. A part of it is always hesitating. Whatever you do, a part of you will not be with you; it will go on saying, "Don't do it, you will repent if you do it."

That is one of the causes why every human being is in misery. Because whatever you do, it doesn't matter what, the part that has not cooperated is going to take revenge with vengeance. It will say to you, "Listen, now look, I have told you before, don't do this, but you never listened." If you had listened to it, then too the situation would not have been different because the other part that was saying, "Do it," will wait and watch for its opportunity to condemn you saying, "You never listen to me." You are always in such a catch-22: whether you do this or do that, you are always wrong.

Only no-mind can be without any duality, because it is empty. The no-mind is choicelessness. The no-mind is pure awareness. It is just the empty sky.

A BUDDHA DOESN'T OBSERVE PRECEPTS. Now this is a great statement. It should be written in gold letters everywhere around the earth for everyone to understand it.

A BUDDHA DOESN'T OBSERVE PRECEPTS.

He does not follow any discipline. Why? Because he has no need to follow any discipline, any precepts; he has not to follow any morality for the simple fact that he lives in full awareness. Out of his full awareness comes the response -- not from any precepts, any scriptures, any moral codes. No, he acts moment to moment out of his pure emptiness.

Just looking silently he allows his whole being to respond. He is just like a mirror; he reflects, he does not do anything else. His responses are his reflections.

A BUDDHA DOESN'T DO GOOD OR EVIL. A BUDDHA IS NOT ENERGETIC OR LAZY. A BUDDHA IS SOMEONE WHO DOES NOTHING, SOMEONE WHO CAN'T EVEN FOCUS HIS MIND ON A BUDDHA.

Even if God is standing before him, he cannot concentrate on him. He is just pure emptiness. He does not carry any tensions, because concentration is a tension, focusing is a tension. He is utterly relaxed.

Here Bodhidharma comes to his height when he says: A BUDDHA ISN'T A BUDDHA.

Now this will be very difficult for people to understand -- particularly those whose minds are prejudiced

by so many religions in the world. A BUDDHA ISN'T A BUDDHA. It has to be understood, because it is so significant that if you miss it, you will miss everything.

Just take a few instances; perhaps that may help. A child who is just born is utterly innocent. But do you know or do you think he is aware that he is innocent? Can the innocent child know that he is innocent? If he knows that he is innocent, he is no longer innocent. The innocent child is innocent only if he does not know that he is innocent.

The buddha is a rebirth, the rebirth of consciousness. He is attaining a second childhood; he is born again. He is absolute consciousness, but he cannot be aware and he cannot say, "I am absolute consciousness." That statement will make the consciousness impure. His consciousness is just like the innocence of a child. It cannot be self-conscious. It is there and there is no space left for anything else, even for the thought, "I am a buddha."

A BUDDHA ISN'T A BUDDHA. DON'T THINK ABOUT BUDDHAS, because thinking about buddhas is an absurdity. You ARE a buddha. Why are you wasting your time thinking about buddhas? Why not simply open your eyes and be awake and be a buddha? What are you going to gain by thinking about buddhas?

IF YOU DON'T SEE WHAT I AM TALKING ABOUT, YOU'LL NEVER KNOW YOUR OWN no-MIND.

PEOPLE WHO DON'T SEE THEIR NATURE AND IMAGINE THEY CAN PRACTICE DOING NOTHING ALL THE TIME ARE LIARS AND FOOLS.

There is a danger -- Bodhidharma is aware of it -- that there can be cunning people, liars, fools, deceiving others, deceiving themselves. I have come to know many who, reading or listening to such great statements like Bodhidharma's, start pretending that for them there is nothing good, nothing bad, that they need not be concerned about discriminating between right and wrong. Because Bodhidharma and people like Bodhidharma declare that you are a buddha, they enjoy the idea without opening their eyes. It is so ego-fulfilling that they don't open their eyes. They don't experience their self-nature, but they start declaring that they're enlightened. Such people do immense harm to themselves and immense harm to others.

I have seen so many people who start declaring themselves enlightened and they are not even a little more conscious than you are. So these great statements can be dangerous. They are like great heights of the Himalayan peaks. From these heights, you can fall and you can destroy yourself. These secrets should be understood in a very sincere, honest way; they should not be used to exploit people and to enhance your ego.

These people FALL INTO ENDLESS SPACE. THEY'RE LIKE DRUNKS. THEY CAN'T TELL GOOD FROM EVIL. IF YOU INTEND TO PRACTICE DOING NOTHING, YOU HAVE TO SEE YOUR NATURE BEFORE YOU CAN PUT AN END TO RATIONAL THOUGHT. TO ATTAIN ENLIGHTENMENT WITHOUT SEEING YOUR NATURE IS IMPOSSIBLE.

So it is up to each individual to continuously remember to remain sincere. Otherwise nobody can prevent you; you can declare you are enlightened but your life will show, your actions will show, your eyes will show, everything around you will show that you are not enlightened. And this is not going to help you in any way; this may even mislead a few people. And if you can get a few people to believe in your enlightenment, which is always possible because the world is so full of idiots that any idiot can find disciples .... And once you have found a few idiots as disciples, then you become absolutely certain that you must be enlightened; otherwise how can so many wise people believe in you?

> STILL OTHERS COMMIT ALL SORTS OF EVIL DEEDS, CLAIMING KARMA DOESN'T EXIST. THEY ERRONEOUSLY MAINTAIN THAT SINCE EVERYTHING IS EMPTY, COMMITTING EVIL ISN'T WRONG. SUCH PERSONS FALL INTO A HELL OF ENDLESS DARKNESS WITH NO HOPE OF RELEASE. THOSE WHO ARE WISE HOLD NO SUCH CONCEPTION.

It is a question of great individual responsibility; there is no other responsibility which is greater than this. Remember always -- and don't forget for a single moment -- don't say anything which you are not; otherwise you will be falling into a darkness from which it is very difficult to come out.

"BUT IF OUR EVERY MOVEMENT OR STATE, WHENEVER IT OCCURS, IS no-MIND, WHY DON'T WE SEE THIS no-MIND WHEN A PERSON'S BODY DIES?"

THE no-MIND IS ALWAYS PRESENT. YOU JUST DON'T SEE IT.

No-mind is not a thing. It is not a commodity, it is not an object. No-mind is pure space. It is utter emptiness, it is silence. You cannot hear it. Have you ever thought about it, when you say it is absolutely

silent? Do you hear silence? All that you hear is no noise. Because you are hearing no noise, you conclude it is silence.

Because you don't experience any worry, any anxiety, any tension, any misery, any suffering, you infer that this is the state of peace and bliss. But these are not things or objects that you can see. Or when a person dies, you cannot see his no-mind leaving the body.

Remember again, I am changing the statements -- wherever there is mind, I am saying no-mind -- because mind can be seen. You see it every day. There is no need to die to see it; even while living you see it. Just close your eyes and you will start seeing it.

"BUT IF THE no-MIND IS PRESENT, WHY DON'T I SEE IT?"

The disciple is raising questions and trying to find Bodhidharma's answers. Perhaps he asked these questions ...he must have received the answers, but he could not understand those answers. He has interpreted those answers in his own way. Bodhidharma has said: THE no-MIND IS ALWAYS PRESENT. YOU JUST DON'T SEE IT. You cannot see it because it is pure space, it is not a thing. It is nothing; or better, it is a no-thing. It is not visible. But still the disciple goes on asking the same question in a different form. IF THE MIND -- if the no-mind -- IS PRESENT, WHY DON'T I SEE IT?

It seems he has not written ...he has forgotten, or he has not understood the answer given by Bodhidharma, because the question is there, but the answer is not there. The answer must have been: Because you ARE it, so you cannot see it.

You can see everything in the world except yourself. Obviously I can catch with my hand everything in the world except my hand itself. I can see with my eyes everything in the world except my own eyes.

No-mind is my nature.

I can feel it, I can live it, I can relish it, I can sing it, I can dance it, but I cannot see it. Because I AM it. Something like this must have been the answer but it is not recorded.

And Bodhidharma must have tried hard so that the disciple could understand the distinction. He asks him:

> DO YOU EVER DREAM?
> OF COURSE.
> WHEN YOU DREAM, IS THAT YOU?

But still the disciple does not get it. He answers: YES, IT'S ME.

And this goes against the whole philosophy of Bodhidharma and Gautam Buddha and all those who have ever become awakened. The answer should be, "No, it is not me." Because how can I be the dreams? The dreams float in front of me. I see them. Because I see them, obviously I am not them. I am the seer and they are the seen. I am the knower and they are the known. They are objects, I am the subject. Hence the right answer should be, not "Yes, it is me," but "No, it is not me."

> AND IS WHAT YOU'RE DOING AND SAYING DIFFERENT FROM YOU?

Again the same fallacy; the answer given is NO, IT ISN'T. It is not different from me -- any doing or saying .... But it is so simple; particularly for you it must be so simple. Walking, you can see that it is an action of your body, but you are not it. You are not walking; your consciousness inside is exactly where it has always been. Whether you stand still or walk, it is always the same. The real answer will be, "Yes, it is different. It is not me. My action cannot be me, my doing cannot be me. I am always the watcher behind; I am always the witness beyond."

BUT IF IT is, THEN THIS BODY IS not YOUR REAL BODY. That's my correction. The notes themselves are just the opposite. The notes continue in the same way being wrong. The note is: BUT IF IT ISN'T, THEN THIS BODY IS YOUR REAL BODY. If you are not different from your actions, if you are not different from your dreams, then this is your real mind, this is your real body.

But this body is not your real body. Soon a day will come when this body will be burning on a funeral pyre. But you will not be burning. Your consciousness will have taken a new form -- moved far away.

So I will go with my corrections: BUT IF IT is, THEN THIS BODY IS not YOUR REAL BODY. AND THIS REAL BODY IS YOUR no-MIND. AND THIS no-MIND, THROUGH ENDLESS KALPAS WITHOUT BEGINNING, HAS NEVER VARIED. IT HAS NEVER LIVED OR DIED .... Just see the confusion. If this body is real, then the later statements cannot be relevant ...THROUGH ENDLESS KALPAS, through endless ages, WITHOUT BEGINNING, HAS NEVER VARIED. IT HAS NEVER LIVED OR DIED, APPEARED OR DISAPPEARED, INCREASED OR DECREASED. IT'S NOT PURE

OR IMPURE, GOOD OR EVIL, PAST OR FUTURE. IT'S NOT TRUE OR FALSE. IT'S NOT MALE OR FEMALE. IT DOESN'T APPEAR AS A MONK OR A LAYMAN, AN ELDER OR A NOVICE, A SAGE OR A FOOL, A BUDDHA OR A MORTAL. IT STRIVES FOR NO REALIZATION AND SUFFERS NO KARMA. IT HAS NO STRENGTH OR FORM. IT'S LIKE SPACE. YOU CAN'T POSSESS IT.

These statements are possible only if my corrections are made; otherwise these statements become absolutely impossible because your body has died many times, has been born many times, will die again, will be born again. This body is not your real body.

Your real body is your real being -- which has never died, which has never been born, which has always continued eternally through many forms, but it has been the same. There is a statement of Gautam Buddha: "You can taste the ocean from anywhere, from any direction; its taste is always the same."

So whether in this body or in another, your consciousness is the same. And this body is certainly male or female; only your being is not male or female. So unless my corrections are there, all the statements following become absolutely irrelevant and diametrically opposite to the statements that the disciple has written.

AND YOU CAN'T LOSE IT. ITS MOVEMENTS CAN'T BE BLOCKED BY MOUNTAINS, RIVERS OR ROCK WALLS. ITS UNSTOPPABLE POWERS PENETRATE THE MOUNTAIN OF FIVE SKANDHAS ... These five SKANDHAS are what I have been calling the five elements. SKANDHA is the Buddhist word for element -- the earth, the air, the water, the fire, and the sky. These are the five elements your so-called body is made of. But your real being is beyond all these SKANDHAS ...THE MOUNTAIN OF FIVE SKANDHAS AND CROSS THE RIVER OF SAMSARA. Your consciousness does not consist of these five elements and even if these five elements are mountainous, still they cannot prevent your consciousness from passing beyond to your real home.

Even oceans of this SAMSARA, this world, cannot prevent you from reaching to your ultimate home. Because the ultimate home is already inside you, nothing can prevent you from reaching it. You are already there, just you are not aware of it.

NO KARMA CAN RESTRAIN this real being, or THIS REAL BODY. BUT THIS no-MIND IS SUBTLE AND HARD TO SEE. IT'S NOT THE SAME AS THE SENSUAL MIND. EVERYONE WANTS TO SEE THIS no-MIND. AND THOSE WHO MOVE THEIR HANDS AND FEET BY ITS LIGHT ARE AS MANY AS THE GRAINS OF SAND ALONG THE GANGES.

Although you don't see it, everybody has it. You live in its light. Your very life belongs to your no-mind.

BUT ASK THEM. THEY CAN'T EXPLAIN IT.

You live, you know you are alive, but if somebody asks you what life is, or to define what you mean by living, you will be at a loss. It is just as if you taste something delicious; you know the taste, but is there any way to say what it is, how it is? The only way is for the other person to taste it. No explanation can help.

The man who has never tasted sweets ...you cannot explain to him what sweetness is. You can bring all your articulateness, but you cannot explain a simple thing, sweetness. The only way is to offer him some sweets. That's what the masters have been doing all along. Rather than telling you what sweetness is, they offer it to you to taste. They themselves are offering their own being, their own presence for you to taste it.

Everybody has a buddha inside but because they are unaware they function like puppets. This buddha inside is theirs to use; why don't they see it? Why do they go on remaining like puppets? Why don't they become masters of their own being? And it is not a difficult task, in fact it is not a task at all. It is just a little knack of becoming aware, just shaking yourself and waking up. All the meditations are simply devices to shake you so that the deep spiritual sleep is disturbed. P.D. Ouspensky has offered and dedicated his book, IN SEARCH OF THE MIRACULOUS, to his master, George Gurdjieff, with very beautiful words: "To George Gurdjieff, the disturber of my sleep." But that is the only function of a master: in some way to disturb you, in some way to shake and wake you up.

There is nowhere to go and there is nothing to attain.
You are already there where you need to be.
Seeking is the only sin.
Searching is the only way of going astray.

Just remaining within yourself, withdrawing yourself from everything, every energy, every ray of energy, and concentrating it at the very center of your being ...Gurdjieff calls it `crystallization'. And he was a man very much like Bodhidharma. If anybody can be put in the same category as Bodhidharma, then

Gurdjieff is the man. What he calls crystallization of your being is called by Bodhidharma awakening of your being, or buddhahood.

Reading through these sutras, I have been thinking to have a look at other ancient sutras, because the same fallacies that I am seeing in these sutras are bound to be there. They are not written by enlightened people. And these confusions, these misstatements, without any intention, are doing immense harm to all those who are following them; they have to be corrected. So my commentaries are more corrections and critiques of all that is confused and wrong. I want to bring out Bodhidharma completely clearly, without any impressions left by these disciples who have written the sutras. It has always happened ...the gospels of Jesus were written after three hundred years when Jesus was not there to correct them. And no Christian would like another Jesus to correct them. Otherwise ...I am absolutely willing.

Gautam Buddha's sutras were written after his death. And there was so much quarreling amongst the disciples that immediately after his death there were thirty-two schools in conflict with each other. Somebody was saying, "This has been said by him," or "This has not been said." Thirty-two interpretations, contradicting each other, and poor Gautam Buddha was no longer alive and certainly he was not saying things which had thirty-two different interpretations. He was not a madman. His meaning was very clear, but that clarity is possible only to those who have gone beyond mind, because mind is confusion, and no-mind is clarity.

The silence of no-mind gives you the clarity. You can see immediately what is right and what is wrong; there is no question of any argumentation. Reading these sutras, I have not had to think for a single moment or hesitate for a single moment as to where it is wrong and where it is right. The moment I came to any place which was wrong, it was immediately and absolutely clear to me, without any hesitation.

Just because of seeing these sutras, I have been thinking to have a look into all ancient scriptures which are written by unenlightened disciples and to correct them. Because it is time -- they have lived for thousands of years without any correction.

But people become so obsessed and fanatic that they don't want any change. For example, my corrections will not be liked by the Buddhists. They will feel very much hurt -- every line has to be right -- but they don't see the point that these lines are not written by Bodhidharma; otherwise they would have been all right. They have been written by people who are not enlightened. Hence, it is absolutely certain that there are going to be fallacies, confusions, misstatements, many things missing and perhaps many things added by the disciples, just to make it a complete story, a complete system of philosophy. It is going to be a difficult job. It is going to annoy many more people. I have annoyed so many people that now I don't care anymore. It does not matter. I have annoyed millions of people, a few millions more -- now it does not matter at all.

The future generations of the new man will feel grateful that at least there was one man who did not care about the whole world being annoyed with him. He went on discriminating between what is truth and what is not truth.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #5
Chapter title: Suchness is our self-nature

7 July 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,

THE BUDDHA SAID PEOPLE ARE DELUDED. THIS IS WHY WHEN THEY ACT THEY FALL INTO THE RIVER OF ENDLESS REBIRTH. AND TRYING TO GET OUT, THEY ONLY SINK DEEPER. AND ALL BECAUSE THEY DON'T SEE THEIR NATURE. IF PEOPLE WEREN'T DELUDED, WHY ELSE WOULD THEY ASK ABOUT SOMETHING RIGHT IN FRONT OF THEM? NOT ONE OF THEM UNDERSTANDS THE MOVEMENT OF HIS OWN HANDS AND FEET. THE BUDDHA WASN'T MISTAKEN. DELUDED PEOPLE DON'T KNOW WHO THEY ARE. SOMETHING SO HARD TO FATHOM IS KNOWN BY A BUDDHA AND NO ONE ELSE. ONLY THE WISE KNOW THIS MIND, THIS MIND CALLED DHARMA-NATURE, THIS MIND CALLED LIBERATION. NEITHER LIFE NOR DEATH CAN RESTRAIN THIS MIND. NOTHING CAN. IT'S ALSO CALLED THE UNSTOPPABLE TATHAGATA, THE INCOMPREHENSIBLE, THE SACRED SELF, THE IMMORTAL, THE GREAT SAGE. ITS NAMES VARY BUT NOT ITS ESSENCE. BUDDHAS VARY TOO, BUT NONE LEAVES HIS OWN MIND.

THE MIND'S CAPACITY IS LIMITLESS, AND ITS MANIFESTATIONS ARE INEXHAUSTIBLE. SEEING FORMS WITH YOUR EYES, HEARING SOUNDS WITH YOUR EARS, SMELLING ODORS WITH YOUR NOSE, TASTING FLAVORS WITH YOUR TONGUE, EVERY MOVEMENT OR MODE, IT'S ALL YOUR MIND. AT EVERY MOMENT, WHERE LANGUAGES CAN'T GO, THAT'S YOUR MIND.

THE SUTRAS SAY, "A TATHAGATA'S FORMS ARE ENDLESS. AND SO IS HIS AWARENESS." THE ENDLESS VARIETY OF FORMS IS DUE TO THE MIND. ITS ABILITY TO DISTINGUISH THINGS, WHATEVER THEIR MOVEMENT OR MODE, IS THE MIND'S AWARENESS. BUT THE MIND HAS NO FORM AND ITS AWARENESS NO LIMIT. HENCE, IT'S SAID, "A TATHAGATA'S FORMS ARE ENDLESS. AND SO IS HIS AWARENESS."

A MATERIAL BODY OF THE FOUR ELEMENTS IS TROUBLE. A MATERIAL BODY IS SUBJECT TO BIRTH AND DEATH. BUT THE REAL BODY EXISTS WITHOUT EXISTING BECAUSE A TATHAGATA'S REAL BODY NEVER CHANGES. THE SUTRAS SAY, "PEOPLE SHOULD REALIZE THAT THE BUDDHA-NATURE IS SOMETHING THEY HAVE ALWAYS HAD." MAHAKASHYAPA ONLY REALIZED HIS OWN NATURE. ...THE SUTRAS SAY, "EVERYTHING THAT HAS FORM IS AN ILLUSION." THEY ALSO SAY, "WHEREVER YOU ARE, THERE'S A BUDDHA." YOUR MIND IS THE BUDDHA. DON'T USE A BUDDHA TO WORSHIP A BUDDHA.

EVEN IF A BUDDHA OR BODHISATTVA SHOULD SUDDENLY APPEAR BEFORE YOU, THERE'S NO NEED FOR REVERENCE. THIS MIND OF OURS IS EMPTY AND CONTAINS NO SUCH FORM. THOSE WHO HOLD ONTO APPEARANCES ARE DEVILS. THEY FALL FROM THE PATH. WHY WORSHIP ILLUSIONS BORN OF THE MIND? THOSE WHO WORSHIP DON'T KNOW. AND THOSE WHO KNOW DON'T WORSHIP. BY WORSHIPING YOU COME UNDER THE SPELL OF DEVILS. I POINT THIS OUT BECAUSE I'M AFRAID YOU'RE UNAWARE OF IT. THE BASIC NATURE OF A BUDDHA HAS NO SUCH FORM. KEEP THIS IN MIND, EVEN IF SOMETHING UNUSUAL SHOULD APPEAR. DON'T EMBRACE IT, AND DON'T FEAR IT. AND DON'T DOUBT THAT YOUR MIND IS BASICALLY PURE. WHERE COULD THERE BE ROOM FOR ANY SUCH FORM? ALSO, AT THE APPEARANCE OF SPIRITS, DEMONS, OR DIVINE BEINGS, CONCEIVE NEITHER RESPECT NOR FEAR. YOUR MIND IS BASICALLY EMPTY. ALL APPEARANCES ARE ILLUSIONS. DON'T HOLD ONTO APPEARANCES.

It is one of the most strange coincidences that Gautam Buddha and Mahavira both revolted against the knowledgeable, the learned, the scholarly, the brahmins, the pundits, for a single reason -- that by being knowledgeable, you simply cover up your ignorance. It is not dispelled out of your being.

It is just like on a dark night when you don't have even a lamp in your house. You may have as much information about light as you like, but your information about light is not going to bring light into the house. The house will remain dark. But one thing is possible: your information may create a delusion for you. You may become so engaged in the information about light that you forget about darkness. But darkness is there; whether you forget it or not makes no difference.

In fact it is better to know that the darkness is there, and something has to be done to create light, to destroy darkness. Knowing about light is of no help; real light is needed. The strange coincidence is that both Gautam Buddha and Mahavira were surrounded by brahmin scholars. And all that they have said has been compiled by the same people against whom they were speaking their whole lives.

Mahavira had eleven intimate disciples -- they were all brahmin scholars of great integrity, of great learning, of great knowledge, but their ignorance was just the same as anybody else's. Ignorance can

decorate itself with knowledge, but that only hides it; it does not destroy it. One has to discover one's own light, one's own being, one's own self-nature. The moment one discovers one's inner being, all darkness starts disappearing, because at the very center of your being is nothing but pure light. But it has to be discovered.

The people who are interested in knowledge, or interested in scriptures, or interested in learning from other wise men, are not doing anything to reach to their own light, to the very source of enlightenment.

The same happened with Gautam Buddha. His closest disciples were brahmins and hence a great misunderstanding has arisen in their reportings. What they have reported about Gautam Buddha is mixed, polluted, corrupted by their own knowledgeability, by their own learning. Their minds have come in and interfered with the message that was given in silence -- a message that was transmitted heart to heart, being to being, but not from mind to mind.

The same unfortunate situation has happened with Bodhidharma -- even on a far greater scale because Bodhidharma was born in India, but he was teaching in China. The people who surrounded him, who became interested in him, were the people who were interested in knowledge. And certainly he had the golden key that opens all the mysteries of life. His every word comes from an authentic experience. He attracted thousands of monks, but the problem is that those were the people who crammed his words and forgot the phenomenal presence of Bodhidharma. And they have written these sutras. Naturally, there are great mistakes but even though there are many stones, there are a few diamonds, and we can find those diamonds.

Even though they were not able to experience in the same way as Bodhidharma, they were certainly impressed by his charismatic being. Just like moths come to the flame of a candle, they came from faraway provinces in China, just to sit at his feet. But it is not enough. It is a good beginning, but it is not the end of the journey. They could not forget their own minds. Even while listening to him, they were still thinking their own thoughts, they were still comparing whether it fits with their ideology or not. They were interpreting, giving new meanings, new colors to his words.

And because Bodhidharma has not written anything .... No enlightened being has written anything for the simple reason that the written word is a dead word. A spoken word has the warmth, the splendor, and the presence of the master. The spoken word is a totally different category from the written word. The written word is only a corpse; the spoken word is alive, it is still breathing. It has a heartbeat which the written word cannot have. That's why no enlightened man around the world, in any age, has ever written anything.

So you have to be very aware. I will point out where the minds of the disciples who are collecting these sutras have interfered and destroyed something immensely beautiful. But even though they could not report exactly what Bodhidharma was saying, here and there, perhaps by mistake, they have reported the actual words.

Even to find a few actual words spoken by Bodhidharma and give them again a heartbeat, is a great joy. My commentary is not just a commentary; it is giving life, a resurrection, to those beautiful words which have fallen in wrong hands. They have to be relieved and released from this confused, imprisoned corpse-like existence.

The sutras:

> THE BUDDHA SAID PEOPLE ARE DELUDED. THIS IS WHY WHEN THEY ACT THEY FALL INTO THE RIVER OF ENDLESS REBIRTH. AND TRYING TO GET OUT, THEY ONLY SINK DEEPER. AND ALL BECAUSE THEY DON'T SEE THEIR NATURE. IF PEOPLE WERE NOT DELUDED, WHY ELSE WOULD THEY ASK ABOUT SOMETHING RIGHT IN FRONT OF THEM? NOT ONE OF THEM UNDERSTANDS THE MOVEMENT OF HIS OWN HANDS AND FEET. THE BUDDHA WAS NOT MISTAKEN. DELUDED PEOPLE DON'T KNOW WHO THEY ARE.

The first thing to be understood is that these are actual words of Bodhidharma with no interference from the people who have been collecting these words.

The emphasis in these sutras is that people are deluded. What is their delusion? Their delusion is that they don't know who they are. Because they don't know who they are, they create false personalities around themselves -- because it is impossible to live knowing that you don't know who you are; you would certainly go mad.

Just think for a moment: if you are aware that you don't know who you are, it will be such a shock, such a shattering of all your identity. You cannot live without knowing yourself, who you are. And if you cannot know, then you have to create something. It will be a false substitute, but it will take away the maddening

situation of not knowing oneself.

Ask somebody who he is, and he will say he is a doctor, he is an engineer, he is a professor, he is a Christian, he is a Hindu, he is a Buddhist .... These are false identities. These are creating a false layer around yourself to forget the maddening situation that you don't know yourself.

You are getting identified with a thousand and one things. You are a husband, you are a wife ...but these are not your nature. You were not born as a husband, and you were not born as an engineer; and you were not born as a doctor, or a professor. These are created by you and by the society so that you don't feel continuously in an emptiness, which can be dangerous and can create an insanity in you.

And people are not satisfied. They go on making the false layer thicker and thicker. They become members of political parties, they become members of religions, they become members of Rotary clubs, Lions clubs; they go on creating some idea of who they are. This is needed just to keep you in your normal insanity.

One has to face oneself in utter nudity, without all these clothes that you have covered over yourself.

This is the delusion, that everybody is living a life which is not coming out of his self-nature, which is more like acting than like an authentic living. Just watch yourself, and you will see the great insight in the very significant and meaningful statement, PEOPLE ARE DELUDED. That's why their actions always go in wrong directions. That's why they live a life of misery, suffering, agony, anguish.

When Bodhidharma says that these people go on falling into darkness, he is saying that they go on becoming more and more deluded. They have to make the layer of their delusion as thick as possible so they can remain unaware of their reality. And out of this false layer, their love becomes false, their friendship becomes false, their whole life becomes just a drama.

They are doing everything, but it is not coming from their spontaneity. It is not coming from their individuality. It is not coming from their very being. Hence, they are always wishy-washy, they are always hesitant, they are always asking what is right, and what is wrong; they are always asking questions about everything.

The man who knows himself has no questions to ask. The man who knows himself knows exactly what has to be done, and there is no question of choosing. Whatever he does, is right. Out of your self-nature, only right arises. Just as out of a real rosebush, only authentic roses arise. It is a natural phenomenon.

I used to live for few months in Raipur and just by my side lived a retired professor of mathematics. I used to see him from my windows. He had a beautiful pot with beautiful flowers, and every day he used to bring water to shower on the pot. The first day there was no problem, but as days passed, I was surprised that those flowers went on being the same. Their petals didn't fall, they didn't disappear as is the natural way of life -- that the old disappears to give place for the new. Finally I could not resist my temptation. I went close to his window and I was surprised. Those were not real flowers, they were plastic flowers. But to keep the illusion in the neighborhood that they were real, he was watering them. I knocked on the door, and asked the old man, "What are you doing? These flowers don't need watering."

He said, "I know it also, but the whole neighborhood does not know about it. I have to water them, just to keep up appearances."

Your false personality is just a plastic flower. It cannot give you fulfillment, it cannot give you enlightenment, it cannot give you liberation from misery.

It cannot take you from your agony into an ecstatic experience. It cannot take you away from darkness into light, from death into immortality. This is the delusion.

SOMETHING SO HARD TO FATHOM IS KNOWN BY A BUDDHA AND NO ONE ELSE.

Remember, by `buddha' is not meant any personal name. `Buddha' simply means the awakened one. Anyone who becomes awakened, enlightened, is the buddha. You are also the buddha; the only difference is that you are not aware of it. You have never looked inside yourself and found the buddha there.
Your very life source is nothing but enlightenment.

Bodhidharma is saying: SOMETHING SO HARD TO FATHOM IS KNOWN BY A BUDDHA AND NO ONE ELSE. You will know only that you are deluded if you enter yourself and find your authentic individuality. Then there will be a comparison. The man who has never seen real roses may remain with plastic flowers his whole life, believing that these are real roses. To wake him up, you have to bring real roses so that he can compare and he can see the difference. The plastic flowers are dead; they don't have any fragrance. They have not grown up; they will not die.

The real flower is fragile. With the morning it comes into existence, dances in the rain, in the wind, in

the sun, and by the evening it is gone. It comes from the unknown and moves back into the unknown. The same is the situation of our human life.

We come from the unknown and we go on moving into the unknown. We will come again; we have been here thousands of times, and we will be here thousands of times. Our essential being is immortal but our body, our embodiment, is mortal. Our frame in which we are, our houses, the body, the mind, they are made of material things. They will get tired, they will become old, they will die. But your consciousness, for which Bodhidharma uses the word `no-mind' -- Gautam Buddha has also used the word, `no-mind' -- is something beyond body and mind, something beyond everything; that no-mind is eternal. It comes into expression, and goes again into the unknown.

This movement from the unknown to the known, and from the known to the unknown, continues for eternity, unless somebody becomes enlightened. Then that is his last life; then this flower will not come back again. This flower that has become aware of himself need not come back to life because life is nothing but a school in which to learn. He has learned the lesson, he is now beyond delusions. He will move from the known for the first time not into the unknown, but into the unknowable.

If from the known you move to the unknown, you will be born again. But if you move from the known to the unknowable, to the mystery of existence, you become one with the universe; there is no coming back.

ONLY THE WISE KNOW THIS no-MIND, THIS no-MIND CALLED DHARMA-NATURE, THIS no-MIND CALLED LIBERATION.

Here the person who has taken these notes has missed the point. Instead of saying no-mind, he says mind. Mind is not your ultimate reality. He has not understood Bodhidharma and it is a great sin to misrepresent a man of enlightenment because for centuries people will be confused.

NEITHER LIFE NOR DEATH CAN RESTRAIN THIS no-MIND. NOTHING CAN. IT IS ALSO CALLED THE UNSTOPPABLE TATHAGATA, THE INCOMPREHENSIBLE, THE SACRED SELF, THE IMMORTAL, THE GREAT SAGE.

And the person who has taken these notes is not even intelligent enough to see the point that mind cannot be called TATHAGATA. Mind cannot be called THE INCOMPREHENSIBLE. The mind cannot be called THE SACRED SELF, THE IMMORTAL, THE GREAT SAGE.

The mind is very ordinary, mundane. It is useful for day-to-day work; its function is in the outside world. In the inner world it is absolutely useless. Those who want to know their inner being have to go beyond mind.

They have to leave the mind behind.

That is the whole process of meditation.

One word TATHAGATA has to be understood. The translator could not find any word to translate it; perhaps he could not even understand the meaning of the word because in the West and in Western languages, no parallel word exists. Tathagata is specifically a Buddhist term. Gautam Buddha preached the philosophy of TATHATA and tathata is very close to the word `suchness.' Whatever happens, Buddha says, such is the nature of things. There is no need to be happy, there is no need to be miserable, there is no need to be affected at all by anything that happens. Birth happens, death happens, but you have to remain in a suchness, remembering that this is how life functions.

This is the way of life.

You cannot do anything against it.

Just as rivers move towards the ocean, that is their suchness. Just as fire is hot, that is its suchness. Suchness is our self-nature.

So whatever happens ...somebody comes and insults Gautam Buddha, abuses him. He listens silently and when asked by his disciples, when the man went, "Why did you remain silent?" Buddha said, "That was his suchness, that was his way of behaving. It was my suchness to remain silent. I'm not holier than that man, I'm not higher than that man, just our suchness is different, our natures differ."

The word tathata is of great profundity. A man who understands what tathata is becomes undisturbed in every situation; nothing can disturb him, he becomes unperturbable. And TATHAGAT means one who has been living moment-to-moment in tathata. Tathagat is one of the most beautiful words possible in any language: one who lives simply according to his nature without being bothered about other people's nature.

Gautam Buddha used to say, "Once I was passing through a forest, and a branch of a tree fell on me. What do you think? Should I beat that branch of the tree because it hurt me, it wounded me?" The person to whom he was talking said, "There is no question of beating the branch; it had no desire to hurt you, it had no desire to fall on you. It was just a natural accident that you happened to be under the tree when the

branch fell."

Buddha said, "If somebody insults me, that is also the same. I simply happened to be there and that man was full of anger. If I had not been there he would have been angry with somebody else. It was his nature; he was following his nature. I followed my nature."

And to be in tune with your nature, you certainly become impenetrable, unperturbable. You become so crystallized in yourself that nothing can disturb you.

ITS NAMES VARY BUT NOT ITS ESSENCE. BUDDHAS VARY TOO, BUT NONE LEAVES HIS OWN no-MIND.

This is a significant statement to be understood. BUDDHAS VARY TOO .... Each awakened person has a uniqueness of his own. This has created great misunderstandings in people, because Christ does not behave like Gautam Buddha, Mahavira does not behave like Gautam Buddha, Krishna does not behave like Gautam Buddha. Even Bodhidharma, a disciple of Gautam Buddha, does not behave like Gautam Buddha. This has created a great confusion in the world. People think these people cannot all be right.

Buddhists think only Gautam Buddha is right; Christ cannot be right. The misunderstanding arises because they think every buddha down the ages is going to be the same.

In existence, nothing is the same.

Every person has his own uniqueness.

And when he becomes enlightened, his uniqueness becomes even more unique. He becomes a Himalayan peak, like Gourishankar, standing aloof, alone, reaching to the stars. It is not like any other peak in the Himalayas, or like any other mountain. It is just itself.

That's why I have been speaking on so many awakened people. This has been done for the first time in the whole history of man. Hindus have been speaking on Krishna, on Rama; Buddhists have been speaking on Buddha, on Bodhidharma; Christians have been speaking on Christ, St. Francis, Meister Eckhart. Mohammedans have been speaking about Mohammed; Sufis have been speaking about Jalaluddin Rumi, Sarmad, Al-Hillaj Mansoor. But nobody has dared to bring all the enlightened people together.

My whole effort has been to make it clear to the world that all enlightened people, howsoever different in their behavior, howsoever different in their philosophies, howsoever different in their actions, howsoever different in their individualities, still have the same taste, still have the same no-mind. Their innermost core is the same. It is the same light.

Don't go according to the shape of the candle. The candle can have any kind of shape, but the flame in every candle -- of different shapes, different sizes, different colors -- is the same. Those who know the flame don't bother about the candles and their shapes and their sizes and their colors. What is important is not the candle; what is important is the flame.

No-mind is the flame of every awakened being. He functions out of his self-nature, not out of his mind.

THE no-MIND'S CAPACITY IS LIMITLESS, AND ITS MANIFESTATIONS ARE INEXHAUSTIBLE. SEEING FORMS WITH YOUR EYES, HEARING SOUNDS WITH YOUR EARS, TASTING FLAVORS WITH YOUR TONGUE, EVERY MOVEMENT OR MODE, IT'S ALL YOUR no-MIND. AT EVERY MOMENT, WHERE LANGUAGE CAN'T GO, THAT'S YOUR no-MIND.

But the reporter of Bodhidharma's sayings goes on saying it is your mind. Now it is so stupid, so illogical, so irrational that one can not conceive what kind of disciple this was who could not see a simple contradiction. Language can't go to the mind ...language BELONGS to the mind, there is no need to go. Language cannot go to the no-mind, to the silence beyond thoughts. Mind is full of thoughts and all thoughts are in the form of language.

THE SUTRAS SAY, "A TATHAGATA'S FORMS ARE ENDLESS. AND SO IS HIS AWARENESS."

Not understanding that the forms of tathagatas, of the buddhas, of the people, of awakening are endless, religions have been fighting about trivia. For example, Jainas don't accept Gautam Buddha as enlightened for a simple reason: because they accept Mahavira as enlightened, and Mahavira lived naked. Gautam Buddha did not live naked. Just the clothes .... Because Buddha used clothes, he is not enlightened. Mahavira lived naked; he is enlightened. And the same is the situation with Buddhist scholars. They don't accept Mahavira as enlightened because he lived naked.

Nobody is ready to accept the varieties. They want buddhas to be produced almost like cars on an assembly line. Every car looks the same. In the factories of Ford, every minute one Ford car comes out of the assembly line, and you cannot make any distinction between one Ford and the other. In one hour, sixty Ford cars will come out and they will be all similar.

A buddha is not a machine. Machines can be similar. Even people who are not enlightened are not similar. Here, five thousand people are here, and you cannot find two persons similar. Even twins are not exactly similar. Their mother recognizes them and slowly, slowly their friends start recognizing them. Although they look almost the same -- but it is almost -- there are slight differences even in twins. And these buddhas are not twins. Christ has his own flavor, Mahavira has his beauty, Buddha has his own splendor.

I want it to be impressed in you as deeply as possible that all over the world, in different ages, in different races, enlightened people have existed. And it is time that they should be recognized as belonging to the same category, although protecting their uniqueness. They have a certain oneness but that is their innermost core. On the periphery, they are as unique as you can conceive. And it is beautiful. Having all the buddhas like Jesus Christ, everybody carrying his cross on his shoulder, the world would be very poor. Wherever you go, you would meet a Jesus Christ carrying a cross. Or if all the enlightened people lived naked, like Mahavira, that would not be enriching the world.

Mahavira alone is perfectly good. He has his uniqueness, his beauty, his grandeur, and he is incomparable.

Every enlightened being is incomparable.

He is unparalleled by anybody else.

This is how things should be. The world should not have only roses, it should have all kinds of flowers, and it should have all kinds of fragrances. Only then existence becomes richer.

ITS ABILITY TO DISTINGUISH THINGS, WHATEVER THEIR MOVEMENT OR MODE, IS THE no-MIND'S AWARENESS. BUT THE no-MIND HAS NO FORM AND ITS AWARENESS NO LIMIT. HENCE, IT IS SAID, "A TATHAGATA'S FORMS ARE ENDLESS. AND SO IS HIS AWARENESS."

A MATERIAL BODY OF THE FOUR ELEMENTS IS TROUBLE. A MATERIAL BODY IS SUBJECT TO BIRTH AND DEATH. BUT THE REAL BODY -- the real being -- EXISTS WITHOUT EXISTING, BECAUSE A TATHAGATA'S REAL BODY NEVER CHANGES.

Within your so-called body there is an inner being, an inner body, the body of your awareness, the body of your flame of consciousness. That never changes.

THE SUTRAS SAY, "PEOPLE SHOULD REALIZE THAT THE BUDDHA-NATURE IS SOMETHING THEY HAVE ALWAYS HAD."

This is one of the most important emphases of Bodhidharma. That you all have -- every human being has -- the same space within you, the same no-mind, and the same potential to blossom into a unique flowering. Nobody is poor and nobody is rich as far as the inner being is concerned. You have always had it. Even this very moment you are all buddhas. But you have never looked into yourself, you have never discovered it. Remember buddhahood, enlightenment, awakening, liberation, moksha, nirvana; all these words mean the same thing.

When you become enlightened, the first thing is to have a good laugh about yourself. And the second thing is to have a good hot cup of tea. A good laugh, because you have been searching for something which you always had within you. And a cup of tea ...you are so tired, ages of search and seeking and finding nothing. And the problem was you could have gone searching for ages and you would not have found, because the searcher is himself your search. What you are trying to find outside in the world, you are not going to find because the searcher himself is the sought.

Once you discover yourself, you will be simply amazed -- you have always been enlightened, just you were not aware of it. It's as if you had a diamond, a Kohinoor, in your pocket, and you were begging all your life, not knowing that in your pocket you have the most precious diamond in the world. The day you discover it, you are bound to be surprised that life has played a great joke with you.

MAHAKASHYAPA ONLY REALIZED HIS OWN NATURE.

You need to be reminded about that story. Bodhidharma is not the founder of Zen. The real founder is Mahakashyapa. But because he never spoke, people have always forgotten him; he has fallen into shadows, but he was a tremendously beautiful man, a man of immense grace. And how he became the founder of Zen is something to be remembered.

One day, a poor man in Vaishali -- he was a shoemaker -- found in his pond, a lotus flower out of season. He was very happy that he could sell it for a good price because it was not the season, and it was a beautiful lotus flower. He took the flower, and as he was going towards the palace he saw the richest man of

the city coming towards him in his golden chariot. Seeing the beautiful lotus flower, the super-rich man stopped the chariot and asked Sudas, "How much will you take for your untimely lotus flower?"

Poor Sudas could not conceive how much. He said, "Whatever you can give will be enough for me. I am a poor man." The rich man said, "Perhaps you don't know but I am going to see Gautam Buddha who is staying outside the city in a mango grove, and I would like this untimely lotus flower to put at his feet. Even he will be surprised with such a gift. I will give you five hundred gold coins."

Sudas could not believe it. He had never dreamt that he would ever have five hundred gold coins. But just then the king's chariot stopped, and the king said to Sudas, "Whatever that rich man is giving you, I will give you four times more. Don't sell it, wait."

Sudas could not believe what was happening. Five hundred gold coins, four times. Two thousand gold coins for a single flower. He asked the king, "I don't understand. What is the reason why you are so interested?"

But the rich man was not to be defeated so easily. He was richer than the king; in fact the king owed much money to him. He said, "It is not right of you. You are the king, but right now we are competitors. I will give four times more than what the king is giving." And this way they went on four times, four times ...and Sudas lost track of how much money. The poor man did not know much arithmetic either; it was going beyond his capacity to count. But one thing he suddenly understood. And he stopped both the men and said, "Wait, I am not going to sell it." They were both shocked and said, "What is the problem? Do you want more?"

He said, "I don't know how much the price has gone to. And I don't want more. I simply don't want to sell it for the simple reason that both of you are going to give it to Gautam Buddha. I don't know anything about him, I have just heard his name. If the man is such that you are fighting to give any amount of money, then I will not miss the chance. I will present the lotus flower to Gautam Buddha. Let him be doubly surprised." From a poor man, who was being offered uncountable money .... But he refused.

Sudas went. The king and the rich man had reached there before and they had already told the story: "We have been shocked by a shoemaker; we have been defeated. He refused to sell it at any price. I was ready to offer him my whole treasury." And then Sudas, walking, arrived, touched Gautam Buddha's feet, and offered his flower at his feet.

Gautam Buddha said, "Sudas, you should have accepted; they were giving you so much money. I cannot give you anything." There were tears in the eyes of Sudas, and he said, "If you can just hold my flower in your hand, it is enough. It is far greater than the whole kingdom. It is far greater than the super-rich man's whole treasury. I am poor, but I am perfectly okay; I earn my livelihood. There is no need for me to be rich. But it will be a historical event remembered for centuries and centuries -- as long as man remembers you, Sudas will be remembered and his flower will be remembered. You just take it in your hand."

Buddha took the flower in his hand ...and this was the time of the morning when he used to give his morning sermon. Everybody was waiting for him to start but rather than starting the morning sermon, he simply went on looking at the lotus flower. Minutes passed, one hour passed. People started becoming restless, thinking, "What has happened? This flower seems to be something magical that he is simply looking at the flower."

At that moment Mahakashyapa, one of the disciples of Gautam Buddha -- who had never spoken, and who had not been mentioned before this or again after this, in any scriptures -- laughed. And Gautam Buddha called Mahakashyapa, and gave the flower to him.

And he said, "It is not only the flower that I am giving to you, I am transmitting to you my whole light, my whole fragrance, my whole awakening. It is a transmission in silence; this flower is only symbolic."
This is the beginning of Zen.

People asked Mahakashyapa, "What happened? Although we were present and we were eyewitnesses, we could not see anything except the flower being given to you. And you touched the feet of Gautam Buddha and went back to your seat again and closed your eyes. What happened?"

Mahakashyapa is reported to have said only one thing: "You ask my master. While he is alive, I have no right to answer." And Gautam Buddha said, "This is a new beginning, of transferring without words my whole experience. One just has to be receptive. And Mahakashyapa, by his laughter, showed his receptivity. You don't know why he laughed. He laughed because in that moment, he suddenly looked into himself and he found that he is also a buddha. And I offered the flower as a recognition -- `I accept your awakening.'"

This man Mahakashyapa was the founder of Zen -- or this situation between Mahakashyapa and Gautam Buddha is the beginning of the river of Zen. But Bodhidharma was such a strong individual that he has

almost become the founder, although he came one thousand years later than Mahakashyapa. But he is immensely articulate. He can say things which cannot be said. He can speak the unspeakable. He can find ways and means and devices to bring you back home, to awaken you to your self-nature.

MAHAKASHYAPA ONLY REALIZED HIS OWN NATURE. Nothing was given to him; it was only a recognition from the master. The master never gives anything to the disciple except the final recognition. The disciple already has everything. He just has to be tricked in some way to look into himself. All the meditations are simply arbitrary methods to look into yourself. Once you look into yourself the master can give you the recognition. ...THE SUTRAS SAY, "EVERYTHING THAT HAS FORM IS AN ILLUSION." THEY ALSO SAY, "WHEREVER YOU ARE THERE IS A BUDDHA."

You are there: there may not be anybody else, but wherever you are, there is a buddha, because you are a buddha. Don't look all around for where the buddha is. Wherever you are, there is a buddha, because you are there.

YOUR no-MIND IS THE BUDDHA. DON'T USE A BUDDHA TO WORSHIP A BUDDHA.

Hence, Buddha has not taught worshiping, because it is ugly. All are buddhas -- a few are asleep, a few are awake, but that does not make much difference. Those who are asleep will become awake. Those who are awake have been asleep. There is no question of worshiping. There is no prayer as such in Buddha's teachings.

EVEN IF A BUDDHA OR A BODHISATTVA SHOULD SUDDENLY APPEAR BEFORE YOU, THERE IS NO NEED FOR REVERENCE.

Bodhidharma is saying something that can be misunderstood. In fact, everything that he is saying can be misunderstood, so you have to be very alert not to misunderstand him. To understand him is very difficult, to misunderstand him is very simple. If you can manage not to misunderstand him, there is a possibility for understanding him.

When he says THERE IS NO need FOR REVERENCE, the sentence is clear. But it can be easily misunderstood. He is saying: THERE IS NO NEED FOR REVERENCE. He is not saying that there is no possibility of a spontaneous reverence. There is no NEED; it is not a duty. You are not obliged to revere a buddha, but your whole being may feel to, although there is no need. Without any need, you may feel a great reverence, a great gratitude just because the buddha represents your future, reminds you of your self-nature.

He is a reminder. He is an arrow pointing towards you. So there is no need for reverence, but there may be a spontaneous feeling for reverence.

Even Mahakashyapa touched Gautam Buddha's feet; there was no need. Even Bodhidharma, every day -- although Buddha had died one thousand years before -- used to bow down from China, towards the direction of the place where Buddha became enlightened, near Bodh Gaya, by the bank of a small river, Niranjana.

He used to find on the map, the place where Buddha had become enlightened one thousand years before, and he would touch the earth in China with his head. And he is saying: THERE IS NO NEED FOR REVERENCE.

Certainly there is no need. But there arises a spontaneous reverence, and that is authentic reverence. When you do it as a need, it is false. When you have to do it because it is expected of you, then it is hypocrisy. But when it has been said to you that there is no need and still it arises in you, then it has an authenticity, a sincerity, a love, a gratitude, a truth, a beauty of its own.

THIS no-MIND OF OURS IS EMPTY AND CONTAINS NO SUCH FORM. THOSE WHO HOLD ONTO APPEARANCES, ARE DEVILS.

It has to be said to you that in Buddhism, neither God exists nor devils. God and the devil can exist only together. They are two sides of the same coin. God cannot do without the devil, and the devil cannot do without God; they are partners in the same business -- but both are hypothetical. So when Bodhidharma uses the word `devil' he simply means darkness. It is a personalization of darkness. There is no person as devil; there is no person as God. There is godliness, and there is evil. These are qualities, not persons.

THOSE WHO HOLD ONTO APPEARANCES ARE DEVILS.

They are living in darkness, they are living a life of evil.

THEY FALL FROM THE PATH. WHY WORSHIP ILLUSIONS BORN OF THE MIND? THOSE WHO

WORSHIP DON'T KNOW.

These are very strong and very pregnant statements. THOSE WHO WORSHIP DON'T KNOW. Certainly they are not aware that they are carrying within themselves the buddha himself.

AND THOSE WHO KNOW DON'T WORSHIP.

So in the temples, in the synagogues, in the mosques, in the churches, all that worshiping going on is utterly out of ignorance, out of darkness. THOSE WHO KNOW DON'T WORSHIP: They live a life which itself is worship. They don't go to the church, they don't go to the temple. They live a life which is twenty-four hours nothing but a worship. They live a life which is nothing but a prayerfulness. They live a life of compassion and love and gratitude. Each of their actions shows their enlightenment.

BY WORSHIPING YOU COME UNDER THE SPELL OF DEVILS. I POINT THIS OUT BECAUSE I AM AFRAID YOU ARE UNAWARE OF IT. THE BASIC NATURE OF A BUDDHA HAS NO SUCH FORM. KEEP THIS IN MIND, EVEN IF SOMETHING UNUSUAL SHOULD APPEAR. DON'T EMBRACE IT, AND DON'T FEAR IT. AND DON'T DOUBT THAT YOUR no-MIND IS BASICALLY PURE. WHERE COULD THERE BE ROOM FOR ANY SUCH FORM? ALSO, AT THE APPEARANCE OF SPIRITS, DEMONS, OR DIVINE BEINGS, CONCEIVE NEITHER RESPECT NOR FEAR.

These are only fantasies of your mind; they are only hallucinations. There are people who see Krishna, there are people who see Christ, there are people who see ghosts. There are people, all kinds of people, seeing all kinds of illusions. They are your mind creations. There is no need either for respect or for fear.

YOUR no-MIND IS BASICALLY EMPTY. ALL APPEARANCES ARE ILLUSION. DON'T HOLD ONTO APPEARANCES.

Remember only one thing: your basic nature is absolute silence, serenity, peace, almost a nothingness, an emptiness. And that is your buddha-nature, that is your nature awakened to its own potential. To be aware of it is the greatest experience of life, because it brings liberation from life, birth, death. It takes you out of the wheel that goes on eternally giving you birth and death, and all the agonies and the sufferings. It takes you out into the world of ecstasy, of eternal blissfulness.

These sutras are not just for your entertainment. They are for your enlightenment. And remember the enlightenment is not going to come from outside. It is already there. You just have to wake up. You have been asleep for millions of lives. How many more do you want to sleep? It is time. In fact, you have already overslept. Now be kind to yourself and wake up.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #6
Chapter title: Understanding comes in mid-sentence

7 July 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,

IF YOU ENVISION A BUDDHA, A DHARMA OR A BODHISATTVA AND CONCEIVE RESPECT FOR THEM, YOU RELEGATE YOURSELF TO THE REALM OF MORTALS. IF YOU SEEK DIRECT UNDERSTANDING, DON'T HOLD ONTO ANY APPEARANCE WHATSOEVER, AND YOU'LL SUCCEED. I HAVE NO OTHER ADVICE. ...DON'T CLING TO APPEARANCES, AND YOU'LL BE OF ONE MIND WITH THE BUDDHA.
BUT WHY SHOULDN'T WE WORSHIP BUDDHAS AND BODHISATTVAS?
DEVILS AND DEMONS POSSESS THE POWER OF MANIFESTATION. THEY CAN CREATE THE APPEARANCE OF BODHISATTVAS IN ALL SORTS OF GUISES. BUT THEY'RE FALSE. NONE OF THEM ARE BUDDHAS. THE BUDDHA IS YOUR OWN MIND. DON'T MISDIRECT YOUR WORSHIP.
BUDDHA IS SANSKRIT FOR WHAT YOU CALL AWARE, MIRACULOUSLY AWARE. RESPONDING, PERCEIVING, ARCHING YOUR BROWS, BLINKING YOUR EYES, MOVING YOUR HANDS AND FEET, IT'S ALL YOUR MIRACULOUSLY AWARE NATURE. AND THIS NATURE IS THE MIND. AND THE MIND IS THE BUDDHA. AND THE BUDDHA IS THE PATH. AND THE PATH IS ZEN. BUT THE WORD ZEN IS ONE THAT REMAINS A PUZZLE. SEEING YOUR NATURE IS ZEN.
EVEN IF YOU CAN EXPLAIN THOUSANDS OF SUTRAS AND SHASTRAS, UNLESS YOU SEE YOUR OWN NATURE, YOURS IS THE TEACHING OF A MORTAL, NOT A BUDDHA. THE TRUE WAY IS SUBLIME. IT CAN'T BE EXPRESSED IN LANGUAGE. OF WHAT USE ARE SCRIPTURES? BUT SOMEONE WHO SEES HIS OWN NATURE FINDS THE WAY, EVEN IF HE CAN'T READ A WORD .... EVERYTHING THE BUDDHA SAYS IS AN EXPRESSION OF HIS MIND. BUT SINCE HIS BODY AND EXPRESSIONS ARE BASICALLY EMPTY, YOU CAN'T FIND A BUDDHA IN WORDS. ...THE WAY IS BASICALLY PERFECT. IT DOESN'T REQUIRE PERFECTING. THE WAY HAS NO FORM OR SOUND. IT'S SUBTLE AND HARD TO PERCEIVE. IT'S LIKE WHEN YOU DRINK WATER. YOU KNOW HOW HOT OR COLD IT IS. BUT YOU CAN'T TELL OTHERS. OF THAT WHICH ONLY A TATHAGATA KNOWS, MEN AND GODS REMAIN UNAWARE. THE AWARENESS OF MORTALS FALLS SHORT. AS LONG AS THEY'RE ATTACHED TO APPEARANCES, THEY'RE UNAWARE THAT THEIR MIND IS EMPTY. AND BY MISTAKENLY CLINGING TO THE APPEARANCE OF THINGS, THEY LOSE THE WAY.
IF YOU KNOW THAT EVERYTHING COMES FROM THE MIND, DON'T BECOME ATTACHED. ONCE ATTACHED, YOU'RE UNAWARE. BUT ONCE YOU SEE YOUR OWN NATURE, THE ENTIRE CANON BECOMES SO MUCH PROSE. ITS THOUSANDS OF SUTRAS AND SHASTRAS ONLY AMOUNT TO A CLEAR MIND. UNDERSTANDING COMES IN MID-SENTENCE. WHAT GOOD ARE DOCTRINES?
THE ULTIMATE TRUTH IS BEYOND WORDS. DOCTRINES ARE WORDS. THEY'RE NOT THE WAY. THE WAY IS WORDLESS. WORDS ARE ILLUSIONS. THEY'RE NO DIFFERENT FROM THINGS THAT APPEAR IN YOUR DREAMS AT NIGHT, BE THEY PALACES OR CARRIAGES .... DON'T CONCEIVE ANY DELIGHT FOR SUCH THINGS. THEY'RE ALL CRADLES OF REBIRTH. KEEP THIS IN MIND WHEN YOU APPROACH DEATH. DON'T CLING TO APPEARANCES, AND YOU'LL BREAK THROUGH ALL BARRIERS. A MOMENT'S HESITATION AND YOU'LL BE UNDER THE SPELL OF DEVILS. YOUR REAL BODY IS PURE AND IMPERVIOUS. BUT BECAUSE OF DELUSIONS, YOU'RE UNAWARE OF IT. AND BECAUSE OF THIS, YOU SUFFER KARMA IN VAIN. WHEREVER YOU FIND DELIGHT, YOU FIND BONDAGE. BUT ONCE YOU AWAKEN TO YOUR ORIGINAL BODY AND MIND, YOU'RE NO LONGER BOUND BY ATTACHMENTS.

The understanding of Bodhidharma and his insight into the secrets of human consciousness is so profound that it certainly can be said it is perfect. Nothing can be added to it and nothing can be edited out of it. He speaks telegraphically, uses only the most essential words.

You will see how a man can express something which eludes expression, something which has always been known as inexpressible. But Bodhidharma comes very close to expressing it. If you don't understand, it is your fault.

Otherwise it is very difficult to find a master of the stature of Bodhidharma. In the whole legendary past of masters, Bodhidharma stands very aloof, very alone; his way of life, his way of teaching, everything is his own. Never before was there anybody like Bodhidharma, and there has never been another after him who can be called exactly equal in insight, in understanding, in profundity. And yet he does not use a jargon; he is not a philosopher, not a theologian. He is a very simple man. He uses direct words that go just like arrows into your heart. All that is needed on your part is to keep the doors of your heart open. He will not come uninvited within you, but invited he is sure to reach to your heart. Your receptivity is ultimately going to be the decisive factor.

In the sutras this evening, except for a few mistakes by the disciples who have taken the notes, almost everything seems to be authentically Bodhidharma's.

IF YOU ENVISION A BUDDHA, A DHARMA, OR A BODHISATTVA, AND CONCEIVE RESPECT FOR

THEM, YOU RELEGATE YOURSELF TO THE REALM OF MORTALS.

According to Bodhidharma, everybody is essentially a buddha. But if you start imagining buddhas and worshiping them, then you are doing tremendous harm to yourself. It means you have not understood the basic teaching. There is no one to be worshiped, no one to be envisaged, because you are a buddha yourself.

It is because of this point that Gautam Buddha denies the existence of one God. His denial is so great that its significance has not been understood. He denies one God, not because he is an atheist; he denies one God because he respects every living being as a god. There are as many gods as there are living beings. A few have attained to the realization of who they are, and most of the people among the living beings are still asleep. They do not know who they are but their ignorance does not change their nature.

So the first sutra is: IF YOU ENVISION A BUDDHA, YOU RELEGATE YOURSELF TO THE REALM OF THE MORTALS. You unnecessarily degrade yourself. Every worshiper in every temple, in every synagogue, in every church, is humiliating himself and is humiliating the god within. The god within needs no other god to be worshipped. All that it needs is an awakening, awareness, a consciousness of one's own being.

The moment one becomes conscious of himself, he is no longer a mortal; he becomes an immortal. He has always been an immortal but because of his misunderstanding, he degraded himself into being a mortal, into someone who is going to die. Although the life within you and the consciousness within you is eternal and immortal, still you go on being afraid of death because you see somebody dying every day. And everybody's death reminds you of your own death.

The poet sings, "Never ask for whom the bell tolls, the bell tolls for thee." In Christian villages, it is an ancient custom that when somebody dies, the church bell starts tolling, informing the whole village, the people who have gone to the farms, or the people who have gone to the orchards, or the people who have gone to their wine presses, to come back; somebody has died.

The poet is saying, "Never ask for whom the bell tolls, it always tolls for thee." He has some truth to convey to you. Every death is symbolic. It shows that you are standing in the same queue and the queue is becoming shorter and shorter. Every day you are coming closer and closer to death. In fact the day you were born was not the day of your birth; it was the day you started dying. And since then you have been dying every day. Every birthday, your death has come one year closer.

It is an absolutely certain fact that people die, animals die, trees die, birds die. How can you avoid the fact that you are also going to die -- maybe tomorrow, maybe the day after tomorrow? It is only a question of time.

But still, those who are aware of their being know that nobody dies.
Death is an illusion.

You have seen people die; have you ever seen yourself dying? And when you see somebody dying, are you really seeing somebody dying? All that you are seeing, and all that your medical science can see is that the man has stopped breathing, that his pulse has disappeared, that his heart beats no more, and they declare that he is dead.

Just a few days ago, a man in the part of Kashmir occupied by Pakistan, for the third time deceived his friends, his colleagues, his family. At the age of one hundred and thirty-five, he died for the third time. People were very suspicious because two times before he had played the trick; he died. Diagnosed by the doctors as dead, certified as dead, he woke up, opened his eyes and started laughing. So when he died this time, people were very cautious. Doctors were very cautious, but there was every certainty of his death; there was no question.

They said, "Perhaps before he may have deceived you, but this time he is certainly dead. As far as medical science can know, he fulfills every requirement of a dead man." And the moment the certificate was signed by three doctors, the man opened his eyes, started laughing and said, "Listen, next time when I am going to die, I am going to REALLY die. I just thought one time more ...."

That part of Kashmir occupied by Pakistan has the longest living people in India and Pakistan. One hundred and twenty is very ordinary, normal. One hundred and fifty you can find; it is not so normal, but still there are hundreds of people who have passed one hundred and fifty. And there are a few rare cases who have reached one hundred and eighty years of age and they are still young; they are still working in their fields.

And this man has been questioned by newspapers, by journalists from all over the world, because he is a rare man; three times certified dead and three times he has defied all medical knowledge, all medical

science. And they asked, "What have you been doing? What happens?"

He said, "Nothing -- because I am not my body. I know it; and I am not my breathing, I know it; and I am not my heart, I know it -- I am beyond all these. I simply slip into the beyond. The heart stops, the pulse stops, the breathing stops, and you are all befooled. Then I slip back again into the body, the blood starts running again, the pulse starts working again and the heart starts beating again."

He is a simple man, a farmer. He is not a yogi; he has never practiced anything. But just when he was a very young child, not more than seven or eight years old, he came in contact with a Sufi mystic who told him that death is an illusion. And he was so innocent that he accepted it.

The Sufi mystic said to him, "There is a very simple way to slip out of your body. Just watch it from inside; watch the body and suddenly there will come more and more distance between you and your body. Soon the body will be miles away. Watch the mind and the same will happen with the mind.

"You simply remain a watcher and you will be able to slip out of the body, out of the mind, out of this whole personality. And it is within your control to come back. Because you have slipped out, you know the way you slipped out. So you know the way to come back in. And the way is that by watching, you slipped out -- now stop watching. Become identified with the body. Say, `I am the body, I am the mind, I am the breathing, I am the heart beating.' Immediately the distance will disappear. You will come closer and soon you will slip back into the body."

Identifying yourself with the body, you become the body. Then you are a mortal. Then there is fear of death. Non-identifying with the body, you are just a watcher, you are just a pure consciousness, a no-mind. And there is no death and there is no disease and there is no old age. As far as your witnessing is concerned, it is eternal and it is always fresh and young and the same.

The authentic religion does not teach you to worship. The authentic religion teaches you to discover your immortality, to discover the god within you. And that's what Bodhidharma is saying.

IF YOU SEEK DIRECT UNDERSTANDING, DON'T HOLD ONTO ANY APPEARANCE WHATSOEVER, AND YOU WILL SUCCEED. I HAVE NO OTHER ADVICE.

His advice is very simple, but it never fails. He is advising not to get identified with any appearance: the body is an appearance, the mind is an appearance, the world is an appearance. The only thing that is absolutely real is your consciousness. Everything else goes on changing. That which goes on changing is an appearance -- don't get identified with it. You are the unchanging divine, you are the unchanging godliness. And Bodhidharma says: I HAVE NO OTHER ADVICE. ...DON'T CLING TO APPEARANCES, AND YOU WILL BE OF ONE MIND WITH THE BUDDHA.

The sutra says: YOU WILL BE OF ONE MIND WITH THE BUDDHA. That is the misunderstanding of the person who has been taking notes of Bodhidharma's statements. I have to make the correction from "mind" to "no-mind."

As minds, you can never be one with the buddha. Just try to understand, because it is infinitely significant. Here, if you are all minds, then there are as many people as there are minds. But if you all become silent, with no thoughts, then there is only one no-mind -- then all the distinctions disappear. Whether you are a man or a woman, a young child or old, educated or uneducated, rich or poor, it does not matter.

All distinctions disappear the moment mind is transcended. All distinctions are made by the mind. Beyond the mind is just a silent sky, a pure space. In that pure space with the buddha, you are all one with existence.

You are one with the whole.

I call this oneness with the whole, the only holiness.

The disciple asks Bodhidharma: BUT WHY SHOULDN'T WE WORSHIP BUDDHAS AND BODHISATTVAS?

The disciple seems to be of a very mediocre mind, because Bodhidharma has already answered. And now what he gives as Bodhidharma's answer, I deny absolutely that it can be the answer of Bodhidharma. It is so stupid that Bodhidharma cannot say it. So first I will read what the disciple writes, then I will tell you what exactly Bodhidharma must have said.

DEVIL AND DEMONS POSSESS THE POWER OF MANIFESTATION. THEY CAN CREATE THE APPEARANCE OF BODHISATTVAS IN ALL SORTS OF GUISES. BUT THEY'RE FALSE. NONE OF THEM ARE BUDDHAS. THE BUDDHA IS YOUR OWN MIND. DON'T MISDIRECT YOUR WORSHIP.

The disciple is saying that worshiping a buddha is denied because the devils can pretend to be buddhas. If you worship, the appearance will be of the buddha, and in fact there is a devil hiding behind the appearance. This cannot be the answer of Bodhidharma.

A man who does not believe in God cannot believe in devils. A man who is capable of denying God is certainly capable of denying all devils. And his only answer could have been the one which he gave in the basic sutra. Without any doubt his answer would have been, "You should not worship any buddhas because you are a buddha. It is simply ridiculous that a buddha worships another buddha."

I am reminded of another Zen master. He must have been a man of some similar qualities to Bodhidharma; he was a disciple in the same lineage. He was staying in a Buddhist temple on a winter night -- the priest, knowing that he was a great master had allowed him to stay in the temple. But in the middle of the night the priest woke up. Suddenly there was so much light. He looked inside the temple ...because his room was by the side of the temple. The master he had allowed to stay in the temple was enjoying burning a beautiful statue, a wooden statue of Gautam Buddha.

The priest was simply mad. He said, "Are you insane or something? You have burnt the statue of Gautam Buddha." The master took his staff and started searching for something in the ashes of the burned statue. The priest said, "What are you searching for?" He said, "I am looking for the bones."

Even the priest had to laugh, although he was angry and his most beautiful statue had been burned. But he said, "You are really insane. But how can a wooden statue have bones?"

The master said, "That's what I have been showing you; that if there are no bones inside it, it is not the statue of Buddha. It is not Buddha; it is just wood cut into a certain shape. Don't be deceived by it. The night is long and it is too cold and I am so tired of this long journey. If you can be of some help ...you have still got three more statues. One is enough for worshiping, two you can give me. The night is really cold. Moreover I am a living buddha. For a living buddha it is absolutely right to burn a wooden buddha to have a little heat. It is too cold in this temple."

The priest became very afraid that this man seemed to be absolutely dangerous and thought, "If I go to sleep, he is going to burn all my statues." In the middle of the night he threw the master out of the temple. The master was insisting, "This is not right. Listen, you will repent of it. You are throwing a living buddha into the darkness of the night, into the cold winter night. And you are protecting wooden buddhas. Are you mad or something?"

The priest said, "I don't want to discuss it with you. I know who is mad. You just get out."

In the morning the priest opened the door to see at what had happened to the master. He was sitting by the side of the road. He had picked a few wild flowers and he had put those wildflowers on a milestone. He was worshiping, "BUDDHAM SHARANAM, GACHCHHAMI. SANGHAM SHARANAM GACHCHHAMI. DHAMMAM SHARANAM GACHCHHAMI."

The priest could not believe it. "He is really mad. Last night he burned a buddha, so costly" -- it was made of sandalwood -- "and now that madman is worshiping a milestone as a buddha." The priest came close to him and said, "What are you doing?"

The master said, "My morning prayer." The priest said, "But you look a strange type. Last night you destroyed my buddha and now you are worshiping a milestone."

He said, "You don't understand. It is only our visualization. If you visualize that this is a buddha, this is a buddha. You visualized a buddha in the wooden statue -- it became a buddha. It is all a mind game. I don't believe in prayers. It was just for you that I waited and was worshiping the milestone -- just to show you that whatever you worship, you are worshiping something wrong, because you are the buddha. The worshiper is the buddha, not the worshiped. Can I come in the temple again tonight?"

The priest said, "No, although you appear to be right and perhaps I am wrong, I cannot follow your great understanding -- it is dangerous. It will be good if you leave this place and do your act in some other temple. I am a poor priest; you have already destroyed one of my most beautiful buddhas; now I cannot -- even though you convinced me -- I cannot allow you inside the temple."

The master said, "It is not a question ...but I can see that you have understood rightly, and one day you will come searching for me. I can see in your eyes the light of understanding, a ray of understanding. Don't let me in ...but I am already within you."

And after two years the priest had to come to the master to give an apology, and he brought the remaining three statues, saying, "You can burn them whenever you need. I have understood. Since that night, I have not been able for a single moment to forget you -- your beauty, your grace, your peace, your silence and your great effort to make me understand that what I had been doing was stupid. And I

misbehaved with you; I threw you out in the dark night, on a cold night. Still you waited for me next morning, to give me another opportunity to understand. And I was so foolish that I missed that opportunity too.

"But two years are enough. You have been haunting me. Now I have come, knowing perfectly well that the buddha is within; he is not in the statues of the temples, and the statues of the temples and the milestones are not different."

That reminds me: when for the first time in India, the British government created the roads and put the milestones, they painted those milestones red, because red is a very brilliant color and you can see it from far away. Particularly in contrast to the greenery of the fields and the forest, it looks separate. Any other color may get mixed, but red stands absolutely separate.

The British engineers who were working on the roads were surprised that the villagers started worshiping them! They thought that these were statues of Hanuman. It was a great problem for the engineers to tell those villagers that they were just milestones. But the villagers insisted, "They may be milestones for you, but for us, it is perfectly good. They look so beautiful, and we are not doing any harm to you. We will just be worshiping them."

I have been reading the history ...when the roads were first made in India, the British engineers were shocked. They could not prevent the villagers who had said, "You can think of them as milestones, but what is the harm if we worship them? To us they look just the statues of Hanuman."

Bodhidharma's answer cannot be what the disciple has noted here. His answer can only be: Remember your own buddhahood, awaken to your own buddhahood, and this awakening will make your no-mind one with the buddha. Don't misdirect your worship. You have to worship your own innermost consciousness. You are the temple, you are the worshiper, and you are the worshiped.

BUDDHA IS SANSKRIT FOR WHAT YOU CALL AWARE, MIRACULOUSLY AWARE. RESPONDING, PERCEIVING, ARCHING YOUR BROWS, BLINKING YOUR EYES, MOVING YOUR HANDS AND FEET, IT IS ALL YOUR MIRACULOUSLY AWARE NATURE. AND THIS NATURE IS THE no-MIND. AND THE no-MIND IS THE BUDDHA. AND THE BUDDHA IS THE PATH. AND THE PATH IS ZEN. BUT THE WORD ZEN IS ONE THAT REMAINS A PUZZLE. SEEING YOUR NATURE IS ZEN.

The word ZEN remains a puzzle because it comes from a Sanskrit root; it comes from the word DHYAN. Buddha used the contemporary language of his people -- which was a revolutionary step, because Sanskrit has always been the language of the scholars. Buddha brought a revolution by using the people's language, not the language of the scholars. He used Pali so that every villager could understand. In Pali, DHYAN is changed into a little different form; it has become ZH'AN.

And when Bodhidharma reached China, he talked about ZH'AN. But in Chinese, it took another change; it became CH'AN. And then from China, it reached Japan; from CH'AN it became ZEN. Far away it lost the original root. Now in Japanese there is no root for ZEN; the word is foreign to Japanese. For CH'AN there is no root in Chinese; the word is foreign.

That's why it is a riddle; what is Zen? But if you can come back to the root, things become simple; the puzzle disappears. DHYAN means going beyond the mind, going beyond thought process, entering into silence, utter silence where nothing moves, where nothing disturbs, where everything is absent -- only a pure emptiness. This space is zen; this space is meditation. There is no riddle about it.

But only in this country can the root of zen be found. Zen was born here in this country; it blossomed in Japan. The flowers came in Japan and they were a riddle, because they could not find where the root is, where the tree is. They could only see the flowers and the fragrance. The roots were far away in this country, and it is such an unfortunate thing that DHYAN flowered to its ultimate in Japan, and in India it disappeared almost completely.

The Indian embassies have been informed by the Indian government that anybody from any country of the world who wants to come to India to learn meditation, should not be given any tourist visa.

The government does not know anything about meditation. Politicians cannot afford to be meditators, because the foundation of meditation is to be non-ambitious, non-desiring, non-achieving. A politician cannot afford to be a meditator. Hence, in Indian universities there is no provision for meditation, which is India's greatest contribution to the world. And people who want to come to India to learn meditation are prevented by Indian embassies all over the world. They are allowed visas to come if they just want to see the Taj Mahal, temples of Khajuraho, go for honeymoon to Kashmir, or for any absurd reason, but not for meditation.

It is one of the unfortunate incidents that has happened in India. India created the greatest meditators in the world, and from India the whole of Asia learned meditation. It still is alive in the monasteries of Japan; but in India there is no support from any source for India's own greatest contribution to human progress. But the reason is clear: the people who are in power don't understand even the ABC of being silent. They know only a tense mind, anxieties and worries, ambitions, cunningness, pulling each other's legs, sabotaging each other's power. Their whole concern is a tremendous ambition for being in power.

Meditation is totally different; not only different, but a diametrically opposite dimension. It is the way of the humble man, it is the way of the simple heart. It is the way of those who want to rejoice in disappearing just like a dewdrop disappears in the ocean.

EVEN IF YOU CAN EXPLAIN THOUSANDS OF SUTRAS AND SHASTRAS, UNLESS YOU SEE YOUR OWN NATURE, YOURS IS THE TEACHING OF A MORTAL.

You may understand the holy scriptures, you may know the VEDAS, you may know the UPANISHADS, you may know THE HOLY BIBLE, you may know the holy KORAN, or the holy GITA, but if you don't know yourself, your teaching is just a repetition, a mechanical repetition like a parrot. And perhaps parrots are also more intelligent than your pundits.

I have heard about a bishop who had two parrots, and for years he trained them to recite the official Christian prayer. He made small golden beads for the parrots; they were holding the beads and reciting the prayer, and any guest who used to come was simply amazed. Their recitation was so perfect and they looked almost like saints, with their beads in their hands.

Finally, because he had been praised so much for what he had done in teaching the parrots, the bishop thought he would purchase one more parrot and train him also. So he bought another parrot and put that new parrot between those two sages, reciting the prayer with their beads. As the bishop went in, one parrot said to the other, "George, now drop the beads. Our prayers have been heard; our beloved has reached us."

It was a female parrot. Even parrots seem to be more intelligent ....

A man who does not know himself should feel ashamed teaching others just because he knows scriptures. Scholarship has no meaning at all in the authentic world of religion. It is a world of experience, not of explanations. The man who teaches according to the scriptures is: ...A MORTAL, NOT A BUDDHA. THE TRUE WAY IS SUBLIME. IT CAN'T BE EXPRESSED IN LANGUAGE. OF WHAT USE ARE SCRIPTURES? BUT SOMEONE WHO SEES HIS OWN NATURE, FINDS THE WAY, EVEN IF HE CAN'T READ A WORD .... EVERYTHING THE BUDDHA SAYS IS AN EXPRESSION OF HIS no-MIND. BUT SINCE HIS BODY AND EXPRESSIONS ARE BASICALLY EMPTY, YOU CAN'T FIND A BUDDHA IN WORDS. ...THE WAY IS BASICALLY PERFECT. IT DOES NOT REQUIRE PERFECTING. THE WAY HAS NO FORM OR SOUND. IT IS SUBTLE AND HARD TO PERCEIVE. IT IS LIKE WHEN YOU DRINK WATER. YOU KNOW HOW HOT OR COLD IT IS, BUT YOU CAN'T TELL OTHERS. OF THAT WHICH ONLY A TATHAGATA KNOWS, MEN AND GODS REMAIN UNAWARE. THE AWARENESS OF MORTALS FALLS SHORT.

You have a little awareness -- but very little. If your whole being can be taken into account, then nine parts of it are in darkness and in unconsciousness. Only one part out of ten is conscious, just a very superficial layer which can easily be disturbed. Somebody insults you and you forget all about humbleness, you forget all about being nice, you immediately become enraged. Suddenly your barbarousness comes up. Just a little scratch and the animal starts showing its reality from your very being.

Your civilization is so superficial. It is just like your clothes; you can drop them any moment. And you all know that there are moments when you drop all your civilization, all your culture, all your religion, all your great qualities that you talk about; within a second, they disappear. Your consciousness is so small.

THE AWARENESS OF MORTALS FALLS VERY SHORT. It cannot reach to the heights of a fully awakened human being. That's why a buddha is bound to be misunderstood. Whatever he will do is so far away from you -- he is almost on a sunlit peak of the Himalayas and you are in the dark valleys. Even if what he says reaches you, it is no longer the same. You hear only resounding valleys. Something of it reaches you and you interpret according to your own mind.

One night it happened: Gautam Buddha used to say to his disciples every night, after his discourse, "Now it is time; go and do the last necessary thing. Don't forget before you go to sleep." His hint was about the last meditation before you go into sleep. But one night it happened, there was a thief in the congregation and there was a prostitute too. When Buddha said, "Now it time you go and do the last thing before you go to sleep," the prostitute thought, "My God, he knows that I am here, and that it is time for my profession. I

should go, hurry up."

The thief said, "I am hiding in dark corners, because nobody knows .... This man, he may recognize that I am a thief, and he has recognized. He is saying to me, `Now go, and do the last thing, before you go to sleep. It is time.' My God, this man is really strange. I have to run now; it is late and it is time to finish my work; otherwise I won't have any sleep tonight."

Thousands of the sannyasins went to meditation. The prostitute went to her marketplace. The thief started searching for his work. Buddha said one thing, but there were different interpretations according to everybody's own mind.

AS LONG AS THEY ARE ATTACHED TO APPEARANCES, THEY ARE UNAWARE THAT THEIR no-MIND IS EMPTY. AND BY MISTAKENLY CLINGING TO THE APPEARANCE OF THINGS, THEY LOSE THE WAY.

IF YOU KNOW THAT EVERYTHING COMES FROM no-MIND ...

Everything comes from nothingness, and disappears again into nothingness. And you see it happening every day; from a seed a tree arises. You just cut the seed and see -- you will not find any tree, you will not find any branches, you will not find any foliage, you will not find any fragrance, any fruits -- nothing, just emptiness.

But from a seed, which is nothing but emptiness, a great tree arises with great foliage, with many flowers, with many fruits and with millions of seeds. And from each seed, again millions of seeds. The scientists who study trees, vegetation, say that a single seed can make the whole earth green. It has so much potential, although you cannot see by cutting it -- you will not find anything there.

Everything comes out of nothingness and goes back into nothingness. Hence there is no need for attachment, because attachment will bring misery. Soon it will be gone. The flower that has blossomed in the morning, by the evening will be gone.

Don't get attached; otherwise in the evening there will be misery. Then there will be tears, then you will miss the flower. Enjoy while it is. But remember, it has come out of nothing, and it will go back to nothing. And the same is true about everything, even about people.

You love a man, you love a woman; from where have they come? From very small seeds which cannot even be seen by bare eyes. If they are put in front of you, they will not be bigger than the full stop. And you will not recognize that this is you, or that one day you were like this, that this is your old photograph.

One day you will disappear on a funeral pyre -- just into nothingness, as smoke. Don't get attached to anything. This attachment takes you away from your real being; you become focused on the thing to which you are attached. Your awareness gets lost in things, in money, in people, in power. And there are a thousand and one things, the whole thick jungle around you, to be lost in.

Remember, non-attachment is the secret of finding yourself, then awareness can turn inwards because you don't have anything outside to catch hold of. It is free, and in this freedom you can know your self-nature. ...DON'T BECOME ATTACHED. ONCE ATTACHED, YOU ARE UNAWARE. BUT ONCE YOU SEE YOUR OWN NATURE, THE ENTIRE CANON BECOMES SO MUCH PROSE.

Then all the scriptures are useless. You have seen the holiest of the holy; the very source of the UPANISHADS, the very source of the VEDAS, the very source of all so-called holy scriptures. When you have found the source, who bothers about scriptures? They are so much prose, nothing else.

ITS THOUSANDS OF SUTRAS AND SHASTRAS ONLY AMOUNT TO A CLEAR no-MIND. UNDERSTANDING COMES IN MID-SENTENCE.

This is such a beautiful statement. Understanding does not come through words, but through gaps -- in the moments of silence.

> UNDERSTANDING COMES IN MID-SENTENCE. WHAT GOOD ARE DOCTRINES?
> THE ULTIMATE TRUTH IS BEYOND WORDS. DOCTRINES ARE WORDS. THEY ARE NOT THE WAY.
> THE WAY IS WORDLESS. WORDS ARE ILLUSIONS. THEY ARE NO DIFFERENT FROM THINGS THAT APPEAR IN YOUR DREAMS AT NIGHT, BE THEY PALACES OR CARRIAGES .... DON'T CONCEIVE ANY DELIGHT FOR SUCH THINGS. THEY ARE ALL CRADLES OF REBIRTH. KEEP THIS IN MIND WHEN YOU APPROACH DEATH. DON'T CLING TO APPEARANCES, AND YOU WILL BREAK THROUGH ALL BARRIERS.

This is a great statement to be remembered because everybody is going to pass through the gates of death someday. If you can remember that you are only pure consciousness -- not the body, not the mind, not the heart, not your money, not your prestige, not your power, not your house, but just pure consciousness -- then you can pass through the barrier of death unscratched. Then death cannot make even a dent in you.

Death has power over you only if you are attached.

You are not afraid of death. The basic psychology is you are afraid of death because it will take you away from all your attachments. If it were possible that you could take your wife and your children and your house and your money and your power and everything that you think belongs to you, with yourself when you are dying, I don't think you would be afraid. You would rejoice; a great adventure -- going with the whole caravan. But death cuts everything away from you, leaves you utterly naked -- only as a consciousness ....

In the UPANISHADS there is an ancient story that I have always loved. A great king named Yayati became one hundred years old. Now it was enough; he had lived tremendously. He had enjoyed all that life could make available. He was one of the greatest kings of his time. But the story is beautiful ....

Death came and said to Yayati, "Get ready. It is time for you, and I have come to take you." Yayati saw Death, and he was a great warrior and he had won many wars. Yayati started trembling, and said, "But it is too early." Death said, "Too early! You have been alive for one hundred years. Even your children have become old. Your eldest son is eighty years old. What more do you want?"

Yayati had one hundred sons because he had one hundred wives. He asked Death, "Can you do a favor for me? I know you have to take someone. If I can persuade one of my sons, can you leave me for one hundred years more and take one of my sons?" Death said, "That is perfectly okay if somebody else is ready to go. But I don't think .... If you are not ready, and you are the father and you have lived more and you have enjoyed everything, why should your son be ready?"

Yayati called his one hundred sons. The older sons remained silent. There was great silence, nobody was saying anything. Only one, the youngest son who was only sixteen years of age, stood up and he said, "I am ready." Even Death felt sorry for the boy and said to the young man, "Perhaps you are too innocent. Can't you see your ninety-nine brothers are absolutely silent? Someone is eighty, someone is seventy-five, someone is seventy-eight, someone is seventy, someone is sixty -- they have lived -- but they still want to live. And you have not lived at all. Even I feel sad to take you. You think again."

The boy said, "No, just seeing the situation makes me completely certain. Don't feel sad or sorry; I am going with absolute awareness. I can see that if my father is not satisfied in one hundred years, what is the point of being here? How can I be satisfied? I am seeing my ninety-nine brothers; nobody is satisfied. So why waste time? At least I can do this favor to my father. In his old age, let him enjoy one hundred years more. But I am finished. Seeing the situation that nobody is satisfied, I can understand one thing completely -- that even if I live one hundred years, I will not be satisfied either. So it doesn't matter whether I go today or after ninety years. You just take me."

Death took the boy. And after one hundred years he came back. And Yayati was in the same position. And he said, "These hundred years passed so soon. All my old sons have died, but I have another regiment. I can give you some son. Just have mercy on me."

It went on -- the story goes on to say -- for one thousand years. Ten times Death came. And nine times he took some son and Yayati lived one hundred years more. The tenth time Yayati said, "Although I am still as unsatisfied as I was when you came for the first time, now -- although unwillingly, reluctantly -- I will go, because I cannot go on asking for favors. It is too much. And one thing has become certain to me, that if one thousand years cannot help me to be contented, then even ten thousand will not do."

It is the attachment. You can go on living but as the idea of death strikes you, you will start trembling. But if you are not attached to anything, death can come this very moment and you will be in a very welcoming mood. You will be absolutely ready to go. In front of such a man, death is defeated. Death is defeated only by those who are ready to die any moment, without any reluctance. They become the immortals, they become the buddhas.

A MOMENT'S HESITATION WHEN DEATH COMES AND YOU WILL BE UNDER THE SPELL OF DEVILS. YOUR REAL BODY, your real being IS PURE AND IMPERVIOUS. BUT BECAUSE OF DELUSIONS, YOU ARE UNAWARE OF IT. AND BECAUSE OF THIS, YOU SUFFER IN VAIN. WHEREVER YOU FIND DELIGHT, YOU FIND BONDAGE. BUT ONCE YOU AWAKEN TO YOUR ORIGINAL BEING AND no-MIND, YOU ARE NO LONGER BOUND BY ATTACHMENTS.

This freedom is the goal of all religious search.

Freedom from attachment is freedom from death.

Freedom from attachment is freedom from the wheel of birth and death. Freedom from attachment makes you capable of entering into the universal light and becoming one with it. And that is the greatest blessing, the ultimate ecstasy beyond which nothing else exists. You have come home.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #7
Chapter title: Get ready and claim your inheritance

8 July 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,

ANYONE WHO GIVES UP THE TRANSCENDENT FOR THE MUNDANE, IN ANY OF ITS MYRIAD FORMS, IS A MORTAL. A BUDDHA IS SOMEONE WHO FINDS FREEDOM IN GOOD FORTUNE AND BAD. SUCH IS HIS POWER, KARMA CAN'T HOLD HIM. NO MATTER WHAT KIND OF KARMA, A BUDDHA TRANSFORMS IT. HEAVEN AND HELL ARE NOTHING TO HIM. ...IF YOU'RE NOT SURE, DON'T ACT. ONCE YOU ACT, YOU WANDER THROUGH BIRTH AND DEATH AND REGRET HAVING NO REFUGE ..... TO UNDERSTAND THIS MIND, YOU HAVE TO ACT WITHOUT ACTING. ONLY THEN WILL YOU SEE THINGS FROM A TATHAGATA'S PERSPECTIVE.
BUT WHEN YOU FIRST EMBARK ON THE PATH, YOUR AWARENESS WON'T BE FOCUSED. YOU'RE LIKELY TO SEE ALL SORTS OF STRANGE, DREAMLIKE SCENES. BUT YOU SHOULDN'T DOUBT THAT ALL SUCH SCENES COME FROM YOUR OWN MIND AND NOWHERE ELSE.
IF YOU SEE A LIGHT BRIGHTER THAN THE SUN, YOUR REMAINING ATTACHMENTS WILL SUDDENLY COME TO AN END, AND THE NATURE OF REALITY WILL BE REVEALED. SUCH AN OCCURRENCE SERVES AS THE BASIS FOR ENLIGHTENMENT. BUT THIS IS SOMETHING ONLY YOU KNOW. YOU CAN'T EXPLAIN IT TO OTHERS. ...OR IF, WHILE YOU'RE WALKING, STANDING, SITTING OR LYING IN THE STILLNESS AND DARKNESS OF NIGHT, EVERYTHING APPEARS AS THOUGH IN DAYLIGHT, DON'T BE STARTLED. IT'S YOUR OWN MIND ABOUT TO REVEAL ITSELF. ...IF YOU SEE YOUR NATURE, YOU DON'T NEED TO READ SUTRAS OR INVOKE BUDDHAS. ERUDITION AND KNOWLEDGE ARE NOT ONLY USELESS, THEY CLOUD YOUR AWARENESS. DOCTRINES ARE ONLY FOR POINTING TO THE MIND. ONCE YOU SEE YOUR MIND, WHY PAY ATTENTION TO DOCTRINES?
TO GO FROM MORTAL TO BUDDHA, YOU HAVE TO PUT AN END TO KARMA, NURTURE YOUR AWARENESS AND ACCEPT WHAT LIFE BRINGS. ...ONCE MORTALS SEE THEIR NATURE, ALL ATTACHMENTS END. AWARENESS ISN'T HIDDEN. BUT YOU CAN ONLY FIND IT RIGHT NOW. IT'S ONLY NOW. IF YOU REALLY WANT TO FIND THE WAY, DON'T HOLD ONTO ANYTHING. ONCE YOU PUT AN END TO KARMA AND NURTURE YOUR AWARENESS, ANY ATTACHMENTS THAT REMAIN WILL COME TO AN END. UNDERSTANDING COMES NATURALLY. YOU DON'T HAVE TO MAKE ANY EFFORT. BUT FANATICS DON'T UNDERSTAND WHAT THE BUDDHA MEANT. AND THE HARDER THEY TRY, THE FARTHER THEY GET FROM THE SAGE'S MEANING. ALL DAY LONG THEY INVOKE BUDDHAS AND READ SUTRAS. BUT THEY REMAIN BLIND TO THEIR OWN DIVINE NATURE, AND THEY DON'T ESCAPE THE WHEEL.
A BUDDHA IS AN IDLE PERSON. HE DOESN'T RUN AROUND AFTER FORTUNE AND FAME. WHAT GOOD ARE SUCH THINGS IN THE END?

Bodhidharma does not divide the world into matter and spirit. He is against all divisions. The universe is

one organic whole. But there seem to be divisions ...then they must be coming from somewhere else, because the world is undivided. They come from your consciousness. If you are not conscious, you are a mortal; if you are conscious, you are immortal. If you are unconscious, you look at the world as mundane, and that which is beyond the world as sacred. But if you are conscious, aware, enlightened, a buddha, then there is nothing mundane and nothing sacred. Then everything is one.
This oneness has to be deeply understood.

Divisions come from our consciousness or unconsciousness; it is our perspective. Just like the blind man standing in the sun is still in darkness ...it is not that there is darkness outside of him. It is bright light, a beautiful morning, the birds singing praises and welcoming the sun. And the flowers are opening their buds and releasing their fragrance to the wind. It is a tremendous experience. But for the blind man, there are no colors, no flowers, no sun, no light. If his eyes are cured, suddenly he will be amazed that the world of darkness he used to see before is the same as the world of light which he sees now. The division was because of his blindness, not because there is a division in existence itself.

On this point Bodhidharma has a tremendous contribution to make. Most of the philosophers of the world and founders of religions have always divided the mundane and the sacred, the material and the spiritual, without knowing that the moment you divide existence as material and spiritual you are also dividing man into body and soul. And a man divided within himself is a house divided which can fall any moment. A man divided within himself is always in a constant fight with himself; his whole energy is wasted in fighting with himself. He cannot use his energy in a beautiful flowering. Springs come and go, but he has no energy to bring flowers. He is exhausted.

Perhaps the vested interests of the world have always wanted man to be tired and exhausted. It is supportive to their vested interests, because a man overflowing with energy cannot be prevented from being a rebel.

A man who is tired and exhausted cannot be provoked into any rebellion against any injustice, against any exploitation. He has no energy for it. He is living at the minimum, while he could have lived at the maximum. But a basic conspiracy against man has been practiced down the ages: divide. And that is the fundamental principle of all rulers -- divide and rule. Religious preachers, priests, have not been anything other than politicians. Their whole desire is also to divide and rule.

An undivided individual cannot be enslaved. This division is a kind of castration. Just see the beauty of a bull: you cannot force him to carry your cart, you cannot keep him on the road under your control. He has so much power and so much individuality that he will choose his path, he will go this way and that way. And if he comes across a girlfriend, then your life and your cart are both in danger!

But just look at a bullock, carrying your carts, your loads ...you have destroyed the beauty, the energy, the individuality, by castrating the bull. It is the same animal, but now without any energy. You have made him impotent, and he was so potent ....

Strangely enough, the same has been done with man. All the religions and all the politicians of the world have been castrating man; otherwise man would also have the beauty and the grandeur and the splendor of being a bull, not a bullock. A bullock is a tragedy. A bullock is a condemnation of all those who have destroyed his natural beauty, power, potentiality. But to make a slave of a bull, this was a necessary step.

Why has man tolerated all kinds of exploitations, humiliations, slavery? For a simple reason: he has no energy. Where has his energy gone? He has been taught and conditioned to fight with himself. The conspiracy is really very clever. By fighting with yourself, you are destroying yourself.

Bodhidharma's singular teaching is to know your self-nature, which is undivided, which is neither separate nor profane, which is neither material nor spiritual -- which is transcendent, transcendent to all divisions, all dualities. This transcendental in you is your real being. And it has so much energy, so much overflowing power that it brings all kinds of blessings to you without ever being asked. It brings all kinds of beautiful flowers to blossom within your being without being asked. It is simply natural.

Man has been put into an unnatural situation; hence his misery, his suffering, his hell. To be unnatural is to be in hell, and to be in your self-nature is to be in heaven. There is no other hell, there is no other heaven.

These sutras are tremendously significant for all those who want to know their self-nature. Because that is the ultimate wisdom, and out of it, all your actions become beautiful, gracious, good -- without any effort on your part, just naturally, as naturally as a roseflower grows out of a rosebush. Goodness, beauty, grace, virtue ...everything grows naturally, without any effort, without any action on your part, once you know your self-nature.

This is the greatest knowing in the whole of existence.

ANYONE WHO GIVES UP THE TRANSCENDENT FOR THE MUNDANE, IN ANY OF ITS MYRIAD FORMS, IS A MORTAL.

To give up the transcendent .... Remember the meaning of the transcendent: that which transcends all dualities. Anyone who forgets the language of oneness with existence unnecessarily becomes a mortal. Then there is death -- against life. Then there is body -- against spirit. Then everything has its polar opposite. Then there is love as a polar opposite to hate. But remember one fundamental thing: the polar opposites are exchangeable. Love can become hate, hate can become love -- and you all know it.

Friendship can turn into enmity, and enmity can become friendship. You all know -- happiness can turn into sadness, and sadness can change into happiness. Although they are polar opposites, they are almost like twins, very close. Just a slight change in circumstances and one disappears ...the other was just behind it.

So remember the transcendent -- existence belongs to the transcendental. Don't divide it; otherwise you will be continuously tortured by the duality.

A BUDDHA IS SOMEONE WHO FINDS FREEDOM IN GOOD FORTUNE AND BAD.

It does not matter to a man of awareness whether he is successful or unsuccessful, whether he is well known or absolutely unknown, whether he is somebody powerful or just a nobody, a nonentity. To a man of awareness, all these dualities don't matter at all, because awareness is the greatest treasure. When you have it, you don't want anything else. You don't want to become a president of a country, or a prime minister of a country. Those are for children, retarded people, to play the game.

The people who go on running after ambitions are no more intelligent than football players. Their games may have different names, but their reality is the same. And they suffer continuously. Even in their success they suffer, because then they become afraid of whether they are also going to keep this successful position tomorrow. First they were suffering because they were not successful; now they are suffering because people are dragging on their legs, and everybody wants to be in their place.

To be on a powerful throne is to be in a most hilarious position. Everybody is pulling you down and you have to remain glued to the throne, whatever happens. Somebody is pulling your hands, somebody is taking your head, somebody is taking your legs away ...whatever happens, dead or alive, you are determined to remain on the throne.

The life of a successful man is not a life of peace. And if this is the situation of success, you can conceive the situation of failure. If this is the situation of times you call good, you can understand the situation of times which are bad.

But for a man of awareness, it is all the same. Success comes and goes, failure comes and goes.
You remain untouched and aloof.

This aloofness, this untouchedness, is your transcendental self-nature. Nothing makes even a scratch on you.

One of the mystics of India, Kabir, sings a song, JYON KI TYON DHAR DINHI CHADARIYA. "I have returned to God" or to existence, "the clothing that he had given to me to live in the world -- without any change. I have not made it dirty; not even a particle of dust has gathered on it. I have put it back into his hands exactly as fresh as it was when he gave it to me." This is the experience of an awakened man. He lives in the darkest nights in the same silence, in the same peace, as he lives in the brightest day. He never makes the division. He remains always transcendental, he remains always above any divisions. Divisions are left far behind.

SUCH IS HIS POWER, ACTIONS CAN'T HOLD HIM. NO MATTER WHAT KIND OF ACTION, A BUDDHA TRANSFORMS IT.

This statement has to be taken deep into your heart ....

You have heard the story in Greek mythology of King Midas, who had been praying his whole life to God: "Just grant me one wish, that whatever I touch must turn into gold." And it seems God became tired of his continuous nagging ...because what are your prayers other than nagging?

And a poor God, and so many nagging people, and he has been nagged for millions of years -- it is no wonder if he has disappeared or committed suicide or whatever has happened. Nobody can tolerate that much nagging.

Finally, God granted him the wish -- "Whatever you touch will turn into gold. And now leave me at peace!"

But the unconscious man cannot do anything better. Friedrich Nietzsche is right when he says that if all your prayers were fulfilled, you would be in utter hell. Your prayers are coming from your unconsciousness; you don't know what you are asking for. It is good that God is deaf and no prayer is ever answered; otherwise you would repent ..."Why have I prayed ...?"

And this was the situation with King Midas. He had never thought of all the implications of his whole lifelong prayer. Morning and evening he went on praying only for one thing: "I don't want anything else. Just a simple thing -- whatever I touch should be transformed into gold."

But as the prayer was granted he became aware of its implications. He could not eat because whatever he touched turned into gold. He could not drink because by the time his lips touched the water, it would turn into gold. His wife escaped, his children left him, his friends stopped coming to see him. Even his servants remained alert. All his great courtiers forgot to come to his court. He used to sit alone -- hungry, thirsty, but it was now too late. It took his whole life to pray to get the wish. Now to get it canceled would take a whole life again!

He started praying but nothing happened. He died from starvation, and he killed a few people by touching them. He certainly made a gold palace by touching his house; all his furniture became gold -- but what is the purpose of it? He suffered so badly as perhaps nobody has ever suffered, and he was one of the richest men in the world.

You have heard about "green thumbs" -- gardeners have them. Great gardeners have them; whatever they touch turns green. King Midas had golden fingers; whatever he touched turned into gold. But he lost his wife, he lost his friends, he lost his courtiers, he lost everything -- although he was the most successful and the richest man.

A man of awareness, a buddha, also has a transforming power: whatever he touches becomes blissful. Misery comes to him and he finds in it something blissful; sadness comes to him and he finds something immensely beautiful and silent in it. Death comes to him but he finds only immortality in it. Whatever he touches is transformed, because now he has the transcendental perspective. And that is the greatest power in the world -- not power over anybody, but simply your intrinsic power.

Night becomes as beautiful as day; death becomes as much a celebration as life, because the man of transcendence knows that he is eternal.

Lives come and go, deaths come and go.

He remains untouched, he remains always beyond.

This quality of remaining always beyond is the true enlightenment. Heaven and hell are nothing to him. Hence, once when Bodhidharma was asked, "What do you say about heaven and hell?" he said, "I cannot say anything because it all depends on you."

The man was puzzled: how can heaven and hell depend on a poor man? Bodhidharma said, "There is no hell and there is no heaven. Wherever a man of awareness dwells, there is heaven; and wherever a man of unawareness dwells, there is hell."

You carry your hell in your unconsciousness and you carry your heaven in consciousness. These are not geographical places, these are states of your being. Asleep, you are in hell and suffering from nightmares. Awake, you are in heaven and all suffering has ceased.

HEAVEN AND HELL ARE NOTHING TO HIM.

I am reminded of a beautiful incident that happened in the life of Edmund Burke, an English philosopher. He had a great friendship with the archbishop of England -- and the archbishop of England is equal to the pope. As far as the church of England is concerned, the archbishop is the representative of Jesus Christ.

Edmund Burke and the archbishop were great friends because they had studied together in the university. And the archbishop used to come to listen to Edmund Burke's lectures, whenever he announced lectures. But Edmund Burke never went to the archbishop's sermons -- not even once. And naturally, the archbishop was waiting: someday ....

Finally, he himself invited him: "This Sunday you have to come. No excuses." And he prepared his life's best sermon. He wanted to impress Edmund Burke ...and he constantly looked at him, because he was sitting in the front row. And the archbishop was feeling great fear, because he did not see even a sign on the face of Edmund Burke that he was impressed or moved. Although he was shouting and beating the table and doing every kind of gymnastics that Christian missionaries are trained to do, Edmund Burke remained silent, without saying a word.

The sermon finished, and they both left in the same car. Edmund Burke was still silent ...the archbishop was thinking perhaps he would say something now. And they came to his house and he was getting out of the car, and the archbishop could not contain his temptation to ask -- "You have not said anything about my sermon. Say ANYTHING. Even if it was not good, at least say it; otherwise I will continuously think about it, about what your impression was."

Edmund Burke said, "It was neither good nor bad, it was simply stupid. You made such idiotic statements that I would have never thought a man of your intelligence could make."

He said, "What idiotic statements?"

Edmund Burke said, "You said that those who believe in Jesus Christ and do good works will go to heaven. And those who don't believe in Jesus Christ and do evil acts will go to hell. Can't you see the idiocy in it, the stupidity?"

The archbishop said, "I can't see it yet."

Edmund Burke said, "Then I will show it to you: If a man does not believe in Jesus Christ and does good works, where is he going? And if a man believes in Jesus Christ and does evil acts, where is he going? Are good works and evil acts to be decisive? Then the belief in Jesus Christ is superfluous. Or if the belief in Jesus Christ is the criterion, then the question of good acts or evil acts is irrelevant."

The archbishop had never thought about it. Perhaps no religious person ever thinks about it, that a man can be absolutely religious without believing in any religion, that a man's life can be absolutely the life of wisdom and goodness without believing in any God, without believing in any prophet, without believing in any savior. And vice versa: A man may believe in God, in Jesus, and still his life will be nothing but the life of an animal.

The archbishop said, "The question is very difficult and I have never thought about it. You will have to give me seven days. Next Sunday in my sermon, I will answer it. You will have to come once more, because I would like to make my statement before my whole congregation."

Edmund Burke gave him seven days, and those seven days were of great torture to the archbishop. He worked from this way and that way, but he could not find any solution. Either he has to insist that belief in Jesus Christ is the criterion -- then virtue and sin, good and evil don't matter. Then the whole morality goes down the drain. If he says morality is decisive, then why bother about Jesus Christ? Then Jesus Christ goes down the drain.

And he was trying to keep both together. He could not sleep for seven days. The whole night the same question was going round and round in his mind. On the seventh day, he reached the church a little early, because he had not found the answer yet and he thought, "It will be better: I should go before the time people start coming -- early, in darkness -- to pray to Jesus Christ himself: `You show me the way. I cannot find any way out of the puzzle. Whatever I decide seems to be wrong, and I have never been in such anguish. Help me.'"

But he was so tired, and he had not slept for seven days, so just putting his head at the feet of Jesus Christ's statue, he fell asleep and he dreamt a beautiful dream: He was sitting in a train which was going very fast, and he asked, "Where are we going?" The people said, "You don't know? This train is going to heaven."

He said, "My God, perhaps this is the answer from Jesus Christ -- `look with your own eyes!'" And the train stopped at the station where, in very faded words, hardly visible, was written "heaven" and all over, it looked like a desert, a wasteland.

He could not think that heaven should be like this. He asked again, but people were getting down. They said, "It is heaven." He entered the streets ...they were so rotten and so dirty. He saw a few saints, so dry and so dead, sitting under their trees, repeating continuously, "Hallelujah, hallelujah."

He asked them, "Is it truly heaven?" And they said, "What do you think we are doing here? We are great saints and with great austerity we have attained heaven."

He said, "A strange heaven ...not a single flower." He asked a saint, "Can I know -- is Gautam Buddha in heaven? Is Socrates here? Is Epicurus here?", because all these people did not believe in God, and obviously there was no question of believing in Jesus Christ; they had been born before Jesus Christ. And the saint said, "Never heard of any such people here." But they were the people who were absolutely good, the very essence of goodness.

He rushed to the station and enquired, "Is there a train going to hell too?" And they said, "It is leaving right now, standing at the platform." So he went on the train towards hell. And as the train entered the station of hell, he could not believe -- this should have been heaven! So green, so many flowers and

everybody so radiant, so joyous, so much music ...as if it were some celebration day.

He enquired, "Is there some celebration going on?" They said, "No, this is our usual everyday life. Celebration is our life." He said, "Can I ask, is Gautam Buddha here? Is Socrates here? Is Epicurus here?"

They said, "They are all here. Just look in the garden by the road -- Gautam Buddha is working as a gardener. Since these people came, everything changed. Otherwise, hell used to be just like heaven, but since Gautam Buddha, Socrates, Heraclitus, Epicurus, Mahavira, these godless people came into hell, they transformed the whole situation.

"Now, hell is really heaven. The old names remained, but everything has changed and life is just a continuous dance. Everything has become a blissfulness. They have brought poetry and music and art and they have transformed the whole place."

Seeing the situation -- it was so shocking -- he woke up. People had started coming; Edmund Burke was already sitting in the first row.

The archbishop must have been a sincere man at least. He said, "I have not been able to find any answer. I prayed to Jesus -- I don't know whether this dream is given by Jesus or I have dreamt it myself, but this is the only answer I can give to you."

He simply told his dream, and he said, "Please forgive me for making a stupid statement. I want to correct it: Wherever people are who are authentically good, there is heaven. And wherever people are who are basically evil, there is hell. These are psychological, spiritual spaces."

A buddha transforms everything. ...IF YOU'RE NOT SURE, DON'T ACT.

Bodhidharma is saying in other words, act only out of totality. And this kind of act is possible only if your whole being is totally conscious and your action comes from your whole being, not from a small part of your being -- then it cannot be total and cannot be sure. Act totally and act intensely, and act absolutely in consciousness and in spontaneity. Then whatever you do is good.

If you act in uncertainty -- with a divided mind, with "either/or," with just a small portion of your mind as conscious and the major part as unconscious -- whatever you do it is wrong. It may appear good, but appearances cannot deceive.

For example, you may donate to a poor man, but you are not sure .... To any observer it is a good act; you have helped the poor man. But to a man of the perceptivity of a Bodhidharma or a Gautam Buddha, you have acted out of uncertainty; hence you have not really been compassionate towards his poverty. You are simply bragging about your compassionateness, about your kindness. You are simply fulfilling your ego. Nobody will see it, everybody will see that you are serving the poor. But you can see that you are serving only your own egoistic idea of yourself that you are a great public servant. The whole beautiful act has gone poisonous.

ONCE YOU ACT out of uncertainty YOU WANDER THROUGH BIRTH AND DEATH AND REGRET HAVING NO REFUGE .... TO UNDERSTAND THIS no-MIND, YOU HAVE TO ACT WITHOUT ACTING.

This will look a little illogical, but the philosophy based on meditation takes it as the most logical thing: acting without acting. This is one of the fundamentals of Bodhidharma to be understood. What I call a spontaneous act is the same -- that way it does not create in your mind a conflict; what I call a total act is the same.

Whenever you act spontaneously, you are not acting. The action is coming out of your life source on its own accord; it is acting without action. When you DECIDE to act, when you bring your mind in, when you bring your past experiences in, the action is YOUR action. You have decided to do it. But when you allow existence to respond and your mind is no longer interfering, you are in a state of no-mind. In utter silence, you allow your self-nature to do whatever is spontaneous; you act without acting.

It is almost like a mirror. When you come before a mirror, do you think the mirror thinks, "Should I reflect this fellow or not?" Do you think the mirror thinks, "This guy looks like a mafia guy with sunglasses -- should I reflect him or not?" Somebody is beautiful, somebody is ugly -- to the mirror it does not matter; it is not a question of deciding. The mirror simply reflects them as his self-nature -- the nature of the mirror is to reflect. There is no question of any decision or any judgment. Seeing a beautiful woman, it does not appreciate her, or seeing a man who looks like a camel, it does not hesitate even for a single moment whether to reflect this fellow or not.

There is a beautiful story about one of the very great mystics, Ashtavakra. The word ASHTAVAKRA means that he was the ugliest man you can conceive of. On eight points in his body, he was just like a camel; nothing was as it should be. Everything was wrong. His eyes -- one would be looking to the left and

one would be looking to the right. His legs -- one would be going this way, one would be going that way ....he was a very strange fellow. How he managed is difficult to conceive.

There was a great spiritual discussion going on in the court of the king, Janak, and all great scholars of the country had gathered there. Ashtavakra's father had also gone -- he was a well-known, learned scholar and there was every chance that he might win. And there was a great prize for the winner. But it was getting late and Ashtavakra's mother told him, "You should go and tell your father that it is so late, and the food is getting cold. He can come and take his food, and then he can go back. That discussion is going to continue for days -- so many scholars ...it is not going to be finished in one day."

So Ashtavakra went into the court of the king, and every single scholar started laughing. They had never seen such an ugly man -- everything was wrong. Ashtavakra looked at everybody and said to the king, "I thought that you had gathered the wise people of the land. But these people seem to be shoemakers, because they can't see my being. They can only see my skin, my bones. Are these people shoemakers or butchers? Certainly they are not enlightened; otherwise they would not have laughed. Their laughter is a judgment; they are humiliating me because of this wrong body. But whether the body is wrong or right does not matter; what matters is my consciousness."

King Janak was so much impressed that he dissolved the council of those learned people, and he said, "Now I don't need you. The man I wanted to listen to has come. I wanted a man who knows the ways of awareness, consciousness, of the innermost being. And he is right -- you are only learned, but you are not enlightened."

An enlightened man has no judgment. He acts without thinking about it. He acts out of no-mind. Hence his action has a beauty and grace and a truth and a goodness and a divineness in it. ...YOU HAVE TO ACT WITHOUT ACTING. ONLY THEN WILL YOU SEE THINGS FROM A TATHAGATA'S PERSPECTIVE.

Unless you come to awareness, spontaneity, total action, action without acting, you cannot know the perspective of an enlightened man, his vision towards things and life.

I have explained to you that a TATHAGATA is a man who accepts everything as it is, in its SUCHNESS. He has no condemnation for anything and he has no appreciation for anything. The camel is perfect as he is, in his suchness, and the lion is perfect as he is, in his suchness. They are simply manifesting their own nature.

A tathagata's perspective means accepting everybody as he is, without any condemnation, without any judgment, respecting everybody as he is, in his suchness. A tathagata never interferes in anybody's life, he never trespasses on your territorial imperative. This is his nonviolence, this is his love, this is his compassion.

But to understand his perspective, you will have to come a little closer to his being. You will have to learn acting without acting, acting without your mind interfering in it, acting with totality. And that is possible only when your whole being is full of light, when you are enlightened, when all darkness has been dispelled from you.

Bodhidharma now gives you a few hints. He has given you the goal, tathagata -- now he gives a few hints for the beginners on the path:

BUT WHEN YOU FIRST EMBARK ON THE PATH, YOUR AWARENESS WON'T BE FOCUSED. It will be wavering. YOU'RE LIKELY TO SEE ALL SORTS OF STRANGE, DREAMLIKE SCENES. BUT YOU SHOULDN'T DOUBT THAT ALL SUCH SCENES COME FROM YOUR OWN MIND AND NOWHERE ELSE.

So don't become attached to any dreamlike scene, howsoever sweet. Gautam Buddha is reported to have said, "If you meet me on the path, immediately kill me." He is talking about your meditation. If in your meditation you see Gautam Buddha, your mind will try every possible way to convince you that you have arrived -- even Gautam Buddha has appeared in your consciousness, now what more do you want? Stop worshiping Gautam Buddha!

And so many so-called saints of the world have only stopped in such dreamlike phenomena. There are Christian saints who have seen Christ and have thought they have arrived, and the Christ is nothing but a projection of their own mind. No Hindu ever sees Christ; the Hindu sees Krishna, the Hindu sees Rama. No Christian ever sees Krishna or Buddha.

These are our conditionings. The mind is carrying the conditioning of Christ or Krishna or Buddha and when you become a little silent, the conditioning comes in front of you. And it is so alive that there is every possibility that you may get deluded. Hence, Bodhidharma is making you aware that anything that happens

on the path in your meditation is just a projection of your mind and nothing else. Remove it; whether it is Buddha or Christ or Krishna does not matter. You have to go far; you have to go to a point where nothing appears, where all projections of the mind are left behind.
Then you have reached to the transcendental.
Then you have reached to your self-nature.

But before your self-nature is revealed, one experience Bodhidharma suggests you remember:

IF YOU SEE A LIGHT BRIGHTER THAN THE SUN, YOUR REMAINING ATTACHMENTS WILL SUDDENLY COME TO AN END, AND THE NATURE OF REALITY WILL BE REVEALED. SUCH AN OCCURRENCE SERVES AS THE BASIS FOR ENLIGHTENMENT.

It is not enlightenment, but it serves as a basis. IF YOU SEE A LIGHT BRIGHTER THAN THE SUN ... because mind cannot project it. Mind can project only that which it knows. The mind can project the sun, but the mind cannot project a brighter sun which it has never known. IF YOU SEE A LIGHT BRIGHTER THAN THE SUN .... Kabir says that in his meditation, it was as if one thousand suns had suddenly risen all around him. The light was so blinding that even to keep looking at it was scary. This is not enlightenment, but this is the beginning of two things: the end of all your attachments -- as if they are burned by this light -- and the creation of a basis for enlightenment.

BUT THIS IS SOMETHING ONLY YOU KNOW. YOU CAN'T EXPLAIN IT TO OTHERS.

And in fact you should not talk about it to others because they will simply laugh. They may make it ridiculous. They cannot accept that you are ready for enlightenment -- particularly you, whom they know perfectly well -- and they have always thought themselves higher than you, holier than you. You must be cheating; you are trying to deceive but nobody is going to be deceived by you.

It is better not to talk about it, because by talking about it, they can destroy it by their comments, by their criticism, by their ridicule. They can destroy the very basis for enlightenment. It is better to keep it deep in your heart as a secret. It is so valuable that you should not bring it out before others. ...OR IF, WHILE YOU'RE WALKING, STANDING, SITTING OR LYING IN THE STILLNESS AND DARKNESS OF NIGHT, EVERYTHING APPEARS AS THOUGH IN DAYLIGHT, DON'T BE STARTLED. IT'S YOUR OWN no-MIND ABOUT TO REVEAL ITSELF.

To different people enlightenment comes from different doors. It depends on your uniqueness, your individuality. To some it may start with the happening of a brighter sun, or a thousand suns. To somebody else it may start ...you are lying in your bed in the night, in darkness, and suddenly you start seeing things as if it is full daylight. Don't be startled, don't be afraid: it is a good sign. It will create the basis for your enlightenment and it will destroy all your attachments. ...IF YOU SEE YOUR NATURE, YOU DON'T NEED TO READ SUTRAS OR INVOKE BUDDHAS. ERUDITION AND KNOWLEDGE ARE NOT ONLY USELESS, THEY CLOUD YOUR AWARENESS.

They are not only useless, they are also harmful, immensely harmful.

DOCTRINES ARE ONLY FOR POINTING TO THE no-MIND. ONCE YOU SEE YOUR no-MIND, WHY PAY ATTENTION TO DOCTRINES?

There have been many instances of great masters who, when they became enlightened, the first thing they did was to burn their scriptures -- their work was finished. Their whole work was somehow to indicate to you your self, your self-nature. And once you have seen your self-nature, all those doctrines are just rubbish.

TO GO FROM MORTAL TO BUDDHA ...to go from death to deathlessness, to go from divisions to transcendence, YOU HAVE TO PUT AN END to all your actions. You have to learn the actionless action.

NURTURE YOUR AWARENESS AND ACCEPT WHAT LIFE BRINGS.

These are points to be remembered by everyone who is walking on the path: NURTURE YOUR AWARENESS .... How does one nurture one's awareness? Don't miss any opportunity to be aware: walking, walk with awareness .... I can move my hand either without awareness or with awareness -- move your hand with full awareness, and it will bring a great grace to your hand, and a great peace and silence will be felt inside.

Eating, eat with awareness. Most of the time people are simply swallowing unconsciously; that's why they eat too much, because their taste is not satisfied. If they were eating with awareness, then they would not just be swallowing, they would be chewing.

The scientists say that unless you chew every bite forty-eight times, you are loading your digestive system unnecessarily. And your life span depends on your digestive system: if it remains young and alive, you can remain longer in the body. But if you are simply swallowing, you don't know ...your digestive system doesn't have teeth, it cannot chew. The chewing has to be done by you in the mouth; beyond the mouth there is no question of chewing. And the unchewed food is a load, is a burden; it hurts your digestive system, it hurts your intestines. It creates all kinds of troubles in your stomach.

Just try one day, to count forty-eight times -- and you will remain aware because you have to count. You cannot go on thinking of other things. You have to be focused on your chewing and counting: one, two, three, four, up to forty-eight, and only then are you allowed to swallow.

Nurturing awareness means making everything an opportunity to be aware. So more and more awareness in twenty-four hours ...taking a shower, don't just take it unconsciously, mechanically. Because you always take it, you know -- you just stand under the shower and you go on thinking of a thousand and one things. Under the shower the only thing is to be aware of the coolness that is coming to you, the freshness that is coming to you. Be fully aware of it.

Nurturing your consciousness means a twenty-four hour, day and night program. It is not tiring; on the contrary, it is very refreshing, rejuvenating.

And the second thing: AND ACCEPT WHAT LIFE BRINGS. That is TATHATA -- whatever life brings. Accept it with thankfulness and gratitude, because there was no necessity for life to bring that thing to you.

A cool breeze comes -- do you think you have earned it? Do you think you deserve it? Do you think existence owes it to you? A beautiful cloud passes, a beautiful sunset and all the colors on the horizon, a rainbow with all the seven colors ...accept everything that life brings to you with gratitude, with joy, with thankfulness. This will slowly, slowly, create in you a deep acceptance of everything. And in that deep acceptance is hidden the transcendence. ...ONCE MORTALS SEE THEIR NATURE, ALL ATTACHMENTS END. AWARENESS ISN'T HIDDEN. BUT YOU CAN ONLY FIND IT RIGHT NOW. IT'S ONLY NOW.

This statement has to be understood. The insistence on NOW is to prevent you from postponing. People, thousands of people have told me during these three decades that I have been working with them, "I will start meditating." WILL start? If you have understood the meaning of meditation, then NOW is the moment, not postponement.

Postponement simply means you have not understood. Meditation is not yet on the top of your laundry list, it is somewhere at the bottom. First you will earn money, then you have to marry off your daughter, then your son is going to medical college, then you have to build a house, and so on and so forth -- the laundry list is infinite. And at the bottom of it -- if, God willing you are still alive ...most probably you will not be, because the list is too long and your life is too short -- you won't have time left to meditate. Death will come before meditation comes.

Hence the emphasis on NOW -- because at least one thing is certain: death has not come, not yet. This is the moment you are certain you are alive. But who knows about the next moment? So don't postpone it even for a single moment. If you want to become an enlightened being, then NOW is the moment, then HERE is the place.

IF YOU REALLY WANT TO FIND THE WAY, DON'T HOLD ONTO ANYTHING.

No prejudices -- if you really want to find the way, don't make demands. Don't say that the way has to fulfill these certain demands. You don't know the way. Go with humbleness, not with a demanding ego; otherwise, you will never find the way. Your prejudiced mind will never allow you to go beyond it. And the way goes beyond the mind. ...DON'T HOLD ONTO ANYTHING. ONCE YOU PUT AN END TO all your actions -- actions which are decided by your mind and are not spontaneous -- AND NURTURE YOUR AWARENESS, ANY ATTACHMENTS THAT REMAIN WILL COME TO AN END ...by their simply being understood as meaningless.

As your awareness grows, your attachments decrease. A full awareness means no attachments. That does not mean that you can't have friends; that does not mean that you have to renounce the world. That simply means that you don't get glued with people -- that is an ugly state. You enjoy, you share, but you never depend on anybody or on anything; you never become a slave.

Dropping attachments is really dropping all slavery and dependence on things and people. It brings to you a great freedom -- the only authentic freedom. Political freedoms don't mean much, economic freedoms

don't mean much. The only real freedom is spiritual freedom and that comes through dropping all your attachments and creating a great pillar of fire, of awareness.

UNDERSTANDING COMES NATURALLY. YOU DON'T HAVE TO MAKE ANY EFFORT. BUT FANATICS DON'T UNDERSTAND WHAT THE BUDDHA MEANT. AND THE HARDER THEY TRY, THE FARTHER THEY GET FROM THE SAGE'S MEANING. ALL DAY LONG THEY INVOKE BUDDHAS AND READ SUTRAS. BUT THEY REMAIN BLIND TO THEIR OWN DIVINE NATURE, AND THEY DON'T ESCAPE THE WHEEL.
A BUDDHA IS AN IDLE PERSON, because he does not do anything on his own part. He is an idle person not because he is lazy, he is an idle person because he is spontaneous. Whenever a situation arises that needs a response, he waits for his consciousness, his self-nature to respond naturally without any effort. He is a man of effortless effort, actionless action. He has simply allowed the existence to function through him.
He is no more.
He is just a hollow bamboo.

A singer can make a flute out of him and can sing songs. The only function of the flute is not to hinder the song. A buddha is just a hollow bamboo; the song comes from existence itself.

A BUDDHA IS AN IDLE PERSON. HE DOESN'T RUN AROUND AFTER FORTUNE AND FAME. WHAT GOOD ARE SUCH THINGS IN THE END?

They simply destroy your life. They destroy all the opportunities to know yourself. They destroy all the opportunities to make your life a great blessing, a great benediction.

These simple sutras of Bodhidharma can bring you the greatest ecstasy that existence is keeping ready for you.
It is just that you are not ready.
Get ready and claim your inheritance.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #8
Chapter title: Everybody has the right to be wrong

8 July 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,

AMONG SHAKYAMUNI'S TEN GREATEST DISCIPLES, ANANDA WAS FOREMOST IN LEARNING. BUT HE DIDN'T KNOW THE BUDDHA. ALL HE DID WAS STUDY AND MEMORIZE. ARHATS DON'T KNOW THE BUDDHA. ALL THEY KNOW ARE SO MANY PRACTICES FOR REALIZATION, AND THEY BECOME TRAPPED BY CAUSE AND EFFECT. SUCH IS A MORTAL'S KARMA: NO ESCAPE FROM BIRTH AND DEATH. BY DOING THE OPPOSITE OF WHAT HE INTENDED, SUCH PEOPLE BLASPHEME THE BUDDHA. KILLING THEM WOULD NOT BE WRONG. THE SUTRAS SAY, "SINCE ICCHANTIKAS ARE

INCAPABLE OF BELIEF, KILLING THEM WOULD BE BLAMELESS, WHILE PEOPLE WHO BELIEVE REACH THE STATE OF BUDDHAHOOD." ...PEOPLE WHO SEE THAT THEIR MINDS ARE THE BUDDHA DON'T NEED TO SHAVE THEIR HEADS. LAYMEN ARE BUDDHAS TOO. UNLESS THEY SEE THEIR NATURE, PEOPLE WHO SHAVE THEIR HEADS ARE SIMPLY FANATICS.
BUT SINCE MARRIED LAYMEN DON'T GIVE UP SEX, HOW CAN THEY BECOME BUDDHAS?
I ONLY TALK ABOUT SEEING YOUR NATURE. I DON'T TALK ABOUT SEX SIMPLY BECAUSE YOU DON'T SEE YOUR NATURE. ONCE YOU SEE YOUR NATURE, SEX IS BASICALLY IMMATERIAL. IT ENDS ALONG WITH YOUR DELIGHT IN IT. EVEN IF SOME HABITS REMAIN, THEY CAN'T HARM YOU. BECAUSE YOUR NATURE IS ESSENTIALLY PURE. DESPITE DWELLING IN A MATERIAL BODY OF FIVE AGGREGATES, YOUR NATURE IS BASICALLY PURE. IT CAN'T BE CORRUPTED. ...ONCE YOU STOP CLINGING AND LET THINGS BE, YOU'LL BE FREE, EVEN OF BIRTH AND DEATH. YOU'LL TRANSFORM EVERYTHING. YOU'LL POSSESS SPIRITUAL POWERS THAT CAN'T BE OBSTRUCTED. AND YOU'LL BE AT PEACE WHEREVER YOU ARE. IF YOU DOUBT THIS, YOU'LL NEVER SEE THROUGH ANYTHING. YOU'RE BETTER OFF DOING NOTHING. ONCE YOU ACT, YOU CAN'T AVOID THE CYCLE OF BIRTH AND DEATH. BUT ONCE YOU SEE YOUR NATURE, YOU'RE A BUDDHA, EVEN IF YOU WORK AS A BUTCHER.
BUT BUTCHERS CREATE KARMA BY SLAUGHTERING ANIMALS. HOW CAN THEY BE BUDDHAS?
I ONLY TALK ABOUT SEEING YOUR NATURE. I DON'T TALK ABOUT CREATING KARMA. REGARDLESS OF WHAT WE DO, OUR KARMA HAS NO HOLD ON US. ...IN INDIA, THE TWENTY-SEVEN PATRIARCHS ONLY TRANSMITTED THE IMPRINT OF THE MIND. AND THE ONLY REASON I'VE COME TO CHINA IS TO TRANSMIT THE INSTANTANEOUS TEACHING OF THE MAHAYANA: THIS MIND IS THE BUDDHA. I DON'T TALK ABOUT PRECEPTS, DEVOTIONS OR ASCETIC PRACTICES ....
LANGUAGE AND BEHAVIOR, PERCEPTION AND CONCEPTION ARE ALL FUNCTIONS OF THE MOVING MIND. ALL MOTION IS THE MIND'S MOTION .... THE MIND NEITHER MOVES NOR FUNCTIONS. BECAUSE THE ESSENCE OF ITS FUNCTIONS IS EMPTINESS. AND EMPTINESS IS ESSENTIALLY MOTIONLESS.
HENCE, THE SUTRAS TELL US TO MOVE WITHOUT MOVING, TO TRAVEL WITHOUT TRAVELING, TO SEE WITHOUT SEEING, TO LAUGH WITHOUT LAUGHING, TO HEAR WITHOUT HEARING, TO KNOW WITHOUT KNOWING, TO BE HAPPY WITHOUT BEING HAPPY, TO WALK WITHOUT WALKING, TO STAND WITHOUT STANDING. AND THE SUTRAS SAY, "GO BEYOND LANGUAGE. GO BEYOND THOUGHT." ...I COULD GO ON, BUT THIS BRIEF SERMON WILL HAVE TO DO.

Bodhidharma's teachings in these sutras are profoundly interesting and of great importance for all pilgrims of truth. But there are a few false statements. And for the first time, perhaps these false statements are not due to the misunderstanding of the disciples; these false statements have been made by Bodhidharma himself.

Hence, before I go into the sutras, I would like to make clear a few things.

First, the teachings of Gautam Buddha have created two kinds of seekers: one is called ARHATA and the other is called BODHISATTVA.

The arhata is someone who makes every effort to become enlightened and once he is enlightened he completely forgets about those who are still groping in the dark. He has no concern with others. It is enough for him to become enlightened. In fact, according to the arhatas, even the great idea of compassion is nothing but again another kind of attachment -- and it has some significance to be understood.

Compassion is also a relationship; howsoever beautiful and great, it is also a concern with others. It is also a desire. Although it is a good desire it makes no difference. According to the arhatas, desire is a bondage whether it is good or bad. The chains can be made of gold or of steel, it doesn't matter; chains are chains. Compassion is a golden chain.

The arhata insists that nobody can help anybody else at all. The very idea of helping others is based on wrong foundations. You can help only yourself.

It may occur to the ordinary mind that the arhata is very selfish. But if you look without any prejudice, perhaps he also has something immensely important to declare to the world: Even helping the other is an interference in his life, in his lifestyle, in his destiny, in his future. Hence, arhatas don't believe in any compassion. Compassion to them is another beautiful desire to keep you tethered to the world of attachments. It is another name -- beautiful, but still just a name for a desiring mind.

Why should you be interested that somebody else becomes enlightened? It is none of your business. Everybody has absolute freedom to be himself. The arhata insists on individuality and its absolute freedom. Even for the sake of good, nobody can be allowed to interfere in anybody else's life.

Hence the moment he becomes enlightened, the arhata does not accept disciples, he never preaches, he never helps in any way. He simply lives in his ecstasy. If somebody on his own can drink out of his well he will not prevent him, but he will not send an invitation to you. If you come to him on your own accord and

sit by his side and drink his presence, and get on the path, that is your business. If you go astray, he will not stop you.

In a certain way this is the greatest respect ever paid to individual freedom -- to the very logical extreme. Even if you are falling into deep darkness, the arhata will silently wait. If his presence can help, it is okay, but he is not going to move his hands to help you, to give you a hand, to pull you out of a ditch. You are free to fall in a ditch and if you can fall in a ditch, you are absolutely capable of getting out of it. The very idea of compassion is foreign to the philosophy of the arhatas.

Gautam Buddha accepted that there are a few people who will become arhatas. And their path will be called HINAYANA, "the small vehicle," the small boat in which only one person can go to the other shore. He does not bother to create a big ship and collect a crowd in a Noah's Ark and take them to the further shore. He simply goes himself in his small boat, which cannot even contain two. He is born alone in the world, he has lived and died millions of times alone in the world; alone he is going to the universal source.

Buddha accepts and respects the way of the arhata -- but he also knows there are people who have immense compassion and when they become enlightened, their first longing is to share their joy, to share their truth. Compassion is their way. They also have some profound truth.

These people are called bodhisattvas. They provoke and invite others to the same experience. And they wait on this shore as long as possible to help all seekers who are ready to move on the path, and who just need a guide; they need a helping hand. The bodhisattva can postpone his going to the further shore out of compassion for blind people groping in darkness.

Buddha had such a comprehensive and vast perception that he accepted both -- that this is simply the nature of a few people to be arhatas, and it is also simply the nature of a few other people to be bodhisattvas.

And this is the standpoint of Gautam Buddha, that such is the case, nothing can be done about it -- an arhata will be an arhata and a bodhisattva will be a bodhisattva. Their natures have different destinies, although they reach to the same goal finally. But after reaching the goal there is a parting of the ways.

The arhatas don't stay on this shore even for a single moment. They are tired, they have been long enough in this wheel of SAMSARA, moving through birth and death millions of times. It has already been too much. They are bored and they don't want to stay even a single minute more. Their boat has arrived, and immediately they start moving towards the further shore. This is their suchness.

And there are bodhisattvas who can tell the boatman, "Wait, there is no hurry. I have lingered on this shore long enough -- in misery, in suffering, in anguish, in agony. Now all that has disappeared. I am in absolute bliss, silence and peace, and I don't see that there is anything more on the other shore. So as long as I can manage, I will be here to help people."

Gautam Buddha is certainly one of those people who can see the truth even in contradictions. He accepts both without making anybody feel lower or higher. But bodhisattvas call their path -- against the path of the arhatas -- MAHAYANA, "the great vehicle," the great ship. The other is just a small boat. Poor fellows, they simply go alone. And there has been a continuous conflict for twenty-five centuries after Gautam Buddha, between these two different approaches.

Bodhidharma belongs to the bodhisattvas. Hence, he is making many statements against arhatas which are not true.

I don't belong either to arhatas or to bodhisattvas. I don't belong to Gautam Buddha's path at all. I have my own vision, my own perceptivity. Hence I have no obligation to agree with Bodhidharma on every point -- and particularly on this point; even Gautam Buddha would not have agreed with him. He follows a particular party line.

Secondly, he was an outrageous person, very ferocious. If you have seen his picture ...you can use it for making your children afraid. But that is not his true picture; he was a prince, the son of a great South Indian king, Suha Verma -- it was a great empire of the Palavas. He must have been a beautiful man. But those pictures don't represent his actual photographs. They depict his strange personality, his outrageousness.

So a few things he can say which you need not agree with. I will make it clear where he is saying wrong things just because he belongs to Mahayana, a particular party, a particular ideology. I have immense respect for both arhatas and bodhisattvas, the same way as Gautam Buddha had.

The first sutra:

AMONG SHAKYAMUNI'S TEN GREATEST DISCIPLES ... Shakyamuni is one of the names of Gautam Buddha, because he belongs to the clan of the Shakyas; his empire was an ancient empire belonging to the clan of the Shakyas. It was a warrior race, dwelling just on the boundary line of Nepal and India. Because of the Shakya clan, he is called Shakyamuni. MUNI means one who has attained to ultimate

silence.

AMONG SHAKYAMUNI'S TEN GREATEST DISCIPLES, ANANDA WAS FOREMOST IN LEARNING.

Now, Ananda is a special case, and something has to be understood about him. Ananda was a cousin-brother to Gautam Buddha, and a few years elder to him. And it is part of the Eastern culture that the elder brother is almost like a father, even though he may be a elder cousin-brother.

When Ananda came to Gautam Buddha to be initiated as a disciple, he said, "Listen, Siddhartha" -- Siddhartha was Gautam Buddha's name given by his parents. He did not address him as Gautam Buddha, he addressed him, "Listen, Siddhartha" -- he was just his younger brother. "I am going to be initiated by you into sannyas, on the path. Once I am your disciple I will no longer be your elder brother. Once I am your disciple, you will be in a position to order me and I will have to obey. Right now I am in a position to order you and you will have to obey. Before the situation changes, I want a few conditions to be remembered."

Gautam Buddha said, "What are the conditions?"

Ananda said, "They are not very great, but to me they mean much. One, promise me while I am still your elder brother that after I become your disciple, you will not tell me to go away from you to preach the message to the masses. No, I am going to be with you day and night, your whole life. I want to take care of your body, your comfort, your health. You cannot prevent me. This promise you have to give right now, before I am no longer in a position to say anything."

Buddha said, "Granted" ...because as a younger brother, there is no other way in the East. You have to accept, respectfully, those who are elder.

Ananda said, "And the second condition is that I can ask any question -- relevant, irrelevant, meaningful, meaningless -- and you cannot say, `Wait, someday you will understand.' You will have to answer me immediately; you cannot try to postpone. You cannot find excuses ...`Tomorrow I will see.' Whenever I ask the question, immediately you have to give me the answer."

Gautam Buddha said, "Granted."

And Ananda said, "Third, if I bring someone to meet you -- even in the middle of the night when you are asleep -- you cannot say no. You will have to meet the person, whoever he is."

Gautam Buddha laughed and said, "Granted."

But Ananda said, "Why are you laughing?"

He said, "That is not part of the conditions. Now you get initiated, and then you can ask the question why I have laughed. Whenever you ask the question, I will answer it -- but the three conditions are complete."

Ananda became a disciple and lived with Gautam Buddha for forty-two years continuously, day in, day out. Springs came and went, seasons changed, year by year; he was just like a shadow to Gautam Buddha.

But many people came after Ananda and became disciples and became enlightened -- and Ananda remained without enlightenment. After twenty years he asked Gautam Buddha, "What is happening? People who have come after me have become enlightened ...and I have been so close to you. Nobody has heard you more than I have heard you, nobody has the intimacy that I have with you. Why am I not becoming enlightened?"

Gautam Buddha said, "Now you can understand why I laughed -- remember? Twenty years before when you asked, before initiation, for three conditions, I laughed. This was the reason: because your conditions would be a barrier. You cannot forget that you are my elder brother. Even though you have become a disciple, deep down you know that you are my elder brother. That is your subtlest ego -- although you have been with me more than anybody else, and you have heard me better than anybody else. You have become so knowledgeable, so learned, you have memorized every sermon that I have given. You have an immense memory but you don't have any experience of your own. You can repeat mechanically everything that I have said in twenty years. But your subtle ego, that you are my elder brother and you have a special privilege of three conditions, is functioning as a barrier. You will not become enlightened until I die."

And actually, that's how it happened. After forty-two years' initiation, Gautam Buddha died. And amongst ten thousand disciples, Ananda was the first who burst into tears when Buddha said, "Now I want to say goodbye to you all. My body is old and tired, and whatever I wanted to say, I have said. I want now to go into ultimate rest."

Ananda was sitting on his right side and he burst out like a small child, although he was older than Gautam Buddha. And Gautam Buddha said, "Why, Ananda, are you crying and weeping? I am not dying ignorant, I am dying absolutely fulfilled, enlightened -- and not an ordinary enlightenment, an

enlightenment which has never been excelled before. And I am also dying immensely fulfilled because never before have so many disciples of a single master become enlightened. I am going into ultimate rest, because there is no death for me."

Ananda said, "I am not weeping for you. You misunderstood me. I am weeping for myself -- that for forty-two years I have been following you like a shadow, day in, day out, and I have not become enlightened yet. I am still as unconscious as ever. What will happen to me when you are gone? And I don't think that in ages to come I will ever meet anyone of your caliber, nor will I have such an opportunity to be so intimate and so close. You are leaving me in a darkness that seems to have no dawn."

Gautam Buddha laughed again, and even with tears in his eyes, Ananda could not resist asking him, "Why are you laughing? You laugh at strange moments."

Gautam Buddha said, "Within twenty-four hours you will know. Because once I am dead, within twenty-four hours you will become enlightened. Once I am dead, you are no more my elder brother. Once I am dead, your subtle ego will also disappear; it cannot disappear while I am alive."

And actually it happened in the same way: within twenty-four hours, Ananda became enlightened. He did not leave the place, he did not eat or drink or go to sleep. He remained sitting there with his eyes closed, under those two saal trees where Gautam Buddha had lain down and entered into eternal sleep.

Ananda remained in the same place with closed eyes, with an absolute determination that he would open his eyes only if his eyes of the inner opened. If he becomes enlightened, only then will he see the outside world again with his eyes. Otherwise, he will remain within himself.

First he wants to see his own self-nature; then only will he move his eyes or move his body from this place. Otherwise he will die here. With such determination, with such absolute commitment .... The night that had been seen by him as without a dawn, ended quickly, within twenty-four hours. He was enlightened. But he remained an arhata. That was his uniqueness, to be an arhata.

The condemnation by Bodhidharma of Ananda on one point is right, on another point is wrong. He says:
ANANDA WAS FOREMOST IN LEARNING, BUT HE DID NOT KNOW THE BUDDHA. That's true.
ALL HE DID WAS STUDY AND MEMORIZE. That's true.

ARHATS DON'T KNOW THE BUDDHA.

That's wrong. Arhatas become themselves buddhas; there is no question of their not knowing the Buddha. Yes, as a scholar, as a great learned man, as a man immensely studious and a man of tremendous memory, he has not known what the nature of enlightenment is, what is buddhahood. But it is not because of his being an arhata. The moment he became enlightened, THEN he became an arhata. The arhatahood or bodhisattvahood comes after enlightenment, not before.

Only when you become enlightened do you realize what is your nature. Is there any desire for compassion, or no desire for any compassion? Are you ready to leave this shore immediately, or are you going to stay here to help a few people to become enlightened?

I know this statement that ARHATAS DON'T KNOW THE BUDDHA is not the fault of the person who has taken the notes. It is Bodhidharma's statement, because he is a bodhisattva and the conflict between bodhisattvas and arhatas is twenty-five centuries old. They go on condemning each other. They simply cannot understand a person who becomes enlightened and has no compassion.

The bodhisattva cannot understand that enlightenment is possible without compassion and the arhata cannot understand that a man of enlightenment still has a desire to help; he has not yet become desireless. He still wants to interfere into other people's lifestyle. If they don't want to awaken, who are you to awaken them? Then just move silently so that their sleep is not broken ...to the arhata that is real compassion. You don't want to interfere in anybody's life; everybody has to live his own life according to his own light, according to his own individuality. And whenever his time comes to become enlightened, he will become enlightened. You cannot force anybody to become enlightened. It is not something that somebody can be persuaded, or somebody can be seduced into.

Neither the arhata can understand the bodhisattva, nor the bodhisattva can understand the arhata. They are such diametrically opposite poles. That's why I say this mistake is not of the note-taker, this mistake comes from Bodhidharma himself; he is not an arhata.

Now, Buddhist countries are divided into sections. For example, Japan belongs to Mahayana, the land of the bodhisattvas, and Sri Lanka belongs to Hinayana, the land of the arhatas. In Sri Lanka there is no respect for Zen at all. If you talk about Bodhidharma in Sri Lanka, they will simply laugh at you -- "That man was mad!" And if you talk about arhatas like Ananda in Japan, they will simply say, "That man was utterly

selfish; his whole life he was so blindly selfish that he was putting conditions on Gautam Buddha and when he became enlightened, then he simply disappeared, went to the further shore, into eternity -- without bothering for a single moment that there are people who need a few guidelines, a few hints; who are borderline cases, just a little push and they will take the quantum leap."

But if Bodhidharma had not been prejudiced, if he had also been capable to understand the position of the totally opposite standpoint, he would have said, "Pundits, learned people, scholars don't know the Buddha." And then it would have been perfectly right. To use the word ARHATA is simply not only wrong, but shows a very fanatic attitude: "Only I am right and everybody else is wrong." I would like to exchange the word ARHATAS for pundits, scholars, learned people -- just to help Bodhidharma come to his senses.

> PUNDITS DON'T KNOW THE BUDDHA. ALL THEY KNOW ARE SO MANY PRACTICES FOR REALIZATION, AND THEY BECOME TRAPPED BY CAUSE AND EFFECT. SUCH IS A MORTAL'S KARMA: NO ESCAPE FROM BIRTH AND DEATH. BY DOING THE OPPOSITE OF WHAT HE INTENDED, SUCH PEOPLE BLASPHEME THE BUDDHA.

This statement can be true about the pundits, but this statement is absolutely wrong about arhatas. And this shows his fanatic attitude when he says, KILLING THEM WOULD NOT BE WRONG.

I cannot agree with him. He is saying, "Killing the arhatas would not be wrong." And according to Gautam Buddha even killing an ant is wrong and the arhata is at least something better than an ant.

But this is his fanatic attitude -- and it is because of this fanatic, outrageous attitude that his picture has been depicted so ferociously. It is certain he would not have bothered: if there was any need to kill an arhata he would have killed. He was a man of his word; what he says he means. You cannot try to say that it is only symbolic. Bodhidharma does not speak in symbols, he says exactly what he means:

> KILLING THEM WOULD NOT BE WRONG. THE SUTRAS SAY, "SINCE ICCHANTIKAS ARE INCAPABLE OF BELIEF, KILLING THEM WOULD BE BLAMELESS, WHILE PEOPLE WHO BELIEVE REACH THE STATE OF BUDDHAHOOD."

Now, something else has to be understood -- this word, ICCHANTIKAS. It means people who are one-dimensional, who know only one aspect of truth.

And opposite to icchantikas are people like Mahavira and the Jaina tirthankaras; they are called ANICCHANTIKAS, people who look from every aspect of the truth. Mahavira was so deeply rooted in the attitude of being multidimensional that he was the first man in the whole history of mankind to bring in the theory of relativity.

It took twenty-five centuries for the West.

Only Albert Einstein, through a very different path as a scientist, brought the same message, the same philosophy of the theory of relativity. Mahavira says that whatever you say is only relative. He was so much in his theory of relativity that he never made a single statement about anything -- because any single statement will only show one aspect. What about other aspects?

He found that every truth has seven aspects. So you ask him one question and he will answer with seven answers, and those seven answers will be contradicting each other. You will come back from meeting Mahavira more confused than you have ever been -- and he was the most clear person who has ever walked on the earth. But his approach was multidimensional.

For example, if you ask Mahavira, "What do you think about God?" ...in the first place, he never started his statements without the word "perhaps." Every statement begins with "perhaps," because to be certain is to be a fanatic. "Perhaps" keeps you open: the other can also be right, the opposite can also be right. "Perhaps" does not close the door, it keeps you alert and aware about other possibilities.

You ask about God: the Christians are icchantikas; they will say, "Yes, there is one God and only one God." You ask the Mohammedans, they say there is only one God. These are icchantikas. They believe in a way which can only be called one-dimensional. They don't look at other possibilities -- they are afraid to look at other possibilities. That's why they have one God and one prophet -- not even two prophets for the Mohammedans, because there is danger: if you take two prophets, they may contradict each other, they may say something, they may not agree with each other. There will be trouble.

It is better to remain with one prophet, one God, one holy scripture. These are people who are afraid of a multidimensional reality.

Against these are people like Mahavira who go to the other extreme: they will not say anything in an absolute way, they will always state everything relatively. You ask about God and Mahavira has seven

statements and you cannot figure out whether God is, or not.
Of those seven statements, the first statement is:
"Perhaps God is -- but PERHAPS. I cannot be absolute; neither can you be absolute. There is a possibility." A relative statement -- "Perhaps there is a God." This is his first statement.

His second statement: "Perhaps there is no God, because who knows? -- there is every possibility that the atheist may be right. Nobody has ever seen him. So all that we can say is, perhaps there is no God."

But after hearing these two statements -- "Perhaps there is God, perhaps there is no God ..." one is bound to ask, then what am I going to believe? Hence comes his third statement: "Perhaps both are true." But naturally, you are going to ask, "How can both be true?"

Then comes his fourth statement: "Perhaps both are not true." And this way he goes on -- seven statements -- and you will be so confused ..."Perhaps it was not right to ask the question! I was better off before." It is because of this multidimensional, relative approach that Mahavira could not get many followers. There can be very few crazy people who don't care what it means, who simply fall in love with the personality of Mahavira. He is a beautiful man of immense presence and grandeur -- so a few crazy people can fall in love with him. They don't care what he says. They only care what he is: "Don't be bothered with what he says; just look at his beauty, his light -- his eyes with such grandeur and depth, and his whole life such a song, such an ecstasy. Don't bother with what he says; it is none of our business. The MAN is right. His statements may be right, may not be right. He himself says `perhaps.'"

But Bodhidharma's statements that: SINCE ICCHANTIKAS ARE INCAPABLE OF BELIEF, KILLING THEM WOULD BE BLAMELESS, WHILE PEOPLE WHO BELIEVE REACH THE STATE OF BUDDHAHOOD ...I cannot support this statement.

Icchantikas, the people who believe in absoluteness of truth have a right to exist and live according to their light -- just as people who believe in a relative perception of truth have the right to live, and to live according to their own vision. Everybody has the right to live according to his own experience and find his way. Nobody has the right to kill anybody.

But Bodhidharma is in a way very sincere. He is simply saying what he sincerely feels. His sincerity cannot be doubted -- his statement can be denied, but his intention cannot be denied. Christians have been killing Mohammedans, Jews; Mohammedans have been killing Hindus; Hindus have been killing Buddhists. Although nobody says "Go and kill those who don't believe in your philosophy," that's what has been happening all over the world. At least Bodhidharma is sincere. He has never killed anybody but he is saying his attitude in clear-cut terms, that his understanding is so valuable to him, so true, that even if a person who does not follow his understanding has to be killed, it is blameless. Although he has never killed anyone ...he has a ferocious way of speaking, way of living, but he has a very soft heart.

But religions have been doing the act without saying it. No religion in the world can be said to have behaved lovingly, respectfully, towards others. Every religion thinks they are the only right people; they have the monopoly on truth and everybody else is wrong.

My own approach is that everybody has the right to be right or to be wrong. And if somebody decides to be wrong, still he has to be given every respect and every love. It is his decision, and if he wants to live his decision, it is nobody's business to interfere in his life and in his philosophy. ...PEOPLE WHO SEE THAT THEIR no-MINDS ARE THE BUDDHA DON'T NEED TO SHAVE THEIR HEADS.

There I can agree with Bodhidharma totally. If you see your nature, then there is no need to do any stupid thing: shaving your head or being naked or standing on your head or doing all kinds of contortions of your body which are good in a circus but not in the search of truth, in the search of your own nature, in the search of God.

LAYMEN ARE BUDDHAS TOO.

There I can agree with Bodhidharma with absoluteness. It is not only for the monks to find the truth. Even a layman -- if he finds a little time to be silent and to be meditative and discovers his self nature in his own home, in the marketplace, he will become the buddha. There is no problem that he has to be in a monastery, or that he has to renounce the world. This is my emphasis too, that nobody needs to renounce the world.

The world is not the problem, the problem is your unawareness. Renounce your unawareness, don't be bothered with the world. What can the world do to you? You can live in a palace, the palace cannot prevent your enlightenment. You can live in absolute poverty, poverty cannot help your enlightenment. In poverty or in richness, in a poor man's hut or in a palace, the basic thing is your meditativeness, your awareness.

Wherever it happens, you will become enlightened. You don't have to renounce anything.
It is absolutely true:

LAYMEN ARE BUDDHAS TOO. UNLESS THEY SEE THEIR NATURE, PEOPLE WHO SHAVE THEIR HEADS ARE SIMPLY FANATICS.

It is something to be understood that Bodhidharma is himself making statements which are statements of a fanatic -- but it is always easy to see a small straw in somebody else's eye, and it is very difficult to see even a camel in your own eye. People never think about their own statements, about their own behavior, about their own life. They are always looking at others -- they are very artful, articulate in finding what is wrong with somebody else -- and they may be carrying thousands of wrongs themselves and they remain completely unaware. But this is human nature, this is human frailty.

The disciple asks Bodhidharma: BUT SINCE MARRIED LAYMEN DON'T GIVE UP SEX, HOW CAN THEY BECOME BUDDHAS?

And here I can support Bodhidharma with my total being. What he says is of tremendous importance, because he was saying it fourteen hundred years ago. Sigmund Freud was not born yet; Alfred Adler was still far away in the future; Havelock Ellis or Carl Gustav Jung or Assagioli or Masters and Johnson -- people who have been working deeply in the study of man's sexuality had not come into existence yet. But what Bodhidharma says is so luminous, so grand and so great that even this simple statement could have made him a pioneer.

He says: I ONLY TALK ABOUT SEEING YOUR NATURE. I DON'T TALK ABOUT SEX SIMPLY BECAUSE YOU DON'T SEE YOUR NATURE. ONCE YOU SEE YOUR NATURE, SEX IS BASICALLY IMMATERIAL.

This is great insight, and from a man who was considered to be one of the greatest saints of Buddhism. The moment you become enlightened, sex is immaterial. It is just the same stuff dreams are made of; it will disappear on its own accord. You don't have to repress it, you don't have to go against it.

IT ENDS ALONG WITH YOUR DELIGHT IN IT. As you become more and more mature in your meditation, sex becomes less and less interesting. The day you become fully attuned with existence, sex disappears just like a dewdrop in the early morning sun.

And unless sex disappears on its own accord, it is very dangerous to drop it, to force it, because then you will create all kinds of perversions. And all the religions of the world have created perverted human beings: homosexuality, lesbianism, sodomy ...and people go on inventing strange, perverted expressions for their sexual energy because their religion condemns sex.

Sex is something natural, biological. Unless you transcend your biology, unless you transcend your body, unless you become attuned with something beyond mind, sex is going to remain there in some form or other. And if it is going to remain there, it is better that it remains natural, biological, because perverted sex is getting into a worse condition. Natural sex can be sublimated, perverted sex becomes more difficult to transform.

I have never heard of any homosexual ever becoming enlightened, I have never heard of any impotent man becoming enlightened. This cannot be just coincidental. In fact, the impotent man should become enlightened sooner than anybody else, because he is a born celibate! All other celibates are just lousy celibates, leaking from here, leaking from there -- the impotent person is absolutely certain to be celibate. But the impotent person has never become enlightened.

In fact, it is the sexual energy itself that transforms into your enlightenment. Because the impotent man has no sexual energy, he is in the worst condition; he cannot go higher, he does not have the energy to fly like an eagle across the sun. He cannot become a Gautam Buddha or a Bodhidharma.

Bodhidharma is saying that sex is immaterial; what is important is to know your self-nature, to know your being. And then everything that is needed will happen on its own accord.

EVEN IF SOME HABITS REMAIN, THEY CAN'T HARM YOU.

This is a very significant statement from a man of enlightenment. EVEN IF SOME HABITS REMAIN, THEY CAN'T HARM YOU.

For example, if you go on smoking ...I don't see that an enlightened man can in any way be disturbed by smoking. Enlightenment that gets disturbed by smoking or drinking tea or coffee will not be of much value. Your small habits -- playing cards ...I don't see that there is any possibility it can harm your enlightenment.

Bodhidharma here is immensely compassionate and understanding:

BECAUSE YOUR NATURE IS ESSENTIALLY PURE.

What you do does not make any difference. Once you know your essential pure nature then everything is allowed to you. Then you are capable to decide for yourself what is right and what is wrong. Because of this there have been such problems, so many difficulties in understanding each other. Small differences of habit have become such great barriers to understanding.

Mohammed used to eat in the night. In fact, Mohammedans fast in the day and eat in the night. On their religious days, the whole day they will fast from sunrise to sunset and in the night they will have a good feast. Now, Jainas cannot understand that at all. In the day you can eat, but in the night? And that too, on a religious day?

When Jainas fast they don't eat for days, and even water they drink only during the daytime, not in the night. Naturally, they think that Mohammedans are doing something wrong. But they don't know the situation in which Mohammed lived, in which Mohammedanism was born. It is a desert religion, where the day is so hot that it is easier to fast during the day. It is easier to feast during the night when things become cooler and when the sky becomes full of stars and the desert becomes a beautiful, silent place. In the day, it is just burning hot.

Ramakrishna continued to eat fish. Now, Jainas cannot accept Ramakrishna as enlightened. Can an enlightened man eat fish? But if you understand Bodhidharma's statement, you can forgive Ramakrishna ...just an old habit, just living in Bengal where rice and fish are the only food. From his very childhood he has been eating rice and fish, and everybody else is eating it too. Even when he became enlightened, the old habit continued. It becomes immaterial.

In this whole world, situations are different, climates are different. There are cold climates where alcohol may be an essential need. For example, in the Soviet Union it may be impossible even for the enlightened person not to drink vodka. It is so cold, it is freezing even your very blood -- a little warmth is needed.

A truly religious man is very understanding -- understanding of different people, of different conditions, different geographical situations, different climates, different ages, different patterns, different habits. And small things cannot disturb a great experience like enlightenment.

DESPITE DWELLING IN AN IMMATERIAL BODY OF FIVE AGGREGATES, YOUR NATURE IS BASICALLY PURE. IT CAN'T BE CORRUPTED.

Nothing can corrupt your consciousness. It is intrinsically incorruptible. ...ONCE YOU STOP CLINGING AND LET THINGS BE, YOU'LL BE FREE, EVEN OF BIRTH AND DEATH. YOU'LL TRANSFORM EVERYTHING. YOU'LL POSSESS SPIRITUAL POWERS THAT CAN'T BE OBSTRUCTED. AND YOU'LL BE AT PEACE WHEREVER YOU ARE. IF YOU DOUBT THIS, YOU'LL NEVER SEE THROUGH ANYTHING. YOU'RE BETTER OFF DOING NOTHING. ONCE YOU ACT, YOU CAN'T AVOID THE CYCLE OF BIRTH AND DEATH. BUT ONCE YOU SEE YOUR NATURE, YOU'RE A BUDDHA, EVEN IF YOU WORK AS A BUTCHER.

In fact, it has happened: In Japan a butcher became enlightened. He was the butcher of the emperor, and when he became enlightened, even the emperor came to pay his respects. The emperor could not believe, because he had seen the butcher cutting animals just behind his palace ...and he asked him, "What about my kitchen? You have become enlightened, obviously you are not going to do your old profession."

The master laughed. He said, "No, I will continue. Now I can butcher animals with more compassion, with more love, with more grace. And anyway they will be butchered by somebody else, who will not be so compassionate as I can be, who will not be so graceful with them as I can be. When they are going to be butchered, what difference does it make?

"And as far as my enlightenment is concerned, it remains uncorrupted in any and every situation. My inner sky cannot be clouded again. I have come to a point from where one cannot fall back. So don't be worried; I will be coming back tomorrow, to my profession." And he remained alive for almost twenty years after his enlightenment. In the morning he would do his profession of killing animals and in the evening he would teach the disciples about enlightenment. And not only did he become enlightened, a few of his disciples also became enlightened.

Bodhidharma is right: if you understand that you are a buddha, if you see your nature, then even if you work as a butcher it is immaterial.

The disciple asked: BUT BUTCHERS CREATE KARMA BY SLAUGHTERING ANIMALS. HOW

CAN THEY BE BUDDHAS?
I ONLY TALK ABOUT SEEING YOUR NATURE. I DON'T TALK ABOUT CREATING KARMA. REGARDLESS OF WHAT WE DO, OUR KARMA HAS NO HOLD ON US.

Once you know yourself, nothing has any hold on you. Your freedom is absolutely incorruptible. You cannot do anything that can go against your freedom. ...IN INDIA, THE TWENTY-SEVEN PATRIARCHS ONLY TRANSMITTED THE IMPRINT OF THE no-MIND. AND THE ONLY REASON I HAVE COME TO CHINA IS TO TRANSMIT THE INSTANTANEOUS TEACHING OF THE MAHAYANA: THIS no-MIND IS THE BUDDHA. I DON'T TALK ABOUT PRECEPTS, DEVOTIONS OR ASCETIC PRACTICES ....
LANGUAGE AND BEHAVIOR, PERCEPTION AND CONCEPTION ARE ALL FUNCTIONS OF THE MOVING MIND. ALL MOTION IS THE MIND'S MOTION .... THE no-MIND NEITHER MOVES NOR FUNCTIONS. BECAUSE THE ESSENCE OF ITS FUNCTION IS EMPTINESS, AND EMPTINESS IS ESSENTIALLY MOTIONLESS.
HENCE, THE SUTRAS TELL US TO MOVE WITHOUT MOVING, TO TRAVEL WITHOUT TRAVELLING, TO SEE WITHOUT SEEING, TO LAUGH WITHOUT LAUGHING, TO HEAR WITHOUT HEARING, TO KNOW WITHOUT KNOWING, TO BE HAPPY WITHOUT BEING HAPPY, TO WALK WITHOUT WALKING, TO STAND WITHOUT STANDING. AND THE SUTRAS SAY, "GO BEYOND LANGUAGE. GO BEYOND THOUGHT." ... I COULD GO ON, BUT THIS BRIEF SERMON WILL HAVE TO DO.

This statement seems to be difficult -- WALK WITHOUT WALKING, HEAR WITHOUT HEARING, SPEAK WITHOUT SPEAKING -- but it is not difficult at all, just a little understanding .... If you are speaking spontaneously -- unprepared, not knowing what word is going to be uttered by you -- you are speaking without speaking. Spontaneous action is without any activity on your part. You are simply allowing existence to sing its own song.

For example, right now I am speaking without speaking. I am simply allowing my whole being to respond to Bodhidharma's sutras, without knowing at all what is going to be my next word. Just as you hear it, I also hear it. Just as you are sitting there, I am also sitting there. This chair is empty. There is a way of speaking when you prepare, when you speak not with your moment-to-moment responsibility, but just repeat something parrot-like which you have rehearsed, which you have been practicing.

All the actions that are enumerated here and many more in your life, you can do in two ways. One is out of awareness, in the present moment -- unprepared, spontaneous, allowing existence to possess you, to speak through you or act through you. Then you are absolutely out of the trap of your actions or your words. You are just a watcher. You are not acting, you are simply watching whatever is happening.

This watchfulness, this witnessing is the ultimate secret of creating a religious life, of creating a life of transcendence, a life of spirituality, of enlightenment, of buddhahood.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #9
Chapter title: Dead men don't bleed

9 July 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,

BODHIDHARMA'S WAKE-UP SERMON.

THE ESSENCE OF THE WAY IS DETACHMENT. AND THE GOAL OF THOSE WHO PRACTICE IS FREEDOM FROM APPEARANCES. THE SUTRAS SAY, "DETACHMENT IS ENLIGHTENMENT BECAUSE IT NEGATES APPEARANCES." ...THE THREE REALMS ARE GREED, ANGER AND DELUSION. TO LEAVE THE THREE REALMS MEANS TO GO FROM GREED, ANGER AND DELUSION BACK TO MORTALITY, MEDITATION AND WISDOM. THE SUTRAS SAY, "BUDDHAS HAVE ONLY BECOME BUDDHAS WHILE LIVING WITH THE THREE POISONS AND NOURISHING THEMSELVES ON THE PURE DHARMA." THE THREE POISONS ARE GREED, ANGER AND DELUSION ....
THE GREAT VEHICLE IS THE GREATEST OF ALL VEHICLES. IT'S THE CONVEYANCE OF BODHISATTVAS, WHO USE EVERYTHING WITHOUT USING ANYTHING, AND WHO TRAVEL ALL DAY WITHOUT TRAVELLING. SUCH IS THE VEHICLE OF BUDDHAS. THE SUTRAS SAY, "NO VEHICLE IS THE VEHICLE OF BUDDHAS." ...THE SUTRAS SAY, "THE CAVE OF FIVE AGGREGATES IS THE HALL OF ZEN, THE OPENING OF THE INNER EYE IS THE DOOR OF THE GREAT VEHICLE." WHAT COULD BE CLEARER?
NOT THINKING ABOUT ANYTHING IS ZEN. ONCE YOU KNOW THIS, WALKING, STANDING, SITTING OR LYING DOWN, EVERYTHING YOU DO IS ZEN. TO KNOW THAT THE MIND IS EMPTY IS TO SEE THE BUDDHA. THE BUDDHAS OF THE TEN DIRECTIONS HAVE NO MIND. TO SEE NO MIND IS TO SEE THE BUDDHA.
TO GIVE UP YOURSELF WITHOUT REGRET IS THE GREATEST CHARITY. TO TRANSCEND MOTION AND STILLNESS IS THE HIGHEST MEDITATION. MORTALS KEEP MOVING WHILE ARHATS STAY STILL. BUT THE HIGHEST MEDITATION SURPASSES THAT OF BOTH MORTALS AND ARHATS. PEOPLE WHO REACH SUCH UNDERSTANDING FREE THEMSELVES FROM ALL APPEARANCES WITHOUT EFFORT AND CURE ALL ILLNESSES WITHOUT TREATMENT. SUCH IS THE POWER OF GREAT ZEN.

Bodhidharma is more clear and transparent than any other enlightened person. But the experience of enlightenment is such that you can still commit mistakes. This is something to be understood. People ordinarily think that the man of enlightenment cannot commit mistakes. That is their expectation, but it is not true to reality.

The same has been the expectation of other religions, that their prophets cannot commit mistakes. Although the KORAN is full of mistakes, Mohammedans are not ready to accept that their prophet Mohammed can commit any mistake. THE BIBLE is so full of mistakes, but still the popes go on declaring for twenty centuries continuously that they are infallible. And their fallibility is so apparent.

Just as an example, Joan of Arc was declared a witch by the pope of that time. And the pope defined a witch -- which is not the meaning of the word "witch" -- as someone who has sexual intercourse with the devil. The meaning of the word "witch" is a wise woman. And it has always been the meaning up to the Middle Ages, when the popes started declaring wise women as being in the grip of the devil. It was easy; first they would torture those women to such an extent that it became unbearable. Day after day they were tortured.

Finally the woman had to accept that yes, she is a witch. That was the only way to stop her being tortured. And once she accepted and confessed that she was a witch, she had to go to the court -- a special court appointed by the pope -- to declare that she has been having intercourse with the devil, which is sheer nonsense, because never before had it been known, and never afterwards -- nobody has seen the devil. And these poor women were having intercourse with the devil, and they had to describe the whole ugly thing in every detail. And once they confessed, the court ordered them to be burned alive. Thousands of women in Europe were in danger and thousands had already been burned alive.

Joan of Arc fought for the freedom of her country. She was a young woman of tremendous courage and she won freedom for the country. Hence, there was immense respect for Joan of Arc. And the jealous pope could not allow Joan of Arc to be left alone. It became a competition -- who is more respectable, Joan of Arc or the pope. The easiest way was to declare her a witch. He declared her a witch and they tortured the

poor young woman until finally she had to accept. There was no way out and she was burned alive.

But this created a very different result than that expected by the pope. He fell more in people's eyes, and Joan of Arc became a martyr. She was loved more, she gained more sympathy. People almost started worshiping her. So after three hundred years another pope realized that it had been a mistake on the part of the previous pope. He had unnecessarily created a martyr; he should have been more careful. It was easy to destroy ordinary women but to destroy a woman like Joan of Arc ...he had not been cautious enough.

After three hundred years, another pope declared that Joan of Arc was not a witch, she was a saint, and her bones were dragged out of the grave and worshiped. A great memorial was made, because now she had become "Saint Joan of Arc." You can see, at least one of the popes was fallible -- most probably both. But one thing is certain: both cannot be right. And the popes are not enlightened people; they know nothing of enlightenment.

The East has been very concerned for ten thousand years with the phenomenon of enlightenment. It certainly brings you great light, great clarity, great ecstasy and the feeling of immortality. But even though it brings so much, existence is so vast that your enlightenment is just a dewdrop in the ocean of existence. However transparent and clear your understanding may be, there is always a possibility to commit mistakes. And this has been recognized by the East.

Even Gautam Buddha is reported to have said that existence is so vast, so infinite in all dimensions, that even an enlightened man may commit mistakes. This is true religiousness and humbleness.

The idea of infallibility is nothing but ugly ego.

Hence, when I say that Bodhidharma has missed the point, don't misunderstand me. Don't start thinking that Bodhidharma is not enlightened. There is no contradiction. He IS enlightened -- one of the greatest enlightened people on the earth. But enlightenment makes you blossom, come to spring with your whole potentiality becoming actual; it does not mean that you become incapable of committing any mistake.

In fact the enlightened man becomes so humble that if you point out his mistakes he will accept them. He is so detached from his own personality, it does not matter. He has no ego; he is not hurt. And he accepts that there are possibilities where he may become too one-sided, may lean into this multidimensional existence more towards certain dimensions, may become averse to the dimensions which are against his own experiences and feelings. Existence contains all contradictions, and even at the highest point of enlightenment it is very difficult to contain contradictions.

Man, after all, is man, asleep or awake. It is very difficult to conceive contradictions existing together not as contradictions but as complementaries. The easier thing seems to be to choose one side and go against the other. But that does not mean that the enlightenment is not complete; it simply means even an enlightened man can have a partiality. And it is because of the vastness of the universe.

When Gautam Buddha was asked .... He was a contemporary of Mahavira, and the followers of Mahavira were saying about Mahavira that he knows past, present, future; that he knows all that has ever been, that is and that will ever be. They were making him synonymous to the idea of God -- omnipotent, omniscient, omnipresent. And it is worth remembering that Gautam Buddha laughed. He said, "I have heard once that Mahavira was begging before a house where nobody has lived for a long time, and there was nobody inside the house. And the people say that he knows everything of the past, of the present, of the future, and he does not know that he is standing before a house and there is nobody in the house!"

And Gautam Buddha joked about Mahavira that once he had heard Mahavira was walking early in the morning .... It was in the hot summer, so he had started to move very early, before the sunrise, and he stepped on the tail of a dog. When the dog started barking, then he became aware that there was a dog. The darkness was there .... This man knows past, present and future and he does not know the tail of a dog is under his foot. And I certainly agree with Gautam Buddha.

Mahavira never claimed this -- it was the claim of his disciples. People like Mahavira don't claim anything. The disciples of Gautam Buddha asked, "What is your position about knowing past, present and future?" And the humbleness of Gautam Buddha is so great, he said, "I am not omnipotent or omniscient or omnipresent. I have a clear vision, but compared to the vastness of existence it is a very small phenomenon.

"Yes, I can know about the past if I focus on the past; I can know about the future if I focus on the future; I can know about the present if I focus on the present. But focusing becomes impossible as you become enlightened, because focusing is another name for concentration. That is a quality of the mind, and enlightenment is the quality of no-mind." No-mind cannot focus. It cannot have any boundaries.

So there is a possibility that sometimes an enlightened man may commit subtle mistakes, but that does not go against his enlightenment. I wanted to make it clear to you because in today's sutras he is saying

things which are right for a bodhisattva, because he does not know the way of the arhatas, but he is mistaken. He should have rather said, "I don't know the experiences of the arhatas because I am not an arhata." He is bragging about the MAHAYANA, the "Great Vehicle." And he is in some way condemning the HINAYANA, the "Small Vehicle" of the ARHATAS.

I will not agree with that because I am not a party to any group. It makes my work in one way simple, in one way very difficult -- simple because I can see from far away both sides of the coin, which people who are involved cannot see. But on the other hand, it makes my work more difficult because it starts taking a multidimensionality, and I have sometimes to speak against the people I have loved immensely.

But love is not a higher quality than truth.

When it comes to deciding between your love and your truth, truth has to be the decisive factor.

The sutras:

THE ESSENCE OF THE WAY IS DETACHMENT.

It is true. All of our miseries are nothing but attachment. Our whole ignorance and darkness is a strange combination of a thousand and one attachments. And we are attached to things which will be taken away by the time of death, or even perhaps before. You may be very much attached to money but you can go bankrupt tomorrow. You may be very much attached to your power and position, your presidency, your prime ministership, but they are like soap bubbles. Today they are here, tomorrow not even a trace will be left.

It happened before the Russian revolution, the prime minister of Russia was Kerensky. During the time of the chaos of revolution when the czar and his whole family were butchered -- nineteen persons in all -- the revolutionaries were so revengeful that they did not leave even a six-month-old baby. They did not want any trace of the family of the czars left in the world. But Kerensky escaped in time. He died in 1960, and for a half century nobody had any idea what had happened to Kerensky. He was a grocer, running a grocery store in New York, in disguise.

The Russian empire was one of the greatest empires that has ever existed, spreading from one continent to another continent. And the prime minister, who has had great power, one day becomes the owner of a grocery store in New York, and becomes so afraid that he changes his name, he changes his identity. Only when he died was it found in his papers and in his diaries that he was Kerensky, the missing prime minister of the czars.

All our positions, all our powers, our money, our prestige, respectability, they are all soap bubbles. And certainly, THE ESSENCE OF THE WAY IS DETACHMENT. Don't get attached to the soap bubbles; otherwise you will be continuously in misery and agony. Those soap bubbles don't care that you are attached to them; they go on bursting and disappearing into the air and leaving you behind with a wounded heart, with a failure, with a deep destruction of your ego. They make you sour, bitter, irritated, frustrated. They make your life a hell.

Just to understand that life is made of the same stuff as dreams are made of is the essence of the way. Detachment: live in the world but don't be of the world. Live in the world but don't let the world live within you. Remember that it is all a beautiful dream, because everything is changing and disappearing.

Don't cling to anything.

Clinging is the cause of our being unconscious.

If you start unclinging a tremendous release of energy will happen within you. And that energy that was involved in clinging to things will bring a new dawn to your being, a new light, a new understanding, a tremendous unburdening -- no possibility of any misery, agony, anguish.

On the contrary, when all these things disappear you find yourself serene, calm and quiet, in a subtle joyfulness. There is a laughter in your being. That's what Bodhidharma says, that a buddha laughs without laughing. Nobody has seen any statue of Buddha laughing -- there is no need for him to laugh; his whole being is feeling the laugh.

You have to understand the psychology of laughter. You laugh very easily, but your laughter has a different quality than the laughter of the buddha. You laugh because your life is so miserable that any moment, any incident which looks ridiculous helps you to forget your misery for a moment. All your tensions disappear and there is a laughter. Hence laughter is a great relaxing phenomenon. It is tremendously healthy. Within a second it takes you beyond all your tensions, but only for a moment ...and you are back again in your dark cave.

A buddha laughs without laughing because he has no tensions. He does not accumulate the energy in

tensions that can explode in laughter. And he knows that life is ridiculous. Here people are doing things which are all laughable. Laughter becomes something ingrained in the very cells of his being; it does not come just to his lips. His clarity makes him see things which perhaps you go on missing seeing.

I have heard ...a woman suddenly said to the man who was in bed with her, "Get up, quick! I heard the noise of my husband's car, which is so rotten that you can hear it from half a mile away. He has just braked in the driveway. You just get up!"

The man got up and he said, "But where am I to go?"

She said, "Jump out of the window!" Fortunately it was not a sixty story building -- it was just the ground floor -- so he jumped out. But he was naked and it was raining. But fortunately a group of joggers was passing by so he joined them, finding no other way; otherwise, standing there naked, he would be caught.

He mixed with the two dozen joggers, and in the darkness of the early morning he managed well. Just one jogger by his side saw that this man looked naked. He could not resist his temptation. He asked, "Do you always jog naked?"

The man said, "Yes." Then as darkness was disappearing and a little light was coming up, the jogger recognized that the naked man was nobody else but the bishop. And in that small light he saw that he was not just naked, he was wearing a condom.

He said, "Father, do you always wear a condom when jogging?"

The bishop said, "No, not always; only when it is raining."

The more watchful you become, the more you will find life such a comedy. So much is happening all around -- so much stupidity, so much ridiculousness. But a buddha does not laugh because twenty-four hours a day, in his clarity and transparent vision, each cell of his being is laughing. There is no need to laugh loudly -- silently he is in laughter. That is laughing without laughter.

If you become detached you will be able to see how people are attached to trivia, and how much they are suffering. And you will laugh at yourself because you were also in the same boat before. Detachment is certainly the essence of the way ...AND THE GOAL OF THOSE WHO PRACTICE IS FREEDOM FROM APPEARANCES.

What you see in the world is not the reality, but only an appearance. Deep behind the appearance, the mask, is the reality. To know the reality you have to be free from appearances. And all your attachments prevent you; you become attached to the mask. We rarely grow and become mature. We just go on changing our toys. We remain children; we go on changing our teddy bears.

You must have seen in railway stations, in airports, small children dragging their teddy bears with them, ugly, dirty, but to them they are very essential. Without them they cannot sleep; the teddy bear is their companion. They will become older and they will drop the teddy bear but they will drop it only when they have found another teddy bear. It does not matter what the shape of the teddy bear is -- it can be money.

I used to know in my village ...and I have never forgotten that man and I don't think I will ever forget him. He was a goldsmith, but very rich, and he had a way of speaking which was very hilarious. He was continuously stuttering and he was attached to a strange idea and he used to brag about it: "Unless I have one hundred rupees in my pocket I don't urinate." He was famous all over the village. What a great idea -- one hundred rupees have to be in his pocket, then only can he urinate! He was showing his richness, but a strange way he found; I don't think anybody has ever had that idea, it was so original. But it was hilarious.

In those days there were no notes, so he was carrying one hundred rupees in gold coins -- such a weight in his pockets. And people used to ask him, "Where are you going? Have you counted your rupees? -- because if there are ninety nine and suddenly you feel like going to the urinal, you will be stuck. And he would immediately count his money and he would say, "There is no problem. One hundred rupees is a must. Without it I cannot do even such a small thing as pissing -- what to say about great things?" That was his teddy bear. He used to sleep with those one hundred rupees.

You may not be aware -- because you are not aware -- but if you look a little bit, you can find what your teddy bear is.

All appearances in the world are preventing you from knowing the reality of the world and of your own being. What appears is not the reality. Reality is hidden behind appearances, and unless you become attuned with reality, those appearances which are just dream stuff are going to torture you continuously. And everybody is feeling the agony, the misery, but goes on living it because there seems to be no way to drop it.

Bodhidharma is telling you the way, and it is the essential way of all the religions: detachment, freedom from appearances.

THE SUTRAS SAY, "DETACHMENT IS ENLIGHTENMENT BECAUSE IT NEGATES APPEARANCES."
...THE THREE REALMS ARE GREED, ANGER AND DELUSION.

You have to watch these three realms because these are the barriers, the three barriers to your enlightenment.

Bodhidharma is very short, condensed; he does not go in for philosophical discussions, he simply states the fact. And that's his beauty. He has reduced the whole religion and the way out of it into very few words.
Greed is your aggression.
It is the desire always for more.

It never stops; it goes on asking for more. And because it goes on asking for more, you are always miserable. Whatever you may have, you cannot enjoy it because you don't have more. By the time you have more, your greed has gone ahead of you. It is always ahead of you asking for more.

I used to stay in Calcutta in a very rich family and the husband and wife used to come to pick me up from the airport. The husband was always a very cheerful person, but one time I found he was very sad -- driving the car, but very sad.

I asked his wife, "What is the matter?" -- because he had always been chitchatting and was always cheerful. The wife laughed and the husband looked at her very seriously, very angrily.

The wife said, "You are asking, so I am saying the whole responsibility is yours. I am not to be looked at as if I am committing a sin." And laughingly she said to me,"He is sad because he has lost five lakh rupees."

I said, "But you are laughing and your husband has lost five lakh rupees?"

She said, "I am laughing because in fact he has gained five lakh rupees -- but he was expecting ten lakhs, and the trouble is, he cannot understand that he has earned five lakhs out of a business. He's sad because he was counting on ten lakhs. What about the remaining five lakhs? So although he has profited enough, he is not happy."

His misery is that he has lost five lakhs -- and he has not lost a single paisa. I asked the man, "What is the matter?"

He said, "In a way she is right, but I am really feeling sad. Ten lakhs were absolutely certain in the business. Even more was possible but only five lakhs turned up, and I cannot forget the five lakhs that I have missed."

Now can you think that a man who is thinking in terms of expectations can be happy, joyous? Your expectations are always more than the reality allows. Hence, there is always a feeling of failure. There is always a sadness lurking somewhere in your being.

Greed is an aggressive attitude towards existence: grab as much as you can and go on grabbing more and more and more. Waste your whole life and your whole intelligence in grabbing more and more and what is the point? Death will not be late, not even for a single minute. It always comes at the right time, and all that you have grabbed and wasted your life for, you will have to leave here.

Bodhidharma has said: One man was so greedy that when his wife was almost dying, his friends told him, "It is time ...you should call a physician."
But he said, "It costs too much."

They said, "It is going to be really ugly, inhuman. Your wife is dying and you are thinking about paying some fee to the physician!"

He said, "Wives don't count much. If she dies I can get married again. And death and life are not in the hands of man, they are decided by fate. If she's going to die, she will die whether I call the physician or not. Why waste money? If she is going to live, she will live. Either way, a physician is absolutely unnecessary."

The friends said, "We have never thought that you are so greedy. We have always heard that you are greedy -- but so much! Do you think you are going to take all your money with you when you die?"

He said, "Of course. I have a plan." They could not believe him.
They said, "What plan?"

He said, "Before I die I will take all the money in a boat, go deep into the ocean and jump with all my money, into the ocean."

The friends could not believe their ears. They said, "Are you mad or something? Still your money will be left in the ocean and you will have to go alone." At least there would be a satisfaction that nobody else was enjoying his money.

You will find all kinds of greedy people and you will find all sorts of greed within yourself. And when greed is not fulfilled, anger arises, frustration arises. You become angry with the world, you become angry

with yourself, you become angry with everybody.

You can see it in all old people. Why are they so irritated? Why is it so difficult to stand them? They are frustrated people; they have wasted their life in grabbing more and more. But the more is never satisfied. Now they are feeling angry at life, so any excuse is enough and they will become angry. Greed is the root cause and when it is not fulfilled, it leaves you with great anger, frustration, irritation, failure.

And in your anger and frustration and failure a third thing arises: delusion. Delusion is a consolation. Delusion is a way somehow to keep yourself together.

When Pandit Jawaharlal Nehru was the prime minister of India, there were at least ten persons who believed that they were Pandit Jawaharlal Nehru. At least one I knew personally because he lived in the nearby district, and I used to go to that city to lecture in their colleges. I loved that man because he used exactly the same clothes as Jawaharlal Nehru -- with the Gandhi cap, with the handwoven khadi, with a Jawahar jacket. And he talked like Jawaharlal.

He was a laughingstock but he never cared. He said to me, "These people are idiots." And he used to send telegrams if he was going to visit a beautiful place which was nearby, Kanhakisli, a beautiful forest with thousands of deer. He would just send a telegram -- "Pandit Jawaharlal Nehru is arriving" -- to the collector of that district, signed by the secretary of Jawaharlal.

And he deceived people many times. Circuit houses were emptied, cleaned -- Pandit Jawaharlal Nehru is coming! And later on they would find that this man is bogus. Finally he was put in a madhouse.

It was not a new phenomenon. In England, when Winston Churchill was alive, there were at least three more Winston Churchills in England, believing absolutely that they were Winston Churchill.

There is on record a case in the life of Kalif Omar. A man was brought to him who was declaring that he had come from God with a new message: "Now the message Mohammed brought is out-of-date. It is time, because almost one thousand years have passed. Everything has changed and God has sent me as his prophet with a new message."

Mohammedans are very fanatic. Omar ordered that this man be tortured for seven days. "Tie him to a pillar, naked, and beat him and don't give him anything to eat. And after seven days I will come and see."

So after seven days he went there. The man was almost dying; so much blood had flowed, because they were beating him continuously, and without giving him food. Omar said, "What do you think now? Have you changed your mind or not?"

The man laughed and said, "Changed my mind? When I was leaving God, he said to me, `Remember, my prophets are always tortured.' Your torture has proved perfectly that I am the prophet."

At that very point another man, who had been tied to another pillar for almost one month because he was declaring that he himself was God, shouted to Omar, "Don't listen to that idiot. I have never sent any prophet after Mohammed. Mohammed is my only prophet and this man is a cheat!"

Now what to say about these people? And they are not exceptions. Everybody has some kind of delusion. Everybody is thinking things which he is not. But these delusions are helpful as a lubricating system. It helps your life somehow to move on.

Great consolations -- if you cannot become the prime minister, at least you can create a delusion that you are. If you cannot BECOME the richest man you can still believe that you ARE. You can make your delusions so solid that nobody can change them.

A madman was brought to a psychiatrist. His madness was very special; his madness was that he had been thinking that he had died. So when his family would tell him to go to the shop, tend the shop, he would say, "You don't understand. Dead people don't go to the shop. They don't tend shops."

They tried hard in every way to persuade him that he was perfectly alive, and he would say, "How can I believe you when I know that I'm dead?"

Finally they brought him to the psychiatrist and the psychiatrist said, "Don't be worried. I will put him right." And he asked the madman, "Do you think dead people bleed?"

The madman said, "No, dead people never bleed."

So the psychiatrist said, "There is a simple experiment to be done." And he took his knife and cut the dead man's finger just a little bit, and blood came running out. The family was very happy that this man, within a minute, had changed the whole situation. But they never knew that delusions are not so easily dispelled.

The madman laughed. The psychiatrist said, "That blood shows that you are not dead."

He said, "No, that blood shows that the proverb that `dead men don't bleed' is wrong; they do bleed. I am the proof. Now what can you do? The proverb is wrong and I am the proof of its being wrong. Dead men do

bleed!"

Delusions settle so deeply in you, and the reason for those delusions is that to live continuously in frustration is a difficult task. You start believing in things which you have not got. You should look into your own mind to see how many things are only delusions.

Bodhidharma says these THREE REALMS ARE GREED, ANGER AND DELUSION. TO LEAVE THE THREE REALMS MEANS TO GO FROM GREED, ANGER AND DELUSION BACK TO MORALITY, MEDITATION AND WISDOM. Morality, meditation and wisdom are in fact not three things but only three names.

The exact thing is meditation. On one side it brings morality in your life; on another side it brings wisdom in your life. But you cannot do anything to attain wisdom directly; neither can you do anything to be moral directly. But you can do something for meditation; you can meditate directly, and morality and wisdom both are by-products. Morality will be in your actions and wisdom will be your intelligence, your awareness, your final enlightenment.

THE SUTRAS SAY, "BUDDHAS HAVE ONLY BECOME BUDDHAS WHILE LIVING WITH THE THREE POISONS AND NOURISHING THEMSELVES ON THE PURE DHARMA."

Bodhidharma is saying not to be worried about the three poisons of greed, anger and delusion. Even buddhas have lived through the same experience as you all are passing through; but because they started nourishing themselves through meditation and started becoming aware of their self-nature, all these poisons disappeared. They have found the antidote.

Meditation is the antidote to all the poisons of your life.
It is the nourishment of your authentic nature.

THE THREE POISONS ARE GREED, ANGER AND DELUSION. THE GREAT VEHICLE IS THE GREATEST OF ALL VEHICLES.

This I call a prejudice. He is continuously insisting and emphasizing that Mahayana, THE GREAT VEHICLE IS THE GREATEST OF ALL VEHICLES. IT IS THE CONVEYANCE OF BODHISATTVAS, WHO USE EVERYTHING WITHOUT USING ANYTHING. AND WHO TRAVEL ALL DAY WITHOUT TRAVELLING. SUCH IS THE VEHICLE OF BUDDHAS. THE SUTRAS SAY, "NO VEHICLE IS THE VEHICLE OF BUDDHAS."

To an ordinary, logical mind, to anybody who is looking at life with rationality, this will look a very absurd statement. First he says, THE GREAT VEHICLE IS THE GREATEST OF ALL VEHICLES. IT IS THE CONVEYANCE OF BODHISATTVAS, WHO USE EVERYTHING WITHOUT USING ANYTHING, AND WHO TRAVEL ALL DAY WITHOUT TRAVELLING. SUCH IS THE VEHICLE OF BUDDHAS.

And then, THE SUTRAS SAY, "NO VEHICLE IS THE VEHICLE OF BUDDHAS." It is the same as his other statement. Walking without walking, acting without acting, speaking without speaking ...so there is no contradiction. He is using the same expression for "vehicle" -- the greatest vehicle is a "no-vehicle."

THE SUTRAS SAY, "THE CAVE OF FIVE AGGREGATES IS THE HALL OF ZEN."

The five aggregates are the five elements the body is made of: earth, air, fire, water, and the sky. These five are the aggregates -- SKANDHAS -- elements of which your body is made. Just behind these five elements is hidden your treasure, THE HALL OF ZEN. Just inside the temple made by these five elements, is the fire of your awareness.

This body is a temple, and your consciousness is the god of the temple.
"THE OPENING OF THE INNER EYE IS THE DOOR OF THE GREAT VEHICLE." WHAT COULD BE CLEARER?

As you become more and more aware, you start having a third eye. These two eyes look outwards; that third eye looks inwards.

And to see yourself is the greatest experience, because once you have seen your beauty, then all beauties of the outside world fade away.

Once you have seen your purity, then everything outside becomes polluted. Once you have seen your inner splendor, then even a beautiful sunrise, or a grand sunset, or a night sky full of stars, are nothing compared to the splendor of your being. You are the highest peak of evolution, of light, of consciousness.

NOT THINKING ABOUT ANYTHING IS ZEN.

Just being silent without any thought is what is meant by meditation.

ONCE YOU KNOW THIS, WALKING, STANDING, SITTING, OR LYING DOWN, EVERYTHING YOU DO IS ZEN.

This is a significant statement. Perhaps there is no other religion that has made your whole life, twenty-four hours a day, a meditative experience. Zen does not believe in meditating one hour in the morning, or one hour in the night. It does not make meditation a separate, particular act. It wants meditation to become a quality of your being.

So whatever you are doing -- walking, sitting, standing, lying down, chopping wood, carrying water from the well, it does not matter. Whatever you are doing, you are doing it so silently, so peacefully, without any stirring of thoughts in your mind.

Then your whole life has become meditation. You go to bed silently, you wake up silently, and one day you will realize that you also sleep silently -- as thoughts disappear, dreams also disappear. Then the circle is complete.

For Zen, meditation has to be a twenty-four-hour affair. It is not some extra act that you have to do. It is not a Sunday religion -- for six days do everything you want to do, but at least on the seventh day, on Sunday, go to the church for one hour and you are a great Christian. It is absolutely illogical, and absurd. Just going to the church for one hour, and then living your mundane life with greed, with anger, with delusion, is not going to transform you. And no Jesus can save you.

My people in the commune made a small placard for cars. It said, "Jesus saves, Moses invests, Osho spends." I like that. What is the point of saving? Jesus seems to be like a banker. And of course, Moses invests. For Moses, everything is business. And for me, certainly, everything is going to be taken away. Before it is taken away, use it, spend it, enjoy it. Why wait for death to snatch it away? Certainly it is absolutely right. A one-hour religion, or even a Mohammedan who prays five times a day, is not going to help.

Religion has to become something like your heartbeat.

Meditation has to become something like your breathing. Whatever you are doing, you are breathing; it is not a separate action. And only then are you saturated, in every fiber of your being, with meditativeness.

TO KNOW THAT THE MIND IS EMPTY IS TO SEE THE BUDDHA. THE BUDDHAS OF THE TEN DIRECTIONS HAVE NO MIND. TO SEE NO MIND IS TO SEE THE BUDDHA.

Now you can see why I have been insisting that the disciple was taking wrong notes. This is the right statement, by Bodhidharma. The buddhas have no-mind. TO SEE NO MIND IS TO SEE THE BUDDHA.

But it is very strange that these sutras have existed for one thousand years, and nobody has seen the contradiction. Perhaps religious people are so blind, such believers, that they will not see any contradiction, even if it is there -- so apparent.

TO GIVE UP YOURSELF WITHOUT REGRET IS THE GREATEST CHARITY.

But the Indian constitution will not believe in it. The Indian constitution believes in charity according to the Christian idea. It is a very strange constitution. It is a hodgepodge.

In Hindi we call it KHICHRI, humbug. What the people who made the constitution have done ...they have collected all the constitutions of the world, and taken beautiful passages from every constitution, without knowing that those beautiful passages were alive in a certain context, in THEIR constitution. When you take them out, they become dead.

The Indian constitution is the most dead constitution in the world, because everything has been taken and borrowed from others. It is not a growth, it is simply a combination. Take everything good ...somebody's eyes are good, take them out; somebody's ears are really beautiful, take them out; somebody's mustache -- pull it out.

You can make a man just by taking beautiful things from everywhere -- the eyes of Cleopatra, and the nose of Amrapali, the body of Alexander the Great and the mind of Albert Einstein. But remember, although you have taken all the best parts from the best people, you have collected only a corpse -- it won't have any life.

What Bodhidharma is saying about charity .... We have been fighting with the Indian government and

the Indian courts for almost ten years, that their conception of charity is very poor, their conception is very limited. Give to the poor, make hospitals, make schools ...this is charity. There is nothing sublime in their idea of charity. Bodhidharma's single statement is far more significant. He says: TO GIVE UP YOURSELF WITHOUT REGRET IS THE GREATEST CHARITY. To give up yourself to whom? To the universe.

Don't be a separate entity. Just drop into the ocean of existence and become one with it. This is the greatest charity. What else can you give? You came empty-handed into the world, and you will go empty-handed out of the world.

Everything that you have is not yours. Your house is nothing but a caravanserai. Your money is not your money; you have exploited for it. Your land is not your land; it was always there before you came and it will remain there after you are gone.

What is yours? You can only give that which is yours, you cannot give that which is not yours. You cannot contribute all the stars to the poor; you cannot contribute the sun to the poor; you cannot contribute the moon to the poor. It does not belong to you in the first place.

All that you can contribute is your own being. Hence, Bodhidharma is absolutely right that there is only one charity and that is to give yourself without regret, in fact with great joy and rejoicing, to existence. Become part of the whole.

TO TRANSCEND MOTION AND STILLNESS IS THE HIGHEST MEDITATION.

Whether you are sitting silently, or you are walking silently, you have to transcend all form, motion and stillness, action and inaction, day and night, life and death. Transcend all, and you will have the highest fragrance of meditation in you.

MORTALS KEEP MOVING -- and again he comes to his prejudice -- WHILE ARHATS STAY STILL. BUT THE HIGHEST MEDITATION SURPASSES THAT OF BOTH MORTALS AND ARHATS.

He does not know anything about arhatas. Arhatas don't say anything, but they have also transcended motion and stillness. Just because they don't say anything does not mean that they have not transcended. In fact, their transcendence is so great that it cannot be said or conveyed in words. So I will not agree with Bodhidharma. He has to forgive me. With every apology, I want to say to him that his understanding about arhatas is absolutely zero. Instead of arhatas, he should have used the word "ascetics."
Mortals and ascetics don't know this transcending.

PEOPLE WHO REACH SUCH UNDERSTANDING FREE THEMSELVES FROM ALL APPEARANCES WITHOUT EFFORT AND CURE ALL ILLNESSES WITHOUT TREATMENT. SUCH IS THE POWER OF GREAT ZEN.

Such is the power of great meditation. Such is the power of knowing yourself. All illnesses disappear; illnesses of the spirit, all wounds are suddenly cured -- wounds of the spirit. And all appearances, delusions, greed and anger are found no more, not even their footprints. Such is the power of knowing oneself in deep meditation.

He is perfectly right about everything, except what he says about arhatas. That has to be changed. In fact I am not against Bodhidharma, I am doing him a great favor. I am taking out his mistakes; I am making him almost infallible. His prejudice against arhatas drags him down from the great sunlit peak which is his home.

If you meet Bodhidharma somewhere, in some life, just remind him that a few corrections are needed. And certainly he cannot make me afraid by his big eyes. I can also make him afraid with my big eyes.

Okay, Maneesha?

Yes, Osho.

Chapter title: Not to be in the mind is everything

9 July 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,

> USING THE MIND TO LOOK FOR REALITY IS DELUSION. NOT USING THE MIND TO LOOK FOR REALITY IS AWARENESS. FREEING ONESELF FROM WORDS IS LIBERATION. REMAINING UNBLEMISHED BY THE DUST OF SENSATION IS GUARDING THE DHARMA. TRANSCENDING LIFE AND DEATH IS LEAVING HOME. NOT SUFFERING ANOTHER EXISTENCE IS REACHING THE WAY. NOT CREATING DELUSIONS IS ENLIGHTENMENT. NOT ENGAGING IN IGNORANCE IS WISDOM. NO AFFLICTION IS NIRVANA. AND NO APPEARANCE OF THE MIND IS THE OTHER SHORE.
> IN THE LIGHT OF THE IMPARTIAL DHARMA, MORTALS LOOK NO DIFFERENT FROM SAGES. THE SUTRAS SAY THAT THE IMPARTIAL DHARMA IS SOMETHING THAT MORTALS CAN'T PENETRATE AND SAGES CAN'T PRACTICE. THE IMPARTIAL DHARMA IS ONLY PRACTICED BY GREAT BODHISATTVAS AND BUDDHAS. TO LOOK ON LIFE AS DIFFERENT FROM DEATH OR ON MOTION AS DIFFERENT FROM STILLNESS IS TO BE PARTIAL. TO BE IMPARTIAL MEANS TO LOOK ON SUFFERING AS NO DIFFERENT FROM NIRVANA BECAUSE THE NATURE OF BOTH IS EMPTINESS. BY IMAGINING THEY'RE PUTTING AN END TO SUFFERING AND ENTERING NIRVANA, ARHATAS END UP TRAPPED BY NIRVANA. BUT BODHISATTVAS KNOW THAT SUFFERING IS ESSENTIALLY EMPTY. AND BY REMAINING IN EMPTINESS, THEY REMAIN IN NIRVANA. NIRVANA MEANS NO BIRTH AND NO DEATH. IT'S BEYOND BIRTH AND DEATH AND BEYOND NIRVANA. WHEN THE MIND STOPS MOVING, IT ENTERS NIRVANA. NIRVANA IS AN EMPTY MIND. ...AN UNINHABITED PLACE IS ONE WITHOUT GREED, ANGER OR DELUSION. ...WHOEVER KNOWS THAT THE MIND IS A FICTION AND DEVOID OF ANYTHING REAL KNOWS THAT HIS OWN MIND NEITHER EXISTS NOR DOESN'T EXIST. MORTALS KEEP CREATING THE MIND, CLAIMING IT EXISTS. AND ARHATS KEEP NEGATING THE MIND, CLAIMING IT DOESN'T EXIST. BUT BODHISATTVAS AND BUDDHAS NEITHER CREATE NOR NEGATE THE MIND. THIS IS WHAT'S MEANT BY THE MIND THAT NEITHER EXISTS NOR DOESN'T EXIST. THE MIND THAT NEITHER EXISTS NOR DOESN'T EXIST IS CALLED THE MIDDLE WAY ....
> WHEN YOUR MIND DOESN'T STIR INSIDE, THE WORLD DOESN'T ARISE OUTSIDE. WHEN THE WORLD AND THE MIND ARE BOTH TRANSPARENT, THIS IS TRUE VISION. AND SUCH UNDERSTANDING IS TRUE UNDERSTANDING.

These sutras of Bodhidharma are pure gold except on one point: wherever he mentions the arhatas he suddenly becomes absolutely blind. His conception about the arhatas is the only flaw that he cannot drop. I will remind you whenever he falls below the ultimate wisdom and becomes attached to his opinion. It is extremely surprising that a man of the caliber of Bodhidharma can behave just like any ignorant person in certain situations. But this reminds us of the frailty of human beings and this can be helpful to you not to become too much attached to your opinions, because every opinion is going to make you blind, blind to the opposite opinion.

A man of pure understanding is available to all the contradictions without any choice. He remains choiceless, just silently aware, knowing that they are contradictions but that ultimately they meet somewhere. Life meets death, day meets night, love meets hate, yes meets no. For the man who is beyond all opinions, for him yes is partial just as no is partial. In fact, when they both meet and merge into each other, when yes is no longer yes, and no is no longer no, when it is absolutely indefinable because where yes and no meet, it is going beyond conceivability -- this is the transcendence -- going beyond the mind.

But even people like Bodhidharma have certain blind spots. It is something like the scientists say: at least ten percent of people in the world are color blind although they are not aware of it. It is a big percentage; it means out of ten people, one person is going to be color blind. And by color blind they mean that the person cannot see a certain color at all.

Rarely does one come to discover one's color blindness. It happened in George Bernard Shaw's life. For sixty years he was not aware that he was color blind. On his sixtieth birthday a friend sent a gift of a beautiful suit, but he must have forgotten to send a matching tie with the suit. And Bernard Shaw loved the suit and he told his secretary that they should go immediately to find a matching tie, "Because this evening many friends will be coming to celebrate my birthday and I would like to use this suit for the evening."

They went to the shop where the best quality ties were available and he looked at many ties and finally he chose one. The shopkeeper was shocked, his secretary was shocked; they could not believe what he was doing. It looked very ridiculous; the suit was green and he had chosen a yellow tie. Simultaneously the secretary and the shopkeeper both said to him, "It will look very odd. You have chosen a very strange color. With green, this yellow will not look good."

George Bernard Shaw said, "What do you mean? They are the same color." He had no eye for yellow; yellow looked to him like green. He could not see the yellow at all. But it was just coincidental. Perhaps millions of people live and die without knowing that they are color blind. If this certain circumstance had not happened, George Bernard Shaw would have died -- sixty years he had lived, forty years more he could have lived, he could have made the whole century -- and remained unaware of a certain blind spot in his eyes.

Something similar happens to people. Even though they may be of great awareness, there are points where they are blind, and unless these blind spots disappear, a man's enlightenment cannot be called perfect. It remains imperfect, incomplete. And the surprising thing is, when Bodhidharma talks about great things he is so accurate, so impeccably perfect, but just on a few points he simply forgets everything and falls down into an ordinary state of mind where people become opinionated, prejudiced.

You have to remember him and learn one secret from him, so that this does not happen to you.
The sutra:

USING THE MIND TO LOOK FOR REALITY IS DELUSION.

And all philosophers have been doing that and all theologians have been doing that. The great thinkers are doing nothing but playing games with words. USING THE MIND TO LOOK FOR REALITY IS DELUSION. Mind cannot know reality. It is something like: if you want to hear music with the eyes, you will not be able to, because eyes are not meant to hear. Or if you want to see the light through the ears you will not be able to, because ears are not meant to see the light. Ears are meant for sound, eyes are meant for light. They each have a certain dimension of functioning.

Mind's functioning is to create thoughts, dreams, imaginations, illusions, hallucinations, mirages of all kinds. Its function is not to find the reality.

NOT USING THE MIND TO LOOK FOR REALITY IS AWARENESS.

Not using the mind is the way to find reality. Becoming utterly silent, without any thought, just a clean slate, a tabula rasa -- in that clarity, in that perceptivity, one comes to know what is real, both within and without, because the reality is one.

It is the mind that divides it into within and without. When the mind is withdrawn, the division is dropped. Then you are the reality; then, even the farthest star is connected with you and even the smallest blade of grass is connected with you. It is all one existence. Suddenly you are no longer separate, you have fallen into the whole. All the walls have disappeared between you and existence.

This experience in the UPANISHADS, the seers have declared as AHAM BRAHMASMI -- I am God. It was not out of an ego; it was out of utter humbleness. But what can be done? The moment mind disappears you are one with the whole. It has to be said.

FREEING ONESELF FROM WORDS IS LIBERATION.

In a small statement there are hidden scriptures. He's a simple man; he does not use learned jargon, big words. He simply states in simple and ordinary words the extraordinary truth and the ultimate experience.

FREEING ONESELF FROM WORDS IS LIBERATION ...not freeing yourself from the world, not freeing yourself from your wife or your husband, not freeing yourself from your money or your house but just freeing yourself from words. And certainly your real world is nothing but words.

What is a wife other than a word? Once she was not your wife; suddenly one day some stupid priest starts chanting mantras that he does not understand -- nor do the people who are being married know what is

meant by the whole ritual that is going on.

One sannyasin got married a few days ago and she was telling me that she was surprised by the priest. The ritual was going to be one and a half hours long, but her husband gave five rupees to the priest and told him to be quick. The whole ritual went so fast; the priest started chanting so quickly and ended the whole thing within fifteen minutes. And in those fifteen minutes were included all those moments when the photographer said, "Just a moment!" And the priest would stop for the photograph to be taken and when the photograph was taken, he again started the ritual. What is a wife or what is a husband except a game of words?

You come into the world without any possessions and you go out of the world without any possessions. One day the whole thing becomes just like a dream that you had once seen. At the moment of your death you may remember all those things as if they had been seen in a dream. At the time of happening they were so real, but at the time of death everything will become unreal -- just words in the mind.

The real renunciation is not of the world. It is meaningless to renounce the world and escape to the Himalayas or to the monasteries. The real thing is to drop the words from your mind so you can become a silent observer, a pure witness. And this is what Bodhidharma calls liberation.

REMAINING UNBLEMISHED BY THE DUST OF SENSATIONS IS GUARDING THE DHARMA.

All that is needed of you to be authentically religious, is to be on guard that you are not carried by emotions, sentiments, moods; that you remain above and beyond any strategies of the mind to pull you down. To be aware and alert is all that is needed to be authentically religious.

You don't have to go to any church or to any synagogue or to any temple. You simply have to go within and be alert.

TRANSCENDING LIFE AND DEATH IS LEAVING HOME.

I would like to add two words to this sutra, otherwise this sutra can be misleading. I would like to say: TRANSCENDING LIFE AND DEATH IS LEAVING THIS WORLD, not the home, because your real home is where you are going. This world is not your real home. It is only a so-called home. It is just a consolation to call it home.

I have told you the story of a Sufi mystic. One night in Baghdad, the king heard somebody walking on the roof of his palace. He shouted, "Who is there? And what are you doing there?"

The man was not a thief. Without any fear he said, "Don't shout, that may disturb other people's sleep. It is none of your business. I am looking for my camel. My camel is lost and it is time for you to go to sleep."

The king could not believe what kind of madman could be on the roof of a palace searching for his camel. He called the guards and they searched all over the place but could not find the man. And the next day when he was sitting in his court he heard the same voice again; he recognized it.

The king immediately said, "Bring that man in," because he was arguing with the guard in front of the gate that he wanted to stay in the caravanserai.

And the guard said, "You will be getting into problems unnecessarily. This is the palace of the king; this is not a caravanserai."

The man said, "I know it is a caravanserai and you are just a guard. Don't bother me. Just let me go in. I want to discuss the matter with the king himself. If I can convince him that this is a caravanserai then I will stay. If he can convince me it is not a caravanserai, then of course I will leave. But I won't listen to you; you are just a guard."

And just at that moment the message came from inside, "Don't stop that man. We are in search of him; bring him in."

The Sufi mystic was called in and the king said, "You seem to be a very strange fellow. I recognize your voice. You were the man on the roof searching for your camel and now you are calling my place, my home, a caravanserai."

The man laughed and said, "You seem to be a man of some understanding. It is possible to talk with you. Yes, it was me who was looking for the camel on the roof of the palace. Don't think that I'm insane. If you can look for blissfulness sitting on a golden throne, if you can look for God while continuously conquering and butchering and burning living human beings, what is wrong in searching for a camel on the roof of the palace? You tell me!

"If I am inconsistent you are also not consistent. And what right have you got to call this place your home, because I have been here before and on the same golden throne I have seen another man sitting. He looked

just like you -- a little older."

The king said, "He was my father. Now he's dead." And the mystic said, "I was here even before that and I found another man. He also looked a little bit like you but very old." The king said, "You are right, he was my grandfather." And the mystic said, "What happened to him?" The king said, "He is dead."

And the mystic said, "When are you going to die? They also believed that this is their home. I have argued with your grandfather. Now the poor fellow is in the grave. I have argued with your father; that poor fellow is also in the grave. Now I am arguing with you and someday I will come back again and I will be arguing with your son and you will be in a grave. So what kind of home is this where people go on changing? It is a caravanserai. It is just an overnight stay, and then one has to go."

The king was shocked but was silent. The whole court was silent. The man was right. And the mystic finally said, "If you really want to know where your home is, go to the graveyard where finally you will have to settle, where your grandfather is, where your father is. That is the real place that you can call your home, but not this palace. Here I am going to stay as if it is a caravanserai."

The king was certainly not an ordinary man. He stood up and told the mystic, "Forgive me, I was wrong. You are right. You can stay as long as you want. I am going in search of my real home. This is not my real home."

This world is only a caravanserai.

In the sutra it says: TRANSCENDING LIFE AND DEATH IS LEAVING HOME. I would like: TRANSCENDING LIFE AND DEATH IS LEAVING for HOME -- leaving the world, leaving for the home, for the real home from where you will not have to go anywhere else again -- which will be your eternal, ultimate and absolute refuge.

NOT SUFFERING ANOTHER EXISTENCE IS REACHING THE WAY. NOT CREATING DELUSIONS IS ENLIGHTENMENT.

Reduced to a single statement: Not to be in the mind is everything -- liberation, finding the real home, enlightenment, finding the way.

NOT ENGAGING IN IGNORANCE IS WISDOM.

This statement is a little strange because people don't engage in ignorance. Nobody wants to be ignorant; why should they engage in ignorance? Hence I would like to change it, although the meaning will remain the same. The word will not be ignorance, the word will be: NOT ENGAGING IN knowledge IS WISDOM.

Engaging in knowledge is really hiding your ignorance. That is really engaging, indulging in ignorance. But on the surface you are engaged in being more knowledgeable, more erudite, more learned -- a scholar, a pundit. And to be so much involved in knowledge is a barrier to wisdom. Wisdom comes to those who are innocent of all knowledge.

The moment you drop all knowledge you have also dropped all ignorance. They exist together as two sides of a coin. And then what remains is pure innocence.

NO AFFLICTION IS NIRVANA ...not to be afflicted -- by any suffering, by any anguish, by any anger, by any greed -- not to be afflicted is nirvana. You have arrived home. The name of the home is nirvana. ...AND NO APPEARANCE OF THE MIND IS THE OTHER SHORE.

When the mind disappears, with the mind this whole world disappears. With the mind, disappears this whole ignorance, this whole knowledgeability, all these nightmares of life. Mind is the creator of this whole drama that you go on seeing. Once mind disappears the other shore appears immediately -- coming closer and closer.

The other shore is your real home.

The other shore is your immortality, your eternity.

This shore consists of death, disease, old age and all kinds of miseries. The other shore is the hope, the hope of being liberated, the hope of being saved, the hope of being redeemed from the nightmare in which we are all living. And the secret is simple: not to be a mind, but just to be a pure consciousness, a consciousness without thoughts, a sky without clouds.

IN THE LIGHT OF THE IMPARTIAL DHARMA MORTALS LOOK NO DIFFERENT FROM SAGES. THE SUTRAS SAY THAT THE IMPARTIAL DHARMA IS SOMETHING THAT MORTALS CAN'T PENETRATE AND SAGES CAN'T PRACTICE. THE IMPARTIAL DHARMA IS ONLY PRACTICED BY GREAT BODHISATTVAS AND BUDDHAS.

But he's not including the arhatas. That's his blind spot. Although Bodhidharma has very big eyes, he cannot see one simple thing: the great arhatas belong to the same category as the great bodhisattvas and the buddhas.

TO LOOK ON LIFE AS DIFFERENT FROM DEATH OR ON MOTION AS DIFFERENT FROM STILLNESS IS TO BE PARTIAL. TO BE IMPARTIAL MEANS TO LOOK ON SUFFERING AS NO DIFFERENT FROM NIRVANA BECAUSE THE NATURE OF BOTH IS EMPTINESS. BY IMAGINING THEY ARE PUTTING AN END TO SUFFERING AND ENTERING NIRVANA, ARHATAS END UP TRAPPED BY NIRVANA.

That is absolutely wrong. The arhatas attain to the same height as the bodhisattvas. Their paths are different, but one can reach to the peak of the mountain from different paths. He could have said that the so-called sages and saints end up trapped by nirvana -- but not arhatas. Arhatas are buddhas as authentically as bodhisattvas. Their only difference is that arhatas don't care about anybody else -- that they have to be helped, that they have to be supported for their enlightenment. Arhatas are simply concerned with their own enlightenment. Bodhisattvas are concerned with others' enlightenment too. That is the only difference. Otherwise their experience is the same, their height is the same, their position has the same ultimateness.

But there are many so-called sages and saints who are neither arhatas or bodhisattvas, who have practiced ascetic disciplines, who have tortured themselves, who have done everything that is within the capacity of man to do, but it is all being done by their mind. That makes all the difference. It has not been a spontaneous and natural growth; they have forced it. They have managed, disciplined, practiced. They always do the right thing, but their right doing is not spontaneous. It is deliberately thought-out. They are continuously weighing pros and cons -- what is right and what is wrong. They are always consulting the scriptures -- what is right, what is wrong. They don't have their own insight.

I call them so-called saints and sages. They look almost like buddhas, but deep inside there is great darkness. Their own self-nature is not yet realized. They have not attained SAMADHI. They are still wandering in the puzzling mind and its millions of ways. Their great practices, their asceticism, their disciplines, are nothing but their mind projection.

So it can be said that the so-called saints and sages end up trapped by nirvana. Their whole desire is to become enlightened. But that is the problem: you cannot desire to be enlightened. Desire is the barrier. You can become enlightened, but you cannot desire to become enlightened. The moment you desire you are trapped. You are trapped by your own desire.

You cannot make enlightenment an object of your greed.
You cannot make it an object of your ambition.

And that is where the so-called sages and saints come in. They have made enlightenment, liberation, moksha, nirvana, a goal -- an achievement. Then it becomes an ego trip. They are trapped, badly trapped.

Nirvana has to flower within you. When you have dropped the mind with all its desire, with all its ambitions, with all its program for achievements, when you have dropped your whole mind full of greed .... Whether the greed concerns money, or the greed concerns enlightenment, it does not make any difference. Mind can go on changing from object to object. But it remains the same mind full of greed. The moment mind is completely dropped, you suddenly find enlightenment is not a goal. It is your self-nature. Suddenly the lotus blossoms open their petals and you are full of fragrance. And this fragrance is not different in the arhatas or in the bodhisattvas. They both are buddhas; they both are enlightened people.

Because I don't belong to any religion, I don't belong to any particular sect -- I simply don't belong to anybody, I just belong to myself -- I can see clearly where people get trapped in their own ideologies. Even a man like Bodhidharma cannot tolerate the idea that arhatas are the same as bodhisattvas. He belongs to the category of bodhisattvas.

And it is not the case only with him. There have been arhatas who condemn bodhisattvas in the same way. But to me it does not matter whether somebody is of one category or of another category. I can be absolutely impartial. And my being impartial has been my problem because I say things without bothering about who is going to be pleased by my statements, who is going to be displeased by my statements.

It is a very strange world. If I say something that pleases you, you will forget all about it. But if I say something that displeases you, you are not going to forget it, and you are not going to forgive me.

I have said things about Jesus that no Christian has ever said. I have appreciated the man more than any Christian in two thousand years. But when I criticized a few things about Jesus, immediately the whole Christian world turned against me. They were silent when I was saying and appreciating great statements of Jesus. They were happy, but nobody even said a single word. But when I criticized a few things, the whole

Christian world, which means almost half the world, immediately turned to destroying my movement.

My books have been banned by the pope. A few Christian associations have published my books on Jesus, but when I criticized Jesus they even burnt my books in which I have praised Jesus.

People are very touchy. If you appreciate something they will not say anything. They will simply enjoy the fact that their mind is being appreciated. It is not a question of Jesus; it is a question of a Christian mind. But when I say something that I see clearly is wrong in Jesus, then it hurts the Christian mind.

For example, I am saying a few things against Bodhidharma, but I am saying many more things in his favor -- they will be forgotten. But what I am saying against him ...the countries which belong to Mahayana Buddhism will immediately get upset.

My whole life, my whole life's work has been how to influence people and create enemies.

Again: BUT BODHISATTVAS KNOW THAT SUFFERING IS ESSENTIALLY EMPTY. AND BY REMAINING IN EMPTINESS THEY REMAIN IN NIRVANA. NIRVANA MEANS NO BIRTH AND NO DEATH. IT IS BEYOND BIRTH AND DEATH AND BEYOND NIRVANA.

But this is said only about bodhisattvas, not about arhatas. I would like to make it clear that it refers as much to arhatas as to bodhisattvas.

WHEN THE MIND STOPS MOVING IT ENTERS NIRVANA. NIRVANA IS AN EMPTY MIND.

Empty mind can be misinterpreted. I would suggest it is better to call it "no-mind", because mind is never empty. The moment mind is empty, it is no longer there. Empty mind is a contradictory use of words -- a contradiction in terms. There is nothing like an empty mind; mind is always thought processes. It is always a traffic of thoughts, emotions, dreams, imaginations.

When the mind is empty, there is no mind. It is better to use the word "no-mind" than to use the word "empty" mind. Empty mind can be misleading. People can start thinking that all that they have to do is to empty the mind.

And you cannot empty the mind even if you go on working for eternity. You have to drop it -- wholesale. You cannot go emptying it in installments, because here you will be emptying it, and from all directions, things will go on coming into it.
You cannot empty the mind.
Either you cling to it or you simply drop it.
There is no middle way.

AN UNINHABITED PLACE IS ONE WITHOUT GREED, ANGER OR DELUSION.
WHOEVER KNOWS THAT THE MIND IS A FICTION AND DEVOID OF ANYTHING REAL KNOWS THAT HIS OWN MIND NEITHER EXISTS NOR DOES NOT EXIST. MORTALS KEEP CREATING THE MIND, CLAIMING IT EXISTS. AND ARHATAS KEEP NEGATING THE MIND, CLAIMING IT DOES NOT EXIST. BUT BODHISATTVAS AND BUDDHAS NEITHER CREATE NOR NEGATE THE MIND. THIS IS WHAT IS MEANT BY THE MIND THAT NEITHER EXISTS NOR DOES NOT EXIST. THE MIND THAT NEITHER EXISTS NOR DOES NOT EXIST IS CALLED THE MIDDLE WAY.

He can never forget to condemn the arhatas. It seems to be as if something is constantly hurting him. The situation is again the same: instead of arhatas, he should have said the so-called sages and saints keep negating the mind. But bodhisattvas, arhatas and the buddhas neither create nor negate the mind. They simply go beyond it; they don't fight with it, because to fight with the mind is to give it reality, to recognize its power. There is no need to fight. One has just to be a witness.

Without any fight, just being a witness, mind disappears.

Before the fire of witnessing, there is no possibility of mind remaining within you even for a single second. Create the fire of witnessing, create the flame of awareness. This is done by the arhatas, bodhisattvas and the buddhas without any distinction.

WHEN YOUR MIND DOES NOT STIR INSIDE, THE WORLD DOES NOT ARISE OUTSIDE.

This is a beautiful statement, immensely pregnant. It is saying the world outside is nothing but your projection. When your mind stirs inside, the world is created outside.

Once it happened that a German poet, Heinrich Heine, got lost in the forest. He had gone hunting, but lost his way and lost his companion. And for three days he did not come across any human being. He was utterly tired, hungry and continuously worried about the wild animals.

In the night he used to climb a tree to somehow protect himself from the wild animals. The third night

was a full-moon night and he was sitting up in a tree. Three days of hunger and tiredness ...he had not slept. And he saw the beautiful moon. He had written so many beautiful poems about the moon, but this day was different because his mind was in a different situation.

Instead of seeing the moon, he saw a loaf of bread moving in the sky. In his diary he wrote, "I could not believe my eyes. I have always seen my beloved's face in the moon. I have never even thought that a loaf of bread ...!"

But a man who has been hungry for three days ...his mind is projecting one thing, and that is food. The moon disappeared and a loaf of bread was floating in the sky.

What you see is not what is there.

What you see is what your mind projects.

I have told you a story about Mulla Nasruddin. He had a beautiful house in the mountains and he hired one of the ugliest women possible to take care of the house. All his friends asked, "Mulla, there must be some reason -- why have you chosen the ugliest woman?" Mulla said, "There is a reason. And when the time comes, I will tell you."

And this created even more temptation to know. And again and again they were asking. It became a continuous temptation for them to enquire about the ugly woman. Mulla used to go to the mountain once in a while to rest, and he would say to his friends, "I am going for three weeks," and he would be back in one week.

And they would ask, "You went for three weeks ...?" He said, "Yes, I went for three weeks, but something happened and I had to come back."

And this happened again and again. He would go for six weeks and within two weeks he was back. Finally they said, "You are creating a mystery. You are keeping that ugly woman there, you go there for three weeks, you come back in one week. You never keep your word."

Mulla said, "It is better now that I tell you the truth. The truth is, I have kept that ugly woman for a particular reason. And the reason is that when I go to the mountain house, the woman looks ugly. She is so repulsive, not just ugly. But without another woman, after seven or eight days, she does not look so repulsive. After two weeks, she does not even look ugly. After four weeks, she starts looking even beautiful. That is the time when I leave -- now the danger is near. Whenever that woman starts looking beautiful, that is the point to immediately leave the mountains because now there is danger."

Mind has started creating its own reality. Now it does not care at all what is actually fact; now it is creating its own fiction. Because it has not been with a woman for four weeks, there is a certain hunger, biological hunger, and that hunger is creating a loaf of bread.

It is not coincidental that people call beautiful woman "dishes," "delicious dishes." Why is a woman, a beautiful woman, in almost all languages, called a "beautiful dish"?

Perhaps because, just as food is a hunger and biological, so is sex a hunger and biological. Both are different hungers, but both are hungers. The world that you see all around you is mostly a projection of your mind. When the mind disappears completely, you will see a totally different world. With all projections gone, then only the real -- the objectively real -- remains.

And with the objectively real, there is no attachment. The attachment arises only with your projecting mind.

> WHEN YOUR MIND DOES NOT STIR INSIDE, THE WORLD DOES NOT ARISE OUTSIDE. WHEN THE WORLD AND THE MIND ARE BOTH TRANSPARENT, THIS IS TRUE VISION. AND SUCH UNDERSTANDING IS TRUE UNDERSTANDING.

Bodhidharma is right on all basic points, and should be understood as deeply as possible, because he can help you tremendously on the way -- but remember his blind spots.

Avoid those blind spots, because those blind spots make his grandeur a little less than it would have been without them. It makes his wisdom a little tainted, a little damaged. It is no longer impeccable; it is no longer absolute and perfect. Something is missing; he is prejudiced. He has joined a party.

A man of true understanding remains alone; he does not join any party, any organization, any church, any religion. He is available to every form of understanding, but he remains impartial. To me this impartiality is one of the fundamentals of religion.

A Christian is not religious just because he is a Christian. A Hindu is not religious just because he has become part of an organized doctrine. A Jaina is not religious because he has chosen a certain party line.

An authentically religious man is individual.

He is alone, and in his aloneness there is great beauty, great splendor.

I teach you that aloneness. I teach you the beauty, and the grandeur, and the fragrance of aloneness.

In your aloneness you will reach to the heights of Everest. In your aloneness you will be able to touch the farthest star. In your aloneness you will blossom to your total potential.

Never become a believer, never become a follower, never become a part of any organization. Remain authentically true to yourself. Don't betray yourself.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #11
Chapter title: Mind is the greatest enemy of man

10 July 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,

THE SUTRAS SAY, "NOT TO LET GO OF WISDOM IS STUPIDITY." WHEN THE MIND DOESN'T EXIST, UNDERSTANDING AND NOT UNDERSTANDING ARE BOTH TRUE. WHEN THE MIND EXISTS, UNDERSTANDING AND NOT UNDERSTANDING ARE BOTH FALSE.
WHEN YOU UNDERSTAND, REALITY DEPENDS ON YOU. WHEN YOU DON'T UNDERSTAND, YOU DEPEND ON REALITY.
WHEN REALITY DEPENDS ON YOU, THAT WHICH ISN'T REAL BECOMES REAL. WHEN YOU DEPEND ON REALITY, THAT WHICH IS REAL BECOMES FALSE. WHEN YOU DEPEND ON REALITY, EVERYTHING IS FALSE. WHEN REALITY DEPENDS ON YOU, EVERYTHING IS TRUE ....
THUS, THE SAGE DOESN'T USE HIS MIND TO LOOK FOR REALITY, OR REALITY TO LOOK FOR HIS MIND, OR HIS MIND TO LOOK FOR HIS MIND, OR REALITY TO LOOK FOR REALITY. HIS MIND DOESN'T GIVE RISE TO REALITY. AND REALITY DOESN'T GIVE RISE TO HIS MIND. AND BECAUSE BOTH HIS MIND AND REALITY ARE STILL, HE'S ALWAYS IN SAMADHI. ...THE SUTRAS SAY, "NOTHING HAS A NATURE OF ITS OWN." ACT. DON'T QUESTION. WHEN YOU QUESTION, YOU'RE WRONG. WHEN YOU'RE DELUDED, THE SIX SENSES AND FIVE SHADES ARE CONSTRUCTS OF SUFFERING AND MORTALITY. WHEN YOU WAKE UP, THE SIX SENSES AND FIVE SHADES ARE CONSTRUCTS OF NIRVANA AND IMMORTALITY.
SOMEONE WHO SEEKS THE WAY DOESN'T LOOK BEYOND HIMSELF. HE KNOWS THAT THE MIND IS THE WAY. BUT WHEN HE FINDS THE MIND, HE FINDS NOTHING. AND WHEN HE FINDS THE WAY, HE FINDS NOTHING. IF YOU THINK YOU CAN USE THE MIND TO FIND THE WAY, YOU'RE DELUDED. WHEN YOU'RE DELUDED, BUDDHAHOOD EXISTS. WHEN YOU'RE AWARE, IT DOESN'T EXIST. BECAUSE AWARENESS IS BUDDHAHOOD. ...DON'T HATE LIFE AND DEATH OR LOVE LIFE AND DEATH. KEEP YOUR EVERY THOUGHT FREE OF DELUSION, AND IN LIFE YOU'LL WITNESS THE BEGINNING OF NIRVANA, AND IN DEATH YOU'LL EXPERIENCE THE ASSURANCE OF NO REBIRTH.
TO SEE FORM BUT NOT BE CORRUPTED BY FORM OR TO HEAR SOUND BUT NOT BE CORRUPTED BY SOUND IS LIBERATION. EYES THAT AREN'T ATTACHED TO FORM ARE THE GATES OF ZEN. EARS THAT AREN'T ATTACHED TO SOUND ARE ALSO THE GATES OF ZEN. IN SHORT, THOSE WHO PERCEIVE THE EXISTENCE OF PHENOMENA AND REMAIN UNATTACHED ARE LIBERATED ....
WHEN DELUSIONS ARE ABSENT, THE MIND IS THE LAND OF BUDDHAS. WHEN DELUSIONS ARE

PRESENT, THE MIND IS HELL.

The understanding of Bodhidharma's teachings will be easier if you understand a few points. First is the hypothesis of reincarnation. All the religions born outside of India believe in only one life. The religions born in India differ on every point, but not on reincarnation. They all insist that you don't have only one life. You have had thousands of lives before and you will go on having lives again and again until you realize your self nature.

Life is only a school and unless you learn enlightenment, you will go on moving into the circle of life and death. This is something very essential.

If there is only one life of seventy years on average, then you don't have much time left for meditation, for exploration of your being -- searching for the path. Seventy years is such a small span that one-third of it is wasted in sleep; one-third of it is wasted in educating you to earn your livelihood. And the remaining one-third, you waste in many ways because you don't know what to do with it.

I have seen people playing cards or chess and I have asked them, "Can't you find anything better to do?" And their answer has consistently been the same ...they are killing time. Such is the unawareness of man.
You don't have much time.
You cannot afford to kill time.

Moreover time is killing you; you cannot kill time. Each moment, time is bringing your death closer and closer.

If you count all your activities .... Shaving your beard twice a day -- how much time you put into it! Listening to the radio or watching the television -- how much time you waste on it. An American survey shows that each American wastes seven and a half hours every day watching television. That is one third of his life he is just sitting, glued to his chair, watching all kinds of nonsense.

How much time do you waste smoking cigarettes, cigars? There are people who are chain smokers .... How much time you waste in reading newspapers which never bring any news! All that they bring is simply sick -- murders, rapes, suicides, wars. They make you believe that this is the world and this is our life. They relieve you from your responsibility. They convince you that the whole world is like this. Nothing is wrong, everybody is doing it ....

They never bring you any news of somebody becoming enlightened. Perhaps that is not news. Somebody is entering deeper realms of meditation -- perhaps that is not news. Somebody has become calm and quiet and gone beyond anger, greed, agony. That is not news!

Once Bernard Shaw was asked, "What is news?" He said, "When a dog bites a man, it is not news. When a man bites a dog, it is news."

How much time you are wasting in reading about how many men are biting dogs! If you count carefully, you will be surprised that you don't have, in your seventy years of life, even seven minutes for yourself. This is such an idiotic situation.

And then because there is only one life, there is great speed. Why has the West become so addicted to speed? The idea of one life given by Judaism, Christianity and Islam, has made people speedy. They are always running -- on the run -- because time is short and there are so many ambitions to be fulfilled. They have to become the richest man, they have to attain great power, they have to become a celebrity. They have to do a thousand and one things and life is so short. The only way is to do everything as quickly as possible.

Most of the housewives in the West don't know what cooking is. The best housewife is the one who knows how to open cans. Everything has to be done quickly and fast. Why bother about cooking?

Nobody is in a state of stillness; they cannot be. That seems to be a waste of time. Sitting silently, doing nothing is the foundation of meditation. In the West, meditation is not possible for the simple reason that one life span is too short. And death comes too quickly. It does not give you enough time.

The Eastern concept takes care of your spiritual growth. The hypothesis of reincarnation, a continuous eternal cycle of birth and re-birth, gives you enough time. You can sit silently for hours; there is no hurry. There is no need to be speedy. There is an eternity available to you -- not only seventy years.

The West is very poor. They have only seventy years for each person. The East may look poor from the outside, but its inner arrangement is very rich. Eternity behind -- eternity ahead.

Secondly, just one life is not enough to make you bored. Seventy years goes so fast that boredom is not possible. But life after life, running after money. Life after life, running after power. Life after life, running after men or women. As you become aware of this long series of the same stupidities -- in which you have

succeeded many times, but you have not gained anything ....

Each life you have to begin again from A,B,C. Just visualize millions of lives behind you .... You have loved so many women and you have told every woman, "I will love you forever and forever." And you have told every woman, "You are the most beautiful woman in the world." And you have been saying that for millions of lives to millions of women, to millions of men. It is tiring -- just the very idea.

It brings a certain maturity to you that now it is time to stop being childish. You have been playing these games so long that it is time to grow up; to do something else that you have never done before.

Meditation fits perfectly well in the Eastern vision of life. That is the only thing you have never done before. You have earned money, you have become rich, you have been in politics, you have become ministers and prime ministers and presidents. You have become great celebrities. You have done everything, because in so many lives there was so much opportunity -- so much time.

And once you understand it ...that you are still doing the same things, again and again and again. It is good to commit a mistake once, but to go on committing the same mistake again and again proves your stupidity.

And there is a great and urgent need to do something that you have never done before -- a search for your own self. You have run after everything in the world and it has not led anywhere. All roads in the world go round and round; they never reach any goal. They don't have any goal.

Visualizing this long perspective, one suddenly becomes sick of the whole action; love affairs, fights, anger, greed, jealousy. And one starts thinking for the first time, "Now I should find a new dimension in which I will not be running after anybody; in which I will be coming back home. I have gone too far away in these millions of lives."

This is the foundation of the Eastern wisdom. It creates a great boredom with life, death and the continuous vicious circle. That is the original meaning of the word, SAMSARA; it means the wheel that goes on moving, on and on; it knows no stopping. You can jump out of it, but you are clinging to it.

This is the basic device to bring you to your senses.

You have fooled around enough.

Now stop it, and do something that you have been avoiding for centuries, that you have been postponing for tomorrow.

These are very beautiful sutras. In the East people have never spoken unless they have understood. It is the greatest dishonesty, the greatest crime to speak, either for or against something that you don't know.

In the East, even people who have known -- who have come to the ultimate flowering of their being -- many of them have not spoken because they were not able to find the right words. They were not articulate, hence, they decided to remain silent. It is better to be silent rather than give wrong ideas to people. Only a very few people have spoken. And they have spoken, only when they were absolutely certain that what they were saying may help millions of people down the ages.

The East has never been interested in the daily newspaper. It has been interested in statements which have the quality of eternity, which will remain valid in every age, in every time. As long as man remains on the earth, the validity of these statements will not be challenged.

A newspaper becomes useless by evening. In the West, there are morning editions and afternoon editions because by the afternoon, the morning edition has become useless. Evening editions, because by the evening the afternoon edition has become useless. Night editions, because by the night the evening edition has become useless.

These sutras will remain as fresh and as young as when they were uttered for the first time -- but only for those who can experience what is contained in them. Otherwise, it is so much prose. Once you experience it, the prose starts turning into poetry. The words start turning into silence. The statements prove to be only devices to give you the feel of an eternal dance of existence.

No Western book, and I have gone through all the philosophers and all the theologians -- it was a tedious journey -- no Western book has anything parallel to the Eastern sutras because they are only mind stuff. The Eastern sutras have a qualitative difference. They have nothing to do with mind. They have something to do with your innermost being and its experiences of blissfulness, ecstasy, the universal joy that pervades this vast existence. Only man is missing it. And man is missing it because of his knowledgeability.

The trees are not missing it because they are innocent. The oceans are not missing it. The mountains are not missing it. The stars are not missing it. They are absolutely innocent, they are not trapped in knowledge.

The first sutra of Bodhidharma says:

"NOT TO LET GO OF WISDOM IS STUPIDITY."

Your so-called wisdom is all borrowed. It is not wisdom at all; instead, being wise, you are otherwise. You go on repeating things that you don't understand; things that have not grown up in your own being, things that are absolutely foreign to your own existence, to your own life. You have been collecting, just like small children, sea shells on the beach and thinking that you are creating a great treasure. Yes it is possible to deceive others, and to deceive yourself.

One of my professors has a doctorate on a strange thesis from the University of London -- very prestigious. His subject matter was the ways of the growth of consciousness. I was his student. He presented his book to me when it was published, and said, "I would love very much to know your opinion."

I said, "I don't have to read the book. I know you."

He said, "What do you mean?"

I said, "I simply know, that you know nothing about any growth of consciousness. So everything that you have written in this book is borrowed. You deceived yourself, you deceived the professors of London University who have examined it, and now you have published the book, millions will read it and be deceived. Rather than presenting the book on consciousness to me, show some consciousness."

He was very much shocked and he knew what I was saying was right. He was a drunkard. Without drinking alcohol every evening, he could not live.

I said, "Just drop this addiction with unconsciousness, because alcohol is doing nothing but creating more unconsciousness. And you have some nerve to write a thesis on the subject matter of consciousness."

But he was a very learned man; he knew many languages. He had collected materials just sitting in the library and he had managed to write a very beautiful thesis. But I said, "I will not read it because it is simply the work of a clerk. Anybody who has a little intelligence could have taken the information from the many sources which are available and collected it. I will read your book, only when you show me, something as a growing consciousness in you."

I returned the book to him. He said, "I am fortunate that you have not been an examiner of my book. Otherwise, I would have never got the doctorate."

I said, "Between you and me, you will never get it. You can befool the world but not yourself."

People go on collecting knowledge and get mixed up and start thinking that this knowledge is wisdom. Knowledge is not wisdom.

Wisdom comes through your growth of consciousness, and knowledge comes through collecting from the scriptures, from learned people, and making some sort of a system. But you remain the same; you don't go through any transformation.

Hence, the first sutra: NOT TO LET GO OF WISDOM IS STUPIDITY. Just drop your wisdom and with your wisdom gone, your stupidity will also be gone. If you cling to your knowledge, which you think is wisdom, you will remain stupid forever.

WHEN THE MIND DOES NOT EXIST UNDERSTANDING AND NOT UNDERSTANDING ARE BOTH TRUE.

The moment the mind is silent, nonfunctioning, everything is true. It is the mind that distorts everything and makes everything untrue. Knowledge comes through the mind, and wisdom comes when there is no-mind. This is a distinction which has not been made by the great philosophers of the world, except by the mystics of the East.

The dictionaries will say wisdom is knowledge, but actual reality and the experience of it, is not a dictionary. It makes a clear-cut distinction that knowledge and wisdom are not only, not synonymous, they are antagonistic. If your mind is full of knowledge you will remain unwise, stupid.

And if your mind is dropped and you go beyond it, you enter into the world of wisdom -- into the world of awakening. In that awakening everything is true. Because you are true, everything is authentic because YOU are authentic.

In the mind you are untrue, you are false. That's why whatever happens through the mind turns into a falsity, a hypocrisy.

Mind is the greatest enemy of man.

WHEN THE MIND EXISTS, UNDERSTANDING AND NOT UNDERSTANDING ARE BOTH FALSE.
WHEN YOU UNDERSTAND, REALITY DEPENDS ON YOU.

This is such a pregnant statement that you should try to feel it, not just to hear it: WHEN YOU UNDERSTAND, REALITY DEPENDS ON YOU. And when do you understand? When the mind is put aside and your being encounters reality directly, without the mediator, mind, then reality depends on you.

You have risen higher than reality. You have risen to the ultimate reality. Otherwise reality is relative reality.

WHEN YOU DON'T UNDERSTAND YOU DEPEND ON REALITY.

When you don't understand -- when you are in the mind -- you are a victim of this mundane reality that you see all around. Money deceives you, power deceives you, prestige deceives you, anything ...

You are living in so many misunderstandings that if you come to see, you will be surprised at how articulate you are in creating falsehoods.

Everything that passes through the mind, is almost as if you have taken a straight staff and put it into the water. You will suddenly see the straight staff is no longer straight. It has become bent at the place where it is in the water because water functions differently. You take it out; it is again straight. You put it back into water; it loses its straightness. The same is the situation with mind. Mind has only one capacity -- to falsify things.

Unfortunately we are educated only as minds. And if the world lives in hypocrisy, in misery, in anguish, it is not a wonder. If the world goes on fighting and killing and goes on preparing for a global suicide, it is not a surprise. Mind cannot do anything else. It poisons everything.

The whole message is to get beyond the mind and then everything is crystal clear. Then you don't ask any questions. You simply act out of your clarity, out of your transparent vision. And each of your acts has a beauty -- tremendous beauty of its own. It has a grace. And it has a power of blessings to shower over the whole world.

WHEN REALITY DEPENDS ON YOU, THAT WHICH IS NOT REAL BECOMES REAL.

Right now, it is a weird situation. Everything is real which is not real. And everything that is real, is unreal. Have you ever thought: Is your soul a reality to you? It is not a reality to you. You have only heard about it, but you don't have any experience of it.

But thousands of false things are real. A stone statue in the temple is real to you. Your own consciousness is unreal. Your own buddha nature is unreal. And a statue of marble is real to you. Before the false, you bow down, you worship the false not knowing what you are doing. You are insulting yourself and you are insulting all the buddhas of the past, of the present, of the future.

You are a buddha. You don't have to worship. There is nobody higher than you; there is nobody lower than you. You don't have to worship anybody and you don't have to accept anybody's worship. This whole existence is equally divine.

WHEN YOU DEPEND ON REALITY, THAT WHICH IS REAL BECOMES FALSE. WHEN YOU DEPEND ON REALITY, EVERYTHING IS FALSE.

Everything that you have known up to now, as real ....

I have heard: In a great city, one man had the best palace. People used to come to see it. It was a miracle of architecture. But one night, suddenly, it caught fire. The man had gone to a friend's house. Somebody informed him, "What are you doing? Your palace is burning." He ran; nothing could be more shocking to him. Without his knowing, tears were running from his eyes. His most precious thing, his greatest attachment was being destroyed before his eyes and nothing could be done. The fire had gone too far.

Just then, his youngest son came running to him, telling him, "Father, don't be worried. Yesterday I sold the house. The king was continually saying that it was embarrassing to him that you have a better palace. Finally I decided to sell it -- and he was ready to give any price."

Suddenly the tears dried and the man started smiling. Nothing had changed. The house was burning but it was no longer his. So who cares? So it was not the house that was hurting him, it was the ego, HIS house. And then his younger son came and said, "Father, what are you doing here? Although we had agreed to sell the palace, no sale deed has been written yet. And of course the king is not going to pay the money. I have every suspicion that he is behind the fire."

And again the tears started coming. And the situation was the same; nothing had changed. Only the idea had changed; the house became his, then there was great misery. The house was no longer his, all misery disappeared.

And then the king himself came in his chariot and he said, "You need not be worried. I am a man of my word. If I have purchased it, I have purchased it. No sale deed has been written, no money has been advanced, but because yesterday we agreed verbally, that is enough. It is MY house that is burning. You

need not be worried."

And suddenly, instead of tears, the man was smiling.

WHEN REALITY DEPENDS ON YOU, EVERYTHING IS TRUE.
THUS, THE SAGE DOESN'T USE HIS MIND TO LOOK FOR REALITY, OR REALITY TO LOOK FOR HIS MIND, OR HIS MIND TO LOOK FOR HIS MIND, OR REALITY TO LOOK FOR REALITY.

It is a vicious circle: mind and reality, mind and the world. Mind creates a certain world which is nothing but your projection. And then, that certain projection creates your mind. And this way, this vicious circle goes on supporting the other; your mind supports your projections, your projections support your mind. And you go on living in a hallucination.

THUS, THE SAGE DOESN'T USE HIS MIND TO LOOK FOR REALITY, OR REALITY TO LOOK FOR HIS MIND, OR HIS MIND TO LOOK FOR HIS MIND, OR REALITY TO LOOK FOR REALITY. HIS MIND DOESN'T GIVE RISE TO REALITY. AND REALITY DOESN'T GIVE RISE TO HIS MIND. AND BECAUSE BOTH HIS MIND AND REALITY ARE STILL, HE'S ALWAYS IN SAMADHI.

This is a beautiful definition of samadhi. When the mind is still and the reality is still -- when you are out of the vicious circle -- all is silence, profound silence.

The word, SAMADHI has to be understood. It means coming to a state of absolute equilibrium, coming to a state of absolute balance. The word comes from Sanskrit. And Sanskrit is one of the languages in the world which has words with profound meaning. Not just dictionary meaning, but with existential meaning. Other languages have only dictionary meanings.

Sanskrit is the only language in the whole world which was created by enlightened people. It is a created language. It has never been a language of the people. There was no time when the whole country was speaking Sanskrit. All other languages of the world have been used by people at some time or other. Many have become dead languages, like Latin or Hebrew or Pali or Prakrit. Many languages which were once living languages, have become dead ones. But Sanskrit has never been a language of the people.

This is a very strange phenomenon. It has been the language of enlightened people, hence every word has two meanings; one, a dictionary meaning for the scholar and one, the existential meaning for those who are in search of truth.

Sanskrit has two words VYADI and SAMADHI. VYADI means "sickness of the soul" and SAMADHI means "health and wholeness of the soul." But these are existential meanings. A man who has not experienced samadhi is spiritually sick. He may be bodily fit, but he is not spiritually fit. It is possible a man may be bodily sick, but he can attain to samadhi. Even at the last moment of your life, you can attain to samadhi. Your spiritual being comes in all its health, wholesomeness. Even if for a single moment you have known samadhi, you have known the greatest secret in existence.

There is no word in any language synonymous to samadhi. Only one word in Japanese comes a little close to it, but it is not synonymous. That word is SATORI. And unfortunately, the Japanese have stopped at satori thinking that it is samadhi.

Satori is only a glimpse of samadhi -- a faraway glimpse. For example, you can see the Himalayan peaks from hundreds of miles away, but to see the peak when sitting on it, is a totally different experience. Satori is only a faraway vision of samadhi; a glimpse, beautiful in itself but not equivalent to samadhi.

Samadhi is your very nature in its absolute clarity, in its absolute purity, in its absolute awareness. Samadhi is your real home.

And the people who don't know samadhi are wandering without a home. They are homeless people, rootless people and their whole life is nothing but a tragedy. Samadhi gives you roots in existence, and it opens the doors of your home. Samadhi is the ultimate actualization of your potential.

And the way to samadhi is simple. Drop the mind -- go beyond the mind and you will enter into samadhi. Mind is the only barrier and strangely we are continuously educating the mind to become more and more powerful. Our whole educational systems around the world, are nursing the mind -- your enemy, making it stronger, more informative, more knowledgeable.

In a more intelligent world, meditation should become absolutely mandatory in every school, in every college, in every university. And unless a person has some taste of samadhi, he will not be allowed to leave the university. He will not be given the certificates to leave.

And if we can make meditation an intrinsic part of all education systems, then naturally these people are going to be politicians, these people are going to be business men, these people are going to be

industrialists, these people are going to be musicians, these people are going to be painters, actors, dancers. But they will all have one thing in common and that will be their experience of meditation. And that will be the common element joining the whole of humanity into one whole.

A man of meditation functions differently. Whatever profession he chooses, it does not matter. He will bring to his profession some quality of sacredness. He may be making shoes, or he may be cleaning the roads, but he will bring to his work some quality, some grace, some beauty, which is not possible without samadhi.

We can fill the whole world with ecstatic people. Just a simple thing has to be accepted .... Whether you are going to be a doctor or an engineer or a scientist, whatever you are going to be, that does not matter. Meditation should be the foundation for every profession, for every dimension of education.

Wars will disappear on their own. You will not have to protest against nuclear weapons. Population will start declining on its own, because a man of meditation functions with awareness. If he sees that the world is overpopulated, he cannot produce children. Nobody has to tell him. Why should he bring his children into a world which is going down every day towards a disaster? Who wants his children to go through a third world war? Who wants his children to die hungry and starving on the streets?

Meditation is the only cure for all sicknesses that man is prone to; a single medicine. And I should remind you that the word meditation and medicine come from the same root. Medicine for the body and meditation for the soul. They both bring health. ...THE SUTRAS SAY, "NOTHING HAS A NATURE OF ITS OWN."

This is one of the greatest contributions of Gautam Buddha and his disciples like Bodhidharma. NOTHING HAS A NATURE OF ITS OWN.

It means, your consciousness is a pure space. It does not have any attributes. It is utterly empty, yet full -- full of joy, full of light, full of fragrance -- but utterly empty.

There is no self nature which makes people different. The moment you are in samadhi, you will see trees are also in samadhi. The mountains are in samadhi. The stars are in samadhi. The whole existence is in samadhi. Only you had gone astray. You have come back, merged and melted into the wholeness of the universe.

"NOTHING HAS A NATURE OF ITS OWN." ACT. DON'T QUESTION.

Bodhidharma is not a philosopher and he is not interested in any kind of philosophizing. He is a simple man of action. He says, ACT. DON'T QUESTION ...because questions lead nowhere. Every answer will create ten more questions. And you can go on asking, life after life, and you will not be able to find the answer ...ACT.

WHEN YOU QUESTION, YOU ARE WRONG.

It does not matter what question you are asking. WHEN YOU QUESTION, YOU ARE WRONG. And when you don't question and silently act, samadhi is not far away. Questions come from the mind and whatever answers are given, your mind rejoices in becoming more and more knowledgeable. It becomes more and more powerful. Bodhidharma said, "Please don't ask anything. If you want to know the answer, don't ask the question. Act."

Act, transcend the mind and you will find YOU are the answer. Your very being is the answer.

WHEN YOU ARE DELUDED, THE SIX SENSES AND FIVE SHADES ARE CONSTRUCTS OF SUFFERING AND MORTALITY.

He has great acumen in saying tremendously meaningful things in small sutras. He is saying when you are deluded, when you are in the mind in other words, then the five elements create the world and your six senses.

It is a very strange thing, because it is only just in this century that science has discovered the sixth sense. Otherwise, all old scriptures talk about five senses. It is only Bodhidharma alone, who talks about six senses. And the sixth sense is such, that it is a miracle he came to know about it. It has just been discovered.

It is inside your ear. The ear has always been accepted as one of the five senses, but we didn't know that inside the ear there are two senses. One is the sense of hearing and another is the sense of balance. If you are hit strongly on your ear you will immediately lose balance. When you see a drunkard coming home in the late night, you cannot believe how he manages. He has lost all control and all balance because alcohol affects the sixth sense. Every drug affects the sixth sense and immediately you lose balance.

A drunkard came home late in the night and was trying to open the lock. But his hand was shaking and the lock was shaking; his other hand was shaking and he could not manage to enter the key into the lock.

Both were shaking. He said, "My God, what is happening? It must be an earthquake. Everything is shaking."

A policeman watching him from the road felt compassion for him. He was a good man but had fallen into wrong company ...just like you. You are all good men fallen into wrong company. Soon you will be walking like a drunkard. The policeman came to him and said, "Can I help you?" He said, "Yes, it would be very kind of you, if you could hold the house for a moment so that I can put my key into the hole. Just hold the house. There seems to be a great earthquake."

It is very strange because that sixth sense is hidden inside the ear. Hence, nobody has ever talked about it because nobody was ever aware of it. It was only in this century, surgeons became aware that in the ear there is also another sense that keeps your body balanced.

But Bodhidharma says six senses and five shades ARE CONSTRUCTS OF SUFFERING AND MORTALITY. When you are deluded, when you are in the mind, the five elements and the six senses of your body create for you, suffering, death and nothing else.

But: WHEN YOU WAKE UP, that is, when you go beyond the mind, THE SIX SENSES AND FIVE SHADES ARE CONSTRUCTS OF NIRVANA AND IMMORTALITY.

Everything is the same; the same six senses and the same five aggregates -- the elements that constitute the world. Once you are beyond the mind, they create nirvana and immortality.

So Bodhidharma is not against the body and he is not against the world. He is against your sleep. He does not want you to renounce the world. He does not want you to torture the body, because this body and this world will behave absolutely differently. You just have to be awake. So the whole answer is:

Renounce sleeping, renounce the mind which is the citadel of your sleep.

Go into silence, which will release your dormant awareness. And your whole being will become luminous with consciousness.

Then the same body, the same senses and the same world has a totally different significance. It becomes nirvana. It becomes immortality.

> SOMEONE WHO SEEKS THE WAY DOESN'T LOOK BEYOND HIMSELF. HE KNOWS THAT THE MIND IS THE WAY. BUT WHEN HE FINDS THE MIND, HE FINDS NOTHING. AND WHEN HE FINDS THE WAY, HE FINDS NOTHING. IF YOU THINK YOU CAN USE THE MIND TO FIND THE WAY, YOU ARE DELUDED. WHEN YOU ARE DELUDED, BUDDHAHOOD EXISTS.

This is a very beautiful statement. It is very rare to come across such a statement. WHEN YOU ARE DELUDED, BUDDHAHOOD EXISTS because WHEN YOU ARE AWARE, IT DOES NOT EXIST.

It is a very strange statement. You would have thought otherwise. You would have thought that when you are deluded, buddhahood does not exist, and when you are aware, it does exist. But Bodhidharma is saying just the opposite. And he is right.

WHEN YOU ARE DELUDED ...when you are wandering in all kinds of illusions in the world, there is a desire in you, deep down. Sometimes you become aware of it; sometimes you forget all about it. The longing to be a buddha, the longing to become aware, the longing for enlightenment ....

Even in the deepest sleep, somewhere in the corner of your darkness, a small longing goes on continuing to be alert -- to be awakened, to be enlightened because nobody can be satisfied with misery, agony, anguish, forever. One wants to get out of it. That's why Bodhidharma says: WHEN YOU ARE DELUDED, BUDDHAHOOD EXISTS. WHEN YOU ARE AWARE, IT DOES NOT EXIST. BECAUSE AWARENESS IS BUDDHAHOOD.

When you are aware, you are a buddha and the longing for buddhahood disappears. And when you are a buddha, you are not aware that you are a buddha. Awareness cannot be aware of itself. Innocence cannot be aware of itself. So the buddhahood exists only for those who are far away from it. Buddhahood disappears for those who have reached home. A buddha does not know that he is a buddha. Knowledge is always about the other. The mirror can reflect everything in the world except itself. The mirror does not know that he is. ...DON'T HATE LIFE AND DEATH OR LOVE LIFE AND DEATH. KEEP YOUR EVERY THOUGHT FREE OF DELUSION, AND IN LIFE YOU WILL WITNESS THE BEGINNING OF NIRVANA, AND IN DEATH YOU WILL EXPERIENCE THE ASSURANCE OF NO REBIRTH.

It fills me with great surprise that the whole Western sphere has never thought about rebirth. Great philosophers from Plato to Kant, to Feuerbach, to Bertrand Russell, to Jean Paul Sartre -- a great line of immensely intelligent geniuses, but not a single person has ever thought about rebirth. Their whole idea has remained ...just one life. It is too miserly.

Existence is not miserly; it is overflowing with abundance.

Every death is a beginning of a new life, except only rarely, when somebody becomes enlightened. Then his death is the ultimate death. He will not be born again. He will not be engaged in a body again; he will not suffer the agony of another mind again. His consciousness will melt, just like an ice cube melting in the ocean and becoming one with it. He will be all over, but he will not be in any particular place, in a particular form. He will be all over, but formless. He will be the very universe.

Each time a man becomes enlightened, the whole universe gets a little higher in consciousness, because this man's consciousness spreads all over the existence. The more people become enlightened, the more existence will be richer. So it is not only a question of a single person becoming enlightened. In his enlightenment, the whole universe gains immensely. It becomes richer, more beautiful, more joyous, more celebrated.

> TO SEE FORM BUT NOT BE CORRUPTED BY FORM OR TO HEAR SOUND BUT NOT BE CORRUPTED BY SOUND IS LIBERATION. EYES THAT ARE NOT ATTACHED TO FORM ARE THE GATES OF ZEN. EARS THAT AREN'T ATTACHED TO SOUND ARE ALSO THE GATES OF ZEN. IN SHORT, THOSE WHO PERCEIVE THE EXISTENCE OF PHENOMENA AND REMAIN UNATTACHED ARE LIBERATED .... WHEN DELUSIONS ARE ABSENT, THE MIND IS THE LAND OF BUDDHAS. WHEN DELUSIONS ARE PRESENT, THE MIND IS HELL.

I am reminded of a great Zen master. The emperor of Japan had come to see him and he had been wanting to come to see him but the path to his monastery was dangerous, going through wild forests, dangerous mountainous parts. But finally, the emperor decided he had to go. His death was coming near and he couldn't take the risk .... Before death came he must have some understanding that death cannot destroy.

He reached the Zen master who was sitting under a tree. He touched his feet and said, "I have come to ask one question. Is there really a hell or heaven? Because my death is coming close and my only concern is: where am I going; to hell or to heaven?" The master laughed and said, "I have never thought that our emperor is such an idiot."

To say to the emperor, "an idiot" ...! For a split second, the emperor forgot and pulled out his sword, and he was going to cut off the head of the Zen master.

The Zen master laughed and said, "This is the gate of hell."

The emperor stopped, put his sword back in the sheath, and the master said, "You have entered into heaven. Now you can go. Just remember: anger, violence, destructiveness. These are the gates of hell. And the hell is in your mind.

"But understanding, compassion, silence, are the doors of heaven. They are beyond your mind. And I have given you the experience of both. Forgive me that I called you an idiot. I had to. It was just a response to your question, because I am not a thinker and I don't answer the way thinkers answer questions. I am a mystic. I simply create the device so that you can have some taste of the answer. Now get lost."

And the emperor touched his feet with tears of gratitude, because no other answer would have been of much help. It would have remained just a hypothesis. But the man was a tremendously insightful master. He created the situation immediately, just by calling him an idiot. And he showed him both: the doors of hell and the doors of heaven. Your mind is hell. Going beyond your mind is heaven.

Go beyond the mind. That is the essence of the whole teaching of all the awakened ones.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #12
Chapter title: Every suffering is a Buddha-seed

10 July 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,

THAT WHICH FOLLOWS IS WITNESSED ON THE WAY. IT'S BEYOND THE KEN OF ARHATS AND MORTALS.
WHEN THE MIND REACHES NIRVANA, YOU DON'T SEE NIRVANA. BECAUSE THE MIND IS NIRVANA. IF YOU SEE NIRVANA SOMEWHERE OUTSIDE THE MIND, YOU'RE DELUDING YOURSELF.
EVERY SUFFERING IS A BUDDHA-SEED. BECAUSE SUFFERING IMPELS TO SEEK WISDOM. BUT YOU CAN ONLY SAY THAT SUFFERING GIVES RISE TO BUDDHAHOOD. YOU CAN'T SAY THAT SUFFERING IS BUDDHAHOOD. YOUR BODY AND MIND ARE THE FIELD. SUFFERING IS THE SEED, WISDOM THE SPROUT AND BUDDHAHOOD THE GRAIN. ...WHEN THE THREE POISONS ARE PRESENT IN YOUR MIND, YOU LIVE IN A LAND OF FILTH. WHEN THE THREE POISONS ARE ABSENT FROM YOUR MIND, YOU LIVE IN A LAND OF PURITY. ...THERE'S NO LANGUAGE THAT ISN'T THE DHARMA. TO TALK ALL DAY WITHOUT SAYING ANYTHING IS THE WAY. TO BE SILENT ALL DAY AND STILL SAY SOMETHING ISN'T THE WAY. HENCE, NEITHER DOES A TATHAGATA'S SPEECH DEPEND ON SILENCE, NOR DOES HIS SILENCE DEPEND ON SPEECH. NOR DOES HIS SPEECH EXIST APART FROM HIS SILENCE. THOSE WHO UNDERSTAND BOTH SPEECH AND SILENCE ARE IN SAMADHI. IF YOU SPEAK WHEN YOU KNOW, YOUR SPEECH IS FREE. IF YOU'RE SILENT WHEN YOU DON'T KNOW, YOUR SILENCE IS TIED. LANGUAGE IS ESSENTIALLY FREE. IT HAS NOTHING TO DO WITH ATTACHMENT. AND ATTACHMENT HAS NOTHING TO DO WITH LANGUAGE.

Bodhidharma is a mine of pure gold, except for two points on which he keeps continually insisting. He is a man to be listened to, to be understood, to be absorbed as deeply into your heart as possible. But those two points have to be remembered.

I have been wondering why nobody contemporary to Bodhidharma pointed out those two flaws. The only thing I can think of is that Bodhidharma was too strong an individual, too charismatic, so that in front of him people must have felt completely silent. His power must have been overwhelming; otherwise, the defects are so clear that it is impossible that nobody would have noticed them.

He himself has reached to his ultimate flowering; he has arrived home. It is no longer his concern that on the path he has gone astray a few times -- he always came back. There is an ancient saying in the East that if somebody goes astray in the morning and comes back home in the evening, he should not be considered lost.

And it is very natural for people who are spontaneous to go astray once in a while, because they are not following any ready-made track. They are not like railway trains, continuously moving on the same track. They are more like wild rivers -- without any map, without any guide. The river arises far away in the Himalayas and starts its journey into the mountains, into the valleys, into the plains, moving continuously this way and that way. But finally it falls into the ocean. And who cares, when one has arrived at the ocean, that on the way a few steps have been taken which were not necessary, which could have been avoided.

Once a person has reached he almost forgets, in his celebration, the long journey, the long search towards self-realization. Perhaps that is the reason why Bodhidharma cannot see those two simple defects. Except for those two defects, his every word is absolutely sincere and authentic. It is not a word of knowledge; it is an outpouring of innocence. He is not speaking, he is exposing his whole being to you.

But I have to warn you on those two points. One is his continuous antagonism towards the arhatas. And second is ... In the beginning I was thinking it must have been the fault of the disciple who was taking the notes, but it is so continuously repeated that there is every possibility it was not the disciple's fault: he was using the word `mind' in a wrong way.

Because in English there is only one word, the Theosophists and the Christian Scientists have managed a certain device: for the ordinary human mind they use a small m, and for the universal mind, which is equivalent to no-mind, they use a capital M. Certainly the universal mind is not your mind. As far as you are

concerned, your mind has disappeared and you have entered into a state of no-mind. On these points I will correct his sutras. I cannot allow such a beautiful statement of the truth to have even a small blemish.
The sutra:

THAT WHICH FOLLOWS IS WITNESSED ON THE WAY.

He is saying that the sutras that are going to follow are not his philosophical standpoint; they are his experiences on the way. THAT WHICH FOLLOWS IS WITNESSED ON THE WAY: I will be saying only that which I have witnessed. It is not my belief, it is not my doctrine, it is not my dogma. It is my absolutely indubitable experience. It has an intrinsic authority. Whoever follows the way will find these same sutras opening their doors, their secrets, their perfume to the traveler, if he is going the right way.

These sutras can be used as a criterion. If nothing like this happens to you, that means you are not on the right path. Then your river has entered into some desert, where it can be lost without reaching the ocean.

He goes on to say, IT IS BEYOND THE KEN OF ARHATS AND MORTALS.

I have to correct him. He needed a man like me. It is NOT beyond the ken of the arhats. It is certainly beyond the ken of so-called saints and the mortals, the people who are still living with the idea that this life is all and that with death everything ends ...these are the mortals. The so-called saints whose intentions cannot be doubted are sincere people, but they have fallen into wrong ways. They have become followers, imitators. They have ideals in their mind cultivated by the society, by the tradition, and they are trying in every possible way to fulfill those ideals, knowing perfectly well that a buddha is born only once.

Never again will there be another man like Gautam Buddha. There may be many buddhas, but each buddha will have his own statement, his own individuality, his own manifestation. He will not be a true copy of Gautam Buddha. All true copies are, after all, carbon copies. They don't have the beauty of the original. And people go on following precepts given in the scriptures. Those precepts are dead. Just as you will find in the scriptures beautiful roses, dried out -- dead. People keep them in THE HOLY BIBLE, in the holy KORAN, in the holy GITA, but they are not alive anymore.

I had a beautiful garden -- I have always had a beautiful garden wherever I have been -- and there were two temples nearby, and the worshipers in those temples would simply come into my garden and start picking flowers to worship a god. In India it is absolutely impossible to prevent somebody when he is picking flowers to worship gods. I had to put a notice in front of my garden that except for religious people, everybody was allowed to pick the flowers. Those worshipers were very shocked. As a group they brought what was almost a deputation, saying, "What kind of man are you? Religious people are not prevented from picking flowers anywhere else, because those flowers are going to be offered to a god."

I said to them, "Those flowers in this garden are already offered to God, and I will not allow flowers of God, which are alive and dancing in the wind and in the sun, to be destroyed by you idiots. These flowers are living gods and you are going to destroy their life for your dead gods. That's why I have made it clear on the notice: except for religious people, anybody can pick the flowers. If somebody wants to give a flower to his girlfriend or to her boyfriend, they are perfectly welcome. These flowers are divine, and perhaps they may also transform their love into a divine affair. But one thing is certain; at least they are going to offer the flowers to someone who is alive. You are going to offer them to dead statues, stones. This cannot be tolerated.

The so-called saints pick up precepts, disciplines, from the scriptures. They are like dead flowers, thousands of years old, dried up. They don't have any fragrance anymore.

It is something very significant to remember, that every discipline is a device given by a living master. Every precept is a certain strategy given by a living master; without the master all those devices, precepts, commandments become dead. Then you can go on following them with absolute sincerity, but they will bring only torture and suffering to you and nothing else. Following the dead, you are going to become slowly, slowly dead. Your so-called saints are almost dead, dried up. They have lost touch with life. They have created a thousand and one barriers between themselves and existence and those barriers they call discipline, austerity, religious practice.

I can consider that these sutras are beyond the ken of these people -- the so-called saints and the ordinary mortals who are not aware of their immortality. But they are not beyond the ken of arhats. Arhats are absolutely on the same heights as any bodhisattva. Bodhisattvas have nothing more than the arhats have. They have followed different paths, from different directions, but they have reached to the same peak. The peak is always only one; the paths leading you to it can be thousands.

That is his second fallacy, because the mind never reaches nirvana. In fact, mind cannot even conceive the idea of nirvana. Nirvana ... the very word means cessation of mind, it is annihilation of the mind. The actual meaning of the word nirvana will help you to understand: literally it means "blowing out a candle." Mind is just a small candle with a small flame of awareness, but even that small flame can do immense harm.

I will tell you of one incident in Rabindranath Tagore's life. His father was a great landlord. Their estate consisted of hundreds of towns and thousands of miles, and there was a beautiful river flowing through their estate. Rabindranath often used to go on his small houseboat and live for months on the beautiful river, surrounded by thick forest, in absolute silence and aloneness. One full-moon night, it happened: he was reading a very significant contribution to the philosophy of aesthetics, by Croce.

Croce is perhaps the most significant philosopher who has thought about beauty. His whole life's work was concerned with finding the meaning of beauty -- not truth, not good. His sole concern was with what is beautiful. He thought if we can find what is beautiful we have found what is true, because truth cannot be ugly, and we have found what is good, because the beautiful cannot be evil. A beautiful conception ...and with this foundation he worked his whole life to find out from different angles what beauty is.

Rabindranath himself was a worshiper of beauty. He lived a very beautiful and aesthetic life. He not only created beautiful poetry, but his life itself was a beautiful poem. He was a very graceful man.

On that full-moon night with a small candle inside his houseboat he was reading Croce. In the middle of night, tired from Croce's very complicated arguments, he closed the book and blew out the candle. He was going to his bed to sleep, but a miracle happened. As the small flame of the candle disappeared, from every window and door of the small houseboat, the moon came dancing in. The moon filled the house with its splendor.

Rabindranath remained silent for a moment ...it was such a sacred experience. He went out of the house, and the moon was immensely beautiful in that silent night amongst those silent trees, with a river flowing so slowly that there was no noise. He wrote in his diary the next morning, "The beauty was all around me, but a small candle had been preventing it. Because of the light of the candle, the light of the moon could not enter."

This is exactly the meaning of nirvana. Your small flame of the ego, your small flame of the mind and its consciousness, is preventing the whole universe from rushing into you; hence the word nirvana -- blow out the candle and let the whole universe penetrate you from every nook and corner. You will not be a loser. You will find, for the first time, your inexhaustible treasure of beauty, of goodness, of truth -- of all that is valuable. Hence, mind cannot be said to reach nirvana; only no-mind is equivalent to nirvana.

No-mind need not reach to nirvana.

No-mind IS nirvana.

Bodhidharma says -- I'm correcting him -- WHEN THE no-MIND REACHES NIRVANA, YOU DON'T SEE NIRVANA ... because you are not separate from nirvana. You can only see something which is separate from you. You are one with it; hence there is no possibility of seeing it. BECAUSE THE no-MIND IS NIRVANA. IF YOU SEE NIRVANA SOMEWHERE OUTSIDE THE no-MIND, YOU ARE DELUDING YOURSELF. In short, the mind is the world and the no-mind is freedom from the world. The mind is misery and no-mind is the end of misery and the beginning of ecstasy.

EVERY SUFFERING IS A BUDDHA-SEED. This is a very important assertion on the part of Bodhidharma. EVERY SUFFERING IS A BUDDHA-SEED. BECAUSE SUFFERING IMPELS TO SEEK WISDOM. BUT YOU CAN ONLY SAY THAT SUFFERING GIVES RISE TO BUDDHAHOOD. YOU CAN'T SAY THAT SUFFERING IS BUDDHAHOOD.

Bertrand Russell, in his autobiography, has a very profound statement. He says, "If misery in the world ends, all the religions will end of their own accord. It is misery that is keeping religions alive." He is speaking from a very different angle. He was an atheist; he wanted all religions to disappear.

I am not an atheist. I also want all the religions to disappear but for a different reason. He wants religions to disappear because he thinks religions have been detrimental to the evolution of man. I want religions to disappear so that religiousness can have the whole space that is being occupied by religions. Religions have been detrimental to the progress of religiousness, and to me, religiousness is the highest flower of evolution.

Bodhidharma is right when he says that even suffering has to be gratefully accepted, because it is the

very seed of buddha. If there was no suffering, you would never search for the truth. It is suffering that goes on impelling you to go beyond it. It is anguish and agony that finally compels you to seek and search for the path that goes beyond suffering and agony, to find a way that reaches to blissfulness and to eternal joy.

Bodhidharma is saying: Don't be antagonistic to suffering; even feel grateful to suffering. That is a great idea. Feel grateful to pain, suffering, old age, death, because all these are creating the situation for you to search for truth. Otherwise you would fall asleep; otherwise you would be so comfortable, you would become a vegetable. There would be no need .... Suffering creates the need for a search.

YOUR BODY AND MIND ARE THE FIELD. SUFFERING IS THE SEED, WISDOM THE SPROUT AND BUDDHAHOOD THE GRAIN.

In this synthesis he is giving credit to your body, to your mind, to suffering. He is taking into account your whole life. He is not denying anything its contribution. He is being very impartial.

YOUR BODY AND THE MIND ARE THE FIELD. SUFFERING IS THE SEED, WISDOM THE SPROUT AND BUDDHAHOOD THE GRAIN.

This is the way of a man who looks at life as an organic unity. The so-called religions which have lost contact with their living founders, are against the body. They torture the body, rather than being grateful to the body because it is the very field, it is the very temple in which the buddha has to be discovered. Even suffering, agony, is not to be condemned by a man like Bodhidharma. He says that too has a part to play. It keeps you awake. It keeps you constantly alert, provokes you and challenges you to find a way that can lead you beyond it. ...WHEN THE THREE POISONS ARE PRESENT IN YOUR MIND, YOU LIVE IN A LAND OF FILTH. WHEN THE THREE POISONS ARE ABSENT FROM YOUR MIND, YOU LIVE IN A LAND OF PURITY.

So in fact, heaven and hell are not separate from each other; they happen in the same life. Only the structure has to change. Where there were the three poisons of greed, anger and delusion, you created a hell within yourself. The moment you drop those poisons of greed, anger and delusion which really constitute your mind -- the moment you have dropped the mind, your very being becomes heaven itself.

The idea that is prevalent in the world is that those who are good will enter one day after death into heaven, and those who are bad will one day enter hell after death. That idea is absolutely wrong. The good have already entered heaven -- there is no need to wait for death. Heaven is not somewhere else. It is just your own transformation. The same energy that is anger becomes compassion, the same energy that is greed becomes sharing, the same energy that is delusion becomes awareness. The energy is the same, just its direction changes.

To change the direction of your energies, to create a new symphony out of your energies, is the whole art of religion. Anybody who preaches anything else as religion is himself blind and taking other blind people into a dark night. They are all going to fall into a well somewhere or other.

Man has been given everything by nature. If it is put right, man becomes a buddha. If that energy is in discord and you cannot create an orchestra out of that energy, your life becomes a hell. You are the space where both heaven and hell are possible. Just a little awareness and you can change the hell into heaven. Just a little change, a slightly different arrangement ...but it is the same energy; nothing has to be added to you, nothing has to be deleted from you.

This is one of the greatest insights possible. It makes man the master of his own life. If he is living in hell, he should take the responsibility upon his own shoulders. He should not say, "It is God's will." He should not say, "It is my fate, my destiny, my kismet." He should say, "It is my unconsciousness, it is me."

The moment you take the responsibility on your own shoulders, the possibility is you will start changing -- because nobody else is putting you in hell. You don't have to wait for anybody to change you, to save you. You can simply start watching your energies and you can see how they create hell, how they create misery. You can see also how in some moments you are silent, in some moments you are happy, in some moments joy grips you. Watch what those energies are doing. They are the same energies -- you don't have anything else. One has just to understand how one's energies function.

If someone wants to live in hell that is his choice, that is his birthright. Nobody has the right to disturb him. Let him live in hell. And if he wants to change, he has every possibility to change himself. There is no need to wait for a savior, for a Jesus Christ or a Krishna. You have to become your own saviors. That is the fundamental teaching of Bodhidharma. ...THERE IS NO LANGUAGE THAT IS NOT THE DHARMA. Here Bodhidharma is taking a very strange but significant turn. I have never come across any other mystic

who has said what he is going to say in this sutra. ...THERE IS NO LANGUAGE THAT IS NOT THE DHARMA. TO TALK ALL DAY WITHOUT SAYING ANYTHING IS THE WAY. TO BE SILENT ALL DAY AND STILL SAY SOMETHING IS NOT THE WAY.

Sometimes his penetration into human reality is so great and so surprising. He is saying that there is a possibility of a man who may talk the whole day, knowing well that nothing can be said about truth. Then why is he talking? Perhaps through talking he can create a situation for silence -- just as after every storm there is great silence.

When the master speaks and stops for a moment, suddenly there is a great silence. He speaks not to say the truth, because the truth cannot be said. He speaks to engage your mind and then suddenly, when he sees that you are engaged, he gives just a small gap. And in that gap the transmission of the lamp happens. That's what the language of Bodhidharma is: the transmission of the lamp. In those moments between two words, something miraculous just takes a jump from the being of the master and enters into the silence of your being.

Hence it is possible that a Gautam Buddha may have spoken for forty-two years continuously -- morning, afternoon, evening -- and still he has not said the truth, but he transmitted the lamp. He used the language in such a way that it created small gaps of silence. And those gaps are his real sermons.

Bodhidharma says there are people who take the vow of being silent ...and I have known many so-called saints who don't speak, but their silence is so ridiculous because they find other ways. I have seen some carrying small boards with the whole alphabet. They cannot speak but their chief disciple is sitting by their side and they go on putting on the alphabet board: Y-e-s, yes. And that dodo disciple who is sitting by his side, he says, "Yes." It is ridiculous. If you want to say yes, why go such a roundabout way, unnecessarily creating a circus? And there have been people who have dictated whole books, just on the board. It would have been easier to learn typing, because this is a very primitive way of typing. It takes such a long time.

I have seen people who will not use any board but they will make gestures with their hands, and those gestures you cannot understand. Their trained disciple knows what they mean when they show the fist, what they mean when they show the five fingers, what they mean when they show the two fingers. These people are not saints, these are showmen. And their silence is absolutely nonsense. But all kinds of stupidities go on being perpetuated in the name of religion.

A man came to see me when I was in Bombay. He was a very well-known saint; he lived in the Himalayas and he had come specially to see me. Usually I avoid saints, sages ...that kind of idiot I don't want. But when I was informed that he had come from the faraway Himalayas to Bombay just to see me, I said "He has taken so much trouble; I should also suffer a little." So I called him in. He came with his disciple; he wanted to know about meditation.

I said, "From tomorrow morning I am going to have a meditation session, every day in the morning for seven days. You have come at the right time, because meditation is not something to be explained, it is something to be experienced. So, from tomorrow morning at eight o'clock, for seven days you meditate with me. And then, if you have any questions I will give you an individual appointment and you can ask all your questions."

He said, "It will be difficult tomorrow for me to come."

I said, "What is the problem? You have come to see me."

He said, "For me there is no problem. The problem is that the man, my disciple, has to go somewhere, to meet someone -- his relatives live nearby in Kalyan."

So I said, "I don't understand. Let him go to hell, you come to meditation."

He said, " You don't understand my problem. I cannot touch money. He keeps the money to pay the taxi driver. I always have him with me; otherwise how can I manage to come here?"

I said, "It is strange. It is your money -- he is the keeper. You are famous for not touching money and this poor fellow will fall into hell. He is touching YOUR money! It is not even his! What kind of karma is he committing? Touching one's own money is bad and touching somebody else's money -- that must be worse." I said, "Think of this poor man also. If it is your money, whether you touch it or not ...or you can purchase rubber gloves. Make it simple so you can touch the money but still you are not touching it."

But that will not make somebody a saint. If somebody is wearing rubber gloves and having all kinds of money with him, you will not call him a saint. This seemed to be very cunning man ...but having another person is not very different either.

So there are people who are silent, but inside they are boiling. They want to speak and they find ways of speaking by making gestures, which is a very difficult thing because they become absolutely dependent,

almost slaves, on the person who interprets for them. And it is up to him how he interprets. They cannot even prevent, they cannot even say, "You are not right." They have to accept whatsoever the interpretation is.

One man, Adi Irani, was the secretary of Meher Baba for almost his whole life. And whenever I used to go to Ahmednagar, Adi Irani, if he was in the city, used to come to see me. He has written all Meher Baba's books; Meher Baba simply made signs. First he used to use the board, then he dropped the board because people started criticizing him. "It is the same thing as typing, just a slower process, a bullock cart process in a rocket age. What nonsense is this?"

So Meher Baba dropped the board and he trained Adi Irani. He would make gestures with his hands; nobody knew what he was doing. Only Adi Irani knew and he wrote the books. I asked Adi Irani, "Are you certain that whatever you are writing is really what he wants to say?"

He said, "I cannot speak a lie -- at least to you. I don't know. I figure it must be right because he has never objected."

Now this seems to be hilarious. He did not know whether he was interpreting him exactly or he was just managing himself ....and because Meher Baba had never objected, that was the only reason that Adi Irani thought he must be right.

I said,"Do you really understand exactly? ... because by symbols small things can be explained: you are hungry, you can just show your stomach; you are thirsty, you can just show by your hands that you need water. But great philosophical treatises? I can't conceive how you can make symbols for them -- and how many symbols will be needed? With only your ten fingers ..." And Adi Irani has written almost fifty books, and not small ones -- five hundred pages, one thousand pages.

I told Adi Irani, "It is all your imagination. You are a good writer, but those books are your writings, not Meher Baba's. But he is silent because you are writing well and people are accepting those writings in his name." Meher Baba had a worldwide following, but he was absolutely dependent; he could not move anywhere without Adi Irani because wherever he went alone he would be thought mad. Nobody would understand what he was trying to say.

But if you want to speak, what is wrong with speaking with your lips and your tongue? And how is it right speaking with your fingers? Just as your lips and your tongue are part of the body, your fingers are also part of the same body, and they are not meant to speak. Why not use the right natural vehicle? Symbols are dangerous.

When for the first time Japanese sannyasins started coming here, I was in great trouble because they are the only people in the whole world who have a different symbology. It is strange how they have developed it. All over the world in every country, in every race, from very primitive people to the very sophisticated ones, when you want to say "Yes," you make the sign with your head moving up and down -- yes. Japanese when they make this sign mean no. I was asking something and the poor fellow was saying yes, but I understood no, because his yes means .... That is his yes. In the beginning I used to ask a Japanese, "Do you want to become a sannyasin?" and he was saying yes and I would say, "If you don't want ...then why have you come?"

They have developed in a very strange way. Somebody has to look into it, because they are the only people .... Then I had an Japanese interpreter to tell me what signs they were making because it was a continual misunderstanding. When they nodded yes, I understood no, when they said no, I understood yes.

Bodhidharma is saying: TO BE SILENT ALL DAY AND STILL SAY SOMETHING IS NOT THE WAY. If you are silent it does not mean you cannot speak. You can remain silent and still you can speak, just as you can remain silent and still you can walk. You can remain silent and still you can eat. Silence is something inner, a calmness, a quietness, a peace.

In fact, the man who is silent inside can speak better than anybody else, because his mind is no longer a disturbance. He can speak more emphatically, more directly. He can reach to your very heart because his words are coming from a depth, and that which comes from a depth has the capacity to reach to a similar depth if you are open to it. But silence is not something that is against speaking. Silence is a far greater experience than speaking or language. And when you are silent even while speaking, then your words have a beauty and a tremendous authority in them, because they are coming from a pure heart -- from a silent land, from the very lotus paradise of Gautam Buddha.

HENCE, NEITHER DOES A TATHAGATA'S SPEECH DEPEND ON SILENCE, NOR DOES HIS SILENCE DEPEND ON SPEECH. Tathagata is another name for Gautam Buddha, or for anyone who has awakened to the suchness of things.

HENCE, NEITHER DOES A TATHAGATA'S SPEECH DEPEND ON SILENCE, NOR DOES HIS SILENCE DEPEND ON SPEECH. NOR DOES HIS SPEECH EXIST APART FROM HIS SILENCE. THOSE WHO UNDERSTAND BOTH SPEECH AND SILENCE ARE IN SAMADHI.

Let me repeat it: THOSE WHO UNDERSTAND BOTH SPEECH AND SILENCE ARE IN SAMADHI ....because samadhi is the balance between speech and silence. It is just the exact middle, where silence and speech meet, where silence and sound meet. That exact middle is beyond both. It is neither just silence, empty of noise, nor is it just speech, full of chattering and noise. It is beyond both. It is a silence with a song, but the song is soundless. It is a silence with music, but a music which is not produced on any instruments, a music which is simply your very nature.

The ancient seers of this land have called it OMKAR, the sound of OM ... not that you repeat OM, OM, you simply hear it. You are utterly silent, surrounded with a sound which is similar to om. That's why om has not been made a part of the Sanskrit alphabet. It is not a word; it is a symbol. Perhaps that is the only alphabet in the world which has a symbol in it which is not part of the alphabet. But every UPANISHAD begins with om and every UPANISHAD ends with om. And you may have observed that it is not just the om, but also a repetition three times of the Sanskrit word for silence: SHANTI.

OM SHANTI, SHANTI, SHANTI ....

It is a silence which has sound which cannot be produced on any instrument, and which cannot be exactly spoken. Hence, we have made a symbol for it. It is beyond language, beyond alphabet, beyond speaking, beyond silence.

Om has been called the very stuff of which the existence is made. It is the music of the universe.

IF YOU SPEAK WHEN YOU KNOW, YOUR SPEECH IS FREE. IF YOU ARE SILENT WHEN YOU DON'T KNOW, YOUR SILENCE IS TIED ...and dead and empty and meaningless.

LANGUAGE IS ESSENTIALLY FREE. IT HAS NOTHING TO DO WITH ATTACHMENT. AND ATTACHMENT HAS NOTHING TO DO WITH LANGUAGE.

It all depends on your mind or no-mind. If mind uses language, it creates false realities -- illusion. If no-mind uses language, it creates devices to also help others to enter into the same space. What you make of it all depends on you, whether you are functioning as a mind or as a no-mind. If you speak through the mind, you miss the point. If you allow existence to speak through you, without any interference by the mind, language is pure expression of truth.

In short, the whole thing can be summarized into a single statement:

Mind is your prison. No-mind is your freedom.

Mind is your ignorance, no-mind is your enlightenment.

Move from mind to no-mind. This is the whole path, this is the whole religion.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #13
Chapter title: Mind is the bondage

11 July 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,

WITHOUT THE MIND THERE'S NO BUDDHA MEANS THAT THE BUDDHA COMES FROM THE MIND .... WHOEVER WANTS TO SEE A BUDDHA SEES THE MIND BEFORE HE SEES THE BUDDHA ...ONCE YOU'VE SEEN THE BUDDHA, YOU FORGET ABOUT THE MIND. IF YOU DON'T FORGET ABOUT THE MIND, THE MIND WILL CONFUSE YOU ....
MORTALITY AND BUDDHAHOOD ARE LIKE WATER AND ICE. TO BE AFFLICTED BY THE THREE POISONS IS MORTALITY. TO BE PURIFIED BY THE THREE RELEASES IS BUDDHAHOOD. THAT WHICH FREEZES INTO ICE IN WINTER MELTS INTO WATER IN SUMMER. ELIMINATE ICE, AND THERE'S NO MORE WATER. GET RID OF MORTALITY, AND THERE'S NO MORE BUDDHAHOOD. CLEARLY, THE NATURE OF ICE IS THE NATURE OF WATER ....
MORTALS LIBERATE BUDDHAS AND BUDDHAS LIBERATE MORTALS. THIS IS WHAT'S MEANT BY IMPARTIALITY. MORTALS LIBERATE BUDDHAS BECAUSE AFFLICTION CREATES AWARENESS. AND BUDDHAS LIBERATE MORTALS BECAUSE AWARENESS NEGATES AFFLICTION. THERE CAN'T HELP BUT BE AFFLICTION. AND THERE CAN'T HELP BUT BE AWARENESS. IF NOT FOR AFFLICTION, THERE WOULD BE NOTHING TO CREATE AWARENESS. AND IF NOT FOR AWARENESS, THERE WOULD BE NOTHING TO NEGATE AFFLICTION. WHEN YOU'RE DELUDED, BUDDHAS LIBERATE MORTALS. WHEN YOU'RE AWARE, MORTALS LIBERATE BUDDHAS. BUDDHAS DON'T BECOME BUDDHAS ON THEIR OWN. THEY'RE LIBERATED BY MORTALS. BUDDHAS REGARD DELUSION AS THEIR FATHER AND GREED AS THEIR MOTHER. DELUSION AND GREED ARE DIFFERENT NAMES FOR MORTALITY ....
WHEN YOU'RE DELUDED, YOU'RE ON THIS SHORE. WHEN YOU'RE AWARE, YOU'RE ON THE OTHER SHORE. BUT ONCE YOU KNOW YOUR MIND IS EMPTY AND YOU SEE NO APPEARANCES, YOU'RE BEYOND DELUSION AND AWARENESS. AND ONCE YOU'RE BEYOND DELUSION AND AWARENESS, THE OTHER SHORE DOESN'T EXIST. THE TATHAGATA ISN'T ON THIS SHORE OR THE OTHER SHORE. AND HE ISN'T IN MIDSTREAM. ARHATS ARE IN MIDSTREAM, AND MORTALS ARE ON THIS SHORE. ON THE OTHER SHORE IS BUDDHAHOOD.

Bodhidharma has insights which are unparalleled. There have been many disciples of Gautam Buddha who have attained to enlightenment, but nobody has shown such great insightfulness. Either they have remained silent or they have spoken, but neither their silence nor their speaking has reached to the heights and to the depths of consciousness.

Perhaps the reason is that Bodhidharma is unafraid of what he is saying. He knows no fear. He has no concern with what people will think about his statements. He does not take into account anybody else when he is speaking. It is almost as if he is speaking to himself.

For nine years he was sitting before a wall and when people would come, they would have to sit behind him. They could ask questions but Bodhidharma would answer only to the wall. He was not at all concerned about who was asking the question; he was more concerned with his own insight.

Just last night I received the last book of J. Krishnamurti, in which he is not speaking to anybody -- he is speaking just to himself. The words are recorded but there was no audience, and perhaps in this book he comes closer to truth than in any of his other books. The audience is a limitation.

This has been my experience too. If I am speaking to my own people, then there is no limitation; then I don't feel that I have to say something, or not to say something. Then I simply speak as if I am speaking to myself. When I am speaking to people who don't know me, who don't understand me -- moreover they misunderstand me -- there is a great limitation. Then I am not at freedom to speak. Their very faces, their eyes, their gestures prevent me from saying something that may hurt them.

Just a few days ago, seventy people from the TIMES OF INDIA group of papers came to have an exclusive interview with me. The owners were also present -- Samir Jain, Nandita Jain and their mother Indu Jain were also present. But the strangest thing that I immediately felt as I entered the auditorium ...so ugly, so inhuman and so uncultured: when I was giving my greetings with folded hands to everybody, those seventy people, including Indu Jain, could not even respond. That is, in India, a simple thing. Even a stranger on the street folds his hands. It need not be known to you who he is, but you respond because a folded-hands greeting has a spiritual meaning.

Shaking hands has no spiritual meaning; shaking hands has a very mundane meaning. You have to shake

with your right hand. It was a device created by the West to show that you are not keeping any weapon in your right hand. It was not a greeting -- it was a search. It was being alert that the man is not an enemy, that he cannot do any harm because his right hand is empty. The reason for shaking hands and its psychology is totally different; in a way very mean, political.

But greeting somebody with folded hands has a spiritual meaning: first, that I bow down to your godliness. Whether you are a stranger, friend or enemy, it does not matter; still you are a temple of god, of a living god. Those folded hands are showing respect for the living god. These things are immaterial --whether you are a friend or a stranger or an enemy.

And secondly, the folded hands show that I am not halfhearted in my greeting. I am total. Both hands, my left hemisphere, my right hemisphere both, are greeting you together. I am greeting you as one organic unity.

But I was surprised that the TIMES OF INDIA press people -- who are well educated, who own the biggest newspapers, magazines, weeklies, fortnightlies who are all journalists -- they could not respond to me. They sat there like stone statues, even Indu Jain.

The only man who responded to me was Samir Jain, who is now in charge of the TIMES OF INDIA publications, and his sister, Nandita Jain. But she could not come to the full greeting. She was hesitating, so she came halfway. She could not come to the full greeting, but she could not remain a wooden statue. She looked to both sides. Even her mother, Indu Jain, who in private touches my feet, but in public ...she remained just a wooden statue. So she looked at her mother and she looked at her brother and she chose the middle way. She just came halfway.

To speak to such people is almost worse than speaking to a wall. I took the initiative of greeting them and they were not even human enough to respond to the greeting, and particularly in the East, such ugliness is unforgivable. And they have been insisting on the interview. I was reluctant -- reluctant for the simple reason that they would ask stupid questions, then they would distort what I say. But when I saw that they had come with the whole staff of the TIMES OF INDIA press, I agreed.

But I really agreed for Samir Jain. He is a young man, he has been to the ashram before, he has meditated. He wanted to become a sannyasin but his father was absolutely against it, so much against it that if he became a sannyasin, his father would disown him. Now they are some of the richest people of the country. He has not the guts to say to the father, "It is perfectly okay, you can disown me," but he has a sympathetic heart -- and he was the only man who raised his hands.

Now to talk to such people becomes impossible, unless you completely forget them, and whether they exist or not. And that's what I had to do. I did not look at them at all, I just looked at my people and talked to my people. And I made a condition to them that they could not distort any statement; they had to publish my whole statement as I have given it. But they don't even have the guts to publish their own questions and my answers, because my answers expose the dirty politics and the dirty journalism that follows politics.

Bodhidharma speaks as if he's speaking to himself. Then he can open his heart totally, without any limitation. He is absolutely unconcerned about who is going to listen to him, who is going to read him. Perhaps this is the reason why he reaches tremendously deep insights into human nature. You will see statements that have never been made before, but Bodhidharma has made them so clearly that they cannot be refuted either.

These sutras have been in existence for at least one thousand years, but no Buddhist scholar has commented on them. The book was kept hidden in the Buddhist pagodas, temples. It has just been discovered a few years ago by some Western scholars, and they could not believe that Buddhists have not been allowing the world to know what such a tremendously significant book contains.I can understand the fear of the Buddhists. They have translated thousands of books into English and into German and into other international languages, but Bodhidharma has been neglected completely.

It is a strange world. Here, to be sincere and truthful is the most dangerous thing.

Just a few days ago, here in Poona, the Shankaracharya of Jyotirmath, Swami Svarupanand, declared in a press conference that "Osho is unparalleled, the most dangerous man in the whole history of mankind."

I don't go out of my house. I am not a terrorist. I am not interested in any power politics. I don't have any nuclear weapons. On what grounds is this man saying that I am unparalleled the most dangerous man in the whole history of mankind? What danger is there?

The danger is that I don't care about anybody when it comes to asserting the truth.

It is not that I am dangerous.

It is the truth that is dangerous.

Just console people with lies. Go on giving them hope so they can manage to drag themselves towards their graves; just go on giving them opium so they don't feel the pain, the agony, the stupidity of their lives.

And that's what all the religions have been doing. Whenever somebody has said the truth, he immediately becomes a dangerous man. Otherwise Jesus was not a dangerous man; he was only thirty-three when he was crucified -- a young man, uneducated, doing no harm to anybody, but stating the truth. The rabbis of Israel could not tolerate that man. He was disturbing all their fabrication of lies. They crucified that young man. Socrates never harmed anybody, but his great crime was to speak the truth. He was poisoned and killed.

Bodhidharma was also poisoned. Although the people who poisoned him thought that he was killed, he was not. He was made of a different kind of matter. He simply went into a coma and in the night disappeared, leaving one of his shoes in the tomb and the other shoe hanging on his staff.

After three years, when people completely believed that he was dead, he was seen by a high government official passing the boundaries of China and entering into the Himalayas. The official could not believe his eyes. He had heard that Bodhidharma had been poisoned and killed. He asked Bodhidharma, who said, "I was in a coma and I waited for the night. When the coma disappeared a little and I was able to get up, I escaped from the tomb. I have left one of my shoes there in the tomb as proof that I have been there and another shoe I am taking, hanging on my staff to prove that I am Bodhidharma -- my identity card."

The official immediately rushed to the mountain where Bodhidharma had been poisoned and he told the disciples. They showed the tomb and the official said, "I would like it to be opened because I have seen the man with his sandal hanging on his staff, and he has told me that he left the other sandal as a signature in the tomb. I would like to open the tomb and see whether that man was really Bodhidharma or somebody else who was playing a trick on me." The tomb was opened and only one shoe was there, nothing else.

What was the need to poison Bodhidharma? One cannot conceive how human beings have behaved with such people ...they are making every effort to awaken you, and you respond by killing them. Who is insane? Is Socrates insane? Is Jesus insane? Is Mansoor insane? Is Sarmad insane? Is Bodhidharma insane? Or the people who have killed them ...?

Here are a few sutras for this morning, of great importance for those who want to understand the truth and who are ready to drop all kinds of lies.

WITHOUT THE MIND THERE IS NO BUDDHA MEANS THAT THE BUDDHA COMES FROM THE MIND ...

But the buddha is not the mind. The mind is the bondage of a buddha, and as he goes beyond the mind and enters into the state of no-mind, he becomes the buddha. But he comes from the mind -- and you all have the mind, so you have fulfilled at least half the journey already!

The other half is to get out of the mind and declare your buddhahood. You need not shout it, you need not even whisper it. It will declare itself in your presence, in your words, in your silence, in the depth of your eyes, in the grace and beauty of your individuality, in the fragrance that will surround you ...you will be like a cool breeze.

The word TATHAGATA used for Gautam Buddha has two meanings. One meaning I have explained to you: it means the man who trusts existence and its suchness. Whatever happens, good or bad, misery or blissfulness, he remains unperturbed. He says it is the suchness of things. There is no need to be disturbed by suffering and there is no need to be disturbed by blissfulness. All these are natural phenomena. You have to remain aloof. That is one meaning of TATHAGATA.

There is another meaning also, and that other meaning is significant in understanding these sutras. TATHAGATA means a man who comes like a breeze and goes like a breeze. Literally it means, "thus came, thus gone" -- he does not wait for your invitation. Suddenly he comes, and he does not wait for you to prevent him; suddenly he is gone, but he has left behind an experience of coolness and calmness and tranquillity.

That calmness, coolness, serenity, silence, declare more loudly than anything else to the whole existence that a buddha has arrived, that now all the priests are in danger, that all the politicians are trembling inside. All those who are living on lies are scared to death. Truth has such power. It never harms anybody but it makes the whole fabrication of lies around the world tremble. A single man of truth is enough.

I am reminded of a Jewish story. In the Old Testament it is said God became very angry -- the Jewish god is a very angry God. He became angry about two cities, Gomorrah and Sodom, because they were practicing perverted sexual things, and he was ready to destroy them. In the Old Testament he actually did destroy them. It reminds one of Hiroshima and Nagasaki ...total destruction, and the cities were almost

exactly of the same size as Nagasaki and Hiroshima. They were great cities in those days, with populations almost equal to Hiroshima and Nagasaki. And God destroyed them completely because they were becoming perverted.

But in Judaism there is a small stream of authentic mystics -- that is the only beautiful thing that Judaism has contributed to the world. They are called Hassids. They are not accepted by orthodox Judaism, they are condemned, but they are people of truth. They cannot conceive of a God who can get angry, so they have written their own story. They don't care what the Old Testament says.

Their story is that one Hassid mystic, hearing that God is going to destroy Sodom and Gomorrah, approached God and said, "Before you destroy them, you have to answer a few of my questions. First, if there are two hundred people who are not perverted in those two cities -- who are good, who are pure of soul, who are sincere, who are people of realization -- are you still going to destroy those cities and those good people?"

God was taken aback. He could not say that he could destroy two hundred self-realized people. He said, "I was not aware of it; it is very kind of you to inform me. I will not destroy them. Those two hundred people are going to save two hundred thousand people."

The Hassid said, "The second question: if there are not two hundred people, but only twenty, are you going to destroy them? Do you consider quantity more significant than quality?"

And God was again defeated. Certainly quality is of higher value than quantity. What does it matter whether there are two hundred self-realized people or twenty? God said, "I accept your argument. Even if there are twenty people ...if you can prove there are twenty people, those cities will be saved."

The Hassid laughed and said, "My last argument: If there are not twenty people but only one self-realized man, who lives six months in Sodom and six months in Gomorrah, are you going to destroy the cities? Do you still think quantity means much -- or quality?"

God became very fed up with the man; he was a real Jew. He was bringing him down, haggling, and now he had brought him down to one man from two hundred. He said, "Okay, but then you will have to present that one man!"

The Hassid said, "I am that man!"

Jews don't allow this beautiful story. They say it is fiction, but to me their idea of God being angry and destroying Gomorrah and Sodom is a fiction. To me, the Hassid story seems to be more authentic.

Just one man of truth is enough to save the world. But the world does not want to be saved. God need not kill that one man, the world kills that man. The people whom he was going to save are the people who destroy him.

"WITHOUT THE MIND THERE'S NO BUDDHA" MEANS THAT THE BUDDHA COMES FROM THE MIND ...but he is not the mind. It is just like a lotus flower. It comes from mud, but it is not mud. Can you think of two things as different as mud and a lotus flower? But the lotus flower comes from the mud and rises above the waters ...the lotus flower is such a transformation, but without the mud there will be no lotus flowers.

Without lotus flowers, mud can exist ...this is something to be understood. The higher is very fragile, the lower is very solid. The lower is like a rock and the higher is like a rose flower. The higher you move, the more fragile you become. These people, Socrates or Jesus or Bodhidharma, could be poisoned. These were the lotus flowers. But the muddy minds became very angry. Seeing the lotus flowers coming out of them, their anger is understandable. The lotus flower is such a beauty -- there is no other flower in the world compared to the beauty of the lotus; hence Buddha has called his paradise "a lotus paradise." To make it the ultimate in beauty, he has used the word "lotus."

But this is the strangest thing about the world -- that the mud can exist without any lotuses, but no lotus can exist without the mud. Minds can exist in millions without there being a single buddha, but a buddha cannot exist if all the minds are absent. Minds function like the mud. He has to transcend the mud and the water, and rise above to meet the sun, to see the sun. So remember: the buddha comes from the mind, but he is not the mind.

WHOEVER WANTS TO SEE A BUDDHA SEES THE MIND ... because the buddha is invisible. It is not a flower that blossoms for the outward eyes. It is a flower that blossoms only for the inner eye. Unless your inner eye is open, you will not recognize the buddha.

The no-mind is needed before one can see the buddha.

A tremendously beautiful story is that when Buddha became enlightened, his first thought was to go back to his kingdom; his father must be old if he was not dead. If he was still alive, then Buddha owed

something to him; he was his only son and he had given him immense suffering. Buddha had been going to be his support in his old age, and he was going to be his successor -- and then he escaped. So his first thought was to reach the kingdom and to impart his own ecstasy, his own blissfulness, to his father.

But he was not aware of the fact that his father would not be able to recognize him as a buddha. His inner eye was not open. He thought only through the mind; he did not know any approach through the no-mind. So when he faced the old man, the old man was really angry. And you could not complain about his anger.

The father said, "You deceived me in my old age. Where have you been for twelve years? What have you been doing? What is all this nonsense ...? An emperor's son carrying a begging bowl! You are born to be one of the greatest emperors in the world. Perhaps, as the astrologers said when you were born, you have the capacity to become a world conqueror, and you have chosen this stupid life."

Buddha stood silently, not saying a single word. He first wanted to let the man release his anger. But the old man recognized, after half an hour had passed, that while he had been shouting and he had been abusing and he had been condemning, his son was simply standing there with such silence, absolutely unperturbed. He looked closely.

Buddha said, "This is a right gesture, look closely. I am not the man who left you; that man died long ago. Yes, I am in the same continuity but before it was the mud; now I am the lotus. So don't take revenge against the lotus because you are angry with the mud. Just let me wash your tears," because the old man was full of tears, "and clean your eyes. Just cool down and just have another look -- I am not the same man who left the palace. A great transformation has happened; I left the palace as a mortal, I am coming back to the palace as an immortal. I left the palace as an ordinary human being, I am coming back to the palace divine. Just have a little look."

The father looked at him -- certainly there had been a great change. For a few moments there was utter silence -- the father simply went on looking at him. Something transpired between the father and the son, and the father said, "Forgive me. In my anger, with my tears, with my old eyes, I could not recognize the transformation. Now my only desire is that you initiate me on the same path which transforms mud into a lotus. You have certainly become a lotus. I have never seen you so beautiful, so graceful." Nothing had been said, and the father was being initiated.

The moment you know, you don't have to declare it. It declares itself. But only those who have a certain sensitivity, a certain music in their heart, a certain poetry in their being, will be able to recognize you. Those who are simply accountants, bankers, running after money, running after power, will be absolutely blind when it comes to recognizing a buddha. ...ONCE YOU HAVE SEEN THE BUDDHA, YOU FORGET ABOUT THE MIND.

Once you have seen the lotus flower you forget all about the mud.

IF YOU DON'T FORGET ABOUT THE MIND, THE MIND WILL CONFUSE YOU ....

It will not allow you to recognize the great transmutation, the great transformation that has happened -- perhaps in your son, perhaps in your friend, perhaps in a stranger. You need a certain sympathetic attitude and an opening of the heart to allow the transformed man to leave his imprint within you.

And your recognition is going to be a seed of transformation within you: then you cannot remain in the mind anymore; then you cannot remain contented with your muddy world; then you would like to become another lotus. You have heard the challenge and you have seen the reality that you contain the lotus, but you have been unaware of it, it has remained dormant.

Everybody is a buddha, but only in the seed, hidden in the mud. Recognizing a lotus flower is recognizing your own future, your own possibilities, your own grandeur.

MORTALITY AND BUDDHAHOOD ARE LIKE WATER AND ICE.

There is not much difference between the mortals and the immortals. The difference is just like water and ice.

TO BE AFFLICTED BY THE THREE POISONS IS MORTALITY. TO BE PURIFIED BY THE THREE RELEASES IS BUDDHAHOOD.

The three poisons, Bodhidharma says, are greed, anger, delusion. With these three poisons you remain a mortal. Once you are purified of these three poisons, you have become an immortal. You have attained to the eternity. Now there is no death for you.

THAT WHICH FREEZES INTO ICE IN WINTER MELTS INTO WATER IN SUMMER.

There is no qualitative difference between water and ice or vapor. The difference is only of temperature. Every human being -- the greatest criminal, even an Adolf Hitler -- has the potential to be a buddha. However unconscious you may be, however deep may be your sleep, you can be awakened.

Awakening is not a difference of quality. It is a difference only of degree. The sleeping man is less awake and the awake man is less asleep. Remember, the difference between people is only of degree -- and that is not much of a difference. A slight understanding and the difference can be dissolved.

GET RID OF MORTALITY, AND THERE IS NO MORE BUDDHAHOOD.

This is how Bodhidharma is special. He says, GET RID OF MORTALITY, AND THERE IS NO MORE BUDDHAHOOD. It is only in the eyes of the mortals that buddhas appear so high. When their mortality is finished, their own buddhahood is attained. And the essential quality of awareness is that it is there, but you are not aware of it.

You cannot be aware of awareness.

You cannot be conscious of consciousness.

You cannot be a knower when you really know. Then you are one with it. The buddhahood happens only to you because you are a mortal and Buddha looks so far away. You are only in the mud, just a seed, and the lotus looks so far away, so different. You cannot conceive any connection between you and the lotus. But when you become a lotus yourself, all differences disappear. And the lotus is not aware of its beauty, is not aware of its fragrance; it is simply its nature.

Except for Bodhidharma, nobody else has been able to make these kinds of statements for the simple reason that they are so strange, they look so illogical, irrational. But existence is illogical. It is irrational. If you are only thinking in the mind, then it is one thing, but if you are experiencing the process of mud transforming into a lotus flower, you will understand Bodhidharma without any difficulty. You will rejoice in his strange statements.

MORTALS ...again, a very strange statement: MORTALS LIBERATE BUDDHAS AND BUDDHAS LIBERATE MORTALS.

I can understand why Buddhists have been hiding these sutras for one thousand years, because the very idea is outrageous that MORTALS LIBERATE BUDDHAS AND BUDDHAS LIBERATE MORTALS. But Bodhidharma is right.

Every buddha comes from the mortals and seeing the agony, the suffering, the misery, the continuous meaninglessness of mortals is the cause of his liberation. If there were no mortals, there would be no buddhas.

When I came back from the university, naturally my parents were anxious that I should get married. They were afraid that I was not the sort and my father was very alert that once I say no to something, then there is no way to make it yes. So he asked his friends, "Just find out what's on his mind, if it is possible that he would say yes. Only then, I will ask him. Once he has said no to me, it is finished."

So his friends started asking me. One of his friends was the best physician of that area. He called me to have a dinner with him and along the way he mentioned, "What do you think about marriage?"

I said, "Uncle, I am unmarried; I don't have any experience. You have been married thrice. You have three times more experience than anybody else. You tell me, what do you think?"

He looked very miserable and he said, "My experience -- I am a fool! I should have stopped when my first wife died. But fools are fools. I married again thinking that not every woman is going to be the same. But within a few days ...the woman was different but the problems were the same. And God has been so kind to me, even the second wife died. But my stupidity is such, I married again and now I am suffering. And you are asking me, `What do you think about marriage'!"

I said, "That's enough. Just tell my father your experience. You have liberated me from marriage."

He said, "What do you mean by that? I have done just the opposite of what your father asked me. I was going to convince you."

I said, "You have convinced me! Just tell my father the whole thing that happened ...I will get married only if you say yes."

He said, "I cannot. No, I will not drag you into the same hell in which I have lived. I cannot say yes."

"Then," I said, "tell my father that you have convinced me that I should not get married."

He said, "You have put me in such trouble. Your father is depending on me."

He reported to my father. My father said, "You should have been a little more cautious. Instead of convincing him about marriage, you have spoiled the whole thing."

He said, "What can I do? He managed in such a way that I forgot completely what the purpose of the dinner was."

MORTALS LIBERATE BUDDHAS ...just look around at mortals and you cannot resist being a buddha -- the sooner the better! And BUDDHAS LIBERATE MORTALS. That is just repaying the debt. When they become buddhas they start hammering the mortals. That's what I have been doing my whole life: first mortals liberated me, now I am trying to liberate mortals.

The statement is very strange. Perhaps Buddhist scholars could not find how to explain it, so they thought it better to keep it in oblivion, not to bring it out. Otherwise it is perfectly okay that buddhas liberate mortals, but mortals liberating buddhas? The learned, the scholarly, cannot understand it.

THIS IS WHAT IS MEANT BY IMPARTIALITY.

Mortals liberating buddhas, buddhas liberating mortals -- this is called impartiality. Now everything is balanced. Nobody owes anything to anybody else; neither the buddhas are obliging you, nor are you obliging buddhas. You have come to a state where both have paid their debts to each other.

MORTALS LIBERATE BUDDHAS BECAUSE AFFLICTION CREATES AWARENESS.

Seeing the mortals and their afflictions ...if you are intelligent enough you will not follow their path. So many are following that path and everybody is falling in a ditch. And everybody is suffering.

When my father failed with the physician, he approached another friend of his. He thought that would be the last resort, because he was a supreme court advocate and it was known that he had never lost any case. So my father told him, "If you can win this case, then we will accept that you are really a great advocate of the supreme court."

The judge said, "This is nothing. Just with my left hand I can do it. I will be coming tomorrow to your home."

My father told him, "Come prepared!"

He said, "Don't be worried. I know your son. And do you think he can defeat me in arguments?"

My father said, "I don't think he can defeat you in arguments, but he has strange ways. The physician who is known to be the wisest man in the area ...he managed to manipulate him. Now he is in his favor."

The advocate was very egoistic and he had reason to be an egoist. He said, "Don't you be worried."

But my father said, "Still, you do the homework. Don't come unprepared. I warn you. You may lose the case. My boy is strange."

The advocate said, "You calm down and don't be worried. Tomorrow I will settle everything."

So the next day he came. I welcomed him and I asked him, "I know what you have come for. And I think my father must have told you, `Be prepared, do the homework.'"

He looked at me and said, "How do you know?"

I said, "That's what he told the physician, so I know he must have told the same things to you. And you are his last resort. So if you are defeated, then the whole question of marriage is finished."

But he said, "Who said I am going to be defeated?"

I said, "I am not saying that, I just want to make it clear that if I get defeated, I will be married -- but if you get defeated, are you ready to divorce your wife?"

He said, "My God, your father was right. I have never thought about it ...that it could be a question. Certainly you are right. I should also put something at stake. But listen, I have children, and you know my wife. She even beats me. I cannot even utter the word `divorce' before her."

So I said, "You have not come with preparedness. And I don't need any judge. I trust you, although you will be a party in argument and you will also be the judge."

He said, "I don't want to argue at all!"

I said, "What you are going to answer to my father?"

He said, "That's what I am thinking."

The argument never started. And I used to go to his house every day, knocking on the door, and he would simply say, "I don't want to quarrel with you. I am already tortured too much."

And one day his wife came out and she said, "Why is he so afraid of you?"

I said, "Because of you."

He started hiding in the bathroom and he would not come out. His wife said, "This is strange. He is

never afraid of anybody. He hides, he says to me that he is not at home. What is the matter? What is cooking?"

I said, "Nothing is cooking. He is afraid of being defeated. And you are my great support."

She said, "I don't understand. What is going on? What is the problem? In what way am I the support?"

I said, "You ask him. He is thinking of divorcing you."

And he immediately came out of the bathroom. He said, "Don't lie! I am never going to divorce her. I love her. I will love her my whole life."

I said, "It is up to you. But what about the argument?"

He said, "Finished. I don't want to see you at all. You have made me so shaky that even in the court, the moment I remember you I feel afraid. Don't disturb my family life."

I said, "You were going to disturb MY whole life!"

MORTALS LIBERATE BUDDHAS BECAUSE AFFLICTION CREATES AWARENESS. AND BUDDHAS LIBERATE MORTALS BECAUSE AWARENESS NEGATES AFFLICTION.

All the buddhas come from the mortals. They are just more watchful than you are. They look all around -- the whole scene is tragic, pathetic. That creates great awareness in them. And when they have come to the highest peak of their awareness, they make every effort to help you to be aware so that you can also get out of these afflictions.

It is not only that man is in misery. The woman is in more misery. It seems there is a strange conspiracy going on where everybody is creating misery for everybody else. Many times I have been asked why I have not married. I said, "Because of the married people. I have known so many and they warned me."

And now my whole work is somehow to get you out of your trap, to make you more alert, more aware, whether you are a husband or a wife. With your awareness your misery will disappear. Just as light dispels darkness, awareness dispels misery.

THERE CAN'T HELP BUT BE AFFLICTION because people are unconscious. AND THERE CAN'T HELP BUT BE AWARENESS.

Once in a while somebody is going to be alert enough to see all around. And the person who becomes aware, feels to share with people who are unaware.

IF NOT FOR AFFLICTION THERE WOULD BE NOTHING TO CREATE AWARENESS. AND IF NOT FOR AWARENESS, THERE WOULD BE NOTHING TO NEGATE AFFLICTION. WHEN YOU ARE DELUDED, BUDDHAS LIBERATE MORTALS. WHEN YOU ARE AWARE, MORTALS LIBERATE BUDDHAS. BUDDHAS DON'T BECOME BUDDHAS ON THEIR OWN.

This is the greatness of Bodhidharma. He can say it exactly, however hard it hits. He is saying, BUDDHAS DON'T BECOME BUDDHAS ON THEIR OWN. Without this whole world of misery around them, they would never become buddhas. They should be grateful to all these people who are miserable because these are the people who impel them not to get trapped, as they themselves are trapped.

BUDDHAS REGARD DELUSION AS THEIR FATHER AND GREED AS THEIR MOTHER.

Only a Bodhidharma can say such things, seeing the greed of people and the anguish and the anxiety that greed creates, seeing the delusions of people. Everybody is thinking of himself, not of exactly what he is. Everybody is multiplying his personality, his ego, his knowledge. He is pretending things that he knows nothing of.

One of my professors, I found, never read anything after he had left the university thirty years before. Everything that he said was out of date. Psychology was his subject -- and psychology is a very fast-growing subject; in thirty years, everything that was right has gone down the drain. But he was still quoting books which he read in his post-graduation courses.

He had a difficulty with me, because I was reading the latest and I would quote from the latest researches. He was a poor soul, he could not even say, "Forgive me, I am not aware of these researches." To keep his ego, he would say, "Yes, I have seen those papers." But if he had seen those papers or those books, which had just come out, then he should not have been teaching outdated theories about human mind and consciousness.

I reported to the vice-chancellor. I said, "It should be made compulsory for every professor to spend at least two hours in the library every day."

He said, "In no university is anything like that in existence. And all the professors will protest against it.

Why are you saying that?"

I said, "All your professors were taught twenty years, thirty years ago and all that they know is no longer relevant. I have been checking in the library, who the professors are who take the books from the library. And this particular professor I am mentioning has never taken a single book from the library. He has never come to the library." And the library of the university was very rich, very up-to-date, because the man who founded the university was a man of tremendous learning and he loved books above anything else.

So I told the vice-chancellor, "Call this professor in front of me and I will show you why I am demanding this. And if you don't listen to me, then I am going to the students' union to talk to all the students, to boycott all those professors who don't go to the library for at least two hours."

He knew me -- that I can manage this, so he said, "Don't go that far. Bring that professor here."

I said, "I will not bring him. You call him. I am sitting here."

He called the professor, the professor came in. And I just invented two fictitious names of psychologists and two fictitious names of books which have never been written and will never be written. And I asked the professor, "Have you read these books?"

He said, "My God, how have you found out? They are on my desk in my room. I have been reading them; they are the latest contribution."

And I told the vice-chancellor, "Both these names are fictitious, both these books are fictitious; they don't exist. Now tell this man to bring those two books into your office. They are lying on his table."

Then he became afraid. From where was he going to get those two books which are fictitious? And he had said they were lying on his table, he was reading them, and they were great.

I said, "This is the situation: these are the people who are teaching and their students will become professors tomorrow. And they will continue fifty-year-old, rotten experiments which have failed and have been replaced by new ideologies."

The vice-chancellor said, "I concede to you." And he made it a compulsory rule that every professor had to go to the library, study the latest journals, books, magazines and be up-to-date.

Professors were angry, they were all angry at me. But I said, "Anger is not going to help. I am checking every day in the library, who is coming and who is not coming. For those who are not coming, I will bring a procession of protest of all the students to their department. Then don't tell me, `You are creating chaos.' You are the cause of it!"

The librarian was surprised. All the professors were coming, reading, taking books home. But the day I left the university, I was informed, the rule was removed. After seven or eight years, I went to that university to deliver a lecture. I went to the library. The same librarian was still there and the library was empty. There was nobody. I asked him, "What happened?"

"Those professors no longer come," he said. "The day you left the university, the rule was removed; it was just out of fear that you might create trouble. Even the vice-chancellor had started coming to the library. Now nobody comes."

People go on creating delusions, magnifying them, exaggerating them. Bodhidharma says greed is the father of the buddhas and delusion is the mother.

> DELUSION AND GREED ARE DIFFERENT NAMES FOR MORTALITY ....
> WHEN YOU ARE DELUDED, YOU ARE ON THIS SHORE. WHEN YOU ARE AWARE, YOU ARE ON THE OTHER SHORE.

These are only symbolic ways of saying you are here ...deluded, you are in misery; aware, you are in blissfulness.

> BUT ONCE YOU KNOW YOUR MIND IS EMPTY AND YOU SEE NO APPEARANCES, YOU ARE BEYOND DELUSION AND AWARENESS.

Each statement is difficult for scholars to explain. Only a buddha can explain these statements. He is saying, when you are in the know that your mind is empty -- in other words, when you encounter your no-mind and you see no appearances -- you are beyond delusion and awareness.

I have never come across any statement that says that you are beyond awareness. But he is absolutely rational, logical and existentially true because when you don't have the disease, I don't think you will go on carrying the medicine with you. The moment you are healthier, your disease has gone, you donate your medicine that remains to the Lions Club. What are you going to do with it? The Lions need it to show to the world that they are a great charitable institution. It is useless to you, you were going to throw it; why not

enjoy donating it to the Lions Club? A good gain -- you donate something useless to the Lions Club. And the Lions Club gives it to the poor people, and without spending anything the Lions Club becomes a charitable institution.

The same is the situation with misery and awareness. The moment there is no delusion, what is the need of awareness? That does not mean you fall asleep. That simply means awareness becomes your very nature; you are no longer aware of it.

AND ONCE YOU ARE BEYOND DELUSION AND AWARENESS, THE OTHER SHORE DOES NOT EXIST. What is the need of the other shore? The other shore was only a symbolic concept. This shore is the world, the other shore is the paradise. When the world and the attachment with the world is gone, who cares about paradise? You are already in it, wherever you are. A Sufi saying is, "Wherever the enlightened person is, there is paradise." The paradise is something within your being.

THE TATHAGATA IS NOT ON THIS SHORE OR THE OTHER SHORE. AND HE IS NOT IN MID-STREAM.

These are the only possibilities -- either on this shore, or on the other shore, or in mid-stream. The tathagata is nowhere. One who has understood himself can be said to be either everywhere, or nowhere; both are equivalent.

But in the last sutra he remembers again his antagonism to the arhatas: AND MORTALS ARE ON THIS SHORE. On the other shore are arhatas and the mortals. The ARHATS ARE IN MID-STREAM going to the other shore -- which does not exist. They are still carrying a counter-delusion. AND THE MORTALS ARE ON THIS SHORE. ON THE OTHER SHORE IS BUDDHAHOOD.

But the moment you are on the other shore, the other shore disappears. You are simply a light unto yourself.

But about arhatas, he cannot forget. He puts them in mid-stream, neither on this shore nor on that shore. Arhatas are also on the other shore, just as bodhisattvas are, as buddhas are. The moment they reach the other shore, both the shores disappear simultaneously. Suddenly they are awake and they find themselves part of the whole, a great shower of blessings coming over them.

If Bodhidharma could have forgotten his antagonism with arhatas and used instead of "mind," "no-mind," his sutras would have been perfect, without any flaw. But even with these two flaws, they are great. And anybody who understands can make you aware of these two flaws.

Don't carry any antagonism. And use, as far as possible, the closest word to reality. Mind is not the closest word to meditation; no-mind is.

Arhatas may have angered him because they become enlightened and they never care about anybody. They don't even speak. It is very difficult to get anything out of the arhatas. But my own feeling is, everybody has to be his own self, his own individuality, his own uniqueness. Arhatas have their own uniqueness. After becoming enlightened, they become utterly silent.

This is the antagonism of Bodhidharma, that they should be more compassionate. They should help others to become enlightened. And if you see the arguments from both sides, you will see that both are right in their own way. Arhatas say, "It is interference into somebody's life. If he wants to remain unenlightened, it is his right." Arhatas say, "This is our compassion that we don't interfere into anybody's life."

Bodhisattvas say, "This is our compassion that we make every effort to make others enlightened. This is our compassion."

I think both have beautiful arguments, and there is nothing wrong in either of the arguments. Existence is multidimensional, it has so many aspects.

A man of ultimate understanding will not see any contradiction anywhere. In his understanding and clarity, all contradictions become complementary to each other.

Okay, Maneesha?

Yes, Osho.

Chapter #14
Chapter title: To face a Buddha is dangerous

11 July 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,

BUDDHAS HAVE THREE BODIES: A TRANSFORMATION BODY, A REWARD BODY AND A REAL BODY. THE TRANSFORMATION BODY IS ALSO CALLED THE INCARNATION BODY. THE TRANSFORMATION BODY APPEARS WHEN MORTALS DO GOOD DEEDS, THE REWARD BODY WHEN THEY CULTIVATE WISDOM AND THE REAL BODY WHEN THEY BECOME AWARE OF THE SUBLIME .... BUT ACTUALLY, THERE'S NOT EVEN ONE BUDDHA-BODY, MUCH LESS THREE. THIS TALK OF THREE BODIES IS SIMPLY BASED ON HUMAN UNDERSTANDING, WHICH CAN BE SHALLOW, MODERATE OR DEEP. PEOPLE OF SHALLOW UNDERSTANDING IMAGINE THEY'RE PILING UP BLESSINGS AND MISTAKE THE TRANSFORMATION BODY AS THE BUDDHA. PEOPLE OF MODERATE UNDERSTANDING IMAGINE THEY'RE PUTTING AN END TO SUFFERING AND MISTAKE THE REWARD BODY AS THE BUDDHA. AND PEOPLE OF DEEP UNDERSTANDING IMAGINE THEY'RE EXPERIENCING BUDDHAHOOD AND MISTAKE THE REAL BODY AS THE BUDDHA. BUT PEOPLE OF THE DEEPEST UNDERSTANDING LOOK WITHIN, DISTRACTED BY NOTHING. SINCE A CLEAR MIND IS THE BUDDHA, THEY ATTAIN THE UNDERSTANDING OF A BUDDHA WITHOUT USING THE MIND ....
INDIVIDUALS CREATE KARMA. KARMA DOESN'T CREATE INDIVIDUALS .... ONLY SOMEONE WHO'S PERFECT CREATES NO KARMA IN THIS LIFE AND RECEIVES NO REWARD. THE SUTRAS SAY, "WHO CREATES NO KARMA OBTAINS THE DHARMA" .... WHEN YOU CREATE KARMA, YOU'RE REBORN ALONG WITH YOUR KARMA. WHEN YOU DON'T CREATE KARMA, YOU VANISH ALONG WITH YOUR KARMA ....
SOMEONE WHO UNDERSTANDS THE TEACHING OF SAGES IS A SAGE. SOMEONE WHO UNDERSTANDS THE TEACHING OF MORTALS IS A MORTAL. A MORTAL WHO CAN GIVE UP THE TEACHING OF MORTALS AND FOLLOW THE TEACHING OF SAGES BECOMES A SAGE. BUT THE FOOLS OF THIS WORLD PREFER TO LOOK FOR SAGES FAR AWAY. THEY DON'T BELIEVE THAT THE WISDOM OF THEIR OWN MIND IS THE SAGE. THE SUTRAS SAY, "AMONG MEN OF NO UNDERSTANDING, DON'T PREACH THIS SUTRA." ...THE SUTRAS SAY, "WHEN YOU SEE THAT ALL APPEARANCES ARE NOT APPEARANCES, YOU SEE THE TATHAGATA." THE MYRIAD DOORS TO THE TRUTH ALL COME FROM THE MIND. WHEN APPEARANCES OF THE MIND ARE AS TRANSPARENT AS SPACE, THEY'RE GONE ....
WHEN MORTALS ARE ALIVE THEY WORRY ABOUT DEATH. WHEN THEY'RE FULL, THEY WORRY ABOUT HUNGER. THEIRS IS THE GREAT UNCERTAINTY. BUT SAGES DON'T CONSIDER THE PAST. AND THEY DON'T WORRY ABOUT THE FUTURE. NOR DO THEY CLING TO THE PRESENT. FROM MOMENT TO MOMENT THEY FOLLOW THE WAY.

Bodhidharma, for the first time in these sutras, looks at the people who are not enlightened and who are bound to misunderstand him. Hence, he talks about the possibility of the ordinary, unenlightened mind, and how it looks at things. He himself talks about it, so that he can make it clear that all these so-called understandings of the mind -- either shallow or deep, or even very deep -- all are wrong.

This is very rare, because Bodhidharma never thought about the people who would be his audience. He only thought about the truth. And he talked about it without any consideration of those who were listening to it, or reading it. This is part of his compassion; this is the part that makes the arhatas and the bodhisattvas separate.

Arhatas never, never think about anybody else. If they speak, they are just speaking to themselves. Most probably they remain silent. They have a profound respect for others, but they know that to tell them about the ultimate is to disturb their ordinariness. It is an interference in their mundane minds -- although it is for

their own benefit. But they are not asking for it, and unless they invite the truth, the truth is not going to knock on their doors.

The truth is almost like the sun in the morning. It rises ...it does not knock on your doors saying, "I am here and the night is over and you can wake." It does not go to every nest of the birds, to tell them, "Now it is time to sing, I have come," nor does it go to every flower to open its petals and release its fragrance. It simply comes. Those who are receptive will receive it. Those who are not receptive will not receive it. Those who are awake will know that the morning has arrived, but those who are fast asleep will not know, even in their dreams, that the night is over. But the sun does not interfere.

The understanding of the arhatas is that compassion means not to interfere, not to trespass, even though it is for the benefit of those against whom you are trespassing. Trespassing in itself is against the dignity of individuals and it is a humiliation. To say to someone, "You are asleep," means you are putting yourself on a higher pedestal. You are saying, "I am awake and you are asleep," you are saying "I am holier than thou, higher than thou; I have arrived to the ultimate peak of my consciousness and you are still wandering in the world of darkness, groping everywhere, stumbling, falling and finding no way out."

Even to advise anyone is to take a certain position: "I know and you do not know." The arhatas' standpoint is that it is against compassion, it is against reverence for life; hence they remain silent. If anybody feels their presence on his own accord and comes close to them to drink the living waters of their experience, they are available -- just like the river passing by. You can quench your thirst, but it is absolutely up to you; the river will not do anything on its own part. It is a beautiful approach. But the approach of the bodhisattvas, to whom Bodhidharma belongs, has its own beauty.

The bodhisattvas make every effort to awaken people, knowing perfectly well that out of a million people, perhaps one may understand them and the remaining will either be indifferent, or most probably will misunderstand. Bodhisattvas know perfectly well that speaking the truth is a very shortcut way to create enemies in the world, because the whole world is full of lies. All the vested interests are based on lies. The so-called religions, the so-called nations -- all are fabrications of cunning minds.

An authentically religious man belongs to no religion and belongs to no nation and to no race and to no color. He belongs to the whole humanity. All the nations are his. He does not believe in political boundaries created by the cunning and dirty politicians. And he does not believe in the discriminations created by the priests, by the popes, by the archbishops, by the shankaracharyas, by the rabbis. He believes that every human being has a divine nature, and every human being has the potential to grow into a beautiful lotus flower -- a lotus flower that belongs to eternity, a fragrance that comes but never goes.

Knowing all this, the bodhisattva still makes every effort; it does not matter even if he is crucified. Jesus is a bodhisattva, so is Socrates a bodhisattva, so is Al-Hillaj Mansoor. Even if it means crucifixion, it does not matter if it can help somebody, somewhere, to get out of his sleep. A bodhisattva is ready to accept all condemnation from the whole world, but he cannot remain silent and unsharing. That is impossible for him.

As far as I am concerned, both are absolutely right. There is no contradiction. They are both representing two sides of the same phenomenon. Their expression of compassion is different, but it IS the expression of compassion. Both are expressing it in their own unique ways.

The sutra: BUDDHAS HAVE THREE BODIES: A TRANSFORMATION BODY, A REWARD BODY AND A REAL BODY. THE TRANSFORMATION BODY IS ALSO CALLED THE INCARNATION BODY. THE TRANSFORMATION BODY APPEARS WHEN MORTALS DO GOOD DEEDS, THE REWARD BODY WHEN THEY CULTIVATE WISDOM AND THE REAL BODY WHEN THEY BECOME AWARE OF THE SUBLIME .... BUT ACTUALLY, THERE'S NOT EVEN ONE BUDDHA-BODY, MUCH LESS THREE. THIS TALK OF THREE BODIES IS SIMPLY BASED ON HUMAN UNDERSTANDING, WHICH CAN BE SHALLOW, MODERATE OR DEEP.

PEOPLE OF SHALLOW UNDERSTANDING IMAGINE THEY'RE PILING UP BLESSINGS AND MISTAKE THE TRANSFORMATION BODY AS THE BUDDHA. PEOPLE OF MODERATE UNDERSTANDING IMAGINE THEY'RE PUTTING AN END TO SUFFERING AND MISTAKE THE REWARD BODY AS THE BUDDHA. AND PEOPLE OF DEEP UNDERSTANDING IMAGINE THEY'RE EXPERIENCING BUDDHAHOOD AND MISTAKE THE REAL BODY AS THE BUDDHA.

It needs some explanation. It is possible you may pass a Gautam Buddha without recognizing him because the recognition of a buddha, of an awakened being, needs some insight on your part. It depends on you, your understanding. If you don't have any understanding of the awakened one, you may pass by his side and you may not even feel anything. You are closed. The sun is there but your doors and windows are all closed. The sun is there but you are standing with closed eyes.

The first recognition comes from people who are trying to do good according to their small understanding. Whatever they feel -- helpful to humanity, helpful to the animals -- they are trying to do something to beautify existence. They don't want to be just a burden on the earth. They want to contribute something; they want to leave the world a little better than they found it when they came into existence.

These people will see buddha's first body, the transformation body. They will see buddha surrounded with an aura of light. You have seen pictures of Jesus, of Krishna, of Buddha with a surrounding aura. That is an actual phenomenon and now it has a scientific basis to support it.

In the Soviet Union, a great scientist and philosopher, Kirlian, developed a special camera and specially sensitive films, so sensitive that they can see things which your eyes cannot see. His first experience was of tremendous wonder because his photographs showed auras around everybody, not only around human beings but around animals and around trees, around a roseflower. The roseflower was there in the picture and just by the side, a small light-aura.

He was surprised to know that the more silent, peaceful a man was, the bigger was the aura. And the more angry, anxiety-ridden, sad, miserable, full of anguish a man was, the smaller was the aura. And before a man was going to die, six months before, the aura completely disappeared; then his photographs came without any aura, just like ordinary photographs.

This aura has been seen by sensitive people, just as Kirlian's sensitive films photograph it. The sensitive disciples of Jesus will see something which others will not be able to see. The sensitive disciples of Gautam Buddha who have lived in deep love with him, who have been showered by his blessings, who are completely drowned in his being, will be able to see something which an ordinary spectator will not be able to see. The more they become receptive, the more they become sensitive, the more Buddha's reality becomes apparent to them.

The first experience is of the transformation body: a thin light body, just four inches bigger than your body ...just around your body a four-inch aura of light, very soft light. This is the body that transmigrates. That's why, before death -- as Kirlian discovered -- six months before, this body starts disappearing, it starts becoming condensed inside the being of man. It takes six months for it to come back to the center and become just a point of light instead of a big aura. And this small point of light transmigrates while your whole body remains here.

Scientists have been trying to prove that there is no soul on the grounds that when they weigh a living man just a moment before he dies, and when they weigh him a moment after, his weight is the same -- absolutely the same. Naturally their conclusion is that nothing has gone out and; hence, that there is no soul. If something goes out and, then the weight will be less. But now it can be told to the scientists that light has no weight; that's why if a point of light transmigrates it won't make any difference on your weighing scales.

Light is absolutely weightless and the transmigration body is nothing but pure light. This is experienced by people even of shallow understanding. Those who don't understand much, but still have a little consciousness -- just a shallow consciousness -- even they can see this light.

But the people of moderate understanding can see a deeper body, hidden behind this thin layer of light, a thicker layer of light known in the Buddhist scriptures as the reward body. It arises only when one has been meditating so much that one is earning immense reward. In this world the greatest treasure and the greatest reward is to learn to be silent, to be utterly silent. This is a silence body. But it is possible to be seen only by those who have come very close to Gautam Buddha.

I have always divided people into three categories. The first is the student who comes to the awakened one. The student is capable of seeing the first body, the transformation body.

The second is the disciple, who is not there with the buddha or any awakened human being out of curiosity -- who is not there just to accumulate knowledge -- but who himself wants to come to the same space, to the same blissfulness, to the same benediction. The disciple has taken a quantum leap from the student. The student is interested in collecting more and more information; the disciple is interested not in information but in transformation. He wants to change into a different being, a being which is beyond the mind. He is capable of seeing the second body, the reward body.

The reward body is really existence recognizing your meditation, your silence, and showering flowers on you. Existence is immensely happy when someone becomes enlightened, because the enlightenment of one person is really the triggering of enlightenment for many people. It can become a long chain, which can go for centuries. For example, what was triggered by Gautam Buddha's enlightenment is still triggering people into enlightenment. Twenty-five centuries have passed, but the chain has continued. It is a chain reaction.

There are very few religions in the world which are still alive. Zen is still alive. There are still people who can be called contemporaries of Gautam Buddha; they are connected so deeply that you cannot separate them, by time or by space.

In Mohammedanism, only a small school of Sufis is a living part; the whole of the rest of that religion has died. But Sufism is still continuing a chain reaction. Still there are people who are awakened.

In Judaism, the whole religion except for a small school of the Hassids is dead. Those Hassids have been carrying the torch for centuries. They are still creating more and more enlightened people.

Strangely, Hinduism and Christianity are completely dead religions. They don't have even a small stream of living masters. And they are very important religions. Hinduism is the oldest religion of the world and Christianity is the biggest religion of the world, but both are completely dead. They are just an ugly weight on humanity. Nothing blossoms in their gardens; no flower comes to release its fragrance. They are lamps without any flame in them.

It is said of Diogenes, a man of the same caliber as Bodhidharma .... If they had met, it would have been a great meeting. Diogenes was in Greece. He lived naked; he had such a beautiful body that to hide it behind clothes would have been a crime. It is perfectly good to hide an ugly body behind clothes but a beautiful body needs to be available for anybody who wants to see the beauty, the proportion. Diogenes was one of the most beautiful men. Even when Alexander the Great met him, he felt a little embarrassed -- although he was a world conqueror, compared to Diogenes he was utterly poor.

Diogenes had nothing, but his richness was radiating from his naked body. Diogenes used to carry a lamp, even in the daytime. He was thought to be a little crazy -- obviously. In a world of insane people, anybody who is sane is bound to be thought a little crazy. And he was doing something which you will also feel looks a little crazy. Whomever he would meet on the way, he would take up his lamp and look at his face. And when asked, "What are you doing, Diogenes? It is full daylight; you don't need to keep your lamp burning," he would say, "no, I have to keep it burning. I am searching for an authentic man."

When he was dying, his lamp by his side, somebody asked, "Diogenes, your whole life you have been searching for an authentic man. What happened? Did you meet any authentic man or not?" He said, "Thank God, although I never met any authentic man I have saved my lamp."

Because the world is so cunning, so full of thieves, even to save one's lamp is to be fortunate. This Diogenes was an awakened man. In fact, he was not looking in your eyes when he raised his lamp, he was showing his eyes, so that you could see clearly into his eyes, and THERE was an authentic man. And if you had looked into his eyes, you would have changed totally into a new being.

A disciple looks into the eyes of the master. He looks into the very depth of his eyes. A disciple is not interested in what the master is saying, he is interested in what the master IS.

Then he comes to know the second body of the master; his treasure, his reward body. The whole existence has been showering millions of rewards on the master. But there is still a third step. The man of the deepest understanding comes to know the third body, the deepest body.

The student comes to know the first body, the disciple comes to know the second body and the devotee comes to know the third body, the real body, the buddha's real being. Again there is a quantum leap -- from disciple to devotee. Disciple comes very close, very, very close, but even closeness is a distance. The devotee simply melts and merges into the master. He is not close, he becomes one. And in this oneness he comes to know the real body of the awakened being.

But Bodhidharma says: these three bodies and the experiences of these three bodies are of the normal mind. Actually, there is not even one buddha-body. A man of enlightenment is utterly nobody -- or no body. That's what the meaning of nobody is. He is pure emptiness. He is just pure sky without any limitations. This infinitude is known only when one becomes a buddha.

The devotee merges with the buddha, but in a subtle way he still carries his idea, "I am a devotee, a lover. I have surrendered everything." A very subtle "I" -- almost on the verge of disappearing, but it is there. He has not yet experienced the emptiness of the master.

There is a story about a great Zen master, Lin Chi. The day one of his disciples was going to become enlightened ...he had come a long way and the master had been watching his progress, and he knew that as the sun set that day, before that time, the disciple was going to become enlightened. He had come so close, it was just like a moth flying closer and closer to the flame of a candle. One could say that it was not going to take much time. The moth has come so close that soon it will be falling into the flame and disappear for ever.

Lin Chi called his disciple and told him, "Listen, I have been beating you for years." That is part of Zen

tradition. That is the only tradition where the master is allowed to beat the disciple ...for strange reasons, or for no reason at all. Only he knows why he is beating him: sometimes he brings a wrong answer to a question, then the master slaps him.

But sometimes disciples are simply amazed. They have not even spoken a word and the master starts slapping them and they say, "This is too much because we have not said anything." The master says, "That does not matter. We know what you were going to say, we could read it on your face. We knew the way you entered the room ...so why waste time? First, you will have to say things and then we will have to beat. Make it short. Get a good beating and go away. Find out the right answer."

And it is a well-known fact that when the disciple finds the right answer he has nothing to say, because the right answer cannot be said. Only wrong answers can be said.

So Lin Chi had been beating the disciple on and off, and suddenly he called him. He was sitting outside in the garden meditating on the koan for which he had been getting beatings. The disciple said, "Why has he called me? because I don't have anything to say." And before entering the door of the master's room he said clearly, "I don't have anything to say, so don't start slapping me. And I have not come of my own accord; you have called me."

Lin Chi said, "That's true. You have not come, I have called you, but I will slap all the same for a totally different reason today. Just come close."

The disciple said, "This is going too far. I have been told that when you don't have anything to say, you cannot be slapped. You are breaking even that rule." The master said, "Don't waste time. Just come close. I am going to slap you because after today I will not be able to slap you again. This day you are going to become enlightened, so this is the last chance. Let me have a good .... Tomorrow you can slap me -- you will have the right -- but today is my last chance." And he slapped him.

This is a beautiful tradition. It shows great love. A master beating the disciple for no reason at all, just because he is going to become enlightened today and from tomorrow he will not be able to beat him ...! The disciple became enlightened that day and the next day when he came to see the master, the master closed the doors. He said, "You can say anything you want to say from outside the room, because I am an old man. You must understand that slapping me is not right, so from now on doors will remain closed for you. You can say anything you want to say a little loudly from outside."

The moment a devotee forgets even that he IS, that no idea of I AM arises in him, then he comes to know that the buddha has no body at all. That buddha is a nobody; he is simply pure silence, emptiness, a total zero.

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> PEOPLE OF SHALLOW UNDERSTANDING IMAGINE THEY'RE PILING UP BLESSINGS AND MISTAKE THE TRANSFORMATION BODY AS THE BUDDHA. PEOPLE OF MODERATE UNDERSTANDING IMAGINE THEY'RE PUTTING AN END TO SUFFERING AND MISTAKE THE REWARD BODY AS THE BUDDHA. AND PEOPLE OF DEEP UNDERSTANDING IMAGINE THEY'RE EXPERIENCING BUDDHAHOOD AND MISTAKE THE REAL BODY AS THE BUDDHA. BUT PEOPLE OF THE DEEPEST UNDERSTANDING LOOK WITHIN, DISTRACTED BY NOTHING. SINCE A CLEAR MIND or better, no-mind, IS THE BUDDHA, THEY ATTAIN THE UNDERSTANDING OF A BUDDHA WITHOUT USING THE MIND .... INDIVIDUALS CREATE KARMA.

Before we enter into this sutra, you have to understand this word KARMA. It means action. But action can be of two types: either it can be a reaction or it can be a response.

Somebody insults you. You become angry -- he has pushed your button. In fact he is the master, you are behaving like a slave. He has managed to create anger in you. He is in control. If he wants to change the situation he can say, "I am sorry," and things will be different. You are just a victim; you don't have any control of the situation. When somebody insults you, you are immediately reacting out of your past experiences.

This reaction is really karma.

It is a binding force; it creates chains for you.

But a response is a totally different thing from reaction. A response is not produced by the other person. He insults you, he abuses you -- you listen to him, he is making certain statements about you. A man of understanding, a man of awareness, a man of meditation will simply listen to it. He is making some statements ...good or bad, that is not the concern of the moment. First you listen to him without immediately

going into a reaction. You allow your awareness like a mirror to reflect whatever he is saying, or whatever he is doing. And out of your mirror-like, immediate, in the present, not-from-past-experience awareness, some response comes.

He was telling you that you are greedy, he was telling you that you are ugly, he was telling you that you are dirty. And if you silently listen, there is nothing to be angry about. Either he is right or he is wrong. If he is right, you have to be grateful to him. You have to tell him, "Thank you, you have a great compassion. You have made me aware of things of which I was not aware. Please, always remember, whenever you see something in me, tell me. Don't feel that I will be offended. I will always remain grateful."

Or if you find that he is wrong, you can simply say, "I have heard your statements but they are not true. And about something which is not true, why should I react? You will have to reconsider. Reconsider your statements and then we will see. But as far as I can see, there is nothing true in them and I need not be offended by lies." There are only two alternatives.

George Gurdjieff's father died and at that time he was only nine years old. The father was poor but a very integrated man, a man of tremendous awareness. He called Gurdjieff and said, "Listen. You are too young to understand what I am saying, but remember it. Soon you will be able to understand it, and if you can start acting accordingly, start acting so that you don't forget. I don't have anything else to give to you; no money, no house, no land." He was a nomad. "I am handing you over to my friends, but remember, this is the only treasure that I can give you as an inheritance. And listen carefully; these are the last words of your father -- his whole life's experience."

A nine-year-old boy ...he came close to listen to the old father and the father said, "It is a very simple thing: If somebody insults you, listen silently, carefully, in detail to what he is saying -- what are the implications. And then tell the person, `I am grateful that you have taken so much interest in me. After twenty-four hours I will come and reply to you. I cannot help it, because my dying father has made it a condition to me that only after twenty-four hours consideration am I allowed to answer.'"

And in his own old age, Gurdjieff said to his disciples, "This simple principle helped me tremendously, because after twenty-four hours who remains angry? And after considering twenty-four hours, either one finds he is right -- and if he is right there is no need to bother, it is better to change yourself -- or he is wrong. Then too there is no need to be bothered. It is his problem, not your problem."

A man who is fully awakened remains undefiled by whatsoever he does, because it is a response. It is a pure reflection from a mirror, with no judgment. It does not come from the past, it comes from the present consciousness. But anything that comes from your past experiences is going to create a chain for you.

In the East, for ten thousand years we have been thinking about it, experimenting with it. It is the only thing that the whole East and its genius has remained involved with: how a man can come to a stage where his actions don't make any bondage for him, don't create another birth for him -- how a consciousness can be created where one can act without acting, and where nothing contaminates his being.

INDIVIDUALS CREATE KARMA. KARMA DOESN'T CREATE INDIVIDUALS ....

So it is in your hands. You are not a by-product of your actions. You are far bigger than your actions; good or bad, you are always bigger. And it is in your hands to change everything.

The East has paid tremendous respect to the individual and has given him the greatest power over his own destiny ever given anywhere in the world. In the East there is no savior. You are the savior. Nobody else can do that for you.

It would be really ugly if somebody else could save you. Then even your being, saved or redeemed, is a kind of slavery.

And if somebody else can redeem you, somebody else can push you back into the wheel of birth and death, because you are just a puppet. All the religions that believe in saviors reduce man into a puppet. They take away the freedom and the dignity and the pride of individual beings.

Bodhidharma is saying: INDIVIDUALS CREATE KARMA. You can create hell for yourself, you can create heaven, or you can go beyond both. This going beyond both, does not exist in Judaism, in Mohammedanism, in Christianity. That is the special contribution of the Eastern mystics. Hell and heaven exist as hypotheses in Christianity, in Mohammedanism, in Judaism. But MOKSHA, being beyond heaven and hell ...because hell is misery and heaven is happiness, but happiness too becomes boring after a time. No Western religious leader has ever thought about it, that happiness after a time becomes boring. How long can you tolerate happiness? Just as pain, after a long time, becomes a companion ...without it you feel something is missing.

I have known a man who had suffered from headache, migraines, for almost ten years. I used to go into the mountains and he was also a professor in the same university where I was a professor. Once he asked me, "Can I come along with you?" I never liked anybody else to go with me, because I was going out of the city just to avoid all the idiots -- and this idiot was not only an idiot, he had a migraine! I said, "My God," but I said, "Okay. It looks very unkind to say no to you. Just sit, but don't talk about migraine because I have an allergy."

He said, "What kind of allergy?"

I said, "If anybody talks to me of his disease, I become sick with the same disease."

He said, "I have never heard that such an allergy exists."

I said, "It is not a question of hearing, I am the example -- it is not a bookish question. Just don't talk about migraine!"

So I took him to the mountains. It was the season of the mangoes, and the mountain was full of the sweetness of the mangoes. I have the habit of climbing trees from my very childhood. I had fallen from the trees so many times that my father used to tell me, "Now it is time you stop." I used to say, "I have fallen so many times that I am almost an expert in falling. You don't be worried. I am not a beginner. I fall with a certain method, that's why I am surviving."

So I took him to a mango tree which had very ripe mangoes and many parrots -- parrots love mangoes -- and I told him, "You come along with me, up the tree."

He said, "What?"

I said, "You come along."

He said, "I have never been climbing up a tree."

I said, "Try, it will be an adventure for you."

And he fell down from the tree. I had to rush, come back down the tree. He looked very amazed. He said, "It is strange. I had the migraine and by falling from the tree, it has disappeared."

I said, "Sometimes it happens, but don't make it a practice. And don't tell anybody, because it may not happen to somebody else. It is just coincidence." But the migraine disappeared.

And after seven days he met me and he said, "I miss my migraine."

I said, "First, you were continuously complaining about migraine, and now you miss it?"

He said, "I never knew that I would miss it. Now I have nothing to talk about; migraine was my whole philosophy. And because of the migraine I was getting everybody else's sympathy. Now nobody sympathizes with me!"

I said, "Then the only thing is, we can go to the mountains again, climb the tree and fall. Perhaps -- I can't be certain because there is no science in it -- perhaps the migraine will come back."

He said, "I will have to think about it because it was really very difficult. The suffering was bad."

But next day he told me, "I am ready because without migraine I cannot live. I feel so empty because I had lived ten years with migraine."

And you will not be surprised if you watch your own behavior!

There are people who are smoking and they know they are burning their lungs. They know they are destroying their health ...but it makes no difference. In a few countries the governments have even decided that the factories which produce cigarettes should also write on the packets that it is dangerous to health. First the cigarette companies were against any such law being passed, because this may destroy their whole business. Who is going to purchase cigarettes when it is written on the package that it is against your health? "The medical opinion is that it is dangerous for your health," or something like that.

But governments passed the law and the people who had been smoking are still smoking, and the number of smokers goes on increasing. It does not make any difference. The law has been absolutely meaningless. Man becomes accustomed to anything. Then it is very difficult, even if it is dangerous, even if it is killing him, even if it is proved that it is going to give you cancer ...You would rather have cancer than change your habits.

But Bodhidharma is saying: You are the master of your destiny. You can change every act, you can change every habit. You can change what you think has become your second nature and you can create a totally new individuality, fresh and young, with more awareness, with more understanding, with more blissfulness, with a great ecstasy.

ONLY SOMEONE WHO IS PERFECT CREATES NO KARMA IN THIS LIFE AND RECEIVES NO REWARD.

Who is perfect? The only person who is perfect is one whose consciousness has dispelled all

unconsciousness from his being. Right now only one-tenth of your consciousness is conscious and nine-tenths is unconscious.

The perfect man is one whose whole being, all ten parts, are absolutely conscious and full of light. There is no darkness in his heart. In the very depths and silences of his heart there is nothing but peace, silence, light, joy. Such a man is perfect and such a man can do anything. Nothing is binding on him. He creates no karma, he creates no chains, he creates no new life. He has come to the very end of the road.

A perfect man, an awakened man, is not born again. What happens to his consciousness? It becomes part of the universe, just like a dewdrop slipping from a lotus leaf into the ocean. Either the dewdrop becomes the ocean, or the ocean becomes the dewdrop. You can say it either way. But this is the goal of all religiousness, the dropping of the dewdrop into the ocean.

THE SUTRAS SAY, "WHO CREATES NO KARMA OBTAINS THE DHARMA."

One who is fully conscious knows his self-nature. That is the meaning of dharma.

WHEN YOU CREATE KARMA, YOU ARE REBORN ALONG WITH YOUR KARMA. WHEN YOU DON'T CREATE KARMA, YOU VANISH ALONG WITH YOUR KARMA ....
SOMEONE WHO UNDERSTANDS THE TEACHING OF THE SAGES IS A SAGE. SOMEONE WHO UNDERSTANDS THE TEACHING OF MORTALS IS A MORTAL.

You may be a student of a great philosopher, but he is not an immortal. He is as afraid of death as you are, or perhaps more, because he is thinking more about life, death, birth. The more he thinks, the more he creates a paranoia.

Sigmund Freud was thinking more about death just because he was thinking about sex. Sex is one side of life, the beginning. And death is the other side of life, the end. A person who thinks about sex cannot avoid thinking about death. He has to. Sex and death are so deeply connected.

You will be surprised that there are, in South Africa, a species of spiders: the male makes love only one time in his life because the next chance never arises. While he is making love, the female spider starts eating him. He has long legs and the female starts eating through his legs. And he is in such an ecstasy, he is not in his consciousness. By the time his orgasm is finished, he is also finished. Every spider knows that this is happening every day -- but what to do? Sooner or later every spider finds himself trapped into the same thing. Sex and death have come very close in that species. It is not that close in human beings, but it is not very far either. Sex is the beginning of death.

Sigmund Freud was so afraid of death that he prohibited anybody from creating any discussion about death in front of him. And he had hundreds of disciples. Perhaps in this whole century he was one of the greatest teachers. He created the great profession of psychoanalysis, and those who learned psychoanalysis from him brag about the fact that they are disciples of the original master, the founder of psychoanalysis itself.

But they don't know that Sigmund Freud was so much afraid of death that even at the mention of it, three times in his life, he fainted. He became unconscious just because somebody mentioned the word, `death.' Even the word reminded him of his own death. He never used to pass through any cemetery; even if he had to go around a few miles to avoid a cemetery he would go, but he would never go to a cemetery. He never went to the cemetery to say the last goodbye to a friend who had died, never! He went only once, but then he never came back!

Bodhidharma is saying: SOMEONE WHO UNDERSTANDS THE TEACHING OF MORTALS IS A MORTAL. A MORTAL WHO CAN GIVE UP THE TEACHING OF MORTALS AND FOLLOW THE TEACHING OF SAGES BECOMES A SAGE.

Drop the teachings of those who don't know that there is life beyond death. Then they don't know anything at all. All their knowledge is simply verbal, just so much prose. In fact, it is just rubbish and crap.

If you want to be a disciple, at least choose someone who knows something beyond death. And the person who knows something beyond death is bound to be the person who knows something beyond mind, because they are the same experiences.

BUT THE FOOLS OF THIS WORLD PREFER TO LOOK FOR SAGES FAR AWAY.

It is a very significant statement. THE FOOLS OF THIS WORLD PREFER TO LOOK FOR SAGES FAR AWAY. There are people who worship Gautam Buddha, twenty-five centuries far away. There is no fear; Buddha cannot do anything to you.

To face a living buddha is dangerous.
He can overwhelm you.

But worshiping a Buddha who has been dead for twenty-five centuries .... You can carry the Buddha statue wherever you want and you can do with the statue whatever you want; the statue cannot do anything to you. But a living buddha is dangerous. To be in contact with him is to be constantly risking, because he is taking you towards the goal where you will disappear. You will BE, but just pure consciousness, not an ego.

The UPANISHADS say that the authentic master is a death. He kills the disciple as an ego. He makes the disciple just a nothingness.

The fools love very much to worship Jesus, but the contemporaries of Jesus crucified him. It is a very strange world. There is not even a mention of the name of Jesus in his contemporary literature. Except for his own disciples, nobody had even taken note of him. It is strange ...such a man, whom the contemporaries could not tolerate alive -- when he was only thirty-three they crucified him -- but they have not even mentioned his name. Yet after two thousand years, half the world is Christian ...strange! And if Jesus Christ comes today, the same Christians will crucify him again.

I have heard that in a New York church, on a Sunday morning, the bishop came a little early to see if all the arrangements were okay or not, because only on Sunday do Christians become religious. It is a Sunday religion. As the bishop entered he found a young man looking exactly like Jesus Christ. His heart sank. He felt he was going to die. "My God, why has he come here? He has not learned any lesson. When he came, what people did to him -- and again he is back! But it is better to enquire who he is. Perhaps he is just a hippy who looks like Jesus." So he went close to him and asked, "Who are you?"

Jesus looked at him and he said, "This is a strange question. You represent me on the earth and you don't recognize me? I am Jesus Christ."

The bishop immediately phoned the Vatican to the pope saying, "What do you think I should do? Jesus Christ is here in the church."

The pope said, "I am tortured so much with a thousand and one worries, and you bring another. Can't you figure out what to do? The first thing is, inform the police. And the second thing is, look busy."

If Jesus Christ comes back, he is not going to be treated differently from how he was treated before. That's why he is not coming back; otherwise he promised, "I will be coming back soon." Two thousand years and the soon has not ended. Any intelligent man will not come back; it was enough. One experience is enough.

Contemporaries have always misbehaved with the people of awareness, with the people who have enlightenment. And the same people have always worshiped the dead saints, dead sages, dead prophets, dead messiahs.

There were at least five attempts made on the life of Gautam Buddha while he was alive. Now there are more statues of Gautam Buddha in the world than of anybody else. And the same people tried five times to kill him.

BUT THE FOOLS OF THIS WORLD PREFER TO LOOK FOR SAGES FAR AWAY.

Because to be close is dangerous, they can change you. And nobody wants to be changed.

THEY DON'T BELIEVE THAT THE WISDOM OF THEIR OWN no-MIND IS THE SAGE.

And the reality is, you don't have to look far away in time or in space. You have just to look inwards, and this very moment you can find the awakened one. This very moment you can find the buddha ...not twenty five centuries back; there is no need to go that far. And there is no way to go backwards. God has forgotten, when he made the world, to put in a reverse gear. You can simply go forward, just go forward.

Even Henry Ford forgot to put the reverse gear in the first car that he made as a model. If God can forget, poor Henry Ford has to be allowed! And when he got into his car, then he realized that this was a very difficult problem. If you have gone five feet past your house, then you have to go around the whole city to get home, to come back. It was Henry Ford's genius, to create a reverse gear. God has not learned, even now. But he must be meeting with Henry Ford there, to put in a reverse gear so you can go to see Jesus Christ, or Gautam Buddha, or Mahavira, or Krishna.

But my feeling is that even if there is a reverse gear available, nobody is going to use it for the simple reason that to face such colossal individuals needs guts, needs courage. And the greatest courage in the world is to go through the transformation from being a mortal to being an immortal god.

THE SUTRAS SAY, "AMONG MEN OF NO UNDERSTANDING, DON'T PREACH THIS SUTRA."

But where can you preach it? If people have understanding, they don't need the sutra. Only the people who don't understand need the sutra. So I cannot agree with this sutra which says, "AMONG MEN OF NO UNDERSTANDING, DON'T PREACH THIS SUTRA."

Be compassionate, preach to everybody. If they can understand, good. If they cannot understand, perhaps some seed may fall into their heart without their knowing. And then someday spring comes; it may sprout. Perhaps they may not hear you, but somebody again repeating the same thing ...they may feel that they have heard it before, there must be something in it.

No, one has to go on repeating continuously to people of no understanding, because if they are people of no understanding there is dormant in them the possibility of understanding. You just go on hitting. They need just a little more hitting, a little more repetition of the message to reach to their heart. They have thick skulls.

But don't listen to any sutra which teaches you unkindness, which teaches you to be uncompassionate. ...THE SUTRAS SAY, "WHEN YOU SEE THAT ALL APPEARANCES ARE NOT APPEARANCES, YOU SEE THE TATHAGATA."

The moment mind disappears with all its illusions and dreams and thoughts and imaginations, you see within yourself the awakening, which you can call the buddha, you can call the Christ. These are simply names. But one thing is certain: the moment your mind disappears, something divine appears in you and starts growing into a huge tree with great foliage, with great flowers, with great fruit.

THE MYRIAD DOORS TO THE TRUTH ALL COME FROM THE MIND. WHEN APPEARANCES OF THE MIND ARE AS TRANSPARENT AS SPACE, THEY ARE GONE ....
WHEN MORTALS ARE ALIVE THEY WORRY ABOUT DEATH. WHEN THEY ARE FULL, THEY WORRY ABOUT HUNGER. THEIRS IS THE GREAT UNCERTAINTY. BUT SAGES DON'T CONSIDER THE PAST.
Because the past is no more ...
AND THEY DON'T WORRY ABOUT THE FUTURE.
Because the future is not yet ...
NOR DO THEY CLING TO THE PRESENT.

Because the present is fleeing every moment ...what is the point of clinging? Clinging will bring you misery. So they don't think of the past ...it is gone. They don't cling to the present ...it is going. And they don't think of the future ...it has not come yet. There is no point in thinking about it. It may come, it may not come.

FROM MOMENT TO MOMENT THEY FOLLOW THE WAY.

Just in this single sentence is hidden the whole secret of religion ...MOMENT TO MOMENT THEY FOLLOW THE WAY. In full awareness and spontaneity, moment to moment, they go on living joyously, peacefully, silently. Slowly, slowly, as their silence deepens, as their understanding deepens, as their awareness reaches to the highest climax, each moment becomes a paradise. Then they don't think of a paradise somewhere in the clouds.
Then the paradise is here.
Then the paradise is now.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #15
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BELOVED OSHO,

BODHIDHARMA'S BREAKTHROUGH SERMON.

IF SOMEONE IS DETERMINED TO REACH ENLIGHTENMENT, WHAT IS THE MOST ESSENTIAL METHOD HE CAN PRACTICE?
THE MOST ESSENTIAL METHOD, WHICH INCLUDES ALL OTHER METHODS, IS BEHOLDING THE MIND.
BUT HOW CAN ONE METHOD INCLUDE ALL OTHERS?
THE MIND IS THE ROOT FROM WHICH ALL THINGS GROW. IF YOU CAN UNDERSTAND THE MIND, EVERYTHING ELSE IS INCLUDED. IT'S LIKE WITH A TREE. ALL OF ITS FRUIT AND FLOWERS, ITS BRANCHES AND LEAVES, DEPEND ON ITS ROOT. IF YOU NOURISH ITS ROOT, A TREE MULTIPLIES. IF YOU CUT ITS ROOT, IT DIES. THOSE WHO UNDERSTAND THE MIND REACH ENLIGHTENMENT WITH MINIMAL EFFORT. THOSE WHO DON'T UNDERSTAND THE MIND PRACTICE IN VAIN. EVERYTHING GOOD AND BAD COMES FROM YOUR OWN MIND. TO FIND SOMETHING BEYOND THE MIND IS IMPOSSIBLE.
BUT HOW CAN BEHOLDING THE MIND BE CALLED UNDERSTANDING?
WHEN A GREAT BODHISATTVA DELVES DEEPLY INTO PERFECT WISDOM, HE REALIZES ...THE ACTIVITY OF HIS MIND HAS TWO ASPECTS: PURE AND IMPURE ...THE PURE MIND DELIGHTING IN GOOD DEEDS, THE IMPURE MIND THINKING OF EVIL. THOSE WHO AREN'T AFFECTED BY IMPURITY ARE SAGES. THEY TRANSCEND SUFFERING AND EXPERIENCE THE BLISS OF NIRVANA. ALL OTHERS, TRAPPED BY THE IMPURE MIND AND ENTANGLED BY THEIR OWN KARMA, ARE MORTALS. THEY DRIFT THROUGH THE THREE REALMS AND SUFFER COUNTLESS AFFLICTIONS. AND ALL BECAUSE THEIR IMPURE MIND OBSCURES THEIR REAL SELF.
THE SUTRA OF THE TEN STAGES SAYS, "IN THE BODY OF MORTALS IS THE INDESTRUCTIBLE BUDDHA-NATURE. LIKE THE SUN, ITS LIGHT FILLS ENDLESS SPACE. BUT ONCE VEILED BY THE DARK CLOUDS OF THE FIVE SHADES, IT'S LIKE A LIGHT INSIDE A JAR, HIDDEN FROM VIEW." AND THE NIRVANA SUTRA SAYS, "ALL MORTALS HAVE THE BUDDHA-NATURE. BUT IT'S COVERED BY DARKNESS FROM WHICH THEY CAN'T ESCAPE. OUR BUDDHA-NATURE IS AWARENESS: TO BE AWARE AND TO MAKE OTHERS AWARE. TO REALIZE AWARENESS IS LIBERATION." EVERYTHING GOOD HAS AWARENESS FOR ITS ROOT. FROM THIS ROOT OF AWARENESS GROW THE TREE OF ALL VIRTUES AND THE FRUIT OF NIRVANA.

The sutras this morning belong to a special sermon by Bodhidharma called the "Breakthrough Sermon." I would like you to understand the word "breakthrough."

You know another word which is close to "breakthrough," and that is "breakdown." Mind has both the possibilities. Under tension, anxiety, anguish it can break down, but breakdown is not a breakthrough. Breakdown brings you below the mind; it is insanity. Breakthrough comes out of watching the mind in deep silence, in great awareness. Then you go beyond the mind and to go beyond the mind is to attain authentic sanity.

Mind is just in the middle. You are nothing but a mess. If you can go beyond it, intelligence grows in you; if you go below it, any intelligence that you had disappears.

But in either case, either in breakthrough or in breakdown, you are out of the mind. That's why there is a certain similarity between the enlightened person and the madman. The madman has gone through a breakdown but he is out of the mind. The enlightened person has gone beyond the mind; it is a breakthrough. He is also out of the mind but because he has gone beyond mind, he attains to ultimate sanity, to great intelligence, to a clarity, mind cannot even conceive of.

But the similarity is that both are out of the mind and the mind can interpret both either as enlightened or as insane. Hence a strange thing has been happening in the East and in the West. There are many enlightened people in the West inside insane asylums because Western psychology does not believe in any

breakthrough. For anyone who goes out of the mind, only one interpretation is available: that he has gone mad.

In the East there are many madmen who are worshiped as enlightened because the East interprets going out of the mind always as a breakthrough. I have come across a few madmen who were not enlightened but they were worshiped like God. In a place near Jabalpur there was one man who was half paralyzed and utterly mad, but thousands of people used to gather around him. He had nothing to say and there was no light in his eyes and there was no joy in his being.

I used to go and simply sit there and watch the man and what people were doing. He was living almost by drinking only tea. It was difficult for him to drink tea because half his body was paralyzed, so only half of his mouth was able to move; the other half was not able to move. So even while drinking tea, his saliva was dripping into the tea. It was an ugly scene. And the followers would take away the cup of the tea when he had just taken a few sips out of it and they would distribute it to people as PRASAD, as a gift from God.

I watched this whole nonsense ...and the man was not able to even utter a single word. Anywhere else in the world he would have been in a mad asylum, but in India even the breakdown is misunderstood as a breakthrough. And in the West even the breakthrough is understood as a breakdown.

A tremendous synthesis is needed between Western psychology and Eastern understanding of the mind. These are totally and diametrically opposite dimensions. Breakdown brings you back to the stage of the animals, and breakthrough brings you to your ultimate flowering, your buddhahood. And their happening is so different, so qualitatively different, that they can be easily distinguished. Breakthrough happens only to a meditator. Breakdown happens to anybody whose mind becomes too tense, unbearably tense, so that he loses all control of the mind mechanism, and falls down.

The name of the sermon is immensely significant. The East has been aware for centuries that the madman and the enlightened man have a certain similarity. They both are out of the mind, but at that point the similarity ends. One has gone beyond, towards the stars; the other has gone down towards darker spaces. Breakthrough is the very science of meditation.

The sutra:

> IF SOMEONE IS DETERMINED TO REACH ENLIGHTENMENT, WHAT IS THE MOST ESSENTIAL METHOD HE CAN PRACTICE?
> THE MOST ESSENTIAL METHOD, WHICH INCLUDES ALL OTHER METHODS, IS BEHOLDING THE MIND.

To be aware of the mind is being a witness of the mind. As the witnessing grows stronger, you already start feeling yourself beyond the mind. Slowly, slowly the distance grows. Your witness reaches to a sunlit peak and the mind is left in the dark valleys, far away. You can still hear the echoes, but they don't affect you at all. You are beyond their reach.

The disciple asked: BUT HOW CAN ONE METHOD INCLUDE ALL OTHERS?

And Bodhidharma says: THE MIND IS THE ROOT FROM WHICH ALL THINGS GROW, from madness to enlightenment. IF YOU CAN UNDERSTAND THE MIND, EVERYTHING ELSE IS INCLUDED. IT'S LIKE WITH A TREE. ALL OF ITS FRUIT AND FLOWERS, ITS BRANCHES AND LEAVES DEPEND ON ITS ROOT. IF YOU NOURISH ITS ROOT, A TREE MULTIPLIES. IF YOU CUT ITS ROOT, IT DIES. THOSE WHO UNDERSTAND THE MIND REACH ENLIGHTENMENT WITH MINIMAL EFFORT. THOSE WHO DON'T UNDERSTAND THE MIND PRACTICE IN VAIN. EVERYTHING GOOD AND BAD COMES FROM YOUR OWN MIND. TO FIND SOMETHING BEYOND THE MIND IS IMPOSSIBLE ...except yourself, the enlightenment -- that is my addition to the sutra.

Now there are a few important things that Bodhidharma is saying. The first is: IF YOU CAN UNDERSTAND THE MIND, EVERYTHING ELSE IS INCLUDED. But the word "understanding" can be misunderstood, because the Western psychology is now the predominant psychology all over the world. West or East, the only psychology prevalent today is Western psychology. And the Western psychology tries to understand the mind by analysis. That is a futile effort.

It is like peeling an onion. One layer is taken off and you find another layer, more fresh, waiting for you. You take that layer off and another layer is there. People have been under psychoanalysis for fifteen years continuously; still their psychoanalysis is not complete. The psychoanalysts themselves recognize that they have not yet been able to psychoanalyze a single man perfectly, totally -- until nothing is left to be psychoanalyzed. But still, even the psychoanalysts do not have the insight to understand that perhaps they

are doing something absurd.

Mind can never be totally analyzed because while you are analyzing it, it goes on creating new things. It does not remain static. You go on analyzing every week twice or thrice, but the remaining time the mind is creating more ideas, more imaginations, more dreams. You can never come to an end -- it is simply impossible. And if you cannot come to an end, the rock bottom, your understanding of the mind is very superficial.

The East does not believe in analysis. It believes in awareness. In two ways the difference is of tremendous importance. First, for analysis you have to depend on somebody else; it creates a dependence, almost a kind of addiction. Once people have been in psychoanalysis, it is very difficult to get them out of it, because at least twice a week while in psychoanalysis they feel a little light, unburdened, a little relaxed. The mind will gather the tensions again because the roots have not been cut; you have been only pruning the leaves.

And just when you prune a leaf watch what happens: three leaves will come in place of the one you have cut. The tree takes the challenge. You cannot destroy the tree; it is also a living being. It shows its effort to survive. You cannot destroy it by cutting its leaves; hence if you want a tree to have a thick foliage, you have to prune it. By pruning it, the foliage becomes thicker, not thinner.

So first, in psychoanalysis you have to depend on somebody else. And you become addicted, just like with any drug. Yes, let me call the psychoanalysis prevalent in the West and borrowed by the East a very subtle drug. And to come out of it is almost impossible. You get tired with one psychoanalyst, then you move to another psychoanalyst. It is just like getting immune to one drug, then you move to another drug which is stronger and more dangerous. Soon you will become immune to that drug too. It won't affect you. Then you will have to move ahead again.

I have been in monasteries in Ladakh where they had been taming cobras, because there is a certain school in India which tries awareness through drugs. It is perfectly scientific. Its approach is scientific, but very dangerous. One can go wrong any moment, on any step. It has to be done under a master. One starts by taking small doses of a certain drug and getting immune to it; then a stronger drug, then an even stronger drug; and finally a moment comes when no drug affects the man.

At that point only the poison of a cobra can affect him a little bit. He is not being killed by the cobra. You will be surprised to know -- a man who is bitten by a cobra does not survive, but these ascetics I have seen in Ladakh ...and they are in many places, in Assam, in Nagaland. The cobra has to bite them on their tongue so the poison immediately reaches to their bloodstream, and you will be immensely amazed that the cobra dies from biting them! Those people have become so full of poison that the poor cobra ....

This is the fire test. When a man can kill the cobra and not be killed by the cobra, he has become immune to all kinds of poisons in the world.

But the basic method in that school is also awareness. You have to keep alert and aware; that's why no drug affects you. That's the whole process of a strange school -- but the man attains to great awareness.

Psychoanalysis is a very mild drug. You become accustomed, immune to one psychoanalyst. You go to somebody who is stronger, who goes deeper into your mind and finds stuff that the first one has not been able to find. This goes on and on. Psychoanalysts have been around for almost a century, but in one hundred years, they have not been able to bring a man to the understanding of his mind. Psychoanalysis has failed utterly.

Awareness has a beauty: it does not depend on anybody else; it is just the arising of a new force that has been dormant in you. And you don't analyze the mind. That is an absolutely futile exercise. You simply watch the mind without any analysis, any judgment, any appreciation, any condemnation, any evaluation -- you simply watch, as if you have nothing to do with it. You are separate and you are watching the mind.

But this separation creates the miracle, because the mind is a parasite; it lives on your blood, it lives on your energy. Because you are identified with the mind, it lives. You are nourishing its roots. So the whole process of psychoanalysis is simply stupid. You are not cutting the roots; you are nourishing the roots and you are simply cutting the leaves. The foliage will become thicker and thicker.

It is no wonder that psychoanalysts go mad four times more than any other profession, and four times more psychoanalysts commit suicide than any other professions in the world. If this is the situation with psychoanalysts, what to think about their patients? The patients have fallen into wrong hands. But psychoanalysis is in fashion and it is one of the most highly paid professions in the West.

It has been joked about around the world that the Jews missed Jesus; it was their own boy who created the greatest profession in the world -- of the priests and the monks, Catholics and Protestants. They have

never been able to forgive themselves. Now Catholics are the richest religious organization. The Jews cannot forgive themselves that they unnecessarily crucified their own boy who was creating a great profession.

But they have taken revenge through Karl Marx, by creating another religion, communism. Karl Marx was a Jew. If half the world is Christian, then the other half of the world is communist. They are even. And they are even better off, because through Sigmund Freud, another Jew, they have created a highly paid profession in the world. But neither Christianity nor communism has been of any help; nor has psychoanalysis been of any help. They all have exploited men in different ways.

Communism has taken away the whole dignity of man, his pride, his individuality, his freedom .... Christianity has destroyed the very possibility that you have a reality of your own. You are just a puppet in the hands of God. The strings are in his hand. If he wants you to dance, you dance; if he wants you to cry, you cry. You are not a master of your own destiny.

And then finally psychoanalysis comes, and this also has not been able to give man back his dignity. Now patients in millions, around the world are in the hands of the psychoanalysts. And they depend on them as their father-figure and those father-figures themselves suffer from the same sickness, from the same schizophrenia, from the same split personality.

The Eastern method given by the mystics in the first place gives dignity to man, gives him pride and makes him aware: you have a hidden source of awareness -- just wake it up and become aware of the mind. You don't have to do anything: just becoming aware of the mind, you are separate. And the moment you are separate, you are no longer nourishing the roots of the mind. The mind will soon wither away, without any analysis; what is the need of analyzing it?

That's why Bodhidharma is saying: Awareness, beholding the mind, is the most essential method to have a breakthrough. And once you have gone just a step beyond the mind, you have entered the world of nirvana, you have entered the world of light and eternal life. You have attained to spiritual integrity, freedom, and tremendous ecstasy which the mind cannot even dream about.

THOSE WHO UNDERSTAND THE MIND REACH ENLIGHTENMENT WITH MINIMAL EFFORT. THOSE WHO DON'T UNDERSTAND THE MIND PRACTICE IN VAIN.

And psychoanalysts should be included with those who don't understand the mind, and are practicing on themselves and on others something absolutely in vain. It is sheer wastage of time and life and energy. Psychoanalysis has to understand the mystical ways of the East, and then it will go through a transformation and it will be of tremendous help to people.

But the trouble is the profession will be gone, and thousands of psychoanalysts who are earning so much money will not be ready for the whole profession to finish. This is a problem. It is such a deep problem that some way has to be found. Otherwise, even if somebody understands the fact intellectually, he will not be ready to do anything, because that will destroy his own vested interest.

It is like the doctors: they help the patient to be cured, but deep down they want the patient to take as long a time to be cured as possible. They don't want to kill him because that would not help their profession, but they would like him to hang between life and death as long as possible, because the longer he is hanging between life and death, the longer they are earning money. If he is cured, their earning is finished. If he dies, their earning is finished. So they neither want him to live nor do they want him to die. They want ...and this is very unconscious, maybe no doctor is clearly aware of it.

I have heard .... A young man came home from the medical college after attaining all his degrees. His father was a doctor and he had sent his son also to become a doctor. On his first day in the practice he saw an old woman whom he used to see coming to his father when he was a child. He could not believe that she was not yet cured.

He said to the father, "Now I am here, and you are old and must be tired. You rest. I will take care of the patients."

And after three days he told his old father, "You will be surprised: the woman that you could not cure in thirty years, I have cured in three days!"

The father hit his head with his hand. He said, "You idiot! That woman has been providing money for your education! And you have cured her. She is so rich that she could have been able to provide for your other two brothers who are in college. And she is strong enough; she will not die, but we have to keep her just in the middle."

The boy could not understand. The old man said, "First learn the basic rule: if a poor man comes to you,

cure him quickly. And if a rich man comes to you, then take your time; go slowly."

To avoid this situation in China, they have practiced for thousands of years a very different system. And I think that system should be the system for the future man too. In China the doctor is not paid for curing the patient, he is paid if his patient remains healthy. Every doctor has his patients and the patients pay him if they remain healthy. If they fall sick, then the payment to the doctor stops. Then he has to cure them at his own expense.

This looks strange, but in the Soviet Union also they have started the same process -- they are experimenting on a small scale. But the process is tremendously significant. Everybody should be given to a certain doctor; a certain area should be given to him. If the people are healthy in that area, they have to pay the doctor; they pay for their health. But if they fall sick, then the doctor has to cure them from his own pocket. Naturally he will cure them quickly and he will not want anybody to be sick. Obviously China has been a healthier country than any other country in the world. They have changed the whole pattern.

The psychoanalyst should be paid only if the person who is his patient is becoming independent, alert, getting beyond the mind. But if he falls into the mind or below the mind, then the psychologist has to cure him from his own pocket. That will change the whole situation.

Awareness is your own power.

And to depend on your own power brings a great freedom and a great authority and a great integrity. The mind is cut from the roots; soon it withers away. And the space that mind was occupying is no longer occupied by anything; it is now pure space. That is your real, authentic being.

Just in the last line I cannot agree with Bodhidharma. I don't know -- and there is no way to know -- whether it is his own line or added by his disciples when they were writing the notes. But it does not matter. What matters is that I should make you aware that the last line is wrong when he says: TO FIND SOMETHING BEYOND THE MIND IS IMPOSSIBLE. No, it is not. That is the only possibility for human growth. That is the only possibility for enlightenment: going beyond the mind.

So I want to add: TO FIND SOMETHING BEYOND THE MIND IS IMPOSSIBLE ...except yourself, except enlightenment, which are different names of the same thing.

To find yourself is enlightenment.

Except for enlightenment, certainly you will not find anything beyond the mind. But without this addition the statement remains dangerous and can corrupt people's minds. They can stop with the mind, thinking that there is nothing beyond it. And in fact, everything is beyond it. What is in your mind? Just soap bubbles, signatures on the water, or at the most, sand castles which just a little breeze may be able to demolish.

Your mind is nothing but a fiction. But when you are living in the fiction it looks happier. Watch it from the outside, and the fiction disappears.

But the disciple asks: BUT HOW CAN BEHOLDING THE MIND BE CALLED UNDERSTANDING? WHEN A GREAT BODHISATTVA DELVES DEEPLY INTO PERFECT WISDOM, HE REALIZES ...THE ACTIVITY OF HIS MIND HAS TWO ASPECTS: PURE AND IMPURE ....

There is no need to be a great bodhisattva to know this simple fact. You can look into your mind and you will find this distinction: that you have activities which are pure, and activities which are not pure. You have love, you have hate; you have peace, you have tensions; you have compassion, you have cruelty; you have creativity and you have destruction. No need to be a great bodhisattva; everybody who has a mind can know without any effort that it has two aspects: pure and impure. ...THE PURE MIND DELIGHTING IN GOOD DEEDS, THE IMPURE MIND THINKING OF EVIL. THOSE WHO AREN'T AFFECTED BY IMPURITY ARE SAGES.

Again I would like just a little addition, otherwise there is going to be misunderstanding. The sutra says: THOSE WHO AREN'T AFFECTED BY IMPURITY ARE SAGES. Do they get affected by purity? In fact, the definition of a sage is one who is not affected by anything, pure or impure, because one who can be affected by purity cannot avoid being affected by impurity. They are not so different. So I would like to say: Those who are not affected by purity or impurity are sages.

> THEY TRANSCEND SUFFERING AND EXPERIENCE THE BLISS OF NIRVANA. ALL OTHERS, TRAPPED BY THE IMPURE MIND AND ENTANGLED BY THEIR OWN KARMA, ARE MORTALS. THEY DRIFT THROUGH THE THREE REALMS AND SUFFER COUNTLESS AFFLICTIONS. AND ALL BECAUSE THEIR MIND OBSCURES THEIR REAL SELF.

The mind is just like a dark cloud around your self. It does not in fact damage your self, but because of

the dark cloud you cannot see the sun. The sun is not affected by dark clouds. It is still shining in its grandeur, but the dark clouds can cover it so much that even the day starts looking like night.

THE SUTRA OF THE TEN STAGES SAYS, "IN THE BODY OF MORTALS IS THE INDESTRUCTIBLE BUDDHA-NATURE. LIKE THE SUN, ITS LIGHT FILLS ENDLESS SPACE. BUT ONCE VEILED BY THE DARK CLOUDS OF THE FIVE SHADES, IT'S LIKE A LIGHT INSIDE A JAR, HIDDEN FROM VIEW." AND THE NIRVANA SUTRA SAYS, "ALL MORTALS HAVE THE BUDDHA-NATURE. BUT IT'S COVERED BY DARKNESS FROM WHICH THEY CAN'T ESCAPE. OUR BUDDHA-NATURE IS AWARENESS: TO BE AWARE AND TO MAKE OTHERS AWARE. TO REALIZE AWARENESS IS LIBERATION." ...Liberation from the mind, liberation from all afflictions, liberation from purity and impurity, liberation from good and evil, liberation from God and devil, liberation from all dualities and entering into oneness with existence.

EVERYTHING GOOD HAS AWARENESS FOR ITS ROOT. FROM THIS ROOT OF AWARENESS GROW THE TREE OF ALL VIRTUES AND THE FRUIT OF NIRVANA.

This is a significant sutra. The moralists, the puritans of the world have been teaching people, "Do good works, charity, service to the poor, learn to be kind, be virtuous, be celibate, stop being possessive; all good qualities you have to practice."

But Bodhidharma is saying what I have been saying my whole life: that these are not possible to be practiced; they are by-products. You can only create more awareness in yourself, and all these things will come up on their own accord. And then they have a beauty of their own. If practiced they are only hypocrisies -- they don't go very deep. They are just masks, but they don't change your original face.

This is where morality and authentic religion differ completely. Morality teaches you superficial things: be good to others, be nice to others, be a gentleman, be non-violent, be compassionate and avoid all that is thought to be evil -- cruelty, anger, greed. You can manage, millions are managing. And they are respected deeply, by all kinds of fools that the world is full of. But their morality is not even skin-deep. Just scratch them a little, and suddenly you will see they have forgotten all their practices and their real barbarous nature comes out.

I have heard about a Christian saint who was continuously repeating in his sermons, "When somebody slaps you on one cheek, remember Jesus Christ and what he has said: `Give him the other cheek also.'" It is a beautiful teaching, but only if it comes from your innermost core. If it comes out of your awareness, it has a different significance. If you practice it, then it is not of much value.

One day it happened: A mischievous fellow, just to see whether the saint himself gives the other cheek or not, stood up and he said, "Now let us see: you have been telling us again and again to give the other cheek." He was a wrestler so the saint got very afraid, and the wrestler came and gave him a good slap on one cheek. But the saint had to keep his word; his congregation was there and everybody was watching what would happen.

He gave him his other cheek thinking, "I have never done any harm to this fellow. He should feel ashamed and guilty." But the wrestler was really a mischievous fellow. He gave an even bigger slap on the other cheek. But then he was suddenly surprised and the whole congregation was surprised: the saint jumped on the wrestler and started beating him this way and that way. He was not expecting it. Although he was a wrestler he forgot; it was so unexpected. He simply could manage to say, "What are you doing?"

The saint said, "What am I doing? Jesus has only said: `Give the other cheek.' I don't have a third cheek. Now I am free from that discipline and I will show you what it means."

It is very easy to practice, but a practice has a very thin layer which can be scratched.

One sannyasin asked me a few days ago ...she was going after the evening discourse, on her bicycle to the place where she is staying. And a Poona-ite came on his motorbike, stopped the poor girl and squeezed one of her breasts. This they call in Poona, "Hindu culture."

The girl was asking me, "According to Jesus Christ, should I have given him my other breast too?" Even I have not thought about it, that it is not only a question of cheeks. She has asked a really profound question, "What do you say, what should I do in such a situation?"

But basically the teaching of Christ is only a morality. You don't have to give your other cheek, and you don't have to give your other breast. You should have slapped that man as hard as possible, because these so-called Hindu chauvinists ...and this city has a strange ego. They think it is a very cultural city; it is a dead city, it is a cemetery. But certainly in a cemetery nothing happens. How this ghost managed to come on the motorbike I don't know, but ghosts are interested in women's breasts because their whole life, when they

were alive, they were interested in women's breasts. So even when they are dead, the old habit continues.

There is no need ...it is not MY teaching to give the other cheek, because what will you do when he hits the other cheek? You don't have a third one!

Her question reminded me about a conference of psychoanalysts. A very old psychoanalyst, who has been a disciple of Sigmund Freud, was reading a paper before the conference. And just in the front row was a beautiful woman who was a psychoanalyst. Another psychoanalyst, who was very famous, was playing with her breasts. And it was such a constant disturbance to the poor fellow who was reading the paper. He was hiding his eyes, but even -- he was also after all a man, the same kind of man .... So once in a while he was looking at what was going on. And he could not believe what kind of woman this was ...that old ugly fellow was playing with her breasts and she was listening to the paper as if nothing was happening. And so much was happening to the man who was reading the paper, who had no breasts and nobody was doing anything to him!

But the question: what kind of woman was this? The man was simply ugly although he was a famous psychoanalyst. But fame does not change people; fame simply makes them more hypocritical, fame simply makes them do things in the dark, from the back door. Their front door is kept very clean and very pure, with pictures of all the great saints.

Somehow he managed to finish. It was very difficult to finish the paper -- because his priority was to ask the woman -- and as he finished the paper he stepped down from the podium and went directly to the woman. As he went there, the old man pulled his hands away. He said to the woman, "The whole time I was reading the paper, I have been seeing this man playing with your breasts, and you did not object."

The woman said, "I am a psychoanalyst. It is his problem. Although he is old, he is not grown up; he is childish, immature. It is his problem; nothing to be worried about."

The reader thought it strange but that gave him an idea that it was his problem too. Why should he be disturbed? Perhaps he wanted to be in that old man's place ....

Your so-called moralists, your so-called preachers, your so-called psychoanalysts, your so-called philosophers are just so superficial. And they are carrying the whole load of problems inside them, because they have not cut the roots and they have taken the whole situation from the wrong end.

Bodhidharma is very clear when he says: EVERYTHING GOOD HAS AWARENESS FOR ITS ROOT. FROM THIS ROOT OF AWARENESS GROW THE TREE OF ALL VIRTUES AND THE FRUIT OF NIRVANA. He far transcends moralists, puritans, so-called good people, do-gooders. He has touched the very rock bottom of the problem.

Unless awareness arises in you, all your morality is bogus, all your culture is simply a thin layer which can be destroyed by anybody. But once your morality has come out of your awareness, not out of a certain discipline, then it is a totally different matter. Then you will respond in every situation out of your awareness. And whatever you will do will be good.

Awareness cannot do anything that is bad. That is the ultimate beauty of awareness, that anything that comes out of it is simply beautiful, is simply right, and without any effort and without any practice.

So rather than cutting the leaves and the branches, cut the root. And to cut the root there is no other method than a single method: the method of being alert, of being aware, of being conscious. Be more conscious, and everything that will happen through you is going to beautify this existence, make it more divine, make it more mature. Your awareness will not only bring flowers to you; it will bring fragrance to millions of people.

Awareness is the golden key to the gate of God.

Okay, Maneesha?

Yes, Osho.

Chapter title: The courage to say "i don't know"

12 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,

YOU SAY THAT OUR TRUE BUDDHA-NATURE AND ALL VIRTUES HAVE AWARENESS FOR THEIR ROOT. BUT WHAT IS THE ROOT OF IGNORANCE?
THE IGNORANT MIND, WITH ITS INFINITE AFFLICTIONS, PASSIONS AND EVILS, IS ROOTED IN THE THREE POISONS: GREED, ANGER AND DELUSION. THESE THREE POISONED STATES OF MIND THEMSELVES INCLUDE COUNTLESS EVILS, LIKE TREES THAT HAVE A SINGLE TRUNK BUT COUNTLESS BRANCHES AND LEAVES. YET EACH POISON PRODUCES SO MANY MORE MILLIONS OF EVILS THAT THE EXAMPLE OF A TREE IS HARDLY A FITTING COMPARISON.
THE THREE POISONS ARE PRESENT IN OUR SIX SENSE ORGANS AS SIX KINDS OF CONSCIOUSNESS, OR THIEVES. THEY'RE CALLED THIEVES BECAUSE THEY PASS IN AND OUT OF THE GATES OF THE SENSES, COVET LIMITLESS POSSESSIONS, ENGAGE IN EVIL AND MASK THEIR TRUE IDENTITY ....
BUT IF SOMEONE CUTS OFF THEIR SOURCE, RIVERS DRY UP. AND IF SOMEONE WHO SEEKS LIBERATION CAN TURN THE THREE POISONS INTO THE THREE SETS OF PRECEPTS AND THE SIX THIEVES INTO THE SIX PARAMITAS, HE RIDS HIMSELF OF AFFLICTION ONCE AND FOR ALL.
BUT THE THREE REALMS AND THE SIX STATES OF EXISTENCE ARE INFINITELY VAST. HOW CAN WE ESCAPE THEIR ENDLESS AFFLICTIONS IF ALL WE DO IS BEHOLD THE MIND?
THE KARMA OF THE THREE REALMS COMES FROM THE MIND ALONE. IF YOUR MIND ISN'T WITHIN THE THREE REALMS, IT'S BEYOND THEM.
AND HOW DOES THE KARMA OF THESE SIX DIFFER?
MORTALS WHO DON'T UNDERSTAND TRUE PRACTICE AND BLINDLY PERFORM GOOD DEEDS ARE BORN INTO THE THREE STATES .... THOSE WHO BLINDLY PERFORM THE TEN GOOD DEEDS AND FOOLISHLY SEEK HAPPINESS ARE BORN AS GODS IN THE REALM OF DESIRE. THOSE WHO BLINDLY OBSERVE THE FIVE PRECEPTS AND FOOLISHLY INDULGE IN LOVE AND HATE ARE BORN AS MEN IN THE REALM OF ANGER. AND THOSE WHO BLINDLY CLING TO THE PHENOMENAL WORLD, BELIEVE IN FALSE DOCTRINES AND HOPE FOR BLESSINGS ARE BORN AS DEMONS IN THE REALM OF DELUSION. ...IF YOU CAN JUST CONCENTRATE YOUR MIND AND TRANSCEND ITS FALSEHOOD AND EVIL, THE SUFFERING OF EXISTENCE WILL AUTOMATICALLY DISAPPEAR. AND ONCE FREE FROM SUFFERING, YOU'RE TRULY FREE.

The sutras for this evening ... Bodhidharma is facing the ultimate question which nobody has ever been able to answer. The ultimate question is ultimate because it cannot be answered. Every philosophy, theology, mysticism, finally comes to the ultimate question, and there is no answer for it.

But even a man like Bodhidharma, a man of tremendous courage, intelligence, awareness, still has not the ultimate courage to say that there is no answer to this question. He tries -- just as millions of philosophers, thinkers, mystics, have always tried but have always failed.

He also tries as if there IS an answer and he knows it, but whatever he says is not the answer and the question remains untouched. What he says is exactly what is written in the scriptures of the Buddhists. Here he is no longer responding to the question immediately, out of his own awareness; otherwise he would have simply laughed and recognized that there is no answer for it.

I could have simply said, "I don't know." But to say, "I don't know" needs the greatest courage in the world. Even Bodhidharma does not have that ultimate courage. But I have got it! I will not in any way try to camouflage -- through philosophical jargon, or theological hypotheses -- to hide the fact that there is no answer and create an illusion of an answer.

Whatever Bodhidharma says here is only an illusion. He is trying his best to rationalize it, to support it

from the scriptures. Perhaps he may have been able to pacify the disciples, but he cannot pacify me!

First I will read the disciples' question. Their question is more important than the answer of Bodhidharma. Their question at least has a sincerity, an authenticity. Bodhidharma's answer is just to hide the fact that ultimate questions remain questions. This is the whole reason why we call the essential religion "mysticism." If everything can be answered, then there is no question of any mystery.

Existence is a mystery because you can go on answering, but finally you cannot answer the ultimate question. And it is not far away; it soon comes up. You can answer all superficial things, but as you go deeper the ultimate question is coming closer. And the moment the ultimate question comes, I have not yet come across a single man in the whole history of mankind who has had the courage to say, "I don't know."

The question: YOU SAY THAT OUR TRUE BUDDHA-NATURE AND ALL VIRTUES HAVE AWARENESS FOR THEIR ROOTS. BUT WHAT IS THE ROOT OF IGNORANCE?

From where does the ignorance come in? In other words, in other symbols which will be more easily understood ....

The religions that believe in God can go on answering questions up to the point where it is asked, "Who created existence?" They have a ready-made answer: God created it. Now comes the ultimate question: "Who created God?" Because if everything needs a creator, then God must need a creator. And if God needs no creator, then why bother about God? Then why can't you accept existence itself -- without a creator? If you have to accept somewhere or other, then it is better to stop with existence as the ultimate, because at least we know it -- we are part of it.

God is just a hypothesis. Existence is reality. But all the religions have moved from reality to the hypothesis, and then they are faced with a problem which nobody has been able to answer. And nobody will ever be able to answer it, because any answer is going to lead into an infinite regress.

If you say that God Number One was created by God Number Two, the question remains the same: "Who created God Number Two?" You can go on and on and on. But whatever the number, the question will still remain relevant, "Who created this God?" And this is the same question from which we have started, "Who created the universe?"

So God has not been of any help. The hypothesis has not done any service. God is simply a futile hypothesis. It is just a pretension of an answer, but it is not a true answer because the question remains the same. A true answer means the question should disappear. That is the criterion.

In Buddhism there is no god. In the place of god is the ultimate awareness, the buddhahood, the buddha-nature. This is only a different language.

Now the disciples are asking: We can understand that THE BUDDHA-NATURE AND ALL VIRTUES HAVE AWARENESS FOR THEIR ROOT. But from where has the ignorance come in? Why in the beginning the ignorance? Why not the awareness from the very beginning? This is the same question, only a different theological framework. And any answer to it -- without any exception, without knowing about it -- I can say is going to be wrong.

We have simply to accept the mystery that we are born in ignorance and the possibility is intrinsic in us to dispel this ignorance and become aware. We are born in misery, but with an intrinsic potential to overcome it, to transcend it, to become blissful, to become ecstatic. We are born in death, but with the possibility of going beyond death into immortality.

But if you ask from where the death comes in, from where the ignorance comes in, from where the misery comes in, you are asking an ultimate question. There is no answer for it. It simply is the case. It is better to use Buddha's expression, "suchness." Such is the case.

But Bodhidharma could not say that. He started answering. The only right answer would have been, "I don't know." And Bodhidharma would have done a tremendous service to humanity. He missed! Whatever he is saying is very childish. It has to be very childish, because it is not possible that a man like Bodhidharma will not be aware of the fact that he does not know the answer. Nobody knows the answer. Nobody can know the answer because nobody can BE before the beginning.

Just think of it for a single moment: you cannot BE before the beginning. If you are before the beginning, then it is not the beginning. You are already there, so the beginning must have been before you were there. And unless somebody can be before the beginning, there is no witness who can say, "God created the world."

Who can say from where ignorance came? All that we can say is that existence is drowned in ignorance and slowly, slowly, a few courageous beings are moving into awareness, rising above the darkness of life and attaining to the light which is eternal.

In another reference, Gautam Buddha makes it clear ...although he also never recognizes at any point that it is a mystery and he doesn't know.

I want you to understand that it remains a mystery and it will always remain a mystery. By its very nature there is no way to know the beginning.

But in a different context, Buddha has come very close. He says, "Ignorance has no beginning, but an end. And consciousness has a beginning, but no end." This way he completes the circle. I will repeat it, so that you can deeply feel it: Ignorance has no beginning, but an end. And because ignorance ends, awareness has a beginning, but it has no end. It goes on and on forever.

With this, Buddha is recognizing the fact that it is better not to ask about the beginning of ignorance and not to ask about the end of awareness. These two things will remain forever mysterious. And these are the most important things in existence.

If the question was asked of me, I would simply say, "I don't know," because that is the most sincere answer. It simply means that it is a mystery.

But Bodhidharma starts trying to answer the question, and you can see it does not even touch the question at all. THE IGNORANT MIND ...now the question is from where the ignorance comes, and he has already accepted it, without answering:

> THE IGNORANT MIND, WITH ITS INFINITE AFFLICTIONS, PASSIONS AND EVILS, IS ROOTED IN THE THREE POISONS: GREED, ANGER AND DELUSION.

Is this the answer? He is saying the ignorant mind is rooted in certain things: delusion, anger, greed. But was this the answer? Was the disciple asking it? Was he asking for this kind of explanation?

The question was, "What is the root of ignorance?" And if you answer that for example greed, anger and delusion are at the root of ignorance, you are simply postponing the answer. Again the question will arise, "From where comes the greed? From where comes the anger and from where the delusion?" And then you fall into a vicious circle. Then you start saying, "They come from ignorance. It is because man is ignorant; that is why he is greedy, that is why he is angry, that is why he is deluded." And when we ask from where this ignorance comes, "It comes from anger, from greed and delusion." Whom you are trying to befool?

But for centuries these kind of answers have befooled people. Perhaps nobody questioned these irrelevant answers -- either because they were so much impressed, so much overwhelmed by the individuality of a man like Bodhidharma, or perhaps they could not figure out that Bodhidharma is simply creating more smoke around the question, so they cannot see their question clearly. He is throwing dust into their eyes. It is not an answer.

But this is not only the case with Bodhidharma. This is the case with everyone ...with Gautam Buddha, with Mahavira, with Confucius, with Lao Tzu, with Zarathustra, with Jesus, with Moses ...with everyone without exception. Whenever they come close to the ultimate question, they start talking nonsense. And these are very sensible people, very intelligent people.

But the ultimate question can be answered not by intelligence but by innocence, can be answered only by an innocent person, a person who does not care for any respectability, for any wisdom, for any enlightenment, who can risk everything for his sincerity.

These people were not able to risk their wisdom. They could not say, "I don't know." But that is the only authentic answer, because that gives you the sense that you have come to the ultimate: now begins the mystery -- and it is unsolvable. There is no way to reduce it into knowledge. It is not an unknown which can be made known by efforts, by intelligence, by practice, by discipline, by any method, by any ritual.

The mystery can be lived, but cannot be known. It remains always, unknowable. It remains always, a mystery.

One man, a great contemporary, G.E. Moore, has written a book, PRINCIPIA ETHICA. And perhaps he is the only man in the whole of history, who has thought so deeply just to define the word "good." Because without defining good, there can be no ethics and no morality. If you cannot define what is good, then how you can decide what is moral, what is immoral; what is right, what is wrong.

He took a fundamental question, without knowing that it is the ultimate question and he got into trouble. And he was one of the most intelligent people of our contemporary world. He looks at it from every direction enquiring for almost for two hundred and fifty pages, just on a single question, "What is good?" And he was utterly defeated in defining such a simple word as good. Everybody knows what is good, everybody knows what is bad, everybody knows what is beautiful and everybody knows what is ugly. But when it comes to definition -- you will be in the same trouble.

He was thinking that everybody knows what is good ...there must be some way to find the secret and define it. But finally, after two hundred and fifty pages of very concentrated thinking, of the keenest logic and rational analysis he comes to the conclusion that good is indefinable. These two hundred pages have been just going round and round and reaching nowhere. Good is indefinable.

Croce has done the same work on "beauty" ...one thousand pages. He has gone far deeper than G.E. Moore has gone into "good." And after one thousand pages, comes the last statement: that beauty is indefinable.

Everybody knows that the most difficult problem is that it is very difficult to find a man who does not know what beauty is and what ugliness is. But don't insist on a definition. Even the greatest minds have failed.

This is accepting failure, when they say beauty is indefinable. G.E. Moore became so frustrated that he said, "Don't blame me that I have not been able to define what is good. Even simpler questions -- this is a very complex question -- are indefinable. For example, what is yellow ...?"

That is what G.E. Moore asks, "Can you define what yellow is?" You all know what yellow is. There is no doubt about it. You can all indicate towards a marigold flower ...this is yellow. But he is not asking for indications; he is asking, "How have you come to know that this is yellow? What is the definition? What is the criterion that this marigold flower fulfills? Why it is not red? Why is it yellow? You must have certain definitions. Why is something red and something blue and something green and something yellow ...on what grounds?"

And then he says, "If yellow cannot be defined and although everybody knows what it is, nobody says, then perhaps all our knowledge is just very superficial."

Perhaps we have never enquired deeply into anything; we have never gone to the very rock-bottom. Otherwise my own understanding is everything is indefinable, because everything is mysterious. It is not only a question of beauty, or good, of ignorance, or awareness -- everything, the whole existence consists only of indefinables. To recognize this is to recognize our ultimate ignorance. And to be able to recognize our ultimate ignorance, you need an absolutely selfless, egoless innocence, because that has been missing.

Bodhidharma is doing the same as everybody else has done. And it is not a new thing -- for centuries philosophers have been indulging in simple questions.

You all know two plus two is four. But you have never gone deep into enquiry, whether it is so, or just hearsay. You have heard people saying two plus two is four, so you are repeating it generation after generation.

Bertrand Russell, one of the greatest mathematicians of our age, and perhaps of all ages, has written a book, PRINCIPIA MATHEMATICA. It takes him two hundred and fifty pages to go into the question, whether or not two plus two is four. You cannot even conceive what he will be writing in two hundred and fifty pages .... Two plus two is simply four and forget all about it. Two hundred and fifty pages ...such a dense, logical argumentation that his book is one of the most unreadable books in the world.

Just a few crazy people like me, who don't care whether it is readable or unreadable .... I have seen in many university libraries that the book has not even been opened. Many pages are joined -- nobody has cut them, because even to read two pages is enough! It is one thousand pages in all and one-fourth has gone only in discussing whether or not two plus two is four.

And the conclusion? The conclusion is that it is only a belief. It cannot be said with certainty, that two plus two makes four. It is a utilitarian concept. It is good, workable, but Bertrand Russell has not been left unchallenged -- even on that. Another mathematician, Godel, challenged it. Because Godel says there is no possibility of two plus two being four. There is no possibility at all. And Godel has the same quality of genius as Bertrand Russell. He is not in any way a smaller genius -- perhaps a greater genius. His argument is very clear and Bertrand Russell has not been able to answer it.

Godel argues that you can put two chairs and two chairs together and naturally, there are four chairs. but two in itself is just an abstract symbol. Two chairs is another matter. Two is just a concept. It is as hypothetical as God, or the devil. Have you seen two anywhere? Have you met with two and said hello? Have you ever seen two with two meeting and hugging each other?

And Godel's criticism is that two things in existence are never exactly the same; something is always different. You cannot find two people the same; you cannot find even two leaves in the whole forest exactly the same. Then how can two leaves which are not equal, together with two other leaves which are also not equal, be four? They can be three, they can be five, they can be anything, but not four!

And I understand Godel is right. Of course my understanding comes from a totally different dimension.

To me, Godel is more appealing because that makes existence mysterious. You cannot even count on such simple answers as two and two are four. Everything is pragmatic. But as far as reality is concerned, it remains unknowable.

So you have to remember this. I will go through the answers of Bodhidharma, but it is not the answer. It may be useful to go into it: it may help you to understand something else but it is not the answer to the question.

But it is not Bodhidharma's fault. There is no answer. His only fault is that he is not recognizing that he doesn't know. And I cannot forgive him for that because I love him and I respect him and I wanted him to be sincere. Had he said, "I don't know," he would have risen far above the thousands of other mystics and buddhas and bodhisattvas and arhatas. He would have become absolutely unique, but he could not manage.

> THE IGNORANT MIND, WITH ITS INFINITE AFFLICTIONS, PASSIONS AND EVILS, IS ROOTED IN THE THREE POISONS: GREED, ANGER AND DELUSION. THESE THREE POISONED STATES OF MIND THEMSELVES INCLUDE COUNTLESS EVILS, LIKE TREES THAT HAVE A SINGLE TRUNK BUT COUNTLESS BRANCHES AND LEAVES. YET EACH POISON PRODUCES SO MANY MORE MILLIONS OF EVILS THAT THE EXAMPLE OF A TREE IS HARDLY A FITTING COMPARISON.
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> BUT IF SOMEONE CUTS OFF THEIR SOURCE, RIVERS DRY UP. AND IF SOMEONE WHO SEEKS LIBERATION CAN TURN THE THREE POISONS INTO THE THREE SETS OF PRECEPTS AND THE SIX THIEVES INTO THE SIX PARAMITAS, HE RIDS HIMSELF OF AFFLICTION ONCE AND FOR ALL.

All this is okay. But can you see it as an answer to the question? It is true, that if you can change your greed, your anger, your delusion -- the poisons -- with awareness, they transform into nectar. The same that was your disease, becomes your health. The same that was your bondage, becomes your freedom. All that is needed is to bring awareness into the darkness of your being.

This is true. We have already discussed it many, many times in different ways. But it is not the answer to the question: "From where does the ignorance come?"

This is also true, that if you cut the root then the tree withers away. And the root of your bondage, of your blindness, of your darkness, is your mind. If you cut the root of the mind -- and the root of the mind is identity with yourself ... when you are angry you say, "I am angry." That is the root. If you are REALLY aware when you are angry, you will not say, "I am angry." You will say, "I am seeing anger passing through my mind." If you can say that, you are a seer, you are a witness. The root is cut.

One Indian sannyasin, who traveled far and wide in the world, was Ramateertha. He had a very strange habit of never using "I." Instead of using I, he would use the third person for himself. For example, "Ramateertha is thirsty." He would never say, "I am thirsty." He would say, "Rama is thirsty."

With those who knew him, there was no difficulty. But he was continuously traveling all over the world. For many years he was in America and people could not understand when he would say, "Rama has a headache." They would ask, "Where is Rama?" Or, "Rama is thirsty," or "Rama is feeling sick."

In a strange land, he was moving with strange people and they were continuously saying, "This is a strange way of speaking. Why can't you simply say that you are thirsty? Why make it unnecessarily complicated?" But he was practicing a certain method of cutting the root. By not saying, "I am thirsty, I have a headache, I am feeling sick, I am feeling sleepy," he was trying to avoid the "I" and trying to be just a watcher. "Rama has hunger; Rama is thirsty" or "Rama is suffering from a headache." He is just a witness reporting to you that this is what is happening to Rama ...if you can do something, do it.

He was trying to pull himself away from whatever was happening in his body, in his mind, in his heart. He was trying to clarify himself completely from all identities. He wanted just to be a witness.

To be a witness is to cut the very root, and you will be liberated. This is perfectly right. But this is not the answer to the question.

I will go on insisting on the fact that Bodhidharma is creating unnecessary verbiage ...so much prose. Perhaps the disciples forgot about the question, but I cannot forget and neither can I forgive. Everything that he is saying is right in other contexts, so he is not saying anything wrong. But whatever he is saying, although it is right, is not at all relevant. And just being right is not the question. The answer has to be relevant to the question.

He goes on creating more and more .... BUT THE THREE REALMS AND THE SIX STATES OF EXISTENCE ARE INFINITELY VAST. What relation has it to the source of ignorance, from where it

comes?

HOW CAN WE ESCAPE THEIR ENDLESS AFFLICTIONS IF ALL WE DO IS BEHOLD THE MIND? The disciples are asking another question. They have been deceived. They think they have received the answer to their first question. They have not received the answer, because there is no answer.
Now they are asking another question:

> BUT THE THREE REALMS AND THE SIX STATES OF EXISTENCE ARE INFINITELY VAST. HOW CAN WE ESCAPE THEIR ENDLESS AFFLICTIONS IF ALL WE DO IS BEHOLD THE MIND?

They are caught by Bodhidharma. He has deceived them. He has brought them to a question that can be answered.

I am reminded of a doctor who was treating a very rich woman ...just for a common cold, but it was not going away. The doctor was tired because every day she was standing in his clinic with the complaint that the cold has not gone -- and in fact, there is no treatment for the common cold.

Those who know say, "If you take medicine, it goes in seven days. If you don't take medicine, it goes in one week."

But the doctor was tired. Every day the rich lady in her limousine ...and as he would hear the limousine being parked in front of his door, he would say, "My God, she is back again. That common cold is going to kill me."

Finally he became so fed up that he said, "Listen, there is only one cure. I have not told you because it is a little difficult." The woman said, "No problem. I am ready to do anything, but I want to get rid of this cold."

So he said, "You do one thing: just behind your palace where you live is a big lake. So get up in the middle of the night, when it is absolutely cold and freezing, drop all your clothes and take a jump into the lake."

The woman listened breathlessly to what kind of treatment it was. " ...and then stand on the shore, naked. Don't dry the water on your body. Let the breeze take it away."

And the woman said, "My God, this is treatment for a common cold? This will give me double pneumonia!"

The doctor said, "That is right. I have a treatment for double pneumonia, but I don't have a treatment for the common cold. So first create double pneumonia; then everything is within control. When you come back, come with double pneumonia and I will treat it. But for the common cold, I just don't have any other treatment. This is the only treatment. When somebody wants to be treated, then I have to give him this as a last resort. If you can manage to create pneumonia, or double pneumonia ...no fear. I have experimented perfectly and have found a valid treatment for them. I guarantee it; you just do what I have told you."

That is what philosophers have been doing. Whenever you ask them the ultimate question that cannot be answered, they start going into pneumonia, double pneumonia. And ordinary people get puzzled with their words. They either think their question has been answered, or perhaps they have forgotten the question by the time the long sermon ends.

They are asking another question. Now there is no problem; they are asking, "There are so many afflictions and existence is so vast, and one has so many lives and so many evil acts ...just by beholding the mind, how can one get free of all that?"

Just a simple cure, so simple: watch your mind and everything is finished. It is unbelievable. People want something complicated, because the problem is complicated ....

In millions of your lives in the past you must have done uncountable evil acts, you must have dreamed uncountable evil dreams. If you have not committed crimes, you may have thought to commit them. That makes no difference -- whether you actually murder somebody or you simply think of murdering somebody, in both cases your mind is functioning in an evil way. It is vibrating in an evil way, and the mind carries those vibrations for millions of lives. Now so many past evil actions have been accumulated, how can they be dropped just by beholding the mind?

But this is not the ultimate question. This is a very simple question ...because you may have dreamed your whole life. In the night you may have dreamed that you lived a hundred-year life. And the time scale between waking and dreaming is different: if you fall asleep in a single second, you can dream a long dream of years' duration. And when you wake up and look at your watch, you are puzzled: just one minute has passed. In one minute, how could you manage a long, long dream? Years and years have passed in the dream.

In dreams the time scale is different. When you wake up, the time scale is different. We don't yet know exactly what the time scale is in dreams; otherwise, we might be able to create watches which you can wear when you are asleep which will give you exactly the right time. They will not be in minutes and hours; they will be years, and perhaps light-years because you can dream that you have been on the moon, you can dream that you have been on the farthest star.

It takes four years to reach to the nearest star and four years to come back -- and that is about the nearest star! There are stars which will take four million years, five million years to reach, and then five million years to come back. You can manage in a single night; in a single dream, you can reach to the farthest star and you can come back too. You have to come back. You cannot remain there. It is not possible that you can wake up in your room and not find yourself there because you are gone ....

I have heard: Two friends were talking with each other about the dream they had last night. One man said, "Boy, what a beautiful dream ...such big fish! In my whole life I have not been able to catch so many big fish. It was such a joy ...the whole night, I was going in and in, inside the lake, and finding bigger and bigger fish."

The other said, "This is nothing. You cannot even conceive what happened last night in my dream." His friend said, "What happened?"

And the man said, "I am thinking if I should say it or not -- because you will not believe it. Even when I am awake, I myself cannot believe it but it happened. Suddenly I found that in my bed, on one side is Sophia Loren. I said, `My God, how did she get in?' and I turned to look at the other side and I found Marilyn Monroe. I said, `What is happening? Have I died and reached heaven?'"

By this time the other fellow had become very angry. He said, "You idiot, why did you not call me? When two women came ...what were you doing with two women? One is enough for you. You could have chosen. It was your dream of course, so the first choice was for you. But the other woman belonged to me. What kind of friendship is this?"

And the other man said, "I went to your house but they said you had gone fishing."

In a small dream you can do everything ...possible, impossible, everything! The time scale is different. In the morning when you wake up, do you ask how it was possible that just by waking up, all the dreams have disappeared -- so many dreams, such beautiful dreams ...?

The same is the situation when a man becomes enlightened. All the millions of lives simply evaporate like dreams. It is not a question of fighting with each and every evil act separately -- that you have to fight on, doing good, balancing the evil -- then it will take millions of lives again before the time you can become awakened.

And meanwhile, in these millions of lives when you are trying to undo your past, you will still be continuing to do something or other and that will go on accumulating. You cannot get out of this trap. The only way to get out of this trap is to wake up.

Nothing else is needed. You don't have to change your anger, you don't have to change your greed, you don't have to change anything. You have simply to be alert and aware. And all the projections of greed, all the projections of anger, all the projections of delusion, will evaporate -- just the way, every morning, your dreams evaporate. They are made of the same stuff as dreams are made of.

So it seems a simple method and inconceivable to the rational mind that it can solve anything. Just by watching your mind everything will be transformed and you will discover your buddhahood, your ultimate beauty and joy, your ultimate existence, your greatest ecstasy. How is it possible? That's what the disciples are asking.

Bodhidharma says: THE KARMA OF THE THREE REALMS COMES FROM THE MIND ALONE. IF YOUR MIND ISN'T WITHIN THE THREE REALMS, it is no-mind, IT IS BEYOND THEM.

The moment you are aware, the mind becomes silent. And all the actions, good or bad, are created only by the mind. They are just like a film that you are seeing on the screen of the mind. Once you wake up, the film disappears. Suddenly there is a blank screen ...utterly silent, nothing moving, absolute stillness.

MORTALS WHO DON'T UNDERSTAND TRUE PRACTICE AND BLINDLY PERFORM GOOD DEEDS ARE BORN INTO THE THREE STATES .... THOSE WHO BLINDLY PERFORM THE TEN GOOD DEEDS AND FOOLISHLY SEEK HAPPINESS ARE BORN AS GODS IN THE REALM OF DESIRE. THOSE WHO BLINDLY OBSERVE THE FIVE PRECEPTS AND FOOLISHLY INDULGE IN LOVE AND HATE ARE BORN AS MAN IN THE REALM OF ANGER. AND THOSE WHO BLINDLY CLING TO THE PHENOMENAL WORLD, BELIEVE IN FALSE DOCTRINES AND HOPE FOR BLESSINGS ARE BORN AS DEMONS IN THE REALM OF DELUSION. ...IF YOU CAN JUST CONCENTRATE YOUR MIND AND TRANSCEND ITS FALSEHOOD AND EVIL, THE SUFFERING OF EXISTENCE WILL AUTOMATICALLY DISAPPEAR. AND

ONCE FREE OF SUFFERING, YOU ARE TRULY FREE.

The words he is using are theological, but what he is saying is that those who are living in greed want more and more pleasure. They can project a life of heaven, they can be born in heaven as gods, but this will be only a mind projection. It will be only a belief.

I used to live with a professor and when one day I talked about projection, he was not ready to believe that everything is a projection. He had a younger brother and I had been watching the younger brother, because we had lived almost three months together in the same house. The younger brother had become very much attached to me and I was interested in him because I could see he had a tremendous capacity to be hypnotized.

Thirty-three percent of people are very capable of being hypnotized. It is a very strange percentage -- thirty-three percent, because only thirty-three percent of people are talented, too. And only thirty-three percent of people are ever interested in any kind of inner search. And only thirty-three percent of people are open, available, to be hypnotized. There must be some inner connection between all these things. Perhaps the quality of being hypnotized may be the criterion for a man's possibility of going inwards. Because in hypnosis one goes inwards with the help of others; in meditation, one goes inwards on his own. But the way is the same.

So to prove to this man -- who was a professor of logic and never believed in anything unless some evidence was produced -- I hypnotized his younger brother. And I was surprised that even in the first sitting, he went so deep that there was no need to have more sittings. I was thinking at least nine sittings and then the experiment could be done. But he went so deep in the first sitting that I told him, "Tomorrow, exactly at twelve o'clock -- and tomorrow is Sunday so I will be at home, your brother will be at home, you will be at home -- don't go anywhere. Exactly at twelve o'clock you have to kiss the same pillow you are lying on right now. I am marking the place with a cross; exactly on that cross you have to kiss."

I repeated it again and again and again. And when I became certain that it had become an imprint in his unconscious mind, before waking him up I made a cross on the corner of his pillow with red ink.

It took almost half an hour to bring him back, he had gone so deep. After waking up, he became normal except for one thing; again and again he used to look at the pillow and particularly at the cross. And then he would also feel embarrassed at what he was doing, because there was no reason to look at the pillow and at the cross. His conscious mind was not aware at all, but his unconscious mind was now projecting something of which he was not aware.

The next day, near about eleven-thirty, he became very restless. Something from the unconscious was going on, telling him to do something which of course he was thinking was insane ...to kiss. And I was present, his brother was present and I had told his brother that he had to just sit and watch what happened.

At eleven-fifty, I took the pillow, put it in my suitcase and locked it. And you could see what was happening to that young boy ...tears flowing from his eyes. And I asked, "What is the matter? Why you are crying?"

He said, "I don't know, but don't put my pillow in your suitcase. I beg you."

I said, "But what is wrong? I will give it back to you, by the evening when you go to sleep."

He said, "No, I need it right now."

"What is the need?"

"I don't know any need. That is why I am crying, because I cannot give any explanation, but I need the the pillow immediately."

So I gave him the key. He rushed -- because it was getting close to twelve -- he opened the suitcase, took out the pillow and started kissing that cross almost like mad. Just like any lover who has found his beloved after many years.

I asked him, his brother asked him, "What are you doing?"

He said, "I don't know, but I feel such a relief. Such a burden has been removed from my heart. But I don't know what ...who has made this cross, why I have such tremendous compulsion that if I don't kiss the cross I may die. I had to do it exactly at twelve. That was coming from inside me and I don't know anything about it."

His brother said, "I accept the evidence."

When you become infatuated with a woman, do you think your woman is just a cross on the pillow? A biological infatuation? A projection from the unconscious, very deep rooted -- not by anybody, but by nature itself.

Your hormones, your chemistry, your biology, they are all functioning in a certain conspiracy against your awareness. They are making you restless, they are making you irresistibly attracted towards somebody and it is beyond your power to prevent yourself from this attraction or infatuation. You will be pulled like a puppet.

It is not coincidental that all languages say, people fall in love. People certainly fall in love -- fall into unconsciousness, fall into biological hypnosis, fall into the instinctual nature. They are no longer conscious human beings. That's why this kind of infatuation and love affair finishes very soon. Once you have got the woman, once you have kissed the pillow ...finished! A great burden, a great relief, but it was a pillow.

So it was a simple phenomenon, but the woman you have kissed ...and you cannot kiss without a preface. It needs some introduction -- going to the movies, to the disco, all kind of things as preliminary necessities. Promising all kinds of promises, bringing roses and ice cream -- this is the preface. And after all this preface, when you kiss a woman, she is not just a pillow. Now she will cling to you. Now you cannot escape. Now you want to escape but your own preface has created the prison. Now you cannot go against your word.

All the seekers of human consciousness absolutely agree on the point that all your misery or your happiness, your sadness or your joy, is nothing but your projection. It is coming deep from your unconscious mind and the other person is functioning only like a screen. Once it is fulfilled, you are finished. And suddenly, the same woman you were ready to die for ...you are ready to kill her.

Strange ...such a great change. Love turns into hate so easily. And yet you are not aware that love and hate both are your projections. When one is finished, the other remains there.

It is true that once you are free from suffering, you are truly free. All that Bodhidharma is saying is right. But he has not answered the question.

I want to say to you that nobody has answered the question. And the reason is because life is a mystery. You can go only so far, and then all your mind has to be left behind and you enter into existence where no question is relevant, no answer ever comes to you. But you can enjoy the experience immensely. I am all for experience, not for knowledge.

I feel sad and sorry for Bodhidharma, because he has failed me. If he had said, "I don't know" he would have raised himself as the highest and the greatest mystic the world has ever known.

But I want to say to you: I don't know. And I want to emphasize that you should also remember, whenever there is an ultimate question, don't try to deceive others or yourself. Simply accept your innocence. Say with humbleness, "I don't know."

It is not a question of ignorance. It is a question of your awareness that life is a mystery, a miracle. You can taste it but you cannot express anything about the taste. You cannot define it. And this is the greatness of existence. This is where all scientists have failed, this is where all philosophers have failed. This is the only place where mystics have succeeded.

Bodhidharma is a mystic and if he meets me ...and somewhere there is a possibility in this eternal life, this unending existence, someday, somewhere I am going to catch hold of him. And he will recognize me because I am wearing the same sandals that he was carrying on his staff -- the exact type. My sandals come from the Zen monasteries of Japan. It is particularly Zen -- Zen people have everything of their own. Even if they use cups and saucers from the market, first they break them, then they glue them back together. Then they make them unique, then there is no other piece like that -- then it becomes Zen, original, and without any other copy anywhere. Just one of a kind.

This sandal that you see has been used by Zen people since Bodhidharma, for almost fourteen centuries. The first sandal was sent to me by a Zen master from Japan as a present.

So he will immediately recognize me. I have just to show him my sandals. And I have to ask him why he missed a great opportunity ...when he could have become the greatest mystic in the world. And he had every capacity. He has the genius for it.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #17
Chapter title: Take the risk wholesale

13 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,

BUT THE BUDDHA SAID, "ONLY AFTER UNDERGOING INNUMERABLE HARDSHIPS FOR THREE ASANKHYA KALPAS DID I ACHIEVE ENLIGHTENMENT." WHY DO YOU NOW SAY THAT SIMPLY BEHOLDING THE MIND AND OVERCOMING THE THREE POISONS IS LIBERATION?
THE WORDS OF THE BUDDHA ARE TRUE. BUT THE THREE ASANKHYA KALPAS REFER TO THE THREE POISONED STATES OF MIND. WHAT WE CALL ASANKHYA IN SANSKRIT, YOU CALL COUNTLESS. WITHIN THESE THREE POISONED STATES OF MIND ARE COUNTLESS EVIL THOUGHTS. AND EVERY THOUGHT LASTS A KALPA. SUCH AN INFINITY IS WHAT THE BUDDHA MEANT BY THE THREE ASANKHYA KALPAS ....
BUT THE GREAT BODHISATTVAS HAVE ONLY ACHIEVED ENLIGHTENMENT BY OBSERVING THE THREE SETS OF PRECEPTS AND BY PRACTICING THE SIX PARAMITAS. NOW YOU TELL DISCIPLES MERELY TO BEHOLD THE MIND. HOW CAN ANYONE REACH ENLIGHTENMENT WITHOUT CULTIVATING THE RULES OF DISCIPLINE?
THE THREE SETS OF PRECEPTS ARE FOR OVERCOMING THE THREE POISONED STATES OF MIND. WHEN YOU OVERCOME THESE POISONS, YOU CREATE THREE SETS OF LIMITLESS VIRTUE. A SET GATHERS THINGS TOGETHER -- IN THIS CASE, COUNTLESS GOOD THOUGHTS THROUGHOUT YOUR MIND. AND THE SIX PARAMITAS ARE FOR PURIFYING THE SIX SENSES. WHAT WE CALL PARAMITAS, YOU CALL MEANS TO THE OTHER SHORE. BY PURIFYING YOUR SIX SENSES OF THE DUST OF SENSATION, THE PARAMITAS FERRY YOU ACROSS THE RIVER OF AFFLICTION TO THE SHORE OF ENLIGHTENMENT.
ACCORDING TO THE SUTRAS, THE THREE SETS OF PRECEPTS ARE, "I VOW TO PUT AN END TO ALL EVILS. I VOW TO CULTIVATE ALL VIRTUES. AND I VOW TO LIBERATE ALL BEINGS." BUT NOW YOU SAY THEY'RE ONLY FOR CONTROLLING THE THREE POISONED STATES OF MIND. ISN'T THIS CONTRARY TO THE MEANING OF THE SCRIPTURES?
THE SUTRAS OF THE BUDDHA ARE TRUE. BUT LONG AGO, WHEN THAT GREAT BODHISATTVA WAS CULTIVATING THE SEED OF ENLIGHTENMENT, IT WAS TO COUNTER THE THREE POISONS THAT HE MADE HIS THREE VOWS. PRACTICING MORAL PROHIBITIONS TO COUNTER THE POISON OF GREED, HE VOWED TO PUT AN END TO ALL EVILS. PRACTICING MEDITATION TO COUNTER THE POISON OF ANGER, HE VOWED TO CULTIVATE ALL VIRTUES. AND PRACTICING WISDOM TO COUNTER THE POISON OF DELUSION, HE VOWED TO LIBERATE ALL BEINGS. BECAUSE HE PERSEVERED IN THESE THREE PURE PRACTICES OF MORALITY, MEDITATION AND WISDOM, HE WAS ABLE TO OVERCOME THE THREE POISONS AND REACH ENLIGHTENMENT. BY OVERCOMING THE THREE POISONS, HE WIPED OUT EVERYTHING SINFUL AND THUS PUT AN END TO EVIL. BY OBSERVING THE THREE SETS OF PRECEPTS, HE DID NOTHING BUT GOOD AND THUS CULTIVATED VIRTUE. AND BY PUTTING AN END TO EVIL AND CULTIVATING VIRTUE, HE CONSUMMATED ALL PRACTICES, BENEFITED HIMSELF AS WELL AS OTHERS AND RESCUED MORTALS EVERYWHERE. THUS, HE LIBERATED BEINGS.

Bodhidharma is now really facing a question for which he has no answer. The case was the same in last night's sutra and it continues because the disciples are asking more and more about the ultimate, which

simply baffles all knowledge. It is a peace, a silence ...there is no answer.

But it is really difficult to accept that you are enlightened and you don't know the answers to the ultimate questions. Then what has your enlightenment done for you if it has not solved the mystery? Then what kind of wisdom have you received?

This has to be clarified for you. It is sad that Bodhidharma did not clarify it for his disciples; on the contrary he continued to answer questions which cannot by their very nature be answered.

But this is a problem that every master has to face. When the questions are trivial the master is perfectly at ease to answer, but as the disciples become more and more keen in their enquiry and they start touching the ultimate, the master comes to a difficult situation. So as not to let the disciples feel that the master does not know, he goes on answering -- but those answers are not true answers. They are in themselves perfectly right for some other questions, but not for the questions that have been posed before him.

The question is very important. But even the greatest masters like Bodhidharma belong to a particular line of philosophy, a particular set of doctrines; hence they have to keep on repeating the ideological system they have accepted.

It is totally different with me. I don't belong to any ideology. I don't have to console anybody. I am not concerned with who gets annoyed and irritated. My sole concern is that when you ask a question, you need a sincere answer -- not according to ideology but according to my own experience.

The disciple asks: BUT THE BUDDHA SAID, "ONLY AFTER UNDERGOING INNUMERABLE HARDSHIPS FOR THREE ASANKHYA KALPAS DID I ACHIEVE ENLIGHTENMENT." WHY DO YOU NOW SAY THAT SIMPLY BEHOLDING THE MIND AND OVERCOMING THE THREE POISONS IS LIBERATION?

The truth is a little complicated. First I will explain my position, if I were to answer the question. Then it will be easier for you to understand the difference, when a person answers because of a certain ideological school that he belongs to, and when a person answers just out of his own experience and response.

The Buddha has certainly said: "ONLY AFTER UNDERGOING INNUMERABLE HARDSHIPS FOR THREE ASANKHYA KALPAS DID I ACHIEVE ENLIGHTENMENT." But as far as I can see, this is not a true statement of Gautam Buddha himself. It is what the Mahayana school of Buddhism maintains is the answer. Now Buddha is not there to refute it, and everything that he has said has been written after his death. And it has been written by common consent: a great gathering was called of all the old disciples who had been listening to him from the very beginning, and they assembled what everybody remembered.

There was dissension, there was conflict, there was contradiction, and the whole gathering divided into thirty-two groups and they separated from each other. And all thirty-two groups have their own scriptures, their own reports of what Buddha said. Mahayana is only one school, the biggest, which has the greatest following. And certainly the reason why it has the biggest following is that it says that Buddha, once awakened, remains on this shore to liberate people.

In fact, they have even invented a story: When Buddha reached the doors of MOKSHA, the ultimate resting place for liberated beings, the doors were opened and there was great music and celebration because it rarely, very rarely happens that a man comes to such great enlightenment. Thousands of years pass and the door remains closed. Naturally there was great jubilation among the other buddhas who had entered moksha during the millions of years that had passed. They were welcoming a new guest.

But Buddha refused to enter the gate. He turned his back towards the gate and told the gatekeeper, "Please close the gate. I will stand outside the gate until the last human being has become enlightened. It may take millions and millions of years -- it does not matter. I'm at peace. I'm in absolute ecstasy. I can wait. But this will be a little selfish to enter the gate and forget all about those who are still groping in the darkness."

Every effort was made to persuade him that this is not the way ...nobody has done this before. He said, "That simply means nobody has entered moksha with a compassionate heart. For compassion towards my human brothers and sisters, I can renounce moksha itself. It does not matter to me. It cannot give me more than I have already got. I will stand here before the door and when the last human being has passed in, then I will pass through."

This is a fictitious story of the Mahayana school. Because of this idea of compassion for other human beings, naturally Mahayana attracted more people who are not able to become awakened on their own. They need help. They need a compassionate, awakened person. And the Mahayana school preaches that every enlightened person in Mahayana will be doing every possible thing that he can do to make more and more people liberated. Because he has now a dual duty: people have to be liberated and secondly, if people are

not liberated, Gautam Buddha has to stand at the gate for millions of years. So compassion for the people -- they have to make every effort to liberate them, and gratitude to Gautam Buddha and his strange stand, that he is boycotting moksha, the ultimate state of silence and peace and rest just to make sure that nobody is left behind.

The other school is Hinayana; it has not attracted so many people. The very word means "the small boat." Mahayana means "the big ship" ...an ocean liner, so thousands of people can go to the other shore together. But in a small boat, only one man can go. And the people who created Hinayana are the arhatas. They are enlightened and their standpoint is that even to make an effort to liberate people is interfering with their individual freedom. It is not compassion, it is not love: love gives freedom.

Compassion does not force a certain way of life on people, and liberation is a certain way of life. Although it is for their good, still you are forcing them, insisting on it, that they follow the path, that they don't waste time. You are not allowing them total freedom to be themselves. When they feel like moving on the path, they will move. And if they don't feel to, it is nobody's concern. It is their absolute right to remain in the world and not to go to moksha.

The arhatas interpret compassion in a very refined way, with a very total, different perspective. It is very difficult to choose who is right. Both seem to be right ....

But Hinayana naturally could not gather as many disciples. Who would be interested in the people in the Hinayana school, who are not even interested in your liberation? They will not speak, they will not support, they will not give you a hand to pull you out of the ditch. They will simply wait. If you are capable of falling in the ditch you are certainly capable of getting out of it. If you are capable of falling into wrong paths, you are perfectly capable of feeling the misery, the suffering of the wrong path; you can change your path. Nobody else can do it for you.

So this is the Mahayana interpretation, that Buddha took millions of ages to become enlightened. For the arhatas the situation is totally different. They say it is not a question of millions of years and arduous effort. It was all a dream. Whether you dream for three million years, or three days, or three minutes, it makes no difference. The moment you wake up, all the dreams will be found to be simply hot air. There is no such tension then.

Even your disciplines -- what you are practicing to obtain liberation -- are really a kind of greed. And greed cannot destroy greed. It is ambition, and ambition cannot destroy the ego. Perhaps it is the greatest ambition -- to be liberated, to be enlightened.

But wherever there is desire and ambition, you are in bondage. And all your practices and all your disciplines are but practicing in a dream. It is almost as if you are weak, but in your dream you do great gymnastics and you feel that you have become a world champion. But in the morning when you wake up, the same mouse is sleeping in the bed. What happened to all your gymnastics that you have been dreaming about?

You can dream about being a great sage, you can dream of being a great thief, you can dream of murdering many people, you can dream of serving many people but in the morning you will feel there is no distinction between all those dreams. They are all dreams made of the same stuff. They are all fictions. The good is as much a fiction as bad. The spiritual discipline is as much a fiction as murdering somebody. So those who don't believe in the Mahayana doctrine say you can become enlightened, here and now. That was really the position of Bodhidharma. And that is creating the problem now. He cannot say Buddha is wrong; that is impossible. He loves Gautam Buddha, he is a disciple of Gautam Buddha, so he cannot say Gautam Buddha is wrong. He has to say the words of the Buddha are true.

But his own position is that whatever you have been doing in your unconsciousness is meaningless. When you wake up it all disappears within seconds. And you can wake up at any moment. Just a certain right device and you will be awakened.

You can wake up in the middle of the night. The dreams cannot prevent you from waking up; neither can your sleep prevent you from waking up. It is just your own will not to wake up. That's why the sleep continues and the dream continues. If the will to wake up arises in you, then enlightenment is instantaneous.

Now this is Bodhidharma's own position. But he is in a difficulty because he belongs to the Mahayana school and he was teaching in China, to the Mahayana schools to which China belongs. Those disciples who were asking were quoting Buddha according to Mahayana sutras. Now nobody knows whether Buddha said them or they were inventions of a certain school, because in the Hinayana school those sutras are not found. And these are only two schools ...the main ones. There are thirty other schools which are very small streams, but they also have something, a grandeur of their own, and they all differ.

But on one point they all agree: that Buddha cannot be wrong. They cannot say that Buddha is wrong. So they have to go round about saying that Buddha is right. Still, what they are saying is also right, although it is contradictory. The disciple is asking: "Why do you now say that simply beholding the mind and overcoming the three poisons is liberation? You are making it too simple."

Buddha himself is saying that he has been undergoing INNUMERABLE HARDSHIPS FOR THREE ASANKHYA KALPAS -- that is, innumerable ages -- and then he achieved enlightenment. It was not instantaneous. It had a long history of millions of years behind it ...of doing good, of avoiding evil, of practicing meditation, of practicing other disciplines. It took three innumerable ages for him to become a buddha.

If this was the situation of a Gautam Buddha, who seems to be the greatest human being who has lived on the earth, then what will be the situation for an ordinary man? Perhaps instead of three ...thirteen asankhya kalpas, or thirty! But you are saying that just by watching your mind, just at this very moment, you can become enlightened.

How did these two different attitudes arise? If you don't understand the background, you will not be able to understand the difficulty of Bodhidharma. Buddha left his palace when he was twenty-nine years of age. He went to every great teacher who was famous in his day and he was such a sincere seeker that he risked everything. Whatever those teachers said, he did it more perfectly than they had ever expected from anyone. In fact, they themselves were not so perfect.

And Buddha said, "I have done it, but nothing has happened. I am still as ignorant as I was before. Yes, I have learned a certain skill. I can do a certain distortion of the body, by yoga. But that does not make me aware of my being; it does not deliver me the good, the truth.

His sincerity was indubitable. Even his teachers felt ashamed. They had never come across such a student. The teacher, the ordinary teacher, always likes mediocre students because compared to them, he is a great teacher. And whenever -- sometimes it happens -- a great student, who towers higher than the teacher himself, comes to him, then the teacher feels angry, irritated, because the student continuously brings questions which the teacher cannot answer. Whatever he answers, the student is always able to refute it.

One of my teachers got tired of me because for eight months continuously, I would not let him move a single inch. We were stuck on a single point. He would bring all kinds of arguments and he was looking into books .... I was also working hard to refute him and all the other students enjoyed it -- because the teacher was so much engaged with me, he had completely forgotten to give homework, or to teach anything else. There was no time, because the first lesson had not yet been learned so he could not move to the second.

The examination was coming near and then he became really mad at me. He started shouting at me. I said, "Listen, you are an old man. If you shout so much, you may have a heart attack. And I hope it is not heart failure ...just a small attack. But don't think that by shouting, you can shut me up. And if you think it is a match in shouting, I can also shout. And you are an old man -- I will really enjoy shouting. So calm down."

He understood the point, but he left the class and went to the principal and said, "Now it is absolutely certain that either I remain in the school, in the college, or this student remains. You can choose." The principal said, "But what is the matter? Has he done anything wrong to you?"

He said, "He has not been allowing me to teach the students and the examination is coming close. All the students are going to fail, except for him. And he has a strange stamina. I have been working hard. I have never worked so hard, reading late into the night, finding new arguments, and the next day he simply refutes them. He is working harder than me. Of course he is young and it is very humiliating to get defeated every day. I resign. I will not come to the college again if you don't expel him." And he left for his home.

The principal called me. He knew me. I had brought so many trophies and so many cups from all over the country, from all the universities, for debating, for eloquence competitions ... He was very happy that I had made his college famous nationwide.

He said, "I'm in a difficulty. Why are you irritating that old man? He is our oldest professor, well educated; he has two Ph.D.'s, has been conferred D.Litt. recently by the university. He is a well-known scholar and we cannot lose him."

I said, "You can keep him, but you are being unfair and unjust because I have not done anything harmful to him. He is the professor of logic and if a professor of logic cannot argue with a student, then who is going to argue? The whole subject of logic is argument and sharpening of arguments, and I'm really doing my work as every student should do. The students are behaving like dodos; they don't bother about the subject. They have other interests -- somebody has a girlfriend, somebody has an interest in the movies -- there are a

thousand and one things in the world. And they study only at the end of the year.

"And now, because questions have become stereotyped, the same questions are being repeated every year. Just read four years' question papers and that is enough -- prepare for twenty questions and you are going to find five questions from those twenty in your examination. There is no need to bother about the whole course because professors are lazy. Even to find a new question is difficult for them, so they just look at four or five year-old examinations questions and find questions -- maybe they rephrase them. That is their whole work.

"And in the market now examination keys -- which are a very profitable business -- have appeared. Some retired professor knows perfectly well what is going to come up in the examination. He takes ten years of questions in his book and gives the answers to each point. You just purchase a key book. There is no need to go into the originals because that is a difficult task.

"And if you give the answers, nobody bothers whether you know it or whether you have crammed it. Those keys are made by retired professors in such a way that the answer is very small and can be crammed, so no intelligence is needed.

"I was trying ...because I have not come to the college just to sit there. I am not interested in degrees -- my interest is to sharpen my intelligence."

The principal said, "I can understand you, but still I will have to expel you. It is unjust and I am feeling guilty because I cannot let that professor leave. Without him, our whole logic department will collapse. He is the most senior professor and he's a very stubborn man. If he has said that he will not come unless you are expelled, he will not come. But knowing the injustice ...you have not been doing anything harmful, you just don't have a teacher of a real caliber and genius.

"He is a mediocre man. He can write Ph.D. theses and he can be awarded a D.Litt. for his services, but he is not a genius. That I know. So I will expel you because he will insist on seeing that your name is there on the notice board and that you are expelled. But I will make arrangements for you in another college. I will phone the principal."

I said, "I don't want to create any trouble for your institution, or for you, or for the old professor. I have no antagonism towards him -- I just feel a great pity. You make arrangements, but it is not going to be easy because this situation which has been happening for eight months, has become the talk of all the colleges in the university. Every principal knows ...."

He tried. He phoned one principal who was very close to him and the principal said, "Just forgive me. You are sending a trouble to us because you cannot manage it."

He tried a few other colleges, because the city I was in was one of the most significant cities as far as education was concerned; there were twenty colleges in all. He called a few other principals, and everybody said, "You can send anybody else, but we have heard about that student. And you are the oldest college and you have the best professors. If they are ready to resign because of him, what will happen to our professors who are not so senior, who are not so experienced?"

The principal was in a dilemma. And I was sitting there listening to all this phone talk. I told him, "You will not be able to manage. I will manage myself. You just give me expulsion orders and I will manage."

And I arranged with one principal to enter his college on the condition that I would never come to the college. I would pay the fee but I would never come to the college. I would go to the library but not to the classes. I would not attend the classes, so no problem would arise. And the principal would see to it that I got the right attendance necessary for appearing at the examination. I said, "That's a great arrangement. In fact, I have always wanted it."

For two years I never went to a single class for a single day. But those two years were of great importance. I settled into the library as deeply as possible. Before the library would open, I was there and only when the librarian pushed me out because it was being closed did I reluctantly leave.

The same is the situation with Bodhidharma, who belongs to the particular school of Mahayana. Because China -- the whole of China -- does not have any other school except Mahayana. And to tell the Mahayana people that you can become enlightened just like a click of the fingers ...it is not possible for them to believe, because Buddha himself said he had to do hard work for three asankhyas -- innumerable ages -- before he became enlightened. But Bodhidharma knew from his own experience that he had become enlightened without any austerity, without any discipline, without going through fasting, without doing prayers, rituals. He became enlightened just by becoming aware of his mind.

But to say that Gautam Buddha is wrong .... He would be surrounded by the whole country which believed that Gautam Buddha cannot be wrong. And in actual fact, for six years after leaving his palace,

Gautam Buddha did everything, and all the teachers finally felt that he was a far greater soul than they themselves were. And they said to him, "Forgive us. All that we knew, we have told you. More than that is beyond our capacity. But we will suggest a greater teacher to you."

For six years he went from one teacher to another teacher, and finally, the greatest teacher of those days said to him, "You are wasting your time. No teacher can help you. It is time enough that you should be on your own .... Just watch your mind. I don't have any other teaching for you."

Tired of those six years of continuous discipline .... It was a full moon night. He had been was refused by the teacher and told, "Just watch your mind. There is no discipline for you; those disciplines are for mediocre minds. They are compromises, according to everybody's capacity -- a certain ritual to console him that he is doing some work for enlightenment. Nothing will satisfy you unless enlightenment happens."

So he went away. A full moon night -- he had left the teacher just a few days before. And he was sitting under the tree by the side of Niranjana in Bihar. In India even trees are worshiped -- and I don't see anything wrong in it, because a tree is also a living being and they are very nice people. They don't do any harm to anybody. A woman had been a worshiper of that Bodhi tree. And she had told the God of the tree that if she became pregnant -- because for years she had not been getting pregnant -- if she became pregnant she would bring sweets, fruits and flowers as a present to the god of the tree.

And on the full moon night, she came. She had become pregnant and when she became absolutely certain and the physicians had said, "You are pregnant," she brought delicious food, sweets, flowers. Her name was Sujata. It is a significant name in the history of Gautam Buddha.

And he was hungry, because he had been fasting for months -- very hungry. But he was a beautiful man, a prince, and because of the hunger he had become almost pale. And in the full moon night, he looked as if he were the god of the tree who had come out.

The woman could not believe it -- she was a villager, and she really thought that the god of the tree had come out to receive her presents. She fell to his feet and offered him all that she had brought.

This was the first time in those six years that he had taken a full meal. And that too, in the night. It is not allowed for ascetics to eat at night, but now he was no longer an ascetic.

When the teacher had said, "All that you have to do is to watch," he dropped all disciplines, all asceticism. He had renounced his kingdom; now he renounced his renunciation too. For the first time he was perfectly relaxed. He ate well, and after six years he slept for the first time without any tension. There was no ambition. There was no desire. There was nowhere to go, nothing to be searched.

In this relaxed state, even in his sleep he became aware that he was watching his mind; just a small flame of awareness was there. Although the body was asleep, the mind was asleep, something beyond was alert.

And in the morning when he opened his eyes, the last star was disappearing. And the actual fact was that as the last star was disappearing, he also disappeared as an ego, as a personality. The enlightenment was sudden. Suddenly he saw his authentic being.

Now the problem arose: Mahayanists say that this sudden experiment happened because of those six years of continuous austerity -- this is gradual enlightenment.

And there are people, a certain school, who believe in sudden enlightenment. They say it had nothing to do with those six years. If he had stopped at five years, the experience would have happened. And if somebody had told him the very first day, and if he had had the intelligence to understand it, it would have happened the very first day he left the palace.

Those six years are not a cause for the effect of enlightenment. Enlightenment cannot have a cause. Their reasoning is very clear. Bodhidharma has said in the sutras that enlightenment has no cause. Then the question of millions of ages and arduous effort is meaningless.

Enlightenment is always sudden.

If it is not sudden, it is not because the nature of enlightenment is gradual. It is because your mind leaves you gradually. You are not ready to take the risk wholesale. You take the risk retail, inch by inch, part by part -- the American way, in installments. A little bit you lose today, a little bit tomorrow, a little bit .... It takes time because you are not ready to drop the mind in its totality, in this very moment. You say, "I will do it slowly ...tomorrow, then the day after tomorrow. What is the hurry?"

So there are these two schools: the gradual school of enlightenment which appeals to many people because they don't have the guts to drop the mind immediately; and the sudden school of enlightenment which belongs only to people who have the heart of a lion, who can simply risk everything.

I remember a story about a Japanese actor. He was very famous in America and he earned millions of

dollars. He wanted to return home, he had earned enough. But before returning home, he thought it would be better to go around the world. Then he would not have to leave his home again. Then he wanted to rest. But first he wanted to see every beautiful place around the world.

He reached Paris. His guide took him to many places and then he said, "Would you like to see a casino?" The actor said, "Certainly, I want to see everything. In Paris, not to see a casino is missing much." Casinos are gambling places and France has the best casinos.

And as he entered the casino and he saw people putting up hundreds of dollars, thousands of dollars ...and he got interested in the game. He risked all his millions of dollars that he had earned in America -- just on one stake, not gradually.

Even the owner of the casino was afraid. "What to do with this man? If he wins, my whole casino is gone. A strange fellow!" He had been in the business for so long but he had never seen a man putting millions of dollars at risk, at stake.

But there was no way to refuse; it was not possible to refuse. You have to accept the stake and fortunately for the casino owner, the Japanese lost. He lost every single dollar that he had earned and was hoping to live a retired life on. He had nothing.

He went into his hotel and went to sleep. In the morning he saw in a newspaper that a Japanese had committed suicide by jumping from a forty-story building, and naturally it was thought that it must be the same Japanese who had lost millions of dollars in the casino. So they mentioned that it seemed that it was the same Japanese who had lost millions of dollars the previous night and he had not even a single dollar left for himself.

He read the news and he laughed and the owner of the hotel read the news and he said, "He was in my hotel. How did he reach the other hotel? He was a famous name." The Japanese rushed to his room and he was laughing so madly. The owner asked, "Why are you laughing?"

He said, "I am laughing because I am alive and this newspaper said I have committed suicide by jumping from a hotel. Some other Japanese has committed suicide." And it was a very logical conclusion by the journalist that it must be the same famous Japanese actor from America. The body was so distorted, so broken in pieces that there was no way to find out who the man was.

The owner of the hotel asked him, "It is strange. You lost all your life's earnings and still you slept well?" He said, "It does not matter. I enjoyed the thrill for a moment -- this way or that. And I enjoyed the owner of the casino trembling. As far as money is concerned, I can go back and earn again. That is not a problem. It was not stolen money, I earned it."

The owner said to him, "But you could have played the way all gamblers play -- small sums. You could have played the whole night. Why did you stake everything?"

And I was reading in his autobiography that he said, "I belong to the sudden enlightenment school. I don't believe in gradual installments. If you have to do something, do it totally and intensely. If you don't want to do it, then don't unnecessarily befool yourself by doing it partially."

Bodhidharma is authentically a man of sudden enlightenment. But he was initiated by the woman, Pragyatara. She was a Mahayanist and she sent him to China to help the growing religion there. The religion had grown like wildfire -- just in six hundred years. It reached China at the time of Jesus Christ, five hundred years after Gautam Buddha. And after six hundred years, there were thirty thousand Buddhist temples and two million Buddhist monks in China, and that is not including the laymen.

Millions and millions of people, because they were really hungry .... Confucius had made them so hungry for religion because in Confucius' mind there was no soul, no religion. It is because of Confucius that China turned to communism because Confucius' mind was very close to that of Karl Marx; there was not much difference. Both believed that there is no God, there is no soul, and all religions are useless. Both believed that consciousness is just a by-product of five elements getting together, and death is the end. So there is no question of good actions or bad actions.

Confucius had been such a dominant figure, such an influential figure that the whole soul of the Chinese people was hungry. There was an appetite which the Buddhist monks fulfilled. There was a gap so there was no conflict, no quarrel. The Buddhists were accepted without any struggle against anybody.

And Pragyatara sent Bodhidharma because up to then, no enlightened men had gone to China. Many scholars had gone -- thousand of scholars -- who were trying to translate Buddhist scriptures into Chinese. But they were only scholars, and Pragyatara thought China needed to see an enlightened man. It deserved it. In just six hundred years, great work had been done -- almost the whole country had gone from Confucius to Gautam Buddha. Pragyatara told Bodhidharma, "You have to go," and he went there. But his own

enlightenment was sudden and in China the school that had spread to the people was Mahayana, which believed in gradual enlightenment.

This is the dilemma. The students are raising the question: Buddha says one thing and you are saying just the opposite. WHY DO YOU NOW SAY THAT SIMPLY BEHOLDING THE MIND AND OVERCOMING THE THREE POISONS IS LIBERATION? You are making it too simple, saying that one can do it now. Then what about Gautam Buddha's struggle for three innumerable kalpas ...?

But perhaps even Bodhidharma is not aware about the distinction that I have made, that just before his enlightenment Gautam Buddha dropped all disciplines. That would have been the right answer: Gautam Buddha may have struggled for three or thirty innumerable kalpas -- it was just a dream, and when the dream is broken it always happens in a single moment. Just a single moment before, you were asleep; after a single moment, you are awake. And when you are awake all dreams which were appearing so real, disappear.

This would have been the right answer, but it would not have fitted with the Mahayana school. That's why he goes on creating theological smoke around the question again.

THE WORDS OF THE BUDDHA ARE TRUE. BUT THE THREE ASANKHYA KALPAS REFER TO THE THREE POISONED STATES OF MIND.

That is not true. He actually refers to innumerable lives in which he has struggled to achieve buddhahood and finally, in the last life, he has achieved it. Now Bodhidharma is trying to somehow make a plausible answer.

WHAT WE CALL ASANKHYA IN SANSKRIT, YOU CALL COUNTLESS. WITHIN THESE THREE POISONED STATES OF MIND ARE COUNTLESS EVIL THOUGHTS.

Now this is all nonsense, because it is again not relevant to the question.

AND EVERY THOUGHT LASTS A KALPA.

That is even worse than nonsense; it is absurd! -- and you know it. A thought does not last even for an hour. Just try for any thought to remain in your mind for one hour continuously and you will be surprised -- it goes on slipping out of the mind.

Mind is in a constant traffic. You cannot stand in the middle of the traffic, your thoughts are moving faster than anything. And one kalpa is a very long time. A thought does not remain even for a few seconds. Your mind is continuously a flux; it is just like a river.

Heraclitus says, "You cannot step in the same river twice because it going so fast. By the time you step twice, it is other water. It is the same river just for the name's sake, but the water that you have stepped in for the first time is no longer there."

I go a little further than Heraclitus. I say, "You cannot step even once in the same river, because when your feet touch the upper part of the water, the lower part is rushing by. As your feet go a little deeper, the lower part and the upper part is rushing by. By the time you reach the bottom, everything has changed from the time when you first touched the surface of the water. You have not stepped in the same water, because every second new water is coming in and the old water is going out. Heraclitus is not aware that even stepping once in the same water is impossible. Twice is too much.

The same is the situation with the human mind: it is just a flux. Hundreds of thoughts queuing and going -- relevant, irrelevant, consistent, inconsistent. But he is trying to make some sense of Buddha's statement.

SUCH AN INFINITY IS WHAT THE BUDDHA MEANT BY THE THREE ASANKHYA KALPAS.

No, he actually meant what the words say. Bodhidharma is imposing his own idea on it, just to dilute it, just to bring it closer to his sudden enlightenment idea.

In his place I would have said, "Gautam Buddha is wrong. What he is saying about the three innumerable ages must have been said before he became enlightened. It is not a statement made after his enlightenment. If he had ever said anything like that, it must have been before his enlightenment."

Even before his enlightenment he had five followers. Seeing him -- a king and a perfect ascetic -- five brahmin seekers had become his followers. They left because he accepted the food from Sujata, at night.

And the word SUJATA, has great implications. It means "well born," born into a very high family. Now anybody who is really born into a high family will not have that name. Sujata must have been a sudra, an untouchable woman. This is how the human mind and human psychology functions. If she cannot belong to

a high caste, at least she can have a beautiful name which means that she is well born. Her name indicates that she certainly, belongs to a very low strata of the society.

Seeing that Buddha was accepting food from a sudra woman -- he was not even asking, "To what class do you belong?" and in the night he was eating joyously -- all the five disciples left him immediately. "He is a fraud, a fake. We have been deceived. He is not an ascetic at all."

Buddha may have said something like that to those five disciples, but he was not enlightened then. And one has to remember that any statement which has been made by Buddha before enlightenment should not be taken into account at all. It means nothing. Only that which he said after enlightenment has significance.

Bodhidharma could have explained it very easily, but he is not as courageous as he has been believed for centuries to be. He cannot say the words of the Buddha are not true. He is trying to polish them and somehow dilute them and bring them closer to his own understanding.

BUT THE GREAT BODHISATTVAS HAVE ONLY ACHIEVED ENLIGHTENMENT BY OBSERVING THE THREE SETS OF PRECEPTS AND BY PRACTICING THE SIX PARAMITAS. NOW YOU TELL DISCIPLES MERELY TO BEHOLD THE MIND. HOW CAN ANYONE REACH ENLIGHTENMENT WITHOUT CULTIVATING THE RULES OF DISCIPLINE?

He is really putting the disciples in a dilemma -- and these are their last questions. Bodhidharma says that no discipline is needed, no austerity is needed. All that is needed is an awareness of your mind. And I agree with him absolutely. That's what brings enlightenment.

A man who is unconscious can discipline himself. He can shave just like the Buddha ...he can shave his head, he can eat only once in twenty-four hours, he can have only three sets of clothes -- not more than that -- but he will not become enlightened by this. If this were so, then all poor people who don't have even three sets of clothes, who sometimes have to go to bed without eating anything, would have become enlightened.

I have known people who have gone to sleep tying a brick on their stomach so they don't feel that their stomach is empty. Such poverty exists in many parts of this country. Would these people have become buddhas? -- no. Enlightenment has nothing to do with poverty, fasting, discipline, religious rituals.

There is only a single way to enlightenment and that is creating more and more awareness about your acts, about your thoughts, about your emotions.

Bodhidharma could have said that exactly, but this is the trouble when you belong to an organization, when you belong to a certain philosophy, when you belong to a certain system of belief, when you are not a master of yourself, when you worship somebody else as a master ...then this kind of dilemma is bound to happen. You have lost your individuality in a way. You have to support Gautam Buddha even if it goes against your own understanding.

Bodhidharma says: THE THREE SETS OF PRECEPTS ARE FOR OVERCOMING THE THREE POISONED STATES OF MIND. WHEN YOU OVERCOME THESE POISONS, YOU CREATE THREE SETS OF LIMITLESS VIRTUE. A SET GATHERS THINGS TOGETHER -- IN THIS CASE, COUNTLESS GOOD THOUGHTS THROUGHOUT YOUR MIND. AND THE SIX PARAMITAS ARE FOR PURIFYING THE SIX SENSES. WHAT WE CALL PARAMITAS, YOU CALL MEANS TO THE OTHER SHORE. BY PURIFYING YOUR SIX SENSES OF THE DUST OF SENSATION, THE PARAMITAS FERRY YOU ACROSS THE RIVER OF AFFLICTION TO THE SHORE OF ENLIGHTENMENT.

Can't you see that the answer has not even a far-off relationship to the question? It is not even a distant cousin.

Bodhidharma could not manage ...to simply say the truth would have been the right thing: "Whether it goes against Buddha, or Krishna, or Christ does not matter -- I have to be my own truth. If it goes against somebody else's truth, that is his problem, it is not my problem."

Truth has beauty when it arises in you, but if you are somehow trying to fix it into a certain system created by somebody else, you start distorting the truth. And to me that is one of the greatest crimes.

The question was simply significant, but the answer is not. The answer is right in some other context but this place is not the place for this answer. He should have said that for all those three innumerable kalpas and the disciplines and austerities, Buddha lived in dreams.

But perhaps he could not say this to the Buddhists of China, because he was sent from India to make Buddhism more solid and if he started speaking in this way, how was he going to make Buddhism more solid? He started compromising. And the moment somebody starts compromising, he loses touch with the truth.

Truth is an uncompromising experience.

ACCORDING TO THE SUTRAS, THE THREE SETS OF PRECEPTS ARE -- the disciples are asking again -- "I VOW TO PUT AN END TO ALL EVILS. I VOW TO CULTIVATE ALL VIRTUES. AND I VOW TO LIBERATE ALL BEINGS." BUT NOW YOU SAY THEY ARE ONLY FOR CONTROLLING THE THREE POISONED STATES OF MIND. ISN'T THIS CONTRARY TO THE MEANING OF THE SCRIPTURES?

It is, but Bodhidharma is not capable of saying so. In fact it is said that Gautam Buddha made these three vows: to put an end to all evil, to cultivate all virtues and to liberate all beings -- but this was before he became enlightened. Hence, it has no value at all.

After his enlightenment, he knew that all these vows were made in a state of dreaming. And what you decide in a dream, you are not supposed to follow when you wake up. You may have been flying in the dream -- just like any bird across the sky -- but when you wake up, you know it was a dream and you don't insist that you really flew like a bird.

These three vows were certainly made by Buddha, but they were made before his enlightenment. It is true nobody has asked Buddha, "What happened to your vows?" But Bodhidharma is being asked. He should have made it clear that they were made in dreams and dreams don't matter at all. What matters is the awakened consciousness -- and then Buddha did not make any vows.

But instead of that, he goes on saying:

THE SUTRAS OF THE BUDDHA ARE TRUE.

But you can see, even as he says THE SUTRAS OF THE BUDDHA ARE TRUE, he has lost the authority and the strength that comes from sincerity, that comes from your own experience of truth. He has become mild.

BUT LONG AGO, WHEN THAT GREAT BODHISATTVA WAS CULTIVATING THE SEED OF ENLIGHTENMENT, IT WAS TO COUNTER THE THREE POISONS THAT HE MADE HIS THREE VOWS.

He goes on again and again, bringing those three poisons to his help.

PRACTICING MORAL PROHIBITIONS TO COUNTER THE POISON OF GREED, HE VOWED TO PUT AN END TO ALL EVILS. PRACTICING MEDITATION TO COUNTER THE POISON OF ANGER, HE VOWED TO CULTIVATE ALL VIRTUES. AND PRACTICING WISDOM TO COUNTER THE POISON OF DELUSION, HE VOWED TO LIBERATE ALL BEINGS. BECAUSE HE PERSEVERED IN THESE THREE PURE PRACTICES OF MORALITY, MEDITATION AND WISDOM, HE WAS ABLE TO OVERCOME THE THREE POISONS AND REACH ENLIGHTENMENT. BY OVERCOMING THE THREE POISONS, HE WIPED OUT EVERYTHING SINFUL AND THUS PUT AN END TO EVIL. BY OBSERVING THE THREE SETS OF PRECEPTS, HE DID NOTHING BUT GOOD AND THUS CULTIVATED VIRTUE. AND BY PUTTING AN END TO EVIL AND CULTIVATING VIRTUE, HE CONSUMMATED ALL PRACTICES, BENEFITED HIMSELF AS WELL AS OTHERS AND RESCUED MORTALS EVERYWHERE. THUS, HE LIBERATED BEINGS.

He is not being authentic. He is simply trying somehow to manage the answer. The answer is not a spontaneous response. It is clever, intellectual. It may have satisfied his disciples; it cannot satisfy me.

I am nobody's disciple. I don't belong to any belief system. I love people from all over the world and I never compare them. They are all unique: a Zarathustra is a Zarathustra, a Mahavira is a Mahavira, a Buddha is a Buddha, a Jesus is a Jesus, a Moses is a Moses ...they are so unique that you should not make one of them a criterion that everybody else has to fit with.

Bodhidharma himself belongs to the same category, but because of his compromise, he falls down. He could not maintain his uniqueness. He remains a disciple of Gautam Buddha -- and how can a disciple say that the words of the master are not right?

It is a unique opportunity for you to listen to a man who has no master, and who has a tremendous respect for truth -- whether it comes from Zarathustra, or Lao Tzu, or Buddha, or Moses, or Jesus, or Mohammed. If it is truth which rings bells in my heart, I am in absolute support of it. But if it is not true, I know my heart. The bells don't ring and I immediately know something is wrong.

Bodhidharma is trying to pacify, console. He is no longer interested in truth. He is more interested in spreading the message of Buddha, and that's where he loses his uniqueness; otherwise he is as unique a person as Gautam Buddha himself.

I cannot conceive of what happened to him why he could not say directly, "These words are not true. They are not true because they don't resonate with my being." But this is what happens when you are toeing

the line of a certain party -- political, religious, social. Then you have to be in agreement with everything, without choice.

The Buddhists were very happy with Bodhidharma because he established the discipline of Buddha in China, gave it a very solid foundation, and spread the message -- not only to China, but from China to Taiwan, to Korea, to Japan.

He did a great job, but he fell down from the heights. He could have remained there if he had said the truth exactly and explained to the people, in a very simple way, "These are statements made by Buddha before his enlightenment, and anything he said before enlightenment is immaterial. To me, Buddha's statements after his enlightenment are pure gold."

I don't think Bodhidharma would have hurt the feelings of people. Perhaps he would have created a precedent for other enlightened people: You need not agree with everything. You have certainly an obligation to accept the truth from whichever direction it comes, but you don't have any obligation to agree with any untruth, any fiction created by the priests who know nothing of the truth.

He did the job for which he was sent, but he lost something beautiful in his own being. To me that is more important than the whole of China becoming Buddhist. A single individual in crystal-clear truthfulness is more important than millions of people fast asleep.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #18
Chapter title: Wakefulness is awareness

13 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,

YOU SHOULD REALIZE THAT THE PRACTICE YOU CULTIVATE DOESN'T EXIST APART FROM YOUR MIND. IF YOUR MIND IS PURE, ALL BUDDHA LANDS ARE PURE. THE SUTRAS SAY, "IF THEIR MINDS ARE IMPURE, BEINGS ARE IMPURE. IF THEIR MINDS ARE PURE, BEINGS ARE PURE." AND, "TO REACH A BUDDHA LAND, PURIFY YOUR MIND. AS YOUR MIND BECOMES PURE, BUDDHA LANDS BECOME PURE." THUS, BY OVERCOMING THE THREE POISONED STATES OF MIND, THE THREE SETS OF PRECEPTS ARE AUTOMATICALLY FULFILLED.
BUT THE SUTRAS SAY THE SIX PARAMITAS ARE CHARITY, MORALITY, PATIENCE, DEVOTION, MEDITATION AND WISDOM. NOW YOU SAY THE PARAMITAS REFER TO THE PURIFICATION OF THE SENSES. WHAT DO YOU MEAN BY THIS? AND WHY ARE THEY CALLED FERRIES?
IN CULTIVATING THE PARAMITAS, PURIFICATION OF THE SIX SENSES MEANS OVERCOMING THE SIX THIEVES. CASTING OUT THE THIEF OF THE EYE BY ABANDONING THE VISUAL WORLD IS CHARITY. KEEPING OUT THE THIEF OF THE EAR BY NOT LISTENING TO SOUNDS IS MORALITY. HUMBLING THE THIEF OF THE NOSE BY EQUATING ALL SMELLS AS NEUTRAL IS PATIENCE. CONTROLLING THE THIEF OF THE MOUTH BY CONQUERING DESIRES TO TASTE, PRAISE AND EXPLAIN IS DEVOTION. QUELLING THE THIEF OF THE BODY BY REMAINING UNMOVED BY SENSATIONS OF TOUCH IS MEDITATION. AND TAMING THE THIEF OF THE MIND BY NOT YIELDING

TO DELUSIONS BUT PRACTICING WAKEFULNESS IS WISDOM. THESE SIX PARAMITAS ARE TRANSPORTS. LIKE BOATS OR RAFTS, THEY TRANSPORT BEINGS TO THE OTHER SHORE. HENCE, THEY'RE CALLED FERRIES.

BUT WHEN SHAKYAMUNI WAS A BODHISATTVA, HE CONSUMED THREE BOWLS OF MILK AND SIX LADLES OF GRUEL PRIOR TO ATTAINING ENLIGHTENMENT. IF HE HAD TO DRINK MILK BEFORE HE COULD TASTE THE FRUIT OF BUDDHAHOOD, HOW CAN MERELY BEHOLDING THE MIND RESULT IN LIBERATION?

WHAT YOU SAY IS TRUE. THIS IS HOW HE ATTAINED ENLIGHTENMENT. HE HAD TO DRINK MILK BEFORE HE COULD BECOME A BUDDHA. BUT THERE ARE TWO KINDS OF MILK. THAT WHICH SHAKYAMUNI DRANK WASN'T ORDINARY IMPURE MILK BUT PURE DHARMAMILK. THE THREE BOWLS WERE THE THREE SETS OF PRECEPTS. AND THE SIX LADLES WERE THE SIX PARAMITAS. WHEN SHAKYAMUNI ATTAINED ENLIGHTENMENT, IT WAS BECAUSE HE DRANK THIS PURE DHARMAMILK THAT HE TASTED THE FRUIT OF BUDDHAHOOD. TO SAY THAT THE TATHAGATA DRANK THE WORLDLY CONCOCTION OF IMPURE, RANK-SMELLING COW'S MILK IS THE HEIGHT OF SLANDER. THAT WHICH IS TRULY-SO, THE INDESTRUCTIBLE, PASSIONLESS DHARMA-SELF, REMAINS FOREVER FREE OF THE WORLD'S AFFLICTIONS. WHY WOULD IT NEED IMPURE MILK TO SATISFY ITS HUNGER OR THIRST?

THE SUTRAS SAY, "THIS OX DOESN'T LIVE IN THE HIGHLANDS OR THE LOWLANDS. IT DOESN'T EAT GRAIN OR CHAFF. AND IT DOESN'T GRAZE WITH COWS. THE BODY OF THIS OX IS THE COLOR OF BURNISHED GOLD." THE OX REFERS TO VAIROCANA. DUE TO HIS GREAT COMPASSION FOR ALL BEINGS, HE PRODUCES FROM WITHIN HIS PURE DHARMABODY THE SUBLIME DHARMAMILK OF THE THREE SETS OF PRECEPTS AND SIX PARAMITAS TO NOURISH ALL THOSE WHO SEEK LIBERATION. THE PURE MILK OF SUCH A TRULY PURE OX NOT ONLY ENABLED THE TATHAGATA TO ACHIEVE BUDDHAHOOD, IT ENABLES ANY BEING WHO DRINKS IT TO ATTAIN UNEXCELLED, COMPLETE ENLIGHTENMENT.

I feel greatly sorry for poor Bodhidharma. He has got into trouble -- and this trouble was bound to arise because he belongs not only to a tradition of Buddhism, but to a sect of Buddhism, called Mahayana, "the great vehicle." Anybody who belongs to any tradition, any sect, any doctrine, is bound to be in the same trouble as Bodhidharma. Whatever he is saying is becoming more and more stupid and nonsensical for the simple reason that he cannot say anything against the tradition.

He had been sent from India specially to make Buddhism more solidly grounded. That was the order of his own master, the enlightened woman Pragyatara, who had said, "I am sending you to China not to disturb people but to establish Mahayana in the great land of China, because if the whole country is converted to Buddhism, one-fifth of humanity is converted." One person out of five people in the world is Chinese.

That reminds me of a man who was reading a newspaper in which he read that out of five people, four people are of different countries, different races, different religions but one is certainly Chinese. He called his wife who was working in the kitchen and told her, "Have you ever realized that out of five people in the world, one is Chinese?"

She said, "My God! It is good you told us because we already have four children. Now is the time for birth control, otherwise the fifth will be Chinese."

China has been one of the largest lands up to now. But by the end of this century India will go ahead; it will become more populated than China. Otherwise, for the whole of history, China has been the most populated land in the world.

And if Buddhism was spreading like wildfire, it was time to give it a solid foundation. Bodhidharma had been specially sent as a messenger because although during the six hundred years before Bodhidharma, thousands of Buddhist scholars had gone to China at the invitation of emperors to translate all Buddhist scriptures into Chinese, not a single one had been enlightened.

So Bodhidharma was sent specially to give people a certain taste of what enlightenment is. They had heard the word, they were enchanted with the idea, a great longing had arisen in millions of people to attain to enlightenment, but they had not even seen an enlightened person. His presence, his silence, his compassion ...they were absolutely unaware; it was only theoretical.

By sending Bodhidharma Pragyatara had a certain specific purpose in her mind: to give China its first enlightened master. The trouble was that he could not say anything against Mahayana that would disturb all the new initiates into Buddhism. He could not say anything against Gautam Buddha, because nobody was going to listen to him.

They were so much impressed with Gautam Buddha and his life and his teachings that in just six hundred years, they created thirty thousand temples and monasteries. Two million people were initiated as Buddhist monks and almost the whole country became Buddhist. They may not all have been monks but

they were laymen; they had started the journey hoping that one day they would also become monks. Five percent of the whole population of China had become monks.

It was a tremendous time of upheaval, change, transformation. And Bodhidharma, I think, had not realized the responsibility that he was taking upon his shoulders.

As far as superficial questions were concerned, he was perfectly right and perfectly in tune with his own experience. But when the ultimate questions started arising -- which are bound to arise sooner or later -- if he had declared, "I do not know" at the first ultimate question, when he was asked "From where does ignorance come?" ...if he had accepted his innocence, if he had announced, "I know how awareness can be created, but I don't know from where ignorance comes. Perhaps ignorance is forever there."

Ignorance never comes; it is just like darkness. Have you ever seen darkness coming or going? You always see light coming in and the darkness is not there. You always see light going out and the darkness is there. Darkness is always there -- no coming, no going. It is the light that comes and goes. Darkness is simply the absence of light.

This would have been the perfect answer to the people: that darkness has always been there. There is no source for it because it is non-existential. Only something that exists can have some source. Light has source. In the same way, awareness has a source, consciousness has a source, but unconsciousness is simply nothing but darkness.

And if he had stopped there he would have done a tremendous job of protecting himself from falling into all kinds of nonsense. But he could not say "I do not know," because people had been expecting him for three years. The whole country had been waiting, Emperor Wu included, with great longing and desire for Bodhidharma, the first enlightened person to enter China. All their thirst would be quenched; all their questions would be answered. And his answers were not scriptural; his answers were from his own experience.

So he hesitated to say, "I don't know. I'm utterly innocent. At the most I can say darkness has always been there, ignorance has been always there. There is no root to it. It is rootless, causeless, because it is non-existential." That would have been my answer.

He could have told them, "I have come here to teach you how to get out of ignorance. I don't know how you have entered into ignorance. That is your business."

But rather than doing that, he went into long, theological descriptions. And that allowed the disciples to ask more and more about things which he was perfectly capable of answering but then those answers were going to be against Mahayana, or even against Gautam Buddha.

So he is in a very difficult dilemma. He knows what is right and he also knows what is traditionally right. And he proved not as strong as I have always thought. He could not prove himself to be a true revolutionary. He could not go against the tradition. I will show you how he becomes mixed up and how he starts talking nonsense. He has to -- just to console the traditional people, just to keep in line with the orthodox theology.

This question also belongs to the same category. And he falls into such idiotic answers that it becomes almost hilarious. Once in a while he is true, but only once in a while. Most of the time what he is talking about is irrelevant and I for one absolutely disagree with his answers.

The sutra: YOU SHOULD REALIZE THAT THE PRACTICE YOU CULTIVATE DOES NOT EXIST APART FROM YOUR MIND.

This is true. Whatever you practice, you have to practice through the mind. Hence enlightenment cannot be attained through practice. Because if enlightenment could be attained through practice, that means it is a by-product of the mind, just like any dream, any hallucination, any illusion, any thought. And just as thoughts disappear, your enlightenment may disappear at any moment.

I had one German sannyasin, Gunakar, who has become enlightened so many times that now he has stopped completely, dropped the whole idea. When he became enlightened for the first time -- he has a beautiful castle in Germany, in a very beautiful, scenic place -- he declared his enlightenment to all the presidents and prime ministers and to all the ambassadors and to all the members of UNO. He wrote a letter ...he informed me also ....

I said, "Gunakar" -- he had just gone from here a week or two weeks before and I had not seen any sign that he was going to become enlightened so soon. I informed him, "Just come back; first I have to see ...."

So he came back, and as he came back, slowly, slowly as he came closer to Poona, enlightenment disappeared. He became aware that this was stupid ..."I don't know anything." But in Germany it was perfectly good, because nobody understands what enlightenment is. When he declared, "I am enlightened,"

people thought, "Perhaps ...nobody has ever heard what this enlightenment is. He may be." And naturally, nobody contradicted it. But he became afraid, and when he came in front of me he said, "Just forgive me. I have become absolutely unenlightened again."

I said, "Remember that whenever this desire arises in you, before acting and starting to write letters to all world governments and ambassadors and presidents that if they want any advice, you have become enlightened; first, you have to come here."

Two years he remained silent and one day I received his letter again. He said, "Osho, this time it has really happened and I am coming."

I said, "Okay, come."

And as he came to me he said, "Just forgive me. This is very strange. When I come here I become unenlightened and when I go back to Germany the desire arises, and nobody is there who can even say that I am not enlightened. Why wait? Declare! And the desire becomes so persistent ...."

It happened many times. The last time I heard he had joined a commune and he was washing dishes there. Somebody who was going to see me soon asked Gunakar, "What are you doing? Have you ever heard of any enlightened man washing dishes in a restaurant?" It was the commune restaurant.

He said, "Forget all about enlightenment. Let me just do my dishes and if you are going to Osho, just tell him that I am not going to become enlightened -- at least not in Germany! If I have to become enlightened, I will become enlightened when I am close to him. I am feeling immensely joyful just washing the dishes and that enlightenment was such a torture ..." because he started just imitating me.

He closed himself up in his castle on the mountain. He would not come out of his room. He would not meet with anybody. He had a secretary and naturally he got unnecessarily tortured. He could not come out, otherwise he would lose his enlightenment. He could not meet people, only the secretary, and the secretary informed them that he was in samadhi. "He cannot see anybody. Don't disturb him."

He said, "I have suffered enough because of this enlightenment. Now I am enjoying life more as a dishwasher in the restaurant of the commune. At least I can go out, I can go to a movie, I can go to the disco, I can sing and dance. That enlightenment was a very difficult thing, just remaining closed in one room ...."

Enlightenment cannot come from the mind. Enlightenment can come only when the mind disappears. In fact, enlightenment is the light and mind is the ignorance. Enlightenment is the wisdom; mind is the darkness.

IF YOUR MIND IS PURE, ALL BUDDHA LANDS ARE PURE.

I would like to correct it. I would like to say, if your no-mind -- which means beyond purity and beyond impurity -- is the buddha land .... It is not the pure mind which is the buddha land. Even the purest mind is still mind. And purity and impurity are a duality. And buddha land has to be beyond the dual. It cannot be one part of duality. It has to be beyond both.

THE SUTRAS SAY, "IF THEIR MINDS ARE IMPURE, BEINGS ARE IMPURE. IF THEIR MINDS ARE PURE, BEINGS ARE PURE."
Up to now, this is perfectly okay.

AND, "TO REACH A BUDDHA LAND, PURIFY YOUR MIND."

That is wrong, because then, what is the difference between good people and a buddha? The pure mind is buddha land and people who are pure are pure beings, so what is the difference between a good man and a buddha? There seems to be no difference -- but there is a great difference.

Hence I would like to put it: To reach a buddha land go beyond the mind, go beyond both purity and impurity. As your no-mind becomes buddha land, buddha becomes available to you. These are my corrections.

THUS, BY OVERCOMING THE THREE POISONED STATES OF MIND, THE THREE SETS OF PRECEPTS ARE AUTOMATICALLY FULFILLED.
BUT THE SUTRAS SAY THE SIX PARAMITAS ARE CHARITY, MORALITY, PATIENCE, DEVOTION, MEDITATION AND WISDOM. NOW YOU SAY THE PARAMITAS REFER TO THE PURIFICATION OF THE SENSES. WHAT DO YOU MEAN BY THIS? AND WHY ARE THEY CALLED FERRIES?

The question is simple and significant. The disciple is asking, "What are these six PARAMITAS?" The

word paramitas means that which takes you to the other shore -- a small ferry boat.

Charity, morality, patience, devotion, meditation and wisdom -- these are the six ferries that can take you beyond this shore to the further shore, to your real home.

It is a simple question. Bodhidharma has just to define what charity is, what morality is, what patience is, what devotion is, what meditation is, and what wisdom is. But rather than giving a simple definition of these beautiful words, he goes into a very strange answer:

> IN CULTIVATING THE PARAMITAS, PURIFICATION OF THE SIX SENSES MEANS OVERCOMING THE SIX THIEVES. CASTING OUT THE THIEF OF THE EYE BY ABANDONING THE VISUAL WORLD IS CHARITY.

Now, one cannot conceive of something more nonsensical. Just listen to it again: CASTING OUT THE THIEF OF THE EYE BY ABANDONING THE VISUAL WORLD IS CHARITY. By renouncing and abandoning the world that is available to the eyes ...the only way is to be blind! Otherwise, how can you abandon it? You can go to the mountains but the visual world will be there. You can go in a dark cave but darkness is also visual. You see it. And in fact, even blindness will not help unless you are born blind because a man who is born blind cannot even see dreams. He has no idea of anything.

You may never have thought about it. Do you think a blind man can see a railway train in his dream, or a starry night in his dream, or a beautiful woman in his dream, or a roseflower in his dream? Impossible, because he has never seen these things. Dreams are only reflections. What you have seen in actual life, dreams can reflect.

The most surprising thing is that almost everybody thinks that a blind man lives in darkness. And that is wrong, because darkness is also a visual phenomenon, you have to see it. The blind man has no eyes. He cannot even see darkness; light is far away. If he can see darkness, then you cannot prevent him from seeing light. And if he can see things in dreams, he is not blind. The born blind see nothing, just as the born deaf hear nothing.

But what can you do? You have eyes. How can you abandon the visual world?

There was in India a poet, Surdas, who has been worshiped by Hindus as a great saint. Surdas saw a beautiful woman -- he had gone to beg, not aware of who was inside the house. He knocked on the door and a beautiful woman opened the door. And suddenly a desire, a fancy for her arose in his being. It was natural; it was not wrong. If you can enjoy a beautiful flower, why can't you enjoy a beautiful face? But religions are very much against all pleasures. It seems all religions have been founded by masochists. Torture yourself! The more you torture yourself, the more you become spiritual.

Surdas became very much guilty -- and he had done nothing; just the face was so beautiful that it was natural a great appreciation arose in him. But it was against the religious precepts. He destroyed both his eyes and he became blind. And because of this blindness, he has been worshiped for centuries as a great saint.

But do you think by destroying his eyes, he would have stopped dreaming? Just the opposite -- then he would dream more and more of that beautiful face. The face that was beautiful would become more beautiful, more fancy, in his dreams. And this is the meaning of charity?

Charity simply means an unconditional sharing. It has nothing to do with the eyes and nothing to do with the visual world and its abandonment. It simply means you have something; you should enjoy to share it. Don't be a miser. Don't hold on to it because this whole life is going to end one day and you will not be able to take anything with you. So while you are alive, why not share as much as you can? Things which can be taken away any moment ...it is better that you share them. And it is a great joy to share. The man who learns the art of sharing is the richest man in the world. He may be poor, but his inner being has a quality of richness that even emperors may feel jealous of.

I have always loved a small Sufi story: A poor man, very poor, a woodcutter, lived in the forest in a small hut. The hut was so small that he and his wife could sleep ...only that much space was in the hut.

In the middle of one dark night, it was raining hard and somebody knocked on the door. The wife was sleeping close to the door. The husband said to the wife, "Open the door. The rain is too much and the man must have lost his way. It is a dark night and the forest is dangerous and full of wild animals. Open the door immediately!"

She said, "But there is no space." The man laughed and said, "This is not a palace of a king, where you will always find a shortage of space. This is a poor man's hut. Two can sleep well; three can sit. We will create space. Just open the door."

And the door was opened. The man came in and he was very grateful and they all sat and started talking and gossiping and telling stories to each other. The night had to be passed somehow because they could not sleep; there was no space. And just then, another knock ....

The man, the new guest, was now sitting by the side of the door. The owner of the hut said, "Friend, open the door. Somebody else is lost." And the man said, "You seem to be a very strange fellow. There is no space."

He said, "This was my wife's argument too. If I had listened to her argument, you would have been in the forest, eaten by the wild animals. And you seem to be a strange man that you cannot understand that we are sitting just because of you. We are tired after a long day. I am a woodcutter -- the whole day I cut the wood and then sell it in the market and then we can hardly get food once a day. Open the door. This is not your hut. If three persons can sit comfortably, four persons can sit a little closer, with a little less comfort. But we will create the space."

Naturally he had to open the door, although reluctantly. And a man entered and he was very grateful. Now they were sitting very close; there was not even a single inch of space left. And then suddenly, a strange knock, which did not seem to be a man's! There was silence from all three; the wife and the two guests were afraid that he would say open the door.

And he said it. "Open the door. I know who is knocking. It is my donkey. In this wide world he is my only friend. I carry my wood on that donkey. He remains outside, but it is raining too much. Open the door."

And now it was the fourth guest to be allowed in, and everybody resisted and they said, "This is too much. Where is the donkey going to stand?"

This man said, "You don't understand. It is a poor man's hut, it is always spacious. Right now we are sitting; when the donkey comes in we will all be standing and we will keep the donkey in the middle so he feels warm and cozy and loved."

They said, "It was better to get lost in the jungle, rather than to be caught in your hut."

But nothing could be done. When the owner said to open the door, the door was opened.

And the donkey came in. The water was dripping from all over his body and the owner took him into the middle and told all the others to stand around. He said, "You don't understand. My donkey is of a very philosophical mind. You can say anything, he is never disturbed. He always listens silently."

I have loved this story which says that the emperor's palaces are always short of space -- although they are so big ....

The house of the president of India has one hundred rooms with attached bathrooms, one hundred acres of garden. This used to be the viceroy's house and still they have separate guesthouses. What are these hundred rooms doing there? One wonders ....

I have once been there because one of the presidents, Zakir Hussein, was interested in me. He was a vice-chancellor of Aligarh University and when he was the vice-chancellor, I spoke there. He was presiding, and he loved what I had said. When he became president and he came to know that I was in Delhi, he invited me to come and he took me around. I asked him, "What purpose are these one hundred rooms serving?"

He said, "They are just useless. In fact to maintain them, one hundred servants are needed. For the maintenance of this big garden of one hundred acres, one hundred rooms -- and in front you see two big buildings. They are guesthouses and each guesthouse must have at least twenty-five rooms, not less than that."

I said, "This is absolute wastage. In how many rooms do you sleep?"

He said, "In how many rooms? I sleep in my bed. I'm not a monster that I will spread myself into many rooms ...head in one room, and the body in another and the legs in another."

"But then," I said, "these hundred rooms which are simply empty, fully furnished with everything available that a man needs, should be put to some use."

But this is the situation around the world. The emperors have big palaces and still there is no space. They are always making new palaces, new guesthouses.

And the poor man in this story said, "It is a poor man's hut, there is no shortage of space. We will manage." And they managed. The night passed beautifully, although they had to stand up.

But it is beautiful to share whatever you have. Even if you don't have anything, you can find something in your nothing, also to share.

Charity is sharing. What Bodhidharma is saying is simply nonsense.

KEEPING OUT THE THIEF OF THE EAR BY NOT LISTENING TO THE SOUNDS IS MORALITY.

Have you ever heard of such a definition? Not hearing the sounds, not hearing the music is morality! Then killing a man, or raping a woman is not immoral? Listening to music is immoral, listening to the birds in the trees in the early morning is immoral. My feeling is that because he got entangled with the ultimate question and lied, he has lost his grip and he is now trying to make all kinds of definitions which are absolutely meaningless and absurd.

HUMBLING THE THIEF OF THE NOSE BY EQUATING ALL SMELLS AS NEUTRAL IS PATIENCE.

He is really original! I have read thousands of books on morality, on virtues like patience, but I have never come across the statement that it is a question of the nose, not of you. If you can equate all smells as neutral -- a roseflower and cow dung smell the same -- you are patient! To hell with such patience -- this is simply insanity, insensitivity.

A man of intelligence will become more sensitive. The poet sees the greens of the trees differently from how you see them. He sees them more green. He sees not just green trees, he sees different shades of green. His sensitivity for color is very acute, sharp.

The musician hears sounds even in silence, his ears are so attuned. And the same with the other senses.

But Bodhidharma is really making a laughingstock of himself: CONTROLLING THE THIEF OF THE MOUTH BY CONQUERING DESIRES TO TASTE, PRAISE AND EXPLAIN IS DEVOTION.

If you can eat the most delicious food and the holy cow dung without it making any difference, this is devotion! My whole life I have been trying to define devotion, but Bodhidharma knows better!

QUELLING THE THIEF OF THE BODY BY REMAINING UNMOVED BY SENSATIONS OF TOUCH IS MEDITATION.

If somebody touches you and you don't feel it, you are in meditation? If somebody touches you and you don't feel it, you are simply dead. It is not meditation.

But he has done a great job. And the people who were listening to him, must have wondered .... "From India an enlightened man has come. We have also heard" -- those Chinese had also heard much about meditation -- "but this is really original!"

They have also their own Lao Tzu, and Chuang Tzu and Lieh Tzu -- contemporaries of Gautam Buddha, of the same caliber, who know what meditation is. And he is trying to make a definition, an almost unbelievable one. He has just lost his nerve.

When the ultimate question was asked, that was the point from where he started falling. And he forgot everything. Now he is trying to make up, in any way he can ...patching up this hole, patching up that hole, and new holes are coming up and he is running hither and thither and he cannot make any sense of what he is doing.

AND TAMING THE THIEF OF THE MIND BY NOT YIELDING TO DELUSIONS BUT PRACTICING WAKEFULNESS IS WISDOM.

Only this one seems to be a little sensible -- just a little, not much, because wakefulness cannot be practiced. He himself has said before that it is a spontaneous phenomenon, you cannot practice it. Anything practiced will be practiced by your mind. Who is going to practice it?

You have your body; you can practice yoga. You have your mind; you can practice meditation, wakefulness. But anything that comes from the body will go with the body, and anything that comes from the mind will go with the mind. They will not be able to go with you when death takes away everything.

Something has to happen in you which is not part of the body, not part of the mind -- something which has no roots in body-mind structure. And wakefulness is awareness, witnessing from far away all the activities of the mind and the body. Then wakefulness will go with you. Even when the body and mind are taken away by death, wakefulness cannot be taken away by anyone.

So that's why I say just a little bit -- at least he is not making too much of an idiot of himself.

THESE SIX PARAMITAS, that which takes you beyond, ARE TRANSPORTS. LIKE BOATS OR RAFTS, THEY TRANSPORT BEINGS TO THE OTHER SHORE. HENCE, THEY'RE CALLED FERRIES.

BUT WHEN SHAKYAMUNI WAS A BODHISATTVA, HE CONSUMED THREE BOWLS OF MILK ...

Now this is going to be the last imaginable madness. The disciple is asking:

BUT WHEN SHAKYAMUNI WAS A BODHISATTVA, HE CONSUMED THREE BOWLS OF MILK AND SIX LADLES OF GRUEL PRIOR TO ATTAINING ENLIGHTENMENT. IF HE HAD TO DRINK MILK BEFORE HE COULD TASTE THE FRUIT OF BUDDHAHOOD, HOW CAN MERELY BEHOLDING THE MIND RESULT IN LIBERATION?

Because Bodhidharma is getting eccentric the disciples are also starting asking questions which ordinarily they would not have asked. But now everything is okay. It is true that Buddha consumed three bowls of milk but that does not mean that because of those three bowls of milk he became enlightened, that one has to do something before enlightenment. It does not mean that it is a condition.

But that's what the disciples are asking: IF HE HAD TO DRINK MILK BEFORE HE COULD TASTE THE FRUIT OF BUDDHAHOOD, HOW CAN MERELY BEHOLDING THE MIND RESULT IN LIBERATION? First one has to drink three bowls of milk -- and you are telling us just to watch the mind and you will become liberated. What about those three bowls of milk?

And this is not only with Bodhidharma, this is the case with all religious scriptures, commentaries. They come to points where you are simply shocked that these people .... Can't they see a simple thing, that it was just incidental? He was hungry and somebody offered the milk. But what the disciples are asking can be forgiven. They are disciples, ignorant. But the answer is really great! The disciples are nothing before the answer.

The answer is: WHAT YOU SAY IS TRUE. THIS IS HOW HE ATTAINED ENLIGHTENMENT. HE HAD TO DRINK MILK BEFORE HE COULD BECOME A BUDDHA. BUT THERE ARE TWO KINDS OF MILK.

This is something that you cannot go beyond. I used to think there is a limit to stupidity, but there is none. He says:

BUT THERE ARE TWO KINDS OF MILK. THAT WHICH SHAKYAMUNI DRANK WASN'T ORDINARY IMPURE MILK BUT PURE DHARMAMILK.

Not just ordinary milk -- religious milk! And what is religious milk? Nobody has ever heard about it. People have heard about powdered milk, and all other kinds, but dharmamilk? How can milk be religious?

THE THREE BOWLS WERE THE THREE SETS OF PRECEPTS. AND THE SIX LADLES WERE THE SIX PARAMITAS. WHEN SHAKYAMUNI ATTAINED ENLIGHTENMENT, IT WAS BECAUSE HE DRANK THIS PURE DHARMAMILK THAT HE TASTED THE FRUIT OF BUDDHAHOOD. TO SAY THAT THE TATHAGATA DRANK THE WORLDLY CONCOCTION OF IMPURE, RANK-SMELLING COW'S MILK IS THE HEIGHT OF SLANDER. THAT WHICH IS TRULY-SO, THE INDESTRUCTIBLE, PASSIONLESS DHARMA-SELF, REMAINS FOREVER FREE OF THE WORLD'S AFFLICTIONS. WHY WOULD IT NEED IMPURE MILK TO SATISFY ITS HUNGER OR THIRST?

On the one hand, we have seen Bodhidharma saying again and again, in many sutras, that your intrinsic being is always pure, there is no way to make it impure. And now, to become aware of your self-nature -- that's what buddhahood is -- you need a very special kind of milk, dharmamilk. He gives the whole description for how this dharmamilk is created.

THE SUTRAS SAY, "THIS OX DOESN'T LIVE IN THE HIGHLANDS OR THE LOWLANDS."

The first thing to remember is that it is not a cow because a cow is a woman, female, and you cannot expect dharmamilk from a female. Dharmamilk comes only through males. You should send this sutra to Morarji Desai; it supports his ideology. He is drinking the dharmamilk every day ...milking and drinking and milking and drinking his own milk. I think he has attained more virtue than any buddha!

This ox is not a mistake, because before this, he has used the word cow. When he is condemning the milk he is saying, TO SAY THAT THE TATHAGATA DRANK THE WORLDLY CONCOCTION OF IMPURE, RANK-SMELLING COW'S MILK ... So he knows perfectly well the difference between cows and oxen.

The sutras say, "THIS OX DOES NOT LIVE IN THE HIGHLANDS OR THE LOWLANDS. IT DOESN'T EAT GRAIN OR CHAFF. AND IT DOESN'T GRAZE WITH COWS -- because even to graze with cows, there is a possibility the dharmamilk may get impure.

THE BODY OF THIS OX IS THE COLOR OF BURNISHED GOLD." THE OX REFERS TO VAIROCANA. DUE TO HIS GREAT COMPASSION FOR ALL BEINGS, HE PRODUCES FROM WITHIN HIS PURE DHARMABODY THE SUBLIME DHARMAMILK OF THE THREE SETS OF PRECEPTS AND SIX

PARAMITAS TO NOURISH ALL THOSE WHO SEEK LIBERATION. THE PURE MILK OF SUCH A TRULY PURE OX NOT ONLY ENABLED THE TATHAGATA TO ACHIEVE BUDDHAHOOD, IT ENABLES ANY BEING WHO DRINKS IT TO ATTAIN UNEXCELLED, COMPLETE ENLIGHTENMENT.

This is really very discouraging. Where are you going to find this dharma-ox?

That reminds me of a Hindu monk, very famous. I was traveling with him to participate in a Hindu conference and we stayed in the same house. He used to drink only milk; that was his only great spirituality. Otherwise, I could not see -- three days I had been with him -- I could not see any intelligence. The only thing was that he used only milk -- and that milk had to be from a white cow, an absolutely white cow.

When I heard this I asked him, "I should not interfere in your great discipline, but I cannot resist the temptation because I have never seen even a black cow giving black milk. Milk is always white, so why do you worry? If a cow has a dot, just a small dot ...black or brown or anything ...is that canceled?"

In the morning, many cows were brought for the saint to see and to look all around to see whether they were absolutely white or not. And when he accepted some cow, that it was absolutely white, then a man had to take a bath with his clothes on and with those wet clothes on he had to milk the cow, in front of the saint, so no impurity or anything wrong goes into the milk.

In three days I got so tired of his idiotness. I had not heard about Bodhidharma then; otherwise I would have told him, "What you are doing is absolutely right. Only one thing is wrong; you drink the milk of the cows. You should drink the milk of the ox, a white ox." But even white ox milk will not be white. It will be yellow. But to attain enlightenment one can do any austerity -- and this is a great discipline!

Bodhidharma has simply made himself an utter fool, when in fact things were simple to explain. But it is not just with this religion -- with every religion the same problem arises again and again.

The Jaina tirthankara, Mahavira, became enlightened sitting in a certain pose which is very strange because you are rarely found in that pose. In yoga that posture is called, "cow-milking posture." In India, machines are not used; men sit on a tripod and milk the cows by hand. But what was Mahavira doing? -- because he was certainly not milking a cow so why should he sit in the milking-a-cow posture?

That can be done only for one reason ...and I will not tell you the reason. You can ask Morarji Desai; tell him, "You are doing perfectly. Just remember, sit in the right cow-milking pose. Collect the milk and drink, and enlightenment is sure."

Now, after Mahavira Jaina monks had been thinking one could not become enlightened because to sit in that posture is very difficult. You cannot sit long enough -- and it is a very strange posture. To meditate one needs to sit in such a way that one is relaxed, at ease. Mahavira's is a very tense posture.

But what is accidental, people start thinking of as if it is the cause -- as if that posture is a necessity for enlightenment. Nothing is a necessity for enlightenment because enlightenment is not caused by anything that you can do. Enlightenment happens only when you are absent, so utterly silent that it is not your doing.

You cannot brag, "This is my enlightenment. I have done it." When enlightenment happens, you can simply say, "I was not. And because I was not, I was so silent, so absent -- just a pure nothing, only a receptivity -- it happened." It came from the beyond just as sunrays come to the flowers and they open their petals. Something from the beyond comes into you and your lotus opens its petals and releases all its inexhaustible fragrance. But there is no cause.

Cause and effect are scientific terms. They don't have any significance in the mystery of your inner life. There is nothing caused, nothing effected. The buddhahood, the enlightenment, the awakening, the liberation is already there. It is not to be created, hence no cause is needed. It has only to be looked at. You have just to turn your eyes inwards and see it. It is a discovery. It has been there for millennia so you can do it at any moment -- just a small thing which is not a cause -- you just open your eyes inward. And that's what I call meditation.

Mind opens outside; meditation opens inside. Mind is a door that leads you outside in the world; meditation is the door that leads you to your interiority -- to the very innermost shrine of your being. And suddenly, you are enlightened. Enlightenment is always sudden; it is never gradual.

And Bodhidharma knew it. His own enlightenment was a sudden experience. But just so as not to contradict the tradition, not to annoy the people, not to make enemies, he compromised. I categorically condemn this compromise.

A man of his genius should not have compromised on any ground. Even if all Buddhism in China disappears, nothing is lost.

But Bodhidharma compromising has destroyed his own integrity, his own sincerity, his own authority. He has become a pygmy when actually he was a giant.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #19
Chapter title: Relish the mystery in the depths of your heart

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BELOVED OSHO,

THROUGHOUT THE SUTRAS, THE BUDDHA TELLS MORTALS THEY CAN ACHIEVE ENLIGHTENMENT BY PERFORMING SUCH MERITORIOUS WORKS AS BUILDING MONASTERIES, CASTING STATUES, BURNING INCENSE, SCATTERING FLOWERS, LIGHTING ETERNAL LAMPS, PRACTICING ALL SIX PERIODS OF THE DAY AND NIGHT, WALKING AROUND STUPAS, OBSERVING FASTS AND WORSHIPING. BUT IF BEHOLDING THE MIND INCLUDES ALL OTHER PRACTICES, THEN SUCH WORKS AS THESE WOULD APPEAR REDUNDANT.
THE SUTRAS OF THE BUDDHA CONTAIN COUNTLESS METAPHORS. BECAUSE MORTALS HAVE SHALLOW MINDS AND DON'T UNDERSTAND ANYTHING DEEP, THE BUDDHA USED THE TANGIBLE TO REPRESENT THE SUBLIME. PEOPLE WHO SEEK BLESSINGS BY CONCENTRATING ON EXTERNAL WORKS INSTEAD OF INTERNAL CULTIVATION ARE ATTEMPTING THE IMPOSSIBLE.
WHAT YOU CALL A MONASTERY, WE CALL A SANGHARAMA, A PLACE OF PURITY. BUT WHOEVER DENIES ENTRY TO THE THREE POISONS AND KEEPS THE GATES OF HIS SENSES PURE, HIS BODY AND MIND STILL, INSIDE AND OUTSIDE CLEAN, BUILDS A MONASTERY.
CASTING STATUES REFERS TO ALL PRACTICES CULTIVATED BY THOSE WHO SEEK ENLIGHTENMENT ....
AND BURNING INCENSE DOESN'T MEAN ORDINARY MATERIAL INCENSE BUT THE INCENSE OF THE INTANGIBLE DHARMA, WHICH DRIVES AWAY FILTH, IGNORANCE AND EVIL DEEDS WITH ITS PERFUME ....
WHEN THE BUDDHA WAS IN THE WORLD, HE TOLD HIS DISCIPLES TO LIGHT SUCH PRECIOUS INCENSE WITH THE FIRE OF AWARENESS AS AN OFFERING TO THE BUDDHAS OF THE TEN DIRECTIONS. BUT PEOPLE TODAY DON'T UNDERSTAND THE TATHAGATA'S REAL MEANING. THEY USE AN ORDINARY FLAME TO LIGHT MATERIAL INCENSE OF SANDALWOOD OR FRANKINCENSE HOPING FOR SOME FUTURE BLESSING THAT NEVER COMES.
FOR SCATTERING FLOWERS THE SAME HOLDS TRUE. THIS REFERS TO SPEAKING THE DHARMA, OR TO SCATTERING FLOWERS OF VIRTUE, IN ORDER TO BENEFIT OTHERS AND GLORIFY THE REAL SELF .... IF YOU THINK THE TATHAGATA MEANT FOR PEOPLE TO HARM PLANTS BY CUTTING OFF THEIR BLOOM, YOU'RE WRONG. THOSE WHO OBSERVE THE PRECEPTS DON'T INJURE ANY OF THE MYRIAD LIFE FORMS OF HEAVEN AND EARTH. IF YOU HURT SOMETHING BY MISTAKE, YOU SUFFER FOR IT. BUT THOSE WHO INTENTIONALLY BREAK THE PRECEPTS BY INJURING THE LIVING FOR THE SAKE OF FUTURE BLESSINGS SUFFER EVEN MORE. HOW COULD THEY LET WOULD-BE BLESSINGS TURN INTO SORROWS?
THE ETERNAL LAMP REPRESENTS PERFECT AWARENESS. ...LONG AGO, THERE WAS A BUDDHA NAMED DIPAMKARA, OR LAMPLIGHTER. THIS WAS THE MEANING OF HIS NAME .... THE LIGHT RELEASED BY A BUDDHA FROM ONE CURL BETWEEN HIS BROWS CAN ILLUMINATE COUNTLESS WORLDS. AN OIL LAMP IS NO HELP ....

PRACTICING ALL SIX PERIODS OF THE DAY AND NIGHT MEANS AMONG THE SIX SENSES CONSTANTLY CULTIVATING ENLIGHTENMENT AND PERSERVERING IN EVERY FORM OF AWARENESS. NEVER RELAXING CONTROL OVER THE SIX SENSES IS WHAT'S MEANT BY ALL SIX PERIODS.
AS FOR WALKING AROUND STUPAS, THE STUPA IS YOUR BODY AND MIND. WHEN YOUR AWARENESS CIRCLES YOUR BODY AND MIND WITHOUT STOP, THIS IS CALLED WALKING AROUND A STUPA ....
THE SAME HOLDS TRUE FOR OBSERVING A FAST .... TO FAST MEANS ...TO REGULATE YOUR BODY AND MIND SO THAT THEY'RE NOT DISTRACTED OR DISTURBED.
ALSO, ONCE YOU STOP EATING THE FOOD OF DELUSION, IF YOU TOUCH IT AGAIN, YOU BREAK YOUR FAST. AND ONCE YOU BREAK IT, YOU REAP NO BLESSING FROM IT. THE WORLD IS FULL OF DELUDED PEOPLE WHO DON'T SEE THIS. THEY INDULGE THEIR BODY AND MIND IN ALL MANNER OF EVIL. THEY GIVE FREE REIN TO THEIR PASSIONS AND HAVE NO SHAME. AND WHEN THEY STOP EATING ORDINARY FOOD, THEY CALL IT FASTING. HOW ABSURD!
IT'S THE SAME WITH WORSHIPING. YOU HAVE TO UNDERSTAND THE MEANING AND ADAPT TO CONDITIONS. MEANING INCLUDES ACTION AND NON-ACTION ....
WORSHIP MEANS REVERENCE AND HUMILITY. IT MEANS REVERING YOUR REAL SELF AND HUMBLING DELUSIONS. IF YOU CAN WIPE OUT EVIL DESIRES AND HARBOR GOOD THOUGHTS, EVEN IF NOTHING SHOWS, IT'S WORSHIP ....
THOSE WHO FAIL TO CULTIVATE THE INNER MEANING AND CONCENTRATE INSTEAD ON THE OUTWARD EXPRESSION NEVER STOP INDULGING IN IGNORANCE, HATRED AND EVIL WHILE EXHAUSTING THEMSELVES TO NO AVAIL. THEY CAN DECEIVE OTHERS WITH POSTURES, REMAIN SHAMELESS BEFORE SAGES AND VAIN BEFORE MORTALS, BUT THEY'LL NEVER ESCAPE THE WHEEL, MUCH LESS ACHIEVE ANY MERIT.

I am deeply hurt to have to say that Bodhidharma has gone senile. He was going so great up to the point when the question was asked, "From where does ignorance come?" But he lost the track. It often happens ...if you lie once, you have to lie one thousand and one times more; each lie needs another lie to protect it -- and still it remains unprotected. Instead of one lie, now you have to protect two lies, but lies cannot be protected by truth -- so you bring in a third lie. And this is an endless series.

That's what has happened to Bodhidharma because he simply could not say, "I don't know." Now he's in a dilemma: whatever is asked, he has to give some answer -- whether he knows or not. And there are things which cannot be known by their very nature. So it should not have been a calamity at all to accept that this is an ultimate question and ultimate questions cannot be answered -- either by Bodhidharma or by anybody else, past, present, or future.

The ultimate will remain always a mystery. You cannot demystify it by giving an answer. The moment you face the ultimate, you simply have to be like a child, an innocent. Enjoy the wonder of it, relish the mystery of it in the depths of your heart. Let it reach into the silences of your being. Let it penetrate you and transform you. It is not a question to ask about, or to expect any answer to.

But Bodhidharma took only one single wrong step, and now he is going on down the drain. Each day he has to go on creating unnecessary lies. Once in a while he says something true, but now the amount of truth goes on lessening and the lies are becoming more and more, their quantity goes on increasing.

I had never thought that a man like Bodhidharma was not courageous enough to simply say, "Forgive me, I don't know," to the ultimate question. If he had said that and stopped there, he would have risen above millions of mystics in height, in depth, in magnificence.

But I can understand the problem: he did not want to disappoint his disciples, he did not want to disappoint the Chinese people. He did not want to tell them that there are fundamental questions which even an enlightened person cannot answer. So he goes on fabricating fictions. He cannot say that the Buddha is wrong, so he has to produce strange answers which don't fit at all with what Buddha said -- and they don't fit absolutely with what Bodhidharma himself said earlier. His whole teaching was to be aware of the mind and to go beyond the mind, and that was absolutely perfect. Nothing was to be added to it.

Now he's answering questions reluctantly, but he cannot stop. It needs tremendous courage to ignore your disciples' questions and to simply say that this is not a question because it is ultimate. He has been trying in every way to satisfy the disciples and to satisfy the Chinese people that an enlightened man knows everything.

The reality is not so. The more you become enlightened, the less you know. At the ultimate peak of enlightenment, you simply know yourself ...and nothing else. But at that peak, you yourself are the whole universe.

I will tell you where he's still right -- because he knows what is the truth -- but he is compromising. He is not a rebel, he is a pacifying person. He does not want to say a single word to disturb the newly-converted Buddhists in China. It would have been alright if he had remained in India and never gone to China. Here he would have been his real self; there was no need even to consider others. The moment you start considering others, you fall from the height.

As far as I am concerned, my absolute commitment is towards the truth. Even if I irritate and annoy the whole world, I will not say anything just to console them, and I will not say anything that goes against my experience of truth. People have been asking me, "Why is the whole world against you?" The world is not against me. I am against the world because I have chosen truth. And I will say only that which is absolutely my experience. I will not compromise in any way, for any reason whatsoever.

But Bodhidharma started compromising. He may have been worshiped by people because he consoled them, but in my eyes he has lost his grandeur; he has lost his beauty and intelligence. He has come just too low to be understood.

This is the question of a disciple:

THROUGHOUT THE SUTRAS, THE BUDDHA TELLS MORTALS THEY CAN ACHIEVE ENLIGHTENMENT BY PERFORMING SUCH MERITORIOUS WORKS AS BUILDING MONASTERIES, CASTING STATUES, BURNING INCENSE, SCATTERING FLOWERS, LIGHTING ETERNAL LAMPS, PRACTICING ALL SIX PERIODS OF THE DAY AND NIGHT, WALKING AROUND STUPAS ... Stupas are the graves of ancient enlightened people. ...OBSERVING FASTS AND WORSHIPING.

In fact, this whole sutra is an invention of the Mahayana school of Buddhism. Buddha never said anything like that, and if he said it he was wrong. That should have been Bodhidharma's simple approach, because even at the time of his death Buddha's last words were, "Don't make my statues."

And you have heard Bodhidharma in the beginning saying, "Buddhas cannot worship buddhas." There is no need, and it is really humiliating. You have the same quality of consciousness within you, you just have not discovered it. Somebody else has discovered it, but as far as HAVING it is concerned, you both have it in the same way.

Bodhidharma mentioned the name of Dipamkara. He was an ancient buddha long before Gautam Buddha, and in Dipamkara's time Gautam Buddha was an ordinary man. Just out of curiosity he had gone to see Dipamkara. He was given the name Dipamkara because his presence was so infectious that those who innocently came close to him immediately caught something invisible, as if a flame had jumped from Dipamkara into their heart, which was utterly dark, and now there was light. Hence the name, Dipamkara Buddha, was given to him -- a man who lights the unlit lamps of others just by his presence.

Gautam Buddha was not enlightened at that time but he had gone just out of curiosity, like a small child, to see what was happening, why so many people were going there. His curiosity was innocent. He had not gone to attain knowledge or enlightenment, or anything. There was no greed in it, there was no ambition in it. It was simply the wonder. He had heard that people who went to Dipamkara ...just sitting silently with him something had transpired, and they returned home totally different people. Their actions changed, their lifestyles changed. They became more loving, more compassionate, greed disappeared, ambition disappeared, anger disappeared. They became individuals so beautiful and so fragrant that Buddha wanted to see this man ...this man was a wonder. He did nothing, yet ....

The master never does anything. His whole work is somehow to bring you close ...as close as when you bring one candle which is burning with a flame close to another candle which is unlit. There is a certain point when the unlit candle will catch fire from the flame of the lit candle. The lit candle will not lose anything, but the unlit will gain a tremendous treasure. Unlit it was dead, and when the flame started, life came to it. Now it can also dispel darkness in the same way as the first flame was doing.

Dipamkara was such a man; in fact every great master is such a man. Whatever happens around him is not done by him. Whatever is done is just to bring you close, to make himself available to you and a mystery to you, so that without your knowing you are pulled like a magnet pulls things ...and at a certain distance, suddenly you become aflame. The old dies, and the new man is born.

This sutra is absolutely wrong. It is not a statement of Gautam Buddha, because a man of his understanding cannot tell people that THEY CAN ACHIEVE ENLIGHTENMENT BY PERFORMING SUCH MERITORIOUS WORKS AS BUILDING MONASTERIES, CASTING STATUES, BURNING INCENSE .... Can you see any connection with enlightenment and burning incense? You can burn mountains of incense ...there is no logical relationship with your becoming enlightened. You may get

burned, that's the only thing. Making monasteries ...and you are not a monk! -- you are making monasteries for other fools to become monks. How can that become your enlightenment? How many monasteries did Gautam Buddha make before he became enlightened? How much incense did he burn? How many flowers did he scatter? How many eternal lamps did he burn?

No! This statement is not at all Gautam Buddha's. It is the invention of the Mahayana School, a certain creed and doctrine. And there was a historical reason why such things were created. Buddha was a very straightforward man. He said whatsoever was right -- whatever the consequences. For example, he said, "All the pundits and the scholars and the brahmins are idiots -- and they are parasites. For centuries they have been sucking the blood of the people." He called the VEDAS "just rubbish." And the VEDAS were so much respected by the Hindus that anybody calling them rubbish must have had great courage. He did not accept any Hindu AVATARA, any Hindu incarnation, as having any value.

For example, Parasurama is one of the Hindu incarnations of God. He was the son of a man who was thought to be a great seer, but he was suspicious ...as all husbands are suspicious about their wives, and all wives are automatically suspicious of their husbands. That is their only relationship. Finally the father became so convinced of his suspicion -- which may have had grounds or may not have had grounds, he could not be certain on this point -- that he ordered his son, Parasurama, to cut off his mother's head and bring it to him. And Prasurama went, without asking why. It was not a small thing! He cut off his mother's head and brought it to his father.

Then the father told him, "I have been suspecting her, but now I have certain evidence that she has been in love with a man who is a great warrior." Parasurama and his family belonged to the caste of the brahmins. Parasurama said, "Don't you be worried. I will not leave a single man of the warrior caste alive."

The story may be exaggerated, but it shows the quality of the man. It shows that he killed all the warriors of the whole world many, many times. And from where were these new warriors coming? The Hindu society accepts a very strange thing, and nobody ever considers .... They go on claiming they have a great culture, but they never look at its foundation; their culture is just a phony name.

The Hindu society accepted that if a woman came to a brahmin seer and asked that she be given a child, then it was obligatory for the brahmin seer to make love to her and make her pregnant. He could not reject her. So Parasurama went on cutting off the heads of the warriors; the widows were left, and they were going to the seers .... It was a good business, a great conspiracy!

The whole country was in a state of prostitution, and Parasurama was killing. Such violence cannot be accepted as a quality of God. And it seems illogical ... If his mother was in love with a warrior, he could just have killed him -- we can make a few concessions, because he was thought by the Hindus to be an incarnation of God. But to kill all the warriors of the world, not even of this country, does not seem to have any logic behind it. And it was not certain that what the father was saying ... Parasurama should have asked for evidence, for proof. His father may have been just a jealous man.

Now Buddha could not accept Parasurama as a reincarnation of God, and if Parasurama is a reincarnation of God then who will be the reincarnation of the devil? Buddha could not accept Rama as and incarnation of God because Rama killed a sudra, a young man, by pouring hot liquid lead into his ears because he had been listening while hiding behind a tree when a few brahmins were reciting the VEDAS. The sudras were not allowed to read; they were not allowed even to listen! What kind of culture has this country created, where one-fourth of the people are not even allowed to listen to its religious scriptures?

And because this young man, just out of curiosity hiding behind a tree, listened .... He could not have understood it though, because it was in Sanskrit, and Sanskrit has never been the language of the people. It has always been the language of the priests -- only of the priests. So even if he had listened, he would not have understood anything. And do you think it is a crime? Is it worth destroying a young man, by pouring hot boiling lead into his ears, because he committed a sin by listening to the VEDAS? And the man died .... Buddha could not accept Rama, and he could

not accept Krishna, a man who was so mad that he collected sixteen thousand women ...any woman that he fancied was taken away from her family. She may be a virgin, she may be married, she may have children, she may have a husband, she may have to look after her old father-in-law, her old mother-in-law. Sixteen thousand women were just simply taken away by his soldiers. They were treated as if they were cattle -- and I don't know if he even remembered the names of those sixteen thousand women. But he was powerful, and he had a great army and he was a great king. Buddha could not accept such nonsense, such a corrupted man, as a reincarnation of God.

Buddha was very straightforward. He said, "All the statues, all the temples, all the VEDAS are creations

of a cunning priesthood to exploit people." How can he tell his own people that they can attain enlightenment by BUILDING MONASTERIES, CASTING STATUES, BURNING INCENSE, SCATTERING FLOWERS, LIGHTING ETERNAL LAMPS, PRACTICING ALL SIX PERIODS OF THE DAY AND NIGHT, WALKING AROUND STUPAS, OBSERVING FASTS AND WORSHIPING?

Buddha was against worship, he was against statues. His last words before his death were, "Again I remind you: don't make statues of me, don't create temples in my name, don't start worshiping me because worshiping is not going to lead you anywhere. I have shown you the path of meditation -- meditate. And if even in your meditation I appear, don't hesitate. Immediately cut off my head." A man who can say this ...do you think this sutra can possibly come from him?

Bodhidharma could have simply said, "These are not the words of Buddha." But he did not say it. That's where he falls low in my eyes.

He did not say it because in China the Buddhists were trying to make as many monasteries, as many temples, as many statues as possible. One temple exists in China with ten thousand statues of Buddha. The whole mountain has been carved as a temple. This is the biggest temple in the world, where there are ten thousand statues of Buddha, and to say anything about this not being right would go against the very Buddhists who have been working to convert the Chinese. And they had been giving the certainty to the Chinese that they would become enlightened if they fed the monks, if they worshiped the Buddha, if they gave donations to the monasteries.

Bodhidharma must have hesitated a moment, but finally he fell into the trap of being part of an organized religion. Organized religion always insists on these stupid things which don't lead you anywhere, but they help the organized religion to exploit you; otherwise, who is going to feed one million Catholic nuns and monks? Who is going to take care of all the expenses of thousands of Catholic monasteries? It has to be continuously emphasized by the sermons of the priests every Sunday, people have to be reminded to donate, reminded that, "Donation will bring you salvation." Salvation is the Christian word for enlightenment.

The disciples can see it, so they are asking:

> BUT IF BEHOLDING THE MIND INCLUDES ALL OTHER PRACTICES, THEN SUCH WORKS AS THESE WOULD APPEAR REDUNDANT.

If a single method of beholding the mind creates enlightenment, then what is the need of all these things? These are all things that come out of the mind; they will strengthen the mind. But all that you have to do is to weaken the mind, go beyond it ...so beyond that it cannot take any energy from you and it dies out of hunger and starvation. And when you don't have any mind, but just a pure silence of no-mind, you have attained enlightenment.

The disciples are perfectly right to ask the question, "You yourself have been saying, `Just behold the mind and that's enough.' Then what is the need of all these rituals?" Now he is caught in a catch-22 .... If he says, "These words are not from Buddha," he goes against Mahayana Buddhism and he belongs to that sect.

That's why I insist: Don't belong to any sect, to any creed, to any religion; otherwise, you cannot be absolutely committed to truth. Any other commitment side by side with the commitment to truth is dangerous. Then you would like somehow to also console that other commitment.

And if a man like Bodhidharma could not manage to say the truth, because he could see that if he says it -- and he was the first enlightened man to enter China -- if he says it, the whole edifice that thousands of Buddhist monks had created in six hundred years, the whole atmosphere that you can become enlightened by worshiping Buddha, by burning incense, by offering flowers, by making temples, statues, monasteries would simply flop, because none of them was enlightened. The whole of China was waiting to hear what is actually the truth from an enlightened man. But because he also belonged to a certain business firm, he decided in favor of the business rather than in favor of the truth.

I have always told a small story .... A small school, a Christian school, but the only one in the vicinity and little kids .... The teacher was telling them for almost one hour, "Jesus Christ is the greatest man who has walked on the earth." And then she asked the students, "Who is the greatest man that has walked on the earth?"

One American boy student said, "Abraham Lincoln." She said, "Not bad, but not quite right."

An English girl stood up and said, "Winston Churchill." The woman could not believe that she had wasted one hour insisting on a single point. She said, "Not bad, but not quite right yet."

And then a little boy who never used to speak stood up raising his hand. The teacher said, "You never

do that. For the first time you are raising your hand!" And she was afraid that certainly his answer was not going to be right. But the boy said, "Jesus Christ." She was shocked by the previous two answers, but this answer was even more shocking because the boy was Jewish.

After the class she caught hold of the boy, took him aside and said, "Hymie, aren't you a Jew?"
He said, "Yes, I am."
"Then do you really think Jesus Christ is the greatest man who has walked on the earth?"

He laughed and said, "Business is business. In the deepest part of my heart I know Moses is the man, not Jesus Christ. He's just a pygmy. But business is business ...." because there was a big trophy to be given to the person who answered the question right, and Hymie was carrying the big trophy, bigger than himself.

But you can forgive a small child. And he was very logical; he must have thought, "What does it matter if I say once in a class, just to win the game, `Jesus Christ' I know the rules for who is going to win, so why unnecessarily bring in Moses and get defeated? In the deepest part of my heart I know Moses is the greatest man who has ever walked on the earth."

But even people who are enlightened, when it comes to deciding between their commitment to an organized religion and their commitment to truth, decide for their commitment to the organization. This is really sad. The answer Bodhidharma gives is simply irrelevant. It's just trying to make something that can prove that the sutra is spoken by Buddha.

I absolutely deny that such a statement was spoken by Buddha. It goes against his very life, his very teaching, his very way.

Bodhidharma says, THE SUTRAS OF THE BUDDHA CONTAIN COUNTLESS METAPHORS.

Now can you see the trick? Now he cannot say it is wrong and he cannot say it is right. He finds a middle way and says that Buddha is speaking in metaphors.

BECAUSE MORTALS HAVE SHALLOW MINDS ...

And to whom is he speaking -- to the mortals or the immortals? If Buddha's audience had shallow minds, does Bodhidharma think that his audience is of higher status? Buddha had perhaps the most intelligent audience any man ever had. Bodhidharma is talking to the recently converted Buddhists.

THE BUDDHA USED THE TANGIBLE TO REPRESENT THE SUBLIME.
This is tricky, and unforgivable.

PEOPLE WHO SEEK BLESSINGS BY CONCENTRATING ON EXTERNAL WORKS INSTEAD OF INTERNAL CULTIVATION ARE ATTEMPTING THE IMPOSSIBLE.

But he knows the truth, so once in a while it comes up in spite of his effort to suppress it and to go with the crowd and the mass mind. This is true when he says ...CONCENTRATING ON EXTERNAL WORKS INSTEAD OF INTERNAL CULTIVATION IS ATTEMPTING THE IMPOSSIBLE.

But that's what the sutra says; now the only way is to make it a metaphor.

WHAT YOU CALL A MONASTERY, WE CALL A SANGHARAMA, A PLACE OF PURITY.

That is absolutely wrong. SANGHARAMA is exactly a monastery; it is not different from a monastery, it is not a metaphor. And even for these last two thousand years, thousands of monasteries have existed in China. It is just since the communist revolution thirty years ago that many monasteries have been destroyed; otherwise millions of monks were living on the people's blood. But they are coming back again ....

It was Mao Tse-tung's very adamant, stubborn, fascist and communist mind that turned the monasteries into hospitals, into schools and forced the monks to go to the fields and work. Mao stopped begging -- and Buddhism has lived only on begging. In fact begging had been a discipline, a practice, because it makes you humble. But Mao made it illegal to beg and forced the monks to work for their food, for their clothes, for their shelter.

Now Mao is dead and his enemies in the communist party -- who he had not allowed ...many of them were forced into jail, many have been killed -- have come into power. Now the opposite party inside the communist party itself has come into power and it wants to win the heart of the people. Monasteries are coming back again because two thousand years of Buddhism cannot be erased so easily. Now Buddhist monks can again be seen with their begging bowls. Those hospitals have been removed, those schools have been removed, and monks are no longer forced to work in the fields, or in the factories, or wherever they can be of any use ....

BUT WHOEVER DENIES ENTRY TO THE THREE POISONS AND KEEPS THE GATES OF HIS SENSES PURE, HIS BODY AND MIND STILL, INSIDE AND OUTSIDE CLEAN, BUILDS A MONASTERY.

Now this is a very farfetched idea. And if Bodhidharma can explain it to very new candidates of Buddhism, why cannot Buddha himself have said that he was speaking in metaphors? He could have explained it himself, and he was far better as far as speaking was concerned, far more articulate; he could have explained that these are just metaphors. But nowhere does he mention them as metaphors. It is very arduous for Bodhidharma to turn everything into a metaphor, but we will see that with everything he goes on with the idea that they are metaphors.

CASTING STATUES REFERS TO ALL PRACTICES CULTIVATED BY THOSE WHO SEEK ENLIGHTENMENT.

I cannot understand how this can be a metaphor. CASTING STATUES REFERS TO ALL PRACTICES CULTIVATED BY THOSE WHO SEEK ENLIGHTENMENT. What relationship, even a farfetched one ...? A metaphor should be representative; it should explain something, it should be helpful to understand. This is not at all concerned with casting statues and practicing for enlightenment! Could not Buddha himself say, "Practice for enlightenment"?

AND BURNING INCENSE DOES NOT MEAN ORDINARY MATERIAL INCENSE -- as if there is somewhere available some spiritual incense -- BUT THE INCENSE OF THE INTANGIBLE DHARMA .... Where are you going to get it? That's why I said it hurts me to say that Bodhidharma seems to have gone senile, although he was only seventy-five. ...WHICH DRIVES AWAY FILTH, IGNORANCE AND EVIL DEEDS WITH ITS PERFUME.

Great! But where to get it? that spiritual incense WHICH DRIVES AWAY FILTH, IGNORANCE AND EVIL DEEDS WITH ITS PERFUME .... Nobody has ever seen such a thing; otherwise life would have been so simple. There is no need to bother people with meditation, with any discipline, with any awareness. Just burn the spiritual incense and everything is driven out and you are purified by the perfume!

I alone will not be enlightened because I am allergic to perfume, whether it is tangible or intangible. But there is not much harm if one man is not enlightened, it can be tolerated if the whole world will be enlightened! I am perfectly ready ....

Bodhidharma is not even aware for how long he can deceive people, but he has deceived them for one thousand years ...that's how long these sutras have been in existence. They have certainly been preserved, because they were in the hands of the Mahayana Buddhists, who were not willing for them to be translated. And I can understand now why they were not willing for them to be translated: they will destroy the great image of Bodhidharma. They themselves may have understood that what he is talking about is absolutely outlandish.

WHEN THE BUDDHA WAS IN THE WORLD, HE TOLD HIS DISCIPLES TO LIGHT SUCH PRECIOUS INCENSE WITH THE FIRE OF AWARENESS AS AN OFFERING TO THE BUDDHAS OF THE TEN DIRECTIONS.

It may be precious, but where is it available? And then he makes awareness like a fire just to burn the incense, and the incense will do everything ...you will become enlightened. So now your sole search is to find that dharma-incense, that spiritual incense! Perhaps you can find it in Poona ...it is a very spiritual city -- so spiritual that only spirits roam around, no living human beings.

BUT PEOPLE TODAY DON'T UNDERSTAND THE TATHAGATA'S REAL MEANING.

Only Bodhidharma understands the Tathagata's real meaning. Perhaps the Tathagata himself did not understand his own real meaning!

THEY USE AN ORDINARY FLAME TO LIGHT MATERIAL INCENSE OF SANDALWOOD OR FRANKINCENSE HOPING FOR SOME FUTURE BLESSING THAT NEVER COMES.

He's going round about, and round about ...he could have simply said, "This statement is not Buddha's, and this statement is absolutely nonsense." And that would have been absolutely correct.

FOR SCATTERING FLOWERS THE SAME HOLDS TRUE. THIS REFERS TO SPEAKING THE DHARMA, OR TO SCATTERING FLOWERS OF VIRTUE.

How do you scatter flowers of virtue? Even if one accepts this stupid explanation, how do you scatter the flowers of virtue? You go on giving to people saying, "This is truth, this is love, this is compassion," and your hand is empty.

Two madmen from a madhouse were sitting in the park. Every day for one hour they were allowed to go out in the garden. One man, who was keeping his fist closed, asked the other, "If you tell me what I am keeping in my fist, I will give you one rupee."

The other man said, "Really? Will you keep your word?" The first man took out one rupee from his pocket and said, "This is the rupee. Just tell me what is in my hand?" And the other man looked and said, "It's seems it is an elephant."

The first man said, "You cannot get the rupee. It seems you have looked. You are being tricky." He did not give the one rupee because he also believed he was keeping an elephant in his fist!

How can you scatter FLOWERS OF VIRTUE, IN ORDER TO BENEFIT OTHERS AND GLORIFY THE REAL SELF? IF YOU THINK THE TATHAGATA MEANT FOR PEOPLE TO HARM PLANTS BY CUTTING OFF THEIR BLOOM, YOU ARE WRONG.

That seems to be right, but he's mixing everything in such a way that it loses all significance. Certainly Buddha would not like you to pluck flowers; that is killing. The flower on the rosebush has a life, a beauty. The moment you pluck it, it is dead. Leave it there.

Mukta is my gardener. She is not allowed even to cut any leaf or to cut any flowers. In the beginning she used to move with gardener's scissors hidden behind her back! But right now I can see, whenever I go to Buddha Hall -- otherwise I don't get out -- I can see flowers are there, I can see the garden has become a jungle so she must have dropped those gardener's scissors. Let every tree grow in its own way; at least in my garden! Don't kill any tree, don't destroy any living flower.

So I can understand that Buddha would not have allowed the cutting off of their blooms, but rather I would say that the whole sutra was inserted by the Mahayana School. But why did the Mahayana School have to insert such things ...?

There is something very fundamental to be understood here. When Gautam Buddha worked in this country, twenty-five centuries ago, he almost converted the whole land. He was a man of such charisma. He was not just a learned man; he has known existence, he has been part of it. His impact was tremendous -- perhaps nobody else has ever made such an impact.

But the moment he died, the brahmins, the priests, came out of their caves where they had been hiding because they could not face Gautam Buddha -- whoever went to face him became a disciple. But they were waiting for their chance: one day he was going to die. He has destroyed their whole profession. Now no bells were ringing in the temples, people were not going to worship, people were not calling brahmins for their rituals ...and brahmins are the most clever priesthood in the whole world.

People get caught ...each person when he is born is immediately under their control: first some ritual, then his birth chart has to be made, then his naming ceremony has to be performed. And in all these, the priest is exploiting the people. Then shaving the head ....and this goes on and on. Even if you go to some other city you have to consult the brahmin for the right constellation of the stars, whether to go north or to south, or to east or to west, what will be the most appropriate and beneficial time?

Then comes marriage -- then again the priest is there. And then after the marriage, children start coming from the new marriage -- and the priest is there. And then the man becomes old .... From the cradle to the grave, the priest keeps his hold.

Even after the man has died there are rituals to be performed! And in a poor country, those rituals cost so much that people have to sell their houses, their lands, their possessions -- on which they were dependent for their livelihood -- because their father has died. Then they have to give a great feast for brahmins.

And even the forefathers who have died ... It must have been a long line, an unending line in fact, millions of people in a queue behind one another ...for that they have a special time. One month completely they devoted to the forefathers because the number is so big, so one month of continuous rituals -- fire worship, mantra chanting -- for the peace of all those who have died in the family ...you don't know even their names! And millions must have died.

Scientists calculate that wherever you are sitting, at least eight persons' graves are underneath you. Don't be afraid, they are dead! But so many people have died; even thousands of years after the man has died, the priest is still exploiting you.

Buddha has created a tremendous revolution in this sense, in that he destroyed the whole integrity of the priesthood. But the moment he died, the priests came back.

People were also missing them. Life had become very simple. A child was born -- no priest was chanting for a blissful, long life for him. Somebody died and the priest was not there chanting and blessing him for the great journey he has gone on. People were also missing all these rituals. So when Buddha died, slowly, slowly brahmins came back, and they started driving out the Buddhists from the land.

Just fifty years ago in India there was hardly a single Buddhist. In these last fifty years, one man has done a great service -- although he himself was not a religious man, he was a politician. But by accident he had to do something; it was political tactics.

Babasaheb Ambedkar was a sudra, but caught the eye of a very rich man who, seeing he was so intelligent, sent him to study in England. He became one of the greatest experts of law in the world and he helped make the constitution of India. He was continuously fighting for the sudras to whom he belonged, and that is one-fourth of the Hindu society. He wanted a separate vote for the sudras -- and he was absolutely right.

I don't see why they should belong to the Hindu fold which has tortured them for ten thousand years, forced them to do every sort of ugly work and paid them almost nothing. They are not even allowed to live in the cities, they have to live outside the city. Just before freedom, they were not allowed to move in many streets of the town. In many places they were forced to announce loudly, "I am a sudra and I am passing through here. Those who can hear me, please move out of the way ..." because even their shadows falling on you, defile you.

But finding no way, because Mahatma Gandhi was insistent that sudras should not leave the Hindu fold .... That was also a political strategy, because if one-fourth of the Hindus leave the fold, then Hindus will become a minority in their own country. There are Mohammedans, there are Christians, there are Jainas; now if a new big chunk would go out of the Hindu fold, the country of the Hindus would become almost the country of other religions. And if they all got together, Hindus would never be in power.

I don't consider Mahatma Gandhi a religious man either; he belonged to the same category as Doctor Ambedkar. Gandhi went on a fast to death so that Ambedkar had to take back his stand. He had to withdraw the idea that sudras should be given a separate vote. And Gandhi was clever ...he started calling sudras HARIJANS. Cunning people always play with words. Words don't make any difference -- whether you call them sudras, untouchables, or harijans ...harijans means, "children of God."

I had a long discussion with Mahatma Gandhi's son, Ramdas. I said, "Don't you see the cunningness? The children of God have been suffering for ten thousand years and those who are not children of God are exploiting them, torturing them, oppressing them, raping their women, completely burning their towns with all living people inside. If these are the children of God, it is better not to be a child of God. That is dangerous."

Gandhi changed the name just to give it a beautiful meaning, but everything inside remained the same. And he went on a fast unto death unless Ambedkar takes his statement back.

If I had been in the place of Ambedkar, I would have told Mahatma Gandhi, "It is your business to live or to die. It is your business if you want to fast -- you are free to. Fast unto death or even beyond!"

But Ambedkar was pressurized from all over the country, because if Gandhi died the whole blame would come on Ambedkar. And I would have told Gandhi, "This is a very violent method, and you have been talking about nonviolence. Is this nonviolence?"

It happened ...I was in Raipur teaching in the Sanskrit college there. A very beautiful young girl was asked by a gangster if she would be married to him. He was a dangerous man, a criminal. He had been to jail many times, he had committed many crimes, and he was almost the same age as the girl's father. But he took a fancy to her, and seeing the success of Gandhi fasting to death and how he managed everything ...because Gandhi HAD managed Ambedkar.

After Gandhi had been fasting for twenty-one days, and his health had started to fall fast, the doctor said, "Do something; otherwise the old man will be gone." Ambedkar was much pressurized by all the Indian national leaders who said to him, "Go to Mahatma Gandhi. Ask for his forgiveness, offer him a glass of orange juice to break his fast ...and renounce your movement; otherwise you will be remembered always as the one who killed the greatest man of this country, the great religious man." And Ambedkar had to do it, although unwillingly.

I would not have done it! I would have accepted the blame, I would have accepted history's condemnation. Who cares when you are dead what is written in history about you? At least you don't know what is written, and you don't read. Let them write anything ....

But I would have insisted that this was not a nonviolent method. It was absolutely violent but in a very

subtle way. I threaten to kill you -- this is violence. And I threaten to kill myself if you don't accept me -- is this logical? The standpoint that Gandhi was taking was absolutely illogical, but he supported it by threatening. It is blackmail to say, "I will kill myself."

Ambedkar managed another way. He started converting the sudras to Buddhism. That's why now there are a few lakhs of Buddhists, but they are not in any way religious. It was just a political manoeuver.

This man in Raipur went to the girl's house with a bed, and declared that if the girl was not married to him, he was going to fast to death. It became the talk of the whole city; photographers and journalists were there, and the whole day the crowd was there. The father became afraid, and pressure was put on him, "Why take the responsibility of his death?" But the father said, "This is absolutely ugly. This man is my age and he's a criminal. I cannot give my daughter to him."

I knew the father and the girl -- the girl was my student in the college. The girl suggested to her father to consult me as to what could be done. I had not known him before. He came to me and he told the whole story. I said, "It is very simple. You just find some old, rotten prostitute."

He said, "What?"

I said, "Just listen to the whole point: find a very rotten, old bitch, and put another bed in front of the house. The bitch should declare, `I'm going to fast to death unless this man marries me.' Other than this nothing will work."

That gangster man escaped in the middle of the night. He was never seen again, he never asked again! This is the Gandhian methodology, a very religious thing.

The Buddhists were burned, driven out of the country, and the whole country was absolutely cleaned of all the impact that Buddha had left. Even in the temple that had been raised in memory of his enlightenment in Bodhgaya, there was not even one Buddhist to take care of the temple. A brahmin has been taking care of it for two thousand years, the same family, generation after generation.

Now they have become the owners of the temple. They don't believe in Buddha. They are against Buddha, but the temple is very precious, because from all over the world people come to the temple. Much money comes to the temple, so the priest is not concerned. He is earning lots of money and he is not willing to hand over the temple, because for two thousand years it has been in his possession. No law can take it away from him.

So when the Buddhists reached China and Tibet they had learned a lesson, that if you go against the people and their traditions .... Perhaps when a charismatic person is alive you may seem to be winning the game, but when the charismatic person is gone ...what has happened in India, will happen in Tibet, will happen in China, will happen in Sri Lanka, will happen in Japan. So they compromised.

That was the reason for inserting all these wrong sutras. The Buddhist scriptures in Tibet have different sutras, to console and to convince the Buddhist population of Tibet; Chinese Mahayana sutras have differences, in Sri Lanka they have differences. This is the historical reason why these absolutely absurd sutras, which cannot be Buddha's, have entered into the scriptures. They have been knowingly put in, because without them there was no question of survival.

But as far as I am concerned, and as far as Bodhidharma should have been concerned, truth is the ultimate value, not survival. And survival by creating lies, by distorting the truth ...what is the point? Even if Buddhism disappears from the whole world, it does not matter. But the purity of Buddha's statements should have been preserved.

Whenever a seeker wants to search, he has not to get lost in a forest of unnecessary disciplines, rituals. Bodhidharma should have made it clear. I KNOW the risk. I understand that he must have felt very guilty, because after these sutras, he left China for the Himalayas. He must have felt tremendously hurt that what he was doing was against his own understanding. But still I can not forgive him. I cannot forgive anyone who goes against truth.

THOSE WHO OBSERVE THE PRECEPTS DON'T INJURE ANY OF THE MYRIAD LIFE FORMS OF HEAVEN AND EARTH. IF YOU HURT SOMETHING BY MISTAKE, YOU SUFFER FOR IT. BUT THOSE WHO INTENTIONALLY BREAK THE PRECEPTS BY INJURING THE LIVING FOR THE SAKE OF FUTURE BLESSINGS SUFFER EVEN MORE. HOW COULD THEY LET WOULD-BE BLESSINGS TURN INTO SORROWS?
THE ETERNAL LAMP REPRESENTS PERFECT AWARENESS.

Only in this statement does the metaphor seem to be correct. It can be interpreted as perfect awareness, the eternal lamp. But he has not been able to relate other metaphors to his interpretations. ...LONG AGO, THERE WAS A BUDDHA NAMED DIPAMKARA, OR LAMPLIGHTER. THIS WAS THE MEANING

OF HIS NAME .... THE LIGHT RELEASED BY A BUDDHA FROM ONE CURL BETWEEN HIS BROWS CAN ILLUMINATE COUNTLESS WORLDS. AN OIL LAMP IS NO HELP ....
PRACTICING ALL SIX PERIODS OF THE DAY AND NIGHT MEANS AMONG THE SIX SENSES CONSTANTLY CULTIVATING ENLIGHTENMENT AND PERSEVERING IN EVERY FORM OF AWARENESS. NEVER RELAXING CONTROL OVER THE SIX SENSES IS WHAT'S MEANT BY ALL SIX PERIODS.

But these are contradictory to his own statements. Control is not needed because it is through the mind. Practice is not needed because it is through the mind. One has to live a life of let-go -- that was his basic teaching. One has to be spontaneous. One has to live moment to moment, neither thinking of the past, nor thinking of the future, nor clinging to the present.

He has given such beautiful sutras, and at the end he spoils his own work completely.

> AS FOR WALKING AROUND STUPAS, THE STUPA IS YOUR BODY AND MIND. WHEN YOUR AWARENESS CIRCLES YOUR BODY AND MIND WITHOUT STOP, THIS IS CALLED WALKING AROUND A STUPA .....

He is just trying to manage somehow, even though the whole thing is so stupid. Stupas actually exist and Buddhists of Mahayana school go on pilgrimages to the stupas and go around them. But your body and mind is not a stupa. A stupa is for when you are dead; then a grave has to be created for you. The Buddhist grave is called a stupa. It is made in a certain round way.

But your body and mind are alive. And how can your consciousness go around body and mind? He is not even taking into consideration that all his interpretations can be questioned. They were not questioned because they consoled the people. They wanted something tangible and if it was a metaphor -- no harm; he is not denying Gautam Buddha.

> THE SAME HOLDS TRUE FOR OBSERVING A FAST.

Even a man of very small intelligence can see the stupidity ....
TO FAST MEANS ...TO REGULATE YOUR BODY AND MIND.

I cannot conceive how a fast can mean TO REGULATE YOUR BODY AND MIND SO THAT THEY ARE NOT DISTRACTED OR DISTURBED. Fast simply means fast, and nothing else.

> ALSO, ONCE YOU STOP EATING THE FOOD OF DELUSION, IF YOU TOUCH IT AGAIN, YOU BREAK YOUR FAST.

Now he has forgotten what he was saying. In fact, because that saying is not coming from his inner-most being -- it is just his mental gymnastics -- he has forgotten that he has defined body and mind as `stupa' and that he has defined fasting as, `regulating your body, disciplining your body.'

Now from where comes this idea: ONCE YOU STOP EATING THE FOOD OF DELUSION? It was not in the very definition of the metaphor. Food was not brought in.

If you STOP EATING THE FOOD OF DELUSION ... And is there any food that is not of delusion? Buddha also eats the same bread as you eat and Buddha also drinks the same water as you drink. ...IF YOU TOUCH IT AGAIN ... Not even eating, but just touching and it is delusion! What harm is there in touching a delusion? A delusion does not exist, you cannot touch it. But IF YOU TOUCH IT AGAIN, YOU BREAK YOUR FAST. He has forgotten the metaphor that he explained before. Now, even if you touch the delusion food, you have broken your fast.

> AND ONCE YOU BREAK IT, YOU REAP NO BLESSING FROM IT. THE WORLD IS FULL OF DELUDED PEOPLE WHO DON'T SEE THIS. THEY INDULGE THEIR BODY AND MIND IN ALL MANNER OF EVIL. THEY GIVE FREE REIN TO THEIR PASSIONS AND HAVE NO SHAME. AND WHEN THEY STOP EATING ORDINARY FOOD, THEY CALL IT FASTING. HOW ABSURD!
> I agree only with the last: How absurd!

> IT'S THE SAME WITH WORSHIPING. YOU HAVE TO UNDERSTAND THE MEANING AND ADAPT TO CONDITIONS. MEANING INCLUDES ACTION AND NON-ACTION ....

He is just trying to deceive people -- bringing in words which have no relation at all.

> WORSHIP MEANS REVERENCE AND HUMILITY.

That is true. It means revering your real self and humbling delusions. But if you know your real self, where will you find the delusions? Both cannot exist together. Either you are awake -- then the dreams are no more there -- or the dreams are there and you are not awake. The man who knows his real self has no delusions. But he has got into a mess and he is trying hard to get out of it, but he is getting deeper and deeper into it.

IF YOU CAN WIPE OUT EVIL DESIRES AND HARBOR GOOD THOUGHTS, EVEN IF NOTHING SHOWS, IT IS WORSHIP ....

Early in his sutras he said that one has to go beyond good and evil. Now good becomes worship.

THOSE WHO FAIL TO CULTIVATE THE INNER MEANING AND CONCENTRATE INSTEAD ON THE OUTWARD EXPRESSION NEVER STOP INDULGING IN IGNORANCE, HATRED AND EVIL WHILE EXHAUSTING THEMSELVES TO NO AVAIL. THEY CAN DECEIVE OTHERS WITH POSTURES, REMAIN SHAMELESS BEFORE SAGES AND VAIN BEFORE MORTALS, BUT THEY'LL NEVER ESCAPE THE WHEEL, MUCH LESS ACHIEVE ANY MERIT.

It is a strange compilation of sutras. He goes really deep, like a sharp sword cutting all that is wrong, to the point when he is asked the ultimate question, `From where does ignorance arise?' He cannot answer it and he is not humble enough to accept that he doesn't know. He gets into such a mess that after that every question remains unanswered; he pretends to answer it, but the answer is not even related to the question.

If this can happen to a man like Bodhidharma ... You have to be aware. My insistence that you don't belong to any religion, don't belong to any doctrine, don't belong to any scripture, is for the simple reason that your whole and total commitment should be to truth and not for anything else. Your commitment should not be divided, otherwise you will have to make a compromise, which will make anybody who understands feel that you have gone either insane, or senile, or mad. But one thing is certain: you have lost the path.

Bodhidharma himself may not, in his innermost core, have lost his enlightenment -- enlightenment cannot be lost -- but he has defiled it. His enlightenment is not anymore so clean, so bright, not any more a pillar of light. And just for the simple business of an organized religion ....

Humanity will never be religious unless all organized religions disappear and religion becomes an individual commitment towards existence, so no question of compromise arises.

Let me say to you: Religion is rebellious, and the man of religion is a rebel. He is rebellious against all orthodoxy, against all traditions, against all organizations, against all ideologies. His only love is for truth, and his whole love is for truth. Only such a man finds it. Others only wander into ignorance, into dreams, into sleep -- and they suffer.

Okay, Maneesha?

Yes, Osho.

Bodhidharma: The Greatest Zen Master

Chapter #20
Chapter title: Less than an eyeblink away

14 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,

BUT THE BATHHOUSE SUTRA SAYS, "BY CONTRIBUTING TO THE BATHING OF MONKS, PEOPLE RECEIVE LIMITLESS BLESSINGS." THIS WOULD APPEAR TO BE AN INSTANCE OF EXTERNAL PRACTICE ACHIEVING MERIT. HOW DOES THIS RELATE TO BEHOLDING THE MIND?

HERE, THE BATHING OF MONKS DOESN'T REFER TO THE WASHING OF ANYTHING TANGIBLE. WHEN THE LORD PREACHED THE BATHHOUSE SUTRA, HE WANTED HIS DISCIPLES TO REMEMBER THE DHARMA OF WASHING. SO HE USED AN EVERYDAY CONCERN TO CONVEY HIS REAL MEANING. ...THE BATHHOUSE IS THE BODY. WHEN YOU LIGHT THE FIRE OF WISDOM, YOU WARM THE PURE WATER OF THE PRECEPTS AND BATHE THE TRUE BUDDHA-NATURE WITHIN YOU. BY UPHOLDING THESE SEVEN PRACTICES, YOU ADD TO YOUR VIRTUE. THE MONKS OF THAT AGE WERE PERCEPTIVE. THEY UNDERSTOOD THE BUDDHA'S MEANING. THEY FOLLOWED HIS TEACHING, PERFECTED THEIR VIRTUE AND TASTED THE FRUIT OF BUDDHAHOOD. BUT PEOPLE NOWADAYS CAN'T FATHOM THESE THINGS. ...OUR TRUE BUDDHA-NATURE HAS NO SHAPE. AND THE DUST OF AFFLICTION HAS NO FORM. HOW CAN PEOPLE USE ORDINARY WATER TO WASH AN INTANGIBLE BODY? IT WON'T WORK. WHEN WILL THEY WAKE UP? TO CLEAN SUCH A BODY, YOU HAVE TO BEHOLD IT. ONCE IMPURITIES AND FILTH ARISE FROM DESIRE, THEY MULTIPLY UNTIL THEY COVER YOU INSIDE AND OUT. BUT IF YOU TRY TO WASH THIS BODY OF YOURS, YOU'LL HAVE TO SCRUB UNTIL IT'S NEARLY GONE BEFORE IT'S CLEAN. FROM THIS YOU SHOULD REALIZE THAT WASHING SOMETHING EXTERNAL ISN'T WHAT THE BUDDHA MEANT.

THE SUTRAS SAY THAT SOMEONE WHO WHOLEHEARTEDLY INVOKES THE BUDDHA IS SURE TO BE REBORN IN THE WESTERN PARADISE. SINCE THIS DOOR LEADS TO BUDDHAHOOD, WHY SEEK LIBERATION IN BEHOLDING THE MIND? ...BUDDHA MEANS AWARENESS, THE AWARENESS OF BODY AND MIND THAT PREVENTS EVIL FROM ARISING IN EITHER. AND TO INVOKE MEANS TO CALL TO MIND, TO CALL CONSTANTLY TO MIND THE RULES OF DISCIPLINE AND TO FOLLOW THEM WITH ALL YOUR MIGHT. ...TO INVOKE THE BUDDHA'S NAME, YOU HAVE TO UNDERSTAND THE DHARMA OF INVOKING. IF IT'S NOT PRESENT IN YOUR MIND, YOUR MOUTH CHANTS AN EMPTY NAME. AS LONG AS YOU'RE TROUBLED BY THE THREE POISONS OR BY THOUGHTS OF YOURSELF, YOUR DELUDED MIND WILL KEEP YOU FROM SEEING THE BUDDHA .... IF YOU CLING TO APPEARANCES WHILE SEARCHING FOR MEANING, YOU WON'T FIND A THING. THUS, SAGES OF THE PAST CULTIVATED INTROSPECTION AND NOT SPEECH.

THIS MIND IS THE SOURCE OF ALL VIRTUES. AND THIS MIND IS THE CHIEF OF ALL POWERS. THE ETERNAL BLISS OF NIRVANA COMES FROM THE MIND AT REST. REBIRTH IN THE THREE REALMS ALSO COMES FROM THE MIND. THE MIND IS THE DOOR TO EVERY WORLD. AND THE MIND IS THE FORD TO THE OTHER SHORE. THOSE WHO KNOW WHERE THE DOOR IS DON'T WORRY ABOUT REACHING IT. THOSE WHO KNOW WHERE THE FORD IS DON'T WORRY ABOUT CROSSING IT.

THE PEOPLE I MEET NOWADAYS ARE SUPERFICIAL. THEY THINK OF MERIT AS SOMETHING THAT HAS FORM. THEY SQUANDER THEIR WEALTH AND BUTCHER CREATURES OF LAND AND SEA .... THEY SEE SOMETHING TANGIBLE AND INSTANTLY BECOME ATTACHED. IF YOU TALK TO THEM ABOUT FORMLESSNESS, THEY SIT THERE DUMB AND CONFUSED. GREEDY FOR THE SMALL MERCIES OF THIS WORLD, THEY REMAIN BLIND TO THE GREAT SUFFERING TO COME. SUCH DISCIPLES WEAR THEMSELVES OUT IN VAIN. TURNING FROM THE TRUE TO THE FALSE, THEY TALK ABOUT NOTHING BUT FUTURE BLESSINGS.

IF YOU CAN SIMPLY CONCENTRATE YOU MIND'S INNER LIGHT AND BEHOLD ITS OUTER ILLUMINATION, YOU'LL DISPEL THE THREE POISONS AND DRIVE AWAY THE SIX THIEVES ONCE AND FOR ALL. AND WITHOUT EFFORT YOU'LL GAIN POSSESSION OF AN INFINITE NUMBER OF VIRTUES, PERFECTIONS AND DOORS TO THE TRUTH. SEEING THROUGH THE MUNDANE AND WITNESSING THE SUBLIME IS LESS THAN AN EYE-BLINK AWAY. REALIZATION IS NOW. WHY WORRY ABOUT GRAY HAIR? BUT THE TRUE DOOR IS HIDDEN AND CAN'T BE REVEALED. I HAVE ONLY TOUCHED UPON BEHOLDING THE MIND.

Thank God that this is the last Bodhidharma sutra. I was worried about where he is going after the bathhouse! It has been a tremendous journey to the mountaintop and back to your home. Bodhidharma has been taking you on the whole merry-go-round.

I started with Bodhidharma -- the name Bodhidharma means "the self-nature of awareness" -- but unfortunately I have to end the journey with Buddhudharma. Buddhudharma means "the nature of unawareness, of stupidity."

He got himself into this mess, but it has been of tremendous insight to us. Watching him you can avoid

the same mess. Whatever he said earlier showed his insight into the deepest potential of man, but what he is saying now is just absolutely irrelevant. Once in a while he remembers who he is but it seems he goes on forgetting; or perhaps he is too much attached to his special doctrine of Mahayana and much worried about disturbing the newly initiated Buddhists.

In this situation, he must have suffered a lot. I can see -- perhaps nobody may have noted it -- but I can see his suffering. His suffering is that he is saying things very unwillingly and this is the problem with all those who accept any doctrine, any scripture, any church. They are in constant trouble. If they listen to their own inner voice, it says something; if they listen to the tradition, it says something else.

There have been very few people in the world who are ready to antagonize everybody. If Bodhidharma had said whatever his experience was, perhaps he would have lost all his prestige, respectability and his great name in the annals of Buddhism. But to me, it would not have been a loss. To me, he would have risen higher than anyone else, just because his single commitment was concentratedly and consistently one ...and that is his own experienced truth. Nothing else can change it.

You laughed listening to the very name of the sutra, THE BATHHOUSE SUTRA, because you don't know that there have been two rebellious religions against Hinduism in India -- Jainism and Buddhism. The Jaina monk never takes a bath; he does not even brush his teeth. He stinks and it is thought to be a great discipline that you are not at all concerned with your body which is ephemeral, which is going to die anyway. Why go on cleaning it and wasting your time? It will become unclean again tomorrow.

Buddhism is almost a parallel religion to Jainism. They agree on all the essential points, but Buddha seems to be more sensible than Mahavira. He wanted his monks to take a bath every day so that they would remain clean, so that their bodies would not be condemned but respected as a temple of their divine nature. But there were so many monks: to feed them, to give them use of your bathhouses, to give them clothes, to give them medicines when they were sick, was becoming more and more of a burden to the society.

Just a few years ago in Thailand, the situation became so bad that almost one-fourth of the population of the country were monks. The government had to pass a law saying unless you had the permission of the government, you could not become a monk.

This is the first time in history that any government had taken such a step but it was absolutely necessary in a poor country. If out of four persons, one person does not work, does not create and yet needs all kinds of things which are absolutely necessary, he is going to become a burden.

It is an ugly situation where half the population is starving, where half of the country sleeps only with one daily meal, where people not only eat fruits but dig out the roots of trees, boil them and eat them, hoping that they must have nourishing power. Because they are nourishing the whole tree -- they are nourishing the flowers and the fruits -- naturally the roots must have great nourishment.

Gautam Buddha has to talk about such trivia because if it is not talked about, then people start taking decisions on their own. And Buddha wanted his disciples to be integrated individuals -- clean, pure, alert in every possible way both outwardly and inwardly. His concern and compassion were so great that there are thirty-three thousand rules for a Buddhist monk. It is mind-boggling; thirty-three thousand rules! Even to remember them is difficult.

But Buddha has taken care of every detail: when to wake up, when to go to beg for your food, not to take all your food from one house but from five houses so nobody is burdened. Five houses can give you small bits and that will be enough for you. On one house, you might be a little heavy ...and not to stay in one city more than three days so you don't create any kind of burden for anybody. Eat only one time a day because millions of people eat only once a day. You should not ask for two meals.

Don't have more than three pieces of clothing; two to use, one for emergency situations. For example: you suddenly find yourself coming back to the place where all the other monks are staying and it starts raining. Both your pieces of clothing, upper and lower, are wet. At least you still have one cloth to cover yourself -- this third is for an emergency. Two are for your essential needs but you should not have more than three.

These details were essential though they look like trivia. You think, "What nonsense is this? A Gautam Buddha should talk about spirituality, about growth and awareness and freedom and he is talking about these small matters." But he had to for the simple reason because he accepted the idea of renouncing the world. Once people renounce the world they are bound to become burdens ...and on poor societies.

So when Buddha says that one who gives his bathhouse to be used by a monk earns great virtue, he is simply trying to persuade people that they should not think of it as a burden, but as a blessing.

When a monk accepts the food you offer he is not obliged to you, Buddha says. You are obliged to him. Just his receiving your food, on your part gives great virtue. Perhaps you have given your own food, perhaps you have given your children's food, but you have sacrificed something and you have respected a man who has no possessions, no money.

Buddha has said that the mother is blessed who gives birth to a child who is going to renounce the world. The father is blessed who has a child who is going to renounce the world. They are renouncing the world just to develop their potential to its ultimate. Help them. If you cannot raise your consciousness, at least you can help in some small way those who are making the tremendous effort of raising their consciousness to its ultimate illumination.

Hence, whether it is trivia or not, it would have been perfectly good if Bodhidharma had accepted the sutra as it was. And what I have said, he should have said. But he himself is feeling embarrassed, so he starts trying again, saying it is a metaphor for something invisible, and that makes his whole approach fallacious. I will read the sutra and then I will read his fictitious explanations. The sutra is absolutely clear; it needs no clarification.

BUT THE BATHHOUSE SUTRA SAYS, "BY CONTRIBUTING TO THE BATHING OF MONKS, PEOPLE RECEIVE LIMITLESS BLESSINGS." THIS WOULD APPEAR TO BE AN INSTANCE OF EXTERNAL PRACTICE ACHIEVING MERIT. HOW DOES THIS RELATE TO BEHOLDING THE MIND?

The disciple is asking Bodhidharma: You say beholding the mind is enough, but Buddha is talking about such small things. In your beholding the mind is there any place for such things?

The simple answer would have been: I am talking about the essential and Buddha is talking about both the essential and the nonessential. He is taking care not only of what the monk has to do. The monk has to behold his mind; that is his only essential practice -- awareness, vipassana, watching, witnessing. But also, the poor monk needs food; he needs some shelter in rain, he needs some clothes.

Buddha has a very comprehensive view. It was not just a question of a single monk but when millions of people were becoming monks, then certain rules had to be made; otherwise it would have created chaos in the whole society.

A monk is not supposed to say what he wants to eat. Whatever is made by the family for itself, he should take only that. He should not say to which family he is going to beg tomorrow, because his information may make the family feel that then they have to make some delicious food, some costly food because the monk is coming to their home. This may be an unnecessary burden and the monk may become a parasite.

To avoid all this, Buddha had to talk about such small things that people ordinarily don't like, and in those days very few people had their own bathhouses. Even today after twenty-five centuries, except in a few big cities, ninety percent of the Indian population has no bathroom in their house. They go outside the village, either to the bank of a river, or to the bank of a lake. That is their bathroom, that is their toilet.

It is thought to be a great luxury to have a bathroom attached to your bedroom; only a very few people in India can afford it, the country is so poor. And not only poverty has prevented it; even people who had enough money in the days of Buddha had no idea of having a bathroom attached to their bedroom.

You will be surprised to know that just a hundred years ago there was a case in the Supreme Court of America, because a man attached a bathroom to his bedroom. It was thought to be against Christianity; it was thought to be such a dirty thing. The man had learned about it from Europe and he thought he was bringing a gift to America. It certainly is a gift!

But the Christian associations filed a case against him in the Supreme Court saying that he was trying to corrupt people's minds. "This is an idea implanted in his mind by the devil," they said. "Who has ever heard of a bathroom attached to your bedroom?" And you will be surprised that the Supreme Court ordered the man to move the bathroom to the back of the house where it belonged. They were called outhouses. They were not attached to the main house -- just in the backyard, far away. Dirty places!

But in Buddha's time, there were rich people who had attached bathrooms and the most surprising, almost unbelievable thing is that in Harappa and Mohanjodaro, two most ancient cities discovered in Pakistan .... They are seven thousand years old. Some natural calamity, or perhaps some man-made calamity, destroyed those beautiful cities not only once, but seven times, because seven times those cities were built. People have been excavating for almost half a century. They could not believe what kind of

calamity had continuously happened: one layer of the city is covered with mud, then another layer of the city is again covered with mud.

As they went on digging, first they thought the first layer, the superficial layer was the city, but somebody tried to dig a little deeper to see what is underneath that. They were surprised to find that after a few feet of layers of mud, there was another city. Then they tried again and again and finally they have found seven layers of great cities -- cities which had streets as broad as San Francisco or New York. And certainly cities don't have those broad streets if they don't have big vehicles to move on them.

Varanasi is thought to be the ancientmost city in India. Not even the smallest car can enter in the old part of Varanasi. What to say of a car? -- even sunlight never reaches there because on both sides are huge buildings. Just when the sun comes exactly in the middle of the sky, for a few minutes there is sunlight; otherwise the whole day there is no sun. A great civilization must have been there.

I remembered them because all the houses in Mohanjodaro and Harappa -- both the cities -- had bathrooms attached to their bedrooms, had swimming pools as big as we have them now. And they had a system, a very strange system which they had invented, for hot and cold running water in every house. It is simply amazing! It seems they had reached to the same height of civilization, perhaps better, because even in the beginning part of the twentieth century the Supreme Court of America refused to let that man have a bathroom in his own house.

The future is going to be different because there are architects .... I have seen a few designs sent to me from a friend who is thinking about a very strange thing which will be fought in courts by every religion all over the world. The idea is not to have an attached bathroom but to have the room inside the bathroom. They have made such beautiful designs that the bathroom does not look out of place; it enhances the beauty of the room.

But certainly it is going to be contested by every religion ...that this is going too far. Somehow we have accepted bathrooms attached to the rooms. Now these insane architects are trying to enforce an idea ...and I think that idea is going to work out. Their designs are just superb. Why have an attached bathroom? The bathroom can be made so beautiful that you can attach your room to the bathroom. And in fact both can be in the same place -- there is no need for any partition. It is YOUR bathroom, it is YOUR bedroom. And things can be made so beautiful and so clean, there is no question of ....

But it was a problem. Very few rich families had bathrooms and the problem was bigger because the Buddhist monks could not take a bath in the river. They didn't have enough clothes, they didn't have any underwear. They had only three pieces of clothing, one to wrap around underneath, another to wrap around on top -- just plain pieces of cloth.

To avoid tailoring -- because that is a luxury -- they were just using plain pieces of cloth; one they wrap around their waist, another they wrap around their chest, and that's all. It was difficult for them. Either they had to be naked -- which was not allowed by Gautam Buddha -- or they had to enter the river with their clothes on and then their clothes would get wet.

So you have to see the whole situation ...why Gautam Buddha has to talk about such trivia. It is giving an incentive to the people who have their own bathrooms to allow the monks to have a bath and then people would receive limitless blessings. There is no metaphor in it. It means exactly what it says.

The disciple is absolutely right to ask: "This would appear to be an instance of external practice achieving merit, because the man who is allowing you use of his bathroom is achieving merit. He is not doing anything -- just allowing you to use his bathroom."

And Bodhidharma says, "There is nothing and no need and no possibility either, of attaining any merit from any outside practice. The only meritorious thing is beholding the mind."

He could have simply said, "This is only an incentive for people; otherwise why should they allow anybody?" In fact, nobody likes his bathroom to be used by anybody else, and particularly not by strangers. It is not a public place. Everybody wants his bathroom to be private, his own, and the richer people are .... They certainly would not like the idea of strange monks wandering with dirty clothes, dirty feet because they have no shoes, perspiring in hot summer, collecting dust on the roads which were not coal tar, asphalt, or cement -- they were just dusty roads for bullock carts. Rich men would not like this.

And you don't have any idea of the rich men of those days. They used to have in their bathtubs, not ordinary water, but rosewater. It is a strange story of a strange humanity: one part is dying for food and another part of the same race of human beings takes such a costly bath -- thousands of roseflowers have to be used for one bath. These people would not like vagabonds, monks, beggars -- they were all beggars in their eyes -- unless they had some incentive that they would get great blessings in the other world. Buddha

is simply talking in business terms and he is perfectly right.

But the problem with Bodhidharma is that he cannot accept things simply as they are. He says:

HERE, THE BATHING OF MONKS DOESN'T REFER TO THE WASHING OF ANYTHING TANGIBLE.

How do you wash anything intangible? A thing that is not tangible is not visible either. Only tangible things have to be washed. Your body can be given a shower but not your soul. Your clothes can be cleaned but not your being. But that does not mean that you have to use dirty clothes, that you have to remain dirty in your body.

Buddha was very aesthetic in comparison to Mahavira, his contemporary, and that's why he has more grace than Mahavira. Mahavira has a very strong personality but he's not graceful ...a personality of a wrestler, but not the individuality of a lotus flower.

It is not accidental that Gautam Buddha has become synonymous with the lotus flower. It is so fragile and so beautiful and so graceful that no other flower on the earth even comes close to it. He wanted his monks to be sensitive, aesthetic, clean, and naturally the only way was to tell the people that if you help these poor monks with food, with a bath, with medicine, with clothes you will be getting great merit in the other world. This was simply a pragmatic affair.

WHEN THE LORD PREACHED THE BATHHOUSE SUTRA, HE WANTED HIS DISCIPLES TO REMEMBER THE DHARMA OF WASHING. SO HE USED AN EVERYDAY CONCERN TO CONVEY HIS REAL MEANING ....
THE BATHHOUSE IS THE BODY.

Now this is nonsense and he himself in the beginning sutras has said Buddha never teaches nonsense. He is contradicting almost everything that he has said with tremendous clarity in the beginning sutras. But now he himself has got into trouble.

THE BATHHOUSE IS THE BODY. WHEN YOU LIGHT THE FIRE OF WISDOM, YOU WARM THE PURE WATER OF THE PRECEPTS AND BATHE THE TRUE BUDDHA-NATURE WITHIN YOU.

Could not Buddha have said something other than the BATHHOUSE SUTRA? He could have talked about the BUDDHA-NATURE SUTRA. Do you think Buddha was less intelligent than Bodhidharma ...that he did not know that it is better to say exactly what he means? And there is no difficulty in saying it. A Bodhidharma can say it -- why can't Buddha say it?

BY UPHOLDING THESE SEVEN PRACTICES, YOU ADD TO YOUR VIRTUE. THE MONKS OF THAT AGE WERE PERCEPTIVE.

If this is true, that the monks of that age -- that means Gautam Buddha's time -- were perceptive, then certainly the BATHHOUSE SUTRA does not need to be called BATHHOUSE SUTRA at all. It should be called the BUDDHA-NATURE SUTRA, or any other beautiful word. Why bring bathhouse into it? And if Bodhidharma can make it clear to less perceptive people -- and Buddha's disciples were more perceptive -- it is strange that he had to use such strange metaphors. Bodhidharma is making the whole thing up.

THEY UNDERSTOOD THE BUDDHA'S MEANING. If they understood the Buddha's meaning then why was he hiding it behind the bathhouse?

THEY FOLLOWED HIS TEACHING, PERFECTED THEIR VIRTUE AND TASTED THE FRUIT OF BUDDHAHOOD.

If these disciples of Buddha had even experienced buddhahood, what was the need to speak to them in metaphors? Buddha could have been direct -- metaphors are needed for children. So what he is saying is right, but it goes against him, not in favor of him.

BUT PEOPLE NOWADAYS CAN'T FATHOM THESE THINGS ....

But the BATHHOUSE SUTRA is not written for Bodhidharma's time. Bodhidharma came eleven hundred years after the BATHHOUSE SUTRA was spoken by Buddha. Do you think Buddha was talking to the people of Bodhidharma's time? This is something to be understood because it is a constantly repeated thing: that people of older times were more perceptive, more sensitive, more intelligent than the people of today. Even today it is being said.

In Babylon a brick has been excavated and on the brick there is an inscription which says, "People of the

old days were very intelligent" -- and the brick is six thousand years old. Gautam Buddha and Mahavira both repeat many times that people of the old days were very intelligent, but I don't know when those old days were.

In the Hindu VEDAS, which are supposed to be the oldest scriptures in the world, one man from this very city, Lokmanya Balgangadhar Tilak has proved, and proved with great argument and evidence -- and such evidence that it has not been refuted by anybody for almost half a century -- that the first Veda out of the four, RIG VEDA, is ninety thousand years old. But even in RIG VEDA, it is the same: that in the old days, people were very perceptive, very intelligent. I don't know when these old days were. It simply seems to condemn the people of the present day. This idea has been continuously used.

Is man's consciousness evolving or not? According to all these people, it seems that it is going downwards, not upwards. In fact the further back in history you go, the more primitive people you will find with more primitive practices. Cannibalism was a prevalent practice. The few cannibals that are left are in the thick forests of Africa, but they are the ancientmost people.

If you want to see the ancientmost people, you can go to Africa, but be careful! I have heard that when the first Christian missionary went there to convert the cannibals and to tell them, "God loves you all and Jesus will come to save you," they enjoyed his sermon very much. They took him on their shoulders and he thought that this was a great reception. When they started putting him into a boiling pot, he said, "What are you doing?" They said, "In just a few minutes you will see."

When the water started getting too hot, the fat missionary with just his head showing out from the big pot, started trying some way to persuade these people: "I have come here to give you a taste of Christianity and you are killing me."

They said, "Don't be worried. Once we have made a soup of you, we will have the first taste of Christianity. That's why we are boiling you -- to have a taste of Christianity."

I think there is no other way of having a taste of Christianity! These are the most primitive people: they were three thousand at the beginning of this century, but because it is very rare to find anybody passing in their area -- they look all around but nobody goes even close -- then finally they have to eat their own people. In the beginning of this century there were three thousand; now there are only three hundred. They have eaten twenty-seven hundred of their own people. Every day food is needed. If they can get somebody from outside, good -- just a little taste of some Chinese, some Japanese, some German, some Indian. Just as you go once in a while to the Chinese restaurant, they also want some taste -- some change once in a while.

But it is very difficult because people remain miles away from them. Everybody knows that that area is dangerous; people have gone there but they have never returned. Whoever has gone there, has gone forever. Once they catch hold of you, you are finished ...soon you will be cooked -- maybe stuffed with grapes, spices. You may enjoy it! I am not saying that you will NOT enjoy it, you MAY enjoy it! The whole thing will be such an adventure.

But as you go backwards you will find more and more unintelligent, more and more retarded, more and more barbarous people. So this idea that is being used by all religions -- that people in the beginning were great and now everybody has fallen -- this is not true. This is absolutely wrong. There is no historical basis to it and no logical support. And I want to say to you that you are the highest pinnacle of consciousness up to now -- although your highest pinnacle is not much.

You have immense potential undeveloped. But those primitive people were even more undeveloped than you are. You have at least some consciousness, they had no consciousness at all. They were just close to the animals.

OUR TRUE BUDDHA-NATURE HAS NO SHAPE. AND THE DUST OF AFFLICTION HAS NO FORM. HOW CAN PEOPLE USE ORDINARY WATER TO WASH AN INTANGIBLE BODY?

He goes on repeating the same stupid things. Yesterday he was saying how can Buddha drink ordinary milk -- now, how can people use ordinary water? -- as if there is some extraordinary water available somewhere!

TO WASH AN INTANGIBLE BODY ... That which is intangible need not be washed. Only the tangible gets dirty. The invisible, space, never gets dirty; the sky never gets dirty. The silence beyond mind never gets dirty. And even if it gets dirty -- which is impossible but just for argument's sake, even if it gets dirty -- then we will find some invisible soap, some invisible shampoo which you cannot see. You will just see the empty bottle but inside there is invisible shampoo.

I have heard in a New York shop they were selling a certain commodity, so much of it that all the

women of New York were immensely excited and wanted to purchase it. It was invisible hair pins. I think no woman can remain without temptation if invisible hairpins are available. There were queues before the shop and women were taking the packages, giving money and going away. One woman opened the box and could not see anything there. How can you see invisible hairpins? So she said to the shopkeeper, "I don't see anything." He asked, "How can you see invisible hairpins?"

She said, "That's right. I want to come again tomorrow to purchase a few more for my daughters and my friends to send as presents, because this is something so new. Will you have enough stock for tomorrow also? because I see so many customers and I had to stand for almost one hour in the queue. He said, "Don't be worried. We have been out of stock for fifteen days but it is an invisible thing. It does not matter whether it is there or not. You can come anytime -- it will be always available."

Bodhidharma is saying something which is absolutely illogical, irrational. It is not even common sense.

IT WON'T WORK. WHEN WILL THEY WAKE UP? TO CLEAN SUCH A BODY, YOU HAVE TO BEHOLD IT. ONCE IMPURITIES AND FILTH ARISE FROM DESIRE, THEY MULTIPLY UNTIL THEY COVER YOU INSIDE AND OUT. BUT IF YOU TRY TO WASH THIS BODY OF YOURS, YOU WILL HAVE TO SCRUB UNTIL IT IS NEARLY GONE, BEFORE IT IS CLEAN.

He is saying you cannot clean this body that is visible. If you try to clean it you will have to scrub it to the point when the whole body is gone. Then you will be clean. That means there is no need to clean this body. It is useless; it will mean committing suicide!

But you know that there is no need to scrub the body to the point that it disappears. You can scrub the body to the point that you don't have a body odor, that your perspiration is not creating a disgusting smell around you, that your mouth is washed clean, that your breathing is not disturbing anybody else. You can use soap, you can use shampoo, you can use deodorants. There is no need to scrub the body to the point that it is completely gone. Then what is the point of cleaning it? Nothing is left.

Bodhidharma thinks he is giving you an argument that shows Buddha does not mean the ordinary bath for your body, he means cleaning your soul.

But Bodhidharma has forgotten completely that in his own sutras he said that the soul is always clean -- it has never been unclean -- that your buddha-nature is always pure, it has never been impure. Can you remember his sutras? He says that you are already enlightened, just you are asleep. There is no question of cleaning or doing any worship, or any ritual. All that you need is to behold your mind, and slowly, slowly that beholding of the mind will wake you up. To be awake is to be enlightened.

But now he has completely forgotten all those sutras. He has made such a tremendous mistake he should have stopped the moment the ultimate question about ignorance was asked. He did not stop. One has to know where to stop, otherwise one gets into a trap. Now he is going on and on and he does not know where to stop and how to stop.

FROM THIS YOU SHOULD REALIZE THAT WASHING SOMETHING EXTERNAL IS NOT WHAT THE BUDDHA MEANT.

Only the external needs washing; the internal needs no washing. And if Buddha meant what he is saying, then Bodhidharma is also driving Buddha to the same point of stupidity at which he is. Only the external gets dirty and needs washing. The internal never gets dirty and hence needs no washing.

The disciple asked: THE SUTRAS SAY THAT SOMEONE WHO WHOLEHEARTEDLY INVOKES THE BUDDHA IS SURE TO BE REBORN IN THE WESTERN PARADISE. SINCE THIS DOOR LEADS TO BUDDHAHOOD, WHY SEEK LIBERATION IN BEHOLDING THE MIND?

The disciple's continuous insistence is because if Bodhidharma's emphasis on beholding the mind is enough, then why does Buddha talk about other things? And Bodhidharma does not have the courage to speak against his own master. He could have said, "It is not my business to sort out his things. My understanding and my realization is that just beholding the mind is enough. Perhaps Buddha wanted to create an outer discipline also, side by side with an internal discipline. That is his business. That is none of my concern." Just a simple statement like this would have saved him from falling down from the sunlit peak where he was, into small things which he cannot solve.

His answer is again the same kind of foolishness. BUDDHA MEANS AWARENESS ...which he has said so many times.

BUDDHA MEANS AWARENESS, THE AWARENESS OF BODY AND MIND, THAT PREVENTS EVIL FROM

ARISING IN EITHER. AND TO INVOKE MEANS TO CALL TO MIND.

If invoke means to call to mind, then why should Buddha not say, "Call to mind?"; why say, "Invoke Buddha?" Why make things unnecessarily complicated when they can be made simple? And Buddha is not a man to make things complicated; he is not a philosopher. He is a realized sage. He speaks only in the simplest way and the clearest way, not using any jargon that can create disturbances in people's minds. His whole effort is to pacify the mind so that you can go beyond it more easily.

AND TO INVOKE MEANS TO CALL TO MIND, TO CALL CONSTANTLY TO MIND THE RULES OF DISCIPLINE AND TO FOLLOW THEM WITH ALL YOUR MIGHT.

And this same Bodhidharma has said again and again that no discipline can lead you to buddhahood, that no rules are needed. The only thing that can help you is simply awareness of your thought process, of your mind.

TO INVOKE THE BUDDHA'S NAME, YOU HAVE TO UNDERSTAND THE DHARMA OF INVOKING. IF IT IS NOT PRESENT IN YOUR MIND, YOUR MOUTH CHANTS AN EMPTY NAME. AS LONG AS YOU ARE TROUBLED BY THE THREE POISONS, OR BY THOUGHTS OF YOURSELF, YOUR DELUDED MIND WILL KEEP YOU FROM SEEING THE BUDDHA .... IF YOU CLING TO APPEARANCES WHILE SEARCHING FOR MEANING, YOU WON'T FIND A THING. THUS, SAGES OF THE PAST CULTIVATED INTROSPECTION AND NOT SPEECH.

That is absolutely incorrect, because what is introspection except internal thinking? And what is speech but bringing your internal thinking to an expression? They are not different. One is the inside. First you introspect, you think, and then you bring it out: you can think the word RAMA without saying it and then you can say "Rama." What is the difference? The difference is only that first you were saying it to yourself. Talking to yourself is introspection and talking to others is speech. Introspection is a silent monologue. Everybody goes on doing it all the time -- it has nothing to do with sages. Even sinners have to do it!

What are you doing all the time except introspecting? Sitting, walking, you are continuously thinking of a thousand and one things, but only a few things you bring to expression. Saying that sages of the past cultivated introspection and not speech is not true because if sages were not speaking, then from where have your scriptures come, from where your VEDAS, from where your UPANISHADS? And there are one hundred and eight UPANISHADS. From where does your holy KORAN, and from where does your HOLY BIBLE come? From where your holy TALMUD, from where Gautam Buddha's DHAMMAPADA? And from where do the words of Bodhidharma himself come? He is speaking and talking about sages who cultivated introspection only, and not speech.

That means all your holy scriptures are written by sinners and not by sages. A sage is one who knows himself and he speaks only that which is in tune with his inner experience. If he cannot find a word to express it, he remains silent. He is not against speech, he is not in favor of silence. He has come to a space which is beyond language, so it is very difficult to speak; but it is difficult to introspect also, because whatever can be introspected, can be spoken.

Just watch: introspection is speaking within yourself -- you are using words. If you can use words without speaking, why can't you use the same words in speaking? That which cannot be spoken cannot be introspected either because they are two sides of the same coin.

THIS MIND IS THE SOURCE OF ALL VIRTUES.

Now I am helpless but to say that this is pure nonsense! And it is nonsense according to Bodhidharma. In his own sutras he has said that this mind has to be transcended, that this mind is your bondage, that this mind has to be completely silenced, emptied. In other words you have to attain to no-mind.

No-mind can be the source of all virtues, but not the mind. If the mind is the source of all virtues, then what is the purpose of no-mind? All virtues include all virtues. Only sins remain. Is the no-mind the source of all sin? Is meditation the source of all that is criminal in you, immoral in you, unvirtuous in you? Bodhidharma is not in his right senses. Once he trembled, once he lied, he has not been able to regain his balance.

THIS MIND IS THE SOURCE OF ALL VIRTUES. AND THIS MIND IS THE CHIEF OF ALL POWERS.

Then what about the buddha-nature and its power?

THE ETERNAL BLISS OF NIRVANA COMES FROM THE MIND AT REST.

Here he comes a little bit closer to the truth but not exactly to the truth. The mind at rest is still mind. Nirvana happens on the death of the mind, not just at the resting of the mind, because the mind that is at rest can any moment become restless. The mind simply has to go. Then only can you be certain of your absolute peace. The troublemaker is completely gone. The troublemaker at rest does not mean you are free of trouble. The troublemaker may be simply resting to gain a little energy to create more trouble again. He may be tired -- everybody gets tired.

I used to live in a house with a friend and his child was a continuous nuisance. His father was tired, his mother was tired but he was an only child so they loved him very much. Only I was not tired of him. They asked me, "What is the matter? He never harasses you."

I said, "I harass him. I call him and he never comes close to me."

He said, "How do you harass him? Because he is such a constant worry, never at rest, always doing something, dropping something, breaking something, jumping from the sofa onto the table. He cannot sit silently."

I said, "I will show you how he can sit silently."

As I went in he said, "I will sit silently."

His father said, "What is the matter? You have not said anything -- just your coming and he is saying, `I will sit silently.'"

I used to live in half of the house and they used to live in the other half -- but both were connected from inside. The child used to come once in a while to my side and I used to tell him, "If you want to come in you have to pay for it."

He said, "What?"

I said, "Money is not the issue. I will tell you what you have to do: first you have to go and run around the house seven times" -- it was a big house, four acres of land -- "seven times exactly, no cheating, no deceiving. Then you can come in."

After seven rounds he was so tired, he would come in and just flop on the sofa. I would say, "How are you feeling?"

He said, "I am still alive." And then I would continue my work and he would just rest.

So his father said, "This is strange ... you never told me -- and he has been torturing us."

I said, "I have found my way with him. Whenever he wants to see me or come to me, he has first to pay. And seven rounds of the house are enough. Then he does not ask for anything, then he is not in a position to ask. He is so tired he just sits on the sofa and most often falls asleep, and I continue my work."

Mind at rest is not reliable. Mind has to go completely to the point that it cannot come back ...to the point of no return.

REBIRTH IN THE THREE REALMS ALSO COMES FROM THE MIND. THE MIND IS THE DOOR TO EVERY WORLD. AND THE MIND IS THE FORD TO THE OTHER SHORE.

This is not right because if mind is also the ford to the other shore, then what is the use of meditation? All powers belong to the mind, all words belong to the mind, all eternal bliss of nirvana comes from the resting of the mind. The ford going to the other shore is of the mind -- then what is the use of meditation?

In fact, mind is not the ford to the other shore: meditation is. And meditation always means no-mind. When the mind is extinguished, the same energy that was involved in the mind becomes your meditation.

THOSE WHO KNOW WHERE THE DOOR IS DON'T WORRY ABOUT REACHING IT. THOSE WHO KNOW WHERE THE FORD IS DON'T WORRY ABOUT CROSSING IT.

THE PEOPLE I MEET NOWADAYS ARE SUPERFICIAL. THEY THINK OF MERIT AS SOMETHING THAT HAS FORM. THEY SQUANDER THEIR WEALTH AND BUTCHER CREATURES OF LAND AND SEA .... THEY SEE SOMETHING TANGIBLE AND INSTANTLY BECOME ATTACHED. IF YOU TALK TO THEM ABOUT FORMLESSNESS, THEY SIT THERE DUMB AND CONFUSED. GREEDY FOR THE SMALL MERCIES OF THIS WORLD, THEY REMAIN BLIND TO THE GREAT SUFFERING TO COME. SUCH DISCIPLES WEAR THEMSELVES OUT IN VAIN. TURNING FROM THE TRUE TO THE FALSE, THEY TALK ABOUT NOTHING BUT FUTURE BLESSINGS.

IF YOU CAN SIMPLY CONCENTRATE YOUR MIND'S INNER LIGHT, AND BEHOLD ITS OUTER ILLUMINATION, YOU WILL DISPEL THE THREE POISONS AND DRIVE AWAY THE SIX THIEVES ONCE

AND FOR ALL.

I have told you that in English there is no one word which can translate DHYAN. There are three words: the first is concentration, which is the lowest. It means focusing your mind on one thing or one thought. It is useful in science; in fact without concentration there would be no science at all. Science is the by-product of concentration.

The second word in English is contemplation, which is higher than concentration. Contemplation means thinking about a certain subject matter -- not a single thought, but a stream of thoughts confined to the same subject matter. For example, somebody is thinking about light. Then he goes on thinking about light, its speed, its division into seven colors and all its possibilities -- the whole physics of light. Philosophy arises out of contemplation, just as science arises out of concentration.

And the third word in English is meditation, which is the highest. But still it is not an equivalent to DHYAN, or the Chinese CH'AN, or the Japanese ZEN which are different pronunciations of the Sanskrit word DHYAN.

DHYAN means no-mind. In concentration, mind concentrates. In contemplation, mind contemplates. In meditation, mind meditates. But in dhyan, mind simply disappears. Dhyan is a silence beyond the mind. The man who has translated these sutras has used the lowest word in English -- concentrate -- for dhyan.

This is a problem with linguistic people -- those who know the language. They translate books from one language into another, but particularly when it comes to translating poetry it becomes more difficult. And if it is a question of translating the statements of somebody who has attained to enlightenment, then it becomes even more difficult.

But the problem is that people who have attained to enlightenment are no longer interested in translating anybody's book. They are not even interested in writing their own book, they are enjoying their silence and their ecstasy so much. If they want to convey anything at all, they use the spoken word, because the spoken word has the warmth and the liveliness. And the spoken word has something of the person who is speaking it. It comes from his heart. It carries some flavor of his being. It also carries some light, some profundity which is lost in the written word. Hence, no enlightened person has ever written a single word.

IF YOU CAN SIMPLY CONCENTRATE YOUR MIND'S INNER LIGHT AND BEHOLD ITS OUTER ILLUMINATION, YOU WILL DISPEL THE THREE POISONS AND DRIVE AWAY THE SIX THIEVES ONCE AND FOR ALL.

Just change the word concentrate. If you can meditate -- and the meditation has to be understood in the sense of DHYAN -- if you can bring your no-mind to function, then all is light, then all is delight.

AND WITHOUT EFFORT YOU WILL GAIN POSSESSION OF AN INFINITE NUMBER OF VIRTUES, PERFECTIONS AND DOORS TO THE TRUTH. SEEING THROUGH THE MUNDANE, AND WITNESSING THE SUBLIME, IS LESS THAN AN EYE-BLINK AWAY.

Finally at the end he comes back again to his original status. In this sentence he is again the Bodhidharma we started with.

SEEING THROUGH THE MUNDANE, AND WITNESSING THE SUBLIME, IS LESS THAN AN EYE-BLINK AWAY. REALIZATION IS NOW. WHY WORRY ABOUT GRAY HAIR?
Why worry about tomorrow and old age?

BUT THE TRUE DOOR IS HIDDEN, AND CAN'T BE REVEALED.

This is all that he needed to say at the time he was asked from where ignorance arises. Going round and round and round, at the end he manages to come to the point. The door, the true door, is hidden and can't be revealed.

I HAVE ONLY TOUCHED UPON BEHOLDING THE MIND.

If he had only said these two sentences at that moment -- and whatever he has said in between would have been dropped -- Bodhidharma's sutras would have remained absolutely pure, impeccably pure. But I have made it clear to you, so you can choose what is right and what is just so much prose.

That which is going to help you in meditation is right, and that which is just unnecessarily metaphysical, philosophizing, has no validity and is of no use to your meditation.

In a way I feel happy that by coincidence this sutra came to be discussed and you have seen both sides. It will help you to remain aware -- aware that even at the highest peak of your enlightenment you can still commit mistakes, you can still go astray, you can still say things which are stupid. The problem is that I cannot tolerate anything which is not the best. I want you to know only the best, to experience the best, only twenty-four carat gold, no pollution, no mixture, just utter purity.

It was good to talk about these sutras, because I could go on telling you what is not right and what is right. You may be reading many books, you may be hearing many people. Just watch clearly. Every day I receive letters from sannyasins saying, "I have been to see some saint, some guru" ...and I know those people are just idiots. They write to me, "We are very impressed," and I simply say, "My God!"

I have been working with these people so hard to make every small point completely clear, and any idiot can impress them! They don't seem to have the awareness and the clarity and the capacity for discrimination.

One of the greatest Indian scriptures is Badarayana's BRAHMASUTRA. He prescribes a clear-cut capacity for discrimination as the first thing needed by the disciple. I can see why Badarayana has made discrimination his first point -- to see what is false and to see what is true, to feel what is real and to feel what is just hypocrisy. Have you seen the Catholic pope? Perhaps many of you have seen him or met him and most of you must have seen his photographs. Do you see anything that gives you an indication that this man is the representative of God? He can be a salesman of any shoe company ...but a representative of God! He should look at least once in a mirror and he himself will realize, "My God, why have you chosen me? Can't you find some other idiot? In this big world, why have you chosen poor me?"

I have heard about an old Jew dying. He was muttering something, so people of his family came close to hear what he is muttering at the time of his death. He was saying to God, "God, just only one request. We have been your chosen people for four thousand years. It is enough. Can't you choose somebody else now? If you had not chosen us we would not have suffered so much. Now be merciful; listen to a dying old man's last words. It is time that you choose somebody else as your chosen people and relieve us of that great burden. We are being continuously crushed."

Look at your popes, look at your shankaracharyas, look at your Ayatollah Khomeini, look at your Jaina monks, Buddhist monks, and you will be surprised that these people don't have the presence of the awakened person. Neither do they have the words that come from an experienced source of authority, but you become impressed by any kind of nonsense.

And this has been going on for centuries. It is time it should stop. At least everybody should be meditative enough that he can discriminate between the man who is an arrow towards the ultimate truth and its realization, and the man who is simply pretending.

These sutras were a good exercise for you to see how to discriminate. Be very alert. To be impressed easily is to be gullible. Don't be gullible, otherwise you will be exploited. Not to be gullible is what Badarayana means by being discriminative, alert, aware. There is no hurry to be impressed by anybody. Wait, watch, look at it from every aspect, and if your heart starts ringing bells, then it is a different matter altogether. But if it is just your mind saying, "I have found the right master," beware of your mind.
Your mind is your greatest enemy.

Okay, Maneesha?

Yes, Osho.

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FIRST, LEARN THE PRELIMINARIES.
THINK THAT ALL PHENOMENA ARE LIKE DREAMS.

EXAMINE THE NATURE OF UNBORN AWARENESS.
LET EVEN THE REMEDY ITSELF GO FREE ON ITS OWN.

SETTLE IN THE NATURE OF BASIC COGNITION, THE ESSENCE.
BETWEEN SESSIONS, CONSIDER PHENOMENA AS PHANTOMS.

TRAIN IN JOINING, SENDING AND TAKING TOGETHER.
DO THIS BY RIDING THE BREATH.

THREE OBJECTS, THREE POISONS, THREE BASES OF VIRTUE.
TRAIN WITH PHRASES IN EVERY MODE OF BEHAVIOR.

Religion is not a science.... Religion is not a science in the sense physics, mathematics and chemistry are sciences. But still it *is* a science because it is the ultimate knowing: the word science means knowing. And if religion is not a science, what else can be? It is the highest knowing, it is the purest knowing.

Ordinary science is knowledge, not knowing: religion is knowing itself. Ordinary science is object-oriented -- it knows something, hence it is knowledge. Religion is not object-oriented; it has no object, it knows nothing. Knowing knows itself, as if the mirror is reflecting itself. It is utterly pure of all content. Hence religion is not knowledge but knowing.

Science is a lower kind of knowing, religion is a higher kind. Religion is PHILOSOPHIA ULTIMA: the ultimate knowing. The difference between the two is not of the spirit -- the spirit is the same -- but the difference is certainly of purity.

Science is mixed with much mud. Religion is pure essence, pure fragrance. The mud has disappeared, the lotus has appeared. And at the ultimate stage even the lotus has disappeared, only the fragrance abides. These are the three stages of knowing: the mud, the lotus and the fragrance.

Religion cannot be grasped, because there is no object in it. But still it can be understood. It cannot be explained, but it can be experienced. There is no way of informing you about religion, because it cannot be reduced to information. But you can be shown the way, the path to it -- fingers pointing to the moon. The fingers are not the moon, obviously, but the fingers can point to the moon.

These "Seven Points of Mind Training" of the great master Atisha, are fingers, seven fingers pointing to

the moon. Don't be caught by the fingers, don't become too much obsessed with the fingers. That is not the point, that will be missing the point. Use the fingers and forget them, and look where the fingers are pointing. And when you see the moon, who bothers about the fingers? Who remembers them? They automatically become nonessential; they disappear.

That's why for those who have experienced religion, all the scriptures become utterly useless, all methods become nonessential. When the goal is achieved, the path is forgotten.

Atisha is one of the rare masters, rare in the sense that he was taught by three enlightened masters. It has never happened before, and never since. To be a disciple of three enlightened masters is simply unbelievable -- because one enlightened master is enough. But this story, that he was taught by three enlightened masters, has a metaphorical significance also. And it is true, it is historical too.

The three masters that Atisha remained with for many years were: first, Dharmakirti, a great Buddhist mystic. He taught him no-mind, he taught him emptiness, he taught him how to be thoughtless, he taught him how to drop all content from the mind and be contentless. The second master was Dharmarakshita, another Buddhist mystic. He taught him love, compassion. And the third master was Yogin Maitreya, another Buddhist mystic. He taught him the art of taking the suffering of others and absorbing it into your own heart: love in action.

This could happen because all these three masters were great friends. They had started their search together; while they were on the way they had remained together, and when they attained they were still together.

Atisha became a disciple of Dharmakirti. Dharmakirti said to him, "I will teach you the first principle. And for the second you go to Dharmarakshita, and for the third to Yogin Maitreya. This way you will know all the three faces of the ultimate reality, the three faces of God -- the trinity, the TRIMURTI. And this way you will learn each face from the person who is the most perfect in it."

These are the three ways people reach to the ultimate. If you reach through emptiness you attain the other two also, but your path remains basically that of emptiness -- you know more about emptiness, so emptiness will be emphasized in whatsoever you teach.

That's what happened in Buddha's case. He had attained through emptiness, hence his whole teaching became emptiness-oriented. There is no God in Buddha's teaching, because God is a thought, a content, an object -- God is the other, and Buddha had attained by dropping the other. Buddha had attained by emptying his mind totally, hence there is no place for God, no place for anything at all. His path is the purest VIA NEGATIVA.

That was also the case with Dharmakirti. He was the perfect master of emptiness, a master par excellence of emptiness. And when Atisha had learned how to be empty, the master said, "It will be better for you to go to Dharmarakshita for the next step, because he has attained from a totally different path. Just as you can reach Everest from different sides, he has reached from a totally different path, the path of compassion. I can also teach you the path of compassion, but my knowing about that path is only known from the top.

"I have reached through the path of emptiness. Once you reach the top, you can look down at all the paths, they are all available to your vision. But to follow a path in its different dimensions, to follow a path in all its details, small details, is a totally different thing." And to look at it from a helicopter or from the mountain-top is certainly a different vision; it is a bird's-eye view.

And Dharmakirti said, "If there had been nobody available here, I would have taught you the other too. But when a man like Dharmarakshita is just here, my neighbor, living in another cave just nearby, it is better you go to him."

First one has to become empty, utterly empty. But you have not to cling to emptiness, otherwise your life will never know the positive expression of religion. Your life will miss the poetry, the joy of sharing; you will remain empty. You will have a kind of freedom, but your freedom will be only freedom *from*, it will not be freedom FOR. And unless a freedom is both -- freedom from and freedom for -- something is missing, something is lacking; your freedom will be poor. Just to be free from is a poor kind of freedom.

The real freedom starts only when you are free *for*. You can sing a song and you can dance a dance and you can celebrate and you can start overflowing. That's what compassion is.

Man lives in passion. When the mind disappears, passion is transformed into compassion. Passion means you are a beggar with a begging-bowl; you are asking and asking for more and more from everybody; you are exploiting others. Your relationships are nothing but exploitations -- cunning devices to possess the other, very clever strategies to dominate. When you are living in the mind, in passion, your

whole life is power politics. Even your love, even your social service, even your humanitarian works, are nothing but power politics. Deep down, there is a desire to be powerful over others.

The same energy, when the mind is dropped, becomes compassion. And it takes a totally new turn. It is no longer begging; you become an emperor, you start giving. Now you have something -- you had it always, but because of the mind, you were not aware of it. The mind was functioning like darkness around you, and you were unaware of the light within. The mind was creating an illusion of being a beggar, while all the time you had been an emperor. The mind was creating a dream; in reality you never needed anything. All had already been given. All that you need, all that you can need, is already the case.

God is within you, but because of the mind -- mind means dreaming, desiring -- you never look within, you go on rushing outwards. You keep yourself in the background, your eyes are turned towards the outside, they have become focused there. That's what the mind is all about: focusing the eyes on the outside.

And one has to learn how to unfocus them from there -- how to make them loose, less rigid, more liquid, so that they can turn inwards. Once you have seen who you are, the beggar disappears. In fact it had never existed; it was just a dream, an idea.

The mind is creating all your misery. With the mind gone, misery is gone, and suddenly you are full of energy. And the energy needs expression, sharing; it wants to become a song, a dance, a celebration. That is compassion: you start sharing.

Atisha learned compassion from Dharmarakshita. But compassion has two faces. One is inactive compassion: the meditator sits silently in his cave, showering his compassion over the whole existence. But it is a very inactive kind of compassion. You have to go to him to partake of it, he will not come to you. You will have to go to the mountains to his cave to share his joy; he will not come to you. He will not move in any way, he will not take any active step. He will not flow towards others, he will not seek and search for the people with whom he can share his dance. He will wait.

This is a feminine kind of compassion: just like a woman waits -- she never takes the initiative, she never goes to the man. She may love the man, but she will never be the first to say "I love you." She will wait; she will hope that one day or other, sooner or later, the man will propose. Woman is inactive love, passive love. Man is active love, man takes the initiative.

And in the same way, compassion has two possibilities: the feminine and the masculine. From Dharmarakshita, Atisha learned the feminine art of being in love with existence. One more step was needed: Dharmarakshita told him, "Go to Yogin Maitreya" -- these three masters were all living together in the same vicinity -- "Go to Yogin Maitreya and learn how to transform the baser energy into active energy, so love becomes active."

And once love is active, compassion is active, you have passed through all the three dimensions of truth -- you have known all. You have known utter emptiness, you have known compassion arising, you have known compassion showering. Life is fulfilled only when all these three have happened.

Because Atisha learned under three enlightened masters, he is called Atisha the Thrice Great. Nothing more is known about his ordinary life, when and where exactly he was born. He existed somewhere in the eleventh century. He was born in India, but the moment his love became active he started moving towards Tibet, as if a great magnet were pulling him there. In the Himalayas he attained; then he never came back to India.

He moved towards Tibet, his love showered on Tibet. He transformed the whole quality of Tibetan consciousness. He was a miracle-worker; whatsoever he touched was transformed into gold. He was one of the greatest alchemists the world has ever known.

These "Seven Points of Mind Training" are the fundamental teaching that he gave to Tibet -- a gift from India to Tibet. India has given great gifts to the world. Atisha is one of those great gifts. Just as India gave Bodhidharma to China, India gave Atisha to Tibet. Tibet is infinitely indebted to this man.

These seven points, the smallest treatise you can find, are of immense value. You will have to meditate over each statement. They are the whole of religion condensed: you will have to unfold each statement. They are like seeds, they contain much. It may not be apparently so, but the moment you move into the statements deeply, when you contemplate and meditate and start experimenting with them, you will be surprised -- you will be going into the greatest adventure of your life.

The first:

FIRST, LEARN THE PRELIMINARIES.

What are the preliminaries? These are the preliminaries. First: truth is. Truth is not something to be

created, truth is not something that is far away. Truth is herenow, truth surrounds you like the ocean surrounds the fish. The fish may not be aware -- once the fish becomes aware of the ocean, the fish is enlightened. The fish is not aware, cannot be aware, because the fish is born in the ocean, has always lived in the ocean, is part of the ocean as any wave is part of the ocean. The fish is also a wave -- a little more solid, but born out of the ocean, lives in the ocean and one day disappears in the ocean. The fish may never come to know about the ocean. To know something, a little distance is needed. To know something, perspective is needed. And the ocean is so close, that's why the fish may not be aware of it.

And so is the case with truth, or if you like you can use the word god. So is the case with god. It is not that he is far away, and that's why we don't know about him; it is because he is not far away but very close by. Even to say that it is close by is not right, because you *are* it. He is within you and without: he is all and all.

This is the first thing that has to be allowed to sink deep in your heart: truth already is, we are in it. This is the most fundamental thing to begin with. You are not to discover it; it is not covered. All that is needed is a new kind of awareness which is missing in you. Truth is there, but you are not aware, you are not mindful, you are not alert. You don't know how to watch, you don't know how to observe, you don't know how to look and see. You have eyes but still you are blind, you have ears but you are deaf.

The first preliminary is: truth is.

The second preliminary is: mind is the barrier. Nothing else is hindering you from truth, just your own mind. Mind surrounds you like a film, like a movie that goes on and on, and you remain engrossed in it, fascinated by it. It is a fantasy that surrounds you, a continuous story that goes on and on. And because you are so fascinated by it, you go on missing that which is. And mind is not; it is only a fantasy, it is only a faculty for dreaming.

Mind is nothing but dreams and dreams -- dreams of the past, dreams of the future, dreams of how things should be, dreams of great ambitions, achievements. Dreams and desires, that is the stuff mind is made of. But it surrounds you like a China Wall. And because of it the fish remains unaware of the ocean.

So the second preliminary is: mind is the only barrier.

And the third: no-mind is the door. Atisha calls no-mind BODHICHITTA: that is his word for no-mind. It can be translated as buddha-mind, buddha-consciousness, too. Or if you like you can call it christ-consciousness, krishna-consciousness. It doesn't make any difference what name is used, but the basic quality of bodhichitta is that it is no-mind. It looks paradoxical: the mind in the state of no-mind. But the meaning is very clear: mind without content, mind without thoughts, is what is meant, is what is indicated.

Remember the word bodhichitta, because Atisha says the whole effort of religion, the whole science of religion, is nothing but an endeavor to create bodhichitta, buddha-consciousness: a mind which functions as a no-mind, a mind which dreams no more, thinks no more, a mind which is just awareness, pure awareness.

These are the preliminaries.

The second sutra:

THINK THAT ALL PHENOMENA ARE LIKE DREAMS....

Now the work starts. Atisha is very condensed, seedlike. That is the meaning of a sutra: it is just a thread, just a hint, and then you have to decode it.

THINK THAT ALL PHENOMENA ARE LIKE DREAMS.

"Phenomena" means all that you see, all that you experience. All that can ever be experienced is all phenomena. Remember, not only are the objects of the world phenomena and dreams, but also objects of consciousness. They may be objects of the world, they may be just objects of the mind. They may be great spiritual experiences. You may see kundalini rising in you: that too is a phenomenon -- a beautiful dream, a very sweet dream, but it is a dream all the same. You may see great light flooding your being, but that light is also a phenomenon. You may see lotuses blooming inside you and a great fragrance arising within your being: those too are phenomena, because you are always the seer and never the seen, always the experiencer and never the experienced, always the witness and never the witnessed.

All that can be witnessed, seen, observed, is phenomena. Material phenomena, psychological phenomena, spiritual phenomena -- they are all the same. There is no need to make any distinction. The basic thing to remember is: that which can be seen is a dream.

THINK THAT ALL PHENOMENA ARE DREAMS.

This is a tremendously powerful technique. Start contemplating in this way: if you are walking on the street, contemplate that people passing by are all dreams. The shops and the shopkeepers and the customers and the people coming and going, all are dreams. The houses, the buses, the train, the airplane, all are dreams.

You will be immediately surprised by something of tremendous import happening within you. The moment you think "All are dreams" suddenly, like a flash, one thing comes into your vision: "I am a dream too." Because if the seen is a dream, then who is this 'I'? If the object is a dream, then the subject is also a dream. If the object is false, how can the subject be the truth? Impossible.

If you watch everything as a dream, suddenly you will find something slipping out of your being: the idea of the ego. This is the only way to drop the ego, and the simplest. Just try it -- meditate this way. Meditating this way again and again, one day the miracle happens: you look in, and the ego is not found there.

The ego is a by-product, a by-product of the illusion that whatsoever you are seeing is true. If you think that objects are true, then the ego can exist; it is a by-product. If you think that objects are dreams, the ego disappears. And if you think continuously that all is a dream, then one day, in a dream in the night, you will be surprised: suddenly in the dream you will remember that this is a dream too! And immediately, as the remembrance happens, the dream will disappear. And for the first time you will experience yourself deep asleep, yet awake -- a very paradoxical experience, but of great benefit.

Once you have seen your dream disappearing because you have become aware of the dream, your quality of consciousness will have a new flavor to it. The next morning you will wake up with a totally different quality you had never known before. You will wake up for the first time. Now you will know that all those other mornings were false; you were not really awake. The dreams continued -- the only difference was that in the night you were dreaming with eyes closed, in the day you were dreaming with eyes open.

But if the dream has disappeared because awareness happened, suddenly you became aware in the dream.... And remember, awareness and dreaming cannot exist together. Here, awareness arises, and there, the dream disappears. When you become awake in your sleep, the next morning is going to be something so important that it is incomparable. Nothing like it has ever happened. Your eyes will be so clear, so transparent, and everything will look so psychedelic, so colorful, so alive. Even rocks will be felt to be breathing, pulsating; even rocks will have a heartbeat. When you are awake, the whole existence changes its quality.

We are living in a dream. We are asleep, even when we think we are awake.

THINK THAT ALL PHENOMENA ARE LIKE DREAMS.

First, objects will lose their objectivity. And second, the subject will lose its subjectivity. And that brings you to a transcendence. The object is no longer important, the subject is no longer important, then what is left? A transcendental consciousness: bodhichitta -- just a witnessing, with no idea of 'I' and 'thou'; just a pure mirror which reflects that which is.

And God is nothing but that which is.

The third sutra:

EXAMINE THE NATURE OF UNBORN AWARENESS.

Now you know what awareness is. You have known this transcendental awareness where objects and subjects are no more existential. You have known for the first time this purity, this crystal-clear mirror. Now examine the nature of this awareness.

Look into it, look deep into it. Shake yourself into as full alertness as possible. Wake up and see! And you will start laughing -- because now you will see there has never been a birth, and there is never going to be a death.

This is unborn and undying consciousness. It has always been here. It is eternal, it is timeless. And how afraid you were of death, and how afraid you were of old age, and how afraid you were of a thousand and one things! And nothing has ever happened: all was a dream.

Seeing this, one smiles, one laughs. Your whole life up to now has been ridiculous, absurd. You were unnecessarily afraid, unnecessarily greedy, unnecessarily suffering. You were living in a nightmare and it

was your own creation.

EXAMINE THE NATURE OF UNBORN AWARENESS.

And you are freed from all misery, all suffering, all hell.

LET EVEN THE REMEDY ITSELF GO FREE ON ITS OWN.

And now don't start clinging to the remedy, to the method. That temptation arises. It is the last temptation, the very last effort of the mind to survive. The mind comes from a back door, it tries once more. Before it disappears forever, it makes one more effort, and that effort is to cling to the method -- the method of thinking that all phenomena are dreams.

It has given you such joy, such a deep experience of reality, that naturally you would like to cling to it. And once you cling you are back in the same old rut again: the mind is back in disguise. Cling to anything and the mind is back, because clinging is mind. Hold on to anything, depend on anything, and the mind is back, because the mind is dependence, slavery. Possess anything -- even a spiritual method, even a method of meditation -- become a possessor, and you are possessed by it. Whether you possess money or you possess a tremendously significant method of meditation, it doesn't matter. Whatsoever you possess, you will be possessed by it and you will be afraid to lose it.

Once a Sufi mystic was brought to me. For thirty years continuously he had used the Sufi method ZIKR, and he had attained to great experiences. One could see it; even ordinary people were aware that he was living in a totally different world. You could see it in his eyes, they were shining with joy. His very being had a vibe of the beyond.

His disciples brought him to me, and they said, "Our master is a realized soul. What do you say about him?"

I said, "Leave your master with me for three days, and then come back."

The master stayed with me for three days. On the third day he was very angry, and he said, "You have destroyed my thirty years' work!" Because I told him a simple thing -- just this sutra of Atisha: LET EVEN THE REMEDY ITSELF GO....

I told him, "Now for thirty years you have been remembering one thing, that all is divine. The tree is God, the rock is God, the people are God, the dog is God, everything is God -- for thirty years you have been remembering it continuously." And he had really made a sincere effort.

He said, "Yes."

I said, "Now stop remembering. How long are you going to remember? If it has happened, then stop remembering and let us see what happens. If it has really happened, then even after dropping remembering, it will remain."

It was so logical that he agreed. He said, "It *has* happened."

I said, "Then give it a try. For three days you forget remembering, stop remembering."

He said, "I cannot stop, it has become automatic."

I said, "You just wait and try."

It took him at least two days, forty-eight hours, to stop. It was hard to stop, it had become automatic. There was now no need to remember; for thirty years he had been remembering, it was simply there like an undercurrent. But within forty-eight hours it stopped.

And on the morning of the third day he was very angry. He said, "What have you done? All that joy has disappeared. I am feeling very ordinary, I am feeling the same as I was before I started on the journey thirty years ago." He started crying out of anger and out of sadness; tears started coming to his eyes. He said, "Give me back my method -- please don't take it!"

I said, "Just look! If this is so dependent on the method, then nothing has happened. It is just an illusion that you are creating by continuous remembering. This is nothing but autohypnosis."

All the great masters say this, that one day you have to drop the method. And the sooner you drop it, the better. The moment you attain, the moment awareness is released in you, immediately drop the method.

Just look: this is only the fourth sutra. In the third sutra Atisha says:

EXAMINE THE NATURE OF UNBORN AWARENESS.
And in the fourth, immediately:

LET EVEN THE REMEDY ITSELF GO....

Now no more examination, no more mindfulness, no more remembering that all is a dream. Once the first taste of awareness has happened on your tongue, be quick! Because the mind is very cunning -- the mind can start telling you, "Look, you are no longer ordinary, you are extraordinary. Look, you have attained. Look, you have become a buddha, you are enlightened. Look, this is the goal of all human beings, and very rarely, one in a million attains. You are that one in a million."

The mind will say all these beautiful sweet nothings, and of course the ego can come back. You can start feeling very good, holier than thou. You can start feeling special, spiritual, saintly. And all is lost. Through the remedy, the disease is back. Cling to the remedy, and the disease is back.

One has to be very alert about dropping the method. Once you attain something, immediately drop the method, otherwise your mind will start clinging to the method. It will talk very logically to you, saying, "It is the method that is important."

Buddha used to tell a story again and again. Five idiots passed through a village. Seeing them, people were surprised, because they were carrying a boat on their heads. The boat was really big; it was almost crushing those five idiots, they were almost dying under the weight of it. And people asked, "What are you doing?"

They said, "We cannot leave this boat. This is the boat that helped us to come from the other shore to this shore. How can we leave it? It is because of it that we have been able to come here. Without it we would have died on the other shore. The night was coming close, and there were wild animals on the other shore. It was as sure as anything that by the morning we would have been dead. We will never leave this boat, we are indebted forever. We will carry it on our heads in sheer gratitude."

This can happen, because all minds are idiots. Mind as such is idiotic.

The origin of the word idiot is beautiful to remember. Idiocy means something private, something special, something that is your own, something eccentric. That is the basic meaning of idiocy -- to function in an eccentric way.

The mind always functions in an eccentric way, the mind is always an idiot. The really intelligent person has no mind. Intelligence arises out of no-mind, idiocy out of the mind. Mind is idiotic, no-mind is wise. No-mind is wisdom, intelligence.

Mind depends on knowledge, on methods, on money, on experience, on this and that. Mind always needs props, it needs supports, it cannot exist on its own. On its own, it flops.

So the ultimate effort of the mind to come back will be when you attain to some awareness. It will say, "Look, so we have arrived." The moment something inside you says, "We have arrived," beware! Be very very cautious now, each step has to be of great caution.

LET EVEN THE REMEDY ITSELF GO FREE ON ITS OWN.

Now please don't cling to the remedy, to the method. This is the emphasis of J. Krishnamurti -- but this is his first sutra. It should be the fourth. That's where he is wrong; it cannot be the first sutra. How can you drop a method that you have never used? You can only drop a method that you have used.

Atisha is far more logical, far more scientific, than J. Krishnamurti. But I can understand why he emphasizes it, because he is afraid that if you go into the first three sutras the fourth may never arrive, you may be lost in the first three. Many are lost in the preliminaries, many are lost in the methods. So he has become too cautious, extremely cautious.

Those five idiots were carrying the boat, and J. Krishnamurti is on the other shore teaching people: "Don't enter the boat" -- too cautious! -- "because if you enter the boat, who knows, you may start carrying the boat on your head. So please don't enter it."

And there are many who have become afraid of entering the boat. But to be afraid of entering the boat is the same idiocy; there is no difference. One who is afraid of entering the boat is the same person who will carry the boat; otherwise why should you be afraid?

There are old friends of mine who have followed J. Krishnamurti for their whole life. They come to me and say, "We would like to come here, but we are afraid of all the methods that you teach. Methods are dangerous," they say.

Methods are dangerous only if you are unaware; otherwise they can be used beautifully. Do you think a

boat is dangerous? It is dangerous if you are thinking to carry it on your head for your whole life out of sheer gratitude; otherwise it is just a raft to be used and discarded. All methods are rafts to be used and discarded, used and abandoned, used and never looked back at again -- there is no need, no point!

These are two extremes. At one extreme are those five idiots, and at the other extreme are the followers of J. Krishnamurti. There is no need to be either. My approach is: Use the boat, use beautiful boats, use as many boats as possible; with this awareness, when the shore is reached the boat is abandoned with no clinging. While you are in the boat, enjoy it, be thankful to it. When you get out of the boat, say thank you and move on.

The fifth sutra:

SETTLE IN THE NATURE OF BASIC COGNITION, THE ESSENCE.

If you drop the remedy, automatically you will start settling in your being. The mind clings; it never allows you to settle in your being. It keeps you interested in something that you are not: the boats.

When you don't cling to anything, there is nowhere to go -- all boats have been abandoned, you cannot go anywhere; all paths have been dropped, you cannot go anywhere; all dreams and desires have disappeared, there is no way to move. Relaxation happens of its own accord. Just think of the word relax. Be, settle, you have come home.

SETTLE IN THE NATURE OF BASIC COGNITION, THE ESSENCE.

And when you settle, there is pure awareness, with no effort, with no method. If awareness needs a method it is still not true awareness, not the essential awareness, not the natural spontaneous awareness. It is still a by-product of the method; it is cultivated, created. It is a by-product of the mind, it is not yet the truth.

SETTLE IN THE NATURE OF BASIC COGNITION, THE ESSENCE.

Now there is nothing to do. See, be, enjoy: only this moment exists. This now, this here, this cawing of the crows... and all is silence.

To know this serenity is to know who you are, what this existence is all about. This is samadhi, in the words of Patanjali. This is SAMBODHI, in the words of Gautam Buddha. This is bodhichitta, in the words of Atisha.

BETWEEN SESSIONS, CONSIDER PHENOMENA AS PHANTOMS.

Now Atisha is really very aware of the disciple. He knows that these experiences of settling into your being will be only momentary in the beginning. One moment you will find yourself relaxed into your being, another moment it will be gone. In the beginning it is bound to be so: one moment you are flooded with the unknown, with the mysterious, another moment it is no more there. One moment all is fragrance, and the next moment you are searching for it and you cannot find it, where it has gone.

Only glimpses will happen in the beginning. Slowly slowly they become more and more solid, they abide more and more. Slowly slowly, slowly slowly, very slowly, they settle forever. Before that you cannot be allowed to take it for granted; that will be a mistake. Hence he says: Between sessions....

When you are sitting in meditation, a session of meditation, this will happen -- but it will go. So what are you supposed to do between sessions?

BETWEEN SESSIONS, CONSIDER PHENOMENA AS PHANTOMS.

Between sessions, continue to use the method. Drop the method when you are deep in meditation. The moment comes, as awareness is getting purer and purer, when suddenly it is utterly pure: drop the method, abandon the method, forget all about the remedy, just settle and be.

But this will happen only for moments in the beginning. Sometimes it happens here listening to me. Just for a moment, like a breeze, you are transported into another world, the world of no-mind. Just for a moment, you know that you know -- but only for a moment. And again the darkness gathers and the mind is back with all its dreams, with all its desires and all its stupidities.

For a moment the clouds had separated and you had seen the sun. Now the clouds are there again; it is all dark and the sun has disappeared. Now even to believe that the sun exists will be difficult. Now to believe that what you had experienced a moment before was true will be difficult. It may have been a fantasy; the mind may say it may have just been imagination.

It is so incredible, it looks so impossible, that it could have happened to YOU. With all this stupidity in the mind, with all these clouds and darknesses, it had happened to you: you saw the sun for a moment. It doesn't look probable -- you must have imagined it; maybe you had fallen into a dream and seen it.

Between sessions start again, be in the boat, use the boat again.

... CONSIDER PHENOMENA AS PHANTOMS.

Atisha is very considerate to the disciples. Otherwise the fourth sutra would have been the last -- or, at the most, the fifth:

SETTLE IN THE NATURE OF BASIC COGNITION, THE ESSENCE.

If Atisha had been a man like Bodhidharma, the treatise would have finished at the fifth sutra, or even at the fourth:

LET EVEN THE REMEDY ITSELF GO FREE ON ITS OWN.

Then the settling happens on its own. Bodhidharma was very miserly, he would not have used the fifth, but Atisha is very considerate to the disciple. He had been a disciple, so he knew the difficulties of a disciple. And he had been a disciple of three great masters, so he knew all the difficulties that a disciple has to face. He had been a pilgrim; he knew all the problems. And he had been a pilgrim on three paths, all the three possible paths, so he knew all the problems and all the difficulties and all the pitfalls and all the obstacles that are bound to arise on the path of a disciple. Hence his considerateness. He says: Between sessions....

Between these moments of meditativeness, between these moments of utter joy, emptiness and purity, between these moments of being, remember that all are dreams, that every phenomenon is a phantom. Go on using this method till the settling has happened forever.

TRAIN IN JOINING, SENDING AND TAKING TOGETHER.DO THIS BY RIDING THE BREATH.

Now emptiness has been experienced -- this is what he had learned. Up to this sutra he had been with the first master, Dharmakirti. With this sutra, the second master, Dharmarakshita.

TRAIN IN JOINING, SENDING AND TAKING TOGETHER.DO THIS BY RIDING THE BREATH.

Now he says: Start being compassionate. And the method is, when you breathe in -- listen carefully, it is one of the greatest methods -- when you breathe in, think that you are breathing in all the miseries of all the people in the world. All the darkness, all the negativity, all the hell that exists anywhere, you are breathing it in. And let it be absorbed in your heart.

You may have read or heard about the so-called positive thinkers of the West. They say just the opposite -- they don't know what they are saying. They say, "When you breathe out, throw out all your misery and negativity; and when you breathe in, breathe in joy, positivity, happiness, cheerfulness."

Atisha's method is just the opposite: when you breathe in, breathe in all the misery and suffering of all the beings of the world -- past, present and future. And when you breathe out, breathe out all the joy that you have, all the blissfulness that you have, all the benediction that you have. Breathe out, pour yourself into existence. This is the method of compassion: drink in all the suffering and pour out all the blessings.

And you will be surprised if you do it. The moment you take all the sufferings of the world inside you, they are no longer sufferings. The heart immediately transforms the energy. The heart is a transforming force: drink in misery, and it is transformed into blissfulness... then pour it out.

Once you have learned that your heart can do this magic, this miracle, you would like to do it again and again. Try it. It is one of the most practical methods -- simple, and it brings immediate results. Do it today, and see.

That is one of the approaches of Buddha and all his disciples. Atisha is one of his disciples, in the same tradition, in the same line. Buddha says again and again to his disciples, "IHI PASSIKO: come and see!" They are very scientific people. Buddhism is the most scientific religion on the earth; hence, Buddhism is gaining more and more ground in the world every day. As the world becomes more intelligent, Buddha will become more and more important. It is bound to be so. As more and more people come to know about science, Buddha will have great appeal, because he will convince the scientific mind -- because he says, "Whatsoever I am saying can be practiced." And I don't say to you, "Believe it," I say, "Experiment with it,

experience it, and only then if you feel it yourself, trust it. Otherwise there is no need to believe."

Try this beautiful method of compassion: take in all the misery and pour out all the joy.

TRAIN IN JOINING, SENDING AND TAKING TOGETHER. DO THIS BY RIDING THE BREATH. THREE OBJECTS, THREE POISONS, THREE BASES OF VIRTUE.

There are three objects which can either function as three poisons or can become three bases of infinite virtue. Atisha is talking of the inner alchemy. The poison can become the nectar, the baser metal can be transformed into gold.

What are these three objects? The first is aversion, the second is attachment, and the third is indifference. This is how the mind functions. You feel aversion to whatsoever you dislike, you feel attachment to whatsoever you like, and you feel indifferent to things which you neither dislike nor like. These are the three objects. Between these three, the mind exists. These are the three legs of the tripod called the mind: aversion, attachment and indifference. And if you live in these three as they are, you are living in poison.

This is how we have created a hell out of life. Aversion, dislike, hatred, repulsion -- that creates one-third of your hell. Attachment, liking, clinging, possessiveness -- that creates the second one-third of your hell. And indifference to all that you are neither attracted to nor repulsed by -- that creates the third part, the third one-third of your hell.

Just watch your mind, this is how your mind functions. It is always saying, "I like this, I don't like that, and I am indifferent to the third." These are the three ways the mind goes on moving. This is the rut, the routine.

Atisha says: These are the three poisons, but they can become the three bases of virtue. How can they become three bases of great virtue? If you bring in the quality of compassion, if you learn the art of absorbing suffering, as if all the suffering of the world is coming riding on the breath, then how can you be repulsed? How can you dislike anything and how can you be indifferent to anything? And how can you be attached to anything? If you are unconditionally taking in all the suffering in the world, drinking it, absorbing it in your heart, and then instead of it pouring blessings onto the whole of existence *unconditionally* -- not to somebody in particular, remember; not only to man but to all: to all beings, trees and rocks and birds and animals, to the whole existence, material, immaterial -- when you are pouring out blessings unconditionally, how can you be attached?

Attachment, aversion, indifference: all disappear with this small technique. And with their disappearance the poison is transformed into nectar, and the bondage becomes freedom, and the hell is no more a hell, it is heaven.

In these moments you come to know: This very body the buddha, this very earth the lotus paradise.

And the last sutra:

TRAIN WITH PHRASES IN EVERY MODE OF BEHAVIOR.

Atisha is not an escapist. He does not teach escapism, he does not tell you to move from situations which are not to your liking. He says: You have to learn to function in bodhichitta, in buddha-consciousness, in all kinds of situations -- in the marketplace, in the monastery; with people in the crowd or alone in a cave; with friends or with enemies; with family, familiar people, and with strangers; with men and with animals. In all kinds of situations, in all kinds of challenges, you have to learn to function in compassion, in meditation -- because all these experiences of different situations will make your bodhichitta more and more ripe.

Don't escape from any situation -- if you escape, then something will remain missing in you. Then your bodhichitta will not be that ripe, will not be that rich. Live life in its multidimensionality.

And that's what I teach you too: Live life in its totality. And living in the world, don't be of it. Live in the world like a lotus flower in water: it lives in water, but the water touches it not. Only then will bodhichitta flower in you, bloom in you. Only then will you come to know the ultimate consciousness which is freedom, which is joy, eternal joy, which is benediction. Not to know it is to miss the whole point of life; to know it is the only goal. The *only* goal -- remember it.

And remember, Atisha's sutras are not philosophical, not speculative, not abstract. They are experimental, they are scientific.

Let me repeat again: religion is a science in the sense that it is the purest knowing. Yet it is not a science in the sense of chemistry and physics. It is not the science of the outward, it is the science of the inward. It is

not the science of the exterior, it is the science of the interior. It is the science that takes you beyond, it is the science that takes you into the unknown and the unknowable. It is the greatest adventure there is. It is a call and a challenge to all those who have any courage, any guts, any intelligence.

Religion is not for cowards, it is for people who want to live dangerously.

Enough for today.

The Book of Wisdom

Chapter #2
Chapter title: The Enlightenment of the Lily

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The first question:

BELOVED OSHO,
THIS SOUNDS LIKE A SILLY QUESTION. I AM NOT SURE THAT I WANT TO BECOME ENLIGHTENED. I AM SURPRISED TO SEE SO MANY PEOPLE AROUND WHO SEEM TO HAVE THAT DESIRE. I FEEL VERY MUCH ATTACHED TO MY COUNTRY AND I LOVE MY WORK THERE. STILL I WANT TO TAKE SANNYAS. IS THAT POSSIBLE? IS IT NOT A CONTRADICTION?

Goran Strandberg, all questions are silly and so are all answers. Questions come out of the mind like leaves come out of the trees. Questions are part of the mind that has to be dropped; questions keep the mind nourished.

A question is really a search for food. The answer is the food. The question is a groping: the mind is feeling hungry, it wants to be strengthened, it wants to be fed, it searches for food. Wherever it can find something satisfying... any answer that makes the mind knowledgeable, that gives the mind the feeling "Now I know," functions as a food. And the mind can go on and on asking, collecting answers, becoming knowledgeable.

The more knowledgeable the mind is, the more difficult it is to drop it. And it has to be dropped, because unless questioning ceases in you, you will never be silent. Unless questioning disappears totally, you will not find that space, that serenity, that stillness, which can make you aware of who you are, and of what this reality is.

Remember, reality is never going to come to you in the form of an answer. It has never happened that way, it is not going to happen that way. It CAN'T happen that way, it is not in the nature of things. Reality comes to you when there is no question left; reality comes to an unquestioning state of awareness.

So the first thing to be remembered is: all questions are silly, and all answers are too. Then you will be a little puzzled -- why do I go on answering your questions? If you look deep down into my answers you will see that they are not answers. They don't nourish your mind, they destroy your mind, they shatter you. They are meant to be shocks. The purpose of my answering is to hammer your mind -- it is hammering, it is not answering.

In the beginning, when you come here for the first time and you don't understand me and my purpose,

you may think that I am answering you. The longer you are here, the deeper you become attuned with me, the more you know that my answering is not to give you answers. It is not to make you more knowledgeable -- just the opposite. It is to take your knowledge away, to make you unknowledgeable, to make you ignorant -- ignorant again, innocent again -- so that questioning disappears.

And when there is no questioning, there is a totally new quality to your consciousness. That quality is called wonder. Wondering is not questioning, it is feeling mystified by existence. Questioning is an effort to demystify existence; it is an effort not to accept the mystery of life. Hence we reduce every mystery to a question. The question means the mystery is only a problem to be solved, and once solved, there will be no mystery.

My effort in answering you is not to demystify existence but to mystify it more. Hence my contradictions. I cannot be consistent, I am not answering you. I cannot be consistent, because I am not here to make you more knowledgeable. If I am consistent, you will have a body of knowledge -- very satisfying to the mind, nourishing, strengthening, gratifying.

I am deliberately inconsistent, contradictory, so that you cannot make any body of knowledge out of me. So if one day you start gathering something, another day I take it away. I don't allow you to gather anything. Sooner or later, you are bound to be awakened to the fact that something totally different is transpiring here. It is not that I am giving you some dogma to be believed in, some philosophy to be lived by, no, not at all. I am utterly destructive, I am taking everything away from you.

Slowly slowly your mind will stop questioning. What is the point? When no answer answers, then what is the point? And the day you stop questioning is a day of great rejoicing, because then wondering starts. You have moved into a totally new dimension; you are again a child.

Jesus says, "Unless you are like small children you will not enter into my kingdom of God." He means unless you are ignorant again, innocent again, unquestioning and wondering, certainly.

Hence there is a difference between the question of a child and a grown-up person. The difference is of quality. The child asks, not to be answered; he is simply being articulate about his wonder. So if you don't answer the child he forgets about his question and he starts asking another question. His purpose is not to be answered, his purpose is simply that he is talking to himself. He is being articulate about his wonder, he is trying to figure out what it is -- the wonder, the mystery. He is not hankering for an answer, so no answer will satisfy him. If you give him an answer he will ask another question about the answer. His wondering continues.

When a grown-up person -- educated, sophisticated, well-read, informed -- asks a question, he asks it out of his knowledge, to gather more knowledge. The mind always hankers for more and more. If you have money, it hankers for more money; if you have prestige, it hankers for more prestige; if you have knowledge, it hankers for more knowledge. Mind lives in the "more."

And this is the way you go on and on avoiding reality. Reality is a mystery, it is not a question to be asked. It is a mystery to be lived, a mystery to be experienced, a mystery to be loved, a mystery to be dissolved in, to be drowned in.

I am answering you, not to answer but to simply destroy the question. I am not a teacher. The teacher teaches you; the master does not teach you, he helps you unlearn.

Goran Strandberg, you say: "This sounds like a silly question." Not only does it sound, it is. All questions are -- what can I do? What can *you* do?

You say: "I am not sure that I want to become enlightened."

That shows how the mind functions, it is never sure of anything. Mind is always unsure; it lives in unsureness. Mind lives in confusion, it can never have any clarity. Clarity is not part of the mind at all; clarity is the absence of the mind, confusion is the presence of the mind. Confusion and mind are synonymous.

You can't have a clear mind. If you have clarity, you cannot have the mind; if you have the mind, you can't have clarity. The mind is always divided against itself, it lives in conflict. Divisibility is its nature. Hence those who live in the mind never become individuals, indivisibles. They remain divided: one part wants this, another part wants that.

Mind is a crowd of many desires; it is not a single desire. Mind is multi-psychic, and all the fragments are falling apart in different directions. It is a miracle how we go on keeping ourselves together; it is a hard struggle to keep oneself together. Somehow we manage, but that togetherness remains only on the surface. Deep down there is turmoil.

You fall in love with a woman: are you sure that you are in love? Really sure? I have never come across

a lover who is *really* sure. You may even get married, but were you sure? You may have children, but were you sure that you really wanted to have children?

That's how you are living: nothing is sure. But one has to do something or other to keep oneself occupied, so you go on keeping yourself occupied. But surety is not of the mind, it cannot be. And the same problem will arise on every level. The same problem is facing you again.

You say: "I am not sure that I want to become enlightened."

But there must be a certain desire, otherwise why the question? A part of your mind must be saying, "Strandberg, become enlightened" -- just a part. Another part must be saying, "Are you mad? Have you lost your senses? You have a wife at home, and children, and work, and you love your country -- and you are trying to become enlightened? You must have become a victim of mass hypnosis: so many people in orange, it is dangerous to live with such mad people. So many mad people, enjoying and laughing and loving and looking so happy! Strandberg, keep on remembering: you have a wife, children, a job. Keep alert!"

But again and again the desire will come. When so many people are interested in enlightenment, there must be something in it. You can deceive one, you can deceive two, but how can you deceive so many? Thousands of people interested in enlightenment? It can't be all bullshit. So a desire arises: have a little taste of it. And fear is there too.

But this is the situation; always it is so, in everything it is so. You want to purchase a car, and it is the same: whether to purchase a Chevrolet or a Ford or a Benz? If your wife is not there to help you, you will never purchase any car! Women are more decisive; they are still less in the mind than men. They function out of the heart, their feeling side is still alive. Fortunately they are not yet so civilized; they are still primitive, a little wild, leaning towards the intuitive and not towards the intellect, still capable and courageous enough to act decisively, to act intuitively, to act illogically.

All decisions come from the heart. The mind is never decisive, it cannot be. If you want to decide through the mind, you never can. And I am not talking about great things like enlightenment and the existence of God or the existence of life after death. I am not talking about great things, just small things -- whether to purchase this soap or that, or which toothpaste -- and you will find the same difficulty. Mind is fragmentary, divided. Hence my consistent insistence that you get out of the mind and start living. The mind only thinks and never lives. It thinks beautiful thoughts, but they are thoughts all the same, just dreams.

Get out of the mind if you want to live. Get out of the mind if you want to live *this* moment. The mind cannot live in this moment, because first it has to decide, and the moment is lost in thinking. And by the time the mind has decided -- if it ever decides -- that moment is gone already. You are always lagging behind. Mind is always running after life, and lagging behind and missing it continuously.

Many of you must have dreamed something like this: Anand Maitreya continuously dreams that he is going to catch a train, and in the dream he always misses it. Many people, I think almost everybody, has dreams of that kind -- that you are just going to make it, just going to make it... and you miss it. By the time you reach the platform, the train has left. You see it leaving, but it is too late; you cannot get on it.

Anand Maitreya's dream is a very significant dream and a very universal one. This is simply how the mind functions; this dream symbolizes the mind: it is always missing the train. It is bound to be so, because mind takes time to think, and time cannot stop for you; it goes on and on slipping out of your hands.

You never have two moments together in your hands, only one single moment. It is such a small moment that there is no space for thinking to move, no space for thoughts to exist. Either you can live it, or you can think. To live it is to be enlightened, to think is to miss.

Enlightenment is not a goal, Strandberg, that you have to decide whether to accept it or not. It is not a goal. Enlightenment is the realization that we have only the present moment to live. The next moment is not certain -- it may come, it may not come.

In fact, the tomorrow never comes. It is always arriving and arriving, but never arrives. And the mind lives in the tomorrows... and life is possible only in the present.

Jesus says to his disciples, "Look at the lilies in the field, how beautiful they are! Even the great Solomon was not so beautiful attired in all his grandeur as these poor lily flowers." And what is the secret? The secret is that they think not of the morrow. They live now, they live here.

To live now is to be enlightened, to live here is to be enlightened, to be a lily is to be enlightened this very moment! Don't think about what I am saying. Don't think about it, just be here. This is the taste of enlightenment. And once you have tasted it, you will want to taste it more and more.

Don't make a goal out of it; it is not a goal, it is the most ordinary state of consciousness. It is nothing

extraordinary, it is nothing special. Trees are enlightened, and the birds are enlightened, and rocks are enlightened, and the sun and the moon are enlightened. Only man is not, because only man *thinks* and goes on missing.

The moment you realize that you are missing because you are brooding too much, then small glimpses start happening. Small gaps in the traffic of the mind, small gaps when there is no traffic: those are the moments of meditation. They can happen anywhere....

Yes, Strandberg, in your country too! So, no need to be worried -- you need not be in India. India has no copyright on enlightenment; it is not patented yet, it cannot be patented. You can be enlightened anywhere. You can be enlightened remaining a husband, a father, a mother, a wife. You can be enlightened as an engineer, as a doctor, as a carpenter, as a vagabond -- even as a hippy. You can be enlightened *anywhere*.

Enlightenment is not something you have to work for, to strive for. It is something that you have to relax for -- not strive, but relax. Relax, and this moment you are enlightened. Many times you will become enlightened, and many times you will become unenlightened again, just because of the old habit.

You say: "I am surprised to see so many people around who seem to have that desire."

If they have that desire, they will never become enlightened. Either you can have the desire, or you can have enlightenment; you can't have both. Either you can eat the cake, or you can have it; you can't do both. If you have a desire for enlightenment, then enlightenment is never going to happen to you -- never, never. Because desiring is what prevents it, so enlightenment cannot be desired; that will be a contradiction in terms.

Either you are enlightened or you are not, it is as simple as that. And enlightenment is not caused by anything, it is your nature. So it is not a question of making a great endeavor. It is not an enterprise; you need not plan for it. It is already the case!

That is Atisha's first preliminary: Truth is.

Enlightenment is: it is as much as the sunlight showering all around. But you can remain with closed eyes, and you are in a dark night although the sun is showering everywhere. Open your eyes and the night disappears and there is no darkness. Even when you were thinking there was darkness, there was not. It was a very private affair, idiotic; it was something eccentric that you were doing.

To be unenlightened is something that you have earned; great effort has been invested in being unenlightened. And continuously you have to go on making an effort to remain unenlightened. Just drop making any more efforts to remain unenlightened, and you are enlightened. Enlightenment is your natural state; it is what you are.

So please don't misunderstand my people. Newcomers are certainly desirous; they have come out of desire, in search of something. But those who have been here with me a little longer are no more in any desire. They are living moment to moment, enjoying the extraordinary ordinariness of life. Small things -- sipping hot tea in the morning: you can sip it in an enlightened way, and you can sip it in an unenlightened way. If, sipping hot tea early in the morning, you are not in the moment but thinking of something else -- that you have to go to the morning discourse -- you are unenlightened. You missed an enlightened cup of tea. And remember, if that is your habit, you will miss the discourse too -- because this again is nothing but a cup of tea. Then in the discourse you will be thinking, "I have to do the Sufi meditation, I have to rush to do this and that and then come back."

It is not a question of one moment, it is a question of your pattern, your gestalt. If this is your gestalt, that you are always rushing ahead of time, thinking of the next moment, then you remain unenlightened. And this is your effort, this is something that you are doing.

For enlightenment nothing is needed to be done, only this understanding... "Why should I go on keeping myself unenlightened?"

That's what I decided one day: "Enough is enough. I have lived so many lives in an unenlightened way." And since then I have lived in an enlightened way. This is simply an understanding, it is not a desire.

You say: "I feel very much attached to my country and love my work there."

Perfectly good! Love your work, love your country, go back -- but live there in such a simple moment-to-moment way that you remain enlightened. Don't lag behind, don't rush ahead. Just be herenow, wherever you are, whatsoever you are doing.

"Still," you say, "I want to take sannyas. Is that possible? Is it not a contradiction?"

It is a contradiction. But you are living in contradictions, and this is the last contradiction. Before you can come out of your contradictory life, your life of conflict, you have to close the doors of that life. Sannyas is nothing but closing the doors -- the last thing. It is simply a declaration that "I have lived in the

mind for so long, and nothing but misery has been my experience. Now I am taking a jump out of the mind into the unknown. I am going into a totally different kind of life."

Sannyas is just a gesture from your side that yes, understanding has dawned, and you would like to come closer to me to see what it actually is.

To be close to a master, to be related to a master, to be intimate with a master, is nothing but an approach towards your own ultimate understanding, your own enlightenment. Your mind will make you very much frightened of the unknown, it will drag you back. And it is always safer to live with the known; it is familiar, you are efficient in living with it. To move into the unknown, you will need a guide -- a guide who has moved into the unknown, who lives in the unknown, who lives in innocence. Just to imbibe the spirit you need the guide -- not for any guidance, but just to imbibe the spirit of the unknown, the joy of the unknown, the celebration of the unknown.

Once you start drinking something of the master, you will not go back to the old ways of the mind. That's what sannyas is all about.

Yes, Strandberg, you can take sannyas. In the beginning it is bound to be the same conflict again: whether to take it or not, whether to go into it or not. It is natural, because that's how you have functioned for many lives. This has become your second nature.

I persuade you, I seduce you into sannyas. Great persuasion is needed, great seduction is needed. And that's why I have created sannyas. Otherwise there was no need; you could have come here, listened to me, and gone. You would have listened to me, but you would not have come close to me. This is a bridge. You would have heard me, but you would not have tasted of my silence. You would have known what I say about love, but you would not have known my love.

Sannyas makes it possible. It is an energy-field, it is a buddhafield. It is communion: nonverbal, heart-to-heart, and, one day, being-to-being.

The second question:

> DEAR OSHO,
> TODAY I SAW AND HEARD YOU IN THE FLESH AND I FOUND MYSELF IN ACCORD WITH AND MOVED AND INSPIRED BY YOU SO MUCH THAT I FEEL I MUST ASK YOU TWO QUESTIONS CONNECTED WITH IT AND ANOTHER NOT DIRECTLY CONNECTED.
> WHY ARE YOU SO MUCH AGAINST THE MIND? SURELY WE ALL USE IT AND NEED IT, AND IT SEEMS TO ME THAT IT IS ONLY WHEN WE ABUSE IT -- THAT IS TO SAY, USING IT AS A DEFENSE AGAINST FEELING TOO DEEPLY AND AGAINST TRANSCENDING ITSELF -- THAT WE ARE ENTITLED TO CRITICIZE.
> THE OTHER QUESTION IS CONCERNED MORE WITH MY PROBLEM, ALTHOUGH NO DOUBT THERE ARE OTHERS WHO FEEL AS I DO:
> WHY DO YOU FIND IT SO NECESSARY, SO IMPORTANT, FOR SANNYASINS TO WEAR ORANGE AND A PHOTOGRAPH OF YOURSELF -- IN FACT A SORT OF UNIFORM AND AN ICON? IF I LEAVE HERE WITH A FEELING OF LOVE AND DEEP RESPECT FOR A WISE MAN, A HEALER, I SHALL NOT NEED TO CARRY HIS PHOTO AROUND WITH ME. HIS IMAGE WILL BE TOO DEEPLY ENTRENCHED IN MY INNER SELF, AND IF I NEED TO CONSULT HIM IN MY MIND, I SHALL "CONJURE HIM UP" AND SEE HIM MUCH MORE VIVIDLY THAN IF I LOOK AT A PHOTO. I WOULD VERY MUCH LIKE TO TAKE SANNYAS, BUT BECAUSE OF THIS LAST QUESTION YOU MAY NOT ACCEPT ME.

Joyce Brandt, dear lady, please excuse me. It must have been just coincidence that you felt in accord with me; it can only be a coincidence, otherwise it is impossible to feel in accord with me.

And don't decide so soon. You have heard me only once: just be here a little longer, and you will see so many contradictions! Wait a little, give me a little more time, and you will not feel in accord with me at all. In fact this time too, it was not you feeling in accord with me, but me somehow appearing in accord with you.

You already have great ideas, you are very knowledgeable. Your question is not out of innocence, it is out of knowledge.

So many people are here: I cannot say things which will shatter everybody's mind. If I say something and it shatters one person's mind, it may be in accord with somebody else's mind. For him I will work tomorrow, or the day after tomorrow. But sooner or later the hammer comes down on everybody -- and then you will not feel so inspired. In fact, answering your question, I will make you very much uninspired. Wait!

What do you mean by "inspiration"? It seems you already know something; otherwise, what do you

mean by "inspiration"? What do you mean by "accord"? You already know something, and you say "Yes, this man is talking sense" -- sense, because this is what you have always believed in.

I am not here to support your belief: I have to take your beliefs away. I am not here to inspire you, because all inspiration creates slavery. If you are inspired by me, you will become a slave to me, you will become dependent on me. I don't inspire you, I simply go on shattering, shocking you. Sooner or later, I am here, you are here, and we are tremendously connected, but there is no slavery, no dependence. We relate, but there is no question of inspiration, because one who inspires you automatically becomes important for you -- so much so that you start feeling dependent.

You are searching for a father-figure who can inspire you, who can put a little fire in your dull and dead life. But if somebody else puts fire into your life, he becomes powerful over you.

I am not here to put any fire into you, I am just here to help you to see your own fire. Be a light unto yourself. Inspiration means you will follow somebody else, you will imitate them; you will become a Christian or a Hindu or a Mohammedan. Sannyas is a declaration that you are no longer a Hindu, no longer a Christian, no longer a Mohammedan, that you don't belong to any creed or any dogma. I have no creed, no dogma. Becoming a sannyasin simply means that you have declared your freedom.

But certainly the question arises: Why the orange, the mala and the photograph? Why?

This is a device, dear lady, to keep unwanted people out. This is not for the crowds, it is not for the mob, it is only for the chosen few. The ultimate -- call it God, enlightenment -- is only for those who are really courageous, immensely courageous, because the ultimate becomes available only to those who can drop the mind and move into the immediate. The immediate is the door to the ultimate. And to drop the mind needs great courage -- it is not for everybody.

This is just a device. Orange is as good as any other color, or no color. It has nothing special about it. I could have chosen any -- green, black, that would have done. But its purpose is that it is a device. It is for people who are ready to do a few mad things -- because later on, bigger and bigger mad things are waiting. If you cannot do such a simple, silly thing as wearing orange, a locket and a mala, if you can't gather enough courage to look foolish, a laughing-stock wherever you go, and feel absurd and ridiculous -- if you cannot do this much, then this place is not for you, because bigger and bigger things will have to be done.

As you move deeper into intimacy with me, I will demand more and more illogical things, because only through those demands can the mind disappear; there is no other way. Those demands are like electric shocks. Only then can your cultivated mind, cultivated for centuries, be shaken to the foundations.

This is just a simple device to help freak out people who are not meant to be here. They simply escape. Seeing such a mad crowd, seeing people in orange, they become afraid and they escape.

This is deliberately done. I could have made it easier for you to be here, to gather more knowledge and be inspired, and things like that. But this is not Christian Science. I am not Billy Graham, I am not here to inspire you. This is a totally different phenomenon. In fact I am not even religious; I am not spiritual at all. All these labels are utterly irrelevant. This is just a device to choose those who are ready to go with me, who are ready to go with me to absurd limits.

But you are more clever. You say, "I can have you in my heart, entrenched deep in my being" -- as if you know what being is and what depth is. You are cunning and clever. You say, "I can conjure you up." But whatsoever you conjure up will be your own mind, a figment of your own mind; it will not be me, it cannot be me.

You can have me only if you move with me unconditionally. No condition from your side can be accepted. And sometimes I demand things which are patently absurd, and I *know* that they are absurd.

My people slowly slowly start understanding that if you can do something absurd, that helps you become a little loose, out from your mind. Once you are unconditionally with me, then if I say, "Go and move naked in the streets," you say, "Okay".... If you can say that, simply and innocently, I am not going to send you to move naked in the streets; the purpose is fulfilled. If you hesitate, if you say, "What do you mean?" then you will have to go.

These are small devices. And sometimes small devices work very deeply, because you cannot detect them. Big devices you can detect -- they are so big, any stupid person can see them.

Just the other day, Krishna Prem wrote a letter to me saying that he remembers that in many many past lives he has been related to Divyananda, with whom he is in love. In the past life, he was the mother and Divyananda was the son. And he could not fulfill all the motherly duties in that life, so that's why he is in love with Divyananda now. "But now it seems that the debts are paid, and Divyananda is hurting me in many ways, so should I finish the relationship?"

I sent him a message: "Go and talk to Teertha." He was very much hurt, naturally. He was talking about such big things: he must have been waiting for me to say, "Krishna Prem, you have arrived. Remembering your past lives, this is great! This is your first satori, Krishna Prem." Deep down, he must have waited for this.

Rather than saying anything about his great experience, I told him to go to Teertha and talk. That must have hurt him deeply because I am not directly answering him, I am sending him to Teertha. And who is this Teertha, anyhow? Krishna Prem being sent to Teertha? Krishna Prem is as highly evolved as Teertha, so why? Or maybe he is even higher and holier. Why? Why to Teertha?

For two days he lived in great despair. Now, such a small thing, and he could not detect it. It took forty-eight hours for him to detect it, then he understood: "This is just a shock to my ego." And then immediately, in that understanding, all despair disappeared. In that understanding, just that moment, all darkness was gone and he was light, happy, and back to his natural being again. But it took him forty-eight hours to detect it.

Now there is no need: Krishna Prem, you need not go to Teertha. Now I will find something else!

Small, very small things are more difficult to detect, for the simple reason that they are small. Big things you can see. When there are mountains you can see them, but just a small grain of sand is undetectable.

Joyce Brandt, if you want to be here, if you really want to relate with me, you will have to learn a totally different way of relating. I am not a teacher, so if you are only a student here to be inspired, and all that.... I am not a missionary, either; I am not here to convert you to some philosophy.

If you are really to relate with a master -- who has no knowledge but who knows, who has knowing but no knowledge -- then you will have to relax a little. You will have to drop your ideas of how things should be. Remember always, many times it happens: you want to become a sannyasin, but you forget who is the master and who is the disciple, and deep down you start expecting things to be fulfilled by the master. He has to be according to you, then he is right.

But any master worth the name can never be according to you. People who are according to you are politicians. They know that you will follow them only if they are according to you: that is a mutual arrangement. They have to follow you to make followers out of you: that is a mutual exploitation. That's what political leaders are, followers of the followers. They go on looking at you, at what your expectations are, and they go on fulfilling them.

I offend in every way. I cannot fulfill your expectations. If I start fulfilling your expectations, I will not be of any use to you. Then really you will be the master and I will be the disciple.

Who is taking sannyas from whom? This has to be decided in the beginning. Am I taking sannyas from you, or are you taking sannyas from me? Let it be very clear. Many times you take sannyas and it is not clear, and you want me to be this way or that way, to live this way or to live that way. And if I am not according to you, then you are disappointed.

The real master will always disappoint you. He *has* to disappoint you. This is how, slowly slowly, chunks of your mind will be broken off and taken away from you. I have to continuously hammer you, and I have to be absolutely clear about it from the very beginning. The orange, the mala, the picture, have no other purpose. The purpose is that you have to know clearly that it is you who have to be unconditionally in accord with me, and that you have to drop all expectations of my being in accord with you. Only then can the work start. Those who are ready for it, sannyas is only for them. Those who are not ready for it, sannyas helps them to run away, to get lost.

You say: "Why are you so against the mind?"

I am not against the mind, I am simply stating the fact -- what the mind is. If you see what the mind is, you *will* drop it. When I say, "Drop the mind," I am not against the mind. I am simply making it clear to you what the mind is, what it has done to you, how it has become a bondage.

And it is not a question of using it or abusing it. Mind itself is the problem, not its use or abuse. And remember, you cannot use the mind till you know how to be without the mind. Only people who know how to be without the mind are capable of using the mind; otherwise the mind uses them. It is the mind that is using you. But mind is very clever, it goes on deceiving you. It goes on saying, "You are using me."

It is mind that is using you. You are being used; the mind has become the master of you, you are a slave. But the mind is very clever, it goes on buttressing you. It says, "I am just an instrument, you are the master." But watch, look into the mechanism of the mind, how it goes on using you. You think you are using it. You can use it only when you know that you are separate from it; otherwise how will you use it? You are identified with it.

If you say "I am a Christian," you are identified with the Christian mind. If you say "I am a Hindu," you are identified with the Hindu mind. If you say "I am German," you are identified with the German mind. This identification has to be broken. You have to know that you are not the mind. And only in moments when the mind is not functioning -- when you are unoccupied, when there is a gap, stillness, silence, when the mind has ceased -- will you be able to know who you are, to know yourself as consciousness. Then you can use the mind.

I am using the mind, Brandt, you are not using the mind. So how can I be against the mind? I am not against the mind. I may appear to be, but the whole effort is to disconnect you from the mind so that you can know your separation from it, your freedom. Once you know your freedom, you can use the mind. Then it is a beautiful instrument, one of the most beautiful instruments. Man has not yet been able to make something better. Even the biggest computer, the most efficient computer, is not yet capable of doing the things that the mind can do. A single mind can contain all the libraries of the world.

It is tremendous to think of the powers of the mind. But because those powers are great, there is danger also: they can overpower you. That's what has happened: because the mind is such a beautiful, powerful instrument, you have become possessed by it. You cannot use it any more. It uses you, it directs you, it gives you programs. It goes on goading you in directions which it has decided to follow. It does not allow you any freedom, it does not leave you any choice. Unless it is convinced, it won't allow you to move even a single inch.

So who is the master? You cannot be the master unless you have come to know that you are not identified with the mind.

The man who is identified with his car cannot drive it; the car will drive him, and then some accident is bound to happen. You have to be separate from the car; you have to *know* that you are separate, that the car is beautiful, a beautiful mechanism to be used, and it can perform many things. But you have to be separate.

You say: "Why are you so against the mind? Surely we all use it...."

No. All cannot use it. Only very rarely is there a person who uses the mind: a Buddha, a Jesus, an Atisha, a Tilopa -- only very rarely; and far and few between. Otherwise you are used by the mind. No, all are not using the mind; otherwise what will the difference be between a Buddha and you? There will be no difference. You use the mind and Buddha uses the mind: what is the difference? Buddha uses the mind, you are used by the mind -- that's the difference. And Buddha can use the mind because he knows he is utterly separate.

And remember, it is not a question of abuse. If you cannot use the mind, how can you abuse it? It is the mind: whether it uses you or abuses you, you cannot abuse it.

When scientists discovered atomic energy, do you think they used the mind or abused it? When the atom bomb was dropped on Hiroshima and Nagasaki, Albert Einstein could not sleep the whole night; for days his nights were disturbed. He could not sleep, he could not rest, he was really terribly disturbed. He had been instrumental in creating the atom bomb. It was he who wrote the letter to the president of America saying that the atom bomb was possible.

Now the question arises: was Einstein consciously using his mind writing the letter to the president of America releasing this powerful information to the politicians? Was he aware of the consequences? Did he ever think of Hiroshima and Nagasaki -- that thousands of people, innocent civilians, would be burned within seconds, for no fault of their own. No, he had not thought about it, he was not conscious about it. In fact he was not even alert to what use atom bombs would be put. And before he died somebody asked him, "If you are born again, what would you like to be? A great mathematician again, a great physicist, a great scientist?"

He is reported to have said, "No, never! Rather, I would like to be a plumber. But now it is too late."

Einstein had one of the most beautiful minds. Did he abuse it? Do you think the scientists who have created great technology and destroyed the whole ecology of the earth have used their minds or abused them?

If one day this planet earth is going to die, it will be because of the great minds of the twentieth century -- because if in the whole history of humanity there have been a hundred scientists, ninety-nine happen to be alive in the twentieth century. In fact seventy-five percent of the great scientists of all the ages are alive now.

Mind has gathered such a great momentum. We have created great technology within the last hundred years, particularly within these last ten years, but that technology is going to destroy this earth. Who will be responsible? And what will you say? The scientists used the mind or abused it?

If you ask me, I will say they were not masters of their minds. They neither used nor abused the mind; the mind used them, abused them.

Science now needs great meditators, otherwise this earth is doomed. Science now needs people who can use their minds, who are masters of their being, who can use science in a conscious way. Otherwise we are on the verge of committing universal suicide.

Man cannot live for more than twenty-five years the way he has lived up to now, unless a drastic change is made. And the greatest thing that can be of help, which can help humanity to survive, and the earth to still go on living.... And this is a beautiful earth. Compared to this earth millions and millions of stars are just dead: no flowers bloom, no rivers flow, there are no birds, no animals, no people. This universe is almost a great desert. This earth is alive! Something tremendously important -- consciousness -- has happened here. But this consciousness is still not a master, it is a slave. It has to be freed.

That's my work here, my basic fundamental work: to help you be free of the mind so that you can use it. And if you are the master, you cannot abuse it; that is impossible. When you are alert, conscious, meditative, abuse is not possible.

If Einstein had also been a buddha, there would have been atomic energy but no atom bombs, and atomic energy would have become a blessing -- the greatest blessing ever. The earth would have become a paradise. But Albert Einstein is not a buddha; unfortunately he knows nothing of meditation -- a great mind, but the master is missing; a great mechanism, a great airplane without the pilot.

I have heard that they made an airplane which could go to the farthest distances without any pilot -- pilotless, automatic. There was great thrill and enthusiasm, and on the first flight the automatic mechanism communicated to the people: "We are moving at such-and-such a height, at such-and-such a temperature, and at such-and-such a speed. Please be at ease, don't be worried. Nothing can go wrong, nothing can go wrong, nothing can go wrong, nothing can go wrong..." and it went on! It has already gone wrong. Think of those people, what must have happened to those people! Now, what to do?

Great science is there, a by-product of the mind, but it is in the hands of slaves. Buddhas are needed to take possession of humanity -- and one or two buddhas won't do. Many many buddhas are needed in every field, in every direction, in every dimension of life, so that the mind can be used. Otherwise the mind was never as efficient as it is now, and that is the danger. The mind was never as clever as it is now, never as powerful as it is now.

We have given atom bombs into the hands of children. If no accident happens, that will be a miracle. There is every possibility that an accident is *bound* to happen. Children are playing with atom bombs.

Politicians are the most immature minds in the world. Only third-rate minds become interested in politics; mediocre people and people who are suffering from an inferiority complex, they become politicians. And in these people's hands are atom bombs, hydrogen bombs, laser beams, and this and that.

You can cease at any moment! -- I may not be able to finish my discourse. Any moment... we are sitting on a pile of hydrogen bombs, and there are so many... it is unbelievable how stupid man can be. We have so many hydrogen bombs that we can destroy every single human being seven hundred times. Now, what stupidity! For what? A man simply dies a single time. If you want to be very cautious, twice will do -- but what is the point of seven hundred times?

And they are continuously creating more and more. The whole earth is full of hydrogen bombs; we can destroy seven hundred earths like this. And still, seventy percent of our energy is being put into war efforts. This whole earth seems to be a madhouse.

And you say, Brandt: "Surely we all use it and need it and it seems to me that it is only when we abuse it -- that is to say, using it as a defense against feeling too deeply and against transcending itself -- that we are entitled to criticize it."

I am not criticizing it. In fact, you will be able to appreciate it more if you understand what I am saying, you will be able to use it more if you understand what I am saying. If you become a transcendence of the mind, a witness to the mind, and you know that you are separate, and the mind no longer has any sway over you, you are no longer hypnotized by it, then you will be able to really appreciate it. I appreciate it. And you will also be able to use it, and you will never be able to abuse it. A conscious person cannot abuse anything.

The last question:

BELOVED OSHO,

I HAVE NOTICED THAT WHEN I SEE A WOMAN WHO IS PARTICULARLY LOVELY, AND I AM TAKEN INTO THAT SWEET SILENCE, I FORGET ALL ABOUT PHILOSOPHY OR RELIGION, BUT I AM LOST AND FOUND ENTERING A MOMENT. I THINK ANIMALS ARE WISE BECAUSE GOD DOESN'T TROUBLE THEM WITH METAPHYSICS. STILL, I WANT TO THROW MY BOOKS OUT... BUT STILL I LIKE THEM.

David Light, a woman is metaphysics, philosophy, poetry. So is a man. Certainly one will forget metaphysics and philosophy when one comes across alive metaphysics, alive philosophy, alive poetry. That simply shows that you are still alive. To appreciate beauty, to be drowned and drunk with it, is something immensely valuable.

There would have been something wrong if, seeing a beautiful woman, you still remembered the Old Testament or the Bhagavad Gita or the Koran. That would have shown that something is wrong with you. This simply shows you are natural, human.

Let this sensitivity grow, and slowly slowly, as you become more and more sensitive, more and more sensuous, you will see more and more beauty around. The deeper your insight, the greater the beauty. And when you see this whole existence as a tremendous dance, a celebration, you are liberated by it.

It is celebration that liberates, it is love that liberates, it is beauty that liberates -- it is not metaphysics or philosophy.

But I am not saying that you have to throw your books out -- because there are beautiful books too; they are by-products of great experiences. Don't be lost in them, but to read something of Shakespeare or Kalidas or to read something from Buddha or Atisha is to move into the same world of beauty from a different door.

There are many doors to God's temple. Beauty is one, wisdom is another, love still another, and so on and so forth. Music can do it, poetry can do it, literature can do it. The flowers on the trees are beautiful -- what do you think of great poems? They are flowers of consciousness.

You need not throw away your books. In fact, by throwing away your books, you will simply be saying that you are still attached to them. Hate is nothing but love standing on its head, love doing SIRSHASAN, a headstand. Love and hate are not separate, they are one. In fact we should stop using these two words separately, we should make one word: lovehate. Not even a hyphen is needed between the two; they are simply one energy like hot and cold, summer and winter, life and death, darkness and light.

There is no need to throw away your books: enjoy them! And there is no need to stop enjoying the beautiful form of a woman, because that too is divine. Enjoy life in all its dimensions. Why this continuous obsession to become one-dimensional, either this or that? Why not both? Why live in either/or? Why not live in both/and? That's my approach: live in both/and, and drop living in either/or.

Soren Kierkegaard has written a book, Either/Or. He lived his whole life in either/or. He could not decide whether to marry the woman he loved -- and loved tremendously; he could not decide. That either/or continued for so long that finally the woman decided to go with somebody else. For years he could not decide.

His book became so famous, he himself became so famous, that when he used to walk in Copenhagen, urchins and children and people would shout behind him, "Either/or! Either/or! Here goes Either/or!" Even children had come to know that he used to stand at crossroads thinking, "Where to go? Either/or -- to move this way or that? Both roads lead to the same goal, both go to the station, but which one to follow?" And he would stand at the crossroads, thinking, for hours.

He lived only in thought; he was really a metaphysician. His father had left a heritage; he had enough money, so there was no need to work either. So the whole day, for twenty-four hours, he was thinking. And when he had drawn the last money from the bank, on the way home, he dropped dead. He did well -- otherwise he would have been in difficulty.

My feeling is that he must have been thinking, "To be or not to be? Either/or." Because now there was no money left. He must have suffered a heart attack between that either/or. That had been his whole way of life.

There is no need to choose. Why not live choicelessly? Why not live all that life makes available to you? Don't be a spiritualist and don't be a materialist: be both. Don't be a Zorba and don't be a Buddha; be both: Zorba the Buddha. Enjoy all that God has showered on you.

That's my message to my sannyasins. You are not yet my sannyasin, David Light. But if you start living

in totality, accepting all, giving each moment its due, respecting all, and when a beautiful woman passes suddenly you are thrilled, that shows you are ALIVE, that you are not dead yet.

But this need not be just a sexual stirring in you -- that is very poor. It has to be something more; it can be a spiritual stirring too. I am not against sex, but to live only a sexual life is to live life at the minimum. Why not live the whole spectrum of it, from sex to samadhi?

When a really beautiful woman passes by, if only your sexuality is stirred, then the animal is alive but you are not. But if your spirituality is also stirred, then you are alive in your totality. And to be alive in totality is the way to God.

Enough for today.

The Book of Wisdom

Chapter #3
Chapter title: Sitnalta and the Seventeen Chakras

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The first question:

BELOVED OSHO, WHY DON'T I TRUST YOU?

Prem Prageeta, trust is possible only if first you trust in yourself. The most fundamental thing has to happen within you first. If you trust in yourself you can trust in me, you can trust in people, you can trust in existence. But if you don't trust in yourself then no other trust is ever possible.

And the society destroys trust at the very roots. It does not allow you to trust yourself. It teaches all other kinds of trust -- trust in the parents, trust in the church, trust in the state, trust in God, ad infinitum. But the basic trust is completely destroyed. And then all other trusts are phony, are bound to be phony. Then all other trusts are just plastic flowers. You don't have real roots for real flowers to grow.

The society does it deliberately, on purpose, because a man who trusts in himself is dangerous for the society -- a society that depends on slavery, a society that has invested too much in slavery.

A man trusting himself is an independent man. You cannot make predictions about him, he will move in his own way. Freedom will be his life. He will trust when he feels, when he loves, and then his trust will have a tremendous intensity and truth in it. Then his trust will be alive and authentic. And he will be ready to risk all for his trust, but only when he feels it, only when it is true, only when it stirs his heart, only when it stirs his intelligence and his love, otherwise not. You cannot force him into any kind of believing.

And this society depends on belief. Its whole structure is that of autohypnosis. Its whole structure is based in creating robots and machines, not men. It needs dependent people -- so much so that they are constantly in need of being tyrannized, so much so that they are searching and seeking their own tyrants, their own Adolf Hitlers, their own Mussolinis, their own Josef Stalins and Mao Zedongs.

This earth, this beautiful earth, we have turned into a great prison. A few power-lusty people have reduced the whole of humanity into a mob. Man is allowed to exist only if he compromises with all kinds of nonsense.

Now, to tell a child to believe in God is nonsense, utter nonsense -- not that God does not exist, but because the child has not yet felt the thirst, the desire, the longing. He is not yet ready to go in search of the truth, the ultimate truth of life. He is not yet mature enough to inquire into the reality of God. That love affair has to happen some day, but it can happen only if no belief is imposed upon him. If he is converted before the thirst has arisen to explore and to know, then his whole life he will live in a phony way, he will live in a pseudo way.

Yes, he will talk about God, because he has been told that God is. And he has been told authoritatively, and he has been told by people who were very powerful in his childhood -- his parents, the priests, the teachers. He has been told by people and he had to accept it; it was a question of his survival. He could not say no to his parents, because without them he would not be able to live at all. It was too risky to say no, he *had* to say yes. But his yes can't be true.

How can it be true? He is saying yes only as a political device, to survive. You have not turned him into a religious person, you have made him a diplomat, you have created a politician. You have sabotaged his potential to grow into an authentic being. You have poisoned him. You have destroyed the very possibility of his intelligence, because intelligence arises only when the longing arises to know.

Now the longing will never arise, because before the question has taken possession of his soul, the answer has already been supplied. Before he was hungry, the food has been forced into his being. Now, without hunger, this forced food cannot be digested; there is no hunger to digest it. That's why people live like pipes through which life passes like undigested food.

One has to be very patient with children, very alert, very conscious not to say anything that may hinder their own intelligence from arriving, not to convert them into Christians, Hindus and Mohammedans. One needs infinite patience.

One day that miracle happens when the child himself starts inquiring. Then too, don't supply him with readymade answers. Readymade answers help nobody, readymade answers are dull and stupid. Help him to become more intelligent. Rather than giving him answers, give him situations and challenges so that his intelligence is sharpened and he asks more deeply -- so that the question penetrates to his very core, so the question becomes a question of life and death.

But that is not allowed. Parents are very much afraid, the society is very much afraid: if children are allowed to remain free, who knows? They may never come to the fold the parents belonged to, they may never go to the church -- Catholic, Protestant, this or that. Who knows what is going to happen when they become intelligent on their own? They will not be within your control. And this society goes into deeper and deeper politics to control everybody, to possess everybody's soul.

That's why the first thing they have to do is to destroy trust -- the trust of the child in himself, the confidence of the child in himself. They have to make him shaky and afraid. Once he is trembling, he is controllable. If he is confident he is uncontrollable. If he is confident he will assert himself, he will try to do his own thing. He will never want to do anybody else's thing. He will go on his own journey, he will not fulfill somebody else's desires for some trip. He will never be an imitator, he will never be a dull and dead person. He will be so alive, so pulsating with life, that nobody will be able to control him.

Destroy his trust and you have castrated him. You have taken his power: now he will always be powerless and always in need of somebody to dominate, direct and command him. Now he will be a good soldier, a good citizen, a good nationalist, a good Christian, a good Mohammedan, a good Hindu. Yes, he will be all these things, but he will not be a real individual. He will not have any roots, he will be uprooted his whole life. He will live without roots -- and to live without roots is to live in misery, is to live in hell. Just as trees need roots in the earth, man is also a tree and needs roots in existence or else he will live a very unintelligent life. He may succeed in the world, he may become very famous....

Just the other day, I was reading a story:

Three surgeons, old friends, met on holiday. On the beach, sitting under the sun, they started boasting. The first said, "I came across a man who had lost both of his legs in the war. I gave him artificial legs, and it has been a miracle. Now he has become one of the greatest runners in the world! There is every possibility that in the next coming Olympics he is going to win."

The other said, "That's nothing. I came across a woman who fell from a thirty-story building: her face was completely crushed. I did a great job of plastic surgery. Now just the other day I came to know through the newspapers that she has become the world beauty queen."

The third was a humble man. They both looked at him and asked, "What have you done lately? What's

new?"

The man said, "Nothing much -- and moreover, I am not allowed to say anything about it."

Both his colleagues became more curious. They said, "But we are friends, we can keep your secret. You need not be worried, it will not leak out."

So he said, "Okay, if you say so, if you promise. A man was brought to me: he had lost his head in a car accident. I was at a loss to know what to do. I rushed into my garden just to think what to do, and suddenly I came across a cabbage. Finding nothing else, I transplanted the cabbage in place of the head. And do you know what? That man has become the prime minister of India."

You can destroy the child; still, he can become the prime minister of India. There is no inherent impossibility of becoming successful without intelligence. In fact it is more difficult to become successful *with* intelligence, because the intelligent person is inventive. He is always ahead of his time; it takes time to understand him.

The unintelligent person is easily understood. He fits with the gestalt of the society; the society has values and criteria by which to judge him. But it takes years for the society to evaluate a genius.

I am not saying that a person who has no intelligence cannot become successful, cannot become famous -- but still he will remain phony. And that is the misery: you can become famous, but if you are phony you live in misery. You don't know what blessings life is showering on you, you will never know. You do not have enough intelligence to know. You will never see the beauty of existence, because you don't have the sensitivity to know it. You will never see the sheer miracle that surrounds you, that crosses your path in millions of ways every day. You will never see it, because to see it you need a tremendous capacity to understand, to feel, to be.

This society is a power-oriented society. This society is still utterly primitive, utterly barbarian. A few people -- politicians, priests, professors -- a few people are dominating millions. And this society is run in such a way that no child is allowed to have intelligence. It is a sheer accident that once in a while a Buddha arrives on the earth -- a sheer accident.

Somehow, once in a while, a person escapes from the clutches of the society. Once in a while a person remains unpoisoned by the society. That must be because of some error, some mistake of the society. Otherwise the society succeeds in destroying your roots, in destroying your trust in yourself. And once that is done, you will never be able to trust anybody.

Once you are incapable of loving yourself, you will never be able to love anybody. That is an absolute truth, there are no exceptions to it. You can love others only if you are able to love yourself.

But the society condemns self-love. It says it is selfishness, it says it is narcissistic. Yes, self-love *can* become narcissistic but it is not necessarily so. It can become narcissistic if it never moves beyond itself, it can become a kind of selfishness if it becomes confined to yourself. Otherwise, self-love is the beginning of all other loves.

A person who loves himself sooner or later starts overflowing with love. A person who trusts himself cannot distrust anybody, even those who are going to deceive him, even those who have already deceived him. Yes, he cannot even distrust them, because now he knows trust is far more valuable than anything else.

You can cheat a person -- but in what can you cheat him? You can take some money or something else from him. But the man who knows the beauty of trust will not be distracted by these small things. He will still love you, he will still trust you. And then a miracle happens: if a man really trusts you, it is impossible to cheat him, almost impossible.

It happens every day in your life, too. Whenever you trust somebody it becomes impossible for him to cheat you, to deceive you. Sitting on the platform in a railway station, you don't know the person who is sitting by your side -- a stranger, a complete stranger -- and you say to him, "Just watch my luggage, I have to go to purchase a ticket. Please, just take care of the luggage." And you go. You trust an absolute stranger. But it almost never happens that the stranger deceives you. He could have deceived you if you had not trusted him.

Trust has a magic in it. How can he deceive you now that you have trusted him? How can he fall so low? He will never be able to forgive himself if he deceives you.

There is an intrinsic quality in human consciousness to trust and to be trusted. Everybody enjoys being trusted, it is respect from the other person; and when you trust a stranger it is more so. There is no reason to trust him, and still you trust him. You raise the man to such a high pedestal, you value the man so much, it is almost impossible for him to fall from that height. And if he falls he will never be able to forgive himself, he

will have to carry the weight of guilt his whole life.

A man who trusts himself comes to know the beauty of it -- comes to know that the more you trust yourself, the more you bloom; the more you are in a state of letgo and relaxation, the more you are settled and serene, the more you are calm, cool and quiet.

And it is so beautiful that you start trusting more and more people, because the more you trust, the more your calmness deepens, your coolness goes deeper and deeper to the very core of your being. And the more you trust, the more you soar high. A man who can trust will sooner or later know the logic of trust. And then one day he is bound to try to trust the unknown.

It is only when you can trust the unknown that you can trust a master, never before it, because the master represents nothing but the unknown. He represents the uncharted, he represents the infinite, the unbounded. He represents the oceanic, he represents the wild, he represents God.

Prageeta, you say: "Why don't I trust you?"

It is simple: you don't trust yourself. Start trusting yourself -- that is the fundamental lesson, the first lesson. Start loving yourself. If you don't love yourself, who else is going to love you? But remember, if you *only* love yourself, your love will be very poor.

A great Jewish mystic, Hillel, has said, "If you are not for yourself, who is going to be for you?" And also, "If you are *only* for yourself, then what meaning can your life ever have?" -- a tremendously significant statement. Remember it: love yourself, because if you don't love yourself nobody else will ever be able to love you. You cannot love a person who hates himself.

And on this unfortunate earth, almost everybody hates himself, everybody condemns himself. How can you love a person who is condemnatory towards himself? He will not believe you. He cannot love himself -- how can *you* dare? He cannot love himself -- how can *you* love him? He will suspect some game, some trick, some trip. He will suspect that you are trying to deceive him in the name of love. He will be very cautious, alert, and his suspicion will poison your being.

If you love a person who hates himself, you are trying to destroy his concept about himself. And nobody easily drops his concept about himself; that is his identity. He will fight with you, he will prove to you that he is right and you are wrong.

That's what is happening in every love relationship -- let me call it every so-called love relationship. It is happening between every husband and wife, every lover and beloved, every man and every woman. How can you destroy the other's concept about himself? That is his identity, that is his ego, that's how he knows himself. If you take it away he will not know who he is. It is too risky; he cannot drop his concept so easily. He will prove to you that he is not worth loving, he is only worth hating.

And the same is the case with you. You also hate yourself; you cannot allow anybody else to love you. Whenever somebody comes with loving energy around you, you shrink, you want to escape, you are afraid. You know perfectly well that you are unworthy of love, you know that only on the surface do you look so good, so beautiful; deep down you are ugly. And if you allow this person to love you, sooner or later -- and it is going to be sooner than later -- he will come to know who you are in reality.

How long will you be able to pretend with a person with whom you have to live in love? You can pretend in the marketplace, you can pretend in the Lions' Club and the Rotary Club -- smiles, all smiles. You can do beautiful acting and role-playing. But if you live with a woman or a man for twenty-four hours a day, then it is tiring to go on smiling and smiling and smiling. Then the smile tires you, because it is phony. It is just an exercise of the lips, and the lips become tired.

How can you go on being sweet? Your bitterness will surface. Hence by the time the honeymoon is over, everything is over. Both have known each other's reality, both have known each other's phoniness, both have known each other's falsity.

One is afraid to become intimate. To be intimate means you will have to put aside the role. And you know who you are: worthless, just dirt. That's what you have been told from the very beginning. Your parents, your teachers, your priests, your politicians, all have been telling you that you are dirt, worthless. Nobody has ever accepted you. Nobody has given you the feeling that you are loved and respected, that you are needed -- that this existence will miss you, that without you this existence will not be the same, that without you there will be a hole. Without you this universe is going to lose some poetry, some beauty: a song will be missed, a note will be missed, there will be a gap -- nobody has told you that.

And that's what my work here is: to destroy the distrust that has been created in you about yourself, to destroy all condemnation that has been imposed on you, to take it away from you and to give you a feeling that you are loved and respected, loved by existence. God has created you because he loved you. He loved

you so much that he could not resist the temptation to create you.

When a painter paints, he paints because he loves. Vincent van Gogh continuously painted the sun his whole life, he loved the sun so much. In fact it was the sun that drove him mad. For one year continuously he was standing and painting under the hot sun. His whole life revolved around the sun. And the day he was content painting the painting that he had always wanted to paint -- and to paint this painting he had painted many others, but he had not been contented with them -- the day he was contented, the day he could say, "Yes, this is the thing that I wanted to paint," he committed suicide, because, he said, "My work is done. I have done the thing that I came for. My destiny is fulfilled, now it is pointless to live."

His whole life a devotion to a certain painting? He must have been madly in love with the sun. He looked at the sun so long that it destroyed his eyes, his vision, it drove him mad.

When a poet composes a song it is because he loves it. God has painted you, sung you, danced you. God loves you! If you don't see any meaning in the word god don't be worried; call it existence, call it the whole. The existence loves you, otherwise you would not be here.

Relax into your being, you are cherished by the whole. That's why the whole goes on breathing in you, pulsating in you. Once you start feeling this tremendous respect and love and trust of the whole in you, you will start growing roots into your being. You will trust yourself. And only then can you trust me. Only then can you trust your friends, your children, your husband, your wife. Only then can you trust the trees and the animals and the stars and the moon. Then one simply lives as trust. It is no more a question of trusting this or that; one simply trusts. And to trust is simply to be religious.

That's what sannyas is all about. Sannyas is going to undo all that the society has done. It is not just accidental that priests are against me, politicians are against me, parents are against me, the whole establishment is against me; it is not accidental. I can understand the absolutely clear logic of it. I am trying to undo what they have done. I am sabotaging the whole pattern of this slave society.

My effort is to create rebels, and the beginning of the rebel is to trust in oneself. If I can help you to trust in yourself, I have helped you. Nothing else is needed, everything else follows of its own accord.

The second question:

BELOVED OSHO,

JOHN LILLY HAS SAID, "WHAT THE MIND BELIEVES IS TRUE OR BECOMES TRUE." WOULD YOU PLEASE COMMENT ON THIS?

Sambuddho, that's what has been happening down the ages. That is the way of autohypnosis. John Lilly is absolutely wrong. "What the mind believes," he says, "is true...." It is not. It only appears true.

And he says "... or it becomes true." It never becomes true by being believed, but it starts *appearing* true. Yes, for the believer it becomes true, although it is not true, because belief begins in ignorance. Belief cannot create truth; truth is already the case.

Remember the first preliminary of Atisha: truth is. You need not believe in it for it to be. Your belief or your disbelief is not going to make any difference to the truth. Truth is truth, whether you believe or you disbelieve.

But if you believe in something it starts appearing as true to you at least. That's what the meaning of belief is: belief means to believe in something as true -- you know that you don't know, you know that the truth is unknown to you, but in your ignorance you start believing, because belief is cheap.

To discover truth is arduous, it needs a long pilgrimage. It needs a great emptying of the mind, it needs a great cleansing of the heart. It needs a certain innocence, a rebirth: you have to become a child again.

Only very few people have ever dared to discover truth. And it is risky, because it may not console you; it has no obligation to console you. It is risky: it may shatter all that you have known before, and you will have to rearrange your whole life. It is dangerous: it may destroy all your illusions, it may shatter all your dreams. It is really going through fire; it is going to burn you as you are, it is going to kill you as you are. And who knows what will happen later on?

How can the seed know that by dying in the soil it will become a great tree? It will not be there to witness the happening. How can the seed know that one day, if it dies, there will be great foliage, green leaves, great branches, and flowers and fruits? How can the seed know? The seed will not be there. The seed

has to disappear before it can happen. The seed has never met the tree. The seed has to disappear and die.

Only very few people have that much courage. It really needs guts to discover truth. You will die as yourself. You will certainly be born, but how can you be convinced of it? What guarantee is there? There is no guarantee.

Hence, unless you are with a master who has died and is reborn, who has crucified himself and is resurrected -- unless you come across a man like Christ or Buddha or Atisha -- you will not be able to gather enough courage.

Seeing Atisha, something may start stirring in your heart, a chord may be touched, something may be triggered, a synchronicity. The presence of somebody who has arrived may create a great longing in you, may become the birth of an intense passionate search for truth.

Belief cannot give you the truth, it only pretends. It is cheap, it is a plastic flower. You need not take all the trouble of growing a rosebush, you can simply go to the market and purchase plastic flowers -- and they are more lasting too, in fact they are almost eternal. Once in a while you can wash them, and they are fresh again. They will not deceive you, but at least they can deceive the neighbors, and that is the point. You will know all along that they are plastic flowers. How can you forget it? You have purchased them! The neighbors may be deceived, but how can *you* be deceived?

And I don't think that even the neighbors are deceived, because they have also purchased plastic flowers. They know they are deceiving you, they know you are deceiving them. Everybody is perfectly aware that everybody else is deceiving. "But this is how life is," people say. Nobody is really deceived. People just pretend to be deceived. You pretend that you have real flowers, others pretend that they are deceived. Just watch, observe, and what I am saying will be experienced by you. It is a simple fact; I am not talking philosophy, just stating facts.

What John Lilly says is utter nonsense. He says, "What the mind believes is true." It is never true, because belief has nothing to do with truth. You can believe that this is night but just by your believing, this is not going to become night. But you can believe, and you can close your eyes and for you it is night -- but only for you, remember, not in truth. You are living in a kind of hallucination.

There is this danger in belief: it makes you feel that you know the truth. And because it makes you feel that you know the truth, this becomes the greatest barrier in the search. Believe or disbelieve and you are blocked -- because disbelief is also nothing but belief in a negative form.

The Catholic believes in God, the communist believes in no God: both are believers. Go to Kaaba or go to the Comintern, go to Kailash or to the Kremlin, it is all the same. The believer believes it is so, the nonbeliever believes it is not so. And because both have already settled without taking the trouble to go and discover it, the deeper is their belief, the stronger is their belief, the greater is the barrier. They will never go on a pilgrimage, there is no point. They will live surrounded by their own illusion, self-created, self-sustained; it may be consoling, but it is not liberating. Millions of people are wasting their lives in belief and disbelief.

The inquiry into truth begins only when you drop all believing. You say, "I would like to encounter the truth on my own. I will not believe in Christ and I will not believe in Buddha. I would like to become a christ or a buddha myself, I would like to be a light unto myself."

Why should one be a Christian? It is ugly. Be a christ if you can be, but don't be a Christian. Be a buddha if you have any respect for yourself, but don't be a Buddhist. The Buddhist believes. Buddha knows.

When you can know, when knowing is possible, why settle for believing? But again, the society would like you to believe, because believers are good people, obedient, law-abiding. They follow all formalities and etiquette, they are never trouble-makers. They simply follow the crowd, whichever crowd they happen to be in; they simply go with the crowd. They are not real men, they are sheep. Humanity has not yet arrived.

Somebody once said to George Bernard Shaw, "What do you think about civilization?"

He said, "It is a good idea. Somebody should try it."

It has not yet been tried. Humanity is still arriving; we are still groping between animality and humanity. We are in limbo: man has to be born, man has to be given birth to; we have to prepare the ground for man to appear.

And the most significant thing that will help that man to come will be if we can drop believing -- if we can drop being Christians, Hindus, Mohammedans, Jainas, Buddhists, communists. If you can drop believing, immediately your energy will take a new turn: it will start inquiring. And to inquire is beautiful. Your life will become a pilgrimage to truth, and in that very pilgrimage you grow.

Growth is a by-product of the inquiry into truth. Believers never grow, they remain childish. And remember, to be childlike and to be childish are poles apart, they are not the same thing. It is beautiful to be childlike. The man of trust is childlike and the man of belief is childish. To be childlike is the ultimate in growth; that is the very culmination -- consciousness has come to the ultimate peak. To be childlike means to be a sage, and to be childish means to be just un-grownup.

The average mental age of human beings on the earth today is not more than twelve years. When for the first time this was discovered, it was such a shock. Nobody had ever thought about it; it was just by accident that it became known. In the First World War, for the first time in human history, the people who were candidates, who wanted to enter the army, were examined. Their mental age was inquired into, their IQ was determined. This was a great revelation -- that they were not more than twelve years; the average age was just twelve years.

This is childishness. The body goes on growing, and the mind has stopped at the age of twelve. What kind of humanity have we created on this earth? Why does the mind stop at twelve? Because by the time one is twelve, one has gathered all kinds of beliefs; one is already a believer, one already "knows" what truth is. One is a Christian, another is a communist; one believes in God, one does not believe in God; one believes in The Bible and the other believes in Das Kapital; one believes in the Bhagavad Gita, another believes in the Red Book of Mao Zedong.

We have drilled concepts and ideologies into the innocent minds of poor children. They are already becoming knowers. Do you know -- by the age of seven, a child already knows fifty percent of all that he will ever know. And by the time he is fourteen he has almost arrived; now there is nowhere to go, he has only to vegetate. Now he will exist as a cabbage. If he goes to college then, as they say, he may become a cauliflower. A cabbage with a college education is a cauliflower. But there is not much difference, just labels change. The cabbage becomes an M.A., a Ph.D., this and that, and just to show respect we call it a cauliflower. But the mental age is twelve.

The real man grows to the very end. Even while he is dying, he is growing. Even the last moment of his life will still be an inquiry, a search, a learning. He will still be inquiring -- now inquiring into death. He will be fascinated: death is such an unknown phenomenon, such a mystery, far more mysterious than life itself -- how can an intelligent man be afraid? If in life he has not been afraid to go into the uncharted and the unknown, at the moment of death he will be thrilled, ecstatic. Now the last moment has come: he will be entering into the darkness, the dark tunnel of death. This is the greatest adventure one can ever go on; he will be learning.

A real man never believes; he learns. A real man never becomes knowledgeable; he always remains open, open to truth. And he always remembers that "It is not that truth has to adjust to me, but just vice versa: I have to adjust to truth." The believer tries to adjust truth to himself, the seeker adjusts himself to truth. Remember the difference; the difference is tremendous. One who believes, he says, "Truth should be like this, this is my belief."

Just think of a Christian.... If God appears not like Jesus Christ but like Krishna, not on the cross but with a flute and girlfriends dancing around him, the Christian will close his eyes; he will say, "This is not my cup of tea." Girlfriends? Can you think of Jesus with girlfriends? The cross and girlfriends can't go together. Jesus hanging on the cross and girlfriends dancing around? It won't fit, it will be very bizarre. He was waiting for Christ to appear, and instead of Christ this guy, Krishna, appears: he seems to be debauched. And the flute? The world is suffering and people are hungry and they need bread -- and this man is playing on the flute? He seems to be utterly uncompassionate, he seems to be indulgent. The Christian cannot believe in Krishna: if God appears as Krishna, then the Christian will say, "This is not God."

And the same will be the case with the Hindu who was waiting for Krishna: if Christ appears, that will not be his idea of God -- so sad, such a long face, so gloomy, with such suffering on his face.

Christians say Jesus never laughed. I don't think they are right, and I don't think they are representing the real Christ, but that's what they have managed to propagate. The Hindu cannot accept the revelation; he must think this is some kind of nightmare. Jesus will not appeal to him.

The believer cannot even trust his own experience. Even if truth is revealed, he will reject it, unless it fits with him. He is more important than truth itself: truth has an obligation to fit with him. He is the criterion, he is the decisive factor. This kind of man can never know truth; he is already prejudiced, poisoned.

The man who wants to know truth has to be capable of dropping all concepts about truth. Everything *about* truth has to be dropped. Only then can you know truth. Know well: to know about truth is not to

know truth. Whatsoever you know may be utter nonsense; there is every possibility that it *is* utter nonsense. In fact people can be conditioned to believe any kind of nonsense; they can be convinced.

Once I went to address a conference of theosophists. Now, theosophists are people who will believe any bullshit -- ANY! The more shitty it is, the more believable. So I just played a joke on them. I simply invented something; I invented a society called "Sitnalta." They were all dozing, they became alert. "Sitnalta?" I made the word by just reading "Atlantis" backwards. And then I told them, "This knowledge comes from Atlantis, the continent that disappeared in the Atlantic ocean."

And then I talked about it: "There are really not seven chakras but seventeen. That great ancient esoteric knowledge is lost, but a society of enlightened masters still exists, and it still works. It is a very very esoteric society, very few people are allowed to have any contact with it; its knowledge is kept utterly secret."

And I talked all kinds of nonsense that I could manage. And then the president of the society said, "I have heard about this society." Now it was *my* turn to be surprised. And about whatsoever I had said, he said that it was the first time that the knowledge of this secret society had been revealed so exactly.

And then letters started coming to me. One man even wrote saying, "I thank you very much for introducing this inner esoteric circle to the theosophists, because I am a member of the society, and I can vouch that whatsoever you have said is absolutely true."

There are people like these who are just waiting to believe in anything, because the more nonsensical a belief is, the more important it appears to be. The more absurd it is, the more believable -- because if something is logical, then there is no question of believing in it.

You don't believe in the sun, you don't believe in the moon. You don't believe in the theory of relativity: either you understand it or you don't understand it; there is no question of belief. You don't believe in gravitation; there is no need. Nobody believes in a scientific theory -- it is logical. Belief is needed only when something illogical, something utterly absurd, is propounded.

Tertullian said, "I believe in God because it is absurd: CREDO QUIA ABSURDUM, my creed is the absurd."

All beliefs are absurd. If a belief is very logical, it will not create belief in you. So people go on inventing things.

Man is basically a coward, he does not want to inquire. And he does not want to say "I don't know" either.

Now, that president of the theosophical society who said, "I have heard about this society" -- he cannot say that he does not know, he does not have even that much courage. To accept one's ignorance needs courage. To accept that you don't know is the beginning of real knowledge. You go on believing, because there are holes in your life which have to be filled, and belief is easily available.

There are three hundred religions on the earth. One truth, and three hundred religions? One God, and three hundred religions? One existence, and three hundred religions? And I am not talking about sects -- because each religion has dozens of sects, and then there are sub-sects of sects, and it goes on and on. If you count all the sects and all the sub-sects, then there will be three thousand or even more.

How can so many beliefs, contradictory to each other, go on? People have a certain need -- the need not to appear ignorant. How to fulfill this need? Gather a few beliefs. And the more absurd the belief is, the more knowledgeable you appear, because nobody else knows about it.

There are people who believe in a hollow earth, and that inside the earth there is a civilization. Now, if somebody says so you cannot deny it; you cannot accept it, but at least you have to listen attentively. And that serves a purpose: everybody wants to be listened to attentively. And one thing is certain, this man knows more than you. You don't know whether the earth is hollow or not; this man knows. And who knows? He may be right. He can gather a thousand and one proofs; he can argue for it, he can propound it in such a way that you at least have to be silent if you don't agree.

Believers and believers and believers -- but where is truth? There are so many believers, but where is truth? If John Lilly is right, then the world would be full of truth, you would come across it everywhere. Everybody would have truth, because everybody is a believer. No, it is all nonsense.

He says, "What the mind believes is true or becomes true." No. What the mind believes is *never* true, because truth needs no belief. Belief is a barrier to truth. And what the mind believes never becomes true, because truth is not becoming, truth is being; it is already the case. You have to see it -- or you can go on

avoiding seeing it, but it is there. Nothing has to be added to it, it is eternally there.

And the best way to avoid truth is to believe. Then you need not look at it. Your eyes become full of belief; belief functions as dust on the eyes. You become closed into yourself, the belief becomes a prison around you. Belief closes you: then you are living within yourself in a windowless existence, and you can go on believing whatsoever you want to believe. But remember, it is belief, and belief is a lie.

Let me say that even when the truth is told to you, don't believe in it! Explore, inquire, search, experiment, experience: don't believe in it. Even when truth is conveyed to you, if you believe in it, you turn it into a lie. A truth believed is a lie, belief turns truth into a lie.

Believe in Buddha and you believe in a lie. Believe in Christ and you believe in a lie. Don't believe in Christ, don't believe in Buddha, don't believe in me. What I say, listen to it attentively, intelligently; experiment, experience. And when you have experienced, will you need to believe in it? There will be no doubt left, so what will be the point of belief? Belief is a way of repressing doubt: you doubt, hence you need belief.

The rock of belief represses the spring of doubt.

When you know, you know! You know it is so; there is no doubt left. Your experience has expelled all darkness and all doubt. Truth is: you are full of it. Truth never creates belief.

How to attain to truth? By dropping all kinds of beliefs. And remember, I am saying *all* kinds -- belief in me is included. Experience me, come along with me, let me share what I have seen, but don't believe, don't be in a hurry. Don't say, "Now what is the point? Now Osho has seen it, all that is left for me is to believe it."

What I have seen cannot become your experience unless *you* see it. And it is the experience of truth that delivers you from ignorance, from bondage, from misery. It is not the belief that delivers you, it is truth.

Jesus says, "Truth liberates." But how to attain to truth? It is not a question of belief, but a question of meditativeness. And what is meditation? Meditation is emptying your mind completely of all belief, ideology, concept, thought. Only in an empty mind, when there is no dust left on the mirror, truth reflects. That reflection is a benediction.

The last question:

BELOVED OSHO,

THANK YOU SO MUCH JUST FOR LIFE. ALL THE BEAUTIFUL METHODS ARE NO GOOD ANY MORE. 'I' WILL LET THE MIND DROP AND THE METHODS TOO. I FEAR THAT YOU WILL SEND ME BACK TO HELL.

Sarvesh, methods are never of any use. Methods have never been any good, but they still serve a purpose. The purpose is negative. If you have a thorn in your foot, you need another thorn to pull it out. Once the first thorn is pulled out by the second, don't put the second back in the wound just out of gratefulness. Throw away both! The second thorn is as much a thorn as the first; their qualities are not different.

Because your mind is so full of rubbish, you need something to pull it out. But whatsoever is going to pull it out is rubbish in its own way; it is the same. Poison is needed to kill poison. Don't cling to the second poison, thinking it is medicine; don't become addicted to the second poison.

It is good that you say: "All the beautiful methods are no good any more."

They never were. But they still serve a purpose, because man lives in such stupidity that he has to be pulled out of it. And remember, your lies, your beliefs, your ignorance, have to be dropped somehow; some ways and means have to be invented. Once your mind is dropped, you will see the whole ridiculousness of all the methods. Then you will understand that they were never needed at all.

But don't start talking about it to others, because there are many people who may drop them from the very beginning, seeing that if they are not needed then why bother? They *are* needed, although there comes a time when they have to be dropped. Use them, and drop them. All methods are like ladders: when you have climbed up the ladder and you have reached the upper floor, you need not bother about it, it can be thrown away.

In fact it *should* be thrown away. Keeping it may show some unconscious desire in you to go back; you want to keep the ladder there in case you decide to go back to your old rubbish. The ladder can help in that

way too. A ladder is neutral -- it can take you to the upper floor, it can bring you back down to the old situation. But the ladder cannot direct you.

In fact the moment you have climbed up the ladder, you have used it and reached a different plane of life, a different plane of understanding, throw the ladder away immediately, before you start clinging to it.

So it is good that you think methods are no good any more.

"...'I' will let the mind drop and the methods too."

If methods are no good any more, Sarvesh, where is the mind? And if the mind is still there to be dropped, then please don't be in a hurry: the methods still have a little function to fulfill.

You will not be able to let the mind drop. Who are you except the mind? Who will drop the mind, who will let the mind drop? You are not yet; you will know yourself only when the mind is dropped. When the mind disappears, you will know who you are. Before that, you don't know. It is just the mind thinking about dropping the mind. Mind is very subtle, very cunning; it can go on playing new games. It can say, "Yes it is so beautiful to drop the mind." And it is still the mind! And the mind can say, "There is no need for any method, Sarvesh. You can drop me easily -- it is up to you."

The mind is playing a very subtle trick. It is helping you to drop the methods first, and then the mind thinks, "We will see -- we will see if you can drop me!"

If it has really been understood -- that methods are no longer useful -- it is synonymous to that understanding that the mind is dropped. They mean the same thing: to know that methods are no longer needed, no longer useful, is to see that the mind is no more there. Mind is method, mind is technique. Mind cannot exist without methods, methods cannot exist without mind; they go together. They are two aspects of the same energy.

And you say: "I fear that you will send me back to hell."

If methods are really dropped, there is no way to go back to hell. Even if I want to send you, I cannot. Methods are needed to go to hell. Methods are needed to come out of hell, methods are needed to go into hell, but no method is needed to go to heaven. When you are out of hell, you are in heaven.

So the whole question is how to be out of hell? Out of hell is heaven. Heaven is not some place where you have to go, otherwise methods would be needed, paths and ways would be needed. No paths and no ways are needed. All paths, all ways, lead into hell. But if you are in hell, then you will have to use the same paths and the same ways to come back.

Let me tell you one of the most beautiful parables that has ever been invented by man, the parable of Adam and Eve eating the fruit of the Tree of Knowledge. The moment they have eaten the fruit of the Tree of Knowledge they fall -- the original fall. They are no more in paradise, they are no more deathless, they are no more in eternity; they have lost contact. What has happened? Mind has been created.

That is the meaning of the parable. Eating from the Tree of Knowledge creates the mind; the moment they ate the fruit of the Tree of Knowledge, mind was created. Adam and Eve are still in the same place, in the same space, they have not gone anywhere. But the mind is created -- and once the mind is there, paradise is lost, forgotten. One falls asleep and starts dreaming of hells, death, etcetera, etcetera. Now you will have to vomit the fruit of knowledge.

You will have to vomit the mind out of your system. Once you have vomited knowledge out of your system, suddenly you will be awakened to the fact that you are in paradise. And you will start laughing at the whole ridiculousness of it, because you will know, you will become perfectly aware, that you had never been anywhere else. You have always been here, always and always: you had just fallen asleep and had a nightmare. Now that the poison is out of your system, the nightmare is finished.

We *are* in the garden of Eden, right now, this very moment. Nobody can send you to hell, Sarvesh, except knowledge, except methods, except the mind.

Try to understand. Rather than being in a hurry to drop anything, try to understand. Become more aware, become more alert, more watchful, more observant, and methods will disappear and mind will disappear in the same instant. And then there is no hell -- in fact there never has been, you had only imagined it. It is all paradise and always paradise. We *are* in God, we are gods.

Enough for today.

The Book of Wisdom

Chapter #4
Chapter title: The Last Chance to Rebel

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The first question:

BELOVED OSHO,

SOME TIME AGO, WHILE ASLEEP IN THE NIGHT, I DREAMED I WAS AT A LECTURE. IN THE MORNING I COULD NOT REMEMBER ANYTHING YOU'D SAID EXCEPT THE PHRASE "POETRY IS SURRENDER." SINCE THEN I HAVE BEEN WONDERING WHAT POETRY HAS TO DO WITH SURRENDER, AND VICE VERSA, AND HOW POETRY CAN BE A PATH LIKE LOVE, PRAYER AND MEDITATION.

Deva richa, poetry contains all: it contains love, it contains prayer, it contains meditation, and much more. All that is divine, all that is beautiful, all that can take you to the transcendental, is contained in poetry.

Poetry is not just poetry: poetry is essential religion. Poetry means a state of being where the mind is no longer interfering between you and existence; when there is communion between you and existence -- direct, immediate; when you are suddenly possessed by the whole, where you disappear as a separate entity and the whole starts speaking through you, starts dancing through you; where you become a hollow bamboo and the whole transforms you into a flute.

Poetry is the whole descending into the part, the ocean disappearing into the dewdrop. Poetry is a miracle.

And when I use the word poetry my fingers are not pointing to the Shakespeares, the Kalidases; they are only partial poets. Yes, they knew certain moments of poetry, but they are not poets. They had a few glimpses when the doors of the unknown were open to them, they had some access to the deepest sources of life, but those moments were sheer gifts from the unknown. They knew nothing of how to reach them, they knew nothing about how the whole reached them. It was almost a state of unconsciousness. It happened in a dream, just as it has happened to you in a dream. They were dreamers.

All the so-called great poets of the world, great painters, musicians, sculptors, they were all dreamers. Yes, they had a few glimpses in their dreams: something infiltrated, here and there a ray of light was able to pass through the dream barrier, and even that single ray was enough to create a Shakespeare or a Kalidas. But that's not what I am pointing to.

When I say poetry, I mean that which flowed through the buddhas. That is true poetry. Buddha is not a dreamer, Atisha is not a dreamer; if they are anything they are awakened people. Dreams have disappeared, evaporated. Now it is not only a glimpse of truth that comes to them unawares, possesses them, and then leaves them empty, spent, exhausted....

The ordinary poet simply hops; for a moment he is off the ground, but only for a moment, and then he is back on the ground again.

A buddha has wings -- he does not hop. He knows how to go to the farthest star. He knows the way to approach the unknown, he has the key to unlock the doors to the mysterious. He is a master. And then something starts flowing through him which is not his own. He is only a medium: he is possessed. Then whatsoever he says is poetry; or, even if he keeps silent, his silence is poetry. His silence has tremendous music in it; whether he speaks or not doesn't matter. Speaking, he speaks poetry; not speaking, he remains poetry. He is surrounded by poetry: he walks in poetry, he sleeps in poetry, poetry is his very soul, it is his essential being.

How does this poetry happen? It happens in surrender, it happens when the part gathers enough courage to surrender to the whole, when the dewdrop slips into the ocean and becomes the ocean.

Surrender is a very paradoxical state: on one hand you disappear, on the other hand you appear for the first time in your infinite glory, in your multidimensional splendor. Yes, the dewdrop is gone, and gone forever; there is no way to recapture it, to reclaim it. The dewdrop has died as a drop, but in fact the dewdrop has become the ocean, has become oceanic. It still exists, no more as a finite entity, but as something infinite, shoreless, boundless.

This is the meaning of the myth of the phoenix. He dies, he is utterly burned, reduced to ashes, and then suddenly he is reborn out of the ashes -- resurrection. The phoenix represents Christ: crucifixion and resurrection. The phoenix represents Buddha: death as an ego, and a new birth as utter egolessness. It represents all those who have known; to know means to be a phoenix. Die as you are, so that you can be that which you really are! Die in all your inauthenticity, phoniness, separation from existence.

We go on believing that we are separate. We are not, not even for a single moment. In spite of your belief, you are one with the whole. But your belief can create nightmares for you; it is *bound* to create them. To believe that "I am separate" means to create fear.

If you are separate from the whole, you can never get rid of fear, because the whole is so vast and you are so small, so tiny, so atomic, and you constantly have to fight the whole so that it does not absorb you. You have to be constantly alert, on guard, so the ocean does not simply take you in. You have to protect yourself behind walls and walls and walls. All this effort is nothing but fear. And then you are constantly aware that death is reaching you and death is going to destroy your separation. That's what death is all about: death is the whole claiming the part back. And you are afraid that death will come and you will die. How to live long? How to attain a kind of deathlessness? Man tries it in many ways. To have children is one of the ways, hence the continuous urge to have children. The root of this desire to have children has nothing to do with children at all, it has something to do with death.

You know you will not be able to be here forever; howsoever you try, you are going to fail, you *know* it, because millions have failed and nobody has ever succeeded. You are hoping against hope. Then find some other ways. One of the simplest ways, the most ancient way, is to have children: you will not be here, but something of you, a particle of you, a cell of you, will go on living. That is a vicarious way of becoming immortal.

Now science is finding far more sophisticated ways -- because your child may look a little bit like you, or may not look like you at all, and he will only be just a little bit like you; there is no intrinsic necessity for him to appear exactly like you. So now science has found ways to duplicate you. Some of your cells can be preserved, and when you die, a duplicate can be created out of those cells. And the duplicate will be exactly like you; not even twins are so alike. If you meet your duplicate you will be surprised: he will be exactly like you, absolutely like you.

Now they say that to be safer, a duplicate can be created while you are alive, and the duplicate can be kept in deep freeze, so if some accident happens, if you die in a car accident, you can be immediately replaced. Your wife will never be able to detect it, your children will never come to know that this daddy is just an imitation, because he will be exactly like you.

Men have tried in other ways also, far more sophisticated than this one. Write books, paint pictures, compose great symphonies: you will be gone but the music will remain; you will be gone, but your signature will be there on the book; you will be gone, but the sculpture that you created will be there. It will remind people of you, you will persist in their memories. You will not be able to walk on the earth, but you will be able to walk in people's memories. It is better than nothing. Become famous, leave some marks in the history books -- of course they will be only footnotes, but still, something is better than nothing.

Man has been trying, down the ages, somehow to have some kind of immortality. The fear of death is so much, it haunts you your whole life.

The moment you drop the idea of separation, the fear of death disappears. Hence I call this state of

surrender the most paradoxical. You die of your own accord and then you cannot die at all, because the whole never dies, only its parts are being replaced. But if you become one with the whole, you will live forever: you will go beyond birth and death.

That's the search for nirvana, enlightenment, *moksha*, the kingdom of God -- the state of deathlessness. But the condition that has to be fulfilled is very frightening. The condition is: first you have to die as a separate entity. That's what surrender is all about: dying as a separate entity, dying as an ego. And in fact it is nothing to be worried about, because you are not separate, it is only a belief. So only the belief dies, not you. It is only a notion, an idea.

It is as if you have seen a rope in the darkness of the night, and you have got the notion that it is a snake, and you are escaping from the snake in tremendous fear, trembling, perspiring. And then somebody comes along and says, "Don't be worried. I have seen it in daylight, and I know perfectly well that it is only a rope. If you don't trust me, *ihi passiko*, come with me! I will show you that it is only a rope!"

And that's what the buddhas have been doing down the ages: "*Ihi passiko*, come with me! Come and see!" They take the rope in their hand and they show you that this is only a rope, the snake was never there in the first place. All fear disappears, you start laughing. You start laughing at yourself, at how foolish you have been. You have been escaping from something which never existed in the first place! But whether it existed or not, those drops of perspiration were real; the fear, the trembling, the heartbeat going faster, the blood pressure -- all those things were real.

Unreal things can trigger real things, remember it. If you think they are real, they function for you as reality -- only for you. It is a dream reality, but it can affect you, it can affect your whole life, your whole lifestyle.

The ego is not there. The moment you become a little alert, aware, conscious, you will not find the ego at all. It will be a rope that you had misconceived as a snake; you will not find the snake anywhere.

Death does not exist, death is unreal. But you create it: you create it by creating separation. Surrender means dropping the idea of separation: death disappears automatically, fear is found no more, and your whole flavor of life changes. Then each moment is such crystal purity, a purity of delight, joy, bliss. Then each moment is eternity. And to live that way is poetry, to live moment-to-moment without the ego is poetry. To live without the ego is grace, is music; to live without the ego is to live, to really live. That life I call poetry: the life of one who is surrendered to existence.

And remember, let me repeat it again: when you surrender to existence you are not surrendering anything real. You are simply surrendering a false notion, you are simply surrendering an illusion, you are surrendering maya. You are surrendering something that you never had with you in the first place. And by surrendering that which you don't have, you attain to that which you have.

And to know that "I am at home, I always have been and I always will be," is a great moment of relaxation. Knowing that "I am not an outsider, I am not alienated, I am not uprooted," that "I belong to existence and the existence belongs to me," all becomes calm and quiet and still. This stillness is surrender.

The word surrender gives you a very very wrong idea, as if you are surrendering something. You are not surrendering anything; you are simply dropping a dream, you are simply dropping something arbitrary that the society had created.

The ego *is* needed, it has certain functions to fulfill in the society. Even when one is surrendered to God, one goes on using the word 'I' -- but now it is only something utilitarian, nothing existential. He knows he is not; he uses the word because not using it will be unnecessarily creating trouble for others, it will make communication impossible. It is already impossible! It will be more difficult to communicate with people. So it is just an arbitrary device. If you know it is a device, arbitrary, utilitarian, useful, but nothing existential, then it never creates any problem for you.

Richa, your dream has given you a glimpse, your dream has allowed you to see something, something you may not be allowing while you are awake. It sometimes happens. The conscious mind is more egoistic, obviously; the ego never penetrates into the unconscious. The society can only teach the conscious; the society cannot teach the unconscious, at least not yet -- they are trying hard.

In Soviet Russia particularly, they are trying hard to teach the unconscious. And unfortunately they are succeeding. They are teaching people while they are asleep. When you are asleep your conscious is no longer functioning; your unconscious functions. Now, in Russia particularly, they are doing great experiments in teaching people while they are asleep. It can be done, it *is* being done.

This is one of the great dangers that the future generations will have to face. If the politicians have gadgets with them which can teach people while they are asleep, then there will never be any possibility of

rebellion.

While he is asleep, you can make a person a communist, Catholic, Hindu, Buddhist, Christian, Mohammedan, and because it will be in his unconscious he will be absolutely unable to go beyond it. He will not be able to get rid of it, because the unconscious is nine times more powerful than the conscious. The conscious is only the tip of the iceberg: one tenth of your mind in conscious, nine tenths is unconscious. If the politician can reach the unconscious, then humanity is doomed. Then children will be taught while they are asleep. Even sleep will not be your own and private; even sleep will not be a personal thing, it will be owned by the state. You will not even be allowed to dream private dreams; the state will decide what dreams you can dream -- because you may be dreaming some anti-state dreams, and the state cannot afford them. Your dreams can be manipulated, your unconscious can be manipulated, but fortunately it has not happened yet.

You may be the last generation which has the possibility to rebel. And if you don't rebel, there may be no more chances: humanity can be reduced to a robotlike existence. So rebel while there is still time! I don't think there is much time left, maybe just this last part of the century, these coming twenty or twenty-five years. If humanity can rebel in these next twenty-five years, this is the last opportunity; otherwise people will be utterly unable to, their unconscious will dominate them. Up to now, the society has only been able to pollute your conscious mind -- through education, through the church, through propaganda -- but only your conscious mind; your unconscious is still free.

It happens more often that you are closer to the truth, closer to reality, when you are deeply asleep. It is very strange, it should not be so; you should be closer to reality while you are awake. But your wakefulness is no longer yours; it is Hindu, it is Christian, it is Mohammedan, it is no longer yours; society has already impinged upon it, interfered with it, distorted it. But the unconscious is still yours.

Hence psychoanalysis became so interested in your dreams, because in your dreams you are truer. In your dreams you are less false, in your dreams all the censors of the society disappear. In your dreams you are saying things as they are, seeing things as they are, seeing yourself as you are. The moment you are awake, you start pretending. Your wakefulness is a long long pretension.

Hence sleep is so relaxing, because to be continuously on guard and say the things which are supposed to be said, and do the things which the society requires to be done, is tiring, very tiring. One needs to fall into deep sleep every day for eight hours to get rid of all this, to be natural again, to forget the society and the nightmare and the hell that it has created.

The more alert you become, the more watchful you are, the more free from the bondage of the society and its clutches, then only your body will need sleep, and even in your sleep there will continue an undercurrent of awareness. Your mind will not need any sleep; there is no intrinsic necessity for it to go to sleep, it is a created necessity.

When your mind is clear, untethered, free, you will have less and less need for the mind to go to sleep. And then a miracle happens: if you can remain alert even while the body is asleep, you will know for the first time that you are separate from the body. The body is asleep and you are awake: how can you both be identical, how can you both be one? You will see the difference; the difference is so vast.

The body belongs to the earth, you belong to the sky. The body belongs to matter, you belong to God. The body is gross, you are not. The body has limits, is born and will die; you are never born and you will never die. This becomes your own experience, not a belief.

Belief is fear-oriented. You would like to believe that you are immortal, but belief is just a belief, something pseudo, painted from the outside. Experience is totally different: it wells up within you, it is your own. And the moment you know, nothing can ever shake your knowing, nothing can destroy your knowing. The whole world may be against it, but you will still know that you are separate. The whole world may say there is no soul, but you will know there is. The whole world may say there is no God, but you will smile -- because the experience is self-validating, it is self-evident.

Richa, your dream may be very significant. What you have not allowed in your waking consciousness has sprung up in your dreaming consciousness. A ray of light has entered you.

In the West, before Freud, waking consciousness was thought to be the only consciousness; not so in the East -- even after Freud, although dreaming consciousness has been accepted as valuable, one thing has still not yet happened: dreamless sleep is still ignored. This is not so in the East. The East has always accepted waking consciousness as the most superficial, dreaming consciousness as far deeper and more significant, and sleeping consciousness as even deeper, even more significant than dreaming consciousness. The West needs yet another Freud to introduce sleep as the most significant part.

But the East knows something still more. There is a point, the fourth state of consciousness. It is called *turiya*, simply "the fourth"; it has no other name. Turiya means the fourth. When waking, dreaming and sleep all disappear, one is simply a witness. You cannot call it waking, because this witness never sleeps; you cannot call it dreaming, because for this witness no dream ever appears; you cannot call it sleep, because this witness *never* sleeps. It is eternal awareness. This is the bodhichitta of Atisha, this is Christ-consciousness, this is buddhahood, enlightenment.

So always be careful. Be more careful of your dreams than your waking, be more careful again of your dreamless sleep than of dreaming. And remember that you have to search for the fourth, because only the fourth is the ultimate. With the fourth you have arrived home. Now there is nowhere to go.

Richa, you say you have forgotten all about the dream, but only remembered one phrase, "Poetry is surrender." That is the very essence of my teaching. The most fundamental thing about my message to the world is, poetry is surrender -- and vice versa, surrender is poetry.

I would like my sannyasins, all of my sannyasins, to be creative -- poets, musicians, painters, sculptors, and so on and so forth. In the past, the sannyasins of all the religions have lived a very uncreative life. They were respected for their uncreativity, and because of this uncreativity they have not added any beauty to the world. They have been a burden; they have not brought something of paradise to the earth. In fact they have been destructive -- because you can either be creative, or you are bound to be destructive. You cannot remain neutral; either you have to affirm life with all its joys, or you start condemning life.

The past has been a long long drawn-out nightmare of destructive attitudes, life-negative approaches. I teach you life-affirmation! I teach you reverence for life. I teach you not renunciation but rejoicing. Become poets! And when I say become poets, I don't mean that you all have to become Shakespeares, Miltons and Tennysons. If I come across Shakespeare and Milton and Tennyson, then too I will say please become poets -- because they are only *dreaming* about poetry.

Real poetry happens in the fourth state of consciousness. All the great so-called poets have only been dreamers; they were confined to the second state of consciousness. Prose remains confined to the first -- waking consciousness, and your poetry is confined to the second.

The poetry I am talking about is possible only in the fourth. When you have become fully alert, clear, when there is no mind any more, then whatsoever you do will be poetry, whatsoever you do will be music. And even if you don't do a thing, poetry will surround you, it will be your fragrance, it will be your very presence.

Richa, you ask me: "Since then I have been wondering what poetry has to do with surrender, and vice versa, and how poetry can be a path like love, prayer and meditation."

Love is a path, prayer is a path, meditation is a path, because they are ways to poetry. Anything that leads you to God is bound to lead you to poetry. The man of God can be nothing but a poet. He will sing a song, not his own any more of course: he will sing God's song. He will give utterance to the silence of God, he will be a mouthpiece to the whole.

I teach you meditation, prayer, love, only because they all take you to the center. And the center is poetry. They are all ways to poetry. To dissolve yourself in poetry is to dissolve yourself in God -- and certainly without surrender it is not possible. If you remain too much, God cannot happen. You have to be absent for him to become a presence in you.

Die, so that you can be.

The second question:

BELOVED OSHO,

UTTER CONFUSION IS MY PART. GOOD AND BAD HAVE CEASED TO EXIST. I AM NEITHER PROUD NOR ASHAMED AND YET I AM BOTH. WHATEVER I HAVE ACHIEVED SEEMS LOST IN A FOG, RESOLVED TOGETHER WITH MY FAILURES. LIKE SMOKE I FEEL, BUT THROUGH THE SMOKE A TREMENDOUS SADNESS ARISES LIKE A SHARP ROCK WITH A VELVET COVERING. OSHO, I CAN'T PERCEIVE THE END OF IT -- OR IS THERE NO END? IS IT ECSTASY CARRYING THE WEIGHT OF IMPURITY? PLEASE, OSHO, GIVE ME SANNYAS.

Ronald Salomonson, confusion is a great opportunity. The problem with people who are not confused is

great -- they think they know, and they know not. The people who believe that they have clarity are really in great trouble; their clarity is very superficial. In fact they know nothing of clarity; what they call clarity is just stupidity.

Idiots are very very clear -- clear in the sense that they do not have the intelligence to feel confusion. To feel confusion needs great intelligence. Only the intelligent ones feel confusion; otherwise the mediocres go on moving in life, smiling, laughing, accumulating money, struggling for more power and fame. If you see them you will feel a little jealous; they look so confident, they even look happy.

If they are succeeding, if their money is increasing and their power is increasing and their fame is growing, you will feel a little jealous. You are so confused and they are so clear about their life; they have a direction, they have a goal, they know how to attain it, and they are managing, they are already achieving, they are climbing the ladder. And you are just standing there, confused about what to do, what not to do, what is right and what is wrong. But this has always been so; the mediocre remains certain. It is only for the more intelligent to feel confusion, chaos.

Confusion is a great opportunity. It simply says that through the mind there is no way. If you are really confused -- as you say, "I am utterly confused" -- if you are *really* confused, you are blessed. Now something is possible, something immensely valuable; you are on the verge. If you are utterly confused, that means the mind has failed; now the mind can no longer supply any certainty to you. You are coming closer and closer to the death of the mind.

And that is the greatest thing that can happen to any man in life, the greatest blessing -- because once you see that the mind is confusion and there is no way out through the mind, how long can you go on clinging to the mind? Sooner or later you will have to drop it; even if you don't drop it, it will drop of its own accord. Confusion will become so much, so heavy, that out of sheer heaviness it will drop. And when the mind drops, confusion disappears.

I cannot say that you attain to certainty, no, because that too is a word applicable only to the mind and the world of the mind. When there is confusion, there can be certainty; when confusion disappears, certainty also disappears. You simply *are* -- clear, neither confused nor certain, just a clarity, a transparency. And that transparency has beauty, that transparency is grace, it is exquisite.

It is the most beautiful moment in one's life when there is neither confusion nor certainty. One simply is, a mirror reflecting that which is, with no direction, going nowhere, with no idea of doing something, with no future, just utterly in the moment, tremendously in the moment.

When there is no mind there can be no future, there can be no program for the future. Then this moment is all, all in all; this moment is your whole existence. The whole existence starts converging on this moment, and the moment becomes tremendously significant. It has depth, it has height, it has mystery, it has intensity, it has fire, it has immediacy, it grips you, it possesses you, it transforms you.

But I cannot give you certainty; certainty is given by ideology. Certainty is nothing but patching up your confusion. You are confused. Somebody says, "Don't be worried," and says it very authoritatively, convinces you with arguments, with scriptures, and patches up your confusion, covers it with a beautiful blanket -- with The Bible, with the Koran, with the Gita. And you feel good; but it is temporary, because the confusion is boiling within. You have not got rid of it, it has only been repressed.

That's why people cling to beliefs, churches, scriptures, doctrines, systems of thought. Why do people invest so much in systems of thought? Why should somebody be a Christian or a Hindu? Why should somebody be a communist -- for what? There is a reason, a great reason too. Everybody is confused, and so somebody is needed to supply you with certainty. He can be the pope or he can be Mao Zedong, he can be Karl Marx or he can be Manu or Moses -- anybody will do. And whenever there are great times of crisis, any stupid person who has the stubbornness to shout, to argue, who can pretend certainty, will become your leader. That's how Adolf Hitlers, Josef Stalins and Mussolinis became important people.

People have always been wondering why Adolf Hitler was able to dominate a great intelligent race like the Germans. Why? It appears a paradox that a man like Martin Heidegger, one of the greatest thinkers of this age, was a supporter of Adolf Hitler. The great professors of the great German universities supported Adolf Hitler. Why? How was it possible?

And Adolf Hitler is just a stupid person, uneducated, unsophisticated. But he has something in him that the professors were lacking, that intelligent people were lacking, that the Martin Heideggers were lacking. He has something in him which no intelligent person can have: he has absolute certainty. He is idiotic -- but he can say things with no ifs and no buts; he can make statements as if he knows. He is a madman, but his madness had great impact. It changed the whole course of human history.

It is not a surprise that the Germans became so interested and impressed by him. They were intelligent people, some of the most intelligent people on the earth, and intelligence always brings confusion. That is the secret of Adolf Hitler's success. Intelligence brings confusion and confusion brings trembling, fear; one knows not where to go, what to do, and one starts looking for a leader. One starts searching for somebody who can say things with absoluteness, who can assert categorically.

The same has happened in India; it has happened just now. This is one of the most ancient countries of the world, with the longest tradition of thinking and contemplation, the longest tradition of philosophizing. No other country has philosophized so much. And then this country chooses a man like Morarji Desai as the prime minister -- a cabbage! But he has something in him -- the stubbornness of a mediocre mind, the absoluteness of stupidity. He has something important to supply.

Whenever people are in confusion they fall prey to third-rate minds. The first-rate minds fall prey to third-rate minds because the third-rate mind has no confusion. The third-rate mind knows that just by drinking your own urine all diseases can be cured -- even cancer is curable by drinking your own urine. It is only possible to assert this if you really are utterly unintelligent.

The intelligent person hesitates, ponders, wavers. The unintelligent never wavers, never hesitates. Where the wise will whisper, the fool simply declares from the housetops.

Lao Tzu says, "I may be the only muddle-headed man in the world. Everybody seems to be so certain, except me." He is right; he has such tremendous intelligence that he cannot be certain about anything.

I cannot promise you certainty if you drop the mind. I can promise you only one thing, that you will be clear. There will be clarity, transparency, you will be able to see things as they are. You will be neither confused nor certain. Certainty and confusion are two sides of the same coin.

But you are in a beautiful moment, and the world too is in a beautiful moment. Whenever there is a crisis of identity, whenever people don't know who they are, whenever the past loses its grip, whenever people are uprooted from the traditional, whenever the past no more seems relevant, this crisis arises, a great crisis of identity -- who are we? what are we supposed to do?

This opportunity can turn into a curse too, if you fall victim to some Adolf Hitler; but this curse can become a great opening into the unknown if you are fortunate enough to be in the vicinity of a buddha. If you are fortunate enough to be in love with a buddha, your life can be transformed.

People who are still rooted in tradition, and who think they know what is right and what is wrong, will never come to a buddha. They will continue to live their life -- the routine life, the dull, the dead life. They will go on fulfilling their duties as their forefathers used to do. For centuries they have been following a track and they will go on following that trodden track. Of course, when you follow a trodden track, you feel certain -- so many people have walked on it. But when you come to a buddha and you start moving into the unknown, there is no highway, no trodden path. You will have to make your own path by walking; the path will not be found readymade.

That's what I want each of my sannyasins to understand. You are not here to depend on me, you are not here to follow me, you are not here to simply accept me and believe in me. You are here to experiment; you have to move on your own. I can give you encouragement to move on your own, I can trigger a process of inquiry in you; but I will not give you a system of thought, I will not give you any certainty. I will only give you a pilgrimage -- a pilgrimage which is hazardous, a pilgrimage which has millions and millions of pitfalls, a pilgrimage in which you will have to face more and more dangers every day, a pilgrimage that will take you to the top of human consciousness, to the fourth state. But the higher you go, the more is the danger of falling.

I can only promise you a great adventure, risky, dangerous, with no promise that you will attain it -- because the unknown cannot be guaranteed.

So, Ronald, if you have come to me to find some remedy for your confusion, then you have come to the wrong person, I am not the right person to be with. But if you have come to drop confusion *and* certainty, and be free of the mind that can either give you confusion or certainty, if you have come to me to go on the ultimate adventure in search of God, if you have come to me to dare, to accept the challenge of the uncharted sea, the roaring waves, with no possibility of seeing the other shore, then you have come to the right person. Then much is possible. I only say "possible" -- I cannot say it is absolutely certain. It is always a possibility; you may be able to make it, you may not be able to make it, there is no guarantee. It is not a commodity which can be guaranteed; it is a gamble.

And if you are ready to gamble, enter into this buddhafield. No need to wait any longer -- you have already waited enough, for many many lives.

You ask me: "Please, Osho, give me sannyas." It is not a question of my giving you sannyas; it is a question of you *taking* it. Open your heart! I am always giving it. The question is of your receiving it, welcoming it.

You say: "Good and bad have ceased to exist." That is good, that's beautiful. Good and bad are all manmade, sinners and saints are all manmade. And they are not different at all; the difference is only superficial, very superficial, not even skin-deep. Scratch a little, and in your saint you will find the sinner.

This guy went to the pope and he said, "Hey pope, fuck you!"

The pope could not believe it. He said, "Me? The head of the Catholic Church? Me, the spiritual head of millions and millions? Me, the direct descendant of Jesus Christ? Me, the only representative of God on earth? Fuck me? Fuck YOU!"

There is not much difference. Just scratch a little, and you will find sinners in the saints and you will find saints in the sinners. All good, all bad, is just arbitrary, man-made.

It's a beautiful space you are entering. If good and bad have ceased to exist, so far, so GOOD! Now enter another dimension, not man-made, where distinctions are of no relevance, where nothing is good and nothing is bad, where whatsoever is is, and whatever ain't ain't. There is no question of good and bad; either something is or something is not. Good and bad are nothing but alternatives to be chosen -- either choose this, or choose that. They keep you in the division of either/or.

The moment you start seeing the hocus-pocusness of all good and bad, when you start seeing that they are socially manufactured things.... Of course they are utilitarian, and I am not saying to go into the marketplace and behave as if there is nothing good and nothing wrong. I am not saying to walk in the middle of the road, saying what does it matter whether one walks on the right or the left.

When you are with people, remember, for them good and bad still exist. Be respectful to them and their dreams. It is not for you to disturb anybody's dream. Who are you? It is not for you to interfere. Be polite to people and their stupidities, be polite to them and their games. But all the time remember, deep down nothing is good, nothing is bad.

Existence is simply there; there is nothing to choose between. And remember, when there is nothing to choose between, you will become undivided. When there is something to choose between, it divides you too. Division is a double-edged sword: it divides reality outside, it divides you inside. If you choose, you choose division, you choose to be split, you choose schizophrenia. If you don't choose, if you know there is nothing good, nothing bad, you choose sanity.

Not choosing anything is choosing sanity, not choosing is to be sane, because now there is no division outside, how can you be divided inside? The inside and the outside go together. You become indivisible, you become an individual. This is the process of individuation. Nothing is good, nothing is bad. When this dawns in your consciousness, suddenly you are together, all fragments have disappeared into one unity. You are crystallized, you are centered.

This is one of the greatest contributions of Eastern consciousness to the world. The Western religions still go on hanging around the idea of good and bad. That's why it is so difficult for the Christian to understand the Upanishads, Lao Tzu, Chuang Tzu; it is impossible for them to understand. They are always looking with the Christian mind, "Where are the commandments?" And there are none! The Upanishads never say what is good and what is wrong, they never say what to do and what not to do, they don't command. They are poetic assertions, they are poetry. They exult in existence, they are ecstatic, overflowing; they are just ecstatic ejaculations.

The Upanishads say, "God is, and you are that: *tat tvam asi*." The Upanishads say, "God is, and I am God." These are assertions arising out of ecstasy. They have no ethics, no morality, no reference even. The Christian mind, the Mohammedan mind, the Jewish mind, cannot understand why these books are thought to be religious. They may be good literature, but why are they thought to be religious?

And if you ask one who has reached the same ecstasy as the Upanishadic seers, he will say The Bible, the Talmud, the Koran, they are ethical, moral, but what do they have to do with religion? They are good, because they make a society move smoothly, but they have nothing religious in them -- or maybe only a few statements here and there. The major part is ethical; the religious part seems to be so small that it can be neglected, ignored. And it *has* been ignored.

To come to know that nothing is good, nothing is bad, is a turning point; it is a conversion. You start looking in; the outside reality loses meaning. The social reality is a fiction, a beautiful drama; you can

participate in it, but then you don't take it seriously. It is just a role to be played; play it as beautifully, as efficiently, as possible. But don't take it seriously, it has nothing of the ultimate in it.

The ultimate is the inner; the indivisible soul knows it. And, to come to that soul, this is a good turning-point.

You say: "Good and bad have ceased to exist." This is the right moment to take sannyas, this is what sannyas is all about. Now there is no need to wait, now there is no need even to ask my permission. Sannyas is already happening. Enter into this buddhafield. Long you have waited -- too long, really.

I have heard: An old couple reached the divorce court. They were really ancient, ninety-five years old, and they had been married for seventy-five years. The judge could not believe his eyes. He said, "So you are thinking of divorce now, after seventy-five years of married life? Why NOW?"

They looked at each other, and then the old man said, "Well, we waited till all the children were dead."

People go on waiting and waiting and waiting.... Now, what a hope! There is no need to wait any more. You are welcome, you are ready. Even people who are not ready, I welcome them -- because those who are not ready today may be ready tomorrow. Those who are not ready when they take sannyas, may be ready *after* they have taken sannyas. And who am I to refuse you if God accepts you? I am nobody to refuse you.

That's why nobody is refused, no condition is made, nobody is thought to be unworthy. If God thinks you worthy of being alive, that's enough proof that you are also worthy of becoming a sannyasin.

You say: "I am neither proud nor ashamed and yet I am both." That's the state of confusion. You will find everything like that -- neither this nor that, yet both.

"Whatever I have achieved seems lost in a fog" -- you are really blessed -- "resolved together with my failures."

Many should feel jealous of you. To know that all has failed is the beginning of a new journey. To know that "All that I have achieved is lost" is the beginning of a new search for something that cannot be lost. When one is utterly disillusioned with the world and all its successes, only then does one become spiritual.

"Like smoke I feel, but through the smoke a tremendous sadness arises like a sharp rock with a velvet covering." It is bound to be so. When life has been lived through illusions and one day one suddenly feels all has been meaningless, useless -- "I was chasing shadows" -- a great sadness arises.

But I can see your perceptiveness. Sadness is there, but "with a velvet covering." Yes, sadness is there because of the past, and the velvet covering is what is possible; it only becomes possible now. Out of all this confusion is sadness; but because of this confusion and its utterness, deep down a new stirring is happening. You may not yet be aware of it, but something is stirring, a new joy is arising behind the curtain of sadness -- a joy of a new search, of a new adventure, of a new life, of a new way to be.

"Osho, I can't perceive the end of it -- or is there no end?" There is a beginning of the mind and there is an end of the mind, there is a beginning of the ego and there is an end of the ego, but there is no beginning to you and no end to you. And there is no beginning to the mystery of existence and no end to you. It is an ongoing process. Mysteries upon mysteries are waiting for you, hence the thrill and the ecstasy.

Feel ecstatic that there is no end to life, that when you have reached one peak, suddenly another peak starts giving you challenges -- a higher one, a more arduous climb, a more dangerous reach. And when you have reached the other peak, there will be another peak; peaks upon peaks. It is an eternal Himalayas of life.

Just think of a point where you arrive, and now there is nothing else left. You will be utterly bored then; boredom will be your only fate then! And life is not boredom, it is a dance. Life is not boredom, it is exultation, exuberance.

Many many things are going to happen, and many many things will always remain to happen. The mystery never ends, it cannot end. That's why it is called a mystery, it cannot even be known. It will never become knowledge, that's why it is called a mystery; something in it is eternally elusive. And that's the whole joy of life. The great splendor of life is that it keeps you eternally engaged, searching, exploring. Life is exploration, life is adventure.

You ask: "Osho, I can't perceive the end of it or is there no end?" There is an end to you, but there is no end to the real you.

"Is it ecstasy carrying the weight of impurity?" There is no impurity anywhere. All is pure. Impurity is just a shadow of the confusion that you are feeling right now. When the confusion *and* the confusing mind are dropped, the shadows will disappear of their own accord.

Your innermost core has always been pure; purity is intrinsic to you, it cannot be taken away. Your

virginity is eternal; you cannot lose it, there is no way to lose it. You can only forget about it or remember it. If you forget about it, you live in confusion; if you remember it, all is clear. Again, I will not say "certain," but just "clear." All is transparent. That transparency is freedom, that transparency is wisdom. This transparency is your birthright; if you are not claiming it, nobody else is responsible except you. Claim it! It is yours. It is yours just for the asking.

Sannyas is an effort to reclaim that which is yours and to drop that which is not yours. Sannyas is an effort to drop that which you really don't have, and to claim that which you always had with you all along.

Ecstasy is our very nature; not to be ecstatic is simply unnecessary. To be ecstatic is natural, spontaneous. It needs no effort to be ecstatic, it needs great effort to be miserable. That's why you look so tired, because misery is really hard work; to maintain it is really difficult, because you are doing something against nature. You are going upstream -- that's what misery is.

And what is bliss? Going with the river -- so much so that the distinction between you and the river is simply lost. You are the river. How can it be difficult? To go with the river no swimming is needed; you simply float with the river and the river takes you to the ocean. The river is already going to the ocean.

Life is a river. Don't push it and you will not be miserable. The art of not pushing the river of life is sannyas.

Ronald, you are ready. This moment of confusion, this moment of chaos in your life, can open a new door, can turn a new leaf. Don't wait any more.

Enough for today.

The Book of Wisdom

Chapter #5
Chapter title: Sowing White Seeds

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BEGIN THE DEVELOPMENT OF TAKING WITH YOURSELF.
WHEN EVIL FILLS THE INANIMATE AND ANIMATE UNIVERSES CHANGE BAD CONDITIONS TO THE BODHI PATH.

DRIVE ALL BLAME INTO ONE.
BE GRATEFUL TO EVERYONE.

THE INSURPASSABLE PROTECTION OF EMPTINESS IS TO SEE THE MANIFESTATIONS OF BEWILDERMENT AS THE FOUR KAYAS.
AN EXCELLENT MEANS IS TO HAVE THE FOUR PROVISIONS.

IN ORDER TO BRING ANY SITUATION TO THE PATH QUICKLY AS SOON AS IT IS MET, JOIN IT WITH MEDITATION.
THE CONCISE EPITOME OF HEART INSTRUCTION: WORK WITH "FIVE FORCES."

THE INSTRUCTIONS FOR TRANSFERENCE IN THE MAHAYANA ARE THE "FIVE FORCES." BEHAVIOR IS IMPORTANT.

Meditation is the source, compassion is the overflow of that source. The nonmeditative man has no energy for love, for compassion, for celebration. The nonmeditative person is disconnected from his own source of energy; he is not in contact with the ocean. He has a little bit of energy that is created by food, by air, by matter -- he lives on physical energy.

Physical energy has limitations. It is born at a certain moment in time, and it dies at another moment in time. Between birth and death it exists. It is like a lamp that burns because of the oil in it -- once the oil is exhausted, the flame goes out.

The meditative person comes to know something of the infinite, becomes bridged with the inexhaustible source of energy. His flame goes on and on, his flame knows no cessation. It cannot disappear, because in the first place it never appears. It cannot die, because it is unborn.

How to bridge oneself with this inexhaustible source of life, abundance, richness? You can call that inexhaustible source God or you can call it truth or anything that you wish to call it. But one thing is absolutely certain; that man is a wave of something infinite.

If the wave looks inward it will find the infinite. If it goes on looking outwards it remains disconnected -- disconnected from its own kingdom, disconnected from its own nature. Jesus calls this nature the kingdom of God. He again and again says, "The kingdom of God is within you. Go within."

Meditation is nothing but a bridge to go within. Once meditation has happened, the only thing that remains to happen is compassion.

Buddha, the original master in Atisha's line, said that unless compassion happens, don't remain contented with meditation itself. You have gone only halfway, you have yet to go a little further. Meditation, if it is true, is bound to overflow into compassion. Just as when a lamp is lit it immediately starts radiating light, it immediately starts dispersing darkness, once the inner light is lit, compassion is its radiation.

Compassion is the proof that meditation has happened. Love is the fragrance that proves that the one-thousand-petaled lotus in the innermost core of your being has bloomed, that the spring has come -- that you are no more the same person you used to be, that that personality has ceased and individuality is born, that you are not living any more in darkness, that you are light.

These sutras are practical instructions, remember it. Atisha is not a philosopher, no wise man ever is. He is not a thinker; thinking is only for the mediocre, the foolish. The wise does not think, the wise knows. Thinking is an effort to know; it is guesswork, groping in the dark, shooting arrows in the dark.

Wisdom is knowing. And when you know, you need not guess. You are not guessing that this is morning and the birds are singing and the trees are bathed in sunlight. You are not guessing it, you are not thinking that it is so. If somebody is guessing it, then he must be blind or at least drunk. It is an experience, and every experience is self-validating.

Atisha is not a speculative thinker. What he is saying is not a philosophy or a system of thought. It is how he has attained; he is showing you the way. And the buddhas can only show the way -- you will have to walk on it, nobody else can walk for you. Nobody else can do it for you; no proxy is possible in existence.

Yes, others can communicate how they attained, what pitfalls to avoid, how to go on judging whether you are moving in the right direction or not, what energies to use and what energies to discard, what is helpful and what is a hindrance. They can give you little hints about the path -- and I say "little hints"; they cannot give you a complete map either, because each individual will have to follow a path that is a little bit different, and each individual will come across unique experiences that nobody has come across before and nobody may ever come across again.

Each individual is so unique that no absolute map can be given, only hints, vague hints, indications.

You are not to cling to these instructions. Just understand them, absorb them, and don't be a fanatic. Don't say, "This has to be like this. If it is not like this then I am not going to follow it, then something is wrong." It will be something like this, but in a very vague way. It will have a similar fragrance but it will not be exactly the same; similar, yes, but not the same. One has to be aware of it. If one is not aware, then one becomes a fanatic -- and fanatics have never arrived, their very fanaticism prevents them.

These are small hints. These are not mathematical, these are not like two plus two is four. In the world of the mysterious, sometimes two plus two is three, sometimes two plus two is five. It is very rarely that two plus two is four, very rarely; it is the exception, not the rule. It is not mathematics, it is music. It is not logic, it is poetry.

When you read a logical treatise, you read with a different mind. If you read poetry you need a totally different approach. In logic there is a clear-cut process, the process of syllogism -- you know that this is so, and this is so, therefore *this* is bound to be so. There is a "therefore."

In poetry there is no "therefore." Poetry takes quantum leaps. Poetry is a vision, not a logical process; a song, not a syllogism. Yes, even the song has some intrinsic logic in it, but it is not on the surface. And it is not for those who are on the path, it is only for those who have arrived.

Once you have arrived you will see the whole logicalness of each step that you had taken, but not before it. You will see why you had to jump, why you had to take a certain step. When you were taking that step, nothing was clear, nothing was absolutely certain or guaranteed. You were taking that step according to your feeling, not according to your thinking. But later on, recapitulating, looking back, thinking can be revived. Now you can search for the undercurrent of logic.

Those who have arrived are very logical. But those who are on the path, if they try to be logical, they will never survive. This is one of the paradoxes to be understood. Hence the statements of Buddha, Tilopa, Saraha and Atisha are really very logical, but only for those who have arrived. The logic can be felt only backwards. When you are progressing towards the goal, the ultimate, everything is vague, hidden behind a cloud. It is like the early morning mist. In the afternoon, in the full noontide, the mist will have disappeared. But that full noontide has yet to happen.

So think, meditate, feel these instructions, but don't take them in dead seriousness. There are bound to be a few differences. A few things are going to happen on your way which did not happen on Atisha's way. A few things are going to happen on your way which have not happened on my way. There are as many ways in the world as there are people. Nobody can stand in your place; even those who are standing very close to you are not standing in exactly the same place. Your angle of vision is bound to be a little bit different from the angle of vision of somebody who is standing just by your side holding your hand. No two persons can see the world in exactly the same way, it is impossible. And everybody has to move from his own place, his own space.

Now, Atisha existed one thousand years ago. He must have seen a totally different world, he must have walked through a totally different world, with a different kind of language -- where a different kind of understanding was prevalent, where different attitudes and approaches were still valid. They are no more valid, they are no more relevant, that world has disappeared. Atisha's world exists no more.

Still, his instructions are of tremendous importance, taken nonfanatically. Taken fanatically, you miss the whole point. One has to be very very loose and relaxed. While thinking about the past buddhas, one has to be available to them, open to them, but unclinging and detached, knowing perfectly well that centuries have passed, knowing perfectly well that "I am not Atisha, so how can I follow these instructions absolutely?"

But Atisha is not telling you to follow his instructions absolutely. He is simply giving a glimpse of his vision and the way he has arrived at it. He is simply sharing his poetry with you, his compassion with you.

Remember it -- otherwise it is very easy for people to become fanatics. Why do millions of people in the world become fanatics? For a simple reason: by becoming a fanatic you avoid all experimenting, by becoming a fanatic you escape from thinking on your own, feeling on your own. By becoming a fanatic you throw all responsibility on somebody else's shoulders -- Jesus, Buddha, Krishna, Atisha.

Remember, your responsibility is such, it cannot be given to anybody else, it cannot be thrown on somebody else. Your responsibility is absolutely yours. You will have to think, you will have to feel, you will have to meditate, you will have to walk, for yourself. And let me remind you again: you may come across scenes which Atisha has never come across.

If you go to the Himalayas and you want to climb Everest, there are many ways to climb it, many sides. From one side you may come across beautiful valleys and rivers and trees. From the other side you may not come across any river, you may not come across trees at all, you may come across only rocks and rocks. From the third side you may come across glaciers, virgin snow that has never melted. And you all will reach the top.

Those who have reached the top will always be considerate and liberal. They cannot be stubborn, they cannot say, "This is the only path," because from the top they can see that there are many paths. They can see many pilgrims arriving, reaching from different routes. And each route has its own world. Atisha followed a certain route. But he was very fortunate to have three enlightened masters; he reached Everest by at least three routes. His vision is very comprehensive, his vision is wide, it is not narrow.

Jesus says, "My path is narrow but straight." He followed only one master. Naturally his path is very

narrow and straight. It is not the case with Atisha; his path is very zigzag and very wide. It contains many paths in it, it is a great synthesis.
The first sutra:

BEGIN THE DEVELOPMENT OF TAKING WITH YOURSELF.

Let me remind you, in the last sutra Atisha was saying that when you take the breath in, let it become your meditation that all the suffering of all the beings in the world is riding on that incoming breath and reaching your heart. Absorb all that suffering, pain and misery in your heart, and see a miracle happen.

Whenever you absorb somebody else's misery, pain and suffering, the moment you absorb it, it is transformed. The natural tendency is to avoid it; the natural tendency is to protect yourself against suffering. The natural tendency is to keep aloof, not to sympathize, not to empathize. People, even when they sympathize, sympathize only formally. They pay lip-service; they don't mean it. If they really meant it, they could have helped the other person. They could have absorbed his suffering, they could have drunk his suffering.

And it happens a few times, and you know it: there are people, if you meet them you feel an unburdening. When they are gone, you feel light, you feel flowing, you feel more vibrant, more alive -- as if they have taken a great burden off your head, off your chest, as if they have poured some nectar into your being. You feel a dance left within your heart when they leave. You wait again and again for them to come to you; you seek their company, you enjoy it, because you are nourished by their presence.

The opposite kind of people also exist. If they meet you they leave you more burdened than you ever were. They leave you in a kind of despair, disgust. You feel you have been sucked, your energy is lower. They have taken something from your energy and they have not given anything to you. This is an ordinary experience.

If people avoid you, remember, they are not responsible. Something in you makes them avoid you. If people don't want to meet you, if they find excuses to escape from you, remember, they are not responsible. You must be doing something negative to their energy.

If people seek you, if people become friendly immediately, if people feel a certain affinity -- even strangers would like to come and sit close to you, would like to hold your hand, would just like to be with you -- that means you must be knowingly or unknowingly helping them. Everybody is burdened with great misery, everybody is under great suffering, everybody's heart is hurting. There is much pain.

Atisha says before you can do this with the whole existence, you will have to start first with yourself. This is one of the fundamental secrets of inner growth. You cannot do anything with others that you have not done in the first place with yourself. You can hurt others if you hurt yourself, you will be a pain in the necks of others if you are a pain in the neck to yourself, you can be a blessing to others only if you are a blessing to yourself.

Whatsoever you can do with others, you must have done to yourself before, because that is the only thing that you can share. You can share only that which you have; you cannot share that which you don't have.
Atisha says:

BEGIN THE DEVELOPMENT OF TAKING WITH YOURSELF.

Rather than starting by taking the whole misery of the world and absorbing it in the heart, start with your own misery. Don't go into the deep sea so fast; learn swimming in shallow water. And if you immediately start taking the misery of the whole existence, it will remain simply an experiment in speculation. It won't be real, it can't be real. It will be just verbal.

You can say to yourself, "Yes, I am taking the misery of the whole world" -- but what do you know of the misery of the whole world? You have not even experienced your own misery.

We go on avoiding our own misery. If you feel miserable, you put on the radio or the tv and you become engaged. You start reading the newspaper so that you can forget your misery, or you go to the movies, or you go to your woman or your man. You go to the club, you go shopping in the market, just somehow to keep yourself away from yourself, so that you need not see the wound, so that you need not look at how much it hurts within.

People go on avoiding themselves. What do they know of misery? How can they think of the misery of the whole existence? First, you have to begin with yourself. If you are feeling miserable, let it become a meditation. Sit silently, close the doors. First feel the misery with as much intensity as possible. Feel the

hurt. Somebody has insulted you. Now, the best way to avoid the hurt is to go and insult him, so that you become occupied with him. That is not meditation.

If somebody has insulted you, feel thankful to him that he has given you an opportunity to feel a deep wound. He has opened a wound in you. The wound may be created by many many insults that you have suffered in your whole life; he may not be the cause of all the suffering, but he has triggered a process.

Just close your room, sit silently, with no anger for the person but with total awareness of the feeling that is arising in you -- the hurt feeling that you have been rejected, that you have been insulted. And then you will be surprised that not only is this man there: all the men and all the women and all the people that have ever insulted you will start moving in your memory.

You will start not only remembering them, you will start reliving them. You will be going into a kind of primal. Feel the hurt, feel the pain, don't avoid it. That's why in many therapies the patient is told not to take any drugs before the therapy begins, for the simple reason that drugs are a way to escape from your inner misery. They don't allow you to see your wounds, they repress them. They don't allow you to go into your suffering and unless you go into your suffering, you cannot be released from the imprisonment of it.

It is perfectly scientific to drop all drugs before going into a group -- if possible even drugs like coffee, tea, smoking, because these are all ways to escape.

Have you watched? Whenever you feel nervous you immediately start smoking. It is a way to avoid nervousness; you become occupied with smoking. Really it is a regression. Smoking makes you again feel like a child -- unworried, nonresponsible -- because smoking is nothing but a symbolic breast. The hot smoke going in simply takes you back to the days when you were feeding on the mother's breast and the warm milk was going in; the nipple has now become the cigarette. The cigarette is a symbolic nipple.

Through regression you avoid the responsibilities and the pains of being adult. And that's what goes on through many many drugs. Modern man is drugged as never before, because modern man is living in great suffering. Without drugs it will be impossible to live in so much suffering. Those drugs create a barrier; they keep you drugged, they don't allow you enough sensitivity to know your pain.

The first thing to do is close your doors and stop any kind of occupation -- looking at the tv, listening to the radio, reading a book. Stop all occupation, because that too is a subtle drug. Just be silent, utterly alone. Don't even pray, because that again is a drug, you are becoming occupied, you start talking to God, you start praying, you escape from yourself.

Atisha is saying: Just be yourself. Whatsoever the pain of it and whatsoever the suffering of it, let it be so. First experience it in its total intensity. It will be difficult, it will be heart-rending. You may start crying like a child, you may start rolling on the ground in deep pain, your body may go through contortions. You may suddenly become aware that the pain is not only in the heart, it is all over the body -- that it is aching all over, that it is painful all over, that your whole body is nothing but pain.

If you can experience it -- this is of tremendous importance -- then start absorbing it. Don't throw it away. It is such a valuable energy, don't throw it away. Absorb it, drink it, accept it, welcome it, feel grateful to it. And say to yourself, "This time I'm not going to avoid it, this time I'm not going to reject it, this time I'm not going to throw it away. This time I will drink it and receive it like a guest. This time I will digest it."

It may take a few days for you to be able to digest it, but the day it happens, you have stumbled upon a door which will take you really far far away. A new journey has started in your life, you are moving into a new kind of being -- because immediately, the moment you accept the pain with no rejection anywhere, its energy and its quality changes. It is no longer pain. In fact one is simply surprised, one cannot believe it, it is so incredible. One cannot believe that suffering can be transformed into ecstasy, that pain can become joy.

But in ordinary life you are aware that opposites are always joined together, that they are not opposites but complementaries. You know perfectly well, your love can at any moment become hate, and your hate can at any moment become love. In fact if you hate too much, intensely and totally, it is bound to become love.

That's what happened to the person called Saul who later on became Paul and founded this ugly phenomenon, the Christian church. Jesus is not the founder of the Christian church, the founder of the Christian church is Saint Paul. And the story is worth remembering.

When he was born, his name was Saul. And he was so anti Christ that his whole life was devoted to destroying Christians and Christianity. His whole dedication was to persecute Christians, destroying any possibility of Christianity for the future, and effacing the name of Christ. He must have hated tremendously,

his hate cannot be ordinary. When you devote your whole life to the object of your hatred, it is bound to be really total. Otherwise who cares? If you hate something you don't devote your whole life to it. But if you hate totally, then it becomes a life-and-death problem.

Persecuting Christians, destroying Christians, destroying their power-holds, arguing with Christians, convincing them that this was nonsense, that this man Jesus was mad, a neurotic, a pretender, a hypocrite, one day it happened, the miracle happened. He was going to persecute more Christians in another town. On the way he was alone, and suddenly he saw Jesus appearing out of nowhere and asking him, "Why do you persecute me?"

Out of shock, terror, he fell on the ground, apologizing, crying great tears of repentance. The vision disappeared, and with the disappearance of the vision the old Saul disappeared. To remember this point he changed his name to Paul; the old man was dead, a new man had arrived. And he became the founder of the Christian church. He became a great lover of Jesus -- the greatest lover the world has ever known.

Hate can become love. Jesus did not appear; it was just the intensity of his hate that projected Jesus. It was not Jesus who asked him, "Why do you persecute me?" It was his own unconscious which was suffering so much because of this hatred for Jesus. It was his own unconscious that asked him, "Why do you persecute me?" It was his own unconscious that became personified in the vision of Jesus. The miracle happened because the hate was total.

Whenever anything is total it turns into its opposite. This is a great secret to be remembered. Whenever something is total it changes into its opposite, because there is no way to go any further; the cul-de-sac has arrived.

Watch an old clock with a pendulum. It goes on and on: the pendulum goes to the left, to the extreme left, and then there is a point beyond which it cannot go, then it starts moving towards the right.

Opposites are complementaries. If you can suffer your suffering in totality, in great intensity, you will be surprised: Saul becomes Paul. You will not be able to believe it when it happens for the first time, that your own suffering absorbed willingly, welcomingly, becomes a great blessing. The same energy that becomes hate becomes love, the same energy that becomes pain becomes pleasure, the same energy that becomes suffering becomes bliss.

But start with your own self.

Make a small experiment with your own pains, sufferings and miseries. And once you have found the key, then you can share it with the whole existence. Then you can take all the suffering of all the world, or all the worlds.

Ride on the incoming breath and your small heart is bigger than the whole universe, if you know what miracles it can do. And then pour out your blessings. It is the same energy passing through your heart that becomes bliss, that becomes a blessing. Then let blessings go riding on the outgoing breath to all the nooks and corners of existence.

Atisha says: This is compassion. Compassion is to become a transforming force in existence -- transforming the ugly into the beautiful, kissing the frog and transforming it into a prince, transforming darkness into light. To become such a medium of transformation is compassion.

BEGIN THE DEVELOPMENT OF TAKING WITH YOURSELF.
WHEN EVIL FILLS THE INANIMATE AND ANIMATE UNIVERSES CHANGE BAD CONDITIONS TO THE BODHI PATH.

This is the Buddhist alchemy: all evil can be transformed into the bodhi path, the path to become a buddha. Evil is not against you, you just don't know how to use it. Poison is not your enemy, you just don't know how to make medicine out of it. In wise hands poison becomes medicinal, in foolish hands medicine can become poison. It all depends on you, on your artfulness.

Have you ever looked at the word evil? Read backwards, it is live. Life can become evil, evil can become life; it all depends on how you read it.

There are three things to be understood about this sutra, to change bad conditions to the bodhi path so that you can attain to bodhichitta, the mind or no-mind of a buddha. The first is: do not resist evil. That is a saying of Jesus; there is every possibility that Jesus got it from Buddhist sources. He traveled in India; he had lived in India before he started his mission in Israel.

That's why in The Bible there is almost no account of his life. Only once is he mentioned as having gone

with his parents to the great temple and that he argued with the rabbis there. He must have been nearabout twelve at that time. After that incident there is no life story in The Bible. For eighteen years he simply disappears from Israel, and then suddenly when he is thirty he appears again. His ministry lasted only for three years; by the age of thirty-three he was crucified.

Where had he been for eighteen years? It is a long period. And why does The Bible mention nothing about it?

In Tibet there are still books available which relate everything about those eighteen years. He had been in the East. In fact that was one of the reasons why he could not be accepted by the Jews, because he brought something very alien and strange. Although he was quoting the prophets from the Old Testament, he was giving to those old ancient statements new meanings that had never been heard before. He was bringing something foreign into the Jewish world.

For example, this statement: Do not resist evil. Now this is very un-Jewish. The Jewish God is very much against evil; he is so much against it that there are stories that he destroyed whole cities like Sodom and Gomorrah. He destroyed whole cities because those cities had fallen into evil. There were good people there too, but to destroy the evil people even the good people were destroyed.

The Jewish God says, "I am a very jealous God; if you don't obey me you will be destroyed." He is very dictatorial. And the Old Testament says evil has to be punished, an eye for an eye.

Jesus says again and again, "You have been told that if somebody throws a brick at you, throw a stone or a rock at him. But I say unto you, if somebody hits you on one cheek, give him the other also."

This is alien, strange, to Jewish thinking. But this is not alien to Buddhist thinking, this is pure Buddhism. Do not resist evil. That is the first thing if you want to absorb evil in your heart and transform it. If you resist it, how can you transform it? Accept it.

Jesus says, "Love your enemies." The Jewish God cannot love his enemies, so why should man? If God is incapable of loving his enemies, how can you expect poor man to? "And love your enemies," Jesus says, "as you love yourself." Again, he got it from some strange sources that the Jews were not aware of. This is a Buddhist approach, this is the contribution of Buddha to the world -- one of the greatest contributions ever, because this is the inner alchemy. Accept evil. Don't resist it, don't fight with it, don't be angry with it; absorb it, because it can be transformed into good.

The art of transforming suffering, pain, evil, into something good is the art of seeing the necessity of the opposite. Light can exist only if darkness exists. Then why hate darkness? Without darkness there will be no light, so those who love light and hate darkness are in a dilemma; they don't know what they are doing.

Life cannot exist without death. Then why hate death? Because it is death that creates the space for life to exist. This is a great insight, that death is the contrast, the background, the blackboard on which life is written with white chalk. Death is the darkness of night on which life starts twinkling like stars. If you destroy the darkness of the night the stars will disappear. That's what happens in the day. The stars are still there -- do you think they have disappeared? They are still there, but because there is too much light you cannot see them. They can be seen only in contrast.

The saint is possible only because of the sinner. Hence, Buddha says don't hate the sinner, he makes it possible for the saint to exist. They are two aspects of the same coin.

Seeing this, one is neither attached to good nor detached from bad. One accepts both as part and parcel of life. In that acceptance you can transform things. Only through that acceptance is transformation possible.

And before you can transform suffering you will have to become a witness; that is the third point. First: do not resist evil. Second: know that opposites are not opposites but complementaries, inevitably joined together, so there is no choice -- remain choiceless. And the third is: be a witness, because if you are a witness to your suffering you will be able to absorb it. If you become identified with it you cannot absorb it.

The moment you become identified with your suffering you want to discard it, you want to get rid of it, it is so painful. But if you are a witness then suffering loses all thorns, all stings. Then there is suffering, and you are a witness to it. You are just a mirror; it has nothing to do with you. Happiness comes and goes, unhappiness comes and goes, it is a passing show; you are just there, a mirror reflecting it. Life comes and goes, death comes and goes; the mirror is not affected by either. The mirror reflects but remains unaffected; the mirror is not imprinted by either.

A great distance arises when you witness. And only in that witnessing can you become able to transform the baser metal into gold. Only in that witnessing do you become a scientist of the inner, a detached observer. Now you know the opposites are not opposites, so they can be changed into each other. Then it is not a question of destroying evil in the world, but of transforming evil into something beneficial;

transforming poison into nectar.

DRIVE ALL BLAME INTO ONE.

The third sutra. The ordinary mind always throws the responsibility on somebody else. It is always the other who is making you suffer. Your wife is making you suffer, your husband is making you suffer, your parents are making you suffer, your children are making you suffer, or the financial system of the society, capitalism, communism, fascism, the prevalent political ideology, the social structure, or fate, karma, God... you name it.

People have millions of ways to shirk responsibility. But the moment you say somebody else -- x, y, z -- is making you suffer, then you cannot do anything to change it. What can you do? When the society changes and communism comes and there is a classless world, then everybody will be happy. Before it, it is not possible. How can you be happy in a society which is poor? And how can you be happy in a society which is dominated by the capitalists? How can you be happy with a society which is bureaucratic? How can you be happy with a society which does not allow you freedom?

Excuses and excuses and excuses -- excuses just to avoid one single insight that "I am responsible for myself. Nobody else is responsible for me; it is absolutely and utterly my responsibility. Whatsoever I am, I am my own creation." This is the meaning of the third sutra:

DRIVE ALL BLAME INTO ONE.

And that one is you. Once this insight settles: "I am responsible for my life -- for all my suffering, for my pain, for all that has happened to me and is happening to me -- I have chosen it this way; these are the seeds that I sowed and now I am reaping the crop; I am responsible" -- once this insight becomes a natural understanding in you, then everything else is simple. Then life starts taking a new turn, starts moving into a new dimension. That dimension is conversion, revolution, mutation -- because once I know I am responsible, I also know that I can drop it any moment I decide to. Nobody can prevent me from dropping it.

Can anybody prevent you from dropping your misery, from transforming your misery into bliss? Nobody. Even if you are in a jail, chained, imprisoned, nobody can imprison you; your soul still remains free.

Of course you have a very limited situation, but even in that limited situation you can sing a song. You can either cry tears of helplessness or you can sing a song. Even with chains on your feet you can dance; then even the sound of the chains will have a melody to it.

The fourth sutra:

BE GRATEFUL TO EVERYONE.

Atisha is really very very scientific. First he says: Take the whole responsibility on yourself. Secondly he says: Be grateful to everyone. Now that nobody is responsible for your misery except you, if it is all your own doing, then what is left?

BE GRATEFUL TO EVERYONE.

Because everybody is creating a space for you to be transformed -- even those who think they are obstructing you, even those whom you think are enemies. Your friends, your enemies, good people and bad people, favorable circumstances, unfavorable circumstances -- all together they are creating the context in which you can be transformed and become a buddha. Be grateful to all.

A man once came and spat on Buddha, on his face. Of course his disciples were enraged. His closest disciple, Ananda, said to him, "This is too much!" He was red-hot with anger. He said to Buddha, "Just give me permission so that I can show this man what he has done."

Buddha wiped his face and said to the man, "Thank you, sir. You created a context in which I could see whether I can still be angry or not. And I am not, and I am tremendously happy. And also you created a context for Ananda: now he can see that he can still be angry. Many thanks, we are so grateful! Once in a while, please, you are invited to come. Whenever you have the urge to spit on somebody, you can come to us."

It was such a shock to the man, he could not believe his ears, what was happening. He had come expecting that he would anger Buddha. He had failed. The whole night he could not sleep, he tossed and turned and could not sleep. Continuously the idea haunted him -- his spitting on the Buddha, one of the most

insulting things, and Buddha remaining as calm and quiet as he had been before, as if nothing had happened, wiping his face and saying to him, "Thank you, sir. And whenever you have this desire to spit on somebody, please come to us."

He remembered it again and again. That face, that calm and quiet face, those compassionate eyes. And when he had said thank you, it had not been just a formality, he was really grateful. His whole being was saying that he was grateful, his whole atmosphere was grateful. Just as he could see that Ananda was red-hot with anger, Buddha was so cool, so loving, so compassionate. He could not forgive himself now, what had he done? Spitting on that man -- a man like Buddha!

Early the next morning he rushed back, fell down at the feet of Buddha, and said, "Forgive me, sir. I could not sleep the whole night."

Buddha said, "Forget all about it. There is no need to ask forgiveness for something which has already passed. So much water has gone down the Ganges." Buddha was sitting on the bank of the Ganges under a tree. He showed the man, "Look, each moment so much water is flowing down! Twenty-four hours have passed -- why are you carrying it, something which is no longer existential? Forget all about it.

"And I cannot forgive you, because in the first place I was not angry with you. If I had been angry, I could have forgiven you. If you really need forgiveness, ask Ananda. Fall at *his* feet -- he will enjoy it!"

BE GRATEFUL TO EVERYONE.

To those who have helped, to those who have hindered, to those who have been indifferent. Be grateful to all, because all together they are creating the context in which buddhas are born, in which you can become a buddha.

THE INSURPASSABLE PROTECTION OF EMPTINESS IS TO SEE THE MANIFESTATIONS OF BEWILDERMENT AS THE FOUR KAYAS.

Atisha talks about the four bodies. These four bodies are significant to be understood. The first is called *dharmakaya*: the body of the ultimate law. And what is the ultimate law? Emptiness is the ultimate law: all is empty.

If you really want to grow, you will have to let this insight soak into you: all is empty. Life is empty, death is empty, all phenomena are empty -- because nothing abides, everything passes by, all is dream stuff. If this is understood, this will protect you. How can you be insulted if all is empty? How can you be miserable if all is empty? How can there be pain if all is empty? You are empty, the other is empty, so you must have seen a dream that the other was insulting you, that the other spat on you.

If you really want to protect your understanding, this is the first body to grow around yourself, the body of emptiness, the milieu of emptiness. All is empty.

Buddha used to send his disciples to the funeral pyres to meditate there. The newcomers had to be there for three months in the beginning. Where bodies are burned, they would just sit there and watch, day in and day out. People would be brought in, burned, and then the friends would leave. What kind of life is this? What substance has it got?

Just the other day, the man was so haughty, so proud, so egoistic, that if you had said anything wrong he would have jumped on you. And now where is he? Disappeared in the flames. This is what life is. "Sooner or later I am also going to be on the funeral pyre and all will be burned. So why bother, why make so much fuss? It is only a few days' dream. And those few days are not much in the eternity of time, they are just momentary."

Let this body of emptiness grow around you; you will be protected by it.

The second body is *nirmankaya*: the first arising of compassion. When all is empty, when everybody is on the funeral pyre, then compassion arises. It is not to be cultivated, remember; it arises out of the first body. If you cultivate it you still believe in the ego. If you cultivate it you still believe in character, if you cultivate it you still believe in virtue. And if there is no self, what is virtue? If there is no self, what is character? If there is no self, then what is good?

First settle into nobodiness and then the second body arises of its own accord. Nirmankaya means the body of creation. It is strange -- the first body is the body of emptiness, and the second body is the body of creation. But this is the insight of all the great buddhas, that if you become a nobody, a great creation arises out of you. The whole starts flowing through you; you become a vehicle, a passage, a medium, a voice, for the whole.

And with the second body arising, the first experience will be of great compassion. Of course in the

beginning it will be partial, conditional, caused by the suffering of others. You see an old man dying on the road and compassion arises, you see somebody starving and compassion arises -- it has a cause outside. If nobody is dying and nobody is starving, there will be no compassion. In the second body, compassion comes and goes; it arises in certain situations and disappears in certain other situations.

Out of the second, the third crystallizes. The third body is called *sambhogkaya*: the body of bliss. In the third body, compassion is unconditional. It does not arise and does not disappear; it remains, it abides. It is not a question of whether somebody is suffering or not; in the third body, one simply is compassion. In the second body, compassion is a relationship; when there is a need it happens. In the third body, compassion becomes your very state of being: need or no need, it is there. It is like a light burning in the night; it goes on radiating whether somebody is in the room or not. Whether somebody needs light or not, is not the point; the light goes on radiating.

In the third body, the body of bliss, compassion is a natural phenomenon. Just as you go on breathing, even while you are asleep you go on breathing, a buddha is compassionate even while asleep. A buddha is simply compassionate. Compassion is not something that arises like a wave and disappears. Now compassion is oceanic.

And the fourth body is called *swabhavakaya*: the body of the ultimate nature, of spontaneity, of your innermost being as it is. In the fourth body, all distinctions disappear, dualities are transcended. Good/bad, self/no-self, mind/no-mind, samsara/nirvana, God/devil -- all dualities are transcended. One simply is, with no distinctions, with no categories, with no divisions. This is the existential body; this is the real thing to be attained.

Each seeker after truth passes through these four bodies.

AN EXCELLENT MEANS IS TO HAVE THE FOUR PROVISIONS.

How to attain these four bodies? There are four provisions. The first is: observe. Observe without evaluation, observe everything, don't miss any opportunity to observe -- because it is not a question of what you are observing, the question is that observation is growing. Observe everything -- the trees, the birds, the animals, the people, the traffic, your own mind and its traffic, your own reactions, others' reactions. Use every situation to observe, so that observation becomes deep-rooted in you.

And the second is: analyze, but only after you have observed -- don't mix them. At first, observation has to be simple observation, with no analysis, no judgment, no evaluation. When you have observed, then analyze, then go into details, then dissect. Then see its parts, how it is made, because each experience is very complex. If you really want to understand it you will have to dissect it into its parts.

And then the third is: choose that which brings more and more bliss, silence, serenity and calmness to you.

And the fourth is: discard all that which brings tension, anxiety, anguish and hell to you.

These are the four provisions. If you follow these four provisions, four bodies will arise in you.

IN ORDER TO BRING ANY SITUATION TO THE PATH QUICKLY AS SOON AS IT IS MET, JOIN IT WITH MEDITATION.

And remember, each situation has to become an opportunity to meditate. What is meditation? Becoming aware of what you are doing, becoming aware of what is happening to you.

Somebody insults you: become aware. What is happening to you when the insult reaches you? Meditate over it; this is changing the whole gestalt. When somebody insults you, you concentrate on the person -- "Why is he insulting me? Who does he think he is? How can I take revenge?" If he is very powerful you surrender, you start wagging your tail. If he is not very powerful and you see that he is weak, you pounce on him. But you forget yourself completely in all this; the other becomes the focus. This is missing an opportunity for meditation. When somebody insults you, meditate.

Gurdjieff has said, "When my father was dying, I was only nine. He called me close to his bed and whispered in my ear, 'My son, I am not leaving much to you, not in worldly things, but I have one thing to tell you that was told to me by *my* father on his deathbed. It has helped me tremendously; it has been my treasure. You are not very grown up yet, you may not understand what I am saying, but keep it, remember it. One day you will be grown up and then you may understand. This is a key: it unlocks the doors of great treasures.'"

Of course Gurdjieff could not understand it at that moment, but it was the thing that changed his whole life. And his father said a very simple thing. He said, "Whenever somebody insults you, my son, tell him

you will meditate over it for twenty-four hours and then you will come and answer him."

Gurdjieff could not believe that this was such a great key. He could not believe that "This is something so valuable that I have to remember it." And we can forgive a young child of nine years old. But because this was something said by his dying father who had loved him tremendously, and immediately after saying it he breathed his last, it became imprinted on him; he could not forget it. Whenever he remembered his father, he would remember the saying.

Without truly understanding, he started practicing it. If somebody insulted him he would say, "Sir, for twenty-four hours I have to meditate over it -- that's what my father told me. And he is here no more, and I cannot disobey a dead old man. He loved me tremendously, and I loved him tremendously, and now there is no way to disobey him. You can disobey your father when he is alive, but when your father is dead how can you disobey him? So please forgive me, I will come after twenty-four hours and answer you."

And he says, "Meditating on it for twenty-four hours has given me the greatest insights into my being. Sometimes I found that the insult was right, that that's how I am. So I would go to the person and say, 'Sir, thank you, you were right. It was not an insult, it was simply a statement of fact. You called me stupid; I am.'

"Or sometimes it happened that meditating for twenty-four hours, I would come to know that it was an absolute lie. But when something is a lie, why be offended by it? So I would not even go to tell him that it was a lie. A lie is a lie, why be bothered by it?"

But watching, meditating, slowly slowly he became more and more aware of his reactions, rather than the actions of others.

This is what Atisha says:

IN ORDER TO BRING ANY SITUATION TO THE PATH QUICKLY AS SOON AS IT IS MET, JOIN IT WITH MEDITATION.

Whatsoever happens -- good, bad, success, failure -- immediately become aware of what is happening. Don't miss a single moment. Don't lag behind -- be present to it, and you will be surprised, errors will start disappearing from your life. And then whatsoever you do will be right.

People ask me what is right and what is wrong, and my answer is: If something arises out of awareness, it is right. If something arises out of unawareness, it is wrong. Right and wrong is not a question of what you do, but of how you do it. It is not a question of what, but of how -- meditatively or nonmeditatively, alert, awake, or doing things as if you are a sleepwalker.

THE CONCISE EPITOME OF HEART INSTRUCTION: WORK WITH "FIVE FORCES."

These are the five forces. The first force is intensity, totality. If you really want to have a transformed life, if you really want to become a light unto yourself, if you really want to know the ultimate mystery of existence and the ultimate ecstasy of being alive, then the first force is intensity, totality. Whatsoever you do, do it intensely, to the optimum. Don't be lousy, don't be lazy, don't be partial. Go into it wholeheartedly, let it become a total absorption.

If you dance, dance so totally that the dancer disappears and only the dance remains, and it will be a transformation. If you love, love totally, so totally that there is no lover found. The lover is found only if you are holding something back. That which you are holding back becomes the lover. If you are holding something back, that which you are holding back becomes the dancer, the singer. If you are totally in the dance, in the song, in the love, who is left behind there to say, "I am the lover, I am the dancer"? Nothing is left.

And totality transforms.

It is only at one hundred degrees intensity that one evaporates from the material into the spiritual, from the earth into the sky, from the ordinary into the extraordinary.

The second force is familiarization: do and be what you really want to do and be. Life is lived according to gestalts that you have created around yourself. If you really want to be something else, then familiarize yourself with it. If you want to play the guitar, practice. If you want to dance, practice. If you want anything to happen in your life, imbibe more and more of it and drop all that is against it. And the way to drop it is not to use it, because by using it you create ways for it to come into you again and again and again.

The third force is the force of white seeds. "White seeds" is a metaphor. Atisha means, drop all that is black. Don't go on cultivating the black seeds of anger, jealousy, hatred, possessiveness, domination. Drop all black seeds. Even if they arise, watch, absorb them in the heart, and they will become white seeds. And

what are the white seeds? Love, compassion, service, sincerity, sensitivity, awareness -- these are the white seeds. If one day you want to have white flowers in your life, you will have to sow white seeds.

And the fourth force is reproach -- to completely abjure ego-oriented thoughts. Watch: whatsoever arises out of the ego, whatsoever is an ego trip, immediately disconnect yourself from it. Even to linger with it for a little while is dangerous, because lingering will give it energy. The moment you know it is an ego trip, immediately disconnect yourself.

And everybody knows when they are going on an ego trip. It is not an art to be learned, everybody is born with it. You know it; you can go with it in spite of your knowing -- that is another matter -- but you know it. Whenever pride arises, whenever the ego raises its head, you know it. Cut that head immediately in a single blow.

And the fifth force is the force of the dedication of all virtue to the welfare of others. Whatsoever good happens to you, immediately share it. This is one of the most fundamental things in Buddhism. Don't hoard it, don't be a miser. If love has arisen, share it, shower it. If you cannot find people, shower it on the trees, on the rocks, but shower it. Don't hoard it -- because if you hoard it, it turns into poison; if you hoard it, it goes sour and bitter. Share it.

And the more you share, the more will be coming into you from unknown sources. Slowly slowly, you will be able to know the ways of inner economics. The outer economics is hoard if you want to have things. And the inner economics is just the opposite: hoard, and you will not have it. Give, and you will have it; give more, and you will have more of it.

The sutra:

THE INSTRUCTIONS FOR TRANSFERENCE IN THE MAHAYANA ARE THE "FIVE FORCES." BEHAVIOR IS IMPORTANT.

All these five forces can be significant only if you behave, if you act according to them. If you simply contemplate over them they are meaningless, they will remain impotent. Actualize them in your life.

And the last sutra:

THE PURPOSE OF ALL DHARMA IS CONTAINED IN ONE POINT.

That point is the ego. The ego is false. If you live according to the false ego, your whole life will remain false. If you live without the ego your whole life will have the flavor of reality, truth and authenticity.

Think, meditate, practice.

Enough for today.

The Book of Wisdom

Chapter #6
Chapter title: Sannyas is for Lions

16 February 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

CAN YOU EXPLAIN TO US THE DIFFERENCE BETWEEN EMPTYING ONESELF AND EFFACING ONESELF? AND WHAT IS THE ROLE OF INDIVIDUALITY IN DISSOLUTION?

Divya, the process of emptying oneself and the process of effacing oneself have nothing in common. Not only are they different, they are diametrically opposite.

Emptying oneself brings individuality, more and more individuality. Emptying oneself means emptying oneself of all that is implied in personality.

Personality is a farce, personality is pseudo, personality is that which is given to you by the society. Personality is imposed on you from the outside; it is a mask. Individuality is your very being. Individuality is that which you bring into the world, individuality is God's gift.

Personality is ugly because it is pseudo. And the more personality you have, the less is the possibility for individuality to grow. The personality starts occupying the whole of your space. It is like a cancerous growth. It goes on growing, it possesses you totally. It leaves no space for individuality to have even its own corner. The personality has to be dropped, so that the individuality can be.

Individuality is a non-egoistic phenomenon; it is pure am-ness, it has no 'I' in it. Personality is nothing but 'I': it has no am-ness in it. Personality is aggressive, violent, dominating, political. Individuality is silent, loving, compassionate; it is religious.

Emptying oneself means emptying of all content -- just as you empty a room of all the junk that has gathered there, down the years. When you have emptied the room of all the furniture and all the things, you have not destroyed the room, not at all; you have given it more roominess, more space. When all the furniture is gone, the room asserts itself, the room *is*.

Effacing oneself means destroying the room itself -- destroying the very space of your being, destroying the very uniqueness of your existence, destroying the gift of God. Effacing yourself means becoming a slave.

Individuality gives you mastery; it makes you very authentic, grounded, rooted. It gives you substance; you are no longer dream stuff. It gives you solidity, it gives you clarity, transparency, vision. It makes you aware of the beauty of existence, it makes you aware of the beauty of all. Effacing yourself destroys you, it is suicidal. You are not dropping your personality, you are dropping your very uniqueness. You are becoming more and more shadowy, rather than becoming more substantial. You are becoming a slave.

And the ironical thing is that if you efface yourself, the ego will remain. Now it will become a very subtle ego, so subtle that it will be almost impossible to detect it. Now it will claim humbleness, nobodiness, humility. But the claim will persist. It will say, "Look, I have effaced myself. I am no more."

But when you say, "I am no more" you *are* -- otherwise who is saying, "I am no more?"

A so-called saint was once asked, "Are you God?"

He said, "No" -- but immediately he added, "The sun rises in the morning, but it does not declare 'I am the sun.'"

In a vicarious way he is saying, "I am God. But I am like the sun which rises every morning but does not declare 'I am God.'"

I told the man who had related the incident to me, "Go back to that so-called saint, and tell him that the sun does not say, 'I am not the sun' either." The sun does not say, "I am the sun" or "I am not the sun" -- not because the sun is enlightened, but simply because it cannot speak! If it could speak, it would have declared it in a thousand and one ways. In fact it *is* declaring in a thousand and one ways: "I am here!" It is declaring it in the flowers, in the birds; it is declaring all over: "I am here!"

Once Krishnamurti was asked, "Why do you go on talking?"

He said, "This is simply my nature, to talk." He said, "I talk in the same way as the flower releases its fragrance."

The flower cannot talk, it has its own language; the fragrance is its language. The sun cannot talk, but the light that radiates from it is its way of communicating the fact: "I am here, I have arrived."

In Japan there is a saying: "Flowers don't talk." That saying is utterly wrong -- they talk. Of course they speak their own language. The Tibetan speaks his language; will you say that he does not talk? The Chinese speaks his own language; will you say he does not talk? Just because you cannot understand, will you say he is not talking? The Chinese has his own language, so does the sun, so do the flowers, so do the animals, the birds, the rocks. In millions of languages the whole world asserts itself.

But the humble person starts saying, "I am not. I am not an ego, I have effaced myself." But who is saying these things? The person who has emptied himself will not say such things. He will say, "I am, and I am for the first time. But now in my I-am-ness 'I' is only linguistic, a way of saying it. Existentially, there is only am-ness."

And let this be the criterion for whether you are emptying yourself or effacing yourself. If you are emptying yourself you will become more and more blissful, because you will become more and more spacious. You will become more and more available to God and to God's celebration. You will become open to existence and all its joys and all its blessings.

But if you are effacing yourself you will become more and more sad and heavy, you will become more and more dull and dead -- because effacing oneself is nothing but a slow suicide. Beware of it. And you have to be aware, very aware, because they both look alike.

The real danger in spiritual growth is from things which are diametrically opposite but look very alike. The real problem does not arise from things which are apparently opposite; the real problem arises with things which are not so apparently opposite, and yet they are opposite.

The real opposite of hate is not love, the real opposite of love is not hate -- it is so apparent, who can be deceived by it? The real opposite of love is pseudo-love: love that pretends to be love, and is not. One has to be watchful there.

The real opposite of compassion is not anger. The real opposite of compassion is cultivated compassion: compassion that is not within you but is only in your character, compassion that you have painted on your circumference.

The real opposite of your smiles are not tears, but smiles which are painted, smiles which don't go any deeper than the lips, which are nothing but exercises of the lips. No heart collaborates with them, no feeling stands behind them. There is nobody behind the smile, the smile is just a learned trick. Tears are not opposite to smiles, they are only complementaries. But the false smile is the real opposite.

Remember it always, the false is the enemy of the true. If your smile is true and your tears are true, they are friends, they will help each other because they both will strengthen the truth of your being. If your tears are false and your smiles are false, then too, they are friends; they will strengthen your falsity, your personality, your mask.

The conflict is between the real and the unreal or pretended. Emptying oneself is of tremendous value, but effacing yourself is dangerous. Effacing yourself is a subtle way of the ego -- the ego coming from the back door.

And naturally it will make you more and more serious. That's why your so-called saints look so serious. Their seriousness has a reason in it. The reason is, they are maintaining humbleness which is not really there. And to maintain something which is not really there is arduous, hard. One has to be continuously on guard. Just a little slip here and there, and the reality will assert, and it will destroy all that you have maintained for so long. It will destroy your respectability.

Anything that has to be maintained will keep you serious and sad, deep down afraid of being caught red-handed, of being caught in your falsity. You will escape from people if you are carrying something false in you. You will not allow anybody to be friendly, to be intimate with you, because in intimacy the danger is that the other may be able to see something which strangers cannot see. You will keep people at a distance; you will run and rush away from people. You will have only formal relationships, but you will not really relate, because to really relate means to expose yourself.

Hence your so-called saints escaped into the monasteries. It was out of fear. If they were in the marketplace they would be caught; it would be discovered that they are cheating, that they are deceiving, that they are hypocrites. In the monasteries they can maintain their hypocrisy and nobody will ever be able to detect it. And moreover, there are other hypocrites there; they can all maintain their conspiracy together more easily than each single hypocrite can maintain his alone.

Monasteries came into existence for escapists. But you can live even in the world in a monastic way, keeping people always at a distance, never allowing anybody access to your inner being, never opening up, never allowing anybody to have a peek into you to see who you are, never looking into people's eyes, avoiding people's eyes, looking sideways. And always in a hurry, so that everybody knows you are so occupied, you don't have any time to say hello, to hold somebody's hand, to sit with somebody informally. You are so busy, you are always on the go.

You will not even allow intimacy with those who are close to you -- husbands, wives, children -- with them also you will have a formal relationship, an institutional relationship.

Hence marriage has become an institution. It is really ugly to see something so tremendously beautiful becoming an institution. And if people look so miserable it is natural. If you live in institutions you will be miserable.

Divya, you ask me: "Can you explain to us the difference between emptying oneself and effacing oneself?"

Effacing oneself is the way of the ego, emptying oneself is the way of understanding. In emptying yourself you simply understand the ways of the ego -- and in that understanding, the ego disappears of its own accord. You don't drop it, you don't *have* to drop it. You don't fight with it. It is not found.

When you look within with attention, with the light of awareness, you cannot find any ego there. So the question does not arise of why or how one should efface oneself. There is nothing to efface! That which is, is, and cannot be effaced. And that which is not, is not, and there is no need to efface it.

Emptying oneself simply means *seeing* oneself. And then many things start dropping, because you were unnecessarily carrying them. In the first place, they don't exist. They are ghosts, nightmares; they disperse themselves when the light is brought in. Emptying oneself is a meditative process. Just looking in, deeply, with no prejudice, with no prefabricated ideology, neither for nor against, just looking in, and emptying starts happening.

And when you have emptied all content -- thoughts, desires, memories, projections, hopes -- when all is gone, for the first time you find yourself, because you are nothing but that pure space, that virgin space within you. Unburdened by anything, that contentless consciousness, that's what you are! Seeing it, realizing it, one is free. One is freedom, one is joy, one is bliss.

But effacing oneself is dangerous. It means you have accepted already that the ego is there and it has to be effaced. You have accepted an illusion, and now you want to destroy it. You have missed the first point. You have accepted that the rope is a snake, and now you are trying to kill the snake. You will be in great trouble. You will never be able to kill the snake, because in the first place there is none. You can go on beating the rope, but what about the snake? The snake will remain there.

The snake exists in your illusion; the snake does not exist outside, otherwise you could have killed it. But how can you kill a snake which is not? You are fighting with a shadow, and you are bound to be defeated.

Let this fundamental be remembered always: if you fight with anything false, you will be defeated. The false cannot be defeated, because it is false. How can you defeat something which is nonexistential? There is no way. The only way is, bring light and see.

Ihi passiko, come and see! In that very seeing, the snake is not found. The rope is there, the snake has disappeared. Now there is no need to efface yourself, no need to fight.

There are millions of people who try to become humble, but their whole effort is nonsense, sheer stupidity.

Once a man asked me, "Are you an egoist or a humble person?"

I said. "Neither. *neti neti*, neither this nor that. I cannot be either."

He said, "What are you talking about? One has to be either an egoist or a humble person."

I said, "You don't understand. You know nothing; you have never gone within yourself. If you are humble, you are an egoist standing on his head. Humbleness is an expression of the ego. I am neither. I am simply whatsoever I am, neither humble nor egoistic, because I have seen that there is no ego. How can there be humbleness then?"

Humbleness is diluted ego. But if there is no ego, how can you dilute it? If there is no snake, how can you take the poisonous teeth of the snake away? That's what humbleness is. The poisonous teeth have been removed from the snake; now the snake cannot hurt, now the snake cannot bite, now the snake cannot do any harm -- but the snake is there.

Those teeth were false, because the snake itself is false.

Buddha is neither egoistic nor humble. Both are impossible for the man of understanding. The ignorant person can be egoistic, can be humble -- both are aspects of ignorance. And the ignorant person can try to efface the ego, because it is so respectable not to have the ego. One becomes a saint by effacing the ego, one attains great prestige and power by effacing the ego. But it is the same game; the game has not changed.

My message to you is, please don't efface yourself. Be yourself, look within yourself, and in that very seeing, the ego disappears. Even to say "disappears" is not right: the ego is not found, it has never been

there. Its existence depended on your not looking within yourself. Seen, it is no longer there -- it has never been there.

And then you are individuality, uniqueness, a unique expression of the divine. And then there is great rejoicing. You start blooming, the spring has come. You start dancing, you start singing. Great gratitude arises in you that God has made you a unique individual.

There has never been a person like you before, there is nobody else like you right now in the whole world, and there will never be anybody like you. Just see how much respect God has paid to you. You are a masterpiece -- unrepeatable, incomparable, utterly unique. Even the hardest heart, the rocklike heart, will start melting in gratitude. Tears will start flowing, tears of bliss and joy, tears which laugh.

But please remember, empty yourself, don't efface yourself.

The second question:

BELOVED OSHO,

WHAT OF THOSE WHO TAKE SANNYAS IN POONA, ONLY TO DROP IT BACK IN THEIR HOME ENVIRONMENT?

Anand Lionel, they are assholes. And they are assholes not because they drop sannyas but because they take it. Their idea is that by taking sannyas here they will gain something, and then back home they can drop it.

But if this idea is there from the very beginning, that "I am going to drop it when I am back home," sannyas will not be a blessing to you. It cannot be a blessing to such a cunning mind. You will become a sannyasin and yet you will not become a sannyasin.

I know there are people, at least ten percent of the people.... I know immediately when they come to take sannyas -- their eyes say it, their vibe says it, their whole being stinks of cunningness. But I respect people, I cannot say no. And then I think what is the harm? Let them play the game of being a sannyasin. And who knows? Sometimes a few people are caught too. In the beginning when they take sannyas they are just taking it to see what it is all about. But unawares they may be caught in it, they may be trapped.

Being here for three or four months as a sannyasin, they may find it almost impossible to drop it back home. But even if they drop it, that is their business. They are just being stupid. They are trying to have intimacy with me, because that intimacy can transform you, can give you a new birth. But the intimacy is possible only if there is not a wall of cunningness between you and me. And the wall is there.

I give them sannyas, seeing the wall, the Great China Wall, between me and them. I know they are not truly getting into it; they are just being clever. They are not clever, just being clever, because a really clever person will not deceive himself. And there are things you can be immensely benefited by, but only when you don't play games.

For example, love can be a transforming force in your life. But if you are just playing a role, acting, it is not going to enrich you. In fact, on the contrary, it may impoverish you more. If you love a woman or a man, without really loving, just pretending, then you are learning something, that love is futile. Your whole life may become poisoned. Each time you love, that cunningness will be there; it will circulate in your blood, in your being. And you will know from the very beginning that it is all a game. You will never become intimate with any person -- and intimacy is a revelation. Sannyas is the ultimate intimacy. You cannot be cunning. And if you are, you are deceiving only yourself.

But why, Anand Lionel, has this question arisen in you? You have taken sannyas only a few days ago. This must be lurking somewhere in your unconscious. This is *your* question, this may be your idea; maybe you are not very conscious about it. You may be thinking that you are asking the question for others, but others can ask questions for themselves; you need not worry about them. Who are you to be worried about them? Don't you have worries of your own? But this question must be there, somewhere deep in your unconscious; this must be *your* strategy. And still, I repeat, you may not be conscious of it, but the unconscious has erupted in this question.

But this is not exceptional. The world is full of assholes -- so if a few assholes manage to come here, it is not a surprise. It is natural. I keep a ten percent margin for them; ten percent of people are bound to be deceptive. In fact it is a miracle that it is only ten percent.

People have forgotten the language of commitment, involvement. People don't know the beauties of commitment, they don't know the joys of dedication. They don't know what it means to be utterly dedicated to something. To be utterly dedicated to something means giving birth to a soul in you. It integrates you, it gives you a backbone. Otherwise people who don't have any experience of commitment -- in love, in trust -- they live a life without a spine; they are spineless, they are just a hotchpotch, lousy. They are not really men; they have not yet arrived at that dignity of being a man.

To be a man means to be committed, to be involved, to be ready to go to the very extreme of some experience. If it appeals to you, if it convinces you, if it converts you, then one has to be ready to go wherever it leads you -- to the unknown, to the uncharted. Yes, there are many fears, and there are many problems to be faced and many challenges to be accepted, but this is how one grows, this is how one matures.

Millions of people in the world remain immature, childish, for the simple reason that they don't know how to commit themselves. They just remain rootless. And whenever a tree is rootless you can infer what is going to happen to the tree. Slowly slowly, all juice will disappear from the tree, because it is no longer connected to any source of juice. The sap will not flow in it, it will lose its greenness, it will not be young and alive any more. It will lose luster, grandeur, brilliance; it will lose all luminosity, it will not bloom. Springs will come and go, but it will just remain there, dead, dry.

That's what has happened to millions of people. They have lost their soil. Through sannyas I am trying to give you a soil that can nourish you, so that the sap can start flowing again in your system, so that again some juice flows in you, so that you become juicy again, so that again you are young, youthful, fresh.

Man has lost one quality, the quality of zestfulness. And without zest, what is life? Just waiting for death? It can't be anything else. Only with zest do you live; otherwise you vegetate.

Sannyas is not renunciation, it is a way to live life in its totality and intensity. It is the art of living life in all its dimensions, it is the way to live life in all its richness. It is not the old idea of sannyas. I am not creating monks and nuns -- no, not at all. I am creating alive people, vibrant, pulsating, zestful people, young and fresh, ready to go on any adventure in search of truth, in search of love, in search of God.

How can you drop sannyas? That's why I say they are assholes, not because they drop sannyas. They are assholes because they take it. They don't understand what they are doing. They are not aware of where they are moving. They are not conscious; they are just sleepwalkers, robots, zombies. When they see that so many people have become sannyasins, their mob psychology, their crowd mind, their sheep mind, immediately gives them the idea, "So I also have to become a sannyasin."

Why? Unless it is a decision that arises in your very innermost core, why be bothered with it? Unless you start having a love relationship with me, why be bothered with it? Unless I have touched a chord in your heart, unless some music has happened in you through me, why be bothered about it?

But they are not taking sannyas from me; they are taking sannyas from you, from other sannyasins. Seeing so many people in orange, and seeing so many people happy and joyous, they become jealous. They become competitive, they start feeling they are missing something. A dream arises in them: "I should also know what this sannyas is." Certainly they know that they will not be able to follow it the whole way, but they say, they argue, within themselves, "At least while you are here, why not be a sannyasin and have a taste of it? And then when you go back home just forget all about it, so nobody will know about it and you can be part of your old routine again."

This is how the mob mind functions. And sannyas is not for the mob mind, it is not for the sheepish mind. It is for lions.

And I am really surprised, Anand Lionel.... It seems I have given you the wrong name. A lion, asking such a question? The question arises out of a very cowardly mind. The question arises out of a very cunning mind. And still, I repeat, you may not be aware of it -- but that is *more* dangerous. If you are aware, something can be done.

That's why I am answering it, to make you aware of it. This is one of the transforming processes of life: if you become aware of something, you can get rid of it very easily. If you are not aware of it, there is no question of getting rid of it.

So sometimes I even have to be hard with you, sometimes I have to be really cruel with you -- because to wrench truths from the unconscious is not an easy affair. It is surgical, it hurts. And the surgery that I do, I do without any anaesthesia, because the unconscious has to be made conscious. So while I am talking to you and bringing some unconscious truth towards your consciousness, you cannot be put to sleep. If you are asleep, the unconscious will never become conscious.

So this psychological surgery has to be without any anaesthesia. The pain has to be accepted. And those who understand, they will welcome it. Not only will they welcome it, they will feel thankful, grateful, that I have brought something that was lurking deep down in the darkness into the conscious part of their mind. Now it can be dropped.

This is a miracle of consciousness. Anything that becomes conscious can be dropped very easily. This is the whole secret of psychoanalysis and all the other psychotherapies that have evolved out of psychoanalysis: to bring things from the unconscious to the conscious. That's the whole function of the psychoanalyst. Once they are conscious, you yourself are capable of dropping them -- because who wants to carry ugly things when one knows they are there? But ugly things can be carried for lives together if you are not aware.

And remember, the conscious *itself* wants to get rid of many things, but you don't allow it to have its say with you. Hence it has to find indirect ways. For example, in a dream it may communicate something to you, but by the morning you tend to forget it.

There are very few people who remember their dreams. Why? It is such a colorful experience, and the whole night you have been dreaming. Out of eight hours, for at least six hours you have been dreaming. And I am talking about normal people, who don't exist. What to say about the abnormal? They can manage to dream sixteen hours in eight hours! They can dream many dreams together, one dream overlapping another dream, dream into dream into dream. They can have such dreams... for example you can dream that you are going to a movie, and in the movie you see yourself on the screen as a person who is going to sleep, falls asleep and starts dreaming that he is going to a movie! This can go on and on and on, dreams within dreams within dreams.

I am not talking about abnormal people; even normal people, very normal people, dream six hours per night. In fact that is the greatest activity that you do. You don't do anything else for six hours every day. Six hours continuously dreaming! And in the morning all is forgotten; or only for a few seconds early on, for four or five seconds you remember a few things, a few fragments. And then soon, by the time you have taken your tea in bed, they have disappeared.

The unconscious tries hard, for six hours every night, to relate to you what you are doing with your life. But you don't listen. It tries in other ways too.

For example, this question is an effort of the unconscious to relate to you something that is there as a seed. The unconscious always wants to communicate with the conscious. Why? Because the unconscious is so burdened, so heavy, it wants to unburden itself. And how can it unburden? There is only one way: to relate to the conscious.

Hence Freud developed the technique of free association. He had to invent the couch, because if the patient is sitting it is difficult to connect with the unconscious. Our habitual way of connecting with the unconscious is by lying down on the bed; that has become a permanent habit, you have to be horizontal. The Freudian couch is significant; it helps your unconscious to relate to the conscious.

And Freud used to disappear behind the couch, behind a curtain -- because if somebody is present, the unconscious may remain shy, embarrassed, and the conscious may distort, may censor. So he used to hide behind a screen. The patient would be lying down on the couch relaxing, and Freud would say, "Just start saying whatsoever comes to your mind. Don't edit it, don't correct it, don't try to make it look beautiful, sophisticated, logical, significant. Just let it be as it is, raw. Simply let it come out as it is."

The first few sessions are not significant. But slowly slowly the patient relaxes, starts free associating, and the unconscious unburdens itself.

Psychoanalysis does nothing else, it simply helps you to unburden the unconscious. It makes things conscious which have remained unconscious for long. And just in that very process things start changing. One or two years of psychoanalysis, and the person has changed enormously; he is totally a different person, more at ease, more at home. What has happened? Because the psychoanalyst has not done anything; no medicine has been given, no psychiatric treatment has been given.

In fact the real psychoanalyst does not even comment, because commentary may become a disturbance. He simply listens; he is just ears and ears and nothing else. He is a passive silent listener, so you can unburden yourself totally, without any interference.

The unconscious has its own language. It talks in metaphors, it talks in pictures. Its language is not conceptual, its language is pictorial. But its language is totally different from the language that you know.

Now, this is a way of the unconscious. Lionel is asking as if it is somebody else's question -- it is not.

I have heard: A friend came to see a black couple. The father was very proud of his only child, a baby girl of eighteen months. He was bragging about the baby so much that the friend became interested and wanted to see the baby. So the baby was called and the father started talking about her intelligence, genius, and this and that. And then the baby said, "Mother...." The father beamed and said to the friend, "See, she has already spoken half a word!"

Get it?...

... NOW you got it -- it takes a little time! Now, the baby is simply saying "Mother" but the father has his own ideas, he is interpreting in his own way.

Drop interpretations. At least with me, be utterly nude. Why can't you ask the question: "Osho, if I go back and drop sannyas, then...?" It would have been so beautiful, so sincere. But you have changed it.

You say: "What of those who take sannyas in Poona, only to drop it back in their home environment?"

They have never taken sannyas. Once you take sannyas, it cannot be dropped. It is not something that can be dropped. It is a milieu, an experience that goes so deep into you that it becomes your very heart. It permeates you.

Sannyas is not just the orange clothes and the mala; that is just symbolic. Sannyas is something totally different, far more deep-going. It is not in the clothes. Once you have taken sannyas it is impossible to drop it -- but the real crux is whether you have taken it. If you can drop it, that will simply show that you had never taken it in the first place. And if you have not taken it, you will not be benefited by it. Then naturally the mind will say, "What is the point? For three months you have been a sannyasin, and nothing has happened. Why not drop it?"

And nothing has happened because from the very beginning you were not in it. You were not a participant; you were being tricky, you were being diplomatic.

Please don't be diplomatic here. This is an intimate relationship; please don't bring any cleverness between me and you. With me, be simple, innocent, and then miracles are possible. You are entitled to miracles. But unless you allow them they cannot happen. They can happen only with your cooperation.

The third question:

OSHO,

> WHY DO NON-SANNYASINS HAVE TO SIT BEHIND THE GREEN LINE? IT HAS BEEN VERY DIFFICULT FOR ME TO SEE YOU, AND THIS TO SOMEONE WHO IS ONLY JUST LEARNING ABOUT YOU IS NOT HELPFUL IN FEELING YOU. ACTUALLY I FEEL A LITTLE BIT LIKE A SECOND-CLASS CITIZEN.

Elaine Santoz, the truth is you *are* a second-class citizen. I cannot help it, I cannot lie to you. Sannyasins are in a totally different relationship with me; they are privileged in every possible way. Non-sannyasins should feel grateful that at least they are allowed in, up to the green line.

If you want to become a first-class citizen, become a sannyasin. You cannot become a first-class citizen without paying for it. In life you can't get anything unless you pay for it. Even if you can get something without paying, it will not have any value for you. The value arises only when you pay for it -- the more you pay, the more valuable it becomes. To come close to me, you will have to do something.

And this arrangement -- sannyasins sitting close to me and non-sannyasins sitting a little further away -- has something else in it too. If non-sannyasins are in front of me, I cannot talk the way I am talking, because my talk is not something readymade, it is a response. If I see my people silently sitting, attentive, drinking in every single word, focused, meditative, I can say far higher things; far more complicated things can be explained to them.

But if non-sannyasins are sitting in front of me, I always have to begin from abc. Then the plane can never take off; then the plane has to function like a bus. You can use a plane like a bus. It can take off only when it gains speed; a certain situation is needed for it to gain speed.

I used to talk to millions of people in this country; then I had to stop. I was talking to thousands -- in a single meeting, fifty thousand people. I traveled around this country for fifteen years, from one corner to another corner. I simply became tired of the whole thing, because each day I would have to start from abc. It was always abc, abc, abc, and it became absolutely clear that I would never be able to reach xyz. I had to

stop traveling.

Now I don't go even outside the gate of this ashram, because there I again meet people who live in the abc. I am no longer interested in them. If *they* are interested, then they will have to come, and they will have to pass through barriers, and slowly slowly they will have to become participants. They will have to become sannyasins.

I am not talking to students but only to disciples. Students are still allowed, but it will not be very long before they are stopped completely. So before it is too late, Santoz, cross the green line! Because I would like to talk only to *my* people, so that I can relate whatsoever I want to relate; so that I can depend and trust that whatsoever is said will be taken in good faith, in love; so that I know from the very beginning that everything can be revealed to them and nothing will be misunderstood.

Just the other day, I was reading a report in the INDIAN EXPRESS. Their journalist had come here for just two or three days. He writes in his report that thousands of people were sitting so silently that you could hear the birds chirping in the trees. They were so silent, it was as if there was nobody there.

And what is his conclusion? He thought it was all managed, that it was a performance. He thought it was a performance to impress the poor journalist from the INDIAN EXPRESS! He could not believe it, because he knows Indians, and he knows Indian meetings.

I also know them. Once I was talking on Krishna in a meeting, and people were sitting with their backs towards me, talking with each other, gossiping -- their backs towards me! That was the last day, the last straw on the camel. In the middle I left. The president of the meeting said, "Where are you going?" I said, "I am going forever! I am finished with these stupid people. I am talking about Krishna, they have invited me to talk to them, and nobody seems to listen."

That Indian journalist must have seen many many such meetings. So, seeing three thousand people sitting silently here, nobody stirring, nobody talking with each other, it was natural to conclude that it was just to impress him.

When I was leaving that day, I saw two persons sitting here who looked absolutely out of place. And when I bowed down to you, they did not respond. Now, if many such people are here around me, nonresponsive, I will not be able to pour out my heart; it will be impossible.

Hence, Elaine Santoz, that green line. If you want to cross it, the doors are not closed. But don't ask for anything without being really ready to pay for it. And as many, many more sannyasins will be coming, only those who are really dedicated and committed, only they will be able to sit close.

And I understand your problem. To sit close, to be near to me, has its own blessing. The contact goes deeper, the vibe permeates you more totally, because it is not only a matter of the questions that I am answering or the words that I am using. Basically it is my presence; you have to drink it and you have to digest it.

But I am sorry, I cannot do anything about it. Non-sannyasins are bound to remain second-class citizens here.

The last question:

OSHO, ANOTHER DISCOURSE, ANOTHER SILLY QUESTION. WHY DO YOU REFER TO YOUR SANNYASINS AS "THE CHOSEN FEW" WHEN ANY LOST SOUL WHO CAN MAKE IT TO POONA WITH A WILLINGNESS TO PARTICIPATE IN SOME TRENDY GESTALT-ORIENTED THERAPY GROUPS AND DO SOME MEDITATING, CAN APPARENTLY TAKE SANNYAS? WHO EVER GETS REFUSED SANNYAS AND ON WHAT GROUNDS? P.S.: BOB DYLAN SAYS, "I NEVER GOT INTO ANY OF THEM GURU TRIPS. I NEVER FELT THAT LOST!"

Dick Blackburn, nobody is ever refused, no Tom, Harry or Dick. That does not mean that all are accepted. Nobody is ever refused, that's true, but that does not mean that all are accepted. Only those are accepted who surrender. Only those are accepted who are utterly committed, who have fallen in love with me, who can trust, and whose trust is unconditional and absolute. They are accepted.

Sannyas is not denied to anybody, because sannyas is an opportunity. A few people surrender even before taking sannyas, a few surrender after taking sannyas, a few surrender after being sannyasins for months or for years. Hence sannyas is not denied; it creates a space, a context, for surrender.

But as to who is really received, who is really accepted, it is a totally different matter. It is not declared;

it remains esoteric. Only I know. And, slowly slowly, the person who is accepted starts knowing it -- but very slowly. Sometimes it takes years for the person to understand that he has been accepted. It is never said; not even to the person is it said that he has been accepted. It has to be understood; that is the beauty of it. Only then is it significant.

But it starts happening. If I accept a person, slowly slowly his energy starts giving messages to him that he has been accepted. One day it becomes such an absolute certainty, so self-evident, that there is no need for any other declaration, validation, or any certificate.

Sannyas I give to all. But only those are accepted who REALLY take sannyas. That's why I say sannyasins are the chosen few. It is out of my compassion that I don't reject anybody. The most unworthy is also to be respected, loved, received, welcomed. And who knows? The unworthy may change. Man is unpredictable; the baser metal can any day become gold.

And about the P.S.: "Bob Dylan says, 'I never got into any of them guru trips. I never felt that lost!'"

To find a master is not for those who feel that they are lost. It is for those who start feeling that there is a way and that there is a ray, that they are not lost; that they can find somebody who will help them, who will make things more clear and transparent.

Enough for today.

The Book of Wisdom

Chapter #7
Chapter title: Learning the Knack

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The first question:

BELOVED OSHO,

MY MIND HAS DIFFICULTY UNDERSTANDING THE EXISTENCE OF BEGINNINGLESSNESS. WOULD YOU PLEASE TALK ABOUT IT?

Prem Viraj, reality is indefinable. Reality simply is; there is no way to say *what* it is. It is not a "what," it is not even a "that," it is this. It is this-ness: you can experience it, but it cannot be explained.

And reality is beginningless and endless. The mind has a beginning and an end, hence the mind and reality cannot meet. The mind cannot comprehend the eternal. The mind exists in time, in fact the mind *is* time; it exists in the past and the future. And remember, time consists of only two tenses, the past and the future. The present is not part of time, the present is part of eternity.

Hence the mind is never found in the present. It is always wavering, either towards the past or towards the future. It moves into that which is not, or into that which is not yet. Its whole skill consists in dreaming. It is rooted in the nonexistential, hence it cannot understand existence itself. It is like darkness. How can darkness comprehend light? How can death comprehend life? If death can comprehend life then death will have to *be* life. If darkness has to comprehend light then darkness will have to *be* light.

And so is the case with the mind. If the mind wants to comprehend reality, it will have to come out of the past and the future. But coming out of the past and the future, it is no longer the mind at all. Hence the insistence of all the great masters of the world that the door to reality is no-mind.

Slip out of the mind, and you will know what it is: the beginningless, the endless. Remain confined to the mind, and you will be puzzled; reality remains inconceivable.

I cannot explain it to you, because in explaining I will have to use the mind. Trying to understand it, you will have to use the mind. I can be silent with you, and if you can also be silent with me then there is understanding. Understanding is not of the mind. Then there is great intelligence, great insight. Suddenly you know, and you know from a totally different center of your being; you know from the heart. Your knowing has the quality of love, not of knowledge. Your knowing has the quality of transcendence. It is no longer scientific knowledge, reducible to concepts. It is poetic vision, it is mystic experience.

Viraj, if you really want to understand, you will have to lose the mind. You will have to pay the price of losing the mind. But if you insist, "I have to understand through the mind," then only one thing is possible. The mind will convince you, slowly slowly, that there is nothing which is beginningless, nothing which is endless, nothing which is indefinable, nothing which is unknowable.

The mind will reduce your experience to the measurable, the fathomable, the knowable -- and the knowable is ordinary, mundane. The unknowable is sacred. And only with the unknowable does life become a benediction, only with the unknowable are you thrilled with the wonder of life and existence. Suddenly a song is born in your heart -- a song that cannot be contained, a song that starts overflowing, a song that starts reaching others. A dance is born in you -- a dance that has to be shared, a dance about which you cannot be miserly, a dance that makes you generous. A love is born in you -- a love that is so infinite that it can fill the whole infinite existence. That is real understanding. But it happens only when the mind is dropped.

Don't try to do the impossible. Trying to understand reality through the mind is like pulling yourself up by your own shoestrings. Maybe you can hop a little bit, but that hopping is not going to help; you will be back on the ground again and again, and it will be very tiring. Just by pulling your own shoestrings you cannot fly into the sky; that is not going to give you wings.

Slowly slowly, learn the art of contacting reality without the mind interfering. Sometimes when the sun is setting, just sit there looking at the sun, not thinking about it -- watching, not evaluating, not even saying, "How beautiful it is!" The moment you say something, the mind has come in.

The mind consists of language. Don't use language. Can't you just see the sunset and its beauty? Can't you be overwhelmed by its beauty? Can't you be possessed by its grandeur? What is the point of bringing language in? Nobody is asking you to say anything. The sun does not understand your language, the clouds that have become so beautiful and luminous in the setting sun are unable to understand your language. Why bring it in? Put it aside; be in direct contact, be thrilled. If tears come to your eyes, good. If you start dancing, good. Or if you simply remain unmoving, stoned on the beauty of the sun, intoxicated, you will have gained a little experience -- a little experience that goes very far, a little glimpse of no-mind.

And there are a thousand and one situations every day. Holding the hand of your woman or your man, there is no need to talk. People are continuously talking -- yakkety-yakkety-yakkety. And the reason why they are talking is that they are afraid to be silent, they are afraid to see the truth, they are afraid to see their utter emptiness, they are afraid to expose themselves, they are afraid to look deep into the other. Continuous talking keeps them on the surface, occupied, engaged.

Holding the hand of your woman or man, why not sit silently? Why not close your eyes and feel? Feel the presence of the other, enter into the presence of the other, let the other's presence enter into you; vibrate together, sway together; if suddenly a great energy possesses you, dance together -- and you will reach to such orgasmic peaks of joy as you have never known before. Those orgasmic peaks have nothing to do with sex, in fact they have much to do with silence.

And if you can also manage to become meditative in your sex life, if you can be silent while making love, in a kind of dance, you will be surprised. You have a built-in process to take you to the farthest shore.

People make love in such an ugly way that if children sometimes see their parents making love, they think they are wrestling, fighting -- that Daddy is going to kill Mum! Groaning, breathing in an ugly way, violent, their movements have no elegance. It is not a dance; certainly it is not a dance.

And unless it becomes a dance it will remain very very physiological; it won't have any spirituality in it. But it is impossible. Unless your whole life is saturated with those moments that come when the mind ceases, your love life cannot move into silence.

The night is full of stars. Lie down on the earth, disappear into the earth. We come from the earth, one day we will be going back to the earth to rest forever. At night sometimes, lying on the lawn, disappear into the earth. Look at the stars -- just look, a pure look. Don't start thinking about the names of the stars, the names of the constellations. Forget all that you know *about* stars, put aside all your knowledge, just see the stars. And suddenly there will be a communion; the stars will start pouring their light into you, and you will feel an expanding of consciousness. No drug can do it.

Drugs are very artificial, arbitrary and harmful methods to know something which is naturally available, which is easily available, beneficially available. Just watching the stars, you will start feeling high, you will start soaring high.

Make as much as you can of all the opportunities that life and existence allow you. Never miss a single opportunity when you can drop the mind, and slowly slowly you will know the knack of it. It is a knack -- it is certainly not a science, because it has no fixed methods.

Somebody may be thrilled by the stars, somebody may not be. Somebody may be thrilled by the flowers, somebody else may not be affected at all. People are so different that there is no way of determining it in a scientific way; it is not a science. It is not even an art, because an art can be taught.

So I insist on the word knack. It *is* a knack. You have to learn it by doing a few experiments with yourself. And once you have the knack... and everybody can have it, because every child is born with it. Every child brings wondering eyes into existence. Soon we force dust into his eyes; we cover his pure mirror with dust. Sooner or later, he becomes knowledgeable -- and the sooner he does, the more happy we are. Our happiness is really in poisoning the child.

If the child sees that the parents are very happy because he has become knowledgeable, he starts gathering more and more knowledge. He starts forgetting the knack that he had brought with him into this life, that was inborn. By the time he comes out of the university he has completely forgotten one of the most beautiful things that was given to him by God: the capacity to wonder, the capacity to see without thinking, the capacity to contact reality without the mind continuously interfering, distorting.
You will have to regain it.

The sage is the person who regains his childhood; hence he is called "the twice born." Jesus says, "Unless ye are born again, you will not be able to enter into my kingdom of God." And the kingdom of God is *here*, but you have to be reborn -- reborn as a no-mind.

And I am not saying that when you are reborn as a no-mind you cannot use the mind. The mind has its limited uses. Use it. When you are working in your office, I am not telling you to be a no-mind. When you are working in your shop or in the factory, I am not saying to be a no-mind. I am saying be perfectly a mind. Use the mind but don't carry it continuously, twenty-four hours, day in and day out, with yourself. Don't go on dragging it. Use it as you use a chair. You don't go on carrying your chair everywhere, wherever you go, just because you may need it.

The mind is a beautiful instrument *if* you know how to be a no-mind too.

Viraj, the mind is impotent, incapable of knowing the beginningless and the endless. The mind exists between birth and death; it knows nothing beyond birth and beyond death.

You were here before you were born, and you will be here after you are dead. The mind has a very limited existence, very momentary -- one day it comes, another day it is gone. You are forever. Have some experience of your forever-ness.

But that is possible only through no-mind. No-mind is another name for meditation.

The second question:

BELOVED OSHO, YES!

Sarjano, this simple word "yes" contains all the religions of the world. It contains trust, it contains love, it contains surrender. It contains all the prayers that have ever been done, are being done, and will ever be done. If you can say yes with the totality of your heart, you have said all that can be said. To say yes to existence is to be religious, to say no is to be irreligious.

That's my definition of the atheist and the theist. The atheist is not one who denies God, and the theist is not one who believes in God -- not necessarily so, because we have seen great theists who never believed in

any God. We have known Buddha, Mahavira, Adinatha: we have known tremendously enlightened people who never talked about God. But they also talked about yes; they *had* to talk about yes.

God can be dropped as an unnecessary hypothesis, but yes cannot be dropped. Yes is the very spirit of God. And yes can exist without God, but God cannot exist without yes. God is only the body, yes is the soul.

There are people who believe in God and yet I will call them atheists, because their belief has no yes behind it. Their belief is bogus, their belief is formal; their belief is given by others, it is borrowed. Their parents, priests and teachers have taught them that God is; they have made them so much afraid that they cannot even question the existence of God. And they have given them promises of great things if they believe in God. There will be great rewards in heaven if you believe, and great punishments in hell if you don't believe.

Fear and greed have been exploited. The priest has behaved with you almost like the psychologist behaves with the rats upon which he goes on experimenting. The rats in psychological experiments are controlled by punishment and reward. Reward them, and they start learning the thing for which they are rewarded; punish them, and they start unlearning the thing for which they are punished.

The priests have behaved with men as if men are rats. Psychologists are not the first to dehumanize humanity; priests were the pioneers. First the priests behaved with men as if they were rats, now the psychologists are behaving with rats as if they are men. But the process is the same, the technique exactly the same.

There are people who are theists -- believers in God, churchgoers, worshippers -- and yet in their hearts there is no yes; in their hearts there is doubt. On the surface they behave religiously, deep down they are suspicious. And it is the depth that determines you. It is not what you do that is decisive, it is what you feel at the deepest core of your being that determines you, that creates you. And there are atheists who go on saying there is no God, but they are not in any way different from the believers. Their disbelief has as much doubt in it as the belief of the believers.

In Soviet Russia, in China, and in other red countries, disbelief is the belief; not to believe is to be a conformist, to believe is to be a revolutionary. The state goes on teaching that there is no God. If people are taught continuously, conditioned continuously, they become whatsoever they are conditioned for. It is a kind of mass hypnosis.

Theists, atheists, both are victims. The really religious person has nothing to do with The Bible or the Koran or the Bhagavad Gita. The really religious person has a deep communion with existence. He can say yes to a roseflower, he can say yes to the stars, he can say yes to people, he can say yes to his own being, to his own desires. He can say yes to whatsoever life brings to him; he is a yea-sayer.

And in this yea-saying is contained the essential prayer.

The last words of Jesus on earth were: "Thy kingdom come, thy will be done. Amen."

Do you know this word amen, what it means? It simply means "Yes, Lord, yes. Let thy will be done. Don't listen to what I say, I am ignorant. Don't listen to what I desire; my desires are stupid -- bound to be so. Go on doing whatsoever you feel right -- go on doing it in spite of me." That is the meaning of the word amen.

Mohammedans also end their prayer with *amin* -- it is the same word.

Sarjano, your question is tremendously significant. First, it is not a question, hence it is significant. It is a declaration, it is a dedication, it is surrender, it is trust.

You say: "Beloved Osho, YES!"

This is the beginning of real sannyas. If you can say yes with totality, with no strings attached to it, with no conditions, with no desire for any reward, if you can simply enjoy saying yes, if it is your dance, your song, then it is prayer. And all prayers reach God -- whether God is mentioned or not, whether you believe in God or not. All prayers reach God. To reach him, a prayer has only to be an authentic prayer.

But I would like to tell you that your yes should not only be a prayer. It should become your very lifestyle, it should become your flavor, your fragrance. Down the ages, religions have been teaching people life-negation, life-condemnation. Down the ages, religions have been telling you that you are sinners, that your bodies are the houses of sin, that you have to destroy your life in order to praise the Lord, that you have to renounce the world to be able to be accepted by the Lord. This is all holy cow dung, utter nonsense.

Life-affirmation, not life-negation, is religion -- because God is life, and there is no other God. God is the green of the trees and the red of the trees and the gold of the trees. God is all over the place. Only God is. To deny life means to deny God, to condemn life means to condemn God, to renounce life means you are

thinking yourself wiser than God.

God has given you this life, this tremendously valuable gift, and you cannot even appreciate it. You cannot welcome it, you cannot feel any gratitude for it. On the contrary, you are complaining and complaining and complaining. Your heart is full of grudges, not gratitude.

But this is what you have been taught by the priests down the ages. Priests have lived on it; this has been their basic strategy to exploit people.

If life is lived in its totality, the priest is not needed at all. If you are already okay as you are, if life is beautiful as it is, what is the need for a priest? What is the need of a mediator between you and God? You are directly in contact with God: you are living in God, breathing in God, God is pulsating in you. The priest will be utterly useless, and so will be all his mumbo jumbo, his religion and scriptures. He can be significant only if he can create a rift between you and God. First the rift has to be created, then he can come and can tell you, "Now I am here, I can bridge the rift." But first the rift has to be there, only then can it be bridged.

And of course, you have to pay for it. When the priest does such great work bridging the rift, you have to pay for it. And in fact deep down, he is not interested in bridging it. He will only pretend that he is bridging it; the rift will remain. In fact he will make it more and more unbridgeable; the more unbridgeable it is, the more important he is. His importance consists in denying life, destroying life, making you renounce it.

I teach you a tremendous total yes to life. I teach you not renunciation but rejoicing. Rejoice! Rejoice! Again and again, I say rejoice! -- because in your rejoicing you will come closest to God.

When the dancer disappears in his dance, he is divine. When the singer disappears in his song, he is divine. Rejoice so deeply, so totally, that you disappear in your rejoicing: there is rejoicing, but there is nobody who is rejoicing. When it comes to such an optimum, there is a transformation, a revolution. You are no more the old dark ugly self. You are showered with blessings. For the first time you come to know your grandeur, the splendor of your being. Say yes to life, say a total yes to life. That's what sannyas is all about. I don't give you concepts, dogmas, creeds. I only give you a certain life-affirmative lifestyle, a philosophy of life reverence.

The third question:

BELOVED OSHO,

> YOU TOLD US THAT TRUTH CAN'T BE TRANSMITTED OR TRANSFERRED, IT CAN BE ATTAINED ONLY BY EXPERIENCE. MANY YEARS AGO WHEN I WAS CONVERTED TO CATHOLICISM AND WHEN I TOOK THE "HOLY COMMUNION," I HAD GENUINE, PURE FEELINGS OF LOVE FOR JESUS AND FELT I HAD ATTAINED THE "TRUTH."
> AS I SEE IT TODAY, I SIMPLY FELL VICTIM TO A VICIOUS FALLACY INDUCED BY THE PRIESTS THROUGH A KIND OF SELF-HYPNOSIS, AND HAD ADORED AND WORSHIPPED NOTHING MORE THAN A PIECE OF BREAD. I HAD TO FACE THE FACT THAT I HAD ATTAINED, BY EXPERIENCE, THE WRONG TRUTH.
> HOW TO DISTINGUISH BETWEEN THESE CASES OF UNCONSCIOUS SELF-DELUSION AND THE "REAL THING"? HOW TO AVOID DECEPTION?

Farid, truth cannot be transferred, truth cannot be handed over to you by somebody else, because it is not a commodity. It is not a thing, it is an experience. In fact, the word experience is not exactly the right word. It will be truer to say that it is an experiencing; this is the first thing to be understood.

I have to use language which is already there, created by the centuries, with all kinds of fallacies in it -- obviously. Language is created for day-to-day use, language is created for the mundane world; as far as it goes, it is good. It is perfectly adequate for the marketplace, but as you start moving into deeper waters it becomes more and more inadequate -- not only inadequate, it starts becoming utterly wrong.

For example, think of these two words, experience and experiencing. When you use the word experience it gives you a sense of completion, as if something has come to a completion, as if the full stop has arrived. In life there are no full stops. Life knows nothing of full stops; it is an ongoing process, an eternal river. The goal never arrives; it is always arriving, but it never arrives. Hence the word experience is not right. It gives a false notion of completion, perfection; it makes you feel as if now you have arrived. ExperiencING is far more true.

In reference to true life all nouns are wrong, only verbs are true. When you say, "This is a tree," you are making a wrong statement existentially. Not linguistically, not grammatically, but existentially you are making a wrong statement, because the tree is not a static thing, it is growing. It is never in a state of is-ness, it is always becoming. In fact to call it a tree is not right: it is tree-ing. A river is rivering.

If you look deeply into life, nouns start disappearing, and there are only verbs. But that will create trouble in the marketplace. You cannot say to people, "I went to the rivering," or, "This morning I saw a beautiful treeing." They will think you have gone mad. Nothing is static in life, nothing is at rest.

A great scientist, Eddington, is reported to have said that the word rest has no corresponding reality to it, because nothing is ever at rest, everything is moving. It is all movement.

So let me say that truth is an experience in the sense of experiencing. You can never declare, you can never claim "I have it." You can only be humble about it -- "It is happening" -- and then you will not be deceived. The deception comes because you start claiming "I have it." Then the ego arises saying, "I have the truth. Only I have the truth, nobody else does. I have arrived." And the ego raises its head.

Truth is an experiencing. You cannot claim it, it is very mercurial. If you want to grab it, it will disappear from your fist. You can have it only with an open hand, not with a fist. When you make a noun out of it, you are trying to grab it in a fist; it will disappear. Let it remain a verb. Don't say, "I have arrived." Simply say, "The pilgrimage has started. I am a pilgrim, I am moving."

If the ego does not arise, nobody can deceive you. That is the second thing to be remembered. It is always the ego that deceives and is deceived. If you don't have any ego, there is no possibility of you ever being deceived. But if you have the ego, then others will deceive you. What to say of others? -- you will deceive yourself.

The ego is the fundamental deception; don't help it to grow in you, don't nourish it. And the greatest thing that nourishes it is experiences, particularly spiritual experiences. You have seen Christ, you have seen Buddha; you have seen kundalini rising in your spine, the serpent uncoiling; you have seen great light, you have seen a lotus flowering inside your head, you have seen the heart chakra opening, and all that crap -- beautiful sounding words, but only fools are deceived by them.

If fools disappear from the world, all esotericism will disappear. There will be great poetry, but no esotericism in it. There will be immense mystery, but no esotericism in it.

The third thing is that whenever you have some experience -- spiritual or otherwise, wise or otherwise -- whenever you have some experience, remember, you are not it. It is a content in consciousness -- and all contents have to be dropped. Only then does the mind disappear. The mind is nothing but all the contents together; the accumulation of contents is the mind.

Just look, watch. What is your mind? What is meant by the word mind? What exactly does it consist of? All your experiences, knowledge, the past, accumulated -- that is your mind. You may have a materialist's mind, you may have a spiritualist's mind, it doesn't matter a bit; the mind is the mind. The spiritual mind is as much a mind as the materialist mind. And we have to go beyond the mind.

Don't trust in the content -- watch it, and let it pass. And yes, sometimes the content is so tremendously enchanting, so hypnotizing, that one would like to cling to it. When spiritual, so-called spiritual, experiences start happening, it is really very tempting -- more tempting than anything in the world. When you see great light inside, it is so tempting to cling to it, to claim, "I have arrived" -- or at least to believe deep inside yourself, "I have arrived. While everybody else is groping in darkness, light has happened to me."

This is just a new kind of darkness, because you are again being caught, trapped, by the content. These two things have to be remembered: the content and the consciousness. The consciousness never becomes content, and the content never becomes consciousness. The consciousness is a pure mirror, it only reflects.

Now, what does it matter to the mirror whether a beautiful woman is standing before it, or an ugly woman? Do you think it matters? Do you think the mirror starts thinking of clinging to the reflection of a beautiful woman -- Sophia Loren? "Don't let her go, cling." Or do you think the mirror feels very repulsed if some ugly woman is there? It doesn't matter. What does it have to do with the mirror?

The mirror remains unaffected; it simply goes on reflecting whatsoever is the case. If it is darkness it reflects darkness, if it is morning it reflects morning. If somebody is dead it reflects death. If a child starts giggling, laughing, jumping, it reflects that. A roseflower is reflected with the same quality as it reflects a thorn; no distinction is made.

This state is really spiritual.

Farid, you ask me: "How to distinguish between these cases of unconscious self-delusion and the real thing?"

The real thing never appears as a thing. The real thing is not a thing, the real thing is the mirrorlike consciousness.

Always remember, always and always: "I am the witness." Don't get identified with any content, otherwise you will be falling into error. If you become identified with *any* content, howsoever beautiful and spiritual it appears, you have gone wrong, you have gone astray.

And the temptation is certainly great. What to say when inside you see a great melody arising -- *anahat*, the soundless sound, the sound of one hand clapping? It is such a beautiful experience, one would like to be drowned in it for ever and ever. Or when suddenly inside, fragrances are released....

And remember, whatsoever can happen outside can happen inside too, because each sense has two doors to it, and each sense has two potential possibilities. One is for the outside, the other is for the inside. Your eyes can see light and colors and rainbows in the clouds, and the stars outside; and your eyes have another aspect, the other side of your eyes.

If you close your eyes and learn how to see within, you will be surprised. A far more beautiful sky opens its doors for you. A far more unbelievably beautiful world welcomes you; it has great splendor. You could never have imagined that things could ever be so beautiful. Stones turn into diamonds. Naturally, one would like to cling. Great treasures are there; one would like to hoard them. And there is nobody to compete with you; you are alone, and the whole kingdom is yours.

And just as your nose has the capacity to smell beautiful flowers, it has an inner capacity too. Once you turn in, you will come to smell fragrances which are not of this world -- and it is very natural to be caught by them.

But all these experiences are hindrances, obstacles. The real seeker when he moves inwards has to be more alert than he had ever been on the outside. He has to be really alert not to be caught by anything.

And I am not saying don't enjoy. Enjoy -- but remember that you are not it. Enjoy, it is your *right* to enjoy -- but remember: "I am the witness of it all." If that witnessing is remembered, you will never be "goofed," you will never be deceived. Otherwise you can be deceived again and again.

To summarize: the spiritual experience is not an experience, but experiencing. Second, experiencing is a content; and you are not the content, you are just a mirror. If this much is remembered, then there is no pitfall for you. Then your path is straight.

The fourth question:

BELOVED OSHO,

WHAT IS THE SECRET OF YOUR FINDING THE RIGHT NAME FOR EACH OF YOUR THOUSANDS OF SANNYASINS?

To tell you the truth, there is no secret at all. Meditate on this story:

There were three wise men following a star, bearing gifts to take to their lord. They traveled much and came to rest at a stable, as the star they were following was directly above it. They got down from their donkeys and the first went into the stable and laid his gift at the foot of the manger. The second followed, laying his gift at the foot of the manger also.

It happened that the third was much taller than the first two, and as he entered the stable he hit his head on the beam. In great pain he shouted, "Jesus Christ!"

At which, Mary looked up at him, smiling, and said, "Oh, what a beautiful name! I was going to call him Fred."

The fifth question:

OSHO,

I SIMPLY CANNOT UNDERSTAND YOUR GENERALIZATIONS ABOUT MALE AND FEMALE TYPE. SOMETIMES YOU ACKNOWLEDGE MALE AND FEMALE PRINCIPLES REGARDLESS OF GENDER. BUT MOST OF THE TIME YOU TALK OF WOMAN BEING THE "PRIMITIVE" ONE, FINDING THE "WOLF" IN

THE MAN. WHAT OF THE WOMAN WHO FINDS HERSELF NATURALLY THE INITIATOR OR SEES THE CAT, NOT THE WOLF, IN HER MAN? SOME MEN ARE REALLY LONGING TO BE PASSIVE. SOME WOMEN MAY NEED TO ASSERT THEMSELVES TO GROW. HOW CAN IT BE SIMPLY A MATTER OF WOMEN'S LIB MAKING WOMEN "SOPHISTICATED" AND OVER-RATIONAL?

Jacky Angus, my statement that women are more primitive than men is not to condemn them, it is to condemn men. By "primitive" I mean more natural, more in tune with existence. Civilization is a falsification, civilization is going astray from nature. The more man becomes civilized, the more he is hung up in the head. He loses contact with his heart.

The heart is still primitive. And it is good that the universities have not yet found a way to teach the heart and make it civilized. That is the only hope for humanity to survive. The woman is the only hope for humanity to survive. Up to now, man has been dominant, and man has been dominant for a very strange reason. The reason is that deep down man feels inferior. Out of inferiority, just to compensate for it, he started dominating the woman.

Only in one sense is he stronger than the woman, and that is in muscular strength. In every other way the woman is far stronger than the man. The woman lives longer than the man, five to seven years longer. The woman suffers less through diseases, illnesses, than the man.

One hundred and ten boys are born to every hundred girls. But by the time they reach sexual maturity the number is equalled -- ten boys have disappeared down the drain.

The woman has more resistance to illnesses and diseases of all kinds. More men go mad, the number is almost double. And more men commit suicide; again the number is double.

In every possible way except the muscular, the woman is far superior. But to have muscular strength is not really something very superior; it is animalistic. In that sense a wolf is far superior, a tiger even more, a lion still more.

Man must have become aware of his inferiority millions of years ago. And this is one of the psychological mechanisms: whenever you become aware of a certain inferiority, you have to compensate for it. The ugly person tries to look beautiful, pretends to be beautiful in every possible way. He will try with clothes, with cosmetics, he will go to beauticians, to plastic surgeons. It is over-compensation; somehow he knows that he is not beautiful and he *has* to be beautiful. The inferior person tries to be superior. And because of muscular strength, the man could prove to be the master, and he has dominated the woman down the ages.

But the time has come now for a great change. The future belongs to women, not to men, because what man has done, down through these ages, has been so ugly. Wars and wars and wars -- that is his whole history. All the great that man has created is... Genghis Khan, Tamerlane, Nadirshah, Alexander, Napoleon, Adolf Hitler, Mao Zedong -- people like these.

Yes, there have been a few men like Gautam Buddha, Jesus Christ, Krishna -- but have you noted one point? They all look feminine. In fact that was one of Friedrich Nietzsche's criticisms of Buddha and Jesus Christ, that they look feminine, that they are womanish.

Buddha certainly looks feminine. Whenever a man moves into the heart, something in him goes feminine. He becomes more round, more soft, more vulnerable.

Friedrich Nietzsche cannot understand Gautam Buddha... because Nietzsche says the most beautiful thing that ever happened to him, the most beautiful thing he ever saw, was not the stars, not the sunset or the sunrise, not beautiful women, not roses and lotuses -- no, nothing like that.... You cannot imagine what was the most beautiful thing that he had come across. He says that soldiers parading with naked swords, and the swords shining in the sunlight -- that was the most beautiful experience. The sound of their boots was the most musical thing that he had ever come across -- not Mozart, not Wagner, no, but the sound of boots. And the regiment moving with naked swords shining in the sun was the most beautiful thing he had seen.

Of course he cannot understand Buddha. It is Friedrich Nietzsche who has been the father of this century, and this century is one of the ugliest. He is the father of two world wars, and he may be waiting for the third, waiting to give birth to the third. He says war is the most beautiful thing in the world, because it brings that which is greatest in man to the surface.

He himself went mad, which seems very logical; such a man must go mad. And when he became mad he started signing his letters as "Anti-Christ Friedrich Nietzsche." Even in his madness he could not forget one thing, that he was anti-Christ. Everything else was forgotten: he could not recognize his friends, he could not even recognize his own sister who had looked after him his whole life, but he could not forget one thing,

that he was anti-Christ.

Yes, there have been a few buddhas. But if you look closely at them you will find they are more feminine than masculine. All the great artists of the world slowly slowly start growing a quality of femininess, grace, elegance, exquisiteness. A certain flavor of softness, relaxedness, calmness and quietness surrounds them. They are no longer feverish.

What I am teaching here is really to turn the whole world feminine.

But Jacky Angus must be coming from that ugly movement called Women's Lib. Not only is woman to be liberated, man also has to be liberated. The woman has to be liberated from her past, and the man has to be liberated from his past. We need liberation, we need a liberated human being. And remember, when I use the word man the woman is included. But women have become very touchy about it.

Once I was talking in a very sophisticated club of women in Calcutta. In some reference I made the statement "All men are brothers." And some woman who must have been like Jacky Angus stood up, very angry, furious. And she said, "Why do you go on making statements only about men? All men are brothers -- and what about women? Why don't you say all women are sisters and sisterhood is strong?"

I said to the woman, "Lady, I am sorry. I will make a compromise: I will say all men are sisters. What else can I do? If I say all women are sisters, some man may get angry at me."

Don't be foolish. When I am talking, try to be a little more sympathetic. You will not find any more sympathetic person than me, I make no distinctions between men and women; both have suffered. In fact suffering always comes like that, it is a double-edged sword. If you make somebody suffer, you have to suffer. If you make somebody a slave, you have to become a slave too; it is mutual.

The day women are liberated will be a great day of liberation for men too. But don't make the whole thing ugly. Otherwise there is every possibility -- I fear that the possibility is there, and it is a great possibility that in fighting with men, women may lose something which is valuable. Something which has not yet been crushed and destroyed by men may be destroyed by women themselves in fighting with men. If you fight ferociously you will lose the beauty of femininity; you yourself will become as ugly as men.

It has not to be decided by fighting, it has to be decided by understanding. Spread more and more understanding. Drop these ideas of being men and women! We are all human beings. To be a man or a woman is just a very superficial thing. Don't make much fuss about it, it is not anything very important; don't make it a big deal.

And what I say sometimes may look like generalizations, because each time I cannot put in all the conditions; otherwise my talking to you would become very much burdened with footnotes. And I *hate* books with footnotes! I simply don't read them. The moment I see footnotes I throw the book away -- it has been written by some pundit, some scholar, some foolish person.

You say: "I simply cannot understand your generalizations about male and female type...."

I am always talking about types; the gender is not included. Whenever I say "man" I mean the man-type, and whenever I say "woman" I mean the woman-type. But I cannot each time say "man-type," "woman-type." And you are right that there are women who are not women, who are wolves; and there are men who are not wolves, who are cats. But then whatsoever I say about the man-type will be applicable to women who are wolves, and whatsoever I say about women will be applicable to men who are cats.

I am not talking about the biological distinction between man and woman, I am talking about the psychological one. Yes, there are men who are far more feminine than any woman, and there are women who are far more masculine than any man. But this is not a beautiful state; this is ugly, because this is creating a duality in you. If you have the body of a man and the mind of a woman, there will be a conflict, a social struggle in you, a civil war in you. You will be continuously in a tug of war, fighting, tense.

If you are a woman physiologically, and you have the mind of a man, your life will dissipate much energy in unnecessary conflict. It is far better to be in tune. If a man in the body, then a man in the mind; if a woman in the body, then a woman in the mind.

And the Women's Lib movement is creating unnecessary trouble. It is turning women into wolves, it is teaching them how to fight. Man is the enemy; how can you love the enemy? How can you be in an intimate relationship with the enemy?

The man is not the enemy. The woman, to be really a woman, has to be more and more feminine, has to touch the heights of softness and vulnerability. And the man, to be really a man, has to move into his masculinity as deeply as possible. When a real man comes in contact with a real woman, they are polar opposites, extremes. But only extremes can fall in love, and only extremes can enjoy intimacy. Only extremes attract each other.

What is happening now is a kind of uni-sex: men becoming more and more feminine, women becoming more and more masculine. Sooner or later, all distinctions will be lost. It will be a very colorless society, it will be boring.

I would like the woman to become as feminine as possible, only then can she flower. And the man needs to be as masculine as possible, only then can *he* flower. When they are polar opposites, a great attraction, a great magnetism, arises between them. And when they come close, when they meet in intimacy, they bring two different worlds, two different dimensions, two different richnesses, and the meeting is a tremendous blessing, a benediction.

Enough for today.

The Book of Wisdom

Chapter #8
Chapter title: Krishnamurtis Solo Flute

18 February 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHEN DOES THE BOAT REACH THE OTHER SHORE?

Deva Vigyan, there is no other shore, this is the only shore there is. And it is not a question of reaching somewhere else, it is a question of awakening here and now. It is never there, it is always here; it is never then, it is always now. This moment contains the totality of reality.

The boat I am talking about is not really a boat. I am talking about becoming aware. Man has fallen asleep -- man is already where he needs to be, where he is meant to be. Man *is* in paradise. The garden of Eden has never been left, nobody can expel you from it. But you can fall asleep, and you can start dreaming a thousand and one things. Then those dreams become your reality, and the reality fades far away, becomes unreal.

You need not go anywhere. Meditation is neither a journey in space nor a journey in time, but an instantaneous awakening. If you can be silent now, *this* is the other shore. If you can allow the mind to cease, not to function, this is the other shore.

But the mind is very clever and cunning; it distorts every great teaching. It jumps upon words, catches hold of the words, and starts giving meanings to them which are not real meanings.

Yes, I talked about the other shore. And your mind must have caught the words "the other shore, the boat." "Where is the other shore, and where is the boat, and how can I get to the boat, how can I get into it, and when will I reach the other shore?"

You misunderstood the whole thing. Be awake, and this shore becomes the other shore, and this very moment becomes eternity. This very body the buddha, and this very place the lotus paradise.

And awakening does not need time; not even a split second is needed for it to happen. It is only a

question of a tremendous desire arising in you, of such a quality of intensity that you become afire with it. In that fire, the old is gone and the new has arrived. The old was never there in the first place, you only believed in it. And the new has always been the case, you had only forgotten it.

I declare to you that this is the only world there is, and this is the only life there is. Don't start thinking of some other life somewhere after death, beyond the seven skies, in heaven. Those are all just mind dreams, mind trips, new ways to fall asleep again.

Hence my insistence that no sannyasin has to leave the world, because leaving the world is part of a project, part of a dream of reaching to the other world. And because there is none, all your efforts will be in vain. You are not to go to the monasteries or to the Himalayas; you are not to escape from here. You have to become awakened here.

And in fact it is easier to be awakened here than in a Himalayan cave. Have you not observed it? If you are suffering from a nightmare, awakening is easier. If you are having a sweet dream, awakening is more difficult. If in your dream you are on a honeymoon with your beloved, who wants to be awakened? In fact the person who tries to wake you up will look like the enemy. But if you are followed by a tiger and it is a question of life and death, and you are running and running and the tiger is coming closer and closer and closer, and you start feeling his breath on your back, then suddenly you will be awake. It is too much to tolerate, it is unbearable.

In a Himalayan cave you will be dreaming sweet dreams. That's what people are doing in the monasteries -- dreaming beautiful dreams of God, of angels, of heaven, of eternal peace and joy. In the world, people are suffering from nightmares -- the nightmares of the share market, the nightmares of power politics. It is easier to be awakened here. If you cannot awaken here, you cannot wake up anywhere else.

But remember, let me repeat it again, there is no other reality, there is only one reality. But the one reality can be seen in two ways: with sleepy eyes, dreamy eyes, eyes full of dust, and then what you see is distorted; and the same reality can be seen without sleep, without dreaming eyes, without dust. Then whatsoever you see is the truth -- and truth liberates.

The second question:

BELOVED OSHO,

WHILE YOU WERE POINTING THE FINGER TO THE MOON YOU SAID TODAY, "MEN HAVE TO BECOME MORE MASCULINE." WHAT IS THIS MASCULINE?

Prem Anubhava, masculinity can have two directions, just as femininess can have two directions. The masculine mind can be aggressive, violent, destructive -- that is only one of the possibilities. Men have tried that, and humanity has suffered much from it. And when men try this negative aspect of masculinity, women naturally start moving into the negative femininess, just to keep together with men. Otherwise the rift will be too great, unbridgeable. When the feminine is negative it is inactivity, lethargy, indifference. The negative man can only have a bridge with a negative woman.

But there is a positive aspect too. Nothing can be only negative; every negativity has a positive aspect too. Every dark cloud has a silver lining, and every night is followed by a dawn.

Positive masculinity is initiative, creativity, adventure. These are the same qualities, but moving on a different plane. The negative masculine mind becomes destructive, the positive masculine mind becomes creative. Destructiveness and creativeness are not two things, but two aspects of one energy. The same energy can become aggression and the same energy can become initiative.

When aggression is initiative it has a beauty of its own. When violence becomes adventure, when violence becomes exploration, exploration of the new, of the unknown, it is tremendously beneficial.

And so is the case with the feminine. Inactivity is negative, receptivity is positive. They both look alike, they look very similar. You will need very penetrating eyes to see the difference between the inactive and the receptive. The receptive is a welcome, it is an awaiting, it has a prayer in it. Receptivity is a host, receptivity is a womb. Inactivity is simply dullness, death, hopelessness. There is nothing to wait for, nothing to expect, nothing is ever going to happen. It is falling into lethargy, it is falling into a kind of indifference. And indifference and lethargy are poisons.

But the same thing that becomes indifference can become detachment, and then it has a totally different flavor. Indifference looks like detachment, but it is not; indifference is simply no interest. Detachment is not

absence of interest -- detachment is absolute interest, tremendous interest, but still with the capacity of non-clinging. Enjoy the moment while it is there and when the moment starts disappearing, as everything is bound to disappear, let it go. That is detachment.

Lethargy is a negative state. One is like a lump of mud just lying there -- no possibility of growth, no exuberance, no flowering. But the same energy can become a pool, a great pool of energy -- not going anywhere, not doing anything, but the energy accumulating and accumulating and accumulating.

And scientists say that at a certain point the quantitative change becomes a qualitative change. At a hundred degrees heat the water evaporates. At ninety-nine degrees it has not evaporated yet; at ninety-nine point nine degrees it has still not evaporated. But just point one degree more, and the water will take a quantum leap.

Positive femininess is not like lethargy, it is like a tremendous pool of energy. And as the energy gathers and accumulates, it goes through many qualitative changes.

A man, to be really masculine, has to be adventurous, has to be creative, has to be able to take as many initiatives in life as possible. The woman, to be really a woman, has to be a pool of energy behind the man, so the adventure can have as much energy as possible. Energy will be needed so that the adventure can have some inspiration, so that the adventure can have some poetry, so that the adventurous soul can relax in the woman and be replenished with life, rejuvenated.

Man and woman both together, moving positively, are one whole. And the real couple -- and there are very few real couples -- is one in which each has joined with the other in a positive way. Ninety-nine percent of couples are joined together in a negative way. That's why there is so much misery in the world.

I repeat it again: the man has to be masculine and the woman has to be feminine, but in a positive way. Then to be together is a meditation, then to be together is really a great adventure. Then to be together brings new surprises every day. Then life is a dance between these two polarities, and they help each other, they nourish each other.

Man alone will not be able to go very far. Woman alone will be just a pool of energy with no possibility of any dynamic movement. When both are together they are complementary. No one is higher than the other; complementaries are never higher and lower, complementaries are equal. Neither the man nor the woman is higher, they are complementaries. Together they make a whole, and together they can create a holiness which is not possible for either separately.

That's why Jesus or Buddha look a little less rich than Krishna, and the reason is that they are alone. Krishna is more total. Hence, in India, Krishna is thought to be the perfect *avatar*, the perfect incarnation of God. Buddha is thought to be partial, so is Mahavira a partial manifestation of God, and so is Jesus. Krishna has something of totality in him.

And one thing more. If it was only a case of an outer meeting of man and woman, it would not have been so important. It is also a case of a meeting deep down in the being of each man and woman, because each man is a woman inside too, and each woman is a man inside too. The outer meeting and merging with the other is really a lesson, an experiment, to prepare for the inner meeting.

Each man is born out of a man and a woman. Half of you comes from your father and half of you comes from your mother. You are a meeting of polar opposites.

Modern psychology, particularly the Jungian school of psychology, accepts this, is based on this, that man is bisexual and so is woman. If your conscious mind is that of a man, then your unconscious will be that of a woman, and vice versa.

But to manage the inner meeting is difficult in the beginning, because the inner is invisible. First you have to learn the lesson with the visible. Meet with the outer woman, meet with the outer man, so that you can have a few experiences of what this meeting is all about. Then, slowly slowly, you can search withinwards and find the same polarity there.

The day your inner man and woman meet, you are enlightened. That day is a day of great celebration, not only for you but for the whole existence. One man has arrived back again. Out of millions and millions, one man has arrived.

It is said that when Buddha became enlightened, flowers showered from the sky. These are not historical facts, they are poetic expressions, but of tremendous significance. The whole existence must have danced, must have sung, must have showered millions of flowers -- because it is a rare phenomenon. A groping soul suddenly has become integrated, a fragmentary soul has become crystallized. One man has become God: it *has* to be celebrated. It is a blessing to the whole existence.

But the first lesson has to be learned outside, remember. Unless you have known the woman on the

outer plane, in all her richness, in all her sweetness and bitterness; unless you have known the man on the outside, in all his beauty and in all his ugliness, you will not be able to move into the inner dimension. You will not be able to allow the yin and yang, Shiva and Shakti, to meet inside.

And that meeting is of utter importance, of ultimate importance, because only with that meeting do you become a god -- never before it.

The third question:

BELOVED OSHO,

ALTHOUGH I HAVE NOT BEEN TO KRISHNAMURTI'S LATEST DISCOURSES IN BOMBAY, I HAVE HEARD THAT HE HAS TALKED AGAINST SANNYAS IN THEM. IT SEEMS TO ME THAT THIS ATTITUDE IS A DEVICE THAT HELPS BOTH HIS WORK AND YOURS, THAT HE DOES NOT MEAN WHAT HE SAYS. PLEASE COMMENT.

Anand Jagdish, J. Krishnamurti is an enlightened man -- you need not defend him. He does mean what he says, he is against sannyas. That's his approach towards life, a very narrow approach of course. He has a very tunnel-type of vision. Of course whatsoever he says is right according to his tunnel vision, but his vision is very narrow.

He can say sannyas is wrong, he can say I am wrong. Still, I cannot say that he is wrong, because I have a wider vision, very inclusive. If I can say Buddha is right, Zarathustra is right, Lao Tzu is right, Tilopa, Atisha, and many many more are right, I can also say Krishnamurti is right.

Yes, there are people for whom his vision will be of help, but those people will be very few. In fact the people for whom his vision is right may not need his help at all -- because to need help from a master is what sannyas is all about, to need help from a master is the fundamental of disciplehood. Whether you call it disciplehood or not does not matter.

Krishnamurti is very much against the words disciple and master. But that's what he has been doing for fifty years. He is a master who says that he is not a master. And the people who listen to him and follow him are disciples who think they are not disciples.

It does not matter what you think. What matters is what you ARE. He is a master and he has disciples. He denies that he is a master; that is part of his device. In this egoistic world it is very difficult for people to surrender, to drop their egos. For the egoists who cannot drop their egos he opens a door. He says, "You can keep your ego; you don't need to be a disciple, you don't need to be a sannyasin." The egoists feel very good that they need not bow down to anybody. But listening to him continuously again and again, deep down the bowing starts happening, the surrender starts happening.

He does not claim that he is a master. But whatsoever a master requires, he requires from his listeners. The master says, "Listen without thinking, listen totally, without any interference from your thoughts." And that's what *he* requires from his disciples whom he does not call disciples. It is a very sophisticated game. He can say sannyas is wrong -- he *has* to say it.

And whenever he is in India -- and soon wherever he will be, in every meeting of his he will find my sannyasins. That irritates him very much, and it must be even more irritating that when he talks against sannyas and against sannyasins, my sannyasins laugh and enjoy it.

He has been asking them, "Why do you come to me? If you have already got a master there is no need to come." To one of my sannyasins he said in a private interview, "If you have got a master, you need not come here."

And my sannyasin said, "But my master says 'Go everywhere. Wherever you find something can be learned, go there!' This is his teaching and we are following him, and we are not here to follow you!"

Naturally he gets very irritated. But you need not defend him. And this is the beauty, that he cannot accept me but I can accept him. It makes no problem for me. I accept all kinds of people and all kinds of philosophies; my vision is wide enough.

In fact why is he so much against masters and disciples? It is a wound that has healed but the scar is still left. He was forced to be a disciple against his will. He was a small child when he was adopted by Annie Besant and the theosophists, only nine years old, completely unaware of what was being done to him. And he was forced to follow a very rigid discipline.

Twenty-four hours a day he was being trained, because one of the theosophist leaders, Leadbeater, had

this idea, this vision, that this boy was going to become a world teacher -- a *jagatguru*, a master of the whole world -- that he was going to become the vehicle of Lord Maitreya, that he had to be prepared so he could receive the new incarnation of Buddha in his body. So he was tortured in many ways.

He was not allowed to eat like other children, he was not allowed to play with other children, as any child would like to. He was guarded. He was not allowed to go to ordinary schools, he was almost completely kept a prisoner. And then getting up early at three o'clock in the morning, and then the ritual bath, and so many, many rituals -- Tibetan, Chinese, Indian, Egyptian... he must have become tired.

And the last wound happened when his brother Nityananda died. There were two brothers, Krishnamurti and Nityananda, and both were being prepared, because there was a little suspicion as to who was really going to be the master. Nityananda died from this rigid discipline, this almost insane imposition. His death was a trauma for Krishnamurti; he had loved his brother tremendously. There was no other outlet for his love. He had been taken away from his family; his mother had died and his father was not able to look after them, he was just a small clerk. Both the children were adopted by Annie Besant and they had to travel all around the world learning different esoteric disciplines. It was very hard on them. There is every possibility Nityananda died simply because of too much training.

And then those masters whom Krishnamurti had not chosen out of love... they were like prisoners and the masters were like jailers. He carried a very wrong notion about masters; it was very difficult for him to get free from their trap. Finally he got free from their trap -- how long can you hold someone? When he became a young man, and strong enough to get out of the trap, he simply rushed out, and declared, "I am nobody's master, and I am not going to be a world teacher, and this is all nonsense!"

Since then, the scar has remained. Since then he has been talking about things like masters, disciplines, meditations, disciplehood, and he has been against all of them. It is natural. In fact he has never known a master, and he has never known disciplehood -- because these are not things that can be imposed on you, these are things which you accept out of joy and love.

You are far more fortunate than him. You have chosen me out of joy, out of love, and you are free to leave me at any moment. He was not free to leave. He did not choose these people. And there is every possibility that many wrong things were done to him when he was a child.

It is almost an established fact that Leadbeater was a homosexual. The point was even raised in court that he was sexually exploiting children. Just think of a nine-year-old child if sexually mishandled -- he will have a very deep wound from it; it will be difficult for him to erase the scar.

You can ask the psychologists: if a child is in some way sexually exploited, his whole life becomes disturbed. If a girl was somehow sexually exploited against her will, or when she was not aware of what was happening, she will never be at ease sexually, never. The fear will come again and again.

There is every possibility that something like this happened. Krishnamurti never talks about these things, there is no point in talking about these things, all those old fogies are dead. But somewhere there is a scar. Hence his antagonism to masters, to disciplehood, to sannyas, to all kinds of methods. This shows something about his history; it shows nothing about masters and disciples.

What does he know about Buddha and the disciples that Buddha had? What does he know about Atisha and the masters Dharmakirti, Dharmarakshita and Yogin Maitreya -- what does he know about these people?

And one thing more, a calamity happened. Annie Besant and Leadbeater never allowed him to read ancient scriptures because they were afraid he would lose his originality. So he was kept utterly ignorant of all the great traditions of the world.

And if you don't know anything about Atisha and Dharmakirti, you will miss something. Dharmakirti was the master who told Atisha to move to another master, Dharmarakshita, "because what I have known, I have given to you. I can give you the rest too, but that has never been my path. Go to Dharmarakshita, he has followed another route. He will give you something more, something more authentic. I have only heard about it, or only seen it from the mountain-top. I give you emptiness. Now, to learn compassion, go to Dharmarakshita."

What beautiful people they must have been! And Dharmarakshita told him, "I know only the feminine kind of compassion, the passive kind. For the active, you must go to another master, Yogin Maitreya; he will teach you."

These are not people who are possessive, who are jealous, who want to dominate. These are people who give freedom! Krishnamurti is utterly unaware of all the great traditions of the world -- he only knows the theosophists.

And that was one of the ugliest things that happened in this century. All kinds of fools gathered under the banner of theosophy, it was a hotch-potch. It was an effort to create a synthesis of all that is good out of all the religions. But no such synthesis is possible. And if you make such a synthesis you will only have a corpse on your hands, not an alive body, breathing, pulsating.

It is as if you love many women -- one woman has beautiful eyes, you take the eyes out; another woman has a beautiful nose, you cut off the nose -- and so on and so forth. Put all the parts together, assemble them, and you will have a corpse. Making the corpse you have killed twenty beautiful women, and the end result is just utter stupidity.

That's what theosophy did. Something is beautiful in Hinduism, something is beautiful in Taoism, something is beautiful in Mohammedanism, something is beautiful in Judaism, and so on and so forth. Collect all that, put it together, put it in a mixer and mix it, and what you will have will be just a corpse.

Krishnamurti unfortunately had to live with these people. But he has tremendous intelligence. Anybody in his place would have been lost, anybody else in his situation would not have been able to come out of the cage. And the cage was so beautiful, so alluring -- thousands of followers were available. But he had the courage, he had the guts and intelligence to renounce all that, to simply move out of the whole trap.

It was difficult for him, very difficult; even to survive was difficult. I respect the man, I respect him tremendously. And I can understand why he is against masters, disciples, sannyas.

Jagdish, you say, "Although I have not been to Krishnamurti's latest discourses in Bombay, I have heard that he had talked against sannyas in them. It seems to me that this attitude is a device that helps both his work and yours, that he does not mean what he says."

He says what he means, he means what he says. His narrow vision is very clear. That is one of the most beautiful things about narrow visions, they are clear. The wider the sky, the less the clarity; the bigger the vision, the less the clarity.

And my vision contains all. His vision is very exclusive, my vision is very inclusive. His vision is only his. My vision contains Buddha, Zarathustra, Moses, Mahavira, Mohammed, and millions more. And remember, I am not trying to make a synthesis here. I am not trying to choose what is beautiful in one and what is beautiful somewhere else. No, I accept every tradition as it is -- even though sometimes it goes against me, even though sometimes there are points which I would not like to be there. But then who am I? Why should I bring my choice into it?

I accept every tradition as it is, without interfering with it. This has never been done before, and this may not be done again for centuries, because to have such inclusive vision is very confusing. Being with me, you can never have certainty. The more you are with me, the more and more the ground under your feet will disappear. The more you are here with me, the more and more your mind will be taken away, and with it all certainty.

Yes, you will have transparency, but no certainty.

With Krishnamurti everything is certain, absolutely certain. He is one of the most consistent men who has ever walked on the earth, because he has such a narrow vision. When you have a very narrow vision you are bound to be very consistent.

You cannot find a more inconsistent person than me, because I have to make space for so many contradictory standpoints. There is nothing in common between Bahauddin and Atisha, there is nothing in common between Rinzai and Mohammed, there is nothing in common between Mahavira and Christ. And yet they all have met in me, and they are all one in me. And I have not chosen, I have not interfered, I have simply digested them all.

A tremendously new kind of symphony, I will not call it a synthesis but a symphony, is arising here. In a synthesis something dead is produced. In a symphony, in an orchestra, all instruments are playing, but in a tremendous harmony.

Krishnamurti is a solo flute player. I am an orchestra; the flute is accepted. Of course my orchestra will not be accepted by Krishnamurti, he is a solo flute player. And a beautiful flute player he is, I appreciate him. I can appreciate him, but he cannot appreciate me. What does he know about the orchestra? I know everything about the flute, because it is part of my orchestra, just a small part. But for him the flute is all.

Please, Jagdish, don't try to defend him, there is no need. He can defend himself, he is quite capable. I can understand his criticism of sannyas. If he had not criticized it, that would have been a surprise. If he really wants to surprise me he should stop criticizing my sannyasins -- it would be unbelievable, it would be really a shock to me!

But let that old man continue, and you please continue going to listen to him. Provoke him. Just sit in

the front row, and whenever he criticizes sannyas, applaud, laugh. And then he will be really in a rage. He is the only enlightened person in the world who can get angry. And that's perfectly beautiful. I love him, I respect him -- and I love him and respect him as he is. But he cannot love and respect me; that too I can understand.

The fourth question:

BELOVED OSHO,

LIKE KRISHNA AND BUDDHA AND NANAK AND JESUS, YOUR MESSAGE IS LOVE. HOW ARE YOUR MISUNDERSTOOD SANNYASINS VEHICLES FOR YOUR MESSAGE OF LOVE TO THE WORLD?

Krishna Prem, Krishna has talked about love, Buddha too, Jesus, Nanak and Kabir, they all have talked about love. But nobody has talked about love like me. Their love is very ethereal, abstract; their love is not of this world at all. Their love is philosophical. The way they define their love and the way I define my love are totally different. I accept love in its whole spectrum, all the colors of it, the whole rainbow of it. They are choosers; they say, "Only the color blue is love, all other colors are not love." Or somebody says, "Only the color green is love, all others are not love."

They condemn earthly love, they condemn sensuous love, they condemn the body. And that's where the difference is. To me, love is a ladder. One part of the ladder is resting on the earth -- not only resting but really rooted in the earth -- and the other end is touching heaven.

They talk only of the other end. And because they talk only of the other end, it becomes humanly impossible to reach it, because the lower part is denied, and the higher can be reached only through the lower. You will have to pass over the lower rungs of the ladder, otherwise how are you going to reach the higher part?

There have been people like Charvaka in India, and Epicurus in Greece, who believe only in the lower part of the ladder and deny the higher part.

I accept the totality of it. I accept the mud, I accept the lotus, and I accept all that is in between. Hence I am bound to be misunderstood by everybody. The spiritual people will misunderstand me because they will think I am a materialist -- that I don't believe in the soul, that my preaching of love is nothing but a preaching of sex, that in the name of love I am only teaching people sexuality. And the materialists, the Epicureans, the Charvakas, they are also going to misunderstand me, obviously. They will say that my talk of sex and earthly love is only a trap to take you to those non-existential abstractions -- ecstasy, samadhi, God.

I am going to be misunderstood by both the materialists and the spiritualists. And the same is going to be the case with my sannyasins. You are going to be misunderstood everywhere -- in every culture, in every society, by every religion, by every ideology. To be with me is risky; you will have to be misunderstood. You will have to accept it as a fact of your existence.

And the reason is clear; it is because nobody in the past has accepted the whole spectrum. I accept the whole spectrum because to me, the lower and the higher are not separate, they are one. The lower contains the higher, and the higher contains the lower. The mud is unmanifest lotus, and the lotus is manifest mud. I don't condemn the mud, because in condemning the mud the lotus is condemned. And I don't condemn the lotus, because if you condemn the lotus the mud loses all meaning; then it is simply mud and nothing else.

I accept this earth and I accept this heaven. I accept both the body and the soul, the outer and the inner. My teaching is that of total acceptance.

You will be misunderstood. And it is not only that you will be misunderstood -- there is every possibility that you will misunderstand me too, because many of you will think that sex is all. And you can find quotes from my books easily supporting your standpoint. And many of you will misunderstand that sex has to be transcended, that only samadhi is the truth and that sex is just something to be bypassed, transcended and surpassed. Both these things are going to happen. Those who really understand me will see the point, and will see what I am doing here. I am creating a materialist spirituality, or a spiritualist materialism. It has never been done before. And whenever something is done for the first time, it is natural that it will be misunderstood.

A middle-aged American lady whose husband had recently died went to a spiritualist to get in touch with him as she was feeling lonely. Contact having been established, she said, "Hello, honey! How you doin'?"
Honey: "Fine. In fact I'm a hell of a lot better off than I was before."
Lady: "How do you pass the time, honey?"
Honey: "Well, I wake up, make love, have breakfast, make love, have lunch, make love, have supper, make love, sleep, make love, wake up, make love -- day in and day out."
Lady: "Where are you, honey? In heaven?"
Honey: "No, I'm a bull in Koregaon Park, Poona."

That possibility is there, you can misunderstand me. And there are also others at the other extreme. Anybody who chooses one part of my teaching is bound to misunderstand me.

You have to take me in toto, in my totality. Of course the totality is very confusing, because it contains the polar opposite. It is easier to choose one part -- the materialist or the spiritualist; it is easier, you feel consistent. To choose me in my totality you will have to live a very inconsistent life -- one moment this, another moment that. But that is my whole message.

If one really wants to live life in all its richness, one has to learn how to be inconsistent, how to be *consistently* inconsistent, how to be able to move from one extreme to another -- sometimes rooted deep in the earth and sometimes flying high in heaven, sometimes making love and sometimes meditating.

And then, slowly slowly, your heaven and your earth will come closer and closer, and you will become the horizon where they meet.

The fifth question:

BELOVED OSHO,

WHY DO YOU CALL PEOPLE CABBAGES AND ASSHOLES? IT SEEMS SO DISRESPECTFUL.

Anand Swaghat, cabbages are also people, and very innocent people. What do you mean, "It seems so disrespectful?" Disrespectful to whom? To cabbages? In fact it is more disrespectful to cabbages to compare them with men. What have they done?

Just look at man's history, and the history of cabbages. You will not find more innocent people than cabbages, they are all buddhas -- so silent, so happy, so meditative. And you are saying, "It seems so disrespectful." To man?

And what can I do if somebody is an asshole? I am not condemning him, I am simply stating a fact. Do you want me to lie? An asshole is an asshole, plain and simple. And remember, it is perfectly okay to be an asshole.

But why, Swaghat, are you worried? Are you a cabbage or...?

The last question:

BELOVED OSHO,

DON'T YOU TALK EVERY DAY ABOUT SITNALTA?

Parinirvana, yes, whatsoever I talk about is Sitnalta, except the jokes. But there is a problem with jokes this time in this series. Atisha is against jokes. Hence I am not telling you too many jokes. It is really hard on me -- I get so tempted, but then I remember this old Atisha, and I have tremendous respect for him.

He has a sutra which you will soon come to: "Don't tell wicked jokes." So... at first I was thinking to drop that sutra, but then I thought that would not be right.
Enough for today.

The Book of Wisdom

Chapter #9
Chapter title: Watching the Watcher

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GRASP THE PRINCIPLE OF TWO WITNESSES.
ALWAYS RELY ON JUST A HAPPY FRAME OF MIND.

EVEN THOUGH YOU ARE DISTRACTED, IF YOU CAN DO IT, IT IS STILL MIND TRAINING.
ALWAYS OBSERVE THE THREE GENERAL POINTS.

CHANGE YOUR INCLINATION AND THEN MAINTAIN IT.
DO NOT DISCUSS DEFECTS.

DON'T THINK ABOUT ANYTHING THAT CONCERNS OTHERS.
TRAIN FIRST AGAINST THE DEFILEMENT THAT IS GREATEST.

ABANDON ALL HOPES OF RESULTS.

The first sutra:

GRASP THE PRINCIPLE OF TWO WITNESSES.

It is one of the most important sutras, one of the very fundamentals of inner alchemy. Let it sink deep in your heart. It can transform you, it can give you a new birth, a new vision, a new universe. It has two meanings; both meanings have to be understood.

The first meaning: there are two kinds of witnesses. One kind is the people that surround you. You are constantly aware that you are being watched, witnessed. It creates self-consciousness in you. Hence the fear when you are on a stage facing a big crowd. Actors feel it, poets feel it, orators feel it -- and not only the beginners but even those who have wasted their whole life in acting. When they come on the stage a great trembling arises in them, a great fear, as to whether they will be able to make it or not.

With so many eyes watching you, you are reduced to an object. You are no more a subjectivity, you have become a thing. And you are afraid because they may not appreciate you. They may not feed your ego, they may not like you, they may reject you. Now you are in their hands. You are reduced to a dependent slave. Now you have to work in such a way that you will be appreciated. You have to buttress their egos, so that in response you can hope they will buttress your ego.

When you are with your friends you are not so afraid. You know them, they are predictable, you depend on each other. But when you face the anonymous crowd, more fear arises. Your whole being starts trembling, your whole ego is at stake -- you can fail. Who knows? Your success is not guaranteed.

This is the first kind of witness. Others are witnessing you, and you are just a beggar. This is the situation in which millions of people live. They live for others, hence they only appear to live, they don't

live in reality. They are always adjusting to others, because they are happy only if others are happy with them. They are compromising constantly, they are selling their souls, for a simple reason -- so their ego can be strengthened, so that they can become famous, well known.

Have you observed something of immense value, that whenever a poet, a novelist or a scientist gets a Nobel prize, immediately after that his creativity declines? No Nobel laureate has been able to produce anything valuable compared to the things that he created before he received it. What happens? Now you have attained the goal of the ego, there is no further to go, so there is no more need to adjust to people. Once a book becomes famous the author dies.

That's what happened with Kahlil Gibran's The Prophet. That's what happened with Rabindranath's Gitanjali. And that is almost the rule, not the exception. Once you are famous you stop compromising. For what? You are already famous. And when you stop compromising, people start neglecting you, ignoring you. Your whole creativity was rooted in the desire of the ego; now the ego feels at rest, all creativity disappears.

This is the situation in which ninety-nine point nine percent of people live. You know only one kind of witness -- the other. And the other is always anxiety-creating.

Jean-Paul Sartre rightly says, "The other is hell." The other does not allow you to relax. Why do you feel so relaxed in your bathroom, in your bathtub? -- because the other is not there. But relaxing in your bathtub, if you suddenly become aware that somebody is looking at you through the keyhole, suddenly all relaxation disappears. You are tense again. You are being watched.

To create fear in people, down the ages, the priests have been telling you that God is constantly watching you -- constantly watching you, day in and day out. You may be asleep; he never sleeps, he goes on sitting by the bed and watching. He not only watches you, he watches your dreams and your thoughts too. So you are not only going to be punished for your acts, but for your dreams, for your thoughts, your desires and your feelings.

The priests created great fear in people. Just think of God watching continuously. No moment, not even a single moment, is allowed when you can be yourself. That was a great strategy for reducing people to things.

Why do we hanker for the attention of others? -- because as we are, we are hollow. As we are, we are NOT. As we are, we don't have a center of being. We are just noise, a crowd, a house full of servants quarreling with each other because the master is absent or fast asleep. We hanker for other people's attention so that at least we can create a pseudo-center. If the real is missing, at least we can depend on a pseudo-center. It will give you an appearance of togetherness, it will make you a person. You are not an individual -- individuality is the fragrance of a really centered being, one who knows who he is.

But if you are not an individual, then at least you can be a person, you can attain personality. And personality has to be begged. Individuality is your innermost growth. It is a growth; you need not beg it from anybody else, and nobody can give it to you. Individuality is your unfoldment. But personality can be begged, people can give it to you -- in fact, only other people can give it to you.

If you are alone in the forest you will not have any personality, remember. You will have individuality but no personality at all. If you are alone in the Himalayas, who are you -- a saint or a sinner? There is nobody to appreciate you or condemn you, there is nobody to make you famous or notorious, there is nobody except yourself. In your total aloneness, who are you? A sinner or a saint? A very very famous person, vvip, or just a nobody?

You are neither. You are neither a very very important person nor a nobody, because for both the other is a must. The eyes of others are needed to reflect your personality. You are neither this nor that. You *are*, but you are in your reality; you are not created by others. You are as you are, in your utter nudeness, authenticity.

This is one of the reasons why many people thought it wise to escape from the society. It was not really to escape from the society, it was not really against society, it was just an effort to renounce the personality.

Buddha left his palace. He is not a coward and he is not an escapist, so why did he leave the palace? Rabindranath has written a beautiful poem about it. He left the palace; for twelve years he roamed in the forests, practiced and meditated. And the day of ultimate rejoicing came, he became enlightened. Naturally, the first thing that he remembered was that he had to go back to the palace to deliver the good news to the woman he had loved, to the child that he had left behind, to the old father who was still hoping that he would come back.

It is so human, it touches the heart. After twelve years he returned. His father was angry, as fathers will

be. His father could not see who he was, could not see what he had become, could not see his individuality which was so loud and so clear. The whole world was becoming aware of it, but his father was blind to it. He was still thinking about him in terms of the personality that was no longer there, that he had renounced the day he left the palace.

In fact Buddha had to leave the palace just to renounce his personality. He wanted to know himself as he was, not what others were thinking about him. But the father was now looking into his face with the eyes of twelve years ago. He again said to Buddha, "I am your father, I love you -- although you have hurt me deeply and have wounded me deeply. I am an old man, and these twelve years have been a torture. You are my only son, and I have somehow tried to live so that you could come back. Now you are back, take charge of the empire, be the king! Now let me rest, it is time for me to rest. You have committed a sin against me, and you have been almost murderous towards me, but I forgive you and my doors are still open."

Buddha laughed. He said, "Sir, be a little more aware of whom you are talking with. The man who left the palace is no more; he died long ago. I am somebody else -- look at me!"

And the father became even more angry. He said, "Do you want to deceive me? I don't know you? I know you more than you know yourself! I am your father, I have given birth to you, in your blood my blood circulates -- and I don't know you?"

Buddha said, "Still I pray, sir.... You have certainly given birth to me. I came through you, that's true, but you were only a vehicle. And just because somebody has come riding on a horse, it does not mean that the horse knows the rider. I have passed through the doors of your body, but that does not mean that you know me. In fact, twelve years ago, even I did not know who I was. Now I know! Look into my eyes. Please forget the past -- be here now!"

But the father was incapable. With his old eyes, full of tears of anger and joy, he could not see what had happened to Buddha. "What nonsense is he talking about, that he has died and is reborn, that he is a totally different individuality? That he is no more a personality, that he is an individuality?"

In dictionaries, "personality" and "individuality" are synonyms. They are not synonymous in life. The personality is false, a pretension, a facade. Individuality is your truth.

Why do we want many many people to give attention to us? Why do we hanker for this? To create personality. And the more personality you create around yourself, the less is the possibility of knowing your individuality.

And when Buddha went to see his wife, she was even more angry. She asked only one question, a very significant one. She said, "I have only one question to ask you. I have waited for all these years, and I have only one question. The question is simple, but *be honest.*" She still thinks that Buddha can be dishonest! "Be honest, be true, and just tell me one thing. Whatever you have attained in the forest, was it impossible to attain it here in the palace? Is God only in the forest and not here in the marketplace?"

Her question is of tremendous significance.

Buddha said, "Yes, the truth is as much here as it is there. But it would have been very difficult for me to know it here, because I was lost in a personality -- the personality of the prince, the personality of a husband, the personality of a father, the personality of a son. The personality was too much. I never left the palace really, I was only leaving my personality behind so that there would be nobody to remind me who I was, and I could answer the question 'Who am I?' on my own. I wanted to encounter myself. I was not interested in others' answers."

But everybody else is interested in others' answers. How much you love it when somebody says, "You are so beautiful."

Sarvesh was saying to Mukta, "I feel a little lost." Naturally. He is one of the best ventriloquists the world knows; he has lived the life of a showman -- always on the stage, lights flooding him from everywhere, thousands of people absolutely alert, watching what he is doing with great appreciation. He has talent, genius, and he has lived flooded with others' attentions.

Now naturally in this commune nobody comes to say to him, "Sarvesh, you are great. Sarvesh you are this, you are that." He must be feeling a little bit lost. That is a problem for people who are public figures, it is very difficult for them to drop their personality.

But he is trying, and I am certain that he will succeed. It is going to happen. On one hand he has hankered for the attention of others, but sooner or later you become tired of it too, because it is just artificial food. Maybe it tastes good, maybe its flavor is beautiful, but it does not nourish, it does not give you vitality.

Personality is a showpiece. It can deceive others, but it cannot deceive you, at least not for long. That's

why Sarvesh has come here, tired, exhausted by all the attention. But old habit persists a little longer. Sooner or later he will start enjoying himself, sooner or later he will start enjoying his individuality.

And the day you can enjoy your individuality, you are free -- free from dependence on others. If you ask for their attention you have to pay for it in return. It is a bondage. The more you ask people to be attentive towards you, the more you are becoming a thing, a commodity, which can be sold and purchased.

That's what happens to all public figures -- to politicians, to showbiz people. This is one kind of witnessing; you want to be witnessed. It gives you respectability, and in order to have respectability you will have to create character and morality. But all that character and all that morality is just hypocrisy. You create it with a motivation, so that others can be attracted towards you.

If you want respectability you will have to be a conformist, you will have to be obedient to the society and its demands. You will have to live according to wrong values, because the society consists of people who are fast asleep -- their values cannot be right values.

Yes, but there is one thing: you can become a saint. That's how thousands of your saints are. They have sacrificed everything at the altar of respectability. They have tortured themselves, they have been suicidal, but they have gained one thing. They have become saints, people worship them.

If you want that kind of worship, respectability, sainthood, then you will become more and more false, more and more pseudo, more and more plastic. You will never be a real rose. And that is the greatest calamity in life that can happen to a man, to be a plastic rose and not to be a real rose.

The second kind of witnessing is totally different, just the polar opposite. It is not that you hanker for others' attention; on the contrary, you start paying attention to yourself. You become a witness to your own being. You start watching your thoughts, desires, dreams, motives, greeds and jealousies. You create a new kind of awareness within you. You become a center, a silent center which goes on watching whatsoever is happening.

You are angry, and you watch it. You are not just angry, a new element is introduced into it: you are watching it. And the miracle is that if you can watch anger, the anger disappears without being repressed.

The first kind of saint will have to repress it. He will have to repress his sexuality, he will have to repress his greed. And the more you repress anything, the deeper it goes into your unconscious. It becomes part of your basement and it starts affecting your life from there. It is like a wound that is oozing with pus, but you have covered it. Just by covering it, you don't become healthy, it does not heal. In fact by covering it you are helping it to grow more and more. Your saints stink, stink of all kinds of repressions.

The second kind of witnessing creates a totally different kind of person. It creates the sage. The sage is one who knows who he is, not according to others. The sage is one who lives a life according to his own nature, not according to others' values. He has his own vision and the courage to live it.

The sage is rebellious. The saint is obedient, orthodox, conventional, traditional, conformist. The sage is nonconformist, nontraditional, nonconventional, rebellious. Rebellion is the very taste of his being. He is not dependent on others. He knows what freedom is, and he knows the joys of freedom. The saint will be followed by a big crowd. The sage will have only the chosen people who will be able to understand him.

The sage will be misunderstood by the masses, the saint will be worshipped. The sage will be condemned by the masses, maybe even murdered. Jesus is crucified and the pope is worshipped. Jesus is a sage and the pope is a saint.

The saint has character and the sage has consciousness. And there is a tremendous difference. They are as different as the earth and the sky. Character is imposed for some ulterior motives -- to gain respectability in this world and to have more and more heavenly pleasures. Consciousness has no future, no motivation, it is a joy unto itself. It is not a means to some end, it is an end unto itself.

To be with a saint is to be with an imitator. To be with a sage is to be with something true and authentic. To be with a saint is to be with a teacher, at the most. To be with a sage is to be with a master. These are the two witnesses.

Atisha says:

> GRASP THE PRINCIPLE OF TWO WITNESSES.
> Avoid the first and plunge into the second.

There is another meaning to this sutra too. The other meaning is, first witness the objects of the mind. This is a higher meaning than the first. Witness the objects of the mind.

Patanjali calls it *dhyana*, meditation -- from the same word come zen and CH'AN. Witness the objects, the contents, of the mind. Whatsoever passes before you, watch it, without evaluating, judging or

condemning. Don't be for or against, just watch, and dhyana, meditation, is created.

And the second is, witness the witness itself -- and samadhi is created, satori is created, the ultimate ecstasy is created. The first leads to the second. Start watching your thoughts but don't stop there. When thoughts have disappeared then don't think that you have arrived. One more thing has to be done, one more step. Now watch the watcher. Now just witness the witnessing. Nothing else is left, only you are. Just suddenly become aware of awareness itself, and then dhyana is transformed into samadhi. By watching the mind, the mind disappears. By watching the witness, the witness expands and becomes universal.

The first is a negative step to get rid of the mind. The second is a positive step to get rooted in the ultimate consciousness -- call it God or nirvana or whatever you wish.

The second sutra:

ALWAYS RELY ON JUST A HAPPY FRAME OF MIND.

If you are unhappy, that simply means that you have learned tricks for being unhappy, and nothing else. Unhappiness depends on the frame of your mind. There are people who are unhappy in all kinds of situations. They have a certain quality in their mind which transforms everything into unhappiness. If you tell them about the beauty of the rose they immediately start counting the thorns. If you say to them, "What a beautiful morning, what a sunny day!" they will look at you as if they are surprised by your statement. They will say, "So what! One day between two dark nights! It is only one day between two dark nights, so what is the big deal? Why are you looking so fascinated?"

The same thing can be seen from a positive reference; then suddenly each night is surrounded by two days. And then suddenly it is a miracle that the rose is possible, that such a delicate flower is possible among so many thorns.

Everything is the same. All depends on what kind of frame you are carrying in your head. Millions of people are carrying crosses; naturally, obviously, they are burdened. Their life is a drag. Their frame is such that it immediately becomes focused on everything that is negative. It magnifies the negative; it is a morbid approach towards life, pathological. But they go on thinking, "What can we do? The world is such."

No, the world is not such! The world is absolutely neutral. It has thorns, it has roses, it has nights, it has days. The world is utterly neutral, balanced, it has all. Now it depends on you as to what you choose. If you have decided to choose only the wrong, you will live in a wrong kind of world, because you will live in your own chosen world.

That's how people create hell and heaven on the same earth. It looks very unbelievable that Buddha lived on this earth with the same kind of people, and lived in paradise. And you also live on the same earth with the same kind of people, and you live in hell.

Now, there are two possibilities. The political mind says, "Change the world." The religious mind says, "Change the frame of your mind."

Religion and politics are diametrically opposite. There is a possibility one day of a meeting of science and religion. Sooner or later, science and religion are bound to meet, because their approach is very similar. Maybe the direction is different -- science searches the outer, and religion the inner. But the search, the quality of the search, is the same. The spirit of the search is the same.

But I don't see any possibility that politics and religion can ever meet. Politics always thinks the world is wrong; change the society, the economic structure, this and that, and everything will be okay. And religion says the world has always been the same and will remain the same; you can change only one thing -- the context of your mind, the space of your mind.

ALWAYS RELY ON JUST A HAPPY FRAME OF MIND.

Let it become one of the fundamental rules of your life. Even if you come across a negative, find something positive in it. You will always be able to find something. And the day you become skillful at finding the positive in the negative, you will dance with joy.

Try it, try the new vision of life. Think in terms of optimism, don't be a pessimist. The pessimist creates hell around himself and lives in it -- you live in the world you create.

Remember, there is not only one world, there are as many worlds as there are minds in the world. I live in my world, you live in your own world. They are not only different, they never overlap. They are utterly different, they exist on different planes.

Atisha makes it a fundamental rule for his disciples to live in a happy frame of mind. Then you start turning each opportunity into a challenge for growth. For example, somebody insults you. Now it is so clear

that you have been insulted, how can you practice a happy frame of mind now? Yes, it can be practiced. Insult a buddha and you will know.

Gautam Buddha was insulted once. He was passing by a village, and the villagers were very against him. It was impossible for them to comprehend what he was teaching. Compared to the buddhas, the whole world is always very primitive, very unsophisticated, very stupid. The people gathered and insulted him very much.

Buddha listened very silently and then he said, "If you are finished, can I take leave of you, because I have to reach the other village, and they must be waiting for me. If you are not finished, then when I return tomorrow morning you can come again and finish your job."

One man from the crowd asked, "Have you not heard us? We have been insulting you, abusing you. We have been using all kinds of dirty words, anything that we can find."

Buddha laughed. He said, "You have come a little too late -- you should have come ten years ago. Then I was in the same frame of mind as you are; then I would have replied, and replied well. But now this is simply an opportunity for me to be compassionate, to be meditative. I am thankful to you that you allowed me this opportunity. This is just a test -- a test of whether or not I have anything of the negative lurking anywhere in my unconscious mind.

"And I am happy to declare to you, friends, that not even a single shadow of the negative has passed through my mind. I have remained utterly blissful, you have not been able to affect me in any way. And I am tremendously happy that you gave me such a great opportunity. Very few people are as kind as you are."

This is how one should use situations, this is how a sannyasin should use negative opportunities for inner growth, for inner understanding, for meditativeness, for love, for compassion. And once you have learned this happy frame of mind, this positive vision of life, you will be surprised that the whole existence starts functioning in a totally different way. It starts mothering you. It starts helping you in every possible way, it becomes a great friend.

And to know this is to know God. To know this, that existence mothers you, is to know God. There is no other God -- just this feeling, this tremendous feeling, this penetrating feeling, that the existence loves you, protects you, helps you and showers many many blessings on you; that the existence is graceful towards you, that you are not alienated, that you are not a stranger, that this is your home.

To feel that "This existence is my home" is to know God.

The third sutra:

EVEN THOUGH YOU ARE DISTRACTED, IF YOU CAN DO IT, IT IS STILL MIND TRAINING.

Yes, sometimes you will be distracted. You are not yet all buddhas -- there will be times when you will be distracted, there will be times when you will be dragged down by the negative, sucked in by the old habit. And by the time you know, it has already happened; you are miserable. The shadow has fallen on you, that sunlit peak has disappeared, you have fallen into the dark valley.

Then what to do in those moments? Atisha says:

EVEN THOUGH YOU ARE DISTRACTED, IF YOU CAN DO IT, IT IS STILL MIND TRAINING.

What does he mean by "if you can do it?" This is of great importance. If you can be attentive to your inattention, if you can be aware that you have fallen into the trap of the negative, it is still meditation, it is still mind training, you are still growing.

Yes, many times you will fall, it is natural. And many times you will forget, it is natural. And many times you will be trapped and it will take time for you to remember. But the moment you remember, remember TOTALLY. Wake up totally and say, "I have fallen."

And see the difference. If you ask the ordinary religious person he will say, "Repent -- punish yourself." But Atisha is saying: If you are attentive, that's enough. Be attentive to your inattention, be aware that you have not been aware, that's all. No repentance is needed. Don't feel guilty; it is natural, it is human. To fall many times is not something to feel guilty about. To commit errors, to go astray, is part of our human frailty and limitations. So there is no need to repent.

Repentance is ugly. It is like playing with your wound, fingering your wound. It is unnecessary, and not only unnecessary but harmful -- the wound may become septic, and fingering your wound is not going to help it heal either.

If you have fallen, just know that you have fallen, with no guilt, with no repentance. There is no need to go anywhere to confess it, just knowing it is enough. And knowing it, you are helping your awareness to

grow. Less and less will you fall, because knowing will become more and more strong in you.
The fourth sutra:

ALWAYS OBSERVE THE THREE GENERAL POINTS.

What are the three general points? The first is regularity of meditativeness. Remember, it is very difficult to create meditation, it is very easy to lose it. Anything higher takes much arduous effort to create, but it can disappear within a moment. To lose contact with it is very easy.

That is one of the qualities of the higher. It is like growing a roseflower -- just a little hard wind and the rose has withered and the petals have fallen, or some animal has entered the garden and the rose is eaten. It is very easy to lose it, and it was so long a journey to create it.

And whenever there is a conflict between the higher and the lower, always remember, the lower wins easily. If you clash a roseflower with a rock, the roseflower is going to die, not the rock. The rock may not even become aware that there has been a clash, that it has killed something beautiful.

Your whole past is full of rocks, and when you start growing a rose of awareness in you, there are a thousand and one possibilities of it being destroyed by your old rocks -- habits, mechanical habits. You will have to be very watchful and careful. You will have to walk like a woman who is pregnant. Hence the man of awareness walks carefully, lives carefully.

And this has to be a regular phenomenon. It is not that one day you do a little meditation, then for a few days you forget about it, and then one day you do it again. It has to be as regular as sleep, as food, as exercise, as breathing. Only then will the infinite glory of God open its doors to you.
So the first general point is: be regular.

The second general point is: don't waste your time with the nonessential. Don't fool around. Millions of people are wasting their time with the nonessential, and the irony is that they know that it is nonessential. But they say, "What else to do?" They are not aware of anything more significant.

People are playing cards, and if you ask them, "What are you doing?" they say they are killing time. Killing time? Time is life! So you are really killing life. And the time that you are killing cannot be recaptured again; once gone, it is gone forever.

The man who wants to become a buddha has to drop the nonessential more and more, so that more energy is available for the essential. Take a look at your life, how many nonessential things you are doing -- and for what? And how long you have done them -- and what have you gained? Are you going to repeat the same stupid pattern your whole life? Enough is enough! Take a look, meditate over it. Say only that which is essential, do only that which is essential, read only that which is essential. And so much time is saved and so much energy is saved, and all that energy and time can easily be channeled towards meditation, towards inner growth, towards witnessing.

I have never seen a man who is so poor that he cannot meditate. But people are engaged in foolish things, utterly foolish. They don't look foolish, because everybody else is also doing the same.

But the seeker has to be watchful. Take more note of what you are doing, what you are doing with your life -- because to grow roses of awareness much energy will be needed, a reservoir of energy will be needed. All that is great comes only when you have extra energy. If your whole energy is wasted on the mundane, then the sacred will never be contacted.

And the third general point is: don't rationalize your errors and mistakes. The mind tends to rationalize. If you commit some mistake, the mind says, "It had to be so, there were reasons for it. I am not responsible, the very situation made this happen." And the mind is very clever at rationalizing everything.

Avoid rationalizing your own errors and mistakes, because if you rationalize you protect them. Then they will be repeated. Avoid rationalizing your errors. Stop rationalization completely. Reasoning is one thing, rationalization is totally another. Reasoning can be used for some positive purposes, but rationalization can never be used for any positive purpose.

And you will be able to find when you are rationalizing, you can deceive others but you cannot deceive yourself. *You* know that you have fallen. Rather than wasting time in rationalizing and convincing yourself that nothing has gone wrong, put the whole energy into being aware.

All these general points are to help you so that you can block the leaks of your energy. Otherwise God goes on pouring energy into you, and you have so many leakages that you are never full. Energy comes, but leaks out.
The fifth sutra:

CHANGE YOUR INCLINATION AND THEN MAINTAIN IT.

Change your inclination from the mind to the heart. That is the first change. Think less, feel more. Intellectualize less, intuit more. Thinking is a very deceptive process, it makes you feel that you are doing great things. But you are simply making castles in the air. Thoughts are nothing but castles in the air.

Feelings are more material, more substantial. They transform you. Thinking about love is not going to help, but feeling love is bound to change you. Thinking is very much loved by the ego, because the ego feeds on fictions. The ego cannot digest any reality, and thinking is a fictitious process. It is a kind of dreaming, a sophisticated dreaming. Dreams are pictorial and thinking is conceptual, but the process is the same. Dreaming is a primitive kind of thinking, and thinking is a civilized kind of dreaming.

Change from the mind to the heart, from thinking to feeling, from logic to love.

And the second change is from the heart to the being -- because there is a still deeper layer in you where even feelings cannot reach. Remember these three words: mind, heart, being. The being is your pure nature. Surrounding the being is feeling, and surrounding feeling is thinking. Thinking is far away from being but feeling is a little closer; it reflects some glory of the being. It is just as in the sunset the sun is reflected by the clouds and the clouds start having beautiful colors. They themselves are not the sun, but they are reflecting the light of the sun.

Feelings are close to being, so they reflect something of the being. But one has to go beyond feelings too. Then what is being? It is neither thinking nor feeling, it is pure am-ness. One simply is.

Thinking is very selfish and egoistic. Feeling is more altruistic, less egoistic. Being is no-ego, egolessness -- neither selfishness nor altruism but a spontaneity, a moment-to-moment responsiveness. One does not live according to oneself, one lives according to God, according to the whole.

Feeling is half, and no half can ever satisfy you. Thinking and feeling are both halves and you will remain divided. Being is total, and only the total can bring contentment.

And the ultimate, the fourth change, is from being to non-being. That is nirvana, enlightenment; one simply disappears, one simply is not. God is, enlightenment is. Light is, delight is, but there is nobody who is delighted. *Neti neti*: neither this nor that, neither existence nor nonexistence -- this is the ultimate state. Atisha is slowly slowly taking his disciples towards it.

Let me repeat: from thinking to feeling, from feeling to being, from being to non-being, and one has arrived. One has disappeared and one has arrived. One is no more, for the first time. And for the first time one really is.

The sixth sutra:

DO NOT DISCUSS DEFECTS.

The mind tends to discuss the defects of others. It helps the ego to feel good. Everybody is such a sinner; when everybody is such a sinner, comparatively one feels like a saint. When everybody is doing wrong, it feels good that "At least I am not doing *that* much wrong."

Hence people talk about others' defects; not only do they talk about them, they go on magnifying them. That's why there is so much joy in gossiping. When the gossip passes from one hand to another hand, it becomes richer. And when it passes back again, something will be added to it. By the evening, if you come to know the gossip that you started in the morning, you will be surprised. In the morning it was just a molehill, now it is a mountain. People are very creative, really creative and inventive.

Why are people so interested in gossiping about others, in finding fault with others, in looking into others' loopholes and defects? Why are people continuously trying to look through others' keyholes? The reason is, this helps to give them a better feeling about themselves. They become Peeping Toms, just to have a good feeling, "I am far better." There is a motivation. It is not just to help others -- it is not, whatsoever they say, notwithstanding what they say. The basic reason is, "If others are very ugly, then I am beautiful." They are following Albert Einstein's theory of relativity.

I have heard: Mulla Nasruddin was staying in a hotel. A telegram had arrived from home and he was in a hurry to catch the train. He rushed. But when he reached downstairs and looked at his luggage the umbrella was missing. He had to go up to the room again and by the time he reached the fourteenth floor the room had already been given to somebody else -- a newlywed couple.

Although he was in a hurry and he might miss the train if he lingered there a little longer, the temptation was great. So he looked through the keyhole to see what was happening.

A newlywed couple -- they were also in a hurry, they had already waited too long; the marriage ceremony and the church and the guests and all that -- somehow they had got rid of all of them and they were lying naked on the bed, talking sweet nothings. And the young man was saying to the woman, "You have such beautiful eyes. I have never seen such beautiful eyes! To whom do these eyes belong?"

And the woman said, "To you! To you, and only to you!"

And so on, the list went on. "These beautiful hands, these beautiful breasts," and this and that -- this went on and on. And Mulla had completely forgotten about the train and the taxi waiting downstairs. But then suddenly he remembered his umbrella. When the list was about to be completed, he said, "Wait! When you come to the yellow umbrella, that belongs to me."

People are unconsciously doing many things. If they become conscious these things will drop. Atisha says: Don't ponder over others' defects, it is none of your business. Don't interfere in others' lives, it is none of your business.

But there are great moralists whose whole work is to see who is doing wrong. Their whole life is wasted; they are like police dogs sniffing here and there. Their whole life's work is to know who is doing wrong.

Atisha says: That is an ugly trait and a sheer wastage of time and energy. Not only is it a wastage but it strengthens and gratifies the ego. And an ego more gratified becomes more of a barrier.

And remember, it is not only a question of not discussing others' defects. Don't even be too much concerned about your own defects. Take note, be aware, and let the matter be settled then and there. There are a few other people who brag about their own defects....

It is suspected by psychologists that Saint Augustine's autobiography, his confessions, are not true. He bragged about his defects. He was not *that* bad a person. But man is really unbelievable. If you start bragging about your qualities, then too, you go to extremes. If you start bragging about sins, then too, you go to the extreme. But in both ways you do only one thing.

What Saint Augustine is doing is simple. By bragging about his defects and sins and all kinds of ugly things, he is preparing a context. Out of such a hell he rose and became a great saint. Now his saintliness looks far more significant than it would have looked if he had been simply a good person from the very beginning.

And the same is the case with Mahatma Gandhi in India. In his autobiography he simply exaggerates about his defects and goes on talking about them. It helps him in a very vicarious way. He was so low, he was in such a seventh hell, and from there he started rising and became a great mahatma, a great saint. The journey was very arduous. This is very ego-fulfilling.

Don't discuss others' defects, don't discuss your own defects. Take note, and that is that. Atisha says awareness is enough, nothing else is needed. If you are fully aware of anything, the fire of awareness burns it. There is no need for any other remedy.

DON'T THINK ABOUT ANYTHING THAT CONCERNS OTHERS.

And that's what you go on thinking. Ninety-nine percent of the things that you think about concern others. Drop them -- drop them immediately!

Your life is short, and your life is slipping out of your fingers. Each moment you are less, each day you are less, and each day you are less alive and more dead! Each birthday is a death day; one more year is gone from your hands. Be a little more intelligent.

DO NOT THINK ABOUT ANYTHING THAT CONCERNS OTHERS. TRAIN FIRST AGAINST THE DEFILEMENT THAT IS GREATEST.

Gurdjieff used to say to his disciples -- the first thing, the very very first thing, "Find out what your greatest characteristic is, your greatest undoing, your central characteristic of unconsciousness." Each one's is different.

Somebody is sex-obsessed. In a country like India, where for centuries sex has been repressed, that has become almost a universal characteristic; everybody is obsessed with sex. Somebody is obsessed with anger, and somebody else is obsessed with greed. You have to watch which is your basic obsession.

So first find the main characteristic upon which your whole ego edifice rests. And then be constantly aware of it, because it can exist only if you are unaware. It is burnt in the fire of awareness automatically.

And remember, remember always, that you are not to cultivate the opposite of it. Otherwise, what

happens is a person becomes aware that "My obsession is anger, so what should I do? I should cultivate compassion." "My obsession is sex, so what should I do? I should practice *brahmacharya*, celibacy."

People move from one thing to the opposite. That is not the way of transformation. It is the same pendulum, moving from left to right, from right to left. And that's how your life has been moving for centuries; it is the same pendulum.

The pendulum has to be stopped in the middle. And that's the miracle of awareness. Just be aware that "This is my chief pitfall, this is the place where I stumble again and again, this is the root of my unconsciousness." Don't try to cultivate the opposite of it, but pour your whole awareness into it. Create a great bonfire of awareness, and it will be burned. And then the pendulum stops in the middle.

And with the stopping of the pendulum, time stops. You suddenly enter into the world of timelessness, deathlessness, eternity.

And the last sutra:

ABANDON ALL HOPES OF RESULTS.

The ego is result-oriented, the mind always hankers for results. The mind is never interested in the act itself, its interest is in the result. "What am I going to gain out of it?" If the mind can manage to gain, without going through any action, then it will choose the shortcut.

That's why educated people become very cunning, because they are able to find shortcuts. If you earn money through a legal way, it may take your whole life. But you can earn money by smuggling, by gambling or by something else -- by becoming a political leader, a prime minister, a president -- then you have all the shortcuts available to you. The educated person becomes cunning. He does not become wise, he simply becomes clever. He becomes so cunning that he wants to have everything without doing anything for it.

The mind, the ego, are all result-oriented. The being is not result-oriented. And how can the non-being ever be result-oriented? It is not there at all in the first place.

Meditation happens only to those who are not result-oriented.

There is an ancient story:

A man was very much interested in self-knowledge, in self-realization. His whole search had been to find a master who could teach him meditation. He went from one master to another, but nothing was happening.

Years went by, he was tired, exhausted. Then someone told him, "If you really want to find a master you will have to go to the Himalayas. He lives in some unknown parts of the Himalayas; you will have to search for him. One thing is certain, he is there. Nobody knows exactly where, because whenever somebody comes to know of him he moves from that place and goes even deeper into the Himalayan ranges."

The man was getting old, but he gathered courage. For two years he had to work to earn money for the journey, then he made the journey. It is an old story. He had to ride on camels and horses and then go on foot, and then he reached the Himalayas. People said, "Yes, we have heard about the old man, very ancient he is, one cannot say how old -- maybe three hundred years old, or even five hundred years old; nobody knows. He lives somewhere, but the location cannot be given to you. Nobody is aware of where exactly you will find him, but he is there. If you search hard you are bound to find him."

The man searched and searched and searched. For two years he was roaming in the Himalayas -- tired, exhausted, dead exhausted, living only on wild fruits, leaves and grass. He had lost much weight. But he was intent that he had to find this man; even if it took his life, it would be worth it.

And can you imagine? One day he saw a small hut, a grass hut. He was so tired that he was not even able to walk, so he crawled. He reached the hut. There was no door; he looked in, there was nobody inside. And not only was there nobody inside, but there was every sign that for years there had been nobody inside.

You can think what would have happened to that man. He fell on the ground. Out of sheer tiredness he said, "I give up." He was lying there under the sun in the cool breeze of the Himalayas, and for the first time he started feeling so blissful, he had never tasted such bliss! Suddenly he started feeling full of light. Suddenly all thoughts disappeared, suddenly he was transported -- and for no reason at all, because he had not done anything.

And then he became aware that somebody was leaning over him. He opened his eyes. A very ancient man was there. And the old man, smiling, said, "So you have come. Have you something to ask me?"

And the man said, "No."

And the old man laughed, a great belly laugh which was echoed by the valleys. And he said, "So now you

know what meditation is?"
And the man said, "Yes."

What had happened? That assertion which came from his deepest core of being -- "I give up" -- in that very giving up, all goal-oriented mind efforts and endeavors disappeared. "I give up." In that very moment he was no more the same person. And bliss showered on him. He was silent, he was a nobody, and he touched the ultimate stratum of non-being. Then he knew what meditation is.
Meditation is a non-goal-oriented state of mind.
This last sutra is tremendously significant:

ABANDON ALL HOPES OF RESULTS.

And then there is no need to go anywhere, God will come to you. Deep down say, "I give up." And silence descends, benediction showers.

Meditate over these sutras, they are meant only for meditators. Atisha is not a philosopher, he is a *siddha*, a buddha. What he is saying is not some speculation. These are clear-cut instructions given only to those who are ready to travel, to go on the pilgrimage into the unknown.
Enough for today.

The Book of Wisdom

Chapter #10
Chapter title: Miracles are your Birthright

20 February 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHAT IS SO ATTRACTIVE ABOUT MISSING?

Devaraj, it has a tremendous attraction, because it is only through missing that the ego can survive. It is only through searching, seeking, desiring, that the ego exists; it exists in the tension between that which is and that which should be.

The moment the "should" disappears, the ego collapses. Hence all ethical systems, all moralities, are nourishments for the ego. The moral man is the most egoistic man in the world. And the mechanism is very simple. Seeking, searching, you live in the future, which is not; and the ego can exist only with that which is not, because it itself is not.

If you are in the moment, in the present, the ego has no possibility of surviving even for a single moment. The present is and the ego is not, like light is and darkness is not. Bring light in, and darkness disappears. Even to say that it disappears is not right, because it was not there in the first place, so how can it disappear? It was a pure absence. The absence of light, that's what darkness is.

The absence of the present, that's what the ego is. Not to be herenow, that's what the ego is -- not to be herenow, to be somewhere else, seeking and searching for a faraway goal, looking at a faraway distant star. The farther away the goal, the bigger the ego.

Hence people who are not worldly have bigger egos than the so-called poor worldly people. Spiritual people have bigger egos, naturally; their goal is very far away, distant, beyond death, above the seven skies. God is their goal, or *moksha* or nirvana -- goals which look almost impossible.

The possible goal can give you only a small ego, and that too only for the time being. Once the goal is achieved you will start feeling frustrated. That's what happens every day. You wanted a beautiful house, now you have got it, and suddenly frustration sets in. The ego needs a new goal to survive; now it starts fantasizing about a bigger palace.

You were seeking and searching for a woman; now you have got her, and the moment you have got her you are finished with her. It may take a few days for you to recognize the fact, that is another matter, but you are finished with her. Now your ego needs another woman so that the journey can continue.

The ego is constantly journeying from the present to some nonexistential future. If you ask me, this is my definition of *samsara*, the world. The ego journeying from the present to the future is the world. And the ego not journeying at all, simply being herenow, is the end of samsara: you are in nirvana, samadhi, enlightenment. Hence enlightenment cannot be reduced to a goal. If you reduce it to a goal, you have missed the whole point.

All the buddhas of all the ages have been telling you a very simple fact: Be -- don't try to become. Within these two words, be and becoming, your whole life is contained. Being is enlightenment, becoming is ignorance. But you have been taught to become this, to become that. And the mind is so cunning, and the ways of the ego are so subtle that it even turns God, nirvana, enlightenment, truth, into goals; it starts asking how to achieve them. They are not to be achieved, they cannot be achieved; the achieving mind is the only barrier. They are already here. You have to drop the achieving mind, you have to forget journeying from this point to that, you simply have to relax and be, and all is attained.

Lao Tzu calls it *wu-wei*, action without action. You have not moved a single inch, and you have arrived; this is wu-wei. You have not gone anywhere, you have not even thought of going anywhere, and you are already there. Suddenly the recognition comes, "I never lost the home, I only fell asleep and started dreaming about achieving."

Those who give you goals are your enemies. Those who tell you what to become and how to become it, are the poisoners. The real master simply says, "There is nothing to become. You are already that, it is already the case. Stop running after shadows. Sit silently and BE. Sitting silently, doing nothing, the spring comes and the grass grows by itself.

The second question:

OSHO,

BECAUSE I AM ONLY A BEGINNER IN THE SEARCH FOR REALITY, COULD YOU DEFINE FOR ME THE FOUR TERMS: TRUTH, GOD, SPIRITUAL, FACT.

Ken Jones, if you are only a beginner in the search, please come back, don't go ahead. Don't become more of an expert in the spiritual search, because the experts are the losers. Don't become more knowledgeable, become more innocent. Drop all that you know, forget all that you know. Remain wondering, but don't transform your wondering into questions, because once the wonder is changed into a question, sooner or later the question will bring knowledge. And knowledge is a false coin.

From the state of wonder, there are two paths. One is of questioning -- the wrong path -- it leads you into more and more knowledge. The other is not of questioning but enjoying. Enjoy the wonder, the wonder that life is, the wonder that existence is, the wonder of the sun and the sunlight and the trees bathed in its golden rays. Experience it. Don't put in a question mark, let it be as it is.

Remain ignorant if you ever want to become enlightened. Remain innocent, childlike, if you ever want a communion with existence and reality. Remain in wonder if you want the mysteries to open up for you. Mysteries never open up for those who go on questioning. Questioners sooner or later end up in a library. Questioners sooner or later end up with scriptures, because scriptures are full of answers.

And answers are dangerous, they kill your wonder. They are dangerous because they give you the

feeling that you know, although you know not. They give you this misconception about yourself that now questions have been solved. "I know what The Bible says, I know what the Koran says, I know what the Gita says. I have arrived." You will become a parrot; you will repeat things but you will not know anything. This is not the way to know -- knowledge is not the way to know.

Then what is the way to know? Wonder. Let your heart dance with wonder. Be full of wonder: throb with it, breathe it in, breathe it out. Why be in such a hurry for the answer? Can't you allow a mystery to remain a mystery? I know there is a great temptation not to allow it to remain a mystery, to reduce it to knowledge. Why is this temptation there? -- because only if you are full of knowledge will you be in control.

Mystery will control you, knowledge will make you the controller. Mystery will possess you. You cannot possess the mysterious; it is so vast and your hands are so small. It is so infinite, you cannot possess it, you will have to be possessed by it -- and that is the fear. Knowledge you can possess, it is so trivial; knowledge you can control.

This temptation of the mind to reduce every wonder, every mystery, to a question, is basically fear-oriented. We are afraid, afraid of the tremendousness of life, of this incredible existence. We are afraid. Out of fear we create some small knowledge around ourselves as a protection, as an armor, as a defense.

It is only cowards who reduce the tremendously valuable capacity of wondering to questions. The really brave, the courageous person, leaves it as it is. Rather than changing it into a question, he jumps into the mystery. Rather than trying to control it, he allows the mystery to possess him.

And the joy of being possessed, and the benediction of being possessed, is invaluable. You cannot imagine what it is, you have never dreamt about it -- because to be possessed by the mystery is to be possessed by God.

Ken Jones, you say: "Because I am only a beginner...."

You are fortunate that you are only a beginner. There are many who have become experts; they will have to come back home, and it is going to be a long long arduous journey. They have accumulated so much knowledge that dropping it is going to be a difficult task. If you are really a beginner, be happy. You have not gone far away, you are just beginning. Come back.

There is no need to define these beautiful words, because they are not only words. You want me to define truth. Do you know, has anybody ever defined truth? Is it definable at all? What is a definition? A definition means a tautology -- you put the same words in a different way. What are your definitions, in fact? Synonyms.

Just look at your definitions and you will find you have been paraphrasing. But how can paraphrasing define anything? The second thing that you think is the definition, in its own turn needs another definition. Definitions are either tautologies or just stupid.

For example, ask what the mind is and the knowers, the knowledgeable, say, "It is not matter." And then ask them, "What is matter?" And they say, "It is not mind." What kind of defining is going on? Mind is not matter; this becomes a definition. Matter is not mind; this becomes a definition. Both remain indefinable; you have not defined anything, you have simply shifted the problem from one place to another.

You can befool only fools.

And the truth means the whole, all that is, the total. All that is -- how can you define it? It is unbounded, infinite. Definition means drawing a line around it, locating it, saying, "This is it." But there is no way to define truth, because there is no way to draw a line around it. It is infinite, it is eternal, it has no beginning, no end.

People who have tried to define truth say, "Truth is that which is." But that is tautology. The question remains the same, the mystery remains unsolved. "Truth is that which is" -- what have you added? Have you made it a little simpler than before? You can call it "that which is" or you can call it truth, or you can call it God, but you are simply using names, words, labels, for something which is basically indefinable.

Truth cannot be defined, although it can certainly be experienced. But experience is not a definition. A definition is made by the mind, experience comes through participating. If somebody asks, "What is a dance?" how can you define it? But you can dance and you can know the inner feel of it.

God is the ultimate dance. You will have to learn ecstatic dancing to experience God. God is the dance where the dancer disappears. Then the experience arrives, showers on you, and you KNOW. But that knowing is not knowledge, that knowing is wisdom.

Truth cannot be defined. Lao Tzu says if you define it you have already made it untrue. He lived a long life; it must have been really long because the story is that for eighty-two years he lived in his mother's

womb, so when he was born he was already eighty-two years old. Then if he lived for at least eighty-two more years, he must have lived very long. But he never wrote a single word.

His whole life his disciples were again and again asking, requesting, "Write something. You are getting older and older and older, and one day you will have to leave the body. Leave your last testament." But he would laugh and not say a thing, or he would keep silent as if he had not heard.

Then when he became very old, he started moving towards the Himalayas. He said to his disciples, "Now I am going to the Himalayas, never to return again. My whole life I have been a wanderer, and the Himalayas are the best place to die. I lived beautifully, I lived the most ecstatic life possible. I would also like to die most ecstatically, most aesthetically. I would like to die in the silence of the Himalayas, in those beautiful mountains."

When he was leaving the border of China, the guard at the border prevented him. He said, "I won't allow you to leave the country unless you write something." He must have been a very perceptive man, the guard. The world is in his debt for one of the greatest things that has ever been written -- the Tao Te Ching. There is no other book comparable to it.

Finding no way to avoid it, because the guard wouldn't allow him to go and he wanted to leave the country as fast, as quickly, as possible -- death was coming closer and he wanted to die in the silence of the Himalayas -- compelled to write, he sat in the guard's room for three days and completed the book, Tao Te Ching.

But the first thing that he wrote was, "Tao cannot be said. Once said, it is no more Tao."

You can understand what he means. He is saying that if you read the first statement, there is no need to go any further. "Truth cannot be said. Once said, it is no more true" -- this is his declaration. Now, if you understand, the book is finished. What can be said about the truth? Yes, it can be lived, experienced. You can love, live, be -- but definition is not possible. If you want definitions you will have to go to a university. Professors define what truth is, and each professor of philosophy defines it in his own way, and there are millions of definitions, and all are false. No definition can ever be true.

What to say about truth -- even the small experiences of life cannot be defined. What is love? Or what is the taste of sugar on your tongue? How to define it? What is beauty when you see it in a lotus flower?

One of the greatest modern philosophers, G.E. Moore, has written a book, Principia Ethica, in which he tries to define what good is. Of course, that is the first question in the world of ethics: what is good? And for two hundred or two hundred and fifty pages, he tries hard this way and that, and cannot define it. And he was one of the most perceptive people this century has produced.

Defeated, tired, exhausted, in the end he says good is indefinable. It is as indefinable as the color yellow. If somebody asks, "What is yellow?" -- there is a marigold flower, and somebody asks, "You call it yellow? What is yellow?" -- how are you going to define it? What more can you say? Yellow is yellow, good is good, beauty is beauty. But these are tautologies; you are not defining anything, you are simply repeating words.

What is truth? There is no way to define it.

I am not teaching philosophy to you, I am sharing my truth with you. Don't ask for definitions. If you have the courage, then take a plunge into the experience that is made available here: take a jump into meditation, and you will know. And still, even when you know, you will not be able to define it.

And you ask, "What is God?"

That is another name for truth -- the lover's name. "Truth" is the name given by the meditator to totality. "God" is the name given to totality, to truth, by a lover, by a devotee. Both arrows point to the same phenomenon, but the lover can't think in terms of abstract words. "Truth" is very abstract: you cannot hug truth, can you? You cannot kiss truth -- or can you? You cannot say hello to truth, you cannot hold hands with truth. "Truth" is impersonal; it is the word given by the meditator who does not want to bring any personality into it.

"God" is the name given out of love, out of a personal relationship with existence. The lover wants to say "Thou," the lover wants to say "Hi," the lover wants to have a communion, a dialogue. It is the same totality, but the lover makes it personal. Then truth becomes God.

And you ask, "What is spiritual?"

To be in relationship with truth or God is to be spiritual. Remember, to be in relationship -- not to talk about spirituality, not to follow a certain creed, dogma, church, but to be in direct immediate relationship with existence is spirituality. To be in tune with the whole, to feel the harmony and the joy and the sheer celebration of being here, that is spirituality. It has nothing to do with going to the church or the temple, it

has nothing to do with reciting the Koran or The Bible or the Gita. It has nothing to do with any kind of worship ritual, it has something to do with communion -- communion with the trees, communion with the stars, communion with the rivers, communion with all that is. It is communion with this multidimensional expression of God, it is having a dialogue with the whole. The quality of mad love is needed, then you are spiritual. Spirituality is not a head trip; it is a heart-to-heart dialogue, and ultimately a being-to-being dialogue.

And fourth, you ask, "What is a fact?"

A fact is the truth seen with unawareness, seen with blindness, seen with closed eyes, seen unintelligently, unmeditatively. Then the truth becomes a fact.

For example, you come across a buddha. If you look at him unconsciously he is just a fact, a historical fact; he is born on a certain day and is going to die on a certain day. He is the body that you can see with your eyes; he is a certain person, a personality. History can take note of him, you can have a picture of him.

But if you look, not with unconsciousness but with great consciousness, with awareness, with great light, silence, then the fact is no longer there -- there is truth. Then Buddha is not somebody who is born on a certain date, he is somebody who is never born and is never going to die. Then Buddha is not the body, the body is just an abode. Then Buddha is not the confined being that appears to you, he represents the total, the whole. Then Buddha is a ray of the infinite, a gift of the beyond to the earth. Then suddenly the fact has disappeared; now there is truth.

But history can take no note of truth; history consists of facts. In India we have two different systems. One we call history; history takes note of the facts. Another we call *purana*, mythology; it takes note of the truth. We have not written histories about Buddha, Mahavira or Krishna, no. That would have been dragging something immensely beautiful into the muddy unconsciousness of humanity. We have not written histories about these people, we have written myths. What is a myth? A myth is a parable, a parable that only points to the moon but says nothing about it -- a finger pointing to the moon, an indication, an arrow, saying nothing.

Go to a Jaina temple and you will be surprised. You will find twenty-four statues of twenty-four great enlightened masters, the twenty-four TIRTHANKARAS. And the most striking thing will be this, that they all look absolutely alike. This is impossible -- there are not even two persons absolutely alike in the world, not even twins are absolutely alike. So how was it possible -- and the time span is big, thousands of years -- for twenty-four tirthankaras to be exactly alike?

This is not history. These statues don't depict the real persons, no, not at all. They are not pictorial representations. Then what are they? They represent something of the inner, they represent something of meditativeness, they represent something of inner stillness, something of the being. Those twenty-four statues are just representations, visible representations, of something which is invisible.

Sitting before these statues, if you silently go on watching, you will be surprised. Something starts happening inside you. The statue is a form of objective art; it synchronizes with the inner form of your being. The posture of the statue synchronizes with your posture. If you sit in the same posture -- with erect spine, half-opened eyes, just looking at the tip of your nose, doing nothing, as if you are also a marble statue, all white, within and without -- then you will know that you are not facing ordinary statues, you are confronting great symbols. This is mythology.

Mythology is bound to be poetic, because only poetry can give a few glimpses of the unknown.

It is said that wherever Buddha moved, trees would start blooming out of season. Now, this is poetry, pure poetry; it did not happen as a fact. But this shows something; there is no other way to say it. It says whenever Buddha is contacted, even trees start blooming out of season -- so what to say about man?

It is said that wherever Mohammed would move in the desert's hot sun, and there was fire everywhere, a small cloud, a white cloud, would go on moving above him just to give him shade like an umbrella. This is poetry, beautiful, but it is not a historical fact. A man like Mohammed is protected by existence, a man like Mohammed is in every way cared for by existence. One who has surrendered to existence is bound to be cared for by existence. One who has trusted totally, how can existence be uncaring about him? To say this, there is this metaphor of the cloud just hanging over his head wherever he would go.

Jesus dies on the cross, and then after three days is resurrected. This is poetry, not history. This is not fact, this is truth. It simply says that those who die in God and for God attain to eternal life. Those who are ready to die for God are resurrected on another plane of being; they lose the physical body but they gain the luminous body. They are no more part of the earth but they become part of the sky; they disappear from time but they appear in eternity.

But all the religions have been trying to prove that these are facts. And in trying to prove that these are facts they have simply proved that they are fools. These are not facts, these are symbolic truths.

Whatsoever you see around you is a fact. You see a tree, a green tree, full of sap and flowers -- it is a fact. But if you meditate and one day suddenly your eyes open, open to the real, and the tree is no more just a tree -- the green of it is nothing but God green in it, and the sap running through it is no more a physical phenomenon but something spiritual -- if one day you can see the *being* of the tree, the God of the tree, that the tree is only a manifestation of the divine, you have seen the truth.

Truth needs meditative eyes. If you don't have meditative eyes, then the whole of life is just dull dead facts, unrelated to each other, accidental, meaningless, a jumble, just a chance phenomenon. If you see the truth, everything falls into line, everything falls together in a harmony, everything starts having significance.

Remember always, significance is the shadow of truth. And those who live only in facts live an utterly meaningless life.

The third question:

BELOVED OSHO,

YOU HAVE SAID THAT ENLIGHTENMENT IS ALWAYS TOTAL, NEVER PARTIAL. STILL YOU COMPARE YOUR STATE OF NO-MIND WITH AN ORCHESTRA WHILE THAT OF KRISHNAMURTI IS COMPARED WITH THAT OF A SINGLE FLUTE PLAYER. HAS NOT THE ENLIGHTENED ONE ACCESS TO ALL KNOWLEDGE? WHY THAT TUNNEL VISION OF KRISHNAMURTI?

Henk Faassen, enlightenment is always total. If it is an orchestra it is a total orchestra, if it is only a solo flute then it is an absolutely total solo flute. Existence is always total, so is enlightenment always total. The small flower is as total as the sun. Totality is a totally different phenomenon than quantity; it is concerned with quality.

Krishnamurti's solo flute is as total as my orchestra, my orchestra is not more total. Totality cannot be more or less. You think in terms of quantity, that's why the question has arisen. I am talking about quality. Each act of the enlightened person is total. Whether he is drinking tea or painting a great painting, playing music or just sitting silently doing nothing, each act is total. Krishnamurti is a solo flute player -- and a few solo flute players are needed as much as orchestras are needed. They enhance the beauty of existence, they make life richer.

Drop your mind that goes on comparing in terms of quantity. Raise your level of consciousness a little higher and start thinking of quality, and then there is no problem.

Krishnamurti is doing what he can do best. I would not like him to become an orchestra, no. That would impoverish the world. He should go on doing what he is doing; that gives color to life, variety.

I cannot become a solo flute player -- not that it is not beautiful, but it is simply not my way. I enjoy being an orchestra. I would like Atisha to play with me, and Bahauddin and Kabir and Nanak and Lao Tzu and Zarathustra and many many more. I would like to play with them all and become part of this orchestra.

This is *my* way. There is nothing higher or lower. Once you are enlightened, there is nothing higher or lower; there cannot be. If a lotus flower becomes enlightened it will be a lotus flower. If a rose becomes enlightened it will be a rose. They both have the same quality of being enlightened, but the rose will remain a rose and the lotus will remain a lotus.

You ask me, "You have said that enlightenment is always total, never partial."

Yes, it is never partial. And Krishnamurti is not a partial flute player. He is a total flute player; he is totally in his act, utterly in his act. He says he is fortunate that he has not read the Vedas, The Bible, the Koran, the Upanishads, Tao Te Ching. Why? -- because they might have disturbed him, might have left a few traces behind, might have become part of his being. He wants to be simply himself, in utter purity.

My approach is totally different. I would like to have as big a company of enlightened people with me as possible. It is a difficult company, because they are all such different people; to become a host to all of them is troublesome. But I enjoy it. The more troublesome it is, the more I enjoy it. It is a beautiful challenge. You cannot understand how difficult it is to have Buddha, Mahavira, Mohammed and Moses staying together with you. Mahavira stands naked, and Buddha does not like it at all. And because Buddha is not

naked, Mahavira is not happy either. To have all these people stay with you is a great challenge.

Krishnamurti lives alone. It has its own challenge, but that is not my choice. I am not saying that my choice has to be his choice, I am not saying that he has to do what I am doing. I am perfectly happy doing my thing, and I am perfectly happy that he is doing his thing.

Many people have asked me questions saying that I have spoken on dead masters, so many, but why don't I sometimes speak on a living master?

Let Krishnamurti die, then I will speak on him. There is a reason for it. I know how difficult it is even to keep so many dead masters together, but you can manage with dead masters -- if I tell Mahavira to stand in this corner, he *has* to stand in this corner. But a living master won't listen; he will start meddling, he will start arguing with others. And sometimes I need a little sleep too.

You say, "Has not the enlightened one access to all knowledge?"

Enlightenment has nothing to do with knowledge at all. The enlightened one has no access to knowledge. Yes, he has every access to innocence -- and Krishnamurti playing his flute is as innocent as I am with my orchestra. It is not a question of knowledge, it is a question of wisdom. Wisdom is a totally different phenomenon -- wisdom is innocence. You can even call it ignorance, that will do, but please don't call it knowledge. It is closer to ignorance than to knowledge.

Socrates is reported to have said in his last days, "I know only one thing, that I know nothing." This is enlightenment, knowing only one thing, "I know nothing." The moment all knowledge disappears, the ego disappears, the personality disappears, then the separation between you and existence disappears. Again you are clean, pure, one with the whole.

And you also ask, "Why that tunnel vision of Krishnamurti?"

That you have to ask Krishnamurti, not me. That is not my business. He loves it, that's how he has grown. For centuries, for many many lives, he has been moving towards a tunnel vision. And the tunnel vision has its own beauties, because whatsoever you see, you see very clearly because your eyes are focused.

Hence the clarity of Krishnamurti. Nobody has ever been so clear, so crystal clear. Nobody has ever been so logical, so rational; nobody has ever been so analytical. His profundity in going into things and their details is simply unbelievable. But that is part of his tunnel vision. You cannot have everything, remember. If you want clarity you will need tunnel vision; you will have to become more and more focused on less and less.

That's how they define science: "Knowing more and more about less and less." And if science ever succeeds in its ultimate goal, then we will have to say, "Knowing everything about nothing." That can be the only logical conclusion of knowing more and more about less and less. Where will it lead? It will lead to a point where you know all about nothing.

Science is a tunnel vision. Krishnamurti is a scientific individuality, very scientific. Hence his appeal for all those who love analysis, dissection, who love going into minute details. He is just the opposite of Lao Tzu. Lao Tzu says, "Everybody seems to be so clear; only I am confused."

A man of the quality of Lao Tzu, a man of ultimate enlightenment, saying this: "Everybody seems to be so clear about everything, except me. I am so confused, I am so muddle-headed, that I don't know what is what. Everybody walks with such certainty, and I hesitate at each step. Everybody goes so straight, without looking sideways. And I walk like a man in winter crossing a cold, icy cold stream."

Lao Tzu is just the opposite of J. Krishnamurti. He has no tunnel vision. His vision is so wide, so spread out, it cannot be very clear. It is bound to be hazy, misty, but that too has its own beauty. Krishnamurti's statements have logic. Lao Tzu's statements have poetry.

My vision is even wider than Lao Tzu's. I include Lao Tzu and many more. Obviously Lao Tzu could not have included me. Twenty-five centuries have passed; in those twenty-five centuries great enlightened people have happened on the earth. I claim the whole heritage, as nobody has ever claimed before.

Lao Tzu had never heard about Krishna, Lao Tzu had never heard about Patanjali. Patanjali had never heard about Lao Tzu or Chuang Tzu or Lieh Tzu. Buddha had no awareness of Zarathustra or Moses.

Now the world has become a small village, a global village, and the whole history of humanity is ours. I am in a totally different situation. I know everything about Lao Tzu, Chuang Tzu, Lieh Tzu, Confucius, Mencius, Milarepa, Marpa, Tilopa, Naropa, Bodhidharma, Mahakashyap, Sariputra, Mahavira, Adinatha, Moses, Abraham, Jesus, Francis, Kabir, Nanak, Dadu, Meera, Rabiya -- all. The whole world is available to me.

I see the whole sky, all the stars, all the constellations; my vision is bound to be the most poetic. But the

deeper you go into poetry, the less and less logical it becomes. The deeper you go into poetry, it becomes more and more love-like and less and less like logic. At the very rock bottom of poetry, all clarity disappears. Nothing is clear, but everything is beautiful, everything is mysterious. Nothing is clear but everything is simply fantastic.

Krishnamurti has his way, and I am happy that he is in the world. He is at the other extreme. If he is gone, I will miss him more than anybody else in the world.

But I can understand your question, Henk Faassen. This is not the only question; you have asked many more about the same thing. It seems it has hurt you deeply that I criticized Krishnamurti. You don't understand me yet. This is my way of paying respects to him. This is my way of declaring that there exists another enlightened person in the world.

If my orchestra does not suit you, then the only alternative possible is the solo flute-playing of J. Krishnamurti. There is no other, no third person who can be of any help to you. Either Krishnamurti or me -- there is no other alternative. Right now there is no other alternative.

Krishnamurti is *bound* to criticize me; I can understand it. His standpoint is simple and clear, my standpoint is a little more unclear. Sometimes I will appreciate him tremendously, because I would like him to also become part of my orchestra. And sometimes I will criticize him, because my own liking is not for solo flutes.

The last question:

BELOVED OSHO,

I FEEL YOU SHARE A LOT OF ESOTERIC POINTS WITH PEOPLE WHO HAVE NO WAY OF VALIDATING WHAT YOU ARE SAYING. WHAT IS THE IMPORTANCE OF HEARING ABOUT THE SIXTH OR THE SIXTEENTH JAINA TIRTHANKARA, OR OTHER ESOTERIC INFORMATION, TO THE PERSON IN OSHKOSH OR BROOKLYN GOING TO WORK ON THE CROWDED BUS OR SUBWAY EVERY DAY? WHAT IS THE RELEVANCE OF HEARING THAT JESUS WAS ONCE IN INDIA OR THAT A ROSICRUCIAN SECT OF SPIRITS WORKING FROM THE OTHER SIDE POSSESSED HITLER?

David Light, fools are everywhere -- as much in Oshkosh and Brooklyn as they are in Bombay and Poona. No country has any claim on fools. And fools are always searching for something esoteric -- only nonsense appeals to them. And sometimes I talk nonsense, because I am not here only to help those who are not fools. I am also throwing my net wider and wider; some fools have to be caught by me too. They are good people!

Now just look, David Light, from where have you come? How were you caught? Those stupid theories about the sixth or sixteenth tirthankaras, or the Rosicrucian secret masters, Koothumi, K.H., directing Adolf Hitler and the whole Nazi movement....

There is a deep urge in man to know things which are worthless, to know things which make you feel special -- because only *you* know those things and nobody else does. Man wants to be special, and nothing makes you more special than so-called esoteric knowledge. That is why esoteric knowledge remains important. All kinds of rubbish go on in the name of esoteric knowledge -- that the earth is hollow, that inside the earth there are great civilizations. And there are people who still believe in it, and in many more such stories.

Man lives such a dull and drab life that he wants some sensation. Those who are a little wiser, they read scientific fiction or detective stories. Those who are not so wise, they read spiritual fiction.

And these things were said by me when I was surrounded by a certain group of fools. They were not interested in anything else. And I have to respond to you; as you grow, my responses will be higher and higher. The day you have understood the whole stupidity of the human mind I will not need to talk to you; just sitting silently will be more than enough.

These things were told by me to a certain group of people who were only interested in those things. It would have been absolutely pointless to talk about anything else with those people. Now that they have almost disappeared, and now that a totally different quality has come here, I can go more into the world of the truth. But still I have to use words, and words distort.

Only silence communicates the truth as it is. Please get ready as soon as possible, so that we can just be

together, merging into each other's energies, being lost in each other. And miracles *are* possible. What I cannot say in years can be communicated in a single moment of silence, and what can never be said can transpire when between me and you there is no barrier of thought -- when my silence and your silence are just present to each other, mirroring each other just as two mirrors mirror each other.

My real work has not yet started. I am just preparing the ground, preparing the people who will be able to take part in the real work. This is just the preliminary stage. So don't waste time, get ready for great things, great things are waiting for you. But the only readiness from your side will be a tremendous silence -- and then there will be no need to talk at all.

It is really a torture for me to talk to you. You cannot imagine how difficult it is for me to force myself to talk to you continuously. It is just like walking on a tightrope. Words have disappeared in me; I have to bring them back again and again. It is arduous, tiring. But it cannot be stopped unless you say, "I give up."

The day you are able to say, "Now I am ready to be silent. I don't hope for anything, I am ready to renounce hoping. I am ready to renounce all ideas of spirituality, God, truth, nirvana, enlightenment, I would just like to enjoy being with you, this moment, here, now" -- then miracles will start happening.

Yes, out of season you are going to bloom.

And remember, you are entitled to all those miracles, they are your birthright.

Enough for today.

The Book of Wisdom

Chapter #11
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The first question:

BELOVED OSHO,

I DON'T UNDERSTAND. YOU SAID THAT LONGING IS IN AND OF ITSELF DIVINE. YET YOU HAVE OFTEN SAID THAT ALL DESIRING, EVEN FOR GOD, IS MUNDANE AND NOT SPIRITUAL.

Deva Ashoka, longing in its purity is divine, longing when it longs for nothing is divine. The moment an object of the longing arises, it becomes mundane. Longing is a pure fire that purifies, longing is a smokeless fire, a smokeless flame. But the moment it becomes attached to any object whatsoever -- worldly, otherworldly; money, meditation, God, nirvana, it doesn't matter -- *any* object, and the longing is no more pure, it is contaminated by the object. Then the object becomes more important than the longing itself. Then the longing is only a means, it is no more the end in itself.

And the whole effort of sannyas is to help you drop all objects of longing. Longing will not disappear -- in fact, the more objects are dropped, the more intense, the more total the longing will become, because the energy involved in the objects will be released. And there comes a moment when one is simply thirsty -- not thirsty for something, but just simply thirsty. Hungry -- not hungry for something, just a pure fire of

longing. And that very pure fire consumes you, reduces you to ashes. And out of that, something new is born.

This is the meaning of the parable of the phoenix, this is the significance of the parable of the phoenix. The bird dies out of a fire that arises within his own being, is consumed by it, disappears into it, and then is resurrected.

And this is the meaning of Jesus' resurrection too, his dying on the cross and being reborn. Jesus says again and again, "Unless ye are born again, ye will not be able to enter into my kingdom of God."

But how to be born again unless you die first? An ultimate death has to precede it before the ultimate birth can happen.

Ashoka, I can understand your confusion -- because on the one hand I say, "Longing is in and of itself divine...." I repeat it again, it is so. And there is no contradiction when I say that all desiring, even for God, is mundane and not spiritual. Longing *is* divine. Long for, and you have fallen. This is the original fall. You have lost the purity, the virginity of longing; it has become muddy, it has fallen on the earth, its wings are cut.

There is no contradiction in these two statements. Whenever you find a contradiction in my statements make it a point to meditate over them, because essentially there cannot be a contradiction. Apparently there may be, but now you have to start doing some homework too.

Meditate, look at all the possible aspects, all the possible meanings, and you will be surprised. When you are able to see the consistency, the intrinsic consistency, when you are able to go beyond the contradiction, it will be a moment of great insight. It will fill you with light, it will make you delighted, because it is a discovery, and each discovery helps growth.

The second question:

BELOVED OSHO,

OFTEN I HAVE THE FEELING THAT I AM NOT DOING SOMETHING I OUGHT TO BE DOING, OR DOING SOMETHING I SHOULD NOT BE DOING; THAT SOMETHING HAS TO CHANGE AND FAST -- A SCHOOLDAYS' WORRY THAT I AM NOT GOING TO MAKE THE GRADE, THAT I MIGHT BE EXPELLED.

Krishna Prabhu, this is how we all have been brought up. Our whole education -- in the family, in the society, in the school, in the college, in the university -- creates tension in us. And the fundamental tension is that you are not doing that which you ought to do.

Then it persists your whole life; it follows you like a nightmare, it goes on haunting you. It will never leave you at rest, it will never allow you to relax. If you relax, it will say, "What are you doing? You are not supposed to relax; you should be doing something." If you are doing something it will say, "What are you doing? You need some rest, it is a must, otherwise you will drive yourself crazy -- you are already on the verge."

If you do something good, it will say, "You are a fool. Doing good is not going to pay, people will cheat you." If you do something bad it will say, "What are you doing? You are preparing the way to go to hell, you will have to suffer for it." It will never leave you at rest; whatsoever you do, it will be there condemning you.

This condemner has been implanted in you. This is the greatest calamity that has happened to humanity. And unless we get rid of this condemner inside us we cannot be truly human, we cannot be truly joyous and we cannot participate in the celebration that existence is.

And now nobody can drop it except you. And this is not only your problem, Krishna Prabhu, this is the problem of almost every human being. Whatsoever country you are born in, whatsoever religion you belong to, it doesn't matter -- Catholic, communist, Hindu, Mohammedan, Jaina, Buddhist, it does not matter to what kind of ideology you belong, the essential is the same. The essential is to create a split in you, so one part always condemns the other part. If you follow the first part then the second part starts condemning you. You are in an inner conflict, a civil war.

This civil war has to be dropped, otherwise you will miss the whole beauty, the benediction of life. You will never be able to laugh to your heart's content, you will never be able to love, you will never be able to be total in anything. And it is only out of totality that one blooms, that the spring comes, and your life starts

having color and music and poetry.

It is only out of totality that suddenly you feel the presence of God all around you. But the irony is that the split has been created by your so-called saints, priests and churches. In fact the priest has been the greatest enemy of God on the earth.

We have to get rid of all the priests; they are the root cause of human pathology. They have made everybody ill at ease, they have caused an epidemic of neurosis. And the neurosis has become so prevalent that we take it for granted. We think that this is all life is about, we think this is what life is -- a suffering, a long, long, delayed suffering; a painful, agonizing existence; an autobiography of much ado about nothing.

And if we look at our so-called life, it seems so, because there is never a single flower, never a single song in the heart, never a ray of divine delight.

It is not surprising that intelligent people all over the world are asking what the meaning of life is. "Why should we go on living? Why are we so cowardly as to go on living? Why can't we gather a little courage and put a stop to all this nonsense? Why can't we commit suicide?"

Never before in the world were there so many people thinking that life is so utterly meaningless. Why has this happened in this age? It has nothing to do with this age. For centuries, for at least five thousand years, the priests have been doing the harm. Now it has reached to the ultimate peak.

It is not our work, we are victims. We are the victims of history. If man becomes a little more conscious, the first thing to be done is to burn all the history books. Forget the past, it was nightmarish. Start anew from abc, as if Adam is born again. Start as if we are again in the garden of Eden, innocent, uncontaminated, unpolluted by mean priests.

The priests have been very mean, because they discovered something tremendously significant for themselves: divide a man, split a man, make him basically schizophrenic and you always remain in power. A divided man is a weak man. An undivided man, an individual, has strength -- strength to accept any adventure, any challenge.

A man was looking for a good church to attend and found a small one in which the congregation was reading with the minister. They were saying, "We have left undone those things we ought to have done and we have done those things which we ought not to have done."

The man dropped into a seat and sighed with relief as he said to himself, "Thank goodness, I've found my crowd at last."

Go to any church and you will find your crowd, you will find replicas of your being. Maybe the language is a little bit different, the ritual a little bit different, but the fundamentals are the same. The fundamental is: man has to be reduced to a civil war.

The first day when you recognize this, what the priests have done to you, is a day of great insight. And the first day when you drop all this nonsense is the day of the beginning of liberation.

Do what your nature wants to do, do what your intrinsic qualities hanker to do. Don't listen to the scriptures, listen to your own heart; that is the only scripture I prescribe. Yes, listen very attentively, very consciously, and you will never be wrong. And listening to your own heart you will never be divided. Listening to your own heart you will start moving in the right direction, without ever thinking of what is right and what is wrong.

So the whole art for the new humanity will consist in the secret of listening to the heart consciously, alertly, attentively. And follow it through any means, and go wherever it takes you. Yes, sometimes it will take you into dangers -- but then remember, those dangers are needed to make you ripe. And sometimes it will take you astray -- but remember again, those goings astray are part of growth. Many times you will fall. Rise up again, because this is how one gathers strength -- by falling and rising again. This is how one becomes integrated.

But don't follow rules imposed from the outside. No imposed rule can ever be right, because rules are invented by people who want to rule you. Yes, sometimes there have been great enlightened people in the world too -- a Buddha, a Jesus, a Krishna, a Mohammed. They have not given rules to the world, they have given their love. But sooner or later the disciples gather together and start making codes of conduct. Once the master is gone, once the light is gone and they are in deep darkness, they start groping for certain rules to follow, because now the light in which they could have seen is no more there. Now they will have to depend on rules.

What Jesus did was his own heart's whispering, and what Christians go on doing is not their own hearts'

whispering. They are imitators -- and the moment you imitate, you insult your humanity, you insult your God.

Never be an imitator, be always original. Don't become a carbon copy. But that's what is happening all over the world -- carbon copies and carbon copies.

Life is really a dance if you are an original -- and you are *meant* to be an original. And no two men are alike, so my way of life can never become your way of life.

Imbibe the spirit, imbibe the silence of the master, learn his grace. Drink as much out of his being as possible, but don't imitate him. Imbibing his spirit, drinking his love, receiving his compassion, you will be able to listen to your own heart's whisperings. And they *are* whisperings. The heart speaks in a very still, small voice; it does not shout.

Listen to the master's silence so one day you can listen to your own innermost core. And then this problem will never arise: "I am doing something that I should not do, and I am not doing something that I should do." This problem arises only because you are being dominated by outer rules; you are imitators.

What is right for a buddha is not right for you. Just look how different Krishna is from Buddha. If Krishna had followed Buddha we would have missed one of the most beautiful men of this earth. Or if Buddha had followed Krishna he would have been just a poor specimen. Just think of Buddha playing on the flute; he would have disturbed many people's sleep, he was not a flute player. Just think of Buddha dancing; it looks so ridiculous, just absurd.

But the same is the case with Krishna. Sitting underneath a tree with no flute, with no crown of peacock feathers, with no beautiful clothes, just sitting like a beggar under a tree with closed eyes, nobody dancing around him, nothing of the dance, nothing of the song, and Krishna looks so poor, so impoverished.

A Buddha is a Buddha, a Krishna is a Krishna, and you are you. And you are not in any way less than anybody else. Respect yourself, respect your own inner voice and follow it.

And remember, I am not guaranteeing you that it will always lead you to the right. Many times it will take you to the wrong, because to come to the right door one has to knock first on many wrong doors. That's how it is. If you suddenly stumble upon the right door, you will not be able to recognize that it is right.

There are many people who come here directly, they have never been to anybody else. It is almost impossible to have any contact with them. They cannot understand what is happening here, they have no background, they have no context for it. They have not learned what is wrong, so how can they understand what is right?

But when people come here, and they have lived with many many so-called masters and lived with many many seekers and been part of many schools, when they come here something immediately is lit in their hearts. They have seen so much that now they can recognize what is true.

So remember, in the ultimate reckoning no effort is ever wasted, all efforts contribute to the ultimate climax of your growth. So don't be hesitant, don't be worried too much about going wrong. That is one of the problems; people have been taught never to do anything wrong, and then they become so hesitant, so fearful, so frightened of doing wrong, that they become stuck. They cannot move, something wrong may happen. So they become like rocks, they lose all movement.

I teach you: Commit as many mistakes as possible, remembering only one thing: don't commit the same mistake again. And you will be growing. It is part of your freedom to go astray, it is part of your dignity to go even against God. And it is sometimes beautiful to go even against God. This is how you will start having a spine; otherwise there are millions of people, spineless.

Because I say such things, many people are angered. Just the other day a journalist came here. He had come to cover what is happening here in this ashram, and he wanted to have both stories -- the people who are for it, and the people who are against it. So he went around the town. He talked to police officers, he went to see the mayor of Poona. And what the mayor said was really beautiful, I loved it.

He said, "This man is so dangerous that he should be expelled from Poona -- not only from Poona but from India, not only from India but from the world!"

I loved it. And I started thinking about it. Where will they expel me from the world? That's a really fantastic idea! If they can manage it, I am willing to go.

Why is there so much anger? The anger has a reason in it, it has a rationale behind it. The rationale is that I am trying to give you a totally new vision of religious life -- and if the new vision succeeds, then all the old visions will have to die.

Krishna Prabhu, forget all about what you have been told, "This is right and this is wrong." Life is not so fixed. The thing that is right today may be wrong tomorrow, the thing that is wrong this moment may be

right the next moment. Life cannot be pigeonholed; you cannot label it so easily, "This is right and this is wrong." Life is not a chemist's shop where every bottle is labeled and you know what is what. Life is a mystery; one moment something fits and then it is right. Another moment, so much water has gone down the Ganges that it no longer fits and it is wrong.

What is my definition of right? That which is harmonious with existence is right, and that which is disharmonious with existence is wrong. You will have to be very alert each moment, because it has to be decided each moment afresh. You cannot depend on readymade answers for what is right and what is wrong. Only stupid people depend on readymade answers, because then they need not be intelligent. There is no need; you already know what is right and what is wrong, you can cram the list, the list is not very big.

The Jews have ten commandments, so simple, you know what is right and what is wrong. But life goes on changing continuously. If Moses comes back, I don't think he will give you the same ten commandments -- he cannot. After three thousand years, how can he give you the same commandments? He will have to invent something new.

But my own understanding is this, that whenever commandments are given they create difficulties for people, because by the time they are given they are already out of date. Life moves so fast; it is a dynamism, it is not static. It is not a stagnant pool, it is a Ganges, it goes on flowing. It is never the same for two consecutive moments. So one thing may be right this moment, and may not be right the next.

Then what to do? The only possible thing is to make people so aware that they themselves can decide how to respond to a changing life.

An old Zen story: There were two temples, rivals. Both the masters -- they must have been so-called masters, must have really been priests -- were so much against each other that they told their followers never to look at the other temple.

Each of the priests had a boy to serve him, to go and fetch things for him, to go on errands. The priest of the first temple told his boy servant, "Never talk to the other boy. Those people are dangerous."

But boys are boys. One day they met on the road, and the boy from the first temple asked the other, "Where are you going?"

The other said, "Wherever the wind takes me." He must have been listening to great Zen things in the temple; he said, "Wherever the wind takes me." A great statement, pure Tao.

But the first boy was very much embarrassed, offended, and he could not find how to answer him. Frustrated, angry, and also feeling guilty because, "My master said not to talk with these people. These people *really* are dangerous. Now, what kind of answer is this? He has humiliated me."

He went to his master and told him what had happened. "I am sorry that I talked to him. You were right, those people are strange. What kind of answer is this? I asked him, 'Where are you going?' -- a simple formal question -- and I knew he was going to the market, just as I was going to the market. But he said, 'Wherever the winds take me.'"

The master said, "I warned you, but you didn't listen. Now look, tomorrow you stand at the same place again. When he comes ask him, 'Where are you going?' and he will say, 'Wherever the winds take me.' Then you also be a little more philosophical. Say, 'If you don't have any legs, then? Because the soul is bodiless and the wind cannot take the soul anywhere!' What about that?"

Absolutely ready, the whole night he repeated it again and again and again. And next morning very early he went there, stood on the right spot, and at the exact time the boy came. He was very happy, now he was going to show him what real philosophy is. So he asked, "Where are you going?" And he was waiting....

But the boy said, "I am going to fetch vegetables from the market."

Now, what to do with the philosophy that he had learned?

Life is like that. You cannot prepare for it, you cannot be ready for it. That's its beauty, that's its wonder, that it always takes you unawares, it always comes as a surprise. If you have eyes you will see that each moment is a surprise and no readymade answer is ever applicable.

And all the old religions have supplied you with readymade answers. Manu has given his commandments, Moses has given his commandments, and so on and so forth.

I don't give you any commandment. In fact the very word commandment is ugly. To command somebody is to reduce him to a slave. I don't give you any orders, you are not to be obedient to me or to anybody else. I simply teach you an intrinsic law of life. Be obedient to your own self, be a light unto

yourself and follow the light and this problem will never arise. Then whatsoever you do is the thing to do, and whatsoever you don't do is the thing that has not to be done.

And remember, don't go on looking back again and again, because life goes on changing. Tomorrow you may start thinking what you did yesterday was wrong. It was not wrong yesterday, it may look wrong tomorrow. There is no need to look back; life goes ahead. But there are many drivers who go on looking in the rear-view mirror. They drive onwards but they look backwards; their life is going to be a catastrophe.

Look ahead. The road that you have passed, you have passed. It is finished, don't carry it any more. Don't be unnecessarily burdened by the past. Go on closing the chapters that you have read; there is no need to go back again and again. And never judge anything of the past through the new perspective that is arriving, because the new is new, incomparably new. The old was right in its own context, and the new is right in its own context, and they are incomparable.

What I am trying to explain to you is: drop guilt! -- because to be guilty is to live in hell. Not being guilty, you will have the freshness of dewdrops in the early morning sun, you will have the freshness of lotus petals in the lake, you will have the freshness of the stars in the night. Once guilt disappears you will have a totally different kind of life, luminous and radiant. You will have a dance to your feet and your heart will be singing a thousand and one songs.

To live in such rejoicing is to be a sannyasin, to live in such joy is to live a divine life. To live burdened with guilt is simply to be exploited by the priests.

Get out of your prisons -- Hindu, Christian, Mohammedan, Jaina, Buddhist, communist. Get out of all your prisons, get out of all your ideologies, because ideologies supply you readymade answers. If you ask the communist a question he will have to look in Das Kapital. In the same way, if you ask the Hindu he turns the pages of the Gita.

When are you going to use your own consciousness? When? How long are you going to remain tethered to the dead past? The Gita was born five thousand years back; life has changed so much. If you want to read the Gita, read it as beautiful literature -- but just like that, no more than that. It is beautiful literature, it is beautiful poetry, but it has no dictums to be followed and no commandments to be followed. Enjoy it as a gift from the past, as the gift of a great poet, Vyasa. But don't make it a discipline for your life; it is utterly irrelevant.

And everything becomes irrelevant, because life never remains confined. It goes on and on; it crosses all borders, all boundaries, it is an infinite process. The Gita comes to a full stop somewhere, the Koran comes to a full stop somewhere, but life never comes to a full stop, remember it. Remind yourself of it.

And the only way to be in contact with life, the only way not to lag behind life, is to have a heart which is not guilty, a heart which is innocent. Forget all about what you have been told -- what has to be done and what has not to be done -- nobody else can decide it for you.

Avoid those pretenders who decide for you; take the reins in your own hands. *You* have to decide. In fact, in that very decisiveness, your soul is born. When others decide for you, your soul remains asleep and dull. When you start deciding on your own, a sharpness arises. To decide means to take risks, to decide means you may be doing wrong -- who knows, that is the risk. Who knows what is going to happen? That is the risk, there is no guarantee.

With the old, there is a guarantee. Millions and millions of people have followed it, how can so many people be wrong? That is the guarantee. If so many people say it is right, it *must* be right.

In fact the logic of life is just the opposite. If so many people are following a certain thing, be certain it is wrong, because so many people are not so enlightened and cannot be so enlightened. The majority consists of fools, utter fools. Beware of the majority. If so many people are following something, that is enough proof that it is wrong.

Truth happens to individuals, not to crowds. Have you ever heard of a crowd becoming enlightened? Truth happens to individuals -- a Tilopa, an Atisha, a Nanak, a Kabir, a Farid.
Truth happens to individuals.

Be an individual if you really want truth to happen to you.

Take all the risks that are needed to be an individual, and accept the challenges so that they can sharpen you, can give you brilliance and intelligence.

Truth is not a belief, it is utter intelligence. It is a flaring-up of the hidden sources of your life, it is an enlightening experience of your consciousness. But you will have to provide the right space for it to happen. And the right space is accepting yourself as you are. Don't deny anything, don't become split, don't feel guilty.

Rejoice! And I say to you again, rejoice *as you are.*

The third question:

BELOVED OSHO,

WHY DOES SO MUCH CONTROVERSY SURROUND YOU AND YOUR ASHRAM?

Krishna Prem, if it were not so, it would have been really a surprise, it would have been a miracle, it would have been unbelievable. This is the natural course. This is what was happening to Socrates. And what was his mistake? His mistake was that he was trying to tell the truth as it is. His mistake, his only mistake, was that he was not ready to compromise with the stupidities of the crowd. He lived in continuous controversy; he died because of those controversies.

Do you think Jesus lived a noncontroversial life? Then why was he crucified? A reward for a noncontroversial life? He lived continuously in controversy; it is bound to be so. So it was with Buddha, so it was with Bodhidharma, so it has always been, and it seems so it is always going to be.

Truth creates controversy, because it shocks people, it shatters their illusions. And they want to cling to their illusions; those illusions are very consoling, comfortable, convenient and cozy. They don't want to leave their dreams, they are not ready to drop their investments in all kinds of foolish projects -- and that's what truth requires of them. They feel angry, they want to take revenge.

It's absolutely natural. I am going to live in controversy -- and this is only the beginning. Wait for the day they expel me from the world! I am really enchanted: where will they send me? It will be worth it, worth all the trouble of going there and living out of the world.

This is only the beginning, this is just the spark. Soon the whole forest will be on fire, and this fire is going to spread all over the earth... because I am not fighting against Hindu fanaticism, I am not fighting against Mohammedan fanaticism, I am simply fighting against all kinds of fanaticism.

Socrates was only fighting against the lies that were prevalent in the small city of Athens; it was a very small place. Buddha was against the Hindu beliefs, Jesus was fighting the Judaic heritage. My fight is multidimensional: I am fighting with Jews, I am fighting with Hindus, I am fighting with Buddhists, I am fighting with Jainas, I am fighting with Mohammedans. My fight is not addressed to anybody in particular. Hence I am bound to create so many enemies, more than anybody has ever done.

But certainly I am also going to create just as many friends, more than anybody has ever done, because life keeps a balance. If you have so many enemies you will have as many friends, if you have so many friends you will have as many enemies. Life always keeps a balance, life never loses balance. So the more enemies there are, the more friends there will be.

The whole thing seems to be very intriguing, very interesting. And remember, you cannot satisfy all -- that is not possible, and I am not interested in it either.

Two thousand five hundred years ago, Aesop told this story:

It was a bright sunny morning in a mountain village. An old man and his grandson were going to the market in the large town in the valley to sell a donkey. The donkey was beautifully groomed and brushed and they set off happily down the steep path. In a while they passed some people lounging by the side of the path.

"Look at that silly pair!" said one of the onlookers. "There they go, scrambling and stumbling down the path, when they could be riding comfortably on the back of that sure-footed beast."

The old man heard this and thought it was right. So he and the boy mounted the donkey, and thus continued their descent.

Soon they passed another group of people gossiping by the wayside. "Look at the lazy pair, breaking the back of that poor donkey!"

The old man thought they were right, and since he was the heavier, he decided to walk while the boy rode.

In a little while they heard more comments. "Look at that disrespectful child -- he rides while the old man walks!"

The old man thought they were right, and it was only proper that he should ride while the boy walked.

Sure enough, they soon heard this: "What a mean old man, riding at his ease while the poor child has to try to keep up on foot!"

By this time the old man and the boy were becoming increasingly bewildered. When they finally heard the criticism that the donkey would be all worn out and no one would want to buy him after the long walk to the market, they sat down, dejected, by the side of the road.

After the donkey had been allowed to rest for a while, they continued the journey, but in a completely different manner. Thus it was, late that afternoon, that the old man and the boy were seen gasping breathlessly into the marketplace. Slung on a pole between them, hung by his tied feet, was the donkey!

As Aesop said: "You can't please everyone. If you try, you lose yourself."

I cannot please everybody, and neither am I interested in pleasing everybody. I am not a politician; the politician tries to please everybody. I am here only to help those who really want to be helped. I am not interested in the mob, in the crowd. I am only interested in those sincere seekers who are ready to risk all -- *all* -- to attain themselves.

This is going to anger many, this is going to create much controversy, because I am a very noncompromising person. I will say only that which is true to me, whatsoever the consequence. If I am condemned for it or murdered for it, that's perfectly okay. But I am not going to compromise, not an iota.

I have nothing to lose, so why compromise? I have nothing to gain, so why compromise? All that could have happened has happened. Nothing can be taken away from me, because my treasure is of the inner. And nothing can be added to it, because my treasure is of the inner.

So I am going to live the way I want to live. I am going to live in my own spontaneity and authenticity. I am not here to fulfill anybody's expectations. I am not interested in being called a spiritual person or a saint either. I don't need any compliments from anybody, I don't want the crowd to worship me. All those stupid games are finished.

I am in that state where nothing can happen any more; it is beyond happening. So I will go on saying things which offend people. It is not that I want to offend them, but what can I do? If truth offends them, then it offends them. I am going to live life the way it is happening to me. If it is not according to their expectations, either they can change their expectations or they can feel angry, miserable, and go on clinging to their expectations.

I am utterly free from their opinion, it does not matter to me at all.

So, Krishna Prem, the controversies will become more and more. And because I am controversial, my people are bound to be controversial too. Because I am controversial, you will also be offensive, you will also have to suffer. You will also have to be ready to be persecuted in many ways.

But remember one thing. To live a life of compromise is worse than death. And to live a life of truth, even if it is for a single moment, is far more valuable than to live eternally in lies. To die for truth is far more valuable than to live in lies.

The last question:

BELOVED OSHO,

WHAT IS YOUR IDEA OF HEAVEN?

There is no heaven and there is no hell. They are not geographical, they are part of your psychology. They are psychological. To live a life of spontaneity, truth, love and beauty is to live in heaven. To live a life of hypocrisy, lies and compromises, to live according to others, is to live in hell. To live in freedom is heaven, and to live in bondage is hell.

You can decorate your prison cell beautifully, but that makes no difference, it is still a prison cell. And that's what people have been doing, they go on decorating their prison cell. They give it beautiful names, they go on painting it, putting new pictures on the walls, arranging the furniture in new ways, purchasing more and more things -- but they live in prisons.

Your marriage is a prison, your church is a prison, your nationality is a prison. How many prisons you have created! You are not living in one prison, your prisons are like Chinese boxes: a box within a box

within a box within a box, it goes on. You are like an onion: peel it, another layer, peel that, another layer. Destroy one prison and you find another inside. This is what hell is.

To reach the very core of the onion, where all layers have been dropped and there is only nothingness in your hands, that is freedom, nirvana, bodhichitta. The consciousness of a buddha, the pure consciousness of a buddha, that is heaven.

And my idea of heaven is not something far away, a heaven in the sky where only angels live.... Do you know that angels don't perspire? They don't need any deodorants. And do you know, in heaven there are no pubs, because pubs are not needed. There are rivers of wine, so you can jump into the rivers and drink to your heart's content. And there are beautiful women who never grow old, who are stuck at the age of eighteen. Centuries and centuries have passed, but they are stuck at the age of eighteen. They have golden bodies. Just think of it! It looks more like a nightmare. Golden bodies? With eyes of sapphire?

No, that is not my idea of heaven. In that way, I am an old Jew....

The minister said to his friend, "Rabbi, I dreamed of a Jewish heaven the other night. It was very lifelike, and it seemed to me to just suit the Jewish ideal. It was a crowded tenement district with Jewish people everywhere. There were clothes on lines from every window, women on every stoop, pushcart peddlers on every corner, children playing stick-ball on every street. The noise and confusion were so great that I woke up."

The rabbi said, "By a strange coincidence, Father Williams, I dreamed the other night of an Episcopalian heaven. It was very lifelike, and it seemed to me just the ideal of Episcopalians. It was a neat suburb, with well-spaced English Tudor and manor houses, with beautiful lawns, each with its own flowerbed, with clean wide tree-lined streets, and all was suffused in warm sunshine."

The vicar smiled. "And the people?"

"Oh," murmured the rabbi, "there were no people."

My idea of heaven is not unearthly. Heaven is here -- you just have to know how to live it. And hell too is here, and you know perfectly well how to live it. It is only a question of changing your perspective, your approach towards life.

The earth is beautiful. If you start living its beauty, enjoying its joys with no guilt in your heart, you are in paradise. If you condemn everything, every small joy, if you become a condemner, a poisoner, then the same earth turns into a hell -- but only for you. It depends on you where you live, it is a question of your own inner transformation. It is not a change of place, it is a change of inner space.

Live joyously, guiltlessly, live totally, live intensely. And then heaven is no more a metaphysical concept, it is your own experience.

Enough for today.

The Book of Wisdom

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The first question:

BELOVED OSHO,

ONE OF THE ESSENTIAL LAWS OF NATURE SEEMS TO BE RELATIONSHIP, INTERDEPENDENCE. I HAVE WATCHED TWO BIRDS FLY, INTIMATE WITH EACH OTHER AND WITH THE WIND, SO EASY AND WITHOUT STRIFE, IN PERFECT HARMONY. WHAT IS THE SECRET OF THIS THAT SEEMS SO HARD FOR HUMAN BEINGS? PLEASE OSHO, SAY SOMETHING ABOUT RELATIONSHIP.

Vasumati, the most fundamental thing to be remembered is that life is dialectical. It exists through duality, it is a rhythm between opposites. You cannot be happy forever, otherwise happiness will lose all meaning. You cannot be in harmony forever, otherwise you will become unaware of the harmony. Harmony has to be followed by discord again and again, and happiness has to be followed by unhappiness. Every pleasure has its own pain, and every pain has its own pleasure.

Unless one understands this duality of existence, one remains in unnecessary misery. Accept the total, with all its agonies and all its ecstasies. Don't hanker for the impossible; don't desire that there should be only ecstasy and no agony.

Ecstasy cannot exist alone, it needs a contrast. Agony becomes the blackboard, then ecstasy becomes very clear and loud, just as in the darkness of night the stars are so bright. The darker the night, the brighter are the stars. In the day they don't disappear, they simply become invisible; you cannot see them because there is no contrast.

Think of a life without death, and it will be unendurable pain, an unendurable existence. It will be impossible to live without death. Death defines life, gives it a kind of intensity; because life is fleeting, each moment becomes precious. If life is eternal, then who cares? One can wait for tomorrow forever -- then who will live now and here? Because tomorrow there is death, it forces you to live now and here. You have to plunge into the present moment, you have to go to its ultimate depth, because who knows, the next moment may come, may not come.

Seeing this rhythm, one is at ease, at ease with both. When unhappiness comes one welcomes it, when happiness comes one welcomes it, knowing that they are partners in the same game.

This is something which has to be continuously remembered. If it becomes a fundamental remembrance in you, your life will have a totally new flavor -- the flavor of freedom, the flavor of unclingingness, the flavor of nonattachment. Whatsoever comes, you remain still, silent, accepting.

And the person who is capable of being still, silent, accepting of pain, frustration and misery, transforms the very quality of misery itself. To him, misery also becomes a treasure; to him, even pain gives a sharpness. To him, even darkness has its own beauty, depth, infinity. To him, even death is not the end but only a beginning of something unknown.

Vasumati, you say, "One of the essential laws of nature seems to be relationship, interdependence."

They are not synonymous. Relationship is one thing, interdependence totally another. Relationship means you are separate; you are independent and so is the other, and you decide to relate. Relationship is not interdependence, it is a contract between two independent persons. Hence all relationships are false, because basically independence is false. Nobody is independent -- and if you are not independent how can you relate? With whom can you relate?

Life is interdependence. Nobody is independent, not for a single moment can you exist alone. You need the whole existence to support you; each moment you are breathing it in and out. It is not relationship, it is utter interdependence. Remember, I am not saying it is dependence, because the idea of dependence again presumes that we are independent. If we are independent then dependence is possible. But both are impossible; it is interdependence.

What do you say? Are waves independent from the ocean or are they dependent on the ocean? Neither is true. They *are* the ocean, neither independent nor dependent. The ocean cannot exist without the waves, the waves cannot exist without the ocean. They are utterly one, it is a unity.

And so is our whole life. We are waves of a cosmic ocean of consciousness. That means love can have three dimensions. One is that of dependence; that's what happens to the majority of people. The husband is dependent on the wife, the wife is dependent on the husband; they exploit each other, they dominate each other, they possess each other, they reduce each other to a commodity. In ninety-nine percent of cases, that's

what is happening in the world. That's why love, which can open the gates of paradise, only opens the gates of hell.

The second possibility is love between two independent persons. That too happens once in a while. But that too brings misery, because there is constant conflict. No adjustment is possible; both are so independent and nobody is ready to compromise, to adjust with the other.

Poets, artists, thinkers, scientists, those who live in a kind of independence, at least in their minds, are impossible people to live with; they are eccentric people to live with. They give freedom to the other, but their freedom looks more like indifference than like freedom, looks more as if they don't care, as if it doesn't matter to them. They leave each other to their own spaces. Relationship seems to be only superficial; they are afraid to go deeper into each other, because they are more attached to their freedom than to love, and they don't want to compromise.

And the third possibility is of interdependence. That happens very rarely, but whenever it happens a part of paradise falls on the earth. Two persons, neither independent nor dependent but in a tremendous synchronicity, as if breathing for each other, one soul in two bodies -- whenever that happens, love has happened. Only call this love. The other two are not really love, they are just arrangements -- social, psychological, biological, but arrangements. The third is something spiritual.

Vasumati, you also say, "I have watched two birds fly, intimate with each other and with the wind, so easy and without strife, in perfect harmony."

Yes, it creates jealousy. But birds are not aware; they have no consciousness, they exist below consciousness. Their harmony looks like harmony to you, not to them. And their joy on the wing is your interpretation, not theirs. Remember it: it is your interpretation. They can't interpret; they have not yet evolved that consciousness which can interpret, which can look back, which can look forward, which can observe and look into things. Their behavior is mechanical.

Man is a higher being, man has the capacity to be conscious. And with consciousness, trouble begins. The higher you move, the more dangerous becomes every step. If you fall, you will be falling from such heights that you will disappear somewhere in the valley. In the valley you can walk unconsciously, there is no fear. But when you are moving towards the top, reaching to the peak, you will have to be more and more conscious.

Man is very close to God, the closest. Hence the responsibility and the danger, the hazard, the adventure. You can fall. And what is the fall?

Because you are capable of being conscious, there are two possibilities. You can become *self*-conscious -- that is the fall. If the self overpowers your consciousness, you have fallen. If consciousness does not allow the self to overpower it, if you simply are conscious and there is no self in it -- a consciousness without a center, a consciousness without anybody being there to be conscious -- then you are rising and rising and rising and the climax is not far away. Maybe a few steps more, and you will have arrived home. Then you will know what harmony is. And you will know the eternal harmony of existence, the silence that has never been broken; from the beginningless beginnings to the endless end, it continues the same. Then you will know the virgin purity of existence, which has never been polluted.

What can poor birds and animals know of it?

But I can understand, Vasumati, sometimes it creates great jealousy. Two birds on the wing in such harmony, in such love and intimacy, not only between themselves but with the wind, with the sun, with the rain, and man starts feeling, "Why can't I be so happy? Why can't I relate with such beauty? Why can't I enjoy the wind and the rain and the sun so relaxedly?"

It is not because you are lower than the birds, it is because you are higher and much more is required of you. It is because you are higher that God's criterion for you is higher too. Yes, a drunkard looks lost, without any anxiety, without any worry, and Buddha also looks without any worry and without any anxiety; Buddha also looks drunk. But do you think they exist on the same plane? The drunkard has fallen from consciousness, and the buddha has risen from the self.

Self-consciousness is human. If you fall from consciousness you will have a certain forgetfulness of anxiety. If you rise from the self you will not only have a forgetfulness of anxiety; anxieties simply evaporate, they exist no more.

You *can* become buddhas. Vasumati, you have the capacity, the potential, to become a buddha. The birds are poor. But man has fallen so low that he even starts feeling jealous of poor birds.

You ask, "What is the secret of this that seems so hard for human beings?"

The secret is consciousness. Consciousness brings freedom. Freedom does not mean only the freedom to

do right; if that was the meaning of freedom, what kind of freedom would it be? If you are only free to do right, then you are not free. Freedom implies both the alternatives -- to do right, to do wrong. Freedom implies the right to say yes or to say no.

And this is something subtle to be understood. Saying no feels more of a freedom than saying yes. And I am not philosophizing, it is a simple fact you can observe in yourself. Whenever you say no, you feel more free. Whenever you say yes, you don't feel free, because yes means you have obeyed, yes means you have surrendered -- where is the freedom? No means you are stubborn, keeping aloof; no means you have asserted yourself, no means you are ready to fight. No defines you more clearly than yes. Yes is vague, it is like a cloud. No is very solid and substantial, like a rock.

That's why psychologists say that between seven and fourteen years of age each child starts learning to say no more and more. By saying no, he is getting out of the psychological womb of the mother. Even when there is no need to say no, he will say no. Even when to say yes is in his favor, he will say no.

There is much at stake; he has to learn to say no more and more. By the time he is fourteen, sexually mature, he will say the ultimate no to the mother; he will fall in love with a woman. That is his ultimate no to the mother, he is turning his back on the mother. He says, "I am finished with you, I have chosen my woman. I have become an individual, independent in my own right. I want to live my life, I want to do my own thing."

And if the parents insist, "Have short hair," he will have long hair. If the parents insist, "Have long hair," he will have short hair. Just watch a little longer. When hippies become parents then they will see, their children will have short hair -- because they will have to learn no.

If the parents insist, "Cleanliness is next to God," the children will start living in every kind of dirt. They will be dirty. They won't take a bath, they won't clean themselves, they won't use soap. And they will find rationalizations that soap is dangerous to the skin, that it is unnatural, that no animal ever uses soap. They can find as many rationalizations as possible, but deep down all those rationalizations are just cover-ups. The real thing is, they want to say no. And of course when you want to say no, you have to find reasons.

Hence, no gives you a sense of freedom; not only that, it also gives you a sense of intelligence. To say yes needs no intelligence. When you say yes, nobody asks you why. When you have already said yes, who bothers to ask you why? There is no need of any reasoning or argument, you have already said yes. When you say no, why is bound to be asked. It sharpens your intelligence, it gives you a definition, a style, freedom. Watch the psychology of the no.

It is so hard for human beings to be in harmony, because of consciousness. Consciousness gives freedom, freedom gives you the capacity to say no, and there is more possibility to say no than to say yes. And without yes, there is no harmony. Yes is harmony. But it takes time to grow up, to mature, to come to such a maturity where you can say yes and yet remain free, where you can say yes and yet remain unique, where you can say yes and yet not become a slave.

The freedom that is brought by no is a very childish freedom. It is good for seven-year-olds up to fourteen-year-olds. But if a person gets caught in it and his whole life becomes a no-saying, then he has stopped growing.

The ultimate growth is to say yes with such joy as a child says no. That is a second childhood. And the man who can say yes with tremendous freedom and joy, with no hesitation, with no strings attached, with no conditions -- a pure and simple joy, a pure and simple yes -- that man has become a sage. That man lives in harmony again. And his harmony is of a totally different dimension than the harmony of trees, animals and birds. They live in harmony because they cannot say no, and the sage lives in harmony because he does not say no. Between the two, the birds and the buddhas, are all human beings -- un-grown-up, immature, childish, stuck somewhere, still trying to say no, to have some feeling of freedom.

I am not saying don't learn to say no. I am saying learn to say no when it is time to say no, but don't get stuck with it. Slowly slowly, see that there is a higher freedom that comes with yes, and a greater harmony. A peace that passeth understanding.

The second question:

BELOVED OSHO,

IS RELATIONSHIP THERE BECAUSE LOVE IS NOT?

Mukti Gandha, yes. Love is not a relationship. Love relates, but it is not a relationship. A relationship is something finished. A relationship is a noun; the full stop has come, the honeymoon is over. Now there is no joy, no enthusiasm, now all is finished.

You can carry it on, just to keep your promises. You can carry it on because it is comfortable, convenient, cozy. You can carry it on because there is nothing else to do. You can carry it on because if you disrupt it, it is going to create much trouble for you.

Relationship means something complete, finished, closed. Love is never a relationship; love is relating. It is always a river, flowing, unending. Love knows no full stop; the honeymoon begins but never ends. It is not like a novel that starts at a certain point and ends at a certain point. It is an ongoing phenomenon. Lovers end, love continues. It is a continuum. It is a verb, not a noun. And why do we reduce the beauty of relating to relationship? Why are we in such a hurry? -- because to relate is insecure, and relationship is a security, relationship has a certainty. Relating is just a meeting of two strangers, maybe just an overnight stay and in the morning we say goodbye. Who knows what is going to happen tomorrow? And we are so afraid that we want to make it certain, we want to make it predictable. We would like tomorrow to be according to our ideas; we don't allow it freedom to have its own say. So we immediately reduce every verb to a noun.

You are in love with a woman or a man and immediately you start thinking of getting married. Make it a legal contract. Why? How does the law come into love? The law comes into love because love is not there. It is only a fantasy, and you know the fantasy will disappear. Before it disappears settle down, before it disappears do something so it becomes impossible to separate.

In a better world, with more meditative people, with a little more enlightenment spread over the earth, people will love, love immensely, but their love will remain a relating, not a relationship. And I am not saying that their love will be only momentary. There is every possibility their love may go deeper than your love, may have a higher quality of intimacy, may have something more of poetry and more of God in it. And there is every possibility their love may last longer than your so-called relationship ever lasts. But it will not be guaranteed by the law, by the court, by the policeman.

The guarantee will be inner. It will be a commitment from the heart, it will be a silent communion. If you enjoy being with somebody, you would like to enjoy it more and more. If you enjoy the intimacy, you would like to explore the intimacy more and more.

And there are a few flowers of love which bloom only after long intimacies. There are seasonal flowers too; within six weeks they are there in the sun, but within six weeks again they are gone forever. There are flowers which take years to come, and there are flowers which take many years to come. The longer it takes, the deeper it goes.

But it has to be a commitment from one heart to another heart. It has not even to be verbalized, because to verbalize it is to profane it. It has to be a silent commitment; eye to eye, heart to heart, being to being. It has to be understood, not said.

It is so ugly seeing people going to the church or the court to get married. It is so ugly, so inhuman. It simply shows they can't trust themselves, they trust the policeman more than they trust their own inner voice. It shows they can't trust their love, they trust the law.

Gandha, forget relationships and learn how to relate. Once you are in a relationship you start taking each other for granted. That's what destroys all love affairs. The woman thinks she knows the man, the man thinks he knows the woman. Nobody knows either. It is impossible to know the other, the other remains a mystery. And to take the other for granted is insulting, disrespectful.

To think that you know your wife is very very ungrateful. How can you know the woman? How can you know the man? They are processes, they are not things. The woman that you knew yesterday is not there today. So much water has gone down the Ganges; she is somebody else, totally different. Relate again, start again, don't take it for granted.

And the man that you slept with last night, look at his face again in the morning. He is no more the same person, so much has changed. So much, incalculably much, has changed. That is the difference between a thing and a person. The furniture in the room is the same, but the man and the woman, they are no more the same. Explore again, start again. That's what I mean by relating.

Relating means you are always starting, you are continuously trying to become acquainted. Again and again, you are introducing yourself to each other. You are trying to see the many facets of the other's personality. You are trying to penetrate deeper and deeper into his realm of inner feelings, into the deep

recesses of his being. You are trying to unravel a mystery which cannot be unraveled.

That is the joy of love: the exploration of consciousness. And if you relate, and don't reduce it to a relationship, then the other will become a mirror to you. Exploring him, unawares you will be exploring yourself too. Getting deeper into the other, knowing his feelings, his thoughts, his deeper stirrings, you will be knowing your own deeper stirrings too. Lovers become mirrors to each other, and then love becomes a meditation. Relationship is ugly, relating is beautiful.

In relationship both persons become blind to each other. Just think, how long has it been since you saw your wife eye to eye? How long has it been since you looked at your husband? Maybe years. Who looks at one's own wife? You have already taken it for granted that you know her. What more is there to look at? You are more interested in strangers than in the people you know -- you know the whole topography of their bodies, you know how they respond, you know everything that has happened is going to happen again and again. It is a repetitive circle.

It is not so, it is not really so. Nothing ever repeats; everything is new every day. Just your eyes become old, your assumptions become old, your mirror gathers dust and you become incapable of reflecting the other.

Hence I say relate. By saying relate, I mean remain continuously on a honeymoon. Go on searching and seeking each other, finding new ways of loving each other, finding new ways of being with each other. And each person is such an infinite mystery, inexhaustible, unfathomable, that it is not possible that you can ever say, "I have known her," or, "I have known him." At the most you can say, "I have tried my best, but the mystery remains a mystery."

In fact the more you know, the more mysterious the other becomes. Then love is a constant adventure.

The third question:

BELOVED OSHO,

I FEEL LIKE THE FROG IN THE FAIRY TALE WHO GETS KISSED AND STARTS GROWING UP TO BE THE HANDSOME PRINCE. BUT I'M STILL WEARING FROGGY CLOTHES AND THEY ARE TOO TIGHT AND THE PRINCESS ISN'T INTERESTED AND WOULDN'T IT BE NICE JUST TO BE A FROG AGAIN? HELP!

Deva Saguna, you seem to be very old fashioned. The world has changed a lot since these kinds of stories were written. Now just the vice versa exists. Touch a prince and he becomes a frog, kiss a prince and immediately there is a frog.

This fable is no longer applicable. But it will be good to go a little deeper into it. Why were such kinds of stories invented? -- why in the first place? What is their psychology? The psychology is to cover up something ugly about human beings. The reality is that the moment you kiss a woman or a man, the moment you fall in love with a man or a woman, immediately the process starts that the man starts becoming a frog, the woman starts becoming a frog.

Now, this is a fact, and you all know it. And these fables were created to cover up this reality. These fables were created to deceive you, that this is not so, that in reality you can kiss a frog and he becomes a prince. To deceive you about the reality of life, these stories were created. Small children read these stories and believe in them, and later on they are very much disillusioned.

These stories are fantasies, wish-fulfillments. That's how man would like things to be. Kiss a frog and the frog is transformed into a handsome prince. These are wish-fulfillments; it does not happen, what happens is just the contrary. But how to hide it? How not to look at it? Create beautiful fables around it.

Ninety-nine percent of our religion and a hundred percent of our literature consists of deceptions. It goes on talking about things as they are not, never have been, and never will be.

But man is the animal who lives through illusions. He cannot live with reality; reality is too much, it hurts. Have you not seen it in your own life? Fall in love with a woman; she was so beautiful when she was unavailable; when she was beyond your grasp she was like a Cleopatra. And once you are married to her you are fed up with her, bored to death. Now you cannot believe how you managed to see Cleopatra in this woman; she looks utterly ugly in every possible way.

And the same is the case from her side. She was thinking you were a charming prince, like the princes in

the fables who come on their beautiful horses. She thought she had found her charming prince. And when she lives with the reality, he snores in the night, he stinks, and he has such dirty habits -- he smokes, she cannot even kiss him because he smells so much of smoking. And suddenly she becomes aware that the charming prince was never there in reality; he was a projection, she had projected him.

Every day the person becomes more and more ordinary. The reality is: kiss a prince and he becomes a frog. But then how to live?

If all these realities are made known, then life will become impossible. So we create fantasies, fables, fictions, to create some consolation, to create a little cozy atmosphere. If it is not real, at least you can dream, you can fantasize, you can believe that if it is not real today, tomorrow it is going to be real. Go on kissing the frog, and sooner or later he will become a prince. These are make-believes.

People believe in the immortality of the soul because they are conscious of death -- not that they *know* the soul is immortal, but just because they see everybody dying, they know the certainty of death. Now, how to escape from a certainty? Create a fiction.

Remember, I am not saying that the soul is not eternal, I am simply saying that people's belief that the soul is eternal is a fiction. The belief is a fiction.

People believe in a God who cares, because they feel so uncared for. Nobody cares about them, they feel so left alone, nobody seems to be interested in them; whether they live or die will not matter. They have to create a father figure high in heaven who cares for them. Even if nobody cares, God cares. It is a great solace.

In the name of religion, in the name of literature, in the name of poetry, music, we have been creating fictions -- we create a few buffers around ourselves, so the shocks of reality don't reach to us.

You must have seen buffers in railway trains. Between two bogies, two compartments, there are buffers, so if somehow some accident happens, the compartments don't run into each other and the shock of the accident can be absorbed by the buffers. Cars have springs so that you don't feel the bumps on rough roads. Those springs go on absorbing the bumps, the shocks; they are shock-absorbers.

Man has created many psychological shock-absorbers around himself. And what I would like to say to you is this: that unless you drop all shock-absorbers you are never going to be free.

Only truth liberates. And in the beginning, truth shocks very much -- but that's how it is, that's how things are, that's how nature functions. You have to open yourself, you have to be vulnerable to all the shocks of life. It will hurt, it will wound, you will cry, you will weep, you will be in a rage against life. But slowly slowly you will start seeing that truth is truth, and it is pointless to be in a rage against truth. And once the rage has subsided, the truth has a beauty of its own. Truth liberates.

The real work of a master is to destroy the absorbers of the disciples. And it is really very hard work -- hard in the sense that the disciples resist in every possible way. They protect their absorbers, and if they feel that there is some danger, they create *more* absorbers around themselves. If they see that somebody is after them to snatch their absorbers, they become very defensive, very protective and they create more armors around themselves.

The real master cannot give you solace, he can only give you freedom. He can give you bliss, but he cannot give you consolation. And he will have to destroy many things in you which you have cherished for long, nourished for long. He will have to take away all the clothes that protect you, he will have to leave you nude in reality.

It frightens, it scares, but that is the only way you can grow. Growth has to be *with* reality, not against reality. And once you have tasted something of reality as it is, you will never gather any other buffers, shock-absorbers, around you again.

Saguna, you say, "I feel like the frog in the fairy tale who gets kissed and starts growing up to be the handsome prince."

You must be dreaming. Things are not done that way here. You came here, Saguna, as a charming prince. You have been kissed, and now you are a frog. But there is nothing wrong with being a frog -- frogs are beautiful people.

You say, "But I'm still wearing froggy clothes...." Of course -- you are still a frog!

"And they are too tight" -- you are imagining -- "and the princess isn't interested and wouldn't it be nice just to be a frog again?"

What are you talking about? You don't need any help, you already are one! Accept your frogginess and forget all about the princess. In fact I have never seen a frog interested in a princess -- foolish idea! Become interested in another frog! And in that way I can help you. I have so many frogs here.

The fifth question:

BELOVED OSHO,

YOU HAVE SAID THAT KRISHNAMURTI CAN GET ANGRY. HOW IS THAT POSSIBLE, AS IN ENLIGHTENMENT THERE IS NO ONE THERE TO BE ANGRY?

Henk Faassen, in enlightenment there is nobody there to get angry, and there is nobody there *not* to get angry either. So whatsoever happens, happens. Krishnamurti does not get angry the way you get angry. Everything with an enlightened person happens on a totally different plane. His anger comes out of his compassion. Your anger comes out of hate, aggression, cruelty. He becomes angry -- sometimes he starts pulling his hair out, he hits his own forehead -- but out of compassion.

Just think, for fifty years or more he has been teaching a certain kind of truth to the world, and nobody understands him. The same people gather each year to listen to him -- the *same* people.

Once he was talking in Bombay... somebody reported this to me, and the person who reported it to me is an old lady, older than Krishnamurti. She saw Krishnamurti when he was a child, she has seen him and listened to him for fifty years. And because she is a little deaf, very old, she sits in the front on a chair. And for fifty years Krishnamurti has been saying that there are no methods for meditation, that meditation is not needed at all. Just be in the present and live your life, that's enough meditation, no other technique is needed....

For one and a half hours he poured his heart out, and at the end the lady stood up and asked, "How to meditate?" Now, what do you suppose he should do? He hit his head.

This is not *your* anger. This is so unbelievable! He is tired of this lady, but this lady is not tired of him. She comes to every talk to listen to him, and asks the same stupid questions.

When I say Krishnamurti can get angry, I don't mean, Henk, that he can get angry like you get angry. His anger is out of compassion. This situation is unbelievable! He wants to help this lady and he feels so helpless. He tries this way and that. His message is very simple, singular, one-dimensional. For fifty years he has been saying only a single word. In essence his whole teaching can be printed on one side of a postcard. He has been saying it in as many possible ways as one can invent, but it is the same citadel that he attacks from the north, from the south, from the west, from the east. And still people go on listening to him and go on asking the same old foolish questions.

He certainly gets angry. And when a man like Krishnamurti gets angry, he is pure anger. Many in India have felt very disappointed with Krishnamurti because he gets angry. They have a certain concept that a buddha should not get angry. They go with a prejudice. And when they see that Krishnamurti *can* get angry, they are disillusioned, "So this man is not a buddha, he has not become enlightened yet."

I say to you that he is one of the most enlightened persons who has ever walked on this earth. Still he can get angry, but his anger comes out of compassion; it is condensed compassion. He cares about you, so much so that he becomes angry. This is a totally different quality of anger.

And when he becomes angry he is real anger. Your anger is partial, lukewarm. Your anger is like a dog who is not certain how to behave with a stranger. He may be a friend of the master, so he wags his tail; he may be an enemy, so he barks. He does both together. On one hand he goes on barking, on the other hand he goes on wagging his tail. He is playing the diplomat, so whatsoever the case turns out to be, he can always feel right. If the master comes and he sees that the master is friendly, the barking will stop and his whole energy will go into the tail. If the master is angry with the intruder, then the tail will stop completely, and his whole energy will go into barking.

Your anger is also like that. You are weighing up how far to go, how much will pay; don't go beyond the limit, don't provoke the other person too much.

But when a man like Krishnamurti becomes angry he is pure anger. And pure anger has a beauty because it has totality. He is just anger. He is like a small child, redfaced, just anger all over, ready to destroy the whole world.

That's what happened to Jesus. When he went into the great temple and saw the moneychangers and their tables inside the temple, he was in a rage. He became angry -- the same anger that comes out of compassion and love. Singlehanded, he drove all the moneychangers out of the temple and overturned their

boards. He must have been really very angry, because driving all the moneychangers out of the temple singlehanded is not an easy thing.

And reports say -- I don't know how far they are right, but reports say that he was not a very strong man. Reports say that he was not even a very tall man; you will be surprised, he was only four feet six inches. And not only that -- on top of it he was a hunchback. I don't know how far those reports are true, because I don't want to go to court! But it is there in the books, ancient books, very ancient books.

So how did this hunchback, four feet six inches high, drive out all the moneychangers singlehanded? He must have been pure rage!

Indians are angry about that. They cannot trust that Jesus is enlightened -- just because of this incident.

People have their prejudices, their ideas. Rather than seeing into reality, rather than looking into an enlightened man, they come ready with so many concepts, and unless he fits them he is not enlightened. And let me tell you, no enlightened person is going to fit with your unenlightened prejudices; it is impossible.

It happened, a lady came to me. She had been a follower of Krishnamurti for many years, then a small thing disturbed the whole thing and the whole applecart was upturned. The thing was so small that I was surprised. There was a camp in Holland where Krishnamurti holds a camp every year, and the woman had gone there from India. Nearabout two thousand people had gathered from all over the world to listen to him. The next morning the lectures were going to start, and the woman had gone shopping. And she was surprised, Krishnamurti was also shopping. An enlightened person shopping? Can you believe it? Buddha in a supermarket? And not only that -- he was purchasing a necktie. Enlightened people need neckties? And not only *that* -- the whole counter was full of neckties and he was throwing them this way and that, and he was not satisfied with *any*.

The woman watched, looked at the whole scene, and fell from the sky. She thought, "I have come from India for this ordinary man who is purchasing neckties. And even then, of *thousands* of neckties of all colors and all kinds of material, nothing is satisfying to him. Is this detachment? Is this awareness?"

She turned away. She didn't attend the camp, she came back immediately. And the first thing she did was to come running to me, and she said, "You are right."

I said, "What do you mean?"

She said, "You are right that it was useless wasting my time with Krishnamurti. Now I want to become a sannyasin of yours."

I said, "Please excuse me, I cannot accept you. If you cannot accept Krishnamurti, how can I accept you? Get lost! ... Because here you will see far more disappointing things. What are you going to do with my Mercedes Benz? So before it happens, why bother? What are you going to do with my air-conditioned room? Before it happens, it is better that you go and find some Muktananda, etcetera. You have not been able to understand Krishnamurti, you will not be able to understand me."

People like Krishnamurti live on a totally different plane. Their anger is not your anger. And who knows that he was not just playing with those ties for this stupid old woman? Masters are known to devise things like that. He got rid of this stupid old woman very easily.

The last question:

BELOVED OSHO,

IN ITALY, A POOR COUNTRY, WE HAVE ONLY THREE THINGS -- THE POPE, THE PIZZA AND GOSSIP. NOW IN COMING TO INDIA, WE HAVE LOST THE PIZZA AND WITH YOU AS THE POPE, PLEASE AT LEAST LET US HAVE THE GOSSIP!

Videha, I am not averse to gossiping. In fact, I love it. But what to do with this old man, Atisha? Every day I decide to gossip a little, and he says no. And I have to be a little respectful towards him. And the problem is not so much with Atisha, the problem is the sutra that is coming. I will find a legal way to wriggle out of it. But gossiping is difficult -- but if you promise me not to tell anybody, I will....

A man was walking down the street looking into shop windows and his gaze stopped on a small overnight shaving-kit bag in a shop. What stopped him was the price -- an exorbitant three hundred dollars.

His curiosity got the better of him and he was compelled to go in and ask about it, although he did not

need one. "Why is this little bag so expensive?" he asked.

The shopkeeper replied, "It is made out of a very special leather."

"Even if it was made out of alligator skin or mink-lined it wouldn't be so costly," said the inquiring man.

The shopkeeper answered, "The story behind this small bag is special. The leathersmith's uncle is a rabbi and this bag is made entirely out of foreskins."

"I can see that that would be unique," the man came back. "But three hundred dollars is still too high a price!"

The shopkeeper then said, "It is very convenient. When you rub it, it turns into a large suitcase."

Enough for today.

The Book of Wisdom

Chapter #13
Chapter title: Don't make Wicked Jokes

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ABANDON POISONED FOOD.
DON'T BE CONSISTENT.

DON'T MAKE WICKED JOKES.
DON'T WAIT FOR AN OPPORTUNITY.

DON'T STRIKE AT THE HEART.
DON'T TRANSFER THE COW'S LOAD TO THE BULL.

DON'T BACK THE FAVORITE.
DON'T HAVE WRONG VIEWS.

DON'T FALL FOR THE CELESTIAL DEMON.

The first sutra:

ABANDON POISONED FOOD.

According to the mystic traditions of the East, all that you think you are is nothing but food. Your body is food, your mind is food, your soul is food. Beyond the soul there is certainly something which is not food. That something is known as *anatta*, no-self. It is utter emptiness. Buddha calls it *shunya*, the void. It is pure space. It contains nothing but itself; it is contentless consciousness.

While the content persists, the food persists. By "food" is meant that which is ingested from the outside. The body needs physical food; without it, it will start withering away. This is how it survives; it contains nothing but physical food.

Your mind contains memories, thoughts, desires, jealousies, power trips, and a thousand and one things. All that is also food; on a little more subtle plane it is food. Thought is food. Hence when you have nourishing thoughts your chest expands. When you have thoughts which give you energy you feel good. Somebody says something good about you, a compliment, and look what happens to you -- you are nourished. And somebody says something wrong about you, and watch -- it is as if something has been snatched away from you, you are weaker than you were before.

The mind is food in a subtle form. The mind is nothing but the inner side of the body; hence what you eat affects your mind. If you eat nonvegetarian food you will have a particular kind of mind; if you eat vegetarian food you will certainly have a different kind of mind.

Do you know this immensely important fact about Indian history? India never attacked any country in its whole history of ten thousand years -- never, not a single aggressive act. How was it possible? Why? The same humanity exists here as exists everywhere else, but it is just that a different kind of body created a different mind.

You can watch it yourself. Eat something and watch, eat something else and watch. Keep notes, and you will become aware and surprised to find that each thing that you digest is not only physical, it has a psychological part to it. It makes your mind vulnerable to certain ideas, to certain desires.

Hence, down the ages, there has been a search for a kind of food that will not strengthen the mind but will help it to finally dissolve; a kind of food which, instead of strengthening the mind, will strengthen meditation, no-mind. No fixed and certain rules can be given, because people are different and each one has to decide for himself.

And watch what you allow into your mind. People are completely unaware; they go on reading everything and anything, they go on looking at the tv, any silly stupid thing. They go on listening to the radio, they go on chitchatting, chattering with people, and they are all pouring rubbish into each other's heads. Rubbish is all that they have.

Avoid such situations in which you are unnecessarily burdened with rubbish. You already have too much as it is, you need to be unburdened of it. And you go on collecting it as if it is something precious.

Talk less, listen only to the essential, be telegraphic in talking and listening. If you talk less, if you listen less, slowly slowly you will see that a cleanliness, a feeling of purity, as if you have just taken a bath, will start arising within you. That becomes the necessary soil for meditation to arise. Don't go on reading all kinds of nonsense.

Once I used to live in a house where the neighbor was a madman who was very much interested in newspapers. He would come every day to collect all the newspapers from me. If sometimes he was ill or I was not at home, then he would come later on.

Once it happened, for ten days I was away, and when I came back he came again to collect all the newspapers. I said to him, "But these are old now -- ten days old."

He said, "What does it matter? It is the same rubbish! Only the dates change."

It must have been a very sane moment in that madman's life. Yes, there are insane moments in so-called sane people's lives, and vice versa. He was telling the truth, saying, "It is the same old nonsense. What does it matter? I have time, and I have to remain occupied."

I asked him, "What did you do for these ten days?"

He said, "I was reading the old newspapers -- reading them again and again and again."

Leave a few gaps in your mind unoccupied. Those moments of unoccupied consciousness are the first glimpses of meditation, the first penetrations of the beyond, the first flashes of no-mind. And then if you can manage to do this, the other thing is to choose physical food which does not help aggression and violence, which is not poisonous.

Now even scientists agree with this, that when you kill an animal, out of fear he releases all kinds of poisons. Death is not easy. When you are killing an animal, out of fear a great trembling arises inside. The animal wants to survive; all kinds of poisons are released.

When you are in fear you also release poisons in the body. Those poisons are helpful; they help you to either fight or take flight. Sometimes it happens that in anger you can do things which you could never have imagined yourself doing. You can move a rock which ordinarily you could not have even shaken, but anger is there and poison is released.

In fear, people can run so fast that even Olympic runners will be left behind. Just think of yourself running if somebody is behind you with a dagger to kill you. You will do the best you can do, your whole body will be geared to function at its optimum.

When you kill an animal there is anger, there is anxiety, there is fear. Death is facing him; all the glands of the animal release many kinds of poisons. Hence the modern idea is that before killing an animal, make him unconscious, give him anaesthesia. In modern butcheries, anaesthesia is being used. But that does not make much difference, only a very superficial difference, because at the deepest core where no anaesthesia can ever reach, death has to be encountered. It may not be conscious, the animal may not be aware of what is happening, but it is happening as if in a dream. He is passing through a nightmare.
And to eat meat is to eat poisoned food.

Avoid anything that is poisoned on the physical plane, avoid anything that is poisoned on the mental plane. And on the mental plane things are more complicated. If you think you are a Hindu, you are poisoned; if you think you are a Mohammedan, you are poisoned. If you think you are a Christian, a Jaina, a Buddhist, you are poisoned. And you have been poisoned slowly, so slowly that you have become attuned to it. You are addicted to it.

You have been spoon-fed since the very first day; from your mother's breast, you have been poisoned. All kinds of conditionings are poisons. To think of oneself as a Hindu is to think of oneself opposed to humanity. To think of oneself as German, as Chinese, is to think of oneself opposed to humanity, is to think in terms of enmity, not friendship.

Think of yourself only as a human being. If you have any intelligence, think of yourself only as a simple human being. And when your intelligence grows a little more you will drop even the adjective "human"; you will think of yourself only as a being. And the being includes all -- the trees and the mountains and the rivers and the stars and the birds and the animals.

Become bigger, become huge. Why are you living in tunnels? Why are you creeping into small dark black holes? But you think you are living in great ideological systems. You are *not* living in great ideological systems, because there *are* no great ideological systems. No idea is great enough to contain a human being; being-hood cannot be contained by any concept. All concepts cripple and paralyze.

Don't be a Catholic and don't be a communist, just be a human being. These are all poisons, these are all prejudices. And down the ages you have been hypnotized into these prejudices. They have become part of your blood, your bones, your very marrow. You will have to be very alert to get rid of all this poisoning.

Your body is not poisoned as much as your mind is. The body is a simple phenomenon, it can be easily cleaned. If you have been eating nonvegetarian foods it can be stopped, it is not such a big deal. And if you stop eating meat, within three months your body will be completely free of all the poisons created by nonvegetarian foods. It is simple. Physiology is not very complicated.

But the problem arises with psychology. A Jaina monk never eats any poisoned food, never eats anything nonvegetarian. But his mind is polluted and poisoned by Jainism as nobody else's is.

The real freedom is freedom from any ideology. Can't you simply live without any ideology? Is an ideology needed? Why is an ideology needed so much? It is needed because it helps you to remain stupid, it is needed because it helps you to remain unintelligent. It is needed because it supplies you readymade answers and you need not find them on your own.

The real man of intelligence will not cling to any ideology -- for what? He will not carry a load of readymade answers. He knows that he has enough intelligence so that whatever situation arises, he will be able to respond to it. Why carry an unnecessary load from the past? What is the point of carrying it?

And in fact the more you carry from the past, the less you will be able to respond to the present, because the present is not a repetition of the past, it is always new, always always new. It is never the old; it may sometimes appear like the old, but it is not old, there are basic differences.

Life never repeats itself. It is always fresh, always new, always growing, always exploring, always moving into new adventures. Your old readymade answers are not going to help you. In fact they will hinder you; they will not allow you to see the new situation. The situation will be new, and the answer will be old.

That's why you look so stupid in life. But to remain stupid seems cheaper. To be intelligent needs effort, to be intelligent means you have to grow. And growth is painful. To be intelligent means you have to be continuously alert and aware; you cannot fall asleep, you cannot live like a somnambulist.

And to be intelligent has a few more dangers too. To be intelligent is very difficult because you have to live with the stupid crowds. To live with blind people and have eyes is a dangerous situation; they are bound to destroy your eyes. They cannot tolerate you, you are an offense.

Hence Jesus is crucified, Socrates is poisoned, Al-Hillaj is killed, Sarmad is beheaded. These were the most intelligent people that have ever walked on the earth. And how have we behaved with them? Why did

a man of the intelligence of Socrates have to be killed? He became intolerable. His presence became such an offense. To look into his eyes meant to look in the mirror. And we are so ugly that rather than accepting the fact that we are ugly, the easier course is to destroy the mirror and forget all about your ugliness, and start living again in the old dream that you are the most beautiful person in the world.

We destroyed Socrates because he was a mirror. Hence people have decided it is better to remain mediocre, it is better to remain unintelligent.

Just the other day, I was reading a report. A few psychologists in England have discovered that by the time great politicians reach the highest posts, their intelligence is already withering away. Just think of a man of eighty-four becoming a prime minister! Those psychologists have warned the whole world that this is dangerous. People who have gone beyond the age of sixty, seventy, eighty, they become prime ministers and presidents. This is dangerous for the world, because they have so much power and so little intelligence left.

But those psychologists are not aware of another thing that I would like to tell you. In fact people choose them to be prime ministers and presidents because they are no longer intelligent. People don't like intelligent persons. People like people who look like them, who *are* like them; they feel they are not strangers. Intelligent people will be strangers.

I can't think of any country which could choose Socrates to be the prime minister -- impossible. He is so different, his approach to life is so different, his insight into things is so deep. No country could afford, or no country could be so courageous, as to make him the prime minister, because he would bring chaos. He would start changing each and everything, because each and everything *needs* to be changed.

This rotten society has to be destroyed completely; only then can a new society be created. Renovation is not going to help. We have been renovating the same old ruins for centuries. No more props, no more renovations, no more whitewash! All that is needed is to demolish it, and let us create a new society. Let us bring a new human being, HOMO NOVUS. Let us give birth to something new, a new mind, a new consciousness.

People choose dull dead persons to be in power because you can be safe with them. Now, India is very safe with Morarji Desai; he is not going to do a single thing. He will keep everything intact, he will keep this country's ugly bureaucracy as it is. He will not change anything; his whole effort will be to stop change. Jaiprakash Narayan was thinking of bringing about a total revolution, and what has happened is total failure.

Countries choose mediocre people to be in power, because they will save their tradition, their conventions, their prejudices. They will protect their poisons. Instead of destroying them, they will enhance them and strengthen them.

It is certainly dangerous to have unintelligent people in powerful posts. And it is becoming more and more dangerous, because they have more and more power and less and less intelligence. But why does it happen? There is a subtle logic in it. People don't want to change. Change is arduous, change is difficult.

If you change your poisonous foods you will be surprised; a new intelligence will be released in you. And this new intelligence will make it possible not to go on stuffing yourself with nonsense. This new intelligence will make you capable of dropping the past and its memories, of dropping unnecessary desires and dreams, dropping jealousies, angers, traumas and all kinds of psychological wounds.

Because you cannot drop psychological wounds, you become victims of psycho-fraud. The world is full of psychoanalysts of many kinds, they come in all shapes and sizes. The world is full of all kinds of psychotherapies. But why are so many psychotherapies needed? They are needed because you are not intelligent enough to heal your own wounds. Instead of healing them, instead of opening them to the winds and to the sun, you go on hiding them. You need psychotherapists to help you to open your wounds to the sun so that they can be healed, so that they can be allowed to heal.

But it is very difficult to find a real psychotherapist. Out of a hundred psychotherapists, ninety-nine are psychofrauds, not psychotherapists.

You will be surprised to know that more psychotherapists and psychoanalysts commit suicide than people in any other profession. The number is almost double. Now, what kind of people are these? And how were they going to help others? What were they doing their whole lives helping people?

More psychoanalysts go mad, insane, than people in any other profession of the world. The number is almost double. Why?... and they were helping other people towards sanity, when they themselves were insane. There is every possibility that they became interested in psychotherapy because of their insanity. It was an effort to find a cure for themselves.

And you will be surprised to know that psychotherapists of one kind go for psychotherapy to

psychotherapists of another kind. The Freudian goes to the Jungian, the Jungian goes to the Freudian, and so on and so forth. This is a very strange situation.

If intelligence is released in you, you will be able to do all that is needed. You will be able to heal your own wounds, you will be able to see your own traumas, you need not go to a primal therapist.

I am allowing all kinds of therapies in this commune. In fact, in no other place in the world are so many psychotherapies available -- sixty in all. Why am I allowing these therapies? Just because of you, because you are not yet ready to release your intelligence.

As the commune goes deeper and deeper into inner realizations, therapies can be dropped. When the commune has really bloomed, there will be no need of any therapy. Then love is therapy, intelligence is therapy. Then living day to day, moment to moment, aware and alert, is therapy. Then all kinds of things that you do during the day, cleaning and cooking and washing, they are all therapy.

Therapies are here only for the time being. The day I become convinced that now the major part of you has gone beyond therapies, therapies will disappear, because then the major part will be able to pull the minor part into intelligence also.

We are trying to create an intelligent kind of life. I am not much of a religious person, I am not a saint, I have nothing to do with spirituality. All those categories are irrelevant about me. You cannot categorize me, you cannot pigeonhole me. But one thing can be said, that my whole effort is to help you release the energy called love-intelligence. If love-intelligence is released, you are healed.

And the third kind of poisoned food is spiritual. That's what the self is. The self needs continuous attention. It feeds on attention, attention is its food. It is not only the politician who hankers for attention, more and more attention from more and more people. Your so-called saints are doing the same.

There is no difference between saints and politicians and actors, no difference at all. Their basic need is the same -- attention: "More people should pay attention to me, more people should look up to me." That becomes food for the ego, and it is the subtlest kind of poisoned food.

These three things are implied in the first sutra. Atisha says:

ABANDON POISONED FOOD.

Physical, psychological, spiritual. Let your physiological body be pure of all poisons and toxins, and your mind be unburdened from all kinds of rubbish and junk. And let your soul be free from the idea of the self. When the soul is free from the idea of 'I' you have arrived at that inner space called no-self, ANATTA. That is freedom, that is nirvana, that is enlightenment. You have come home. Now there is nowhere to go; now you can settle, rest and relax. Now you can enjoy the millions of joys that are being showered upon you by existence.

When these three poisoned foods are dropped, you become empty. But this emptiness is not a negative kind of emptiness. You are empty in the sense that all poisons, all contents, are gone. But you are full, full of something which cannot be named, full of something which devotees call God.

Atisha cannot use that word; he is not a devotee, he is not a BHAKTA. He cannot use any word for it, he remains completely silent about it. He says: Drop this, drop this, drop this, and then whatsoever remains is you, the real you.

And the second sutra is a very very significant sutra.

DON'T BE CONSISTENT.

Have you ever heard anything like that, "Don't be consistent"? When you hear it for the first time or read it for the first time, you will think there has been some mistake, maybe a proof mistake or something. Because your so-called saints have been telling you just the opposite. "Don't be inconsistent," they say. "Be consistent."

It is here that Atisha is superb. He says:

DON'T BE CONSISTENT.

Why? What is consistency? Consistency means living according to the past. With what will you be consistent? If you want to be consistent you can have only one reference, and that is the past. To be consistent means to live according to the past, and to live according to the past is not to live at all. To live according to the past is to be dead. Then your life will be just a repetition.

To be consistent means you have already decided that now there is no more to life, that you have already

come to a full stop; you don't allow life to have anything new to give to you, you have closed your doors. The sun will rise, but you will not allow its rays to enter into your room. And the flowers will bloom, but you will remain unaware of their fragrance. Moons will come and go, but you will remain stagnant. You have stopped being a river.

A river cannot be a consistent phenomenon. Only a pond can be consistent, because it is nonflowing. The flow by its very nature has to be inconsistent, because it has to face new situations, new challenges. New spaces are constantly coming upon it; it has to respond spontaneously, not according to the past.

The consistent man is a logical man, his life is one-dimensional. He lives in arithmetic, he follows logic. If anything goes against logic he simply avoids seeing it; he pretends that it is not there, because it is so disturbing to his logic.

And the logical man is the poorest man in the world, because life consists not only of logic, but of love too. And love is illogical. Only a very small part of life is logical, the superficial part. The deeper you go, the more and more you move into the illogical, or, to be more accurate, the supralogical.

Logic is good in the marketplace, but not in the temple, not in the mosque, not in the church. Logic is good in the office, in the shop, in the factory. Logic is not good when you are with your friends, when you are with your beloved, with your children. Logic is good when you are dealing in a businesslike way. But life is not all business; there is something far more valuable in life than any business. Allow that too.

A professor of philosophy went to a doctor and asked for advice on how to improve his sex life.

"You seem to be in good physical condition," said the doctor, after an examination. "You run ten miles a day, every day for seven days, then phone me."

A week later, the professor telephoned. "Well," said the physician, "has the running improved your sex life?"

"I don't know," said the professor. "I am seventy miles from home now."

This is the way a logical mind functions. It is one-dimensional. Life is multidimensional. Don't confine it, don't make it linear, don't live like a line. Live the multidimensions of it, the multi-phases of it, and then you cannot be consistent, because life is paradoxical -- one moment it is joy, another moment it is sadness. If you are very consistent, then you have to go on smiling; whether your heart is crying or smiling, that doesn't matter, you have to be consistent. You have to be Jimmy Carter and go on smiling.

I have heard that his wife has to close his mouth every night, because at night also he goes on smiling. If you practice such a thing the whole day, naturally, how can you relax so suddenly at night? It becomes a fixed pattern.

Life consists of sadness too. And sadness is also beautiful; it has its own depth, its own delicacy, its own deliciousness, its own taste. A man is poorer if he has not known sadness; he is impoverished, very much impoverished. His laughter will be shallow, his laughter will not have depth, because depth comes only through sadness. A man who knows sadness, if he laughs, his laughter will have depth. His laughter will have something of his sadness too, his laughter will be more colorful.

A man who lives life in its totality is a rainbow; he lives the whole spectrum of it. He cannot be consistent, he has to be inconsistent.

Atisha is giving you something tremendously valuable. Live all the moods of life; they are your own and they all have something to contribute to your growth. Don't become confined to a small space. Howsoever comfortable and cozy it looks, don't become confined to a small space. Be an adventurer. Search and seek all the facets of life, all the aspects of life.

It is said that you cannot write a novel about a good man. And that is true; a good man really has no life. What novel can you write about him? At the most you can write a character certificate saying that he is good -- and that is his whole life. He does not have much of a life, because he has no multidimensionality.

Live, and allow all that is possible. Sing, dance, cry, weep, laugh, love, meditate, relate, be alone. Be in the marketplace, and sometimes be in the mountains.

Life is short. Live it as richly as possible, and don't try to be consistent. The consistent man is a very poor man. Of course the society respects the consistent man, because the consistent man is predictable. You know what he is going to do tomorrow, you know how he is going to react. He is manageable, he can be easily manipulated. You know what buttons to push and how he will act. He is a machine; he is not truly a man. You can put him on and off and he will behave according to you; he is in your hands.

The society respects the consistent man; the society calls consistency "character." And the real man has

no character. A real man is characterless, or beyond character. A real man cannot afford character, because character can be afforded only at the cost of life. If you renounce life, you can have character. If you don't renounce life, you will have many characters, but you will not have character. If you don't renounce life, how can you have a character? Each moment life is new, and so are you.

Society will not respect you, you will not be a respectable citizen -- but who cares? Only mediocre people care about the respect of the society. The real person cares about only one thing: Whether I am living my life or not, whether I am living it according to my own vision or not, it is my life, and I am responsible to myself.

The most important responsibility is not to the nation or to the church or to anybody else. The real responsibility is to yourself. And it is that you have to live your life according to your own light and you have to move wherever life leads, without any compromise.

The man of character compromises. His character is nothing but an effort to guarantee the society, "I am not dangerous," and to declare to the society, "I will follow the rules of the game, I am utterly at your disposal."

The saint has character, hence he is respected. The sage has no character, hence it is very difficult to recognize him. Socrates is a sage, Jesus is a sage, Lao Tzu is a sage but they are very difficult to recognize, almost impossible, because they don't leave any trace behind them. They don't fit into any mold, they are pure freedom. They are like birds flying in the sky, they don't leave any footprints.

It is only for a very few sensitive souls to find a sage as a master, because the mediocre follow the saint. Only very very intelligent people attune themselves to a sage, because the sage has no character and he cannot fulfill any of your expectations. He is bound to offend you, he is bound to disappoint you, he is bound to shake you and shatter you in many many ways.

Slowly slowly, he will make you as free as he himself is.

And now the third sutra, the most dangerous. I have been really worried about it.

DON'T MAKE WICKED JOKES.

What is a wicked joke? First I will have to tell three just to explain. And three, because it is a very esoteric number.

The first:

With a buzz and a beep and a whirr, a strange spaceship descends to Earth. Two bizarre creatures emerge and float to the ground. They are a young Martian couple, both scientists, here on an exploratory visit. They decide that the best way to find out about Earth is to communicate with some of the inhabitants, so off they bounce in search of some likely candidates. They enter an apartment building in the mysterious way Martians have of doing these things, and settle upon a newly-wedded couple by the names of Everett and Gladys Sprinkle (honest!).

Well, Everett and Gladys are as surprised as could be, but quickly adjust, in that special way newlyweds have of adapting to startling surprises. With one thing and another, the talk finally ends up on the subject of reproduction. The Martian male astounds the Sprinkles by offering to demonstrate the way people reproduce on his planet. Before they can protest in their embarrassment, he grabs the Martian woman, places the eight chubby fingers of his single hand on her forehead, and while he sparkles and she twinkles, an opening appears in her side and a tiny baby Martian hops out and starts prancing around Everett and Gladys' living room.

The Martian male then asks them how it is done on Earth. They hem and haw a bit, and finally decide that it would be too difficult to describe. So, in the interest of interplanetary cooperation, they take off their clothes and give a demonstration.

The Martians watch their performance, enthralled. When it is all over, the Martian woman asks, "When will the Earth child come out?" Gladys shakes her head and tells her that it will take nine months. The Martians are amazed at this, scratch their heads a bit, and then the male asks, "But if it isn't coming out right now, how come you were both so excited towards the end?"

The second:

A man went to see his doctor because he was feeling under the weather. The doctor asked the usual questions such as had the man been drinking or eating too much.

"No," said the man.

"Well, perhaps you have had too many late nights?" queried the doctor.
"No," the man replied.
The doctor thought about the problem for a while and then asked, "Much sex?"
"Infrequently," came the reply.
"Is that two words or one?"

And the third:

A woman walked into a supermarket to buy some broccoli. She went up to a man in the vegetable department and said, "Sir, do you have any broccoli?"

The man replied, "No, ma'am, none today. Come back tomorrow."

A few hours later, the woman was back again, asking the man, "Sir, do you have any broccoli?"

"Look, lady, I already told you, we don't have any broccoli today."

The lady left, only to return again that same day. By this time, the man was exasperated and said, "What does t-o-m spell in the word tomato?"
She replied, "Tom."

"And what does p-o-t spell in the the word potato?" he asked.
"Pot," was the reply,

He then said, "And what does f-u-c-k spell in the word broccoli?"

She looked puzzled and said, "There's no fuck in broccoli."

He sighed a deep sigh and exclaimed, "Lady, that's what I've been trying to tell you all day!"

I don't know whether they are wicked jokes or not, but one thing is certain, Atisha would have enjoyed them.

In fact, by "wicked jokes" he means something totally different. He means: Don't say anything against anybody, don't hurt anybody when they are not present, don't hurt anybody behind their back.

The translation is not exact. Atisha's whole meaning is: Don't gossip about people with a deliberate intention to hurt them, because that is not really joking, that is not fun, that is not humorous. Atisha can't be against the sense of humor, it is impossible. No man of his intelligence and awareness can be against the sense of humor. In fact, it is people like Atisha who have given the best religious humor to the world. Atisha comes from Gautam Buddha's tradition -- the same lineage as the Zen people. And Zen is the only religion which has accepted humor as prayer. It is not possible, not possible at all, that Atisha had no sense of humor.

Then the sutra cannot be really against jokes. It is against hurting people. What he is saying is going deeper into the psychology of the joke, into the rationale behind the joke. It is what Sigmund Freud did one thousand years later. Sigmund Freud thinks that when you joke about somebody there is every possibility that you are aggressive, that you have anger, that in a vicarious way you are pretending to be humorous but you really want to be offensive.

But that cannot be decided by anybody else from the outside; only you can be the judge. If there is a deliberate effort in your mind to offend somebody, to hurt somebody, if it is violence disguised as humor, avoid it. But if it is not violence but just a pure sense of humor, the sense of fun -- the sense of not taking life seriously, not taking it too seriously, then there is no problem.

If I meet Atisha some day, I am going to teach him a few jokes. And my feeling is he will enjoy it.

Jokes can be just pure humor without any violence in them. Sometimes on the surface one may think there is some violence, but the point is not what others think, the point is what your intention is. It is a question of intention. You can smile with an intention to offend, then smiling becomes a sin. Anything can become a sin if deep down the desire is to do violence. And anything can become virtue if deep down there is a desire to create more joy in life, more laughter in life.

My own understanding is that there is nothing more valuable than laughter. Laughter brings you closest to prayer. In fact only laughter is left in you when you are total. In everything else you remain partial, even in lovemaking you remain partial. But when you have a really heartfelt belly laugh, all the parts of your being -- the physiological, the psychological, the spiritual -- they all vibrate in one single tune, they all vibrate in harmony.

Hence, laughter relaxes. And relaxation is spiritual. Laughter brings you to the earth, brings you down from your stupid ideas of being holier-than-thou. Laughter brings you to reality as it is. The world is a play

of God, a cosmic joke. And unless you understand it as a cosmic joke you will never be able to understand the ultimate mystery.
I am all for jokes, I am all for laughter.

Atisha has been wrongly translated. What he actually means is: Don't be violent, even in your words. Even while joking, don't be violent, because violence breeds more violence, anger will bring more anger, and it creates a vicious circle that has no end.
The fourth:

DON'T WAIT FOR AN OPPORTUNITY.

Because the opportunity is now, the opportunity is here. So those who say, "We are waiting for an opportunity," are being deceptive, and they are not deceiving anybody but themselves.

The opportunity is not going to come tomorrow. It has already arrived, it has always been here. It was here even when you were not here. Existence is an opportunity; to be *is* the opportunity.

DON'T WAIT FOR AN OPPORTUNITY.

Don't say, "Tomorrow I will meditate, tomorrow I will love, tomorrow I will have a dancing relationship with existence." Why tomorrow? Tomorrow never comes. Why not now? Why postpone? Postponement is a trick of the mind; it keeps you hoping, and meanwhile the opportunity is slipping by. And in the end you will come to the cul-de-sac -- death -- and there will be no more opportunity left.

And this has happened many times in the past. You are not new here, you have been born and you have died many many times. And each time the mind has played the same trick, and you have not yet learned anything.
Atisha says:

DON'T WAIT FOR AN OPPORTUNITY.DON'T STRIKE AT THE HEART.

He says: Criticize people's minds, criticize their ideologies, criticize their systems of thought, criticize everything -- but never criticize anybody's love, never criticize anybody's trust. Why? -- because love is so valuable, trust is so immensely valuable. To destroy it, to criticize it, to shatter it in any way, is the greatest harm one can do to anybody.

You can criticize the mind -- it *should* be criticized -- but not the heart. Whenever you see something of the heart, avoid the temptation to criticize it.

Just the opposite is the case with people. They can tolerate your ideology, they can tolerate your mind, but the moment they see your love, your trust, they jump upon you. They cannot tolerate your trust; it is too much. They will say that this is hypnosis, that you have been hypnotized, you have been deceived, you are living in an illusion; that love is madness, love is blind; logic has eyes, and love is blind.

The truth is just the opposite. Logic is blind; criticize it! Love has eyes, *only* love has eyes, because only love can see God. Criticize beliefs, because beliefs are nothing but doubts hidden behind beautiful words. Criticize beliefs, but don't criticize anybody's trust.

And what is the difference? Trust has the quality of love. Belief is just a rational approach. If somebody says, "I believe in God because these are the proofs for God," then criticize him, because proofs can only prove the belief. But don't criticize somebody who says, "I love God. I don't know why, I simply love God. I am in love. There are no proofs, in fact there is every proof against him, but still I love God."

Remember the famous statement of Tertullian, a great Christian mystic: CREDO QUIA ABSURDUM.... Somebody asked him, "Why do you believe in God?" He said, "Because God is absurd. Because God cannot be believed in, that's why I believe in God."

Everything else can be believed, only God cannot be believed. But in believing that which cannot be believed, one grows. That is reaching for the impossible.

So whenever you see somebody in love, somebody in trust, avoid the temptation to criticize. It is easy to criticize, it is easy to throw poison at somebody's love affair. But you don't know that you have been destructive, you don't know that you have destroyed something of immense beauty. You have thrown a rock on a roseflower.

DON'T TRANSFER THE COW'S LOAD TO THE BULL.

People are always finding scapegoats. Because they cannot answer the strong person, they take revenge

on the weak.

There is a story about Mulla Nasruddin. He was in the court of a great king, he was the jester of the court. He said something very funny, but the king felt offended, and he slapped Mulla Nasruddin. Now, Mulla wanted to slap him back, but that was risky, that was dangerous, so he slapped the man who was standing by his side.

The man was taken aback; he said, "What are you doing? I have not done anything to you."

And Mulla said, "Why are you arguing with me? You can slap the man who is standing by your side. The world is big; by the time it comes back again we will see. Just let it go -- pass it on!"

That's what people are doing, *actually* doing. It is not just a story. The husband has been humiliated by the boss and he comes home and is angry at the wife for no reason at all. Or maybe he finds a reason; a reason can always be found, they are so simple to find. There is too much salt in the vegetables or the chapatti is burnt, or something -- anything! He will find a reason, and he will convince himself that he is angry because of this reason. The reality is that he is angry at his boss. But the boss is a powerful man; to say anything could be dangerous, he might lose his job. So he smiled when the boss was insulting him; he went on wagging his tail. Now he is projecting the boss onto the wife.

If the story is happening in the West, then the wife can also jump on him. But if it is happening in the East, the wife cannot do anything. In the East, husbands have been telling their wives that husbands have to be treated as gods. The wife cannot say anything; she will have to wait for the child to come back from school and then she will do with the child whatsoever she wanted to do with the husband. She will beat the child. The child is late, his clothes are torn again, he has done this and that again, he has been playing with the wrong boys again.

And what can the child do? He will go into his room and beat or destroy his toys. In this way it goes on shifting.

Atisha is saying: Please don't shift things; otherwise your whole life you will be just shifting and shifting. Take the responsibility, take the risk. Respond to the situation, whatsoever the cost.

DON'T TRANSFER THE COW'S LOAD TO THE BULL.DON'T BACK THE FAVORITE.

Don't have likes and dislikes. Be just, be fair, don't decide through your prejudices, your likes and dislikes. Just decide the case on its own merit, and your life will have the beauty of truth, your life will have the strength of truth.

DON'T HAVE WRONG VIEWS.

All views are wrong. Life should be lived without views, life should be lived in immediate contact with reality. But if it is not possible, then at least don't have wrong views. What are wrong views? Views which are rooted in prejudice, hate, anger, greed, ambition, violence.

The first thing is, don't have any kind of views. Live life without a philosophy to live by. No philosophy is needed to live life; in fact the best and most glorious life is the life which is lived without any philosophy -- simple, innocent, spontaneous.

But if it is not possible right now, then start by at least dropping wrong views. Don't live through prejudice, don't live through anger, don't live through hatred, don't live through greed and ambition, don't live through dreams. Be more real, more realistic. Be a little more alert and watchful, watching each act cautiously, because each act creates a chain of actions. Whatsoever you do will remain in the world even when you are gone, because the chain will continue. If you cannot do something beautiful in the world, at least don't do something ugly.

The highest possibility is to live without any views, to just live, to just be. The second best is to at least drop the negative part and follow the positive. And slowly slowly you will see that if you can drop the negative, the positive can also be dropped. In fact to drop the negative is more difficult than to drop the positive.

The person who can drop the no can easily drop the yes, because the no is more ego-strengthening than the yes. The person who can drop anger, hatred and greed can easily drop the positive feelings. And to remain transcendental to all dualities is the ultimate goal of Atisha and all the great masters.

And the last sutra:

DON'T FALL FOR THE CELESTIAL DEMON.

The ego is called the celestial demon. Remember constantly, each moment of your life has to become a constant remembrance, that the ego is very subtle and it has very cunning ways to come back again and again. It follows you to the very last, it hopes to the very last that you will be trapped. Beware of it.

This ego is called in Christian, Mohammedan and Judaic scriptures the devil. It is your own mind, the very center of your own mind.

In the beginning, just try for a few moments to live without any 'I'. You are digging a hole in the earth in the garden; just dig the hole, just become the digging, and forget that "I am doing it." Let the doer evaporate. You will perspire in the sun, and there will be no doer, and the digging will continue. And you will be surprised how divine life is if the ego can disappear even for a single moment.

Taking a shower, just let the water fall on you, but don't be there as an 'I'. Relax, forget the 'I', and you will be surprised. The shower is not only cooling your body, it cools your innermost core too.

And if you search, you will find so many moments in ordinary life every day when the ego can be put aside. And the joy is so great that once you have tasted it you can do it again and again. And slowly slowly you become capable of putting it off, unless it is absolutely necessary.

And then that day of blessing also comes when you know it is not necessary at all. You say the final goodbye to it. The day the ego dies, you have reached the point of no-self. That is your real being. Nonbeing is your real being. Not to be is to be for the first time.

Enough for today.

The Book of Wisdom

Chapter #14
Chapter title: Other Gurus and Etceteranandas

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The first question:

BELOVED OSHO,

CAN YOU SAY SOMETHING ABOUT DEATH AND THE ART OF DYING?

Deva Vandana, the first thing to be known about death is that death is a lie. Death exists not; it is one of the most illusory things. Death is the shadow of another lie -- the name of that other lie is the ego. Death is the shadow of the ego. Because the ego is, death appears to be there.

The secret of knowing death, of understanding death, is not in death itself. You will have to go deeper into the existence of the ego. You will have to look, watch, observe, be aware of what this ego is. And the day you have found that there is no ego, that there has never been -- it appeared only because you were not aware, it appeared only because you were keeping your own existence in darkness -- the day it is understood that the ego is a creation of an unconscious mind, the ego disappears and simultaneously death disappears.

The real you is eternal. Life is neither born nor dies. The ocean continues, waves come and go -- but what are waves? Just forms, the wind playing with the ocean. Waves have no substantial existence. So are we, waves, playthings.

But if we look deep down into the wave there is an ocean, and the eternal depth of it and the unfathomable mystery of it. Look deep down into your own being and you will find the ocean. And that ocean *is*; the ocean always is. You cannot say, "It was," you cannot say, "It will be." You can only use one tense for it, the present tense: it is.

This is the whole search of religion. The search is to find that which truly is. We have accepted things which really are not, and the greatest and the most central of them is the ego. And of course it casts a big shadow -- that shadow is death.

Those who try to understand death directly will never be able to penetrate into the mystery of it. They will be fighting with darkness. Darkness is nonexistential, you cannot fight with it. Bring light, and the darkness is no more.

How can we know the ego? Bring a little more awareness to your existence. Each act has to be done less automatically than you have been doing up to now, and you have the key. If you are walking, don't walk like a robot. Don't go on walking as you have always walked, don't do it mechanically. Bring a little awareness to it, slow down, let each step be taken in full consciousness.

Buddha used to say to his disciples that when you raise your left foot, deep down say "Left." When you raise your right foot, deep down say "Right." First say it, so that you can become acquainted with this new process. Then slowly slowly let the words disappear; just remember "Left, right, left, right."

Try it in small acts. You are not supposed to do big things. Eating, taking a bath, swimming, walking, talking, listening, cooking your food, washing your clothes -- deautomatize the processes. Remember the word deautomatization; that is the whole secret of becoming aware.

The mind is a robot. The robot has its utility; this is the way the mind functions. You learn something; when you learn it, in the beginning you are aware. For example, if you learn swimming you are very alert, because life is in danger. Or if you learn to drive a car you are very alert. You *have* to be alert. You have to be careful about many things -- the steering wheel, the road, the people passing by, the accelerator, the brake, the clutch. You have to be aware of everything. There are so many things to remember, and you are nervous, and it is dangerous to commit a mistake. It is so dangerous, that's why you have to keep aware. But the moment you have learned driving, this awareness will not be needed. Then the robot part of your mind will take it over.

That's what we call learning. Learning something means it has been transferred from consciousness to the robot. That's what learning is all about. Once you have learned a thing it is no more part of the conscious, it has been delivered to the unconscious. Now the unconscious can do it; now your consciousness is free to learn something else.

This is in itself tremendously significant. Otherwise you will remain learning a single thing your whole life. The mind is a great servant, a great computer. Use it, but remember that it should not overpower you. Remember that you should remain capable of being aware, that it should not possess you in toto, that it should not become all and all, that a door should be left open from where you can come out of the robot.

That opening of the door is called meditation. But remember, the robot is so skillful, it can even take meditation into its control. Once you have learned it, the mind says, "Now you need not be worried about it, I am capable of doing it. I will do it, you leave it to me."

And the mind is skillful; it is a very beautiful machine, it functions well. In fact all our science, together with all our so-called progress in knowledge, has not yet been able to create something so sophisticated as the human mind. The greatest computers in existence are still rudimentary compared to the mind.
The mind is simply a miracle.

But when something is so powerful, there is danger in it. You can be hypnotized so much by it and its power that you can lose your soul. If you have completely forgotten how to be aware, then the ego is created.

Ego is the state of utter unawareness. The mind has taken possession of your whole being; it has spread like a cancer all over you, nothing is left out. The ego is the cancer of the inner, the cancer of the soul.

And the only remedy, the *only* remedy I say, is meditation. Then you start reclaiming a few territories from the mind. And the process is difficult but exhilarating, the process is difficult but enchanting, the process is difficult but challenging, thrilling. It will bring a new joy into your life. When you reclaim territory back from the robot you will be surprised that you are becoming a totally new person, that your

being is renewed, that this is a new birth.

And you will be surprised that your eyes see more, your ears hear more, your hands touch more, your body feels more, your heart loves more -- everything becomes more. And more not only in the sense of quantity but in the sense of quality too. You not only see more trees, you see trees more deeply. The green of the trees becomes greener -- not only that, but it becomes luminous. Not only that, but the tree starts having an individuality of its own. Not only that, but you can have a communion with existence now.

And the more territories that are reclaimed, the more and more your life becomes psychedelic and colorful. You are then a rainbow -- the whole spectrum; all the notes of music -- the whole octave. Your life becomes richer, multidimensional, has depth, has height, has tremendously beautiful valleys and has tremendously beautiful sunlit peaks. You start expanding. As you reclaim parts from the robot, you start coming alive. For the first time you are turned on.

This is the miracle of meditation; this is something not to be missed. The people who miss it have not lived at all. And to know life in such intensity, in such ecstasy, is to know that there is no death. Not to know life creates death; ignorance of life creates death.

To know life is to know there is no death, there never has been. Nobody has ever died, I declare, and nobody is ever going to die. Death is impossible in the very nature of things -- only life is. Yes, life goes on changing forms; one day you are this, another day you are something else. Where is the child you once were? Has the child died? Can you say that the child has died? The child has not died, but then where is the child? The form has changed. The child is still there in its essentiality, but now you have become a young man or a young woman. The child is there with all its beauty; it has been superimposed by new riches.

And then one day you will become old. Then where is your youth? Died? No, again something more has happened. Old age has brought its own crop, old age has brought its own wisdom, old age has brought its own beauties.

The child is innocent, that is his core. The youth is overflowing with energy, that is his core. And the old man has seen all, lived all, known all; wisdom has arisen, that is his core. But his wisdom contains something of his youth; it is also overflowing, it is radiant, it is vibrant, it is pulsating, it is alive. And it also has something of the child; it is innocent.

If the old man is not young also, then he has only aged, he is not old. He has grown in time, in age, but he is not grown-up. He has missed. If the old man is not innocent like the child, if his eyes don't show that crystal clarity of innocence, then he has not yet lived.

If you live totally, cunningness and cleverness disappear, and trust arises. These are the criteria to know whether one has lived or not. The child never dies but only is metamorphosed. The youth never dies, there is only a new mutation again. And do you think the old man dies? Yes, the body disappears because it has served its purpose, but the consciousness continues the journey.

If death was a reality, existence would be utterly absurd, existence would be mad. If Buddha dies, that means such beautiful music, such splendor, such grace, such beauty, such poetry, disappears from existence. Then the existence is very stupid. Then what is the point? Then how is growth possible? Then how is evolution possible?

Buddha is a rare gem, it happens only once in a while. Millions of people try, and then one person becomes a buddha -- and then he dies and all is finished, so what is the point?

No, Buddha cannot die. He is absorbed; he is absorbed by the whole. He continues. Now the continuity is bodiless, because he has become so expanded that no body can contain him except the body of the universe itself. He has become so oceanic that it is not possible to have small manifestations. Now he can exist only in essence. He can exist only as a fragrance, not as a flower. He cannot have a form, he can only exist as a formless intelligence of existence.

The world has grown more and more intelligent. Before Buddha it was not so intelligent, something was missing. Before Jesus it was not so intelligent, before Mohammed it was not so intelligent. They have all contributed. If you understand rightly, God is not something that has happened, but is *happening*.

God is happening every day. Buddha has created something, Mahavira has created something, Patanjali has created something, Lao Tzu, Zarathustra, Atisha, Tilopa -- they have all contributed.

God is being created. Let your hearts be thrilled that you can become a creator of God! You have been told again and again that God created the world.

I would like to tell you: we are creating God every day.

And you can see the changes. If you look in the Old Testament, the words that the God of the Old Testament utters look so ugly. Something seems to be very primitive. The God of the Old Testament says,

"I am a very jealous God." Can you think of God being jealous? "Those who don't follow me should be crushed and thrown into hellfire. Those who don't obey me, great revenge will be taken on them."

Can you think of these words being uttered by Buddha? No, the concept of God is being polished every day. The God of Moses is rudimentary; the God of Jesus is far more sophisticated, far more cultured. As man becomes cultured, his God becomes cultured. As man has more understanding, his God has more understanding, because your God represents you.

The God of Moses is law, the God of Jesus is love. The God of Buddha is compassion, the God of Atisha is utter emptiness and silence.

We are searching for new dimensions of God, we are adding new dimensions to God, God is being created. You are not just a seeker, you are also a creator. And the future will know far better visions of God.

Buddha does not die, he disappears into our concept of God. Jesus melts into the ocean of our God. And the people who are not yet awakened, they also don't die. They have to come back again and again into some form, because the only possibility of being awakened is through forms.

The world is a context for becoming awakened, an opportunity.

Remember Atisha. He says, "Don't wait for the opportunity" -- because the world is the opportunity; we are already in it. The world is an opportunity to learn. It looks paradoxical; time is the opportunity to learn the eternal, the body is the opportunity to learn the bodiless, matter is the opportunity to learn consciousness, sex is the opportunity to learn samadhi. The whole existence is an opportunity. Anger is the opportunity to learn compassion, greed is the opportunity to learn sharing, and death is the opportunity to go into the ego and see "whether I am or I am not. If I am, then maybe death is possible." But if you find for yourself that "I am not," that there is pure emptiness inside, that there is nobody -- if you can feel that nobodiness inside you, where is death? What is death? Who can die?

Vandana, your question is significant. You ask, "Can you say something about death?" Only one thing, that death is not.

And you ask "... and the art of dying?" When there is no death, how are you going to learn the art of dying? You will have to *live* the art of living. If you know how to live, you will know everything about life and about death. But you will have to approach the positive.

Never make the negative the object of your study, because the negative is not there. You can go on and on and you will never arrive anywhere. Try to understand what light is, not darkness. Try to understand what life is, not death. Try to understand what love is, not hate.

If you go into hate you will never understand it, because hate is only the absence of love. So is darkness the absence of light. How can you understand absence? If you want to understand me, you have to understand *me*, not my absence. If you want to study this chair, this *chair* has to be studied -- not that when Asheesh has taken it away, you start studying the absence. What will you study?

Always be alert, never get hooked into anything negative. Many people go on studying negative things; their energies are simply wasted. There is no art of dying. Or, the art of living is the art of dying. Live!

But your so-called religious people have been teaching you not to live. They are the creators of death. In a very indirect way they have created death, because they have made you so afraid of living. Everything is wrong. Life is wrong, the world is wrong, the body is wrong, love is wrong, relationship is wrong, enjoying anything is wrong. They have made you so guilty about everything, so condemnatory of everything, that you cannot live. And when you cannot live, what is left? The absence, the absence of life -- and that is death. And then you are trembling, trembling before something which is not, which is your own creation. And because you start trembling in great fear of death, the priest becomes very powerful. He says, "Don't be worried, I am here to help you. Follow me. I will save you from hell and I will take you to heaven. And those who are within my fold will be saved, and nobody else will be saved."

Christians go on saying the same thing to people: "Unless you are a Christian you cannot be saved. Only Jesus will save you. The day of judgment is coming closer, and on the day of judgment, those who are with Jesus, he will recognize them, he will sort them out. And the others, millions and millions, will be simply thrown into hell for eternity. Remember, there is no escape; for eternity they will be thrown into hell."

And the same is the attitude of other religions. But out of fear people start clinging to something, whatsoever is available in the close vicinity. If you are accidentally born in a Hindu home or a Jaina or a Jewish home, you become a Jew or a Jaina or a Hindu, as the case may be. Whatsoever is available close by, the child starts clinging to it.

My approach is totally different. I don't say be afraid -- that is the strategy of the priest, that is his trade secret. I say there is nothing to fear, because God is in you. There is nothing to fear. Live life fearlessly, live

each moment as intensely as possible. Intensity has to be remembered. And if you don't live any moment intensely, then what happens? Your mind hankers for repetition.

You love a woman, your mind hankers for repetition. Why? Why do you hanker for the same experience again and again? You eat certain food, you enjoy it, now you hanker for the same food again and again. Why? The reason is that whatsoever you do, you never do it totally. Hence something remains discontented in you. If you do it totally, there will be no hankering for repetition and you will be searching for the new, exploring the unknown. You will not move in a vicious circle, your life will become a growth. Ordinarily people only go on moving in circles. They appear to move, but they only appear to.

Growth means you are not moving in a circle, that something new is happening every day, every *moment* really. And when does that become possible? Whenever you start living intensely.

I would like to teach you how to eat intensely and totally, how to love intensely and totally, how to do small things with such utter ecstasy that nothing is left behind. If you laugh, let the laughter shake your very foundations. If you cry, become tears; let your heart be poured out through tears. If you hug somebody, then become the hug. If you kiss somebody, then be just the lips, then be just the kiss. And you will be surprised how much you have been missing, how much you have missed, how you have lived up to now in a lukewarm way.

I can teach you the art of living; that implies the art of dying, you need not learn it separately. The man who knows how to live, knows how to die. The man who knows how to fall in love, knows when the moment has come to fall out of it. He falls out of it gracefully, with a goodbye, with gratitude -- but only the man who knows how to love.

People don't know how to love, and then they don't know how to say goodbye when the time has come to say it. If you love you will know that everything begins and everything ends, and there is a time for beginning and there is a time for ending, and there is no wound in it. One is not wounded, one simply knows the season is over. One is not in despair, one simply understands, and one thanks the other, "You gave me so many beautiful gifts. You gave me new visions of life, you opened a few windows I might never have opened on my own. Now the time has come that we separate and our ways part." Not in anger, not in rage, not with a grudge, not with any complaint, but with tremendous gratitude, with great love, with thankfulness in the heart.

If you know how to love, you will know how to separate. Your separation will also have a beauty and a grace. And the same is the case with life; if you know how to live, you will know how to die. Your death will be tremendously beautiful.

The death of Socrates is tremendously beautiful, the death of Buddha is tremendously beautiful. The day Buddha died, in the morning he gathered all his disciples, all his sannyasins, and told them, "The last day has come now, my boat has arrived and I have to leave. And this has been a beautiful journey, a beautiful togetherness. If you have any questions to ask, you can ask them, because I will not be available to you physically anymore."

A great silence fell on the disciples, a great sadness. And Buddha laughed and said, "Don't be sad, because that's what I have been teaching you again and again -- everything that begins, ends. Now let me teach you by my death too. As I have been teaching you through my life, let me teach you through my death too."

Nobody could gather the courage to ask a question. Their whole life they had asked thousands and thousands of questions, and this was not a moment to ask anything; they were not in the mood, they were crying and weeping.

So Buddha said, "Goodbye. If you don't have any questions then I will depart." He sat under the tree with closed eyes and he disappeared from the body. In the Buddhist tradition, this is called "the first meditation" -- to disappear from the body. It means to disidentify yourself from the body, to know totally and absolutely, "I am not the body."

A question is bound to arise in your mind: had Buddha not known it before? He had known it before, but a person like Buddha then has to create some device so that just a little bit of him remains connected with the body. Otherwise he would have died long before -- forty-two years before he would have died. The day his enlightenment happened, he would have died. Out of compassion he created a desire, the desire to help people. It is a desire, and it keeps you attached to the body.

He created a desire to help people. "Whatsoever I have known, I have to share." If you want to share, you will have to use the mind and the body. That small part remained attached.

Now he cuts even that small root in the body; he becomes disidentified from the body. The first

meditation complete, the body is left. Then the second meditation: the mind is dropped. He had dropped the mind long before; as a master it was dropped, but as a servant it was still used. Now it is not even needed as a servant, it is utterly dropped, totally dropped.

And then the third meditation: he dropped his heart. It had been needed up to now, he had been functioning through his heart; otherwise compassion would not have been possible. He had been the heart; now he disconnects from the heart.

When these three meditations are completed, the fourth happens. He is no more a person, no more a form, no more a wave. He disappears into the ocean. He becomes that which he had always been, he becomes that which he had known forty-two years before but had been somehow managing to delay, in order to help people.

His death is a tremendous experiment in meditation. And it is said that many who were present, just seeing him moving, slowly slowly.... First they saw the body was no more the same; something had happened, the aliveness had disappeared from the body. The body was there, but like a statue. Those who were more perceptive, more meditative, they immediately saw that now the mind had been dropped and there was no mind inside. Those who were even more perceptive could see that the heart was finished. And those who were really on the verge of buddhahood, seeing Buddha disappear, they also disappeared.

Many disciples became enlightened the day Buddha died, many -- just seeing him dying. They had watched him living, they had seen his life, but now came the crescendo, the climax. They saw him dying such a beautiful death, such grace, such meditativeness... seeing it, many were awakened.

To be with a buddha, to live with a buddha, to be showered by his love, is a blessing. But the greatest blessing is to be present when a buddha dies. You can simply ride on that energy, you can simply take a quantum leap with that energy -- because Buddha is disappearing, and if your love is great and your connection is deep, it is bound to happen.

It is going to happen to many of my sannyasins. The day I disappear, many of you are going to disappear with me.

Vivek again and again says to me, "I don't want to live a single moment when you are gone." And I say to her, "Don't be worried. Even if you want to live, you will not be able to." Just the other day, Deeksha was saying to Vivek, "Once Osho is gone, I am gone." That is true. But this is not only true about Vivek and Deeksha, this is true of many of you. And this is not something that you have to do, it will simply happen of its own accord. It will be a happening. But it is possible only if you allow total trust to happen.

While I am alive, if you allow total trust to happen, then you can move with me in my death too. But if there is a little doubt, you will think, "But I have still not done many things and I have to live my life. I know that it is sad that the master is leaving, and I know it would have been far better if he was alive, but I have many things to do, I have to live my life"... and a thousand and one desires. If there is a little doubt, it will create a thousand and one desires. But if there is no doubt, then the death of the master is the most liberating experience that has ever happened on this earth.

Buddha was very fortunate to have great disciples. Jesus was not so fortunate, his disciples were cowards. While he was dying they all escaped. While he was on the cross they escaped miles away, in fear that they might be caught. After three days, when the stone was removed from in front of the tomb where his body was kept, there was not a single one of the apostles; only Mary Magdalene the prostitute, and another Mary -- two women -- had gathered courage.

The disciples were afraid that if they went to see what had happened to the master's body or to take the master's body down, they might be caught. Only two women had enough love. When Jesus' body was taken down from the cross, then too, three women took the body down. All those great apostles were not there.

Jesus was not very fortunate. And the reason is clear: he was starting something new. In the East, buddhas have existed for millions of years. The Western concept of time is not right, the Western concept of time is very small, and it is because of Christianity that it is very small. Christian theologians have even calculated when the world was created -- the twenty-third of March. I was wondering, why not the twenty-first? God missed by only two days! On the twenty-third of March, four thousand and four years before Christ, the world was created. A very small idea of time.

The world has existed for millions of years. Now science is coming closer and closer to the Eastern concept of time. In the East, buddhas have existed for thousands and thousands of years, so we know how to be with a buddha -- how to live with him, how to trust him, and how to be with him when he is dying, and how to die with him.

Much of it has been forgotten, by courtesy of Christianity and Western education. The modern Indian is

not Indian at all. It is very difficult to find Indians in India, almost impossible. Only once in a while do I come across an Indian. Sometimes it happens that people who are coming from faraway countries are far more Indian than the so-called Indians. Three hundred years of Western domination and Western education have made the Indian mind completely disoriented.

The Western mind is coming closer and closer towards understanding buddhas more than the Eastern mind itself does. And the reason is that the West is getting fed up with technology and science, is becoming more and more hopeless, and has seen that what science has promised, it has not been able to fulfill. In fact it has seen that all the revolutions have failed. And now there is only one revolution left -- the inner, the revolution of the individual, the revolution that is brought by inner transformation.

Indians are still hoping that with a little better technology, a little better government, a little more money, a little more production, things will all be perfectly okay. The Indian mind is hoping, it is very materialistic. The modern Indian is more materialistic than the people of any other country. The materialist countries are fed up with materialism. It has failed; they are disappointed and disillusioned.

So let me tell you, my sannyasins are more Indian. They may be Germans, they may be Norwegians, they may be Dutch, they may be Italians, French, English, Americans, Russians, Czechs, Japanese, Chinese, but they are far more Indian.

Journalists again and again come and ask, "Why don't we see more Indians here?" And I say, "They are all Indians! There are just a few foreigners -- just those few whom you think are Indians, just those few foreigners; otherwise they are all Indians."

To be an Indian has nothing to do with geography, it has something to do with an inner approach towards reality. Modern India has forgotten the ways of the Buddha, and has forgotten how to live with buddhas.

I am trying to reveal that treasure to you again. Let it sink deep in your heart. The first principle is the art of living. Be life-affirmative. Life is synonymous with God. You can drop the word god -- life IS God. Live with reverence, with great respect and gratitude. You have not earned this life, it has been a sheer gift from the beyond. Feel thankful and prayerful, and take as many bites of it as possible and chew it well and digest it well.

Make your life an aesthetic experience. And not much is needed to make it an aesthetic experience; just an aesthetic consciousness is needed, a sensitive soul. Become more sensitive, more sensuous, and you will become more spiritual.

Priests have almost poisoned your body into a state of death. You are carrying paralyzed bodies and paralyzed minds and paralyzed souls -- you are moving on crutches. Throw away all those crutches! Even if you have to fall and crawl on the ground, that is better than clinging to crutches.

And experience life in all possible ways -- good-bad, bitter-sweet, dark-light, summer-winter. Experience all the dualities. Don't be afraid of experience, because the more experience you have, the more mature you become. Search for all possible alternatives, move in all directions, be a wanderer, a vagabond of the world of life and existence. And don't miss any opportunity to live.

Don't look back. Only fools think of the past -- fools who do not have the intelligence to live in the present. And only fools imagine about the future, because they don't have the courage to live in the present. Forget the past, forget the future, this moment is all. This moment has to become your prayer, your love, your life, your death, your everything. This is it.

And live courageously, don't be cowards. Don't think of consequences; only cowards think of consequences. Don't be too result-oriented; people who are result-oriented miss life. Don't think of goals, because goals are always in the future and far away, and life is herenow, close by.

And don't be too purposive. Let me repeat it: don't be too purposive. Don't always bring in the idea, "What is the purpose of it?" because that is a strategy created by your enemies, by the enemies of humanity, to poison your very source of life. Ask the question, "What is the purpose of it?" and everything becomes meaningless.

It is early morning, the sun is rising and the east is red with the sun, and the birds are singing and the trees are waking up, and it is all joy. It is a rejoicing, a new day has happened again. And you are standing there asking the question, "What is the purpose of it?" You miss, you miss it totally. You are simply disconnected.

A roseflower is dancing in the wind, so delicate and yet so strong, so soft yet fighting with the strong wind, so momentary yet so confident. Look at the roseflower. Have you ever seen any roseflower nervous? So confident, so utterly confident, as if it is going to be here forever. Just a moment's existence, and such

trust in eternity. Dancing in the wind, whispering with the wind, sending out its fragrance -- and you are standing there asking the question, "What is the purpose of it?"

You fall in love with a woman and ask the question, "What is the purpose of it?" You are holding the hand of your beloved or your friend, and asking the question, "What is the purpose of it?" And you may still be holding hands, but now life has disappeared, your hand is dead.

Raise the question, "What is the purpose?" and everything is destroyed. Let me tell you, there is no purpose in life. Life is its own purpose; it is not a means to some end, it is an end unto itself. The bird on the wing, the rose in the wind, the sun rising in the morning, the stars in the night, a man falling in love with a woman, a child playing on the street... there is no purpose. Life is simply enjoying itself, delighting in itself. Energy is overflowing, dancing, for no purpose at all. It is not a performance, it is not a business. Life is a love affair, it is poetry, it is music. Don't ask ugly questions like, "What is the purpose?" because the moment you ask it, you disconnect yourself from life. Life cannot be bridged by philosophical questions. Philosophy has to be put aside.

Be poets of life, singers, musicians, dancers, lovers, and you will know the real philosophy of life: PHILOSOPHIA PERENNIS.

And if you know how to live... and it is a simple art. The trees are living and nobody is there to teach them. In fact they must be laughing; seeing that you have asked such a question, they must be giggling -- you may not be able to hear their giggle.

The whole existence is nonphilosophical. If you are philosophical, then a gap arises between you and existence. Existence simply *is*, for no purpose. And the person who really wants to live has to get rid of this idea of purpose. If you start living without any purpose, with intensity, totality, love and trust, when death comes, you will know how to die -- because death is not the end of life, but only an episode in life.

If you have known other things, if you have lived other things, you will be able to live death too. The real man of understanding lives his death as much as he lives his life, with the same intensity, with the same thrill.

Socrates was so thrilled when he was going to be given poison. The poison was being prepared outside his room. His disciples had gathered; he was lying on the bed ready, because the time was coming closer. At six o'clock, exactly as the sun sets, he would be given the poison. People were not even breathing, the clock was coming closer and closer to six o'clock, and this beautiful man would be gone forever. And he had not committed any sin. His only sin was that he used to tell the truth to people, that he was a teacher of truth, that he would not compromise, that he would not bow down to the stupid politicians. That was his only crime; he had not done any harm to anybody. And Athens was to remain poorer forever.

In fact, with the death of Socrates, Athens died. Then it never had the same glory again, never. It was such a crime, killing Socrates, that Athens committed suicide. Greek culture never reached such a height again. For a few days it continued, just echoes of Socrates -- because Plato was his disciple, just an echo. And Aristotle was Plato's disciple, an echo of an echo. Slowly slowly, as the echoes of Socrates disappeared, Greek culture disappeared from the world. It had seen days of glory, but it committed suicide by murdering Socrates.

His disciples were very much disturbed, but Socrates was thrilled, just as a small child when you take him to the exhibition is so thrilled by everything, each and everything is so incredible. He would get up again and again and go to the window and ask the man who was preparing the poison, "Why are you delaying? Now it is six o'clock!"

And the man said, "Are you mad, Socrates, or something? I am delaying just so that a beautiful man like you can stay a little longer. I cannot delay forever, but this much I can do. A little bit more, linger a little bit more! Why are you in such a hurry to die?"

Socrates said, "I have known life, I have lived life, I know the taste of life. Now I am so curious about death! That's why I am in such a hurry. I am pulsating with great joy -- the very idea that now I am going to die, and I will be able to see what death is. I want to taste death. I have tasted everything else, only one thing has remained unknown. I have lived life and known all that life can give. This is the last gift of life, and I am really intrigued."

The man who has lived, really lived, will know how to die.

Vandana, there is no art of death. The art of life is the art of death, because death is not something separate from life. Death is the highest peak of life, the Everest, the virgin-snow-covered sunlit Everest. It is the most beautiful thing in existence.

But you can know the beauty of death only if you know the beauty of life. Life prepares you for death.

But people are not living at all; they are hampered in every possible way from living. So they don't know what life is, and consequently they will not know what death is.

Death is a lie. You don't end with it, you only take a turn. You move on another road; you disappear from this road, you appear on another road. If you are not yet awakened, not yet enlightened, then here you die, there you are born. You disappear from one body and you appear immediately in some womb, because millions of foolish people are copulating all over the world -- they are just waiting for you! And there are really so many that it is good that you die unconscious and you choose the new womb unconsciously. If it was a conscious choice, you would go crazy. How to choose? Whom to choose?

Unconsciously you die, unconsciously you are born into the closest possible womb that fits with you. One body is gone, and another is immediately formed.

But if you are enlightened.... And what do I mean by "enlightened"? I mean if you have lived your life with awareness, and you have reached the point of awareness where no dark spot of unconsciousness exists in you, then there is no longer any womb for you. Then you enter into the womb of God -- existence itself. That is liberation, moksha, nirvana.

The last question:

BELOVED OSHO,

MORARJI DESAI ONCE SAID THAT IF HE DID SET UP A COMMISSION TO INVESTIGATE US, WE WOULD NOT LIKE THE RESULTS. IF THE GOVERNMENT DOES SET UP A COMMISSION, IS THERE ANY HOPE AT ALL OF ITS BEING REALLY OPEN, REALLY IMPARTIAL?

Krishna prem, politics can never be impartial, politics is partiality. Politics can never be unprejudiced, it is rooted in prejudice. So don't hope for much. It will be fun, that's all; we will enjoy the people who come with the commission. Enjoy it then -- if he appoints any commission and the people come here, enjoy it. Give them a feeling of your life that is happening here. Who knows, somebody may be turned on!

But don't trust politicians. The game with politicians is a dangerous game. Friendship is dangerous with them, enmity is dangerous with them. But it cannot be avoided. And what is happening here is so huge that politicians cannot remain out of it for long.

Just the other day, in the Indian parliament they discussed us again -- a long discussion. A phone call came from Delhi saying, "Send Krishna Prem, Madhura and the other press people, because now this is the only hot thing that people are talking about."

We are not interested in politicians, in politics -- not at all. But we cannot avoid them either. Politics is like the weather: whether you like it or not, it is going to affect you anyway.

It is known now why Nasser suddenly died of a heart attack.... He received a telephone call from Golda Meir, who told him, "Let's make love not war."

Now, whether you make love or you make war, with politicians it is going to be difficult going, tough going.

So, Krishna Prem, there is no need for any hope. In the first place, I don't think he is going to appoint a commission, for many reasons. One reason is, the other day in parliament somebody raised the question, "Why a commission only for Osho?" And a great shiver went through the whole parliament.

It is reported in the newspapers that the man suggested they appoint a commission to investigate Satya Sai Baba, Guru Maharaj-ji, Maharishi Mahesh Yogi, Muktananda, and other Etcetera Etceteranandas. They were very happy to have a commission investigate my place, my commune, but now there is fear. And that looks logical -- if you want to investigate one commune, then why not all? That is the first problem they will have to face.

Secondly, he would like to avoid, to escape from appointing the commission -- because who knows what will happen if the commission comes? The people who come and go back to him, they may report that all that appears in the newspapers is false, it is not the true picture. So many people have visited the ashram, and so many members of parliament have come, and whosoever has come has reported to him, "You are unnecessarily prejudiced. Something beautiful is happening, a meeting of East and West is happening."

So he is also afraid deep down. Who knows, the commission may report favorably -- then what is he going to do? Once the commission reports favorably, it will become a great problem for him. So he has found a very legal way to escape from appointing the commission. He says that I should write a personal letter to him asking that a commission be appointed to investigate me and my work. He knows perfectly well that for five years I have stopped writing personal letters.

And why should I write a personal letter? If the government wants to know what is happening, it is *their* work to find that out. If they have decided without investigating, then they are being undemocratic. If they say to the world, "We will not allow any television companies from Holland, from England, from Japan or from Australia to cover the work and the commune, because it will not represent the true Indian spirit and the true Indian image"; if they have decided it without investigating at all, then it is their duty to appoint a commission. Why should I ask them to appoint a commission? But this is a legal trick. He knows I don't write personal letters. For five years I have not done so, and I am not going to do it now.

And then he is worried also about something he said in parliament the other day. He said that he has not received any personal letter from me and it is always Yoga Laxmi, the managing trustee, who writes. And she writes, "Osho is only a guest in the commune, so how can we investigate a guest?"

But Laxmi is right, I am simply your guest. And I don't do anything, so what are they going to investigate? They can come and sit with me for twenty-four hours in my room; I don't *do* anything, there is nothing to investigate! The question is of the commune, the work that goes on in the commune: *that* has to be investigated.

But he is not interested in the commune. His interest basically is somehow to create a trap in which he can catch me -- because he knows if I am caught or if I am imprisoned, then the whole work will be destroyed easily. The other day in parliament he said it -- unconsciously it must have come out of him -- "Osho is the ashram, Osho is the commune. So we cannot investigate the commune unless he writes." And I am not going to write. I don't think politicians are of any worth, and I don't think they are worthy to investigate a religious commune.

In fact some day we should think of appointing a commission to investigate the politicians....

Three prime ministers of three great countries are sitting at a dinner party when all of a sudden a loud fart is heard coming from the seat where the lady host is dining. She is barely able to hold herself together when immediately from across the table the French prime minister stands up and in a loud firm voice exclaims, "Excuse me, messieurs-dames, but I must unexpectedly leave. I am not feeling well."

Grateful and relieved, the lady manages to regain her composure, when ten minutes later she lets another fart escape. Dismayed and blushing up to her ears, she watches how the English prime minister stands up and declares, "I am sorry, ladies and gentlemen, but I must retire early tonight. I am not feeling well."

The scene happens once more, and this time the Indian prime minister proudly stands up and says loudly, "Well now, ladies and gentlemen, it is my honor and my duty to go home."

Get it?

I don't have any respect for these politicians and political leaders. I have respect for them as human beings, but not as politicians. Politics is the most ugly phenomenon on the earth, and politicians, the ugliest human beings. I have tremendous respect for human beings, but I can't have any respect for the ugly politics that goes on.

There is no need to have any hope. First, they will not appoint any commission, afraid that it may turn against them. And it is not going to be easy either; if they appoint a commission we are first going to give tough tests for the commission too, to find out whether they are really capable of investigating a commune. What do they know about it? What do they know about the therapies that are going on here? First *they* will be examined. A group of fifty therapists will examine them in every possible way. Unless we are satisfied that they are worthy to investigate, we won't allow them inside the gate.

First, they are not going to appoint a commission. He is afraid -- whom to appoint? Where are they going to find people who understand primal therapy, bioenergetics, encounter, psychodrama, psychosynthesis and psychoanalysis? And he is afraid that if he appoints somebody who understands these things, he will be in support of us. He can appoint a retired senile judge -- but he will not know anything about it, and that will be really hilarious.

I don't think he is going to, but if he does appoint a commission, enjoy it. Let them come, and have real fun with the whole thing. At least let them carry back some joy, some laughter, from here. What they report is irrelevant, because what happens almost always is this: before they come here, the report will already be

ready. That's what happens. The report will be prepared by somebody else. But we are not interested in their reports.

I had only said to appoint a commission so that the government can have at least a show of democracy. It is utterly undemocratic to prevent media people reaching Poona. It is so undemocratic what they tell people -- now we even have letters in our possession. To one sannyasin, an Indian ambassador in America wrote, "If you want to go to Poona, then forget all about it; we are not going to give you any entry visa. But if you want to go to any other ashram, write, and we are ready to give it to you."

Just see the foolishness of the man -- writing it!

Now in Bombay, on the passports of sannyasins they are writing "This visa is not valid for Poona." So it seems Poona is no longer part of India. A tourist is entitled to tour the whole of India, except Poona! But why prevent people from coming to Poona? Just Koregaon Park would have been enough!

In every possible way, they are doing whatsoever they can do to hassle and hinder us. They have tried one thing that they are very clever at doing -- to find some flaw in our finances. They have not been able to do it. Sadly, the finance minister had to declare yesterday in parliament, "Their finances are absolutely okay and we could not find any flaw in them." So now they are at a loss as to what to do.

In fact there is nothing that they can find here which is being done against the law. But just their prejudices, their old rotten minds, their traditional minds.... They cannot believe that a phenomenon like me is even possible in India. But it is happening, and it is going to grow. It is growing. And the more they hinder it, the more it will grow. That is an inner logic of things: the more hindrances there are, and the more challenges, the more it is going to grow.

If Jesus had not been crucified, there would have been no Christianity. If one day the politicians decide to crucify me, I will be the happiest person in the world.

Enough for today.

The Book of Wisdom

Chapter #15
Chapter title: The Smokeless Flame

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The first question:

BELOVED OSHO,

YOU MUST HAVE TOLD US SO MANY TIMES ALREADY, BUT I STILL DON'T GET IT: WHAT IS THE SEED OF DESIRE? IS IT ONLY IN THE EXISTENCE OF MIND? AND HOW IS THE DESIRE OF THE BODY FOR SEX RELATED TO THE MIND?

Anurag, the energy called desire has been condemned for centuries. Almost all the so-called saints have been against it, because desire is life and they were all life-negative. Desire is the very source of all that you see, and they were against all that which is visible. They wanted to sacrifice the visible at the feet of the

invisible; they wanted to cut the roots of desire so there would no longer be any possibility of life.

A tremendously great urge to commit total suicide has dominated humanity down the ages.

I have a totally different concept of desire. First, desire itself is God. Desire without any object, desire without being goal-oriented, unmotivated desire, pure desire, is God. The energy called desire is the same energy as God.

Desire has not to be destroyed, it has to be purified. Desire has not to be dropped, it has to be transformed. Your very being is desire; to be against it is to be against yourself and against all. To be against it is to be against the flowers and the birds and the sun and the moon. To be against it is against all creativity. Desire is creativity.

The Eastern scriptures are perfectly right when they say that God created the world because a great desire arose in him -- a desire to create, a desire to manifest, a desire to make many from one, a desire to expand. But these are only metaphors; God is not separate from desire. Desire means a longing, a great longing, to expand, to become huge, to be enormous -- as huge as the sky.

Just watch people, watch desires, and you will understand what I mean. Even in your ordinary desires, the basic thing is present. In fact what the man who wants to have more and more money really wants is not money but expansion, because money can help you expand. You can have a bigger house, you can have a bigger garden, you can have this, you can have that -- your territory will be bigger, your freedom will be bigger. With more money you will have more alternatives to choose from.

The man who is after money may not know why he is after the money. He may himself think and believe that he loves money, but that is only on the surface of his consciousness. Go deeper into his unconscious, help him to meditate, and you will be surprised and he will be surprised to find that the desire for money is not really the desire for money, it is the desire to expand.

And the same is the case with all other desires. Men want more power, more fame, longer life, better health, but what are they desiring in these different things? The same, exactly the same: they want to be more. They don't want to remain confined, they don't want to be limited. It hurts to feel that you are definable, because if you are definable then you are just an object, a thing, a commodity. It hurts that you have limitations, because to have limitations means to be imprisoned.

But all these objects of desire, sooner or later, disappoint. Money becomes possible one day, and yet expansion has not happened; you may have a little more freedom of choice, but that does not satisfy. The desire was for the infinite, and money cannot purchase the infinite. Yes, you have more power, you are more well-known, but that doesn't really matter in the long run. Millions of people have lived on this earth and were very famous, and now nobody even knows their names. Everything has disappeared into dust -- dust into dust, not even traces are left. Where is Alexander the Great? What is he? Would you like to be a dead Alexander the Great or an alive beggar? Ask yourself, and your being will say it is better to be alive and be a beggar than to be dead and be an Alexander.

If you watch carefully, money, power, prestige -- nothing satisfies. On the contrary, they make you more discontented. Why? -- because when you were poor there was a hope that one day the money was going to happen and all would be settled and settled forever, and then you would relax and enjoy. Now that has happened, and there seems to be no sign of any relaxation. In fact, you are more tense than before, you are more anxiety-ridden than before.

Money has brought a few blessings, but in the same measure it has brought many curses too. You can have a bigger house, but now you will have less peace. You can have a bigger bank balance, but you will also have a bigger madness, anxiety, neurosis, psychosis. Money has brought a few things which are good; in the wake of it many other things have arrived which are not good at all. And if you look at the whole thing, the whole effort has been a sheer wastage. And now you cannot have even the hope that the poor man can have.

The rich man becomes hopeless. He knows now the money will go on increasing and nothing is going to happen -- just death, only death. He has tasted all kinds of things; now he only feels a tastelessness. A kind of death has already happened, because he cannot conceive of how to fulfill that desire for expansion.

But desire in itself is not wrong. The desire for money, the desire for power, the desire for prestige, are wrong objects for desire -- let it be very clear. By having wrong objects of desire, desire itself does not become wrong. You can have a sword and you can kill somebody -- that does not make the sword something wrong. You can also save somebody with the same sword. Poison can kill and poison can become medicine too. In the right hands, poison is nectar; in the wrong hands, nectar is poison.

This is the essential wisdom of all the buddhas of all the ages. What the priests say is one thing; what the

buddhas have brought to the world is totally different, it is diametrically opposite.

Desire has to be purified and transformed, because it is your energy -- you don't have any other energy. How to transform desire? One way, the ordinary way, the mediocre way, is to change the object. Don't go after money, start going after God. You are frustrated with money -- become religious, go to the church, to the temple, to the mosque. Let your desire have a new object called God, which is as illusory as the object called money, even more illusory, because what do you know about God? Money at least is something visible, objective; you have known it, you have seen it. What do you know of God? You have only heard the word. God remains a word unless experienced. God remains an empty word unless you pour some content into it through your own existential experience.

People, when they are frustrated with worldly desires, start changing the object: they start making otherworldly objects of desire -- heaven, paradise, and all the joys of heaven. But it is the same trick, the mind is again befooling you. This is not the way of the intelligent person, this is the way of the stupid.

What is intelligence? Intelligence means the insight that no object can fulfill your desire. No object, I say, and I say it categorically, no object can ever fulfill your desire. Your desire is divine. Your desire is as big as the sky -- even the sky is not a limit to it. No object can fill it. Then what is to be done? The intelligent person stops desiring objects. He makes his desire pure of all objects -- worldly, otherworldly. He starts living his desire in its purity, moment to moment. He is full of desire, full of overflowing energy. His ordinary life becomes so intense, so passionate, that whatsoever he touches will be transformed. The baser metal will become gold, and the dead tree will come to bloom again.

It is said of Buddha that wherever he moved, dead trees would start growing leaves; out of season, trees would bloom. These are beautiful poetic expressions of a certain metaphysical truth. Buddha is pure desire, just desire. Not a desire *for* anything; he has abandoned all objects.

Let me remind you, first he abandoned the world. He was a prince, he was born to be a king. Seeing the futility of money, seeing the futility of all kinds of relationships, seeing the futility of all that the world can give -- he was only twenty-nine years old -- he escaped. He did well, because after thirty it becomes more difficult, more and more difficult.

Hippies are right. They say, "Don't believe a man who is over thirty." Buddha escaped at the right time -- he was exactly twenty-nine -- because the more you become experienced in worldly ways, the more cowardly you become. Religion is for the courageous, religion is for the brave, religion is for the young, those who are still able to take the risk, those who are still able to gamble.

Buddha escaped. Seeing the futility, he escaped in search of God, in search of truth. He replaced his desire for the world with the desire for God, truth, nirvana. For six years he worked hard. By the time he was thirty-five he was utterly spent. He had done all that was possible, humanly possible, to do. He fasted for months, meditated, practiced yoga. And in those days there were different kinds of schools. He went from one teacher to another, from one school to another, he practiced all possible methods. And one day it suddenly flashed.

He was crossing the river Niranjana. It is a small river -- when I went to see the river I could not believe the story. The story says that he could not cross the river Niranjana, he could not swim it, because he was so weak. The river is so narrow, the river is so small, but he must have been very weak from years of fasting. It is said that he had fasted so long that you could count his bones, his ribs. He had become simply bones, he was a skeleton; his stomach had completely disappeared, his stomach and his back had become one. He must have been really weak; he could not cross the river, and was hanging onto the root of a tree, having no energy to get out of the river.

In that moment, a great insight happened. Insights happen only in such moments. When the frustration is total, when the disappointment is complete, when the disillusionment is utter, when there is nothing left to hope for... in that moment he saw the pointlessness of it all. The worldly objects were meaningless; he had had all of them and they did not satisfy. And those otherworldly desires were just as foolish as the worldly desires. In that moment, in that insight, he became objectless.

Let me tell you, the scriptures report it very wrongly. They say that in that moment he became desireless. But try to understand what I am trying to convey to you. He became objectless, not desireless. You cannot become desireless. Desire is your very life, your breath, your heartbeat; desire is your being. But certainly a transformation happened; he became objectless. This-worldly, otherworldly, all desires in toto disappeared as objects, not desire as energy. There was no object; pure energy was felt, a desiring for nothing, a pure desire moving nowhere, a pure desire herenow.

That very night he attained enlightenment. Having nothing to desire, he rested under a tree and fell

asleep. For the first time he really slept. When there is nothing to desire, there is nothing to dream about either, because dreams are reflections of your desires. Dreams are reflections of your frustrations, dreams are reflections of your repressions, dreams reflect your day-life. That night there was no dream, it was a dreamless deep sleep.

Patanjali says dreamless deep sleep is closest to samadhi -- just one step more, and you have come home. And that one step happened early in the morning. Rested, Buddha opened his eyes. For the first time in his life there was nowhere to go, nothing to do. For the first time in life he must have been at a loss. Now what? There was nothing to cling to, nothing to hold on to. There must have been an utter emptiness. Time must have stopped. There was no program any more. Every day he used to get up with so many ideas to be cultivated, so many methods to be practiced, so many religious rituals to be done, and all that. Today there was nothing left! Utter emptiness.

But do you think he died? No, he was born. Objects were not there. Now the desire was pure -- just a throb, a pulsation, just a passion for nothing in particular. Resting under the tree with open eyes, he must have been seeing the sky in the east becoming red, and then the sunrise. And with the rising sun and with the sky turning red, and with the last star of the night disappearing, he became enlightened.

What does this word enlightenment mean? It simply means desire was freed from all objects. He became pure love, compassion, pure life. And this pure life has tremendous beauty and ecstasy; with this pure life you have attained the infinite. Desire remains small because you confine it to small objects, desire remains small because you desire small things. Seeing it, people start desiring big things -- but big things are also small things; howsoever big they are, they have limitations.

Just think of your God. How big is he? Egyptians used to say he is seven feet tall -- nothing much. There are many Dutch sannyasins here. Whenever I see a Dutch sannyasin, I remember the Egyptians and the Egyptian gods. Indians say he has three faces. So what? Our politicians have one thousand and one faces, and everyone has many faces. Only three? When you talk to your wife you have one face, when you talk to your girlfriend you have another face, when you talk to your servant still another, when you talk to your boss still another. Just watch the whole day, how many faces you have! And God seems to be very poor -- only three faces? How does he manage with only three faces?

All concepts of God are bound to be limited. Concepts as such are bound to be limited. Even if you say he is infinite, what do you mean? What do you mean by infinite? Try to comprehend the meaning of the word infinite and you will be in a difficulty. Even your word infinite will be found to be finite. You can say he is unbounded, but just think, what do you mean? The boundary must be somewhere; how could it be that one just goes on and on and on? There must be a boundary -- maybe it is very far away, far far away, maybe you will never reach it, but what do you mean by "unbounded"? You simply mean unmeasured, nothing more.

What do you mean when you say the ocean is unfathomable? Do you think there is no bottom to it? The bottom is there, although we may not have fathomed it. Our ways of measurement are small, our yardsticks are small.

Any word that we can use is bound to remain limited. Hence, those who have known God, they say nothing can be said about him. Buddha did not even say this much, that nothing can be said about him, because he said if you say nothing can be said about him, you have already said something. You have already defined him! "Nothing can be said about him" is a statement, and all statements define.

You can move from small objects to bigger and bigger objects, but still your desire, your life, will not feel fulfilled. It cannot feel fulfilled unless it is really infinite, not in conceptions but in experience, and unless you taste the infinity of existence.

Desire is beautiful, there is nothing wrong in it -- only free it from objects. With freedom from objects, desire is divine.

Anurag, you say, "You must have told us so many times already, but I still don't get it...."

Just by my saying it, you are not going to get it. You will have to move into experience. It is not a philosophical system of thought that I am conveying to you. I am only pointing towards a path; the path has to be followed. You will not get it just by listening to me. Yes, you can get it if you sit silently by my side. You can get it in the intervals, when I am here and you are here and no word interferes, intervenes.

Words don't communicate. On the contrary, for higher things they become barriers. For lower things they are bridges; the higher you move, the less and less they are bridges, the more and more they are walls.

You say, "You must have told us so many times already, but I still don't get it...."

I will go on saying it, Anurag, again and again, but remember, you will not get it just by listening to me.

You will have to be something like me. You will have to imbibe me, you will have to digest me. It is not something verbal that is happening here, it is something existential. It is a love affair.

I am not a teacher, I am not teaching you anything, I am simply imparting something to you. What has happened to me, I am inviting you to partake of it. Be my guest, let me be your host. And if you can even be a guest for a single moment, that which has not been understood for so long will be immediately understood. And not only will it be understood, you will be surprised how you went on missing it. It is so simple; to have understood it would have been simple.

But it is a question of an energy communication. And, slowly slowly, I will turn the commune into an energy communication. Words can take you only so far, then it has to become a meeting of energies. You have to be electrified by me. You have to allow my pure desiring, my pure energy. It is objectless; I don't desire a thing, I am simply desire. If you allow yourself to come in contact with this energy, there will be a transformation, a turning point, a conversion.

You say, "What is the seed of desire?"

There is no seed of desire. Desire is the seed of all. Desire is the ultimate seed. God desired to be man, God desired to expand, God desired to create.

Desire is the seed of everything!

If you ask me, I will say God is desire -- that's why he could desire. Only desire can desire.

You ask, "Is it only in the existence of mind?"

No. The mind has only a very tunnel vision. The mind is as if you are hiding behind a door and looking through the keyhole. Yes, sometimes you can see a bird on the wing, but for only a split second, and then it is gone. You see somebody passing by -- a beautiful woman, a beautiful man, or a dog -- just for a moment, and it is gone. A moment before, it was not there; a moment afterwards, it is no more there. That's how the mind creates time. It is a keyhole.

You see a bird on the wing, and you see it only for just a second. Before that, it was not -- do you think it was not? It was, but for you it was in the future, because it was not in front of your keyhole. And after a moment it is no more again -- do you think it is no more? It still is, but for you it is past.

Mind is limited, hence it creates divisions -- past, present and future. The present is that which for a moment appears on the screen of the mind, and the past is that which is no more on the screen, and the future is that which is not yet. But let me tell you: all is, and always is. Nothing ever goes out of existence, and nothing ever comes into existence. Everything persists, remains.

Time is a false notion created by the mind.

Eternity is truth, timelessness is truth.

Somebody asked Jesus, "Tell us something more about the kingdom of God. What will be special there? Something unique. Yes, we have heard that there will be pleasure, but pleasure we know -- maybe it will be thousands and thousands of times greater, but we know what pleasure is. We have heard there will be celestial music -- okay, we know something about music. But what will be special?"

And you will be surprised what Jesus said. It is not recorded in the Christian scriptures, but there are a few sayings scattered here and there in other scriptures. This is recorded by the Sufis. Jesus said, "There shall be time no longer." A tremendously significant answer. There shall be time no longer -- this will be special. You have known everything, but you have not known timelessness. "There shall be time no longer" means there shall be mind no longer. Mind and time are synonymous.

In the ultimate reckoning, time is mind, mind is time. Both are aspects of the same coin, they both disappear together. Drop one, and the other is gone also.

You ask me, "What is the seed of desire?"

Anurag, there is no seed of desire. Desire is the ultimate seed of all other seeds.

And you ask, "Is it only in the existence of mind?"

No. The mind has only a little glimpse of desire, just a flickering glimpse of desire. Mind knows nothing of desire; mind only knows about desiring this and desiring that. Desiring money, desiring power, desiring prestige -- mind knows about desires for objects. When the objects are no more there, desire is no more part of the mind. Then desire is beyond mind; then desire is simply an overflowing energy.

William Blake says desire is energy and energy is delight. I have heard a rumor that Sargama, one of our sannyasins, is a direct descendant of William Blake. We have beautiful people here. William Blake is one of the most beautiful persons who has ever walked on the earth, one of the most penetrating mystics. Sargama must have something of William Blake's quality in him. But it may be just a rumor, because I have heard another rumor also that William Blake had no son at all. But that may be applicable only to legal sons; one

can have illegal sons.

William Blake's insight is true. Desire is energy, energy is delight. Contemplate over it. Just pure desire, just overflowing energy, for no particular object, for no destination.

That's what you have to remember when you come to me for an energy darshan, for a "close-up." Just become pure desire, just an overflowing desire, for nothing in particular. Don't wait for any experience. Experiences will come, but don't wait for them. If you wait, you will miss, because when you are waiting for an experience you are no more in the herenow. You have already missed the point; the mind has come in. The object has obstructed the purity of desire.

When you are in an energy darshan with me, when you are partaking of something of my energy, just be pure desire -- going nowhere, moving nowhere, just thrilled for no reason at all, just madly ecstatic for no reason at all. And in those few moments you will have the contact with me, because those few moments are my reality.

But if you are sitting there, waiting to have some great experience of light inside, then maybe you may experience some light, but you have missed. You have thrown the diamonds away and gathered pebbles on the shore. You may be waiting for your kundalini to rise, you may have a certain sensation rising in your spine, but what is it? It is pointless. It may give you a kick, a spiritual kick, but then it is gone.

With me, just be pure desire -- swaying with me, moving with me, dancing with me, allowing me to penetrate you to your deepest core, to the deepest core of your desire, to the very seed. And then something immense, something incredible, something you cannot imagine, is possible -- an entry of the beyond into you, the meeting of the earth and sky.

You say, "Is it only in the existence of mind?"

No, the mind is a barrier. It allows desire only little outlets -- and desire is an ocean. The mind has to be dropped, not desire; the mind has to be dropped so that you can have *total* desire.

And you ask, "And how is the desire in the body for sex related to the mind?"

The mind is not separate from your body, it is the inner part of the body. You are separate from the body and the mind, both. You are an entity, transcendental, you are a witness to the mind and the body, both. But your mind and your body are both one and the same energy. The body is visible mind, the mind is invisible body. The body is the exterior mind, and the mind is the interior body.

Hence sex is not only physical. It is far more cerebral, it is far more psychological than physical. In fact, sex is triggered not by your physiology but by your psychology. The physiology cooperates with it, but deep down sex comes from the inner body to the outer body.

You may be aware, you may not be aware, because you are not at all aware of what goes on happening to you. But watch, the first thing about sex happens in the head, in the mind. And then immediately the body is affected, because the body and the mind are not separate.

There can be a physiological sex too. That's what happens when you go to a prostitute; it is physiological, it is just a relief for the body. The body is overburdened with energy and you don't know what to do with it. You have to throw it out somehow to unburden yourself, so that you can feel a little relaxed, because you have too much energy and you are so uncreative that you don't know what to do with it.

You can't sing a song totally. If you can, you will be surprised; the energy disappears into the song and becomes the song. There is no need to go to a prostitute. But you cannot dance, you cannot play on the guitar, you are so uncreative.

Prostitutes will exist in the world unless man becomes more creative. And now in the West where the Women's Liberation movement is demanding equality in everything, even male prostitutes have come into existence. They were bound to, because why should there be only female prostitutes? Why not male prostitutes too? Equality is equality.

Man is uncreative. Have you observed? Any time when you are creative, sex disappears. If you are painting and totally absorbed in it, you don't have any sexual desire. Sex simply does not cross the threshold of your mind; it is simply not there.

Only in deep creativity are people celibate, in no other way. Your saints, so-called saints, are not celibate -- because they are so uncreative, they cannot be. It is impossible; it is just against the very science of energy. They are doing nothing, sitting in the temples and ashrams repeating Ram-Ram, Ram-Ram, or just stupidly playing with their malas -- how can they be celibate? How can *brahmacharya* happen to them? It happens only when creativity takes all your energy, and no energy is left as a tension in you.

Poets can be celibate more, painters can be celibate more, dancers can be celibate more, musicians can

be celibate more. I am not saying that they are all celibates, I am saying that whenever a poet is a poet, he can be celibate -- because a poet is not twenty-four hours a day a poet. It is very rare to find a poet who is twenty-four hours a day a poet. Then he becomes a seer, then he becomes a *rishi*, then he is no more an ordinary poet.

It is from people like these who were for twenty-four hours poets that great poems like the Upanishads, the Koran and the Gita were born. It is not ordinary poetry. Ordinary poets are only once in a while poets, otherwise they are ordinary people -- maybe far worse. Ordinary painters are only once in a while painters.

It is said about a great Indian poet, Rabindranath, that whenever he was in the mood to create, he would close his doors and disappear into his room for days together -- three or four days. No food, no bath, he would not even come out. Only when his energy had moved into creativity and he was unburdened would he open his door and come out. And people who saw him coming out of his room after four days of fasting and remaining lost in his creativity, all observed that his face was no more the same. He looked as if he had gone to some other world. He looked so delicate, like a roseflower; he looked so beautiful, so feminine, so graceful, so buddhalike. But only for a few hours would that fragrance surround him, and then it would disappear. And even for months together, the mood might not come.

Poets are only once in a while poets. And when you read a whole poem, the whole poem is not a poem either. Only a few lines here and there are really poetry; the other lines are just managed by the poet, they did not descend on him.

A great poet, Coleridge, died. He left forty thousand incomplete poems. Many times in his life he was asked, "Why don't you complete these things? They are so tremendously beautiful, and only one line is missing. Just complete one line and the poem will be complete."

But Coleridge always refused. He said, "I will not complete it unless it comes from the beyond. I am not going to do it. These lines have come from the beyond, I have just noted them down. I am not the writer, I am not the author, I am just a steno; I have simply noted down something that has been dictated from the beyond. And that one line is missing. I cannot add it, because many times I have tried to add it, and I have always failed. It looks so ugly, it looks so different, so mundane, so mediocre. It does not have that luminosity."

When Rabindranath for the first time translated his great book Gitanjali into English, he was a little worried as to whether the translation had come through or not. English was not his mother tongue, in the first place. And secondly, to translate prose is one thing, it is easy; to translate poetry is very difficult, and more so to translate poetry from a language like Bengali which is so poetic. The whole language is poetic, its flavor is of poetry.

He was worried: "Has the translation come true to the spirit of my original?" He showed it to one great Englishman, C.F. Andrews. Andrews went through it, and at just four points he said, "Four words have to be changed, grammatically they are wrong." Naturally, Rabindranath changed them.

Then when he read Gitanjali and his poems for the first time in a poets' gathering in London, he was surprised, he could not believe his ears. One English poet, Yeats, stood up and said, "Everything is perfectly right, but at just four points something is very mundane, something is not poetic. The whole poetry flows beautifully, but at four points the river comes across rocks."

With a trembling in his heart, Rabindranath asked, "What are those four points?" And they were exactly the same as those which C.F. Andrews had suggested. Rabindranath told him, "These are C.F. Andrews' words, he knows English better than me."

Yeats said, "That is right -- it is better English, but not better poetry. The grammar is right, but poetry is not grammar. The language is right, but poetry is not only language. Poetry is something that hovers above language and grammar. Please go back to your old words!"

Rabindranath got his Nobel prize with this book, Gitanjali.

All poets are not always poets, all poems are not poems. Hence you may not be able to understand what I am trying to convey to you, but whenever a poet is a poet, he is celibate. Sexuality simply disappears, evaporates. And whenever a poem is born in a poet he is part of God, he is a creator. In that moment it is impossible to give any object to your desire. Sex gives an object to your desire. Sex is not pure, cannot be, because the object is always there.

The moment sex becomes pure, it is samadhi.

The mind and the body both are sexual. The body has come out of sex, and the mind is always hankering for objects, hence it is sexual. But both can be purified through creativity.

My message, my key, my golden key to transform your energies, is creativity. Be more and more

creative, and slowly slowly you will see a transformation happening of its own accord. Your mind will disappear, your body will have a totally different feel to it, and constantly you will remain aware that you are separate, that you are a pure witness.

And that pure witness is pure desire and nothing else.

I am not against desire. I am all for desire, but I am not for desires with objects. Let objects disappear, and then you will have a desire like a flame without any smoke. It brings great liberation.

The second question:

BELOVED OSHO,

I UNDERSTAND EVERYTHING THAT YOU SAY, BUT WHY DOES MY LIFE STILL REMAIN UNCHANGED?

Sudhas, to understand something intellectually is one thing, but to understand something intellectually is not going to transform your life. You will remain the same. To understand something intellectually is really to deceive yourself. You have not understood, the mind has only pretended to have understood. This is a trick, because if you really understand it then change is bound to happen. And the mind does not want any change.

The mind is very traditional, conventional, conformist, orthodox. The mind is never revolutionary; it is against all change. And the change I am talking about is a total change.

You say, "I understand everything that you say...."

You only *believe* that you understand. You understand the words, naturally. My words are simple, I don't know many words. In fact, if you count, I must be using not more than four hundred words. But see the turnout! I am not a man of language. You can understand what I am saying as far as words are concerned -- but do you comprehend it? That is the question, that is the crux of the matter. Do you comprehend what is being imparted to you?

Sudhas, you must have a very philosophical bent of mind. Meditate over this anecdote:

A patient of his, a great philosopher in his thirties, eagerly responded at the beginning of therapy to each interpretation his analyst made by saying, "I hear you, I hear you."

"I'm sorry," said the doctor. "I didn't know you were a little deaf."

"I'm not. I *hear* you. It means I comprehend," said the philosopher.

"Well, what is it that you comprehend?"

The philosopher paused. "Jesus," he finally replied, "I don't know."

Understanding is not the question, but comprehension. Understanding is of the head; comprehension is something deeper, of the heart. And if it is really total then it is even deeper, of the being.

When you understand something then you have to do something about it. When you comprehend something you need not do anything about it; the very comprehension is enough to change you. If you comprehend something, it has already changed you; there is no need to do anything about your comprehensions.

Please don't try to understand me intellectually. I am not an intellectual, in fact I am anti-intellectual. I am not a philosopher, I am very anti-philosophic. Try to comprehend me.

And how does one try to comprehend? How does one try to understand in the first place? Understanding means listening with the head, continuously interpreting, evaluating, judging: "This is right, this is wrong. Yes, this is true, I have read about it. This must be right, because Jesus also said it in the same way. This is also in the Gita and in the Vedas."

This goes on, this constant chattering inside that you call understanding. And then out of this hotch-potch you create a hypothesis, and you think this is what I have been telling you. Comprehension cannot come this way; this is the way to prevent comprehension.

Listen silently with no inner chattering, with no inner talk, without evaluating. I am not saying believe what I say, I am not saying accept what I say. I am saying there is no need to be in a hurry to accept or reject. First at least listen -- why be in such a hurry? When you see a roseflower, do you accept or reject it? When you see a beautiful sunset, do you accept or reject it? You simply see it, and in that very seeing is a

meeting.

Don't let your mind wander. Listen silently, attuned, and then something will stir in the heart. Truth has that quality, it stirs the heart. Truth has the quality of being self-evident, it needs no proofs.

If what I am saying has anything of truth in it, it will be understood by your heart. But the mind has to give way. And then you will not need to change your life according to it, it will be changed of its own accord.

The third question:

BELOVED OSHO,

WHAT? WHAT?? WHAT???

Patren, you remind me of a story. A man was troubled for many years with a sore arm. He had been to many doctors and could not find out what was causing the problem. Finally a friend urged him to see a doctor who was famous for his ability to diagnose illnesses. The doctor was very expensive and he had to wait a long time for an appointment. Finally he sat waiting in the office. The doctor walked in, handed him a jar and told him to return it the next day with his first morning's urine. Then he promptly left the room.

The man was infuriated! "He did not even look at me," he thought. "And how can he tell what is wrong with my arm from my urine?"

The next morning, the man, still angry, peed in the jar. Then he had his wife pee in it, then he had his daughter pee in it. Then as he walked out the door he saw his dog peeing on a tree and he got some of that also. He gave the urine to the doctor and sat there laughing to himself.

Just then, the doctor re-entered the room and exclaimed, "Please sir, this is no laughing matter! Your wife has been fooling around on you, your daughter is pregnant, your dog has worms, and if you don't stop jerking off, your arm will never get better!"

Now, Patren, you ask me, "What? What?? WHAT???"

I am not this kind of doctor, you will have to go somewhere else.

The fourth question:

BELOVED OSHO,

WHY CAN'T I FEEL ANY WONDER IN EXISTENCE?

Shivananda, you are too knowledgeable, you know too much. And all that you know is just holy cow dung -- all knowledge always is. Wisdom is a totally different matter. Knowledge is all rot, junk; you gather it from here and there, it is not your own. It has no authenticity, it has not grown in your being, you have not given birth to it.

But it gives you a very gratified ego to feel "I know." And the more you become settled in the idea of "I know," the less and less will you feel wonder in life. How can a man of knowledge feel wonder? Knowledge destroys wonder. And wonder is the source of wisdom, wonder is the source of all that is beautiful, and wonder is the source for the search, the real search. Wonder takes you on the adventure to know the mysteries of life.

The knowledgeable person already knows -- knows nothing, but thinks that he already knows. He has come to a full stop. He has not reached anywhere, he has not known anything. He is a computer, his mind is simply programmed. Maybe he has M.A.'s, Ph.D.'s, D.Litt.'s, maybe he has been to the biggest education centers of the world and he has accumulated much information, but that information is destroying his sensitivity to feel the mystery of the flowers, the birds, the trees, the sunlight and the moon, because he knows all the answers.

How can he see any beauty in the moon? He already knows everything about the moon. And if you say

to him, "My beloved's face looks like the full moon," he will laugh. He will say, "You are simply foolish. How can you compare the moon with your beloved's face? There is no comparison possible!"

He is mathematically right, scientifically right, but poetically wrong. And life is not only science. Just as Jesus said, "Man cannot live by bread alone," I say to you, "Man cannot live by science alone." A few windows are to be left open for poetic experiences, so some sun, some wind and some rain can come from real existence.

You cannot be thrilled by life if you are too full of knowledge.

I used to go for a long walk every evening when I was in the university. A professor used to follow me. For two or three days I tolerated it, and then I said, "Either you stop coming, or I will have to stop coming."
He said, "Why?"
I said, "You are destroying my whole walk."
He said, "How?"

He knew too much about everything, and he would talk. "This tree belongs to that species." Now, who bothers? The tree is beautiful; it is dancing in the wind, the foliage is so young, so fresh. The green of it, the red of it, the gold of it, all is so beautiful -- and he is talking about the species. He was a very very informed man about everything. A bird on the wind, he would immediately label it. He was a great labeler.

I said, "Please, either you stop coming -- you are destroying my evening walk -- or I will have to stop."

Shivananda, you must be too burdened. You are, I know you. You are burdened with great scriptures, mountains of scriptures; nothing can ever surprise you.

A man comes into a bar, obviously nervous and obviously in a hurry, walks over to the counter, picks up an empty glass and starts eating it. When he is finished he goes over to the wall, walks up the wall, walks along the ceiling, walks down the other wall and disappears out the door.

The barkeeper can't believe his eyes. "What the hell," he says, "is going on here?"

A man who has been sitting on a bar stool and seen the whole thing, says with a shrug of his shoulders, "Don't worry, I know that guy. It's always the same thing with him -- comes and goes without even saying hello."

There are millions of people who are living like this. Miracles are happening all around but they can't see anything, they are blind with their knowledge.

Drop your knowledge. Knowledge is worthless, wonder is precious. Regain the wonder that you had when you were a child -- and the kingdom of God belongs only to those who are able to become children again.

The last question:

BELOVED OSHO,

I AM IN A JAM. I LOVE THREE WOMEN. THIS IS HELL, AND THIS HAS BEEN GOING ON FOR THREE MONTHS. NOW WHAT TO DO?

You must be something of a man! One woman is enough. You need legal protection. But if you have tolerated it patiently for three months, wait a little more. Time settles everything. And women are always more perceptive than men -- if you cannot do anything, they are bound to do something.

John and Mary began making love in a railway cutting. As their lovemaking progressed, they rolled down onto the railway tracks in the path of the oncoming express.

The driver, seeing the two bodies ahead on the line, halted the train just in time. Now, delaying the train is a serious offense, and at the trial the judge demanded an explanation.

"Now look, John," he said, "I am a man of the world and I can understand you and your girlfriend having a little fun. But why didn't you get out of the way of the train?"

"Well, it's like this, Your Honor," said John. "I was coming, the train was coming and Mary was coming, and I thought that whoever could stop would stop!"
Enough for today.

The Book of Wisdom

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The first question:

BELOVED OSHO,

YES AND NO!

Prem Madhu, man is a dilemma, he is both yes and no. It is not abnormal in you, it is the normal state of humankind. Man is half earth, half sky; part matter, part consciousness; part dust, part divine. Man is a tension. Friedrich Nietzsche says "a rope stretched between two infinities."

The past is that of an animal and the future is that of God. And between the two is man -- half animal, half angel. The no comes from the past, the yes is a possibility for the future. Doubt comes from darkness, trust is the by-product of light. The higher self in you is always trusting, the lower is cunning and always doubting. And you are both, as you are now.

Man is naturally schizophrenic. Schizophrenia is not a disease; it is not pathology, it is the state of normal human beings. It starts looking like a pathology only when it goes to the extreme, when yes and no are so divided that there is not even an "and" to bridge them. When they become unbridgeable, then it becomes pathological. Otherwise every human being is always in a kind of duality, in a state of either/or. No other animal is in that state. Dogs are simply dogs, and lions are lions, and trees are trees, and rocks are rocks. They don't have any duality, there is no division.

Man is dual, double, divided. It is his misery, but it is also the possibility for his bliss. It is his agony, but out of this agony ecstasy can be born. No animal can be ecstatic except man. Have you seen any animal ecstatic -- ecstasy like a buddha, a Ramakrishna? There is no possibility of coming across an animal which is so ecstatic. Even the rosebush with so many beautiful flowers is not ecstatic in the sense Jesus is. The rosebush is simply a rosebush; there is no exuberance, there is no overflowing, there is no rejoicing. It is a matter of fact -- not that something incredible is happening, not that something from the beyond has descended, not that God has been realized, not that light has come and penetrated to the deepest core of your being and you are full of it and you are enlightened.

The bird on the wing is free, but knows nothing about freedom. Only man, even though he may be imprisoned, knows about freedom. Hence the misery; the bondage on one hand, and the vision of freedom on the other. The reality, the ugly reality, and the tremendously luminous possibility.

Man can be miserable as no other animal can ever be miserable. Have you seen any animal crying its heart out, weeping, committing suicide? Have you seen any animal laughing, a belly laughter that shakes the very foundations? No, all these things are possible only for man. Hence the grandeur of man, hence his dignity, and hence his anxiety too.

The anxiety is over whether you are going to make it or not, whether this time it is going to happen or not. The anxiety is a natural consequence of two diametrically opposite possibilities: one can fall into hell, and one can rise into heaven.

Man is just a ladder, and you move on this ladder like a yo-yo. One moment you are in heaven, another moment you are in hell. One moment suddenly the sunlit peak, another moment the darkest valley that you have ever come across. One moment love, sharing; another moment anger, miserliness. One moment such an expanded heart that you can contain the whole world, and another moment you are so mean that you cannot imagine you had this possibility to be so mean. Man goes on moving between these two infinities continuously like a pendulum.

Prem Madhu, your question is significant, because it is everybody's question. It is not a question, it is far more existential. It is a problem; no answer can help, some solution has to be searched for.

Now, there are two possibilities for the solution. One is to fall back and be satisfied with your animalness. Be satisfied -- that's what millions are trying to do; drink, eat, sleep, and forget all about the greater challenges of life. Eat, drink and be merry, because tomorrow we shall be no more. That's what the materialist says.

The materialist has accepted the lower self; he denies the higher self just in sheer self-defense. He does not deny it because he knows that it is not; no -- he knows nothing about it. He denies it because if he does not deny it then that either/or opens up again. Again one is in a problem, again something has to be done, again the at-easeness is lost. Again the journey, the wandering, and the discomfort and the inconvenience and the insecurity of the journey.

It is better to say that the higher does not exist, that there is no God, that there has never been any God, that there is no soul, that there is nothing inner, that man has no interiority, that man is just what he is from the outside, that man is his behavior and there is no soul in him.

From Pavlov to B.F. Skinner, this is what is being taught to the world by the so-called scientific psychologists, the behaviorists, that man is only behavior. There is no one inside, just as there is no one inside a machine. The machine is just a functional unity; it has no organic unity in it, it has no soul. You can dismantle it, you can rearrange it again.

That's what scientists hope, that sooner or later they will be able to dismantle man and reassemble him. At least theoretically, it seems possible for them. It is not possible. You cannot dismantle and reassemble man, because there is something which is nonmechanical in man. And that nonmechanical part is his glory. But it is better to deny it; it makes life easier, it makes life less anxious, it makes life less of a problem. You can go on living the shallow day-to-day life of so-called pleasures -- eat, drink and be merry.

Those who decide for that are renouncing the opportunity Atisha is talking about. They are renouncing the opportunity to become gods. They are settling for something very low, they are settling for something very cheap, they are missing something very essential. Yes, you can be at ease with the lower self, you can settle with the doubting self. But then there is no growth. And there will be no ecstasy, because there will never be any buddha born in you. You will never come to know anything of christ-consciousness. You will remain in darkness -- of course at ease, but what is the point of being at ease?

Far more valuable is creative discontent, far more valuable is the insecurity of the unknown, far more valuable is a homeless wandering in search of the real home.

Religion is for those who don't accept the lower as the be all and end all. I am not saying deny the lower, remember, because there are foolish people who go to the other extreme. One stupid type of people denies the higher, says it does not exist, and settles with the lower. The other stupid kind denies the lower, says there is no lower, there is only the higher. One says God is illusion, the world is truth. The other says the world is illusion, God is truth.

In my approach, both are being stupid, because both are doing the same thing. Both want to be at ease; both are denying the polar opposite, both are denying the possibility of any inner tension. And remember, it is the inner tension that gives you aliveness. And the bigger the tension, the more alive you are.

You know, you have experienced it. Everybody has experienced it, more or less -- the attraction of the opposite. A man is attracted to a woman, and vice versa -- why? The negative pole of electricity is attracted towards the positive pole, and vice versa -- why? Why the attraction for the opposite? Because in that very attraction, life arises. In that tension, how can you remain dead? In that very tension you start pulsating.

Those who settle and choose one against the other become stale, become dead. The materialist becomes superficial, and your so-called spiritualist also becomes phony. Your so-called materialist lives with shallow pleasures, and your so-called spiritualist lives in imagination, in fantasy. Both are missing life and its

life-giving tensions. Man has to live with both, and in such a way that neither is denied and yet both become complementary to each other. Yes need not be against no; there is no necessity that the no should be against the yes. They can define each other, they can nourish each other.

That's my whole effort here. I bring you a new dispensation, that the earth and the sky have to be accepted together. Body and soul, the world and God, have to be accepted together. Nothing is wrong in the lower, the lower has to become the base for the higher. The lower has to function as the foundation; if you deny it you won't have any foundation.

That's why religious countries, for example India, became poorer and poorer and poorer. They lost their foundations and became very phony. How can you be true if you deny something which is all around you and so real? If you say the world is illusion, maya, how can you be true? You know it is not.

Even the person who says that the world is maya does not try to pass through the wall, he goes through the door. If both are maya, illusion, what is the difference? Can you find any difference between two illusions? Is one a little less an illusion and the other a little more? Even the person who says the world is illusion does not start eating stones. What is the difference between bread and stones then? Both are illusions, both are dreams.

But by denying the world you lose contact with the reality. That's what happened in the East, particularly in India. India became disoriented from reality, it lost its roots in the earth. It became unearthly, a little ghostly. That's my experience of India -- India is a ghost, it has lost its body. And nobody else is responsible for it. It could not gather courage to accept the polar opposites. It became poor, it became ugly, it became ill.

India chose this so that it could be at ease with the higher. But the higher can exist only with the lower; this is one thing more of great importance to be remembered. The lower can exist without the higher -- it will remain unfulfilled, but it can exist. The higher cannot even exist without the lower.

You cannot have a building -- a temple, a church -- without the foundations. But you can have the foundations without making the temple. That is possible because the lower comes first and the higher comes later. The lower can come, and the higher may not come.

The East tried the higher without the lower, the temple without the foundations. Now, such a temple can only be in your imagination, it cannot exist in reality. And it creates hypocrisy. The greatest hypocrisy possible in the world has happened in India. The hypocrisy is: we have to live in the lower because the lower is the real, and we have to deny it and talk about the higher. And because the lower is denied, the higher cannot have any substance; it is dream stuff. So people are very much obsessed with money, but they talk of God; obsessed with politics and power, and they talk of God. That remains just talk.

In the West, just the opposite has happened. The lower was accepted, for the same reason -- because if there is only one, you can relax. You can drop the creative discontent if there is only one. Hence the attraction for the one; it is an attraction towards suicide.

Think of a world where only men exist and no women. There will be no tension, certainly. There will be great brotherhood, everybody will be gay -- literally gay! But life will lose something, something of immense importance -- there will be no tension. It will be like having loose strings on a sitar; you cannot create music. You have to make them tight and tense, only then can you strike music out of them, only then can the hidden become manifest. With loose strings on a sitar how can you create music? They have to be tight, in a certain tension. Only great masters know how much tension is the right tension. And in the right tension the greatest melody is possible.

I teach you the right tension between the lower and the higher, between the body and the soul, between the earth and heaven; a right tension with no antagonism. The lower has not to be denied for the higher, neither has the higher to be denied for the lower. They are together, they are two aspects of the same reality, they interpenetrate.

So I don't say drop your doubt, I don't say drop your no. I say let your no become the tension for your yes, let your no become the background for your yes. Let your no create the context in which the yes will be more meaningful. Only in contrast does meaning arise. You write with white chalk on a blackboard -- why? Because only in contrast will the white show; it will be loud and clear. Let no become the blackboard, and yes the white writing on it.

Your trust should not be a blind trust, your trust should be a trust which has eyes. Your trust should not be an impotent trust, a trust which is trust because you are impotent to say no. Your trust should be alive, strong and vital. Your trust will be capable of saying no. Say yes and yet retain the capacity to say no, then you will be surprised -- your yes has such sharpness, such brilliance, such intelligence! Then it is not blind,

it has eyes to see.

Use no as a foundation for yes, use doubt as manure for the rosebush. Use everything that God has given to you. Nothing, nothing at all, has to be denied; all has to be absorbed, because nothing is unessential or unimportant. Even though sometimes it looks unessential and unimportant, even though sometimes it looks positively harmful and poisonous, it has not to be denied. It has not to be thrown out, because later on, on the way, as you become wiser you will repent if you threw something away, because you will need it in some situation. There are moments when poison is needed as medicine. There are moments of wisdom when just the touch of the wise man and the poison becomes nectar.

I want you to become alchemists. This is an alchemical school, a university for inner alchemy. We are trying to change the baser metal into gold. So remember, I accept your no too, I love your no too. I accept all that you are. I accept all that you are not, even that too. You are accepted whatsoever you are, and you are accepted whatsoever you are not. You are accepted in totality.

From my side there is no question of denying anything, but of transforming it.

The second question:

BELOVED OSHO,

WHAT IS THE EGO? REMAINING UNENLIGHTENED, ARE WE ALWAYS FUNCTIONING THROUGH THE EGO OR ARE THERE MOMENTS WHEN WE ARE FREE OF IT?

Prem parijat, man has no center separate from the center of the whole. There is only one center in existence; the ancients used to call it Tao, *dhamma*, God. Those words have become old now; you can call it truth. There is only one center of existence. There are not many centers, otherwise the universe would not be really a universe, it would become a multiverse. It is a unity, hence it is called the "universe"; it has only one center.

But this is to be meditated upon a little. That one center is my center, your center, everybody's center. That one center does not mean that you are centerless, that one center simply means that you don't have a separate center. Let us say it in different words. You can make many concentric circles on one center, many circles. You can throw a pebble in a silent lake: one center arises from the fall of the pebble and then many concentric circles arise and they go on spreading to the farthest shore -- millions of concentric circles, but they all have one center.

Each can claim this center as his own. And in a way it is his center, but it is not only his. The ego arises with the claim, "The center is mine, separate. It is not your center, it is my center; it is me." The idea of a separate center is the root of the ego.

When a child is born he comes without a center of his own. For nine months in the mother's womb he functions with the mother's center as his center; he is not separate. Then he is born. Then it is utilitarian to think of oneself as having a separate center; otherwise life will become very difficult, almost impossible. To survive, and to struggle for survival in the fight of life, everybody needs a certain idea of who they are. And nobody has any idea. In fact nobody can ever have any idea, because at the deepest core you are a mystery. You can't have any idea of it. At the deepest core you are not individual, you are universal.

That's why if you ask the Buddha, "Who are you?" he remains silent, he does not answer it. He cannot, because now he is no more separate. He is the whole. But in ordinary life even Buddha has to use the word 'I'. If he feels thirsty he has to say, "I am thirsty. Ananda, bring me a little water, I am thirsty."

To be exactly right, he should say, "Ananda, bring some water. The universal center is a little thirsty." But that will look a little odd. And to say it again and again -- sometimes the universal center is hungry, and sometimes the universal center is feeling a little cold, and sometimes the universal center is tired -- it will be unnecessary, absolutely unnecessary. So he continues to use the old meaningful word 'I'. It is very meaningful; even though a fiction, it is still meaningful. But many fictions are meaningful.

For example, you have a name. That is a fiction. You came without a name, you did not bring a name with you, the name was given to you. Then by constant repetition you start becoming identified with it. You know your name is Rama or Rahim or Krishna. It goes so deep that if all you three thousand sannyasins fall asleep here and somebody comes and calls, "Rama, where are you?" nobody will hear except Rama. Rama will say, "Who has come to disturb my sleep?" Even in sleep he knows his name; it has reached to the

unconscious, it has seeped through and through. But it is a fiction.

But when I say it is a fiction I don't mean it is unnecessary. It is necessary fiction, it is useful; otherwise how are you going to address people? If you want to write a letter to somebody, to whom are you going to write?

A small child once wrote a letter to God. His mother was ill and his father had died and they had no money, so he asked God for fifty rupees.

When the letter reached the post office they were at a loss -- what to do with it? Where to send it? It was simply addressed to God. So they opened it. They felt very sorry for the little boy and they decided to collect some money and send it to him. They collected some money; he had asked for fifty rupees but they could collect only forty.

The next letter came, again addressed to God, and the boy had written, "Dear Sir, please next time when you send the money, send it directly to me, don't send it through the post office. They have taken their commission -- ten rupees!"

It will be difficult if nobody has a name. Although nobody has a name in reality, still, it is a beautiful fiction, helpful. And nobody knows it more than I do, because I don't think anybody in the whole history of humanity has given as many names as I have given. You can count on me!

Names are needed for others to call you, 'I' is needed for you to call yourself, but it is just a fiction. If you go deep into yourself you will find the name has disappeared, the idea of 'I' has disappeared; there is left only a pure am-ness, is-ness, existence, being.

And that being is not separate, it is not yours and mine; that being is the being of all. Rocks, rivers, mountains, trees, all are included. It is all-inclusive, it excludes nothing. The whole past, the whole future, this immense universe, everything is included in it. The deeper you go into yourself, the more and more you will find that persons don't exist, that individuals don't exist. Then what exists is a pure universalness. On the circumference we have names, egos, identities. When we jump from the circumference towards the center, all those identities disappear.

The ego is just a useful fiction.

Use it, but don't be deceived by it.

Parijat, you also ask, "Remaining unenlightened, are we always functioning through the ego or are there moments when we are free of it?"

Because it is a fiction, there are moments when you are free of it. Because it is a fiction, it can remain there only if you go on maintaining it. A fiction needs great maintenance. Truth needs no maintenance, that is the beauty of truth. But a fiction? You have constantly to paint it, to give it a prop here and there, and it is constantly collapsing. By the time you have managed to prop up one side, the other side starts collapsing.

And that's what people go on doing their whole life, trying to make the fiction seem as if it is the truth. Have more money, then you can have a bigger ego, a little more solid than the ego of the poor man. The poor man's ego is thin; he can't afford a thicker ego. Become the prime minister or president of a country, and your ego is puffed up to extremes. Then you don't walk on the earth.

Our whole life, the search for money, power, prestige, this and that, is nothing but a search for new props, a search for new supports, to somehow keep the fiction going. And all the time you know death is coming. Whatsoever you make, death is going to destroy it. But still one goes on hoping against hope -- maybe everybody else dies, but not you.

And in a way it is true. You have always seen other people dying, you have never seen yourself dying, so it seems true also, logical also. This person dies, that person dies, and you never die. You are always there to feel sorry for them, you always go with them to the cemetery to say goodbye, and then you are back home again.

Don't be deceived by it, because all those people were doing the same thing. And nobody is an exception. Death comes and destroys the whole fiction of your name, your fame. Death comes and simply effaces all; not even footprints are left. Whatsoever we go on making out of our life is nothing but writing on water -- not even on sand, but on water. You have not even written it, and it is gone. You cannot even read it; before you could have read it, it is gone.

But we go on trying to make these castles in the air. Because it is a fiction, it needs constant maintenance, constant effort, day and night. And nobody can be so careful for twenty-four hours. So sometimes, in spite of you, there are moments when you have a glimpse of reality without the ego

functioning as a barrier. Without the screen of the ego, there are moments -- in spite of you, remember. Everybody once in a while has those moments.

For example, every night when you fall deeply into sleep, and the sleep is so deep that you cannot even dream, then the ego is no more found; all the fictions are gone. Deep dreamless sleep is a kind of small death. In dreams there is a possibility that you may still manage to remember it. People go on managing to maintain their ego even in their dreams.

That's why psychoanalysis tries to go deep into your dreams, because there is less possibility of you maintaining your identity; more loopholes can be found there. In the daytime you are very alert and on guard, continuously there with a shield to protect your ego. In dreams sometimes you forget. But the people who have been studying dreams say that even in dreams the protection remains; it becomes a little more subtle.

For example, you see in a dream that you have killed your uncle. If you go deep into it you will be surprised: you wanted to kill your father, but you killed your uncle. You deceived yourself, the ego played a game. You are such a good guy, how can you kill your own father? And the uncle looks like your father, although nobody really wants to kill their uncle. Uncles are always nice people -- who wants to kill one's uncle? And who does not want to kill one's own father?

There is bound to be great antagonism between the father and the son. The father has to discipline the son, he has to curb and cut his freedom and order him and force him to obey. And nobody wants to obey and be disciplined and given shoulds and should-nots. The father is so powerful that the son feels jealous. And the greatest jealousy is that the son wants the mother to be completely his own, and this father always comes in between, he is always there. And not only does the son feel jealous of the father, the father also feels jealous of the son because he is always there between his wife and him.

Mulla Nasruddin's son got married. He came home with his wife and with his friends and relatives; the whole house was full. He went out for something and when he came back he was very much taken aback -- his father was hugging his wife and kissing her. This was too much! This is not allowed. He was very angry and said, "What are you doing?"

The father said, "And what have you been doing your whole life? You have been kissing and hugging my wife -- and I never said anything to you."

He may not have said anything, but he must have felt like it. There is an antagonism between the father and the son, between the daughter and the mother -- a natural antagonism, a natural jealousy. The daughter wants to possess the father but the mother is there; she looks like the enemy.

Uncles are very beautiful people, but in a dream you will not kill your own father. Your moral conscience, part of your ego, will prevent you from doing such a thing. You will find a substitute; this is a strategy.

If you minutely observe your dreams you will find many strategies the ego is still trying to play. The ego cannot accept the fact: "I am killing my own father? I am such an obedient son, respectful towards my father, loving him so much -- and I am trying to kill my father?" The ego won't accept the idea; the ego shifts the idea a little bit to the side. The uncle looks almost like the father; kill the uncle, that seems easier. The uncle is only a substitute. This is what goes on even in dreams.

But in dreamless sleep the ego completely disappears, because when there is no thinking, no dreaming, how can you carry a fiction? But dreamless sleep is very small. In eight hours of healthy sleep it is not more than two hours. But only those two hours are revitalizing. If you have two hours of deep dreamless sleep, in the morning you are new, fresh, alive. Life again has a thrill to it, the day seems to be a gift. Everything seems to be new, because you are new. And everything seems to be beautiful, because you are in a beautiful space.

What happened in these two hours when you fell into deep sleep -- what Patanjali calls *sushupti*, dreamless sleep? The ego disappeared. And the disappearance of the ego has revitalized you, rejuvenated you. With the disappearance of the ego, even though in deep unconsciousness, you had a taste of God.

Patanjali says there is not much difference between sushupti, dreamless sleep, and samadhi, the ultimate state of buddhahood -- not much difference, although there *is* a difference. The difference is that of consciousness. In dreamless sleep you are unconscious, in samadhi you are conscious, but the state is the same. You move into God, you move into the universal center. You disappear from the circumference and you go to the center. And just that contact with the center so rejuvenates you.

People who cannot sleep are really miserable people, very miserable people. They have lost a natural source of being in contact with God. They have lost a natural passage into the universal; a door has closed.

This century is the first century which is suffering from sleeplessness. We have closed all the other doors; now we are closing the last door, the door of sleep. That seems to be the last disconnection from the universal energy -- the greatest danger. And now there are foolish people in the world who are writing books, and with very logical acumen, saying that sleep is not needed at all, it is a wastage of time. They are right, it is a wastage of time. For people who think in terms of money and work, people who are workaholics, for them it is a wastage of time.

Just as there is now Alcoholics Anonymous, soon we will need Workaholics Anonymous. I propose Morarji Desai's name for the president of Workaholics Anonymous.

People who are obsessed with work, they have to be constantly on the go. They cannot rest, they cannot relax. Even when they are dying, they will be doing something or other.

These people are now suggesting that sleep is unnecessary. They are suggesting that sleep is really an unnecessary hangover from the past. They say that in the past, when there was no electricity and no fire, out of necessity people had to sleep. Now there is no need. It is just an old habit imbibed in millions of years; it has to be dropped. Their idea is that in the future sleep will disappear.

And the same is happening behind the iron curtain in Russia too. They are creating new devices so that people can be taught things while they are asleep -- a new kind of education, so time is not wasted. It is the last torture that we are going to invent for children. We invented the school; we are not satisfied with that. Small children, imprisoned in schools....

In India, schools and prisons used to be painted the same way, the same color. And they were the same type of building -- ugly, with no aesthetic sense, with no trees and birds and animals around them, so that children would not be distracted. Otherwise, who will listen to the foolish mathematics teacher when a cuckoo suddenly starts calling from the window? Or a deer comes into the class, and the teacher is teaching you geography or history.... Children will be distracted, so they have to be taken away from nature, away from society. They have to be forced to sit on hard benches for five hours, six hours, seven hours.

This goes on for years together. Almost one third of life is spent in schools. You have made slaves of them. In their remaining life they will remain workaholics; they will not be able to have a real holiday.

Now these people are thinking, why waste the night time? So children can be put into night education. They will be asleep in bed but their ears will be connected to a central school, and in a very very subtle subliminal way, messages will be put into their heads. They will be programmed.

And it has been found that they can learn more easily in this way than they learn while they are awake. Naturally, because when you are awake, howsoever you are protected, a thousand and one things distract your mind. And children are so full of energy that everything attracts them; they are continuously distracted. That is just energy, nothing else; there is no sin in it. They are not dead, that's why they are distracted.

A dog starts barking, somebody starts fighting outside, somebody plays a trick on the teacher or somebody tells a joke -- and there are a thousand and one things which go on distracting them. But when a child is asleep -- and deeply asleep, when dreams are not there -- there is no distraction at all. Now that dreamless sleep can be used as part of pedagogy.

It seems we are in every way ready to disconnect ourselves from the universal source of being. Now, these children will be the ugliest possible, because even when there was a possibility of being lost completely beyond the ego, that has also been taken away. The last possibility of ego disappearance is then no longer available. When they could have been in contact with God, they will be taught some rubbish history. The dates when Genghis Khan was born -- who bothers, who cares? In fact if Genghis Khan had never been born, that would have been far better. That's what I wrote in my paper, and my teacher was very angry. I had to stand for twenty-four hours outside the class, because I had written, "It is unfortunate that he was born. It would have been very fortunate if he had not been born at all."

But kings and emperors, they go on and on being born just to torture small children; they have to remember the dates and the names for no reason at all. A better kind of education will drop all this crap. Ninety percent of it *is* crap, and the remaining ten percent can be very much improved. And then life can have more joy, more rest, more relaxation.

Because the ego is a fiction, it disappears sometimes. The greatest time is dreamless sleep. So make it a point that sleep is very valuable; don't miss it for any reason. Slowly slowly, make sleep a regular thing. Because the body is a mechanism, if you follow a regular pattern of sleep the body will find it easier and the mind will find it easier to disappear.

Go to bed at exactly the same time. Don't take it literally -- if one day you are late you will not be sent to hell or anything! I have to be cautious, because there are a few people here who are health freaks. Their only disease is that they are continuously thinking of health. If they stop thinking of health they will be perfectly well. But if you can make your sleep a regular thing, going to bed at almost the same time and getting up at almost the same time... the body is a mechanism, the mind is too, and it simply slips into dreamless sleep at a certain moment.

The second greatest source of egoless experiences is sex, love. That too has been destroyed by the priests; they have condemned it, so it is no longer such a great experience. Such a condemnation for so long, it has conditioned the minds of people. Even while they are making love, they know deep down that they are doing something wrong. Some guilt is lurking somewhere. And this is so even for the most modern, the most contemporary, even the younger generation.

On the surface you may have revolted against the society, on the surface you may be a conformist no more. But things have gone very deep; it is not a question of revolting on the surface. You can grow long hair, that won't help much. You can become a hippy and stop taking baths, that won't help much. You can become a dropout in every possible way that you can imagine and think of, but that won't help really, because things have gone too deep and all these are superficial measures.

For thousands of years we have been told that sex is the greatest sin. It has become part of our blood, bone and marrow. So even if you know consciously that there is nothing wrong in it, the unconscious keeps you a little detached, afraid, guilt-ridden, and you cannot move into it totally.

If you can move into lovemaking totally, the ego disappears, because at the highest peak, at the highest climax of lovemaking, you are pure energy. The mind cannot function. With such joy, with such an outburst of energy, the mind simply stops. It is such an upsurge of energy that the mind is at a loss, it does not know what to do now. It is perfectly capable of remaining in function in normal situations, but when anything very new and very vital happens it stops. And sex is the most vital thing.

If you can go deeply into lovemaking, the ego disappears. That is the beauty of lovemaking, that it is another source of a glimpse of God -- just like deep sleep but far more valuable, because in deep sleep you will be unconscious. In lovemaking you will be conscious -- conscious yet without the mind.

Hence the great science of Tantra became possible. Patanjali and yoga worked on the lines of deep sleep; they chose that path to transform deep sleep into a conscious state so you know who you are, so you know what you are at the center.

Tantra chose lovemaking as a window towards God. The path of yoga is very long, because to transform unconscious sleep into consciousness is very arduous; it may take many lives. And who knows, you may or may not be able to persist for so long, persevere for so long, be patient for so long. So the fate that has fallen on yoga is this, that the so-called yogis go on only doing body postures. They never go deeper than that; that takes their whole life. Of course they get better health, a longer life -- but that is not the point! You can have better health by jogging, running, swimming; you can have a longer life through medical care. That is not the point.

The point was to become conscious in deep sleep. And your so-called yogis go on teaching you how to stand on your head and how to distort and contort your body. Yoga has become a kind of circus -- meaningless. It has lost its real dimension.

In the new commune, I have the vision of reviving yoga again in its true flavor, in its true dimension. And the goal is to become conscious while you are deeply asleep. That is the essential thing in yoga, and if any yogi is teaching anything else it is all useless.

But Tantra has chosen a far shorter way, the shortest, and far more pleasant too! Lovemaking can open the window. All that is needed is to uproot the conditionings that the priests have put into you. The priests put those conditionings into you so that they could become mediators and agents between you and God, so that your direct contact was cut. Naturally you would need somebody else to connect you, and the priest would become powerful. And the priest has been powerful down the ages.

Whosoever can put you in contact with power, real power, will become powerful. God is real power, the source of all power. The priest remained down the ages so powerful -- more powerful than kings. Now the scientist has taken the place of the priest, because now he knows how to unlock the doors of the power hidden in nature. The priest knew how to connect you with God, the scientist knows how to connect you with nature. But the priest has to disconnect you first, so no individual private line remains between you and God. He has spoiled your inner sources, poisoned them. He became very powerful but the whole humanity became lustless, loveless, full of guilt.

My people have to drop that guilt completely. While making love, think of prayer, meditation, God. While making love, burn incense, chant, sing, dance. Your bedroom should be a temple, a sacred place. And lovemaking should not be a hurried thing. Go deeper into it; savor it as slowly and as gracefully as possible. And you will be surprised. You have the key.

God has not sent you into the world without keys. But those keys have to be used, you have to put them into the lock and turn them.

Love is another phenomenon, one of the most potential, where the ego disappears and you are conscious, fully conscious, pulsating, vibrating. You are no more an individual, you are lost into the energy of the whole.

Then, slowly slowly, let this become your very way of life. What happens at the peak of love has to become your discipline -- not just an experience but a discipline. Then whatsoever you are doing and wherever you are walking... early in the morning with the sun rising, have the same feeling, the same merger with existence. Lying down on the ground, the sky full of stars, have the same merger again. Lying down on the earth, feel one with the earth.

Slowly slowly, lovemaking should give you the clue for how to be in love with existence itself. And then the ego is known as a fiction, is used as a fiction. And if you use it as a fiction, there is no danger.

There are a few other moments when the ego slips of its own accord. In moments of great danger: you are driving, and suddenly you see an accident is going to happen. You have lost control of the car and there seems to be no possibility of saving yourself. You are going to crash into the tree or into the oncoming truck, or you are going to fall in the river, it is absolutely certain. In those moments suddenly the ego will disappear.

That's why there is a great attraction to move into dangerous situations. People climb Everest. It is a deep meditation, although they may or may not understand this. Mountaineering is of great importance. Climbing mountains is dangerous -- the more dangerous it is, the more beautiful. You will have glimpses, great glimpses of egolessness. Whenever danger is very close, the mind stops. Mind can think only when you are not in danger; it has nothing to say in danger. Danger makes you spontaneous, and in that spontaneity you suddenly know that you are not the ego.

Or -- these will be for different people, because people are different -- if you have an aesthetic heart, then beauty will open the doors. Just seeing a beautiful woman or a man passing by, just for a single moment a flash of beauty, and suddenly the ego disappears. You are overwhelmed.

Or seeing a lotus in the pond, or seeing the sunset or a bird on the wing -- anything that triggers your inner sensitivity, anything that possesses you for the moment so deeply that you forget yourself, that you are and yet you are not, that you abandon yourself -- then too, the ego slips. It is a fiction; you have to carry it. If you forget it for a moment, it slips.

And it is good that there are a few moments when it slips and you have a glimpse of the true and the real. It is because of these glimpses that religion has not died. It is not because of the priests -- they have done everything to kill it. It is not because of the so-called religious, those who go to the church and the mosque and the temple. They are not religious at all, they are pretenders.

Religion has not died because of these few moments which happen more or less to almost everybody. Take more note of them, imbibe the spirit of those moments more, allow those moments more, create spaces for those moments to happen more. This is the true way to seek God. Not to be in the ego is to be in God.

The third question:

BELOVED OSHO,

WHY DO YOU EMPHASIZE THE IMPORTANCE OF HERENOW SO MUCH?

Rahim, because there is nothing else. Here is the only space, now is the only time. Beyond the herenow, there is nothing. Two thousand years ago, a great Jewish master, Hillel, wrote a little poem in Aramaic. The poem is this:

"If I'm not for myself,
Then who can be for me?
And if I'm only for myself,
Then what am I?
And if not now,
When?"

It is a beautiful statement: if not now, then when? Tomorrow? But the tomorrow never comes.

Hence I emphasize the herenow. Don't let this moment slip by unused, unlived, unpenetrated; squeeze all that you can out of it. Live it passionately and with intensity, so you need not repent later on that you missed your life.

It was after the Second World War; the war had ended. Joe Dink was still in Japan waiting to be discharged. His wife, Irma Dink, was wild with anxiety and jealousy because she read about the goings on between the American soldiers and the Japanese girls.

Finally she could stand it no longer, and she wrote her husband, "Joe, hurry up and come back. What do those girls have, anyway, that the American girls don't?"

"Not a thing," wrote back Joe. "But what they've got, they've got here."

And that is the most important thing. The question is of here and now.

And the last question:

BELOVED OSHO, WHAT IS A MIRACLE?

Sadhananda, it depends. To me, everything is a miracle. I never come across anything that is not a miracle; only miracles exist. Everything is such a surprise, it is so unbelievable! But if your eyes are closed, if your eyes are full of dust, if your mind is too knowledgeable, if you think you know all, then nothing is a miracle.

To know "I don't know anything" makes everything a miracle. It depends on your inner state, it depends on you. And to live a life without miracles is not to live at all. You can have a million miracles every day, you are entitled to have them. But because you don't know how to connect yourself with the miraculous, you are being cheated by stupid people.

Somebody produces a Swiss-made watch and you think this is a miracle. Then you become victims of ordinary magicians. Don't be befooled.

The seed sprouting into leaves is a miracle -- not somebody producing a Swiss-made watch out of nothing. That is just a trick, a very ordinary trick; street magicians are doing it all over the world. They are just simple people, not cunning people, otherwise you would have worshipped them.

While exploring the wilds of South America, a man was captured by savages. They were dancing excitedly around before killing him when the explorer had a bright idea. He would baffle them with magic. Taking a cigarette-lighter from his pocket, he shouted, "I make fire!"

With a flick of the thumb, the lighter burst into flame. The savages fell back and gazed in wonder.

"Magic!" cried the explorer.

"It certainly is," said the chief. "It's the only time I ever saw a lighter work on the first try."

It depends on you, what you call a miracle. As far as I am concerned, there is nothing else except miracles. And drop these stupid kinds of miracles.

Mulla Nasruddin and his wife are sitting one Sunday listening to the radio, when this faith healer comes on and he says, "If you have a part of your body you want healed, place one hand on the radio and the other

hand on the afflicted part."

The wife placed one hand on the radio and the other on her heart. The Mulla placed one hand on the radio and the other on his appendage.

So the wife said, "Mulla, he's trying to cure the sick, not raise the dead."

Enough for today.

The Book of Wisdom

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DON'T SEEK SORROW FOR SPURIOUS COMFORTS.
ALL ABSORPTIONS ARE EFFECTED IN ONE.

ONE METHOD WILL CORRECT ALL WRONG.
AT THE BEGINNING AND AT THE END

THERE ARE TWO THINGS TO DO.
BE PATIENT, WHICHEVER OF THE TWO OCCURS.

OBSERVE TWO PRECEPTS EVEN AT THE RISK OF LIFE.
LEARN THE THREE DIFFICULTIES.

TAKE UP THE THREE PARTS OF THE PRINCIPAL CAUSE.
MEDITATE ON THE THREE THINGS NOT TO BE DESTROYED.

MAKE THE THREE INSEPARABLE FROM VIRTUE.

An ancient story.... Jesus, son of Mary, once came upon an old man who lived on a mountain in the open air without any shelter from heat or cold. Jesus asked him why he had not built himself a house.

"Ah, spirit of God!" said the old man. "Prophets before thee predicted that I would live for only seven hundred years. It is not worth my trouble to settle down."

Life is a wandering, it is not a home. It is a search for the home, but it itself is not the home. It is an inquiry, an adventure. It is not necessarily that you will succeed -- success is very rare, because the search is very complex and there are a thousand and one difficulties on the way.

But let this be your first understanding about today's sutras. They are of immense value. When you meditate and when you go deeper into them you will be surprised: these sutras are just like oceans contained in dewdrops.

Mohammed says, "I am like a rider who shelters under a tree, then goes on his way." Yes, this life is an

overnight's stay, a caravanserai. Don't settle in it. Use the opportunity to reach higher and higher and higher, because there is no end to heights, to depths. But remember always, don't take life for granted: it is only an opportunity, with immense potential and possibilities. But if you start thinking that you have already arrived because you are alive, you will miss the whole point.

Jesus says again and again, "The world is to be treated as a bridge, not as a stopping place." Use it as a bridge; it can bridge you to God. And when life becomes a bridge to God it is divine. But if you don't use it as a bridge towards God it remains mundane, spurious, illusory, imaginary, fictitious.

The first sutra:

DON'T SEEK SORROW FOR SPURIOUS COMFORTS.

Everybody seeks, searches for bliss, and almost everybody succeeds in finding just the opposite. I say "almost" because a few people have to be left out of the account -- a Buddha, a Zarathustra, a Lao Tzu, an Atisha. But they are so few and far between; they are exceptions, they only prove the rule. So I say almost everybody who searches for bliss finds misery and suffering. People try to enter into heaven, but by the time they have arrived suddenly they recognize the fact that it is hell.

There must be a great misunderstanding somewhere. The misunderstanding is that those who seek pleasure will find sorrow -- because pleasure is only a camouflage; it is sorrow hiding itself behind a curtain. It is a mask -- tears hiding behind smiles, thorns waiting for you behind flowers. Those who see it, and everybody can see it because it is so obvious... everybody comes to experience it again and again. But man is the animal who never learns.

Aristotle has defined man as a rational being. That is sheer nonsense! Man is the most irrational being you can find anywhere. Man can be rational, but is not. It is not the definition of man as he is, it is the definition of man as he should be. A Buddha, yes; a Mohammed, yes -- they are rational beings, rational in the sense that they live intelligently, they live wisely, they use each single opportunity to grow, to mature, to be. But as far as millions of human beings are concerned, ninety-nine point nine percent of people, they are not rational beings at all, they are utterly irrational.

Their first irrationality is that they pass through the same experience again and again, yet they learn nothing, they remain the same. How many times have you been angry, and what have you learned out of it? How many times have you been jealous, and what experience have you gained out of it? You go on moving through experiences without in any way being affected by them. You remain un-grownup; your way of life is very irrational, unintelligent.

The intelligent person will be able to see easily that, seeking pleasure, all that is found is sorrow. And what are those pleasures in fact? Very spurious ones. Somebody wants to make a big house, and how much trouble he takes and how much suffering he goes through and how many anxieties and how many nervous breakdowns!

They say that if you are really a successful person you are bound to have a heart attack somewhere between forty-two and forty-eight. If you don't have a heart attack before you are fifty your life is wasted, you are a failure; you have not tried to succeed, you have not been ambitious enough. Ambitious people are bound to have heart attacks; the more ambitious will have nervous breakdowns.

If you don't need the psychiatrist, that simply means you have not used your mind in the ways of ambition. And the whole society is geared towards ambition, the whole educational system produces only ambitious minds. That means potential patients for the psychotherapist. It seems as if there is a conspiracy -- that the whole educational system only creates people for doctors, for priests, for psychotherapists.

The whole system seems to be sick, sick unto death. It does not create the healthy, alive, radiant human being; it does not create the joyous, the celebrating, the festive being. It does not teach you how to make your life a festival. Whatsoever it teaches takes you deeper and deeper into hell. And you know it -- because I am not talking about some speculative systems of thought, I am talking simply about your psychology, your state of being.

Atisha is right. He says:

DON'T SEEK SORROW FOR SPURIOUS COMFORTS.

How much suffering you have created -- for what? Somebody wanted a little bigger house, a little bigger bank balance, a little more fame, a little more name, more power. Somebody wanted to become the president or the prime minister. All are spurious, because death will take them away. That is the definition of the spurious.

Only that which cannot be taken away by death is real. Everything else is unreal; it is made of the same stuff dreams are made of. If you are running after things which will be taken away by death, then your life is "a tale told by an idiot, full of sound and fury, signifying nothing." You will never attain to any significance.

And without significance how can there be a song? And without significance how can you ever say that "I have lived"? The tree has not bloomed, the tree has not been fruitful. What to say about fruits and flowers -- even leaves have not come.

Millions are born as seeds and die as seeds. From the cradle to the grave, their story is just of drifting. Accidental it is, and the ultimate result is great sorrow. The idea of hell only symbolizes the great sorrow that you create by a wrong kind of living.

Atisha says:

DON'T SEEK SORROW FOR SPURIOUS COMFORTS.

Then what has to be done? Think of something higher -- something that is beyond death, something that cannot be destroyed, something that is indestructible, something that transcends time -- and sorrow will not be created.

If you search the ultimate, each moment of your life will become more and more peaceful, calm, quiet, cool, fragrant. If you search for the ultimate, if you search for the truth, or God or nirvana or whatsoever you want to call it; if you are in search for the deepest in life and the highest in life and you are not after spurious things, then your very search will bring a new quality to your being. You will feel rooted, integrated; you will feel together. And you will feel a new joy arising in your heart, not coming from the outside.

The real joy never comes from the outside, it is the spurious that comes from the outside -- death can take away only that which has come from the outside.

Death happens only on the without, it never happens within. Death happens on the outside, never on the inside; the inside is eternal. Your interiority is beyond death -- it has always been here, will always be here, but you are unaware of it. You go on running after shadows, and the real waits for you to look in, to turn in, to tune in.

So the first thing: seek that which is deathless, and sooner or later you will knock on the doors of heaven.

The second thing is: why in the first place do you run after spurious pleasures? This woman, that man... why do you run after spurious pleasures? What is the rationale behind it? The rationale is that you are already in sorrow. You want somehow to forget all about it; you want to drown yourself in alcohol, in sex, in money, in power politics -- you want somewhere to drown yourself.

Politicians can easily say that prohibition is needed, because they have a far more dangerous intoxicant available to them. Morarji Desai can insist for prohibition, because he is drinking out of his power politics; he is drowning himself in a very subtle kind of intoxicant. In fact, no alcohol is more dangerous than politics.

If anything has to be prohibited from the world, it is not alcohol, it is politics. And how many people drink alcohol in India? Not more than seven percent. And how many more people are political? I don't think you can find any person who is not political -- very difficult.

You may not be actually in politics, but politics is far more subtle. The husband is trying to dominate over the wife -- this is politics. The wife is trying to manipulate the husband in her own way -- this is politics. The child is in a tantrum and wants a toy immediately -- this is politics. Politics means an effort to dominate the other. And it is very intoxicating; it is the worst kind of alcohol available in the world.

A few people drown in power politics, a few seek shelter in sexuality, a few go to the pub, but many more simply go on searching spurious comforts, go from one comfort to another. When they have achieved one and found that it gives nothing, no nourishment, immediately they start seeking something else. Their life becomes a constant occupation so they need not look at the inner sorrow that is gathering like a cloud, a dark cloud.

So the second meaning of the sutra is: rather than seeking spurious comforts, the best way is to go into your sorrow. Meditate, go deep into it. Don't escape from your misery, because by escaping you will never learn what it is and you will never learn how to transcend it. The beauty is: if you really know the cause of your misery, in that very knowing misery is transcended -- because the cause is always and always ignorance and nothing else.

Jesus says: Truth liberates. This is one of the most important statements ever made, very fundamental

for every seeker to understand. Truth liberates -- not the truth that you gather from scriptures but the truth that you come across through your own experiencing.

You are sad. Go into your sadness rather than escaping into some activity, into some occupation, rather than going to see a friend or to a movie or turning on the radio or the tv. Rather than escaping from it, turning your back towards it, drop all activity. Close your eyes, go into it, see what it is, why it is -- and see without condemning it, because if you condemn you will not be able to see the totality of it. See without judging. If you judge, you will not be able to see the whole of it. Without judgment, without condemnation, without evaluation, just watch it, what it is. Look as if it is a flower, sad; a cloud, dark; but look at it with no judgment so that you can see all the facets of it.

And you will be surprised: the deeper you go into it, the more it starts dispersing. If a person can go into his sorrow deeply he will find all sorrow has evaporated. In that evaporation of sorrow is joy, is bliss.

Bliss has not to be found outside, against sorrow. Bliss has to be found deep, hidden behind the sorrow itself. You have to dig into your sorrowful states and you will find a wellspring of joy.

The second sutra:

ALL ABSORPTIONS ARE EFFECTED IN ONE.

So Atisha says: There is no need to have many goals, one goal is enough. Inquire into the truth of your life. Only one search is enough to deliver you from all your miseries, sufferings, hells. Inquire into the truth of your being, see all the facets of it -- the anger, the greed, the lust. Go into each. And by going into each, you will find always and always the same source of joy, the same spring of joy. Slowly slowly you will become a festival. Nothing has been added from the outside, but you have discovered yourself. You have come into the kingdom of God.

The third sutra:

ONE METHOD WILL CORRECT ALL WRONG.

One goal -- truth -- and one method. What is that method? I call it meditation, Atisha used to call it awareness, Buddha used to call it mindfulness. These are different words for the same quality -- the quality of being attentive, alert, awake.

Atisha is very mathematical; no great mathematician can be so mathematical as he is. He is moving step by step. First he says: Don't seek spurious comforts; that is going astray. Don't escape from your sorrowful state; go into it. Let this become your one goal: the search for the truth of your being. He is not talking about any truth that lives somewhere in the sky, he is not talking about any philosophical truth. He is talking about the truth that you are; he is talking about you. He is utterly psychological, he is not talking about metaphysics.

Then the method... and he goes so quick, not a single word wasted, not a single word superfluous. He is so telegraphic; that is the meaning of the word SUTRA. Sutra means very telegraphic. There was a great need in those days when Atisha was writing these sutras -- there was a great need to be very very short, condensed, telegraphic, because books were not available; people had to remember them. And it is better to make very very condensed sutras so people can remember. Now these are only seven points we are discussing, and can be easily remembered.

ONE METHOD WILL CORRECT ALL WRONG.

That method is awareness. There are many illnesses but there is only one health. The quality of health is one, always the same. Whether I am healthy or you are healthy, the feel of health is the same. Diseases are millions, wrongs are many, but the right key that unlocks all the doors, the master key, is only one. And rather than cutting the branches, rather than pruning the leaves, why not cut the very root? There are many people who go on pruning the leaves or cutting the branches; these people are known as moralists.

The moral person is a little-bit-stupid person, stupid in the sense that he thinks that by cutting the leaves he is going to destroy the tree. He is not going to destroy the tree this way. You cut one leaf and the tree will respond with three leaves instead, the foliage will become thicker. You cut one branch and the tree will pour its sap and juices into another branch, and the other branch will become thicker and bigger. This is what happens in your life.

Somebody is against sex; he represses sex, he cuts that branch. Now the whole energy becomes anger. You will find stories in Indian scriptures, stories like the story of Durvasa -- a great so-called *mahatma* who

repressed his sex totally, and then became all anger, just red-hot anger. It is bound to happen. You cannot destroy any energy -- never. It is not possible in the very nature of things. Energies can only be transformed, never destroyed. If you close one outlet, the energy will start flowing from another. If you close the front door, then from the back door... and from the back door it is more dangerous, because it makes your life the life of a hypocrite, it makes your life double. You start living in a dual way: you say one thing, you do another; you show one thing, you are another. You become more and more split.

My emphasis is also exactly the same as Atisha's. You come to me with a thousand and one problems, but my answer is always the same. If you come with anger I say be aware of it, if you come with greed I say be aware of it, if you come with lust I say be aware of it -- because awareness cuts the very root. What is the root? Unawareness is the root.

One can be angry only if he is unaware. Try to be angry and aware together and you will find it impossible. Either you will be aware, then anger will not be found, or you will be angry and awareness will have disappeared. Up to now, nobody has been able to manage both together, and I don't think you can prove the exception. Try it. It is possible you may think both are happening, but if you minutely watch you will see: when awareness is there anger is not, when anger is there awareness is not. Unawareness is the root of all illnesses; then awareness is the only medicine.

Buddha says, "I am a physician." And once somebody asked, "You again and again say you are a physician, but I don't see any medicines around you. What medicines do you give?"

He said, "My medicine is only one: it is awareness. I prescribe awareness." And it has not to be brought from the chemist; you have to change your inner chemistry to bring it. You have to change your inner chemistry. Right now your inner chemistry functions in such a way that it produces unawareness, unconsciousness. It can be changed, it can be deautomatized. How to do it you will find in the sutras that are to follow.

But remember, one method is enough to correct all wrong. That method is awareness. And how will you know that you have attained it? Awareness is something inner, it is so deep that nobody can see it. Still, if you become aware, everybody who has a little intelligence, who has eyes to see, will become aware of it -- because as awareness happens at the inner core, compassion starts radiating, love starts radiating.

Buddha says: Light the candle of awareness in your heart, and your whole being will radiate compassion. Compassion is the proof. Unless compassion happens, remember, you must be deceiving yourself; you must be doing something else than being aware.

For example, you can try concentration. Concentration is not awareness, and the person of concentration will never show compassion. Compassion is not a consequence of concentration. Concentration means the focusing of the mind, the narrowing of the mind on only one point. The concentrated mind becomes a very powerful mind -- but remember it is mind, and very powerful, hence more dangerous than ever. Concentration is the method of science.

Awareness is totally different; it is not focusing, it is unfocused alertness. For example, right now you are listening to me. You can hear in a concentrated way, you can be focused on me; then you will miss the birds and their songs, then you will miss this noise on the road. Then you are not aware, then your mind has become very narrow. Awareness is not the narrowing of the mind but the disappearance of the mind. The narrowing of the mind makes the mind more of a mind -- hence the Hindu mind is more of a mind, the Mohammedan mind is more of a mind, the communist mind is more of a mind, because these are all narrowing. Somebody is focused on Das Kapital or the Communist Manifesto, somebody is focused on the Koran or on the Dhammapada, somebody on the Gita, somebody on The Bible -- focused people. They create narrow minds in the world. They create conflict, they don't bring compassion.

For thousands of years religions have existed, but compassion is still a dream. We have not been able to create a world that knows what love is, friendship is, brotherhood is. Yes, we talk, and we talk too much about all these beautiful things. In fact the talk has become nauseating, it is sickening. It should stop. No more talk of brotherhood and love and this and that -- we have talked for thousands of years for no purpose.

The reason is that the concentrated mind becomes narrow, becomes more of a mind. And love is not the function of the mind, love is the function of no-mind -- or call it heart, which means the same. No-mind and heart are synonymous.

Awareness means to listen to me unfocused -- alert of course, not fallen asleep, but alert to these birds, their chirping, alert to the wind that passes through the trees, alert to everything that is happening. Concentration excludes much, includes little. Awareness excludes nothing, includes all.

Awareness is a state of no-mind. You are, yet you are not focused. You are just a mirror reflecting all,

echoing all; see the beauty of it and the silence and the stillness. Suddenly you are and you are not, and the miracle starts happening. In this silence you will feel a compassion, compassion for all suffering beings. It has not to be practiced either; it comes on its own.

Atisha says: Awareness inside, compassion on the outside. Compassion is the outer side of awareness, the exterior of awareness. Awareness is your interiority, subjectivity. Compassion is relating with others, sharing with others.

The fourth sutra:

AT THE BEGINNING AND AT THE END THERE ARE TWO THINGS TO DO.

By the beginning is meant the morning, and by the end, the evening. In the morning remember one thing, says Atisha, that a new day, a new opportunity, has again been given to you. Feel grateful. Existence is so generous. You have wasted so many days, and again one day has been given to you. Existence is so hopeful about you! You have been wasting and wasting and doing nothing; you have wasted so much valuable opportunity and time and energy, but existence still hopes. One day more is given to you.

Atisha says: In the morning remember it is a new day, a new beginning. Have a decision deep in your heart that "Today I am not going to waste this opportunity. Enough is enough! Today I am going to be aware, today I am going to be alert, today I am going to devote as much energy as possible to the single cause, the cause of meditation. I will meditate in all my acts. I will do all the activities, the usual day-to-day activities, but with a new quality: I will bring the quality of awareness to them."

Welcome the new day. Feel grateful, happy that existence still trusts in you; there is still a possibility, the transformation can still happen. Start the day with a great decisiveness.

And in the evening again feel gratitude that the day was given to you, and feel gratitude for all that happened -- good and bad both, happiness and unhappiness both, because they are all teachers.

Everything is an opportunity. Taken rightly, every moment is a stepping-stone. Failure as much helps you to become alert as success; sometimes in fact failure helps you to become more aware than success. Success helps you to fall asleep. In happiness people forget; in happiness nobody remembers God. In unhappiness suddenly the remembrance comes.

Fortunate is the man who can remember even when he is happy; fortunate is the man who can remember when everything is going good and smooth. When the sea is rough, everybody remembers God; there is nothing special in it, it is just out of fear.

It happened: In the sea there was a ship, a ship which was carrying many Mohammedans to Mecca. They were on a pilgrimage. They were all surprised by one thing: because they were all pilgrims going to the holy of holies, each was praying all the five prayers prescribed for a Mohammedan every day -- except a Sufi mystic. But the mystic was so radiant with joy that nobody dared to ask him why.

Then one day the sea was very rough and the captain declared, "There seems to be no possibility that we can be saved, so please do your last prayer. The ship is going to sink." And everybody fell in prayer except the Sufi mystic.

Now this was too much. Many people gathered around the mystic. They were really angry and they said, "You are a man of God. We have watched you, you have never prayed. But we didn't say anything; we felt that this would be disrespectful -- you are thought to be a holy man. But now it is unbearable. The ship is sinking, and you are a man of God -- if you pray, your prayer will be listened to. Why are you not praying?"

The mystic said, "To pray out of fear is to miss the whole point, that's why I am not praying."

And then they asked, "Then why did you not pray when there was no question of fear?"

He said, "I am in prayer, so I cannot pray. Only those who are not in prayer can pray. But what is the point of their prayer? Empty rituals! I am in prayer, in fact I *am* prayer. Each moment is a prayer."

Prayer is the Sufi word for the same quality for which Atisha will use the word awareness.

So in the evening thank again, thank the whole existence. For Atisha there is no God, remember. Even if I use the word god it is not Atisha's word; for Atisha the whole existence is divine, there is no personal God.

That has always been the attitude of the meditator. If you are a man of prayer, existence appears as God, as personal. If you are a man of meditation, existence is impersonal, just a wholeness, a divineness. For the man of prayer there is God; for the man of awareness there is godliness but no God.

H.G. Wells is reported to have said that Gautam Buddha was the most godless man, yet the most godly. This is true -- most godless because he never believed in any God, yet the most godly because he himself

was divine. He himself was as godly as one can ever be or hope ever to be.

So in the evening feel grateful for whatsoever happened during the day. And two things more: remember when you failed in the day in being aware and being compassionate -- just remember. Atisha does not say repent, just remember. And let me remind you: when in The Bible Jesus says again and again "Repent!" it is a mistranslation from the Aramaic. In English it has taken on a totally different meaning, a diametrically opposite meaning. It has become repentance -- "Feel guilty!"

In Aramaic, repent simply means return, look back; that's all. Take a count back: the day is gone, look back. Just watch again, take note when you failed in awareness -- that will help you tomorrow, it will enhance your awareness. And take note when you failed in compassion -- that will help you tomorrow to be more compassionate. And also take note when you succeeded in being aware and compassionate. Don't feel any pride for it either -- no guilt, no pride. It is not a question of guilt and pride; it is simply taking an account of the day that is gone before you go to sleep, just looking back, with no evaluation -- neither condemning oneself as a sinner, nor being very very proud that "Today I have been so aware, so compassionate; I have done so many good deeds." Nothing of the sort -- just noticing back, what happened from the morning to the evening. This is also a method of becoming more aware.

BE PATIENT, WHICHEVER OF THE TWO OCCURS.

Remember, whether you succeed in awareness or you fail, be patient. Don't be impatient, because impatience is not going to help. Just watch patiently and wait in tremendous trust that if this much can happen, more is possible. Another leaf will be born tomorrow, another flower will bloom tomorrow.

Also remember that this body is not the only body. Many more you had before, and many more you are going to have in the future. There is no hurry. Be patient, because hurry can only disturb things. Hurry is not going to help, but hinder.

OBSERVE TWO PRECEPTS EVEN AT THE RISK OF LIFE.

These two precepts of awareness and compassion are so valuable that even if you sometimes have to sacrifice your life for them, it is worth it. Life is nothing but an opportunity to attain to awareness and compassion. If you don't attain awareness and compassion, what is the point of going on living? It is meaningless.

Just meditate over it. If one is so much ready, so intent, so deeply committed to be aware and compassionate that he is ready to sacrifice his life, will he remain unaware long? Impossible! This very moment, if this intensity is there, awareness will happen out of this intensity. This intensity will flare up like a light inside, and out of that light, the radiance of compassion.

Life in itself is not meaningful. It is meaningful only if you can sing a song of the eternal, if you can release some fragrance of the divine, of the godly, if you can become a lotus flower -- deathless, timeless. If you can become pure love, if you can beautify this existence, if you can become a blessing to this existence, only then does life have significance; otherwise it is pointless. It is like an empty canvas: you can go on carrying it your whole life and you can die under its weight, but what is the point? Paint something on it!

Meaning has to be created in life; meaning is not given already. You are given freedom, you are given creativity, you are given life. All that is needed to create meaning is given. All the essential ingredients of meaning are given, but meaning is not given, meaning has to be created by you. You have to become a creator in your own right.

And when you became a creator in your own right, you participate with God, you become a part of God.

LEARN THE THREE DIFFICULTIES.

There are three difficulties in becoming aware. These are very essential for each seeker to understand. In fact everybody becomes aware, but only when the act is finished. You have been angry -- you slapped your wife or you threw a pillow at your husband. Later on when the heat is cooled, the moment has passed, you become aware. But now it is pointless, now nothing can be done. What has been done cannot be undone; it is too late.

Three things, Atisha says, are to be remembered. One is becoming aware while the act is happening. That is the first difficulty for the person who wants to become aware -- becoming aware in the act itself.

Anger is there like smoke inside you. Becoming aware in the very thick of it, that is the first difficulty, but it is not impossible. Just a little effort and you will be able to catch hold of it. In the beginning you will

see, you become aware when the anger has gone and everything has cooled -- you become aware after fifteen minutes. Try -- you will become aware after five minutes. Try a little more -- you will become aware immediately after one minute. Try a little more, and you will become aware just when the anger is evaporating. Try a little more, and you will become aware exactly in the middle of it. And that is the first step: be aware in the act.

Then the second step, which is even more difficult because now you are going into deeper waters. The second step, or the second difficulty, Atisha calls it, is remembering before the act: when the act has not yet happened but is still a thought in you; it has not been actualized but it has become a thought in your mind. It is there, potentially there like a seed; it can become the act any moment.

Now you will need a little more subtle awareness. The act is gross -- you hit the woman. You can become aware while you are hitting, but the idea of hitting is far more subtle. Thousands of ideas go on passing in the mind -- who takes note of them? They go on and on; the traffic continues. Most of those ideas never become acts.

This is the difference between sin and crime. Crime is when something becomes an act. No law court can punish you for a thought. You can think of murdering somebody but no law can punish you. You can enjoy, you can dream, but you are not under law unless you act, unless you do something and the thought is transformed into actuality; then it becomes a crime.

But religion goes deeper. It says when you think it, it is already a sin. Whether you actualize it or not does not matter -- you have committed it in your inner world and you are affected by it, you are contaminated by it, you are blemished by it.

The second difficulty, Atisha says, is to catch hold when the thought is arising in you. It can be done, but it can be done only when you have crossed the first barrier, because thought is not so solid. But still it is solid enough to be seen; you have to just practice a little bit. Sitting silently, just watch your thoughts. Just see all the nuances of a thought -- how it arises, how it takes form, how it remains, abides, and how then it leaves you. It becomes a guest and then when the time comes it leaves you. And many thoughts come and go; you are a host where many thoughts come and go. Just watch.

Don't try from the very beginning with the difficult thoughts, try with simple thoughts. That will make it easier, because the process is the same. Just sit in the garden, close your eyes and see whatsoever thought is passing -- and they are always passing. The dog barks in the neighborhood, and immediately a process of thought starts in you. You suddenly remember a dog you had in your childhood and how much you had loved that dog, and then the dog died, and how you suffered.

Then comes the idea of death, and the dog is forgotten and you remember the death of your mother. And with the idea of the mother suddenly you remember your father. And things go on and on. Just the whole thing was triggered by a foolish dog who is not even aware that you are sitting in your garden, who is simply barking because he knows nothing else to keep himself occupied. His barking is nothing but politicking -- his politics, power politics.

That's why dogs are very much against uniforms. The policeman, the postman, the sannyasin -- and the dogs are very angry. They don't tolerate uniforms. How dare you walk in uniform, trying to dominate them? They are angry against policemen and people like that.

He was not aware of you, he has not barked for you especially, but a chain was triggered. Watch these simple chains, and then slowly slowly try them with more emotionally involved things. You are angry, you are greedy, you are jealous -- just catch hold of yourself in the middle of the thought. That is the second difficulty.

And the third difficulty is to catch hold of this process, which results ultimately in an act, before it becomes a thought. That is the most difficult; right now you cannot even conceive of it. Before anything becomes a thought, it is a feeling. These are the three things: feeling comes first, then comes thought, then comes the act. You may not be aware at all that each thought is produced by a certain feeling. If the feeling is not there, the thought will not come. Feeling becomes actualized in thought, thought becomes actualized in the act.

Now you have to do the almost impossible thing -- to catch hold of a certain feeling. Have you not watched sometimes? You don't really know why you are feeling a little disturbed; there is no real thought that can be caught as the cause, but you are disturbed, you feel disturbed. Something is getting ready underground, some feeling is gathering force. Sometimes you feel sad. There is no reason to feel sad, and there is no thought to provoke it; still the sadness is there, a generalized feeling. That means a feeling is trying to come above ground, the seed of the feeling is sending its leaves out of the ground.

If you are able to become aware of the thought, then sooner or later you will become aware of the subtle nuances of the feeling. These are the three difficulties.
Atisha says:

LEARN THE THREE DIFFICULTIES.

And if you can do these three things, suddenly you will fall into the deepest core of your being.

Action is the farthest from the being, then comes thought, then comes feeling. And behind feeling, just hidden behind feeling, is your being. That being is universal. That being is the goal of all meditators, the goal of all those who pray -- call it God, *atman*, self, no-self, whatsoever you wish to call it, but this is the goal. And these three barriers have to be crossed. These three barriers are like three concentric circles around the center of being.

TAKE UP THE THREE PARTS OF THE PRINCIPAL CAUSE.

Now a very important sutra. The last three sutras are just golden. Keep them in your heart: they will nourish you, they will strengthen you, they will transform you. Particularly for my sannyasins, they are of immense value.

TAKE UP THE THREE PARTS OF THE PRINCIPAL CAUSE.

What are those three parts of the principal cause? In the tradition of Buddha there are three famous shelters: *buddham sharanam gachchhami*: I go to the feet of the buddha, I surrender myself to the buddha. *sangham sharanam gachchhami*: I go to the feet of the commune, I surrender myself to the buddhafield. *dhammam sharanam gachchhami*: I surrender myself to the ultimate law which is personified by the buddha and is searched for by the commune, which has become actual in the buddha and is an inquiry in the commune. These three are the most important things for a seeker: the master, the commune, and the dhamma, Tao, logos, the ultimate law.

Unless you are in contact with one who has already realized, it is almost impossible for you to grow. The hindrances are millions, the pitfalls many, the false doors many, the temptations are many; there is every possibility of going astray. Unless you are in the company of someone who knows the way, who has traveled the way, who has arrived, it is almost impossible for you to reach. Unless your hands are in the hands of someone whom you can trust and to whom you can surrender, you are bound to go astray. The mind creates so many temptations -- so alluring they are, so magnetic is their power -- that unless you are in the power-field of someone whose magnetism is far more powerful than any other kind of temptation, it is impossible to reach. That is the meaning of disciplehood.

BUDDHAM SHARANAM GACHCHHAMI: I surrender to the master.

The master is such a magnetic force that your surrender to the master becomes your protection; hence it is called the shelter. Then you are secure, then you are guarded, then you are protected. Then your hand is in those hands which know where to take you, what direction to give to you.

The second thing is the commune. Each buddha creates a commune, because without a commune a buddha cannot function. A commune means his energy field, a commune means the people who have become joined with him, a commune means an alternate society to the ordinary mundane society which goes after spurious comforts -- it is there available to everybody.

A small oasis in the desert of the world is what is meant by a commune created by a buddha -- a small oasis in which life is lived with a totally different gestalt, with a totally different vision, with a totally different goal; where life is lived with purpose, meaning, where life is lived with method -- even though to the outsiders it may look like madness, but that madness has a method in it -- where life is lived prayerfully, alert, aware, awake; where life is not just accidental, where life starts becoming more and more a growth in a certain direction, towards a certain destination; where life is no more like driftwood.

And the third is the dhamma. Dhamma means truth. Buddha represents the dhamma in two ways: one, through his communication, verbal, and second, through his presence, through his silence, through his communion: nonverbal. The verbal communication is only an introduction for the nonverbal. The nonverbal is an energy communication. The verbal is only preparatory; it simply prepares you so you can allow the master to communicate with you energywise, because energywise it is really moving into the unknown. Energywise it needs great trust, because you will be completely unaware where you are going -- aware that you are going somewhere, aware that you are being led somewhere, aware that something is happening of

tremendous import; but what exactly it is you don't yet have the language for, you don't have any experience to recognize. You will be moving into the uncharted.

The buddha represents dhamma, truth, in two ways. Verbally he communicates with the students; nonverbally, through silence, through energy, he communicates with the disciples. And then there comes the ultimate unity where neither communication nor communion is needed, but oneness has been achieved -- where the master and the disciple become one, when the disciple is just a shadow, when there is no separation. These are the three stages of growth: student, disciple, devotee.

MEDITATE ON THE THREE THINGS NOT TO BE DESTROYED.

The buddha, the sangha, the dhamma, meditate over these three things not to be destroyed. The world will be very much against all these three things; the world will be bent upon destroying them. Those who love truth, those who are real seekers, inquirers, they will do everything to protect these three things.

First, the buddha. Why does the world creates so many difficulties for the buddha whenever he appears, in whatsoever form? He may be Krishna, Christ, Atisha, Tilopa, Saraha; he may appear in any form. By buddhahood I mean awareness, awakening. Wherever awakening happens, the whole world becomes antagonistic. Why? -- because the whole world is asleep.

There is an Arabic saying: Don't wake up a slave, because he may be dreaming that he is free. Don't wake up a slave; he may be dreaming that he is free, that he is no more a slave.

But the buddha will say: Wake up the slave! Even though he is dreaming beautiful dreams of freedom, wake him up and make him aware that he is a slave, because only through that awareness can he really become free.

The world is fast asleep and people are enjoying their dreams. They are decorating their dreams, they are making their dreams more and more colorful, they are making them psychedelic. Then comes a man who starts shouting from the housetops, "Wake up!" The sleepers feel offended; they don't want to wake up, because they know that once the dream is gone they will be left with their misery and suffering and nothing else. They are not yet aware that behind their misery there is a source of joy that can be found. Whenever something like awakening has happened to them they have always found themselves utterly miserable. So they want to remain drowned in something, whatsoever it is; they want to remain occupied.

The teaching of the buddhas is: Find time and a place to remain unoccupied. That's what meditation is all about. Find at least one hour every day to sit silently doing nothing, utterly unoccupied, just watching whatsoever passes by inside. In the beginning you will be very sad, looking at things inside you; you will feel only darkness and nothing else, and ugly things and all kinds of black holes appearing. You will feel agony, no ecstasy at all. But if you persist, persevere, the day comes when all these agonies disappear, and behind the agonies is the ecstasy.

So the first thing: whenever the buddha appears the world is against him. The world is fast asleep, dreaming, and the buddha tries to wake people up. There are a thousand and one other reasons why the world wants to destroy a buddha, and why Atisha is saying:

MEDITATE ON THE THREE THINGS NOT TO BE DESTROYED.

Had Jesus' disciples known something like this they would have tried in every way to protect Jesus, but they were not aware at all. Jesus could live only three years as a buddha. He could have lived to a very old age, he could have helped millions of people on the path, but the disciples were not aware that a great treasure was in their possession and it had to be protected and guarded.

There are many reasons. One reason why people are against is because whenever a buddha appears in the world he is unique, he cannot be compared to any other buddha of the past; that is the problem. People become accustomed, slowly slowly, to the past buddhas, but whenever a new buddha arrives he is so new, so unique, so different, that they cannot believe he is a buddha because they have a certain conception.

Those who have known Mahavira, how can they recognize me as a buddha? -- because I am not standing naked. Those who have seen Jesus, how they can recognize Atisha as the buddha? -- because Atisha is not curing the ill and helping the dead to be raised again, is not helping the blind to see. Atisha is a totally different kind of buddha; he is not serving the poor, his work is on a totally different plane.

The Christian cannot recognize Buddha as a buddha. What to say of the Christian -- Mahavira and Buddha were contemporaries, but Jainas don't recognize Gautam Buddha as the awakened one, and Buddhists don't recognize Mahavira as the awakened one. They were contemporaries, in the same province, sometimes lived in the same town and once stayed in the same SERAI. But each buddha has a unique

quality, incomparable; hence no previous buddha can be used as a criterion. That creates difficulty.

Buddhas are unrecognizable, because your life has no experience through which you can recognize a buddha. The sexual person can recognize the sexual, the money minded can recognize the money minded, but how can you recognize a buddha? You don't have any experience of awareness. In the buddha you will only see reflected your own mind. It is natural.

The buddha is uncompromising; that creates trouble. He cannot compromise. Truth cannot be compromised with any lies, comfortable lies. The buddha seems to be very unsocial and sometimes antisocial. The buddha never fulfills any expectations of the multitudes -- he cannot; he is not here to follow you. There is only one way: you can follow him if you want to be with him, otherwise get lost! He cannot fulfill your expectations. Your expectations are foolish, your expectations are *your* expectations -- out of unawareness and blindness. What value can they have?

The buddha is always rebellious, antitraditional, nonconformist. That creates trouble. The buddha does not belong to the past; in fact, the future belongs to the buddha. He is always before his time, he is a new birth of God.

All these things are enough for the society of the blind, mad, power-hungry, ambitious egoists, all kinds of neurotics, psychotics -- it is enough for them to be together and to destroy any possibility of there being a buddha.

And they are also against the sangha -- even more so. They can tolerate a buddha if he is alone; they know, what can he do? They have tolerated Krishnamurti more easily than they can tolerate me. What can Krishnamurti do? He can come and talk and people listen, and people have been listening for fifty years and nothing has happened -- so he can talk a few years more; there is nothing to be worried about him.

I was also alone, traveling all over the country from one corner to the other corner almost three weeks every month on the train, on the plane, continuously traveling, and there was not much problem. The day I started sannyas the society became alert. Why? -- because to create a buddhafield, to create a sangha, means now you are creating an alternate society; you are no more a single individual, you are gathering power, you can do something. Now you can create a revolution.

So people want to destroy all communes. Do you know, communes don't have long lives; very rarely do communes survive -- very rarely. Millions of times communes have been created, and the society destroys them sooner or later, and more sooner than later. But a few communes have survived. For example, Buddha's commune still continues -- not with the same purity, much garbage has entered into it. It is no more the same crystal-clear water that you can see at Gangotri where the Ganges is born. Now the Buddha's commune is like the Ganges near Varanasi -- dirty, dead bodies floating in it, all kinds of garbage being poured into it. But still it is alive. Many have completely disappeared.

For example, no commune of Lao Tzu survives, no commune of Zarathustra survives. Yes, a few followers are there, but they are not communes. No commune of Saraha, Tilopa, Atisha, survives. They all had created communes. But the society is really big, huge, powerful; when the master is alive maybe the commune can survive, but once the master is gone the society starts destroying the commune from all possible directions.

Atisha says:

MEDITATE ON THE THREE THINGS NOT TO BE DESTROYED.

And the third is dhamma, the truth. The world is against the truth, the world lives in lies. Lies are very comfortable, very secure, cozy, and you can create lies according to yourself, according to your needs. Truth is never according to you; you have to be according to the truth, and that is difficult. Many chunks of your being will have to be cut so that you can fit with truth. Your ego will have to be dropped so that you can enter into the temple of truth.

Lies are perfectly beautiful, cheap, everywhere available. You can go shopping and you can purchase bagfuls of lies, as many as you want. And the best thing about them is that they fit with you, they never require that you should fit with them. They are very friendly; they don't require anything from you, they don't demand, they don't ask for any commitment. They are ready to serve you.

Truth cannot serve you, you will have to serve truth.

Atisha is giving you a great insight. Particularly for my sannyasins it has to be remembered, meditated upon. The buddha is here, the commune has started happening, the truth is being shared. Now it is up to you to help it survive, to protect it, so that it can live long and serve humanity long.

And the last sutra:

MAKE THE THREE INSEPARABLE FROM VIRTUE.

Let this be your virtue, your religion: serving the buddha, serving the commune, serving the truth. Let this be your only virtue, your only religion.
Enough for today.

The Book of Wisdom

Chapter #18
Chapter title: Dropping out of the Olympics

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The first question:

BELOVED OSHO, HOW TO SLOW DOWN?

Anand Somen, life is not going anywhere; there is no goal to it, no destination. Life is non-purposive, it simply is. Unless this understanding penetrates your heart, you cannot slow down.

Slowing down is not a question of any how; it is not a question of technique, method. We reduce everything into a how. There is a great how-to-ism all over the world, and every person, particularly the modern contemporary mind, has become a how-to-er: how to do this, how to do that, how to grow rich, how to be successful, how to influence people and win friends, how to meditate, even how to love. The day is not far off when some stupid guy is going to ask how to breathe.

It is not a question of how at all. Don't reduce life into technology. Life reduced into technology loses all flavor of joy.

I have come across a book; the name of the book is hilarious. The name is You Must Relax. Now the "must" is the problem, but it is there. It is because of the must that nobody is able to relax. Now another must on top of all other musts -- You Must Relax -- is going to create more tension in your life. Try to relax, and you will find out that you feel more tense than ever. Try harder and you will feel more tense and more tense.

Relaxation is not a consequence, is not a result of some activity; it is the glow of understanding.

This is the first thing I would like to relate to you: life is purposeless. It is very hard to accept it. And why is it so hard to accept that life is purposeless? It is hard because without purpose the ego cannot exist. It is hard to conceive that life has no goal because without any goal being there, there is no point in having a mind, in having an ego.

The ego can exist only in a goal-oriented vision; the mind can exist only in the future. The purpose brings future in; the goal creates the space for thoughts to move, desires to arise. And then naturally there is hurry, because life is short. Today we are here and tomorrow we are gone -- maybe the next moment.

Life is very short. If there is a goal to be achieved, there is bound to be hurry. And there is bound to be worry, a constant worry "whether I am going to make it or not" -- a trembling heart, a shaking of the

foundations. You will remain almost always in an inner earthquake, you will be always on the verge of a nervous breakdown. Have a goal, and sooner or later you will end up on the psychoanalyst's couch.

My vision is that of a goalless life. That is the vision of all the buddhas. Everything simply is, for no reason at all. Everything simply is utterly absurd. If this is understood, then where is the hurry, and for what? Then you start living moment to moment. Then this moment is given to you, a gracious gift from God or the whole or whatsoever you want to call it -- Tao, dhamma, logos.

This moment is available to you: sing a song, live it in its totality. And don't try to sacrifice it for any other moment that is going to come in the future. Live it for its own sake.

They say art is for art's sake. It may be so, it may not be so -- I am not an artist. But I can say to you: Life is for life's sake. Each moment is utterly for its own sake. To sacrifice it for anything else is to be unintelligent. And once the habit of sacrificing settles, then this moment you will sacrifice for the next, and the next for the next, and so on, so forth -- this year for the next year, and this life for the next life! Then it is a simple logical process: once you have taken the first step, then the whole journey starts -- the journey that leads you into the wasteland, the journey that makes your life a desert, the journey that is self-destructive, suicidal.

Live in the moment for the sheer joy of living it. Then each moment has the quality of an orgasm. Yes, it is orgasmic. This is how my sannyasins have to live, with no should, with no ought, with no must, with no commandment. You are not here to be with me to become martyrs, you are here to be with me to enjoy life to its fullness. And the only way to live, love, enjoy, is to forget the future. It exists not.

And if you can forget the future, if you can see that it is not there, there is no point in constantly getting ready for it. The moment future is dropped, past becomes irrelevant on its own accord. We carry the past so that we can use it in the future. Otherwise who will carry the past? It is unnecessary. If there is no future, what is the point of carrying the knowledge that the past has given to you? It is a burden which will destroy the joy of the journey.

And let me remind you, it is a pure journey. Life is a pilgrimage to nowhere, from nowhere to nowhere. And between these two nowheres is the now-here. Nowhere consists of two words: now, here. Between these two nowheres is the now-here.

It is not a question of following a certain technique to slow down, because if your basic approach towards life remains the same -- goal-oriented -- you may try to slow down, and you may even succeed in slowing down, but now you have started another tension in your life. You have to be constantly on guard so that you remain slow; you have to hold yourself continuously so that you remain slow.

You cannot have a free flow of your energies. You will be constantly afraid, because if you forget the technique, immediately the old habit will take possession of you. And the habit is there, because in fact the habit is rooted in the philosophy of your life. You have been taught to become achievers: Achieve something!

From the very first moment a child is born, we start feeding him poisons: ambition, achievement, success, richness, name, fame. We start poisoning his sources of being; we give great attention... twenty-five years are wasted in giving a poisonous education to children. It is one-third of life; it seems to be a wastage. And it is the most important one-third, because by the time a person is twenty-five he has already started declining in many ways. The highest peak of his sexuality is no longer there, it was nearabout when he was seventeen and a half; nearabout eighteen he had the highest sexual peak. By the time he is twenty-five he is already getting old.

Twenty-five years wasted in creating an achiever's mind.... And then there is competition, conflict. On each level of life, everywhere there is politics. Even in private intimate relationship there is politics: the husband trying to control the wife, the wife trying to control the husband, the children trying to control the parents, the parents trying to control the children. There is no intimacy left, because for the achieving mind intimacy is not possible. He only knows how to use the other; he cannot be respectful to the other. He is exploitative. His relationship with life is what Martin Buber calls the "I-it" relationship: everything is reduced into a commodity.

You love a woman: immediately you start reducing her into a commodity, reducing her into being a wife, and she is trying to reduce you from a man into a husband. To be a man is something beautiful, to be a woman is something divine, but to be a wife or to be a husband is simply ugly. Love is no more there, it is law. Intimacy is gone; now it is bargain, business. Now the poetry is dead. And both are in politics now: who dominates whom?

From the most intimate relationship to the most impersonal relationship, it is the same story. The story is

that of I-it. That's why we have created an ugly world. And naturally, when there is so much competition and so many competitors, Somen, how can you slow down? If you slow down you will be a failure, if you slow down you will never be able to succeed, if you slow down you are lost! If you slow down you will be anonymous, you will not be able to leave your signature in the world. Who will you be if you slow down? Everybody else is not slowing down.

It is almost as if you are in an Olympic race and you ask me, "How to slow down?" If you slow down, you are a drop-out! Then you are no more in the Olympic race. And this whole life has been turned into an Olympic race. Everybody is racing, and everybody has to race to the optimum, because it is a question of life and death. Millions of enemies... we are living in a world where everybody is your enemy, because with whomsoever you are in competition, they are your enemies. They are destroying your possibilities of success, you are destroying their possibilities of success.

In this ambitious world, friendship cannot bloom, love is almost impossible, compassion cannot exist. We have created such an ugly mess, and the root is that we think that there is something to achieve.

There is no difference between a capitalist country or a communist country, it is the same philosophy. Communism is a by-product of capitalism, just as Christianity is a by-product of Judaism. There is not much difference; only words change. The game remains the same -- translated into another language, certainly, but the game is the same.

Power politics is as great in a communist country -- in fact there is more than there is in a capitalist country -- because we never change the foundation, we only go on whitewashing the walls. You can whitewash them, you can change the color; that is not going to make any real difference. And that's what we go on doing in our individual lives too.

One politician came to me and he wanted to learn how to meditate. I asked why. He said "Why? Meditation gives peace, silence, and I want to be silent, I want to be peaceful."

I asked him, "Do you really want to be silent and peaceful?"

He said, "Yes, that's why I have come from so long a distance."

"Then," I said, "the first thing you will have to understand is that the political mind can never be silent and can never be peaceful. You will have to choose. If you want really to enter into the world of meditation, you will have to get out of the world of politics. You cannot ride on two horses, and two horses which are going in diametrically opposite directions."

He said, "That is too much! In fact I had come to you because of my political work. There is so much tension in the mind, I cannot sleep in the night, I cannot rest, I toss and turn, and the whole day and the night too, the same political anxiety continues. I had come to you so that you can teach me a technique of meditation that can help me to relax and compete more efficiently in the world. I am not ready to pay that much for meditation. I want meditation to serve me in my political competition. Twenty years I have been in politics, and yet I have not become the chief minister of my state."

Now, this man cannot meditate. Meditation is not something that can grow in any soil. It needs a basic understanding; the change has to be very fundamental. It needs a new soil to grow in; it needs a new gestalt.

A meditator naturally slows down with no effort. He does not practice it. A practiced thing is never true; it is artificial, arbitrary. Avoid practiced things -- at the most they can be actings, they are not true. And only truth liberates.

A meditator is naturally slow -- not because he is trying to be slow but just because there is nowhere to go. There is nothing to achieve, there is nothing to become, the becoming has ceased. When becoming ceases, being is. And being is slow, non-aggressive, unhurried.

Then you can savor the taste of each moment with total presence, you can be present to the present; otherwise you are in such a hurry that it is impossible to have any look at that which is. Your eyes are focused on a faraway distant goal, a faraway distant star; you are looking there.

I have heard an ancient story, it happened in Greece. A great astrologer, the most famous of those days, fell into a well. Because in the night he was studying the stars, walking on the road he forgot that there was a well by the side and fell into it.

The sound of his falling and his crying.... An old woman who lived in a hut by the side came out, helped him to get out of the well. He was very happy. He said, "You have saved my life! Do you know who I am? I am the royal astrologer. My fee is very great -- even kings have to wait for months to consult me -- but for you I will predict your future. You come tomorrow morning to my house, and I will not take any fee."

The old woman laughed and she said, "Forget all about it! You cannot see even two feet ahead -- how

can you see my future?"

This is the situation of millions of people on this earth. They cannot see that which is, they are obsessed with that which should be. The greatest obsession that humanity suffers is of "that which should be." It is a kind of madness.

The really healthy person has no concern with that which should be. His whole concern is the immediate, that which is. And you will be surprised: if you enter into the immediate, you will find the ultimate in it. If you move into that which is close by, you will find all the distant stars in it. If you move in the present moment, the whole eternity is in your hands. If you know your being, there is no question of becoming. All that you could have ever imagined to become you already are.

You are gods who have forgotten who they are. You are emperors who have fallen asleep and are dreaming that they have become beggars. Now beggars are trying to become emperors -- in dreams they are making great efforts to become emperors, and all that is needed is to wake up! And when I say wake up, where can you wake up? In the future? In the past? The past is no more, the future not yet -- where you can wake up? You can wake up only now, and you can wake up only here. This is the only moment there is, and this is the only reality there is, and this is the only reality that has always been and will always be.

Change your basic philosophy of that of an achiever. Relax into your being. Don't have any ideals, don't try to make something out of yourself, don't try to improve upon God. You are perfect as you are. With all your imperfections you are perfect. If you are imperfect, you are perfectly imperfect -- but perfection is there.

Once this is understood, where is the hurry? Where is the worry? You have already slowed down. And then it is a morning walk with no destination, going nowhere. You can enjoy each tree and each sunray and each bird and each person that passes by.

The second question:

BELOVED OSHO,

IS THERE ANY REAL DIFFERENCE BETWEEN DIFFERENT RACES, NATIONALITIES, ETCETERA, ETCETERA?

Ramananda, there are no real differences, there cannot be. All differences are superficial. The Jew is not different from the Hindu, the Mohammedan is not different from the Christian, the Chinese is not different from the American, the Negro is not different from the English.

Man is one, differences are superficial. Yes, they are there, obviously. A Negro is a Negro: he has black skin, he looks different from the white man. But the difference is not a difference that makes a difference. The difference is so small: just a little more black pigment in his skin, four ANNAS' worth more -- just that is the difference, four annas. And remember, he is four annas *more* than the white man, not less -- richer by four annas.

But the difference of the color of the skin or the difference of the length of your nose is not an important difference. Just because you have a long nose, a Jewish nose, you don't become the chosen people of God. Or just because you are born in India you don't become religious either.

These are all stupid ideas. But these stupid ideas have persisted in the world; and not only persisted, have proved great calamities to humanity. They were very ego-gratifying. The Hindu thinks he is the most religious in the world, his country the most sacred -- what nonsense they go on talking!

Countries are separate only on the political maps; otherwise it is just one earth. Just thirty years ago, Karachi and Lahore used to be holy land -- just thirty years ago. But now they are in Pakistan and very unholy. Now Indians cannot think of a place which is more unholy than Lahore or Karachi. Now they are the unholiest of the unholy, and they used to be part of the holy land. Just a little change of politics, a line drawn on the map -- not on the earth; the earth is still undivided.

I have heard a story: When India and Pakistan were going to be divided, there was a madhouse just on the border, and nobody was particularly interested in having that madhouse, neither India nor Pakistan. But it had to go somewhere -- and because politicians were utterly uninterested, it was decided to ask the madmen themselves where they want to go.

A great gathering -- one thousand madmen were gathered and they were asked, "Where do you want to go?"

And they said, "We don't want to go anywhere, we simply want to remain here."

Again and again, in many ways it was explained to them, "You will not be going anywhere, you will remain here. But still we want to ask where do you want to go -- to India or to Pakistan?"

The madmen could not believe their ears. They said, "Now you are creating great suspicion in us, whether we are mad or you are mad! If we are not going to go anywhere, then why should we decide where we should go?"

There was no communication possible. And you see, the mad people were far more right. They are always far more right than your so-called politicians.

Then the leaders decided, just divide it in the middle. And a wall was raised in the middle of the madhouse. I have heard that still the madmen sometimes climb up on the wall and they laugh. The whole thing seems to be so ridiculous. They are exactly in the same place, but some have become Pakistanis and some have become Indians -- and just a wall in between. And they still talk about it: "What happened? -- because we are the same, you are the same, we don't see any difference! But now we are enemies -- we really should not talk."

Differences are not there. Or, if they are there, very small differences like....

Do you know how many Indians it takes to screw in a lightbulb? Four. One to hold the bulb, and three to screw him round.

Or, do you know many Californians it takes to change a lightbulb? Four. One to change the bulb, and three to share in the experience.

The third question:

BELOVED OSHO,

TODAY I SAW CLEARLY THAT I REALLY AM CAUSING MY *OWN* SUFFERING AND THAT I DON'T HAVE TO, AND SOMETHING HEAVY LIFTED FROM MY CHEST WHEN I SAW THAT I WAS NOT JUST GOING AROUND IN CIRCLES!
THANK YOU, THANK YOU, BELOVED MASTER.
BUT OH, I AM SO AFRAID OF BECOMING LIGHT AND PERMEABLE. IT IS ALL SO EMBARRASSING!

Deva Ashoka, the first experience of freedom is always embarrassing. The first ray of light to the blind is bound to be embarrassing. One who has always lived in chains, a sudden message from the king that he is freed... it is always embarrassing. He had become accustomed to live a certain kind of life, he had evolved a certain style of life. There was security in the prison; he had settled. Now everything unsettles. It is not only the question that the chains are being taken away; now he will have to face the great wide world again. He will have to learn all that he has forgotten, he will have to relearn. It is going to be difficult, and he will look a little amateur compared to others. Even walking on the street without the chains to which he has become accustomed will be a little odd; he will not feel at ease.

When the French revolutionaries freed the prisoners from the great French prison of Bastille, they were surprised: the prisoners were not ready to go out. That was the biggest prison of France, where only people who had been sentenced for their whole life were kept. There were people who had been in the prison for thirty years, forty years, even fifty years.

Now, just think of a person who had come to the prison when he was only twenty, and had lived in the prison for fifty years. He has completely forgotten about the world, how it looks. Fifty years living in a dark cell with heavy chains.... Those chains had no lock because there was no need ever to unlock them. They were chained for his whole life; they were permanent, heavy. For fifty years he has slept with those chains on hands and feet; he has become utterly accustomed to that life. And the food comes at the right time, he has not to worry about it. It is not much of a food, but still, something is better than nothing. He has no responsibility, he need not care about anything, everything is being done for him.

Maybe, slowly slowly, he had started thinking that he is not a prisoner but a king whose every need is fulfilled. Others take every care. Maybe, slowly slowly, he had convinced himself that the people who stand

on guard are not there to prevent him from going out, but they are his bodyguards. And this is natural. When you live fifty years in a prison you have to create such rationalizations, such hallucinations, such beautiful theories. We all have done things like this.

Then one day suddenly the revolutionaries came and forced the prisoners to get out. The prisoners fought back -- they were not ready. This is something to be understood. Even when they were freed against their will, fifty percent of them came back in the night to sleep at least in their cells. Where else should they sleep?

One more important thing -- a very important thing -- happened. They demanded their chains, because they could not sleep without them. Fifty years sleeping with that heavy load of chains, it may have started sounding like music. Turning in the night, and the chains and the sound... now without chains they must be feeling so light that sleep was impossible.

This is the situation of all human beings. We are brought up in such a way that we only believe that we are free, but we are not. While nations exist, no man is really free. While politicians go on dominating humanity, the world will remain in slavery. They go on persuading you that you are free. You are not. There are a thousand and one walls around you -- maybe very transparent so that you can look through the walls, and that gives you a feeling that you are free, but you are not. While there are religions in your head -- Christianity, Hinduism, Mohammedanism, Jainism, Buddhism -- you are not free. A mind cannot be free.
Freedom means freedom from the mind.
Only a no-mind knows the taste of freedom.

But to be a no-mind is so risky; you will have to lose all that you have become accustomed to, all that you have become so attached to. All your possessions are contained in your mind: your philosophies, your religions, your concepts, your theories, all are contained in your mind. If you drop the mind -- and that's what meditation is all about, dropping the mind -- you will feel as if you have been robbed, as if you have suddenly been forced to be naked, as if suddenly inside you have become empty. You will miss that old fullness, although it was only junk. But people's idea is that it is always better to have something than nothing, whatsoever that something is.

Even to be miserable is better than to be nothing, even to be in pain is better than to be nothing. People are so much afraid of being nothing. And nothing is freedom; nothing means no thing, no body, no mind.

And when the first glimpse arrives -- just a whiff of no-mind, a small breeze from the beyond -- Ashoka, it is embarrassing. Enchanting and embarrassing, both -- calling you forth to come out of your grave, and yet scary.

But now, when the call has been heard, it has to be respected. When you have seen a little glimpse that you are the creator of your own misery, it will be very difficult for you now to go on creating it. It is easy to live in misery when you know others are creating it -- what can you do? You are helpless. That's why we go on throwing responsibilities on others.

There are people who think they are in misery because of past karma, past life karma. The whole idea is so foolish: put your hand in the fire now and you will be burned next life. Life is immediate. That's what life is -- immediacy. Life never postpones. You do something beautiful, and in that very doing you are rewarded; not that you will have to wait many lives for the reward. You do something ugly, and in that very act is the punishment; the punishment is not separate from the act.

This is one of my fundamental things -- you have to understand I am against the whole idea of karma. It is a strategy of the mind to throw responsibility on the past. And once the responsibility is thrown on something -- whatsoever it is, x, y, z, it doesn't matter what it is -- you can relax in your misery and you can remain miserable. What can you do? You start feeling like a victim. Now the past cannot be changed; what has been done has been done, you cannot undo it now, you have to accept it.

It is because of this foolish idea of karma that the East has suffered so much. People are poor, and they say what they can do? They are hungry, starving, dying, and they go on thinking what can they do? They have done something wrong in the past, they have to suffer for it. A great invention of the priests to keep people in misery and yet contented, in great suffering yet creating no trouble for the status quo.

The greatest idea against revolution that has ever been invented is the idea of karma. That's why in the ten-thousand-year history of India there has never been a revolution. Unless the Indian mind changes totally, there is not going to be any revolution. Revolution seems to be absolutely un-Indian. The Indian consciousness is so much burdened with the idea of karma, with the past, that you cannot create any revolt in this country.

This is strange. One of the most ancient lands of the world, and yet a revolution has never happened. People like Buddha, Atisha, Kabir, have walked on this earth, and yet not a single revolution. Yes, revolutionaries have happened -- Buddha is a revolutionary -- but the country remained unaffected.

In fact, Buddhism disappeared from this country for the simple reason that it was too revolutionary. It didn't fit with the conformist mind of the country, it didn't fit with the idea of accepting that whatsoever is, is; nothing can be done, no hope.

People go on throwing the responsibility on the past, or on fate, *kismet*, or on God. And if these things have become out of date, then the social structure or the economic system of the society, capitalism or communism or fascism -- but they need something as an excuse so that they can remain free, free from the arousal of the vision that "I am responsible for my suffering and nobody else."

Even if people drop God, society, karma, etcetera, then they start finding new ways. Freudians will say you are suffering because of the unconscious. Freud says there is no hope for man, man will always remain miserable. All that we can manage is to keep him normally miserable; that is all that can be done. The best that can be done according to Freud is that people can be kept within limits of misery, that's all. Miserable they are going to be, there is no hope of a blissful humanity. Why? -- because of the unconscious.

The unconscious instincts are in conflict with society. And Freud says if you allow the unconscious instincts full play, then the society, the culture, the civilization disappears and you will be back in the world of the jungle, and you will suffer. Or, if you allow the society to have control over you, to inhibit your unconscious instincts, then there is a consistent conflict between your unconscious and the social code. And because of that conflict you remain miserable.

There seems to be no way out.

The really religious person is one who stops finding excuses for his misery. It needs guts to accept that "I am responsible," that "This is my choice, I have chosen my life this way," that "My freedom is there, has always been there, to choose whatsoever I want. I can choose misery, I can choose bliss."

Man's soul consists of freedom.

I teach you freedom.

But freedom means taking the responsibility, total responsibility for your life, on your own shoulders, not throwing it onto somebody else.

Ashoka, something beautiful has happened to you, something tremendously significant. Embrace it. Don't feel embarrassed -- embrace it. Love it, cherish it, nourish it, welcome it. Some truth has knocked on your door.

You say: "Today I saw clearly that I really am causing my own suffering and that I don't have to, and something heavy lifted from my chest when I saw that I was not just going around in circles. Thank you, thank you, Beloved Master. But oh, I am so afraid of becoming light and permeable!"

I can understand it. It is difficult to drop chains, prisons, bondages, slaveries. We have invested so much in them, and for so long. I can understand.

You say: "It is all so embarrassing!"

It is. But still, now there is no going back. Even if you want to go back, there is no going back. That glimpse will haunt you, that glimpse will follow you like a shadow, that glimpse will remind you again and again: "Ashoka, you are responsible, and you are doing it again. Watch. You are again choosing misery, while the other alternative is available."

One Sufi mystic who had remained happy his whole life -- no one had ever seen him unhappy -- who was always laughing, who was laughter, whose whole being was a perfume of celebration.... In his old age, when he was dying, on his deathbed and still enjoying death, laughing hilariously, a disciple asked, "You puzzle us. Now you are dying, why are you laughing? What is there funny about it? We are feeling so sad. We wanted to ask you many times in your life why you are never sad. But now, confronting death at least, one should be sad. You are still laughing -- how are you managing it?"

The old man said, "It is simple. I had asked my master -- I had gone to my master as a young man; I was only seventeen and already miserable, and my master was old, seventy, and he was sitting under a tree, laughing for no reason at all. There was nobody else there, nothing had happened, nobody had cracked a joke or anything, and he was simply laughing, holding his belly. I asked him, 'What is the matter with you? Are you mad or something?'

"He said, 'One day I was also as sad as you are. Then it dawned on me that it is my choice, it is my life.'

"Since that day, every morning when I get up, the first thing I decide is... before I open my eyes I say to

myself, 'Abdullah'" -- that was his name -- "'what do you want? Misery? Blissfulness? What you are going to choose today?' And it happens that I always choose blissfulness."

It is a choice. Try it. When you become aware the first moment in the morning that sleep has left, ask yourself, "Abdullah, another day! What is your idea? Do you choose misery or blissfulness?"

And who would choose misery? And WHY? It is so unnatural -- unless one feels blissful in misery, but then too you are choosing bliss, not misery.

It has been good, Ashoka. Now let this insight gather more roots in you, help it. Slowly slowly you will become more and more attuned to this new feel of life and existence -- it is an attunement. And once you have learned how to be in harmony with this inner blissfulness, you will become aware of higher and higher peaks of bliss. There are climaxes and climaxes, peaks beyond peaks. One peak leads to another peak, one small harmony soon opens a door for a bigger harmony, and so on, so forth, ad infinitum.

The fourth question:

BELOVED OSHO,

I ENJOYED VERY MUCH YOUR COINING THE WORD ETCETERANANDAS. I WONDER HOW YOU DID IT!

It's simple. You can go and see many saints in India, and you will find that they have no individuality, no uniqueness, no originality, no flavor of their own. They are gramophone records -- His Master's Voice -- just quoting scriptures like parrots. They are imitators, pseudo, plastic; nothing has happened to them.

I am not saying that they are not saints -- they are saints, but nothing has happened to them. Their saintliness is just a cultivated gesture, it is not a happening. They have character -- certainly they have character, I am not denying that -- but their character is like a garment; it is just a cover up. Deep down they are just the opposite of it. They are saints on the surface in the conscious mind, and they are sinners in the unconscious. And ultimately it is the deeper unconscious that is more decisive than the superficial conscious.

You cannot be a saint if you don't repress the sinner. And when you repress the sinner, the sinner goes deeper into your being. So these saints are in constant conflict, a kind of civil war, fighting with themselves. You can see they don't have any zest for life: they don't have any energy for it, they don't have any cheerfulness. How can they be cheerful? Their whole life is a miserable conflict with themselves. They cannot be at ease, they cannot relax, because they are afraid -- if they relax, the sinner is there and if they relax the sinner will raise its head. They have to constantly repress it.

Remember, if you repress something you have to repress it constantly -- day in, day out, year in, year out. And the problem is not solved by repressing. In fact it becomes more and more acute, chronic, because whatsoever is repressed becomes more and more powerful. It gathers energy, it becomes a tumor inside you.

You will see more and more fear in your so-called saints' eyes. Character they have: they are good people, they don't do anything bad, they follow the dictates of the society, they fulfill the expectations of the worshippers.

I call them Etceteranandas because no buddha ever follows the dictates of the society, no buddha has any character. Let me repeat it: no buddha has any character. He need not have any character, he has consciousness. He has the real thing -- why should he have a plastic flower? When you can grow real roses, why bother about plastic roses? Character is a plastic flower, consciousness is a real rose. No buddha has any character, he has consciousness. He does not live out of readymade programs, he lives moment to moment out of his consciousness; he responds, he does not react.

Etceteranandas are predictable. You know what they are, and you can be perfectly secure that they are going to remain the same tomorrow too. They are dead people; you can depend on them. No buddha is predictable. You cannot say what he is going to be tomorrow or the next moment, because as life changes, his responses change. And life is constantly changing.

Old Heraclitus is right -- he is a buddha -- he is right when he says you cannot step twice in the same river. No buddha is ever the same again; not even for two consecutive moments is he the same. He moves with life, he is a river, he is not stagnant. He has uniqueness, originality. He speaks, not authoritatively, but

on his own authority. Remember the difference. The person who speaks authoritatively derives his authority from somewhere else -- from the Vedas, from The Bible, from the Koran, from the tradition, from the state, from the church. The man who speaks on his own authority derives his authority from nowhere. It is his own experience -- and experience is self-evident, self-validating.

You ask me how do I manage such coinage of words. I cannot help it. Look at any so-called saint and you will find written on his forehead, Etceterananda.

When Noah had built the ark and the time came to have all the pairs of animals go aboard, Noah named each one as it went by up the gangplank. As a strange looking animal passed by, Noah said, "The name of this animal is hippopotamus."

Noah's wife looked at him and said, "Noah, why in the world did you call that animal, that strange-looking creature, a hippopotamus?"

Noah responded, "Well, it is the only one of the animals that has gone through that really looked like a hippopotamus."

There are people who look like a hippopotamus. I call them respectfully Etceteranandas. It is just out of respect that I have coined the word.

The fifth question:

BELOVED OSHO,

HOW CAN WE KNOW THE DIFFERENCE BETWEEN SURRENDER AND DEPENDENCY, NOT JUST WITH YOU BUT WITH ALL THAT COMES UP IN OUR LIVES?

Veereshwar, the difference is so absolutely clear that once you have experienced surrender you will never miss understanding what is surrender and what is dependency.

Surrender is out of love, dependency is out of fear. Dependency is a relationship in which you are hankering for something, desiring something; there is a motive. You are ready to become dependent -- that's what you are willing to pay for something. Surrender has no desire in it. It is sheer joy, it is trust, it is unmotivated.

It is like falling in love. In fact it is exactly falling in love -- a love that knows no bounds, a love that is totally different from what you ordinarily call love. Your love is again a kind of dependency. You become dependent on the person you love, because in fact you don't love, you are simply finding somebody to cling to; otherwise you feel very lonely. You want to avoid your loneliness, you want somebody to fill your inner black hole, your emptiness.

But real love is not an escape from loneliness, real love is an overflowing aloneness. One is so happy in being alone that one would like to share -- happiness always wants to share. It is too much, it cannot be contained; like the flower cannot contain its fragrance, it has to be released.

Surrender is the highest form of love, the purest form of love. You will not feel dependent, because there will be no clinging in it. You will not feel dependent, because it is not out of loneliness that you have surrendered. If you have surrendered out of loneliness then it is not surrender at all, then it is something else.

Another thing: surrender always happens, it is not a doing. You cannot do it -- how can you *do* surrender? If you do it, it is not surrender. You are the doer -- and if the doer is there then it can be taken back any moment.

Surrender happens; the doer is not found. You simply find yourself melting into somebody, into something. You may find yourself melting into a sunset, and it is surrender. You may find yourself melting into the starry night, and it is surrender. You may find yourself melting into a woman or man, and it is surrender. You may find yourself melting into music, and it is surrender. Surrender has many dimensions, but the taste is the same: you simply find yourself melting. You simply find yourself no more; a kind of egolessness is felt.

You are... in fact you are very much, and yet you are not. Presence and absence both together -- surrender is paradoxical. Presence, because the ego is not there, so you are just awareness; and absence

because the ego is not there, so you cannot say "I am."

Veereshwar, dependency is ugly, surrender is beautiful. Dependency will make you feel reduced, surrender will make you feel enhanced, expanded. Dependency will create reaction in you to revolt. Surrender will bring more and more trust.

But the distinction is delicate. Once known it is not difficult, but if you have not experienced it yet then surrender will look like dependency, because dependency is what you know.

I cannot explain it to you, I can only indicate a few directions. In the morning when the sun is rising, just sit silently on the riverbank. Watch it. Doing nothing, just sitting silently, watch it. And some time in some blissful moment it will happen: there will be no observer, and nothing observed. The observer becomes the observed. It is not that you are separate from the rising sun -- you *are* it.

Sitting by the tree, just close your eyes, feel the tree. Hug the tree, just be one with it, as if you are with your beloved. And sometimes... and it is not predictable; I cannot say that it will happen each time. Only once in a while it will happen -- because it has to happen in spite of you, that's why only once in a while.

Or, loving your woman, melt into her warmth. For a moment forget sexuality, for a moment forget all that goes on in your head, in your fantasy. For a moment just melt into the real woman. Don't carry any pornography in your head, don't make sexuality something cerebral. Let your sexuality be a deep sensuousness, sensitivity, a gut feeling. Melt into the woman, as if you are again a child in the mother's womb. Unless you have known this with your beloved, you have not known your beloved. A child again in the mother's womb, absolutely together, all distances gone -- and in that moment you will know what surrender is.

But the male ego creates trouble everywhere. Even being with your woman, you are trying to control the situation. Even in our language, ugly expressions have entered: we call it lovemaking. How can you *make* love? Nobody can make love. But it has come into language not without any reason. People are trying to *make* love; even in love they are doers. So the greatest opportunity of knowing surrender is missed.

And now you have manuals: How To Make Love, How To Attain Total Orgasm. And people are reading these manuals and following the instructions. I know of some foolish people who make love to their woman, and by the bedside is the manual and they go on looking into it: how to make total orgasm.

Some moments in life when you are not a doer, not a knower, when you simply *are*, you will have the taste. It can come through beauty, it can come through poetry, it can come through music, it can come through so many doors. God has many doors to his temple.

But, Veereshwar, my feeling is that you know only dependency, hence the question has arisen. One who has known surrender cannot ask the question. Be in relaxation a few moments. It can be any kind of situations -- swimming in the river, relax with the river, or sunning on the beach, relax with the sun -- anything. Life is full of opportunities. Remember Atisha. He says life is full of opportunities, life *is* the opportunity. Don't wait for the opportunity, the opportunity is already here.

But you will have to learn a totally different kind of consciousness -- not that of a doer, but that kind of consciousness which is simply existing... that simple consciousness, innocent.

And that happens so many times to you here while listening to me. In the pauses, when sometimes I stop... it is there.

Drink it.

The last question:

BELOVED OSHO,

I WANT TO GET MARRIED. PLEASE GIVE ME YOUR BLESSINGS.

Prabhat, have you gone crazy or something? Love is enough; marriage is not going to add anything to it. In fact, why are you in such a hurry to finish some beautiful experience? Wait. When you see that now love is finished, you can get married.

A minister received this thankyou letter from a bridegroom he had married: "Dear Reverend, I want to thank you for the beautiful way you brought my happiness to a conclusion."

Prabhat, you are very young, only twenty-two. One should marry only when one is wise enough. Marriage is not for young people. For young people is to fool around. Marriage is for those who have experienced life in many ways, who have seen all the colors, the whole spectrum of it, and are now ready to settle.

My own suggestion is that nobody should marry before forty-two. When you have already had your first heart attack, then marry. Before that it is too early, and foolish. But maybe because you are only twenty-two and foolish the question has arisen.

Five-year-old Steven: "Are you a virgin?"
Four-year-old Susan: "No, not yet."

It takes time. You are too young; wait a little. When you are tired -- when you are tired of adventures, when you are tired of your freedom, when you are tired of your openness to life and its millions of opportunities -- then you can go to a court and get married. But why now?

Student in the Highlands looking for summer work: "Got any odd jobs?"
Farmer: "Well, you could try milking the bull."

That will be far better, Prabhat. You are in search for some odd jobs... otherwise why?

Love, and love as deeply as possible. And if love itself becomes the marriage, that is another thing, altogether different. If love itself becomes such an intimacy that it is unbreakable, that is another thing, that is not a legal sanction.

Legal sanctions are needed only because you are afraid. You know that your love is not enough; you need the legal support for it. You know perfectly well that you can escape or the woman can escape, hence you need the policeman to keep you together. But this is ugly, to need a policeman to keep you together. That's what marriage is!

I can bless your love, but I cannot bless your marriage. If love itself is your marriage, then all of my blessings are there for you; otherwise wait. There is no hurry. It is better to wait than to repent later on.
Enough for today.

The Book of Wisdom

Chapter #19
Chapter title: The three rung ladder of Love

1 March 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

MANY TIMES I HAVE THOUGHT OF QUESTIONS FELT TO BE MEANINGFUL. EACH TIME THE QUESTION RESOLVED ITSELF OR SEEMED ABSURD AFTER LETTING IT GESTATE FOR A WHILE.

THE PARADOX IS THAT THE WORDS DISSOLVE BUT THE QUESTION MARK REMAINS.

Anand Shantam, the question mark is bound to remain forever, because the question mark has nothing to do with the question at all. It has something to do with the mystery of life itself. Life never becomes known, it always remains a mystery, a question mark -- and a question mark which cannot be dissolved. It is in the very nature of existence, it is the very center of existence; there is no way to find any answer or explanation for it.

That's why philosophy fails and poetry succeeds. That's why mathematics fails and music succeeds. That's why logic always lags behind and love reaches, arrives.

The question mark is immensely significant. All questions are absurd. And all questions are sooner or later resolved, are bound to be resolved, because all questions have answers. If you can formulate a question you can find an answer for it, but the question mark is not your formulation. It is there; it is on each leaf of the trees, on each sound of the birds. On each cloud, on each star, on each atom, the question mark is there.

Life is not a problem but a mystery. A problem is that which can be solved -- at least theoretically is soluble. A mystery is that which can be lived but can never be solved.

An ancient Hassid story:

An old Hassid master asked one of his disciples, "What do we mean when we use the word god?"

The disciple wouldn't answer, the disciple wouldn't look in the eyes of the master. With bent head, ashamed of himself, he remained silent.

The question was asked again and again. Thrice the master asked. The more the master asked, the more silent the disciple became. And the silence was very embarrassing. The disciple has to respect the question of the master -- and it was as if he has not even heard; no response from the disciple. The master was irritated and he asked, "Why don't you answer me? What do we mean by the word god when we use it?"

And the disciple said, "Because I don't know, how can I answer? I don't know God!"

And the master laughed, a laughter which can happen only to those who have arrived. He said, "And do you think I know?"

Who knows? Who has ever known? But still God is, and still God has to be addressed.

Whoever told you that God is an object of knowledge? God is not an object of knowledge, God is not an object at all. God is the silence that pervades you when words dissolve. God is the question mark that remains, Shantam, when questions are gone, evaporated. God is the mystery -- unresolvable.

I am not here to give answers, I am here to provoke in you the question mark, the ultimate question mark. It is not a question, remember; the ultimate question mark is not a question. There is no question at all. Simply you are encountering something ineffable, indefinable, infinite, eternal, with no beginning and no end, with no possibility to comprehend it, with no possibility to encompass it. On the contrary, God is the one who encompasses you, God is the one who comprehends you. God is the one for whom you are not a question nor a question mark.

Slowly slowly, learn the ways of living in mystery. Mind continuously hankers to demystify everything; there is a deep urge in the mind to demystify. Why? -- because it can control only when something is demystified. Mystery starts controlling it, hence mind escapes from mysteries. Mind wants explanations, because once something is explained it can be manipulated; once something is no more a secret, then the mind is the master. In the presence of a secret the mind feels simply impotent. The greater the secret, the more the impotence of the mind.

But that is where prayer arises, meditation arises, and all that is beautiful. That is where truth is felt. Mind is not the door to truth, it is a door to power.

Francis Bacon is right when he says, "Knowledge is power." Mind is a power seeker; mind is always after power, more and more power. Hence mind slowly slowly became too much attached to science; mind *became* science. Science is the search for power. And then automatically science becomes reduced to technology. What is technology? How to manipulate nature. That "how" is technology; know-how is technology. Science prepares the blueprint, science gives the idea how to demystify existence, and then technology implements it.

Religion is not of the mind, religion is of the heart. Mind raises questions, the heart knows only the ultimate question mark.

It is beautiful, Shantam, it is tremendously important that you became aware of this phenomenon, that

questions arise; in the beginning they look meaningful, but soon they are resolved. If one can wait, all questions resolve; there is no need to go anywhere to ask. The mind that is capable of creating a certain question is capable of finding the answer too -- in fact if you dissect the question deeply you will find the answer hidden there. The answer is always in the question. The question is only a form of the answer, the question is only the beginning of the answer. The question is the seed and the answer will be the sprout -- and the seed contains the sprout.

If you wait a little, if you are a little patient, if you allow the question to move within you, you are capable of solving it. Either it will be solved or you will come to know that it is absurd. There are absurd questions which cannot be solved -- and they are not mysteries either, remember, they are simply absurd questions.

For example, linguistically it may look perfectly right, grammatically it may look perfectly right, and existentially it may be absurd. For example, you can ask, "What is the smell of the color red?" Linguistically, grammatically, there is no flaw in it. "What is the smell of the color red?" -- the question can be raised, but if you look deep into it, it is not a question, it is simply absurd. Colors have nothing to do with smells; there is no relationship at all. Colors are colors, smells are smells; neither smells have colors, nor colors have smells.

It is just like asking how to see music with the eyes. The question looks perfectly right: How to see music? But music is not an object to be seen, it is not an object for the eyes; it can only be heard, not seen. Beauty can be seen but cannot be heard.

We can make a thousand and one absurd questions. People have asked down the ages... the so-called wise too. In the Middle Ages, the whole Christian world was so concerned, and there was such great argument and controversy on such absurd questions as: How many angels can stand on the point of a needle? Great theologians wrote great treatises on these questions.

In fact, the so-called learned people are always deep down very stupid people. Their learnedness is nothing but a cover up for this inner stupidity. They raise great fuss for nothing, great ado for nothing. They are clever, that is true -- clever to create such absurd questions. At least they are able to give to those absurd questions an appearance of rationality.

How many hells are there? In the times of Buddha the question became so important in India.... Hindus believe in three hells, Jainas started believing in seven hells, and then there was really a man of insight, Sanjaya Vilethiputta, who must have been able to laugh at absurdities. He said, "Who says seven? I have exactly counted: there are seven hundred!"

He must have been a wise man, he was simply joking about this absurd controversy. How many hells? How many heavens? How many angels? When did God create the world? Why did God create the world? All are absurd questions: you cannot solve them, because they are not questions in the first place. Neither are they mysteries, because a mystery cannot be formulated in words. It is only a question mark, a question mark in the silent heart -- just a great surprise, a wonder, awe. And then each and every thing creates awe.

Allow this question mark to settle in you. The meaningful questions will be solved, the meaningless will be known as absurd; then finally remains only the question mark.

I am happy, Shantam. You say: "The paradox is that the words dissolve but the question mark remains."

Rejoice! Celebrate! This is a great moment, this is the door to the divine.

The second question:

BELOVED OSHO,

IS THERE REALLY SOMETHING LIKE AN INFERIORITY COMPLEX?

Psychobabble! the psychologists have taken the place of the theologist. The theologian is out of date, the psychologist is in. And psychology has created great psychobabble, great words, strange words, and when you can use great and strange words which are really nothing but gibberish, you can impress people.

Do you know from where the word gibberish comes? It comes from the name of a Sufi mystic, Jabbar. He used to talk nonsense, because he came to understand that whatsoever you say is nonsense. Then why even pretend that it is sense?

Jabbar started *really* talking nonsense. He would use sounds, words... nobody could follow what he was saying. Everybody was free to have his own interpretation. The followers of Jabbar were many -- because when the master cannot be understood, it is very easy for the disciples to follow him, because then they can interpret.

For example, if you had asked Jabbar, "Do you believe in God?" he would have said, "Hoo hoo!" Now, it is up to you to find out what "Hoo hoo!" means. The very clever one will think it is the last part of Allah-hoo, that the master has given only a hint, and so on, so forth.

Or he will do something absurd. You ask, "What is God?" and he may stand on his head immediately. Now it is up to you to figure it out -- and everybody is clever in figuring out things. Somebody will think he had given the indication that everything is topsy-turvy, so whatsoever you have been thinking up to now has to be put upside down. Some disciples even started reading the scriptures backwards!

But one thing was good about it: Jabbar must have enjoyed the whole show! He must have really enjoyed how many interpretations people can find. The English word gibberish comes from Jabbar.

Now the greatest gibberish that is "in" is psychological. Freud really created a new language: psychoanalysis is nothing but a new language. For small things, for things which everybody understands, he will find such difficult words: "Oedipus complex" -- for a small thing, that every boy loves his mother. Now if you say every boy loves his mother, nobody can think that you are very learned, but if you say, "This boy suffers from an Oedipus complex," it sounds....

One Jewish lady was talking to the neighbor, and she said, "The psychoanalyst who is treating my son has said that my son suffers from an Oedipus complex."

And the neighbor lady said, "Oedipus schmoedipus! Doesn't matter as long as he is a good boy and loves his mother!"

Now, this word inferiority complex.... There is nothing like inferiority complex, all that is there is the phenomenon of the ego. And because of the phenomenon of the ego, two things are possible. If you are egoistic you are bound to compare yourself with others. The ego cannot exist without comparison, hence if you really want to drop the ego, drop comparing. You will be surprised: where has the ego gone? Compare, and it is there; and it is there only in comparison. It is not an actuality, it is a fiction created out of comparison.

For example, you are passing through a garden and you come across a very big tree. Compare: the tree is so big, suddenly you are so small. If you don't compare, you enjoy the tree, there is no problem at all. The tree is big -- so what! So let it be big, you are not a tree. And there are other trees also which are not so big, but they are not suffering from any inferiority complex. I have never come across a tree which suffers from inferiority complex or from superiority complex. Even the highest tree, a Lebanon cedar, even that tree does not suffer from superiority complex, because comparison does not exist.

Man creates comparison because ego is possible only if nourished by comparison continuously. But then you will have two outcomes: sometimes you will feel superior, and sometimes you will feel inferior. And the possibility of feeling inferior is greater than the possibility of feeling superior, because there are millions of people: somebody is more beautiful than you, somebody is taller than you, somebody is stronger than you, somebody seems to be more intelligent than you, somebody is more learned than you, somebody is more successful, somebody is more famous, somebody is this, somebody is that. If you just go on comparing, millions of people... you will gather a great inferiority complex. But it doesn't exist, it is your creation.

Those who are more mad, they suffer from a superiority complex. They are so mad that when they compare they cannot see that there are millions of people who are different in many ways and superior in many ways. They are so obsessed with the ego that they remain closed to anything that is superior; they always look at the inferior. It is said that people like to meet people who are in some way inferior to them; it gives them great nourishment. People like people who support their ego.

The more mad person will suffer from a superiority complex, because he will always choose those things which make him feel superior. But he knows that he is playing a trick. How can he deceive himself? He knows that he has chosen only those points which make him feel superior; he knows what he has not chosen -- that is there on the margin, he is perfectly aware of it. So his superiority complex is always shaking: it is made on sand, the house can collapse any moment. He suffers from anxiety because he has made a house on the sand.

Jesus says: Don't make your house on the sand; find a rock.

The more sane person will suffer from an inferiority complex, because he will look all around, will be available to all that is happening all around, and will start collecting ideas that he is inferior. But both are shadows of the ego, two sides of the ego. The superior person deep down carries the inferiority complex, and the person who suffers from inferiority complex deep down carries a superiority complex; he wants to be superior.

I have heard -- I don't know how far it is correct -- that Morarji Desai asked a psychoanalyst -- of course in privacy -- "Why do I suffer from an inferiority complex?"

The psychoanalyst went into deep analysis: days and days with Morarji Desai lying on his couch free associating. And then one day, bouncing with joy, the psychoanalyst declared, "Sir, I certify that you don't suffer from inferiority complex, you need not be worried about it."

And Morarji Desai was also happy. He said, "But I had always thought that I suffer, and now you say I don't suffer. You must be right, but can you give me the explanation as to how you say so so confidently?"

And the psychoanalyst said, "Sir, you don't suffer from inferiority complex -- you are simply inferior!"

Except politicians, I don't think anybody is inferior. I make an exception for politicians. In fact, if somebody does not suffer from an inferiority complex he will not go into politics at all. Politics is the arena for those who suffer from an inferiority complex, because they want to prove to themselves and to the world that they are not inferior: Look, I have become the prime minister, or the president! Now who can say I am inferior? I have proved that I am not inferior. Politics attracts the people who are very egoistic and suffer from inferiority complex.

Artists are just on the other polarity: they suffer from superiority complex. They know they are creators, they know that they have come with a special quality to create something in the world. Politicians suffer from an inferiority complex, and try to reach to higher and higher power posts to prove to themselves and to others that it is not so. Artists suffer from superiority complex; that's why artists constantly quarrel amongst themselves. No artist ever agrees that another artist has contributed anything to the world. They are continuously criticizing each other; they cannot be friends, they are all superior people!

The mystic is the one who has come to see the whole stupidity of it, the whole game of the ego. And these are the three worlds available: the world of the politician -- the world of power politics -- the world of the artist, or the world of the mystic.

The mystic is one who has seen that all comparison is false, meaningless: he has dropped comparing. The moment you drop comparing, you are simply yourself -- neither superior nor inferior. How can you be superior or inferior if you are just yourself?

Just think: the Third World War has happened and everybody else has disappeared from the world, and only Anand Bashir, who has asked this question, is left. The whole world is suddenly gone, only Bashir is left, sitting in Koregaon Park, Poona. Will you be superior or inferior? You will be simply yourself, because there will be nobody to compare with.

A mystic is the one who simply knows that he is himself. He lives his life according to his own light, he creates his own space, he has his own being. He is utterly contented with himself, because without comparison you cannot be discontented either. And he is not an egoist, he cannot be -- ego needs comparison, ego feeds on comparison. He is simply doing his thing. The rose is a rose and the lotus is a lotus, and some tree is very high and some other tree is very small -- but everything is as it is.

Just try to see for a single moment without comparing, and then where is superiority and where is inferiority? And where is the ego, the source of it all?

The third question:

BELOVED OSHO,

I AM ADDICTED TO TELLING LIES. WHY DO I DO IT?

Vimal, it may be just to feel superior! People start telling lies because that gives them a speciality: they

can pretend that they know things which nobody else knows. Truth is universal, the lie is private. It is your own creation, nobody else knows about it; you become very special, the knower. If you say the truth you will not be special.

I have heard that in a village there was a wise man. Once it happened that from the palace of the king some very precious diamonds were stolen and the king's people were searching for the stolen treasure. The king had loved those stones so much that at any cost they had to be brought back, but no clue was available.

Then somebody suggested, "We have an old wise man in the town; maybe he can be of some support, some help, some insight he can give. Whenever we are in trouble -- we are poor people, we cannot go to very learned scholars, we cannot go to the experts -- we always go to our old wise man. It has never been a disappointment; he always finds some beautiful advice for us."

So the authorities went to the wise man. The wise man closed his eyes, meditated a little, and then he said, "Yes, I know who has done it. But before I can tell you, a few promises from you. First, nobody should ever know that I have told you who has stolen the diamonds."

The promise was of course given. Then the wise man said, "You come with me. We will have to go very far away from people, deep in the forest, so nobody can hear something or even guess. And just the chief of you has to come with me." He took the chief, and the chief was very excited: he was just on the verge of discovering the treasure and he was hoping to be rewarded by the king immensely. It was a long walk into the forest. Again and again he said, "Now there is nobody," but the old man said, "Just a little more."

Finally the chief was tired and he said, "Why do you go on making me walk more and more? I am tired, utterly tired. If you know, please say. If you don't know, say it!"

The wise man said, "I know it. Come close to me. I will whisper in your ears, so nobody hears."

The chief said, "You seem to be almost mad. There is nobody here, we have left people miles away."

But the wise man said, "Just in case." And he whispered in the ears of the chief, "It is absolutely certain some thief has done it."

Now, if you say such universal truths you will not be very special. People love gossiping, people love telling lies, inventing lies. By inventing lies they have some special knowledge that nobody else in the world has; it is their own invention, so nobody knows about it. They can decorate it in such a way, they can rationalize, they can create many many strategies to protect it. And it always brings joy to people when they can befool others; then they know they are wiser than others.

This is an ego trip. The ego is the greatest lie in the world, and the ego always feels good whenever it can feel special. And it is not a question whether you are telling a lie or not; the whole question is whether the other is believing it or not. If the other is believing, at least for the moment it looks like the truth. And when you create many believers in you, it gives you power.

Truth needs no believers. Let me remind you: truth needs no believers. The sun rises in the morning -- you don't believe in it, do you? Nobody asks anybody, "Do you believe in the sun, sir? Do you believe in the moon?" If somebody comes and asks, "Do you believe in the sun, do you believe in the moon, do you believe in the trees?" you will think him mad. What is he asking these things for? They are, so there is no question of believing in them.

People believe in lies; truth needs no believers. And when you invent lies you become a great leader. That's how on the earth three hundred religions exist. Truth is one -- and three hundred religions! People have shown great inventiveness. When lies are such that nobody can detect them and there is no way to prove for or against, you are protected. So many people go on talking spiritual lies; that is safer.

Vimal, if you really want to enjoy telling lies, tell spiritual lies -- that the earth is hollow, that inside the earth there is the real civilization, that ufo's come from the hollow earth. Tell lies, supernatural, spiritual -- that God has not three faces but four. Nobody can prove or disprove how many faces God has; all that will be decisive is with what confidence you can lie. Your confidence will be catching people, it will become contagious. You can look, down the ages it has been happening.

Adolf Hitler has written in his autobiography, Mein Kampf, that a lie repeated again and again becomes a truth. And he knows -- in fact nobody else knows it so well as he knows; it is his own experience. His whole life he lived on lies, lies so blatant that on the surface of it nobody would have thought that anybody would believe in them.

For example, "The whole world is deteriorating, the whole world is going down to hell because of the Jews." How do the Jews come in? When for the first time he started talking about the Jews, even his friends

laughed, even his friends told him, "This is stupid." He said "You simply wait. Go on repeating it, and not only non-Jews are going to believe it, even Jews will believe it. You just go on repeating it."

Beliefs are created by constant repetition. And he made the whole German race believe -- one of the most intelligent races on the earth, and it became victim to this stupid man. But he had a few qualities. For example, he was capable of repeating something continuously for years with confidence, from the housetops, with absolute certainty, with no hesitation. It was contagious.

People don't believe in what you say, people believe in the way you say it. And once you have learned the art of telling lies it becomes an addiction, because people start believing in you, you start becoming powerful. And then, if you can manage a few more things, your power will be immense.

For example, if you can manage a certain character, that gives you credibility. If your character is such that people can believe in you more easily, that will help you. The people who live on lies always create a character around themselves; if not a character, then at least an appearance of it.

Hitler was a MAHATMA. He was not a drinker, he would not touch any intoxicant. How can you not believe in such a person? He would eat only vegetarian food, he would not touch nonvegetarian food. How can you not believe in such a person? He would not drink even tea or coffee, he would not smoke. How can you not believe in such a person? He was a greater mahatma than Morarji Desai, because he would not even drink his own urine. How can you not believe in such a person? You have to believe! He has all the credibility.

He would get up early in the morning, as has been taught down the ages; he would go early to bed. He remained a bachelor almost to the end -- I say almost, because only three hours before he died, committed suicide, he got married. I think that is the only thing that he ever did which can be called wise -- just three hours before! He must have thought, "Now what can marriage do to me? I am going to die anyway."

Just three hours before... in the middle of the night, when he decided to commit suicide, he called the priest. The priest was awakened, was brought to his underground cell. Just three, four friends were present, the marriage ceremony was done quick and fast, and the only thing that they did after the marriage ceremony was commit suicide -- that was their honeymoon. He had remained a bachelor his whole life.

These things give credibility. If you really want to be a liar, if you really want to go on lying, then you have to create proofs that you are a man of character, how can you lie? People will believe you. That's why your saints, who live on so-called spiritual lies, depend on character.

A man who lives on truth need not depend on anything else; truth is enough. But truth does not create belief in people -- in fact, truth offends people. People love lies and are always offended by the truth. Vimal, that is the cause, not only of your addiction -- millions are addicted to lies, for the simple reason that people are never offended by lies. In fact they want to hear more and more. They say, "What is new?

Truth is never new. If you are thinking about truth, then there is nothing new under the sun. When you say, "What is new? What is the news?" you are inquiring, "Give me a few more lies, a few more gossips, a few more rumors." And you are ready to believe. In fact the greater the lie is, the greater is the possibility of its belief, because if there is only a small lie it can be detected by people; they have that much intelligence. But if the lie is very big, bigger than their intelligence, they will never be able to detect it. That's why great lies live for centuries.

Now, hell is a lie; there is no hell. And heaven is a lie; there is no heaven. But they have lived for centuries and centuries, and I don't think they are going to disappear. They will live. God as a person is a lie. There is godliness, but there is no God. Whenever I use the word god I simply mean godliness, remember it. Translate it always as godliness. There is a quality of godliness in existence, but there is no God. But people want a God, not godliness; they are not interested in godliness.

That's why people like Buddha could not influence much. Buddha and his whole religion disappeared from this country. One of the most fundamental reasons was this: that he emphasized godliness and not God. If godliness is there, then it is a difficult task. You have to grow into godliness; it is not something readymade there that you can possess. It is not something that you can pray to, it is not something that you can desire anything from. It is not already there, it has to be created in the innermost core of your being. It is like love -- it has to bloom in you, you have to release the fragrance of it. You have to become godly, only then there is God; otherwise there is no God.

But this is too much. Nobody wants to pay so great a price. Why not believe in a simple lie, that there is a God -- a very very old ancient man with a white beard, sitting on a golden throne, ready to fulfill any of your demands if you truly ask? And that is the trick. If your prayer is fulfilled, the priest can say, "You really asked"; if it is not fulfilled, "There was no trust in your prayer."

In fact there is never trust in your prayer, because when there is trust there is no need to pray. All prayers arise out of doubt. But sometimes -- it is just a coincidence -- some prayers happen to be fulfilled. It is just a happening, it is just a chance; there is nobody to fulfill them. But when they are fulfilled, the priest can exploit the situation. He can say, "Look -- you prayed deeply, trustfully, your prayer is fulfilled."

But this happens only once in a while. Ninety-nine times in a hundred your prayer is not fulfilled. But you know yourself that there was not trust; doubt was there. Even when you were praying, there was doubt whether there is a God, whether he will hear, whether he will listen, whether he will oblige -- all kinds of doubts. In spite of all these doubts you say, "Why not try? What you are going to lose? Give it a try. Maybe, perhaps...." You know it. So when it is not fulfilled, the priest can always say to you, "Your trust was not total."

God is a lie as a person. God is a quality, not a personality. You cannot pray to God. You can be in prayer, but when the prayer is really there it is only a quality of love, nothing else. No words to express it, nobody to address it, it is simply a song, a wordless song in the heart, just a stirring of the deepest in you.

People love lies. Truth is arduous. And people also love lies because they make them feel good. You must lie about somebody else: you meet a and you lie about b and you make a feel good; then you meet b and you lie about a and you make b feel good. When you lie about others to people you give them the idea that they are better than others. You can play this game, and if you play it cleverly, cunningly, you can exploit very much.

Mulla Nasruddin and his friend Rahimtullah are standing on a street corner insulting one another. The one calls the other stupid, a cheat, a thief. The other says, "You are a coward, a miser, a hypocrite." Finally they begin insulting each other's families.

Mulla Nasruddin looks Rahimtullah straight in the eye and says, "Your sister is a stinking old whore; for twenty-five paisa she will let a one-eyed leper crawl over her."

Rahimtullah stands there, speechless. A bystander is amazed. He goes over to him and says, "For God's sake, man, how can you just stand there and let the Mulla insult your sister like that?"

Rahimtullah says, "I don't have a sister, I never had a sister, and now that my parents are both dead I never will have a sister."

So the bystander turns to Mulla Nasruddin and says, "Mulla, there is no point your insulting him like that, he does not have a sister."

"Sure," says the Mulla. "Of course not. I know it and he knows it, and now even you know it. But I ask you, how many of the people who had their windows open and were listening to our every word -- how many of them also know it?"

People are living in enormous ignorance; they have not lit the candle of light that is there in their hearts. Their interiority is full of darkness. They don't know even themselves -- what else can they know? Hence you can lie easily and they will believe it, and you can exploit their belief. The politicians have been doing it, the priests have been doing it, and it has been done down the ages. Exploit people. This is one of the most cunning businesses ever invented by man.

In the name of religion, only lies and lies are being propagated. Hence whenever a man of truth arrives, there is great confusion. Jesus creates confusion because he starts telling the truth as it is, and people have been accustomed to lies. They think their lies are the truth, and now here comes this man and he starts saying something else, something totally different. Either they have to believe in this man... then they have to drop their whole tradition, which is a long long investment, and only a very few courageous ones can do it. The easier way is to destroy this man, to make this man silent, so they can go on dreaming and believing in their lies.

You ask me, "I am addicted to telling lies. Why do I do it?"

You must have known the ancient art of the politicians and the priests; maybe you unconsciously have stumbled upon it. And now those lies are paying off for you.

I know one man, a very good man in a way. He has never worked, he has never done anything, but he is very good at a few things; at playing cards, at playing chess, at gossiping and things like that he is perfect. Very cultured, very educated -- he is a Ph.D.; we had studied together. He has lived his whole life on lies and cheating people.

When I was a professor in the university, sometimes he would come and stay with me for a few days. Once I asked him, "When are you going to stop all this business of telling lies?"

He said, "Never!"
I said, "But sooner or later you will be caught."

He said, "Never... because there are so many millions and millions of people in this world, and I cheat a person only one time; then I forget about him, then I find another victim." And he said, "I have only a small life, maybe seventy, at the most eighty years, and the world is big and victims are so many -- I can go on cheating."

He was very clever in making friends, he was very clever at creating a feeling in you that he is a man who can be trusted. Once the trust has arisen, he would immediately deceive you. But that much is certain: he never deceived a person twice. There is no need either, there are so many people.

You must have found some nourishment in telling lies to people. Maybe they pay you more attention, maybe they make you feel that you know more than they know. There are people who go on reading each other's hands. Nobody knows anything. There are people -- tarot card readers, experts in I Ching reading.... These are all basically games. You can invent your own game. And if you start playing these games you will become more and more efficient. And these things pay -- although what you are gaining is mundane, spurious, and what you are losing is very essential. You are losing your very soul, you are committing suicide, but it feels as if it is paying.

Stop enjoying it, unlearn the whole art! Of course you will feel many difficulties arising, because you must have become dependent on the art of telling lies. Take the risk, let it be hard. For a few days, it will be hard. Stop immediately! Listen to Atisha's advice: three difficulties.

First: if you become aware when you are lying to somebody, immediately, in the middle of it, ask to be forgiven. Say immediately, "This was a lie, and I was again getting into my old trick. Forgive me, please." It will be hard, but there is no other way. When a habit has become very deep-rooted, it has to be hammered.

Second: become aware when you are just preparing to tell a lie. Just as it is on the lips, just on the tongue... stop it then and there, abort it then and there.

And third: become aware when a lie starts arising in your feelings, in the heart.

If you can do these three awarenesses, lying will disappear. And the moment lying disappears, truth arrives. And truth is the only thing worth seeking and searching, because truth liberates.

The fourth question:

BELOVED OSHO,

YOU SPEAK ABOUT LOVE AND COMPASSION. I KNOW OF AND FEEL DIFFERENT FORMS OF LOVE AND COMPASSION. CAN YOU EXPLAIN THE DIFFERENT FORMS OF LOVE, AND WHAT YOU MEAN BY COMPASSION?

Dorothy Kaplan, love is a ladder, a ladder of three rungs. The lowest rung is sex, the middle is love, and the highest is prayer. Because of these three rungs there are a thousand and one combinations possible.

Real compassion appears only at the third rung when sex energy becomes prayer -- the compassion of a buddha, the compassion Atisha is talking about. When passion has been transformed so totally, so utterly that it is no more passion at all, then compassion appears. Real compassion appears only when your sex energy has become prayer.

But compassion can appear on the second rung too, and compassion can appear on the first rung also. Hence there are so many different compassions. For example, if compassion appears on the first rung, when you are living at the lowest level of love-energy, sex, then compassion will be just an ego trip. Then compassion will be very egotistic: you will enjoy the idea of being compassionate. You will really enjoy the other's suffering, because it is the other's suffering that is giving you the opportunity to be compassionate.

Somebody has fallen in the river and is drowning. The sexual person can jump in and save him, but his joy is that he was so good, that he did something beautiful, something great. He will talk about it with pride, he will brag about it. Compassion on the lowest rung, that of sex, will appear only as an ego trip.

That's what millions of missionaries all over the world are doing -- serving the poor, serving the ill, serving the uneducated aboriginals, primitives. But the whole joy is that, "I am doing something great." The 'I' is strengthened. That is an ugly form of compassion. It is called duty. Duty is a four-letter dirty word.

The second kind of compassion appears when love has arrived. Then compassion is sympathy: you feel,

you really feel for the other. You fall into a harmony with the other, the other's suffering stirs you. It is not something to brag about. On the second rung, you will never talk about your compassion, never; it is not something to be talked about. In fact you will never feel that you have done anything special, you will simply feel you have done whatsoever was to be done. You will see that it was human to do it. There is nothing special in it, nothing extraordinary; you have not attained some spiritual merit in doing it. There is nothing like merit in it: it was natural, spontaneous. Then compassion is becoming more soft, more beautiful.

At the third rung, where sex energy becomes prayer, compassion appears as empathy -- not even sympathy, but empathy. Sympathy means feeling the other's suffering, but you are still at a distance; empathy means becoming one with the other's suffering -- not only feeling it but suffering it, actually going into it. If somebody is crying, sympathy means you feel for the one who is crying, empathy means you start crying. You are not only in a feeling space, you become attuned, you become really one: at-one-ment happens.

A man came to Buddha and asked, "I am very rich and I have no children, and my wife has also died. Now I have all the money in the world. I would like to do some meritorious work. I would like to do something for the poor and the downtrodden. Just tell me, what should I do?"

And it is said Buddha became very sad and a tear rolled down from his eye.

The man was very much puzzled. He said, "Tears in your eyes? And you look so sad -- why?"

Buddha said, "You cannot help anybody, because you have not even helped yourself yet. And you cannot do anything compassionate, because your energies are still at the lowest. Your base metal has not yet become gold. In fact," Buddha said, "I am feeling so sorry for you. You want to be of some help to people, but you are not. You don't exist yet, because awareness has not happened, and without awareness how can you be? You don't have a real center from where compassion can flow."

Compassion can have these three categories, and love also has three categories. First, sex. Sex simply means: "Give me -- give me more and more!" It is exploitation, it is what Martin Buber calls the I-it relationship: "You are a thing and I want to use you." The man uses the woman, the woman uses the man, the parents use the children and the children use parents, friends use friends. They say, "A friend is a friend only; a friend in need is a friend indeed." Use, reduce the other into a commodity.

To live in the I-it world is to miss the whole wonder of existence. Then you are surrounded by things -- not by persons, not by people, not by life, but just material things. The poorest man in the world is one who lives in the I-it relationship. Sex is exploitation.

Love is totally different. Love is not exploitation. Love is not an I-it relationship, it is an I-thou relationship. The other is respected as a person in his own right; the other is not a thing to be used, to be possessed, to be manipulated. The other is an independent person, a freedom. The other has to be communicated with, not exploited. Love is a communication of energies.

Sex is only "Give me, give me, give me more!" Hence the sexual relationship is continuously that of war, conflict, because the other also says "Give me!" Both want more and more, and nobody is ready to give. Hence the conflict, the tug-of-war. And of course whosoever proves more strong will exploit the other. Because man has been muscularly stronger than woman, he has exploited, he has reduced women to utter nonentities; he has destroyed the soul of women. And it was easier for him if the soul was completely destroyed.

For centuries women were not allowed to read; in many religions women were not allowed to go to the temple, women were not allowed to become priests. Women were not allowed any public life, any social life. They were imprisoned in the houses; they were cheap labor, the whole day working, working, working. And they were reduced to sex objects. There has not been much difference between prostitutes and wives in the past. The wife was reduced into a permanent prostitute, that's all. The relationship was not a relationship, it was an ownership.

Love respects the other. It is a give-and-take relationship. Love enjoys giving, and love enjoys taking. It is a sharing, it is a communication. Both are equal in love; in a sexual relationship both are not equal. Love has a totally different beauty to it.

The world is slowly slowly moving towards love relationships; hence there is great turmoil. All the old institutions are disappearing -- they have to disappear, because they were based on the I-it relationship. New ways of communication, new ways of sharing are bound to be discovered. They will have a different flavor, the flavor of love, of sharing. Nonpossessive they will be; there will be no owner.

Then the highest state of love is prayer. In prayer there is communion. In sex there is the I-it

relationship, in love the I-thou relationship. Martin Buber stops there; his Judaic tradition won't allow him to go further. But one step more has to be taken: that is "neither I nor thou" -- a relationship where I and thou disappear, a relationship where two persons no more function as two but function as one. A tremendous unity, a harmony, a deep accord, two bodies but one soul. That is the highest quality of love: I call it prayer.

Love has these three stages, and compassion accordingly has three stages, and both can exist in different combinations.

Hence, Dorothy Kaplan, there are so many kinds of love and so many kinds of compassion. But the basic, the most fundamental, is to understand this three-rung ladder of love. That will help you, that will give you an insight into where you are, what kind of love you are living in and what kind of compassion is happening to you. Watch. Beware not to remain caught in it. There are higher realms, heights to be climbed, peaks to be attained.

And the last question:

BELOVED OSHO,

I DON'T UNDERSTAND YOU. PLEASE DON'T CONFUSE ME. I HAVE COME HERE TO ATTAIN SOME CLARITY.

Suraj, you have come to the wrong place. Confusion is my technique to bring clarity. You are feeling confused because you must have come with certain prejudices and I am shattering them. Hence the confusion, hence you are feeling chaos. You had come here to be made more certain about your prejudices. I am not here to help your prejudices, I am not here to help your traditions, your conditionings. My work consists in demolishing you completely, because only when you are utterly demolished the new is born. When the old ceases to exist, the new appears -- and that new has clarity.

Clarity is not certainty, certainty is not clarity. Clarity comes not out of mind and its projections and ideas and philosophies, clarity comes out of the mirrorlike quality of no-mind. Clarity simply means that you have no idea of what is, that you have no philosophy to cling to, that you have no ideology -- Christian, Hindu, Mohammedan, communist -- that you are simply without any ideology, without any philosophy, without any scripture: empty, utterly empty.

That virginity is clarity. Then all dust is gone and the mirror reflects that which is.

You say: "Beloved Osho, I don't understand you."

It is not a question of understanding at all. I am not trying in any way to make myself understood by you. It is not a question of understanding, knowing; it is a question of feeling, seeing, being. But that's what happens to many people: they come with a certain idea, with a certain language that they understand. I use different methods that they have never even heard about. They come with their expectations, their ideologies, their language. I speak a totally different language, and I have no ideology to teach you. I have nothing to teach you; I am not a teacher at all. I have nothing to convey to you, I have no message. You will have to learn my language; otherwise there is going to be more and more misunderstanding and more and more confusion.

Did you hear about the P.E. lecturer who went to the doctor and said, "When I was twenty it was like steel -- so solid I could not bend it at all. When I was thirty I could bend it, but only a wee bit, mind you. Now I'm sixty-four, I can tie a knot in it."

After listening to this, the doctor asked what it was that he wanted to know. And the lecturer replied, "Am I getting stronger, doctor?"

Meditate over it. Different languages....

An inexperienced young man visits a house of prostitution. He is surprised at the politeness of the girl. In the morning he gets dressed and is about to depart.

"How about some money?" says the girl.

"Oh, no," he replies, "you have been kind enough already."

The traveling saleswoman goes to bed with the farmer's son. Trying to get something going, she says to him, "Would you trade sides with me? Roll over me and I will roll over you, and we will be more comfortable."
"Oh, that's all right, ma'am. I'll just walk to your side of the bed."
He does so. This happens several more times. Finally she says, "I don't think you know what I really want."
"Yes I do," he replies. "You want the whole darn bed, but you ain't gonna get it!"

The draft board examiners eyed the swishy young man with suspicion. They had orders to watch out for potential draft evaders feigning homosexuality. After subjecting the chap to an extensive physical and psychological examination, one of the examiners declared, "Well, fellah, it looks like you are going to make a good little soldier."
"Fabulous!" replied the young man. "When do I meet him?"

Enough for today.

The Book of Wisdom

Chapter #20
Chapter title: Diogenes and the Dog

2 March 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHAT IS THIS ATTACHMENT TO MISERY? AND WHY IS IT SO DIFFICULT TO BE HAPPY?

Prem Darshan, misery has many things to give to you which happiness cannot give. In fact, happiness takes away many things from you. Happiness takes all that you have ever had, all that you have ever been; happiness destroys you. Misery nourishes your ego, and happiness is basically a state of egolessness. That is the problem, the very crux of the problem. That's why people find it very difficult to be happy. That's why millions of people in the world have to live in misery... have decided to live in misery. It gives you a very very crystallized ego. Miserable, you are. Happy, you are not. In misery, crystallization; in happiness you become diffused.

If this is understood then things become very clear. Misery makes you special. Happiness is a universal phenomenon, there is nothing special about it. Trees are happy and animals are happy and birds are happy. The whole existence is happy, except man. Being miserable, man becomes very special, extraordinary.

Misery makes you capable of attracting people's attention. Whenever you are miserable you are attended to, sympathized with, loved. Everybody starts taking care of you. Who wants to hurt a miserable person? Who is jealous of a miserable person? Who wants to be antagonistic to a miserable person? That would be

too mean.

The miserable person is cared for, loved, attended to. There is great investment in misery. If the wife is not miserable the husband simply tends to forget her. If she is miserable the husband cannot afford to neglect her. If the husband is miserable the whole family, the wife, the children, are around him, worried about him; it gives great comfort. One feels one is not alone, one has a family, friends.

When you are ill, depressed, in misery, friends come to visit you, to solace you, to console you. When you are happy, the same friends become jealous of you. When you are *really* happy, you will find the whole world has turned against you.

Nobody likes a happy person, because the happy person hurts the egos of the others. The others start feeling, "So you have become happy and we are still crawling in darkness, misery and hell. How dare you be happy when we all are in such misery!"

And of course the world consists of miserable people, and nobody is courageous enough to let the whole world go against him; it is too dangerous, too risky. It is better to cling to misery, it keeps you a part of the crowd. Happy, and you are an individual; miserable, you are part of a crowd -- Hindu, Mohammedan, Christian, Indian, Arabian, Japanese. Happy? Do you know what happiness is? Is it Hindu, Christian, Mohammedan? Happiness is simply happiness. One is transported into another world. One is no more part of the world the human mind has created, one is no more part of the past, of the ugly history. One is no more part of time at all. When you are really happy, blissful, time disappears, space disappears.

Albert Einstein has said that in the past scientists used to think that there were two realities -- space and time. But he said that these two realities are not two -- they are two faces of the same single reality. Hence he coined the word spaciotime, a single word. Time is nothing else but the fourth dimension of space. Einstein was not a mystic, otherwise he would have introduced the third reality also -- the transcendental, neither space nor time. That too is there, I call it the witness. And once these three are there, you have the whole trinity. You have the whole concept of *trimurti*, three faces of God. Then you have all the four dimensions. The reality is four-dimensional: three dimensions of space, and the fourth dimension of time.

But there is something else, which cannot be called the fifth dimension, because it is not the fifth really, it is the whole, the transcendental. When you are blissful you start moving into the transcendental. It is not social, it is not traditional, it has nothing to do with human mind at all.

Your question is significant, Darshan: "What is this attachment to misery?"

There are reasons. Just look into your misery, watch, and you will be able to find what the reasons are. And then look into those moments when once in a while you allow yourself the joy of being in joy, and then see what differences are there. These will be the few things: when you are miserable you are a conformist. Society loves it, people respect you, you have great respectability, you can even become a saint; hence your saints are all miserable. The misery is written large on their faces, in their eyes. Because they are miserable they are against all joy. They condemn all joy as hedonism; they condemn every possibility of joy as sin. They are miserable, and they would like to see the whole world miserable. In fact only in a miserable world can they be thought to be saints. In a happy world they would have to be hospitalized, mentally treated. They are pathological.

I have seen many saints, and I have been looking into the lives of your past saints. Ninety-nine out of a hundred of them are simply abnormal -- neurotic or even psychotic. But they were respected -- and they were respected for their misery, remember. The more misery they lived through, the more they were respected. There have been saints who would beat their body with a whip every day in the morning, and people would gather to see this great austerity, asceticism, penance. And the greatest was one who would have wounds all over his body -- and these people were thought to be saints!

There have been saints who have destroyed their eyes, because it is because of the eyes that one becomes aware of beauty, and lust arises. And they were respected because they had destroyed their eyes. God had given them eyes to see the beauty of existence; they became blind by their own decision.

There have been saints who cut their genital organs. And they were respected very much, tremendously, for the simple reason that they had been self-destructive, violent with themselves. These people were psychologically ill.

There have been saints who have been worshipped because they were capable of fasting for long periods, were experts in fasting. It is a certain expertise, you need a little training. Not much intelligence is needed; the training is very ordinary and any stupid person can go through it and learn it. You just have to be able to enjoy suffering -- and only the ill person enjoys suffering. If you can remain for ten, twelve days on a fast, only the first four, five days are difficult. Then the body metabolism becomes attuned to not

eating. In fact, it starts eating itself.

The body has a dual mechanism in it; for emergency purposes the body has a dual mechanism. You eat, you get energy from the outside, because every day you need a certain quantity of energy to live by. If you don't do that, then the body has some stored energy for emergency times; that's what fat is. Fat is emergency food, stored food. If a person is normal, healthy, he can live for three months without food; that much fat the body contains.

In the ancient days when the body was developing and man was coming down from the trees and was becoming a hunter, it was not possible every day to find food. Some days you would find it, some days you would not find. Man started gathering some storage inside; the body has learned this.

The more afraid you are of tomorrow, the more fat you will gather. That's why women gather more fat. Down the ages they have been more afraid -- they have been made more afraid by men. They gather more fat. And women are more capable of going on a fast than men. Women need more fat also because they will have to go through pregnancy, and eating becomes difficult in pregnancy. They will have to eat their own stored food. In fact to be on a fast is nothing but eating yourself, it is cannibalism. Reduced to the truth, a man who fasts is a cannibal; he eats himself. That's why when you fast, every day one or two pounds of weight start to disappear. Where is it going? You are eating it; it is your need, everyday need. That much energy is used by your machine, by your body.

Great saints were doing long fasts, just torturing themselves. But it is not much of an intelligent thing. Just for a few days, the first week, it is difficult; the second week it is very easy; the third week it becomes difficult to eat. The fourth week you have completely forgotten. The body enjoys eating itself and feels less heavy, obviously, with no problems to digest. And the whole energy that is continuously being used in digestion becomes available to the head. You can think more, you can concentrate more, you can forget the body and its needs.

But these things simply created miserable people and a miserable society. Look into your misery and you will find certain fundamental things are there. One: it gives you respect. People feel more friendly towards you, more sympathetic. You will have more friends if you are miserable. This is a very strange world, something is fundamentally wrong with it. It should not be so, the happy person should have more friends. But become happy and people become jealous of you, they are no more friendly. They feel cheated; you have something that is not available to them. Why are you happy? So we have learned down the ages a subtle mechanism: to repress happiness and to express misery. It has become our second nature.

My sannyasins have to drop this whole mechanism. You have to learn how to be happy, and you have to learn to respect happy people and you have to learn to pay more attention to happy people, remember. This is a great service to humanity. Don't sympathize too much with people who are miserable. If somebody is miserable, help, but don't sympathize. Don't give him the idea that misery is something worthwhile. Let him know perfectly well that you are helping him, but "This is not out of respect, this is simply because you are miserable." And you are not doing anything but trying to bring the man out of his misery, because misery is ugly. Let the person feel that the misery is ugly, that to be miserable is not something virtuous, that "You are not doing a great service to humanity."

Be happy, respect happiness, and help people to understand that happiness is the goal of life -- SATCHITANAND. The Eastern mystics have said God has three qualities. He is *sat*: he is truth, being. He is *chit*: consciousness, awareness. And, ultimately, the highest peak is *anand*: bliss. Wherever bliss is, God is. Whenever you see a blissful person, respect him, he is holy. And wherever you feel a gathering which is blissful, festive, think of it as a sacred place.

We have to learn a totally new language, only then this old rotten humanity can be changed. We have to learn the language of health, wholeness, happiness. It is going to be difficult because our investments are great.

Darshan, that is why it is so difficult to be happy and so easy to be miserable. One thing more: misery needs no talents, anybody can afford it. Happiness needs talents, genius, creativity. Only creative people are happy.

Let this sink deep in your heart: only creative people are happy. Happiness is a by-product of creativity. Create something, and you will be happy. Create a garden, let the garden bloom, and something will bloom in you. Create a painting, and something starts growing in you with the growing painting. As the painting comes to the finish, as you are giving the last touches to the painting, you will see you are no more the same person. You are giving the last touches to something that is very new in you.

Write a poem, sing a song, dance a dance, and see: you start becoming happy. That's why in my

commune creativity is going to be our prayer to God. This commune is not going to be of those sad, long faces who are not doing anything, just sitting under trees or in their huts, vegetating. This commune is going to be a commune of artists, painters, poets, sculptors, dancers, musicians -- and so many things are there to be done!

God has only given you an opportunity to be creative: life is an opportunity to be creative. If you are creative you will be happy. Have you seen the joy in the eyes of a mother when the child starts growing in her womb? Have you seen the change that happens to the woman when she becomes pregnant? What is happening? Something is flowering in her, she is being creative, she is going to give birth to a new life. She is utterly happy, tremendously joyous, a song is in her heart.

When the child is born and the woman sees the child for the first time, see the depth of her eyes, the joy of her being. She has gone through much pain for this joy, but she has not gone into this pain for the pain's sake. She has suffered, but her suffering is tremendously valuable; it is not ascetic, it is creative. She has suffered to create more joy.

When you want to climb to the highest peak of the mountains, it is arduous. And when you have reached the peak and you lie down, whispering with the clouds, looking at the sky, the joy that fills your heart -- that joy always comes whenever you reach any peak of creativity.

It needs intelligence to be happy, and people are taught to remain unintelligent. The society does not want intelligence to flower. The society does not need intelligence; in fact it is very much afraid of intelligence. The society needs stupid people. Why? -- because stupid people are manageable. Intelligent people are not necessarily obedient -- they may obey, they may not obey. But the stupid person cannot disobey; he is always ready to be commanded. The stupid person needs somebody to command him, because he has no intelligence to live on his own. He wants somebody to direct him; he seeks and searches his own tyrants.

Politicians don't want intelligence to happen in the world, priests don't want intelligence to happen in the world, generals don't want intelligence to happen in the world. Nobody really wants it. People want everybody to remain stupid, then everybody is obedient, conformist, never goes outside the fold, remains always part of the mob, is controllable, manipulatable, manageable.

The intelligent person is rebellious. Intelligence is rebellion. The intelligent person decides on his own whether to say no or yes. The intelligent person cannot be traditional, he cannot go on worshipping the past; there is nothing to worship in the past. The intelligent person wants to create a future, wants to live in the present. His living in the present is his way of creating the future.

The intelligent person does not cling to the dead past, does not carry corpses. Howsoever beautiful they have been, howsoever precious, he does not carry the corpses. He is finished with the past; it is gone, and it is gone forever.

But the foolish person is traditional. He is ready to follow the priest, ready to follow any stupid politician, ready to follow any order -- anybody with authority and he is ready to fall at his feet. Without intelligence there can be no happiness. Man can only be happy if he is intelligent, utterly intelligent.

Meditation is a device to release your intelligence. The more meditative you become, the more intelligent you become. But remember, by intelligence I don't mean intellectuality. Intellectuality is part of stupidity.

Intelligence is a totally different phenomenon, it has nothing to do with the head. Intelligence is something that comes from your very center. It wells up in you, and with it many things start growing in you. You become happy, you become creative, you become rebellious, you become adventurous, you start loving insecurity, you start moving into the unknown. You start living dangerously, because that is the only way to live.

To be a sannyasin means to decide that "I will live my life intelligently," that "I will not be just an imitator," that "I will live within my own being, I will not be directed and commanded from without," that "I will risk all to be myself, but I will not be part of a mob psychology," that "I will walk alone," that "I will find my own path," that "I will *make* my own path in the world of truth." Just by walking into the unknown you create the path. The path is not already there; just by walking, you create it.

For stupid people there are superhighways where crowds move. And for centuries and centuries they have been moving -- and going nowhere, going in circles. Then you have the comfort that you are with many people, you are not alone.

Intelligence gives you the courage to be alone, and intelligence gives you the vision to be creative. A great urge, a great hunger arises to be creative. And only then, as a consequence, you can be happy, you can

be blissful.

The second question:

BELOVED OSHO,

WHY CAN I REMEMBER THE USELESS THINGS FOR YEARS, BUT NOT THE ESSENTIAL ONES? I FORGET THE ESSENTIAL ALMOST IMMEDIATELY.

Veerendra, you are fortunate -- fortunate in the sense that at least you *hear* the essential. People don't hear at all, so there is no question of forgetting. People only hear the nonessential. Mind feeds on the nonessential, the useless, trivia.

The essential is a beautiful word, it comes from essence. The essential feeds your essence, hence it is called essential. The nonessential only decorates your surface; the nonessential remains on the circumference, it never reaches to the center of your being. Only the essential reaches to the center.

But your circumference is thick, it does not allow the essential to reach to the center; it hinders. It is a strategy of the mind, because if your being becomes more powerful, the mind loses its grip on you. There is a great conflict between the circumference and the center: who is going to dominate whom? The circumference is dominating. The circumference only allows that which nourishes it, and does not allow that which nourishes the essence -- and everything has to pass through the circumference.

Scientists say that only two percent is allowed to reach to the core; ninety-eight percent is prevented from reaching. That's why you have poor souls -- rich minds and poor souls, knowledgeable minds but foolish souls. You don't have wisdom. Unless you start doing something deliberately about it, this is going to remain so.

Mind loves the nonessential; it is always hungry for gossip. Something utterly useless, and it listens so attentively.

I have heard about a priest. He was giving a discourse to his congregation, and almost everybody was fast asleep -- that's what people do in churches, temples. In fact, people who suffer from sleeplessness, they go to the churches, to the temples. If everything fails, tranquilizers don't work any more, just go to a religious discourse -- it never fails, it immediately succeeds.

So almost everybody was asleep. And that was not the problem, because the priest knew, it was his whole life's experience. But a few people were there who were snoring too, and that was a great disturbance. So out from nowhere, unconnected with the discourse, he started telling a story.

He said, "Once it happened I was passing through a desert. There was nobody, just I was there with my donkey, and suddenly the donkey started speaking to me!"

Everybody was fully awake. Everybody! Not a single person was asleep. And then he dropped the story then and there, started his discourse again. One man stood up and said, "But what happened? What did the donkey say?"

The priest said, "You are so much interested in what the donkey said, you all became fully awake. But you are not interested in what I am saying."

Muza Dai Boo, an Arab merchant, was in the marketplace one day when he felt terrible cramps. He just couldn't control himself, and let out a long loud fart.

People stared at him from all sides. Mortally embarrassed, he ran back to his house, packed his few belongings and journeyed far away. For years he traveled from town to town, but always avoided his home town.

At last, an old and weary man, he decided to return. He had grown a long beard and his face had aged enough so that he was sure he would not be recognized. His heart longed for the old familiar streets.

Once in town, he went directly to the marketplace. There, to his surprise, he saw the street had been paved. He turned to the man nearest him and said, "My friend, how smooth this street is! When, by the grace of Allah, was it so neatly paved?"

"Oh, that," said the man. "That was done three years, four months and two days after Muza Dai Boo farted in the marketplace."

People never forget the stupid things of life. Muza Dai Boo they have forgotten, nobody recognizes him -- but *that* has become something historical.

Veerendra, it is so with everybody's mind, it is nothing special to you.

You say: "Why can I remember only the useless things and for years, but not the essential ones?"

The essential ones are against your mind. The mind is continuously afraid of allowing any truth to enter you. It finds a thousand and one ways to avoid the truth, because the truth is going to shatter it. It allows only that which is supportive. And because mind itself is rubbish, it collects rubbish, and very joyously.

What Buddha has said will be forgotten. Buddha used to repeat each statement three times. Once somebody asked, "Why do you repeat three times?"

He said, "Because I know, the first time you don't hear at all. The second time you hear, but you hear something else that I have not said. The third time I hope that you hear that which is said, exactly that which is said."

It is very difficult to read Buddhist scriptures, because each statement repeated three times becomes very tiring. So now they have invented a device: they write the statement and they make three stars, so you know three times... no need to *read* three times.

If somebody came to Buddha to surrender, he had to surrender three times. He had to say, "*buddham sharanam gachchhami, sangham sharanam gachchhami, dhammam sharanam gachchhami*" -- three times. Why? Buddha is reported to have said, "The first time you may have said it but may not have meant it. The second time you may have meant it, but may not have meant that which I mean by it. The third time I hope that you are exactly doing what is expected."

It is not a formal thing to say, "*buddham sharanam gachchhami*, I go to the feet of the Buddha." If it is formal it is meaningless. If you are simply repeating it because others are repeating it, it is useless. And people are imitators.

Once it happened, I was staying in a house and I told the friend with whom I was staying that people are imitators.

He said, "All?"

I said, "All."

He said, "Then give me a demonstration."

I said, "You wait."

I told him, "When the next person comes to see me, the moment he enters, you touch my feet, put a hundred-rupee note at my feet."

And it happened: when the next people came to see me -- three people came to see me together -- he immediately touched my feet and left a hundred-rupee note there, and all three touched my feet and left hundred-rupee notes immediately!

I said, "What do you say now? And these are the people who have been coming to see me for years, and not even a single *paisa* -- and suddenly hundred-rupee notes!"

I asked them, "Why did you do this?"

They said, "Why? -- because we thought maybe this is what we have to do. If it is being done, then it must be done."

People are imitators. In temples and mosques, in churches, you will find them bowing down. Somebody is bowing down to a cross -- why? Can you really answer why you go on bowing down to the cross? -- because your parents have been doing it. And ask the parents, Why? -- because their parents have been doing it, and so on and so forth. People simply imitate. Imitation is easy, it remains on the surface. It is not a commitment, commitment goes to the heart.

You will have to be very conscious, you will have to learn two things. One: the moment you see something nonessential is there, don't pay any attention to it, bypass it. There is no need even to look at it, there is no need to read it.

If you start reading only the essential, our cities will become far more beautiful because boards and advertisements on the walls will disappear. They are there because you go on reading them. And the same thing: "Livva little hot, sippa Gold Spot." Whenever you pass, again you read it: "Livva little hot...." It is unconscious! And if you read it too many times -- "Livva little hot, sippa Gold Spot" -- one day you will sippa Gold Spot! How long can you avoid it?

The whole advertising depends on your foolishness. Just constant repetition. That's why the latest thing is not to have fixed lights for advertisements; they go on, off. "Livva little hot..." you have read once, the light goes off. It comes again: "Livva little hot..." again you have to read it! If it remains constant you will read it only once and you will go home. But if it changes while you are passing, it changes four or five times, then four or five times you have to read it.

The whole science of advertising depends on your foolishness. Just go on repeating, and people start purchasing. Anything can be sold. In the old days the economists used to say that this is a fundamental law; it is no more. What they used to think a fundamental law was: wherever there is demand, there is supply. Now it is just vice versa: wherever there is supply, there is demand. First supply anything -- just create a hypnotic atmosphere about it, and anything repeated too many times becomes a hypnosis.

Beware of the nonessential. Nobody can force you, if you are aware, to cling to the nonessential. And if you don't cling to the nonessential, if you don't gather the nonessential, passages will be available from the circumference to the center, and the essential can go in.

That's why it happens to many sannyasins.... Just now Haridas has said that he used to go outside the ashram; now it is becoming more and more difficult to go outside. Why is it becoming more and more difficult to go outside? Nobody is prevented from going outside, but it becomes difficult on its own, because you see so much nonsense -- and you *have* to see it, because it is there; you have to listen to it.

Once you have started living in the essential, slowly slowly many things that you used to do before -- going to the movies, reading the novels, seeing the tv, listening to the radio, gossiping with people -- start disappearing. And the energy that is involved in them becomes available for the essential.

Buddha has said that the sannyasin should not look more than four feet ahead while he is walking on the road -- just four feet ahead. Why? So that you need not see all that is going on around. It is beautiful, it is significant.

Listen to that which will help your soul to grow. Read that which will provoke aspirations for God. See that which will give you a new vision, new eyes, clarity. Life is short, energy is limited. Don't be foolish, don't go on wasting it on the nonessential. But you have to be *conscious*, only then the nonessential can be dropped. And the first thing is to drop the nonessential; only then the second thing is possible -- to get attuned with the essential.

Seeing the false as the false is the beginning of seeing the true as the true.

The third question:

BELOVED OSHO,

IS IT EVER POSSIBLE TO PAINT A TOTALLY SATISFYING PAINTING?

Prem Murti, while painting, each moment can be totally satisfying. But once the painting is complete it can never be totally satisfying, because if it is totally satisfying the painter will have to commit suicide. There will be no need to live any more.

That's why I say life is longing, pure longing -- longing to attain higher and higher peaks, longing to go deeper and deeper into existence. But each moment can be utterly satisfying; that difference has to be remembered. When you are painting, each brush, each color that you throw on the canvas, each moment of it, is totally satisfying. There is nothing more to it. You are utterly lost, possessed, if you are a creator.

If you are only a technician then it is not so. The technician is not lost while he is painting, he is separate from his painting. He is just using his knowledge. He knows how to paint, that's all. There is nothing in his heart to paint -- no vision, no poetry, no song. He has nothing to create, but just the technology. He is a technician, not an artist. He can paint -- but while painting it is not meditation for him, it is not a love affair for him. He is doing it; he is a doer, separate. But the creator is not separate while he is creating, he is one with it. He is utterly lost, he has forgotten himself.

That's why when painters are painting they forget about food, forget about thirst, forget about sleep. They forget about the body so much that they can go on painting for eighteen hours without feeling at all tired. Each moment is absolutely satisfying.

But once the painting is complete, a great sadness descends on the real painter. These differences have

to be remembered. When the painting is complete, the technician feels very happy: a good job done, finished. He is feeling tired; it was a long tiring process, no contentment on the way. He was just waiting for the result, he was result-oriented. He wanted to finish it somehow, and now it is finished. He takes a deep sigh of relief. He is happy, not while he is painting but only when the painting is complete.

Just the opposite happens to the creator. He is happy while he is painting; once the painting is complete, a great sadness descends on him. "So it is over? That peak, that climax, that orgasmic experience is over? That thrill, that adventure, that going into the unknown is over?" ... just as lovers feel sad after a deep orgasm: a subtle sadness, beautiful in itself, of tremendous value -- far more valuable than the happiness of the technician, because out of this sadness another painting will arise, out of this sadness another longing to soar high, another aspiration to reach beyond, another search, another inquiry, another pregnancy. The painter will be pregnant soon, will feel full, so full that he will have to share it again.

It is said that when Gibbon, the great historian, finished his great work about world history.... Thirty-three years it took to finish it, and he was so tremendously happy for those thirty-three years that it is said that he didn't age. He remained exactly the same, as if time never passed, as if time has stopped.

But the day it was finished he started crying. His wife could not believe it. She said, "You are crying? You should be happy, you should dance! The work is complete."

Gibbon said, "The work is complete. Now what is left for me? My life is complete." And within five years he aged so much, and by the seventh year he was gone.

It is said that Vincent van Gogh, the great Dutch painter, committed suicide when he felt that he had done the perfect painting. It is possible. If the painter feels the perfect has happened, then there is no point in living. The creator lives to create. The singer lives to sing, the dancer lives to dance, the lover lives to love, the tree lives to bloom -- if it has bloomed and the perfect flowers have come, then what is the point of prolonging a futile, meaningless existence?

Prem Murti, your question is significant. You ask: "Is it possible to paint a totally satisfying painting?"

Yes and no. Yes, while you are painting it will be totally satisfying. And no, once it is over you will feel great sadness. But that sadness is also creative, because it is only out of that sadness you will again start moving towards the sunlit peaks.

And in this life nothing really is ever perfect or can ever be perfect.

You will be surprised that I believe in an imperfect God. You will be shocked, because at least all the religions are agreed on one thing, that God is perfect. I don't agree, because if God is perfect then Friedrich Nietzsche is right that God is dead. God is perfectly imperfect -- that much I can say. Hence there is growth, evolution; hence there is movement. It is always, always coming closer and closer to perfection, but it is never perfect and it will never be perfect.

Nothing ever is perfect. In fact imperfection has a beauty of its own, because imperfection has a life. Whenever something is perfect -- just think, contemplate -- whenever something is really perfect, life will disappear from it.

Life can exist only if something is still imperfect and has to be perfected. Life is the effort to perfect the imperfect. Life is the ambition to make the ugly beautiful. Something of imperfection is a must for life to exist, for life to go on growing and flowing.

Nothing ever is perfect. Or if something any time happens to be perfect, in the East we have a right vision of it. We say whenever a person becomes perfect, that is his last life. The scriptures give different reasons for it; my reason is totally different. I say yes, when Buddha is perfect he will not come back, because perfection means life is no more possible. He will disappear into the cosmos.

Rabindranath, a great Indian poet and mystic, prayed his last prayer to God: "Send me back. Remember, I am not perfect. Send me back. Your world was too beautiful and you gave me such a precious life. And I don't want to disappear yet: I have yet to sing many songs, I have yet to paint many paintings, there is yet much in my heart which needs to bloom. Send me back, I am not perfect! Send me back."

That was his last prayer; he died praying this way. It is one of the most beautiful prayers and one of the most beautiful ways to die. How can one thank God more than this? "Your world was beautiful, I loved your world; I was not worthy of it but you made me. I am not worthy to be sent back, but still, your compassion is great. At least one time more, send me back."

Life remains growing. Nothing ever is perfect -- or whenever something is perfect it disappears, it goes into annihilation. The Buddhist word is nirvana. Nirvana means annihilation, nirvana means cessation. Literally, nirvana means "blowing out the candle." Just as you blow out a candle and suddenly the light is gone, gone forever, has disappeared into nothingness -- that is nirvana. All the buddhas say whosoever

becomes perfect moves into nirvana, goes into annihilation.

Don't hanker for a perfect painting, Murti, otherwise the painter will die. And you have yet to sing many songs.

And the painting cannot be perfect, the song and the dance cannot be perfect, for a few more reasons. One: when you visualize it in the deepest core of your heart, it is a totally different thing. When you start painting it, you are translating it from the subtle to the gross. In that very transforming, in that very translation, much is lost.

Hence no painter ever feels satisfied when he finishes his painting. It is not the same as that which he wanted to paint -- similar, but not the same. He has some vision to compare, it has fallen very short. Hence he starts another painting.

Rabindranath again has to be remembered. He wrote six thousand songs -- seems to be the greatest poet the world has ever known -- and each song is a beauty. But when he was dying he was crying, he was saying to God, "The song that I wanted to sing, I have not sung yet."

An old friend was by the side of the bed, and the old friend said, "What are you saying? Have you gone mad? You have sung six thousand songs. In Europe, Shelley is thought to be one of the greatest poets. He has sung only two thousand songs. You have defeated him three times. You should be happy and contented!"

Rabindranath opened his tear-filled eyes and he said, "I am not. Yes, six thousand songs I have sung, but you don't know the inner story. The inner story is, I wanted to sing only *one* song! But because it never was possible.... I tried once, failed; I tried again, I failed. Six thousand times I have failed. Those are all efforts, and I am not satisfied with any of them. That which I wanted to sing is still unsung."

In fact nobody can sing it.

Buddha used to declare in every town, wherever he would go, "Please don't ask these eleven questions." In those eleven questions, all important questions were included: God, soul, death, life, truth, everything important was included. Why? "Because," he would say, "they cannot be answered. Not that I don't know, but to bring them to words is impossible."

There was an ancient mysterious wall which stood at the edge of a village and whenever anyone climbed the wall to look onto the other side, instead of coming back he smiled and jumped to the other side, never to return. The inhabitants of the village became curious as to what could draw these beings to the other side of the wall. After all, their village had all the necessities of living a comfortable life.

They made an arrangement where they tied a person's feet, so when he looked over and wished to jump, they could pull him back.

The next time someone tried to climb the wall to see what was on the other side, they chained his feet so he could not go over. He looked on the other side and was delighted at what he saw, and smiled. Those standing below grew curious to question him and pulled him back. To their great disappointment he had lost the power of speech.

Those who have seen cannot say. That which has been seen cannot be painted, cannot be reduced to words. But still each one has to give a try. The world goes on becoming more and more beautiful because of these efforts. The world is beautiful because of the six thousand songs that Rabindranath tried, although he failed to sing the song that he wanted. Those six thousand failures have made the world far more beautiful than it ever was. It will not be the same world again, those six thousand songs will go on resonating.

So go on painting, go on creating. Yet I tell you again and again, you will never be satisfied. I bless you that you should never be satisfied, but let each moment of your creativity be a great contentment. But when something is finished, move ahead. You have infinite capacities to create; you are unlimited, you don't have any limits to your potential. You are not aware what you can do, and you will never be aware unless you do it!

Hence the greatest creators are aware how poor has been their creation, because they become aware, more and more aware, how much more is possible. The ordinary person who has never created anything is not aware what he can do. There is no other way to know what you can do unless you do it. And while doing it you can see that what you wanted to do, what was very clear in your inner world, has become very dim and ordinary when it has been brought to the outer.

You will try again. Each effort will become better and better and better, more and more perfect, but never perfect.

The fourth question:

BELOVED OSHO,

I AM VERY MUCH AFRAID OF SEX, BECAUSE I AM AFRAID OF DEATH. I HAVE BEEN TOLD SINCE MY CHILDHOOD BY MY SOCIETY AND RELIGION THAT IT IS SEX THAT BRINGS DEATH. WHAT IS THE TRUTH ABOUT IT?

Suresh, can't you see a simple fact, that even your great saints die? Buddha and Christ and Zarathustra and Lao Tzu -- where are they?If it is through sex that death comes, then your celibates must be alive, they will never die. Then all the Catholic monks will live forever and will make the world so ugly. Then all the nuns will live forever -- the world will become a monastery, monks and nuns, monks and nuns.

Everybody dies, death has nothing to do with sex. Death has something to do with birth, and birth has already happened, so death cannot be avoided now. One part has already happened and the second part cannot be divided and separated from it.

In fact, the people who are very sexual live longest. That's what scientific researchers have found: the sexual people live longest. Not only that, the great creators -- painters, poets, musicians, singers, actors -- they are all very sexual. Nothing has yet been said about the mystics, but I say to you, the mystics are the most sexual people in the world. Of course their sex is without any object; they are simply sexual. It is pure energy, pure longing, pure desire. They desire nothing, their sex has no object, it is unaddressed; it is simply a tremendous pool of energy. But they *are* sexual.

Sex is life, and wherever you see life you will find sex somewhere, in some way. The day sex disappears you will start dying, because it is sex energy that keeps you alive. Drop the foolish ideas that you have been taught. This has been done to many people in different ways. A thousand and one inhibitions and taboos have been created, and the best way to make you afraid of sex is to associate it with death. This is the simple, simple logic priests have discovered. And priests have been the most cunning people in the world. They must have discovered in the very beginning that if you join sex with death, then you can make people afraid of sex. Once they are afraid of sex, they are afraid of intelligence, creativity, they are afraid of being, they are afraid of freedom, they are ready to become slaves.

Death has nothing to do with sex. Sex or no sex, death is going to happen. In fact, if you can move deep into sex and transform its energy into love, and can move deep into love and transform its energy into prayer, you will come to know that there is no death. That is the only way to know something of immortality.

Two men were talking and it came out that one of them was a Mormon. "How many wives do you have?"
"Only one."
"How many wives does your father have?"
"Only one," he replied. "But my grandfather had sixty-five wives."
Mormons have many wives.
"How did he ever arrange his sex life?"

"That was easy. My grandfather lived in one house, and a mile down the road his sixty-five wives lived in another house. He had a runner, and each night, for example, he would tell his runner to run down the mile and tell wife number ten to get ready for the night. The next night he would have his runner run down the mile and have wife number thirty-five get ready -- and so on, etcetera."

"Your grandfather must have been a remarkable man. But forgive my curiosity, I want to know how long he lived."

"Hell, the old man lived till he was ninety-eight years of age. And the funny part was that the runner died at the age of fifty, which proves a great moral: It is not the sex that kills you, but rather the running after it."

The fifth question:

BELOVED OSHO,

YOU ARE ALWAYS TALKING ABOUT NO-MIND, DROPPING THE MIND, BECOMING MINDLESS. MY UNDERSTANDING OF THIS IS THAT YOU ARE REFERRING NOT TO THE WHOLE MIND (THAT IS, NOT "MINDLESS" IN THE ORDINARY SENSE OF THE WORD) BUT ONLY TO THAT ANALYTICAL QUALITY OF MIND WHICH CAUSES SEPARATION AND PREVENTS OR HINDERS EXPERIENCING ANYTHING TOTALLY AT ANY ONE TIME.
BUT PERHAPS I HAVE MISINTERPRETED YOUR WORDS TO FIT MY OWN IDEAS?

Carol Tibbs, this is what the analytical mind is. Yes, that is exactly what I mean: dropping the analytical mind. But when you drop the analytical mind nothing is left, because mind is pure analysis and nothing else. Once the analytical mind is dropped, logic is dropped, reason is dropped, because those are methods for analysis. Once the analytical mind is dropped, what is left of thought? Thought is basically analytical; it is the process of categorization, labeling, analyzing. Then what is left? Mind is gone -- only heart is left, intuition is left.

But if you love words you can say "the synthetical mind" is left. But that makes no difference at all; that will simply show that you are very much clinging to your analytical mind. Now you will call it "synthetical mind."

Sigmund Freud created analysis, psychoanalysis, and then Assagioli created synthesis, psychosynthesis. And both are not basically different, both are aspects of the same coin. Sigmund Freud tries to analyze, and Assagioli tries to synthesize -- but whether you analyze or synthesize, you use the same mind.

There is a state called no-mind: I am talking about that. It knows nothing of analysis, nothing of synthesis. It simply knows not; it is innocent of knowledge. It is pure being, presence, a mirror that reflects that which is.

Carol Tibbs, analyze a little more. And then you will find, if analysis is dropped, then nothing is left behind.

There was once a man who got into a nearly fatal automobile accident. He spent a week in the hospital in a coma before regaining consciousness. When he came to, the doctor was at his bedside and he asked the doctor what had happened.

The doctor replied, "Well, I have a little bad news and a little good news. I will tell you the bad news first. You have been in a very serious automobile accident which crushed both of your legs. While you were in a coma we had to amputate both legs in order to save your life."

"Oh, my God!" cried the man. "You mean both my legs have been cut off? I will never be able to walk again? I will have to spend the rest of my life in a wheelchair? Oh, this is the worst thing that could happen," said the man in deep anguish. Gathering himself together a bit, he queried, "Well, what is the good news?"

Replied the doctor, "The man down the hallway has offered to buy your shoes for eleven dollars."

Once the analytical mind is gone, what is left? Just the shoes -- you can sell them. But even for eleven dollars, it is not such good news.
And the last question:

BELOVED OSHO, WHO IS A LAZY MAN?

Prem Nirvan, it depends. To a workaholic, the answer will be totally different. To a workaholic almost everybody is lazy. But to the laziest, almost everybody is a workaholic.

It happened: There was an emperor in Japan who was himself very lazy and loved lazy people. Lazy people are good people, they have never been mischievous -- they cannot be, because mischief needs activity. You have to be very active, only then you can be mischievous. Just think, if Alexander the Great had been a little lazy, Adolf Hitler a little lazy, Morarji Desai a little lazy, the world would have been so

beautiful. All the mischief comes from the active people. Lazy people have never done any harm, that much can be absolutely said.

The king loved lazy people. He said to his prime minister, "Nobody has done anything for these beautiful people called lazy. I want to do something. It is not their fault that they are lazy, God has made them that way. And in a way they are very good because they don't harm anybody. They need state protection. So you declare that whosoever is lazy can come and be part of the palace. He has to be served as a government guest and he can live his lazy life without any worry and without any torture from the so-called active people."

The prime minister said, "It will be very difficult, because many who are not lazy will also come, and there will be great difficulty how to decide who is who."

And that's exactly what happened. Thousands of people started coming. The king was puzzled, he had never thought that so many people are lazy. Then a device was made: they were all placed in straw huts and in the middle of the night fire was put to the straw huts. Almost everybody ran out, except four -- they simply went inside their blankets, they refused to move out. They said, "If God wants to kill us, it's okay. If he wants to save us, he will find some way."

So those four were accepted as royal guests. They were!

It is difficult -- how to decide? Alexander thought that Diogenes was lazy, and Diogenes thought that Alexander was mad. Alexander tried to conquer the whole world -- this is sheer madness -- and Diogenes was so lazy that he remained naked, because it was such a botheration to put the clothes on and off. And then sometimes you have to wash them, and you have to look for Bahadur, and the soap, and this and that -- it is a long sequence of things.

Diogenes had only one begging bowl. That too one day he threw in the river, because it was such a botheration to clean it. And the day he threw it, he saw a dog that gave him the inspiration. He was going towards the river, thirsty, with his begging bowl, and the dog was also thirsty and he was also going to the river.

The dog ran fast, jumped into the river, drank to his heart's content. And Diogenes thought, "So the dog is far more intelligent. Without any begging bowl, and he is doing well. Why do I go on carrying this weight?" He threw the begging bowl, he thanked the dog; they became friends. They became so friendly that they started sharing the place -- where the dog used to live Diogenes also started living. It was just a big pipe, the dog used to live there; that became the house of Diogenes too.

When Alexander went to see Diogenes -- naturally, polar opposites are always attracted -- he was lying down on the sand by the side of the river in the early morning sun, warm, naked, he was enjoying, singing a song. The dog was sitting by his side, also enjoying the morning. Alexander came with all his paraphernalia, the generals and the prime ministers, and they declared, as was part of the court mannerism, that "Alexander the Great is here!"

Diogenes looked at the dog and laughed. Alexander could not understand why he looked at the dog; he asked why. Diogenes said, "I looked at the dog because only he will understand. These fools that you have brought with you, they will not understand at all. This dog is very wise. In the first place he never speaks -- so wise, never utters a word, just keeps everything secret. And he is the only one who can understand that one who declares that he is great, can't be. Greatness need not be declared; it is there, or it is not there."

Shocked, Alexander could not believe that this would be the way he would be received, but still he was impressed by the man -- he was so joyous. He said, "I feel a little jealous of you. Next time, if God asks me, 'Alexander, what do you want to become?' I will ask to become Diogenes."

Diogenes again looked at the dog. And it is said that the dog smiled. Alexander could not believe what was happening, what was transpiring. He said, "What is the meaning of it?"

Diogenes said, "It is so foolish to wait for the next life. We live moment to moment, me and my friend, and you are hoping for the next life. If you are so jealous of Diogenes, who is preventing you? Is God preventing you? Throw off the clothes -- and tell these foolish people to go! And the bank is so big, we can share. That is our house. First only the dog used to live here, then I became a part of it; you can also become a part of it. We have nothing else, so there is no quarrel, no competition, nothing."

It must have been one of the greatest moments in history. Just to think of it.... Alexander said, "I am happy that I came. I have seen a man worth seeing. Can I do something for you?"

Diogenes said, "You just move a little to the left, because you are hindering the sun. Nothing else is needed, because we don't need anything."

You ask me: "Who is a lazy man?"

It is very relative. My own suggestion is: act only when it is essential. And even while doing things, don't become a doer, become a non-doer. Let God do things through you, then action and inaction are one.

That's what Lao Tzu says: Wu-wei -- action through inaction. Then action and laziness are no more opposite but complementaries. A real man will have both the capacities: he can act; he can be lazy, he can rest.

What ordinarily happens is that people become addicted, either to work or to laziness -- and that is wrong. Don't become addicted. Do, but don't become a doer. And then even while doing things you will remain at rest, perfectly at rest.

Alexander on the circumference and Diogenes at the center: that is my definition of a total man.

Mulla Nasruddin once told me, "My uncle has the laziest rooster in the world."
"How can you tell?" I asked him.

"At sunrise, he just waits until some other rooster crows, then he nods his head."

Enough for today.

The Book of Wisdom

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TRAIN IMPARTIALLY IN EVERY AREA; IT IS IMPORTANT TO HAVE TRAINED DEEPLY AND PERVASIVELY IN EVERYTHING.
ALWAYS MEDITATE ON SPECIFIC OBJECTS.

YOU SHOULD HAVE NO CONCERN FOR OTHER FACTORS.
THEREFORE, APPLY YOURSELF TO IMPORTANT MATTERS.

DON'T DO THINGS BACKWARDS.
DON'T VACILLATE.

TRAIN AS THOUGH CUT OFF.

Once a jaina monk came to see me. He asked, "Is hell real? Is there really a hell?" Instead of answering him, I asked him, "And where do you think you are living?" Man lives in hell, because man is upside down. You need not go to some stupid yoga teacher to learn the headstand posture, because you are already doing it. Everything is in the wrong order. For centuries you have been messed up; a chaos has been created in you instead of a cosmos. You are just a kind of madness. Whatever you think is normal is not normal at all. It appears normal, because you have lived with these people from your very childhood and you have started

thinking that these are the only people, so they must be normal.

It is as if one was born in a madhouse and from the very beginning was acquainted only with mad people; he will think them normal. In fact, if he ever comes across somebody who is sane, he will be very puzzled, he will not be able to believe his own eyes. He will think this man has gone crazy.

Man is a chaos. Let this idea sink deep into your heart, because only then the desire to create a cosmos out of this chaos arises. The moment you realize that you are standing on your head, a great moment has arrived. Now you cannot go on standing on your head any more: you have to do something, it is inevitable. You have to act -- and that very act becomes religion.

Religion is against society, because society lives on this so-called normal madness of people. Society wants people to be abnormal; only then can they be exploited, only then can they be reduced into machines, only then can they be reduced to slaves -- and happily, and without any revolt.

For thousands of years, man has lived in an imprisoned state. Those prisons have been given beautiful names: you call them churches, religions, ideologies. Somebody lives in a Catholic prison and somebody lives in a communist prison, and both go on bragging about their prison, that their prison is far better. But any person who lives through some ideology is a prisoner, because every ideology narrows down your consciousness, becomes chains on your being. Anybody who belongs to any crowd out of fear, out of conditioning, out of a kind of hypnosis, is not truly a man, is not yet born. The opportunity has been given to him, but he is wasting it.

You have been taught values which are not really values; you have been taught things which are basically poisonous. For example, you have been told not to love yourself, and you have been told so many times that it looks like a simple fact, truth. But a man who is incapable of loving himself will be incapable of loving anybody else. The man who cannot love himself cannot love at all.

You have been told to be altruistic and never selfish. And it looks so beautiful -- but it only *looks* beautiful; it is destroying your very roots. Only a really selfish person can be altruistic, because one who is not rooted in his self, is not selfish, will not bother about anybody else. If he cannot care for himself, how can he care for anybody else? He is suicidal; naturally he will become murderous.

Your whole society up to now has been a society of murderers. A few people commit suicide; they become saints. A few more go on committing murder; they become great politicians, great leaders -- Genghis Khan, Nadir Shah, Tamerlane, Alexander, Napoleon, Adolf Hitler, Stalin, Mao. But both are neurotic, both are unhealthy.

You have to be taught new values. Atisha's sutras will help you immensely. He is really a revolutionary, a really religious man -- a man who *knows*, not through scriptures but by his own experience; a man who has looked deep into the misery of man, a man who is really so full of compassion that he wants to help, to be of some help to the suffering humanity. And the suffering humanity is not helped by creating more hospitals or by making more people educated. The suffering humanity can be helped only by giving it a new soul.

People like Mother Teresa of Calcutta are simply serving the status quo. That's why they are respected by the status quo. They are given gold medals, prizes, awards, and the society thinks Mother Teresa is the symbol of real saintlihoodness. It is not so; she is simply in the service of a rotten society. Of course the rotten society respects her. She is not a revolutionary, she is not a religious person.

And this is something to be understood: society respects only those saints who are not really sages but are agents -- agents who help the society to continue as it is, agents of the establishment.

Atisha is not for the establishment. He wants to create a new man, a new humanity, as always buddhas have dreamed about. Their dreams remain yet unfulfilled.

Here I am, again dreaming a great dream of giving birth to a new man. You are my hope, in the same way Atisha had hoped with his own disciples. These sutras were not written as a book, these sutras were given to his disciples to meditate on.

The first sutra:

> TRAIN IMPARTIALLY IN EVERY AREA; IT IS IMPORTANTTO HAVE TRAINED DEEPLY AND PERVASIVELY IN EVERYTHING.

The first thing is impartiality: one should be unprejudiced, and nobody is unprejudiced. And that is a basic requirement to grow into a greater vision. To come out of the prisons, the first thing is to drop prejudices -- prejudices called Hinduism, prejudices called Mohammedanism, prejudices called Christianity. One has to drop all prejudices. How can you ever know truth if you have already decided what it is? If you

are already functioning from a conclusion, you will never arrive to truth -- never! It is impossible.

Don't start by a priori assumptions, don't start by any belief. Then only are you a true seeker. But everybody starts by belief -- somebody believes in The Bible, somebody else in the Koran; somebody believes in the Gita, and somebody in Dhammapada. And they *start* by belief.

Belief means you don't know, still you have taken something for granted. Now your whole effort will be to prove it right, it will become your ego trip. Each belief becomes an ego trip, you have to prove it right. If it is wrong, then you are wrong; if it is right, then you are right. And every person is nothing but a bagful of beliefs.

Remember, *all* beliefs are stupid. I am not saying that those beliefs are basically untrue -- they may not be, they may be -- but to believe is stupid. To *know* is intelligent. It may be that when you come to know, it may be the same thing that you were told by others to believe; but still to believe in it is wrong, and to know it, right -- because once you believe in something that you have not known, you have already started gathering around yourself a darkness which will not help you to know, to see. You are already becoming knowledgeable. And knowing happens to those who are not knowledgeable, but innocent. Knowing happens to those eyes which are absolutely without the dust of knowledge.

The first thing Atisha says: Be impartial, start without any conclusion, start without any a priori belief. Start existentially, not intellectually; these are two different dimensions, not only different but diametrically opposite.

Somebody can start his journey into love by studying about love, by going to the library, by looking in the Encyclopedia Britannica to learn what love is. This is an intellectual inquiry. He may gather much information, he may write a treatise, and some foolish university may give him a Ph.D. but he knows nothing of love. Whatsoever he is writing is only intellectual, it is not experiential. And if it is not experiential, it is not true.

Truth is an experience, not a belief. Truth never comes by studying about it: truth has to be encountered, truth has to be faced. The person who studies about love is like the person who studies about the Himalayas by looking at the map of the mountains. The map is not the mountain! And if you start believing in the map, you will go on missing the mountain. If you become too much obsessed with the map, the mountain may be there just in front of you, but still you will not be able to see it.

And that's how it is. The mountain *is* in front of you, but your eyes are full of maps -- maps of the same mountain, maps about the same mountain, made by different explorers. Somebody has climbed the mountain from the north side, somebody from the east. They have made different maps: Koran, Bible, Gita -- different maps of the same truth. But you are too full of the maps, too burdened by their weight; you cannot move even an inch. You cannot see the mountain just standing in front of you, its virgin snow peaks shining like gold in the morning sun. You don't have the eyes to see it.

The prejudiced eye is blind, the heart full of conclusions is dead. Too many a priori assumptions and your intelligence starts losing its sharpness, its beauty, its intensity. It becomes dull. Dull intelligence is what is called intellect. Your so-called intelligentsia is not really intelligent, it is just intellectual. Intellect is a corpse. You can decorate it, you can decorate it with great pearls, diamonds, emeralds, but still a corpse is a corpse.

To be alive is a totally different matter. Intelligence is aliveness; it is spontaneity, it is openness, it is vulnerability, it is impartiality, it is the courage to function without conclusions. And why do I say it is a courage? It *is* a courage because when you function out of a conclusion the conclusion protects you, the conclusion gives you security, safety. You know it well, you know how to come to it, you are very efficient with it. To function without a conclusion is to function in innocence. There is no security, you may go wrong, you may go astray.

One who is ready to go on the exploration called truth has to be ready also to commit many errors, mistakes, has to be able to risk. One may go astray, but that is how one arrives. Going many many times astray, one learns how not to go astray. Committing many mistakes one learns what is a mistake, and how not to commit it. Knowing what is error, one comes closer and closer to what is truth. It is an individual exploration; you cannot depend on others' conclusions.

Hence Atisha says:

> TRAIN IMPARTIALLY IN EVERY AREA; IT IS IMPORTANT TO HAVE TRAINED DEEPLY AND PERVASIVELY IN EVERYTHING.

The second thing he says: Let your life be as multidimensional as possible, don't live one-dimensionally.

Monks, nuns and the so-called priests have all lived, down the ages, one-dimensionally. They live a very narrow life; they move as trains move, on fixed rails. They go on doing the same ritual, the same prayer, day in, day out, year in, year out, life in, life out; they go on repeating. Their whole life moves in circles. And they are not rich, they cannot be -- richness comes by living life in all its dimensions.

A religious person should explore in every possible way, should try to experience life in all its tastes, sweet and bitter, good and bad. The really religious person will be very experimental. He will experiment with music, he will experiment with dance, he will experiment with poetry, with painting, with sculpture, with architecture. He will go on experimenting with everything, everything that becomes available; he will be a child exploring everything. And that makes your inner life rich.

Do you know, all great discoveries are made by people who are not one-dimensional. One-dimensional people can never make discoveries; it is impossible, because a discovery happens only like crossbreeding. A mathematician starts writing poetry: now you can be certain something is on the way. His whole training is that of a mathematician, his approach is that of mathematics, and he starts writing poetry. Now, no poet can write poetry like this; this is going to be something new, because something of the mathematics is bound to filter in. And mathematics and poetry having a meeting is a crossbreeding.

Scientists say children that are born out of crossbreeding are stronger, more beautiful, more intelligent. But man is so stupid that he never learns. Now everybody knows that it is good to bring an English bull for an Indian cow; that is perfectly beautiful and that is being done. But as far as man is concerned we remain stupid. It would be beautiful if people marry different races, different backgrounds, different cultures. A Siberian marrying someone in Africa -- then something is really going to happen, some miracle.

My own suggestion is -- because within a few years we are going to find out other planets where evolution has almost reached to the point that it has reached on the earth, or a few planets where it has even reached higher -- my own suggestion is for interplanetary marriages. Then miracles will start happening. A Martian marrying a Poonaite: then something is going to happen, something really new which has never happened before!

Atisha says: Experiment, experience as many dimensions as are available to you.

Become a gardener, become a shoemaker, become a carpenter -- that's what is going to happen in my commune. All dimensions have to be made available, and people have to experiment and enjoy and explore. It is not that when you do some scientific work, something happens only in the outside world. When you are doing some scientific work, something happens inside your consciousness: your consciousness starts taking a form, a scientific form. If this person starts painting, then the painting will have something of the science in it. And if the painter starts becoming a physicist, certainly his vision is going to give birth to new things.

All great discoveries up to now have been made by people who were trained for something else, but were courageous enough to enter into arenas where they were amateurs. Less courageous people remain clinging with the thing that they know best. Then they go on doing it their whole life. And the more they do it, the more efficient they become; the more efficient they become, the less capable of trying anything new.

A country remains alive only if people are multidimensional. America is now the most alive country in the world for the simple reason that people are trying every kind of thing. From mathematics to meditation, everything is being tried. America is just on the verge of a great step; if a new step is going to happen anywhere, it is going to happen in America. It can't happen in India. It can't happen because Morarji Desai and people like that won't allow it to happen in India -- rigid, stale minds, having no vision of the future, having no vision of what is going to happen tomorrow, having no idea of what is really happening today.

In America, people go on changing their jobs -- three years is the average limit when people change their jobs. Three years also is the average limit when people change their towns. Three years is also the average limit when people change their spouses. The number three is very esoteric.

When a man has lived with many women, has done many kinds of work -- has been a cobbler, has been a carpenter, has been an engineer, has been a painter and a musician -- naturally he is very rich. Each woman that he has lived with has imparted some color to him, and each work that he has done has opened a new door into his being. Slowly slowly, many doors of his being are opening; his consciousness expands, he becomes huge, enormous.

You *are* your experience. Hence, experience more. Before settling, experience as much as possible. The real person never settles; the real person always remains homeless, a wanderer, a vagabond, a vagabond of the soul. He remains continually in search, he remains an inquirer, a learner -- he never becomes *learned*. Don't be in a hurry to become learned, remain a learner. To become learned is ugly, to remain a learner has tremendous beauty and grace in it, because it is life itself.

TRAIN IMPARTIALLY IN EVERY AREA; IT IS IMPORTANT TO HAVE TRAINED DEEPLY AND PERVASIVELY IN EVERYTHING.

Whatsoever you are learning, learn it in its totality. Don't let it be just a hit-and-run affair, go into it as if it is your whole life. Stake everything! Be total, whatsoever you do, because it is only out of totality that one learns. It is only when you are totally into something that mysteries are revealed to you. If you are totally in love, then love reveals its mysteries; if you are totally in poetry, then the world of poetry opens its heart.

If you are totally in love with anything, that is the only possible way to have a rapport with that certain dimension. So be total, and go to the very depth of it. Don't just go on swimming in many rivers; become a diver, go to the rock bottom of everything -- because the deeper you go into anything, the more and more deep you will become. Depth calls the depth, height provokes the height. Whatsoever we are doing outside simultaneously goes on happening inside. This is a fundamental law of life.

Atisha says: Discipline in many many things, be total, go into depth, to the very roots of everything -- because the secrets are in the roots, they are not in the flowers. Flowers are only expressions of joy, but the secrets are not there. Secrets are hidden in the roots, secrets are always hidden in darkness. You will have to go into dark depths, then only you will know the secrets. And the more you experience life in its multidimensionality, the richer will be your soul. It depends on you, how rich you make your soul, or how poor you live.

Millions of people are living a life of poverty -- and I don't necessarily mean the outer poverty. I know rich people, and so poor that sometimes even beggars are richer than they are. I know rich people who can afford everything but have never experimented with anything, who are simply vegetating comfortably, who are simply dying, slowly slowly... existing comfortably, but not living -- no intensity, no flair, no flame, no fire, just a cold life. Comfortably they will live and comfortably they will die -- but in fact they will never have lived.

And one who has never lived, how can he die?

Death is the ultimate mystery. That gift is given only to those who have lived really intensely, who have burned their torch of life from both the ends together. Only then it happens sometimes that in a single moment of intensity the whole life is revealed. In a single moment of total intensity, the whole eternity opens its doors to you, you are welcomed by God.

God is not found by praying on your knees; God is not found in the temples and churches. God is found in intense living -- a life of depth, depth and totality, and a death also of depth and totality. Live totally and die totally, and God is yours and truth is yours.

The second sutra:

ALWAYS MEDITATE ON SPECIFIC OBJECTS.

First thing: by meditation Atisha never means concentration, remember. Concentration and meditation are polar opposites. Concentration narrows down your mind; it is focusing on one point. It includes only something and excludes everything else. Meditation is all-inclusive, it excludes nothing. It is not a narrowing down of the mind, it is an expansion of consciousness. Concentration is of the mind, meditation is of consciousness. Concentration is mind, meditation is no-mind. Concentration is a tension: you will be tired of it sooner or later. You cannot concentrate for a long time, it is effort. But one can be meditative twenty-four hours, because it is relaxation.

So remember, Atisha says:

ALWAYS MEDITATE -- he means always relax -- ON SPECIFIC OBJECTS.

What does he mean by "specific objects"? Sadness, anger, greed, lust -- the negatives; love, beauty, joy, freedom -- the positives.

Begin with the negative, because you are living in the negative. When sad, meditate on it. Don't be in a hurry to get rid of it, don't be in a hurry to get occupied somewhere else so that you can forget it. That will be missing an opportunity, because sadness has its own depth, sadness has its own beauty, sadness has its own taste. Live it, relax into it, *be* it -- and without any effort to escape, without any effort to get occupied somewhere else. Let it be there -- enjoy! It is a flowering of your being. Sadness too is a flowering of your being.

And you will be surprised: if you can meditate on sadness, sadness will reveal its secrets to you -- and they are of tremendous value. And sadness, once it has revealed its secrets to you, will disappear. Its work is done, its message delivered. And when sadness disappears, joy arises.

Joy arises only when sadness disappears out of meditation; there is no other way. Joy wells up when you have broken the ice of sadness that surrounds it. In fact, sadness is like the shell that surrounds the seed; it is protective, it is not the enemy. Once the seed has dropped its protection, is surrendered into the soil, the shell has died, only then the sprout is born.

It happens inside exactly like that. Meditate on anything negative, and slowly slowly you will be simply taken by surprise -- that sadness turns into joy, that anger turns into compassion, that greed turns into sharing, and so on, so forth. This is the science of inner alchemy: how to change the negative into the positive, how to change the base metal into gold.

But remember, never start with the positive because you don't know anything of the positive. And that's what is being taught by many people in the world -- the "positive thinkers" they are called. They don't know anything about the inner alchemy. You don't begin with gold. If you already have gold, then what is the point of beginning at all? You don't need alchemy. You have to begin with base metal, the base metal has to be changed into gold. And the base metal is what you have, is what you ARE. Hell is what you are; it has to be transformed into heaven. Poison is available; it has to be transformed into nectar. Start with the negative.

All the buddhas have insisted: Go VIA NEGATIVA, because the negative brings the positive, and the negative brings the positive so easily. You don't drag it, you don't impose it upon yourself. If you start with the positive, as the so-called positive thinkers are teaching, you will become phony. What will you do? How will you start with joy? You may start smiling, but that smile will be painted: it will be just on the lips, not even skin-deep.

Start with the negative and you don't need to think about the positive at all. If you meditate on the negative, if you go deeply into it, to the deepest root of it, suddenly an explosion happens: the negative disappears and the positive has arrived. In fact it has always been there, hidden behind the negative. The negative was a shelter. The negative was needed because you were not yet worthy enough; the negative was needed so that you could become worthy enough to receive the positive.

The world is the negative pole of God. You need not renounce it, you have simply to be meditative in it. And one day you will see the world has disappeared and there is God and only God.

Bayazid of Bistam, a Sufi mystic, used to say in his later years, "First I used to ask people, 'Where is God?' And then one day it happened, I started asking people where God is NOT. One day there was no God and I was asking where he is; the next day there was only God, and I was asking 'Is there a place where he is not?'" The same world, but your eyes are different now; you are not the same.

ALWAYS MEDITATE ON SPECIFIC OBJECTS.

Start with the negative and you will find the positive. Dig a well. First you find only earth, rocks, garbage. Slowly slowly you come to the water. First it is very dirty, then it becomes purer and purer and purer. Exactly the same way one has to dig a well within one's own being. The beginning has to be negative, and the end is of itself positive. Your work has to be with the negative; the positive is the reward.

The third sutra:

YOU SHOULD HAVE NO CONCERN FOR OTHER FACTORS.

Atisha says: While you are meditating on any specific subject -- for example, sadness -- then be it and forget everything else, as if nothing else exists. Just be totally sad. Savor it, taste it, let it sink in you, soak in it; just be a sponge.

That's what meditation is all about: just be a sponge. And when this mood is there, soak in it to your total capacity, to the optimum. Meditating on sadness, be it. Meditating simply means dropping the distinction between the observer and the observed; let the observer become the observed. Drop that old dichotomy of object and subject; disappear into the object of your meditation. Don't stand aloof, don't be a spectator. Secrets are not revealed to the spectators; secrets are revealed only to those who take a jump, who dive deep into something, people who don't hold themselves back.

And if you are totally sad, you are just on the verge of a discovery: sadness will evaporate. At a certain intensity, at a certain point, it simply evaporates as dewdrops evaporate in the morning sun. Once the heat has reached a certain intensity, the dewdrops disappear. Exactly like that the sadness will disappear, and suddenly, out of nowhere, joy has arrived, the guest has arrived. Now be a host to it. Now meditate on it, again be one with it. Now *be* joy. Don't stand aloof again. Don't start thinking, "Such a beautiful experience is happening, I am having the experience of joy." Don't start creating a distance between you and the joy. Be

the joy. Dance it, sing it. Manifest it, be it!

THEREFORE, APPLY YOURSELF TO IMPORTANT MATTERS.

Life is short, energy limited, very limited. And with this limited energy we have to find the unlimited; with this short life we have to find the eternal. A great task, a great challenge! So please, don't be concerned with unimportant matters.

What is important and what is unimportant? In Atisha's definition, or in the definition of all the buddhas, that which can be taken by death is unimportant and that which cannot be taken by death is important. Remember this definition, let this be a touchstone. You can judge anything immediately on this touchstone.

Have you seen the touchstone on which gold is judged? Let this be a touchstone for what is important: Is death going to take it away from you? Then it is not important. Money then is not important -- useful, but not important, has no import. Power, prestige, respectability -- death will come and efface them all, so why make so much fuss about them for the few days you are here? This is a caravanserai, an overnight stay, and by the morning we go.

Remember, only that which you can take with you when you leave the body is important. That means, except meditation, nothing is important. Except awareness, nothing is important, because only awareness cannot be taken away by death. Everything else will be snatched away, because everything else comes from without. Only awareness wells up within; that cannot be taken away. And the shadows of awareness -- compassion, love -- they cannot be taken away; they are intrinsic parts of awareness.

You will be taking with you only whatsoever awareness you have attained; that is your only real wealth. All else is "illth," not wealth.

DON'T DO THINGS BACKWARDS.

This is a very significant sutra. I said to you in the beginning, people are upside down, in a permanent headstand posture. People are living backwards. Life moves forward, people live backwards in many many ways.

The first meaning is: the heart has to be the master and the head the servant. But people are upside down: the head has become the master and the heart has become the servant. Logic rules, love is not even heeded. Personality has become more important than individuality. Personality is that which is conferred on you by others, individuality is that which is given to you by God. Personality is just a mask, *persona*; individuality is your uniqueness.

The society wants you to have beautiful personalities; the society wants you to have personalities which are comfortable for the society, convenient for the society. But the person is not the real thing, the individual is the real thing. The individual is not necessarily always comfortable to the society -- in fact he is very inconvenient.

Jesus must have been very inconvenient; otherwise people don't kill, don't murder, don't crucify. If Jesus were really a personality, there would have been no trouble. He would have been a well-respected rabbi; the masses would have worshipped him, Jews would have remembered him as a great saint. But he was an individual. Individuals don't fit easily with others, individuals fit only with other individuals -- and then too, the harmony is not imposed, enforced, the harmony is natural. But individuals don't fit with personalities. Light cannot be adjusted with darkness, that is the trouble.

Jesus may have been too much of a troublemaker, because he only worked for three years, and in only three years he created so much offense that people had to kill him. And Jews are not dangerous people, Jews are business-minded people. In fact for these two thousand years Jews have been crying and weeping deep down, because they killed Jesus and missed the opportunity of the greatest business possible. Christianity is the greatest firm on the earth! Jews must have been very jealous.

This time when it was going to happen they didn't miss. Sigmund Freud was a Jew; he started another business, psychoanalysis. This time they did not miss -- all the important psychoanalysts are Jews. Now psychoanalysis is big business.

Jesus must have offended terribly; they could not tolerate him even for a single day. So too Socrates, Buddha and Mahavira -- all individuals have suffered because of the phony society. The truth becomes intolerable. But though they may have suffered from the outside, from the inside they lived a blissful life, they lived an orgasmic life. Each moment of their life was an orgasm, a deep love affair with existence.

Unless you start living right-side-up, you will go on missing being an individual, you will never become

authentic. The head is good, but only as a servant, not as a master. The heart has to be the master; feelings should dominate thoughts. And once this has happened then another step can be taken: being should dominate feelings.

These are the three layers: thoughts, the outermost; and being, the innermost; and feeling, in between, the bridge. Move from thoughts to feelings and from feelings to being, and start *living* from being. That does not mean that you don't have any feelings -- you will have feelings, but those feelings will follow being; they will have the flavor of being, the heartbeat of being. It does not mean that you will not be able to think -- you will be able to think far more intelligently, but now your thinking will have the juiciness of your feelings and the light of your being; your thoughts will be luminous.

Right now it is just the other way: thoughts are dominating feelings. And because of this domination, everything has gone topsy-turvy; because of this domination you cannot reach to the being, because thought is impotent to reach to the being. The inner is capable of reaching the outer, not vice versa. The center can touch the circumference, but not vice versa.

Future has become more important to you than the present. Present should be the central and everything should go round it. "That" has become more important than "this," "then" has become more important than "now." Change these values. Unless you change these values you are not sannyasins. Let "now" be more important, let "here" be more important, let "this" be more important.

Upanishads say, "Thou art that." I say to you: "Thou art this" -- because "that" means far away, as if God is far away. "Thou art that" -- no. "Thou art THIS": this very moment, this air that surrounds you, these chirping birds, this railway train passing by, these trees, this sun, these people, I and you, this silence where neither I am, nor you are. Thou art this. Let "this" become more important than "that" and your life will have a totally different quality to it.

Because life goes ahead and your mind is past-oriented, mind and life never meet. Mind goes backwards, lives backwards. Mind is a rear-view mirror. Use it when the occasion arises. Yes, the rear-view mirror in the car has some important function to fulfill. But if you become obsessed with the rear-view mirror, and you only look into the rear-view mirror and drive the car looking always into the rear-view mirror, then there is going to be danger. Then there are going to be accidents and accidents and nothing else.

And that's what has been happening to humanity. Look: three thousand years of history and you will find only accidents and accidents and accidents. In three thousand years we have fought five thousand wars. What more accidents do you want? And in these three thousand years, what have we done to the earth, to nature? We have destroyed the ecology. Now if something is not done immediately, the earth may become uninhabitable.

The earth has been poisoned by us, we are killing it. And we have to *live* on it, and we are turning it into a corpse! It has started stinking in many places. We have given nature and earth a cancer: nature has given us life, and we are giving death to nature in return. And the basic reason, the basic cause, is that we have been listening to the mind which moves backwards.

Mind means past. Mind has no idea of the present, cannot have any idea of the present. Mind only means that which has been lived, known, experienced -- the accumulated past. It cannot have any contact with the present; it will have that contact only when the present is no more present and has become past. And life moves ahead. We live in the present and we move in the future, and mind never lives in the present and always clings to the past. This is the dichotomy, the greatest calamity. This is the knot that has to be cut. Atisha says: DON'T DO THINGS BACKWARDS.

Another meaning of this sutra is: remember life can be really lived only if you live it naturally. If you impose artificial commandments over it, you will destroy it.

For example, I told you: unless you love yourself you cannot love anybody else. Hence I say to you, be selfish, because only out of selfishness is altruism born. But you have been told again and again that you are worthless. You have been told that you have no value -- that as you are, you are only worth condemnation; that as you are, you are bound to hell. You have to be worthy, you have to change, you have to become a saint, this and that. One thing is certain: that as you are, you are not of any worth. How can you love yourself?

And when a person cannot love himself and hates himself, he hates everybody else, he hates the whole world. By hating himself he becomes life-negative, and the person who is life-negative is life-destructive.

Your monks and nuns have all been life-negative; they have not affirmed life, they have not nourished life, they have not beautified life, they have not been a blessing to the world. They have been a curse! Your monasteries should disappear; we don't need monasteries. We certainly need sannyasins, but they should

live *in* the world, part of the world, transforming the world. But the basic transformation that has to happen is that they should be lovers of themselves.

The person who does not love himself becomes a masochist, he starts torturing himself. And these masochists have been worshipped as saints down the ages. And a person who is a masochist cannot be anything else than a sadist too, because he who tortures himself would like everybody to be tortured. Torturing becomes his sacrifice to God.

So there have been masochists, there have been sadists. And because in life you cannot find any quality purely, so you will not find masochists and sadists separate. It is almost always the case that the same person is both: masosadist -- everybody is like that. You have been conditioned by your religions in such a way that you are against yourself and against others. On the one hand you torture yourself with beautiful rationalizations, and on the other hand you torture others, again with beautiful rationalizations.

Life has become a torture chamber, a concentration camp; it is no more a celebration. It should be a celebration. If nature is allowed to take its own course, it is *bound* to be a celebration.

So the last thing to be remembered:

DON'T DO THINGS BACKWARDS.

Go with nature, don't try to go upstream. Go with the stream of life. Go with the river, don't push the river. Don't try to conquer nature -- you cannot; you can only destroy it, and destroy yourself in the effort. The very idea of conquering nature is violent, ugly. Victory is not going to be against nature, victory is possible only with nature.

DON'T VACILLATE.

Your mind will vacillate. Mind is vacillation, mind is either/or, mind is always in that space of "to be or not to be." If you really want to grow, mature, if you really want to know what this life is all about, don't vacillate. Commit, involve! Involve yourself with life, get committed to life, don't remain a spectator. Don't go on thinking whether to do or not -- "Should I do this or that?" You can go on vacillating your whole life, and the more you vacillate, the more trained you become in vacillation.

Life is for those who know how to commit -- how to say yes to something, how to say no to something decisively, categorically. Once you have categorically said yes or no to something, then you can take a jump, then you can dive deep into the ocean.

People are just sitting on the fence. Millions of people are fence-sitters -- this way or that, just waiting for the opportunity to come. And the opportunity will never come, because it has already come, it is there!

My own suggestion is that even if sometimes it happens that you commit to the wrong thing, even then it is good to commit, because the day you will know it is wrong you can get out of it. At least you would have learned one thing: that it is wrong, and never to get into anything like that again. It is a great experience; it brings you closer to truth.

Why do people vacillate so much? -- because from the very childhood you have been told not to commit any mistakes. That is one of the greatest teachings of all the societies all over the world -- and very dangerous, very harmful. Teach children to commit as many mistakes as possible, with only one condition: don't commit the same mistake again, that's all. And they will grow, and they will experience more and more, and they will not vacillate. Otherwise a trembling... and time is passing by, out of your hands, and you are vacillating.

I see many people standing on the shore vacillating, whether to take the jump or not. Here it happens every day.

Just a few days ago, one young man came to me. For three years he has been vacillating whether to take sannyas or not. I said, "Decide either yes or no, and be finished with it! And I am not saying decide yes, I am only saying DECIDE. No is as good as yes. But wasting three years? If you had taken sannyas three years ago," I told him, "by this time you would have known whether it is worth it or not; at least one thing would have been decided. Vacillating three years, nothing has been decided. You are in the same space, and three years have gone by."

Atisha says: DON'T VACILLATE. TRAIN AS THOUGH CUT OFF.

This is the secret of meditation, the last sutra today.

TRAIN AS THOUGH CUT OFF.

Mind is vacillation. The discipline of a meditator is to become so watchful of the mind, so alert to the mind and its stupidities -- its hesitations, its tremblings, its vacillations -- to become so watchful that you are cut off.

That is the whole purpose of watching: watching cuts you off.

Watch anything in the mind, and you are cut off. Watching is a sword.

If a thought is moving in your mind, just watch it -- and suddenly you will see the thought is there, you are here, and there is no bridge left. Don't watch, and you become identified with the thought, you become it; watch, and you are not it. Mind possesses you because you have forgotten how to watch. Learn it.

Just looking at a roseflower, watch it; or at the stars, or the people passing on the road, sit by the side and watch. And then slowly slowly close your eyes and see the inner traffic moving -- thousands of thoughts, desires, dreams, passing by. It is always rush hour there.

Just watch as somebody watches a river flowing by, sitting on the bank.

Just watch -- and watching, you will become aware that you are not it.

Mind is being identified with it. No-mind is being disidentified with it. Don't be a mind, because in fact you are not a mind. Then who are you? You are consciousness. You are that watchfulness, you are witnessing, you are that pure observation, that mirrorlike quality that reflects everything but never becomes identified with anything.

Remember, I am not saying that you are conscious. I am saying you are *consciousness*: that is your true identity. The day one knows, "I am consciousness," one has come to know the ultimate, because the moment you know, "I am consciousness," you also know all is consciousness, on different planes. The rock is conscious in its own way, and the tree is conscious in its own way, and the animals and the people. Everybody is conscious in his own way, and consciousness is a multifaceted diamond.

The day you know, "I am consciousness," you have known the universal truth, you have come to the goal.

Socrates says, "Man, know thyself." That is the teaching of all the buddhas: Know thyself. How are you going to know yourself? If mind remains too much and goes on clamoring around you, goes on making great noise, you will never hear the still small voice within. You have to become disidentified with the mind.

George Gurdjieff used to say, "My whole teaching can be condensed into one word, and that is disidentification." He is right. Not only his teaching can be condensed into one word, all the teaching of all the masters can be condensed into one word: disidentification. Don't be identified with the mind.

That is the meaning of Atisha. He says:

TRAIN AS THOUGH CUT OFF.

Discipline yourself into deep awareness, so that you are cut off from the mind. If you can have only a single moment of this cut-offness, the first satori has happened. In the second satori you become capable of cutting off from the mind whenever you want. In the first satori it happens accidentally: meditating, watching, one day it happens almost like an accident. You were groping in the dark and you have stumbled upon the door. The first satori is a stumbling on the door.

The second satori is becoming perfectly aware where the door is, and whenever you want to, you can go to the door -- *whenever* you want to go. Even in the marketplace, surrounded by all the clamor of the market, you can go to the door. Suddenly you can become cut off.

And the third satori is when you are absolutely cut off, so that even if you want to join with the mind, you cannot. You can use it like a machine, separate from you, but even in your deep sleep you are not identified with it.

These are the three satoris, three samadhis. First, accidental stumbling; second, becoming more deliberate, conscious in reaching to the door; and third, becoming attuned so deeply with the door that you never lose track of it, that it is always there, always open. This is the state called satori in Japan, samadhi in India. In English it is translated as ecstasy. That word is beautiful; literally it means "standing out." Ecstasy means standing out, standing out of the mind.

Atisha's last sutra: TRAIN AS THOUGH CUT OFF, is exactly the same as the meaning of the word ecstasy -- so cut off from the mind that you are standing out, that mind is there but you are not it. Some people have also started translating samadhi not as ecstasy but as instasy. That too is beautiful, because it is not standing out; it is standing out of the mind if you think of the mind, but if you think of consciousness then it is standing *in*.

As far as mind is concerned ecstasy is the right word, but as far as consciousness is concerned instasy is far better. But both are aspects of the same thing: standing out of the mind is standing *in* consciousness, knowing that "I am not mind" is knowing "I am consciousness, AHAM BRAHMASMI." That is the meaning of the Upanishadic saying, I am God, I am consciousness.
Enough for today.

The Book of Wisdom

Chapter #22
Chapter title: The greatest Joke there is

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The first question:

BELOVED OSHO, WHAT IS INNOCENCE, WHAT IS BEAUTY?

Ram Fakeer, to live in the moment is innocence, to live without the past is innocence, to live without conclusions is innocence, to function out of the state of not knowing is innocence. And the moment you function out of such tremendous silence which is not burdened by any past, out of such tremendous stillness which knows nothing, the experience that happens is beauty.

Whenever you feel beauty -- in the rising sun, in the stars, in the flowers, or in the face of a woman or a man -- wherever and whenever you feel beauty, watch. And one thing will always be found: you had functioned without mind, you had functioned without any conclusion, you had simply functioned spontaneously. The moment gripped you, and the moment gripped you so deeply that you were cut off from the past.

And when you are cut off from the past you are cut off from the future automatically, because past and future are two aspects of the same coin; they are not separate, and they are not separable either. You can toss a coin: sometimes it is heads, sometimes it is tails, but the other part is always there, hiding behind.

Past and future are two aspects of the same coin. The name of the coin is mind. When the whole coin is dropped, that dropping is innocence. Then you don't know who you are, then you don't know what is; there is no knowledge.

But you *are*, existence is, and the meeting of these two is-nesses -- the small is-ness of you, meeting with the infinite is-ness of existence -- that meeting, that merger, is the experience of beauty.

Innocence is the door; through innocence you enter into beauty. The more innocent you become, the more existence becomes beautiful. The more knowledgeable you are, the more and more existence is ugly, because you start functioning from conclusions, you start functioning from knowledge.

The moment you know, you destroy all poetry. The moment you know, and *think* that you know, you have created a barrier between yourself and that which is. Then everything is distorted. Then you don't hear with your ears, you translate. Then you don't see with your eyes, you interpret. Then you don't experience with your heart, you *think* that you experience. Then all possibility of meeting with existence in immediacy, in intimacy, is lost. You have fallen apart.

This is the original sin. And this is the whole story, the biblical story of Adam and Eve eating the fruit of the tree of knowledge. Once they have eaten the fruit of knowledge they are driven out of paradise. Not that somebody drove them out, not that God ordered them to get out of paradise, they themselves fell. Knowing they were no more innocent, knowing they were separate from existence, knowing they were egos... knowing created such a barrier, an iron barrier.

You ask me, Ram Fakeer, "What is innocence?"

Vomit knowledge! The fruit of the tree of knowledge has to be vomited. That's what meditation is all about. Throw it out of your system: it is poison, pure poison. Live without knowledge, knowing that "I don't know." Function out of this state of not knowing and you will know what beauty is.

Socrates knows what beauty is, because he functions out of this state of not knowing. There is a knowledge that does not know, and there is an ignorance that knows. Become ignorant like Socrates and then a totally different quality enters your being: you become a child again, it is a rebirth. Your eyes are full of wonder again, each and everything that surrounds surprises. The bird on the wing, and you are thrilled! The sheer joy of seeing the bird on the wing -- and it is as if you are on the wing.

The dewdrop slipping from a lotus leaf and the morning sun shining on it and creating a small rainbow around it, and the moment is so overwhelming... the dewdrop slipping off the leaf, just on the verge of meeting with the infinite, disappearing into the lake -- and it is as if you start slipping, as if your drop starts slipping into the ocean of God.

In the moment of innocence, not knowing, the difference between the observer and the observed evaporates. You are no more separate from that which you are seeing, you are no more separate from that which you are hearing.

Listening to me, right now, you can function in two ways. One is the way of knowledge: chattering inside yourself, judging, evaluating, constantly thinking whether what I am saying is right or wrong, whether it fits with your theories or not, whether it is logical or illogical, scientific or unscientific, Christian or Hindu, whether you can go with it or not, whether you can swallow it or not, a thousand and one thoughts clamoring inside your mind, the inner talk, the inner traffic -- this is one way of listening. But then you are listening from so far away that I will not be able to reach you.

I go on trying but I will not be able to reach you. You are really on some other planet: you are not here, you are not now. You are a Hindu, you are a Christian, you are a Mohammedan, you are a communist, but you are not here now. The Bible is there between me and you, or the Koran or the Gita. And I grope for you but I come across the barrier of the Koran, I grope for you but there is a queue of priests between me and you. This is the way of knowledge, this is the way of remaining deaf, of remaining blind, of remaining heart-less.

There is another way of listening too: just listening, nothing between me and you. Then there is immediacy, contact, meeting, communion. Then you don't interpret, because you are not worried whether it is right or wrong. Nothing is right, nothing is wrong. In that moment of innocence one does not evaluate. There is nothing to evaluate with, no criterion, no *a priori* knowledge, no already-arrived conclusion, nothing to compare with. You can only listen, just as one listens to the running sound of water in the hills, or a solo flute player in the forest, or somebody playing on the guitar. You listen.

But the person who has come to listen as a critic will not listen. The person who has come simply to listen, not as a critic but to enjoy the moment, will be able to listen to the music. What is there to understand in music? There is nothing to understand. There is something to *taste*, certainly; there is something to drink and be drunk with, certainly, but what is there to understand?

But the critic, he is not there to taste, he is not there to drink -- he is there to understand. He is not listening to the music because he is so full of mathematics. He is continuously criticizing, thinking. He is not innocent; he knows too much, hence he will miss the beauty of it. He may arrive at some stupid conclusions, but he will miss the whole moment. And the moment is momentous!

If you can listen, *just* listen, if you can see, *just* see, then this very moment you will know what innocence is.

And I am not here only to explain to you what innocence is, I am here to give a taste of it. Have a cup of tea! I offer it to you, each moment it is being offered. Sip it -- feel the warmth of the moment and the music of it and the silence and the love that overflows. Be encompassed with it. Disappear for a moment with your mind -- watching, judging, criticizing, believing, disbelieving, for, against. For a moment be just an openness, and you will know what innocence is. And in that you will know what beauty is.

Beauty is an experience that happens in innocence, the flower that blooms in innocence. Jesus says,

"Unless you are like small children you will not enter into my kingdom of God."

The second question:

BELOVED OSHO,

SOMETIMES I BELIEVE YOU AND SOMETIMES I DISBELIEVE YOU. HOW LONG AM I TO LIVE IN THIS DUALITY? HOW AM I TO DROP THIS DUALITY AND UNITE? PLEASE EXPLAIN.

Mohan Bharti, who has told you to believe in me? If you believe you will disbelieve too. Nobody can believe without disbelieving. Let it be settled once for all: nobody can believe without disbelieving. Every belief is a cover-up for disbelief.

Belief is only the circumference of the center called doubt; because the doubt is there you create belief. The doubt hurts, it is like a wound, it is painful. Because the doubt is a wound it hurts; it makes you feel your inner emptiness, your inner ignorance. You want to cover it up. But hiding your wound behind a roseflower -- do you think it is going to help? Do you think the roseflower will be able to help the wound disappear? Just the contrary! Sooner or later the roseflower will start stinking of the wound. The wound will not disappear because of the roseflower; in fact the roseflower will disappear because of the wound.

And you may be able to deceive somebody else who is looking from the outside -- your neighbors may think that there is no wound, but a roseflower -- but how can you deceive yourself? That is impossible. Nobody can deceive himself; deep down somewhere you will know, you are bound to know, that the wound exists and you are hiding it behind a roseflower. And you know the roseflower is arbitrary: it has not grown in you, you have plucked it from the outside, while the wound has grown inside you; you have not plucked it from the outside.

The child brings the doubt in him -- an inner doubt, that is natural. It is because of the doubt he inquires, it is because of the doubt he questions. Go with a child for a morning walk in the woods, and he brings so many questions that you feel bored, that you want to tell him to shut up. But he goes on asking.

From where are these questions coming? They are natural to the child. Doubt is an inner potential; it is the only way the child will be able to inquire and search and seek. Nothing is wrong about it. Your priests have been telling you a lie, that there is something wrong about doubt. There is nothing wrong about it. It is natural, and it has to be accepted and respected. When you respect your doubt, it is no longer a wound; when you reject it, it becomes a wound.

Let it be very clear: doubt itself is not a wound. It is a tremendous help, because it will make you an adventurer, explorer. It will take you to the farthest star in search of truth, it will make you a pilgrim. It is not unhealthy to have doubt. Doubt is beautiful, doubt is innocent, doubt is natural. But the priests have condemned it down the ages. Because of their condemnation, the doubt which could have become a flowering of trust has become just a stinking wound. Condemn anything and it becomes a wound, reject anything and it becomes a wound.

My teaching is: the first thing to be done, Mohan Bharti, is not to try to believe. Why? If doubt is there, doubt is there! There is no need to hide it. In fact, allow it, help it, let it become a great quest. Let it become a thousand and one questions -- and ultimately you will see it is not the questions that are relevant, it is the question mark! Doubt is not a search for belief; doubt simply is groping for the mystery, making every effort to understand the un-understandable, to comprehend the incomprehensible -- a groping effort.

And if you go on searching, seeking, without stuffing yourself with borrowed beliefs, two things will happen. One: you will never have any disbelief. Remember, doubt and disbelief are not synonymous. Disbelief happens only when you have already believed, when you have already deceived yourself and others. Disbelief comes only when belief has entered in; it is a shadow of belief.

All believers are disbelievers -- they may be Hindus, they may be Christians, they may be Jainas. I know all of them: all believers are disbelievers, because belief brings disbelief, it is the shadow of belief. Can you believe without disbelieving? It is impossible; it cannot be done in the nature of things. If you want to disbelieve, the first requirement is to believe. Can you believe without any disbelief entering from the back door? Or can you disbelieve without having any belief in the first place? Believe in God, and immediately the disbelief comes in. Believe in afterlife and disbelief arises. Disbelief is secondary, belief is primary.

And, Mohan Bharti, what you want to do is what millions of people in the world want to do: they don't

want the disbelief, they want only the belief. I cannot help, nobody can help. If you only are interested in belief, you will have to suffer the disbelief also. You will remain divided, you will remain split, you will remain schizophrenic. You cannot have the feel of organic unity; you yourself have barred it from happening.

What's my suggestion? First, drop believing. Let beliefs be dropped, they are all rubbish! Trust in doubt, that's my suggestion; don't try to hide it. Trust in doubt. That is the first thing to bring in your being: trust in your doubt. And see the beauty of it, how beautifully trust has come in.

I am not saying believe, I am saying TRUST. The doubt is a natural gift; it must be from God -- from where else can it be? You bring doubt with you: trust in it, trust in your questioning. And don't be in a hurry to stuff and hide it with borrowed beliefs from the outside -- from the parents, from the priests, from the politicians, from the society, the church. Your doubt is something beautiful because it is yours; it is something beautiful because it is authentic. Out of this authentic doubt some day will grow the flower of authentic trust. It will be an inner growth, it will not be an imposition from the outside.

That is the difference between belief and trust: trust grows inside you, in your interiority, in your subjectivity. Just as doubt is inner, so is trust. And only the inner can transform the inner. Belief is from the outside; it can't help because it can't reach to the innermost core of your being, and it is there that the doubt is.

From where to start? Trust your doubt. That's my way of bringing trust in. Don't believe in God, don't believe in the soul, don't believe in the afterlife. Trust in your doubt, and immediately a conversion has started. Trust is such a powerful force that even if you trust in your doubt you have brought light in. And doubt is like darkness. That small trust in doubt will start changing your inner world, the inner scene.

And question! Why be afraid? Why be so cowardly? Question -- question all the buddhas, question me, because if there is truth, truth is not afraid of your questioning. If buddhas are true, they are true; you need not believe in them. Go on doubting them... and still one day you will see trust has arisen.

When you doubt, and you go on in doubting to the very end, to the very logical end, sooner or later you will stumble upon a truth. Doubt is groping in darkness, but the door exists. If Buddha could get to the door, if Jesus could get to it, if Atisha could get to it, if I can get to it, why can't you? Everybody is capable of getting to the door -- but you are afraid of groping, so you sit in your dark corner believing in somebody who has found the door. You have not seen that somebody, you have heard about him from others who have heard it from others, and so on, so forth.

How do you believe in Jesus? Why? You have not seen Jesus! And even if you had seen him you would have missed. The day he was crucified, thousands had gathered to see him, and do you know what they were doing? They were spitting on his face! You may have been in that crowd, because that crowd was not different at all. Man has not changed.

Darwin says man has evolved out of the monkey. Maybe, but since then evolution seems to have stopped. It must have been an accident, some monkey must have fallen from the tree and could not get back. Maybe he was fractured or became afraid of falling again, so he started living on the earth. When you live in the trees you can live with all your four hands or four legs, but when you live on the earth you have to stand on two legs.

Because the monkey was able to look all over the place from the trees... he had always lived that way, looking all over the place; there was no danger, he could see far away. Once he was on the ground, living on all fours was dangerous. He could not see all around, he could see only just two, three feet in front of himself, and he was afraid -- that was not his way of living. He had lived always in a kind of security in the trees, looking all over the place. Wherever the enemy was, he was aware; he could protect himself. Out of sheer fear he had to stand on two legs on the ground. Just think of that hilarious situation: a monkey trying to stand on two legs! All the monkeys must have laughed uproariously, "Look at that fool, what he is trying to do!"

Since then evolution seems to have stopped. Nothing has happened since then. Man has lived almost the same way, his mind has not changed. Yes, things have changed: we live in better houses with better plumbing... I am not talking about India!

Some sannyasin has just asked me, "Osho, You say life is beautiful. I could have believed you -- but two things, women and Indian plumbing, they don't allow me to believe in it."

Women can be changed -- but Indian plumbing? No!

We have better roads and better vehicles to carry you from one place to another, great technology -- man has landed on the moon -- but man has not changed. That's why I say many of you must have been in the

crowd that was spitting on Jesus, and many of you must have been in the crowd that was witnessing Mansoor's murder, who were throwing stones at the murdered mystic. You have not changed.

How can you believe in Jesus? You were spitting on his face when he was alive, and now you believe in him, after two thousand years? It is just a desperate effort to hide your doubt. Why do you believe in Jesus?

If one thing can be dropped from the Jesus story, the whole of Christianity will disappear. If one thing, only one thing, the phenomenon of resurrection -- that after being crucified and remaining dead three days, Jesus came back again -- if this part can be dropped, the whole of Christianity will disappear. You believe in Jesus because you are afraid of death, and he seems to be the only man who has come back again, who has defeated death.

Christianity became the greatest religion in the world. Buddhism could not become that great, for the simple reason that the fear of death helps people to believe in Christ more than in Buddha. In fact to believe in Buddha needs guts, because Buddha says, "I teach you total death." This small death -- he is not satisfied with it. He says: This small death won't do, you will be coming back again. I teach you the total death, the ultimate death. Annihilation I teach, so that you will never come back again, so that you will disappear, you will be diffused in existence, you won't *be* any more, any longer; not even a trace will be left behind.

In India Buddhism disappeared, completely disappeared. Such a great, so-called religious country, and Buddhism completely disappeared. Why? People believe in religions which teach that you will live after death, that the soul is immortal. Buddha was saying that the only thing worth realizing is that you are not. Buddhism could not survive in India, because it didn't give you a cover-up for your fear.

Buddha did not say to people, "Believe in me." Hence his teaching disappeared from this country, because people want to believe. People don't want truth, they want belief. Belief is cheap. Truth is dangerous, arduous, difficult; one has to pay for it. One has to seek and search, and there is no guarantee that you will find it, there is no guarantee that there is any truth anywhere. It may not be at all; the goal may not exist.

People want belief, and Buddha said... his last message to the world was "*appo dipo bhava*; be a light unto yourself." He had said this because his disciples were crying. Ten thousand sannyasins surrounding him... of course they were sad, and tears were falling; their master was leaving. And Buddha said to them, "Don't cry. Why are you crying?"

One of the disciples, Ananda, said, "Because you are leaving us, because you were our only hope, because we had hoped and hoped long that it is through you we will attain to truth."

It was to answer Ananda that Buddha said, "Don't be worried about that. I cannot give you truth; nobody else can give it to you, it is not transferable. But you can attain it on your own. Be a light unto yourself."

Mohan Bharti, the same is my attitude. You need not believe in me. I don't want believers here, I want seekers, and the seeker is a totally different phenomenon. The believer is not a seeker. The believer does not want to seek, that's why he believes. The believer wants to avoid seeking, that's why he believes. The believer wants to be delivered, saved, he needs a savior. He is always in search of a messiah -- somebody who can eat for him, chew for him, digest for him. But if I eat, your hunger is not going to be satisfied. Nobody can save you except yourself.

I need seekers here, inquirers, not believers. Believers are the most mediocre people in the world, the least intelligent people in the world. So forget about belief, you are creating trouble for yourself. You start believing in me, then disbelief arises -- it is bound to arise, because I am not here to fit with your expectations.

Mohan Bharti comes from a Jaina family. It took great courage for him to become a sannyasin of mine. But the traditional mind is there; you cannot so easily get rid of it. So very deep down in the unconscious there are lurking expectations of how I should be. Then disbelief is bound to arise.

I live in my own way, I don't consider you. I don't consider anybody at all -- because if you start considering others you can't live your life authentically. Consider and you will become phony. I know if I can live in a grass hut, thousands and thousands of Indians will come to worship me. If I can live naked, millions will think of me as a saint, a great saint. If I can eat only once a day, and that too by begging, the whole country will be happy with me. But I can't do these things, they are not natural to me.

It may have been natural for Mahavira to be naked; hence he was naked. And remember, people were not happy, because the people who were surrounding Mahavira had believed in Krishna and Rama, and they were not naked. So they were expecting Mahavira to behave like Krishna; they were expecting a flute, and he had none. They must have searched -- in fact there was nowhere to search, he was standing naked! He was not fulfilling their expectations. Where is the crown of peacock feathers? They had known Krishna; he

was a totally different individual, a totally different expression of existence. Very colorful he was, a rainbow, with peacock feathers as a crown, with beautiful flowers as garlands, the dress, the garments made of the best silk possible.

And he had ornaments on his body, diamonds, gold, ornaments like women. In those days, men used to have ornaments. That seems to be more natural, because in nature the male animal is more ornamental than the female. The male peacock has those beautiful feathers, the female peacock has no beautiful feathers at all. It is enough for her to be the female; that is enough. The male has to substitute something because he is not female: he has to look beautiful, he has to be ornamental. The male peacock dances, remember, not the female. That dance is a substitute. He wants to look as beautiful as possible -- he is afraid he may not be chosen!

It is the male cuckoo that gives the call; that beautiful sound, that song, comes from the male cuckoo. The female simply sits, waits; just to be female is enough. Look in nature and you will be surprised: female animals are not ornamental at all. In the ancient days it was so with men too. The female is beautiful as she is, nature has made her beautiful.

So in those days of Krishna, five thousand years back, the male used to have beautiful garments, flowers, ornaments, and Hindus were accustomed to that idea. And then came Mahavira, standing naked, with no ornaments, no garments, nothing to beautify his body, just utterly naked. Not only that, he used to pull out his own hair. He must have looked a little crazy. Only crazy people pull out their hair; when madness possesses you, you pull out your hair. He was pulling it for a certain different reason -- because hair gives a certain beauty.

And the people who don't have hair, the bald people like me, have to create beautiful theories! They say that bald people are the most sexual. The whole theory is that people go bald in three ways. A few people start from the front: they are the most sexual. A few people start from the back: they are not sexual, they only think they are sexual. And a few people start in the middle: it is better not to say anything about them! Hair gives beauty. Bald people must feel something has to be substituted, and they have created the rumor all over the world that bald people are very sexual.

Krishna and Rama were very aesthetic people, and Mahavira was totally different, very austere. But that was natural to him; he was beautiful in his nakedness, as beautiful as Krishna was with all his garments and ornaments. In fact, ancient scriptures say that Mahavira may have been the most beautiful man in the world. That may have been one of the reasons why he went naked. If you have a well-proportioned body, if your body is really beautiful, who cares about clothes?

Ugly people are very much worried about clothes, because that's how somehow they manage. Now, a woman who has an ugly body will not be ready to go naked on the beach. She will be very much against beaches; she will be very much against going naked, nude people and nudist camps. The only thing she is really against is that she knows that if she goes naked it will be a really horrible scene!

Whenever a country becomes beautiful, people start becoming nude. Whenever it has happened that a race has become beautiful, people start going nude. There is no need to hide. We hide only the ugly part. But clothes are helpful to people who don't have beautiful bodies. You may not have a beautiful chest, manly chest, but you can wear stuffed coats and they can give a feel -- at least to the outsiders.

A man was searching on a nude beach... he was searching for his wife. A policeman was looking at him. He became suspicious and asked him, "What are you searching for? And for hours you have been searching... searching for some hidden treasure?"
He said, "No, just a sunken chest."

You can have stuffed clothes which can give a shape to your body.

Mahavira must have been beautiful -- that's my feeling too -- must have been a rare, beautiful man. But it was not expected, hence people were against him. No village, no town, was hospitable to him. He was driven away from villages and towns, stones were thrown at him, wild dogs were released behind him so that they could chase him out of the town -- just because he was nude! He was not doing any harm to anybody; the most harmless person you can think of, he would not even do harm to the ants. In the night he used to sleep only on one side. He would not change from one side to the other, because who knows, an ant may have crawled behind him in the night and if he turns over the ant may be killed. He would not walk in the night, because some insect may be killed. He would not walk on grass, on lawns; he would not walk in the rainy season, because so many insects are born in the rainy season. Such a harmless man, but yet people

misbehaved with him. And the only reason? -- he was not fulfilling their expectations.

No buddha has ever fulfilled anybody's expectations. In fact that's why he becomes a buddha: he never compromises. Mohan Bharti, if you have any expectations about me you will again and again be in trouble, because I don't consider your expectations.

George Gurdjieff used to say to his disciples one of the most fundamental things: "Don't consider others, otherwise you will never grow." And that's what is happening in the whole world, everybody is considering others: "What will my mother think? What will my father think? What will the society think? What will my wife, my husband...?" What to say of the parents -- even parents are afraid of children! They think, "What will our children think?"

One man came to me and he said, "Since I have become a sannyasin, my children think that I have gone crazy, they laugh at me. Nothing hurts me more than this, that my own children... they look at me from the window, they don't come inside the room! They whisper to each other -- I don't know what, but they talk about me. They think something has gone wrong."

People are considering each other -- and then there are millions of people to consider. If you go on considering each and everybody, you will never be an individual, you will be just a hodgepodge. So many compromises made, you would have committed suicide long ago.

It is said people die at the age of thirty and are buried at the age of seventy. Death happens very early -- I think thirty is also not right, death happens even earlier. Somewhere near twenty-one, when the law and the state recognize you as a citizen, that is the moment when a person dies. In fact, that's why they recognize you as a citizen: now you are no more dangerous, now you are no more wild, now you are no more raw. Now everything has been put right in you, fixed right in you; now you have been adjusted to the society. That's what it means when the nation gives you the right to vote: the nation can trust now that your intelligence has been destroyed -- you can vote. There is no fear about you; you are a citizen, you are a civilized man. You are no more a man then, you are a citizen.

My own observation is, people die nearabout twenty-one. Then whatsoever is, is a posthumous existence. On the graves we should start writing three dates: birth, death, and posthumous death.

Mohan Bharti, first you believe in me -- that's where you go wrong, don't believe in me -- and then you disbelieve. Then you get caught up in the conflict, and the problem arises, What to do? How to get out of this duality? You create the duality and then you want to get out of it. I will not tell you how to get out of it, I will tell you how not to get into it. Why in the first place should you get into it?

They define a witty person as one who knows how to get out of difficulties, and the wise one as one who knows how never to get into them. Be wise. Why not cut the very root? Don't believe in me, be a fellow traveler with me. That's what my sannyasins are: they are not believers, they are fellow travelers. They are walking with me into the unknown; they are walking with their own feet, on their own. I don't carry you on my shoulders, I don't want you to be cripples your whole life; I don't give you any crutches, you have to walk on your own.

Yes, I know the way, I have walked on it, I know all the pitfalls on the way. I will go on shouting loudly at you, "Beware, there is a pitfall!" But still it is up to you to decide whether to fall into it or not. If you fall into it I don't condemn you, I respect your freedom. If you don't fall into it I don't reward you, I take it for granted this is how an intelligent person behaves. So there is no reward with me and no punishment with me, there is no hell and no heaven, there is no sin, no virtue. This is my joy -- to share. If it is your joy to share it with me, good; we can go along as far as you decide to come along with me. The moment you want to have a separate way, it's perfectly good, we will depart with a goodbye.

There is no need to believe in me, there is no need to cling onto me. And then there is no question of disbelief, and the duality never arises, and you need not find a way to get out of it. Please don't get into it.

The third question:

BELOVED OSHO,

WHAT IS EXACTLY YOUR ATTITUDE ABOUT DEATH?

Kamalesh, a mystic who was being led to the gallows saw a big crowd running on before him. "Don't be

in such a hurry," he said to them. "I can assure you, nothing will happen without me."

That's my attitude towards death: it is the greatest joke there is. Death has never happened, cannot happen in the very nature of things, because life is eternal. Life cannot end; it is not a thing, it is a process. It is not something that begins and ends; it has no beginning and no end. You have always been here in different forms, and you will be here in different forms, or, ultimately, formless. That's how a buddha lives in existence: he becomes formlessness. He disappears from the gross forms totally.

Death is not there, it is a lie -- but it appears very real. It only appears very real, it is not. It appears so because you believe too much in your separate existence. It is in believing that you are separate from existence that you give reality to death. Drop this idea of being separate from existence, and death disappears.

If I am one with existence, how can I die? Existence was there before me and will be there after me. I am just a ripple in the ocean, and the ripple comes and goes, the ocean remains, abides. Yes, you will not be there -- as you are you will not be there. This form will disappear, but the one who is abiding in this form will go on abiding, either in other forms or ultimately in formlessness.

Start feeling one with existence, because that's how it is. That's why my insistence again and again to let the distinction between the observer and the observed disappear, as many times during the day as possible. Find a few moments -- whenever you can find, wherever you can find -- and just let this distinction and difference between the observer and the observed disappear. Become the tree you are seeing and become the cloud you are looking at, and slowly slowly you will start laughing at death.

This mystic who was being led to the gallows must have seen the utter lie of death, he could joke about his own death. He was being led to the gallows, he saw a big crowd running on before him; they were going to see the crucifixion....

People are very much interested in such things. If they hear that somebody is being murdered publicly, thousands of people will gather to see it. Why this attraction? Deep down you are all murderers, and this is a vicarious way to enjoy it. That's why films about murder and violence, detective novels, are so much in vogue, popular. Unless a film has murder in it and suicide in it and obscene sex in it, it never becomes a box office hit. It never succeeds, it fails. Why? -- because nobody is interested in anything else. These are deep desires in your being. Seeing them on the screen, there is a vicarious enjoyment as if you are doing it; you become identified with the characters in the film or in the novel.

Now this mystic was being led to the gallows. He saw a big crowd running on before him. "Don't be in such a hurry," he said to them. "I can assure you nothing will happen without me. You can walk easily, slowly, there is no hurry. I am the person they are going to kill, and nothing is going to happen without me."

This is my attitude about death. Laugh! Let laughter be your attitude about death. It is a cosmic lie created by man himself, created by the ego, by selfconsciousness.

That's why in nature no other animal, bird, tree is afraid of death. Only man, and he makes so much fuss out of it... his whole life trembling. Death is coming closer, and because of death he cannot allow himself to live totally. How can you live if you are so afraid? Life is possible only without fear. Life is possible only with love, not with fear. And death creates fear.

And who is the culprit? God has not created death, it is man's own invention. Create the ego, and you have created the other side of it -- death.

The fourth question:

BELOVED OSHO,

I CANNOT BELIEVE THAT I AM. WHAT IS WRONG WITH ME?

Naresh, it is impossible. It is impossible to say that "I am not" -- because even to say that you have to be. One of the great philosophers of the West, the modern father of philosophy in the West, was Descartes. His whole life was an inquiry for something indubitable, which cannot be doubted. He wanted a foundation, and a foundation which cannot be doubted; only then the right edifice can be built upon it. He searched, very sincerely he searched.

God can be doubted, the other life can be doubted, even the existence of the other can be doubted. I am here, you can see me; but who knows, you may be dreaming, because in dream also you see the other, and in dream the other seems as real as in the so-called real life. You never doubt in your dream. In fact, in the real life you may doubt sometimes, but in the dream it is indubitable.

Chuang Tzu is reported to have said, "My greatest problem is one which I am unable to solve. The problem is that one night I dreamed that I am a butterfly. Since that night I am confused."

A friend asked, "What is your confusion? Everybody dreams, there is nothing special about it. Why be so worried about it, that you are a butterfly in a dream? So what?"

He said, "Since that day I am puzzled, I cannot decide who I am. If Chuang Tzu can become a butterfly in the dream, who knows -- when the butterfly goes to sleep, she may dream that she is Chuang Tzu. Then am I really Chuang Tzu or just a butterfly dreaming? If this is possible, that Chuang Tzu can become a butterfly, then that too is possible. A butterfly resting in the afternoon sun underneath the shadow of a tree may be dreaming that she has become a Chuang Tzu. Now who am I? -- a butterfly dreaming, or Chuang Tzu dreaming?"

It is difficult. Even to decide the other is, is difficult, very difficult.

Descartes searched long. Then he stumbled upon only one fact, and that fact is "I am." That cannot be doubted, that's impossible, because even to say, "I am not," you are required.

Wife: "I think I hear burglars. Are you awake?"
Husband: "No!"

Now, if you are not awake, how can you say "No"? That "No" presupposes that you are awake.
You ask me: "I cannot believe that I am."

It is not a question of belief; you ARE. Who is this who cannot believe? Who is this who is full of doubt? Can doubt exist without a doubter? Can dream exist without a dreamer? If the dream is there, one thing is absolutely certain: the dreamer is there. If the doubt is there, then one thing is absolutely certain: the doubter is there.

This is the foundation of all religions: "I am." It need not be believed -- there is no question of belief, it is a simple fact. Close your eyes and try to deny it. You cannot deny it, because in the very denial you will be proving it.

But this age is the age of doubt. And remember, any age that is the age of doubt is a great age. When great doubts arise in the human heart, great things are bound to happen. When great doubts arise, great challenges arise.

Now this is the greatest challenge for you, Naresh -- to go deeper into this doubter who doubts even the existence of his own being. Go into this doubt, go into this doubter. Let this become your meditation, and reaching deeper into it you will see that this is the only indubitable fact in existence, the only truth which cannot be doubted.
And once you have felt it, trust arises.

The last question:

BELOVED OSHO, ARE ALL MINDS JEWISH?

Abhiyana, there is some truth in it, it is so. To be a Jew has nothing to do with any race. Jewishness is really a quality -- the quality that calculates, the quality that thinks always in terms of business. That's why the other day I said to you that it is really unbelievable how the Italians could snatch the greatest business from the Jews. It is really unbelievable, it is a miracle, because the Vatican is the greatest business on the earth. All the Rockefellers and all the Morgans and all the Fords put together still fall short.

Jewishness is a quality; it can be found in a Hindu, it can be found in a Jaina, it can be found in a Christian, in a Buddhist. It is the quality of calculation. It can become great intelligence, it can also become great cunningness -- both alternatives are there.

Jews have given the greatest minds to the world; the people who have dominated this century were all Jews. Karl Marx, Sigmund Freud, Albert Einstein, the three great minds who have dominated, who have left

their immense impact on modern humanity, were all Jews. Jews snatch more Nobel prizes than anybody else. That is one part: the mind can become very intelligent. But the other part is, it can become very cunning, mean, calculative.

On his way home from the market, where he bought a beautiful horse at a very good price, Moses is surprised by a storm -- and the Siberian storms are really frightening!

"My God, if you grant me safety," he prays, "I promise to sell my horse and give the money to the poor."

As soon as he uttered these words, the snow stopped and the sky cleared up. So Moses arrived home safely.

The following week, with a heavy heart, he went to the market to sell his horse. But he took a goose with him.

"How much for the horse?" Old Isaac asked him.

"The horse is sold with the goose," answered Moses. "Two rubles for the horse, and a hundred rubles for the goose! "

That calculativeness, that cunningness -- now he is even deceiving God!

One small boy -- must have been Jewish -- was going to the synagogue. His mother had given him two small coins, one for himself and one to be offered to God in the synagogue. On the way he was playing with the coins, and one coin slipped from his hand, went into a hole. The boy stood there, looked at the sky and said, "So take your coin! Here goes your coin, God! You are omnipotent, so you can find it anywhere. It will be a little difficult for me."

Just a small boy -- but he finds a way out of the problem. This quality is Jewishness.

Ibrahim Silberstein, a rich merchant, invites all his friends to a party to celebrate his twenty-five years of marriage.

On his invitation card is written: "The presents of the guests who cannot visit us on this occasion will be returned."

One of his clients, Zacharia, after receiving the invitation, borrows a magnificent silver chandelier from the jewelry shop and tells his wife, Esther, "I have got a great idea, dear! We will send this chandelier as a present to the Silbersteins, but we won't visit them, so it won't cost us anything as they will return it to us!"

Zacharia sends the chandelier and patiently waits for the return of the present. One week goes by, then two, then three: no sign of the chandelier. Very nervous, Zacharia finally decides to go and see the Silbersteins. Silberstein warmly greets his generous friend: "Ah, finally, there you are! I knew you were coming. Just this morning I was saying to my dear wife, Rebecca, 'If my old friend Zacharia does not come today, ah well, too bad, tomorrow we will have to send the chandelier back to him!'"

This quality, wherever it is found, is Jewishness.

If you try to watch your own mind you will find a Jew hidden there. Whenever you calculate and whenever you start living mathematically, whenever your life becomes just a business, just a logic; whenever you lose love, whenever you lose the quality to share, to risk, to gamble; whenever you lose the quality of giving wholeheartedly for the sheer joy of giving, beware of the Jew within.

But the Jew is very difficult to destroy, because it pays you. It helps you to succeed in the world, it helps you to become famous in the world, it offers you the whole world. If you are really calculative, the whole world is yours. The temptation is great. If you are tempted by the world and all that it can offer, you cannot get rid of the inner Jew.

And unless you get rid of the inner Jew you will never be religious, you will never have innocence -- and without innocence there is no beauty, no benediction.

Enough for today.

The Book of Wisdom

Chapter #23
Chapter title: Behind the Master's Hands

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The first question:

BELOVED OSHO,

WHERE IS THE WITNESS WHEN THE OBSERVER AND THE OBSERVED BECOME ONE?

Anand Pravesh, the observer and the observed are two aspects of the witness. When they disappear into each other, when they melt into each other, when they are one, the witness for the first time arises in its totality.

But this question arises in many people; the reason is that they think the witness is the observer. In their minds, the observer and the witness are synonymous. It is fallacious; the observer is not the witness, but only a part of it. And whenever the part thinks of itself as the whole, error arises.

The observer means the subjective, and the observed means the objective. The observer means that which is outside the observed, and the observer also means that which is inside.

The inside and the outside can't be separate; they are together, they can only be together. When this togetherness, or rather oneness, is experienced, the witness arises. You cannot practice the witness. If you practice the witness you will be practicing only the observer, and the observer is not the witness.

Then what has to be done? Melting has to be done, merging has to be done. Seeing a roseflower, forget completely that there is an object seen and a subject as a seer. Let the beauty of the moment, the benediction of the moment, overwhelm you both, so the rose and you are no more separate, but you become one rhythm, one song, one ecstasy.

Loving, experiencing music, looking at the sunset, let it happen again and again. The more it happens the better, because it is not an art but a knack. You have to get the knack of it; once you have got it, you can trigger it anywhere, any moment.

When the witness arises, there is nobody who is witnessing and there is nothing to be witnessed. It is a pure mirror, mirroring nothing. Even to say it is a mirror is not right; it will be better to say it is a mirroring. It is more a dynamic process of melting and merging; it is not a static phenomenon, it is a flow. The rose reaching you, you reaching into the rose: it is a sharing of being.

Forget that idea that the witness is the observer; it is not. The observer can be practiced, the witness happens. The observer is a kind of concentration, and the observer keeps you separate. The observer will enhance, strengthen your ego. The more you become an observer, the more you will feel like an island -- separate, aloof, distant.

Down the ages, the monks all over the world have been practicing the observer. They may have called it the witness, but it is not the witness. The witness is something totally different, qualitatively different. The observer can be practiced, cultivated; you can become a better observer through practicing it.

The scientist observes, the mystic witnesses. The whole process of science is that of observation; very keen, acute, sharp observation, so nothing is missed. But the scientist does not come to know God. Although his observation is very very expert, yet he remains unaware of God. He never comes across God; on the contrary, he denies that God is, because the more he observes -- and his whole process is that of observation -- the more he becomes separate from existence. The bridges are broken and walls arise; he becomes imprisoned in his own ego.

The mystic witnesses. But remember, witnessing is a happening, a by-product -- a by-product of being total in any moment, in any situation, in any experience. Totality is the key: out of totality arises the benediction of witnessing. Forget all about observing. It will give you more accurate information about the observed object, but you will remain absolutely oblivious of your own consciousness.

Science is objective, art is subjective, religion is neither -- *neti neti*, neither this nor that. Then what is religion? Religion is the meeting of the object and the subject, religion is the meeting of the lover and the beloved. Religion is the disappearance of the separation, of the duality. And in that separation energy is released; energy that was confined by the dual, that was kept separate, simply dances in utter unity.

That unity is witnessing. It happens only once in a while to you, and even then you don't take much note of it, because it comes like a flash and it is gone. And because you don't understand it, you don't preserve the experience. In fact you neglect it, you ignore it; it seems to be dangerous.

It happens when you are in a deep orgasmic state, when the woman and man meet and merge and disappear into each other. It happens only for a single moment at the highest peak. When their energies are no more two, when the energies have penetrated into each other so deeply that you cannot call them two at all... that orgasmic peak is the moment where witnessing arises. This is the whole secret of Tantra. Tantra discovered that in orgasmic ecstasy witnessing arises on its own accord. It is a gift from God, a natural gift to enter into samadhi.

But it happens in all creative experiences, because all creative experiences are orgasmic; in a subtle sense, there is something of the sexual and the sensuous in them. When a painter looks at the trees, then the green and the red and the gold of the trees is not the same as when you look at the trees. His experience is orgasmic, he is utterly lost in it. He is not there as an observer, he falls in deep rapport. He becomes one with the green and the red and the gold of the trees.

The painter knows that looking at the beautiful existence is an orgasmic experience. Hence, while the painter is painting, he becomes absolutely nonsexual; he becomes celibate. He is already experiencing orgasmic joy, he need not go into sex at all. Celibacy comes naturally to him.

Thousands of poets and painters and musicians have remained celibate, and with no effort. Monks remain celibate with great effort. Why? The monk is uncreative; in his life there is no orgasmic experience, his mind hankers for the sexual experience. The poet, the musician, the artist, the dancer who is capable of being lost into whatsoever he is doing, is having orgasmic experiences on a higher plane; sex is not a necessity. If once in a while such a person moves into sex, it is not out of need, it is just playfulness, it is simple playfulness. And when sex has the quality of playfulness it is sacred. When it is out of need it is a little bit ugly, because out of need you exploit the other, and out of need it can never take you to the highest orgasmic peak. You remain always discontented somewhere or other, because out of need means there is a motive, there is goal-orientation. There is manipulation, exploitation, an effort to use the other as a means. When you are simply playful, it is totally different.

D.H. Lawrence is right when he says that he experienced God in sexual orgasm. But his sexuality is totally different from the sexuality of the monks. They will not be able to understand Lawrence.

Lawrence was one of the most misunderstood men of this century -- one of the most beautiful, one of the most creative, one of the most precious, but the most misunderstood. And the reason is that his experience has a totally different quality. When he is talking about sexual orgasm, he is not talking about *your* sexual orgasm, he is talking about *his* sexual orgasm. Only very rare people will be able to understand him. He is a natural *tantrika* -- unaware of the science of Tantra, but he stumbled upon it. Somehow a window has opened in his life; his sensuality is spiritual.

It is not a question of what you do, it is a question of how you do it. And ultimately it is a question whether you do it or you allow it to happen. If you allow it to happen, then whenever there is a creative meeting you will suddenly become a witness. The observer and the observed become one in it -- in fact it happens only when they become one.

The second question:

BELOVED OSHO,

PLEASE SAY SOMETHING ABOUT THE RELATIONSHIP OF CONSCIOUSNESS AND ENERGY.

Prem Naren, modern physics has discovered one of the greatest things ever discovered, and that is: matter is energy. That is the greatest contribution of Albert Einstein to humanity: e is equal to mc2, matter is energy. Matter only appears... otherwise there is no such thing as matter, nothing is solid. Even the solid rock is a pulsating energy, even the solid rock is as much energy as the roaring ocean. The waves that are arising in the solid rock cannot be seen because they are very subtle, but the rock is waving, pulsating, breathing; it is alive.

Friedrich Nietzsche has declared that God is dead. God is not dead -- on the contrary, what has happened is that matter is dead. Matter has been found not to exist at all. This insight into matter brings modern physics very close to mysticism, very close. For the first time the scientist and the mystic are coming very close, almost holding hands.

Eddington, one of the greatest scientists of this age, has said, "We used to think that matter is a thing; now it is no more so. Matter is more like a thought than like a thing."

Existence is energy. Science has discovered that the observed is energy, the object is energy. Down the ages, at least for five thousand years, it has been known that the other polarity -- the subject, the observer, consciousness -- is energy.

Your body is energy, your mind is energy, your soul is energy. Then what is the difference between these three? The difference is only of a different rhythm, different wavelengths, that's all. The body is gross -- energy functioning in a gross way, in a visible way.

Mind is a little more subtle, but still not too subtle, because you can close your eyes and you can see the thoughts moving; they can be seen. They are not as visible as your body; your body is visible to everybody else, it is publicly visible. Your thoughts are privately visible. Nobody else can see your thoughts; only you can see them -- or people who have worked very deeply into seeing thoughts. But ordinarily they are not visible to others.

And the third, the ultimate layer inside you, is that of consciousness. It is not even visible to you. It cannot be reduced into an object, it remains subject.

If all these three energies function in harmony, you are healthy and whole. If these energies don't function in harmony and accord you are ill, unhealthy; you are no more whole. And to be whole is to be holy.

The effort that we are making here is how to help you so that your body, your mind, your consciousness, can all dance in one rhythm, in a togetherness, in a deep harmony -- not in conflict at all, but in cooperation. The moment your body, mind and consciousness function together, you have become the trinity, and in that experience is God.

Your question is significant, Naren. You ask, "Please say something about the relationship of consciousness and energy."

There is no relationship of consciousness and energy. Consciousness is energy, purest energy; mind is not so pure, body is still less pure. Body is much too mixed, and mind is also not totally pure. Consciousness is total pure energy. But you can know this consciousness only if you make a cosmos out of the three, and not a chaos. People are living in chaos: their bodies say one thing, their bodies want to go in one direction; their minds are completely oblivious of the body -- because for centuries you have been taught that you are not the body, for centuries you have been told that the body is your enemy, that you have to fight with it, that you have to destroy it, that the body is sin.

Because of all these ideas -- silly and stupid they are, harmful and poisonous they are, but they have been taught for so long that they have become part of your collective mind, they are there -- you don't experience your body in a rhythmic dance with yourself.

Hence my insistence on dancing and music, because it is only in dance that you will feel that your body, your mind and you are functioning together. And the joy is infinite when all these function together; the richness is great.

Consciousness is the highest form of energy. And when all these three energies function together, the

fourth arrives. The fourth is always present when these three function together. When these three function in an organic unity, the fourth is always there; the fourth is nothing but that organic unity.

In the East, we have called that fourth simply "the fourth" -- *turiya*; we have not given it any name. The three have names, the fourth is nameless. To know the fourth is to know God. Let us say it in this way: God is when you are an organic orgasmic unity. God is not when you are a chaos, a disunity, a conflict. When you are a house divided against yourself there is no God.

When you are tremendously happy with yourself, happy as you are, blissful as you are, grateful as you are, and all your energies are dancing together, when you are an orchestra of all your energies, God is. That feeling of total unity is what God is. God is not a person somewhere, God is the experience of the three falling in such unity that the fourth arises. And the fourth is more than the sum total of the parts.

If you dissect a painting, you will find the canvas and the colors, but the painting is not simply the sum total of the canvas and the colors; it is something more. That "something more" is expressed through the painting, color, canvas, the artist, but that "something more" is the beauty. Dissect the roseflower, and you will find all the chemicals and things it is constituted of, but the beauty will disappear. It was not just the sum total of the parts, it was more.

The whole is more than the sum total of the parts; it expresses through the parts, but it is more. To understand that it is more is to understand God. God is that more, that plus. It is not a question of theology, it cannot be decided by logical argumentation. You have to *feel* beauty, you have to *feel* music, you have to *feel* dance. And ultimately you have to feel the dance in your body, mind, soul.

You have to learn how to play on these three energies so that they all become an orchestra. Then God is -- not that you see God, there is nothing to be seen; God is the ultimate seer, it is witnessing. Learn to melt your body, mind, soul; find out ways when you can function as a unity.

It happens many times that runners.... You will not think of running as a meditation, but runners sometimes have felt a tremendous experience of meditation. They were surprised, because they were not looking for it -- who thinks that a runner is going to experience God? -- but it has happened, and now running is becoming more and more a new kind of meditation. It can happen in running. If you have ever been a runner, if you have enjoyed running in the early morning when the air is fresh and young and the whole world is coming back out of sleep, awakening, and you were running and your body was functioning beautifully, and the fresh air, and the new world again born out of the darkness of the night, and everything singing all around, and you were feeling so alive.... A moment comes when the runner disappears, there is only running. The body, mind and soul start functioning together; suddenly an inner orgasm is released.

Runners have sometimes come accidentally on the experience of the fourth, turiya, although they will miss it because they will think it was just because of running that they enjoyed the moment; that it was a beautiful day, that the body was healthy and the world was beautiful, and it was just a certain mood. They will not take note of it. But if they take note of it, my own observation is that a runner can more easily come close to meditation than anybody else. Jogging can be of immense help, swimming can be of immense help. All these things have to be transformed into meditations.

Drop old ideas of meditations, that just sitting underneath a tree with a yoga posture is meditation. That is only one of the ways, and may be suitable for a few people but is not suitable for all. For a small child it is not meditation, it is torture. For a young man who is alive, vibrant, it is repression, it is not meditation. Maybe for an old man who has lived, whose energies are declining, it may be meditation.

People differ, there are many types of people. To someone who has a low kind of energy, sitting underneath a tree in a yoga posture may be the best meditation, because the yoga posture is the least energy-expensive -- the least. When the spine is erect, making a ninety-degree angle with the earth, your body expends the least energy possible. If you are leaning towards the left or towards the front, then your body starts spending more energy, because the gravitation starts pulling you downwards and you have to keep yourself, you have to hold yourself so that you don't fall. This is expenditure. An erect spine was found to need the least spending of energy.

Then sitting with your hands together in the lap is also very very useful for low-energy people, because when both the hands are touching each other, your body electricity starts moving in a circle. It does not go out of your body; it becomes an inner circle, the energy moves inside you.

You must know that energy is always released through the fingers, energy is never released from round-shaped things. For example, your head cannot release energy, it contains it. Energy is released through the fingers, the toes of the feet and the hands. In a certain yoga posture the feet are together, so one foot releases energy and it enters into the other foot; one hand releases energy and it enters into the other

hand. You go on taking your own energy, you become an inner circle of energy. It is very resting, it is very relaxing.

The yoga posture is the most relaxed posture possible. It is more relaxing than even sleep, because when you are asleep your whole body is being pulled by gravitation. When you are horizontal it is relaxing in a totally different way. It is relaxing because it brings you back to the ancient days when man was an animal, horizontal. It is relaxing because it is regressive; it helps you to become an animal again.

That's why in a lying posture you cannot think clearly, it becomes difficult to think. Try it. You can dream easily but you cannot think easily; for thinking you have to sit. The more erect you sit, the better is the possibility to think. Thinking is a late arrival; when man became vertical, thinking arrived. When man used to be horizontal, dreaming was there but thinking was not there. So when you lie down you start dreaming, thinking disappears. It is a kind of relaxation, because thinking stops; you regress.

The yoga posture is a good meditation for those who have low energy, for those who are ill, for those who are old, for those who have lived the whole life and now are coming closer and closer to death.

Thousands of Buddhist monks have died in the sitting lotus posture, because the best way to receive death is in the lotus posture -- because in the lotus posture you will be fully alert, and because energies will be disappearing, they will be becoming less and less every moment. Death is coming. In a lotus posture you can keep alertness to the very end. And to be alert while you are dying is one of the greatest experiences, the ultimate in orgasm.

And if you are awake while you are dying you will have a totally different kind of birth: you will be born awake. One who dies awake is born awake. One who dies unconscious is born unconscious. One who dies with awareness can choose the right womb for himself; he has a choice, he has earned it. The man who dies unconsciously has no right to choose the womb; the womb happens unconsciously, accidentally.

The man who dies perfectly alert in this life will be coming only once more, because next time there will be no need to come. Just a little work is left: the other life will do that work. For one who is dying with awareness, only one thing is left now: he has had no time to radiate his awareness into compassion. Next time he can radiate his awareness into compassion. And unless awareness becomes compassion, something remains incomplete, something remains imperfect.

Running can be a meditation -- jogging, dancing, swimming, anything can be a meditation. My definition of meditation is: whenever your body, mind, soul are functioning together in rhythm it is meditation, because it will bring the fourth in. And if you are alert that you are doing it as a meditation -- not to take part in the Olympics, but doing it as a meditation -- then it is tremendously beautiful.

In the new commune we are going to introduce all kinds of meditations. Those who enjoy swimming, they will have opportunities to go for a swimming meditation. Those who enjoy running, they will have their group to run for miles. Each according to his need -- only then this world can be full of meditation; otherwise not.

If we give only a fixed pattern of meditation, then it will be applicable only to a few people. That has been one of the problems in the past: fixed patterns of meditation, not fluid -- fixed, so they fit certain types and all others are left in the darkness.

My effort is to make meditation available to each and everybody; whosoever wants to meditate, meditation should be made available according to his type. If he needs rest, then rest should be his meditation. Then "sitting silently doing nothing, and the spring comes and the grass grows by itself" -- that will be his meditation. We have to find as many dimensions to meditation as there are people in the world. And the pattern has not to be very rigid, because no two individuals are alike. The pattern has to be very liquid so that it can fit with the individual. In the past, the practice was that the individual had to fit with the pattern.

I bring a revolution. The individual has not to fit with the pattern, the pattern has to fit with the individual. My respect for the individual is absolute. I am not much concerned with means; means can be changed, arranged in different ways.

That's why you find so many meditations going on here. We don't have enough opportunities here, otherwise you would be surprised how many doors God's temple has. And you would be surprised also that there is a special door only for you and for nobody else. That's God's love for you, his respect for you. You will be received through a special door, not through the public gate; you will be received as a special guest.

But the basic fundamental is, whatsoever the meditation, it has to fill this requirement: that the body, mind, consciousness, all three should function in unity. Then suddenly one day the fourth has arrived: the witnessing. Or if you want to, call it God; call it God or nirvana or Tao or whatsoever you will.

The third question:

BELOVED OSHO,
IN A DEEP EMBRACE WITH YOU,
IN ORGASMIC PLAY WITH EXISTENCE,
LITTLE MORE OF YOU,
LITTLE LESS OF ME.

Darshan, that's what is already happening to you. Every day you are disappearing -- and it is so obvious. Every day something of you is evaporating: more and more, I am becoming your being. Soon Darshan will not be found there at all.

And that is the moment of great blessings -- when the disciple disappears, when the disciple is only a vehicle of the master. And the master is nobody except the whole. The master is one who is not, the master is one who has already disappeared into God. The master is already a hollow bamboo and God is using him as a flute.

When the disappearance also has happened to the disciple, the first experience is that of meeting and merger with the master -- because the disciple does not know what God is, he knows only the master. The master is his or her God. Once the disciple disappears into the master and allows the master to enter into the innermost core of his being, the second experience is that the master has never been there.

Hidden behind the master's hands were God's hands, hidden behind the master's words were God's messages. The master was only a singer, singing the songs of the infinite and the eternal.

Darshan, it is happening to you. I am utterly happy with you, all my blessings are for you.

You say: "In a deep embrace with you, in orgasmic play with existence, little more of you, little less of me."

This is happening, this will go on happening. Your prayer is going to be fulfilled in *this* life. I can guarantee only for a very few people; it is very difficult to guarantee, but for Darshan I can guarantee: in this very life it is going to be fulfilled.

The fifth question:

BELOVED OSHO,

WHAT IS THIS LONGING IN ME THAT NO RELATIONSHIP CAN SATISFY, THAT NO TEARS RELIEVE,
THAT IS NOT CHANGED BY MANY AND BEAUTIFUL DREAMS AND ADVENTURES?

Prem Kavita, it is so, not only with you but with everybody who has a little intelligence. It is not detected by the stupid people, but the intelligent person is bound to stumble upon the fact sooner or later -- and the more intelligent you are, the sooner it will be -- that no relationship can satisfy.

Why? -- because every relationship is only an arrow towards the ultimate relationship; it is a milestone, it is not a goal. Every love affair is just an indication of a bigger love affair ahead -- just a little taste, but that little taste is not going to quench your thirst or satisfy your hunger. On the contrary, that little taste will make you more thirsty, will make you more hungry.

That's what happens in every relationship. Rather than giving you contentment, it gives you a tremendous discontentment. Each relationship fails in this world -- and it is good that it fails; it would have been a curse if it was not so. It is a blessing that it fails.

Because each relationship fails, that's why you start searching for the ultimate relationship with God, with existence, with the cosmos. You see the futility again and again, that it is not going to be satisfied by any man, by any woman; that each experience ends in tremendous frustration, begins in great hope and leaves you in great hopelessness. It is always so, it comes with great romance and ends in a bitter taste. When it happens again and again, one has to learn something -- that each relationship is only an experimentation to prepare you for the ultimate relationship, for the ultimate love affair.

That's what religion is all about.

You say: "What is this longing in me that no relationship can satisfy?"

That is the longing for God. You may know it, you may not know it. You may not be able yet to articulate it, exactly what it is, because in the beginning it is very vague, cloudy, surrounded by great mist. But it is the longing for God, it is the longing to merge with the whole, so there is no separation any longer.

You cannot merge with a man or a woman forever, the separation is bound to happen. The merger can only be momentary, and after that moment is gone you will be left in great darkness. After that flash, that lightning, is gone, the darkness is going to be even more than it was before. That's why millions of people decide not to go into any love relationship -- because at least one is accustomed to one's darkness, one has not known anything else. There is a kind of satisfaction: one knows that this is what life is, that there is no more to it, so there is no discontent.

Once you have tasted love, once you have seen a few moments of joy, of that tremendous throbbing when two persons are no longer two.... But you fall again and again from that peak; and each time you fall the darkness is far darker than before, because now you know that light is. Now you know that there are peaks, now you know that life has much more to offer to you, that this mundane existence of going to the office every day and coming home and eating and sleeping -- that this mundane existence is not all, that this mundane existence is only the porch of the palace.

If you have never been invited in and you have lived always in the porch, then you think this is what life is, this is your home. Once a window opens and you can see inside the palace -- the beauty of it, the grandeur of it, the splendor of it -- or once you are invited in for a moment and then thrown out again, now the porch can never satisfy you. Now this porch is going to be a heavy burden on your heart. Now you are going to suffer, your agony is going to be great.

This is my observation, that the people who are very uncreative are more satisfied than the people who are creative. The creative person is very much unsatisfied, because he knows much more is possible and it is not happening. Why is it not happening?

The creative person is constantly searching; he cannot rest, because he has seen a few glimpses. Once in a while a window has opened and he has seen beyond. How can he rest? How can he feel comfortable and cozy in that stupid porch? He knows about the palace, he has seen the king too, and he knows, "That palace belongs to me; it is my birthright." All that is needed is how to enter into the palace, how to become a permanent resident in it. Yes, momentarily he has been inside, and he has been thrown out again and again.

The more sensitive a person is, the more you will find him in discontent. The more intelligent, the more discontent will be found there. It has always been so.

You come from the West to the East; you see the beggar on the road, the laborer carrying mud on his head, and you feel a little bit surprised: their faces don't show discontentment. They have nothing to be contented with, but somehow they are satisfied. And the so-called Indian religious people think it is because of religion that they are satisfied. And the so-called Indian saints go on bragging about it: "Look! the West has everything, science and technology has provided the West with every possible comfort, and yet nobody is contented. And in our country people are so religious that they have nothing, yet they are contented." The saints of this country go on bragging about it, but their whole bragging is based on a fallacy. The people of this country -- the poor people, the uneducated people, the starving people -- are not contented because they are religious, they are contented because they have no sensitiveness. They are contented because they are not creative, they are contented because they have never seen any glimpse.

The West is becoming discontented because the comfort, the convenience, all that science has provided for them, has given them so much time to explore, to meditate, to pray, to play music, to dance, that a few glimpses have started happening. They are becoming aware that there is much more to life than appears on the surface; one has to dive deep.

The East is simply poor -- and poverty makes people insensitive, remember. A poor person has to be insensitive, otherwise he will not be able to survive at all. If he is very sensitive, the poverty will be too much. He has to grow a thick skin around himself as a protection, otherwise how will he survive? He has to become very blind, only then can he live in a poor country. Otherwise the beggar is there, the ill people are there on the street, dying: if he is not insensitive, how is he going to work at all? Those beggars will haunt him. He has to close his doors.

You can see it happening on the Indian streets. The Western visitor for the first time becomes very puzzled: a man is dying on the street and no Indian takes any note of it, people go on passing. This happens every day.

If they start taking note of it, they will not be able to live at all; they have not any time for such luxuries.

This is a luxury! They cannot take the person to the hospital, they have no time. If they start being so compassionate they will start dying themselves, because who is going to earn for their family? They have to become utterly blind and deaf. They go on moving like zombies, seeing nothing. Whatsoever is happening by the side is nothing to do with them, it is none of their business; everybody is suffering his own karma.

The beggar dying on the street is suffering from his own karma -- maybe he was a murderer in the past life. You need not worry about him, in fact you should be happy that he is suffering from his karma; now his karma is finished. Next birth he will be born a king, or something like that -- beautiful rationalizations to keep yourself blind, insensitive.

It is very difficult for the poor person to have some aesthetic sense, he cannot afford it. If he has aesthetic sense then he will feel his poverty too much, it will become unbearable. He cannot have a sense for cleanliness, he cannot have a sense for beauty. He cannot afford these things -- what is the point of having the sensitivity for them? It will be a torture, constant torture. He will not be able to sleep in his ugly house with all kinds of dirt, with all kind of rotten things -- they are his only possessions! He seems to be very satisfied -- he *has* to be; he cannot afford dissatisfaction.

It has nothing to do with religion, remember. All poor people are satisfied, without any exception. You can go to Africa and you will find the poor people satisfied; they are even poorer than Indians and their satisfaction is far deeper. You can go to Indian aboriginal tribes, which are the poorest in the world, but you will see on their faces a kind of satisfaction, as if nothing is wrong, all is right. They have to believe that all is right, they have to constantly autohypnotize themselves that all is right; otherwise how will they be able to sleep and how will they be able to eat?

Once a country becomes rich, it becomes sensitive. Once a country becomes rich, affluent, it becomes aware of many, many dimensions of life that have always been there but one had no time to look at. The rich country starts thinking of music, painting, poetry, and ultimately meditation -- because meditation is the last luxury. There is no greater luxury than meditation. Meditation is the last luxury, because it is the ultimate love affair.

It is good, Kavita, that you are not satisfied with your relationships. Indians are very satisfied, because in fact there is no relationship at all. It is marriage, it has nothing to do with relationship. Parents decide it, and astrologers and palmists. It has nothing to do with the persons who are going to get married; they are not even asked, they are simply put into a certain situation where they start living together. It is not a relationship. They may produce children, but it is not love; there is nothing of romance in it. But one thing is good about it: it is very stable. When there is no relationship there is no possibility of divorce. Divorce is possible only if there is love. Try to understand me. Love means great hope, love means "I have arrived." Love means "I have found the woman or the man." Love means the feeling that "We are made for each other." Love means now there is no need to search any more.

If you start with such great hope, by the time the honeymoon is over the relationship will be over. These great hopes cannot be fulfilled by human beings. You are hoping that the woman is a goddess; she is not. She is hoping the man is a god; he is not. Now, how long can they go on deceiving each other? Sooner or later they will start seeing the actual. They will see the fact, and the fiction will start evaporating.

No relationship can satisfy, because every relationship begins with great hope, and that is not possible to be fulfilled. Yes, that hope can be fulfilled, but it can be fulfilled only when you have fallen in love with the whole. No part can fulfill it. When you have fallen in love with the total, when the merger happens with the total, only then will there be contentment. There will be nobody who is contented, there will be simply contentment. And then there is no end to it.

I am all for love, because love fails. You will be surprised -- I have my own logic. I am all for love, because love fails. I am not for marriage, because marriage succeeds; it gives you a permanent settlement. And that is the danger: you become satisfied with a toy, you become satisfied with something plastic, artificial, manmade.

That's why in the East, particularly in India.... It is a very ancient country, and ancient countries become cunning just as old people become cunning. Out of cunningness this country decided for child marriage, because once somebody is adolescent hope starts arising -- longing, romance, poetry; now it will be difficult. The best way that India found was child marriage, marriage of children. They don't know what marriage is, they don't know what relationship is, they don't know what love is -- they are not even hungry for it -- sex has not yet become a mature thing in them. Let them get married.

Just think -- a three-year-old girl being married to a five-year-old boy. Now they will grow together, just as brothers and sisters grow together. Have you ever felt any desire to divorce your sister? I don't think

anybody ever divorces one's own sister, there is no need. You take it for granted. Everybody thinks his mother is good, beautiful; his sister is beautiful, his brother is beautiful. You take these things for granted.

There was only one relationship which was available for you to choose out of your own freedom: your spouse, your woman, your man. In India we destroyed even that freedom. Husbands and wives were as much given as brothers and sisters. And when you have grown together for years a certain kind of friendship, a certain kind of association, arises. You become accustomed to each other.

This is not relationship, this is not love. But India had decided for stability -- and an ancient country knows perfectly well love can never be stable. Choose love and you choose trouble.

In the West love has become more and more important, and with it all kinds of troubles have arisen. The family is falling apart, disappearing really. People are changing their wives and husbands so many times that everything seems to be just in a chaos.

I have heard about one Hollywood actress, that she married for the thirty-first time. After three days she became aware that this man had once also been her husband before. Now even to remember for so many times.... People change, their faces change. Now, this cannot happen in India. Even after lives your wife will remember you; even after lives you cannot escape, there is no escape.

But I am all for love, and I am against marriage, particularly the arranged kind, because the arranged marriage gives you satisfaction. And love? -- love can never satisfy you. It gives you more and more thirst for a better and better love, it makes you more and more long for it, it gives you tremendous discontentment. And that discontent is the beginning of the search for God. When love fails many times, you start looking for a new kind of lover, a new kind of love, a new quality of love. That love affair is prayer, meditation, sannyas.

Kavita, it is good that no longing for ordinary love affairs is ever going to be satisfied. The longing will be intensified more; no relationship is going to fulfill you. They will make you more frustrated, and no tears will relieve it, they cannot. They may help for the moment, but again you will be full of pain and agony. Nothing is changed by many and beautiful dreams and adventures, nothing is changed. Yet I say go through them. Nothing is changed, but you are changed by going through all those dreams and beautiful adventures. Nothing is changed in the world.

Just think, Kavita, this question has arisen in you. This is a change. How many people are there who ask this type of question? This question is not an ordinary question; it is not out of curiosity. I can feel the pain, the agony; I can feel your tears, I can see your frustrations in it, I can see all that misery and suffering you must have gone through. It is almost tangible.

Nothing changes in the world. But, falling again and again, something changes in you -- and that is revolution. Even to ask such a question means you are on the verge of a revolution. Then a new adventure is needed. Old adventures failed, and a new one -- not in the sense that you have to search for a new man or a new woman -- a new one in the sense that you have to search in a new dimension is needed.
That dimension is the dimension of the divine.

I say to you: I am fulfilled and contented. Atisha is fulfilled and contented, not by any relationship of the world, not by any love affair of the world, but having a love affair with the whole existence is utterly fulfilling.

And when one is fulfilled, one starts overflowing. He cannot contain his own contentment. He is blessed, and so much is he blessed that he starts blessing others. He is so much blessed that he becomes a blessing to the world.

The sixth question:

BELOVED OSHO, WHAT IS A CONTEMPORARY MIND?

Contemporary mind is a contradiction in terms. Mind is never contemporary, it is always old. Mind is past -- past and past and nothing else; mind means memory. There can be no contemporary mind; to be contemporary is to be without mind.

If you are herenow, then you are contemporary with me. But then, don't you see, your mind disappears; no thought moves, no desire arises: you become disconnected with the past and disconnected with the future.

Mind is never original, cannot be. No-mind is original, fresh, young; mind is always old, rotten, stale.

But those words are used -- they are used in a totally different sense. I can understand your question -- in that sense, those words are meaningful. The mind of the nineteenth century was a different mind; the questions they were asking, you are not asking. The questions that were very important in the eighteenth century are now stupid questions. "How many angels can dance on the point of a needle?" was one of the greatest theological questions in the middle ages. Now can you find such a stupid person who will think that this is an important question? And this was discussed by the greatest theologians; not small people, great professors were writing treatises on it, conferences were arranged. How many angels? Now who cares? It is simply irrelevant.

In Buddha's time, a great question was: "Who created the world?" It has persisted for centuries, but now fewer and fewer people are worried about who created the world. Yes, there are some old-fashioned people, but very rarely such questions are asked of me. But Buddha was encountered every day. Not a single day must have passed when somebody did not ask the question, "Who created the world?" Buddha had to say again and again that the world has always been there, nobody has created it; but people were not satisfied. Now nobody cares. Very rarely somebody asks me the question, "Who created the world?" In that sense, the mind goes on changing as time goes on changing. In that sense, the contemporary mind is a reality.

Husband to wife: "I said we are not going out tonight, and that is semi-final."

Now this is a contemporary mind. No husband in the past would have said that. It was always final; the last word was his.

Two high-class English ladies met each other by accident while out shopping in London. One noticed the other was pregnant and asked, "Why, darling, what a surprise! You obviously got married since I last saw you! "

The second said, "Yes. He's a wonderful man; he's an officer in the Ghurka rifles."

The questioner was horrified. "A Ghurka! Darling, are not they all black?"

"Oh no," she said. "Only the privates."

The questioner exclaimed, "Darling, how contemporary!"

In that sense, there is a contemporary mind....

Have you heard about the latest family game? It is called incest.

Little sister to brother in bed: "Hey, you are better at this than Daddy."

"Yes, Mummy says so too!"

Otherwise, there is no contemporary mind. Fashions come and go; if you think of fashions then there are changes. But basically all mind is old. Mind as such is old, and there can be no modern mind; the most modern mind is still of the past.

The really alive person is a herenow person. He does not live out of the past, he does not live for the future; he lives only in the moment, for the moment. The moment is all. He is spontaneous; that spontaneity is the fragrance of no-mind. Mind is repetitive, mind always moves in circles. Mind is a mechanism: you feed it with knowledge, it repeats the same knowledge, it goes on chewing the same knowledge again and again.

No-mind is clarity, purity, innocence. No-mind is the real way to live, the real way to know, the real way to be.

And the last question:

BELOVED OSHO, WHY ARE POLITICIANS SO MEAN?

Prem Christo, they are mean because they are stupid. Stupidity has always the shadow of meanness. The more intelligent you are, the less mean you are. The utterly intelligent person cannot have any meanness; it

is impossible. He can have only love and compassion.

The stupid person has to be mean because that is the only way he thinks he can win. The intelligent person has no desire to win, the intelligent person is already victorious in his intelligence. The intelligent person is already superior in his intelligence, he has not to compete for it. The stupid person has to continuously compete. And because he is stupid, he cannot rely on his intelligence, he has to rely on something else: he becomes mean, cunning, deceptive, a hypocrite.

To me, stupidity is the only sin, and everything else is just a by-product of it. And intelligence is the only virtue; everything else that we have known as virtue follows it like a shadow.

Two politicians are returning home from the bar, late at night, drunk as usual. As they are making their way down the sidewalk one of them spots a heap of dung in front of them just as they are walking into it.
"Stop!" he yells.
"What is it?" asks the other.
"Look!" says the first. "Shit!"
Getting nearer to take a good look at it, the second drunkard examines the dung carefully and says, "No, it isn't, it's mud."
"I tell you, it's shit," repeats the first.
"No, it isn't," says the other.
"It's shit!"
"No!"
So finally the first angrily sticks his finger in the dung and puts it to his mouth. After having tasted it, he says, "I tell you, it is shit."
So the second politician does the same, and slowly savoring it, says, "Maybe you are right. Hmm."
The first politician takes another try to prove his point. "It's shit!" he declares.
"Hmm, yes, maybe it is," answers the second, after his second try.
Finally, after having had enough of the dung to be sure that it is, they both happily hug each other in friendship, and exclaim, "Wow, I'm certainly glad we didn't step on it!"

Enough for today.

The Book of Wisdom

Chapter #24
Chapter title: Bring in the New Man

6 March 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHAT IS THIS URGE TO DO SOMETHING, TO CREATE? TO FREE YOUR MESSAGE, YOUR WORD, UNTO THE WORLD? I FEEL LIKE I AM IN A HURRY AND THAT ALL THE PEOPLE IN THE COMMUNE

HAVE THE SAME FEELING. IT IS AS IF THERE IS NO TIME LEFT, AS IF ANY DAY, THIS VERY MOMENT, CAN BE THE LAST MOMENT.
AM I DYING? I AM EXPLODING EACH AND EVERY MOMENT. WHAT IS THAT? WHAT IS THIS URGE? PLEASE SAY SOMETHING FOR THIS THIRST.

Sarjano, man is dying, mankind is dying. And in fact there is not much time left. And this is felt not only here around the commune, it is felt everywhere by sensitive, intelligent, creative people. Only the mediocre are unaware of it; only the politicians go on rushing into the danger, the calamity, that awaits, totally unaware where they are going and where they are leading the world.

But people of sensitivity, awareness, meditativeness, people of the heart, are everywhere feeling that the danger is very close, that mankind can commit suicide any moment, that the future was never so uncertain as it is today, that the tomorrow may really never come.

These are moments of great turmoil, but they can become of great creativity too. When one is encountering death, one can bring one's total potential into manifestation. When there is no time left you cannot postpone. Hence the hurry.

When death is very imminent, life flares up to the optimum. And that is what is happening to all creative people around the world, and more so around this commune, because my whole approach is such that only the very creative ones will be attracted to it.

I teach sensitivity. Down the ages, religions have been teaching just the opposite -- how to become insensitive -- because the more insensitive you are the more you can remain aloof, distant, detached. Because it was thought that to attain to God one has to renounce the world, it was a natural consequence, a logical consequence, that one should learn how to be more and more insensitive to beauty, to music, to love, to people, to life itself. In the past, religion has been teaching people how to be unintelligent, because sensitivity and intelligence go together, insensitivity and stupidity go together.

Your so-called saints are not intelligent people at all, but you have worshipped them. And you have worshipped them for the wrong reason -- because they were insensitive, because they had dulled their consciousness, because they had grown thick skin around themselves. The spring will come but they will remain unaffected, the clouds will gather and they will remain unaffected. The peacock will dance but they will remain unaffected, the night sky will be full of stars but they will be completely unaware of it. That was the whole discipline in the past: how to become like a rock, so that the world cannot overpower you. It was a kind of paranoia, it was based in fear.

I teach you just the opposite: be sensitive, be alert, be loving, be sensuous -- because God is not against the roseflower, God is in it. If you can sensuously feel the velvetyness of the rose you have touched God himself. God is not against the stars and the sun and the moon, he is in them. If you can allow them to enter into your being, if you allow them to stir your heart, if you can allow them to drive you crazy in a dance of joy and celebration, you will be coming closer and closer to home. I teach sensitivity, I teach love.

The people who have gathered around me have a totally different quality to them. This is not an ordinary ashram, it is a commune of creators -- artists, painters, singers, musicians. All kinds of talented people have come to me; only they can understand what I am saying. People understand according to their own inner capabilities. I may say one thing, you may understand something else. Communication is not easy, language is not adequate, and you will understand only that for which you have come.

I have gathered around me a special kind of people. Hence this urge will be felt by almost everybody, that something has to be done. First, it will be a very very vague kind of feeling, just a silent voice within your being, heard yet not heard, understood yet not understood... a whisper, not very clear, a little muddy, not very transparent. In the beginning this is bound to be so. You will hear it like a song: it will be more poetry than prose, it will come to you like dreams, visions. Slowly slowly the unconscious will be able to communicate to the conscious.

And that's what meditation is all about: learning the way to bridge the unconscious with the conscious, so that your own being can give you indications where to move, where to go, so that you don't need a leader, so that you become a guide to yourself, so that you can become a light unto yourself.

Sarjano, you are not dying, but this will be felt like that because you are part of humanity and humanity *is* dying. All that is human is disappearing, and all that is inhuman is becoming more and more dominating and powerful.

Man is being reduced to a machine, and mechanical values are becoming dominant. The artist is not respected, but the technician is. Poetry is not loved, but plumbing is. The dancer is no more in the center of

life, but the businessman, the bureaucrat, the politician are. All that is beautiful is becoming irrelevant to man, because that which is beautiful cannot be used as a means to anything. That which is beautiful is an end unto itself. You cannot use poetry in war; you will need the scientist, not the poet. And you cannot use musicians in the marketplace; there you will need economists.

This whole life is geared around wrong things. Money is more important than meditation. This is a very topsy-turvy situation: man is standing on his head. Man is dying, and the death is very slow. And remember, when death is very fast you can avoid it, because you become intensely aware of it. When it comes very very slow, a slow poisoning....

For example, a person goes on smoking every day. All the experts go on saying that this is dangerous to you, that this will kill you, but he smokes every day and it doesn't kill him! So you may write it on every packet of cigarettes -- nobody bothers about your warnings that "This is harmful to health," that "This is harmful to life." Who cares? -- because experience says something else! You smoke every day, dozens of cigarettes, and you don't die and you have not died yet.

You believe in your experience. The poison is very very slow: if a person goes on smoking one dozen cigarettes every day, then it will take twenty years to poison the whole system. Now, twenty years is a long time, and man has a very very short vision, he is shortsighted.

The world is being poisoned very slowly. The rivers are being polluted, the oceans are being polluted, the lakes are dying. Nature is being destroyed. We are exploiting the earth so much that sooner or later we will not be able to live on it. We are not behaving well with nature.

Our whole approach is wrong, it is destructive. We only take from the earth, and we never give anything back. We only exploit nature. The ecology is broken, the circulation is broken; we are not living in a perfect circle, and nature is a perfect circle: if you take from one hand and you give from another, you don't destroy it. But we are doing it: we only go on taking, and all the resources are being spent. But this poisoning is happening slowly, slowly. You don't see it happening because it takes a long time. And then there are politicians who go on gathering more and more atomic weapons -- more atom bombs, more hydrogen bombs, super-hydrogen bombs -- as if man has decided to commit suicide.

This is what is being felt by you, Sarjano. You have the heart of a poet or the heart of a painter, the heart of a lover. You have immense potential for creativity. You are sensitive, hence you are feeling it. But the feeling is as if "I am dying." No, not you -- something far more important is happening, something far more dangerous too.

Individuals have always died, it is not a problem. It is, in fact, part of recycling. Your body goes back to the sources to be renewed, your being moves back into the eternal to be rested, and then you come back again, fresh, young. Life tires, life exhausts, death is a rest. For the individual, death is a blessing -- but not for humanity itself; then it is a curse. Individuals go on dying and they go on coming back. But humanity is needed for them to come back. This earth is a beautiful planet and it is in the wrong hands. Hence you are feeling that something is to be done very urgently. Yes, it is urgent, because death is coming closer.

This century's end is going to see either the total destruction of humanity, and with it the total destruction of life on this earth, or a new man being born -- a new man who will not hate life, as in the past it has been done; a new man who will love life; a new man who will not be negative in any way, but will be affirmative; a new man who will not desire life after death, but will live moment to moment in sheer joy -- who will think of this life as a gift and not as a punishment; who will not be antagonistic to the body, who will respect the body as the temple of the soul; who will love, and who will not be afraid of love; who will move in all kinds of relationships and yet be able to remain himself.

To be in relationship and become dependent is the sign of weakness. And to escape to the Himalayas or to some Catholic monastery because of the fear of becoming dependent is again the sign of weakness; it is cowardly.

To live in relationship and yet remain independent, that is what courage is. The new man will be courageous. In the past, only two kinds of cowards have existed on the earth, the worldly kind and the otherworldly kind -- but both are cowards. The really brave man will live in the world and yet not be of it. Either this is going to happen, or a total destruction. Now there is no third alternative. Man cannot survive as he is. Either he has to change himself, transmute himself, or he has to die and vacate the earth.

This is what is felt, this is why you are in such a hurry. That's why I am in such a hurry. My sannyasins can be the new man, my sannyasins can herald the new age. Hence my sannyasins are going to be opposed by all past-oriented people: by Hindus, by Christians, by Mohammedans, by Jainas, by Buddhists -- by almost everybody. They are going to be opposed, and that is natural because we are trying to bring a new

future in. To bring that new future we will have to destroy the past, because unless the past ceases to exist, the future cannot come into existence.

The past has to die. We have to drop our clinging with the past. What does it mean when you say that "I am a Hindu"? It means you cling to a certain past tradition. What do you mean when you say that "I am a Mohammedan"? You cling to something past.

But when you say, "I am a sannyasin, a neo-sannyasin," you don't cling to any past. Your eyes are focused on the future. Your roots are in the present and your branches are moving towards the future. Then the past is irrelevant. I want you to remember it again and again that the past has to be made irrelevant. You have to cut yourself off from the past.

You say, Sarjano, "What is this urge to do something?"

Yes, something has to be done. You have to give birth to yourself, and you have to prepare the way for the new man.

"What is this urge to do something, to create? to free your message, your word, unto the world?"

Yes, it has to be shouted from the housetops, it has to be hammered -- because people are deaf, people are blind, they will not hear what is being said to them.

Just the other day, Neeraj sent me a beautiful parable from Pierre Delattre's Tales of a Dalai Lama. In this beautiful book comes this parable:

All the monks had seen the spirit come out of the wall long enough to utter just one word. But each monk had heard a different word. The event is immortalized in this poem:

The one who wanted to die heard LIVE.
The one who wanted to live heard DIE.
The one who wanted to take heard GIVE.
The one who wanted to give heard KEEP.
The one who was always alert heard SLEEP.
The one who was always asleep heard WAKE.
The one who wanted to leave heard STAY.
The one who wanted to stay, DEPART.
The one who never spoke heard PREACH.
The one who always preached heard PRAY.

Each one learned how he had been in someone else's way.

What I am saying has to be conveyed to as many people as possible, and as fast as possible. Use all modern media to reach as many people as possible. Still, be aware that it is very difficult to communicate. It is almost an impossibility to communicate; still it has to be done. Even if fragments of what I am saying are understood, it will be enough to create the field, the energy field, in which the new man can be conceived.

Even if people misunderstand it... it is better to understand the truth, but even if the truth is misunderstood it is better than a lie. Something of the truth will remain in the misunderstanding too. And truth is a potential power, a great power. Even if a fragment, just a seed of truth, falls into your heart, sooner or later you will become the garden of Eden. It cannot be avoided. Just a drop, and the whole ocean will find its way towards you.

Sarjano, it has to be done. You have to create my message in as many forms as possible. Compose music, play on the guitar or on the flute, because it is easier to stir the heart of the people, to wake it up through music than through words. Dance, but dance in a new way so your dance becomes a teaching of meditation. Dance in such a way that the one who looks at you starts feeling that it is not only a dance but something more, something plus; so that he starts feeling the vibe of meditation that is happening inside you.

Paint: paint pictures which can become objects of meditation, paint pictures of the inner sky of buddhas. The modern painting is pathological. If you look at Picasso's paintings you cannot look long, you will start feeling uneasy. You cannot have Picasso paintings in your bedroom, because then you will have nightmares. If you meditate on a Picasso painting long enough you will go mad, because those paintings are out of Picasso's madness.

Go to Ajanta, Ellora, Khajuraho, Konarak, and you will see a totally different world of creativity. Looking at the statue of a buddha, something in you starts falling in tune. Sitting silently with a buddha statue, you start becoming silent. The very posture, the very shape, the face, the closed eyes, the silence that

surrounds a marble statue will help you to get connected with your own inner sources of silence.

Gurdjieff used to say that there are two kinds of art. One he used to call objective art, and the other he used to call subjective art. Subjective art is absolutely private, personal. Picasso's art is subjective art; he is simply painting something without any vision for the person who will see it, without any idea of the person who will look at it. He is simply pouring out his own inner illness; it is helpful for himself, it is therapeutic.

I am not saying that Picasso should stop painting, because if he stops painting he is bound to go mad. It is painting that is keeping him sane; his painting is like vomiting. When you have eaten something wrong, when you have a food poisoning, vomiting is the most healthy way to throw the toxins, the poisons, outside the system; it will help. Picasso's paintings are like vomiting. He is suffering from many illnesses, all the illness that humanity is suffering from. He simply represents humanity, he is very representative.

He represents the whole madness that is happening in millions of people. He is a sensitive soul; he has become so attuned with the pathology of mankind that it has become his own pathology. Hence the appeal of his paintings, otherwise they are ugly. Hence his great name -- because he deserves it, he represents the age. This is Picasso's age: what you cannot say about yourself, he has said it. What you cannot pour out of yourself, he has poured it on the canvas. But it is a subjective phenomenon. It is therapeutic to him, but it is dangerous to everybody else.

The ancient art was not only art; it was, deep down, mysticism. Deep down, it was out of meditation. It was objective, in Gurdjieff's terminology. It was made so that if somebody meditates over it, he starts falling into those depths where God lives.

Khajuraho or Konarak -- if you meditate there, you will know what the Tantra masters were doing. They were creating in stone something that is felt in the ultimate orgasmic joy. It was the most difficult thing to do, to bring ecstasy into the stone. And if the stone can show the ecstasy, then everybody can move into that ecstasy easily.

But people who go to Khajuraho are foolish people. They look either at Khajuraho sculpture as obscene -- then they miss the whole point, then they are seeing something which is within their own unconscious; or they are too moralistic -- then they don't meditate on any statues, they are in a hurry to get out of the temple somehow, they just throw glances.

Khajuraho sculpture is not just to see, it is for meditation. Sit silently and meditate for hours. If one goes to Khajuraho, one should live at least for three months there, so he can meditate on each possible inner posture of orgasmic joy. And then, slowly slowly, the at-onement, slowly slowly, the harmony; then suddenly you are transported into another world -- the world of those mystics who created this temple. This is objective art.

So too is the Taj Mahal. On a fullmoon night, if you sit silently by the side of it, not being bothered about the history of the Taj Mahal and who created it and why -- those are all nonsense, irrelevant facts, they don't matter: Shah Jahan and his beloved, and his memory of his beloved, he created it.... Don't be bothered by the guides; tip them before they start torturing you, and get rid of them!

Shah Jahan has nothing to do with the Taj Mahal, in fact. Yes, he created it, he created it as a memorial for his wife, but he is not the essential source of it. The essential source is in the Sufi way of life, it is in Sufism. Basically it was created by Sufi masters; Shah Jahan was just instrumental. The Sufi masters have created something of immense value. If you silently sit in the full moon night just looking at the Taj Mahal, sometimes with open eyes and sometimes with closed eyes, slowly slowly you will feel something that you have never felt before. Sufis called it *zikr*, remembrance of God.

The beauty of the Taj Mahal will remind you of those realms from where all beauty, all benediction comes. You will become attuned with the Sufi way of remembering God: beauty is God.

Sarjano, don't try to repress this urge. Create in any way that suits you. My message has to be delivered in all possible mediums.

In the new commune we are going to have many guilds. The sculptors will have their own guild and they will sculpt, and the poets will have their own guild, and the painters and the carpenters and the dancers and the musicians and the novelists and the filmmakers. All possible media have to be used to approach as many people as possible, to approach as many different kinds of people as possible -- because one who can understand poetry may not understand prose, and one who can understand music may not understand painting, and one who can understand sculpture may not understand poetry.

And the message is so important because the whole future of humanity depends on it. Nowhere else is the experiment being done on such a great scale. There is no other community on the whole earth which is working in such a way as this commune. This is the greatest therapeutic center in the world now.

We need a great therapeutic center so that the modern mind can be helped to vomit, cathart all that has gone wrong in it. Then we will need creators. And once somebody has catharted and thrown out all that is wrong, a great urge will arise in him to create.

Once pathology disappears, everybody becomes a creator. Let it be understood as deeply as possible: only ill people are destructive. The people who are healthy are creative. Creativity is a kind of fragrance of real health. When a person is really healthy and whole, creativity comes naturally to him, the urge to create arises.

This urge is being felt by many just like you, Sarjano. Do something for it -- and whatsoever you do is good. Follow your own urge, don't distort it. In the beginning it will remain vague, but if you follow it, soon it will become clear, more and more clear. And if you start doing something about it, things will become very clear very soon.

There are many things which become clear only when you do something about them. For example, the poet is never really aware of the poetry unless he has written it. It remains a very vague cloudy phenomenon. Once he writes it down it starts taking shape, form; it becomes crystallized into words. No painter is ever able to say anything about what he wants to paint, unless he has painted it.

It is said that the best way to learn is to teach. And I agree with it, because what you want to learn you will not be really clearly aware of unless you start teaching it.

In the future, education will have that dimension. My own vision is that each student should be given an opportunity to teach too. The students who are reading and studying for their master's degree should be allowed to go to lower classes to teach; those who are working for their bachelor's degree, they should be allowed to teach the lower classes.

Every student should be a teacher also, and vice versa. Every teacher once in a while should sit with the students and start learning again. Each teacher once in a while should be a student, and each student once in a while should be a teacher too. This difference between the teacher and the taught has to be dissolved; the teacher and the taught are part of one process.

And the same is true about other phenomena. The therapist and the patient -- the therapist should not remain always a therapist, once in a while he should lie down on the couch and let the patient be the therapist and he becomes the patient. And immense will be the benefit out of it. The patient will learn many things that he was not able to learn while he was functioning as a patient: by becoming the therapist, by trying to solve the problem of the therapist -- because now the therapist is the patient -- he will be able to see many things more clearly. And the therapist as a patient will be able to see more clearly the problem, the anxiety, the anguish of the patient, because he will be standing in the shoes of the patient; now he will know where it pinches.

The therapist and the patient should not be divided, they should become part of one team. It is a therapy team, and sometimes the therapist plays the role of the patient and sometimes the patient plays the role of the therapist -- the roles are interchangeable and so on and so forth. A couple making love... the man should not always remain the man, and the woman should not always remain the woman. Sometimes the man should be the wife, passive, and the woman should be the husband, active; they should change roles. The husband and wife should not remain frozen, they should be more melting: once in a while the wife should play the active role, take initiative making love, and the husband should be just passive, receptive. Love will have a greater richness that way than it has today. In fact all frozen roles have to be by and by dissolved. Life has to become more liquid.

So do whatsoever you can do, and by doing it, you will know what was the urge. Be articulate, try to convey the message, and don't be afraid.

A great fear arises when you are trying to deliver something immensely valuable; great fear arises, one starts feeling nervous. There is no need to feel nervous, because it is nothing to do with you. The urge is coming from the innermost sources of your being, it is divine. You are in the hands of God; be instrumental, you need not be worried.

You need not be proud if something good happens, you need not be ashamed if something goes wrong. Surrender both right and wrong unto the feet of God, and be free of your self-consciousness -- because if you are not free of your self-consciousness you will never really be a creator in my sense of the word.

The real creator has no self. The real creation comes out of no-self, the real creation comes out of inner emptiness. When one is utterly empty, one is full of God. Not to be is the way for God to enter you. If you are too much, he is not there. If you are not, only he is there. And creativity is part of the creator.

No man ever creates; it is always God who creates. Hence the poet while he is creating is divine, and the

painter while he is painting is divine. The only thing: if he is self-conscious then God is not there, then whatsoever he will do will be subjective art.

But if he is not there, if he is drowned in painting, completely lost, has forgotten himself and there is no self-consciousness, there is no ego, then God is there. When you find a painter painting, utterly lost, linger around. God is very close by -- far more close than you will find him in the temples, in the mosques, in the churches.

When a singer is singing, sit by the side. Feel, God is very close by. When somebody is playing on the flute, hide behind a tree and listen, and you will be able to see something, something that is not of this world, something that is of the beyond. Creativity is always from the beyond.

The second question:

BELOVED OSHO, WHAT IS LIFE?

Devadatta, life is not something that can be defined. And life is not one thing, either; there are as many lives as there are people. Life is not a singular phenomenon. My life has a taste of its own, your life has its own individuality. The life of a tree certainly is not your life, and the life of a river is not the life of the tree.

Life is a multiplicity, life has millions of forms. How can it be defined? No definition will do justice to it. Yes, it can be lived, it can be tasted, but it cannot be defined. And your definition will simply show your experience. It will not say anything about life, it will only say something about how you have understood your life. It will not be relevant to anybody else's life. Remember this, then life is felt as a tremendous mystery.

Sol Greenberg was the only Jewish man in a small Texas town. He had given freely of his wealth and was particularly kind to the black population. And then Greenberg died.

Since he had no relatives, Greenberg bequeathed all his worldly goods to the townspeople. In order to show their respect and appreciation they decided to bury Greenberg in grand style.

They dressed him up in a cowboy outfit, complete with ten gallon hat and gold spurs. They had a solid gold Cadillac built, placed Greenberg behind the wheel and then dug a hole large enough to accommodate the car and its deceased occupant.

As they were lowering the Caddy into the ground, two blacks stood nearby and one commented to the other, "Ah tell ya, man, them Jewish folks sure knows how to live!"

The definition depends on you. The definition is always going to be your definition, how you conceive life, it will not be *the* definition of life. For the money mad, life will have the sound of money, of solid gold. For the power mad, the power maniac, life will have a different taste. For the poet, of course, life will have something of poetry in it.

It differs individual to individual, it depends. But one thing is central, essential, and that I would like to tell you. One thing is very essential: anybody who is really alive will be herenow. Whatsoever the form and whatsoever the expression of his individual life, one thing will be essentially there: the quality of being herenow.

Past is no more, future is not yet, so those who live in the past don't live, they only think they live. And those who live in the future can't live, because how can you make anything out of the future which has not come yet?

But that's how people are living. Millions live in the past, and the remaining millions live in the future, and it is very rare to find a person who lives herenow. But that is the real person, that is the person who is really alive. Life needs only one thing: to be rooted in the present. There is nowhere else for it to be rooted. Past is memory, future is imagination; both are unreal.

The real is this moment -- thisness.

You ask me, "What is life?"

This is it!

You will have to learn how to unburden yourself from past and future, then you will be able to live like a roseflower or like a bird or like an animal, like a tree. Then you will have the same greenness, then you

will have the same life juice flowing in you.

As I see it, millions of people on the road are not alive but walking zombies, they are dead people. In their eyes you will not find life flowing, life juices flowing. Their life is utterly meaningless -- it is meaningless because it is not life.

In the old days, a minister had a negro named Ezra in his household. Ezra was smart and ambitious, but he couldn't read or write.

One Sunday the minister saw Ezra in church, scribbling away industriously through the sermon. Afterwards the minister asked him, "Ezra, what were you doing in church?"

"Takin' notes, suh. Ah's eagah to l'arn."

"Let me see," said the minister, and he glanced over Ezra's notes, which looked more like Chinese than English.

"Why, Ezra," he chided, "this is all nonsense!"

"Ah thought so," said Ezra, "all the time you was preaching it."

Life is not there readymade, available. You get the life that you create, you get out of life that which you put into it. First you have to pour meaning into it. You have to give color and music and poetry, you have to be creative. Only then will you be alive.

The second essential thing: that only those few people who are creative know what life is. The uncreative never know, because life is in creativity, life *is* creativity. Can't you see how life goes on creating? It is a continuum of creativity, constant creativity, every moment creativity.

In fact God is not a creator. It is better to call him "creativity," because verbs are truer than nouns. Nouns look like things, verbs are processes -- alive, flowing, dynamic. God is more creativity than a creator. Whenever you are creating, you will have the taste of life, and it will depend on your intensity, on your totality. Life is not a philosophical problem, it is a religious mystery. Then anything can become the door -- even cleaning the floor. If you can do it creatively, lovingly, totally, you will have some taste of life.

Here in the ashram you will see people cleaning the floors, cleaning the bathrooms, structuring rooms, making furniture. But you will see a totally different quality: whatsoever their work is, they are doing it out of immense love. And you will see joy. That joy is not coming out of the work, that joy is coming out of their totality in the world, out of their surrender to the work. No work in itself can give you joy unless you pour joy into it.

So don't ask what life is, ask how to enter into life. The door is now, here -- and you have to be creative, only then will you be able to enter the door; otherwise you will go on standing in the doorway without entering the palace.

So the second essential is: be creative. If these two things are fulfilled, you will know what life is.

The third question:

BELOVED OSHO,

IS THERE SUCH A THING AS RIGHT OR WRONG?

Akam, there is no such thing as right or wrong, because something may be right this moment and it may not be right the next moment. Something may be wrong today and may not be wrong tomorrow.

Right and wrong are not fixed entities, they are not labels that you can put on things, "This is right" and "This is wrong." But this has been done up to now. Right and wrong have been decided by people. And because people have decided right and wrong, they have misguided the whole humanity.

Manu decides in one way: what he thinks is right becomes right for millions and millions of Hindus for thousands of years. It is so stupid, it is unbelievable! How can people go on following Manu for five thousand years? Everything else has changed. If Manu comes back he will not be able to recognize the world at all; everything has changed. But the Hindu mind goes on following the categories that Manu has fixed.

Still, after five thousand years, there are millions of people in India who are not treated like people. What to say, that they are not treated like people -- they are not even treated like cattle. Even cows are far

more important than alive people. Cows are worshipped, cows are holy, and the untouchables, the *sudras*, the rejected people -- rejected by Manu, five thousand years ago -- are burned.

And even a man like Vinoba Bhave is ready to go on fasting if cow slaughter is not completely stopped in the country, totally stopped. But he is completely silent, he does not say a single word, that the untouchables are being killed, burned alive, their women raped, their children murdered, butchered. Villages of untouchables, whole villages are being effaced from the earth, and Vinoba Bhave is not thinking of going on a fast. Who bothers about these untouchables? They are not part of humanity, they are not human beings. Cows have to be saved, because Manu worships the cow.

It may have been right at that moment; I am not against Manu, I am against the foolish followers of Manu. It may have been right at that time, because the cow was very very important, it was the center of the whole economy; particularly the Indian economy was based on the cow. It was an agricultural society, and the cow was the source of many things: of the bulls, the bullocks, the manure, the milk -- it was immensely important, it was perfectly right to save it. But now the world is living in a totally different way. Manu had a very small world; now we have the whole earth to think of, it is not only a question of a small sect. But once right has been fixed, people go on following blindly; it has been like that up to now.

For example, in the ten commandments Moses says, "Do not worship any other god than the true God. Don't make idols of the true God and don't worship any other gods." It was a totally different world; three thousand years have passed. In fact, in those ten commandments there is not a single commandment which says anything about atheists. It says, "Don't worship any other god." It does not say, "Don't disbelieve in God," because there was no disbeliever. Atheism was not at all in the air.

Now the most fundamental thing will be to teach people how not to be atheists, because atheism is very prevalent. Almost half of the earth has gone communist, it is atheist, and the remaining half is only formally theist. Now the most fundamental commandment should be, "Don't be atheists, don't be disbelievers, don't be doubters." Now trust should be the most fundamental teaching to be given to people.

As time changes, rights change, wrongs change. And you can see it in your own life -- every day things are different, and you go on clinging to your fixed ideas. The man who lives with fixed ideas lives a dead life. He is never spontaneous and he is never in a right relationship with the situation that exists. He is never response-able; he functions out of his old conclusions which are no longer relevant, he does not look at the situation itself.

So, Akam, according to me there is no such thing as right and no such thing as wrong. Then what do I teach? I teach awareness -- not labeling, not categorizing. I teach awareness. I teach you to be fully aware in every situation, and act out of your awareness. Or, in different words I can say: Any action that happens through awareness is right; any action that happens through unawareness is wrong.

But see the emphasis. The emphasis is not on the action itself, the emphasis is on the source -- awareness or unawareness. If you act fully aware, then whatsoever you do is right. If you move mechanically and do things unconsciously as if you are a sleepwalker, a somnambulist, then whatsoever you do is wrong.

Awareness is right, unawareness is wrong.

But if you go to the priests, they will teach you what is right and what is wrong. They will not give you insight, they will give you dead categories. They will not give you light, so that you can see in every situation what to do and what not to do; they want you to depend on them. They don't give you insight into things, so you have to remain dependent forever. They give you crutches, but they don't make you stand on your own feet.

Avoid the priests. Whenever you go to any kind of experts, their whole effort in fact is how to make you dependent on them.

The star of a Broadway hit was visiting friends when talk got around, as usual, to psychiatry. "I must say," said the hostess, "I think my analyst is the best in the world! You can't imagine what he has done for me. You ought to try him."

"But I don't need analysis," said the star. "I could not be more normal -- there is nothing wrong with me."

"But he is absolutely great," insisted her friend. "He will find something wrong."

There are people who live on finding something wrong with you. Their whole trade secret is to find something wrong with you. They cannot accept you as you are; they will give you ideals, ideas, ideologies, and they will make you feel guilty and they will make you feel worthless, dirt. In your own eyes, they will

make you feel so condemned that you will forget all about freedom.

In fact you will become afraid of freedom, because you will see how bad you are, how wrong you are -- and if you are free, you are going to do something wrong, so follow somebody. The priest depends on it, the politician depends on it. They give you right and wrong, fixed ideas, and then you will remain guilty forever.

I say to you: There is nothing right and nothing wrong. I don't want you to depend on me, and I don't give you any fixed ideas. I simply give you indications, hints, which have to be worked out by you. And the hint that I give to you is awareness. Become more aware, and it is a miracle....

If you are angry, the priest will say anger is wrong, don't be angry. What will you do? You can repress anger, you can sit upon it, you can swallow it, literally, but it will go into you, into your system. Swallow anger and you will have ulcers in the stomach, swallow anger and sooner or later you will have cancer. Swallow anger and you will have a thousand and one problems arising out of it, because anger is poison. But what will you do? If anger is wrong, you have to swallow it.

I don't say anger is wrong, I say anger is energy -- pure energy, beautiful energy. When anger arises, be aware of it, and see the miracle happen. When anger arises, be aware of it, and if you are aware you will be surprised; you are in for a surprise -- maybe the greatest surprise of your life -- that as you become aware, anger disappears. Anger is transformed. Anger becomes pure energy; anger becomes compassion, anger becomes forgiveness, anger becomes love. And you need not repress, so you are not burdened by some poison. And you are not being angry, so you are not hurting anybody. Both are saved: the other, the object of your anger, is saved, and you are saved. In the past, either the object was to suffer, or you were to suffer.

What I am saying is that there is no need for anybody to suffer. Just be aware, let awareness be there. Anger will arise and will be consumed by awareness. One cannot be angry with awareness and one cannot be greedy with awareness and one cannot be jealous with awareness. Awareness is the golden key.

The last question:

BELOVED OSHO,

THE ORANGE TRICKED ME, CAUGHT HOLD OF ME AND BROUGHT ME HERE.
EVERYBODY SEEMS TO KNOW BUT NOBODY TELLS ME ALL OF IT. I THINK AND MEDITATE ON THE ORANGE -- FOR DAYS -- BUT THERE STILL REMAINS A SECRET IN IT.
MY NAME IS FIRE AND THERE IS FIRE BURNING IN ME. IS THAT NOT ENOUGH?
I HAVE ALWAYS BEEN AFRAID TO WEAR UNIFORMS AND UNDERSTAND THAT THIS IS IN MY WAY OF WEARING THE ORANGE.
I DON'T KNOW WHY. DO I HAVE TO WEAR IT AS A MESSAGE, OR IS IT SIMPLY A MEDITATION ON ITS OWN, ON THE PATH TO THE LIGHT?

Sybrand, there is no secret in it, it is just a way to recognize my people. I have poor eyesight, my eyes have gone all inwards. I will tell you one story:

I know of a tragic case where a minister made just one little transgression. For weeks, this preacherly pious man had admired and coveted a flashy sport coat in a clothing store window. It was colorful, too colorful for a preacher; for a preacher it was almost blasphemous. But finally one afternoon he cracked and went in and bought that blasphemous coat. It was a bright sunny day as he stepped out of the clothing store in his gaudy garb. Yet, lo and behold, right there in the bright sunlight he was struck dead by a lightning bolt.

Up in heaven he was dumbfounded as he faced the Lord. "Lord, oh Lord!" he said. "Why me? And why so suddenly after all my years of faithful service?"

"Why, Reverend Smith!" said the Lord. "What a dreadful mistake! We had no idea it was you."

So, I just have poor eyesight to recognize my people. If you want to become one of my people you will have to wear orange. There is no secret about it, all those secrets that I have been telling you are all just bullshit.

Enough for today.

The Book of Wisdom

Chapter #25
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YOU SHOULD FIND FREEDOM BY MEANS OF BOTH EXAMINATION AND INVESTIGATION. DON'T BRAG. DON'T BE CONSUMED BY JEALOUSY. DON'T ACT CAPRICIOUSLY. DON'T EXPECT THANKS. THIS QUINTESSENTIAL ELIXIR OF ADVICE BY WHICH THE ADVANCEMENT OF THE FIVE DECAY IS CHANGED INTO THE BODHI PATH IS TRANSMITTED THROUGH DHARMAKIRTI.

BY AWAKENING THE KARMIC ENERGY OF PREVIOUS TRAINING, AND BY VIRTUE OF MY INTENSE INTEREST, I IGNORED MISERY AND BAD REPUTATION AND SOUGHT INSTRUCTION TO CONTROL EGO-CLINGING. NOW, EVEN WHEN I DIE, I'LL HAVE NO REGRET.

Man's greatest longing is for freedom. Man IS a longing for freedom. Freedom is the very essential core of human consciousness: love is its circumference and freedom is its center. These two fulfilled, life has no regret. And they both are fulfilled together, never separately.

People have tried to fulfill love without freedom. Then love brings more and more misery, more and more bondage. Then love is not what one has expected it to be, it turns out just the opposite. It shatters all hopes, it destroys all expectations and life becomes a wasteland -- a groping in darkness and never finding the door.

Love without freedom naturally tends to be possessive. And the moment possessiveness enters in, you start creating bondage for others and bondage for yourself -- because you cannot possess somebody without being possessed by him. You cannot make somebody a slave without becoming a slave yourself. Whatsoever you do to others is done to you.

This is the basic principle to be understood, that love without freedom never brings fulfillment.

And there have been people who have tried the other extreme, freedom without love. These are the monks, the escapists, the people who renounced the world. Afraid of love, afraid of love because it brings bondage, they renounce all the situations where love can flow, grow, can happen, is possible. They escape into loneliness. Their loneliness never becomes aloneness, it remains loneliness. And loneliness is a negative state; it is utterly empty, it is sad.

One can be a solitary, but that does not bring solitude. Solitariness is just physical aloneness, solitude is spiritual aloneness. If you are just lonely... and you will be if you have renounced the world. If you have escaped from the world out of fear you will be lonely, the world will haunt you, and all kinds of desires will surround you. You will suffer millions of nightmares, because whatsoever you have renounced cannot be dropped so easily.

Renunciation is repression and nothing else. And the more you repress a thing, the more you need to repress it. And the more you go on repressing it, the more powerful it becomes. It will erupt in your dreams, it will erupt in your hallucinations. People living in the monasteries start hallucinating, people going to the Himalayan caves sooner or later are no more in contact with reality. They start creating a reality of their own -- a private reality, a fictitious reality.

The Christian will talk to Christ. In his lonely cave he creates Christ, just so that he can have somebody there, just so that he is not lonely. And many methods of hallucinating have been developed by these monks. If you fast, hallucination becomes easier. The body becomes weaker, you start losing control over reality. The more weak the body is, the more is the possibility of hallucination. People in fever, illness, start hallucinating. The exact same rule: torture the body, weaken the body, starve the body and hallucinations will be easier.

You can have Jesus Christ or Krishna or Gautam Buddha -- great company you can have, but it is all imagination. The Hindu will never see Christ, and the Christian will never see Krishna. You will see only whatsoever you believe in, you will see only whatsoever you create by your belief; it is a projection.

It will be difficult to project it in the marketplace, because there will be so many people who will deny your projection. They will take you to the psychiatrist, they will think you have gone nuts. If you start talking to Christ in the marketplace you will end up in some hospital.

But in the Himalayan cave there is nobody else, you are free to create whatsoever you want to your heart's content. Loneliness is such a misery that one starts believing in one's own hallucinations, to have company. But this is madness.

On the one hand is the person, the worldly person, who has tried to find love without freedom and has failed. His life is nothing but a long, long slavery to many many people, to many many things. He is chained, body, mind, soul; he is not free to have even a slight movement. That is one failure; the majority of humanity is caught in that extreme.

A few escape from the world: seeing the misery, they start searching for the other extreme -- freedom, *moksha*, nirvana. But they become neurotic, psychotic, they start living in their own dreams. Loneliness is so much that one has to create something to be with.

Both these extreme efforts have failed. Hence humanity stands on a crossroads. Where to go? The past has utterly failed. All the efforts that we have done in the past proved wrong, led to cul-de-sacs. Now where to go, what to do?

Atisha has an important message to deliver to you. That is the message of all the buddhas, of all the enlightened people of the world. They say: Love and freedom are not separate things, you cannot choose. Either you will have to have both, or you will have to drop both. But you cannot choose, you cannot have one.

Love is the circumference, freedom is the center.

One has to grow in such delicate balance, to where love and freedom can bloom together. And they can, because in a few rare individuals it has happened. And if it has happened to only a single individual in the whole history, it can happen to every human being. It is your potential, your birthright.

Meditation is the balance.

Meditation is the bird with two wings: freedom and love.

My effort here in this buddhafield is to give you both the wings together: be loving and be free, be loving and be nonpossessive. Be free but don't become cold; remain warm, warm with love.

Your freedom and your love have to grow hand in hand, in deep embrace, in a kind of dance, helping each other. And then the total man is born, who lives in the world and is not of the world at all. Then the man is born in whom extremes meet and merge and become complementaries; then the man is rich. Just to love without freedom is to be impoverished, or just to be free without love is to live in loneliness, sadness, darkness. Freedom is needed for love to grow, love is needed so that freedom can be nourished.

My sannyasin has to remember constantly not to choose between these two. Both have to be absorbed together, digested together. Love has to become your circumference, your action, and freedom has to become your being, your center, your soul.

The first sutra:

YOU SHOULD FIND FREEDOM BY MEANS OF BOTH EXAMINATION AND INVESTIGATION.

Freedom can be of three types, and those three types have to be understood well. The first is freedom from, the second is freedom for, and the third is just freedom -- neither from nor for. The first, freedom from, is a reaction. It is past-oriented; you are fighting against the past, you want to get rid of it, you are obsessed with it.

Psychoanalysis tries to give you this freedom, freedom from -- from the past traumas, childhood wounds. Primal therapy is based basically on the past. You have to go backwards to free yourself from the past, you have to reach to the first primal scream, then you will be free. So freedom means -- for primal

therapy, for psychoanalysis and for other therapies -- that the past has to be dropped. You have to fight with it, you have to somehow manage to disentangle yourself from the past; then you will be free.

As far as this freedom is concerned, Karl Marx and Sigmund Freud are not opposed to each other; they both agree. Karl Marx says one has to become free from the past, all past social structures, economic structures. His approach is political, Freud's approach is psychological, but both are rooted in the idea of freedom from.

All political reforms are reactions -- and when you react you are never free. This has to be understood. It only gives you an appearance of freedom, but it is never true freedom. Out of reaction, total freedom is not possible. Out of reaction, true freedom is not possible. And only total freedom is true freedom.

You can go against the past, but just in being against it you are caught by it from the back door. That's why it has happened again and again that with whomsoever you are fighting, you become like him. Choose your enemies very carefully, because you will be determined by them! Fighting with them, you will have to learn their strategies, obviously. You will have to learn their tactics, you will have to learn their ways. Slowly slowly, enemies become very alike -- more alike than friends.

It happened in Soviet Russia.... When the revolution came and the communists changed the whole social structure, the czar was killed, and a strange phenomenon came into existence. The people who had killed the czar turned out to be greater czars than the czars themselves. Josef Stalin proved to be far more terrible than Ivan the Terrible. Ivan is nothing compared to Josef Stalin.

And it is a natural phenomenon. I am not blaming Josef Stalin at all, I can understand what really happened. If you fight with the czar you have to learn his ways, and by the time you are the winner you have learned the ways so skillfully, so efficiently, they have become your ways. You start practicing the same on your enemies. That's why every revolution has failed. Persons change but the structures remain the same, because the idea of freedom from is basically wrong.

The second idea is freedom for; it is future-oriented. The first is political, the second is more poetic, visionary, utopian. Many people have tried that too, but that too is not possible, because future-oriented you can't live in the present -- and you have to live in the present. You don't live in the past, you don't live in the future, you have to live in the present.

Visionaries only imagine. Beautiful utopias they have imagined, but those utopias never become reality, cannot become reality.

If you react to the past, you are determined by the past. If you forget the past and look at the future, you are still driven by the past, you just are not aware of it. Looking at the future you dream beautiful dreams, but they can't change reality. The reality remains the same; dreams are very ineffective, impotent.

The first, freedom from, is a reaction. The second, freedom for, is revolution. The third, just freedom, is rebellion. It is present-oriented. The first is political, the second is poetic, the third is mystic, religious.

What do I mean when I say "just freedom"? Neither for nor against, no past, no future, just being herenow, just living moment to moment with no ideology, with no utopia.

The real sannyasin, the real mystic, is not against the past, is not for the future. He is so utterly absorbed by the present that he has no time, no energy, for the past and the future. This is how the rebel is born.

The rebel is the most beautiful phenomenon in the world. Buddha is a rebel, so is Jesus; Atisha is a rebel, so is Kabir. These are rebels. You will misunderstand them if you think of them as if they were revolutionaries; they were not. Neither were they reactionaries. Their orientation is totally different, their orientation is now, here. They don't live for any ideal, and they don't live against any ideal. They don't have any ideas; no ideology exists in the consciousness.

The sheer purity of this moment... they live it, they enjoy it, they sing it, they dance it. And when the next moment comes, they live the next moment with the same joy, with the same cheerfulness. They move moment to moment, they don't plan ahead.

That's why in the East, where mystics have been a great force, nothing like communism has happened. The idea is Western, the idea cannot be conceived to have happened in the Eastern consciousness. And nothing like future utopias -- More's Utopia or other utopias, there are so many utopian socialists -- nothing like that has happened either.

But something totally different has happened: a Buddha, an Atisha -- individuals living moment to moment in such sheer joy that their joy is contagious. Whosoever comes in contact with them is overwhelmed, starts looking at reality with new eyes. They give you a new insight into the herenow. This is "just freedom." Meditate over it.

There is no need for any psychology either, and that's why psychology has not happened in the East.

There is no need to go into past traumas, and in fact even if you go into past traumas you are never free of them. Maybe you become more accepting, more understanding, but you are never free of them.

Whatsoever the founder of primal therapy, Arthur Janov, says about the postprimal man, he has not been able to create a single post-primal man. He himself is not a post-primal man. Totally free from the past, totally free from past wounds -- it is not possible. The way it is done by psychoanalysis and kindred therapies, it is not possible. The past is not there. From what are you trying to get free?

In fact, under the impact of a charismatic psychotherapist you start creating a past according to him. This happens: if you go to the Freudian you create a Freudian past, and if you go to the Jungian you create a Jungian past. Now this is a well-known fact, that the patients start creating, fantasizing, the past that is expected by the therapist. The Jungian patient starts going into past lives very easily and starts bringing great mysteries, esoteric, occult. It never happened to any patient with Freud. The Freudian patient brings what Freud expects: libido, sexual fantasies, strange sexual fantasies, incest and all kinds of sexual wounds. They never surface in Jungian psychotherapy. The primal patient starts bringing screams which may not have any reality.

But people are very obliging: if you give them an idea, they oblige you by fulfilling it. In fact the patient starts feeling very very compassionate toward the therapist -- he is working so hard, poor fellow -- so sooner or later he starts obliging. Now there are hundreds of psychotherapies in the West, and each psychotherapist becomes convinced that he is right. His patients befool him. And the same patients go to another psychotherapist and they befool the other too. The patients are playing a great game, and that is happening unconsciously.

Mind is so vast, you can always choose a few fragments which will be satisfying to a particular philosophy, to a particular psychology, to a particular therapy. Man is a vast continent, man is not a small phenomenon. It can contain many Freuds, many Jungs, many Adlers. And you can always choose -- there is so much in you that you can always find ways of choosing certain fragments which fit with the therapy you are going through.

The East has not created anything like communism, and it has not created anything like psychoanalysis, for a certain reason. The reason is that the mystic is not trying to be free from the past, the mystic is not trying to be free for something in the future. The mystic's effort for freedom, what he calls *moksha*, total freedom, has nothing to do with that which is no more, and has nothing to do with that which is not yet. His whole concern is this moment, this small crystal-clear moment.

And to be in this moment is to be in meditation.

To be utterly in this moment is to be in meditation.

And when meditation happens you will see two wings growing in you: one will be of love -- Atisha calls it compassion -- another will be of freedom. And they will both start growing together. This brings fulfillment. Then there is no grudge, no regret. Atisha is right; he says:

NOW, EVEN WHEN I DIE, I'LL HAVE NO REGRET.

Life has been a fulfillment. I have known its mysteries. I have loved, I have lived in freedom, I have known all that was needed to be contented. I am utterly fulfilled. Life has been fruitful. Life has not been a wastage, it has been a constant enrichment, and I have bloomed and the lotus has opened.

To die with your inner lotus fully in bloom, to die in love, in freedom, is the proof that one has known life, is the proof that one has really lived. All others only go through empty gestures; they are not living.

YOU SHOULD FIND FREEDOM BY MEANS OF BOTH EXAMINATION AND INVESTIGATION.

How to find this freedom? How to find this essential core of your being? It happens in meditation. Atisha calls meditation "awareness." And awareness has to be developed; it is only a seed in you, it can become a tree. And two things he suggests will be helpful: one is examination and the other is investigation.

Examination means, never allow anything to pass your mind without observing it minutely. Socrates is reported to have said that a life is worthless if you have not lived it through examination. An unexamined life is a worthless life.

Examination is the first step: becoming alert to what passes through your mind. And there is constant traffic -- so many thoughts, so many desires, so many dreams are passing by. You have to be watchful; you have to examine each and everything that passes through the mind. Not a single thought should pass unawares, because that means you were asleep. Become more and more observant.

And the second step is investigation. First observe, examine, and then start looking into the roots. Why

does a certain thing happen again and again? You become angry again and again: examination will simply show you that anger comes and goes. Investigation will show you the roots of anger, from where it comes -- because it may be, it is almost always so, that anger is only a symptom of something else which is hidden. It may be your ego that feels hurt and you become angry, but the ego keeps itself hiding underground. It is like roots of the trees: you see the foliage but you don't see the roots.

By examination you will see the tree, by investigation you will see the roots. And it is only by seeing the roots that a transformation is possible. Bring the roots to the light and the tree starts dying. If you can find the root of your anger, you will be surprised that the anger starts disappearing. If you can find the root of your sadness you will be again surprised.

First examine what is constantly there in your mind, what is being repeated again and again. You don't have many thoughts. If you examine minutely you will see that you have only a few thoughts repeated again and again -- maybe in new forms, new colors, new garments, new masks, but you have only a very few thoughts.

And if you go into it minutely you will be surprised: you have one basic thought.

Gurdjieff used to say to his disciples, "First find out your main characteristic." And each person has a main characteristic -- it may be greed, it may be anger, it may be sex, jealousy, it may be something else. Find out which is the main characteristic, which is the center around which all your thoughts and moods move. If you can find the center, you have found the root.

And the miracle is that once the root is found you need not cut it, it is cut in the very finding of it. This is the inner secret of transformation.

Watch: again and again you become sad. Suddenly out of nowhere... everything was going good, and something clicks and you become sad. And again it is gone, and by the evening it is back, and so on, so forth. Why does this happen?

First examine, then investigate. By examination and investigation the quality called awareness will be born in you. Once awareness is there you have the sword which can cut all the roots of all the diseases. And once awareness is born, slowly slowly you are getting out of the past and out of the future and you are entering the present. You are becoming more present to the present. You are attaining to a kind of presence which was never there; you are becoming luminous. And in this presence, when you can feel the moment passing by, all your senses will become so pure, so sensitive, so sensuous, so alert and alive, that the whole life will take a new intensity. You will attain to a great zestfulness. The world will be the same, and yet not the same: the trees will look greener, the roses rosier, the people more alive, more beautiful -- the same world, and the pebbles on the shore start looking like diamonds and emeralds.

When awareness is very very deep-rooted, when you are present to the present, you attain to a psychedelic vision of life. That's why mystics talk of so much beauty, and you don't find it. Mystics talk of immense celebration going on, and you don't see any celebration anywhere. Mystics talk of great music, but you don't hear any music.

And the mystics are right -- a great music is passing by, but you are deaf. Great beauty is all around, but you are blind. The whole existence is celebrating this very moment, as much as it was celebrating when Atisha was alive. Existence is celebration.

But your heart is dead. Only your physical heart is beating, your spiritual heart is completely nonfunctioning. And without it you will not be able to see the celebration of life. How can you feel grateful to God if you don't see the celebration? How can you feel thankful to God if you don't see the gift? For what to be thankful? You can only be full of complaints, regrets, grudges. You can only be angry at existence. Why have you been created, why this suffering? You see only suffering, because your eyes can only see suffering. Otherwise existence is a blessing, a benediction.

The second sutra:

DON'T BRAG.

Atisha is really beautiful, very telegraphic. His sutras look as if he is taking quantum jumps, they seem to be unrelated. They are not; there is an inner relationship -- because when this psychedelic vision happens to you, you will start bragging. When this awareness happens to you, the last but one assault of the ego is bound to happen too. It is inevitable. You will start feeling holier-than-thou. You will start moving like a saint, you will start feeling, exhibiting, that you are not an ordinary mortal, that you are extraordinary, that you are not of this world, that you are transcendental.

And although all these things are right, Atisha says: Please don't brag. He is not saying that you are

lying. All these things are true; when awareness happens, miracles start happening. Each moment becomes such a miracle, and you start soaring high, you start attaining to new peaks in everything. Whatsoever you do becomes such a delight, and wherever you move, life appears to be so divine. And you can see too, that wherever you move you bring a certain sacredness to the place. Not that these are lies; these are happening. But if you start bragging, all these things will disappear, because the ego has entered in such a subtle way, and you could not examine it and you could not investigate it.

Ego will ride on your spiritual experiences now. One has now to be very careful. The non-meditator can be careless -- he can afford to be careless, because he has nothing to lose. But the meditator cannot be careless, he has much to lose. Treasures are there now and they can be lost within a second.

When you start moving to the higher realms you can fall very easily -- and the fall is going to be great. If you fall walking on M.G. Road there is not much danger, but if you fall from Everest it is very dangerous, you may not survive at all.

So those who start moving in the world of meditation have to learn to be very careful. The path is narrow, and just by the side of the path is the great abyss. A single wrong step and you will fall -- and you will fall badly. It may take years or even lives for you to attain to the same height again. And if you fall once from a certain space, the tendency is that again you will fall from the same space; that becomes your habit.

My observation is this: that meditators learn habits of always falling from a certain stage, so whenever that state is again there, they fall. Great effort is needed to reach it again, but now it becomes a point where the mind suddenly takes the wrong step, habitually, mechanically. So it is better to be aware when for the first time you are moving high, so no habit of falling is created in you.

DON'T BRAG.

Spiritual experiences should not be talked about. If a great need arises in you to talk about it you can go to your master, you can share with your master. There is no danger in it, because sharing with the master is always helpful. In the first place, whatsoever you bring to the master he will make you feel that it is nothing: "Don't be stupid, this is just bullshit. Forget all about it." Even if you bring nirvana to him, he will say, "This is nothing -- throw it out! Leave it where you leave your shoes" -- even nirvana!

That is one of the secrets of the master in his work on the disciple. He will never pat your back, he will never say, "Great! You are so great, you have attained!"

Secondly, he will always make you be aware that experiences, howsoever beautiful, are still experiences. The real is not that which is experienced, but the one who experiences. His emphasis will always be towards the witness, towards the inner subjectivity, not towards the object.

Somebody sees great light -- and it is really a great rejoicing when you see inner light. You don't walk on the earth; you are so delighted you lose all weight, gravitation no longer functions on you. You feel as if, if you want, you can fly.

But if you go to the master he will say, "So what? This happens to everybody. This is nothing special, others are doing far better. This is only an experience, and experience means something outside. Remember the experiencer, remember the one who is experiencing the light. You are not it: you are the witness of it. Yes, light is there, but you are not it. You are the one who has seen the light. Remember the seer."

Masters are great artists in pulling legs. You may go standing upright and they will pull your leg and you will fall flat on the ground. And the next time when some great spiritual experience happens, you will be afraid even to go to the master and tell about it. This is very essential.

And the third thing: there are things which, if you talk about them, if you start exhibiting them, the energy that is needed to nourish them starts moving into exhibiting them.

The seed needs to be hidden in the soil. It should not be brought out again and again; if you bring it out you will kill it. And these spiritual experiences are like great seeds. The disciple has to learn the art of keeping secrets. This is one of the very essential parts of being with a master: the capacity to keep secrets.

I have heard: a man was in search of a master who has attained to the ultimate secret. He went to many but was frustrated finally, disappointed. Then he heard that far away, deep in the desert, there is an old man who has attained to the ultimate secret, but to persuade him is very difficult; he does not accept disciples easily.

This man was challenged. He sold all that he had and traveled to the desert. It took three years for him to reach there. Utterly tired, weary of the whole search... many times he had decided to turn back, but it was

against his ego, the ego of the seeker -- "What will people say? Back home they will laugh and they will say, 'We had told you so before!'"

So he persisted, persevered, and finally reached. Yes, the old man had something; it was so apparent, it was so transparent. He had seen many masters, but all bogus, hocus-pocus; this man had something. He looked into the eyes of the old man and he saw such depth as he had never seen.

The old man was sitting under a tree, and the whole vibe around the tree was so immense that the man was overwhelmed. He started feeling drunk. He fell at the feet of the old man and said, "I have come to find the ultimate secret. Can you tell it to me?"

And the master said, "Then for three years you will have to be silent, not a single word has to be uttered. Serve me for three years in absolute silence. If you can manage that, then I can tell you the secret, because the secret has to be kept SECRET. If you can manage silence for three years, that will be an indication that you are capable of keeping something within yourself."

The man agreed. Those three years were really long, almost like three lives... desert, nobody else, just this old man, and silence -- the silence of the desert, the silence of the old man, and three years. It appeared as if many many years had passed. When the three years were over, the man asked, "Now, sir, three years are over. Tell me the secret."

The master said, "Now you have to make a promise that you will never tell this secret to anybody -- never, NEVER. An absolute promise is needed."

The man said, "I promise! I promise to you, I promise to God, with my whole heart, that never will I reveal this secret to anybody."

The old man started laughing. He said, "That's good. So what do you think, if you can keep it a secret for your whole life, cannot I? This is the promise that I have given to my own master: I cannot reveal it! But I will tell you one thing," he said. "The same thing happened with my master. Three years I had remained silent, and it was as long as it has been long to you. And then the day came, and I was so happy that for three years I had kept silent. Exactly the same thing happened! I asked him about the secret and he said, 'Promise that you will never reveal the secret to anybody.' I promised, and he laughed the way I have laughed, and he said, 'So what do you think, if you can keep it a secret, cannot I?'

"So in fact there is no secret. The whole art is of *keeping* it; it is not a question of the secret. My own understanding is that the same has been happening again and again. This must have happened with my master and his master, and so on, so forth. There seems to be no secret, but we have learned a lot by keeping it!"

See the point: if you can keep a secret... whether the secret is worth keeping or not, that is not the point. Whether there is a secret or not, that is not the point. The master may have whispered in your ear that "Two plus two is four: now keep it a secret." That will do -- it is not a question of what it is, the question is can you keep something inside you?

Just the other night I was telling Radha, "Now you have to keep this a secret." I have not told any secret to her, but she has promised. "Yes," she said, "I will keep it." I told her, "You are a gossip, one of the greatest gossipers in the commune, so you have to keep it a secret." And she has promised. I don't know what secret she has promised for, but now she has to keep it! The art is in keeping it.

DON'T BRAG.

Don't exhibit. A natural tendency of the mind is to exhibit. And when you have something special -- for example, you can read somebody's thoughts -- it is very natural to go and show it to people.

Once a Mohammedan young man was with me for many years -- a very stubborn fellow -- and whatsoever I gave him to do, he would put his whole energy into it. Then one day it happened that he started reading people's thoughts. It was very difficult for me to keep him silent about it. And this is trespass, to read anybody's thoughts; it is entering into his privacy.

Because I told him to keep it to himself, never to practice it, he kept it. Out of keeping it a secret and not exhibiting and not practicing it, another quality arose out of it: he became able to put a thought in your mind very easily without your knowing. Whatsoever he would like to put in your mind, you would immediately act accordingly. He became a kind of Delgado, and without any electrodes. He discovered it suddenly....

I had sent him for a journey; he was sitting on a bus, and just the idea, just the *idea*, suddenly came in his mind: if he can read people's thoughts, cannot he put a thought in somebody's mind? out of nowhere?

Because I had not told him anything about it, he tried. He just tried with the person who was sitting in

the seat ahead of him: "Fall down from your seat" -- and the man fell down! He himself was shocked, but then he thought it may be just a coincidence, the man was just going to fall down. So he tried on another, and again it happened. He became so afraid, and the idea started torturing him: "Why not take the whole bus down the hill?" He had to stop the driver and get down from the bus in the middle of the journey.

He came back to me and he said, "This is very dangerous. I tried on two persons; it worked, and then the idea came to me, 'Why not try with the whole bus?'"

If you enter into the world of meditation, these are small things which start happening. Avoid them, never use them, never exhibit, and don't talk about them -- because if you talk, people will say, "Now show some proof." If you talk about them they will ask for the proof. Then you will start practicing them and soon you will lose the energy.

The energy is needed for inner nourishment. When something is growing in you the whole energy has to be turned into manure. Don't use it outside in any way. The best way to begin is: DON'T BRAG.

The third sutra:

DON'T BE CONSUMED BY JEALOUSY.

Now, you will be at a loss to find the relationship, but it is there. Atisha is saying that you may not brag but others may brag; then jealousy will arise. Others may start showing their spiritual powers, and by showing their spiritual powers they may be worshipped by people, respected by people, thought to be great saints. You are holding a secret in your heart, and you know you can do greater miracles than they can do. They are being worshipped by people, and nobody knows anything about you, you are just a nobody. Jealousy may arise, and if jealousy arises, that is the negative part of bragging. Then, sooner or later, you will start bragging.

One more point to be understood.... It happens that when for the first time a meditator attains to some psychic energy, some psychic power, the tendency, a natural tendency, is to exhibit it. And if he exhibits, sooner or later he will lose the power. Then a great problem arises: he cannot do it now, but now he has respectability. He is worshipped and people expect him to do miracles. Now what is he going to do? He will have to turn to magic, he will have to start learning tricks, to maintain his prestige.

That's what happened to Satya Sai Baba and people like that. The first things that they had done were real, the first few experiments that they had done were not phony. But then the energy disappears. And by that time you have become famous, and people start gathering, foolish people, stupid people, and they expect you, and your whole ego depends on your exhibition.

Now the only possible alternative is to learn magic tricks so that you can go on maintaining your prestige. If you brag, sooner or later you will become a victim of magical tricks. You will have to learn, and deceive people.

Don't be jealous, because if you are jealous it will be impossible for you to keep the secret long.

And the fourth:

DON'T ACT CAPRICIOUSLY.

Don't irritate people unnecessarily by pretending to be holier than others, by pretending to be saintly, by pretending to be special. Don't irritate people, don't act in such ways. Why? -- because difficulties are going to arise on their own, so don't, please, add to them.

Your very presence is going to create troubles for you, so at least avoid as much as possible irritating people. If you pretend to be holier, then you will create competitors. If you pretend that you are special, then there will be others who will deny. Argumentations will arise, unnecessary controversies, enmities.

Atisha is saying this for a very special reason. The special reason is that the very presence of a person who has some spiritual quality is enough to create trouble for him, because blind people don't like people with eyes. Those who have lived always in darkness don't like people who bring light to them, they hate them -- because the presence of a man of light is insulting, it makes them feel inferior.

And this happens of its own accord, so please don't in any way do anything to enhance it more. Even if you keep everything secret, a few people are going to know about it. Its presence is such that a few people are bound to find you. Even if you escape to the Himalayas, a few people are bound to search and seek you out, because there *are* seekers. There are people who are very sensitive, there are people who have been looking for lives for something to happen in their life. You will become known. There is no need to brag, there is no need to be jealous. Try to hide yourself as much as you can; still you will become known.

You cannot hide a light underneath a bush; it will show. You cannot hide a light, it will radiate. And

once seekers start gathering around you, and disciples come and devotees come, the society at large is going to be very irritated with you, the society is going to be angry with you. The society will try to destroy you and your whole work and your whole commune.

Why? -- because you are undermining the society, you are cutting its very roots. It lives in ambition, and you are teaching a non-ambitious life. It lives in Machiavellian ways, and you are teaching the ways of the Buddha. It lives through jealousy, violence, possessiveness, and you are teaching love. You are undermining its very foundation, you are destroying its very roots. It cannot forgive you, it will take revenge. So it is better to be very cautious.

DON'T EXPECT THANKS.

It is natural, when you attain closer and closer to God, it is very natural to feel that people will be thankful to you. You are bringing a gift to them, the greatest gift there is, the gift of God. It is very natural to feel that people will be thankful to you. Don't expect it; expect just the contrary, that people will never be able to forgive you. The greater the gift you bring to them, the greater will be their anger. They will crucify you, they will poison you -- expect things like that.

Even Jesus was not expecting that so much torture was going to be done to him, that so much suffering was going to be created for him. From the cross he shouted to God, "Have you forsaken me? Why? Why is this happening to me? What wrong have I done?" Deep down somewhere he was not expecting that crucifixion was going to happen.

Atisha is very clear in his advice to his disciples:

DON'T EXPECT THANKS.

On the contrary, expect that people will be angry, irritated, revengeful, they will become antagonistic to you. Hope for the best and expect the worst. If they don't kill you, be thankful to them.

A disciple of Buddha was going to spread his master's word. Buddha asked him, "Where will you be going, in what direction, to what province?" And he said that he was going to a remote corner of Bihar -- it was called Sukha -- "because no other disciple of yours has ever gone to that part."

Buddha said, "Before you decide, answer three questions. First, do you know the people of that province are very violent, easily irritable, murderous? It is dangerous to go to them, that's why no other disciple has even thought of going to them. If they insult you, and they are going to insult you, how are you going to respond? What will happen in your heart?"

And the disciple said, "You know perfectly well what will happen in my heart, because you know my heart, because you are my heart. Why such unnecessary questions? But because you ask, I have to answer. If they insult me, deep down in my heart I will feel thankful to them that they only insult me; they could have beaten me."

Buddha said, "Now the second question. They will beat you, you are going to be beaten. Then what will happen to you? Then what will you think?"

The disciple said, "You know perfectly well. I will be thankful to them, because I will think they are only beating me when they could have killed me."

Buddha said, "Now the third question. They can kill you. And if they kill you, what will happen to you? What will you think in your heart?"

The disciple said, "You know perfectly well, you are unnecessarily asking me. But because you ask, I have to answer. If they kill me, while I am being killed I will be thankful, because they have given me a beautiful opportunity, the greatest challenge."

Can you be thankful even to those who are killing you? The greatest challenge!

"I will be thankful to them because they are killing me and taking my life away from me -- a life in which I may have committed some wrong. Now there is no possibility; I will never commit any wrong. A life in which I may have fallen from my awareness... now they are taking that life away from me, I cannot fall from my awareness any more. I will be thankful to them, utterly thankful, because when somebody is being killed, if he can remain alert, that is his last life, he will not be coming back to the earth. I will think they are my friends, they are delivering me from bondage. I will always remember them with tremendous gratitude in my heart."

Buddha said, "Now you can go wherever you want, because wherever you go you will be able to radiate my energy. You will be able to share my love and my compassion and you will be able to make people alert,

aware. You are ready."

Atisha says: DON'T EXPECT THANKS. On the contrary, be thankful if something wrong is being done to you. That is natural; you should know well, you should expect it. If it doesn't happen, that is a miracle. If Jesus is not crucified, if Socrates is not poisoned, if Mahavira is not beaten again and again, if many efforts and attempts are not made on Buddha's life, that will be a miracle. These things have to be expected. That's how the greater part of humanity lives -- in darkness, in such darkness; from their darkness you cannot expect more.

THIS QUINTESSENTIAL ELIXIR OF ADVICEBY WHICH THE ADVANCEMENT OF THE FIVE DECAY IS CHANGED INTO THE BODHI PATH IS TRANSMITTED THROUGH DHARMAKIRTI.

The original master is Gautama the Buddha, but Atisha's master is Dharmakirti. The disciple never forgets the master, even when he himself becomes enlightened. Then too his gratitude remains; in fact it grows, it becomes total, absolute. Atisha remembers his master Dharmakirti. It was Dharmakirti who told him to go to Dharmarakshita to learn something more, and it was Dharmakirti who told him, "After Dharmarakshita you go to Yogin Maitreya to learn something more." But he was following the guidance of his master, Dharmakirti.

Dharmakirti is one of the very famous Buddhist masters. Many of his disciples became enlightened. Atisha is only one of his disciples, but the most famous. He says:

THIS QUINTESSENTIAL ELIXIR OF ADVICE....

"This nectar that I have poured into the previous sutras has nothing to do with me. I am not the author of these sutras. These truths were transmitted to me from my master, and they were transmitted to my master from his master. Originally they come from Gautama the Buddha. "These sutras are not mine," he is saying. "They don't have my signature on them, I am just a vehicle, a medium, transmitting whatsoever has been given to me. I am instrumental."

See the egolessness of the person, and remember it. And what is the quintessential elixir of this whole advice? That is how to transform the five decays into the *bodhi* path. What are the five decays?

Meditate on two states. One is the state of sleep in which the greater part of humanity is. People are living like somnambulists; mechanical is their life, unconscious is their behavior. They are not aware who they are, they are not aware what they are doing, they are not aware where they are going. Their life is accidental, a driftwood.

In this state also, *bodhichitta* -- buddha consciousness, or christ consciousness, or krishna consciousness, whatsoever name you choose, you can choose -- exists. Even in those people who are perfectly asleep, not even a glimpse of awareness, bodhichitta exists, the buddha consciousness exists, but it is covered in rubbish. And the rubbish comes from five senses -- the eyes, the ears and the other senses.

The senses go on pouring into you all kinds of impressions from the outside. Whatsoever you see immediately reaches inside, whatsoever you read reaches inside, whatsoever you hear reaches inside. And your bodhichitta is like a diamond covered with layers and layers of impressions. This is one state.

Whatsoever these five senses bring to you is going to be taken away by death, because whatsoever comes from without, death will disconnect you from it. It can never become part of you, it remains apart. It remains a foreign element in you, it never becomes your nature.

The second state is of the awakened one, the buddha, the enlightened one, who is absolutely alert. A transformation happens in him. He also has five senses, but now his five senses function in a totally different way. His five senses start pouring his compassion to the outside world.

To the person who is asleep, the five senses bring only impressions from the outside. To the person who is awake, these same five senses start pouring his love, his energy, his compassion, into the world.

When bodhichitta is discovered, when inner consciousness is known, you are no more a beggar. You don't take anything from without. On the contrary, you become an emperor, you start pouring your being into the outside world; you beautify it, you become a blessing to it. This is the transformation.

If you are alert, you will give something to the world, you will be a giver. Remember, the more you give, the more you have -- because the more you pour into the world, from the unknown sources of existence more and more goes on flowing into you. You are connected with the oceanic. The bodhichitta is the door of the oceanic. That ocean is God. From that ocean springs go on flowing into you. You just share.

Jesus says, "Those who save will lose, and those who lose will save."

Share, and you will have more. Give, and you will get from the beyond. The transformed person is continuously giving. He has so much to give, he is overflowing.

THIS QUINTESSENTIAL ELIXIR OF ADVICEBY WHICH THE ADVANCEMENT OF THE FIVE DECAY IS CHANGED INTO THE BODHI PATH IS TRANSMITTED THROUGH DHARMAKIRTI.

"My master, Dharmakirti," Atisha says, "has given me this secret of transforming the energies, their direction. Now the five senses are no more accumulating unnecessary rubbish which is going to decay and stink. But now they have become passages of an overflowing divine energy."

BY AWAKENING THE KARMIC ENERGY OF PREVIOUS TRAINING,AND BY VIRTUE OF MY INTENSE INTEREST,I IGNORED MISERY AND BAD REPUTATION AND SOUGHT INSTRUCTION TO CONTROL EGO-CLINGING.

He is saying: "I could find Dharmakirti only because of my past searches. For lives I have been searching."

And the same I say to you: You are not new people, you are ancient seekers. Otherwise, there are people living in the neighborhood who have not even seen me, and who will never see and who will never hear, and who will never know what is happening here. Just living a few feet away, and they will not know that something of immense value is happening here!

And you have come from far, faraway corners of the world. You must have been seeking for many lives. You have gathered a certain energy that knows where the buddhafield is, and you are attracted towards that buddhafield. You know where the magnet is.

BY AWAKENING THE KARMIC ENERGY OF PREVIOUS TRAINING....

He said, "It must have been because in my past lives I have been disciplining myself in many ways, that I must have gathered a certain karmic energy, that I could find the master, that I was fortunate enough to find the master."

AND BY VIRTUE OF MY INTENSE INTEREST...

... my passionate desire to know the truth. Only two things are needed: energy to seek, and passionate interest to put that energy into a certain direction.

I IGNORED MISERY AND BAD REPUTATION....

When you come to a master, and the master is REALLY a master, the society will be against you, the society will create misery for you. You will have to suffer many kinds of things -- bad reputation.

I IGNORED MISERY AND BAD REPUTATION....

"It must have been because of my past karmic energy, it must have been because for many lives I have been seeking and searching."
Everybody is an ancient pilgrim.

I IGNORED MISERY AND BAD REPUTATION....

It is very difficult to ignore misery and bad reputation. Now for my sannyasins I am creating a thousand and one kinds of difficulties. The world will be against you: wherever you will go, you will have a bad reputation, mm? Just to be associated with me will be enough for people to condemn you, ridicule you, think of you as if you are mad or something.

Only those who are real seekers will be able to ignore all this misery and bad reputation. Those who are just curious, they will not be able to do it. Only the fortunate ones, only the courageous ones, only the true seekers, will be able to ignore everything, will be able to sacrifice everything, will be able to stake everything.

Once you have come in contact with a living master, then all else is meaningless; then everything can be staked, it can be easily sacrificed.

AND SOUGHT INSTRUCTION TO CONTROL EGO-CLINGING.

"I dropped the people, I ignored what they say. Instead, I poured my whole energy into one thing: how

to drop this idea of ego, how to drop ego-clinging."

All these sutras are nothing but the whole science of destroying ego. Once the ego is no more there, once you are no more separate from existence, once you don't think yourself separate from existence, immediately you are enlightened. Here the ego disappears; there God appears -- immediately, instantly.

NOW, EVEN WHEN I DIE, I'LL HAVE NO REGRET.

I hope my sannyasins will also be able to say that one day.

NOW, EVEN WHEN I DIE, I'LL HAVE NO REGRET.

It is possible only if bodhichitta is attained. It is possible only if you have come to know your innermost essential core -- that it is not personal, that it is universal; that it is not mortal, that it is immortal; that it has nothing to do with time and space, that it is eternity itself.
AMRITASYA PUTRAH: we are sons of immortality.
Once you have known it, life is not a regret.
Life is a blessing, a benediction.

Meditate on Atisha, listen to his advice; it is of immense value. It is not a philosophy, it is a manual to discipline yourself, it is a manual of inner transformation. It is the book that can help you grow into wisdom. I call it The Book of Wisdom.
Enough for today.

The Book of Wisdom

Chapter #26
Chapter title: The illogical Electron

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The first question:

BELOVED OSHO,

FREEDOM CAN BE WILLED, LOVE NOT. PLEASE COMMENT.

Anand Akam, freedom can be willed because it is your own decision to remain in a prison. It is your own responsibility. You have willed your slavery, you have decided to remain a slave, hence you are a slave. Change the decision, and the slavery disappears.

You have invested in your unfreedom. Any moment you see the point, you can drop it; instantly it can be dropped. Nobody has forced unfreedom on you, it is your choice. You can choose to be free, you can choose to be unfree; you are so free that you can choose either. This is part of your inner freedom -- not to choose it is part of your freedom. Hence it can be willed.

But love cannot be willed. Love is a by-product of freedom; it is the overflowing joy of freedom, it is the fragrance of freedom. First the freedom has to be there, then love follows. If you try to will love, you

will create only something artificial, arbitrary. A willed love will not be true love, it will be phony.

And that's what people are doing. Love cannot be willed, and they go on willing it. What can be willed, freedom, they go on ignoring. They go on thinking that somebody else is responsible for their slavery and their life of slavery. This is a very topsy-turvy conception of your own life. You are upside-down.

Change the vision: will freedom, and love will come of its own accord. When love comes on its own accord only then it is beautiful, because only then it is natural, spontaneous.

Willed love will be a kind of acting. You will be pretending -- what else can you do? You will be moving through empty gestures -- what else is possible? You cannot be ordered to love somebody, you cannot order yourself to love somebody. If it is not there, it is not there; if it is there, it is there. It is something beyond your will. In fact it is just the opposite of will: it is surrender.

When one is totally dissolved into freedom and when one is really free, the ego disappears. The ego is your bondage, the ego is your prison. In total freedom there is no ego found. Surrender happens, you start feeling one with existence -- and that oneness brings love.

The second question:

BELOVED OSHO,

MANY SEE THE WORK THAT GOES ON AROUND YOU AS A MODEL FOR THE HOLISTIC APPROACH TO LIFE. PLEASE TALK ABOUT THIS.

Krishna Prem, the old man is dying. And it is good news that the old man is on his deathbed, because the new can be born only when the old is gone, utterly gone. The old has to cease. The old has existed long, and the old man has been a curse, because he was rooted in very stupid conceptions of life.

The old man was based on superstitions. The most basic flaw in the concept of the old man was perfectionism: he wanted to be perfect, and the very idea of perfectionism drives people crazy. The perfectionist is bound to be a neurotic, he cannot enjoy life till he is perfect. And perfection as such never happens, it is not in the nature of things. Totality is possible, perfection is not possible.

That is the fundamental of the holistic approach. And there is a tremendous difference between perfection and totality. Perfection is a goal somewhere in the future, totality is an experience herenow. Totality is not a goal, it is a style of life. If you can get into any act with your whole heart, you are total. Totality brings wholeness and totality brings health and totality brings sanity.

The perfectionist completely forgets about totality. He has some idea how he should be, and obviously time will be needed to reach that idea. It can't happen now -- tomorrow, day after tomorrow, this life, maybe next life... so life has to be postponed.

That's what the old man has been doing hitherto, postponing, postponing. The man in the past has not really lived; his life was nothing but a sequence of postponements.

I teach you to live herenow with no idea of the future at all. The future will be born out of your lived present. If the present has been lived totally, the future will have even more totality to it. Out of totality more totality is born.

But if you have an idea what you want to be in the future, today you will live very partially because your main concern becomes the future. Your eyes become focused on the future, you lose contact with the real and the present -- and the tomorrow will be born out of the real with which you are not in contact. The tomorrow will come out of today, and today was unlived.

The English word devil is very beautiful. If you read it backwards it becomes lived. That which is lived becomes divine, and that which is not lived becomes devil. Only the lived is transformed into godliness; the unlived turns poisonous. Today you postpone, and whatsoever remains unlived in you will hang around you like a weight. If you had lived it you would have been free of it. It would not have haunted you, it would not have tortured you.

But man up to now has been taught not to live but to hope -- hope that tomorrow things will be such that you will be able to live, hope that tomorrow you will be worthy to live, hope that tomorrow you will be Jesus Christ or Gautama the Buddha.

You are never going to be Jesus the Christ or Gautama the Buddha, you are simply going to be yourself. You are not a carbon copy of anybody else. It would have been ugly to be another Christ or another

Buddha; that would have been a great insult to your humanity. Man has dignity because man has originality.

The old concept was to live according to a certain pattern -- the Buddhist pattern, the Christian pattern, the Hindu pattern. The old was not in favor of the individual, it was in favor of a certain pattern. That pattern creates slavery.

I teach the individual, I teach the unique individual. Respect yourself, love yourself, because there has never been a person like you and there never will be again. God never repeats. You are utterly unique, incomparably unique. You need not be like somebody else, you need not be an imitator, you have to be authentically yourself, your own being. You have to do your own thing.

The moment you start accepting and respecting yourself you start becoming whole. Then there is nothing to divide you, then there is nothing to create the split. Hitherto, man has been schizophrenic. And I am not saying that a few people have been schizophrenic: the whole humanity has been schizophrenic. Leave a few exceptions -- a Krishna, a Lao Tzu here and there -- you can count them on your fingers. They don't constitute humanity, they are exceptions, and the exceptions only prove the rule. But the greater part of humanity has lived a schizophrenic life, a divided life, fragmentary.

And how did man become so split? First thing: you are not acceptable as you are, so reject yourself. Rather than respecting yourself, reject yourself; rather than respecting yourself, respect some idea, some imaginary idea, of how you should be. Don't live the real, try to live the "should" -- and then you are split, you have become two. You are that which you are, but that you reject, repress. And you want to be that which you are not, and that which you are not you love and you respect and you worship. You have become two.

Not only that you have been split in two, you have been made many -- because you were taught that the body is your enemy, that you have to get rid of the body. You were taught that many things in you have to be cut off, that you are not as you should be, that great changes have to be done.

Naturally you started rejecting your sex, you started rejecting your desires, you started rejecting your anger. And all these rejected parts are energies to be transformed. They are not your enemies, they are friends in disguise.

Anger transformed becomes compassion, sex transformed becomes prayer, greed transformed becomes sharing. But in the past it was told again and again, repeated down the ages, that you had to reject this, reject that. If you listen to the old teachings you will be surprised -- you are rejected almost ninety-nine percent. Only one percent, some imaginary soul of which you are not aware at all, is accepted in you. And all that you are aware of is rejected.

These fragments do not allow you to become one piece, and unless you become one piece there is no peace possible. Unless you are a togetherness, integrated, crystallized, you will not know what God is -- because God speaks only to those who are real, God speaks only to those who are not a crowd, not noisy.

When there are many in you, you are a crowd, and the crowd is noisy. When you become one, there is silence. Only by becoming one will you attain to silence, and in that silence you can hear the voice of God, in that silence you can start feeling the presence of the divine. And when you are one, you will be able to have a communion with the whole. By being a whole yourself, you become capable of having a communion with the whole.

Man has lived very partially -- in fragments, in guilt, in fear. A new man is needed, urgently needed. Enough is enough: say goodbye to the old man. The old has created only wars, violence; it has created sadists, masochists, it has created a very ugly human being. It has made people pathological, it has not allowed a natural, healthy, sane humanity to be born.

Just the other day, somebody asked, "Who is a masochist and who is a sadist?"

A masochist is a person who loves to have a cold shower every morning, but takes instead a warm one. And the sadist is a person who, if asked by a masochist, "Please, please, hit my head hard," says "No!"

People are torturing themselves and torturing others in every possible way. In the name of religion, in the name of morality, in the name of nationality, people are torturing each other, killing each other. Beautiful names have been found for very pathological, insane things. Insanities are called "nationalities," insanities are called "moralities" -- beautiful labels on very ugly things.

But it is time that we get rid of it all. And if we don't get rid of it all soon enough, then the cup will be full. Man is going to die if the new does not arrive; the old cannot survive. There is no possibility for the old to survive, it has come to its tether's end. It has lived more than expected.

I teach you a new man, a new humanity, which will not think of the future and which will not live with shoulds and oughts, which will not deny any natural instinct, which will accept its body, which will accept

all that is given by God with deep gratitude.

Your body is your temple, it is sacred. Your body is not your enemy. It is not irreligious to love your body, to take care of your body -- it is religious. It is irreligious to torture your body and to destroy it. The religious person will love his body because it is the temple where God lives.

You and your body are not really two, but the manifestation of one. Your soul is your invisible body, and your body is your visible soul. I teach this unity, and with this unity, man becomes whole. I teach you joy, not sadness. I teach you playfulness, not seriousness. I teach you love and laughter, because to me there is nothing more sacred than love and laughter, and there is nothing more prayerful than playfulness.

I don't teach you renunciation, as it has been taught down the ages. I teach you: Rejoice, rejoice, and rejoice again! Rejoicing should be the essential core of my sannyasins.

Yes, Krishna Prem, my approach to life is holistic, because to me, to be whole is to be holy.

The third question:

BELOVED OSHO,

DO I RIGHTLY UNDERSTAND YOU THAT IF YOU AND YOUR BELOVED CAN TRANSMUTE YOUR SEXUAL ENERGY INTO SPIRITUALITY, THAT THIS RELATIONSHIP WILL NOT BE SATISFYING EITHER? YOUR SEEMING CONTRADICTIONS ON LOVE CONFUSE ME.

Nellie, confusion is my way of working on you. I confuse you so that clarity becomes possible. People are very much certain, they already think they know. And because of their certainty they are closed. If you already know, then there is no need to seek and search. For what? If you already know, then you can keep your doors and windows closed.

People are much too certain, and that is a great problem. They have to be made uncertain again, they have to be shaken in their certainties; their dogmas and creeds have to be taken away. Hence confusion arises. What is confusion? -- when you start losing grip on your old certainty. You were feeling that you know, and suddenly you start feeling that you don't know. You were thinking you have the answer, and suddenly you become aware that the question is there and the answer was just imposed.

It happens to every new disciple here -- and Nellie is a new sannyasin; just the other day she has become a sannyasin. For a few days you will become more and more confused. It is a good sign, it means you are listening to me.

There are a few people who go on listening to me and are never confused. That simply means they have not heard; their ears are full of wax, they are deaf. There are people who not only don't become confused, but listening to me they become even more certain. That means they have heard something else that was not said.

Two moving-men were struggling with a big crate in a doorway. They pushed and tugged until they were exhausted but it would not move.

Finally, the man on the outside said, "We had better give up, we will never get it in."

The fellow on the inside said "What do you mean, get it in? I thought you were trying to get it out!"

If you become confused by listening to me, that means you have heard me. The more intelligent you are, the more confused you will become. And I use contradiction as a technique, I go on contradicting myself.

Why do I contradict myself? I am not teaching a philosophy here. The philosopher has to be very consistent -- flawless, logical, rational, always ready to argue and prove his statements. I am not a philosopher. I am not here giving you a consistent dogma to which you can cling. My whole effort is to give you a no-mind.

Be perfectly clear about it. My effort is not to strengthen a certain mind, my effort is just the opposite of it: to give you a state of no-mind -- a state which has no knowledge, a state which functions from not knowing, a state of innocence.

I use contradiction as a device. I say one thing, out of your old habit you cling to it; the next day I have to contradict it. When I contradict it you have to drop it. But you may start clinging to the new thing that I have said; I will have to contradict it again.

This will go on, you will go on clinging to this, to that. One day suddenly you will become aware what is happening. I don't allow you any certainty, nothing to cling to. And if I contradict, what is the point of clinging at all? Then why not wait? I will contradict, and then you will have to leave it, and it is painful. Once you cling to a thing and then you have to leave it, it is painful, it creates anxiety.

So those who have listened to me for a long time, listen simply. They simply listen, they don't cling. They know perfectly well, now that they are aware of the game, that tomorrow I will contradict. So why carry it for twenty-four hours? The pain of carrying the weight, and then the pain of dropping it... slowly slowly it dawns in your awareness that there is no need to cling; this man contradicts. This man is consistently inconsistent.

Once you have understood that, you listen to me as one listens to music. You listen to me as one listens to the wind passing through the pine trees, you listen to me as one listens to the birds singing in the morning. You don't say to the cuckoo, "Yesterday your song was different," and you don't go to the roseflower and say, "Last season the flowers were bigger" -- or smaller -- "why are you contradicting yourself?"

You don't say to the poet, "In one of your poems you said this, and in another poem you have said something else." You don't expect a poet to be consistent, so you don't ask. Poetry is not a theory, it is not a syllogism, it is a song.

I am not a philosopher. Always remember that I am a poet, not a philosopher. Remember always that I am not a missionary, but a musician playing on the harp of your heart. Songs will go on changing... you need not cling to anything, then there will be no confusion at all.

The people who are always hankering for consistency can never enter into the mystery of life. Consistency is something manmade, it is arbitrary. Existence is not consistent. And now even physicists agree with the poets and the mystics.

You must be aware that modern physics believes in the theory of uncertainty; modern physics believes in the illogical behavior of atoms, of the unpredictability of the behavior of electrons. It was such a shock to the modern physicists, because they had always believed that matter behaves consistently. The whole foundation of science has been shaken; these twenty years, it has been such a shock. People have not yet become aware of it, because the theories are so complicated and so subtle that they will never become part of common knowledge. And they are so against common sense -- they look more like fairy tales, stories written for children.

The electrons jump from one spot to another, and between the two they don't exist. Now, can it be believed? An electron jumping from spot a to spot b, and between the two he is not? And I am using "he" knowingly, deliberately, because you cannot use "it" any more. A great mystery... they call it a quantum leap. A special word has been coined -- quantum, because in the middle it is not found.

It is as if from New York you come to Poona, but in the space between the two you are not. You simply disappear from New York and you appear in Poona. Now there is a possibility some day.... Right now it is science fiction, but the possibility is there that one day it may happen that there will be no need to take long journeys, wasting time. Time has limitations.

For example, if you want to go to the nearest star it will take four years -- the nearest star! And that too only if you go with the speed of light. And it is immense, the speed of light: one hundred and eighty-six thousand miles per second. If you go at this speed, which seems almost impossible, then it will take four years to reach the closest star.

And then there are stars which are a hundred years, two hundred, one thousand, two thousand, one million, two million years away. There are stars so far away that we have not been able to detect them yet.

How can journeys be made to faraway stars? The only possibility is if one day we manage to do what the electron is already managing to do... a machine in which you enter here and you disappear, and another machine on the star, one million years away, and you appear there. Between the two, no traveling time is lost: you simply dematerialize here and you materialize somewhere else. It is a possibility. If the electron can do it, why not man? Man is nothing but millions and millions of electrons, so the possibility is there.

Even to think of it seems to be mind-blowing. But modem physics says electrons are behaving in a very mysterious way -- illogical, unpredictable, confusing.

I am not a philosopher who is trying to make a system of thought. I am a mystic who is trying to convey the mysteries that have become available to me. I will confuse you.

It is like a friend of mine who is a jigsaw puzzle fiend. One day his kids were playing with his puzzles and they put his Marilyn Monroe puzzle back in the same box with his Revolutionary War puzzle.

I asked him how he made out with things all mixed up.

"Oh," he said, "I did all right. But I never realized that George Washington had such sexy legs."

Life is a very mixed puzzle. Whatsoever you make out of it is going to be arbitrary, you cannot figure it out in reality. My suggestion to my sannyasins is to forget all about figuring out what it is. Rather, live it; rather, enjoy it! Don't analyze it, celebrate it.

So, Nellie, you will have to put up with me, you will have to tolerate my contradictions. They appear as contradictions only to you. From my side I am simply talking mysteries, and mysteries are bound to be illogical. But your question is relevant and significant.

You ask: "Do I rightly understand you that even if you and your beloved can transmute your sexual energy into spirituality, that this relationship will not be satisfying either?"

Yes, it will not be satisfying either. In fact, it will create in you the greatest discontent that you have ever felt, because it will make you aware how much is possible. It will make you aware of the tremendous moment of that orgasmic unity, of that spiritual transmutation. But it will remain only momentary. With the outer, nothing can become permanent. And once the moment is gone, the higher was the peak, the lower will be the valley, and you will fall deep down in darkness.

But it will make you aware of one thing, that if male and female energy can have a meeting which is nontemporal, then there will be eternal contentment.

How to manage it? Out of this question the whole science of Tantra was born. How to do it? It can be done. It cannot be done with the beloved outside -- it cannot be done *without* the beloved outside, remember that too, because the first glimpse comes from the beloved outside. It is only a glimpse, but with it comes a new vision that, deep down inside yourself, there are both the energies present -- male and female.

Man is bisexual -- every man, every woman. Half of you is male and half of you is female. If you are a woman, then the female part is on top and the male part is hidden behind, and vice versa. Once you have become aware of this, then a new work starts: your inner woman and inner man can have a meeting and that meeting can remain absolute. There is no need to come back from the peak. But the first vision comes from the outer.

Hence Tantra uses the outer woman, the outer man, as part of inner work. Once you have become aware that you have a woman inside you or a man inside you, then the work takes on a totally new quality, it starts moving in a new dimension. Now the meeting has to happen inside; you have to allow your inner woman and man to meet.

In India we have had that concept for at least five thousand years. You may not have seen the statues of Shiva as *ardhanarishwar*: half man, half woman. That is the picture of everybody's being, inner being. You must have seen *shivalinga*: it symbolizes the male. But shivalinga is placed in the female sexual organ, it is not alone; they are together. That again represents the inner duality, the inner polarity, but the polarity can meet and merge.

With the outer, the merger will be only for the moment. Then great frustration and great misery... and the higher the moment, the deeper will be the darkness that follows it. But the meeting can happen inwardly.

First learn that the peak is possible, and then feel grateful to the woman who has given you the peak, feel grateful to the man. Tantra worships the woman as the goddess and the man as the god. Any woman who helps you to attain to this vision is a goddess, any man that helps you to attain to this vision is a god. Love becomes sacred because it gives you the first glimpses of the divine. Then the inner work starts. You have worked without, now you have to work within.

Tantra has two phases, two stages: the outer, the extrovert Tantra, and the inner, the introvert Tantra. The beginning has to be always from the without; it is because we are there, so we have to start from the place we are and then move inwards. When the inner man and woman have met and melted, and when you are no more divided inside, you have become one -- integrated, crystallized, *one* -- you have attained. This is enlightenment.

But right now everything is upside down. You have completely forgotten the inner; the outer has become your whole life. This is as if somebody is standing on his head and has forgotten completely how to stand on his feet again. Now, standing on your head your life will be really difficult. If you want to go somewhere, if you want to do something, everything will become very very difficult, almost impossible.

And that is what is happening. People are upside down, because the without has become more important than the within. The without has become all-important, and the within is completely ignored, forgotten.

The real treasure is within. From the without, you can get only hints of the inner treasure; from the

without, only arrows pointing to the innermost core of your being; from without, only milestones. But don't cling to a milestone, and don't think that this is the goal and you have arrived.

Remember that the ordinary man is living a very abnormal life, because his values are upside down. Money is more important than meditation, logic is more important than love, mind is more important than heart. Power over others is more important than power over one's own being. Mundane things are more important than finding some treasures which death cannot destroy.

Larry went to an Italian restaurant, and just as the waiter was about to serve, he tripped and dumped a whole bowl of minestrone right in Larry's lap.
Was Larry angry? Was he even slightly ruffled?

He simply looked up with great dignity and disdain and said, "Waiter, I believe there is a soup in my fly."

Things are completely upside down. The fly is not in the soup, the soup is in the fly. And that's why there is so much misery. Everybody seems to be simply running after shadows, knowing perfectly well that there is nothing to happen, that nothing is ever going to happen, but what else to do? Standing by the side of the road when everybody is rushing looks silly. It is better to go on rushing with the crowd.

Let this sink deep in your heart: that unless the within becomes more important than the without, you are living a very abnormal life. The normal person is one whose within is the source of everything that he is doing. The without is only a means, the within is the end.

The love affair that you have with a woman or a man is a means to the end. The end is having a love affair with your inner woman or inner man. The outer has to be used as a learning situation; it is a great opportunity.

I am not against the outer love affair, I am all for it, because without it you will never become aware of the inner. But remember, don't get stuck in the outer.

The fourth question:

BELOVED OSHO,

WHY IS THERE SUCH AN EXPRESSION AS "THE DIRTY OLD MAN"? I AM GETTING ON AND I SUSPECT PEOPLE ARE BEGINNING TO THINK ABOUT ME IN EXACTLY THOSE WORDS.

It is because of a long, long repressive society that the dirty old man exists. It is because of your saints, your priests, your puritans, that the old dirty man exists.

If people are allowed to live their sexual life joyously, by the time they are nearing forty-two -- remember, I am saying forty-two, not eighty-four -- just when they are nearing forty-two, sex will start losing its grip on them. Just as sex arises and becomes very powerful by the time one is fourteen, in exactly the same way by the time one is forty-two it starts disappearing. It is a natural course. And when sex disappears, the old man has a love, has compassion, of a totally different kind. There is no lust in his love, no desire, he wants to get nothing out of it. His love has a purity, an innocence; his love is a joy.

Sex gives you pleasure. And sex gives you pleasure only when you have gone into sex; then pleasure is the end result. If sex has become irrelevant -- not repressed, but because you experienced it so deeply that it is no more of any value.... You have known it, and knowledge always brings freedom. You have known it totally, and because you have known it, the mystery is finished, there is nothing more to explore. In that knowing, the whole energy, the sexual energy, is transmuted into love, compassion. One gives out of joy. Then the old man is the most beautiful man in the world, the cleanest man in the world.

There is no expression in any language as the clean old man. I have never heard it. But this expression, the dirty old man, exists in almost all languages. The reason is that the body becomes old, the body becomes tired, the body wants to get rid of all sexuality -- but the mind, because of repressed desires, still hankers. When the body is not capable, and the mind continuously haunts you for something which the body is incapable of doing, really the old man is in a mess. His eyes are sexual, lusty; his body dead and dull. And his mind goes on goading him. He starts having a dirty look, a dirty face; he starts having something ugly in him.

It reminds me of the story of the man who overheard his wife and her sister discussing his frequent out-of-town business trips. The sister kept suggesting that the wife should worry about her husband being unchaperoned at those posh resort convention hotels with so many attractive, unattached career women around.

"Me worry?" said the wife. "Why, he'd never cheat on me. He's too loyal, too decent... too old."

The body sooner or later becomes old; it is bound to become old. But if you have not lived your desires they will clamor around you, they are bound to create something ugly in you. Either the old man becomes the most beautiful man in the world, because he attains to an innocence the same as the innocence of a child, or even far deeper than the innocence of a child -- he becomes a sage. But if desires are still there, running like an undercurrent, then he is caught in a turmoil.

A very old man was arrested while attempting to sexually molest a young woman. Seeing such an old man, eighty-four, in court, the magistrate reduced the charge from rape to assault with a dead weapon.

If you are becoming old, remember that old age is the climax of life. Remember that old age can be the most beautiful experience -- because the child has hopes for the future, he lives in the future, he has great desires to do this, to do that. Every child thinks that he is going to be somebody special -- Alexander the Great, Josef Stalin, Mao Zedong -- he lives in desires and in the future. The young man is too much possessed by the instincts, all instincts, exploding in him. Sex is there. Modern research says that every man thinks once at least about sex every three seconds. Women are a little better, they think of sex every six seconds. It is a great difference, almost double; that may be the cause of many rifts between husbands and wives.

Once every three seconds sex somehow flashes in the mind. The young man is possessed by such great natural forces that he cannot be free. Ambition is there, and time is running fast, and he has to do something and he has to be something. All those hopes and desires and fantasies of childhood have to be fulfilled; he is in a great rush, in a hurry.

The old man knows that those childish desires were *really* childish. The old man knows that all those days of youth and turmoil are gone. The old man is in the same state as when the storm has gone and silence prevails. That silence can be of tremendous beauty, depth, richness. If the old man is really mature, which is very rarely the case, then he will be beautiful. But people only grow in age, they don't grow up. Hence the problem.

Grow up, become more mature, become more alert and aware. And old age is the last opportunity given to you: before death comes, prepare. And how does one prepare for death? By becoming more meditative.

If some lurking desires are still there, and the body is getting old and the body is not capable of fulfilling those desires, don't be worried. Meditate over those desires, watch, be aware. Just by being aware and watchful and alert, those desires and the energy contained in them can be transmuted. But before death comes, be free of all desires.

When I say be free of all desires I simply mean be free of all objects of desires. Then there is a pure longing. That pure longing is divine, that pure longing is God. Then there is pure creativity with no object, with no address, with no direction, with no destination -- just pure energy, a pool of energy, going nowhere. That's what buddhahood is. Atisha calls it bodhichitta, buddha consciousness.

The fifth question:

BELOVED OSHO,

WHY IS INDIA SO POOR?

The so-called saints are responsible. Down the ages, India has lived with a wrong philosophy -- a philosophy that teaches other-worldliness, a philosophy that teaches that the world is illusion and only the other world is true. You have not seen the other world, the true world; you have to believe. And the world that you have seen, and see every day and experience every day, is illusory, is maya.

This foolish philosophy is the root cause of India's poverty. If the world is illusory then why care about science, why care about technology? What is the point? If the world is illusory, poverty is also an illusion, the beggar on the street is also an illusion, the starving person is also an illusion.

The West has lived with the idea that only this world is real. Hence it has become rich, at least outwardly rich. The West has denied the other world: God is dead. And the West started becoming rich only when it started dropping the idea of the other world; then its whole energy was focused on this world. It became rich materially, but it became poor spiritually.

The other world is also real, and real on a higher plane. The East became poor materially. The other world *is* real, but the other world can only be based on the reality of this world. This world functions as a foundation. So maybe, once in a while, a person in India was able to become inwardly rich. But the millions, the masses, remain outwardly poor. And because there is no foundation, they have remained inwardly poor too.

These attitudes have been two halves of one whole. The new man I talk about, and the new humanity, will not be Eastern or Western. It will not believe in this world only or in that world only, it will believe in the totality of man. It will believe in the body of man, it will believe in the soul of man; it will believe in the material, it will believe in the spiritual. In fact the new humanity will think of spirituality and materiality as two aspects of one phenomenon. Then the world will be rich in both ways, within and without.

India has to get rid of its otherworldly obsession. It has to learn to love this world too, it has to learn that this world is also real. The very moment that happens will be a great change in India's life. But the saints, the so-called saints, still go on teaching that this world is unreal. And the poor people are consoled by it, so they go on clinging to the philosophy. If the world is unreal, this consoles: there is nothing to be worried about, it is only a question of a few years, then you will enter into the real world. So why bother?

The Eastern mind remains unscientific because of this basically wrong philosophy; science can be created only if the world is accepted as real. And if science is there, then technology is there, and technology is the only way to create riches. The so-called saints are responsible, and the so-called leaders, the politicians, are responsible, because the politicians go on teaching anti-scientific attitudes to the country. Gandhi's philosophy is anti-scientific. You will be surprised to know that he was against railway trains, the post office, the telegraph, modern medicine. He was against the basic technologies which can help the country. And he still remains the father figure, he still dominates the Indian mind, particularly the Indian politician's mind.

India has to get rid of Gandhi, otherwise it cannot become rich. But Gandhi also consoles, because he praises the poor man. He calls the poor man *daridra narayan*: he says that God is in the poor man, the poor man is divine. His teaching is that the rich man is something wrong and the poor man is something right. Poverty has some spirituality in it, according to him.

If you praise poverty as spirituality, naturally the poor person's ego is gratified. Hence the poor people in India go on worshipping Gandhi; every town has his statue. The poor man has nothing else to feel gratified about. This idea gives him great contentment, that he has something spiritual in him, his poverty is spiritual.

There is nothing spiritual in poverty. Poverty is ugly, unspiritual, irreligious. The poor man is the cause of all that is wrong in the world, because out of poverty all kinds of sins and crimes arise. The poor man has not to be gratified, he has to be made aware, "Do something and get out of your poverty." If you go on praising the poor man he will become more and more poor to become more and more spiritual. The poorer he is, the more divine.

A farm laborer got a wire from home; it announced that his wife had just given birth to quintuplets. He decided it was time to look for a better-paying job.

"Tell me," said the employment agent at the firm where he applied, "Do you have any sales ability? Can you type, run a computer or drive a truck?"

Sadly he answered, "No."

The interviewer asked, "Then what can you do?"

He reached into his pocket, brought out the telegram and said, "Here, read this."

India's whole creativity consists in bringing more and more children into the world. There is no reason to be surprised by India's poverty. Every day thousands are born. Medicine has helped people to live long, medicine has helped people to die later and later. The deathrate has tremendously changed: just thirty years ago, out of ten children born in India nine were going to die before the age of one. Now nine live, only one dies. The deathrate has been changed but the birthrate remains the same.

Now there are only two possibilities: either drop the birthrate or raise the deathrate. There are only two possibilities: either kill people in some way or other.... And that's what happens again and again -- natural calamities kill people, great diseases spread and kill people, wars come and kill people. But they are all lagging behind; they are not able to cope with modern medicine. Unless the birthrate declines there is no possibility for India to see good days. But the Indians are accustomed to having many children. It is very manly, it is thought to be a great blessing from God: the more children you have, the more blessed you are.

These foolish ideas have to be changed, but it is very difficult to change them. Because I am against all these ideas, the Indian masses are against me. They want to be supported... their saints go on saying to them that a child is a gift of God, their saints go on blessing them. Now each child brings a new curse; it is no longer a blessing.

The politicians are afraid that if they force birth control on the country then the people won't vote for them, so they cannot enforce birth control. So they deliver sermons on *brahmacharya*, celibacy; they themselves are not celibate, and they go on teaching people celibacy. And people love these ideas, these are the ideas they have loved for centuries so they feel very good: this is their culture, their culture is being praised. This is the right way to control population -- celibacy.

And how many people are going to do it? That is not the point at all. A cultural idea, praised for centuries, feels very ego-satisfying.

Celibacy is not going to work. Birth control will have to be brought in. If people willingly accept it, good. If they don't accept it willingly, then it has to be forced on them. People cannot be left to destroy the whole country. But if you talk about enforcing birth control they say then you are not a democrat.

You stop people by force in many things: thieves are not allowed to steal -- is it non-democratic? Thieves should be allowed, given freedom -- democracy means freedom! Murders are not allowed. Now giving birth to so many children is far more of a crime than stealing; in fact it is a far bigger crime than murder.

Things have changed, situations have changed. Now to bring an unnecessary child into the world is far more a crime than killing a person. It is not a question of democracy, it is a question of survival. Democracy is good, but democracy can exist only if the country can survive. The country is dying, starving. Unless birth control is enforced totally, this country cannot be rich.

My attitude is very clear, my approach is absolutely clear, but the country's old mind is not ready to listen. People come to me and they say, "What you are doing for India's poverty? Why don't you run hospitals, and why don't you distribute free food from the ashram?"

This has been done for at least ten thousand years. Ashrams have been distributing free food for ten thousand years: it has not helped. How it is going to help if one more ashram goes on distributing free food? There are so many hospitals -- it has not helped; how it is going to help if we run a few more hospitals?

That is not my approach. I want to cut the very root of the problem, I am not interested in pruning the leaves. But people are duped and dulled by the saints, by the leaders, by the moralists.

Karl Marx seems to be right, at least in a certain sense, that religion has been used as an opium to dupe people and dull their intelligence. Real religion is not opium, but real religion is rare. It exists only when there is a living master -- otherwise priests go on pretending that they have the keys of religion. They don't have any keys; all that they do is serve the politicians.

There is a conspiracy between organized religion and the state -- between church and state. Together they dominate people, together they reduce people into slavery. If the people are poor it is easier to force them into slavery; if people are poor it is easier to give them beliefs, superstitions. If people are poor they are always afraid of hell and always greedy for heaven. The priest can dominate them and the politician can also dominate them because they are so poor.

In poverty, people lose intelligence. Intelligence needs a certain nourishment. It is a well known scientific fact that if certain vitamins are missing in your food you will not be intelligent. And I am really worried, because those are the vitamins which are missing in Indian food. Indian food is very deficient -- hence you see the intelligence is on a very low level. Even the so-called intelligentsia of India doesn't seem to be very intelligent. Intelligence is needed to transform this country, its poverty.

And that's what my work is here: to create more intelligence through meditation; to create more intelligent people by destroying their superstitions, beliefs; to create more alert people, so they can be more responsive to the real situation that exists in the country and in the world.

Only in this way can we cut the very root of the problem.

The last question:

BELOVED OSHO,

WHY AM I HERE?

This is a very philosophical question, Kirtan.
There is a story about two big beefy American football players in philosophy class, sitting at their final examination. The exam question was just one word: "Why?"

All the students began writing madly, filling exam book after book. The two football players looked at each other and shrugged. The first wrote two words on his exam paper: "Why not?" and left the room. The second fellow wrote one word: "Because" and left with his friend.

Not knowing what to do, the professor gave the first fellow the grade of A, and the second fellow the grade of A minus.

This is really a philosophical question: "Why am I here?"
I don't know. Why not? Or -- because.

Three newly deceased candidates for heaven sit in the waiting room of Saint Peter's office. Finally Saint Peter returns from lunch and asks the receptionist to send in the first candidate.

"How did you die, and why do you think you are eligible for heaven?" Saint Peter asked.

"Well," said the man, "for some time I suspected my wife was cheating on me. This morning a neighbor called and confirmed the awful truth. He told me a guy had entered our apartment a half hour ago and had not come out. Furiously I rushed home, burst into the apartment, and found my wife lying naked on the bed. I started to search the apartment in a jealous rage. I looked through the whole flat -- under the bed, in the closets, behind curtains, everywhere.

I found no one. Finally, out of sheer frustration and blind rage, I picked up the refrigerator, carried it out onto the back porch and threw it down into the back yard, three stories below. The exertion and excitement must have been too much for me, I must have died right then and there of a heart attack."

"Well," said Saint Peter, "that's a very unusual way to die, but entirely moral. Admitted. Send in the next candidate."

The second candidate told an even more surprising story. "Saint Peter," he said, "if you will excuse the expression, I swear to God I was minding my own business taking a nap in the hammock out in the back yard. I heard a noise and looked up just in time to see a fullsize refrigerator falling on me from the third floor."

"Hmmm," said Saint Peter. "Most tragic and most circumstantial. But, again, entirely proper and moral. Admit this man and send in the next candidate."

"Saint Peter," said the third candidate, "I know you are not going to believe a word I say, I just know it. I got called to this lady's apartment to fix her refrigerator. I was working on it when all of a sudden she screamed, 'Here comes my husband! For God's sake, hide!' So help me, Saint Peter, the last thing I remember was climbing into the refrigerator and closing the door."

Kirtan, I don't know why you are here. Why not? Because!
Enough for today.

The Book of Wisdom

Chapter #27
Chapter title: The Soul is a Question

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The first question:

BELOVED OSHO,

WHY IS IT SO DIFFICULT TO RELATE?

Deva Shanta, because you are not yet. There is an inner emptiness and the fear that if you relate with somebody, sooner or later you will be exposed as empty. Hence it seems safer to keep a distance with people; at least you can pretend you are.

You are not. You are not yet born, you are only an opportunity. You are not yet a fulfillment -- and only two fulfilled persons can relate. To relate is one of the greatest things of life: to relate means to love, to relate means to share. But before you can share, you must *have.* And before you can love you must be full of love, overflowing with love.

Two seeds cannot relate, they are closed. Two flowers can relate; they are open, they can send their fragrances to each other, they can dance in the same sun and in the same wind, they can have a dialogue, they can whisper. But that is not possible for two seeds. Seeds are utterly closed, windowless -- how to relate?

And that is the situation. Man is born as a seed; he can become a flower, he may not. It all depends on you, what you do with yourself; it all depends on you whether you grow or you don't. It is your choice -- and each moment the choice has to be faced; each moment you are on the crossroads.

Millions of people decide not to grow. They remain seeds; they remain potentialities, they never become actualities. They don't know what self-realization is, they don't know what self-actualization is, they don't know anything of being. Utterly empty they live, utterly empty they die. How can they relate?

It will be exposing yourself -- your nudity, your ugliness, your emptiness -- safer, it seems, to keep a distance. Even lovers keep distance; they come only so far, and they remain alert to when to turn back. They have boundaries; they never cross the boundaries, they remain confined to their boundaries.

Yes, there is a kind of relationship, but it is not that of relating, it is that of possession: the husband possesses the wife, the wife possesses the husband, the parents possess the children, and so on and so forth. But to possess is not to relate. In fact to possess is to destroy all possibilities of relating. If you relate, you respect; you cannot possess. If you relate, there is great reverence. If you relate, you come very close, very very close, in deep intimacy, overlapping. Still the other's freedom is not interfered with, still the other remains an independent individual. The relationship is that of I-thou, not that of I-it -- overlapping, interpenetrating, yet in a sense independent.

Khalil Gibran says: "Be like two pillars that support the same roof, but don't start possessing the other, leave the other independent. Support the same roof -- that roof is love."

Two lovers support something invisible and something immensely valuable: some poetry of being, some music heard in the deepest recesses of their existence. They support both, they support some harmony, but still they remain independent. They can expose themselves to the other, because there is no fear. They know they ARE. They know their inner beauty, they know their inner perfume; there is no fear.

But ordinarily the fear exists, because you don't have any perfume. If you expose yourself you will simply stink. You will stink of jealousies, hatreds, angers, lust. You will not have the perfume of love, prayer, compassion.

Millions of people have decided to remain seeds. Why? When they can become flowers and they can also have a dance in the wind and the sun and the moon, why have they decided to remain seeds? There is something in their decision: the seed is more secure than the flower. The flower is fragile; the seed is not

fragile, the seed looks stronger. The flower can be destroyed very easily; just a strong wind and the petals will blow away. The seed cannot be destroyed so easily by the wind, the seed is very protected, secure. The flower is exposed -- such a delicate thing, and exposed to so many hazards: a strong wind may come, it may rain cats and dogs, the sun may be too hot, some foolish man may pluck the flower. Anything can happen to the flower, everything can happen to the flower, the flower is constantly in danger. But the seed is safe; hence millions of people decide to remain seeds. But to remain a seed is to remain dead, to remain a seed is not to live at all. It is secure, certainly, but it has no life. Death is secure, life is insecurity. One who really wants to live has to live in danger, in constant danger. One who wants to reach to the peaks has to take the risk of getting lost. One who wants to climb the highest peaks has to take the risk of falling from somewhere, slipping down.

The greater is the longing to grow, the more and more danger has to be accepted. The real man accepts danger as his very style of life, as his very climate of growth.

You ask me, Shanta: "Why is it so difficult to relate?"

It is difficult because you are not yet. First be. Everything else is possible only afterwards: first be.

Jesus says it in his own way: "First seek ye the kingdom of God, then all else shall be added unto you." This is just an old expression for the same thing that I am saying: First be, then all else shall be added unto you.

But being is the basic requirement. If you are, courage comes as a consequence. If you are, great desire for adventure, to explore, arises -- and when you are ready to explore, you can relate. Relating is exploring -- exploring the other's consciousness, exploring the other's territory. But when you explore the other's territory, you have to allow and welcome the other to explore *you*; it cannot be one-way traffic. And you can allow the other to explore you only when you have something, some treasure within you. Then there is no fear. In fact you invite the guest, you embrace the guest, you call him in, you want him in. You want him to see what you have discovered in yourself, you want to share it.

First be, then you can relate -- and remember, to relate is beautiful. Relationship is a totally different phenomenon; relationship is something dead, fixed, a full point has arrived. You get married to a woman; a full point has arrived. Now things will only decline. You have reached the limit, nothing is growing any more. The river has stopped and it is becoming a reservoir. Relationship is already a thing, complete; relating is a process. Avoid relationships, and go deeper and deeper into relating.

My emphasis is on verbs, not on nouns; avoid nouns as much as possible. In language you cannot avoid, that I know; but in life, avoid -- because life is a verb. Life is not a noun, it is really "living" not "life." It is not love, it is loving. It is not relationship, it is relating. It is not a song, it is singing. It is not a dance, it is dancing.

See the difference, savor the difference. A dance is something complete; the last touches have been made, now there is nothing else to do. Something complete is something dead. Life knows no full point; commas are okay, but no full points. Resting places are okay, but no destination.

Shanta, instead of thinking how to relate, fulfill the first requirement: meditate, be, and then relating will arise out of it on its own accord. One who becomes silent, blissful, one who starts having overflowing energies, becomes a flower, *has* to relate. It is not something that he has to learn how to do, it starts happening. He relates with people, he relates with animals, he relates with trees, he relates even with rocks.

In fact, twenty-four hours a day he relates. If he is walking on the earth, he is relating with the earth... his feet touching the earth, he is relating. If he is swimming in the river he is relating with the river, and if he is looking at the stars he is relating with the stars.

It is not a question of a relationship with somebody in particular. The basic fact is, if you *are*, your whole life becomes a relating. It is a constant song, a constant dance, it is a continuum, a riverlike flow.

Meditate, find out your own center first. Before you can relate with somebody else, relate with yourself: that is the basic requirement to be fulfilled. Without it, nothing is possible. With it, nothing is impossible.

The second question:

BELOVED OSHO,

AS YOU DROVE AWAY TODAY I FELT I AM AFRAID OF FORGETTING.... IS THERE ANYTHING I NEED TO REMEMBER?

Ananda Vandana, yes, there is a great need to remember yourself. Your question is really significant. I call a question significant when it is existential, when it is not intellectual, when it is not bookish, when it does not come out of your knowledge but comes out of your existential experience. It has a totally different quality to it.

Yes, there is something to be remembered. But that something is not outside you, that's why you cannot figure it out. You simply felt a fear, as if you are forgetting something, a very vague kind of fear -- something felt, but not yet clearly felt. Something is there, lurking in the unconscious, in the darkness of your soul: you felt afraid of forgetting.

And really then it becomes a great question: What am I afraid of forgetting? Is there anything I need to remember?

A Zen master was dying. At the last moment, when all his disciples had gathered, he opened his eyes and said, "What is the answer?"

The disciples were dumbfounded, they could not figure it out: "What is the answer?"

So the master started laughing, and he said, "So okay, what is the question?"

He was posing a very very existential thing: What is the answer? Even before the question is asked, he is asking what is the answer. The question is not asked, because it cannot be asked. But the question is there, it is there in everybody's soul. One may be alert about it, one may not be alert about it, one may be completely oblivious of it; but the question is there in everybody's soul.

The soul is a question, it is a quest. Hence the master is asking, "What is the answer?"

The disciples could not figure it out, because this is not the way; people ask first about the question, then they ask about the answer.

And something exactly like that has happened to you, Vandana. Afraid of forgetting -- forgetting what, that is not clear. Just a feeling, a cloud passed by... and the feeling must have been intense.
"Is there anything I need to remember?" you ask.

It is you yourself. Self-remembering is needed. Buddha used to call it right-mindfulness, *sammasati*; Mahavira used to call it *vivek*, awareness; George Gurdjieff used to call it self-remembering, Kabir used to call it SURATI. But they all mean the same thing.

You don't know who you are. You *are* -- that much is certain. In fact only that is certain, and nothing else. The existence of others is not certain.

The English philosopher, Berkeley, had gone for a morning walk with Dr.Johnson. Dr.Johnson was very critical of Berkeley's ideas, because Berkeley used to say that the whole world is an idea; it is not a reality, but just an idea, an idea in the mind of God. We are ideas in the mind of God -- just ideas, pure ideas, not real entities.

Again and again he was hammering Dr.Johnson's head with the same philosophy -- that morning it was too much. He was saying, "All these trees and this sun and this sky, all these are ideas." Enough is enough! Dr.Johnson was a realist, a down-to-earth man. He took a rock from the road and hit hard on the feet of Berkeley. Berkeley screamed in deep pain, blood started oozing out of his feet, and he said, "What are you doing? Have you suddenly gone mad?"

And Dr.Johnson said, "But it is just an idea, this rock. Why are you screaming? Why do you look so angry?"

It is not reported what Berkeley said, but there is a parallel story in Indian history, which takes a beautiful turn.

A Buddhist came to the court of a king. He was a great mystic, and belonged to a certain school of Buddhists who preceded Berkeley by at least two thousand years. His was the same idea: it is called *vigyanvad* -- the whole existence is nothing but ideas.

The king must have been a man like Dr. Johnson -- very earthbound, very realistic, pragmatic. The philosopher was very argumentative; he defeated the king's court, all the learned men that the king had gathered around himself. The king was feeling humiliated, so he said, "Now the last argument, the real

argument."

They had a mad elephant which was brought into the courtyard of the palace. The poor mystic, the philosopher, was left alone in the courtyard, and he was trembling... and then the mad elephant was left. The mad elephant rushed towards the philosopher -- and you can imagine, what happened to Berkeley was nothing compared to it: he jumped and shouted and cried and begged for his life.

The king was standing on the balcony with the whole court, and they were laughing. So now it was proved that the elephant is not just an idea, it is not just a dream.

The philosopher was crying with folded hands and asking, "Save me, please!" At the last moment he was saved -- just at the last moment. Even after he was saved he was trembling for hours, the elephant was so ferocious.

The king said to him, "So now what do you think? Is the elephant real or not?"
He said, "No, sir. It is just an idea."

The king said, "Then why were you screaming and why were you begging for your life?"

The philosopher said, "That was an idea too. My crying, my effort to be saved, your kindness to save me -- all are ideas; they don't really exist, just figments of the mind." This is going to the very logical conclusion of it! He said, "Don't be so happy -- because I *myself* am an idea and nothing else."

The king said, "Then we will put you back, and we will bring the mad elephant!"

And the philosopher said, "I will beg for my life again! But that doesn't matter; that doesn't change my argument and my position. The philosophy remains intact."

In fact there is no way to prove that others exist, because you have never touched anybody and you have never seen anybody. When you see somebody, you don't see him really; all that happens is that a picture is seen inside your brain. It may correspond to some reality, it may not correspond. There is no way to know, because we cannot know reality directly.

Always it is through the senses that we know reality. Senses may be deceiving -- and you know perfectly well that under the impact of alcohol they deceive, under the impact of psychedelics they deceive very much. One can act in a stupid way, in a suicidal way, under the impact of some psychedelic.

One woman in New York took lsd and thought that she could fly. And when you are under the impact of lsd you simply believe it, it is so. It is not a question of a dream or a desire or a fantasy; it is so real, it is more real than the world outside, than the objective world. She simply flew out of the window from the ninth floor, dashed on the ground, died. This type of accident has been happening all over the world.

The existence of others, the existence of the outside world, is not absolutely certain. Berkeley still remains unrefuted, there is no way to refute him. The only thing that is absolutely certain is your own existence. The dream may be false, but the dreamer cannot be. Even for the false dream to exist there is a need of a real dreamer; to be deceived, at least somebody is needed to be deceived.

The world may be illusion, but *who* is an illusion? At least some consciousness is needed, absolutely needed, categorically needed; without some consciousness the illusion cannot exist. The rope may not be the snake, the snake may be the illusion. But the person who has the illusion is not an illusion himself.

This has to be remembered, that "I am real." This has to be remembered, that "I am the only certain reality -- everything else may be, or may not be."

We never look inwards for this absolute reality; and we go on living a life without basing it on this rock of certainty. Hence our lives are just castles in the air, or at the most, sandcastles; signatures made on water -- you have not even completed it, and the signature is gone. Our lives are like that -- one moment we are here, another moment we are gone, and that moment could have been used for self-remembering.

Only people who use their life for self-remembering are using this great opportunity.

A man runs into an old friend who has become a drunkard. "But why do you drink so much?" he asks him.
"To forget," the drunkard replies.
"To forget what?" asks his friend.

"Oh," says the drunkard, scratching his head, "I forgot."

A man goes to the psychoanalyst. "Doctor," he says, "you have to help me. I have a terrible problem: I forget everything, absolutely everything."

"So tell me about this problem," replies the therapist, preparing his notepad.
"What problem?" asks the man, puzzled.

We are in this forgetfulness, we *are* this forgetfulness.

I loved your question, Vandana. You say: "As you drove away today I felt I am afraid of forgetting. Is there anything I need to remember?"

You need to remember yourself. You need to become a flame of inner awareness -- an awareness so deep that even in dreams it will be present; an awareness so crystallized that even in deep sleep, dreamless sleep, it will be there burning like a light.

Even in deep sleep the man of awareness knows that he is fast asleep; that is part of his awareness. You don't know, even while you are awake, that you are. The man of awareness knows, even while asleep, that he is.

Buddha's chief disciple, Ananda, asked him once, "*Bhante*, a few things puzzle me very much, and one of the most puzzling things is this, that in the night I have watched you many times -- it is so beautiful to watch you while you are asleep -- but you always sleep in the same posture and you maintain the same posture from the beginning to the end. When you go to sleep you are in this posture; in the night, many times I wake up and look at you, and you are in the same posture: the hand is resting in the same place, and the feet and the head. And in the morning also when I see you, you are in the same posture. How is this possible?"

Buddha said, "Because I remain awake. The body sleeps, but my own sleep is gone for ever. The body rests, but I am alert."

This alertness is needed, Vandana. This alertness will make available to you all the mysteries of existence. First become acquainted with the mystery that you are, then you have the master key: it can open all the locks of existence.

The third question:

BELOVED OSHO,

I HAVE FALLEN IN LOVE AND SUFFERED MUCH. AFTER LISTENING TO YOU I FELT UNWILLING TO LET GO OF THE DREAM THAT THE DEEP RICH EXPERIENCE MY LOVE AFFAIR BRINGS WILL NOT ULTIMATELY LEAD TO SATISFACTION. HOW CAN I GO BEYOND THIS ATTACHMENT THAT IS SO RICH, YET SO PAINFUL?

Donna, love is both. It is rich and it is painful, it is agony and it is ecstasy -- because love is the meeting of the earth and the sky, of the known and the unknown, of the visible and the invisible.

Love is the boundary that divides matter and consciousness, the boundary of the lower and the higher. Love has roots in the earth; that is its pain, its agony. And love has its branches in the sky; that is its ecstasy.

Love is not a single phenomenon, it is dual. It is a rope stretched between two polarities. You will have to understand these two polarities: one is sex, another is prayer. Love is the rope stretched between sex and prayer; part of it is sex, part of it is prayer.

The sexual part is bound to bring many miseries, the part that belongs to prayer will bring many joys. Hence it is difficult to renounce love, because in renouncing one is afraid the joys that come will also be renounced. One is not able either to be totally in it, because all those pains again and again remind you to renounce it. This is the misery of the lover: the lover lives in a tension, pulled apart.

Donna, I can understand your problem. This is the basic problem of all lovers, because love brings both, many thorns and many flowers, and they both come together. Love is a rosebush. One does not want those thorns, one would like the rosebush to be all flowers and no thorns; but they come together, they are aspects of one energy.

But I am not saying to you to renounce love, I am not saying to you to become detached. What I am saying to you is: make it more and more prayerful. My whole approach is that of transformation, not of renunciation. You must have misunderstood me. I am not against sex, but I am all for making sex a prayer. The lowest can be possessed by the highest, then the pain of it disappears.

What pain is there in sexuality? Because it reminds you of your animality -- that is the pain. It reminds you of the past, it reminds you of your biological bondage, it reminds you that you are not free, you are under the slavery of the instincts given by nature; that you are not independent from nature, that your strings

are pulled by nature, that you are just a puppet in the hands of unknown unconscious forces.

Sex is felt like a humiliation. In sex you start feeling you are losing your dignity, hence the pain. And then the fulfillment is so momentary; sooner or later any intelligent person will become aware that the satisfaction is momentary and followed by long nights of pain.

The ecstasy is just like a breeze, it comes and goes and leaves you in a desertlike state, utterly frustrated, disappointed. You had hoped much; many things were promised by the instinctual part of you, and nothing has been delivered.

In fact sex is a strategy of nature to perpetuate itself. It is a mechanism that keeps you reproducing, otherwise people will disappear. Just think of a humanity where sex is no longer an instinct and you are free, at your own will, to go into sex or not. Then the whole thing will look so absurd, the whole thing will look ridiculous. Just think -- if there is no instinctive force pulling you, I don't think anybody will be ready to go into sex. Nobody goes by consent; reluctantly, resisting, one goes into it.

If you read about and study the sexual patterns of different species of animals and insects you will be very much puzzled: how could this be done if it was left to the species themselves? For example, there are spiders which, while the male makes love to her, the female starts eating him. By the time the love is finished, the male is finished! Now think of these spiders if they are free to choose: the moment they see the female they will escape as far as they can. Why should they commit suicide, knowing it perfectly well? They have seen other males disappearing the same way -- every day it is happening -- but when the instinct possesses them they are just a slave to it. Trembling, afraid, still they make love, knowing perfectly well this is the end. When the male is having the orgasm, the female starts eating him.

The female bedbug has no opening, so it is very difficult to make love to her. The male bug first has to make a hole in her. You can easily see whether the female bedbug is a virgin or not, because each time love is made, a scar is left -- it is really screwing! -- but willingly she allows it. It is painful, and there is danger to her life, because if the male makes the hole in some wrong place she will be dead -- and there are stupid males too! But still the risk has to be taken; there is some such unconscious force that it has to be accepted.

If sex were left to your decision I don't think people would go into it. There are reasons why people make love hiding from the public, from people -- because it looks so ridiculous. Just making love in public, you know that others will see the ridiculousness of it; you yourself know it is ridiculous. One feels one is falling below humanity; the great pain is there, that you are dragged backwards.

But it brings a few moments of utter purity and joy and innocence too. It brings a few moments of timelessness, when suddenly there is no time left. It brings a few moments of egolessness too, when in deep orgasmic spasm the ego is forgotten. It gives you a few glimpses of God, hence it cannot be renounced either.

People have tried to renounce it. Down the ages monks have been renouncing it, for the simple reason that it is so humiliating, so against the dignity of human beings. To be under the impact of some unconscious instinct is dehumanizing, demoralizing. The monks have renounced it, they have left the world, but with it all the joy in their life has also disappeared. They become very serious and sad, they turn suicidal. Now they don't see any meaning in life, all life becomes meaningless. Then they simply wait for death to come and deliver them.

It is a delicate problem; how to solve it? Monks have not been able to solve it. On the contrary, they created many perversions in the world. All the perversions that are condemned by your so-called saints are created by those same people. The first idea of homosexuality arose in the monasteries, because men were kept together, away and aloof from women, and women were kept together, aloof and away from men.

There are Catholic monasteries where no woman has entered for one thousand years. Not even a small baby of six months old is allowed. Just the very idea seems to be very horrible; these monks seem to be really dangerous -- even a six-month-old girl is not allowed in the monastery. What does it show? What fear! What paranoia!

Naturally the monks huddle together, then their instincts start creating new ways, start inventing perversions; they turn homosexual. Homosexuality is really very religious, it is a by-product of religion. Religion has given many things to the world; homosexuality is one of them.

All kinds of perversions.... Now you don't hear of any woman making love to the devil; the devil seems to have lost all interest in women suddenly! There is no devil. But if you keep women away from all possibilities of falling in love, of being in love, then the mind will start creating its own projections, and of course those projections will be very, very colorful. And those projections are bound to happen, you cannot avoid them.

So monks and nuns have not been able to solve the problem, they have even messed up the whole thing more. And the worldly person, the sensuous, the indulgent person, has not been able to solve it either. He suffers miserably; his whole life is a suffering. He goes on hoping, from one hope to another hope, and goes on failing in every hope, and slowly slowly a great hopelessness settles in his being.

My approach is neither worldly nor otherworldly.

My approach is not of rejecting something but using it.

My understanding is that whatsoever is given to you is precious. You may know its value, you may not know its value, but it is precious; if it was not so, existence would not have given it to you. So you have to find ways to transform it. You have to make your love more prayerful, you have to make your sex more loving. Slowly slowly, sex has to be transformed into a sacred activity, it has to be raised. Rather than sex pulling you down into the mire of animality, you can pull sex upwards.

The same energy that pulls you down can pull you upwards, and the same energy can give you wings. It has tremendous power; certainly it is the most powerful thing in the world, because all life arises out of it. If it can give birth to a child, to a new life, if it can bring a new life into existence, you can imagine its potential: it can bring a new life to you too. Just as it can bring a new child into the world, it can give a new birth to you.

And that's what Jesus means when he says to Nicodemus, "Unless you are born again, you will not be able to enter into my kingdom of God" -- unless you are born again, unless you are capable of giving birth to yourself -- a new vision, a new quality to your energies, a new tuning to your instrument. Your instrument contains great music, but you have to learn how to play on it.

Sex has to become a great meditative art. That's the contribution of Tantra to the world. Tantra's contribution is the greatest, because it give you keys to transform the lowest into the highest. It gives you keys to transform mud into lotuses. It is one of the greatest sciences that have happened -- but because of the moralists and the puritans and the so-called religious people, Tantra has not been allowed to help people. Its scriptures have been burned, thousands of Tantra masters have been killed, burned alive. The whole tradition has been almost destroyed, people have been forced to go underground.

Just the other day I received a letter from my sannyasins from America saying that Gurdjieff's people are so persecuted by the government that they have decided to go underground. They have written, "We are afraid that sooner or later this is going to happen to us. Should we start preparing, so that if this happens to us we can also start working in a hidden way?"

It is possible, because it has been always so. Gurdjieff's work also consists in transforming the sexual energy into an inner integration -- the organized church is always against any effort of this kind.

My work is hindered in every way, my people are harassed in every way. Just a few days ago, the Indian parliament discussed for one hour what should be done with me -- as if this country has no other problem to discuss. So much fear! And I am not doing any harm to anybody; I don't even go outside the gate. And at least this much freedom is everybody's birthright -- if someone wants to come to me and wants to be transformed, it is nobody's business to interfere. I don't go to anybody. If people come to me and they want to be transformed... then what kind of democracy is this?

But the stupid politicians and the priests have always been in a conspiracy. They don't want people to be transformed, because transformed people are no longer under their domination. Transformed people become independent, free; transformed people become so aware and so intelligent that they can see through all the games of the politicians and the priests. Then they are nobody's followers; then they start living a totally new kind of life -- not the life of the crowd, but the life of the individual. They become lions, they are no more sheep.

And the politicians and the priests are interested that every human being should remain a sheep. Only then can they be the shepherds, leaders, great leaders. Mediocre and stupid people pretending to be great leaders -- but that is possible only if the whole humanity remains very low in intelligence, is kept repressed.

Up to now, only two experiments have been done. One was of indulgence, which has failed -- which is being tried again by the West and is going to fail, utterly fail. And the other was that of renunciation -- which has been tried by the East, and also in the West by Christianity. That too has failed, utterly failed.

A new experiment is needed, urgently needed. Man is in a great turmoil, in a great confusion. Where to go? What to do with oneself?

Donna, I am not saying renounce sex, I am saying transform it. It need not remain just biological: bring some spirituality to it. While making love, meditate too. While making love, be prayerful. Love should not be just a physical act; pour your soul into it.

Then slowly slowly the pain starts disappearing and the energy contained in the pain is released and becomes more and more a benediction. Then agony is transformed into ecstasy.

You say, "I have fallen in love and suffered much."

You are blessed. The really poor people are those who have never fallen in love and never suffered. They have not lived at all. To fall in love and to suffer in love is good. It is passing through fire; it purifies, it gives you insight, it makes you more alert. This is the challenge to be accepted. Those who don't accept this challenge remain spineless.

You say, "I have fallen in love and suffered much. After listening to you I felt unwilling to let go of the dream that the deep rich experience my love affair brings will not ultimately lead to satisfaction."

I am not telling you to drop your love, I am simply telling you a fact -- that it will not bring you to ultimate contentment. It is not in my hands to change the nature of things. I am simply stating a fact. If it was in my hands I would have liked you to have ultimate contentment in love. But it doesn't happen. What can we do? Two plus two are four.

It is a fundamental law of life that love brings you to deeper and deeper dissatisfactions. Ultimately love brings you to such a discontent that you start longing for the ultimate beloved, God, you start searching for the ultimate love affair.

Sannyas is an ultimate love affair: the search for God, the search for truth. It is possible only when you have failed many times, loved and suffered, and each suffering has brought you more and more consciousness, more and more understanding. One day the recognition arrives that love can give you a few glimpses -- and those glimpses are good, and those glimpses are glimpses of God -- but it can only give you glimpses; more than that is not possible. But that too is too much; but without those glimpses you will never seek and search God.

Those who have not loved and suffered never become seekers of God -- they cannot; they have not earned that worth, they have not become worthy. It is the sole right of the lover one day to start searching for the ultimate beloved.

Love, and love more deeply. Suffer, and suffer more deeply. Love totally and suffer totally, because this is how the impure gold passes through fire and becomes pure gold.

I am not saying to you, escape from your love affairs: go deeper into them. I help my sannyasins to go into love, because I know love ultimately fails. And unless they know by their own experience that love ultimately fails, their search for God will remain phony.

The fourth question:

BELOVED OSHO,

WHAT IS JEALOUSY AND WHY DOES IT HURT SO MUCH?

Prem Garbha, jealousy is comparison. And we have been taught to compare, we have been conditioned to compare, always compare. Somebody else has a better house, somebody else has a more beautiful body, somebody else has more money, somebody else has a more charismatic personality. Compare, go on comparing yourself with everybody else you pass by, and great jealousy will be the outcome; it is the by-product of the conditioning for comparison.

Otherwise, if you drop comparing, jealousy disappears. Then you simply know you are you, and you are nobody else, and there is no need. It is good that you don't compare yourself with trees, otherwise you will start feeling very jealous: why are you not green? And why has God been so hard on you -- and no flowers? It is better that you don't compare with birds, with rivers, with mountains; otherwise you will suffer. You only compare with human beings, because you have been conditioned to compare only with human beings; you don't compare with peacocks and with parrots. Otherwise, your jealousy would be more and more: you would be so burdened by jealousy that you would not be able to live at all.

Comparison is a very foolish attitude, because each person is unique and incomparable. Once this understanding settles in you, jealousy disappears. Each is unique and incomparable. You are just yourself: nobody has ever been like you, and nobody will *ever* be like you. And you need not be like anybody else, either.

God creates only originals; he does not believe in carbon copies.

A bunch of chickens were in the yard when a football flew over the fence and landed in their midst. A rooster waddled over, studied it, then said, "I'm not complaining, girls, but look at the work they are turning out next door."

Next door great things are happening: the grass is greener, the roses are rosier. Everybody seems to be so happy -- except yourself. You are continuously comparing. And the same is the case with the others, they are comparing too. Maybe they think the grass in your lawn is greener -- it always looks greener from the distance -- that you have a more beautiful wife.... You are tired, you cannot believe why you allowed yourself to be trapped by this woman, you don't know how to get rid of her -- and the neighbor may be jealous of you, that you have such a beautiful wife! And you may be jealous of him....

Everybody is jealous of everybody else. And out of jealousy we create such hell, and out of jealousy we become very mean.

An elderly farmer was moodily regarding the ravages of the flood. "Hiram!" yelled a neighbor, "your pigs were all washed down the creek."
"How about Thompson's pigs?" asked the farmer.
"They're gone too."
"And Larsen's?"
"Yes."
"Humphf!" ejaculated the farmer, cheering up. "It ain't as bad as I thought."

If everybody is in misery, it feels good; if everybody is losing, it feels good. If everybody is happy and succeeding, it tastes very bitter.

But why does the idea of the other enter in your head in the first place? Again let me remind you: because you have not allowed your own juices to flow; you have not allowed your own blissfulness to grow, you have not allowed your own being to bloom. Hence you feel empty inside, and you look at each and everybody's outside because only the outside can be seen.

You know your inside, and you know the others' outside: that creates jealousy. They know your outside, and they know their inside: that creates jealousy. Nobody else knows your inside. There you know you are nothing, worthless. And the others on the outside look so smiling. Their smiles may be phony, but how can you know that they are phony? Maybe their hearts are also smiling. You know your smile is phony, because your heart is not smiling at all, it may be crying and weeping.

You know your interiority, and only you know it, nobody else. And you know everybody's exterior, and their exterior people have made beautiful. Exteriors are showpieces and they are very deceptive.
There is an ancient Sufi story:

A man was very much burdened by his suffering. He used to pray every day to God, "Why me? Everybody seems to be so happy, why am only I in such suffering?" One day, out of great desperation, he prayed to God, "You can give me anybody else's suffering and I am ready to accept it. But take mine, I cannot bear it any more."

That night he had a beautiful dream -- beautiful and very revealing. He had a dream that night that God appeared in the sky and he said to everybody, "Bring all your sufferings into the temple." Everybody was tired of his suffering -- in fact everybody has prayed some time or other, "I am ready to accept anybody else's suffering, but take mine away; this is too much, it is unbearable."

So everybody gathered his own sufferings into bags, and they reached the temple, and they were looking very happy; the day has come, their prayer has been heard. And this man also rushed to the temple.

And then God said, "Put your bags by the walls." All the bags were put by the walls, and then God declared: "Now you can choose. Anybody can take any bag."

And the most surprising thing was this: that this man who had been praying always, rushed towards *his* bag before anybody else could choose it! But he was in for a surprise, because everybody rushed to his own bag, and everybody was happy to choose it again. What was the matter? For the first time, everybody had seen others' miseries, others' sufferings -- their bags were as big, or even bigger!

And the second problem was, one had become accustomed to one's own sufferings. Now to choose

somebody else's -- who knows what kind of sufferings will be inside the bag? Why bother? At least you are familiar with your own sufferings, and you have become accustomed to them, and they are tolerable. For so many years you have tolerated them -- why choose the unknown?

And everybody went home happy. Nothing had changed, they were bringing the same suffering back, but everybody was happy and smiling and joyous that he could get his own bag back.

In the morning he prayed to God and he said, "Thank you for the dream; I will never ask again. Whatsoever you have given me is good for me, must be good for me; that's why you have given it to me."

Because of jealousy you are in constant suffering; you become mean to others. And because of jealousy you start becoming phony, because you start pretending. You start pretending things that you don't have, you start pretending things which you CAN'T have, which are not natural to you. You become more and more artificial. Imitating others, competing with others, what else can you do? If somebody has something and you don't have it, and you don't have a natural possibility of having it, the only way is to have some cheap substitute for it.

I hear that Jim and Nancy Smith had a great time in Europe this summer. It's so great when a couple finally gets a chance to really live it up. They went everywhere and did everything. Paris, Rome... you name it, they saw it and they did it.

But it was so embarrassing coming back home and going through customs. You know how custom officers pry into all your personal belongings. They opened up a bag and took out three wigs, silk underwear, perfume, hair coloring... really embarrassing. And that was just Jim's bag!

Just look inside your bag and you will find so many artificial, phony, pseudo things -- for what? Why can't you be natural and spontaneous? -- because of jealousy.

The jealous man lives in hell. Drop comparing and jealousy disappears, meanness disappears, phoniness disappears. But you can drop it only if you start growing your inner treasures; there is no other way.

Grow up, become a more and more authentic individual. Love yourself and respect yourself the way God has made you, and then immediately the doors of heaven open for you. They were always open, you had simply not looked at them.

The last question:

BELOVED OSHO,

DON'T YOU KNOW HOW TO COUNT? ONE DAY AFTER THE FOURTH QUESTION YOU SAID, "NOW THE SEVENTH QUESTION."

It is really difficult for me. You should be happy that I don't say after the seventh, "The first question."

Little Johnny is in the classroom, learning how to add. "How much is two plus two, Johnny?" asks the teacher.

Johnny hesitates, looks at his hand, and starts counting with his fingers: "One, two, three, four!" he exclaims.

"No, no. Johnny," says the teacher. "You can't use your hands. You have to count in your head. So, how much is four plus four, Johnny?" she asks again.

Johnny hides his hands behind his back and whispering to himself, counts, "One, two, three, four... eight!" he shouts triumphantly.

"No, no, no, Johnny!" replies the teacher angrily. "Now put your hands in your pockets and tell me how much is five plus five?"

Johnny puts his hands in his pockets, concentrates, takes a few minutes and then cries out, "Eleven, ma'am!"

It is really difficult for me to count. I cannot count on my fingers. To keep my fingers at the back will be very difficult, and I don't have pockets!

Enough for today.

The Book of Wisdom

Chapter #28
Chapter title: Be a Joke unto Yourself

10 March 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

PLEASE EXPLAIN THE DIFFERENCE BETWEEN A SANNYASIN AND ONE WHO IS NOT, YET LIVES WITH A DEEP COMMITMENT TO TRUTH.

Lynne Stevens, do you know what truth is? Otherwise, how can there be a commitment? Commitment is possible only if you know. The sannyasin is one who knows that he knows not, the sannyasin is one whose commitment is not to truth but to the inquiry into truth. And the inquiry is possible only with someone who knows, who has arrived. The sannyasin is one who is committed to the person, or to the no-person, around whom he feels the vibe of truth, the vibe of authenticity.

Lynne Stevens, your commitment to truth is just an idea. Your truth is just a word, a mind trip. If you want to make it a real pilgrimage you will have to be a disciple -- and to be a disciple is to be a sannyasin.

To be a disciple means to be ready to learn, ready to go into the unknown with someone who has been in it. Alone, very rarely one has attained to truth. Not that it has not happened -- alone, also, it has happened, but very rarely, just an exception; otherwise one has to learn in communion with a master.

Then too, it does not happen easily. It is an arduous journey. Dropping the clinging to the known is not easy. That is our whole investment, that is our whole identity. Dropping the clinging to the known is dropping the ego, is committing a kind of spiritual suicide; alone, you will not be able to do it. Unless you see somebody who has committed that suicide and still *is* -- in fact for the first time is.... You will have to look into those eyes which have seen truth, and a glimpse of the truth will be caught through those eyes. You will have to hold hands with someone who has known, receive the warmth and the love... and the unknown will start flowing into you.

That's what it means to be with a master, to be a disciple. If you are really committed to truth you are bound to become a sannyasin. If your commitment to truth is an inquiry then you will have to learn the ways of learning. And the first thing to learn is to surrender, to trust, to love.

The sannyasin is one who has fallen in love with a person, or a no-person, where he feels a gut feeling: "Yes, it has happened here." To be with someone who has known is contagious -- and truth is not taught, it is caught.

Your truth is nothing but an idea in your mind -- maybe a philosophical inquiry, but a philosophical inquiry is not going to help. It has to become existential, you have to give proofs in your life that you are really committed. Otherwise you can go on playing the game of words, beautiful games of theories, systems

of thought -- and there are thousands. You can also make a private system of thought of your own, and you will think this is truth.

Truth is not of your making, truth has nothing to do with your mind. Truth happens, and it happens only when you have become a no-mind. But how are you going to become a no-mind? On your own you will remain the mind. You may think about the no-mind, you may philosophize about the no-mind, you may read the scriptures about no-mind, but you will remain a mind. On your own, seeking and searching, your ego will feel very good -- but that is the barrier. It is like pulling yourself up by your own bootstraps.

If somewhere you find help is available, don't miss it -- because the opportunity is rare, the buddhafield is rare. Only once in a while, somewhere, a buddha arises, a bodhichitta happens. Then don't miss the opportunity. If your commitment is really towards truth, you cannot avoid becoming a sannyasin. It is inevitable, because no-mind is learned only by sitting by the side of a no-mind.

If you sit by my side, slowly slowly your mind will start dispersing like the morning mist. Slowly slowly a silence will start penetrating you -- not of your doing, but coming on its own. A stillness will pervade you.

And the moment you are utterly still, not even a thought moving inside you, that is the moment of illumination. For the first time you have a glimpse of truth -- not the idea of truth, but truth itself.

The second question:

BELOVED OSHO,

MY FEELINGS TELL ME THAT UNTIL I KNOW YOU, I CAN'T TRUST. AND YET YOU SAY UNTIL I TRUST YOU, I CANNOT KNOW YOU. WHAT TO DO?

William, there are two kinds of knowing. One is from a distance: you remain aloof, you remain an observer, a spectator. That's what scientific knowing is; you need not get involved in it, in fact you should not get involved. You should be very objective, you should not allow your subjectivity to interfere with your observation. You should simply be there like a mechanical watcher. You should not be a human being, you should be just a computer.

And this is certain, that sooner or later science is going to be taken over by computers, robots, because they will be more scientific. There will be no subjectivity in them, they will simply see the fact. The fact will not be interfered with in any way, it will remain utterly objective.

That is the way of science -- knowing from a distance, keeping aloof, detached. That's how the scientist will know a rose flower, that's how the scientist will know the sunset, that's how the scientist will know the beauty of a woman or a man.

But the problem is, something essential is bound to be missed, something very fundamental, something which is the core of the whole thing. The scientist can know the roseflower -- he can know of what it is constituted, he can know all the chemicals, etcetera, but he will never know the beauty of it. He will remain blind to the beauty; his very approach, his methodology, prohibits him.

If you are detached you cannot know beauty. Beauty is known only when you fall *en rapport*, when the observer becomes the observed, when there is no wall between, when every wall has been transformed into a bridge. When there is a kind of melting, when you become the flower and the flower becomes you, then there is a totally different kind of knowing -- the way a poet knows. He will know beauty, he will not know the chemicals. He will not know the objective flower, he will know something far deeper. He will know the spirituality of the flower, the spirit of the flower.

And the mystic, his knowing is the highest form of poetic knowing, the ultimate form of poetic knowing. The poet is there only for moments. Sometimes he is a poet, he meets, he mingles, merges into the flower; sometimes he becomes a detached observer. Hence poetry is a kind of mixture of both the knowledges.

Scientific knowledge is purely objective, mystic knowing is purely subjective, poetic knowing is between the two, a mixture of both -- a little bit of science, a little bit of religion. But basic knowing can be divided in two, the scientific and the mystic.

Now it depends on you, in what way you want to know me.

You say: "My feelings tell me that until I know you I can't trust you."

These are not feelings -- there you are misunderstanding yourself. These are thoughts, these cannot be feelings; that's a sheer misunderstanding. This is the way thoughts speak. Thoughts always say, "Be careful,

cautious, move logically" -- and of course this is very logical: how can you trust me if you don't know me? It is a logical statement. It is not a statement from your gut level; it cannot be, because gut feelings are very illogical. Gut feelings will say to you the same as I am saying: trust and you will know.

So the first thing to be said is: these are not your feelings, these are your thoughts. You watch again, you go into these so-called feelings again, and you will find they are not coming from the heart, they are coming from the head. The head says, "First know, then trust."

And this is a great strategy, if you believe in the head and its dictation -- "First know, then you can trust." Then you will never trust, because knowing cannot happen without trust, mystic knowing cannot happen without trust. Scientific knowing is possible, but scientific knowing is not applicable here.

You can know me scientifically. My doctor comes to examine my body; he knows me in a way. You don't know me in that way, you know me in a totally different way. My doctor is afraid to come to listen to me, because he does not want to lose a patient. If he listens to me, then I will be the doctor and he will be the patient! He comes and he is in a hurry to escape.

Once it happened that he was holding my hand -- I had some trouble with my thumb -- and something happened to him which was not scientific. Outside the room, he told Vivek, "He is God, he IS God!" -- but since then I have not seen him, he has simply disappeared. Something nonscientific, something which was not of the head.... He felt me for a moment but became frightened.

Watch. If your head is saying these things, these are not feelings. Feelings cannot say these things, because this is not the language of feelings. Feelings say: "Fall in love, and then you will know." Thoughts say: "Doubt, inquire, make certain. When everything is absolutely proved and you are convinced, rationally convinced, then you can trust." And the logic appears very, very clean, there seems to be no trick in it. There is! The trick is that through scientific knowing you cannot know the mystery that is confronting you, you cannot know the poetry that is showering on you, you cannot see the beauty and the grace that is available to you.

You will see my body, you will listen to my words, but you will miss my silences. And they are my real messages. You will be able to see me as I appear on the surface, but you will not be able to penetrate into me as I am at the center.

Knowing the circumference is possible scientifically, but by knowing the circumference of a person love does not arise. And the relationship between the disciple and the master is the crescendo of love, the highest peak of love. Love cannot go higher than that; that is the ultimate in love.

These are your thoughts, not feelings. And if you listen to thoughts you cannot have any communion with me. You will listen to my words, you will listen to my arguments, you will become more knowledgeable, you will go perfectly satisfied that you have something with you. And all that is nonsense. Those words that you have accumulated, the knowledge that you have gathered, are of no use at all.

It is not a question of gathering information here, it is a question of imbibing the spirit; the only way is to trust. It is only through trust that knowing happens.

Science uses doubt as its method, religion uses trust as its method. That is their fundamental difference. Doubt is irrelevant in the world of love, just as trust is irrelevant in the world of things. In the world of I-it, only doubt is significant: you cannot trust things, the scientist cannot just sit there in trust waiting for something to happen. Nothing will happen. He has to doubt, inquire, investigate, dissect. He has to use his mind, his logic, then only some conclusions can be arrived at.

And those conclusions will always remain approximate, they will always remain conditional, because in the future more facts may be known and the whole thing would have to be changed again. They cannot be categorical.

So trust is not the point, it never arises in the world of science; doubt remains the base. If sometimes you come to a conclusion, the conclusion does not become your trust, does not become your faith. It remains an hypothesis.

An hypothesis means that up to now whatsoever has been known supports this theory. It is only up to now; we can't say anything about tomorrow. Tomorrow more facts may be known, and certainly when more facts will be known the hypothesis will have to be adjusted, and the theory would have to be changed.

Science goes on changing every day; it is temporal, it lives in the world of time, because mind is time. Mind cannot live without time; mind is momentary, temporal.

The world of religion functions in a totally different dimension, on a different level. It begins in trust, in love, then a totally different kind of knowing happens.

When you love a woman, you know her. You know her not as the gynecologist knows her, you know

her in a totally different way. You don't know her physiology, you don't know her material existence, but you know her spiritual presence. Love, only love, is capable of knowing the spiritual presence. You fall in love not with the physical body, you fall in love with the spiritual presence of a person. But that is available only in trust.

In science, trust is utterly useless. In religion, doubt is utterly useless.

So, William, it is up to you. If you have come here to study what is happening here scientifically, then you are welcome. You can go according to your own thoughts -- don't call them feelings, please. You can go on according to your head -- don't call it your heart, it is not. You are welcome: be here, study, observe, come to certain conclusions -- but they will remain hypotheses.

But if you have come to be transformed, not to be informed only, then you will have to understand that there is a different door. And that door is trust. Trust is an absurd phenomenon, logically absurd. That's why logic always says love is blind, although love has its own eyes, far more deep-going... still, to logic it is blind.

Logic ridicules love, and love smiles knowingly at the whole foolishness of logic.

If you have come here with a logical approach... study, observe, come to some conclusions, but they are not going to transform you; that much you must be aware of. If you have come to be transformed, then fall in love. Then forget the head, then let there be a contact heart-to-heart, spirit-to-spirit. Then there is no need to be too much concerned with what you see, your whole concern should be with what you feel. Then you should not be too much concerned in collecting information, but being in celebration with me.

Then don't take much note of what I say, take note of what I am. Listen to my silences, the pauses, the gaps, the intervals -- I am more there. Then you will become aware of a totally different world existing here, the buddhafield. It is an energy field; you have to be open and vulnerable to it, only then it can permeate you, pervade you, overwhelm you.

The third question:

BELOVED OSHO,

YOU SAID THE OTHER DAY THAT NO ONE IS INTERESTED ANY MORE IN QUESTIONS LIKE "WHO CREATED THE UNIVERSE?" BUT A RECENT EDITION OF *TIME* MAGAZINE DEVOTED CONSIDERABLE SPACE TO AN ARTICLE ENTITLED "IN THE BEGINNING: GOD AND SCIENCE."

THE BASIC THEME OF THE ARTICLE WAS THAT SCIENCE AND RELIGION HAVE BEEN BROUGHT CLOSE TOGETHER BY THE "BIG BANG" THEORY OF CREATION IN WHICH THE UNIVERSE IS SUPPOSED TO HAVE COME INTO BEING THROUGH A VAST FIREBALL EXPLOSION, FIFTEEN OR TWENTY MILLION YEARS AGO.

TIME SAYS THAT THIS SOUNDS VERY MUCH LIKE THE STORY WHICH THE OLD TESTAMENT HAS BEEN TELLING ALL ALONG, NAMELY THAT THE UNIVERSE BEGAN IN A SINGLE FLASHING ACT OF CREATION.

WHAT IS WRONG WITH THE HYPOTHESIS THAT THE UNIVERSE WAS CREATED, THAT IT HAD A BEGINNING? AND WHY DO YOU ASSERT THAT IT DID NOT? IS IT NOT A STEP IN THE RIGHT DIRECTION WHEN SCIENCE AND RELIGION AGREE?

Subhuti, the first thing to remember is, for three hundred years religion has been losing its territory continuously. First, religion tried to destroy science. It was unable to do it -- because you cannot destroy truth, and science was truer, as far as the objective world is concerned, than religion. In fact religion has no authority to say anything about the objective world.

When you are ill you go to the physician, you don't go to the poet. The poet has no authority; he may be a great poet but that is irrelevant when you are ill. He may be a great poet, but when something goes wrong in your bathroom you don't call him, you call a plumber. The plumber may not be a poet at all, but the plumber is relevant there. You don't call Albert Einstein -- he may be a great physicist, but what does he know about plumbing?

Religion was proving to be utterly wrong. It *was* wrong about the objective world. Once science started investigating the objective, organized religion was very much afraid. If there had been a Jesus he would not have been afraid, he would simply have said, "About the objective, listen to science." If a Buddha was there he would have said, "Listen to science."

But there was no buddha in the West where science was growing. And people like Galileo and Copernicus and Kepler were tortured in every possible way because organized religion, the church, became very much afraid: what they were saying was going against their scriptures.

The scientists were saying that the sun does not go around the earth -- and The Bible says it does. The scientists were saying the earth goes around the sun... now, if The Bible can be wrong in one thing, then why not in others? That was the problem, that was the fear.

The person who said that the earth goes around the sun was called to the court by the Vatican. Galileo had to appear, in his old age -- he was more than seventy, ill, on his deathbed, but he was forced to come to the court to declare there that whatsoever he had said is wrong.

He must have been a man of great humor. He said, "Yes, if it offends you, I declare that whatsoever I have said is wrong -- that the earth does not go around the sun, but the sun goes around the earth."

Everybody looked happy, and then Galileo said, "But sir, nothing will change by my statement. The earth will still go round and round the sun -- my statement makes no difference! If you are offended by my statement I can take it back, I can refute it. If you want me to write another treatise, I can write that too. But nothing will change by that. Who cares about my statement? Neither the sun nor the earth."

Organized religion tried to kill science -- they could not, because truth cannot be killed. Slowly slowly science has possessed the whole territory of the objective world. Then the natural tendency of mind... science started claiming that which could not be claimed by it. Science created the same fallacy as organized religion, which was saying, "About the objective world also, we are right." They were not. They *are* right about the subjective world; about the interiormost being of existence they are right. But they are not right about the circumference of it, that is not their dimension. But they were claiming that they are right about both.

The same started happening with physicists, chemists and other scientists. In the beginning of this century, science became very arrogant -- the same type of arrogance, just the authority shifted from the priests to the scientists. The scientists started saying, "There is no God and there is no soul and there is no consciousness, and all that is rubbish."

This type of arrogance has always remained with man. We have not yet learned anything. This is again the same game being played. When science became very arrogant, naturally religion became defensive. It was losing, it became defensive. So anything that is discovered by science religion tries to appropriate. It tries somehow to make it fit with itself, because the only possibility for it to survive now is if it proves itself to be scientific.

In the beginning it was just the opposite. If a scientist was to survive, the only way was to prove that whatsoever he has found is according to the scriptures, that it proves the scriptures, that it is not against.

Now the whole thing is just vice versa. Now if religion wants to exist in the world, it has continuously to look up to science. Whatsoever science discovers, religion immediately jumps upon and tries to prove, "This is what we have been saying all along."

This "Big Bang" theory has nothing to do with the religious attitude and the religious theory of creation. In the big bang theory there is no God, it is all an accident; it is not creation, remember, because there is no creator in it.

But religion is very defensive, continuously searching for anything to cling to. The big bang theory says that in a sudden explosion, in a great flash of light, the world was created. Jump on it; you can always find some way, some logical way. You can say, "Yes, this is right, this is what we have been saying all along. God in the beginning said, 'Let there be light' -- and now the theory says there was a great explosion, the world was suddenly created."

But the basic thing is missing -- don't be deceived. Religion has been saying that God said, "Let there be light." The base is not the light, the base is God saying, "Let there be light." That God is missing in the big bang theory: there is no God, it was a sudden accident, not creation.

And one more thing: this big bang theory is not totally accepted, there are many other theories. These are all guesses; they are not proved yet, nothing is proved. In fact I don't think that it can ever be proved how the world came into existence. It is impossible, because nobody was there to witness it, you cannot find an eyewitness, so all that they can do will be just guesswork.

And it happened fifteen or twenty billion years ago. You cannot even be certain whether Krishna ever existed or not, just five thousand years ago. You cannot be certain even about Jesus, whether he was really an historical person or is just a myth -- and he was only two thousand years ago. Do you think you can be

certain about something that happened twenty billion years ago? All guesses.

And still I say the world was never created, there was no beginning.

Why do I say that there was no beginning? Subhuti, it is so simple. Even if you believe in the big bang theory, there must have been something that exploded. Do you think nothing exploded? If there was something, x, y, z, -- any name, I am not much interested in such nonsense things, x, y, z, whatsoever it was that exploded -- if something was there before the explosion then the explosion is not the beginning. It may be A beginning but it is not *the* beginning.

And when I say there has never been any beginning, I mean *the* beginning. Something was always there -- whether it exploded or whether it grew slowly, in one day or in six days or in one single moment, doesn't matter. There must have been something before it, because only something can come out of something. Even if you say there was nothing, and it came out of nothing, then your nothing is full of something, it is not really nothing.

Hence I say there has never been any beginning and there will never be any end. Maybe a beginning, maybe many beginnings and maybe many ends, but never the first and never the last. We are always in the middle. Existence is not a creation but a creativity. It is not that it begins one day and ends one day. It goes on and on; it is an ongoing process.

That's why, Subhuti, I say that all these guesses are useless and there is no need for them and they serve no purpose. This was Buddha's approach too. Whenever somebody would ask a question like, "Who created the world?" -- whether the world was ever created or is uncreated -- Buddha would answer by other questions. He would ask, "If who created the world is decided, is it going to help your enlightenment? Is it going to help you become more silent, more meditative, more aware?"

Certainly the person would answer, "It is not going to help. Who created the world doesn't matter. It will not help my enlightenment and it will not make me more meditative."

Then Buddha said, "Then why bother about all this? Think of things which can help you to become more meditative, think of things which can help you become free of all the ego-clinging, think of things which can ultimately lead you into the state of samadhi."

My approach is also the same: these are all irrelevant questions. And because of these irrelevant questions there has been so much controversy down the ages and thousands of people have wasted their lives discussing who created the world, when exactly, what was the date -- and so on, and so forth.

I think these people were neurotics. I don't think them healthy, normal, sane people. Who cares? For what? It does not matter at all, it is immaterial.

The fourth question:

BELOVED OSHO,

WHAT IS THE SECRET OF A JOKE?

The sudden unexpected turn, that is the secret of a joke -- the revelation. You are expecting something and it doesn't happen; what happens is so totally absurd and yet has a logic of its own... it is ridiculous and yet not illogical. That's what suddenly becomes a laughter in you. You see the ridiculousness of it, and also the logic of it. It is unexpected -- if it is expected, then it doesn't bring laughter to you. If you know the joke then it doesn't bring laughter to you, because now you know, everything is expected.

Two insects were living in a cemetery. One said to the other: "Want to make love in dead Ernest tonight?"

Now, poor dead Ernest...!

An Englishman on his first trip to America went to one of those stand-up comic nightclubs for the first time. After he had had a couple of drinks, the lights dimmed and Henny Youngman stepped into the spotlight and greeted the crowd with his famous trademark gag: "Take my wife... please."

The crowd belly-laughed. The Englishman was impressed. "By Jove," he said to himself, "I must

remember that and try it on the chaps back home."

Now, when somebody says, "Take my wife," you are expecting he will say, "for example." "Take my wife, for example." But he is saying "Take my wife," and then the silence, the little pause..."please." That is unexpected.

Some weeks later, back in London, he stepped to the microphone at a meeting of his club and, with great confidence, snapped out: "Consider my wife. Please."

Now the whole thing is lost. Just a single word makes it a beauty.

The secret of the joke is that it brings you to a point where you are expecting, expecting, expecting that *this* is going to happen; then it never happens. And what happens is so sudden... and because you were expecting something you were coming to a tension, and then suddenly something else happens, and the tension has come to such a climax that it explodes. You are all laughter. It is a tremendous release, it is great meditation. If you can laugh totally, it will give you a moment of no-time, no-mind. Mind lives logically with expectations, laughter is something that comes from the beyond. Mind is always guessing what is going to happen, groping. And something happens which is absolutely contrary to its expectations: it simply stops for a moment.

And that is the moment when the mind stops, when laughter comes from your belly, a belly laugh. Your whole body goes into a spasm, it is orgasmic.

A good laugh is tremendously meditative.

An English gentleman went to his surgeon saying, "Old chap, I have this damned desire to be an Irishman. Can you perform some operation to make me one?"

"Well," replied the surgeon, "it is a fairly risky business, you know. We have to remove ninety percent of your brain."

"Do it," replied the Englishman.

When he awoke from the operation he found his bed surrounded by long-faced doctors. His surgeon stepped forward, saying, "Terribly sorry, old chap, but during the operation the old scalpel slipped and we accidentally removed one hundred percent of your brain!"

"Ah, na fuckin' worries mate!"

The fifth question:

BELOVED OSHO,

WHAT IS YOUR MESSAGE IN SHORT?

Parinirvana -- better known in the commune as Paribanana -- Buddha's message in short is: Be a light unto yourself. And mine? Be a joke unto yourself!

The sixth question:

OSHO,

WHY AM I ALWAYS THINKING OF MONEY?

What else is there to think about? Money is power. Everybody else is thinking of money, don't be worried. Even those who are thinking of the other world... they have different coins but they are also thinking of money. Money represents power, with money you can purchase power.

Your saints are also thinking of money -- they call it virtue. By virtue you can purchase a better house in heaven, a better car, a better woman. A few people are not that greedy, they are thinking only of the money that is current in this world. A few people are more greedy, they think of the other world. And if you are thinking of virtue to attain to paradise, what is it except money?

A man stops thinking about money only when he starts living in the present. Money is the future; money

is security for the future, a guarantee for the future. If you have a good bank balance your future is safe. If you have a good character, even life after death is safe.

The whole world is thinking in terms of money. Those who think in terms of power politics are thinking in terms of money, because money is nothing but a symbol for power. That's why you can go on accumulating more and more money, but the desire never leaves you to have still more -- because the thirst for power is unlimited, it knows no end.

And people are thirsty for power because deep down they are empty. Somehow they want to stuff that emptiness with something -- it may be money, power, prestige, respectability, character, virtue. Anything will do; they want to stuff their inner emptiness.

There are only two types of people in the world: those who try to stuff their inner emptiness, and those very rare precious beings who try to see the inner emptiness. Those who try to stuff it remain empty, frustrated. They go on collecting garbage, their whole life is futile and fruitless. Only the other kind, the very precious people who try to look into their inner emptiness without any desire to stuff it, become meditators.

Meditation is looking into your emptiness, welcoming it, enjoying it, being one with it, with no desire to fill it -- there is no need, because it is already full. It looks empty because you don't have the right way of seeing it. You see it through the mind; that is the wrong way. If you put the mind aside and look into your emptiness, it has tremendous beauty, it is divine, it is overflowing with joy. Nothing else is needed.

Only then a person stops thinking about money, stops thinking about power, stops thinking about paradise -- because he is already in paradise, because he is already rich, because he is already powerful.

But ordinarily, Ramdas, it is not just to do with you; everybody thinks in some way or other about money.

Two mothers were talking. One said to the other, "I haven't seen you in a long time. How is your son and what is he doing?"

She replied, "My son is a famous actor in Hollywood and he's making a fortune. He just built a new home that cost three hundred thousand dollars. What is your son doing?"

Said the other mother, "My son is doing even better. He is gay and lives in Hollywood; he just moved in with an actor who has a three-hundred-thousand-dollar home."

A young woman has decided to put aside some money for a rainy day and informs her husband that each time they make love she will expect him to put five dollars in the piggy bank.

That night, as he begins to make advances, she reminds him of her requirement. He finds that he has only four dollars in his wallet and so the wife agrees to only four-fifths of a love affair. However, as her passion mounts, she offers to lend him a dollar until the next day.

Rachel is pregnant and Sammy, her husband, a very temperamental man, suffers from the pains of celibacy.

Rachel, who manages the household, takes pity on him and gives him a hundred liras to visit the red-light district.

When Sarah, the neighbor, sees Sammy running out of the house, she calls him, "Where are you running to like that? You look so very happy!"

Sammy shows her the money and tells her that he is going to spend it on a beautiful young girl.

"Give me the money!" proposes pretty Sarah. "You won't regret it, you will see!"

Rachel soon comes to know about it. Very indignant, she explodes, "The bitch! When she was pregnant last year, I did the same for Isaac, her husband, for nothing!"

People are continuously thinking of money and money and money. It is nothing special to you, Ramdas, you are a normally abnormal person, as neurotic as everybody else.

But please come out of this neurosis. Live the moment, drop the future, and money loses its glamor. Live the moment with such totality and abandon, as if there is no other moment to come to you again, as if this is the last moment. Then all desire for money and power simply leaves you.

If suddenly you come to know that today you are going to die, what will happen? Will you still be interested in money? Suddenly all desire for money will leave you. If this is the last day, you can't waste it thinking about tomorrow, having more money in the world; there is going to be no tomorrow.

Because we live in the tomorrows, money has become very important. And because we don't live, we

only imitate others, money has become very important. Somebody makes a house, and now you are feeling very inferior. You were not at all dissatisfied with your own house just a few days before, but now this man has made a bigger house: now comparison arises, and it hurts, it hurts your ego. You would like to have more money. Somebody has done something else, and your ego is disturbed.

Drop comparing and life is really beautiful. Drop comparing and you can enjoy life to the full. And the person who enjoys his life has no desire to possess, because he knows the real things of life which are worth enjoying cannot be purchased.

Love cannot be purchased. Yes, sex can be purchased. So one who knows what love is will not be interested in money. But one who does not know what love is, is bound to remain interested in money, because money can purchase sex, and sex is all that he knows.

You cannot purchase the starry night. One who knows how to enjoy the night full of stars won't bother much about money. You cannot purchase a sunset. Yes, you can purchase a Picasso -- but one who knows how to enjoy a sunset will not be interested at all in purchasing a painting. Life is such a painting, such a moving, alive painting.

But people who don't know how to see a sunset are ready to purchase a Picasso for millions of dollars. They will not even know how to hang it, whether it is upside down or right side up, but they want to show to others that they have a Picasso painting.

I have heard that once a rich man came to Picasso; he wanted two paintings, immediately, and he was ready to pay as much as was demanded. Picasso demanded a fabulous price -- thinking that he would not be able to pay it -- because only one painting was ready. But the rich man was ready to pay. So Picasso went in, cut the canvas in two, and the rich man thought they were two paintings.

I have heard another story: in an exhibition, a Picasso exhibition, people are appreciating his paintings. All the critics have gathered around a certain painting which looks the most absurd, hence the most appealing -- because when something is absurd it is a challenge to your intellect, and every critic is trying to prove that he understands what it is.

And then came Picasso, and he said, "Wait. Some fool has hung it upside down. Let me put it right first." And they were expressing great appreciation for the painting!

If you know how to enjoy a roseflower, a green tree in your courtyard, the mountains, the river, the stars, the moon, if you know how to enjoy people, you will not be so much obsessed with money. The obsession is arising because we have forgotten the language of celebration. Hence money has become the only thing to brag about -- your life is so empty.

I will not tell you to renounce money. That has been told to you down the ages; it has not changed you. I am going to tell you something else: celebrate life, and the obsession with money disappears automatically. And when it goes on its own accord, it leaves no scratches, it leaves no wounds behind, it leaves no trace behind.

The seventh question:

OSHO, WHAT IS WISDOM?

Stephen Crane writes: I met a seer, he held in his hands the book of wisdom. "Sir," I addressed him, "let me read.""Child..." he began.

"Sir," I said, "think not that I am a child, for already I know much of that which you hold."

"Ah, much!" he smiled. Then he opened the book and held it before me. Strange, that I should have gone so suddenly blind.

Wisdom is not knowledge. The knowledgeable person cannot see it, he is blind. Only the innocent person can see it, only a child, one who knows nothing, one who functions from the state of not knowing, can know what wisdom is. Wisdom has nothing to do with knowledge, not at all; it has something to do with innocence. Something of the purity of the heart is a must, something of the emptiness of being is

needed for wisdom to grow.

"Only those who are like small children will be able to enter into my kingdom of God." Yes, Jesus is right.

Knowledge comes from without, wisdom wells up within. Knowledge is borrowed, wisdom is original. Wisdom is your insight into existence -- not Buddha's insight, not Atisha's insight, not my insight, but your insight, absolutely your insight into existence.

When you are able to see with no dust of knowledge on the mirror of your soul, when your soul is without any dust of knowledge, when it is just a mirror, it reflects that which is. That is wisdom. That reflecting of that which is, is wisdom.

Knowledge gratifies the ego, wisdom happens only when the ego is gone, forgotten. Knowledge can be taught; universities exist to teach you. Wisdom cannot be taught, it is like an infection: you have to be with the wise, you have to move with the wise, and only then will something start moving inside you.

The movement in the disciple is not caused by the master, it is not under the law of cause and effect. It is what Carl Gustav Jung calls "synchronicity." The master is so full of silence, so overflowing with innocence, that his presence triggers a process in you, simply triggers a process in you. Nothing is transferred; your inner being starts remembering that "I also have the same treasure as my master, I had simply forgotten about it. I had moved into the without, keeping the within at the back. The treasure was not lost but only forgotten; I had fallen asleep."

And the asleep person at the most can dream that he is awake. But that too is a dream. That dream is knowledge. The person who is asleep and thinks that he knows... that is knowledge. But the person who really awakes is wise. Knowledge is a false, plastic substitute for wisdom.

Wisdom is true knowledge -- rather knowing than knowledge, because it has no full point to it. It goes on growing, it goes on flowing. The man of wisdom goes on learning; there never comes a stop.
Don't be knowledgeable, be wise.

And the last question:

BELOVED OSHO,

WHO ARE YOU AND WHAT ARE YOU DOING?

Krishna Prem, I am not, and I am not doing anything at all. But something is happening, something tremendous is happening -- that is another matter, it has nothing to do with my doing it.

"I am not." When I say this, I mean that there is no personality, no person, but just a presence. And the presence without the person looks almost like an absence. It is. The person is absent.

I am only a hollow bamboo, and if you hear some music then it must be from God, it is not from me; it has nothing to do with me. I am not there, I have utterly disappeared. That's what enlightenment is all about. That's what Atisha calls bodhichitta.

But things are happening, they always happen. Whenever a person disappears and becomes a presence, immensely valuable things happen around him. A great synchronicity starts functioning. Those who are courageous enough to come close to such a presence start changing, with no effort, just sheer grace, start becoming totally different beings by just being in the buddhafield, in the energy field of a master.

I am not doing anything, Krishna Prem, and I am not. But still you see me coming, going, talking to you, doing this and that. For that, I will tell you a story.

A Hollywood director once sent out word that he was looking for an actor to play the role of Shakespeare's Hamlet. The actor was to be over six feet tall, young and vigorous and have an excellent command of the language.

On the day of the casting call, many fine tall young men showed up, but among them was a little old Jewish man with a heavy Yiddish accent. The director picked him out immediately and asked, "What do you want?"

The man answered "I vant to be an *hector*. I vant to play Hemlet!"

"Are you kidding or just crazy?" the director asked. "You are only five feet tall and you have an accent

so thick I could cut it with a knife. What can you possibly do?"

The little man said, "I vant to hect. Giff me a chance."

Finally the director gave in. "Get up on stage and try it."

The little man stepped out onto the stage. Somehow he looked much taller and full of energy. He began to speak with a booming voice and the perfect king's English: "To be or not to be...."

When he was finished, there was a hush. Everyone was amazed. The director said, "That's unbelievable."

The other actors said, "That's wonderful."

The little Jew just shrugged his shoulders and said, "Dat's HECTING!"

Enough for today.

The Buddha: The Emptiness of the Heart

Talks on Zen
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OUR BELOVED MASTER,
BUKKO SAID:
TAKING THINGS EASILY AND WITHOUT FORCING, AFTER SOME TIME THE RUSH OF THOUGHT, OUTWARD AND INWARD, SUBSIDES NATURALLY, AND THE TRUE FACE SHOWS ITSELF.
... NOW BODY AND MIND, FREE FROM ALL MOTIVATIONS, ALWAYS APPEAR AS VOID AND ABSOLUTE SAMENESS, SHINING LIKE THE BRIGHTNESS OF HEAVEN, AT THE CENTER OF THE VAST EXPANSE OF PHENOMENAL THINGS, AND NEEDING NO POLISHING OR CLEANING. THIS IS BEYOND ALL CONCEPTS, BEYOND BEING AND NON-BEING.
LEAVE YOUR INNUMERABLE KNOWINGS AND SEEINGS AND UNDERSTANDINGS, AND GO TO THAT GREATNESS OF SPACE. WHEN YOU COME TO THAT VASTNESS, THERE IS NO SPECK OF BUDDHISM IN YOUR HEART, AND WHEN THERE IS NO SPECK OF KNOWLEDGE ABOUT YOU, YOU WILL HAVE THE TRUE SIGHT OF BUDDHAS AND PATRIARCHS.
THE TRUE NATURE IS LIKE THE IMMENSITY OF SPACE WHICH CONTAINS ALL THINGS. WHEN YOU CAN GO AND COME IN ALL REGIONS EQUALLY, WHEN THERE IS NOTHING SPECIALLY YOURS, NO WITHIN AND NO WITHOUT, WHEN YOU CONFORM TO HIGH AND CONFORM TO LOW, CONFORM TO

THE SQUARE AND CONFORM TO THE ROUND, THAT IS IT.
THE EMPTINESS OF THE SEA ALLOWS WAVES TO RISE; THE EMPTINESS OF THE MOUNTAIN VALLEY MAKES THE VOICE ECHO; THE EMPTINESS OF THE HEART MAKES THE BUDDHA. WHEN YOU EMPTY THE HEART, THINGS APPEAR AS IN A MIRROR, SHINING THERE WITHOUT DIFFERENCES BETWEEN THEM. LIFE AND DEATH AN ILLUSION, ALL THE BUDDHAS ARE ONE'S OWN BODY.
ZEN IS NOT SOMETHING MYSTERIOUS; IT IS JUST HITTING AND PIERCING THROUGH. IF YOU CUT OFF ALL DOUBTS, THE COURSE OF LIFE-AND-DEATH IS CUT OFF NATURALLY. I ASK YOU ALL: DO YOU SEE IT OR DON'T YOU? -- HOW IN JUNE THE SNOW MELTS FROM THE TOP OF MOUNT FUJI.

Maneesha, Bukko has come to the ultimate expression of the experience of one's own being. Very rarely has a master succeeded to such a point as Bukko has in his statements. Listen carefully, because rarely will you meet a Bukko again.

BUKKO SAID:
TAKING THINGS EASILY AND WITHOUT FORCING, AFTER SOME TIME THE RUSH OF THOUGHT, OUTWARD AND INWARD, SUBSIDES NATURALLY, AND THE TRUE FACE SHOWS ITSELF.

That's what I have been telling you. To be a buddha is not a difficult job. It is not some achievement for which you need a Nobel Prize. It is the easiest thing in the world, because it has already happened without your knowing.

The buddha is already breathing in you. Just a little recognition, just a little turning inwards... and that has not to be done forcibly. If you do it forcibly you will miss the point. It is very delicate. You have to look inward playfully, not seriously. That's what he means by "taking things easily." Don't take anything seriously.

Existence is very easy. You have got your life without any effort, you are living your life without any effort. You are breathing perfectly well without being reminded; your heartbeat continues even in your sleep -- so easy is existence with you! But you are not so easy with existence. You are very close-fisted. You want everything to be turned into an achievement.

Enlightenment cannot be an achievement. That which you have already -- how can it be an achievement? The authentic master simply takes away things which you don't have and you believe you have, and he gives you that which you already have. You are having many things which you don't have at all, you just believe that you have them. The master's function is that of a surgeon, to cut all that is not you and leave behind just the essential core -- the eternal being.

It is a very easy phenomenon; you can do it on your own. There are no problems and no risk in taking things easily, but people take things very tensely. They take things very seriously, and that spoils the whole game.

And remember, life *is* a game. Once you understand it as a game, a deep playfulness arises on its own accord. The victory is not the point; the point is to play totally, joyously, dancingly.

What is called playfulness is very essential in the inquiry of your own being.

TAKING THINGS EASILY, SAYS BUKKO, AND WITHOUT FORCING, AFTER SOME TIME THE RUSH OF THOUGHT, OUTWARD AND INWARD, SUBSIDES NATURALLY, AND THE TRUE FACE SHOWS ITSELF.

When I say to you that meditation is nothing but thoughtlessness, you can misunderstand me. You are not to *do* anything to become thoughtless, because whatever you will do will be again a thought. You have to learn to see the procession of thoughts, standing by the side of the road as if it does not matter to you what is passing by. Just the ordinary traffic -- if you can take your thoughts in such a manner that they are not of much concern, then easily, slowly, the caravan of thoughts which has continued for thousands of years disappears.

You have to understand a simple thing, that giving attention is giving nourishment. If you don't give any attention but remain unconcerned, the thoughts start dying on their own. They don't have any other way to get energy, any other source of life. You are their energy, and because you go on giving them attention, seriously, you think it is very difficult to be free from thought. It is the easiest thing in the world, but it has to be done in the right way.

The right way is just to stand by the side. The traffic goes on -- let it go. Don't make any judgment of good and bad; don't appreciate, don't condemn. That is what is meant by being easy. It is all okay.

WITHOUT FORCING... and that is something that has to be remembered, because our natural tendency

is that if we have to become thoughtless, why not force the thoughts? Why not throw them out? But by the very act of forcing them, you are giving them energy, you are giving them nourishment, you are taking note of them and you are making them important -- so important that without throwing them, you cannot meditate.

Just try to throw out any single thought, and you will see how difficult it is. The more you throw it the more it bounces back! It will enjoy the game very much, and you are going to be defeated finally. You have taken a wrong route.

I have always told an ancient Tibetan story....

A young man was very much interested in the esoteric, in the mysterious. He found a saint who was known to have many secrets, but it was very difficult to get any secret from him. The young man said, "I will see. I will devote my whole life to his service, and I will get the secrets, the mysteries."

So he remained with the old saint. The old saint told him, "You are unnecessarily wasting your time. I don't have anything, I am just a poor old soul. Because I don't speak, people think I am keeping some secret. But I don't have anything to say, so I remain silent."

But the man said, "I cannot be persuaded so easily. You will have to give me the secret which opens the door of all the mysteries."

Tired of the young man, because twenty-four hours a day he was there... the poor old saint had to arrange for his food, had to ask somebody to take care for his clothes; the winter was coming and he would need more clothes. It had become a burden. Finally the old man got fed up. He told the young fellow, "Today I am going to tell you the secret. It is not very difficult. It is very simple."

In Tibet there is a common mantra which religious people repeat: *Om mani padme hum*. He said, "Everything is hidden in this."

But the young man said, "Don't befool me! Everybody knows this mantra, it is not a secret. It is the most widely known mantra to the Tibetans."

He said, "It is true, it is widely known. But the key is not known to them for opening it. Do you know the key for opening it?"

The young man said, "Key? I have never heard that there is a key to open a mantra."

"That is the secret! The key is, while you are repeating the mantra -- just for five minutes -- just don't let any monkey pop into your head."

He said, "You seem to be an old idiot! In my whole life I have never thought of a monkey. Why should I think of one?"

He rushed down the stairs of the temple where the old saint lived. But strangely, even though he was not reciting the mantra, monkeys started coming, giggling. He would close his eyes and they would be there. He would run to this side and they would be there. They were not outside, they were inside his head. And slowly slowly the crowd was becoming bigger. As far as he could see, only monkeys and monkeys, and doing all kinds of circus!

He said, "My god, this is the key? I am finished! I have not even started the mantra."

Finally he said, "Let me take a good bath and get rid of all these monkeys." But the more he pushed them away, the more they jumped towards him. He took the bath, he burned incense, he sat in a religious lotus posture, but whatever he was doing, monkeys were watching from every side. He said, "It is strange -- monkeys have never visited this house..." The whole night he tried, but he could not repeat this simple mantra *Om mani padme hum* without monkeys jumping in.

By the morning he was so tired. He said, "This old saint, I will kill him! What kind of key...?" In the morning he rushed to the old saint and said, "Please take away your key. I am almost mad!"

The old man said, "That's why I was not telling anybody, because the key is very difficult. Now do you understand why I was silent?"

He said, "I don't want to listen to a single word from you. You just take this key back and let me go home. And I don't want these monkeys to follow me!"

The saint said, "If you give back the key, never repeat the mantra again. The monkeys will come! I cannot help it, they are not in my power."

The man dropped the mantra, he dropped the key. He descended the same steps and there was no monkey at all. He closed his eyes and there was no monkey. He looked all around and there was no monkey. He said, "It is strange..." He tried just once on the way, to see what happens when he says *Om mani padme hum* and closes his eyes. And they were all coming, from all directions!

You cannot repress any thought. The very repressive process gives it energy, life, strength. And it weakens you because you become a defeated partner in the game. The easiest thing is not to force but to be just a witness. If a monkey comes, let him come. Just say "Hello!" and he will go. But don't *tell* him to go. Just be a witness that a monkey has come, or a thousand monkeys have come. What does it matter? It is none of your business. They may be going to some gathering, some religious festival, so let them go. It is none of your concern. And soon the crowd will disappear, seeing that "the man is not interested."

All your thoughts are in the same category. Never force any thought to go away; otherwise it will rebound with greater energy. And the energy is yours! You are on a self-defeating track. The more you throw it away the more it will come back.

Hence, what Bukko is saying is the only way -- I say the *only* way -- to be thoughtless: don't pay any attention. Just remain silently watching all kinds of things... monkeys and elephants, let them pass. Soon you will find an empty road, and when you find an empty road, you have found an empty mind -- naturally. Everything outward and inward subsides and there is the tremendous silence which easiness brings.

NOW BODY AND MIND, FREE FROM ALL MOTIVATIONS, ALWAYS APPEAR AS VOID AND ABSOLUTE SAMENESS.

When you are in the state of no-mind, which is equivalent to thoughtlessness... when there is no thought cloud moving in your mind, you attain to the clarity of no-mind.

Mind is simply a combination of all the thoughts, of all the clouds. Mind has no independent nature of its own. When all the thoughts are gone and the sky is clean and clear, you will see that everything that you have paid so much attention to is nothing but emptiness. Your thoughts were all empty. They contained nothing, they were void.

Whatever you thought they contained was your own energy. You have withdrawn your energy -- just the empty shell of the thought falls down. You have withdrawn your identity and immediately the thought is no longer alive. It was your identity that was giving it life force.

And strangely enough, you thought that your thoughts were very strong and it was difficult to get rid of them! You were making them strong, you were cultivating them. Just by forcing them, you were getting into a fix.

I agree with Bukko. I have agreed out of my own experience that you can simply sit or lie down and let the thoughts pass by. They will not leave even a trace. Just don't get interested... and don't be DISinterested either, just be neutral. To be neutral is to be easy, and to be neutral is to take back the very life force that you have given to your thoughts.

Suddenly, a man of no thought becomes so full of energy -- energy which he had spread into the thoughts unnecessarily. He was weak because he was nourishing thoughts, which leads nowhere. They promise -- thoughts are politicians. They promise great things to come, but the moment they have power, they forget all their promises. This has been going on for centuries.

Those promises are just seductive. Your thoughts are promising you many things: "You can be this, you can be that." And they drive you, they give you motivation to become the greatest leader in the world, to become the richest man in the world. They drive you into ambitions, they become your masters. It is one of the weirdest phenomena that the servants become masters, and the master becomes just a servant. The moment you take your energy back you become a tremendous force, gathered in your own being and center.

This is the first and the most important thing to understand: never force anything, just let it go easily. If you ever want to find out what the secret of your life is, then you have to go inwards. And thoughts are always going outwards; every thought takes you outwards. When all thoughts cease, there is nowhere to go -- you simply are at home.

This at-homeness is meditation.

Utter silence and peace prevails.

In this silence every ambition seems to be stupid; the whole world of objects seems to be nothing but a dream. And your own being shines in its BRIGHTNESS OF HEAVEN, AT THE CENTER OF THE VAST EXPANSE OF PHENOMENAL THINGS, AND NEEDING NO POLISHING OR CLEANING.

Your own being is so pure, so unpolluted, not even a particle of dust has ever reached there -- cannot reach. Only your consciousness can reach there, and consciousness arises in you with no-mind. With no-mind you become so wakeful, so watchful -- nowhere to go outside, because all thoughts are gone. So

you turn inwards, and for the first time face your own original being.

THIS IS BEYOND ALL CONCEPTS...

What you are going to face in your meditation is beyond all concepts.
This is a very pregnant statement.

... BEYOND BEING AND NON-BEING. We are using the word `being' because you will not be able to understand, while your thoughts are there, that something beyond being and beyond non-being is in existence within you. But when thoughts are gone, the first encounter is with a being, an individual being, bright and clean. And as you enter this being, you find yourself going beyond your individuality into the universal, which is beyond being and non-being.

This is what ultimate enlightenment is. And Bukko has put it in the simplest possible way.

LEAVE YOUR INNUMERABLE KNOWINGS AND SEEINGS AND UNDERSTANDINGS, AND GO TO THAT GREATNESS OF SPACE. WHEN YOU COME TO THAT VASTNESS, THERE IS NO SPECK OF BUDDHISM IN YOUR HEART.

He is really a great master. His love towards Buddha is great, but that does not mean that he is a follower of Buddha. He is saying that when you enter into this great space, you will not find anything -- NO SPECK OF BUDDHISM even in your heart. AND WHEN THERE IS NO SPECK OF KNOWLEDGE ABOUT YOU -- you will not know anything, even about yourself -- YOU WILL HAVE THE TRUE SIGHT OF THE BUDDHAS and the great masters.

Buddha himself had a great difficulty. Perhaps no man has had such a great difficulty in explaining his experience. In this country, the self, *atma*, has been considered to be the ultimate experience. The two other religions of this country, Hinduism and Jainism, have both emphasized that to know your self is all, there is nothing beyond it. Now, Buddha was going against all of India's traditions by saying that the self is only a door to no-self. Don't stop at the door, it is a bridge to be passed. Don't make your house on the bridge because a vaster universe is ready to welcome you if you can leave this small idea of your self.

What is this self that you carry, that all the traditions of this country and other countries think so much of? Hundreds of philosophers came to Gautam Buddha, saying, "What you are saying goes against the VEDAS, against the UPANISHADS."

He said, "What can I do? It is my own experience, I cannot deny it. The self has to be transcended; only then you become one with the universe. The dewdrop has to disappear into the ocean."
Why cling to the dewdrop?
What are you gaining by it?

Have you ever observed? -- all the religions teach that you should liberate yourself from misery, from sin. You should earn virtue so that you can make a place in paradise. "You" are the center of all the religions -- but not of Zen.

All the religions say, "Liberate yourself from your attachments." Only Zen has the strange courage to say, "Liberate yourself from yourself!" Liberating yourself from your attachments is child's play. The real, authentic seeker finally liberates himself not only from other things but even from himself. He drops the very idea that `I am'.
Existence is.

Looked at from this viewpoint, it can be said that you are the center of all misery. And however you try, you will find you are only changing misery, from one misery to another misery. Maybe in the gap you feel a little light. From one marriage to another marriage -- just in the meantime, while you have to wait, you feel good. But this goodness is not going to last, you are already filling in the form for another marriage.

You are the problem.

All other problems are just your children -- a bus load of children, and you are the driver.

Buddhism, particularly, introduced the idea that it is not a question of dropping this greed, that anger, this passion, that possession. The question is of dropping yourself completely, disappearing into the universal energy from where we have arisen.

In India, Buddha was not understood. I am experiencing the same thing. In India I am not understood, because India has, for ten thousand years or more, believed in the self as the ultimate value.

Self is not the ultimate value. What are you going to do with the self when you find it? Just sitting stupidly, looking weird to everybody. Just for a moment think: You have found your self, now what are you going to do? And remember, once you have found it, you cannot escape from it. It clings like German glue!

It is not Indian glue....

Buddha took a tremendous step in the world of consciousness when he said, "The self is only a stepping stone. Step beyond it! And going beyond it, you are just empty."

But this "empty" is not nothingness. The word that Buddha used has been translated either as "emptiness" or as "nothingness," but in English both words have a negative connotation. Buddha's word was *shunyata*. It is not a negative phenomenon.

Bukko gives it perhaps the best expression I have come across:

> WHEN YOU CAN GO AND COME IN ALL REGIONS EQUALLY, WHEN THERE IS NOTHING SPECIALLY YOURS, NO WITHIN, NO WITHOUT, WHEN YOU CONFORM TO HIGH AND CONFORM TO LOW, CONFORM TO THE SQUARE AND CONFORM TO THE ROUND, THAT IS IT.

When you are simply available, with no self, you don't have any boundaries anymore. Without boundaries you can conform to anything.

> THE EMPTINESS OF THE SEA ALLOWS WAVES TO RISE...

And your emptiness will also allow waves of blissfulness, peacefulness, splendor and unknown glory. You are at the highest peak available to any consciousness. But all these are still waves according to Bukko. That's why I say he has made a great statement.

> THE EMPTINESS OF THE SEA ALLOWS WAVES TO RISE; THE EMPTINESS OF THE MOUNTAIN VALLEY MAKES THE VOICE ECHO...

It is empty; otherwise how can it echo the voice?

Just nearby in Matheran, there is an echo point. A very clear echo point -- I have seen other echo points in other mountains also. Whatever you say it simply repeats, the whole valley. If you bark like a dog, the whole valley barks like a dog. If you sing a song, the whole valley sings the song. Its emptiness allows it to conform to anything.

And Bukko is saying that when you are utterly empty of being and no-being, of mind and no-mind... When you are just merged into the universal it can be said from one side that you are empty, but from the other side you are so full that now you can conform to anything. You can be the moon, you can be the rose, you can be the clouds. Or you can just remain the empty sky.

For the first time you are free to be anything you want. For the first time your emptiness allows you to experience existence from different angles.

It is a vast phenomenon. We know only small parts of it because our self-ness creates a boundary. We cannot go beyond the boundary.

> THE EMPTINESS OF THE HEART MAKES THE BUDDHA.

Once your heart is empty, you are the buddha -- serene, silent, utterly blissful, at home. When I say to you that you are a buddha, I mean it. It is just that you have to recover from your dreams, afflictions, addictions. You just have to penetrate deeply to the point where even the self starts disappearing and the door opens to the vast, to the infinite. To be a buddha is the ultimate experience of joy, of eternity, of immortality, freedom and liberation.

And nobody else can do it for you. It is simple: you have to do it yourself.

> WHEN YOU EMPTY THE HEART, THINGS APPEAR AS IN A MIRROR, SHINING THERE WITHOUT DIFFERENCES BETWEEN THEM. LIFE AND DEATH AN ILLUSION, ALL THE BUDDHAS ARE ONE'S OWN BODY.
> ZEN IS NOT SOMETHING MYSTERIOUS; IT IS JUST HITTING AND PIERCING THROUGH.

I am reminded... A great industrialist had imported a totally new, sophisticated machine. It worked so beautifully, a hundred times more productive than the older one, but one day it stopped. Nobody knew what to do.

The manufacturers were informed, and they said, "We can send our man. But his fee is ten thousand dollars plus all traveling expenses."

The industrialist was losing thousands of dollars every day. He agreed; he said, "Send him immediately, right now." The man came from the airport and without wasting a single moment, he took from his handbag

a small hammer and hit the machine at a certain point and it started working.

The owner of the factory said, "But this is too much! Ten thousand dollars just for hitting it with this little hammer?"

The expert said, "No, for hitting with the hammer just one dollar will do. The real thing is knowing where to hit."

It is true, ZEN IS NOT SOMETHING MYSTERIOUS.
IT IS JUST HITTING AND PIERCING THROUGH.

But don't believe in Bukko. The point is where to hit. It is not mysterious, but the problem is where to hit. Once you hit at the right time, at the right place, it is really very simple; there is nothing mysterious about it.

That's what I have been continuously trying to get you to experience, because there is no way to tell you where to hit. Everybody has to find the place by going deeper into himself, seeing where the light is coming from, where the life is coming from, and then moving in that direction without any fear. This is what he means by "hitting and piercing through."

Then don't stop. It will be very beautiful. Even in the beginning, the moment you see your light, your life source, it will have a tremendous beauty and there will be a desire to stop, that you have arrived. Don't do that. Much more lies ahead. Until you are finished completely... when you look all around and you don't find yourself -- that is the goal. This beyond is the buddha.

IF YOU CUT OFF ALL DOUBTS, THE COURSE OF LIFE-AND-DEATH IS CUT OFF NATURALLY.
I ASK YOU ALL: DO YOU SEE IT OR DON'T YOU? -- HOW IN JUNE THE SNOW MELTS FROM THE TOP OF MOUNT FUJI.

He is saying that just as in June the snow starts melting from Mount Fuji... so simply, without making any fuss. As June comes, the snow does not say, "Wait a little, I am engaged in something else and I have to wait a little." No -- no resistance, no delaying, no postponing. As June comes, the snow starts melting.

So when you reach to the point where you feel, "this is my center," then start melting. Your June has come. Then start melting and disappearing. Your very disappearance is making you the whole universe.

Buddha has said, "When I disappeared, I saw stars within me, sun rising, sunset, full-moon nights -- everything within me, not without me. It was my boundary that had been keeping them out. Now the boundary is no more; everything has fallen in. Now I am the whole."

At the time of his death the Zen monk, Guin, wrote:

ALL DOCTRINES SPLIT ASUNDER
ZEN TEACHING CAST AWAY --
FOURSCORE YEARS AND ONE.
THE SKY NOW CRACKS AND FALLS
THE EARTH CLEAVES OPEN --
IN THE HEART OF THE FIRE
LIES A HIDDEN SPRING.

When all is dropping and disappearing, in the heart of all this disappearance is hidden your spring. From this point you will start growing new flowers that you have never seen before.

Maneesha has asked:
OUR BELOVED MASTER,
IN THE WEST, THEY SAY THAT LOVE -- TWO FULL HEARTS -- MAKES THE WORLD GO ROUND.
JUDGING BY THE CASUALTY RATE, FULL HEARTS DON'T SEEM TO BE THE ANSWER.
WHAT IS THE WORLD OF THE EMPTY HEART OF ZEN?

In the first place, whatever is said in the West, that "love -- two full hearts -- makes the world go round" is all nonsense. Whether you are here or not, the world will continue to go round.
And two hearts full of love... where are you going to find them?

The world would have stopped long ago if it were dependent on two hearts full of love. Even to find one heart is very difficult; two is too much! But those are just mass-mind oriented proverbs, not statements of a

man like Bukko.

When Bukko says the empty heart is the buddha, he is talking about a very authentic experience. And it does not depend on anybody else.

Love is both, a joy and a misery, because two are involved. Wherever there is duality, there is going to be conflict. You can put the conflict aside for a few days on the honeymoon, but after the honeymoon the conflict arises on every point. What kind of curtains? -- and immediately there are two voices. What kind of carpets, and what kind of literature, what kind of furniture? On every point you will find that those great lovers are in absolute disagreement! There is the beginning of real love, which always ends in divorce.

The world of religion is not the world of duality. It is a world of oneness. You have to find your own heart, utterly empty, empty of all rubbish. And when your heart is empty of all rubbish, you are the buddha. There is no other experience which goes beyond it.

Now before you become buddhas, a few laughs, because a few may come back, a few may not come back. Those who come back will celebrate, but for those who will not come back from this great inner journey, some laughs as a goodbye....

Kowalski and Olga are making love in the upstairs bedroom. Just as Kowalski is about to start up his machinery, they hear a loud banging noise downstairs.
"What's that?" asks Olga, jumping up in bed.
"Nothing," pants Kowalski. "Come on, let's get on with it!"

"No! No way!" demands Olga. "No lovemaking until you find out what is going on downstairs."

Poor Kowalski stumbles downstairs with a very large erection, and flips on the the lights.

Suddenly, the cat jumps out of the window. The dog dives under the sofa. And the parrot, trapped in its cage, looks around frantically, then tucks one leg under its wing and screams, "Wait! Wait, you silly Polack... you wouldn't fuck a cripple would you?"

Terrence and Mrs. Tuber, the TV Couch Potatoes, are propped up on their potato couch, chewing peanuts and watching their favorite soap opera "The Potato Family" on television.

When the doorbell rings, Chip the dog starts barking, and Terrence looks around at it and accidentally pops a peanut into his ear. He is still sitting on his potato couch with his head tipped to one side, trying to get the peanut out, when his daughter and her boyfriend Frito walk in.

Frito immediately sees the situation and offers to help Terrence to get the peanut out.

"Look," says Frito, "I'll cover your mouth, stick my two fingers into your nostrils and then blow into your other ear."

In desperation, Terrence agrees to give this a try. Frito stuffs his fingers tightly into the couch potato's nose and blows into his ear. Sure enough, the peanut pops out the other side.

Later that evening, Terrence and Mrs. Tuber are propped up in bed watching a re-run of "The Potato Family" on television, when Mrs. Tuber asks her husband, "That Frito is such a nice boy, what do you think he will do when he leaves school?"

"I don't know what his plans are," replies Terrence. "But from the smell of his fingers, I think he will probably be our son-in-law."

"Hey man," says Swami Haridas to his friend, Stonehead Niskriya, "how come you got home so early from your date with Papaya Pineapple last night?"

"Well," explains Stonehead, "after dinner we went back to her apartment. We sat on her bed listening to music, talked for a while, and drank some herb tea. Then she slowly undressed, pulled back the bed covers, lay down, reached over me, and turned out the light."
"So?" asks Haridas. "What happened?"
"Well, I can take a hint," replies Stonehead. "So I went home!"

Nivedano...
(Gibberish)
Nivedano...

Be silent. Close your eyes. Feel your body to be frozen; gather all your life energy inwards and look in.

Deeper and deeper.
Find the center of your being.
Finding the center of your being is the door that leads you beyond yourself, that makes you a buddha.

Be well acquainted with this new space you are in, because you have to carry the buddha twenty-four hours -- in your gestures, in your actions, in your words, in your silence, waking or sleeping.
If one can remain with this silence, then there is no need to follow any discipline, any virtue. Everything will happen on its own accord, spontaneously.
And when things happen spontaneously they have a beauty of their own.
It is a blissful moment.
You are dissolved
into an oceanic consciousness,
you are at home,
realizing that which you have carried since the very beginning, for thousands of lives, but have never looked into it...
never searched for it, have taken it for granted.
It is the most precious treasure in you.
It is the whole universe falling in you.

Nivedano, to make it clear...

Relax, and just watch the body, the mind.
You remain a watcher.
Just a watcher.

Your body is born and dies.
Your mind every moment changes.
Only this watcher is your eternity.
Remember it.
Remind yourself of it.
And slowly slowly make it your ordinary, simple life experience, just like breathing. You don't have to make any effort.
When your buddha is that spontaneous,
you have found the truth.

Nivedano...

Come back, and bring with you all the fragrance that you have gathered.
Sit down, slowly, gracefully as a buddha, for a few seconds.
This is going to be your lifestyle.
I don't want any followers.
I want everybody to be a buddha,
a master unto himself.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the buddhas?
Yes!

The Buddha: The Emptiness of the Heart

Chapter #2
Chapter title: Twenty-four hours a day

9 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DAIKAKU SAID:
ZEN PRACTICE IS NOT CLARIFYING CONCEPTUAL DISTINCTIONS, BUT THROWING AWAY ONE'S PRECONCEIVED VIEWS AND NOTIONS AND THE SACRED TEXTS AND ALL THE REST, AND PIERCING THROUGH THE LAYERS OF COVERINGS OVER THE SPRING OF SELF BEHIND THEM.
ALL THE HOLY ONES HAVE TURNED WITHIN AND SOUGHT IN THE SELF, AND BY THIS, WENT BEYOND ALL DOUBT.
TO TURN WITHIN MEANS ALL THE TWENTY-FOUR HOURS, AND IN EVERY SITUATION, TO PIERCE, ONE BY ONE, THROUGH THE LAYERS COVERING THE SELF, DEEPER AND DEEPER, TO A PLACE WHICH CANNOT BE DESCRIBED. IT IS WHEN THINKING COMES TO AN END AND MAKING DISTINCTIONS CEASES, WHEN WRONG VIEWS AND IDEAS DISAPPEAR OF THEMSELVES WITHOUT HAVING TO BE DRIVEN FORTH; WHEN, WITHOUT BEING SOUGHT, THE TRUE ACTION AND TRUE IMPULSE APPEAR OF THEMSELVES. IT IS WHEN ONE CAN KNOW WHAT IS THE TRUTH OF THE HEART.
THE MAN RESOLUTE IN THE WAY MUST, FROM THE BEGINNING, NEVER LOSE SIGHT OF IT, WHETHER IN A PLACE OF CALM OR IN A PLACE OF STRIFE, AND HE MUST NOT BE CLINGING TO QUIET PLACES AND SHUNNING THOSE WHERE THERE IS DISTURBANCE.
IF HE TRIES TO TAKE REFUGE FROM TROUBLE BY RUNNING TO SOME QUIET PLACE, HE WILL FALL INTO DARK REGIONS.
IF, WHEN HE IS TRYING TO THROW OFF DELUSIONS AND DISCOVER TRUTH, EVERYTHING IS A WHIRL OF POSSIBILITIES, HE MUST CUT OFF THE THOUSAND IMPULSES AND GO STRAIGHT FORWARD, HAVING NO THOUGHT AT ALL ABOUT GOOD OR BAD. NOT HATING THE PASSIONS, HE MUST SIMPLY MAKE HIS HEART PURE.

Maneesha, Zen can say things which no other religion is capable of. Zen is a rare flower. All other religions are subservient to the vested interests, to the past, to the society, to the state. Zen is an exception. My love for it is not without reason. It is the only revolutionary approach to the ultimate reality, and a man like Daikaku is a perfectly representative master. You have to listen to his every word as if you are listening to me.

DAIKAKU SAID:
ZEN PRACTICE IS NOT CLARIFYING CONCEPTUAL DISTINCTIONS...

The whole theological world and the whole philosophical world are concerned only with clarifying conceptual distinctions -- what is what. They never go beyond the conceptual mind. Looking from the point of view of Zen, what they are doing is not only childish, it is also stupid. A child can grow up, but stupidity only becomes thicker and thicker and thicker.

All the religions have served the politicians, the emperors, the murderers, the criminals. You may not be aware of it, but you have to be aware. The pope in the second world war blessed Mussolini, who was a fascist, to be victorious. He prayed to God to make Benito Mussolini the victor. Now it is strange, the

archbishop of England was also praying to the same God -- both are Christians -- but Italy and England were at war. Even Adolf Hitler was blessed and received the prayers of both the Catholic and Protestant religions. Their high priests prayed to God that he should be made the victor.

Now, God must have been in trouble to decide! All sides were praying to the same God, the same Christian God. They all worshipped the same Christian Bible. But this strange situation shows completely that your religion is nothing but a servant to the state -- it can even pray for Adolf Hitler to become the victor over the world. It does not matter for whom the religion is praying; it has always been favorable to those who have power and riches.

Zen is in every way exceptional. Japan was also at war but not a single Zen master blessed the emperor of Japan to be the conqueror.

The emperor of Japan had gone to receive blessings from a Zen master, and wondered how to ask him. First he had tried to persuade the master to come to his court. The master refused. He said, "Even if God calls me to his court, I will refuse. I am perfectly happy where I am. If you want to see me, then you have to come. The thirsty has to come to the well." A clear-cut answer....

The emperor finally had to concede, reluctantly, and he went with all his court following him. Not finding a word -- what to say? -- he asked, "I have always wondered: what is hell and what is heaven?"

The master said, "You idiot!" I don't think any emperor has ever received such a welcome. A poor monk who has no possessions, nothing except himself... but having himself gives him such authority that he can say to the emperor, "You are an idiot!" The emperor became furious. This was too much. He pulled out his sword and was going to cut off the head of the master.

The master said, "Wait a little... *this* is the door of hell."

The emperor thought for a moment. He had been given the answer: anger, violence, destructiveness. He pulled back his sword and the master said, "This is the door of heaven. Do you want to ask any more questions?"

The emperor said, "I am satisfied." He could not manage to ask, "Bless me, that I should be the victor in the great world war." Just being in the master's presence, the very idea looked stupid.

Zen has never been in any way what Karl Marx calls the opium of the people. It is unfortunate that a genius like Karl Marx had no idea of Zen. He knew, in the name of religion, only Christianity which is the worst religion in the world. He did not know the flights of Gautam Buddha, of Mahakashyap, of Nansen, of Tozan. He was absolutely unaware of the East, and religion is an Eastern contribution to the world. In the Far East, in Japan, it has come to flower in its totality.

Daikaku is one of those masters who have come to their fullness, to their fulfillment. Just listen to what he says:

> ZEN PRACTICE IS NOT CLARIFYING CONCEPTUAL DISTINCTIONS, BUT THROWING AWAY ONE'S PRECONCEIVED VIEWS AND NOTIONS AND THE SACRED TEXTS AND ALL THE REST, AND PIERCING THROUGH THE LAYERS OF COVERINGS OVER THE SPRING OF SELF BEHIND THEM.

Daikaku is famous for burning all the scriptures that belonged to the monastery of which he had become the head, the successor. He burned all the scriptures and he stopped one thousand disciples in the monastery from reading them, saying, "This is not a university, you are not here to study something. You are here to transform yourself, to seek yourself; and that is not possible through scriptures. Throw out all these scriptures, holy and unholy, both together."

It was very shocking when Daikaku did it. It shocked almost the whole Buddhist world. But Daikaku was a man of the same strength and the same power as Bodhidharma or Mahakashyap. He did not care what the world said, he knew what he was doing. The only way to reach yourself is to throw away all your preconceived ideas, all your prejudices, all your scriptures, all your religious notions. Anything concerned with the self that has been conceived through the mind has to be thrown away, cleaned out completely.

No scriptures can give you the experience of your being. They are really the hindrances -- your life spring is covered by those layers of prejudices and conceptions. Unless you throw them away, whether it is the Bible or Shrimad Bhagavadgita or the holy Koran or Dhammapada... it does not matter what it is. Whatever is covering your life spring, throw it away without a single moment of hesitation. Because all that is borrowed is just dust, layers and layers of dust, and you are covered with that dust.

> ALL THE HOLY ONES HAVE TURNED WITHIN AND SOUGHT IN THE SELF, AND BY THIS, WENT BEYOND ALL DOUBT.

He is saying, "It is not only me, but all the buddhas have done the same. They have all burned the whole contents of the mind and cleared the space so that the life springs can flow directly and you can know for the first time your own eternity, your own splendor."

It is a paradox to say it, but it is a fact that all your religious teaching is a barrier to your becoming religious. To know anything about God from others is dangerous. It will prevent you from knowing existence directly, and you will settle for cheap knowledge.

Zen's whole revolution is: don't settle for cheap knowledge; go for the costly experience. And anything that hinders the way, throw it out. Gautam Buddha has even said, "If I come into your meditations, cut off my head immediately! Nobody is to be allowed to hinder your progress." These were real lions. Humanity can be proud of these people who did not desire to enslave you, as Catholics, as Hindus, as Mohammedans; whose whole effort was to liberate you from all "isms," from all churches, and to help you penetrate your own reality. That is the only truth, the only space which is holy.

TO TURN WITHIN MEANS ALL THE TWENTY-FOUR HOURS, AND IN EVERY SITUATION, TO PIERCE, ONE BY ONE, THROUGH THE LAYERS COVERING THE SELF, DEEPER AND DEEPER, TO A PLACE WHICH CANNOT BE DESCRIBED. IT IS WHEN THINKING COMES TO AN END AND MAKING DISTINCTIONS CEASES, WHEN WRONG VIEWS AND IDEAS DISAPPEAR OF THEMSELVES WITHOUT HAVING TO BE DRIVEN FORTH; WHEN, WITHOUT BEING SOUGHT, THE TRUE ACTION AND TRUE IMPULSE APPEAR OF THEMSELVES. IT IS WHEN ONE CAN KNOW WHAT IS THE TRUTH OF THE HEART.

In these few statements he has covered the whole journey from falsehood to truth, from darkness to light, from death to immortality. What he has said can be condensed, so that you can remember it not as knowledge but only as a finger indicating the moon -- just a few hints for your own inner journey.

The first thing is, twenty-four hours a day, to remember what you find in your meditations. You will forget again and again, but the gaps of forgetfulness will become less and the length of remembering will become longer. By and by the gaps of forgetting will disappear. There comes a time when you are a whole circle of remembrance, twenty-four hours. Even in your sleep you know you are a buddha.

A small story will explain it to you....

Ananda, Buddha's very intimate disciple, was almost forty-two years continuously serving Buddha, day and night, summer and winter. One night when Buddha was going to lie down, Ananda said, "I don't generally ask any questions, because every question that I could ask, others ask. And I am always here, so I listen to the answer. I know that any question I have is going to be asked by somebody or other; in these years this has become my experience. But there is one question I don't think anybody is going to ask. It is very situational."

Buddha said, "You can ask."

"The question," he said, "is not very great. But it has been troubling me for years."

Buddha said, "You could have asked at any time."

Ananda said, "I never wanted to trouble you. The whole day you are working on people, and in the night you are alone with me. The question is that I have been watching you for twenty years continuously... even in the night I get up once or twice to have a look at you to see whether you are all right. What has been puzzling me is that you keep the same posture the whole night. You don't change sides, you don't even move your leg. Do you sleep or do you remain awake?"

Buddha said, "My body sleeps; it sleeps very profoundly. But as far as I am concerned, I am just a pure awareness. So having found the right position, the one which is the most comfortable, I have not changed it for twenty years. And I am not going to change it till my last breath."

He died in the same posture. Because of Buddha, the posture has become known as the Lion's Posture. For forty-two years after his enlightenment, his day and night was a continuity of awareness.

That's what Daikaku is saying:

TO TURN WITHIN MEANS ALL THE TWENTY-FOUR HOURS...

Go on turning in. Whenever you find a moment to turn, turn. And it is such a simple act to turn within -- nobody's help is needed. No ladder is needed, no door has to be opened. Just close your eyes and look in. Sitting in a bus, traveling in a train... you can do it any time, and slowly slowly you don't even need to close your eyes. The remembrance simply remains, of its own accord.

That's what Daikaku is saying:

IT IS MOST BEAUTIFUL WHEN, WITHOUT BEING SOUGHT, THE TRUE ACTION AND TRUE IMPULSE APPEAR OF THEMSELVES. IT IS WHEN ONE CAN KNOW WHAT IS THE TRUTH OF THE HEART.

What is the truth of the heart? The ordinary commonsense view of the heart is that it is the source of emotions like love or hate or anger. Just as the mind is the source of conceptual thoughts, the heart is the source of all that is emotional and sentimental. That is the commonsense view.

But when Buddha says `the heart' he means the very center of your being. It is his understanding that your love, your hate, everything, arises out of your mind. And I think he is being absolutely scientific; all psychologists will agree with him.

You can experiment yourself. You can see from where your anger arises -- it is the mind; from where your emotions arise -- it is the mind. Mind is a big phenomenon; it covers conceptual thinking, it covers your emotional patterns, your sentiments. To Buddha, the mind contains all that arises in you, and the heart is that which is always silent and empty and watching.

What is THE TRUTH OF THE HEART? -- Silence and watchfulness.

THE MAN RESOLUTE IN THE WAY MUST, FROM THE BEGINNING, NEVER LOSE SIGHT OF IT...

From the very beginning one should remember that we are in search of a place, a space, where nothing arises -- no dust, no smoke; where everything is pure and clean, utterly empty, just spaciousness. One should be clear from the very beginning what we are looking for.

... NEVER LOSE SIGHT OF IT, WHETHER IN A PLACE OF CALM OR IN A PLACE OF STRIFE, AND HE MUST NOT BE CLINGING TO QUIET PLACES AND SHUNNING THOSE WHERE THERE IS DISTURBANCE.

Zen is not against the world. That is one more of its rebellious attitudes against all religions. All religions somehow condemn the world. All religions praise those who have renounced the world, those who have gone away from it, renouncing the wife, the children, the home.

Somebody has some day to do deep research into how many millions of people have left the world in the name of religion and caused to suffer small children, old parents, wives and husbands; who have disturbed the life of many in the name of religion. And do you think these people have found anything? They have simply created many prostitutes, many orphanages, many poor old people, dying without food or medicine. And what have they gained? Not a single one of them has attained to buddhahood.

Zen is very clear and straightforward about everything. It is not a question of renouncing the world; the question is of renouncing your mind.

Wherever you go, your mind will go with you. Your knowledge will go with you, your prejudices will go with you, your scriptures will go with you. Your idea that you are a Hindu or a Mohammedan will go with you. So what are you renouncing?

Zen does not want you to renounce the world but to renounce the mind, so that you can find the empty heart. The empty heart is your purity, your virginity. This empty heart opens the door to the universal and the eternal.

Daikaku is saying that people ordinarily do one thing: wherever there is strife or some disturbance, they avoid that place. These are the people who have renounced the world because to be in the world is a difficult task, every moment there is some difficulty. They are escapists.

Once and for all it should be clear that the future of religion cannot depend on the escapists. The authentic religious man will live in the world without being disturbed by all kinds of disturbances. He will be simply a watcher, unperturbed. In fact the world is a good place because it gives you an opportunity to test your silence, your meditativeness, your watchfulness. Be in the world but don't be of it. Be in the world but don't let the world be in you.

It is the ordinary mind's approach that where things are quiet and peaceful, it is good; there you can meditate. So people have gone to the Himalayas to meditate. And what they meditate on, you will be surprised: they meditate more on the world that they have left behind! Because everything that they have left behind forcibly, follows them in their minds.

I have heard two stories. One is about an American billionaire. He became tired of money, tired of women, tired of drugs. Finally he thought, "I have to go to the Himalayas, to find a real master to show me the way to peace." He traveled to the Himalayas and inquired, "Is somebody aware of an authentic master?"

People said, "Yes, there is a man near Mansarovar" -- the highest lake in the world, on top of the Himalayas. "He has been there perhaps for sixty years or more, nobody remembers; we have always known him to be there. He is the only man there."

Even the swans which live in Mansarovar leave it for three months and come down to the plains, because for those months the lake is completely frozen. You can walk on it, you can drive over it; it is like solid rock. The people said, "But even in those months that man never leaves the place. Obviously, he must have found the truth; otherwise why should one remain there for sixty years in such arduous conditions?"

The billionaire was not to be discouraged; on the contrary, it became a challenge. He was a man who had fought many challenges in his life. He was born a poor man and he became a billionaire by sheer effort and struggle. So he struggled; it was a difficult task to reach there, because no buses go there, no roads go there. He had to find his path by just looking at the map and moving into the unknown.

Finally, he found an old man, a very old man. He thought in his mind that if there is any God, he must look like this man! He was very happy, although tired and tattered. He fell at the feet of the old man and he said, "I am coming from America. I am a super-rich man, but I am tired of the world; I have renounced everything."

The old man looked at him and said, "These matters we will discuss later on. Do you have a cigarette on you? Sixty years, and not a single idiot has come here with a cigarette."

The billionaire was very much shocked, but he gave his whole packet, and a lighter, and the old man said, "You are a very religious person."

"But," the billionaire said, "what am I to do now?"

He said, "Go back. And when you come again, bring as many cigarettes as possible."

He said, "This is strange! I had come here for enlightenment..."

The old man said, "Do what I have told you. Just this way -- going back and coming again, going back and coming again -- you will become enlightened."

Miserably, he went away. No one has ever heard that he came back again. But this man, for sixty years, had been waiting for a cigarette.

The second story is certainly fiction. This one that I have just told you may be true. The second is that when Edmund Hillary reached Everest he was surprised to see a Hindu sannyasin squatting on the ground there. He said, "My god! We used to think that nobody had ever reached here. How did you manage?"

He said, "I come here every day. This is a sort of toilet for me. I live just nearby. But these things we can discuss later on -- how much for your watch? Because here it is so difficult to know what time it is..."

These people who have escaped from the world, do you think they are thinking about anything else? They are thinking more of the world than you are, because you don't have to think -- it is there! These poor fellows have to think thousands of things which are not there. Mind always desires that which is not there. That which is with you, mind simply accepts; there is no need to think about it.

This ordinary conception has prevailed amongst humanity that one should go to a quiet place to meditate, and get away from places which are full of strife, struggle, conflict. But Zen has a totally different attitude -- and more psychological. There is no need to leave the world. The world is a perfectly good place -- as a fire test. What is needed is to go in, not to go somewhere out.

And you can go in anywhere in the world, whether it is the Himalayas or the M. G. Road. You can become enlightened even with a rented bicycle! It does not matter that it was rented. I have heard of people becoming enlightened even on stolen bicycles, because becoming enlightened has nothing to do with bicycles.

Daikaku says:

> IF HE TRIES TO TAKE REFUGE FROM TROUBLE BY RUNNING TO SOME QUIET PLACE, HE WILL FALL INTO DARK REGIONS.

No other religion has said that. And I authenticate it: The person who escapes from troubles falls certainly into a very dark space, because his very beginning is wrong. He is going away from the trouble. He should have remained in the trouble, untroubled -- that would have been some gain. But he has escaped from it, and when there is no struggle, no trouble, no strife.... Sitting somewhere in the Himalayas, the silence that surrounds you is of the Himalayas, not of you. That is not going to help. You have to find your own Himalayas within.

IF, WHEN HE IS TRYING TO THROW OFF DELUSIONS AND DISCOVER TRUTH, EVERYTHING IS A WHIRL OF POSSIBILITIES, HE MUST CUT OFF THE THOUSAND IMPULSES AND GO STRAIGHT FORWARD, HAVING NO THOUGHT AT ALL ABOUT GOOD OR BAD.

You can see the rebelliousness of Zen. Every religion is concerned that you should be good, you should not be bad, you should be respectable, you should not be condemned by the society. You should not lose your good repute even if you have to be a hypocrite. Just be good, even though the good is not arising on its own but you are forcing it.

It is the greatness of Zen.... Don't have any thoughts about good or bad. Be absolutely a witness, and while you are just a witness, whatever happens through you is bound to be good. The whole world may condemn it; it does not matter. You have to listen only to your own heart. If your heart says "yes, go on," then go on straight forward. Even if it is against all morality, against all doctrines, against all religions, it does not matter. It should not be against your simple, innocent heart. The only criterion is that it should be spontaneous. Spontaneity is good; non-spontaneity is hypocrisy.

NOT HATING THE PASSIONS, HE MUST SIMPLY MAKE HIS HEART PURE.

On every point Zen differs from all other religions, and on every point Zen is right. It does not say to you, "Fight with your passions, drop your passions. Unless you drop all your desires, passions, longings, you cannot attain to the truth." The reality is just vice versa. If you get into this struggle of dropping passions, you will never win. Don't be bothered by the passions, by the desires. Find the empty heart and its purity and you will find that all passions, all desires are transformed.

People always begin from the wrong end. And there is a reason why they begin with the wrong end. The wrong end seems to be rational. For example, they see in Gautam Buddha great compassion. This compassion is arising spontaneously, but they don't know the empty heart of the buddha, from where this compassion is arising. They can see his compassionate actions, and they logically derive the conclusion that if you do compassionate acts you will become a buddha.

The law, the *dhamma*, does not work this way. In the first place you cannot drop the passions. You can fight, you can wrestle, and you can suffer and you can torture yourself. You can repress, you can become a pervert -- as all the monks of all the religions have become perverts, psychologically sick, because they have been fighting against nature.

Nobody can win against nature. But they are doing something "rational." It seems to them that by being compassionate... And their compassion will be bogus, false. You know when your smile is just on the lips, a lipstick smile, it has no roots anywhere inside. It is just there on the lips.

I have heard about a politician in America. In America, politicians in an election go from house to house, kissing small babies. In a small park there were at least two dozen babies with one woman. The politician thought, "My god!" And all those babies were dirty, smelly, their noses running, and he had to kiss all of them just to convince the woman that he was the right candidate. Then he told the woman, "Remember, this is my name and I am running for president."

She said, "I will remember. You are so kind."

Then he asked the woman, "Just one question arises -- are all these children yours?"

She said, "No, not a single one."

The politician said, "Not a single one? What are you doing here?"

She said, "I am just keeping an eye on them. Their mothers have gone to a conference."

He said, "Fuck you, you noodle! Why didn't you tell me before? I had to kiss all these brats -- they all seem to be Italians, full of spaghetti -- and you didn't stop me!" All that kissing was just political, diplomatic.

Unless your life arises from your spontaneity, from your very empty heart, it is going to be just superficial. And with the superficial you cannot be blissful; with the superficial you are going to remain miserable. Only with the truth is there the beginning of a different kind of life -- of joy, of bliss, of dance. Then your whole being is full of songs. Then all your actions are poetic. Then your very presence has a grace, a beauty which is not of the body. It is radiating from the body but it is coming from the deep sources of your own empty heart.

Upon his enlightenment a Zen monk wrote:

YOU, BEFORE ME STANDING,
OH, MY ETERNAL SELF!
SINCE MY FIRST GLIMPSE
YOU HAVE BEEN MY SECRET LOVE.

At the moment of death you cannot think about what movie is running in a certain theater. When death is standing before you, you cannot think of anything else. The Zen monk is saying in this small haiku:

YOU, BEFORE ME STANDING, OH, MY ETERNAL SELF!

In the mirror of death he has seen his original face. All things are dropped, all concerns are dropped, all preoccupations are dropped.

SINCE MY FIRST GLIMPSE YOU HAVE BEEN MY SECRET LOVE.

You are all in search of a secret love. And you are all trying to find it in somebody else. Hence the frustration of all lovers except those who are never allowed to meet. Only those who are never allowed to meet are remembered, for centuries, for their great love.

In the East we know Shiri and Farhad, Laila and Majnu. Because they were never allowed to meet by their parents and society they have become symbolic of great lovers. But it is strange: they were never allowed even to meet with each other, and they have become the symbols of great love. And what has happened to the millions of lovers who have been allowed? Not a single one of them has proved to be a great lover. All are simply lousy.

Every love affair is a failure, without exception. You may accept it, you may not. One tries to hide the fact as long as possible, but everybody knows what everybody is doing.

Your frustration is bound to happen. Your real love is for the eternal self, hidden behind the curtain, and you never look behind the curtain. You are just playing on the stage and befooling.

Everybody's great love is to know the secret of the eternal and immortal life. You cannot find it in another person. When you meet on the sea beach it seems -- and to everyone it is the same story -- "this woman -- or this man -- is made for me." Nobody is made for anybody; everybody is made for himself.

You are not some kind of manufactured parts, such that you are made to fit with each other. So when you don't fit, then the tragedy begins. Before that all is goody-goody. The real test is after the honeymoon. After the honeymoon the lovers are finished, they don't look at each other eye to eye. The husband goes on reading the same newspaper to avoid the wife....

A man was saying to his friend in the pub, "Why do you always remain silent? You don't say anything."

He said, "The whole credit goes to my wife. She talks and I listen. She does not like any interruption. So after years of listening without interrupting, it has become a habit. Wherever I am, even though my wife is not there, I sit silently."

The failure of love in the world shows a significant fact: perhaps our love is searching for something else, and because we don't find it in our so-called lovers, the frustration arises. Nobody is responsible, it is just that our direction is wrong. The real lover is within you. The eternal lover is within you. Once you have found it, you are absolutely content with yourself. There is no need for anyone because you are no longer incomplete.

Only a buddha is fulfilled.

Maneesha has asked:
OUR BELOVED MASTER,
WHAT IS THE WISDOM OF THE HEART?

Maneesha, common sense carries many fragments of truth, but they are never complete. Around the world everywhere it is heard -- "the wisdom of the heart." But the truth is, wisdom arises not out of the heart, it arises out of the emptiness of the heart. But that is known only to those who have reached deepest into the self.

But common sense carries fragments of knowledge. It knows that the people who are compassionate,

people of heart, have a certain wisdom which is not knowledge, a certain insight, a certain intuitiveness which cannot be taught. They can see things, feel things. They are sensitive to things which are not available to the mind. So people start thinking that there are possibilities of the heart having wisdom.

But they don't know that the heart is your emptiness. And out of your emptiness a clarity, a transparency arises which can see things which you cannot intellectually infer. This is wisdom.

To make it complete, Maneesha, it has to be said, "the wisdom of the *empty* heart." The heart, as the physiologist knows it, is just a blood-pumping system. Out of your heartbeats no wisdom can arise. Have you ever felt any wisdom arising from your heartbeats? Has any doctor ever heard some wisdom while checking your heartbeats through his stethoscope?

This heart is not the one we mean when we are talking about the emptiness of the heart. Actually, we are talking about throwing away all the contents of the mind. Then, the no-mind itself becomes your heart. It is not a physiological thing. It is your no-mind -- no prejudice, no knowledge, no content. Just purity, simple silence, and the no-mind can be called the empty heart. It is only a question of expression. What you want to choose, you can choose: the wisdom of the empty heart, or the wisdom of no-mind -- they are equivalent.

When you are in deep meditation, you feel a great serenity, a joy that is unknown to you, a watchfulness that is a new guest. Soon this watchfulness will become the host. The day the watchfulness becomes the host, it remains twenty-four hours with you. And out of this watchfulness, whatever you do has a wisdom in it. Whatever you do shows a clarity, a purity, a spontaneity, a grace.

A Mulla Nasruddin story....

He was born in Iran, and in Iran his grave is still there. A strange grave, unique in the whole world. There are millions of graves, but nothing like Mulla Nasruddin's grave. On the grave there is standing a closed door with a big lock on it. And the lock... Mulla Nasruddin before dying made all the arrangements. "You put the key with me inside the grave, so nobody can open the door." Even the emperor came to see -- "What nonsense is happening! And this man is thought to be a wise man, of course a little eccentric, but loved by everybody."

The emperor inquired of Nasruddin's disciples, "What is the matter?"

They said, "It is not new. He used to carry this door wherever he went. We asked him, `What is the matter?' He said, `If I take the door with me, nobody can enter into my house. Obviously, everybody enters into the house from the door. So just to protect the house, I carry the door with me.' And before dying he said, `Fix that door on my grave, lock it, and put the key with me. Any time I like I can open the door and just have some fresh air.'"

The emperor said, "All nonsense."

But the emperor also liked the man. The chief disciple said, "There is something in it. He is saying: Don't think that my death is my death. You are putting my body in the grave but I am still alive. My life is eternal."

But he was crazy always. To make this statement, that life is eternal, he has put up this door: "Any moment, if I want to come out, at least I have the key and I don't have to ask anybody's permission. I can open the door, have a little walk, or enjoy around the city. You will not see me, but I will see you."

Mulla Nasruddin was once sent by the emperor of Iran with great gifts to the emperor of India. And Nasruddin praised the emperor of India as the full moon. The rumor reached Iran -- there were enemies of Nasruddin, and they said, "You have not chosen the right person to take the message. He has praised the emperor of India as the full moon!"

The emperor said, "Let him come back. He will have to answer; otherwise he will lose his head."

Nasruddin came back. The Indian emperor was very impressed by him, and had given him many presents. The emperor of Iran was very angry and he said, "Nasruddin, your life is at risk!"

Nasruddin said, "Everybody's life is always at risk. Do you think your life is not at risk?"

The emperor said, "Don't discuss philosophy, you have to answer. You called the Indian emperor the `full moon.' It is insulting to me."

Nasruddin said, "You are an idiot; you don't understand the meaning. You are the rising moon, the first-day moon, which is just a small arc, remains for a few moments and disappears. The full moon means the days of decline have come. That Indian emperor was an idiot. He thought I was praising him, but I was simply declaring that `Your time has come. Now there is no more growth, only decline.' And you are an idiot for being angry. You are the rising moon -- you have to expand, conquer. You have enough time to become a full moon."

The emperor was very much impressed by the interpretation. Nasruddin's enemies were simply shocked. They had never thought that he would give this interpretation. Nobody ever thought about it; everybody thought that he had been insulting.

Nasruddin is a Sufi mystic, a little crazy, but always tremendously wise. One day he was going to take his disciples to see a rare collection of paintings that had come to the city. Now the question was... He would be riding on his donkey. He asked his disciples, "What to do? If I ride on my donkey in the usual way, then my back will be towards you. That is insulting, and I cannot insult my disciples. If you walk ahead of me, your backs will be towards me. I don't think you will do that insult to me. So the only possible way is, I will ride on the donkey facing you."

The disciples said, "But the whole town will laugh, and you will make us also look stupid... although there is a point in it. But to go anywhere with you is a trouble."

The procession went on through the town. Everybody looked -- what is the matter? Nobody had ever seen anybody riding on a donkey facing backwards. Finally a crowd gathered, and they said, "We will not let you go unless we get the explanation."

Nasruddin said, "The explanation is simple. I don't want to insult my disciples so I cannot have my back towards them. And I don't want to be insulted by my disciples, so they cannot walk ahead of me. They have to walk behind me. Now what do you say -- how can it be managed? This is the only way."

People said, "It is crazy, but it is the only way. If keeping somebody at your back is insulting, then certainly you are doing the right thing."

A simple man with utter purity -- every act in his life is full of wisdom, but on the surface looks a little crazy. He belongs to the same category as Bodhidharma, as Mahakashyap. But he is a little more eccentric than any of them.

From the emptiness of the heart, it is not necessary that what arises will be understood by people as wisdom. You will be perfectly at ease with it, and those who understand you will be perfectly at ease with you. But in this world to find people who can understand the wisdom of the empty heart is very difficult and rare.

But there is no problem. The man of empty heart does not need any recognition. He is so fulfilled that he may look mad to the whole world, but if it is arising out of his spontaneity, it does not matter. All that matters is that it should not be fake, that it should not be hypocrisy, that it should not be phony. It should be coming out of your heart and its emptiness. Then everything is wise whether people recognize it or not.

Who has recognized Mulla Nasruddin? Very few people. Who has recognized Bodhidharma? Very few people. Who has recognized Mahakashyap suddenly laughing? Only Gautam Buddha. Ten thousand monks were present but nobody could understand this eccentric behavior. But it was arising out of the empty heart, from a clarity of vision. Only another man of the same clarity can understand it.

Maneesha, the wisdom of the empty heart is understandable only to those who have entered into their own emptiness. To others it will remain a puzzle, a craziness, a madness. And there are so many beautiful buddhas -- their behavior was absolutely in tune with the emptiness of the heart, but it was not rational. It could not be understood by the so-called intellectual. It was almost impossible to be understood by the crowd.

In Japan there is a doll... it is available anywhere, here too. The doll is called *daruma*. Daruma is a Japanese nickname for Bodhidharma, and the doll represents something special. It was made, so goes the story, by Bodhidharma. The doll is made in such a way that its bottom is very heavy, so you can throw it any way and it will always fall and sit up immediately in the lotus posture. When Bodhidharma made it, his disciples laughed: "What are you doing?"

He said, "This will be a teaching even for small children to be a buddha in every position, in every situation. Look at this doll; throw it any way and it will immediately regain its balance and sit in the buddha posture."

A buddha of the category of Bodhidharma can make a doll far more important than any scripture. The tea you drink... perhaps you don't know the whole story of it. Bodhidharma was meditating on a mountain in China called T'a. And he did not want to blink his eyes, but it is natural for the eyes to blink. He wanted to keep his eyes open while he was meditating, so he cut off his eyelids and threw them just in front his temple. From the hairs of the eyelids, the first tea leaves grew.

That is the story. It is called tea, because it was first found on the mountain of T'a and all the names in the different languages refer to the mountain, T'a. In Marathi it is *cha*, in Hindi it is *chai*. But it originates

with the mountain, T'a. Of course it is a fiction. But because it grew out of the hairs of Bodhidharma, it keeps you awake.

So when you want to be awake... just a cup of tea. But remember, it keeps you awake because it is a product of Bodhidharma's eyelids. And Bodhidharma was a man of absolute awareness, so some quality of awareness still continues in tea.

It is a beautiful story, and its implications are great. Anything that comes out of the empty heart and its wisdom is going to carry some quality for the coming centuries. It may look like a fiction -- it is a fiction. But even a fiction can be used to indicate a truth. Tea keeps you awake because Bodhidharma was a man of fully awakened consciousness.

Even if you watch Buddha's statue silently, you will be surprised that slowly your mind becomes empty and you start entering into your own spring of life. That statue is made exactly in the posture that Gautam Buddha used to meditate in. Sitting in front of that statue, something in you starts synchronizing with the posture of the statue. Doing nothing, just sitting, and the buddha starts reflecting in your mirror.

But the mirror has to be clean, the mirror has to be empty of content. That's what we are trying to do every day -- washing the mirror, cleaning the dust of the centuries. Every day something of the impurity drops away; something becomes more recognizable as a buddha. Maybe just a glimpse, but soon this glimpse will become your whole life.

Before you all become buddhas, a few laughters, because after becoming a buddha, laughter does not suit. No buddha laughs. So it is always good to laugh before you become a buddha, because if you laugh when you are a buddha it will be objected to.

Good old Olga Kowalski comes stomping down the stairs to find her husband on the couch watching football on television.

"Kowalski," she nags, "how come we never talk anymore? Other husbands talk to their wives. You have not said two words to me all week!"

Then Olga furiously steps in front of the TV and demands, "Just say two words!"

"Okay," says Kowalski, stretching his neck around to see the TV. "Shut Up!"

Miss Goodbody is teaching sex education to her ninth-grade class. Sitting in the back of the room, reading Playboy and smoking a cigarette, is Chester Cheese's kid, Wise-guy Willy.

"Class," begins Miss Goodbody, shakily, "today we will discuss sexual intercourse."

Wise-guy Willy puts down his magazine, smiles, and winks at Miss Goodbody.

"Uh... there are eight basic positions for sexual intercourse," Miss Goodbody says nervously.

"Nine," comes Willy's voice from the back.

Flustered and blushing, Miss Goodbody begins again. "There are eight basic positions for sexual intercourse," she stammers.

"Nine," interrupts Willy, again.

This time Miss Goodbody takes a deep breath and continues, "The first is called the missionary position: the man is on top of the woman and facing her..."

"Aha!" says Willy, winking again, "ten!"

Paddy and Kowalski are in town for a drinking spree. After a lot of drinking, they decide to go to the hundred-story-high, revolving, Roasting Rhinoceros Restaurant for some dinner.

They choose a table overlooking the city lights, but have only been sitting there for a few minutes when both of them feel the need to pee.

"Can you tell us where the bathroom is?" Paddy slobbers at the head waiter.

"Certainly, sir," replies the waiter, pointing across the restaurant. "Just go down the passage over there, turn left and go two steps down."

The directions are repeated again for Kowalski, who is not quite sure he knows where he is, or what he is looking for.

"Just remember," says the head waiter, "turn left and two steps down..."

So, Paddy and Kowalski set off across the room and down the passage. They take the first door on the left and step inside, into the open elevator shaft.

One hundred stories below, Paddy slowly picks himself up off the ground.

"How do you feel?" Paddy asks his Polack friend, lying beside him.

"Not too bad," replies Kowalski. "But I don't think I can manage that second step."

Nivedano...

Nivedano...

Be silent, close your eyes. Feel your body to be completely frozen.
Look inwards, as deep as possible.
It is your own space.
At the very end you will find the empty heart.

The empty heart is a door to eternity. It is a connection between you and existence. It is not something physical or material. It is not something mental or psychological. It is something beyond both, transcending both.
It is your spirituality.
Remember, the empty heart makes you a buddha.

This moment is blessed.
Ten thousand hearts are feeling the silence
and the merger with existence.
You are the fortunate ones of the earth.

Make it clear, Nivedano...

Relax... just be a watcher of mind and body both.
The insistence should be on the witnessing.
Witnessing is your secret love.
Witnessing is Buddha, watching.

Catch hold of the experience so that when you come back, you bring something out of your depth -- some gold, some diamond, some splendor.

Nivedano...

Come back, but come back with a new richness, with a new integrity, with a new individuality.

Reborn, sit for a few moments recollecting the experience that you are the buddha.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of ten thousand buddhas?
Yes!

The Buddha: The Emptiness of the Heart

Chapter #3
Chapter title: This knowing is a transformation

10 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
A LAYMAN ASKED BANKEI, "THOUGH I AM GRATEFUL FOR YOUR TEACHING OF BIRTHLESSNESS, THOUGHTS FROM CONSTANTLY APPLIED MENTAL HABITS READILY COME UP, AND I GET LOST IN THEM AND HAVE DIFFICULTY REMAINING CONTINUALLY UNBORN. HOW CAN I APPLY WHOLEHEARTED FAITH?"
BANKEI REPLIED, "IF YOU TRY TO STOP ARISING THOUGHTS, THE STOPPING MIND AND THE STOPPED MIND BECOME SPLIT IN TWO AND YOU NEVER HAVE ANY PEACE OF MIND. JUST TRUST THAT THOUGHTS ARE ORIGINALLY NONEXISTENT BUT TEMPORARILY ARISE AND CEASE, CONDITIONED BY WHAT IS SEEN AND HEARD, AND HAVE NO REAL SUBSTANCE."
ANOTHER LAYMAN ASKED, "WHEN I WIPE OUT ARISING THOUGHTS, THEY KEEP COMING UP FROM THE TRACES, NEVER STOPPING. HOW CAN I CONTROL THESE THOUGHTS?"
BANKEI REPLIED, "WIPING OUT ARISING THOUGHTS IS LIKE WASHING BLOOD WITH BLOOD; THOUGH THE FIRST BLOOD MAY BE REMOVED, THE WASHING BLOOD STILL STAINS; NO MATTER HOW MUCH YOU WASH, THE STAIN IS NOT REMOVED.
"THIS NO-MIND IS ORIGINALLY UNBORN AND UNDYING AND WITHOUT ILLUSION. NOT REALIZING THIS, THINKING THAT THOUGHTS ARE EXISTENT THINGS, YOU ROAM AROUND IN THE ROUTINES OF BIRTH AND DEATH.
"REALIZING THAT THOUGHTS ARE ONLY TEMPORARY APPEARANCES, YOU SHOULD LET THEM BE AS THEY START AND STOP, WITHOUT GRASPING OR REJECTING THEM. IT IS LIKE IMAGES REFLECTED IN A MIRROR; SINCE THE MIRROR IS CLEAR AND BRIGHT, IT REFLECTS WHATEVER COMES BEFORE IT, BUT DOESN'T KEEP THE IMAGES.
"THE ENLIGHTENED NO-MIND IS INFINITELY BRIGHTER AND CLEARER THAN A MIRROR AND IS ALSO RADIANTLY AWARE, SO ALL THOUGHTS DISSOLVE IN THAT LIGHT WITHOUT LEAVING A TRACE. IF YOU CAN BELIEVE AND TRUST IN THIS TRUTH, NO MATTER HOW MUCH THEY COME UP, IT WON'T BE A HINDRANCE."

Maneesha, Gautama the Buddha marks a milestone in the history of consciousness. The society and the religion and the civilization that existed before him could not be the same after him.

It is just a Christian obsession to make Jesus Christ the line that divides the past from the present-day society. And it is also due to the fact that the East has never written history. It has never been interested in historical facts for the simple reason that if everything is illusory, changing, what does it matter who comes to rule? What does it matter what happens in the outside world? It is not the real thing.

As far as the eternal and the real is concerned, it is timeless, there is no question of history at all. History can be only of outside events, it cannot be of the inner. And because the whole concentration of the East was on the inner, it never bothered about history. Its concentration was directed more towards how to express the inner to those who are blind, to whose who are living in darkness. How to bring light to them?

We don't know how many buddhas have remained silent. We don't know how many buddhas preceded Gautam Buddha. We have simply not been concerned about that kind of thing -- birth, death... all those things are ephemeral. But the Western attitude is outward. And because Christianity became the world's greatest religion, it has made Jesus Christ the dividing line between the primitive, barbarian society and the society which exists now. That's why we always refer to Jesus -- "Before Christ," or "After Christ."

Bertrand Russell was writing the history of the world. He was confronted with the idea that it is absolutely unjustified to divide the development of society with the name of Jesus. The real division happened twenty-five centuries ago with Gautam Buddha. An authentic history should refer to Gautam Buddha. Any incident has to be described as either "Before Gautam Buddha," or "After Gautam Buddha."

There is no comparison between Jesus and Gautam Buddha. He was not even claiming that he was enlightened; he had not even heard what meditation is. He was only claiming that he was the last prophet of the Jews. His contribution to history is nothing. But Gautam Buddha's contribution to human consciousness is immense, immeasurable.

Bertrand Russell was a very impartial man. But still, childhood prejudices dominate you even in your

eighties, nineties. He had long before denied his Christianity. He had written a book, WHY I AM NOT A CHRISTIAN, and before the Christian religion expelled him, he had expelled the religion himself. So he was not an orthodox Christian, or even a Christian, but when the question came before him, of what to do with Jesus Christ and Gautam Buddha, he writes in his diaries: "For days I could not sleep. I knew that it was Gautam Buddha, but my deep conditioning, of which I had never been aware, insisted that it had to be Jesus Christ. Jesus Christ is ours; Gautam Buddha is a foreigner." Finally he conceded to his conditioning.

Nobody before *or* after Bertrand Russell has confronted the problem. It still continues. Even the non-Christians have accepted the idea that history is divided by Jesus Christ.

I want to make it clear to you that Gautam Buddha is the dividing line from the past -- his past, not our past. Now the time has come again; twenty-five centuries are enough. And that is what his calculation was, that after twenty-five centuries a new humanity should start, a new man, a new culture, a new vision, a new consciousness. According to him we are living in a very fortunate time -- a time of tremendous crisis, but of great challenges and uncountable possibilities.

I am talking about Zen simply to make the point that all religions are now out of date. Zen has no clingings with the past. It is not a by-product of the past, but rather an opening towards the future. I am not unnecessarily wasting my time and your time. It is not just by chance that I have chosen to speak on Zen.

We have come to a point of departure from the society in which we have lived, a moment of tremendous departure for consciousness. The way man has felt up to now has not been healthy. The way societies have structured themselves has been very sick. The whole civilization is almost non-existential.

When H.G. Wells was asked, he said that civilization is a good idea, but somebody has to do it -- it has not happened yet. We are still living in the shadows of barbarianism. Gautam Buddha has not been heard, he has not been received around the world. It seems almost as if he is a mythological figure. He is one of the most integrated persons, the most awakened human beings that we have produced.

The future can be a discontinuity with our past only if the buddha is not a difficult and arduous achievement -- and he is not. We can create a society where everyone is a buddha. I don't say Buddhist, that is an ugly word. The future has not to be dominated by any "ism." But just the purity and grandeur of the man Buddha is so alluring; he has touched the highest peak possible to man. And he has made it possible now for every man to touch that highest peak. Whenever one man reaches to a certain point in consciousness, that point becomes easily available to anybody who wants to seek it. Gautam Buddha is a pioneer. You don't have to go through all the difficulties which he moved through. He had to, because there was no precedent. But for you there are a thousand and one precedents.

Zen has produced the finest masters, and they are all proclaiming a discontinuity with the past and bringing a new man -- the buddha, the awakened man, a man who lives consciously. *We* are doing this great experiment. These are not ordinary discourses or talks. I am not interested in any philosophy or any political ideology. I am interested directly in transforming you who have gathered around me.

This transformation is a simple phenomenon, once understood. What has been asked by a layman to the master Bankei is significant for you all.

Bankei is in a way a very simple man, not speaking in philosophical jargon but in day-to-day language, making very clear points. Even a little intelligence is enough to understand him. He is a man who has been on the hilltops of consciousness and has returned to the world to convey the message.

A LAYMAN ASKED BANKEI,
"THOUGH I AM GRATEFUL FOR YOUR TEACHING OF BIRTHLESSNESS, THOUGHTS FROM CONSTANTLY APPLIED MENTAL HABITS READILY COME UP, AND I GET LOST IN THEM AND HAVE DIFFICULTY REMAINING CONTINUALLY UNBORN. HOW CAN I APPLY WHOLEHEARTED FAITH?"

Faith is a wrong translation. Unfortunately all these translations have been done by Christian missionaries. There must have been a word which was something like trust, not faith. But to the Christian both seem to be synonymous.

Just a few days ago a man from Japan who is translating one of my books on the Dhammapada -- Gautam Buddha's greatest scripture, "the path of religiousness" -- wrote to me, "I was surprised: you don't know Japanese, you don't know Pali, you don't know Sanskrit. And in your talks on the Dhammapada, in many places you have changed words which have been put there by the Christian missionaries." He was simply amazed because he looked in the Japanese translations and he found that I was right every time. He could not believe how a man who does not understand Japanese can say that instead of `faith', there should be the word `trust'.

I can understand his difficulty, but it is not a difficult matter for me. I am not a commentator. When I speak on anyone, I have no commitment except to my own understanding, to my own illumination. And when I say that something is changed in a wrong way, translated wrongly, it does not mean I understand the Japanese or Chinese from which the translation has been done. It simply means that I know the very heart of Gautam Buddha. I know the emptiness of that heart, it is my own experience. No master who has touched the emptiness of the heart can talk in terms of faith. Faith is only for the blind.

I have told you the story. There was a blind man who was a great logician, in Buddha's time. There is no difficulty; eyes are not needed to be a logician. And because he was a great logician, nobody could prove to him that light exists. He argued, and argued so clearly, "You are either just befooling yourself, or you want me to be humiliated as a blind man. But I say there is no light."

And his reasoning was very clear, crystal clear. He said, "I am ready for every experiment. I want to touch it -- bring me to where there is light. I want to taste it. I am ready to smell it, I am ready to hear the sound of it."

Naturally the people were at a loss. What to do with this man? He is blind but he is a great debater. As far as arguments are concerned he is always a winner, because nobody can manage to make the sound of light; nothing like that exists... the taste of light, or the touch of light.

Once Gautam Buddha was just on the way towards the capital city of Vaishali, and he passed the village where the blind man lived. People thought, "This is a good opportunity. Perhaps this is the last opportunity -- if this man can even defeat Buddha through his argumentation, then we are finished! Perhaps light does not exist. Perhaps we are dreaming about light."

That's what he used to say to people, "You are dreaming. Just cool down, be alert: there is no light, all is darkness."

They brought the man to Buddha. They thought that Buddha would argue with him, but instead of arguing, Buddha said, "You have brought him to a wrong person. He does not need more argumentation, because no argumentation can prove light. He needs a physician, a surgeon."

Buddha had his own personal physician, the best physician of those days, given to him by the king of Vaishali. The physician followed him continuously for forty-two years, till his last breath, just like a shadow taking care of him. He was fragile.

He said to his physician, "Take this case in your hands. I will be leaving tomorrow morning, but you remain behind until you are finished with this case."

The physician looked into the man's eyes and he said, "It will not be much time. I will soon catch up with you. His eyes are only covered with a thin layer which can be removed. Within a few weeks, he will be able to see light."

And after six weeks the physician came with the man to another village where Buddha had gone. The man came dancing. He fell unto the feet of Gautam Buddha and he said, "Just forgive me. I could not believe something which was not my experience; I am not a man of faith. But now that I can see light, a tremendous trust has arisen in me. In your compassion you did not argue about it but you simply diagnosed the case and handed me over to the physician."

Faith is for the blind; trust is for one who has tasted something of the ultimate. The faithful are the followers. I don't want anybody here to believe or to have faith. I want you to trust in yourself; that if Gautam Buddha can become an Everest of consciousness, he has proved the point that every human consciousness has the same potential. Trust in it, trust in yourself.

This distinction has to be remembered. Belief is always in somebody else's ideology, and faith is in somebody else's personality.

Trust is in your own potentiality.

And because a man brings you to your potentiality, you have a tremendous gratitude towards him, not faith. But unfortunately only Christian missionaries have been doing the work of translating; nobody else is interested in translating. And unconsciously, they bring their own conditioning -- which is of faith -- into their translations. One can immediately say who is the translator of any passage. Is he a Christian, or a Mohammedan, or a Hindu, or a Jaina? Or is he a man of his own understanding, not belonging to any organized religion? Only a man who knows the truth can give a translation the flavor of truth.

Christians know only faith -- "Have faith in Jesus Christ." But why should one have faith in Jesus Christ? Do you want to be crucified? -- because that must be the ultimate attainment! And I don't think you will resurrect; neither did Jesus resurrect, he just escaped from the cave.

He was fortunate enough that his country, Judea, was under the Roman empire. So the Roman governor Pontius Pilate was not interested at all in crucifying an innocent neurotic. A man who claims, "I am the only son of God" can only be thought of as neurotic. But it is not harmful, let him think it -- he is not doing any harm to anybody. Pontius Pilate was of the opinion that Jesus was innocent; he had not committed any crime, and if he enjoys the idea that he is the only begotten son of God, let him enjoy!

If you are jealous, you can have some other idea, "I am the only father of God." I don't think anybody can refute you, nobody has any evidence. It is just the same as being the son of God. You can be the father of God, or the brother of God. It is, first of all, your imagination, hallucination -- it is innocent.

If you meet somebody who says to you, "Do you know, I am the father of God" do you think he needs to be crucified? A very nice fellow, he just simply utters in your ear a truth in which he believes. You know that he has gone off the tracks, but that does not mean that he needs a crucifixion. He has to be enjoyed, entertained -- give him a party where he can declare "I am the father of God." Applaud him, and dance with him, because it is so rare to find a God and you have found the *father* of God! Maybe he can give you some clue where God is hiding.

The Jews were too serious. Unnecessarily they harassed Jesus; he had not done any harm to anybody. But every organized religion has an ego, a great ego. Jesus was making Judaism a laughingstock. Riding on his donkey, moving from town to town, declaring "I am the only begotten son of God" -- it was not a crime, but it was hurtful to the ego of the Jews. "This man sitting on the donkey... a poor carpenter's son, and it is well known that he is not born of his own father. To accept *him* as our last prophet...?"

It was difficult to the ego of the Jews; otherwise it was an innocent affair. There was no need to be angry with the poor fellow. He needed psychiatric treatment, just good nourishment, care, and perhaps he might have come out of his neurosis.

If I meet him anywhere, just a single "Yaa-Hoo" and he will come down from the donkey: "You can take my donkey, I don't want to argue!" He simply needed a little hypnotic treatment, a reconditioning, a reprogramming, and he would have been perfectly healthy and would have laughed at the idea himself. But half of humanity believes and has faith in Jesus. This shows the retardedness of mankind.

Certainly this phrase "wholehearted faith" is a Christian interpretation. It is not the insight of those who are working on the path which Gautam Buddha traveled. It is not a path of belief or faith. In fact you have to throw away all your beliefs and all your faiths. You have to be clean, unburdened, because you are going to touch the heights. All these burdens will hamper your progress. You are going to know truth itself, so don't carry any *ideas* of truth because those ideas of truth will stand between you and the truth. Be completely clean -- that is the meaning of the empty heart of the buddha.

But the question the layman is asking to Bankei is important for you all. Except for that one word, the whole question is important to every meditator. I will repeat it.

> A LAYMAN ASKED BANKEI,
> "THOUGH I AM GRATEFUL FOR YOUR TEACHING OF BIRTHLESSNESS, THOUGHTS FROM CONSTANTLY APPLIED MENTAL HABITS READILY COME UP, AND I GET LOST IN THEM AND HAVE DIFFICULTY REMAINING CONTINUALLY UNBORN. HOW CAN I APPLY WHOLEHEARTED TRUST?"

This is the difficulty of every meditator. In different names the problem is the same. The problem is that in your meditations, for a split second maybe you have the glimpse, a taste of the eternal ecstasy. But you cannot keep remembering it twenty-four hours. Old habits, the old mind goes on interfering in many ways. It is a strange phenomenon because it is experienced only by meditators. Non-meditators never experience it because they don't have the context.

A meditator experiences, but when he comes back from those deep layers, back to his ordinary world, to the circumference, the mind starts creating doubt: "You have been dreaming. What nonsense is this eternity? Are you mad, that just by closing your eyes you attain to the ultimate truth?" The mind starts creating doubts.

And mind is your old friend -- four million years it has taken to develop. Your meditation is very new, very fresh, just a sprouting seed; your mind is a Lebanon cedar, two hundred, three hundred feet tall, almost reaching to the stars.

When you come to the circumference with your experience, suddenly there is a conflict between the new experience and the old, four-million-year-old mind. This mind will be almost like a mountain, and your experience is just a roseflower. So again and again you will get caught by the mind.

That's what the layman is saying to Bankei: "I understand your teaching, I am grateful for it. But it is

very difficult to remember that I have never been born, I have never died, that I am immortality itself. As I come back to the ordinary life, it is too heavy on the new experience which is just a bud opening. It crushes it completely."

Most meditators drop the idea after a few days, seeing the situation, that it is of no use. It is just a glimpse and then again you are back to your miserable world. And the miserable world is so powerful that you even start suspecting that you were dreaming. Your own experience becomes a faraway echo, as if you have heard somebody else telling you, and not that you have experienced it. It goes against your whole conditioning.

So this question of the layman is the question of all meditators.

BANKEI REPLIED, "IF YOU TRY TO STOP ARISING THOUGHTS, THE STOPPING MIND AND THE STOPPED MIND BECOME SPLIT IN TWO AND YOU NEVER HAVE ANY PEACE OF MIND. JUST TRUST THAT THOUGHTS ARE ORIGINALLY NONEXISTENT BUT TEMPORARILY ARISE AND CEASE, CONDITIONED BY WHAT IS SEEN AND HEARD, AND HAVE NO REAL SUBSTANCE."

He is saying that every meditator comes to this point: he has known a small space of thoughtlessness, so the natural conclusion seems to be that if he can stop the thought process, then he will have that open sky again. But with what are you going to stop the thought process? Even this idea of stopping the thought process is of the mind. So your mind becomes split in two: the stopper and the stopped.

Now you will never have any peace. Your own mind is continuously in struggle: one part is trying to stop it, another part is revolting against stopping. And remember, the part that is trying to stop it is very new and the part that you are trying to stop is very ancient. In this struggle, in this wrestling, you are not going to win. Your defeat can be said to be absolutely certain.

Many people have started meditation and then they stopped because finally they see this and say, "What is the point of having one simple glimpse of joy? It makes life even more terrible in comparison." If a blind man for one second sees the light and becomes blind again, now his blindness will be intolerable. Now he knows there is light, and he is unable to see it because he has gone blind again.

A meditator has to remember not to struggle with the thoughts. If you want to win, don't fight. That is a simple rule of thumb. If you want to win, simply don't fight. The thoughts will be coming as usual. You just watch, hiding behind your blanket; let them come and go. Just don't get involved with them.

The whole question is of not getting involved in any way -- appreciation or condemnation, *any* judgment, bad or good. Don't say anything, just remain absolutely aloof and allow the mind to move in its routine way. If you can manage... and this has been managed by thousands of buddhas, so there is not a problem. And when I say this can be managed, I am saying it on my own authority. I don't have any other authority.

I have fought and have tortured myself with fighting and I have known the whole split that creates a constant misery and tension. Finally seeing the point that victory is impossible, I simply dropped out of the fight. I allowed the thoughts to move as they want; I am no longer interested.

And this is a miracle, that if you are not interested, thoughts start coming less. When you are utterly uninterested, they stop coming. And a state of no-thought, without any fight, is the greatest peace one has ever known. This is what we are calling the empty heart of the buddha.

ANOTHER LAYMAN ASKED, "WHEN I WIPE OUT ARISING THOUGHTS, THEY KEEP COMING UP FROM THE TRACES, NEVER STOPPING. HOW CAN I CONTROL THESE THOUGHTS?"

It seems that Bankei has authentic disciples interested in meditation, because all their questions are the eternal questions of meditators. The questioner is saying, "WHEN I WIPE OUT ARISING THOUGHTS, THEY KEEP COMING UP FROM THE TRACES, NEVER STOPPING. HOW CAN I CONTROL THESE THOUGHTS?"

The very idea of control is of fight. The very idea of control makes you involved. You don't have to stop them, you don't have to wipe them out. They will come back! You don't have to control them, because the very effort of controlling them will keep you engaged in the process of controlling... and a strange fact to be remembered is that the master is as much a slave to his own slave as the slave is a slave to the master. If you manage to control your thoughts, you are stuck with control. You cannot leave that place, you cannot go away for a holiday. You are controlling your thoughts and your thoughts are controlling you.

You cannot move into meditation by controlling.

You can move into meditation only by being indifferent, just a watcher. Whether it comes or not makes no difference; just let the thoughts flow on their own accord and you stand aloof, just watching. The word `watching' simply means being a mirror, reflecting and not making any commentary. No mirror makes any commentary. No mirror says to you, "Aha, how beautiful!" It is not interested in whether you are beautiful or weird, sane or insane, standing on your feet or on your head. It makes no difference to the mirror, the mirror simply reflects.

The watcher is a mirror. It simply watches and remains empty. No content is caught by the mirror. Things come and go, the mirror does not cling to anything. The mirror is not in favor of something or against it. It has no notions about what passes before it.

I have heard about a Hassid rabbi... Hassidism comes closest to Zen. It is a small branch of rebellious Jews. They are not accepted by the orthodox, by the organized religion, but they have a small lineage of very beautiful people. If Judaism has contributed anything to humanity, it is Hassidism -- although they will not accept it. They condemn the Hassids because they are doing everything unorthodox, untraditional -- not conforming to the organized religion, being independent and rebellious.

This Hassid mystic was walking in the middle of the night towards the river, just to sit silently there. A watchman of a great palace used to see him come every night at midnight. Finally it became impossible to resist, and the watchman stopped the Hassid and asked him, "I have been watching for months. Not even a single night have you missed; you go every night at midnight towards the river. What are you doing? I have seen you, I have followed you, because it is my work to keep watch around the palace and at first I was suspicious. This man comes every night, passes by the palace... so I have followed you, but you simply don't take any note of the palace or anybody following you. You simply go to the river and sit on the bank for hours. What are you doing there?"

The Hassid said, "I am also a watchman. Just as you are watching the palace, I am watching my own mind."

As the watching grows, without any struggle, the thoughts disappear. And when the heart is empty, you are the buddha.

BANKEI REPLIED, "WIPING OUT ARISING THOUGHTS IS LIKE WASHING BLOOD WITH BLOOD..."

I told you, he is a very simple man. Without philosophical jargon, he has managed simply, in ordinary day-to-day language, to say something very significant.

WIPING OUT ARISING THOUGHTS IS LIKE WASHING BLOOD WITH BLOOD; THOUGH THE FIRST BLOOD MAY BE REMOVED, THE WASHING BLOOD STILL STAINS; NO MATTER HOW MUCH YOU WASH, THE STAIN IS NOT REMOVED.

Fighting with thoughts is simply removing thoughts with thoughts, washing blood with blood. This idea is also a thought, that there should be no thoughts, that "I don't want any thoughts." That is also a thought. The watcher is not allowed to have even this prejudice. If they are there, he is happy. If they are not there, he is happy. He is simply unconcerned.

THIS NO-MIND IS ORIGINALLY UNBORN AND UNDYING AND WITHOUT ILLUSION. NOT REALIZING THIS, THINKING THAT THOUGHTS ARE EXISTENT THINGS, YOU ROAM AROUND IN THE ROUTINES OF BIRTH AND DEATH.

Bankei is saying, if you know a silent moment when there is no thought, you will be able to see that these thoughts are not realities. They are made of the same stuff as dreams are made of. They are waking dreams. You don't have to fight with them, you have just to watch silently. As your watching becomes deeper, they will start disappearing. And in their place arises the experience of no-mind, of emptiness, ORIGINALLY UNBORN AND UNDYING AND WITHOUT ILLUSION. NOT REALIZING THIS, THINKING THAT THOUGHTS ARE EXISTENT THINGS, YOU ROAM AROUND IN THE ROUTINES OF BIRTH AND DEATH.

It is your mind which has been taking you through birth and death in a circle, again and again, one misery after another misery. You have to jump out of this circle -- and the only way to jump out is simply to witness.

REALIZING THAT THOUGHTS ARE ONLY TEMPORARY APPEARANCES, YOU SHOULD LET THEM BE

AS THEY START AND STOP, WITHOUT GRASPING OR REJECTING THEM.

Don't do anything at all.

IT IS LIKE IMAGES REFLECTED IN A MIRROR; SINCE THE MIRROR IS CLEAR AND BRIGHT, IT REFLECTS WHATEVER COMES BEFORE IT, BUT DOES NOT KEEP THE IMAGES.

Just be a mirror.

THE ENLIGHTENED NO-MIND IS INFINITELY BRIGHTER AND CLEARER THAN A MIRROR AND IS ALSO RADIANTLY AWARE, SO ALL THOUGHTS DISSOLVE IN THAT LIGHT WITHOUT LEAVING A TRACE. IF YOU CAN BELIEVE AND TRUST IN THIS TRUTH, NO MATTER HOW MUCH THEY COME UP, IT WON'T BE A HINDRANCE.

Again, I object to the word `belief'. There is no need. You are watching and you are seeing that the thoughts are disappearing like shadows. It is your experience. This sentence again brings the Christian mind in. IF YOU CAN BELIEVE AND TRUST IN THIS TRUTH.... Truth needs no trust, no belief. You simply know it. And once you have come to know it, you have attained freedom.

This knowing is not something like knowledge. This knowing is a transformation. You have moved from the mind to no-mind. You have moved from the body to no-body. You have moved from form to formlessness. It is a transformation. There is no question of believing or trusting or having faith. But I can understand the poor translator's difficulty. He is doing his best, but his conditionings pop up here and there, unintentionally.

I don't blame these translators, but they have created a difficulty for the West. Just reading them, the Western mind will not be able to understand exactly where they have translated wrongly. I can see where they are wrong. And I can indicate to you that when you see, you see; when you know, you know -- no belief, no faith. Those are words belonging to the world of the blind. We are entering into the world of the buddhas.

A haiku... just a small statement, but far more valuable than great holy scriptures:

WHEN THE DREAMER WAKENS
HE IS ABSOLUTE ABSENCE.

You wake up every day -- you have this experience -- and the moment you wake up, dreams are absent. This is not the ultimate waking. When you wake up in meditation, not only are dreams absent, *you* are absent. Your absence makes it the empty heart of the buddha.

Maneesha has asked:
OUR BELOVED MASTER,
YESTERDAY, I REMEMBERED TO REMEMBER MY EMPTINESS MORE OFTEN THAN ANY OTHER DAY. I REMEMBERED AT THE TAILOR'S -- A CRUCIAL CRITERION. I EVEN REMEMBERED DURING RUSH HOUR AT MARIAM CANTEEN -- THE ULTIMATE TEST.
I HAVE UNDERSTOOD YOU TO SAY THAT THROUGH MAKING AN EFFORT, BY AND BY WE WILL INSTILL IN OURSELVES A SELF-PERPETUATING AWARENESS THAT FINALLY DOES NOT NEED OUR ACTIVE REMEMBRANCE; IT WILL HAVE BECOME A CONSTANT BACKDROP TO ALL WE DO.
THIS MUST BE DIFFERENT FROM SIMPLY CULTIVATING A GOOD HABIT, BUT JUST HOW IS IT DIFFERENT?

Maneesha, it is absolutely different from cultivating a good habit. You are not cultivating anything, you are simply remembering. You are remembering your own experience. In cultivating a good habit, you don't know whether it is really good or just a social convenience. You don't know who has decided that it is good, because in every society, culture, civilization, different things are thought to be good and different things are thought to be bad.

Cultivating a good habit is cultivating something borrowed -- that is the difference. I am not telling you to cultivate, I am telling you to remember your own experience as much as possible. Whenever it is possible, remember it. Give it more nourishment.

It is just like watering a rosebush, giving nourishment to your own experience. The good habit is not

your experience.

You should have a look at `good habits.' They are all social conveniences. And they create a certain personality in you which is not authentic; it does not arise from your self. It comes from others -- parents, teachers, priests, social leaders.

Anything that comes from outside you, beware of it! However good it may seem, anything cultivated makes you a hypocrite. I want you to be non-hypocritical. I want you to be authentically yourself. It is not a cultivation, it is simply a remembrance of your own intrinsic nature.

The buddha is not a foreigner to you; he is sitting exactly at the center of your consciousness. We have to constantly look within so that it becomes almost natural, a flowing current. You don't have to do anything, it is there. That's why I say it is the simplest thing and, unfortunately, because it is the most simple and the most obvious, it has been neglected. Nobody bothers about who you are. You yourself don't bother.

There was a great fair, and Mulla Nasruddin went to the fair. There was no place in any hotel. One manager took pity on him and said, "If you are ready to share a room, I can manage to convince this person, who is a gentleman -- it is a two-bed room which he is occupying."

Nasruddin had no objection; he said, "It is perfectly good for me, if he is ready."

The other man was perfectly ready also, and he said, "There is no problem. A tired man, going from hotel to hotel... there is no problem. I am going to sleep, and he is going to sleep."

Nasruddin entered the room, said to the man, "Hi!" And then, wearing his shoes, his turban, his coat, everything just as he was when he had come in, he went to bed. The man looked a little surprised! And of course, with shoes and turban and coat you cannot sleep, you cannot relax. So Mulla was moving from side to side, and because of his movement the other man could not sleep. The other man said, "Listen, fellow, I have never seen anybody sleeping in his shoes."

Mulla Nasruddin said, "Neither have I heard of anybody, but I am in trouble: I love to sleep naked just as you are sleeping naked..."

The man said, "What is the trouble?"

"The trouble is, I recognize myself with my turban, with my coat, with my shoes. If I am naked, in the morning who is going to decide who is who? You are naked, I am naked. Neither do I know who I am, nor do you know."

The man said, "The problem is really great! But some solution has to be found, because I have to sleep."

So he found a small toy that some baby must have left behind before they occupied the room. He took the toy and he said, "Let's do one thing: I will tie it to your foot, so you will know that you are the man with the toy."

Nasruddin said, "A great genius you are! Otherwise I was thinking I would die this night, suffocating, in the coat and the shoes." So he removed everything and the man tied the toy to his foot. Nasruddin started snoring immediately.

Then the man had an idea..."Let us see what happens." He changed the toy, tied it to his own foot, and went to sleep. In the morning there was havoc! Nasruddin was running out in the open -- the whole hotel gathered.

The manager said, "What is the matter?"

He said, "The matter is so metaphysical. I had gone to sleep with the idea that I am the man with the toy. Certainly I am *not* the man with the toy; the other man has the toy. The problem is, if I am not Nasruddin, who am I? Certainly I am not Nasruddin because I had the toy; that was my symbol."

The other fellow was awakened and asked, "Do you know who you are?" He said, "I know only that I am the man with the toy."

Nasruddin said, "I had told you before that it was going to create trouble! Now for my whole life I am going to live not knowing who I am. You are Nasruddin, okay -- what about me?"

We can laugh, but that is how we know ourselves. What is your identity? Just a certain face, which goes on changing. Fortunately it does not change in jumps -- it does not know about sudden enlightenment, it only knows about the gradual. It goes on changing, but very gradually so you don't feel that it is a different face.

When you go to bed you have one face; when you wake up in the morning, it is not the same face. But because the change is so gradual, you don't take note of it. Otherwise everything is changing: your moustache is growing, your beard is growing, your face is becoming older. Everything in you is a flux -- but

it is very gradual, so it seems almost at a standstill. Otherwise, you don't have any identity. If things were jumping so fast that in the night you go to sleep and in the morning you wake up and find somebody else's face... You look in the mirror -- "My god, this was never my face!" Or you had been a man and now you are a woman....

Nature has managed things to change very gradually but the change *is* happening, you have to be reminded. And you can feel this change only if you know something within you which is unchanging. Against the unchanging, you can see the changing.

That witness is the only unchanging element in the whole of existence. And when you become a witness and a great clarity arises in you, even small changes in you are taken note of, they reflect. You don't take any care of any change, but your mirror goes on reflecting how you are becoming older, how you are moving from life to death, from death to another womb. Your mirror in its clarity will allow you to know that you are a river, not a tank of water where nothing is moving.

Maneesha, the good habit has to be cultivated; you have to force it upon yourself. It is just a thin layer -- just a small scratch and you will forget your good habit and your natural response will come out. And your natural response is going to be barbarous because you have never gone beyond your barbarousness.

Meditation, to me, is the only civilization, the only culture, the only religion. It takes you beyond everything, above the clouds, and you can see everything in you from a bird's-eye view. You need not repeat anything; now you can be original, responsible. And to me that is the only good in existence: to respond with awareness, to respond spontaneously, not through cultivation.

I have heard about a man who was of such an angry temper that he killed his boy because he had disobeyed. And he forced his wife to jump into the well because she was trying to protect the child. The whole village gathered and the man was very much ashamed. He was so much ashamed that he said, "I will renounce the world. I am going to become a saint." A Jaina monk was in the city. He went to the monk, and the monk said, "It is a very difficult path."

The man said, "Nothing is difficult for me. You can understand -- I killed my child, I forced my wife to jump into the well. Do you think anything is difficult for me?"

The Jaina monk said, "You will have to be naked."

The man immediately threw his clothes; even the monk was shocked and surprised. But he did not understand that this was also his angry temper. The monk initiated him, and he became very famous. He was given the name Shantidas; the name means `servant of peace'.

After twenty years... he was in New Delhi. One of his friends from the village happened to be in New Delhi, so he thought, "It will be good to see how far Shantidas has gone." So he went to see him -- there was a big crowd of worshippers. Shantidas looked at him... and he recognized him, but he did not show any sign of recognition. A man of his stature cannot recognize a villager, although they have been friends. The other man immediately understood: "Nothing has changed, because he has looked at me as if he has not recognized me -- but he *has* recognized me. I can see it on his face."

So the man came close and said, "I have a simple question to ask. What is your name?"

This irritated Shantidas very much. He said, "You don't read the newspapers? The whole capital knows my name. My name is Muni Shantidas."

The man said, "My memory is very bad. Will you please repeat it?"

Now this was too much. He said, "I have told you! And I will repeat it, but remember: if you ask again... You know me perfectly well. My name is Shantidas."

The man said, "Just once more."

And Shantidas took his staff and said, "Once more and I will kill you!"

The man said, "There is no need to do that great work. I just wanted to know whether you had changed."

Twenty years of cultivation of all the virtues, and just a little scratch and the old man comes out. All our morality, all our cultivation is superficial. My interest is not in any superficial cultivation but in a revolution, radical, which comes out of your meditation.

Before we go into meditation... You will be going to a faraway space within yourself. Just go laughing and joyous. Seriousness I hate -- I am really serious! I want my buddhas to be dancing and singing and enjoying. I want my buddhas not to be marble statues but living and breathing and loving.

Paddy and Seamus are at the bar of the Pickled President pub. Paddy is telling Seamus all about his

recent trip to America.
"You know," says Paddy, "that guy Ronald Reagan, the president of America?"
"Yes," replies Seamus, scratching his head. "He's that old goat with the pet chimpanzee, right?"
"Right," says Paddy. "Well, he has got an office in this place called the White House."
"Really?" says Seamus. "Is it like the White House pub?"
"Probably," says Paddy, "but in his office, on his desk, he has got a button. He just has to push the button, and -- boom! -- the world is finished!"
"That doesn't sound like a good idea at all," says Seamus, slurping at another beer. "My grandfather is less senile than that Ronald Reagan, and we don't even allow him to push the buttons on the television!"

Pope the Polack finds that his Catholic Christian empire is crumbling. He orders all the Vatican researchers to try and find a solution to this impending disaster.
One day, Cardinal Catzass comes charging into the papal office.
"I've got it! I've got it!" screams Catzass. "In one of the old manuscripts, it says that God has left his final message on a tiny planet at the edge of the universe, called Hysteria."
Desperate, Pope the Polack empties out the safe of Banco Vaticano, and gives the money to the Russians to build him a rocket to take him to Hysteria.
After weeks of training, Pope the Polack, Cardinal Catzass, and a chimpanzee pilot, blast off from earth and hurtle through space towards the distant planet.
Light years later, they land at a tiny spaceport in the middle of the Hysteria desert, and the Polack pope does his thing kissing the dirt. On a signpost is written the words: "God's last message -- forty miles."
In full regalia, with his shepherd's staff, rocket-shaped hat, and space suit, Pope the Polack sets off, trudging through the desert. Cardinal Catzass waves the incense-burner as they go.
Ten hours and twenty miles later, both the Polack pope and Cardinal Catzass are on their hands and knees, gasping for water.
The next morning sees the pair of Polacks pulling themselves slowly through the sand.
That night, they reach the top of a small rise and look at the hills in the distance. There, in flashing neon lights, the whole hillside is lit up with God's final message to the universe.
It reads: "We apologize for any inconvenience."

It is midnight in a dark alley behind the Hoochee Koochee pub, and the fearless lawyer, Harry Hypojerk is wandering around drunk.
Suddenly he is approached by a shabby looking guy named Fred the Freak, who is wearing a large black overcoat, a big hat, and sunglasses.
"Hey," says Fred the Freak, "are you a lawyer?"
"Yes," slobbers Harry, straightening up his tie, "I am."
"And," says Fred the Freak, "do you handle criminal cases?"
"Yes, I do," replies Harry, wobbling a bit.
"Would you even help a thief?" asks Fred the Freak.
Harry blinks his eyes, adjusts his coat, and says, "Certainly, sir."
"Okay," says Fred the Freak, pulling out his gun. "Then you can start by helping me with your wallet!"

Nivedano...

Nivedano...
Be silent.
Close your eyes, feel your body to be completely frozen.
Look inwards, as deeply as you can reach. At the very end you will find your life source.
This life source is connected with the universal life.
To experience this is to be a buddha, utterly empty of the world but absolutely full of blissfulness, of benediction, of gratitude... of a deep prayer to existence, of thankfulness.
Look as closely as you can to the source of your life, the center of your consciousness, because you have to remember it later on while you are on the circumference of life... doing all kinds of things, but never for a single moment losing touch with your innermost life source.
Doing everything, but as a buddha.

The very awareness that "I am the buddha" is going to change your whole life pattern.

To make it more clear, Nivedano...

Relax.
Just watch the body, the mind.
They are not you, you are the watcher. And the watcher is another name for the buddha.

This is a blissful evening -- ten thousand people just drowned in an oceanic consciousness of watchfulness.
Ten thousand buddhas -- there has never been such an assembly.
Be very careful and cautious that you don't lose this watchfulness when you come back from the center to the circumference.

Nivedano...

Come back, but come with all the experience, full of joy, peace and silence.
With grace and gratitude, sit down as a buddha for a few moments.
This is going to be your final posture; slowly slowly, you will be settled in your buddha nature. And if we can create ten thousand buddhas, that is enough to save humanity -- ten thousand buddhas reaching to every nook and corner of the world, simply spreading love, compassion, awareness.
And I don't think that if the world has so many buddhas, it can be destroyed by criminal politicians.
This is a crucial moment, of great responsibility and also of great challenge.
It is not only a question of your being a buddha, it is a question of saving this whole planet in its all beauty and greatness.
In the past, people used to be buddhas just for their own sake. Today, times are different. You have to be a buddha not only for your own sake, but for the sake of saving the whole world from nuclear weapons and the holders of nuclear weapons.
We have to create a great consciousness around the globe. That is our only protection against destructive science and the criminal politicians.
Remember: your responsibility is great, but it has to be a joy, not a duty. It has to be your love, your sharing of blissfulness, aliveness, your songs, your dances, your joy.
I am not telling you to be missionaries, I want you to be the mission. Missionaries have only carried borrowed knowledge. I want you to be the mission in the sense that you will be spreading your own experience. You will be radiating your own buddhahood. A wildfire has to be created around the globe, of consciousness.
This is the only hope for humanity, the only hope for the universe, to have this small planet so alive, so beautiful, so lovely. This is for the first time, that you are required to be buddhas not just for you, but to create an atmosphere in which a third world war cannot happen.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Chapter title: Enter the door of anatta

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OUR BELOVED MASTER,
A MONK ASKED RINZAI, "WHAT IS THE ATTITUDE OF THE HEART WHICH DOES NOT CHANGE FROM MOMENT TO MOMENT?"
THE MASTER SAID: "FROM THE MOMENT YOU SET YOURSELF TO ASK THIS QUESTION, THERE IS ALREADY THE DIFFERENCE, AND YOUR ESSENTIAL NATURE AND YOUR ACTION BECOME SEPARATE.... DO NOT BE DECEIVED. IN AND OUT OF THE WORLD THERE IS NOT A THING THAT HAS A SELF-NATURE, NOR A NATURE THAT IS PRODUCTIVE OF A SELF. ALL IS BUT EMPTY NAMES, AND THE VERY LETTERS OF THESE NAMES ARE ALSO EMPTY.
"IF YOU TAKE THESE EMPTY NAMES FOR REAL, YOU MAKE A BIG MISTAKE. FOR THOUGH THEY EXIST, THEY BELONG IN THE REALM OF DEPENDENT CHANGE, ARE LIKE ROBES TO PUT ON AND OFF.
"THERE IS THE ROBE OF BODHI, OF NIRVANA, OF DELIVERANCE, OF THE TRIKAYA, OF OBJECTIVE WISDOM, OF BODHISATTVAS AND OF BUDDHA.
"WHAT ARE YOU SEEKING IN THE REALM OF CHANGING DEPENDENCE? THE THREE VEHICLES AND THE TWELVE DIVISIONS OF THE TEACHINGS, ALL ARE SO MUCH OLD PAPER TO MOP UP MESSES. THE BUDDHA IS AN ILLUSORY PHANTOM. THE PATRIARCHS ARE OLD MONKS. YOU YOURSELVES, ARE YOU NOT BORN OF A MOTHER?
"IF YOU SEEK THE BUDDHA, YOU WILL BE CAUGHT BY THE BUDDHA DEMON; IF YOU SEEK THE PATRIARCHS, YOU WILL BE BOUND BY THE PATRIARCH DEMON. WHATEVER YOU ARE SEEKING, ALL BECOMES SUFFERING. IT IS BETTER TO HAVE NOTHING FURTHER TO SEEK."

Maneesha, the clouds and the rain and the silent bamboos, and ten thousand people sitting silently, is a rare phenomenon. This kind of assembly has disappeared from the world. It used to be, when Buddha was walking, or when Rinzai was alive.... You are representative of a forgotten past, which is not the past of the crowd but only the past of the awakened ones.

Rinzai's statement is tremendously significant, but before I say something about it, as a preface....

Man's personality has been divided in concentric circles. The first circle is the body. Within it, another circle is the mind. Within that, another third circle is the heart. And within the third circle, the center is the self. Buddha goes beyond it.

The atheists belong to and believe only in the first circle. They deny all other circles as imagination. Mind also is a function of the body. The theists believe in all the four circles: the body, the mind, the heart, and the self. Their insistence is that the first three circles are insignificant or illusory, they are not your true reality. Your true reality is the fourth center.

Buddha is breaking new ground. He goes beyond the fourth; he goes beyond the self. No-self, *anatta*, is your true existence. When you are not, you are. Of course, not in the same form as you have known yourself. You are spread all over the cosmos.

This is something unique, for which Buddha fought for forty-two years, because every religion stops at the self, the *atma*. Buddha is alone in the whole field, in saying that unless you go beyond self, you cannot enter into the universal, into the cosmic. You cannot become the rains and you cannot become the bamboos and you cannot become the roses... Why remain contained in a small bag? Why not be the whole? According to Buddha, to be the whole is the only holiness.

Rinzai is making his statement in this context; and very perfectly.

A MONK ASKED RINZAI, "WHAT IS THE ATTITUDE OF THE HEART WHICH DOES NOT CHANGE FROM MOMENT TO MOMENT?"

The problem is perennial. The master says something -- of course he has to use words, language, concepts, but that is not what he wants to say. That is sheer helplessness, sheer poverty of language; nothing can be done about it. We have to use the marketplace language in a world where neither the body exists, nor the mind exists, nor the self exists, but just a silence. How to convey it? Some word has to be used, some language, to communicate. And immediately the problem arises -- the disciple clings to the words.

It has to be repeated again and again for the disciple that the word is not the message. The word is just a vehicle of an invisible message. That message is not contained in the word, it is around the word. Don't cling to the word, just see the hint.

But it is very difficult. We are accustomed to understand language by understanding the word. But when you come to a buddha, you have to understand language in a new way. You have to understand the gaps between the words. There the buddha is present. In the words he has to use the mind, but when there is a gap, that gap shows his emptiness, his nothingness, his beyondness.

A great Sufi mystic kept a holy book... Everybody thought that it must be very mysterious, because he never allowed anyone to see within it, or read it. He kept it just under his pillow, and when there was nobody around, he would take it from its place and open the book, and would go through all the gestures of reading.

It became more and more mysterious as he became more and more famous. Perhaps he is keeping something secret, to be delivered only to the chosen few. Again and again he was asked, "Why don't you talk about the book?"

He said, "I cannot talk about the book. When I am gone, then you can read it; not while I'm here because I cannot explain what is written in the book. But when I am gone it is none of my responsibility. You read it -- whether you understand it or not is your business."

It became more and more mysterious. People were trying in every way to at least have a look. When everybody else was gone, somebody would be hiding on the roof, removing a tile and looking. But the moment he would remove the tile, the master would close the book.

The moment he died -- he was so much loved -- but the moment he died, people were more concerned about the book than about his death. They immediately took out the book, and they were shocked and surprised: the book contained nothing! It was an empty book. They turned all the pages... somewhere, perhaps, the message. They went on again and again; perhaps they had missed the page where the message is. But there was nothing at all.

For one thousand years, the book had been given from the master to his successor, a disciple. It is very significant; it says, "Don't look at the words, read the emptiness."

This monk is asking:

"WHAT IS THE ATTITUDE OF THE HEART WHICH DOES NOT CHANGE FROM MOMENT TO MOMENT?"

It cannot be his own experience in any case, because the one who knows will not ask such a question. When the heart is empty it has no attitude. If it has an attitude, how can it be empty? When the heart is empty, this question cannot arise:

"WHAT IS THE ATTITUDE OF THE HEART WHICH DOES NOT CHANGE FROM MOMENT TO MOMENT?"
THE MASTER SAID, "FROM THE MOMENT YOU SET YOURSELF TO ASK THIS QUESTION, THERE IS ALREADY THE DIFFERENCE..."

He is making him aware that the moment you ask this question, you have created the difference. Just as the question arises in you, your heart is no longer empty. And anybody who gives you an answer will make your heart again full of attitudes, answers, questions... It will lose its emptiness; and that emptiness is its beauty, its purity, its grandeur.

Nobody else has understood the beauty of emptiness, of being nobody, of being just a nothing, a pure silence where nothing moves. Gautam Buddha stands as the highest peak of the Himalayas. There have been many mystics, but Gautam Buddha's height, his purity, his clarity, is incomparable.

Rinzai and others are simply conveying the same experience. Of course they are not so articulate as Gautam Buddha himself, but everybody is trying his best to satisfy the disciple, the questioner.

THE MASTER SAID: "FROM THE MOMENT YOU SET YOURSELF TO ASK THIS QUESTION, THERE IS ALREADY THE DIFFERENCE..."

You are no more the same. The empty heart does not ask anything; everything comes to it on its own accord.

You just look at the rains... We have not burned any woman on a funeral pyre; neither have we burned any Shankaracharya. We don't indulge in such stupid ideas, but Poona has never known such rains as it has known this year. What is the reason? When ten thousand people sit silently, the clouds come by themselves. You just be silent, and everything comes simultaneously to you -- and in abundance! Nature is absolutely ready to give up all its treasures to the empty heart.

But rather than asking the question, *become* the empty heart, and you will see miracles happening around you for which you have not done anything. They are sheer gifts of nature to the man who has an empty heart. He deserves it, although he does not demand it; he is fulfilled, although he does not ask for it.

His fulfillment is a totally different phenomenon. It is not filled with any objective richness, fame, respectability, or power. He is filled with a deep inner dance, a laughter for no reason, a joy just like a small child. Just being is itself a gift; a blissfulness surrounds him, a great field of silence and presence.

And this is for those who are only at the center. Buddha wants you to go beyond the center.

In Pali, the self is called *atta*, and no-self is called *anatta*. Buddha is the first man in history who has used *anatta*: no-self is your reality, you don't have any self. You are just like an onion: you go on peeling it, thinking that beyond this layer you will find something. You find another cover to peel off. You go on peeling, and finally nothing is left in your hands. That nothing is *anatta*.

You are neither the body, nor the mind, nor the heart, nor even the self. You are just a pure awareness beyond all kinds of cages. But don't ask a question. Rather experience it, because it is not a question-and-answer thing. It is not something to be believed, it is something to be lived.

Rinzai says,

"The moment you ask, YOUR ESSENTIAL NATURE AND YOUR ACTION BECOME SEPARATE.... DO NOT BE DECEIVED. IN AND OUT OF THE WORLD THERE IS NOT A THING THAT HAS A SELF-NATURE..."

He is very clear. Not a single thing in the whole world has a self-nature, because if things have self-nature, then they will never be able to merge into the universal. They will always remain separate islands; tiny, imprisoned in their own body-mind-self.

He is really a man of courage to say,

> "THERE IS NOT A SINGLE THING THAT HAS A SELF-NATURE, NOR A NATURE THAT IS PRODUCTIVE OF A SELF. ALL IS BUT EMPTY NAMES, AND THE VERY LETTERS OF THESE NAMES ARE ALSO EMPTY.
> "IF YOU TAKE THESE EMPTY NAMES FOR REAL, YOU MAKE A BIG MISTAKE. FOR THOUGH THEY EXIST, THEY BELONG IN THE REALM OF DEPENDENT CHANGE, ARE LIKE ROBES TO PUT ON AND OFF."

You have been in many bodies, in many species. You have changed your clothes many times, you have changed your residence many times; you have changed your address and name many times. It has been for centuries that in sannyas you are given a new name. It is indicative: you consciously change the name so that you know it is just a fiction. The old name had become a great reality; the new name is not yet conditioned. It is symbolic, that everything in you is continuously changing, eternally. Even your self is not the same, it goes on changing. Then what remains?

Rinzai is very straightforward. He says, "THERE IS THE ROBE OF BODHI," -- even enlightenment is a robe, don't get identified with it -- "THERE IS THE ROBE OF BODHI, OF NIRVANA, OF DELIVERANCE, OF THE TRIKAYA -- the three bodies we have talked about. But these are all changing layers; nothing of them is to be made a permanent home. "... OF OBJECTIVE WISDOM, OF BODHISATTVAS AND OF BUDDHA." Even if you think you are a buddha, don't get identified with it, it is just a passing phase. It is just a bridge to nothingness. The most perfect bridge, of course, but still a bridge.

"WHAT ARE YOU SEEKING IN THE REALM OF CHANGING DEPENDENCE?" Where everything is changing, what are you seeking? Even the seeker is changing while you are seeking. Stop seeking, stop searching, just be. And you will be surprised: the last stop is the self. It is a kind of feeling of am-ness, is-ness -- but it too is just a last stop, not yet a home. One step more, from self to no-self. Just disappear without any condition, as a perfume disappears into the air.

Gautam Buddha's contribution is certainly the greatest that any man has made to humanity.

"WHAT ARE YOU SEEKING IN THE REALM OF CHANGING DEPENDENCE? THE THREE VEHICLES AND THE TWELVE DIVISIONS OF THE TEACHINGS, ALL ARE SO MUCH OLD PAPER TO MOP UP MESSES. THE BUDDHA IS AN ILLUSORY PHANTOM."

Other religions would be very much disturbed. No Christian can say that Jesus Christ is a phantom; no Hindu can say that Krishna is a phantom. This much courage has been shown only by Zen masters. It is not that they don't love Buddha -- they love him, they worship him -- but truth is truth. The Buddha of your conceptions is an illusory phantom. You have to go beyond it. You have to be simply nothing.

"THE PATRIARCHS ARE OLD MONKS. YOU YOURSELVES, ARE YOU NOT BORN OF A MOTHER?"

If you are born of a mother, then you are bound to die sooner or later. Every birth makes it certain that you are going to die. Everything is so illusory; what are you seeking?

This is a totally different approach from that of any other religion. They all tell you to seek and search. But Rinzai is saying, "Stop all seeking and searching, and just be." And look deeply into your being, and even your being will start melting like ice in June. Not even a trace will be left of you. You will have merged into the totality of existence.

On the surface it is frightening; that's why Zen could not become a worldwide phenomenon. If you tell a person "I can teach you how to be poor," he will say, "Get lost! I am already poor."

But if somebody says, "I can teach you how to be rich," then certainly you will respect the man and will listen to his wisdom. There are thousands of books around the world, telling people how to be successful, how to be rich. I have not seen a single book which says how to be poor, how to be a failure.

And Buddha was teaching how to be nothing! People have asked him, "What kind of teaching is this? At least right now we *are*. We may be in misery, we may be in trouble, but at least we *are*. Teach us how not to be in trouble, how not to be miserable.... Rather than that you teach us just to disappear!"

But Buddha knows better. He knows that as long as you are, you are going to be in misery, you are going to be in trouble. The very separation from the cosmos is the source of all your miseries. It may take different forms, but the real form, the reality, is that you have taken yourself apart from this vast existence.

So Buddha said, "I am trying so that you will not have any trouble, any misery. Just be nothing; then how can you be troubled? Who will be troubled?"

He has found one of the greatest truths ever found: that you and your misery are not two things. You are the misery, you are the problem. Your mind tells you that this is not so: "We can change the misery." That is true.... The misery you can change, but you will change it for another misery. You can go on changing -- everybody is doing that -- from one misery to another misery. But you never come to realize that the real misery is that you *are*. You are separate from existence.

Buddha is hard, but absolutely true: until you dissolve yourself into the totality, you will be troubled. The very separation is the cause of your hell.

"IF YOU SEEK THE BUDDHA, YOU WILL BE CAUGHT BY THE BUDDHA DEMON..." These Zen masters have a courage totally unknown to any other religion.

"IF YOU SEEK THE BUDDHA, YOU WILL BE CAUGHT BY THE BUDDHA DEMON; IF YOU SEEK THE PATRIARCHS, YOU WILL BE BOUND BY THE PATRIARCH DEMON. WHATEVER YOU ARE SEEKING, ALL BECOMES SUFFERING."

Seeking, in short, is the source of suffering.

Do not seek, just be.

Don't go anywhere, just remain at your center. A small movement, and you have missed the point. And this center of your being is just the center of a soap bubble. But to reach to the center is to have at least reached to the door of the temple.

Now don't be afraid, and enter the door of nothingness, of no-selfness, of *anatta*. Let your whole being be filled with the sense that "I am not; existence is."

To understand Gautam Buddha, or his disciples who have attained to this nothingness, is absolutely impossible with the mind. Mind will always want to *be*. The mind will always think, "What a strange teaching, to make so much arduous effort not to be. With this much effort, you could have become the richest man in the world. With so much effort, you could have become a prime minister, a president. And this strange fellow has himself dropped his kingdom, and is now teaching people how to be nothing."

I don't think... if somebody writes a book, like Dale Carnegie -- Dale Carnegie's book has sold second

only to the Holy Bible. HOW TO WIN FRIENDS AND INFLUENCE PEOPLE is the title of his book. And he has certainly made many friends -- there are Dale Carnegie Clubs all around the world, where his book is read. They run classes, and schools, and courses. Looking at his book, you will see: he is creating a science of hypocrisy. Whether you want to smile or not, you should smile -- even at a stranger, because one never knows, tomorrow you may need him.

I have been doing just the opposite: how to influence people, and increase your enemies! And I think I am more successful than Dale Carnegie.

Zen could not become a worldwide experience for the simple reason that nobody is ready for that great explosion in which you are lost. But think for a moment: what are you? What are you going to preserve? And what is the point, what will you do with it? Even if you discover your self, then what are you going to do with it?

You will create new miseries, new troubles, new engagements, new appointments, new love affairs ... because you cannot just be. Otherwise you will start thinking to yourself, "Have I gone mad?" No girlfriend, no boyfriend, just sitting in your room, being nobody... You will jump out of your room, take your rented bicycle, and run away to find someone! You know that there will be troubles, but it is better: at least those troubles keep you alive. Just a good fight in the pub, coming home drunk, staggering, but at least you are.
But what is the point?

Zen's experience is that unless you go beyond self and start enjoying being nobody; unless nothingness becomes your blissfulness, you have missed your life completely. It is the greatest challenge that can be given to any human being. And only those who have the lion's heart have followed the path of Zen -- even in China, just a small stream; in Japan a very small stream.

When I was arrested in America, the first telegram came from a Zen master in Japan, to Ronald Reagan, with a copy to me. It said, "You are doing the worst, most stupid thing that one can conceive of." The jailer came running to me and he said, "Who is this man?"
I said, "I don't know, but certainly he is a man of understanding."

The jailer said, "He may be a man of understanding, but he does not know manners -- calling the president stupid!"

I said, "You don't know about Zen! When somebody is stupid, they call it stupid. You can inform the president that I agree with the Zen master."

Zen has been a path of the very few chosen ones who have guts enough even to disappear.

"WHATEVER YOU ARE SEEKING," says Rinzai, "ALL BECOMES SUFFERING."

Western psychology has not come to this understanding. We try to help people out of one suffering, and another is coming on. Nobody except Zen has come to the realization that every seeking becomes suffering. It does not matter what you are seeking -- money, power, richness, fame, or even if you are trying to be a buddha -- you are creating suffering for yourself.

"IT IS BETTER TO HAVE NOTHING FURTHER TO SEEK."

Just stop! So when I say during your meditations... I am not saying that you have to become a buddha. That will become a seeking, and a suffering. I am saying you *are* a buddha; just recognize it, and there ends the matter. Once you recognize you are the buddha you will melt, when the time and season is right, into the ultimate reality. To be the buddha is only the beginning of the end; but what a beautiful beginning, and what a beautiful end. Without any struggle, allowing existence to take over, is the greatest ecstasy in the world.

Rinzai has made a very strong and honest statement. I hope it will be helpful to all of you who are on the path of meditation. Remember, this is the path of disappearing.

A haiku by Uko:

CUCKOO,
TAKE ME UP TO WHERE
CLOUDS DRIFT.

He is saying the same thing: TAKE ME UP TO WHERE CLOUDS DRIFT, into the universal, into the sky; I don't want to remain confined in the body, the mind, the heart, and the self. Just take me away from

all these.
This is what Gautam Buddha calls freedom. Less than that is a compromise.

Maneesha has asked:
OUR BELOVED MASTER,
I THINK I HEARD YOU SAY RECENTLY THAT WHEN WE ARE AWARE OF OUR EMPTINESS, WHEN WE ARE CONSCIOUS -- EVEN IF IT IS ONLY FOR AN INSTANT -- WE ARE IN THE SAME STATE THAT YOU ARE ALWAYS IN. BUT, ISN'T IT THAT YOUR STATE OF CONSCIOUSNESS IS NOT JUST QUANTITATIVELY DIFFERENT FROM OURS -- IN THAT YOU ARE CONSCIOUS TWENTY-FOUR HOURS A DAY -- BUT IS QUALITATIVELY DIFFERENT?
I LOVE YOU AND I LOVE THAT SPACE OF EMPTINESS THAT I FEEL. WHY THEN THIS RELUCTANCE TO ACCEPT THAT MY EMPTINESS IS THE SAME AS YOURS?

Maneesha, it is an ancient question, whether there is any relationship between quantity and quality, or no relationship. Science has finally decided on the fact that they are interchangeable.

In a very ordinary experiment, you can boil water to ninety-nine degrees; it will not evaporate. The moment it comes to a hundred degrees, it will evaporate. Now certainly, the evaporated water and the liquid water, although they are both water, have a qualitative difference.

On the other hand, if you go on lowering the temperature the water becomes solid ice. Ice, water, vapor -- the inner thing is the same, but their outer expression is not only quantitatively different, it is qualitatively different. For example, you cannot quench your thirst with vapor. In the first place, to catch hold of it in a glass is going to be a difficult task; and even if you catch hold of it, it is now nothing but H2O. It has disintegrated into its basic elements.

Do you think that, by repeating `H2O', like a transcendental meditation, your thirst will be quenched? You simply need water. H2O, the mantra, will not do.

I can understand your reluctance to accept it. It is because of your love. The more you love me, the more you will see the heights of my consciousness and the more you will see the depths of your consciousness. Your love is going to reveal the dark valleys of your being, and the sunlit peaks of my consciousness. And because you love me, you cannot simply shut your eyes and deny that there are any sunlit peaks. Your love will grow more, to the point that you have to travel the path from your valleys to the sunlit peaks of the mountain.

The only thread between the master and the disciple is that of love. It is not belief, it is not faith, it is pure and simple love. You have seen in the master your own ultimate realization; you have seen in the master what you can be. Just a little turning in, and you will be the same.

And your reluctance is natural. You have loved me; you would not like to be equal to me, that seems to be insulting. But it is not insulting, it only logically looks insulting. Your love turns into a deep gratitude.

I will tell you about Sariputta, a famous philosopher at the time of Gautam Buddha. He became a disciple of Gautam Buddha just by seeing him. He himself had thousands of followers, but the moment he saw Buddha, he told his disciples that now they were free: "If you want to remain with me, you can, but now I am in a strange love with this man." And he became enlightened within two years. The day he became enlightened, his eyes were full of tears, and he was holding Buddha's feet. Buddha said, "Why are you crying?"

He said, "I cannot accept that I am equal to you. It is just impossible for me to think that now there is no difference between my consciousness and yours."

Buddha said, "Sariputta, come to your senses! It is my whole effort to bring you to the same consciousness, to the same height, as I am. Don't be worried about the fact that you have become an equal. You have always been an equal; it's just that you never realized it. Your gratitude is enough, but don't feel reluctant to accept your buddhahood."

This is going to happen to many of you. But don't be reluctant. Your mind will say, "You can rise as much as possible, but don't rise to the height of your master."

There are teachers in the world, fakes, frauds, who would not like you to rise to their heights -- if they have any. The authentic master is insistent that you should become the same, you should dwell on the same heights. That is, in a way, the definition of an authentic master. For him, you are already the same, you just don't recognize it. The whole effort is to bring the recognition to you.

The rains have come to listen to your laughter. Poor rains, nobody laughs at them. Nobody even says hello; on the contrary -- people are carrying umbrellas. That is just insulting.

Pope the Polack is invited to the White House to give a special speech on the role of the Vatican in saving the world. As he is speaking to a group of people on the lawn, he coughs, and his false teeth fall out onto the ground and break.

Seeing the situation, a nearby guest digs into his pocket and pulls out a set of dentures. Embarrassed, the pope fumbles around with them, but because they are too big, he cannot get the teeth into his mouth.

Then the guest reaches into another pocket and offers another set of false teeth. But this time they are too small.

The guest pulls out a third set from his back pocket, and the toothless Polack shoves them into his mouth. These teeth fit.

Nervous, but happy, Pope the Polack turns to the guest and says, "Wow! That is great. Are you a dentist?"

"Nope," replies the guest, with a wink, "I am an undertaker!"

It will take a little time for you to get it. But in the middle of the night, don't forget to get it!

Father Fumble, the newly ordained priest, goes for some practical Catholic experience with his teacher, Father Fungus.

The two priests sit together inside the confessional box of the Sacred Virgin's Chapel, and listen to all the crimes against God Almighty.

"I have fornicated with two strange men this week," confesses Katie. "Please forgive me, Father."

"You are forgiven, my child," says Father Fungus. "Just put forty dollars in the money box and say ten Hail Marys."

"I have been adulterous with my neighbor," pleads Polly, the next sinner.

"You are forgiven, my daughter," says Father Fungus. "Twenty dollars in the box and ten Ave Marias."

"So," says Fungus to Father Fumble. "Do you get it? All the rates are written in this little book, and if you have any problems, I will be upstairs."

Father Fumble sits alone in the confessional, and in comes the next customer.

"Father," confesses Betty, "I have just given my boyfriend Boris a blowjob."

"Blowjob?" says Father Fumble, thumbing through his book. "Blowjob?"

Then he shouts upstairs, "Hey, Father Fungus! What do I do for a blowjob?"

"Tell her to put ten dollars in the box," calls back Father Fungus, "and send her up here!"

This you get perfectly well!

Swami Deva Coconut manages to get a job on Nancy Reagan's personal staff. One day, he overhears Nancy complaining to Ed Meese that she and Ronnie are having a lot of trouble with their love life.

At a suitable moment, Swami Coconut takes Nancy aside and suggests that she should try mounting on top of her husband, instead of lying underneath in the traditional missionary position.

Nancy's Fundamentalist Christian morals are rather shocked, but she is so desperate that she agrees to give it a go.

The next morning, a delighted Nancy meets Coconut in the library.

"It was like magic," gushes Nancy, breathlessly. "It was wonderful. But tell me, Mr. Coconut, how did you know a simple thing like that would make all the difference?"

"Easy," replies Coconut. "Everyone knows that Ronald Reagan can only fuck *up*!"

Nivedano...

Nivedano...

Be silent.

Feel your whole body to be frozen.

Close your eyes.

This beautiful evening, this great rain, this tremendous silence, will be of help to you to go inwards as deeply as possible.

Go in...

Deeper and deeper.

You have to cross all the lines I told you about... the body, the mind, the heart. Reach to the self, the center; and then you can take a jump into eternity, into the ultimate cosmos.

Then you can open your wings, and fly in the sky.

The whole effort of meditation is to give you a taste of ultimate freedom. So don't be afraid of anything -- there is nothing to be afraid of.

It is your own sky, it is your own truth, it is your own originality.

This is the buddha in you. Recognize, remember -- and remember to remember afterwards.

To be a buddha is just a remembrance, it is not an achievement.

You are already it.

To make it clear, Nivedano...

Relax, let go.

The body will be dying, see it as a corpse; with it the mind will be gone.

Just a watcher remains eternally with you.

It is your essential nature, but the watcher is not the self.

The watcher is a no-self, it is nothingness.

It is the empty heart, it is an opening into the universe.

Let the experience sink deep in every fibre of your being, because it has to be your very life style. In your actions it has to be present. Around the clock you have to carry a remembrance of your being a buddha, and this will transform all your actions and responses.

This is the miracle... because we don't cultivate any morality, we simply awaken your buddha. And all morality, all truth, all sincerity, and all honesty simply follow your remembrance of the buddha, as a shadow.

Nivedano...

Come back, but come back as buddhas, without any hesitation. Bring out with you the experience of the innermost core.

Sit down for a few moments, without any reluctance, as a buddha. It is your right, your birthright. It is nothing like an achievement, it is just remembering a forgotten language.

You are a buddha whether you know or not. It is better to know it,

because then it transforms your whole life, brings new joys and new flowers, new blessings, new understandings, new clarities and perceptions. It is a total change.

Morality has to be cultivated; it is false. But to remember one's buddhahood... the morality comes as a shadow, on its own. Then it has a beauty, a tremendous grace; then you are not doing it, it is simply happening.

To enter into the world of spontaneity and happenings is the only reason why you are here. We are not searching or seeking anything. We are simply trying to remember who we are, what it is that is the center of our life. Finding the center, it will not be long before suddenly you will realize: this center is also the center of the whole existence -- we are all connected in the roots.

And the experience of being one with existence is the greatest and the most valuable experience that is possible for consciousness.

You are getting ready to face a miracle: inch by inch, you are moving closer and closer to the cliff, which I call the center. One step more, beyond it, and you will know that you were never separate from existence; you have never been born, and you have never died -- you are an eternity.

The joy that it brings, and the ecstasy that it brings, and the dance that it brings... it makes your whole life a celebration.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master!

The Buddha: The Emptiness of the Heart

Chapter #5
Chapter title: In the blink of an eye

12 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DAIO SAID TO GENCHU:
SINCE ANCIENT TIMES, THE ENLIGHTENED ANCESTORS APPEARING IN THE WORLD RELIED JUST ON THEIR OWN FUNDAMENTAL EXPERIENCE TO REVEAL SOMETHING OF WHAT IS BEFORE US: SO WE SEE THEM KNOCKING CHAIRS AND RAISING WHISKS, HITTING THE GROUND AND BRANDISHING STICKS, BEATING A DRUM OR ROLLING BALLS...
DAIO CONTINUED:
EVEN THOUGH THIS IS SO, EMINENT GENCHU, YOU HAVE TRAVELED ALL OVER AND SPENT A LONG TIME IN MONASTERIES. DON'T WORRY ABOUT SUCH OLD CALENDAR DAYS AS THESE I MENTIONED -- JUST GO BY THE LIVING ROAD YOU SEE ON YOUR OWN; GOING EAST, GOING WEST, LIKE A HAWK SAILING THROUGH THE SKIES. IN THE BLINK OF AN EYE YOU CROSS OVER TO THE OTHER SIDE.
ON ANOTHER OCCASION DAIO SAID TO KUSHO:
THE CAUSE AND CONDITIONS OF THE ONE GREAT CONCERN OF THE ENLIGHTENED ONES IS NOT APART FROM YOUR DAILY AFFAIRS. THERE IS NO DIFFERENCE BETWEEN HERE AND THERE. IT PERVADES PAST AND PRESENT, SHINING THROUGH THE HEAVENS, MIRRORING THE EARTH. THAT IS WHY IT IS SAID THAT EVERYTHING IN THE LAST MYRIAD EONS IS RIGHT IN THE PRESENT.
WE VALUE THE GREAT SPIRIT OF A HERO ONLY IN THOSE CONCERNED. BEFORE ANY SIGNS BECOME DISTINCT, BEFORE ANY ILLUSTRATION IS EVIDENT, CONCENTRATE FIERCELY, LOOKING, LOOKING, COMING OR GOING, TILL YOUR EFFORT IS COMPLETELY RIPE.
IN THE MOMENT OF A THOUGHT, YOU ATTAIN UNION. THE MIND OF BIRTH AND DEATH IS DESTROYED AND SUDDENLY YOU CLEARLY SEE YOUR ORIGINAL APPEARANCE, THE SCENE OF YOUR NATIVE LAND; EACH PARTICULAR DISTINCTLY CLEAR. YOU THEN SEE AND HEAR JUST AS THE BUDDHAS DID, KNOW AND ACT AS THE ENLIGHTENED ANCESTORS DID.

Maneesha, one who is interested in knowing who he is has two ways open to him. One is the way of knowledge: reading scriptures, studying old scholars, collecting as many concepts about one's being as possible. That is the cheaper way. There would be nothing wrong if it were only that it is cheaper, but it is wrong, too.

The second way is not to bother about others. Howsoever valuable those scriptures may be, they cannot give you even a single glimpse of your fundamental nature. A thousand buddhas together cannot force you to become a buddha.

It is your essential right to know your fundamental nature or not to know it. You cannot be forced by teachers, by parents. Yes, they can force knowledge upon you, they can force ideologies upon you. They *do* force religion, without understanding that if you are full of ideologies you become almost crippled, prevented from knowing your own nature. You are so burdened with borrowed knowledge that you cannot travel to the higher mountains. You have to drop all your weight. As you go high even breathing becomes difficult; even to have your clothes on becomes difficult. You have to drop all weight, you have to become weightless.

What is true in mountaineering is also true in the inner world of consciousness. If you want to go in you will have to cut through, in a single blow, all the knowledge that has been given to you. Just burn it! It is better to be ignorant on the path -- because at least ignorance is innocence -- than to be knowledgeable.

Knowledgeability is the greatest hindrance to knowing, because you think as if you already know. But there is no `as if' in existence. Either you know it or you don't know it. And there is no way of communicating it through words; all words will be misunderstood. Only the presence of a living master, a wordless silence, can perhaps become a glimpse, a triggering point in you. It is not being done by the master; it happens in your receptivity, in your openness. Something clicks. There is no other word to replace the word `click'.

Daio is saying to Genchu:

> SINCE ANCIENT TIMES, THE ENLIGHTENED ANCESTORS APPEARING IN THE WORLD RELIED JUST ON THEIR OWN FUNDAMENTAL EXPERIENCE TO REVEAL SOMETHING OF WHAT IS BEFORE US...

Those who have known -- their difficulty is that of communication. You know the taste of salt but you cannot convey it through language. Language has limitations, and the experience of your fundamental nature is of the unlimited. To bring the unlimited to the limitations of language is a tremendously risky task. Even though it is done with absolute accuracy, it is going to fail. Seeing this, the ancient masters have not relied on scriptures, have not even relied on language. They are their own authority; it does not matter whether all the scriptures of the world say something else. They know the taste of truth. Their authority is not derived from their scholarship; they are the authority unto themselves.

It brings a problem, because they cannot use scriptures; they cannot use ordinary means of communication. Hence, they used anything that was in front of them.

> ... SO WE SEE THEM KNOCKING CHAIRS AND RAISING WHISKS, HITTING THE GROUND AND BRANDISHING STICKS, BEATING A DRUM OR ROLLING BALLS...

Anything, just to wake you up. Because the question is not of teaching you a philosophical understanding; the question is of existential awakening.

When for the first time the West became aware of Zen masters, they thought, "These people are absolutely crazy! Somebody is asking about truth and you hit him?" Obviously, it looked crazy -- and the more so because the person who is being hit, in deep gratitude, bows down and touches your feet! The West was completely puzzled. When Zen books started being translated for the first time, the Western philosophers were hitting their heads. They had never heard that by slapping a man who is asking a question, you are answering him. They had no idea what was implied in this hitting or slapping. One Zen master even threw a man from the second-story window to the ground. The man had come to ask, "What is truth?" Not only did the master give him fractures, he jumped on top of him and asked him, "Do you get it?" And the poor fellow had to say, "Yes, Master."

This kind of incident was absolutely unknown outside the Zen tradition. But you have to understand it, what is implied. When a Zen master hits, he is saying, "You *are* the truth, and you are asking about it? Are you kidding? You are the buddha and you are asking what the buddha is?" By hitting you he is simply saying, "Look at yourself, rather than asking like a beggar from one place to another. Just go in and look." His hitting is a shock; in that shock perhaps your thinking may stop, there is every possibility. You were not expecting a hit; you had come with deep humbleness, touching the feet of the master....

And sometimes it has happened that the person has not even asked the question and the master has hit him, because his very coming and touching the feet means he has some question to ask. It does not matter what question, you deserve a good hit! It is throwing you back to yourself; it is saying in an existential way that you are the answer -- don't seek it anywhere.

Having no other way to communicate, they devised anything that might wake you up, throw you upon yourself. Asking a question means you are putting the responsibility on the master to answer you. But his

answer cannot be your answer.

Nobody else's answer can be your answer. Your answer has to grow within you, just as a rose grows. That's what the master is saying by hitting you: Don't go anywhere, just go in; stop asking, stop begging, because you are already in the kingdom of the buddhas but you have not looked in. Perhaps a good hit, perhaps the master throwing the disciple from the window may awaken him from his somnambulistic state -- the state in which we all are... half asleep, half awake, just at the minimum awake.

The major part of our being is fast asleep. According to modern psychologists, only one part out of ten is awake; nine-tenths are fast asleep. With this much sleep within you, it is impossible to know the truth, to know love, to know the nature of existence.

Daio is saying that these ancient masters had to fall back on strange methods, but there was simply one reason: in some way to wake you up.

DAIO CONTINUED:
EVEN THOUGH THIS IS SO, EMINENT GENCHU, YOU HAVE TRAVELED ALL OVER AND SPENT A LONG TIME IN MONASTERIES. DON'T WORRY ABOUT SUCH OLD CALENDAR DAYS AS THESE I MENTIONED -- JUST GO BY THE LIVING ROAD YOU SEE ON YOUR OWN.

He is saying all the old masters and the buddhas and the patriarchs are old calendars -- don't be bothered about them. Follow the living stream which you see with your own eyes -- no belief, no faith, simply be clear. Zen requires of the disciple a clarity, an intelligence, an awareness, which have not been required by any other religion in the world or by any other philosophy in the world. Its requirement is absolute.

Daio says, "Don't worry about such old calendars. JUST GO BY THE LIVING ROAD, from where your life is coming." From whatever point your life is arising, that is the living road. It is not outside you. You have to dig deep within yourself for the roots and for the way that connects you with the universal existence. It is simply an internal affair.

JUST GO BY THE LIVING ROAD YOU SEE ON YOUR OWN -- don't ask me and don't ask anyone else what the living road is. Just close your eyes and see for yourself what the living road is. You are alive -- that much is certain; it is proved by your questioning. You are breathing. Just close your eyes and find out where all these branches are joined to the trunk, and where the roots are hidden in the universal energy.

This is the living road, and nobody can point it out to you. You have to find it yourself.

JUST GO BY THE LIVING ROAD YOU SEE ON YOUR OWN; GOING EAST, GOING WEST, LIKE A HAWK SAILING THROUGH THE SKIES. Don't be worried -- wherever it leads, go. Finally it will bring you to the very center of existence.

IN THE BLINK OF AN EYE, YOU CROSS OVER TO THE OTHER SIDE. The happening happens only in the blink of an eye. The distance between the buddha and the no-buddha is so small, the distinction between the awake and the asleep is so small, that just in the blink of an eye you have already moved to the further shore, to the other shore.

It is to be understood clearly: the road is not very long. To call it a road is simply symbolic; there is no other way to say it. It is simply a change of vision: you were looking out, you close your eyes and you look within. And you go on, deepening, inside, as far as you can, and you are bound to find the source of your life.

It is just as if a roseflower were trying to find the source of its life. Where is it going to find it? It will have to move withinwards, into the branches, towards the roots, from where it is getting all its nourishment and all its life.

We also have roots, but they are invisible.

Zen is nothing but a discovery of our roots. The man who knows his roots is called the buddha.

ON ANOTHER OCCASION DAIO SAID TO KUSHO: THE CAUSE AND CONDITIONS OF THE ONE GREAT CONCERN OF THE ENLIGHTENED ONES IS NOT APART FROM YOUR DAILY AFFAIRS. THERE IS NO DIFFERENCE BETWEEN HERE AND THERE. IT PERVADES PAST AND PRESENT, SHINING THROUGH THE HEAVENS, MIRRORING THE EARTH. THAT IS WHY IT IS SAID THAT EVERYTHING IN THE LAST MYRIAD EONS IS RIGHT IN THE PRESENT.

The past -- immense past, beginningless past -- is behind you. But where has it gone? An immense future -- eternal future, endless future -- is ahead of you. Where is it hiding? Zen's understanding is that in the present moment the whole past is hidden, and in the present moment the whole future also is hidden. The present moment contains the whole universe -- past, present, future. If you can manage to understand the present moment, you have understood the whole phenomenon of eternity.

Before Albert Einstein, everybody thought that the atom was the smallest particle which existed. Up to Einstein nobody had been able to split the atom, so it was thought to be the last division of matter that we could make. It was impossible to cut the atom in two parts; the atom was a solid entity. But Albert Einstein managed to split the atom, and found that by splitting it, a tremendous energy which is hiding in it explodes.

Nobody had ever conceived that in such a particle, which is not even visible to the eye, so much energy is contained that it can destroy a big city like Hiroshima or Nagasaki within three minutes. It consumed both cities leaving behind only traces, ruins, skeletons....

I have been sent by a friend a picture of a small girl, who must have been going up the stairs to the first floor of her house, carrying her books to do some homework. She was just half way up the stairs when the atom bomb fell on Hiroshima and everything was burned within three minutes. He has sent me the picture of the girl. She was burned with her books, and her image remained imprinted on the wall -- just the shape of her body, and the small bag in which she was carrying her homework.

Just as the atom was once unknown... and now we have gone hundreds of years ahead of Albert Einstein. Now we are able not only to divide the atom, we can divide the divisions of the atom. Those divisions of the atom carry even bigger power sources, condensed.

The same is true about the moment of time. It contains all past and all future... and of course, the present.

So the man who is meditating forgets all the past, drops all longings for the future. It is enough to know the present. By knowing it, by entering into its complexities, you will know the whole universe. And when you reach to your life source... that too is atomic, an individual life source. But it has to be connected with the universe in some way; otherwise you cannot live. So once you find your life source, you have found the way. Just in the blink of an eye, you are on the other shore. You have entered into the universal existence.
Zen is perhaps the only scientific approach to religious experience.

> WE VALUE THE GREAT SPIRIT OF A HERO ONLY IN THOSE CONCERNED. BEFORE ANY SIGNS BECOME DISTINCT, BEFORE ANY ILLUSTRATION IS EVIDENT, CONCENTRATE FIERCELY, LOOKING, LOOKING, COMING OR GOING, TILL YOUR EFFORT IS COMPLETELY RIPE.

All is hidden in the looking, in the watching; in seeing so fiercely that your whole energy is concentrated. Then existence cannot remain a mystery to you. In that concentration you become ripe, and you deserve that all the mysteries be open to you. IN THE MOMENT OF A THOUGHT YOU ATTAIN UNION -- just in a moment.

Once you have reached your life source, then it is only a question of a moment, the blink of an eye, and you have found the union with existence.

> THE MIND OF BIRTH AND DEATH IS DESTROYED AND SUDDENLY YOU CLEARLY SEE YOUR ORIGINAL APPEARANCE, THE SCENE OF YOUR NATIVE LAND; EACH PARTICULAR DISTINCTLY CLEAR. YOU THEN SEE AND HEAR JUST AS THE BUDDHAS DID, KNOW AND ACT AS THE ENLIGHTENED ANCESTORS DID.

Knowing the source of your life, and taking a quantum leap in the blink of an eye to the other shore, is the union with the whole, the cosmos. After this union you behave like a buddha. You cannot do otherwise. Your actions, your gestures, your words or your silences, your movement or your no-movement, will have the same quality as that of any buddha. All buddhas participate in the same cosmic source.

Zen is not in search of any God. Its search can be said to be union -- the union with the whole. And the union makes you all that is, has been, will be. Nothing is left out of the whole, and you become one with it.

The first missionaries who had come to Japan to convert people to Christianity were amazed by the Zen masters. When they came across a Zen master... because others had told them, "Don't bother us. You just transform a certain Zen master whom I have loved, and if he changes to Christianity, even if he goes to hell I am ready to go with him. But don't bother with me. You just change that Zen master." And the missionaries approached the Zen masters with their gospels. The Zen masters laughed; they said, "You don't understand religion at all and you are converting people into religion. You don't have the taste yourself."

One missionary was very angry. He opened the Bible and read the Sermon on the Mount. It is a beautiful sermon and he was thinking, "Now, let us see what this fellow says." After three or four lines the Zen master said, "Shut up! I can say only this much, that this guy, whoever has written these lines, will become a buddha sometime in the future. He is on the path. This much I can certainly say, that some day he will become a buddha. But don't take it seriously, because you will also become a buddha one day. And

remember, for becoming a buddha, Buddhism is not necessary."

That was the great approach, that for becoming a buddha, Buddhism is not necessary. Nothing is necessary; the buddha is already asleep in you, just some situation is needed in which he can be awakened. All Zen monasteries were doing only one thing -- creating situations so that the buddha is awake. It is not something to which you are converted, it is your own nature.

The Christian missionaries were at a loss, because these Zen masters never talked about God. They said, "What is the point? You don't even know yourself and you are talking about God. Who has seen God? And what will you do even if you meet him?" It will be a very awkward situation. God standing before you... you will find yourself in a very weird space -- what to do now?

I have told you the story of Rabindranath Tagore. In one of his best poems he wrote, "I have seen God many times but he was always far away beside a star. I followed but by the time I reached there he had moved to some other place, far away. It had been going on and on for many lives. Finally I reached the place, the house where it was written on the door: Here lives the Lord of the World, Father God."

He was just going to knock and became suddenly aware: "Just think twice -- what am I going to do if I meet him? I am not prepared at all. After meeting him there is nothing to do. Your whole life has been structured in searching for God. You know how to search, you know how to fast, you know how to pray, but you don't know.... When you have met God, there is no point in fasting and there is no point in searching and there is no point in prayer. What are you going to do? You will be suffocated!"

Seeing the situation, he took his shoes in his hands, out of fear that when he went back down the steps God might hear the sound of the shoes. He might open the door and say, "Where are you going?" And then he ran away as fast as he could.

The poem has a tremendous beauty. It says, "Since then I am again searching. I know where God is, so I avoid only that place! But I go on searching because in searching there is so much joy, and I am thought to be a great saint. I am enjoying the great adventure of searching for God. There is only one thing I have to remember -- not to go to that place again! But the whole world is available to search, except that house."

Zen has never bothered about God; neither has it said anything against God. That is a very strange situation to understand, because people either believe in God or not. But Zen is simply unconcerned. There is no question of belief or disbelief; it simply puts God out of the way. It is unnecessary luggage.

Zen has taken only the essential point, and that is the source of your life. Just go deepening on that road so that you can reach the final transformation, from the individual to the universal.

Just before his death Basui turned to the crowd that had gathered around and said in a loud voice:

LOOK STRAIGHT AHEAD.
WHAT IS THERE?
IF YOU SEE IT AS IT IS
YOU WILL NEVER ERR.

He is talking about inside. These are his last words; he is saying, "Look straight forward!" He is not telling anybody, he is simply saying it to himself, LOOK STRAIGHT AHEAD. WHAT IS THERE? -- just a pure clarity, a silent sky, an eternal silence. If you see it as it is, without any preconceived ideas, without any religions and philosophies -- just as it is -- you will never err. You will never make a mistake. You will reach directly like an arrow, and hit the moon.

Zen's concern is absolutely you -- you in your original nature.

Maneesha has asked:
OUR BELOVED MASTER,
IS IT BECAUSE YOU SPEAK FROM YOUR OWN FUNDAMENTAL EXPERIENCE THAT YOUR WORDS SPONTANEOUSLY IMPRESS ONE AS TRUE, AS UNEQUIVOCAL COMMON SENSE, EVEN THOUGH THE LISTENER MAY NOT HAVE HAD SUCH EXPERIENCE?
FROM THE FIRST SENTENCE OF YOURS THAT I EVER READ -- BEFORE I COULD HAVE DEVELOPED THE EYES AND EARS OF LOVE -- THERE WAS NO DECISION TO CHOOSE TO ACCEPT THAT YOU WERE RIGHT. YOU SIMPLY WERE -- WHETHER IT SUITED ME OR NOT. I JUST DON'T GET IT: HOW IS IT THAT OTHERS COULD POSSIBLY FEEL OTHERWISE?

Maneesha, you can speak on the authority of others, but then your words are dead corpses, like the dry roses you can find in Holy Bibles. But when someone speaks from his own experience it is a living phenomenon. You may agree with it, you may not agree, but it leaves the impact on you that you have been in contact with someone who knows.

I am not authoritarian, but I am an authority. And you have to understand the difference between the two. The authoritarian is always within quotation marks. He is a great scholar, you cannot dispute him. His argument is very valid, supported by the scriptures. His authoritarian attitude is derived from scriptures, from the past, from others' experiences.

I am not authoritarian but certainly I am the authority. I say only that which I know. And because I say only that which I know, you may agree with it or not, it does not matter; its truth rings a bell in your heart. And whenever something rings a bell in your heart, don't listen to the mind -- the mind may not agree. Listen to the heart because the heart knows better.

The heart is ancient; the mind is a very recent development. And the mind's development is from outside experiences. The heart knows something of the inner, it knows nothing of the outer. So when your heart rings a bell, whether your mind agrees with it or not, don't be worried; you are very close to the truth.

If any person's presence simply overwhelms you ... that is the only intimate communion between a disciple and a master. That is the only way the disciple can decide that he has found his master. He is overwhelmed, he is surrounded by the master's presence from all sides. The mind may be freaking out, because mind is always afraid of being overwhelmed by someone. The mind is basically egoistic and to be overwhelmed means the ego may be gone like a shadow. Mind is afraid of truth, mind is afraid of reality, because mind consists of all kinds of illusions, lies. Truth will expose it; hence it avoids the truth.

But you are fortunate, Maneesha. If your heart says that you have found a man who is speaking on his own authority, then a revolution is possible in your very life, too. And that revolution is happening day by day, it is not something that stops. It goes on happening until you are completely burned and dissolved.

That fortunate moment will also come. It is not very far. This is a good beginning.

Before you enter into the living way, inwards, don't forget to come back again. I am always afraid for Sardar Gurudayal Singh. I have even ordered a grave to be made ready, because some day somebody may not come back. And Sardar Gurudayal Singh is standing in the queue almost at the front, very close. He will laugh and simply go away. We will celebrate... and he knows that there is no need to be worried. But he goes on coming back, because one never knows what joke I am going to tell.

I will miss him also, because he is the only man in the whole world who laughs before the joke is told. Such trust is very difficult to find. But I warn you all: go deep, but don't go too far. When Nivedano gives the call to come back, be a good boy!

Jesus and Peter are sipping their iced tea while sunbathing on the shore of Lake Galilee.

A group of children nearby start throwing rocks in the water. They laugh and shout and kick up the sand.

His peace completely destroyed, Peter sits up. "Hey! You kids!" he barks at them. "You get outta here!"

But Jesus pushes up his Ray-Ban sunglasses, wipes the sand off his face, and says, "No, Peter. Let the children come unto me."

Five minutes later, the noise is deafening as screaming kids, splashing water, and flying sand fill the air. Peter, hung over from last night's wine, gets totally pissed off. "I said, you kids just get the hell outta here!" he screams.

But again Jesus sits up, wipes the sand off himself, raises his hand and says, "Peter, I told you: let the children come unto me -- so that I can kick their little asses!"

Klopski is sitting with Seamus at the Dancing Duck Pub, sipping his beer.

"Hey, Seamus," says the Polack, "how do you do so well with the girls?"

"Easy," says Seamus. "You have to be sophisticated, and you have to have a gimmick."

"Sophisticated is easy," says Klopski, swallowing down his tenth beer. "But what is a gimmick?"

"Well," replies Seamus, "for example, I painted a white circle on the dashboard of my car. The girl usually asks me what it means. Then I very casually explain that it stands for purity. The conversation generally turns to abstract white things, like virginity. From there it is easy to talk them into it."

"Okay," says Klopski, "I think I got it."

The next evening Klopski paints a white circle on the dashboard of his car, and then goes to pick up his date, Lucy.

"That is rather unusual -- having a white circle on your dash," says Lucy to Klopski.

"Yes, it is," replies Klopski, thinking quickly as he adjusts his tie. "Do you wanna fuck?"

"You are drunk!" shouts the barman of the Groggy Doggie Pub, at Paddy, who just has slipped slowly onto the floor again.

"I'm not drunk at all!" insists Paddy, picking himself up. "In fact, I'm not even drunk a little bit, and I'll prove it to you. Now, you see that cat just coming in the door? Well, it has only got one eye."

"You're drunker than I thought," says the barman. "That cat is going out!"

Nivedano...

Nivedano...

Be silent, close your eyes.
Feel your body to be completely frozen.
Look inwards, straight to the very source of your life.
Go deeper without any fear.

Only this way has anyone found himself as a buddha. This is the only living road that leads you to your cosmic home.

Without hesitation go on, go on.
Gather all the experience of silence, the bliss and the benediction.

To make it more clear, Nivedano...

Relax, watch your mind and body, separate from you.
You are only a watcher.
This point of being a watcher is the buddha.

Recognize your buddha nature; it is just a mirror -- reflecting everything but unaffected.

Nothing leaves a mark on your watching. The mirror remains empty.

This emptiness can at any moment take a quantum leap, and you will find yourself on the other shore.

Just in a split second you can be one with the whole.
This union is the authentic goal of religiousness.

A beautiful evening...
Unfortunately, how many are able to enjoy it?

So few, but we have to spread this fire, this cool silence, just like a breeze around the globe.

This silence is going to become the womb for the new man to be born.
You prepare the way.

Nivedano...

Come back.
But come back like buddhas, with great dignity, with grace, with silence.

Sit for a few moments, just gathering, remembering, collecting the experience of your silent moments.

You have to remain a buddha twenty-four hours.
It is not an action, it is your nature.

It has to be expressed in all your actions, in your words, in your silences, in your songs, in your dances.

But you remain the watcher, the buddha.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate all the buddhas?
Yes!

The Buddha: The Emptiness of the Heart

Chapter #6
Chapter title: To take up a koan

13 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
BUKKO SAID:
AT THE BEGINNING YOU HAVE TO TAKE UP A KOAN.
THE KOAN IS SOME DEEP SAYING OF A PATRIARCH. ITS EFFECT IN THIS WORLD OF DISTINCTIONS IS TO MAKE A MAN'S GAZE STRAIGHT, AND TO GIVE HIM STRENGTH AS HE STANDS ON THE BRINK OF THE RIVER BANK.
FOR THE PAST TWO OR THREE YEARS, I HAVE BEEN GIVING, IN MY INTERVIEWS, THREE KOANS: "THE TRUE FACE BEFORE FATHER AND MOTHER WERE BORN," "THE HEART, THE BUDDHA," AND "NO HEART, NO BUDDHA." FOR ONE FACING THE TURBULENCE OF LIFE-AND-DEATH, THESE KOANS CLEAR AWAY THE SANDY SOIL OF WORLDLY CONCERNS AND OPEN UP THE GOLDEN TREASURE WHICH WAS THERE FROM THE BEGINNING, THE AGELESS ROOT OF ALL THINGS.
HOWEVER, IF AFTER GRAPPLING WITH A KOAN FOR THREE OR FIVE YEARS, THERE IS STILL NO SATORI, THEN THE KOAN SHOULD BE DROPPED; OTHERWISE IT MAY BECOME AN INVISIBLE CHAIN ROUND ONE. EVEN THESE TRADITIONAL METHODS CAN BECOME A MEDICINE WHICH POISONS.
IN GENERAL, MEDITATION HAS TO BE DONE WITH URGENCY, BUT IF, AFTER THREE OR FIVE YEARS THE URGENCY IS STILL MAINTAINED FORCIBLY, THE TENSION BECOMES A WRONG ONE AND IT IS A SERIOUS CONDITION. MANY LOSE HEART AND GIVE UP AS A RESULT.
AN ANCIENT HAS SAID, "SOMETIMES QUICKLY AND SOMETIMES SLOWLY, SOMETIMES HOT ON THE TRAIL AND SOMETIMES RESTING AT A DISTANCE."
BUKKO CONTINUED:
SO THIS MOUNTAIN PRIEST NOW MAKES PEOPLE AT THIS STAGE THROW DOWN THEIR KOAN. WHEN IT IS DROPPED AND THERE IS A COOLING DOWN, IN DUE TIME THEY HIT ON WHAT THEIR OWN TRUE NATURE IS, AS THE SOLUTION OF THE KOAN.
IN CONCENTRATION ON A KOAN, THERE IS A TIME OF ROUSING THE SPIRIT OF INQUIRY, THERE IS A TIME OF BREAKING THE CLINGING ATTACHMENTS, THERE IS A TIME OF FURIOUS DASHING FORWARD, AND THERE IS A TIME OF DAMPING THE FUEL AND STOPPING THE BOILING.
SINCE COMING TO JAPAN, THIS MOUNTAIN PRIEST HAS BEEN MAKING THE PUPILS LOOK INTO A KOAN, BUT WHEN THEY HAVE DONE THIS FOR A GOOD TIME, HE TELLS THEM TO THROW IT DOWN. THE POINT IS THAT MANY PEOPLE COME TO SUCCESS IF THEY FIRST HAVE THE EXPERIENCE OF WRESTLING WITH A KOAN AND LATER REDUCE THE EFFORT; BUT FEW COME TO SUCCESS AT THE TIME WHEN THEY ARE PUTTING OUT EXCEPTIONAL EFFORT.
SO THE INSTRUCTION IS THAT THOSE WHO HAVE NOT YET LOOKED INTO A KOAN ABSOLUTELY MUST DO SO, BUT THOSE WHO HAVE HAD ONE FOR A GOOD TIME MUST THROW IT DOWN. AT THE TIME OF ZAZEN THEY THROW IT ALL AWAY. THEY SLEEP WHEN IT IS TIME TO SLEEP, GO WHEN IT IS TIME TO GO, SIT WHEN IT IS TIME TO SIT, AND SO ON, AS IF THEY WERE NOT DOING ZEN AT ALL.

Maneesha, before I discuss what Bukko is saying, I have to introduce you to the word *koan*.
It is something like a puzzle that cannot be solved -- basically insoluble. For example, how you looked

before you were born -- there is no way to solve the problem, there is nowhere to find the answer. Or the koan -- the most famous one -- the sound of one hand clapping. Now, one hand cannot clap; for clapping the other hand will be needed.

So first you have to understand the meaning of *koan*. It is some kind of statement which has no answer anywhere, and the master gives it to the disciple to meditate on and find the answer. From the very beginning the disciple knows, and the master knows, there is no possible way to find the answer. But it is a great strategy: when the mind cannot find the answer -- and the meditation has to be very urgent, with total energy focused on the koan -- the mind feels almost impotent. It looks here and there, brings out this answer, that answer, and gets hits from the master for bringing a wrong answer.

Every answer is wrong, because the very function of the koan is not to get the answer; the very function of the koan is to tire your mind to such a point that it gives up. If there were an answer, the mind would find it. It does not matter whether you are very intelligent, or not very intelligent -- no intelligence of any category can find the answer.

But naturally, mind tries and tries. And the disciple comes every morning to see the master, to tell him what he has found in the twenty-four hours. In the beginning, the disciples think perhaps they may be able to make it out....

A disciple was given the koan of one hand clapping. He heard the sound of the wind passing through the pine trees, and he thought, "Perhaps this is the sound of one hand clapping." He rushed to give the answer to the master, but before he could even open his mouth he was beaten.

He said, "This is too much! I have not said anything."

The master said, "It does not matter whether you have said anything or not -- you were going to say something."

The student said, "But at least you should have heard it first..."

The master said, "It does not matter, whatever you say is going to be wrong. Just go and meditate!"

When disciples become accustomed, they don't rush to the master with answers. They know there is no answer. Knowing that there is no answer, mind gives up. And the whole strategy is very subtle, to put the mind aside; tired, exhausted, it has no desire to function anymore.

The moment you put the mind aside, you have entered into the world of meditation. It has nothing to do with the koan, but the koan helped to tire the mind.

Bukko is a very practical master; most of the Zen masters are not so practical. They speak from their peaks of consciousness; Bukko is speaking from the same ground as where you are. Hence, he is of much more help than the great masters who speak from a faraway peak of consciousness. Bukko knows that even if they shout they will not be understood; it is better to come down to the dark valley and talk to people in such a way that they can somehow get the point, that mind is of no use in the internal journey. That is the point: that mind is a hindrance, not a help; a wall, not a bridge.

And Bukko is very compassionate in going into the details -- no other master has gone into the details -- and even giving warnings that the method is not a hundred percent foolproof. No device can be; even the method itself can become a hindrance.

AT THE BEGINNING YOU HAVE TO TAKE UP A KOAN, says Bukko. THE KOAN IS SOME DEEP SAYING OF A PATRIARCH. ITS EFFECT IN THIS WORLD OF DISTINCTIONS IS TO MAKE A MAN'S GAZE STRAIGHT, AND TO GIVE HIM STRENGTH AS HE STANDS ON THE BRINK OF THE RIVER BANK.

Your mind is very wavering, wobbly. A koan concentrates all your energies. A koan has not to be done in a lukewarm way, that is dangerous. It has to be done with totality, so you can exhaust the mind quickly -- as quickly as possible.

Zen masters have experienced that the longest period is three years -- if you cannot get tired in three years that means you are not putting your total energy into it. You are saving energy, you are not going really hot. If you go really hot, then in a single moment you can see straight: there is no answer. And with the very experience that there is no answer at all, mind drops by the side. You have entered the space of your being.

But if you go on doing it so-so, the danger is that after three years... if you have not got it yet, then it is better to drop the koan. It is not going to help, it is now going to hamper and hinder. It has become just a habit. Sitting silently, and just by the way, with many other thoughts coming and going, one thought is also there: What is the sound of one hand clapping? But you are not totally concentrated so that only the koan is there and nothing else.

Bukko says, THE KOAN IS SOME DEEP SAYING OF A PATRIARCH. ITS EFFECT IN THIS WORLD OF DISTINCTIONS IS TO MAKE A MAN'S GAZE STRAIGHT... to put his whole energy straight on a single point; to make his consciousness like an arrow -- not going in all directions, a part here and a part there, a part in the past and a part in the future, and you are doing the koan with whatever small bit is left which has not gone anywhere. This way you will never come to the end; on the contrary, this will become your habit. You will do the koan your whole life, it will never bring meditation to you.

So if within three years a koan has not dropped by itself, with the mind, and you don't enter into being, into the silence of being where there is no question and no answer -- then please stop the koan. Don't let it become a habit; don't let it become a mental conditioning.

The first thing is to make your gaze straight, and to give you strength as you stand on the brink of the river bank.

FOR THE PAST TWO OR THREE YEARS, I HAVE BEEN GIVING, IN MY INTERVIEWS, THREE KOANS: "THE TRUE FACE BEFORE FATHER AND MOTHER WERE BORN...."

Not only you, but before your father and mother were born -- your true face. There is no way to find where you were, what your true face was....

Second, "THE HEART, THE BUDDHA." Find the heart which is the buddha.

And the third, "NO HEART, NO BUDDHA." These three koans he has used. There are a thousand and one koans -- anything which is insoluble, which looks beautiful but when you start working on it, you find that you have come to the end of the road; it does not go anywhere.

FOR ONE FACING THE TURBULENCE OF LIFE-AND-DEATH, THESE KOANS CLEAR AWAY THE SANDY SOIL OF WORLDLY CONCERNS AND OPEN UP THE GOLDEN TREASURE WHICH WAS THERE FROM THE BEGINNING, THE AGELESS ROOT OF ALL THINGS.

The koan can do a miracle, although it is just a device. The question is with what urgency, with what totality, you make your whole mind concerned only with the koan, twenty-four hours. It is not something that you do for one hour and forget about it.

It is a monastery method. Remember, there are methods which are individual and you can do anywhere, and there are methods which are monastery methods; you can do them only in a monastery, where you are allowed to meditate twenty-four hours, where there is nothing else to do but to meditate.

The koan is a monastery method. If you can put in all your energy, not leaving a small chunk of your consciousness aside, as is the habit of people... They never stake everything. For safety, for an emergency, they keep holding something back. They never put all they have into the method.

I have heard, Mulla Nasruddin was caught traveling without a ticket. The ticket checker was puzzled, because Mulla opened all his suitcases and threw things all over the compartment, and finally, the very effort of his search... He had looked into every pocket except one pocket on the left side of his coat. The ticket checker noticed it and he said, "Your effort proves that certainly you have the ticket, and it has got mixed up because you are carrying so much luggage. So don't be worried, when you get off you can look for it. But one question I have to ask you: You have looked into everything else, why don't you look in your left-side pocket?"

Mulla said, "Don't mention that!"

The man said, "Why? When you are looking, then why are you saving that one pocket?"

He said, "That is my only hope, that perhaps it may be there. If it is not there, then it is certain -- it is nowhere. I cannot drop my hope. First I will have to look through everything."

And he was not only looking into his own suitcases, he started looking into other people's! The ticket checker said, "You stop! These are not your suitcases. Are you a madman? You are not looking in the pocket where I think the ticket is, and you have started opening other peoples suitcases?"

Mulla said, "I will search first throughout the world; only as a last resort, when everything else is finished, will I check in my left pocket. That is my only hope!"

People always keep something aside, they never put everything, in totality, at the stake. And what they put aside keeps them divided. They cannot be total; they remain only a part involved and a part not involved.

So the first thing the koan does is to make you completely straightforward, pointing to a single goal, like

an arrow. If this is done, soon your mind will be tired. But if you are saving some energy, your mind will always rejuvenate itself. The saved energy will never allow you to be so tired and so exhausted that you simply drop the koan, you simply say, "I am fed up; I am finished. This is stupid -- there cannot be any sound with one hand clapping!"

At that exhausted moment, mind stops -- tired, utterly fed up. With the mind stopping, even for a single moment, in the blink of an eye you are on the other shore.

FOR ONE FACING THE TURBULENCE OF LIFE-AND-DEATH, THESE KOANS CLEAR AWAY THE SANDY SOIL OF WORLDLY CONCERNS AND OPEN UP THE GOLDEN TREASURE WHICH WAS THERE FROM THE BEGINNING, THE AGELESS ROOT OF ALL THINGS.

A very simple device, if done rightly, can open up the cosmic treasure -- your ultimate home.

HOWEVER, IF AFTER GRAPPLING WITH A KOAN FOR THREE OR FIVE YEARS, THERE IS STILL NO SATORI, no enlightenment, THEN THE KOAN SHOULD BE DROPPED.

This is what I call a compassionate master. Bukko is very much concerned with the disciple -- not just saying the ultimate truths, but almost trailing along with him by his side, as a fellow traveler, making him aware of every pitfall.

IF, FOR THREE OR FIVE YEARS, THERE IS STILL NO SATORI, THEN THE KOAN SHOULD BE DROPPED; OTHERWISE IT MAY BECOME AN INVISIBLE CHAIN ROUND ONE.

You will have started thinking that this is a kind of mantra, a religious ritual -- every day you do it. Nothing happens, but perhaps sometime you will accumulate enough virtue... But what virtue can you accumulate by thinking about a koan like the sound of one hand clapping?

These are not mantras that you go on repeating all your life; these are absolutely scientific devices. But one has to do it with totality, then it can open the door. If you do it half-heartedly, then please don't do it, because doing it half-heartedly you will never come to the gate. You will go on repeating your nonsense -- because it *is* nonsense; you have to remember that it is nonsense that you are repeating. There is no sound of one hand clapping, and there is no face that you can find anywhere before your parents were born.

These are not puzzles that you can, with great intelligence, solve. They look like puzzles, but they are not puzzles; they are simply absurdities. But the absurd is capable of tiring the mind. Only the absurd can tire it -- anything rational, the mind will manage; anything reasonable, the mind will manage; anything logical, the mind will manage. Only something absurd... Mind cannot manage the absurd; it can go nuts but it cannot solve the problem. Before it goes nuts you have to drop the problem.

Remember that either your koan can drive you nuts, if you are doing it half-heartedly, or it can make you a buddha if you are doing it totally, wholeheartedly. The whole question is of urgency and totality. Before the koan becomes a chain, a bondage, it has to be dropped.

EVEN THESE TRADITIONAL METHODS CAN BECOME A MEDICINE WHICH POISONS.
IN GENERAL, MEDITATION HAS TO BE DONE WITH URGENCY, BUT IF, AFTER THREE OR FIVE YEARS, THE URGENCY IS STILL MAINTAINED FORCIBLY, THE TENSION BECOMES A WRONG ONE AND IT IS A SERIOUS CONDITION.

It can drive you mad. Just think: for five years, day and night, a person is thinking about the sound of one hand clapping. He will go mad! It will become such a psychological condition that he may want to stop it but it will not stop. It will go on and on inside in him, "What is the sound of one hand clapping?" Even in his sleep it will continue. The moment he opens his eyes, the first thought will be, "What is the sound of one hand clapping?" Before going to sleep, the last thought will be, "What is the sound of one hand clapping?" And the same will continue through the whole night like an undercurrent.

Bukko is making it clear: "Remember that even medicine can become poison. It can become out of date; you should not use it beyond its limit." And if you want to do it within its limits, then do it so totally that you are finished before the time limit on the medicine is finished.

On every bottle of medicine, there is a date, a last date beyond which you should not use it. On every device there is a time limit, and if you want to experience the eternal in you, then don't go slowly; then be fast, before the time limit on the device is finished.

And always remember that it is a nonsense device, there is no answer for it. It is not meant to have an answer; its purpose is there, and the purpose is to exhaust your mind. So put in your total energy, so it is exhausted quickly. The quicker you exhaust the mind, the sooner the realization, the transcendence, the

opening of the doors of your eternal treasures.

IN GENERAL, MEDITATION HAS TO BE DONE WITH URGENCY, BUT IF, AFTER THREE OR FIVE YEARS, THE URGENCY IS STILL MAINTAINED FORCIBLY, THE TENSION BECOMES A WRONG ONE AND IT IS A SERIOUS CONDITION. MANY LOSE HEART AND GIVE UP AS A RESULT.
AN ANCIENT HAS SAID, "SOMETIMES QUICKLY AND SOMETIMES SLOWLY, SOMETIMES HOT ON THE TRAIL AND SOMETIMES RESTING AT A DISTANCE."
BUKKO CONTINUED:
SO THIS MOUNTAIN PRIEST NOW MAKES PEOPLE AT THIS STAGE THROW DOWN THEIR KOAN. WHEN IT IS DROPPED AND THERE IS A COOLING DOWN...

because you were going with full speed, your mind was becoming hotter and hotter, on a single point for years.

Bukko says, "I tell my disciples, now it is time to drop it, and let the mind cool down."

... THERE IS A COOLING DOWN, IN DUE TIME THEY HIT ON WHAT THEIR OWN TRUE NATURE IS, AS THE SOLUTION OF THE KOAN.

When the mind cools down, that is almost the equivalent of mind being put aside. In one case it is sudden enlightenment, in the other case it will be called gradual enlightenment.

I don't use koans for the simple reason that you are not in a monastery. The method is basically a monastery method -- nobody has made the distinction before. My people are in the world; they cannot put their totality into meditating twenty-four hours. It is enough for them to put their totality into it for a few minutes and just have a drink of their eternity, of their immortality, just to have a glimpse of the roots. And don't continue it, just let it remain like a faraway echo surrounding you. A fragrance -- just as when you pass a rose garden, even if you don't touch the roses, your clothes will carry the fragrance of the roses.

You are in the world, and I want everyone of my sannyasins to be in the world. I don't want you to be in a monastery, because a monastery takes all your twenty-four hours, destroys all your capabilities for creativity. And most often people become so tired that they leave the monastery and enter another monastery. This is a constant phenomenon in Japan: people who get tired of one monastery move into another monastery. And because they don't have to work at anything -- food is supplied by the monastery, clothes are supplied by the monastery; their only work is to concentrate on the koan -- either they become fed up with the monastery and they think something is wrong with the koan because nothing is happening and three years have passed, or they go nuts. Their urgency and totality takes a wrong turn and they go mad.

This happens constantly in Zen monasteries. In fact, every Zen monastery has a special retreat place for monks who go mad. But their method to bring the mad monk back into the world is very simple. Modern psychiatry and psychology should study the method because what they cannot do in ten years time is done within three weeks in the monasteries. And in fact, nothing is done; just in the monastery, in a faraway place in the bamboos, hidden by the side of a river, is a small cottage. The man is left alone there, and is told not to talk to anybody. Anyway, nobody passes by there except the man who brings the food every day. But he is not allowed to talk to the man; neither is the man allowed even to make gestures or to say hello.

Three weeks sitting silently, nobody to talk to, nothing to do... the mind cools down.

What psychoanalysis cannot do in fifteen years, the Zen monastery has been doing for one thousand years for thousands of monks.

Nobody goes to visit for those three weeks; the man is just left alone. At first he talks to himself; then slowly slowly the heat goes away, he cools down. A beautiful scene: the flowers, the bamboos, and the river; and no other man around. And as he cools down, he is brought back to the monastery.

But in any case, one should not do a method in such a way that it drives you mad. And the reason why people go mad through certain methods is that they are trying to be clever. They keep a certain amount of energy on the side -- in the left pocket! -- so they are never total. And unless they are total, the mind cannot be put aside. So totality is really the function, the purpose of a koan.

I am not using it, and I will not tell anybody else to use it unless he is part of a monastery where he has no mundane work to do, where he is completely dependent on the society. But when you are dependent on the society, you cannot be rebellious. That's why Zen masters have achieved buddhahood but their buddhahood is not a rebellion; it is not a revolution.

I want my buddhas to be rebellions. But you can be a rebel only if you don't depend on the society. If you are independent in your working, in your earning, you can be rebellious against all orthodoxies.

It is very cunning, but perhaps without any intention, that rich people, emperors, all donate to the

monasteries. It is very good for them: they are earning spiritual virtue, opening a bank account in heaven. And on the other end, they are keeping those people from ever becoming rebellious. They have crippled them completely; they have forgotten how to do anything. They are not asked to do anything but just sit and meditate on the koan -- which is an absurdity.

It is by chance -- and I will say *only* by chance -- that someone becomes enlightened through a koan, because one has to keep repeating it for at least two or three years, constantly involved in it.

Remember the difference, that going out of the mind is not going beyond mind. Going out of the mind is very easy. Many people go mad without any koans, but perhaps they have also a certain koan of their own. Maybe it is money, maybe it is a woman or a man. They drive themselves mad, continuously thinking about it.

I know a man who drove himself mad because of money. He was so much in love with money that it was almost impossible to believe it. If you had a hundred-rupee note in your hand, it is yours but he would touch it, just to feel it. And you could even see his saliva coming out!

I became friendly with the fellow, so he used to come to my place and I would give him a few notes just to play with. He would be so happy. Finally I heard that he had been forced into a madhouse, because it became a difficult situation. He started stealing, he started borrowing and would never repay, so the whole city became aware. And he would never purchase anything because he would have to give up the money.

Money was his god -- it is many people's god, it is their koan. It is also just like a koan, insoluble: however much you have, your desire is always for more. It is insoluble. Even the richest man in the world is not satisfied with his riches, he wants more.

IN CONCENTRATION ON A KOAN, THERE IS A TIME OF ROUSING THE SPIRIT OF INQUIRY, THERE IS A TIME OF BREAKING THE CLINGING ATTACHMENTS, THERE IS A TIME OF FURIOUS DASHING FORWARD, AND THERE IS A TIME OF DAMPING THE FUEL AND STOPPING THE BOILING.
SINCE COMING TO JAPAN, THIS MOUNTAIN PRIEST HAS BEEN MAKING THE PUPILS LOOK INTO A KOAN, BUT WHEN THEY HAVE DONE THIS FOR A GOOD TIME, HE TELLS THEM TO THROW IT DOWN. THE POINT IS THAT MANY PEOPLE COME TO SUCCESS IF THEY FIRST HAVE THE EXPERIENCE OF WRESTLING WITH A KOAN AND LATER REDUCE THE EFFORT...

That's why I say Bukko is a very practical and pragmatic teacher. He is not like a Bodhidharma, a sword -- in one blow your head is gone. He is more businesslike. He says that even if you have not attained satori, enlightenment, it helps just to get hot. If it is not enough to evaporate, he starts telling you, "Cool down, drop it." His experience is that even this little bit of heating up, and then cooling down, gives a certain space, a gap, a comparison between the two states. And through that gate, through that small acquaintance with the difference between the heated mind and the cool mind, a person may come to success rather than at the time when he was putting out exceptional effort.

But this is, in my understanding, a very businesslike approach. Perhaps somebody may have attained enlightenment in this way, but I will not say that this is a principle; it can only be an accident.

I don't use koans at all, because my people are to put their totality into meditation for five minutes, and that's enough. Then just the remembrance of it will transform their lives. And going inwards just for a few minutes has never driven anyone mad. You can go as deep as possible, with your totality, because you know Nivedano is sitting there and he won't allow you to go beyond the limit. Just as you are coming close to the limit, where you can lose your mind, Nivedano's drum immediately calls you back.

We are not to lose the mind; we have to go beyond the mind, and use the mind from the space of being beyond. Mind is a good mechanism; we are not against the mind. We simply don't want the mind to be dominant, to be the master. We want our consciousness to be the master and mind only a functionary, a servant.

Bukko says, SO THE INSTRUCTION IS THAT THOSE WHO HAVE NOT YET LOOKED INTO A KOAN ABSOLUTELY MUST DO SO, BUT THOSE WHO HAVE HAD ONE FOR A GOOD TIME MUST THROW IT DOWN. AT THE TIME OF ZAZEN THEY THROW IT ALL AWAY. THEY SLEEP WHEN IT IS TIME TO SLEEP, GO WHEN IT IS TIME TO GO, SIT WHEN IT IS TIME TO SIT, AND SO ON, AS IF THEY WERE NOT DOING ZEN AT ALL.

This part in itself is beautiful. This part can be of immense help to you. While you are doing your meditations, do them totally. Forget the whole world, as if for those few minutes there is no world; only you and this space that you are running towards with the speed of light, like an arrow, to hit some unknown center of your being.

And just gather the experience, the joy, the blissfulness, and come back. Come back with your buddhahood as a fragrance around you. And then watch -- in your day-to-day life, working, all kinds of things -- just out of the corner of your eye, remember. You may be chopping wood, or carrying water from the well -- you are a buddha. Although nobody has seen Gautam Buddha chopping wood and carrying water from the well -- so many disciples loved him that they managed to chop the wood for him and carry the water from the well.

Before you gather a few buddhas around you, you have to chop the wood and you have to carry the water. But don't forget that you are a buddha. It is a good opportunity, before other buddhas start chopping your wood!

This last statement is beautiful:

Be a buddha, but don't be an exhibitionist. Don't try to convince others that you are a buddha -- that's what mad people do. It is enough that you know you are a buddha. You don't have to convince the neighbors that you are really a buddha.

I used to go to madhouses....

One of my friends was the governor of one of the states, so he allowed me -- I could visit any madhouse in the state, or any jail, wherever I wanted to go. Otherwise, it is very difficult to see mad people.

You cannot change their opinion, whatever opinion they have. If they think that they are a railway train, they will go by your side making the noise of the train. They will not bother that you are standing there... they are going somewhere. They are a train and you cannot convince them otherwise.

I asked a madman who was going like this, "Do you have any passengers?"

He said, "I am just an engine and I'm shunting. I am not going anywhere, just shunting from this room to that room. I am only an engine, I don't care about passengers!"

And he was so serious. I said, "It would be good to connect a train with you."

He said, "I don't like the idea. Why should I bother with any passengers and trains? I am enjoying myself perfectly." And he went on.

The superintendent said, "We have tried. It doesn't work -- nothing works."

You cannot change the mind of a madman. And I am making this statement for a particular reason: don't have such a mind, which cannot be changed. That's what fundamentalists have -- fundamentalist Christians like Ronald Reagan. You cannot change their minds, and that is a sign of madness. An intelligent man is always available to change, if a better argument is given to him. You cannot change the fundamentalist; he has decided, and decided for eternity.

There is no way to convince even Jesus that "You are not the son of God." Thousands of people tried it: "Listen, don't make unnecessary fuss! And you look like a clown, sitting on a donkey, followed by a few idiots and claiming that you are the only begotten son of God. You are a humiliation to our religion!"

The Jews were trying hard to convince him -- "You are just a carpenter, remember? Your father is Joseph and your mother is Mary, remember?"

But a fundamentalist....

In a crowd, Jesus was speaking and somebody said, "Your mother is standing outside." And it hurts what he said; he said, "Tell that woman that I don't have any relatives here! My father is in heaven."

Now telling that poor woman -- she had not seen him for years, because for years he had been wandering in Kashmir, in Ladakh, in Tibet. In the Bible there is no account about what happened for seventeen years of his life. And he lived only thirty-three years; only three years, the last three years, are depicted. What happened to the seventeen years before? One mention of the time when he was thirteen is there, and after that there is a big gap.

The mother had not seen him for so long, naturally the poor old woman... And he insulted her, he did not even give her an appointment. He is no ordinary man, these relatives drag him down to humanity. He is a son of God, he is divine, he is not human.

You cannot change the mind of a fundamentalist. And to me, the fundamentalist is equivalent to the madman. A reasonable man, an intelligent man, is never fundamentalist. He is always ready and available to change anything if he can find a better argument, a better idea, a better solution. He is flexible, he is not adamant and stubborn. He is ready to bend, to change, to transform.

I want you never to be a fundamentalist. Always remain vulnerable. To be vulnerable to existence is the most beautiful experience.

But for that, you need some acquaintance with existence -- from your inner being, not from outside. You know the stars from the outside, but you have not known the universe from your inside. From your very

roots you have to come in contact, and that contact will be your liberation. That contact will make you a buddha.

You are a buddha; just a little dust has gathered on the mirror.

I am reminded of Michelangelo.... He passed through the market where marble shops were. And he was a sculptor, perhaps the best the world has known. He saw in front of a shop, on the other side of the road, a big marble rock. He asked, "How much will it cost?"

The owner said, "It will not cost anything, because for ten years it has been lying there and I have not found anybody to be interested in it. If you want it you can take it -- I need more space for other rocks and that rock is taking too much space. But I don't think anybody can make anything out of it. It is a strange rock, the shape is strange."

So Michelangelo took that rock, and after two years working on it he created the world's most famous statue of Jesus -- he has just been brought down from the cross and Mary, his mother, is holding him in her lap. The statue is of the cross and Jesus and the mother, and life size.

Michelangelo was certainly one of the greatest men as far as sculpture is concerned. Jesus looks as if he is just going to come back to life -- so alive. You can see every muscle of the man, you can see the holes which the nails have made in his hands....

Just a few years ago, a madman destroyed that statue. Nobody ever thought that anybody would destroy such a beautiful statue -- it was in the Vatican. And in front of the court the madman said, "I had to destroy it because I want to be as famous as Michelangelo. Now my name will always be remembered along with Michelangelo: he made it, I destroyed it."

But when the statue was ready, Michelangelo invited the shop owner to see what had happened to the rock. The shop owner could not believe his eyes. He said, "You have done a miracle! How have you managed?"

Michelangelo said, "No, I have not managed anything. Just as I was passing down the road, I heard the rock saying, `Hidden in me are Jesus and Mary. You just have to take out a few chunks here and there, and Jesus and Mary will reveal themselves.' I have not created Jesus or Mary, I have simply removed the unnecessary marble and left only what is needed to make Jesus and Mary and the cross."

This is really the experience of a meditator. As you go deeper you hear... not in words, but something more like a magnetic pull, towards a buddha which is hidden inside you at the very source. And once you have touched those roots, once you have known your buddhahood just for five minutes, it is enough to be able to remember it twenty-four hours. Slowly slowly it will change your whole life into a beauty, a grace, a tremendous ecstasy.

You don't have to do meditation twenty-four hours. I am against monasteries and monks because they are an absolutely unnecessary load on the society. And particularly in the East, where there is so much poverty, these monks are heavy on the whole economy.

In Thailand, just two years ago, they had to pass a law in the parliament that nobody can become a monk without getting a license from the government. Because one person out of every four was a monk. The other three had to supply everything to the monk. It was a tradition that every family should give one son, particularly the eldest son, to the religion, to the church. They were one fourth of the population; the whole population is poor, and these vagabonds, thinking that they were doing something spiritual, were just being parasites.

I don't want anybody to be a monk, I want you to be in the world. Meditation need not to be done twenty-four hours; meditation is just a small glimpse -- and then carry out your work. Slowly slowly that glimpse will start radiating in your actions, in your silences, in your songs, in your dances.

There is no need to waste twenty-four hours and become a parasite. And when you become a parasite on the society, you cannot rebel against the society. You cannot say a single thing against any superstition.

My people can be sannyasins and yet absolutely rebellious, because they are not dependent on anyone. Their meditation is their own personal affair.

Why are all the religions against me? Because I am introducing a new kind of sannyasin in the world; and the fear is that if this fire catches hold, like a wildfire, then sannyasins will be the most rebellious people in the world. They will destroy all superstitions and all stupidities, and they will not agree to anything that goes against their consciousness.

This is the reason that twenty-one countries have decided in their parliaments that I am a dangerous man. And strangely enough, not a single man in those parliaments has asked, "What do you mean by dangerous?" Everybody understands, it seems, that the danger is in giving individuality to religion, is in

giving rebelliousness to individuals. And no vested interest wants it. They are ready for monks, they are ready to give donations to monasteries, but they are really afraid of people who are buddhas and rebellious at the same time. And to me, a buddha who is not rebellious is not much of a buddha. He is just a rotten piece!

A poet wrote:

IN THE EVENING
IF IT WERE RAIN
WE SHOULD SEEK SHELTER,
BUT THINKING, "IT IS ONLY MIST"
WE GO ON AND BECOME DRENCHED.

He is not talking about the rain outside, he is talking about your inside. Don't be afraid -- get drenched in the mist, in the mystery. And when you come back, come back a totally different person. The one who has gone in should be left behind, and you should take a new face -- your original face.

Dropping the mask and bringing out your original face is the whole alchemy of meditation.

An old man for the first time had come to a big city, and he was standing amazed, looking at the high skyscrapers. And then he saw an old woman, a very old woman, entering into a cabin. He did not understand that it was an elevator. He watched to see what happened, and when the elevator came down, a young woman came out.

He said, "My god! If I had known, I would have brought *my* old woman with me. This is great science!"

But exactly this happens. When you go in, you are an old mask; when you come back, come back as a fresh, original face. This everyday experience, slowly slowly, will become your twenty-four-hour silent experience. There is no need to say to anybody that you are a buddha; they themselves will understand. You cannot hide a fire; you cannot hide a buddha either.

Maneesha has asked:
OUR BELOVED MASTER,
THIS UNSPEAKABLE THAT YOU ARE TRYING TO COMMUNICATE TO US, THIS UNGRASPABLE THAT WE ARE TRYING TO GET -- SOMETIMES IT SEEMS PROFOUNDLY MYSTERIOUS, SOMETIMES IT SEEMS EMBARRASSINGLY OBVIOUS. IS IT EITHER OF THESE -- OR BOTH TOGETHER?

Maneesha, it is both together.

From one standpoint it is obvious. For those who know, it is obvious. For those who don't know, it is very mysterious. But it is the same thing. Our effort is to move from the point of obviousness to the point of mysteriousness... turning your simplicity into innocence; bringing back your childhood fragrance and freshness.

Buddha is not a foreigner; buddha is your innermost core -- where nobody else has been able to reach; otherwise they would have changed its face. It is the place where only you can go -- that's why it has remained original. Otherwise, society would have colored it, managed it in such a way that it becomes useful and purposeful for the society. But nobody can reach within you except you.

And certainly when you know your mysterious existence, you don't want to be anyone else. You have come to the point where the whole cosmos welcomes you home.

(A FLASH OF LIGHTNING STREAKS THROUGH THE DARKNESS OUTSIDE THE HALL, FOLLOWED BY THUNDER AND A STEADY, GENTLE RAIN.)

Now the clouds have come... As long as you are going to laugh, the clouds are going to come to listen. They come at the right moment.

Dogski staggers home late one night after drinking about a thousand beers. When he comes into the bedroom, he discovers his wife lying half-naked on the bed, and a strange man in the act of removing his

pants.

"For the last time, lady," says the man, thinking furiously, "if you don't pay your gas bill right now, I'll shit on the floor!"

Max Muldoon gets drafted to fight in Ronald Reagan's new war in the Middle East, and he does not like the idea at all. He does everything he can to avoid being in the army, but somehow finds himself in General Grimguts' Marine platoon.

One day, Max is in the front line of battle. The noise is terrifying as bullets and bombs fly all around him. Max looks up in horror and then throws down his gun.

"I have had enough!" he shouts, and he starts running away from the front lines.

Many people try to stop him as he runs, but Max pays no attention to them. He runs and runs until he bumps right into General Grimguts himself.

"Stop!" roars Grimguts.

"What for?" shouts back Max.

"I am ordering you to stop!" shouts the General. "I am your commanding officer!"

"My god!" replies Max, quite surprised. "Am I *that* far back already?"

Sixteen-year-old Sally tiptoes into the confession box in the Holy Martyred Virgins' Church, where Father Fumble is sitting.

"Father," whispers Sally, "I have sinned!"

"Tell me all about it!" replies the young priest.

"Well, Father," continues Sally, "my boyfriend Willy came home with me the other day, and I took him to my room."

"Really?" says Father Fumble. "And what happened in there?"

"Well, Father," continues Sally, "Willy pushed me back onto the bed and started taking my clothes off."

"Really?" says Father Fumble. "And what happened next?"

"Then Willy took off his clothes and jumped on top of me!" sobs Sally.

"Ahem!" coughs Fumble, clearing his throat. "And tell me, my child, did you feel his organ coming between your legs?"

"I'm not a musician," replies Sally, "but I would say it felt more like a flute!"

Nivedano...

Nivedano...

Be silent... close your eyes. Feel your body to be frozen.
Look inwards with your totality,
straight ahead.
Just a little more
and you will be encountering your real self.

It is raining outside, but inside
it is only mist.
Get drenched in it.
Drop your mask, and when you come back,
come back with your original face.
Your original face is the buddha.

To get hold of it totally... Nivedano...

Relax... just watch the body and the mind, and remember you are neither. You are the watcher.

This already beautiful evening becomes more ecstatic by your watching. Just watching, you will feel utter emptiness.

The emptiness is the name of buddha himself.

This silence...

you have all become one in an oceanic consciousness.
Boundaries are lost,
limits are forgotten...

Collect this experience, because you have to carry it twenty-four hours -- in all your actions and gestures, words and silences.

Nivedano...

Come back, but come back
with your original face.
Silent, peaceful, graceful -- a buddha.
Sit like a buddha for a few seconds, and remember it twenty-four hours.
It is not an achievement, it is just a remembrance of your forgotten self.
It is obvious, but it is mysterious also.

Okay Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the ten thousand buddhas?
Yes, Beloved Master.

The Buddha: The Emptiness of the Heart

Chapter #7
Chapter title: From the surface to the center

14 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SHOITSU SAID TO CHIZEN:
IN THE SCHOOL OF THE ANCESTRAL TEACHERS, WE POINT DIRECTLY TO THE HUMAN MIND.
VERBAL EXPLANATIONS AND ILLUSTRATIVE DEVICES ACTUALLY MISS THE POINT.
NOT FALLING INTO SEEING AND HEARING, NOT FOLLOWING SOUND OR FORM, ACTING FREELY IN THE PHENOMENAL WORLD, SITTING AND LYING IN THE HEAP OF MYRIAD FORMS, NOT INVOLVED WITH PHENOMENA IN BREATHING OUT, NOT BOUND TO THE CLUSTERS AND ELEMENTS OF EXISTENCE IN BREATHING IN, THE WHOLE WORLD IS THE GATE OF LIBERATION. ALL WORLDS ARE TRUE REALITY.
A UNIVERSAL MASTER KNOWS WHAT IT COMES TO, THE MOMENT IT IS RAISED. HOW WILL BEGINNERS AND LATECOMERS COME TO GRIPS WITH IT?
IF YOU DON'T GET IT YET, FOR THE TIME BEING WE OPEN UP A PATHWAY IN THE GATEWAY OF THE SECONDARY TRUTH. SPEAK OUT WHERE THERE IS NOTHING TO SAY; MANIFEST FORM IN THE MIDST OF FORMLESSNESS.
DURING YOUR DAILY ACTIVITIES RESPONDING TO CIRCUMSTANCES IN THE REALM OF

DISTINCTIONS, DON'T THINK OF GETTING RID OF ANYTHING. DON'T UNDERSTAND IT AS A HIDDEN MARVEL -- WITH NO ROAD OF REASON, NO FLAVOR, DAY AND NIGHT, FORGETTING SLEEP AND FOOD, KEEP THOSE SAYINGS IN MIND.
IF YOU STILL DON'T GET IT, WE GO ON TO SPEAK OF THE TERTIARY, EXPOUNDING MIND AND NATURE, SPEAKING OF MYSTERY AND MARVEL. ONE ATOM CONTAINS THE COSMOS, ONE THOUGHT PERVADES EVERYWHERE. THUS AN ANCIENT SAID:
"INFINITE LANDS AND WORLDS WITH NO DISTINCTIONS BETWEEN SELF AND OTHERS, TEN AGES PAST AND PRESENT ARE NEVER APART FROM THIS MOMENT OF THOUGHT."

Maneesha, the whole point of Zen, its whole philosophy, its whole theology, is contained in the present moment. If you can stay in the present moment, the doors of wisdom will open on their own. In a thousand ways the same thing has been said, again and again: This moment contains everything -- the whole universe -- past, present and future. This moment is all. If we can enter into this moment's reality, we will be entering the very center of the universe, the very source of life.

Zen's interest is not in gods, not in paradises. Its interest is absolutely life, known in its eternity, with all its joys and celebrations. It is a religion of celebration. It is not sad, serious. Because it is not going to achieve anything, it cannot fail. Its victory is absolutely certain because what it is seeking is already there within you. It is everybody's life source. Combined, it becomes the life source of the whole universe. We are just small branches coming out of the universal source.

The moment you realize your universality, all your anxieties appear to be so trivial, so tiny... just the very realization of your eternity makes them disappear, they become shadows. The moment you realize your life source, they lose their reality. In other words your anxieties, your problems and your anguish are real if you don't know yourself. That is your life, if you don't know your life source.

What has come to be known as existentialism in the West must have preceded Gautam Buddha in the East. Existentialism says life is nothing but anguish, anxiety, *angst*; it has no meaning. There is only failure; that is your destiny. It gives a very dark color, a very negative approach, to existence. Listening to the modern existentialists one can only feel that perhaps suicide is the only way out. Life in every possible way is going to be full of anxiety.

My own understanding is that before the time of Gautam Buddha there must have been the same kind of feeling in the East, that life is meaningless. I know the names of at least three people who were very famous in those days, but all their literature has been destroyed because their whole point of view was against life. One was Sanjay Bilattiputta, another was Ajit Keshkambal, and the third was Gosal. These three people were as intelligent as any Gautam Buddha. But they preached that life is meaningless; all the meaning that you give to it is your imagination. It is just a hope that keeps you going on, through all the sufferings, through all the meaningless incidents. And from the cradle to the grave, you will not find a single place where you can rest. It is just restlessness.

But with Gautam Buddha, things took a different turn -- a turn which is enormous. The West needs a Gautam Buddha; otherwise the idea of meaninglessness, anxiety, anguish, is bound to create the idea of suicide as the way out. Gautam Buddha accepts everything that existentialism says, but he says life is meaningless and full of anxiety because you have not gone deep enough into your being. On the surface it is all turmoil, just as you see in the ocean: on the surface there is so much turmoil but in the depths there is absolute silence.

The deeper you go into the ocean, the more silent... absolute silence. And attaining the absolute silence you start looking at things with different eyes. The same things are there, the world is the same, but because you now have different eyes, you start seeing in a different way. The same roseflower becomes so beautiful that there is no need for it to have any purpose; just its beauty is enough unto itself. The song of a cuckoo may not have any meaning but it has a beauty, a grandeur which penetrates to the very heart. And if the heart is emptied by meditation, it gives you a glimpse of authentic music, spontaneous music. Everything around you starts taking a different shape, a different context. The only change that is needed is that you go from the surface to the center of your being.

Now this point is very important to understand, because a few have escaped the surface by renouncing the world. They think it is the world that is creating a disturbance, it is the world that is responsible for our anxieties. That has been the traditional attitude of the sannyasin, of the monk. Just leave this world, hide behind a monastery or behind a mountain, just to attain a little peace.

But I know that even hiding behind a mountain, your mind will be the same as it was in the marketplace. It will create troubles and anxieties there, too. Perhaps more than ever, because the cold winter will come

and you don't have enough clothes, the hot summer will come and you don't have a roof, a shelter. And from where are you going to get your food? Again you will have to come by the back door, as a beggar, to the same marketplace that you have renounced.

All these so-called saints who have renounced the world have simply become dependent on the world, parasites, but they have not attained any new vision. So the way that takes you away from the turmoil is not the right way. The right way is to go as deep into the turmoil as possible, because in the depths there are no waves, there is no turmoil.

My sannyasin is not to renounce anything in the world. Everything is beautiful. If it does not appeal to you, something is wrong with you. Go inside. First seek and search the source of your being, of your life. Once you have caught the roots of your being, then come out and open your eyes and you will see the same world but with a new color, with a new intensity, with a new love, with a new beauty. The same world is no more the same because *you* are no more the same. By transforming yourself you have transformed the whole world.

It is absolutely right when Gautam Buddha says, "The moment I became enlightened the whole world became enlightened. Everything appeared to me to be a buddha, either awake or asleep. I could see, even in the flowers or grasses or stones, buddhas fast asleep."

The whole of existence is by its very nature nothing but consciousness, and consciousness can be of different depths. The stone may be very fast asleep. You cannot wake it, but that does not mean that there is no life source hidden in the stone. The stone grows. The Himalayas are growing one foot taller every year. Just stupid fellows! Already they are the tallest mountains in the world, but the same stupidity that human beings have... they go on growing.

Some older mountains in India -- the oldest mountain is Vindhyachal -- have stopped growing millions of years ago. Seeing that there is no point... what are you going to do, unnecessarily growing high? Just enjoy. You cannot enjoy while you are involved in achieving something. When you are not involved in achieving, when there is no desire to reach somewhere, you can enjoy the moment, here, now.

Zen is the religion of here and now. Always remember this context in whatsoever statements we are discussing. It is a totally different approach from that of other religions. Even the Buddhists don't accept Zen, because Zen has such rebelliousness, such independence that it cannot accept any authority unless it is the authority of your own experience. Even Buddhists think of Zen as a little eccentric, outside the mold, not belonging to the vast stream of Buddhism.

But as far as I am concerned, it is the essence of Buddha's very heart. Without Zen, Buddhism is as dead a religion as any other religion. It is Zen which still brings flowers, it is Zen which is still a garden; all the other religions have become deserts. But why does it go on bringing flowers? Because its dependence is not on scriptures, on tradition. Its very world is limited within you, and if you change, the world around you has to change accordingly.

A man like Gautam Buddha, just by being awakened, changes the character of everything around him. His vision, his radiance, his presence... at least for him it is a different world.

These small statements by Zen masters have to be very carefully heard. You are not to agree or disagree. If you start agreeing or disagreeing you miss the point.

Listen silently as if you are listening to the sound of a river, or the sound of the wind blowing through the pine trees. Just hear it, without bringing your mind in to say, "Yes, it is right," or "No, it is not right."

Any statement or interpretation by your mind is going to distort the whole thing. The statement is not linguistic. It is not the language, it is something invisible, side by side with the language, that is being transmitted. So if you silently hear, the language does not matter. Your silence grows deeper -- that's what matters. What the language was saying is immaterial, it was just a vehicle.

Just a few days ago Anando brought me the news. I have never thought about it, and I don't think anybody has ever thought about it -- they have just discovered that electricity does not run in the wires but along the sides, next to the wire -- a fellow traveler, not inside the wire. It takes the help of the wire, but -- this is a very significant discovery -- the electricity is not in the wire itself.

To me, it takes on a new significance: the words of the master are not the real message; the words are just like the wires for electricity. Alongside the wires runs a message invisible to the eyes, only able to be understood by an empty heart.

Sit silently, in utter emptiness. Your agreement or disagreement are not needed. Just your silence deepening, your emptiness becoming more and more empty, and you have understood without even

bothering about the words. Those words were all arbitrary.

SHOITSU SAID TO CHIZEN:
IN THE SCHOOL OF THE ANCESTRAL TEACHERS, WE POINT DIRECTLY TO THE HUMAN MIND.
VERBAL EXPLANATIONS AND ILLUSTRATIVE DEVICES ACTUALLY MISS THE POINT.

The question is, how to indicate to you the way to your own heart. Shoitsu is saying that VERBAL EXPLANATIONS AND ILLUSTRATIVE DEVICES ACTUALLY MISS THE POINT -- most of the time. Once in a while, a person has understood that it is not language or philosophy, but the words are used just like a wire and running alongside is a life, an energy. That energy can be absorbed only by your empty heart. If the heart is full of things, too much furniture... life energy will not enter a space which is too full. It enters only into utter emptiness.

Shoitsu is saying, WE POINT DIRECTLY TO THE HUMAN MIND.

What are we doing here? I talk with you, but that is only a preparation so that in meditation I can point directly to your heart. A certain preparation is absolutely needed to cut away all garbage, to throw out all the scriptures, to expel all the ancient buddhas and siddhas, so that you are left absolutely alone. From that point meditation can start. When your heart is utterly empty, it is not difficult to point to the source of your being.

NOT FALLING INTO SEEING AND HEARING, NOT FOLLOWING SOUND OR FORM, ACTING FREELY IN THE PHENOMENAL WORLD, SITTING AND LYING IN THE HEAP OF MYRIAD FORMS, NOT INVOLVED WITH PHENOMENA IN BREATHING OUT, NOT BOUND TO THE CLUSTERS AND ELEMENTS OF EXISTENCE IN BREATHING IN, THE WHOLE WORLD IS THE GATE OF LIBERATION. ALL WORLDS ARE TRUE REALITY.

If you have concentrated your life energy in the empty heart, then all that is false simply disappears and only the real remains. Then the whole world is real, then there is no need to say that it is illusory. It has been said to be illusory by those escapists who wanted to run away from it. They needed some excuse. They called this whole world, all relationships, everything, illusory -- just like dreams.

I have always wondered... I have met with many escapist saints and I have asked them, "If you really see that this world is illusory, made of the same stuff as dreams are made of, why are you escaping from it? What is the point? According to you the world does not exist. You are renouncing a non-existential world!"

If the world does not exist, then why not enjoy it? Have good, nice dreams -- drop nightmares! Sort things out: whatever is a nightmare, drop it.

And that is what happens when a man reaches his center. That which is a nightmare -- and your whole life up to now has been a nightmare -- simply disappears. And a tremendously beautiful world arises out of the ashes of the old world that you used to know. It looks the same but because your vision is different, it is not the same.

Not a single saint I have met -- and I have been roaming around for almost thirty-five years and I have met almost all kinds of saints, Hindu, Jaina, Mohammedan, Christian -- not a single one has been able to answer a simple question: if the world is illusory, then it does not matter, let it be there; where are you going? Escaping from a world that is illusory is so stupid an act. If the world is real there is some point in escaping from it if you don't want it. But it is illusory! And if illusions arise out of your mind, then wherever you go, the illusions will arise.

A great saint was dying and he said to his successor, a young man, "Remember one thing: never allow a cat in your life," and he died. A big crowd had gathered to listen to the last statement of this great saint... and what a sentence! "Never allow a cat in your life." The successor said, "My god, why should I allow a cat in my life in the first place? And this is the whole religion?" But an old man -- who was also a disciple, but was not chosen as a successor because he was too old; he was himself going to die within a year or two -- said, "You don't know, there is a long story behind it. He has just given you the punch line."

He said, "Then I must know the whole story."

The story was that when the saint renounced his wife and children and his home and went into the Himalayas, he lived near a small village. Otherwise, from where will you get your food? But the villagers were happy that they had a saint of their own, so they made a small bamboo cottage for him.

The Indian monks used, in place of underwear, just a long strip of cloth called *langot*. It is a "mini" -- *mini-est* -- because just a long strip... they wrap it around themselves. They were allowed to have only two langotis. But a trouble arose: some rats came into the house and they started chewing on the langot. The

man was in a great difficulty; he had only two langotis and soon they would be gone. So he asked the villagers, "What to do? because my sect does not allow a saint to have more than two langotis. That's the only possession allowed."

They said, "Why don't you take a cat from the village? She will kill the rats." It was a perfectly rational solution. So the villagers gave him a good cat, and the cat killed the rats. But the problem was, now he had to beg for his food and the cat also needed something to eat, because the rats were finished. So he had to beg for some milk for the cat.

The villagers said, "This is a small village... the best thing for us is that you have a cow. The whole village can contribute some money and purchase a beautiful cow, and in that way you will become very independent. You can have enough milk for yourself and for your cat."

It looked right, so a beautiful cow was brought in. Now the problem was that the cow needed grass. So every day he had to go to the village to beg for the grass. People said, "This does not look right. A great saint asking for grass? In fact no saint has ever asked for grass; it is not conventional."
He said, "But what to do? My cow, my cat..."

So they said, "A simple solution: we are villagers, we don't know much about your philosophy. One woman has become a widow; her husband has died, and she has nobody. So we will persuade her. She will be really happy to serve a saint and then you don't have to come every day. We will clear some ground by the side of your hut so she can grow grass, she can grow wheat... and she will take care of you in sickness, in illness."

The idea was right -- it was always right. It was not much effort to persuade the woman; she was alone and the saint was young... there was a possibility, a hope. So she immediately agreed. She started taking care, and you know how things grow....

Basho says, "The grass grows by itself." In fact many things grow by themselves. So grass started growing, they fell in love... the woman was beautiful, the saint was young. What more is needed? They worked in the field, they started growing wheat and they started growing grass. The cat was very happy and the cow was very happy, everything was perfect. But then the ultimate -- children came in, and then he thought, "My god, that's what I had left behind! I have renounced the world -- this is the whole world again! It grew so slowly that I was not aware until the children came."

Now, just because of the cat the whole world came in. The old man said, "That was the punch line. He told you, `Remember not to allow a cat,' because behind the cat the whole world comes in. He was talking about his own life story, how he again became engaged in the same world -- taking children to the school... and people started laughing at him: `What kind of saint are you? You are keeping a woman! You have fallen down from your greatness.'

"But what to do now? Once you have fallen, you have fallen; it is very difficult to rise again. He thought many times to renounce again, but he thought -- what is the point? Those rats are everywhere. Again the same story will start. It is better to be silent."

Your mind, your body, both need certain things. You cannot renounce the world, you can only become a beggar. But to become a beggar is not to become a saint. My understanding is clear, that you should be in the world. There is nothing to be afraid of; you should just concentrate your life energy within yourself and that makes all the difference. You remain in the world and yet you are not in the world. You are in the world but the world is not in you. And to me, that is the true definition of a sannyasin: remaining in the world, just like a lotus flower, remaining in the water but untouched by it.

A UNIVERSAL MASTER KNOWS WHAT IT COMES TO, THE MOMENT IT IS RAISED. HOW WILL BEGINNERS AND LATECOMERS COME TO GRIPS WITH IT?
IF YOU DON'T GET IT YET, FOR THE TIME BEING WE OPEN UP A PATHWAY IN THE GATEWAY OF THE SECONDARY TRUTH.

I don't agree on that point. Shoitsu is saying that if you cannot understand the direct pointing to your heart, then we have to descend a little lower -- but that will be "secondary truth." That will be just like the moon reflected in water; it will not be the true moon. It will be only a reflected moon. In language, truth at the most can be just a reflection. So he is saying that if you cannot get it directly, instantly, then we will have to come down to language.

I don't agree with the statement because my understanding is that you have to *begin* with language. You have to begin with the reflection of the moon in the water. And if you have seen the reflection in the water you can be told to look up a little: "It is only a reflection; the reality is there high up in the sky." Language is

not a secondary thing to be used when the first has failed. Language is the primary thing, to create the background for pointing directly to your innermost heart.

SPEAK OUT WHERE THERE IS NOTHING TO SAY; MANIFEST FORM IN THE MIDST OF FORMLESSNESS.
DURING YOUR DAILY ACTIVITIES RESPONDING TO CIRCUMSTANCES IN THE REALM OF DISTINCTIONS, DON'T THINK OF GETTING RID OF ANYTHING.

On that point I am in agreement with him.

... DON'T THINK OF GETTING RID OF ANYTHING. DON'T UNDERSTAND IT AS A HIDDEN MARVEL -- WITH NO ROAD OF REASON, NO FLAVOR, DAY AND NIGHT, FORGETTING SLEEP AND FOOD, KEEP THOSE SAYINGS IN MIND.
IF YOU STILL DON'T GET IT, WE GO ON TO SPEAK OF THE TERTIARY,

The third step, if you don't understand the language, he says then we will have to descend even a little lower. I think that I not only disagree with him, but it is humiliating to the disciples to say, "We will have to speak on a third level."

... EXPOUNDING MIND AND NATURE, SPEAKING OF MYSTERY AND MARVEL. ONE ATOM CONTAINS THE COSMOS, ONE THOUGHT PERVADES EVERYWHERE. THUS AN ANCIENT SAID:
"INFINITE LANDS AND WORLDS
WITH NO DISTINCTIONS BETWEEN SELF AND OTHERS,
TEN AGES PAST AND PRESENT
ARE NEVER APART FROM THIS MOMENT OF THOUGHT."

Shoitsu is putting the bullocks behind the cart -- of course there will not be much progress. The bullocks have to be in front of the cart; the words, the language, have to be a primary preparation for the ultimate understanding of your life source. There is only one way, and that is pointing directly to your heart. There are not some lower ways, some higher ways; there is only one way.

He is saying, "We will try the second way, and if even that does not work, we will go still lower." This is happening because he is putting things the wrong way round. The bullocks have to be ahead of the cart, and then everything is okay. Language, concepts, words, all have to be used in preparing the ground for emptiness. And you know by your experience here that it works. I am talking to you, I am using words and concepts; still a great silence is being created within you.

This silence can be deepened by meditation. And when you are deep in meditation, silent, just a watchful witness, the direct pointing by the master can happen. I don't have to explain it to you because you go through the process every day.

A Zen poet, Kanzan wrote:

TALKING ABOUT FOOD WON'T MAKE YOU FULL,
BABBLING OF CLOTHES WON'T KEEP OUT THE COLD.
A BOWL OF RICE IS WHAT FILLS THE BELLY;
IT TAKES A SUIT OF CLOTHING TO MAKE YOU WARM.
AND YET, WITHOUT STOPPING TO CONSIDER THIS,
YOU COMPLAIN THAT BUDDHA IS HARD TO FIND.
TURN YOUR MIND WITHIN!
THERE HE IS!
WHY LOOK FOR HIM ABROAD?

This small haiku says much more than Shoitsu, and clearly. Two things:

TALKING ABOUT FOOD WON'T MAKE YOU FULL; BABBLING OF CLOTHES WON'T KEEP OUT THE COLD. A BOWL OF RICE IS WHAT FILLS THE BELLY; IT TAKES A SUIT OF CLOTHING TO MAKE YOU WARM. AND YET, WITHOUT STOPPING TO CONSIDER THIS, YOU COMPLAIN THAT BUDDHA IS HARD TO FIND. TURN YOUR MIND WITHIN! THERE HE IS! WHY LOOK FOR HIM ABROAD?

You have been looking for him outside for centuries, for many many lives. It is time to give a chance to your interiority. Look for him withinwards, and what you have not found outside, you will find, without fail, inside. Nobody in the whole history of consciousness has failed to find the buddha if he has looked withinwards. Without any exception, everybody who has looked in, has found the buddha. You cannot be an

exception. You cannot be, because life itself in its purity is the buddha.

Maneesha has asked:
OUR BELOVED MASTER,
WHEN WE FUNCTION FROM THE PERIPHERY, WHEN WE FUNCTION OUT OF UNAWARENESS, IT SEEMS THAT OUR ENERGY GETS CAUGHT UP SOMEHOW AND SO OUR MAXIMUM ENERGY IS NOT AVAILABLE. IS IT TRUE THAT WHEN WE FUNCTION FROM OUR EMPTINESS, WE COULD HAVE ACCESS TO UNLIMITED ENERGY?

Maneesha, what you are asking is almost true. Just on one point you have to be reminded -- that when your energy is not involved in anything... Your last sentence is, "we could have access to unlimited energy." When your energy is not involved in anything, you will not be there. So the question of your access to unlimited energy does not arise. You will *be* ultimate energy; it will not be something that will be available to you. You will have merged with it, you will be it.

Never think in terms of separation. It is just one experience: you and the cosmos becoming one. There is no need... the whole cosmos is you, so never think in terms of access, achievement. Those words are wrong words. They are perfectly usable in the ordinary world, in the ordinary-world matters, but as you enter in, you are entering into a different dimension of being where you have never been. All your words will defy you. Whatever you experience will not be possible to express. And finally there will be no one to express it.

The ultimate experience is when you disappear, when there is nobody but pure awareness. It will not be your awareness or my awareness, it will be simply awareness.

Before we enter into the meditation, Sardar Gurudayal Singh has to be given a chance....

Popova the Russian mouse gets a visa to visit the West. Her friend, Barbarov the elephant, hears the news and wants to go along too. After a little hesitation, Popova agrees to take her friend with her.

The little mouse bakes a beautiful loaf of French bread, slices it in half down the middle, and puts one half along either side of big Barbarov.

At the Moscow airport, the police officials check Popova's papers and her baggage, and then wave her through. Barbarov, the elephant, is stopped.

"Where are your papers?" asks a policeman.

Popova the mouse turns around, really pissed off. "What's the matter with you guys?" she squeaks loudly. "Can't I even take a sandwich with me?"

Swami Jivan Joke is sitting with his girlfriend, Ma Bliss-abyss, at the back gate.

"Isn't it wonderful?" coos Bliss-abyss. "This is our third anniversary of being together, and everything is so spiritual!"

"It is?" asks Jivan Joke, shaking and trying to learn how to smoke a beedie.

"Sure!" smiles Bliss-abyss, winking at several of her new boyfriends. "We've been together for three years, and now we are experimenting with the other side -- being apart and free!"

"Oh, that!" says Joke, twitching nervously, and trying to stay centered.

"Yes," giggles Bliss-abyss, "and with all this new energy and all these new friends...!"

"My god!" interrupts Jivan Joke. "Are you ovulating again?"

"No, silly!" replies Bliss-abyss, "but since tonight is our anniversary, what shall we do?"

"Well," says Joke, closing his eyes and trying to meditate. "Let's do like everyone else I know is doing -- let's go *in* and *celibate*!"

General Jackass, now retired, is walking down the street one day when he sees Donald Dixteen. Donald used to serve as the general's valet during the last war.

General Jackass is very happy to see Donald, and shaking hands, tells Donald that he is looking for someone to take the job as his personal butler.

"You'll have exactly the same duties you had with me in the army," smiles the general. "You can begin by waking me up tomorrow morning at eight o'clock."

Donald takes the job, and the following morning, he rushes into the general's bedroom and shakes him

until he wakes up.

Then he slaps the general's wife on the ass, and shouts, "Okay, baby! Here's your twenty dollars, it's time to go home!"

Nivedano...

Nivedano... Be silent, close your eyes, feel the body to be completely frozen.

Look inwards, as deep as possible, because the life source is not very far away. It is just in your empty heart. An absolutely concentrated look into your being, and you have encountered your buddhahood.
Your very life source is also the life source of the whole universe.

Deeper and deeper, so that you can gather the inner experience and bring it out into your daily life.
Slowly slowly
your buddha has to become
your very expression, your very lifestyle.

Nivedano...

Let go. Just be a watcher...
The mind is there, the body is there,
but you are not the body
and you are not the mind.
You are just the watcher.
This watcher is called the buddha.

Watching, witnessing, silently your heart becomes empty. And the empty heart is the buddha.

Let it sink deep, in every fiber of your being. This is the most precious moment -- when you are just a witness and a tremendous silence surrounds you.

It is a great, blissful evening.
Your recognition of your buddha nature
and your recognition that you are one with the whole...
There are not ten thousand buddhas here
but just one consciousness.

Nivedano...

Come back.

But come back not the way you had gone in; come back more gracefully, more peacefully, more like a buddha.

Sit down for a few moments to recollect the experience, to remember the space you have gone into, to remember the path that you have followed.

Whatever you have experienced in your witnessing is going to affect and change your twenty-four hours' life.

Unless meditation becomes a revolution, a revolution of your whole character, it is not meditation.

Meditation liberates you from yourself and brings the new, original face which we have named the buddha. Remember in your day-to-day work who you are. Let your inside affect your activities, your gestures, your language, your relations.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes!

The Buddha: The Emptiness of the Heart

Chapter #8
Chapter title: The man of enlightened freedom

15 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ENGO SAID:
THE ENLIGHTENED MAN ENJOYS PERFECT FREEDOM IN ACTIVE LIFE. HE IS LIKE A DRAGON SUPPORTED BY DEEP WATERS, OR LIKE A TIGER THAT COMMANDS ITS MOUNTAIN RETREAT. THE MAN WHO IS NOT ENLIGHTENED DRIFTS ABOUT IN THE AFFAIRS OF THE WORLD. HE IS LIKE A RAM THAT GETS ITS HORNS CAUGHT IN A FENCE, OR LIKE A MAN WHO WAITS FOR A HARE TO RUN AGAINST A TREE STUMP AND STUN ITSELF.
THE ENLIGHTENED MAN'S WORDS ARE SOMETIMES LIKE A LION CROUCHED TO SPRING, SOMETIMES LIKE THE DIAMOND KING'S TREASURE SWORD. SOMETIMES THEIR EFFECT IS TO SHUT THE MOUTHS OF THE WORLD-FAMED ONES, SOMETIMES IT IS AS IF THEY SIMPLY FOLLOW THE WAVES COMING ONE AFTER ANOTHER.
WHEN THE ENLIGHTENED MAN MEETS OTHERS WHO ARE ENLIGHTENED, THEN FRIEND MEETS FRIEND. HE VALUES THEM, AND THEY ENCOURAGE EACH OTHER. WHEN HE MEETS THOSE WHO ARE ADRIFT IN THE WORLD, THEN MASTER MEETS DISCIPLE. HIS WAY OF DEALING WITH SUCH PEOPLE IS FARSIGHTED. HE STANDS FIRM BEFORE THEM, LIKE A THOUSAND-FATHOM CLIFF.
THEREFORE IT IS SAID THAT THE WAY OF THE ABSOLUTE IS MANIFEST EVERYWHERE: IT HAS NO FIXED RULES AND REGULATIONS. THE MASTER SOMETIMES MAKES A BLADE OF GRASS STAND FOR THE GOLDEN-FACED BUDDHA, SIXTEEN FEET HIGH, AND SOMETIMES MAKES THE GOLDEN-FACED BUDDHA, SIXTEEN FEET HIGH, STAND FOR A BLADE OF GRASS.
ON ANOTHER OCCASION, ENGO SAID:
THE UNIVERSE IS NOT VEILED; ALL ITS ACTIVITIES LIE OPEN. WHICHEVER WAY HE MAY GO, THE ENLIGHTENED MAN MEETS NO OBSTRUCTION. AT ALL TIMES HE BEHAVES INDEPENDENTLY. HIS EVERY WORD IS DEVOID OF EGOCENTRICITY, YET STILL HAS THE POWER TO KILL OTHERS.
ONCE THE DELUSIVE WAY OF THINKING IS CUT OFF, A THOUSAND EYES ARE SUDDENLY OPENED. ONE WORD BLOCKING THE STREAM OF THOUGHT, AND ALL NON-ACTIONS ARE CONTROLLED. IS THERE ANYONE WHO WOULD UNDERGO THE EXPERIENCE OF DYING THE SAME DEATH AND LIVING THE SAME LIFE AS THE BUDDHA? TRUTH IS MANIFEST EVERYWHERE.

Maneesha, this is the last talk of the series called THE BUDDHA: THE EMPTINESS OF THE HEART.

It is very appropriate -- exactly the right time -- that you have brought the great master Engo's statement about the enlightened man.

For centuries man has been thinking about the definition of enlightenment. A long succession of efforts have been made, but nobody has been able to bring a perfect definition of enlightenment, or of enlightened men. Engo comes very close, almost to the point; hence he has to be heard with absolute silence. He is saying something which is difficult to say. His effort is tremendously valuable.
He says about the enlightened man:

THE ENLIGHTENED MAN ENJOYS PERFECT FREEDOM IN ACTIVE LIFE.

That is the foundation of his following statements; it has to be understood, with all its implications.

The unconscious man lives according to others -- either following them or denying them, but the focus

is always the other. So there are followers and there are anti-followers; there are theists and there are atheists. But at the very foundation they are no different. One is positively in favor of some doctrine and one is negative, reactive, against the same doctrine, but both are hanging on to something other than themselves. They are other-oriented.

I am always reminded of Jean-Paul Sartre, and his statement that "the other is hell." He may have made it in a different context, but in itself the statement is valuable. I want you to know: the other is hell because the other takes away your freedom. It may be done very lovingly, without any bad intention. It may be done with all good intentions but that does not matter: the ancient saying is that "the path to hell is paved with good intentions."

The parents, the teachers, the neighbors, the friends -- all are continuously giving a shape to your life, a style to your life. If you look into your mind you will find many voices together: your father is speaking, your grandfather is speaking, your mother, your brother, your teachers, your professors. But one thing you will not find there is *your* voice. Your voice has been completely repressed by other voices.

Layer upon layer, you have lost track even of your own voice, of your own self, of your own face. So many masks...

When a small child comes into the world, he is just a clean slate; and you immediately start writing on his slate without even bothering to ask his permission. You make him a Christian, you make him a Hindu, you make him a Mohammedan; you make him anything you want to make him -- and you don't understand that consciousness is not something that you can give a mode to, a certain pattern. What ultimately happens from all your efforts and intentions is a hypocrite, a person who knows that he is doing something but his heart is not in it. He becomes phony; he becomes a slave of all the others who surround him. Not only the living ones but the dead ones also are creating your slavery.

Engo's statement is, THE ENLIGHTENED MAN ENJOYS PERFECT FREEDOM IN ACTIVE LIFE. He is not a slave to any tradition, to any culture, to any civilization. He lives according to his own spontaneity, according to his own awareness.

And that is one of the troubles: the enlightened person is bound to be misunderstood, because the whole world is full of slaves. They cannot understand the language of freedom.

It is almost like selling eyeglasses to a world of blind people. Even if they have the glasses, they are of no use -- they cannot see, they don't have the eyes.

A man went to one eye specialist and asked him, "Check my eyes. Do you think I will be able to read if you prescribe glasses?"

The eye specialist said, "Of course you will be able to read."

He wrote the prescription and the glasses were made. But the man said, "By the way, I must inform you that I don't know how to read."

The specialist said, "You are strange! You should have said this before, because even with glasses, if you don't know how to read, you are not going to read."

People are carrying scriptures which describe freedom, which even talk about freedom from scriptures. People are worshipping statues of persons like Gautam Buddha whose last words were, "Remember these are my last words, my last wish: my statues should not be made." Ten thousand sannyasins were listening, and as it happened, there are now more statues of Gautam Buddha in the world than of anyone else. A single temple in China even has ten thousand Buddhas. The whole mountain, miles long, has been carved into Buddha statues.

It is strange blindness. It is strange misunderstanding....

And a man of freedom is bound to be condemned by slaves because the slaves cannot accept the idea that they are slaves. So anybody who is enlightened and becomes a man of freedom, becomes a danger to millions of egos. His freedom to fly across the sky with open wings is bound to be condemned by all those who are crippled, who are caught in cages. The cages may be of gold -- very precious, cozy, a good shelter -- but the joy of being on your own wings in the sky, unlimited, with no barriers, no boundaries, is much more valuable than any golden cage.

Engo says, THE ENLIGHTENED MAN ENJOYS PERFECT FREEDOM IN ACTIVE LIFE. He is not bound by any morality, not bound by any rules, not bound by any ethos, not bound by any society, any civilization, any culture, any education. He remains true and honest to his own being. He does not care whether his action is going against the society, whether his action is going against the scriptures. All that he is committed to is his own spontaneous response. He has no other commitments. He cannot be a Christian or a Mohammedan or a Jew or a Jaina. He can only be a human being without any fetters.

But naturally he has to suffer. He has to suffer because the whole crowd is of slaves, blind people. They feel hurt -- deeply hurt -- by his presence, by his freedom. They continuously compare, and feel deep down guilty that they have never stood up for their own freedom. They have remained sheep, just part of a crowd; they never declared their individuality. And now there is a man of absolute freedom.

Those who have any intelligence will fall in love with this man of freedom; but very few people have intelligence. Most people live without any intelligence in their life -- a robot life, almost mechanical. They all are going to be against such persons -- in the name of religion, in the name of morality, in the name of society. Their excuse is that these people are dangerous: if everybody starts functioning according to his own truth, then there will be no society, no state, no nation, no army, no war.

The whole society is committed to such stupid things that a man of enlightened freedom cannot be committed to any of them. He cannot be Indian or French or Chinese; the whole earth is one for him. His every action is according to his own consciousness, not according to any teaching of some dead, so-called wise person. He has his own eyes to see; why should he listen to others? He has his own ears to hear; why should he listen to others? He has his own consciousness to decide; why should he follow the ten commandments of Moses, or the Sermon on the Mount of Jesus, or the SHRIMAD BHAGAVADGITA of Krishna? They may be beautiful, but they are not going to guide your life.

The moment you have guidelines from others, you are spiritually a slave.

In other words, Engo is saying the enlightened man lives according to his own life source, without any consideration or compromise with the crowd. He is absolutely an individualist and he wants everybody else also to be individualists.

There is nothing more valuable than freedom because only in freedom can you blossom to your ultimate potential. As a slave you are crippled, you are cut, you are in a mold; you are in chains, you are in cages -- different sizes of cages, different forms of cages....

But remember one thing: that which has not arisen within you is always some kind of slavery.

The first definition of the enlightened man is PERFECT FREEDOM IN ACTIVE LIFE. He is bound to be condemned, because the crowd gets disturbed. The crowd gets disturbed because such a man is going to destroy their slavery, which they think is a very cozy and safe lifestyle.

I am reminded of a story.

In a mountainous region, a man of freedom rested for a day in a caravanserai. That caravanserai had a beautiful parrot, and the owner had taught the parrot... The parrot was continuously asking for freedom -- "Freedom!" It was strange....

The stranger, an enlightened man, could not believe this whole thing. Because first you put him in the cage, and then you teach him to repeat "Freedom!" If the owner is honest, he should give him freedom!

In the night, he could not resist. He woke up, opened the door of the parrot's cage, and told the parrot, "Now the doors are open and the whole sky is yours. Get out!"

And the parrot was clinging to the cage, and still shouting loudly, "Freedom, freedom!"

Finally the man said, "This is strange -- the door is open! Why are you clinging to the cage?"

He forced his hand inside, took the parrot out -- it was very unwilling, gave a good fight, scratched his hand -- but the man took the parrot out, and threw it into the sky. Then, feeling a deep relief, he went to sleep. In the morning, the first thing he heard was, "Freedom!"

He looked out and the parrot was inside the cage; the door was still open....

Outside the cage it is such a vast life, one becomes afraid. There are enemies; there will be days that are too cold, there will be nights that are too hot, there will be times you will have to go hungry. There will be nobody continuously protecting you.

Once you have become accustomed to living in a cage, freedom becomes a very dangerous idea.

Twenty-one countries have decided about me, that I am a dangerous man. I have not killed a single ant in my whole life; I have never used even a paper knife, and the parliaments of twenty-one countries decide that I'm a dangerous man. And nobody asks, "What is the definition of danger? Why is this man dangerous?"

I am not a terrorist, I am not teaching people how to make bombs, I am not an anarchist. But the danger is that I spread the fire of freedom. I wake people up, saying that unless you demand your freedom -- from all kinds of chains, handcuffs, from all kinds of cages -- you can never be a Gautam Buddha. You will never know the joys and the blessings and the ecstasies of freedom. You will never know your own eternity. You

will always be afraid of death, not knowing that death is a fiction -- it is very superficial, it occurs only on the surface. Inside, life continues forever and forever.

But to know all this you need freedom. And this freedom is not social or political or economic; this freedom is spiritual. You need to go inside yourself and find that space which has not yet been chained. Finding that space from where your life arises, you will attain enlightenment and freedom together; they are two different names for the same, single experience.

Engo says:

> HE IS LIKE A DRAGON SUPPORTED BY DEEP WATERS OR LIKE A TIGER THAT COMMANDS ITS MOUNTAIN RETREAT. THE MAN WHO IS NOT ENLIGHTENED DRIFTS ABOUT IN THE AFFAIRS OF THE WORLD.

Just watch yourself. What have you been doing in the world? Just drifting like deadwood, no direction, no dimension, no clarity, no vision. Just following a crowd -- not even knowing where you are going, just trusting that the crowd must know: if so many people are going, then we must be right because so many people cannot be wrong.

And the reality is, so many people cannot be right! To be right is a very unique experience; to be right is to be enlightened.

Beware of this unconscious calculation that because the whole world is doing something, it must be right; so many people cannot be wrong. This is the arithmetic we have been living. So we stumble, we grope in the darkness; we follow this man, we follow that man, and we never think, "If we are alive, then there must be a source within us -- has to be -- otherwise from where does our life come?"

Without knowing this source, even if you are following a buddha you are going to go astray. Because every individual is so unique, you can never follow anybody.

> THE MAN WHO IS NOT ENLIGHTENED DRIFTS ABOUT IN THE AFFAIRS OF THE WORLD.

Your life, if it is not enlightened, is nothing but a drifting.

A strange incident happened....

I had gone to enroll in a college, and they gave me a form to fill out. One young man of my age was also holding a form in his hand. He looked at my form and he said, "What subjects are you filling in?"

I said, "That is none of your business. You fill in *your* subjects."

He said, "I don't know what subjects to fill in."

So he looked at my form, and because I had filled in philosophy, psychology and politics, he filled in the same. I said, "This is very strange."

He said, "No, because I don't know what to do with my life."

We graduated from the same college, and then I changed to the university. And it was such a surprise: when I entered the office that same fellow was waiting there with his form! He said, "You have come! I have been wondering what to do; it has been such a joy to fill in the form according to you. Now what are you going to study for your post-graduation?"

I said, "This is very stupid."

He said, "No, it has been a great relief that at least somebody knows where he is going, and I am following."

So he looked at my form, and filled in his accordingly: philosophy, religion, psychology. I said, "This is not a right way of living. It is becoming a carbon copy."

But he said, "I am perfectly at ease. If you are taking these subjects, they must be the best subjects available in the university."

I said, "I have no objection..."

In one of my post-graduate classes, the professor was a very orthodox brahmin from Bengal -- so orthodox that I have never come across anybody else like him. He would not teach with open eyes because there were two girls in the class: girls he cannot look at, he is a celibate. It was a good opportunity, so I slept all the time. And he thought that perhaps I was also a great celibate!

So there were those two girls, and this boy who had been following me. The professor was very inquisitive. One day he got hold of me in the library and said, "It is very rare to find people these days who are committed to celibacy."

I said, "You are under a wrong impression."

He said, "Wrong impression?"
I said, "Why are *you* closing your eyes?"
He said, "I am a celibate and I don't want to see any female face."

I said, "That is true, that is also my reason -- because both those girls are not worth seeing! But it is not celibacy. Day after day, those same two girls; I simply keep my eyes closed."

He said, "My god! We are doing the same action but our reasons are so different."

And that boy was the only other person in the class. He was such a great follower, but he was at a loss for what to do -- to close his eyes because I was closing mine, the professor was closing his and just those two girls... But he was very much interested in those girls, although the girls were not showing any sign of interest in him. He was very disappointed. He told me, "You will have to help me. You have always helped -- since I entered college you have been of great help; now you have to help."
I said, "What is the problem?"

He said, "The problem is that I try in every way to talk to those girls but they don't take any interest in me; they don't even care about me. They pass by me as if I am not there -- it hurts."
I said, "You have to do something rightly."

So I wrote a love letter for him, and I said, "Tomorrow you deliver it yourself."

He said, "This is very dangerous; you have made me sign it. You have written all these things and if I am caught, if the girl freaks out, or anything..."

I said, "You don't be worried; I will prepare the girl, because I have taken the responsibility. That's why I am saying *tomorrow* you deliver it. Just give me one day's chance to prepare the girl."

I told the girl, "This boy is very poor -- spiritually poor -- he needs compassion."
The girl said, "What can I do?"

I said, "You don't have to do anything. He will deliver a love letter to you tomorrow; you accept it with a smiling face."
She said, "You are creating trouble. I don't like that fellow."

I said, "There is no question of liking or not liking; you can even hate that fellow. But receiving the letter, just like a nice lady... it is not against any manners, any etiquette."
She said, "If you say, I will accept the letter."
Then I said, "It is not the end. You have to write a letter too."

She said, "My god! You are creating trouble for me. If my father comes to know" -- and her father was the collector of that city -- "if he comes to know... He is a dangerous fellow, he can even shoot. He goes on shining his gun every day, and he has told me, `Don't get involved in any love affair; otherwise somebody is going to be shot!'"

I said, "I will prepare your father, you don't be worried. If anybody is going to be shot, I am the fellow who is ready because I have nothing to lose. It is perfectly good, he can shoot me. But you will have to write a letter, because this fellow just needs a hope. Don't write too many sweet things, just..."

She said, "Okay, I will try. But I don't know, I have never written a love letter."

I said, "My god... I will write it." So I wrote a love letter and she signed it.

A few love letters were exchanged and finally the girl came to me to say that, "My father seems to be getting suspicious. You have put me into trouble, because now that boy has at least seven letters signed by me."

I said, "That boy is not a real person, he is a carbon copy. Don't be worried about him. I will take back all your letters."

I told the boy, "Listen, the father of the girl is very dangerous and he keeps polishing his gun."
He said, "My god! And you never told me before? Where does he live?"

I said, "He is a collector and he lives in the city, three or four miles away from the university. But now your life is in danger."
He said, "*You* wrote those letters..."
I said, "It does not matter who wrote them. What matters is who signed!"

He said, "Now save me somehow, I don't want to get into trouble. If I had known that love means trouble, I would not have fallen in love."

So I said, "You give all those letters back to me." He said, "Then what will happen to my letters which are in the girl's hands?"
I said, "I will take back those letters too."

He said, "Don't forget! because those seven letters will keep me always falling in love. Just I have to

copy one letter, because I cannot manage... you have made such beautiful letters. I don't care that the girl is lost, but those letters I would miss my whole life!"
I took back the letters from both sides.

After ten years, I found him in another city. He had become a professor, and he had a wife and children. I said, "You managed perfectly well."

He said, "The whole credit goes to you. Those letters worked miraculously. I tried them on many girls and was refused, but this girl..."

And I saw *why* this girl... because she was not much of a girl. She even had some moustache growing! I said to him, "You are a fool! You should have at least asked me. I would have managed some other girl. There are so many girls -- the whole world is full of girls, and you are such a nice looking fellow."
He said, "Something is wrong with this girl?"
I said, "It is not a girl at all! Look at her moustache."

I have come across only two women: one was this girl, and one was the daughter of one of my principals; she had a little beard. I think it is perfectly good, there is no harm, but I said to that fellow, "You are an idiot from the very beginning, and without my help you should not have taken this step."

He said, "Now it is too late. I have got three children." All ugly! I told him, "It was absolutely certain that you would do something nasty like this."
He said, "Is there something wrong with my children?"
I said, "Will you ever mature? I don't think so, in this life."
He said, "But everybody says, looking at my children, `How nice they look!'"

I said, "Whenever somebody says to a woman that her child looks very nice, that simply means that the child is ugly."
I told him about an incident that happened in a bus:

A woman was holding her child, and an old drunkard came across, looked very closely at the child, and said, "My god! This must be the ugliest child in the whole world!"

The woman started crying and weeping; these things are not to be said. But a drunk fellow...

The bus was stopped, because the driver said, "It doesn't seem right that the woman is crying." So he went to the woman, and he said, "Don't cry. That fellow was a drunk. And I don't know what he has said to you, but I will bring you a cup of tea."

So he brought a cup of tea and gave it to the woman, and said, "Just drink the tea and forget what that drunkard did. And I have also brought a banana for your monkey."

People never think, what kind of children they are having. That drunkard was at least honest, and the driver was also honest.

But unconscious people go on doing things without any reason and rhyme. The unconscious man is basically a follower in every dimension of life. He doesn't have the sense to find a direction for himself. He is always looking for somebody to guide him. He is bound to fall into a long dark night which has no end.

One thing has to be decided by every individual -- particularly my people have to decide it -- to find your own life source, to find out what your potentials are, and let them grow. Even if you go against the whole world, at least you will be fulfilled in your freedom. Otherwise you become just driftwood; anybody can give you a shape, anybody can give you a direction, anybody can give you guidelines.
Engo continues:

> HE IS LIKE A RAM THAT GETS ITS HORNS CAUGHT IN A FENCE, OR LIKE A MAN WHO WAITS FOR A HARE TO RUN AGAINST A TREE STUMP AND STUN ITSELF.
> THE ENLIGHTENED MAN'S WORDS ARE SOMETIMES LIKE A LION CROUCHED TO SPRING, SOMETIMES LIKE THE DIAMOND KING'S TREASURE SWORD. SOMETIMES THEIR EFFECT IS TO SHUT THE MOUTHS OF THE WORLD-FAMED ONES, SOMETIMES IT IS AS IF THEY SIMPLY FOLLOW THE WAVES COMING ONE AFTER ANOTHER.

WHEN THE ENLIGHTENED MAN MEETS OTHERS WHO ARE ENLIGHTENED, THEN FRIEND MEETS FRIEND. HE VALUES THEM, AND THEY ENCOURAGE EACH OTHER... to go even beyond enlightenment.

> WHEN HE MEETS THOSE WHO ARE ADRIFT IN THE WORLD, THEN MASTER MEETS DISCIPLE. HIS WAY OF DEALING WITH SUCH PEOPLE IS FARSIGHTED. HE STANDS FIRM BEFORE THEM, LIKE A THOUSAND-FATHOM CLIFF.
> THEREFORE IT IS SAID THAT THE WAY OF THE ABSOLUTE IS MANIFEST EVERYWHERE: IT HAS NO

FIXED RULES AND REGULATIONS. THE MASTER SOMETIMES MAKES A BLADE OF GRASS STAND FOR THE GOLDEN-FACED BUDDHA, SIXTEEN FEET HIGH, AND SOMETIMES MAKES THE GOLDEN-FACED BUDDHA, SIXTEEN FEET HIGH, STAND FOR A BLADE OF GRASS.

You all know about a Zen master who was staying in a temple, just for the night. It was a cold night, and in Japan the Buddha statues are made of wood -- in India they are made of marble; you will not find even one single wooden Buddha in India. But in Japan they use wood, and very aesthetically.

There were three Buddhas in the temple, and it was a very cold night, so the master took one Buddha, and built a fire.

The priest of the temple lived nearby. He suddenly saw light and fire inside the temple. He came running, he said, "I was from the very beginning suspicious; your every activity seems to be out of tune with others. What have you done? You have burned one of my Buddhas! I gave you shelter, and this is the way you have shown your gratefulness!"

The master took his staff and started looking in the ashes -- Buddha was gone. The priest said, "What are you doing now?"

He said, "I am looking for the bones."

The priest said, "You are really crazy! It was a wooden Buddha, and wood does not have bones."

The master said, "You are intelligent, you can understand. Now look: the night is only half gone and it is so cold. You have two Buddhas more, and while a living buddha is suffering from cold, you are protecting your wooden Buddhas. Just bring one of the Buddhas here!"

The priest just took hold of the master and forced him out of the temple, shouting that "You will destroy my whole temple!"

And in the morning he saw that the same master... just in front of the temple there was a milestone. The master has picked a few wildflowers and has put those wildflowers on the stone, and is sitting in deep meditation by its side.

The priest said, "My god! He has destroyed a Buddha in the night, and now on a milestone he has put flowers as if it is a Buddha -- and next to it he is sitting in deep meditation." So he came out, shook him and said, "What are you doing?"

He said, "I am worshipping the Buddha. If you can worship wood, what is wrong in worshipping a stone? Your Buddha was a little shapely, a well-cut design. My Buddha is raw. But it is a perfect Buddha as far as meditation is concerned. I can use anything to show my gratitude; the whole existence is one."

A man of enlightened freedom can make A BLADE OF GRASS STAND FOR THE GOLDEN-FACED BUDDHA, SIXTEEN FEET HIGH, AND SOMETIMES MAKES THE GOLDEN-FACED BUDDHA, SIXTEEN FEET HIGH, STAND FOR A BLADE OF GRASS.

He is not confined by any rules and regulations; he is not confined by any etiquette or manners. His freedom is total. He acts out of his spontaneity, love, compassion, but he does not follow any rules. You cannot expect of a buddha that he will do the same thing tomorrow that he did today. He will say, "Today is today, and tomorrow is tomorrow. Today this is my response, in this context; tomorrow the context will be different, and my response is going to be different. I respond to situations not with any prejudice, but with a pure, empty heart."

ON ANOTHER OCCASION, ENGO SAID:
THE UNIVERSE IS NOT VEILED; ALL ITS ACTIVITIES LIE OPEN. WHICHEVER WAY HE MAY GO, THE ENLIGHTENED MAN MEETS NO OBSTRUCTION. AT ALL TIMES HE BEHAVES INDEPENDENTLY. HIS EVERY WORD IS DEVOID OF EGOCENTRICITY, YET STILL HAS THE POWER TO KILL OTHERS.
ONCE THE DELUSIVE WAY OF THINKING IS CUT OFF, A THOUSAND EYES ARE SUDDENLY OPENED.
ONE WORD BLOCKING THE STREAM OF THOUGHT, AND ALL NON-ACTIONS ARE CONTROLLED. IS THERE ANYONE WHO WOULD UNDERGO THE EXPERIENCE OF DYING THE SAME DEATH AND LIVING THE SAME LIFE AS THE BUDDHA? TRUTH IS MANIFEST EVERYWHERE.

The enlightened man lives a life of freedom; he also dies a death of utter freedom. Neither life can make him a slave, nor death.

Gautam Buddha himself, one day in the early morning twenty-five centuries ago, told Ananda, "Call all the monks together under those two saal trees" -- which he always loved; he used to sit under those saal trees for meditations or for his talks. He said, "Arrange a bed for me under those saal trees because I am

going to leave the body. And inform everybody that if they want to ask any question, they should ask."

All the monks gathered, they had tears in their eyes. But Buddha said, "Tears won't help. If you have any question you can ask, because tomorrow I will not be here."

The elder, enlightened disciples said, "You have spoken for forty-two years; you have said everything that is needed for a seeker. We don't have any question; just relax peacefully."

So Buddha closed his eyes. He said, "First I will leave the body, then I will leave the mind, then I will leave the heart and disappear into emptiness."

A man from the nearby town, who had been postponing for thirty years because Buddha was coming and going through his town again and again... he wanted to meet Buddha, he wanted to ask something, but there was always some excuse -- a customer suddenly came, and now he cannot leave the shop, or his wife is sick, or some other business, or he has to go to somebody's marriage. So many times Buddha passed through the town, and he had the idea to meet him.

He suddenly heard that Buddha was going to die. Now no excuse could prevent him. He rushed to the outside of the city where Buddha's campus was. And he went there and said, "I want to ask one question!"

Ananda said, "Now we have told him there is no question, and he has closed his eyes. We don't know how far he has gone, but we cannot call him back. It will be too ungrateful. He has passed through your town so many times, what were you doing?"

He said, "Always some excuse..."

But Buddha opened his eyes. He said, "Ananda, let him ask the question so that in the coming centuries nobody can blame me that somebody asked a question and I did not answer."

"But," Ananda said, "you were almost dead!"

He said, "Almost, but not completely. I had left the body, I had left the mind; I was just going to leave the heart when I heard. It does not matter if I delay a little more before disappearing into the ultimate emptiness, but this poor fellow should not remain unanswered."

A Buddha lives in freedom in his life, and lives in freedom even in his death. Death for him is just an episode like other episodes of life.

Kanzan wrote:

PEOPLE ASK THE WAY TO COLD MOUNTAIN.
COLD MOUNTAIN? THERE IS NO ROAD THAT GOES THROUGH.
EVEN IN SUMMER THE ICE DOESN'T MELT.
THOUGH THE SUN COMES OUT, THE FOG IS BLINDING.
HOW CAN YOU HOPE TO GET THERE BY APING ME?
YOUR HEART AND MINE ARE NOT ALIKE.
IF YOUR HEART WERE THE SAME AS MINE,
THEN YOU COULD JOURNEY TO THE VERY CENTER!

Kanzan is saying that followers are not needed. Following is a kind of aping, it is not human. But there is a different way of being with a master and that is to bring your heartbeat in tune with his heartbeat. Then you can travel as a fellow traveler to the ultimate center of existence. This can be remembered as a criterion: if anybody tries to be your master, in a very subtle way he is trying to impose a slavery on you.

The authentic master is master of himself. He does not want followers, he wants friends, fellow companions, fellow travelers, who are ready to be in tune with his heart, in tune with his emptiness. The people who pretend to be masters and are followed by others... they even count!

I met one shankaracharya and he asked me immediately, "How many people follow your philosophy?"

I said, "Neither do I have any philosophy, nor have I met any follower. I have friends all around the world. At the most I can say that I am in love with thousands of people. Their hearts have come to a certain synchronicity with me but they are not my followers."

But that old shankaracharya said, "Unless you have followers, a great following, you cannot be counted as a great master." He said, "I myself have five thousand followers."

I said, "You can believe that you are a great master, but according to me you are a great slave-creator. You are taking people's freedom. You cannot be a compassionate sympathizer; you are really bragging about your followers the same way somebody brags about his money, somebody brags about his political power. You are not an authentic master."

That night in Firozabad I had to speak. The shankaracharya had called a meeting and he had invited me, not knowing much about me. And in the morning in the discussion it became clear that he had been absolutely wrong in inviting me because on every point I discussed with him I had told him, "You are absolutely wrong."

In the meeting that night -- there must have been at least fifty thousand people there -- he had arranged for four criminals to be standing behind me, so that if I said anything against the tradition or scriptures, then they should immediately put out the light and hit me as much as they could.

But his secretary became a little worried, so he came to me just as I was leaving for the meeting. He said, "This is the situation. My suggestion is that you should not go, because this is his sheer violent mind. He could not win on a single point in the morning discussion" -- and it was a small group of his great disciples. "It is very risky for you to go."

I said, "Don't be worried." When I arrived I told the people gathered there, "You see the four persons standing behind me? These are all criminals, they belong to your town and you know perfectly well who they are. What can be the purpose for them to stand behind me? Their plan is that the moment I start speaking they will put the lights off and hit me or kill me. What do you want? Should I start? Just raise your hands! I don't care about my life; I only care about my freedom. If you are ready to listen, then at any risk I am going to speak. But you can see this violence in the mind of your shankaracharya. These are his people."

Those fifty thousand people raised their hands, and shouted that I should speak, and "If anything happens to you the shankaracharya will not leave the stage alive."

I spoke, and I hit him as hard as possible. Those four criminals -- everybody recognized them; they were from the town -- simply disappeared, because this was very dangerous; now they could not put the lights off. Fifty thousand people were with me.

And they were all really the shankaracharya's people, but they could see that this was sheer violence; it did not show the intelligence or wisdom of an old shankaracharya. It showed his stupidity. If he could not answer he should accept defeat, but this is not the way to behave. And he had invited me to come -- from Bombay I went to his place. I was alone, all the people were his people, but even his people could see that this was not the way of any enlightened person.

The enlightened person is not violent. And to make somebody a disciple, according to me, is a very subtle violence. You are destroying that person's individuality. You are taking his freedom in your hands.

In this place everybody is an individual; nobody is superior and nobody is inferior. This is a gathering of people who are in love, of people who are in an inquiry for truth. This kind of gathering has disappeared from the world. You are living these moments here with me -- it is almost the same climate as Gautam Buddha created, the same climate as Mahakashyapa created. It is a different air, it is an air where everybody's potential is respected, loved. Where everybody's freedom is the ultimate value.

Maneesha has asked a question:
OUR BELOVED MASTER,
I FIND IT MORE DIFFICULT TO DISIDENTIFY FROM MY FEELINGS THAN FROM MY THOUGHTS. IT SEEMS THAT THIS IS BECAUSE MY FEELINGS ARE MORE ROOTED IN MY BODY.
ARE FEELINGS CLOSER TO THE HEAD, IN FACT, THAN TO THE EMPTY HEART?

This is a fallacy created by the poets. Your thoughts, your feelings, your emotions, your sentiments, all are centered in your head. It is just a fallacy to think that your feelings are in the heart. Your heart is just a blood pumping station.

When we are talking about the empty heart, we are really talking about the empty mind. Buddha has used the word `heart' instead of mind because mind has become associated with the idea that it is only the process of thinking, and the process of feeling is in the heart, and the heart is deeper.

These ideas have been created by the poets. But the truth is, you can call it empty mind or you can call it empty heart; it is the same. Emptiness -- you are just a watcher and all around there is nothing with which you are identified, there is nothing to which you are clinging. This non-clinging watchfulness is the empty mind, no-mind, or empty heart. These are simply words. The real thing is emptiness -- of all thoughts, feelings, sentiments, emotions. Only a single point of witnessing remains.

And you will find it difficult. Disidentifying from thoughts is easier because thoughts are more superficial. Disidentifying from the feelings is a little difficult because they are deeper, and they are rooted

more in your biology, in your chemistry, in your hormones. Thoughts are just floating clouds. They are not rooted in your chemistry, in your biology, in your physiology, in your hormones, they are just floating clouds without any roots. But feelings have roots, so it is difficult to uproot them.

It is easy to become watchful about the theory of relativity. It is difficult to be a witness of your anger, your love, your greed, your ambition. The reason is they are rooted more deeply in the body. But if you can disidentify yourself from the body, there is no difficulty.

And, Maneesha, being a woman it is a little more difficult. There are differences between men and women....

Mulla Nasruddin was reading his newspaper and suddenly called his wife and said, "I have caught four flies: two are males and two are females."
The wife said, "My god, how did you manage to know their sex?"

He said, "Easy! Two were reading the newspaper with me for hours. And two were sitting on the mirror, completely glued."

So it is a little difficult. But witnessing is such a sharp sword -- it cuts thoughts, feelings, emotions, in a single blow. And you know it by experience now: as you go deeper in your meditation, the body is left far behind, the emotions, the thoughts... only the witnessing remains. That is your authentic nature. The emptiness of the buddha's heart... when you are so empty, you are one with the Buddha. You are one with all the buddhas of all times, past, present, future.

Another question:
BELOVED MASTER,
RECENTLY, I SAID I FELT AWARE OF AN EMPTINESS INSIDE, AND HOW STRANGE IT WAS TO RELATE TO LIFE FEELING LIKE THAT. YOU SUGGESTED I ACT ALL THOSE THINGS ONE HAS TO DO IN EVERYDAY LIFE.
WHEN I DON'T REMEMBER TO ACT, MOST OF MY COMMUNICATION WITH PEOPLE -- TO A GREATER OR LESSER EXTENT -- FEELS SOMETHING LIKE ENGO'S RAM WITH ITS HORNS ENTANGLED IN A FENCE.
BUT, REMEMBERING TO ACT, I FEEL DISENGAGED FROM PEOPLE; THERE IS A DISTANCE FROM PEOPLE, AND SO THEY DON'T AFFECT ME. YET CURIOUSLY, THE BETTER I ACT AS IF I AM LOVING, THE MORE LOVING I FEEL.
CAN YOU EXPLAIN THIS?

It is part of hypnotizing yourself. This is an ancient strategy: "Act as if you love." That "as if" will be forgotten soon and you will start thinking that you love. But this love is the love of the hypocrite.

I don't want you to begin with "as if." Just *be* the buddha -- why "as if?"

Look at Sardar Gurudayal Singh. Do you think he is laughing "as if?" This is a spontaneity. I am not telling you to do anything as an actor. Be authentic, be honest, be totally sincere whatever the consequence, but never move from your center of truthfulness.

Now Gurudayal Singh has laughed and I have to tell a joke. He starts it and I cannot disappoint him.

"What are those two insects doing, Daddy?" asks Little Gertrude, who is walking around the garden with her father.

"Well," mumbles her father, "you remember what I told you about the birds and the bees? That's what they are doing."
"But they are not birds and bees," protests Gertrude.
"I know," says her father, "they are called Daddy Long Legs."

"Oh!" says Gertrude, thinking for a while. "So that means," she continues, "that the one underneath is a Mommy Long Legs, and the one on top is Daddy Long Legs."

"No, it's not quite like that, dear," replies her father, "they are both Daddy Long Legs."
Gertrude thinks again for a moment, and then stomps on the insects.
"Why did you do that?" asks her surprised father.

"Why?" repeats Gertrude. "I'm not having *that* sort of thing in *my* garden!"

There is a Saturday night shoot-out in the O.K. Saloon, and the air is thick with lead bullets.

Suddenly, the doors swing open, and in walks a man who strides straight across the room and up to the bar. Immediately, all the shooting stops.

The barman pops his head up from behind the counter. "Friend," he says, "that took real courage to walk through those blazing guns without even looking left or right!"

"Not at all," replies the man, looking around, casually. "You see, I owe money to everyone here!"

Olga Kowalski comes bouncing enthusiastically downstairs in her new Kung Fu outfit.
Kowalski takes one look at her, and puts his hand over his face.
"Good God, Olga!" groans Kowalski. "Now what are you doing?"

"I'm taking Kung Fu lessons," says Olga, proudly -- and she playfully slices the air with her hand, giving Kowalski a punch on the neck.

"It is just in case," explains Olga, "some sex-fiend tries to rape me on some dark night."

"Why bother?" remarks Kowalski, slurping his beer. "It will never get *that* dark!"

"And Miss Willing, is *this* the man," screams the clever lawyer Boris Babblebrain, and pointing, "who you claim has violated you, and forcibly taken advantage of your hot, naked, helpless, female body?"

"Yes! Yes!" shouts Miss Willing, excitedly. "That is the man who did it to me!"

"And please tell the court," continues Babblebrain, his nose in the air as he strides over to the jury, "just when did this carnal and erotically perverse act occur?"

"Yes, sir," replies Miss Willing. "As I remember, it was last June... and July, and August!"

Nivedano...

Nivedano...

Be silent, close your eyes.
Let your body be completely frozen.
Look inwards, just as a witness.

The mind is there, the body is there, but you are neither the mind nor the body. You are just a watcher, a pure witness. This witnessing is the way to your life sources.

The deeper witnessing becomes, the farther away is the mind, the body; the deeper you go, the closer you come to an illumination, to an explosion of light.
Suddenly you recognize, you are a buddha.
All around is emptiness. Just at the center
you are the buddha, the watcher.

Nivedano...

Relax, to make it completely clear that the body is separate, the mind is separate, you are only the witness. In life, in death, everywhere you are a witness.
This witness never dies.
It is your eternity.
This is your buddha.
Remember it -- you have only forgotten.

It is not an achievement, it is just a remembrance. Hence it is easy to carry it around the clock doing all kinds of things, actions, gestures... you can still allow a small stream of remembrance that you are a buddha. But remember it is not `as if'.
The buddha is your authentic nature.

Nivedano...

Come back, but don't come the way you have gone in. Come with a new grandeur, with a new grace, with a new bliss... with a taste of your authentic nature.

You have been to your own roots and those roots go deep down into the universe. Now you are becoming acquainted with the path... it will become deeper every day, more and more, as you gather

courage, as you start feeling more peace, more silence, more transformation.

Your remembrance of being a buddha will continue, sitting, walking, waking or sleeping. This is the greatest treasure you can find in the universe -- this empty heart of the buddha.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the buddhas' gathering?
Yes!

Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Talks given from 22/01/89 pm to 29/01/89 pm
English Discourse series
8 Chapters
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Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Chapter #1
Chapter title: The opium of the people

22 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION, YAKUSAN WROTE DOWN THE CHINESE CHARACTER SIGNIFYING BUDDHA, AND ASKED HIS DISCIPLE, DOGO: "WHAT IS THIS LETTER?"
DOGO REPLIED, "IT'S THE LETTER FOR `BUDDHA'."
YAKUSAN COMMENTED, "YOU ARE A MONK SO FULL OF CHATTER!"
ONCE, AT THE EVENING DISCOURSE, YAKUSAN DIDN'T LIGHT THE CANDLE AS USUAL. A MONK CAME AND STOOD BY HIS SIDE. YAKUSAN SAID, "I HAVE A VERY SPECIAL PHRASE. IF A BULL GIVES BIRTH, I WILL TELL IT TO YOU."
THE MONK SAID, "THE BULL HAS ALREADY GIVEN BIRTH LONG AGO, AND YOU JUST KEEP NOT REVEALING IT."
YAKUSAN ASKED FOR A LIGHT. WHEN THE CANDLE WAS BROUGHT IN, THE MONK RETREATED AND DISAPPEARED INTO THE ASSEMBLY OF MONKS.
LATER UNGAN TOLD TOZAN ABOUT THIS, AND TOZAN SAID, "THE MONK KNEW THE TRUTH -- HE JUST DIDN'T WANT TO MAKE OBEISANCE TO THE MASTER."

Friends,

One of the sannyasins has asked me a question.
IF THE TRUTH IS ONE, THEN WHY DO ALL THE MASTERS, ALL THE AWAKENED ONES, SPEAK IN DIFFERENT WAYS? SOMETIMES IT EVEN LOOKS AS IF THEY ARE CONTRADICTORY.

The truth is certainly one, but it has multidimensional reality, and every master has to choose a certain dimension. You cannot speak all the dimensions together.

Every master has his own style, his own way of speaking, his own way of conveying. The higher you rise in consciousness and awareness, the more you become unique, the more you become individual.
But let me explain to you:
Individuality is not personality.

Personality is given by the society to you. Individuality is your intrinsic nature. Personality is fake, a fraud. Individuality is your innermost buddha, your innermost enlightenment, your innermost door to the divine.

But every master is bound to be unique in his expressions. They are all saying the same thing, they are all indicating towards the same moon, but their fingers are different. They are bound to be different. The finger of Buddha, the finger of Lao Tzu, the finger of Chuang Tzu, are bound to be different. If you pay too much attention to the finger, there is every possibility you will forget the purpose. The purpose was not the finger, the purpose was the moon.

All the differences are in the fingers, in their expressions. The experience of truth is one, but to bring it to expression, every master has to find his own device. That's why even enlightened people appear to you to be speaking differently, even contradictorily -- because existence does not have one-dimensional sources, it is multidimensional. It is comprehensive of all contradictions. All contradictions melt into one cosmos.

Now, you cannot express the whole cosmos in any statement. All philosophies fall short, and all languages appear impotent. All theologies only manage a very partial truth. And remember, a partial truth is not truth. You cannot cut truth into parts. It is one, and organically one, not mechanically one.

You can take a car apart, and you can put those parts together again, but you cannot do the same with a living organism. You cannot take a man's parts apart, and then put them together. You can do it, but the man will not be there. There will be only a corpse in your hands.

But it is one of the most difficult problems faced by all awakened ones: How to convey it?

They find devices, methods, meditations. They open doors so that you can look at the truth yourself. Of course, every master will have his own door. Existence has millions of approaches, and when a master reaches to the truth, he reaches by one path. Obviously, he will talk about the path by which he has reached to the truth.

Truth is one, but paths are many. And unless we understand it, there is going to be a constant conflict and misunderstanding in the minds of the seekers.

I am reminded of one of the greatest Urdu poets, Ghalib. Three hundred years have passed, but in three hundred years no poet so great has been born in the Urdu language. It is a very poetic language, I don't think there is any other language in the world which is so poetic. Contemporary languages are bound to be non-poetic; they have to be scientific, exact. Poetry is flexible; poetry does not say directly, it only hints.

This great poet, Mirza Ghalib, has a very beautiful statement. I would like to repeat it first in his own language, then I will translate it.

HAIN AUR BHI DUNIYAN MEN SUKHANBAR BAHUT ACHCHHE
KAHTE HAIN GHALIB KA HAI ANDAJE BAYAN AUR.
HAIN... DUNIYAN MEN SUKHANBAR BAHUT ACHCHHE

.... In the world there are many great poets, but it is said that Ghalib's way of saying, his style, his nuance, is absolutely unique.

Every master is unique, just like an Everest, standing far higher, touching the stars -- alone. Never

compare two masters. Comparison is not the right thing in the world of masters. Comparison is mind-oriented, it is intellectual, and the master's realization is beyond the mind, it is spiritual. In the world of spirit, in the world of godliness, there is no question of comparison. Every one is unique, but surrendered, dedicated to the same truth from different angles. It needs a tremendous capacity of understanding, and that understanding has not to be of the mind, it has to be of meditation.

Mind can understand everything that is outside you. All that is objective is available to the mind: science and technology, philosophy and theology -- all are mind-oriented.

But that which is within you is behind the mind, beyond the mind. It opens itself in your meditations, when you start dropping your thoughts and relaxing deeper and deeper, when only a witness is left. The body is far away and no more you, the mind is just an echo in the valleys, and is no more you. In the innermost core of your being there is no thought, no cloud, a great silence.

In that silence arises authentic understanding. In that silence you are closest to the divine. That silence is a way, a bridge, a path, a connection to the ultimate.

Once you know the ultimate, the difficulty arises: How to convey it? And there is a tremendous urge to convey it, because millions of people are living in darkness, in blindness, stumbling, finding no way out. Millions of people are born in the night and die in the night; there is no dawn in their lives.

When one comes to the dawn, when one realizes the sunrise and his whole being becomes full of light and beauty and blessings, he wants to share it. This desire to share comes autonomously.

But how to share that which is beyond words?

All masters have been struggling to find some way to communicate, to commune. That's why you find differences in their statements. Rather than thinking about their statements, it will be better to go within yourself and find the truth.

Nobody can help you. The masters can only show the way; you have to walk.

Nobody can come inside you. That is the dignity of man, a great privilege: nobody can interfere in your inner life. You are alone there, the suprememost sovereign.

But people have got into trouble because they have started imitating. You can imitate a buddha, you can have the same clothes, you can walk the same way, you can eat the same kind of food. You can follow all the moral principles, but you will still be an actor, you will not be a buddha.

It happened ... There were three monasteries deep in the mountains. All three belonged to different Christian sects.

One day it happened by coincidence that the three abbots of the monasteries had gone for a morning walk and they all met on the crossroads. They talked about matters concerning their monasteries and other problems.

Finally one of them said, "I have to tell you that as far as scholarship is concerned, my monastery is far higher than your monasteries."

The second one said, "That is true. As far as scholarship is concerned, your people are great scholars. But don't forget, as far as discipline is concerned, my monastery is far higher than yours. And also remember, scholarship is not going to help. It can make you knowledgeable, but it cannot make you wise. You have to walk the path of discipline; then only can you become a wise man."

The third was silent up to now. He laughed, and he said, "You both are right. But as far as *humbleness* is concerned, we are the tops!"

Humbleness ... and the desire is to be the tops.

You can be humble, you can force yourself to be humble, you can repress your ego -- but that humbleness will not be true humbleness. It will be just inverted ego. It will be low-key ego.

Once a man touched my feet. I told him, "There is no need ...."

He said, "It is not your concern. I am just the dust underneath your feet."

To provoke that man, I said, "That's right!"

Immediately he became angry. He said, "You tell me that I am just the dust under your feet?"

I said, "I have not said anything. *You* were saying it, I simply agreed."

Humbleness, or any other quality which makes you religious, if practiced from the outside makes you an actor. If it arises from the inside, out of your own experience of the intelligence of existence, then it has a

different flavor, a different fragrance -- the fragrance of the freshly-opened rose.

Then you are neither egoist nor humble, because humbleness and ego, both are two sides of the same phenomenon. You simply are. This being, simply to be, makes you enlightened, gives you new insight into matters.

It happened in America, when they were celebrating some birth anniversary of Abraham Lincoln. They searched all over America for a man who would look like Abraham Lincoln -- and they found him. A man looked almost the same, so they chose that man, they trained him.

Abraham Lincoln used to stutter a little, so that man had to be trained to stutter. Abraham Lincoln was a little lame in one foot, so he started walking like a lame person. One year's continuous training ... and the next year they were going to celebrate the birthday the whole year, all over America.

In one year of continuously practicing and practicing and practicing, and then the second year going from one city to another city, from one part to another part, and playing the role of Abraham Lincoln, the man became so much obsessed with the idea that when he came home he came as a lame man, stuttering.

First the family thought that he was joking. The festival was over. They told him, "Now you don't have to do all this."

He said, "What do you mean? I AM Abraham Lincoln." Those two years had got into his head.

They thought he would calm down, but he did not. Those two years had been too heavy and hot. He was calm and cool, and absolutely certain that he was Abraham Lincoln.

They took him to the psychiatrist. The psychiatrist tried in every possible way, but with no success at all. He was feeling very much harassed and tortured by everybody in his town, by his friends, by his family. And now the psychiatrists, psychoanalysts -- they started harassing him.

Finally the psychoanalyst he was visiting put him on the lie detector. If he was lying, the detector would show it. Because of so much harassment the man thought, "It is not worth it!" So when he was standing on the lie detector and the psychoanalyst asked him, "Are you Abraham Lincoln?", he said, "No" -- and the lie detector said, "He is lying, he IS Abraham Lincoln!"

Acting can go so deep in your unconscious layers of the mind that it is beyond your consciousness. You have only a small thin layer of consciousness; compared to it, your unconscious is nine times bigger. If something enters into your unconscious, you will start behaving like Jesus, you will start behaving like Mohammed. But it will be just acting and nothing else, and acting is not a transformation of your being.

I am against imposing any discipline on yourself from the outside -- according to others. I am in favor, in absolute favor, categorically, that your life should arise from your own inner springs. From your own awakening the morality, the discipline will follow, just like a shadow follows you.

The world is living in tremendous misery because of your so-called moralists, puritans, who have been imposing things from the outside. Those things enter into the unconscious, and the man starts behaving in a certain manner -- but he is a robot.

Unless your potential that you have brought with you, which you have been carrying from eternity -- unless that potential, that seed sprouts and starts gathering more and more foliage, and brings blossoms to your being, then morality is a small matter.

You don't have to listen to Moses and his Ten Commandments; you will find your own commandments. Unless you are in *direct* contact with the divineness of existence, all that you are doing is creating a persona, a personality ... fake, fraud, hypocrisy.

I have heard that when God created the world, he went around with the Ten Commandments. He asked the Babylonians, "Would you like to have one commandment?"

They said, "What is it?" Naturally, first you should inquire what the commandment is.

God said, "You should not commit adultery."

The Babylonians said, "Forget all about it. What shall we do then? In this meaningless life, adultery is the only game. Just get lost!"

God was very angry, but what to do? If they won't take ... He went to the Egyptians, he went to other races, but everybody asked, "First tell us what the commandment is." And they all refused. They said, "We don't want anybody else to tell us what to do. We want to find from our own innermost spring what is right and what is wrong."

And then finally he came across Moses, who had been struggling in the desert of Saudi Arabia for forty

years continuously to find the Holy Land, Israel. Almost two-thirds of the original group that he had taken from Egypt had died on the way.

By the time he reached Israel he was old, utterly tired, and there had grown a generation gap, because his old friends with whom he had come had almost all died; a new generation had come up. In fact, a third generation was growing up, and they didn't have any respect for Moses. They didn't know the fellow: Who is this man who goes on commanding, "Do this, don't do that"?

But it was not his fault. It was God who had met Moses, and not knowing the Jews exactly, he asked him, "Would you like to have one commandment?" -- very hesitantly, because he had been refused everywhere else.

But Moses asked a totally different question. He did not ask, "What is the commandment?", he said, "How much does it cost?" Just like a Jew ...

God said, "It is free."

Then Moses said, "I will take ten. If it is free, why take only one?"

But any commandments taken from anybody -- even from God -- are not going to give you a revolution in your being. They will only create an actor, a pretender, a hypocrite, a repressed person, inhibited, feeling guilty on every account. Whatever he does goes against the commandments.

But ten commandments are nothing compared to Gautam Buddha, who has thirty-three thousand principles for every Buddhist monk to follow. You cannot even remember them. Thirty-three thousand ...? Every detailed gesture of your life is completely controlled from outside.

I hate the very idea of being controlled from outside. I love the flowering of your being. And I am absolutely certain -- because whenever your potential blossoms, there is no question of choice, of what is right and what is wrong. You choose the right without choosing. It is choiceless, the *only* alternative.

For a man of clarity, for a man of absolute perceptiveness, for a man full of light beyond the mind, life becomes a choiceless phenomenon. You simply do the right thing. It is not that you think that it is right, "That's why I am doing it."

With me, the definition of right and wrong, good and bad, sin and virtue, absolutely changes. Whatever the enlightened person does is right. Whatever the enlightened person does not do, is wrong.

So I don't teach you any discipline, any morality. I simply teach you to be awake, and in your awareness you cannot do anything wrong. You cannot harm anybody, you cannot violate anybody's freedom, you cannot interfere into anybody's territory. A great respect for life, reverence for life, arises in you, and it has nothing to do with your religion, it has nothing to do with your belief systems.

A man of awareness does not belong to any organized religion. Organized religion is against religiousness. *Every* organized religion kills the truth!

The ancient story is:

A man found the truth.

A little devil came running to the old devil and asked him, "What are you doing here?"

The old devil was smoking a cigarette. He said, "My son, cool down. What is the matter?"

The little devil said, "You are sitting here, and one man has found the truth! Our whole business is at risk!"

The old devil said, "Sit down. Take a cigarette. My people have already reached there."

The little devil said, "But I am coming from there, and I have not seen any devils!"

The old devil said, "Devils are not needed, my people have reached there. They are the priests, they are the rabbis, they are the popes, they are the shankaracharyas, they are the imams. They have reached there, and they will organize the truth, and once the truth is organized, it is finished! They will surround the man, and they will not allow the people to approach the man. They will interpret the man, and in their interpretation the truth will be lost."

The last commandment from the pope has been ... He has found a new sin; it is a great discovery. People have been sinning just in the old way, routine. He should be counted as a great pioneer!

The new sin is that you should not communicate with God directly; you should only communicate through the priest.

As far as I can see, that's what the devil was meaning, that "the priests are there, they are *my* people, they serve me." They talk about God, but talking about God, creating belief in people about God, does not help any transformation.

Belief is not needed. What is needed is *knowing*. Belief simply hides your ignorance, it does not make any rebellion in your being.

Once Sri Raman, one of the great seers of this age, was asked by a journalist coming from the West, "Do you believe in God?"
Sri Raman said, "No."

The man was shocked. He had heard that this man has realized God, and he says he does not believe in God! He repeated the question. He said, "Have you heard me rightly? I am asking, `Do you believe in God?'"

Raman said, "I have heard it. Do you understand what I have said? I don't believe in God, because I *know*. There is no need of belief. I know the whole existence is divine. There is no personal God anywhere. Every part of this universe is divine. I *know* it, there is no question of believing."

Beliefs are to distract people from discovering the beauty, the grandeur, the splendor, the divinity of existence. And this is what all the priests of all the religions are doing all over the world: programming people into believing certain things -- God, heaven, hell, right, wrong, what is virtue, what is sin.

I would like you to know exactly the meaning of the word `sin'. It does not mean what the Christians say, it means forgetfulness. In its root it means forgetfulness of your being.

So there is only one sin: forgetfulness of your being. And there is only one virtue: that is, remembering yourself. And the moment you remember yourself, this whole existence becomes a totally different place. A great love arises, a great compassion arises. It is not that you cultivated it, you simply found it, just as in a flower opening in the morning sun, the flower discovers its own fragrance for the first time. Amazed! -- a mystery was hidden inside him, a splendor -- he dances in the wind, in the rain, in the sun, just with the sheer blissfulness of having such a beautiful fragrance.

Remembering yourself, you don't have to be part of any organized religion. You have a direct communication with existence. No argument is needed to prove it, you *know* it. Argument is needed only when you don't know it. Do you need any argument for the sun, for the moon, for the starry night? Do you need any argument for things that you know? You need arguments for hell, you need arguments and great theological systems to prove heaven.

It is strange that all religions are concerned with hell, with heaven, with God. No religion seems to be concerned with you. They are all concerned with past, they are all concerned with future. No religion seems to be concerned with the present.

All religions are life-negative, they deny life -- and to deny life is to deny God. That is the only denial. Whoever denies life and teaches renouncing life is an atheist; he is against the divinity of existence. Whoever teaches you to live life in its totality, with great affirmation, rejoicing, singing and dancing ... then this very moment the whole existence becomes divine.
In your dance it becomes divine.
In your joy it becomes divine.
In your blissfulness it becomes divine.
In your ecstasy you reach to the highest peak of divineness.

Unless you know your own divineness you cannot know the divinity of existence. That is just the beginning: to know your divineness is the first step in knowing the divineness of the whole existence.

This existence has never been created. The whole argument is absolutely wrong. All religions think everything has to be created, otherwise from where will it come?

But they don't think, "From where does God come?" If God created the world, from where is *he* coming? Who created him? And if God can be uncreated, then what is the point of bringing in an unnecessary hypothesis?

This is a basic principle of all scientific research: don't bring in unnecessary hypotheses. Work it out with the minimum of hypotheses.

If God is to be created by another bigger God, you will end in an absurdity -- what logicians call *regressum infinitum*. You will regress into infinity and you will not find the answer. The question will remain standing exactly where it was: Who created the last God?
Existence is enough.
Hence I teach you godliness, but not God.

God is the invention of the priest. God is a fiction to console you, to make you afraid, to make you

guilty. All religions depend on your guilt, on your fear -- but that is not authentic religiousness.

Authentic religiousness will make you unafraid, fearless; not a slave, not a puppet in the hands of some unknown God, some fiction.

According to my experience, if there is God, it is against man's freedom. If God has created you, *why* did he create you?

According to Christianity, God created the world only four thousand years before Jesus. It is only six thousand years ago that God created the world. What has he been doing since eternity? And what was the cause that suddenly he decided to create this world? And if God created the world in a whimsical way, without any reason and rhyme ... For eternity he had been in a deep slumber, and suddenly he woke up, six thousand years ago. It must have been January, the first of January, and certainly a Monday, because he worked six days, and on Sunday he disappeared for eternal holidays. Since then he has not been known.

One of my tailors, an old man, told me a very beautiful thing. I was going on a tour. I told him, "Exactly within six days you have to prepare my clothes. Saturday evening I will collect them. And I am a perfectionist ... so put aside all your other work."
He said, "Okay -- but have you had a look at the world?"
I said, "What do you mean?"

He said, "God created this world. Do you see the mess? I can make your clothes in six days, but they will be all in a mess. It is up to you to choose."
I said, "You are right -- looking at the world."

In three thousand years there have been five thousand wars. What more mess do you need?

All the nations are trying hard to become nuclear. This poor country has become nuclear. Half of the nation is starving, but the politicians are not interested in the five hundred million people who are going to die within ten years.

This whole country will become a big cemetery. Half of the people are going to die. One will die out of two, and there will not be enough people to carry the corpses to the funeral pyres or to the graveyards. You will be surrounded by corpses. It will be impossible to live. Your whole country will be stinking of death!

But your politicians are not concerned about it. They are concerned about making the country nuclear; they have already made it.

It seems to be absolutely a mess. It is a proof that it has not been created, it is evolving accidentally. It is up to *man*, not up to God, to put it right. But man can put it right only if he puts himself right.

It is very difficult to convince the unconscious masses that the world is moving towards a global suicide. By the end of this century, perhaps, the only planet in the universe which has created people like Buddha and Jesus, people like Lao Tzu and Rinzai, will disappear. In the whole of existence, millions of stars and millions of galaxies are absolutely without any life. This is a miracle, that this small earth ... It is very small, you don't understand its smallness.

The sun is six thousand times bigger than this earth, and this sun is a mediocre star in the universe; there are bigger suns, far bigger. This does not count for much, this is a small galaxy.

But this earth is our home. Unless we put ourselves right, we cannot put humanity right, we cannot put this earth in such a way as to live beautifully. There is no need of nations, there is no need of religions, there is no need of races. It is one earth, it is one world, it is one truth, it is one divinity.
But one has first to search within oneself.

I have heard about a man who became mad. That was not bad -- but in his madness he started thinking that he was dead.

Everybody tried to convince him, "You are alive. You eat, you drink, you sleep, you go for a morning walk -- and you say you are dead?"

He said, "I know perfectly well I am dead! Who told you that dead people don't go for a morning walk?" It was very strange of the fellow. He argued, "Who told you that dead people don't eat? Perhaps you are also dead, you simply have forgotten to remember when you died! I remember."

He was taken to the psychiatrist. There is no other place, although psychiatry has not been of any help to anybody. But what to do? -- except psychiatry and psychoanalysis, there is nowhere to go, although they have not been of any help.

Now even the greatest psychoanalysts are saying that psychoanalysis is on its way to dying, because

people have not been helped by it at all. Fifteen years of psychoanalysis, twenty years of psychoanalysis ... your whole bank account is shifted to the psychoanalyst, and you are the same -- perhaps more insane.

The psychoanalyst said, "Don't be worried. I have treated many people like this. Sit down."

The dead man sat down. He said, "Do you think you are alive?"

The psychoanalyst said, "Have you come here for treatment or to give me treatment?"

The madman said, "Just by the way, I have inquired whether you are still alive. These people think they are alive, and I am saying the truth, from the very bottom of my heart, that I am a dead man."

The psychoanalyst was a very clever, very experienced man. He took out a knife and cut the man's hand, just slightly so that blood came out. Before cutting the hand he asked the man, "Have you ever heard -- when you used to be alive -- that dead men don't bleed?"

The madman said, "That's true. I have heard -- while I was alive -- a proverb that dead men don't bleed."

Then the analyst cut the dead man's hand and the blood came. He said, "Aha! And now ...?"

The dead man said even more loudly, "*Aha*! That means the proverb is wrong: dead men *do* bleed. This is a proof!"

Now, what to do with people? If you want to help them, it is not an easy job. It is one of the most difficult things to help somebody towards spiritual exploration, to move someone towards his inner space. That's exactly my work here.

My only concern is to make you aware of your innermost center, and then everything will follow on its own accord.

The sutras:

OUR BELOVED MASTER,
ON ONE OCCASION, YAKUSAN WROTE DOWN THE CHINESE CHARACTER SIGNIFYING BUDDHA,
AND ASKED HIS DISCIPLE, DOGO: "WHAT IS THIS LETTER?"
DOGO REPLIED, "IT IS THE LETTER FOR `BUDDHA'."

Perfectly factual and right -- but in the vision of a master it is a totally different thing.

Does Dogo think that the master does not know what the character signifies? His answer implies that the master is ignorant of the significance of the Chinese character.

If he had understood, he would have remained silent. His silence would have been the right answer. He would have remained silent, showing the master that "You know it already, why are you harassing me?" But, on the contrary, he said, "IT IS THE LETTER FOR `BUDDHA'." He showed his knowledge.

Before a master you should show your heart, you should show your innocence, not your knowledge. All knowledge is rubbish! All knowledge is borrowed. Dogo missed the point.

YAKUSAN COMMENTED, "YOU ARE A MONK SO FULL OF CHATTER!" -- and he had only said one word. But the master is right. One word has come out, but the chattering mind -- yakkety-yak, yakkety-yak -- goes on inside. From where has this "buddha" come? From that yakkety-yak, he has just pulled out one word. He is not a silent man.

The master was disappointed. He hoped that Dogo would remain silent, knowing that "The master knows, he is unnecessarily pulling my leg." Or, if he wanted to answer him, he could have touched his feet. This would have showed that "That character shows you, the buddha."

Gautam the Buddha is not the only buddha in the history of the world; there have been thousands of buddhas around the world, in different parts of the world. They may not be known as buddhas, because `buddha' simply means the awakened one. It is not the name of Gautam Buddha; his name was Gautam Siddharth. Buddha is his awakening, his enlightenment, his knowing himself and existence.

Anybody who becomes awakened can be called a buddha, it is nobody's monopoly. The word does not belong to Gautam Buddha, it is not his name; it is the quality that has happened to him, his awakening. Anybody awake, anywhere in the world, has the right to be called a buddha.

Yakusan was an enlightened master, with thousands of disciples. Hundreds became enlightened under his guidance. Just touching his feet would have been the right gesture of a man of understanding, that "It signifies you." But there is no need to use words. Just touch the feet of the master. Or, if you have courage enough, then slap the master: "What do you mean? You know it and still you want to harass me?"

In Zen, slapping the master is a very common routine. It is the only religion in which the master and the

disciple are not inferior or superior. Sometimes the master hits the disciple, sometimes the disciple hits the master.

A great master, Rinzai, called his most intimate disciple suddenly in the middle of the night. The disciple was meditating outside the master's house. He came in.

The master said, "I had to call you. I love to hit you. As I see it, you are coming too close; by the morning you will be a buddha, and I will not be able to hit you. So this is the last time" -- and he hit him! And the disciple touched his feet in gratitude.

Zen is a very special world. It has its own ways which are absolutely unknown outside this small stream of buddhas. It is not an organized religion, it is *pure* religion, simple religion. The individual is far more important than the church.

It was so loving of Rinzai to call his disciple. Slapping him was sheer love and joy: "I have been enjoying slapping you for years. From tomorrow morning, I will not be able to slap you; on the contrary, if you want you can slap me."

And exactly the next morning, the disciple came in and slapped the master. The master laughed and he touched the feet of the disciple, just as in the night the disciple had touched his feet.

There is no problem of any superiority or inferiority. One is awake, one is asleep, but the asleep one can become awake any moment.

Rather than answering Yakusan, if Dogo had done something to express it -- slapping the master, touching his feet, or just remaining silent, closing his eyes and sitting in a buddha posture -- that would have given the answer.

Language cannot answer such questions. You have to show your understanding, not your knowledge. You have to show your wisdom, not your information. You have to show your transformation.

Dogo missed, utterly missed.

YAKUSAN COMMENTED, "YOU ARE A MONK SO FULL OF CHATTER! You have not gone beyond the mind yet?"

ONCE, AT THE EVENING DISCOURSE, YAKUSAN DID NOT LIGHT THE CANDLE AS USUAL. A MONK CAME AND STOOD BY HIS SIDE.

You never know with the Zen masters. You are absolutely incapable of predicting their behavior, because they live spontaneously, they don't have a certain ritual to repeat. Nobody knows the reason why he did not light the candle as usual. The assembly was completely in the dark.

ONE MONK CAME AND STOOD BY HIS SIDE. YAKUSAN SAID, "I HAVE A VERY SPECIAL PHRASE."

This is a special Zen expression. When the master says, "I HAVE A VERY SPECIAL PHRASE," he does not mean he has a phrase; he simply means he has something to confer, not to convey, but to transfer.

He said, "I HAVE A VERY SPECIAL PHRASE. IF A BULL GIVES BIRTH, I WILL TELL IT TO YOU." Now, bulls don't give birth, so he is making an absolutely absurd statement: "IF A BULL GIVES BIRTH, I WILL TELL IT TO YOU."

The monk must have been an enlightened one. THE MONK SAID, "THE BULL HAS ALREADY GIVEN BIRTH LONG AGO, AND YOU JUST KEEP NOT REVEALING IT. It is time you should reveal it. What do you mean by `the phrase'? It is time you should convey, you should transfer it, you should unburden yourself, because the bull has given birth long ago."

YAKUSAN ASKED IMMEDIATELY FOR A LIGHT -- he wanted to see the monk. He had given the right answer.

YAKUSAN ASKED FOR A LIGHT. WHEN THE CANDLE WAS BROUGHT IN, THE MONK RETREATED AND DISAPPEARED INTO THE ASSEMBLY OF MONKS. There were thousands of monks.

LATER UNGAN TOLD TOZAN -- two other masters talking about the old days with Yakusan ...

LATER UNGAN TOLD TOZAN ABOUT THIS, AND TOZAN SAID, "THE MONK KNEW THE TRUTH -- HE JUST DID NOT WANT TO MAKE OBEISANCE TO THE MASTER."

There is every possibility you will misunderstand it. You will think Tozan is saying that the monk knew the truth, but he did not want to touch the feet of the master. You will think he was an egoist. No. A man

who knows the truth cannot have the ego. They both cannot exist together, there is no coexistence possible between truth and ego. Then what is the meaning? Why did he disappear?

My understanding is, he disappeared because he did not want even to be recognized, because that desire to be recognized is part of the ego. He did not even want to be grateful to the master. Not that he was not grateful -- he was so grateful that to show it by touching his feet was very miserly.

There was no way to show the gratitude to the master, and he did not want any recognition. He simply disappeared in the crowd, just as inside he had disappeared in the cosmos. He is no more, who is going to touch the feet?

In the darkness it was perfectly okay, because the master could not see him. But when the light was brought in, he simply disappeared.

This anecdote has been misunderstood by the scholars very much. I have seen their commentaries; they all think it was because of his ego. But they don't understand -- scholars cannot understand -- they don't see that the monk knew the truth; how can he have the ego? You can have either the ego or the truth.

Ego is your personality, the truth is your individuality. You have to drop the personality. You have to stand utterly naked before existence. You have to melt down like ice into the ocean of this great divineness all around.

America has not produced any great mystic, it has not produced any great psychoanalyst. But one psychologist, William James -- everything else about him was ordinary, but one thing he brought, a phrase, "oceanic experience." The religious experience is an oceanic experience. Just for this small phrase, this small statement, I consider him to be one of the greatest psychologists that we have produced anywhere around the globe. He has touched exactly the right point.

Religious experience is an oceanic experience, a dewdrop slipping from the lotus leaf into the ocean -- in one way, disappearing into the ocean, in another way, the ocean disappearing into the dewdrop, both becoming one.

The monk simply disappeared into the crowd because he did not want to be recognized. He did not want even to pay obeisance to the master, because that would also be in some way a hidden desire to be recognized by the master.

But a man who has understood the truth needs no recognition. He becomes a nobody. In Buddha's language, he becomes *anatta*, he becomes a no-self.
He is no more; only the existence is.
It is a beautiful anecdote for you to meditate, to contemplate on.

Sampu wrote:

CHILD WAITING EARTHBOUND.
CLOUD SPARROW
HIGHER AND HIGHER.

It is a small haiku. It says, CHILD WAITING EARTHBOUND ... a child in the mother's womb is waiting to come to the earth. First one has to get roots into the earth; only then you can spread your branches into the sky like wings. Unless you have roots, you cannot spread your wings into the sky. The deeper the roots, the higher goes the tree ... almost reaching to the stars.

Only one painter in the West, Vincent van Gogh, a Dutch painter, had such tremendous insight -- almost the insight of a mystic, very close to being a buddha. He always painted his trees surpassing the stars. The stars remained underneath the trees, and the trees went beyond the stars. Whenever he was asked, "What are you doing? This is simply insane. No tree can reach beyond the stars!" ...

The closest star is four light years away -- the closest. You have to understand four light years. Scientists had to find a new measurement; yards and feet and miles would no longer do. This is the measurement for the stars -- the distance is so vast. What is a light year? A light year is: light travels in a single second one hundred and eighty-six thousand miles -- in one second, one hundred and eighty-six thousand miles. Now multiply it by sixty, that will be one minute. Multiply it again by sixty, that will be one hour. Multiply it by twenty-four, that will be one day. Multiply it by thirty, that will be one month. Multiply it by twelve, that will be one year -- one light year! The nearest star is four light years away.

If we can ever in our wildest dreams think of a rocket moving at the same speed as light, which is impossible ... It is impossible because at the speed of light everything becomes light. That very speed turns everything into light, so you cannot have a rocket moving at the speed of light. You and the rocket both will become light.

But just to help you understand: if you move at the speed of light, you will take four years to reach to the closest star -- and there are already four million stars counted in the universe, and this is not the end; this is the end of our instruments. Beyond those four million stars there is still infinity. We can never reach to the boundary line, because there is no boundary line to existence.

Van Gogh was asked again and again, "Are you mad?" But he said, "I have been sitting by the side of the trees, listening where they are going, and I have always heard that the trees are our earth's ambition to reach to the stars. My paintings are not factual, they are poetic. They are the ambitions of the earth to reach to the stars."

He is the only man, a very rare man, who looked at stars not the way we look. He looked at stars as spirals. Nobody had ever looked at stars as spirals. People asked him, "What are you doing?" He said, "What can I do? Whenever I close my eyes I see the stars as spirals."

It took one hundred years, but just now physicists have come to the point that stars *are* spiral. Van Gogh was right, although he had no instruments, and eyes cannot see it.

He was so much obsessed with the sun ... he wanted to paint the perfect sunset. The whole day he would wait under the sun, watching and watching and watching. And then all the psychedelic colors on the horizon, and the sun setting ... He painted for almost one year, but rejected all those paintings because nothing was coming close to the beauty and the ecstasy and the silence, and the birds returning home, and the sun setting. And those psychedelic colors on the clouds, on the horizon ... never repeated again, always original.

The day he finished his painting to his satisfaction -- he was only thirty-three years old -- he wrote a letter to his brother saying that "My work is done. Now I don't have unnecessarily to be a burden on the earth" -- and he committed suicide.

He painted thousands of paintings, but not a single painting was ever sold, because nobody could understand his paintings. They were so strange, but they were absolutely real to him.

Sampu is saying, "Child waiting in the mother's womb" -- for what? -- earthbound, he wants to get to the earth, to get his roots deep into the earth, because unless you have roots in the earth you cannot rise into the sky, you cannot be a cedar of Lebanon, four hundred feet high. Then you need four-hundred-foot-deep roots. A balance is needed, otherwise the tree will fall.

This is one of my basic and essential approaches, that unless you are deeply rooted in materialism you cannot rise into spirituality.

The East has committed one mistake: it has been trying to reach to the stars without going deeper into the earth, and it has been a complete failure. The West has committed another mistake: it goes on growing the roots into the earth, into matter, and it has forgotten completely about the stars.

Hence my continuous emphasis that every one of you has to be a Zorba the Buddha. Zorba is the roots in the earth, and the buddha is a longing to fly into ultimate freedom, to reach to the space which is unbounded.

CHILD WAITING EARTHBOUND.
CLOUD SPARROW
HIGHER AND HIGHER.

... And a bird, a cloud sparrow, goes on higher and higher into the sky. Both need a great synthesis.
Our world is suffering because we have not been able to create a synthesis between East and West, between earth and sky, between spirit and matter, between your inner and the outer. Unless this great synthesis is achieved, humanity has no hope.

A question from Maneesha:
OUR BELOVED MASTER,
YOUR MASTERLINESS LAST NIGHT WAS AWE-INSPIRING.

IT SEEMS IRONICAL, BUT DOES THE DISCIPLE ONLY REALLY COMPREHEND THE MASTER'S COMPASSION WHEN HE IS ENLIGHTENED AND THUS NO LONGER SO DEPENDENT ON IT?

Maneesha, here nobody is dependent on me. You want to be dependent, but I won't allow it. It is because of your desire to be dependent that you have created organized religions. You have become enslaved by all kinds of churches, cults and creeds, because of your desire to be dependent. It is a father-fixation, in the terms of psychoanalysis, because the child is so dependent on the mother and the father.

If it is a boy, he becomes fixed on the mother, and that is a great trouble. If it is a girl, she becomes fixed on the father. Every girl her whole life will be trying to find a father-figure in her husband -- and that is impossible. Nothing is being repeated. You cannot find your father as a husband. Hence, every woman is frustrated, no husband seems to be right. Every man is disappointed -- because no woman is going to be your mother.

Now, it is a very strange problem. The husband is trying to find his mother in the wife, the wife is trying to find her father in the husband. There is constant struggle, fight. Marriage is hellfire.

How do people manage to live together? It is a miracle. Because they are miserable as a husband, as a wife, they have to find some consolation somewhere else -- in God, in the priest.

It is not without any reason that Christian priests are called "father" -- even Catholic priests. Do you see the contradiction? They are unmarried, and you call them father. Now they are trying to find mothers, to become really fathers, but the Vatican is against it.

Why do you call God, "the Father"? And there are Mother Goddesses also ....

These are fixations of childhood. You were dependent then. How long are you going to be parasites on your parents? Twenty-five years ... Up to the time you become a Ph.D. from the university, you are a parasite. The father and mother want you to be independent -- now it is time! -- but in twenty-five years without being aware of it they have taught only one thing: be dependent.

Now you are thrown into the world. Your whole psychology demands somebody to be your savior -- a Jesus. You are ready to become sheep, some shepherd is needed -- somebody to console you, "Don't be worried. Just believe in me and I will save you. I will take care of you."

Some God is needed who is omnipotent; he has to be, otherwise how will he take care of so many billions of people? He has to be all-knowing, present everywhere -- omnipotent, all-powerful; omniscient, all-knowing; omnipresent, everywhere available. This is our desire. And the priest certainly exploits humanity because of this dependence. The priest consoles.

Karl Marx was right when he said that religion is the opium of the people. The organized so-called religions are certainly the opium of the people.

I will not call religiousness the opium of the people. That is a totally different phenomenon. No God, no fathers, no priest, no rabbi -- you are standing on your own feet. Your trust is in existence itself -- no mediator.

Maneesha, my whole effort is that you should not be dependent on me, whether you are enlightened or not. If you are not enlightened, it is needed even more -- no dependence -- because a dependent person is spiritually a slave, and a slave has no right to become enlightened.

You have to declare your independence, your freedom, even while you are not enlightened, because this freedom, this independence will pave the path towards enlightenment.

Of course, after enlightenment there is no need to be dependent. Because there is no need to be dependent, you can be grateful, you can have compassion, and you can understand the compassion of the master. It is difficult in your darkness, in your unconsciousness, to understand compassion and love.

But that should not be your concern at this moment. At this moment, your *sole* concern is meditation. Go deeper into meditation and you will find compassion, and you will find understanding of compassion. You will find freedom, and you will find that freedom does not mean ungratefulness, unthankfulness.

There is no need to show it; your heart will beat with it, your heart will continuously ring a bell of great blissfulness, benediction, and of gratitude for the master. But it is not dependence.

No master who is authentic will ask your surrender, your commitment. These are the frauds who ask your surrender, who ask your commitment, who ask that "You have to be under my control, under my instructions. You cannot leave the fold."

This is not a fold, this is purely a gathering of individuals. It is not a society, neither is it a club, nor a church. It is not an organization.

I love to share! -- and you are thirsty, and I have enough water to share with you. Because I know the secret, the more I share the more I have, so I am not a loser -- and you will be gaining deeper and deeper insights into existence and its mysteries.

But there is no question of any dependence on me. I am just your friend. It is your love if you call me your master. You are not commanded to call me your master. You can call me your friend, you can even ask the question without addressing me. The address is not the point.

You are related to me in deep love, without any conditions -- either from your side or from my side.

I have to explain it to you.

Whenever you make somebody dependent on you, you also become dependent on that person. Have you ever thought about it, that dependence is a mutual phenomenon? The master of a slave is also a slave of the slave. The leader of the people is also a follower of the people. The leader is continuously looking where the masses are going; he jumps ahead, to remain the leader. He goes on saying what the masses want to hear, and whether that is harmful or poisonous does not matter. Whatever the masses want to hear, he goes on saying it.

Never make anybody dependent on you -- your wife, your husband, your children -- because the more you make them dependent on you, the more you are becoming dependent on them. Allow freedom to your wife, to your husband, to your children. Help them to be independent, and that will help you to be independent of them.

And if we can teach independence and freedom to people, all fictions in religion will disappear.

I have heard ...

One rabbi and one Christian bishop were very friendly. They used to go to the golf course together. They had made arrangements for the coming Sunday, but the bishop said, "There is one difficulty. If many more people come for confession I will be late. I will do it as quick as possible; you wait just in front of the church."

The rabbi was waiting and waiting and waiting, and it was getting late. Finally he got out of his car and went from the back door into the church to the confessional booth, where the bishop was listening to the confessions of people, and giving them punishments.

The rabbi said, "We are getting late, and there is a long queue; it won't be finished by the evening. So I propose one thing: just let me see how the confession is being done. You do just two cases, and then you go and get ready, and I will finish this whole lot within minutes!"

The bishop said, "That's great!" -- so he showed him how.

One person said, "I have committed a rape."

The bishop said, "Ten dollars in the charity box, and five Hail Marys."

The rabbi said, "That's enough! You go and get ready" -- and he sat in the bishop's chair.

There is a curtain and a small window so the identity of the person is not known, only the voice is heard.

Another man came, and he said, "I too have committed a rape."

The rabbi said, "Twenty dollars into the charity box, and five Hail Marys."

The man said, "The rates have gone higher within seconds! I heard ... just now you have told the other person to give only ten dollars and five Hail Marys, and suddenly you are telling me twenty dollars?"

The rabbi said, "Don't be worried, my son. Ten dollars are in advance. You can commit one rape more, no need to confess. I am in a hurry, just pass on." And he finished the whole queue within minutes. He did not hear what they were saying; he said, "I already know. Rape, theft, murder -- what else can you do? So just name the crime, don't describe it to me, don't go into details. I don't have much time. Just say, `Murder'; ten Hail Marys and thirty dollars in the charity box, and get lost!"

The Christians thought, "It is very strange. Our bishop never behaved like this!"

But by the time the bishop came he could not believe it. The booth was empty.

The rabbi said, "This is a small business, but you are doing well. In the synagogue we don't have such an institution. This is absolutely against economic progress! I will try to start confession in the synagogue."

But all the rabbis said, "Nonsense. That is Christian, that cannot be done here."

So he went to meet the chief rabbi, and he told him, "They are doing so much business. And Jesus was a Jew. He was born a Jew, he lived a Jew, he died a Jew; he was never a Christian. He was *our* son! We should be the inheritors of all his business."

The chief rabbi said, "Cool down." His assistant was also present. The chief said, "We do business in a different way. Look at me: my synagogue is the most ultra-modern."

Both the rabbis said, "What do you mean?"

He said, "I allow people to smoke cigarettes, or bring bottles of wine or beer -- whatever they prefer. Everything inside the synagogue becomes holy. So people are coming ... the synagogue is packed."

The assistant said, "I have never told you, but I am doing better. I allow them to bring their girlfriends also -- or boyfriends, as the case may be. And all these things are ordinary, beer and wine and cigarettes -- that's okay. They can even make love, because that is what our basic teaching is: love -- and not only your wife, but also your neighbor's wife: love! So there is such a crowd, and people are queueing outside, so we have to run the synagogue in shifts! Inside the synagogue everything is holy."

The third man, who had come to find business, said, "I have understood. Now I am going to do something even better."

They said, "What will you do?"

He said, "I am going to put a board in front of the synagogue that on every Jewish holiday the synagogue will be closed. Let people enjoy! That is the basic principle -- enjoyment. And for this enjoyment I am going to charge. I am giving them one holiday completely -- no sermons, no sitting in the cold seats, that is unnecessary trouble for people. So they have to pay, and the synagogue will be closed on all Jewish holidays. It will be open otherwise -- but only on Jewish holidays would the Jews come; on other days, nobody comes."

Religion has become a business -- all religions -- and it has become a business because you are searching dependence. Now, giving ten dollars and saying five Hail Marys, you feel unburdened -- unburdened to commit another rape. It is cheap.

And that's why the pope says, "Don't communicate directly with God, it is a sin!" Obviously it is a sin, because how will the priest live? How will the Vatican bank live? Its turnover is perhaps the greatest of any bank: one hundred billion dollars per year -- and all the money is heroin money.

The Italian government has issued an arrest warrant for the bishop who was running the bank. They turn black money into white, it is the biggest mafia. But the Vatican, although just eight square miles, is a sovereign country, and the pope is not only the head of the Catholic church, he is also the head of the Vatican sovereign country, just eight square miles. The Italian government cannot enter there. So they were just waiting for that manager to come out -- but he would not come out once he knew.

And do you know what the pope has done to him? Rather than delivering him to the Italian government, because he is committing the greatest crime, and the pope goes on speaking against drugs and his bank is dealing only in drugs ... All the money that he is spending on his tours ...

When the pope went to Australia, he spent eight million dollars. Just before him the queen of England had gone there, and she spent only two million dollars. From where is this money coming?

Rather than giving him to the Italian government, he has made the bishop a cardinal, promoted him because he is the source of money.

It is true not only about the Catholic church, it is the situation with all religions. But why do people give? They need consolation, they need somebody to look up to, somebody who can promise them that they will be saved from hell and hellfire.

Here, in this place, you have to learn to be dependent only on you. Just search out your own sources. I can help you to be free, free from everybody, including me, because I think freedom is the ultimate value.

Now it is time for Sardar Gurudayal Singh.

Sardar Gurudayal Singh has a special time (SARDARJI GIVES A SPECIAL WHOOP AT THIS, AND EVERYBODY LAUGHS WITH HIM) because he is a special man. (SARDARJI RELEASES AN EVEN LONGER "WHOOOOOOO!" ACCOMPANIED BY MORE LAUGHTER.)

His speciality is -- there are many new guests so I want to tell them -- that he is the only man in the whole world who laughs before the joke is told!

And these jokes have a certain spiritual purpose. We have been serious .... (SARDARJI PUNCTUATES AGAIN.) Before going into meditation, you have to calm down, relax, laugh, forget all about religion .... (THIS TIME, SARDARJI *REALLY* ENJOYS!)

It is a dark and stormy day at the Vatican. The bells are tolling ominously, as inside, on his deathbed, lies Pope the Polack, breathing his last.

At the bedside there is a crowd of bishops, cardinals, priests and other homosexuals, moaning and

chanting. Cardinal Cats-ass is crying his eyes out, as he is bent over the pope's face.

"Ah! Don't be upset," gasps Pope the Polack. "Don't cry. The Vatican council will surely find a great man to take my place. As a matter of fact, I am sure he will do much better than me."

"But," whimpers Catsass, "that is just what they promised us last time!"

Dan Quayle, the vice president of America, gets called into George Bush's office one morning.

"Dan," says Bush, handing him a box of business cards, "Dan, these are your personal vice-presidential business cards. They help you to remember who you are."

"Gee! Thanks, Mister Bush!" says Quayle. "I shall always treasure them!"

"No, Dan," says Bush. "You use them ... these cards are to influence people and show them how important you are."

"Gee! Thanks, Mister Bush!" says Quayle. "I guess I really am important now!"

"Right, Dan!" says Bush. "Now I want you to get out there and help the American farmers. Go out and visit some farms, Dan. Just show them your card, Dan, and they will be able to get things done! Take the bull by the horns, Dan!"

"Gee! Okay, Mister Bush," says Quayle. "Here I go!" And he walks out.

Some time later, Dan Quayle finds himself at old Farmer Zeke's place in Georgia.

He drives into the farmyard to find old Zeke puffing on his pipe and leaning up against the railing. The old farmer can recognize an idiot when he sees one, and he refuses to let Quayle look around the farm. So Dan Quayle reaches into his pocket and pulls out his business card. Zeke inspects the card closely.

"What is this?" he asks.

"Well," explains Quayle. "Mister Bush said, `Just show them your card and then you will be able to get things done.'"

"Okay," says old Zeke, shaking his head, "if that is the way you want it!"

Ten minutes later, old Zeke is still leaning against the railing, smoking his pipe, when he suddenly hears loud screams coming from the field. He looks around just in time to see Dan Quayle running for his life across the grass. Right behind him, snorting furiously, comes Rambo, the big black bull.

"Hey! You idiot! What are you doing?" shouts old Zeke. "Just show him your card!"

Bishop Ballsoff has a beautiful parrot called Lucy, who knows all sorts of Catholic sermons and songs. However, Lucy does not really care for the Catholic religion, and secretly learns to say, "Down with the Polack pope!"

One day, Lucy is sitting by the open window when she starts screaming in a loud voice: "Down with the Polack pope. Down with the Polack pope!"

Before long, the Catholic church committee is told about this outrageous noise coming from the bishop's house. They immediately summon Bishop Ballsoff to appear before them to explain himself.

The scene is tense in the church courtroom, with Bishop Ballsoff and Lucy, the parrot, sharing the witness stand. Bishop Ballsoff is testifying that it is Lucy who has been been causing all the trouble.

The prosecuting priest approaches Lucy and tries to get her to speak.

"Down with the Polack pope!" hisses the prosecutor.

But Lucy sits silently.

Cardinal Fizz, the judge, comes down from his high-chair and approaches Lucy. He too tries to get her to speak.

"Down with Pope the Polack!" he says.

But Lucy just blinks and keeps quiet.

The twelve priests and nuns in the jury leave their seats and approach the witness stand. "Down with Pope the Polack!" they shout in unison.

But Lucy remains silent.

Soon the whole Catholic courtroom is full of noise as everyone tries to get Lucy to say the offending words.

"Down with Pope the Polack!" they shout. "Down with the Polack pope!"

Suddenly Lucy flaps her wings, and a deathly silence falls over the courtroom. The parrot looks this way and that, inspecting the Catholics closely. "Okay!" says Lucy, holding up one wing. "Then may God answer your prayers!"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent ...
Close your eyes ... and feel your body to be completely frozen.
This is the right moment to look inwards.

Gather all your life energy, your total consciousness, and with an urgency as if this is going to be your last moment of life -- only with such urgency you can rush towards your being, towards your very center.
Faster and faster ...

As you come closer to your center, a great silence descends over you. Fountains of peace spring within you. Suddenly a great ecstasy possesses you.
This is the moment you are the buddha, the awakened one.

At the very center of your being, the buddha has been hiding since eternity. You have never looked inwards. Otherwise, you have there all the treasures of the world, you have all that existence can offer you.

The buddha is nothing but a door into eternity, into godliness, into the divine existence.
The only quality the buddha has, has to be remembered: it is witnessing.
Just witness ... the body is not you.
Witness ... the mind is not you.
Witness ... the astral, the other bodies, the subtle body, are not you.

These are all just layers upon you. Hidden behind all these layers is your real being. That being is a pure witness, a watcher on the hill.
Buddha knows no other quality. He consists only of pure witnessing.

Witness all the experiences that will be happening at the center of your being: the serenity, the calmness, a very cool breeze passing through you, an unknown fragrance filling your being, a blessing that you have never known, a benediction that you can share with the whole world and it will be inexhaustible.

Witness: this moment you are the most fortunate people on the earth, because everybody is looking out, and you are looking in.

Everybody is looking at things, you are looking at godliness, your very subjectivity.

Everybody is concerned about trivia, you are concerned with the essential core of existence.

Collect as much as you can ... the flowers, the fragrance, but remain a witness.

To make the witness even deeper, Nivedano ...

(drumbeat)

Relax ...
Let go ...
Just be a witness.

Slowly slowly your body will start falling into deep rest, your mind will be a faraway echo -- nothing to be concerned with.

Silence deepens and you start melting. Your separation from others disappears. The Buddha Auditorium becomes an ocean of pure consciousness without any ripples.
You are the whole existence, not part of it.
Everybody is the whole existence.
To me, to be one with the whole is the only way to be holy.
Collect whatever experiencing is happening. You have to bring it with you.

And you have also to persuade the buddha to come along with you. He is your very nature, hence there is no problem why he should not come into your ordinary day-to-day activities, in your gestures, in your

words, in your silences of the heart, in your love.
Chopping wood, he will be standing within you.
Carrying water from the well, he will be watching silently from inside.

Persuade him. Inch by inch we are bringing him closer and closer to your ordinary simple existence.

The day you disappear and only the buddha remains will be the most blessed day of your life.

Nivedano ...

(drumbeat)

Come back ... But come back as buddhas, with grace, with silence, with great beauty.

Sit down just like the buddha for a few moments, to remember where you have been, the source, its juice -- it was your life's juice -- the flowers of eternity, the fragrance of the beyond.

And the buddha has come, he is just behind you. Soon he will become your only reality.

This I call, "straight to the point of enlightenment."

Okay, Maneesha?
Yes, Beloved Master.

Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Chapter #2
Chapter title: Service with a smile

23 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
THERE WAS A MONK WHO HAD STAYED WITH YAKUSAN FOR THREE YEARS AND SERVED AS THE HEAD COOK. ONCE, YAKUSAN ASKED HIM, "HOW LONG HAVE YOU BEEN HERE?"
"THREE YEARS," THE MONK REPLIED.
"I DON'T KNOW YOUR FACE AT ALL," SAID YAKUSAN.
THE MONK DID NOT UNDERSTAND WHAT YAKUSAN MEANT, AND, OUT OF RESENTMENT, LEFT THE MONASTERY.
ANOTHER MONK ONCE SAID TO YAKUSAN, "I HAVE A DOUBT. PLEASE, MASTER, CLEAR IT AWAY."
YAKUSAN SAID, "THEN COME TO ME AT THE REGULAR DISCOURSE."
THAT NIGHT, SEATED FOR DISCOURSE, YAKUSAN ADDRESSED THE ASSEMBLY OF MONKS IN FRONT OF HIM, SAYING, "TONIGHT A MONK WILL CLEAR HIS DOUBT AWAY. WHERE ARE YOU? COME UP HERE!"
THE MONK AROSE AND CAME FORWARD. NO SOONER HAD HE REACHED THE MASTER THAN YAKUSAN KNOCKED HIM DOWN AND IMMEDIATELY RETURNED TO HIS ROOM.

Friends,

One sannyasin has asked me:

CANNOT WE DISAGREE WITH YOU? CANNOT WE CRITICIZE YOU?

A significant question for everyone.

This is not a debating club. Neither your agreement is needed, nor your disagreement. What is needed is your right hearing. If you hear rightly, it will be decisive. Agreement is just a mind thing, and disagreement is also the same. Neither of them is going to help you. What is going to help you is to experiment, to experience, but that comes only when you have heard me.

The greatest difficulty is to hear rightly, to hear silently. If you are thinking to agree or disagree, then you cannot hear me. Your prejudices are there functioning as a curtain, they will distort everything.

I don't ask you to agree with me, and I don't ask you to disagree with me. Our whole approach is beyond the mind.

You have to learn how to listen, how to be silent and let your silence decide. Let your no-mind decide. And I know that your no-mind will be in absolute synchronicity with what I am saying to you. I will not use the word agreement -- that word belongs to the mind -- nor disagreement. They are two polarities of the mind -- positive/negative, theist/atheist, believer/nonbeliever.

I am trying to approach your no-mind, where it is never a question of choice. No-mind functions choicelessly. Once I have approached the no-mind, if you have allowed me, putting your prejudices aside, you won't have to agree or disagree, you will find an immense synchronicity. You will be in absolute harmony with me. And only that harmony can help your evolution.

What will you do with agreement? Just a belief will be created, and I am against all beliefs. What will you do with your disagreement? Your prejudice will remain, and your prejudice is your problem. You will remain within the boundaries of your past upbringing, your programming by the family, by the school, by the society, by the church.

This is not an intellectual discussing club; this is a place for seekers. It is a totally different phenomenon than you will come across anywhere else around the world. Here, we are searching to find a deep harmony. If you can be harmonious with me -- it is not agreement -- you are one with me. Agreement needs two. If you can be harmonious with me, I can transfer much that cannot be said. And only that which cannot be said is going to help your growth.

The other night, those Christian monks were here. They behaved in a very mannerly way, but they said at the gate when asked by Narendra ... one man told him, "I like everything, and I have been doing Dynamic and Kundalini Meditation for four and a half months, and I have been immensely helped in dropping my tensions, my mind stress. But then I felt suddenly, something is missing ...." And what is missing? -- service, service to the poor.

Now this is his upbringing, continuous Christian teaching, which becomes a barrier. Although he meditated here with me, I don't think he was hearing me.

You cannot serve anybody unless you have found yourself. Who are you to serve? Your service will be dangerous. You are in absolute darkness and unconsciousness. Out of your unconsciousness any action is going to be harmful.

Let us contemplate a little more about this word `service'.

All the religions have been serving the poor for thousands of years, and poverty goes on growing. Is this authentic service? Then in thousands of years poverty should have disappeared. In fact, you are feeding poverty.

Real service will be that the poor should be told that "You are being exploited, and you have to revolt against the vested interests." Unless the poor understand that their poverty is caused by a few people who are exploiting them, sucking their blood ... It is not caused by your past lives and bad acts, it is caused by the social system which depends on exploitation.

The religions have to be made aware of the fact that they have been doing this service for centuries. What is the result? -- because a tree is known by the fruit; if the fruit is rotten, the tree is not worth much. Service seems to be a beautiful word to hide an exploiting social structure. It appears so good -- serving the poor -- it seems a great virtue.

But why are the poor there in the first place? Who has made them poor?

On the one hand you go on serving the poor and converting them into Catholics. The service is not in the service of the poor, the service is to increase the power of the Catholic church. You go on finding orphans and converting them. How have Catholics increased to six hundred million? -- by serving the poor.

The service is motivated.

If you are really interested in destroying poverty you will look into the roots. You treat only symptoms. Giving food to the poor, or clothes to the poor ... how is it going to help? It will only keep them at survival level, and it will allow the vested interests to continue exploiting them. You see the vicious circle?

The capitalists go on donating to the church. The church goes on helping the poor at least to live, because laborers and slaves are needed. Even slaves were fed by their masters. That was not service. If you don't feed your horse, if you don't feed your cow, you will lose much money. If you don't feed the poor, the capitalist will disappear. Who is going to work for him? Whom is he going to exploit?

So it is a very cunning game. The rich man goes on donating a small portion of his exploitation to the church. The church goes on bringing up the orphans, aboriginals, poor people, to the survival level. They are needed alive, because without them the whole system will collapse.

So on the one hand, the capitalist goes on giving money in charity; on the other hand, he goes on exploiting the poor. And between the two, the priest has his own percentage -- he is a mediator -- so he is living beautifully. Millions of missionaries are there around the world, but they are serving the exploiters in the name of service.

I don't want to be in this vicious game.
I want poverty to be completely removed.
There should be no person who needs service.
A society that needs service is sick.
But its prejudice about service has prevented it from hearing me.

I am reminded of a case in Jesus' life. Most probably it is simply mythology. Not most probably -- it is certainly mythology.

Jesus brings Lazarus back from death. Now, the question is: is Lazarus going to live forever? He will die again -- so Jesus has given him two deaths instead of one. The arithmetic is absolutely clear. He will suffer poverty, and one day he will die again.

But I don't think this happened, because if it were true, why could Jesus not perform any miracle on the cross?

On the cross he became angry with God. He shouted, "Have you forsaken me?" He felt utterly helpless. This man who used to raise the dead, who used to walk on water, could not fly with the cross? It is absolutely inconsistent. With the man's miracles, he could not manage any miracle on the cross?

And that was the place where he was expected ... Then the Jews would have accepted him as their last prophet. He was put on the cross as a test, that "If you are really the son of God, now let us see. If you really walk on water, if you really raise the dead to life again, then we will put you on the cross and see what miracles you can do, or God can do on your behalf."

Nothing happened. He shouted at the clouds; there was no God. But what is the need of God if a man walks on water, feeds people -- thousands of people -- with one loaf of bread, wakes up the dead? There was no need to call for God. He could have flown away with the cross, and that would have proved absolutely without doubt to the Jews that he was their last prophet, he was the only begotten son of God. His helplessness on the cross shows that all the stories of miracles are simply invented -- because no contemporary source even mentions Jesus' name.

Can you think that a man who walks on water, a man who raises dead people back to life, a man who restores the eyes of the blind, the limbs of the crippled just by his touch, was not able even to carry the cross up the hill? Three times he fell -- the cross was too heavy -- and three times they gave him a good beating to get up again and carry the cross. And this is the prophet, the only begotten son of God!

With Jesus the idea of service has come into existence: serve the poor. But why? In fact, logically, he said, "Blessed are the poor, for they shall inherit the kingdom of God." If that is true, make more people poor. The rich people cannot enter into paradise. A camel can pass through the eye of a needle, but a rich man cannot enter into the gate of paradise. If that is the case, why serve the poor? If anybody needs service, it is the rich. Steal their money, make them poor, so they can inherit the kingdom of God.

Poverty is perfectly right, according to Jesus' own statements. It is good to be poor -- according to Jesus -- it is great to be poor.

I hate poverty! And I hate Jesus for making such statements, consoling the poor and protecting the rich. It seems that Jesus is on the side of the poor ... and what help has he given to the poor? And what help has Christianity given to the poor?

Even in Christian countries there is immense poverty. Even in the richest country, America, there are three million people on the streets; in this cold winter they are dying. What are the Christians doing for those people? And they are Christians, but nobody is interested in them. They are already Christians, they will inherit the kingdom of God.

And America goes on sending missionaries around the world to help the poor. Strange ... They cannot help their own poor because they are already Christian. So that is the criterion: service is meant to convert poor people, because just bread and butter and clothes and medicine will purchase them.

Mohammedans used to do the conversion in a different way, a very short cut -- by the sword. Either be a Mohammedan, or the sword is going to cut off your head. Because the Koran says, "The more you convert people to Mohammedanism, the more virtuous you are -- and only Mohammedans will be saved," so they are cutting off your head in service. They were trying hard to make you a Mohammedan, because that is the only way to reach to God -- and you refused. "It is better for you to die than be a Hindu, a Christian, a Jew. Be born again and we will see. If not in this life, then in another life, you will be converted to Mohammedanism."

Their way was short, just a simple sword hanging over your neck. And they converted many; they are the second greatest religion. Christians have the most people, and the second most are Mohammedans.

Christianity persuades people with a little sophistication. Mohammedans were absolutely in a hurry. Christians take time: they adopt orphans, they find leftover children in Calcutta. They bring them up, they give them education -- but all for the purpose of increasing the power of Christianity. The whole earth has to be turned into a Christian world; then only people will be saved.

Even if it is true that Jesus walked on water, what is the point of it when boats are available? It is simply stupid. What is divine in it? Even if he had managed to raise Lazarus from the dead ... then nothing more is heard about Lazarus, only that story is there. What happened to Lazarus? He must have lived in misery and poverty, and would have died in sickness, disease, old age. What is the point of your service?
A similar case will help you to understand.

A woman's husband died. She was young, had only one child. She wanted to commit *sati*, she wanted to jump in the funeral pyre with her husband, but this small child prevented her. She had to live for this small child.

But then the small child died; now it was too much. She went almost insane, asking people, "Is there any physician anywhere who can make my child alive again? I was living only for him, now my whole life is simply dark."

In India you cannot marry again, and particularly in those days it was absolutely impossible. A woman cannot marry again. Man's possessiveness is such that "Even if I die ... you suffer, but you should not marry anyone." Such jealousy -- and this is called the "Indian heritage" by Mr. Rajiv Gandhi.

It happened that Buddha was coming to the town, so people said, "We don't know any physician, but Buddha is coming. That is a great chance. You take the child to Buddha, and tell him that you were living for this child, and the child has died, `and you are such a great enlightened person, call him back to life! Have mercy on me!'"

So she went to Buddha. She put the dead body of the child at Buddha's feet, and she said, "Call him back to life. You know all the secrets of life, you have attained to the ultimate peak of existence. Can't you do a small miracle for a poor woman?"
Buddha said, "I will do it, but there is a condition."
She said, "I will fulfill any condition."

Buddha said, "Settled. The condition is: you go around the town and, from a house where nobody has ever died, bring a few mustard seeds." That village was cultivating mustard seeds, so Buddha told her, "Just go around ..."

The woman could not understand the strategy. She went to one house, and they said, "A few mustard seeds? We can bring a few bullock carts full of mustard seeds if Buddha can bring your son back to life. But our mustard seeds will not be of any help, because not one, but thousands have died in our family. Since eternity we have been here. We have seen our great-grandfather dying, we have seen our great-grandmother dying, we have seen our grandfather dying, grandmother dying. We have seen so many deaths in our family. These mustard seeds are useless. Buddha's condition is, `from a house where nobody has ever died.'"

It was a small village, and she went to every house. Everybody was ready: "How many seeds do you want?" But the condition was impossible because "so many people have died in our family."

By the evening she became aware of the fact, and of the strategy of Gautam Buddha. She understood that whoever is born is going to die, "so what is the point of getting the child back again? He will die again. It is better for you yourself to seek the eternal, which is never born and never dies."

By the evening she came back empty-handed. Buddha asked, "Where are the mustard seeds?"

She laughed. In the morning she had come crying; now she laughed, and she said, "You tricked me! Everybody who is born is going to die. There is no family, not in this village, nor in the whole world, where nobody has died. So I don't want my son to be brought again back to life -- what is the point? After a few days, or a few months, or a few years, he will have to die again. And all these years he will live in misery, in all kinds of anguish and anxiety. Your compassion is great that you did not bring him back to life!

"Forget about the child. Initiate me into the art of meditation, so that I can go into the land, the space of immortality, where birth and death have never happened."

Buddha said, "You are a very intelligent woman. You understood the point."

I call this a miracle, not Jesus' waking up Lazarus. I don't call that a miracle. Apparently that looks like a miracle, but appearance is not the reality. I call Buddha's strategy a miracle. Everybody is going to die, there is no point ... One has to get out of birth and death.

Buddha initiated the woman, and she became one of the enlightened ones among Buddha's disciples. Her urgency was such ... she knew that "My husband has died, my child has died, and now it is my number. Any moment and I will be a victim of death, so there is not much time. I don't know at what moment death is coming, so I have to be totally involved in the search, in what Buddha is telling me to do: `Go inwards. Go to the very center of your being, and you will be beyond birth and death.'"

This I call an authentic miracle: cutting the problem from the very roots.

I am serving, but my service is very subtle. I am serving by waking up people to their innermost being. That is the only miracle I consider of any worth.

And I am serving the poor by not deceiving them that "You will inherit the kingdom of God." I am constantly saying to the world that the poor are our creation. Those who are giving charity to the churches, they should stop exploitation. Charity won't help. What charity are they giving?

It is a very cunning device. They are not giving a single rupee. They are earning so much, and income taxes go on becoming more and more as your income increases. There comes a point when you have to pay one hundred percent income tax, and if you go on increasing your income, you may have to pay one hundred and twenty-five percent, one hundred and fifty percent; you have to pay to the government more than you have earned. So this device helps after the point you feel it is good to pay to the government. Ten percent, fifteen percent, okay; when it comes to the point of paying one hundred percent, it is better to give in charity rather than giving it to the government. It is people's money: if they had not given it to charity, they would have had to give it to the government.

So on the exploitation of people they are securing their bank balance in paradise. It is not *their* money; nobody gives his own money. In fact, all rich people all over the world have many charity trusts of their own.

Just here, in India, Tata is one of the richest people, amongst the three richest families. He has a great charity trust worth forty crore rupees, and he goes on pouring money into the trust. It is the people's money, it should go to the government, but he siphons off the money.

Every rich person around the world is doing the same. Give it to the church, or make your own trust. Open a school in the memory of your father. Open a hospital and become a great man of charity in the memory of your dead mother. At least there will be the name of your mother, there will be your name, that you have made it in your mother's memory. And this is the money that is making people poor.

The church is made happy by receiving charity.

When I was arrested in America and without any reason they, in their minds, harassed me -- I was not harassed, I enjoyed the whole trip. I saw the other side of the world which I would never have seen -- twelve days being a guest of President Ronald Reagan!

They dragged me from one jail to another. I covered almost half of America traveling in the government airplane. I passed over a city, and I loved the lights of that city. I have been telling Anando that when we have more houses -- and soon we will have, because more people are going to come, and we have to make arrangements for them -- then we will make our own street lights.

I passed over a city called Salt Lake City. It is a city whose founder was killed just as they wanted to kill me, because we were also creating a city, and far bigger than Salt Lake City. We had one hundred and

twenty-six square miles in our hands; we could have made three New Yorks or three San Franciscos!

Salt Lake City was made by a special cult of the Christians which separated from the Vatican. They are called the Mormons. I don't agree with them, but I love their city.

Their founder was murdered by the American government, shot dead -- but Mormons were Christians after all, so they could not kill all the Mormons. They are the most intelligent people in the whole Christian fold, and they have this city, Salt Lake City. Ninety-eight percent of the people in that city are Mormons, and they have a special arrangement ....

Every day, every Mormon around the world should send one dollar to their capital, Salt Lake City. So they receive one million dollars every day, and that's how they are enlarging their city in such a beautiful way. Such great planning and architecture! Roads for the future! Six cars can move abreast, at least, and a road runs just in the middle of the city straight across the whole city, so wide. And from that road, not as it happens in old cities ...

It was a different world then, because the vehicles were different. Now, in all the cities of the world, roads meet directly with the main road; that is dangerous. Most of the accidents are caused because roads meet directly, and from both sides, neither this side nor that side can see who is coming on the other road, the main road. If they are both moving at speed, then a clash is bound to happen. And when a clash happens between two cars ... it is never just between two cars, it is at least between eight cars, because the cars are moving bumper-to-bumper.

In Salt Lake City they have made a futuristic plan. The roads do not meet directly, but first the small road runs by the side of the big road for almost half a mile, so the main-road traffic knows perfectly that one car is moving by the side, and then it merges slowly slowly into the main road, not directly.

They are the most intelligent people, and they have put such beautiful green and blue lights all over the city that I forgot for a moment that my hands were handcuffed, that my feet were in chains, that my waist was surrounded by a very thick chain. And my hands were not only handcuffed, they were fixed with the chain surrounding my waist so I could not even wave my hand to friends. Even walking was difficult, because they made the chains too tight on the feet.

When I saw the beautiful Salt Lake City underneath me in the night, I forgot completely. Everything is fresh and new; they have changed everything that used to be in the old cities. Their lighting has consideration for people's eyes; it is blue, it is green, it is soft. It is not dangerous and hazardous for people's eyes. Their roads -- you can move at as great a speed as you want, not fifty-five miles per hour!

Have you ever considered ...?

I have been caught twice in America speeding, because I cannot drive at fifty-five miles per hour when the car is made to go one hundred and forty miles per hour! Do you see the inconsistency of the governments? You make the car to go a hundred and forty miles per hour, and you make the rule that nobody can go faster than fifty-five. Then why do you *create* these cars? -- just let them go fifty-five miles per hour. There is no need to make any law, there is no need to put signs on every crossroads that you should not go beyond fifty-five. And you are allowing car factories to create cars which are meant to go one hundred and forty miles per hour ....

What kind of intelligence is ruling the world?

I was moving as fast as the car could go, and when I was stopped by the police, the cops, they said, "You are going beyond the speed limit."

I said, "Look at my speedometer. I cannot move beyond the speedometer."

They said, "We are not concerned with your speedometer. Don't you see the sign boards?"

I said, "When I am driving I look ahead! And when a person is moving at one hundred and forty miles per hour, do you want him to look sideways?"

They said, "You are a strange person."

I said, "Ask your government that all factories should create cars which go only fifty-five miles per hour. There will be no question of so many cops on the road. I listen to my engine, not to your signs!"

They talked with each other, "What should we do?" They gave me a ticket, that I had to be present in court.

I said, "It is better I don't appear in the court; otherwise your judges will be embarrassed just as you are embarrassed. So my attorney will deal with it. It is not much of a matter -- fifty dollars."

And exactly fifty dollars I was fined.

I said, "That does not matter. Once in a while you can catch me. And why bother the court? -- I can give you fifty dollars on the spot. But my speed will remain according to my speedometer!"

Then I made arrangements for one car ahead of me, one car behind me. And I had made arrangements ... There are mechanical devices which give you a signal when the cops are around. I continued to move at my speed!

Only in Salt Lake City you can move freely ... or in Germany. Adolf Hitler will be remembered in history for making the greatest road, for the first time, on which you can drive at any speed you want.

Rather than increasing the roads, making better roads, you prevent people from speeding. And unless the car moves beyond one hundred, you don't have the feeling of a great ecstasy: you are almost flying!

In fact, Japanese scientists have discovered that if four hundred miles per hour is allowed, the car will rise one foot above the ground. That will be a real joy, because then there will be no bumps, no stones, you will be almost flying like a plane, just one foot above the ground.

Japan has in fact invented a railway train .... But Japan has not enough land, because that railway train moves at four hundred miles per hour, one foot above the tracks. It can't stop at every station -- and Japan has only the possibility of having two stations: one from where it starts and one where it stops, the beginning and the end ... the alpha and the omega!

The sannyasin also wanted to know whether he is allowed to criticize me.

I have no control over you, but any criticism is going to be against you, not against me. It is not going to harm me at all. The whole world is criticizing me, and I am not even touched; there is no question of being harmed!

So you can criticize, but remember it will harm you. Your criticism will take you away from me. Your criticism will create a wall between me and you, and a bridge is needed, not a wall.

You can criticize so many things .... The whole past of humanity is available for you to criticize, and the whole world is there to criticize me. Why bother to criticize me? You are here not to criticize, you are here to find out the truth. Criticism is very easy. Understanding needs intelligence, criticism does not.

I have told you the story by the great Russian novelist Turgenev, THE FOOL.

In a village there was a poor man who was thought by everybody to be an idiot, and because everybody told him that "You are an idiot," he also started believing it. What to do? -- if everybody is saying it, everybody cannot be wrong. So he had accepted the idea that "I am an idiot."

He would open his mouth and immediately somebody would say, "Stop! You are an idiot, you don't know anything. Keep quiet!" But it was hurting him very much.

A sage was passing by the village. He went to the sage, he told his miserable story. The sage said, "Don't be worried, my son, it is a very simple problem. All you have to do is this: whenever somebody says something ... don't say anything from your side; just watch others saying things.

"When somebody says, `Look what a beautiful sunset!', then you criticize. You ask, `What is beauty? Why do you call this sunset beautiful? I don't see any beauty. Where is beauty?' Just remain consistently criticizing. If anybody says, `Look at that woman! How beautiful!', then criticize: `What is beautiful in that woman? Just a skeleton covered with flesh in a bag of skin? What do you mean? What is beauty? That stinking woman? Just open her up!'"

God was not very clever, otherwise he would have made us with zips! You can open the zip and look inside, and that will be enough. All beauty will be finished. You will run away so fast you won't look backwards. What happened to the beautiful woman? or the beautiful man? Inside you are just bones, blood, flesh. What is beauty?

That sage said, "Remember one thing: don't make any statement on your side, otherwise they will criticize. You just for one month persist in criticizing. Just move around the town, and anybody saying ANYthing ...

"Somebody says, `Service to the poor is good.' Ask them, `What is good? Why are there poor? What do you mean by service?'"

If death is the end, then what is the difference between the saint and the sinner? Both will die and be finished. There will be no account taken that this is a saint, don't destroy him; this is a sinner. If death is the end, as the materialists believe, then there is no question of being saintly or evil. It is all the same. Death equalizes everybody.

For one month he practiced what the sage had said. The whole town was amazed how intelligent he had become. "What has happened? What a miracle! Nobody can answer his questions!" They started saying about him that he is no more an idiot, he has become a sage.

After one month the sage came back. He called the young man, and he said, "Are things okay?"

The young man said, "Great! Things are not just okay, but absolutely great! You have given me such a secret. I have criticized everybody -- the priests, the professors, the poets, the scholars -- and they are all defeated. Now they have changed their idea; they think that some miracle has happened to me: `His whole personality has changed, he is no more an idiot. He is the most intelligent man, a wise man we should be proud of.'"

The sage said, "That's good. Now keep it up. Don't make any statement on your own, just go on criticizing."

Criticizing is so simple. It does not need any skill, any art, any intelligence. What will you gain by criticizing me? You will simply lose me.

I am not preventing you, I am simply making things clear to you. Are you here to learn criticism, argument, logic? Or are you here to learn the art of going beyond the mind? It is your freedom. You can choose the mind, or you can choose meditation.

This place is for meditation.

If you choose the mind, this is not your place. Perhaps in some future life ... maybe you will become more mature and understand the futility of all criticism, all agreement, all disagreement. They are all mind-fucking! You have to go beyond it.

The sutra:

OUR BELOVED MASTER,
THERE WAS A MONK WHO HAD STAYED WITH YAKUSAN FOR THREE YEARS AND SERVED AS THE HEAD COOK. ONCE, YAKUSAN ASKED HIM, "HOW LONG HAVE YOU BEEN HERE?"
"THREE YEARS," THE MONK REPLIED.
"I DON'T KNOW YOUR FACE AT ALL," SAID YAKUSAN.
THE MONK DID NOT UNDERSTAND WHAT YAKUSAN MEANT,
AND, OUT OF RESENTMENT, LEFT THE MONASTERY.

The master was too compassionate on him -- but he missed the point, the poor monk.

Yakusan has asked him, "HOW LONG HAVE YOU BEEN HERE?" He is not asking how many years, his emphasis is on the point of *here*: "How long have you been *here*?"

In Zen, language takes a totally different nuance. The master is asking, "How long have you been in the time which is called *now*, in the space which is called *here*? How long have you been *here*?" He is not asking how many years you have spent here.

Perhaps the man had not even touched the space called here, the time called now. So he said, "THREE YEARS." That was factual, he had been in the monastery as a cook for three years -- but that was not the question.

Yakusan was not interested how many years he had been in the monastery; he was interested that "Have you touched the point *here*, or not? Have you learned the art of being here, or not?"

To be here and now, you have to be in meditation, beyond mind. Then suddenly all time disappears, you are in eternity. The very present moment becomes eternal. That was the question.

When a master asks anything, it is never an ordinary thing. The words may be ordinary, but you have to listen very carefully: Where is his emphasis? Why is he asking suddenly?

And because the monk said, "Three years," the master saw that he could not understand even a simple statement in the world of Zen. That's why he said, "I DON'T KNOW YOUR FACE AT ALL."

Again, he gave another opportunity to the person. "Have you discovered your original face? -- because I don't see it. I see the persona, the personality, but I don't see your original being, your original face. I DON'T KNOW YOUR FACE AT ALL." And he was the cook, and the master was seeing him every day, because he was serving his food. So it had nothing to do with factuality, it had something to do with absolute truth.

Yakusan was saying, "You don't know how to be here, you don't know how to be in the now. That means you don't know who you are. That means you have not looked inwards, behind the personality, into your original face."

The original face is the face of the buddha.

The original face is the face you had before your father was born.

The original face is the face you have had since eternity, and you will have till eternity. It is your very being, it is your very life source.

But instead of understanding the master's compassion, the monk did not understand what he meant, and he felt resentment: "What kind of man is this? I have been serving food to him for three years, and he says he has not seen my face." He thought, "It is very insulting, humiliating." Out of resentment he left the monastery.

So many poor people -- poor in the spirit -- by chance, by accident, come across a master, but they are bound to miss.

For three years the master has not asked him anything. He gave him enough time. Three years is thought to be enough time for anyone to get into the center.

It is a very strange phenomenon, and perhaps you may have observed it. If you move your house, it takes three days to be at rest in the new house.

Gautam Buddha and Mahavira, two great awakened people, did not allow their monks to stay in one place more than three days, because if you stay more than three days friendships arise, you can fall in love, you can start loving the place, you can start loving the food that you are getting in the place. You can become acquainted, you are no more a stranger. It takes three days for a stranger to be absorbed by the masses. So Buddha and Mahavira were in absolute agreement on the point that no sannyasin should stay in one place more than three days; three days is the limit. After the third day he should leave, so no attachments, no possessiveness, arise.

It is my experience that it takes three years for the laziest person. To those who are faster, it can happen in three seconds, but even to the *laziest*, if he goes on meditating, in three years he will find his original face. That is a finding of thousands of meditators.

So after three years -- the man had been with the master, he had been cooking, he had been listening to the master's discourses -- it was time to ask him: "HOW LONG HAVE YOU BEEN HERE?"

He understood how long but he forgot the word `here'. The emphasis was not on how long, the emphasis was on `here'. But out of compassion a master gives as many chances as possible. He asked another question.

"I DON'T KNOW YOUR FACE AT ALL -- and you say you have been here for three years. Where is your face?"

Now the man became resentful. He is standing before the master, and what kind of madman is this? -- he is asking, "Where is your face?" He is asking about your original face -- not this face that is reflected in the mirror, but a face that is reflected in the heart of the master.

The master knows when he encounters his disciple whether his heart reflects his original face or not. The original face is your consciousness, your witnessing, your buddha.

But this is the poverty of humanity, that you may come across -- which is very rare -- a master, and you will misunderstand and misinterpret, and what was compassion may look to you like humiliation, insult, and you may leave the master with resentment, with anger.

Being with a master one has to be very patient and one has to listen correctly. One has to watch where the emphasis is. The master has no concern how many years you have been here. What is he going to do with counting the years? Certainly he is not asking about the years; he is asking about this moment.

Are you here?

Factually you all seem to be here, but if your mind is wandering somewhere else, then in truth you are not here.

This face that you see in the mirror is not your original face. The original face is only a symbolic word. It does not mean `face'; inside there is no face. It simply means your originality, your individuality, your essential consciousness, your very nature of being a buddha. That is your original face. It is a metaphor.

I am talking about these anecdotes not for the sake of the anecdotes. I am talking about these anecdotes for you to become aware:

You are with a master.

You have to listen rightly.

You have to listen silently.

No agreement is needed, no disagreement is needed, no criticism is needed. Just listening peacefully, a synchronicity arises. Suddenly you feel a merger, a meeting -- so deep a meeting that you don't know who is who, who is the disciple and who is the master.

It happened to Chuang Tzu, a great master, perhaps one of the very rarest ones ....

His disciple Lieh Tzu one day came and sat on the seat of the master. Then came Chuang Tzu and sat on the floor. The gathering of hundreds of monks could not believe what was happening. The master is sitting on the floor, a disciple is sitting on his seat!

The master said to the head monk, "Ring the bell for discourse" -- and Lieh Tzu gave the discourse.

The master, Chuang Tzu, clapped and said, "Perfectly right. From now onwards I don't have to come. You take my seat. You are my successor."

Zen is such a unique phenomenon. There is no question of inferiority or superiority. The master is not offended. He could see the face of Lieh Tzu for the first time. The original face has arisen, the buddha is awakened, that's why he has taken the seat. It does not matter. When the buddha has arisen in a disciple, the master can retire.

Chuang Tzu never came back again to the assembly hall. Lieh Tzu continued.

I have told you another story about Chuang Tzu and Lieh Tzu. It is worth remembering again in this context.

One day Chuang Tzu woke up in the morning .... It was after this incident that I told you about. Although he was not coming to the assembly hall, his disciples were missing him. Lieh Tzu had become awakened, but he was not of the same quality. He was still new, he was not so articulate. He had entered into buddhahood just now, while Chuang Tzu had been living in that state for many many years.

So the disciples would listen to Lieh Tzu but would still go to Chuang Tzu's room just to touch his feet or just to sit by his side.

One morning Chuang Tzu woke up and almost a dozen disciples were there, because he was late. It had never happened before. "Is he sick?" He was getting old, so they were concerned. But he woke up and he called the disciples in.

He said, "I am in a difficulty, that's why I am late. Do you promise to help me to get out of the difficulty?"

They said, "We will do anything. Even if our life is needed, it is in your hands. Just tell us."

He said, "No, it is not a question of taking your life. In the night I dreamt that I had become a butterfly."

All the disciples laughed. They said, "This is not a problem. We all dream of many things. A butterfly? -- now you are awake, there is no question ... it is finished. The dream is no more."

Chuang Tzu said, "No, it is not finished. Now it starts -- the question. If Chuang Tzu can dream in his sleep that he has become a butterfly, cannot the butterfly in her sleep dream that she is Chuang Tzu? Now who am I? -- a butterfly dreaming of being Chuang Tzu or am I really Chuang Tzu? That is the problem."

It is absolutely right. If you can dream about being a butterfly, what is wrong in a butterfly dreaming about being you?

The disciples looked at each other. What to do? -- this is nonsense, but you cannot tell the master that this is nonsense. He is making out of this nonsense a very sensible question.

They said, "If you cannot solve it, you cannot expect us unenlightened, unconscious people to solve it."

He said, "Ring the bell and call the whole monastery."

There were at least fifteen hundred monks, and they came running. What has happened? -- because it was very rare: the bell was rung always in the assembly hall, not in the cottage of the master.

They all surrounded him. Those twelve disciples told them, "Our master is in a difficulty." First they all laughed. The twelve said, "Don't laugh. We also laughed, but he is really very sad, very serious. We have never seen him so serious. He is not a serious man at all but his question seemed to be relevant as we pondered over it. It looks absolutely right to wonder."

Fifteen hundred monks looked at each other. There was a great silence. Lieh Tzu was not present, he had gone to the city for some work. He came back right at this time. The gathering of the monks allowed him to enter.

He said, "What is the problem? Why are you gathered here?"

They told him the problem. He did not enter into the cottage, he went outside. As he was going out, the monks said, "Where are you going? You are needed, you have to help the master."

He said, "I am going to help him."

He went to the well. It was a cold winter morning, and he pulled out ice-cold water in a bucket and went into the cottage and poured the whole bucket on Chuang Tzu.

Chuang Tzu jumped out of the bed. He said, "Wait! The problem is solved! I am Chuang Tzu. But

where have you been? If you had not come here I would have remained in my bed the rest of my life. Where have you been?"
Lieh Tzu said, "Are you awake, or do I have to bring another bucket?"

Chuang Tzu said, "No, there is no need for another bucket. One bucket is enough to prove that I am not a butterfly. The butterfly would have died! I am certainly Chuang Tzu. Just tell all the monks, `Don't be worried, the problem is solved.'

"But you should not be so strange -- bringing such cold water! At least you could have warmed the water. I am an old man. You don't understand .... I was just waiting for you, to see whether you could solve it or not. You are really my successor. You have rightly taken my seat. Don't be worried, slowly slowly you will learn and I will manage many situations for you to learn."
This was one of the situations.

The master functions in different ways on different people. Different masters are creating different devices, but all for the sake of finding the truth.

Never get resentful, never be angry, never feel insulted. The master never means to humiliate anyone. He wants everyone to be elevated to the ultimate status of a Gautam Buddha.

ANOTHER MONK ONCE SAID TO YAKUSAN, "I HAVE A DOUBT. PLEASE, MASTER, CLEAR IT AWAY."
YAKUSAN SAID, "THEN COME TO ME AT THE REGULAR DISCOURSE."
THAT NIGHT, SEATED FOR DISCOURSE, YAKUSAN ADDRESSED THE ASSEMBLY OF MONKS IN FRONT OF HIM, SAYING, "TONIGHT A MONK WILL CLEAR HIS DOUBT AWAY. WHERE ARE YOU? COME UP HERE!"

He is telling the same monk who had asked him in the morning, "I HAVE A DOUBT. PLEASE, MASTER, CLEAR IT AWAY."

Yakusan is so certain of clearing it away that without clearing it he is telling the assembly, "TONIGHT A MONK WILL CLEAR HIS DOUBT AWAY. WHERE ARE YOU? COME UP HERE!"
THE MONK AROSE AND CAME FORWARD. NO SOONER HAD HE REACHED THE MASTER THAN YAKUSAN KNOCKED HIM DOWN AND IMMEDIATELY RETURNED TO HIS ROOM.

The doubt is cleared, the ego is shattered. Returning to the room has been a symbol in Zen almost since Bodhidharma. It means: doubt is part of the mind; I have shattered it. I am returning to my room, you return to your own inner shrine.

From different angles, for different kinds of people, the master manages. He has only two hands, but he functions almost like thousands of hands. He has only two eyes, but functions like thousands of eyes.

Shohaku wrote:

CUCKOO CALLING
TODAY OF ALL DAYS
WHEN NO ONE IS HERE.

Shohaku was meditating for many months on a koan: What is the sound of one hand clapping?

Now, one hand clapping cannot make any sound. The very word clapping means two things are needed. Two hands can clap (THE MASTER CLAPS HIS HANDS), but one hand ... These are called koans. They are not puzzles that you can solve, they are unsolvable. You can *dis*-solve them, but you cannot solve them. Meditation dissolves them.

So for months he had been meditating, and every once in a while he would hear something -- a cool breeze passing through the pine trees making a subtle sound and music -- and he would think, "Perhaps this is it."

He would run to the master, but before he had uttered a word, the master would just close the door in his face and shout from inside, "Go back and meditate. This is not the sound!"

Shohaku would think, "What is the matter? I have not even said anything and he has refused already!"

But the master is right, because no answer *can* be right. There is no question, so whatever he brings is wrong, till he *stops* bringing. Many times the master would slap him. When he would say, "This is the sound I have heard: bamboos cracking," the master would say, "Go back."
And this day it happened!

CUCKOO CALLING ... At another time he may have run to the master saying to him, "It is the call of the cuckoo, the sound of the cuckoo."

But today it was different. CUCKOO CALLING TODAY OF ALL DAYS WHEN NO ONE IS HERE.

He has dissolved his mind, and with the mind the koan is dissolved. There is no question to be solved. He is no more here.

He did not run to the master, but the master in the middle of the night suddenly ran towards Shohaku, when the cuckoo was still calling. The master was waiting that he may come, but he has not come. That means he has dissolved the question.

The master reached to Shohaku, who was sitting silently, and the cuckoo was still calling ... and Shohaku was so silent and so peaceful, surrounded by such serenity.

The master shook him. Shohaku opened his eyes, didn't say a single word, just touched the feet of the master.

The master said, "So you have heard! Come on, now you can stay with me in my cottage. I have been looking towards you with great hope. All those slaps -- you know I am old and it hurts my hand more than your face. All those beatings ... and you don't understand that my hand hurts the whole night! You are young. I am in a hurry. My death is very close. Before my death I wanted ...

"You have dissolved the koan, the sound of one hand clapping. Today it happened of all days: the cuckoo is calling ... but now I can see you are no more there. Your mind is silent, your ego is gone. A peace, a great peace, a tremendous transformation from mind to no-mind has happened. I declare you my successor."

Shohaku's master died the next day. He was hanging around just hoping and waiting and hitting hard for Shohaku to understand. He had many disciples, but Shohaku was the most promising because he had taken every hit with great gratitude, bowing down, touching his feet, with never a single resentment, never anger, never a feeling of humiliation, never a feeling of frustration that "For months together I have been coming and coming and coming and he goes on rejecting. Even though he does not hear my answer, already he rejects it before I have opened my mouth. Now I know, no answer was going to be the answer. Only no-mind could be the answer. No-mind is the sound of one hand clapping."

CUCKOO CALLING
TODAY OF ALL DAYS
WHEN NO ONE IS HERE.

A beautiful, very beautiful haiku to remember.

Maneesha's question ...
OUR BELOVED MASTER,
IS IT BECAUSE OF A REFUSAL TO ENCOUNTER THE REALITY OF DEATH THAT THERE IS A RELUCTANCE TO MEDITATE?

Maneesha, yes, because meditation and death are very similar. In death you enter reluctantly, unwillingly. That's why you fall unconscious, in a coma. In meditation you are going with full consciousness, with great totality of being, on your own accord. It is the same point that you will pass in death also, but if you have moved to the center before death, then death is no more a fear. You know it. You have died many times whenever you touched your center, and you have gone again into a resurrection.
Every meditation is a death and a resurrection.

You go to the point where death takes people unconsciously. You go consciously, that is the only difference. The point is the same. From the same center, death will take you into another womb if you are unconscious.

If you are conscious, doing meditation, then death is the same .... You will not resist death. You will go dancing with death to the center. It is a well-known path, you have traveled on it thousands of times. It is a well-known door, you know it perfectly. Where death is going, you are going rejoicing, dancing, singing, because you know that door leads you into eternity, into the cosmos.

If you die consciously you will not enter into another womb, you will not be born again, because birth is

nothing but the beginning of death. You will not be reborn; that means you will never die again. You have reached to your original being. You have become a buddha.
The fear of death prevents people from inquiring deeply into themselves.

I came across a man; his wife had brought him to me. He looked very nervous. The wife told me that something has happened to him: "He does not sleep, and he does not allow anybody else in the house to sleep. Even the neighbors are getting tired. Just to keep awake he goes to every room, knocks on the door, asks the wife or the son or the son's wife or the daughter, `Are you asleep?'"

But when you ask somebody, "Are you asleep?", you have broken the person's sleep. He has to answer: "Yes, I *was* asleep but now I am awake!" And he would put the radio on full volume just to keep himself awake and he would walk on the veranda and keep the neighbors awake. They would shout and he would shout back at them.
I said, "What are you afraid of?"

He said, "I am afraid that if I go to sleep, what is the guarantee that I will wake up? I may die in my sleep. I want to keep awake. Death is my fear."

I had to teach him meditation. Six months he continued to come to my meditation class, and once he started feeling himself touching some inner space he became absolutely unafraid.

His wife came to me. She said, "What a miracle you have done! You have not given him any medicine ...."

I said, "I *have* given him some medicine" -- because the word meditation ... Meditation and medicine come from the same root. Medicine cures your body; meditation cures your consciousness. They are both treatments. One is physical, the other is spiritual. I said, "I have given medicine. He will sleep now."

And I inquired after a few days when I was passing by his house. It was afternoon, and the wife said, "Now he sleeps even in the day! You have created another trouble!"

Now his small children were looking after the store that he runs, and he said, "I don't bother. Sleep is so good, and I have learned the art of transforming the sleep into meditation. The whole night I am rejoicing -- and I cannot miss my afternoon nap. It is a meditation. And the store ... The children are taking care of the customers perfectly well, in fact better than me. With me the customers were haggling about prices; with the children they don't haggle."

The poor children ...! First the father was mad, he wouldn't sleep; now he is more mad. He sleeps in the day, he sleeps in the night -- and the poor children have to take care of the shop so the customers will not haggle. The children were earning better, getting higher prices, so he said, "Things are going perfectly well. Why do you bother me? And if you bother me much more I will take you all to my master!"

You have to learn how to sleep, and you have to learn how to meditate. Both are the same. In sleep also you go to the same depth, but not the whole night. In eight hours sleep, six hours you dream -- not continuously, but with a few breaks here and there, for two hours. For two hours you are at the very center of your being. That's what rejuvenates you, that's what brings a new freshness to your face and to your eyes in the morning.

I myself cannot sleep at all -- the whole night, not a wink. That reminds me of a beautiful anecdote -- in the margin!

One English lord, a member of the British parliament, was suspicious that another lord was having a love affair with his wife. But the English are very mannerly. Even in situations where one forgets -- tends to forget -- men go on etiquette, they will manage.
He asked the lord, "Did you sleep with my wife last night, sir?"
And his friend said, "Not a wink!"

That is my situation.

My personal physician, Amrito, has managed a CD player that plays music continuously the whole night so that I can at least enjoy music. Otherwise I am just lying down. For thirty years I have not slept -- but do you see my eyes tired or anything?

My own understanding is that sleep is a habit. It is not a necessity, it is a habit. For millions of years man remained in dark caves in the night with no fire, no light. There was no other alternative than to fall asleep. Those millions of years the habit has become so deeply rooted that we go on sleeping.

But my own understanding is that I have not slept for thirty years, not dreamt for thirty years -- and it has not in any way disturbed anything in me. The whole sleep is a silent meditation, and with beautiful music in the background, the whole night is such a blissful, such an ecstatic experience!

Maneesha, it is because of the fear of death that people avoid meditation -- but it is only meditation that can take you beyond the fear of death, that is the irony of the case. You are afraid of meditation *because* of death, but you don't know it is only meditation that can make you fearless of death -- because to the meditator there is no death, but only life, and life divine and life eternal.

It is time for Sardar Gurudayal Singh.

It is the last day of the holiday season in Goa, and tomorrow Gorgeous Gloria and Sardar Gurudayal Singh will be going their separate ways as their seaside friendship comes to an end.

That night, in Sardar Gurudayal Singh's hotel room, Gloria leans close to Sardarji's ear and whispers, "Since this is our last chance together, I would like to do something different tonight!"

"Okay," agrees Sardar Gurudayal Singh. "Then you try to kiss *me*, and I will slap *your* face!"

Jimmy Bakker's "Praise the Lord!" TV church has not been making much money ever since Jimmy got out of jail. He is sitting in his living room one day when his wife, Tammy, comes home wearing an expensive new dress.

"My God!" shouts Bakker. "You know we are broke. You promised not to buy any new clothes this month. What made you do it?"

"I'm sorry, sugar," replies Tammy, "but the devil tempted me." ... It is the same Bakker, you know, who has been tempted by the devil to make love to his secretary and to make love to his assistant priest. Now he is trying hard to get back, but it is difficult. The whole country knows that this man has been deceiving for years, teaching celibacy to the television onlookers. He had millions of people listening to him ... one of America's most prominent TV preachers.

The wife said, "I am sorry, sugar, the devil tempted me" -- just the same as the devil tempted you!

"The devil?" shouts Jimmy. "So why didn't you say to him, `Get thee behind me, Satan' -- like a good Christian woman?" ... That's what Jesus used to do. The devil used to tempt him .... It is strange, I have been looking for the devil my whole life and I have not found him. I wanted to tempt him. But Jesus was continuously tempted by the devil, and he always said to the devil, "Get behind me!"

So Bakker told his wife, "Just like a good Christian, why did you not say to the devil, `Get thee behind me, Satan'?"

"I did," replies Tammy, "but then he whispered to me, `Honey, it fits you beautifully from behind'!"

Avirbhava!

Avirbhava is going on a shopping trip. The devil will tempt her. So remember ...!

When Gautama the Buddha Auditorium becomes too small to contain all the seekers coming to Poona, our Beloved Master goes on a tour of the universe looking for a new site.

At one stop, he arrives at the Pearly Gates and is greeted by Saint Peter. The Christian saint takes one look at the man before him, and nearly faints.

"My God! You? Up here? And you want a two-week tourist visa?" cries Peter. "I must have a talk with God first." And Saint Peter scuttles away to find God Almighty.

God is not very pleased at Saint Peter's news, and after a lot of deep thought, he tells Saint Peter, "Okay ... He can stay for a short while, but only on one condition: no discourses!"

A couple of weeks later, God runs into Saint Peter again.

"How is everything going with `You-know-who'?" asks God. "Is everything all right?"

"Just great, Swami-ji!" replies Saint Peter. "Everything is YAA-HOO!"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent ...
Close your eyes ... and feel your body to be completely frozen.

This is the right moment to look inwards with your whole life energy, with your total consciousness, and with an urgency as if this is going to be your last moment on the earth.

Faster and faster ...

The closer you come to your center, the closer you are to yourself, the closer you are to the godliness of existence, the closer you are to your original face, the buddha -- centered.

You are the most blessed people on the earth this moment. A great silence descends over you. A deep peace arises within, and flowers start showering like rain.

You have found your nature, your buddha -- your door to the cosmos.

Remember only one thing, the only thing that makes the buddha, and that is witnessing.

Witness ... you are not the body.

Witness ... you are not the mind.

Witness ... you are not the seven subtle bodies inside you. You are only a witness, purely an awareness.

This awareness will bring you the transformation, the truth, the beauty -- all the splendor of existence.

I can see your original faces.

I can see you are here and now.

Just keep this status around the clock.

Whenever you remember, be here and now.

Sometimes you will forget. Don't repent, don't waste time in repentance. When you remember again, start being here and now.

When you are twenty-four hours here and now, you will be enlightened, you will be the buddha -- not only for a few moments, but for eternity.

Nivedano ...

(drumbeat)

Relax ...
But remember to continue witnessing.

This witnessing is the secret, the most golden key, the master key that opens all the doors of the mysteries and the secrets of existence.

As you relax, as your consciousness becomes more and more settled, your separateness starts melting.

Gautama the Buddha Auditorium is turning into an ocean, ten thousand buddhas melting into the oceanic experience of one cosmos. This is the only religious experience -- the oceanic experience. There is no religion other than this.

All the scriptures are just commentaries, non-essential. The essential phenomenon is this oceanic experience of dissolving yourself into the ultimate.

A great song will arise in you, and without any movement you will feel a great dance. You will hear the one hand clapping. You are no more, only the existence is.

Gather as much flowers and fragrance and blessings and beatitude and benediction as you can. You have to bring them back. You have to bring them from your center to the circumference of your life.

And persuade the buddha. Inch by inch he is coming closer. It is your very nature.

One day, one golden day, you will disappear and only the buddha will remain in place of you. That will be the greatest height of your blossoming, the greatest golden moment of your thousands of lives. Beyond that is only the cosmos.

First, become the buddha. This is called *nirvana*. Then take a jump into the cosmos, and disappear into the blue sky. This is called *mahaparinirvana* -- the great enlightenment.

The first is called enlightenment, the second is called the great enlightenment. Then you are not, even the buddha is not. Only the existence is, with all its glory, with all its majesty, with all its flowers blossoming, its beauty, its truth, its divineness spread all over the cosmos.

Then you will become one with the whole, not part of the whole. To become one with the whole is the only holiness.

Nivedano ...

(drumbeat)

Come back ...

But come back as buddhas, with the same gestures, with the same grace, with the same silence, with the same ecstasy.

Just sit down for a few seconds to remember the golden path you have traveled, to remember your original face that you have encountered. And watch ... the buddha has come a little closer to you. It is not long before the spring will come ... you will melt away, and only the buddha remains.

Then the second step is very simple.

I teach only the first step. The second step you can take anytime, or if you want to wait, the second step will happen in your death.

This I call, "straight to the point of enlightenment."

Okay, Maneesha?

Yes, Beloved Master.

Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Chapter #3

Chapter title: The sword and the lotus

24 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,

YAKUSAN TALKED WITH MEIKEI OSHO AND LATER TOLD UNGAN: "MEIKEI WAS ONCE A GOVERNMENT SUPERINTENDENT IN HIS PAST LIFE."

UNGAN ASKED, "OSHO, WHAT HAVE YOU DONE IN YOUR PAST LIVES?"

YAKUSAN REPLIED, "BEING AFRAID AND SHAKY, WITH HUNDREDS OF UGLINESSES AND THOUSANDS OF CLUMSINESSES, I SOMEHOW HAVE MANAGED TO LIVE LIVES."

UNGAN LATER REPEATED THIS TO DOGO, WHO COMMENTED: "IT IS A GOOD STORY, BUT ONE QUESTION IS MISSING."

"WHAT, MAY I ASK?" INQUIRED UNGAN.

DOGO SAID, IN THE MANNER OF LITERARY, SCHOLARLY CHINESE: "HOW DID YOU BECOME LIKE THAT?"

UNGAN TOOK THE QUESTION TO YAKUSAN, USING THE SAME SCHOLARLY CHINESE.

YAKUSAN ANSWERED, "I NEVER OPEN ANY BOOKS."

ON ANOTHER OCCASION, YAKUSAN ASKED UNGAN, "A HORSE HAS HORNS; CAN YOU SEE THEM?"

UNGAN REPLIED, "IF IT HAS, THERE IS NO NEED TO SEE."

"THAT HORSE IS OF THE BEST QUALITY," ADDED YAKUSAN.

UNGAN REPLIED, "IF THAT IS SO, I'LL TAKE IT."

Friends,

One sannyasin has asked that his parents, and particularly his mother, harass him very much while he is meditating. She says to him, "Why are you wasting your time sitting here, doing nothing? Who are you bluffing by closing your eyes? It is better to read the Bible, or go to the church and pray to God, or do some virtuous actions. This -- what you call meditation -- is simply selfishness."

The sannyasin has asked me, "What is your answer?"

It has many implications to be understood.

First, in one's unconsciousness one cannot do any virtuous act. Virtue comes out of deep meditation. Virtue is a flower of your realization that you are eternal, immortal, that you are divine. Sharing that divineness is virtue. There is no other virtue in existence.

But all the religions, particularly Christianity, go on emphasizing, "Do virtuous acts. Don't sit silently, it is selfish."

I have to ask, first: when you succeed as a rich man nobody says to you that it is selfish. Everybody praises you: that is great. When you succeed as a politician and become a president or a prime minister nobody says it is selfish, everybody praises you.

Thirty million dollars are being spent celebrating President Bush's success. Success is not selfish -- do you see the point? -- being super-rich is not selfish, creating materials for destruction of the world is not selfish, accumulating nuclear weapons is not selfish ....

And what is your virtue? Is it unmotivated? Are you not being virtuous doing service to the poor, or the sick, or the orphans, in order to get into paradise with all its pleasures? It is simply business. Who says it is virtue?

I am reminded of an ancient Chinese parable ....

There used to happen in the capital of China every year a festival. Millions of people gathered -- the fair lasted for one month -- and even the emperor used to come to inaugurate it. But in those days, in China, the water wells were not protected by walls. In darkness one could easily fall into a well, because there was no wall as a protection.

A man fell into a well. It was getting dark and his eyesight was not good, he was almost blind. He shouted for help, but with millions of people there was so much noise -- who is going to hear him?

A Confucian monk passed by the side of the well and he heard the noise of the man asking for help, to be taken out of the well. The Confucian monk said to him, "Don't be worried. Our master, Confucius, has written in his books that every water well should have walls, and I am going to create a tremendous uproar in the country!"

The poor man said, "By the time you create the great uproar in the whole country and all the wells start having protecting walls, I will be dead. Just think of me first!"

The monk said, "Individuals don't matter, what matters is society." That is the Confucian idea. That is the idea of all socialists, that the individual does not matter.

The reason for China becoming communist -- nobody has explored the reason why India has not become communist -- is Confucius. For twenty-five centuries Confucius had been held in tremendous respect, so when Karl Marx became available to the Chinese, it fitted very well with the Confucian idea: the individual does not matter, what matters is the society.

The Confucian monk said to the man, "Anyway, any day you are going to die, so why not now? I cannot waste my time! I am going to create the revolution that will bring walls to every well in the whole country. Think of your children!" And the man went away.

The man in the well thought, "Strange ... I am dying here, and that idiot is going to create a revolution!"

A Buddhist monk passed by. He looked in the well. The man said, "Buddha has taught compassion. You should save me, I am dying! And it is getting darker and colder."

The Buddhist monk said, "Be patient. It is because of your past lives' evil acts that you have fallen into the well. Millions of people are here, and nobody else has fallen into the well. You must have committed very evil acts -- murder, rape. It is better to clear the account.

"And Buddha has also said, `Never interfere into anybody's life!' Just forgive me, I cannot interfere into your life. If I pull you out, you will fall again, because your punishment for the evil acts of the past life is not complete -- so what is the point? Just die and be reborn, fresh, without any past evil acts hanging around you."

The man was so amazed, "These people are religious people?" And the Buddhist monk went away.

This is the logical consequence of Buddha, Mahavira, Krishna. All the Indian philosophies teach it.

You will not believe it .... One of the Jaina sects, Terapanth, whose head is Acharya Tulsi, has seventeen hundred monks and three times more nuns. It is one of the very strongest folds; very rich, super-rich people belong to that sect.

The original man who created the sect separate from mainstream Jainism, his basic point was that if somebody is drowning you should not interfere. That is the logical consequence of believing in the past life and evil acts and their punishment. If somebody is hungry, you should not interfere. If somebody is thirsty, you should not even tell him the way to the river.

And, moreover, interfering in nature's course will create bad karmas for you. For example, if you pull a man out from the well, and tomorrow he commits a murder, do you think you are also responsible for it or not?

Logically, it seems to be perfectly right. If you had not saved the man, he would not have committed the murder. You are fifty percent responsible: you saved him, he committed the murder. Now you will have to suffer for saving the man. Whatsoever he does from now onwards, you will be responsible -- for his whole life. You have unnecessarily disturbed his finishing of the punishment, and you have created on the other hand evil acts for which you will suffer in your future life.

The statement, the philosophy, is logical, but absolutely against life. Is logic more important than life?

And as far as I am concerned, every act brings its punishment just as a shadow. You don't have to suffer in your future life. Right now you murder; why should nature wait that long for punishment? You put your hand in the fire ....

I have told this to Acharya Tulsi -- and he has been angry with me since then, speaking every kind of lie against me. The reason is personal, because I told him, before fifty thousand people, "Your whole philosophy is absolutely ugly and obscene. You put your hand into the fire right now, and let us see whether your hand burns now or in the future life!"

He had nothing to say. And his own people -- those fifty thousand were his own people -- they laughed and they clapped. That hurt him very much.

Action brings its reaction immediately, it follows without any gap. Why should there be such a long gap? But the reason is ... You see right now all kinds of mean people being successful. How do you explain it? -- all kinds of cunning people being prime ministers, becoming presidents, becoming super-rich right now, just by sheer squeezing people's blood! How do you explain it?

The religions have been saving the vested interests. They had to find some way, and this was a good strategy: nobody is making you poor, you are suffering from your past life's acts, evil acts. And the rich? -- they are enjoying their past life's good acts, virtuous acts.

Do you see the cunningness of the argument? Neither do you know anything about your past life, nor do you know anything about your future life. Your real problem is dissolved into smoke, so thick a smoke that you cannot see beyond it.

The Buddhist monk moved on from the well, and he was followed by a Christian missionary. The Christian missionary was carrying a bucket and a long rope. He immediately threw the rope and the bucket into the well, and pulled the man out.

The man said, "You are the only religious man."

The Christian missionary said, "In fact, I should be grateful to you, because unless you fall in the well I cannot earn virtue. I am against the Confucian idea that every well should have a wall. Then nobody will be falling in! -- and for whom am I carrying the bucket and the rope? No walls are needed; otherwise, all virtue, all morality, all service will disappear from the world."

Bertrand Russell has made a very important statement: "If there is no poverty, there will be no religion. Whom are you going to serve?"

If there is no death, all churches, all religions will become absolutely useless, invalid, out of date. They are surviving because of poverty, because of death, because of disease, because of orphans. That's why they are all against birth control -- because birth control can destroy all poverty, and all the orphans can be

stopped from coming into the world.
What will happen to poor Mother Teresa? Who will give her a Nobel Prize?

Orphans are absolutely needed, otherwise Mother Teresas will disappear. Poverty is needed, that's why they go on continuously being against all birth control methods. It has nothing to do with God -- they need the poor people, because their religion teaches them that if you serve the poor, if you open hospitals for the poor, if you open schools for the poor, you are earning a great bank balance in paradise.

This is not unselfishness. Who says it is unselfish? It is more selfish than anything else you can find in the world -- a motivation to exploit poor people, people who have fallen into the well, people who are dying, people who are sick, people who are orphans. You are taking great advantage.

All religions say that you will have great pleasures in heaven; beautiful women will be available to all the saints who have done virtuous acts. Strange ... Here you talk about celibacy, and in *all* the paradises of *all* the religions, celibacy is no longer applicable. Do you see the contradiction?

If a man has been celibate here for sixty, seventy years, he will become habitually a celibate. Then he goes into heaven and finds beautiful girls .... They remain always at the age sixteen; through eternity, they have never grown up. They don't perspire, they don't need any deodorant; their breath does not smell, they don't need any mouthwash. It seems they are made of plastic. No perspiration? -- do you know the meaning of it?

If you paint your whole body, leaving only your nose to breathe, paint it thickly so that all the pores in your skin are completely closed, you will die within three hours. Just your nose is not enough. Every pore in your skin is breathing, in and out. Your whole body is a breathing system.

Perspiration is a protection. You will die without perspiration. The function of the perspiration is to keep your inner temperature always the same. If you start getting hotter inside -- and the span is very small, twelve degrees, from about ninety-eight to one hundred and ten -- if there is no perspiration and there is a hot sun, how are you going to keep your temperature at ninety-eight perpetually?

The perspiration helps you. It distracts the heat from entering into your body. It distracts it in a beautiful way: it cheats and deceives the sun. It gets the rays engaged in evaporating the perspiration. So the more heat is there, the more you will perspire. The heat is taken up in evaporating that perspiration, and not letting it in. If you let in that much heat, you will burst immediately. By the time you reach one hundred and five, you will fall into a coma; by the time you reach one hundred and ten, you will become a beloved of God!

Stupid ideas! And if in heaven you are going to give people beautiful girls ... In the Mohammedan heaven even beautiful boys are available for homosexuals, because they should not be deprived -- and most of the saints are homosexual, perverted; some provision has to be made for them in paradise.

The women are called *houris*, and the homosexual boys -- beautiful boys, they always remain young, no mustache, no beard, so the saints can exploit them for their sexuality -- they are called *gilme*. Strange ... Here you condemn sex, and there you make available not only heterosexuality, you make available homosexuality.

And there are rivers flowing of just pure French wine. Get drunk, get drowned, swim, take a bath in it. And here? -- religions condemn all pleasures. Here you have to be a self-torturer.

All religions are exploiting your tremendous greed, in the name of virtue, in the name of unselfishness.

As a fundamental principal, I want you to remember that an unconscious man cannot act without motivation, and motivation is selfishness, whatever you do.

I used to live in a city, teaching in the university, and a beautiful marble temple was being made there. For years I used to pass it on the road. Nine years I lived in that city, and the temple was just coming up, coming up, because they wanted to make something rare. Some super-rich man's father had died and it was his memorial.

I had no idea about it, so one day I stopped my car and went inside where hundreds of marble workers were working. I asked the chief, "For what is this temple being raised?"

A man of great intelligence, he did not take me to the statue of Krishna which was placed in the middle of the temple. I was thinking he would take me to the statue, saying that the temple is being created for Krishna -- but he took me behind the temple.
I said, "Where are you taking me?"
He said, "To the right place."

There was a big marble slab with the writing: "This temple is created by so-and-so in the memory of his

great spiritual father."

He said, "For this stone the whole temple is being created. Krishna is just an excuse."

The unconscious mind cannot do anything without motivation. What will I get? And religions promise that in the future life, when he reaches to the pearly gates, Saint Peter will be standing there with all the angels singing "Alleluia!", playing on their harps in your welcome. It seems to be worthwhile to give something in charity, to do some virtuous act.

Unless an act is done without any motivation, it cannot be unselfish.

I want you to understand that *except* meditation there is no act which is unselfish, because it is only meditation which is going to dissolve your self, which is going to dissolve you into the whole. And once you are no more, whatever you do is going to be without motivation. Virtue comes out of a person who has become one with existence.

Meditation is the door.

Meditation is the only unselfish act.

But it appears that people who are engaged in meditation are just thinking of themselves, not bothering about the whole of humanity. Absolute nonsense!

The people who are engaged in meditation are the *only* people who will find a place where there is no self, and all selfishness disappears. Then their whole life, their whole love, their whole compassion will be unmotivated. Whatever they will do will be virtuous, because virtue can come only out of a conscious mind, an absolutely conscious mind.

In the conscious mind, totally conscious, there is not a single shadow of self. The totally conscious mind becomes qualitatively different from your unconscious mind. Hence it has been called no-mind, just to show the difference, otherwise you will get confused.

Mind is what you have. No-mind is the search of meditation. And from no-mind blossom flowers of unselfishness, of love, of compassion, of sharing.

I repeat Basho, the great Zen master, and one of the greatest poets of the world: "Sitting silently, doing nothing, the spring comes and the grass grows by itself."

This sitting silently is not avoiding life. Sitting silently is searching for life, the very source of life. And the moment you have found the source, everything grows by itself, just like when spring comes, the grass grows by itself.

Virtue, truth, compassion, love -- everything you can conceive of arises out of meditation, and there is no other source for it. They do not arise from prayers, because prayers are addressed to a fictitious God, who does not exist.

It happened in America: a poor man ... his wife was dying, and he had no money to purchase medicine or call a doctor, or have her admitted to a hospital.

In desperation he thought of a great idea: "Why not write a letter to God, just for fifty dollars, not much. And for a God who is almighty, omnipotent -- everywhere present, omnipresent; omniscient, knowing everything, past, present, future -- he must know that my wife is dying and I need fifty dollars right now."

So he wrote a small card saying, "You know everything, you are all-knowing; I don't have to say it to you. I need fifty dollars for my wife who is almost on the verge of death. Send it to me by telegram."

But then he was at a loss: What is the address of God? That he had completely forgotten in his anxiety and misery. When he turned over the postcard, the address had to be written.

He said, "My God! Nobody knows his address. Whom to ask? When you don't know the address, the only way is to send it `Care of the Postmaster General.'" So he wrote: "To God the Almighty, c/o Postmaster General of America."

The letter reached the Postmaster General. He read it, and he said, "What an innocent man, and what great trust! Because he does not know the address, he has sent it care of me. I don't know the address of God myself!"

I don't think anybody has ever known his address. Before he went on holiday after creating the world in six days, he did not leave any address with Adam and Eve: "Go on giving it to your children, from generation to generation. They will know where God is, and whenever it is needed you can write." He simply disappeared. Nothing has been heard about him since then.

So the Postmaster General asked all his colleagues, "Why shouldn't we collect fifty dollars and send them to this poor man?" So they made a collection, but they could manage to collect only forty-five dollars,

not fifty. So he said, "Even forty-five will be helpful right now." He immediately sent it by telegram.

The poor man received the telegram and the forty-five dollars. He looked up towards heaven and he said, "Almighty God, next time don't send it through the Postmaster General! That son-of-a-bitch has taken his commission -- five dollars! Send it to me directly! You are present everywhere, why not hand it to me directly? If you don't want to do it face to face, you can drop it on my roof very easily. It is not a problem for you. You have created the whole world, you *can* create fifty dollars, although they will be fake!" But there was no reply.

So again he wrote another letter, thanking God: "You have sent me fifty dollars, but that son-of-a-bitch, the Postmaster General of America, has taken his commission, five dollars, from a poor man whose wife is dying!"

And again it had to be sent "Care of the Postmaster General of America."

When the Postmaster General received this letter, he said, "My God! We helped him with forty-five dollars and he is calling me a son-of-bitch!"

In Surat, in India, there exists one of the richest Mohammedan cults. The Aga Khan is the head priest of that cult. The cult is called Khoja. Here, just by the side of the river on the other bank, there is an Aga Khan palace.

The Aga Khan is one of the richest men in the world. He has palaces in every great city all over the world, in all the hill stations, on all the beautiful beaches.

And how has he become so rich? What is his strategy? The strategy is: if somebody dies, in the dead person's memory you send him the money, and the money will be sent into your account in paradise. Millions of dollars he accumulates, and the blind believers think that the money is reaching into their bank accounts.

I was staying with a friend in Surat, who is a Khoja, a follower of the Aga Khan. I asked him, "Your father has died. How much money have you sent?"

He said, "Three lakh rupees."

I asked, "Have you got the bank account number?"

He said, "The account number?"

I said, "When you reach to paradise, how will you find which is your bank account where the money is deposited?"

He said, "That's right."

And I said, "You are a well-educated man, a doctor, and you could not think of a simple thing? You could not see how the Aga Khan goes on throwing money all around the world? From where does this money come? From which account?"

The Aga Khan's hobby is racehorses. He is the greatest bidder all over the world, and wherever there is a race meeting, he immediately rushes to that place. This palace here has been made because Poona has a race meeting every year, a great competition. All these houses you see belonged once to all the maharajahs of India, because while the horseracing was going on, all the maharajahs were here. That's why this is a protected area.

Now the maharajahs have disappeared, it is not much of a joy. Ordinary people are going to the race course, and the Aga Khan no longer comes here. He has informed me that if I want the palace he is ready to sell.

There is another sect I have come across which is even more stupid. At least this money reaches to the Aga Khan, it does not go further -- but that cult puts the money in the coffin. Your father dies, you put ten lakh rupees into the coffin, and it goes into the graveyard.

Again, I was a guest in a house with a friend, who was a professor and had been my colleague. I said, "You also think that money will enter into heaven with your father's soul?"

He said, "Yes. My whole religion believes it; so many people cannot be wrong."

This argument I have heard so many times that I have made my own argument: If there are so many people agreed on something, they *must* be wrong! So many people cannot be right. Right belongs to very rare people; crowds cannot be right, they cannot have the truth.

So I said, "We shall do one thing. Tonight we will go and dig your father's grave!"

He said, "What?! But that is criminal."

I said, "I will do it, you just stand by, just to see whether those rupees that you have put are still there, or your father has taken them."

He said, "But if anybody comes to know ..."

I said, "You are an educated man; it is a simple experiment to expose your belief. And I am ready to take all the blame!"

So I dragged him in the night to the graveyard of their religion, and I had to dig -- that was the first and the last time I have done any digging! -- and I pulled the coffin out. It was stinking of the dead body -- only bones had remained, everything else had gone rotten -- and I said, "Look, those notes are here. You are an idiot, and your whole religion is stupid! Take these notes!"

There was a moment of grave silence. I said, "You take them or I will take them!" He immediately took them out, and I said, "Now you do the remaining work, you have taken the money! I am going. You push the coffin in, put in the mud, cover it, do whatever you want -- but I have proved absolutely that your whole religion is stupid! And you think this is a virtuous act? You are being conned by your priests!"

What is selfish in meditation? Just because you are sitting alone, closing your eyes, going inwards to find out the very source of your existence, is it selfish?

By the time you find your authentic source of life, your self will have disappeared like a dewdrop in the early morning sun. You will come out without a self, just as a pure presence. Out of this pure presence radiates all that is virtuous.

Without meditation there is no virtue; there cannot be any virtue! And when I say anything like this, I say it with *absolute* authority, and I challenge every religion of the world to prove that unconscious people, sleepy people, can do any act without motivation.

Selfishness means motivation, you are thinking of some reward. An unselfish act means with no motivation, you are not thinking of any reward. You are doing it out of your abundance. You have too much, you are a rain cloud, you have to shower.

And the more you share, the more starts coming to you. It is almost like a well of water: the more you draw the water, fresh water is coming into the well from all directions. If you become afraid that "If we take out the water, that much water is gone," it is better to keep the well closed.

It happened once ... Kahlil Gibran has a beautiful story.

In an ancient village there were two wells. One was in the palace, which was not available for anybody else than the royal family, and the other well was in the marketplace, which was available for everybody else except the royal family.

But one day a witch came into the town, and she chanted some gibberish and threw something inside the well. People watched but they could not understand what was happening. But by the time the sun was setting, everybody had drunk water from the well -- except the royal family -- and everybody had gone mad. The whole capital was mad, from the smallest child to the oldest man -- except the king and the queen and the prince.

And a strange thing happened .... The whole crowd gathered around the palace and they started shouting that the king has gone mad. They were all mad, obviously, and they all agreed on the point that "The king does not seem to be the same as we are."

The king immediately asked his prime minister what to do. "Even our armies have gone mad. They are all dancing and they are asking, `Come out of the palace! We will choose a new king who is sane just like us!'"

The prime minister was very old, an ancient wise man. He told the king, "The only way is to run from the back door. I will keep them engaged at the front door, telling them that `I am bringing the king, he is getting ready.' You run to the well that they have been drinking the water from. Drink the water -- you, your wife, your son -- and you all get drunk. Unless you are mad this crowd is going to kill you!"

The advice was absolutely correct. The king and his family ran from the back door, drank quickly the water of the well that the witch had changed with a certain alchemical phenomenon. They did not come to the back door, they came dancing and rejoicing to the front gate, and the crowd was very happy that their king had become sane.

That night there was a great festival in the capital. "Our king, our queen, our future king -- all have become sane!"

The crowd is living so unconsciously. You cannot expect from this crowd any act of virtue, any act of unselfishness. It is simply not possible. It is categorically impossible. First comes meditation, then

everything else follows.

So when your parents or your priests tell you that you are doing a selfish act, tell them clearly that you are the only one who is going to drop the self, and there will be no selfishness left, and out of that state virtue will follow -- "not from your prayers, not from your Bible or your Koran or your Gita, not from your teachings, but from my own exploration into whether there *is* a self."

The self is a shadow of unconsciousness, of darkness, of blindness. It has never been found by those who have entered deeper into themselves.

Just a few days ago there were twenty-one Christian missionaries here. They have been at a seminary for seven years in Poona. Poona is one of the centers for creating missionaries for the whole of Asia.

For seven years they were not allowed by their principal even to come close to the ashram. That day when their course was finished, and they were ready to leave to their places, they did not miss at least one chance to hear me. And they have come here, but they must have been very much puzzled. I could see it on their faces: their seven years of seminary training was erased within three hours!

To one sannyasin they said, "Everything seems to be good, but your master is taking only the negative side of religion and condemning it. There are many beautiful things that religion has done to humanity, and he is not taking them."

Now I am going to talk about "all the beautiful things that religion has done to humanity."

By the way, the same person quoted what seems on the surface a beautiful sentence: "It is better to give than to receive." Ordinarily you will agree with it -- it is better to give than to receive ....
I don't agree with it.

Why is it better to give? -- because it enhances your ego. You are the giver, you are higher, your hand is upper. Why is it good to give? You are reducing the other man's dignity, you are making him a beggar, you are insulting him. You are not really giving, you are rejoicing in your ego being bigger and bigger. The more you give, the bigger ego you will have, the more respect, the more prestige, the more honor.
What is good in giving? It is a sin, because it enhances your ego.

And what is not good in receiving? In fact, the receiver has not to be obliged to you; he is unburdening you, you have to be obliged to him. That is authentic spirituality. You give, and you touch the feet of the person to whom you have given, to thank him that he received your gift and did not reject it. He could have rejected it, and you would have been insulted -- but he received it.

I say to you that these kinds of statements, which look very good if you don't have a sharp intelligence to go deeper into them, are all over, in all the scriptures of the world. And anyway, if it is better to give than to receive, then who is going to receive? Everybody is going to give -- it is better to give -- but to whom? Everybody will reject, because it is better to give than to receive.

"Why are you insulting me?", everybody will ask you. "Do you want to insult me, humiliate me by giving me just a few coins? Throw away those coins in the river and get lost!"

Gautam Buddha is far more right. He has made it very clear to his sannyasins and to his lay-disciples. Because the sannyasins will be going to beg their food one time a day from the lay-disciples, he has made it clear to his lay-disciples, "Don't feel that you are great because you are giving. Remember the humbleness of the other person who is receiving. So first you give the food, then you touch the feet of the person who has received the food, and you give some other gift as your gratefulness."

So two words are used: giving is called *bhiksha*, and when somebody has received bhiksha, then you have to be grateful to him. The second word is *dakshina*; to show your gratefulness, you present something else, a shawl -- the winter is coming -- or a new set of clothes. An old set of clothes you can preserve as a memory from a man of meditation; something of his meditation must have touched those clothes.

When you pass through a rose garden, you may not touch the roses, but some fragrance is caught by your clothes. If a man has been meditating -- and if by chance you come across an enlightened person -- having his clothes in your house, your house becomes a holy temple. His clothes have been receiving radiation continuously, of a different world, vibrations .... So give him a new set of clothes, his old set is torn, too old. This will be your gratitude.

So Buddha's statement will be, "It is better to receive than to give." The giver is a poor man, he has nothing else than money.

I was in Jaipur, one of the most beautiful cities of India. The man who was making Jaipur, Maharajah Jai Singh -- it is named after him -- the British government dethroned him and put his son as the king. The reason was that he was creating Jaipur, a totally new city. His idea was to have a better city than Paris, and

certainly whatever he had built before he was dethroned has a tremendous beauty.

The whole city is made of one single-colored stone, red stone. All the houses are similar. No city in India has such wide roads -- wide roads, and by the side of the roads, pavements with the same red stone, covered pavements for people to walk. Nobody need walk on the road; the road is for the vehicles. People have to walk on the pavement. But on the pavement you are in shadow; you can walk in cool shade in the summer, you can walk in the rains. You don't have any need of an umbrella in Jaipur. And all the shops, for miles and miles, are just exactly the same.

The British government became worried that his capital would look better than New Delhi, better than London, better than Paris. It was not a crime; he was creating a beautiful city, he should have been helped -- but this is not the way of the world.

I was lecturing in Jaipur, and the richest man of Jaipur was Sohanlal Dugar. He was so rich, he was far richer than the king. In creating Jaipur, the king had borrowed much money from Sohanlal Dugar. Nobody knew how much money that man had, because he had no books.

He told me, "I don't have any books, so I don't pay any income tax. Nobody knows how much I have." And then I found out where his books were. He had written them in his bathroom on the walls, in a language which is no more used, old Rajasthani. It is very difficult to read, and those were short notes; you could even read them, but you would not be able to figure out what they meant. He was the only man who knew.

He had come with me to the meeting in his beautiful limousine, and he heard me for the first time. After the meeting, he had come to take me -- but before taking me to the car, he poured almost ten thousand rupees at my feet. He said, "You have to accept them!"

I said, "But I don't need them right now. You can keep them on my behalf. Whenever I need them I will inform you, `Send me the money.'"

He said, "That cannot be done -- because I am a gambler. Today I have, tomorrow I may not have."

He was one of the greatest gamblers you can conceive of. He was known as the Silver King of India. Once he purchased all the silver available in India, and raised the rates so high, and then started selling slowly from different places at a high rate. He accumulated millions and millions of rupees. And that was his strategy: to purchase anything wholesale from all over the country, and then automatically the price would go ten, twenty times higher. Then he would start releasing it very slowly in different places, so the prices don't fall.

He said, "Today I have, tomorrow I may not have, so I cannot take that responsibility. You have to accept them right now."

Seeing that I was not interested in accepting the money, because I don't have even pockets to keep it, so where to keep it? -- just to carry ten thousand rupees in my hands? ... I don't have anything: no pockets, no wallet, no bag, just a robe without any pockets. And I have lived without pockets, because my hands are always in other people's pockets. Why bother? -- there are so many millions of pockets around, what is the need of having separate pockets? I believe in one humanity!

So I told him, "It will be very difficult for me. Tonight I am leaving, and ten thousand rupees will be sitting by the side of my couch in the train. Anybody can take them; I cannot just remain watching them."

He said, "Listen ..." He had tears in his eyes, and he was an old man, more than seventy. He said, "Listen, just look at my tears. I am a poor man, because I don't have anything except money."

I have not forgotten his statement, I have not forgotten his tears. I have nothing to say to such a man who says, "I am so poor, I have nothing but money, and if you reject money you reject me. Please don't reject me. It will become a wound in me. Nobody has ever rejected me!"

So I said, "Okay. For your sake I take the money." I gave half the money to the organization that had arranged the meeting and had been arranging meetings for me for years, and the other half I gave to Jaipur's library to purchase more and more agnostic literature, which is neither theist nor atheist, but purely of those who are inquirers, seekers.

He came with me to leave me on the railway station. He said, "I am so happy that you accepted, although you gave it away -- but that is not my problem. It was your money, you have given it. You have accepted it, so I am at ease. I have never felt so happy. You have made me so blissed out, I am grateful to you. Just one promise I want ..."

I said, "You are now getting greedy!"

He said, "I am greedy, otherwise why should I collect so much money? Just one promise ..."

I said, "Let me first hear it."

He said, "No. Do you want me to cry again?"

I said, "No, I don't want that. Granted ... your wish is granted. Just tell me what is the idea behind it."

He said, "Just one thing: whenever you come to Jaipur or to Calcutta, you have to inform me, and you have to stay with me -- I live sometimes in Jaipur and for longer periods in Calcutta -- you have to be with me. When are you coming again to Jaipur?"

I said, "I will be coming after three months."

He said, "Promise that you will stay with me?"

I said, "Promised."

He said, "Great. That means at least three months I am going to live."

I said, "That is a great idea!"

"For three months no force can kill me. I have to survive three months, at least, and then I will take another promise."

And while he lived I had to stay with him in Jaipur and I had to stay with him in Calcutta. I had to inform him continuously that I was coming here, I was coming there -- "so you be there!" And he used to come immediately from wherever he was to receive me in Calcutta or in Jaipur. And he would always give me a send-off with the words, "One promise ...? Because," he said, "I am living on your promises. I cannot die if I know that after three months you are going to be my guest."

But the way he said, "I am the poorest man in the world because I don't have anything else than money. If you reject the money, you reject me. Don't do that to an old man, the wound may be fatal" -- this is far greater than this Christian statement: "It is better to give than to receive."

I have a friend in Jabalpur, who is the richest man in that state, and the biggest manufacturer of beedies in the whole world. He used to come here, he used to come to my camps, and then he became a minister. Then he started becoming afraid of me. All politicians are afraid of me -- and I am not even going to touch them; they are untouchables to me! They are unnecessarily afraid.

But I can understand their fear. Anybody coming to me will lose his votes. The public, the crowd, is not going to support him if they see him entering the Gateless Gate. Since he became a minister he disappeared. Otherwise he used to travel with me ....

Once, traveling in an air-conditioned coach, he told me his heart, which was troubling him very much. He had been seeing me for years and he had never told me. People don't want to share their misery, they hide it. They cover their wounds, and by covering the wounds they create cancers.

But sometimes it happens, particularly in railway trains or in airplanes, people become more intimate. Strange ... even with strangers, you don't know who the person is -- the next station he will get down and perhaps you will never see him again -- and you start telling him your most secret things you have not told even your wife, not even your mistress!

He told me, "I have been suffering from one thing, and I cannot find any solution. Perhaps you can be of some help."

I said, "Open your heart, just let me see the wound. Tell me what the problem is."

He said, "The problem is that I was born in a poor family, then I was adopted by a super-rich family because they had no son. I was a faraway relative, but seeing possibilities they adopted me, they educated me. Now they are dead, and I am the sole owner of a great empire. Because I have so much money, I have raised my old family also to be very rich, my brothers, my cousin-brothers, my friends. The people I knew I have helped as much as possible. Whatever they wanted ... they all have beautiful cars, they all have beautiful houses, they have beautiful businesses, very prosperous, because I have so much.

"But one thing is strange: they are all against me. Even if I am sick, nobody comes to see me. It hurts me very much. I have done everything in my power to help them and they have all turned their backs on me."

I said, "It is not a difficult problem. It is very simple. Have you ever received anything from them?"

He said, "No, I don't need to."

I said, "That is not the problem. By giving to them, you have insulted them. You don't understand the subtle psychology. By giving to them -- *always* giving, a one-way traffic -- you have never allowed simple things. You could have asked one of your friends to whom you have given millions of rupees, `I was passing by the side of your house and I saw such beautiful roses. Can you bring a few to me? I will be so grateful.' And immediately that man would have become your friend. He can also give something to you. He can be equal.

"When you were sick, you could have phoned anybody whom you have helped: `I am feeling very sick and I have been remembering you so much. You must be busy, but find just five minutes to come and sit by

my side. One never knows whether I will survive or not ....' That man would have come, putting everything aside, and would have felt immensely friendly towards you because you remembered him, you called him in your deepest moment of need -- only him and nobody else. He would have felt so gratified.

"But you have never done that. Just giving and giving and giving is insulting and humiliating. Your ego, your pride -- this is your unconsciousness. You thought you were doing great service to your friends and family and acquaintances, but why have they all become your enemies if the service was so great? They have seen in your eyes that you give, but you give from a very high superiority. They are all inferiors, receivers."

He said, "I never thought about it."

I said, "This is the state of the whole of humanity -- the unconscious humanity. They never understand that receiving is far greater, it needs a far greater heart than giving. Anybody can give. For receiving you need such a consciousness that cannot be humiliated. You need such greatness of being that `Who can insult me?'"

I disagree absolutely with this good Christian teaching: "It is better to give than to receive." And I will take one by one now what they call their good principles.

I have not seen a single thing done by the religions which has been good for humanity.

One Christian monk told to a sannyasin, "Your master speaks from bitterness, not from love."

It is true -- but he is wrong.

I speak with great love for all those women, millions of women, who have been burnt alive by the popes. With great love I speak for those women -- but I cannot speak without bitterness for all these popes who have been nothing but murderers.

More people have been killed by religions than by wars. Political wars are number two; more people have been killed by religious wars, crusades, jihads. Mohammedans killing Christians, Christians killing Mohammedans, Christians killing Jews, Hindus killing Mohammedans, Mohammedans killing Hindus, Hindus killing Buddhists ... The whole history of religion is so bloody that I don't see why I should not be bitter against these criminals.

Yes, I am speaking with great love for the victims, but I cannot speak with love for the murderers in the name of God -- pious murderers, virtuous murderers. Yes, I am bitter -- because I see the crime that religions have been committing against humanity. I speak with love for humanity, but I cannot be in favor of the criminals.

My situation is simple and clear. With whoever has harmed humanity, I am bitter; and whoever has been harmed, I am full of love for him. For all those women you called witches and burned them alive, I have tremendous love. For all those people you killed because they were Mohammedans, they were Jews, I have tremendous love and respect -- but not for the criminals.

For the criminals I am a sword, and for the victims I am a lotus. I am both together. In one hand I have a sword, in the other hand I have a lotus flower. Everybody according to what he deserves.

So I say his statement is right, but he is wrong. Do you understand what I mean? The statement is right because I am speaking with love on the one hand, and on the other hand I am speaking with great bitterness for all those people who have been preventing human evolution towards buddhahood. I cannot forgive them, neither can I forget them.

And these people should look at Jesus, then they will understand me more clearly. When he overturned the tables of the moneychangers in the great temple of the Jews in Jerusalem, and started beating them and throwing them out of the temple, was it out of love or bitterness?

When he called his own mother ... She was waiting outside the crowd; she had not seen him for years because he had been traveling to the East. He had been to India, to Ladakh and Tibet. That's why where he has been for seventeen years is completely missing in the Bible. And he lived only thirty-three years; there is one instance when he was thirteen, and then the story jumps suddenly to thirty -- and he lived only thirty-three years. Where have those seventeen years disappeared to? What was he doing and where has he been? Christianity has no answer.

His mother had not seen him for years. When she heard that he was speaking in a nearby village, she rushed there, the poor old woman, and a man in the crowd shouted to Jesus, "Your mother is waiting outside the crowd. She wants to come close to you and to see you."

Jesus' statement has to be remembered. He said, "Tell that woman" -- he did not even use the word `mother' -- "Tell that woman there is nobody who is my mother, who is my father, on this earth. My father

lives in heaven." And he did not see her, and he did not call her close. Was it love?

He talks about loving your enemies and he could not love even his own mother. And he talks about loving your neighbors, which is far more difficult than loving your enemies. Enemies are far away, who cares -- but neighbors ... Mere talk!

People think that what he preached he practiced. That is wrong.

One day he was very hungry because a village had turned his gang out without giving them any food or even water, and they had been traveling for three days. Then they came to a fig tree, and you can see the insanity of the man -- not only anger but insanity, pure insanity: he cursed the fig tree.

"Did not you know that the only begotten son of God was coming towards you? Where are your fruits?" -- and it was not the season for the fig tree. The poor fig tree, what can she do? And he is cursing a tree, and this man talks about loving your enemies and even your neighbors! Was he not cursing out of bitterness and out of madness? Was it love?

I am a very straightforward man. I have people I cannot love, I know they are poisonous; I will be bitter against them. They are very few, but they have been exploiting and distracting humanity onto wrong paths.

I have all my love for those who have suffered, who have been oppressed, who have been exploited -- but I cannot love the priests, I cannot love the politicians, I cannot love the exploiters and the oppressors.

I am absolutely clear, and I want you also to be absolutely clear. Meditation brings such clarity that you know what is a thorn and what is a rose. Only a blind man can be mistaken, thinking of the thorn as the rose and the rose as the thorn. When you have eyes, you know what is a thorn and that it has to be avoided, and what is a rose, and that it has to be loved.

As Yakusan says: Isness is my business.

Now the sutra:

OUR BELOVED MASTER,
YAKUSAN TALKED WITH MEIKEI OSHO AND LATER TOLD UNGAN: "MEIKEI WAS ONCE A GOVERNMENT SUPERINTENDENT IN HIS PAST LIFE."

UNGAN ASKED, "OSHO" -- Osho is a word of honor, of tremendous honor, of infinite honor -- "OSHO, WHAT HAVE YOU DONE IN YOUR PAST LIVES?"

If you can see other people's past lives that you say Meikei was once a government superintendent in his past life ... I want to know, Ungan says, "When you can see other people's past lives, you must be seeing your own past lives.

"OSHO, WHAT HAVE YOU DONE IN YOUR PAST LIVES?"
YAKUSAN REPLIED, "BEING AFRAID AND SHAKY, WITH HUNDREDS OF UGLINESSES AND THOUSANDS OF CLUMSINESSES, I SOMEHOW HAVE MANAGED TO LIVE LIVES."

So true, so truthful -- this is what comes out of meditation.

I have heard of many people in India and outside India who have remembered their past lives, but strangely enough, somebody in his past life was Alexander the Great, somebody in his past life was Ivan the Terrible, somebody in his past life was Napoleon Bonaparte. It seems in his past lives everybody has been some great historical figure, and it is strange to see that the Alexander the Great is a beggar today. One goes on evolving: from Alexander the Great you will become a greater Alexander -- but you are a beggar.

I have been going around the country for twenty years continuously and I have come across at least half a dozen cases of people who remember their past life. Somebody has been a Krishna, somebody has been a Rama. It seems everybody in his past life has been a great historical figure -- the founder of a religion.

These are all imaginations. These are all people's wishfulfillments, and people's unconscious minds are such that they can supply any idea to console you. If you are very inferior in this life, it is hurting. You are not rich, you are not beautiful, you are not a great celebrity; you are just nobody. It hurts. It starts hurting so much that the unconscious mind creates an imagination, a projection that "Don't be worried, in the past life you were Cleopatra -- the most beautiful woman ever born. You have enjoyed it, now let others enjoy. Don't suffer, just remember your past life.

"You have been Genghis Khan, Tamerlane, Nadirshah -- these were the people who were never defeated in their whole life. You have lived so much, now let others have little bits of victories. A football player -- you should not be jealous of a football player because thousands of people think of him as a hero. You have

been Alexander the Great. Don't be bothered by Sophia Loren -- she is nothing, just a wretched woman -- you have been Cleopatra!"

This gives great consolation. One feels, "That's perfectly right. I have already enjoyed. Other people also need some chances." It helps you to forget your inferiority.

But a man like Yakusan will not say that. He says exactly what he has seen in all his past lives: "BEING AFRAID AND SHAKY, WITH HUNDREDS OF UGLINESSES AND THOUSANDS OF CLUMSINESSES, I SOMEHOW HAVE MANAGED TO LIVE LIVES."

Only a master, only a man who is fully awakened can see so clearly. Nothing has to be hidden, there is no need to hide. He has reached to the highest peak of consciousness from where he can see far away, thousands of lives, very clearly. Not a single instance of any projection, of any imagination, of any wishfulfillment; just a simple, factual, actual truthfulness. Everybody *is* shaky.

When the Christian monks went out of the door, Narendra was watching. Two or three were Westerners, the others were Indians. The Westerners were very shaky. The Indians are converted Christians. They are not converted because they feel Christianity is a better religion than Hinduism; deep down they know Hinduism is far superior. It is because of poverty, need for more education, to be somebody in life, that they have converted to Christianity.

Narendra was puzzled: "Why are all the Indians feeling happy?" There were eighteen, they were all happy, and they told Narendra, "Thank you, and we will be coming again and again!"

The three Westerners immediately rushed to the bus and were feeling very shaky and trembling, because they are not converted Christians, they are born Christians. They think Christianity is their religion. Those eighteen converted ones know perfectly well that they were born Hindus and that Hinduism is their religion, but for economic reasons they have created this Christian personality around themselves.

When the pope came to India he had to make concessions for Indian Christians. Never had such concessions been made before ... because poor Indians, just because of poverty and starvation, had become Christians. But their whole programming is Hindu, so when they go inside the church they burn incense, they bring flowers and coconuts to the poor Jesus Christ who is hanging on the cross. You don't bring flowers; it will be very embarrassing to offer a garland and coconuts -- and they are breaking coconuts under the feet of Jesus Christ and bringing sweets, just the way they have done to the Hindu gods.

At first the pope was very much shocked that this is happening, but then he saw that most of the Christians come from the lowest strata of Hinduism and it is difficult to change their upbringing. Somebody has become a Christian at the age of fifty; now, fifty years upbringing and he cannot conceive, "Why not coconuts? -- all gods love them; why not sweets? -- all gods love them!"

You just look at the Hindu gods -- for example Ganesha, who is the most cherished god all over India, and for a strange reason. Just look at his belly! He goes on eating sweets and sweets. His belly has become so big, I don't think he can see his own legs!

Ganesha is worshipped, and every businessman begins his books when the new year starts ... the first line has to be written: "*Shree Ganeshaja namah* -- victory to the god Ganesha." Why? Because in the ancient scriptures, Ganesha was a very mischievous god. He enjoyed teasing people, disturbing their ceremonies, disturbing their worship. People were afraid that if he comes, everything will be topsy turvy. The only way was to start worshipping him.

He was a rascal, but to bring the rascal down to the earth, to some gentlemanliness, they started worshipping him. His name has to be taken first in every ceremony -- in every marriage, in every festival, everywhere. First you have to remember him, otherwise he will disturb. Because of his rascaliness he has become the chief god of the Hindus -- and he loves sweets ....

He should have been born in America -- with an inbuilt fridge rather than a belly! His belly is big enough to have a fridge inside, so take the food from the inside and put it in the mouth, and it goes back into the fridge! That would have been perfectly scientific!

In the second world war, it happened ... A man was shot in his neck. His throat was cut; now he could not drink anything or eat anything. Because of the fear of poisoning spreading, the doctors had to cut the whole throat out. That door to the belly was closed.

Now they had to make a new door, so they made a hole in his belly, at the side, and fixed a plastic pump so that he had to put everything into the plastic pump, and from there it went into the belly.

But the man was very frustrated. What is the point of putting ice cream into the tube? You don't have any taste of it. It does not matter what you are pouring into it, it doesn't have any taste. So finally the doctors

had to suggest to him, "First you put the ice cream in your mouth, chew it, enjoy the taste, and then vomit it into the tube." And the poor fellow had to do that!
So I am not talking off the wall!

UNGAN LATER REPEATED THIS TO DOGO, another master, WHO COMMENTED: "IT IS A GOOD STORY, BUT ONE QUESTION IS MISSING."
"WHAT, MAY I ASK?" INQUIRED UNGAN.
DOGO SAID, IN THE MANNER OF LITERARY, SCHOLARLY CHINESE: "HOW DID YOU BECOME LIKE THAT?

"If you have been in all your past lives, AFRAID AND SHAKY, WITH HUNDREDS OF UGLINESSES AND THOUSANDS OF CLUMSINESSES ... how have you become a buddha now? Where is the bridge?"

That question remains to be answered. Certainly Dogo is pointing to an immensely important fact: "If this is your whole past, how did you become a buddha?" Yakusan was a buddha, an awakened master.

"But if only this is your past, then how out of this past did you manage to blossom into a buddha?" This past has no potentiality .... Dogo asked a very pertinent question.

Ungan took the question to Yakusan. He himself had not thought about it, but Dogo had pointed out rightly that there is a missing link. "You should have asked the question: How have you become like this? Your past is absolutely contradictory. Out of this past a buddha cannot be born."

UNGAN TOOK THE QUESTION TO YAKUSAN, USING THE SAME SCHOLARLY CHINESE.
YAKUSAN ANSWERED, "I NEVER OPEN ANY BOOKS."

He is saying, "I never tell any secrets. I NEVER OPEN ANY BOOKS. I have told you my miserable past which can be told, which can be managed in language. But the secret of how I became a buddha cannot be expressed in language. It is a closed book, it is a secret. You have to find it within yourself."

That is my link also, and that is the link of every buddha. Don't ask about it, it is a mystery. You just enter into yourself and you will find how one becomes a buddha, how a lotus flower comes out of dirty mud.

Dirty mud I could talk about, but about the beauty of the lotus I am helpless. I cannot say anything about it. I cannot open the book. You will have to face the lotus yourself and see how out of dirty mud a lotus arises -- the most beautiful flower in the whole world.

Yakusan talked only about the dirty mud. "I accept that one thing is missing, and Dogo is right, but that thing you can find only by going in. The moment you find yourself becoming a lotus flower out of the mud, you will know my secret too. But as far as I am concerned, I never open any books, any secrets, any mysteries."
In fact, nobody can do it. But he said it in a very beautiful way.

In our meditations we are trying to find the same missing link. I call it witnessing; hence my continuous emphasis on witnessing. That is the missing link. Once you are a witness, suddenly, out of the mud, the dirty mud, centuries old, a lotus flower bursts with a fragrance which is almost not of this world, but something that belongs to the beyond.

Yakusan is right. Nobody can say exactly what it is. No explanation is ever complete, only experience ...

ON ANOTHER OCCASION, YAKUSAN ASKED UNGAN, "A HORSE HAS HORNS; CAN YOU SEE THEM?"

Now, no horse has horns -- you know it. But this is the world of Zen, where strange things happen.

YAKUSAN ASKED UNGAN, "A HORSE HAS HORNS; CAN YOU SEE THEM?"

Ungan replied -- just a masterly reply -- "IF IT HAS, THERE IS NO NEED TO SEE. If you say it has horns, there is no need to say. I trust."

But Yakusan was far greater a master than Ungan:

"THAT HORSE IS OF THE BEST QUALITY," ADDED YAKUSAN.
UNGAN REPLIED, "IF THAT IS SO, I WILL TAKE IT."

A strange dialogue. But I would like you to know that everybody who is unconscious has horns -- horse

or man, it does not matter. Your anger, your violence, your rage, your tendency to destroy -- that is what is represented by horns.

So when Yakusan said, "A HORSE HAS HORNS," he was saying that "A horse is here which is very violent, very furious, very terrible."

Ungan understood the symbol; that is why he said, "IF IT HAS, THERE IS NO NEED TO SEE."

And in fact, nobody can see your horns, although everybody has them. You only depict horns on the head of the devil, but everybody has horns -- in his violence, in his anger, in his murderous possibilities, in his destructiveness.

Yakusan said, "THAT HORSE IS OF THE BEST QUALITY."

In fact, if you have a horse which is really wild, furious, violent, it is a great horse in war. It will trample thousands of people. You have just to rush towards the army of the enemy .... In the past, the horse was the only nuclear weapon.

So Yakusan said, "THAT HORSE IS OF THE BEST QUALITY."

UNGAN REPLIED, "IF THAT IS SO, I WILL TAKE IT."

This whole dialogue is not what it appears. It is a dialogue about your unconsciousness, out of which all that is violent, all that is destructive, all that is ugly, arises. Your unconscious has horns. In other words, your unconscious is the only devil; there is no other devil anywhere else.

But when Yakusan said, "THAT HORSE IS OF THE BEST QUALITY ..." Your unconsciousness has two possibilities: if it remains unconscious, it is destructive, dangerous to you and to others. But if you bring light to it, if it turns into consciousness, that is its other possibility. Then it has the best quality in the world. You become a buddha.

That's why Ungan said, "IF THAT IS SO -- that it is of the best quality -- I WILL TAKE IT. I am ready to become a buddha."

It would have been difficult for you to enter into this dialogue. You would have thought, "It seems to be absurd!" It is not. These people are meditative people, who have been meditating for years. They understand the symbols, they understand the deeper psychology, the parapsychology and beyond psychology, so their dialogues are not ordinary dialogues.

Even the dialogues of Socrates are ordinary; ordinary not in the sense that you will be able to understand them, but ordinary in the sense that they are only logical dialogues -- very refined logic, very sharp, and very complicated, but after all, that is the function of the mind. Socrates could not reach to the function of no-mind. He was unaware of the Eastern search.

There were contemporaries of Socrates who had reached the East, like Pythagoras. Pythagoras became a buddha. Socrates had every possibility, but he remained confined in the mind. He went on sharpening the sword of logic. He cuts very fine arguments, he is very convincing, but as far as awakening is concerned, he is as fast asleep as anyone else.

His contemporary, Pythagoras, moved from Athens to Alexandria, and from Alexandria to India. It was the time when Buddha was alive, when Mahavira was alive, when six other great thinkers of the same quality as Gautam Buddha were alive, all in the small state of Bihar. And Pythagoras traveled to Bihar, met all the great enlightened people.

He was young, but he reached to India at the right time, just as you have reached to India at the right time.

Ekon wrote:

> WHO SHALL HALT THE SWAN
> IN ITS FLIGHT?
> OR LIFE IN ITS FLOW?

I have been telling you: everything is moving so fast -- and there is nobody who is capable of preventing a swan in its flight.

The great swans live deep in the Himalayas, in the highest lake in the world, Mansarovar. Mansarovar remains frozen for nine months of the year, you can drive a car on it. It is a lake miles and miles long, but the snow becomes hard as stone.

The swans leave -- they have to leave because there is no water to drink, no fish to eat, they cannot

penetrate the thick layer of hard snow -- and three thousand miles they fly over the Himalayas and come to small lakes, rivers, around North India. It is a very mysterious phenomenon.

In those nine months ... nature has such balance, such harmony, that those nine months are the months for their mating also. So they mate and they lay the eggs, but before the eggs open and their children come out, nine months are over. Now Mansarovar will be melting. They fly again, leaving the eggs in the plains of North India, a three-thousand-mile flight -- thousands and thousands of swans disappearing into the Himalayas.

The miracle is, when the parents are gone, then the eggs open and those small swans immediately start moving towards Mansarovar. They don't have any map, no guide, no parents to tell them which is exactly the same route the parents have taken for millions of years. Every year the miracle happens: those small swans start flying three thousand miles high above the Himalayan peaks where the snow has never melted since eternity, and they take the same route and they reach to the same Mansarovar lake.

And people think nature has no intelligence!

Nature has tremendous wisdom, just we have forgotten to listen to it. The only way for you to listen to nature is by going deeper into yourself, because there are roots which are spread into existence. Those roots still understand the language of existence.

Far away from the roots, you are hung up in the head. You don't know anything about the wisdom of existence. That's why you ask questions which are not needed at all. You need only one thing: to find a connecting link with existence, and all questions disappear.

My new symbol is going to be a flying swan.

WHO SHALL HALT THE SWAN IN ITS FLIGHT OR LIFE IN ITS FLOW? -- but people try hard.

Just look at women ...! They halt again and again, although life goes on, it does not listen. A sixteen-year-old woman will take almost three years to become seventeen, and as the age grows the gap becomes bigger. Never ask a woman her age. Always tell a woman, "You look very young!"

Even if the woman has one foot in the grave and another foot in the church, still you have to say, "You look so young, so fresh, so radiant" -- and even an old, dying woman will have a blush of youth on her face! Sometimes I think perhaps even a dead woman, if persuaded rightly, will start blushing -- I just think, I have not tried! -- but there is every possibility of it being true.

At the age of thirty-six -- that is the finding of the psychologists -- women stop, because now this is very dangerous. To go beyond thirty-six ... it will take almost four years to become thirty-seven! Now things are dangerous ahead. A woman becomes forty with great difficulty, great reluctance, because the dangerous time is coming when people will start telling her, "You look much younger!"

Nobody tells that to a young woman, there is no point. A young woman is young. Whenever somebody tells you, "You are looking very young," take it for granted -- Avirbhava! -- that you have gone beyond; people are being very nice to you. People try ... but nobody succeeds.

One has to become old, and when you are becoming old reluctantly, old age becomes ugly. When you are becoming old joyously, old age has a beauty of its own, a grandeur of its own, a ripeness, a maturity, a centering. Young people have nothing compared to the experienced, who have lived life and who know it is all just a game.

The moment a person comes to the point where the whole life is just a game, his old age is so beautiful, so graceful; no young person can be compared to it. His white hairs will look like white snow -- just on the highest peak of the mountains. He will die with joy. He has lived his life, now he is entering into a new phase -- death. He will not be reluctant.

If he was not reluctant for old age, he will not be reluctant for death. If he accepted old age joyously, he will accept death also dancingly. He will go with death dancing.

If a man can go joyously with death, there is no death for him, he enters into eternal life. Then there is no birth, no death. He has gone beyond the circle of birth and death.

Maneesha's question:

OUR BELOVED MASTER,

ARE THERE CERTAIN CONDITIONINGS -- SUCH AS GUILT, FEAR, JEALOUSY -- THAT ARE NOT PECULIAR TO CHRISTIANITY ALONE BUT HAVE BEEN ENDORSED BY ALL RELIGIONS, IN ALL CULTURES SINCE TIME IMMEMORIAL?

Maneesha, no religion can exist without guilt. It is an absolute necessity for a religion that people should feel guilty.

No religion can exist without creating fear in people -- fear of hell, fear of punishment, fear of eternal fire.

No religion can gather masses and exploit them without guilt and fear.

A guilty person feels somehow to find a savior. He has committed sin, and all religions create as many sins as possible. In fact, everything that makes you happy is a sin. Everything that makes you a long-faced Englishman is virtue.

Guilt is needed absolutely -- but how to create guilt? First you have to indicate to people that all these things are sin. If you commit these things, you will be guilty and you will suffer immensely for it -- eternal hellfire. So guilt creates the fear that, "My God, I have loved a woman!" -- and all the religions say the woman is the gate to hell.

I have always been wondering: If the woman is the gate to hell, then no woman can go into hell; she is the gate, and gates don't move, gates don't walk. Only man can go into hell, the woman remains outside hell. She may not enter into heaven, but outside hell -- I think this is a perfectly good position! Allow as many men to go into hell, the poor creatures, and you need not be afraid: you are the gate!

Don't love a woman, otherwise you are finished. Don't dance, and don't sing, and don't look happy. Look miserable. The more miserable you look, the more religious you are.

And miserable people are created by the same strategy: they cannot commit the sin and they have every desire to commit it. So everything is propelling them to commit the sin and they cannot, because hell is there. This creates such a dilemma that half of them are ready to commit, and half of them are escaping -- so they are stuck. They cannot move towards sin, they cannot move towards paradise. In this stuck stage, they feel utterly miserable.

These miserable people gather into churches, into temples, into mosques for the priest to guide them, to help them. If they have committed some sin, that makes them guilty and miserable: "I have committed ..."

Religions relish and get nourished on your guilt, on your sins. Christianity has made them more emphatically clear than other religions, but other religions also have the same strategy.

Jealousy is created by religion's continuous emphasis on monogamy, and monogamy means -- not in the dictionaries, but in life -- monotony. Nobody wants to live in a monotonous life. Marriage is a great strategy. Married couples are the most miserable people in the world and religions insist, "No divorce, divorce is a sin!" In this way prostitutes are created. This is the by-product of religion.

These are the good things that religions have done. First, create monotony -- that is, marriage -- then prostitutes are bound to come, because man is a polygamous animal. You cannot change his nature, it is an inbuilt process.

So is woman polygamous, but it does not appear to be so. The reason for it is that the woman has been deprived of education, of economic freedom, of movement into society. So, rather than being polygamous, her security is in remaining monogamous -- although she suffers as much as the man, or perhaps more, because man has created prostitutes.

You will be surprised to know that in India there were pious prostitutes called *devadasis*. They still exist in South India -- beautiful girls, and the parents would dedicate those girls to the temple. They become servants of God. Actually they are prostitutes for the priests, first; second, they are prostitutes for the rich people who can pay the priests. Every great temple has hundreds of devadasis, even today, in the name of religion.

And why do parents, knowing perfectly well, go on giving their beautiful girls? -- only beautiful girls are chosen by the priests, by the saints -- because, in India particularly, to have a daughter is to have a catastrophe. To get her married you may have to sell your house, your business, your land, everything. You have to give so much money, because the parents of the boy to whom you are marrying your daughter ask for money. They have brought the boy up for twenty-five years, then he became a professor. For those twenty-five years you have to pay, because now he will not be any more with the parents, he will belong to the wife. There is some logic in it.

So even though the constitution prohibits it, it continues in indirect ways. A car is needed, a house is needed, and where will they live? And if you cannot give, then keep your daughter. And Indians are very much afraid: if the daughter goes on becoming older, the less are her chances for marriage. Because every man wants a woman in every way inferior, she should be smaller in height than the man, she should not be so educated as the man, she should not be as strong as the man. This is the masochist, male chauvinist

society. So man has to find prostitutes, just once in a while, to get out of the monotony.

Religions create great things -- marriage, prostitutes, devadasis. Now the women's liberation movement has started creating male prostitutes in Europe, and particularly in London. Now in London you can find male prostitutes. This is a new phenomenon. Now women can also have a holiday from the husband!

And if you cannot go to the prostitutes because it is so unrespectable -- a red-light district ... You cannot even pass by there. You may not be going to the prostitutes, you may be just passing by the street, but you cannot enter in case somebody sees. So there are freelance prostitutes, without any licence; they are called call girls. You don't have to go anywhere. In every hotel, in every room, there is a Bible. Open the Bible, and on the first page you will find, "Look on page ninety." You open page ninety and you find the address and phone number of Gorgeous Gloria! Just give a call and she will come to your room number directly -- no question of being disrespected, dishonorable.

So judges, politicians, the super-rich, they stay in five-star hotels, and every Bible has the address -- just give a call. Perhaps now in London they will have also the address for male prostitutes -- call boys!

These are all the great things that religion has done. And because of marriage, jealousy arises. These are all linked with one another. When you feel unhappy with your wife you start looking around in the neighborhood, and the wife is constantly watching where your eyes are moving, why you are always sitting by the fence reading the newspaper. That newspaper is just to prevent the wife so she cannot see your face, where you are looking -- making signs, smiling. The newspaper is a great help.

And wives are very angry. They snatch the newspaper immediately. I was wondering why wives are so much against newspapers, but by and by I found out the reason. Now jealousy arises. The man is frustrated, his wife is frustrated, you are also frustrated, and your wife also is frustrated. All these frustrated people -- created by religion -- and then they are jealous!

The wife is afraid. She is uneducated, has no financial position and has children. All the money is in the hands of the husband; she is just a commodity. Because you have reduced the woman into a commodity she is constantly watching where you are going, what you are doing. She is looking into your pockets, she is even watching when you are sleeping.

I have heard: a woman was watching the husband while he was sleeping. Now, in sleep he cannot go anywhere -- but in his sleep he was talking to some woman: "Maria! Sweetheart, sugar pie!"

The woman immediately shook the husband and asked, "Who is this Maria?"

Husbands have also become clever .... He said, "Maria? It is a horse. I am thinking to bet on the coming horse race, and Maria seems to be the right horse!"

The wife said, "Okay."

In the morning Maria phoned. The wife immediately took the phone -- she never allows the husband to take the phone -- and she told the husband, "The horse is calling!"

Unless marriage disappears from the world, jealousy cannot disappear.

But religion is very insistent on marriage. It is not worried about the suffering of millions of people unnecessarily. People are driving each other mad with their jealousy, with their new girlfriends. And men are also jealous, it is not that only women are jealous.

Men are jealous because they want their wives to be absolutely dedicated to them. They know *they* are not dedicated, but they are men -- boys are boys; all this dedication and surrender is for the woman. Boys are boys and will remain always boys.

But I say to you: girls are girls!

It is time for Sardar Gurudayal Singh.

Harry Manners, a very proper British gentleman, is in the habit of taking his wife, Mabel, on holiday to France every year.

This year they are staying, as usual, in their little seaside cottage, when Mabel becomes suddenly ill and dies.

Harry is very upset but manages to keep the British "stiff upper lip" and decides to have Mabel's funeral there, in the French village.

Monsieur Felix, the mayor, lends Harry a black suit for the funeral, but being British, Harry feels it would not be proper to go without a black hat. He feels that his wife, Mabel, would expect it of him.

So Harry goes into town to the local men's shop and tries in his best French to ask the salesman for a black hat.

"Have you a *capot noir*?" asks Harry.

The salesman thinks Harry is mad, because in French, *capot* means condom. So he points to the pharmacy across the road, and sends Harry there.

"Have you a *capot noir*?" asks Harry, wondering why the French keep black hats in a pharmacy.

"Monsieur," replies Madame Fifi, from behind the counter, "we have pink ones, blue ones, green ones and ones with feathers -- but no black ones."

"That is too bad," thinks Harry to himself, wondering how he is going to get a black hat.

"But, monsieur," asks Madame Fifi, "may I ask you why you want a *black* one?"

"Oui! Oui!" replies Harry, hopefully. "It is for my wife; you see, she is dead!"

"Ah!" gasps Madame Fifi, with admiration, "you British -- so *cultured*!"

Jack and Jill Jerk are sitting in their living room one evening, talking about the future of their young son, George.

"Gee, Jack," says Jill, "I wonder what little George will grow up to be."

"I know how we can find out," says Jack. "Watch this." And Jack pulls a ten-dollar bill out of his pocket, setting it on the table. "If he takes this money," says Jack smiling, "then he will grow up to be a banker."

Then Jack takes a dusty old Bible off the bookshelf and sets it on the table next to the money.

"Now," says Jack excitedly, "if he takes the Bible, for sure he will grow up to be a great TV evangelist like Jimmy Bakker!"

Next, Jack pulls out a bottle of whiskey from the cabinet and sets it on the table alongside the other items.

"And," says Jack seriously, "if he goes for this whiskey bottle, then he will just turn out to be a bum!"

Quietly, Jack and Jill Jerk go and hide in the next room when they hear little George coming in. George is whistling happily when he suddenly sees all the articles sitting on the table. He looks around to make sure that he is alone, and then he walks over and picks up the ten-dollar bill. He holds it up to the light and fingers it gently. Then he puts it down, and picks up the Bible. He blows the dust off and thumbs through a few pages, and puts it back down.

Little George looks around again, then he quickly uncorks the whiskey bottle and sniffs the contents.

Suddenly, in one motion, he stuffs the money in his pocket, sticks the Bible under his arm, grabs the whiskey bottle by the neck and walks out of the room, whistling.

"My goodness," says Mrs. Jerk, "what does that mean he will grow up to be?"

"Ah!" cries her husband, "it means he is going to be a politician!"

Justice Dung is the presiding judge in a case where Paddy is called as a witness. The judge is asking Paddy some questions.

"Did you see the defense witness fall over in the street?" asks Justice Dung.

"Who, me?" asks Paddy.

"Yes, you," replies the judge.

"No, not me," says Paddy.

"Did you see the witness at all?" asks Justice Dung.

"Who, me?" asks Paddy.

"Yes, you!" replies the judge.

"No, not me," says Paddy.

"Then why are you here?" asks the judge.

"Who, me?" asks Paddy.

"Yes, you!" replies the judge.

"To see justice done," says Paddy.

"Who, *me*?" asks Justice Dung.

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent ...
Close your eyes ... and feel your bodies to be completely frozen.

This is the right moment you can enter in. Look inwards. Gather all your life energy and your total consciousness, and with an urgency as if this is going to be your last moment on the earth ...
Faster and faster ...
Deeper and deeper ...

As you come closer to your center, a great silence surrounds you, and flowers of blissfulness start showering like rain. The moment you reach to the center you have found your original face.

The East has called the original face the buddha, the awakened one. The buddha has only one quality -- witnessing.
Witness that you are not the body.
Witness that you are not the mind.

Witness that you are not the seven subtle bodies behind the body, layer upon layer.

Witness that you are only a witness, and nothing else -- a pure consciousness.

Suddenly, out of the dirty mud the lotus starts growing -- a sunrise, and the lotus opens its petals, and on its petals you can see beautiful dewdrops shining in the morning sun with such glory, such splendor, that even pearls will feel jealous.

At this moment you are the most blessed people on the earth. The whole world is looking for mundane things -- for very ordinary, mediocre, outward commodities: money, power, prestige.
All these will be left when you die.
Only witnessing will go with you.

Just like wings ... your consciousness will fly into eternity. You will be a swan going to its home, disappearing into the blue sky, into the ultimate cosmos.

We have called the awakened ones by another name also: *paramahansa*, the great swan, who flies alone into the unknown and disappears into the cosmos, becomes one with the cosmos -- not a part but the whole.

To make it more clear, Nivedano ...

(drumbeat)

Relax ... but go on witnessing.
Go on remaining the buddha.

Such great ecstasy, such deep divine drunkenness, and your consciousness is melting. Gautama the Buddha Auditorium is turning into an ocean of consciousness without any ripples.

Collect as many flowers of the beyond as possible, as many fragrances of the lotus that is growing at the center of your being, and on the lotus the buddha is sitting.
Persuade the buddha to come along with you. He is your very nature.

This is the first step into religiousness -- to bring the buddha so close that you disappear and only buddha remains.

Then the second step is very easy, no guidance is needed. You can take the quantum leap from buddha into the cosmos -- either now or at the time of your death.

But bring him closer and closer, inch by inch. Every day he is coming closer. Soon you will find him just like a shadow always following you, first. Second, you will become the shadow following him.

I am so tremendously happy seeing your sincerity, seeing your earnestness, seeing your total inquiry into your own nature. This is the ultimate science.

Nivedano ...

(drumbeat)

Come back ...

But come back as a buddha, with all the flowers and the fragrances, with all the grace and the beautitude, with all the poetry and all the songs.

Just sit down for a few moments to recollect where you have been, what path you have followed, what has been happening at the center of your being. The center of your being is the very door to existence.

It is not only Yakusan who says, "Isness is my business"; I also say to you, "Isness is also *my* business." Isness simply means to be here and now.
Be here and now, and you are the buddha.

Okay, Maneesha?
Yes, Beloved Master.

Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Chapter #4
Chapter title: This you call civilization?

25 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE, WHEN YAKUSAN WAS RECITING A SUTRA, A MONK ASKED HIM: "YOU DON'T USUALLY ALLOW US TO RECITE SUTRAS. WHY DO YOU YOURSELF RECITE A SUTRA?"
"I JUST WANT TO ENTERTAIN MY EYES," REPLIED YAKUSAN.
THE MONK ASKED, "CAN I ALSO RECITE SUTRAS LIKE YOU?"
"IF YOU WANT TO RECITE SUTRAS LIKE ME," ANSWERED YAKUSAN, "YOU MUST PIERCE EVEN THROUGH THE HIDE OF A COW."
ON ANOTHER OCCASION, YAKUSAN WAS ASKED BY GOVERNOR RI, "WHAT ARE THE PRECEPTS, MEDITATION AND WISDOM?"
YAKUSAN ANSWERED, "THIS POOR MONK HASN'T SUCH USELESS FURNITURE."
RI SAID, "DON'T BE SO MYSTERIOUS!"
YAKUSAN SAID, "IF YOU WANT TO HAVE WHAT I HAVE, YOU MUST SIT ON THE HIGHEST MOUNTAIN, GO DOWN TO THE BOTTOM OF THE DEEPEST SEA.
"YOU DON'T THROW OFF YOUR BURDENS EVEN WHEN YOU GO TO BED; YOU ARE BUSY WITH ILLUSIONS."

Friends,

The Christian monks who have visited the ashram have sent me their ideas of what religion has done for humanity, for civilization, for culture, and I have to discuss them point by point, to show that no religion, including Christianity, has done anything to humanity except harm.

I would like to begin from the very beginning, because Christianity believes obedience is a fundamental virtue, and disobedience is the original sin.

God created the world, and in every church you will hear that he created Adam and Eve after he had created everything else. That's a lie. He created first Adam and Lilith, but it is not being told to people. There are reasons for not telling it.

God created Adam and Lilith with the same mud. It is a myth, but it carries tremendous meaning. And

this shows the utter stupidity of God, that he created a small single bed, only one bed, with the male chauvinist idea that Adam will sleep on the bed and Lilith will sleep on the floor. The woman cannot be equal to the man.

From that very point the whole of Christianity has been against equality. If even God is against it, then equality, equal opportunity for all, cannot be accepted. That's why Christianity is against communism, against anarchism.

And I say that God was utterly stupid, because when you create a couple, you should at least create a double bed.

The first night was the beginning of a struggle that continues even today. Lilith wanted to sleep on the bed, and Adam wanted to sleep on the bed, and the bed could not contain the two. So Adam threw Lilith down, then Lilith jumped on Adam and she threw Adam down -- just because of a stupid God who could not think that a double bed was needed!

The whole night the fight continued -- the fight for equality that continues even today in every bedroom. Even though now there are double beds available, the fight continues, the pillow fight!

Next day Adam asked God not the right question -- "Why don't you give us a bigger bed?" -- which would have been so simple, logical; he asked God, "I cannot tolerate this woman who wants to be equal to me." And God killed Lilith, his own daughter.

Neither was Adam asking for a bigger bed, nor did God suggest to him that "There is no problem. I have created the whole world, I can create a double bed. Just (THE MASTER SNAPS HIS FINGERS) like that ... a double bed!"

But God was also a male chauvinist. He favored Adam, although it was unjust to Lilith, and the injustice goes even to the point of murder -- murdering his own daughter because she was asking for equality.

To me, asking for equal opportunity is a fundamental religious principle. I don't say people are equal, I say people need equal opportunity to grow into their unequal uniquenesses.

But a double bed! -- that proves absolutely that God was a Jew, and it is not an accident that he has chosen the Jews as his own people. Rather than making a double bed, he chose to kill his own daughter. But it is not only killing Lilith, it is killing the very idea of equality. And these Christian monks say religion has done great service to humanity! And the Christians have followed it, and all the other religions have followed it also.

China does not believe that a woman has a soul. It is just as though she is furniture: since thousands of years in China, if a husband kills his wife, the husband is not committing a crime. The wife was his possession. You can destroy your chair, you can destroy anything that you possess, it is not a crime. Because the woman has no soul, nobody is murdered.

Thailand also believes there is no soul in the woman, and Christianity down the ages has been killing millions of women, burning them alive for a simple reason that was far more ancient than Christianity itself. They were called witches.

Christianity has turned the word `witch' into an ugly thing. `Witch' means a wise woman, not a woman who is having intercourse with the devil. That is a Christian invention. They could not tolerate wise women, because wise women mean ... then what about the priest, and the bishop, and the cardinal, and the pope? A woman can be wise? -- never! Only man can be wise. And because those women were certainly wiser than men -- it was a long heritage -- the only way to destroy them was to find an excuse.

Anybody could report to a special court, a grand jury, the pope had created; Anybody -- X,Y,Z -- could simply inform the court anonymously, "I suspect a certain woman in my neighborhood is a witch." That was enough. The woman would be caught, tortured for days on end, beaten, sexually abused, till she accepted that yes, she is having intercourse with the devil.

Naturally, you cannot suffer infinitely. There comes a point when your spine is broken. And what *is* the point? These people will go on beating you, will go on torturing you, will go on not giving you food, not giving you water -- so what is the point? It is better to accept what they want. Death was better than to be in the prisons of the pope.

They chose death knowing well that once you accept in the court that you are having a love affair with the devil, it is a very summary trial. The woman confesses, the judge immediately orders that this woman should be burnt alive in the marketplace so everybody can see, and everybody can find out if there are other witches in the village, in the town, in the city.

Just the idea that a woman could be wise was unacceptable to man. And the root goes to God himself. God killed Lilith, and this time he did not make Eve from the same earth as he had made Adam, because

that same earth had created the idea of equality.

So this time he put Adam in a coma and took out -- the first surgery in existence -- a rib bone, and out of the rib bone he created Eve. She will never claim to be equal to man; she is just a rib bone. She will serve man, surrender to man, obey man, worship man.

And every church goes on saying that God created Adam and Eve. Their own scriptures say something else, but that is not being told. Centuries of repetition that God created Adam and Eve in the beginning has made the lie appear, at least, as if it is the truth.

A God who has created the whole world could not create a woman without taking a rib from Adam? It is very strange, but the idea is that the woman is nothing but a bone, nothing but a body, and she is secondary to man, and she has to be a slave to man. This idea is found in all the religions in different ways.

The woman cannot go to heaven from the body of a woman. First she has to be virtuous, chaste, dedicated to the husband absolutely; then she may be born as a man in the next life -- out of this virtuousness of being a slave. Slavery is virtue! Obedience is virtue!

The husband may be a drunkard, the husband may be a murderer, the husband may be a rapist, the husband may be doing all kinds of crimes, but the woman has to accept the husband as her god.

This you call civilization?

One of the monks has said that Christianity created civilization. Absolute nonsense and absurdity!

According to Christianity itself, God created the world six thousand years ago.

In India we have excavated Mohanjo Daro, a huge city just like Bombay, and Harappa, again another big city which even Christians ... The man in charge of the excavation was a Christian named Marshall. Even he had to accept that "We cannot date them at less than seven thousand years. That would be absolute nonsense, it would not fit with my conscience. Although as a Christian I should put them at less than six thousand years old, as a scientist I can only bring them *at the least* to seven thousand years old."

And those cities, I have to tell you, had as big roads as New York or San Francisco. That shows that those cities must have had vehicles with great speed, otherwise those roads would not have been needed. Just for people to walk on them, or bullock carts, such big roads were not needed.

Even today our biggest cities don't have roads that big, and on both sides, pavements for people to walk on. It is an indication that they must have had some kind of vehicles run by engines, some kind of petroleum, gas.

Not only did they have big roads, they had huge buildings. Now only ruins are there, but the ruins show great stories. Such huge bedrooms! They had public swimming pools, they had a water system, a very strange water system, to connect every house with pipelines. Every house had a bathroom, a toilet -- and you think Christianity has civilized the world?

Just one hundred years ago, in the American Supreme Court, there was a case against a man who had just come from Europe and had found that in Paris people had bathrooms attached to their bedrooms, so he had made the first bathroom attached to his bedroom. The whole of Christianity was against him, and there were great protests: "This is absolutely dirty, to have a bathroom attached to the bedroom. Bathrooms, toilets, have to be far away, at the back of the house." And the man had to fight up to the Supreme Court to win the case, just one hundred years ago!

Seven thousand years ago in Harappa and Mohanjo Daro, they had attached bathrooms, toilets, to their bedrooms. They had a water system making water available to every house, every bathroom, making water available to public swimming pools. And there were private swimming pools also in very big houses, which were certainly of rich people, kings and queens.

And seven thousand years is the minimum. The likelihood is that they are more ancient than seven thousand years, because there is no mention in Hindu scriptures about Harappa and Mohanjo Daro. Such huge cities, and no mention of those cities? -- and the RIGVEDA, the most ancient book, is, with valid evidence, ninety thousand years old. Even the RIGVEDA does not mention those cities. Perhaps those cities are more ancient than RIGVEDA, perhaps they disappeared in a catastrophe, natural or man-made, before the Aryans came to India!

Those cities did not belong to the Aryans, because not a single statue of Hindu gods has been found there. Yes, one statue has been found which proves that Jainism must have been prevalent in those cities. One statue only has been found of a naked Mahavira. But nobody can say whether it is Mahavira, or any one of the twenty-three other tirthankaras of the Jainas.

That statue proves that before the Aryans came to India, there was flourishing a great civilization. And that also proves that Jainism is far more ancient than Hinduism, because no Hindu temple has been found,

no Hindu statue of Shiva, or Vishnu, or Brahma -- nothing.

And you will not believe it, but these two cities went through seven periods of destruction. It is now just guesswork what happened to these cities. When they first excavated, they thought that this was all, a great city. But Marshall was interested to dig more, because he suspected that such a big city could not have come into existence from nowhere; there must have been other big cities.

So he started digging outside Harappa and Mohanjo Daro, and he was surprised: there was another layer of thick mud -- perhaps from volcanic eruptions -- and under that mud another similar kind of city, with the same facilities.

Then he became interested to dig more, and now seven layers have been found. It seems for thousands of years Harappa and Mohanjo Daro were going into convulsions. Destroyed, they were made again; destroyed, they were made again -- seven times.

It must have taken thousands of years for those cities ... And ultimately they were destroyed. It is just for us to guess whether it was nuclear weapons those people were accumulating -- because all their cities show scientific technology -- or it was nature. But nature cannot be so harsh that seven times it will destroy a city ....

Most probably it was man himself. Perhaps Harappa and Mohanjo Daro were at war, and they were destroying each other and building again -- whoever had survived -- another city on top of the old city which had been destroyed.

Now Christians have to answer: Were Harappa and Mohanjo Daro created before God created the world?

RIGVEDA was written ninety thousand years ago, and God created the world only six thousand years ago. The Christian eyes are very blind. They cannot look into existence because of their scriptures. The scriptures prevent them from seeing the reality.

Now it is absolutely certain that the RIGVEDA is ninety thousand years old, because in RIGVEDA a certain constellation of stars is described in absolute detail. That constellation has never happened again. It happened, according to astronomers, scientists, ninety thousand years ago. So the people who wrote RIGVEDA must have watched it; their description is in such exact detail that it cannot be that they were imagining it -- there is no possibility -- and that constellation has never happened again! Perhaps in the future sometime it may happen again. That is a scientific proof of RIGVEDA'S ancientness.

Those monks have written to me that "We brought culture to the world."

While the RIGVEDA was being written, where were you, and where was your God? When Harappa and Mohanjo Daro were destroyed and built again and again seven times, where was your God, and where were Christians? While the UPANISHADS were being written, Europe was barbarious.

You will be surprised to know that arithmetic was born in India. Gunpowder, machine guns, were created by the Chinese, before the birth of Christ. The alphabet was born in India, astronomy was born in India.

But why did these people stop? They could have moved towards nuclear energy ....

The reason why China did not move -- knowing these secrets they did not create machine guns, although in their scriptures absolute details are given -- is that they were stopped by their sages, that "These things will lead to more destructive weapons. One thing leads to another. You just stop. Keep a record of it, but don't produce such dangerous weapons."

Why did arithmetic not reach to the point of Albert Einstein in India? It was stopped for the simple reason that our genius should not be wasted in objective things; our genius and our life is too small. It is enough to create a comfortable life outside, and then go inwards. The ultimate journey is inwards. The same was true in China. These are the most ancient civilized countries.

And the original sin -- according to Christians -- was committed by Adam and Eve. According to me, the original sin was committed by the Christian God.

When he created Eve from the rib bone of Adam he told them both, "In the Garden of Eden, the garden of paradise" -- God's garden was huge, there were millions of trees, and God pointed to two trees -- "you should not eat from these two trees." One tree was of knowledge, the other was of life eternal.

What kind of father is this who prevents his own children from being wise, intelligent? and prevents them from being eternal, from going beyond the circle of life and death? What kind of God is this?

Even the Christian God is not civilized. He does not deserve to be called a father. No father will deprive his children. Every father, even the poorest father, is trying for his children to become educated, to become more intelligent, to become more wise. And every father is trying to pray for his children to have a longer

life.

God, as far as Christianity is concerned, is absolutely barbarious. And the devil was right, not God, when he persuaded Eve and told her the reason why God had prohibited them: "These are the most precious trees. If you eat the fruit of knowledge, and if you eat the fruit of eternal life, you will become exactly equal to the gods. That is his fear, because what more has he? He is afraid and jealous of you, and he does not want you to become gods in your own right. He wants you to remain buffalos chewing grass -- *real* grass."

I want to tell the Christians of the whole world: If the devil had not inspired Eve, you, your popes, your cardinals, your bishops, archbishops, your Jesus, your Moses -- all would be chewing grass in the Garden of Eden, just like buffalos, utterly content. Only grass was left for them to chew, not even chewing gum!

And it is a strange fact, but the mythology has some truth in it, a shadow of truth. God caught them red-handed, eating the fruit of the tree of wisdom -- and it was nothing but an apple. Avoid apples! -- that is original sin.

For three years I remained only eating apples, just to see. Because they had eaten only one apple -- half was eaten by Eve, and half was eaten by Adam -- so I said, "Let us see!"

For three years my family was mad at me: "What are you doing?"

But I said, "I have to complete three years at least, to see how I become a sinner" -- and nothing happened! In three years I must have eaten as many apples as any man in the whole of history! Just apples and nothing else ...

This is called the original sin, that they did not obey God. And because *they* committed the original sin of disobedience, *you* are all original sinners, because you all have come from their blood. They were the original founders of humanity.

God caught them red-handed and did not let them remain in the garden, because soon they would eat the other tree's fruit: eternal life. He just threw them out of the Garden of Eden and closed the door. He wanted them to remain ignorant, and he wanted them to suffer the pangs of birth, life and death, eternally.

Who is committing the sin, God or the devil? or Adam and Eve?

Being without any prejudice, you can see that God is the criminal. And God does not know even the abc of psychology. If he had not prevented them from eating from these two trees -- he had pointed out the trees -- the garden was so huge, we may not have discovered even up to now which were the trees. We had no idea. He gave them the provocation.

Just tell a child, "Don't look inside the room!" -- and even the retarded child will look inside the room, to say nothing about the intelligent one. He will find ways to look in the room. "What is the matter? Why not look in the room?"

In one family -- of course a Christian family -- a boy was coming of age and needed some sex education. The mother felt embarrassed to tell him, so she said, "You go to your father and ask him about the birds and bees."

He said, "But I don't want to know about the birds and bees."

That is a metaphor for sex: birds and bees.

So the boy went to the father and said, "My mother has sent me, and she wants me to ask -- although I am not interested at all what the birds and bees are doing, but just because of her I am asking you."

The father was also embarrassed. It is such a strange situation, created by religions, that we cannot talk of natural things!

The father said, "Why are you not interested in the birds and bees?"

He said, "I know exactly what they are doing, and I know exactly what you and mother are doing! The same: birds and bees!"

The father said, "You know what we are doing? How did you come to know?"

He said, "From the keyhole I see everything that goes on inside the bedroom. First I used to think that my father seems to be very barbarious, holding my mother under himself, huffing, puffing. What is going on here? Is he going to murder my mother? Then later on I asked older boys in the school. They laughed. They said, `He is not murdering your mother, he is loving your mother!'

"So I know everything. You don't have to waste your time teaching me about the birds and the bees."

Every intelligent child looks through the keyhole to see what is going on, for the simple reason *because* he is prevented.

Prevent anybody and you create a provocation. This is the simplest psychology! No Sigmund Freud is

needed, just a little intelligence. Just tell people not to do a certain thing and they will become interested. There must be something, or else why are they prevented? And they will try. They would not have tried, perhaps, if you had not prevented them.

So God is not only an idiot, but he does not know even a small portion of psychology -- and he is a male chauvinist. He killed his own daughter, he is a murderer. And he threw Adam and Eve out from the garden out of the fear that they might eat the fruits of life eternal.

I consider the devil to be the first revolutionary in the world. I consider Eve to be the first to be convinced of the revolution. I consider Adam as the third, for being persuaded by the wife.

Obedience has been the fundamental virtue. Why? To perpetuate the past, to keep the status quo of the society as it is, with no change, to keep millions of people in spiritual slavery: that is obedience.

Get exploited, but don't disobey. Behave like a sheep, not like a lion; that has been the teaching of Christianity and other religions.

Jesus insults humanity so much that I had to burn the whole Bible. When I was very young I burned it, and my father asked me, "What are you burning?"

I said, "It is none of your concern."

But he said, "At least I can inquire."

I said, "Yes, you can inquire. It is the Bible -- and the same is going to be the fate of your religion's books. Whenever I find something ugly, I don't miss the opportunity to destroy it."

Jesus says to people, "You should behave like sheep, and I am your shepherd. You should obey me, and you should be loyal to me, and you should believe in me. That's all that you need, and I will save you. At the last day of judgment I will choose my sheep and tell God that `These people belong to me, let them in! And the others have to be thrown into hellfire.'"

What is the value of obedience? Yes, every politician wants obedience, every priest wants obedience, every general wants obedience; every rich man wants obedience from the servants; every husband wants obedience from the wife, from the children. All vested interests are based on obedience.

I teach you awareness, and if your awareness feels things are right, obedience follows. If your awareness feels things are not right, disobedience follows. I don't teach you obedience *or* disobedience. I teach you simply awareness, clarity of your vision, so you can see for yourself.

Obedience has done much more harm to humanity than disobedience would have done. If all the armies disobey, there will be no war. Five thousand wars ... humanity has been fighting continuously somewhere or other. There is not a peaceful moment on the whole earth. Somewhere or other killing goes on, continues as if this is our whole purpose for being here. On what are all these armies based? Obedience.

One of my friends was a colonel in the army, and his wife was my student in the university. She introduced me to the colonel, and after Jabalpur, where I was a teacher, they were transferred to Poona, so I used to come here and always used to have at least one meal in their house.

The colonel was very much influenced by me, and he had a big regiment in Jabalpur, so he invited me one day.

His wife said, "Do you understand what you are doing?"

He said, "He is a nice fellow."

The wife said, "That's true, he is a nice fellow, but he will teach disobedience to your regiment."

He said, "Are you going to teach my regiment disobedience?"

I said, "Certainly!"

He said, "Then the program is canceled. My God! If my wife had not told me ..."

I said, "I want to teach all the armies of the world disobedience. If they disobey, then let the presidents and prime ministers have wrestling matches, boxing matches. They can enjoy, and we will enjoy on television -- but there is no need for millions of people to be killed continuously."

Big wars you know: you know the first great world war, you know the second great world war, and you are waiting for the third. Since the second world war, up to now there have been one hundred and twenty-five small wars. But even small wars kill millions of people. You don't call them world wars just because they are located in a small area and nobody cares about them. Nobody counts how many people are killed daily because of obedience.

Obedience teaches you blindness.

Obedience teaches you unintelligence.

Obedience teaches you that "You don't have any responsibility on your own, just follow the order!" -- but the order is to kill people.

The man who bombed Hiroshima and Nagasaki -- the pilot of the plane -- killed within ten minutes more than two hundred thousand people, and he slept perfectly well in the night, with not even a little prick of conscience, that "What have I done?"

No, the army is prepared just to follow. You are not responsible for what action is going to take place and what the consequences are going to be. The next morning the pilot was asked by the journalists, "How do you feel?"

He said, "There is no question, I am feeling perfectly good that I followed the order."

Truman was the president of America who had ordered that Nagasaki and Hiroshima should be destroyed -- without any reason or rhyme, because Germany had surrendered and Japan too was going .... The papers were being got ready, just the signature was needed of the emperor of Japan. Within two or three days, or at the most seven days, agreements would have been completed and Japan would have surrendered.

Seeing that Japan was going to surrender, Truman was very quick. Before Japan surrendered -- because then he would not be able to test his atom bombs -- he gave the order. Even his military experts said to him, "This is absolute wastage. It is unnecessary murder -- and not of one man, but more than two hundred thousand people!" Hiroshima and Nagasaki were big cities.

But Truman did not listen to his military experts. He said, "You don't know politics, you keep quiet. An order is an order. You send the order that immediately, *tonight*, the bombs have to be dropped, before the agreement is signed." And when the order comes from the president, the commander-in-chief immediately gives the order to the lower -- to the people trained just to follow, because obedience is the greatest virtue.

Truman was also asked the next morning, "It was your order, how do you feel about killing so many people unnecessarily?" The whole world could see that Japan was going to surrender, there was no need at all. The war had almost stopped; the commanders from both the sides were having discussions and making arrangements how to surrender.

Truman said, "I had to test the atom bombs. We have wasted so much money in creating atom bombs .... I am perfectly happy that the bombs worked, and now we will be growing more into atomic technology."

And Truman was blessed by the pope. Churchill was blessed by the pope, and Eisenhower was blessed by the pope, and MacArthur was blessed by the pope -- and these were the killers.

But on the other side also, you will be surprised: God is one, and the archbishop of Germany blessed Adolf Hitler in the name of the same God. The archbishop in Japan blessed the emperor in the name of the same God.

Mussolini was a partner with Adolf Hitler and Emperor Hirohito of Japan, and the pope's Vatican is a small thing -- eight square miles inside Italy -- and Benito Mussolini was Italy's dictator; the pope *had* to bless him!

It is such that one does not know whether to weep or to laugh.

Before the war, the pope blessed Benito Mussolini, his counterpart in Germany blessed Adolf Hitler, and his counterpart in Japan blessed Emperor Hirohito for victory. And when they saw that these people were drowning after five years, the pope blessed Churchill, Truman, Eisenhower, MacArthur -- the other party. He blessed both, and he asked God to help both!

Great! There seems to be no logic at all.

Obedience is not a virtue. In the name of obedience more people have been killed, burned alive ....

But I don't want you to react and become disobedient. I want you to grow beyond the dualities of obedience and disobedience. You should have a bird's-eye view of the whole situation, and according to your awareness, consciousness, your meditation, you should respond. Whether it is obedience or disobedience does not matter.

They have said in their questions that Christianity has given the world faith, hope and charity.

What is faith? It is always blind.

A man who knows does not need faith.

I don't ask you to have faith in me.

Jesus asks, Krishna asks, "Have faith in me."

You are utterly ignorant. In your ignorance, whatever you believe in, whatever is your faith, is a by-product of ignorance, of fear, of society, of respectability.

Faith is not a virtue, and it is not a great contribution to humanity's evolution. Faith is the greatest

hindrance in people's search for truth. Before you go in search you have already been handed a secondhand dirty faith, and you are told that just this much is enough; you don't have to search, Jesus has done it for you, Buddha has done it for you.

But Buddha has been drinking water, and my thirst does not get quenched. Jesus has been drinking wine, and I don't get drunk. How can Jesus help you by just having faith in him?

Faith simply means hiding ignorance, and it is very cheap. Truth needs great energy, great urgency, and a total involvement in the search.

Truth is within you, faith comes from outside. Anything that comes from outside is not going to help you. You cannot take it in. Truth is already alive in you, you don't need any faith. It is faith which has kept humanity ignorant. It is not a contribution to evolution, it is a contribution to INvolution. Involution means going backwards, not forwards.

Faith is always in the other -- in Jesus, in God, in heaven, in hell. It is always outside you, and truth is within you. Having faith, you are moving outside, farther away from the truth.

I am absolutely against faith, against all belief systems, because they have been preventing humanity from discovering their own buddhahood, their own godliness. But no priest wants you to discover that you are divine. Every priest of every religion wants you to go away, far away from yourself so he can exploit you.

The moment you know that you are yourself part of this existence -- and not only part but the *whole* of this existence -- that you are in your own right a buddha, no priest can exploit you. Faith is needed for exploitation.

Religions teach faith because they cannot help you to find the truth. They themselves don't know where truth is.

The commander-in-chiefs of the world want their armies to have faith. Faith in whom? Every Christian army carries, even to the battlefield, a small Bible. Just one time it worked -- in the whole of history -- and that was just a coincidence, but it has been quoted again and again by Christian missionaries around the world.

One soldier was keeping his small Bible in his pocket in the first world war, and a bullet hit the Bible and missed his heart. They said, "This is God's miracle!" But it only happened to one man, and since that time all soldiers have been carrying a small Bible in their pocket. It does not work.

Even an ordinary person can understand that exceptions are not rules. The exception is an accident, it was just by chance. If he had been carrying a PLAYBOY magazine, it would have done the same work. And I wonder whether his Bible did not have a PLAYBOY magazine inside! All soldiers are interested more in PLAYBOY than in the Bible, because they are deprived of women. That too has a reason, why they are deprived of women.

As sexual energy accumulates, one becomes irritated. If your sexual energy is satisfied, you don't feel like fighting. But when your sexual energy is repressed, you are ready to destroy anything. You are in anger, in rage; you are blind, you don't know why you are killing the other person. The other person also has a wife, a child, a mother, an old father to look after, and he has not done anything bad to you. You have not even been introduced. You are killing a person just because your commander has ordered it.

Better to kill the commander. Millions of people at least will be saved by killing one man. Just kill all the commander-in-chiefs of the world -- maybe one hundred, two hundred; that does not matter in a world where Adolf Hitler kills thirty million people in a war. And he does not even go to the war ....

It is the commander-in-chiefs who don't go to the war; it is the lower officers who go to the war. It is a hierarchy. The poorest soldier at the bottom end of the hierarchy goes to the war. He receives orders, and he does not know from where those orders are coming.

President Truman is in Washington, in the White House, and the order comes to MacArthur, who is in a warship outside the area of Japan. Then the order goes to a pilot, and the pilot does not know from where it is coming.

And Truman is a religious man; he goes every Sunday to the church. The White House has a special church for the presidents. What kind of religious people are these? Even his name should be changed! Tru-man -- he is not even man, and you are calling him "true man"!

He is the greatest murderer in history. Nobody has killed so many people simultaneously. Within three minutes Hiroshima was finished, and within three more minutes, Nagasaki was finished. Within four minutes the pilot was back. In ten minutes the whole massacre was complete.

I say absolutely, no faith is needed.

I teach you trust, not faith, not belief, because faith and belief are in others; trust is in yourself. I want you to trust in yourself. The existence has brought you here, you are still connected with existence; otherwise you will die. Have faith in *you*, and search your roots with deep trust. But it is not in somebody else -- not in some scripture, not in some shepherd, not in some messiah, not in some prophet. No, absolutely no.

This faith has been the greatest obstacle for seekers and searchers of truth.

Hope is another danger .... And these monks have sent me these words: they don't know me at all.

Hope is called by Karl Marx, in other words, the opium of the people. And he is right.

Who needs hope? The rich man does not bother; it is the poor, it is the sick, it is the dying, it is the starving, the beggars who need hope -- hope in a future life where they will be rewarded immensely. For what? -- for being poor and beggars. For producing dozens of children and creating more poverty in the world, they will be rewarded in heaven.

It seems God wants this world to be turned into slums, then he will be very happy. Everybody will have faith, everybody will be obedient, everybody will go to the church, and God will be immensely happy.

But if people are having trust in themselves, who cares about God? You are coming closer and closer to your own godliness. You have found your own shrine inside. The outside God becomes a fiction.

Hope is always for the future, and the reality is always in the present. Hope deprives you of the present, and the present is the only moment you can explore your reality, your beauty, your truth, your divineness. Hope is a very cunning strategy.

Once I was going to the university, and a beautiful young woman waved to me to stop my car. I thought perhaps she wanted a ride, so I stopped the car. I opened the window and asked her, "What is the matter? What do you want?"

She said, "I don't want anything, I simply want to give you this pamphlet. Just read it. And it has the phone number, so if you want more of this kind of literature I will send it to you, or I will come myself to deliver it."

As I was moving off, I started looking at it, because just on the outside cover there was a beautiful bungalow made of pure Italian marble, and by the side and behind the bungalow, a huge mountain capped with snow. From the mountain a great waterfall came down by the side of the bungalow, becoming a river just in front of the bungalow lawn.

The gate opened on a bridge -- because the waterfall had become a river, and around the river were huge trees, lush and green. And in the bungalow's garden were so many roses, such a beautiful lawn, such a beautiful fountain ....

I said, "I have never seen this house here or anywhere in India." I turned the page, and there it was written: "If you believe in the only begotten son of God, Jesus Christ, you will have such bungalows available for you in paradise." So cheap!

This is all business. This is giving people hope. Now, a man who has no house and lives on the street will treasure this pamphlet in case he reaches paradise -- and perhaps he will reach, because Jesus says, "Blessed are the poor. They shall inherit the kingdom of God." The man will think, "Who can be more poor than me? So I will keep it, because paradise will be vast -- so many millions of saints of the past -- and I would love to find this bungalow."

What is hope? To whom do you give the hope? To the hopeless one who has lost all hope, seeing the life and the competition and the continuous struggle for survival -- to the one who has become hopeless.

Karl Marx says also, "Religion is the hope of the hopeless." It gives a certain consolation that, if not in this life ... And this life is not much; most of it is already gone, maybe a few years more. Just a little patience and prayer and faith, and you will receive such beautiful bungalows -- without any cost. Only faith is needed.

Again, hope is not a contribution to humanity's progress. It prevents progress. It makes people believe in dreams. They don't start creating reality, transforming reality, changing the social structure, changing all institutions which create only misery and nothing else. Hope prevents them! Why bother?

Revolution may come, but you will be gone. And in revolution, getting involved, you will not be able to pray, you will not be able to go to the church, you will not be able to have enough faith. If you have enough faith, then this society, this structure, is made by God; you have to be patient, it is a fire test for you -- your

poverty, your sickness, your death, everything. Just be quiet and have faith in God.

Just today I have received such an ugly story, you will not believe it.

In Pennsylvania, U.S.A., a former Seventh Day Adventist priest, who had been out of work for months, chose to starve himself and his family to death rather than spend money which he had put aside for God. He had four thousand dollars with him, but he had put it aside for God.

So, rather than feeding his children, his wife -- they were starving ... How can he touch the money once he has committed it to God? That will be betrayal, that will be not being faithful.

His only son died of starvation. Then he was caught by the police, and asked how the son had died. Now he is in jail. The police went into the house -- a beautiful house, with good furniture, everything perfect, only no food -- and found the wife was almost dying, the daughter was almost dying, and the priest himself was on the verge of death after three weeks of starvation.

All those people of the house were taken into the hospital, and the priest was asked, "You had money in the house -- because the police found those four thousand dollars."

He said, "I would rather die, and I would rather my wife and my children die, but I cannot betray my faith." And even in this situation -- he is in jail, in the jail's hospital, he is being charged with murder -- he says ... Certainly he had murdered the son, and he was going to murder his wife and his daughter, and he was going to commit suicide himself. Even in this situation, the priest says, his faith in God was not shaken. Faith is blind, utterly blind.

Hope is blind. And I have talked about charity to you, but I will tell a small anecdote.

A Christian mother was telling her small son, "It is your duty, being a faithful Christian, to share whatever you have with others. Charity is the foundation of our religion."

The little boy said, "That's perfectly good. I will give whatever I have to others. What will they do?"
The mother said, "What will they do?"

He said, "I am asking that am I the only faithful Christian in the world? Is not somebody else going to give his toys to me when I have given my toys to somebody else in charity?"
The mother said, "God will take care."

He said, "This seems to be very unmathematical." He was learning mathematics.
The mother said, "What do you mean?"

He said, "It is so simple that there is no need for me to explain. It is an absurd idea: I give to others, they give to me, somebody else gives to somebody else, he gives to somebody else. What is the point? I have my toys, they have their toys. I take care of myself, they take care of themselves. Why make a clumsy and messy affair of the whole thing? What is the point?"

And that is what charity is -- absolutely meaningless. Give to the poor, but first you have to create the poor, otherwise to whom will you give? So first create the poor, then give to the poor; then God will be very happy with you.

In a small school, a Christian teacher was giving the students a one-hour-long sermon on "How to get to heaven." Finally she asked a boy, a little older, "Stand up and tell me how to reach heaven."
He said, "First you have to commit sin."
She said, "What?!"

He said, "Yes. According to your sermon I have concluded that first you commit sin, then God forgives you; otherwise, whom will he forgive? He will feel very miserable if he has nobody to forgive. Make him happy, commit as many sins you can. God is kind, God is love, God is compassion, so he will forgive. And he is sitting there since eternity just for one purpose: to forgive people. Have mercy on God, commit sin! That is the way to heaven." A clear-cut arithmetic.

But the teacher was shocked. She could not believe that boys, small boys, can come to such conclusions. But it is not only small boys ....

Omar Khayyam, a great Persian poet, has written in his RUBAIYAT, which FitzGerald has made world famous by translating it into English ... RUBAIYAT means poetries. It is a very special kind of poetry, *rubaiya*; just like haiku is in Zen, rubaiya is in Sufism. In one of his rubaiyas he says, "Don't be worried, enjoy women, enjoy wine. God is compassionate."

GUNAH KYON NA KIYE? KYA KHUDA RAHIM NA THA?

Why did you not commit the sins? Were you not sure that God is compassionate? Commit as many sins as you can. Give God a good opportunity to show his compassion, love, forgiveness.

So it is not only a small child, but a very great poet also has the same idea.

All these ideas -- original sin, faith, hope, charity -- have not made the world better. They have prevented the world from growing in consciousness, growing in its experience of the real existence, and transcending all poverty, all birth, all death, and becoming part of, one with, the eternal life.
We are searching for the same tree that Adam and Eve missed: eternal life.

Christianity has no meditation, because meditation will take you in. It has prayer; prayer takes you out. Prayer is towards a fictitious God. Meditation is deep into your own existence, it is not fiction.
You are a reality.
God is only invention.
I will take one by one their other questions.
They have come into the clutches of a lion.

The sutra:

OUR BELOVED MASTER,
ONCE, WHEN YAKUSAN WAS RECITING A SUTRA, A MONK ASKED HIM: "YOU DON'T USUALLY ALLOW US TO RECITE SUTRAS. WHY DO YOU YOURSELF RECITE A SUTRA?"

The question seems to be relevant. Yakusan prevents monks from reciting sutras, and a monk found him ... he himself was reciting a sutra. Obviously, it is contradictory to his own teachings.

Yakusan said, "I JUST WANT TO ENTERTAIN MY EYES. These beautiful sutras ... I relish their beauty, their composition, their music, their truth; I feel fresh in their immense implications. My eyes become sharper. It is just an entertainment for my eyes."

THE MONK ASKED, "CAN I ALSO RECITE SUTRAS LIKE YOU?" Again you will feel the question seems to be relevant, but now it is no more so.

When the master recites the sutra, he already knows the truth, hence he finds the truth in the sutra. A man who does not know the truth will be simply wasting time. He will not find any truth in the sutra. He will become knowledgeable, but he will not become enlightened.

It is strange ... but I also insist on the fact. Don't read scriptures now, but when you have become a buddha, then enjoy the scriptures. There are many diamonds here and there, and many rubies and many emeralds, much treasure -- but first you should find yourself. First you should find your clarity of vision.

An ignorant man, an unconscious man, will stuff sutras into his mind, borrowed, meaningless. But a man who has realized, who has come to his very center, a man who does not need to read the sutras -- he knows the truth -- can entertain himself.

It is almost like a bank, the same principle. If you have money the bank is ready to give you a loan. If you don't have money, no bank is ready to give you a loan. Strange! The ordinary logic will be: the man who has no money, give him the loan; and the man who has money, there is no need to give him a loan. But that is not how banks work.

The same is true on a higher level. A man who has the truth has no need to read the sutra, and can enjoy it. It is a beauty. He can find nuances which you will never find, he can find diamonds which you will pass by because you don't know what a diamond is. You have known only stones, colored stones.

I am reminded of a story.

A poor man, a potter ... In India, potters use the donkey to carry their pots to the marketplace to sell -- mud pots. He was coming back after selling all the pots, himself sitting on the donkey, and then he saw by the side of the road a huge stone, shining, radiating.

He said, "Great! My donkey will enjoy it. I have never given him anything." So he got down and he picked up the stone. It was not a stone, it was an unpolished diamond.

But he was very happy sitting on the donkey. He told the donkey, "When we reach home I will make a hole in it and hang it around your neck. I have never given you anything -- I am poor, you are poor -- but this is a beautiful thing, it radiates. You will be the only donkey in the whole world with such a beautiful stone hanging around you."

Just then a jeweler passed by in his chariot. He stopped the chariot, and he could not believe his eyes. A man was sitting on a donkey, holding such a huge diamond -- many times bigger than the Kohinoor, which is now in the British Museum, given by the queen as a gift. It was a gift from the Nizam of Hyderabad.

Hyderabad has the greatest quarry of diamonds; all the big diamonds have come from Hyderabad. The name of the village is Golconda. The Nizam presented that diamond, Kohinoor, to Queen Victoria. Then it was polished and cut, and now it is one third of its weight, but a thousand times more valuable, because the more it is polished and cut, the more it shines, radiates. It is the purest diamond in the world. You can see through and through, there is no flaw in it. India has been asking for it back, because it was a present, and the British Museum has no right to keep it.

But that diamond the potter was holding in his hand was far bigger than the Kohinoor. The charioteer stopped, the jeweler got down. He asked, "How much will you take for this stone?" He did not say diamond; he knew perfectly well that this fellow did not understand that it was a diamond.

The poor man said, "Four annas will do. I will purchase something for my poor donkey."

Four annas? -- the jeweler became greedy. He said, "Just for a stone ... I will give you two annas."

At that moment a king had come by on his horse for hunting. He stopped his horse, and he looked at the diamond. Because the king had come, the jeweler moved his chariot, just slowly, thinking that the potter would understand who was going to give him two annas. "If he does not come back to me I will raise the price to three annas. Or if the worst comes to the worst I will give him four annas."

But when he came back, the king was there, and the king said, "How much has that jeweler offered for this diamond?"

The potter said, "Diamond? I thought it was a stone, so I asked him for four annas, and he offered me two annas."

The king said, "Its worth is one million rupees at least. I will give you one million rupees."

At that time the jeweler came running, because he knew it was worth almost ten million rupees. He said to the potter, "I am the first customer, and you have offered it to me for four annas. I am ready to give it."

The potter said, "Now it is too late. I was an ignorant potter, I had no idea that it was a diamond. But you are a jeweler, and your greed is infinite. You could not give even four annas. The king has given me the order to take it to the palace for one million rupees."

The question is of recognition. A master like Yakusan can read the sutras because he can recognize what is true and what is not true. He can enjoy the ancient buddhas and their statements, their articulateness, and how they expressed such mysterious phenomena in simple words.

But the monk's asking, "CAN I ALSO RECITE SUTRAS LIKE YOU?" is absolutely wrong, because unless you are like the master, you cannot read the sutras like the master. From where will you get the eyes? From where will you get the consciousness to find the diamonds?

Yakusan said, "IF YOU WANT TO RECITE SUTRAS LIKE ME, YOU MUST PIERCE EVEN THROUGH THE HIDE OF A COW." First have that much clarity of eyes that your eyes become almost X-rays, they go through and through the hide of a cow. First get that eye, and then you can read the sutras, not before that.

ON ANOTHER OCCASION, YAKUSAN WAS ASKED BY GOVERNOR RI, "WHAT ARE THE PRECEPTS, MEDITATION AND WISDOM?"

YAKUSAN ANSWERED, "THIS POOR MONK HAS NOT SUCH USELESS FURNITURE." He is calling the great precepts, meditation and wisdom, just useless furniture.

RI SAID, "DON'T BE SO MYSTERIOUS!"
YAKUSAN SAID, "IF YOU WANT TO HAVE WHAT I HAVE, YOU MUST SIT ON THE HIGHEST MOUNTAIN, GO DOWN TO THE BOTTOM OF THE DEEPEST SEA.
"YOU DON'T THROW OFF YOUR BURDENS EVEN WHEN YOU GO TO BED; YOU ARE BUSY WITH YOUR ILLUSIONS.

"This is not the right time for you to ask about meditation and wisdom. That's why I have called it `useless furniture.' It will not be of any use, it will be just another weight on your head. You have already enough weight -- so many illusions, so many desires, so many ambitions, so much greed. What will you do with meditation and wisdom? They will become an unnecessary load on your head. You cannot even go to

bed without all kinds of tensions, anxieties, anguish, angst.

"Wisdom and meditation are a totally different world. That's why I said, `THIS POOR MONK HAS NOT SUCH USELESS FURNITURE.'

"I cannot give you wisdom and meditation. If you want them, then you will have to sit on the highest mountain" -- the highest mountain is your consciousness. "YOU MUST SIT ON THE HIGHEST MOUNTAIN, GO DOWN TO THE BOTTOM OF THE DEEPEST SEA."

Your consciousness is both: it is the highest mountain and it is the deepest sea. Its roots go to the deepest being of your existence, and its branches reach to the stars. Unless you have both, you should not ask about meditation and wisdom.

Meditation takes you to the roots of your being, to the very bottom of the sea, and then suddenly sprouts a tremendous flowering tree which reaches to the stars. You can have both together. Meditation takes you deeper, and wisdom takes you higher.

This is the vertical dimension I have talked to you about, the whole expanse of the vertical dimension: as deep as the bottom of the deepest sea ... For example, the Pacific Ocean is five miles deep; that is nothing, you are going to be deeper. You are going to be higher than Everest in the Himalayas.

And this is your possibility, which Christianity and other religions have been preventing you from. They are calling you to the church; I am calling you to your own potential.

I am persuading you to reach to the highest consciousness and the deepest meditation, and you will have all the splendor of existence in your hands.

Santoka wrote a small, very small haiku:

I HAVE NO HOME;
AUTUMN DEEPENS.

Just visualize a homeless wanderer -- that's what a seeker is, a homeless wanderer -- in search of the home. He has not reached yet.

But a homeless wanderer has no attachment, has no possession, has no burden, has no tension, has no anxiety. The homeless wanderer slowly slowly relaxes in a deep let-go.

Sitting under a tree, perhaps, near a river or a mountain, he says, "I HAVE NO HOME; AUTUMN DEEPENS" -- but it does not matter. The autumn is so beautiful, and it is deepening every moment.

"I have no possessions, no home, no barriers, no blindfold on my eyes. I can see the autumn is deepening. I am so clean and clear ... that autumn deepens."

That reminds me of one of the questions of those Christian monks. They were very much concerned with the marble of this Buddha Hall. They are not at all concerned with all the marble in the Vatican; they are not concerned about the great cathedrals around the world with all their architecture and marble and statues. They are concerned with this small amount of marble in the Buddha Auditorium.
That's what I call blindness.

If you can see this marble, how can you not see the Vatican? All the churches of the Vatican, all the statues of Jesus, are made of purest Italian marble. Great sculptors for centuries have been working at creating cathedrals, churches.

And as far as this commune is concerned, I have to remind them ... They must have heard from their childhood that cleanliness is second to God. Here, there is no God. Cleanliness comes first! And there is nothing more clean than marble; it has a tremendous beauty, cleanliness, purity. It symbolizes beauty, architecturally.

We are putting marble on the commune roads. We have put marble in the public toilet -- I don't know, I just imagine, but my imaginings come true!

Maneesha has asked a question:
OUR BELOVED MASTER,
A VISITOR HERE OBSERVED THAT THERE IS AN AGELESSNESS IN THE PEOPLE AROUND YOU.
WHAT IS THE EXPLANATION FOR THIS?

Maneesha, the explanation is very simple. I have never felt my age. I still feel like a child. As I close my eyes I don't see any difference in my innocence, in my mischievousness. I am the only rascal saint in the whole world.

I sometimes wonder whether I am aging or not. My beard has become white, but it is not because of my age. It is due to the courtesy of President Ronald Reagan's poison. One of the symptoms of the poison thallium that he has given to me is that it turns your hair white. It would have turned ten years later, but he helped me, he saved ten years. He has given me a beautiful beard. The whole credit goes to him!

When I look into the mirror, into my eyes, I see the same eyes I have always seen from my very childhood. I close my eyes, I look inside, and I am the same -- just ageless.

That's why I go on forgetting how long I have been speaking to you. Last night, it was really too much! I have a watch, but I don't want to offend you so I don't look at it. Looking at a watch means I am tired of you. I am never tired.

On the way back, Anando and Avesh said that "This was the record!"

I said to myself, "Just wait! Someday it will be the record!"

It is true, Maneesha, it is an ageless campus. Here the old are just as innocent as the children, or even more so -- because your inner being *is* ageless. Once you come in touch with it, it is timeless, it never grows old or young or anything. It is just the same from eternity to eternity. Once you start coming closer and closer to your eternity, a certain agelessness starts radiating from your eyes, from your faces.

And the person who observed this must have a very clear vision.

I can see it happening: you are becoming every day younger. Sometimes I wonder, if everybody becomes too young, it will be very difficult to explain to them the sutras!

It is time for Sardar Gurudayal Singh ....

Pope the Polack gets an invitation from the Chinese government to spend twenty million dollars on a ten-day tour of China. He is the first pope ever to make the trip to China, and is amazed to find that nobody there knows anything about Christianity. The Polack pope makes a great effort to explain to Prime Minister Wu, his host -- who speaks little English -- something of the basics of Christianity.

"You know," says Pope the Polack, spreading his arms wide, and rolling his eyes, "you must have heard about it -- man-die-on-cross!"

"Ah! Velly good!" replies Wu. "Yes, me see the movie!"

Jose, the Peruvian farmer, has a donkey called Pedro. One day he lends Pedro to his mother-in-law, Mama Enchilada. That evening, when Jose goes to collect Pedro, he finds that the donkey has managed to kick his mother-in-law down the village well. The next day, at Mama Enchilada's funeral, the entire male population of the village flocks to the church. After the ceremonies, Father Gonzalez approaches Jose and says, "Your mother-in-law must have been liked very much. I have never seen so many people in my church."

"Ah!" says Jose, "they did not come to bury Mama Enchilada -- they came to borrow Pedro!"

Unsuspected by the American public, President George Bush has a grave problem. He has secretly been going to see Doctor Mindbender, the White House psychiatrist, for some intense therapy. One morning, George Bush is lying on the shrink's couch, just babbling away.

"I am a nice man, really I am," says George, in his best TV voice. "I am the ex-director of the CIA. I have a college degree; I am a respectable, quiet family man. I lead an unblemished life. I always contribute to Mother Teresa's charity fund, and I often visit Father Fungus to have a heart-to-heart chat. I have nothing to reproach myself with, yet I keep having this disturbing delusion, this nagging feeling, that I am a violent mass murderer."

"Hmmmm," says Doctor Mindbender, as he quietly locks the door, and pulls down the blinds. "You must not worry, George. This is quite common among many mild-mannered, quiet people like yourself. But before we proceed, would you mind putting down your sub-machine gun?"

Do you get it? -- you will get it in the middle of the night!

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent ...
Keep your eyes closed.
Feel your body to be completely frozen.
This is the right moment to enter in.

Gather your whole life force. Collect your total consciousness, with an immense urgency as if this moment is going to be your last moment, then rush towards the center as fast as possible.

As you go deeper a great silence descends over you. A little deeper and fountains of peace start bringing your whole inner space to a coolness you have never known before.

Deeper still, and you will see for the first time your real nature -- the buddha, the awakened one -- and around the awakened one, all is ecstasy, all is joy, all is blissfulness.

Just remember one thing, just the one thing that is the only quality of the buddha -- witnessing.
Witness that you are not the body.
Witness that you are not the mind.

Witness that you are not the other subtle bodies, layer upon layer. You are only a witness, nothing else.
The moment you are simply a witness, you are a buddha.

This buddha has been hiding deep within you for millions of lives. He has to be brought out. He has to change your whole life. He has to bring his grace to your gestures, beauty to your eyes, agelessness to your being, to your feeling. But first make sure that you are simply a witness.

Being simply a witness you are at the highest peak of consciousness, and when you are at the highest peak of consciousness, from there you can look at the deepest depth of your being -- the very abysmal depth. You have moved from a horizontal into a vertical being.

To me the vertical being is the superman, the new man which is going to come into the world if the world is to survive. The horizontal man is going out of date; it has lived long enough. Now comes the age -- the new age -- for the vertical man to appear on the horizon.

I want my people to be the first vertical people -- the highest and deepest together.

To make your witnessing more clear, Nivedano ...

(drumbeat)

Relax ... Let go ... But only remember you are a witness.

Slowly slowly, by and by, your consciousness starts melting like ice into the ocean.

I can see around me ten thousand buddhas melting into an ocean. Gautama the Buddha Auditorium has become an ocean without any ripples -- such peace, such silence, such isness transforms you.
Only this isness creates wisdom in you.

Wisdom is a shadow of meditation. In fact, all so-called virtues, without meditation, are fake. With meditation, authentic virtues start arising all over your inner space.
You have to face a tremendous revolution.

You become a garden, and all kinds of flowers, strange unworldly fragrances, fill your inner space. To me, to know this space is to know godliness. I call godliness, the buddha.

Now, before Nivedano calls you back, collect as much experience of the center, as much juice ... drink of it. Collect all the wildflowers of the beyond. You have to bring them back. They have to become slowly slowly your blood, your bones, your very marrow.

And persuade the buddha. He is coming every day, inch by inch, closer to you. It is your nature. He has to come to the surface just like a lotus flower comes from the dirty mud, rises above the mud, above the water, and opens its petals to a new sunrise.

You are all facing a great dawn, very close. You are the most blessed people at this moment on the earth. The whole of humanity is entangled with trivia, useless furniture.
To me, according to my experience, this is the only religiousness there is.

Nivedano ...

(drumbeat)

Come back ... But come back with the joy, with the silence, with the serenity. Sit down for a few moments just to recollect the golden path you have traveled -- and look just behind you: the buddha has come closer to you.

First he will be a shadow behind you, and then you will be a shadow behind him. That will be the greatest blissful day in your life.
Yakusan says, "Isness is my business."

That is my business also. That has been the business of all the buddhas -- a single business, bringing people to isness, to here and now, and the doors are flung open to all the mysteries and all the miracles of existence.

Okay, Maneesha?
Yes, Beloved Master.

Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Chapter #5
Chapter title: Turning lions into sheep

26 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON A RAINY DAY, MONK GAO VISITED YAKUSAN, WHO COMMENTED, "TODAY IT'S QUITE HUMID."
"I WILL BEAT THIS DRUM," SAID GAO.
UNGAN SAID, "THERE IS NO LEATHER -- WHAT DRUM DO YOU BEAT?"
DOGO ADDED, "THERE IS NO DRUM -- WHAT LEATHER DO YOU BEAT?"
AND YAKUSAN COMMENTED, "TODAY, THE MELODY IS VERY GOOD."
ONCE, AT THE MEALTIME, YAKUSAN HIMSELF BEAT THE DRUM, AND MONK GAO ENTERED THE HALL, DANCING. YAKUSAN DROPPED THE DRUMSTICK AND ASKED, "WHICH PIECE IS THAT?"
"THIS IS THE SECOND PIECE," SAID GAO.
YAKUSAN ASKED, "WHAT IS THE FIRST PIECE?"
GAO TOOK THE SEAT, HELPED HIMSELF TO SOME RICE, TOOK THE BOWL OF RICE WITH HIM AND LEFT.
ON ANOTHER OCCASION, A MONK CAME TO YAKUSAN FOR GUIDANCE.
"WHO ARE YOU?" YAKUSAN ASKED HIM.
"JOTAN," REPLIED THE MONK.
YAKUSAN SHOUTED, "LAST TIME IT WAS JOTAN AND THIS TIME, TOO, IT IS JOTAN!"

Friends,

First I have to answer the Christian monks who have sent many questions. Only twenty-one have come here, but now the whole seminary is agog and talking only about what I have said.

They have sent a monk here today asking for the video; the whole seminary wants to see it. I am sending it with Prasad, and he has to inform them that this is only the beginning. I have been speaking continually since then, answering their questions. If they have any more questions, he should collect them. He should not enter into any dialogue, he should only collect the questions. I am going to answer them.
The first question today is: THE CHRISTIAN CHURCH DEFENDS TRUTH, HONESTY, AND LOYALTY ....

In the first place, does the Christian church know the truth? It believes in a fictitious God, it believes in a fictitious devil, it believes in heaven and hell, and it has no evidence for them. What truth does it guard?

It has, in fact, no way to reach to the truth. Prayer is not the way, because prayer is based on belief in a God. You have already accepted a belief. A belief is not a truth. You have not to *believe* in a truth; truth overwhelms you. You become it! It is not a question of faith or belief, it is a question of deepest inquiry into your own being, into your own consciousness. It is an inward journey.

Christianity still hangs around the objective world. Its God is an object outside, its heaven is outside, its hell is outside. The prayer is for an outside God; it has not yet learned that there is an inner space in human beings, and unless you touch the very center of your consciousness, you don't have the truth.

What are you guarding? -- all kinds of lies!

Virgin birth -- is it a truth?

Only amoebas have immaculate conception. Except amoebas, nobody can have a virgin birth. Amoebas are very strange people, celibate. In fact they don't have any sex; nobody is male, nobody is female. You will be surprised: how do they go on multiplying?

Their process is very simple. They go on eating, and there comes a time when they become fat in the American way. There is a limit beyond which they cannot go on eating. They divide themselves in two. One amoeba becomes, at a certain stage, two amoebas. They are immortal unless they are killed. Then two amoebas go on eating more and more, and soon there will be four amoebas. This is the only animal in existence which has no sexuality.

Why this insistence on immaculate conception? -- just to make Jesus a very special human being, far above, beyond the ordinary mankind.

I have heard ... A psychoanalyst was dealing with a young girl. Her mother had brought the girl to him. The girl was pregnant, she was almost ready to give birth. Nine months were over, and it was so apparent, but the girl denied absolutely that she was pregnant. She said she had not even touched any man, she had not been in company with any man; how can she be pregnant?

The psychoanalyst tried in every way to persuade her to tell the truth, but she simply denied it: "How can I be pregnant? I have no relationship with anybody -- and particularly a sexual relationship."

Finally the psychoanalyst got very irritated. He went to the window, opened the window, and stood there looking far away towards the horizon. It had not been more than five minutes, but it felt as if years had passed. The mother and daughter both could not believe it: what is he doing there?

Finally the mother asked, "What are you thinking? What are you doing standing there facing towards the horizon?"

He said, "I am watching for the three wise men from the East! -- because this is the second case of immaculate conception. But I don't see any camels carrying the three wise men from the East, I don't see any star moving towards this place where this pregnant girl is saying that she is a virgin."

To make it a little bit rational, Christians have gone into an absurdity which they don't understand. Because they could not prove how a woman without sexual contact with a man could become pregnant, they brought in the idea that she became pregnant by the Holy Ghost.

Then it is no more an immaculate conception, and the Holy Ghost is no more holy. He is the most unholy ghost in the whole world, making a poor girl pregnant. And the absurdity does not end here, it goes on further. Asked, "Who is the Holy Ghost?" they say, "It is part of God."

Which part? -- the hand? the head? By hand you may tickle her, but you cannot make a woman pregnant; neither can you do the job with your head. It is absolutely obvious which part the Holy Ghost is: God's sexual machinery! ... And not an ordinary sexual machinery, but portable. God remains where he is

in the heavens, and the portable machinery comes and makes poor Mary pregnant!
These are the truths you are guarding? Then what can be a bigger lie?

Christianity doesn't have any approach towards truth, because truth is intrinsic in your consciousness, beyond your mind. It is not a thought. It is not a question of philosophy, nor a question of theological discussions. It is a question of deep meditation that leads you beyond thinking, beyond mind, and you become simply a witness, a pure witness.

That witness is divine because it is eternal. It is the ultimate in intelligence, it is the greatest clarity of vision. It takes you away from all dualities. Even the true and the false are a duality, just as birth and death are a duality, just as light and dark are a duality. Passing beyond the mind, you have passed beyond duality.

Mind functions by dividing everything into polar opposites; that is the functioning of the mind. The no-mind functions totally differently, by bringing both contradictions closer and merging them into one. No-mind knows only one existence, in which everything is dissolved. You are no more you, I am no more I. This immersion into existence is the ultimate truth.

But it is not God, it is divine. It is godliness. That's why there are religions like Buddhism, Jainism, who don't believe in any God, but they believe in godliness. That is a totally different concept.

God is a person; godliness is a quality. You cannot become God, but you can be godly.

H.G. Wells has written in his world history that Gautam Buddha was "the most godless man and yet the most godly."

What truth is Christianity defending? First you have to have the truth, then you can defend it.

And defending against whom? Your God is false, your devil is false. Once you know the truth, truth defends *you*, not that you defend the truth.

Truth is far bigger than you, it is infinite, it is eternal. You are just a dewdrop, and it is a vast ocean without any boundaries. The dewdrop is defending the ocean -- do you see the nonsense intrinsic in the concept?

The ocean can protect the dewdrop, just the dewdrop has to slip from the lotus leaf and melt into the vast ocean. Religiousness is an oceanic feeling, an oceanic experience. The whole cosmos is one, and the whole cosmos has immense intelligence, multidimensional.

But Christianity is stuck with prayer. Any religion that is stuck with prayer is not a religion in fact. Only meditation makes the door open to religiousness, to godliness. Prayer is moving again outwards, looking upwards beyond the clouds. The more you pray, the further away you are from truth.

Meditation is not a prayer, it is utter silence. Prayer is gibberish. To whom are you talking? -- it is insanity, there is no God.

I have heard that Michelangelo was painting the Sistine Chapel for years on end. Now he was painting the roof inside the chapel on a long ladder.

He used to lie down and paint, and one day an old woman came to pray. She was not aware of Michelangelo on the ladder far away, and she was too old; perhaps she could not see that far either. But she was praying to Mary, the mother of Jesus.

Michelangelo was bored with the work, and just wanted to have a little break. She was praying again and again, so he boomed like God from far away on the top of the ladder, "I am here! I am Jesus Christ, the only begotten son of God! You tell me and I will tell my mother and my father: What do you want?"

The woman was a very fanatical Christian. She looked up, but she could not see because she was almost blind. She said, "You shut up! I am talking to your mother!"

Michelangelo writes in his diary, "I could not have believed that this could happen!" -- and the woman continued her praying.

To whom are you praying? To whom is it addressed?

Meditation is not addressed to anyone; it is a pure inquiry, an exploration of your ultimate depth and of your ultimate height. The moment you know your ultimate height and your ultimate depth, you know the very secret of existence. That secret is not a person, that secret is enlightenment. That secret makes you a buddha, a godly man.

Buddha can say anything about truth, but not Jesus. Jesus lived in hallucinations himself. To the modern, contemporary psychiatrist or psychoanalyst, he will look like a lunatic. He was.

His disillusionment came at a very late stage. When he was crucified he was still faithful, was still believing that his father, God, was going to come on a white cloud and save him. But no white cloud came,

and nobody came to save him. Finally, in despair and frustration he shouted at the sky -- again at the sky -- "Why have you forsaken me?"

This is the end result of believing, of having faith in a truth that you have not realized yourself. It is hearsay. You have heard other people saying that there is a God, but have you met anyone who has seen God?

What truth are they defending? and against whom?

Truth is self-evident. It needs no defense, it is our ultimate being. Neither a sword can destroy it nor nuclear weapons, nor fire can burn it, nor death can touch it. There is no question of defending the truth.

The question is *knowing* the truth.

The moment you know the truth you are no more. The dewdrop has slipped from the lotus leaf into the ocean. Now only the truth is. And all around, everywhere, from the smallest leaf of grass to the greatest star far away, millions of light-years away, it is the same one existence, one cosmos of tremendous intelligence.

You disappear. You are no more a Christian, you are no more a Hindu, you are no more a Mohammedan. You are not, truth is.

Meditation brings you to this space, where you are not and truth is. Prayer is a fallacy, it is a consolation, it is hallucination.

And the second thing they say ..."honesty."

All Christian values are imposed from the outside. It is a programming of the mind, which is a biocomputer. From the very childhood you start telling the child, "Be honest, be truthful, be this, be that ...." Continuously, from the church, from the school, from the family, from the neighborhood, he is being programmed.

All religions have been doing this programming for centuries. They are not allowing the person to know the truth. They are not allowing the person to be really honest, they are forcing values from outside.

When you force a value from outside it remains only skindeep. Just scratch the skin and all honesty disappears, and the barbarious, the gorilla, the chimpanzee, comes out.

Jesus says that if somebody slaps you on one cheek, give him the other cheek too ....

A Christian monk was wandering and teaching in different villages. In every sermon he would quote Jesus, "If somebody slaps you on one cheek, give him the other cheek too."

Ordinarily people think it is a great commandment. It is not -- but I will discuss it just a little later.

What happened to the monk? In one village there was a wrestler, an agnostic -- he did not believe, he did not disbelieve, he was an inquirer. And when the monk said his familiar quotation, "If someone slaps you on one cheek, give him the other too," the wrestler stood up and said, "Wait!"

He came forward and he slapped the monk really hard on one cheek. The monk almost got dizzy, he had never expected such a response, but he remembered even in his dizziness that he had to give the other cheek. So he gave the other cheek, hoping that the man would not hit it.

But that wrestler was not a believer, he was an inquirer. He was inquiring, "What happens then?" So he hit even harder on the other cheek.

And what happened? The skindeep morality dropped. The monk jumped on the wrestler. Although the wrestler was a very heavy and strong man ... in his rage, in his anger, even the weaker man can be ferocious. He started hitting the wrestler.

The wrestler said, "What are you doing?"

He said, "Jesus has said only up to the second cheek, and I don't have a third cheek! Now I am free from Jesus, and I will show you what I mean!"

The wrestler said, "Where has your great statement gone?"

The monk said, "It was only true about the second cheek. Now *you* have the third and the fourth. From the second, one has to move to the third; it is simple arithmetic!"

I appreciate Friedrich Nietzsche more on this point than Jesus Christ. Perhaps in the whole of history, only Friedrich Nietzsche has got the point. He says, "When somebody hits you on one cheek and you give him the other cheek you are insulting him. You are saying `I am holier-than-thou. You are just an ordinary human being; I am a superman, I am divine. You hit me, but I will still love you and give you the other cheek.'"

Friedrich Nietzsche's argument is that this is humiliating the other person. It is a very pious way of

insulting the other person, forcing him to be subhuman, and raising your ego to a superhuman level.

Nietzsche's advice is: when somebody hits you on one cheek, it is your duty to hit the other cheek of the person who has hit you. That makes you equal; that does not insult the other person. That is not a humiliation, you are not reducing him into a subhuman being. You are respecting him man-to-man.

But Jesus was pretending that he was not an ordinary man; he was the only begotten son of God -- and he was calling the whole of humanity just a crowd of sheep.

You may not have gone deep into the logic, but it is absolutely clear that he was an arch-egoist. He did not talk man-to-man; he was talking from a high, very high space, and you were just creatures crawling on the earth. You were sheep, and he was your shepherd.

All values imposed from outside never get to your center. The only authentic values are those which come from your center and spread outwards, not vice versa. That's exactly the meaning of education: drawing the water out from the well.

Education means drawing your inner being into expression in your living, your day-to-day life. Your honesty, your love, your compassion, should come from your inner being, not from teachings and scriptures, not from rabbis and bishops and shankaracharyas and Ayatollah Khomeini.
Who are these people? Pretenders, hypocrites.

And as far as honesty is concerned ... Because of thousands of years of conditioning, you have never thought what it means. It means not to live moment to moment. What was honest yesterday may not be honest today. What is honest today may not be honest tomorrow. Life is a flux.

The real honesty is not towards the society, towards the church, towards God -- no. The real honesty is a responsibility to the present moment. It needs tremendous awareness. You have to be honest to the present moment, not to the past, not to the future. And the present moment is changing ....

A truly honest person will go on changing with every moment. He will keep in tune with existence -- that is what I call honesty -- he will not lag behind. He will be always harmonious and in deep synchronicity with existence. If existence is moving and changing like a river, he will be moving and changing like a river.

But Christian honesty does not mean responsibility. I want to break that word in two: response and ability.

Christianity has also responsibility as one of its pillars, but their meaning of responsibility is duty: responsibility to your parents, responsibility to your friends, responsibility to your neighbors, responsibility to the church, responsibility to God, responsibility to everybody. But their meaning is `duty'.

To me, responsibility is not one word, it is two words, response ability, and only a man of deep awareness has the quality. He can respond to everything, but his response is not a reaction, his response is not out of his conditioning. His response comes from his very being.

One day a man asked Gautam Buddha in the morning, just as the sun was rising, "Is there a God?"
Buddha said, "No, there is no God."

In the afternoon another man asked, "What do you think about God? Is there a God or not?"
Buddha said, "Yes, there is a God -- not as a person, but as a quality."

By the evening a third person came and asked Buddha, "I don't know anything, I am utterly ignorant. Will you please help me to inquire into the truth of existence, or, in other words, into the reality of God? I don't know anything."

Buddha did not answer. He simply closed his eyes, sat in a lotus posture. There was utter silence under the tree where he was sitting. The man also sat. He thought, "Perhaps he is showing the way -- sit in the lotus posture." So he sat in the lotus posture, he closed his eyes, and the silence deepened.

There was also a third man present, Ananda, who was Gautam Buddha's constant companion his whole life, who took care of his food, his clothes, his shelter. He was also present while all these three answers were given. He was in deep confusion. To one man Buddha says that no, there is no God; to another man Buddha says yes; and to the third he does not speak at all. That silence went on deepening, and it lasted almost one hour.

Finally Buddha opened his eyes, and what was strange for Ananda -- the moment Buddha opened his eyes, the other man also opened his eyes. They looked into each other's eyes, and the other man touched Buddha's feet and he said, "I am so grateful for your teaching." And Buddha had not spoken a single word.

When the man was gone, Ananda was furious. He said, "You are creating confusion in me! You have no

consideration for me! I have been continuously with you since the morning, and to one man you said no, to another you said yes, and to the third you didn't say anything. That guy simply followed you, sat in the lotus posture, closed his eyes -- and the most mysterious thing was that when you opened your eyes, he opened his eyes *immediately*. Nothing was said. You looked into each other's eyes, and the man was so grateful for your teaching -- and you had not spoken a single word!

"The man touched your feet and he said, `Whatever I was seeking, I have found. My search is finished, I have come home.' Now please explain it to me before you go to sleep."

Buddha said, "Those questions were not yours, you need not be worried. I have not answered you, neither have you asked."

Ananda said, "That's right -- but I have ears, I can hear! I am following you like a shadow!"

Buddha said, "Listen. The first man who had come to me was an atheist. The second man was a theist. The third man was just an innocent man.

"I function like a mirror, I don't have a prejudice of any kind. I don't have a philosophy, or dogma, or creed, or cult. I reflect just like a mirror. This is my honesty, this is my response ability. I responded to the different people according to their needs."

He said, "Ananda ..." Ananda was his cousin-brother, elder brother, and they both had been educated in the same school where all the princes of India used to be educated. They had learned swordsmanship, archery, riding on the fastest horses -- because they were going to be the successors of their fathers.

So Buddha said, "Perhaps you will understand .... There are different kinds of horses. The first kind needs beating, otherwise he will not move; the second kind needs just the sound of the whip, you don't have to beat him, and he will move; and there are horses which need only the shadow of the whip, not even the whip. The moment they see the whip's shadow in front of them, they go as fast as they can.

"The same is the situation about mankind. There are different kinds of people, and I cannot strictly follow any dogma; otherwise I will not be responsible, and I will not be honest to the person. I will be simply repeating a program, not caring at all to whom I am talking and what is his need. I respond to the needs. They change moment to moment."

When you look into the mirror you see your face. When a donkey looks into the mirror, the donkey sees his face. The mirror has no idea of its own, it is simply reflecting.

The truly honest person is simply a reflecting mirror. He will do whatever the moment demands, not according to some promises given in the past. The past is no more. A man of true honesty never gives any promises, because promises are given for the future -- and who knows about the future?

An awakened man simply lives moment to moment in pure honesty. But the honesty is not according to the past, according to any promise, according to the church, to the scripture. It is according to the moment. He responds with his total consciousness, he does not hold anything back.

But the Christian honesty and the honesty of other religions is a reaction, not a response. They have been told, and they are following the program. They are robots, not even human beings. Your mind is a robot. Just feed it with information and it will follow that information. Go on telling it to be honest and it will be honest, but that honesty is very superficial and meaningless.

One of my friends was visiting the Soviet Union, and he asked a small boy, "Do you believe in God?"

The small boy laughed, and he said, "God? In the past, in the dark ages of humanity, people used to believe in all kinds of stupid things. Do you want to see God? It is in the museum."

Don't think that this boy is responding. This is another conditioning. When the friend reported to me -- and he was a great scholar, Rahul Sanskritayana, he was teaching Sanskrit in the Moscow University -- when he reported to me, I said to him, "You have misunderstood the whole situation."

He said, "What do you mean?"

I said, "That boy has been fed with atheism, no-God. God is out of date, it is a superstition of the past, of the dark ages. He is repeating his program.

"In India, if you ask any boy, he will say, `Yes, there is God.' But there is no difference between the two, they are both reacting according to their programming."

A Christian will say that yes, there is God; a communist will say there is no God. The Christian believes, the communist disbelieves -- but beliefs and disbeliefs are in the mind, they are not your experience. You have not known even yourself, how can you be honest? One has to know oneself, one has to be oneself, only then there is a possibility of honesty.

Socrates is right: "Be thyself." But he was not complete, because he was not a meditator. This conclusion was a logical, rational conclusion. First, be thyself.

But all the mystics of the world say, first be thyself, then dissolve thyself also into the eternity of existence. Then whatever comes out of that eternity, you are just a vehicle, you are just a hollow bamboo. Whatever song is sung on the hollow bamboo, it becomes a flute. It does not obstruct, it allows the song to flow through it. Whatever existence wants to sing through it, you are just a hollow bamboo -- no self, no I, just a pure passage for existence to respond.

Then there is honesty, there is truth, there is morality -- but of a totally different coin, a totally different quality. It is individual, it is your own in a way. You are not following anybody -- all following is wrong -- you are simply being in tune with existence.

And the third thing they have asked about is loyalty. Loyalty to whom? To a God which you don't know? To the church?

And remember perfectly: Jesus Christ was a Jew. He was born a Jew, he lived a Jew, he died as a Jew. He had never heard the word Christian, he had never heard the word Christ. It was three hundred years later when the gospels were translated into Greek .... Christ is the Greek word for the Hebrew `messiah', and from that Greek word `Christ' comes `Christian'.

Christianity was not founded by Jesus Christ, it has to be remembered. It was founded eighty years after his death, by people who had not directly known him.

Now even Christian scholars have come to the conclusion that the Christian gospels were not written by the apostles but were written by somebody else, because the mountains described are not in the same place where they are described in the gospels. The rivers described are not in the same place where they are described in the gospels. The lakes ... Everything was written by people who had not known Jesus Christ, and neither had they lived with Jesus Christ.

Christianity is one of the most fake religions of all. Jesus has nothing to do with it. And the pope represents Jesus, and the pope wants you to be loyal to him. The pope wants you to be loyal to the vested interests.

The whole of Christianity is a very dangerous, poisonous phenomenon, because it teaches people that God made the world perfect, you don't have to change it, no revolution is needed. Be loyal to God, and be loyal to everything *as it is*. The capitalist has to remain as a capitalist -- that's the way God wanted it, and nothing can happen against the will of God. If you are poor, that's how God wanted you to be. If you are a woman and you are not equal to man, that's how God wanted it to be. God created the world as it is.

Christianity does not believe in evolution, it believes in creation. You should understand the difference clearly.

President Ronald Reagan has tried to ban all the books of Charles Darwin, because Darwin preaches evolution. He wanted to completely remove Charles Darwin's books from all the universities, all colleges, all schools, all libraries. Why? -- because his theory goes against the idea of creation. That was President Ronald Reagan's fundamentalist Christian mind.

God created the world as it is, it is not a question of evolution. So you should settle with the world as it is, you should settle as you are. If you are poor, you should settle as you are. If God has made somebody a king and somebody a beggar, he knows best; you are not to change anything.

Christianity is absolutely against any revolution in the world, any change in the social structure. That is what is hidden behind the word `loyalty'. You should be loyal to God and his creation, you should not try to improve it. Do you think you are wiser than God? You should understand that God is perfect, and whatever he creates is perfect. Out of perfection only perfection comes. So this world of misery, poverty, starvation, has to remain as it is.

Because God has told Adam and Eve, "Multiply, produce as many children as you can," the Christian church still goes on insisting that no birth control methods, no condoms, no pills should be used -- because God wants you to multiply.

We have multiplied enough.

Just in this country, when it became independent forty years ago, the population was four hundred million. Now the population has gone beyond nine hundred million, and by the end of the century it will go beyond one billion. For the first time, India will be the greatest nation in the world! Up to now China used to be the leader.

But what kind of greatest nation? Half of the population will have to starve, and die from starvation, and

the Christians go on saying, "Multiply! That is a commandment from God. Be loyal to God and never think of changing anything in the world."

Galileo was called by the pope because he had written against the commonly accepted idea which was that the sun goes around the earth. Galileo, in his scientific investigations, found just the reverse: it is the earth that goes around the sun. But the Bible says the common sense idea ....

The pope said to Galileo, who was old and almost on his deathbed -- he had been dragged to the court of the pope -- "You have to change your book. You have to write that it is the sun that goes around the earth, because that's how it is written in the Bible. The Bible is a divine scripture written by God himself, and God cannot commit a mistake." Even the pope cannot commit a mistake, he is infallible.

Galileo must have had a very great sense of humor. He said, "There is no problem, I can change my book. I can write that the sun goes around the earth, but remember, it won't change anything. The earth will still continue to go around the sun. The earth is not going to read my book, and neither is the sun going to listen.

"But why are you so much afraid? I can prove it scientifically."

The pope said, "I don't want to listen, because if even one thing is found to be wrong in the Bible, people will start thinking that if one thing can be wrong, other things can also be wrong. And if the Bible can be wrong, what will happen to *my* infallibility?"

The question is not of truth, the question is of dogma. You have to be loyal to the dogma whether the dogma fits with reality or not, and you have to be loyal to superstitions, all kinds of superstitions, which are killing humanity.

The Bible says, "Spread the word, even if you have to fight. The pagans are subhuman, they have to be changed into Christians, otherwise they will never be saved." That's how crusades were created.

The Christians have killed more people in the world than any other religion. Second to the Christians are the Mohammedans -- but the Christians are at the top, and for very good reasons. They have been killing people in order to force them to become Christians. Obviously, if it is a question of choice between death and Christianity, any fragile human being will choose Christianity rather than death. So create the fear that "You will be killed. The only other way is to be a Christian."

And it is not only Christians ... Even Jesus says, "Anybody who goes to God's paradise goes through me, via me, there is no other way. I am the way. Bring people on the way, even if you have to force them."

It is done with great good intentions -- and that is the problem to be understood.

An old proverb is very relevant. It says, "The path to hell is paved with good intentions." Now, the Christian crusades against the pagans are with great good intentions. They want them all to go to paradise. Because they are resistant, they have to be killed. That will be an example for other pagans: "If you don't want to be killed, become a Christian!"

Jesus talks about loving your enemies, and loving your neighbors. That is all talk. Christianity has proved that killing your enemies ... And Jesus Christ himself is responsible for it, because he says, "Who is not with me is against me." Now this is a very ugly, political statement. Do you call it religious?

"Who is not with me is against me."

It can be said by Adolf Hitler, by Joseph Stalin, by Benito Mussolini, but not by a religious person. Because the person may not be with me, but it is not necessary that he should be against me. He can be indifferent. Why are you leaving out the category of the indifferent? This is dictatorial.

This is not religious, this is against humanity. You are not allowing people to be free to choose what path they want. You are forcing them to be Christians -- and you are forcing the whole of humanity into loyalty, when loyalty in fact means a slavery to the status quo -- if the society is divided into classes, you should not change it. If a few people go on becoming rich and creating millions of poor people, this is how God wants it. You should not interfere in the work of God.

It is not a religious idea; it is a very cunning strategy to keep the slaves slaves, to keep women subhuman, to keep the poor poor, and to keep the rich rich. It supports all that is ugly in a beautiful name: loyalty.

I say unto you: Find out the truth in yourself, and be loyal to your truth. That truth will bring a revolution in the world. And that loyalty will not be for any status quo, that loyalty will be for making a better world, a new humanity, a new man -- more joyous, more healthy, more blissful.

It is time -- a very decisive time. All religions are out of date, particularly Christianity. It is the largest

religion -- half of the world is Christian -- and they talk all kinds of nonsense.
Their pillars are the resurrection of Jesus Christ ....

He never died on the cross, how can he resurrect? His grave is in Kashmir, in India. It was because of a conspiracy to save him, a conspiracy between one rich disciple and the Roman governor, Pontius Pilate, that the crucifixion was to be delayed as long as possible. The crucifixion was fixed for Friday, because Saturday is Sabbath for the Jews; they don't work at all. The idea was that because the Jewish cross kills very slowly ... It takes forty-eight hours for a healthy man to die on the Jewish cross. It is a very torturous thing. An electric chair is far more merciful, but God never created the electric chair.

So the crucifixion was delayed for this excuse, that excuse. Finally, Pontius Pilate wanted to see Jesus Christ before he was taken to the cross -- just to delay it -- and he talked to him. Then the procession was going uphill to where the crucifixions used to happen. There were thousands of people, and Jesus ...

He was only thirty-three, healthy, was a carpenter's son, was accustomed to carry wood from the forest, so it is easy for him to tell people, "Carry your cross on your own shoulders." He carried his.

The cross was very heavy, and he fell three times on the way. I suspect that perhaps it was also part of delaying -- because he was thirty-three and he used to carry big logs. He was not a man like I am, who has never done anything in his life, good-for-nothing!

When Rahul Sanskritayana came back from Russia, he shook hands with me, and he told me, "Never go to Russia."
I said, "What?!"
He said, "Your hands are very bourgeois."

I said, "They have to be, because I have never used them. I don't carry anything, I don't do anything."

From my very childhood, my father, my mother, everybody used to tell me, "You will turn out good-for-nothing!" I have fulfilled their promise, their prophecy. You will not find another man in the world who is so good for nothing. I teach nothing.

Jesus was on the cross for only six hours. In the whole of history nobody has ever died on the Jewish cross in six hours. He was too young, healthy. And after six hours, as the sun was setting, all work had to be stopped -- that was the conspiracy -- and Jesus had to be brought down. He could not remain on the cross on the Sabbath. So he was brought down, put into a cave, and the guards were Roman, not Jews.

In the middle of the night he was taken out of Judea by his richest followers -- Judea was a small place -- and he healed within a week. There was not much wrong, just a little blood had flowed out. Once he was healed, his friends and followers suggested to him not to go back to Judea, "otherwise you will be killed again. It is better to move far away from Judea."

Jesus must have heard about Moses -- because he was a Jew -- that Moses had gone in search of a lost tribe in the desert. When all the followers had reached Israel, which took forty years of wandering in the desert ... The Jews can never forgive Moses because he passed by Saudi Arabia and all the oil countries, and went on wandering in the desert -- hungry, starving, thirsty. Three-fourths of his people died on the way; only one-fourth of the original lot ...

New people had come into being, because for forty years you cannot keep people celibate. So new children were born, even a third generation had come into being, and Moses experienced the first generation gap. The people who had come with him were no more there, and the new generation had no idea about Egypt, no idea about slavery, no idea about the meeting of Moses with God, and the Ten Commandments, and they did not care about this old fellow.

Just to escape ... The situation was becoming hotter and hotter against Moses, because the new generation was talking, saying that "This ugly place is the Holy Land of God? For this place our forefathers died in the desert in tremendous misery, poverty, hunger, thirst. This place ...?"

Moses must have been worried. To escape from Israel, he had the excuse that "One tribe of the Jews has lost its way somewhere in the desert. You settle down, and I will go and find the lost tribe."

The lost tribe reached Kashmir, which is really, one can say, a holy land -- the world's most beautiful place. When the first Mogul emperor, Babar, came to India, he passed through Kashmir. He could not believe his eyes. He said, "If there is any paradise anywhere, it is here, it is here!"

Moses died in Kashmir. His grave and Jesus' grave both are on the same hillside, under the same old trees, and still today a Jewish family takes care of both the graves. Those are the only two graves on which the inscription is in Hebrew.

Now, in India there are no Jews. The other Jews in Kashmir have been converted by the Mohammedans, forcibly, into Mohammedanism. But because Mohammed had accepted Moses and Jesus as prophets of

God, they did not destroy the two graves, and they did not convert the family who was taking care of those two graves. Descendants of the same family -- that is the only Jewish family in Kashmir -- are still taking care of them.

I have been to the graves. They are nearby a village which is called Pahalgam. In Kashmiri, Pahalgam means the village of the shepherd; it must have been named according to Jesus' claim that he was the shepherd. There is no other reason for it to be called the village of the shepherd.

I asked the guardians of those two graves what is written on them. On one is Moses' name, on the other is Jesus' name, in Hebrew -- in Hebrew it is Joshua -- "Joshua, who claimed to be the last prophet of the Jews."

Resurrection never happened -- and those kinds of things are the pillars: virgin birth, resurrection, creation of the world as opposed to evolution.

If it is true that God created the perfect world and there has been no evolution, then all the popes, the cardinals, the archbishops, the bishops and the priests would have been naked just like Adam and Eve. Or they may have been hiding their private parts, either with big leaves, as they hide them on the statues, or by hunting animals and using their skins.

Certainly God did not create railway trains, airplanes, cars, electricity, post offices. All this has come as part of the evolutionary program. Whether science believes in Charles Darwin's idea of evolution or not is not the question. Christianity will have to believe in evolution. It may be a different version, but evolution is the scientific truth. You can see it all around ....

And I am seeing immense contradictions. On the one hand they say, "You should not change anything, God is more wise than you" -- then why are you converting people to Christianity? God made them pagans, and you are converting them to Christianity. You are converting the poor, the downtrodden, the beggars, the orphans, to Christianity -- and particularly to the Catholic sect. It is against God, against the Christian God.

Creation is a dead word. It is just like a pond, it does not flow. And a pond has as its destiny only death. Its water will evaporate, and soon there will be mud and nothing else. A river is life. Everything is moving, everything is evolving.

God has not created a Gautam Buddha, and God has not created a Mahavira. Adam and Eve he has created -- and even he could not tolerate Adam and Eve in the Garden of Eden. He threw them out because they had committed the fundamental sin of disobedience -- his own children, naked, thrown out into the world.

God created only one couple. Now there are more than five billion people on the earth. By the end of the century there will be seven billion people on the earth. And you say things are not moving, everything is static?

Christians say that death is the punishment for your sins. I wonder that even intelligent people go on reading such rubbish. Then why do saints die? If it is because of sins that people die, then why do popes die? Why did Jesus die? And according to Friedrich Nietzsche ... why has God died?

Either everybody is committing sin, or the whole idea is absolutely wrong. Death is a natural phenomenon, it has nothing to do with sin.

In fact, everything that is pleasant has been destroyed by Christianity. It is said that you cannot be rejoicing and enjoying life when other people are suffering. What do you mean? -- if other people have cancer, you should have cancer also?

If other people are suffering, that does not mean that you should suffer also. You should help the suffering to cut the roots of their suffering. That you don't allow: God has made them to suffer; they are suffering because it is the will of God, so don't change their suffering but change your joyousness, your cheerfulness, your laughter, your blissfulness. While other people are suffering you are laughing? you are dancing? you are singing?

Christians have made the whole world miserable. The churches are the most sad places; even graveyards are more joyous, with flowers and beautiful trees. Churches ...? I have been into churches. As you enter a church it feels as though you are entering hell -- just the fire is missing, so it is all cold. Perhaps the fuel is finished in hell! -- there is an end to everything. Now be careful: when you go to hell, take woolen clothes with you, because there is no more hellfire, just an eternal winter which goes on getting colder and colder.

What kind of nonsense is this? If other people are sick, do you have to drop your healthiness? If other people are stupid, idiotic, retarded, do you have to drop your intelligence? This is a strange theology of destroying people's happiness. If people are suffering, share your happiness with them, make them also

laugh. Cut the roots of their suffering. That seems to be human.

This teaching is absolutely inhuman! A few are suffering because God wants them to suffer -- and you have to suffer because Christianity wants you to suffer. Don't laugh, don't smile, don't enjoy anything, don't rejoice .... Then why not commit suicide? For what are you living? Just to watch the suffering of others, and your own?

Christianity leaves no other alternative than suicide. It is not an accident that the Western philosophers have come to the point of existentialism, which preaches that suicide is the only way out. It is Christianity deep down which has made the whole world so miserable that there seems almost to be no need to wake up tomorrow morning. For what? just to continue this misery?

And it is strange: on the one hand they say, "Know thy place. God makes everyone as they are ...." Do you see the contradiction? If God has made you a laughing, enjoying, rejoicing person, then this principle does not apply. It only applies to the sufferers: "Don't change your place, suffer. God makes everyone as they are." If it is true, then God has made many people loving, laughing, rejoicing, dancing. Who are you to prevent them?

But no, it is not applicable as far as joy is concerned, only suffering. What can be the reason behind it?

The reason is clear. Only the people who are miserable will seek the advice of the priests and the popes. Only the people who are miserable can be enslaved, can be told that "You are sheep and we are the shepherds." Only miserable people need salvation. A happy person, a blissful person does not need any salvation.

I don't need any salvation! I have solved all my problems. I have found myself. I have found the door to the divine. I don't need any shepherd, and I don't want to be called a sheep. If I had been present I would have slapped Jesus Christ.

Christianity has turned lions into sheep.

I want you to roar in laughter and joy like lions. Cut the roots of misery, suffering, slavery, all kinds of exploitation.

We need a classless society, and ultimately we need a world without any government.

As I entered America, the first question they asked me was, "Are you are a communist? Are you an anarchist?"

I said, "Both, and something more."

They said, "Something more?"

I said, "Yes. Communism is only a step. The Soviet Union has missed, it is just clinging to that step ...."

Karl Marx's idea was that as communism settles down, the government will disappear; otherwise, the bureaucrats become the new bourgeois. That is what happened in Russia, that is happening in China. That is going to happen in every communist country. The Communist Party takes the place of the capitalists -- no change. The poor remain the poor. Of course, they are equally poor. The only equality that communist countries know is equality of poverty.

I want equality of richness, a rich world -- which *is* possible, because if we use science and technology not to exploit people but to create more and more wealth, more and more nourishment for people, scientists say we can support through science and technology a seven times bigger population than exists today.

But they are being prevented by the churches, by all the religions, by the capitalists. The fear is that if there is nobody poor, who is going to go to the church? If there is nobody poor, who is going to pray to God? If there is nobody who is suffering, the priest is not needed.

A rich world, an equal world, a world without government, without crime, a world of meditators, a religious world, will not need three hundred religions as they exist today.

And Christianity is the biggest religion, of course, and the biggest crime against humankind.

A MAJOR CONFERENCE OF CATHOLIC PRIESTS IN AMERICA HAS PRODUCED A VIDEOTAPE ON PRIESTS WITH AIDS, THAT CANDIDLY DISCUSSES HOMOSEXUALITY AMONG THE CLERGY.
EXPERTS ESTIMATE AS MANY AS FORTY PERCENT OF CATHOLIC PRIESTS ARE GAY.
ON THE TAPE ONE PRIEST CONFESSES TO BEING GAY SINCE HE WAS SEVENTEEN. HE TRIED TO RENOUNCE HIS DESIRES AFTER BECOMING A PRIEST, BUT FAILED. "I COULD PRAY ALL DAY, AND A HANDSOME MAN WOULD STILL CATCH MY EYE," HE CONFESSED.
THE TAPE ACKNOWLEDGES THERE IS AN INCREASING NUMBER OF PRIESTS WITH AIDS, AND ADVISES OTHER PRIESTS HOW TO HELP THEM PSYCHOLOGICALLY AND MEDICALLY.
ONE FORMER JESUIT, WHO IS NOW A NEW YORK PSYCHOTHERAPIST, SAYS HE HAS A DOZEN

PRIESTS WITH AIDS AS HIS CLIENTS.
AND THE ARCHBISHOP OF NEW YORK DENIES THAT ANY PRIESTS HAVE AIDS.

In fact, in the oldest monastery of Mount Athos ... It is near Greece, a sovereign country, it has its own government. It is a thousand-year-old monastery. Once a man becomes a monk in this monastery of Mount Athos, he cannot leave the monastery alive, only his corpse will come out.
This they call loyalty.

I call it slavery. I call it absolute destruction of freedom of choice -- because tomorrow I may not feel like being in Mount Athos, but I have no choice. They have not only taken my present, they have taken my future also.

It is the ugliest place in the world, because no woman has ever entered, has ever been allowed to enter, Mount Athos. You will be surprised: what kind of people are living there? Even a six-month-old baby girl cannot be allowed in Mount Athos. Are these monks or monsters?
But that is not the end of the story.

THE MONASTERY AT MOUNT ATHOS, AN INDEPENDENT CHURCH STATE IN GREECE, STRICTLY FORBIDS THE ENTRY OF FEMALES OF ANY KIND ....

Have you known females of any kind? I was surprised, I have known only one kind. When I first heard it, I could not believe that there are other kinds of female also. But then I understood there are. ... EVEN BABIES, PET DOGS, CATS OR PARROTS WHICH ARE FEMALE. This can give you a clear-cut indication what kind of people are living there. They are not only homosexuals; the fear is that if even animals enter there which are female, these monks are not going to leave those animals alone. They will commit sodomy. Sodomy means making love to animals.
And this you call religion? This you call transformation of human beings?

One journalist who has just visited there found that "THERE ARE SOME MEN WHO WERE TAKEN THERE IMMEDIATELY AFTER BIRTH, HAVE NEVER SEEN A WOMAN IN THEIR LIVES" -- not even their mothers. As they were getting out of the womb, they were immediately transferred to Mount Athos. They have never seen that any kind of woman exists in the world.

One monk stated to the journalist, "IT TOOK ONLY ONE WOMAN TO UNDO THE GARDEN OF EDEN. IT WOULD TAKE THE SAME NUMBER TO DAMN MOUNT ATHOS." Just one woman, he is saying, destroyed the Garden of Eden; one woman will destroy Mount Athos. And these are great monks, holy people, loyal to God, constantly praying.

But nothing seems to have changed in their biology, nothing seems to have changed in their minds, in their dreams, in their imagination. But they are forced, they cannot go out -- that's why Mount Athos has its own government, its own police, its own guards continuously guarding the monastery. Nobody can escape out of the monastery. Do whatever you want to do, but do it in the monastery.

I have heard a few days ago about another monastery where there are one thousand monks who were divided with a wall, because fifty percent want homosexuality to be accepted by the church, and fifty percent are against it. Not that they are not homosexuals, they just don't want to make it public. Keep it quiet.

Christianity and other religions have helped all kinds of sexual perversions in the world -- and they think they have been very beneficial? they have been a blessing to the world? They are absolutely a curse, categorically a curse, and unless they disappear, man cannot live in peace.

The sutra:

OUR BELOVED MASTER,
ON A RAINY DAY, MONK GAO VISITED YAKUSAN, WHO COMMENTED, "TODAY IT'S QUITE HUMID."
"I WILL BEAT THIS DRUM," SAID GAO.

The drum is beaten in a Zen monastery, or the bell is rung, only to gather all the monks. Gao said, "I WILL BEAT THIS DRUM so everybody comes here. It is a very humid day."

He was making an ordinary statement, but in the world of Zen, when you are talking to the masters, everything is taken to the highest potentiality. Even ordinary statements are given a golden touch.

UNGAN, a master, SAID, "THERE IS NO LEATHER -- WHAT DRUM DO YOU BEAT?"

He is giving him a koan. Zen has thousands of koans, and this is one of the koans. He changed the whole topic. The drum was there -- but he is a master, he said, "THERE IS NO LEATHER -- WHAT DRUM DO YOU BEAT? Meditate upon it. If there is no leather, can you beat the drum?"

A koan is a puzzle which has no solution. A koan is a puzzle which is never solved, but as you go on meditating and becoming silent and silent and more silent, it dissolves. Suddenly there is no puzzle, no problem, nothing to solve. The koan disappears in deep meditation with all other thoughts. It *is* a thought.

DOGO -- another master who was present -- ADDED, "THERE IS NO DRUM -- WHAT LEATHER DO YOU BEAT?"

Meditate upon it. Both are similar, you cannot find a solution. If you try to think you are lost. If you get out of thinking there is a possibility to rise above the koan, but only if you rise above the mind.

Zen is the small stream of masters who are teaching the no-mind. All other religions are confined to the mind. In that way, Zen is not an ordinary religion. It is a totally unique spirituality. It teaches you to drop the mind, because the mind has all the programs, it has all the conditionings, it has the whole past in it.

The moment you drop the mind, put it aside, a clearing opens, a door widens into the mystery of existence. Suddenly there is no problem and there is no answer either, but a great contentment, a tremendous fulfillment arises in your being.

And the third master who was also present, Yakusan, commented, "TODAY, THE MELODY IS VERY GOOD."

What melody? A small statement from a disciple, "I will beat the drum," is completely forgotten. One master has given him a koan, another has turned the koan upside down, and the third is saying about his no-mind, "TODAY, THE MELODY IS VERY GOOD. I am feeling in deep synchronicity with existence. Everything is song, everything is dance."

Yakusan is perhaps the greatest master among these three. He is saying, "Don't bother about the drum." The first man is trying to beat it, the second one is giving him a koan: "How will you beat it if there is no leather?" The third person is turning the koan upside down: "How will you beat it if there is no drum?"

Yakusan says, "Today, this moment, the melody of existence is too good. Forget all this nonsense about the drum. Listen to the melody of existence. It is a silent, soundless music."

In a madhouse it happened once, a madman was listening, keeping his ear just by the side of a wall. The superintendent came, went, came again, went, came again .... For almost five hours the man was listening, and he wondered what he was listening to. He opened the door, went in, and said, "What are you listening to?"

The madman said, "Come close. You can also listen."

The superintendent put his ear to the wall for a few moments and there was nothing to hear. He said, "I don't hear anything."

The madman said, "Neither do I!"

Five hours have passed, and nothing is heard ....

But that's what Zen says: "If you can hear the nothing ..." Break the word in two: if you can hear no-thing, if you can go beyond things, a melody without sounds, a music without instruments, a poetry without words, a dance without movements ...

The whole existence is in continuous celebration, just we have to drop our constant traffic of the mind, which goes on keeping us away from existence. It is far thicker than the China Wall, thousands and thousands of thoughts, layer upon layer -- dreams, imagination, feelings, emotions, sentiments. They all constitute the mind -- and you are not the mind.

That's the fundamental finding of the East: you are not the mind, you are no-mind. You are pure consciousness without any thoughts. Then everything is joy, then everything is blissfulness, then everything is a benediction.

ONCE, AT THE MEALTIME, YAKUSAN HIMSELF BEAT THE DRUM, AND MONK GAO ENTERED THE HALL, DANCING. YAKUSAN DROPPED THE DRUMSTICK AND ASKED, "WHICH PIECE IS THAT?"
"THIS IS THE SECOND PIECE," SAID GAO.
YAKUSAN ASKED, "WHAT IS THE FIRST PIECE?"

GAO TOOK THE SEAT, HELPED HIMSELF TO SOME RICE, TOOK THE BOWL OF RICE WITH HIM AND LEFT.

This will look very mysterious to you.
Yakusan was beating the drum, and the same monk, Gao, who wanted to beat the drum on that humid day, came dancing. YAKUSAN DROPPED THE DRUMSTICK AND ASKED, "WHICH PIECE IS THAT?" He is not asking about the drumstick, although it appears he is asking about the drumstick. He dropped the drumstick and asked, "WHICH PIECE IS THAT?" He is asking about the dance: Which piece is that? Why are you dancing? What has happened?

"THIS IS THE SECOND PIECE," SAID GAO.

Now he has entered the world of no-mind. He is no more the same Gao who wanted to beat the drum in the first instance. Maybe years had passed between these two occasions.
He said, "THIS IS THE SECOND PIECE -- my dance."

YAKUSAN ASKED, "WHAT IS THE FIRST PIECE?"

The first piece is that Gao is no more in his mind. He has become equal to the master. He has attained to enlightenment.

To show it, GAO TOOK THE SEAT -- of the master -- HELPED HIMSELF TO SOME RICE, TOOK THE BOWL OF RICE WITH HIM AND LEFT.

By his gesture he is saying, "First I attained to no-mind -- that was the first piece. Then came the dance, the celebration -- that was the second piece."

But he did not say it. Now he understands the language of Zen just as Yakusan understands it. Without saying anything he took the seat of the master, sat on the seat -- this is not expected of a disciple unless he becomes a master -- and without any fear he took some rice, HELPED HIMSELF TO SOME RICE, TOOK THE BOWL OF RICE WITH HIM AND LEFT. He did not say a single thing about the first piece.

Nobody *can* say. One can act it, one can show it. It is a gesture. But it is not an absurd anecdote as ordinarily people will understand. It says that once you enter into the no-mind the whole of life is just a dance.

This is not Christianity -- where dancing and rejoicing and blissfulness are banned. This is the only authentic religion in three hundred religions of the world. It does not call itself a religion because that will give a misunderstanding to people. It is a science of transformation of consciousness.

Yakusan understood. He did not prevent him from sitting on his seat. He did not prevent him from helping himself and taking *his* rice. He did not stop him. He is taking Yakusan's bowl full of rice and leaving the place. He is showing that "I am now exactly where you are." That is the first piece.

The dancing was the second, the shadow of a meditative state. "You heard that day the great melody; today I am dancing it." It is not said .... There are things in Zen which are not said but only understood. It is the most subtle way of communication.

ON ANOTHER OCCASION, A MONK CAME TO YAKUSAN FOR GUIDANCE.
"WHO ARE YOU?" YAKUSAN ASKED HIM.

It is not that he does not know him, he knows him perfectly well; but whether *he* knows himself or not, that is the question.

"WHO ARE YOU?" YAKUSAN ASKED HIM.
"JOTAN," REPLIED THE MONK.

YAKUSAN SHOUTED, "LAST TIME IT WAS JOTAN AND THIS TIME, TOO, IT IS JOTAN! You are not changing! Are you dead? Life knows only change. Last time you were Jotan and this time also -- so what happened in between? All that time is lost. You have not reached to some new peak, to some new depth. You have not gone beyond your personality that you call Jotan. Jotan is only your name, you are not it."
That's why he shouted.

Jotan must have been at a loss. Certainly the master is right. All this time he has been involved in trivia, all this time he has not meditated. All this time he has not inquired into his innermost being. All this time he

has been asleep, a robot, a dead man.

Zen wants you living, living in abundance, living in totality, living intensely -- not at the minimum as Christianity wants you, but at the maximum, overflowing.

Your life should reach to others. Your blissfulness, your benediction, your ecstasy should not be contained within you like a seed. It should open like a flower and spread its fragrance to all and sundry -- not only to the friends but to the strangers too.

This is real compassion, this is real love: sharing your enlightenment, sharing your dance of the beyond.

Basho wrote a haiku:

STILLNESS EVERYWHERE.
THE CICADA'S VOICE
PIERCES ROCKS.

Always remember, haikus are not to be understood as words but as pictures. Haikus have never happened anywhere else than China and Japan, and that happened particularly because both the countries don't have the alphabet. They have pictures for everything, characters for everything; hence they are very difficult to learn. To become a scholar it will take almost twenty to thirty years of your life, because you need to know millions of characters.

Alphabetical languages are simple. You have to learn twenty-six letters. The greatest number of letters is in Sanskrit -- fifty-two, double the number in English. Its expressiveness is also double, its beauty and its poetry are also double. You cannot believe that medical books in Sanskrit are written in poetry, you cannot believe that books on astrology are written in poetry. In Sanskrit anything can be written in poetry, even mathematics. It has such a poetic humming sound that each word in itself is a part of a poetic line.

But Chinese and Japanese are more vast; their world is far bigger than any alphabetical language. Their language is pictorial, and the difference is the same. While awake you think -- that is alphabetical. While asleep you dream -- that is pictorial. Nobody dreams alphabetically.

Have you ever thought about it? Your dreams are pictorial, so colorful -- but very few people's dreams are colorful. Most people's dreams are just like their mundane existence -- in black and white. Poets, painters, dancers, all creative people dream in psychedelic colors.

Haikus have to be understood as pictorial. Just visualize them as a dream, not as alphabetical. That is the trouble: how to translate them into alphabetical languages.

STILLNESS EVERYWHERE ... make it an experience.

STILLNESS EVERYWHERE. THE CICADA'S VOICE ... hear the voice of the cicada ... PIERCES ROCKS. It is so intense it almost becomes an arrow and comes with such intensity that it pierces rocks.

These are expressions of meditative people. When they open their eyes out of meditation the whole world looks psychedelic. The trees are more green than they have ever been, and they have been seeing the same trees always. The roses are more rosy.

You have heard the phrase, A rose is a rose is a rose. It is not so. After meditation a rose is much more rosy than it was before. It is not the same experience, not the same fragrance. Your sensitivity has grown deeper, your nose is more receptive, your eyes are clearer, your silence so deep that everything around you ...

Do you hear the noises of the night?

As your silence deepens the noises become more and more clear. The whole night seems to be humming .... Small insects creating all that music around you ...

When you listen after meditation ... you will see today that the sounds have become a great melody, because you have become deeper. You are not superficial. Your meditation has taken you beyond the body and beyond the mind, beyond the bones and beyond the marrow, and when you come out of meditation you are as fresh as a newly-born child.

A newborn child sees colors you cannot even imagine. What a tremendous world opens to him! He does not know anything. He cannot say what is green and what is yellow and what is red, but the way he sees them is far deeper and clearer than you can see. In fact, the more you become acquainted, the less you see, the less is your clarity. You become more dull.

Just ask a husband to describe his wife and he will be at a loss. For the first time he will remember: "My

God! For thirty years I have not looked at her. On the contrary, I have been avoiding her by my newspaper -- remaining longer in the office, going to the pub, coming home late in the night, just to avoid her!" The same is the situation with the wife. Ask her.

You can experiment. Do you remember exactly the face of your mother? First you will think, "Yes," but as you go deeper the face of the mother fades. You are not certain how she looks, what color her eyes are, how old she is. How many wrinkles are under her eyes? -- you have never seen. Who sees one's mother? Who sees one's father? We are too much acquainted with each other, there is no need.

It happened in America ... it could have happened only in America. A man married for the twelfth time, and after three days of honeymooning he remembered that "I have married this woman one time before!"

But who remembers ...? Twelve wives ... she may have been the second or the third. Neither had she recognized him. Meanwhile she had also gone through many husbands. But after three days -- for three days he enjoyed a new woman, and the fourth day he was feeling to divorce her.

Our dullness of senses is great!

Meditation sharpens every sense -- not only the eyes, not only the ears, but every sense, even your touch. A meditator's touch will be so full of warmth and love, you will feel something is flowing through him towards you. He has so much joy, so much contentment, he cannot contain it. It goes on flowing all around him. He creates a certain feel. If you come closer to a master, into his field of energy, suddenly you will feel a change.

Have you ever observed it? When you come from the outside, from the city, and enter the gate, you suddenly feel a different breeze, a different freshness. People's faces look so joyous, so un-Christian. You have entered into a different world.

Maneesha's question:
OUR BELOVED MASTER,
COULD YOU TALK ABOUT THE DIFFERENCE BETWEEN A WORKAHOLIC AND SOMEONE WHO IS TOTAL IN THEIR WORK?

Maneesha, the difference is very great. The workaholic is not total in his work. The workaholic is addicted to work, he cannot sit silently. He has to do something; whether it is needed or not, that is not the question.

Now in Japan they are trying more and more for robots to work in the factories, because the robot can work twenty-four hours a day, with no strikes, no trouble with the labor unions, not constantly asking for a raise in the wages, no holidays. Robots are not religious anyway! But the workers are absolutely against it -- and the government is only asking them to take one day off in seven.

In Japan, even on Sunday people work -- there is no holiday as such -- and people are resisting the government, there is great turmoil. They are not ready to take one holiday per week. They will be paid for it, what is the problem? They are addicted. They say, "What will we do at home? No, we don't want such trouble. At home there will be fighting with the wife, with the children -- and we are addicted to work.

"We will open the bonnet of the car, although everything is alright, and we will destroy the car by trying to refine the engine. We will open the television set and destroy it. We have already done it! Sometimes when a national holiday comes, we have done it -- destroyed our old grandfather clocks, and they were working perfectly well, but *something* had to be done!"

These are workaholics -- addicted to work just as people are addicted to drugs. Work is their drug. It keeps them engaged. It keeps them away from their worries, it keeps them away from their tensions. It keeps them just like any drug: it drowns your worries, tensions, anxieties, sufferings, Christianity, God, sin, hell -- everything is drowned. A miserable person suddenly starts laughing, enjoying.

You just go in a pub and see. A pub is a far more joyous place than a church. Everybody is laughing, enjoying, fighting, punching each other's noses, and when they get back home ... it is late in the night, they are staggering, falling on the road.

One man came home and he was trembling so much, so drunk he could not manage to open the lock, because the key and the lock ... The key was in one hand, the lock was in the other hand, and there was no

meeting, no dialogue!

Finally, the policeman on the street saw the poor fellow, so he came. He said, "Can I help you?"

The drunk said, "Yes, just hold the house steady. There seems to be such a great earthquake!"

They have forgotten everything ... the world and its troubles and the third world war. But you can use anything as a drug -- just become addicted.

A few people are just chewing gum. You take their gum and see how miserable they become! Immediately they start thinking, "Life is useless. There is no meaning in life. Where is my chewing gum?"

The chewing gum keeps them engaged, and that's how cigarettes keep them engaged. That's how people go on gossiping with each other. That keeps them engaged. Nobody bothers whether it is true or false, that is not the point. The question is: How to keep engaged and away from yourself?

So the workaholics are against meditation. Every addiction is going to prevent you from becoming a meditator. All addictions have to be dropped.

But to be total in your work is a totally different thing. To be total in your work is not addiction, it is a kind of meditation. When you are totally in your work, your work has a possibility of perfection, you will have a joy arising out of a perfect work.

If you can be perfect and total in work, you can be total in no-work -- just sitting silently, totally silent. You know how to be total. You can close your eyes and you can be totally in. You know the secret of being total.

So to be total in work is helpful in meditation. The workaholic cannot meditate, he cannot sit silently even for a few minutes. He will fidget, he will change his position, he will do something or other -- look into this pocket or that pocket, and he knows that there is nothing in those pockets. He will take out his glasses, clean them, put them away, and he knows they are clean.

I have been traveling for twenty years around this country, continuously, on the train, on the plane, and I have seen people opening their suitcases, looking into them, closing the suitcase -- as if there was something to see. They are just at a loss what to do. They will open the window of the train, close the window, they will lie down, close their eyes, open their eyes.

I used to tell people in trains ... In India, if you are going from Bombay to Calcutta it will take forty-eight hours. I would enter into my air-conditioned coupe -- mostly I was alone, but once in a while there was somebody else, because the coupe can have two persons -- and I would immediately tell my name, my father's name, my grandfather's name, from where I come, without being asked. They would be shocked. I would say, "I am finishing my whole autobiography so that you need not ask anything."

And then I would sit and that man would look very strange .... He would say, "What kind of man ...?"

I would tell him, "Now keep quiet, I have told the whole autobiography, there is nothing more!" And I would sit and look at him -- forty-eight hours -- and whenever he would start opening his mouth I would say ... Then he would start doing things. He would read the same newspaper again from the very beginning, the name of the newspaper, to the very end, the publishers, the editors -- and once in a while he would look at me.

It happened many times that he would call the conductor and say, "I want to change from this compartment."

The conductor would say, "Why? You have a very good companion. I know him because he is continuously traveling. He is a nice man. You be here."

He would say, "It is not a question of a nice or a good man. He is too nice -- but please put me into some other compartment where there are people to talk to! This man is dangerous. He goes on staring at me without blinking, and I become afraid. I have taken three showers since the morning just for no reason at all. Just to avoid him I go into the bathroom; then I say, `It is better to take a shower. At least a few minutes will be passed.'"

But forty-eight hours ... and he would start seeing his insanity, that he is unnecessarily opening the window, closing the window, unnecessarily lying down, turning this side, that side -- and I am watching! Then he would sit down, then he would go on the upper berth. I would keep my hand up, so that he could see my hand, because I could not say it: "I am here! You go on doing all your insanities!"

These are the workaholics.

But a man who is total in his work is not a workaholic. He can be total -- in anything, he will be total.

He will be total while he is sleeping, he will be total while he is going for a walk. He will be just a walker, nothing else -- no other thoughts, no other dreams, no other imaginations. Sleeping, he will simply sleep; eating, he will simply eat.

You don't do that. You are eating and your mind is doing hundreds of trips ....

I have been seeing -- in every bed there are never two people, but a great crowd. The husband is making love to his wife but he is thinking of Sophia Loren; the wife is not making love to her husband, she is making love to Muhammad Ali. In every bed you will find such a crowd! Nobody is total in any act, not even in love.

So be total in everything that you do or do not do. Be total -- then your whole life becomes a meditation.

Now it is time for Sardar Gurudayal Singh.

Grandpa Babblebrain is going deaf, so he is sitting on the couch watching the TV at full volume. Suddenly Boris, his wife and their kids all come bursting into the house, returning from their vacation in Hawaii.

"Hi, Grandpa," shouts Billy Babblebrain, jumping into the old man's lap. "We are back from our vacation!"

"What?" shouts Grandpa, holding his ear.

"We are back!" shouts Billy. "We saw that famous volcano!"

"What?" shouts Grandpa.

"VOLCANO!" shouts Billy. "You know, one of those things that belches and spits fire!"

"Oh, yes," says Grandpa, shaking his head. "I married one!"

Rambo Retard, the American, and Boris Bog, the Russian, are sitting in MacDonald's hamburger restaurant in Santa Fe, discussing communism.

"In America we have such freedom," claims Rambo Retard, stuffing his mouth with a cheeseburger. "For example, any man who wants to can walk right up to the steps of the White House and call President Bush an asshole!"

"Ah!" retorts Boris, the Russian. "We have equal freedom in Russia. Any man who wants to can walk right up to the steps of the Kremlin and call President Bush an asshole, too!"

It is quiet in the Kremlin, in Moscow, one morning, and Mikhail Gorbachev is just finishing his black bread toast when the phone rings.

"Hey, Mikey," comes the voice of George Bush on the other end. "You must come here right away -- I have something to show you!"

So Gorbachev finishes his breakfast, flies over to America, and arrives at the White House. He is escorted to George Bush's office, where Bush shows him a large black machine with three buttons sitting on a table.

"You must try this," says Bush. "It is our latest American technology. Just push one button."

Gorbachev steps forward with a big smile on his face, pushes the first button, and a giant red boxing glove springs out and POW! -- punches him on the nose.

Laughing, George Bush picks Gorbachev off the floor. "That was very good, Mikhail; now try button number two!"

Dazed, but still smiling, Gorbachev pushes the second button, and POW! -- a huge white boxing glove belts him on the nose, knocking him to the floor.

"Just great!" giggles Bush, lifting Gorbachev again. "Come on now, be a sport. Try number three!"

Stunned, but in the interest of friendship, Gorbachev pushes the third button. A massive blue boxing glove jumps out and POW! -- cracks Gorbachev on the chin.

An hour later when Gorbachev wakes up, he flies back home to Moscow.

Two weeks pass, and George Bush is in the bath, when he gets a phone call from the Kremlin.

"Hey, Georgie," says Gorbachev. "I have something you *must* see. Come right away!"

Bush gets into Air Force One, the presidential jet, and flies directly to Moscow. When he arrives at the Kremlin, Gorbachev excitedly shows him a huge black machine with two buttons sitting on his desk.

"Go on, George," says Gorbachev. "Try it! It is our latest technology."

Smiling nervously, Bush steps forward, touches the first button, and ducks his head to one side.

Nothing happens.

"Well, okay," says Gorbachev, "then try the second button."

Bush edges towards the machine, reaches out, touches the second button, and quickly leans back. Again, nothing happens.

"Very good, Mikhail," laughs Bush. "I enjoyed that very much. But I am a busy man, and I must get back home to America!"

"America?" says Gorbachev. "What America?"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent ...
Close your eyes ... and feel the body completely frozen.

This is the right moment to look inwards. Gather your whole life energy, and your total consciousness. With an immense urgency you have to reach to the center of your being, just like an arrow.
Faster and faster, deeper and deeper ...
As you come closer to yourself,
a great silence descends over you.
A little closer and you can see flowers from the beyond
showering on you like rain.

A little deeper and you can see fountains of peace all around you. The coolness becomes cooler.

The moment you reach to the center, you are no more. You find for the first time your original face. I call that original face the buddha, the awakened one.
At this moment,
the Buddha Auditorium is filled with ten thousand buddhas.
At this moment
you are the most blessed people on the earth.
Just remember one thing:
at the center you can be only a witness.
Watch.
As a witness you are not the body.
Witness ... you are not the mind.

Witness ... you are not other subtle layers of astral bodies inside you. There are seven bodies inside you, very thin layers. Just go on watching: you are none of them.

And finally, witness that you are only a witness. This is your buddha nature. This is your ultimate nature.

To make the witnessing complete, Nivedano ...

(drumbeat)

Relax ...
But remember that you are only a witness, nothing else.
Silence gathers more and more around you.

This is the peace that has been called "the peace that passes understanding."

Slowly slowly your consciousness starts melting like ice. All separation from others dissolves. The Buddha Auditorium becomes an ocean of consciousness without any ripples ... utter silence, ultimate beauty, a feeling of divineness, of godliness, that you are one with the whole.

This whole cosmos is nothing but a womb, and we are all in it -- not separate, but utterly melted.

This is the first step of meditation: to reach to the center, to become the buddha.

The second step is very simple, I don't have to teach you. The second step depends on you. Whenever you want, you can take a jump from the buddha and disappear into the blue cosmos, opening your wings, flying to the ultimate freedom. This freedom is the final goal of all religiousness.

Gather as much experience of the center ... all the flowers, all the fragrances, all the juice that you can find only at the center.

It is your life, it is your love, it is your laughter.

And before Nivedano calls you, do one thing more. Persuade the buddha to come along with you. He has to become one with you, so much so that one day you are no more, only your ultimate nature, the buddha, remains.

First he will become your shadow; second, you will become his shadow. That day will be the greatest day of celebration in your life.

Nivedano ...

(drumbeat)

Come back ...

But come back as buddhas, with the same peace, the same silence, the same grace, the same blissfulness. Sit down for a few seconds, just to remind yourself of the golden path that you have traveled, the great experience that you have gone through.

And see? -- the buddha is coming closer and closer to you every day, inch by inch. He is just behind you. One day you will be behind him.

Remember around the clock that essentially you are a buddha. Behave as a witness, with great grace. And by and by, even your ordinary activities of day-to-day life will become divine.

Unless we can transform the mundane into the sacred, your meditation is not complete, is not perfect.

To be here now,

to be totally here now, and you are the buddha,

the ultimate perfection humanity has ever achieved.

You have the same potential, the same height and the same depth. It is only a question of taking the challenge and exploring your own inner sky, and you will be surprised.

Outside you have been a beggar -- even the richest man is a beggar because he still wants more. When you get settled at the center, for the first time you are an emperor, because everything is fulfilled. There is no desire for more, there is no desire at all, but a pure isness, a transparent isness.

Here you will find the truth.

Here you will find the beauty.

Here you will find the meaning of godliness -- and you don't have to defend them. They are eternal, they have always been here now, only you have not looked in.

Okay, Maneesha?

Yes, Beloved Master.

Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Chapter #6

Chapter title: Good soldiers of christ

27 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE, WHEN UNGAN WAS IN YAKUSAN'S PRESENCE, THE MASTER SAID TO HIM, "WHAT DOES HYAKUJO OSHO USUALLY TEACH?"
UNGAN REPLIED, "HE SAYS, `GO BEYOND THREE PHRASES,' OR `GO BEYOND SIX PHRASES AND GET IT.'"
YAKUSAN COMMENTED, "WITH A DISTANCE OF SEVEN HUNDRED MILES BETWEEN US, FORTUNATELY WE DON'T HAVE ANYTHING TO DO WITH HYAKUJO." BUT THEN HE CONTINUED, "WHAT ELSE DOES HE TEACH?"
UNGAN SAID, "ONCE, AFTER THE DISCOURSE, WHEN THE CONGREGATION STOOD UP FROM THEIR SEATS, HYAKUJO CALLED OUT TO THEM. WHEN THEY LOOKED BACK AT THE MASTER, HYAKUJO SAID, `WHAT IS THAT?'"
YAKUSAN COMMENTED, "YOU SHOULD HAVE SAID THAT EARLIER -- HYAKUJO IS STILL DOING WELL. THANKS TO YOU, I WAS ABLE TO SEE HYAKUJO."

Friends,

The Christians have been claiming that they have discovered the world. It is just holy shit. Columbus never discovered America, he *re*-discovered it. It had been discovered many times before, and there are valid evidences for it.

In Turkey, there is a map which has been decided by scientists to be seven hundred years old. It is a world map, with America included in it, and it looks so contemporary. Everything we see in the modern maps is available in that map.

Not only does it mean that America was known to the man who made the map, it also implies that such a map cannot have been made without a flying machine. Without any airplane, such a map is impossible. You cannot see a bird's-eye view of the whole continent, of the whole world, from every angle ... you cannot make a map of India sitting here. Every nook and corner is drawn so clearly on the map.

So it is a propaganda of the Christians that Columbus discovered America. Before him, America was perfectly well known, and not only America, but the whole world as we know it today. The maps have not changed at all.

But this was not the first time that a map was made of America, seven hundred years ago. Five thousand years ago, one of the great warriors of India, Arjuna, married a Mexican woman. In Sanskrit the name of Mexico is Makshika. From Makshika, Mexico is derived.

One of the most scholarly Buddhist monks, Bhikshu Chimanlal, has written a book that Christians go on ignoring. The name of the book is HINDU AMERICA -- because everywhere in Mexico and other parts, Hindu gods have been found, temples devoted to Hindu gods, statues of Hindu gods. The shape of the temples is the shape of the Hindu temple.

But not only has Chimanlal proved definitively that there was a time when the whole of America was converted to Hinduism, he has also found places which Christians will be shocked to know about.

There are fields in many forests of South America which have strange signs on them. Those signs can be understood only if you are high above in the sky, from an airplane -- and the fields look exactly like airports. It has been said that those symbols are simply made so the pilots understand that they are above the airport; that there was no other use in making them if there were no airplanes. The signs are so big you cannot make any sense of them, standing on the ground you cannot see the whole sign. And such vast fields, so clean, that even now after thousands of years, it is as if airplanes could use them.

In Sanskrit, the airplane is called *viman*, and there are so many descriptions in so many scriptures that they have to be understood. The airplane is described with great detail in the MAHABHARATA, and perhaps a far better version than we know of yet, because it was not fueled by petrol. It used to have a certain precious stone on top of it, which absorbed the sun's rays, and through those sun rays the airplane was fueled. That was a far more developed version than our airplanes. We are wasting all the petrol on airplanes, on cars.

In the MAHABHARATA, which is five thousand years old, it is shown that they had found how to use

solar energy. And the Christians go on insisting that "We have civilized the world."

Socrates was not civilized? Gautam Buddha was not civilized? Lao Tzu was not civilized? Confucius was not civilized?

Even before Jesus Christ was born, three thousand years before, India had discovered the alphabet. China had discovered gunpowder and all kinds of technological devices -- before the birth of Jesus, thousands of years before.

In the MAHABHARATA, all kinds of weapons were used which are not available to our intelligence. We thought they were just mythology -- but atomic energy has proved that they were not mythology, they were atomic weapons.

Mahavira was five hundred years before Jesus, and he was the twenty-fourth tirthankara of the Jainas. The first tirthankara of the Jainas, Adinatha, is mentioned in the ancientmost book in the world, the RIGVEDA, with such deep respect. That was culture.

It was Adinatha who founded Jainism and separated from Hinduism, but the Hindus' most sacred book does not condemn him, does not criticize him. He criticized everything that the Hindus had believed for centuries. He was against the caste system; he was against Manu and his commandments to the Hindus. He was against the brahmin priests, but still ... This was culture.

In the RIGVEDA they have very respectfully remembered Adinatha, that he was a unique man, a great man, a man of tremendous understanding: "It does not matter that we don't agree with each other, but we can respect each other."

And you say "we" civilized the world! Christians! You don't know about anything before Jesus Christ.

China was already a civilized country. India was always, for thousands of years before Jesus, absolutely a civilized country.

Christians have to come down from their propaganda machine. What do they know of culture?

In India there flourished hundreds of philosophies, and every philosopher criticized others as severely as possible, but with great respect. It was not a question of criticizing the other philosopher, it was a question of finding the truth -- and that is the aim of all thinkers and philosophers and theologians. So you may disagree, but you cannot be disrespectful.

Jainism and Buddhism are the most civilized religions of the world. They have not killed anybody, not a single person, in an effort to convert him.

And the Christian church calls itself the militant church. Military and church ...?

Certainly Christians have killed more people in the world than any other religion. It *is* a militant church. It used to have great armies, it used to send armies to convert pagans. Pagans were beautiful people, far more beautiful than any Christian.

Pagans were nature-worshippers. They loved the trees, they loved the rivers, they loved the mountains, they loved the stars, the sun, the moon ... that was their world. There was no God, there was no hell, there was no heaven. This very life was paradise. What Buddha said, pagans would have said. But Christianity has killed them or converted them. Now there are no more pagans. They were the most joyous people, who loved, who lived abundantly, without any fear and greed.

But Buddha has made a statement which is certainly a pagan statement. Buddha said, "This very body the buddha, and this very earth, the lotus paradise." That statement contains the whole philosophy of the pagans. But Christians treated pagans as a subhuman race; they were not human beings, so to kill them was just like hunting, killing animals.

What Christians have done is exploit the whole world, not discover it.

What have they done in Australia?

They used to kill the natives just as hunters kill animals. They have almost destroyed the native population of Australia -- killing human beings as a game. And the people who went to Australia were the criminals expelled from England. They had committed murders, they had committed rapes and all kinds of heinous crimes. They needed crucifixion. But rather than crucifying them -- because they were English -- England simply sent them out of the country. And these people became in Australia the president, the prime minister, the super-rich people, the most cultured ... and they were killing human beings like animals.

The same has happened in America, not on such a vast scale, but still the same. Criminals went to America, criminals expelled from England. Two states they founded, and of those two states they were the governors. They simply killed people. And when other people came from other European countries, they destroyed the Red Indians, the natives of America. Those who survived have been forced into deep forests. They call them reservations, but it is a sheer change of the word. They are concentration camps with a

sophistication that Adolf Hitler was not aware of.

Adolf Hitler had to create electric barbed wires around the concentration camps. The people who reached America managed in a far more beautiful way. First they killed most of the natives. Then small pockets of natives were given pensions, so they don't come into the mainstream life of America. They have to remain on the reservations. They are not educated, but they are given good pensions because their land has been taken. On the surface only it looks very civilized; inside the story is totally different.

They have been given pensions and no work. Now what will they do with their money? They gamble, they drink, and in their drunkenness their whole life is wasted. And they go on creating more and more children, because each child brings more pension money.

They are uneducated, they are not allowed to enter into the mainstream world of America, and they are given so much money -- such a cunning strategy. With so much money what will they do? They will gamble, they will rape, they will have prostitutes, they will drink their whole life away. They don't think at all that America is theirs; they don't have that much consciousness left. That's why they cannot revolt. In fact, revolution will be dangerous to their pension.

So this is a far more sophisticated electric barbed wiring around them. They can't even raise their voices for liberation, for freedom, because freedom will mean ... who will give them the pensions without work? So it is better to keep silent and just go on drinking and raping and gambling. That is their whole life.

Much land was acquired by killing, but just to show it to the world, a few pieces of land were purchased. You will be surprised: they were purchased with a loaded gun at the chest of the man to whom the land belonged. This way New York was purchased for ninety dollars, the whole city of New York. Ninety dollars? Can you conceive of it? Just three hundred years before ... And most of the land that has been purchased has been purchased the same way as New York. But they had the satisfaction that they were paying for the land.

When I was investigated in America, they asked me questions. I had to answer them by other questions. I told the man, the chief of the immigration services, "What do you think about yourself? You are a foreigner, I am a foreigner. You are a little older foreigner -- you came three hundred years ago, I am new -- but don't think that this land belongs to you. And who is to judge? -- you?

"You entered this country without any visa and without any entry permit, and you entered this country as invaders. I am entering this country with a visa, with an entry permit as a tourist. If you have any honesty, about which Christians claim so much, you should leave this country immediately! It is not your land, and your hands are covered in blood.

"You are deceiving the whole world, and deceiving yourselves! You made the Constitution in somebody else's land, and you talk about freedom? And you talk about freedom of speech, and you talk about respect for the individual: what have you done to the natives? That was respect?

"Against your own Constitution you are keeping those people as slaves, and you are occupying their country. And you want me to ask for a permit to be a resident here? Foreigners asking foreigners?

"And I have purchased the land! -- and not like you. You have paid ninety dollars for New York. We have paid six million dollars for Rajneeshpuram" -- and we invested in the commune three hundred million dollars -- "and we have not invaded anybody."

But the commune which was flourishing ... the whole of America was shaken by the commune. Most shaken were the Christians, who think they are civilized. It was the fundamentalist Christian President Ronald Reagan, acting under the influence and pressure of the church to destroy this commune: "It is dangerous, because it is taking young people from the Christian fold."

You go on taking people from the Hindu fold, from the Mohammedan fold, from the Buddhist fold, and that is absolutely alright. And if I had been ... I was not converting anybody into any religion. Only the very intelligent people had come, on their own accord, and they were free to leave any moment.

This is not a religion, it is a caravan of seekers of truth. Nobody is converted, everybody has joined the caravan, the commune, on his own accord. His freedom is intact, his individuality is respected.

It has been asked of me, "Before you there have been Hindu monks, Jaina monks, Buddhist monks, but nobody was so much condemned. Why was your commune destroyed by America by force?"

The reason is clear.

Vivekananda was the first to enter America from India, but he behaved like a politician: he praised Christianity, and he said, "All religions are one" -- and he did not take anybody out of the Christian fold. He never criticized a single Christian dogma, so naturally there was no question. He had no commune, he was

just a visitor, praising. People loved him, because their religion was being praised by an outsider.

The same was done by Ramateertha, and the same has been done by Maharishi Yogi and other sannyasins of Hinduism. They all praise Christianity, so Christians are happy.

I am not going to praise any lies, any poisons, any untruths. I am going to say straightforwardly what is what. That was the problem for them. They could not understand how to argue with me.

I was in America for five years, fighting in all the courts. In the end my visa had expired long before, I had no visa, no entry permit -- but they had not the guts even to come into the commune. They surrounded the whole commune -- the commune had one hundred and twenty-six square miles -- they surrounded the whole commune with the National Guard with machine guns, but they did not dare to enter into the commune.

And we had nothing -- just thirty semi-automatic guns, which are available in America to any citizen. These belonged to the police force of the commune, which was paid by the American government because the police force was part of the American police force, even though all the people were sannyasins who had taken the police training. So they were afraid that "Although the police force is ours, it is going to fight for the commune, not for us."

The greatest power in the world was afraid of thirty semiautomatic guns. They were planning for years and years how to arrest me -- and I don't have even a paperknife!

To arrest me is so easy .... There was no need to handcuff me, there was no need to put chains on me. You could just have told me, "You are invited to the presidential guesthouse -- the jail," and I would have gone with them. There was no question about it.

But you will be surprised .... They asked the FBI to arrest me, and the head laughed. He said, "A single individual who has not committed any crime, and you ask us to arrest him? We will not." Even the head of the army was asked. He simply laughed: "Have you gone mad? Has the army ever been called to arrest a single individual who has nothing in his hands with which to fight? You will make us a laughingstock all over the world." He refused.

All the government agencies refused to arrest me, for the simple reason that they could not show any reason why I should be arrested. They could not say that I didn't have a visa, although my visa had expired long before. They could not say it because I had applied for renewing the visa, and they had not answered. They were afraid that if they said no, I was going to take them to the court, up to the Supreme Court, and it would take twenty years at least to decide the matter. So "No" they could not say; "Yes" they would not say.

So they did not tell the army or the government agencies that "The only reason to arrest him is that he has been living in America without any visa." It was their fault, not mine. I had asked them again and again that "Either you say no, or you say yes" -- but they could not say either.

They could not say yes because the Christian church was pressuring them that I should be thrown out of the country; once I am thrown out of the country, the commune will disperse. The commune had gathered out of love and gratitude around me, otherwise there was no reason to be in that desert.

We transformed the desert into a garden. It was for sale for forty years, and nobody was ready to purchase it -- at *any* price. What will you do with that desert? But our creative people made houses, made dams, created small rivers. We had enough water in our reservoirs so that even if for five years there was no rain, we had reserves of water. We had planted so many trees that it was not going to be long before the trees would attract the clouds.

We were cultivating in the desert enough food for the commune. Five years more and the commune would have been absolutely independent. We had our own cows for milk, we had our own hens laying eggs for people's breakfast. We had our own fields, we had our own greenhouses -- because in the desert the sun is so hot, and unless you make a greenhouse ... We had our own greenhouses for vegetables, for fruits. And this all was happening while we were fighting with the government in every court. They were putting imaginary cases ... but once they put a case against you, you have to fight it.

We had the greatest law firm in the whole world. Two of the attorneys are here: Anando, Sangeet, and I think Niren was here just a few days before -- perhaps he may be here. We had four hundred people in the law firm, four hundred people continuously working on every aspect of American law and the Constitution.

If they had depended simply on law, there would have been no way to destroy the commune. But they dropped all law, all Constitution, they were simply mad! And that madness is not part of a cultured religion. It is not civilization.

We have not thrown out the Christian missionaries from India. They go on converting people to the Catholic fold -- but if people want to be Catholics, it is perfectly okay. It is their choice. The government

has no objection; it has given freedom of religion.

The American Constitution also makes it clear that the state should not interfere in religious matters -- but they interfered. They crushed and destroyed our commune.

Just now I have received a few pictures. Even after five years in the desert, the trees that we have planted there are so green, they have achieved such great height, and with such beautiful shade underneath. They are still waiting ....

But the government has not only deported me for five years, it has also made arrangements for another five years' suspended jail sentence. If I enter America after five years, they can put me in jail on any excuse -- imaginary -- and I will not have any recourse to appeal for five years. So, in fact, they have prevented me for ten years.

In ten years those trees won't survive. Those three hundred peacocks in my garden, they have been catching them and selling them. They could get only one hundred and fifty, one hundred and fifty have escaped into the mountains. They will not be able to survive.

The dam needs continuous care. In ten years it will not be able to contain the overflow of water. We were continually on guard that no water overflows the dam. Once the water starts overflowing, soon the dam will be destroyed -- and all the commune land is below the dam, so it will be flooded with water. That will destroy all the houses that we made for three thousand people to live in, all the roads that we created.

And we were not employing any laborers. Doctors, surgeons, professors, teachers -- all kinds of educated people were creating roads, making houses, making gardens, lawns. We had one of the best hotels, with two hundred and forty rooms -- a five-star hotel in the desert. The whole commune was centrally air-conditioned .... Now what will happen to all that?

Just a few months ago -- a picture has been sent to me by a sannyasin .... They did not allow me to stay even one day after I was released. They told me that I had to leave immediately. They were afraid that if I stayed even one more day, there was a possibility I might be able to appeal to the high court, to the Supreme Court. Fifteen minutes ... and my jet plane had been kept with the engine running, so that immediately I should be taken to the airport and taken out of America. I could not go back to the commune just to say goodbye to my people.

Even when they gave me bail it was prohibited ... they made it absolutely certain that I didn't leave the commune. Every day a phone call would come and I had to answer the phone. I could not use the airplanes -- we had five airplanes in the commune.

I wanted to go to the commune to at least tell my people, "Don't be worried. Even if I am not here, you continue, you will feel my presence. And ten years will pass" -- five years have already passed, five more years will pass also -- "I will be back." But they did not allow me even to go back to the commune.

And just a few months ago I received a picture. We had -- those who were in the commune will remember -- just in front of the assembly hall, we had the sign of two birds flying, just as you entered from the road towards the assembly hall.

A picture has been sent to me: some fanatic Christian has shot those symbolic birds, made twenty holes, with a gun. These are civilized people? And they were only painted birds, not even living birds -- but such anger, such violence!

They must have robbed every house, everything that they could carry. They must have destroyed everything that we had managed so beautifully, with so much care and love. People were working ten hours, twelve hours a day. A great dream was about to be realized.

And these people call themselves the ones who have civilized the world! They are not themselves civilized. They *need* civilization.

Perhaps, in the whole history of the popes, only one pope was honest. This pope was Pope Leo the Tenth in the sixteenth century. He is reported to have said, "It has served us well, this myth of Christ." I am not saying it, it is a statement from an infallible pope: "This myth of Christ has served us well."
Certainly, it has profited you well.

They have been talking about truth, but they have been hiding immensely important things. They have changed all the gospels, they have edited everything that was going to be difficult for them to argue for, to defend.

In the oldest versions of the gospels, you will be surprised to know, Judas was one of Jesus Christ's brothers. He had two brothers and two sisters -- but to keep Jesus' mother, Mary, without sin, they have dropped those daughters and those brothers completely. Either they would have had to bring the Holy Ghost

five times -- that would be too tiring for the Holy Ghost, and it is a remote-control operation -- or they would have had to accept that Mary gave birth from Joseph, her legal husband; that this Holy Ghost is illegal, and that Jesus is an illegitimate child.

They have dropped from the gospels the very idea that Jesus had any brothers or any sisters. They had to keep Mariam, or Mary, or Maria, or whatever name you give to Jesus' mother ... Mohammedans call her Mariam, which looks to me the most beautiful. Greeks call her Maria, ordinary Christians call her Mary. But to keep Mary without sin was necessary for a certain reason.

Why had God chosen Mary to give birth to his only begotten son? -- because she was without sin. It means that on the whole earth there was no other virgin girl; only Mary was virgin. It is such a condemnation of the whole of humanity.

I have heard: in a Christian church the priest was saying that virginity is one of the foundations. There were more women present than men.

Men don't go to churches or temples, or any other holy places. It is the women, because that is the only place where they can gossip with each other. They don't have any clubs, they cannot go to the restaurants, to the pubs. They have no social mobility, only the church. So they go out of necessity, because that is the only place where they can show their ornaments, their beautiful clothing, the fur coats, and all kinds of gossips that are boiling within them. They don't go for Jesus Christ, for sure!

And a few husbands go there -- not for Jesus Christ, but either to keep an eye on their wife or to keep an eye on somebody else's wife!

When the priest asked, "Out of all you women, how many are virgins? Stand up!" nobody stood up. The priest said, "My God! Nobody is a virgin?"

Then a woman with a small baby stood up. He said, "You idiot! I am asking about virgins. You already have a baby!"

The woman said, "The baby cannot stand, and that is the only virgin in the church. I am not virgin, but this baby is six months old; she is still a virgin, believe me, but she cannot stand on her own!"

They say they are defending truth.
They are defending lies.

They don't mention in the gospels that Judas was Jesus' brother. And one thing is certain: they go on condemning Judas, that he betrayed Jesus for thirty silver pieces -- but in the gospels themselves there is not a single word of condemnation of Judas.

My own understanding is that he never betrayed Jesus. It was Jesus himself, in his fanatical hallucination. Judas was trying to convince him, "Don't go at this moment into Jerusalem. It is the Jewish holiday, and this is the time of year when people are crucified. You will be caught, there are rumors all around. It is better not to go to Jerusalem at this moment. Let this festival pass, then you can go."

But Jesus was absolutely fanatical. He said, "Don't you trust in God? This is a chance for the Jews to know that I am the only begotten son of God. Let them crucify me, and God will do a miracle!"

And you have not been told that Judas was so sad and sorry when Jesus was crucified that the next day he committed suicide, hanging himself from a tree.

But Christians will not talk about the truth. They have to throw the responsibility on someone, but without any evidence from ancient scriptures ... It is one of the most poisonous religions.

It says that one of the pillars of Christianity is forgiveness. It looks beautiful when you hear the word `forgiveness', but the implications are very evil.

A man rapes a woman. The man will be forgiven by God, but what about the woman? The criminal is forgiven, what about the victim? There is not a single mention that the victim will be rewarded or anything.

A man murders, and he simply goes to the priest and confesses, and the priest gives him a simple method, so cheap: "You have murdered a man. Put ten dollars in the charity box and say five Hail Marys, and your sin is forgiven. God is compassionate."

But what about the murdered? Nobody has asked the question to the Christians, "What about the murdered? What is God going to do with the murdered, the raped woman, the molested child?"

And, strangely enough, the same man will commit another murder, because now he is fresh, clear; the old murder is erased, forgiven for ten dollars and five Hail Marys. Now he can commit another murder, he can commit another rape. All he needs is to go and confess to the priest and give some money, and the priest will give him a prayer to do five or ten times.

There is no mention of the person who has been committing crime after crime. He is not being punished, he is being continuously forgiven. And all those people who have suffered from this man's crimes, there is not a single mention of them in the whole Christian religion. It seems God is in favor of criminals, but not in favor of the victims.

Now look again at the idea of forgiveness, and you will see that it is ugly.

In other religions, Jainism, Buddhism, there is no God -- and it is good that there is no God. Nobody can forgive, so there is no question of forgiveness. These religions are more scientific. Every action will have its reaction, nobody can prevent it. You put your hand in the fire and you will be burnt. No God can prevent it. You rape a woman and you will suffer a deep wound of guilt. You may go mad, but you will have to suffer. Only suffering will cleanse you, not forgiveness.

These religions are far more scientific: Taoism, Buddhism, Jainism. These three religions don't have any God, they don't have any hell, any heaven. They are purely scientific: live according to your awareness and there will be nothing like sin committed by you. Live unconsciously and you will suffer.

It is unconsciousness that suffers. There is nobody who can forgive you; that forgiveness is in itself a criminal act, because the raped woman is suffering. Perhaps she gets pregnant, she has a child which she cannot love. She hates it. It is out of rape that the child has come to her.

There is no discussion at all about the very fundamental problem. Forgiveness is not the right thing.

One who commits anything against existence has to suffer. One who helps existence to grow towards more beauty and more consciousness, and more joy and more dance, should be rewarded -- not by any God, but by his own act. In fact, when you do something good out of your awareness, the very action brings such blissfulness to you, such peace, such joy; you are rewarded in the action itself.

And if you do evil ... that is only possible if you are not meditative. If you are an unconscious being, in blindness you may commit something which hurts someone -- but then you have to take the responsibility, and you have to suffer the reaction that is produced by your action.

Christianity is absolutely unscientific.

There is no future for Christianity.

They say that they have given a sense of morality to the world. These are their questions they have sent to me.

"We have given a sense of morality to the world" -- and they don't read, it seems, even their own Bible.

The Old Testament is full of pornography, far worse than any PLAYBOY, PLAYGIRL, or PENTHOUSE. Of course there are no psychedelic colors in the pornography, so you don't see it, you have to read it.

There are three hundred and eighty-eight pages of pornography in the Old Testament. This is the biggest pornographic holy scripture. One of my friends, Ben Akerley, has pulled out those three hundred and eighty-eight pages and created a book called THE X-RATED BIBLE. Now Christians all around the world are trying to ban the book, but it has already gone underground, it is circulating. I have it; I would not say anything for which I don't have the right evidence!

Just one instance of the pornography ... Three hundred and eighty-eight pages will be too long, it will make the record!

According to the book of Samuel, King David -- no ordinary person, but very much respected in the Old Testament -- King David saw Bathsheba bathing from the roof of the palace -- a great king! -- and thought she was beautiful, so he had her brought to him so that he could sleep with her.

When she became pregnant, David called her husband back from the war -- he was a soldier in David's army -- so that the husband could sleep with her, and believe the child was his.

But the husband did not sleep with her, so David had the husband, Uriah, sent to the front of the hottest battle, so that he was killed. Then he married Bathsheba.

As a punishment for this, the Lord threatened that he would take David's wives from him and give them to his neighbor who would sleep with them in public view.

A great punishment! God also seems to be pornographic.

This is the old jungle law: an eye for an eye. You have slept with somebody else's wife; all your wives, not just one -- David had many wives, he was a great king -- all your wives will be taken away from you, and in public view they will have to make love to your neighbors.

This is forgiveness? And what is the justification? David has slept with only one wife; now all his wives ...? And what have the wives done? They have not slept with the soldier, why are they being punished?

It is strange: David commits the sin, his wives will suffer the punishment. Great justice. Even an idiot can understand that this God is retarded.

The Christian monks have asked me, "We have given the sense of morality to the world ...." Then what was Gautam Buddha doing five hundred years before Christ? What was Mahavira doing? What were the twenty-four tirthankaras of the Jainas doing? What were Lao Tzu, Chuang Tzu, Lieh Tzu doing? They were all before Jesus Christ.

And, in fact, Jesus Christ had come to India, hearing about Gautam Buddha. Although Gautam Buddha was dead, he had left enlightened people, "and there may be some few still who are enlightened."

Enlightened Buddhists had created two great universities, Nalanda and Takshashila. Those were the first universities in the world. Oxford is only one thousand years old, and Oxford has only ten thousand students. Nalanda had fifty thousand students; Takshashila had one hundred thousand students.

They were not ordinary students, they were sannyasins, and they were not learning scriptures, they were learning meditation. They were learning how to enter into past lives and to find out what they had done in the past lives. Those were great universities which were destroyed by the Hindus.

But Jesus came at the right time. He could meet enlightened masters in Nalanda, in Takshashila. He went to both the universities, it is on record. And far away in Ladakh, in the Himalayas, there is a Buddhist monastery which has a record of all the visitors. One of the visitors to the monastery in Ladakh was Jesus.

One hundred and fifty years ago a Russian explorer reached to Ladakh, and he has copied the whole page that was written about Jesus: "A man who was a Jew, a young man, came and remained in the monastery. He was tremendously beautiful and he tried to learn everything of what Buddha had been teaching. He has visited Takshashila and he has visited Nalanda, and he has seen enlightened people and learned many things from them."

These are the seventeen years that are missing from the Bible. Seventeen years he was here in India, in Ladakh, in Tibet, so whatever he was teaching was borrowed from the East.

You have not given a moral sense to humanity; even Christ has borrowed it from the East. There is great similarity between his statements and Gautam Buddha's, but Gautam Buddha's statements have an authority which Jesus' do not have.

For example, "Do unto others as you would have others do unto you" is an ancient Buddhist proverb, but Christians brag about it very much. As far as I am concerned, whether it is Buddhist or Christian does not matter. It is wrong. It is wrong on psychological grounds.

"Do unto others as you would have others do unto you." If everybody were equal, similar, had the same desires, then perhaps this principle would have been right. But everybody is different, your taste may not be the same as mine. "Do unto others as you would have others do unto you" -- that's perfectly okay, but others' tastes may be different. Everybody has a unique personality, so I may do something which I like, but you may not return it. Your taste, your personality may be different.

For example, take a masochist who loves to be tortured. That is his greatest joy: to be tortured. He reads this statement, "Do unto others as you would have others do unto you," and what will happen? He will start torturing you, hoping that you will, in return, torture him. But it is not necessarily so. You may be a weaker person, or perhaps you may be yourself a masochist, enjoying his torture and not doing anything.

It is said that the best couple, the most perfect couple in the world, is one in which one partner is a sadist and the other partner is a masochist. They fit. But it is very difficult to find such a perfect couple, where one loves to be tortured, and the other loves to torture ....

So if by chance it happens that you meet a sadist and you are a masochist, then this principle on that rare occasion will be right. Otherwise, it is not the rule. It looks beautiful, but it is unpsychological. It does not touch the depth of human psychology. People's tastes differ.

They have asked what I want to say about this: "Sanctify the Lord, and let him be your fear, and let him be your dread."

On the one hand they go on talking about his forgiveness, his compassion, his love, and in this statement they are saying, "Let him be your fear, and let him be your dread." This is sheer exploitation of man's fear and dread, to terrify him, to make him tremble.

It is a well-known documented fact that in the Middle Ages there used to be Christian missionaries .... They created such fearful scenes of hellfire -- eternal fire, the devil torturing everybody in every possible way, and it is never going to end -- and they shouted and they beat the table, and they slammed the Bible on the table. They created such fear amongst the women that after their sermon, the measure of their success

was to count how many women had fallen unconscious, foaming, in a coma. The whole picture was so colorfully painted that the women started trembling, because they all knew they had committed sin. They have loved a man -- that is the greatest sin. They have not only loved *their* man, they have even desired other men.

Because the Bible says, "Even your dreams will be counted." If in a dream you make love to your neighbor's wife, don't think God is not watching! He is the perfect witness of everything that is happening in the world. He is looking through every keyhole. He is looking even in your dreams, you are not even free to dream. You are not doing anything, just dreaming, but even your dreams will be counted on the day of judgment as sins. There is no difference, it is equal. Whether you have actually committed a sin or you have just dreamt about it, imagined about it, the punishment is equal.

The whole of Christianity lives on fear and greed. Those are human weaknesses. Man is afraid of death, man is afraid what is going to happen beyond death. Man is afraid of his own desires, his tendency to love. Christianity exploits them, and all other religions also exploit them in a minor way.

Make people afraid and they will fall down on their knees, foaming at the mouth and raising their hands to God: "Forgive us ...." They will "sanctify the Lord" out of their fear and dread.

And create greed in them: "If you don't commit the sins, if you are afraid of God, all the pleasures that you can dream about will be yours in paradise."

So on the one hand there is fear, which is one of the basic paranoias of man, and on the other hand, greed. Fear is for hell, greed is for paradise.

The word `paradise' comes from Persian. In Persian it is *firdaus*, and *firdaus* means a walled garden where kings used to enjoy hundreds of women, wine -- a pleasure garden. Paradise is nothing but a changed form of *firdaus*: a walled garden of pleasure.

So give people a carrot, hanging far away beyond death, so they go on moving. Nobody knows whether that carrot exists or not, because nobody has returned from paradise to inform you what is true and what is untrue. And nobody has returned from hell either -- so both are fictions, with not a single witness.

But by creating more fear, more dread, more greed, you can manipulate humanity into slavery. This is not morality, this is sheer slavery. You are taking the dignity of human beings and you are destroying their beauty, their joy, their life, and filling it with all kinds of rubbish, poisons. They have poisoned almost the whole of humanity.

Even Mahatma Gandhi ... I have looked deeply into his life and his actions. Perhaps not even his followers have gone so deep into his mind. He was one percent Hindu, he was born a Hindu, and he was nine percent Jaina, because he was born in Gujarat which is under the impact of Jainism -- even Hindus are under the impact of Jainism -- and he was ninety percent Christian. At least three times in his life he wanted to become a Christian but was persuaded by his friends, "That would destroy our whole political fight for freedom. If you become a Christian, Hindus will not be with you, and neither will Mohammedans participate under your guidance. So please don't do this."

But what was the reason? Why did he want to become a Christian? In his prayers he continually says, "I am not afraid of anything except God."

That is a Christian idea that has become conditioned in his mind. He was educated in England for his law degree, and then he was in constant companionship with the Christians in South Africa. He came back to India when he was forty years old, almost completely programmed by the Christians. And here in India a great Christian missionary, C.F. Andrews, was continually nagging him to become a Christian. "Without being a Christian you cannot reach paradise" -- and who would not like to reach paradise?

Jesus says, "Anybody who goes to paradise goes through me. There is no other way. There is no other alternative."

I had one of Mahatma Gandhi's sons, Ramdas, as my friend, and I used to talk to Ramdas whenever I went to Wardha to deliver lectures. I asked him, "Did not your father ever think about what Jesus says? -- that God is love. How can you be afraid of love? You can be afraid of everybody EXCEPT God. Jesus was saying just the opposite."

But Christians are doing the same. Gandhi was just repeating Christian theology like a parrot. On the one hand God is love; on the other hand, "Fear God and feel the dread." Then God is not love.

Love dispels fear. Love dispels dread. Love is the only thing in the whole world which destroys all fear, all death. Love is the only alchemy that transforms you into an authentic religious person, not fear. Fear creates only slaves.

Fear and dread are the reasons for all psychopaths; the whole pathology that psychiatrists and

psychoanalysts are treating is created by some kind of fear. But from the very beginning the children are told, "Be afraid of God. He sees everyone."

I have heard about a Christian nun who used to take her bath in a closed bathroom, keeping her clothes on. When the other nuns found out, they said, "Are you mad? The doors are closed and there are only nuns around here; there is no man in the monastery. Why do you take your bath keeping your clothes on?"

The nun said, "God is omnipresent. He is in the bathroom too; so I am afraid."

Such conditioning is bound to create pathology.

I have told you about militant Christianity. It is said, "Fight the good fight! Onward Christian soldiers!" Is it a religion or an army? But it has been killing millions of people -- and Christians call them religious wars, holy wars, crusades. Mohammedans call their holy wars *jihads*, wars for God. Does God require that millions of people should be killed? Does this statement come from God or from Jesus Christ, who talks continuously of love? But now it is militant Christianity: "Fight the good fight" -- because it is a fight for God. "Onward Christian soldiers!"

Christianity does not create sannyasins, it creates soldiers, and these are the polar opposites.

The monks who had come here belong to a certain sect of Christianity, Jesuits. They say to every parent, "Give us a boy of seven" ... not a girl. That's why you saw twenty-one soldiers, all male, and not a single woman soldier.

"Give us a boy of seven years and we will turn him into a good soldier of Christ."

On the one hand they go on saying that Christ is the pacifier, that he came to make the world at ease and in peace, and on the other hand they are asking for seven-year-old children. Why? -- because after seven years you can start conditioning and programming perfectly. The boy will be able to understand it, and by the age of twenty-one the programming will be complete.

The time between seven and twenty-one is the most vulnerable time, because after seven, sexuality starts in a very small way. By the age of fourteen it is ripe. And as sexuality is your life energy, when it is beginning, that is the right time to fill your life energy with certain programs. Your mind is growing with your sex.

It is not a coincidence that millions of people around the world have the mental age of only seven. From there they have been filled with beliefs -- Hindu, Christian, Mohammedan -- and they lost their intelligence. There is no need of intelligence. They are given everything as a belief, they don't have to explore, so they lose their growth of intelligence.

In America, I called Oregonians -- where our commune was -- retarded people. The attorney general, Frohnmeyer, became very angry when he heard my statement, but the University of Oregon became interested in whether there was some truth in what I had said. When I returned to India, the results of their research and their survey came. They had done the survey of the commune while I was there, and then they surveyed all cross-sections of Oregon society.

They were absolutely puzzled how I came to say it. The Oregonians' average mental age was seven and the commune's mental age was double -- fourteen. Those idiots destroyed an intelligent commune.

This fourteen years is also because you are coming from conditioned families. I go on sharpening your intelligence, but you are already conditioned. That conditioning takes a little time.

A man is capable of growing hand in hand, shoulder to shoulder -- his physical age and his mental age together. When he is fourteen his mental age is fourteen, when he is twenty-one his mental age is twenty-one, when he is seventy his mental age is seventy. That will be the right growth program.

But no religion wants people of such intelligence, because then they will see all the contradictions and all the superstitions and all the stupidities of your religion.

And why are they asking for seven-year-old children? -- because after seven years of age it is possible to program the child easily. He becomes vulnerable. He is growing in his sexual life. He becomes open. You feed him, can fill him with any kind of nonsense and he will accept it. It will become his bones, it will become his blood, it will become his marrow, it will become his mind -- and he will never grow beyond the age of seven.

They are ready to return the child by the age of twenty-one, because at that time ... Sexual energy comes to the highest peak when you are seventeen and a half; that is when you have the greatest power. After seventeen and a half you are on the decline, and by twenty-one you have become too ripe. Now to change you is very difficult. So they are ready to return the children by twenty-one; now nobody can change them,

they have prepared them into good soldiers of Christ.

But the very word `soldiers of Christ' is so ugly. I teach you to be sannyasins -- and not *my* sannyasins. It is *your* sannyas, it is *your* investigation into truth. To be a soldier needs your mind to be stopped at the age of seven.

Only retarded people can be soldiers -- good soldiers. They won't ask any questions, they will simply follow the orders. Every religion wants people who don't ask awkward questions, embarrassing questions which they cannot answer.

I am here to answer all of your questions. You can find from any nook and corner of the world any question, and I am ready to answer, because I have no investment in you and I have no investment in any fold, any cult, any creed, any religion.

My only love is to share the truth, the beauty, the godliness that I have found. It is overflowing.

All I need is just a silent receptivity, a silent listening, and you will not be turned into soldiers of anybody. You will be an individual on your own feet -- a sannyasin in your own right.

A little biographical note before I start the sutras:

UNGAN WAS BORN IN 782 AND DIED IN 841. HE HAD ENTERED HYAKUJO'S MONASTERY AT THE AGE OF TWELVE. LATER HE LEFT HYAKUJO, GOING TO YAKUSAN, THROUGH WHOM HE REALIZED HIS ENLIGHTENMENT.
UNGAN'S OLDER BROTHER, DOGO, JOINED UNGAN AS A MONK WHEN HE WAS FORTY-SIX. HAVING STUDIED WITH THE MASTER NEHAN -- A DISCIPLE OF MA TZU -- DOGO WENT TO YAKUSAN. HE INVITED UNGAN, HIS BROTHER, TO COME AND LIVE AT YAKUSAN'S MONASTERY TOO.
UNGAN ANTICIPATED THAT HYAKUJO WOULD BE RELUCTANT FOR HIM TO LEAVE, BUT HYAKUJO SAID, "THAT'S RIGHT. AN OLD SAYING RUNS: `PARENTS GIVE ME BIRTH -- FRIENDS GIVE ME GROWTH.'"

"It is perfectly good. You can go. I have given you birth, now find friends who can help you to grow."

This is a beauty in Zen: no competition. Hyakujo does not know about this master Yakusan -- they lived seven hundred miles apart, their monasteries were far away -- but there is no question of fear. It is always good. Ungan will learn something. Yakusan may have a different angle of approach, and that will make him richer.

HYAKUJO SAID, "THAT'S RIGHT. AN OLD SAYING RUNS: `PARENTS GIVE ME BIRTH -- FRIENDS GIVE ME GROWTH.'"

Do you understand why I call myself your friend? Parents have given you birth, now I am going to give you growth. Only friends can give you growth, because they don't have any conditions, their love is unconditional. They don't ask anything in return, not even gratitude.

"YOU DON'T HAVE TO STAY WITH ME" -- you have stayed long enough, you are ready to move -- "NOW YOU CAN GO!" A LETTER FROM HYAKUJO WITH HIM, UNGAN LEFT IMMEDIATELY FOR YAKUSAN'S MONASTERY.

The sutra:

OUR BELOVED MASTER,
ONCE, WHEN UNGAN WAS IN YAKUSAN'S PRESENCE, THE MASTER SAID TO HIM, "WHAT DOES HYAKUJO OSHO USUALLY TEACH?"

He does not know anything about Hyakujo, but still a great respect: "Osho." Hyakujo, that great man, that great master, "What does he teach?" He has become "Osho" because he has allowed Ungan to go, without any interference: "There is no need. I am an enlightened master, where are you going?" No, Hyakujo simply said, "It is perfectly good. You go. Be as rich as possible. Learn from as many masters as possible. It is a question of truth, not of belonging to me. You are not my possession. I love you, I want you to grow higher than me, I want you to be richer than I am. Take every opportunity -- never miss it."

This statement and the letter made Yakusan call Hyakujo "Osho." The man is certainly great.

"WHAT DOES HYAKUJO OSHO USUALLY TEACH?"
UNGAN REPLIED, "HE SAYS, `GO BEYOND THREE PHRASES.'"

What are the three phrases? All Buddha's scriptures are divided in three sections, called *tripitak*, three baskets. These are called in Zen, three phrases.

Buddha is saying the same thing in all the scriptures again and again in different ways, different language, from different angles, talking to different people -- and certainly with different responses. This Tripitak is known in Zen only as three phrases -- three different phrases.

So Yakusan said, "What does Hyakujo Osho teach you?"

Ungan answered, "HE SAYS, `GO BEYOND THREE PHRASES.'"

Go beyond all the scriptures that Buddha has left behind him. Don't get caught into phrases, into words; you have to go beyond words. Scriptures are beautiful, but they cannot give you truth. First find the truth, and then, if you want to enjoy the scriptures, you can enjoy. But first be rooted in the truth, and that rooting happens only when you drop your mind.

Those three baskets of Buddha's phrases are contained in your mind. Go beyond.

And sometimes Hyakujo also said,

"GO BEYOND SIX PHRASES AND GET IT."

What are the six phrases? -- because Buddha made only three types of statements which have been collected into three scriptures. They are vast. Even one scripture is at least one thousand pages. But in India it has been a tradition that whenever enlightenment happens to a man, whatever he says is so beyond the ordinary mind that it has to be interpreted so that the ordinary human masses can understand it. So the three scriptures have three commentaries; that makes six phrases.

So Hyakujo sometimes says, "GO BEYOND THREE PHRASES" ... but if somebody is a scholar and has learned not only the original Buddha statements but also the interpretations of the scholars, then he says, "GO BEYOND SIX PHRASES AND GET IT."

It is within you, you just have to pass beyond all the words and it is already there, radiant, alive from eternity, waiting for you.

Yakusan commented, "WITH A DISTANCE OF SEVEN HUNDRED MILES BETWEEN US, FORTUNATELY WE DON'T HAVE ANYTHING TO DO WITH HYAKUJO."

Hyakujo is unnecessarily harassing his disciples by telling them, "Get beyond the three scriptures. Get beyond the three scriptures and their three commentaries." A simple statement is enough: "Go beyond the mind." How are you going to calculate how much is in the mind? There may be those six and there may be many other scriptures. Why bother about it?

Just a simple statement, "Go beyond mind," and you have gone beyond all scholarship, all language, all intellectuality. You have entered into the no-mind.

So Yakusan said, "There are seven hundred miles between me and Hyakujo. We don't have anything to do with Hyakujo."

BUT THEN HE CONTINUED, "WHAT ELSE DOES HE TEACH?"

He suddenly must have remembered: "This may not be the whole teaching. What else does he teach?"

UNGAN SAID, "ONCE, AFTER THE DISCOURSE, WHEN THE CONGREGATION STOOD UP FROM THEIR SEATS, HYAKUJO CALLED OUT TO THEM. WHEN THEY LOOKED BACK AT THE MASTER, HYAKUJO SAID, `WHAT IS THAT?'"

The sermon was finished; people were leaving. Their backs were towards Hyakujo, and Hyakujo called out to them. When they looked back at the master, Hyakujo said, "What is that looking back? WHAT IS THAT?"

YAKUSAN COMMENTED, "YOU SHOULD HAVE SAID THAT EARLIER -- HYAKUJO IS STILL DOING WELL. THANKS TO YOU, I WAS ABLE TO SEE HYAKUJO."

Just look back and you will find the buddha. When Hyakujo called the monks who were leaving the assembly hall -- their backs were towards him and he simply called them -- they turned to look back at the master. Hyakujo said, "What is that looking back?"

This is the beauty of Zen. It does not get entangled into any unnecessary hypotheses. Just looking back ...

And Yakusan said, "My God! Why did you not say it before? I was having a wrong understanding about Hyakujo, that he is still concerned about the scriptures although he is saying, `Go beyond the scriptures.' But even going beyond is a concern about the scriptures. Why not just forget them and go beyond the mind?

This statement is tremendous!"

When they all looked back, HYAKUJO SAID, "WHAT IS THAT?" And in that small statement -- "WHAT IS THAT?" -- in that small gesture of looking back towards the master, the whole of Zen is complete.

Just looking back, you face the buddha.

Hyakujo is a buddha. Every enlightened person is a buddha. All that you need to do is look back. What are you doing in your meditation? Looking back -- and the deeper you look, the sooner you reach to the buddha.

YAKUSAN COMMENTED, "YOU SHOULD HAVE SAID THAT EARLIER. You gave me a misunderstanding about Hyakujo. HYAKUJO IS STILL DOING WELL. THANKS TO YOU, I WAS ABLE TO SEE HYAKUJO. Although the difference of seven hundred miles is there, now there is no difference. Hyakujo is a master of the same caliber and status as I am. Seeing myself, I see Hyakujo. There is no difference."

It is a beautiful anecdote.

Basho wrote:

LOATHE TO LET SPRING GO,
BIRDS CRY, AND EVEN FISHES' EYES
ARE WET WITH TEARS.

The spring is going away. The birds are crying -- AND EVEN FISHES' EYES ARE WET WITH TEARS. What is Basho saying? Just as spring is so much loved by the trees and the birds and the fish ... You don't know your inner spiritual spring. It has not come yet, you have not invited it. And the outer spring comes and goes, comes and goes, comes and goes, but the inner spring only comes and never goes.

It is eternal spring.

Its flowers are flowers of eternity.

Once you are enlightened you are enlightened forever. There is no way of going back. How much more splendorous and how much more miraculous will be the inner spring! Even the outer is so great; the inner is not only quantitatively great, it is qualitatively great too.

The search for truth is the search for inner spring.

Maneesha's question:
OUR BELOVED MASTER,
BODHIDHARMA TOOK ZEN FROM INDIA TO CHINA AND JAPAN; YOU HAVE BROUGHT IT BACK TO INDIA, COMPLETING THE CIRCLE. IS THERE SOME SIGNIFICANCE IN THIS?
ALSO, ALTHOUGH INDIA HAS BEEN THE STARTING POINT AND PERHAPS THE COMPLETION OF THE JOURNEY OF ZEN, IN NEITHER INSTANCE, IT SEEMS, HAS INDIA ITSELF BEEN RECEPTIVE TO ZEN.
WOULD YOU LIKE TO COMMENT?

Maneesha, Zen is the ultimate flowering of consciousness. It started with Gautam Buddha giving a lotus flower to Mahakashyapa. In the statement he made to all the sannyasins who were present, he said, "Whatever I could say through words, I have told you. Whatever I could not manage to bring to language, I am transfering to Mahakashyapa."

With these words, visibly only the lotus flower was given to Mahakashyapa, but invisibly Buddha transferred his unexpressed experience to Mahakashyapa.

Mahakashyapa was the first Zen master.

But neither was Buddha understood by India ... and the reason is clear. India is a land of great scholarship, it is a land of great scriptures. It is the ancientmost land of the brahmins. For ninety thousand years they have been philosophizing; they have reached great intellectual heights. Buddha jumps out of the Hindu fold -- and not only jumps out of the Hindu fold, he jumps out of the mind.

The whole of Hinduism is mind-oriented. It is very intellectual, but it has no understanding of no-mind. Through intellectual argument it has come to the conclusion that there is a soul -- but it is not its experience,

it is a philosophical hypothesis.

Buddha, for the first time, makes religion experiential, for the first time transforms religion into a science of the inner. Just as objective science depends on experiments, not on intellect, the inner science depends on experience, not on intellect. So he went too far beyond the Hindu conception, which was so ancient and so old, and the brahmins were living on it.

I have just quoted the pope: "The myth of Christ has profited us well."

The whole brahmin caste is one-fourth of the Hindus. It has been exploiting this country for centuries after centuries. Listening to Buddha would have been a chaos for the brahmins. Scholarship will be thrown, mind is no more needed, only meditation. It was a question of their livelihood, it was a question of millions of priests who had been exploiting, and who had been sitting at the top of the Hindu fold as the superiormost class, the superman.

Now Buddha was asking them to drop a great investment. They could not manage it. Rather, they dropped Buddha. Buddha disappeared from India. And if they could not understand Buddha, who had been talking for forty-two years, arguing, making it as easy as possible for others to understand even that which is beyond the mind -- he was trying to bring it into language, into logic -- if they could not understand Buddha, how could they understand Mahakashyapa?

Mahakashyapa never said a single word, he simply laughed. That laughter was coming from beyond; only Buddha could see it, and he had amongst his ten thousand sannyasins so many giants of intelligence.

Mahakashyapa was very innocent, just like a child. Only he could understand, because there was no thought, no mind, no prejudice, no philosophy. He simply enjoyed being by the side of Buddha. People asked him, "Everybody is asking questions, why don't you ask?" He would not even answer them.

Finally, people had completely forgotten about him. He had a small tree which had become absolutely his. He had not said it to anybody, but everybody knew, "Don't sit under that tree, Mahakashyapa will be coming. He has been sitting there nobody knows how long. He never asks anything, he never has any friendship with anyone, he has no social life, but he seems very joyous. Either he is mad, or perhaps he has become enlightened -- but Buddha has not confirmed his enlightenment."

That day when he laughed, Buddha confirmed absolutely his enlightenment -- and not only his enlightenment, but he confirmed that among ten thousand people, this was the only mystic present who could understand a gesture. The lotus flower was a gesture. Hidden in the lotus flower, Buddha gave him everything that a master wants to share with his closest disciples.

Zen was born in such mysterious circumstances -- and nobody knows, there is no scripture that mentions any other instance about Mahakashyapa. Of course, Mahakashyapa could not be understood by a nation which had been dominated by intellect and mind and priesthood for century after century.

But China was a better ground, because of Lao Tzu and Chuang Tzu and Lieh Tzu. They had prepared the ground. They were people exactly like Mahakashyapa, so when Bodhidharma reached to China, the ground was ready. There were many people who could understand Bodhidharma's silence.

And then Rinzai took it to Japan. Japan was even more innocent. Its ancient religion is Shinto; it is a very innocent religion, with no dogma, doctrine, but just a pure love for existence.

This strange woman, Ishida, who is coming here soon, within two or three days, is a seeress in an ancient Shinto temple. She is not a Buddhist. But Shinto is so innocent and simple that when Rinzai brought Buddhism, particularly Zen, from China, Shinto had no problem. It agreed absolutely that it is only innocence that knows the truth. "We have not been so articulate as Zen masters are, but what they are saying, we know in the depths of our hearts."

So Shinto had no obstruction, no competition with a foreign religion, no struggle. Shinto and Zen have grown together, side by side. Zen masters go to Shinto temples and monasteries and live there. Shinto masters come to Zen monasteries and live there. Japan was even more peaceful and innocent.

China had Lao Tzu, but it had also Confucius. Confucius has confused the whole problem. He was just a moralist, he knew nothing about the inner, but he was a predominant figure. Kings and princes, emperors, asked his advice. He was a great intellectual. Because of his dominance, China was not so innocent. The small stream of Tao immediately welcomed Bodhidharma as if Lao Tzu had come back, their old master. They saw in Bodhidharma's eyes the same shine, the same depth, the same mystery, the same dance.

Tao, and whatever Bodhidharma had brought -- in Pali it is called *jhan*, in Sanskrit it is called *dhyan* -- jhan and Tao met, and out of their meeting Zen was produced. Zen is a crossbreed, and the crossbreed is always better than the parents -- both the parents.

In China jhan became *chan*, and in Japanese it became Zen. And when Rinzai took it to Japan, it came

back again very close to Buddha's word, jhan.

Certainly I am bringing Zen back to India, and the circle is complete. If it started with Mahakashyapa, it is coming to its ultimate flowering with me. But neither has Mahakashyapa been understood, nor am I going to be understood. This misunderstanding of the masses is a proof that I am talking something valuable, something of the ultimate truth.

I used to know a very strange man, Mahatma Bhagwandin. In India there were only two mahatmas: Mahatma Gandhi and Mahatma Bhagwandin. I am absolutely against Mahatma Gandhi on every point. Sometime I am going to take care of him!

But with Mahatma Bhagwandin I had a deep friendship. He was old, I was very young, just a student in the university when we met. He had come to give a talk in the university where I was a student, and he was talking and quoting from the scriptures, and he was a very great orator of his time.

But I have always been a difficult person. I stood up in the middle, and I said to him, "Stop for a moment." He looked at me. I said, "Do you have anything to say on your own authority, or are you still going to quote from the scriptures?"

There was a great silence. The vice-chancellor felt bad; he knew that I could not resist the temptation.

Mahatma Bhagwandin was shocked. For the first time somebody had interrupted him in the middle. But he was an honest man, and he said, "You are right. I don't have anything to say on my own authority." That was the beginning of a great friendship of a young man with an old man.

We used to meet often. He used to stay with me in my house, and I used to stay with him in his house. It was not far away, it was only six hours by car. Any moment I wanted to go there, I would simply drive from Jabalpur to Nagpur; he lived in Nagpur.

We forgot completely that I was too young and he was too old. Even his host -- because he had no home, he was a sannyasin, so he was living with a friend -- even his host used to say, "It is a strange kind of friendship. You are so young, he is just going to die ... but when you both talk together, even we who listen forget the difference between your ages."

And by chance, the day he died I was present just a few hours before. I was coming from Chaanda, and just in the train one man, Kamalnayan Bajaj ... He was the son of Jamanalal Bajaj, and Jamanalal Bajaj was the host of Mahatma Gandhi; he had taken him from Sabarmati, Ahmedabad, to Wardha. Wardha is just between Chaanda and Nagpur.

I was coming from Chaanda. On the station of Wardha, Kamalnayan entered into my compartment. He was a member of parliament. He told me, "Do you know that Mahatma Bhagwandin is very seriously ill?"

I said, "I had no idea."

He said, "I am going to see him."

I said, "I will then get down in Nagpur." I had not intended to get down in Nagpur, I was going directly by train to Jabalpur.

So I got down, I went to see him, and I could not believe my eyes. I had not seen him for almost one year. He had become just a skeleton, just skin and bones, nothing else was left, and he was continuously coughing, coughing blood.

He looked at me and he smiled. He said, "This was my last wish, that if existence has any compassion on me, somehow I would like to see you. That was my continuous heartfelt desire this last day. It is a miracle: you have come. I wanted to say something to you, because I know I am not going to stay much longer, maybe a few hours." And, in fact, after three hours he died.

He said to me, "You had asked a question while you were a student many years ago in the university, and I had to confess before thousands of students and hundreds of professors that I didn't have anything to say on my own authority.

"I want you to know that I still don't have anything of my own to say. I remained a scholar. I am dying in deep misery. I did not listen to you, I argued and argued and quoted scriptures, and never took the point although I felt you were right. But my age, my prestige, prevented me from asking you how to know it, how to get to it. It was a simple question and you were always available, but because I never asked, you never said anything. We discussed and discussed, but that was all intellectual."

I said, "I was waiting. Without your being thirsty for it ... it is not possible for anyone. You can take the horse to the river, but you cannot force the horse to drink the water.

"I have tried in every way to take you to the river. That's the end of the master's work. Now the river is ahead of you: if you are thirsty, drink; if you don't feel thirsty, I am helpless."

He had tears in his eyes, tears of a long life wasted in words. Because of his scholarship he has been called Mahatma, great soul, but he had no idea of any soul as an experience.

This country is too full of knowledge, too much burdened with scholarship, too much dominated by the priests.

One thing he said, the last thing before I left him. He said to me, "If the crowd agrees with you, know you are wrong. Just remember it as advice from an old friend. If the crowd disagrees with you, there is a chance of your being right."

The crowd has never been right, hence you don't see the Indian crowd here. You see individuals from all over the world, and a few individuals from India too -- but this is not a crowd. This is a meeting place of seekers. You have come on your own in search.

India is too egoistic because it has all the great scriptures, and all the great priests who parrot-like go on repeating great words -- and they are satisfied with those words. They will die a miserable death like Mahatma Bhagwandin.

Maneesha, nothing can be done about it, but it does not matter. The crowd has never mattered as far as ultimate truth is concerned. It is an individual search, and the people who are in search have come to me from all over the world. Neither did Buddha have such an audience -- it was confined to the state of Bihar, not even the whole of India -- nor did Mahakashyapa have such an audience, international, nor Bodhidharma, nor Rinzai.

I am the most blessed one in the sense that I have the chosen few of the earth from all over the planet. It is a gathering to be rejoiced with. I am absolutely blissful to have you here.

This is certainly a good completion of Mahakashyapa.

He started the circle, I am completing it.

You are the witnesses of a great phenomenon.

Now it is the time for Sardar Gurudayal Singh. He has started laughing, not even before the joke but in the middle of the sutra! He is very sensitive! And he trusts me: "My time is coming."

Finally, Ronald Reagan is retired into private life. After leaving the White House, he and Nancy return to living normal lives on their ranch in California, and are just as happy as little rats.

One day, Ronald decides he wants to take Nancy shopping, so he gets her into the car and they drive to the local shopping mall. Then Reagan takes Nancy into the huge Dingbat's Department Store.

As they walk in, Ronald looks up and sees a sign by the door that reads: "Please leave your bag outside."

"Gee, Nancy," says Ronald, turning to his wife. "Sorry, but you will have to wait here!"

Bonzer, the British bulldog, is sniffing his way around the neighborhood when he recognizes the smell of Alvin, the American airedale.

After the two dogs have met and sniffed each other thoroughly, Alvin, the American dog, starts to speak.

"The trouble with you British," barks Alvin, "is that you are far too tribal and interbred. There should be much more intermingling. For instance, in my blood there is British, German, Spanish, Italian, French and a touch of Chinese."

"I say, old chap," replies Bonzer, "how jolly sporting of your mother!"

Little Bungee Barfi finds himself being sent by his Catholic Indian parents to the Holy Jesus Jesuit Seminary in Poona. Life is tough in the seminary for Bungee and he has a lot of trouble adapting to life related to Christianity.

Everywhere there are crosses on the walls with Jesus hanging on them. There are pictures of Jesus everywhere, on the walls, in the windows, and in all the books. Jesus is omnipresent, in all sorts of postures and poses. The monks who run the seminary talk all the time of Jesus.

One day, Little Bungee has a problem. "Can you help me fix my bicycle, Father Feekal?" he asked one of the old priests.

"My son, Jesus loves you!" replies the priest, pointing at a picture of Jesus riding a donkey. "Just trust in Jesus! Jesus will find a way!"

The next day, Little Bungee is sitting in the schoolroom during nature class, thinking about his broken bicycle. Suddenly, Father Fellini asks Little Bungee a question.

"Now tell me, Bungee," says Father Fellini, "what is brown, has a long bushy tail, jumps through the branches of trees and eats nuts?"

"Well," replies Bungee, "in the real world it is obviously a squirrel -- but in this place, things are so fucked up, it is bound to be Jesus!"

Nivedano ...

(drumbeat)

(gibberish)

(drumbeat)

Nivedano ...

(drumbeat)

Be silent ...

Close your eyes ... and feel your body to be completely frozen. This is the right moment to look inwards.

Gather all your life energy, your total consciousness, and rush towards the center of your being with an urgency as if it is going to be your last moment on the earth.

Faster and faster ...

The closer you come to yourself,

the deeper becomes the silence.

The nearer you reach to your center ... a great peace arises within you. And the moment your arrow of consciousness penetrates into the center, for the first time you encounter your original face. The other name of your original face is the buddha, the awakened one.

The only quality of the buddha is witnessing.

Witness ... you are not the body.

Witness ... you are not the mind.

Witness that you are not the other seven astral bodies, layer upon layer behind the physical body.

Witness, finally, that you are only a witness.

At this moment, you are the most blessed people on the earth. Centered at your being, you are no more, only buddha is. That is your ultimate and eternal nature.

To make the witnessing deeper, Nivedano ...

(drumbeat)

Relax ...

Let go, but remain a witness, just a witness.

Time disappears, mind disappears ...

Slowly slowly, your consciousness starts melting, all differences with existence disappear. Gautama the Buddha Auditorium becomes an ocean of consciousness without any ripples.

A tremendous ecstasy, a great drunkenness,

and you are at home.

This is the very essence of Zen.

I call Christianity the deadliest poison,

and Zen the only antidote for all poisons.

This is the only possibility of liberating you, of bringing your buddha from the seed into a lotus flower.

Collect as much experience, as much ecstasy, and the juices of your life, because from the center you are connected with the cosmos. You have to bring all that with you, so your day-to-day life becomes more blissful, more serene, more silent.

If you can persuade the buddha to come with you, you will feel continuously a coolness in you. You will feel the eternal depth of being, and the ultimate height of being. If the buddha comes with you, you will

have a transformation from the horizontal to the vertical. The vertical is the goal, the horizontal is to live only on the outside.

And the real life is IN ... the real godliness is IN ... and it is here and now.

Persuade the buddha to come along with you as a shadow. Slowly slowly you will melt into him. He will become the reality and you will become the shadow.

That day the journey is complete, the antidote has succeeded. And the poisons of all kinds of conditioning -- Hindu, Christian, Mohammedan -- are erased. You are out of the jail, out of the cage, you can open your wings and the whole sky is yours. All the stars and the moon and the sun belong to you. You can disappear into the blueness of the beyond.

Once you know you are a buddha, you will never be born in any kind of body, in any kind of imprisonment -- no birth, no old age, no sickness, no death. You simply become a pure consciousness, eternal, timeless.

The only quality that remains is witnessing. To be a witness of everything is the key, the master key to open all the mysteries of existence.

Nivedano ...

(drumbeat)

Come back ... but come as buddhas, with the same grace, the same silence, the same joy, the same beauty.

Sit for a few moments just to remember where you have been, the golden path that you have traveled to the center, and all that happened at the center.

Don't forget it, it is not a dream. It is the only reality, the only truth. And truth liberates, love liberates, blissfulness liberates.

When you have all these in abundance, they automatically start flowing around you, and you share them -- not as a duty, but out of your abundance. When something is done out of your abundance, it makes you richer. The more you give, the more you have.

The evening has been beautiful on its own, but your silence, your looking back towards the buddha, have made it a great splendor, a silent song, a celebration.
Only your heart knows, the mind is absolutely unaware of it.
I can hear your heartbeat at this moment
is in deep synchronicity with the whole existence.

Okay, Maneesha?
Yes, Beloved Master.

Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Chapter #7
Chapter title: Not faith, but fear

28 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
UNGAN REMAINED WITH YAKUSAN FOR SOME TIME, THEN ONE DAY DECIDED TO LEAVE: HE EXPLAINED TO YAKUSAN THAT HE HAD MADE A VOW TO STAY WITH HYAKUJO. YAKUSAN AGREED, AND UNGAN SET OFF DOWN THE MOUNTAIN, DOGO ACCOMPANYING HIM A LITTLE WAY, AND THEN RETURNING TO YAKUSAN, WHO ASKED, "DID YOU SEE YOUR BROTHER OFF?"
"YES, I DID," REPLIED DOGO, AND THEN ADDED, "IS IT ALRIGHT FOR MY BROTHER TO LEAVE YOU?"
"YOU DON'T HAVE TO ASK SUCH A THING," SAID YAKUSAN. "WE HAVE BEEN VERY INTIMATE FOR SUCH A LONG TIME -- WE CAN DO OR SAY WHATSOEVER WE WOULD LIKE TO. SO THERE IS NOTHING FOR YOU TO ASK ME."
"NO, OSHO," SAID DOGO. "YOUR WORD CAN BECOME A REFERENCE FOR THE FUTURE, SO PLEASE SAY SOMETHING."
"OKAY, I WILL SAY ONE THING," REPLIED YAKUSAN. "THE EYES ARE ALRIGHT, ONLY THE DISCIPLINE IS LACKING."
HEARING THIS, DOGO IMMEDIATELY LEFT THE MONASTERY IN PURSUIT OF HIS BROTHER. WHEN HE CAUGHT UP WITH HIM THE FOLLOWING DAY, DOGO TOLD UNGAN WHAT YAKUSAN HAD SAID. THE TWO BROTHERS TURNED AROUND AND WENT BACK TO YAKUSAN, AND REMAINED WITH HIM TILL HIS DEATH.

Friends,

One of the would-be sannyasins, Graeme McIntyre, has left his body in deep meditation in this Gautama the Buddha Auditorium, amongst other meditators, in deep peace and silence. He had expressed his desire to become a sannyasin that very evening.

Sannyas does not need to be an outward thing, just the longing for it is enough. He died as a sannyasin because there was deep longing for sannyas.

He was doing a therapy group. After the group he said to the leader, "I would like to remain here my whole life." He will be here now his whole life -- and not only this life, but for eternity.

This place, this space that you are creating by your meditations, is the right space in which to live, love, laugh, and it is also the right space in which to leave the body and go into the beyond, disappear into the ultimate existence.

It is a moment of rejoicing. So tomorrow, when you say goodbye to him on a funeral pyre, rejoice, and dance, and celebrate. Such a death is rare. Very few human beings are so blessed.

And when the funeral pyre's flames start moving upwards, remember why in this country for thousands of years we have chosen not to bury the dead, but to give them to fire. There is a special reason for it.

Fire is the only thing you know which does not allow any gravitation. It always goes upwards. The fire is a symbol of your spirituality; it always goes upwards. No gravitation can pull it down.

Secondly, when you have lived in your body for so many years there arises naturally a certain attachment to the body. The body is prone to be attracted by gravitation. But when the consciousness sees the body burning -- with the body burning, all your attachments with the body, all your prisons that have taken you to many bodies in many lives, start disappearing. One feels a tremendous freedom rising with the flames towards the sky.

And you know ... You see flames, and soon they disappear. They are visible only for a few moments, then they become invisible. Fire is a great symbol of purification, of detachment, of rising vertically towards the ultimate space which is our home.
We come from there, and we go back there.

Now, Christianity ...

Christianity is a vast propaganda. They say they are defending the truth, but truth needs no defense, it is self-evident. It needs no propaganda. Lies need to be defended, lies need to be propagated, but not truth. Truth shines almost like a sunrise, you don't have to declare it.

And saying that they are defending the truth ... I will give you a few examples from their own theological history which make it clear what they are defending.

The French scientist Pierre Teilhard de Chardin was a Jesuit priest and a scientist of world fame, who was working in China in search of the Peking man. It was thought that somewhere in China the "missing link" of Charles Darwin was to be found, because China is one of the most ancient countries.

Charles Darwin's problem was that there was no interconnecting link between the chimpanzee, or the ape, or the gorilla, and man. The distance is too great, there must be one more step in between. De Chardin was searching for that missing step in Peking, and he had found a fifty-thousand-year-old skeleton of a man.

The pope asked him not to report it to the scientists: "Don't write it in any paper, and don't publish anything that you have found till your death." This is defense of truth. His researches, which have now been published after his death, show that the earth and the universe are not only six thousand years old; even man is at least fifty thousand years old, according to the Peking man, which scientists have agreed is at least fifty thousand years old.

The snow of the Himalayas on the Chinese border has saved the man almost as he would have died. Covered with snow, he has remained frozen as he was fifty thousand years ago. This disturbs the Christian idea that the world was created six thousand years ago.

Teilhard de Chardin's mouth was locked, he was not allowed to teach in any Christian college or university. This is defending the truth? I am very much surprised that de Chardin listened to all these idiots of the Vatican.

That is why Christians go on insisting that obedience is the greatest virtue. He was programmed from his very childhood to obey; disobedience is the original sin. So, although he was a great scientist, his whole upbringing, continuous conditioning and programming, had made him a coward, a slave. He was a genius in his mind, but the conditioning had gone deeper into his unconscious, and he obeyed the Vatican's orders literally.

He did not say anything to anybody; he continued to work, and he did not publish any paper during his life, he did not publish any book on it in his lifetime. The books now published bring tears to anybody who can understand what a great man, a great genius, has been repressed his whole life by the church. He could not see his own research published.

The whole of Christianity lives in a paranoia that if anybody finds some truth, then what is going to happen to their lies that they go on propagating?

One of the most important theologians, Rudolf Bultman of the University of Marburg, one of the most famous and esteemed of twentieth-century biblical scholars, stated, "We can now know almost nothing concerning the life and personality of Jesus, since the early Christian sources showed no interest in either, and are, moreover, fragmentary and often legendary."

But he must have become immediately afraid, because the church had been burning people, killing people. He immediately wrote underneath -- that shows how programming works -- after writing this he immediately wrote, "That does not disturb my faith. I still believe in Jesus Christ as the only begotten son of God, and I have absolute faith in the church of Jesus." And he could not even see the contradiction. But the fear must have taken over; he contradicted himself immediately.

On the one hand he is saying, "We know nothing concerning the life and personality of Jesus." If you don't know anything of the personality of Jesus, how can you have faith? in whom? It is not faith, it is fear. It is fear of the church, it is fear of the pope, it is fear of the whole of Christianity. They will kill you, as they have killed many.

The Vatican has an underground library of thousands of scriptures which they have burned, saving only one copy. Nobody is allowed to enter, except the pope and the cardinals, to see all the evidence, all the proofs which go against Christianity. The public is not allowed to know what the truth is. And these people, Jesuits, are claiming that Christianity defends truth!

If it defends truth, it should open the underground library in the Vatican to all the scholars who want to study there, and Christianity will evaporate without leaving a single trace on the human consciousness. It is ninety-nine percent myth, invented, propagated, but it has a great propaganda machine, and it has a militant church. It has almost half of humanity converted to Christianity.

It is a strange thing, but I want to tell it to you: after the death of Jesus Christ, three hundred years after, it was through voting that the Christian priests decided that he was a divine personality -- by voting. And who were these people who were voting? They knew nothing of divineness.

This has never happened anywhere else. Mahavira was never elected as a tirthankara, Buddha was not elected by the masses as an awakened man. Poor Jesus not only suffered on the cross, he has suffered more from his own self-styled so-called representatives.

What would have happened if the vote had been against his divinity? Is religion a political affair? And people who had no experience of godliness were voting and deciding by vote, three hundred years later, that he was a divine personality. This was decided in the Council of Nicea in 325 A.D. Jesus was declared divine

by a vote of the Council of Nicea. The nature of his divinity was also decided by vote. This is the ugliest thing you can think of.
Truth does not need votes. It is self-luminous.

Hermann Samuel Remarius, a professor at Hamburg in the eighteenth century, wrote that "Jesus was a failed Jewish revolutionary whose body was removed from its tomb by his disciples."

I am not saying that, it is said by a Christian professor who has looked into the sources, the original sources, and found that he was a "failed Jewish revolutionary"; he had nothing to do with Christianity.

Christianity is a fiction. Jesus had never even heard the name Christianity. It has been imposed on him, he was not the founder of Christianity. Who exactly was the founder of Christianity? One thing is certain, Jesus was not. He never thought about founding a religion, he was simply telling the Jews, "I am your last prophet." He died on the cross as a Jew.
Then who founded Christianity?

You can find Buddhism in the teachings of Gautam Buddha; he was the founder. You can find in the teachings of Mahavira that he was the founder of Jainism. You can find in the teachings of Lao Tzu that he was the founder of Taoism. But it is a very strange thing about Christianity: the founder had no idea at all, was not interested in creating a new religion.

The man who founded it -- you will not believe it -- was the Emperor Constantine. The church knows it, but does not allow the public to know it.

Emperor Constantine of Rome, who headed the Council of Nicea, died as a Christian, but he was baptized only on his deathbed. His whole life he was the high priest of the Sun God religion, which was why he changed the sabbath from Saturday, which was Jesus' sabbath day, to Sunday. Jews still have their sabbath on Saturday, and Jesus also had lived his whole life believing in the sabbath on Saturday. How did it become Sunday?

It was Constantine, who was a worshipper of the Sun God. Sunday represents the sun; the followers of the sun have always believed that Sunday is a holy day.

It was Constantine who was actually the founder of Christianity. He was the decisive factor in the Council of Nicea. It was under his pressure -- because he was the emperor of Rome -- that the priests voted for the divine personality of Jesus. He made Jesus a divine person. It was his creation, his invention.

He also changed Jesus' birthday from January sixth to December twenty-fifth, the day of the solar rebirth. The twenty-fifth of December, which is celebrated all over the world, is not Jesus' birthday. The whole idea of Christmas is bogus.

Jesus was born on January sixth, but under Constantine's influence and power, it was changed to December twenty-fifth, the day of the solar rebirth. It is thought by the sun worshippers that the sun was born on the twenty-fifth of December. The whole of Christianity is living in utter darkness. Their Christmas is bogus -- and the church knows it perfectly well but won't allow people to know about it.
This is called defending the truth.
I call it defending lies.

Constantine saw Jesus as a failed messiah, with himself as the real messiah -- and his view was ratified by the famous Christian bishop, Eusebius of Caesarea, who said, "It is as if the religion of Abraham is at last fulfilled, not in Jesus, but in Constantine."

Constantine imposed himself as the real last prophet for whom the Jews had been waiting. Of course, the Jews could not crucify the emperor of Rome. And the Christians wanted some royal support; otherwise they were being crucified everywhere. They found a shelter in Constantine, but it was a bargain, purely business. They accepted that Jesus was a failed messiah, and that Constantine was the real messiah.

But this is not told to the public! Christians are not aware of it. All these scriptures are hidden under the Vatican.

I say unto you that Christianity is one of the most untruthful religions in the world. It is a disease, a sickness, a pathology, a poison. It has not been helpful to humanity in finding the truth in any sense. It has been trying to propagate lies so continuously that they have almost become truth.

You must have all celebrated Christmas. Have you ever thought that this is not the birth of Jesus? You never remember Jesus on the sixth of January ....

I have been thinking that we should start here a celebration for poor Jesus on the sixth of January every year. That is defending the truth. So please remind me when the sixth of January comes, because I have no sense of time at all. I don't know what day it is today, and I don't care. So when the sixth of January comes,

please remind me. We will celebrate. At least after two thousand years Jesus will have a real birthday celebration!

The Bible says, "Judge not, that ye be not judged." I also teach you no judgment, but that does not mean what the Bible says. "Judge ye not" -- but there is a reason for not judging -- "so that ye be not judged." It is pure business.

When I say don't judge, you are not going to be rewarded for it. In the very act of not judging you are rewarded: such peace ...

People who are judgmental are grumpy, always have grudges against everybody, nobody seems to be right. They go on looking at the negative side of everybody, the darker side. They may look at a rosebush but they will not look at the roses, they will count the thorns.

I say to you: Don't judge, because you don't know yourself, so how can you know anybody else? And every judgment is about a certain action. A man may have stolen something, and you judge that man as a thief. The whole man is judged, his whole life is judged by a single act. You don't go deeper into the act. The man may be dying of starvation, his mother may be dying of starvation -- and if he has stolen a little food from people who are suffering from being overweight, he has helped them.

Don't judge people by their actions. Actions are momentary, life is long. You judge the whole life of a person -- "That man is a thief, that man is a murderer" -- and not only do you judge, but your courts, which are thought to be just, go on judging people by small actions. Those small actions may have been done for a certain purpose. Nobody looks at the purpose, nobody looks at the cause.

I am reminded of Lao Tzu ....

The emperor of China wanted the most wise man to be the chief justice of the supreme court of China. People suggested Lao Tzu's name. It was absolutely right, there was no disagreement about it in his court, and Lao Tzu was called.

Lao Tzu came in his own way. He used to ride on a buffalo -- which is a very rare thing. People ride on horses, and people ride on elephants, but a buffalo ...? But he loved his buffalo; it carried him from one place to another, and it gave him nourishment. No horse can do that.

And buffalos are so silent -- and Lao Tzu was in immense love with silence -- they don't chatter. They are so contented, they don't have any grudge against existence.

He came into the court riding on his buffalo. The emperor was shocked, but they had invited him, and they were well-mannered, well-educated people, so they ignored the buffalo.

The emperor asked Lao Tzu, "I want you to be the chief justice of the supreme court of China."

Lao Tzu said, "You are choosing a wrong person."

The emperor said, "Why?"

"Because," Lao Tzu said, "I will be really just."

The emperor said, "That is the very function. Don't say no to your own emperor."

Lao Tzu said, "Okay, but it won't last long -- perhaps one day." And it lasted only one day.

The first case was about a thief who had stolen money from the richest man in China. The man was so rich that even the emperor used to borrow money from him.

Lao Tzu listened to the whole case and gave his judgment: "Six months jail for both the rich man and the thief."

The rich man said, "What?! My money is stolen and you are sending me to jail?"

Lao Tzu said, "I am looking at the whole thing as deeply as possible. This thief is a secondary criminal, you are the primary criminal. You have collected all the money of the capital, you have deprived millions of people of money. Even if he had not stolen from you, you needed punishment. And I will not call this poor man a thief; he was simply distributing wealth to those to whom it belongs. You are a bloodsucker, a parasite!"

The rich man said, "I want to see the emperor before you send me to jail."

He went to the emperor and he said, "Listen, this man is absolutely absurd and dangerous. He is sending me to jail for six months."

The emperor said, "You are being judged? You have not done anything wrong."

He said, "I told that man, but he is telling me that `You have been exploiting the money of the poor. Where will they get money? Except by stealing there seems to be no way!' So he calls me a primary criminal, and the thief only a by-product.

"I warn you, if I go to jail, it will not be long before you will be coming to jail too, because you have been committing murders, you have been raping women, you have been collecting all the beautiful women of the country into your palace. This man has to be immediately removed from his post."

The emperor understood. He said, "He was saying himself that he would not last more than one day. Even the full day is not ended, this is just the first case!"

Lao Tzu was given his freedom and told, "You are right. You go on your buffalo wherever you want to go." He was a man of tremendous consideration, of in-depth exploration of everything.

Don't judge anybody superficially. You don't have the means to enter into anybody's act, because the action comes from his unconscious. You have not explored your own unconscious, how can you enter into somebody else's unconscious? And who are you to judge anybody?

But Christianity's statement is different. It is saying to you that if you want not to be judged by God on the day of judgment, then don't judge anybody else. This is simple bargaining, business.

Truth is not a business.

The morality that Christianity preaches is always motivated, and wherever there is motivation, there is no morality.

The church says that a righteous man can judge others because he is without sin. Who is the righteous man? If you look you will not find a single person who is without sin, because everything that is joyful and that is pleasant, that you love, is called sin.

The righteous person is one who has never committed any sin, who has never looked at a woman with loving eyes, who has never lied -- and the whole church is lying. Even the pope is lying. Who is righteous? You will not find anyone.

According to the Christian ideology, you are all sinners. You are carrying the same sin that Adam and Eve committed. That is *their* dogma, I am not talking on my own. It is their dogma that Adam and Eve committed the original sin by disobeying God, and because the same blood is flowing in all humanity around the world, you partake of, and you have to be responsible for, the original sin of Adam and Eve.

You are their sons and daughters, and you are born out of sin. Except Jesus, nobody is born without sin. But I don't consider that Jesus was born without sin. In fact, in the birth of Jesus even God has become a sinner.

The Holy Ghost, they say, is one with God, is not separate. And it is the Holy Ghost who made the poor Mary pregnant. God himself has become a sinner; it does not make Jesus born out of virtue. Because God is raping a woman who is somebody's wife without her consent, Jesus simply becomes a bastard, and God becomes a sinner.

So the whole of humanity is born out of sin, the original sin that Adam and Eve committed. And God has become a sinner from the very beginning. First he murdered Lilith, then he committed rape on Mary. Even God is not qualified to be present on the judgment day. Only the righteous can judge.

Who *is* righteous?

But Christian theologians are very clever in finding ways. Just a few days ago, the third man in the Church of England ... The first is the archbishop of England, then there is the second most senior man; then comes the third man, who can possibly someday become the archbishop of England, because only one man is in between him and the top, and he is young enough ....

He has come out with the statement that, "Taking the vow of celibacy does not include homosexuality." You can be celibate and you can be homosexual; it simply prevents you from heterosexuality. A new definition! They have to find such a definition, because almost fifty percent of Christian monks are homosexuals. The remaining ones may be masturbating, but nobody, unless he is born impotent, can be celibate by nature.

These people go on teaching unnatural things. And when people cannot cope with unnaturalness, and they are drawn to their nature, it becomes sin. Then they have to be condemned to hellfire. To be natural is a sin, according to Christianity -- and according to other religions too. To be unnatural and abnormal -- to be perverted -- is to be saintly.

Now this bishop, who has a high post in England, with every possibility that he will become the archbishop of England ... England has its own church, so the archbishop of England has the same position as the pope. Now he is saying that homosexuality is allowed, no scripture prevents it.

I could not believe my eyes! I could not believe my ears! What is this man saying?

The Old Testament has the story of two cities, Sodom and Gomorrah. God destroyed both the cities

completely, just like Hiroshima and Nagasaki have been destroyed. What was the reason? -- because they were all becoming homosexuals. Bestiality, masturbation, all kinds of perversions were prevailing in both the cities.

God told them, "If you remain so perverted, I am going to destroy you." And he destroyed both the cities, which were great cities in those days.

If God is still alive, which I doubt, then he should destroy all the Christian monks immediately. This is the right moment to finish with Christian monks, because they are making the whole earth a Sodom, a Gomorrah. All their monasteries are nothing but sexual perversion.

And that is true about other religions also. They are all against nature and being natural. You are forcing people to unnecessarily feel guilty.

Mahatma Gandhi was very much influenced by Christianity and was thinking to become a Christian himself; at least three times he was on the verge of being converted. In his ashram, even to eat tastefully is a sin. You are enjoying taste? -- you have to eat without tasting. Now, that is possible only if the taste buds on your tongue are removed surgically. If the taste buds are there, they are beyond your control, they will taste. The sweet will be sweet and the bitter will be bitter. You cannot do anything about it, they are not under the control of your mind. You can only pretend.

So all the religions -- particularly Christianity -- force everybody to be hypocrites, to pretend. No taste, no love, no appreciation of your own body and its wisdom. Your body is doing a tremendous service for you for seventy, eighty, or a hundred years -- and you are not even grateful. All the religions treat the body as the enemy, so torture it. Torturing is virtue.

Rejoicing in your body, in its health, in its youth, in its old age, rejoicing in your body even in death, is what I teach.

Christianity is basically masochistic -- torture your body. The more you torture your body the greater saint you are. And there are idiots everywhere available -- they are the majority in the world -- who start doing all kinds of stupid things just to become saints. It does not need any education, it does not need any culture, any civilization, any intelligence, any genius. Any idiot can become a saint.

My own understanding is that only idiots become saints. A man of intelligence cannot become a saint, because to be a saint you have to go against nature, against the body, against yourself. It is very strange that God has given you all these tendencies -- of love, of taste, of laughter. Who is the criminal?

If anybody is a criminal, it is God. Why has he implanted taste buds? While he was creating man he should have removed sexuality, he should have removed taste buds. In fact, there was no question of removing them, he should not have created them. Just visualize God making Adam: he should not have made his genitals -- and he was making his genitals with such joy!

But every religion wants to castrate you, and particularly Christianity castrates people. What are they doing in Mount Athos, where no kind of woman is allowed? A hen, a dog, a female horse, a female baby six months old -- *nobody* is allowed.

One American woman tried to break the one-thousand-year-old rule of the Mount Athos monastery and enter. She dressed like a man, she cut her hair and arranged everything perfectly. But she was caught red-handed, because women walk differently from men, so just at the gate she was caught.

A woman cannot walk like a man, and the reason for it is the womb. Man has no womb. That womb makes a difference in your walk. She had not thought about it. She had done everything, but she had not thought about the walk, and those people are watching continually that no woman ever enters.

The monastery is guarded; it has its own government, it has its own police. It is a sovereign nation. When the woman was caught she was jailed for six months. It is their law that if any woman tries to enter and is caught she will have to be punished.

Now, after that woman's effort, everybody who wants to go into Athos, man or woman, first has to enter into the office outside the monastery and has to be stripped naked, to be looked at from every side, to see whether he is man or woman -- and nobody will say that those who are looking at naked people are voyeurs, homosexuals, enjoying the naked bodies of other men. Of course no woman has dared since then, but now it has become a rule that anybody who enters Mount Athos first has to be inspected naked by the guards. Unless they are certified to be a man, nobody can enter. Such fear ... I call it castration.

And do you see the difference?

Have you seen the beauty of a bull? -- so proud, such grandeur, he looks so majestic, and after castration he becomes the bullock. The same bull becomes a bullock. The bullock looks sad, shrunken, all pride and dignity gone. He is a slave; now he can be used for pulling carts.

You cannot put a bull to pull a cart; you are not a match for a bull. He will not remain on the road, he will go anywhere he wants -- and if by chance he comes across a girlfriend the cart will be thrown by the side of the road. First things first! You may have multiple fractures -- and he will be enjoying making love to his girlfriend.

Bulls are not used for bullock carts -- but what a difference it creates, just castrating them, just destroying their sexual energy. The bullock is a sad affair.

Christianity and all other religions are part of the conspiracy to make man castrated. They have destroyed all the dignity of man. They have given only guilt and sin. Hence I call Christianity the deadliest poison.

The Bible says, "We know at the end we shall have life eternal." This has been the justification for sacrifice and suffering: you can sacrifice a human being in the name of God because he will have life eternal. Don't be worried, you are not destroying him, his spirit. Because he is sacrificed in the name of God he will enter into paradise.

So sacrifice is supported in the name of the eternal life that you will get after death. And suffering also is supported: it is only a question of a few moments; your life of seventy years is nothing but a few moments compared to the eternity of existence. Suffer patiently.

Patience is one of the pillars of Christianity, and patience is against all rebellion, all revolution, all change. Patience is the opium which drugs people into deep coma. They move like robots. They have forgotten that they are being exploited, their blood sucked. They allow it.

The Bible says you should not change or make an effort to change anything, because God has made everything perfect as it is. This is the ultimate utterance against revolution, change, evolution, improvement in the conditions of the poor, of the sick.

Scientists say man can live at least three hundred years if care is taken. If his body is taken care of, not tortured, not undernourished, not fasting, not overeating -- if the body is given scientific care it can live three hundred years very easily. And that does not seem to be incorrect, because there are people in a few places who live one hundred and eighty years.

In Russia there are a few aboriginal tribes where you will find one hundred and fifty years is an ordinary thing. Thousands of people have passed one hundred and fifty, and even after one hundred and fifty they are young, they are working people -- in the fields, in the orchards, chopping wood, carrying water from the well -- perfectly healthy. And there are a few people in Russia who have passed the age of one hundred and eighty.

So science seems to be perfectly right: if sufficient care is taken, life can last three hundred years. Just think of Albert Einstein living three hundred years! Science would have benefited immensely; miracles would have happened.

But fate is strange: by the time a man becomes experienced, death overtakes him and the experienced man is replaced by a baby, absolutely inexperienced. Now you start from the beginning again -- ABC -- and by the time the baby reaches to the point where it can contribute something to humanity, to the world, to the beautification of it, death overtakes the man.

But Christianity will not allow it.

It does not allow birth control, even seeing clearly that if the population goes on growing the whole of humanity is going to suffer utter starvation, and billions of people will die within the coming ten years. Without any third world war people will be dying on their own.

But Christianity goes on insisting, because the Bible says, "Multiply. Have as many children as you can." And because God creates life, Christianity's argument is, "You should not stop the birth of a child."

But do you see the contradiction?

Killing is allowed, sacrifice is allowed, because nothing is dying. You will have an eternal life in paradise. So what is the problem? -- if a child is stopped, he will have eternal life or may move to another womb. If the spirit does not die when you kill a man as a sacrifice, why should the spirit die by birth control methods? In fact, the spirit would not enter into the womb at all.

But don't change anything, that is the fundamental motto of Christianity -- and that means death to humanity, death to this beautiful planet.

Christianity is the most out-of-date religion. All its assumptions are absurd.

For example, the myth is that Mary was assumed into heaven alive, she never died. Jesus ascended into heaven and then he assumed Mary there. In life he was misbehaving with his mother -- calling her "that

woman" -- and suddenly he becomes very compassionate when he ascends alive to heaven. He takes his mother also alive into heaven.

What happened to his five brothers and sisters? And what happened to poor Joseph, his father? If he was able to take his mother into heaven, why not take ... what happened to the twelve apostles?

That Jesus ascended to heaven alive and Mary also is as absurd as the Mohammedan concept. But Mohammed did a far better miracle; he ascended to heaven alive with his horse, both alive. Strange! What will the horse be doing amongst the saints? He must be dying to come back to earth.

De Chardin said to the Vatican, "Why am I not allowed to publish my work? It is based on scientific principles and will contribute much to clear many fallacies which are prevalent in the scientific world." He told the Vatican that it must refashion its Christology to resolve the conflicts with science.

Rome responded that his diagnosis did not coincide with the ideas currently accepted in the eternal city -- Rome they call the eternal city -- and because his ideas do not coincide with Christianity and its Bible, unless he makes his Christology coincide with the Christian ideology and theology, he will not be allowed to publish his papers while he is alive.

These people have been killing truth for thousands of years.

De Chardin commented, hearing this, "Since then, as we all know, the religious schizophrenia from which we suffer has constantly grown more marked."

A kind of split in the scientists who have been brought up as Christians is bound to happen. All scientists brought up as Christians will suffer from schizophrenia, they will have a split personality. One side has faith in God, faith in the virgin birth of Jesus, faith in the infallibility of the pope -- knowing perfectly well that all this is nonsense, but their minds are split.

Science says one thing, Christianity says just the contradictory thing, and they have to cope with both. They become two persons. So in the scientific lab they will be scientists and in the church they will be Christians. You don't know how ....

Schizophrenia is cutting a human being in two parts -- a constant wound which knows no healing. The whole of humanity suffers from schizophrenia and all kinds of mental sicknesses because of these teachings which cannot go on changing with the changing world of knowledge; which are stuck somewhere and are stubbornly against moving from there; which are carrying corpses of the past and will not listen to the living sources.

Man has to get rid of all religions, including Christianity, otherwise he will never be wholesome, he will never be one, and he will never know the joys of life and the blessings and the benediction. He will never know the truth.

If these religions go on living they are going to drive the whole of humanity insane. They have pushed everybody to the very verge of insanity.

It is time to get rid of Christianity -- and all so-called religions which are different versions of the same stupidity.

Man needs absolute freedom from the past. Only then can he live in the moment responsibly, and only then can he create a new future, a better future than the ugly past, for the coming humanity -- a superman, a better man than the pygmies of the past who were just slaves and nothing else.

The sutra:

> OUR BELOVED MASTER,
> UNGAN REMAINED WITH YAKUSAN FOR SOME TIME, THEN ONE DAY DECIDED TO LEAVE: HE EXPLAINED TO YAKUSAN THAT HE HAD MADE A VOW TO STAY WITH HYAKUJO

-- his old master Hyakujo, who had allowed him to go to Yakusan when he asked. Because he had allowed him without any hesitation, Ungan became more grateful to the old master than he had ever been before.

Freedom is the very air, the very climate of Zen. The master is not a chain on your feet, the master is not handcuffs on your hands. A master is not a prison.

A master is not like the Catholic monastery of Mount Athos, which is nothing but a prison. There is no other prison like Mount Athos, because with a prison you go in and you can get out. But in Mount Athos, once you go in as a monk, only your dead body will come out. You are committing for your whole life, now there is no question of change.

This is the greatest prison in the world, where you enter alive and leave only when you are dead. This they call loyalty. This they call commitment. But in actual practice this is slavery -- pure spiritual slavery.

Because Hyakujo had allowed him when he asked that he wanted sometime to visit his brother Dogo, and Dogo's master Yakusan, his respect and reverence for Hyakujo had grown.

He lived for a few years with Yakusan, then he said, "Now I would like to go back to my old master."

YAKUSAN AGREED, AND UNGAN SET OFF DOWN THE MOUNTAIN, DOGO ACCOMPANYING HIM A LITTLE WAY, AND THEN RETURNING TO YAKUSAN, WHO ASKED, "DID YOU SEE YOUR BROTHER OFF?"
"YES, I DID," REPLIED DOGO, AND THEN ADDED, "IS IT ALRIGHT FOR MY BROTHER TO LEAVE YOU?"
"YOU DON'T HAVE TO ASK SUCH A THING," SAID YAKUSAN. "WE HAVE BEEN VERY INTIMATE FOR SUCH A LONG TIME -- WE CAN DO OR SAY WHATSOEVER WE WOULD LIKE TO."

Love gives freedom, intimacy gives freedom.
Yakusan said, "We have lived in such deep intimacy for so long that he is free to say anything, and if he wants to go back to the old master, he is absolutely free. SO THERE IS NOTHING FOR YOU TO ASK ME."

"NO, OSHO," Dogo said, with deep love and gratitude. "YOUR WORD CAN BECOME A REFERENCE FOR THE FUTURE, SO PLEASE SAY SOMETHING."

"OKAY, I WILL SAY ONE THING," REPLIED YAKUSAN. "THE EYES ARE ALRIGHT -- your brother Ungan has attained to a clarity of vision -- THE EYES ARE ALRIGHT, ONLY THE DISCIPLINE IS LACKING -- but he is not consistent in deepening whatever he has gained."

In Zen, `discipline' means simply, "Don't stop anywhere, go on deepening, because your depth is infinite. Go on climbing, because your height is also infinite. You are the whole existence."

So his eyes are clear, he has attained to a clarity of vision, but he has stopped there. He should go on and on and on, in both directions, upwards and downwards. One has to reach to one's roots and one has to reach to one's flowers. When you have both the flowers and the roots, you are complete.

His vision is clear, but he thinks perhaps this is the end of the journey. He can stop for an overnight stay, but in the morning you have to go again. Existence is so vast ....

You will come to many stopping places where you will think, "This must be the end, what can be more? Such bliss, such joy, such ecstasy, what can be more than this?" But you don't know. Just go on and you will find there is something more.

Once you have learned the art of not staying anywhere ... Unless you reach to the very end of the road, you have to continue the discipline of meditation.
Yakusan said, "THE EYES ARE ALRIGHT, ONLY THE DISCIPLINE IS LACKING."
HEARING THIS, DOGO IMMEDIATELY LEFT THE MONASTERY IN PURSUIT OF HIS BROTHER. WHEN HE CAUGHT UP WITH HIM THE FOLLOWING DAY, DOGO TOLD UNGAN WHAT YAKUSAN HAD SAID. THE TWO BROTHERS TURNED AROUND AND WENT BACK TO YAKUSAN, AND REMAINED WITH HIM TILL HIS DEATH.

You have to see the point, that Ungan did not argue at all. When Dogo told him what Yakusan had said -- that "Your eyes are alright, but discipline is lacking" -- because his clarity was alright, he did not argue. He immediately understood the point. He could see that Yakusan was right.

So there was not even a dialogue, there was not even an effort on the part of Dogo to convince him, or on the part of Ungan to refute it. Not a single word was said. The moment Dogo told him what the master, Yakusan, had said, he saw it immediately. That's what he said: "His eyes are alright, his vision is clear. He has found the door beyond the mind, but he is just standing there. He is not moving."

The no-mind is the whole of existence. Just crossing the boundary of the mind you will have clarity, space, open sky -- but don't stop there. You have to open your wings and fly into the eternity of existence.

He immediately turned around, with Dogo, his brother, and they remained with Yakusan until his death.

This will give you some taste of Zen. It is not an argument, it is not a conversion. It is seeing things through and through, straightforward.

Basho wrote:

THOUGH MY SHANKS ARE THIN
I GO WHERE FLOWERS BLOSSOM,

YOSHINO MOUNTAIN.

This Yoshino Mountain seems to be a constant reference in many haikus of many Zen poets. In Japan, it seems, Yoshino Mountain has the most tremendous variety of flowers.

I know one place in the Himalayas called the Valley of the Flowers. No man has ever reached there, it is almost impossible. It is thousands of feet deep. You can only look into that deep valley from thousands of feet above. Even looking seems to be dangerous, because the slope is steep, and the snow has never melted on the mountains surrounding the valley. When one person is looking, another person has to hold him by his waist, it is so dangerous. Just a small breeze and you may be gone, shattered completely, not to be found again.

But I have been to the Valley of the Flowers. You can only see from thousands and thousands of feet above, standing there, tremendous kinds of flowers down in the valley. You cannot find those flowers anywhere else. I could not manage to figure out what even a single flower was -- just rare, absolutely rare.

Perhaps Yoshino in Japan has flowers of such a rare variety of color, fragrance, that Basho says, THOUGH MY SHANKS ARE THIN, I GO WHERE FLOWERS BLOSSOM, YOSHINO MOUNTAIN.
But this is only symbolic.

What is he saying? "Although my legs are fragile, I will go anywhere in the inner space where flowers blossom. Even if it means climbing Yoshino Mountain, or it may mean diving deep into the Pacific Ocean -- if flowers blossom there, I am going there. I am not concerned with my fragile body because inside, the body does not go; only your consciousness, which has no legs, which is not a material phenomenon."

But if you decide that you will reach to the point at the very center of your being -- the Valley of the Flowers -- you will find tremendous color, psychedelic flowers, fragrance that you have never known before.

Basho says, "Don't stop before it, whatever happens. Risk everything and go to the place where flowers blossom." It is not about the outside world.

Zen is not much interested in the ordinary flowers which fade within hours. Its interest is in the eternal flowers which never fade. You have them deep in the valley of flowers, at the very center of your being.

Maneesha has asked one question:
OUR BELOVED MASTER,
IS THERE ANY AUTHENTICITY TO THE ZEN THAT EXISTS IN AMERICA AND EUROPE TODAY?

Maneesha, there is great scholarship but no authenticity. People are translating Zen books, people are commenting on Zen books, but there is not a single Zen master in the West who knows the truth. All their commentaries and all their talk about Zen are intellectual.

They are fed up with Christianity and they are in search of something fresh and new, and they have found in Zen fresh insights, but their approach remains Western, the approach of intellect. Their approach remains Socratic, Aristotelian. They are beautiful people, but their Zen is only a mind phenomenon, they have not experienced it. It is not their own truth, they have borrowed it from different sources.

It will take some time. As America goes on declining, once it is no more significant, just like England ... It used to be said that in the British empire, the sun never sets -- and it was true. The British empire was all around the globe, so somewhere or other the sun was always rising. Now the situation is totally different. Even in England the sun never rises!

So it needs the Western ego to be shattered completely, then perhaps they may start looking behind the mind.
I hope that day comes soon.

It is time for Sardar Gurudayal Singh.

guiseppe comes downstairs after his wedding night and is greeted by his old friend, Giovanni.
"Hey-a, guiseppe!" shouts Giovanni. "How-a many times-a last-a night?"
"Three-a times!" exclaims guiseppe, doing up his trousers.
"Wow!" shouts Giovanni. "Fantastico!"

The next morning, when guiseppe comes down the stairs, Giovanni is waiting.
"Hey-a, guiseppe!" shouts Giovanni. "How-a many times-a last-a night?"
guiseppe holds up five fingers .... "Five-a times!" he announces proudly.
"Wow!" shouts Giovanni. "Magnifico!"

The following morning, Giovanni is standing at the foot of the stairs when Guiseppe comes down.
"Hey-a, guiseppe!" cries Giovanni. "How-a many times-a last-a night?"
guiseppe holds up eight fingers proudly. "Eight-a times!" he says.

"Eight-a times?" screams Giovanni. "You have to tell-a me, how-a you do it eight-a times!"

"It is-a simple!" says guiseppe, pushing his hips backwards and forwards, backwards and forwards, and counting, "One-a, two-a, three-a ...!"

It is Easter Sunday in the White House private chapel, and George Bush has invited the TV preacher Jimmy Bakker for a special sermon. The entire White House staff is forced to attend the service, as Jimmy Bakker gives them all a hellfire and damnation speech about the wages of sin.

When it comes time for the collection plate to be passed around, Jimmy Bakker is amazed to see a one hundred dollar bill lying amongst the nickels and dimes.

"Praise the Lord!" shouts preacher Bakker. "Will the person who put in this one hundred dollar note please stand up and choose three hymns!"

"Goody!" cries Reginald, President Bush's private secretary, jumping to his feet and pointing to three big secret service agents. "I choose him, him and him!"

A new Cadillac pope-mobile is delivered to the door of the Vatican. Cardinal Catsass, Pope the Polack's personal secretary, arranges to take the old Polack for a ride in it.

With Catsass at the wheel, and Pope the Polack mounted behind him, so that he can wave to people, the pope-mobile goes hurtling out of the Vatican gates. They drive all over Rome and then set off into the Italian countryside.

As soon as they are out of town, the pope-mobile's engine suddenly starts spluttering and coughing, and then dies.

Catsass pulls the car to the side of the road, stops and gets out. He lifts up the bonnet and stares at the engine blankly. Then he reaches over and tries to pull out one of the spark-plugs, burning his fingers on the hot engine.

"Goddam son-of-a-bitch Cadillac!" shouts Catsass. "These cars always screw up!"

"Now, my son!" cautions the shocked Polack pope from his perch in the back. "That kind of language is certainly not going to start the car! Perhaps a little prayer would help!"
"A prayer?" cries Catsass. "You don't believe in that mumbo-jumbo, do you?"

"Well, bitch," replies the pope, "with you as the mechanic, we have to try something!"

So the two idiots kneel down by the front bumper, the pope kisses the tire and mumbles a short prayer. Then Catsass jumps behind the steering wheel and turns the key.
The car starts at once.
"Holy shit!" cries Pope the Polack, in shock. "The fucking prayer worked!"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent ...
Close your eyes ... and feel your bodies to be completely frozen.
This is the right moment to look inwards.

Gather your whole life energy, your total consciousness, and with an immense urgency, as if this is

going to be your last moment on the earth, rush towards the center of your being.
Faster and faster, deeper and deeper ...

The closer you come to your center, a great silence descends over you. Blossoms of peace, blossoms of love, blossoms of serenity and blossoms of blissfulness start growing all around your center of being.

As you reach to the very center, you are no more yourself the way you have known yourself. For the first time you encounter your authentic nature.

In the East, we have called this authentic nature the buddha, the awakened one.

Everybody is born with a birthright to be a buddha. This moment, Gautama the Buddha Auditorium is full of ten thousand buddhas.

You are the most blessed people on the earth in this moment. Centered, a great ecstasy arises from your very sources, a kind of divine drunkenness.

Only one thing has to be remembered, and that is the very quality the buddha is made of. Buddha used to call it remembering, *sammasati*. I call it witnessing, to be more correct.
Witness that you are not the body ...
Witness that you are not the mind ...

Witness that, except being a witness, you are nobody else, just a pure witness, a mirror which reflects.

To make the witnessing deeper, Nivedano ...

(drumbeat)

Relax ...
Let go, but continue to be a witness.

As your witnessing deepens the silence grows, the serenity grows, the peace becomes so deep, so fathomless.
You are going through a transformation.

You have lived your life horizontally, concerned with the trivia of day-to-day life. In meditation your horizontal line becomes a vertical line. When you are vertical you start moving upwards -- more and more blossoms come on the Yoshino Mountain; and you start also simultaneously growing in depth -- almost as deep as the Pacific Ocean.

Growing upwards and downwards simultaneously is the only miracle I know of, because this miracle makes you part of eternity. You are no longer mortal, immortality is your home. The whole existence is your home. The cosmos, infinite and eternal, is your ultimate home.
To be a buddha is a beginning.

To be a buddha is going beyond the mind. But then the journey starts ... and the journey knows no end. Every step takes you into more majesty, into more splendor, into more truth, into more beauty, into more godliness.

Collect all these experiences before Nivedano calls you back. You have to bring them to the surface, to the circumference of your life. You are not just to experience them, you have to share them too.

Know the arithmetic of the inner world. The more you share, the more you have. The less you share, the less you have.

In your day-to-day life, in your ordinary activities, in your gestures, in your words, in your silences, in your songs, in your dances, share -- share unconditionally your buddha, your awareness, your witnessing, your blissfulness. Share your ecstasy and it will go on growing, growing, growing ... new blossoms, new fragrances.

Meditation opens the door of all the mysteries of existence, of all the secrets of existence. Meditation is the master key which opens all the locks, and existence becomes an open book for you.

And secondly, remember to persuade the buddha to come with you. It is your nature. There is no reason why buddha should not come with you. He has been waiting to be persuaded, he has been waiting to be welcomed. He has been waiting for you to be receptive. He will come behind you and he will start expressing in your actions his grace, his truth, his clarity, his awareness, his light, his love.

First he will be behind you. Soon you will find yourself behind him. That day will be the great day of your enlightenment.

Nivedano ...

(drumbeat)

Come back ... but come back as a buddha.

Come back with silence, with grace, and sit down for a few moments just to remember where you have been, to what space you have touched, on what golden path you have followed, and look whether the buddha is behind you or not.

He is coming every day, inch by inch, closer to you.

I can see it in your faces, I can see it in your eyes, I can see it in the silence that surrounds you. I can see it in your grace, in your ageless faces.

Time has stopped, mind has stopped, you are just a being of utter silence, purity, innocence, and you are just here and now.

Okay, Maneesha?

Yes, Beloved Master.

Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons

Chapter #8

Chapter title: Fictitious father, crackpot son

29 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
YAKUSAN ONCE ASKED HIS DISCIPLE, UNGAN, "I HEARD THAT YOU KNOW HOW TO DEAL WITH THE LIONS -- IS THAT TRUE?"
UNGAN REPLIED, "YES, IT IS."
YAKUSAN ASKED, "HOW MANY OF THEM DO YOU GET AND DEAL WITH?"
"SIX," UNGAN REPLIED.
YAKUSAN THEN SAID, "I ALSO KNOW HOW TO DEAL WITH THE LION."
UNGAN ASKED, "HOW MANY DO you GET?"
YAKUSAN REPLIED, "ONLY ONE."
UNGAN THEN COMMENTED, "ONE IS SIX; SIX IS ONE."
LATER ON, WHEN UNGAN VISITED ISAN, ISAN SAID, "I HAVE HEARD THAT WHEN YOU WERE WITH YAKUSAN, YOU HAD A CONVERSATION ABOUT GETTING AND DEALING WITH LIONS. IS THAT TRUE?"
"YES, IT IS," REPLIED UNGAN.
ISAN ASKED, "DO YOU CONTINUE TO DEAL WITH THEM, OR DO YOU SOMETIMES STOP DOING THAT?"
UNGAN REPLIED, "WHEN I WANT TO, I DEAL WITH THEM; AND WHEN I WANT TO STOP, I STOP."
"WHEN YOU STOP," ASKED ISAN, "WHERE DO THE LIONS GO?"
UNGAN REPLIED, "STOPPING IS STOPPING."

Friends,

Christianity, I have been told by the Christian friends, is based on family: family is its foundation stone. But family is also the foundation stone of all neurosis, of all psychosis, of all kinds of mental sicknesses, of all kinds of social problems. It is also the base of races, of nations, of wars.

Family has to be understood. It has no future; it has already outlived its usefulness, its necessity. But we have been conditioned -- not only Christians, but everybody -- that the family is a great contribution to the world. The reality is totally different. I have to go point by point, in detail, because the problem of family is one of the most serious problems.

The first thing ... The family is a prison, it wants to keep control of the children, of the wife. It is a very tight group of people, and they have made this prison sacred. But the results are very ugly.

Every kind of imprisonment prevents spiritual growth. What do you think ... why did Buddha renounce the world? Why did Mahavira renounce the world? In fact they were not renouncing the world, they were simply renouncing the family -- nobody has said this before -- because how can you renounce the world? Wherever you are, the world is. You can only renounce the family.

But all religious scriptures, including Christian scriptures, are continuously lying to the people: they talk of renouncing the world. It distracts you completely from the fact that all these people were renouncing the *family*, because the family was such that they could not grow within it.

The family is programming every child according to its prejudices. If you are born in a Christian family you will be continuously programmed for Christianity, and you will not ever suspect that your conditioning may be wrong, your conditioning may be preventing you from going beyond.

Just the other night, when the wife and the son of the sannyasin who has died arrived, the son was very much excited the whole day. He told the sannyasins he would like to come here and live forever. But when he heard me, he freaked out. He told the sannyasins, "I am a Christian and I believe in God -- and I am not a homosexual!"

His prejudiced mind could not see that I have not said that all Christians are homosexuals. I have said only that the monks and the nuns are homosexuals, are lesbians. This is how people go on missing points. He heard in his mind, through his interpretation of the programming, that I am calling all Christians homosexuals.

And he proudly says, "I believe in God" -- without understanding a single word. What does belief mean? Belief means you don't know. It is utterly in ignorance that people have forced the idea on you, and you carry it as if you know God. A man who believes in God should be ashamed, not proud.

Believing is hiding your ignorance.

Knowing is a totally different matter.

But Christianity and all other religions go on confusing people's minds. They never make the distinction between believing and knowing. A blind man can believe in light, but that is not going to help. One needs eyes to see the light, and then there is no need to believe. When you know something, is there any need to believe in it?

Do you believe in light? Do you believe in the moon? Do you believe in the stars? You simply know, there is no question of belief. Belief arises only for fictions, for lies, not for truth. Every belief system is a hindrance for spirituality.

But that young man, I could see in his face, I could see in his eyes ... And I immediately inquired, "What is wrong with him? So young and he has already become dead?" His father who had come here to meditate and who wanted to be a sannyasin was younger than him. He wanted to live here his whole life after hearing me and everything I said about Christianity.

His mother is far younger than him. She wants to come here and stay for a few days, to meditate. She loved the place, she loved the people. She was touched very much by your ceremony for her husband. Nowhere in the world would she have got that ceremony for her husband.

Death, according to Christianity, is a taboo: you should not talk about it. Death is taboo ... And life is also taboo, you should not *live* it! Death you should not talk about, and life you should not live! They don't leave you any alternative -- neither can you live, nor can you die. They keep you hanging in the middle, half-dead, half-alive.

This creates schizophrenia. You are not allowed to be total in anything: in life, in death, in love -- only partially involved. A man who is partially involved is only partially alive. The deeper your involvement in existence, the deeper your life. When you are involved totally in life, in death, in love, in meditation, in any kind of thing that you want to do -- painting, music, poetry, dance -- unless you are totally involved in it you will never know the maximum, the optimum pleasure, the optimum blissfulness.

People are living only at the minimum, just surviving, or, to be absolutely truthful, just vegetating -- just waiting ... and waiting, and nothing happens in their life. No flowers blossom in their life, no festivals happen in their life. And their death is as ugly as their life was, because death is the ultimate culmination of your life.

If you have lived totally, death is not the end. Death is only an episode, a small episode in an eternal life. You have died many times, but because you have never lived totally, you became unconscious at the moment of death; the fear brought you into a coma.

That's why you don't remember your past lives, because the coma stands as a barrier for the past lives and their remembrance. And because you don't know your past lives, you cannot understand that there is going to be life after death, that life is eternal. Birth and death are mere episodes; thousands of times you have been into birth, into death. But when you are not allowed to live totally, when everywhere there is interference from religion ...

One small boy in the school -- of course a Christian boy -- was asked by the teacher the first day he entered the school, "What is your name?"
He said, "Don't."
The teacher said, "Strange, I have never heard such a name."

He said, "Everything, whatever I do, I only hear this: `Don't' -- so I think it is my name."

But the whole of Christianity is doing that to everybody. It is a life-negative religion, it does not allow you to live joyously. And the family is the root, because obviously the programming starts from the family. Christianity says that it is founded on family.

And I know perfectly well that unless family disappears from the world these religions, these nations, these wars will not disappear, because they are all based on family. The family teaches you that you are a Hindu, and the Hindu religion is the best religion of all; other religions are so-so.

Christianity continues the programming of children: "You can be saved only through Jesus Christ. Nobody else can save you. All other religions are just moralities, very superficial, they are not going to help you."

And when a child, alongside his breast feeding, is continuously fed with all kinds of superstitions -- God, and the Holy Ghost, and the only begotten son of God, Jesus, heaven and hell ...

Children are very vulnerable, because they are born as a tabula rasa -- nothing is written on them, their minds are pure. You can write anything you want on the child, and every family commits the crime: they destroy the individual and create a slave. Obedience is virtue, disobedience is the original sin.

When a child starts being programmed from the very birth, when he is very vulnerable and very soft, you can write anything. It will go on in his unconscious. You can tell him that "Our nation is the greatest nation in the world"; every nation is telling that. "Our religion is the greatest religion, our scripture is written by God himself" -- Hindus are saying that, Christians are saying that, Jews are saying that. Everybody is doing the same crime.

Christianity, of course, is doing it more efficiently, more cunningly, because it is the greatest religion in the world. It uses ultra-modern techniques of programming. It sends its missionaries to learn psychoanalysis, to learn how to program people, how to deprogram people. If a Hindu has to be converted into Christianity, first he has to be deprogrammed of Hinduism. Again the tabula rasa appears; what was written is erased. Now you can write again, "Christianity is the highest religion in the world, and there has been no man like Jesus Christ, and will never be again, because he is the only begotten son of God."

All wars depend on the family. It has been a tradition in many nations in the past that you should contribute at least one son to the army, to protect the nation, to protect the dignity and the pride of the nation.

In Tibet, every family has to contribute the eldest son to the monasteries. This has been done for thousands of years, as if the children are just commodities you can contribute, as if the children are money you can give in charity.

This divided the world into different camps because of religion, because of politics, because of nationalities, because of races. They all depend on family. Family is the root cause of mankind's thousands of wounds.

To go deeper, in more detail, psychologists have discovered a certain phenomenon they call "imprinting." When a child is born, he gets the first imprint of the mother, the father, because they are there.

You may not be aware what imprinting can do ....

When a scientist was exploring the phenomenon of imprinting, he was standing by the side of a hen's egg, and it was time for the egg to break open and allow the small bird to come out. Ordinarily, the hen is sitting on the egg, so the first imprint is of the mother. But this scientist was standing there, so when the baby came out from the egg he saw the scientist's shoe. That was his first imprint.

The scientist could not believe his eyes. When the baby became older, rather than falling in love with any female, he was continuously trying to make love to the scientist's shoe! The scientist could not believe what was happening!

But he had discovered a great phenomenon: that whatever comes first in the vision of the child is his first imprint. The mother is his first imprint, the father is his second imprint. And if the child is a boy, then he falls in love with his mother, and his whole life he will suffer.

All couples are suffering around the world, and they don't know the reason why. The reason is that the boy has been imprinted by the mother, and since that time he is looking and looking, searching for a woman who will fulfill his desire, who will be his mother. Now, you cannot find your mother again. Perhaps something of the mother ...

Lovers are greatly embarrassed if you ask them, "Why have you chosen this woman, or this man?" They simply shrug their shoulders, they say, "We don't know, it simply happened."

It did not just happen, it is not so simple as you think. You simply don't know.

The woman you have fallen in love with in some way resembles your mother, in *some* way. Of course, she cannot be one hundred percent your mother. Perhaps her hairstyle is the same as your mother's, perhaps her nose, perhaps the color of her eyes, perhaps the way she walks, perhaps the sound of her voice resembles your mother's. You fall in love with that partial mother in the woman. It is your mother calling you through this woman to fall in love, it is nothing to do with "happening." But it is a partial thing, remember. The hairdo, or the nose ...

What are you going to do with the hairdo and the nose? Soon you will discover on your honeymoon, "My God! This is not my mother." And the girl has fallen in love with you because something in you resembles her father. So both are searching for something which is not there.

So the woman will be looking at the husband, and will be surprised that she has been deceived. This is not the man she was looking for, "Only his moustache looked like my father's!" But what to do with the moustache?

The husband is looking for his mother, and the wife is looking for her father. Both are in a tremendous dilemma: "How did it happen? Now how to get rid of each other?" And the problem becomes more difficult because the church does not allow divorce.

Christianity says -- I am quoting the Bible -- "What God has joined together, let no man put asunder." God has joined wives and husbands together; let no man put them asunder. This is interpreted as the basis for forbidding divorce. Whatever the suffering, all the old stories end up with marriage, *all* ancient stories end up with marriage, with the last statement after the marriage, "and they lived in happiness forever."

The truth is, after the marriage is the deluge, after the marriage is the hellfire. So as not to disturb people, every story stops at the marriage. In fact this is the beginning of the story, and they have made it the end.

Meeting a girl on the sea beach is not the real thing. Neither is the girl real, nor are you real. You are pretending to be a great man, a hero, Alexander the Great. She is pretending to be Sophia Loren. You both are hypocrites -- but hypocrisy is good on the sea beach. You see each other only for a few seconds, or a few hours at the most. Hypocrisy can be maintained for a few hours, but it cannot be maintained for your whole life. Once you get married, the hypocrisy becomes a burden, you cannot carry it.

Two persons got married and entered a sea resort honeymoon hotel. The wife immediately started moving towards the bathroom, and told the husband, "Put the light off. When I come to bed I don't like lights on."

The husband said, "This is a strange thing, because I have to go to the bathroom also. The lights should remain on!"

The wife said, "Do you hear me or not? Put the lights off!"

The husband said, "It is better to say the truth. The truth is that one of my legs is false!" -- and he took the leg off and put it aside. He said, "I cannot walk in the darkness. It is very difficult for me to walk even in the light!"

The wife said, "If that is the case, then it is better to be friends." She pulled off both her breasts and threw them down.

The husband looked at the breasts lying on the floor, and he said, "It is okay." He took his teeth out and threw them.

The wife said, "You think you are going to win?" She took off her hair, she was baldheaded, and threw the hair on top of everything. It was becoming a big heap!

Actually something like this happens. By and by you start dropping your hypocrisy, your falseness, your pretensions. And when all pretensions are gone, then the woman you thought was a Juliet is so ordinary -- and not even ordinary, but worse than ordinary. And the man you were thinking of as a Romeo -- all the Romeo and the romance are finished. He turns out to be just a chicken.

And then the story begins. Then it is constant frustration, and constant effort to find someone else. But religion prohibits adultery, you should remain confined in your family.

When Jesus said, "Love your neighbor ..." And if the neighbor happens to be a woman? I sometimes wonder, perhaps he never thought about the implications. Love thine enemy -- but if the enemy happens to be a woman?

He was not a great thinker or philosopher, just a poor carpenter's son. What does he know of logic and its implications?

And because every family is in conflict -- the husband and wife are continuously fighting -- the children are growing up with this constant fight; this is becoming their imprint. The boy will repeat his father's structure, and the girl will repeat her mother's behavior, when *they* get married. It is a constant repetition, generation after generation, because from where will they learn how to be a husband, how to be a wife? From the mother, from the father -- those are the only people who are available in childhood. And that is the most vulnerable time.

The children learn that the parents fight, they use ugly words to each other. Every night there is a pillow fight, every day the wife is nagging. The father feels the wife is just a pain in the neck and nothing else. The father tries to remain as long as possible in the office, and then he goes to the pub. The boy is learning. The girl is also learning: when the husband comes home, the wife is going to beat him.

One of my professors, a professor of economics, was built almost like a wrestler, a very big man, but inside a chicken. I was very friendly with him. In fact, he *had* to be friendly with me, because that was the time when the medium of expression was changing. From English it was becoming Hindi. So he was accustomed to speaking English, but many times he would get stuck with some word, and I was his only hope -- that I would supply him the right word in Hindi.

I used to give him right words, but once in a while I would ...

Once he got stuck with the word `haggling'. He looked at me, and I was in the right mood, so I said, "It means *chikallas*." *Chikallas* really means joking with each other, not haggling. Haggling is debating over the price.

So he started using the word chikallas: "When you go into the market and you start *chikallas* ..." and the whole class laughed. He looked at me, "What is the matter?"

I said, "I don't know what is the matter. Why are these people laughing?"

He said, "There is something, because whenever I say `*chikallas*' they start laughing."

I said, "This is *chikallas* -- when you say something and people start laughing!"

He said, "I thought you were my friend! I have been depending on you for translations, and you give me such a word?"

I said, "I was in the right mood! When I am in the right mood, you should not ask me anything."

I used to go to his home, and there I discovered a small woman. He used to tell me, "My wife beats me." He was almost proud of it. He used to speak about it in the class and show us how "She has hit my hand." One day he showed his back, where the wife had hit him with a stick, and there was a blood mark.

When I saw his wife, I said to him, "You could have killed her any time just with your hands, squeezed all the juice from her."

He said, "You don't know, she is such a pain in the neck that when I go out of my house I feel almost like a lion. When I come back to my house, I feel almost like a rat."

Children are watching very carefully what is happening all around them, and they are learning without being taught. They will repeat the same pattern.

The girl sees that whenever the husband proposes to the wife, "What about IT?" she simply turns to the other side and says, "I am suffering from headache. In the morning the servant did not come, the gas people I phoned have not come yet, and the electricity is out. Problems and problems ... and finally you come here. Just go down to your bed and sleep, I have a headache!"

The girl is learning, watching carefully how to behave with the husband, how to control the husband. The boy is trying to learn how to control the wife, how to control and possess the wife. They are living in a battlefield, not in a family. There is no family anywhere; these are simply battlegrounds, where the man is fighting the woman, the woman is fighting the man.

This professor of economics asked me, "Can you suggest something to me? What to do? She refuses to make love to me, she always has a headache!"

I said, "I will give you the medicine." I gave him two aspirins.

He said, "What do you mean?"

I said, "You do one thing today. Don't ask her, `What about it?', just give her two aspirins and a glass of water and tell her, `Take it please' -- and see what happens!"

He said, "You are trying to get me into trouble."

I said, "You try."

The wife was surprised because it was so new and such an original idea and she did not believe that this idiot, her husband, could have any original idea. But she could not say that now she had a headache. Two aspirins are enough to remove the headache. She asked him, "Who has told you this?" And as I told you, he was very afraid of her, so he told my name.

The next time I went to their house, the wife took me aside. She said, "Don't give him any original ideas, let him remain an idiot. Everything was going good. Now he comes every day with two aspirins -- and whether I have a headache or not, I have to take aspirins. Since you gave him that idea he carries aspirins with him, and before I can say `headache,' aspirins are presented to me and I have to swallow them. I have been deceiving him continuously."

What kind of love is this? You don't allow the woman to move; if she moves she is a prostitute. If she enjoys making love to you, that means she is not a virtuous woman. You want the woman not to move. That's why the missionary posture is used -- the woman underneath and the beast on top of her.

And Christianity says it has brought culture to the world!

In the East, for thousands of years, this has been taken for granted, that the man should be under the woman, not on top of her. He is more weighty, he has more muscles. The woman is smaller and more fragile; she should be on top of the man. But on top of the man she will be enjoying movement.

Her real pleasure does not come from the vagina. The vagina is absolutely insensitive. It has to be insensitive because the birth of the child will happen through it. If it is too sensitive, the woman will go crazy when the child comes out. The vagina is absolutely insensitive, there is no feeling. It is the small clitoris on top of the vagina which gives her pleasure, but that is possible only if she is allowed to move.

So every woman hates love, and man understood very early on, in primitive days, that he is not really as competent sexually as the woman. A man can have only one orgasm. For the second orgasm he will have to wait according to his age. The woman is capable at any age of having multiple orgasms.

It was a very cunning strategy to keep the woman underneath, unmoving, with closed eyes, so you can have the orgasm and the woman knows nothing of pleasure in it. She simply feels exploited, used, just like any commodity. It hurts. And the man is finished within two minutes -- at the most three minutes, but that is the record. The woman has not even started to get into it and the man is out! Naturally she hates it.

Naturally she goes to listen to the monks talking about celibacy. She touches the feet of the saints, saying that "You are great people who live in celibacy, brahmacharya, and there is my husband, an idiot, every day ... I am tired after working the whole day, taking care of the children, taking care of the kitchen, taking care of the clothes, taking care of the house, of the servants. I am continuously tired, and he comes home and all that he wants is to make love. After making love -- that is two minutes, average -- he turns to the other side and goes to sleep and starts snoring."

When the man is snoring the woman is crying and has tears, because what kind of life is this? He has no respect for her. She is simply being used, and when she has been used she is of no more importance.

And Christians say this is culture.

The Eastern scriptures of Tantra know what culture is. They make it a point that the man should always be under the woman so he can remain static. If he remains unmoving, then he can remain without

ejaculation for as long as he wants -- not two minutes, not three minutes. The woman should be on top and allowed to have as much joy of movement as possible so her clitoris gives her great orgasms -- multiple, one after another. She starts groaning, moaning, shouting, all kinds of gibberish. Only then is she happy.

Seeing this disparity, that the man can have only one orgasm and the woman is capable of having multiple orgasms, man simply dropped the idea, because multiple orgasm is dangerous, he cannot cope with it. Keep the woman static so she never comes to know that there is anything like orgasm.

I don't think in India you can find one percent of women who have known orgasm. I have asked hundreds of women; they don't know what orgasm is.

Even in the West, only within these last thirty years, twenty percent of women have started having orgasms; still eighty percent are old-fashioned. They still belong to the church and they still believe in the Bible, they still listen to all kinds of nonsense called sermons.

If a woman is satisfied, having multiple orgasms, she will never be a pain in the neck. She will love you, she will rejoice in you, she will celebrate you, she will wait for you; she will prepare better food, better clothes. But you have destroyed all her joy, and you still want her to respect you and to love you -- for what? And because she is not happy the children become miserable from the very beginning.

The mother's impact on the children is immense. She is unhappy, frustrated, always tired. The children start learning all these things and they will repeat them in their lives. Now it is a well-established psychological fact that every boy loves his mother; every girl loves her father. That is absolutely natural, the other sex is attractive.

But because the girl loves the father, she starts hating her mother -- because she is keeping control, complete control, of the father. And as the girl grows older the mother does not allow any intimacy between the father and the girl. She is standing in between, she is afraid -- and she is not wrong, because the father remembers for the first time, when his daughter becomes sixteen or seventeen years old, how his wife used to look. This was the woman he had fallen in love with; the daughter looks almost like his wife when she was seventeen, when he had fallen in love with her.

The same is true with the boys. They love their mothers, but there is no possibility of any love affair between the boy and the mother. The second opportunity for love is the sisters, who look like the mother and are younger, but Christianity and all other religions prohibit it absolutely: no love affair between the brother and the sister. So every child, whether girl or boy, grows up in a miserable situation, and the misery deepens at the age of fourteen.

The girls become capable of giving birth at the age of thirteen. They are always one year ahead of the boys. They grow in intelligence one year ahead of the boys. Boys become sexually mature at fourteen. Once they are sexually mature they are prohibited by the Christian church, and by all other religions, from having any contact with any girl.

So boys have their hostels, girls have their hostels -- guarded, so that no boy can enter into girls' hostels, and no girl can enter into boys' hostels. Naturally this creates perversion, the same perversion that is created in monasteries and nunneries. On a wider scale, boys become homosexuals, girls start becoming lesbians, because the energy is now arising to such a peak.

By the time the boys and girls are seventeen and a half they have reached to the ultimate peak of their sexual energy; now there will be a decline. That is the best period to make love. That is the best period to reach to the greatest orgasmic experiences.

And this you call society? This you call civilization? It is cutting human beings from their very roots, from all kinds of joys.

If it was for me to decide, at seventeen and a half every boy and every girl should be allowed to make love, and particularly now when pregnancy is not necessary. There is the pill -- the greatest revolution in the whole history of man, which has made the woman equal. Pregnancy was her slavery, pregnancy was her dependence on the man.

But the pill for the woman was not one hundred percent safe, because the woman may not be thinking to make love that night; she may not be taking the pills. The husband may be away and he suddenly comes back ... and the human mind is such that it always takes chances: "Just one night without the pill ... you are not going to get pregnant. You don't always get pregnant, it is only once in a while." But people do get pregnant, even though they were hoping they would not ....

The Christian church is against abortion. Just a few days ago some Christians marched in America to the Senate, because the Supreme Court of America has allowed abortion to be legal. Against that legalization of abortion, thousands and thousands of fundamentalist Christians had a long procession in protest to the

Senate. What was more puzzling to me was that President George Bush immediately, before the procession started, sent a message to the people who were going to protest -- missionaries, bishops, archbishops, priests and all kinds of fanatics.

He sent the message that "I am with you. I am against the abortion bill, so don't think that your president is not with you. I am amongst you and I will support you, and I would like the Supreme Court to remove the law that has made abortion legal."

Such fear of the crowd ... That's why I always say your politicians are not leaders. They don't create a revolutionary mind in the people. On the contrary, they are followers of the followers. Immediately the president sent the message that "I am with you" -- just to gain the favor of the voters, but with no consideration for the poor woman who cannot afford a child, or an unmarried woman who cannot say, "It was the Holy Ghost who made me pregnant!" Nobody is going to believe her.

If a woman gives birth to a child while she is not married, her chances for marriage become almost nil, because the male chauvinist mind always wants a virgin.

You will be surprised to know ... there are doctors who make women virgins. Their whole expertise is to put a small thin skin inside the woman's vagina; that is the proof that her vagina has not been penetrated by any male, otherwise the skin is broken. But the skin can be broken just by riding on a bicycle, the skin can be broken just by riding in a rickshaw in Poona! It does not need any male partner, the road will do the thing.

In the Middle Ages, these so-called Christians, who think they have civilized the world, arranged that not only the skin has to be intact but blood should come out. So the doctors used to fix the skin and a little blood behind the skin, and the man who has married the woman would proudly show the next day the bedsheet with blood on it. Friends gathered, families gathered, to see whether the woman was a virgin or not, and it was a great pride for the man to see that "I have got a virgin woman."

What is great in being a virgin? It simply means inexperienced. You will be better if you marry an experienced woman, if you marry an experienced man. Experience has a value. Inexperience cannot be supported in any argument.

This family that Christians think is their foundation is their foundation only because it programs the children according to the church. It makes them slaves, it takes their dignity of individuality, it makes them hypocrites. It forces on them all kinds of lies -- and the greatest lie is God. From God arise all kinds of lies. The only begotten son Jesus Christ would not be there if there were no God fiction; hell and heaven would not be there if there were no God who is going to give punishment and reward.

Creating this program in the child's mind is preventing him from going beyond the mind in search, in exploration. It is against truth. Every family stands against truth. Every family stands against enlightenment.

That's why I say, for the first time in the whole of history, that Buddha and Mahavira had not renounced the world, they had simply renounced the family. It is a lie to say they renounced the world. They lived in the world, they moved with thousands of disciples. That was their world. They moved in the cities, they preached and taught meditation to people.

They had not renounced the world. They were trying in every way to help humanity evolve into consciousness. They were not against humanity; they were not against human consciousness growing as high as the stars, as deep as the Pacific Ocean. All that they renounced was the family, because the family was not going to help them meditate.

Many sannyasins have been reporting to me that, "Our families don't allow us to meditate. They say this is simply wasting time. `Closing your eyes and sitting in a lotus posture, whom are you deceiving? Just do some good work. Serve the poor, serve the sick.'"

If one wants to meditate one needs seclusion, one needs no interference, in the beginning at least. When meditation becomes a ripe fruit in you then there is no problem. Then you can meditate in the marketplace, you can meditate anywhere, once you know the secret. But before you have known the secret, every disturbance brings you out.

But Christianity is not interested in meditation at all. It is interested in prayer. Prayer to whom? -- to a fictitious God. Prayer to whom? -- to Jesus who is a crackpot. And no prayer is ever heard, because there is nobody to hear it. It is not the fault of somebody above the clouds who is not hearing your prayer. There is nobody.

Prayer is not the right kind of religion. Any religion that is based on prayer is a wrong religion. Only religions which are based on meditation have some quality of religiousness, because meditation takes you

inwards to your very foundation of life, to the source of your consciousness.

Prayer is simply insane. Raising your hands upwards -- and there is nobody. When people talk to nobody you call them mad. If somebody is talking to nobody you will immediately take him to the hospital: something is wrong with this man, he was standing under a tree and there was nobody and he was talking and having a good dialogue!

What is Christianity doing? And what are other prayer religions doing? Talking to nobody. These are insane people who need psychiatric help. And because every family teaches you hypocrisy, you become schizophrenic. You have your individuality repressed by a personality given by your family -- you are divided into two. You will remain always in conflict, fighting within yourself, with yourself. You will become two. You can become many, it depends ....

I was staying with a family. They had only one child, a beautiful child. I was sitting on the lawn, and the child came and sat by my side. I asked him, "What are you going to become in life?"

He said, "I don't know. My father wants me to become a doctor, my mother wants me to become an engineer, my uncle wants me to become an actor, my second uncle wants me to become a politician. They are all driving me crazy and they are all fighting and nobody is asking me, `What do *you* want to become?' You are the first person who is asking me."

I said, "What do *you* want? -- just tell me."

He said, "I have not figured it out."

I said, "Then don't listen to anybody -- your father, your mother, your uncles, your brothers. Don't listen to anybody. Wait till the time comes when you have to choose. Go into the library and look into different subjects, see which attracts you more, which seems to be having a certain harmony with you. Only decide then -- not according to anybody else but simply according to you."

The boy stood up, smiled. He said, "I really want to become a guitarist -- in my neighborhood there is a man who plays the guitar -- but don't tell anybody."

I said, "That's perfectly good. Forget all about being a doctor, there are enough -- enough doctors to kill people, don't be worried! And there are enough engineers whose bridges go on falling down. To be a guitarist is absolutely innocent; I will not tell anybody, but you remain firm. Those people will manipulate you in every way."

My father loved me too much -- but it was what they think is love. He wanted me to go to a science college. "Either become a doctor or become a scientist or become an engineer, but first go to the science college. First graduate in science and then move into a specialization."

I refused. I said, "I know your love, but I also know your love is unconscious. You simply want your ambition to be fulfilled, that your son is a great doctor, a great scientist or engineer. I am going to study religion, philosophy, logic, psychology."

He said, "Then" -- it was just a threat and later he repented very much. He said, "Then I am not going to support you financially."

I said, "That's settled. It is obvious: I am not following your idea, why should you support me? In fact, even if you change your mind, I am not going to take any support from you."

He was wondering how I would manage, thinking perhaps I would drop my idea. He said, "Philosophy ...!" India has one hundred universities, one hundred philosophical departments, and there are many universities where the whole department is empty -- four professors and not a single student. " ... So what are you going to do?"

I said, "I understand. I am not going to do anything. I am not going to use my education for any career, because I have decided to be good for nothing. I am going to relax and enjoy life!"

He said, "But who is going to support you?"

I said, "You don't be worried. You will see."

So I left my house after matriculation, and entered into a department of philosophy. My father thought, "How will he manage?" But I entered into a night class. The whole day I was working in a newspaper, and in the night I would go to the university class.

After six months he thought, "He must have managed somehow ...." He came to see me. The village was almost a hundred miles away. He came to see me and he found me perfectly well. I had managed. I had found a family who simply loved me. They were not my relatives; just the man had met me in the public park where I was discussing with a few students, my colleagues. Sitting by the side on a bench, he heard me discuss and he was immensely impressed. He took me to the side, and he said, "Where do you live?"

I said, "I don't have any place to live."
He said, "I have a big house. You just come with me."

And when he saw the situation, what I was doing -- the whole day I was working in a press and the whole night, the first part of the night in the university, and the second part with my own books, not the textbooks -- he said, "You will fall sick. Don't be worried, I have enough money."
I told him, "Remember one thing: I am not going to return it."
He said, "That is settled."

I said, "Think twice. It is a question of six years. You can have time to think. I will not return a single rupee because I will not have any money anytime in my whole life. If you are giving me out of your abundance, I will accept with gratitude, but no obligation. And no bragging about it, that you have helped me."

He said, "No, that's not at all the question. In fact you have helped me. Since you have come in my house, a strange peace has come, a silence has come. I have never been so happy and so joyous. I have all the amenities, all that the world can provide, but there was a certain emptiness inside me. You have fulfilled it by teaching me meditation. I cannot repay it. Whatever money I spend on you is not even the interest on what you have given to me and what you are giving to me every day."

My father came, and he wanted to help me. I said, "We have settled it. I did not follow your idea, and you simply did not arrange the financing. There is no bitterness about it. Our relationship remains the same. It was simply a disagreement, and I was at fault to disagree with you. You are just unnecessarily feeling guilty."
But he said, "I will give you money, whatever you want to do with it."

I said, "If you want to give without any condition, I can take as much money as you can give. I alone can use all the money in the world without any trouble."

He used to send me money, and that money helped me to purchase as many books as possible.

Now, the library you see -- it has one hundred and fifty thousand books. Most of them were purchased with his money. All the money he gave me went into purchasing books, and soon I was receiving scholarships -- and all that money went into books. Soon I had friends all over India, and I was purchasing everywhere -- in Poona, in Bombay, in New Delhi, in Amritsar, in Ludhiana, in Calcutta, in Allahabad, in Varanasi, in Madras. All over the country I was purchasing as many books as possible -- as many as the friend with whom I was staying could manage.

The family gives you ambition, and ambition is one of the hindrances for enlightenment. It gives you desires, it gives you a longing to be successful, and all these things create your tensions, your anxieties: how to be a celebrity?

The family wants you to be a celebrity. The family wants you to be known all over the world. The family wants you to be the richest person. The family wants you to be the president of the country ....

All these ambitions the family creates, without knowing that all these ambitions are creating a mind which will remain continuously in anguish, suffering. Only one man can become the president of the country. What about the nine hundred million people in this country? -- they are all failures. This is an ugly situation, to keep people feeling they are failures, unsuccessful, inferior to others.
Family is the base for all pathology.

I would love a world where the family is replaced by the commune. Psychologically it is more healthy to have a commune, where children are not possessed by the parents, they belong to the commune; where children are not given the imprint of the mother and father only, they have many uncles in the commune, many aunts in the commune. Sometimes they sleep with this family, sometimes with that family.

In my commune every child belongs to everybody; he does not have a single imprint. Because so many people love him, sometimes he will sleep with somebody, sometimes with somebody else. And they are invited ...

Now Siddhartha has come back with a girlfriend. When he came for the first time he was so small, but so intelligent, that he rarely stayed with his mother or father. I would ask the mother, and she would say, "I have not seen him for fifteen days. He stays everywhere, he goes with anybody who invites him." He used to get money from anybody: "Just give me ten rupees!"

Now he has become grown-up, is training to become an actor, has got a beautiful girlfriend who is a model. She has also become a sannyasin.

I want the family to be replaced by the commune, and in a commune there is no need for marriage. You

love a woman, you live with her. Love disappears, you say goodbye in deep gratitude: "All these days that I spent with you were memorable. I will carry these days in my mind, in my memory, as a beautiful fragrance. They will haunt me like a dream, a beautiful dream. But now it is time for us to depart, joyously. From now onwards we will be friends" -- there is no need to become enemies.

And both get tired, it is simply human. The family is inhuman. It forces you to live with a woman you hate. It forces you to lie with a man you want to kill. It is prostitution, it is not family!

My definition of prostitution is, making love to a woman you don't love, making love to a man you don't love. Then it is simply a long-term prostitution. A prostitute is available to you only for one night; you pay for it. Your wife is available to you for your whole life, and you pay for it. It is an economic arrangement, financial. You have purchased the woman for the whole life.

In a commune there is no need of marriage. Marriage creates the family. People should be together out of love, sheer love. And the moment they feel the love is no more there, and now hanging around each other is creating tension and anxiety, it is better to say goodbye to each other before things become too bitter. At the first sign of frustration, boredom, depart. Find new friends.

And if you have children ... you can have children only if the commune allows you. The commune has to take care of the population; the commune is responsible not to expand the population so much that everybody becomes poor. So you can have a child only with the permission of the commune, and you can have the child only with the permission of the medical board of the commune.

If the medical board suggests that your child will not be healthy, will not be very intelligent, that it is better to have a child through insemination, then have the child by insemination. Your love remains with your friend; insemination does not disturb you. People will be proud and say that "I have got the best insemination for my child, the best semen."

You can even ask the medical board for the kind of child you want. A genius? -- a healthy child who will not suffer from unnecessary diseases his whole life? A child who will be able to live beyond the ordinary span of seventy years -- one hundred years, two hundred years, three hundred years ...?

Three hundred years is a possibility; just the right semen is needed. Just as there are blood banks, every commune should have semen banks. And medical experts should find out different qualities of different semen cells, categorize them, keep them deep-frozen. And whenever somebody wants a mathematician, somebody wants a scientist, somebody wants a musician, somebody wants a mystic, just give the right insemination. The child will belong to the commune, so you need not be worried what will happen to the child.

Children are keeping people together, although their love was finished a long time back.

I have told you the story of a man who was ninety-five and a woman who was ninety-three .... They went to the court, they wanted a divorce. The judge looked at them and he said, "Your one foot is in the grave and you want a divorce? If you wanted a divorce why did you not come before? How long have you been married?"

They said, "We don't exactly know, but maybe sixty years, seventy years."

The judge said, "Strange. I have been dealing with these matters for years, and this is the first case .... Why did you remain married so long if you did not like each other?"

They said, "Yes, from the very first day we did not like each other, but we had to remain married because of the children."

So the magistrate asked, "What happened to the children?"

They said, "They all died. Now we are free, and we want the divorce immediately! Just two, three years maybe, but to live in freedom ... Just even three years is enough, a taste of freedom at the last moment. Fortunately, all the children have died."

It is the children who are keeping the family together, because where will the children go? What will happen to the children? If the commune takes responsibility for the children ...

From the very beginning the children should move to the commune's hostel. On holidays they can come to be with their parents, or to be with their uncles or with their aunts, who will be thousands. They can choose.

I want a new man in the world without any imprint. When a child lives with many women, if he is a boy, he will not have a single imprint. He will have so many imprints that they will become fuzzy. He will not be able to figure out what kind of woman ... Then any woman can be a tremendous satisfaction. Then a love

affair can last far beyond the honeymoon; otherwise, by the time the honeymoon is finished, love is finished.

Just watch when people are going on honeymoon with their suitcases -- "Just married." See how fast they are going. And when they come back, just look at their faces -- punctured. Look at their suitcases. Just in seven days, what catastrophe has happened?

I am against the family, and I am for the commune.

Family dispersed, the church will die automatically. Nations will disappear automatically. Races will disappear automatically. The world can become one only if there are communes, not families.

And the last thing that I want to say about Christianity -- because this is the last lecture of this series -- is about a man I have loved very much through his writings, Thomas Merton. He was a Trappist Christian.

He studied in many seminaries, in different theological sects of Christianity, and finally ended up with a Trappist monastery in America. It is the most arduous self-torturing kind of sect, it is really a trap. Once you get into the trap, it is very difficult to get out of it.

Thomas Merton was a world-famous writer. The chief abbot of the Trappist monastery was very jealous of him. He wanted somehow to prevent his writings. Thomas Merton lived for many years in the Trappist monastery, but could not find any way to his inner world, which was his interest. Everything was just outward discipline, and a strange kind of torture.

I have told you the story of a Trappist monastery. A man entered the monastery, and the abbot said to him, "This is our rule in the monastery: you can speak only once in seven years."

He accepted it, and he was shown the cell where he was to live. He thought, "My God!" The glass of the window was broken, and the cell was a very small cell, just enough to lie down in.

Rains came, and the water would come inside. He was suffering from cold, sneezing, and all his clothes were wet, but he could not speak. So for seven years he suffered the rain. The rain destroyed the mattress, and it destroyed his health also.

But after seven years he ran to the abbot, and he said, "You have given me a cell which has no glass in the window. I have suffered too much from the rain."

The abbot said, "Enough! Glass will be put in. Just go back, and for seven years, no more speaking."

New glass was put in, but when he went back to the cell, then he remembered that the mattress was completely rotten. But now, seven years ... So he waited for seven years with that rotten mattress, with all kinds of cockroaches and rats. But seven years passed. They were too long, longer than seven years used to be! It was almost an eternity, suffering all those cockroaches moving on his face while he was lying down.

After seven years he went running to the abbot, and he said, "You put in the glass, but I forgot to tell you at that time that the mattress was rotten, and cockroaches and rats and all kinds of animals are moving inside the cell. Please move that rotten mattress, and remove all the cockroaches and rats."

The abbot said, "It shall be done -- but no more coming here for seven years!"

So the mattress was removed, the cockroaches were removed, the rats were removed, but the people who brought the new mattress ... It was too big, so they forced it and broke the glass! Again the same story began, the rains started coming, and from the broken window the rats which had gone out, the cockroaches -- they all came back, the whole family.

Now it was too much. He could not believe that he would survive seven years, but he survived. Man has immense capacity to adapt to any conditions.

After seven years, as he approached the abbot, the abbot said, "Don't speak a single word. Since you have come into this monastery, complaints, complaints, complaints! I never hear anything else. Just get out of the monastery."

The man could not say even what he had come to say. He had been thrown out of the monastery. After twenty-one years, this was the only result.

Thomas Merton was an intelligent man, a genius. Because he was world-famous and he was writing books on Zen, I have looked at his books. For fifteen years I have not read anything, so it was fifteen years ago when I used to read his books. I always thought that sooner or later this man was going to land up in Japan. His understanding about Zen was purely intellectual. Beautiful ... he was writing beautiful sentences, beautiful poems, but it was all intellectual, he had no understanding of meditation.

Christianity does not allow meditation.

And just now I have heard ... Thomas Merton was a Trappist monk and a world-famous author. He

wanted to go to Japan to study Zen, but again and again his superiors in the monastery refused him permission.

Do you see the comparison with Zen masters? If a disciple asks to go to another monastery, he is welcomed by the master, "Be richer, find the truth anywhere. The question is truth, not me, or the monastery."

But again and again he was refused permission to go to Japan, without being given any reason. There was no reason not to give it. All that he wanted was to know Zen directly, straight, by living in a Zen monastery for a few months or a few years, because he had not found anything in Christianity.

A letter from Rome, confirming the refusal, stated that, "His requested visit to Japan cannot possibly be the will of God." In the name of God, so many crimes ... In the name of God, people are being enslaved. Now, how does Rome know what the will of God is?

If Thomas Merton's whole being wants to go to Japan to learn Zen, that may perhaps be the will of God. But Rome decides for a faraway monk in America ....

But the reason is not exactly that it cannot possibly be the will of God -- that's why the refusal to allow him to go to Japan. The refusal is for the reason that anybody who will understand Zen will drop Christianity -- immediately. Christianity will look like a disease, a poison, in comparison to Zen.

But finally it happened, not that they allowed him to go to Japan, but that he became decisive in his mind. There was going to be a Catholic conference in Thailand, so he asked permission to read some papers on the Catholic religion in the conference. The deep desire was that from Thailand he would reach to Japan, not bothering about the permission. At the most they can expel him from the church -- and the church has not given him anything, so there is nothing to lose.

Finally, he was allowed to visit Thailand to address a Catholic conference. At the end of his speech he said, "And thus I fade off into the night." He had some suspicions ... some suspicions that they may poison him, they may kill him if he tries to go to Japan. The whole conference consisted of Catholic monks, and they were all informed, "Keep an eye on Thomas Merton. He should not escape from Thailand to Japan" -- which is very close.

At the end of his speech he said to the conference, "And thus I fade off into the night." A few hours later he was found dead in suspicious circumstances in his room. There is every reason to believe that he was killed by the Catholics.

There were rumors that he was killed so that he could not travel on to Japan to study Zen. Circumstantial evidence shows that the rumors may be true. No autopsy was done on the body -- which is a regular process, and particularly in a suspicious case. He was perfectly healthy, he addressed the meeting; and just within two hours he was dead. And he had made the indication that "Perhaps I may fade off into the night."

No autopsy was done on the body, and it was not embalmed -- which is a regular procedure for Catholic monks, Trappist monks. Their bodies have to be embalmed.

It took seven days for the body to reach his monastery in the U.S. It is only a question of, at the most, twenty hours from Thailand to the U.S. -- and it took seven days. They wanted the body to decompose. Once the body starts decomposing, no autopsy is possible; you cannot know the reason why the person died. That's why it took seven days to reach his monastery in the U.S. He had to be buried in a special casket because the body was so decomposed, completely decomposed; there was no question of finding anything in it.

In his last book, not published until twenty years after his death, Merton wrote, "I have a real sense that my own vocation demands a deepened and experiential study from within, as well as Japanese and particularly Zen experiences."

He also wrote, "I cannot go to Asia to seek all their sources, some of the things I see to be vitally important -- the Zen ground of all the dimensions of expression and mystery. This is an imprisonment and confinement."

With this I end my arguments against Christianity.

And with this I discuss the last sutra of Zen.

OUR BELOVED MASTER,

YAKUSAN ONCE ASKED HIS DISCIPLE, UNGAN, "I HEARD THAT YOU KNOW HOW TO DEAL WITH THE LIONS -- IS THAT TRUE?"

UNGAN REPLIED, "YES, IT IS."

YAKUSAN ASKED, "HOW MANY OF THEM DO YOU GET AND DEAL WITH?"

"SIX," UNGAN SAID.
YAKUSAN THEN SAID, "I ALSO KNOW HOW TO DEAL WITH THE LION."
UNGAN ASKED, "HOW MANY DO YOU GET?"
YAKUSAN REPLIED, "ONLY ONE."
UNGAN THEN COMMENTED, "ONE IS SIX; SIX IS ONE."

Now, it is a very mysterious anecdote. But once you understand the symbology, it becomes absolutely simple.

There are seven chakras in the human body. In Zen they are called the seven lions. The first chakra is the sex center; the second chakra, which is just below the navel, is called in Japanese, *hara*.

If somebody wants to commit suicide -- which in Japanese is called hara-kiri -- he simply pushes a knife into the hara center. That is the simplest strategy to commit suicide, and without pain -- no pain at all. That center is the second center. The sex center has all the life energy gathered in it. For ordinary human beings, all the energy is gathered at the lowest center. This is just above that. So if you put a knife into the hara, the life energy is released from the hara center, which is just above it, into the cosmos.

So in Japan nobody shoots himself in the head, nobody cuts his own throat, nobody hangs himself. The only way to commit suicide in Japan is just to push a knife into the hara. A man may commit hara-kiri just sitting next to you and you may not even know that he has died. It is so silent. Life simply flies out.

The third center is the navel, and the fourth center is the heart. The fifth center is the throat, and the sixth center is the third eye, just between your two eyebrows. The seventh center is just on top of your head.

Once you understand that these centers are significant, that the sex center is the lowest point in your life, and the seventh ... If the energy moves from the first to the second, from the second to the third, from the third to the fourth -- every center has its own expression, and your life goes on changing.

For example, if the energy moves from the sex center to the second center, the hara, you suddenly become aware of death. People are not aware, they think it always happens to somebody else; obviously, you always see somebody else dying, you have never seen yourself dying. Perhaps you are an exception. It happens to somebody else, always -- although the poet says, "Never ask for whom the bell tolls, it tolls for thee."

In Christian villages, the church bell tolls to inform all the farmers in the orchards, in the fields, to come to the village, somebody has died. It refers to that. "Never ask for whom the bell tolls, it always tolls for thee."

When your energy is at the hara center -- the hara center is the death center -- you suddenly become aware that just as millions of people have been dying since centuries, "I cannot be an exception. I will have to die, if not today, then tomorrow or the day after tomorrow. But someday, that which is born always dies. I am born, I am going to die."

Birth is the beginning of death. Birth contains death in itself. Birth is the seed, and death is the flower. It takes seventy years from the cradle to the grave; it is a seventy-year-old tree. But your death is growing side by side with your life.

Once you are at the sex center, your whole concentration is on the other sex -- if you are not a perverted Christian monk. If you are a Christian monk then your whole attention is either towards other men, or if other men are not available, then other animals -- female animals, in the beginning. If female animals are not available, then male animals.

Heterosexuality is between man and woman, a natural phenomenon. Homosexuality is between man and man, lesbianism is between woman and woman -- unnatural, perversions. And bestiality is between man and animals, or woman and animals.

It is surprising how man can get perverted.

I know an actual case of a woman .... I had just gone to the hospital to see a patient who had been meditating with me for many years, and as I was entering the hospital a woman was taken from a car. She had been making love to a dog.

But to make love to a dog is very dangerous, one of the most dangerous things a woman can do, because a dog has a special sexual mechanism. His prick is very thin and long, so as it enters into the vagina it is very easy. But the mechanism is such that inside the vagina it starts becoming thicker and thicker, so getting out can be very difficult.

You must have seen dogs making love, how difficult it can be. People are throwing stones, and the dogs are dragging each other in this direction and that direction, but they cannot get unhooked. For the first time I saw a beautiful woman, the wife of a very well known surgeon ... So there is bestiality.

And this bestiality, homosexuality, lesbianism, has brought the most dangerous disease in the world -- Christians are ninety percent responsible for it -- AIDS. That is the only positive contribution to the world by Christianity: AIDS positive.

But if you are not a pervert, as your energy moves to the second center, the hara, you become absolutely uninterested in sex. It is not celibacy, you have not taken any vow, your energy has simply moved higher. Its concern becomes death. In sex the concern was birth, because through sex is all reproduction.

Moving from sex you have moved from birth to death, a small distance. Suddenly you become aware that "Death is coming and I am concerned only with trivia -- money, power, prestige, respectability. All this will be gone when death comes. I am unnecessarily making the effort of creating a signature on the sands. A little breeze of wind, a little tidal wave, and the signature will be finished."

Death comes as a tidal wave, and all your personality, all your respectability, prestige, are erased. One becomes aware that, "I have to find something which is beyond death."

Once the energy moves to the hara, the concern for the search for something immortal in you becomes very predominant, and when the energy moves to the third center, your concern is no more intellectual. You don't simply philosophize, you don't read the books which say, "Life is eternal"; you don't believe. At the third center -- the navel -- your interest becomes experiential.

Thomas Merton was at the third center. His interest in intellectual jargon was finished. He wanted something experiential. That happens at the navel.

It is not a coincidence that people talk about meditators as "navel gazers." That is meaningful. You are gazing at the navel, not from the outside; that won't help. You have to close your eyes and go to the navel. That's what I am calling the center of your being. It is just behind the navel. That's why the navel joins you with the mother, because your being is just behind the navel. If you were not nourished by the mother, through the navel, you would not have survived nine months in the womb.

Once your energy rises to the navel -- and it goes on happening, in all the meditations your energy is going up -- your concern becomes meditation. You want to know on your own, not through the scriptures, what is the truth, whether there is life beyond death or not.

As you move above to the fourth center, that is the heart, your whole life becomes a sharing of love. The third center has created the abundance of love. By reaching to the third center in meditation, you have become so overflowing with love, with compassion, and you want to share. It happens at the fourth center -- the heart.

That's why even in the ordinary world people think love comes out of the heart. For them it is just hearsay, they have heard it. They don't know it because they have never reached to their heart. But the meditator finally reaches to the heart.

As he has reached to the center of his being -- the third center -- suddenly an explosion of love and compassion and joy and blissfulness and benediction has arisen in him with such a force that it hits his heart and opens the heart. The heart is just in the middle of all your seven centers -- three centers below, three centers above. You have come exactly to the middle.

That's why the person of the heart is very balanced, utterly balanced. He has a tremendous grace, a beauty that seems to be not of this world. His eyes are showering love, his hands are showering love, even if he does nothing. Even his presence is radiating love. It is a vibration, multidimensional. All around him a love energy goes on flowing. Those who are receptive, their hearts will start ringing a bell. For the first time they will hear a new music, a new harmony, a new synchronicity.

The fifth center is the throat. The throat is the center of expression. When you are too full of experience, you share love at the fourth center, and you share your experience through language, through devices, from the fifth center.

The sixth center is just between the two eyebrows, inside. In India we have called it the third eye. It gives you a tremendous clarity, a vision of the whole existence as it is. And when you open your eyes ... it affects even your ordinary world. Trees are greener, roses are rosier, everything around you of which you were never aware becomes more graceful. Everything around you becomes more beautiful. Even wildflowers look so beautiful; they have their own individuality, they cannot be compared to roses, they cannot be compared to lotuses. There is no comparison at all.

Once you have reached to the sixth -- the third eye -- everything in your life becomes crystal clear. No questions, no answers -- you know it. No belief, no disbelief -- you know it.

And the seventh center is when you become enlightened: the center of samadhi, the center of ultimate awakening, the center where you become a buddha. Understanding this symbology it will be easy to

understand this mysterious anecdote.

YAKUSAN ONCE ASKED HIS DISCIPLE, UNGAN, "I HEARD THAT YOU KNOW HOW TO DEAL WITH THE LIONS" -- remember, by "THE LIONS" he means the centers -- "IS THAT TRUE?"
UNGAN REPLIED, "YES, IT IS."
YAKUSAN ASKED, "HOW MANY OF THEM DO YOU GET AND DEAL WITH?"
"SIX," UNGAN REPLIED.

He has reached to the third eye -- the sixth center. He has managed and tamed six lions, six centers of immense energy.

In fact, the Sanskrit word `chakra' is not rightly translated by `center'. A center gives you a sense of staticness -- just like a full point. Chakra means a wheel; the energy is constantly moving. Energy cannot be static, it cannot remain in one place. It is always on the go. So the chakra can be exactly represented by the wheel of energy -- but I am not using it because center has been used in English for centuries.

The Christian missionaries who translated from ancient scriptures about the chakras could not make the distinction between a center and an energy wheel, and because it is an energy wheel, it is dealing with a lion. You are in a whirlpool. It is going to transform you totally.

When Ungan said six, he was saying that he had not become enlightened yet -- but he was very close. He could see the seventh from his sixth center. It needs just a little more effort, a little more deepening, and the seventh chakra, the seventh energy wheel, will open up into a lotus flower -- it is just like a lotus flower, the opening of the petals -- and life will move into the ultimate.

If you commit hara-kiri, life moves into another womb. If life moves from the head, then it moves into the cosmic. Then it is never born again.

YAKUSAN THEN SAID, "I ALSO KNOW HOW TO DEAL WITH THE LION." He is using the word `lion' not `lions'.
UNGAN ASKED, "HOW MANY DO you GET?"
YAKUSAN REPLIED, "ONLY ONE."

Yakusan was an enlightened master, a buddha. He had reached to the seventh center. Once you have reached to the seventh center, all the six other centers disappear; the whole energy from all the six is moved to the seventh. Then you have only one energy field, and that is around your head.

You have seen pictures of Krishna and Buddha and Jesus with an aura around their heads. That is symbolic, that shows the person is supposed to be enlightened. Those who can see, can see rays radiating all around his head. His face becomes almost a sun, or a moon.
Yakusan said, "I have only one."

Ungan then commented, and his comment shows that he was certainly at the sixth .... UNGAN SAID: "ONE IS SIX," because that one contains all the energy of the six. It pulls every energy from every center into the flowering of the ultimate being, into becoming a buddha. The whole energy is absorbed.

Yakusan's answer did not create a puzzle to Ungan. He commented, "ONE IS SIX; SIX IS ONE. Just a little more time. I am moving towards the one. Six will become one just as one contains all the six."

This can be said only by a man who has reached to the sixth center, because from the sixth, you can see the seventh. It is just there, a very small distance. Everything is clear.

Ungan is only one step behind Yakusan, but he can see Yakusan. He has gathered the whole energy of the six centers into one. He is at the sixth, any moment he will be moving to the seventh. And then the six will become one.

This is a beautiful anecdote between a master and a would-be master, one who is going to become a master soon.

LATER ON, WHEN UNGAN VISITED ISAN, ANOTHER ENLIGHTENED MASTER, ISAN SAID, "I HAVE HEARD THAT WHEN YOU WERE WITH YAKUSAN, YOU HAD A CONVERSATION ABOUT GETTING AND DEALING WITH LIONS. IS THAT TRUE?"
"YES, IT IS," REPLIED UNGAN.
ISAN ASKED, "DO YOU CONTINUE TO DEAL WITH THEM, OR DO YOU SOMETIMES STOP DOING THAT?"
UNGAN REPLIED, "WHEN I WANT TO, I DEAL WITH THEM; AND WHEN I WANT TO STOP, I STOP."

His answer is immensely beautiful and significant. A man who has gone beyond the mind to the seventh center is capable, if he wants to use the mind, of using it. I am using it, but only when I am talking to you. When I am sitting in my room, I am not using it.

A man who has reached to the highest center is capable of using any center of his being, even the lowest. If he wants to use even the lowest -- it will be difficult, because the distance is far away. Bringing the energy back down to the sex center will be a difficult job, but he *can* use it, it is not impossible. He can use any center if he wants, if there is any need; but otherwise, all those six centers remain silent. On their own they don't pull you, they have no power over you, but you have all power over them.

Ungan replied perfectly well: "WHEN I WANT TO, I DEAL WITH THEM; AND WHEN I WANT TO STOP, I STOP."

"WHEN YOU STOP," ASKED ISAN, "WHERE DO THE LIONS GO?"

UNGAN REPLIED, "STOPPING IS STOPPING." There are no more lions. There are only wheels of energy.

The man of enlightenment concentrates all the energy into one center. All other centers are no more moving wheels, they are stopped, just as a wheel stops moving. But if he wants, the man of enlightenment can bring the energy down. He can bring it to the sixth center and he can see far and wide with clarity. That will not be possible at the seventh center.

The seventh center is beyond everything. You simply are no more. At the sixth, again you are. The energy comes, the circle, the wheel starts moving. You can bring it down to the fifth ....

I have to bring it down to the fifth every day when I am talking to you. Without the throat, I cannot talk. But when I stop talking the energy goes back to the seventh. I can bring it to the fourth -- then you feel tremendous love.

The man who has reached to the seventh becomes the master of his whole life structure. He can do everything that he wants, and when he stops, the energy simply moves automatically back to the seventh.

That's why Ungan replied, "STOPPING IS STOPPING." Don't ask what happens to the lions; they lie dead. But if we want to make them alive we have to bring the energy back. Then they start roaring again.

It is one of the most important anecdotes that you have come across. It gives you the whole science of energy and transformation.

Issa wrote:

THE MOON IN THE PINE TREE;
AND WITH THE CUCKOO,
AH, HOW GLORIOUS!

This is looking from the sixth center. From the seventh center you are simply silent. You cannot do anything, you cannot say anything. You are. It is pure isness.

THE MOON IN THE PINE TREE;
AND WITH THE CUCKOO,
AH, HOW GLORIOUS!

The question from Maneesha:
OUR BELOVED MASTER,
ONE COULD IMAGINE THAT, BECAUSE CHRISTIANS ARE ANTI-LIFE, THEY WOULD CELEBRATE WHAT THEIR RELIGION TEACHES IS THE END OF LIFE. BUT EVEN DEATH -- AS WELL AS LIFE -- IS TABOO, ANOTHER REASON TO BE MISERABLE. WOULD YOU LIKE TO COMMENT?

Maneesha, life and death are not separate. If you deny life, you will have to deny death. If you accept and rejoice in life, you will rejoice and celebrate in death. They are not separate things, but two sides of the same coin.

You cannot have one side of a coin and throw away the other side, it is impossible. The coin has to have two sides. You can have both or you can throw both.

I have both. Christianity has thrown both. They have thrown life away, they have thrown death away. Both have become taboo. Neither can they rejoice in life, nor can they rejoice in death.

I rejoice in life, I rejoice in death, because life and death are just small episodes in the eternal pilgrimage, the eternal caravan that goes from eternity to eternity.

It is time for Sardar Gurudayal Singh ....

Peanut Punghi is studying to be a Christian monk at the So-So Celibate Seminary in Poona. But Punghi is not really bright, and is shocked when he hears the story about how Jesus was nailed to the cross by the Jews.

That afternoon, all the new recruits are sent out into the Poona streets to practice preaching. Punghi is walking down M.G. Road, looking for a good spot to do his Bible-bashing, when suddenly he sees Irving Saperstein, a Jewish tourist, haggling over the price of a big bunch of bananas.

Enraged, Preacher Punghi kicks over the banana cart and jumps on top of Irving, knocking him to the ground. Then he beats on Irving until Irving finally shouts, "Stop! Stop! Why are you beating me?"

"Because," replies Punghi, huffing and puffing, "you Jews killed Jesus on the cross!"

"Hey!" says Irving, "it is not my fault! That happened two thousand years ago!"

"So what?" snaps Punghi. "I only just heard about it!"

Minnie Starlight, the glamorous California brunette, goes for a palm reading session with Madam Sawzall at the California Cosmic Pyramid Shopping Mall in L.A.

"You are in love," announces Madam Sawzall, gazing into Minnie's hand.

"Really?" exclaims Minnie. "You can see that?"

"Sure!" replies Madam Sawzall.

"Go on! Go on!" says Minnie excitedly.

"He is tall, dark and very handsome," sees Madam Sawzall.

"Right again!" cries Minnie. "That's amazing!"

"Sure!" replies Madam Sawzall. "And he is twenty-eight years old, stands six foot tall, with a picture of his mother tatooed on his machinery."

"My God! That's really incredible!" exclaims Minnie.

"Yup," replies Madam Sawzall. "And he has a Swiss bank account, and drives a red Ferrari."

"You mean you can see all that in my palm?" gasps Minnie.

"Nope," replies Madam Sawzall, "I can see all that in your diamond engagement ring. It is the same one I gave back to him last month!"

Tired of being just an ordinary Polack, and tired of being just a regular pope, Pope the Polack calls Cardinal Catsass into the secret library beneath the Vatican.

When the cardinal arrives, the pope is thumbing through some pamphlets on Transcendental Meditation.

"Catsass," says Pope the Polack, "I am getting old, and before I go I want to learn how to fly."

"Fly?" asks Catsass. "Okay, no problem, poopsie! We can rent a plane."

"No!" replies Pope the Polack. "I mean *really* fly. See here, just like that yogi, Maharishi Mahesh Bogus. He says here I can learn yogic hopping in one week. I want to *fly*!"

Catsass just shakes his head at the old Polack, and goes off to phone the Maharishi. The holy yogi immediately sends Lulu Learjet to teach the pope the secrets of flying.

When Lulu arrives, it is love at first sight for the old Polack. The luscious Lulu works day and night with the pope, teaching him everything she knows.

After one week of intense study and practice, Pope the Polack is ready to blast off into the sky on his solo maiden voyage. He straps on his rocket-shaped hat, and then stands on his balcony rail high above Saint Peter's Square, with his arms stretched out. He leaps into the air and starts flapping his arms wildly. Suddenly, he finds himself flying. Happy as a cuckoo, Pope the Polack aims towards Lulu's apartment to see if he can surprise her.

When he arrives there, he looks down, and to his utter joy he sees Lulu stretched out naked on the roof, sunbathing.

Quickly unfastening his robes in mid-air, Pope the Polack swoops down and lands BANG! right on top of Lulu, and makes wild love to her.

"I bet that really surprised her!" exclaims Cardinal Catsass to the pope, two hours later.

"It sure did," replies the battered and bruised Polack pope. "But not half as much as it surprised the Holy Ghost!"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent ...
Close your eyes ... and feel your body to be completely frozen.
This is the right moment to look inwards.

You have to reach to the very center of your being. Gather your life energy and rush towards the center with total consciousness and an urgency as if this is going to be your last moment.
Faster and faster, deeper and deeper ...

As you start coming closer to your being a great serenity descends over you. A tremendous silence deepens, flowers of peace showering on you ...

As you reach to the center you are no more the same person you used to be. At the center you are the buddha. At the center you are pure awareness, pure witnessing.
Buddha consists only of one quality -- witnessing.
Now witness ... you are not the body.
Witness ... you are not the mind.
Witness ... you are not the seven subtle bodies behind the physical body.

Witness finally that you are only a witness, a pure mirror reflecting. No reaction -- just reflecting. This is the state of the buddha.

To make this witnessing more clear, Nivedano ...

(drumbeat)

Relax ...

Let go, but keep remembering you are a buddha, and the buddha has only one quality -- witnessing.

Witnessing is the alchemy of ultimate transformation. As you go on deepening the witnessing, you start melting just like ice into the ocean.

Gautama the Buddha Auditorium suddenly turns into an ocean, without any waves, without any ripples -- utterly silent and peaceful.
A great ecstasy takes possession of you.

All around you there is a melody you have never heard before. All around you there is a dance of energy, pure energy, that you have never even dreamt of. All around you there are fountains of life juice.

Drink as much as you can and gather as many flowers of the beyond as you can, and remember to persuade the buddha to come along with you. He has to become your reality. He has to become your daily ordinary routine life.
You have to dissolve into him.
He is your eternal being.
He is your timeless beyond.

With him you experience for the first time the ultimate blissfulness, and a great benediction you can share with the whole world, and still it will be increasingly flowing from your sources, which are infinite.

Before Nivedano calls you back, gather all these experiences and persuade the buddha he has to come with you. First he will be a shadow behind you; soon you will be a shadow behind him, and finally there is no shadow to the buddha, because he is only pure transparent witnessing. A transparent thing does not make any shadow.

The day you will experience this transparency of being will be the greatest day of your life.
You have become awakened.

You have arrived home.

Long has been the night -- too long, too dark. But now, the day you become enlightened, all darkness disappears. Now there will be no sunset. You will live as light, as life, as laughter. Your whole existence will become just a pure dance. ... I don't give you any philosophy,
I don't give you any religion.
I give you only that which you are.
I take away all that is false from you
and leave only that which is your eternal being --
the buddha, the awakened one.

Nivedano ...

(drumbeat)

Come back ... but come back in deep silence, in great grace, peacefully. Just sit down like buddhas, remembering the golden path that you have traveled, remembering the experiences at the center, remembering your eternity and remembering that buddha has come closer to you.
Just go on meditating ....

One never knows -- any moment you will disappear, and only buddha will be left behind. It is going to happen to everybody who is earnestly searching it. It is your nature.

It does not come from outside, it grows from within, just like a lotus. It comes from all your uglinesses, all your trivia, mundane affairs, all your anger, greed, all your rage, all your hate -- just like the lotus comes out of dirty mud and dirty water.

But it rises above the dirty mud and the dirty water and it opens its petals only when the sun comes on the horizon.

Meditation will bring the sun on the horizon, and meditation also will bring your lotus to the seventh center.

There is no other miracle in the world than meditation. It is the only science of transforming you into a new man, into a superman.

The superman is needed very much, urgently, because only the superman can prevent this beautiful planet from being destroyed by pygmy politicians, by ugly religions, by this whole status quo. All these vested interests are going to destroy the most beautiful planet in the universe.

You can do only one thing to save it, and that is to become a buddha and spread your buddhahood -- share it.
We have to surround the whole globe with buddhas.
They are our only hope.
But I am not hoping in vain, you are going to be my witnesses.

Okay, Maneesha?
Yes, Beloved Master.

Come Follow To You, Vol 1

Reflections on Jesus of Nazareth
Talks given from 21/10/75 am to 30/10/75 am
English Discourse series
10 Chapters
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Come Follow To You, Vol 1

Chapter #1
Chapter title: And the Word was Made Flesh

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JOHN 1

1 IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD
3 ALL THINGS WERE MADE BY HIM AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE.
4 IN HIM WAS LIFE; AND LIFE WAS THE LIGHT OF MEN.
5 AND THE LIGHT SHINETH IN DARKNESS; AND THE DARKNESS COMPREHENDED IT NOT.
6 THERE WAS A MAN SENT FROM GOD, WHOSE NAME WAS JOHN.

7 THE SAME CAME FOR A WITNESS, TO BEAR WITNESS OF THE LIGHT, THAT ALL MEN THROUGH HIM MIGHT BELIEVE.
8 HE WAS NOT THAT LIGHT, BUT WAS SENT TO BEAR WITNESS OF THAT LIGHT.
11 HE CAME UNTO HIS OWN,AND HIS OWN RECEIVED HIM NOT.
12 BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME:
14 AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER), FULL OF GRACE AND TRUTH.
16 AND OF HIS FULLNESS HAVE ALL WE RECEIVED, AND GRACE FOR GRACE.
17 FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST.

I WILL SPEAK ON CHRIST, but not on Christianity. Christianity has nothing to do with Christ. In fact, Christianity is anti-Christ -- just as Buddhism is anti-Buddha and Jainism anti-Mahavir. Christ has something in him which cannot be organized: the very nature of it is rebellion and a rebel]ion cannot be organized. The moment you organize it, you kill it. Then the dead corpse remains. You can worship it, but you cannot be transformed by it. You can carry the load for centuries and centuries, but it will only burden you, it will not liberate you. That's why, from the beginning, let it be absolutely clear: I am all for Christ, but not even a small part of me is for Christianity. If you want Christ, you have to go beyond Christianity. If you cling too much to Christianity, you will not be able to understand Christ. Christ is beyond all churches.

Christ is the very principle of religion. In Christ all the aspirations of humanity are fulfilled. He is a rare synthesis. Ordinarily a human being lives in agony, anguish, anxiety, pain and misery. If you look at Krishna, he has moved to the other polarity: he lives in ecstasy. There is no agony left; the anguish has disappeared. You can love him, you can dance with him for a while, but the bridge will be missing. You are in agony, he is in ecstasy -- where is the bridge?

A Buddha has gone even farther away. He is neither in agony, nor in ecstasy. He is absolutely quiet and calm. He is so far away that you can look at him, but you cannot believe that he is. It looks like a myth -- maybe a wish fulfillment of humanity. How can such a man walk on this earth, so transcendental to all

agony and ecstasy? He is too far away.

Jesus is the culmination of all aspiration. He is in agony as you are, as every human being is born -- in agony on the cross. He is in the ecstasy that sometimes a Krishna achieves: he celebrates; he is a song, a dance. And he is also transcendence. There are moments, when you come closer and closer to him, when you will see that his innermost being is neither the cross nor his celebration, but transcendence.

That's the beauty of Christ: there exists a bridge. You can move towards him by and by, and he can lead you towards the unknown -- and so slowly that you will not even be aware when you cross the boundary, when you enter the unknown from the known, when the world disappears and God appears. You can trust him, because he is so like you and yet so unlike. You can believe in him because he is part of your agony; you can understand his language.

That's why Jesus became a great milestone in the history of consciousness. It is not just coincidental that Jesus' birth has become the most important date in history. It has to be so. Before Christ, one world; after Christ, a totally different world has existed -- a demarcation in the consciousness of man. There are so many calendars, so many ways, but the calendar that is based on Christ is the most significant. With him something has changed in man; with him something has penetrated into the consciousness of man. Buddha is beautiful, superb, but not of this world; Krishna is lovable -- but still the bridge is missing. Christ is the bridge.

Hence I have chosen to talk on Christ. But remember always, I am not talking on Christianity. The Church is always anti-Christ. Once you try to organize a rebellion, the rebellion has to be subsided. You cannot organize a storm -- how can you organize a rebellion? A rebellion is true and alive only when it is a chaos.

With Jesus, a chaos entered into human consciousness. Now the organization is not to be done on the outside, in the society; the order has to be brought into the innermost core of your being. Christ has brought a chaos. Now, out of that chaos, you have to be born totally new, an order coming from the innermost being -- not a new Church but a new man, not a new society but a new human consciousness. That is the message.

And these words from the gospel of St. John -- you must have heard them so many times, you must have read them so many times. They have become almost useless, meaningless, insignificant, trivial. They have been repeated so many times that now no bell rings within you when you hear them. But these words are tremendously potential. You may have lost the significance of them, but if you become a little alert, aware, the meaning of these words can be reclaimed. It is going to be a struggle to reclaim the meaning... just like you reclaim a land from the ocean.

Christianity has covered these beautiful words with so many interpretations that the original freshness is lost -- through the mouths of the priests who are simply repeating like parrots without knowing what they are saying: without knowing, without hesitating, without trembling before the sacredness of these words. They are simply repeating words like mechanical robots. Their gestures are false, because everything has been trained.

Once I was invited to a Christian theological college. I was surprised when they took me around the college. It is one of the greatest theological colleges in India: every year they prepare two hundred to three hundred Christian priests and missionaries there -- a five-year training. And everything has to be taught: even how to stand on the pulpit, how to speak, where to give more emphasis, how to move your hands -- everything has to be taught. Then everything becomes false, then the person is just making empty gestures.

These words are like fire, but through centuries of repetition, parrot-like repetition, much dust has gathered around the fire My effort will be to uncover them again. Be very alert because we will be treading on a well-known path in a very unknown way, treading on very well-known territory with a very different, totally new attitude. The territory is going to be old. My effort will be to give you a new consciousness to see it. I would like to lend you my eyes so that you can see the old things in new light. And when you have new eyes, everything becomes new. Listen:

IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.

The Upanishads can feel poor, the Vedas can be jealous:

IN THE BEGINNING WAS THE WORD.

What does it mean when the gospel says IN THE BEGINNING? Christians have been interpreting it as

if IN THE BEGINNING means that there was a beginning. They have been using and interpreting these words 'IN THE BEGINNING' as if they show something about the beginning of time. But without time how can there be a beginning? To begin, time will be needed in the first place. If time was not in existence, then what do you mean by IN THE BEGINNING?

IN THE BEGINNING is part of time and cannot precede time, so IN THE BEGINNING does not mean that there was a day when God created the world. That's absolutely foolish. IN THE BEGINNING is just a way of talking. IN THE BEGINNING does not mean in the beginning at all, because there has never been a beginning -- and there can be no end. God is eternal, His creativity is eternal. It has always been so and it will always be so.

Because of these words 'IN THE BEGINNING' much controversy has continued for centuries. There have even been foolish priests and bishops who have tried to fix the exact date: four thousand four years before Christ, on a certain Monday, the world started. And what was God doing before that? Eternity must have preceded it -- four thousand years is nothing. What was he doing before that? Not doing anything at all? Then why suddenly on a certain date did he start the Creation?

It has been a problem, but the problem arises because of a wrong interpretation. No, IN THE BEGINNING is just a way of speaking. One has to start from somewhere, the gospel has to begin from somewhere. Life is eternity, life never starts from anywhere, but every story has to start and every scripture has to start. Arbitrarily they have to choose a certain word and you could not choose better: IN THE BEGINNING. IN THE BEGINNING simply says that we don't know.

But from the very beginning, if there was any beginning, God has been creative. Let me try to say it in a different way: God IS creativity. You can even drop the word 'God'. In fact the gospel itself does not want to use the word 'God'. IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.

IN THE BEGINNING WAS THE WORD. What word are you talking about, what is this word? Somebody who has known truth knows well that to name God is futile: there is no name, no definition -- and all words are small, they cannot contain the whole. THE WORD is again simply a way of indicating the nameless, the unknown. IN THE BEGINNING WAS THE WORD.

Jews, who preceded Jesus, of whom Jesus was the very culmination.... The Judaic spirit came to a fulfillment in Jesus. Of course they denied Jesus; that is another story. Sometimes it happens that somebody amongst you attains to the fulfillment of the whole race, but the fulfillment is so vast and so great and you are so low that you cannot believe it; you have to deny it.

Christ rose high. Jews had been waiting for centuries for this man -- look at the irony! -- they had been waiting for centuries for this man to happen, all their hope was with this man who would transform their lives and who would bring the kingdom of God on earth... and then this man happened and they themselves, who had been waiting for him, could not believe, could not trust. What happened?

They became too addicted to waiting itself. "Now, if this is the man, then what will we do?" Then the waiting will have to stop, will have to be stopped. And they had waited so long -- in fact, waiting itself had become their whole activity, their whole religious activity: waiting for the son of God to come. And now suddenly this man is there and says, "I am here."

But now they would rather cling to their waiting than look at this man -- because to look at this man will be the end; now there is nothing else to wait for. Future disappears, hope disappears, desire disappears. This man will kill all hoping, all desiring, all future -- that is too much! The old mind has become addicted to its own waiting, the old mind has become addicted to its own misery, frustration -- now it is too much.

It happens: if you have been ill very long, by and by you start having a certain investment in the illness. Then you become afraid -- if you become healthy again, fear arises because you will have to go to the office again, to the marketplace. For these few years you have been resting: there has been no anxiety; you could relax. Now again the responsibility. And not only that -- for these few years that you have been ill, everybody has been sympathetic to you, almost everybody tried to love you. You have become the center of your family, friends, acquaintances; everybody has been kind. To move again in the harsh and cruel world: the mind recoils back; it doesn't seem worth it.

If a race has been waiting for too long.... And Jews have always been waiting. They are still waiting -- and the man has happened and gone. But they have invested too much in waiting: their waiting has become their prayer, their synagogues are nothing but waiting rooms for the messiah to come. And he has been here!

And I tell you, if he comes again -- though I don't think he will commit the same mistake again -- if he comes again, Jews still will not accept him, because then what will happen to their waiting? They have lived

too much in it; their imprisonment has become their home and they have decorated it. And now to move in the harsh, open sky -- where sometimes the sun is burning too much, and sometimes it is raining, and sometimes it is cold or it is hot -- it is dangerous. They are sheltered.

IN THE BEGINNING WAS THE WORD...

Jews have been insistently emphasizing that God's name should not be asserted because it is something to keep deep down in the heart. To assert it is to make it profane; to say it is to make it part of the ordinary world and language. To say it again and again is to make it lose its meaning and significance.

If you love somebody and the whole day you say, "I love you, I love you," many times -- and you enjoy saying it -- in the beginning the other person may be happy, but sooner or later the thing is going to be too much. "I love you, I love you" -- you are making a beautiful word useless. Don't use it too much. Then it is significant, then it carries some meaning. In fact those who are really in love may not use it at all. If the love is not shown by itself it cannot be said -- there is no need to say it. And if it is shown by itself, then what is the need to say it? There should be a few key words which you use rarely, very rarely. They should be kept for rare occasions when you touch a peak.

The Jews have always insisted that the name of God should not be taken. It was the custom in the old days, before Christ, that only the High Priest of the Temple of Solomon was allowed to use it -- and once a year only. Nobody else was allowed. So THE WORD is the code, the code for God's name. Something has to be used to indicate it and this is a beautiful code: THE WORD. They don't use any words: they simply say: THE WORD. The same has been done in India also. If you ask Sikhs, the followers of Nanak, they will say: NAM, the Name. They don't say any name; they.simply say: the Name. It means the same as THE WORD.

Only the High Priest was allowed, and the High Priest had to purify himself. The whole year he would purify himself and fast and pray and get ready. Then one day in the year the whole community would gather. Then too the High Priest would not utter the word before the crowd: he would move into the innermost shrine of the temple; the doors would be closed. Deep in silence where nobody could hear -- the crowd would be waiting outside and there was no possibility for them to hear -- he would assert the name in such sanctity, deep love, intimacy. He was asserting the name for the whole community.

It was a blissful day when the name was asserted. Then for the whole year the name was not to be brought to the lips. You have to carry it in the heart; it has to become like a seed. If you bring the seed out of the soil again and again, it will never sprout. Keep it deep down. Water it, protect it, but keep it deep in darkness so that it sprouts, dies and is reborn.

The name of God has to be kept deep in the heart. Even you should not hear it; it should be so deep in your being, in your subliminal depths, that it never even reaches to your own mind. That is the meaning of why the High Priest goes into the innermost shrine. Nobody hears, the doors are closed, and he asserts the name once. The meaning is this: go into the deepest shrine of your temple of the heart, purify yourself, and once in a while, when you feel the fragrance of your being -- when you are at the peak of your energy, when you are really alive and not an iota of sadness lingers around you: you are happy, tremendously happy, ecstatically happy and tranquil and silent, you are in a state where you can thank, where you can feel grateful -- then go into the innermost shrine. Your mind will be left out -- that is the crowd. You move deeper in the heart and there you assert so silently that even your mind will not be able to hear it. There, the Word has to be carried.

IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.

There is no difference between God and His name. He has no name; He himself is His name. His `is-ness' is His name; His existence is His name. A child is born. What name does he have? -- no name. But he is. That `is-ness' is his name. Then, for utilitarian purposes, we give a name to him and by and by he will forget his `is-ness' and he will become identified with the name. If somebody insults the name, he will be angry; if somebody praises the name, he will be very happy. And the name never belonged to him!

God is the child, always the child, always the innocence of the world. He has no name. That is the meaning of this saying: AND THE WORD WAS WITH GOD. `Is-ness', existence, being: AND THE WORD WAS WITH GOD. His name is His being. Don't repeat His name, move into His being -- that is the only way to attain Him. In fact, forget about Him. Move into your own being and `is-ness', and you will attain to Him.

ALL THINGS WERE MADE BY HIM; AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE.

God is creativity. To say that God is the Creator is already to falsify Him, but to say, "God is creativity," will not be understandable. Then people will think: then why use 'God'? -- just `creativity' will do. We say, "God is the Creator," but because of this expression much nonsense arises. Then when did He create the world? Then why didn't He create it before? Why couldn't He create it before, why did He create it at the time He created it? Why has He created it the way it is? Why can't He improve it?

So much misery, so much suffering in the world, and He is the Creator. Then God becomes the culprit. Then we feel angry: if He is the Creator then He is responsible for all. Why can't He change it? Then all sorts of problems arise, and theologians go on answering these questions.

In the first place, they need not arise if you look at the thing directly. God is not the Creator, He is creativity. Creativity is His being. He has always been creating; He cannot be on a holiday from His creativity. That is not possible; you cannot go on a holiday from your innermost nature -- no. Whatsoever you can leave is not your nature; that which you CANNOT leave is your nature.

God's nature is creativity. He has always been creating. And there is no other way: the only way the world can exist is how it exists. It is the only way. Whatsoever you think or condemn or appreciate is meaningless. It is like going to a rose and asking, "Why do you only have so many petals? A few more could be there. What was wrong? " But if a few more were there, the same question would have again been relevant.

Whatsoever the world, the mind will always create questions. So those who know, drop the mind and accept the world. And there are only two ways: either accept the mind and be against the world, or accept the world and drop the mind. This is the only way things are and can be, and there is nobody you can complain to and there is nobody who can listen to your complaints and improve. God is creativity, not a Creator.

ALL THINGS WERE MADE BY HIM -- all things really are made OF Him, not BY Him! -- AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE. And not only in the past -- even now whenever a thing is created He is the creator, you are only the instrument.

You paint a picture or you write a song. What do you think -- you are the creator? In the moment of deep creativity you disappear, God again starts functioning. So it is not a question of the past. Wherever and whenever creativity happens, it is always through Him. Ask all the great poets. They will say that whenever great poems have descended on them, they were, at the most, passive receivers. It happened; they were not the creators.

The idea that you can create is simply your illusion. All creativity belongs to Him. Even through you, whatsoever is created He is the creator. To understand this is a great illumination. To understand this the ego disappears; to understand this is to allow Him to take total possession of you. You become an instrument, and in small things, great things become possible. Then He moves through you. If you dance, He dances. You are, at the most, the field where He dances. When you sing, He sings. You are, at the most, the flute, the empty flute, which just becomes a passage to it. At the most you can allow -- it is always He who is doing things.

This is what I mean when I say `float', when I say `flow with the river'. Allow His creativity to flow through you. Don't impose any pattern on Him; don't impose your will. If you can allow yourself to be totally possessed, there is no misery and you are no more a human being. The Jesus within you has become Christ the very moment you allow total possession. Then the Jesus disappears and the Christ appears.

Christ is the principle; Jesus is the son of the carpenter Joseph. Jesus disappeared at a certain moment and Christ entered. `Christ' simply means that now the man is no longer man, the man is God-possessed. Just like when somebody goes mad and you say, "The man is maddened," you can say "The man is 'goddened'." Now the man is no more there.

IN HIM WAS LIFE; AND THE LIFE WAS THE LIGHT OF MEN.

God is the only existence, the only being: the only life there is; the only dance there is; the only movement, the only energy there is. In the ocean and in the waves, in the illusory world and in the truth, in the dreams and the dreamer, the only energy there is, is God. All is He; He is all.

IN HIM WAS LIFE; AND THE LIFE WAS THE LIGHT OF MEN. And whenever you come to understand this -- this: that He is the only life -- your life becomes enlightened. You are full of light then. GOD IS LIFE! If you understand this your whole life becomes full of light. His life becomes a light in your

understanding. When His life is reflected within you, it becomes light.

AND THE LIGHT SHINETH IN DARKNESS; AND THE DARKNESS COMPREHENDED IT NOT.

And the light is shining all around you. Life is all around you -- in the birds, in the trees, in the river. Life is all around you, there is nothing else -- you are living in the ocean of life. Out and in, within and without, only life is bubbling. A great stream of life, and you are just like a fish in it.

AND THE LIGHT SHINETH IN DARKNESS; AND THE DARKNESS COMPREHENDED IT NOT.

But you don't comprehend it. You are still identified with darkness, your eyes are still closed. You are blind.

This is a beautiful thing to understand: THERE WAS A MAN SENT FROM GOD...

This should be so. These are parables but I say they should be so, because how will a man who has lived in darkness be able to come to light by himself, alone? A Master will be needed.

If you are fast asleep, how will you awaken yourself? -- it seems impossible. Somebody who is already awake will be needed to shake you out of your sleep, to give you a jerk, so your needle of unconsciousness jumps out of the groove and takes a new route. For a single moment you open your eyes and you look.

THERE WAS A MAN SENT FROM GOD, WHOSE NAME WAS JOHN.

Unless God himself is going to do it, it seems almost impossible that you will be able to realize what is what. So all the religions of the world.... Hindus say AVATARS; they say, "Man himself is so helpless that God has to descend." AVATAR means descendence of God. He has to come himself to awaken you.

This simply shows how deeply you are in sleep, nothing else -- not that you have to make it a fanatic belief that God comes down. It simply shows that you are so fast asleep that unless God comes down, there seems to be no possibility for you. And if sometimes you awaken, it simply shows that God must have come down to awaken you.

THERE WAS A MAN SENT FROM GOD, WHOSE NAME WAS JOHN. THE SAME CAME FOR A WITNESS, TO BEAR WITNESS OF THE LIGHT, THAT ALL MEN THROUGH HIM MIGHT BELIEVE.

I am here. If you can look into me, you will come to trust in things that you have not been able to realize yourself. Through me, you can have a little glimpse of that which is still unseen.

And God is the unseen. Somebody is needed who can be a witness, who can bear witness, who can say, "Yes, I know Him," who can resound in your depths, who can give you a taste, by his touch, that "Yes, God exists." God can never be just a belief, because a belief will be impotent. It will be intellectual, heady, but it will not transform you. You can carry the belief for your whole life: it will be a part of your junkyard; it won't change you.

Trust, faith, is different. Belief is intellectual; trust is existential. But how can you come to trust unless you come close to a man who can bear witness, who can say from his very depths of being that "Yes, God is"? If you allow yourself to become vulnerable to him, and his being stirs something within you, then a trust is born.

THE SAME CAME FOR A WITNESS -- John became a witness -- TO BEAR WITNESS OF THE LIGHT.... He has known the Light, he is coming from the Light. And remember, whosoever knows the Light also knows that he is coming from the Light, because there is no other way of being here.

You may not be knowing it, but you also come from the Light. That is the very source -- the seed and the source of all life. You may be unaware, you may have forgotten, you may have become completely oblivious of the fact of where you come from -- the source is so far away that you don't remember at all -- but whosoever within you will become aware of the Light will immediately become aware that "I am coming from Him." In fact he will immediately become aware that "I am Him; I am He. My father and I are one."

As above, so below. He will claim, just as the seers of the Upanishads have claimed: "AHAM BRAHMASMI... I am that." Or he will say, like Mansoor: "ANALAHAK... I am the truth." Or like Jesus: "I AND MY FATHER ARE ONE." Jesus says, "If you trust me, you have trusted Him who has sent me; if you love me, you have loved the one that you know not."

THE SAME CAME FOR A WITNESS, TO BEAR WITNESS OF THE LIGHT, THAT ALL MEN THROUGH HIM MIGHT BELIEVE. John is a door, a window, from whom you can have a glimpse of the

faraway Himalayan peaks.

HE WAS NOT THAT LIGHT, BUT WAS SENT TO BEAR WITNESS OF THAT LIGHT.

This has to be understood, this is one of the really significant things. Whenever a man like Jesus comes, he is always preceded by someone who prepares the ground. It has to be so because a ready ground is needed. Life is a deep continuity; everything is related, it is one whole. John came to prepare the ground because many weeds were there. Grass was growing, a thousand and one types of trees trespassed the whole land. They had to be cut -- weeds removed, the soil changed. Only then could the gardener come and sow the new seeds.

Whenever there is a man like Jesus, he is always preceded. So the gospel says: HE WAS NOT THAT LIGHT, BUT WAS SENT TO BEAR WITNESS OF THAT LIGHT -- he had come to prepare the ground.

HE CAME UNTO HIS OWN, BUT HIS OWN RECEIVED HIM NOT.

He has come to help; he has come to fulfill the aspiration of ages. He has come unto his own... BUT HIS OWN RECEIVED HIM NOT. This is something very ironical, but it has always happened. Jesus is born a Jew: Jews will not accept him. Buddha was born a Hindu: Hindus will not accept him. This is how it has always been. Why? Because whenever a man like Jesus or Buddha is born, he is such a rebellion that all that is established is shaken.

An ordinary man lives in the past -- and for the ordinary man the past is more important because the past is already established, grounded. He has much at stake in the past, much investment in the past. For example, if I suddenly come to you and tell you that the way you have been praying is wrong, and you have prayed that way for fifty years -- now there is much at stake. To believe me will be to believe that your fifty years have been useless. To believe me will be to disbelieve fifty years of your own life; to believe me will be to believe that you have been a fool for fifty years. This is too much! You will fight, you will defend.

And when it is a question of a race.... Thousands of years the race has been doing certain things, and then a Jesus comes and he throws things upside down. Everything is again a chaos. He melts all that is established, uproots all that was thought to be very significant, creates confusion. He has to, because he has now brought you the right thing. But you have been believing that something else was right for so many centuries. What to choose -- Jesus or your own long past? What to choose -- Jesus or the tradition?

Do you know from where the word `tradition' comes? It comes from the same root as the word `trade'. It also comes from the same root as the word `traitor'. Tradition is a trade, it is a business -- and tradition is also a betrayal.

Tradition believes in certain things which are not true -- tradition is a traitor to truth -- so whenever truth comes, there is conflict. You can see this here. I am born a Jain, but Jains won't accept me. Here you can find Christians, Jews, Mohammedans, Hindus, Buddhists, but very few Jains. Impossible for them to accept me. HE CAME UNTO HIS OWN, BUT HIS OWN RECEIVED HIM NOT.

Jains are too much against me. Hindus are not so much against me but they are also, a little. But Christians -- no. Jews -- not at all. The further away you go, the less is the antagonism. I am born a Jain -- Jains are a small community, surrounded from everywhere by Hindus; Jains are almost Hindus -- so Jains will be very antagonistic, Hindus a little less, and Mohammedans, Christians and Jews not so much.

The further away you go, the less will be the antagonism. Hence you can understand why so many people from so many countries are here and not so many Indians. With Indians there is a problem: their tradition is at stake. If they believe me, then their tradition -- they will have to lose it.

That's why you will see more young people near me and less old people, because young people do not have much investment in their past. In fact, a young man is looking for the future, an old man looking after the past. A young man has a future; an old man has only a past. The future means death: his whole life is past. So whenever a man of seventy comes to me, it is very difficult to change him because seventy years will be fighting me. When a small boy of seven comes, a little Siddharth, there is nothing to fight. He can surrender absolutely, there is nothing -- he has no past, just the future. He can be adventurous, he can take the risk; he has nothing to lose. But an old man -- he has much to lose. That's why if a pundit comes -- one who knows too much without knowing it -- he will have much fight, he will have all sorts of arguments, he will defend himself. He has much to lose. But when an innocent man comes who says, "I don't know much," he is easy, he is ready to let go.

HE CAME UNTO HIS OWN, AND HIS OWN RECEIVED HIM NOT.
BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME:

AND THE WORD WAS MADE FLESH....

Very few people came to him. John lived near the River Jordan, in the wilderness, outside the cities and towns. People who really wanted to be transformed, they would seek him and come to him. Very few came, but those who came -- TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME. Those who could trust were transformed. And he prepared the ground: these were the first prepared people to whom Jesus was to appear.

AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER), FULL OF GRACE AND TRUTH.

AND THE WORD WAS MADE FLESH -- one of the most beautiful sentences in the gospel -- AND DWELT AMONG US. Jesus is as if the Word has become flesh: God has become man. The secret has become open; the hidden has become unhidden; the mystery has become an open truth. All the doors of the temple are open.

AND THE WORD WAS MADE FLESH, AND DWELT AMONG US.... John created the situation, because the Word can become flesh only when the listener is ready.

If you are ready, then I can tell you what I carry within my heart. If you are not ready, it is impossible to utter it; it will be absolutely useless. In fact, it cannot be brought out unless you are ready. When your heart is ready, that very readiness will bring the truth that I carry within my heart. Then the heart can talk to the heart, depth can respond to depth.

John created a group, a small group of chosen people who would be able to trust, who would be able to see with the eyes of trust. Only then is Jesus possible. Remember this: If the listener is ready, only then can the truth be uttered.

I was travelling in this country for many years, all year round, just to find people who would be able to transform themselves so that whatsoever I carry within me can become flesh, it can be uttered. Now people ask me why I don't go anywhere. That work is done. Now those who are ready will come to me. Now this is the only way.

That's why I don't want masses and crowds to come here -- because if they come, then I will not to able to utter that which I carry... and I would like to share it before I leave. If you are ready, then and only then can something of the beyond descend on you.

AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER).... And this is really something to be understood, because Christians have been misinterpreting it continuously. They go on saying Christ is the only begotten son of God. Yes, it is true in a way -- but not true in the way Christians say it.

Buddha is also the only begotten son of God, and Krishna is also the only begotten son of God. Remember, I emphasize: THE ONLY BEGOTTEN SON OF GOD. And I am also the only begotten son of God, and you are also the only begotten son of God. Then why say `only begotten'? If all are His sons, then why say it?

It has some significance, some meaning -- it has to be said. It is just like this: you fall in love with a woman and you say, "You are the only woman, the only beautiful woman in the world." Not that this is true, but still, in a certain moment of love, it is true. It is not an ordinary fact; it is a truth. When you say to a woman, "You are the only beautiful woman in the world who has ever existed or will ever exist," that doesn't mean that you know all the women who have existed in the world before or that you know that all the women who are going to exist will not be more beautiful than this. How can you know, how can you compare? This is not a logical fact; this is a poetic realization.

In that moment of love it is not a question of statistics. Some logician can raise the argument: "Wait! Do you know all the women that exist right now in the world? Have you looked, searched, and have you found

that this is the most beautiful woman in the world? What are you saying? You are using comparative language."

But you will say, "I'm not worried about other women, and this is not comparative. I am not comparing: I am simply asserting a truth about my feeling. It is not a fact of the outside world; it is a truth of my inner feeling. This is how I feel: that this is the most beautiful woman in the world. I am not saying anything about the woman; I am saying something about my heart. I don't know all the women; there is no need." It is not comparison. It is a simple feeling. You are so possessed by the feeling that NOT to say this will be wrong.

When you love Jesus, he is the only begotten son of God. So this sentence is good: it says... THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER. `As' -- as IF he is the only begotten son of God. Those who fall in love with Jesus -- for them he is the only begotten son of God. They are not saying anything about Buddha or against Buddha. They are not comparing.

That's what I mean when I say Buddha is also the only begotten son, you are also. Everybody in this world is unique. Once you attain to your inner realization, you are the only begotten son of God -- as if the whole existence exists for you and only for you. The trees flower for you and the birds sing for you and the rivers flow for you and clouds gather together for you. You become the sole center of existence when you attain.

Or, if you fall in love with a Buddha, a Jesus or anybody -- these assertions of lovers should not be taken as statements of fact. They are poetic realizations. You cannot argue with them; they are not arguments at all. They assert something of the heart.

AND THE WORD WAS MADE FLESH, AND DWELT AMONG US... FULL OF GRACE AND TRUTH. Wherever truth is, there is grace. And wherever there is grace, there is truth.

Try to understand this. You can be graceful only when you are true. If you have a certain lie within you, that lie will disturb your grace, that lie will be poisonous to your beauty, because that lie has to be hidden, suppressed. Nobody is to be allowed to know it. You cannot be open; you will be shut by the lie.

If you deceive, you cannot be free and flowing. You will be stuck with your deception. So I don't say that lies are bad because they are harmful to others -- no. They are bad because you will miss your own grace. Deceptions are not bad because you deceive others; deceptions are bad because they will disturb your flow and you will not be flowing. You will start freezing. In many places you will be stuck, dead. You will have blocks in your being.

Look at a child. Every child has grace. Then where does it disappear to? When every child brings grace in the world, where does it disappear? By and by it is lost, and then everybody becomes graceless, ugly. It is rare that somebody is capable of being as graceful as he was when he was a child. What happens? Why is a child graceful?

Have you seen a child whom you can say is ugly? No, that never exists. A child, and ugly, is impossible. All children are beautiful, unconditionally beautiful. They are flowing, and they are true. When they want to cry, they cry; when they want to laugh, they laugh. When they are angry, they are angry, and when they are loving, they are loving. They are true to the moment, they are never deceiving.

But soon they learn the politics. Soon they will learn that: "Mother likes it if I smile. It is easier to persuade her, it is easier to manipulate her, if I smile." A small child is becoming a politician! He waits. He may be angry inside, but when the mother comes he smiles because that is the only way to get the ice-cream. Now the smile is false, and a false smile is ugly because the whole being is not in it; it is something painted from without. Then more and more things will be painted, more and more personalities will gather around, and the essence will be lost. Then you become ugly. Truth and grace are always together. Truth is grace, and grace is truth.

The gospel catches the exact point of Jesus' being: truth and grace. He was true, profoundly true to the very core -- utmost, utterly true. That's how he got into trouble. To live with a society which is absolutely untrue, to live with it with utter truthfulness, is to get into trouble.

And the grace. He was not a politician and he was not a priest. He simply loved life and lived it. He was not here to preach anything: he had no dogma to inculcate, he had no ideas to force on people. In fact, he lived a pure, graceful, flowing life, and he was infectious. With whomsoever he moved -- whomsoever came into contact with him was magnetized, hypnotized. This man was a child, an innocent child. People were attracted. People left their houses, their jobs: they simply started following him.

He was not a preacher, he was not giving any political revolution to the world, he was not giving any

reformation to the world. He was just giving you a way to live flowingly. And that was the trouble -- because Jews are one of the most suppressed races in the world. Very suppressive. moralistic, puritans. That became the troublesome thing. They live by principles. They live by the law, and the law has to be followed.

Of course, they are very successful people in the world. If you live by the law you will be very successful. If you live by love, you are bound to be a failure. It is miserable, unfortunate, but it is so: law succeeds, love fails -- in the world. In God: love succeeds, law fails -- but who bothers about God?

Jews are very lawful, very good citizens, and wherever they move they are always successful because they always move by the law. They live by arithmetic. That is why they get most of the Nobel prizes in the world. Nobody can compete with them. Very talented -- in business they are successful, in politics; whatsoever they do, they do exactly the right thing. But they are very formalistic puritans, in a deep bondage with the mind. A deep hangover in the mind continues.

And Jesus started talking about law. The gospel says:

> AND OF HIS FULLNESS HAVE ALL WE RECEIVED, AND GRACE FOR GRACE.
> FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST.

THE LAW WAS GIVEN BY MOSES. Moses is the foundation of Judaism. Of course it was needed because unless law is established, love will not be possible. Law is a must, it is a necessity, but it is not enough.

Moses gave the law to the world. The people were primitive, uncultured; they had no sense of society. Moses created a society, and one of the most enduring societies -- the Jews. In fact, Moses must have been a great genius because he provided the law, and Jews have survived all sorts of catastrophes. He must have given them a very permanent base. But he was a lawgiver, just as Manu was the lawgiver to Hindus. Moses is the Manu of Jews, he gave the law.

Let me tell you a small story. It happened that Moses was passing and he came across a man who was praying. But he was doing such an absurd prayer (not only absurd, but insulting to God) that Moses stopped. It was absolutely unlawful. It is better not to pray than to pray in such a way, because the man was saying things which are impossible to believe. The man was saying, "Let me come close to you my God. my Lord, and I promise that I will clean your body when it is dirty. Even if lice are there, I will take them away.... And I am a good shoe-maker, I will make you perfect shoes. You are moving in such ancient shoes -- dirty, gone completely dirty.... And nobody looks after you, my Lord. I will look after you. When you are ill, I will serve and give you medicine. And I am a good cook also!"

This type of prayer he was doing! So Moses said, "Stop! Stop your nonsense! What are you saying? To whom are. you talking -- to God? And He has lice on His body? And His clothes are dirty and you will clean them? And nobody is there to look after Him, and you will be His cook? From whom have you learned this prayer?"

The man said, "I have not learned it from anywhere. I am a very poor and uneducated man, and I don't know how to pray. I have made it up myself and these are the things that I know. Lice trouble me very much, so He must be in trouble. And sometimes the food is not good -- my wife is not a good cook -- and my stomach aches. He must be also suffering. This is just my own experience that has become my prayer. But if you know the right prayer, you teach me."

So Moses taught him the right prayer. The man bowed down to Moses, thanked him, tears of deep gratitude flowing, and he went away. Moses was very happy. He thought that he had done a good deed. He looked at the sky to see what God thought about it.

And God was very angry! He said, "I have sent you there to bring people closer to me, but you have thrown away one of my greatest lovers. Now he will be doing the right prayer, but it won't be a prayer at all -- because prayer has nothing to do with the law. It is LOVE. Love is a law unto itself; it needs no other law."

But Moses is the lawgiver. He founded the society: he brought the Ten Commandments. Those Ten Commandments have remained the foundation of the whole Western world: Judaic, Christian, Mohammedan -- all three religions depend on the law of Moses.

So the whole world has known only two lawgivers: the East knows Manu and the West knows Moses. Hindus, Jains, Buddhists, they have been supplied the law by Manu, the law has been given by Manu, and Moses has given to Mohammedans, Christians, Jews.

These two lawgivers have created the whole world. And there must be something -- both are `M': Manu and Moses. Then comes Marx who is the third `M'. China, Russia -- he has given the law to them. These are the three great `M's' -- lawgivers.

FOR THE LAW WAS GIVEN BY MOSES...

Law is for the society; love is for the individual. Law is how you behave with others; love is how you behave with yourself. Love is an inner flowering; law is an outward performance. Because you live with people you have to be lawful, but that is not enough -- good, but not enough. If a person is simply lawful, he will be dead. He will be a good citizen, but he will be dead. Law can be the foundation of the society, but it cannot be the very building. You can live on the law, but you cannot LIVE in it. It has no space for that. For that, love is needed.

Jesus was the fulfillment of Moses. What Moses started Jesus was completing, but Jews denied him; what Manu started Buddha was completing, but Hindus denied him. Marx still needs a Buddha or a Jesus in the world. Someday he will come, but Communists will deny him.

They become law-oriented. Then love seems to be against law. In fact, law is needed only so that love can become possible. Law is needed so that people can live peacefully and love; law is not, in itself, the end. It is the means; love is the end. But when people become too law-abiding, then love itself seems to be unlawful. They become afraid of love because who knows? -- you are moving on a dangerous path.

Love is mad; law is calculation. Law is dependable, the society can decide on it. But love is not reliable -- who will decide? Love knows no rules: it is not arithmetic, it is poetry. It is dangerous. Love is always wild, and law is social.

Remember this: be lawful but don't end there, otherwise you lived in vain. In fact, you lived not. Be lawful because if you are not lawful you will be in trouble. You have to be in the society, you have to follow certain rules, but they are only rules. There is nothing ultimate about them, there is nothing from God about them.

Let me tell you this: the Ten Commandments were created by Moses. They were not from God, they cannot be. Those Ten Commandments are human rules of the game. "Don't steal! " -- because property is individual. But if the game changes and the property becomes shared, then "Don't steal!" will not be much of a law. Or if someday the world becomes really affluent then there will be so much that nobody steals. Stealing is possible only if poverty is there. People are hungry and poor -- they steal. But if the society is affluent, as it is going to be someday, and there are too many things -- whatsoever you need, more is available -- then who will be a thief? Then the commandment will disappear. there will be no need for it.

The Ten Commandments are social. Moses brings the law; Jesus brings truth, grace, love. Love is from God, law is from the mind. Love is of God, law is of man.

And with love, grace happens. And with love -- truth. Remember this, because to understand Jesus is to understand the phenomenon of love. To understand Jesus is to understand the intricacies of grace. To understand Jesus is to understand truth. Remember, if you can understand truth, truth liberates. And there is no other liberation.

Come Follow To You, Vol 1

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WHO PREPARED THE WAY FOR YOU?

NOBODY HAS PREPARED THE WAY FOR ME, and neither am I preparing the way for anybody. This has to be understood.

There are four possibilities. One, the oldest and the most used, is what happened in Jesus' case. John the Baptist prepared the way; the disciple preceded the Master. It has its benefits, but it has its own limitations and defects also -- bound to be so. When the disciple precedes the Master he will create limitations which belong to him and the Master will have to function within those limitations. It has its benefits because when the Master comes he will not be worried about preparing the ground -- the ground will be ready; he can immediately start sowing the seeds -- but the ground will be ready according to the disciple. It cannot be according to the Master, so he will have to function under limitations. That's what created the whole trouble in Jesus' story.

John the Baptist is a different type of man from Jesus, a very fiery man, almost in flames -- and always in flames. He uses a language which fits him, but which can never fit Jesus. Jesus is very silent, very peaceful. John the Baptist is not that type of man.

He is a prophet, Jesus is a messiah, and the difference between a prophet and a messiah is great. A prophet is a religious man, deeply religious, but functioning like a politician: using the language of revolution, using a very violent language -- arousing the hearts and beings of men, stirring them. A prophet is like an earthquake. A messiah is very soothing, silent like a Himalayan valley -- lazy, sleepy. You can rest in a messiah. With a prophet, you will always be on the go.

Because of this, John the Baptist used the terminology of politics: revolution, the kingdom of God. And even that 'kingdom' has to be taken by force. It has to be, in fact. attacked. He was misunderstood because whenever you use the language of the outside world for the inner world, you are bound to be misunderstood. The politicians became afraid: "About what kingdom is this man talking? about what revolution? What does he mean by saying that the kingdom has to be taken by force?"

John the Baptist is very impatient. He wants immediate change; he cannot wait. He created the atmosphere in which Jesus had to function. John the Baptist died in imprisonment. he was beheaded by the rulers -- he was absolutely misunderstood -- but nobody was at fault: he himself was.

But because of him.... And Jesus was to follow him, Jesus was a disciple of his own disciple. He was initiated by John the Baptist because John the Baptist preceded him. He became linked. Then he had to use the same terminology. It was almost certain that he would be misunderstood.

John the Baptist died in prison, beheaded. Jesus died on the cross -- killed, murdered. John the Baptist was also talking about the kingdom of God. Of course he was not aggressive, but the very terminology appeared political. He was a very innocent man, nothing to do with politics.

But John the Baptist helped in a way. Jesus could work because all the disciples of John the Baptist were ready to receive him, he was not a stranger. John the Baptist had created a small opening, a small clearance in the wilderness of humanity. When he came he was received; there was a home ready for him -- a few people receptive to him. That would not have been possible if he had come alone without a predecessor. But the home was made by John the Baptist and the disciples whom he attracted were attracted by him. That created the trouble.

This is the oldest format: the Master is preceded by a disciple who functions as a predecessor and prepares the ground. Because of its defects and limitations, there has been another, the opposite.

Ramakrishna is succeeded by Vivekanand; he is not preceded by anybody. The Master comes first, then the disciple follows. This has its own benefits because the Master creates the whole climate, the Master creates the whole possibility of growth -- how the thing is to go. He gives language, pattern, direction, dimension.

But there are defects because the Master is infinite and when the disciple comes he is very finite. Then the disciple has to choose, because he cannot move in all directions. The Master may be showing all the directions, he may be leading you towards infinity, but when the disciple comes he has to choose, he has to

select, and then he forces his own pattern on it.

Ramakrishna was succeeded by Vivekanand. Ramakrishna is one of the greatest flowerings that has ever happened; Vivekanand is the prophet. Ramakrishna is the messiah, but Vivekanand set the whole trend. Vivekanand's own inclinations were extrovert, not introvert. His own inclinations were more towards social reformation, political change. He was more interested in bringing riches to the people, destroying poverty and hunger and starvation. He turned the whole trend around.

The Ramakrishna Mission is not true to Ramakrishna; the Ramakrishna Mission is true to Vivekanand. Now the Ramakrishna Mission functions as a social service. Wherever there is famine, they are there to serve people. Whenever there is an earthquake, they are there to serve people. Whenever there is flood -- and there is no lack of these things in India -- they are there. They are good servants, but Ramakrishna's inward revolution has completely disappeared into the desert land of Vivekanand.

Ramakrishna functioned more freely than Jesus because there was no pattern for him. He lived more spontaneously than Jesus. There was no confinement anywhere; all the directions were open to him. He could fly just like a bird in the sky, no limitations existed. But then comes the disciple. He organizes it. He organizes, of course, in his own way.

Both ways have their benefits, both have their defects. Then there is a third possibility which has never been used before. Krishnamurti is the first in the world to have used the third possibility. The third possibility is to deny both: the predecessors and the successors both. It is negative.

Krishnamurti's method is VIA NEGATIVA. So first he denied those who prepared the ground for him, That was the only way to get out of the limitations. He denied the whole Theosophical Movement: Annie Besant, Leadbetter -- they were the people who prepared the whole ground and they worked hard for Krishnamurti. They were the John the Baptists for him. They created a vast opportunity in the world for him, but then he looked, when he was ready, and he saw the defects and the limitations: that the same would be the case as happened with Jesus. He simply denied. He denied that they created a ground or that there was any need to create the ground.

While denying them he was aware that he had to deny his messiahship also -- because if he said that he is the messiah then he could deny the predecessors, but the successors would follow. Then the same trouble would be there as it had been with Ramakrishna. So he denied: "There is nobody who has preceded me and there is nobody who is going to succeed me." He denied Leadbetter, Annie Besant and the Theosophical Movement, and for his whole life he has been denying that anybody is going to become his heir or successor.

This has its own beauty, but its problems also. You may be free, very free, absolutely free -- because there is no limitation on either side, before or after -- but your freedom is in negativity. You don't create. Your freedom comes to no fulfillment, it is futile -- you don't help. It is as if somebody is so conscious about not falling ill -- he continuously works and remains aware not to fall ill -- that he forgets that sometimes you have to enjoy the health also. Otherwise you may not fall ill but the very awareness that "one should not fall ill and must remain aware" becomes an illness of a sort.

Krishnamurti is so much alert about it -- that no bondage should be created anywhere, no fetters should be created anywhere -- that he worked hard, but couldn't help anybody. It was beautiful for himself, but it has not been beneficial for humanity. He is a free man, but his freedom is his alone. That freedom could not become a taste in thousands and thousands of throats; it could not create an urge. He has remained a pinnacle of freedom, but no bridge exists. You can look at him -- he is like a beautiful painting or beautiful poetry -- but nothing can be done about it, it doesn't change you. He has broken all the bridges. This is the third possibility -- never tried before. He is the first to try it.

I have tried the fourth. That has also never been tried. The fourth is that half of my life I have worked myself as John the Baptist, and now half of my life I will function as a Christ. That is the fourth possibility: to prepare the ground and to sow it also, to sow the seeds.

There are problems about it also; it is impossible to find a way which has no problems. It has its own benefits, it has its own defects. The benefit is that I am both, so I am, in a way, totally free. Whatsoever I have done in my first step I have done knowing perfectly well what the second step is going to be. John the Baptist in me was perfectly aware of the Christ who was going to follow, they were in a deep harmony. They are one person; there is no problem about it. So John the Baptist in me could not create any limitations for the Jesus to follow -- a total freedom.

And no Vivekanand is going to follow me. I am my own Vivekanand and I am my own John the Baptist, so nobody can put a limitation on me when I am gone. And I am positive: if Krishnamurti is VIA

NEGATIVA, I am VIA POSITIVA. I have accepted both the roles and I have a certain freedom even Krishnamurti cannot have. He has to always deny, and denial in itself becomes a worry, a deep anxiety. I have nothing to deny; I just have to say yes to the total.

But there are problems, and the greatest problem is that I will always be contradictory. Whatsoever John the Baptist has said, the Christ in me has to contradict it. I will always be contradictory.

For many years I was moving around, reaching to every person, whomsoever had any capacity to grow. Nobody ever thought that someday the wanderer in me would simply sit in his closed room and would not even come out of the room -- contradictory! For years I was talking in terms of revolution: of course, John the Baptist has to talk that way. Then suddenly I stopped talking about revolution, the society, the welfare of humanity; I forgot all about it. Now only the individual exists.

Contradictory. If you look you can find two currents parallel, and the first current has been continuously contradicted by the other current. For those many years the Acharya, the John the Baptist, was doing one thing. Now the Bhagwan, something totally different, is doing a very contradictory thing.

It will be impossible later on to decide whether this man was one or two. And I suspect that somebody is going to suspect someday that this man was two, because the contradictions are so naked and there is no way to resolve them. This is the trouble with me -- but somebody had to try the fourth and I am happy that I tried it. On this earth everything has its own problem, so you cannot escape from the problem. From somewhere or other the problem will enter, so it is only a question of choice -- whatsoever fits you.

This fits me perfectly. To be free to contradict is a great phenomenon because then I am not worried at all about what I say. I don't keep any accounts, I need not be worried about what I said yesterday. I can contradict: this is a great freedom.

And if you love me I know that you will find somewhere deep within me that the contradictions are already resolved. But that will happen only to those who trust, that will happen only to those who come closer and closer to me. All the contradiction is on the surface: deep down within me they are already resolved because I am one.

I functioned as John the Baptist; now I will function as Christ. So nobody has preceded me, nobody is going to succeed me. I am a perfect circle.

WHY DO I FEEL HESITATION IN ENJOYING ANYTHING?

Joy is not allowed; you are preconditioned against joy. From the very childhood you have been taught that if you are happy then something is wrong -- unhappy, everything is good. If you are miserable nobody is worried about it, but if you are too happy, everybody is worried about you. You must have done something wrong.

Whenever a child is happy the parents start looking for the cause: he must have done some mischief or something. Why is he so happy? -- the parents are not happy. They have a deep jealousy towards the child because he is happy. They may not be aware of it, but they are jealous. It is easy to tolerate somebody else's misery, but it is almost impossible to tolerate anybody else's happiness.

I was reading an anecdote. A very religious father was bringing up his son as perfectly as possible. One day when they were going to church he gave the boy two coins: one, a one rupee coin; another, a one paise coin. He also gave him the choice that whatsoever he thought was right he could put in the donation plate in the church. He could choose the rupee or the paise.

Of course the father believed and hoped that he would put the rupee in the church plate. He had been brought up in such a way -- he could be expected to, relied upon.

The father waited. After church he was very curious to know what happened. He asked the boy, "What did you do?"

The boy admitted that he had donated the one paise coin and kept the rupee for himself.

The father couldn't believe it. He said, "Why? Why did you do this? -- we have always been inculcating great principles in you."

The boy said, "You ask why. I will tell you the reason. The priest in church talked right before. In his sermon he said, 'God loveth a cheerful donator.' I could donate the one paise coin cheerfully -- not the one rupee!"

God loveth the cheerful giver. I am absolutely in agreement with the boy: what you do is not the

question; you are religious if you can do it cheerfully. It may be a one paise coin -- it doesn't matter. It is immaterial because the real coin that you are giving is your cheerfulness.

But from the very beginning every child is taught not to be so cheerful. To be cheerful is to be childish. To be cheerful is to be natural, but not civilized; to be cheerful is somehow primitive, not cultured. So you have been brought up not to be cheerful and whatsoever you have ever enjoyed was condemned again and again. If you enjoyed just running and shouting around the house, somebody was bound to be there saying,"Stop that nonsense! I am reading the newspaper!"-as if the newspaper is something very valuable.

A child shouting and running is a more beautiful sight than any newspaper. And the child cannot understand: "Why do I have to stop? Why can't you stop your newspaper reading?" The child cannot understand: "What is wrong in my being happy and running?"

"Stop!" -- the whole cheerfulness is suppressed, the child becomes serious. Now he sits in a corner unhappy. The energy needs movement: the child is energy, he delights in energy. He wants to move shout and scream. He is full of energy he wants to overflow, but whatsoever he does is wrong. Either the mother is saying, "Keep quiet," or the father, or the servant, or the brother, or the neighbors. Everybody seems to be against his flowing energy.

One day it happened: Mulla Nasrudin's wife was very angry. Her small boy was making too much of a nuisance, creating too much nuisance. Finally she was exhausted and she ran after him -- she wanted to thrash him well -- but he escaped, escaped upstairs, and hid himself under a bed. She tried hard, but she couldn't get him out. And she was a very fat woman, she couldn't get underneath, so she said, "Wait, let your father come."

When Mulla Nasrudin came, she told the whole story. He said, "Don't be worried; leave to me. I will go and put him right."

So he went upstairs, walked very quietly, looked under the bed and he was surprised -- surprised the way the boy greeted him. The boy said, "Hello, Dad -- is she after you also?!"

Everybody is after him. The overflowing energy is looked at as a nuisance. And that is DELIGHT for the child. He doesn't ask much; he simply asks a little freedom to be happy and to be himself. But that is not allowed.

"It is time to go to sleep!" When he doesn't feel like going to sleep, it is time. He has to force himself. And how can you force sleep -- have you ever thought about it? Sleep is nothing voluntary, how can you force it? He turns in his bed -- unhappy, miserable -- and cannot think how to bring on sleep. But it is time; it has to be brought or it is against the rules.

And then in the morning when he wants to sleep a little longer -- then he has to get up. When he wants to eat something, it is not allowed; when he doesn't want to eat something, it is forced. This goes on and on. By and by the child comes to understand one thing: that whatsoever is cheerful for him has something wrong about it. Whatsoever makes him happy is wrong, and whatsoever makes him sad and serious is right and good and accepted.

That's the problem. You ask, "Why do I feel hesitation in enjoying anything? " Because your parents, your society, are still after you.

If you are really with me, drop all that nonsense that has been forced on you. There is only one religion in the world and that religion is to be happy. Everything else is immaterial and irrelevant. If you are happy, you are right; if you are unhappy, you are wrong.

Every day it happens, people come to me -- the wife comes or the husband comes and the wife says she is very unhappy because the husband is doing something wrong. I always tell such people that if the husband is doing something wrong, let him be unhappy. "Why are you unhappy? The wrong itself will lead him towards unhappiness -- why are you worried?"

But the wife says, "But he is not unhappy. He goes to the pub and he enjoys. He is not unhappy at all."

Then I say, "Something is wrong with you, not with him. Unhappiness is the indicator. You change yourself; forget about him. If he is happy, he is right."

I tell you, if you can go happily to a pub, that is better than going unhappily to a temple -- because finally one comes to discover that happiness is the temple. So what you do is not the question -- -what quality do you bring to it while doing it? Be happy and you are virtuous; be unhappy and you are committing what religious people have called sin. You must have heard them say that the sinner will suffer some day in the future, in some future life, and the saint will be happy somewhere in the future, in a future life. I say that is absolutely wrong. The saint is happy here and now, and the sinner is unhappy. Life does not wait for so long; it is immediate.

So if you feel yourself unhappy, you have been doing something wrong with yourself. If you cannot enjoy -- if some hesitation comes in, if you feel afraid, guilty -- it means somewhere by the corner the shadows of your parents are still lurking.

You may be enjoying, or trying to enjoy, ice cream, but deep in the unconscious the shadow of the mother or the father is lurking. "This is wrong. Don't eat too much, this is going to harm you." So you are eating, but the hesitation is there. The hesitation means that the contradiction is there.

Try to understand your hesitation and drop it. And this is one of the most unbelievable phenomena: that if you drop the hesitation it may come to pass that you stop eating too much ice cream automatically (because eating too much may be part of it). Because they have denied it, they have created a certain attraction in it. Every denial brings attraction. They have said, "Don't eat it," and that has created a hypnotic, a magnetic, attraction to eat it.

If you stop having any hesitations, you drop all the parental voices, all the upbringing that you have been forced to go through. You may suddenly see the ice cream as just an ordinary thing. Sometimes one can enjoy it, but it is not a food. It has no nutritious value -- it may even be harmful. But then you understand. If it is harmful you understand it, you don't eat it. And you can always eat it sometimes, sometimes even harmful things are not so harmful. Once in a while you can enjoy it, but there is no obsession to eat it too much. That obsession is part of the repression.

Drop hesitations. People come to me and they say they want to love, they hesitate; they want to meditate, but they hesitate; they would like to dance, but they hesitate. If this hesitation is there and you go on feeding it, you will miss your whole life. It is time: drop it! And nothing else is to be done: just become aware that this is just the way you have been brought up, that's all.

Consciously it can be dropped; it is not your being. It is just in your brain, it is just an idea which has been forced upon you. It has become a long habit -- and a very dangerous habit at that because if you can't enjoy, then what is this life for?

And these people who cannot enjoy anything (love, life, food, a beautiful scene, a sunset, a morning, beautiful clothes, a good bath -- small things, ordinary things), if you cannot enjoy this things, and there are people who cannot enjoy anything: they become interested in God. They are the most impossible people; they can never reach to God. God enjoys these trees, otherwise why does He go on creating them? He is not fed up at all, not at all. For millennia He has been working on trees and flowers and birds, and He goes on listening.He goes on replacing: new beings, new earths, new planets. He is really very, very colorful! Look at life, watch it, and you will see the heart of God -- how it is.

People who are very up-tight, unable to enjoy anything, unable to relax, incapable even of enjoying a good sleep, they are the very few people who become interested in God. And they become interested for the wrong reasons. They think that because life is useless, futile, they have to seek and search God. Their God is against life remember.

Gurdjieff used to say, :I have searched into every religion, into every church, mosque and temple, and I have found that the God of the religious people is against life." And how can God be against life? If He is against, then there is no reason why life should exist or should be allowed to exist. So if your God is against life, in fact, deep down, you are against the real God. You are following a Godot, not a God.

God is the very fulfillment of life, God is the very fragrance of life, God is the total organic unity of life. God is not some thing that exists like a dead rock, God is not static. God is a dynamic phenomenon. God does not exist, It happens When you are ready, It happens. Don't think that God exists somewhere and you will find a way to reach Him. No, there is nowhere, and there is no God existing somewhere waiting for you.

God is something that happens to you when you are ready. When you are ready, when the sadness has disappeared and you can dance, when the heaviness has disappeared and you can sing, when the heavy weight of conditioning is no more on your heart and you can flow -- God happens. God is not a thing that exists; It is something that happens. It is a dynamic, organic unity.

And when God happens, everything happens: the trees, the stars, the rivers. And to me, to be capable of enjoying is the door. Serious people have never been known to have reached Him. Seriousness is the barrier -- the wrong attitude. Anything that makes you serious is irreligious. Don't go to a church that makes you serious.

It happened once:A woman purchased a parrot, but by the time she reached home she was very much puzzled, worried. She had paid a good price for it; the parrot was beautiful. Everything was good, only one thing was very dangerous -- once in a while the parrot would say loudly, "I am a very wicked woman." This

was something!

The woman lived alone. And she was a very religious woman -- otherwise why live alone? She was a very serious woman, and this parrot would say again and again -- and even passers-by would hear and listen -- and the parrot would say, "I am a very, very wicked woman."

She went to the vicar because he was the only source of her wisdom and knowledge and information. She said, "This is very bad, and I am puzzled about what to do. The parrot is beautiful and everything is good except this."

The vicar said, "Don`t be worried. I have two very religious parrots. Look!" -- one was in his cage tolling the bell and another was praying in his cage. Very religious people -- "You bring your parrot. Good company always helps. Leave your parrot for a few days here with these religious people, and later on you can take your parrot back."

The woman liked the idea. She agreed brought the parrot, and the vicar introduced the parrot to his parrots. But before he could say anything, the parrot said, "I am a very, very wicked woman."

The vicar was also nonplussed -- what to do? In that moment the parrot who was praying stopped praying and said to the other parrot, "You fool! Stop tolling the bell, our prayers are fulfilled." They were praying for a woman! "Stop tolling the bell; the prayer is answered!".

In fact whenever you see somebody praying, suspect something has gone wrong. They are praying for a woman, praying for money; praying for something, praying for happiness. A really happy person does not pray. Happiness is his prayer, and there cannot be a higher or a greater prayer than just to be happy.

A happy person does not know anything about god, does not know anything about prayer. His happiness is his God, his happiness is his prayer-he is fulfilled. Be happy and you will be religious: happiness is the goal.

I am a hedonist, and as far as I see it, all those who have known have always been hedonists, whatsoever they say. A Buddha, a Jesus, a Krishna -- all hedonists. God is the ultimate in hedonism, He is the peakest peak of being happy.

Drop all the conditioning that you carry with you. And don't try to condemn your parents because that won't help. You are a victim of there conditioning, but what could they have done? They where victims of there on conditionings of their parents, so it is a long succession. Nobody is responsible, so don't feel angry that your parents destroyed you. They couldn't help it. If you understand, you will feel pity for them. They were destroyed by their parents, and their parents were destroyed by somebody else, and it has always been going on. It is a succession, a chain.

You simply get out of it. There is no point in condemning anybody and there is no point in being angry -- an angry young man and this and that. There is no point. That is again a foolishness. Once you are sad, then you become angry. That is as bad as sadness. Just look at the whole thing and get out of it. Simply slip out of it without making any noise. That's what I call rebellion.

The revolutionary gets angry. He says the education has to be changed, he says the society has to be changed, he says a new type of parent is needed in the world. Then only will everybody be happy. But who will do this? The doers are always in the same mess, so who will be the help? "Create a new education" -- but who will create it? The teachers have to be taught first. And the revolutionaries are just as much a part of this nonsense as the reactionaries, so who will bring the revolution? The hope is futile.

There is only one hope: you can bring light to your being. And it is available immediately, there is nothing to it. Have you ever seen a snake slipping out of his old skin? -- it is just like that. You simply slip out of it: forgive and forget. Don't be angry against your parents; they themselves were victims. Feel pity for them.

Don't be angry against the society, it could not have been otherwise. But one thing is possible: you can slip out right now. Start being happy from this very moment. Everything is available -- only a deep attitudinal change is needed: that from now on you will look at happiness as the good and misery as the sin.

WILL I BE ABLE TO TAKE ALL THAT I FEEL HERE WITH YOU WHEN I LEAVE OR WILL ALL THAT HAS HAPPENED JUST BE A MEMORY?

When you leave, if you don't leave yourself here, if you take your 'I' with you, then whatsoever has happened will become a memory. Then whatsoever has happened will be left behind. If you want to carry it

with you, then you cannot carry yourself within. The choice is open: either leave yourself here, then whatsoever has happened will be carried within you; or take yourself back home, then whatsoever has happened will be left here. The choice is yours.

If you can drop the ego, then whatsoever is happening is real. But if you cannot drop the ego, then it is going to become a memory, and it will create more trouble for you because the memory will become a haunting. You have had a glimpse, and now it is lost. You will be more miserable than ever. You know that it exists, but now you have lost the track. You know it is somewhere: now you cannot simply say that it doesn't exist; that argument won't help. Now you cannot easily become an atheist and say there is no God and there is no meditation and there is no inner core to human beings -- you cannot say that. You have tasted it. Now the taste will surround you, haunt you, will call you.

The choice is yours. You can drop your 'I' with me, and the vision that has happened will become part of your reality. It will be integrated in your organic unity, it will be crystallized. But you cannot have both, you can have only one, so before you leave, please make certain that you are leaving your 'I' with me. Make certain that your surrender is real and total, make certain that you are really surrendered. Then wherever you are, you are close to me.

It is because of your surrender that you are close to me, it is not a question of physical space. Surrendered, you are close to me -- you may be on another planet. Not surrendered, you may be just sitting close to me -- you are far away.

YESTERDAY YOU MENTIONED THAT LAW IS ANTI-LOVE, BUT THAT WITHOUT IT LOVE CANNOT EXIST AND GROW. PLEASE EXPLAIN IN WHICH WAY LAW IS NEEDED FOR LOVE TO GROW.

For every growth the opposite is needed because the opposite creates the tension. Without the opposite, things relax into death. This is one of the most fundamental things in life.

Love cannot exist without the law; the law is the opposite. The law is the non-spontaneous, the mechanical; love is the spontaneous, the non-mechanical. Love is uncaused; law is within cause and effect. Love is individual; law is social. Can you exist without the society? Without the society you will not be born. You need a mother, a father, you need a family to grow in, you need a society to thrive in. Without a society you cannot exist.

But remember, if you just become a part of society, you have already moved into non-existence again. Without the society you cannot exist, and you cannot exist just as a member of the society either. Jesus says, "Man cannot live by bread alone." Do you think it means you can live without bread? Man cannot live by bread alone -- true, absolutely true -- but can man live without bread? No, that too is not possible. Man needs bread. It is necessary, but not enough. It simply gives you a base, but it doesn't give you a jump, a flight. It is a jumping board. Don't get stuck at that.

Jesus says: "The Sabbath is created for man, not man for the Sabbath." The law is needed because the society is needed. The law is the bread. But if there is only law -- if you exist as a member of the society, a law-abiding member of the society, and nothing else exists in you which is beyond law -- then you exist in vain; then you exist "just by bread alone". Then you eat well, you sleep well, and nothing else happens.

It is good to eat well, but not enough -- something of the unknown is needed. Something from the invisible is needed to penetrate you; the romance of the unknown is needed. Without it you will be a syllogism of logic but you will not be a poetry. Without it you may be quite right, but just 'quite right' -- no romance, no poetry, no dance.

Love is the mysterious, the law is the non-mysterious. The law helps you to be in the world; love gives you the reason to be. The law gives you the cause to be, and love gives you the reason to be. The law gives you the base; love becomes the home, the house.

And remember one thing: that the base can exist without the house, but the house cannot exist without the base. The lower can exist without the higher, the higher cannot exist without the lower. A man can exist with just bread -- he will not have anything worth having, he will not have any reason to exist -- but he can exist; he can just vegetate. But even a great lover cannot exist without bread: even Jesus or Buddha cannot exist without bread. They have found the celestial home of love, but they cannot exist without bread.

The lower is, in a way, independent of the higher. The higher is dependent, in a way, on the lower. But this is so. And it seems simple, it is easy. You make a temple.... What we call in India the kalash, the golden

cap of the temple, cannot exist without the whole temple there. If you remove the temple, the kalash -- the golden cap -- will fall down. It cannot exist without the temple. Of course, the temple can exist without the cap; there is no problem about it.

Just think: a man is hungry -- can he dance? Dance is impossible. The man is starving, he cannot even think. He cannot imagine what dance means. He may have known it in the past, but he will not even be able to believe that he has known it. It seems impossible, it seems almost nonexistential. It cannot exist in a starved body -- how can you think of a dance descending? But think of another man who is well fed and without any dance. There is no trouble -- you can vegetate.

The higher is not a must, it is a freedom. If you want, you grow in it; if you don't want, there is nobody forcing you to grow in it. The lower is a need, it is not your choice. It has to be fulfilled.

Law is anti-love. If you are too lawful, you will not be able to love anybody -- because the very quality of love is spontaneity. It comes from the blue, it can disappear in the blue. It has no reason, no cause here. It happens like a miracle, it is magical. Why it happens, how it happens, nobody knows. It cannot be manipulated: it is anti-law, it is anti-gravitation, it is anti-science, it is anti-logic. It is against all logic and against all law.

Love cannot be proved in any lab, and love cannot be proved by any logic. If you try to prove it by logic, you will come to know that there is nothing like love, love is impossible. It cannot exist -- but it exists! Even great scientists fall in love. They cannot prove it in their labs, they cannot argue for it, but they also fall in love. Even an Einstein falls in love.

Love makes everybody humble. Even Einstein -- so proud of his logic, argument, science -- suddenly falls in love one day: an ordinary woman -- Frau Einstein. Suddenly his whole science disappeared and he started believing in the impossible. Even in his later life he used to shrug his shoulders: "It happens, but if you ask me as a scientist I cannot vouch for it. But it happens -- if you ask me as a man."

In his last days he said, "If love exists, then God must also exist. If one impossible is possible, then why not the other?" He died as a deeply humble and religious man.

Somebody asked him, "If you are born again, what would you like to be?"

He said, "Not a scientist again. I would rather be a plumber."

What is he saying? He is saying that he has seen the falsity of all logic and he has seen the futility of all scientific argument.What he is saying that he has seen through and through that cause and effect maybe the base, but they are not the pinnacles. The real temple the real mystery of life, moves through love, prayer, happiness -- all impossibles. If you think of them you cannot believe, but if you allow them to happen then a great trust and a great grace arises in you.

Moses is the law. The society cannot exist without Moses, he is a must. The society cannot afford to lose him; the society would be a chaos without a Moses. He is absolutely needed, he is the very foundation. BUT JESUS IS LOVE. Moses is needed, is necessary, but not enough. If Moses alone rules the world, the world will be not worth living.

Jesus. A breeze from the unknown -nobody knows from where it comes, nobody knows where it goes. A penetration of eternity into time -the entry of the mysterious into the known.

Jesus cannot come without Moses, remember. Moses will be needed. He is the bread, but the bread has nothing of romance in it. The wine -that is the romance, the poetry, the dance, the celebration, the joy, the ecstasy.

Yes, Moses cannot exist without Jesus... Jesus cannot exist without Moses. That's why Jesus says again and again, "I have come to fulfil, not to destroy." Moses was just a foundation. Jesus raises the temple of God in it.

Moses is the absolutely right citizen, the good man. Jesus is not so good. Sometimes one suspects whether he is good or bad; he confuses. He moves with drunkards, he stays with a prostitute. No, never... you cannot conceive of Moses doing that. Moses is an absolutely right man, but thats where he misses something: the beauty, the freedom. He always moves on the right track, he is a railway line. Jesus is like a river. He changes -sometimes left, sometimes right, sometimes he changes the path completely.

Moses is absolutely believable; Jesus not so. Sometimes one suspects whether this man is right or wrong. That was the problem for the Jews. They had lived on the bread of Moses, they had followed Moses and his Ten Commandments, and now this man comes and says, "I am the fulfillment of all that has preceded me," and, "I have come not to destroy, but to fulfill." But what type of fulfillment is this? He does not look like Moses at all.

He has no condemnation of the bad. He says, "Judge ye not! " Moses is a great judge, and Jesus says,

"Judge ye not, so that ye may not be judged." Moses says, "Don't do evil," and Jesus says, "Resist not the evil" -- very confusing. He must have created great chaos. Wherever he moved he must have brought confusion and conflict to people's minds, he must have created anxiety. That's why they took revenge and killed him; it is absolutely logical.

Buddha was not killed in India, Mahavir was not killed -- sometimes a few stones were thrown or things like that, but they were not killed, crucified. They never confused the mind so much as Jesus. They had something of the Moses in them, and Jesus has nothing of the Moses in him. Mahavir has much of the Moses in him. He has something of the law and something of love, both.

Jesus is pure love. That's why he was crucified. He had to be crucified -- such pure love cannot be tolerated, such pure grace is impossible to bear; the very presence is intolerable because it hurts. The very presence of Jesus throws you in confusion, and the only way to protect yourself and defend yourself is to kill this man, destroy this man.

By destroying Jesus the people tried to live with Moses and law alone, and not be bothered by love. The day Jesus was crucified, it was nothing but an indication that the ordinary mind would like to live without love. Love was crucified, not Jesus. He is just symbolic.

There are many complications. Jews have always been puzzled about why this man Jesus influenced the whole world so much and he could not influence the Jews at all. Jews are great scholars, their rabbis are great pundits, and they have been trying to prove that Jesus did not say a single new word, that all that he said is written in Jewish scriptures. Then why has this man become the very axis of humanity? What happened? -- it seems unbelievable.

They are right in a way: Jesus has not said a single word that cannot be found in the sayings of old rabbis. No, he has not said a single new word. But that is not where he is unique, he is unique in the way he has said it -- not the word, but the way he has asserted it. In the Old Testament you come again and again across the expression: "The Lord hath said...." But that is not characteristic of Jesus. Whenever he says this, he says, "I say unto you..." -- not, "The Lord...." He is the Lord. The Old Testament says: "The Lord says this"; Jesus says, "I say unto you." The old rabbis stammer, Jesus speaks; the old rabbis have a borrowed glory, Jesus has his own. The old rabbis speak FROM authority; Jesus with authority -- and that is a great difference.

It is said that once the enemies of Jesus sent a man to catch hold of him and bring him to the temple. He was teaching near the temple and a crowd had gathered. The man went there to catch hold of him, to imprison him, but the crowd was big and he had to enter the crowd to reach the man -- it took time. While he was penetrating the crowd, he had to hear what this man was saying. Then he stopped, he forgot that for which he had come. Then it became impossible to imprison this man. He came back.

The enemies asked, "Why have you come back? Why have you not caught hold of him?"

He said, "I was going to, but his words fell in my ear. And I tell you, no man has ever spoken like this man! The very quality, the authority, the power that he speaks with, overpowered me. I was hypnotized: it became impossible to catch hold of this man."

Jesus is love. Love has authority of its own, it is not borrowed. The old rabbis and the Old Testament people are like the moon -- the borrowed light. Jesus is the sun; he has his own light. Love has its own authority; law never has its own authority. The authority is from Moses, Manu, Marx; the authority is from the scripture, the tradition, the convention. The authority is always of the old, it is never fresh and new.

Love is anti-law. But if you have love, you can be lawful also; there is no problem in it. But then you are more than the law; you have something of love within you.

You live in the society, you have to follow the rules. They are just like: 'keep to the left' or 'keep to the right' -- nothing ultimate about them; just rules to keep the traffic in control, otherwise it will be almost impossible to move. Good as far as it goes, but don't think of yourself that because you always keep to the left you have attained something. Of course it is good as far as it goes, but nothing much -- what have you attained? The traffic will be convenient, that's all -- but what have you attained?

All morality, all law, is good as far as it goes, but it doesn't go far enough. Love is needed. Love is a sort of madness: illogical, irrational.

WITNESSING, AWARENESS, MEDITATION, SUDDENLY SEEM DISTANT AND STERILE ADULT IDEAS IN THE FACE OF THE FLOOD OF WILD AND CHILDISH ADORATION WHICH FILLS ME WHILE I AM LISTENING TO YOU TALK ABOUT JESUS. MY ADULT SELF SAYS, "BEWARE; DON'T INDULGE IN

SLOPPY, SLEEPY SENTIMENTALITY -- THIS IS JUST THE MIND, CHILDHOOD CHRISTIAN CONDITIONING." BUT THE IMPULSIVE, YEARNING SEVEN-YEAR-OLD FEELS LIKE STICKING OUT HER TONGUE AT THE TWENTY-EIGHT-YEAR-OLD SERIOUSLY SPIRITUAL SEEKER. WHICH IS THE REAL ME?

Neither -- but the one who is watching both, the one who has asked the question. You are neither a seven-year-old nor a seventy-year-old. Oldness is irrelevant to you, age does not belong to you. You are eternal -- neither the child, nor the young man, nor the old man.

Always fall back to the witness, go deeper and deeper into witnessing. Never allow any other identification to settle: of the child or the adult -- no. All identifications are bondages.

Total freedom is not in identification; total freedom is in non-identification with each and every thing. Someday, when all identifications are broken and they fall down -- like clothes drop -- and you are absolutely nude in your freedom, then you will know who you are.

You are gods in exile. Only by witnessing will you remember who you are. Then all misery disappears, all poverty disappears. You are the very kingdom of God.

WHY DO YOU GIVE SANNYAS TO SO MANY CREEPS?

It is from Anand Bodhisattva. If not, then, Bodhisattva, how could you be a sannyasin?

I love creeps. They are good people. Everybody is accepted, I make no conditions, because I don't look at how you look. I am not bothered by your appearance. I look at you, and you are gods in exile -- maybe sometimes with dirty clothes, sometimes with an unwashed face, but still a god.

Sometimes you look like a creep, but you are not. Because I can see you deep within your reality, I accept you totally. Whatsoever you pretend to be, you cannot deceive me. These are all pretensions. You may be deceived by your own pretension; I am not deceived. I look direct and immediate; I look into you. And I always find the fresh, the eternal, the beautiful: truth and grace -- divinity. You are sovereigns....

Come Follow To You, Vol 1

Chapter #3
Chapter title: And, Lo, The heavens Opened

23 October 1975 am in Buddha Hall

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MATTHEW 3
1 IN THOSE DAYS CAME JOHN THE BAPTIST, PREACHING IN THE WILDERNESS OF JUDAEA,
2 AND SAYING, REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND.
11 I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE: BUT HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE:
13 THEN COMETH JESUS FROM GALILEE TO JORDAN UNTO JOHN, TO BE BAPTIZED OF HIM.
14 BUT JOHN FORBAD HIM, SAYING, I HAVE NEED TO BE BAPTIZED OF THEE, AND COMEST THOU TO ME?

15 AND JESUS ANSWERING SAID UNTO HIM, SUFFER IT TO BE SO NOW: FOR THUS IT BECOMETH US TO FULFILL ALL. RIGHTEOUSNESS. THEN HE SUFFERED HIM.
16 AND JESUS, WHEN HE WAS BAPTIZED, WENT UP STRAIGHTWAY OUT OF THE WATER: AND, LO, THE HEAVENS WERE OPENED UNTO HIM, AND HE SAW THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM:
17 AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

I HAVE HEARD A STORY -- it happened in the days of knights and castles. A young Englishman was searching for his fortune, wandering all over the land. Tired, he paused under a tree near a castle to rest. The duke of the castle was passing by. He stopped and inquired why the young man was waiting there, for what he was looking. The young man said, "I am an architect and I am in search of employment."

The duke was very pleased because he needed an architect. He said, "You come with me. You be my architect, and whatsoever your needs are, they will be fulfilled from my castle and the land. You can live like a really rich man. But be faithful, and remember one thing: if you leave, you will have to leave as empty-handed as you are coming in."

The young man agreed. Weeks passed and then months and he worked faithfully, and the duke was very pleased with him. All his needs were fulfilled, he was looked after -- he really lived like a rich man in the castle.

But by and by he started feeling uneasy. In the beginning it was not clear what the cause of it was because, in fact, there was no cause to be uneasy. Every need was taken care of. It was like a cloud surrounding him, a heaviness, the feeling of something being missed. But not knowing exactly what it was, he was confused.

Then one day it flashed like lightning before him -- he understood the cause. He went to the duke and said that he was leaving.

The duke could not believe it. He said, "Why are you leaving? If there is any difficulty you simply tell me and it will be done. I have been very much pleased with your work. and I would like you to be here for your whole life."

The young man said, "No, I am leaving. Please allow me to leave."
The duke asked, "But why?"

The young man said, "Because nothing belongs to me here. Empty-handed I have come; empty-handed I will have to leave. This is a dream: nothing belongs to me here."

This is the point where a person starts becoming religious. If something belongs to you in this world, you are not yet ready to be religious. Empty-handed you come; empty-handed you go. Once you realize this, like a flash of lightning everything becomes clear. This world cannot be your home -- at the most an overnight stay. 'In the morning we go.'

Once you have the feeling that you are here only momentarily -- you cannot possess anything, you cannot have anything here -- it becomes a dream, what Hindus call MAYA. It becomes illusory. That is the definition of MAYA: something which appears to be yours and is not; something which appears to be real and is not; something which seems to be eternal and is only momentary -- something which is made of the stuff that dreams are made of.

Unless one understands it, one goes on doing things which are eventually found to be meaningless. The day death comes, your whole life proves to be meaningless. Confronting death you will see that your hands are empty -- and you worked hard! You were in so much anguish and anxiety for things which cannot be possessed.

It is not in the nature of things that they can be possessed. Possession is impossible because you are here only for a few moments. Things were here before you; things will be here after you. You come and go, the world remains.

Be a guest, and don't start feeling and believing that you are the owner here. Then your life changes immediately; then your life takes on a new hue, a new color, a new dimension. That dimension is religion.

Once you understand it, you need initiation -- initiation into the other world. It is available, just by the corner. Once this world is understood to be just a dream, the other becomes available.
This was the whole message of John the Baptist:

REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND.

It has been tremendously, terribly misunderstood by Christians. From the very beginning the message was misunderstood. People thought that the world was going to end and John the Baptist was forecasting, was predicting, the end of the world.

FOR THE KINGDOM OF HEAVEN IS AT HAND. People thought that this world was going to end -- this was the misunderstanding -- so they waited. John the Baptist died, and there was no sign of the kingdom coming. This kingdom continued, and that kingdom never came. Then Jesus was again saying the same thing: REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND. Then they waited... then he was crucified... and the kingdom never came. And Christians have been waiting for twenty centuries since then.

Now much doubt has arisen in the mind. The priest in the pulpit goes on repeating these words, but they are no longer meaningful. He knows himself they are not meaningful. He goes on saying, "Repent ye: for the kingdom of God is at hand," but he knows that for twenty centuries it has not happened and the world has continued.

But this was not the meaning at all. The world is not going to end: you are going to end. When John the Baptist said, "Repent ye: for the kingdom of heaven is at hand," he never meant that this world is going to end. He simply meant that you are going to end, and before you die, make contact with the other world. Repent for all that you have done to possess this world, repent for the way you have lived in this dream as if it was reality, repent for all that you have been doing and thinking, because all that is baseless.

Unless you repent, you will not be able to see that the kingdom of God is just by the corner. Your eyes will remain filled with this world; you will not be able to see the other. Before the other can be seen, your eyes have to be completely cleaned of this world -- the world af things; the world of matter; the world of lust, possession; the world of greed and anger; the world of jealousy, envy; the world of hatred; the world of the ego. Your eyes have to be completely cleaned, washed, before you can see the kingdom of God. In fact the moment your eyes attain to clarity, this world disappears -- just like in the morning when you become awake, the world of dreams disappears; another world opens its door. The kingdom of God is a reality and THIS world is only a production of your mind.

John the Baptist -- and later on, Christ -- were saying that you are going to end, but that is difficult for the mind to understand. The mind can think and believe that everything else is going to end but not that it is going to end. The mind goes on saving itself, defending itself.

Somebody dies. You see the dead body, but it never occurs to you that you are going to die. You sympathize with the family of the dead man. You say, "Poor man. He could have lived a little longer. He was not yet old enough. His family was so dependent on him -- now what will happen?"

The wife is crying and weeping, the children are mad. What will happen? You think about the dead man, you think about the dead man's family, you think about the future of the orphaned children, you think of the widowed wife, but you never think that this death is your death also. You always hide yourself, you always go on defending yourself. Deep down everybody thinks that he is not going to die. Death always happens to others.

The mind interprets in such ways that it misses the whole point. The world is to continue: it has always been there and it will always be there. Only you will not be there; death will take you away. As empty-handed as you entered, you will have to leave. If that understanding penetrates your being, then repentance becomes possible. Repentance is nothing but attaining to this clarity of vision.

This word 'repentance' is very, very significant. There is no other word that is more significant in Jesus' terminology because repentance will open the door of the divine. What is this repentance?

You have been angry and you repent. You feel sorry: you have behaved badly with someone. You repent and you ask to be pardoned. Is Jesus' and John the Baptist's repentance the same? Then it cannot go very far, because you have repented many times and you have not changed. How many times have you repented? How many times have you been angry, greedy, violent, aggressive, and you have repented? But your repentance has not transformed you, it has not brought you near the kingdom of God. It has not opened any new doors, new dimensions; you remain the same. Your repentance and Jesus' repentance are not the same. In fact they are almost diametrically opposite.

So whatsoever you have been understanding about repentance is absolutely false. Try to understand. When you repent, you don't in fact repent. When you repent you are in fact trying to repair the image. It is not repentance; it is repairing the broken image that you had of yourself.

For example, you have been angry and you have said many things. Later on when the rage is gone, the madness gone, you cool down and you look back. Now there is trouble. The trouble is that you have always been thinking that you are a very peaceful, peace-loving man; you have always been imagining that you never become angry. Now that image is broken. Your ego is shattered: now you know that whatsoever you have been believing has proved wrong. You have been angry, you have been very angry, and you have said and done things which are against your ego. You have shattered your own self-image. Now you have to repair it.

The only way to repair it is to repent. You go and repent, you say good things. You say, "It happened in spite of me. I never wanted it to be so. I was mad; I was not in my senses. The anger so much possessed me that I was almost unconscious, so whatsoever I have said, forgive me, I never meant it. I may have uttered it, but I never meant it."

What are you doing -- repenting? You are simply repairing. The other man relaxes: when somebody asks to be forgiven. he has to be forgiven. If he cannot forgive, then he is not a good man. He was angry about your anger, he was planning to take revenge, but now you have come to be forgiven. If he does not forgive, then he will not be able to forgive himself. Then his image will be broken.

And that is the trick you are playing. Now if he does not forgive you, you are the good guy and he is the bad guy. Now the whole thing has been thrown upon him. This is a trick, a very cunning trick. If he does not forgive you, he is a bad man. Now you are at ease, your image repaired: you have thrown the whole guilt on him. Now he will feel guilty that he cannot forgive and a good man has to forgive. If he forgives, it is good; if he does not forgive, then too it is good for you. Now it is a question for him to decide.

This is not repentance. When John the Baptist and Jesus say, "Repent!" they mean an absolutely, totally different thing. What do they mean?

They mean: try to see, try to understand, what you have been doing. Look through and through, go to the very roots of your existence, being, behavior, and see what you have been doing, what you have been BEING. It is not a question of any particular act that you have to repent for, it is your whole quality of being. Not any anger, not any greed, not any hatred -- no. Not any enmity -- nothing. It is nothing about any particular act. It is something about your very being: the way, the style, of your existence. It has no concern with any particular fragmentary act.

When you repent, you repent about a certain act. Your repentance is always in reference to certain acts. Jesus' repentance is not about certain acts, it is about your being. The way you have been has been absolutely wrong. You may not have been angry -- still you have been wrong. You may not have been full of hatred -- still you have been wrong. You may not have possessed much wealth -- still you have been wrong. It is not a question of what you have done; it is a question of how you have been. You have been asleep, you have been unconscious. You have not lived with an inner light; you have lived in darkness.

When they say, "Repent!" they mean repent for the whole way you have lived up to now, the way you are. It is not a question of asking forgiveness from somebody -- no, not at all. It is just a returning. The word 'repent' originally meant 'return'. In Aramaic, which Jesus and John used as their language, 'repent' means 'return, return to your source; come back to your original being'.

What Zen Masters say -- "Search for your original face" -- is the meaning of REPENT YE. Drop all your masks. It is not a question between you and others, it is a question between you and your God. REPENT YE means drop all the masks and stand before God in your original face -- the way he has made you. Let that be your only face: the way he wanted you to be. Let that be your only being. Return to the original source, come back to your deepest core of being. Repentance is returning back; it is one of the greatest spiritual turnings.

This is what Jesus means by conversion. A Hindu can become a Mohammedan, a Mohammedan can become a Christian, a Christian can become a Hindu -- that is not conversion. That is again changing masks. When a Christian becomes religious, a Hindu becomes religious, a Mohammedan becomes religious, then it is conversion. It does not mean to move from one religion to another because there are not two religions in the world. There cannot be two. Religion is one.

Religiousness is a quality; it has nothing to do with sects and doctrines and dogmas, churches and temples and mosques. If you are in a mosque and you become religious, you will no longer be a Mohammedan; you will simply become a pure being who has no adjective attached to him. If you are praying in a temple, the temple disappears: you are no longer a Hindu; you have become religious. This is conversion.

I was reading the life of a very famous bishop. He went to St. Mary's Church in Cambridge to deliver a

university sermon. Thirty, forty years before, when he was a young man, he was an undergraduate there. He was full of reminiscences, memories of his young age. He looked around -- could he recognize anybody who was there when he was an undergraduate?

He recognized an old verger. After the sermon he went to him and said, "Do you recognize me? I was a student here forty years before. Everybody else has gone, I can only recognize your face. Thank God you have good health. You served Him well."

The verger said, "Yes, I thank God, I thank Him very much, because after listening -- and I have been listening to each and every sermon that has been delivered in this church for fifty years! -- thank God after listening to all sorts of nonsense for fifty years, I am still a Christian."

It is difficult to be a Christian if you listen to all sorts of nonsense that has been preached in the name of Christianity. It is difficult to be a Hindu if you know all the nonsense that has been written in the name of Hinduism. It is difficult to be a Mohammedan if you know what it means to be a Mohammedan. Because you don't know, it is easy. You remain a Hindu because you don't know what it means: you don't know the hatred implied in it, you don't know the politics intrinsic to it.

It is easy to be a Christian, not knowing what Christianity has done in the past. It has been murderous: Christianity has killed more people than Communism. But it is easy if you don't know. The more you know, the more it will become difficult to be a Christian, to be a Mohammedan, to be a Hindu. In fact, you will understand that these are the ways of not being religious, these are the ways which prevent you from being religious, these are the ways which are the barriers. They deceive you that you are religious, they give you a false coin; they are fakers, counterfeits. To be religious is not to be a Mohammedan, not to be a Christian, not to be a Hindu: to be religious is just to be religious, nothing else is needed. That is conversion.

If you repent, conversion happens. Conversion is the by-product of repentance. One does not have to repent for his acts, because that is not real repentance. One has to repent for his whole being. Only then transformation is possible.

Now, listen to these words of the gospel:

IN THOSE DAYS CAME JOHN THE BAPTIST, PREACHING IN THE WILDERNESS OF JUDAEA.

John's name has become JOHN THE BAPTIST. Nobody else's name in the whole history of the world has become so connected with baptism. He initiated hundreds of seekers, and his way of initiation was something unique. He initiated them in the River Jordan. First they would meditate with him for a few days, a few months, or sometimes for a few years. When they would be ready, then he would take them into the river. They would stand in the river and he would pour water on their heads -- and something would transpire, something would happen in their hidden-most being, and they would no longer be the same people as they were before. It was a secret rite, a secret ceremony. Something was being transferred from the Master to the disciple. The water was used as a medium.

There have been two types of initiation in the world. In one type of initiation water has always been used, and in the other type of initiation fire has been used. In India, fire has been used as a medium of initiation for centuries. Zarathustra used fire as a medium of initiation.

John the Baptist used water. Both can be used, and both have to be understood. Water and fire have different qualities, and yet they are very deeply joined together. They are opposites, but complementary. If you put a pot of water on a fire, the water disappears, evaporates. If you throw water on a fire, the fire disappears.

They are opposite, but in a deep unity. Water flows downwards, fire flows upwards. Naturally water will never go upward; naturally fire will never go downward. They move in different dimensions, different directions. If something has to descend in you, water has to be used as a medium, as a vehicle. If something has to go upwards in you, fire has to be used as a medium and vehicle.

John the Baptist would pour water, and with the falling water.... After a long preparation and meditation, your whole being would concentrate on the falling water and the coolness of it, which would cool you within also. And through the water, the magnetism of this man, John the Baptist, would flow in you. Water is a very, very vulnerable vehicle. If a man who has healing power in his hands just touches water, the water becomes a healing medicine. And water is deeply related to your body: eighty percent or more of your body is nothing but water.

And have you watched what your breathing is doing to you? The breathing brings fire, it is oxidation.

Your body is water, your breathing is fire: you exist with these two. When the breathing stops, the fire disappears: then the body loses warmth; then it is dead. If water is gone from the body, the body becomes too hot, feverish -- you will die soon. A deep communion between water and fire, a deep balance, is continuously needed.

You eat food -- through food, fire from the sun reaches your body. You breathe -- through breathing, oxygen reaches in the body. You drink water, continuously water is being rep].:-ed in the body. Between fire and water you exist.

John the Baptist used water to bring something within you from the above. That is one way of initiation. There is a higher way: to bring something within you upwards. Then it becomes initiation by fire.

IN THOSE DAYS CAME JOHN THE BAPTIST, PREACHING IN THE WILDERNESS OF JUDAEA, AND SAYING, REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND.

Every moment the kingdom of heaven is at hand. This very moment the kingdom of heaven is at hand, so it is absolutely urgent to repent. That was his meaning. Don't waste a single moment! -- because if you waste it, it can never be recaptured, regained. All time gone is gone. It could have been a deep celebration of God. You wasted it -- for nothings, for dreams. REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND.

I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE: BUT HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE.

John the Baptist prepared people so that God could descend in them. Then Jesus prepared people so that God could ascend in them. Both are the possibilities: either you ascend into God or God descends in you. Descendence is easier because you simply wait -- receptive, like a womb.

You must have observed: Lao Tzu never talks about fire, he always talks about water. His method of initiation was just like John the Baptist's. That's why he talks about the feminine mind: one has to become feminine to receive. Just like water descends from the clouds, God descends.

"Jesus," John the Baptist says, "will baptize you with fire. He will take you to God; he will help you to go upwards." It is difficult -- an uphill task. Before anybody can go uphill, he has to learn how to go downhill. Before one is ready to be baptized by fire, one has to be ready and baptized by water. If you cannot go downwards, you cannot go upwards. To go downwards is very easy, to just wait and receive is easy, but if even that is difficult, then what to say about going uphill? It is going to be very difficult.

So first let God descend in you. The moment God descends in you, you will become very powerful because you will no longer be yourself. Then going uphill becomes very easy: then you can fly, then you can become fire.

John the Baptist prepared people, prepared the ground for the seed to descend. Look -- when you throw a seed in the soil, it descends into the soil. When it breaks, it starts rising upwards. The first act is baptism by water: you throw the seed into the soil, it descends deep and rests there. The seed has nothing to do; it just has to rest and everything happens. Then an upward energy -- the seed starts moving, sprouts; becomes a big tree, goes to the sky.

The tree needs to be watered every day so that the roots can go deeper and deeper into the earth, and the tree needs sun, the fire, so that the branches can go higher and higher. In the deep forests of Africa, trees go very high because The forests are so dense that if they don't go high they will not reach the fire. They have to rise higher and higher so that they can open their being to the sun and the fire can be received. If you give only water to the tree, the tree will die; if you give only fire to the tree, the tree will die. The tree cannot exist with only water, it cannot exist in a desert only fire. It needs a deep combination.

So a baptism of water is needed in the beginning: that is the first initiation. Then a baptism in fire is needed: that is the second initiation. And between the two, when the balance is achieved, is transcendence. Between the two -- when the balance is totally achieved and neither is too much and neither is too little: just the right proportion -- suddenly the transcendence. In balance is transcendence.

I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE: BUT HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE.

HOLY GHOST is just symbolic of balance. In Christianity the concept of three exists as the Trinity. God, the father; Christ, the son -- but these are two poles: father and son. Something has to balance these two and that is the Holy Ghost. It is neither son nor father, just pure spirit which is in between the two -- the balance. Between fire and water, the Holy Ghost happens.

These are symbolic terms: the Holy Ghost is not a being somewhere. The Holy Ghost is the music, the harmony, between duality. The Holy Ghost is the river between two banks. If you go on looking for him you will not find him. The Holy Ghost is there when any duality ceases within you. Love/hate ceases within you -- a sudden balance. You cannot say whether it is love, you cannot say whether it is hate -- it is neither. It is something absolutely unknown, you have never known it before... the Holy Ghost has happened.

THEN COMETH JESUS FROM GALILEE TO JORDAN UNTO JOHN, TO BE BAPTIZED OF HIM.

This must have been one of the rarest moments in the history of human consciousness: the Master was to be initiated by the disciple.

BUT JOHN FORBAD HIM, SAYING, I HAVE NEED TO BE BAPTIZED OF THEE, AND COMEST THOU TO ME?

A few things before we can understand it.

Up to now Jesus had lived a very ordinary life. He was just the son of the carpenter Joseph -- helping his father in the workshop, doing ordinary things which were needed. Nobody knew anything about him, not even his family was aware of what he was. A shroud surrounded him, a cloud which had to be broken.

He was waiting for the right moment. When John's work was ready, the ground prepared, he could go to him. Then he would break down the shroud, and the cloud would disappear. He needed to be related to John because that was the only way to be related to John's disciples; otherwise there would be no link.

John recognized immediately that "This is the man for whom I have been waiting, this is the man for whom I have been working. He has come."

JOHN FORBAD HIM, SAYING, I HAVE NEED TO BE BAPTIZED OF THEE, AND COMEST THOU TO ME? -- AND YOU HAVE COME TO BE BAPTIZED BY ME; THAT SEEMS ABSURD.

Jesus is on a higher plane, the plane of fire; John is on a lower plane, the plane of water. John is not yet an absolutely realized soul. He has attained his first satori, otherwise he would not have been able to work for Jesus; he has attained the first glimpse, otherwise he would not have been able to recognize Jesus -- but he has not attained to absolute Buddhahood, he is not yet a Christ.

I HAVE NEED TO BE BAPTIZED OF THEE, AND COMEST THOU TO ME? No, he forbad it: don't ask for this.

AND JESUS ANSWERING SAID UNTO HIM, SUFFER IT TO BE SO NOW: FOR THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS. THEN HE SUFFERED HIM.

Jesus said, "Let it be so, because it is written in the scriptures that it will be so." Jesus lived a Jew and died a Jew -- he was never a Christian -- and he tried hard to become part of the Jewish milieu. These were the ways he tried:

It was written in the old scriptures that the messiah who is to come will be baptized by a man named John who will be baptizing people near the River Jordan. It was a long-standing prophecy. Jesus said: "Let it be so -- as it is written in the scriptures." He tried in every way to become part of the tradition so that the

innermost revolution that he was trying to bring did not become lost in the desert of politics.

But still it happened, still it became lost in the desert of politics, because to bring that inner revolution is almost to ask the impossible from the human mind. The human mind clings to the old. That's why Jesus is saying, "Let it be so. Please baptize me so I don't look like a stranger and an intruder, so I become part of the tradition and from within I can work outwardly, from within I can create a great revolution. I would like to work from within."

But that was not going to be so. Jesus tried, it was impossible; Buddha tried, it was impossible. Buddha remained a Hindu all his life -- he just wanted to create a revolution in the Hindu mind from within -- but the moment he started saying things, the traditional mind became alert.

I have heard a story: There was a very old church -- very ancient, very beautiful, hallowed by tradition, but almost in ruins. It was in danger of falling any day. The worshippers had stopped coming in; any moment it might fall. Even the trustees of the church wouldn't meet in the church, they would meet somewhere else to decide things about the church.

But they were reluctant to destroy it. They asked great architects, but they all suggested that the building was too dangerous, it was beyond repair. It had to be destroyed and a new church had to be built. Reluctantly -- they never wanted it to be destroyed: it was very ancient, it had a long tradition, if had become part of their being; to destroy it looked as if they were going to destroy themselves -- reluctantly they called a meeting of the trustees, and they passed three resolutions. They are beautiful.

The first resolution -- that the church, the old church, had to be destroyed and a new church had to be built -- passed unanimously. The second resolution -- that until the new church was ready they would continue to worship in the old church -- passed unanimously. And the third resolution -- that the new church had to be built on exactly the same spot where the old church stood... and with the stones of the old church! -- passed unanimously.

This is how the traditional mind functions. It goes on clinging and clinging -- even if it becomes contradictory, it goes on clinging. It avoids seeing the contradiction. It avoids seeing the death that has already entered, it avoids seeing that the body is no longer alive -- it is a corpse: stinking, deteriorating.

Jesus tried to relate himself to the old mind. He says to John: "You baptize me. Let it be so. SUFFER IT TO BE SO NOW: FOR THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS. THEN HE SUFFERED HIM."

John understood his point: otherwise Jesus would have been a foreigner from the very beginning and things would become almost impossible.

Things were still impossible -- but nobody can say that Jesus has not tried; nobody can say that Buddha has not tried. On their part they did everything that could be done to become a continuous flow with the ancient, with the old, with the traditional. They wanted revolution not against tradition but in it. But it never happened; the old mind is really very, very obstinate, stubborn.

AND JESUS, WHEN HE WAS BAPTIZED, WENT UP STRAIGHTWAY OUT OF THE WATER: AND, LO, THE HEAVENS WERE OPENED UNTO HIM. AND HE SAW THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM:

The initiation by water, the baptism by water. Jesus saw God descending: AND, LO, THE HEAVENS WERE OPENED UNTO HIM, AND HE SAW THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM:

AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

Immediately after the baptism by John. Jesus went out of the river and this vision happened on the river bank. This vision was not a dream because John was also a witness to it -- and not only John, a few other disciples who were present on the bank. It was an objective reality: everybody saw something descending like a dove -- very peaceful. pure... a white bird of heaven descending and lighting on Jesus as if heaven opened. It happens that way: when you become open to heaven, heaven becomes open to you. In fact heaven has always been open to you; only you were not open.

"Up to now Jesus has lived a closed life. It was good; he needed it, otherwise he would have been in danger from the very beginning. Christians have no story about Jesus' youth, about what happened in his youth. He must have lived absolutely unknown. Nobody knew about him -- he was just an ordinary young man, like any other. His ministry lasted for only three years: when John baptized him he was thirty, and when he was crucified he was thirty-three. The ancient, the old, the traditional mind could not tolerate him for more than three years, within three years he was crucified. That's the reason he lived absolutely unknown, not revealing his identity -- an ordinary man amongst other ordinary mortals.

But when he was baptized he immediately revealed who he was for the first time. John was a witness, a few other disciples on the bank were witnesses.

The quality of John's being and of Jesus' being was very different. John was a fiery prophet and Jesus was a messenger of peace. Soon afterwards John was arrested and thrown into jail and Jesus started preaching. News started coming to John: he couldn't believe it because Jesus was saying something that he never meant for him to say. By and by the differences became so great that even John, who had initiated Jesus and who had seen with his own eyes the opening of heaven and the descending of the dove -- even he became suspicious.

In the last days of his life, before he was beheaded, he sent a note to Jesus, just a small note asking: "Are you really the one for whom we were waiting? " He became suspicious because this man was saying something else, something absolutely different. "Be humble," this man was saying. "Blessed are the humble because they shall inherit the earth." John was not a humble man, he was really very proud -- a very strong man, believing that he could bring revolution to the whole world, almost mad with his strength -- and Jesus was saying, "Blessed are the poor...." John must have thought: what nonsense is this man talking about?

Jesus was saying, "If somebody slaps you on one side of the face, give him the other side also" -- absolutely unlike John. And Jesus was saying: "If somebody snatches your coat, give him your shirt also." How is this man going to bring revolution? These are not revolutionary teachings.

These are the ONLY revolutionary teachings. But John could not understand them; he had his own idea of a revolution. He could have understood Lenin, he could have understood Trotsky, he could have understood Marx, but he could not understand Jesus, his own disciple. The problem was of a totally different kind of revolution. One revolution is social: it is brought by violence, aggression; it is, in a way, forced. Another revolution is of the heart: it is not brought by force, not even by discipline. It comes by spontaneity, it comes by understanding.

Jesus was bringing a totally new kind of revolution to the world. Nobody had talked about that revolution before. That's why I say that Jesus is the turning point in the history of human consciousness -- even more than Buddha. There had been many others like Buddha, talking along the same lines; he was not new. He may have been the end of a long procession of Buddhas, but he was not the first.

Jesus brought something totally new to the earth; he was the beginning of a new line, of a new search, of a new inquiry. John could not understand. Lao Tzu, if he had been there, would have understood -- but not John. John was a totally different type of man. In his last days he was very worried that something had gone wrong: "Has this disciple betrayed me or what? " He sent a note: "Are you the one we were waiting for? " When you have a fixed idea of a certain thing, that becomes a barrier to understanding. What to say of the others? -- even John could not understand Jesus perfectly.

I have heard one story: There was a very rich merchant who used to go all around the world to collect silk, spices, perfume. In these three things he was one of the most perfect merchants: he knew where to get them at a low price, from what markets of the world, and where to sell them and profit much. And he had profited much. That was his only interest: to find out more and more about perfumes and spices.

One day, passing through a town. somebody told him that a very wise man lived there. "Whatsoever your inquiry, he is always helpful."

The merchant thought. "Maybe he knows something about silk, spices, perfume. Maybe he can be helpful in showing me some market where I can get even more low-priced commodities."

He went to the wise man. Before he had even asked, the wise man said, "Yes, I know. You go to the north, in the Himalayas," and he gave him a particular peak to go to. "Go to that peak and sit on that peak for three days. In those three days you will see something which you have never seen before. Then come back."

The man rushed away. He had the fastest horse in the country and he rushed to the mountains and found the peak. Fasting, praying, for three days he sat there looking around and dreaming about silk, perfume,

spices. He was waiting for some unknown door to open so that he would become the master of all the silk in the world, all the spices, all the perfumes. Within these three days, the key was going to be handed to him. He waited and waited; he fantasized, he dreamed. He could not even see the beautiful valley that was around or the beautiful, silent river that passed by, not making even a slight noise. He could not hear the birds singing in the morning, he could not see the beautiful sunset. He could see nothing because he was so full of dreams and so tense, waiting for something.

Three days passed and nothing happened. He was very annoyed and angry. He rushed back to the wise man and he said, "Nothing happened. I could not see anything that I had not seen before. What went wrong?"

The wise man laughed and said, "Your idea of riches." Then he said, "Don't go to that valley again, you will never find it, but all around on the bank of the river there were diamonds. Those were not stones, they were diamonds. But you missed them."

Then the man remembered, as if through his dream: he HAD seen something -- dim, vague, cloudy, but he had seen something. Yes, in the morning in the sunrays many times he had a glimpse of many stones that were shining. But he had his own idea of riches.

Even John had his own idea of revolution, of what religion is. He became suspicious. But that day, when Jesus was baptized, he was a witness. He had seen the opening of heaven.

AND JESUS, WHEN HE WAS BAPTIZED, WENT UP STRAIGHTWAY OUT OF THE WATER: AND, LO, THE HEAVENS WERE OPENED UNTO HIM, AND HE SAW THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM:

The dove is one of the oldest symbols of silence, of peace, of purity, of harmony. Have you ever seen a dove descending? Watch a dove descending.... In the very coming down you will feel a silence surrounding the dove. That's why it has become a symbol.

Jesus is peace, silence. He is not war, he is not revolution in the ordinary sense of the word, he is not violence. He is the humblest man and the purest who has ever lived on earth.

Baptism by water always brings descendence of the purest spirit. It is surrounding you always: the moment you are ready it descends in you. It is raining all the time, only your pot is upside down. You cannot collect it because your pot is upside down. Once your pot is right-side up you are immediately fulfilled. In deep initiation the Master tries to put your pot right-side up.

In the West the science of initiation is completely lost. In the East it is also almost lost. In the West it is lost because it never existed there in its totality. Only fragments from the East travelled and reached the West. In the East it is lost because it has become almost a dead thing: everybody knows about it... and nobody knows about it. It has become a businesslike thing: you can go and be initiated by anybody.

Initiation is not so easy. You can be initiated only by one who has attained at least the first satori, the first samadhi.

There are three satoris. The first satori means that you have had a glimpse from far away: you have seen the Himalayas from far away, shining in the sun. That is the first satori. The second satori is when you have reached the peak. You have arrived. And the third satori is when you and the peak have become one. That is the last, the ultimate, SAMADHI.

One who initiates you must have attained at least the first. If he has not attained the first, initiation is just bogus. This is on the part of the Master: that he should have attained at least the first satori.

And much is needed on the part of the disciple, because unless the disciple is ready -- through deep meditation and purification, through deep catharsis and cleansing -- even if the Master is there, you will not allow him to put your pot right-side up. You will resist, you will not surrender, you will not be in a let-go. The disciple needs to be in deep, trust; only then can the Master do something in the innermost being of the disciple. It is a great turning, a conversion, so much is needed on the part of the disciple. Only then, is initiation possible.

I was just reading a story about a seeker who went to see Bayazid, a great Master. The seeker asked, "Please allow me to be a part of your family."

Bayazid said, "But there are requirements to be fulfilled. If you really want to be a disciple, there are many duties you will have to do."

The seeker asked, "What are the duties? "

The Master said, "First, winter is coming. You will have to go to the forest and collect and chop wood for the winter. Then you start working in the kitchen. And after that, I will show you what to do."

The seeker said, "But I am in search of truth. How is it going to help to work in the forest and chop wood? What connection is there between chopping wood and attaining to truth? And working in the kitchen? What do you mean? I am a seeker."

The Master said, "Then you seek somewhere else, because you will have to listen to me. Howsoever absurd the demand, you will have to fulfill it. That's how you will become ready to let go. I know chopping wood has nothing to do with truth, but to be ready to chop it -- because the Master has said it -- has something to do with truth. I know working in the kitchen has nothing to do with truth: so many people are working, every housewife is working -- if that was the way to attain, then everybody would attain. It has nothing to do with truth, but when I say that you have to do it, you have to do it in deep love and trust. That will prepare you, that has something to do with truth. But I cannot reveal that to you right now; you will have to wait."

Reluctantly the seeker said, "Okay, but I would also like to know: what are the duties of a Master? "

The Master said, "The duty of the Master is to sit around and order."

The disciple said, "Then please help me to become a Master, train me to become a Master. I am ready."

The ego is always seeking its own enhancement. The ego is the barrier: because of the ego, your pot is upside down. The rain goes on falling, and you remain empty.

On the part of the disciple, initiation means allowing the Master to do WHATSOEVER -- unconditionally. And on the part of the Master, it is possible only when he has attained at least the first satori. Otherwise you can be initiated by a thousand and one Masters and you will not attain anything. When these two things are fulfilled, these two requirements fulfilled, then a communion happens between the Master and the disciple.

This communion happened that day. Jesus was opened, as they say in Subud. Jesus was opened by John the Baptist and the spirit of God descended on him like a dove:

> AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

This happens always. Whenever someone opens up to heaven, it is always heard. Deep down in the heart it resounds: THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

This has been taken wrongly in Christianity. They think Jesus is the only son of God -- foolish. The whole existence comes from God, the whole existence is related to God as son to father.

A few things to be understood. It would have been better if we had thought of God as mother because the son is more deeply related to the mother. He lives in the womb, he is part of the mother -- blood and bones and flesh and everything. But there is a very significant meaning in thinking of God as father. It is not baseless.

Father is indirect, mother is direct. You know who your mother is; you simply believe who your father is. The mother knows for certain that you are her son, but the father believes. Father is indirect, mother is very direct. And God is not so direct, God is very indirect. He fathered you. That means you are related to Him, but the relationship is one of trust: a belief, a deep faith. You will come to know your father only when you trust.

Mother is more of a scientific fact, empirical; father is more a poetical fact, not so empirical. Mother is very close, in fact too close; father is very far away, somewhere up in the sky. To feel for the mother is instinctive; to feel for the father-one has to learn it. Mother is already there. God has to be discovered.

So the symbol of father is also very meaningful, it carries some hidden meanings in it. And whenever it happens to anybody that the heart opens up and the dove descends, this is always heard: THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

Why is God well-pleased? You have come back home. You went astray, you did all sorts of things irrelevant to your being. You have repented, you have come back home.

The whole existence is pleased. The whole existence is pleased whenever somebody becomes a Christ or a Buddha, the whole existence celebrates, because if even one person becomes a Buddha or a Christ the whole existence becomes, in a way, more aware and alert.

Certainly the world was different before Jesus than after Jesus. The trees were more alert after Jesus and the rocks were more alive after Jesus because his consciousness, the attainment of his consciousness, spread all over the existence. It has to be so. Flowers flower more. They may not be aware, but the very quality of

the whole has changed. If even one drop of consciousness attains to God, the whole ocean cannot be the same. That one drop has raised the being of the whole, the quality is different.

You cannot conceive of yourself if there was no Buddha and no Christ, no Krishna. Just remove twelve names from history and the whole of history will disappear. Then humanity will not be there. In fact the existence that you know around you will not be there. You will be far more asleep and unconscious, you will have gone far more astray. You will be far more violent, aggressive: the glimmer of love that beats in your heart will not be there, the grace that sometimes appears in your eyes will not be there. Your eyes will be more like animals' -- ferocious, violent.

But when a Jesus has happened, his eyes become part of your eyes -- a very minute part, but still. Sometimes it happens that that part spreads all over your eyes and you look at existence in a totally different way. The world remains the same but your eye changes and, with your eye, the whole changes.

In your heart a very minute part has become Buddha with Buddha, Christ with Christ, Krishna with Krishna. I know it is a very minute part, but the possibility to grow exists with it. Look deep down within yourself to the part that has been contributed by Christ or Buddha. Protect it, help it to grow, sacrifice all that you have for it to grow, and you will be on the right track. Let that part win, let that part be victorious, let the Galilean win within you, and immediately -- whenever that part is victorious -- you are also going to hear: AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

Come Follow To You, Vol 1

Chapter #4
Chapter title: Mirroring Christ

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A SINGLE SESSION OF YOUR DYNAMIC MEDITATION HAS LEFT WITHIN ME A GREATER BLISS AND SENSE OF BEING THAN TWENTY YEARS OF HAVING HAD TO LISTEN TO THE STORIES OF THE NEW TESTAMENT AND TO PRAY TO AN ALMIGHTY AND DISTANT GOD WHO STAYED AN UNEXPERIENCEABLE GODOT TO ME. IS IT POSSIBLE THAT THE TEACHINGS OF JESUS JUST MIGHT NOT BE HELPFUL TO ALL SEEKERS -- YES, MIGHT EVEN BE POISONOUS TO THEM, OR TO SOME?

CHRISTIANITY AND CHRIST should never be confused. Christ is totally different from Christianity so whenever you want to understand Christ, go directly and immediately -- not via Rome; then you will never understand Christ. Christ or Krishna or Buddha cannot be organized: they are so vast that no organization can do justice to them. Only small things can be organized. Politics can be organized, not religion, Nazism can be organized, communism can be organized -- not Christ, not Krishna. The sheer vastness is such that the moment you try to force them into a pattern they are already dead.

It is as if you are trying to grasp the sky in your small hands -- with closed fists. With an open hand the sky may be touching, may be a little bit on your hand, but with a closed fist it has already escaped out of it.

Whatsoever you have been hearing about Jesus is not about Jesus, the real man; it is about the Jesus that Christians have invented, decorated to be sold in the market. The Christian Jesus is a commodity to be sold;

Christ himself is a revolution. You will have to be transformed through him; he is the baptism of fire. You can be a Christian conveniently... but you can never be a REAL Christian conveniently. If you are REALLY following Jesus, there is bound to be trouble.

He himself ended on the cross; you cannot end on the throne, But if you follow Christianity there is no trouble. It is a very convenient way to adjust Christ to yourself rather than adjusting yourself to Christ. If you adjust YOURSELF TO CHRIST, there will be a transformation; if you adjust Christ TO YOURSELF, there can be none. Then Christ himself becomes part of the decoration of your imprisonment, part of your furniture -- your car, your house; a convenience at the most -- but you are not related to him. That's why twenty years look like they have been wasted.

The same will happen with me. You are fortunate that you are doing meditation with me. Once I am gone the meditation is going to be organized -- it is impossible to prevent it; it is the way things move. Then you will do it for twenty years -- or two hundred years -- and nothing will happen. It does not happen through the technique; technique is just dead. It happens through the love that you feel for me, that I have for you. The technique is just an excuse. It is not the most important thing; the most important thing is your love, your trust. In that trust, the technique works and functions, becomes alive, gets roots into your heart.

Sooner or later everything becomes organized: prayer, meditation, everything. Then the glory is lost. Then you can go on doing it -- you may become absolutely perfect, skilled; it may also give some sort of consolation -- but the mutation will be missing. You will remain the same, a continuity. It will not be a baptism: you will not die in it, and you will not be reborn.

That's why my insistence is on searching for an alive Master. Scriptures are there, once those rivers were flowing, but now they are frozen. They are lost in the desert land of churches, temples and organizations. The poetry no longer throbs in them: they are dead dogmas, arguments; the love has disappeared.

Remember this always: if you can find a living Master, forget all about scriptures. The living Master is the only scripture which is alive. Read his heart and allow your heart to be read by him. Be in a communion -- that is the only way.

Jesus worked the same way as you feel I am working, but twenty centuries have passed. The first disciples who came around him staked their lives: they left all that they had, they moved with this man, they risked everything. It was worth it. This man was a treasure of the unknown world. Nothing was too much. Whatsoever was asked they did. And they had the opportunity to walk with a god on this earth, to be in close affinity with divinity.

Others were saying, "This man is wrong," but those who were close to him knew that only this man is right -- and if this man is not right, then NOTHING can be right, then 'right' cannot exist. They crucified this man, but those who were close knew that you cannot crucify him. This man had already entered immortality, this man had already become part of their immortal souls. You can kill the body, but not the spirit.

They had lived, walked, breathed, into the being of this man. They were transformed. It is not a question of technique. They prayed with this man but the real thing was not prayer, the real thing was just to be in the presence of this man. This man had a presence.

Have you observed? -- very few people have what you call 'presence'. Rarely do you come across a person who has a presence -- something indefinable about him, something that you suddenly feel but cannot indicate, something that fills you but is ineffable, something very mysterious and unknown. You cannot deny it, you cannot prove it. It is not the body because anybody can have the body; it is not the mind because anybody can have the mind. Sometimes a very beautiful body may be there, tremendously beautiful, but the presence is not there; sometimes a genius mind is there, but the presence is not there; and sometimes you pass a beggar and you are filled, touched, stirred -- a presence.

Those who were in the presence of Jesus, those who were in his SATSANG -- those who lived close, those who lived in his milieu -- breathed HIM. If you allow me to say it, those who drank him and ate him, who allowed him to enter into their innermost shrine.... THAT transformed, not the prayer; prayer was just an excuse to be with him. Even without prayer it would have happened, but without prayer they might not have found an excuse to be with him.

You are here with me. I go on inventing meditations for you. They are just excuses so that you can be here a little longer, a little while more, so that you can linger around me -- because nobody knows when my presence will touch you. Nothing can be said about it; it cannot be manipulated. It happens when it happens; nothing can be done directly for it. Just be here. Even without meditations the thing will happen, but without meditations you won't have any excuse to be here.

I go on talking to you. Even without talk it can happen, it WILL happen, but if I don't talk, by and by you will disappear because you won't have an excuse. What are you doing here? I have to give you something to do so that you can be. I have to engage you and occupy you so that you don't feel restless. The thing is going to happen from some other dimension, but when you are occupied that dimension remains open. If you are not occupied, you become too restless.

All meditations and all prayers and all methods are toys invented for children to play with, but that is useful, very significant. Once you are occupied, your innermost shrine is open to me. You are not restless -- you are doing meditation -- and then I can do my work. It is not good to say that I do my work. Then it starts happening.

You are right, twenty years of Christian teaching, listening to The New Testament stories, may have been futile -- but not because those stories are futile. They are superb as far as stories go. The poetry of The New Testament, the poetry of the whole Bible, is something not of this world. There are great poets -- Shakespeare and Milton and Dante -- but nobody can surpass the Bible. The poetry is tremendously simple, but it has some quality which ordinary poetry cannot have. It has awe; that is, the religious quality.

Have you watched sometimes? You see a beautiful flower. You may appreciate it, it has an aesthetic quality. You appreciate it and you move ahead. You may see a beautiful face -- even the face of a Cleopatra: the lines, the proportion, the marble-like body -- but that too is aesthetic. And sometimes you come across a few things or a few beings that inspire not only aesthetic appreciation, but awe. What is awe?

Facing some thing or some being, thinking stops. Your mind cannot cope with it. You can cope with a Cleopatra, you can even cope with an Einstein -- howsoever abstruse, abstract, difficult, you can cope with it. Just a little more training of the mind may be needed. But when you come across a Jesus or a Buddha the mind falls flat, it bogs down. SOMETHING is too much for it. You cannot think about anything, you are as if in a deep shock -- and yet the shock is blissful. That is awe.

The Bible has awe in it -- the quality of putting your mind completely at a stop -- but that you will have to reach directly. The missionary, the priest, the bishop, they destroy because they start interpreting. They put their minds in it and their minds are mediocre. It is as if you are looking at a tremendously beautiful thing from the mind of a very stupid man. Or you are looking into a mirror that is broken, completely broken -- it has gathered rust, nothing can be mirrored perfectly -- and you look in the mirror and see the moon. Distorted. That is how it has been happening.

The Bible is one of the greatest events in the world -- very pure, purer than the Bhagavad Gita because the Bhagavad Gita is very refined. The people who created it were very cultured and educated, and of course whenever a thing becomes very refined it becomes ethereal, unearthly. The Bible is rooted in the earth.

All the prophets of the Bible are people of the earth. Even Jesus moves on the earth; he is the son of a carpenter, uneducated, not knowing anything about aesthetics, poetics -- nothing. If he speaks poetry, it is because he IS, not knowing it at all, a poet. His poetry is raw and wild.

Jesus has something of the peasant in him: the wisdom without knowledge. He is not a man of knowledge; no university would be willing to confer an honorary degree on him, no. He wouldn't fit in at Oxford or Cambridge; he would look very foolish in the gowns and clown-like caps. He would look very foolish; he wouldn't fit. He belongs to the earth, to the village, to ordinary, plain people.

Just the other night I was reading a small story, an Arabian story. A man died. He had seventeen camels and three sons and he left a will in which, when it was opened and read, it was said that one half of the camels should go to the first son, one third to the second and one ninth to the third.

The sons were nonplussed -- what to do? Seventeen camels: one half is to go to the first son -- is one to cut one camel in two? And that too won't solve much because then one third has to go to the second. That too won't solve much: one ninth has to go to the third. Almost all the camels would be killed.

Of course, they went to the man of the town who was most knowledgeable: the Mulla -- the pundit, the scholar, the mathematician. He thought hard, he tried hard, but he couldn't find any solution because mathematics is mathematics. He said, "I have never divided camels in my life, this whole thing seems to be foolish. But you will have to cut them. If the will is to be followed exactly then the camels have to be cut, they have to be divided."

The sons were not ready to cut the camels. So what to do? Then somebody suggested, "It is better that you go to someone who knows something about camels, not about mathematics." So they went to the sheikh of the town who was an old man, uneducated but wise through experience. They told him their problem.

The old man laughed. He said, "Don't be worried. It is simple." He loaned one of his own camels to

them -- now there were eighteen camels -- and then he divided. Nine camels were given to the first and he was satisfied, perfectly satisfied. Six camels were given to the second, one third; he was also perfectly satisfied. And two camels were given to the third, one ninth; he was also satisfied. One camel was left. That was loaned. He took his camel back and said, "You can go."

Wisdom is practical, knowledge impractical. Knowledge is abstract, wisdom is earthly; knowledge is just words, wisdom is experience.

The Bible is very simple. Don't be deceived by its simplicity. In its simplicity it has the wisdom of the ages. It is very poetic; I have never come across anything more poetic than the Bible. One can simply go on relishing it, one can go on repeating the words of Jesus. They come from the heart and they go to the heart.

But don't go through a mediator. Those mediators are mediocres, they destroy the whole thing. I have looked through many commentaries on the Bible, but I have never come across a single intelligent commentary. They all destroy. I have never seen any single commentary from any theologian who has added anything to the Bible, who has in any way made its glory more manifest. They DIM it.

And that is bound to be so. Only a man of the quality of Jesus can reveal the truth of it, only a man of the quality of Jesus can enhance its beauty. People who live in the dark valleys and people who live on the sunny peaks of the Himalayas don't understand each other's language. When the man from the peak speaks and the man from the valley interprets, everything goes wrong.

Yes, you are right -- your twenty years may have been wasted. But it will be a total misunderstanding if you think that Jesus is not for you. Jesus is for all, that is not the question. But go direct: become more meditative, become more prayerful, and go direct. And forget all that has been told to you about the Bible; the Bible is enough.

If you want to understand the Upanishads, it may be difficult to understand them directly because they are very refined. The people who have been talking in the Upanishads were great philosophers; they need commentaries. But Jesus is I plain, his truth is plain. He is a very ordinary villager; no commentary is needed. He is his own light. And if you cannot understand Jesus, then who will you be able to understand? Throw all the foolish commentaries away. Go direct. Jesus is so simple, you can have a direct contact,

I am not commenting on Jesus, I am simply responding. I am not a commentator. To be a commentator is to do a very ugly job. Why should I comment on Jesus? He is plain, he is absolutely simple. Just like two plus two make four -- he is that simple. Just like in the morning the sun rises and everybody knows it is morning. He is so simple.

I am not commenting on him, I am responding. I read his words: something echoes in me. That is not a commentary. i My heart throbs with him, something parallel echoes in me, and I tell you what it is.

So don't take my words as commentaries. I am not trying to explain Jesus to you, there is no need. I am simply mirroring. I am telling you MY heart. What happens to me when I am listening to Jesus: I am telling you that.

OFTEN DURING THE LECTURE I FIND A PART OF ME WAITING FOR YOUR GLANCE. WHEN YOU FINALLY LOOK AT ME, SOMETHING IN ME RUNS AWAY. THE FEELING IS LIKE BEING IN A DESERT, WAITING FOR AGES FOR SOME WATER TO COME, AND WHEN IT FINALLY RAINS, THE MOUTH SNAPS SHUT. WHY IS THIS?

This is from Krishna Radha. No need to think that there is some great secret in it: it is just the woman within you. That is the way of the woman. She waits for something, she attracts something, she invites something, and when it comes she becomes afraid and escapes. It is the way of all women. And unless you understand it and drop it, your whole life will become miserable.

First you attract, and when the thing that you have invited comes to you, you become afraid and you escape. This hide-and-seek goes on. This has been my observation: that the feminine mind asks for something but when it comes, you are never there to receive it. Then the feminine mind becomes a long, endless waiting. Every moment the fulfillment was possible but whenever it comes close, the woman becomes afraid.

The woman asks for love and is afraid of love because when love comes, it brings death with it. Love has to bring death because only then can you be reborn. There is no other way.

I will read the question again: "Often during the lecture I find a part of me waiting for your glance. When you finally look at me, something in me runs away."

You wait for my glance. A deep love arises in you, a waiting. But when my glance comes to you, it brings death. Then you become afraid, you escape, because you were waiting for love and the glance brings death also. It brings love also, but love and death are two aspects of the same glance. If I really love you, I have to be a death to you. There is no other way; the love cannot happen in any other way. And when the glance penetrates you, something shrinks, escapes; something runs away, becomes afraid. Then my glance moves. Then you are again at ease waiting for me.

There is no other secret in it: just the woman. And when I say 'the woman' you should not misunderstand me. Many men behave just like a woman.

In love everybody behaves like a woman. You would like to take a jump into the unknown, but you don't want to renounce the known. You want to move on two boats together and they are moving in different dimensions, diametrically opposite. You want to be yourself, and you would like to have a new life also. You ask the impossible. You want to cling to whatsoever you have and you would like to grow also -- and that very clinging is preventing you from growth. Both are not possible together.

When you wait for my glance you wait as you are, but when I come and knock at your door, I have come to destroy you as you are, because I know that only then will the hidden within you be released. Then you become afraid.

People like freedom, but they are fearful also. When the freedom is not there they think about it, they dream about it, they fantasize, but when freedom comes they become afraid because freedom brings with it many more things than they ever thought about. Freedom brings insecurity. Freedom brings adventure, but insecurity also. Freedom brings a bigger sky, it gives you wings, but the bigger sky can be dangerous also. Freedom is very dangerous. To live in freedom is to live dangerously.

You come to me, you seek freedom, but deep down I see you are also saying, "Don't make us free, please don't push us into freedom. Let us cling to you, let us depend on you." And you go on asking and praying, "Give us freedom." With one hand you ask, with another hand you deny; one part of you says yes, another part of you goes on saying NO.

Have you watched your mind? You say yes/no together. Maybe one is a little louder and the other is not so loud, maybe you are very cunning and you don't listen to one when you say the other, but just be a little watchful. Whenever you say yes; just by the side lingers the NO. Then you are in a constant conflict.

You would like for me to come to your door, but then you close the door because I will come as I am, not as you expect me. I will come as I am, not according to your dreams.

Always remember to find small causes for the things that happen in you and around you. Sometimes you start asking for very deep and great reasons which are not there -- particularly in the West because of the two hundred years of psychology and the training in psychology and psychiatry. The knowledge of psychology has become common knowledge, everybody knows about it -- about small things which have nothing much in them, simple facts. People go on digging deep and they go on bringing things up which are not at all connected.

Just this morning I was reading an anecdote. A psychoanalyst and a friend were standing, looking at the sky through the window, and discussing something. The psychoanalyst said, "Remarkable! Look!" Some work was going on. A building was to be demolished and a few laborers were working with barrows. He said, "Look, twelve persons are working with barrows -- eleven are pushing them in front of them and one is pulling it. Eleven pushing, one pulling: there must be an explanation for it. There must be some deep-rooted inhibition in that man. Or something happened in childhood with his parents, something to do with a primal. There must be some deep-rooted problem involved. We must go and ask." So they went down.

They stopped the laborer who was pulling the barrow behind him and the psychoanalyst said, "Please, just help us to discover something very deep-rooted in you. Eleven persons are pushing their barrows in front of themselves; only you are pulling your barrow. There must be some explanation for it. Something tremendously traumatic must have happened in your childhood, a deep repression, obsession, compulsion -- some complex. Please tell us something about it. What do you feel? "

The laborer looked at them and said, "Blimey, guv'nor, I just hates the sight of the thing, that's all. That's why I'm carrying it behind." Just HATES the sight of the thing!

Krishna Radha, there is nothing to it, you are just a woman. Go beyond it. Man has to go beyond his manhood and woman has to go beyond her womanhood. And when you are neither man nor woman, then you will be able to allow my glance to reach to the deepest core of your being. Then you will be able to open your doors. Then my knock will not go unanswered.

SURELY THAT WHICH HAPPENS IN THE INSTANT OF DEATH BY DROWNING IS THE TRUE EXPLANATION OF JESUS' BAPTISM AT THE HANDS OF JOHN. WAS NOT THE SKILL AND STRENGTH OF THE BAPTIST THAT OF TAKING A MAN TO THAT POINT, AND THE PREPARATION YOU TALK OF BEFOREHAND EMPLOYED SO THAT A MAN BE TRANSFORMED BY THE EXPERIENCE RATHER THAN TERRIFIED BY IT?

Yes, exactly so. The baptism is possible only when you are ready to die. That is the symbolic meaning: that John the Baptist used to take his disciples to the river when they were ready to die, when they were ready to let go, when they were ready to flow with the river. When the resistance was broken, when they were no longer fighting, when the whole struggle to survive had disappeared, only then would he take them to the river. They were ready to be drowned by him, to be murdered by him.

There is a story I would like to tell you about a Sufi mystic, Sheikh Farid. He was going towards the river one day to take his morning bath. A seeker followed him and asked him, "Please, just wait for one minute. You look so filled with the divine, but I don't even feel a desire for it. You look so mad and just watching you I have come to feel that there must be something in it. You are so happy and blissful and I am so miserable, but even the desire to seek the divine is not there. So what to do? How to create the desire? "

Farid looked at the man and said, "You come with me. I am going to take my morning bath. You also take a bath with me in the river and maybe, right while you are taking a bath, the answer can be given. Otherwise we will see after the bath. You come with me."

The man became a little puzzled. This Sheikh Farid looked a little mad: while taking a bath how was he going to answer? But nobody knows the ways of the mystics, so the man followed.

They both went into the river and when the man was taking a dip, Farid jumped on him and pressed him down in the river. The man started feeling restless. What type of answer was this? At first he thought Farid was joking, but then it became dangerous. He was not going to leave him! He struggled hard.

Farid was a very heavy, strong man and the seeker was very thin -- as seekers are. But when your life is at stake.... Even that thin-looking man threw Farid off, jumped on him and said, "Are you a murderer? What are you doing? I am a poor man. I have just come to ask you how the desire can arise in one's heart to seek the divine and you were going to kill me!"

Farid said, "Wait. A few questions first. When I was pressing you down in the river and you were suffocating, how many thoughts were in your mind?"

The man said, "How many? Only one thought -- how to get back to the air to take a breath."

Farid asked, "How long did that one thought stay?"

The man said, "That, too, did not stay long because my life was at stake. You can afford thinking when nothing is at stake. Life was in danger -- even that thought disappeared. Then to come out of the river was not a thought; it was my whole being."

Farid said, "You have understood. This is the answer. If you are feeling suffocated in this world, pressed from all sides, and if you feel nothing is going to happen in this world except death, then the desire to seek truth or God, or whatsoever you name it, will arise. And that, too, will not last long. By and by that desire is no more a desire, it becomes your being. The very thirst becomes your being.

"I have shown you the path," said Farid. "Now you can go."

Just try to understand the whole situation in the world. If it is already destroying you, jump out of it. The real question is not how to seek God; the real question is how to understand that where you are thinking life is, there is no life but only death.

John the Baptist, or anybody who has ever baptized anybody else, who has ever initiated anybody else, who has ever brought anybody to the world of truth out of the world of dreams, has to prepare you for death. Yes, that is the meaning. By baptism he was saying, "Your old self has gone down the river; you are no more the same. A new identity has arisen; now you have a new nucleus. Function through it and don't function through the past."

The same has been done through initiation by fire. In India initiation by fire, not by water, has been used traditionally. There have been a few side-currents that have been using water baptism also, but the main current in India has been using fire. So in every Master's house -- what they used to call GURUKUL, the family of the Master -- there was a fire constantly burning in the middle of the house: a constantly burning fire, twenty-four hours a day. All the teachings were delivered near the fire. By and by, the fire symbol

became deep-rooted in the disciples.

There is a beautiful story in the old Upanishads about when a disciple, a very famous disciple, Svetketu, was with his Master. The Master waited for twelve years and wouldn't initiate him into the mysteries. The disciple served and served, tending the fire in the house -- for twenty-four hours the fire had to be kept alive. It is said that the fire itself became very much worried about this Svetketu. For twelve years he had been serving the fire, tending it, bringing wood from the forest.

The story is beautiful. It says that the fire became worried. Even the fire started feeling that the Master was a little too hard, a little unjust. The fire started feeling compassion for Svetketu.

The fire talked to the Master's wife when the Master was out and said, "This is going too far. This Svetketu has been serving so silently for twelve years. He has earned it already; the secret has to be revealed to him. You persuade your husband."

The wife said, "But he won't listen. If I say anything, he may even become harder. He is not a man who can be persuaded. One has to wait. He knows how to work and how not to work, what to do and what not to do, and I cannot say anything."

It is said that the fire became so much concerned that the fire itself revealed the secret to Svetketu. And when the secret was revealed, the Master danced. He said, "Svetketu, I was waiting. Because when the fire reveals itself, that's something. I was forcing the fire itself to reveal the secret because compassion WILL arise, existence is compassionate. I could have given you the secret any day, but that would not have been so vital. It would have been from me. But now the doors of existence have been opened for you by the existence itself. Now you are in communion with fire itself -- you have been initiated by fire."

What secret can the fire give to you? The secret of death. In India we have been burning dead bodies so that fire becomes associated with death. Even those who are not seekers also know that fire is the symbol of death -- one dies in it. But those who know and seek on the path also know that one is resurrected through it: dies and is reborn.

In both the cases, whether through water or fire, death is the point. One has to die to attain to life abundant, one has to carry one's cross. Nobody else can initiate you, only death. Death is the Master. Or, the Master is death.

If you are ready to die, then nobody can prevent you from being reborn. But this death should not be suicidal. Many people commit suicide. They are not resurrected. A suicidal death is not a death through understanding; a suicidal death is a death through misunderstanding. You die confused, in agony. You die obsessed with the world, you die attached to the world. You die as a complaint.

Watch people who think of committing suicide. They are not against life. In fact, on the contrary, they are so attached to life that life cannot fulfill them. They take revenge, they complain. They murder, kill themselves, just to lodge a complaint against the whole existence -- that it was not a fulfillment. They are grumbling; they are saying, "Life is not worth it."

But why is life not worth living? They expected too much; that's why it is not worth it. They asked too much; they never earned it. They asked too much and it was not delivered. They are frustrated.

One who is ready to die WITHOUT frustration.... Seeing the truth of life, seeing the truth that life is just a dream.... It cannot fulfill anything, it cannot frustrate also. Fulfillment, frustration, both are parts of the illusion that life is real. One who sees that life is unreal, just like a dream, becomes detached. A renunciation comes.

In the Upanishads there is one very vital saying: "TEN TYKTEN BHUNJITHA... those who have indulged in life have always renounced." It is very revolutionary; the implication is tremendous. It says: those who have indulged in life are bound to renounce because they have seen the truth -- that life is false. They have looked into it and found nothing. Not that they are frustrated, because if you are frustrated that only shows that you were still expecting something. Frustration shows deep expectation.

One who has become aware that life can only promise but can never deliver -- it is a dream! -- is neither frustrated nor fulfilled in life. Then comes renunciation. Renunciation is not leaving life; renunciation is seeing life as it is. Then one is ready to die because there is nothing in life.

That readiness for death is the point John the Baptist was driving people towards. When they were ready he would bring them to the River Jordan and perform the ritual, the final touch. With the water flowing over the head and down the river, the ego, the old personality, is gone. Pure essence -- bathed in a new sense of being, with a new mystery of being alive, with a new sense of existence -- is born.

Of course, death can either be a very terrifying experience or tremendously beautiful. It depends on the attitude. If you feel terrified in death then you will die, but you will not be resurrected. If death becomes a

beautiful experience, then you are dying and at the same time resurrecting. Ordinarily death is terror; that's why you are so afraid to die. In life nothing beautiful happens until you die, but you are terrified.

A Master has to persuade you, by and by, about the beauty of death. He has to sing the glories of death. He has, by and by, to convince you and create a trust in death so that you can let go. Once you let go nothing dies, only the ego. You remain for ever and ever.

You are eternity, you cannot die -- the fear is absolutely futile and unbased -- but the ego has to die. The ego is a created phenomenon. It was not there when you were born, society created it. Society has given you the ego -- and that ego can be taken by the society... and that ego is absolutely going to be taken by death. You will go as you came: empty-handed you come, empty-handed you go -- the ego is just an illusion in between.

That ego is afraid of death. Once you understand that you are not going to die -- only the ego, only the disease -- you are ready. You are ready for baptism.

YOU SAY THAT SERIOUSNESS IS A DISEASE. WHENEVER I REMEMBER MYSELF I FEEL SERIOUS, SO WHAT SHOULD I DO?

Don't get serious about it. Let it be so, and laugh. If you can laugh at yourself, everything is okay. People laugh at others, but never laugh at themselves. It has to be learned. If you can laugh at yourself, seriousness is already gone. It cannot make its abode within you if you are capable of laughing at yourself.

In Zen monasteries every monk has to laugh. The first thing in the morning to do is to laugh, the very first thing. The moment the monk becomes aware that he is no longer asleep, he has to jump out of bed, stand in a posture like a buffoon, like a circus joker, and start laughing, laughing at himself. There cannot be any better beginning of the day.

Laughing at oneself kills the ego and you are more transparent, more light, when you move in the world. And if you have laughed at yourself, then others' laughter toward you won't disturb you. In fact they are simply cooperating, they are doing the same thing that you were doing. You will feel happy.

To laugh at others is egoistic; to laugh at oneself is very humble. Learn to laugh at yourself -- about your seriousness and things like that. You can get serious about seriousness. Then instead of one, you have created two diseases. Then you can get serious about that also, and you can go on and on. There is no end to it; it can go on AD NAUSEAM.

So take hold of it from the very beginning. The moment you feel you are serious, laugh about it and look for where the seriousness is. Laugh, give a good laugh, close the eyes and look for where it is. You will not find it. It exists only in a being who cannot laugh.

A more unfortunate situation cannot be conceived, a poorer being cannot be conceived of, than the man who cannot laugh at himself. So start the morning by laughing at yourself, and whenever you can find a moment in the day when you have nothing to do, have a good laugh. For no particular reason -- just because the whole world is so absurd, just because the way you are is so absurd. There is no need to find any particular reason, The whole thing is so absurd that one has to laugh.

Let the laughter be a belly laughter, not a head-thing. One can laugh from the head: then it is dead. From the head everything is dead; the head is absolutely mechanical. You can laugh from the head: then your head will create the laughter, but it will not go deep in the belly to the HARA. It will not go to your toes, it will not go to your whole body. A real laugh is just like a small child laughs. Watch his belly shaking, his whole body throbbing with it -- he wants to roll on the floor. It is a question of totality. He laughs so much that he starts crying; he laughs so deeply that the laughter becomes tears, tears come out of him. A laughter should be deep and total. This is the medicine that I prescribe for seriousness.

You would like me to give you some serious medicine. That won't help. You have to be a little foolish. In fact, the highest pinnacle of wisdom always carries foolishness in it, the greatest wise men of the world were also the greatest fools.

It will be hard to understand. You cannot think that they can be fools because your mind always divides: a wise man can never be a fool, and a fool can never be a wise man. Both attitudes are wrong. There have been great fools who were very wise.

In the old days, in every king's court, there was a great fool -- the court fool. He was a balancing force because too much wisdom can be foolish, too much of anything can be foolish. Somebody was needed who

could bring things back to earth. A fool was needed in the kings' courts who would help them to laugh, otherwise wise people tend to become serious, and seriousness is an illness. Out of seriousness you lose proportion, you lose perspective. So every king's court had a fool, a great fool, who would say things and do things and bring things back to earth.

I have heard that one emperor had a fool. One day the emperor was looking in the mirror. The fool came, jumped, and hit him with his feet in the back. The emperor fell against the mirror. He was, of course, very angry and he said, "Unless you can give some reason for your foolish act which is more criminal than the act itself, you will be sentenced to death."

The fool said, "My Lord, I never thought that you were here. I thought the queen was standing here."

He had to be pardoned because he had given a reason that was even more foolish. But to find such a reason, the fool must have been very wise.

Every great wise man -- Lao Tzu, Jesus -- they have a certain quality of sublime foolishness. This has to be so because a wise man otherwise will be a man without salt, he will taste awful. He has to be a little foolish also. Then things are balanced. Look at Jesus -- riding on a donkey and saying to people, "I am the Son of God." Look at it! He must have been both. People must have laughed: "What are you saying? Saying such things, and behaving in such a way...."

But I know that's how perfect wisdom appears. Lao Tzu says, "Everybody is wise, except me. I seem to be foolish. Everybody's mind is clear; only my mind seems to be murky and muddled. Everybody knows what to do and what not to do: only I am confused." What does he mean? He is saying that "In me, wisdom and foolishness meet together." And when wisdom and foolishness meet together, there is a transcendence.

So don't be serious about seriousness. Laugh about it, be a little foolish. Don't condemn foolishness; it has its own beauties. If you can be both, you will have a quality of transcendence within you.

The world has become more and more serious. Hence so much cancer, so much heart disease, so much high blood pressure, so much madness. The world has been moved, forced, towards one extreme too much. Be a little foolish also. Laugh a little, be like a child. Enjoy a little, don't carry a serious face everywhere, and suddenly you will find a deeper health arising in you -- deeper sources of your health become available.

Have you ever heard about any fool who went mad? It has never happened. I have always been searching for a report of any foolish man who went mad. I have not come across one. Of course a fool cannot go mad because to be mad you need to be very serious.

I have also been searching to see if fools are in any way prone to be more healthy than the so-called wise. And it is so: fools are more healthy than the so-called wise. They live in the moment and they know that they are fools, so they are not worried about what others think about them. That worry becomes a cancerous phenomenon in the mind and body. They live long, and they have the last laugh.

Remember that life should be a deep balancing, a very deep balancing. Then, just in the middle, you escape. The energy surges high, you start moving upwards. And this should be so about all opposites. Don't be a man and don't be a woman: be both, so that you can be neither. Don't be wise, don't be a fool: be both, so you go beyond.

PLEASE EXPLAIN WHY WE DON'T FEEL THE DIVINE WHICH IS HERE/ NOW, WITHIN/WITHOUT, WHICH IS YOU, ME AND ALL.

This is from Swami Yoga Chinmaya. Because you are too much, and too heavy on yourself.

Because you cannot laugh, the divine is hidden. Because you are too tense, you are closed. And these things that you think -- that the divine is here/now, within/without, you/me -- are only head things, they are not your feelings. They are thoughts, not realizations. And if you go on thinking along these lines, they will never become experiences. You can convince yourself by a thousand and one arguments that this is so, but they will never become your experience. You will go on missing. It is not a question of argument, philosophy, thinking, contemplation -- no. It is a question of drowning yourself deeply in the feeling of the phenomenon. One has to feel it, not think about it. And to feel it, one has to disappear.

You are trying an absolutely impossible thing: by thinking, you are trying to realize God. It will remain a philosophy, it will never become your experience. And unless it is an experience, it is not liberating. It will become a bondage; you will die in that bondage of words.

You are too much. Yoga Chinmaya's head has to be beheaded -- cut completely. You are too much in

the head, and there is too much of yourself. God is not more important; you are more important. You want to know God: God is not the emphasis, YOU are the emphasis. YOU want to achieve God: not that God is important; YOU are important, and how can you live without achieving God? God has to be possessed, but the emphasis is on YOU. That's why you go on missing.

Drop the 'you'. Then there is no need to worry about God -- He comes by Himself. Once you are not, He comes. Once you are absent, His presence is felt. Once you are empty, He is rushing towards you. Drop all the philosophies and all that you have learned, all that you have borrowed, all that has become heavy on the head. Drop it! Be clean of it; it is all rot.

Once you are clean, in that cleanliness you start feeling something arising. In that innocence is virginity. God is always available.

HOW IS IT POSSIBLE THAT THE MIND CAN GO ON PRODUCING THOUGHTS CONSTANTLY, AND HOW CAN WE STOP THAT WHICH WE HAVE NOT STARTED?

You cannot stop that which you have not started. Don't try it, otherwise you will simply be wasting time, energy, life. You cannot stop the mind because you have not started it. You can simply watch, and in watching it stops. Not that you stop it: in watching. it stops. The stopping is a function of watching, it is a consequence of watching.

It is not that you stop it; there is no way to stop the mind. If you try to stop it, it will go faster; if you try to stop it, it will fight with you and create a thousand and one troubles for you. Never try to stop it.

This is the truth: you have not started it, so who are you to stop it? It has come through your unawareness; it will go through your awareness. You have to do nothing to stop it except become more and more alert.

Even the idea that one wants to stop the mind will be the barrier because you say, "Okay, now I will try to be aware so that I can stop it." Then you miss the point. Then even your awareness will not be of much help because again the same idea is there -- how to stop it. Then after a few days of futile effort -- futile because the idea is there, so it will not happen -- you will come to me and you will say, "I have been trying to be aware, but the mind doesn't stop."

It cannot be stopped; no method exists to stop it. But it stops! Not that you stop it; it stops by itself. You simply watch. In watching, you withdraw the energy that helps it to run. In watching, the energy goes into watching, and thinking automatically becomes feebler and feebler and feebler. Thoughts are there, but they become impotent because the energy is not available. They will move around you, half dead, but by and by more energy will be coming to the awareness. One day suddenly energy is no longer moving into thoughts. They have disappeared. They cannot exist without your energy. So please forget about stopping them. That is none of your business.

And the second thing, you ask: "How is it possible that the mind can go on producing thoughts constantly?" It is just a natural process. Just like your heart goes on beating constantly, your mind goes on thinking constantly; just like your body goes on breathing constantly, your mind goes on thinking constantly; just like your blood goes on circulating constantly and your stomach goes on digesting continuously, the mind goes on thinking constantly. There is no problem in it; it is simple. But you are not identified with the blood circulation; you don't think that YOU are circulating. In fact you are not even conscious that the blood circulates; it goes on circulating, you have nothing to do with it. The heart goes on beating; you don't think that YOU are beating.

With the mind the problem has arisen because you think that you are thinking; the mind has become a focus of identity. The identity just has to be broken. It is not that when the mind has stopped, then it will not think forever, no. It will think only when it is needed; it will not think when it is not needed. Thinking will be there, but now it will be natural: a response, a spontaneous activity, not an obsession.

For example, you eat when you are hungry. But you can get obsessed and can go on eating the whole day. Then you will go mad; then you will commit suicide. You walk when you want to walk. When you want to go somewhere, then you move your legs. But if you go on moving your legs when you are sitting on the chair, people will think you are mad and that something has to be done to stop you. If you ask how to stop your legs from moving and if somebody says, "Stop them by holding them with your hands. Force them!" then you will be in even more trouble. The legs are moving and now the hands are also engaged, and

your whole effort is how to stop them. Now your energy is fighting with itself.

You have become identified with the mind, that's all. It is natural because the mind is so close to you and you have to use the mind so much. One is constantly in the mind. It is as if a driver has been driving a car for years and has never been out of the car. He has forgotten that he can go out, that he is a driver. He has forgotten completely; he thinks that he himself is a car. He cannot go out because who is there to go out? He has forgotten how to open the door, or the door is completely blocked by not having been used for years. It has gathered rust, it cannot open easily. The driver has been in the car so much that he has become the car, that's all. A misunderstanding has arisen. Now he cannot stop the car, because how is he to stop it? Who is going to stop it?

You are just the driver of the mind. It is a mechanism around you, your consciousness goes on using it. But you have never been out of your head. That's why I insist: drop a little out of the head, go to the heart. From the heart you will have a better perspective that the car is separate from you.

Or, try to go out of the body. That too is possible. Out of the body you will be absolutely out of the car. You will be able to see that neither the body nor the heart nor the mind is you; you are separate.

Right now, continue to remember only one thing: that you are separate. From everything that surrounds you, you are separate. The knower is not the known. Go on feeling it more and more so that it becomes a substantial crystallization in you that the knower is not the known. You KNOW the thought, you SEE the thought -- how can you be the thought? You KNOW the mind, how can you be the mind? Just drop away; a little distance is needed. One day, when you are really distant, thinking stops. When the driver is out, the car stops because there is nobody to drive it now. Then you will have a good laugh, seeing that it has just been a misunderstanding. Now, whenever you need it, think.

You ask a question to me: I respond. The mind functions. I have to talk to you through the mind; there is no other way to talk. But when I am alone, the mind doesn't function.

The mind has not lost the capacity to function. In fact, it has gained more capacity to function and to function rightly. Because it is not functioning constantly, it gathers energy; it becomes more clear. So 'when the mind stops' does not mean that you will not be able to think again. In fact, only after that will you be able to think for the first time. Just to be engaged in relevantly irrelevant thoughts is not thinking. It is a mad sort of thing. To be clear, clean, innocent, is to be on the right path for thinking.

Then when a problem arises you are not confused; you don't look at the problem through prejudices. You look directly at it, and in that direct look the problem starts melting. If the problem is a problem, it will melt and disappear. If the problem is not a problem but a mystery, it will melt and deepen. Then you will be able to see what is a problem.

A problem is that which can be solved by the mind; a mystery is that which cannot be solved by the mind. A mystery has to be lived; a problem has to be solved. But when you are too much in your thoughts, you cannot know what is a mystery and what is a problem. Sometimes you take a mystery as a problem. Then your whole life you struggle and it is never solved. And sometimes you think of a problem as a mystery and you foolishly wait: it could have been solved.

A clarity, a perspective, is needed. When thinking -- this constant inner chattering and inner talk -- stops, and you have become alert and aware, you are capable of seeing things as they are, you are capable of finding solutions -- and you are also capable of knowing what is a mystery. And when you come to feel that something is a mystery, you feel reverence, you feel awe.

That is the religious quality of being. To feel reverence is to be religious; to feel awe is to be religious. To be so deeply in wonder that you have again become a child is to enter into the kingdom of God.

Come Follow To You, Vol 1

Chapter #5
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MATTHEW 4

17 FROM THAT TIME JESUS BEGAN TO PREACH, AND TO SAY, REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND.

18 AND JESUS, WALKING BY THE SEA OF GALILEE, SAW TWO BRETHREN, SIMON CALLED PETER, AND ANDREW HIS BROTHER, CASTING A NET INTO THE SEA: FOR THEY WERE FISHERS.
19 AND HE SAITH UNTO THEM, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN.
20 AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.
23 AND JESUS WENT ABOUT ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM, AND HEALING ALL MANNER OF SICKNESS AND ALL MANNER OF DISEASE AMONG THE PEOPLE.
24 AND HIS FAME WENT THROUGHOUT ALL SYRIA: AND THEY BROUGHT UNTO HIM ALL SICK PEOPLE THAT WERE TAKEN WITH DIVERS DISEASES AND TORMENTS, AND THOSE WHICH WERE POSSESSED WITH DEVILS AND THOSE WHICH WERE LUNATICK, AND THOSE THAT HAD THE PALSY; AND HE HEALED THEM.
25 AND THERE FOLLOWED HIM GREAT MULTITUDES OF PEOPLE FROM GALILEE, AND FROM DECAPOLIS, AND FROM JERUSALEM, AND FROM JUDAEA, AND FROM BEYOND JORDAN.

ONCE A RABBI WAS ASKED to tell the whole Bible message in brief. He replied that the whole Bible message is very simple and short. It is God shouting to man: "Enthrone me!"

This is what happened that morning in the River Jordan. Jesus disappeared, God was enenthroned. Jesus vacated the house, God entered. Either you can be or God can be; both cannot exist together. If you insist on existing, then drop the search for God; it is not going to be fulfilled. Then it is impossible, absolutely impossible. If you are there, then God cannot be: your very being, your very presence, is the hindrance. You disappear, and God is. He has always been there.

Man can live as a part, separated from the whole. Man can create around him ideas, dreams, ego, personality, and can think of himself as an island, unconnected with the whole, unrelated with the whole. Have you ever seen any relationship between you and the trees? Have you seen any relationship between you and the rocks, have you seen any relationship between you and the sea? If you don't see the relationship, then you can never come to know what God is. God is nothing but the whole, the total, the one. If you exist as a separate part, you unnecessarily exist as a beggar, You could have been the whole. And even while you think that you are separate, you are not separate -- that is just a thought in the mind. The thought is not befooling God, it is only befooling you. The thought is just a barrier for your eyes to open.

That morning in the River Jordan when John the Baptist initiated Jesus, he killed Jesus utterly. Jesus disappeared. And in that moment of nothingness, a Buddha -- what Buddha calls SUNYATA, emptiness.... The heavens opened and the spirit of God, like a dove, descended on Jesus, lighted on him.

This is just symbolic. Jesus died, God was enthroned. This is what they call in Zen a special transmission, outside the scriptures. No knowledge was given by John the Baptist to Jesus, no scripture was conveyed -- not even a single word was uttered. No dependence on words or letters, just a direct pointing to the soul of man: seeing into one's nature -- an attainment of Buddhahood.

This is what happened that day. Christians have missed that point: it was not knowledge that was transferred from John the Baptist to Jesus, it was a vision. It was not verbal, it was existential. It was more like knowing than knowledge. Eyes were transferred: a new way of seeing the world and being in the world was transferred. A special transmission outside the scriptures.

That's why Jesus immediately felt one with God, but cut off from Jews. Jews are 'the people of the

book'. The Bible doesn't mean anything else; it simply means 'the book'. Jews are the people of the book -- the people who have believed in the scriptures tremendously, who have loved and relied on the scriptures for centuries.

Jesus became one with God, but immediately was cut off from his own tradition. Then he tried in a thousand and one ways to remain part of the community, but it was impossible. He could not be part of the scriptures, could not be part of the tradition. Something of the beyond entered in him and when God enters, all scriptures become useless. When you yourself have come to know, all knowledge is rubbish.

That was the struggle between Jesus and the rabbis. They had knowledge, Jesus had knowing -- and the two never meet. The man of knowing is rebellious: the man of knowing has his own eyes; he says whatsoever he sees. The man of knowledge is blind: he carries the scripture, he never looks around; he just goes on repeating the scripture. The man of knowledge is mechanical, he has no personal contact with reality.

Just a few days before. I was reading about a very highpowered New York psychiatrist. He was talking to one of his new patients and he told the patient, "I am very busy, in fact too busy. It will be good if you can help me. The first interview is always one-sided: you will be telling me all that you want to tell me. If I can get it down and look at it, and study it later on at my own convenience, it will be a great help. So here is the tape recorder. I will leave the tape recorder -- put the machine on and talk to the tape recorder. Whatsoever you have to say.... Say all that you would like to say to me and then later on I will listen to it." The psychiatrist asked, "Are you willing? "
The man said, "Of course. It is perfectly alright."

The tape recorder was put on and the psychiatrist left, but after just two minutes he saw the man leaving the office. He ran after him, stopped him and said, "So soon? You could not have talked much to the tape recorder."

The man said, "Listen, I am also a very busy man. In fact more busy than you. And you are not the first psychiatrist I have consulted. Go back to the consulting room and you will see, sitting just by the side of your tape recorder, my small dictaphone -- talking to the tape recorder."

Knowledge is just like this. Nobody is present: dictaphones talking to tape recorders. You mind is just a tape recorder and scriptures are old dictaphones -- an old medium, but still the same. Somebody has said something: it is recorded there. Then you read it and it becomes recorded in your own tape recorder, but there is no personal touch.

Knowing is personal, knowledge mechanical. Through a mechanical approach you can never come to discover the reality, the truth. It is going to be a dead affair. You will attain much information, but you will never attain to transformation. You may come to know many things, but you will never know the thing which needs to be known: the being that you are and the being that surrounds you -- and that which surrounds you is the same as that which is within you.

A deep personal contact is needed. That morning in the River Jordan, Jesus came in personal contact with the divine. John the Baptist initiated him TO BE A NOTHING.

When you come to me, you are not coming to a man who knows much. You are coming to a man who has a lot of nothingness in him. I can share that nothingness with you. The day you are ready to share my nothingness, you are initiated.

You can be here in two ways. You can be a student. Then you will be related to me in a mechanical way, you will collect information from me -- which was never meant to be done. You will start knowing many things from me. That is an addiction. The ego may feel stronger, but the soul will become more and more impoverished.

Or you can be a disciple here and not a student. Then you share in my nothingness. Then by and by you disappear completely. Then there is nobody inside you who knows -- and that nobodiness is the only way to know. In that nothingness your heart is open, in that nothingness the island disappears and you become the continent. In that nothingness the separation disappears: you become the whole. Then the whole exists through you.

The rabbi was right who said, "God shouting to man: 'Enthrone Me!' " Jesus, Krishna, Christ, Mohammed, Lao Tzu, all are shouts of God to man: "Enthrone Me!"

FROM THAT TIME JESUS BEGAN TO PREACH...

Immediately: knowledge needs time, knowing is immediate. If I want to share my knowledge with you it will take time, but if I want to share my nothingness with you, time is not needed. Immediately, right here now, it is possible. Only your readiness is needed. Time is not a requirement at all, it can happen in a split second.

Whenever I read this gospel the thing that strikes me immediately is: the moment Jesus was baptized, and the heavens opened and the spirit of God descended like a dove, he moved out of the river, went to the bank -- a crowd was gathering -- and he started to preach. Before that he had never uttered a single word, before that he had not taught anything to anybody.

That's how it should be. A teacher can go on teaching without knowing, but not a Master. Teachers are many, Masters few. A Master is one who teaches through his knowing and a teacher is one who teaches through his knowledge.

A teacher prepares himself for years, then he can teach But a Master -- in a single moment of courage, in a single moment of daring, in a single moment of death, in a single moment of jumping into the unknown -- becomes capable of teaching. Once you know, that very knowing wants to be shared; once you are blissful, that very blissfulness starts flowing, it starts seeking the heart. Once you are, you are already on the way to be shared by many.

Jesus moved out of the river:

FROM THAT TIME JESUS BEGAN TO PREACH, AND
TO SAY, REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND.

John the Baptist was saying the same thing. Jesus could have said the same thing just by hearing John the Baptist. He was a well-known preacher, great multitudes used visit him, great crowds used to wait and listen to him Everybody knew that his message was this: "Repent ye for the kingdom of heaven is at hand." Jesus must have known about it, but he never uttered those words before.

To utter such great words without knowing is sacrilegious it is a betrayal. Never utter such great words unless yr know yourself, because you can destroy others' minds. You can fill their minds with your rot. If you don't know a] you go on saying things to people.... As it has happenened all over the world.

Go and look at the priests in the churches and the temple and the mosques -- they go on teaching and they go o preaching, not knowing anything whatsoever that they a saying. They are not aware of what they are doing at all -- dictaphones! They have learned, but they have not know They have studied, but they don't have their own eyes; their own hearts are as dead as those to whom they are preaching. Their minds may be more cultivated, but their hearts are as ill as anybody else's.

Jesus never uttered these words before. Nobody knew abo this man Jesus before. He remained in his father's workshop; he worked, he helped his father. Suddenly a new quality of man, fresh -- an altogether new man -- was born. Baptism is a birth.

From that very moment he BEGAN TO PREACH AND TO SAY REPENT -- because now he can utter those words wi authority. Now they are no longer John the Baptist's word he is repeating, now they are his own. He has repented ar he has come to know what they mean. Now they are n futile, parrot-like words; they are pregnant, alive. He has touched the reality of those words, he has come to see the mystery of them.

The actual word in Hebrew is TESHUVAH: repent. TESHUVAH.means 'return' and TESHUVAH also means 'answer'. Both meanings are beautiful. To return to God is an answer to Him. This is one of the most beautiful things in Judaism, one of the greatest contributions of Judaism to the world. It has to be understood because without it you will never be able to understand Jesus.

Judaism is the only religion in the world which says that not only is man seeking God, but God is also seeking man Nobody else in the world believes that. There are Hindus, Mohammedans and other religions: they all believe man is seeking God. Judaism believes God is also seeking man. And this should be so if He is a father. This should be so. He is the whole, and if a part has gone astray, the whole -- out of His compassion -- must seek the part.

Judaism has a beauty of its own. Man seeking God is just like stumbling in darkness. Unless God is also seeking you, there seems to be no possibility of any meeting. How will you seek Him who is unknown? Where will you seek Him? You don't know the address -- where will you address your prayers? Where will you move, where will you go, what will you do? You can only stumble, cry and weep; tears can be your only prayer. A deep desire -- but how to fulfill it? You can burn with it, but how to arrive? Judaism says:

man can seek, but man cannot find unless God wills it so.

God is within reach, but not within grasp. You can spread your hands -- He is within reach, but not within grasp. He comes within grasp because He is also seeking you. He can seek you immediately and directly. He knows exactly where you are. But He cannot seek you unless you are on the search. He can seek you only when you are searching, when you are doing everything that can be done, when you are not withholding anything, when your search is total. When your search is total, immediately heaven opens and the spirit of God descends in you. He is waiting, waiting with a deep urge to meet you.

This should be so, because existence is a love affair. It is a hide-and-seek play, it is a game. The mother is playing with the child and hiding. The mother is waiting and if the child does not come, the mother will start seeking him. But God gives you total freedom: if you don't want to seek, He will not interfere; He will not be an intruder. If you want to seek, only then does He knock at your door.

If you have invited, only then does the guest come. The guest may be just waiting to knock on the door; only your invitation is needed. Otherwise He can wait for eternity, there is no hurry. God is not in any haste.

REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND. It would have been absolutely different if the word was not translated as 'repent', if it was left to the original: 'return'. That is what Patanjali says in his yoga sutras -- that PRATYAHAR is 'returning to oneself'. That is what Mahavir means when he says to move within-wards: PRATIKRAMAN, to go in.

The word TESHUVAH has a totally different meaning from repent. The moment you say 'repent' it seems that man is a sinner: a deep condemnation comes in. But if you say 'return', there is no question of sin, no condemnation enters. It simply says that you have gone far away, you have played too long -- please come back. The child has been playing outside and evening is descending. The sun is setting and the mother calls, "Please return." A totally different quality, a totally different connotation. There is no condemnation in it, just a deep love call: "Return!"

Just listen to the sentence if I say: "Return ye: for the kingdom of heaven is at hand." All condemnation, all sin, and the whole nonsense that has created guilt in man, disappears just by a single word translated rightly. A single word can be significant, but the whole of Christianity will disappear if you translate repent as 'return'. All churches, the Vatican -- everything will disappear because they depend on repentance.

If it is a question of return -- and you are not condemned and you have not committed any sin -- then guilt disappears. And without guilt there cannot be churches, without guilt the priest cannot live. He exploits the guilt, he makes you feel guilty -- that is his trade secret. Once you are made to feel guilty, you have to seek his help because he will ask for forgiveness for you, he will pray for you; he knows the way to pray. He is in a deeper relationship with God: he will defend you, he will persuade God for you, and he will show you how not to be a sinner again, how to be virtuous. He will give you the commandments: do this and don't do that.

All the churches of the world are founded on the word 'repentance'. If it is only a question of return, the priest is not needed; you can return home. It is not a question of condemnation: nobody is needed to purify you; you have never been wrong. You HAD gone a little farther away, but nothing is wrong in it. In fact it could not have been so if God were not willing for you to go so far. There must be something in it: that going far away must be a way of coming back. because when you have gone too far and then you come back home, for the first time you realize what home is.

It is said that travellers in foreign countries realize for the first time -- as you must be realizing in Poona -- how beautiful home is. It is difficult to realize when you are at home; everything is taken for granted. But when you go away, now everything is difficult. It is no longer home, you cannot take anything for granted. There are a thousand and one inconveniences, discomforts -- and nobody is there to look after you; you have to look after yourself. Nobody cares; you move in an alien world, a stranger.

In contrast, suddenly for the first time, the home, the meaning of the home, arises. First it was just a house to live in; now it is a home. Now you know that houses are different from homes. A house is just a house; a home is not just a house, it is something plus. Plus love. Maybe it is needed that man should go a little astray -- off the track, into the wilderness -- so that, in contrast, coming back to home becomes significant, meaningful.

I say 'return'; I don't say 'repent'. Jesus never said 'repent'. He would laugh at the word, because the whole thing is corrupted by the word. Churches know well no that the word is a wrong translation, but they still insist on it because it has become their foundation. 'To return' is so simple: it depends on you and your God; no mediatator is needed, no agent is needed. FROM THAT TIME JESUS BEGAN TO PREACH, AND TO SAY, RETURN: FOR THE KINGDOM OF HEAVEN IS AT HAND.

Another meaning of the Hebrew word TESHUVAH 'answer'. Your return is your answer. Answer to what Answer to the shout: "Enthrone me!"; answer to the question God has been asking you: "Come back home."

This is again a very beautiful contribution of Judaism. Every religion has contributed something original. Judaism says: "God asks the question; man answers." Other religions say that man asks the question and God answers. Judaism says, "No, God asks the question; man answers."

The moment you answer, that is the return. The moment the child says, "Yes, I am coming," he is already on th way. Have you heard the question? If you have not heard it yet, how will you be able to answer?

People come to me and they say, "Where is God? "

I say, "Forget about God -- have you heard the question?

They say, "What question?"

"The question that God asks! "

If you have not heard the question, you cannot know where God is. The moment you hear the question the direction is clear -- the moment you hear the question that arises deepest in your being, at the deepest core, and becomes; constant haunting in the heart: who are you, why are you here, why do you go on existing? For what?

If the question has arisen in the heart, you will know God is, because who is asking this question? YOU cannot ask it. You are unconsciousness, a deep sleep -- you cannot ask. Somewhere deeper within you God is asking the question, "Who are you?" If you have heard the question, you know the direction. And the answer can only be: "Return back. Follow that direction, move back."

But your questions are false. You have not heard them; somebody else has taught them to you. Your questions are false, and then your answer becomes false. You learn the question from others, you learn the answer from others, and you remain phoney.

The word 'phoney' comes from 'telephone'. Have you ever observed that listening to a man directly -- listening to your wife or husband or friend directly, face-to-face -- is a reality because personal contact is there, but listening to him on the phone everything becomes phoney? One never knows who is there -- whether the person is really there or if it is a tape recorder, a dictaphone. Nobody knows. And the sound seems to be coming not from the heart, but from the mechanism.

Have you sometimes watched people...? I have watched a few people, I know a few people, who will put their specs on whenever they phone. I was worried: "What is the matter? The person is not there, so who are you trying to see?" Just a deep urge to see the person. A deep urge -- otherwise the thing seems to be phoney. But this is how the mind has become corrupted.

I went with a friend once to visit the Taj Mahal. He is a good photographer -- and he had no time to see the Taj Mahal, he was seeing it through the camera lens. I told him, "We have come here to see the Taj Mahal."

He said, "Forget about it. It is so beautiful that I will take pictures and see them at home! " But those pictures are available everywhere -- what is the need to come to the Taj Mahal? The direct vision is lost.

Mulla Nasrudin's first child was born. I went to see him The Mulla was sitting with the boy, a small boy -- beautiful. I said, "How beautiful! "

He said, "This is nothing -- you should see the photagraphs!"

Phoney.... Everything becomes more and more indirect. Then it loses the touch of reality, the concreteness, the clarity. The it goes far away, far away.

The answer can be true only if the question has bee really heard. Every day I come across somebody or other who says, "I want to meditate, I want to search, but nothing happens." He is complaining as if existence has not beer just to him -- "Nothing happens." But I look into his eyes his desire is phoney. In the first place he never wanted to meditate, he has come as part of a crowd. Somebody els was coming, a friend was coming, and he followed. Or ht had a holiday and he thought, "Let's go and see." Now nothing is happening.

Nothing can happen because meditation, God and prayer are not questions of technique. You can learn the technique, bu nothing will happen unless the question has been heard first unless it has become a deep desire in you, for which you caL_ stake your life -- unless it has become a question of life and death, unless it penetrates to the very center of your being, unless it becomes a thorn in the heart, unless it becomes a deep anguish and pain. If the question is heard, then the answer....

We can translate this sentence in two ways: FROM THAT TIME JESUS BEGAN TO PREACH, AND TO SAY, REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND. Either we can translate it, "RETURN: for the kingdom of heaven is at hand," or "ANSWER: for the kingdom of heaven is at hand."

And the kingdom of heaven is always at hand, it is its nature. It has nothing to do with Jesus' time: it is true right now, exactly as it was then. It was true before Jesus and it will always be true.

The kingdom of God is ALWAYS at hand -- just grope. His hand has always been seeking you, but your hand is not groping. You answer, you return, and He is available. All that you need is available, only you are not ready to move towards it. You are afraid to lose something which you don't have, and because of that fear you cannot attain to that which has always been yours to take.

AND JESUS, WALKING BY THE SEA OF GALILEE, SAW TWO BRETHREN, SIMON CALLED PETER, AND ANDREW HIS BROTHER, CASTING A NET INTO THE SEA: FOR THEY WERE FISHERS.
AND HE SAITH UNTO THEM, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN.
AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.

This will come many times in Jesus' life. You will be surprised at the quality of people in whom and with whom he was moving. Simple people: farmers, villagers, fishermen, carpenters, but real people, not phoney.

People who live with nature are real because with nature you have to be real, otherwise nature won't yield to you. With nature you have to be alive, otherwise you will not be able to cope with it. The more surrounded you are with unnatural things, the more unnatural you become. If you just live surrounded by mechanisms, you will become a mechanism yourself.

It is said that a man is known by his company. I say to you: a man is MADE by his company. If you live surrounded by mechanical gadgets, as modern man is living, by and by you become unreal. If you live with nature -- with trees and rocks and the sea and the stars and the clouds and the sun -- you cannot be unreal, you cannot be phoney. You HAVE to be real because when you are encountering nature, nature creates something in you which is natural. Responding to nature continuously, you become natural.

A man who lives with nature is always trusting. A farmer who goes on sowing seeds has to trust. If he doubts, he will never sow the seeds -- because there are a thousand and one doubts possible: whether this year the earth is going to do the same as it did last year or not. And who knows? -- the earth may have changed its mind. Who knows if the rains are going to rain or not? Who knows about the sun -- whether it will rise tomorrow morning or not? Sitting in your easy chair surrounded by your books you can doubt, there is nothing at stake, but if a farmer working in the field with the earth doubts, he is lost; if a fisherman doubts, he is lost.

Living with nature, trust arises. Trust is natural to man just like health is natural; doubt is unnatural just like disease is unnatural. A child is born trusting. I'm not talking about the modern child -- maybe a modern child is not born trusting because he is born in a climate of skepticism.

I was reading a story one day: A mother was telling a story to her daughter -- the daughter was restless, it was getting late, and the mother was telling her a bedtime story to put her to sleep. The mother said. "There was a princess -- very charming, beautiful... and very wise, very loving. The whole court of the king loved and respected her. She was very kind, particularly to animals.

One day she came across a frog in the courtyard. She became afraid that somebody might tread on him, so she brought the frog into her bedroom. And in the morning she was surprised: the frog had turned into a beautiful prince! And the prince asked her hand in marriage."

At this point the mother looked at her daughter and felt, that she was completely skeptical. Her eyes, her manner, her face -- everything was saying, "No, I cannot believe it." Complete incredulity was on her face. So the mother said, "What? -- don't you believe it? "

The girl said, "No... and I'll bet the princess' mother didn't either! "

Today's climate is one of skepticism. Even a child is doubtful -- doubting, skeptical. In the old days, even old men were trusting; the whole climate was one of trust, faith. They were healthy people.

Watch yourself -- whenever you doubt, something shrinks in you; you become small and tiny. You become hard, you become dead, and you are no longer flowing -- frozen. Whenever trust arises, you are again flowing. The blocks are melting and you expand, you become vast. Whenever you trust, you reach a peak of being alive, and whenever you doubt, you fall into death.

Because modern man is lacking in trust, drugs have started to have so much appeal for him. There seems to be no other way to have the feeling of an expanded being and consciousness. Drugs are chemical methods to feel, for a few moments or a few hours, an expansion of consciousness. Trust gives it to you easily and freely. Trust gives it to you not for a few moments -- it becomes an eternal quality in you. And trust has no side-effects!

If you ask me, I will tell you: trust is the only reliable drug if you want expansion of consciousness -- and those who have never known what expansion of consciousness is, have not lived yet. Consciousness can expand and can go on expanding, waves of bliss going to the very corners of existence, expanding with the infinity of existence. When you expand you become part of the whole; when you shrink you become an island.

Those people were really simple, trusting:

AND JESUS, WALKING BY THE SEA OF GALILEE, SAW TWO BRETHREN, SIMON CALLED PETER, AND ANDREW HIS BROTHER, CASTING A NET INTO THE SEA: FOR THEY WERE FISHERS.
AND HE SAITH UNTO THEM, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN.

Nothing is strange about his saying this. The strange thing is:

AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.

Such deep trust. Not for even a single moment did they doubt, for not even a single moment did they say, "What do you mean -- fishers of men? " Not for a single moment did they ask, "Who are you? By what authority do you speak?" No, it was not needed because they were simple fishermen. They must have looked at Jesus: his very presence was the authority.

If you have eyes of trust, nobody can deceive you. You are deceived because of your doubt, and then you think that you need more doubt, otherwise people are going to deceive you more. Then you are deceived more and a vicious circle is created. You doubt so that you will not be deceived but you are deceived because of your doubt.

If you trust, nobody can deceive you. What do I mean when I say: if you trust, nobody can deceive you? Is your trust going to prevent somebody from deceiving you? No, but when you trust you have eyes to see: the deceiver will be revealed immediately -- naked.

I would like you to remember this as a criterion: that a man who trusts cannot be deceived. If he is deceived then he must have some doubts within himself because only when the eyes are full of clouds of doubt are you not able to see. When you are capable of seeing and your vision is clear, the very presence of the person says whether he is a deceiver or not.

They must have looked. The sun must have been rising on the sea, they were ready to throw their net into the sea. They must have looked back at this man: "What manner of man is this Jesus?"

In that silent morning they must have felt the presence of this man Jesus. The presence was conviction; the presence was the proof. They threw away their nets, they straightway followed this man. In a single moment their whole life was turned completely upside down. In a single moment of vision they were converted.

Jesus says: "Come follow me, and I will make you fishers of men. How long will you go on throwing your nets into the sea? How long are you going to just catch fish? I will make you fishers of men." And he did make them.

It was almost unbelievable in those days -- it is almost unbelievable even now -- how Jesus transformed ordinary people into extraordinary people. Buddha transformed Mahakashyap, Sariputta, Modgalayan, Anand, but the credit goes more to Mahakashyap, Sariputta, Anand and Modgalayan and less to Buddha because they were rare beings. If Mahavir transformed Gautam, Sudharana, the credit goes more to the disciples because they were rare beings.

But Jesus is tremendously powerful. Peter -- a fisherman, uneducated -- or Andrew or Matthew or Thomas or John -- all poor, uneducated people who would have been lost in any crowd and you would not have been able to find them. They were just stones, ordinary pebbles on the way, and Jesus transformed

them into Koh-i-noors.

Mahakashyap was a rare being in his own right; there is every possibility that even without Buddha he would have become a Buddha. It would have taken a little longer, maybe he would have taken a little more time, but it seems almost certain that he would have become a Buddha even without Buddha. But think of Simon called Peter or his brother Andrew. Nobody can conceive that without Jesus they could have become anything whatsoever.

He not only promised, he DID the miracle. FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN -- and more men have certainly been caught in the net Jesus has thrown into the sea of humanity than in any other net. Half of the world is caught in the net. All the apostles, all twelve of the apostles, were very ordinary, uneducated, common people, and upon them he built the whole structure.

Peter, Simon called Peter -- Jesus has made him the very rock on which the whole of Christianity stands. The word 'Peter' means 'rock'. On Peter's rock the whole of Christianity stands and is supported by him. Yes, Jesus did make them fishers of men -- and not only fishers of men. He delivered more than he promised: he made them fishers of God. AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.

When Mahakashyap came to Buddha, he argued. When Mahakashyap came to Buddha he had five thousand of his own disciples, he was a great teacher in his own name. When Sariputta came he had thousands of disciples of his own, he was a great scholar. For years he waited and argued. They were not men of trust, they were men of doubt and skepticism -- very cultured minds, cultivated minds, geniuses in a way.

But Jesus worked with ordinary mud and transformed it into gold. You cannot find a greater alchemist than Jesus. AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM -- this is the miracle.

People went to Mahavir and argued, people went to Buddha and argued, because the whole Indian continent has been arguing for millennia. People have become trained here; they are born with philosophies. People come to me, very ordinary people, but they never come down below the level of BRAHMA, the ultimate. They talk about BRAHMA; it has become part of their blood.

But Jesus worked with very simple people. His VERY PRESENCE was the proof. In religion: presence is first, proof is second. In philosophy: proof is first, presence is second. Sariputta would open his eyes to Buddha only when Buddha had proved himself, argued for himself, when he had defeated Sariputta and his mind totally. Then he would open his eyes. Proof was first, presence was second.

But with Jesus and the people he worked with -- they were not theologians, they were not philosophers, not 'argumentators' -- no. They were simple people, ordinary people of nature, just like trees and rocks and rivers. For them presence is first, proof is later. In fact, presence is the proof. They fell in love -- that's the only way to express it rightly. They looked at Jesus: they fell in love. When you fall in love, you follow. Then there is no question, then you simply follow, because your heart knows better than your mind can prove. Your heart has felt something, something of the mysterium, something of God. Your heart has felt the presence, something which is not of this earth. That is enough. You have tasted something... you simply follow. AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.

AND JESUS WENT ABOUT ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM, AND HEALING ALL MANNER OF SICKNESS AND ALL MANNER OF DISEASE AMONG THE PEOPLE.

This has to be understood in a totally new light -- not the way Christians have been trying but in a totally new light, the new light that modern science has thrown on the phenomenon of disease.

A disease, any disease, first arises deep in the mind and then moves towards the body. It may take a long time to come to the body, it is a long distance. You are not aware of it when it is in the mind, you become aware of it only when it strikes hard at the roots of the body. You always feel the disease in the body, but it always originates in the mind.

You are not aware of it then, so you cannot do anything about it, but when it comes to the body then of course you start seeking a physician, some help. The physician, seeing it in the body, starts treating it in the body. It can be treated in the body -- but then some other disease will arise, because the treatment has not gone to the very source. You have been changing the effect, but not the cause.

If it can be changed in the mind, then the disease will disappear from the body immediately. That's how

modern research on hypnosis proves that every disease -- at least in principle -- can be transformed, changed, can be dropped, if the mind is changed. And the vice versa is also true: if the mind is convinced by hypnosis, then disease can be created also.

Just two or three days before, somebody sent me an article of deep significance. One man -- one physician, a doctor in California -- has treated many patients with cancer just through the imagination. This is the first clue which opens the door.... And not one patient, many.

What he does is he simply tells them to imagine -- -if they have cancer of the throat, he tells them to relax and imagine that the whole energy of their body is moving towards the throat, and the gland is being attacked by their energy. Just like arrows from everywhere, all over -- moving towards the throat and attacking the disease. Within three, four or six weeks the gland simply disappears without leaving a trace behind. And cancer is thought to be incurable!

Cancer is a modern disease; it has come because of the stress, tension and anxiety of life. There has, in fact, been no cure for it up to now through the body. If cancer can be treated through the mind, then everything can be treated through the mind.

Jesus' miracles happened because the people were very trusting. Once it happened: he was walking and a woman -- a very poor woman, afraid and apprehensive about whether Jesus would treat her or not, because he was always crowded by so many people -- the woman thought to herself, "Just touch Jesus' garment from behind." She did, and she was cured.

Jesus looked back and the woman started thanking him. She fell at his feet and was very grateful. He said, "Don't be grateful to me, be grateful to God. Your faith has healed you, not I."

The world was deep in trust; people were rooted in faith. Then just the idea that "If Jesus touches my eyes, they will be cured" -- the very idea becomes the root cause of the cure. It is not that Jesus cures; if you are skeptical then Jesus can't help, then he will not be able to cure you.

I was reading a story. One day Jesus was running out of a town. A farmer working in his fields saw him running, so he inquired, "What is the matter? Where are you going?"

But he was in such a hurry that he would not answer. So the farmer followed him, stopped him after a while, and said, "Please tell me, I have become too curious. If you don't tell me, then why you were running will haunt me again and again. Where are you going? From whom are you escaping?"

Jesus said, "From a fool."

The farmer started laughing. He said, "What are you saying? I know well that you have cured blind people, you have cured people who were almost dying -- I have heard that you have cured people who were dead already! Can't you cure a fool? "

Jesus said, "No. I tried, but I can't because he is a fool and he won't believe. I have cured all sorts of illnesses and I have never failed, but with this fool I have failed. He goes on following me and he says, 'Cure me,' but I have tried every way that I know and everything fails. That's why I am escaping from the town."

A fool cannot be cured... and a fool cannot be hypnotized. Ordinarily, amongst the common masses, the idea is prevalent that very intelligent people cannot be hypnotized. That is absolutely wrong. Only fools cannot be hypnotized, idiots cannot be hypnotized, mad people cannot be hypnotized. The greater the intelligence, the more possibility there is of your going deep into hypnosis -- because in hypnosis your trust is needed, the first requirement is your trust. The first requirement is your cooperation, and an idiot, a madman, cannot cooperate and cannot trust.

Jesus could do miracles. Those miracles were simple; they happened because people were trusting. If you can trust, then the mind starts functioning from within, spreads to the body and changes everything. But if you can't trust, then nothing can help.

Even ordinary medicine helps you because you trust it. There has been an observation that whenever a new medicine is invented it works very well for six months to two years -- people are affected by it -- but after six months, eight months, ten months, it doesn't work so well. Physicians have been worried -- what happens?

Whenever a new medicine is invented you believe in it more than in an old medicine. Now you know the panacea is there "... and I will be helped by it." And you are helped! The trust in a new medicine, a new discovery, helps. They talk about it on TV, on the radio, in the newspapers, and a climate of trust and hope is there. But after a few months, when many people have taken it -- and a few fools have also taken it, which

cannot be helped -- then a suspicion arises, because this man has taken the medicine and nothing happened. These fools then create an anti-climate, and after a while the medicine loses its effect.

Even more than medicine, the physician helps if you trust him. Have you watched that whenever you are ill and the doctor comes, if you trust the doctor then you feel relief just by his coming? He has not given any medicine up to now. He has just been checking your body -- blood pressure, this and that -- and already you feel that fifty percent of the disease is gone. A man you can trust has come. Now there is no need to carry the burden on yourself. You can leave it to him and he will see to it. But if you don't trust the physician, he cannot do anything.

In medicine, they call a certain false medicine 'placebo'. It is just water -- or something which has nothing to do with the illness -- but if it is given to you by a physician you trust, it helps as much as the real medicine; there is no difference. Mind is more powerful than matter; mind is more powerful than the body.

AND JESUS WENT ABOUT ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM, AND HEALING ALL MANNER OF SICKNESS AND ALL MANNER OF DISEASE AMONG THE PEOPLE.
AND HIS FAME WENT THROUGHOUT ALL SYRIA: AND THEY BROUGHT UNTO HIM ALL SICK PEOPLE THAT WERE TAKEN WITH DIVERS DISEASES AND TORMENTS, AND THOSE WHICH WERE POSSESSED WITH DEVILS, AND THOSE WHICH WERE LUNATICK, AND THOSE THAT HAD THE PALSY; AND HE HEALED THEM.
AND THERE FOLLOWED HIM GREAT MULTITUDES OF PEOPLE FROM GALILEE, AND FROM DECAPOLIS, AND FROM JERUSALEM, AND FROM JUDAEA, AND FROM BEYOND JORDAN.

Jesus was less a teacher and more a healer. A healer not only of the body, not only of the mind, but of the soul also. He was a physician, a physician of the soul. That's what every Master has to be.

You are divided within yourself, you are fragmentary, you are not whole. If you become whole, you will be healed. If the tensions for the future and the accumulated tensions of the past disappear from within you, you will be healed, your wounds will disappear. If you can be in the present you will be whole, fully alive, utterly alive, and a deep delight will happen to you.

Jesus is not a philosopher, teaching some dogma to people. He is a physician. not a philosopher. He is trying to teach trust and if trust happens, everything becomes possible. He goes on saying: "If you have faith, faith can move mountains." It may not be the mountains that exist outside, but the mountains of ignorance, the mountains of ugliness, the mountains of unconsciousness that exist within. He does not have a creed, a dogma. He is, rather, releasing a healing force through himself. His whole effort is to help you to return to God. That's why he said, "Don't be thankful towards me. Thank God."

Then, too, he says, "Your faith has healed you." Not even God can help to heal you -- only your faith. His insistence is on faith. And remember the distinction between belief and faith: belief is in an idea; faith is in total reality, faith is a reverence for the whole. Belief is of the mind; faith is of your totality.

When you believe in God, you believe in the God of philosophers. When you believe in God, God is an idea, a doctrine. It can be proved or disproved and it will not transform you. But if you have faith, it has already transformed you. I will not say that it WILL transform you. If you have faith, it has ALREADY transformed you.

Faith knows no future, it is immediately effective. But faith is not of the head. When you have faith, you have faith in your blood, in your bones, in your marrow, in your heart. In your whole being, you have faith. A man of faith is a man of God.

Jesus' whole effort is how to bring you back home. Yes, God is shouting through him: "Enthrone me! " If you have faith, you will become available and God will be enthroned in you. That is the only way of being blissful. Unless God is enthroned in you, you will remain a beggar, you will remain poor, you will remain ill. You will never be whole and healthy, and you will never know the ecstasy of existence. You will never be able to dance and laugh and sing, and just be.

Only if God is enthroned in you -- that means if you are dethroned and God is enthroned. So there is this choice, the greatest choice that ever encounters man: either to continue yourself on the throne... or dethrone yourself, and let God come in.

Come Follow To You, Vol 1

Chapter #6
Chapter title: The luxury of God

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WHAT IS THE NEED FOR SECRECY IN MASTERDISCIPLE RELATIONSHIPS AND ALSO IN ORDINARY HUMAN RELATIONSHIPS?

THE BEING HAS TWO SIDES, the without and the within. The without can be public, but the within cannot be. If you make the within public, you will lose your soul, you will lose your original face. Then you will live as if you have no inner being. Life will become drab, futile. It happens tO people who lead a public life: politicians, film actors. They become public, they lose their inner being completely, they don't know who they are except what the public says about them. They depend on others' opinion, they don't have a sense of their being.

One of the most famous actresses, Marilyn Monroe, committed suicide, and psychoanalysts have been brooding on the reason why. She was one of the beautiful women ever, one of the most successful. Even the President of America Kennedy, was in love with here, and she had thousands of lovers. One cannot think of what more you can have. She had everything.

But she was public and she knew it. Even in her love chamber when President Kennedy would be there she used to address him as Mr. President -- as if one was making love not to man, but to an institution.

She was an institution. By and by she came aware that she had nothing private. Once somebody asked here -- she had just posed for a nude calendar and somebody asked, "Did you have anything on while you posed for the nude calendar?"

She said, "Yes, I had something on. The radio."

Exposed, nude, no private self. My feeling is that she committed suicide because that was the only thing left she could have done privately. Everything was public, that was the only thing left she could do on her own, alone, something absolutely intimate and secret. Public figures are always tempted towards suicide because only through suicide can they have a glimpse of who they are.

All that is beautiful is inner, and the inner means privacy. Have you watched women making love? They always close their eyes. They know something. A man goes on making love with open eyes, he remains a watcher also. He is not completely in the act, he is not totally in it. He remains a voyeur, as if somebody else is making love and he is watching, as if the love-making is going on a TV screen or in a movie. But a woman knows better because she is more delicately tuned to the inner. She always closes her eyes. Then love has a totally different fragrance.

Do one thing one day: run the bath and then switch on and off the light. When there is darkness you will hear the water falling more clearly, the sound will be sharp. When the light is on, the sound will be not so sharp. What happens in darkness?

In darkness, everything else disappears because you cannot see. Only you and the sound are there. That's why, in all good restaurants, light is avoided; sharp light is avoided. They are candle-lit. Whenever a

restaurant is candle-lit, taste is deeper: you eat well and you taste more. The fragrance surrounds you. If there is very bright light the taste is no longer there. The eyes make everything public.

In the very first sentence of his METAPHYSICS, Aristotle says that sight is the highest sense of man. It is not. In fact, sight has become too domineering. It has monopolized the whole self and it has destroyed all the other senses. His master -- Aristotle's master, Plato -- says that there is a hierarchy in the senses: sight at the top, touch at the bottom. He is absolutely wrong. There is no hierarchy.

All senses are on the same level and there should not be any hierarchy. But you live through the eyes: eighty percent of your life is eye-oriented. This should not be so; a balance has to be restored. You should touch also, because touch has something which eyes cannot give. But try: try to touch the woman you love or the man you love in bright light and then touch in darkness. In darkness, the body reveals itself; in bright light, it hides.

Have you seen Renoir's paintings of feminine bodies? They have something miraculous in them. Many painters have painted the feminine body, but there is no comparison with Renoir. What is the difference? All other painters have painted the feminine body as it looks to the eyes. Renoir has painted it as it feels to the hands, so the painting has a warmth and a closeness, an aliveness.

When you touch, something happens very close. When you see, something is far away. In darkness, in secrecy, in privacy, something is revealed which cannot be revealed in openness, in the marketplace. Others are seeing and observing; something deep within you shrinks, it cannot flower. It is just as if you put seeds down on the open ground, for everybody to look at. They will never sprout. They need to be thrown deep in the womb of the earth, in deep darkness where nobody can see them. There they start sprouting and a great tree is born.

Just like seeds need darkness and privacy in the earth, al} relationships which are deep and intimate remain inner. They need privacy, they need a place where only two exist. Then a moment comes when even the two dissolve and only one exists.

Two lovers deeply in tune with each other dissolve. Only one exists. They breathe together, they are together; a togetherness exists. This would not be possible if observers were there. They would never be able to let go if others were watching. The very eyes of others would become the barrier. So all that is beautiful, all that is deep, happens in darkness.

In ordinary human relationships, privacy is needed. And when you ask about the relationship of a Master and disciple, even more privacy is needed because it is a transmission of the highest energy possible to man. It is the highest peak of love, where one man pours himself into another and the other becomes a receptive womb. Even a slight disturbance -- somebody watching -- will be enough of a barrier.

Secrecy has its own reason to be there. Remember that, and always remember that you will behave very foolishly in life if you become completely public. It will be as if somebody has turned his pockets inside-out. That will be your shape -- like pockets turned inside-out. Nothing is wrong in being outward but remember, that is only part of life. It should not become the whole.

I am not saying to move in darkness forever. Light has its own beauty and its own reason. If the seed remains in the dark forever and ever, and never comes up to receive the sun in the morning, it will be dead. It has to go into darkness to sprout, to gather strength, to become vital, to be reborn, and then it has to come out and face the world and the light and the storm and the rains. It has to accept the challenge of the outside.

But that challenge can only be accepted if you are deeply rooted within. I am not saying to become escapists, I am not saying to close your eyes, move within and never come out. I am simply saying: go in so that you can come out with energy, with love, with compassion. Go in so that when you come out you are not a beggar, but a king; go in so that when you come out you have something to share -- the flowers, the leaves.

Go in so that your coming out becomes richer and is not impoverished. And always remember that whenever you feel exhausted, the source of energy is within. Close your eyes and go in.

Make outer relationships; make inner relationships also. Of course there are bound to be outer relationships -- you move in the world, business relationships will be there -- but they should not be all. They have their part to play, but there must be something absolutely secret and private, something that you can call your own.

That is what Marilyn Monroe lacked. She was a public woman -- successful, yet completely a failure. While she was at the top of her success and fame, she committed suicide. Why she committed suicide has remained an enigma. She had everything to live for; you cannot conceive of more fame, more success, more charisma, more beauty, more health. Everything was there, nothing could be improved upon, and still

something was lacking. The inside, the within, was empty. Then, suicide is the only way.

You may not be daring enough to commit suicide like Marilyn Monroe. You may be very cowardly and you may commit suicide very slowly -- you may take seventy years to commit it. But still it will be a suicide. Unless you have something inside you which is not dependent on anything outside, which is just your own -- a world, a space of your own where you can close your eyes and move, and you can forget that anything else exists -- you will be committing suicide.

Life arises from that inner source and spreads into the sky outside. There has to be a balance -- I am always for balance. So I will not say, like Mahatma Gandhi, that your life should be an open book -- no. A few chapters open, okay. And a few chapters completely closed, completely a mystery. If you are just an open book you will be a prostitute, you will just be standing in the marketplace naked, with just the radio on. No, that won't do.

If the whole book is open, you will just be the day with no night, just the summer with no winter. Then where will you rest and where will you center yourself and where will you take refuge? Where will you move when the world is too much with you? Where will you go to pray and meditate? No, half and half is perfect. Let half of your book be open -- open to everybody, available to everybody -- and let the other half of your book be so secret that only rare guests are allowed there.

Only rarely is somebody allowed to move within your temple. That is how it should be. If the crowd is coming in and going out, then the temple is no longer a temple. It may be a waiting room in an airport, but it cannot be a temple. Only rarely, very rarely, do you allow somebody to enter your self. That is what love is.

SOMETIMES I WONDER WHAT I AM DOING HERE, SITTING BEFORE YOU. AND THEN SUDDENLY YOU ARE TOO MUCH FOR ME, TOO MUCH LIGHT AND LOVE. YET I WANT TO LEAVE YOU. CAN YOU EXPLAIN THIS TO ME?

Yes. The question is bound to happen to everybody some day or other.

What are you doing here? The question arises because my emphasis is not on doing; I am teaching you non-doing. The question is relevant. If I was teaching you something to do, the question wouldn't arise because you would be occupied. If you go to somebody else -- there are a thousand and one ashrams in the world where they will teach you something to do. They will not leave you unoccupied at all because they think that an unoccupied mind is the devil's workshop.

My understanding is totally, diametrically, opposite. When you are absolutely empty, God fills you. When you are unoccupied, only then you are. While you are doing something, it is just on the periphery. All acts are on the periphery: good and bad, all. Be a sinner -- you are on the periphery; be a saint -- you are on the periphery. To do bad you have to come out of yourself; to do good you also have to come out of yourself.

Doing is outside, non-doing is inside. Non-doing is your private self, doing is your public self. I am not teaching you to become saints, otherwise it would have been very easy: don't do this, do that; just change the periphery, change your acts.

I am trying a totally different thing, a mutation -- not a change from one part of the periphery to another part of the periphery, but a transmutation from the periphery to the center. The center is empty, it is absolutely void. There, you ARE. There is being, not doing.

It is bound to happen to you sometimes: sitting before me you will wonder what you are doing here. Nothing -- you are not doing anything here. You are learning how to just be, not to do -- how not to do anything: no action, no movement... as if everything stops, time stops. And in that non-moving moment you are in tune with the present, you are in tune with God.

Actions become part of the past. Actions can be in the future, they can be in the past, but God is always in the present. God has no past and no future. And God has not done a thing: when you think that He has created the world, you are creating His image according to yourself. You cannot remain without doing anything -- you become too restless, it makes you too uneasy -- so you have conceived of God also as a creator.

Not only as a creator -- Christians say that for six days He created and on the seventh day, Sunday, He rested: a holiday. The Bible says God created man in His own image. Just the reverse seems to be the case: man has created God in his own image. Because you cannot remain unoccupied, you think: what will God

do if He is not creating the world? And because you get tired by doing, you think God must also have gotten tired after six days -- so on the seventh day He rested.

This is just anthropomorphic. You are thinking about God just as you would think about yourself. No, God has not created the world; the world comes out of His non-activity, the world comes out of His non-doing. The world is a flowering of God, just like a tree.

Do you think a tree is creating the flowers -- making much effort, doing exercises, planning, asking the experts? The tree is not doing anything at all. The tree is just there, absolutely unoccupied. In that unoccupied state, the flower flowers by itself. And remember, if some day trees become foolish -- as foolish as man is -- and they start trying to bring the flowers, then flowers will stop coming. They will not come because they always come effortlessly.

Just watch a flower: can you see anything of effort in it? The very being of a flower is so effortless, it simply opens. But we cannot conceive of it. The birds singing in the morning: do you think they go to Ravi Shankar to learn? Do you think they are doing something in the morning when they start singing? No, nothing of that sort. The sun arises, and out of their emptiness the song arises. The greatest miracle in the world is that God has created without doing a thing. It is out of nothingness.

I was reading about the life of Wagner, a German composer and great musician. Somebody asked Wagner, "Can you say anything about the secret of why you have created such beautiful music -- and how? "

Wagner said, "Because I was unhappy." He said, "If I had been happy, I would not have written down a single note." He said, "People who are unhappy have to fill their lives with imagination because their reality is lacking something." And he is right in many ways. People who have never loved write poetry about love. It is a substitute. If love has really happened in life, who bothers to write poetry about it? One would be a poem himself; there would be no need to write it.

Wagner said, "Poets write about love because they have missed love." And then he made a statement which is tremendously meaningful. He said, "And I think God created the world because He was unhappy." A great insight -- but the insight is relevant to man, not to God.

If you ask me, God created the world -- in the first place, He is not a creator but a creativity; but to use the old expression -- God created the world not because He was unhappy, but because He was so happy that He overflowed; He had so much.

The tree is flowering there in the garden not because it is unhappy. The flower comes only when the tree has too much to share and does not know what to do with it. The flower is an overflowing. When the tree is not well-fed, not well-watered, has not received the right quota of sunlight and care and love, it doesn't flower because flowering is a luxury. It happens only when you have too much, more than you need. Whenever you have too much, what will you do? It will become a heaviness, it will be a burden; it has to be released.;The tree bursts and blooms, it has come to its luxurious moment.

The world is the luxury of God: a flowering. He has so much -- what to do with it? He shares, He throws it out, He starts expanding, He starts creating.

But remember always, He is not a creator like a painter who paints. The painter is separate from the painting. If the painter dies, the painting will still live. God is a creator like a dancer: the dance and the dancer are one. If the dancer stops, the dance stops.

You cannot separate the dance from the dancer, you cannot say to the dancer, "Give your dance to me, I will take it home. I am ready to purchase it." The dance cannot be purchased. It is one of the most spiritual things in the world because it cannot be purchased. You cannot carry it away, you cannot make a commodity out of it. When the dancer is dancing, it is there; when the dancer has stopped, it has disappeared as if it never existed.

God IS creativity. It is not that He created somewhere in the past and then stopped and rested. And since then what has He been doing? No, He is continuously creating. God is not an event, He is a process.

It is not that once He created and then stopped. Then the world would be dead. He is continuously creating, just like birds are singing and trees are flowering and the clouds are moving in the sky. He is creating -- and He need not take any rest because creativity is not an act; you cannot be tired. It is out of His nothingness.

This is the meaning when we have said in the East that God is emptiness. Only nothingness can be infinite; somethingness is bound to be finite. Only out of nothingness is an infinite expanse of life, existence, possible -- not out of somethingness. God is not somebody: He is nobody or, more correctly, nobodiness. God is not something: He is nothing or, even more correctly, no-thingness. He is a creative void

-- what Buddha has called SUNYA. He is a creative void.

What am I teaching to you? I am teaching you the same: to become creative voids, non-doers, delighters in just being. That is why the question is bound to come to everybody's mind sometime or other. You ask: "Sometimes I wonder what I am doing here." You wonder rightly -- you are doing nothing here. Your mind may supply answers, but don't listen to them. Listen to my answer. You are not doing anything here; I am not teaching you to do something. Your mind may say that you are learning meditation: you are doing meditation, yoga, this, that or you are trying to achieve enlightenment, satori, SAMADHI -- all nonsense.

This is your mind supplying because the mind is an achiever, the mind cannot remain without activity. The mind goes on creating some activity or other. Earn money; if you are finished with that, then earn meditation -- but earn. Achieve something, do something.

You become afraid when you are not doing anything, because then suddenly you are face to face with the creative void. That is the face of God. You are in a chaos, you are falling in an infinite abyss and you cannot see the bottom. There is none.

Sitting before me, what are you doing? Just sitting. That is the meaning of ZAZEN. In Zen they call meditation 'zazen'. Zazen means just sitting, doing nothing. If you can just sit near me that is enough, more than enough; nothing else is needed. If you can just sit without doing anything -- not even doing thinking or dreaming -- if you can just sit near me, that will do everything.

"Suddenly you are too.much for me," you say. Yes, if you just sit I will be too much -- because if you just sit, suddenly I will be flowing within you. If you just sit, you will immediately become aware of light and love, and then you will say, "I want to leave you," because you are afraid of love and light.

You have become a denizen of darkness. You have lived in darkness so long that your eyes are afraid. No matter what you say -- that you would like to live in the light -- your deep-rooted habits shrink and say, "Where are you going? " You have a great investment in darkness.

All your knowledge is related to darkness. In light you will be absolutely ignorant. All your wisdom and experience is out of darkness; in light you will be naked, nude. All that you know belongs to darkness; in the light you will find yourself just like an innocent babe, a small child, not knowing anything.

You have lived in bondage and now you are afraid to be free. You go on talking about freedom and MOKSHA -- absolute freedom -- but if you watch yourself you will know that whenever freedom comes your way, you escape. You become afraid. Maybe you talk about freedom just to deceive yourself; maybe it is a substitute, the substitute Wagner is talking about.

You are in bondage; you have never known freedom. You talk about freedom, you sing songs of freedom and through those songs you have a vicarious satisfaction -- as if you have become free. It is an as-if freedom. But with me it is not going to be as-if, it is going to be a reality. You become afraid of the reality.

You go on asking for love, but when it comes you escape because love is dangerous. One of the greatest dangers in life J is love. The mind can become settled with marriage, but not

with love. t The mind always wants law, not love. The mind always

loves order, not the chaos that love is. The mind wants to remain in security, and love is the greatest insecurity you

can come across. Whenever love comes you become afraid to the very roots, you shake and tremble, because that love, if allowed to enter in you, will destroy your mind. The mind

says: "Escape! Escape immediately! " The mind is trying to save itself.

You have lived too deeply in contact with the mind and you have become too attached. You think that whatever the mind says is right; you are confident that whatever is security for mind is security for you. There is the whole misunderstanding. The death of the mind will be life for you, and the life of the mind is nothing but death for you.

The identity has to be broken. You have to become aware that you are not the mind. Only then can you be near me, only then will the effort to leave and escape dissolve. Otherwise you can find reasons to leave, but those reasons will all be phoney. The real reason will be this: that you were not able to let light come in, you were not able to let love come in and destroy your mind and destroy your ego and give you a rebirth.

YOUR TEACHING SEEMS TO BE: TO BE ABSOLUTELY ONESELF. THIS IS BEYOND ME. HOW CAN ONE BE ONESELF IF ONE IS NOT ONESELF?

Let me ask you another question: how can you not be yourself? You can believe it, but you cannot be anything other than yourself. You can think that you are somebody else, you can imagine that you are somebody else, but all the time you are just yourself, nothing else.

So whether you believe you are yourself or not is irrelevant. You remain, all the time, yourself. You can go on running and chasing shadows, but one day or the other you will have to realize that you have just been doing an absurd thing.

How can you be other than yourself7 How? You ask me how one can be oneself. I ask you how one can be other than oneself -- and in my questioning is the answer. Nobody has even been other than himself; nobody can ever be other than himself. To be oneself is the only way to be, nothing can be done about it.

You can believe.... It is just like you sleep at night in Poona and you dream that you are in Philadelphia. That doesn't make any change in reality. You remain in Poona -- here, somewhere in Mobo's. You remain in Poona; Philadelphia remains just a dream. In the morning you will not wake up in Philadelphia, remember. You will wake up in Mobo's, in Poona. Howsoever miserable, but it is the case! Nothing can be done about it; at the most you can again dream of Philadelphia.

You are gods. That is your reality. You can believe... you have believed in many things. Sometimes you believed you were a tree -- many trees are still believing that. Sometimes you believed you were an animal: a tiger, a lion. There are a few people who belong to Lion Clubs -- Lion Bhabhutmal Sanghvi. They are not satisfied in being men -- lions! Sometimes you believed that you were a lion, and then you WERE a lion: a dream. Sometimes you believed that you were a rock and you WERE a rock: a dream. You have been changing your dreams.

Now the time has arrived. Wake up! I'm not giving you another dream, remember. You hanker for it, you would like me to give you another dream, but I am not going to give you another dream. That's why to be with me is difficult and arduous -- because I am insisting that you wake up. Enough is enough. You have dreamed a lot; since eternity you have been dreaming. You have just been changing dreams. When you get fed up with one dream, you start changing it; you dream another dream. My whole effort is to shake you, to shock you -- to wake you.

It is not a question of achieving any new thing. It is already your being. Just opening the eyes, just dropping the dreams, just dropping the clouds and the vision. It is a question of clarity and understanding, that's all. Between you and Jesus, between you and me, between you and Buddha, there is no difference of being -- nothing. You are exactly the same. The difference, at the most, is that you are asleep and Jesus is not asleep, that's all.

So don't ask me how to be oneself; you cannot be otherwise. Just ask me how to be awake. You are yourself ALL THE TIME! Just become a little more alert, just bring a new quality of waking consciousness -- just watch. Don't try to be anything because that will again be a dream. Just watch: whosoever you are, wheresoever you are, just watch and be... and allow it. Then the happening, the sudden happening, can come any moment. The heavens can open and the spirit of God, like a dove, can enter in you.

In fact, this is just a way of saying something that cannot be said. It can be said in just the opposite terms also. Let me say it: that when John the Baptist initiated, baptized, Jesus -- Jesus opened and the spirit of God, like a dove, was released from him and flew into the infinite sky. That is also exactly the same truth. It is just a way of saying it from two polarities.

You are gods and you have never been anything else. That's why I am not worried if you want to sleep a little longer. Nothing is wrong; the choice is up to you. You can have a little more sleep -- turn over and have a little more sleep; snore a little longer -- nothing is wrong. But don't try to improve, don't try to achieve anything. Don't try to become anything because you are already that which you can become! The being is your only becoming, you carry your destiny within yourself. Relax... and be.

ARE YOU STILL LEARNING TOO?

Yes, because if learning stops, you are dead. Learning is life. You can ask me, "Are you still alive? " -- that will be the same question.

The ego is a perfectionist and the ego thinks that when you have attained, when you have become enlightened, then there is no learning; then you know all. But if you know all, that 'all' will be finite. Just by

being known it has become finite.

You cannot know the infinite. The infinite simply means that you can go on learning and learning and learning and the end never comes, it is an eternal journey. It begins, but it never ends.

But then the ego thinks: then what is the difference when we are also learning? The difference is that you are learning while fast asleep, unconscious, and a man who is enlightened learns consciously. Your learning is not knowing; your learning is knowledge, dead information. A man who is awakened -- his learning is not like knowledge; his learning is simply knowing.

He is like a mirror. The mirror goes on mirroring. A bird flies before a mirror and the mirror mirrors it. Is there a point where you can say, "Now the mirror is perfect. It mirrors nothing"? When the mirror is perfect it will mirror perfectly, that's all.

When you are awakened, you learn perfectly. Not that you stop learning, not that you have become perfect and now there is nothing more to know -- just the contrary. The more you know, the more there is to know; the more you open your eyes, the more the infinite surrounds you. It is an infinite journey.

I am still learning. And I am happy, I would not like it to be otherwise. I would not like to come to a point where I could say, "I have known all," because that would be death. Then what? -- then the river is frozen, then it no longer flows. No, a perfect river goes on flowing; it is never frozen. I will go on learning, Buddha and Jesus are still learning. It has to be so.

Mahavir is still learning, notwithstanding what Jains say. They say that he has known all, he has become all-knowing, because their ego is involved. Their Master: how can he still be learning? That means he is still not perfect. So Jains say Mahavir has known all, he has become a SARVAGYA -- all-knowing, omniscient. This is their ego, not Mahavir.

If you say to Christians that Jesus is still learning, they will be very angry. The son of God, the only begotten son of God -- how can he be still learning? He knows all! But I tell you, he is still learning because he is still alive, alive with the infinity -- learning infinitely, but of course learning perfectly.

This is very difficult to understand because your ego always seeks goals and if learning continues forever and ever, then there is no goal. But I tell you, that's how life is. Life has no goal, it is an ever-flowing river: always reaching, but never reaching; always arriving -- but every arrival becomes a new departure.

Go to the Himalayas. You trek, you move, you go high to the peak. All the time you were trekking up, there was no peak beyond it. Then you reach the peak and many more peaks are revealed. You go on and on and on; it is an ongoing Process.

God is the process. Even God is learning. It has to be so, otherwise He will be stupid. He is not stupid, He is learning. He is evolving -- and that's beautiful. Nothing is static, everything is dynamic. That's what I mean when I say: don't say 'God is', always say 'God is happening'. Don't use a static term; don't use a noun for Him -- use a verb. Say, "He is happening"; say, "He is learning"; say, "He is evolving"; say, "He is a process, He is a river," and you will have struck truth.

Yes, I am continuously learning. Every moment life is so tremendously beautiful and so tremendously vast, so tremendously infinite and so tremendously mysterious. To say that one has known all will be sacrilegious.

WHY DID JESUS CONSTANTLY TALK IN OBSCURE PARABLES WHICH BAFFLED EVEN HIS DISCIPLES MOST OF THE TIME? WAS THIS A DELIBERATE TECHNIQUE? WHY COULDN'T HE BE MORE STRAIGHTFORWARD LIKE YOU?

Whoever told you that I am straightforward? While listening to me you may get that impression. Think and meditate on it later on: you will find me more baffling than Jesus. At least he is consistent!

And never ask such questions because these questions show that you are sitting as a judge. Why did Jesus do this or that? If you cannot leave even Jesus out of your judgement, how will you be able to leave out anybody else? Why can't you accept things as they are? " Why is this flower white and not red?" -- is it not a foolish question? This flower is red, that flower is white -- why?

A small child was walking with D. H. Lawrence in a garden and the child asked, "Why are the trees green?"

D. H. Lawrence looked at the child and said, "They are green because they are green!"

Jesus is Jesus, I am me. Jesus is not there to follow me, nor am I there to follow him. And it is good that everybody is unique, otherwise life would be a boredom, a monotony. But people are foolish -- they go on co *ming to me and asking me: "Why did Buddha say this, why did Mahavir never say this?" But Mahavir is Mahavir, Buddha is Buddha. The Ganges flows towards the east and the Narmada goes on flowing towards the west -- what to do? If all the rivers were flowing towards the east, do you think the world would be better? Just think of a world with four thousand million Buddhas -- can you think of anything m ore boring? They would start committing suicide: wherever you went you would meet your replica, wherever you would look it would be as if you were always looking in the mirror -- only people exactly alike.

No, it is good that everybody is unique. Why do you hanker after such things? Jesus is-beautiful in his parables; without parables he would not be beautiful, without parables something would be missing. He is one of the most beautiful storytellers.

And of course the beauty of a parable is that it baffles the reason. But you are childish: you think that a story is perfect when the story gives you the conclusion, the motto. You are just like schoolchildren who can't be satisfied unless the story comes to a conclusion, and unless there is an exact mathematical conclusion to it. Then they are satisfied, but then the story is dead. A perfectly concluded story is dead.

A parable tries to show something, not to say it. It indicates very indirectly; the conclusion has to be supplied by you. It leaves a gap, it gives you some space to find out the conclusion. A parable is creative. When a story is totally complete (like two plus two equals four) then it gives no scope for your imagination, no scope for your meditation. Then it is simply mathematical. It is no longer poetic, it is dead.

You would like for somebody to say absolutely, exactly, what he means, but that which is the ultimate meaning cannot be shown to you. The ultimate meaning is always going to be indirect, indicated -- said and yet not said. You feel a vague something, but it is never concrete. If it becomes concrete, it is of this world. If it remains vague, and you follow it and you try to find out the clue, in the very effort to find the clue you rise above it -- you have already entered into another world.

A parable is not an ordinary story: it is symbolic, it is creative. If you listen to it, if you try to understand it, your understanding will become greater than it was before you heard it. An ordinary story remains below your understanding; you can understand it perfectly because it has nothing beyond it. Parables are of the beyond: one step within your mind, one step without -- another step beyond. It is a persuasion.

Jesus constantly talks in parables. He really wants to baffle you because he is talking about something which is ineffable, elusive -- mysterium. He is talking about the mysterious. Gaps have to be left for you to fill. Parables should be like puzzles which challenge you, and through the challenge, you grow.

And never compare: Why is Jesus like this? The trees are green because they are green. Jesus is just Jesus-like, and he is not like anybody else.

That is what I have been continuously insisting for you to be also: just be yourself, never be anybody else. Never be a Christian, never be a Hindu, never be a Jain, because then you are following a pattern and you will miss your soul. The soul is yours -- individual, unique -- and the pattern is public, collective, social. Never try to be somebody else. Just try to find out who you are and allow it, accept it, welcome it, delight in it, relish it, so that it is nourished, so that it grows. Through you, God is trying to become somebody He has never tried before.

God is not repetitive; His creativity is infinite. He never drives the same model again -- He is not a Henry Ford. He is absolutely inventive; every day He goes on trying the new, the fresh. He never bothers to repeat a model again, He always goes on improving. He is a great innovator. That's what creativity is. So don't try to become a Jesus -- because then God won't receive you.

One Hassid was dying. His name was Josiah. Somebody asked him, "Have you prayed to God, have you made your peace with God? Are you certain that Moses will be a witness to you? "

Josiah looked at the questioner and said, "I am not worried about Moses because when I am facing God I know perfectly well that He will not ask me, 'Josiah, why were you not a Moses?' He will ask me. 'Josiah, why were you not a Josiah?' So I am worried about myself. Stop talking nonsense! Moses -- what am I to do with Moses? My whole life has been wasted in it. Now I am dying and I am facing the real question that He will ask me: 'Were you a Josiah or not? I made you to be somebody special, somebody unique. Did you achieve that peak or not? Have you missed the opportunity?'"

God will certainly ask you. "Were you able to become yourself?" No other question can be asked.

Don't ask such questions: "Why did Jesus constantly talk in obscure parables?" He loves it that way! And a parable has to be obscure, dim, candle-lit. Too bright a light kills a parable; too much analysis kills. It is poetry.

"Was this a deliberate technique?" You can never go beyond the technique, you are too obsessed with the technique. Everything becomes a technique to you. This is the way Jesus is, it is not a question of technique. He is not following a certain technique -- he is not a follower of Dale Carnegie, he has never read the book HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. He is not following a technique, he was not an American.

In America, everything has become a technique. Even if you want to make love you go and learn the technique. Can you imagine a more unfortunate day for humanity? Even animals don't ask. They know perfectly well how to make love, they don't go to a school to learn the technique. But in America, everything has become a technique. How to be friendly -- even that has to be learned. Is man so completely lost that even friendship has to be learned?

People come to me and I go on saying to them, "Laugh!" They ask me how to laugh. How to laugh? -- learn from Swami Sardar Gurudayal, he is a perfect master! But I have come across the rumor that people don't allow him to laugh. They say, "Our meditation is disturbed." Because of laughter your meditation is disturbed? Then it is not worth anything.

You have to learn everything. I think sooner or later you will have to learn how to breathe. It is possible because you follow many other things in the same way. You have to ask how to sleep, how to relax. They were natural one day, just like breathing. Go and ask a primitive: he will simply laugh if you ask, "How do you go so deeply into sleep?"

He will say, "What a foolish question! I simply put my head down and go to sleep. There is no HOW to it."

But you will say, "Still, there must be a trick because I try hard and nothing happens. You must be knowing a secret which you are hiding."

He is not hiding anything; that's how it happens. He simply puts down his head and goes to sleep. There is no gap between these two states.

One day or another, man is going to ask how to breathe and then, if you say, 'You just breathe; there is no HOW to it," he will not believe you. How to love, how to live, how to laugh, how to be happy -- these are all simple things, no HOW is needed. These are natural things, they are not techniques.

This is how Jesus is. He loves the way he says his parables. He loves it! He knows he has an intrinsic knack of telling parables.

A parable is not arithmetic. It should not be too clear, otherwise the point is lost. It should be a persuasion, it should not be an advertisement. It should not argue because then the point is lost -- then why not argue, why say a parable? It should not give proofs, it should only supply hints; and that, too, not completely. Just a few hints so that your being is challenged, you become alert.

I have heard about Chuang Tzu that he was talking to his disciples and many of them were fast asleep, as disciples are. It must have been late at night and they were tired, and Chuang Tzu was saying difficult things that were beyond them. When something is beyond you, it seems better to rest and sleep than to bother with it.

Suddenly Chuang Tzu became aware that many of the disciples were fast asleep and it was useless. They were even snoring and disturbing him. So he told a parable. He said: "Once it happened that a man had a donkey and he was travelling on a pilgrimage towards some holy place. But he was very poor, and it came to pass that he was hungry. No money was left, so he sold the donkey, on which he was riding, to another traveller who was rich. But the next afternoon, when the sun was very hot, the first owner rested in the shadow by the side of the donkey.

"The second owner said, 'This is not good. You have sold the donkey.'

"The first owner said, 'I have sold the donkey, but not the shadow.' "

Everybody became alert -- nobody was asleep, nobody was snoring. When you talk about donkeys, donkeys hear it immediately! Chuang Tzu said, "I am finished with the story. Now I come to my point."

But they all said, "Wait! Please finish the story."

Chuang Tzu said, "It was a parable, not a story. You are more interested in donkeys than you are in me".

Now everybody was throbbing with excitement: "What happened? Then what happened?" -- but Chuang Tzu left it there, he never completed it. It was not meant to be completed, it was just an indication that the human mind is more interested in stupidities than in higher values and higher things, more interested in foolish things.

But I loved it. It was beautiful of him. He brought all the stupid minds to a certain point -- to an indication, to a hint.

Jesus talks in parables for many reasons. But those reasons are not techniques. You can think about them, but they are not techniques. It simply happened naturally to him, he was a good storyteller.

But you can think about the reasons he talked in parables. The first: great things can be said if you create a drama around them. If you say them without the drama they fall flat. That's why stories have a tendency to live, to live forever and ever. The Vedas may disappear, but RAMAYANA, the story of Ram, will not disappear. It is a story; it will be preserved. The Upanishads may disappear, but the parables of Jesus will remain. They hang around you, they become a climate.

You never forget a beautiful story. It is just like -- if you sing a beautiful song, you will remember it better than if it was prose. If it is poetry, it is remembered well. Somehow it fits with the deepest quality of your mind. If it is a parable, if there is a drama in it, it has a tendency to cling to you. It will come again and again and again; it will become an inner climate.

Bare principles are soon forgotten. And in the days of jesus, books were not written. All that Jesus was saying was recorded many, many years afterwards. For those many, many years it was just in the memory of the people who had heard him.

A parable can be remembered well. You will forget what I say, but you will never forget the parables, the anecdotes, the jokes. You may forget Mahavir and Moses, but you will not forget Mulla Nasrudin. Mahavir is too far away; Mulla is your neighbor. Mahavir may be somewhere in MOKSHA, Mulla is just within you. He is you; you can recognize yourself in him.

So there may be reasons, but don't be bothered about them. It is Jesus' way, and it is good that he never tried anybody else's way.

In Judaism there were Prophets, great prophets: Jeremiah, Ezekiel.... They had their own way. Even John the Baptist never used any parable.

This has to be understood. Prophets are something special to Judaism. They don't exist anywhere else. Mystics are everywhere: Buddha is a mystic, not a prophet; Mahavir is a mystic, not a prophet. A mystic is one who has attained to God; a prophet is one to whom God has come. It exists only in Judaism -- the concept of prophets -- because only in Judaism does God seek man. In all other religions, man seeks God.

When man seeks God and finds Him, he is a mystic. When God seeks man and finds him, he is a prophet. When man comes to God he is a mystic; when God comes to man he is a prophet. When the drop drops into the ocean he is a mystic. When the ocean drops into the drop then he is a prophet.

A prophet is a very mad and fiery man. Of course, he has to be: the ocean has come to him. Jeremiah, Ezekiel, John the Baptist -- they are prophets, mad people, mad people of God. They speak fire, they don't talk in parables. Their sentences are acidic; they will burn you.

They cannot soothe you. Buddha is very soothing, Krishna is just like a lullaby that surrounds you, soothes you, consoles you, heals you. A prophet simply burns you with an unknown desire, makes you mad.

Jesus is both a prophet and a mystic, one who has come to God and one to whom God has also come. Sometimes he talks like John the Baptist and sometimes he talks like Krishna. Sometimes he soothes and sometimes he wounds. He is a very deep balancing phenomenon: a prophet and a mystic both. That's why you will find in him a synthesis. You will find in him all that is in Judaism -- all that is beautiful and great -- and you will find in him all that is beautiful in Krishna, Buddha, Mahavir; Jainism, Hinduism, Buddhism.

Jesus is a culmination point, as if all the religions of the world meet in him and reach to a crescendo. He talks sometimes as a prophet: he invokes, provokes -- he calls you. But that is not his only quality. He soothes; he says parables; he consoles; he gives you a lullaby. He wakes you, and he helps you to sleep. But that is the way he is. All explanations are explanations after the fact, remember. The basic thing is that this is the way he is, and no other way is possible for him.

Socrates was poisoned. The court decided that he should be murdered, but the people loved him very much -- even in the court almost half of them were in favor of him. So they gave him an opportunity. They told him, "If you stop talking about the truth, if you keep quiet, you can be pardoned and your death can be avoided."

Socrates said, "That will be impossible. That will be more deathly than death, because to talk about truth is the only way I know to be. It will be worse than death. So please kill me, because if you leave me and you say I have to keep quiet, it will be impossible. That's not the way I am.

"To talk about truth is the only business I know -- the ONLY business I know. It is the only way I am. I cannot promise that I will stop talking truth because even if I stop, even in my silence only truth will be spoken. So I cannot promise that. You better kill me" -- and he was killed.

This is very meaningful. A Socrates is a Socrates. A Socrates is a Socrates, and there is no other way.

All explanations are explanations AFTER. But don't be bothered about them. Love if you can -- and if you cannot love Jesus, forget about him and find somebody else you can love. Don't be bothered about explanations and reasonings and proofs.

Only love will help you to understand, nothing else. When you love a person -- whosoever he is: Jesus or Krishna -- when you love a person, you immediately understand that that's the way he is. Then you don't want him to be otherwise. Love never wants to change anybody. Love accepts, understands.

IS THERE ANY MYSTERY BEHIND YOUR ANSWER WHEN YOU ALSO TELL THE NAME OF THE QUESTIONER? PLEASE EXPLAIN IT -- BUT PLEASE DON'T TELL MY NAME BECAUSE SOMETIMES IT IS TOO HEAVY.

This is from a sannyasin.... I will not tell you the name, because deep down she wants her name to be told. This is not the first time she has asked the question; I have been avoiding this question many times.

Deep down she wants her name to be told so that it becomes a part of history, part of the record. This is her last effort now. She is trying to play a trick by saying, "Please don't tell my name," so that I can be provoked.

But you cannot provoke me....

Come Follow To You, Vol 1

Chapter #7

Chapter title: I am not come to call the righteous

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MATTHEW 9
9 AND AS JESUS PASSED FORTH FROM THENCE, HE SAW A MAN, NAMED MATTHEW, SITTING AT RECEIPT OF CUSTOM: AND HE SAITH UNTO HIM, FOLLOW ME. AND HE AROSE, AND FOLLOWED HIM.
.10 AND IT CAME TO PASS, AS JESUS SAT AT MEAT IN THE HOUSE, BEHOLD, MANY PUBLICANS AND SINNERS CAME AND SAT DOWN WITH HIM AND HIS DISCIPLES.
11 AND WHEN THE PHARISEES SAW IT, THEY SAID UNTO HIS DISCIPLES, WHY EATETH YOUR MASTER WITH PUBLICANS AND SINNERS?
12 BUT WHEN JESUS HEARD THAT, HE SAID UNTO THEM, THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK.
13 BUT GO YE AND LEARN WHAT THAT MEANETH, I WILL HAVE MERCY, AND NOT SACRIFICE: FOR I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE.

LUKE 9

23 AND HE SAID TO THEM ALL, IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND

TAKE UP HIS CROSS DAILY, AND FOLLOW ME.
24 FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT: BUT WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT.
25 FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY?

RELIGION IS BASICALLY, essentially, a rebellion. It is not conformity, it is not belonging to any organization, society, church, because all belonging comes out of fear -- and religion is freedom. There is fear in being alone. One likes to belong -- to a nation, tb a church, to a society, because when you belong to the crowd you forget your loneliness. It does not disappear, but you become oblivious to it. You deceive yourself, you create a dream around you, as if you are not alone. You remain alone all the same; this is just an intoxicant.

Religion is not an intoxicant. It does not give you unconsciousness, it gives you awareness. And awareness is rebellious. When you become aware, you cannot belong to any society, to any nation, to any church, because when you become aware you become aware of the austere beauty of aloneness. You become aware of the music that is continuously happening within your soul... but you have never allowed yourself to be alone to hear it, to be in rapport with it, to be one with it.

Religion is not conformity because all conformity is mechanical. You do certain things because you are expected to do them. You do them because you have to live with people and you have to follow their rules; you do them because you have been conditioned to do them. You go to church, you go to temple, you pray, you follow rituals, but everything is empty. Unless your heart is in it, everything is dead and mechanical. You may do everything exactly as it is prescribed, with no error -- it may be perfect -- but then, too, it is dead.

I have heard that President Kennedy had to sign so many letters, autographs and personalized pictures that a small mechanism was invented for him. The machine used to sign for him, and the signature was so perfect that no expert was able to say which was mechanical and which was true -- not even President Kennedy himself was able to say which was false and which was true. Malcolm Muggeridge reports that when Kennedy was killed they forgot to turn the machine off, so it continued. The President continued to sign personalized letters even when he was dead. A mechanism is a mechanism.

You become a Christian: then you become a mechanism. You go on behaving as if you really loved Christ, but that 'as if' has to be remembered. You become a Buddhist: you go on behaving as if you follow Buddha, but that 'as if' should not be forgotten. Your signature may be perfect, but it is coming out of a dead mechanism.

Religion is not conformity. Conformity is between the individual and the past, and religion is something between the individual and the present -- poetry is something between the individual and the future. Conformity means to conform with those people who are no more, the dead -- to conform with Moses, with Mahavir. Now to conform with jesus is a dead thing; you are conforming with the past. If you relate to the present, it is totally different. It revolutionizes you; it gives you a rebirth.

Conformity is between the individual and the society. Religion is something between the individual and existence itself. Society is our creation: God created Adam -- not humanity; God created Eve -- not humanity. God creates individuals; humanity is our fiction.

But the fiction can take possession of you and you can forget the real and cling to the fiction. I know persons who want to love humanity and they cannot love another human being. Where is humanity and how are you going to love humanity? You can only make empty gestures in the air.

Humanity is nowhere. Wherever you come across it, you will come across real, concrete human beings. Humanity is an abstraction, a mere word. It has no reality in it -- a soapbubble, nothing more. You can only come across real human beings. To love a real human being is very difficult, but to love humanity is very easy. It is almost as if you love nobody. To love humanity is equal to loving nobody. Then there is no problem, no difficulty.

Religion is something that happens between you and the concrete existence. It is not concerned with fictions. And religion is not tradition. Tradition belongs to time; religion belongs to eternity. To move into religion you have to move in the eternal now. Religion has no history. In this, the West has to learn something from the East.

In the East we have never bothered about history. The reason... the reason is simple. All history is about time, that which happens in time is recorded in history. History is a dead book. We have never bothered

about history because religion belongs to eternity: you cannot record it as an event; it is an eternal process. You can only record the essential fact of it, the essential truth of it, not the ripples that are made in the river of time.

That's why if you go to a Jain temple and see the twenty-four TEERTHANKARAS you will be confused about who is who. They all look alike. You will not be able to make any sense out of it -- why do these twenty-four TEERTHANKARAS of the Jains all look alike? They cannot be alike -- they existed in different ages, they were different individuals -- but we have not bothered about events in time. 'Body' is an event in time. The difference in bodies is past history, but the innermost being, which is in eternity, is the same within me, within you, within everybody. The form differs, but the innermost center is the same. Those twenty-four TEERTHANKARAS in the Jain temples say something about the innermost being. That's why they have been sculptured to be similar. Look at Buddha. He also looks like Mahavir: there is no difference. They are not facts, they are truths.

Religion is not concerned with facts, it is concerned with truth. The facts can be learned from books -- truth, never. If you become too involved with the facts, your eyes will be clouded and confused, and you will not be able to know the truth. Beware of facts! -- they can lead you astray. Sort out the truth. Always try to find the truth; don't be bothered too much about facts. Facts are irrelevant.

That which changes is the fact and that which remains always the same is the truth. Your body is a fact: one day you were a child, now you are a young man or an old man; one day you were born, one day you will die -- the body changes. But the YOU who abides in the body, who has made it a temporary abode -- that 'you' is eternal, that is the truth. It is formless, it has no qualities. It is immortal; it is eternity.

Religion is not a tradition, so you cannot borrow religion. You will have to risk yourself; you will have to earn it. You will have to stake your life for it; that is the only way there is. You cannot get it cheap. If you want to get it cheap, you will get a counterfeit.

Religion is not consolation. It is, on the contrary, a challenge: God challenges man, God haunts man, God goes on crying, "Return! Enthrone me!" He will not leave you at rest. He will go on knocking at your doors; He will go on creating storms in your being, in your spirit; He will go on stirring you. He will not allow you to settle for anything less. Unless you attain to the ultimate you will not be allowed to rest. Religion is a challenge, it is a great storm. It is like death; it is not a consolation.

The so-called religions, the organized religions, are consolations. They console you, they hide your wounds. They don't stir you, they don't call and invoke you. They don't ask you to be adventurous, they don't ask you to be daring, they don't attract you to move in a dangerous life. They are like lubricants.

In a society with so many people you need lubricants around you so that there is not so much conflict. You can move easily, movement is not very difficult, and you don't rub against your neighbor. No conflict arises -- the lubricant goes on flowing around you.

You go to church as a lubricant. It helps, it helps in a social way; it is a formality. If you fulfill it, you become respectable. It is just like becoming a member of the Rotary Club -- it is respectable, it helps. You become a member of a church and that too helps. You become a member of a religion and that too helps. People think you are religious.

When people believe you are religious, then you can deceive them more easily. When you have a garb around you of religiousness, you have a potential weapon with you. Your religion is a consolation to yourself and a respectability. In fact it is politics, a diplomacy -- part of your struggle to survive, part of your ambition, part of the whole politics of the ego. It is power politics.

These things have tc be remembered when you try to understand Jesus. Religion is not morality either. Morality, again, is just the rules of the game. Those who want to play the game of society have to follow the rules of it -- just like when you play cards you have to follow certain rules. Not that those rules have any ultimacy about them, not that they come from God. You create the game; you create the rules, you follow the rules. But if you want to play, you have to follow the rules.

Morality has nothing ultimate in it. That's why every society has its own morality, every culture has its own morality. One thing can be moral in India and immoral in America; another thing can be moral in America and may be immoral in India. If morality was really real, then it could not differ.

In India, to divorce a woman or a man is immoral. It is not thought to be good. Once you are married you have to live with your partner. But in America, if you live with a woman you don't love, it will be thought immoral. If you don't love, then it is immoral to sleep with that woman. Only love, only a deep love, allows you to be with the woman. Otherwise, leave her. Don't deceive her; don't waste her life.

Morality is a game; it changes. From society to society, age to age, period to period, it goes on changing.

It depends, it has nothing ultimate about it.

But religion is ultimate. It has nothing to do with America or India. It has something to do with a new consciousness within the individual. It is a sunrise in the individual, it is a new being arising and expanding in the individual. You have a new look, you have new eyes through it. You can see the old problems, but they disappear. Not that they are solved -- they simply disappear, they dissolve. With a new eye, they cannot be there. You have a new vision, a new dimension.

These things have to be remembered because when a Jesus -- a man like Jesus -- comes, these things become the problem.

I have heard an Arabian proverb: it says -- "Show a man too many camels' bones, or show them to him too often, and he will not be able to recognize a camel when he comes across a live one."

"Show a man camels' bones too many times, or too often, and" -- the Arabian saying says -- "that man will not be able to recognize a camel when he comes across a live one." This happens when a Jesus comes to the world. You have seen so many phoney priests, you have seen so many hocus-pocus preachers, you have seen so many scholars, not knowing anything but creating much fuss about it, that when a Jesus comes you cannot recognize him. Whenever a Jesus or a Buddha comes, it becomes almost impossible to recognize him. For the majority, it is almost impossible. Only a few rare beings who have some potentiality or who are a little alert -- only they can have a few glimpses:

To recognize a Jesus is a great achievement because that means you have a certain consciousness which can relate to Jesus. You have a certain quality which can relate to Jesus: you are already on the way to becoming a Jesus yourself. You can only recognize that which you already have within you -- opening, flowering. It may be just a bud, but you can recognize a little bit; your eyes are not completely closed.

There are priests who are Pretenders. To them, religion is a trade. It is a livelihood, not their life. To Jesus, religion is life; to the rabbis, to the priests, it is a livelihood. Then there are scholars who go on talking about nothing -- and they can talk so much, they are so articulate, that you will never be able to recognize the fact that, deep within, they are empty.

I have heard about one international competition. A competition was arranged and essays were invited from many countries. The subject of the competition was 'The Elephant'. The Englishman immediately went to South Africa with cameras and a group of followers, and he investigated the whole thing. He came back after six months and wrote a book -- wellprinted, illustrated. The title of the book was HUNTING THE ELEPHANT IN SOUTH AFRICA.

The Frenchman never went anywhere. He simply went, every day, to visit the elephant house in the zoo in Paris. After two or three weeks he started to write a book -- a very carelessly printed book, not even hard-cover, just a paperback. The title of the book was THE LOVE LIFE OF THE ELEPHANT.

The Indian, who had been appointed by the Indian Government, was a man who had never seen an elephant because he had always remained in the Himalayas. He was a great yogi and poet and Sanskrit scholar. He never even went to the zoo. He wrote a big book, a great treatise. The title was THE DIVINE ELEPHANT. It was written in the form of poetry and he quoted great Sanskrit books, from the Vedas to Shree Aurobindo. Anybody who read the book had the impression that this man had never seen an elephant. He was a poet, he may have seen one in his dreams. He talked about the elephant which was seen by Buddha's mother before he was conceived -- mythology, a white elephant.

And last of all, the Germans. They appointed six professors of philosophy to write the book. They went all over the world, to all the museums and libraries, to study everything that is written about the elephant. They never went to see any elephant or any zoo -- just museums and libraries. They searched all over, they took almost six years, and they wrote a book -- twelve volumes, almost an Encyclopaedia Britannica. The title of the book was A SHORT INTRODUCTION TO THE STUDY OF THE ELEPHANT! Professors of philosophy -- what do they have to do with elephants? And that, too, a short introduction -- a prolegomena. It was not even about the elephant. It was just an INTRODUCTION to the study of the elephant.

When a Jesus comes, you are already too much in the know. You have read the books, you have listened to the scholars, you have listened to the priests. You are too full of ideas and when Jesus, or a man like Jesus, comes, you simply cannot recognize him. The live animal is there and you have become too addicted to the dead bones. To recognize Jesus means you will have to put aside all that you know already.

Jesus was not murdered by bad men, he was not murdered by criminals; he was murdered by very respectable rabbis. In fact, religious people killed him. Religion is never in danger from irreligious people because they don't bother about it. Religion is always in danger from the so-called religious, because their whole life is at stake. If Jesus is right, then all the rabbis are wrong. If Jesus is right, then the whole tradition

is wrong. If Jesus is right, then the whole Church is wrong.

Everybody stands against Jesus. Jesus is always alone, very alone. You cannot understand his aloneness. Whatsoever you know about aloneness is a physical aloneness. Sometimes no one is in the house, the house is dark, and you are alone. The electricity has also gone so you cannot put on the light, you cannot put on the radio or the TV. You are suddenly thrown into aloneness. But this is a physical sense of aloneness; you don't know what Jesus feels.

He is spiritually alone, amidst strangers, where it is so difficult to find a friend who will recognize you. He goes on looking into each and everybody he meets on the path, penetrating, gazing deep in the eyes. Nobody recognizes him, nobody understands him. Rather, people misunderstand him. They are ready to jump into misunderstanding, but nobody is ready in any way to understand him.

Whenever there is a religious being, the so-called religious are all against him. They would like to kill him immediately so the danger is avoided and their security again becomes certain.

Remember, he was killed by very good people! You go... it is still the same. Go around Poona and ask the so-called good people: you will always find them against me. They have to be. Their whole way of life is in danger. They are afraid to even listen to me, because who knows? -- a truth may strike home. They won't come near me, they won't read my books; they cannot take that much risk. They always have opinions of their own.

One day it happened: I witnessed a beautiful scene. A man was talking to Mulla Nasrudin. The man said, "Why are you so miserly and so stingy towards your wife?"

Mulla said, "You must have heard something wrong about me because, as far as I know, I am generally a very generous man."

The man became angry, because whenever you challenge anybody's opinion he becomes angry. He became angry and he said, "Stop defending yourself. Everybody in the whole town knows that you are too hard on your wife. Even for day-today expenses she has to beg you like a beggar. And stop defending yourself. Everybody knows it!"

Nasrudin said, "Okay, if you are so angry, I will not defend myself. But can I say one thing, just one thing?"

The man said loudly, "What?"

Nasrudin said, "That I am not married."

Since that day that man is against Nasrudin. Once I met him and I told him that since Mulla Nasrudin is not married, the whole thing is baseless. "Your whole argument is baseless. Why are you angry?"

He said, "It makes no difference, it is only a question of time. Wait, sooner or later he will be married and then I will be right! I am still telling the truth. It is only a question of time. Wait, my opinion cannot be wrong."

People cling to their opinions. They are baseless but still they cling. The more baseless the opinion, the more people cling to it. If it is based on right grounds there is no need to cling; it is true in itself. When it is baseless your clinging is needed because only your clinging can become the base. Remember always, if you know something is true, you never get angry if somebody contradicts it. You get angry in the same proportion as you know it is not true. Anger shows that you have just a mere opinion, no knowledge.

People were very much against Jesus because he was ruining all their edifices. They were thinking their houses were built on rocks and just his presence showed them that their houses were built on sand, they were already falling. They jumped on him, they killed him. He was not killed by the political powers, he was killed by the pseudo-religious powers, by the priests.

This is my understanding: that if religion has disappeared in the world today, it is not because of science -- no. It is not because of atheists -- no. It is not because of rationalists -- no. It is because of pseudo-religion. There is too much pseudoreligion and it is so bogus, phoney, that only people who are phoney can be interested in religion. People who have even an iota of reality will go against it, they will rebel.

Real people have always been rebellious, because reality wants to assert its being, to express its freedom. Real people are not slaves. Remember this, then we will enter into the sutras.

AND AS JESUS PASSED FORTH FROM THENCE, HE SAW A MAN, NAMED MATTHEW, SITTING AT THE RECEIPT OF CUSTOM: AND HE SAITH UNTO HIM, FOLLOW ME. AND HE AROSE, AND FOLLOWED HIM.

The whole thing seems to be a little unreal. The world has changed so much. It looks more like drama than real life. Jesus comes and says to a man who is sitting in the customs, working there -- maybe a clerk or somebody -- he simply looks at him and says, "Follow me." AND HE AROSE, AND FOLLOWED HIM. It looks like a drama, not reality; because the reality that we know today is absolutely different. The world has changed, the human mind has changed.

The human mind has been trained for three centuries to doubt. Before Jesus, for centuries continuously, the human mind lived on trust, lived on the simplicity of the heart. People's eyes were clear. This Matthew, an ordinary man, must have looked into Jesus' eyes, the way he walked, the presence that he brought with himself, the penetrating look that stirred the heart. It touched something deep.

It rarely happens today. I come across so many people, but rarely do I see a person so open that whatsoever I say simply reaches to the heart and becomes a seed immediately, with no time wasted. Otherwise, people are protecting.

They come to me and they say they would like to surrender, they would like to follow me, but I see a great armor around them -- very subtle, but from everywhere they are protecting. They won't allow any space for me to enter in them. If I try too hard, then they become too protective. They go on saying that they would like to relax and let go: their mouths say something, their bodies show something else. Their thoughts are one thing; their reality is just the opposite.

People were simple in Jesus' time. They must have just looked, and when Jesus said, "Follow me," they simply followed. It was natural. When these gospels were written, those who were writing these gospels were not aware that some day these things would look fictitious. It was so natural in those days that the gospel writers could not imagine that some day the thing would look false, would not sound rea].

It is happening now all over the world. Move with Buddha -- a different quality of humanity surrounds him.

Prasanjit, a king, came to see Buddha. He was Buddha's father's friend -- both were kings -- and when he heard that his friend's son had renounced the world, he was very worried. When Buddha came to his capital town, he went to see him and to persuade him. He said to Buddha, "What have you done? If you are not happy with your father, come and be in my palace. Get married to my daughter -- I have only one daughter -- and this kingdom will be yours. But don't move like a beggar; it hurts. You are the only son of your father -- what are you doing? Both these kingdoms will be yours. Come to my home."

Buddha looked into Prasanjit's eyes and said, "Just one question. Have you attained to any happiness through your kingdom? Just say YES or NO. If you say YES, I follow you. If you say NO, then you have to follow me."

Prasanjit fell to Buddha's feet and said, "No. I renounce; initiate me. I leave all this" -- a very different quality of immediacy.

The same thing happened to me, the same. One of my father's friends was a lawyer, a very cunning lawyer. When I came back home from the university, of course my parents were worried. They wanted me to get married and settle, but they didn't want to say it directly to me. They knew that to say it directly would be like interfering in my life, and they are very non-aggressive -- silent, simple. So they thought about their friend and they asked the friend to come.

He came with all his arguments ready -- he was a lawyer! He said, "If I convince you that marriage is a must, will you get married? "

I said, "Of course. But if you cannot, then are you ready tc leave your wife and children?"

The man had not thought of that! He said, "Then I will have to think."

He never came back. The quality of the mind has changed -- otherwise there was an opportunity for him, an opening of the sky. I waited and waited, but he never came. He became afraid because everybody knows that life, as you have lived it, has not given you anything. But one needs courage to say that, because just in saying that, a deep renunciation happens. You have already moved on another path once you realize the fact that life, as you have lived it, has been futile, fruitless, irrelevant.

Saith Jesus unto him: FOLLOW ME. AND HE AROSE, AND FOLLOWED HIM. What a beautiful world, what a beautiful consciousness! You can have that consciousness, and through it everything becomes possible, even the impossible becomes possible.

Try. Drop the doubts, because whenever you doubt you are destructive. Doubt is destructive; trust is

creative. Doubt kills, doubt is poison. Trust gives you life, life abundant, infinite life, because when you trust you relax.
In trust there is no fear, in trust there is no
ht the whole opportunity is lost in who struggle. You let go, you flow with the river. You don't even swim, the river takes you to the ocean. It is already going to the ocean. You fight unnecessarily and, through fight, you destroy your energy. Through fight you get frustrated and through fight the whole opportunity is lost in which you could have danced, in which you could have celebrated. The same energy becomes a struggle. The same energy can become surrender.

AND IT CAME TO PASS, AS JESUS SAT AT MEAT IN THE HOUSE, BEHOLD, MANY PUBLICANS AND SINNERS CAME AND SAT DOWN WITH HIM AND HIS DISCIPLES.

This has to be understood. It is a very delicate point: that whenever a man like Jesus is on the earth, sinners recognize him before your so-called righteous people -- because sinners have nothing to lose except their sins. Sinners don't have opinionated minds; they don't have theologies and scriptures. Sinners have a sense that their lives have been futile, sinners have an urgency to repent and return.

But the so-called respectable people -- trustees of temples and churches, mayors, politicians, leaders, pundits, scholars -- have much to lose and no urgency of being, no intensity to transform themselves -- no desire in fact. They are dull and dead. Sinners are more alive than your so-called saints, and sinners are more courageous than your so-called saints. To come near, to come close to Jesus, needs courage.

Have you watched that your so-called saints are not really religious, but simply people who are afraid? Afraid of hell, afraid of God's punishment... or greedy, greedy and ambitious to achieve heaven: the awards and blessings of God. But they are not truly religious. When you are truly religious you don't bother about hell and heaven, you don't bother about anything. This very moment you are so deeply in heaven -- who bothers about the heaven which comes after death?

Sinners are more courageous, they risk. And, BEHOLD, many PUBLICANS AND SINNERS CAME AND SAT DOWN WITH HIM AND HIS DISCIPLES.

AND WHEN THE PHARISEES SAW IT -- the respectable people, the righteous -- THEY SAID UNTO HIS DISCIPLES, WHY EATETH YOUR MASTER WITH PUBLICANS AND SINNERS?

Their mind is always concerned with such foolish things: with whom you are eating, with whom you are sitting. They don't look directly into Jesus; they are more interested in whom he is sitting with. He is sitting with sinners -- that is their problem now. Jesus does not create any ripple in their being, but the sinners create anxiety. How can they come and sit with this Master?

Sinners are there. The condemned people for whom they have invented hell are sitting there. Your so-called saints won't allow those sinners to be so close -- never. They would not like to be in their company at all. Why? Why are your saints so afraid of sinners?

They are afraid of their own inner fear, afraid that if they are with sinners it is more possible that the sinners WILL CONVERT THEM than the possibility of the sinners being converted by the saints. They are afraid. They are afraid of the sinner inside them. That's why there is the fear of the sinner outside. Always remember that whatsoever you say ultimately refers to you, not to anything else. If you are afraid to go to a place where drunkards gather together, it shows simply that you have a certain tendency towards alcohol, intoxicants, and you are afraid. Otherwise why fear? -- you can be at ease there. Nobody can corrupt you except yourself.

THEY SAID UNTO HIS DISCIPLES.... This too has to be remembered: they didn't say it to him. I know those Pharisees who are around. They will say it to you, they will not come to say it to me. They say it to the disciples -- because even to come to Jesus to say it is dangerous. The man may hypnotize you, it is risky -- just talk to the disciples. Such impotent people have become important; they hold all the key posts in the world, they hold all power, and they are absolutely impotent. They are not even ready to come and face Jesus.

WHY EATETH YOUR MASTER WITH PUBLICANS AND SINNERS? -- as if sinners are not human beings. And as if they themselves are not sinners. Who is there who can say, "I am not a sinner"? To be here in this world is to be somehow or other involved in sin. Nobody can claim otherwise.

When the whole humanity is involved in sin, how can you be out of it? You are part. If sin is happening somewhere, I am part of it because I am part of humanity. I create the climate -- maybe a very tiny part of it, but I also create the climate. A Vietnam happens: I am part of it; I am the sinner. How can I think of myself as out of it? Whatsoever any human being is doing anywhere, he is part of me and I am part of him. We are members of each other.

A real saint always feels humble because he knows that he is also a sinner. Only a false saint feels proud and thinks that he is above. Nobody is above. If there is any God, He must be part of your sin also. And He knows it, because He is involved in you. He beats in your heart, He breathes in you, and if you commit sin, He is a part of it. Only so-called saints -- dummies, not real -- can think otherwise and be proud.

BUT WHEN JESUS HEARD THAT, HE SAID UNTO THEM, THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK.

He simply said, "Those who are sick need the physician. I am the physician, so the sick people have come to me." It should be the criterion: around a saint, sinners will gather together. This should be the criterion. If you see a saint and only respectable people are around him, he is no saint at all. The physician is false, because whenever a great physician comes into the world, people who are ill are bound to rush to him. They are bound to crowd the man because their need is there. They want to be whole and healed, and the physician has come.

THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK. But the reverse is not true, remember. A sinner needs a saint, but if you think that you don't need a saint, it does not mean that you are not a sinner. A sick man seeks a physician and there is no need for a healthy man to seek a physician, but, just by not seeking a physician, don't deceive yourself that you are healthy. Remember that the reverse is not true. That's why in the next sutra Jesus says:

BUT GO YE AND LEARN WHAT THAT MEANETH...

He said, "This is the truth: sinners are bound to seek me and sick people are bound to come to me. I am a physician of their soul. Those who are healthy, I am not for them; they need not come. BUT GO YE AND LEARN WHAT THAT MEANETH; it is not simple. Go and meditate over it. You may be ill yourself and you need me, but you have just been thinking that you are not ill."

The greatest illness that can happen to a man is when he is ill and thinks that he is not ill. Then nobody can cure him, then no medicine will help him. Then the physician may be next door, but the man will die uncured. This is the greatest misfortune that can befall a man: to be sick and to think himself healthy.

BUT GO YE AND LEARN WHAT THAT MEANETH,
I WILL HAVE MERCY, AND NOT SACRIFICE:

This is one of the most significant sayings that Jesus has ever uttered. This is his whole secret: I WILL HAVE MERCY, AND NOT SACRIFICE. Mahavir is not so merciful, Mohammed not so merciful, even the compassionate Buddha is not so merciful as Jesus; because they all say that you will have to sacrifice, you will have to change your ways and you will have to account for your past karmas.

In India we have talked about compassion long enough, but we have continuously been talking about karma. One has to keep all accounts and whatever bad deeds you have done, you will have to cancel them by good deeds. You will have to come to a balance; only then can the accounts be closed. This is what Jesus means by sacrifice.

He says: I WILL HAVE MERCY. This is his key secret. What does he mean when he says: I will have mercy? He means that it is almost impossible for you to cancel all the bad karmas that you have committed because the whole thing is tremendous, vast. Millions of lives you have been doing things and all that you have done has been wrong, has to be wrong, because you have been unconscious. How can you do anything good while unconscious? You have done millions of things, but all are wrong.

While one is asleep one cannot do anything that is good. Virtue is impossible in unconsciousness, only

sin is possible. Unconsciousness is the source of sin. You have done so many sins that it seems almost impossible. How will you get out of this? -- the very effort doesn't seem probable, the very effort seems hopeless. Jesus says, "Mercy will do it. Just surrender to me," Jesus says, "and I will have mercy." What does he mean? He simply means that "If you can trust me, and trust that you have been forgiven, you are forgiven" -- because all those karmas have been committed in an unconscious sleep. You are not responsible for them.

This is the key message of Jesus: that man is not responsible unless he is alert. It is as if a child has committed a sin. No court will punish the child because they will say the child does not know, he has done it unaware. He had no intention of doing it, it has simply happened. He is not responsible. Or a madman has committed a crime, murdered somebody. Once it is proved that the man is mad, the court has to forgive because a madman cannot be responsible. Or a drunkard has done something and it is proved that he was drunk, absolutely drunk. You can, at the most, punish him for his drinking. You cannot punish him for the act.

Jesus says, "I have come. I will have mercy." It does not mean that it is up to Jesus to forgive you, remember. That has been a mistake. Christians have been thinking that since Jesus is the only begotten son of God, and he is merciful, there is no need to do anything. Just Fay to him, confess your sin. He is merciful, he will forgive you.

In fact, Jesus is just an excuse. He is saying this: that if you become alert, and become aware that whatsoever you have been doing up to now, hitherto, you were unconscious -- the very awareness that you were unconscious, the very realization, forgives, becomes the forgiveness. Not that Jesus is doing anything.

It is just like when I promise you that if you surrender to me, I will transform you. There is no promise and I am not going to do anything. You surrender, that's all -- and the transformation happens. But it will be difficult for you to surrender if there is nobody to surrender to. Then you will say, "To whom do I surrender?" It will be almost impossible, absurd. Just surrendering, without anybody there to surrender to? You will feel yourself absurd: what are you doing? -- somebody is needed to surrender to. That somebody is just an excuse to surrender.

When I say, "I promise I will transform you," I am not going to do anything, because nobody can transform you. But if you surrender, in the very effort.... When you surrender, the ego is surrendered and transformation happens -- because the ego is the only barrier. It is because of the ego that you are not changing; it is because of the ego that your heart is burdened by rock and you are not throbbing well. Once the rock has been removed....

You have become so addicted to the rock that you say, "Unless I find some golden lotus feet, I am not going to surrender this rock."

So I say, "Okay, let my feet be the excuse." You have become so addicted to the rock that you think that unless you find lotus feet, golden feet, unless you find a god, you are not going to surrender, because the rock is very valuable. It is because of your foolishness that I have to play god. So I say, "Okay, let me be the god. But please, surrender your rock so your heart starts throbbing well; you start feeling, loving, being."

When Jesus says, "I will have mercy," he is saying the same thing. He is saying, "I am here to forgive you. You just surrender. Come follow me, and I WILL HAVE MERCY AND NOT SACRIFICE: FOR L AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE." This is tremendously beautiful. Every time a Jesus, a Buddha or a Krishna happens, this is what they come for.

I AM NOT COME TO CALL THE RIGHTEOUS.... In the first place, they never listen to the call. The righteous are dead people; they are deaf, they are too full of their own noise. And they are so certain about their virtues. They don't have any earth to stand on, but in their beliefs, in their imagination, they think that they are standing on a well-founded ground. They have no foundation -- their edifice is just as if a child has made a house of playing cards: a little breeze and the house will be gone. But they believe in it. The house exists only in their imagination.

In the first place, they will not listen to the call. In the second place, if you insist too much, they will get angry. In the third place, if you are stubborn, as Jesus was, they will kill you. And in the fourth place, when you are dead, they will worship you. This is how things go.

FOR I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE. In fact, to realize that you are a sinner is already a transformation. The moment you recognize that you are a sinner, you have repented. There is no other repentance.

Look at it this way. In the night you are fast asleep and dreaming. If you realize that you are dreaming, what does it mean? It means that you are no longer asleep now. Once you become aware that you are

dreaming, you are aware. Once you become aware that you are asleep, you are no longer asleep -- finished. The sleep has already left you.

To remain a sinner one needs to continuously think to himself that he is not a sinner, he is a virtuous man. To hide the sin, one needs the confidence that one is righteous, not a sinner. Sometimes the people who call themselves righteous think that even if they sin sometimes, it is just to protect their virtue, to protect their righteousness.

It happened: India and Pakistan were at war and everybody was in a war mood. Even Jain saints were in a war mood. At least THEY shouldn't have been -- they have been preaching non-violence for centuries. But I came across the news that Acharya Tulsi, one of the greatest Jain MUNIS, had given his blessings to the war. What did he say?

He said it was to protect 'the country of non-violence'. "Even if violence has to be done, it has to be done -- to protect the country of Buddha, Mahavir, Gandhi." Do you see the trick? Non-violence has to be protected by violence. One has to go to war so that peace reigns. I have to kill you because I love you; I am doing it for your sake.

A man who thinks he is a sinner has already surrendered. He realizes, "I am a sinner and I have done nothing else except sin and sin. It is not that sometimes I have committed a sin. Rather, on the contrary, I am a sinner. It is not a question of actions; it is a continuity of unconsciousness. I am a sinner and whether I have done something wrong or not is irrelevant. Sometimes I don't do anything wrong, but still I am a sinner."

To be a sinner is a quality of unconsciousness. It has nothing to do with actions. For twenty-four hours you may not have done anything wrong -- you may have remained in the house, fasting, sitting silently, meditating; you have not done anything wrong -- but still you remain a sinner. If you are unconscious, you are a sinner.

Your being a sinner is not the result of the sins you have committed. Your being a sinner is simply the state of unconsciousness. You are not a sinner because you do sins. YOU DO SINS BECAUSE YOU ARE A SINNER. It is a continuity of unconsciousness -- a continuum, without any gap. Once you realize this, the very realization is an awakening. The morning has come, it has knocked on the door: you are aware. Fragile is the awareness as yet, very delicate -- you can fall asleep again, yes, that is a possibility -- but still you are aware. You can use this moment and come out of bed.

> ... FOR I AM NOT COME COME TO CALL THE RIGHTEOUS BUT SINNERS TO REPENTANCE.
> AND HE SAID TO THEM ALL, IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS DAILY, AND FOLLOW ME.

IF ANY MAN WILL COME AFTER ME.... If you have decided to come after me, then this is what you have to do. This is the discipline, the only discipline Jesus ever gave: LET HIM DENY HIMSELF.

When you come to a man like Jesus, you have to drop your own ideas and your ego. You have to drop completely your own decisions because only if you drop your ideas, decisions, ego, can Jesus penetrate you. Soon you will not need Jesus -- once you have dropped your ego, things will start happening to you on your own -- but as a first step: LET HIM DENY HIMSELF.

Look... you can come to me and surrender. But it is possible that the surrender may be your idea. Then it is no longer a surrender. The surrender is surrender when it is my idea, not yours. If it is your idea, then it is not surrender -- you are following your idea.

It happens every day. Somebody comes and I ask him, "Would you like to move into sannyas?"
He says, "Wait, I have to think about it."

I say to him, "If you think about it, then it will be your sannyas, not mine."

Then you think and you come to a conclusion, but it is your ego thinking and coming to a conclusion. Then you take sannyas, but you have missed the opportunity. When I asked you, the opportunity was there to take a jump. Had you taken it, without any consideration on your part, that would have been a repentance, a turning, a conversion. If you think that it is okay, but it is simply okay and nothing more, then you have come in, but it is your idea you are following. There is no surrender in it.

Deny yourself. And the second thing: AND TAKE UP HIS CROSS DAILY. A life with Jesus is a moment-to-moment life. It is not a planning for the future. It has no plan; it is spontaneous. One has to live moment to moment AND TAKE UP HIS CROSS DAILY.

And why a cross? -- because surrender is death. And why a cross? -- because surrender is pain. Why a cross? -- because surrender is suffering. Your whole ego will suffer and burn. Your ideas, your past, your personality, will be on fire continuously. Hence, the cross. The cross is a symbol of death... and until you die, nothing is possible; until you die, the resurrection is not possible.

LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS DAILY. This has to be done daily, every morning. You cannot think that "Yes, I have surrendered once. It is finished." It is not so easy. You will have to surrender a million times. You will have to surrender every moment because the mind is very cunning. It will try to reclaim you. If you think that you have surrendered once and it is finished, the mind will recapture you. It has to be done every moment -- until you are completely dead and a new entity has arisen, until a new man is born within you, until you are no more continuous with the past: a breakthrough has happened.

You will know it because you will not recognize yourself. Who are you? You will not be able to see how you were connected with the past. You will recognize only one thing -- that there has been a sudden gap. The line has been broken, the past has disappeared, and something new has entered within you which has nothing to do with the past, which is not connected with it at all. The religious man is not a modified man, the religious man is not a newly decorated man. The religious man has nothing to do with the past. He is absolutely new.

FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT -- DON'T CLING TO THE EGO.
FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT: BUT WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT.

Lose it and you will have it; cling to it and you will lose it. Looks paradoxical, but it is a simple truth. The seed dies in the soil and becomes a great tree. But the seed can cling to its own self, go on protecting itself and defending itself, because for the seed it looks like death. The seed will never be able to see the plant, so it is a death.

You will never be able to see the man I am talking about, so it is a perfect death. You cannot even imagine that man because if you can imagine him, it will be your continuity. You cannot hope about that man because if it is your hope, then your hope will be the bridge. No, you are completely in the dark about that new man -- that's why trust is needed.

I cannot prove it to you, I cannot argue about it, because the more I argue about it and prove it to you, the more it will become impossible for you. If you become convinced then the barrier is perfect because your conviction will be your conviction -- and the new will come only when 'you' have gone totally. All your convictions, ideologies, arguments, proofs, have gone -- wholesale -- and only absence is left. And in that absence, the heavens open and the spirit of God descends like a dove and lights on you.

BUT WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT.

Why does Jesus insist: FOR MY SAKE? Look at the problem: if you are going to die completely and a new man is going to come only when you are no more, then who will be the bridge between you and the new? Who will be the bridge? You cannot be the bridge otherwise the new will not be new; it will just be a modified old.

The Master becomes the bridge. He says, "Die silently. I am there to look after you. Move into death; I will take care so that the new can come in. Don't be worried, you relax... FOR MY SAKE."

That's why religion will never become a philosophy, it will never become a theology. It will never be based on arguments; it cannot be. The very nature of it forbids it. It will remain a trust. If you trust me, you can die easily without fear. You know that I am there. You love me and you know that I love you, so why fear?

It happened: a young man, recently married, was going on his honeymoon. He was a samurai, a Japanese warrior. They were going on a boat to an island when suddenly a storm came. The boat was small and the storm was tremendously terrible, so there was every possibility that they would be drowned.

The wife became very much afraid. She started trembling. She looked at the samurai, her husband, but he was sitting silently. It was as if nothing was happening. And they were in the throes of death! At any

moment the boat would go under water.

The woman said, "What are you doing? Why are you sitting like a statue?"

The samurai pulled his sword out of its sheath -- the wife could not believe it: what was he doing? -- and he put his naked sword right near the throat of the wife. She started laughing, and he said, "Why are you laughing? The sword is so near your throat -- just a little move and your head will go."

The wife said, "But it is in your hands, so there is no problem. The sword is dangerous, but it is in your hands."

The samurai put his sword back and said, "The storm is in my God's hands. The storm is dangerous, but it is in the hands of somebody whom I love and who loves me. That's why I am unafraid."

When the sword is in your Master's hand and he is going to kill you, if you trust him, only then will you die peacefully, lovingly, gracefully. And out of that grace... and out of that peace... and out of that love... you will create the possibility where the new can arrive. If you die afraid, the new will not arrive. You will simply die. That's why Jesus says: FOR MY SAKE -- let me be the bridge.

FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY?

And remember, you can gain the whole world and lose yourself -- as people are doing all over the world, throughout time: gaining the world and losing themselves. Then one day they suddenly find that all they have gained is not theirs. Empty-handed they come; empty-handed they go. Nothing belongs to them. Then, anguish takes over.

FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY? The only way to be really intelligent in the world is first to gain yourself. Even if the whole world is to be lost, it is worth it. If you gain your own being, your own soul, your own innermost core, and the whole world is lost, it is worth it.

To gain that innermost core you will not only have to lose the world. You will have to lose the idea of yourself -- because that is the innermost barrier: the ego. The ego is a false identity. Not knowing who you are, you go on thinking that you are somebody. That somebody -- the false identity -- is the ego. And unless the false goes, the true cannot enter.

Let the false go and the true is ready. Repent, return, answer; the kingdom of God is at hand.

Come Follow To You, Vol 1

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HOW IS ONE WHO HAS BEEN TRAINED ALL HIS LIFE TO ANALYZE AND QUESTION AND DOUBT TO BRIDGE THE GAP BETWEEN DOUBT AND TRUST?

DOUBT IS BEAUTIFUL in itself. The problem arises when you are stuck in it. Then doubt becomes death. Analysis is perfect if you remain seperate and aloof from it. If you become identified, then the problem arises. Then analysis becomes a paralysis. If you feel that you have become trained to analyze, question and doubt, don't get miserable. Doubt, analyze, question, but remain seperate. You are not the doubt. Use it as a methodology, a method. If analysis is a method, then synthesis is also a method. Analysis in itself is half. Unless it is complemented by synthesis it will never be the whole. And you are neither analysis nor synthesis -- you are just a transcendental awareness. To question is good, but a question is obviously only half; the answer will be the other half. Doubt is good, but one part; trust is the other part. Remain aloof. When I say remain aloof, I say remain aloof not only from doubt but from trust also. That too is a method; one has to use it. One should not allow oneself to be used by it -- then a tyrrany arises. A tyrrany can either be of doubt or of trust. The tyrrany of doubt will cripple you; you will never be able to move a single step because doubt will be everywhere. How can you do anything while doubt is there? It will cripple you. And if trust becomes a tyrrany...? And it can become one; it has become a tyrrany for millions. The churches, the temples, the mosques are full of those people for whom trust has become a tyrrany. Then it does not give you eyes, it blinds you. Then religion becomes a superstition.

If trust is not a method and you are identified with it, then religion becomes superstition and science becomes technology. Then the purity of science is lost and the purity of religion is also lost. Remember this: doubt and trust are like two wings. Use both of them. But, you are neither.

A man of discretion, a man who is wise, will use doubt if his search is concerned with matter. If his inquiry is about the outside, the other, he will use doubt as the method. If his search is towards the inner, towards himself, then he will use trust. Science and religion are two wings.

In India we have tried one foolishness. Now the West is committing another. In India we have tried to live only by trust; hence the poverty, the starvation, the misery. The whole country is like a wound, continuously suffering. And the suffering has been so long that people have even become accustomed to it, they have accepted it so deeply that they have become insensitive to it. They are almost dead: they drift, they are not alive.

This happened because of the tyranny of trust. How can a bird fly with one wing?

Now in the West, another tyranny is happening: the tyranny of doubt. It works perfectly well as far as Objective inquiry is concerned: you think about matter, doubt is needed; it is a scientific method. But when you start moving within-wards it simply doesn't work; it doesn't fit. There, trust is needed.

The perfect man is a man who has a deep harmony between doubt and trust. A perfect man will look inconsistent to you, but he is not inconsistent. He is simply harmonious -- contradictions dissolve in him. He uses everything.

If you have doubt, use it for scientific inquiry. And look at great scientists: by the time they reach their age of understanding and wisdom, by the time their youthful enthusiasm is gone and wisdom settles, they are always very deep in trust. Eddington, Einstein, Lodge -- I'm not talking about mediocre scientists, they are not scientists at all -- but all the great pinnacles in science are very religious. They trust because they have known doubt, they have used doubt, and they have come to understand that doubt has its limitations.

It is just like: my eyes can see and my ears can hear. If I try to hear from my eyes then it is going to be impossible, and if I try to see by my ears then it is going to be impossible. The eye has its own limitation, the ear has its own limitation. They are experts, and every expert has a limitation.

The eye can see -- and it is good that it can only see because if the eye could do many things then it would not be so efficient in seeing. In the eye the whole energy becomes sight, and the whole energy in the ear becomes hearing.

Doubt is an expert. It works if you are inquiring about the world. But when you start inquiring about God through the same method, then you are using a wrong method. The method was perfectly suited to the world, to the world of law, but it is not suited to the world of love. For the world of love, trust is needed.

Nothing is wrong in doubt, don't be worried about it. Use it well, use it in the right way. If you use it in the right way and use it well, you will come to an understanding: you will come to a doubt of doubt itself. You will see -- you will become doubtful of doubt. You will see where it works and where it doesn't work. When you come to that understanding, the door of trust opens.

If you are trained for analysis -- good. But don't be caught in it, don't allow it to become a bondage. Remain free to synthesize also, because if you go on analyzing and analyzing and you never synthesize, you will come to the minutest part but you will never come to the whole.

God is the ultimate synthesis; the atom, the ultimate analysis. Science reaches to the atom: it goes on

analyzing, dividing, until finally it comes to the minutest part which cannot be divided any more. And religion comes to God: it goes on adding, synthesizing. God is the ultimate synthesis; more cannot be added to it. It is already the whole. Nothing exists beyond it. Science is atomic; religion is 'wholly'. Use both.

I am always in favor of using everything that you have. Even if you have some poison I will say, "Preserve it, don't throw it." In some circumstance it can become medicinal -- it depends on you. You can commit suicide by the same poison, and by the same poison you can be saved from dying. The poison is the same; the difference is right use.

Everything depends on right use. So when you go to the lab, use doubt; when you come to the temple, use trust. Be loose and free so that when you go from the lab to the temple you don't carry the lab around with you. Then you can enter the temple totally free of the lab -- you can pray, dance, sing. And when you move towards the lab again, leave the temple behind, because dancing in the lab will be very absurd -- you may destroy things.

Bringing the serious face that you use in the lab to the temple won't be appropriate. A temple is a celebration; a lab is a search. Search has to be serious; a celebration is a play. You delight in it, you become children again. A temple is a place to become children again and again, so you never lose touch with your original source. In the lab you are an adult; in the temple you are a child. And Jesus says, "The kingdom of God is for those who are like children."

Remember always not to throw away anything that God has given to you -- not even doubt. It must be He who has given it to you, and there must be a reason behind it, because nothing is given without reason. There must be a use for it.

Don't discard any stone, because many times it has happened that the stone that was discarded by the builders became the very cornerstone of the building in the end.

THE BIBLE USES THE WORD 'REPENT'. SOMETIMES YOU TRANSLATE IT AS 'RETURN', SOMETIMES AS 'ANSWER' AND SOMETIMES YOU LEAVE IT AS 'REPENT'. DO YOU CHANGE THE MEANING AS YOU NEED IT?

I am not talking about the Bible at all. I am talking about me. I am not confined by the Bible; I am not a slave to any scripture. I am totally free, and I behave as a free man.

I love the Bible, the poetry of it, but I am not a Christian. Neither am I a Hindu, nor am I a Jain. I am simply me. I love the poetry, but I sing it in my own way. WHERE I should emphasize WHAT is finally decided by me, not by the Bible.

I love the spirit of it, not the letter. And the word that I translate sometimes as 'repent', sometimes as 'return' and sometimes as 'answer' means all three things. That is the beauty of old languages. Sanskrit, Hebrew, Arabic -- all the old languages are poetic. When you use a poetic language it means many things. It says more than the words contain and it can be interpreted in different ways. It has many levels of meaning.

Sometimes the word means 'repent'. When I am talking about sin and I use the word 'repent', it means 'repent'. When I am talking about God calling you, then the word 'repent' means 'answer', it means 'responsibility'. God has asked -- you answer. And when I say that the kingdom is at hand, the word means 'return'.

All three meanings are there. The word is not one-dimensional; it is three-dimensional. All the old languages are three-dimensional. Modern languages are one-dimensional, because our insistence is not on poetry but on prose.

Our insistence is not on multi-meaningfulness, but exactness. The word should be exact: it should only mean one thing so that there is no confusion. And that's good. If you are writing about science the language has to be exact, otherwise confusion is possible.

It happened in the Second World War: The American general wrote a letter to the emperor of Japan before Hiroshima and Nagasaki. The letter was in English and then it was translated into Japanese which is more poetic, more flowery -- and one word means many things.

A certain word was translated in a certain way. It could have been translated in some other way also; it depended on the translator. Now they have been inquiring about it, and they have come to the conclusion that if it had been translated in the other way that was also possible, there would have been no Hiroshima and no Nagasaki.

The American general meant something else, but the way it was translated it was felt to be an insult. The Japanese emperor simply declined to answer it; it was too insulting. And Nagasaki and Hiroshima happened, the atom bomb had to be thrown.

If the emperor had replied to it, then there would have been no need for Hiroshima and Nagasaki. Just one word translated in a different way and one lakh people died within minutes, within seconds. Very costly -- just a single word. Words can be dangerous.

In politics, in science, in economics, in history, words should be linear, one-dimensional. But if the whole language becomes one-dimensional, then religion will suffer very much, poetry will suffer very much, romance will suffer very much. For poetry a word should be multi-dimensional, it should mean many things, so that the poetry has a depth and you can go on and on and on.

That's the beauty of old books. You can go on reading the Gita every day, you can go on reading the gospels every day, and every day you can come upon a new and fresh meaning. You may have read the same passage a thousand times and it never occurred to you before that this can be the meaning. But this morning it occurred, you were in a different mood. You were happy, flowing -- a new meaning arises. Another day you are not so happy, not so flowing, and the meaning changes. The meaning changes according to you, according to your mood and climate.

You carry an inner climate that goes on changing just like the outer climate. Have you watched it? Sometimes you are sad and you look at the moon and the moon looks sad, very sad. You are sad and a fragrance comes from the garden and it seems very sad. You look at the flowers: rather than making you happy, they make you heavy.

Then in another moment you are happy, alive, flowing, smiling -- the same fragrance comes and surrounds you, dances around you, and makes you tremendously happy. The same flower... and when you see it opening, something opens in you also. The same moon, and you cannot believe how much silence and how much beauty descends on you.

There is a deep participation: you become partners in some deep mystery. But it depends on you. The moon is the same, the flower is the same -- it depends on you.

Old languages are very flowing. In Sanskrit there are words.... One word can have twelve meanings. You can go on playing with it and it will reveal many things to you. It will change with you, it will always adjust to you. That's why great works of classical literature are eternal. They are never exhausted.

But today's newspaper will be worthless tomorrow, because it has no vitality of meaning. It simply says what it means; it has nothing more in it. Tomorrow you will look foolish reading it. It is ordinary prose; it gives you information but it has no depth, it is flat.

Two thousand years have passed since Jesus spoke and his words are still as alive and fresh as ever. They are never going to be old. They don't age, they remain fresh and young. What is their secret?

The secret is that they mean so many things that you can always find a new door in them. It is not a one-room apartment. Jesus says, "My God's house has many mansions." There are many doors, and there are always new treasures to be revealed, to be discovered. You never come on the old landscape again. It has a certain infinity.

That's why I go on changing. Yes, whenever I feel, I change the meaning. But that is the way Jesus himself has done it.

In translating the Hebrew Bible into English, much has been lost. In translating the Gita into modern languages, much has been lost. In translating the Koran, the whole beauty is gone because the Koran is a poetry. It is something to be sung, it is something you should dance with. It is not prose. Prose is not the way of religion; poetry is the way.

Remember this always and don't get confined. Jesus is vast and the English Bible is very small. I can understand the resistance of old people that their books should not be translated. It has a deep significance.

You can translate prose, there is no trouble. If you want to translate a book on the theory of relativity into any language, it may be difficult, but the difficulty is not the same as it is with the Bible, the Gita or the Koran. It can be translated: nothing will be lost; it has no poetry in it.

But when you translate poetry, much will be lost because each language has its own rhythm and each language has its own ways of expression. Each language has its own meter and music; it cannot be translated into another language. That music will be missed, that rhythm will be missed. You will have to replace it by some other rhythm and some other music.

So it is possible -- ordinary poetry may be translated. But when the poetry is really superb, of the other world.... The more deep and great it is, the more difficult it is -- almost impossible.

I treat Jesus as a poet. And he is. Van Gogh has said about him that he is the greatest artist that has ever been on this earth. He is. He talks in parables and poetry, and he means many more things than his words can convey. Allow me to give you the feeling of that infinity of meanings.

Poetry is not so clear -- cannot be. It is a mystery. It is just early in the morning: a]l over you see a mist -- fresh, just born, But there are clouds; you cannot see far away. There is no need: poetry is not for the far away. It gives you an insight in looking to the near and the close and the intimate

Science goes on searching for the far away; poetry goes on revealing, in a new way, the intimate the close, that which you had always known, that which is familiar -- the same path that you have been treading all your life. Poetry reveals the same path but with a new hue, a new color, a new light Suddenly you are transported to a new plane.

I treat Jesus as a poet. He is a poet. And this has been very much misunderstood. People go on treating him as a scientist You are fools if you treat him as a scientist. Then he will look absurd, and the whole thing will look miraculous. Then if you want to believe in him, you have to be very superstitious. Or you have to throw him completely: the baby with the bath water.

He's so absurd. You can believe in him, but then you have to believe very blindly. That belief cannot be natural, spontaneous. You have to force it. You have to believe for the sake of belief and you have to force it on yourself. Or, you throw him completely. Both are wrong. Jesus should be loved, not believed. There is no need to think for or against him.

Have you ever watched? -- you never think for or against Shakespeare. Why? You never think for or against Kalidas. Why? You never think for and against Rabindranath. Why? Because you know they are poets. You enjoy them, you don't think for and against.

But with Jesus, Krishna, Buddha, you think for and against because you think they are arguing. Let me tell you: they are not arguing. They have no thesis to prove, they have no dogma. They are great poets -- greater than Rabindranath, greater than Shakespeare, greater than Kalidas, because what has happened to Rabindranath, Kalidas and Shakespeare is just a glimpse. What has happened to Jesus, Krishna and Buddha is a realization.

The same that is a glimpse to a poet is reality to a mystic. They have seen. Not only seen -- they have touched. Not only touched -- they have lived. It is a live experience.

Always look at them as great artists. A painter simply paints a picture; a poet simply writes a poem... a Jesus creates a human being. A poet changes a canvas: it was plain, ordinary; it becomes precious by his touch. But can't you see that Jesus touches very ordinary people -- a fisherman, Simon called Peter -- he touches, and by his very touch this man is transformed into a great apostle, a great human being. A height arises, a depth is opened. This man is no longer ordinary. He was just a fisherman throwing his net in the sea and he would have done that his whole life -- even for many lives -- and would never even have thought, imagined, dreamt, what Jesus transformed into a reality.

In India we have a mythology about a stone called paras. The stone paras is alchemical. You touch iron with the paras and it is transformed into gold. Jesus is a paras. He touches ordinary metal and immediately the metal is transformed, it becomes gold. He transforms ordinary human beings into deities, and you don't see the art in it. Greater art is not possible.

To me, the gospels are poetic. If I speak again on the same gospel, I will not speak the same, remember. I don't know in what mood, in what climate, I will be then. I don't know from which door I will enter then. And my house of God has many mansions. It is not finite.

YESTERDAY AFTER THE LECTURE I APPROACHED SMALL SIDDHARTHA BY THE DRINKING WATER. HAVING READ WHAT YOU SAID ABOUT HIM BEING ONE OF THE ANCIENT ONES, I CROUCHED DOWN, LOOKED INTO HIS EYES AND SAID, "OSHO TOLD ME WHO YOU ARE." HE SMILED, LOOKED DEEPLY AT ME, AND TWICE THREW WATER ON MY HEAD. HE THEN SOFTLY HIT ME ON THE HEAD AND SAID QUIETLY, "SHUT UP." THERE WAS SILENCE. IT WAS VERY BEAUTIFUL.

It must have been. He baptized you by water. It was a baptism. And he is very innocent; more than John the Baptist. His innocence is very spontaneous.

You should crouch more often before him. And you should allow him to throw water and hit you more. And when he says, "Shut up," then shut up and remain in silence.

He is a tremendously beautiful child.

WHEN I REFLECT ON CHRIST'S PERSECUTION TWO THOUSAND YEARS AGO, I FEEL THAT IN THE MEANTIME NOTHING MUCH HAS CHANGED IN PEOPLE'S ATTITUDES TOWARDS A LIVING MESSIAH IN THEIR MIDST. SUSPICION, CYNICISM AND MISTRUST SEEM TO BE ALL AROUND JUST AS BEFORE. COULD IT BE THAT YOU, TOO, ONE DAY WILL BE PERSECUTED BY THE ESTABLISHMENT? LOOKING AROUND THE AUDITORIUM, I FANCY THAT I CAN SPOT THE DOUBTING THOMAS, THE JOHN, THE SIMON PETER, MARY MAGDALEN, EVEN JUDAS AND THE REST OF THE GANG. COULD THIS ALL BE A LIVE-ACTION REPLAY?

It is. They are all here. They have to be -- because the gang leader is here! And nothing ever changes, all changes are superficial. Deep down, humanity remains the same.

It is natural. I'm not condemning it; I'm not saying that anything is wrong in it. It has to be so; that's the way it is. When Jesus comes, the Doubting Thomases are bound to be there.

When people who trust come, people who can't trust also come. They create a contrast. And it is good, otherwise your trust will not be of much value. It becomes precious because of the Doubting Thomases around. You can compare, you can feel. You can see what doubt is, what trust is.

The weeds will also come when you plant a garden. The weeds are also part. When a Jesus comes, the Judas is bound to be there because the whole thing is so tremendously significant that somebody is bound to betray it. It has such a great height that somebody is bound to feel very much hurt by it. The ego.

Judas was hurt very much. And he was not a bad man, remember. In fact, he was the only one amongst all of Jesus' disciples who was well-educated, cultured, belonged to a sophisticated society and family. He was, of course, the most egoistic. The others were just fishermen, farmers, carpenters -- people like that, ordinary people, from the ordinary rung of society.

Judas was special. And whenever somebody feels special there is trouble. He wanted to guide even Jesus. Many times he tried. And if you listen to him, there is a possibility that you will be more convinced by Judas than by Jesus.

It happened: Jesus came to visit the home of Mary Magdalen. Mary was deeply in love. She poured precious, very precious, perfume on his feet -- the whole bottle. It was rare perfume; it could have been sold.

Judas immediately objected. He said, "You should prohibit people from doing such nonsense. The whole thing is wasted, and in town there are people who are poor and who don't have anything to eat. We could have distributed the money to poor people."

He looks like a socialist -- a forerunner of Marx. Mao, Lenin, Trotsky, all would agree with him.

What did Jesus say? He said, "You don't be worried about it. The poor and the hungry will always be here, but I will be gone. You can serve them always and always -- there is no hurry -- but I will be gone. Look at the love, not at the precious perfume. Look at Mary's love, her heart."

With whom will you agree? Jesus seems to be very bourgeois and Judas seems to be perfectly economical. Judas is talking about the poor and Jesus simply says, "It is okay. I will be gone soon, so let her welcome me as she would like. Let her heart do whatsoever she wants and don't bring your philosophy in. Poor people will always be there; I will not be here always. I am only here for a tiny while."

Ordinarily your mind will agree with Judas. He seems to be perfectly right. He was a very cultured, polished man of manners -- sophisticated, a thinker.

And he betrayed. Only he could betray, because on each step his ego was hurt. He always felt himself superior to all of Jesus' disciples. He would always keep himself aloof, he would not move in the crowd. He always thought that he was not part of the crowd. At the most he was second only to Jesus -- and that, too, reluctantly. Deep down he must have been thinking himself first. He could not say it, but it was in his heart.

He was madly hurt. Continuously jesus was hurting their egos. A Master has to, because if a Master goes on pampering your egos then he will not be of any help, he will be poisonous. Then you can commit suicide through him but you cannot resurrect.

Because Judas was the most egoistic, he was hurt more. And Jesus HAD to hurt him more. He took revenge. And he was a good man; there is no doubt about it. That is the problem with good men.

He sold Jesus for thirty rupees. He was so concerned with the perfume and its cost -- look at the mind! -- and he sold Jesus for thirty rupees, thirty silver pieces. Jesus was not even that costly.

But then, when jesus was murdered, crucified, he started feeling guilty. That's how a good man functions. He started feeling very guilty, his conscience started pricking him. He committed suicide. He was a good man, he had a conscience. But he had no consciousness.

This distinction has to be felt deeply. Conscience is borrowed, given by the society; consciousness is your attainment. The society teaches you what is right and what is wrong: do this and don't do that. It gives you the law, the morality, the code, the rules of the game. That is your conscience. Outside, the constable; inside, the conscience. That is the way that the society controls you.

If you go to steal, the constable is outside to prevent you. But you can deceive the constable, you can find ways. So the society has placed a deep electrode within you: the conscience. Your hand starts trembling, your whole inner being -- you feel that your inner being is saying, "Don-t do this; this is wrong." This is society speaking through you. This is just society, implanted within you.

Judas had a conscience, but Jesus had consciousness. That was the rift. The man of conscience can never understand the man of consciousness because the man of consciousness lives moment to moment, he has no rules to follow.

Jesus was more concerned with the love of the woman. Mary. It was such a deep thing that to prevent her would be wounding her love; she would shrink within herself. Pouring the perfume on Jesus' feet was just a gesture. Behind it, Mary Magdalen was saying. "I would like to pour the whole of the world on your feet. This is all that I have -- the most precious thing I have. To pour water won't be enough; it is too cheap. This is the most precious thing that I have, but even this is nothing. I would like to pour my heart, I would like to pour my whole being...."

But Judas was blind to it. He was a man of conscience: he looked at the perfume and he said, "It is costly." He was completely blind to the woman and her heart, and the expansion of consciousness in the gesture. Perfume looked too precious and love -- love was completely unknown to him.

Love was there. The immaterial was there and the material was there. The material is the perfume, the immaterial is the love. But the immaterial Judas could not see. For that, you need eyes of consciousness.

A man of conscience will always be in conflict with a man of consciousness because the man of consciousness sees things which the man of conscience cannot see. And the man of consciousness follows his consciousness: he has no rules to follow.

If you have rules you are always consistent because rules are dead. You are also dead with them: you are predictable. But if you have consciousness, you are unpredictable -- one never knows. You remain a total freedom. You respond, you don't have any ready-made answers to give. When the question arises, you respond and the answer is born. Not only is the listener surprised by your answer -- you are also surprised.

When I answer you, it is not only that you are listening to it. I am also a listener. It is not only that you hear it for the first time; I also hear it for the first time. I don't know what the next word or sentence is going to be. It can move in any direction, it can move in any dimension.

That's what I mean when I say that I remain a learner. Not only are you learning with me; I am also learning with you.

I am never in a state of knowledge because a state of knowledge is dead. You have known something: it is readymade. Now if somebody asks you can give it to him; it is already material.

I am never in a state of knowledge; I am always in the process of knowing. To be in the process of knowing is what I mean when I say I am learning. Knowledge is already past; knowing is Present. Life is not a noun, it is a verb. God is also not a noun, God is a verb. Whatever the grammarians say, I am not concerned. God is a verb, life is a verb.

Knowing, learning, means that you always remain in a vacuum. You never gather anything. You always remain empty like a mirror, not like a photographic plate. A photographic plate immediately comes to a state of know]edge. Once exposed, it is already dead. Now it will never mirror anybody else; it has mirrored once, forever. But a mirror goes on mirroring. When you come before it, it mirrors you. When you are gone, it is again empty.

This is what I mean: a man of learning remains empty. You raise a question. It is mirrored in my emptiness... an answer comes and flows to you. The question gone, the answer disappeared, the mirror is again in a state of nonknowing -- empty, again ready to reflect. It is not hindered by its past, it is always in the present and always ready. Not ready-made, but always ready to reflect, to respond.

When Jesus comes -- a man of consciousness, a man of learning not of knowledge -- Judas is bound to be there. He's a scholar, the man of knowledge. He must have felt many times that he knew more than Jesus. And maybe he was right also.

He may know more, but he does not know the state of knowing. He knows only knowledge, dead information. He is a collector of dead information. He will betray Jesus.

And, of course, when Jesus is there, there will be women who will love him deeply: a Mary Magdalen, a Martha. They are bound to be there because whenever a man the quality of Jesus arises, that quality has to be understood first by women and then by men. Trust is the door to it, and women are more trusting, more innocently trusting.

That's why it is so difficult to find a woman scientist. Sometimes a Madame Curie happens -- that must be a freak of nature. Or the woman may not have been much of a woman.

Deep down, a woman is a poet. Not that she writes poetry. She lives it. And she knows how to trust -- it comes easy to her, it comes spontaneously to her. In fact, for a woman to doubt is a difficult training. She will have to learn it from a man, just like she will have to learn science from a man. She is illogical, irrational. Those are not good qualities as far as the world is concerned -- they are disqualifications in the world -- but as far as the inner kingdom of God is concerned, they are the qualifications.

Man cannot have both worlds. At the most he can have one where he's topmost: the outer world. He can have it, but then he will have to lose the other. There he cannot be the top; he will have to follow women.

Have you seen Jesus being crucified? No male disciple was near him, only women -- because the male disciples started doubting. This man cured illnesses, this man revived dead people, and now he cannot save himself? Then what is the point of believing in him and trusting in him?

They were waiting for a miracle. They were hiding in the crowd and waiting for a miracle, for something miraculous to happen. Then they would have believed. They needed proof and the proof never happened; Jesus simply died like an ordinary man.

But the women were not waiting for any proof. Jesus was enough proof, there was no need for any miracle. HE was the miracle. They could see the miracle that happened that moment -- that Jesus died with such deep love and compassion. Even for his murderers he had a prayer in his heart. His last words were, "God, forgive them because they don't know what they are doing."

The miracle had happened, but for the male eye it never happened. The women around there understood immediately. They trusted this man and this man's innermost heart was opened to them. They understood that the miracle had happened. The man had been crucified and he was dying with love, which is the most impossible thing in the world: to die on the cross with a prayer for those who are killing you.

But this was love. Only the feminine mind can understand it. They were close to him.

When Jesus revived, resurrected, after the third day, he tried to approach his male disciples. They could not see him because they had settled the fact that he was dead, and you see only things which you expect to see. If you don't expect, you don't see.

Your eyes are very choosy. If you are waiting for a friend, then even in a crowd you can see him. But if you are not waiting for him, if you have completely forgotten about him, then when he comes and knocks on the door, for a moment you are puzzled: who is he?

They had settled the fact that Jesus was dead, so when Jesus came across their path they could not recognize him, they could not see him. It is even said that he walked for miles with two disciples while they talked about Jesus' death. They were very miserable because of it -- and Jesus was walking with them, they were talking to him! But they could not recognize him.

Only love can recognize, even after death -- because love recognized when you were alive. For love, death and life are irrelevant.

Jesus was recognized first by Mary Magdalen, a prostitute. She went running to the male disciples who were holding a great conference: what to do? how to spread the word to the whole world? how to create the church? When they were planning for the future, she came running and said, "What are you doing? Jesus is alive! "

They laughed. They said, "Mad woman, you must have imagined it" -- man's mind always thinks that such things are imaginations. They started talking to each other: "That poor woman, Mary Magdalen. She has gone mad. Jesus' crucifixion has been such a shock to her." They felt pity on her.

She insisted, "Don't feel pity on me. Jesus IS resurrected!"

They laughed and they said, "We understand. You need rest, you are too shocked by the fact that he is dead. It is your imagination."

Around Buddha, around Krishna, around Jesus, around Mahavir, a great number of women have always been there. They were the first-comers, they were the first disciples. It is natural.

So don't be surprised. Two thousand or two million years... the human mind will remain the same. Humanity as a whole remains the same; the revolution is individual. You can be transformed as an individual. Then you go beyond the crowd.

But don't be worried about such things. This question is from Chaitanya Sagar. He's always worried about such things. I never answer him, but he's always worried: worried about others, worried about the world, worried about the organization, worried about the ashram, worried about my disciples, worried about me -- never worried about himself. All these worries won't help. Time is short, life is very short. Use it.

Just the other night I was reading a play by Samuel Beckett: a small book, the smallest possible in the world -- a short play. The name of the play is BREATH. The length of the whole play is only thirty seconds... thirty seconds. There is no actor in it, no dialogue. Just a stage.

The curtain opens. Many things are lying around. Rubbish -- just as if somebody has left the house in a hurry. All sorts of things are jumbled, with no order. Just a disorder -- rubbish. And from the background, a sigh is heard of a small child, just born. Then, after thirty seconds, the gasp of an old man who has died. This is all -- but this is all life is. Thirty seconds: a sigh and a gasp. The first effort to inhale and the last effort to cling to the breathing... and everything is gone.

Life is short, not even thirty seconds. Use it. Use it as an opportunity to grow, use it as an opportunity to be, and don't be worried about other things; that is all rubbish. Only this is true: the sigh and the gasp, and all else is just rubbish. Forget about it -- what do you have to do about it?

You should not be concerned with whether the world has changed or not. The world is the same, it has to be the same. Only you can be different; the world will never be different. When you become aware, conscious, you transcend the world.

WHAT DOES CHRIST REALLY MEAN WHEN HE SAYS, "COME FOLLOW ME"

Exactly what he says: "Come follow me."

TO FOLLOW JESUS A DEEP TRUST, SURRENDER AND LOVE IS NEEDED BUT TODAY A DEEP SKEPTICISM IS PREVALENT ALL OVER THE WORLD. WHAT IS THE WAY?

This is from Swami Yoga Chinmaya. Think about yourself. Is deep skepticism within you? That's the question to be asked. A deep skepticism is prevalent all over the world: who are you to be worried about the whole world? This is a way to escape the real problem. Skepticism is deep within, the worm of doubt is there in your heart, but you project it; you see it on the whole world's screen.

"The world is skeptical -- what is the way out?" Now you are transferring the problem. Look within yourself. If there is doubt, then find it out. Then something can be done. The world won't listen to you, and there is no need, because if they are happy in their skepticism they have the right to be happy in their skepticism. Who are you?

Never try to think in terms of missionaries; they are the most dangerous people. They are always saving the world and if the world doesn't want to be saved, then still they are trying. They say, "Even if you don't like it, we will save you."

But why the bother? If somebody is happy -- eating, drinking, enjoying life -- and is not in any way concerned with God, what is the point of forcing him? Who are you? Let him come to his own understanding. Some day he will come.

But people are very much worried: how to save others? Save yourself! If you can, save yourself -- because that too is a very difficult, almost impossible, job.

This is a trick of the mind: the problem is inside -- it projects it on the outside. Then you are not worried about it, then you are not worried about your own anguish. Then you become concerned with the whole world and in this way you can postpone your own transformation.

I insist again and again that you should be concerned with yourself. I am not here to make missionaries. Missionaries are the most mischievous people. Never be a missionary; that is a very dirty job. Don't try to change anybody. Just change yourself.

And it happens. When you change, many come to share you in your light. Share -- but don't try to save.

Many will be saved that way. If you try to save, you may drown them before they were going to be drowned by themselves.

Don't try to force God on anybody. If they are doubting, it is perfectly okay. If God allows them to doubt there must be some reason in it. They need it: that is their training; that is from where everybody has to pass.

The world has always been skeptical. How many people gathered around Buddha? Not the whole world. How many people gathered around Jesus? Not the whole world, just a very small minority -- they can be counted on your fingers. The whole world was never worried about these things.

And nobody has the authority to force something on anybody else. Not even on your own child! Not even on your own wife! Keep whatsoever you feel is the goal to your life to yourself. Never force it on anybody else. That is violence, sheer violence.

If you want to meditate, meditate. But this IS a problem: if the husband wants to meditate he tries to force the wife also. If the wife does not want to meditate, she forces the husband also not to meditate. Can't you allow people their own souls? Can't you allow them to have their own way?

This I call a religious attitude: to allow freedom. A religious man will always allow freedom to everybody. Even if you want to be an atheist, a theist is going to allow you. That is your way, perfectly good for you. You move through it because everyone who has come to God has come through atheism. The desert of atheism has to be crossed; it is part of growth.

The world will always remain skeptical, in doubt. Only a few attain to trust. Make haste so that you can attain.

WHY DO YOU ALWAYS TELL US TO BE HAPPY IF, BEFORE ENLIGHTENMENT, ONE HAS TO REACH A PEAK OF PAIN AND ANGUISH?

If I don't tell you to be happy, you will never reach the peak of pain and anguish. I go on telling you to be happy, and the more I say, "Be happy," the more you become aware of your unhappiness.

The more you listen to me, the more you will find anguish arising. That is the only way to make you unhappy -- to go on constantly forcing on you: be happy! You cannot be, so you feel the unhappiness all around you. Even what you used to think was happiness, even those points disappear and you feel absolutely hopeless. Even momentary happinesses disappear and the desert becomes complete. All hopes and all oases disappear.

But that's where the jump happens. When you are REALLY unhappy, totally unhappy, with not even a ray of hope, suddenly you drop all unhappiness. Why? -- why does it happen? It happens because unhappiness is not clinging to you; you are clinging to unhappiness. Once you feel the total anguish of it, you drop it; there is nobody else to carry it for you.

But you have never felt it so intensely; you have always been lukewarm. You feel a little unhappiness, but always there is a hope for the future: "Tomorrow there is going to be happiness. A little desert, but the oasis is coming closer." Through this hope, you go on.

Through your hope, the unhappiness remains. My whole effort is to kill the hope, to leave you in such total darkness that you cannot allow any dream any longer.

Once this intensity reaches to the hundredth degree, you evaporate. Then you cannot carry it any more, then suddenly whatsoever you call it -- unhappiness, the ego, ignorance, unawareness, or what have you: anything that you want to call it -- drops. I will tell you one story:

It happened -- a farmer had a pedigree ram. It was a beautiful animal, but sometimes it got mad and the shepherd who looked after the ram was very worried. He always wanted to get rid of it, but the farmer loved it.

One day it became too much so the shepherd came and said, "Now you choose: either me or the ram. I resign... take my notice. Or -- this ram goes. He is a mad animal and continuously creating trouble. He gets so angry and so dangerous that sometimes one feels that he will kill."

The farmer now had to decide, so he asked his friends what to do. He never wanted the ram to be sold. They suggested an animal psychologist: "Ask...."

The psychologist was called. The farmer was skeptical but he wanted to do anything so that the ram could be saved. The psychologist remained for four days. He watched, observed, took notes, analyzed, and

then he said, "There will be no trouble. You just go to the market, purchase a gramophone, and bring Beethoven records, Mozart, Wagner -- classical music. Whenever the ram gets mad, in a rage, just put on a classical record. Play it and it will soothe him, and he will be perfectly calmed down."

The farmer couldn't believe it -- that this was going to be so -- but it had to be tried, so he tried it. It worked! Immediately the ram would become silent and cool down.

For one year there was no trouble. Then one day the shepherd came running and said, "Something has gone wrong -- I don't know what. The ram has killed himself! As usual, seeing that he was getting in a rage again, I had put a record on. But he worsened. Then he became more and more mad and he simply charged into the wall. His neck is broken -- he is dead."

The farmer went there. The ram was Iying dead there near the wall. Then he looked on the gramophone to see what record was there. There had been a terrible mistake: it was not classical music, but Frank Sinatra's record... singing:'There Shall Never Be Another Like You'. That created the trouble. 'There shall never be another like you' -- the ego is the cause of all madness, unhappiness, misery. That is going to be the cause of your death, that is going to break your neck.

You can cope with it if it is lukewarm. My whole effort is to bring it to a peak where you cannot cope with it. Either you have to drop it, or you will drop. And whenever such a choice arises -- that you have to drop the misery or you have to drop yourself -- you will drop the misery.

And with the misery: the ego, the ignorance, the unawareness -- they all disappear. They are names of the same phenomenon.

Come Follow To You, Vol 1

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LUKE 9

57 AND IT CAME TO PASS, THAT, AS THEY WENT IN THE WAY, A CERTAIN MAN SAID UNTO HIM, LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.
58 AND JESUS SAID UNTO HIM, FOXES HAVE HOLES, AND BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.
59 AND HE SAID UNTO ANOTHER, FOLLOW ME. BUT HE SAID, LORD, SUFFER ME FIRST TO GO AND BURY MY FATHER.
60 AND JESUS SAID UNTO HIM, LET THE DEAD BURY THEIR DEAD: BUT GO THOU AND PREACH THE KINGDOM OF GOD.
61 AND ANOTHER ALSO SAID, LORD, I WILL FOLLOW THEE; BUT LET ME FIRST GO BID THEM FAREWELL, WHICH ARE AT HOME AT MY HOUSE.
62 AND JESUS SAID UNTO HIM, No MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD.

ONCE A MAN owned a very big pond. A small lily plant was growing on it. The man was very happy;

he had always liked the white flowers of lilies. But then he became very concerned because the plant was doubling itself every day: sooner or later it would cover the whole pond. He had trout in the pond and he loved to eat those trout. Once the pond was covered by the lilies all the life would disappear from it, including the trout.

He didn't want to cut the plants, he didn't want his trout to disappear -- he was in a dilemma. He went to an expert. The expert calculated and said, "Don't be worried. It will take one thousand days for the lily to cover the whole pond. The plant is very small and the pond is very big, so there is no need to worry." Then the expert suggested a solution which appeared absolutely right. He said, "Wait, and when half the pond is covered with lilies, then cut the plant. Always keep it only half-covered so that you will enjoy the white flowers and your trout will not be in danger. Fifty-fifty -- half the pond for the lilies, half for the trout."

The solution looked perfectly right, and one thousand days -- there was enough time, so there was no need to worry. The man relaxed. He said, "When the pond is half-covered, then I will cut the lilies."

The pond was half-covered -- but it was half-covered on the nine hundred ninety-ninth day. Ordinarily you would think that it would be half-covered after five hundred days -- no. The plant used to double itself so half the pond would be covered on the nine hundred ninety-ninth day and only one day would be left. But that would not be sufficient time to cut the plant or to keep it to the half.

And it happened. On the nine hundred ninety-ninth day the pond was half-covered and the man said -- he was not feeling very well, a little sick -- he said, "There is no hurry. I have waited nine hundred ninety-nine days and there was no trouble. Now it is just a question of one more day. After one day I will do it."

The next morning the whole pond was covered and all the trout were dead.

This is the puzzle of life. It is a dilemma; one has to choose. If you go on accumulating things and possessions, the plant is doubling on the pond. Every day your things go on growing and your life is suffocated. Life looks too long -- seventy years, eighty years. There is no hurry. People think, "When we reach to the mid-point, we will change."

People always wait for religion until they get old. People go on saying that religion is for old people. Go into the churches, into the temples, and you will find old people -- just on the verge of death. Their one foot is already in the grave: the nine hundred ninety-ninth day. The next morning, life is going to be suffocated. Then they start praying, then they start meditating, then they start thinking of what life is -- what is the meaning of existence? But then it is too late.

Religion needs a deep urgency. If you postpone it, you will never be able to become religious. It has to be done right now. As it is you are already late, as it is you have already wasted much time -- and wasted it in futile things, wasted it in things that are going to be taken away from you.

You have to pay for all those things, with life. Whatsoever you possess, you lose life for it. It is not cheap; it is very costly. One day you have many possessions, but you are no longer there. Things are there; the owner, dead. Great piles of things... but the one who wanted to live through them; no more.

People go on preparing for life -- and they die before their preparation is complete. People prepare, and never live. To be religious is to live life, not to prepare for it. You are doing a very absurd thing: your rehearsal goes on and on and the real drama never starts.

I have heard about a small drama company. They were rehearsing. The real drama was getting postponed every day because the rehearsal was never complete. One day the heroine was not there, another day some other actor was not there, one day something else happened -- the electricity failed or something -- and it went on being postponed. But the manager was happy for at least one thing: that the hero of the drama had always been present, he had never been absent.

The last rehearsal day he thanked the hero. He said, "You are the only person who can be relied upon. All these other people are unreliable. You are the only one who has never been absent. Summer or winter, cold or hot, you have always been here."

The hero said, "There is something I would like to say. I am going to get married on the day the real drama is going to be played, so I thought that I should at least attend the rehearsals. I will not be here on that day -- that's why I have never absented myself."

Know well that exactly on the day when the real drama is to start, you will not be here. It is just the rehearsal: preparation and preparation.

Possessing things is simply preparing to live, arranging so that you will be able to live. But to live, no arrangement is needed; everything is already ready.

Everything is absolutely ready; only you are needed to participate. Nothing is lacking. This is what I call

the religious attitude: this urgency that you have to live now and there is no other way to live. Now is the only way to live and to be, and here is the only ho me. There and then are deceptions, mirages.... Beware of them.

Now try to understand these very significant sutras of the gospel:

> AND IT CAME TO PASS, THAT, AS THEY WENT IN THE WAY, A CERTAIN MAN SAID UNTO HIM, LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.

When you come across a man like Jesus or Buddha, something suddenly strikes. They have a magnetism, a presence which attracts you, which surrounds you, invokes you, invites you, becomes a deep call in the heart of hearts. You simply forget yourself; you forget your way of life. In the presence of a Jesus, you are almost absent. His presence is so much that for a moment you are dazzled, for a moment you don't know what you are saying, for a moment you utter things you never meant to utter -- as if you are hypnotized.

It IS a hypnosis. Not that Jesus is hypnotizing you -- his very presence becomes a concentration of your being. It becomes such a deep attraction that the whole world is forgotten. You must have been going so mew here to do something: you have forgotten it. You must have been coming from so mew here: you have forgotten about it. Suddenly, in his presence, the past and future disappear. Suddenly you are here and now and a different world opens: new dimension is revealed.

> AND IT CAME TO PASS, THAT, AS THEY WENT IN THE WAY, A CERTAIN MAN SAID UNTO HIM, LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.

This man doesn't know himself what he is saying. It is an urge of the moment. After a moment he will repent for it, after a moment he will start looking backwards, after a moment he will start thinking about what he has done.

When you come to me, sometimes you say things which I know you don't mean, which I know you can't mean, because they are so irrelevant, they don't fit -- as if you are raised to a higher level of being, as if you are in a new state of consciousness and you utter strange things. Later on, when you fall back to your ordinary state, either you will forget what you have said or you will shrug your shoulders -- you will not be able to believe that you said this.

You come to me: you bring a thousand and one questions but when you are near me, suddenly you forget. You start mumbling. I ask you for what you have come and you say, "I have forgotten." You think that I am doing something to you. Nothing -- I am not doing anything to you. The questions and problems belong to a lower state of mind. When your state is changed, those questions and problems disappear, they are not there.

Back home, when you have settled down, they are there waiting for you again. Again you will come and you will forget.

Your question is something deep within you. When you are near me, you start looking at things through me. You are no longer in the dark, you are in my light, and the problems that were relevant in your darkness are no longer relevant. To ask them looks foolish, silly. You cannot articulate your problems because they are no longer there, but when we part -- you on your way, I on mine -- again the suddenness of darkness. And now the darkness is there even more than before, and the problems are multiplied.

This man: the gospel doesn't mention his name, knowingly. It simply says A CERTAIN MAN because it is not a question of a particular man. It is not a question of a particular man: A CERTAIN MAN. Every man is implied in it.

Many people will meet Jesus on the way and it is always on the way. That too has to be understood.

Jesus is always moving. That is the meaning: that he is always on the way. Not that he was continuously moving and never resting, but the meaning of ON THE WAY is that Jesus is a river. You may know it or you may not know it, but the river is flowing. The river is a flowing: to conceive of the river as non-flowing is not possible because then it will no longer be a river. A Jesus is a flow, a tremendous flood. It is always on the way, it is always moving.

You came to me yesterday, but I am no longer there. That land is already lost in the past, those banks are

no longer anywhere. You may carry them in your memory, but the river has moved. And if you carry the past in your memory, you will not be able to see the river: where exactly it is now, at this point of time.

AND IT CAME TO PASS, THAT, AS THEY WENT IN THE WAY.... Jesus is a wanderer, because once your consciousness is freed, once your consciousness has entered the eternal, it is going to remain an eternal wandering. Then the whole is the home; then the home is nowhere.

Then you will be continuously flowing. There will never come a moment of knowledge; you will only be knowing and knowing and knowing. It will never be completed because once knowing is completed, it is dead. You will be learning, but you will never become a man of knowledge. You will always remain empty.

That's why a man like Jesus is so humble. Jesus says, "Blessed are the poor in spirit." What does he mean by 'poor in spirit'? He means exactly what I am saying: people who don't attain to knowledge -- because knowledge is the riches of the spirit. You accumulate things outside, around the body; and you accumulate knowledge inside, around the soul.

A man may be poor as far as things are concerned and he may be rich as far as knowledge is concerned. Jesus says that just to be poor in body won't help; that is nothing much, that is not authentic poverty. The authentic poverty is when you don't accumulate things inside, when you don't come to the point where you declare, "I know!" You are always knowing, you remain a process -- always on the way.

Many times we will come across the expression: 'Jesus on the way'. He is a wanderer, but this wandering is an indication of the innermost flow. He is dynamic, he is not static. He is not like a stone; he is like a flower -- always flowering. A movement, not an event.

A CERTAIN MAN: that certain man can be you, can be anybody. He has no name. It is good that the gospel has not mentioned a name. It has been done knowingly because if you mention a name then people think that it must be about this certain man. No, it simply says that it is about the human mind -- any man will be quite representative.

... A CERTAIN MAN SAID UNTO HIM, LORD...

When you come across, when you encounter, Jesus, suddenly you feel something of the divine. When you have lost contact with Jesus you may start thinking whether this man was a god or not, but in his presence he's so much, he's so powerful in his inner poverty, his humbleness has such a glory.... His poverty is a kingdom: he's enthroned. He's in the highest of consciousnesses. He suddenly surrounds you, envelops you, wraps you from everywhere like a cloud. You forget yourself in it.

LORD: that's the only expression that can be used for Jesus. LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST. And in that moment of awakening, in that moment of exhilaration, in that moment of intensity, you utter something which you may not be aware of.

That certain man said: LORD, I WILL FOLLOW THEE. He doesn't know what he is saying. To follow Jesus is very arduous, because to follow Jesus means to become a Jesus. There is no other following. It is to risk your all and everything -- for nothing. It is to risk all for nothing; it is to risk your life for a death. The resurrection may come or it may not come -- who knows? You can never be certain about it and no guarantee can be given. It is just a hope: to sacrifice all that you have for just a hope.

The man is not in his senses -- what is he saying? He is intoxicated by Jesus, he has drunk too much of his presence. He is no longer in his right mind, in his common sense mind. Back home he will think, "What happened? Why did I say this? Is this man a sorcerer, is this man a hypnotist, a mesmerizer? This man must have played a trick upon me; I was almost tricked. What have I said?"

No, Jesus is not a sorcerer and he is not a magnetizer. He is not a mesmerizer, he is not a hypnotist, but his presence -- and you become poetic. In his Presence, something rises to a peak in you and you assert something from your innermost core of being. Even your surface, your peripheral self is surprised.

LORD -- this man may not have said 'Lord' to anybody else before. But suddenly, when a Jesus comes, you have to call him 'Lord'; when you encounter Buddha you have to call him 'Bhagwan'. It has to be so, because you cannot find any other expression. All other words seem to be insignificant -- only 'Lord', 'God'.

LORD, I WILL FOLLOW THEE -- and when you say to somebody 'Lord', it immediately follows that you have fallen in love.

I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST. What a commitment! -- made in a moment of ecstasy. You may repent of it forever, but this happens.

Jesus knows it well:

AND JESUS SAID UNTO HIM, FOXES HAVE HOLES...

Jesus is saying, "Poor man, think again. What are you saying? Don't commit yourself so deeply, don't get involved with me. Watch, wait, think, ponder -- and then come back to me."

FOXES HAVE HOLES, AND BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.

Whom are you going to follow? Even foxes have holes -- if you follow a fox, at least you will have a hole in which to lay your head. Even birds of the air have nests, BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD. The greatest the highest, the sublimest, are homeless.

This has to be understood, this is one of the very penetrating sayings. It has tremendous meaning. Watch:

Trees, animals, birds, all have deep roots in nature. Only man is without roots. Birds don't need families, they can survive without families -- nature itself protects. The trees are not in need of anybody: if nobody was there, then too trees would be there, and flowering. Nature itself protects; they have a home.

But think of a small child, a human child. If the family was not there to look after the child, can you conceive how he would survive? He would be dead. Without society, without the family, without the artificial home, he would not be able to survive. Upon this earth only man is homeless, only man is the outsider -- everybody else is an insider.

Hence, religion. Religion is nothing but the search for a home. This earth doesn't seem to be a home. If you think about it, you will feel yourself a stranger there. Sooner or later you will be thrown out -- this life is momentary. You don't feel that you are welcome: you have to force yourself upon it.

The trees are welcome; it seems as though the earth is happy through them. The earth goes on giving, sharing. The birds are singing -- as if the earth is singing through them. Look at the animals -- so alive and vital. Only man seems to be an intruder, as if he has come from somewhere else.

This earth may be a sojourn, but it is not a home. Maybe we are staying here for a time being: a CARAVANSERAI, but not a home. In the morning, we have to go.

Jesus' saying has many meanings, and I would like you to enter them all.

One: man is not rooted. Because he is not rooted he is always in search: where to find a home? God is nothing but the search to find a home where we can feel at ease and relaxed, where we can feel that there is no need to struggle. We are accepted, and not only accepted -- welcomed.

There is no need to fight your way. You can be whatsoever you are, and relax. You know that the love will continue flowing, life will continue flowing. There is no fear of punishment and no greed for any reward. You are at home: you are not a stranger in a foreign land.

This is the search of religion. That's why animals don't have religion. Birds don't have religion: they make nests, but they don't make temples. Otherwise a temple is not very difficult: they can make a big nest and gather together and sing together, and pray. But they don't pray; they don't need to.

Man is the only animal who makes temples, churches, mosques. Prayer is a very strange phenomenon. Just think if somebody comes from some other planet and watches humanity....

If you are making love to a woman, the watcher will be able to understand: something like it must happen on the other planet also. He may not be able to understand what you are saying, but he will know what you MUST be saying. He may not understand the language, but he will understand what lovers say to each other. When you kiss and embrace each other, he will understand the gesture.

When you are doing business he will understand; when you are reading a book he will understand; when you are doing some exercise he will understand. But when you are praying, if something like religion does not exist on his planet, he will not be able to understand at all. What are you doing? Just sitting alone? Looking at the sky? talking? To whom? What are you saying?

And if he comes on a certain day, like a religious day of Mohammedans, Christians or Hindus.... All over the earth. millions of Mohammedans praying -- not talking to each other, talking to the sky. He will simply feel that something has gone wrong: "Humanity has gone mad -- what is happening? What are these

people gesturing about, why are they gesticulating? To whom are they talking, who are they calling 'Allah'? To whom are they bowing their heads? -- nobody seems to be there."

God is not visible, God is somewhere in the mind of man. Prayer is a monologue; it is not a dialogue. A man from another planet would think that something had gone wrong in the nervous system of humanity. He would think that it must be a failure of the nerves: millions of people gesticulating to nobody, talking to the sky, looking at the sky and crying "Allah! Allah!" Something must be wrong: it seems that the whole of humanity has gone mad.

Prayer will not be understood because prayer is absolutely human. It is the only thing that only man does; all other things animals also do. Love: yes, they also make love. Search for food: they also do that. They do singing, they do dancing, they talk -- communication is there. They are sad, they are happy -- but prayer? That is non-existential.

Jesus says:

> FOXES HAVE HOLES, AND BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.

Man is a stranger. That's why we go on creating the fiction that we are at home, not a stranger. The home is a fiction: we create a togetherness with people; we create communities, nations, families, so that we are not alone and we can feel the other is there -- someone who is familiar, someone who is known: your mother, your father, your brother, your sister, your wife, your husband, your children -- somebody who is known, familiar.

But have you ever thought about it? Is your wife really known to you? Is there really a way to know the wife or the husband or the child? A child is born to you. Do you know him -- who he is?

But you never ask such uncomfortable questions. You immediately give him a name so that you know who he is. Without the name he will create trouble: without the name the child will move in the house and whenever you will encounter him, the unknown will be looking at you.

To forget that some stranger has come, you label him; you call him some name. Then you start managing his character -- what he should do, what he should not do -- so that you know, and you can predict him. This is a way to create false familiarity. The child remains unknown: whatsoever you do will be on the surface; deep inside he is a stranger.

There are moments, some rare moments, in which you suddenly become aware of this. Sitting by the side of your beloved, suddenly you become aware that you are far apart. Suddenly you look at the face of your beloved and you cannot recognize who she is or who he is. But you forget.such moments immediately. You start talking: you say some thing, you start planning, you start thinking.

That's why people don't sit in silence -- because silence creates a restlessness. In silence, the fiction of familiarity is broken.

If a guest comes to your house and you don't say anything, you simply sit silently, he will be very angry, he will be in a rage. If you go on sitting, just looking at him, he will get mad. He will say, "What are you doing? Has something gone wrong with you? Say something! Have you become dumb? Why are you keeping silent? Speak!"

Speaking is a way of avoiding, avoiding the fact that we are unfamiliar. When somebody starts speaking, everything is good. That's why, with foreigners, you feel a little uneasy -- because you cannot speak the same language.

If you have to stay in the same room with a foreigner and you cannot understand each other, it is going to be very difficult. Continuously he will remind you that "We are strangers." And when the feeling comes that somebody is a stranger, you immediately feel danger. Who knows what he will do? Who knows if he will not jump on you suddenly in the night and cut your throat? He's a stranger!

That's why foreigners are always suspected. There is nothing in fact to suspect -- everybody is a foreigner everywhere. Even in your own land you are a foreigner, but there the fiction is established: you speak the same language, you believe in the same religion, you go to the same church, you believe in the same party, you believe in the same flag -- familiarity. Then you think you know about each other. These are just tricks.

Jesus says, "The son of man is homeless."

Jesus uses two words again and again for himself: sometimes he uses 'son of God' and sometimes he

uses 'son of man'. 'Son of God' he rarely uses; 'son of man', more often. It has been a problem for Christian theology. If he is the son of God, why does he go on saying 'son of man'?

Those who are against Christ say, "If he is a son of man, then why does he insist that he is the son of God also? You cannot be both. If you are the son of man -- everybody is the son of man. But if you are the son of God, then why use the other expression?"

But Jesus insists on both because he is both. And I tell you, everybody is both. From one side: son of man; from another side: son of God. You are born to man, but you are not born only to be man. You are born to man, but you are born to be a god.

Humanity is your form; divinity is your being. Humanity is your clothing; divinity is your soul. Jesus goes on using both expressions. Whenever he says 'son of man', he says that "I am joined with you. I am just as you are -- plus. I am just as you are, and more." To indicate that MORE, sometimes he says 'son of God'. But rarely does he use that -- rarely, because very few people will be able to understand it.

When he says 'son of man', he is not saying something only about himself. Just look at this sentence -- he is saying something about every man, that the essential man is homeless. If you think you are rooted, if you think you have a home, you are below humanity -- you may belong to animals. Foxes have holes, birds have nests... THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.

If you think that you are rooted and you are at home in this world, you must be living below humanity, because anyone who is REALLY human immediately becomes aware that this cannot be life. It may be a passage, a journey, but this cannot be the goal. And once you feel homeless in this world, then the search starts.

That certain man said:LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.He may be thinking that Jesus is going to the east or the west or the south or the north. "I will follow him." But he does not know the direction where Jesus is going.

Jesus is going God-ward and that is not north, that is not east, that is not west, that is not south; that is neither up nor down -- it is none of these. To go God-ward is to go within. In fact, that is not a direction at all. It is to lose all directions: north, east, south, west, up, down -- to lose all directions. To go within-ward means to move in the dimensionless, directionless.

He doesn't know what he is saying: LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST. In his WHITHERSOEVER, the God-wardness is not implied. He does not know what he is saying. Jesus is not going anywhere. He is going within himself -- which is not a point in space.

To go within is to go beyond space. That's why the soul can never be found in any experiment. An experiment can find anything which belongs to space. You can kill a man, cut and dissect him, and bones will be found, blood will be found, everything else will be found -- only the soul, only the essential man, will not be found. It does not exist in space. It touches space, but it doesn't exist in it. It is only touching it... and if you destroy the body, and cut the body, even the touch is lost. The fragrance flies into the unknown.

Jesus is moving within-ward. And he knows that this man is committing too much, and he will not be able to forgive himself for it.

When you commit too much, you will take revenge. This happens. I come across many people who -- in a moment, like lightning -- say to me, "We would like to surrender. Now, whatsoever you will say, we will do."

I know that if I accept them, they will take revenge because they will not be able to fulfill what they are saying. They don't know what they are saying and they don't know in what dimension I am moving They will not be able to keep pace with me, and then there are only two possibilities: either they will become angry against themselves, which is not the usual way of the mind, or they will become angry with me.

That's simply the normal course: whenever you are in trouble, somebody else is responsible. Whenever they feel that trouble has arisen.... And it is going to arise. From the very first step it is going to be arduous, it is going to be a razor's edge. Then they will take revenge, then they will be against me, because that will be their only way to protect themselves. That will be the only way: if they can prove that I am wrong so that they can take their commitment back.

Jesus knows: he says, "I am homeless. With me, you will never find rest; with me, you will always be on the way. I am a wanderer, a vagabond. With me, you will always be on the road. And my journey is such that it starts, but never ends.

"You don't know where I am going. I am going towards God. I am moving away from things and the world of things: I am moving towards consciousness. I am leaving the visible and moving towards the invisible."

You can't understand what the invisible is because, at the most, you can think about it negatively -- you can think it is that which is not visible. No, the invisible is also visible, but you need different eyes to see it.

It happened: Mulla Nasrudin had opened a small school and he invited me. I looked around the school: he had gathered many students. I asked him, "Nasrudin, what are you going to teach these students?"

He said, "Two things, basically: to fear God, and to wash the back of the neck."

I couldn't see the relationship: to fear God and to wash the back of the neck? I said, "It is okay as far as teaching them to fear God goes, but I cannot see the relevance of why to learn to wash the back of the neck!"

He said, "If they can do that, they can cope with the invisible!" -- the back of the neck is the invisible because you cannot see it. "If they can do that, they can cope with the invisible."

Your invisible can be just like the back of your neck: it is also part of the world. Your God is also part of the world; that's why your temples become part of the market and your scriptures become commodities. Your doctrines are just like things you purchase and sell.

The God of Jesus or Buddha is not your God. Your God is not Jesus' God. His God is a withinness, a beyondness; his God is a transformation of your being, a mutation, a birth of a new being with a new consciousness. Your God is something to be worshipped; Jesus' God is something to be lived. Your God is in your hands; Jesus' God is one to whom you leave yourself, in whose hands you surrender. Your God is right in your hands; you can do whatsoever you want with your God. Jesus' God is one to whom you surrender -- and surrender totally.

That man did not know what he was saying. Jesus prohibited him by saying this.

AND HE SAID UNTO ANOTHER, FOLLOW ME.

To the one who was ready to follow, he said, "Wait, please. You don't know what you are doing, you don't know what commitment you are making, what you are getting involved in."

The first man acted in a moment of inspiration, in a moment of enthusiasm, in a moment of intoxication. He's not reliable, he's being influenced -- and if you do something under influence, it's just as if you are drunk. You say something and the next day you have forgotten it.

AND HE SAID UNTO ANOTHER, FOLLOW ME. To one who has not said anything he says, "Follow me."

BUT HE SAID, LORD, SUFFER ME FIRST TO GO AND BURY MY FATHER.

To the other man Jesus said, "Follow me" -- and the man had not asked. But the man was more ready, the man was more prepared, the man was more mature.

Just a few days before, a Dutch woman came to me. A very simple and good-hearted woman, in fact too good-hearted. Even good-heartedness can become a disease if it is too much. She comes to me again and again, and she writes notes and letters that she cannot tolerate poverty. When she goes to her hotel she meets beggars on the road and she cries and weeps, she feels guilty and she suffers much. She cannot meditate -- even in meditation, those beggars' faces come. She thinks that it is selfishness to meditate while there is so much poverty.

A very good-hearted woman, but not mature. Simple, good -- but childish.

I told her, "You do either of two things. Go and first remove the poverty from the world and then come -- if time is left and I am here. First remove the poverty and then come and meditate so you don't feel guilty. Or, if you think that is impossible, then drop the idea. Meditate, and out of your meditation, whatsoever help you can give to people, give."

Then she became worried about sannyas. She wanted to take it and yet was afraid -- her Christian upbringing. Then she came again and she said, "There is a problem. My father has been very good to me. He has taught me how to be. Now if I take sannyas I will be betraying my father: his teachings. But if I don't take sannyas it is a constant haunting around me that I should move into it so I can be transformed."

I said, "You decide either way."

That too she couldn't decide. Then one day she came and she was very worried so I told her, "One thing

is certain now: that even if you ask for sannyas, I am not going to give it to you. So you be at rest now. I'm not going to give you sannyas."

Since then I have seen her -- she has not come to see me, but she is here. Now she seems to be worried -- I can watch her face -- that if she comes to me for sannyas, I will not give sannyas to her.

Good, but immature. Commitment can only be out of maturity. A certain ripeness is needed.

And Jesus SAID UNTO ANOTHER, FOLLOW ME -- but that man's father had died. He could not contain himself: that's why he may have come to see Jesus on the road. He was passing by the village, his father was Lying dead, and he said, LORD, SUFFER ME FIRST TO GO AND BURY MY FATHER.

This is a very symbolic situation: the father who has given birth to the body is dead, and another father is present who can give birth to the soul. The question is between the soul and the body, the question is between life and death. From a worldly father you don't attain to life. In fact, you are born to die, you are born to death.

The father is dead. The man said, "Suffer me, Lord, to go and bury my father -- a formality, but let me do it."

JESUS SAID UNTO HIM -- one of the most poignant, penetrating sayings of Jesus -- LET THE DEAD BURY THEIR DEAD: BUT GO THOU AND PREACH THE KINGDOM OF GOD.

It looks a little harsh, it does not show compassion. The father is Lying dead and the son is expected to bury him. It is a formality: a social mannerism and a duty. But Jesus said, LET THE DEAD BURY THEIR DEAD. Jesus said, "In the village there are many dead people. They will do that. You don't be worried about it. There is no need for you to go."

The symbolic meaning is that one who moves into religion need not bother about duties, morality, forma]ities, because morality is a lower religion, duty is a lower religion, formality is part of the personality. When you attain to religion, you can drop all morality because you will be fulfilling something deeper and higher. Now there is no need to carry mannerisms, no need to carry social etiquettes. "There are enough dead people in the town who will do it, and who will do it happily. You don't be worried about it. Let the dead bury the dead; you go and preach the kingdom of God."

What manner of man is this Jesus? Some man's father is lying dead and he wants to make him a preacher of the king dom of God? Is this the moment to go and become a preacher of God?

But it is symbolic. He's saying, "Don't be worried about death, be worried about God. And don't be worried about the father who gave birth to your body; think about the father, go and preach about the father, who has given your soul to you."

BUT GO THOU AND PREACH THE KINGDOM OF GOD. In a way. if you watch the death of anybody who has been very intimate to you -- a father, a mother, a wife, a husband, a friend who has been very intimate to you and is dead -- only in that moment is conversion towards God possible. If you miss that moment, you will again be in the mess of the world.

Death gives you a shock. Nothing can give you a shock like that -- death is the greatest shock. If that shock does not make you awake then you are incurable, impossible. Jesus used that moment. He is one of the greatest artists who has ever walked on the earth, the greatest alchemist.

The situation is death. The father is Lying dead in the home, the family must be crying and weeping -- this is no time to go and preach the kingdom of God. It looks absurd, looks harsh. Jesus looks too hard.

He is not. It is because of his compassion that he says this. He knows that if this moment of death is missed -- in burying the dead body -- then there will be no possibility to awaken. Maybe that's why he turned to this man and said, "Follow me." He must have seen death in his eyes, he must have felt death around him. Of course, it was bound to be so -- the father was dead.

But still the man could not contain himself. He had to come to see this man, Jesus. Maybe because of death Jesus became significant, maybe because of death he became aware that everybody is going to die. Maybe because of that he had come to Jesus in search of life.

The first man was just an onlooker; the second man was ready. Death prepares you. If you can use death, if you can use pain and anguish, if you can use suffering, misery, that can become a step towards the divine.

Shocked, this man must have been standing there almost as if he himself was dead. Thinking must have stopped. In such a shock you cannot afford thinking. If the shock is really total, even tears cannot flow. For

tears to flow, the shock has to be not total. If the shock is total, one is simply shocked. Nothing moves: time stops, the world disappears, thoughts drop. One is dazed, one just looks with empty eyes -- hollow. One simply looks, not looking at anything. Have you seen that type of look sometimes in madmen's eyes, or sometimes immediately after somebody has died who was very intimate?

Jesus must have watched: this man was ready. Let me tell you, unless you have experienced death, you are not ready. Life is very superficial; it is just on the periphery, just on the surface. Death is deep -- it is as deep as God -- so only from death is the conversion possible. Only in the moment of death do you change. Your outlook changes, your attitudes change, the old world becomes irrelevant. Buddha was transformed by seeing a dead man....

Jesus must have looked -- AND HE SAID UNTO ANOTHER, FOLLOW ME. Only one who has known death can follow Jesus.

If you have known death, only then can you follow me. If you have known suffering and the cleansing that comes out of suffering, if you have known pain and the shock that is a by-product of pain, then and only then can you be with me. Otherwise sooner or later you disperse because life goes on calling you back; there are a thousand and one things to be fulfilled yet. You will continually be going backwards.

Only when death cuts the bridge, breaks all the ties with life, is there a possibility that you will turn -- turn your back to the world and face God. That's why, in one sentence, Jesus says two things which on the surface look irrelevant: LET THE DEAD BURY THEIR DEAD: BUT GO THOU AND PREACH THE KINGDOM OF GOD.

This man is not even a disciple -- he is a stranger standing by the side of the road -- and Jesus says, "Go and preach the kingdom of God." This is my observation also: that the best way to learn a thing is to teach it.

The best way to learn a thing is to teach it, I repeat it, because when you start teaching, you are learning. When you are simply learning you are too self-centered and that very selfcentering becomes a barrier.

When you start teaching you are not self-centered: you look at the other; you look at the need of the other. You watch and observe HIS problem. You are completely aloof, detached -- a witness. And whenever you can become a witness, God starts flowing from you.

There is only one way to learn great things and that is to teach them. That's why I go on saying to you that if you have shared my being in any way, go and spread, go and teach, go and help other people to meditate, and you will suddenly be surprised one day: the greatest meditation will happen to you when you are helping somebody to go into meditation.

While meditating, things will happen. While you yourself are meditating many things will happen, but the greatest will happen only when you are able to teach meditation to somebody else. In that moment you become completely detached -- and in that detachment, you are complete]y silent. You are so filled with compassion -- that's why you're helping the other -- that something immediately happens to you.
Jesus said:

> ... BUT GO THOU AND PREACH THE KINGDOM OF GOD.

> AND ANOTHER ALSO SAID, LORD, I WILL FOLLOW THEE; BUT LET ME FIRST GO BID THEM FAREWELL, WHICH ARE AT HOME AT MY HOUSE.

And another said, "I would also like to be with you. I'm ready to follow you, but I would have to go back, at least just to say goodbye to my family, my friends, to those who are at home."

> AND JESUS SAID UNTO HIM, NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD.

No man who looks back is fit for the kingdom of God -- why? Because no man who looks in the past can be capable of being in the present.

A Zen seeker came to Rinzai, the great Master. He wanted to meditate and he wanted to become enlightened, but Rinzai said, "Wait, a few other things first. First things first. From where are you coming?"

The man said, "I always break the bridges which I have passed over."

Rinzai said, "Okay, from wherever you are coming is not the point. But what is the price of rice these days there?"

The disciple laughed and he said, "Don't provoke me, otherwise I will slap you."

Rinzai bowed down to the seeker and said, "You are accepted" -- because if a man still remembers the price of rice from where he is coming, he is not worthy. Whatsoever you carry from the past is a burden, a barrier; it will not allow you to be open to the present.

Jesus said:

> NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD.
>
> "If you want to follow me, follow me. There is no way of going back. There is no need: what is the point of saying goodbye? What is it going to serve? If you want to follow me," Jesus says again and again in the gospel, "then you will have to deny your father, your mother; you will have to deny your family."

Sometimes he looks almost cruel. One day he was standing in the village market and a crowd was surrounding him. Somebody said, "Lord, your mother is waiting outside the crowd."

Jesus said, "Who is my mother, who is my brother, who is my father? Those who follow me, those who are with me -- they are my brother, they are my father, they are my mother."

Looks really cruel -- but he was not. He's not saying anything to his mother: he's saying to those people that if you're clinging to much to the family, the inner revolution will not be possible, because the family is the first imprisonment. Then the religion you belong to is the second imprisonment... then the nation that you belong to is the third imprisonment. One has to break them all, one has to go beyond them all. Only then can one find the source: the source which is freedom, the source which is God.

NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD. One has to renounce all that is futile to gain that which is meaningful.

Once it happened that a group of friends were sitting and talking about what the most essential thing is that cannot be renounced.

Somebody said, "I cannot renounce my mother. She has given birth to me; I owe my life to her. I can renounce everything, but not my mother."

Somebody else said, "I cannot renounce my wife because mother and father were given to me -- they were never my choice -- but my wife I have chosen. I have a responsibility towards her, I cannot renounce her. But I can renounce everybody else."

They went on this way. Somebody said he could not renounce his house, somebody else said something else. Mulla Nasrudin said, "I can do without everything except my navel."

Everybody was puzzled -- just a navel? So they pressed him to explain it. He said, "Whenever there is a holiday and I am at ease, I have leisure time, I lie down on my bed and eat celery."

They said, "But how is that concerned with the navel? You can eat celery...."

He said, "You don't understand. Without the navel I have nowhere to put the salt." He puts the salt in his navel when he eats celery!

But all your attachments are just that absurd. Except for your innermost consciousness, everything can be renounced. Not that I say 'renounce it', but deep down one should live in renouncement -- one should be in the world, but one should remain in renouncement.

You can live in the family, not being part of it; you can live in the society and yet out of it. It is a question of inner attitude. It is not a question of changing places, it is a question of changing the mind.

The things that you are too attached to are not bad in themselves, remember. Father, mother, family, wife, children, money, house -- they are not bad in themselves. The attachment is not bad because these things are bad or these persons and these relationships are bad: ATTACHMENT IS BAD.

It can make you very stupid. Mulla Nasrudin suddenly became rich, he inherited a great treasure. And, of course, what happens with newly rich people happened with him also: he wanted to show it, exhibit it.

He called the greatest painter in the country to make a portrait of his wife. Nasrudin said that there was only one condition. "Remember it, don't forget it: the pearls must be in the painting." His wife was wearing many pearls and diamonds: they must be there. He's not worried about the woman -- what she looks like in the painting is not the question -- but the pearls and the diamonds should be there.

After a while when the painting was ready, the painter brought the painting. Mulla Nasrudin said, "Quite

good, quite good. Only one thing: can't you make the breasts a little smaller and the pearls a little bigger?"

The mind of an exhibitionist, the mind of showing that you have something Precious, valuable, the mind of the ego. The question is not of living in a palace: live in a palace, that's not the point; or live in a hut or live just by the side of the road, that is not the point. The question is of the ego.

You can be an exhibitionist in a palace; you can be an exhibitionist on the road. If your mind is wanting somebody to know that you possess something, or you have renounced something, then you are in a deep darkness that has to be broken.

Jesus says that one should not be attached and one should not look backwards. Looking back is an old habit with the human mind; you go on looking back. Either you look back or you look in the future -- and this is how you miss the present.

The present is divine. The past is dead memory; the future is just hope, fiction. Reality is only in the present. That reality is God, that reality is the kingdom of God.

Jesus said:

> NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD.

Just this is to be understood; nothing else has to be done. Just listen to me: you know well that the past is past; it is no more, nothing can be done about it. Don't go on ruminating about it, wasting time and energy. That rumination about the past creates a screen around you, and you cannot see that which is already here.

You have been missing it, and it has become a habit. Whenever you are sitting, you are thinking about the past. Become aware! I'm not saying to try to stop it because if you try to stop it, you will still be engaged with it. I am saying: be disengaged with it!

So what will you do? -- because whatsoever you do will be an engagement with it.

You just have to be aware. When the past starts coming in the mind, just relax, quiet yourself, still yourself. Just remain alert, not even verbalization is needed. Just know that the past is gone: there is no use chewing over it again and again.

People use the past as a chewing gum; they go on chewing it. Nothing comes out of a gum -- it is not nutritious; it is just futile -- but just through the exercise of the mouth one feels good. Just the exercise of the mind, and one feels as if one is doing something worthwhile.

Just remain alert, and if you can be alert about the past you will become aware, by and by, that the future has disappeared automatically. The future is nothing but the projection of the past: the future is the desire to have that part of the past that was beautiful, again and again, in more beautiful ways; and not to have the part of the past which was painful -- to never have it again.

This is what future is. You are choosing a part of the past, glorifying it, decorating it, and imagining that in the future you will again and again have those moments of happiness -- of course more magnified, more inflated. And you will never have the pain that you had to pass through in the past. This is what future is.

Once the past disappears, it does not disappear a]one. It also takes the future with it. Suddenly you are here, now -- time stops. This moment which is not of time I call meditation... this moment which is not of time Jesus calls 'the kingdom of God'.

Just remember it more and more. Nothing is to be done, only remembrance -- a deep remembrance which follows you like breathing whatsoever you are doing, which remains somewhere in the heart. Just a deep remembrance that the past has to be dropped -- and future goes with it. Here/now is the door; from here/now you pass from the world into God, you pass from the without to the within.

Suddenly, in the marketplace, the temple descends: the heavens open and the spirit of God descends like a dove. It can happen anywhere. Every place is holy and sacred; only ripeness, your maturity, your awareness, is needed.

The word 'awareness' is the master key. We will come across many situations in the gospel where Jesus goes on saying: "Awake! Be alert! Be conscious! Remember! " Buddha goes on saying to his disciples: "Right mindfulness is needed"; Krishnamurti goes on saying: "Awareness"; Gurdjieff's whole teaching is based on one word: 'self-remembering'.

This is the whole of the gospel: self-remembering.

Come Follow To You, Vol 1

Chapter #10
Chapter title: Moving towards Christhood

30 October 1975 am in Buddha Hall

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DO YOU EVER CRY?

YES, WHENEVER I LOOK AT YOU. You may not see my tears, you may not hear my cry, but when I look at you the cry is always there. Because of that, I go on working on you. It is not only to help you to come out of your misery; it is to help myself also. If you come out of your misery, I will come out of my misery that is created by your misery.

It is said that when Buddha reached to the door of the ultimate he stopped there; he wouldn't enter. The door was open, the devas, the gods, were ready to welcome him in, but he wouldn't enter. The DEVAS asked him, "Why are you standing there? Come in. We have been waiting for many ages. You are welcome. You have returned home."

Buddha said, "I will stay here, I will have to stay here. Until the last human being passes by me and enters the door, I cannot enter."

This is a beautiful parable. Don't take it literally....

But it is true. Once you become aware, once you become a being -- once you ARE -- infinite compassion arises in you. Buddha has made compassion the criterion of enlightenment. Once you have attained you don't suffer for yourself, but you suffer for others -- seeing the misery all around, seeing the whole absurdity of it; seeing the possibility that you can come out of it immediately, right now, and still you go on clinging.

By one hand you push it away, by another hand you pull it close. You go on creating your own prisons and still you would like to be free. Your whole effort is just contradictory. You want to come to the east and you go towards the west.

Seeing you... yes, I always cry.

FOR TEN YEARS I HAVE IDENTIFIED MYSELF AS A POET. BUT SINCE I TOOK SANNYAS TEN DAYS AGO IT HAS BECOME UNIMPORTANT TO ME WHETHER OR NOT I EVER WRITE ANOTHER VERSE, EVEN THOUGH I HAVE OFTEN HEARD YOU PRAISE THE POET. WHAT HAS HAPPENED?

The first thing: you cannot be identified as being a poet, because poetry is something that happens only when you are not there. If you are there, it will just be rubbish. It happens only when you are absent.

That's why it is so beautiful. It comes into your emptiness: it fills you -- your vacuum. You become pregnant with the unknown, with the strange.

The poet is just a mother. The mother is not going to produce the child. The child has been conceived: at

the most the mother is tending it, caring for it deep within her heart, trying to give it a body -- not the soul.

Poetry comes to you just like a child is conceived -- in deep love. In deep receptivity you become a womb and the poetry is conceived. It is a pregnancy. And one has to be very careful because miscarriage is always possible: you can abort; you can be too much in a hurry and you can destroy it.

Allow it to settle within your being, It will take its own time; it will grow by and by. It will grow in your unconscious. Your conscious is not needed; your conscious will be an interference. Forget about it, let it grow.

You will feel heavy -- your whole being will be as if you are carrying a burden. Nice, pleasant, but still a burden. And then one day, the child is born. In that moment, not only the child is born -- the mother is also born.

When the poetry is born, then the poet is born. It is not the poet who writes the poetry. In fact, it is the birth of poetry which creates the poet. You were not a poet before it -- only by its birth.

A woman becomes a mother. A mother is a totally different category from the ordinary woman. A woman is a woman -- a mother is totally different. She has conceived something of the beyond; she has carried the beyond into her womb and she has given it a body.

The poet is born when the poetry is born. It is a shadow of the poetry, a consequence of the poetry. It succeeds poetry, it does not precede it. There was no poet before, there was no mother before. There was a man, there was a woman, but there was no poet, there was no mother. The mother comes into existence after the poetry has happened.

But ordinarily, whatsoever you call poetry is not poetry. It is just a mind thing. You think it; you write it. Whatsoever you write is prose and whatsoever God writes through you is poetry. It may have the form of prose -- it doesn't matter. Whatsoever Buddha says or Jesus says is poetry. The form is prose, that is not the point. It is poetry because God writes it: the whole writes it through the part; the ocean tries to give you a message through the drop.

Whenever YOU write, it is prose -- ordinary prose. Whenever God writes THROUGH you, it is poetry. It may be prose... it is still poetry.

You cannot be identified with being a poet. That will be a disturbance, that will destroy the whole music and the whole harmony. So it is good -- good that the identification has dropped, good that you have forgotten about poetry, good that it doesn't seem to affect you in any way now whether you write or not. This is the right situation. Now for the first time there is a possibility that poetry may happen.

I cannot say, "It WILL happen," because poetry cannot be predicted. If you predict it, again the mind will start functioning and waiting and trying and doing something about it. No, you completely forget about it. It may take months, it may take years, it may take your whole life, but some day -- if you have really completely forgotten your identification -- you will become the medium. Something will flow through you.

It will come through you, but it will be of the beyond. Then you will be a watcher, a witness to it. You won't be a poet; you will be a witness. And when it is born, a different quality of being will come in its wake.

That's what a poet is. All great poets are humble, they don't claim.

The Upanishads are not even signed -- nobody knows who wrote them. The greatest poetry and the poets have not even tried to sign it, they have not left their signatures. That would have been profane. They have left the poetry, but they have not claimed. They were just vehicles.

A real poet is a vehicle, a medium. That's why I praise poetry so much -- because it is very close to meditation, very close to religion -- the closest neighbor. The politician works with the practical, the scientist with the possible, the poet with the probable, and the mystic with the impossible. The probable is the closest neighbor of the impossible -- that's why I praise poetry.

But when I praise poetry, I am not praising your poets. Ninety-nine percent of them are just writing junk. They are doing a mind thing, an ego-trip. They manage, that's all -- but poetry doesn't come through them.

You can write poetry. Technically it may even be correct, but it may be dead. Sometimes it happens that a poem is technically not correct but it is alive. Who bothers about whether a thing is technically correct or not? The real thing is whether it is alive or not.

If you are going to become a mother, would you like a child who is technically correct but dead? A plastic child: technically, absolutely right; you cannot find a fault....

In fact, if you want technically correct human beings, then only plastic beings are possible, Only they

can be absolutely correct. A real, alive child has so many defects -- bound to be so, because life exists in danger and death.

Only a dead thing is out of danger. Life is always a hazard: there are a thousand and one difficulties to be crossed, riddles to be solved. The very phenomenon that life exists is a miracle, with so many imperfections....

Life is imperfect because life is a growing phenomenon. Anything that is growing will be imperfect, otherwise how will it grow? Anything that is perfect is already dead: it is good for the grave -- you cannot do anything else with

Ninety-nine percent of your poets are just writing junk; they give birth to dead children. Sometimes -- and only sometimes, rarely -- a poet is there. And whenever such a phenomenon as the poet exists, which is a miracle on this earth, just next to him is the mystic. One step more and he will become a mystic.

If the poet tries to take wing a little more, he will become a mystic. And if the mystic, in his compassion, descends a step towards you, he will become a poet.

Poetry is a communication of the mystery of life. Unless you have felt it, how can you communicate? Poetry is a relationship between you and the whole. Something transpires between the drop and the ocean, between the leaf and the tree. Something transpires between the whole and the part, and the part starts dancing, the part is so overflowing with joy that it sings... so delighted that its movements become poetic. It no longer walks on the earth -- it flies.

Prose is just walking on the earth; poetry is a flight into the sky. Prose is just walking, poetry is dancing. The movements are the same, but the quality is tremendously different.

Good -- you are blessed if the identification is gone. And that's what I'm trying to do through sannyas. When your old identification is gone, you are left in a vacuum. Only in the vacuum can the hands of God descend in you and create something out of the mud that you are, create something beautiful. It will not be-yours -- it will come through you.

Rejoice that the identification is gone; don't try to bring it back. Forget all about it, forget all about everything that you know in relation to poetry, poetics. Forget everything -- just rejoice in being yourself.

Suddenly one day you will fall in line with the whole -- a turning in, a tuning in, and a song will descend like a dove. Then you will be, for the first time, a poet. You will not claim it, but you will be it.

Those who are, don't claim. Those who are not -- only they claim.

I FEEL LIKE ON ACTOR IN A PLAY AND I DON'T ALWAYS LIKE MY ROLE IN IT. JUST WHEN I FEEL IT IS DROPPING, YOU PUSH ME BACK IN IT -- DEFINING IT, DEFINING ME. IT APPEARS YOU GIVE A FORM, WHILE MY BEING IS BURSTING AT THE SEAMS. I WANT TO EXPLODE AND SPREAD. WHY DO YOU MOLD ME SO?

The first thing: if you really feel' that you are an actor in a play then there is no question of your like or dislike. Then you cannot say, "Sometimes I don't like my role in it," because like and dislike come only when you think of yourself not as an actor but as a doer.

To the actor, all roles are the same. What difference does it make whether you become Jesus or Judas in a drama? If you really know that this is a drama, and Judas and Jesus are all the same behind the curtain, behind the stage -- it is just an act -- then what is wrong in being a Judas? How can you dislike it? And what is good in being Jesus? How can you like it?

Like and dislike exist only when you think you are the doer. Then good' and bad come in then judgement, evaluation; then condemnation, appreciation. Then the duality enters. The duality enters only with the doer. If you are an actor it is all the same whether you are a Judas or a Jesus.

Once you understand the point that life is just a great drama, you are finished with likes and dislikes. Then whatsoever the whole bids, you do it. You are not the doer: you fulfill the desire of the whole.

That is one of the greatest teachings of all religions: to become an actor in life. Then like/dislike disappears. When like/dislike disappears, choice disappears -- and when you are choiceless, you are free. MOKSHA, nirvana, is attained.

Become an actor. Play the role, play it beautifully... because when one has to play;t, why not play it beautifully? You are a Judas -- perfectly okay. Be a Judas. Enjoy the role and let the audience also enjoy the role. Behind the stage, Judas and Jesus are meeting and having tea. They are friends there. They have to be.

In fact without Judas, Jesus cannot be. Something in the story will be missing, something very essential will be missing. Just think of Jesus without Judas. Christianity will not be possible.

There might not have been any record of Jesus without Judas. Because he betrayed, Jesus was crucified; and because Jesus was crucified, the event stuck hard in the heart of humanity.

Christianity is born not because of Christ but because of the cross. So I would prefer that Christianity be called "Crossianity'. It should not be connected with Christ but with the cross.

If you look at the Church, you will see the cross raised higher than Jesus. The bishops and the popes wear the cross:the Church is born out of the cross. But if you think about it like this, then who is the author of this crucifixion? Judas -- not Jesus.

At the last moment on the cross, just before he died, Jesus hesitated. The part hesitated to dissolve into the whole, the river hesitated to fall into the ocean. It's natural, it's human: Jesus is son of man AND son of God.

Every river must be tremendously apprehensive and afraid when it comes to the ocean. It was coming there all the time -- it may have journeyed thousands of miles to meet the ocean -- but whenever the river falls into the ocean, a deep turmoil is bound to be in the heart. The river is going to disappear. The ocean is so vast -- where will she be?

She will be lost, her identity gone: the name, the form, the dreams, the desires -- all gone. The ocean is so vast, she will simply disappear. Falling into the ocean is a death. It is the cross. When the river falls into the ocean, the cross is there.

At the last moment Jesus looked at the sky and said, "God, have you forsaken me? Why is this happening to me? " -- deep cry of anguish. 'Why have you forsaken me?' shows the humanity of Jesus. That is where Jesus is tremendously beautiful, incomparably beautiful.

Buddha is more inhuman. You may call it 'superhuman', but he is inhuman. If he was going to die on the cross, he would not have cried toward the sky: "Why have you forsaken me? " He knows that there is nobody to cry to, he knows no God exists, that that is all human foolishness. He knows that all that is born is going to die; he has understood it totally. He will not cry, he will simply dissolve. The river of Buddha will not hesitate, it will not hesitate for a single moment. There will not be a cross.

Buddha is inhuman, very far away from the human heart. Mahavir is even more inhuman. They are not of this world at all; they are very abstract, as if they are not concrete human beings. They look more like disembodied ideas. They look fictitious, they look mythological -- but not real.

Jesus is very real. He's as real as you are. And this cry.... Buddha would have laughed. If he had been there he would have laughed at how foolish this man was: "What are you crying about? To whom are you crying?"

In Lewis Carroll's beautiful book, ALICE IN WONDERLAND, there is a small dialogue:

Tweedledum says to Alice. "Why are you crying? You are unreal -- just a dream of the king."
Alice looks at him and says, "But I AM real."

Tweedledum laughs and says, "You are foolish. If he (the king) stops dreaming, where will you be?"
Alice says, "I will be here of course."

Tweedledum laughs again. He says, "You fool! If he stops dreaming, you will simply disappear. You are a figment of his dream. Don't cry. How can you cry? -- you are unreal."

Alice goes on crying. She says, "If I am unreal, then who is crying? If I am unreal, then what about these tears?"

Tweedledum says, "You fool, do you think these tears are real or your crying is real? "

Buddha would have laughed at Jesus, Shankara would have laughed: "What are you doing? This whole world is MAYA: the dream of the king. You are just part, a figment of it; you are not real, you are unreal. Just disappear. Why are you saying, 'You have forsaken me?' Who is there to forsake you?"

But not Jesus. He cries -- tears may have flowed through his eyes. He is human, as human as you are -- rooted in the earth as you are. He is very earthly... but not just earthly, not merely earthly. He is more.

He cried. For a moment he even became angry and annoyed. He said, "What are you doing to me? Have you forsaken me? " And then he understood. The river hesitated, then understood and moved into the ocean.

Then he said, "I understand. Thy will should be done. not mine." The part was ready to fall into the whole.

He's earthly and he's heavenly -- both. He is a great bridge. At the last moment he understood the whole thing as just a role to be played.

"Thy will should be done, not mine" -- -then it becomes acting. If it is your will, then it becomes doing. This is the difference.

You say to me, "I feel like an actor in a play." You must be just THINKING of yourself as an actor in a play because the next part of the sentence denies it: "... and I don't always like my role in it." If it's just a play, then why bother? Be a Judas or be a Jesus -- it's all the same. From where does the evaluation of like and dislike come?

The ego exists in your likes and dislikes. In choice, the ego exists; when you don't choose, the ego disappears. That is what I'm doing to you.

"When I feel it is dropping, you push me back into it." I will go on pushing you until the choice disappears completely. Don't resist me because if you resist then you will not be able to understand for long. Don't get annoyed and don't say, "What are you doing to me?"

"It appears you give me a form, while my being is bursting at the seams. I want to explode and spread...." That 'I want' is the barrier to exploding and spreading. The 'I' cannot explode and cannot spread. It can only think, it can dream.

My whole effort is so that you can drop the 'I' and just be. Then you will spread; then there will be no barrier for you, then you can become infinite. You ARE infinite: the ego won't allow you to see it, the ego won't allow you to see the truth.

"Why do you mold me so? " I will go on molding you from one form to another, and again from one form to another, so that you can understand that you are formless.

Only the formless can be molded into form. If you have a form, then you cannot be molded into another form; you are already fixed.

If you want to mold steel it will be difficult, but you can mold mud easily. Why? Why not steel? Steel has a more fixed form. You can say it in this way: steel believes in a more fixed form, the steel is deceived by a more fixed form. The mud is not so deceived.

Then there is water: formless, fluid. You put it in a jar; it takes that form. You move it into another jar: never for a single moment does it resist -- it takes another form. It is fluid.

Allow me to mold you in many forms because only in changing from one form to another -- somewhere in between -- will you become aware of the formless. There is no other way to become aware of the formless. Moving from one form to another -- just in the middle somewhere, when the old form has gone and the new has not arisen -- in that interval, some day you will become aware.

That's what God himself is doing. He goes on changing your forms. Sometimes you were a plant... then you were a bird... then you became an animal.... Then you became a man: sometimes a woman, sometimes a man; sometimes black, sometimes white; sometimes stupid, sometimes intelligent. He goes on changing your form because that is the only opportunity....

By changing the form, one day, somewhere in the middle, you will become aware. Then the whole thing is just acting; then you will be able to say: "Thy will should be done, not mine."

That moment you are freed. When you can say with your whole heart, "Thy will should be done, not mine," you have disappeared. The river has fallen.

I FEEL THAT I HAVE BEEN DISHONEST AND INSINCERE IN ALL MY RELATIONS THROUGHOUT MY LIFE. YES, SIR, I HAVE NOT DONE JUSTICE TO MY PARENTS, MY WIFE, NOR MY CHILDREN, NOR MY FRIENDS AND NEIGHBORS, AND SO ON. AND NOW I FEEL I AM NOT JUST AND SINCERE TO MY MASTER AND MY SANNYAS ALSO. THIS IS THE CAUSE OF GREAT AGONY TO ME, TO MY MIND. WHAT SHOULD I DO?

If you start thinking in terms of doing, you will again be insincere because in whatsoever you have done, you have been insincere. Your doing has become corrupted.

So the first thing is: resist doing! Just remain alert, alert to your insincerity. Don't be in a haste to do anything because that will be done again by you; your whole past will be involved in your doing.

Resist! Just remain with this feeling that you have been insincere, that's enough. It is purifying, it has a tremendous capacity to purify and cleanse you.

Just remain with the feeling that "I have been insincere': that "I am insincere" -- and don't try to do anything about it. That is again trying to create a good image of yourself: that you are not insincere, that you

are a sincere man. Your ego is hurting because you have been insincere.

Try to be aware of the fact; don't try to do anything about it. Anything that you do will be immature. It is too early. Just remain with the idea; live with it.

Live with the idea that you are insincere. If you can live with it, the very idea, the very awareness, will kill your ego completely. The ego cannot remain alive if you think you are insincere. The ego needs a good image: that you are a sincere man -- very honest. That's what the ego is saying: "Do something so you can repaint the image, renovate the image."

You have been insincere. This has been revealed to you through meditation. Now the ego is in danger of death. The ego says: do something. Through doing, it will try to again reclaim the fallen image, resettle with the old, so you can feel again that "lam good, I am beautiful. I am sincere, I am moral, I am this and that."

The first thing -- very difficult, arduous, but this has to be done: just remain alert to the insincerity. Look at the idea of it and don't be bothered to change it.

It will change of its own accord because once you understand that you are insincere, you cannot remain insincere. It is impossible; it has never happened. It cannot happen; the very thing is impossible. If you know that you are insincere, it will drop. So if you want it to stay, then do something to create the feeling that you are sincere.

If you know that you are a liar, the Lying will stop of its own accord. If you feel you are immoral, don't try to do anything: don't repent, don't feel guilty -- those are tricks. Remain with the idea: the naked fact of who you are. Don't move, don't get occupied in doing something. Remain naked, with the naked idea, the naked reality, and you will see a change is happening. Not by your doing....

And when a change comes to you not by your doing, it comes from God. Only God can make you moral, sincere; only God can make you religious; only God can make you pure. It is PRASAD, it is His gift; you cannot do it.

All your doing will be an undoing. Please, remind yourself again and again that you are not to do anything.

You say, "This is the cause of great agony to my mind.'! Yes, it is a great cause of agony to your mind and to the ego -- which is the same: mind or ego -- because the ego feels hurt. YOU -- and insincere? You had always believed that you were a very sincere man, you had always believed that you were a pinnacle of a man: a crescendo of humanity, the purest gold. You had always believed that.

Now meditation has broken a window into the falseness. You have been able to look into yourself: the reality. You have come across a mirror. Now don't try to escape from it, remain with the fact. Whosoever you are -- that is your reality. Remain with the fact. If you can remain with the fact, you will change. But that change will not be your doing, it will happen.

When a transformation comes to you, it has a totally different grace. Whatsoever you do will always be tiny, mediocre and finally useless. Whatsoever God does to you is infinite. Only that can be infinite which comes from the infinite.

Don't try to do anything. Accept the fact, remain with it, relax, and suddenly there will come a transformation.

I teach sudden transformation, and I teach transformation by God, not by you. You are just to allow Him. That is all you have to do on your part. Open the door, wait. Just open the door -- that much you have to do.

Allow... so that when He knocks at the door you can welcome Him, when He comes you can recognize Him, when He comes you can call Him in. Just don't sit with closed doors, that's all. Meditation is nothing but that: opening the door.

Meditation will not give you enlightenment, remember. No technique can ever give you enlightenment; enlightenment is not technical. Meditation can only prepare the ground. meditation can only open the door. Meditation can only do something negatively; the positive will come. Once you are ready, it always comes. Please don't try to do anything. Just be.

YOU SAID THAT THE FAMILY IS THE FIRST THING TO RENOUNCE. I DON'T UNDERSTAND WHY WE WERE SERVED PRASAD ON THE DAY OF YOUR FATHER'S INITIATION.

The family has to be renounced, that's true. I have renounced my family. But my family is rare: they

have not renounced me. And it is rare, I say, because it has not happened before.

Jesus' father never came to Jesus to be initiated. John the Baptist initiated many, but his own father never came to be initiated. Krishna's father was not a disciple of his.

My father is rare -- not because he's my father: he s simply rare. There was every possibility....

As human nature goes, there is every possibility that a father cannot come and bow down to his own son. It is almost humanly impossible. He has done that. You will not find a parallel in the whole history of man. And it may not happen again.

But you are blind and you cannot see the fact, so even the PRASAD became a problem to you. Just think of bowing down to your own son, coming to the feet of your own son. being initiated. A tremendous humbleness, a tremendous innocence, is needed.

That is one of the most difficult things in human relationships. It is not accidental that Jesus' father never came to him. It is simple: to believe in the son to whom you have given birth, whom you have seen from the very first day, from his first cry how can you believe that he has become enlightened? Your own son? -- impossible. Your own blood and bone? -- impossible. How can you think that he has become something, someone, from whom you have to learn?

A son remains a son..;. and to a father he remains a child always, because the distance is always the same. If my father was twenty when I was born, that twenty years' distance has remained the same; it will always remain the same. If I am forty-five, he will be sixty-five. I cannot come closer to him in age: he will always be twenty years more experienced than I am.

And to come to me and to surrender... you cannot realize the significance of it! That is why you ask such foolish questions. It is one of the rarest moments.

I again repeat: my father is rare -- not because he is my father. He's simply rare.

DID JESUS BECOME THE CHRIST ON THE CROSS, OR WHEN HE CAME OUT OF THE JORDAN RIVER? ARE THERE STAGES OF CHRISTHOOD ALSO?

There are no stages. Enlightenment -- or Christhood or Buddhahood -- happens in a single split second, there are not gradual stages. When Jesus was baptized by John the Baptist in the River Jordan, the journey started -- not Christhood.

The seed started moving towards being a tree, the seed was broken in the soil. Now the tree and its coming is only a question of time. You cannot say that when the seed has broken in the soil the tree is there -- you cannot say it because the tree is NOT there.

You cannot say that the tree is. You cannot say it because where can you see the tree? You cannot rest under the tree, you cannot pluck the fruits, you cannot have the fragrance of the flowers. The tree is non-existential.

Yes, in one way you cannot say the tree is. But in another way the tree is, because the seed is broken. The tree is on the way; it is coming. Now it is only a question of time. It has come, in a way, because it has started.

The day John the Baptist initiated Jesus, the seed was broken. The heavens opened and the spirit of God, like a dove, descended. This was the beginning -- not of Christhood, the beginning TOWARDS Christhood; the seed moving towards the tree.

Jesus became Christ on the cross, when he said, "Thy will be done. not mine." That day he became a tree, he became a big, vast tree. Thousands could take shelter under him now. The tree bloomed, it filled the whole earth with fragrance.

So in a way you can say that when he was initiated in the River Jordan, the first glimpse was achieved. On the cross, the last. It depends how you want to express it. But I think I have conveyed the meaning to you: he started on the journey towards being a Christ on that day.

You can also call him Christ on that day; it is just a question of how to express it, But my emphasis is that he moved towards Christhood. He became Christ on the cross.

Christhood or Buddhahood or nirvana, MOKSHA, enlightenment -- they happen in a split second, they have no gradualness about them. They are sudden transformations.

THE RETURN IS ENTIRELY A PERSONAL AFFAIR. EVEN A VERY NEAR ONE CANNOT UNDERSTAND. IT IS ACTUALLY EASILY POSSIBLE ONLY FOR THOSE WHO HAVE SUFFERED. BUT, LORD, YOU ARE CALLING ALL. IS IT POSSIBLE FOR THEM TO HEAR YOU CALL YOUR CALL OF LOVE?

That is not the point. Whether they hear it or not is not the point: I should go on calling. They may be deaf, but I am not dumb. If they don't listen I will have to call more loudly, that's all.

And when you call a thousand, only a hundred will listen. One can never know who the hundred will be. You call a thousand -- a hundred will listen. The very nature of the call is such that only those who are just near awakening can listen to it. Only those whose sleep is almost complete, who are nearing the morning and are getting ready to wake -- only they can listen. But you cannot see who those will be.

Call a thousand: a hundred will listen and only ten will start moving. Ninety will listen and still will not move. They will listen but they will not understand or they will understand something else -- or they will misunderstand. Ten will start moving. And when ten move, only one reaches; nine will be lost on the way. Call a thousand and you have called only one. But this is how things are, so one has to go on calling.

So I don't bother a bit whether you listen or not -- I go on calling. One is bound to come and that's enough. If you call a thousand and one comes, if you call ten thousand and ten come, that's enough. One should not ask for more; that is already too much.

You are right that only those who have suffered will be able to understand me. Pain purifies, suffering gives understanding. Suffering gives a certain crystallization: unless you suffer you don't know what life is, unless you suffer you don't know how difficult it is to get out of life.

I was reading the life of a great Japanese poet, Issa. He suffered. He must have been a very, very sensitive man: he was a great poet, he's one of the greatest haiku poets.

When he was only thirty he had already lost his five children; five children had died by the time he was thirty -- almost every year a child died. Then his wife died and he was almost completely mad -- in anguish, in suffering.

I{e went to a Zen Master. The Zen Master asked, "What is the problem?" The Zen Master must have been almost like a Buddha, not like Jesus. One who has attained but one who has completely forgotten human misery.

Issa said, "My five children are dead and now my wife is dead. Why is there so much suffering? I can't see the reason for it. What is the explanation? I have not done anything wrong to anybody, I have lived as innocently as possible. In fact I have lived very much aloof. I'm not very related to people -- I'm a poet, I live in my own world. I have not done anything wrong to anybody.

"I have lived a very poor life, but I was happy. Now suddenly my five children are gone, my wife is also gone -- why is there so much suffering, and for no reason? I here must be an explanation."

The Zen Master said, "Life is just like a dew-drop in the morning. It is the nature of life that death happens. I here is no explanation; it is the nature of life. There is no need for any special reason to be given. Life's nature is like a dew-drop: it hangs. for a while on a leaf of grass; a small breeze and it is gone; the sun rises and it evaporates. That is the nature of life. Remember that."

Issa was a man of deep intelligence. He understood it. He came back and he wrote a haiku. The haiku means: Life, a dew-drop? Yes, I understand. Life is a dew-drop. Yet... and yet....

In that 'yet... and yet...' he's saying something superbly human. "Life is a dew-drop -- I understand. And yet...." The wife is gone, the children are gone and the eyes are full of tears:'and yet... and yet....'

"Yes, life is a dew-drop, but...." And that 'but' is great. Only those who have suffered can understand that life is a dew-drop, but even then -- 'yet, and yet' remains. Even when you understand, understanding is difficult.

And those who have not suffered, what to say of them? They live a superficial life. Happiness is always superficial; it has no depth to it. Only sadness has depth. Life is superficial; only death has depth.

Life is very ordinary: eating, earning, loving -- very ordinary. Suffering has a depth; it awakens you, it shocks you out of your sleep.

Yes, only those who have suffered will understand what I'm saying. 'And yet, and yet' -- even they may not understand. But this is so, this is how life is. If one becomes despondent because of this and thinks not to call, not to say anything....

It happened: when Buddha became enlightened, he remained silent for seven days. He thought, "Who will listen?" He thought, "What am I going to say? Who will understand? " He thought, "The things that

have happened to me -- if somebody had told them to me when they had not happened to me, even I would not have understood. So who will understand? Why bother? "

For seven days he sat and sat and sat under the Bodhi Tree. Tradition says that the DEVAS in heaven became very disturbed. "Why is he keeping quiet? Only after thousands of years does one become enlightened. Why is he not calling people?"

They came -- a beautiful story. They bowed down to Buddha and said, "You should say something. You have attained; you should give the call. The word should spread to people -- why are you keeping quiet? We waited and waited. Seven days looked like seven centuries. What are you doing? -- don't waste time. You will only be for a little while more and then you will disappear forever and ever. Before you disappear, give a call."

Buddha said, "Who will listen? Who will understand? "

But those DEVAS were very cunning. And it is good That they were cunning. They argued, they persuaded. They said, "Yes, you are right. Rare -- rare is the possibility of someone's listening, and rarest is the possibility of someone understanding. But it is there. Call a thousand: a hundred will listen, ninety will not understand; ten will walk, nine will be lost on the way. Somewhere or other they will think that they have achieved; they will sit by the side and they will think they have come home. Only one will arrive -- but one is more than enough."

Buddha understood. He started preaching.

I know it is a very hopeless effort. Knowing well that you will not understand, I go on talking to you. It is as if one is talking to a wall.

When Bodhidharma became enlightened he was sitting near a wall, his back to the wall. Immediately he turned and faced the wall. For nine years he would not sit in any other way. Whenever he would sit, he would face the wall. If somebody was there -- an inquirer, a seeker -- he would have to ask his questions from the back.

People asked, "What foolish posture have you chosen? There have been many Buddhas in the world but nobody has sat facing the wall. Why are you sitting this way? Why are you so crazy? "

Bodhidharma said, "As far as I know, all the Buddhas have been facing walls" -- because wherever you look, there is a wall. That's not the point.

Bodhidharma would say, "They all have faced walls but they were a little more polite." He would say, "I'm not so polite, that's all. I don't bother a bit what you think of me. I will turn my face towards you only when I see that someone is there who can understand me."

For nine years he faced the wall. Then one man came. The man said, "Turn towards me or I will kill myself" -- he had a sword in his hand. Still Bodhidharma wouldn't turn. He cut off his hand and said, "Look, the hand is gone. The second thing will be the head."

Then Bodhidharma turned. He said, "Wait! So you have come" -- because only those who are ready to behead themselves can understand.

Come Follow To You, Vol 2

Reflections on Jesus of Nazareth
Talks given from 31/10/75 am to 10/11/75 am
English Discourse series
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Come Follow To You, Vol 2

Chapter #1
Chapter title: When the bridegroom shall be taken away

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MATTHEW 9
14 THEN CAME TO HIM THE DISCIPLES OF JOHN, SAYING, WHY DO WE AND THE PHARISEES FAST OFT, BUT THY DISCIPLES FAST NOT?
15 AND JESUS SAID UNTO THEM, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST.
16 No MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT,FOR THAT WHICH IS PUT IN TO FILL IT UP TAKETH FROM THE GARMENT, AND THE RENT IS MADE WORSE.
17 NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES: ELSE THE BOTTLES BREAK,AND THE WINE RUNNETH OUT, AND THE BOTTLES PERISH: BUT THEY PUT NEW WINE INTO NEW BOTTLES, AND BOTH ARE PRESERVED.

RELIGION CAN BE HEALTHY -- as healthy as a new born babe, as healthy as the songs of the birds in the morning, as healthy as a newly opening lotus. Or religion can be ill, diseased, dying -- just like an old man: shrinking, sad, moving.into death.

When religion is young, it has a fragrance -- the fragrance of life, It has a song, it has a mystery around it. It has the quality of dance, joy, delight. It is a celebration. When religion is young, alive, fresh, religion is always a celebration. It is a feast. It is life-enhancing, life-affirmative.

When religion is old, dying, or already dead -- just a stinking corpse -- then it is renunciation; then it is not celebration. Then it is anti-life, then it is life-negating. Then it leaves the world, it leaves all that is alive. It starts being suicidal -- it shrinks.

Life expands, death is a shrinkage. When you are young, you are flowing in all directions. When you are old, you are frozen. You no longer flow. You only grumble: you become hard, the flexibility is lost.

When religion is young, alive, it is ordinary. It has nothing in it to fulfill the ego -- it is very ordinary. In fact, in its very ordinariness, it is extraordinary. It is superb in being just ordinary. Life is enough when religion is young; no other God is needed. Then life is God, life is divine.

When religion becomes old and ill.... Everything becomes old and ill, whatsoever is born has to die. Even a religion is born one day, lives for a while and then dies. But followers go on clinging to the dead body. Then the dead body kills the followers also: it becomes a source of illness, neurosis: it becomes an abnormality, a cancerous growth. When religion becomes ill or dead, it kills you; it is poisonous. This has to be understood from many directions.

Firstly, people are more willing to be in a dead religion than to be in an alive one, because you have been taught to be afraid of life, of love, of happiness. Every child is brought up in the world with a conditioning: with a feeling that there is something wrong in being happy. A very vague feeling, but it is there. It influences your whole life, you think that there is something wrong in being happy. So whenever you feel happy, you feel guilty -- as if you have been committing some wrong, as if you have been sinning.

Only sinners seem to be happy, saints seem to be very sad. So whenever you are sad, everything is okay. You never feel guilty if you are sad -- have you observed it? But if you are very happy, suddenly you try to hide it; nobody should know it. Why has this happened to the human mind?

Every child is taught to be serious, somber, to be long faced. Every child is taught not to jump, not to run, not to shriek, not to be too delighted, not to laugh loudly. "Sit quietly" -- as if there is something wrong in energy expressing itself. Whenever the child is happy the family, the people around, all start teaching him, as if something has gone wrong. And when the child is not happy, when he is unhappy, everybody sympathizes with him.

When the child is ill, everybody takes care of him; when he is healthy, everybody goes on stopping him: "Don't do this, don't do that." When the child is Lying on the bed ill, the father comes, the mother comes, the relatives come. They are all very careful about him. By and by he starts learning that there is something basically wrong in energy, in happiness, in joy. In dancing, running around, shrieking with delight, there is something basically wrong. He gets the hint.

And there is something basically good in being sad, ill. Whenever he is sad, he is appreciated, sympathized with. Whenever he is healthy, everybody seems to be against him; the whole world is against him. This creates a guilt, a deep guilt in the child, and that guilt follows him his whole life.

If you go to see a saint and you see him laughing loudly, you will be shocked. You will be shocked -- a saint, and laughing so loudly? A saint should be sad; you have a particular idea about the saint. It is okay to laugh in the pub, to laugh in the hotel -- gamblers can do that -- but to laugh in church? No, it is not allowed. One has to become serious when one goes to church; one has to become almost corpse-like.

Because of this training.... And the training has a vicious circle about it: you were trained by your parents, your parents were trained by their parents. Somewhere in the past, hidden deeply in unknown history, something went wrong.

It may be that one who is happy cannot be forced to work because happiness is a play. Only sad people can be forced to work. That's why, when you work, you become sad; when you are on duty, you become sad. A holiday has a different quality to it. You can laugh, you can enjoy.

Life was difficult in the past, man was in a constant struggle with nature. To survive was the only aim, and everybody had to work hard. If you are happy, you would like to dance not work; if you are happy, you would like to sing, play a flute, and not go hunting. If you are happy, who bothers about duty and about the office? If you are happy you would like to rest and relax. That was dangerous.

That's why happiness was condemned, laziness was condemned, rest was condemned. It has been taught, it is deep in your blood. that work is the goal of life. A good man is always working; a bad man seems to be always on holiday.

Mulla Nasruddin has not worked for a long time, for years. One day he was sitting by my side. The day was very sunny and he said, "If I had been working somewhere, I would have taken a holiday today." And he has not been working for many days, for years! He is missing work because he cannot take a holiday. From where to take a holiday? He remembers the working only when it comes to taking a holiday.

The whole human mind has been trained for work. That's why duty has been praised, playfulness condemned; business praised, gambling condemned. A gambler is playful; a businessman is serious. The businessman is respected; a gambler, simply condemned. He is thought to be below humanity.

Religion is a totally different dimension. There is every possibility that a gambler may enter in it, but a businessman is debarred. A drunkard may enter into religion. I am not saying that you should become drunkards; I am just emphasizing the quality of playfulness, the quality that can enjoy and be, and is not worried about results. But a very serious man is debarred by his own seriousness.

Jesus created trouble for himself. He was a religious man -- healthy, young, vibrant with life. Life was his God. In the gospels, many times you come across scenes that depict him as sitting at the dining table -- eating, drinking. How could the Jews and the people, his people, believe that he was religious? Fasting should be done and he was always feasting, he was always creating a feast around him. Wherever he moved he created happiness. What type of religious man was he?

His own relatives thought that he was a little beside himself, his own relatives thought that he was a little mad. And the society in which he lived thought that he was a glutton, a drunkard -- he could be a sinner, but he could not be a saint.

That's why he was crucified outside the town. Jews had it as a law, they used to crucify in two ways: either in town or outside the town. When a person who belonged to the society had done something wrong, then he was crucified in the town. But if somebody who had done wrong was, at the same time, an outsider,

to symbolize the fact that he didn't belong to society, he was an outcast, he was crucified outside the town.

Jesus was crucified outside the town. Not only that: to emphasize the fact, two very dangerous criminals were crucified with him. On either side: two dangerous criminals. Right between these two he was crucified, just to emphasize the fact, to hit it hard in people's minds, that he was just a criminal, a dangerous man -- not at all respectable, an outcast. He had to be cut down like a worm, not like a man. What had he done? What sin had he committed? The sin of being happy.

That's how I am condemned. People would have liked me if I was a sad man; they would have liked me if I was fasting and killing my body. They would have liked me if I was teaching to you some type of masochism -- to be cruel to yourself. They would have liked me, they would have praised me like anything; they would have called me an avatar.

But I teach you to be alive, I teach you to be happy. I give you only one gospel: the gospel of joy and love. That is a crime. That is creating a dangerous situation, that is corrupting people.

Jesus committed the crime of being happy. That was his only crime, nothing else.

Christians have been trying to change his face. They say he never laughed. Can you imagine a man who is always seen at dining tables, eating well, drinking -- and not laughing? Impossible! But Christians have to create a respectable Christ, a Jesus who is not a criminal. They have painted his face. You can't find any picture of Jesus depicted by Christians, any statue of Jesus created by Christians, which is real or true. It is absolutely unreal. The man has been betrayed.

Just the other night I was reading a poem. I liked it. I would like you to listen to it. It is a poem by Adrian Mitchell.

The Liberated Christ Gives An Interview

I would have walked on the water
But I wasn't fully insured.
And the B.M.A. sent a writ my way
With the very first leper I cured.

I would've preached a golden sermon
But I didn't like the look of the mount.
And I would've fed fifty thousand
But the press wasn't there to count.

And the businessmen in the temple
Had a team of coppers on the door
And if I'd spent a year in the desert
I would've lost my pension for sure.

I would've turned the water into wine
But they weren't giving licenses.
And I would have died and been crucified
But like -- you know how it is.

I am going to shave off my beard and cut my hair
Buy myself some bullet-proof underwear
I am the liberated Christ
And I have got no blood to spare.

Christians have made him totally different. He was not like that. He was a rebellious man, an extraordinary revolutionary. And he lived it, he lived his rebellion. He was not a theoretician: he lived it, he died for it. He loved life so much that he was ready to die for it. But he was not ready to be anti-life. That was his crime.

Even with John the Baptist and his disciples there was trouble. John the Baptist was an old, traditional prophet. His disciples were ascetics: fasting, praying. They were anti-life. There was conflict between Jesus and the disciples of John the Baptist. These sutras are about that conflict.

THEN CAME TO HIM THE DISCIPLES OF JOHN THE BAPTIST, SAYING, WHY DO WE AND THE PHARISEES FAST OFT, BUT THY DISCIPLES FAST NOT?

Why has fasting become so important? Why has brahmacharya, celibacy, become so important?

There are two things on which life depends: food and sex. If you are anti-life you will be against both food and sex, because they are the very base of life. Through food, you live: through sex, the coming generations will live.

If you fast, you will die. If you become a celibate, you cut the passage for the future generations to come. If celibacy and fasting become absolute, life will disappear from earth. Those who are against life -- they have praised fasting as a method, celibacy as a goal.

The question is relevant: "Why do we, the disciples of the Baptist, fast often, and the rabbis and the Pharisees do the same, but your disciples fast not?"

People come to me also. They say, "Why don't you teach people to fast? " I am always surprised. Why are people so much concerned with food? If you study Gandhi's life, his whole life he is concerned with food: food and stomach. Eating and enema -- these are continuously the two basic problems. Why is he so afraid of food?

With food, a fear arises. The fear is of sex. If you eat well, sex energy will be created. And if you don't know how this energy can move upwards in your being, it will start moving downwards. If you don't know how this energy can move like fire, it will move like water. So with food, the fear of sex arises.

Go and see. In India there are many saints, particularly Jains. Jains have a great number of saints who are continuously fasting. The fear is of sex, because if they eat well, energy is created. And if energy is there, what will you do with it? You cannot laugh, you cannot dance, you cannot love. What will you do with that energy? That energy will become a heavy load on you. It is better not to create it.

Fasting is trying not to create energy. You live on a starvation level so a minimum of energy is created and that is used by your day-to-day work. You never have any to spare. Even for a good laugh, you will need energy; for dancing, you will need energy. So live at the minimum -- because if energy is at the maximum, then joy will burst forth.

If you don't give sufficient water to a tree, if you don't give sufficient manure, food, to a tree, the tree may remain, but flowers will not come. Flowers come only when the tree has energy to spare. Flowers are a luxury: when the tree has enough -- more than enough -- and it wants to share, then flowers come and the fragrance is released.

That is how the tree enjoys its energy. It has too much of it; it would like to share it with the world. But when you don't have enough, how can you share? The tree may live, but it will not be really green. It will be almost dying -- always on the verge of death.

People have learned the trick: that if you fast, you can live a minimal life. Then there is less danger. Anger will not be possible, because anger needs energy; love will not be possible, love needs energy; joy will not be possible, joy needs energy._ Life is a play of energy; everything needs energy. So if you live at the minimum, you are just barely alive. Death is always at hand.

Remember, the kingdom of God is at hand only when you live maximally, when you live an optimal life, when you live at the peak. Then the kingdom of God is at hand.

Those who are living at the minimum are suicidal people. They are not courageous enough, otherwise they would commit suicide in a second. They are cowards, committing suicide slowly, poisoning themselves very slowly. They will live, and they will not live at all.

John the Baptist and his disciples were ascetics, they lived at the minimum. Jesus was thought by his brother-disciples, because he was also a disciple of John the Baptist -- he was thought to be a traitor. He had betrayed the master because he started moving in a totally different dimension. He became the source of an alive religion. He started celebrating.

That real Jesus is completely lost in the desert of Christian theology. He is completely lost. In the rubbish that Christian theology goes on producing in great quantity, the real gospel is completely lost and forgotten. The message of the man was to delight in life, because only that can be a prayer of gratefulness to God. Life should be a feast and not a fast.

WHY DO WE AND THE PHARISEES FAST OFT, BUT THY DISCIPLES FAST NOT?
AND JESUS SAID UNTO THEM, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS

THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST.

It is a very pregnant sutra. He's saying: "When the bridegroom is there, can the children of the bridechamber mourn?" That will look absolutely foolish, absurd, neurotic when the bridegroom is in the house, there is no question of mourning and fasting and being sad. The children of the bridechamber will dance, feast and enjoy: the bridegroom is with them.

BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN AWAY FROM THEM, AND THEN SHALL THEY FAST.

Those days have come. Those days have been on the earth now for a long time, almost two thousand years. Churches are mourning: the bridegroom is no longer there. Popes are sad, bishops are not able to laugh. Their faces are almost dead: life frozen and stuck, flexibility gone. They simply go on repeating mechanically what Jesus has said.

Jesus is saying that while the religion is alive, there is no question of fasting. It is the time to feast and be grateful, and be thankful that the bridegroom is with you. It is the time to dance and sing -- and go mad in sheer delight! Yes, the time will come when the bridegroom will be taken away, Jesus will no longer be there. Then you can mourn and fast at your ease. Jesus is saying, "Because I am here, how can they be sad? When I am here, why should they fast? This is the time to rejoice!"

Jesus says, again and again: "Rejoice! " He never says renounce, he says rejoice. The world is yours if you rejoice; the whole is yours if you are happy.

The saying is true which says: "Laugh and the whole world laughs with you. Weep and you weep alone." In deep laughter, suddenly trees and birds and animals, and the sky and the earth, join together with you. It is an invitation, an opening. When you cry, moan, you are closed. Then you are not available to the sea and the sands, and the sea and the sands are not available to you. You have become a nomad: windowless, doorless -- everything closed in.

A sad man is closed, completely closed in himself. His being is not expanding; his being is not like a river flowing towards the sea. He is a dead pool that goes nowhere. The movement, and the process of life, has stopped.

JESUS SAID UNTO THEM, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? While the religion is alive and young, don't miss the chance, because the days when the bridegroom will not be with you will be long. Then you can mourn and fast and do whatsoever you like.

But this is the trouble: when Jesus is there, people kill him; and when he is gone, they worship him. When Buddha is there, people throw stones at him; when he is gone, he is worshipped. This has always been so. Human stupidity is tremendous!

When Jesus is gone.... A totally different type of religion is created at his death, diametrically opposite to his being, because those who create the religion when Jesus is gone are the sad people. They are head-people, hung-up in the head. They create the religion: they gather together, they call conferences, they decide what Jesus was. They paint/repaint: the original face is completely lost. They take charge. When Jesus was there, these same people would never come close to him because he was not respectable enough.

What a misfortune -- that when Jesus is alive he is not respectable enough for these pundits, Pharisees, rabbis, to come and listen to him. They will not come, he is below them. They already know too much. But when the smell is gone, they immediately come to fill the vacuum, to fill the place that Jesus has left, because now they can discuss what Jesus meant and what he never meant. Now they can decide the whole character of Jesus. That character is going to be a caricature, it is going to be absolutely false, because these are the people who cannot understand him: the men of knowledge.

The man of knowledge cannot understand Jesus. He can understand only scriptures, the dead word. Jesus is the word become flesh. It is alive, throbbing, living.

The man of knowledge is expert only in post-mortem. He can dissect the dead body, and then he creates something which is absolutely, diametrically opposite to the real man who was there. These people create Christianity, Jainism, Buddhism. Buddha was not the originator of Buddhism, and Christ was not the originator of Christianity.

Christianity was created by the same type of people who crucified Jesus -- the same type. They may not be exactly the same people, but they are the same type. Those who crucified him were the priests, and those who created Christianity were also the priests.

It makes no difference whether the priest is a Jew or a Christian. These are only labels; it makes no difference. The priest is always against the alive religious man, he is always for the dead, because the dead can be manipulated by him. The alive Jesus won't listen to the rabbi. The rabbi is afraid of the alive Jesus; he will never cross his path, he will try to avoid him. But when he is dead, the rabbis will gather together. They will create a church on his corpse.

That's what Jesus says:

> CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN AWAY FROM THEM, AND THEN SHALL THEY FAST.
>
> "When I am dead," Jesus says, "when the freshness of religion is gone," Jesus says, "then people will fast, they will mourn. But right now, fasting is irrelevant."

So remember this: when a religion is feasting, it is alive. Join it! But when a religion is fasting, escape from it as fast as you can, because it is not only dead: it will make you dead if you allow yourself to be close to it.

> NO MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT, FOR THAT WHICH IS PUT IN TO FILL IT UP TAKETH FROM THE GARMENT, AND THE RENT IS MADE WORSE.

Jesus says, "The traditional religion, the old religion, cannot celebrate." Celebration is new. Every moment it is new, it is never old. NO MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT....

A new, fresh, young religion never fits with the tradition. It will fit someday when the newness of it has gone, and it has become a tradition itself, a dead past.

Religion, alive, is a presence. It is in the present. A tradition is just a memory. Can you feel the difference distinctly? It has to be felt.

You love a woman. The woman is there, you are there -- love is flowing between you two. It is a presence: something indefinable surrounds you, something which you cannot catch hold of, something immaterial, something spiritual. Something of the other world has descended around you. You live in a totally different type of world. The moment is no more a part of this world: you are transcended, transferred to some unknown dimension.

But then, the woman has gone, the love has gone. Years have passed. Now it is just a memory. Sometimes you can ruminate about: you can close your eyes and again see that moment of bliss. But now it is dusty, much dust has gathered upon it. Now it is no longer alive. You can feel it, but now that feeling is only a feeling through the mind -- it is not immediate.

When the love was there, it was immediate. It was something you could have touched, something that was there surrounding you. It was more alive than your own body, it was more vital than your own mind. But now it is just a memory.

A flower: alive in the morning, welcoming the sun, dancing in the breeze. By the evening, the petals have withered, the fragrance is gone. A memory of something past. You cannot live it, you can only think about it.

That thinking can create a clinging to the past. That's how tradition is born. Buddha lived two thousand five hundred years ago; Jesus, two thousand years ago; Krishna, maybe five thousand years ago. Something happened in the moment Jesus was here on the earth. Now it is only a memory: the flower is gone, the fragrance gone. Only the emptiness is left. And you go on worshipping that emptiness; you create temples around it, churches around it. You worship that emptiness. It is just a memory.

What type of foolishness has settled in the human heart? When the flower is there, you avoid; and when only the emptiness is left, then you worship. You are afraid of real religion. That's why you become a Hindu, a Mohammedan, a Christian. This is a trick of the mind, a deception. This is a way to avoid religion, because religion will transform you. Religion will destroy you as you are, and religion will give a new birth

to you. Something unknown will come into existence through religion and you are afraid of that -- of dying. of being reborn. So you belong to old traditions.

Jesus says: NO MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT. The traditions are old, like old garments. Celebration is always new, it is never old. It is herenow. Religions which are dead go on fasting, they are ascetic. Religions which are new -- they are celebrating, they have a type of spiritual hedonism around them.

Have you read Kazantzakis' ZORBA THE GREEK: Read it! Jesus must have had something of the quality of Zorba the Greek -- a tremendous capacity to enjoy life, an infinite trust in life, a deep attunement with the present. Kazantzakis' novel, ZORBA THE GREEK, has some of the quality of Jesus in it.

Of course, the pope in the Vatican will be very much offended if he comes to know that I say Jesus has the quality of Zorba the Greek. But I say it. He has; I can't help it. A spiritual hedonism.

Allow me to coin the term'spiritual hedonism', because ordinarily you think of hedonism as very earthy. "Eat, drink, be merry" -- that is earthy hedonism. In spiritual hedonism that is there, and more also. "Eat, drink, be merry" is there -- plus God. Eat, drink and be merry in the name of the holy, in the name of your God, your Father who is in heaven.

Eat, drink, be merry -- make them your prayer. Let your eating and drinking and merrying be a sort of ritual, a sort of prayer -- a gesture of happiness that "I am okay, and I am happy that you have given birth to me. I am happy that I am, and my whole thankfulness goes to you."

A spiritual hedonism is always there when religion is alive. When the religion becomes dead, hedonism disappears completely and the religion becomes antagonistic to everything that man can enjoy. Then religion goes on seeking ways and means of how to be sad, how to be more and more sorrowful, how to kill all avenues of delight and joy. Then it becomes ascetic.

NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES: ELSE THE BOTTLES BREAK, AND THE WINE RUNNETH OUT, AND THE BOTTLES PERILS: BUT THEY PUT NEW WINE INTO NEW BOTTLES, AND BOTH ARE PRESERVED.

Only a new religion -- just born, fresh, original -- can celebrate. Then celebration fits with it. It can love, can trust, can enjoy.

NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES.... A very enigmatic answer. They had asked, "Why don't your disciples fast?" and jesus answered in a very indirect way. There are things which can only be said in an indirect way. You cannot indicate them directly.

I was staying with a friend. He has a beautiful child, a young boy -- just eight or nine years old. The child was playing outside in the garden and I watched him. He was running after butterflies, collecting flowers, rolling on the grass and enjoying the wetness of the grass and the dewdrops. The gardener was cutting the hedge and the freshly cut hedge was giving a beautiful fragrance to the whole garden. The boy was jumping and dancing and running around in sheer delight.

Then he came inside. The mother asked, "Where have you been?"

He said, "Out."

"What have you been doing? "

He said, "Nothing."

Then I called him and I said, "That's not correct. You have been doing so many things. And you say you have been doing nothing?"

He said, "That's why I say'nothing'. Those things cannot be said. The fragrance...."

Yes, I understood his point. The fragrance that was filling his nostrils -- how can you say it? And when he was rolling on the grass: the touch of the grass, the dewdrops clinging to his body; a subtle coldness, a freshness. How can you say it? And running after butterflies.... What happens in the mind of a child when he runs after butterflies? How can it be said? And the sun, and the showering of light -- how can you say what happens in the heart?

Yes, I understood his point. He avoided. He said, "Out." And when his mother insisted, "What were you doing?" he said, "Nothing." He was doing so many things that there was no other way to say it. Only'nothing' can cover it. And only'out' -- a blanket word that covers many things. Out: the whole world is included. Out: the sun, the trees, the butterflies, the grass, the dewdrops. These are the outer things. And what was happening inside the child? The sheer delight, for no visible reason. Just happiness. How to say it?

When Jesus was asked, "Why do your disciples fast not? " -- how to say it? He says, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? He answers by another question:

> ... BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM WILL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST.
> NO MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT, FOR THAT WHICH IS PUT IN TO FILL IT UP TAKETH FROM THE GARMENT, AND THE RENT IS MADE WORSE.
> NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES ELSE THE BOTTLES BREAK AND THE WINE RUNNETH OUT, AND THE BOTTLES PERISH: BUT THEY PUT NEW WINE INTO NEW BOTTLES, AND BOTH ARE PRESERVED.

A very indirect answer, but it gives you the right clue.

There are things which cannot be said directly. They are so vital that you have to go around them. They are like live wires. You cannot touch them directly; it will be dangerous. Hence, Jesus goes on talking in parables.

Once Adolf Hitler said, "I cannot see why man should not be as cruel as nature." Why should man not be as cruel as nature? And in a way, man has been as cruel as nature, or even more. Sometimes you are cruel with others; sometimes you are cruel with yourself. These are the ordinary categories into which the whole of humanity can be divided. Rarely does a man come who is neither cruel to others nor to himself. That is the man I call the man of God, the Godman.

It is very easy to change from one extreme to another. Ordinarily, people are cruel to others: violent, aggressive. Then that violence towards others, that cruelty towards others, has to be paid for deeply, because when you are violent to others, they will be violent to you. You cannot go on being aggressive to others, the violence will return back. It is dangerous, it is costly -- even an Adolf Hitler or a Napoleon has to pay for it. They die a death of sheer violence which is returning back to them, falling upon them.

You spit in the sky and it falls on you; you dig a ditch for others and someday you fall into it yourself. Cunning, calculating minds understand the fact that to be violent with others is very costly and dangerous, but they want to be violent and they want to be cruel. Cruelty is deep down in their bones, in their animality, so what to do?

The best and the most diplomatic way is to be violent with yourself. Then there will be no revenge taken. So the ordinary man is violent towards others, and your so-called saints are violent towards themselves. They are simply more calculating. They are cowards, escapists. But they are violent towards themselves.

Do you know that there was a sect of Christians -- they still exist; they are not so prominent now, but they still exist -- who used to flagellate themselves every morning, beat their own bodies? Blood started flowing -- that was their prayer. As if God was hungry for their blood, as if God was thirsty for their blood. What type of God did they have in mind? Some murderer? Some murderous power?

No, they were sacrificing themselves. They were trying to show God: "Look, we are not happy, we are very unhappy. Have mercy on us." That was their prayer: "We are so sad. Look, blood is flowing. We are in such deep misery. Have mercy on us." But I tell you, God's mercy is available only to those who are happy.

Jesus says one of the most enigmatic sentences: "If you have, more will be given to you. And if you don't have, even that should be taken away from you." Nobody has said it in that way. Jesus is simply incomparable: "If you don't have anything, even that should be taken away from you. And if you really have something, more will be given to you."

It looks very anti-communistic! But it is tremendously true, absolutely true. When you are happy, more happiness becomes available; when you are unhappy, more unhappiness becomes available. When you are happy, you get more: doors open, God's mercy is on you. He loves those who dance, those who come to Him singing. But those who come to Him with complaints -- with sad faces, blood flowing -- they cannot be loved. They have not even been able to love themselves -- how can God love them? They have missed. They could not love themselves, how could God love them? Remember this: if you cannot love yourself, nobody can love you. Forget about God -- even ordinary human beings will not love you.

First you should love yourself. Only then, others love you. And you should love yourself so infinitely, so totally, that not even a little bit of hatred towards yourself is left. Only then does God's love and mercy become available.

He loves tremendously those who love themselves. He is a lover of lovers. His grace descends on you when you are dancing and not standing in the posture of a martyr. That is one of the ugliest postures one can take. Never try to become a martyr! But look -- Jesus is something totally different, but Christians have been martyrs, flagellating themselves.

In Russia, there was a Christian community -- -a big community before the revolution -- who used to cut their genital organs as a sacrifice to God. What type of sacrifice is this? What are they saying? They are saying, "God, look! We have cut our genital organs as a symbolic act, to show that we are no longer interested in life, in love, in happiness. We are no longer interested in any ecstasy." And they would fast, they would pray.

God loves life, He creates life every moment. God is not against life: He is the innermost core of life, He loves life.

You have an expression in English: "To live your life out." I would like to change it a little. I would like to say:
"To love your life out." Don't just live your life out, that is very poor. Love your life out. Be a flame, and burn from both ends. If you can burn from both ends even for a single moment, and flow in love in all directions, you have immediately entered into the divine. This I call spiritual hedonism. Jesus is a spiritual hedonist.

Always watch your attitudes, because there is every possibility that the ascetic may be hidden within you. And always watch your attitudes because, from the awareness of those attitudes, clues will come to you which will open many doors.

For example, if somebody is sad, in pain, suffering, sympathy is very easy; you are full of sympathy. But if somebody is happy, in great pleasure, what happens? You cannot sympathize with someone who is happy. You feel jealous: maybe the person has won the lottery, and you feel very jealous. Then his wife dies, he is robbed, the lottery is gone, and you are so full of sympathy. What is happening? Why are you so sympathetic towards sadness?

You must get a certain hidden pleasure from it. You are violent. You are never sympathetic with somebody's happiness, and you are always sympathetic with anybody's unhappiness. You must get some hidden pleasure from it.

When somebody is unhappy, deep down you feel very good that it has happened to him -- "not to me". You have the upper hand. You can be sympathetic, it costs nothing.

But can you dance with somebody who is happy? Can you be really happy in somebody's happiness? Many times you have been sad in people's sadnesses, but can you be really happy when people are happy? Yes, you can pretend, but you know. You smile and you say, "Good. God has been merciful to you," but deep down you are jealous.

You can be in sympathy with happiness only if you yourself know how to be happy. You don't know -- you are miserable, a miserable lot. Whenever somebody is comparatively in more misery than you, you feel a little happy. He is in even darker depths. You feel better. At least you are a little happier than that man.

But whenever somebody is happy, you feel that you are at the depths; he is at the peak. You feel jealous. Jealousy will never go unless you become really happy. Your sympathy is false, your sympathy is immoral, because, deep down, it has pleasure in it -- in somebody else's misery.

Remember these things: a religious person is one who is so happy that he will never be able to feel jealous. He is so happy, he lacks nothing. I cannot see how I can be jealous of anybody. Impossible. I am so happy that more is not possible. And if more is not possible, then how can you be jealous?

People try not to be jealous. That is not possible. Be happy and you will be nonjealous. Be happy and you will be nonambitious; be happy and the ego will disappear. The ego can exist only in deep unhappiness and misery. It is a dweller in hell; it abides only in hell.

Go and watch your own life. When you say'God', what do you mean? Do you know any other God than the green trees and the red flowers... and the clouds floating in the sky... and the sunlight... and the moon in the night and the silent stars...? Do you know any other God? And the heart within, and the hearts without -- do you know any other God?

The whole is God, the only God. But the religious, the so-called religious, have created a God against life. They say, "Renounce life. Only then can you attain to God."

Jesus says, "Live life as a prayer." Love life as God's own. Love life! Move into life deeper and deeper, and at the deepest core, suddenly one day you will find God. He is beating in every heart and He is flowering in every flower and He is hidden in every stone.

Religions have done a horrible thing, they have created a horrible mess. They have put everything upside down.

When Ho-Chi-Minh was alive, he used to say to every American visitor: "Tell me, is the Statue of Liberty still standing in America? Don't be shy." He used to say, "Please tell me, because I am suspicious. Even if it is standing, it must be standing on its head."

All the churches are standing on their heads, and all the so-called religions are upside down. God is not important.

If God is against life, God is just a concept, just an abstraction -- an empty word. It has no flesh in it: it has no blood in it; it has no warmth in it. It is just a cold, abstract concept.

Pascal, one of the greatest thinkers of the West, had a dream once. In the dream he received a message. He woke up -- the dream was so deeply stirring. He got up immediately and wrote in his notebook the message he had received. He read the message in the morning. It was of tremendous import. He sewed it in his coat; for his whole life it was sewed in his coat. Many times, when he was walking on the road or talking to somebody, he would just look, then close his coat again. It was a very simple sentence: "I don't want the God of philosophers; I want the God of David, Abraham, Jacob" -- the God of life, not of philosophy; the God of the ordinary man, not of the extraordinary egoists.

The God of Jacob, Abraham, David -- the God of those who love life and live life -- is the real God. A God who is against life is a counterfeit, any temple that is against life is a counterfeit. Beware of it. The temple that enshrines life itself as God is the only true temple.

Jesus replied rightly, and if you can see life as God, then you are always in the bridechamber. Then the bridegroom is always and always and always there. If you can see life as God, then the bridegroom will never leave you.

That God expressed himself through Jesus; that God expressed himself through Krishna. He danced through Krishna, he played on the flute through Krishna. That God sometimes penetrates and comes to the marketplace, but you don't recognize him because you have a counterfeit God.

I have heard, once it happened that a man took his grandmother to a great art exhibition. There, for the first time, she saw a real painting, an authentic painting, of Vincent Van Gogh. She looked at the painting and laughed.

The man asked, "Why are you laughing? Do you like the painting? "

She said, "This is a copy. For almost twenty years I have had a calendar hanging on my wall, and this is just a copy of it."

The calendar was a copy of this painting -- this was the true, authentic painting -- but she laughed and said, "Why are these ordinary things being shown here? This painting has been hanging in my room for twenty years."

If you are too influenced by the counterfeit, you will miss the real. If your eyes become too filled with the counterfeit, when the real encounters you, you may not even be able to recognize it.

God is life, and there is no other God. God is you, me and all, and there is no other God. Celebrate, rejoice that God is there in everything. Every pebble and every leaf is full of God, every drop of water is full of God. When you are thirsty, God is thirsty within you. And when you drink cold water, it is God flowing within your being; it is God who will quench your thirst. the thirst is God, the quenching is God, the water that quenches is God. All is God.

What to renounce? For what reason should you fast? Celebrate and dance! A real religion is celebration; a false religion is renunciation.

Come Follow To You, Vol 2

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"ROSES ARE RED
VIOLETS ARE BLUISH
IF IT WASN'T FOR JESUS
WE'D ALL BE JEWISH."
PLEASE COMMENT.

WE STILL ARE. Jesus could not succeed. To be Jewish has nothing to do with any race; it is an attitude. To be Jewish means to be calculating, to be under the world of law and not love. To be Jewish means not to be poetic, but to be arithmetical. To be Jewish means not to be in awe of the wonder that surrounds you.

It is not just accidental that this whole century has been dominated by three Jews -- Marx, Freud and Einstein -- because the world is materialistic. It has never been so materialistic as it is now. One Jew, Marx, invented the idea that life is nothing but economics. That's what I mean: the calculation. Even religion is economics, even poetry is economics. Marx says that even consciousness depends on economical situations; it is a by-product. Consciousness is a by-product of economic situations, the structure of the society. Marx is the perfect Jew. You cannot find a better specimen.

Then there is Freud who tried to invent the idea that the whole of life moves according to unconscious laws, instincts. There is no conscious event in human life; everything is dominated by the unconscious. He was a fatalist; fatalism is another idea that the world is run by dead rules.

To Marx, it is economics which rules everything. To Freud, it is unconscious instinct which rules everything. Then there is Einstein who tried to invent the idea that the whole of life is nothing but a combination of atoms. All three are calculators.

To be a Jew has nothing to do with the Jewish race. There are Jews who are Hindus, there are Jews who are Jains, there are Jews who are Buddhists. To be a Jew is an attitude.

Christ has not succeeded: Christians are Jews! Christ can succeed only when law is defeated by love, when matter is defeated by spirit, when language is defeated by silence, when prose is defeated by poetry. When life is not ruled by economic, instinctive, historical laws, but life is ruled by grace -- then Jesus succeeds.

So don't think that you are not Jews. Out of a hundred people, ninety-nine percent are Jews. Only sometimes one person is not Jewish. That person lives a life of love. He has no pattern to force his life into: he lives moment to moment; he flows from one moment to another moment with no idea of where he is going, with no goal. Then freedom happens.

Only in freedom is there consciousness, only in freedom is there God. God is total freedom. If you live moment to moment, not knowing where you are going, not knowing from where you are coming -- if the past is irrelevant and the future also, if only the present has any relevance, any reality -- you go beyond being Jewish.

Everybody is born a Jew. Rarely, very rarely, does somebody die not a Jew. That is a rare blessing. Just by calling yourselves Christians nothing is changed. Only labels change. The container changes, but the content remains the same.

Jesus has failed -- but not because his revolution was not worth succeeding. Jesus has failed because his revolution was too much for you, it was beyond you. Just to look that far away, that high, is impossible. Your eyes are fixed on the earth; you have completely forgotten the sky. And because you have forgotten the sky, you have forgotten that you have wings. Looking down, groping in the darkness of the earth, you have become creepers -- like a snake. You are no longer birds, birds of heaven.

Jesus failed because you are so deep in unconsciousness. And Jesus will go on failing; his very effort is such that success is almost impossible. As far as society is concerned, he may never succeed. Only with

individuals is success possible.

Hence, all those who have known.... Ask the awakened: Buddha, Jesus, Krishna, Zarathustra. You will always find their insistence is on the individual. They know well that at the most you can expect a few individuals to rise high. The greater part of humanity will do everything it can to hold onto its bondage, to remain secure in the imprisonment, to remain comfortable -- and live somehow, dragging life as a burden; and die somehow. The greater masses will not listen, will not understand, will not try to transform themselves. Religion is individual.

And religion has no name. Whenever somebody becomes religious, immediately he is no longer a Hindu, a Mohammedan, a Christian. He's simply religious. It is an understanding; it is a different kind of knowing, a different way of seeing. And when you see differently, you see a different reality. The reality depends on your eyes. If your eyes change, the reality changes.

If you are calculating you will never be able to know more than matter, because calculation has its limitation. If you are too arithmetical, you will never be able to know that which is beauty, that which is good, that which is true. You will never be able to know, because calculation cannot lead to that.

How can you know a beautiful flower by being arithmetical? You can count the petals, but you will miss the beauty. You can count the parts, but you will miss the whole. And you are certain to miss the beauty which surrounds the flower, which exists like a climate around the flower, but cannot be caught hold of by counting the petals. You have to forget counting, you have to forget the mind that counts.

Mind is Jewish. Once you go beyond mind you enter a different world: the world which cannot be accounted for, which cannot be explained; which is a mystery and which remains a mystery. The deeper you go in it, the greater the mystery; the more you know, the less you know. And there comes a moment -- when you really know it, you know only one thing: that you don't know.

OH, OSHO, TODAY I WANTED TO DANCE AS YOU WERE SPEAKING. AND YOU EVEN MENTIONED KAZANTZAKIS WHOM I LOVE. BUT I FEEL INHIBITED TO DANCE, THOUGH I WAS SITTING IN THE BACK. THE ASHRAM FEELS CONSERVATIVE TO ME, BUT PROBABLY I DIDN'T DANCE BECAUSE OF MY OWN CONSERVATISM. IS THIS A QUESTION?

Not at all. It is a confession.

The ashram is not conservative. But you all are conservative, and you make the ashram. The ashram is not mine, it is yours. If it was mine it wouldn't be conservative, but I am alone and I cannot make the ashram. I am a stranger here. It consists of you, and you are conservative so the ashram becomes conservative. It cannot go beyond you because you are the constituent parts. It is the total of your conservatisms.

But who bothers about it? If you are really in a state of dance, who bothers? Then you can dance even on the road. Maybe the police will come and take you to prison, but that's okay. What can you do? If you could stop the dance then it was not worth doing. It must have been a mind game, it must have been just an idea, an idea in the mind that you would like to dance.

But you did not really want to dance. When dance happens, it is not an idea in the mind; not at all. It is a tremendous energy in the body. It has its own force. You are possessed, you cannot do anything about it, You forget the ashram, you forget the society, you forget the world. You are helpless; you are possessed by dance. Then something from the beyond enters.

It must have been just an idea in the mind. That's why you stopped it. Ideas can be stopped, but when you are possessed you cannot do anything about it. It happens; it is not done. And when it happens, it is divine. When you do it, it is human and ordinary.

It is not a question. It is a confession.

And you say that you love Kazantzakis. That, too, may be just an idea in the mind. People love things which they lack in their life. Reading ZORBA THE GREEK you may love Zorba, but if you met Zorba you might not like him. He is such a totally different, altogether different, being than you. Even Kazantzakis was never at ease with Zorba. They were friends, Zorba was a real person, he is not just a fictional character. Even Kazantzakis was very uneasy with him, because he was a totally different type of man. He was an absolute hedonist, absolutely in the moment. Nothing else but happiness mattered.

Of course it looks very selfish. Only sad people look unselfish, happy people always look selfish. And happy people are always condemned. Because the whole society is unhappy, how dare you be happy? When

everybody is so unhappy you must be very selfish to be happy. Don't smile when everybody is weeping and crying. And don't laugh. Life is very miserable, and it looks unmannerly.

A man like Zorba will never be accepted in any home. You would not allow him to stay with you because his very presence would be a disturbance. He does not believe in any morality. He knows only one morality: of happiness.

And I say to you, that is the only morality there is. All else is rubbish. Only a happy person can be moral. Only a happy person is not interested in making other persons unhappy; only a happy person creates an atmosphere around him where others can also be happy. But those others will not like the idea of your being happy when they are miserable.

You may love Zorba, but you wouldn't allow Zorba to become a guest in your home. He is unreliable. Such happy persons are dangerous! With sad, dead people you can rely. They will not escape with your wife! Zorba can escape with her. He lives in the moment. He has no future, no past; no heaven, no hell. He is true to the real moment.

But you may have loved him. This happens. This has to be understood.

You always love the opposite, the opposite attracts you. But only in fantasy. In reality it will be troublesome. People who have never loved go on reading poetry about love. Sometimes they even try to write poetry about love. I have come across many poets. This has been my observation: they have missed love in life, so they go on writing poetry about it. That's a substitute. A very pale substitute, useless, but a little satisfying still. At least something is here. Plastic flowers... but they look like flowers. Love is dangerous. To write poetry about love has no danger in it.

Watch! If somebody is reciting a poem on love you may welcome him, but if the man really moves into love then the society will condemn him. You can read the story of Laila and Majanu, or Shiri and Farahad, and you will love it. But the people who were alive in the days of Majanu hated the man. Who loves a lover? Try to be a lover and you will be condemned by the society. Write poetry about it and maybe the president will give you an award, you may get the Nobel Prize. No lover ever gets a Nobel Prize -- people who write poetry about love get Nobel Prizes.

Man has become afraid of the real, but about the phony -- there is no danger in it. Have you watched this? Sometimes you are sitting in your room or in your house, waiting or doing something, and somebody knocks at the door. You feel very bad: somebody has come to disturb you. You don't even want to answer, you would like to avoid it. You send the servant to the door, you don't go yourself. Or you send your child to tell the visitor that "Daddy is not at home." But if somebody gives you a call on the phone then you are not disturbed. Then you immediately pick up the phone, because the reality is so far away.

Once it happened that a thief entered somebody's house and was caught -- caught because of an old habit. The phone was ringing. He could not resist, he had to answer it. A phone has to be answered! So he picked up the phone and he was caught. When he was asked, "Why did you bother?" he said, "I completely forgot that I was a thief in the house. When the phone rings, one has to answer."

One man was doing some research work on this phenomenon. He called twenty public phones and somebody or the other answered. Then he inquired of the man: "Why did you answer? It was not for you."
The man said, "I was just passing."
"Then why did you answer?"
He said, "But the phone was ringing!"

It has a certain power. When the phone rings you have to answer. It has a certain quality about it, something hypnotic. You are not concerned with the phone, it is certain that it is not ringing for you. It is a public phone; you pass by it while you are going to your office. It is certain that it is not ringing for you. Why do you answer it?

When the reality is far away, it is very easy to answer. When the reality comes nearer, it becomes more and more difficult. The greatest difficulties of life are concerned with the people who are very real to you and very near to you: your wife, your children, your husband. They are very close, they are real. There is the trouble.

You may have liked Zorba. Even Kazantzakis liked the man -- when he was not with him! But when they lived together it was really difficult. Sometimes he would come home drunk, and he would start dancing and would dance the whole night. And he was a powerful man -- very strong. When you live with such a man it will be very difficult, unless you yourself are such a man.

Don't create substitutes. That's a trick of the mind to deceive you. Love the real, don't love the phony. It is better to love than to write poetry about love. Love will transform you, love will give you insight. Love

will give you insight into the human heart -- into your own and into the other's. Through love there will be many unhappy moments, anguish, but there will be peaks of joy also. And that's how one grows: through the night of anguish, then through the day of joy. One moves through the duality: it is a dialectical process.

Just reading poetry about love is so convenient, but don't think that you really love. Reading poetry about love is very easy because nothing is at stake.

Leo Tolstoy has written in his memoirs that when he was a small child his mother used to go to the theater. They were very rich people; they belonged to the royal family. In Moscow the snow would be falling -- a winter night -- and the mother and the child would be in the theater.

Tolstoy remembers that whenever there was a tragedy playing, his mother would weep and cry and sob, and tears would flow down. Tolstoy used to think: "What deep compassion she has!" But by and by, later on, he became aware that she had no compassion at all. This was a substitute.

When they would come out of the theater the driver, sitting with the buggy and waiting for them, would be dead -- frozen to death. He could not leave the buggy, he had to be there -- any moment they might come. Frozen stiff, he would be dead. And Tolstoy's mother wouldn't pay even a little attention to him. The man would be thrown out, thrown away, another driver would be called and they would move. The mother would not weep or cry. Tolstoy says, "Then I became aware that her compassion was phony. It was a trick."

It is very easy to cry in the theater because nothing is involved. It is very easy to cry while looking at a movie. Everybody cries at the movies. But to cry in life will be difficult because then something is involved. If you cry for this man who is dead, your driver, then next time you will have to change your style of life. Then, if it is snowing too much, you will not go to the theater. Or you will make arrangements for the driver to sit somewhere, or you will make arrangements for him to have warmer clothing. But that will affect your style of life.

Who bothers for the real man? People cry when they read novels, when they see a movie, when they go to the theater. But in real life their eyes are simply vacant, empty -- no tears come.

Remember this: if you really love Zorba, you will become a Zorba; if you love Jesus, you will become Jesus. This is one of the fundamental laws of life: that if you love somebody, if you love something, by and by the object of your love transforms you and you become alike.

Have you observed? Sometimes you come across a couple, a wife and husband, who look alike. They talk in the same way, they walk in the same way, they smile in the same way. There is a deep affinity. What has happened? They are not brother and sister, so why are they so alike?

They love each other and they love deeply. When you love somebody you are vulnerable. The other changes you, and you go on changing the other. By the time life comes to an end, if wives and husbands really love each other, they will be almost alike. It has to be so. Love transforms.

But the theater and movies and novels and poetry -- they will not transform you much. In fact, they are ways to avoid the transformation. They are ways not to look at life, but to live in fantasy.

This is not a question; this is a confession. If you really wanted to dance, who could prevent you? And when that type of dance happens, who would WANT to prevent you? When you are possessed and it is not a mind thing....

Next time you are possessed, don't be worried about the ashram. Let them do whatsoever they want to do. It is not your business to be worried about it. Dance! But remember, this should not be a mind thing. Otherwise you will simply create a disturbance. Be possessed. When you are possessed, the dance is holy.

YOU SAID, "IF THERE WERE NO REFORMERS, THEN THE WORLD WOULD BE A MORE NATURAL AND BEAUTIFUL PLACE. "THEN WHY IS YOUR ASHRAM SO FULL OF REFORMERS?

To reform the reformers. The world is full of reformers -- what to do? They have to be reformed. I am training people who can reform the reformers.

The question is not signed. The person who has asked this must be afraid. You should not be afraid. You should sign your question so that I know exactly in whose mind this question is arising. Because I don't answer the question, I answer the questioner. The question is useless if you are so afraid that you cannot even sign it. If you don't want to reveal your identity, your whole heart is not in the question.

Why do you try to deceive? Even if the question is foolish you have to show your identity. Here you are not to hide yourself, here you are to expose yourself -- expose yourself to me so that I can change you. If

you go on hiding then how can I change you? If you are foolish, it's okay. Be foolish, but let it be exposed. If you are in darkness, don't be afraid. Open the doors, otherwise from where will the light enter?

There is not going to be any argument or discussion here; I am not interested in any discussion or any argument. If I say something to you I do not say it as an argument, I do not say it for the sake of any argument. I am not trying to defend any dogma, any religion, any scripture. I have none: no dogma, no scripture, no religion to defend. I am trying to create a communion between you and me. But if you are hiding, you will miss.

Always reveal your identity. And don't try to polish your question because that, too, I feel. You write the question, you polish it, you try to write it in such a way that it looks very sophisticated, very cultured. The more you polish it, the further away it is from your reality. Let it be raw so that it is close to your heart.

If your question itself has gone very far away from your heart, then how can my answer be close to you? My answer will hit the question and you will be very far away from it. Let it be raw like a wound so I can hit it directly.

It will hurt. That's why you try to push it away *om you. But if you are so afraid of being hurt, then the surgery that I am trying to do will not be possible.

It is a surgery. You have a very ill mind, a cancerous growth in the mind. It has to be operated upon. It will hurt, certainly it will hurt, but that hurt is beneficial, because once it hurts and the cancerous growth is removed, you will be healthy and whole. So don't try to hide. Be true.

Remember, you can move to the other extreme: you can try to look very raw. That won't help. Just be yourself.

WHILE AT ONE PLACE CHRIST ASKS HIS DISCIPLES TO CARRY THEIR CROSS EVERY DAY, AT ANOTHER HE BIDS THEM TO CELEBRATE HIS PRESENCE AS THAT OF A BRIDEGROOM. WHY THIS CONTRADICTION?

There is none. It only appears to be a contradiction.

Every moment one has to remember death, because any moment it is possible. That is the meaning of'to carry the cross every day' -- that you should not forget death. Once you forget death you relapse into unconsciousness. If you remember death you remain alert, awake.

But when we say'remember death', we don't mean that you should become oppressed by the idea, obsessed by the idea. We don't mean that you should create a deep fear about death and tremble continuously. That will be morbidity, that will be perversion.

In relationship to death, there are two types of perverted people. One: those who have completely forgotten, or try to forget, that death is. They try to avoid it. They would not even like to talk about death. If you start talking with them about death they will think that you are uncivilized. unmannerly. They will avoid the very topic. They will not go to the cemetery. That's why cemeteries are built outside of the town. Nobody comes across them accidentally. Only when one has to come to the cemetery does one come. Otherwise it can be avoided.

Death is a taboo subject, more tabooed than sex. Nobody talks about it... and everybody knows it is coming. Humanity lives in a great deception. This is one morbidity.

Then there is another morbidity. You can move to the other extreme and you can become obsessed with death. You can constantly tremble and you can lie awake at night, because who knows? -- you may not get up in the morning. You cannot eat well, because how can you eat when death is coming? You cannot love, because how can you love anybody when everybody is going to die? That, too, is morbid; that, too, is perversion.

Jesus says, "Carry your cross every day." He says to remember death... and still let every moment be a celebration of life. Death is coming: that is all the more deep a reason to celebrate. Because who knows? -- this may be the last moment.

This moment of life is not to be destroyed by the fear of death, but AGAINST death, in contrast to death, this moment has to be celebrated. It has to be celebrated even more deeply, because who knows? -- the next moment we may not be here. While the bridegroom is here, celebrate it.

The parable of the bridegroom can have a very inner meaning. Within you, your body is the body of death and your consciousness is life, the source of life. You are both. Your body is going to die: it belongs

to the earth -- dust unto dust. It will have to go, it will return to its source.

You belong to the sky, you belong to God -- your consciousness is separate from your body. This is the meaning of Jesus on the cross. Everybody is on the cross because consciousness lives in the body and the body is death.

If you understand, you know that everybody is on the cross. But that should not become a pessimism. On the contrary, that should be all the more reason to celebrate. The bridegroom is within you and the body is the chamber of the bridegroom. Celebrate it!

Jesus is not contradictory; Jesus is absolutely simple. The contradiction is in life itself: that life exists through death and death exists through life. Life itself is the paradox. But that is the beauty also. All beauty exists in contrast and all of life exists as a tension between opposites. It is a bridge built on two banks: death and life.

Celebrate every moment because this may be the last moment. But while celebrating, don't forget that death is coming. Remember it.

Remembering should not become an obsession; remembrance should become a celebration. Carry the cross but carry it dancing; carry the cross but carry it singing; carry the cross but carry it with a deep celebration within. Then you live both: you live life, you live death. And you live both of them deeply and intensely. When you can live both intensely, they become one. Then you know that life and death are two aspects of the same thing, of the same energy. Life is expression, manifestation. Death is a returning.

WOULD YOU DEFINE AND DISCUSS THE NATURE OF CONSCIOUSNESS? HOW DOES CONSCIOUSNESS RELATE TO EGO? IS CONSCIOUSNESS THE CREATIVE PRINCIPLE? (THAT IS, COULD YOU SAY EQUALLY, "IN THE BEGINNING WAS CONSCIOUSNESS" INSTEAD OF "IN THE BEGINNING WAS THE WORD OR THE LOGOS"?) HOW DOES CONSCIOUSNESS RELATE TO GOD?

In the BEGINNING WAS THE WORD, or the logos. The same cannot be said about consciousness, because in the beginning unconsciousness was also there. Consciousness is just a part of your reality, the reality of the within. Unconsciousness is also there. So just consciousness was not there in the beginning. Unconsciousness was also there, as much as consciousness. Or you can say that something was there in the beginning in which both consciousness and unconsciousness were involved.

That is the meaning of'God'. God is not only consciousness: God is consciousness PLUS unconsciousness. God is both the dark night and the bright day, both summer and winter, both life and death. God is the beginning and the end, both. God is beyond duality and the duality is intrinsic in him. He is both matter and mind; the manifest and the unmanifest.

Consciousness is just a part of the great oceanic unconsciousness. Consciousness is just on the surface; deeply hidden are layers and layers of unconsciousness. One has to transcend both to know that which was in the beginning -- which is God.

"Would you define and discuss the nature of consciousness? How does consciousness relate to ego? " One part of you is conscious, one-tenth. Nine-tenths of you is unconscious. If the conscious part thinks itself to be the whole, it becomes the ego. Then it forgets about the unconscious; then the part imagines itself to be the whole. Then it is the ego.

If the conscious becomes aware of the unconscious also.... That is the whole effort of religion, that is the whole effort of meditation. If the conscious turns back, looks back, and becomes aware of the unconscious also -- the dark night within -- then the conscious knows that "I am conscious, I am unconscious also. My consciousness is just a wave on the ocean. The unconscious is vast." Then the ego disappears. Ego is the part, thinking itself to be the whole. Non-ego is the part, becoming aware of the whole. Then the ego disappears.

How to define the nature of consciousness? It has never been defined, it never will be defined. Who will define it? To define it you have to be away from it. To define anything you have to stand out of it, you need a distance. Perspective will not be possible if the distance is not there.

You are consciousness, you ARE unconsciousness. There is nobody who can stand outside and define it. You can know it, but you cannot define it. That's why all religion is mysterious, mystical, vague, cloudy -- because no term which is very basic to religion can be defined.

The subject cannot be made an object. I cannot put myself in front of me, so I cannot define. Neither has Buddha defined, nor Jesus. Definition as such is debarred by the very nature of the phenomenon.

Everything else can be defined because consciousness is the definer. Everything else is before consciousness. The consciousness can know -- it can go around, watch, observe, experiment, define, dissect -- but who will define consciousness? You cannot go away from it: you ARE it. You can know it, but you cannot define it. Knowledge is not possible, only knowing.

I can help you to create a meditative state where you can know what it is, I can give you the method, but I cannot give you the definition. That's why religion always looks a little suspicious. "Why don't you define your terms? Just do as science does. Define! If you cannot define your terms that simply shows you don't know what you are talking about."

A great linguist and positivist philosopher, A.J. Aiyer, says that if we take two terms -- 'God' and'dog' -- the second is true and the first is false. Nobody can define'God', the word is meaningless.'God' cannot be defined.'Dog' can be defined -- 'dog' is more meaningful than'God'.

If you insist on definitions, then only things can be defined; persons cannot be defined. Laws can be defined, love cannot be defined. Gravitation can be defined, but grace -- grace cannot be defined. That which is without is definable; that which is within is elusive. One has to understand it... and move into meditation.

Buddha says, "Buddhas can only show you the way. YOU have to move. One day you come upon the goal. Nobody can give you the goal beforehand."

Not even a definition is possible. And it is good that a definition is not possible. Otherwise you will settle for the definition, you will settle for the information, and you will never travel, you will never journey to the goal. And sometimes it happens that the very map you were thinking to use for the journey becomes the barrier. You become satisfied with the map itself.

I was reading a very rare autobiography by a man who belonged to a very primitive race in the Amazon. He was the son of the chief. His father was a great lover of the Amazon River, and he had moved to the very source of the river.

The boy, the son of the chief, went to America -- some missionaries helped him to go there to study. He studied there, graduated, and was on his way back home. Thinking that "My father loves the Amazon so much. He would be very happy if I brought him a map, a detailed map, of the Amazon," he purchased the best map available and brought it to his father.

He thought that his father would be very happy, but the father looked at the map and was very sad. He threw the map away. The son was very hurt. "I have brought a gift, a present, and my father has thrown it away. Why?"

He asked his father. The father said, "This is absolutely bogus because I don't see the Amazon anywhere. How can the Amazon exist on paper? You are a fool, and you are deceiving me. I have moved on the Amazon, I know what it is. "Don't be deceived by this map. Only lines are there."

Definitions of God are maps: lines on paper. Definitions of consciousness are maps. And sometimes people get too obsessed with maps.

The best way to be lost is to have a map. You cannot fail: if you have a really detailed map, you will get lost in it. And the mind will think, "Now I know everything." The living Amazon is beautiful, dangerous, terrible. At any moment life may be at stake. With a map -- conveniently sitting in your easy chair -- you can study it, and you can think that you know all about the Amazon.

In the world outside you, maps have a little relevance, but in the inside world they are absolutely irrelevant. If you have any maps, throw them away. All the religions have given you maps. Throw them away! Enough of the maps. Now let there be a real journey!

When you will attain to consciousness, you will laugh at the stupidity of the mapmakers. Then you will know that they have never been to the innermost source of life. They have been copying other mapmakers. For centuries they have been copying, and they go on adding their own fantasy and their own ideas. They go on changing and decorating. All maps are false, because the innermost remains indefinable.

But there is no need to define. Consciousness is there within you. Return, and the kingdom of God is at hand. Why be bothered by the definition? When the real thing is so close, why not taste it?

When the river is flowing, you ask me about the definition of water. I know you are thirsty, and I know that a definition cannot quench the thirst. But you say, "Unless water is defined, how can I drink the water? I can't see the point."

If people had waited for the definition -- only then would they quench their thirst -- humanity would have disappeared long ago, because water is still indefinable. Don't be befooled by what scientists say. They may say that water is H20 -- -two parts hydrogen to one part oxygen -- but when a scientist is thirsty, if you

give him oxygen and hydrogen to drink, he will say, "What are you doing? Have you gone mad? Water quenches thirst, not two parts of hydrogen and one part of oxygen."

Mulla Nasruddin's son came back from the university. He was studying logic there and he had become a great philosopher -- as everybody is prone to become in youth. Youth is foolish, and to become a philosopher is easy.

The son was very interested in showing off his knowledge. Fresh from the university, everybody is. They were sitting at the dining table and the mother brought in two apples. Seeing an opportunity, Mulla Nasruddin's son said, "Mummy, I will show you something which I have learned. What do you see on this plate?"

The mother said, "Two apples."

He said, "No, logic says something else. There are three apples, not two."

The poor mother looked again, but there were two apples. She said, "What do you mean?"

He said, "Look. Watch. This apple is one, this apple is two. How many are one plus two?"

The mother said, "Of course, one plus two is three." The son was very happy.

Mulla Nasruddin was watching. He said, "Good, very good. I will eat the first and your mother will eat the second. You eat the third!"

You cannot eat logic, you cannot eat science, you cannot eat philosophy. Religion is concerned with how to quench your thirst, religion is concerned with your hunger -- not definitions, maps.

YOU SAID, "WE ARE NOT DOING ANYTHING HERE," BUT THOSE OF US WHO LIVE AND WORK HERE IN THE ASHRAM ARE CONTINUOUSLY OCCUPIED WITH'DOING'. IN FACT THE MORE WE DO, THE MORE WE ARE PRAISED; AND ANYONE WHO DOES NOT, OR DOES LESS, IS SCOLDED. PLEASE EXPLAIN.

When I said, "We are not doing anything here," I meant I am not doing anything here. Because I love you. When you love, the doing is not a doing at all.

If you love me, then you will also not think that you are doing very much. In fact you will not think that you are doing anything. Love is not a duty. In love, work becomes worship.

You work in the ashram. The whole quality of the work, and your attitude, will be different if you love me. If you don't love me, of course it is work. Then your mind will hanker for praise. Then in many ways you will try to avoid the work -- as many of you are doing! You go on finding ways and means: how to avoid it, how not to do it.

I never avoid, because I love you. The more I can do. the better I feel. But you avoid -- as if work is something that you are dragging: a burden. If work is a burden, only then it looks like work.

If work comes out of love, it becomes worship. Then there is no need for any other meditation. It is enough. The work itself becomes the meditation. You are so deeply in it that the mind stops.

Energy needs work otherwise the energy will become restlessness. Energy needs expression, energy needs to be creative. Otherwise the same energy, coiled up within you, will become diseased, an illness. You have energy. The energy has to be creative. There is no happiness except in creativity.

But creativity is work, with love. A painter paints. He is not working; he is loving. He is completely absorbed in it -- the doer is not there. A singer sings or a dancer dances. If the dancer is just a professional then it is work. Then he will be tired. But if a dancer really loves dancing, then the more he moves into it, the more energy he gets to move further on.

It is said about Nijinsky -- one of the greatest dancers that has ever walked on earth -- that even scientists were surprised: they couldn't believe his jumping. When he would dance he would take jumps that were so big they were against gravitation. They were not possible: one cannot jump that much. And the way he would jump -- so gracefully! And when he would be coming down he would come like a dove -- so slowly, as if gravitation was not functioning. Many times Nijinsky was asked, "What is the secret?"

He said, "I don't know. Except that I love dancing." And once he said, "When you love dancing, then you don't function under the law of gravitation. You function under the law of grace."

That is the difference between Moses and Jesus. Moses brings the law of gravitation into the world -- all those Ten Commandments are laws, just like gravitation -- and Jesus brings the law of grace, which is not a law at all.

When you love deeply, you function in a totally different dimension. If you loved me, this question

would not have arisen. You would not think of it as work.

Watch a mother -- how much she does for the child. But if you ask her, she will say, "I have not been doing anything. In fact many more things were needed to be done and I have not done them. I always feel that my child has not received as much care as was needed." Then go to the secretary of a club or an institute and ask him. He will give you a long list of everything that he has been doing there. Even things which he has not done will be included in the list! He is a doer; a mother is a lover.

I was reading the biography of a Hindu sannyasin who lived in South Africa. He came to the Himalayas on a pilgrimage. He was going uphill and it was hot. He was perspiring and gasping for breath; the journey was hard.

Just in front of him was a girl, not more than ten years of age, carrying a very heavy, fat child on her shoulders. She was perspiring. The sannyasin spoke to the girl and said, "My daughter, the child seems to be very heavy."

The girl looked at the sannyasin and said, "Swamiji, he is not a burden. He is my brother. He is not a burden at all, he has no weight -- he is my brother." When you love, weight disappears; when you love, you function in a different world.

IS THIS IT? AM I EXPERIENCING YOU? HAS THE FINAL JOURNEY BEGUN?

This is from Dharmateerth Bodhisattva. Yes....

Come Follow To You, Vol 2

Chapter #3
Chapter title: Your Names Are Written In Heaven.

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LUKE 10
1 AFTER THESE THINGS THE LORD APPOINTED OTHER SEVENTY ALSO, AND SENT THEM TWO AND TWO BEFORE HIS FACE INTO EVERY CITY AND PLACE, WHITHER HE HIMSELF WOULD COME.
2 THEREFORE SAID HE UNTO THEM, THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS INTO HIS HARVEST.
3 GO YOUR WAYS: BEHOLD, I SEND YOU FORTH AS LAMBS AMONG WOLVES.
4 CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES: AND SALUTE NO MAN BY THE WAY.
5 AND INTO WHATSOEVER HOUSE YE ENTER, FIRST SAY, PEACE BE TO THIS HOUSE.
6 AND IF THE SON OF PEACE BE THERE, YOUR PEACE SHALL REST UPON IT: IF NOT, IT SHALL TURN TO YOU AGAIN.
16 HE THAT HEARETH YOU HEARETH ME; AND HE THAT DESPISETH YOU DESPISETH ME; AND HE THAT DESPISETH ME DESPISETH HIM THAT SENT ME.
17 AND THE SEVENTY RETURNED AGAIN WITH JOY, SAYING, LORD, EVEN THE DEVILS ARE SUBJECT UNTO US THROUGH THY NAME.
18 AND HE SAID UNTO THEM...
20 NOTWITHSTANDING IN THIS REJOICE NOT, THAT THE SPIRITS ARE SUBJECT UNTO YOU; BUT RATHER REJOICE, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN.

21 IN THAT HOUR JESUS REJOICED IN SPIRIT, AND SAID, I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, THAT THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES: EVEN SO, FATHER; FOR SO IT SEEMED GOOD IN THY SIGHT.
22 ALL THINGS ARE DELIVERED TO ME OF MY FATHER: AND NO MAN KNOWETH WHO THE SON IS, BUT THE FATHER; AND WHO THE FATHER IS, BUT THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM.

ONCE UPON A TIME, two explorers came to a clearing in the jungle. It was a beautiful place -- thousands and thousands of flowers were blossoming. One of the explorers said, "There must be a gardener tending these flowers, looking after this plot." He was a believer.

The other disagreed and said, "I don't see any gardener here. I don't even see anybody's footprints. And there seems to be no point in making such a beautiful garden in such a dense and deep forest. Who will come to look? Who will enjoy these flowers? Nobody ever passes by. No, there is no gardener. The whole garden is just an accident."

They argued. The second was a nonbeliever, a skeptic. But there was no way to decide who was right, so they pitched their tent and waited for seven days. No gardener ever appeared.

The skeptic was very happy. He said, "Look, there is no gardener. It has been proven now."

But the believer said, "The gardener is invisible. He comes, but we cannot see him; he comes, but we cannot hear his footsteps. This garden is impossible without a gardener."

So they set a barbed wire fence up around the garden. They electrified the wires, they brought bloodhounds, and they patrolled day and night. But nobody ever entered. No shriek was ever heard from the shock of the electricity flowing in the wires. The bloodhounds never gave a cry.

After seven days, the skeptic said. "Finished! Now it is proven beyond doubt that there is no gardener -- visible or invisible."

But the believer waS not convinced. He said, "The gardener is not only invisible, he is intangible. He has no scent. He is eternally elusive: you cannot catch him by electrified wires, you cannot catch him by bloodhounds, and our eyes cannot see him. But he is -- for certain he is."

Now the skeptical friend, in great despair, said, "What happened to your original statement? What is the difference between an invisible, intangible, eternally elusive God, or gardener, and one which is just imaginary, or one which does not exist at all? What is the difference between the two?"

I was reading this parable. I liked it, because this is how the argument has been going on, on earth. Believers go on talking about an invisible God, skeptical minds go on disproving any possibility of it, and they both seem to be right. Or, they both are wrong. The argument never comes to a conclusion.

From the very beginning, the whole line of inquiry has taken the wrong route. Once you separate the gardener from the garden -- God from the creation -- the problem arises. Then it can never be settled.

The garden is enough proof of the gardener. But the gardener is not separate. He does not come to tend the garden: He is in the garden; He IS the garden. He does not look after the flowers: He is IN the flowers; He IS the flowers. Not that HE is invisible -- He is visible, but visible as flowers.

If you have an idea of God, you will never find Him. The very idea will become the barrier. Only those who have no idea of God come upon Him, or allow God to come upon themselves. If you have a certain idea, the very idea is going to be the wall, the brick wall, between you and the truth.

The believer was not wrong, but he took a wrong line of argument: he divided the gardener from the garden. The gardener cannot be proved because the gardener doesn't exist. A gardener separate from the garden is nonexistential.

That's why the skeptical friend could argue. And his argument is valid -- valid not against God or the gardener; valid against the believer. The believer has taken the wrong argument.

To me, God is herenow. All that you see is God. God is not something beyond; God is something within. Or, if you like paradoxes, you can call God the within beyond or the beyond within. But God is intrinsic, God is the innermost core of existence.

Unless you start in the right direction, you will go on missing. Never believe in a God who is separate from His creatures and the creation. He is not, He cannot be. He is one with it: He is in it, He is it. Once this is understood, you start flowing; your whole life becomes a prayer.

That is the basic message of Jesus. That's why he goes on saying that "God is my father." It is a way of saying what I am saying to you.

Between the father and the son, or between the mother and the child, there is a continuity. The father

goes on living in the son; the mother continues in the child. The son is nothing but an extension of the existence of the father -- an extended hand: as if the old body has become incapable of existing and is going to disappear, and the father has created a new body to live within.

When Jesus says, "God is my father," he simply means that "I am continuous with Him; there has never been a separation. He is flowing in me: in my every cell He is flowing. Nowhere has there been a discontinuity." That is the whole meaning of it, but he uses the word'father' because he is talking to very simple, unsophisticated people. He is talking to real people, not to plastic people; he is not talking in a university. He is talking to real people -- people who are alive.

He uses the word'father'. And it is beautiful in a way, because unless religion becomes personal, it remains a philosophy. When religion becomes personal, it becomes life. Religion is something to be lived, not something to brood about. It is something that should become a milieu around you; it is something that should become a continuous breathing, continuous beating of the heart.

Religion is a way of life, a way of being. It has nothing to do with thinking. When Jesus says, "God is father," he means this existence is not alien, this existence is a home. You can rest in it, you can rely on it; you need not be afraid.

This is one of the most significant things to be understood, because modern man is so much afraid. Never before has that been so. Never before in the history of humankind has man been as afraid as he is now.

Every day I go on talking to people about their problems, and almost always, deeply hidden somewhere, is fear. Whenever they come deeper to their being, other problems finally disappear. Only one problem remains: fear. Why is modern man so afraid? It has never been so before.

Something has happened, something that is like a catastrophe. Once God is not there in your consciousness, you will be afraid -- because without God, existence becomes alien. Then you are not at home, then it is as if everybody is against you.

If God is not there, then existence becomes inimical. Not that it really becomes inimical, but it looks that way to you. It appears to you that it is inimical. Life looks just like a competition, a struggle to survive. Great jealousy surrounds you. Love disappears if there is no God; at-homeness disappears if there is no God. 'God' is just a symbolic word. It simply denotes an attitude: an attitude that "I am at home." If God is the father, then the whole existence is your home. You can be at ease, there is nothing to fear -- everything is in the hands of your father.

Religion is personal. The whole effort is to look at life as if it is a family. The tree, howsoever far away, is related to you; it is a relative. And the rock also... and the oceans also... and the moon and the stars also. Everything is related to everything else; you exist in a related family.

You are a part of it -- as if existence is trying to reach somewhere through you, reach to a higher peak of consciousness. Through you, God is trying to reach to a new existence, to a new peak of ecstasy, to a new peak of awareness, to a new way. It is as if God is trying to achieve a breakthrough, through you. Suddenly, you are accepted.

Not only accepted: God is trying to do something through you. History is being created through you, existence is being created through you. You are significant; you have a tremendous significance. Without you, God will lack something.

Just think: without the son, the father will no longer be a father. Without the son, not only will the father lack something -- he will no longer be a father. He will be barren, a desert. The son is a fulfillment.

YOU are the fulfillment. But once you forget God, or you drop the idea of God -- as modern man has done -- suddenly you are alien. Suddenly you are never at ease. Wherever you move, you move like a stranger -- amongst enemies, not amongst friends.

One friend of mine stayed with me. He was a vice-chancellor in a university -- a very atheistic man. I always liked trees, and I always liked trees to be so close to the house that they almost touch it and cover it. People don't like that because there is a danger that the tree may destroy the wall, may destroy the foundation. But to me it is worth it. Even if the building disappears, it is beautiful.

In the morning the friend looked around and he said, "What have you done? You are creating a jungle. Don't you know that trees are enemies of man? "

He is right in a way, because trees have been constantly fighting with man, and man has been constantly fighting with trees. All the cities that you know were once forests. Man has destroyed the trees, cleared the ground, claimed it. But now if you don't do anything about the trees for even twenty years, they will spread and take over the land again. They will destroy the buildings and the roads and everything.

So he said, "What are you doing? Trees are enemies."

For the first time, I heard the idea. It is historically true, but existentially false; scientifically true, but religiously false.

Scientifically, all of life is a struggle. Everybody else is fighting you, and you are fighting everybody else.'Survival of the fittest' -- it is murderous competition, c.ut-throat competition. Nobody is friendly. Even those who you think are friends are not friends, cannot be -- scientifically.

A new child is born. Now he is a new competitor in the world; one more enemy will be there. He will breathe, and he will destroy much oxygen which you could have used. Now he will be using it. He will need space, he will need food; he will need water and this and that. Now there is one more enemy.

Whenever a man dies, one enemy is dead. You can celebrate the fact. Now that much oxygen is free, that much food will be available -- one competitor is gone. It is scientifically true. Ask Malthus.

Yes, it is true. But religiously... religiously the world is a unity. Existence is a family; we exist together. Life is togetherness, and that togetherness is God. If you cannot feel that togetherness, you will feel alien and you will always be afraid. To a religious man, fearlessness happens spontaneously. To a non-religious man, fear is the only way to be. 'God, the father' can be translated. It means: existence is one; it is a togetherness. It is a harmony, not a conflict.

We are members of each other. Whenever somebody dies, something in me also dies. Whenever a new child is born, something is born into me also. Whenever a new child is there, life becomes more alive through him -- life smiles. Whenever somebody dies, there are tears.

It has to be so, because I come out of life; I go back into life. Life was trying to do something through me.

Everybody is a messenger; everybody is a messiah; everybody has a destiny to fulfill. And until you fulfill that destiny, you will never feel fulfilled. You can have much money, but fulfillment will not come through it. You can have much sex; fulfillment will not come through it. You can have much power; fulfillment will not come through it.

Fulfillment comes only when you have fulfilled a certain destiny that you were carrying, that was coded within you, that was deep in your blueprint. Unless you have become that for which you were made -- unless you have attained to being -- you will never be fulfilled.

Fulfillment is peace, fulfillment is bliss, fulfillment is contentment. And only a fulfilled heart can pray, because only a fulfilled heart can be grateful and can feel the grace descending: the spirit of God, like a dove.

Now the sutras:

> AFTER THESE THINGS THE LORD APPOINTED OTHER SEVENTY ALSO, AND SENT THEM TWO AND TWO BEFORE HIS FACE INTO EVERY CITY AND PLACE, WHITHER HE HIMSELF WOULD COME.

The gospels are telegraphic because they were meant to be remembered, memorized. Not even a single word is used which is superfluous; they are very economic. So whatsoever is said has to be understood with deep trust and reverence, because that is the only way to understand things like these. A deep reverence is a basic climate and a basic requirement. Only in that deep reverence something enters in you and hits the heart, stirs your soul.

If you just listen with a skeptical mind -- closed, doubting -- you will miss, because these are not principles, these are poetries. They indicate, and the indication is very subtle. They intimate... and only in deep intimacy can these things be understood.

> AFTER THESE THINGS THE LORD APPOINTED OTHER SEVENTY ALSO, AND SENT THEM TWO AND TWO BEFORE HIS FACE INTO EVERY CITY AND PLACE, WHITHER HE HIMSELF WOULD COME.

Why TWO AND TWO? Why not three? Why not one? Why TWO AND TWO?

Jesus shows a deep understanding of the human mind. More than two is a crowd, and a crowd is never united. It falls apart with more than two. There is every possibility they will start arguing within themselves, there is every possibility there will be a conflict of leadership.

More than two is a crowd. Less than two, one is lonely. In loneliness, doubts arise. In loneliness one loses confidence, in loneliness one becomes afraid, suspicious. Jesus says two and two. It should not be a crowd, and one should not be alone. "Go two together."

Two persons -- intimate, close to each other -- bring out in each other whatsoever is great. That's why love is so meaningful, because only in love you touch the optimum. Alone, you exist at the minimum. In love, you touch the maximum.

Have you watched it? Have you seen a single person when he falls in love? Have you observed the change that comes to him? Suddenly he walks in a different way. He walks less and dances more. His movement suddenly takes on a new grace. The eyes sparkle, the face becomes more beautiful. Something deep inside relaxes and rejoices. He is more vibrant, radiant. You can see that the energy is flowing. Just a few days before, he was low, shrunken. Now, in love, he has opened, bloomed. He is overflowing. What has happened?

The other has given a deep call. That call has touched his soul, it has awakened him. His energies, which were lying dormant, have become dynamic. Now he has meaning in his life, a purpose. Now his life is no longer like a desert. It starts blooming. It gains tremendously. And the beauty is this: that the other is not losing; the other is also gaining the same. Two persons in love both gain tremendously and nobody loses.,Both come to their peaks because each stirs the depth of the other and each brings out the most beautiful in the other. Each provokes the divine in the other.

Lovers become gods to each other. And when somebody believes that you are a god, you have to fulfill it. What can you do? When somebody believes that you are a god, unknowingly you start fulfilling it. Unknowingly you attain to your destiny -- you become a god.

If nobody has ever believed in you, you will miss much. If nobody has ever loved you, you will remain barren. If nobody has ever loved you so deeply that at least for him you have become divine, then the divine in you will go on Lying dormant; it will not become dynamic.

When Jesus says TWO AND TWO, he says: "Go not alone" -- alone you will be at your minimum -- "and not more than two" -- because otherwise conflict will arise. Go two and two: in deep friendship, in deep love, in deep trust, so that you can help each other and provoke each other to the greatest height it is possible to obtain. Potentially, whatsoever the one can attain he will attain through the other. "Go two and two".

THEREFORE SAID HE UNTO THEM, THE HARVEST TRULY IS GREAT...

He speaks in the language of the farmers, the fishers, the carpenters.

THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS INTO HIS HARVEST.

It has always been so. When a Buddha is there, it is so. When a Zarathustra is there, it is so. When a Mahavir is there, it is so. The harvest is truly great, but there are not enough laborers. The treasure is vast, but there are not enough sharers. A tremendous energy is released, but nobody is open to receive it. The flower has opened but nobody passes by to be filled by its scent. The fragrance is wasted. It could have been used and people would have attained to their highest peak. But the fragrance goes on spreading into the emptiness of the sky. Yes: THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW.

PRAY YE THEREFORE, JESUS SAYS TO HIS DISCIPLES,PRAY TO THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS INTO HIS HARVEST.

The crop is ready to be cut, and if it is not cut in time it will be wasted. There is a time to sow and there is a time to reap. Jesus is ready, the crop is ready -- there is nobody to share it.

Why does it happen? Why are people so blind? Why do people want to remain in their unhappiness and when the door opens to be happy they don't look at it?

They have certain investments in their unhappiness; they have become attuned to their unhappiness.

This is my experience also. You come to me and you say to me that you would like to be happy. But at that very moment I can see that somewhere within you a part, a greater part of you, is against it. That part doesn't want to be happy because that part has invested much in being unhappy. Now the whole investment will be gone.

You want to be happy, but you don't want to lose the investment that you have made in unhappiness. In many, many lives you have tried to use unhappiness for certain ends. For example, people talk too much about their miseries. They exaggerate. Why do they exaggerate about their miseries? What is the point in telling everybody about your misery?

A certain happiness is attained through this. Whenever you talk about your misery, people show sympathy. This is a way to gain sympathy. Of course you must have missed love, otherwise who bothers about sympathy? Sympathy is a poor substitute for love; it is a counterfeit. If you have ever been loved by somebody, and if you have ever loved somebody, you will not ask for sympathy, no. Sympathy is an insult; love is totally different. But sympathy looks like love. It is a counterfeit. It appears like love; it is not.

When somebody loves you, you are the end; when somebody sympathizes with you, you are not the end. When somebody loves you, you are the emperor; when somebody sympathizes with you, you are the beggar. Sympathy is given to you because you are in such a misery; love is given to you because you are so happy. When you are happy, people love you. When you are unhappy, people sympathize with you.

But sympathy gives a false appearance of love, and you have invested much in sympathy. Now how can you drop your unhappiness? You cannot. Whenever somebody like Jesus comes and opens the doors of paradise, you don't listen to him. You say, "There must be some deception. Paradise? -- it is not possible. We are not fools; we have also been struggling. Paradise is not possible. Only unhappiness is possible."

In the last years of his life, Sigmund Freud became very pessimistic. For fifty years he had been working with the human mind. Nobody had worked so hard, so persistently, so scientifically. He had watched thousands and thousands of human minds: their functioning, their mechanism. In the last years he started feeling that man, as he is, cannot be happy. "There seems to be no possibility that man can be happy. Something seems to be basically wrong."

Nothing is basically wrong. It is only because man has invested too much in unhappiness.

A child is born. Whenever the child is happy, nobody cares about him. But when he is ill, everybody sympathizes, cares, loves. The child learns the trick. If you want sympathy, if you want attention, be ill. Don't be happy because when you are happy you create jealousy in others. Jealousy means enmity. When you are unhappy you create compassion in others. Compassion means friendship.

That's why you cannot respect Jesus. He is so happy; he is a bridegroom. He is always feasting, never fasting.

You go to saints who are fasting, unhappy, because they don't create jealousy in you. They are so unhappy that they create sympathy in you. And when you sympathize with them you make their unhappiness even more valuable than it was before.

This is a vicious circle. In India it is happening all over. Go and see your saints: the more unhappy they are -- the more they fast, the more they commit suicide, the more they poison their being and body, the more pale and dying they are, the more they look unhealthy -- the more they are respected, the more a crowd gathers around them. People say they are great ascetics. Their unhappiness creates sympathy.

How can Jesus get that sympathy? It is impossible. When you go to see him, he is sitting at the dining table with his friends. He enjoys eating and drinking. He must have enjoyed singing and dancing -- I cannot conceive otherwise. He is a man who enjoys eating and makes eating a sacrament. He says that it is holy, that it is a way of prayer. It is God who is hungry within you, and when God is satisfied, you have prayed.

Not only that. Jesus even drinks and allows his disciples to drink because he says, "Life should be lived in its abundance." Not only needs should be fulfilled because if only needs are fulfilled life is just okay; it is not ecstatic. The wine is simply a symbol for ecstasy: that life should not only be lived for the fulfillment of needs. It should be overflowing, it should be a dance. Wine is not a need, nobody needs it. It is a celebration. Bread is a need, everybody needs it, but wine is not a need, it is a celebration.

If you see Jesus, he will not create sympathy in you. Rather, he will create jealousy. That's why he was crucified. He created so much jealousy around him. Everybody became somehow inimical to him: "This is not the way to be a saint."

You always like pessimists, dead people, people who are almost in the grave. Why? And there is little wonder that you also become like them by and by -- because whomsoever you respect, you will become like.

Respect people who are happy, don't respect people who live in misery and create their misery. They are ill, morbid. Don't bow down to anybody who is in any way masochistic, creating his own suffering. In that way you will be helping him also.

Just think: if nobody goes to your masochistic saints, do you think they will remain there? They will escape from their temples. They will come to the marketplace, they will say, "What is the point? We go on fasting and nobody comes. No procession is arranged, nobody respects us -- what is the point? We go on fasting, dying, and nobody respects us." Then the whole point is lost.

It will be a great help to them also; it will be real compassion towards them. If you don't come to them, they will come back to life. But you go on respecting them, you go on fulfilling their egos. Now unhappiness becomes a great investment.

That's also how you are working in your own life. People cling to their miseries because that is all they have. That's why it happens: THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW.

Only people who are really understanding, and who are really aware that life exists to be celebrated, will be able to enter from the door Jesus has opened for them. The others will not come. Not only will they not come -- they will deny that the door exists. If they accept that the door exists, then it will be a constant uneasiness in their hearts, a restlessness, that the door exists and they have not gone there. No, they will simply deny that the door exists. Not only that, they will say that this Jesus is a deceiver, he is not a true prophet. "True prophets are always miserable, they live in unhappiness" -- and you can understand their language, because you live in unhappiness also.

The language of happiness is absolutely foreign to you; you cannot understand it. You can understand pain and suffering, but ecstasy? "The man must have gone mad!" -- ecstasy looks mad. Pain you can understand, but pleasure? That you cannot understand.

This is the trouble. I also say to you: THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS INTO HIS HARVEST.

GO YOUR WAYS: BEHOLD I SEND YOU FORTH AS LAMBS AMONG THE WOLVES.

It is very dangerous to send ecstatic people amongst miserable people -- very dangerous. If you dance on the street, sooner or later you will find yourself in the police station. If you are miserable and crying and weeping, even the constable will sympathize with you; but if you are laughing and dancing, something seems to have gone wrong. It doesn't happen. Ecstasy? -- "The man is mad! " You cannot be allowed to move in the world. You are dangerous.

Look at the absurdity. A happy person seems dangerous, an unhappy person seems to be okay. The unhappy fits with you; the happy does not fit.

GO YOUR WAYS: BEHOLD, I SEND YOU FORTH AS LAMBS AMONG THE WOLVES. Jesus knows that he is sending his disciples into a dangerous world. First, people will not understand what they say. People will misunderstand. But even in their misunderstanding there will be a doubt lurking in the minds of the people: "These people may be right."

That creates more danger. Whenever you feel that something may be right, an uneasiness arises. Either you have to cope with it or destroy it -- so the proof is destroyed.

Jesus was crucified just so that the proof was destroyed that a man can be so happy and so ecstatic. A man can really be a son of God -- the proof has to be destroyed. You go on asking about proofs: what Proof is there of God? And whenever there is proof, you destroy it.

Jesus was the proof. If you could have understood him, you could have understood that God exists. There is no other way to know about God: you can know the tree only by the fruits. Jesus is the fruit, the crop, the harvest. He was a living proof. But he had to be destroyed because if God exists. how can you go on living in your miserable holes? You will have to come out into the light.

It is better to deny God than to come out of your darkness, because you have lived in that darkness so long. You are attuned to it. Yes, it is miserable, but it is your own misery. Yes, it is miserable, but you have lived with it so long that a sort of attachment has arisen. You are attached to it.

Doctors fear that whenever somebody has lived with an illness for long, he clings to it and deep down does not wish to be well again. Then no medicine can help because he is struggling against the medicine. He WANTS the illness to continue.

I know one person: I have watched him; he has been in bed for almost seven years. He was a politician until he fell ill.

I have been watching him all these years. He fell ill because he was defeated in one election. His illness was psychological: he could not accept the fact that he could be defeated. His ego was shattered; he fell ill. The body was simply reflecting something deep that was happening in the ego.

Then it continued. One illness would disappear; another would come. Another would go; then something else would happen. It continued. After one year, everybody in the family became aware that he was not going to be well again.

Lying down on his bed, for the first time he became relaxed. You can understand the whole misery of a politician's life: the conflict, the tension, the anxiety. For one year he rested. Now, somewhere in the unconscious, a deep desire arose that this is better. Now he knows that if he gets up again he will again be the same way. That is the only way he knows how to be in the world; he cannot do anything other than be a politician. That is his profession, the only business he knows. Now he is afraid.

Seven years have passed and things are going well. When he was working and was in the world, his son was not at all worried about the family affairs. Now the son is doing well. His wife has taken many things in her own hands. Even his old father has started to go to the shop again. Everything is going well, perfectly well -- better than ever. So why bother to get up? Now illness is an excuse.

I went to see him and I talked to him. I told him the truth. He became very angry. He said, "What do you mean? Do you mean that I am prolonging my illness? I hoped that at least you would understand. You don't understand me. Why should I be Lying down here? "

But at the very same time I knew he had understood. I said, "You be true -- there is nobody here. I will keep it between us and I will not tell anybody."

He relaxed and he said, "Maybe. I will think about it."

The next day I went again and he confessed. He said, "You are right. I thought about it again and again; the whole night I couldn't sleep. It seems to be the case. But I don't want to get well. Life has never been so good. And now, to go back into politics after seven years will be almost impossible."

Once you are out of politics even for seven days, you are finished. Seven years -- people have completely forgotten about him. Just seven days is enough. A politician has to be constantly in the eyes of the public. He has to go on doing something or other, some mischief or other -- some strike or hunger strike or anything. Whatsoever it is, he has to be in the public eyes, in the newspapers. If he is not in the newspapers for even seven days, he is finished. The public's memory is very short -- who bothers to remember? People will not even recognize now that once he was a great leader. And now there are other great leaders who have replaced him. They won't allow him to re-enter.

So he said, "It is going to be very difficult. It was difficult in the very beginning; now it is going to be almost impossible. And everything is going good."

This is the situation. Then even unhappiness becomes an attachment, even illness becomes an attachment. Illness can become an excuse for many things. Remember this, otherwise you will never be able to be happy. Don't play games with yourself.

Jesus says, I SEND YOU FORTH AS LAMBS AMONG THE WOLVES. Why? Why lambs among the wolves? Because he knows that truth is going to be attacked; he knows that love is going to be attacked; he knows that ecstasy is going to be attacked.

CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES; AND SALUTE NO MAN BY THE WAY.

Why does Jesus say this? CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES; AND SALUTE NO MAN BY THE WAY. He is saying that now you are so happy and ecstatic, you are so blissful, you have tasted something of the divine -- that is enough to create trouble for you. "Now don't carry a purse -- go like beggars, so that at least they can sympathize with you. You are emperors, but go like beggars. Don't even wear shoes, so you look like a beggar. Only the poorest beggar has no shoes. Go barefoot so that they can at least sympathize with you."

That seems to be the reason why Buddha called his sannyasins BHIKKUS, beggars; why Mahavir insisted that you move like beggars. "Because you have the quality of an emperor, that is enough to create trouble for you. Now if your appearance is also like an emperor, you will be immediately attacked. At least

let your appearance be that of a beggar. There is no guarantee that you will be saved because you will still be like lambs among wolves. Sooner or later they are going to find that you are an emperor. Your appearance is just a protection." This Jesus says to protect his disciples.

CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES. Why does he say NOR SCRIP? He means: "Don't go as knowers."

These are the two riches: the riches of the outside and the riches of the inside. Don't go as rich people and don't go as rich in knowledge. Let them think that you don't know anything. They will sympathize. Don't carry scriptures with you, otherwise you will be unnecessarily attacked. They will argue and you will be dragged into arguments.

That, too, has to be remembered. Don't carry scriptures, don't carry knowledge. Go like innocent children. That will be a protection. Talk out of your experience, but don't bring the scriptures in. People are very clever about scriptures. Once you bring the scriptures in, you will be defeated. They can argue better than you can.

This is something to be remembered. A man of experience always hesitates because he knows that whatsoever he has experienced cannot be expressed. He hesitates. But a man who has not known anything except the scripture is absolutely certain. Only fools are certain. Wise people are always hesitant.

So don't go with scriptures, otherwise you will be caught in the net of the pundits, the rabbis, and you will be unnecessarily distracted. Then the whole point will be lost.

Jesus says: I SEND YOU LIKE LAMBS -- pure beings with no corruption; not corrupted by knowledge, not corrupted by outward things. "I send you like virgins -- uncorrupted. It is dangerous, but that is the only way you can carry my message," he says.

... AND SALUTE NO MAN BY THE WAY. Why does he say this: SALUTE NO MAN BY THE WAY? He's saying that on the way there are a thousand and one distractions -- "so keep the goal where I am sending you. Just keep in mind the goal where I'm sending you. Even an ordinary salute to a person, a stranger on the road, can become a distraction."

I will tell you one story. It happened in Tibet. A lama who, was working in a faraway valley wrote a letter to the chief monastery, to his master, to send one more lama: "We need him here."

The chief of the monastery called all his disciples, read the letter, and then said, "I would like to send five of you."

One lama asked, "But only one has been asked for. Why five? "

The old chief said, "You will know later. I will send five and then, too, it is not certain that one will reach because the way is long, and distractions a thousand and one."

They laughed. They said, "The old man has gone out of his mind. Why send five when one is needed?" But the old man was insistent, so five started on the journey.

The next morning when they were passing a village, a messenger came running to them from the chief of the village. "Our priest has died and we need a priest. The salary is good." The village looked rich, prosperous, so one of the five said, "I would like to stay because that, too, is Buddha's work. Why go to the valley? There, too, I am going to do the same work. You four will be enough -- only one is needed -- so I will stay here." One dropped.

The next day they were passing by the outskirts of a town. The king of the town passed by them on his horse. He looked at them. One young monk was very beautiful and healthy and radiant. The king said, "Wait. I am looking for a young man because my daughter is ready to be married. I have been watching and looking, but you seem to be exactly right. Are you ready? I have only one daughter. My whole kingdom will be yours."

Of course, the young man said to his friends: "Goodbye!" He left; the second disappeared.

Now the other three became aware that the old man was not mad. The way was really long and distractions a thousand and one!

Now the three decided, "But we will not do such a thing" -- although deep down they were feeling jealous that one man had become a king and another had become a great priest. And who knows about what is going to happen in that valley?

The third night they lost the way. From far away on a hilltop only one lamp was seen, only one house. Somehow they reached there. There was only one young woman there and she said, "It is good that you have come. You are a godsend because my mother and my father were to come back this evening and they have not come back. I was very afraid to be alone in this house so far away from the town. It is good that you are here. You are a godsend, you are sent by Buddha himself. Please stay with me and don't leave me

until my parents come."

The next morning they had to leave. But one of them -- who, deep down, had fallen in love with the woman -- said, "I cannot go until her parents are back. That would not be compassion." Compassion was not the thing, PASSION was the thing! But when there is passion, people talk about compassion.

The other two said, "This is not good. We have to reach and you are dropping out. And we had decided that now we would not do that."

The man said, "I have been taught my whole life to be compassionate. The woman is alone, the parents have not returned. To leave won't be good, it won't be virtuous. Buddha will never forgive me. You can go" -- in fact, he wanted them to go -- "but I will stay here." The third dropped.

In a village the next morning they were surrounded by a crowd, because the village was atheistic; they didn't believe in Buddha. The two were challenged: "You have to prove that what Buddha says is true." They had a great atheistic scholar in the village and the scholar challenged them.

One of the two accepted the challenge. The second said, "What are you doing? Who knows how long it will go on?"

He said, "Even if my whole life is wasted.... I am devoted to Buddha, and this man has challenged Buddha and his philosophy." It was not a challenge to Buddha; it was a challenge to his ego. "I cannot leave this village, I will convert this village. You can go. In fact, only one is needed."

And that's how it happened. The man remained there to argue and only one reached!

Jesus says: AND SALUTE NO MAN BY THE WAY. This is just a way of saying, "Please, remember the goal."

AND INTO WHATSOEVER HOUSE YE ENTER, FIRST SAY, PEACE BE TO THIS HOUSE.

This is a mantra, a blessing. It changes the whole atmosphere. Jesus says, "Before you enter a house, say: PEACE BE TO THIS HOUSE. It is not only a saying. Feel it, be it. Be peace. Bring peace to the house because only in that peaceful milieu can my message be delivered. Create a spiritual vibration of peace, spread the feeling of peace."

And if you are really feeling it, it will spread. You try it. When somebody comes to see you or meet you, just settle within yourself. Become silent. When the man enters, deep down feel peace for him. Feel: "Peace be to this man." Don't just say it, feel it. Suddenly you will see a change in the man, as if something unknown has entered into his being. He will be totally different.

Try it. It is experimental. It is absolutely scientific -- no need to believe in it. There is a thought transference continuously happening.

Sometimes you destroy yourself by your own thoughts. Somebody comes and you become suspicious: this man seems to be dangerous. You are giving this thought to the man. Now he MAY be dangerous! If he is dangerous you will say, "I was right! " but in fact YOU created the vibe; in fact YOU started it.

A husband coming home starts thinking in his mind that his wife is going to be nasty and he starts planning how to answer her, how to find an excuse for why he is late. He may be creating doubts in the wife's mind. Women are very intuitive. You may not be able to transfer a thought to a man, but with a woman it is almost impossible NOT to transfer it. They are more intuitive. They are less in their heads and more in their hearts. Now the wife is getting ready to be angry. And the husband is preparing her. Then when she becomes nasty he thinks, "I was right." The next time he will be more afraid, and his fear will create the circumstance.

Try just the opposite. While coming back home, think that your wife is going to be perfectly beautiful. Feel it! Just saying it, and feeling the opposite, won't help. Feel it, and one day, suddenly, you will see that it works.

We are joined together by our hearts; we exist as parts of one feeling heart. That heart is God. He beats in our hearts: the beat is His. He lives: the life is His.

If you can create a great, strong thought or feeling around you, the ripples go and spread. You live in the world you create and you get the world you deserve.

AND INTO WHATSOEVER HOUSE YOU ENTER, FIRST SAY, PEACE BE TO THIS HOUSE.

AND IF THE SON OF PEACE BE THERE, YOUR PEACE SHALL REST UPON IT: IF NOT, IT SHALL TURN TO YOU AGAIN.

If whatsoever you give is accepted, it will be good, because in that deep peace you will be welcomed. If it is not accepted, if the people (or the person) are hard, very closed, not open at all, and your message, your deep love and peace, is rejected, don't be worried. That peace will fall upon you, you will be showered by it. It will still be good, nothing will be lost.

HE THAT HEARETH YOU, HEARETH ME; AND HE THAT DESPISETH YOU DESPISETH ME; AND HE THAT DESPISETH ME DESPISETH HIM THAT SENT ME.

Jesus says, "If people love you" -- his disciples -- "they love me, because I am coming to them through you. And if they love me, they love He who has sent me because He has come through me. If they hate you, they hate me. If they hate me, they hate the source of all life."

Remember: whatsoever you do, finally you do it to God. Meanwhile you may be doing it to somebody else, but finally it turns out that you have done it to God. If you hate a man, ultimately you hate God; if you love, ultimately you love God. All others are just mediums. Whatsoever you do to them is not to them. It is finally to the source, to the very seed.

AND THE SEVENTY RETURNED AGAIN WITH JOY, SAYING, LORD, EVEN THE DEVILS ARE SUBJECT UNTO US THROUGH THY NAME.
AND HE SAID UNTO THEM...
NOTWITHSTANDING IN THIS REJOICE NOT, THAT THE SPIRITS ARE SUBJECT UNTO YOU; BUT RATHER REJOICE, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN.

The disciples are disciples; they are not yet awakened. They have come in deep contact with an awakened man. That awakened man has become infectious to them, they are impressed deeply, the impact has gone to their roots, but they are still disciples; they are not awakened themselves.

When they came back were very happy. They had completely forgotten God in their happiness. Wherever they went, people listened to them with tremendous attention; wherever they went, they were received with love. They could not believe what had happened. They came back rejoicing and saying, LORD, EVEN THE DEVILS ARE SUBJECT UNTO US THROUGH THY NAME.

Their reach is only up to Jesus. They have not yet seen God through him. Jesus is not yet transparent to them; they cannot see God. At the most they see God reflected, at the most they feel something of the unknown, but it has not become a settled, centered feeling in them.

They have completely forgotten God. They say: EVEN THE DEVILS ARE SUBJECT UNTO US. Now their egos are inflated. But they remember one thing: THROUGH THY NAME. "It is your name that has done miracles. Even devils are in our power."

Jesus immediately says: "NOTWITHSTANDING IN THIS REJOICE NOT. Don't rejoice that the spirits are subject unto you. If you really want to rejoice, rejoice about something else that you are not aware of: BUT RATHER REJOICE, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN. Rather rejoice that God has heard your prayers. Don't think about yourself and don't think about my name. Rather feel happy that God has heard you and helped you. YOUR NAMES ARE WRITTEN IN HEAVEN."

IN THAT HOUR JESUS REJOICED IN SPIRIT, AND SAID, I THANK THEE, O FATHER...

The disciples were aware that they had done miracles. They had become very important. They remember Jesus. But Jesus REJOICED IN SPIRIT, AND SAID, I THANK THEE, O FATHER -- he remembers God. Jesus' name is of no use. If his name is so powerful it is because of God. He is just a medium, a flute on which God has decided, in his mercy, to play a tune or sing a song.

I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, THAT THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES:

These disciples are just babes. They are neither wise nor prudent. They don't know the scriptures, they don't know the tradition. They are not priests or scholars, they are just babes: simple, innocent.... THAT THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES: EVEN SO, FATHER; FOR SO IT SEEMED GOOD IN THY SIGHT.

ALL THINGS ARE DELIVERED TO ME OF MY FATHER; AND NO MAN KNOWETH WHO THE SON IS, BUT THE FATHER; AND WHO THE FATHER IS, BUT THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM.

ALL THINGS ARE DELIVERED TO ME OF MY FATHER.... He simply says that "I am no more than a medium. If you pay respect to me, don't pay respect to me. At the most you can pay the respect THROUGH me, but the respect should go to God." ALL THINGS ARE DELIVERED TO ME OF MY FATHER....

... AND NO MAN KNOWETH WHO THE SON IS, because once you know who the son is, you have already known the father. If you recognize Jesus, you have recognized God; if you crucify Jesus, you have crucified God -- because whatsoever you do with Jesus, you do with God.

Not only Jesus was crucified on Golgotha; God was crucified that day. You could not believe in God who was expressing himself through Jesus; you could not recognize the son. You could not see from where the song was coming, you destroyed the flute. But in destroying the flute, the song also disappeared.

ALL THINGS ARE DELIVERED TO ME OF MY FATHER; AND NO MAN KNOWETH WHO THE SON IS, BUT THE FATHER -- "Only he knows me," Jesus says -- AND WHO THE FATHER IS, BUT THE SON -- "and only I know who he is," because that revelation is possible only when you become part of God and God becomes part of you. When you are so deeply related to the whole existence that you are no longer separate, then you know who God is.

... AND WHO THE FATHER IS, BUT THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM. And for ordinary humanity there is no other way than to look through the son, to accept the revelation, to see God through him who has become one with Him. Once you see it, you have already become a son. Then others can see through you, and the thing can go on spreading.

Every person who has recognized Jesus has become a Jesus immediately. Every person who has recognized Buddha has become a Buddha immediately. In your recognition you have attained. Then anybody who recognizes you is linked, is bridged, with God. One man can transform the whole world: it becomes a chain of openings.

If you recognize me, you have become me. Then somebody recognizes you; he has become you. And this can go on and on. Just a small pebble thrown in the sea, and ripples arise and go on spreading.

Jesus is just the pebble. You can become Jesus if you recognize him. That is the real meaning of being a Christian: that you recognize Jesus as the son of God and you say, "My eyes are not yet able to look at the sun, the light is too much. I look at the lamp... but I recognize that the light is the same."

To look at God directly will be blinding. To look at Jesus will be beautiful -- he's not blinding. But through him you can recognize, and by and by your eyes can become attuned. Once you have become attuned to Jesus, you can look directly at God. By and by, Jesus will disappear -- will become transparent, transparent, and will be gone -- and only God will be left there. That's why Jesus goes on saying again and again that "I and my father are one."

Recognition is one of the turning points in life. The search for a master is the search for a man in whom you can recognize that God is, in whom you can recognize that now there is no need for any proof, in whom you can recognize -- not intellectually, but existentially -- that yes, God is. That man becomes your master. he becomes the door. That's why jesus goes on saying: "I am the door, I am the opening through whom you can come."

Otherwise you can go on arguing. Your arguments are all futile. Whether you prove that God is, or you prove that God is not, does not matter much. They are all intellectual gymnastics; nothing is proven. No atheist ever becomes capable of converting a theist and no theist is ever capable of converting an atheist.

For centuries the argument has continued. Nobody seems to win, the whole thing seems to be futile and meaningless. You cannot convince anybody about anything unless he opens his eyes and recognizes something which is of the beyond.

Once it happened: Mulla Nasruddin woke up one morning and started crying and weeping. His wife was worried. She said, "What has happened? Have you had a nightmare?"

He said, "No, it is not a nightmare. I have died. I am dead."

Now, how to convince him that he is not dead? The wife tried, the neighbors tried, but there was no way to prove it to him. He insisted that he was dead.

He was taken to a psychoanalyst. The psychoanalyst watched him, talked to him -- a very rational man, argumentative, and he argues that he is dead! And says, "Give me some proof that I am alive"!

The psychoanalyst thought it over and said, "Yes" -- an idea struck him. He said, "Come with me."

He took Nasruddin to the hospital, to the post-mortem department, and told the situation to the doctors. The dead bodies were cut and the psychoanalyst said, "Look, is there any blood flowing?"

No blood was flowing. The psychoanalyst had the idea that if Nasruddin could be convinced that dead bodies don't bleed then something might be possible. At least if he could prove that dead bodies don't bleed and live bodies bleed....

For seven days he took Mulla to see the autopsies. He was intellectually convinced. "Are you convinced? " the psychoanalyst asked.

Mulla Nasruddin said, "Now there is no need to continue. I am convinced that dead bodies don't bleed. But that makes no change in my attitude."

The psychoanalyst said, "Wait." He took Mulla's hand, took a sharp knife and made a small cut on the finger. Blood started flowing. The psychoanalyst was thinking that this would be absolute proof that he was not dead.

But Mulla Nasruddin looked at the blood and said, "My God! So dead men bleed after all!"

No proof can be a proof. If you are convinced that God is not, all proofs will prove that He is not. If you are convinced He is, then all proofs will prove that He is. No conviction can be changed, so whether you believe in God or you don't believe in God, both are bogus, both are headtrips. Unless you recognize.... It is not a question of argument. Unless you open your eyes and see something which suddenly fills you, your total being, and a certainty arises in you which is not intellectual but existential....

To seek a master is to seek somebody in whom you can recognize, somebody who becomes the proof -- in whose being you can taste something of the divine; in whose eyes you can glimpse and see something of the divine; in whose love you can feel something being showered; in whose song you can feel, you can know beyond doubt, that the infinite is flowing. The master is nothing but a reed, a flute -- an empty flute, an emptiness. God flows through him. If you can recognize it, already you yourself have become one with it. Now others can recognize it in you and it can spread.

One man, attaining to God, can become a total transformation of the whole humanity. It has not happened because people insist on being miserable, they insist on being blind, they insist on being howsoever they are. They protect their hell, they defend their misery: they are armored against God.

That is why it has not happened. Otherwise one Buddha would have been enough; one Jesus would have been enough. But thousands of Buddhas and Jesuses and Mahavirs have been, and you go on living in your darkness. It is simply unbelievable, but it has been so.

Don't wait for the whole humanity. Nobody can say when the whole humanity will listen. But if you can listen, if you can recognize. you also become a door.

Come Follow To You, Vol 2

Chapter #4
Chapter title: Are You The Greatest Master?

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I RECOIL FROM THE WHOLE IDEA OF THE CRUCIFIXION. THE MURDER OF JESUS AT THIRTY-THREE, EVEN MORE THAN THE MURDER OF JOHN THE BAPTIST OR THE MURDER OF SOCRATES, SEEMS SUPREMELY UNNECESSARY. COULD NOT HE, THE PRINCE OF COMPASSION, HAVE MANAGED TO SYMPATHIZE WITH THE HIGH PRIESTS, SEEING THE IMPOSSIBILITY OF THEIR SITUATION? AFTER ALL, THEY WERE BISHOPS, NOT THE GESTAPO; BENIGHTED NO DOUBT, BUT NOT MURDEROUS. OR WORSE STILL, DID HE DELIBERATELY PUSH THEN TO THE ULTIMATE IMPOSSIBILITY -- WHERE THEY WERE BOUND TO KILL HIM AND SET THEM UP AS THE VILLAINS?

ONE VERY FOUNDATIONAL THING will have to be understood, and that is that the people you call bad are never so bad as the people you call good. The bad people are bad, but they have no excuse about being bad. They know they are bad, and they have nowhere to hide themselves. But the people who are thought to be good -- respectable, honored, respected, religious -- they are the real dangerous people because their badness can hide in their goodness. They can murder and will not feel that they are murderous. They can kill and can go on feeling that they are doing that killing for the good of those who are being killed.

The ordinarily bad, the criminal, is exposed. He knows that he is not good And that is the possibility of transformation: he can understand and can co me out of it. But the so-called good hides under his personality. He may not be able to understand w hat he is doing, for what reasons he is doing it. He can always manage to rationalize.

That's how it happened. And not only in the case of Jesus; it has been happening always. The priests w ho were murderous never thought that they were doing anything bad. They thought that they were saving their religion; they thought that they were saving the m orality. They thought: "This m an is dangerous. He is corrupting the youth."

That was the charge against Jesus -- that he was corrupting people, he was destroying the old morality, he was creating a chaos. And that was the charge against Socrates, and that is the charge against me. It has always been so.

The priests: whether they are Hindus or Greeks or Jews, it makes no difference. The priests are the protectors of the old. The temple is of the past; they are the protectors, the guardians of tradition. Of course Jesus looked dangerous to them. He could destroy the whole structure.

It is not that they were deceiving themselves. They may have thought, without a single suspicion, that they were perfectly right. "This man is dangerous. To destroy this man is to save the society." And of course whenever there is such an alternative -- that you can save the whole society by killing one man -- the murder is worth it. The priests killed him because of their goodness, because of their virtue, because of their m orality. They killed him in the name of God; they killed him very innocently.

This situation has been arising again and again in history. There seems to be no possibility to change it. The only possibility is that Jesus should be so moderate that he doesn't hurt anybody. But then he is useless. He could have managed -- you ask me rightly. He could have managed, he could have been very moderate and liberal. He could have talked like a politician who talks much but never says anything, who says many things but is always vague. He never clearly asserts anything; you can never pinpoint what he has said.

The crime of Jesus was that he was clear, certain: that whatsoever he was saying, he was not saying like a politician. He was opening his heart. He was not diplomatic. If he had diluted his teaching there would have been no trouble. But then there would have been no Christ also. And that would have been a greater murder. Then the Christ would have committed suicide.

As I see it, as things are, this is the only way it could have been. Jesus had to be as hard as he was, had to be as rebellious as he was. He could not dilute his message and he could not compromise.

The priests would have been happy if he himself had become a rabbi, a priest. Then there would have

been no trouble. If he had just kept himself within the imprisonment of the tradition, if he had not tried to open new dimensions to humanity, there would have been no trouble. Then they would have worshipped him, loved him, sanctified him as a saint. They would have remembered him.

But he tried to open up new dimensions. That was moving in danger. But that danger was worth taking. If Jesus was crucified it is nothing to be worried about. That was the only way. He pushed humanity to a higher level of being and consciousness.

It is not that he tried to manage in any way to be murdered. There was no need. Priests are enough; you need not provoke them. They will be provoked automatically, they move in a mechanical way. There was no need to provoke them -- the very being of Jesus was enough.

You recoil from the whole idea of crucifixion because you cannot understand. It is not an ordinary murder. It is meaningful, it is significant. It has done much: it has created something new that never existed before. Through that crucifixion, Jesus changed almost half of humanity, forced them to move on a different path than they had ever moved on.

When you think about crucifixion you become afraid, as if you are being crucified. You don't know that Jesus cannot be crucified. Only his body' not him. When you think about crucifixion, you think of yourself being completely crucified and killed. You do not yet understand about life and death.

That is the meaning of the story of the resurrection: that after the third day Jesus was again alive, resurrected. It simply means that you can crucify the body of a Jesus, but you can never crucify his spirit. After three days he will again be moving on the earth. He is deathless. Crucifixion became a situation in which he could assert his deathlessness.

So it is perfectly okay as it is. It is nothing to be worried about. And this will continue to be so. The only possibility there is for a Jesus to exist and not be crucified is if people have become so indifferent to religion that they don't bother. And that is not a good possibility, that would be very sad. Jesus comes and walks on the earth -- and nobody is hurt, and no priest bothers about him? Rather, people enjoy it; they gather around him. Jesus looks amusing, he looks like a fool or a buffoon -- he seems to be talking nonsense.

That's what the modern philosophers say: that to talk about God is to talk nonsense. It makes no sense, it is meaningless. You are using words which are only containers, and there is no content in them. God, moksha, nirvana -- what do you mean?

If Jesus comes someday and nobody is bothered, that will be the most sad possibility. Jesus hurts because people are concerned. Jesus hurts because religion is meaningful; Jesus provokes antagonism because, with religion, life is at stake. The most unfortunate moment in human history will be when Jesus comes and nobody bothers to stone him, nobody bothers to crucify him. He moves around the earth and people laugh, they are amused. He looks like a buffoon.

No, the crucifixion of Jesus simply means that religion is so meaningful that when a man like Jesus comes he creates a rift between humanity. The whole humanity is divided between those who love him and those who hate him. He is significant.

Many times I think about it -- that it has never happened in India. Buddha was not crucified, Mahavir was not crucified, Krishna was not crucified. Why? This country is too sophisticated about religion and when you become too sophisticated, you become indifferent.

This country could tolerate Buddha, Mahavir, Krishna. Ordinarily people think that it is because this country is so religious. That's not my opinion. This country is so sophisticated that people have become indifferent. Nobody bothered about what Buddha was saying. In fact everybody already knew what he was saying. Everybody knows all that can be known -- who bothers?

It is like Jesus walking in Cambridge or Oxford University, where philosophers think that God is meaningless. If Jesus comes to Oxford and stands on the crossroads and cries, "I and my Father are one," those philosophers will gather together and they will laugh.

"About whom are you talking? Which father? Where is he? What do you mean by'father'? Then who is your mother? " They will ask irrelevant questions and they will laugh. Jesus will simply feel embarrassed.

This is my understanding: that the Jews of Jesus' days were very simple people, not sophisticated. Religion was very meaningful, not just a philosophy. Their whole life was at stake. And this man was destroying it: this man was uprooting all that they had been protecting for centuries; this man was trying to create a revolution, a chaos. They had deep love for the tradition, for the values that they had always cherished. They were not indifferent, they COULD not be indifferent. Either they had to follow Jesus or they had to kill him. There was no other alternative.

India is more philosophical -- too much in the head. Jews were not that much in the head.

To me, the crucifixion of Jesus simply shows one thing: that they took Jesus seriously. Buddha was never taken that seriously. We could tolerate him. "lt's okay, let him do his thing. Nothing much is going to happen out of it. Why kill him unnecessarily? By killing him, there may even be more danger because the death will create a stir."

Jesus, if he was in India, would have become one of the AVATARS. But nothing much. Nothing much -- we would have included him in the tradition.

Even Buddha has been included. Buddha denied all that is basic to Hinduism, but Hindus are very sophisticated people. They said, "Yes, this too is a message from God." He was contradicting all that is meaningful to Hindus, but they were not bothered. They said, "He is also an incarnation of God."

Hindus have written a story about Buddha that shows how sophisticated minds function. When Buddha died.... Of course, he was a very important man, one of the most important ever born in India, one of the most influential. How to cope with him when he has denied Hinduism? Hindus have created a story about it.

They say that God created the world, heaven and hell. Centuries and centuries passed. People would die and immediately they would go to heaven. Nobody would go to hell because nobody was a sinner. So the people who were managing hell -- the devil and his disciples -- went to God and said, "Why have you created hell? Nobody ever comes. Our whole existence is futile. We go on sitting and sitting and waiting, and nobody knocks at the door. Either cancel it -- or send people!"

God said. "Wait. Soon I am going to a womb to be born as Gautam Buddha. I will destroy people's minds, I will poison their minds, and then they will be coming to hell."

That's why Buddha was born. An incarnation of God: to spoil people's minds. And since then, hell is overflowing. This is a sophisticated way to tackle with a man like Buddha.

Jews were simple. They simply could not tolerate this man. They killed him. That means they paid great respect to him. They realized the significance of the man, the dangerousness of the man. Either he lives or their tradition lives. Both cannot live together.

Try to meditate on the crucifixion of Jesus and you will not be so much puzzled, confused. And you will not recoil so much from it.

ALTHOUGH YOU HAVE MADE ME ALIVE TOWARDS CHRIST, BUDDHA, MAHAVIR, KRISHNA, LAO TZU AND ALL THOSE KNOWN AS ENLIGHTENED ONES, AND IT IS REALLY DIFFICULT FOR ME TO CONCEIVE OF YOU AS SEPARATE, YET WHEN SOMEONE STARTS TALKING HIGH OF ANYONE, IT AUTOMATICALLY COMES OUT OF MY MOUTH, THAT THERE HAS NEVER BEEN A GREATER MASTER THAN SHREE RAJNEESH AND MAYBE THERE WILL BE NONE IN THE FUTURE ALSO. IS THIS DUE TO MY LOVE TOWARDS YOU, DUE TO MY EGO, OR IS IT REALITY? OR AM I BIASED? PLEASE ENLIGHTEN.

The disciples of jesus thought in the same way. The disciples of Buddha also thought in the same way. It is part of love, not of reality.

It is part of love. You fall in love with a woman and you think, "Never has there been such a woman before; never shall there be such a woman again." What do you mean? Is it reality? In a sense it is; it is the reality for you. It is not an objective reality, it is a subjective reality. This is your feeling. And feelings are as real as stones; they exist.

But this is not a comparison. You are not saying that there has really never been such a beautiful woman before. How can you know? Millions and millions of women have been on the earth -- how can you know, how can you compare? You don't even know all the women that are on the earth right now. Who knows? -- there may be somebody who is more beautiful than your beloved.

But that is irrelevant, that is not the point. You are not making a comparative statement; it is not that you have studied all the statistics. You are simply making a statement of love. It has nothing to do with any other woman, it is not comparative. In the moment of love a truth arises, a subjective truth. It is your feeling. For you this is the woman and all other women have become irrelevant.

The same happens when you love a master. It happens even more extremely because the love is even deeper. You love a woman physically; at the most, psychologically. A master you love spiritually. You touch the deepest core, he touches the deepest core in you. In that ecstasy, a subjective truth arises.

This is not new. This is nothing new with you, this has always been happening. Ask Jesus' disciples and they say, "He is he only begotten son of God." They cannot conceive that Jesus can be compared in any way

with anybody else. He is incomparable, unique -- the only begotten son. It is impossible for them to conceive that there is another son of God. Ask the followers of Buddha and they say, "He has attained. And only he has attained the unattainable. Never before was it attained." Ask the followers of Mahavir. They say, "He is the only one: all-knowing, omniscient. There is nobody else."

What is happening? A simple phenomenon of subjective love. It is impossible for the lover to conceive that there can be anybody else. In a moment of love you are in such deep ecstasy, so intoxicated. Love is an intoxicant. In that intoxication, whatsoever you say is poetic, is not scientific.

And there is no contradiction in it. That's why when I speak on Jesus I forget all about Buddha, Mahavir, Krishna. They grow pale. They disappear, they fade. Then, out of the whole history, Jesus arises as the only one. That is the only way to understand him. You have to be deeply in love.

When I talk about Buddha I forget about Jesus, because even to remember jesus will be a disturbance. When I talk about Lao Tzu I forget about everybody else. He is enough, more than enough. He himself is such a vast sky that you can go on and on and on, and there is no end to it. They all are vast skies.

But the standpoint of the disciple is the standpoint of a lover. He is making a poetic statement. It is not reality and yet it is reality. It is not reality in the objective sense of the word. It is reality as a subjective feeling.

But I would like you to get out of it. I would like you to attain to a greater love which is less like intoxication and more like awareness.

There are two stages with a master. First is falling in love with him. Absolutely necessary; without it you will never be in contact with him. But that is only the beginning, that should not become the end. In that state of ecstasy you will be poetic. Be poetic! Don't be worried, there is nothing to worry about it. Declare your love. Go on the housetops and declare your love because the more you declare it, the more it grows.

But that is just the beginning. That is necessary to come close to the master. But come still closer and there comes a moment when the two flames of the disciple and master become one. There is a jump, a leap, and the two flames become one. Then you become aware. Then you will laugh at your own statements.

Now you know that enlightened people are not different at all. Only names differ. Buddha is a name, Jesus is a name, Krishna is a name, but the enlightenment that has happened to them is the same. The closer you come to Buddha, the closer you will come to Christ also.

It is as if you are moving from the periphery of a circle towards the center. On the periphery one point is Buddha, another point is Jesus, another point is Ramakrishna. The closer you come to the center, the more those lines are not so separate, so different, so distant. Ramakrishna approaches Christ, Christ approaches Buddha, Buddha approaches Krishna. They are coming closer. As you move more and more to the center, they are meeting and merging into each other. When you reach the exact center, suddenly they have all disappeared. Only enlightenment is, only light is. All have disappeared. Those were just the personalities.

Whatsoever you see in me is a personality. It is not the quality of the light; it is the mode of the lamp. It is the body of the lamp, not the quality of the light.

The quality of the light is the same. Lamps differ. Some lamp may be just an earthen lamp, some other may be a golden lamp -- vast is the difference. But that difference makes no difference in the quality of light. In an earthen lamp or in a golden lamp: the same light.

It is the same. Buddha is reported to have said, "Go to the sea and taste the sea water. Anywhere you go the sea water tastes the same." The same is the quality of Buddhas. You can taste from me, you can taste from Ramakrishna, you can taste from Krishnamurti, you can taste from Jesus -- the difference is only from where you taste it The ghat may be different, the bank, but the ocean is the same. Wherever you taste it, it will taste the same. The same saltiness. The same flame.

So nothing is wrong about it. Don't feel guilty in any way. When you are in love, you have to be mad. In love and reasonable? -- nobody has ever heard about it. If your love is reasonable it will not be much of a love. When you are in love, you are mad.

When Majanu says anything about Laila it is not a scientific statement. But still it has a truth: the truth of Majanu's heart. It does not say anything about Laila; it says something about Majanu's love. But that love is also true.

So don't feel guilty in any way about it, because this love is the only way you will proceed on. But don't cling to it. Move. Go on and on. A greater consciousness is awaiting you. Where love becomes aware, where love becomes consciousness, where love flares up and becomes light -- there you will understand that all are one and the same. In enlightenment the personality disappears, the personality of a Buddha or Jesus, and only the ocean remains, with the same taste.

It is your love. Good -- be happy about it. But don't be content with it, don't think that it is enough. Good, but more is possible.

Always look ahead and always try to transcend the state you are in. There comes a moment when nothing remains to be transcended. That is realization.

DO ALL ENLIGHTENED MASTERS SOUND AS EGOISTIC AS YOU DO?

It is bound to be so. They sound egoistic because they cannot be humble in the sense you understand humility. Try to understand. It is a delicate point.

Whatsoever you call humbleness is a function of the ego. It is a modified ego. The enlightened person has no ego so he cannot have a modified ego. He cannot be humble. In the sense you can understand it, he cannot be humble.

Otherwise Krishna would not be able to say to Arjuna: "Leave all, and come to my feet. I am the God who created the whole existence. SARVA DHARMAN PARITYAJYA MAMEKAM SHARANAM VRAJA. Come to my feet." What egoism! Jesus would not be able to say: "I am the door, I am the way, I am the truth." "I and my Father in heaven are one." "Those who follow me will be saved... only those who follow me will be saved." And when Buddha attained to Buddhahood, he declared to the skies, to the heavens: "I have attained the unattainable!"

They sound very egoistic. First, they cannot be humble in the sense you understand humbleness. Your humbleness is a modified, polished, cultured ego. But then why do they sound egoistic?

They are not humble and you know only two qualities, two ways of being: humble or egoistic. They are not humble -- then they must be egoistic. You have only tWo categories. And egoism is easy for you to understand, it is your language.

When you say'I', you mean one thing; when I say'I', I mean something else. But when I say'I', you will understand it in your way, not in my way. When Krishna said to Arjuna, "Come to my feet!" what did he mean? Of course you would understand your meaning if you said to somebody, "Come to my feet!" The same must be Krishna's meaning. No, that is not his meaning. He has no'I' left, he has no'my' left.

But he has to use your language. And you understand it in your own way. So all enlightened masters sound egoistic because you are egoistic. You will understand their humbleness only when your ego disappears. Otherwise it won't allow you. The only way to understand those who have awakened is to become awake.

Continuously I go on observing: I say something; you understand something else. But that's natural. How can you understand my meaning? When I say something, the word goes to you not my meaning. My meaning remains in my heart. Then the word goes within you and you color it, you give it a meaning. That meaning is yours.

They sound egoistic, but they are not. Because if they are, then the enlightenment has not happened yet. The enlightenment happens only when the ego has disappeared. The ego is the darkness of the soul, the ego is the imprisonment of the soul, the'I' is the barrier to the ultimate.

A Buddha is an emptiness and when he says, "I have attained to the unattainable," he is simply saying that the emptiness has realized its emptiness, nothing else. But how to translate it into your terms? He is simply saying that the emptiness has realized its emptiness, but he has to say, "I have attained to the unattainable."

When Krishna says, "Come to my feet! " he is saying, "Here, look! The emptiness is standing before you. Dissolve into it! " But that won't be direct. He has to use Arjuna's language. He says, "Come to my feet." If Arjuna is ready and willing to surrender, if he trusts and surrenders, when he touches the feet of Krishna he will touch emptiness. Only then will there be a realization of what Krishna was saying. There are no feet, no Krishna -- just a tremendous quality of emptiness. The temple of God is emptiness. Touching Krishna's feet he will bow down to emptiness and the emptiness will pour down into him. But that will be possible only when he trusts.

Yes, many times I must be sounding very egoistic to you. But don't be deceived, because if you cling to the idea that I am egoistic, you will never be able to let go, to surrender, and then your ego will go on. Then there is no need to be here with me because then the whole point is lost. You are wasting your time.

There is only one way to be here with me: if you want to surrender. Otherwise go away, find somebody

somewhere else to whom you find it easy to surrender, because unless you surrender you will not come to know who you are. And without knowing yourself, you will not be able to know what has happened to a man whom we called enlightened. Only through your own experience will things become clear to you.

Yes, it sounds egoistic. Now there are two ways. If you think that it not only sounds egoistic, it is -- then go away from me. The sooner you go the better, because all the time that you are here will be wasted. Or, if you think it simply sounds egoistic but it is not so, then surrender. Then don't wait because sometimes waiting too long can become habitual, you can get addicted to it. Then you can go on waiting and waiting and waiting.

And I will not be waiting here for long. A little while more and I will be gone. Then you will repent, then you will suffer, then you will be sad, but then it will be of no use.

It will be easy for you to touch my feet when I am gone because then there is no surrender. You can go and touch the feet of a statue: the statue is dead; there is no surrender. When you touch the feet of an alive man -- alive just like you, in the body just like you -- then the problem comes. The ego resists.

So either believe in your ego or believe in me. These are the only two alternatives. Up to now you have believed in your ego. What have you attained? I open another alternative for you. Try it....

WHO ARE YOU?

Whomsoever you think, because it depends on you. If you look at me with total emptiness, I will be different. If you look at me with ideas, those ideas will color me; if you come to me with a prejudice, then I will be different. I am just a mirror. Your own face will be reflected. There is a saying that if a monkey looks into the mirror he will not find an apostle looking at him through the mirror. Only a monkey will be looking through the mirror.

So it depends on the way you look at me. I have disappeared completely so I cannot impose on you who I am. I have nothing to impose. There is just a nothingness, a mirror. Now you have complete freedom.

If you really want to know who I am, you have to be as absolutely empty as I am. Then two mirrors will be facing each other, and only emptiness will be mirrored. Infinite emptiness will be mirrored: two mirrors facing each other. But if you have some idea, then you will see your own idea in me.

DURING THE LECTURES I FIND MY EYES FIXED ON YOUR FACE. EVERY ONCE IN A WHILE THERE IS A SUDDEN SHIFT AND FOR A FEW MOMENTS YOUR FACE APPEARS SATANIC. I KNOW THIS IS A PROJECTION. WHAT IS INSIDE OF ME?

Is there any need for me to tell you!?

You have both sides within you: the divine and the devil. Sometimes, when you are flowing through your divine side. you will see the divine in me. Then things shift: you are flowing through the devilish side. Then the devil will be seen in me. But always remember that it is you. I am just a mirror, a situation to reveal yourself to yourself, that's all. So whatsoever you see -- meditate on it, because that must be some quality within you.

It is very easy for the mind to project and forget that it is a projection. There are people who believe that I am really a devil and there are people who believe that I am really divine. Both are taking their projections as real. I am just'I am'. I am just a mirror; I show your face to you. That's the function of a master: to show your face to you.

So whatsoever you see, meditate upon it. If you see the devil then try to find out the devil within yourself and try to drop it. Don't get the idea that the devil is within me because then you wi]l never be able to get rid of your devil. If it is within me, then what can you do? Then you are helpless. But if it is within you, something can be done. You can drop it.

WHY ARE THE ASHRAMITE SANNYASINS NOT ALLOWED TO PARTICIPATE IN ALL THE MEDITATIONS? WHY ARE THEY TOLD TO PARTICIPATE IN ONLY ONE MEDITATION EVERY DAY?

It is because of you, ladies and gentlemen. It is because of your laziness.

I go on talking about non-doing and my text becomes your pretext. Non-doing has nothing to do with laziness. In fact, a lazy person can never move into non-doing. A lazy person is almost suicidal. He is closed; his energy is not flowing. A non-doer is a flowing person: alive.

A non-doer does not mean that he does not do anything. He does many things, many more than ordinary doers, but he is still not a doer. All that he does is a happening. He is instrumental: as if the divine possesses him and functions through him. He never thinks, "I am doing it." At the most he thinks, "I am allowing it,"

A non-doer will do many things and will not be tired because there will be no tension. A non-doer will do many things and will not accumulate any ego because he is not the doer. Things are just happening. A non-doer loves his work, and the work becomes worship.

People who are in the ashram -- they are allowed to be in the ashram only for a certain work. That certain work i.s: they have to transform their work into worship. But they would like to be lazy. And particularly in India, sannyas is thought to be a type of laziness. People who don't want to do anything become sannyasins.

I am not a shelter for them; I am not a shelter for escapists. I am here to teach you life and more life and still more life, because only when your energy is flowing will you be able to love; only when your energy is flowing will you be able to know; only when your energy is flowing will you someday be able to transcend death -- otherwise not.

But very few in the ashram work as a worship. Many go on avoiding. Not that they want to meditate, because if they want to meditate then the thing will be totally different: they can meditate with their work. But they would like to d3 all the meditations just to avoid the work.

A few are absolutely lazy and they think that they can rationalize it. For example, let me tell you about one day in one sannyasin's life. From six to seven in the morning he will meditate, Then comes breakfast. Then eight to nine-thirty or ten is the lecture. Then of course by ten o'clock he has already done too much: meditated, listened to such a long lecture.... So a little gossiping -- it is obviously needed. Then by eleven, eleven-thirty, he is ready for lunch. By twelve, of course, he has already done too much -- meditating, listening, even eating -- so by twelve o'clock he goes to sleep. Up till three o'clock, rest is needed. Three to three-thirty: tea or coffee time. Three-thirty to four-thirty: Nadabrahma, an individual meditation. Four-thirty to five-thirty he goes for a walk of course. One needs a little physical exercise. Five-thirty to six-thirty: Kundalini meditation. Then dinner time. And then, of course, the girlfriend comes, so the day is complete. Still more meditations you need?

I talk every day for ninety minutes. That means, at the most, thirty pages. In the ashram we have twenty persons who are doing editing. Every day they have to edit, transcribe, proofread, thirty pages. Twenty persons -- that means one and a half pages per sannyasin. Still the work goes on piling up. And they are always carrying long faces, as if they are doing too much work. It looks ridiculous: one person speaks; twenty persons edit. It simply looks ridiculous. And then, too, the work is never done. It goes on piling up.

They are told not to meditate too much because listening to me is meditation. Can you do a better meditation than listening to me? If you love the work, if you love me, that is meditation. Your whole life should be meditation. People who come for a few days from the outside have to learn meditation, but those who are living in the ashram -- their whole life should be meditation. Their walking, their sitting, even their sleep; everything should become meditative. Meditation should be a climate here. Not something that you do, but something that you are.

And don't carry faces that show you are doing very great work. Love it! Nobody is helped by carrying a long face and a burden. And nobody is deceived by you because the whole thing seems to be ridiculous. You just have the idea of feeling burdened. That burden kills you. And if you go on thinking about it, it will become a burden. It will create ulcers, it will make your body feel ill, and you will become tense and nervous. Then you will try to show even more that you are burdened very much. You are moving in a vicious circle now.

Here you are to enjoy, to be, to delight. And there is so little work that, in fact, it can be done within minutes. Just one and a half pages of editing, transcribing and proofreading -- how long will it take? And this is just an example. The same is true with the other work.

But there ARE people who take it as worship. They are flowing and growing and flowering. There are people who work -- and work lovingly. That's why some work is done; otherwise it would be impossible.

But these questions come from the people who are lazy. I will not give the name of the person who has asked this question because it is the same sannyasin who wants her name to be told.

ARE FEAR AND GUILT THE SAME THING? AND SURELY AS LIGHT SHOWS UP DARKNESS, SO JESUS MUST HAVE MADE PEOPLE AWARE OF THEIR GUILT.

Fear and guilt are not the same thing. Fear accepted becomes freedom; fear denied, rejected, condemned, becomes guilt. If you accept fear as part of the situation....

It is part of the situation. Man is a part, a very small, tiny part, and the whole is vast: a drop, a very small drop, and the whole is the whole ocean. A trembling arises: "I may be lost in the whole; my identity may be lost." That is the fear of death. All fear is the fear of death. And the fear of death is the fear of annihilation.

It is natural that man is afraid, trembling. If you accept it, if you say that this is how life is, if you accept it totally, trembling stops immediately and fear -- the same energy that was becoming fear -- uncoils and becomes freedom. Then you know that even if the drop disappears in the ocean, it will be there. In fact, it will become the whole ocean. Then death becomes nirvana, then you are not afraid to lose yourself. Then you understand the saying of Jesus: "If you save your life you will lose it and if you lose it you will save it."

The only way to go beyond death is to accept death. Then it disappears. The only way to be fearless is to accept fear. Then the energy is released and becomes freedom. But if you condemn it, if you suppress it, if you hide the fact that you are afraid -- if you armor yourself and protect yourself and are defensive -- then a guilt arises.

Anything repressed creates guilt; anything not allowed creates guilt; anything against nature creates guilt. Then you feel guilty that you have been Lying to others and Lying to yourself. That inauthenticity is guilt.

You ask: "Are fear and guilt the same thing? " No. Fear can be guilt, but it may not be. It depends what you do with fear. If you do something wrong with it, it becomes guilt. If you simply accept it and don't do anything about it -- there is nothing to do! -- then it becomes freedom, it becomes fearlessness.

"And surely as light shows up darkness, Jesus must have made people aware of their guilt." No, not at all. Jesus tried to help people not to feel guilty. That was his whole effort. The whole effort was to tell people to accept themselves and not feel guilty, not feel condemned. Don't say to yourself that you are ugly, wrong, a sinner. Don't condemn. Whatsoever you are, you are., Accept the fact, and the very acceptance becomes a transformation.

Jesus never created guilt in people. That was one of his crimes. He tried to cheer up guilty people -- that was his crime. He tried to tell them, "Don't be guilty, don't feel guilty. Even if there is something wrong, you are not wrong. Maybe you have acted wrongly, but your being is not wrong because of that." Some action may be wrong, but the being is always right.

He accepted people; sinners were at ease with him, at home with him. That became the trouble. The rabbis, the bishops, the priests, started saying: "Why? Why do you allow sinners to be with you? Why do you eat with them, why do you sleep with them? Why are so many outcasts following you?"

Jesus said, "It is bound to be so. I come for those who are sick. The sick seek the physician; those who are already healthy, they need not. Go and think about it." Jesus said: "I have come for the sick, for the ill. I have to support them and I have to make them strong. I have to bring light to them, I have to bring life to them again, so that their energy becomes dynamic and flowing."

No, Jesus is a light that does not show darkness. In fact, when the light is there, darkness disappears. Darkness is not shown by light; it disappears by light.

This is the difference. If a priest is there, he will show darkness. He is not a light; he cannot destroy darkness. He will make you feel guilty. He will create sinners -- he will condemn and he will make you afraid of hell. He will create a greed and a desire for heaven and its awards. At the most he can create more fear and more greed in you. That's what heaven and hell are: projections of fear and greed.

But when a Jesus, a sage, appears, darkness is simply destroyed. When the light is there, darkness is not shown. Darkness simply is not, because darkness is nothing but the absence of light.

If there is darkness in the room and I give you a lamp and tell you, "Go. And take the lamp with you, because with the lamp it will be easy to see the darkness..." If you go in darkness, how will you be able to see the darkness? -- it looks logical. But absurd! Darkness can be seen only when there is no light. If you

take the light with you, you will never be able to see darkness, because once the light is there, darkness is no longer there.

Jesus simply destroys darkness, he destroys guilt. He creates hope, he creates confidence and trust. People who have been condemned for long, have lost all hope. They have accepted their sin, they have accepted their ugly life, and they know that nothing can be done now. They can only wait for hell. They have accepted that they are going to be thrown in hell and they have to suffer.

Jesus comes and helps people to come out of their closed darkness. He says, "There is no hell." He says, "Come out. Except for your ignorance, there is no hell; except for your own closedness, there is no hell. Come out of it, flow again. Unfreeze and melt, and live life again. Come in the sunlight. God is available."

That's why he says, "Return, the kingdom of God is at hand." He does not say that if you are a sinner then returning will take much time, and if you are a respectable religious man then returning will take less time, no.

Just think of the whole thing as if you have dreamed a long dream that you are a sinner. Somebody else in the same room is dreaming that he is a saint. Will it take a longer time for you to get out of your sleep than it will take for one who is dreaming that he is a saint? The saint and the sinner both have been dreaming. They will take the same time to awaken from their sleep.

Paradoxically, sometimes it may take a little longer time for the saint, because he is having such a beautiful dream. He does not want to come out of it. The sinner is already in a nightmare. He would like to come out; he is crying, shrieking, that somehow he should come out of it. He is making every effort to come out. The dream is not beautiful, the dream is ugly. He is in hell. But the saint may not want to be disturbed. He would like to turn over to the other side and sleep a little more.

Remember, when you feel happy, returning is difficult; when you feel unhappy, returning is easy. That's the meaning of the saying: "There are blessings hidden in misfortunes, hidden in curses." When somebody is happy and everything is running smoothly, who bothers to transform oneself? When one is sad, in deep sorrow, in misery, in tears, then one would like to come out of it. Suffering is also good because it gives you an opportunity to awaken, to come out of your sleep. Nothing is wrong if you can use it rightly. Even poisons can be used as medicines and they can become life-enhancing.

If you feel guilty, try to see why you are feeling guilty. Yes, man is helpless. Right! And man is ignorant -- that is right, too. In his ignorance he has done many things which were not as they should be -- that, too, is right. Accept this helplessness, this ignorance, and pray. Let your tears come down, confess, repent, say to God, "I was helpless, I was ignorant, and I could not do better. And I still cannot do better, unless you help. As I am, I will again go wrong. As I am, I will again betray you. I cannot rely on myself. Help me. Only your grace can save me."

That's what Jesus' whole teaching is: ask for God's grace, don't believe in yourself -- because that very belief has been your whole undoing.

No, he never created guilt in anybody. He tried to free people from guilt.

The last question but one:

OSHO, HOW?

Now. And there is no 'how' to it.

And the last question:

OSHO! OSHO! OSHO!!!...???

That is the way. If you can cry, if you can pray, if you can call from your very innermost core, the divine is always available. The divine is always close; it is just that you have not called, that you have not knocked at his door. Jesus says, "Knock, and the door shall be opened unto you. Ask, and it shall be given...."

Come Follow To You, Vol 2

Chapter #5
Chapter title:... And Who Are My Brethren?

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MATTHEW 12
46 WHILE HE YET TALKED TO THE PEOPLE, BEHOLD, HIS MOTHER AND HIS BRETHREN STOOD WITHOUT, DESIRING TO SPEAK WITH HIM.
47 THEN ONE SAID UNTO HIM, BEHOLD, THY MOTHER AND THY BRETHREN STAND WITHOUT, DESIRING TO SPEAK WITH THEE.
48 BUT HE ANSWERED AND SAID UNTO HIM THAT TOLD HIM, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?
49 AND HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN!
50 FOR WHOMSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.
LUKE I4

25 AND THERE WENT GREAT MULTITUDES WITH HIM: AND HE TURNED, AND SAID UNTO THEM,
26 IF ANY MAN COME TO ME, AND HATE NOT His FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BRETHREN, AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE.
27 AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE

THOMAS CARLYLE ONCE SAID about one of his friends that he was born a man and died a grocer. Everybody is born great and dies very small. Everybody is born like a god and almost always dies like a dog. What happens in between? Why is man crippled by life? One should hope that man grows to greater dimensions, grows to greater heights, grows to greater life -- what Jesus calls'life abundant' -- but that rarely happens. As it happens usually, man starts shrinking. The moment man is born he starts shrinking, becoming smaller and smaller and smaller. This has to be understood.

When a child is born he has no identity. He simply is. That'is-ness' is vast, it has magnitude, it has no limitation. The child has no name yet, the name cripples; the child has no identity, the child does not know who he is. That is his greatness, that is his vastness. He is one with existence, he is not yet separated. He has no boundary, no finitude.

A child has no character. That is his beauty, Character kills. The more character you have, the smaller you have become. Character is an armor around you, it defines you. And every definition is a death. Let me repeat: every definition is a death; only the undefined is alive.

The child has a body, but he has no form. In his consciousness no form yet exists. Even if you put a mirror before the child he will not recognize himself. He will look at the mirror, but he will not recognize that he is reflected there because he does not know yet who he is. That is his innocence. Then things start gathering around: the name, which becomes an imprisonment; the form, the identity. The religion, the

society, the color, the nation -- they all become confinements. Now the child is shrinking, the vastness of the sky disappearing. Clouds are gathering and they go on suffocating your being. By the time you die, you were already dead long before.

That is the meaning of these sutras: that if one is to attain to one's real glory again, one has to become indefinable, one has to lose character.

It will be very difficult to understand me. I say that one has to lose character because character is what gives you limitations. Character is a fixity, a frozenness. Unless the character melts and you start flowing again, unless you become unknown to yourself and unpredictable.... Nobody, not even you yourself, knows what is going to happen in the next moment. You start living moment to moment. The calculation is gone. the planning disappears, you float like a white cloud in the sky: moving but without any motivation; moving but not knowing where you are going; moving but remaining in the moment, so totally herenow that past and future make no sense, only present is meaningful.

Then what will be your identity? Who will be you? You cannot say anything about it; it is unutterable. That is what Buddha calls the inner emptiness: ANATTA, no self; that's what Jesus calls the kingdom of God. Something mysterious that you are. Not that you have to become -- you are already that.

It happened in the Second World War in a Japanese concentration camp. The guards of the concentration camp had come to know that the arrival of the American army was imminent. Any moment they could reach and Japan would be defeated. They became afraid for their own lives. They unlocked the doors and fled to the woods.

But those who were imprisoned in the camp never came to know that now the doors were not locked. They were still imprisoned. The guards had gone, the locks were unlocked, but the prisoners were still prisoners. They were already free, but they did not know about it. The next day when the liberators came they had only to announce to them that "You are already free. We have to do nothing."

This is what I say to you: that you are already free. The guards have never been there except in your imagination and the locks were never locked. You have seen a dream and you are imprisoned in it. This is the only good news that Jesus brings to you or I bring to you: that you are already free.

Not that you have to become free. All your imprisonment is just a mental attitude. You call yourself a Hindu or a Christian or a Mohammedan. Not that you are a Christian. How can you be a Christian and how can you be a Mohammedan? How can just a mere ideology confine you, how can just words make prisons for you? To such a vital energy, to such a vital reality, how can just mere words -- Hinduism, Christianity -- become imprisonments? Impossible.

But you believe in them. Then the impossible becomes possible. You think of yourself that you are this or that. That very thinking makes you this or that. But you are not. In the innermost core of your being you remain total freedom, absolute freedom.

Now, try to enter these sutras. They are very delicate and there is every possibility of misunderstanding them. Jesus has been misunderstood on many points. One of the points is covered by these sutras.

People have been finding fault with him because of these sutras. On the one hand he goes on talking about love -- he even says, "God is love" -- and on the other hand he goes on saying such contradictory things. How can a man of love say these things? But he has said them. So there is every possibility that they have not been understood rightly. Let us try....

WHILE HE YET TALKED TO THE PEOPLE, BEHOLD, HIS MOTHER AND HIS BRETHREN STOOD WITHOUT, DESIRING TO SPEAK WITH HIM.
THEN ONE SAID UNTO HIM, BEHOLD, THY MOTHER AND THY BRETHREN STAND WITHOUT, DESIRING TO SPEAK WITH THEE.
BUT HE ANSWERED AND SAID UNTO HIM THAT TOLD HIM, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?
AND HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN! THIS IS MY MOTHER AND THESE ARE MY BROTHERS.

Up to now, whatsoever he has said can be understood. The next sutra is really very dangerous. He says:

FOR WHOMSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.

AND THERE WENT GREAT MULTITUDES WITH HIM: AND HE TURNED, AND SAID UNTO THEM,
IF ANY MAN COME TO ME, AND HATE NOT HIS FATHER, AND MOTHER, AND WIFE, AND CHILDREN,
AND BRETHREN. AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE.
AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE.

He says: "If any man come to me and hate not his father, mother, wife, children, brothers and sisters, he cannot be my disciple." A man who has always been talking about love -- why so suddenly does he talk about hate? The word'hate' does not fit on the lips of Jesus. The man seems to be contradictory, paradoxical, but that is only an appearance. We have to go deep. If Jesus says'hate' he must mean something. And he means....

First: man is born as part of the divine, as part of the totality, the whole. The child in the mother's womb is not in the mother's womb: the child is in the womb of the whole. Mother is nothing but part of the whole. Mother is the nearest part of the whole, but the child exists in the divine, in the totality. He does not know the mother; he simply exists. Then he is born, he is separated from the mother. But even while separate from the mother, he has not yet got an identity. He cannot say'I am'. Still the purity of'am-ness' continues.

Then by and by, he will start loving the mother. The moment he starts loving the mother he will forget the wholeness of'am-ness', the totality. Love of the mother will become oblivion of the total. Then he starts loving the father -- he forgets the total completely. Then his brothers, sisters.... Then a family is created, a small family, and he has forgotten the great family of existence.

Unless his consciousness shifts again from the mother, from the father, from the brothers and sisters, and the whole gestalt changes -- again he looks at the whole and the whole becomes the family, again he lives with the stars and the trees are the rivers and the ocean and the sands -- he will not'be able to follow Jesus; you will not be able to follow me. Because what is the meaning of following Jesus? The only meaning is to shift the focus of consciousness. If you have fallen in love with a family, you have to go beyond that love. Otherwise that very love, that very attachment, will not allow you to enter into the greater whole.

When he says'hate' he simply means: don't love. When he says'hate' he uses a very strong word: to emphasize. Because love has made you part of a small family, only hate can again make you a part of the whole. But by'hate' he does not mean'hatred'. By'hate' he simply means: annihilate the love, the attachment.

In India we have been using the word ASUKTI RAG: attachment, being colored by the attachment. Be nonattached, renounce. Renounce the small so that you can find the whole. And this is the beauty: that if you renounce the part, the small family, and attain to the great family, suddenly you will realize that the small family is there in the great. Because where will it go? In the small family, the great family is not there; but in the great family, the small family is there.

When the whole earth becomes your home, your home is included in it. But when your only home is your home, the whole earth is not included in it. When the whole sky becomes yours, the small sky that you used to think is yours is there.

The greater includes the smaller, the smaller cannot include the greater. Your father, your mother, your children, your wife, will be there -- not as your mother, as your father, as your wife, but as gods. In fact, you have not taken anything away from them. On the contrary, you have given something to them. Before they were ordinary human beings; now they will be divine. Your renunciation has not destroyed anything. On the contrary, it has revealed much. Lose the small so that you can gain the whole, and that small will be regained again, in greater glory.

But in the beginning it will seem that you are moving away from love, because that is the only love you know: the love of the family, the love of the country. That is the only love you know. And it is a false love because unless the love includes the whole it can never be satisfactory. Love is vast and can only be fulfilled by the vast.

Unless you love God, you will love in vain. Your love will create frustrations, it will never give you a contentment. Love needs such a vast phenomenon to fill it that only God can do that. No father, no mother, no wife, no children, no brother, no sister, no friend can do that -- unless God comes to you as a father, or your father appears to you to be a god.

Unless the wife becomes the whole, or the whole become.s the wife, you will not be fulfilled. That's why there is so much misery because of love. You love the part and you expect the whole. That's the misery. You love the small and you want the great. It cannot be fulfilled. Hence, frustration. Whenever you fall in love with a man, you expect something divine. Every lover expects it. And when it is not delivered you are hurt, and you feel you have been cheated. Then the misery of love arises.

Expectations are great and the reality is very tiny. You expect from the wrong sources: you want a small stream to become the ocean. It cannot, it is helpless. When your eyes are open to the reality, and the dream disappears and the honeymoon is over... a small tiny stream. And you were thinking of the ocean! Now you are crestfallen, frustrated, wounded deeply in the heart.

Love wounds because you expect the whole from the part. And this is the only love that you know. This love is not exactly love. It is attachment. There is a greater love which arises only when your eyes are open to the vast, to the infinite, to God.

When Jesus says'hate' he simply says: whatsoever your love is, is worth nothing. Move to the opposite, move to the other extreme. Drop all this nonsense that you call love. It is not love. It may be fear -- fear of loneliness -- but it is not a sharing of being. It is a game of the ego, and love cannot be a game of the ego. You drop all this -- and by dropping all this, tremendous possibilities open.

First, if you drop all so-called love -- the love of the father, the mother, the brother, the sister, the family, the wife -- if you really drop it, suddenly your identity will be lost. Who will be then, who will be you then? If somebody asks you right now you say, "I am somebody's son, somebody's brother, somebody's husband, somebody's father. This is my religion. This is my country. This is the group I belong to." You have something to say about yourself.

Think: if you belong to no country, if you belong to no sect, no church, no denomination; if you have cut all bonds from your family -- father, mother, wife -- and you are absolutely alone, who are you then? How will you say who you are? By cutting the attachments you have killed your ego.

That is the meaning of Jesus. He says: through your attachments, your ego exists and gets nourishment. Cut all the attachments and suddenly the ego collapses. It has nowhere to stand, nothing to be supported by. Suddenly it collapses, and in that collapse you are born for the first time. For the first time you are YOU -- not somebody's son, not somebody's husband, not somebody's father. For the first time you are simply there, in your absolute nakedness, purity, innocence. You are undefined, all definitions gone. Suddenly you start throbbing with a new heart; you become part of the whole. That small family that was surrounding you and creating a boundary is no more there.

You became small because of the attachment to the family. You become vast once that attachment is transcended. That's why Jesus uses a very strong word. He says HATE because less than that won't do.
Listen:

> WHILE HE YET TALKED TO THE PEOPLE, BEHOLD, HIS MOTHER AND HIS BRETHREN STOOD WITHOUT, DESIRING TO SPEAK WITH HIM.

Many more things have to be understood. Jesus knows well that his mother and his brothers don't understand him. They think, really, that he has gone a little crazy. Their own brother and he thinks of himself as the son of God! Just think about your brother. If he starts thinking that he is the son of God and always talks about God who is in heaven, naturally you will think that he has gone out of his mind. You will seek the help of a psychiatrist; you will give him electric shocks to bring him back to earth.

Jesus' relatives thought that he was beside himself; he was a little eccentric, crazy, mad. When he went to his village, people would simply laugh, they would ridicule. At the most they were amused: "Look, this son of the carpenter Joseph -- and now suddenly he thinks that he is the son of God!" And they know well whose son he is. Just a few years before, he was working with his father in the workshop: carrying wood from the forest, helping his father. And now suddenly he has gone mad. "Poor Jesus!"

That was the idea of his family also. They felt pity for him. So when somebody said, "Your brothers and your mother are waiting without, desiring to speak with you," he knows what they are going to speak to him about. He knows that their whole effort is somehow to bring him back home and make him normal.

This is one of the problems with humanity. People you call normal are not normal at all, but they are in the majority. A Buddha always looks abnormal. A Jesus looks abnormal. In a sense he is, because he doesn't behave like you, he doesn't follow the ordinary rules. He does not fit with the society, he is a misfit. And to allow him, creates a suspicion in your mind: if he is right, then you are wrong. That creates a doubt and a trembling. He must be wrong, he must be proved wrong. He must have somehow gone wrong somewhere. Of course the ordinary is thought to be normal -- and the normal is thought to be the norm -- so the exceptional, the unique, looks abnormal.

Even psychoanalysts think that Jesus was neurotic. Many books have been written against Jesus,

proving that he was neurotic, that he was not in his senses. Look at what he was saying! Of course if suddenly someone amongst you declares that he is the son of God, you will start laughing. What does he mean?

Jesus knows well what they want to talk about. And they have not come to HIM. They have come only to the son of Joseph, which he is no more. He was, but since John the Baptist initiated him into a different life -- changed and converted him to a new plane of consciousness, initiated him, led him into a new door to existence -- since then he is no longer the same.

When Buddha came back to his home after twelve years, his father could not believe that he had become enlightened. He said, "Drop all this nonsense! You can befool others, but you cannot befool me. I have given birth to you, I have known you from the very beginning. Drop this game and come back home. I am your father and because I love you my doors are yet open for you. Though you don't deserve! You are an escapist. In my old age you escaped. You are my only hope. Come back home!"

Of course the father cannot see what has happened. He is too full of his own ideas, too full of his memories, his remembrance of this boy who was born to him. And now suddenly he has become a Buddha, enlightened, attained to truth? If he had been somebody else's son the father might have looked again, might have watched, observed, might have been more open; but this is his own son. The eyes are full of tears, anger, attachment, memories. The eyes are clouded by the past; he cannot see the reality that is standing before him.

Buddha laughed and he said, "Just look at me. I'm not the same one who left your house. Somebody else comes to you. That man is dead! I'm totally new."

The father looked again and then said, "You cannot deceive me. You are the same. I know you well. I know you more than you can know yourself."

Jesus knows what they want to talk about. And they don't want to talk to him, the reality that he is now. They want to talk to someone who exists no more. Jesus disappeared that day in the River Jordan when John the Baptist initiated him into a different life. The man who used to be there has disappeared. The house is old, but the resident has changed. The same person doesn't live in the same body. The body is the same, but a new consciousness has entered. A new consciousness abides there and they have come to talk to the old, who is no more.

THEN ONE SAID UNTO HIM, BEHOLD, THY MOTHER AND THY BRETHREN STAND WITHOUT, DESIRING TO SPEAK WITH THEE.
BUT HE ANSWERED AND SAID UNTO HIM THAT TOLD HIM, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?

This new consciousness -- call it'Christ' -- this new consciousness says, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?

Unless you can see two personalities -- one of Jesus, which is no more; and one of Christ, which has come like a dove and has entered his soul -- you will not be able to understand these sentences. These sutras become very simple once you see that this man Jesus is no more the Jesus who used to be.

It happens many times to my sannyasins. When they want to go back to their homes they become a little apprehensive. They come to me and they say, "It is going to be difficult. My father won't understand me, my mother will not be able to see what has happened. When I go back they will not be able to see the fact: what has happened to me."

I tell them, "Don't be worried. You simply go and you remain new. Don't try in any way to behave like the old." That has to be remembered because the temptation will be there. I he mother is there, the father is there, the brothers are there, the whole milieu of the old, and the temptation will be that even if you have changed why create a disturbance for them? Just act like the old.

But if you act like the old, that will be a deep disturbance for you. That will be a deception, that won't be authenticity. And in that way you are not going to help your family. That way you will be untrue to them.

Be true. Even if they misunderstand in the beginning, accept that misunderstanding. It is natural. But you remain the one that you have become. Don't act; remain true. Sooner or later they will understand, and once they understand, your reality will start transforming them also. Reality is a great force.

This happens many times. One sannyasin from England just wrote to me that "I was afraid, notwithstanding whatsoever you had said. I was afraid and as I came nearer to England my fear was

tremendous. My father is very stubborn" -- as fathers are-"and I thought: he won't understand, he won't even listen. He will think that I am mad and he will try and force me to go to a psychoanalyst.'What has happened? Why are you wearing orange?' He is an old Christian, orthodox. It will be almost a shock."

But he had to go back so he went. Now he has written: "They were shocked. They couldn't believe it. But as you had said, I tried not to be tempted to act. I remained true. And for the first time, after three or four days, they relaxed. Now for the first time something has transpired between me and my parents, something which I can call love -- which has never been there before. Fear was there, but not love. And they are asking me questions: what has happened to me? And they have even tried to meditate! " -- which he thinks is a miracle. He thinks that I must be doing something from here.

I'm not doing anything from here. Your truth, your authenticity, has a great power in it. Truth transforms not only you. Wherever you move, with whomsoever you relate, if you are true you become a great force.

Jesus knows that they have not come for him. They are not yet ready. They don't understand that a discontinuity has happened in the life of Jesus. The old is gone and the new has come, and they are not in any way related.

That is the problem: when the new comes, the new is absolutely new. It is not a modified form of the old. When the old goes, it goes totally. There comes a gap, a silence, an emptiness.

The old goes and the new comes -- the body remains the same. Nobody will be able to see what has happened, but everybody will FEEL something has happened. Even you yourself will become aware, by and by, that you are no longer the old.

Recognition takes time. Sometimes months, sometimes years. Recognition takes time, but by and by you become aware that "I am no longer the same person I used to be." When this realization surrounds you, you flower. A different grace becomes available to you. The old man lives under the law; the new man lives under love. The old man lives in the society; the new man becomes a peak of absolute aloneness. The old man lives in the past, in the future; the new man lives only in the present. The new man has a presence, a different quality of being. A magnetism, a charisma.

HE ANSWERED AND SAID UNTO HIM THAT TOLD HIM, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?
AND HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN!

He has created a new community.

Buddha called his community SANGHA. Buddha says to his disciples to seek three refuges. When anybody comes to surrender he has to surrender to three things. He says: "I surrender to Buddha, I surrender to sangha, I surrender to DHAMMA." Buddha is the alive, the presence herenow. But he will not be there always. Sooner or later he will disappear, just as a lamp disappears and then you cannot find where the flame has gone. Buddha will disappear -- this body cannot contain him for long, because the body is mortal and he is immortal. The vehicle is weak, the vehicle cannot persist for long. Sooner or later the body will fall and the flame will disappear. Then to whom will you surrender? So Buddha says, "I am creating a community: the sangha."

Sangha is a community of those who live with the same attitude, who live a life in common, who commune with each other. It is a community, a community of seekers on the same path, a community of those who have been in love with the same Buddha, whose love joins them together.

The community is a group. When the buddha is there you can look at him -- he can be helpful, he can guide you, he can take you out of your misery and darkness -- but when he is gone, then there is only one possibility: you should join together to help each other. A few will be a little ahead, a few will not be so. A few may be lagging behind, a few may be marching forcibly, a few may just be fast asleep; but if there is a community, then those who are lagging behind can also be helped. The community can take care of them: the community can think about them, can love them, can help them, can guide them. When a Buddha is alive there is no need, but when the Buddha is gone a community is the only refuge.

Jesus was creating a community. This community is not the church, remember; this community is not a sect, remember. This community is a family of fellow seekers, not of fellow believers. When you believe, the community becomes a sect. When you seek, then it is a community. A community is an alive phenomenon of those who are all seeking together and helping each other.

There is a parable in India that once it happened that a great fire broke out in a forest. Two men were

helpless there in the forest, they couldn't get out of it, because one was blind and another was crippled in the legs. The crippled one could not run: he could see, but he could not run. The blind one could run fast, but he couldn't see. So they formed a community. They talked to each other and they said, "We can help each other." So the blind man took the crippled man on his shoulders. They became one man. The blind could walk, the crippled could see. They helped each other. They came out of the fire; they were saved. Separate they would have died; together they found the way out.

A community is a community of blind people and crippled people. When a Buddha is there, there is no need. But when Buddha is gone, the master is gone, then the source of life disappears. The whole forest is on fire and everywhere there is darkness. Somebody is crippled and somebody is blind -- everybody lacks something. But everybody also has something. Then the community can arise.

That is the family of Jesus. He says:

> AND HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN!
>
> "And then," Buddha says, "a time comes when the community will also become dead. It will become a sect." The family of Christ will become Christianity; the family of Buddha, the sangha of Buddha, will become Buddhists. Dead: fellow believers, not fellow seekers. Nobody is going anywhere; they simply believe. The community is not a community at all now. They talk, they discuss, but nobody is ready to risk anything, to search, to inquire.

Then, DHAMMA. Then you have to take refuge, you have to surrender and take refuge, only in the pure principle of dharma. The pure principle, the basic law: what Lao Tzu calls tao, what Buddha calls DHAMMA, what Jesus calls the kingdom of God. Then you have to surrender to the unknown.

It will be difficult because Buddha is visible; you can touch him. The community is also visible. Not so enlightened as Buddha, but some fragments of life, some fragments of light, are carried by the community. You can put them together, a certain light can be created. But when the community has become a sect, a dead religion, an organization and not a brotherhood....

Remember, a brotherhood is not an organization. A brotherhood may be organized, but it is not an organization. It is fluid. A brotherhood is organized because of love: organization is a by-product, a consequence. But an organization is simply organization. It is forced, rigid. It exists not because of love but because of law.

Then one has to look to God, whom you cannot see anywhere, whose address is not known, whose whereabouts are absolutely unknown.

Jesus says:

> BEHOLD MY MOTHER AND MY BRETHREN!
>
> "This is my family, my community in which I am spreading my being, with whom I am sharing my new life, with whom I am sharing my new vision and my new eyes."

> FOR WHOSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.
>
> "Whosoever is ready to follow the path of God -- he is my mother, he is my brother, he is my sister." Jesus is saying, "Only those who are related to God are related to me. Now, no other relationship is possible."

Even if Jesus' mother wants to be related to him again, she cannot be related just because of the old relationship. She will have to seek a new relationship, and that new relation ship is possible only if she becomes attuned to God. Only through God, via God, can you be related to Jesus.

There is no other way.

If you come to me and you are really a seeker of truth, you immediately become related to me. Otherwise there is no relationship. Only via God -- you cannot be related to me directly. All direct relationship is impossible now. Unless you seek that which I have found, there is no possibility. There is no possibility at all.

It happens: many times people ask me -- just a few days before, Vivek was asking me -- "Why do we

never see any of your college friends, your school friends, coming to you? Why don't they come?"

In the first place, I never had many friends because from the very beginning only if somebody was a seeker was there a possibility of any friendship. There was no other way to relate to me. So -- very few friends. But even those are lost, because unless they now relate to my new reality there is no possibility. Either I have to come down to relate to them, which is not possible, or they have to come up -- which is difficult.

By and by, they have disappeared. They continue to think about me as of old, but that man is no more there; that man is dead. They would like to relate to me as of old, but that man is dead. How can you relate to a dead man?

So it becomes embarrassing for them. If they come, it becomes embarrassing. They don't know what to talk about, what to say. If they say something of the past and then they look at me, the whole thing looks absurd. It carries no meaning. At the most I can listen, but I cannot say a single word. Then they feel awkward.

They used to come; by and by they dropped. But my family has not dropped me. They have tried hard to cope with me. And they have tried hard to feel my new reality. That's a rare phenomenon. Jesus was not so fortunate as I am.

FOR WHOSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.
AND THERE WENT GREAT MULTITUDES WITH HIM: AND HE TURNED, AND SAID UNTO THEM,
IF ANY MAN COME TO ME, AND HATE NOT HIS FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BRETHREN, AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE.

Unless you deny your worldly family, you cannot be part of a spiritual family. Unless you deny the ordinary ties of the body, you cannot move into the world of the spirit. You have to leave behind the world of matter, the world of the body, to move into the world of the spirit.

AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE.

And until you die, you cannot follow. You have to die so that the new can be born in you. It can be born only when you are gone. It is not a question of transforming you, it is not a question of improving you, it is not a question of making something better of you. Howsoever better you are made, improved, modified, you will remain the same.

Your ego can be more polished. It can even be taught to be humble. You can be taught to be simple: you can live naked, with no clothes. You can be taught to be nonpossessive: you can leave the whole world. But if you remain the same, your non-possessiveness will not help much; your nakedness will not help much. Your nakedness will become a new clothing for the ego.

Now the ego will be satisfied that "I have renounced all. I don't possess anything. I have left my family" -- but the'I' will continue. And the'I' has to drop. Unless the'I' disappears, you will not be empty enough for the divine to enter. You will not have enough space for Him.

That is the meaning of Jesus when he says: AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE. To be a disciple is to die in the master and to relive in the master. It is to drop totally dead in the master so that his life flame can give you a new light and a new life.

Until you die, nothing is possible. And that is the great fear. You would like to be improved, you would like to become better. Then don't come to a man like Jesus. He is not interested in bettering you, he is not interested in renovating the old house. He says, "We will demolish and we will make a new one," because if you renovate an old house it remains the old. It may deceive others, but it cannot deceive you. You know it is the old. The foundations remain the old, the structure remains the old. You polish it, you color it, you whitewash it -- a few patches here and there -- and then you think everything is new. It is not.

In life, never try to renovate, because something is fundamentally wrong. The base is wrong, the whole foundation is wrong. And on that foundation, you will remain wrong.

So I'm not interested in you becoming more religious, no. I'm not interested in you becoming more moral, no. I am not interested in you attaining a beautiful character, not at all. I am interested in you dying,

so that a newness rushes in you. Only on your death is resurrection possible. And that which will resurrect will be the divine. That will be the divine!

Once you are ready to die, moral/immoral, sinner or saint, are all irrelevant. Once you are ready to die, you have become capable. You open the door. You say to God, "Come in! "

But remember, God comes from the same door from where death comes in. If you are afraid of death you will remain afraid of God. God and death are two names of one phenomenon. If you are afraid, you interpret God as death. If you accept, you interpret death as God. Death itself becomes the beloved.

You wait. You wait as you would wait for your beloved. And death comes dancing! There is nothing like it. No longer can you conceive of anything which can transcend the beauty of it. Death becomes the beloved. Then death's garb is no more there. God is revealed!

This has to be done every moment, because every moment death knocks at your door. Every moment when you exhale, death knocks. Exhalation is death, inhalation is life. The first thing a child has to do is to inhale and the last thing the old man dying will do will be to exhale. With exhalation, death; with inhalation, life.

And this is happening every moment. Whenever you inhale, you are becoming alive again; whenever you exhale, again death. Death, life, death, life: that's how you move. They are two wings or two legs, two aspects of you. If you really die with each exhalation -- you relax and you surrender -- then with each inhalation you will revive. And you will feel such freshness that even the dew in the morning will be jealous! You will feel freshness such as the stars in the night feel.

That is eternal life. One who has learned the secret of how to die moment to moment has learned the secret of how to live eternally. Now death is impossible. Death is possible only if you resist it. It is in your resistance that death exists. Resistance is ego, death exists because of the ego. If you surrender, death disappears. Surrender is the key.

Jesus says:

AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE.

Not only does the father have to be denied, and the mother, and the sister and the brothers, but you have to deny your life also. Your life has to be denied so that God can live within you and through you. Both cannot live together within you, remember. Either you or God. You would like to also give Him a small room somewhere in your house, a small temple in a far corner of the house. You would like Him to live there, but that is not His way. He wants the whole house or nothing. This trick don't do.

I was staying with a friend. In the morning I saw him going to the garage. I asked him, "Where are you going?"

He said, "We have made a temple in the garage." They live in a palace and their God lives in the garage! Whom do you think you are befooling? And he was very happy. He thinks he is a very religious man.

The God lives in the garage, He's not even a welcomed guest. Even with a guest you behave well, even with a poor relative you behave well. Even a poor relative will feel offended if you put him in the garage. The God lives in the garage! He was very happy and he said, "We have made a very beautiful temple there. You come and see."

I said, "God cannot be there so I'm not coming. You go and do whatsoever you want to do, but this is not prayer."

God comes to you only when you completely give in, when you are completely empty and you say, "I am no more. Now you can come in." When you have vacated the throne, then only is He enthroned.

Come Follow To You, Vol 2

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YOU SAID, "TEACHING IS THE BEST WAY OF LEARNING BUT YOU HAVE ALSO SAID, "THE WORLD IS IRRELIGIOUS BECAUSE OF TOO MANY PREACHERS. "WOULD YOU PLEASE SPEAK ON THE SUBTLE DIFFERENCE BETWEEN HELPING OTHERS AND TRYING TO CHANGE OTHERS.

THERE IS A VAST DIFFERENCE, and tremendously significant, between trying to change the other and helping him. When you help somebody you help him to be himself; when you try to change somebody you try to change him according to your idea. When you try to change somebody you try to make a carbon copy of him. You are not interested in him. You have a certain ideology, a fixed idea, an ideal. You change him according to the ideal. The ideal is more important, the real man is not important at all.

In fact, trying to change the other according to some ideal is very violent. It is aggression, it is an effort to destroy the other. It is not love, it is not compassion. Compassion always allows the other to be himself. Compassion has no ideology, compassion is just a climate. It does not give you direction, it only gives you energy. Then you move. Then your seed has to sprout according to its own nature. There is nobody forcing anything on you.

When I say, "Go and help others," I mean: help them to be themselves. When I say, "The world is too irreligious because of too many preachers," I mean that so many people are trying to change, convert, transform others according to their own ideology. The idea should not be more important than the person. Even the whole humanity is not more important than a single human being. Humanity is an idea; a single human being is a reality.

Forget about humanity, remember the human being -- the real, the concrete, the throbbing, the alive. It is very easy to sacrifice human beings for humanity. It is very easy to sacrifice human beings for Islam, Christianity, Hinduism; it is very easy to sacrifice them for the idea of Christ, Buddha, Mahavir. Help, but don't sacrifice. Who are you to sacrifice anybody? Each individual is his own end. Don't use him as a means.

That is the meaning when Jesus says: "The Sabbath is made for man, not man for the Sabbath." Everything is made for man; man is the supreme value. Even God, the idea of God, is for man, and man is not for the idea of God. Sacrifice everything to man and don't sacrifice man to anything whatsoever. Then you help.

If you start sacrificing man, then you are not helping. You are destroying, you are crippling the other. You are violent, you are a criminal. So all your so-called mahatmas who try to change the other are criminals. One can just love, help, be ready to give unconditionally.

Share your being, but let the other move towards his own destiny. That destiny is unknown; nobody knows what is going to flower. Don't give a pattern, otherwise the flower will be crushed. And remember that each individual being is unique. There has never been such a being before and there is never going to be again. God never repeats, he is not repetitive. He goes on inventing.

If you are trying to make a man be like Jesus, you will be destructive. Jesus can never be repeated again. And there is no need. One is beautiful, many will just be boring. Don't try to make a man a Buddha. Let him become himself. That is HIS Buddhahood. And neither you know, nor he knows, what he is carrying within himself. Only the future will show. Not only will you be surprised; HE will be surprised when his flower opens. Everybody is carrying a flower of infinite potentiality and power, of infinite possibility.

Help, give energy, love. Accept the other and give him a feeling that he is welcome. Don't give him a feeling of guilt, don't give him the idea that he is condemned. All those who are trying to change him give him a feeling of guilt, and guilt is poison.

When somebody says, "Be like Jesus!" he has denied you AS YOU ARE. Whenever somebody says to be like somebody else, YOU are not accepted. You are not welcome, you are like an intruder. Unless you become somebody else, you will not be loved. What type of love is this which destroys you, and only when you become false, inauthentic...?

You can, authentically, only be yourself. All else will be false, all else will be just masks, personalities, but not your essence. You can decorate yourself with the personality of Buddha, but it will never touch your heart. It will never be related to you, it will not be connected with you. It will just be on the outside. A face, but never yours.

So whosoever is trying to make you somebody else and says, "I will love you if you become Buddha, Christ..." does not love you. He may be in love with Christ, but he hates you. And his love for Christ can also not be very deep, because if he has really loved Jesus, he would have understood the concrete uniqueness of every individual.

Love is a deep understanding. If you have loved one person, you have started a different quality of vision within you. Now you can see with a clarity. If you have loved Jesus, then whosoever comes before you -- you will see the reality of this man, of this concrete human being, of this potentiality herenow. And you will love this man, you will help this man to become whatsoever he can become. You will not expect anything else. All expectation is condemning, all expectation is a denial, all expectation is a rejection. You will simply give your love -- for no reward, for no result. You will simply help, with no future in mind.

When love flows without any future, it is a tremendous energy. When love flows without motivation it helps, and nothing helps like it. Once you feel that even one single human being accepts you as you are, you feel centered. You are not unwelcome in this existence. At least one human being accepts you unconditionally. That gives you a grounding, a centering; that gives you a feeling that you are at home. And the more you are at home, the more you will be closer to God, because deepest in your heart is He. When you are close to yourself you are close to Him. When you are centered, you are IN Him.

When you are far away from yourself, you are far away from God. The distance between you and yourself is the distance between you and God, and there is no other distance. So whosoever says, "Become somebody else," is throwing you away from God. You will become false, you will carry masks. You will have personalities, character, and a thousand other things, but you won't have a soul; you won't have the essential. You will not be an awareness, you will be a deception: a pseudo-phenomenon, not authentic.

So when I say help, teach, I'm not giving you the idea to teach them. I'm saying: just create a climate around people. Wherever you move, carry the climate of love and compassion, and help the other to be himself.

That is the most difficult thing in the world -- to help the other to be himself -- because that is against your ego. Your ego would like to make imitators of people. You would like everybody to imitate you; you would like to become the archetype and have everybody follow you. Then your ego would be very, very fulfilled. You would think of yourself as the blueprint and everybody just has to follow you. You become the center and everybody becomes the false.

No, the ego will not like the idea. It wants to change others according to you. But who are you to change anybody? Don't take that responsibility. That is dangerous; that is how Adolf Hitlers are born. They take the responsibility of changing the whole world according to them.

There is much difference between a Mahatma Gandhi and Adolf Hitler. But deep down, no difference at all, because both have ideas of changing the world according to them. One may be using violent methods, the other may be using nonviolent methods, but both are using methods to change the other according to themselves. One may be using the bayonet, the other is threatening you that "I will go on a long fast if you don't follow me." One may be threatening to kill you and the other may be threatening that he will kill himself "if you don't follow me", but both are using force, both are creating situations in which you can be forced to be something that you don't want to be, that you never wanted to be. They both are politicians. Neither Hitler loves you, nor Gandhi loves you.

Gandhi talks about love, but he does not love. He cannot love, because the very idea -- the ideal of how you should be -- creates trouble. There is only one way of loving people: to love them as they are.

And this is the beauty: that when you love them as they are, they change. Not according to you -- they change according to THEIR reality. When you love them, they are transformed. Not converted; transformed. They become new, they attain newer heights of being. But that happens in their being, and it happens according to their nature.

Help people to be natural, help people to be free, help people to be themselves, and never try to force

anybody, pull and push and manipulate. Those are the ways of the ego. And that is what all politics is.

IT IS BELIEVED THAT CHRIST WAS THE FIRST POLITICIAN OF LOVE IN THAT HE TRIED TO SAVE THE WORLD BEFORE HE HAD SAVED HIMSELF, AND THAT WE ARE HIS CHILDREN: POLITICIANS OF LOVE, SEEKING HEAVEN ON EARTH.

Politician, and Christ? Politics and love are impossible to be together. Love is anti-political; politics is anti-love.

I know politicians talk about love, but don't be deceived by their talk. They talk about peace and prepare for war. Never listen to what the politician says; always watch what he is doing. Whatsoever he says may be just a distraction, to distract you so you cannot see what he is doing. He goes on saying things absolutely contrary to what he is doing. That saying is a camouflage. It is a cover to hide.

That's why politicians go on talking -- so that you are not in any way helped to be aware of what they are doing. They distract by their talk. They don't communicate, they don't say much. In fact, they want to hide so that things are not known. They talk about peace and they all prepare for war. They talk about love and they all create hatred in the world.

But they are tricky, very diplomatic. When they say, "Love your country," they are saying, "Hate your neighbors." But they hide their hatred in the love of the country. When you say, "Love your motherland," nobody is going to raise any question about it. There is no question: everybody has to love his motherland. But deep down in the teaching of the love of the motherland, they are preparing you for war. Then you start hating the neighbors: they don't belong to your nation, they don't belong to your race, they don't belong to your religion. Love your religion -- then what will you do with people who don't belong to your religion?

Of course, it has to be understood that you will hate them. If you love your religion, you will hate other religions; if you love your country, you will hate other countries; if you love your color, you will hate people who are of a different color. If you really want to love human beings you have to stop loving the country, you have to stop loving the religion. you have to stop loving your color. If you really want to love human beings you have to stop all political nonsense.

But they are very tricky -- diplomatic. They talk about love and they sow the seeds of hatred, they talk about nonviolence and they prepare you for violence. They say they are preparing for war because without war. peace will be impossible. And they have talked such nonsense for so long that you don't even understand how contradictory they are. Then the whole humanity goes on moving in darkness.

Remember one thing: Christ is not a politician -- not even of love -- because politics is poisonous. It will poison love itself.

Christ is not a politician at all. I lad he been a politician, he would not have been crucified. Just a little diplomacy would have saved him. Just a little diplomacy: there was nothing much in it. But he was not a politician. That was the trouble. He was very authentic and true, not diplomatic. He said whatsoever he felt.

Look: your so-called mahatmas are politicians. They try to live according to their principles, they try to BE according to their ideology. Whatsoever they preach, they try to live it.

Jesus is totally different. Whatsoever he lives, he preaches. There is the difference. A Mahatma Gandhi looks almost like Jesus. He's not. He tries to live whatsoever he preaches, but the preaching is important. He wants others also to live according to his preaching. and he himself tries to live according to his preaching.

Jesus is totally different. He says and preaches whatsoever he lives. When you preach whatsoever you live, you are exposed. You are open and vulnerable. You are true to yourself, but then you start becoming unfit with the society. Society is politics, it is diplomacy. Many things are not to be said, many things have to be said which are not true.

When Pontius Pilate asked Jesus, "What is truth?" Jesus remained silent. He could have said something, he was an articulate man. He was a great poet in his utterances, he could have said something. And his whole life was depending on that. That was the last thing Pilate asked: "What is truth?" Jesus looked into his eyes and remained silent. Very undiplomatic, very nonpolitical. He embarrassed Pilate.

In that silence, Pilate felt very restless and uncomfortable. Jesus penetrated him deeply. His silence was something that he was saying from his heart.

But Pilate wanted words. Pilate was not asking, "Show me the truth!" He was asking, "What is truth? " He was asking for a definition. Jesus wouldn't give the definition because HE was truth -- and he was

standing in front of him!

He looked into his eyes. He must have stirred his soul. Pilate became uneasy. He turned away from Jesus. He said to the priest, "Take this man away and do whatsoever you like. Crucify him."

I always think about it. In that moment, Pilate must have felt as if he was being crucified in silence. Just think about Jesus looking at you. All your falseness, all your masks, fall away because they cannot be there when Jesus looks at you. Naked and nude you stand before him. Empty, with nothing.

Pilate was the governor-general of the Roman Empire. But inside, a poor man, a beggar. All that falseness cannot deceive Jesus; he penetrates deeply. All your worldly riches are useless. He looks deep down into you and the beggar is caught. The beggar starts becoming restless. This was not asked for.

If Jesus was a little diplomatic, he would have given a philosophical answer. Pilate was a student of philosophy; he would have understood. Jesus could have convinced him, argued, persuaded. Pilate may have saved Jesus his life. But rather than saying anything he created a climate, a situation in which Pilate became very restless.

Just think: Jesus is looking in you. Silence becomes embarrassing. This man seems to be dangerous, as if he is pushing a dagger in your heart. Suddenly Pilate must have felt the emptiness, the poverty that he was. He turned aside. He said to the priest, "Take this man away and do whatsoever you like." But he must not have slept that night, or even for months. Jesus must have haunted him.

A very nondiplomatic answer. Jesus should have said the same thing that Pilate believed. That would have been diplomacy. Politicians say only the things you already believe. Then you are with them. They don't disturb, they console. Their answers are like ointments.

Jesus' answer to the question, "What is truth?" -- his answer is like a wound in the heart. For his whole life Pilate must have been haunted by the silence. "What did this man mean? Why did he remain silent, why did he look so deeply within me? Why?" In his dreams it must have become a nightmare.

Jesus was not a politician, not even of love. Love cannot be politics.

Love is simple, not complex. Politics is very complex and cunning. Love is intelligence; politics is stupidity. Only mediocre people get interested in politics. Love is tremendous intelligence; it is understanding. When you love, you are transformed through it.

Politics is always concerned with the society, the nation, is always concerned with the collectivity. Love is always concerned with the individual. Love flows between two souls, there is no other way. Just like a river flows between two banks. Love flows between two souls. Love is individual, intimate, close.

It can flow between one individual and the whole existence, because the whole existence has a soul. That soul is God. But it cannot flow between one individual and society. Society is just a word. It cannot flow between one individual and humanity. Humanity is just a word. There is nobody to receive it, there is nobody to respond to it.

Jesus loved, but he was not a politician. And Jesus never tried to change the society, remember. That was a misunderstanding on the part of the priests: that he was trying to change the society. He was not trying to change the society at all. He was trying to change the individual. And that, too, not according to his ideology, hut according to the individual's potentiality. There are a thousand and one instances....

Jesus never condemns, Jesus never creates any guilt. Jesus never says, "That is sin. Don't do it." He reveals what is sin, but he never says it. He makes you understand what is sin, but he never gives you a dead dogma in the hand.

In life, dead dogmas are useless. Only an alive consciousness is useful because every moment the sin and the virtue changes. Something was a virtue in the morning. It may not be virtuous in the evening. It depends on you, on others, on circumstances. It is not a dead thing that you can carry with you. It is changing every moment. Unless you have a flexibility, a sensitivity to change with life, you will not be able to know what is sin. Every moment life goes on moving. Something was virtuous in a certain moment. The same thing can become a sin in another moment. So no dogma is possible.

Jesus gives a sensitivity to people. an awareness, a mindfulness, a meditation, so that they can feel their way, so that they can understand every situation and respond accordingly. If you go deeply into Jesus you will understand only one thing: that to act with awareness is virtue and to act with unawareness is sin. Sin is not a quality of any act. Neither is virtue. Sin and virtue belong to the presence or absence of awareness. It is not WHAT you do which is sin or virtue. it is HOW you do it: aware or unaware. It doesn't depend on the action. It depends, deep down, on the consciousness -- what quality you bring to it.

Jesus loved. That was one of his crimes: that hc loved. A rabbi should preach, he should not love. A

religious man should become an example, and induce and seduce people to follow his example. He was not an example at all. In the ordinary sense, he was not creating any ideal of his own. He was simply helping people to be more prayerful, to be more mindful, to be more watchful. And he lived, and loved.

He lived like a very ordinary man. But with very extraordinary awareness. He lived like a Zen master. Jews could not understand him, or only later on. Hassids would have understood, but they came very late. They would have understood him, they would have understood him absolutely. He was a Hassidic master, or a Zen master.

But his followers also misunderstood him. They thought that he was a politician and he had come to change the society. His enemies also misunderstood him.

The same has happened again and again. I am here. I am not interested in society at all, not a bit. But the politicians go on thinking that I'm planning in some way or other. I'm a conspirator and I'm planning something in secret way.s to change the society or the government. It is difficult to convince them that I'm not interested at all in their government or in their society. They can go on playing with these stupid toys. I'm not interested.

But they cannot understand because it is beyond them. They cannot see the point: that somebody is not interested in government, in governing people. They think there must be some deception; something is hidden behind it. They think my talk about religion -- changing the individual, loving the individual -- is just a facade. Behind it there must be politics. They can understand only politics, and they will see politics everywhere.

It is understood. I can understand it. They cannot go beyond their own minds. It is just like a pickpocket who comes to see a saint. He cannot see the saint, he only looks at the pockets. He is a pickpocket.

You walk on the road. Different people look at you in different ways. A shoemaker looks at your shoe and understands you according to the situation and the condition of the shoe. If the shoe is in a bad condition he knows that your economic position is not okay. If the shoe is not polished well he knows you may be unemployed. He need not see your face; he just Looks at your shoe.

If a man has been working on shoes for thirty, forty years, he becomes almost a psychologist. From the shoe he can say everything: what your financial position is, what your status in society is. Even what your mind is right now. When you are happy, you walk differently. When you are unhappy, you drag. The shoe can show that you have been dragging for long, as if you are pulling the whole load, the weight.

The shoe can show whether you are in love or not. Have you watched? When you are in love, you polish your shoes. Everything becomes significant. Some human being has become interested in you. Now everything is significant. When nobody loves you, you become careless. Who bothers whether the shoe is gathering dust? Let it gather. Nobody is interested in you -- why should you be interested in the shoe?

A policeman has a different type of shoe than a schoolmaster. You can see the shoe and you will know which is which. The policeman has to be violent, his shoes will show that he is violent. A schoolmaster is just a schoolmaster. The shoes will tell the whole story.

A shoemaker looks at the shoe, a pickpocket looks at the pocket, a hairdresser looks at the hair. He knows whether you are a square or a hippy. Your hair will show it. And this is not new. In India one of the names of Krishna is Keshava. Keshava means'long-haired'. He was the first hippy in the world.

When a politician looks at a Jesus, or at me, immediately his understanding is political. He becomes afraid, he thinks a competitor has come. But Jesus is not a politician, a man who knows love cannot be a politician. Why? -- because politics is ambition; love is nonambitious.

Politics is a way to rule over others. Love never wants to rule. The very effort to rule and possess and be powerful is violent. It is part of hatred. Love gives, and gives unconditionally. Love does not possess. Love is not a monopoly, is not a power-lust.

How can love be politics? Please don't use that word with Jesus. He's not interested in changing the society. He is interested in changing the heart, the heart of man. Maybe society is changed through it, but that is irrelevant. It can happen as a consequence, but that is not a concern.

If the heart of man changes, the society is bound to change, because with a different man a different society will arise. But that is a consequence. Jesus is not interested in that. His whole interest is in how the kingdom of God can be felt within. That's why he goes on insisting, "The kingdom of God is within." It has nothing to do with the without. Politics is without; religion is within.

Love gives, politics takes; love shares, politics has nothing to share. It tries to possess.

OSHO, I DON'T KNOW WHO I AM. I FEEL LIKE I NEED GROUNDING AT SOME LEVEL. IS THERE NO PLACE FOR GROUNDING?

It is good that you don't know who you are, because all that you know will be wrong.

The depth of your being is indefinable. It has no name, no form. The innermost of your being is always unknown and unknowable. Socrates said, "Know thyself!" Not that you can know. He's saying: "Try to know yourself, and one day you will know that it is impossible to know." And when you come to a point where all knowledge disappears, and you stand in deep ignorance before yourself, that is the most beautiful experience, the greatest ecstasy.

Just think: if you can know yourself, by knowing you will become limited. You will become a commodity. By knowing about yourself you won't be happy; you will become very ordinary. Once known, you are finished with yourself. Then what will you do with it? Inquiry finished, you will be bored with yourself.

Your being is a mystery. The more you know, the less you know it. The deeper you go, the more you see the infiniteness. The depth is such that you cannot touch the bottom of it -- never. People who think they know themselves are very superficial. People of depth always become aware of something unknown. And it is beautiful because the unknown is always alive, the unknown is always infinite. The unknown is eternal.

Socrates said, "Know thyself!" He means: try to know thyself. Not that you will be able to know. And after Socrates, a Roman, Marcus Aurelius, said. "Be thyself!" He is better than Socrates. To know thyself is impossible, but to be thyself is possible. There is no need to know. Just be. Knowledge is irrelevant; being is enough. Just BE yourself.

So don't try to find a definition of your being. It is impossible. Live it, you can. Know it, you cannot. But why be bothered about knowing? Is not being enough?

There is an urge. a deep urge, a curiosity to open and know every mystery. But that urge is going to fail as you move within. If you move without, that urge can be fulfilled -- a little. Science can fulfill your urge because something can be known about matter. But that, too, I say'just a little'. If you go deeper, there also the unknown comes to be encountered. The deeper you go, the more knowledge becomes shaky. The deeper you go, the more everything is blurred.

One of the greatest scientist of the West, Eddington, has written in his autobiography that "When I started, the whole world looked like a mechanism. When I started working, searching, inquiring, the world looked like a great mechanism, and I had the idea that someday or other the mechanism would be known."

He thought that existence could be divided in two categories: the known and the unknown. Known: that which we have known; and unknown: that which we will know someday or other, it is only a question of time.

At the end of his life he said, "Now life appears to be divided into three categories: the known, the unknown, and the unknowable." This unknowable.... The known and the unknown we can understand. It is only a question of time before the unknown can become known, because one day the known was unknown. But the unknowable? That which cannot be known, which is impossible to be known? With that category, religion enters in.

Then Eddington said, "Now as I look at the world, it doesn't look like a mechanism. Rather, it looks like a thought. Very mysterious." Had he lived a little longer. he would have certainly said that "Now it does not even look like a thought, because a thought has a structure, a logic. It looks like a poem or a song."

And a song just like birds sing in the morning. Beautiful -- but you cannot make anything out of it. Beautiful AND meaningless. Tremendously beautiful, it can be enjoyed. But the meaning? There is none.

This is my understanding: unless you can enjoy the meaningless, you will never become religious. God, to me, is the meaningless beauty that surrounds you, the meaningless song that is heard all around: the meaningless murmur of a brook, the meaningless whisper of the winds, the meaningless silence of the stars. Tremendously beautiful, but meaningless. Why do I say meaningless? Because it is unknowable.

A thing remains meaningless unless it is known. Once you know, then it is meaningful. And I tell you, stars are mysterious, but they are nothing compared to your inner being. Rivers are mysterious, but they are nothing compared to your inner stream of consciousness. The Himalayas are mysterious, but nothing as compared to your inner peaks of ecstasy.

Be, rather than know. Marcus Aurelius looks to me to be of more and deeper understanding when he says, "Be thyself!" than Socrates when he says, "Know thyself!" Though I know well that you cannot be

yourself unless you try the Socratic dictum: know thyself! Try to know. You will never be able to know, and by and by, you will drop the inquiry of knowing and you will start being. Knowing is philosophy, being is religion.

One of the greatest American Christian theologians of this century, Paul Tillich, was once asked -- at the end of his life, somebody in Santa Barbara, a student, asked him -- "Sir, do you pray? "
He said, "No, I meditate."

But if you ask me, I will say, "No, I don't even meditate. I just am."

Prayer is duality: you and God. Without God you cannot pray: the other is needed. It is a dependence. Right is Tillich. He says, "No, I don't pray." The answer is not Christian, the answer is Buddhist. He says: "I meditate."

Meditation is a freedom -- freedom from God also, because-even He is not needed. You cannot pray without God, because to whom will you pray? To whom will you raise your head? To whom will you raise your eyes? To whom will you talk, with whom will the dialogue be? A God is needed. Maybe He is there or maybe He is not there -- that is irrelevant -- but prayer requires a God.

It is a dependence. Without God, the man who is praying will immediately stop praying. If there is no God -- or the news comes that He is dead, or has been assassinated or something like that, or just died of old age -- the man who is praying will immediately stop, will throw his rosary and will say, "Finished! Now there is no point. To whom to pray? "

Prayer is a dependence. That is how Buddhism goes higher than Christianity. Even if God dies, it will not disturb the man who is meditating. He will say, "It is okay. It matters not whether He is alive or not. It was never a requirement to me. I am enough unto myself."

The man who meditates, meditates alone. But if you ask me, "Do you meditate, Sir? " I will say, "No, I don't even meditate. I just am" -- because in meditation some activity is involved. The other is not there, you are not in a dialogue, but you are doing something. The doing is there. The doing becomes the other: the doer and the doing. You are meditating.

Meditation is an action, you are doing something. Sometimes you meditate and sometimes you don't meditate. That is not worth much because something that sometimes is, and sometimes is not, cannot be your nature. Your nature is always there, it does not depend on any doing.

I just am. And that is the greatest prayer, that is the greatest meditation. That is what Zen masters say. If you ask them what they do they say, "We chop wood, we carry water. When we feel hungry we eat, and when we feel tired we sleep." This is what I mean when I say I am. Even the dependence on doing something is no longer there.

Prayer needs the other, meditation needs action -- being needs nothing. And when you are in tune with that which needs nothing, then for the first time you are in tune; then for the first time you are grounded.

You ask me: "Osho, I don't know who I am." There is no need. There is no need to know who you are. The only need is: don't be anything else. just be that which you don't know you are. Lust be that. Don't move outside it. There is no need to know it because you ARE it already. Whether you know it or don't know it, makes no difference. Knowledge will not add anything to it. Not knowing will not take anything out of it, knowing will not add anything to it, so what is the point? You ARE!

Call the rose by another name, it remains a rose. Whether you know the name of the rose or not, it remains a rose. And whether you call it'rose' or don't call it'rose', the rose is not bothered. It is. Emerson says somewhere in his diary that "Outside my window the rosebush is blooming. The rosebush is not bothered with who it is. The roses are not comparing themselves with other roses of the past and they are not thinking of the future roses. Just in this moment they are with God. This day, they are with God."

In your being, you ARE God. I will not even say with God. In your being, just this very moment, you are God, you are divine. No knowledge is needed.

Don't be worried about it. Nobody has ever known who he is. He is! And all those who have said that they know are just repeating cliches. They must have read it in the scriptures. But those are only words. You can say: "I am BRAHMA," or "I am ATMAN," or "I am the supreme self," but these words are cliches. They are ugly. They don't say anything, they don't mean anything.

"I feel like I need grounding." Yes, that's good. You need it. But grounding has nothing to do with knowledge; grounding has something to do with being. That's why I say Marcus Aurelius is better than Socrates when he says, "Be thyself!"
"Is there no place for grounding? " Place is part of space. Time and place are not there in being -- space and

time both disappear there. You will be grounded only when you come to a certain state within: where you cannot say who you are, where you cannot say where you are, where you cannot say when you are. Everything has stopped; time does not move. The clock may be moving: tick-tock, tick-tock; it may be moving. You can listen, but time does not move -- only the futile gesture of the clock. Something deep within you has stopped. That is the point I call'the point of no-when'.

And there is no space. You cannot say where you are, the where is irrelevant. You cannot show on the map where you are. You are no more on the map, you don't belong to the map. You are no more part of the measured, you are no more part of the charted. You are transcendence.

You can look at space, but you are not in space; you can look at time, but you are not in time. Then you are grounded. This is what I call'being'; this is what Jesus calls'the kingdom of God': this is what Buddha calls'nirvana'.

Yes, you need grounding. But it would be better to say, "You are already grounded. You just need awareness." How can you be if you are not grounded? You are already in God. I-low can you be otherwise? There is no other way to be, that is the only way there is. But you are not aware. Become more and more alert, watchful. No need to be worried about knowledge: who you are. Just become aware,

Whosoever you are: X,Y,Z -- that unknown acts. Whosoever you are, just become alert and aware. Let that unknown within you, or unknowable within you, not fall into a stupor and sleep. Awake it. Don't allow it to move into dreams anymore. Shake it out of sleep and suddenly you will see that you are already grounded. In fact, whatsoever is needed is already there. Just a turning about is needed.

That is what Jesus means when he says, "Return! The kingdom of God is at hand." He's talking about your hands. The kingdom of God is always at hand. Just stretch your hand a little and you will be able to touch it. That stretching of the hand is what I mean by awareness.

HAVING NEVER HAD THE OPPORTUNITY TO TRULY FALL IN LOVE, TO KNOW THAT SURRENDER, IS THAT KEEPING ME FROM TRULY FALLING IN LOVE WITH YOU, BEING IN THAT MAD STATE OF LOVE? IS IT ENOUGH JUST TO FEEL QUIET LOVE, RESPECT -- THOUGH NOT NECESSARILY THAT ODD FORM OF INSANITY?

Don't be worried. Because you must be comparing yourself with others, that creates the problem. This is YOUR odd kind of insanity.

Everybody has his own way of being in love. Never compare it. Somebody may be dancing, may be ecstatic and singing, and somebody else may be sitting silently with closed eyes. Both are mad in their own ways. Don't think that you are not mad and the one who is dancing is mad, because one who is dancing will think, "Are you mad? You have fallen in love and are still sitting with closed eyes? What are you doing there? Dance!"

Everybody has his own way of madness also. Just as nobody has the same face as you, nobody has the same eyes as you, nobody has the same fingerprints as you -- nobody has the madness that you have. Everything is unique.

Everybody falls in love in his own way. And it is good; it has to be so. Never compare. With comparison the trouble arises. Then you feel that you are missing something. Your love is calm and quiet and respectful. Then you start thinking there must be something wrong. Why are you not so passionately in love? Why are you not like a storm, why are you blowing like a small breeze? But that is your way. And God needs both. Storm and storm and storm.... He also needs a little rest. A little breeze is always handy.

Don't be worried. This is how God is happening to you. Never compare. Just look within you and enjoy whatsoever is happening so it can happen more. Enjoy it, delight in it, and it will happen more. You may become even more gentle; even the breeze may disappear and stop. It has happened that way also. There are as many ways towards God as there are seekers. Everybody has his own way and there are no superways, remember -- no superhighways. Everybody walks on his own path.

In fact, the path is not found ready-made. You create it by walking, and it disappears when you have gone on ahead. Nobody else can walk on it; it is never left behind. It is just like the birds flying in the sky. Once they have flown, they don't leave any footprints. Nobody can follow it. There is no need.

Don't compare. Be contented with yourself. Enjoy, delight -- help yourself to be yourself. This is YOUR way.

I WAS NOT LOOKING FOR YOU, AND YET YOU FOUND ME. I WAS NOT DESERVING. THERE ARE OTHERS I KNOW WHO HAVE TRIED HARDER TO FIND THE TRUTH. WHY HAVE I BEEN SO LUCKY?

Because you are so humble.

It is possible that you may be trying hard, but the effort comes out of the ego. You may not be trying, you may be simply waiting, but that waiting can come out of humbleness. Effort, with ego, will fail. Even no effort, with humbleness, will succeed. If you feel that "I was not looking for you, and yet you found me," if you feel "I was not deserving" -- that's how you have deserved it. That's how!

Feeling that you were not looking for me, I have found you. Your deep humbleness, deep humility, has created the situation. It is only in humbleness that a master is found, it is only in humbleness that the divine happens.

Your effort is of no use because it is YOURS. The'you' is too much. That will hinder the path.

BEFORE YOU FOUND ME I HAD ALREADY RENOUNCED MY FAMILY. RACE AND RELIGION. NOW IT HAS ALL CHANGED. I HAVE NEVER FELT SO AFFECTED AS NOW, SINCE MY PARENTS AND SISTER ARE SANNYASINS TOO. SOMETHING SPECIAL AND INDESCRIBABLE HAS HAPPENED BETWEEN ME AND THEM, I FEEL. AND IN JUDAISM I FIND MYSELF AND ACCEPT MYSELF. WHAT IS HAPPENING?

This is what should happen.

Jesus says, "Hate your father, hate your mother, hate your brethren and sisters." He cannot teach hate -- he must be using hate as a means towards real love. And this is what has happened. You had already renounced your family, race and religion, but that renunciation must have been out of ego. It was not a rebellion; it must have been a reaction. You must have done it without knowing what you were doing.

It may have broken you away from the family, but it didn't join you with the greater family of existence. It separated you from the family, but it simply separated you. It was just a divorce it was not a marriage to the greater. It was impotent.

Then you came to me. You became different. You meditated, you became a little more alert and then, by and by, your change became a magnetic force to your family also, whom you had renounced. Then your father, your mother, and your sister also came.

It simply happens that if you are changed you become a magnetic force. And of course, those who have been related to you very deeply are affected immediately. If one person in the family changes, the whole family is affected immediately, They may start defending. That, too, is the sign. They may start fighting. That, too, is a symbol that they are being affected. Now they cannot remain the same; something has to be done.

They came, they also changed, and you again became a part of your family, in a totally new dimension. The marriage has happened now in a totally new dimension. Now your family is just part of the greater family I'm creating -- of the greater sangha, the community that I'm creating. Now, through me, you have become joined again.

That's why Christians go on signing their signatures: "Yours in Jesus." That is very meaningful. Now there is no other bridge. If you love Jesus, Jesus has become the bridge. You may have been a friend to somebody. Then Jesus came to you. Now the friendship has taken on a totally different meaning, a different poetry. Now you are no longer directly related to the person. Jesus is always somewhere by the corner, Jesus is always somewhere in between, flowing. Now the friend is no more an ordinary friend. He has also become divine through Jesus, and you say, "Yours through Jesus."

This will happen to you all by and by. You will be rejoined to the same family you renounced, through me.

THE LAST FEW DAYS THIS HAPPENS: WHENEVER I FEEL I NEED TO BE IN TUNE WITH MY CENTER, IMMEDIATELY I SEE THE IMAGE OF A VERY CALM, DEEP LAKE SURROUNDED BY MOUNTAINS. ALL IS PEACE AND IN DEEP HARMONY. I SEE MYSELF SITTING EITHER ON THE BORDER OF THE LAKE OR ON THE MOUNTAINTOP -- JUST SITTING AND WATCHING IN CALM HAPPINESS. THERE ARE ALWAYS WHITE AND BLACK BIRDS SILENTLY FLYING AROUND. THE PLACE IS NOT FROM THIS

WORLD, AND YET IT IS FROM THIS WORLD. THE IMAGE CENTERS ME IMMEDIATELY. I SEEM TO NEED IT, BUT STILL IT FEELS A BIT CHILDISH; AND ALTHOUGH IT DOESN'T FEEL LIKE I AM DOING SOMETHING. I AM YET DOING. PLEASE COMMENT.

This is good -- healthy and wholesome. This is one of the old meditation techniques. You may not be doing it knowingly, but you may have done it in some past life. It may have simply surfaced again. But it is one of the most beautiful techniques. As far as techniques go, this technique also goes.

Use it. And don't feel it is childish because all happiness is childish, all joy is childish, all delight is childish. Enjoy it; become a child. And when the work is done, the technique will disappear. When the work is done, the picture of the lake and the mountains and the birds will disappear by and by. The picture will disappear but the calmness will remain. The lake will go but the rippleless lake of your consciousness will be left behind.

Enjoy it as much as you can. This has something to do with your past. You may have done it before. Now it has again surfaced. It happens: if people have been doing certain methods in their past lives and they have been left incomplete, when they meditate again, suddenly some technique erupts, surfaces, and possesses them completely. Then you are not doing it. It is happening.

And that is one of the most significant things to be understood. If a method happens to you without doing, that is the method for you. When you do something, it is different; when it HAPPENS, it is totally different. When it happens, it is nearer to the heart. When you DO. it is nearer to the head.

Allow it, enjoy it, let the scenic beauty of the lake completely surround you. Forget yourself; be in it totally. It will center you. And once the work is done, all pictures will disappear. When only you are left -- the lake is no more, the birds are no more; nothing is there to be seen, only the seer is left -- then the real meditation happens. That's what I call'being', just being. That is the ultimate.

But this technique can be helpful. When it is happening by itself, it can be very helpful. Allow it. It is healthy and wholesome. And don't think it is childish. All beauty, all happiness, all ecstasy is childish. God is childish!

Come Follow To You, Vol 2

Chapter #7
Chapter title: He that heareth the word

6 November 1975 am in Buddha Hall

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MATTHEW I3
10 AND THE DISCIPLES CAME, AND SAID UNTO HIM, WHY SPEAKEST THOU UNTO THEM IN PARABLES?
11 HE ANSWERED AND SAID UNTO THEM, BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN.
12 FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN, AND HE SHALL HAVE MORE ABUNDANCE: BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH.
18 HEAR YE THEREFORE THE PARABLE OF THE SOWER.
19 WHEN ANYONE HEARETH THE WORD OF THE KINGDOM, AND UNDERSTANDETH IT NOT, WHEN COMETH THE WICKED ONE, AND CATCHETH AWAY THAT WHICH WAS SOWN IN HIS HEART. THIS IS HE WHICH RECEIVED SEED BY THE WAY SIDE.
20 BUT HE THAT RECEIVED THE SEED INTO STONY PLACES, THE SAME IS HE THAT HEARETH THE

WORD, AND ANON WITH JOY RECEIVETH IT;
21 YET HATH HE NOT ROOT IN HIMSELF, BUT DURETH FOR A WHILE: FOR WHEN TRIBULATION OR PERSECUTION ARISETH BECAUSE OF THE WORD, BY AND BY HE IS OFFENDED.
22 HE ALSO THAT RECEIVED SEED AMONG THE THORNS IS HE THAT HEARETH THE WORD; AND THE CARE OF THIS WORLD, AND THE DECEITFULNESS OF RICHES, CHOKE THE WORD, AND HE BECOMETH UNFRUITFUL.
23 BUT HE THAT RECEIVED SEED INTO THE GOOD GROUND IS HE THAT HEARETH THE WORD, AND UNDERSTANDETH IT; WHICH ALSO BEARETH FRUIT, AND BRINGETH FORTH, SOME AN HUNDREDFOLD, SOME SIXTY, SOME THIRTY.

JESUS IS LIKE A DIAMOND. Every facet of him contributes to the brilliance of the whole. To the sorrowing, he brings solace; to seekers, he brings knowledge; to the poor, he brings the kingdom of God; to the rich, he brings poverty of the spirit; to the strong humility; to the weak, strength. He's many things, and he's different to each one who comes to him. He has many faces, many aspects, and it has to be so.

The same is with Buddha, the same is with all those who have awakened, because when they talk to YOU, or relate to YOU, they talk to you and they relate to you. They respond. They cannot give more than that which you can take: they cannot give you that for which you have not asked; they cannot give you that for which you are not ready. They can only give you that for which you have come.

It depends on you who Jesus will prove to you to be. He is a response, he reflects you. Remember this. Because of this, many complexities have arisen. Many people will give you different reports. They all are true -- and no one is totally true. They all talk only of facets, parts of Jesus that have been revealed to them. Hence so many stories....

Buddha died and immediately there was great turmoil amongst his followers. The sangha divided into many parts. The community could not remain one because there were different reports -- as if Buddha was not one man but many. He was one, absolutely one, but he reflected so many people that they knew him in different ways -- according to their capacity, according to their receptivity, according to their readiness. They all said different things. Not only different, but quite contradictory to each other. The community had to divide.

The same happened with Mahavir: the community had to divide. The same happened with Jesus: the community could not remain one. And the reason is: Jesus is different to different people. He has to be, he is just a pure mirror. You come and he reveals your face to yourself. He exists so that you can realize yourself, He has no other idea to force upon you, He has no idea at all, he is simply a helper. If you come to him in search of knowledge, he will reveal that to you. If you come to him in search of love, you will be benefitted by his compassion and love. If you come to him as a sinner, he will give you salvation. But it depends on you; he echoes you.

This has to be understood. Then these sutras will be very simple.

AND THE DISCIPLES CAME, AND SAID UNTO HIM, WHY SPEAKEST THOU UNTO THEM IN PARABLES?

The disciples were noticing that whenever he talks to the masses, he always talks in parables. Whenever he talks to them in privacy, he talks differently.

It has to be so. A disciple is different. A disciple is one who has committed his a]l. He's not just a follower. A follower is one who is impressed and still hesitating. And the ordinary masses are neither followers nor disciples. They may be curious to know who this man is, they may be intrigued by this man, they may be amused by this man -- a few of them may become followers later on and a few of the followers may become disciples later on -- but the masses are still not related to him.

They have come to him as curiosity seekers, just by the way. Somebody has told them, "Here comes Jesus. A great man, the son of God," and they got interested. They may lose interest again, they may go on their paths and forget everything about him -- or. at the most, he may remain a beautiful memory -- but he will not be a transformation to them.

So these are the three types of people to whom Jesus is relating: the masses, the followers, and the disciples. The disciples are a chosen few. The disciples are those who have come to decide that this man is their salvation, and they have staked all that they had. Now they are ready to die for him. If they live, they will live for him; if they die, they will die for him. Now there is no turning back. They have come to the point of no return. They watch this man, they love this man -- now this man has become their very life. The

innermost secrets can only be revealed to these disciples.

The mysteries can be revealed only to those who are so ready that even if death is needed they will not shirk, they will not hesitate. And death is needed. To know the ultimate secret you will have to die, and until you die that ultimate secret cannot be born within you. To receive him, you will have to disappear. So only to these few disciples can the truth be revealed in its directness, in its immediacy.

To the followers: something of the truth, but not direct; something of the truth, but not immediate; something of the truth, but garbed; something of the truth, but hidden. They will have to work. Only then will they be able to know what has been said to them.

To the masses: just parables. Parables are faraway echoes of truth. If somebody insists, then there is a thread in the parable. I use the word SUTRA. It is a Sanskrit word. It means'the thread'.

It is very significant. When I say'these sutras', I mean'these threads'. If you catch hold of them, you can reach to the ultimate. They are like arrows from the ultimate which have reached to your heart. If you follow the path of the arrow backwards, you will reach to the ultimate. These are threads, sutras.

A parable is a sutra. It simply gives you a thread, a hint, an indication. A very subtle hint and a very delicate thread it gives to you. You have to be in search. Then the parable, by and by, will reveal its treasure to you. It is not revealed on the surface. If you take the obvious as the actual, it will just be a beautiful story. If you are deceived by the obvious, you will lose track of the hidden, The obvious is not the actual in the parable. In the parable it has many coverings. You will have to uncover; you will have to work hard.

I have heard a true story about a man who had parked his car in front of a supermarket. When he came back, his car was almost destroyed. Somebody has crashed into the car: the front was completely gone. And there was no visible sign of the other car or the other man. His heart sank.

Then he found a small piece of paper tucked under the windshield wiper. He felt happy: the man had left his address and name. He took out the.scrap with trembling hands. He opened the paper. It was written on the paper: "While am writing this note to you, at least two hundred people are watching me, They all think that I am writing my name and address. I am not! " That was all. The obvious is not the actual. And they believed, those tWo hundred persons, that he had written his address and name and tucked the paper under the windshield. The man is gone... those two hundred people are gone. Nobody bothered to see what he had written.

If you take a parable as the obvious, you will miss the whole point of it. The obvious i.s not the actual. The actual is hidden, very deeply hidden -- as if a diamond has been hidden in.side an onion. You uncover, you uncover: there are layers and layers of onion, and then the diamond is revealed.

A parable is a diamond hidden in an onion. The obvious is not the actual; the actual is totally different. A parable i.s a way of saying some truth of tremendous import, but in such a way that even a child can understand, can feel that he has understood. But a parable needs deep understanding to be discovered. A child can feel he has understood and even a very mature person may feel that something goes on eluding him. A parable is both simple and very complex. It is a story on the.surface; it is a secret within.

Jesus talked to the masses in parables, small stories. Ordinary people could understand them. And if you work on them, even extraordinary intelligences may miss the point. Nobody has talked like Jesus. His parables are the most beautiful in the whole history of the human mind.

Buddha tells stories, but they cannot be compared to Jesus' parables. Buddha's stories are plain. They say something, but whatsoever they say is obvious. They are not parables, they are stories. They are to explain something. He will say something and to make it explicit, he will tell a story. The story is secondary. The story can be dropped because he has asserted the truth first and then he explains the truth by a story. It is not a parable. When the truth is hidden in the story and is not asserted outside of it. then it is a parable.

Buddha's stories can be dropped, because whatsoever he has said in the stories he has said directly also. He will always say the truth first and then he will say the story -- to explain it. Buddha's stories are explanatory.

Jesus' parables are not explanatory. Whatsoever he wants to say, he says IN them. You have to dig deep, you have to move inside the story. A parable is like a Chinese box: box within box, box within box. You go on and you find another smaller box inside. A parable has many layers, as many layers as there are types of man.

Gurdjieff uses the categorization of seven types of man. The first type, number one, is body-oriented. If he listens to the parable, he will only touch the body of the parable, the surface. The obvious will be the actual for him. He will listen to the story, he will enjoy the story, he will go home and tell the story to his

children. They will also enjoy, and everybody will forget about it. It is a story: to be enjoyed.

Number two, the man who lives in his feelings, will suspect something deeper than the body. He will suspect some poetry in it, some romantic dimension will open to him. The parable will not be only a parable, a story; it will be a poem, a condensed poetry. He will enjoy it deeply. He will be thrilled, tears may come to his eyes. Or he may dance to it. But that's all. A good poem is also a good poem. It does not transform you. It gives a thrill, and it is gone. It is like a breeze that comes, touches you, refreshes you, and then it is gone.

Man number three, the rational man, will try to understand the meaning. The parable will become philosophy to him. He will rationalize about it and around it. It will be a dry thing, but he will make a theory out of it.

These are ordinary categories: man number one, man number two, man number three. They're all here: you can find these three types everywhere. This is ordinary humanity, the masses.

Man number four is not confined to the body or to the feelings or to the reason. Man number four has risen above them. He has become an awareness, a watcher. He will understand the deep significance of the parable and the significance will be life-transforming, He will become a follower. He may become, later on, a disciple. He may be transformed totally.

AND THE DISCIPLES CAME. AND SAID UNTO HIM, WHY SPEAKEST THOU UNTO THEM IN PARABLES?

"Why don't you say things directly? Why are you indirect and indirect? Why do you go around and around? Why not hit them directly and say things directly? "

One very well-known Christian preacher, Harry Emerson Fosdick, has said that every man is an island. If you want to land on the island, you have to row around and around to find the right place for landing.

Yes, he's right. Every man is an island and if you want to make contact, real contact, you have to row around and around to find the right place and the right time to land. If you land from the wrong place you will be rejected; if you land in the wrong moment you will not be accepted. If you land from the right place, in the right moment, you will be a welcome guest; otherwise you will be an intruder. One h3s to wait. A parable is a going around and around the island of man to find from where to land.

But the disciples can't understand it. Why? Why does he speak in a different way to them? And whenever there are multitudes, why does he change his ways and start talking in roundabout language?

The disciples are those whose gates are open for Jesus. There is no need to go round and round. The disciples are those whose landings have been already found. They ARE in contact with Jesus; Jesus is always welcome, ALWAYS welcome. They are waiting, intensely awaiting him. They have become just a deep waiting for him. He's the bridegroom: they have become his brides. Their hearts are open. There is no need to go around and around.

But for the masses, each man is an island and the landing has to be found. And the right moment.

WHY SPEAKEST THOU UNTO THEM IN PARABLES?
HE ANSWERED AND SAID UNTO THEM, BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN.

To whom is it given to know the mysteries of heaven? To whom is it not given? Those who seek, those who knock at the door of heaven -- it is given for them. Those who are standing without knocking -- or those whose back is at the gate of heaven, or those who have become completely oblivious that heaven exists -- for them it is not given.

Unless you are moving in the direction of God, God cannot move in your direction. If you are moving against Him, how can He reach you? If you are closed to Him. how can He open you? If you are denying Him, how can He come and become a guest in your heart? No, then it i.s not given; heaven is not given to you.

Jesus said:

BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN.

But they can turn, they can start moving in the direction of God. It takes the same energy whether you move against Him Or for Him; the same effort is needed. In fact, to move against Him needs more effort because then you are moving against the current. To move towards God needs no effort because then you are flowing with the stream. There is no need for any effort.

People think that when somebody attains to God it is a miracle. That is not right. The miracle is that which is done by you -- that you have lost God. That's a miracle. That is something, a great achievement. It is so hard to go against, it needs so much effort, it needs so much struggle. And struggle for nothing, because in the end the hands are empty.

To achieve to God is to relax, to start flowing towards Him. You need not do anything. If you are just in a deep let-go, the river takes you over. God possesses you if you allow Him

"Repent, return, the kingdom of God is at hand." It has always been at hand, but you have become deaf to the message. You listen to it and yet you don't hear it. You hear it sometimes, but you don't understand it. There are a few moments when you understand it also, but you never bring it to y our life. It never becomes existential. It remains a fragrance in the mind and then disappears.

HE ANSWERED AND SAID UNTO THEM, BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN. BUT TO THEM IT IS NOT GIVEN.

"That's why I have to talk in parables to them." Only parables can they understand, only through parables will a possibility linger around them. They will remember the parable and in some moment of tranquility, calmness, collectedness, the parable may start functioning. The seed will remain with them and when the rains come, maybe it will sprout. It will wait for the right moment... and someday the right moment will be there.

They may be feeling happy, or they may be feeling very calm and quiet, or they may be feeling relaxed. Suddenly they remember the parable, and some new meaning arises. It was not there when they heard it because a meaning depends on your being; it depends on you what meaning you give to a certain thing.

I was reading a story. Two psychiatrists lived in the same building. Every evening they would come back from their offices and they often rode on the same elevator together. The elevator man was very much intrigued by one thing that happened again and again. The first psychiatrist, as he got out of the elevator, would invariably turn back and spit on the other psychiatrist. The other would smile, calmly take his handkerchief out of his pocket and wipe his face, or the tie, or the coat. Sometimes the elevator man even heard that he would chuckle to himself.

He got more and more curious. One day he could not contain himself. As he was closing the door on the first psychiatrist he asked, "For heaven's sake, doctor, tell me why your colleague goes on doing this to you."

The other psychiatrist laughed and said, "Oh, I don't know. This is his problem. How can I know? But why should

be bothered? Poor man, that is HIS problem."

Somebody spitting on your face.... Really, it is his problem; it has nothing to do with you. But you make it your problem. Then you are disturbed, then you are worried, then you start thinking of how to take revenge.

Can you see the point of the story? The meaning depends on you, the interpretation is yours. Even when somebody is spitting on your face you can laugh, you can smile -- you can even feel compassion for the poor man. He must be having a great problem, otherwise why?

A parable is just a seed given to you. How to uncover it, when to uncover it, will depend on you and your moods. Sometimes it happens that you may hear something today and you may not understand it. Years will pass and then suddenly one day you have understood it. Years have passed. What has happened in those years? You have changed. You have become more mature; you have gained more experience. You are no longer the same. The parable is the same, but you are no longer the same. Every moment you are changing, and a changed you will find a different meaning in the same parable.

Jesus talks to the masses in parables because they are not yet ready. Nobody knows when they will be ready. But something has to be given to them. A gift from Jesus: a parable. Right now they may be simply amused, simply delighted in hearing a beautiful story, but while they are delighting, the parable is entering within them.

Unaware, they have opened their heart. The parable will be there then. It will wait for its timing, its season. It will wait for the man to be ready. Then one day -- after years, and sometimes even after many lives -- the parable will come to a flowering, and the truth that the seed carried will be revealed.

To those who are ready, the truth can be said right now. They will hear it and they will understand it. But for those who are not ready, something has to be given to them also.

Then Jesus says a very paradoxical thing, one of the most paradoxical that he ever uttered -- but very significant. Always remember, whenever you find a paradox in Jesus, Lao Tzu, Krishna, remember, something very, very significant, tremendously significant, is being asserted. The greater the truth, the more difficult it is to assert it in ordinary language. A paradox has to be used for it because a paradox is a unity of dualism. It contains the opposites. And greater truths always contain the opposites.
Jesus said:

FOR WHOSOEVER HATH...

Listen to it well!

FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN, AND HE SHALL HAVE MORE ABUNDANCE: BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH.

Looks very cruel -- unkind, hard. We would have thought just the opposite: give to those who don't have, and if you want to take away, take away from those who already have too much. Jesus says just the reverse. He says: to those who have, more will be given: and those who have not, even that which they have will be taken away. This is one of the most fundamental laws. This is so.

In ordinary life, in the worldly life, just the opposite law functions. In ordinary life this is how we think: that a poor man should be given more. If you take away from the rich, nothing is wrong; but if you take away from the poor and give it to the rich -- can you conceive anything more wrong than this? You give to the healthy and take away from the sick?

Out of this law, communism is born. Communism says: give to those who don't have and take away from those who have. As far as this world goes it is okay, but in the other world, the kingdom of God, it is totally different. Only to those who have will more be given. And from those who don't have, will be taken away even that which they have. Why?

If you meditate, more meditation will be happening to you. If you don't meditate, even those few moments which happen on their own of calm, of quiet, will be taken away. If you are getting crystallized within you, the whole existence will help you to be deeper in crystallization. Everything will help to integrate you. If you are not getting crystallized and you are becoming a bigger and bigger crowd every day, everything will help to make you become even a greater crowd.

Whatsoever is happening to you in the inner world, existence helps it. Whatsoever. If you are growing inside, God helps you to grow more. If you are falling apart, getting split. getting fragmented, the whole helps you to become more fragmented. In the inner world you have to earn; you cannot get anything without earning it. You cannot get anything without working hard for it. You cannot get anything unless you deserve it.

FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN, AND HE SHALL HAVE MORE ABUNDANCE: BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH.

Jesus said to his disciples: "You have something. I give you more, I add more to it." More can be given only when you have something, because if you don't already have something, you will not be able to absorb the more that is given to you.

If you don't have anything of the inner consciousness and I give to you, it will be lost. It will be a wastage. To absorb that which is given by Jesus or Buddha, or by any master, you need a foundation. If you don't have the foundation already, nobody is going to give to you because that is sheer wastage. It may even prove dangerous. Whatsoever you get without earning it will be a danger to you because it will never become a part of you. It will be a burden. It can crush you, but it cannot help you to grow.

The more you absorb, the more will be flowing towards you. If you don't have, nothing can be added to it.

HEAR YE THEREFORE THE PARABLE OF THE SOWER.

And Jesus told them a parable:

WHEN ANYONE HEARETH THE WORD OF THE KINGDOM, AND UNDERSTANDETH IT NOT, THEN COMETH THE WICKED ONE. AND CATCHETH AWAY THAT WHICH WAS SOWN IN HIS HEART. THIS IS HE WHICH RECEIVETH SEED BY THE WAY SIDE.

Jesus is saying something which is very meaningful, but he is saying it in the language that was prevalent in those days. The language has become out of date now. But Christians go on insisting on it. That creates a very embarrassing situation. The meaning will never be obsolete, but language always becomes obsolete; it is no longer in fashion.
Jesus says:

WHEN ANYONE HEARETH THE WORD OF THE KINGDOM, AND UNDERSTANDETH IT NOT, THEN COMETH THE WICKED ONE -- THE DEVIL.

That is the language of those days. I here is no devil, there is no personality. There is neither personality in the devil, nor in God. Both are impersonal phenomena. But this is a way of saying something. And beautiful, very poetic. It is a parable.

Jesus says: "If you hear the kingdom of God" -- the word, the news, the good news -- "and you don't understand it, immediately the devil enters your heart and takes it away." This is just a way of saying something. Try to understand it.

Science, today's science, has come to know many mysteries of life, without understanding them. They have come to know, but they have not understood. The secret of atomic energy was known: immediately the devil entered: it could not help humanity. Such a great secret... it could not help. On the contrary it became destructive: Hiroshima and Nagasaki. And there is every fear that it may destroy the whole humanity. A secret is known, but not understood.

Whenever you know something, you attain to some power because knowledge gives power; knowledge is power. What will you do with the power if you don't understand? If you understand it, the power will be absorbed by you; the power will give you light. The power will become silence, the power will become a deep calm. The power will become humility, humbleness -- it will kill your ego.

But if you don't understand, then the power will become the ego. Then that power will become destructive to others. Then you will try to possess others; then the power will become political. That is the devil.

Let me say it in a new language. Whenever you don't understand a new secret, it becomes political: the devil enters in. When you understand. it becomes religious. Then God enters in. All that is known without understanding will always go into the hands of the politicians. They are the evilest forces in the world; they are always in search of more power. Scientists are serving politicians, not knowing what they are doing.

Unless you are deeply prayerful and meditative, any power that you attain is going to serve wrong purposes. That is the meaning of Jesus:

WHEN ANYONE HEARETH THE WORD OF THE KINGDOM -- the word of the kingdom is the greatest secret to penetrate to the innermost core of existence -- and understandeth it not, THEN COMETH THE WICKED ONE, AND CATCHETH AWAY THAT WHICH WAS SOWN IN HIS HEART. And he will be poorer because of it; he will be poorer than he was before. At least before, the wicked one had not entered in him.

People come to me -- sometimes for wrong reasons. I can understand, because people are wrong. How can they come for right reasons? I have to persuade them, by and by, to be here with me for right reasons.

Otherwise they can be here for wrong reasons. They come to me to attain more power. I have to persuade them that power is not good. "Rather, you work for silence."

Silence doesn't seem to be so attractive as power. Power is foolish but looks very attractive to the ego. They ask me, "If we meditate, will we become more powerful? If we meditate, will SIDDHIS come to us, will powers come to us? Will we be able to do miracles?"

This is coming to me for wrong reasons. This is all foolish, because even if you can do miracles, what is going to happen? You may attract a crowd, you may be worshipped, but you will remain in the ego. Crowds may come around you, but God will be far away.

Those who have been working deeply in the world of consciousness -- Patanjali or others -- have always warned disciples that sometimes, even without seeking, power comes on your path. Then beware! Don't start using it, because if you start using it, you will be distracted by it. Now you are no longer moving towards God. Now your path has changed; now you have taken a different track. You will be lost there.

THIS IS HE WHICH RECEIVETH SEED BY THE WAY SIDE. If you throw seeds and they fall by the side of the road, they will not be able to sprout. People will be always walking on them; they will be destroyed.

BUT HE THAT RECEIVED THE SEED INTO STONY PLACES, THE SAME IS HE THAT HEARETH THE WORD, AND ANON WITH JOY RECEIVETH IT;
YET HATH HE NOT ROOT IN HIMSELF, BUT DURETH FOR A WHILE: FOR WHEN TRIBULATION OR PERSECUTION ARISETH BECAUSE OF THE WORD, BY AND BY HE IS OFFENDED.

Then there is a second type who receives the word with joy -- but in a stony place. Your head is that stony place. You can listen to truth and receive it in the head. Head is very rocky, stony; it has no soil to help the seed to grow. You may rejoice that you have understood, but that understanding is not going to last very long. Sooner or later, that understanding will disappear.

Don't be intellectuals when you are near a man like Jesus or Buddha. They are not teaching philosophy and they arc not teaching any doctrine. They are teaching life... and life can be received only in the heart, not in the head.

The first, who Jesus calls THIS IS HE WHICH RECEIVETH SEED BY THE WAY SIDE, has not even received in the head. He simply listens. He listens from one ear and it goes out by another. He never receives anywhere; he's the worst. The second is a little better. He receives, hut receives in a stony place: in the head. The word enters into the head and becomes his reasoning, becomes an argument, a doctrine, a belief, a philosophy. Then, too, he may rejoice in it; he may be happy that he has understood. There are many here around me who think they have understood, and the seed has fallen in a stony place....

YET HATH HE NOT ROOT IN HIMSELF -- in the head there is no soil and the seed cannot find roots -- BUT DURETH FOR A WHILE -- the seed will remain there for a while -- FOR WHEN TRIBULATION OR PERSECUTION ARISETH BECAUSE OF THE WORD, BY AND BY HE IS OFFENDED.

Sooner or later, if the word has been understood, your life will start changing. You will become rebellious, you will start fa]ling off the society track. You will not be so much with the society as out of it. You will become a stranger in your own land. Then there is going to be trouble, persecution, tribulation.

And then... then you will betray the word. Because reason is not enough. Reason can carry the word if it is comfortable and convenient, but when trouble arises the reason will drop it and betray it. Only the heart can carry the word even when there is trouble, hardship. Even if death faces you, then too the heart will carry it. Only then can the seed have roots.

HE ALSO THAT RECEIVED SEED AMONG THE THORNS IS HE THAT HEARETH THE WORD; AND THE CARE OF THIS WORLD, AND THE DECEITFULNESS OF RICHES, CHOKE THE WORD, AND HE BECOMETH UNFRUITFUL.

Then there is one more type who heareth the word and who understands it in the reason -- or even allows a little of it to drop in the heart -- but he RECEIVED SEED AMONG THE THORNS. His heart is not pure, his heart is not solely and wholly devoted to the kingdom of God. He has a thousand and one desires, and there are many weeds growing in the heart. The seed is lost in those thorny bushes.

Unless God becomes your only goal, THE only goal; unless God alone challenges you and all desires drop. He becomes the only desire: unless He is your only love and there is no competitor to it -- you will lose the seed. You will not be able to grow and become a vast tree of the divine. It will not be possible.

You have many desires. Maybe God is also one desire in it. You have many loves. Maybe God is also one of them. But God cannot be one amongst many. Either He can be the only one or He will not be. You cannot divide your heart.

Sometimes people come to me and they say they have some other master. I tell them, "It is good. You go to your master, don't come to me. Or if you come to me, then come to me. Then forget your old master. If you are happy with your old master, if things are growing, go back with my blessings. If things are not growing -- as there is every possibility; otherwise why should you have come to me? -- then be courageous and drop completely out of the old relationship."

To be with a master, one needs to be wholly with him. Unless your heart is available to me completely and totally, the seed will fall in a thorny bush where many other plants are growing, and the seed may not have a chance to grow. The whole soil of your heart has to be cleared and cleaned before the seed can be sown.

HE ALSO THAT RECEIVED SEED AMONG THE THORNS IS HE THAT HEARETH THE WORD; AND THE CARE OF THIS WORLD, AND THE DECEITFULNESS OF RICHES, CHOKE THE WORD, AND HE BECOMETH UNFRUITFUL.
BUT HE THAT RECEIVED SEED INTO THE GOOD GROUND IS HE THAT HEARETH THE WORD, AND UNDERSTANDETH IT; WHICH ALSO BEARETH FRUIT, AND BRINGETH FORTH, SOME AN HUNDREDFOLD, SOME SIXTY, SOME THIRTY.

Then there is the right person who receives the word in the heart, where no thorns and thorny bushes are growing -- where only one plant of the divine is received, where only one love exists and only one ambition and only one desire. Then your heart has become the temple.

These are the four possibilities. Jesus says, "These are the people who come to me. I have to talk in parables so everybody receives according to his understanding." Somebody may be just enjoying the parable. Good!... but it does not go very far. Some will receive it in their reason, in their heads. Good as far as it goes, but it will not last long. Soon, whenever there is trouble, they will betray.

The last night, when Jesus took leave from his disciples, one disciple followed him. Jesus had been caught, had been made a prisoner. The enemy was taking him to prison. One disciple followed. He said, "Lord, I will come with you wherever you go."

Jesus said, "You don't know. Before the morning, before the sun rises, you will have denied me three times."

But the disciple said, "Never! I will never deny you. How can I deny you? I will never betray you. Even if I am killed, I'm ready."

Then he followed Jesus in the crowd. Somebody seeing him -- that there is some stranger -- asked, "Who are you?"
He said, "I come from another town."
He said, "Are you a follower of Jesus?"
The disciple said, "No, I don't know who Jesus is."

Jesus looked back and he said, "The sun has not risen yet." Nobody understood, but the disciple understood.

Then again, when they were reaching near the prison, somebody again looked at this man and said. "Why are you following us? Who are you? " They thought he was a spy or somebody.

He said, "I am a stranger and just out of curiosity, to see what is happening, I'm following you."
"So you don't belong to Jesus? "

He said, "Who is this Jesus? I have never even heard of him.'

Jesus looked back and said, "Yet the morning is far away."

Again at the gate of the prison somebody asked and the disciple again denied -- three times before the sun had risen. The disciple must have understood the word in the stony place, in the head. The head cannot sacrifice. Only the heart can sacrifice.

Unless you are ready to sacrifice your all, God cannot become a truth to you. He demands all, not a small bit less. He demands you totally. That is the challenge. Only the heart is mad enough to do that; the head is too clever. It can give a little, but it always holds much back. It can come out a little, but the major part remains inside: watching. seeing, calculating whether it is worth it. It is always ready to withdraw if things go too far.

People were with Jesus when he was hailed as the son of God and the multitudes were there. But when he was crucified, those masses disappeared. Nobody was there. Only a few disciples were there, and even those disciples were hiding in the Crowd of the enemies. When Jesus was crucified, only three women came near. That is symbolic: that only the heart can come near in such moments.

If Jesus was going to be enthroned, then all the disciples would have been near. In fact, there would have been a great competition. They had even been asking Jesus before he died: "Lord. when you will reach heaven and sit by the right side of God, please tell us what will be our positions? Who will be sitting by your side, and who will be next? " Ambitious heads, ambitious minds, ambitious egos. If Jesus was going to be enthroned, then they would have been in great competition to be near him.

But he was crucified. Hiding in the crowd, they were watching. If some miracle happened, then they would rush and declare that "We are the closest to him, the most intimate to him." But nothing happened. He simply died like an ordinary man, just an ordinary man. And he was so capable of curing others. He had raised the dead from the graves and he could not save himself. He had cured incurable diseases, he had done all sorts of miracles. The disciples were waiting: if some miracle happened and Jesus attained to glory and to God -- if God came down and saved His son, the only begotten son; if the crucifixion became an enthronement and he was declared the king of the world -- they would have rushed. But nothing happened, no miracle. Jesus died like an ordinary man.

This was the miracle: that he accepted. Whatsoever the will of God was, was going to be his will. He accepted it in totality. "If he wants me to be killed on the cross, perfect. Then that is what is to be the case. Then that has to happen."

He dropped his ego and will completely. In that moment, the greatest miracle happened.

But it was so deep, so inner, that the disciples could not see it. Only three women reached Jesus, to take his body from the cross.

This is symbolic. The heart came close even when he was dead, crucified, with nothing to give. The heart is always with. In glory, in success, in failure -- the heart is always with. The head is with you when you succeed. When you fail, the head fails you. It escapes. It is cunning, it knows when to be with somebody and when not to be. It withdraws, it simply denies. "Who is this Jesus? I have not even heard the name."

Three poor women, one of them a prostitute, Mary Magdalen, came to take possession of the body. They brought down the body of Jesus from the cross. Whether crucified or enthroned makes no difference for the heart. The heart is not a calculator, the heart is not a Jew. The heart can stake all and all. That's why the heart becomes the door of God.

That is the fourth possibility. Then the seed reaches to the right soil.

... AND BRINGETH FORTH, SOME AN HUNDREDFOLD, SOME SIXTY, SOME THIRTY.

Much harvest comes out of a single seed. Remember, when Jesus gives you something, he is just giving you a seed. If you give it a chance to grow in your heart, it will become an hundredfold, even a thousandfold.

You cannot understand whatsoever jesus is giving you until it grows in you. A seed looks just like a pebble. It does not look like a diamond -- an ordinary pebble. Sometimes the pebble may even look more colorful, more precious. But the pebble remains a pebble: it has no potentiality, it is dead. Even a diamond has no potentiality. But a seed.... That is the difference. The pebble is dead, the diamond is dead, but the seed is alive. It can grow, it can become more, and more, and more. An hundredfold, a thousandfold -- and then millions of seeds will come and they can again grow an hundredfold, a thousandfold.

It is said that one single seed can fill the whole earth with greenery. Just a little time is needed. And if you give more time, a single seed can fill the whole universe with greenery, with flowers. Such is the potentiality of a seed.

When Jesus talks to you, he is not giving you flowers. He's giving you seeds. You might have wanted to get flowers because their value is obvious, but he gives you seeds because he knows that a flower is just on its deathbed. A flower is at its last stage; a seed has not even begun yet. A seed is infinite potentiality; the flower is exhausted.

That is the difference between an awakened one and the so-called pundits, rabbis. They give you flowers: exhausted. You can enjoy them a little, decorate your room for a while, but the flower is exhausted.

A Buddha, a Jesus, a Krishna -- they giVe seeds. That's why a rabbi can be very famous in his time, but then he is forgotten. A pundit may be very famous when he is alive, but when he is gone, he is gone. Jesus lives and lives and lives; Buddha goes on living. They give seeds. Millions of flowers come out of them and millions of seeds. They continue; there is a continuum of life.

A parable is a seed. It depends on you how it will unfold itself. You can lose it like a dead thing if you hear it and don't understand. Or you can lose it if you hear it and understand only by the intellect. Then it falls on stony ground. Or you can lose it by understanding, even giving it a place in the heart, but amongst so many bushes. No, Jesus wants your whole heart. Nothing less will do. It is a total commitment.

When you come to me to be initiated, it is a total commitment. It is a risk. You are taking a jump into the unknown. So only courageous, very courageous people can move onto the path. Only those who dare. It is risky and dangerous. You have never known it before. You will be moving for the first time, so you don't know.

I was reading a story. In a desert it happened: a man came to a place where he was feeling very thirsty. There was a hand-pump by the side of the road. He went near, very hopeful, and there was a small note hanging with the handpump. On the note it was written: "Please. The road traffic is almost nil; years pass before some traveller comes by. The pump is in order, but for years nobody uses it, so first you will have to put water in it. I have hidden a big bottle full of water under the white rock. Please don't drink it. If you drink even a part of the water, then there will not be enough for the pump to start. Trust me. If you put all the water in the pump it will function and there will be enough water coming out for you. And remember, before you leave, fill the bottle again and put it under the rock." The note was signed -- and the date on it was twenty years before. For twenty years....

The man ran to the white rock. The bottle was there. Many people had passed, but everybody had trusted the man. There was every possibility that you may have thought: who knows if this man is mad or crazy? Or is just a practical joker, playing a joke on you? If you put in the water, who knows? -- the water may be lost and the pump may not start. You are thirsty, amidst a desert; for miles there is no town. It is dangerous and risky to trust. And it is somebody unknown. You don't know who this man is. He has signed his name, but who is he? But everybody followed. This is trust.

And this man also followed. It is moving into the unknown: he was dying of thirst -- all temptation was there to drink the water first. Who knows? And this water can save him! It is absolutely clear that this water can save him. TO pour the water in the pump... maybe it will be lost, and the pump won't work. It is a desert land.... Who knows? -- the pump might have been working when the last man came and it may not be working now. This is taking a risk; life is at stake. But he poured the water. With trembling hands. with fear, with death near.

When you come to me and I.say something of the unknown. you have to trust me. There is no other way. And it is dangerous. Who knows? -- this man may be just a practical joker, he may be just playing a joke. Or maybe he is mad, crazy. It is a risk.

To walk with Jesus is a risk, to go with him is a risk, because wherever he is leading you have never been. The path is unknown, the goal is unknown. Only the heart can take that much risk because the heart is innocent, innocent like a child.

BUT HE THAT RECEIVED SEED INTO THE GOOD GROUND...

The heart is the good ground. And the good news can be received only in the good ground.

Jesus says: "That's why I talk in parables." The parable can be understood according to the man. He can understand it according to himself. If he has something within him, then the parable will hit that source and will give much. If he has nothing in him, the parable will be lost.

If you don't have the base, the parable will not reveal the source of power to you -- because then the wicked one enters, and you are possessed by the devil. Then the ego becomes more strong and rather than helping, you have been harmed.

A parable is beautiful: it gives you only that much which you can take. It never gives you more. But if you are ready -- or someday you will be ready -- then it starts giving you more and more and more.

I have heard that when President Abraham Lincoln was choosing people for his cabinet, one of his advisors suggested the name of a certain man. Abraham declined. The advisor asked why. Lincoln said, "I don't like his face." This can't be a reason! The advisor said, "But he's not responsible for his face. At least

that should not be a reason. What can he do about it? He is helpless."

Lincoln said, "No. After the age of forty, every man is responsible for his face."

I agree with him. Absolutely true. After the age of forty, you are responsible for your face. It is the way you have lived, loved, worried. It is the way that you have behaved, related. It is how miserable you have allowed yourself to be, or how ecstatic. It is your autobiography. But after the age of forty.

You are responsible for your face. But I would like to tell you something more. You are responsible for your soul also, not only for the face. Because you are whatsoever you have chosen to be. It you are miserable, this is your choice; if you are in deep darkness, that too is your choice. Unless you choose to return, God will not be available. Not that He is not available -- He is always available -- but He is helpless.

Face Him, turn back, look at the source, and suddenly He showers on you. Yes, remember this fundamental law: FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN, AND HE SHALL HAVE MORE ABUNDANCE: BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH.

Come Follow To You, Vol 2

Chapter #8
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OSHO, WILL I KNOW WHEN I AM READY TO FACE YOU?

YOU WILL FACE ME; knowledge will come later on. Not the otherwise -- not that knowledge will come first and then you will face me. Knowledge will not precede; reality will precede. Knowledge is a shadow: it follows. Once you start thinking that knowledge precedes, you are in a mess. I will tell you one story:

One evening a monk knocked at the doors of a Zen monastery. He wanted to stay over for the night. He was tired, hungry. I he host opened the door, but rather than greeting him by a hello or good evening, he encountered him with a Zen koan -- very famous. He said: "What is your original face, the face that you had before your father and mother were born? "

The monk took off his sandal from his foot and hit the host hard on the face. The host stepped back, bowed down and said, "Welcome, you are welcome. Your understanding is tremendous."

Then they had dinner. In the cold night they were sitting by the fireplace chitchatting, and the guest asked, "Have you got the answer yourself or not? The koan that you asked me -- have you got the answer of it yourself or not?"

The host said, "I am not that fortunate. No, I have not got the answer. But I recognized it when you gave me the answer. Because I have read so much about Zen, and heard so much about Zen, I could recognize the immediacy of your answer. You didn't hesitate for a single moment, you didn't think it. It came out of your totality. It was not from the head -- that much I could recognize."

The guest didn't answer. He continued sipping his tea. But then the host became a little suspicious. He

looked again at the face of the guest and he found there was something he didn't like. So he asked again, "Please, tell me: do you really know the answer? Have you got the answer? "

The guest started laughing, he starting rolling on the mat in deep mirth. He said, "No, sir. I have also read too much about Zen and heard too much about Zen."

If knowledge becomes too much, that becomes the barrier. You can know without knowing. That is the danger of knowledge. You can know, not knowing at all. Deep inside you remain ignorant, but on the surface you know everything that can be known.

You can deceive others, but the greater danger is that someday you may be deceived by yourself, you may deceive yourself. Then all possibility for growth stops.

Never be bothered about knowledge. The whole quest should be for reality, for that which is. You should not be worried about it. That is the difference between theology and religion: theology goes on talking about God; religion TALKS God, not about. The'about' is the realm of theology. The priests, the preachers, they go on talking about and about. Religion is not talking about reality. Religion TALKS reality.

You ask me, "Will I know when I am ready to face you?" You will face me first; then you will know. Knowledge always follows. It is a recognition when the real thing has happened. You will not know God before knowing Him. You will know Him first and then, as a shadow, knowledge will follow. You will recognize later on what has happened. The happening is first; recognition is later.

Sometimes it may take much time to recognize, because mind is stupid. Sometimes it may take much time to recognize. It may happen many times in your life -- you may have attained a few moments of tremendous reality, authenticity, but you couldn't recognize them. They are lost in the desert. Before you could recognize them they were gone, and then there were other things: the mind became engaged. You missed.

This is my observation: that you cannot find a single human being on the whole of the earth who has not had some moments of reality. In spite of yourself, sometimes the glimpse comes to you, because it is not only you who is seeking reality -- the reality is also seeking you. It is not only that you need God: God is in tremendous need of man. You cannot be without Him; He cannot be without you.

You can forget Him, but He cannot ever forget you. You may be standing with your back towards Him, but He goes on trying to reach you. Your hands may be very small; His hands are not small. He can reach you wherever you are, even in the seventh hell. And He goes on groping for you, remember this.

That's why many times -- not because of you, in spite of you -- a glimpse happens. But you cannot recognize it. Many people have religious experiences but they cannot recognize them as religious. Sometimes they are aesthetic experiences. No true aesthetic experience can be other than religious.

When you see a beautiful face of a man or a woman or a child, if really you are struck by the beauty, the experience is not only aesthetic; it is religious. In that moment of beauty, God has looked at you through that face; God has revealed himself to you through that face. Through those eyes, the depth of existence has tried to communicate with the depth of your being. Depth has talked to depth, there has been a dialogue. It has not only been aesthetic.

Suddenly one morning you are light and graceful. You are fresh and unburdened. The past is no more haunting you and the future has not yet started. You look at the sky, a vast emptiness, and everything stops within you. You also become a vast emptiness. It is not just an aesthetic experience; it is religious. Beauty is truth... and truth is beautiful!

Sometimes you hear music and the mind stops. The music surrounds you, you are drowned in it. You are no more there. Just a transparent presence: the music goes through and through. In that moment, it is not only music that is happening; it is religion. But you don't recognize it.

You think religion happens only in the church, where dead priests go on beating around the bush? In fact, the church is the last place for religion to happen. It is a graveyard; God is not alive there. A church is full of dead gods. They were alive once, somewhere in the past. They are just histories now.

When Jesus walked on earth, around him religious experiences were happening. But now Jesus is a dead myth. He's worshipped in churches, preached about and about, but he's not there.

The church, the temple, is the last place for religion to happen, for God to penetrate you. He comes to you in more alive ways. He comes through the wife, through the child, through the husband, through the friend. Sometimes, even through the enemy. Flowers and ocean and sand and the mountains and the stars and the birds: He comes in a thousand and one ways, but always alive.

He's life; you can forget the name'God'. The word has become very dirty -- drop it! Just call Him life, that will do; call Him existence or being, that will do. If truth seems too harsh, call Him love, that will do. If

truth has been too much monopolized by philosophers, drop it. Love is perfectly beautiful.

Wherever you have had any poetic experience, wherever your heart has become a.small poem -- something throbbed within you, something unknown -- there is religion. Recognition may take time. Sometimes for lives you may not be able to recognize. And when you recognize you will simply laugh, you will go mad with Laughter, because in that recognition many other things which were left unrecognized will also be recognized.

I have heard about a Zen monk -- the story is simply unbelievable! He worked hard. His master had given him a koan, a Zen puzzle to work out. The koan was: if one hand claps, what will be the sound? Not two hands clapping with each other; just one hand clapping in emptiness. What will be the sound? Try to hear it.

He tried and tried, but he couldn't hear it. Years passed. He would go to the master, he would always bring something that he had heard, and the master would reject it immediately. Even before he had said anything, the master would say, "No! Don't bring any.stupidity here. Go back. Work hard."

It is said that twelve years passed and the master never even gave an appreciative look. He was harsh and the disciple lost his heart, he lost his nerve. He escaped from the monastery.

Where to go? -- he had no home. And the people at home wouldn't accept him, because once you become a monk and you live in a monastery for twelve years, coming back home is failing. It is not respectable. The whole town would laugh at him, that he had failed, and his family would feel bad. Better not to go to them.

Then where to go? He was just standing in the town, an unknown city, not knowing whore to go, what to do. A woman looked from the window. I he monk was standing there... he was a beautiful man. The woman called him. Not knowing who she was.... And even if he had known, there was no problem now. The woman, who was a prostitute, called him, and he went to live with her.

The prostitute fell in love with him. She danced and she played music. She was a great singer, a great musician, a great dancer, and he forgot everything that he had learned for twelve years with his master, the Zen koan and all, completely forgot -- as if everything was erased, as if he had never been to the monastery.

He was making love that night to the woman -- I have never come across as beautiful a story as this -- and when he came to the climax, suddenly he heard one hand clapping! In deep love there comes a moment where two become one. The two energies meet: yin and yang, man and woman. The man disappears and the woman disappears; there is no yin and no yang. A circle, a non-duality.

Suddenly, the koan was solved! He HEARD the sound of one hand clapping. It is said that he jumped out of bed, jumped out of the window.

The woman couldn't believe it: "What are you doing? Have you gone mad? "

He said, "Let me go to my master first. It has happened!"

He went to the master and, wonder of wonders, the master was waiting outside the temple for the disciple. He said, "So it has happened? This is no time to come and see me. Two o'clock -- in the middle of the night!"

The master was waiting for him. Before it happens to the disciple, the master knows. If you are tuned with the master, if you have really surrendered to the master, when it happens to you it will happen to your master also. The master lives, many times, many satoris through his disciples. His own satori is complete: he has arrived. But many times through his disciples.... Whenever a disciple arrives again, he again arrives through him. Again, the same dance.

Life is God, love is God. Remember this much, and don't be worried about knowledge.

"Will I know when I am ready to face you?" You will face me. You will jump out of the bed, you will jump out of the window and you will rush. And you will not know what is happening. That happening is greater than you. How can you know it? It is vaster than you. How can you comprehend it? You are just a drop in it; it is oceanic. But later on, when everything is settled again and you are at home with this ecstasy, this satori, SAMADHI, then the mind comes back. Recognition starts, thinking starts.

Recognition is of the mind; the realization is not of the mind. In the deep moment of realization, the mind stops. The phenomenon is such, and so unknown, that the mind cannot function, cannot cope with it. When it has gone, then the mind comes back. Then it starts looking and watching and thinking and brooding. Then suddenly a recognition arises: so it has happened?

So it has happened? The mind cannot believe in it because the mind is a doubter. But it has to believe it. Believe it or not, it has happened.

Recognition will follow realization. you will know when it has happened, but you will not know

beforehand. And there is no need. If you know beforehand, your knowledge will become the barrier. So please don't be concerned about

HOW CAN I SERVE YOU?

Just be yourself. There is no other service to me.
Just be yourself; that's how you can serve me. That's how you have already served me -- if you are yourself. My whole effort is to help you to be yourself. If you are centered, rooted, grounded, if you have come to a point where you are not worried to become somebody else, where the ambition to become somebody else has dropped -- when there is no desire to move into the future, when the present is enough unto itself; when you are deeply contented as you are; when you can thank God, when you can be grateful and there arises no complaint; when your whole heart is simply full of gratitude -- you have served me. There is no other way.

Of course it would have been easier if I had given you some other ways to serve me, because those things you can do. You can come and massage my feet. That won't help; that is not of much use. That is not going to lead you anywhere. You may feel happy, but that happiness is not bliss.

My whole effort is: fall back on yourself. Don't move into the future and don't be motivated by the future. If THIS moment becomes your total reality, you have come close to me, the closest that one being can come to another. By being yourself, you will be near me; by trying to be something else, you will go far away.

Don't be imitators. The mind is an imitator, because it is easier to play the game of imitation than to become authentically true. Many ideas have been given to you: become like a Buddha, become like Jesus. become like Krishna -- as if you have to become everybody else EXCEPT yourself. As if God is only against you. He's for Krishna, for Christ, for Mahavir, for Buddha -- only against you. Then why does He create you? Then He seems simply foolish. Why does He go on creating you? If He's interested in Buddha, Hc can create Buddhas. Why you?

It would be simpler. He can go on creating Buddhas... like Ford cars. They go on coming through the assembly line: one car after another: one Buddha after another. That will be good. But God is not interested in it. He never creates Buddha again, have you observed? He never creates, He never bothers to create, a Jesus again. Why?

There is no need to repeat. All repetition is dead. He goes on creating the new, the novel. He creates you! He's more interested in you than in creating more Buddhas or more Christs. And remember, He will not repeat you either, so while you are here, be true and authentic. Be your.self.

I have heard one story. One American made a beautiful teacup and then he wanted to mass-produce it. But to mass-produce it in the States would have been very expensive, so he sent it to Japan to be mass-produced.

In transit, the cup handle was broken. The Japanese, as you know, are perfect imitators. They mass-produced it exactly as it was: with a broken handle. They repeated it exactly as it was!

This has been going on. God goes on creating the new, God goes on creating the novel, God goes on creating you, and the imitators in the churches and temples go on saying, "Be like Jesus. be like Buddha, be like this." And in transit, everybody's handle is broken!

The transit: two thousand years. Even if Jesus comes back, he will not be able to recognize the Jesus that is worshipped in the churches. Impossible. Jesus was totally a different man -- alive! Churches go on worshipping somebody who was never there. It is their invention.

Why do I go on speaking on Jesus, Buddha or Krishna, or Zarathustra or Lao Tzu? This is the reason: I would like to bring you Jesus as he was before the transit: unbroken, complete -- before the priests entered.

In one of my friends' house, there's a very valuable painting: a seventeenth-century painting of a great master -- very precious. He loves it so much that he's always afraid to even clean it. Something may be destroyed; it is old and very fragile.

But much dust had gathered on it and an expert had to be called. When the expert started cleaning it, a new problem arose: the paint started peeling off. The expert was very worried. He said, "Should I stop? "

I was staying with the friend. I said, "Don't stop. You go ahead." The friend was not there, otherwise he would have stopped the man.
But he said, "It may be destroyed."

I said, "Don't be worried. You just go ahead, because I can see something else behind the painting."

And it was so. When the paint peeled off, it was discovered that the real painting was hidden behind. Some other painter had just tried to improve on the master. There were two paintings, and the real came out only when the imposed painting and the paint peeled off. Then everybody was happy. But the risk was there!

When I talk on jesus, I am trying to peel off the paint with which Christianity has tried to improve upon the original face of the master. But it is natural in transit. Things change.

You be true to yourself. Never try to be anybody else. That is the only sin I call sin. Accept yourself! Whatsoever you are, you are beautiful. God accepts you; you also accept yourself. He created you in His own image. He trusts; He has committed himself in your being. Don't betray Him, don't become imitators.

That is the only way you can serve me: by being yourself. Be thyself! Suddenly you will be close to me, the closest that is possible. By being imitators, by trying to be somebody else, you falsify your being; you become a traitor. All ideals are treacherous and all ideals are betrayals.

I don't teach you any ideal, and I don't want you to become anything that is not intrinsic to you. You don't know who you are; that is the difficulty in being oneself. One has to remain content with the unknown.

I have heard: When the apostle, Paul, reached Athens, he told the people of Athens, "You are good, you are great in your thinking, you have given the greatest philosophies to the world. But one thing I have observed: I have seen one temple in your city which is devoted to the unknown God. Inside there is no statue -- just inscribed on a marble:'This temple is devoted to the unknown God.'"

Paul said, "This is not enough: an unknown God. This is not sufficient. Your foundation is incomplete. I give you the known God, because only with the known God is a foundation possible. Your culture, your civilization, lacks foundation."

But I tell you, only the unknown God IS the God. Once you are devoted to a known God you have started falsifying already, because the known will be knowledge, the known will be part of your mind. Buddha is known -- easy to imitate. Jesus is known -- easy to imitate. YOU are unknown. And I teach you to remain true to the unknown God.

The known is easy. You can tackle it; you can cope with it. To move into the unknown needs much courage, needs daring. And religion is the greatest adventure. It is not a consolation, it is not a convenience, it is not respectability. It is to move into the unknown, the uncharted, and to risk life.

What Paul said to the Greeks is dangerous. This man Paul talks sense but is very dangerous. You will also feel that a known God is better than an unknown God, because with the known we can relate easily; with a map we can move easily. But I tell you again and again, there is no better way to be lost than to have a map.

In the world of truth, all maps are false, because the truth is undefined and remains indefinable. Defined, it becomes untrue. That's what Lao Tzu means when he says: "The truth cannot be said. Once said, it is no more the truth."

God IS unknown. Or, it would be even better to say, the unknown is God. And that unknown resides in you, abides in you. If you want to serve me and to be close to me, be close to your unknown God which is within you. Serve that unknown God which is within you, help that unknown God to be: to expand, to become, to flow, to flower.

THE STRANGEST THING HAS HAPPENED: I FEEL HAPPY! MY PROBLEMS SEEM TRANSPARENT, AND I FEEL MORE AND MORE ALIVE. YOU TALK ABOUT THE NEED TO DIE. HOW CAN MY HAPPINESS LEAD ME THROUGH'THE DARK NIGHT OF THE SOUL'?

This is from Sambuddha. Now, Sambuddha, please don't try to create new problems.

This is how the mind functions. Even if you are happy, you feel uneasy. You, and happy? -- impossible. Something must have gone wrong; it doesn't fit with the idea that you have of yourself. You, and happy? You must have gone mad, or you must be imagining, or this man, Rajneesh, has hypnotized you. You, and happy? -- impossible.

Now, Sambuddha, don't try to create new problems. Forget all that I say about dying, because in the happiest moments one dies. The death I am talking about is not the death of misery; the death I am talking about is not the death of suffering, is not the death of agony. The death I am talking about is the death of

ecstasy, the death of pure bliss, the death when you are so happy that you explode and simply disappear.

But don't be worried about it. It will come by itself; it is already on the way. If you become worried and you become concerned about'why I am so happy'....

"The strangest thing has happened: I feel happy! " If you become worried about it. soon the happiness will disappear and you will fall back to your old state of mind.

Enjoy it. Move deeply into it. Dare! The mind has become so miserly and so miserable that when happiness happens. then too it clings to its old past. It is afraid to move. How to be happy? How to laugh? Even if it laughs, it laughs halfheartedly. Even if it moves, it moves ready to withdraw any moment if something goes wrong. And happiness wants you to be totally in it. It claims you totally!

Enjoy it, move into it, be possessed by it, and in that possession will be death. Totally possessed by happiness, the ego dies.

I don't teach suffering. I don't teach sacrifice, I don't teach renunciation. I teach the death that comes out of bliss; the death that comes at the highest peak of happiness; the death that comes when you are dancing, singing, loving; the death that comes when you are possessed by the whole and the ocean drops into the drop. Of course, the drop dies. Such a tremendous phenomenon: the ocean dropping in the drop. How can the drop live now? But what is the point of living? It the drop tries to live, that wi]l be a real death. If the drop disappears in the ocean.... This is what Jesus calls'life, and more abundant life'.

Allow it! Very difficult. People go on seeking happiness but when it comes, they close their doors. People go on seeking love, but when it knock.s at the door, they hide somewhere in the closet. People go on seeking friendship and when somebody comes near, they become panicky; they become afraid.

What is the fear of happiness? The fear of death. What is the fear in love? The fear of death. What is the fear of freedom? The fear of death. The ego is afraid. The ego can remain in misery., it can remain even in the seventh hell, but even a slight breeze of happiness and the house of the ego starts falling, collapsing.

Nothing kills like happiness, nothing kills like ecstasy; but that risk is worth taking because only after that death does real life arise. You disappear. Then God lives in you.

WHY IS RELIGION A DIRTY WORD FOR ME, AND WHY DOES IT THREATEN ME FAR MORE HERE IN POONA THAN IT EVER DID BEFORE?

Religion HAS become a dirty word. It has been used too much and abused too much. It has passed through thousands and thousands of hands. It is just like an old coin or an old currency note which has been passing through many hands and has become dirty. Everything used too much becomes dirty -- not only religion.

All beautiful words have become dirty.'God','love','ecstasy' -- all have become dirty. The reason is natural, obvious. Because the words are so beautiful, humanity tends to use them too much. Just look at advertisements and you will find all the beautiful words -- used for cigarettes, soaps, cars, furniture. All beautiful words. The advertisement for a cigarette can even say that the cigarette is ecstatic. Now, a beautiful word is being dirtied.

Every film, every movie, is thought to be'marvelous','fabulous'. If everything is fabulous, and every movie is fabulous, then nothing is fabulous. The word does not mean much now. If you say something is fabulous, it doesn't mean anything. It simply means that you have been listening to TV too much!

All beautiful words become dirty because the mind tends to use them more and more, for every and any thing. Religion has become dirty....

It is the oldest thing in the world. There is a controversy about which profession is the oldest. Prostitutes and priests are the two competitors. I have also been thinking about it and I cannot conceive of how prostitutes can come before priests. Impossible! Unless the priest is there, how is prostitution imaginable? Impossible. The priest must have come first. He must have condemned sex; then prostitution follows. He must have condemned it so much that the whole thing becomes very attractive.

Religion HAS become a dirty word. but remember well: when a word is dirty, that does not mean that the thing that is denoted by the word is dirty. Religion, the word, may have become dirty, but religion, the thing, is still fresh and will always remain fresh.

You can use another word for it. Any word will do; that is not a problem. Remember, just because a word has become dirty, don't throw away the thing itself. That will be throwing out the baby with the bath

water. The bath water has become dirty -- true, throw it! -- but at least save the baby. If you can save the baby, there is no trouble.

Churches have made it dirty. They have made a profession out of it, they have corrupted it. They made it so low because they had to bring it to the masses. They made it very cheap, as if there is no need on your part to do anything. They come and give you the Bible free; they go on throwing religion on you, they go on imposing. They don't ask even your permission. They are intruders, pretenders. They have corrupted it.

But they have not corrupted religion as such. They have corrupted only the word. Forget the word, but don't forget the reality that is indicated by it.

That may be the cause: "... and why does it threaten me more here in Poona?" Because I am not concerned about the word; I am concerned about religion itself. It threatens more. If you go to a church you will come back intact. As you had gone in, you will come out: the same. But if you come to me, you cannot go back the same.

If you really come close to me, in that very coming you will be transformed and changed. You may escape, you may get afraid, scared, but you will never be the same again. I will go on haunting you wherever you are. I will come in your dreams, I will follow you like a shadow.

The fear is real, the threat is real. When you go to a church, the priest is a false threat. He may thunder, but the threat is false. He may shout at you in the name of God, but the threat is false.

I have heard: it happened in a Zen temple. One morning there was a great earthquake -- as it happens in Japan. Half the temple collapsed. The priest, who had been pretending that he was a real Zen man, immediately gathered his disciples and said, "Look. Now you must have observed what is the real quality of a real Zen man. The earthquake was there, but there was not even an iota of fear in me. Have you observed? I remained as if nothing had happened. Not only that, you must have seen that after the earthquake stopped, I went to the kitchen because I was thirsty, and I drank a big glass of water. Did you observe that my hand was not trembling at all while I was holding the glass?"

One disciple smiled. The priest felt annoyed. He said, "What is funny in it? Why are you smiling? "

The disciple said, "Reverend sir, it was not a glass of water. It was a big glass of soy sauce that you drank!"

When you want to show off, from somewhere or other the reality is bound to leak.

Go to a priest. His talk is okay -- never more than okay, just okay -- but if you look into the reality of the man, there is no fear. He is just like you. He may pretend... and you may even pretend that whatsoever he is pretending is true. That's how it goes on. Pretensions need mutual cooperation. Hc pretends that he is a great master, you pretend that you are a great disciple. He accepts your pretension; you accept his pretension. That's how both are satisfied mutually. And things remain the same.

When you are here, you are really near a danger point. I AM a dangerous man. You should be alert about it. Come close to me with full awareness -- there IS danger. I am not a priest. I'm not teaching religion here; I'm ready to give it to you. It is not a teaching, it is a transmission.

In churches you have learned that the words'religion','God' -- they have all become dirty. Then you come to me and you start realizing that those words may have become dirty, but something is hidden behind them which is ever fresh, ever green, ever alive and capable of changing you totally. Then the fear arises.

Just the other day, Atmada wrote me a letter, a beautiful letter, saying, "Why are you so worried about this Jesus being crucified? It is good that this idiot was crucified! Why are you worried about it? "

In fact, this is all that the priests have done. Trying to force Jesus on you, trying to be aggressive, intruders on your being, somehow trying to convert you to Jesus, they have dirtied the very name of this beautiful man. Trying to prove that he is the greatest wise man in the world, they have only been able to magnify his defects and nothing else.

That's why Atmada writes to me that he was an idiot. I know that he was, but that is how a wise man always is.

That point has to be understood. A really wise man is a synthesis of whatever you call wisdom, and idiocy. He is as simple as an idiot and as complex as any wise man can be.

You can look at him from both sides. If you look at him from one side. he will look like an idiot. You can find in Jesus all the things that you can find in idiots.

Read Feodor Dostoevski's book, THE IDIOT. It is about an idiot, but in that idiot you will find all the beautiful qualities that Jesus has: the innocence, the quality of no-mind, the quality of trust. Never a doubt arises. These are all idiotic qualities. You call a man an idiot if he trusts everybody and anybody; you call a man an idiot if you go on deceiving him and he still goes on trusting you. You go on deceiving him and he

goes on trusting you. You cannot create doubt in him because he has no mind.

A man like Jesus is also like an idiot. Not because he has the same state of idiocy; he has come to the same state from a very different dimension. the circle is complete: he has again become a child.

The idiot is below mind, Jesus is above mind -- both are no-minds. The idiot has got no mind. Jesus and Buddha also have got no minds, but there is a difference. They HAD, and they found out that to have a mind is foolish. They dropped it: they have become idiots voluntarily. They are not stupid. They are idiots because they are wise.

Yes, I know: Jesus, Lao Tzu, Buddha, look like idiots. In India we have a word for the idiot which comes from Buddha. It is BUDDHU. The word is derived from Buddha himself. Buddha: BUDDHU. BUDDHU means'idiot' and BUDDHA means'the awakened man'. How can both these words be together?

When Buddha died, his impact was tremendous. Thousands and thousands of people became followers. Thousands and thousands of people were sitting under Bodhi trees with closed eyes, meditating. People would call to them: "BUDDHUS, go home! What are you doing? Don't be a BUDDHU. Do something, go home. Your wife is suffering, your children are hungry. Don't be an idiot! Don't be a BUDDHU!"

I know, Jesus is so innocent that he looks foolish. But that foolishness is tremendously precious.

I am also idiotic, Atmada. And whatsoever I am teaching is teaching you to be so simple and trusting that you also become idiots in a sense. But that idiocy is the supreme awareness, that idiocy is supreme wisdom. Polarities meet: dualities disappear.

In a Jesus, you will always find a paradox: he's opposites together. You will find in him qualities which are feminine, you will find in him qualities which are absolutely male. They meet and mingle, and they have become one. In him, the feminine and the male have become one; the wise man and the fool have become one. The polarities have disappeared. The contradiction is no more a contradiction; it is a synthesis.

Difficult for the mind to understand. The mind is a doubter the mind is skeptical. And the mind thinks that it is very intelligent. Mind is stupid, mind is mediocre. It has nothing to do with intelligence. Intelligence is a totally different flowering of your being; it has nothing to do with mind. Mind is just a mechanism; it is a computer, a bio-computer. Very complex, but still a mechanism. It has nothing to do with intelligence.

Intelligence comes within you only when you have become so unidentified with the mind that you can see that mind is separate and you are separate. In that state, intelligence happens. That intelligence will be both wise and foolish.

That is the mystery of a Jesus. That is the paradox, the poetry.

THE PEAKS ARE GETTING PRETTY WONDERFUL, BUT THE VALLEYS ARE DEEPER AND DARKER THAN EVER. FINDING BALANCE SEEMS IMPOSSIBLE. WHAT TO DO?

There is no need to do anything. You are not to find balance, balance will find you. You simply move. When the valley comes, you go into the valley. When darkness surrounds you, enjoy it, feel blissful in the velvety touch of it. Move into it, into the infinite magnificence of it. Darkness has a soothing quality which no light can have. The valley is a rest: like the night, like death.

No need to try to find balance. The balance will find you. You simply move into the valley. When the valley comes, you accept it. You not only accept it, you welcome it. You enjoy it, you delight in it -- darkness is beautiful. And when the valley goes and you move towards the peak, that too is perfectly beautiful. That is beautiful: the light, the morning, the sun.

But don't cling to either. Clinging creates trouble; through clinging, anguish comes. If you cling to the peak and you say, "I would not like to go to the valley again," then you will be in trouble. Then at the very peak you have created the valley. Then, already, the suffering has started. You are afraid: fear has entered, the agony is already there. You are no longer happy. You have destroyed the peak.

When you are in the valley you will suffer that "now the valley has come." You will suffer the valley, and you will not be able to enjoy the peak. This is the ordinary situation.

When you are happy, you become afraid. Is this happiness going to stay or will it be gone? Now fear eats away at your happiness like a worm and poisons it. You are happy and yet you are not happy. Something is already dead: you have become apprehensive of the future. When you are unhappy, of course, you are unhappy. When you are happy you cannot be happy, so how can you be happy when you are

unhappy? The whole life becomes a vicious circle of unhappiness.

Now, listen! When you are at the peak, dance. I know, and you know, that the peak is not going to last forever. There is no need. If it lasts forever, it will be such a tension that you will not be able to tolerate it. It will be such an excitement that you will not find any rest in it. It will be dangerous, it will kill you. No need for it to last forever. But while it lasts, dance, enjoy, sing -- knowing well that it is going to he lost again. Knowing it, one has to enjoy it even more before it is lost.

And remember, this is the miracle: when you enjoy it more it lasts longer. When you are happy in it and dancing, it forgets to go away from you. It lingers with you. When YOU don't cling to it, it clings to you. This is the whole secret.

And when it is gone, then too it is not gone. It has given you such a deep blissfulness that now you go into the valley and you can rest in darkness. Then the valley becomes relaxation and the peak becomes enjoyment. Then the peak becomes the day and the valley becomes the night: then the peak becomes activity and the valley becomes passivity.

One has to enjoy the night also. That is the only way to enjoy the day. And if you enjoy the day, a great night comes with great rest. It refreshes you, rejuvenates you.

Always remember: the greater the peak, the greater will be the valley. Otherwise how can the peak be greater? If you go to the Himalayas you will find that the greater the peak the greater the valley. If you are afraid of the valley, then don't ask for the peaks. Then move on plain ground. There will be no peak and no valley.

That is the most miserable life: where there is no peak, no valley. One simply vegetates. It is not a life. One simply drags. It is a monotony. It is not a dialogue; it is a monologue. A dialogue needs duality, a dialogue needs contradiction, a dialogue needs polarity, a dialogue needs paradox. And within the paradox, you move from one pole to another.

Don't be worried about balance. Balance will seek you; I will see that balance seeks you. You simply do this much: while on the peak, dance; while in the valley, rest. Accept the valley; accept the peak. Both are parts of the one whole and you cannot deny one part. They are two aspects of the same coin.

Remember, one who enjoys more is bound to suffer more because he becomes very sensitive. But suffering is not bad. If you understand it rightly, suffering is a cleansing. If you understand it rightly, sadness has a depth to it which no happiness can ever have. A person who is simply happy is always superficial. A person who has not known sorrow and has not known sadness, has not known the depths. He has not touched the bottom of his being; he has remained just on the periphery. One has to move within these two banks. Within these two banks flows the river.

And I tell you, balance will seek you if you accept both and you live both. Whatsoever happens, you welcome it. Suddenly. one day you will see that balance has come. And when balance comes to you, it is something totally different than that balance which you can force upon yourself.

If you force the balance, it will be a.sort of control. A control is always artificial, a control is always ugly. Control has a violence in it. It is forced, artificial. When balance comes to you, it is a happening. Suddenly it descends on you. Heavens open and the spirit of God, like a dove, descends in you.

All that is great always comes. All that YOU make is always small, petty. It is never great. All that you do is going to be lesser than you. All that is great -- you have to allow it. Balance will find you. God will find you. You just be ready.

And this is readiness: to accept whatsoever comes, to accept it with gratefulness. Even sorrow, even sadness. even the valley... dark.

OSHO, THE OTHER DAY YOU LOVINGLY TOLD ME TO BE MORE CONCERNED ABOUT MYSELF AND LESS ABOUT OTHERS. THANK YOU OSHO. I GOT THE POINT. AND YET I MUST ASK ONE MORE QUESTION NOT TO DO WITH ME BUT WITH YOU. WHAT EXACTLY IS HAPPENING WITH YOU? EVERY MONTH YOUR BODY IS BECOMING MORE SENSITIVE IN EVERY WAY AND THE PHENOMENON. EVEN TO MY STATE OF UNAWARENESS, IS AWESOME. CAN YOU SAY SOMETHING ABOUT YOUR CHANGES?

This is from Chaitanya Sagar. Good that he says this is the last question that he is asking not about himself!

I can understand your worry, your concern. The fact is simple. After the age of thirty-five life starts

declining. Thirty-five is the peak: if you are going to live for seventy years, thirty-five is the peak. After thirty-five you start declining. It is now downhill.

If somebody becomes enlightened after thirty-five -- as Buddha became at forty, Mahavir became at forty -- then he can live a little longer, because he was already downhill. Enlightenment will not disturb the body more than it was already disturbed.

If you become enlightened before the age of thirty-five then there is danger. Shankara became enlightened before the age of thirty-five. He died at thirty-three. When you are going uphill and life is moving strong -- and you become enlightened -- the connection between you and the body is disrupted. It has almost always happened that people who have become enlightened before thirty-five have not survived up to thirty-five. Difficult. The body and you become so separate that the uphill task becomes very difficult.

It is just like: you were going uphill and suddenly you see that there is no more petrol in the tank of the car. The uphill task becomes almost impossible. Now you get out and you have to push the car uphill. Very difficult. But if you become aware when the car is going downhill that there is no more petrol, there is no trouble. In fact. there is no need for petrol. The car can go without petrol.

Shankara died at thirty-three. Buddha lived up to eighty; Mahavir also lived up to eighty. It has to be understood. I should have died before thirty-five in fact. Somehow I have been pulling. That'somehow' can be understood.

I have dropped out of life by and by; I have dropped all activity. Whatsoever energy my body has, I am using for you, that's all. Otherwise I have dropped all activity: stopped moving, stopped travelling -- I have almost stopped everything.

I come out just to see you in the morning and in the evening. Otherwise I have become completely inactive. absolutely passive. Whatsoever small energy is there, I am using it as economically as possible.

So every day my body is going to become more and more fragile, more and more sensitive. My ship is ready -- any moment I can depart. I am lingering on the bank for you a little while more. That's why I'm in a hurry. You have time to ask useless questions. I don't have time to answer them.

You have time to waste. My time is finished. So if you really want to use this opportunity, don't miss a single moment. Don't hesitate, and don't put your half-heart in the effort. When I am gone, you will repent and you will be very sorry, but then nothing can be done. While I am still here, use every opportunity that I am giving to you and don't waste a single moment. I HAVE what you are seeking. I can pour it into you, but your cup is not ready.

The thing is like this: you come to me and I have a full kettle of tea. And you are thirsty. I would like to give it to you, but I cannot pour it in your hands. It will burn you. I have to wait, because you will have to produce your cup. And that cup can be produced only from your innermost core of being.

Only your innermost being can become the cup. Only then can I pour whatsoever I have got. I am waiting for you so that you can produce the cup. You are thirsty I know, and I have that which can quench your thirst, but the cup is not ready.

So don't ask such questions. Rather, look at me and try to understand.

Just the other night one sannyasin was saying, "How can you help us when you yourself are not well in the body?" True. If I am not well in the body, how can I help you? Looks absolutely logical. But do you know: was Buddha well in the body?

No enlightened person has ever been well in the body -- cannot be! -- because the being with the body is disrupted, the bridge is broken. The body goes on moving on its own, and the being goes on residing in it, but the energy that was given by the identification is not given.

You live as one with your body. I live as two. My body is just like my clothes -- absolutely separate. It is a miracle that it is functioning.

Buddha had to keep a physician continuously with him because every moment was danger. The physician was not for HIM. His work was done; he had achieved. The physician was for those who were still thirsty. He had something which could quench their thirst. The physician was for them.

If the doctor comes to see me, it is not for me. It is for you. If I see that there is no point and I cannot help you, this very moment I can disappear.

But many of you are working hard. I have the largest number of sannyasins that is possible in this twentieth-century world: almost fifteen thousand all around the world. They are all working hard. If they can succeed, we will release one of the greatest energies. spiritual energies, in the world.

I have to wait, and I have to linger on -- whatsoever the body says. The body says: "It is time, the ship is ready. You can go." The house is ready to collapse, but I am holding it.

Don't waste my time in anything. Use it if you can. This is the trouble: that you may not understand now, but later on, when you understand, I will not be there. Then that understanding will not be of much help. It will simply give you deep anguish. and sorrow, and agony.

While I am here, it you understand me, it can become your ecstasy. When I am gone, it will be just an agony.

Come Follow To You, Vol 2

Chapter #9
Chapter title: He that soweth the good seed

8 November 1975 am in Buddha Hall

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MATTHEW 13
34 ALL THESE THINGS SPAKE JESUS UNTO THE MULTITUDE IN PARABLES; AND WITHOUT A PARABLE SPAKE HE NOT UNTO THEM:
36 THEN JESUS SENT THE MULTITUDE AWAY, AND WENT INTO THE HOUSE: AND HIS DISCIPLES CAME UNTO HIM, SAYING, DECLARE UNTO US THE PARABLE OF THE TARES OF THE FIELD.
37 HE ANSWERED AND SAID UNTO THEM, HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN;
38 THE FIELD IS THE WORLD; THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM; BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE;
39 THE ENEMY THAT SOWED THEM IS THE DEVIL; THE HARVEST IS THE END OF THE WORLD; AND THE REAPERS ARE THE ANGELS.
40 AS THEREFORE THE TARES ARE GATHERED AND BURNED IN THE FIRE; SO SHALL IT BE IN THE END OF THIS WORLD.
41 THE SON OF MAN SHALL SEND FORTH HIS ANGELS, AND THEY SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, AND THEM WHICH DO INIQUITY;
42 AND SHALL CAST THEM INTO A FURNACE OF FIRE: THERE SHALL BE WAILING AND GNASHING OF TEETH.
43 THEN SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER. WHO HATH EARS TO HEAR, LET HIM HEAR.
44 AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO TREASURE HID IN A FIELD THE WHICH WHEN A MAN HATH FOUND, HE HIDETH, AND FOR JOY THEREOF GOETH AND SELLETH ALL THAT HE HATH, AND BUYETH THAT FIELD.

THE OTHER DAY I WAS READING a few lines of Stephen Crane's. I would like to read them to you:

A man said to the universe, "Sir, I exist."
"However," replied the universe, "the fact has not created in me a sense of obligation."

Man can exist in two ways. One, that the whole celebrates him; one, that the whole welcomes him; one, that the whole feels blessed because of him -- and the other, that the whole feels cursed.

Man can live a life of goodness, truth and beauty; and man can live a life of untruth, evil and ugliness. Man is free to live and to choose. Man is a tremendous freedom; that is his innermost nature. Nothing is forced. Hence the beauty of the adventure, and hence the danger also. You have to choose. Your choice will determine your being, your choice will become your destiny. On each step, every moment, you have to decide who you are.

People come to me and they ask who they are. It is not a question of inquiry because the being is not a static thing waiting to be discovered by you. The being has to be created moment to moment. That is the only way to discover it.

You create yourself moment to moment. You are not born as a fixed entity, but only as a infinite potentiality. You are born as a seed, not as a tree. You are born open, not closed. That opening is tremendous. You will have to choose every moment who you are going to be. Your decision is your destiny. And unless you live life so that the whole feels blessed, you are not religious.

A religious life is a life of spontaneity. A religious life is a life of flow, of dynamism. A religious life is a life of prayer.

Prayer is the supreme good. Let me explain to you what prayer is.

It is not something that you do; it has nothing to do with doing. It is something that you become, by and by. It is something that you live; it is something that surrounds you like a climate. It is something like a deep gratitude. Looking at the trees, or looking at the sea, or looking at the grass, a tremendous urge arises in you to say thank you. That is prayer.

Not that you say it. It is not in the saying but in the very urge, in the very mood that you would like to say, unconditionally: "Thank you." Not knowing to whom your thank-you is addressed... not knowing who is the creator of the morning, and the evening, and the stars, and the moon, and the sun... not knowing whose hands are hidden behind every grass-leaf and who is smiling in every dewdrop -- not knowing at all.

Knowledge is ugly; not knowing is beautiful. Remember, not knowing is not ignorance. Not knowing is ultimate knowledge. It transcends even what you call knowledge. Not knowing is innocence. In deep innocence, a thank-you arises; unaddressed, not knowing to whom you are addressing. But that is not the point. Deep within your being, in your depths, you feel gratitude.

Prayer is the feeling of the unknown presence. That feeling of the unknown presence becomes reverence. And prayer has to be just like breathing. It is not that you do it and you are finished with it. It is something that goes on and on and on like breathing. Awake or asleep, it surrounds you; it throbs within your heart. It becomes almost YOU; there exists no separation.

A life of prayer is what I call a good life. A life of gratitude is what I call a religious life.

This life of spontaneity, of flow, does not know what sin is. Sin comes from knowledge. That is the meaning of the Biblical story. When Adam ate the fruit of the tree of knowledge, he sinned. Then he was thrown out of the Garden of Eden. This story has no parallel, this story is simply unique. BECAUSE he ate the fruit of the tree of knowledge....

No other religion has emphasized, in such a crystal clear way, that knowledge is sin and unless you become like children again, you will not become good. Unless you again drop all knowledge and you become innocent, uncorrupted by knowledge, you will not be accepted back. The source will go on rejecting you.

Not that the source wants to reject you. But the way you behave, through knowledge, you create the situation for your own rejection. God has to expel Adam and Eve. Not that He wanted to -- He must have wept, because they were His children -- but He was helpless.

Whenever you create the feeling of helplessness in the whole, you commit sin. Whenever you force the whole to reject you, you commit sin. Whenever you force the whole to throw you out of the garden, you commit sin.

Sin is behaving in a cunning way, behaving as if you know. Sin is to be self-complacent, sin is to think that you are enough unto yourself. A child is not enough unto himself, a child is helpless. A child does not know anything; he acts out of innocence. Then it is good. The moment you start acting out of knowledge, it is sin.

Try to understand the import of what I'm saying. I'm saying that if, out of knowledge, you live a virtuous life, it is not virtuous. You can have character out of knowledge, you can have a quality of morality out of knowledge, but then it is not moral'When you are still eating the fruit or the tree of knowledge.

Deep down, your so-called saints are sinners, because they still go on getting nourishment from the tree of knowledge. The real sage is innocent. He acts -- but not because of the commandments, because all commandments are sin. He acts out of his totality; he responds in the moment.

He does not act out of the mind. To act out of the mind is to sin, to act out of the mind is to be thrown out of the garden, out of the kingdom of God. Once you accept the mind as your source of activity, you have denied God. And in your denial of God, you are denied.

Whenever you act out of the mind your act is going to be fragmented, because mind is a split

phenomenon. Mind is not one: it is many, it is a multitude. Its names are legion. Whenever you act out of the mind, only a part acts -- against the whole. Whenever you act out of no-mind....

Sometimes you act -- you know that there are moments when you act out of no-mind. You are walking. You have gone for a long morning walk or evening walk. and suddenly a snake crosses the path. You don't have time to think. Mind needs time; mind is a time process. You don't have time to think. If you think, you will be finished! The snake is there and the snake is not going to wait for you to think. The snake acts out of no-mind; you will be in danger if you believe in mind. But you will act out of no-mind. You will simply jump.

Remember -- and watch! You will jump first, and then you will think about what has happened. That jump comes out of your totality; it is not of the mind. That jump is a spontaneous total. It is here and now. It has nothing to do with past, nothing to do with future. It has no past, no future. it is absolutely here, now.

The duality of good is the quality of an act which comes out of your totality. You fall in love: you see a man or a woman and suddenly, in spite of you, something happens. Your total being responds in a new way. Even you are surprised! You throb, you sing, you have a dance within you, as if clouds have separated and you have seen the source of light. In a single moment.... In fact, that moment is not a part of time. In fact, it is a'no moment' -- as if time has stopped. Something has taken possession of you. This is out of no-mind.

Whatsoever is like love is good. That's why Jesus says, "God is love." He's not.saying that God is loving. He's simply showing a quality: that God has the same quality as love.'Good' is love; good has the same quality as love.

All that comes from the mind is from the devil -- DEVIL is just a way of saying it -- because the mind separates. Let mc define devil as one who separates, and God as one who unites. God and devil are both ways of speaking. They are not entities, they are symbols.

Just a few days before, I read a beautiful story of DuBois'. I would like you to listen to it and try to understand it:

It was one o'clock and I was hungry. I walked into a restaurant, seated myself, and reached for the bill of fare. My table companion rose. "Sir," said he, "do you wish to force your company on those who don't want you?"

"No," I said. "I wish to eat."

"Are you aware, sir, that this is social equality?"

"Nothing of the sort, sir. It is hunger," I said, and I ate.

The day's work done, I sought the theater. As I sank into my seat, the lady next to me shrank and squirmed. "I beg pardon," I said.

"Do you enjoy where you're not wanted?" she asked coldly.

"Oh, no," I said.

"Well, you are not wanted here."

I was surprised. "I fear you are mistaken," I said. "I certainly want the music, and I like to think the music wants me to listen to it."

"Oh sir," said the lady, "this is social equality."

"No, madam," said the usher. "It is the second movement of Beethoven's Fifth Symphony."

After the theater, I sought the hotel where I had sent my baggage. The clerk scowled. "What do you want?"

"Rest," I said.

"This is a white hotel," he said.

I looked around. "Such a color scheme requires a great deal of cleaning," I said. "But I don't know that I object."

"We object! " said he.

"Then why -- " I began, but he interrupted.

"We don't keep niggers," he said. "We don't want social equality."

"Neither do I," I replied gently. "I want a bed."

I walked thoughtfully to the train. "I will take a sleeper though Texas. I'm a little bit dissatisfied with this town."

"Can't sell you one."

"I only want to hire it," said I, "for a couple of nights."

"Can't sell you a sleeper in Texas," he maintained. "They consider that social equality."

"I consider it barbarism," I said, "and I think I will walk."

Walking, I met another wayfarer who immediately walked to the other side of the road where it was very muddy. I asked his reason.

"Niggers is dirty," he said.

"So is mud," said I. "Moreover, I am not as dirty as you, vet."

"But you are a nigger, aren't you?" he asked.

"My grandfather was so called."

"Well then?" he answered triumphantly.

"Do you live in the south?" I persisted pleasantly.

"Sure," he growled. "And starve there."

"I should think that you and the Negroes should get together and vote out starvation."

"We don't let them vote! We?"

"Why not?" I said in surprise.

"Niggers is too ignorant to vote."

"But," I said,'I am not so ignorant as you."

"But you are a nigger?"

"Yes, I am certainly what you mean by that."

"Well then?" he returned with that curiously inconsequential note of triumph. "Moreover," he said, "I don't want my sister to marry a nigger."

I had not seen his sister, so I merely murmured, "Let her say no."

"By God, you shall not marry her even if she said yes!"

"But I don't want to marry her," I answered, a little perturbed at the personal turn.

"Why not?" he yelled, angrier than ever.

"Because I am already married. And I rather like my wife."

"Is she a nigger?" he asked suspiciously.

"Well," I said again, "her grandmother was called that."

"Well then?" he shouted in that oddly illogical way.

I gave up. "Go on," I said, "either you are crazy or I am."

"We both are," he said as he trotted along in the mud.

Mind is crazy; mind is mad. Mind creates divisions, fragments. Mind creates nations, races -- white and black, poor and rich. Mind is the devil. When you can feel that you are one with all, you have gone beyond mind. To feel one with all, to feel a unison, is to be good. And to act out of that oneness is to be religious.

A religious man has no character. A religious man has a spontaneity. A religious man has a moment to moment contact with the whole. That contact is never lost. He lives prayerfully. A nonreligious man may be apparently good, moral, he may have a character, but he is frozen, dead. He acts out of that character: out of the mind, out of knowledge, out of rules. He is never in contact with the whole; he is always out of step. That's what I call'devil'; that's what I call'bad'.

And that's what Jesus means by this parable. He has not been understood, he has been very much misunderstood. But if you can carry this feeling of what good is and what bad is, you will be able to go deep into this parable.

ALL THESE THINGS SPAKE JESUS UNTO THE MULTITUDE IN PARABLES; AND WITHOUT A PARABLE SPAKE HE NOT UNTO THEM:
THEN JESUS SENT THE MULTITUDE AWAY, AND WENT INTO THE HOUSE: AND HIS DISCIPLES CAME UNTO HIM, SAYING, DEC]ARE UNTO US THE PARABLE OF THE TARES OF THE FIELD.

Jesus always talked in parables. A parable is a poetic way of saying things which cannot be said in prose. It is a very feeling way of saying things from the heart -- things which cannot be expressed by the head. A parable is a way of talking in pictures, not in words.

Have you ever observed that children always understand pictures? That's why, in children's books, you have to have many colored pictures. Text, not much; pictures, many. First they understand the pictures, and then they understand the text.

In your dreams, you are again living in parables. You have pictures and pictures and pictures -- the text

is not much. Your unconscious understands only pictures. Your conscious has become trained for language, words, but your unconscious is still that of a child.

When Jesus, a man like Jesus, is talking, he is trying to bridge something between himself and your unconscious. He is not a preacher. When a preacher talks to you, he talks in concepts. He is trying to communicate from one head to another head. When a man like Jesus, Buddha or Zarathustra talks, he is trying to communicate something from his innermost depth to your innermost depth. He always uses parables.

A parable becomes a picture. Logic is not needed to understand it. If you can love sympathetically, that will do: if you can listen sympathetically, that will do. If you can listen in deep trust, that is enough: no logic is needed. The parable will manifest itself, will surround you, will become part of your being. You may forget the message, but you will never forget the parable. It will be deeply imprinted it will remain within you forever and ever. Stories have a way of penetrating to the innermost core.

ALL THESE THINGS SPAKE JESUS UNTO THE MULTITUDE IN PARABLES; AND WITHOUT A PARABLE SPAKE HE NOT UNTO THEM:
THEN JESUS SENT THIS MULTITUDE AWAY. AND WENT INTO THE HOUSE: AND HIS DISCIPLES CAME UNTO HIM, SAYING, DECLARE UNTO US THE PARABLE OF THE TARES OF THE FIELD.

He must have used that parable with the multitude, with the crowd. The disciples wanted to know what he means. The disciples wanted to know the exact significance of the parable.

HE ANSWERED AND SAID UNTO THEM, HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN:
THE FIELD IS THE WORLD; THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM: BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE;
THE ENEMY THAT SOWED THEM IS THE DEVIL: THE HARVEST IS THE END OF THE WORLD; AND THE REAPERS ARE THE ANGELS.
AS THEREFORE THE TARES ARE GATHERED AND BURNED IN THE FIRE; SO SHALL IT BE IN THE END OF THIS WORLD.
THE SON OF MAN SHALL SEND FORTH HIS ANGELS, AND THEY SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, AND THEM WHICH DO INIQUITY;
AND SHALL CAST THEM INTO THE FURNACE OF FIRE: THERE SHALL BE WAILING AND GNASHING OF TEETH.
THEN SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER.
WHO HATH EARS TO HEAR, LET HIM HEAR.

A simple parable, but very significant. Move step by step into it:

HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN.

THE SON OF MAN has a very particular meaning in the Jewish literature. It is used only for the prophets. Ordinarily, whomsoever you call human beings are not yet human beings. They have the potentiality to be, but they have not actualized it. They are just like seeds. They have not yet sprouted, they have not yet bloomed. Their fragrance is just a possibility; it is not yet actual.

Jews call a man'son of man' if he has become perfectly actualized: the perfect man. He is no more just potential. He has bloomed, flowered. 'The son of man' is a very, very respectful expression. It is next only to'son of God'. And unless you become son of man, you will not be able to become son of God. First become actualized human beings: real, authentic, true. Then the next step becomes possible. Then you can transcend humanity and you can become son of God.

Again and again, Jesus uses for himself'son of man' -- more than he ever uses'son of God'. Rarely does he use'son of God' -- often he uses the expression'son of man' -- because for those who have not become even human beings, the son of God is a myth. They cannot understand it. You can understand only that which has become in some way actual within you; you can understand only that which has become part of you.

You are part-human beings. When Jesus says'son of man', at least a part within you can respond that yes,

he is true. A part within you can trust him. But when he says'son of God', he's moving in some direction about which you are completely oblivious. You have not known it, you have not even heard about it. It makes no sense to you.

So he uses the expression'son of God' only very rarely, only with very close disciples who are growing, by and by, into divinity; whose hands are touching the divine, who have been groping and now they have come to the door; who have attained a small glimpse of the ultimate. Only then he uses'son of God'. Otherwise he says'son of man'.

HE ANSWERED AND SAID UNTO THEM, HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN.

One who has become actualized, one who has become really human -- how will you know him? Because this crystallization will be his innermost phenomenon, you will not be able to see it. You will not be able to look within him: you will not be able to understand what has happened within him. That will remain a mystery to you, it will remain hidden. But one thing you can watch, one thing you can see and understand, and that is: HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN.

You will see through his acts, through his words, even through his gestures, that he is sowing the seed of good. Whatsoever he does, howsoever he moves -- even walking. sitting, sleeping -- he is continuously sowing seeds of good. His whole life is nothing but a showering of good seeds all around. Wherever he moves, he goes on sowing good seeds.

Not that he thinks about it deliberately, not that he plans about it, not that he makes any effort about it, not that he has become very skilled in a certain discipline -- no. Spontaneously.... He cannot help it. That's how he is. That's how it happens to him; that's how his whole being functions now. Goodness/good deeds/good is the functioning of one who has become actualized.

Remember, you have been taught just the opposite. You have been taught: become good in your acts, so that you can realize yourself. That is wrong; that is looking at the thing from the wrong end. The real teachers have not said that. They have said just the opposite. They have said: become actualized. and you will find that your acts have become good.

The character is not to be cultivated. A cultivated character is immoral, howsoever moral it appears. A cultivated character is a bondage, it is an imprisonment. and whomsoever you call men of character are all frozen: dead people, blocked. They need to be melted so that they can flow again.

They may be good, but they stink. They may be good, but it is very difficult to live with them. They may be good, but they are very paralyzing to others -- crippling. If you live with them, they will become a heavy weight on your chest. They will c rush you and destroy you. They are destructive.

When you are really in contact with a good man, a good man whose goodness is not forced and cultivated, but one who has realized his potentiality and now the goodness flows.... It is just like the fragrance of a flower which ha.s opened. When the flower opens, the fragrance spreads. Not otherwise. Otherwise you call just have a plastic flower that you can spray with perfume. A character that has to be maintained, controlled, is like sprayed perfume. The flower is not real.

Jesus says: HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN. Recognize that he is the son of man. You will be able to know it from his acts. He does not act through morality, through discipline. He acts out of his heart. You cannot see his heart without seeing his acts. That is your blindness.

And never try to follow the acts of good people. That's how the whole world has become almost dead -- a great graveyard. I was just reading a few days before that Paul, St. Paul, said to his people: "I imitate Christ. You imitate me. That is the way."

This is dangerous teaching. This man Paul has completely misunderstood. He says "I imitate Christ. You imitate me." He says: "Do whatsoever I do. That's the way." These are the people who destroy the message of Christ completely.

If you imitate, you will remain false. You may become Christ-like, but you will not be a Christ. You may become Buddha-like, but you will not be a Buddha, You will be just a pseudo-Buddha, a false thing, an untrue thing. That is not going to make you blissful, and that is not going to create a sense of obligation in existence.

HE ANSWERED AND SAID UNTO THEM, HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN. This is the way you will recognize him, that's all.

THE FIELD IS THE WORLD; THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM; BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE.

How to translate this WICKED ONE -- the devil, the beelzebub, the satan -- into today's twentieth-century language? I call it: the mind.

Buddha is more modern, more contemporary than Jesus. Buddha will never say this. He will say the mind corrupts, not the devil.'Devil' is a symbolic way of saying the same thing.

But dangerous. Because then in Christianity, the devil became very, very important; and in the Christian mind, the devil became a reality. God also became a personalized reality. They are not persons; they are both interpretations of a certain inner phenomenon.

the inner phenomenon is that your being can function in two ways: either through the mind or through the no-mind. If you work through the mind, that is what Jesus calls THE WICKED ONE. If you work through the no mind, then you function through your nature. That's what Buddha calls nirvana: selflessness, ANATTA, enlightenment.

You are separate from the mind. Once you know how to function without the mind, how to bypass it, how to put the mind aside, then you are functioning in the totality, WITH the totality. Then you are in tune with it. Then you are not like an island. You have surrendered and you have become part of the mainland, the continent. Then you are not separate from existence. It is not that YOU exist: then God exists in you. Then the ego has disappeared like a dewdrop in the morning sun.

THE FIELD IS THE WORLD; THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM; BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE: THE ENEMY THAT SOWED THEM IS THE DEVIL --

The devil is not outside you. It is very tempting to think of him as outside, because then you can throw all the responsibility on him and you can become completely free of the responsibility. People have always been using scapegoats to throw their responsibilities on.

Whatsoever is wrong with you, you will always find some cause for it in somebody else. Somebody says something and you feel angry. Now you think that he has insulted you. In fact, you have become angered -- not that he has insulted you. If you were a little more aware, there would have been no anger, and then there would have been no insult either.

You throw responsibility. One feels good just putting the responsibility on others' shoulders. This is one of the oldest ways that the human mind has always been defending itself. Once you can say and argue that somebody else is responsible, you can relax and you can be yourself, whatsoever you are. There is no need to transform yourself.

But if you see that the devil is within and that there is no point in throwing out the responsibility on somebody else -- you are the problem -- then to live with the problem becomes difficult. To live with the problem becomes almost impossible. A moment comes when you have to drop it; it is too much. It is foolish and stupid to carry it. You are not benefitted by it; you are simply crushed under the weight.

Never throw the responsibility on some devil outside. The devil is within -- as much within as God is within. If you function through the mind, this is the devil. If you function without mind -- if you function through meditation, no-mind -- it is God. God is a function of you. The devil is also a function of you.

If you function unaware, unalert, not remembering yourself, you have allowed the devil to enter in you. And remember, I am not being anthropomorphic at all. There is nobody outside who enters within you. These are only ways of speaking.

THE ENEMY THAT SOWED THEM IS THE DEVIL; THE HARVEST IS THE END OF THE WORLD; AND THE REAPERS ARE THE ANGELS.
AS THEREFORE THE TARES ARE GATHERED AND BURNED IN THE FIRE; SO SHALL IT BE IN THE END OF THIS WORLD.
THE SON OF MAN SHALL SEND FORTH HIS ANGELS, AND THEY SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, AND THEM WHICH DO INIQUITY;
AND SHALL CAST THEM INTO A FURNACE OF FIRE: THERE SHALL BE WAILING AND GNASHING OF TEETH.
THEN SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER.

WHO HATH EARS TO HEAR, LET HIM HEAR.

Jesus is saying that the good survives and the bad dies. Jesus is saying that the good is eternal and the bad temporary. Jesus is saying that the good remains and the bad is momentary. This has to be understood.

Forget his words, they have become out of date. Christians go on talking about these words and explaining them. The words are dead. What he says is very significant, and will always remain significant, but the language has to be changed.

Listen to how different it sounds if I say: good is that which is to survive. Maybe temporarily it is defeated, but eventually, finally, it wins. In India we say:'SATYA MEVA JAYATE... truth wins, eventually.' Maybe in the moment the lie appears to win, but that cannot be so, finally. A lie is a lie and will be exposed someday or other. It cannot become eternity. Just think: how can a lie become eternity? It has no roots in existence, it has no being of its own. Even if it exists for the moment, it has no being of its own. Even if it exists for the moment, it has to borrow its being from some truth.

That's why, whenever you assert a lie, you defend it. You argue for it, you try to prove it, and you like to say that "This is truth." You are trying to borrow being and life from truth... for the lie. But a borrowed life is a lie. For a moment it may deceive, but it cannot deceive eternally; it cannot deceive for ever and ever. Someday or other, it is bound to be exposed.

A lie is a lie, and cannot become true. And a truth is a truth, maybe hidden for the moment, misunderstood -- not heard, heard wrongly, interpreted wrongly -- but a truth is a truth. A diamond is a diamond. It may be lost in the mud, but it is not the mud and it cannot become the mud. Finally, it has to be discovered. Truth is eternal. Or, it will be better if we say it just the other way around: that which is eternal is true.

Don't cling to anything which is not eternal. Otherwise you are living with a lie. And all the time that you lived with it is simply wasted. The lie will be exposed and you will find y our hands empty.

Jesus is saying that, in the end, good survives and all that is bad dies in fire, is destroyed. So look, watch your life. What are you sowing? The world is a field, life is an opportunity. What are you sowing?

Are you sowing love or are you sowing only lust' If yOU are sowing only lust, in the end you will come to know. And you will have to repent much, because that lust was just a momentary fantasy: ungrounded, without any roots. It was just in the mind. Love? Then you can rely upon it. Then you are building your house on a rock, not on the sand.

What are you accumulating in the world? Possessions? things? wealth? Then you are deceived by the devil: by the mind, by ambition, desire.

Or are you trying to realize who you are? The real wealth.'I he only thing that can be possessed is your being, because you already possess it. Nothing else can be possessed. If you are searching for one thing that you can possess and can be yours -- and can be yours for ever and ever, even death cannot take it away from you -- then you are sowing the seeds which Jesus calls THE CHILDREN OF THE KINGDOM.

If you are a little alert.... And I hope that you are. Otherwise you cannot be near me; you cannot be here. A part of you has become alert. Hence, you are here. A part has become awake. Just watch from that corner which has become lighted. Just look at your past. Do you find anything which can be eternal, which can be existential for ever and ever? If not, then your life has been wasted. Don't go on repeating it. Jump out of the vicious circle, stop that wheel. If you think that yes, there is something which can be eternal, then water it. Protect it; help it to grow.

That is how one finds one's religion. It is not found in the Bible, it is not found in the Gita or Koran. It is found in one's own experience. Watch, observe, and go on separating the good seeds from the bad. Before God rejects them, please, you reject them. Don't carry anything with you that is to be thrown in the fire. Don't carry anything with you that is going to die.

It is going to be hard, arduous, to separate yourself from false things, because you have attached so much significance to false things. You go on wasting your life for things of no import -- childish.

A man goes on accumulating wealth. He goes on thinking that someday in the future he is going to live; right now he is preparing. But that preparation is never fulfilled. One day, suddenly, he dies. The accumulated wealth is there and somebody else will become the possessor. This man wasted his whole life. He could have lived, he could have lived beautifully -- because, in fact, if you want to live, all that is needed is already given to you.

Let me repeat it: if you want to live, all that is needed is already given to you. There is no need to prepare. All preparation is a postponement, all preparation is a trick of the devil -- the mind. The mind says:

how can you live now? How can you dance? First you need a marble floor; then you can dance.

So first have a marble floor. Then you can dance. Do you see the fallacy in it? If you want to dance, the beach is enough; the earth is enough. If you want to dance, you can dance anywhere, anytime. Every moment is as good as any other. Nothing else is needed. Only life is needed in you, and that is there. You need a flowing life, that's all. To dance, that's all that's needed. Not even a training for dancing is needed. Life itself is the dance. You just allow it to happen.

You want to sing? Then for what are you waiting? You want to love? Then for what are you postponing? This is the only moment there is, and this is the only life there is. Forget about the future and start being alive here and now. And remember, if you are alive this moment, the next moment you will find yourself more alive, because the next moment is born out of this moment.

And if you miss this moment, a great punishment is there. Not that somebody who goes on punishing you is sitting there on a golden throne in heaven, If you miss this moment and you don't dance, by and by you lose the capacity to dance. That is the punishment. That is the only punishment; there is nobody who is punishing you.

If you pray this moment, you are rewarded, because the next moment a great prayer is waiting. If you don't pray this moment, you lose the capacity to pray. By and by, you become absolutely incapable of praying. Then you go and ask people how to pray, how to meditate, how to love.

Just look at the absurdity of the questions: how to love? how to pray? how to meditate? how to live? Absurd questions... but they show the poverty, the inner poverty of man. He has been postponing everything, and by and by he has forgotten. Every child knows how to Fay, and every child knows how to love, and every child knows how to dance, and every child knows how to live. Every child comes complete, with everything ready. One just has to start living.

Have you seen? If you are crying and a small child is watching, he will come near you. He cannot say much, he cannot argue you out of your crying, but he puts his hand on your hand. Have you felt the touch? Never again will anybody touch you like that, like a child can touch. He knows how to touch. Later on, people are simply cold, hard. They touch, but nothing flows from their hands. When a child touches you -- the tenderness of it, the softness of it: the message -- he pours his whole being in it.

Everybody is born complete to live. And the more you live, the more capable you become of life. That is the reward. The less you live, the less capable you are. That is the punishment.

The religion you have to seek is within you. You have to watch your life moment to moment and drop all that seems to be momentary. It may be very exciting, but futile in the end. Drop it! Look deep into those moments which may not be so exciting. The eternal cannot be very exciting, because that which has to be for ever and ever has to be very silent, peaceful. Blissful, of course, but not exciting. Deeply blissful, but with no noise around it. More like a silence than like sound.

You will have to grow in awareness so you can sort it out. Otherwise, in the end, you will find that you have lived a futile life. That's what Jesus calls THE TARES OF THE FIELD.

> WHO HATH EARS TO HEAR, LET HIM HEAR.
> AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO TREASURE HID IN A FIELD; THE WHICH WHEN A MAN HATH FOUND, HE HIDETH, AND FOR JOY THEREOF GOETH AND SELLETH ALL THAT HE HATH, AND BUYETH THAT FIELD.

Yes, that is how it is. Once you come to know the eternal, the essential, the infinite, once you have come to feel it, then you are ready to go and sell all that you have been possessing, that you have been accumulating. Then you are ready to sell everything just to have this treasure of eternity.
I will repeat it again:

> AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO TREASURE HID IN A FIELD; THE WHICH WHEN A MAN HATH FOUND, HE HIDETH, AND FOR JOY THEREOF GOETH AND SELLETH ALL THAT HE HATH, AND BUYETH THAT FIELD.

This is what my sannyas is all about.

Seek the eternal. Whatsoever the cost, stake all for it and you will not be a loser. Try to save that which you have accumulated and you will be lost. Says Jesus: "Those who.save their lives, lose them: and those

who are ready to lose them, attain to life -- to life abundant."

Come Follow To You, Vol 2

Chapter #10
Chapter title: Every moment god knocks

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HUMPTY DUMPTY SAT ON A WALL HUMPTY DUMPTY HAD A GREAT FALL ALL THE KING'S HORSES AND ALL THE KING'S MEN COULDN'T PUT HUMPTY DUMPTY TOGETHER AGAIN.

IT IS NOT ABOUT HUMPTY DUMPTY, It is about you. It is about humanity, the human mind: the fragmented human mind which is not a unity but has become a crowd -- a crowd fighting amongst itself, a crowd continuously in war. Look at your own mind and you will find the Humpty Dumpty there. There is no center in your mind. No master exists there, only servants. And each servant has the false idea that he is the master. Each servant has few moments when he is enthroned. He becomes the master: he behaves like a master and promises like a master. Then the next moment his kingdom is gone. Another servant has taken over. The other servant does not even know who the first servant was. He has never heard what the first servant has been promising. How can he fulfill the promises?

When you love a woman or a man, you promise a thousand and one things which you cannot fulfill. You say, "I will be yours for ever and ever." The next moment, when the love has withered. you do not have even a memory of what you had said. If somebody reminds you, you will shrug your shoulders. You will say, "I must have said it in spite of me. I must not have been in my right senses. I was intoxicated, hypnotized." Or, you will say, "Those words were only poetry. They don't mean much."

For one moment, when you are in love, the servant'love', the emotion'love', sits on the throne, has become the king. The next moment, when love is gone and hate is enthroned, you are totally different. This goes on, the wheel goes on moving. Each moment, go within. You will find a new king being enthroned and the old being thrown out.

You only think that you are. While this state of the mind, this Humpty Dumpty state continues, you cannot say meaningfully that you are. You are a multitude.

It happened: a man came to Jesus and wanted to become his disciple and follow him to the very end of his life. Jesus asked him: "First, please tell me: what is your name? who are you? " In that impact, in that shock, in that light, in that dazzling light of Jesus, the man became aware that he is not. Who will follow? Who will go with Jesus to the very end of life?

A thought is not a permanent thing. By the time you become aware of it, it has gone. It has faded, withered away. Another thought takes its place. It is a continuous process.

He became aware that he is not. He became aware that he has not one single name. He looked at Jesus and in that impact he said, "My name? You ask my name? My name is legion -- a thousand and one are my names. And I don't know really which one is mine."

Watch your life for twenty-four hours. A thousand and one persons you will find within yourself. Then you will become aware that you are not, yet. You are yet unborn; you are still in the womb. The body has come out of the womb, but not the soul. As a body you are born; but as a soul, not yet. As yet, you are

hesitating to be born; as yet, you are afraid to be born. As yet, you have not decided to be born.

Each birth is preceded by a death. You are born as a body outside the womb. The life of inside the womb dies before you are born to the life of the outside. And you can be born as ONE, only when all the Humpty Dumptys in you die, when all thoughts disappear, when all moods disappear. When the sky is no more clouded, is empty -- when you are empty -- the Humpty Dumpty disappears.

When I talk about emptiness, remember, I'm not talking about a negative emptiness. Whenever I say'empty', I mean so empty that you are full. The sky is empty AND is full. Full of itself, empty of the clouds. Empty of the foreign element, full of its own nature.

When you are empty of all thoughts, then you are. When you are empty of all moods, then for the first time you are born, resurrected. Then the son of man that Jesus talks about is born. You have become perfect.

Right now you are a crowd, a madhouse. And yes, it is true: HUMPTY DUMPTY SAT ON, A WALL. You are also sitting on a wall from where any moment you can fall. The ego always goes on finding a higher and higher place to sit; it wants to be at the peak.

HUMPTY DUMPTY SAT ON A WALL. The ego is always sitting on the wall. And the higher the wall goes, the more dangerous is going to be the fall.

HUMPTY DUMPTY HAD A GREAT FALL. Whenever the ego falls, it falls tremendously -- because it was rising and rising. higher and higher, There comes a point where you cannot balance yourself at that height. The whole life is a politics to reach higher and higher. The whole life is a desire and ambition to attain to the highest peak, the Everest -- higher than anybody else. But then when you fall, it is going to be a great fall.

HUMPTY DUMPTY HAD A GREAT FALL/ALL THE KING'S HORSES/ AND ALL THE KING'S MEN/COULDN'T PUT HUMPTY DUMPTY/TOGETHER AGAIN. Then nobody can put you together. ALL THE KING'S HORSES AND ALL THE KING'S MEN.... Even if the whole world is engaged in putting you together again, it is impossible. The job is impossible.

Every day I encounter people who would like me to put them together. Impossible! Nobody can put you together, because that togetherness will again be putting you on a wall. That togetherness will again be of the false. That togetherness will again be like a dream, and beneath it the fragments will be continuously fighting; the war will continue.

Yes, somehow it can be managed. That is what psychoanalysts go on doing in the West. They are putting Humpty Dumpty together. Whenever somebody has a fall from the wall.... The wall may be Washington, or the Wall Street of New York; it may be Madison Avenue, or Delhi, or Moscow -- the wall may be anything. Whatever gives you a feeling that you are somebody, is the wall.

Whenever somebody falls, psychoanalysts try to put him together. That is what they call'making him normal again'. He has become abnormal. Now he cannot hold his parts together: the parts are moving away from him, from each other. He's like a cloud dispersing. They force him from every side; they put him back. They pull him to the earth, they try somehow to give him a readjustment.

This is where western psychoanalysis and eastern approaches differ, and differ tremendously. In the East, if you go to a Buddha, he is not going to put you together. He will say, "Blessed you are that you fell. Now, leave those parts there. No need to put them together. It is good, it is God's blessing that you became maladjusted" -- because only in deep maladjustment does a possibility of revolution exist.

When you are adjusted you are not even aware that you are wasting your life -- in the club, in the marketplace, or even in the temple. If you are a respectable citizen that means you are still sitting on the wall. You have not yet had the great fall. Respectable citizen: respected by people, your integrity well-known.

And what sort of integrity is possible to you? It cannot be more than a facade! a camouflage, a false face. The face seems to be one, but behind the mask there are a thousand and one masks hidden. The fall is imminent, any day.

Then psychoanalysts will come together. All the king's horses and all the king's men will try to put you together, they will try to bind you together. But they are not helping you. They are really trying to make you normally abnormal, ordinarily mad, lukewarm mad, so you can fit with the other mad people who are around. They will give tranquilizers, they will give you electric shocks, they will do many things to help you to be back to your own self. And you don't have any self. You never had!

A great fall is a great blessing. Don't try to put the parts together. Leave them there and escape. If you come to a Buddha, he will say, "Leave those parts there, Good that they have fallen apart. Now you rise beyond them." You come out of that Humpty Dumptyness, uncorrupted by it. You become a sky.

Don't be bothered about the clouds. Don't be bothered about thoughts. Become awareness. In awareness, you are not put together. Suddenly, you realize that you have always been together. That Humpty Dumptyness was only on the periphery. Inside, the deepest core, the kernel of your being. has always been one. It has never been otherwise, but you are unaware of it.

When you come to me, I am not here to put you together. In fact, if you come to me feeling that you ARE together, I will push you: push you hard, to the brink of the wall, so you have a great fall. Once scattered, there is a possibility. Once scattered, you can transcend. You can watch what has happened.

The real, innermost core is one. That's what we call ATMAN the supreme self. That's what we call'Christ'. Jesus is Humpty Dumpty: Christ is the center, Gautama Siddhartha is the Humpty Dumpty; Buddha -- that is the innermost center. Vardhman is Humpty Dumpty; Mahavir is the center.

I FEEL EMPTY... AND A DEEP YEARNING. AND THERE SEEMS NO WAY TO LET GO

Remain with it.

There are two types of emptinesses. One, negative emptiness; another, positive emptiness.

Negative emptiness is a loneliness. You miss the presence of something or somebody. You are not enjoying the purity of aloneness. You are missing.... The wife has died and now you feel empty. Her presence was a sort of filling, her presence was giving you a feeling of fullness. Now she is dead. Now you feel empty, you miss her. This emptiness is negative.

Then there is a positive emptiness. Positive emptiness does not miss the absence of somebody else. On the contrary, it cherishes, relishes, the presence of oneself. When you are sitting alone -- just enjoying yourself, just delighting in being -- you are empty, but this emptiness is positive.

The negative emptiness is of the devil and the positive emptiness is of God. Both are empty, but there is a tremendous difference in quality. One has to move towards the positive emptiness. And this is what is happening.

"I feel empty... and a deep yearning. And there seems no way to let go." There is no need. Just allow this emptiness; don't try to change it. That's how the mind enters again from the back door.

The Humpty Dumpty has gone out. Now, remain with this emptiness. Relish it! It is beautiful; there is nothing like it. It is innocence; it is silence; it is stillness; it is virginity. When the Humpty Dumpty goes out for the first time, because you have never known this positive emptiness -- you have always known the negative emptiness -- you misinterpret. You think this, too, is empty: the same negative emptiness. You want to come out of it.

There is no need. Relax in it: BE it. Allow it, and don't try in any way to change it or modify it.

Difficult! This is the death, the real death out of which the resurrection comes. This is the cross, the real cross. And everybody has to carry it daily. And not only to carry it daily, but dancingly -- welcoming it, feeling a deep gratitude.

When you enter into this emptiness for the first time, you feel that this is the same emptiness. Natural, because you have never known it before. Allow it, remain with it -- that's what I would like to say to you. Don't try in any way to think beyond it. Be it! Suddenly the focus changes, the gestalt changes. The attention shifts: you look into it and it is no longer loneliness; it is aloneness. It is no longer isolation; it is infinite presence. You have disappeared... and in that disappearance, God has appeared.

God and you are just gestalts. If you are there, God remains hidden. When you disappear, He becomes manifest. When you come back again, He becomes hidden. Your very presence hides Him; your presence functions as a cloud.

Enjoy it, allow it... love it. And remain more and more in it. Whenever you have time, don't waste it anywhere. Close your eyes; be empty. Soon the beauty of it will be revealed to you. By and by, you will have a taste of the new wine: absolutely new, because you have not known it before. Though it has always been there, you have never contacted it before. It will intoxicate you, it will make you ecstatic. You will be transformed through it.

So don't try to find a way out. There is no way out of it because it is ALL. You cannot go anywhere else. The only way out is that you can bring Humpty Dumpty back in. The only out is that the mind starts functioning again, in fear. You gather thoughts around, you make relationships; you go to the marketplace, you get lost in the crowd. Then you are not empty, but you have missed -- you have missed the door that

you have been seeking for lives.

I FEEL EMPTY. I CRY. WHAT'S NEXT?

This emptiness is negative. Otherwise you will not cry; you will laugh. This emptiness is like loneliness, not like aloneness. This emptiness is not a deep presence; it is simply absence. This emptiness is only death, and there is no resurrection in it.

That's why the crying comes. You are filling your emptiness by crying, by tears. That is a trick of the mind. And that's why the question arises: "What's next?" -- because when you feel negatively empty, you want to fill it with something. You are hankering for something to happen: some relationship, some achievement, some lottery... something to happen. "What next? "

Emptiness, when it is negative, is never at ease with itself. It is thinking of the future. It is hoping that in the future this emptiness will not be there "and I will be fulfilled".

Emptiness, when it is negative, creates future. Emptiness, when it is positive, has no future to it. There is nothing next to it; you have arrived home. There is nothing next to it. It is enough unto itself.

This type of emptiness. negative emptiness, has to be dropped. It has not come out of meditation; it is coming out of life's frustrations. It has not come out of love; it is coming out of the frustration that lust gives to everybody. It is a by-product of failure.

Positive emptiness happens when you are in a deep inner contentment; negative emptiness happens when you are deeply frustrated. Your life seems meaningless. Whatsoever you do, you go on doing like a robot, mechanically. There is no romance in it. You drag your life; there is no dance to it. You cannot sing, you cannot be happy, you cannot celebrate.

Drop this type of emptiness! And this type of emptiness can be dropped only if you try to change the negativity towards positivity. Meditate more, and meditate without expectations. Love more, and love without expectations.

If you expect anything out of love, or meditation, you will get only frustration, and negative emptiness will happen. If you love for the sheer joy of it, if you meditate for the sheer delight of it and you don't have any result in mind -- you are not goal-oriented -- then there comes an emptiness which is positive. You start feeling full. You start feeling, for the first time, that you ARE. Being is felt, and that being is tremendously beautiful, blissful. It is SATCHITANANDA: it is existence, it is consciousness, it is bliss.

Always remember to beware of the negative. Move from the negative towards the positive; and when the positive happens, then stay with it. Then allow it. Open yourself to it totally, be vulnerable to it -- all doors and windows open so it can come from everywhere and it can drown you completely. Then it becomes a resurrection.

WHAT IS DIVINE WILL, AND HOW DOES IT ACT THROUGH THE SURRENDERED INDIVIDUAL?

This is an intellectual question. Futile. Rot. It arises in the intellect because the intellect cannot understand. Remember always, intellect is not intelligence. You cannot find more stupid a thing than intellect.

Intellect is not intelligence. Intelligence is existential, intellect is borrowed. You don't know what divine will is, you don't know what a surrendered individual is -- hence, the question.

The question is like this: if you have not known what light is and you ask, "When we bring light in the room, does it have to fight with darkness to destroy it? " Or, "When we bring light into the room, how much time does it take for darkness to leave the room?"

The question is absurd because you know, stupid because you know. The question looks stupid because you know that darkness has no existence of its own. When you bring light in, it is not that darkness goes out. Close all the doors and see! Put guards on the doors and see! Ask them, "Have you seen darkness going out?"

When you bring light in, the very presence of light is the death, because darkness has no existence of its own. It is just the absence of light. When light is there, darkness is not there. In fact, it has never been there.

It was just an absence. That's why you cannot bring darkness. If you need a little more darkness in your room you cannot bring it. You cannot go to the neighbor and ask for some, you cannot bring it in bags, you cannot force or persuade it to come.

You cannot do anything directly with darkness. Have you observed the fact that if you want to do anything with darkness you will have to do something with light, not with darkness? If you want more darkness, you will have to put curtains on the windows. You are doing something with light, so that light cannot come in; that's all. If you want more darkness, then you have to put the light off. If you don't want darkness, you have to put light on. But you do something with light, you cannot do anything with darkness. It is an absence, it is nonexistential.

Now look at the question: "What is divine will, and how does it act through the surrendered individual?" A surrendered will is divine; an unsurrendered will is not divine. Other than the surrendered will there is no will somewhere else which is divine.

A surrendered will is divine; an unsurrendered will is not divine. An unsurrendered will is the ego and a surrendered will is the absence of the ego. When the ego disappears, how can the individual exist? With the disappearance of the ego, the individual also disappears, dies.

It is not that there is a surrendered individual and a divine will working through him. A surrendered individual is the divine will. Now he is no more. Only God is. He has vacated, he has become empty. In that emptiness, God has entered. He is no more there.

This word'individual' is very beautiful, but it has been very much misused. Individual means'indivisible': that which cannot be divided. You should not be called individuals, that is wrong language. You are DIVIDUALS, you can be divided. Only God is individual. When the DIVIDUAL disappears, the individual is. But there is no duality. It is not you, and God functioning through you. That is again the ego.

One day a Gandhian came to me and he said, "Mahatma Gandhi used to say that'I am just an instrument of the divine will.' But Krishna says,'I am God'; Jesus says,'I am God'; Mansoor says,'I am God'. The seers of the Upanishads say,'AHAM BRAMHASMI... I am the absolute.' " The Gandhian said to me: "These people look egoistic. Gandhi is humble."

I told him, "Don't be deceived by the appearance. In fact, Gandhi is egoistic when he says,'I am an instrument of the divine.' The ego is there, functioning now as an instrument. If the ego is gone, then even that much difference is not possible: that God is doing something through me. That difference is not possible when the ego has gone completely. Then it is not God coming through something within you. YOU are God. You are not an instrument; you have become God himself."

This is very difficult to understand. When Krishna says, "I am God!" it looks egoistic. It sounds egoistic; Gandhi sounds more humble, less egoistic. But don't be deceived by the appearance. Gandhi is more egoistic. Of course the ego is very humble, very pious -- you can call it religious -- but it is there: polished, decorated, refined. And a refined poison is more poisonous, a refined ego is more dangerous.

Krishna can say, "I am God," because he is not. In fact, it is not Krishna saying, "I am God." It is God saying, "I am." Krishna is not there. He appears to Arjuna because our eyes are blind. He appears to us because we cannot see. When Krishna says, "I am God," we think it is Krishna saying, "I am God." In fact, Krishna is no more there. It is God saying, "I am! I am! " -- that's all.

IS SURRENDER A LEARNING PROCESS OR A HAPPENING?

For you, it is going to be a learning process. For me, it is a happening.

If I say it is a happening, you will say, "Then what can we do? We have to wait" -- and you will wait as you are. It has not happened up to now because, the way you are, it cannot happen. You will wait in the same way. It will never happen.

I know it is a happening, but it happens in right moments. It happens when you are in a tuned existence. It happens when you are harmonious, when you are not a chaos, a conflict, but in a deep harmony.

Yes, it cannot be learned. Because who will learn it? You? -- you are the barrier. And a learned barrier is even more of a barrier than an ignorant one. Who will practice it? All that is practiced is practiced by the ego. The ego is strengthened through all practices. So you cannot, in fact, learn it. You have to allow it.

But that allowing has to be learned! You have to give way, and you are very stubborn. All that can be learned is a learning in a negative sense. Just like giving way: allowing, not resisting. These things have to

be learned. Once you have learned these things, surrender happens.

Surrender is nothing that you can do... but you can prevent. This has to be understood. It is just like you are sitting in your room: it is dark and the doors are closed. The light is waiting outside. You open the doors. When you open the doors, the light comes in. Not that you bring it in. How can you bring it in? There is no way. How can you bring the light in? You just open the door: it comes in. Coming-in happens, but the opening of the door has to be done. That is the negative part of it.

You have to learn how to let go, you have to learn how to relax, you have to learn how not to resist, how not to be stubborn, how not to be negative when God knocks at your door. How to say YES and not say NO -- that has to be learned.

And remember, God knocks every moment. Every beat of the heart may be His knocking. Every time you breathe in, He goes in; and every time you move, He surrounds you. He is always by the corner. Jesus goes on saying: "Return, repent, the kingdom of God is at hand." AT HAND is the emphasis.

Surrender cannot be learned, it is a happening. And it is good that it is a happening. If you could learn it, it would be less than you. It is such a vast phenomenon. It is not like a drop falling in the ocean. It is just the reverse: the ocean falling in the drop, God descending in you.

You just have to be not trembling and afraid, that's all. When He comes you say, "Yes, come in. Welcome." Bow down. Open the doors of your heart, be vulnerable. Let Him move through and through you.

You can learn how to let go; you cannot learn how to surrender. When you are in a let-go, suddenly one day.... Nobody can predict when. Don't be concerned about it; the'when' is irrelevant. When you are waiting, in a let-go, one day the tuning happens. By and by, you are becoming one with the whole; the fear is disappearing. You are no longer defensive, you are no longer afraid. You say, "Everything is welcome."

That's why I go on telling you: learn to say YES more. And watch: your NO is too much. In fact, your very tendency is always to say NO. You say YES, but very reluctantly; you say NO with great gusto. Your NO has power; your YES is almost impotent. You have to say it, that's why you say. If there was any possibility to say NO, you would have said NO.

Become a yea-sayer. Not only verbally, but existentially. Allow more and more yes in your being. That's what I call being a theist. A theist is one who says yes. A moment comes when he says YES even to suffering, even to pain, even to death. Then you are completely vulnerable. You are not defending yourself: you have no armor around you; you are totally naked. In that moment, someday, sometime, somewhere, tuning happens. You are in tune with the whole, and the whole drops in you. It is a happening.

You cannot learn it. And it is good that you cannot learn it, otherwise you would make it a technique. It is not a technique. Finally, all that is beautiful, true and good is nontechnical. You cannot make a technology out of it. That's what religions have been doing -- trying to create a technology -- and they have destroyed everything beautiful.

A prayer is nontechnical. It is a heart-to-heart talk. Or, a silence between two hearts. It is a deep understanding, a reverence. A feeling of the presence of the unknown all around, a deep reverence. You may not say a single word. In fact, how can you say anything? When you are really in deep reverence, all words look useless; all words look like a disturbance. When the silence and the music of silence surrounds you, to say a word will be foolish. You are in deep awe. Everything stops. Then, there is prayer.

Churches and temples go on teaching you prayer. They tell you how to do it. It cannot be done that way. That way you can learn something which is absolutely false, pseudo. All that is great, all that is beyond, happens. It is nothing to do with your doing.

But don't misunderstand me and don't think: then what is the point of doing anything? Meditating, praying -- what is the point? No, I am simply saying: you will have to meditate, you will have to pray, you will have to do many things to prepare yourself. When the cup is ready, God pours himself in you. You cannot force Him to pour himself, that's perfectly true, but you have to prepare the cup. You will have to produce the cup from your heart.

He is already pouring. It has never been otherwise. He is raining, He is pouring, but your cup is not ready. Or, even if it is ready, it is upside down. He goes on pouring, and you remain empty. You are doing a SHIRSHASAN, a headstand. He goes on pouring but your cup cannot receive. It is not in the right position where contact is possible.

Learn how to be a cup. Learn how to put the cup rightside up.

OSHO, WHAT IS IT THAT I CAN GIVE TO YOU? AND WHAT IS IT THAT I CAN TAKE OF YOU? AND WHO AM I?

"What is it that I can give to you? " You can give me nothing. And what is it that you can take of me? You can take nothing. But your nothingness is negative, and my nothingness is positive.
"And who am I?" Between these two nothingnesses -- just a momentary wave between these two banks of nothingness. Between the nothingness which is negative and the nothingness which is positive, you ARE. Just a wave.

Try to understand this. You cannot give me anything because you have nothing. I can give you everything, because I also have nothing. And between these two is your ego: just a trembling, just a wave, a tension. If you receive me, the ego will disappear. If you are ready to receive me, you would have already surrendered the ego.

To move from a nothingness which is negative towards a nothingness which is positive is to move from the world to God. Between the two is the ego.

WHEN YOU TALK OF THE ECSTASY THAT IS AVAILABLE NOW, WHICH WILL BECOME OUR AGONY WHEN YOU ARE GONE, I FEEL SO INADEQUATE AND IMPOTENT THAT I JUST FEEL THAT ALL I CAN DO IS BANG MY HEAD AGAINST THE WALL.

It will not help your head! The wall may become enlightened...!

Banging of the head won't do, but dropping of the head can do. Banging: the head always wants to do it. That's what you are doing your whole life -- banging heads, fighting. Don't try to bang. Just drop it, be headless.

Try it as a meditation. It is one of the most beautiful tantra meditations. Walk, and think that the head is no more there -- just the body. Sit, and think that the head is no more there -- just the body. Continuously remember that the head is not there. Visualize yourself without the head. Have a picture of yourself enlarged -- without the head. Look at it. Let your mirror be lowered in the bathroom so when you see, you cannot see your head -- just the body.

A few days of remembrance, and you will feel such weightlessness happening to you, such tremendous silence, because it is the head that is the problem. If you can conceive of yourself as headless.... And that can be conceived, there is no trouble in it. Then more and more, you'll be centered near the heart.

Just this very moment you can visualize yourself headless. Then you will understand what I am saying immediately. There will not be a gap between what I say and what you understand. It is the head creating the whole nonsense in between.

But please don't bang it against the wall, because the wall might not like it. The wall might not be ready yet to get enlightened. Bang it with emptiness, not with the wall. Then it drops.

To be headless is to be meditative. To be completely headless is to attain to the unattainable. Your head is your madness. If you can conceive of yourself without the head, all madness

will disappear. Just try it. Give it a try. It is one of the most potential methods.

IS IT POSSIBLE TO BECOME ENLIGHTENED IN A DREAM?

Not only possible -- whenever it happens, it always happens in a dream. Whatsoever you think is your waking consciousness, that too is not waking; that too is dreaming. While sitting here in front of me, do you think you are awake? I don't see it. I can hear your snore. And if you listen minutely, you will be able to hear it yourself: a deep snoring inside, a deep sleep -- and dreams and dreams.

In sleep, only dreams can happen. That's what we have been insisting in this country continuously: that your world is illusory, it is MAYA. When Shankara says the world is MAYA, he's not talking about HIS world. He's talking about YOUR world. Because in sleep, how can you know that which is real? The sleep distorts. A totally different world is created by sleep: a world of dream. Whatsoever you call your life is made of the same stuff as dreams. It is dream-stuff.

So whenever you become awakened and enlightened, it will always be in a dream. Buddha became

enlightened -- or Jesus, or Zarathustra, or Lao Tzu -- they all became enlightened in a dream. The dream was shattered; they awoke out of sleep. They looked around: the dream was never found anywhere; it was a totally different thing. That's what they call God, nirvana, truth, brahma, the kingdom of God. That's what they call it. It is not your world; it is a waking. Enlightenment is just an awakening out of sleep. It is to become aware.

You are lost in your dreams. Your subjectivity is completely engulfed by the dreams. It is just like when you go to see a movie. You know well that there is nothing on the screen. Still, you get deceived. When the movie starts, the screen is full of pictures. Just a play of light and darkness, just very subtle dream-stuff, and you are lost. You forget yourself. You forget the spectator, you become part of it. Sometimes you cry and weep when some tragedy happens on the screen. Sometimes you laugh; sometimes you become very tense. You follow all that is happening on the screen. There is nothing happening, but for two, three hours, you are completely lost.

This is what life is..For seventy years, eighty years, you are completely lost. Buddha is one who becomes awakened in a movie house and suddenly shakes himself and understands that there is nothing -- only a wide screen covered with white and black shades; just covered with false, dreamlike stuff. He laughs -- not at what he is seeing; he laughs at himself -- and comes back home. There is no point being there now. He has understood. He is no more a part of sleep; he has become awakened.

Try this. One day, go to the movies and watch how you become so unaware that that which is not real starts becoming real. Then bring yourself back and back, again and again. Become aware. Give a jerk to the body, look again, and remember it is a white screen and there is nothing there. Then again watch. Within seconds you are again gone. Again your consciousness has been taken possession of by the dreamstuff. Again you are enjoying, or moving with the story. Remember again!

This is the same process that a Buddha is doing in the world. A movie house can be a perfect meditation place if you can remember. The day you can remember continuously for three hours that there is nothing.... And remember, don't repeat this: that there is nothing. That won't help. It has to be KNOWN that there is nothing. You have to remember constantly that you are a witness, you have to watch that you are not affected by anything happening there.

When three-dimensional movies came for the first time, they created a stir in the world. When a new three-dimensional movie was shown for the first time in London.... A horse was coming, running. People got scared. It was a three-dimensional movie; the horse was almost real. People even gave way for the horse to pass by. It looked so real!

Your reality is just a three-dimensional dream. One has to awake. And awakening is always bound to be in a dream, so it matters not what type of dream you are seeing.

That's why I say there is no need to change the dream. You can wake up wherever you are. You may be seeing yourself as a sinner, a criminal; you may be in a prison. Or, you may be thinking of yourself as a great mahatma. You may be in a temple being worshipped by thousands and thousands of people. It makes no difference. The mahatma is as much in a dream if he believes what he is seeing and if he's affected by the worship that is being done to him. If somebody insults him and he feels angry, annoyed, then he is in a dream as much as the sinner in prison.

It is not at all relevant to change the dream: to first become a mahatma instead of a criminal. From the sinner you become a saint. It is foolish. Why waste time when you can wake up directly from wherever you are? You can become enlightened while you are imprisoned, you can become enlightened directly from where you are. You are a sinner, okay -- because sin is as much a dream as all your sainthood. The awakening is the same.

In the night, you dreamt that you are a murderer. By the morning, when you wake up, you are not worried. You don't go on saying, "I will repent. I have been a murderer in my dream." You simply laugh at the whole thing. You don't condemn yourself, because it was a dream. Or, you see in a dream that you have become a great mahatma, a great soul: a saint, worshipped by millions. In the morning when you wake up, you don't go on telling people how great a mahatma you were in the dream!

There is a Zen story. A great master woke up in the morning. He called his chief disciple and said, "Come to me. I had a dream, I will tell it to you. Interpret it."

If the disciple was a Freud or a Jung or an Adler, he would have been tremendously happy, and he would have immediately started interpreting the dream. But the disciple was a meditator, not a Jung, not a Freud. He said, "You wait. Don't talk rubbish. I will bring water so you can wash your face."

He brought a bowl of water. While the master was washing his face, another disciple passed. The master

said, "Come here. I had a dream. Would you like to interpret it?"

The disciple looked. He said, "Wait. The tea is ready and I will bring you a cup of tea. Then you will come to your senses!" A dream is not worth even interpretation.

The master was happy. It is said he danced that day. He said, "At least two disciples...." He said, "If you had interpreted my dream, I would have thrown you out of my monastery" -- because a dream is nonsense, and then trying to interpret it is even a higher nonsense.

What the disciples did was the best interpretation. The first one brought a bowl of water and said to the old master, "You just wash your face so that you become more awake."

The other brought tea. "Just drink tea, a little hot tea, and that will bring you back to your senses. You will be more conscious."

Consciousness is needed, not interpretation. All dreams are the same: there are not good dreams and bad dreams. How can there be good dreams and bad dreams? Both are unreal. In unreality you cannot make a distinction between good and bad. Moral, immoral; sinner, saint -- all are dreams. Don't try to change one dream for another. All are chains. Steel or gold, it doesn't matter.

Wake up! All the awakened ones are just standing there with bowls of water and a hot cup of tea....

WHEN YOU WERE SAYING YESTERDAY THAT IT IS OUR OWN CHOICE, OUR OWN DECISION WHATEVER HAPPENS TO US -- THEN SUDDENLY IT DAWNED ON ME THAT REALLY IT IS SIMPLE: SIMPLE TO BECOME POSITIVE, SIMPLE TO LET THE OLD PATTERNS DIE, SIMPLE TO BE, EVEN NATURAL FOR ENLIGHTENMENT TO HAPPEN. IS THIS'WAKING UP'?

It is just thinking about waking up. A little more, one jump more.

Don't be deceived by it. It is good as far as it goes, but it does not go very far, or far enough. It is good that you understand it, but it is still an intellectual understanding. Good -- at least you have not misunderstood. Feel blissful for it, feel fortunate. You have not misunderstood. That's what I'm saying: that it is simple, simple to be. But don't think that this is already waking up.

I am talking about food. I am talking about it; you are understanding it. Then, the search for food begins. Don't try to eat the menu; it is not food. Don't try to enjoy the map so much that you completely forget about the goal. The map is not the territory. Even a beautiful picture of the Himalayas, perfectly true to it, even that is not the Himalayas.

But good that you have understood. This is waking up: you have understood the point. Now let the point become your very being. Don't allow it to remain in the intellect, because sooner or later, if it remains there too much, it will be a dead concept. Let it become existential.

Yes, it is simple. It is so simple that you can become awakened this very moment. Don't ask how, because once you ask how then it is no longer simple; then it becomes difficult. Because of your'hows' there are people who go on answering you. You ask how; they show you the way. In fact, there is no way: it is a pathless path. In fact, there is no how to it. It is just an understanding, a turning in.

If you have understood the point, live it. Because only through living will it become a concrete reality.

YOU SAID THAT MIND IS THE DEVIL: "DROP IT!" OH, BUT A MAN OF A CIVILIZED, COMPLEX SOCIETY OF TODAY, LIKE ME, FEELS HIM SELF SURROUNDED AND LOST IN MIND AND MIND AND NOTHING ELSE. HOW TO PROCEED? MOREOVER, IF ONE GOES WITH AN INNOCENT, CHILDLIKE MIND INTO THIS WORLD, HE WILL PROBABLY BE CHEATED.

Be cheated. It is worth it. What have you got that you are so much afraid of being cheated? A naked fakir -- worried where he will dry his clothes if he takes a bath. Be cheated! You have nothing.

This idea that "... with an innocent childlike mind into this world, he will probably be cheated," is already cunning, clever, calculating. If you want to become childlike, even then you calculate what will happen? A child is just a child. Whatsoever happens, happens.

And I tell you, if you allow yourself to be cheated, in the end you will find that those who were cheating you were really the victims. They have been cheated. They could not take anything from you because, in the first place, you had nothing.

When death knocks at your door, you will be happy that you allowed people to cheat you rather than cheating them. Because there are only two possibilities: either you cheat or you allow people to cheat you. There is no other possibility. If you think: "I will not cheat others, but I will not allow anybody to cheat me," you have the wrong attitude. You don't understand what you are thinking, It is impossible.

The only way not to be cheated is to cheat. Ask Machiavelli, he knows. Ask Kautilya or Chanakya, they know. Machiavelli says: "The only way to defend yourself is to attack." He is exactly your cunningness, embodied. He is the incarnation of cunningness. But he's saying a perfectly logical thing: if you want not to be cheated, cheat. That is the only way not to be cheated; there is no other way. But I tell you, if you cheat people, in the end you will find that you have been doing much and your hands are empty.

When Alexander was dying he told his people, "My hands should be hanging out of the coffin, outside it."

They were worried. They said, "This has never been done. What are you thinking, and why? Why should your hands be hanging out of the coffin?"

He said, "So that people can see that I am going empty handed." A great understanding dawned on him. But very late, when nothing could be done. He had been accumulating the things of the world, he had become almost the conqueror of the world, and at the end he realized that his hands were empty.

Hands will always be empty if you go on cheating people. Once you understand that there is nothing to fear, let them cheat. In their cheating you, they are not very clever; they are simply foolish.

And the more you allow them to cheat you, the more you trust them, the more a different kind of treasure will open its doors to you. It is available only to a childlike consciousness -- innocent.

OSHO, WHAT IS INNOCENCE?

[Osho was silent, a long silence. The audience laughed... and the discourse ended.]

Come Follow To You, Vol 2

Chapter #11
Chapter title: And come, follow me

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LUKE 18
18 AND A CERTAIN RULER ASKED HIM, SAYING, GOOD MASTER, WHAT SHALL I DO TO INHERIT ETERNAL LIFE?
19 AND JESUS SAID UNTO HIM, WHY CALLEST THOU ME GOOD? NONE IS GOOD, SAVE ONE, THAT IS, GOD.
20 THOU KNOWEST THE COMMANDMENTS, DO NOT COMMIT ADULTERY, DO NOT KILL, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR THY FATHER AND THY MOTHER.
21 AND HE SAID, ALL THESE HAVE I KEPT FROM MY YOUTH UP.
22 NOW WHEN JESUS HEARD THESE THINGS, HE SAID UNTO HIM, YET LACKEST THOU ONE THING: SELL ALL THAT THOU HAST, AND DISTRIBUTE UNTO THE POOR, AND THOU SHALT HAVE TREASURE IN HEAVEN: AND COME, FOLLOW ME.
23 AND WHEN HE HEARD THIS, HE WAS VERY SORROWFUL: FOR HE WAS VERY RICH.

24 AND WHEN JESUS SAW THAT HE WAS VERY SORROWFUL, HE SAID, HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER INTO THE KINGDOM OF GOD!
25 FOR IT IS EASIER FOR A CAMEL TO GO THROUGH A NEEDLE'S EYE, THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD.
26 AND THEY THAT HEARD IT SAID, WHO THEN CAN BE SAVED?
27 AND HE SAID, THE THINGS WHICH ARE IMPOSSIBLE WITH MEN ARE POSSIBLE WITH GOD.

MAN IS A PARADOX. He is on the way: that s why he has to be a paradox. He has not yet arrived. The departure has happened, but the arrival is yet to come. Man is a process. Man is not yet a being, man is still becoming. Hence the paradox. The world of the animals is left behind, the departure has happened, but the world of the gods has not yet been achieved.

Man is just a bridge between these two -- the past and the future -- and there is a constant tension. The past pulls him back, the future calls him forth. Man is always in anxiety. What to do? The anxiety is very deep: to be or not to be?

Because of this, man is bound to remain contradictory unless he transcends humanity. A part of man will remain in the past and a part of man will remain in the future, the yet unborn. These two will go on continuously fighting within the heart of man: the good and the bad, or the night and the day, life and death, or whatsoever you want to call it -- the polarity.

Because of this polarity, whatsoever you do is only halfhearted. It never gives satisfaction. You cannot withdraw from it and you cannot be committed to it totally. You love, but the love is half-hearted. Nothing happens out of it; you remain the same. You meditate, but the meditation is halfhearted. Nothing happens out of it, because you have never moved in it totally. All happening is possible only in total involvement: when you are not left behind, when you have moved completely, utterly completely. There is no holding back... a jump. In that jump the past disappears, the future disappears. Just here and now, being arises.

That being is what we mean by'God'. You carry that possibility within you, but you go on fighting within the opposites. Because of this fight and turmoil you cannot see who you are, you cannot feel that which you are already, Deeply hidden within your own being is the truth. The enemy is within and the friend is also. The beloved is within and the wicked one also is within you. This has to be understood, because the very understanding will become a freedom, a liberation.

One of Jesus' very significant parables has been lost completely. Just a reference is made to it in LUKE, but the complete parable is not in any of the authorized gospels, not even in the fifth gospel of Thomas. Some hidden sources, some secret societies, have continuously been meditating on that parable. I would like to tell it to you. The parable is so significant that it may be because of its significance that it has not been included in the authorized gospels. The parable seems to be dangerous. The implications of it are of tremendous import and significance.

The parable is about someone secretly sowing weeds in a wheat field while the master and his servants slept. The servants were all for cutting them quickly out, but the master said that at harvest time one could more effectively separate the wheat from the tares.

The servants consulted together, saying, "It would be much better to pull out those weeds right now rather than wait, but we must obey the master even when he is wrong. In the meantime, let us look for the enemy who would do this evil thing to our master who is so kind to everyone and doesn't deserve this treatment."

They quietly inquired and made a search of the whole region, but they could not find anyone; they could not find the enemy.

One of the servants came privately to the chief steward at night saying, "Sir, forgive me, but I can no longer bear to conceal my secret. I know the enemy who sowed the tares. I saw him do it."

At this, the chief steward was astonished and full of anger. But before punishing him, he demanded of the servant why he had not come forward sooner.

"I dared not," cried the servant. "I scarcely dared to come and tell you this even now. I was awake the night the weeds were sown, I saw the man who did it. He walked past me, seemingly awake and yet asleep. He did not appear to recognize me, but I recognized him."

"And who was he indeed? " asked the chief steward in great excitement. "Tell me so he can be punished."

The servant hung his head. Finally, in a low voice, he replied, "It was the master himself."

And the two agreed to say nothing of this to any man.

The enemy is not outside. If it was outside, it would not have been difficult to get rid of him. You could have escaped. But you cannot escape from the enemy because it is within.

The beloved, the friend, is also not outside. Otherwise you could have searched, and once found by one man, there would have been no difficulty for others to follow. Just as it happens in science: the truth is outside.

Scientific truth IS outside. One man discovers, and the discovery becomes part of human knowledge. Then each and everybody knows about it. Einstein may have worked for twelve years to com e to the truth of the theory of relativity, but once he knew it, it became a co m m on inheritance. Even a schoolchild can learn it. Whosoever is ready now, need not waste time. Within minutes and hours it can be learned. It is always there.

The truth of science is outside, but the truth of religion is within. Jesus m ay have discovered it, but his discovery will remain personal. It cannot be transferred to anybody else. Buddha may have discovered it, but the discovery will disappear w hen Buddha disappears. Each and every seeker will have to find the truth again and again, individually.

Religious truth is personal. Religious truth cannot be borrowed; it has to be sought. Every seeker has to work it out on his own. You cannot stand on anybody else's shoulders, you cannot inherit it. It has to be earned.

Both are within: the animal and the god. That creates the problem. Sometimes you get identified with the divine in you. Then everything flows beautifully. Then you feel a warmth all around you, all over you. Then you feel a calm, a deep tranquility. Then you feel ecstatic. Everything seems to be a blessing. Everything fits together with the whole, everything falls in line. A deep contentment surrounds you, descends in you. You are at home.

Whenever you get identified with the divine, you feel happy. Whenever you get identified with the wicked one, you become unhappy; you become miserable. All your misery and all your happiness is just an identification: either with the divine part or with the devil part. Both are within you. The religious m an has to go beyond both. It is not only that he has to dis-identify himself fro m the devil. That has to be done, but he should also dis-identify himself from even the god. Identification, in itself, is the trouble.

With the wicked one, you will be miserable. That is the myth of hell: one who has gone so deeply into an identification with the dark, with the devil, that his whole life has become a hell -- just a long misery, with no end in view.

You have to get dis-identified with the dark part, but everybody wants to do that. The real problem arises when teachers like Jesus and Buddha say to get dis-identified with the good also, because, deep down, identification itself is the problem, not the object of identification. Then happiness also disappears, just as misery disappears.

Whatsoever is left behind -- that'x' quality -- is bliss. It is neither misery nor happiness. It is totally different from both. It is indefinable, it is elusive. You cannot catch hold of it. The more you try, the more it will escape you. But you can live it. That'x' quality can be lived.

The identification has to go. Don't get identified with anything. Remain a watcher, remain a witness. Whatsoever happens, happens to you, but you are not it. Remember that. Remind yourself continuously.

Sadness has come. It has happened to you; it is not you. The moment you remember this, suddenly you will see a distance arising between you and the sadness. It does not affect you anymore. When you lose awareness, it affects you; when you gain awareness, there is a distance. The more awareness rises to a higher peak, the more the distance becomes greater and greater. A moment comes when you are so far away from your sadness that it is as if it is no longer there.

The same has to be done with happiness also. It will be difficult, because one wants to cling to happiness. But if you want to cling to happiness, you are sowing the seeds of unhappiness.

That's how this parable is of tremendous significance. The master himself -- in his sleep, in his unawareness -- came to the field, the wheat field, and sowed the seeds of weeds. In his deep sleep..He must have been a somnambulist; a person who walks in his sleep and does things. In the morning he started asking, "Who has done this?"

You have been doing things to yourself. In the morning when you become awake you ask, "Who has done this? " and you start searching for the enemy. The enemy is within, the enemy is just your unconsciousness.

There is a Sufi parable that is just like this parable:

A man was very worried because every night somebody would enter his garden and destroy the garden. He did everything that could be done to protect it. Guards were posted all around the boundary, but never was anybody seen to go into the garden in the night. Everything was done, but nothing helped. The garden was being destroyed every day.

He went to a Sufi master, thinking that the master must have the quality of seeing faraway things. The master closed his eyes and said, "You do one thing. Fix the alarm on your alarm clock for two o'clock in the night."

The man said, "How is this going to help? My guards are continuously watching and patrolling around the house."

The master said, "There is no need to argue. You simply do what I say. You fix the alarm for two o'clock. Then come the next day. Whatsoever happens you relate to me."

The man was suspicious, but he tried it.

Two o'clock, when the alarm went off, he became awake. He was standing in his garden, destroying his plants.

He was a somnambulist. We all are. You have been sowing seeds and in your deep darkness -- in your night, in your sleep, in your unawareness, unconsciousness -- you have been throwing the seeds and destroying your own field.

You love somebody, and then you start possessing him. Now tares are entering. You love, and then you become jealous. Now weeds are growing. You love, and for trivial things you get angry. You love: for nothing at all -- meaningless, petty things -- hate arises. Now the wheat is getting mixed with tares.

When you love you feel happy. Every love starts with a deep happiness, a celebration, and every love ends in deep sadness.

The other day I was reading a poem by T. S. Eliot. The poem ends with these lines:

THIS IS THE WAY THE WORLD ENDS THIS IS THE WAY THE WORLD ENDS THIS IS THE WAY THE WORLD ENDS NOT WITH A BANG BUT WITH A WHIMPER.

This is how everything ends. Your love, your meditation, your virtue. Not even with a bang but with a whimper.

Continuously you are contradicting yourself. Whatsoever you do, you undo it. With one hand you build the house; with another you destroy it. Watch, be alert, and the more alert you are, the more you will see that there is nobody else working against you. There is no devil working against you; the devil is within you. And there is no God helping you. That God is also within you. If you go beyond both, the good and the bad, you yourself become that God.

These sutras of Jesus have to be understood with deep sympathy. You can listen to them without sympathy. Then you will hear them, but they will not become part of your heart. Only in deep sympathy you become open. These sutras are seeds. They have much in them which can grow if the right soil in the heart allows them to grow, if you help them to grow. They are just indications, gestures. If you allow them to grow, they can become your very life-style.

AND A CERTAIN RULER ASKED HIM, SAYING, GOOD MASTER, WHAT SHALL I DO TO INHERIT ETERNAL LIFE?

To inherit? Exactly there, the man went wrong. In that word'inherit' he lost contact with Jesus. The eternal life cannot be inherited. It is not like a fortune or a worldly kingdom. You have to earn it; everybody has to earn it and seek it. You cannot inherit it. The father cannot give it to the son, the master cannot give it to the disciple, the lover cannot give it to the beloved, no. There is no way of inheriting it.

Worldly things can be inherited because when a man dies, he has to leave all his worldly possessions here. He cannot take them with him. But when a man of spirituality dies, he leaves nothing here. His treasure goes with him; it cannot be inherited.

A CERTAIN RULER ASKED -- he was a ruler, a very rich man -- SAYING, GOOD MASTER,

WHAT SHALL I DO TO INHERIT ETERNAL LIFE? The first thing to remember is that you cannot get it from somebody else. You have to earn it.

There is a story in Mahavir's life. A great king came to visit him. The king was a great conqueror, he had almost become the ruler of the whole country. He knew only one language: the language of war, the language of conquering. He had conquered everything that was worth conquering; he had become the richest man in the country. Now somebody said that all these worldly possessions are of no use unless you conquer the inner kingdom. "Unless you attain DHYANA, SAMADHI, unless you attain inner ecstasy, these are useless."

So he said, "From where can I get it? You just show me the place; I will conquer it." He knew only one language: of conquering.

Ecstasy cannot be conquered. On the contrary, you have to allow it to conquer you. You cannot conquer it; you have to surrender to it. It conquers you. You cannot possess it, you have to allow it to possess you. That is the only way. But that was a language he had never known.

Somebody said, "Mahavir is right nearby, staying in the forest. You go to him. He has attained." So the king went there with a great army -- the man knew only one language.

He surrounded the forest. Then he approached Mahavir. He thought, "If he surrenders without a fight, it is okay." So he went to Mahavir and he said, "I have come to conquer the kingdom you have attained, the kingdom of inner ecstasy."

Mahavir laughed. He said, "Good, your desire is good. But you seem to be absolutely unaware of what you are asking. It cannot be conquered by you. I HAVE got it here, but I cannot give it to you and you cannot conquer it."

The king said, "You don't be worried about it. You just show me where it is. You cannot give it? What do you mean? That you don't want to give it to me? I can force you to give it. I have not come across anything which cannot be conquered. You simply show me where it is."

Mahavir must have felt a deep compassion in his heart for this man. Foolish, stupid, but that's how humanity is. He said, "You do one thing. There is no need to come to me. In your own capital there is a very poor man and he may want to bargain with you. He has also attained. You go to him."

The king had never heard the name of that poor man, but he said, "I will go." He went to that poor man. He was really a beggar, but with the same light in his eyes as Mahavir, with the same fragrance around him, with the same innocence. He was sitting under a tree. The king said, "You are part of my kingdom and whatsoever you have attained -- give it to me! Whatsoever you want in return, I am ready to give. Even if you want my whole kingdom, I will give it to you. But bring out, give me, your SAMADHI."

The man laughed. He said, "I can give you my life, it is in your hands, but I cannot give you SAMADHI. Not that I don't want to give it, but the very nature of it is such that it cannot be given. You will have to earn it."

The king said, "But I have never earned anything. I am a conqueror. Whatsoever I need, I simply conquer it. I'm not a businessman; I never earn anything. I am a KSHATRIYA, a warrior."

The beggar said, "But here, your swords won't do, nor your army. Here you will have to go alone, because it is a going inward. You have to go to your own center. And it cannot be given because you already have it. It has only to be known, discovered."

Our ignorance is the only reason that we don't have it. Not that we don't have it -- it has been always there -- but we have forgotten it. We have become oblivious to it, our eyes have become clouded. The vision has lost the crystal clarity that is needed to rediscover it.

Have you watched? Sometimes you are trying to remember somebody's name. You know it, and still it is not coming. You feel very puzzled. You say it is just on the tip of the tongue. You say, "I KNOW it," but if somebody insists, "If you know it, then why don't you tell it?" you say, "But it is not coming."

Have you watched this emptiness? You know the name, you know that you know it, but there is a gap. But that gap is not empty, that gap is not passive. That gap is very active, intensely active. That gap is searching, that gap itself is in search for the forgotten name.

And another thing if you watch: somebody suggests some name and you say, "No, it is not that." This is beautiful. You don't know what is true, but you know what is false. You say, "That is not it." Somebody suggests some other name. You say, "No, even that is not it. I know what it is!" The gap is not just a dead gap; it is dynamic. It knows what is false, it knows what is not true, but it has forgotten the truth.

So if somebody is teaching you a false god, you will immediately understand. There is no problem about it. If somebody is giving you a false thing, you will immediately understand it. You don't know what is true,

you don't know what is truth, but you can immediately feel what is untrue, because the truth is hidden within you. You may have forgotten it, but you have not forgotten that it is there.

That's why, whenever you hear truth, suddenly something in you immediately perceives it. It is not a question of time. Others who cannot perceive it will think that you have been hypnotized. Argue, reason, think about it, brood then believe. But whenever you hear truth, the very quality of it is such that immediately it fills your gap, because your own truth has been called.

Whenever you hear a truth, it is not coming from the outside. The outside is just an opportunity for the inside to open. Immediately, you know that this is true. Not that you can argue about it, not that you can prove it, not that you are convinced by it, no. You are transformed by it, not convinced. It is a conversion, not a conviction.

AND A CERTAIN RULER ASKED HIM, SAYING, GOOD MASTER, WHAT SHALL I DO TO INHERIT ETERNAL LIFE?

Inherit? It cannot be inherited.

AND JESUS SAID UNTO HIM, WHY CALLEST THOU ME GOOD?

The man has said GOOD MASTER. You cannot deceive a man like Jesus. He was trying to flatter him: GOOD MASTER. In fact, to call him a master is enough because goodness is intrinsic to a master. To call him a good master is a repetition. A master, by being a master, is good. It is just flattery.

The man is a man of the world. He knows his manners. If you want something from somebody, you have to flatter and buttress him. The man was trying the ordinary diplomatic ways. The man may have been a disciple of Dale Carnegie: GOOD MASTER. When you are after somebody and you want something, you have to behave in such a way that he can be persuaded.

But you cannot deceive a man like Jesus, because he sees through and through you. He knows that you don't even know that he is a master, you don't believe that he is a master. But you call him GOOD MASTER.

AND JESUS SAID UNTO HIM, WHY CALLEST THOU ME GOOD? NONE IS GOOD, SAVE ONE, THAT IS, GOD.

How can man be good when man is by nature divided? Man is both good and bad, man is a polarity: a paradox, a contradiction. This has to be understood.

Even the greatest saint has within him the sinner. And the reverse is also true: the greatest sinner has a saint within him. Emphasis differs, but a saint is a sinner also and a sinner is a saint also. Maybe the saint was a sinner in the past, maybe the sinner will be a saint in the future. The only emphasis is in time, otherwise there is no difference.

Only the emphasis differs. Real saints know it; only false, pseudo-saints don't know it. A pseudo-saint believes that he is simply saintly; there is no sinner in him. He is wrong, because where will the sinner go? Maybe the sinner has become inactive, non-functioning, but it is there. It can function any moment, it can uncoil any moment.

Go and behave with a saint the way he has not been expecting you to behave, and immediately you will see a different face arising. Immediately you will see that the man is annoyed, angry. He's no more that saintly man he was. Something has changed. You worship him, touch his feet, and he is smiling. He has a different face.

Try the same thing sometimes with a sinner, a criminal. Go and touch his feet and just look at him. His face becomes saintly. When somebody touches your feet, you have to be a saint. What else can you do? And when somebody insults you, you have to be a sinner. What else can you do? Maybe ninety-nine percent a saint is a saint, but one percent the sinner is there. All great saints are aware of it. Jesus says:

WHY CALLEST THOU ME GOOD? NONE IS GOOD, SAVE ONE, THAT IS, GOD.

But there comes a point of transcendence. And those who transcend both the sinner and the saint -- them we have been calling sages.

A saint is a very ordinary phenomenon. A sage is extraordinary. The sage is the transcendental. He's neither saint nor sinner. Remember, if you are trying to become a saint and trying to drop your sinner, the dropped sinner will remain hanging in your unconscious. A hangover will be there. If you are trying to become a sinner, then deep down, somewhere in the unconscious, the saint will wait to be realized sometime in future.

This happens: that saints go on dreaming about sins that they have forced themselves not to do. The dreams of saints are ugly because they are substitutions, and the dreams of sinners are very beautiful. Sinners always dream that they have become saints. A sinner can dream that he has become a Buddha, sitting under the Bodhi tree. But saints, so-called saints, are afraid of sleep. In sleep, their dreams reveal their inner reality. They have eloped with somebody's wife -- because the dream is that part which you have been denying in your life.

A sage does not dream, because he has no polarity. He's just a witness. When you become a witness in your life, life becomes absolutely simple. I'm not talking about the simplicity that you can discipline yourself into. I'm talking about the simplicity that comes by being alert and aware, that comes automatically, spontaneously. And when you are aware, dreams drop. A moment comes when sleep becomes dreamless.

When sleep is dreamless, the day becomes thoughtless. They go together. Then a man is just like a small child, a newborn babe. Jesus says that is the quality which is needed if you want to enter into the kingdom of God.

Jesus said:

> THOU KNOWEST THE COMMANDMENTS, DO NOT COMMIT ADULTERY, DO NOT KILL, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR THY FATHER AND THY MOTHER.

Jesus said to that man, "You know the commandments. Follow them. If you want to enter into the kingdom of God, the eternal life, you know the commandments. Every child knows them: DO NOT COMMIT ADULTERY, DO NOT KILL, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR THY FATHER AND THY MOTHER."

> AND HE SAID, ALL THESE HAVE L KEPT FROM MY YOUTH UP.

This is very meaningful. Jesus gave him the law because the man was too worldly. He was even trying to flatter Jesus: GOOD MASTER. And the man was too worldly because he was thinking to INHERIT eternal life. He knows only one language: of this world. The other world -- he has not even heard about it.

Jesus told him to follow the law, the commandments of Moses. AND THE MAN SAID, ALL THESE HAVE I KEPT FROM MY YOUTH UP. What is the meaning of it?

The meaning is that you can follow all the commandments and still you will be missing the kingdom of God. Commandments are a lower-grade phenomenon. The law is for those who are unaware; love is for those who are aware. Love is the higher law; law is the lower love. Law is followed by moralists; love is followed by people who are religious. Religion is not law, it is love.

Law has a discipline to it; it is a forced thing. It makes you robot-like. You move like a train moves on the track. Law moves in a fixed, routine way. It is mechanical.

Love has no outer discipline to it. Love is freedom. You move like a river, not like a railway train. You move like a river. By your own movement, you create the path. The path is not fixed. Anytime, the river can change it. Love is like a river, a freedom.

Love is a great responsibility because you are free and there is no outer discipline to keep you under control. There is only an inner feeling. Only that inner feeling gives you a discipline.

With law, you are always following a dead routine. It becomes part of your mechanical mind. You need not be responsible. You need not even bother about it; it becomes automatic. It is just like when you learn typing. You have to worry about it in the beginning, but then by and by it becomes a robot-like

phenomenon. Then you can go on talking and typing, you can go on singing and typing. Your mind can think a thousand and one thoughts, and you can go on typing.

It is just like driving. When you start driving you have to be very alert because there is danger everywhere. But once you know how to drive, you can even have a few moments of sleep. That happens. Drivers who have been driving the whole night start sleeping for a few seconds between two and four o'clock. They are not even aware of it. Even when their eyes close they go on seeing the road because their eyes are so focused on the road that the road has become a part of them. They can close their eyes and they go on seeing the road. They think that since they are seeing the road, they must be alert. Fifty percent of all accidents happen between two and four. Sometimes this too happens: that a driver becomes so attuned to driving that he can sleep with open eyes. Then it is even more dangerous. His eyes are open and he is fast asleep. And still he goes on driving.

Law has to be practiced. Love has to be lived not practiced. Love is as if you are moving in a wilderness. By your walking you create the path; the path is not already there waiting for you. It is a tremendous responsibility.

Jesus talked about the law. He must have seen the man, that he is a worldly man, a man of this world. He can follow the law.

But the man said: "All these I have been following and yet nothing has happened." But by just following the law, nothing happens. You can become perfectly moral but you will not become religious. Religion has nothing to do with law; it has something to do with grace and love. Religion has nothing to do with the rules that we have invented.

Those rules are social things. They are needed. They are just like rules of traffic:'keep to the left'. It has no ultimacy about it. If you keep to the right you are not committing a sin, but you will create trouble for yourself and others, because others are keeping to the left. If the whole country decides'keep to the right' then there is no problem: you keep to the right. In America, they keep to the right. In India, you keep to the left. When an American drives on an Indian road, it is dangerous because his mind is fixed: keep to the right. Both are good, nothing is wrong in it. Both are utilitarian; they are not ultimate. Love is ultimate. It has no utility about it.

Jesus talked about the law. "Follow the law!" The man might be able to understand that.

But the man said, "I have been doing all these things and nothing has happened." Through law, nothing happens. Through law you live a comfortable life, convenient, but no revolution is possible through law.

If you don't follow the law you may be in trouble. If you follow the law you will not be in trouble, but no transformation will happen; you will not become a luminous soul. That has nothing to do with the law.

NOW WHEN JESUS HEARD THESE THINGS, HE SAID UNTO HIM, YET LACKEST THOU ONE THING: SELL ALL THAT THOU HAST, AND DISTRIBUTE IT UNTO THE POOR, AND THOU SHALT HAVE TREASURE IN HEAVEN: AND COME, FOLLOW ME.

Jesus said, "If you have done all these things then only one thing is left that you have not done. That is, love." Love means sharing. Love means giving, without any thought of return, of reward. Whatsoever you have, give to those who don't have it. Share your being, distribute yourself.

YET LACKEST THOU ONE THING: SELL ALL THAT THOU HAST, AND DISTRIBUTE IT UNTO THE POOR, AND THOU SHALT HAVE TREASURE IN HEAVEN: AND COME, FOLLOW ME.

If you have fulfilled the law and nothing has happened, then try to fulfill the higher commandment of love. Jesus says, "Moses gave you the law, I give you love. Moses brought you the law, and I bring you a higher law of grace."

AND WHEN HE HEARD THIS, HE WAS VERY SORROWFUL: FOR HE WAS VERY RICH.

When a poor man hears this -- "Go and distribute all that you have" -- he may not feel sorrowful because he has nothing to give. He can say, "Yes, I am already poor and I have nothing to give." But a rich man who

has much.... The more you have, the more miserly you become. The more you have, the more you cling to it and protect it. The more you have, the more afraid; the more you have, the less willing to share it. A poor man can share easily. The problem arises with a rich man.

Ordinarily we would think it should be otherwise, just the reverse: a rich man has so much that he can share. But he cannot share, because he has so much and he is afraid. If he shares he will be losing. A poor man has nothing to lose. That's why poor people are more loving than rich people. They can afford love because they have nothing to lose.

If you go into the villages of India, people are very poor but very loving. They don't have much -- in fact they don't have anything -- but they will always be ready to share. They will invite you to eat with them. They may not have enough for two, but they will always be willing to share it.

A rich man is bound to become sorrowful. He has so much. How can he just go and sell everything and distribute it? His whole identity is with riches: he is somebody because of all that he has. Remember, having becomes a substitute for being. If you have much, you think you are much. And once having is thought to be like your being it becomes difficult to share, because the less you have, the less will become your being. One clings because riches give you a feeling that you are full. If riches are gone, you will be empty.

Only in deep emptiness does God descend. Only in emptiness the door opens. You are so full of worldly things that there is no space for the divine to enter in you. Jesus is simply saying, "Create a space. Create love."

Love and space always go together. Whenever you have too many things around you, love is suffocated and dies. It is very rare to find a man who is rich AND loving -- very rare.

People know it well. If you are a son of a rich man you know, if you are a wife of a rich man you know, if you are a husband of a rich woman you know that rich people are not loving. They are always afraid. Love seems dangerous because when you love you have to share. That is the fear.

AND WHEN HE HEARD THIS, HE WAS VERY SORROWFUL: BECAUSE HE WAS VERY RICH.
AND WHEN JESUS SAW THAT HE WAS VERY SORROWFUL, HE SAID, HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER INTO THE KINGDOM OF GOD!
FOR IT IS EASIER FOR A CAMEL TO GO THROUGH A NEEDLE'S EYE THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD.

ONE OF THE MOST PREGNANT SUTRAS OF JESUS: FOR IT IS EASIER FOR A CAMEL TO GO THROUGH A NEEDLE'S EYE -- which is impossible, but Jesus says even that is easier -- THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD.

Why is it so difficult? Because the more you possess, the less you can love. And love is the door. Or, the less you can love, the more you start possessing things. Things become a substitute.

Let us try to understand it. A child is born. If the mother loves him, psychoanalysts have been studying, much research has been done -- if the mother loves him, the child never drinks too much milk, never, because he knows, it is a tacit understanding, that the mother is always available and she's always ready to share. So what is the fear? If the mother loves the child, the child will drink only as much milk as is needed. If the child is loved, you will never see a big belly in the child. The child will be proportionate. In fact the mother will be constantly worried that the child is not eating or drinking or taking as much food as needed. But the child has understood that whenever the need arises, the mother is there. He can rely on love.

But if the mother does not love the child, then he is afraid for the future. Love is not there, the tacit understanding is not there, so whenever he gets the opportunity he will eat as much as he can, he will drink as much milk as he can. Now he is already becoming a miser; he has already started accumulating things -- in the body. He's afraid. Who knows about tomorrow? This mother is not reliable; he has to accumulate for emergencies. So he will accumulate fat, eat more.

People who have not been loved in their childhood continue to eat more. No dieting can help unless love arises. They will eat; eating has become a substitute for love. If somebody loves them, they will immediately see that their overeating has stopped.

Love and food both come from the mother's breast. The first experience of love is from the mother's breast and the first experience of food is also from the mother's breast. So love and food become associated. If there is less love, it has to be substituted for by more food,

If love is enough, you can afford not to eat much. There is no need. Have you watched it? Whenever you fall in deep love, hunger disappears. You don't feel hungry. Love fulfills so deeply that you feel full. Then

one starts eating less and less.

One woman was talking to me. She was very puzzled. Her husband had died and she told me, "One thing I have been keeping a secret. I have not told it to anybody because nobody will understand. But you may understand, so I'm telling you. And I will be unburdened whether you understand or not. But please don't tell this to anybody."

I said, "What has happened?"

She said, "When my husband died, at night I felt so hungry. The corpse was Lying in the house.'What will people think if I go to eat?' The whole family was awake, relatives had come and many friends were there together. And I felt such a deep hunger, such as I have never felt."

So she had to go in her own kitchen like a thief. In darkness, she ate. And now, since then, she has been feeling guilty. "My husband had died. Was that the time to feel hungry? His corpse was Lying there. I was like a thief, eating in darkness in my kitchen." She asked me, "What happened?"

I said, "It is a simple fact. The person you loved died. Immediately, you felt empty. Now that emptiness had to be filled by something."

Since then I have been talking to many people and I have come to the conclusion that whenever you are sad, you eat more. Whenever you are in a deep sorrow, you feel more hungry. Whenever you are happy, flowing, cheerful and loving, and love is showering on you, who bothers to eat much? Even a small amount of food is enough nourishment then, because love is giving so much nourishment.

People who can't love will always become misers: possessive, accumulators of things. People who accumulate things can't love, and those who can't love -- how can they enter into the kingdom of God? Yes, Jesus is right: FOR IT IS EASIER FOR A CAMEL TO GO THROUGH A NEEDLE'S EYE THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD.

Not that Jesus is condemning riches. He is condemning possessiveness. If this man, hearing that Jesus said to go and distribute all, would have said, "Wait! I am going, and I will distribute all. Then I am coming to follow you," there is every possibility Jesus would have said there is no need. If the man was ready to share, he may have remained a rich man AND entered the kingdom of God. The question is not of riches; the question is of possessiveness. Riches are not blocking the way. Possessiveness is blocking the way.

AND THEY THAT HEARD IT SAID, WHO THEN CAN BE SAVED?

People must have become very much apprehensive about themselves. Jesus says, "It is impossible for a rich man to enter." The people ask: WHO THEN CAN BE SAVED? -- because everybody is a little rich, more or less. Everybody has something, everybody has accumulated something. Nobody is so poor that he has nothing. And nobody is so rich that he has everything.

Even the poorest has his own clinging, and the richest yet has his own ambitions. Even a beggar is rich because he has something which he clings to. It may be just a begging-bowl, but it doesn't matter whether it's a kingdom or a begging bowl. The question is not of the objects you possess; the question is whether you are possessive. You can have a kingdom non-possessively, and you can be a beggar and very possessive.

So when Jesus says that a rich man cannot enter into the kingdom of God, he's talking about the man who is possessive, who is miserly, the man who is closed and cannot share, the man who cannot participate in life -- who remains afraid and becomes an island unto himself, who separates himself from the whole and becomes a closed thing, who remains in a cocoon. This man is what Jesus means by a rich man.

And they heard and asked: WHO THEN CAN BE SAVED?

AND HE SAID, THE THINGS WHICH ARE IMPOSSIBLE WITH MAN ARE POSSIBLE WITH GOD.

That's what Jesus brings to the world: the law of grace.

He said, "That is not the point. Who can be saved is not the point." If it depends on humanity, then nobody is capable of being saved. If it depends on you, then again and again you will find something within you which will be a hindrance. But once you understand your helplessness -- and once you cry, and once you raise your eyes towards the sky and ask for His help -- then that which is impossible with man becomes possible with God.

Jesus says: "Ask, and it shall be given. Knock, and the doors shall be opened unto you." But because of

your ego, you have not even knocked. Because of the ego, you have not even asked. That's why things are impossible.

If you are helpless and a prayer arises in your helplessness, immediately the impossible becomes possible. But the ego has to be dropped. Only then, grace functions. Grace functions only when the ego is not there. When you are empty, suddenly you are no more a part of the world of gravitation. You have become part of the world of grace.

I was reading Emerson. He says a very beautiful thing. He says sin is not just breaking the law. "Sin is not just breaking the law, but failing to discover the adventure at the very heart of living." It is not just a question of breaking the law that makes you become a sinner. You become a sinner if you are not adventurous, if you are not continuously in search of your innermost being. If you are not continuously in search of a higher and higher bliss, if your life is not an adventure in living, if you have become a dead fossil -- you drag on -- then it becomes a sin.

One of the great Christian thinkers, Fosdick, was asked once, "What is sin?"

In a very humorous way he said, "Sin is three things: the three letters of the word sin.'S' stands for stinking stupidity, stubbornness, skepticism;'N' for nagging negativity, nervousness, neurosis, narcissism, nihilism; and between the stinking'S' and the nagging'N' is'I' -- the ego."

Once you drop that'I', sin disappears. Then there is no sin. But that'I' is very stubborn. It is stupid... but very reluctant to go.

Just the other night I was reading a poem by Howard Nimrov:

"You have lost your religion," the rabbi said.
"It was not much to keep," said I.
"You should affirm the spirits," said he, "and the communal solidarity."
"I don't feel so solid." I said.

"We are the people of the Book," the rabbi said.
"Not of the phone book," said I.
"Ours is a great tradition," said he, "and a wonderful history."
"But history is over," I said.

"We Jews are creative people," the rabbi said.
"Make something then," said I.
"In science and in art," said he, "violinists and physicists have we."
"Fiddle and physic, indeed," I said.

"Stubborn and stiff-necked," the rabbi cried.
"The pain you give me," said I.
"Instead of bowing down," said he, "you go on in your obstinacy."
"We Jews are that way," I replied.

But not only Jews are that way. Hindus, Mohammedans, Christians, Jains -- everybody is that way. Obstinate, reluctant, resistant, stubborn. One goes on fighting, fighting for the ego which is killing you. One goes on saving the ego which is a poison in your system. One goes on seeking ways and means of how to rationalize that you are not an egoist: how to protect the ego, how to compete with it, for it, how to struggle for it.

There are only two types of people in the world. One, those who go on protecting their ego. They are protecting their own death, they are protecting all that is foolish and stupid, they are protecting their ignorance. Then they go on being miserable and they ask how to be happy. Then there is the other type, very rare people, who see the whole thing, the whole stupidity of it: that'I' is the only problem.

Not that God is not there, not that bliss is not possible. Things which are impossible for man are possible for God, but then you have to disappear completely. You have to give way; you have to bow down, surrender.

In that surrender, what Jesus calls poverty -- the inner poverty of the spirit -- arises. What Buddha calls emptiness. In that emptiness, you are open. The breeze of God can flow through you, and birds of God can sing within you, and the rivers of God can dance within you. But then you not there.

You are the only problem. There is no other problem. All other problems are by-products of the basic problem. The basic problem is the ego. 'Jesus on the cross' is a symbol that the ego has to be crucified. The third day after Jesus died on the cross, he was resurrected. A totally different being. Luminous. Not made of matter, but made of spirit; not born out of the earth, but out of heaven. A totally different type of being. But that happened only when'Jesus' died. Before that, he was son of man. After that, he was son of God.

And everybody has to pass that cross. Jesus goes on saying, "Come, follow me. But every day you will have to carry your cross... until you die."

Right he is. That truth is a universal truth. It has nothing to do with Jesus, Buddha, Mahavir, Zarathustra. Even when they were not in the world, this truth was there. And it will always be so. When people have completely forgotten about Jesus and Krishna, the truth will remain the same. Jesus, Krishna or Buddha -- they don't bring the truth to the world; they simply rediscover it. They simply reveal it again, they uncover it. Then again, because of our egos and ignorance, the curtain falls on it.

Everybody has to pass through the death which brings resurrection. A rich man, one who possesses much, is afraid to lose what he possesses, because if he loses it, the ego will be lost. The'I' will disappear. Then comes fear; one starts trembling. If the'I' disappears, then what is the point? Then who will enter the kingdom of God?

One day I was talking to a man -- a very intelligent man, a professor in a certain university -- and he said, "I can understand. But if I disappear, then what is the point? Then who will enter in the kingdom of God? Then it is better to be here."

I told him George Bernard Shaw's last words. Just a few minutes before he died, he opened his eyes and he said, "I would like to go to heaven. But if I am not the first there, then it is better: I will choose hell. But I want to be first at any cost. Even hell is good if I am first there! And if I am number two, even heaven is not worth it."

The'I' always wants to be the first. If you can enter heaven without the'I', it seems pointless. With the'I', even hell seems to be meaningful.

What is this'I'? Have you ever watched, have you ever brooded, meditated, have you ever closed your eyes and observed where it is? You will not find it anywhere. It is just a thought, a concept. It is not there anywhere, it is not a reality. It is an illusion.

If you can see the illusion: that it is not there, you have simply believed in it.... It was needed. It has a social function. It was needed just like you need a name. The name is not real; it has been given to you. When you came into the world, you came without a name. You were perfect. Nothing was lacking. But the name was needed, because otherwise how could others call you, how could others address you? A name was needed. The name has a function.

The same is true with the'I'. When a person is born, he has no ego. The name is for others to call one and the'I' is to call oneself. If you are talking about yourself, how will you talk? You have to use something. That'I' is just a linguistic device.'I' is to use for yourself; your name is to be used by others. Both are linguistic devices.

Language is society. Silence is God. In deep silence, all names disappear, all words disappear. Language itself disappears. And this is the paradox: then, for the first time, you are -- in your reality, in your intrinsic reality, in your authentic reality. When you are not, only then you are. When you are, you simply appear to be. You are not.

Jesus said to that man:

> YET THOU LACKEST ONE THING: SELL ALL THAT THOU HAST, AND DISTRIBUTE UNTO THE POOR, AND THOU SHALT HAVE TREASURE IN HEAVEN: AND COME, FOLLOW ME.

That is the only way to follow Jesus or Buddha. You cannot follow unless you love so deeply that you are ready to share everything and all. Not only things. You are ready to share your being.

The courage to love is the greatest courage. That is the only way to follow Jesus, that is the only way to become a Christian. By going to church every Sunday you don't become a Christian, by reading the Bible every day you don't become a Christian, but by sharing your love you become a Christian. But that Christianity has nothing to do with Christianity. That Christianity is the essential religion. That is essential Hinduism also, that is essential Judaism also. That is the essential religion itself.

Love is the essential religion. Law is to live with man; love is to live with God. Follow the law because you are part of the society. Follow love, because you are even more a part of God.

Society is temporary. God is eternal. Society is just made by man; it is just a human creation. Be part of it: follow the law. That is necessary, but not enough. Needed, but it can't be a fulfillment. Follow the law, but live love. That is the only way to follow Jesus.

His invitation is open: COME, FOLLOW ME. But if you are egoistic, you will not hear the invitation. If you are too possessive, miserly, afraid, you will not be able to step into the world of love. But I tell you, unless you step into the world, you have not lived at all. There is no life except love, and there is no God except love. Love is the SUMMUM BONUM.

Come Follow To You, Vol 3

Reflections on Jesus of Nazareth
Talks given from 11/12/75 am to 20/12/75 am
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10 Chapters
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MATTHEW 13
54 AND WHEN HE WAS COME INTO HIS OWN COUNTRY, HE TAUGHT THEM IN THEIR SYNAGOGUE, INSOMUCH THAT THEY WERE ASTONISHED, AND SAID, WHENCE HATH THIS MAN THIS WISDOM, AND THESE MIGHTY WORKS?
55 IS NOT THIS THE CARPENTER'S SON? IS NOT HIS MOTHER CALLED MARY? AND HIS BRETHREN, JAMES, AND JOSES, AND SIMON, AND JUDAS?
56 AND HIS SISTERS, ARE THEY NOT ALL WITH US? WHENCE THEN HATH THIS MAN ALL THESE THINGS?
57 AND THEY WERE OFFENDED IN HIM. BUT JESUS SAID UNTO THEM, A PROPHET IS NOT WITHOUT HONOUR, SAVE IN HIS OWN COUNTRY, AND IN HIS OWN HOUSE.

MATTHEW I4
22... JESUS CONSTRAINED HIS DISCIPLES TO GET INTO A SHIP, AND TO GO BEFORE HIM UNTO THE OTHER SIDE...
23 AND... HE WENT UP INTO A MOUNTAIN APART TO PRAY: AND WHEN THE EVENING WAS COME, HE WAS THERE ALONE.
24 BUT THE SHIP WAS NOW IN THE MIDST OF THE SEA, TOSSED WITH WAVES: FOR THE WIND WAS CONTRARY.
25 AND IN THE FOURTH WATCH OF THE NIGHT JESUS WENT UNTO THEM, WALKING ON THE SEA.
26 AND WHEN THE DISCIPLES SAW HIM WALKING ON THE SEA, THEY WERE TROUBLED, SAYING, IT IS A SPIRIT; AND THEY CRIED OUT FOR FEAR.
27 BUT STRAIGHTWAY JESUS SPAKE UNTO THEM, SAYING, BE OF GOOD CHEER; IT IS I; BE NOT AFRAID.
28 AND PETER ANSWERED HIM AND SAID, LORD, IF IT BE THOU, BID ME COME UNTO THEE ON THE WATER.
29 AND HE SAID, COME. AND WHEN PETER WAS COME DOWN OUT OF THE SHIP, HE WALKED ON THE WATER, TO GO TO JESUS.
30 BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID; AND BEGINNING TO SINK, HE CRIED, SAYING, LORD, SAVE ME.
31 AND IMMEDIATELY JESUS STRETCHED FORTH HIS HAND, AND CAUGHT HIM, AND SAID UNTO HIM, O THOU OF LITTLE FAITH, WHEREFORE DIDST THOU DOUBT?

I AM A DRUNKARD. You may believe it or not, but I am a drunkard. You can look into my eyes and you can see it -- I. am drunk with Jesus. And Jesus is a wine; he is not a man, he's an intoxication. And once you have tasted of him, then nothing of this world will ever be meaningful to you. Once the meaning from the beyond enters into your life, this whole world becomes futile, immaterial, insignificant.

Religion is a sort of intoxication. This has to be understood because without a deep intoxication, your life will never have any meaning. It will remain superficial prose and will never become a poem. You will walk but you will never be able to dance, and unless you dance you have missed. Unless you dance with such abundance, with such forgetfulness that you disappear in it, that the dancer is lost and only the dance remains... only then. And only then will you be able to know what life is.

I remember: Once Alexander the Great asked Diogenes, "You are so learned, you know so much. Can't you tell me something about God, what God is?"

Diogenes waited for a moment and then said, "Give me one day's time."

Alexander came the next day but again Diogenes said, "Give me two days' time." And it happened again, and he said, "Give me three days' time," and then four days and then five days, and then six days and the whole week was gone.

Alexander was annoyed and said, "What do you mean? If you don't know the answer you should have told me before. If you know, then what is the explanation for the delay?"

Diogenes said, "That moment you asked me, I thought that I knew. But the more I tried to catch hold of it, the more it became elusive. The more I thought about it, the farther away it was. Right now, I don't know anything, and the only thing I can say to you," said Diogenes, "is that those who think they know God, they know not."

God can be known only when you are not. This is the meaning when I say, "Until you become a drunkard" -- so that your ego is lost. I am a drunkard, drunk with Jesus. And when I will be talking to you about Jesus, it is not about Jesus. I am not a theologian, not a Christian, not a scholar. Theologians talk 'about', they go round and round, they beat around the bush. I am not going to talk about Jesus, I am going to talk Jesus. And when I talk about Jesus, it is not that I am talking about him, rather, he talks himself. I give him way, I become a passage. All that I do is that I don't hinder him. That is the only way to talk about Jesus or Buddha or Krishna. And when I will be talking Jesus I will not talk about Christ. Jesus is real, Christ is a principle. Jesus is concrete, Christ is abstract. Jesus is a man like you and me, of blood and bone. His heart beats. He laughs, he cries, he loves, he lives.

Christ is a dead concept, bloodless; there is no heart beating there. Christianity is concerned with Christ, I am not concerned with Christ. The word'Christ' is beautiful, but corrupted, contaminated, polluted. The whole beauty of it has been destroyed. Whenever a word is used by theologians it loses meaning and purity and innocence -- then it is no more virgin. Jesus is still virgin, Christ is corrupted. Christ is a concept, Jesus is reality, concrete reality.

Look! I love human beings, but not humanity. Humanity does not exist. Only concrete human beings exist -- someone here, someone there, but it is always someone. Humanity is an empty word. And just like that is Christ. Jesus exists, sometimes in Gautam the Buddha, sometimes in Mohammed the prophet, sometimes in Krishna the fluteplayer -- somewhere here, somewhere there, but it is always a concrete phenomenon. Christ is abstract. It exists only in the books of philosophy and theology. Christ has never walked on the earth. Or, we can say it another way: Christ is the son of God, Jesus the son of man.

Let me talk about Jesus the son of man, because only the son of man is real, and only the son of man can grow and become the son of God. Only man can grow and become God, because man is the seed, the source; God is the flowering. God does not exist anywhere. When you flower, God comes into existence -- it comes into existence and disappears... it comes into existence and disappears. When Buddha was here, God existed. When Jesus was here, God existed. When Jesus disappears, God disappears -- just as when a flower disappears, it disappears. God is not somewhere, always existing, otherwise God will never be fresh and young -- it will gather too much dust, it will become dirty. It comes into existence whenever a man realises his sins, whenever a man really exists. Whenever a man exists in totality, God exists in those rare moments. So when you come and ask me, "Where is God?" I cannot show you. Unless you have proof of him in your own being, he will not be there. Until you become him he is not. Everybody has to realise him in his own innermost shrine, in his own being. You carry him as a seed. It is up to you to allow it to grow and become a great tree.

So I will not be talking about Christ, but about Jesus. Let Christ be imprisoned in the churches -- that is the right place for Christ to exist. I would like Jesus to enter your hearts. Forget Christ, remember Jesus. But just the opposite has happened. People have forgotten Jesus and their minds have been hammered continuously for two thousand years, hammered to remember Christ. Christ cannot transform you, because there exists no bridge between you and Christ. Then there exists an unbridgeable abyss. But with Jesus you are close. You can call Jesus 'brother', but you cannot call Christ 'brother'. And until you feel a deep brotherhood, a bridge, how can Jesus be of any help to you? Jesus is tremendously beautiful his beauty has a dimension of its own. Buddha is beautiful, but Jesus is totally different from Buddha. In Buddha a different type of silence was incarnated.

l have heard about a Chinese emperor. He had two great painters in his court, and there was always rivalry. They were always fighting and competing, and it was almost impossible to decide who was the greater. Both were masters of their art. One day the emperor said, "Now you do one thing: you both paint on one theme so that it can be decided who is the greater, and the theme is'Rest'." The first painter, of course, chose a very obvious subject: he painted a very silent lake, far away in the mountains, lone, still, not even a ripple on the surface. Just looking at that painting you would feel sleepy. The other painter tried something absolutely opposite: he painted a thundering waterfall... for miles the white foam of it... and just near the waterfall a very fragile, delicate birch tree, the branches bowing down, touching the foam, and on the birch the small nest of a robin, and the robin sitting on the nest, with closed eyes, almost wet. The first is a non-dynamic silence: more like death, less like life. The opposite doesn't exist in it. The rest has no tension in it; the 'rest' is more like absence than like presence. The second is a dynamic concept:'rest', but not dead. It is alive, throbbing. The thunder, the waterfall, the tremendous activity, and the nest, and the robin sitting there, silent....

Jesus is like the second painting, Buddha comes closer to the first painting. Of course it is very silent, but the opposite is missing -- and without the opposite, music cannot be created. Buddha has a single note, he is not an orchestra.Jesus has opposite notes meeting, merging and creating a harmony, a symphony. Buddha is silent, without revolution. Jesus is silent, with a deep rebellion around him. This has to be remembered. Only then you will understand how to penetrate into his very heart. Why did Jesus become so significant, why did he appeal to so many people all through these centuries? -- he has something of the wild in him. He is not a garden, he is a wilderness. He is raw, not refined. You touch him and you will know. You feel him and you will know. Buddha is very cultured, very refined. He has something of the court of a king. Jesus comes from a village, a carpenter's son, uneducated, uncultured. He is like a wilderness: raw, but alive, rebellious. Hence, the appeal; hence he has touched millions of people's hearts. You can understand him. He is more than you but you are in him. You cannot understand Buddha. He is more than you but you are not there. With Jesus a bridge exists.

Now these sutras.

AND WHEN HE WAS COME INTO HIS OWN COUNTRY, HE TAUGHT THEM IN THEIR SYNAGOGUE, INSOMUCH THAT THEY WERE ASTONISHED, AND SAID, WHENCE HATH THIS MAN THIS WISDOM

AND THESE MIGHTY WORKS?
IS NOT THIS THE CARPENTER'S SON? IS NOT HIS MOTHER CALLED MARY? AND HIS BRETHREN, JAMES, AND JOSES, AND SIMON, AND JUDAS? AND HIS SISTERS, ARE THEY NOT ALL WITH US? WHENCE THEN HATH THIS MAN ALL THESE THINGS? AND THEY WERE OFFENDED IN HIM.

Nobody was so much offended in Buddha, ever; nobody was so much offended in Lao Tzu, ever; nobody was offended, as people were offended with Jesus. Why? A Buddha is a faraway peak. If you cannot understand him, how can you be offended with him? If you cannot understand him, how can you argue with him? -- he is so far away, so beyond. At the most, all you can do is to worship him. So Buddha was worshipped and Jesus crucified. Wherever Buddha moved nobody was offended in him. Either people could not understand him -- but then you could not be offended -- or people could understand him, but then they understood that he was the very essence of the Upanishads, the very incarnation of the Vedas. He is all essential tradition. There was no question of being offended in him.

With Jesus people were offended, he was just like them. They could not understand him. They said, "Is not this the carpenter's son?" Buddha was a son of a great emperor, Mahavir also, Krishna also, Ram also. All the great Indian incarnations came from royal families. Jesus is the first man who comes from a poor house. Nobody had ever known him. And if Jesus had not been born, nobody would ever have heard about the family. Buddha was already established with the family name, with a long tradition and heritage, a long lineage of prestige and power. Jesus comes from a powerless poor family, almost a beggar. People could not understand -- "From where comes his power? From where comes this wisdom? Is not this the carpenter's son? Is not his mother called Mary?" The people wondered -- "He belongs to us and talks about God. He belongs to us and says,'I am the son of God.' He belongs to us, he was working in his father's workshop and suddenly, what has happened to him?" They were offended in him, the ego was offended.

Buddha was always great. Even if he had not become enlightened, he would have been worshipped like an emperor. People had always touched his feet. He was always great and beyond them. When he moved amidst the people and renounced his kingdom, he became even greater because he had renounced his kingdom. People can understand the language of money and they cannot understand any other language. They worship you if you have money, they worship you if you renounce money. But they understand only one language the language of money. If you don't have anything, they don't bother about you. And if you don't have anything how can you renounce, what can you renounce?

This is one of the most important things to understand about the Indian mind, the so-called Indian religious mind. Even that mind can understand only the language of money. Mahavir renounced. The Jain scriptures go on relating how much he renounced: how many elephants, how many horses, how many chariots, how much gold, how many diamonds. They go on and on and on. Why? Why have these accounts been kept? And the reality is that he was never a very great king. the kingdom was very small, not more than a small district. And his father was not more than a collector of a district, not more than that. Because in Mahavir's time India was divided into two thousand kingdoms, so it could not be very great. And it is almost impossible that he had so many elephants and so many chariots and so much gold, it is exaggeration. But people understand only the language of money. They exaggerate, because that is the only way to prove that Mahavir was very great. Had he been the son of a carpenter, nobody would have ever bothered about him.

Jesus is a revolution in the world of religion. He is the first poor man who declared, "I am the son of God." He is the first poor man who dared to declare, "I am a prophet, a teerthankera, an avatar." Never before had such a thing happened in the history of man. He opened the way for many others to follow. Then Mohammed could declare, and then came Kabir, and Sena, and Nanak, and Dadu, and many more. Jesus opened the gate -- that even a poor man who had nothing to renounce, can renounce, because the real renunciation is not of wealth, but of the ego. The real renunciation is not of wealth, let me repeat it, but of the ego. It is not a question of renouncing what you have, it is a question of renouncing what you are. You can have much and you can renounce that. But if the ego continues -- and it can continue -- it can be fulfilled by having much, it can be fulfil]ed by renouncing much. And if the ego is there, you remain ordinary, you remain superficial.

AND THEY WERE OFFENDED IN HIM. Had he been an emperor's son, they would have fallen at his feet. But he was just an ordinary carpenter's son and everybody in the village knew about him.

BUT JESUS SAID UNTO THEM, A PROPHET IS NOT WITHOUT HONOUR, SAVE IN HIS OWN COUNTRY, AND IN HIS OWN HOUSE.

A great insight. Why has it happened so many times, that people who are closest always misunderstand? We should have expected just the contrary, that the people of Jesus' village would understand him first. Before anyone else would understand him, the people of Jesus' house, family, relatives, would understand him first. But it doesn't happen. Why? A deep insight into the human ego is needed to understand it. With those who are close to you, it is very difficult to believe that they had gone beyond and above you. If somebody else who is not close to you goes beyond you, maybe you are not bothered -- he is so far away, the competitive ego does not arise. But if your own brother goes and you are left behind -- and you were born to the same parents, you lived in the same house, and you were educated in the same school; and your own brother goes so far away -- your ego is hurt. Then what have you been doing? You feel defeated, you feel a loser. Then the easiest way is to deny that he has gone beyond, then the easiest way is to prove that he is just as ordinary as you are ordinary. The easiest way is to disprove his claim, to deny.

A PROPHET IS NOT WITHOUT HONOUR, SAVE IN HIS OWN COUNTRY, AND IN HIS OWN HOUSE. I would like to add one thing more: "And in his own time."

You worship Buddha now, very easily. No problem arises because there is a distance of twenty-five centuries. You worship Mahavir. All over the world millions go on praying to Jesus. These same people crucified him. They are the same people who were offended in him, who denied him. What has happened? -- a distance of two thousand years. Now, your ego doesn't feel offended, you don't have any competition with him; maybe he was really a son of God. But he offended his own contemporaries. He was talking one day in a village and somebody asked "Do you believe in Abraham, the founder of Judaism?" Jesus said something which has been offending Jews since then. Jesus said, "Abraham? Before Abraham was, I am." Let me repeat it in another way: if Christians come to me and ask, "Do you believe in Jesus?" and I tell them, "Before Jesus was, I am," they will be offended. They will never be able to forgive me.

This man Jesus is claiming that he is someone who was, even before Abraham. They had known that he was born in their village, they knew his birth date, they knew his father and his mother and his sisters and his brothers. They were still working in their workshop and this man said, "I am, before Abraham was." This was going too far -- "No, he cannot be forgiven for it." But what he was saying was the truth, because Jesus is a quality, which has nothing to do with any person. It is a quality like love. If you say, "Before Abraham was, love is," nobody will be offended because love is not a person. You don't take it as a person, you take it as a quality. Jesus is a quality of tremendous love. Jesus is a quality of tremendous perception, vision, of tremendous realisation. Jesus is a quality -- but to see that quality you will have to drop your egos. Only then can you see, otherwise your egos will be heavy on your eyes and it will be almost impossible to see.

Just a few days ago, I was reading G. K. Chesterton's life. He lived his whole life in London. One day he was preparing for a journey, a long journey, and everything was packed, everything was ready. A friend asked, "Where are you going?" Chesterton said, "I am going to London." The friend said, "Your wit, your remark escapes me. What do you mean? We ARE in London, so where are you going?" Chesterton said, "I am going to London via Paris, via Bombay, via Tokyo, via New York, because I have lived in London so long that my eyes have become clouded and I cannot see where London is, what London is."

When Jesus is standing just in front of you, you cannot see him. You will have to go via -- via the Vatican, via Rome, via popes and preachers and churches. Only then may you be able to see who Jesus is. When Jesus confronts you, he offends. His very being, his height, his depth, become offensive. You feel that you have failed. You feel that you have not lived. You feel that you have not loved. You will become an enemy. With Jesus these are the two possibilities: either you follow him or you become the enemy. You cannot remain neutral, you cannot remain indifferent. Either you follow him if you can drop the ego -- then you take a jump, you flow with him; or, if you are defensive, you become the enemy, you become the foe and you start destroying him. Because his very presence is offensive, he has to be destroyed.

When Jesus was crucified, a great weight disappeared from the Jewish mind. You felt relieved. He was somebody who was a constant reminder that you were failures, somebody who was a constant reminder that you had not lived, somebody who was a constant reminder that you were empty, hollow within, that you were not fulfilled. Contemporaries cannot understand. Very rare people, rare because they can drop their egos, can see what Jesus is. And even their vision is always shaking, even their vision is not very certain, even their vision has deep hesitation and doubt in it. Even those who follow, follow with much doubt in them

.... JESUS CONSTRAINED HIS DISCIPLES TO GET INTO A SHIP, AND TO GO BEFORE HIM UNTO THE OTHER SIDE...

AND... HE WENT UP INTO A MOUNTAIN APART TO PRAY.

That was always a practice with him that whenever he would move into the multitudes, into the crowd, afterwards he would go alone into deep prayer and meditation. Why? If you have been meditating you will understand. Those who have been meditating with me, they will understand that once you start meditating, a very fragile quality, a very delicate quality of consciousness is born in you. A flower of the unknown starts opening -- it is delicate. And whenever you go into the crowd you lose something. Whenever you come back home from the crowd, you come lesser than you had gone. Something has been lost, some contact has been broken. The crowd pulls you down, it has a gravitation of its own.

You may not feel it if you live on the same plane. Then there is no problem, then you have nothing to lose. In fact, when you live in the crowd, with the crowd, on the same plane, alone you feel very uneasy. Whenever you are with people you feel very good and happy. Your aloneness becomes sad, your aloneness is not aloneness, it is a loneliness; you miss the other. You don't find yourself in it, you simply miss the other. When you are alone, you are not alone, because you are not there. Only that desire to be with others is there -- that is what loneliness is. Always remember the distinction between aloneness and loneliness. Aloneness is a peak of experience. Loneliness is a valley. Aloneness has light in it, a flame. Loneliness is dark and damp. Loneliness is when you desire others; aloneness is when you enjoy yourself.

Whenever Jesus would move into the multitudes, into the crowd, and particularly when he came to his own town, he would tell his disciples to go to the other shore of the lake, and he would move into total aloneness. Not even disciples were allowed to be with him. This was a constant practice with him, he knew the art. Whenever you go into the crowd you are infected by it. You need a higher altitude to purify yourself, you need to be alone so that you can become fresh again. You need to be alone with yourself, so that you become together again, so that you again become centered, rooted. Whenever you move with others, they push you off centre.

AND... HE WENT UP INTO A MOUNTAIN APART TO PRAY: AND WHEN THE EVENING WAS COME, HE WAS THERE ALONE.

Nothing is said about his prayer, what he did there, just the word 'pray'. There is no prayer mentioned. To be in a prayerful mood is enough. When you say something it is not prayer. Before God or before existence, you need simply to be vulnerable -- that is prayer. You are not to say something. On the contrary, you have to listen -- what does existence want to say to you? So whenever you go to pray, don't start saying something. God already knows what you are going to say. It is foolish, it is ridiculous. And what can you say, what do you have to say? It will be all nonsense. It will all be nothing but desires, demands, and deep down, complaints. And a prayer with complaints is no prayer, a prayer with deep gratitude is prayer. There is no need to say anything, you can just be silent. A prayer is not talking, it is listening.

Hence nothing is said about what Jesus did in his aloneness. It simply says 'apart to pray'. He went apart, he became alone. That is what prayer is, to be alone, where the other is not felt; where the other is not standing between you and existence, where you are vulnerable, open; when God's breeze can pass through you, unhindered. It is a cleansing experience. It rejuvenates your spirit. It takes away all the dust that ordinarily gathers around. To be with God simply means to be alone. You can miss the point -- if you start thinking about God, then you are not alone. If you start talking to God, then in your imagination you have created the other. And then your God is doing nothing; he is just a projection. In that projection you will find all the others that you have ever known: your father will be there -- whenever you say to God, "Father," your father will be there, a part of you projected. Or you say, "Mother," your mother will be there. All words are your words, so whatsoever you say will be your projection. A prayer is not to say anything. It is to be simply silent, open, ready to listen -- it is a listening. And there is no need to believe in God because that too is a projection. The only need is to be alone, to be capable of being alone -- and immediately, you are with God. Whenever you are alone, you are with God. To say 'with God' is not exactly right because that shows that you are here and God is there. It would be better to say that whenever you are alone, God is, and you are not, and there is prayer.

Prayer is a fragrance that arises whenever you are ready to be alone. Whenever you are not afraid to be alone, it arises. Something opens within you like a lotus, and that lotus is in tune with the whole around you. You dissolve, you meet and merge, boundaries disappear. You are no more an island, you have become part of the continent. God is, you are not.

AND... HE WENT UP INTO A MOUNTAIN APART TO PRAY: AND WHEN THE EVENING WAS COME, HE

WAS THERE ALONE.

Why not before? Because to be alone needs much preparation... he must have been throwing away all the impressions that he had gathered from the multitude and the crowd the whole day... he was throwing away those impressions... the dust... by the evening he was alone, by the evening he came to a point where no thought stirred; he came to a point when the flame of consciousness was there without any smoke. By the evening he became centered, by the evening he went into a deep rest within himself -- he returned home.

BUT THE SHIP WAS NOW IN THE MIDST OF THE SEA, TOSSED WITH THE WAVES: FOR THE WIND WAS CONTRARY

... and the disciples were going to the other shore.

"And the ship was in the midst of the sea, tossed with the waves, for the wind was contrary." This is a parable.Jesus is alone, or, Jesus is with his God. Jesus is beyond time and space, but the disciples are crossing from this shore to the other shore. The other shore means the God, the beyond.

BUT THE SHIP WAS NOW IN THE MIDST OF THE SEA, TOSSED WITH THE WAVES: FOR THE WIND WAS CONTRARY.

And the wind is always contrary in the world, and the sea is always troubled, because it is a sea of desires, because it is a sea of ignorance. And the wind is always contrary because it is a sea of competitiveness and jealousies and hatred, of violence and aggression -- the wind is always contrary. Jesus is beyond, alone, centered; but his disciples are struggling towards the other shore.

AND IN THE FOURTH WATCH OF THE NIGHT JESUS WENT UNTO THEM, WALKING ON THE SEA.

It is a beautiful parable. Christians have completely missed the point of it, because they think it is a historical fact, they think that jesus really walked on water. He was not a magician. He was a simple man. And this is a parable, not a historical event. Because of Christians, even Jesus looks ridiculous; he has fallen into bad company.

AND IN THE FOURTH WATCH OF THE NIGHT... What is the meaning of the fourth watch of the night.? -- when the night is darkest, when the night has the most abysmal depth in it, the darkest part of it. The master can help the disciple only when the disciple reaches the fourth part of the night, the darkest part. That darkest part has always been known by the mystics as the dark night of the soul. Jesus was trained by certain mystics who were called Essenes. They say that on everybody's pilgrimage towards God, there comes a point when one has to pass through the darkest hour of the night: the dark night of the soul. And in the fourth watch of the night, the darkest part, Jesus went unto them.

You can call your master for help only when you have done all that can be done. If you are lazy, and if you have not done anything, the master's help is impossible. Help becomes possible only when you have come to the darkest hour of your night beyond which you cannot do anything else; where you feel totally helpless, when you hang between life and death -- only then is help possible. When you are helpless, only then is help possible. If you go on thinking that you can still help yourself, or that life is still in your control, then the master is not needed. Only at a certain stage, when you feel yourself absolutely incapable of doing anything -you are simply in chaos, all control lost, helpless, totally helpless -- only then the master's help becomes possible. And in the fourth watch of the night Jesus went unto them, walking on the sea.

And of course Jesus walks on the sea, the sea of desires, the sea of ignorance, the sea of the egos. In the East we understand the parable. One of the greatest masters of Zen, Lin-chi, has said, "Walk, but don't allow your feet to be touched by the water." One has to live in the world, but not be of the world -- one has to walk on the world. Jesus is not an escapist, he's not running from the world. He walks on the sea, he lives in the midst of the world, but he does not allow the water to touch his feet. This is what in the East we call 'to live like a lotus'. It lives in the water but the water cannot touch it -- even the dewdrops may settle on it, but they never touch it, there remains a gap. To become a lotus flower -- that is the meaning of this parable.

AND IN THE FOURTH WATCH OF THE NIGHT JESUS WENT UNTO THEM, WALKING ON THE SEA.

It is a parable of the inner turmoil of man, of the inner chaos of man, of the inner contrary wind, of the inner struggle to go to the other shore. It has nothing to do with the lake of Galilee. These things are of the inner world -- they are not events that have happened outside, they are processes of inner growth.

AND WHEN THE DISCIPLES SAW HIM WALKING ON THE SEA, THEY WERE TROUBLED, SAYING, IT IS

A SPIRIT; AND THEY CRIED OUT FOR FEAR.

This is my experience also; many times it has happened. This is why I say that this is a parable. Somebody who is working deeply with me, growing, is in some dark night of the soul. He needs my help, and I go to him and he trembles, and he becomes afraid. Many times I say to my disciples, "If I come, don't get scared." At that time they laugh, they think I am joking. But when I reach them they tremble and they cannot believe that I have come. They can believe anything, but they cannot believe that I have come, because that is beyond their scope.

AND WHEN THE DISCIPLES SAW HIM WALKING ON THE SEA, THEY WERE TROUBLED, SAYING, IT IS A SPIRIT; a ghost.

How can Jesus walk on the sea? It must be a ghost.

... AND THEY CRIED OUT FOR FEAR.

Even with your master, you are related with fear, not with love, because love believes and fear disbelieves. Love is trust, fear is distrust. In that moment the disciples showed that their trust was just on the surface. If Jesus comes in the inner world, they cannot believe, they cannot trust.

... THEY CRIED OUT FOR FEAR. BUT STRAIGHTWAY JESUS SPAKE UNTO THEM, SAYING, BE OF GOOD CHEER; IT IS I; BE NOT AFRAID.

It is I, be not afraid. Be of good cheer. But you have forgotten how to be cheerful, you have forgotten how to be blissful, you have forgotten the taste of happiness. You know only agony, you know only anguish, you understand only hell. Heaven looks like a dream, a utopia, so that exists in your hopes, but it is not a reality.

Jesus said, "Be of good cheer! Be happy! I have come to you. And you are crying out for fear! Dance! Celebrate! It is I! Be not afraid -- at least, be not afraid. If you cannot dance, if you cannot celebrate, if you cannot sing a song, welcoming, then at least, be not afraid; be of good cheer." This has to be understood.

When the disciple is in the darkest hour of the night he becomes capable of attracting the energy of the master towards him. He has earned it, but he can receive it only if he is of good cheer. If he has hard work behind him and he has been working with his total energy, total involvement and commitment, he has earned that the master should come to him. That is necessary but not enough. If he becomes afraid, he will again miss. If he becomes afraid when the master is there, he is in need, but because of the fear the contact is impossible. Be of good cheer. Energy can be received only when you are in a happy mood, welcoming, ready to receive: like a bride waiting for the bridegroom, like a beloved for the lover -- all... the whole waiting, as if the total energy has become just an awaiting. Be of good cheer, because without that the master cannot be of much help. He will be standing there with his hand ready to catch hold of you, but if you are not of good cheer your hand is not available.

So, two things: first, the disciple has to work totally, not withholding anything; the commitment must be absolute. You should move in it without any fear of consequences and without any expectations of the results. You should take a jump, you should dare. A master is a challenge and a disciple is an adventure. A master is a call, and a disciple is one who dares to go into

the dark. He has heard the call -- he's not very certain of the direction because it is all dark -- but he has heard the call. He starts groping and moving. When you have done all that you can do and beyond which nothing is possible, immediately the help of the master becomes available. But then too you can miss. Many times you had earned it and missed it, because unless you are of good cheer the energy will return back. Be a host, be of good cheer. The guest has come to the door; receive him with love and gratitude.

AND PETER ANSWERED HIM AND SAID, LORD, IF IT BE THOU, BID ME COME UNTO THEE ON THE WATER.

Only one disciple out of the twelve, only one -- and that too not absolutely certain. This Peter became the very rock of the Christian Church. He hesitated, doubted, demanded a proof, but at least he did that much. The other eleven remained trembling and in fear. The word 'peter' means: the rock. His name was Simon. Jesus called him Peter, the rock. And Jesus told his disciples, "I will call him Peter because he is going to become the rock of the great family I am going to create, the very foundation of the church."

AND PETER ANSWERED HIM AND SAID, LORD, IF IT BE THOU...

'If' is there. Even in the greatest of disciples, the 'if' remains.' "If it be thou" -- he needs some proof. This is one of the most unfortunate things, but it is so: that even when you have had enough of proofs, the mind is not satisfied. It goes on asking again and again and again. They had seen many miracles happening around Jesus, they had heard him, they had looked into him, they had been recipients of his love, they had followed him into the unknown parts of God. But still Peter says, "If it be thou, bid me come unto thee on the water. So let it be a proof, so if you are really you, then do this miracle: bid me come unto thee on the water. If I can also walk on the water, then only will I believe that it is you."

AND HE SAID, COME.

... a very simple word, unconditional, with no 'if' and no 'but'. That is how Jesus is. He simply said, "Come." Just look at the simplicity of the word, with nothing behind, nothing before.

AND HE SAID, COME. AND WHEN PETER WAS COME DOWN OUT OF THE SHIP, HE WALKED ON THE WATER, TO GO TO JESUS.

If you listen to the master you can walk on the water. The world is the sea. If you listen to the master, the key can be delivered to you. And the key is as simple as the word 'come'; there are no conditions attached to it. Jesus has not said anything, he simply says, "Come." And Peter walked, walked on water.

BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID...

Even walking on the water, himself walking now, and still the doubt. I face such problems every day. People come to me and say, "Everything has become beautifully silent: meditation is growing, the anger has disappeared, the sex has become a faraway thing, as if it never belonged to me. But is it all true, or am I simply imagining?" They come to me and they say, "We talk to our friends and they say'Beware. This man has hypnotised you'." It is their experience that they have become silent, that the anger has disappeared, that the sex has become less and less a boss, more and more a servant, and it is up to them -- they can fire the servant any day, and there is not even a union to protest and fight against them! But they become suspicious -- a doubt arises: "Am I imagining? Am I hypnotised? Am I dreaming all this?" They cannot believe even when the experiences are happening to them. How can they believe that it has happened to somebody else? Peter walked but could not believe himself He must have thought, "Maybe it is just a dream, or maybe this fellow is playing a trick."

BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID; AND BEGINNING TO SINK, HE CRIED, SAYING,
LORD, SAVE ME.

And the moment he became afraid, he started sinking... because it is faith, it is trust, that saves. Once the fear enters, you start sinking. It depends on you. If you have trust you can walk over all the seas of the world -- sinking is impossible. Even the water is not going to touch your feet; your feet will become a lotus. But if you become afraid, immediately -- not even a single moment's time will be lost -- you will be sinking. Doubt is sinking. Faith saves, doubt drowns.

BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID; AND BEGINNING TO SINK, HE CRIED, SAYING, LORD, SAVE ME. AND IMMEDIATELY JESUS STRETCHED FORTH HIS HAND, AND CAUGHT HIM, AND SAID UNTO HIM, O THOU OF LITTLE FAITH, WHEREFORE DIDST THOU DOUBT?

From where did this doubt come, and why? You were walking yourself and even then you couldn't trust? O THOU OF LITTLE FAITH -- your faith is very little, but even that little faith can create such a miracle. Peter walked, not even very far, a few steps. But to walk a few steps on water is enough -- if you can walk one step, you can walk all over the ocean. O man of little faith... faith was very little but still the miracle happened. Even a small seed of faith, and you can become a great tree of divine experience, of the flowering of the ultimate. And if with little faith this is possible, then what to say about great faith, of total faith? Then if total faith exists, immediately that seed will become the tree; there will be no time gap. The time gap exists because of little faith, the time gap exists because you cannot believe it right now. If you could believe it right now, the world disappears and only God is. The ocean disappears. You are on plain ground, because the world is not more than a dream. With doubt, the dream continues; with trust, suddenly you are awake.

I have heard one anecdote: A man went to a great physician because he was suffering from much

melancholy, sadness, depression, despair. The physician examined him; there was nothing wrong. The physician said, "I don't see anything wrong in your system, and I am not going to suggest any drugs for you. Rather, there is a show going on in the town and there is a man, Grimaldi. He is a comedian. You go, and just allow that comedian to help you laugh. If you can laugh, your melancholy will disappear, your depression will disappear, and that is going to help you more than any drugs because there is nothing wrong in your system. There is just one thing that you have forgotten: how to laugh. You have simply forgotten the language of laughter, that's all. You have to learn it, that's all. No treatment is needed. You go to the show of Grimaldi."

The man said, "My God, I AM Grimaldi!"

And the same is the case with you. You have just forgotten a language of how to be divine. You are gods.

Come Follow To You, Vol 3

Chapter #2

Chapter title: Accept yourself as you are, and accept

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MANY TIMES I FEEL GUILTY BECAUSE I CANNOT RECEIVE YOU.

The word "GUILT" should never be used. The very word has wrong associations; and once you use it you are caught in it. Guilt is not a natural phenomenon: it is created by the priests. Through guilt they have exploited humanity. The whole history of pseudo-religion is contained in the word guilt: it is the most poisoned word. Beware of it; never use it, because in your unconscious mind it also has deep roots. You cannot find guilt in any animal: the animal simply is. It has no ideals, it has no arts; it exists, and simply exists. It has no perfections to be attained and hence the animal is beautiful, innocent.

Ideals corrupt. Once you have an ideal to fulfil you will never be at ease, and you will never be at home, and you can never be contented. Dissatisfaction follows ideals like a shadow, and the more dissatisfied you are with yourself, the more it becomes impossible to reach the ideal: this is the vicious circle. If you are not dissatisfied with yourself, if you accept yourself as you are, the ideal can be fulfilled immediately. And I emphasise the word 'immediately': with no time gap, right this moment, here and now, you can realize that you are perfect; it is not something to be attained in the future, it is something that you have always been carrying within you. Perfection is your nature -- perfect you are.

That is the difference between a pseudo-religion and an authentic religion. The pseudo-religion says you have to be perfect, and creates guilt because you are not perfect. It creates morality because you are not perfect, and creates a deep anguish, a continuous trembling and fear because you are not perfect; and it creates hell and heaven. If you become perfect you will be awarded by heaven; if you don't become perfect you are to be punished in hell.

Authentic religion says you are perfect, not that you have to be. You cannot be imperfect, because out of God imperfection is impossible. If God has created the world, how can it be imperfect? And if you come from God, how can you be imperfect? You are gods -- that art thou, TATTVAMASI. And this is a

realization, an understanding, not an achievement; it is not something to be worked out. If you are silent, this very moment it is realized: you are perfect. And once you realize it, that you are perfect, you live perfectly, because whatsoever you do comes from you, arises from you.

So please, never use the word guilt: that word is dangerous, that word has been misleading you for centuries. If you cannot receive me, if you cannot understand me, let it be so; it is perfect. It may not be needed, it may not be your need. You are thirsty; then you seek water. Maybe the water is seeking you, and you are not thirsty. So what is wrong in it?

This has to be remembered: if you cannot receive me, then that's how it has to be. Then you are not at the stage where you need me. Don't create any guilt. When you need me, you will receive me, otherwise it is not possible. Every state is right; every stage is right -- wherever you are is right; and whatsoever you need, you are capable of receiving it. When your needs grow, your receptivity will grow. Don't jump ahead; don't try to overtake yourself. Then you will be in a very stupid state of mind, and then you will create your own anguish, and you will feel guilty. There is nothing in the world for which one needs to feel guilty.

Accept yourself as you are, and accept totally, unconditionally. That is the way God wants you to be: the way you are, exactly, precisely. That's how you are needed here in this moment. Don't try to change. The very effort to change is foolish, because who is going to change? You will change. The very effort is foolish, because you are trying to pull yourself up by your shoelaces. You may jump a little, but back again you will be on the same earth -- and in a worse condition, because guilt will come in -- you couldn't succeed, you failed.

If you are here, at least learn one thing from me -- total acceptance. And total acceptance brings transformation of its own accord: that's the beauty of it. When you accept yourself you start moving -- not that you force; not that you push the river; not that you fight -- you flow with life. Wherever it leads is the goal. I am not giving you any goal. I am not giving you any ideal.

All perfectionists are neurotic. The very effort to become perfect is obsessive -- it creates neurosis, it creates a sort of madness. Then you will never be sane. The only sanity there is, is to accept yourself as you are. Don't condemn, and don't judge. Don't make standards to judge and don't make criteria to judge. Suddenly you see that you have started moving, that the river is flowing. And the river reaches to the ocean of its own accord; nobody needs to force it. The more you try to change yourself, the more you will be in a vicious circle. And then guilt is created; and when you feel guilty, you feel condemned, and when you feel condemned, in that condemnation life becomes a hell. The hell does not exist somewhere; it exists in a wrong attitude. Then you live in hell, then your whole being is surrounded by a nightmare.

Drop that nightmare. Start living and flowing -- a deep let-go, acceptance. And wherever you move, don't be worried, because God is everywhere. Wherever you reach, don't be worried: he is everywhere. You cannot miss him. How can you miss him? That is impossible. You can go on forgetting him, but you cannot miss him -- he is in you, he is everywhere; only he is. But when you create the idea of guilt, for whatsoever reason, then you create a gap; then you are surrounded by your own darkness. Drop that word guilt, and always remember that words are very potential and powerful.

Just the other day I was reading about Rembrandt. He had become old, and he was working on one of his most famous paintings: The Anatomy Lesson. He was very tired the day it was completed, and he looked very exhausted. His disciple said, "Master, you look very exhausted, tired." Rembrandt, as if suddenly becoming alive, said, "Exhausted? No, never. Spent, yes. But exhausted, no." The disciple could not understand the difference. He said, "The dictionary says they both mean the same." Rembrandt said, "Forget about the dictionary, I say it through my experience: exhausted means wasted, empty, unfulfilled. Spent means flowered, completed, fulfilled." And what a difference!

Don't say you feel guilty; never use a wrong word. Drop guilt, and with the guilt you drop Christianity; with the guilt you drop Hinduism; with the guilt you drop Jainism; with the guilt you drop all nonsense that has been gathering around you. Immediately you become religious -- not a Christian, not a Hindu, not a Mohammedan. Drop guilt and you become religious. Carry guilt, then guilt has many shapes -- it is sold in the market in many forms and with many labels: Hindu, Christian, Mohammedan, Jain, Buddhist. No guilt... and suddenly you accept existence, and existence accepts you. A deep covenant, a deep trust arises between you and the whole. If I am teaching anything here, if it can be called a teaching at all, a very simple teaching it is: to be yourself, and never try to become anything else. If you cannot understand me it's okay, you don't need. Whenever you need, it happens. If you can understand something which you don't need now, it will be dangerous. Let everything happen when it is needed; let everything follow its natural course.

I am saying so many things, and I am saying them to so many people -- you are not all at the same stage.

Somebody is young, somebody is old; the young have not seen the life, the frustration of it -- the old have seen the frustration of it. When I say life is anguish, the old will understand, but the young will feel, somehow, that they can't receive it. But that's natural -- how can you receive it? A child may be here, and I may be saying something tremendously serious, and the child cannot understand it -- rather, he would like to play and jump around. But that's how it should be; nothing is wrong in it. Wherever you are, there is no other way to be anywhere else; you can only be there. Be there. If you try to be somewhere else, you cannot be somewhere else. On the contrary, you will miss that which you could have been. So be, wherever you are; whatsoever you can understand, understand, and whatsoever you can receive, receive, and move, and flow. Sometimes it will happen that you will hear me today, and you will understand me years afterwards. It will remain like a seed if you have heard it -- it will wait for its right time, for its right season: it will wait for ripening. Don't be worried about it. And if you start feeling guilt, then you are creating such turmoil that even the seed may be lost.

I am not a priest. I don't want you to feel guilty, because the priest exists on your guilt. The more you feel guilty, the more the priest becomes powerful, because then he has the keys to help you, to bring you out of your guilt. First he creates guilt, then he gives you the keys to come out of it. First he creates the disease, then he sells the medicine.

I am cutting the root of the disease itself. I am not here to sell any medicine to you, but just to tell you how to cut the very root of the disease. So remember, each stage is right, each stage is necessary. Pass through each, and don't try to jump ahead.

CAN TRUST BE CULTIVATED?

A cultivated trust will not be trust; it will be false, it will be insincere. It will just be on the surface; it will never touch your centre. Whatsoever is cultivated remains superficial, because whatsoever is cultivated remains of the mind. Trust cannot be cultivated, just as love cannot be cultivated: you can't teach people how to love. Dangerous will be the days when people are taught how to love, because they will learn the lesson, they will repeat it accurately -- it will be technological but it will not be of the heart.

Anything that belongs to the depth has to come out of its own accord. So what is to be done? I understand the question you are asking. Then what to do? The only thing that can be done is to remove hindrances. Trust cannot be brought out; hindrances can be removed. When there is no hindrance, it comes, it flows. Trust cannot be cultivated; doubts can be dropped.

So one has to understand the doubting mind, the very mechanism of doubt, why you doubt. One has to see through and through why one doubts, because doubt is the hindrance. When doubt disappears, suddenly trust is there. It has always been there. Only a rock was hindering the path, and the fountain could not flow. You come with trust. Every child is born with trust, every child is trusting, so trust need not be cultivated. That's how everybody is born: it is in-built. You are trust.

But by and by, the child learns how to doubt. We teach, in fact -- the society, the family, the school, the university, they all teach how to doubt. Because unless you doubt, you cannot be very clever and cunning; unless you doubt, you cannot be left in this great world of competition: you will be destroyed. So doubt has to be learned; and once you learn it, by and by, trust is forgotten. It remains deep within you, but you cannot reach to it -- too many obstacles. You cannot cultivate it; it cannot be taught. The only thing is, you have to reverse the process -- you have learned doubt, now unlearn it.

Trust was there, trust is there, trust will be there. All that has to be done is to be done with doubt; nothing is to be done with trust. Why do you doubt? Why are you so afraid? -- because doubt means fear. Whenever you love somebody, you don't doubt, because fear disappears. Whenever there is love, fear is not. But when you don't love, you doubt; when you don't know a person, you doubt more -- a stranger, then you doubt even more; unfamiliar, unknown, then you doubt more. Whenever there is fear, there is doubt. Deep down, doubt is fear. If you go still deeper, doubt is death, because you are afraid of death. And it seems that everybody is trying to kill you; fighting -- everybody competitive -- everybody trying to push you aside, dethrone you. Doubt is death.

The whole mechanism has to be understood. Then what to do? Why is one afraid of death.? You have never known death. You may have seen somebody else dying, but you have never seen death. When somebody is dying, do you really know that he is dying -- or simply disappearing into some other world? Doubt is without base; fear is without base -- it is just an assumption of the mind. When somebody dies, do

you think he is dying, or simply disappearing into another world, moving to another plane of life, or to another body? You will have to know it in deep meditation. When thinking stops, suddenly you see that you are separate from the body.

So I don't say trust first; I say meditate first. That is the difference between meditation and prayer. People who teach prayer, they say, "Trust first, otherwise how can you pray?" Trust is needed as a basic condition, otherwise how can you pray? If you don't trust God, how can you pray? I teach meditation, because meditation doesn't require trust as a basic necessity. Meditation is a science, not a superstition. Meditation says you experiment with your mind -- it is too full of thoughts; thoughts can be dispersed, the clouds can be dispersed, and you can attain to an empty sky of your inner being. And it needs no trust -- just a little courage, a little effort, a little daring, a little persistence and perseverance, a little patience, yes, but no trust. You don't believe in God? That is not a hindrance to meditation. You don't believe in soul? That is not a hindrance in meditation. You don't believe at all? That is not an obstacle. You can meditate, because meditation simply says how to go withinwards: whether there is a soul or not doesn't matter; whether there is a God or not doesn't matter.

One thing is certain: that you are. Whether you will be after death, or not, does not matter. Only one thing matters: right this moment, you are. Who are you? To enter into it is meditation: to go deeper into your own being. Maybe it is just momentary; maybe you are not eternal; maybe death finishes everything: we don't make any condition that you have to believe. We say only that you have to experiment. Just try. One day it happens: thoughts are not there, and suddenly when thoughts disappear, the body and you are separate, because thoughts are the bridge. Through thoughts you are joined with the body; it is the link. Suddenly the link disappears -you are there, the body is there, and there is an infinite abyss between the two. Then you know that the body will die, but you cannot die.

Then it is not something like a dogma; it is not a creed, it is an experience -- self-evident. On that day, death disappears; on that day, doubt disappears, because now you are not always to be defending yourself. Nobody can destroy you; you are indestructible. Then trust arises, overflows. And to be in trust is to be in ecstasy; to be in trust is to be in God; to be in trust is to be fulfilled.

So I don't say cultivate trust. I say experiment with meditation. From another angle try to understand it. Doubt means thinking. The more you doubt, the more you can think. All great thinkers are sceptical -- have to be. Scepticism creates thinking. When you say no, then thinking arises; if you say yes, finished -- there is no need to think. When you say no, then you have to think. Thinking is negative. Doubt is a basic necessity for thinking. People who cannot doubt, cannot think; they cannot become great thinkers. So, more doubt means more thinking, more thinking means more doubt. Meditation is a way to come out of thinking. Once the clouds of thoughts are not there, and the process of thinking ceases, even for a single moment, you have a glimpse of your being.

One of the greatest thinkers in the West, Descartes, has said, "I think, therefore I am." COGITO ERGO SUM. And Descartes is the father of modern Western philosophy.'I think, therefore I am.'Just the opposite has been the experience in the East. Buddha, Nagarjuna, Sankara, Lao Tzu, Chuang Tzu, they will laugh, they will laugh tremendously when they hear Descartes' dictum,'I think, therefore I am'; because they say, "I don't think, therefore I am."

Because when thinking ceases, only then does one know who one is. In a non-thinking state of consciousness one realizes one's being, not by thinking, but by non-thinking. Meditation is non-thinking; it is an effort to create a state of no-mind. Doubt is mind. In fact, to say 'doubting mind' is wrong; it is repetitive -- mind is doubt; doubt is mind. When doubt ceases, mind ceases; or when mind ceases, doubt ceases. And then self-evident truth arises within, a pinnacle of light, eternity, timelessness; and then there is trust.

Right now how can you trust? Right now you don't know who you are -- how can you trust? And you ask, "Can trust be cultivated?" Never. Never try to cultivate it. Many have done that foolishness. Then they become false, inauthentic, pseudo. It is better to be a no-sayer, but sincere, because there is at least a possibility, through sincerity, that some day you may become an authentic yea-sayer. But never say yes until it arises from within and overwhelms you.

The whole world is full of pseudo-religious people: churches, temples, gurudwaras, mosques, full of religious people. And can't you see the world is absolutely irreligious? With so many religious people, and the world is so irreligious, how is this miracle happening? Everybody is religious, and the total is irreligiousness. The religion is false. People have cultivated trust. Trust has become a belief, not an experience. They have been taught to believe; they have not been taught to know -- that's where humanity

has missed. Never believe. If you cannot trust, it is better to doubt, because through doubt, some day or other, the possibility will arise; because you cannot live with doubt eternally. Doubt is disease; it is an illness. In doubt you can never feel fulfilled; in doubt you will always tremble, in doubt you will always remain in anguish and divided and indecisive. In doubt you will remain in a nightmare; so one day or other you will start seeking how to go beyond it. So I say it is good to be an atheist rather than a theist, a pseudo-theist.

You have been taught to believe -- from the very childhood, everybody's mind has been conditioned to believe: believe in God, believe in soul, believe in this and believe in that. Now that belief has entered into your bones and your blood, but it remains a belief: you have not known. And unless you know, you cannot be liberated. Knowledge liberates; only knowing liberates. All beliefs are borrowed; others have given them to you. They are not your flowerings. And how can a borrowed thing lead you towards the real, the absolutely real? Drop all that you have taken from others. It is better to be a beggar than to be rich; rich not by your own earning, but rich through stolen goods, rich through borrowed things, rich through tradition, rich through heritage. No, it is better to be a beggar, but to be on one's own. That poverty has a richness in it because it is true, and your richness of belief is very poor. Those beliefs can never go very deep; they remain skin-deep at the most. Scratch a little, and the disbelief comes out.

You believe in God. Then your business fails, and suddenly, the disbelief is there. You say, "I don't believe, I cannot believe in God." You believe in God, and your beloved dies, and the disbelief comes up. You believe in God, and just by the death of your beloved the belief is destroyed? It is not worth much. Trust can never be destroyed -- once it is there, nothing can destroy it; nothing, absolutely nothing can destroy it.

So remember, there is a great difference between trust and belief. Trust is personal; belief is social. Trust you have to grow in; belief you can remain in, whatsoever you are, and belief can be imposed on you. Drop beliefs. The fear will be there; because if you drop belief, doubt arises. Each belief is forcing doubt somewhere, repressing doubt. Don't be worried about it; let the doubt come. Everybody has to pass through a dark night before he reaches the sunrise. Everybody has to pass through doubt. Long is the journey, dark is the night. But when after the long journey and the dark night the morning arises, then you know it was all worthwhile. Trust cannot be cultivated. And never try to cultivate it -- that is what has been done by the whole of humanity. Cultivated trust becomes belief. Discover it within yourself, don't cultivate it. Go deeper into your being, to the very source of your being, and discover it.

When Jawaharlal Nehru died, a small slip of paper was found on his pillow. In his own handwriting he had noted a few lines of Robert Frost:

> THE WOODS ARE LOVELY, DARK AND DEEP.
> BUT I HAVE PROMISES TO KEEP,
> AND MILES TO GO BEFORE I SLEEP.
> AND MILES TO GO BEFORE I SLEEP.

He must have written it just before he died.'The woods are lovely...' Everybody has to go alone; you cannot keep company. Because you have to go inwards you can only go alone.'The woods are lovely...' because the woods are of your inner being. If you go for an outer pilgrimage, you can have company; somebody can be with you: a beloved, a friend, a relative, a fellow-traveller. But the woods are lovely because the woods are of your inner being -- you have to go alone.

'Dark and deep...' and there is much darkness within. You have always heard that if you go inwards, you will find infinite light. That is only half of the truth. You will find infinite light at the very centre, but before that centre is reached, much darkness has to be passed through. It is not that you just close your eyes and there is infinite light; no, there will be infinite darkness first because that is the price one has to pay. The dark night is the price one has to pay for the morning. And remember, until you pay for it, it won't be worthwhile -- unless you pay for it you cannot value it. If a morning is given to you, and you have not travelled and struggled for it, you will not be able to see it.

Somewhere, Vincent van Gogh, one of the greatest Dutch painters, has written that he was in some part of France where sunsets are tremendously beautiful. One day when he was painting... a woman used to help him -- she asked van Gogh, "Can I run home and show my people: my father, my mother, my sisters and my brothers, this beautiful sunset?" Van Gogh said, "There is no need. The sunset is there; they will see it by themselves." The woman laughed, and she said, "I am thirty. I have lived on this seashore for thirty years,

but until you came, we had never seen the sunset."

Just because a thing is there it is not necessary that you will see it: one has to learn, one has to grow. One needs a Van Gogh to show you, to make you sensitive, to make you aware. I love that story. This is how it has been happening -- God is there, but a Van Gogh, a Buddha, is needed to show you. And then you will see; you will be surprised, amazed, that this has been always there. Why did you miss? One needs growth. When you go in, infinite light is there. The Upanishads are true. When Jesus says, "The kingdom of God is within," he is absolutely true. But when you go in, first you will enter the kingdom of the devil, not of God.

Dark night of the soul....

If you pass through it, if you dare to pass through it, if you are courageous to go alone in it, only then you will be capable, you will have earned; then you will have a right to claim the morning.

THE WOODS ARE LOVELY, DARK AND DEEP.
BUT I HAVE PROMISES TO KEEP,
AND MILES TO GO BEFORE I SLEEP.

Before you can rest in your innermost core, in your innermost shrine of being, miles to go, miles to grow, miles to flow....

'But I have promises to keep...' To whom have you given promises? -- every seed has promised to be a tree -- not to anybody: to one's own destiny, to one's own self. Every seed has given a promise to be a tree, and to flower, and to blossom, and to spread into millions of seeds. It is not a promise given verbally to anybody; it is a deep existential promise given to one's own being, to one's destiny. Call it God, or call it whatsoever you like, but everybody is a traveller on a great pilgrimage.

BUT I HAVE PROMISES TO KEEP,
AND MILES TO GO BEFORE I SLEEP.
AND MILES TO GO BEFORE I SLEEP.

There is a dark night to be crossed, to be gone through. Only then will you be able, will your eyes be capable, to see light.

Remember, don't deceive yourself by beliefs. Beliefs can be given to you free; you need not earn them. Trust is a growth, a ripening of your being. It is painful, remember. Beliefs are very convenient -- to become a Mohammedan, to become a Christian, to become a Hindu -- nothing is needed, just the accident of birth is enough. That you are born into a family and you become a Hindu or a Mohammedan, is just an accident. If a child is born into a Hindu family and brought up by a Mohammedan family, he will become a Mohammedan. He will never know he was ever a Hindu -- just an accident.

No, life cannot be that cheap. Trust cannot be that cheap. Love cannot be that cheap; one has to stake one's whole soul for it. Never try to cultivate trust; never try to make trust function, because that will be belief. Drop doubt. Enter into doubt; realize the futility of doubt; realize the futility of thinking and try to come to a state of no-mind; and then trust arises. You simply remove the hindrances. Nothing positive is needed to be done, only something negative: something has to be removed. When the passage is clear, trust flows. You melt and you start flowing.

It happened that when Alexander came to India he met a sannyasin, a great sage. The sage's name was Dandamis; that is how Greek historians have pronounced it. Alexander asked him, "Do you believe in God?" The sage remained silent. Alexander said, "I cannot see, so how can I believe? How do you believe without seeing him?" The naked sage laughed. He took Alexander by his hand towards the marketplace. Alexander followed -- maybe he was taking him somewhere where he could show him God. A small boy was flying a kite, and the kite had gone so far away that it was impossible to see it. The sage stopped there, and asked that boy, "Where is the kite? Because we cannot see it, and without seeing how can we believe? Where is the kite? How do you still believe that the kite exists?" The boy said, "I can feel the pull of it." And the sage said to Alexander, "I can also feel the pull of it."

Trust is nothing but the feel of the pull. You don't see -- one has never seen God; only the pull is felt. But that is enough, that is more than enough. But then you have to be in a certain state where the pull can be felt. It cannot be learned from scriptures; it is not a doctrine. Nobody can explain it: you have to feel the pull.

The old sage laughed. Alexander also realized that it had been a revelation. But the sage said, "Wait; no need to believe in me. You take the thread in your hand and feel the pull, because who knows? This boy may be deceiving. Never believe. Feel the pull." If Alexander had gone away just listening to the boy, it would have been a belief But he felt the pull: the kite was there on the other end, the pull was here on this end. He could feel the force. He thanked the old sage.

Meditation is a state where you allow yourself to feel the pull of existence. That pull has been called by many names. In the Upanishads they say. EKAM SAD VIPARAH BAHUDHA VADANTI: that one is one. But sages have called it many names.

OSHO, I SEEM TO HAVE FOUND MY QUESTION: THE CLOSER I SEEM TO GET TO MY BELOVED, THE CLOSER I SEEM TO GET TO MYSELF -- AND THE FURTHER AND FURTHER AWAY I SEEM TO GET FROM YOU. YET ACCORDING TO YOU, THE CLOSER ONE GETS TO ONE SELF THE CLOSER ONE GETS TO YOU. SO SOMETHING, SOMEWHERE, IS NOT WHAT IT SEEMS. WHAT IS IT?

Let me share one anecdote with you. Henry David Thoreau was dying -- on his deathbed. An old friend asked him, "Thoreau, do you believe in the other world, the hereafter?" Thoreau was just going to die, almost on the verge. He opened his eyes and said, "One world at a time brother, one world at a time."

If love is happening, forget all about me. One world at a time sister, one world at a time.

Sooner or later, what you are understanding as love now, will disappear. But don't believe what I am saying -- go through it. It always disappears; it is just like the dewdrops in the morning. They look so beautiful, and while they last they are -- pearls. But as the sun rises, they evaporate and disappear without even a trace behind. Love is beautiful while it lasts. I am not against love; I am all for it. But it is like dewdrops. What can I do? I am helpless.

So while it lasts, enjoy it. At your stage of mind it must be a need: it will fulfil something. Never drop out of it unless you have ripened, unless it disappears of its own accord; and then, don't complain; and then, don't feel frustrated. When love, love that you call love disappears, then a different kind of love arises. Only that love can bring you near me.

Right now, the love that you feel can be of two types. Either it can be just a biological attraction of two bodies, feminine and male, yin and yang, positive and negative; of two energies -- because they are opposite they attract each other. That is the lowest type of love. Nothing wrong in it, remember, because the lowest love is also very beautiful. And there are people who are lower than the lowest love; there are people, millions of them, who have not even known the lowest love. That is the lowest rung of the ladder.

There are people who are after money; they have not known even the biological attraction. There are people who are after power, politics, and have not known even the biological attraction. It is the lowest rung, but it is still a rung of a ladder which is of love; so, good. It has been called sex; the word has become very degraded, because religions have condemned it too much. I have no condemnation for anything. I am all for using everything, and going beyond. Step over everything and go beyond: every obstacle can become a stepping-stone. Use it.

So either it can be the physical, the biological attraction of the body -- then it is sexual. Good, but much more is possible; don't cling there. Remember:... PROMISES TO KEEP, MILES TO GO BEFORE YOU SLEEP.

Then there is a second rung of the ladder: the attraction of two minds. That is what is called love; the attraction of two minds, the feminine and the male. As bodies are feminine and male, minds are also feminine and male. The male mind is aggressive; the feminine mind is receptive and passive -- they fit together. It is higher than the first. The first is almost of the animal kingdom; the second is human. In the first, there can be an oblivion, a forgetfulness, a deep intoxication for a few seconds. In the second, there is much more of poetry, much more of romance, much more of aesthetic sensitivity. Very few people reach to the second -- where the beloved becomes the friend; where the lover becomes the friend. In the first, possessiveness and jealousy spoil the whole game. Possessiveness has to disappear otherwise the second will not be possible. Then you are two fellow-travellers. In the first you face each other; in the second, you both face something else.

For example, if two persons who are attracted to each other's body are sitting in a full-moon night, they will be looking at each other, holding hands, looking at each other. In the second stage, they may be holding hands, or they may not be holding hands, but they will not be looking at each other; they will both be looking at the moon -- a tremendous difference. Now they are being held together by something else higher

than both, deeper than both. This second type of love is very beautiful, but still, like dewdrops, it disappears.

If you are frustrated in the first and don't become hopeless, you then enter the second. If you are frustrated in the first, get so much caught in the frustration, and become hopeless, you never enter the second. Then you remain a body; you never come to know that you are also a mind. In the second, if you are frustrated, as you will be -- it has to be so, because the second is not the goal, not the end -- if you are frustrated and you become hopeless, then you are caught in the second. But if you are frustrated and don't become hopeless, and your search and enquiry goes higher and higher, and you try to see why this love failed... the first love failed because it was only bodily -- it could not satisfy the mind; the second failed because it was only of the mind -- it could not satisfy the soul: and when the third type of love arises, then you will be near me.

WHEN I AM WITH YOU I AM SPEECHLESS. IF EEL MY MOUTH AND THROAT BECOME INAPPROPRIATE AND ALMOST LOSE THEIR FUNCTION. YET LANGUAGE IS MY BEST IMPLEMENT ALSO MY BEST WEAPON AND WITHOUT IT I FEEL CRIPPLED. AM I AS FOOLISH AS I FEEL TO BE SQUANDERING THESE CHANCES OF TALKING TO YOU?

No. To be with me, you have to be in silence. If you talk, you miss the chance, because words become barriers. Words are not means of communication, they are means of avoiding communication. Whenever you want to be with someone, you want to be silent: only in silence there is communion. Only in deep silence there is a merger and a meeting and the boundaries dissolve. Something of me enters you, and something of you enters me.

If you come to me and talk, and talk, and talk, you don't allow me to enter. And you don't allow yourself to be vulnerable. But it is natural when you come to see me for the first time and suddenly you feel that you cannot talk, that you cannot communicate through words. You feel as if you are not communicating at all, because all your life you have been communicating through words and you don't know that there is another dimension of communion, there is another way. With me words are useless.

To be with me, the only way is to be in deep silence, deep receptivity, in a deep opening so that I can pour myself into you. If you are too full of words and talking too many things, you will miss me. Silence is the language with me.

So don't be worried about it. It is exactly as it should be. Whenever people come to me, there are two types. The foolish ones are those who talk too much; the wiser ones are those who keep quiet, who remain silent. But you cannot deceive me just by being quiet because inside you go on chattering. It won't help. The question is not whether you utter, or not; the question is whether there are words, or not.

Learn more and more to be in a state of non-chattering -- the inner talk has to stop. Then your mind is not hindering; then you are available; then your deepest shrine of being is available to me. But by and by, you will learn. In the beginning, it happens so. You have always been talking, and if you are very articulate in talking, then of course you feel crippled. If you are very articulate and you can talk beautifully, artistically, if you can play perfectly with language and then suddenly you come to me and your throat does not allow you to speak... and something goes wrong and the mechanism doesn't function: you feel that you are crippled. But you are not crippled -- the impact of my presence has simply given a shock to the mechanism of your mind. And it is good. Don't try to bring it back. Let it go. Be quiet, still, silent and waiting. Be feminine.

A disciple needs to know how to be feminine, that is, how to be like a womb so that he can receive and he can become pregnant. Unless you become pregnant, nothing will happen to you. You can learn so many things here with me, but that learning will be more and more a burden to you, not a freedom; it will create more chains for you. Then you may not be chained by Christianity; you will be chained by my words. Then you may not believe in the Vedas, but then my words will become the Vedas.

No, I am here to make you utterly liberated, including from myself

You are my disciple only if you remember this: that one day or other you have to become liberated from me also. Only then have you obeyed me; only then will I be happy with you. But if you cling to my words.... What I say is not very meaningful, what I say is not significant: what I am not saying, what I cannot say -- nobody can say -- only that is significant. Listen to that which is not said. Listen to the gaps in the intervals. Read between the words and between the lines. If you forget the words, nothing is lost; but if you forget that which is between the words, much is lost.

Your gestalt has to change. That is the difference between a student and a disciple: a change of gestalt, a change of attention, of focusing, a shift. The student listens to the word; the disciple listens to the gap between two words. The student reads the lines; the disciple, between the lines. If to a student I give an empty book, he will not be able to understand it. But if to a disciple I give an empty book, THE NOTHING BOOK, he will preserve it as a treasure.

In the Sufi tradition there is a book called THE BOOK OF THE BOOKS. Nothing is written in it; empty pages, almost three hundred empty pages. You go on reading, but you can never finish it. It has been passed from one generation of masters to another. It has been lovingly preserved, worshipped, because it says nothing, but it shows much. It says nothing, but it indicates much. If all the Vedas and the Bibles and the Gitas and the Korans disappear, nothing will be lost. But if this BOOK OF THE BOOKS is lost, everything is lost. Because if you can read this book of nothing, THE BOOK OF THE BOOKS, Vedas can be rediscovered, Bibles can be written again; because all the blueprints are there. Out of the empty mind the Gita can be produced again, because that is how it was produced in the first place. A man, Krishna, became empty, and answered Arjuna's questions from his emptiness -- responded. Out of that emptiness, out of that BOOK OF THE BOOKS, the book Gita was born.

That's how it happened in Mohammed's life. He was sitting on a mountain, meditating, fasting; absolutely empty. Suddenly he heard deep somewhere within himself -- which was also beyond himself.... From his own soul, but as if from some beyond, came an order: "Write." But he said, "My God, but I don't how to write. I am illiterate." And the voice said, "That's why you have been chosen. Write!" -- because those who are literate are corrupted, those who know are corrupted; those who are innocent, in their ignorance, only they can hear the voice of the beyond.

Please, don't get caught with my words. Always remember that what I am trying to convey is always in the gaps. Don't be caught by the banks that the river is flowing between. And THAT you can hear only when you are silent; that you can hear only when the inner talk has stopped, when your mind is not clouded.

YOU APPEARED TO ME YESTERDAY TO BE LITERALLY AS WELL AS FIGURATIVELY DRUNK. WERE YOU?

I have always been -- and not figuratively, not symbolically. I am a drunkard, literally, absolutely, actually; because religion is the ultimate drug. Once you have tasted of it, you are gone for ever and ever. It is the ultimate high -- you never come down again. With other drugs you reach a high, but again you are thrown back. With religion, once you reach the high you never come back: it is a point of no return.

I am drunk. Look into my eyes; come close to me and smell my breath. But beware, because such people are dangerous -- even their breath can make you drunk.

Come Follow To You, Vol 3

Chapter #3
Chapter title: There is no Future God; there is no past

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MATTHEW I6

13 WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILLIPI, HE ASKED HIS DISCIPLES, SAYING, WHOM DO MEN SAY THAT I, THE SON OF MAN, AM?
14 AND THEY SAID, SOME SAY THAT THOU ART JOHN THE BAPTIST: SOME, ELIAS; AND OTHERS,JEREMIAS, OR ONE OF THE PROPHETS.
15 HE SAITH UNTO THEM, BUT WHOM SAY YE THAT I AM?
16 AND SIMON PETER ANSWERED AND SAID, THOU ART THE CHRIST, THE SON OF THE LIVING GOD.
17 AND JESUS ANSWERED AND SAID UNTO HIM, BLESSED ART THOU, SIMON BARJONA: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN.
18 AND I SAY ALSO UNTO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.
19 AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN.
20 THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST.

ONCE IT HAPPENED: Aesop, the greatest master of story-telling, was going out of Athens. He met a man who was coming from Argos. They talked. The man from Argos asked Aesop, "You are coming from Athens. Please tell me some thing about the people there: what manner of men they are, what they are like."

Aesop asked the man, "First you tell me what type of people are there in Argos."

The man said, "Very disgusting, nauseating, violent, quarrelsome." And all these qualities flashed on the face of the man.

Aesop said, "I am sorry. You will find the people of Athens just the same."

Later on, he met another man who was also from Argos, and he also asked the same question: "You are coming from Athens and you have lived your whole life there -- what manner of men are they there? What are they like?"

And Aesop again asked, "First tell me what manner of men are there in Argos."

And the man became aflame with nostalgia... a very loving memory of the people of Argos. His face shone and he said, "Very pleasant, friendly, kind, and good neighbours."

Aesop said, "I am happy to tell you that you will find the people of Athens just the same."

The story is tremendously beautiful. It tells a very basic truth about man: wherever you go, you will always find yourself; wherever you look, you will always encounter yourself. The whole world is nothing but a mirror, and all relationships are mirrors. Again and again you encounter yourself -- and again and again you misunderstand. You never realize the point, that it is your own face that you have looked at, that it is your own mood that you have come across.

Why have I started with this story of Aesop? -- for a very basic reason. You can recognize Jesus only if you have recognized something of the beyond within yourself; otherwise not. You can recognize Buddha only if a part of you has become like Buddha; otherwise you cannot recognize. You cannot recognize that which has not happened to you.

If you are dark, only darkness can be recognized. If you are light, then you become capable of recognizing light. Your eyes can see light because they are part of the sun, because something within you has become of the nature of light. A deep transformation has happened within you. Only then is it possible to recognize a Jesus, a Buddha, a Krishna, a Mohammed. Otherwise you will misunderstand them; you will think that you have understood them. It will be nothing but your own reflection, it will be nothing but your own echoes. It is your own voice that you have heard coming from them; it is your own face that you have looked at in their mirror.

So before you can understand Jesus, you have to understand yourself. Before you can have the vision that Jesus has something, at least something of the same vision has to be allowed within you.

These sutras are very significant.

WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILLIPI, HE ASKED HIS DISCIPLES, SAYING, WHOM DO MEN SAY THAT I, THE SON OF MAN, AM?

Why did he ask this? The people were saying all sorts of things about him. People have always been gossiping. They feed on rumours and they go on expressing their opinions without knowing what they are doing.

Have you watched the same tendency in yourself? If you watch and observe, it will drop, and it is one of

the basic requirements. If ever you want to know truth, you have to drop all gossiping. If you want to know what truth is, you have to stop making opinions without knowing anything. It is such a foolish attitude. You don't know anything about yourself, but if you come across a Jesus, you immediately create an opinion about him. Have you ever thought about it -- about what you are doing? You go on judging, not knowing anything even about yourself, which is the nearest point of consciousness to you. Who is more close to you than yourself? -- and you have not known even that.

Jesus is far away from you. Stop rumouring, because those rumours will cloud your eyes; those rumours, those opinions, will destroy your perception, your clarity.

Why does Jesus ask what people are saying about him? Whenever a man like Jesus happens, the whole world is agog with rumours. People go on talking about him. Sometimes I have come across people....

Once it happened: I was travelling and I had another passenger in my compartment -- only two persons, he and I. He was reading a book, so I asked him -- he was reading one of my books, but he didn't know me, and he started saying things about me -- I asked him, "Are you certain?"

He said, "Absolutely certain."

"Have you seen this man you are talking about?"

He said, "Yes. Not only seen, we have been class-fellows." Once you utter a lie, you have to utter many more lies.

I told the man, "I'm the man you are talking about." He laughed. He said, "You are joking." He wouldn't believe me.

Whenever a man like Jesus is there, a thousand and one rumours spread. People say all sorts of things. Why do they say them? -- to show that they know.

There is a story of Gogol, the Russian master. He tells that in a small town there was a very simple man and people used to think that he was an idiot. A sage visited the town, and the idiot came to the sage and asked, "I'm in constant trouble. The whole town thinks that I am an idiot, and before I have said anything, people start laughing -- before I have even said anything, so I cannot say a single word. I am so afraid. I cannot move in the society, because wherever I go people ridicule me. You are a wise man. Help me. Give me some clue as to how I can protect myself. My whole life is destroyed."

The sage said something in his ear. He said, "Do only one thing: whenever somebody says something, immediately deny it; contradict it, negate it. Whatsoever it is, don't be bothered. Somebody is saying,'Look, how beautiful the moon is!' Immediately say,'Who says so? Prove it!' Nobody can prove it. Somebody says that Buddha or Christ are enlightened people -- immediately deny it; contradict it -- 'Who says so? What is enlightenment? -- all nonsense, rubbish!' "

The simple man said, "But I may not be able to prove that it is rubbish."

The old sage said, "You need not worry; nobody will ask you. They will be trying to prove whatsoever they are saying."

"Never say anything positively, and you will never be in trouble. Just negate. If somebody says,'God exists,' say,'No. Where is God? Prove it!' "

The man tried the trick and after seven days the whole town was simply surprised. People started saying, "We never knew that this man was so wise!"

If you want to look wise, you have to utter nonsenses. And the best way is to deny, to say no, because life is such a mystery that nothing can be proved. If somebody says, "Look, this woman is so beautiful," say, "Who says so? What is there about her? Why do you call her beautiful? I don't see anything." Nobody can prove it. All the poets of the world can stand against you, but you are going to win. Things are so mysterious -- they cannot be proved; they cannot be reduced to an argument.

Nobody wants to feel that he does not know. If you say that yes, Jesus is enlightened, it will be difficult to prove, almost impossible. Twenty centuries of constant argument have not proved anything. Jesus remains as mysterious, as riddlesome as he was. Twenty centuries of theology, constant argument, elaboration, explanation, analysis, interpretation -- nothing has been proved. Jesus remains as mysterious as he ever was -- maybe even more so -- because he is lost in these explanations.

You cannot prove that Jesus is enlightened, because enlightenment is something beyond the mind. You have to taste it; you cannot talk about it; and when you taste it you become silent. But if you want to say that he is nothing, nobody, you can prove it. That is simply very easy.

So people were saying many things, contradicting, negating, arguing that this man is nothing.

WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILLIPI, HE ASKED HIS DISCIPLES, SAYING, WHOM DO MEN SAY THAT I, THE SON OF MAN, AM?
What are people saying about me?

AND THEY SAID, SOME SAY THAT THOU ART JOHN THE BAPTIST; SOME, ELIAS; AND OTHERS, JEREMIAS, OR ONE OF THE PROPHETS.

This happens always. People have only one criterion and that is of the past. And a man like Jesus is of the present; he is not from the past. He does not belong to any tradition -- he cannot belong. A man like Jesus is a rebellion. He cannot be part of any tradition. But the ordinary human mind has no other criteria. At the most, you can think about the past. You can say, "Maybe he is John the Baptist, or Elias, or Ezekiel or Jeremias, or one of the old, past prophets." When those prophets were present, you never understood them. You never looked into them, directly and immediately. You never encountered them, because to encounter them is great daring. No other courage is more dangerous than to encounter a man who has known, because he is deathlike; he is an infinite abyss.

If you look into Jeremias or Ezekiel or Elias, you are looking into a bottomless abyss. You will start shaking and trembling; you will start perspiring, and you will be afraid. One step, and you can be lost forever, and you cannot come back again.

Jesus, Buddha, and Krishna, they are absolute emptinesses. Their ego has disappeared. They are just vast spaces of being -- no boundaries, no maps. The territory is uncharted. Look into it and you will lose your balance. The very earth below your feet will disappear. You will find yourself falling and falling and falling -- and the falling is endless.

So people never look directly. When Jesus is there, they talk about John, they talk about Elias, they talk about Ezekiel, they talk about Jeremias, they talk about Abraham, Moses -- they can talk about the whole past, but they will not look at this man who is right now here. They have been doing the same to Moses, to Abraham and to everybody. When Moses is there, they will not encounter him. That is too dangerous and risky. Then they will talk of somebody else.
The disciples said,

SOME SAY THAT THOU ART JOHN THE BAPTIST: SOME, ELIAS; AND OTHERS, JEREMIAS, OR ONE OF THE PROPHETS.

A few things are to be understood. Whenever a Jesus happens, he is absolutely fresh and virgin. He does not come from the past; he comes from above. That is the Hindu meaning of avatar: he descends. He is not part of the chain. He is not horizontal; he is vertical.

Whenever YOU become alert and aware, immediately your whole being turns. Then you are no more horizontal; suddenly you find yourself vertical. If a man is lying down and fast asleep, he is horizontal. Sleep is horizontal. It is very difficult to stand and sleep -- you have to lie down. That is the most comfortable position. If you try to sleep standing up, it will be almost impossible. Sleep is horizontal, unconsciousness is horizontal. But when a man awakes, he sits, he stands up, he becomes vertical. Take it symbolically.

The same happens in the inner world. When a man is unconscious, unaware, he is horizontal; his consciousness is horizontal. When he becomes alert, aware, conscious, he stands. Then the consciousness becomes vertical.

And this is the meaning of the Christian cross: two lines, one horizontal, one vertical. The horizontal line is of unconsciousness and the vertical line is of consciousness. The horizontal line you can call 'of matter', the vertical 'of consciousness'; the horizontal line, the world, the MAYA; and the vertical, the God, the BRAHMA.

The cross is very, very significant and multi-dimensional. You must have seen Jesus on the cross. Have you observed that his hands are on the horizontal line and his whole body on the vertical? Why? -- because doing is horizontal and being is vertical. Hands are just representatives of doing. Whatsoever you do, you do with matter. Whatsoever you do, becomes part of the world. Whatsoever you do, moves into history. Whatsoever you do, becomes part of time; it becomes horizontal. But whatsoever you are -- the pure being

-- is not part of the world. It may be in the world, but it is not of the world. It penetrates the world. That's why Hindus have given it a beautiful name -- AVATAR. It comes down from above. Like a ray of light it penetrates the darkness. The ray may be in the darkness, but it is not of the darkness. It comes from above.

Zen says that by doing, you cannot attain, because whatsoever you do will move outwards. That's why Zen says even meditation is not to be done -- one has to be meditative. Prayer cannot be done; one has to be prayerful. Love cannot be done; one has to be loving. The difference is between doing and being. When you are loving, it is part of the vertical. When you are meditative, it is part of the vertical. When you start meditating, it becomes horizontal.

All effort, all doing has to cease. That is the meaning of Jesus' hands on the horizontal line. And the whole, except the hands, is on the vertical. Except for what you do, all your being is part of God. Whatsoever you do is part of the world.

But only hands arc seen. If I don't do anything, I will become invisible. You will not be able to see me. Not that you will not see me, but you will not recognize me. If I don't do anything, I will be as if I am not; because you know only one criterion: that something should be done.

That's why in your books of history, Buddhas are just footnotes; not more than that. That, too, seems to be a concession. Alexanders, Napoleons, they make history; Buddhas? -- just footnotes. You are so kind towards them that you allow them a small space, a few lines. But they don't become the main part of history because you ask, "What have they done?" And if Buddha is there, and Jesus is there, that too is because they have done something -- maybe not much, but something.

There have been Buddhas who have completely disappeared -- they have not even left a ripple in the history. Buddha himself talks about twenty-four Buddhas who preceded him. History does not know anything about them. They may have been absolutely silent people, people of being. Nothing is known about them, because how can you know if they don't DO anything? GUNDAS are known -- hooligans. Sages become invisible, because unless you do something, you don't leave a trace.

The more you DO, the more the horizontal line receives you. The more you ARE, you disappear. You only see hands; you don't see anything else.

The disciples said, "People think that you are an incarnation of John the Baptist, or Elias or Jeremias. They think about you in terms of others of the past" -- and that is where you miss. A man like Jesus is absolutely fresh; he does not come from the past. He has no history. In fact, he has no autobiography. He is so fresh, like a dewdrop -- so fresh, just the fresh morning. It has nothing to do with the past. But then you will have to face him, then you will have to look directly.

People come to me. One man came who is a follower of Ramakrishna. He said, "I see Ramakrishna in you." Why? Can't you see me directly? Why see Ramakrishna in me? And I know that if this man was to face Ramakrishna, he would see Ram or Krishna in him; but not Ramakrishna; again, the past.

With the past you feel at ease because it is dead. With dead gods you feel very at ease and comfortable, because they cannot change you, and you can manipulate them. You can put your dead gods anywhere you like. They will not even say, "I don't like this place. " They cannot say anything; they cannot assert. They are not there It is good, comfortably good, conveniently good.

In Jesus you can see Jeremias. Jeremias himself was a very dangerous man. You missed Jeremias; then you were seeing Moses in him. Now Jesus comes. By the time Jeremias is dead, he has become a statue, a fossil. Now his words don't carry any meaning to you; you have listened to them so much, they have lost significance. Now you want to see that fossil in Jesus.

Why can't you see the truth that is facing you? Why do you go on avoiding? Why do you look sideways? Why can't you be immediate? Why can't you see that which is? Why are you obsessed with the past and why do you go on translating the present into the past?

If I say something, immediately your mind starts translating it into the past. You don't listen to me; you listen to your translations. I say something -- the Hindu immediately translates it and he says, "Yes, this is what Krishna says in the Gita." The Mohammedan translates it immediately: "Yes, this is what Mohammed says in the Koran." Why can't you listen to ME? What is the need of bringing the Koran and the Gita in?

No, this is some trick of the mind. If you bring the Gita in, you can avoid me. Then the Gita becomes the barrier. Then you are protected behind a dead Gita; then you need not listen to the song that is happening this moment. Then your ears are filled with the past, your eyes filled with dust. Your being, afraid, is defending itself. This is your armour -- the Gita, the Koran, the Vedas, the Talmud this is your armour. You look BEHIND the scriptures. That is a way of not looking. If you want to look really, drop all scriptures, because truth is always fresh and virgin. It has nothing to do with the past.

SOME SAY THAT THOU ART JOHN THE BAPTIST: SOME, ELIAS; AND OTHERS, JEREMIAS, OR ONE OF THE PROPHETS.

There are two types of people who are against. One will say, "You are nothing; just a pretender, a deception, a deceiver." The other -- who does not seem against it -- will say, "You represent, you are an incarnation of Krishna, Buddha, Jeremias, Moses." Both are avoiding you -- one by denying, one by accepting but not looking at you. Not only are enemies against, sometimes even followers are against. Not only are enemies trying to escape, even friends. Maybe the friend is more cunning -- because the enemy simply says NO. The friend says YES, but says it in such a way that it ultimately means NO. The friend is more cunning.

There is only one way to see Jesus, and that is to see him as he is; directly. No scriptures are needed to interpret him. He has to be seen untranslated. He has to be seen directly -- he has to be faced and encountered, eye to eye, heart to heart. Dangerous it is, I know, and risky, because you will never be the-same again once you encounter the reality, that which is, the truth.

HE SAITH UNTO THEM, BUT WHOM SAY YE THAT I AM?

Leave people aside. Now he asks his own disciples, "What do YOU think? Whom say ye that I am.?" Only one disciple spoke. The eleven remained silent. Nothing is said about them. They must have been puzzled. What to say? -- because whenever you say to Jesus, "You are Jeremias," you think you are praising him. You are condemning; you are rejecting. You are not explaining -- you are explaining him away.

AND SIMON PETER ANSWERED AND SAID...

Only one... a very innocent man. Just the other day we were talking about his story; the man of little faith. But at least a little faith was in him, and even if there is a little faith, it can grow. The mustard seed can become a big plant, a big bush, and birds of heaven can shelter in it. Yes, Peter was a man of little faith, but even a little faith is like a spark. It can burn the whole forest. The spark is never little. Even a little spark has tremendous energy, once it starts functioning.

AND SIMON PETER ANSWERED AND SAID, THOU ART THE CHRIST, THE SON OF THE LIVING GOD.

Very significant words -- try to understand them.

Thou art the Christ. What does this word'Christ' mean? It has nothing to do with Jesus. Buddha is also a Christ, Krishna is also a Christ. And there is every possibility that the word'Christ' comes from'Krishna'. In Bengali, Krishna is called'Cristo'. There is every possibility that Christ is a form of the same root, Krishna.

What does'Krishna' mean? The word means 'that which attracts'. Krishna is one who has become capable of attracting the divine in him. Christ is also the same. It means the drop has become capable of attracting the ocean in him. Christ is a meeting-point of the drop with the ocean, of the finite with the infinite, of the horizontal with the vertical. Where the horizontal and the vertical meet, that point of meeting is Christ.

When Simon Peter said, "Thou art the Christ," this is what he meant. He said, "In YOU I can see the finite and the infinite meeting. In YOU I can see the Son of man and the Son of God meeting. In YOU I can see boundaries dissolving, matter and no-matter meeting. In YOU I can see time and eternity meeting, life and death meeting." That is the meaning of Christ: where the opposites meet and become one.

Ordinarily the whole of life is divided into opposites -- day and night, summer and winter, morning and evening, birth and death. The point of Christ is the meeting of the opposites, where opposites become complementary and are no more opposites. Christ is a paradox, Christ is a very irrational, illogical point. If you try to understand Christ by logic you will miss -- you will have to find some other logic. They call it 'the logic by the side' -- not on the main road. The main road is possessed by Aristotle; he dominates there. If you want to understand Christ you will have to go down some bypath, but not the main road. No, you will

never meet Christ on the superhighway. That is possessed by the logicians, the professors, the thinkers, the philosophers. You will have to get down and run into the wilderness.

I am reminded of an old story. It happened: A merchant, very old man, was in heavy debt, and the money-lender was a very dangerous man. The money-lender came to the merchant's house. It must have been a morning like this, a winter morning. The merchant was sitting outside in his small garden. Where he was sitting the garden was paved with white and black pebbles.

His young and beautiful daughter was also sitting by his side. The money-lender had come to threaten that if the man was not going to pay the money within a certain limit of time, he would be thrown into prison for at least twenty years. But he softened a little on looking at the beautiful girl. He proposed. He said, "I know that you cannot pay your debts, and I know that legally you can be thrown into prison for at least twenty years. You are almost seventy; that will be the end of your life. But I am kind and I have always been kind to you. I will give you an opportunity, and this is my proposal: I will take two pebbles, one black and one white, and put them in my bag, and then your daughter has to take one pebble from my bag. If she takes the white pebble out, you are freed of your debt, and nothing happens to your daughter. If she takes the black pebble out, then you are freed of your debt, but your daughter will have to marry me."

Very reluctantly the father and daughter agreed, because there was no other possibility. The money-lender took two pebbles. When he was taking the two pebbles, the old merchant could not see, he was almost filled with tears, but the sharp eyes of the young girl could see that he had taken two black pebbles.

Now, ordinary logic fails. What to do?. Two black pebbles in the bag! The obvious thing to do is to expose the fraud, but then he will be annoyed and will take revenge; and the father will be thrown into jail immediately. To annoy him didn't seem to be the right way. Then what to do? -- because whatsoever she does, a black pebble will be coming out. Logic fails.

In the West there is one logician, a new type of logician. He calls his logic 'lateral' and his name is de Bono. He quotes this story again and again. And he says that wherever he quotes it he enquires of people, "Now what to do ~" And he says that only once did a woman stand up and answer the right thing. But she said at the same time, "My husband thinks that I'm illogical."

What happened? What did the girl do? She didn't expose him; she didn't argue about the fact that he had taken two black pebbles. She withdrew one pebble out of the bag, fumbled, dropped the pebble on the path -- it was lost. There were many pebbles and it could not be recognized. Profusely, she wanted to be excused, forgiven. And then she suggested a solution: "Look at the other pebble that is left inside. If it is black, then the one that I withdrew must have been white. If it is white, then the other was black." And the old money-lender could not do anything. The failure was absolute.

This is logic by the side. It is not on the path; it is illogical, it is lateral. You don't go directly, you zig-zag.

If you want to understand Jesus, you will have to go a little zig-zag. He is a paradox -- that is the meaning of Christ. In him the opposites meet. That's why he goes on calling himself son of man, and at the same time son of God. Anybody who thinks logically will say that you can say only one thing, not two together. Either you are son of man -- then finish, and don't say you are son of God. Or you are son of God, and don't say you are son of man. But he says both, he means both, and he is both.

In fact, everybody is both. But you have not looked at yourself, and your mind is caught up in logical patterns. So whatsoever is illogical within you, whatsoever is wild within you, you don't look at it; you simply deny it, you suppress it. That's how the unconscious mind is created.

You have only one mind.Jesus has one mind. I have one mind, but your mind you have divided in two. You have created a boundary. A small space of the mind you call 'mind' and the remainder you have denied. That denied part has become the unconscious, and it takes revenge. It goes on fighting with you. You are split.

All humanity is schizophrenic. Only sometimes is there a man who is not schizophrenic, who is integrated and one. Jesus is one. That is the meaning *of'Christ'. In him, the infinite and the finite meet.

THIS SIMPLE MAN SIMON, ALSO CALLED PETER,... ANSWERED AND SAID, THOU ART THE CHRIST, THE SON OF THE LIVING GOD.

What does this Peter mean when he says, "Son of the living God"? Is there a God who is dead? Yes! Not

only is there a God, there are a thousand and one gods that are dead. The whole past is dead. If you cling to the past, you cling to dead gods. The living God is always here now, because God has only one time, and that is present. He has no past, no future. People believe in past gods, and people also believe in future gods. Jews who crucified Jesus believed in past incarnations -- Moses, Abraham, Ezekiel, all the prophets; and they also believed in a messiah who was to come in the future. And Jesus was there. The future had already come and the past was already fulfilled in him. The past and future were meeting in him, the paradox, the Christ, but they wouldn't see. They are still waiting for a future messiah to come.

Remember, God is never in the past. Past is already dead, and God cannot be dead, so all past gods are dead gods. That means they are not there, they are only in your memory. And there is no future for God. For God, only present exists. From that altitude, from that peak, there is no future -- there is only present.

Have you heard about the scientific discovery of the fact that if a watch moves as fast as light, it stops? It is a beautiful phenomenon: time stops itself And all scriptures say that God is light. At that speed, time stops. There is no past, no future, only the present. The hands of the clock don't move. They remain, they always remain, at the same point.

There is no future God; there is no past God; there is only God as life herenow.

That is the meaning of "the Son of the living God". Christians have been misinterpreting it. They say, "The god of the Hindus is dead, the god of the jews is dead, the god of the Mohammedans is dead, only the Christian god is alive." They have been misinterpreting the whole thing. No, the Christian god is also dead. The past is dead. Whatsoever become past is dead, and whatsoever is part of the future is not yet born. God is. Is-ness is God, present presence, absolute presence herenow.

AND JESUS ANSWERED AND SAID UNTO HIM, BLESSED ART THOU, SIMON BARJONA: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN.

Jesus said, "Blessed art thou, Simon. You are blessed. Because: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE. Because whatsoever you have seen cannot be seen by the eyes of flesh. Whatsoever you have seen cannot be seen by YOU. It is possible only when God reveals it to you; it is possible only when the infinite descends in you, when the grace happens."

You cannot realize God because you are the barrier. You are not there, God realizes himself in you.

BLESSED ART THOU, SIMON BARJONA: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN.

Once Alexander asked Diogenes, "What do you think about God?"

Diogenes said, "It does not matter what I think about God. The only thing that matters is what God thinks about me."

Absolutely true: it does not matter what you think about God. How can it matter? The only thing that matters is what God thinks about you. Your philosophy, your thinking, your doctrines, your creeds, are useless, all rubbish, rot.

Be silent. You need not think about God. When thinking disappears, God starts thinking about you, caring about you, fulfilling you. He comes. He becomes a guest.

AND I SAY ALSO UNTO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

... the man of little faith, but at least of faith. Jesus says, "I will build my church upon your rock, and the gates of hell shall not prevail against it."

Jesus gathered very simple people around him. He was a great master who could see deeply into the possibilities and potentialities.

It is said of Michaelangelo that once he came across a great marble rock which was discarded by the builders. He asked the builders, "Why have you discarded this rock?"

They said, "It is useless."

Michaelangelo laughed and said, "Who told you it is useless? I can already see an angel waiting to be released in this rock, an angel imprisoned, an imprisoned splendour. Send it to my studio. The angel needs a little help. It is not useless."

No man is useless. Unless you have decided to remain useless, no man is useless. If you allow, as the marble ALLOWS the artist, the sculptor, to transform it so that the imprisoned splendour can be released, faith -- even a little, that will do -- is needed. A little trust is needed, and Christ can release in Simon something which can become the rock for his church, for his family, for his community, for those people who are going to love him, and follow him.

AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN.
THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST.

... THE KEY OF HEAVEN. He says, "I will give you the keys of heaven, and whosoever is released on earth by those keys, will remain released in heaven; whosoever is freed on the earth will be free in heaven also, because whatsoever happens on the earth is going to happen in heaven also. Wherever you are right now, you will be there."

And Jesus says, "I will give you keys..." What keys? There is only one key in fact, and the key is: how to commit ego suicide, how to commit self-murder, how to become a no-self, how to be, and at the same time be without the'I'. That is the only key and all other keys are just supportive; all other keys are just supports for the main and basic thing -- how to be egoless. And the door opens....

I have heard a story that when Jesus died and reached heaven, the angel Gabriel met him at the gate and asked, "What plans do you have, so that the work you have started can be continued on earth?"

Jesus said, "I have left twelve men and a few women who are going to spread my message till it reaches to every heart, to every mind, on the earth."

The angel said, "And if they fail you, have you made other plans also?"

Jesus smiled and said, "I am counting on them. I have no other plan."

Counting on love, counting on these simple villagers -- counting on them: there is no other plan, there cannot be.

Meditation is the key. Egolessness is the key, and love is the only plan to spread it all over the earth.

I am also counting on you, on your love, on your trust, on your courage. I am also giving you the key. Don't use it only for yourself -- use it first for yourself, then spread the message; because everybody is imprisoned in a rock and everybody needs to be released.

THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST.

Why? Because these things are revealed in trust and cannot be told to others. These things are revealed in love.

You call me Osho. That is because of your love. It can be revealed to you. When you talk to others, don't tell it to them. That will offend them and it will be pointless. They will start arguing about it.

You love me. Through your love you have seen something which they cannot see, unless they also love.

Jesus said, "Don't tell them. You have realized the truth. You have seen the vertical in me, but don't go on telling it to others. They will not understand. They will misunderstand. They will be offended: because that which is known through love can only be understood through love."

Come Follow To You, Vol 3

Chapter #4

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HOW WOULD YOU DESCRIBE YOUR PARTICULAR PATH TO ENLIGHTENMENT IN RELATIONSHIP TO OTHER TRADITIONAL PATHS SUCH AS THE VARIOUS KINDS OF YOGA, SUFISM, BUDDHISM, ZEN, CHRISTIANITY, ETCETERA?

I HAVE NO particular path. I don't belong to any path whatsoever, and therefore all paths belong to me. Each path is perfect in itself, but each path can help only a very minor part of humanity. Each path exists for a particular type. It is complete in itself. Nothing is to be added to it -- nothing is to be deducted from it. As it is, it is perfect. But it can help only a particular type. Humanity is vast; one path cannot carry the whole of humanity. All paths are needed. In fact, as the human mind changes, more new paths have to be evolved. With the mind changing, many old paths have become by and by useless, or can be used only by a very few individuals.

I use all paths. Whenever I see a seeker, I start looking into him -- what type he is and what type of path will be helpful to him. I may not use the name of the path, because those names have become too much loaded. If a Hindu comes to me and I say to him, "Sufism is your path," he will not be able to understand; he will be immediately closed to it. A Hindu cannot conceive himself on the path of Mohammedans -- that's impossible for him.

I will not talk about Sufism, but whatsoever I will give him will be Sufism. To me the path is not important, but the seeker. Paths exist for you, not vice versa. You don't exist for any path or any doctrine. All doctrines, all paths, all dogmas, exist for you. If they are helpful, good; if they are not helpful, they have to be thrown on to the rubbish heap.

Man is important, because man carries the potentiality of being God. Paths are just means. Use them, but don't be used by them. Remain masters, and always remember that you are the end and nothing else is more important than you, than your innermost core. If you remember this, you can use many paths and you can be enriched by many ways.

And this is my understanding, that the more you travel, the more you walk on many paths, the more open you become, the more enriched you are. The whole past of humanity belongs to you. If you are a Mohammedan, don't say that only Mohammed belongs to you -- Buddha is also yours, Christ also. The whole past of humanity is your heritage. Why be poor? Why say, "I am a Hindu and only Krishna belongs to me and Christ is a stranger. I won't allow him in my house; only Krishna is allowed"? If only Krishna is allowed, then you will have only one door to your house, only one room to your house -- then you cannot be multi-dimensional. But if Christ also comes, and Mohammed is also welcomed, then you will have an enrichment; then you have different flowers in your garden; then you will have many types of diamonds in your treasury.

Don't confine yourself Remain open. Welcome everything that has happened on the earth, and that all is yours. Claim it, and use whatsoever you can use for your own growth. Don't stick and don't cling, otherwise you will be frozen. My whole effort here is to melt you, so that you can start flowing in many currents.

You are frozen. Somebody is a frozen Christian. Somebody is a frozen Hindu. Somebody is a frozen Jain. Somebody is a frozen Buddhist -- all dead. Melt! Become a little warmer! You have become so cold and so closed. Become warm. Allow the sun's rays to work on you.

And don't protect yourself Become vulnerable. Melt in a thousand and one currents -- unafraid and fearless, start flowing. God comes through a thousand and one ways. And if he comes through a thousand

and one ways, let him come that way -- let yourself be introduced to God through as many possibilities as possible. Why cling to one form? Why cling to one name? All names are his and all forms are his. And the more you become acquainted that all forms are his, the more possibility there is that you will become aware that he is formless. Otherwise, how can all forms be his? Only the formless can manifest itself in millions of forms. Only the pathless can be travelled through so many paths, and only the gateless can be achieved through so many gates.

Don't be poor. Become rich, and claim the whole heritage of man! That's why I go on talking of Christ, Mahavir, Krishna, Patanjali, Buddha, Zarathustra, Lao Tzu. This is nothing but to show-you that the whole of humanity is yours. You are vast! You are not frozen dead particles -- you are alive beings, and life is infinite.

I have no particular path. All paths are mine. I am not concerned with paths -- I am concerned with you. I look into you because you are important; you are the goal, and nothing else matters. Then I decide what will be suitable for you. Sometimes one path is suitable for you, sometimes two, sometimes three, sometimes many. It depends how you have grown in your past lives. You may once have been a Mohammedan and you worked a little on that path; you progressed a little on that way. Then you became a Christian, and you worked on that path a little. Then you became a Buddhist. You have lived so many lives. You have forgotten them -- I cannot forget them. You can be forgiven if you forget. I cannot be forgiven if I forget.

When I look into you, I don't look only into your present because in your present all your past is involved: it is there in its totality, layer upon layer; you are an infinite territory... when I look into you, I look at how many ways you have been working upon yourself, a little on this path, a little on that. Then both of the paths will be helpful to you; then in you already a synthesis has happened.

I'm not for synthesis, for any artificial combination -- I'm not in favour of it. I'm not in favour of synthesizing Christianity with Hinduism, but what can I do? I am helpless; it has happened in you. You have been once a Mohammedan, then a Hindu, then a Christian. What can I do? It is in your blood, in your consciousness; the synthesis has already happened. I'm not trying to synthesize, but for you a synthetic path in which all the three are involved, will be helpful. It will give you a sudden surge of energy -- it will release something within you. You will start flowering in many directions immediately, and many flowers are to come....

When I see that a man has been consistently following one path, then there is no need for synthesis; then he has to follow that path. If one has been for at least seven lives a Buddhist, then there is no need -- then it will be confusing for him to give him something else. He has already worked hard on a particular path; now he has to be helped on the same path.

So when YOU come to me, if you are a Buddhist and you have been a Buddhist in your past lives, I am here to make you a greater Buddhist. If you come to me and you have been a Christian in your past lives, I am here to make you a greater Christian. I may not tell you that I am helping you to be a Christian, but don't be deceived by the appearances. I may not be saying that I am helping you to be a Buddhist, but I am doing that. One day when the light will dawn on you, then you will suddenly realize that I was not a detractor. I have not taken you on another path which you were not on -- I have simply helped you on the same path, because all paths are mine. No particular path is mine. In that way I am richer than anybody else who has ever existed in the world. They had particular paths. The same Christ cannot say to you what I am saying. And the same Mahavir cannot say to you what I am saying. They had particular paths -- I have none. I claim the whole of humanity.

WHAT IS THE DIFFERENCE BETWEEN BEING A FATALIST AND JUST FLOATING, FEELING EVERYTHING IS BEAUTIFUL?

A vast difference, a lot of difference. And the difference is not of quantity, the difference is of quality. The fatalist is one who has not understood life, but who has felt failure. A fatalist is one who feels helpless, frustrated. In fatalism he seeks consolation. He says, "It was going to be so." He's trying so avoid that he has failed. It was going to be so, so what can he do? He is throwing the responsibility on fate, on God, on XYZ. "I'm not responsible, what can I do? It was written in my fate. It was predetermined, predestined." He is saying, "I'm not responsible." He has failed. In deep frustration he is trying to find some refuge, some

shelter. Fatalism is a consolation.

And the other thing,'just floating, feeling everything is beautiful', is not a consolation -- it is an understanding. It is not fatalism; it is not failure; it is not helplessness. It is simply a deep insight into reality, as things are. It is to understand that you are a very small part of the cosmic whole. And you are not separate. You are one with the continent -- you are not an island.

The understanding that the ego is false, the understanding that the separation is false, the understanding that you don't have a separate destiny than the whole, that a drop in the ocean need not worry about its own destiny -- the ocean has to worry about it -- is not helplessness. In fact it releases tremendous power. Once you are unburdened by yourself, once you are no more worried about yourself, you become a tremendous energy. Then the energy is no more struggling; now it floats. Now you are not fighting with the whole, now you are with the whole, marching with the whole. Then you are not trying to prove anything against the whole, because that is simply foolish.

It is as if my own hand starts fighting with me and starts trying to have its own destiny, separate from me. I am going to the south, and my head starts going to the north. It is so foolish, it is impossible -- foolish, and impossible -- and frustration is bound to be there. Sooner or later the hand will see that the hand wanted to go to the north, but it is going to the south. Deep in frustration, the hand will say, "It is fate. I am helpless."

In fact, the feeling of helplessness arises because of the struggle. When you understand that you are part of the whole, that you are not separate at all, that in fact the whole has been trying to attain some heights through you; you are only a passage, a vehicle -- suddenly all frustration disappears. When you don't have a goal of your own, how can you be frustrated?. When you don't have to prove anything against anything; when you don't have to struggle, there is no need for fatalism; you need not have any consolation. You simply dance with the whole; you flow with the whole. You know you are the whole.

That is the meaning when the Upanishads say: AHAM BRAHMASMI -- I am God. That is the meaning when Jesus says, "I and my God are one" -- not fatalism, not settling in helplessness; rather, knowing the fact that we are one with the whole. Then your atomic tinyness disappears. You become cosmic.

... JUST FLOATING,FEELING EVERYTHING IS BEAUTIFUL. Then it happens; then you just float; there is nothing else to do. The same energy that was trying to fight surrenders. Then you are not pushing the river: you simply float on the river, and the river takes you. The river is already going to the ocean. You are unnecessarily worried. You can simply Leave that responsibility to the river. Whether you leave it or not, it is already going.

Don't fight, because in fight there is going to be frustration -- in fight is the seed of frustration, and in frustration you will seek some way to console yourself. Then fatalism is born.

If you don't fight then everything is just beautiful. Why? Because then you don't have any idea of your own to compare it with. Everything is beautiful for how could it be otherwise? You don't have any conflict; hence everything is beautiful. If the river turns to the right, you turn to the right -- beautiful. If the river turns to the left -- perfectly beautiful, you turn to the left. If you have some idea and some goal, if you say, "I am a leftist," then there is going to be trouble. When the river starts turning towards the right, you will say, "Now this is going too far; now I cannot surrender -- I am a leftist." Then you will start fighting against the river, and then the river will not be beautiful because your notion, your idea, your ideal, has come in.

Whenever ideology comes in, things become ugly. All idealists live in hells. Ideology creates hells. If you don't have any ideology you have nothing to compare: you don't have any criterion. Then whatsoever is happening, is happening -- you have nothing to compare it with. Then wherever the river is going, that is the only way to go. Then one simply allows existence to have its own way. One never comes in the way; a deep let-go.

Then everything is beautiful. And then you realize that it has never been otherwise. Everything was beautiful, always. Look at the animals; look at the birds; look at the clouds; look at the trees. Ask the trees; ask the stones. Everything is beautiful. The trees must be very much surprised that you look so sad. The trees must be puzzled that man looks so burdened, when everything is so light and so floating. The birds must be laughing at you that you go on carrying such a load -- the load seems to be nowhere except in your mind.

So much burdened, you miss life. So much burdened, you miss love. So much burdened, you miss celebration. So much burdened, you miss laughter. You cannot sing; you cannot dance; you cannot laugh. And because of this, you become desperate and you start fighting more. You think you are not fighting as much as you should. That's why you are not so happy.

Once a man came to me, a very rich man, but very reluctant to accept the fact that he was not happy. People don't accept that they are not happy. They are unhappy, but they won't accept it because that is very ego shattering. They, and unhappy? Impossible.

I looked into that rich man. I see thousands of unhappy men, but he was rare -- I have not found another so unhappy. And he had everything. And he tried to smile. The smile was absolutely false, painted, just on the lips, not coming from anywhere; not coming from the inner being; just mentally created, a facade, a trick of the mind. I immediately looked at the man and felt that he was so unhappy, but also unable to accept being unhappy. So I said to the man, "You look so happy. What are the reasons for your happiness?"

He looked surprised. He was never expecting that. He said, "What do you say -- I, and happy?"
"Yes, I have never seen such a happy man. And that's why I would like -- enlighten me a little -- what are the causes of your happiness?"

The man started enumerating, "I have so much money, a beautiful wife, children, palaces, cars, swimming pools, this and that." But while he was enumerating, deep down, there was only hell and darkness. And he knew it, and he could not believe that he had deceived me. But still he was trying.

Then I asked one question more: "You say that because of these things you are happy; just one question more. You say that you are happy. I would like to know, how much happiness has your happiness given you? How much happiness has your happiness really given you?"

Then he caught the point. He started crying and he said, "I am not happy. And you have caught me. I go on deceiving myself that I am happy. I go on deceiving others. I am desperate to prove that I am happy."

Remember, only an unhappy man tries to prove that he is happy; only a sad man tries to prove that he is not sad; only a dead man tries to prove that he is alive; only a coward tries to prove that he is brave. Only a man who knows his inferiority tries to prove that he is superior. You go on trying to prove the opposite of what you are, and the possibilities are ninety-nine out of a hundred that you are just the opposite. When you smile, I can see hidden tears. When you try to dance, I can see the rocklike heart within that cannot move. Dancing is impossible.

Why is man in such a plight? The whole world laughs. The trees laugh at you. You may not hear; you may be escaping; you may have become deaf. The birds laugh; the animals laugh. Something has gone wrong with man. What has gone wrong with him? Only one thing: the whole of nature is flowing and man is fighting. In nature the ego does not exist. Trees are there, but without any egos -- only man is with the ego. And that ego is the whole hell.

That ego needs continuous fight, because it feeds on fight. The more you fight, the stronger your ego becomes. It is a fighter. That's why surrender is so difficult. But unless you surrender you will remain in misery. Surrender is the door to bliss, to beauty, to truth, to love, to life, to God. Surrender is the door. And when I say 'surrender', I don't mean that surrender has to be towards someone. That is just an excuse; because you cannot surrender unless you have someone to surrender to -- that's why someone is needed. Otherwise there is no need; you can simply surrender, and the door is open.

That's what Buddha says. He said,"Simply surrender." But that looks very difficult for the mind. You need some excuse. Jesus says, "Surrender to God." If you cannot just surrender, then surrender to God. Krishna says, "If you cannot surrender, then surrender to me. Let me be the excuse." But when you surrender, then you know that Krishna tricked you. When you surrender you will not find Krishna there: you will find the whole cosmos and you floating in it, part of it. Then you are no more separate -- not going on your way. Then everything is beautiful, blissful. Without conflict ugliness disappears; without conflict sadness disappears; without conflict sorrow disappears. Then whatsoever is, is beautiful.

And it is so. But it is not fatalism. It is not an 'ism' at all. It has nothing to do with a faith or predetermination or any nonsense. It has simply something to do with the insight that I belong to the whole and the whole belongs to me; that I am in my home, I am not a stranger. And there is no need to fight.

With whom are you fighting? All fight is foolish, is stupid. Surrender is wisdom. Fight is stupid. Float; flow with the flow; move with the whole. Don't have private dreams and don't have private goals. Don't have a private ideology. Then this moment you live; and when the next moment comes, you live in it. If life is there, you live life; if death comes, you live death. Whatsoever happens, you are grateful.

I have heard about a Sufi mystic who used to pray and every day thank God. His disciples were worried. Many times they were very much puzzled, because sometimes it was okay to thank God because things were going well. But the man was absolutely unconcerned about things -- sometimes when things were going very badly, then too he would give thanks.

One day it was too much: the disciples for three days were hungry and starving, and they were not given

refuge in any town. They were thrown out. The people were very orthodox, and the master was a revolutionary, a very unorthodox, non-traditional man, unconventional, nonconformist; so no village would allow them even to have shelter in the night. And they were without food. On the fourth day, in the morning, when the master started praying, the disciples said, "Now it is going too far -- he said to God,'How wonderful you are! You always give me whatsoever I need.' "

Then one disciple said, "Wait, one minute. Now it is becoming absurd. What are you saying.? Three days we have been hungry. We are dying; no shelter in any town, and you are thanking God that whatsoever you need he always gives!"

And the mystic started laughing, and he said, "Yes, for these three days we needed starvation; for these three days we needed to be rejected. He always gives whatsoever we need. For these three days we needed to be poor, absolutely poor. Whatsoever we need he always gives, and I am thankful." And he started praying and thanking God and being grateful.

If you are not fighting, then an understanding arises that everything is beautiful and whatsoever is needed is happening, whatsoever is needed for your growth. Sometimes poverty is needed; sometimes starvation is needed; sometimes illness is needed. In fact, I have not come across anything which is not a need sometimes to someone. If you understand, you accept. If you accept, you grow. If you reject, your whole energy becomes a wastage in fighting. The same situation could have been a growth -- now it is simply a wastage, a leakage.

Don't be a fatalist, because in the first place don't fight. If you fight and get frustrated, then fatalism enters in. In the first place, don't fight.

One man came to me and he was in much trouble because he got married and he found a woman, as almost all people find, a very quarrelsome woman, continuously fighting and creating hell for him. He came to me and said, "Have compassion on me." And he said, "I would like to ask one question. What would you have done in my place?"

I told him, "In the first place I would not have been in your place! Why should I be?"

A man who is floating, accepting, understanding, has no need of fatalism. In the first place he is not fighting, so there is no need to seek some consolation.

Fatalism is the end of a wrong life, and the feeling of let-go is the beginning of a right life. They are vastly different, tremendously different, qualitatively different. Remember the difference, because it happens that you would also like to say good things about your failures. When you fail, you start saying, "Now I am in a let-go." Don't try to deceive yourself, because you are deceiving only yourself; the existence is not deceived. If you have failed, try to understand why you have failed. In the first place you started fighting, that's why.

If you understand that, then even your successes will look like failures. They are. Sooner or later each success becomes a failure. It is only a question of time. What you call success is failure on the way.

So if every man is given enough time to fight then success and failure will all disappear and everybody will become a fatalist. That's why in old conditions, ancient conditions, fatalism exists -- not in new countries. For example, in America fatalism does not exist. It is a child country, a baby country, just three hundred years of history; it is nothing. In India, fatalism exists:thousands and thousands of years of history, so old and so ancient that it has known all success, all failure; it has known all types of frustration. Now, finding no other way, it seeks consolation in fatalism.

As a country grows old, it becomes fatalist. As a man grows old, he becomes a fatalist. Young people are not fatalists: they believe in themselves. Old people become fatalists, because by that time they have come to know at least one thing, that they have failed. Then they find consolation.

The whole basis is wrong. In the first place don't fight, then there will be no need to fail; there will be no need to succeed; there will be no need to fight and there will be no need to console yourself Each moment is such a blessing if you don't fight.

AS AN ARTIST, I TEND TO CLAIM MY PERCEPTIONS, DESIRING RECOGNITION FOR SHARING MY VISIONS WITH OTHERS. MY EGO IS STRONG. HOW CAN THE WESTERN ARTIST BE FREE OF EGO AND TRANSCEND THE DICHOTOMY OF THE AESTHETIC AND THE SPIRITUAL?

First, there is no dichotomy between the aesthetic and the spiritual. The aesthetic is spiritual in the seed

form; there is no dichotomy. The same sensitivity grows into spirituality. If you cannot see beauty, you will be absolutely incapable of seeing God. If you can see beauty, then you are approaching near God; the temple is coming closer. You may not be fully aware, but you are on the way. You have heard the first note of that music. Maybe you cannot yet recognize it; it is vague, but you have seen the first glimpse of the sun. Maybe it is too much clouded.

Beauty is the first glimpse of the divine. Wherever you see beauty, remember you are on holy ground. Wherever, I say: in a human face, in a child's eyes, in a lotus flower, or in the wings of a bird in flight, in the rainbow, or in a silent rock. Wherever you see beauty, remember, you are on holy ground -- God is close. Beauty is the first glimpse of the divine; so there is no dichotomy between beauty and truth. The aesthetic and the spiritual are not two things, two points on the same path, two milestones on the same pilgrimage.

But the so-called religions have created a dichotomy. They have created a dichotomy and they have poisoned the whole mind of humanity. The so-called religions are afraid of beauty because somehow, in beauty they feel sex hidden. That becomes the trouble. Wherever they feel beauty they feel the erotic, and they have been thinking that the erotic is against the divine. It is not. The erotic is the first glimpse of the divine. It is not the last; that has to be remembered. But it is the first arising of the same energy. The energy is the same; it is the first flood; it is the first tremor, but the energy is the same. If the energy goes higher and higher and higher, then it becomes a great wave of bliss; then it reaches to the heavens.

Because religions became afraid of sex, because they became afraid of the body, they became afraid of beauty: because beauty is form. God is formless. Beauty is form, but the form is of the formless. Because religions became afraid of the world, they started thinking of God as against the world -- this is some absurdity that entered into all religions. They all say that God created the world, and at the same time they say that you cannot attain to God if you don't renounce the world. This is patent foolishness, because if the world is God's creation, then why should it be a basic requirement to renounce it? Rather, one would think that the basic requirement should be that one should rejoice in it. It is God's creation. If you love the painter, you love his paintings also. In fact, you come to know the painter only through his paintings; there is no other way. If you love the poet, you love his poetry also. How do you know that he is a poet? It is only through his poetry. No poet will say that you can love him only if you renounce his poetry.

If God is the creator, then the world has to be loved, loved totally, loved deeply. You have to get involved in it: rejoice in it, delight in it. Only through your delight will you by and by have glimpses of the creator in the creation. If you look at the painting of a great painter, you will have glimpses of the master. It cannot be otherwise, because the master has come into those colours; his touch is there, the master touch. If you love the poetry and you penetrate into it, you will find the heart of the poet beating there. And unless you have penetrated that depth, you have not understood, you cannot understand it. Unless the poetry becomes the heart of the poet, it is not understood.

The world has to be rejoiced. The body is beautiful -- delight in it. It is a gift of God. Don't try to renounce it, because renouncing it means you reject the master.

Gurdjieff used to say that all religions are against God, and he is perfectly right. The so-called religions are all against God. They talk about God, but they are against God. They show it through their actions. They say, "Renounce the world, renounce the body."

'Renounce' should be a dirty word. Rejoice! Replace 'renounce' by 'rejoice' and a totally different conception of religion arises. Then aesthetics, then beauty, then the sensitivity to beauty is not against spirituality. Then it becomes the beginning.

And one has to deepen it. Be committed to beauty, and through it you will come to know what religions call'God'; you will come to know divinity, divineness.

So this is the first thing, that there is no dichotomy between aesthetics and spirituality, between poetry and religion, between body and spirit, between the world and God. There is no dichotomy. The world is God become visible. Poetry is the poet expressed. Painting is the painter in form. The formless has descended into the form, but there is no dichotomy, there is no duality and there is no antagonism.

Second thing: AS AN ARTIST I TEND TO CLAIM MY PERCEPTIONS DESIRING RECOGNITION FOR SHARING MY VISIONS WITH OTHERS. Sharing is beautiful, but seeking recognition is not so beautiful. In fact, both cannot exist together -- they are antagonistic. If you want, if you are desiring recognition, then you don't want to share really. You share as a means to be recognized. Then your painting or your poetry or your dance is just a means to fulfil the ego. That will make you separate from the whole. The ego is the separation. Then your whole life will become ugly, and how, out of an ugly life, can beauty be born? Impossible.

If you are beautiful deep within you, only then can the beauty flow from you. Only out of a beautiful life, a beautiful painting is born. There is no other way. YOU are flowing into your painting, into your work of art, into your sculpture, into your music, into your poetry. It is coming from you. It brings you; it is your consciousness flowing. If it is only to gain recognition, then you are ugly. The ego is ugly because it is a separation from the whole, because it is false. You are not separate.

The untruth cannot be beautiful, remember. Truth is beauty. The untrue, the lie, cannot be beautiful. It is ugly -- they are synonymous. The ego is the moss untrue thing in the world. It only seems to exist, it doesn't exist, it is a false phenomenon. And if you are seeking recognition, then you are seeking the ego and you are trying to fulfil a false thing. Out of this ugliness, beauty cannot flow -- out of ugliness, only ugliness is possible.

And if you are trying to fulfil the ego you are not interested in sharing, because sharing is an act of love. Not that there will not be recognition if you share -- but that is not the point. In fact if you share, much recognition will happen, but you are not seeking it; you were not after it. If it happens it is okay; if it doesn't happen it is the same. You want to share. Your happiness is in sharing, not in the after-effects of it; not in the result, not in the end, but in the act itself.

For example, you love a man or a woman. While you love, you hold hands or you embrace each other. The very act in itself is the end, not that you are trying to prove that you are a man; not that the woman later on says to you that you are a great lover. If you love a woman just to hear from her that you are a great lover, you have not loved her at all. But if you love a woman, who bothers what she says? What she feels in the moment of sharing is the thing, is the real thing; it is enough unto itself.

If a woman loves a man and she loves only as a means, so that the man can say later on, "How beautiful you are," she is seeking recognition for her beauty. That is an ego effort, an ego trip, but there is no love in it. And she cannot be beautiful.

If she loves and shares her being, in that sharing she is beautiful. There is no need even to say, "You are beautiful." If someone says it, okay; if somebody doesn't say it, that doesn't mean that it has not been said, because there are deeper ways to say things. Sometimes to remain silent is the only way to speak.

I have heard, that in one museum in Europe, there is a piano on which Wagner used to play. A woman came there to see it, and she was just a learner, just knowing only the ABC of it. She immediately started playing on the piano. The guide was shocked, but he was a very polite man, so he remained silent. After a few strokes, the woman said that many great musicians must have come to the museum to see this piano of Wagner, and they all must have played on it.

The guide said, "Madam, you are the first. Great musicians come here. They stand absolutely silent. And I have heard them say,'We are not worthy even to touch it'. They remain in silence; they don't utter a single word. The moment they see this, the master's piano, it is as if they become dumb. They don't touch it. They say,'We are not worthy of it.' In their deep silence, they say something.

When you love a woman, in deep silence much is said. When somebody comes to see a painting, if he starts chattering about it, that simply shows he has been not in deep rapport with it; otherwise the chattering would stop. If he starts saying something about it, that shows that he is trying to show his knowledge about paintings. Otherwise, before a great painting one becomes silent; one has nothing to say. Language is lost; one becomes dumb. The mind stops.

When you love a person, you share; you don't ask for recognition. If you ask recognition, you don't share, you don't want to share. Your sharing is just an empty gesture, just a means to recognition. It is not love; it is prostitution. A great artist does not bother about recognition. He loves his art, his work. He loves to share it, but he's not asking for anything; it is unconditional sharing: and then it has tremendous beauty. That is the difference between great art and mediocre art, and that is the difference between Eastern art and Western art.

Go to the Eastern temples. Go to Khajuraho or to Ellora, Ajanta -- tremendously beautiful works, but you don't even know who has made them; they have not even signed them. What of recognition? Nobody knows; they are anonymous. Nobody knows who has written the Upanishads -- anonymous. But they shared; they are still sharing and they will go on sharing to the very end of time. Whenever you go to Khajurao, your mind will stop. Such tremendous beauty has never been revealed anywhere in the world. Stones have never been so expressive as in Khajurao, sermons in stones. Even real women have never been so beautiful as the Khajurao sculpture. And to bring it into stone... such subtle, euphoric feelings, like two lovers making love! -- what happens to their faces, what type of energy surrounds them, what ecstasy travels between them-in stone, the hardest medium! But they have depicted even the ecstasy. When two

lovers make love, what type of energy they have brought to those stones; it surrounds them still.

Looking at those faces, you can see that they are not only erotic. The erotic is just the beginning, the first rung of the ladder. If you have insight you will see the ladder going higher and higher, and then it disappears into the clouds. Somewhere in the clouds the ecstasy is there. But nobody knows who made those beautiful images. Anonymous -- but they shared. And one still feels grateful and will always feel grateful.

Eastern art is anonymous and hence its beauty -- it is as if of the other world. Western art, particularly the modern, not the classical, is too much egoistic. Even a Picasso is too much egoistic. He may be a great painter, a great master, but neurotic all the same; a great genius, but gone astray, neurotic. He's mad. His madness may be a method, that's another thing, but he is mad. And the whole madness is because of the ego. Whatsoever he has painted, great works, but the neurosis is there

And if you look and meditate on Picasso's paintings long enough, you will feel restless, uneasy. Something of the neurosis will start happening in you also, something of the quality of nightmare. Don't keep Picasso's paintings in your bedrooms; otherwise you will have nightmares! Have a small Buddha, by some anonymous sculptor. That will surround your sleep; that will protect your sleep; that will give you a subtle awareness even while you are asleep.

So sharing is one thing, and asking for recognition is totally another. Share; don't ask for recognition. I'm not saying that recognition will not come -- it will come profusely. Ask for recognition and it won't come so profusely. Even if it comes, it will limp. Because when YOU ask for recognition, the other becomes reluctant to give it. Because when YOU are seeking your ego, the other also wants to seek his own ego. Then you provoke criticism rather than recognition. And the one who recognizes your art is deep down recognizing, through his recognition, his own recognition. So you say that you are great lover of art-then the ego game. Then the beauty is lost; two lies are trying to prove themselves to be true.

Share. Recognition will come; it always comes, like a shadow. Don't be bothered by it. Only small mediocre minds are bothered by it.

And the third thing: you say, "My ego is strong." If it is really strong then you can surrender. Only weaklings cannot surrender. To surrender, you need tremendous energy of will. Only a very mature ego can surrender;just as a ripe fruit falls, not an unripe. An unripe fruit cannot fall; you have to force it. A ripe fruit falls of its own accord, so easily that the tree does not even become aware that it has fallen. It falls so naturally.

If the ego is strong, then you can surrender. This is the only thing in favour of the Western mind -- that people are being taught to be egoistic. The whole Western psychology has been teaching them to have ripe, mature egos. That is a beautiful thing -- dangerous, if one remains clinging to the ego, but with tremendous possibilities. If one really becomes strong in the ego, then surrender is possible.

The Western mind is more egoistic. Surrender seems difficult. The Eastern mind is more humble. Surrender seems easy. But these are appearances. The Eastern mind can surrender very easily, but the surrender is impotent, because you don't have anything to surrender. The ego which has to be surrendered, is not there. It is just like an impotent man taking a vow of celibacy, or a poor man renouncing the kingdom -- it is meaningless.

For the Western mind surrender is difficult but meaningful.It will take a long time and a long struggle for the Western mind to surrender, but once the Western mind surrenders, then there is nothing like it. The Eastern mind has to be brought up; the ego has to be ripened and matured. Only at a certain point of maturity, where the ego feels too heavy, the surrender is possible.

The Eastern mind is so humble. It goes on surrendering everywhere and anywhere; it goes on touching everybody's and anybody's feet. The whole thing has become useless; it has become just a mannerism, an etiquette. But when a Western mind bows down and touches somebody's feet, it has significance; otherwise he would not have done it. It is not just a mannerism; it has happened. Something deep has been touched and stirred.

So if you say, "The ego is strong," then prove it! That is the only way. Surrender; that is the only way to prove it. Otherwise I will say it is still weak.

I AM SO CONFUSED. I WANT TO PERFECT MYSELF, BUT HAVE LOST ALL IDEA WHAT EFFORT TO MAKE IN WHAT WAY. YOUR PRESENCE MAKES ME WANT TO LET GO, BUT MUCH ELSE URGES ME TOWARD A DESPERATE PROGRAMME OF SELF-RENEWAL. WHAT CAN I DO?

Perfectionism is a neurosis. It is an illness. And the more you try to become perfect, the more frustrated you will become. The goal of perfection has led the whole of humanity towards madness; the earth has almost become a madhouse.

I don't teach perfection. What do I teach? I teach wholeness, not perfection. Be whole; be total; but don't think about perfection.

Be whole. Whatsoever you do, do it totally. What is the difference? When you do it totally you are not worried about the result. You did it totally. You are finished. More you could not do. You are not holding anything; you have put all your energy in it, you were whole in it. Now if you fail, you fail. If you succeed, you succeed. But whether you fail or you succeed, you are fulfilled all the same. A deep contentment arises because you have done whatsoever you could do.

You can never be perfect. How can the part be perfect? You can never be perfect. Whatsoever you do, you can always imagine that it could have been better -- whatsoever you do, you can imagine that better could have been done.

I have heard about a great painter. He was seventy years old, and one day he finished his painting and started crying and weeping. His disciples surrounded the master and said, "Master, why are you crying? What has happened?"

The master said, "I cannot see any imperfection in this painting. It seems I am dead, finished. It seems I have lost my imagination; that's why I'm crying. This is the first time I cannot see any defect in my painting. I must have lost my imagination."

Whatsoever you do, you can always imagine better. So a perfectionist is always in misery. He can never be satisfied, never; that is not for him.

I want you to be whole. Whatsoever you do, you do totally and you are not concerned with the result. You are only concerned that you are not withholding anything. You love; you love totally. You meditate; you meditate totally. You dance; you dance totally. You just become the dance and forget the dancer completely. Whether the dance was perfect or not is not the question at all. And who is to decide? Only one thing you have to decide -- whether you were totally in it or not. If you were totally in it, I say it is perfect -- if you were not totally in it, I say it is imperfect. That is my meaning of perfection.

It is not comparative. If you dance, you may not dance like Udaya Shanker. Comparatively your dance may be poorer than Udaya Shanker's. But there is a possibility you may be more total in it than Udaya Shanker himself in his dance. Then I say you are more perfect: because it is not a question of form; it is a question of your inner involvement. If the ego drops, then it is whole, then it is total.

I have heard that there was a man in Socrates' time -- his name was Alcibiades. He was a perfectionist and of course, he was the most miserable man. Always worried, because everything is going wrong. He was very rich, he could purchase anything. But he wasn't happy because there was always something else to be purchased, something else to be brought to his treasury. He travelled all over the world, but whenever he would come back to Athens he was more miserable than before.

He came to see Socrates and he asked Socrates, "Why am I so miserable? -- and I have travelled all over the world. I am the most travelled man in Athens, and one would think that travelling gives experience and maturity. But nothing like that has happened to me. I have become more and more miserable. And I go to the far-off countries and then come back, from India, from China, but I'm not gaining any experience. I am becoming more and more imperfect day by day, rather than becoming perfect. What is the trouble with me?"

Socrates said, "Because you take yourself always with yourself. Wherever you go you take yourself with yourself; that is the trouble. This time you go alone. Leave yourself in Athens. Then there is a possibility of maturity."

If you drop the ego, there is a possibility you may become whole. The moment you become whole, you become holy. Then you are healed; then all wounds disappear. Then you are perfect in your total aloneness. It is not comparative -- that you are more perfect than others. No. You are simply perfect; you are a unique piece; there is nobody else like you; you are only like yourself

In your wholeness you are perfect, and a deep contentment comes. It becomes a climate around you.

The last question, and very important:

YOU ARE SO SWEET AND RARE THAT I FEEL LIKE KIDNAPPING YOU BEFORE I LEAVE POONA. WHAT DO YOU SAY?

Come Follow To You, Vol 3

Chapter #5
Chapter title: No man has ever found God. Whenever man is

15 December 1975 am in Buddha Hall

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MATTHEW 21
12 AND JESUS WENT INTO THE TEMPLE OF GOD, AND CAST OUT ALL THEM THAT SOLD AND BOUGHT IN THE TEMPLE, AND OVERTHREW THE TABLES OF THE MONEY-CHANGERS, AND THE SEATS OF THEM THAT SOLD DOVES,
13 AND SAID UNTO THEM, IT IS WRITTEN, MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER; BUT YE HAVE MADE IT A DEN OF THIEVES.
23 AND WHEN HE WAS COME INTO THE TEMPLE, THE CHIEF PRIESTS AND THE ELDERS OF THE PEOPLE CAME UNTO HIM AS HE WAS TEACHING, AND SAID, BY WHAT AUTHORITY DOEST THOU THESE THINGS? AND WHO GAVE THEE THIS AUTHORITY?
24 AND JESUS ANSWERED AND SAID UNTO THEM...
25... A CERTAIN MAN HAD TWO SONS; AND HE CAME TO THE FIRST, AND SAID, SON, GO WORK TODAY IN MY VINEYARD.
29 HE ANSWERED AND SAID, I WILL NOT: BUT AFTERWARD HE REPENTED, AND WENT.
30 AND HE CAME TO THE SECOND, AND SAID LIKEWISE. AND HE ANSWERED AND SAID, I GO, SIR: AND WENT NOT.
31 WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER. THEY SAY UNTO HIM, THE FIRST. JESUS SAITH UNTO THEM, VERILY I SAY UNTO YOU, THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU.
32 AND WHEN THE CHIEF PRIESTS AND THE PHARISEES HAD HEARD HIS PARABLES, THEY PERCEIVED THAT HE SPAKE OF THEM.
33 BUT WHEN THEY SOUGHT TO LAY HANDS ON HIM, THEY FEARED THE MULTITUDE, BECAUSE THEY TOOK HIM FOR A PROPHET.

ALL REVOLUTIONS have failed. And when I'say all`, I mean all. The very concept of revolution proved absolutely futile, a mirage. Revolution means a rebellion organized. But you cannot organize a rebellion -- that's impossible -- because in the very organization, the rebellion dies. Organization is against rebellion; so all revolutions fail because they try to succeed. To be successful they have to be organized. The moment they are organized they become another establishment. They may be anti-establishment but still, they have their own establishment. They cannot be non-establishment -- that is impossible. Organize a revolution and you have killed it. An organized revolution is aborted already.

Rebellion is unorganized, rebellion is individual. It comes out of the authenticity of a single being; it comes out of the authenticity of a single being's heart. Revolution is political, rebellion is religious. Revolution means a social phenomenon; rebellion is meditative. This has to be understood, this distinction. It is very significant. And if you miss it, you will miss the very meaning of the life of Jesus, because he is a rebel -- he is not a revolutionary. Neither is Buddha a revolutionary, nor Lao Tzu. Manu is revolutionary, Marx is revolutionary, Mao is revolutionary, but not Jesus, not Krishna, not Buddha. They are rebels.

A revolution is a planning. A revolution thinks of the future; a rebellion is herenow. Revolution is

utopian -- a dream, somewhere in the future, the golden age, the utopia, the paradise. Rebellion is to live it here and now. To be rebellious means to be transformed totally.

In revolution, and in the ideology of revolution, you try to change the others, you try to change the scene. In rebellion, you change yourself and the scene changes by itself, of its own accord, because your vision is different. You have different eyes to look with.

Rebellion is spontaneous. It has nothing to do with any ideology. Rebellion is non-ideological. Rebellion is like love; you don't think about it; you cannot think about it. Either you live it or you don't live it; either it is there or it is not there. Rebellion is a happening. If you are ready, you start living a totally different life: the life of authenticity, the life of innerness, the life of God, or whatsoever you would like to call it.

Jesus is a rebel, but even his followers misunderstood him -- they thought he was a revolutionary; they organized. Then Christ disappeared, and Christianity was left behind. Christianity is the corpse, the corpse of Christ.

Christianity is again the same establishment against whom Jesus was rebellious. Christianity belongs to the same priests who crucified Jesus. Now the temple has moved. It is not in Jerusalem, it is in the Vatican; but it is the same temple. The money-changers have changed, but the money-changing is the same. The establishment is now owned by other people, by other names, in other names, but the establishment is the same. If Jesus comes back, and goes to the Vatican, he will again do the same thing. He was a rebel. A rebel simply lives out of his spontaneity; he has no idea what it should be. He acts out of his understanding; he responds to a situation, and something starts happening.

> AND JESUS WENT INTO THE TEMPLE OF GOD, AND CAST OUT ALL THEM THAT SOLD AND BOUGHT IN THE TEMPLE, AND OVERTHREW THE TABLES OF THE MONEY-CHANGERS, AND THE SEATS OF THEM THAT SOLD DOVES.

Remember, I tell you, he had not gone there with this idea. He had not planned it, he was not thinking about it, otherwise he would have organized it. He would have gone there with a group organized to do this. Even his own disciples were not aware what was going to happen. I tell you, even Jesus was not aware what was going to happen. A man like Jesus lives from moment to moment. He's available. Whatsoever happens, he will respond to it.

It happened suddenly. He entered the temple and saw that the temple had been destroyed; that no more was it a house of prayer, that people were not praying, that people were not meditating, that people had completely forgotten the purpose of the temple, for what it existed, and that this temple was no more the abode of God. Now it had been captured by the priests.

And priests have always been against God. They live in the name of God, but they have always been against God. They teach prayer, but whatsoever they teach is false. They teach doctrines; they don't teach the truth, because you can teach the truth only if you live it. There is no other teaching about it.

I have heard a beautiful story about St. Francis, another Jesus. One day he said to his disciple, Leo, "Brother Leo, let us go to the town, and teach and preach to people."

They went into the town. They went up and down the streets meeting people, smiling, talking to people -- sometimes patting a boy, sometimes smiling at a woman, and sometimes saying a cheery word to a tired traveller. And it went on and on. But now it was almost getting dark and the sun was setting. Leo asked, "Master, when are we going to preach?"

And Francis said, "And what have we been doing? We have been preaching; we have been talking to people. They have observed us; they have listened to us. A few of them even looked into our eyes; a few of them have become aware what treasures we are carrying within our hearts. And there is no other teaching; there is no other preaching." Said St. Francis, "There is no use walking anywhere to preach, unless we preach as we walk."

A priest is not living what he is speaking. A priest goes on talking about and about and about. And whenever a temple is possessed by a priest it is destroyed. The great temple of God in Jerusalem was not destroyed by the enemies; it was destroyed by the priests. But it has always been so -- the friends are the real enemies. Those who pretend they are the protectors, they are the ones who are destroying. And it has always been so, because rebellion has always been misunderstood as revolution.

Once Jesus is gone, his disciples start organizing -- the doctrine, the dogma. Then the doctrine and the

dogma become more important; then the future becomes more important. Then they become missionaries; not people who live in the here and now, not people who are spontaneous, not people who love, but people who talk about love. And if you argue against them, they are ready to fight. They are even ready to go to wars to defend the doctrine of love.

It happened that an authentic enquirer, a seeker, went to a rabbi, to a priest -- the most famous of course of those days, and he said, "Please tell me the whole Torah, but in short. I will be standing on one leg, and you have to finish the whole Torah while I am standing on one leg."

The priest was annoyed, the rabbi became angry, and he told his disciples, "Throw this man outside the temple. He seems to be a sceptic. And this is insulting. He has insulted the sacred book; he has insulted our tradition."

Then the same enquirer went to a mystic, Hillel, and he said the same thing to him. And this is the difference between a priest and a mystic: Hillel said, "Perfectly true. In fact, the Torah is so short that I can repeat it a thousand and one times while you are standing on one leg. You stand." The man stood on one leg. Hillel said, "Do unto others what you would like to be done to you. This is the whole Torah. All else is just commentary."

You cannot annoy a mystic. The mystic cannot be forced by you to be angry, because he lives love. But the priest goes on talking about love. If you argue, if you are sceptical, if you are a doubter, he is angered -- he can even kill you to help you. He can kill you because he has to defend the doctrine of love.

No other religion has created as many wars as Christianity, and all its preaching is about love. Nobody else has created as many wars as Islam, and the very word'Islam' means peace. The word 'peace' creates war. The whole of Christianity is based on a single word 'love', but the ultimate result is crusades, wars, murders.

Why does it happen? Once religion becomes a dogma it is bound to happen. Once rebellion turns into a revolution, into an organized thing, it is bound to happen. Rebellion is individual, pure, virgin; it comes out of the heart; it is not some doctrine.

A man came to me once and he said, "I wish I had your creed. Then I would live a life like you." He repeated it: "I wish I had your creed; then I would live a life like yours."

I told the man, "You please start living the life like me. Soon you will have the creed."

The vice versa is not true -- you cannot have the creed first, and then the life. Life is the primary, the basic; creed is just a shadow.

AND JESUS WENT INTO THE TEMPLE OF GOD, AND CAST OUT ALL THEM THAT SOLD AND BOUGHT IN THE TEMPLE, AND OVERTHREW THE TABLES OF THE MONEY-CHANGERS, AND THE SEATS OF THEM THAT SOLD DOVES. AND SAID UNTO THEM, IT IS WRITTEN, MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER...

Tremendously beautiful words -- he says, "... My house." When you are deeply centered in yourself, you are no more a man; you become god. That is the meaning of God: a centered consciousness. It has no other meaning. You can become a god if you are rooted deeply within yourself, centered. If your consciousness has become a flame, without any smoke around it, you are a god.

When Jesus said, "It is written, My house shall be called the house of prayer," he's not really quoting any scripture, he's creating a scripture. He says, "It is written..." because those priests won't be able to understand. He quotes the scripture, but he is not really bothering about the scripture; he is creating it. His each word is a scripture.

... MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER; BUT YE HAVE MADE IT A DEN OF THIEVES.

It is no more a prayer-house, it is no more a temple.

AND WHEN HE WAS COME INTO THE TEMPLE, THE CHIEF PRIESTS AND THE ELDERS OF THE PEOPLE CAME UNTO HIM AS HE WAS TEACHING, AND SAID, BY WHAT AUTHORITY DOEST THOU THESE THINGS? AND WHO GAVE THEE THIS AUTHORITY?

The organized religion always asks, "By what authority?" -- as if the consciousness itself is not enough authority; as if some other authority is needed; as if something from the outside has to become the proof. But consciousness in itself is the authority, the only authority -- there is no other authority and no other proof. But when the priest faces a mystic like Jesus, even then he is asking about scriptures -- he says, "Who has given you this authority?" He's talking about the law, the legal code. He's talking the language of the establishment, "Who has given you this authority?" -- as if to be prayerful needs anybody else's authority; as if to be centered one needs any licence; as if to be centered one needs any sanction from the government.

But that is what organized religion becomes. In Christianity ridiculous things have been happening. They issue orders, and they issue recognitions that somebody has become a saint. The very word 'saint' is ugly. It comes from a root term which means 'sanction'. It means the church has sanctioned that a certain person is now a saint -- the recognition of the church, as if it is a Nobel prize, or a government award. The court and the legal advisers of the government have to decide, as if it is a university degree, that now you are a Ph.D. or a D. Litt. Sainthood has no need of any sanction. Sainthood is its own sanction, it is an inner authority.

Unless you speak with your inner authority, please don't speak, don't utter a word; because those words are going to be false, untrue. The true word arises out of your own being; it is born out of you as a child is born out of a mother. You have to become pregnant with God, and then the word is born. That is the only authority; no other authority is needed.

AND WHEN HE WAS COME INTO THE TEMPLE, THE CHIEF PRIESTS AND THE ELDERS OF THE PEOPLE CAME UNTO HIM AS HE WAS TEACHING, AND SAID, BY WHAT AUTHORITY DOEST THOU THESE THINGS?

"Who has given you the authority to overthrow the tables of the money-changers? Who has given you the authority to change the rules and regulations of the temple?"

WHO GAVE THEE THIS AUTHORITY? Jesus must have laughed. He didn't answer them because even that is irrelevant; their question is absurd.

I have heard a story about Diogenes. He was caught by thieves. And then they brought him to a slave market. He was a beautiful man; v ery few people have been so beautiful... a very strong body. And they put him on the slave-block to be sold. He stood there smiling, humming a song, unconcerned with what was happening. Then he saw a man, a young man, very rich -- his clothes were very rich, but he was standing there very absentmindedly, maybe drunk. He was standing there in the crowd, almost asleep, depressed, sad; a deep sorrow surrounded him. Diogenes said to the thieves who had caught him, and who had brought him to the slave market, "Sell me to that man. He looks as if he needs a master."

Jesus or a Diogenes, Buddha or Mahavir, they have their own authority; they are masters of their being. It is said of Buddha that a great scholar came to him and said, "Sir, whatsoever you are saying, it is not written in the Vedas."

Buddha said, "Then write it in the Vedas."

The scholar was a little puzzled. He could not believe somebody could say that -- "Write it!" The man said, "Sir, not only is that the case but sometimes you contradict. Whatsoever is written in the Vedas, you say contrary things."

Buddha said, "Then amend the Vedas. Because when I am here, when the Veda is alive here, then the dead Veda has to be corrected according to me."

A Buddha is not to follow the Vedas; the Vedas have to follow him -- because they have been created by Buddhas, other centered beings. From where is their authority? If you ask Jesus, "From where is your authority?" then, because you are asking, "Has Moses given you a certificate?" you will ask from where Moses gets his authority. And if Moses can get it directly from God, then why not Jesus?

You must have heard the beautiful story when Moses encountered God. He was moving on Mount Horeb and suddenly he heard God calling him from a thorn bush. He was afraid. He started trembling and God said, "Don't be afraid. It is I. Don't be afraid. But take your shoes off, because you are walking on holy ground." He threw off his shoes. He ran towards God, who was like a burning flame, a burning fire in the thorn bush. He could not believe his eyes, because the bush was green and the fire was burning and the bush was not burned and he asked, "Who are you? This is a miracle."

And God said, "This is nothing -- because I am life, I am creative force. I am not a destroyer, I am a creator. So even when my fire is there, the bush is not burning. I cannot burn; I can only heal. I cannot

wound; I can only heal."

When Moses was coming back with the message God gave him, he was afraid, because his people would ask, "By what authority? From where have you brought these ten commandments? Who are you to force these ten commandments over our heads? What is your authority?"

Moses was a little more legal than Jesus. Jesus himself says, "Moses gave you the law; I give you love." Love has something in it which is always beyond law. And if your love is legal, it is not love. "Moses gave you the law. I give you love. Moses gave you the commandments, the outer morality; I give you the inner source of all morality," says Jesus.

Moses must have been a legal mind. He was. He asked, "People will ask,'From whom do you bring these commandments?' "

And do you know what God said? God said, "Tell them it is from I."

Moses asked, "Who are you, what is your name? They will ask your name."
And God said, "Tell them, I am that I am."

What does this mean, "I am that I am"? It means: "I am not talking from the outside, I am talking from the inside. I am your deepest am-ness. I am your deepest I. When the superficial I disappears, you will come to know me within yourself." All authority is from within. And they asked Jesus: BY WHAT AUTHORITY DOEST THOU THESE THINGS? AND WHO GAVE THIS AUTHORITY TO YOU? Jesus didn't answer. Many times it seems Jesus got into trouble by not answering. But there are things which cannot be answered. On the last day of his life, Pontius Pilate asked, "What is truth?" and he remained silent, because silence is truth and truth is silence. But the governor-general could not understand it.

Governor-generals are almost always stupid people, otherwise why should they be governor-generals? Politicians are almost always mediocre people, otherwise why should they waste their lives in politics? Much more is available, and they waste their lives just in competition, they are just on the ego trip.

If Jesus had said something, he may have understood, at least he may have thought that he understood. Jesus remained silent. He could not understand that. He must have thought, "This man is insulting me by not answering."

The priest asked him: BY WHAT AUTHORITY DOEST THOU THESE THINGS? Who has given you the authority? -- and Jesus remained silent again. Because there are things which cannot be answered.

He is his own authority. And this is his message, that everybody should be his own authority. Be your authority, be an authority unto yourself. You are not here to follow anybody; you are here to be yourself. Your life is yours; your love is yours; your innermost core of being is your authority for everything you do. And until you become an authority unto yourself you will be moving astray; you will be following this and that. You will be following shadows, and you will never be fulfilled. Jesus didn't say anything. Rather, he told them a parable. He is one of the greatest story-tellers.

AND JESUS ANSWERED AND SAID UNTO THEM.
... A CERTAIN MAN HAD TWO SONS; AND HE CAME TO THE FIRST, AND SAID, SON, GO WORK TODAY IN MY VINEYARD.
HE ANSWERED AND SAID, I WILL NOT:
BUT AFTERWARD HE REPENTED, AND WENT.

He said, "No," but afterward he repented and went, and in reality said, "Yes." He said no through his mind, but he said yes from his totality.

AND HE CAME TO THE SECOND, AND SAID LIKEWISE, AND HE ANSWERED AND SAID, I GO, SIR: AND WENT NOT.

He said yes through his mind, and said no from his totality.

WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER?

asked Jesus. Who did the will of his father? -- the one who said, "No," but transformed his no into a yes, or the one who said, "Yes," but whose yes was impotent, and whose yes was just a way, a polite way of

saying no? Who followed? Who obeyed? WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER? asked Jesus.

> The priests SAY UNTO HIM, THE FIRST.
> JESUS SAITH UNTO THEM, VERILY I SAY UNTO YOU, THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU

-- because you have been saying yes but doing no. Your yes is just verbal, just skin-deep -- it doesn't come from your heart.

Why is this the way Jesus is answering them? He has not said anything where his authority comes from, but in a way he has said everything. He says, "Because I have said yes to my God totally, from there comes my authority: because I have obeyed him, because I have surrendered myself to him."

He's not saying that on the surface, but deep down he has asserted his authority.

Who has done the will of his father -- the one who says yes and never goes to do anything about it? This is what has been done by priests and scholars, by men of learning and knowledge, and by pundits.

I have heard one ancient Indian story. A sage had a parrot and the sage used to say to everybody, "Watch out for the trap. Don't sit on the trap." Of course he meant the MAYA, the illusion of the world, the trap of greed, the trap of possessiveness, the trap of anger and violence. So he used to say to his disciples, "Watch out for the trap. Don't sit on the trap."

By and by the parrot also learned it. So whenever the sage would say it, the parrot would also repeat it, even louder than the sage. And the parrot would say, "Watch out for the trap! Don't sit on the trap!" And everybody enjoyed it.

One day by mistake, the cage of the parrot was left open, and he flew out of it. Everybody had started to love the parrot, so the sage and his disciples, they all went all over the forest to search for him. When they were reaching deeper and deeper into the forest they heard the parrot saying, "Watch out for the trap. Don't sit on the trap." So they were very happy that he was there. So, following the direction of his voice, they reached there. And what did they see? They could not believe it: he was sitting on a trap. He was trapped -- sitting on a trap he was continuously repeating, "Watch out for the trap Don't sit on the trap."

That happens to people who live in the head. Whatsoever they say, their life is just the contrary. They don't live it; they go on just repeating like a parrot. They become great scholars: they know everything about God and they have not tasted even a little bit what God means. Their life has remained untouched. Their knowledge has a separate world; it is a storage in the memory. Their heart has remained as ignorant as ever. They know much, and they know not. They seem to know much, but their ignorance is tremendous.

I was reading the autobiography of a great mystic, a Chinese mystic, who used to be the librarian of the Chinese emperor. Once somebody asked him some question, and of course it was expected that the librarian should know all the answers. He was there to read and study for the king, so whenever the king wanted to know anything he could ask the librarian.

But this librarian had a bad habit of saying to almost all questions, "I don't know." So when some minister of the emperor asked some significant question which needed to be answered and the librarian said, "I don't know," the minister became annoyed. He said, "The king pays you for it; you have to know it."

The librarian said, "The king pays for my knowledge. If the king is ready to pay for my ignorance also.... He pays me for things I know, but if he starts paying me for things I don't know, then his treasures will not be enough. Only a few things I know. In fact, only one thing I know," he said, "and that is myself All else I can pretend to know. I can collect information, but that will not be knowledge."

If you go on collecting information then this will happen -- you will go on saying yes in your head and you will go on saying no in your life. You will become a dichotomy, a split personality. Your head will be going north; your heart will be going south, and you will be in a constant tug of war.

That's what has happened. You know everything about love, but have you loved? You know everything about prayer, but have you prayed? You know everything about beauty, but have you observed beauty, have you got lost in some beautiful phenomenon? Have you become in any moment so total that the head and heart lose their constant tug of war? Has there ever been a moment when you were so total that you were not? If that has not happened, then you can go on saying yes but it will not mean much -- maybe just a polite attitude.

The so-called religious people of the world are just like the second son who said, "I go, sir" -- and went not. Even an atheist is better because he says no. At least he is true, at least he says whatsoever he feels.

He's authentic; he says, "No, I'm not going." A man who is authentic will sooner or later become aware. He will become remorseful about the no; he will repent.

Remember this: the world is irreligious because of so-called religious people. It would be better if you were never taught to be religious. It would have been better if you were not conditioned to be religious, because all conditioning can create only a polite yes, but not a transformation, not a mutation. Better to say no -- because if you say no, and your no is true and authentic and honest, sooner or later you will have to say yes.

Why? Because nobody can live in a no. This has to be understood -- one of the most fundamental things. Nobody can live in a no. No is negative. You cannot live in negativity; you can live only in the positive. To live in no is to live as if in death. No is absolutely poor; it has nothing in it; it is impotence. It is absence; it is like darkness. It is empty, hollow. To say no is to remain a beggar; to say yes is to become an emperor.

Nobody can live in a no, but if you have said a false yes, you can think you are living, because you say that you have said yes. That false yes can deceive you. A real no is better than a false yes because a false yes becomes a mask.

For example if you don't love someone, don't say that you love. It is better to say that you don't love; better to accept in deep humbleness that you are unable to love; then there is a possibility some day or other that love will arise, because nobody can live in a state of no-love. But if you go on saying that you love and you love not, then you can waste your whole life. That polite yes, that false yes, that false love, that dishonest love, that inauthentic attitude, can become a cloudlike thing behind which you can go on hiding. But you are wasting your life. Unless you say a total yes to life you will not have lived it to the maximum. Then you will live it at the minimum.

Say yes, and that is what I call being religious. No is a first step, yes is a second step. Nobody can avoid the first step, of saying no. If you avoid it, the second step will be false because a true yes arises only from a true no.

One who has really been an atheist can become a theist. One who has denied and doubted can attain to faith and trust. One who has from the very beginning believed, will never attain to trust. His belief is a defence. He cannot gather courage to say no, so he says yes. But if you don't have the courage to say no, how can you have courage enough to say yes? Your yes will be dead.

This parable is really beautiful; it carries much implication and meaning in it.

> ... A CERTAIN MAN HAD TWO SONS; AND HE CAME TO THE FIRST, AND SAID, SON, GO WORK TODAY IN MY VINEYARD. HE ANSWERED AND SAID, I WILL NOT... A SINCERE MAN, AND SINCERITY ALWAYS PAYS... BUT AFTERWARD HE REPENTED, AND WENT.

I tell you, even sinners -- that's what Jesus is saying, even harlots and publicans, even sinners -- can reach to God, because through their life they were saying no, but nobody can go on saying no eternally. One day or other you become fed up with your no, because you are living a hollow and empty life; one day or other you divorce yourself from your no-saying, you get married to yes-saying; you become a yea-sayer, you become religious.

One day or other you have to drop your doubt, because doubt is a disease. And nobody can remain ill forever; nobody would like to remain ill forever. There is a deep natural urge to be healthy and whole; there is a deep urge to be trusting; there is a deep urge to say yes. Have you watched? Whenever you say yes a certain freedom immediately bursts in you; whenever you say no you shrink. Whenever you say no you are left alone, cut off from the world. Whenever you say yes a bridge immediately starts spreading towards existence. Say yes and you are related to the world, to existence. Say no and you are cut off, unrelated.

Hate is no; love is yes. Money is no; prayer is yes. People who are doubters, sceptical, go on accumulating money because they cannot trust life. They feel so insecure with life that they find security in money, in something dead. People who love, and who have loved tremendously, loved abundantly, loved totally and said yes to life in all the ways life demands, challenges, people who have always been ready to say yes, they don't gather money. There is no need. Life is such a security. In its deepest insecurity there is security.

In its deepest challenge there is love; in its deepest hardship there is growth. Once you have said yes you are in a let-go, you have become religious.

WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER? Even the priests had to say, "The

first." But up till now they were not aware that the parable was about them. That is the beauty of a parable: you become aware only when the parable has penetrated your heart. That is the beauty of the parable: from the very beginning you are not defensive. You are simply listening to a story, unaware... and indirectly, something is penetrating your being like an arrow.

A parable is like an arrow that appears in the beginning like a flower. You allow it because you are just listening to a story. You are not worried about it; you are not defensive. You are not alert; you are relaxed.

The priests listened to the parable. Even they answered.

THEY SAY UNTO HIM, THE FIRST. JESUS SAITH UNTO THEM, VERILY I SAY UNTO YOU, THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU.

... BEFORE YOU: the priests, the pundits, the rabbis, the moralists, the puritans, the so-called good guys. But they are so-called; the good has not happened. It is forced, cultivated; it may be a discipline. It gives respectability, it enhances the ego.

Observe, whenever you say no you feel the ego strongly. That's why people say no so much, because each time you say no you feel you are somebody.

Sometimes I have been watching people saying no where it was not at all necessary. A small child asks the mother, "Can I go outside and play?" and immediately she says, "No." He was not demanding anything -- just a little sunlight; just with the flowers a little bit, running after the butterflies. He was not asking much, and it costs nothing. The sun is available, free; the butterflies are waiting, because if nobody chases them they don't feel good; and the flowers are there -- somebody should come and smell them; they would like to share their happiness with somebody.

And the child asks, "Can I go outside?" And the mother says, "No." And the mother has not even pondered over it, not even for a single moment. No comes easy, as if it is always there, ready. You just say anything and she says no. And she knows well that the child will go out, because he will insist again and again; two, three times he will ask, and the fourth time she will say, "Yes, you go out. Don't bother me so much." And she knows, and the child knows, but still the no comes. The yes doesn't seem easy.

The servant asks for his pay. You can give him it right now but you say, "Tomorrow." No comes easy, yes seems to be very hard. And whenever you say yes you feel as if you are missing, as if you are helpless.

Just go to the railway station. Ask for a ticket and the booking clerk may be sitting doing nothing. He starts looking in the book. He is saying, "No. Who are you?" He's trying to feel he is also somebody. He can give it right now, but then who will say no?

Look at the policeman standing on the crossroads, no written on his face. Look at people's faces; this is the way to judge who is religious and who is not. If the face says no the man is irreligious, though he may be in the temple praying. If the face says yes, a welcoming yes, then the man is religious. He may not ever have gone to the temple; that doesn't matter.

Yes has to be earned; one has to grow towards it. It's the most beautiful phenomenon that can happen to a man, ever. But that is possible only if you have been honest from the very beginning. If you have been honest in saying yes, if you have been honest in saying no, only then an honest yes can evolve out of it -- because nobody can live with a negative attitude. But you can live with a false positive attitude, and that's how you have been living.

I have heard a story about a Hassid mystic. His name is Rabbi Mossey. He was very poor in the eyes of others. Himself, he was an emperor, tremendously rich, infinitely rich, but his richness was of the within.

A beggar came one day as he was sitting with his disciples, and he gave him his last coin. One disciple objected. And the objection was also meaningful, because the man to whom he gave the coin was a drunkard, who would immediately go to the pub. So the disciple said two things: "First, you don't have enough to eat today, and this is your last coin. Now the whole day and the whole night you will have to starve. Second, you have given your coin to a man who is not worthy of it -- he is a thief and a drunkard. What do you say about it?"

The Hassid mystic, Mossey, said, "Shall I be more particular than God who gave the coin to me? Shall I be more particular than God? If he can give to me, a worthless man, and has not asked whether I am a sinner or a drunkard, then who am I to bother whether this man is a sinner, a thief or a drunkard?"

This is the quality of a real religious man; he's not condemnatory towards others. The false religious man is always condemnatory towards others; in fact, he tries to be a moralist just in order to condemn

others. He wants to be respectable and he wants to be higher than others. He always wants to look bigger than he is, and he always tries the attitude of 'holier than you'. So whomsoever he looks at he's condemning -- his whole morality is just a decoration of the ego.

Remember this: if your morality is just a decoration, and your prayer and meditation just flowers to decorate around the ego so that it looks a little beautiful, then you are not religious. And Jesus is right...

VERILY I SAY UNTO YOU,
THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU

-- because they have said no; and they will repent, and they will feel remorse, and they will not be able to live with the no. Nobody can live with the no.

Try to live with any no -- anger, hatred, jealousy, possessiveness -- try to live with any no. Just remain with it. Don't try to change it; don't hide it and don't suppress it, and you will see you cannot live. And when you cannot live, you drop them and you start moving towards a yes. The yes is the temple of God.

AND WHEN THE CHIEF PRIESTS AND THE PHARISEES HAD HEARD HIS PARABLES, THEY PERCEIVED THAT HE SPAKE OF THEM.

But it was too late then -- he had made his point clear. And he had not only made his point clear to the rabbis and the priests, he had made his point clear, even more clear, to others who were standing there.

Always remember, ordinary people have more understanding than the so-called religious people, because an ordinary man has no investment in religion. The priest has an investment in religion. He's on guard always. And people like Jesus can be dangerous. If they are heard and their message spreads, then the priest will disappear. Temples will be there, but the priests will disappear. Religion will be there, but the exploitation that goes on in the name of religion will disappear.

The priest is always afraid of the prophet; the priest is always afraid of the mystic; the priest is always afraid of the really religious, the authentically religious person.

BUT WHEN THEY SOUGHT TO LAY HANDS ON HIM, THEY FEARED THE MULTITUDE, BECAUSE THEY TOOK HIM FOR A PROPHET.

Now not only have they understood the parable, but the people who were listening there, they have also understood it. It was so clear. Now it is difficult to lay hands on Jesus. They had tried in every way to stop Jesus. They had wanted to throw him into prison; they had wanted to kill him. They did whatsoever they could, but they were always afraid of the multitude, of the crowd, of the ordinary people -- for these are more sensitive; they can see things more clearly; their eyes are not so clouded as the eyes of pundits and scholars, the knowers.

They had to wait for the right moment. They crucified him in the end, but they had to wait for the right moment. And the right moment came, when they could persuade the political power that this man was not talking religion, that this man was not a rebel -- this man was a revolutionary. They persuaded the political powers: "This man is not talking about the kingdom of God -- that is just a strategy. This man is talking about this kingdom on the earth. This man is not trying to lead people towards God; this man is trying to possess power; the kingdom of this earth, for himself He is against the government."

When they could persuade the government, only then.... And remember, there is always a conspiracy between the priests and the political leaders. They have always been in conspiracy; they help each other. Whenever the politician needs his position sanctified by religion, the priest comes to help. He says, "The king is no ordinary human being. He is an incarnation of God." He says, "He is made king by God himself. His authority is not in himself but in God; he's just a representative of God on earth."

That's how the priests help the king, the political power, and give him an aura of religion and divineness; that's how kings have existed up to now.

And so the priest is in difficulty from the mystics, and both the king and the priest are in difficulty from the mystics, because the mystic is a rebel. A mystic is a rebellion. His very being is so free that he would like to liberate everybody else. His message is liberation, freedom -- total, absolute freedom. The king is

afraid; the priests help. The priest is afraid; the king helps.

The priests and the political power both joined together to kill this innocent man who had no power at all; or, his power was not of this world -- his power was that of a meek and humble man; his power was that of a realized man. The power is not violent. His power is that of love, what Lao Tzu calls 'the man of tao'. He is powerful, because he is powerless. He is supremely high, because he lives at the lowest point. He's at the peak, because he lives in the darkest valley. He's great, because hc does not claim greatness. The power of the meek, the power of the humble, the power of the egoless, the power of one who is not... then the power of God enters. Then he becomes the vehicle for the whole.

The last thing: be alert, because in each of you these three possibilities are all hidden. You can be a priest if you say a false yes and you can also be a scholar accumulating much knowledge and information. The second: if you say no, but cling to it and don't go ahead, if you make your abode in no, then you become an atheist, a doubter. The priest misses because of the false yes and you will miss because of a true no. But if these are the only alternatives, I would like you to say the no, because at least it is true and honest; and through honesty there is some possibility. Be an atheist, but don't be a false religious man.

Then there is a third possibility: that you say an authentic no but don't cling to it; you don't make it your abode. Good, if you rest for a night, but then in the morning start moving -- because no will be a suicide. Don't commit suicide with no. Don't be a hypocrite with a false yes and don't be suicidal with a true no.

The third is the right direction. Say an authentic no and go on moving. That is not the end -just the beginning, the first step. And the yes has to be born in you. If you allow it, it will be born. If you go on moving, observing, living, experiencing, and not falsifying things, looking at things as they are, sooner or later the yes is born; you become pregnant with yes. Then you are the temple. Then there is no need to go to any other temple. Then God descends in you. In fact, no man has ever found God. Whenever man is ready, God finds him.

Come Follow To You, Vol 3

Chapter #6
Chapter title: A man who is enlightened has no masks, has

16 December 1975 am in Buddha Hall

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I MYSELF AM A QUESTION. I KNOW NOT WHO I AM. WHAT TO DO? WHERE TO GO?

REMAIN WITH THE QUESTION. Don t do anything, and don t go anywhere; and don't start believing in any answer. Remain with the question. That is one of the most difficult things to do -- to remain with a question, and not to seek the answer; because the mind is very cunning, it can supply a false answer. It can console you; it can give you something to cling to; and then the question is not answered but suppressed. Then you go on believing in the answer, and the question remains deep down in your unconsciousness like a wound. The healing has not happened.

If you remain with the question, I'm not saying that you will receive the answer. Nobody has ever received any answer. If you remain with the question, by and by the question disappears. Not that the answer is received; there is no answer. There cannot be, because life is a mystery. If there is any answer,

then life will not be a mystery.

It has no answer to it, it cannot be solved. It is not a puzzle, it is a mystery. And that is the difference between a puzzle and a mystery. A puzzle can be solved, howsoever difficult it is to solve. A mystery cannot be solved -- not that it is difficult. It is very simple, but its nature is such that it cannot be solved.

Remain with the question -- alert, aware, not seeking, not trying to find an answer. Very arduous it is, but if you can do that... it can be done. I have done it. And all those who have dissolved their questions have done it. The very awareness, the fire of awareness, burns the question. The sun of awareness melts the question; it disappears, it evaporates. One day, suddenly, you find you are there, and the question is not there. Not that the question is replaced by an answer. There is none. But the question has simply disappeared. You are there and without a question. That is the answer.

YOU, without a question, is The answer. Not that you will be able to say who you are -- you will laugh at the very question. The question has become absurd. In the first place, the very asking was wrong. But right now you cannot understand that; you have to ask. You have to ask very intensely. Ask the question, but don't ask for The answer.

That is the difference between theology and religion. Theology gives you the answer; religion gives you awareness. Theology supplies you answers -- ready-made, manufactured, polished, perfect. Religion doesn't give you any answer; it simply helps you to penetrate deep into the question. The deeper you go into the question, the more you find it is melting, it is disappearing. And when the question has disappeared, a tremendous energy is released within you. You ARE there, with no question.

And when there is no question, of course, there is no mind. Mind is the questioner. When there is no questioning, the mind has also disappeared -- pure consciousness -- just the sky without any clouds, the flame without any smoke.

That's what God is. That's what a Buddha is; that's what a Christ is. Remember, I repeat it again and again, Buddha has not found the answer; that's why Buddha never answers. You ask him, "God exists?" He will avoid, he will not answer. You ask him, "What happens when a Buddha dies?" He will avoid, he will start talking about other things. He will not answer.

He is not a metaphysician. He is not a philosopher. He has come to face the question, and the question has disappeared. The question disappears as darkness disappears when you kindle a light, when you bring a lamp. Bring more awareness to the question.

You ask me: OSHO, I MYSELF AM A QUESTION. Beautiful -- that's how it should be -- reduce all questions to the basic question and that is: Who am I? Don't go on moving on the periphery, like -- "Who made the world? Why did he make The world?" -- all nonsense questions. Come to the basic question, the most fundamental question: Who am I?

WHO? Let your consciousness penetrate into it, like a deep arrow going deeper and deeper and deeper. And don't be in a hurry to find the answer -- because the mind is cunning. If you are in a hurry, impatient, the mind can supply you with it; the mind can quote scriptures; it is the devil. It can say, "Yes, you are god, you are BRAHMA, you are pure consciousness, SATCHITANANDA, you are The ultimate truth, the eternal soul, the deathless being." Those answers can destroy your very search.

A seeker has to be aware of ready-made answers. They are available; from every side they are being supplied to you. In fact, your mind has already been conditioned: the answers have been given to you before you had even asked the question.

A small child -- he has not asked who God is, and he is being supplied with the answer; he is being conditioned. He has not asked -- the question is still not there, and the answer is being given. Many people go on believing in these answers, and they never ask the question themselves.

If you have not asked the question, whatsoever you know is. just rubbish. Throw it on the rubbish heap, all your knowledge -- because there is no knowledge; there is only knowing. There is no answer, only a state of consciousness where the questioning disappears; only a clarity, a clarity of vision and perception, a clarity of eyes, you can see through and through; not that you find an answer somewhere. Existence is so vast, so mysterious.

And it is good that it is so. Just think of the misfortune if you could have found the answer. Then life would not be worth living; then it would not have any meaning. Because you cannot find the answer, the life goes on having infinite meaning. God is not the answer. God is the state of being where the question has disappeared. God is the state of no-mind.

Remain with the question. I am here to help you to remain with the question. I am not going to give you any answer; you already have too many. I am not going to burden you any more. I am to teach you how to

unlearn the answers that you have learned, so that the question becomes crystal pure; so the question becomes authentic and yours; so the question arises from your innermost being.

And remain with it. Don't go here and there; don't be in a hurry. Be patient. Let this question become your constant companion. This is the only discipline I teach you: the discipline of questioning, and without being in any hurry for the answer.

And it is beautiful to remain with the question because answers corrupt. They destroy your innocence; they destroy your pure ignorance. They fill your mind with words, theories, dogmas; then you are no more a virgin. They corrupt you. The question is pure; it does not corrupt you. In fact, it intensifies your purity; it makes you more and more clear.

Become aware of the question. Not that you have to continuously ask, "Who am I?" Not that you have to verbalize it. Let the question be there without any verbalization. Let it be like your breathing; let it be like your being. Let it be there, silent, but continuously, as if you are pregnant with it. One day, if you have lived enough with the question, it starts disappearing. It evaporates, just as when the morning comes and the sun rises, and the dewdrops start disappearing. When the consciousness has become a fire, an intense light, the question starts disappearing.

And when the question has disappeared, you cannot say who you are, but you know. It is not a knowledge; it is a knowing. You cannot answer, but you know. You can dance it; you cannot answer it. You can smile it; you cannot answer it. You will live it, but you cannot answer it.

MY ANGER HAS LESSENED, MY SEXUAL DESIRE IS NOT MY MASTER, MY MIND IS MORE STILL, AND STILL I KNOW I AM NOT SURRENDERED TO YOU. WHAT WILL IT TAKE -- A THUNDERBOLT.?

The first thing to be understood you cannot surrender; it is not something you can do. If YOU are there, then how is the surrender possible? If the doer is there, then how can the surrender happen? It is not an act. When YOU are not there, then the surrender IS. So you cannot surrender -- one thing is absolutely certain. YOU cannot surrender, because YOU is the barrier. And this is what you have been trying, trying to surrender. It is like trying to go to sleep: try hard, and then failure is absolute. Sleep comes when you are not there and the effort has ceased. When you are trying no more to go to sleep -- you have completely forgotten about it, because any activity is against sleep -- if you are trying to go to sleep.... That's what so many people who suffer from sleeplessness, insomnia, are doing all over the world. They try: they do many tricks; they count sheep, they do transcendental meditation, they do MANTRAS, and a thousand and one things they do to get to sleep, because they don't know that the DOER is the barrier. Sleep comes when you are not.

Sometimes those mantras may appear to help, because by doing a MANTRA, you by and by get fed up with it; you are bored. That is the whole mechanism of a MANTRA, that it bores you. You become so bored that the mantra drops; and in your boredom the very effort to get to sleep also drops. Suddenly the sleep is there. Sleep comes when you are not. The truth comes when you are not. The God comes when you are not. Surrender is not something that you can do. You can only be receptive for it to happen; it is a happening.

You ask: MY ANGER HAS LESSENED -- good! MY SEXUAL DESIRE IS NOT MY MASTER -- very good! MY MIND IS MORE STILL -- beautiful! The situation is building itself. Now don't be in a hurry to surrender. Everything happens only in its own time. Ripeness is all; just don't be in a hurry; the fruit is ripening every day. The moment is coming closer and closer when suddenly, without any previous notice, the fruit falls from the tree.

Just like that, surrender happens. You will not be notified, remember. There is nobody going to say to you, "Now, surrender is going to happen!" There is not going to be any announcement of it. In fact when it happens, in that moment, you are surprised, taken unawares; you were not expecting it.

Remember this, while you are expecting it, it is not going to happen, because when you are expecting, you are there. It happens only when you are not expecting at all; in fact, you have forgotten about it. Suddenly it is there.

Have you observed? -- sometimes it happens you have forgotten the name of someone. And you know that you know. And you say, "It is just on the tip of my tongue." And still, you cannot recall it. Try hard. The more you try, the more it will be frustrating. The more you try hard, the more you will be in a weird situation. You know it -- it is right on the tip of the tongue -- and it is not coming. One feels at a loss; one

cannot think what is happening.

Then you try, and try, and try, and it doesn't come. You are fed up with the whole effort. You go out of the house; you start digging in the garden, and suddenly it is there. It bubbles up to the surface.

What happened? Try to understand the mechanism. It was there, but the very effort made you tense. And a tense mind is a narrow mind, the tenser the narrower. The mind became so narrow and so tense, so one-pointed that the name could not pass through it. Your mind became like a needle's eye, and the camel could not pass through it. You knew it was there, but the very effort narrowed you, because effort means concentration.

Remember, I don't teach concentration; I teach meditation. And the difference is this: concentration is a narrowing of the mind. And I tell you, that even a camel can pass through the eye of a needle, but one who is concentrating cannot pass through the gates of God -- because the mind becomes narrower and narrower. That is the whole meaning of concentration. Meditation is not concentration. Meditation is simple awareness -- widening of the mind, widening of consciousness -- expansion, not narrowing.

Meditation is all-inclusive. You listen to me... if you are listening to me, and at the same time the crowing of the crows is not reaching your consciousness, it is concentration. Then you may remember what I am saying, but you will never understand -- because a narrow mind cannot understand much. But while I'm speaking and the crow is crowing and the birds are singing -- and you are not narrowed; you are flowing in all directions, aware of all -- in this moment, your consciousness is open to every possibility that is happening. Then I am talking and the crow is crowing and there is no conflict, because the conflict arises only when you are concentrating.

There is no conflict. In the same moment, simultaneously, all is happening. Each moment is multi-dimensional. If you are simply aware, you listen to me and you listen to the crow also. And you are not disturbed. Only people who concentrate are disturbed and distracted. A man who meditates is never distracted, because nothing can distract him. He's not narrowing his mind; he's not excluding anything -- he's all-including. He's simply here and now. And whatsoever happens -- if God feels like crowing through the crow perfectly good. And if he thinks of singing a song through a bird -- perfectly beautiful. Then everything is accepted; then the total is allowed.

When you are trying to remember a name or a word, the more you try, the less possibility there is of succeeding -- because the mind is becoming narrower and narrower and narrower. Then you drop the whole effort; you relax in your chair and start smoking -- and suddenly it is there. The mind is narrow no more; the tension is gone -- effort is no more there; you have become effortless. Then you have become meditative.

Meditation is effortless awareness; concentration is a narrowing of the mind with much effort. I teach meditation; I teach expansion of consciousness, an ability to flow in all directions simultaneously.

Open up all the doors of your being. Why be narrow? Let the sky enter from all the doors; let the light come from all the windows; let the breeze blow from all the directions. Why be narrow? Accept -total, meditative. Then one day, suddenly, you are surprised: surrender has happened. You were not trying to do it, and it has happened. It has always been so. You cannot surrender. One day when you are in a relaxed mood....

Remember, when you are in a relaxed mood, you are not. You are, only when you are in a tense mood. When you are relaxed you are part of the whole; you are not. Then boundaries are blurred; then the whole and the part are no more separate. They meet, they merge... surrender happens.

So, good that anger is lessened; sexual desire is no more the master; the mind is getting still. Now please, don't make any effort to surrender. Otherwise the mind will again become tense, and the stillness will be lost. And again you will become angry -- because when you cannot surrender, you will find the sex has again become the master.

When the mind is angry -- it doesn't matter, angry against others or against yourself, it doesn't matter -- when the mind is angry and when the mind is tense, sex becomes the master, because then sex is the only release. Then you are so much tense that you have to throw some energy out some way. Then sex becomes the outlet.

It is a safety valve, a natural safety valve. The nature has given you an opening: if you cannot cope with your energy and you cannot remain relaxed, then the energy goes on accumulating, and there comes the point when it has to be released; otherwise you will go mad. Mad people all over the world are somehow or other mad, because they suppressed their sex energy. Either transform it, or don't suppress it.

Sex becomes the master because you are so tense. You need it; you need its help. When you are relaxed, sex disappears. The more you are relaxed, the more sex disappears. If you are totally relaxed, sex disappears

completely; and the energy that was involved in sex becomes love, becomes compassion, becomes awareness, becomes freedom.

And the last thing: WHAT WILL IT TAKE -- A THUNDERBOLT? You go on thinking about ego as if it is a very big and strong thing. It is not. It is just a water bubble, a soap bubble. It does not need a thunderbolt; just a small prick and it is gone -- and the bigger it is; the weaker; the stronger it is, the weaker.

This paradox has to be understood. It's just as if you make a soap bubble, and go on making it bigger and bigger and bigger. The bigger the bubble, the more the emptiness in it; the bigger The bubble, the weaker -- sooner or later it is going to explode. If it was small, it was stronger.

That's why I say that the ego has to be strengthened, so that it becomes weak and bursts. The bigger the balloon, the more emptiness it carries. Just a prick.... That's why it was so easy for a Buddha to attain to truth, because he was the son of an emperor. A big balloon he must have carried within, a big ego -- he was no ordinary man. It must have been more difficult for Jesus than it was for Buddha. He was just a son of a carpenter, a poor man's son. It must have been very difficult for him to drop it. For Buddha it was simple; in fact it dropped of its own accord, it was so big, so empty.

So don't wait for a thunderbolt. Just a small breeze.... Your ego is nothing but a dewdrop on a grass leaf. A small breeze and it slips and is gone. It happens very easily. But I am saying: it happens. You cannot do. If you do, then even thunderbolts won't help. It happens. You just go on becoming more and more still, silent, peaceful, loving; and one day, when the time has come, when the right moment has arrived, when the ego is ripe, it slips. And when it slips, it is beautiful, because it doesn't leave a trace behind.

If you drop it, it never drops. First, you were thinking you were somebody; then you start thinking you are nobody. First, it was hiding behind 'somebodiness'; now it will hide behind 'nobodiness'. First, you were thinking you were something extraordinary, a rare gem, a kohinoor; now you will think, "I am the most humble man in The world" -- but the MOST humble -- remember. "There is nobody who is more humble than me -- I am the humblest." Now it is hiding in your humbleness. The wound has not disappeared; only the label has changed. You are the same; you have moved from one extreme to another, but nothing is transformed.

A man whose ego has disappeared is not humble at all. Because how can you be humble without an ego? A man whose ego has disappeared -- his ego has disappeared, that's all; and with the ego, all humbleness also -- because humbleness is a quality of the ego; it is a function of the ego. A man who is egoless is not humble at all. He is neither humble nor arrogant; he simply is.

WHAT CONSTITUTES THE BEHAVIOUR OF AN ENLIGHTENED MAN?

An enlightened man is all emptiness. What constitutes an emptiness? It has no 'constitutes' in it; hence it is empty. A man who is enlightened has no character.

Let me repeat it: an enlightened man has no character at all. He lives from moment to moment. He has no character to follow; he has no structure around him. A character is a structure, a character is an armour. An enlightened man has no character. Let me say he is characterless.

But try to understand me -- because he has no structured consciousness. He HAS consciousness but the structure has been dropped. He's neither Hindu nor Mohammedan nor Christian. He is neither good nor bad, neither moral nor immoral, neither this nor that. He simply is. All duality has disappeared. You cannot evaluate him; you cannot categorize him; you cannot put him into any pigeon-holes of your logic. He exists like an emptiness -- nothingness he is. And out of that nothing, every moment the miracle -- that he goes on functioning without any armour around him, without any structure. He goes on flowing.

It is difficult for you to understand, because you cannot think how you would function without a structure. If you don't have any morality conditioned on you, how will you behave morally? -- it seems difficult for you. It is just like saying to a blind man that we walk without groping. The blind man says, "I cannot believe you. How can one walk without groping? Groping is a must." The blind man has his stick; he goes on groping with his stick -- "Where is the door?" -- and if you say that we don't carry any sticks, he will laugh: "You must have gone mad, or you must be joking." And he will say to you, "Don't be funny. Don't try to be funny. Because if you don't grope with a stick, how can you walk?"

Our character is like the blind man's staff. We grope in darkness; we somehow manage to be good; we somehow manage to be moral. And inside, the immorality goes on and on, ready to explode any moment --

a great turmoil within. And we go on managing somehow on the surface. That's what we call character.

A man who is enlightened -- who has come to know who he is, who has faced himself -- has no masks, has no character, has no rules to follow. There is no need, because each moment his consciousness is there, and out of his consciousness arises his act.

You act out of your conscience; he acts out of his consciousness. Conscience is given by the society; consciousness is your nature. You act 'good', because you have been told to act 'good'. Not that you are good. You ACT'good' because you know it pays to be good; you know honesty is the best policy. Just see: it is policy, it is politics. It is cunningness, because it pays. And if dishonesty pays -- if dishonesty is the best policy -- then you move to dishonesty.

That's how the hypocrite is born. He goes on pretending to be honest, and he goes on doing whatsoever pays. Sometimes honesty pays -- then he is honest; sometimes dishonesty pays -- more often dishonesty pays -- then he goes on being dishonest. Whatsoever pays, whatsoever fulfils your greed....

A man who is enlightened lives out of his consciousness. He has no conscience. He has thrown out all that structure, that conditioned mind. Now he lives out of his purity, innocence. His act is here and now; your act is mind-manipulated. You do something, but either it comes from the past, because you have been conditioned to do it that way, or it comes from the future, because you have been told about awards in heaven and somewhere in the future. Either it comes out of fear, or it comes out of greed -- it never comes out of your consciousness. The enlightened man lives out of his consciousness.

Let me say it in a different way: you react, he acts. Somebody insults you: immediately you react. There is no time gap. You become angry, you retaliate. If you insult a Buddha, there is a time gap. He does not react. He looks at you; he watches you; he observes you: "Why are you behaving in this way?" And out of that observation he responds. It is not a reaction; it is not a push-button thing. Somebody insults you; he has pushed a button. You react; you go mad. You cannot push any button in a Buddha; he has no buttons. That's what I mean: he has no character around him. You cannot push any button. He has dropped the whole mechanism. You can be angry; you can insult him; but you cannot decide his reaction, because he has none.

Once it happened: A few people insulted him very badly... abused him. He listened, listened very silently -- you cannot find a greater listener than Buddha. Those people started feeling a little awkward, because they were waiting for him to react; and he was listening so silently, so meditatively, as if they were reciting the Vedas; and they were just abusing him. They started feeling awkward, because the expected reaction was not coming.

One of them asked, "Are you listening or not to what we are saying? Your face has not changed even a little bit. You don't seem to be angry."

Buddha said, "Because I am listening to you, I feel much compassion. Poor fellows -- why are you in such a rage, and why are you in such an anger? Why are you poisoning your systems?" Buddha is thinking about them.

They said, "Forget about us. We have not come to ask for any advice. What about you?"

Buddha said, "If you had come ten years before, then I would have reacted. You came a little late. Now you can insult me, but it never reaches me, because I never accept it. And unless I accept it -- unless at my end I receive it -- you cannot give me anything. You can give; but I don't take it."

Buddha told them a parable. He said, "Just in The other village people had come with many sweets, but I told them that I didn't need sweets -- 'Please take them back.' I ask you, what should they have done about those sweets?"

Those people gathered there said, "They must have distributed them in the town."

Buddha laughed and said, "Now what will you do? You have brought abuses, insults, anger, hatred, and I say to you,'I don't take them.' Now you will have to take them back and distribute them in the village. I feel sorry for you."

This is action. And remember, reaction binds; action is freedom, action has no bondage. If you act, you are free; if you react, you are in The bondage to it. Act means total -- out of your total consciousness a response comes -- not out of conscience, not out of concepts, not out of The mind, but out of your being, the innermost being, which is beyond you. Your nature is beyond you -- it comes from there.

An enlightened man is a miracle every moment. He remains in absolute silence, and acts out of that silence, responds out of that silence. He has no ideas about good and bad, but whatsoever happens through him is good. Whatsoever happens through him is love, whatsoever happens through him is compassion, because it is not possible otherwise. Not that he decides, "I should love you." He has no 'shoulds', no ideals. Not that he decides, "I should not be bad; I should not sin" -- he has no ideas about 'bad' or' sin'.

Out of awareness is virtue born. Whatsoever comes out of awareness is virtue, and whatsoever comes out of your sleep is sin. If you ask my definition of sin, I will say, "An unconscious act, which is a reaction, is sin. A conscious act which is not a reaction -- which is a response -- is virtue."

The fourth and The fifth question... but before I take them, I will tell you a parable; before I even read the questions to you, I will tell you The parable.

It happened Once: There was a small village of artists in Tibet. For centuries they had developed one art. The art was of twisting wires, metals, into beautiful forms: of man, animals, birds, gods, angels. And they had become tremendously efficient in it. All over Tibet they were known as 'the expert twisters'. And by and by they also became very rich, because their goods were sold all over the country. Their goods had even started to be sold in India and China, and beyond the borders.

The village became very very rich and affluent. And as it happens always: whenever a society, a village, a family, a man, becomes very affluent, the awareness dawns that this whole success has been a failure. Because riches are there, but the poverty is not destroyed by them. In fact, only a rich man knows how poor he is. A poor man is never so poor; he cannot compare, he has nothing to compare his poverty against. And a poor man is never hopeless; he goes on hoping. Some day or other, he will attain to happiness, he will attain to riches and success. But a rich man a man who has succeeded -- fails utterly, because suddenly he becomes hopeless; now there is no hope. Whatsoever could be attained, he has attained -- and nothing has been attained. For the first time, the inner poverty erupts into consciousness.

In that village it happened -- as it is happening in America today -- in that village it happened: people had become affluent, very rich. Their goods were sold all over Asia. And by and by they became aware that this whole life seemed to be pointless... just continuously twisting wires, metals, and bringing more and more money into the homes. But for what? There seemed to be no meaning in it.

So they decided to invite a sage who used to live in the hills, to tell them the secret of life. Because all that this world could give, they had, but everything seemed to be pointless.

The sage came. Before he even uttered a single sentence, he knew what was going to happen. But still he spoke. He said, "Unless you die, you will not attain to the meaning you are asking for. Unless you lose yourself, you will not gain yourself." He talked about surrender, egolessness.

One man stood up and he said, "Wait. This is impossible. I am; how can I surrender my am-ness? Who will surrender it? It is impossible. You are talking nonsense."

Another man said, "If I lose myself, what is the guarantee that I will gain my self about which you are talking?"

Another said, "You are just talking absurdities. We have asked you to come to teach us life, and you are teaching death. What you are saying to us means: should we commit suicide?"

The sage laughed and he said, "I knew beforehand what was going to happen. I know your disease. For centuries, and for generations and generations, you have been twisting wires and metals; you have become expert twisters. So I knew it beforehand: whatsoever I would say, you would immediately twist it."

It seems that from that village, one man has come here.

Now I will read the two questions. He has asked many, but there is no need of them -- two will give you the vision of how things can be twisted.

First question:

YOU HAVE GIVEN ME YOUR LOVE. NOW I WANT YOU TO HATE ME. CAN YOU?

My love is not the opposite of hate; it is the absence of hate. So I cannot hate you. Your love is just the opposite of hate, not the absence of hate; so in fact, when you say to somebody, "I love you," at the same time hate is present in you. The very moment you say to somebody, "I love you," go and search within yourself, and you will find that you also hate the same person. That is what is going on between each and every lover. They fight, they love, they hate. They are continuously shifting from love to hate, from hate to love.

My love is not the opposite of hate. So please don't challenge me: that I cannot do. There comes my limitation. That's why I say God cannot be omnipotent, because he cannot hate; it is impossible.

But what is the point? -- I am here to teach you love, and you are challenging me to hate you. Twisters!

And for what have you come here? And what is the point of such stupid questions? But you must be thinking in your mind that you are asking great questions.
Second question:

DO YOU THINK THAT YOU WILL BE UNABLE TO WORK UPON ME IF I DO NOT TAKE YOUR SANNYAS?

Have you come to find your capacities or have you come to find my capacities? Are you your problem, or am I your problem? Leave me to myself; you at least solve yourself. And you don't know what you are asking. What is sannyas? It is just a gesture, a gesture that you are receptive towards me, a gesture that you welcome me in your heart, a gesture that if I come you will not reject me, a gesture that you are ready to come with me, to walk with me, to follow me -- a gesture, I say.

And you ask me, "Do, you think that you will be unable to work upon me if I do not take your sannyas?" You are asking the sunlight, "Will you be able to come to my house if I don't open my doors?" If you don't open your doors, how can the sunlight come in?

To be a sannyasin is just to open your doors for me. I cannot force my way into you; that would be violence, that wouldn't be love. I cannot force any change in you. That would be violence; and through violence how can God be born? How can you be reborn out of violence?

The sun will stand outside the door. It will not even knock, because you may be fast asleep and dreaming beautiful dreams; and who knows, you may be disturbed, and who am I to disturb you.? If you have decided to be fast asleep and dreaming, who am I to change your decision?

I am not violent; I am not a mahatma?. You have become accustomed to know mahatmas. Mahatmas are violent people who are chasing you, chasing after you. Anyhow they have to change you -- obsessed with YOUR change. But why should I be obsessed with your change?. It is for you to decide; it is up to you to make it or not make it.

I am like a river flowing by. If you feel thirsty, come. You challenge the river, "If I don't bend, and if I don't make a cup out of my hands, are you capable of quenching my thirst?. But why should I?. Thirst is yours. Who am I to quench it? If you have decided to remain thirsty, it is up to you -- I bless your thirst. Remain thirsty. If you have decided to remain a desert, who am I to change you, and why.? And how is it possible if you have decided to remain a desert, to make a garden out of you? Impossible... because you are alive, you are energy, cosmic energy. You will resist; you will fight; and whatsoever I will do, you will destroy.

Sannyas is just a gesture -- a gesture from your side, a signal that you are ready. Just a signal from your heart that you are welcoming, that you will receive me. I cannot make love to you, but I cannot rape you. And you are asking for rape.

Whatsoever I say, you will twist it. I am not asking these things for the person who has asked the question. He comes from that village; he will twist. I am saying these things for those who don't come from that village. They must understand.

THIS MORNING IN THE DANCING MEDITATION I FOUND MYSELF CRYING HEART-RENT TEARS OF HAPPINESS. WHAT IS THIS STRANGE PARADOX?

Life is a paradox; paradox in its nature. It is not strange. But you are so much addicted to logic that whenever life reveals itself to you, it looks strange. Logic has been continuously taught to you -- that contradictory things cannot exist together. Logic has been teaching you that either it is day or it is night; either it is life or it is death, either it is happiness or it is unhappiness. The whole mechanism of logic is of 'either-or'.

And life is both together. Life is all together. Whenever you reach to the deepest sadness, suddenly you will see it is turning into happiness. Or, you reach to the deepest happiness and you will see that it is turning into sadness. At the centre they meet; only on the periphery are they separate.

It is just as if you make a circle, and from the centre you can draw many lines towards the periphery. On the periphery, the circumference, the lines are very far away. Move towards the centre and by and by they

come closer and closer, and exactly on the centre they become one point.

All paradoxes meet within you; all paradoxes meet in existence. Only on the periphery of the mind are they separate. Deep in you, life and death are both one. Deep in you, happiness and unhappiness are both one. Deep in you, God and the devil are both you. Deep in you, this world and the other are both one, this shore and the other shore are both one.

But whenever you come for the first time to that point of realization, it looks strange, unfamiliar. But I tell you, if you are really happy, tears will come. It is impossible if the happiness has gone really deep -- it cannot be without tears. Of course, the quality of those tears is absolutely different. It is not of sadness; it is of overflow.

And remember, if you have not known sadness together with happiness you have not known anything yet. Then your happiness is superficial; your sadness is also superficial. Then you have been living on the surface; then you have known only the waves; you have not known the depth of the ocean that you are.

Life is contradictory, paradoxical. It has to be so, because only then can it be so rich. If your happiness cannot cry and weep, it will be shallow, it cannot be rich. And if your tears cannot laugh, and if your sadness cannot dance, then it is superficial. In the depth, the sadness becomes a song -- a tremendous beauty of silence surrounds you, and a song is born out of the depth.

If you look into it, you will find you are not sad. The sadness is there, the happiness is there, and you are neither. This is the innermost triangle of existence; this is the point of transcendence where opposites meet. You immediately transcend. You become the third, immediately. When you see happiness and sadness meeting, suddenly you are separate from both; all identity is broken. Then you know you are a witness. Now it is for you to be identified -- either, if you want, you can be identified with sadness or you can be identified with happiness. When you are identified with happiness, sadness is suppressed; when you are identified with sadness, happiness is suppressed -- but both are two aspects of the same coin; and you are the master. The coin is in your hand; you are not the coin at all.

When opposites meet, you transcend. So don't be worried about the strange experience. Allow it! Because if you become worried, you will stop allowing it -- because you will start feeling it is something like madness. You have known only mad people who can both smile and cry together. The East knows better. In the West, if you cry and laugh together immediately you will be taken to the psychiatrist. Something has gone wrong. You are contradictory. You are mad. In the East we know better.

Madmen and mystics have something in common: the mystic has transcended beyond the duality, and the madman has fallen below it; but they are both out of the duality; they have a similarity. A mystic can laugh and weep, and sometimes there have been rare mystics: for example, Gurdjieff, He could weep from one eye and laugh from another. He could deceive people -- one sitting on the left side, the other on the right. And when they would both go out they would both report different things about him. And they would both start quarrelling and saying, "You are wrong. That man was very sad; I have even seen a tear drop from his eye."

And the other would contradict. He would say, "You must have gone mad, because I have seen his eyes so sparkling with happiness." Only later on, people became aware that he was playing games.

A mystic has transcended. He has become the master through his transcendence. A madman has fallen below. But both have one thing in common -- the madman has something of the mystic, and the mystic has something of the madman. So sometimes in the West, mystics have been forced to live in madhouses; and sometimes in the East, madmen have been worshipped as mystics.

The boundaries are a little blurred. But don't be afraid. The fear comes because you see something like madness inside; you become afraid. Don't be afraid -- otherwise what am I here for? Don't be afraid. Whenever something like this happens and you get scared, remember me, and go on and on. Never escape from the innermost core; because if you once escape from it, that will become a block. Then again and again you will go to the same point, and the fear will grip you and you will fall back.

Don't create such blocks. Go on and on. That is the meaning of sannyas: so you can trust me when the need arises. When you feel too much alone, and when you feel paradoxical things happening in you -- where life looks like death and you are scared -- you can lean on my shoulder, you can remember me. You can gather courage and you can go on. Once you go on, you know that it was nothing. That phase has passed; but that you will know only when you have gone on and on and on.

Spiritual growth has many hazards, many danger points. If you escape from those points once, you become afraid forever. So trust me, and trust yourself, and go on. There is nothing to fear, because the closer you are coming to yourself, the closer you are coming to real sanity. The further away you are from

your centre, the further away you are from sanity. The world may call you sane, but you know that you are not.

OSHO, HERE WITH YOU IS THE DEEPEST, MOST GROWING PLACE FOR ME TO BE AND I DISLIKE MUCH OF WHAT I SEE HERE -- DEAD RAJNEESHIANITY RISING LIKE AN IKON, LICENTIOUSNESS NOT FREEDOM EMERGING, ARROGANCE AND AGGRESSIVENESS THE RULE, HUMILITY AND CARING THE EXCEPTION. OPENING TO THE AWARENESS THAT THESE ARE MY QUALITIES, PROJECTED, RETURNS ME TO A DEEP APPRECIATION IN BEING HERE. THANK YOU.

This is from Amitabh. I can only say, "Thank you, Amitabh." If you can understand that it is your own mind projecting things, nothing need be said. You have understood the right thing. Always remember, the whole world acts like a screen, and you go on projecting yourself. Whatsoever you say about others, says more about you. It docs not say anything about others; because how can you know others? -- you don't even know yourself.

If this awareness has come to you, that this is your own projection -- beautiful. Keep it; hold it fast so it does not slip away. And not only about this ashram: about the whole world. Always remember, that you go on seeing your own face. The world acts like a mirror.

And that should never be your worry -- how the world is -- because nothing can be done about that. All that can be done has to be done by you, with you, upon yourself. Once you change, your projections will disappear. Once YOU change, the world will remain the same, but it will not be the same at all.

Because you are your world. It comes out of you, and spreads outwards. Always remember, whenever you see something in somebody, first look within: the other may have functioned as a mirror. And try to change your inner being.

It has always happened that when you become silent the whole world becomes silent; when you become loving the whole world becomes loving. It reflects you, it echoes you; it is you, magnified a million-fold. But it is you: you are your world; there is no other world. This is the meaning of the Hindu concept, MAYA -- illusion.

The whole world is illusory because it is just your projection. once your projections disappear, then suddenly you become aware that world has disappeared, and another world has arisen, the real. When you don't have anything to project then the real arises, that which is. Call it God, call it truth, or whatsoever you like; but the only way to know that truth, is to become aware of your projections. And in awareness they start dropping by and by.

The day is not far off when projections will disappear, if you can remain aware. Awareness is a tremendous fire: it burns all, root and all. It burns the very seeds. And only then, the truth is realized.

Come Follow To You, Vol 3

Chapter #7
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MATTHEW 22
35 THEN ONE OF THEM, WHICH WAS A LAWYER, ASKED HIM A QUESTION, TEMPTING HIM, AND SAYING,
36 MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW
37 JESUS SAID UNTO HIM, THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND.
38 THIS IS THE FIRST AND GREAT COMMANDMENT.
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40 ON THESE TWO COMMANDMENTS
HANG ALL THE LAW AND THE PROPHETS.

THESE TWO WORDS, law and love, are tremendously significant. They represent two types of mind: the polar opposites. The mind which is legal can never be loving, and the mind that loves can never be legal. The legal attitude is irreligious; it is political, social; and the attitude of love is non-political, non-social, individual, personal, religious. Moses, Manu, Marx, Mao, these are the legal minds: they have given the law to the world. Jesus, Krishna, Buddha, Lao Tzu, these are the people of love. They have not given a legal commandment to the world; they have given a totally different vision.

I have heard a story about Frederick the Great, the King of Prussia -- he was a very legal mind. A woman came to him and complained about her husband. She said, "Your Majesty, my husband treats me very mean."

Frederick the Great said, "That is not my business."

But the woman persisted. She said, "Not only that, Your Majesty, he speaks ill of you also."

Frederick the Great said, "That is none of your business." This is the legal mind.

The legal mind is always thinking of law, never of love. The legal mind thinks of justice, but never of compassion; and a justice which is without compassion can never be just. A justice which has not compassion in it is bound to be unjust; and a compassion which may appear unjust cannot be unjust. The very nature of compassion is to be just. Justice follows compassion.as a shadow. But compassion doesn't follow justice as a shadow, because compassion is the real thing, love is the real thing. Your shadow follows you; you don't follow your shadow. The shadow cannot be followed, the shadow has to follow. And this is one of the greatest controversies of human history: whether God is love, or law; whether he is just, or compassionate.

The legal mind says God is law. He is just. But the legal mind cannot know what God is, because God is another name for love. The legal mind cannot reach to that dimension. The legal mind always goes on throwing responsibility on somebody else: the society, the economic structure, the history. Always the other is responsible, for the legal mind. Love takes the responsibility on itself: it is always'I' who is responsible, not you.

I have heard a Chinese parable. In Chuang Tzu's garden there was one rose-bush which used to flower much. Then suddenly it stopped flowering. Chuang Tzu became, of course, worried -- he had always loved that rose-bush. He started showering his love on it, watching it more, taking more and more care. But nothing happened; the rose-bush remained barren unblossomed. Weeks passed, and then months passed. Then one day Chuang Tzu thought that something had gone basically wrong. It seemed the rose-bush could not be helped, and he was just going to decide not tO interfere, when the rose-bush spoke up. And the rose-bush said, "Sir, nothing is wrong with me -- it is because of the wrong surroundings that I cannot produce flowers. Look at the soil; look at those rocks near me. They are destroying my roots. Look at the hot sun -- it is so hot, burning hot. How can I flower? How can you expect me to? And, I am alone here; I need other rose-bushes as companions, as competitors. Only then can I flower."

Chuang Tzu put a shield on the rose-bush to protect it from the sun. The beautiful rocks that he had arranged at the side were removed; the soil was changed. But nothing happened. Weeks passed; then one day Chuang Tzu said, "Don't be hurt. Now let me tell you the truth. Nothing is wrong with the surroundings -- something has gone wrong in your mind. You remind me of one of my disciples who is a lawyer, who always goes on throwing responsibility onto somebody else. And, because of that, he cannot change."

The rose-bush laughed, and said: "Sir, in fact that lawyer disciple of yours -- he has corrupted me also; I have been following him". And from the next day the rose-bush became different, became greener, and soon flowers were coming. The rocks were replaced, the shield was removed, and the surroundings were as of old. But bigger and bigger flowers were coming.

Once you understand that you are responsible, you start blossoming. Law is an excuse. It is cunningness, of the mind, so that you can always protect yourself, defend yourself. It is a defence. Love is vulnerable, law is a defence arrangement. When you love somebody, you don't talk law. When you love, law disappears, because love is the ultimate law; it needs no other law. It is enough unto itself; and when love protects you, you don't need any protection. Don't be legal, otherwise you will miss all that is beautiful in life. Don't be a lawyer, be a lover; otherwise you will go on protecting yourself, and in the end you will find that there is nothing to protect -- you have been protecting just an empty ego. And you can always find ways and means to protect the empty ego.

I have heard about one very famous artist, Oscar Wilde. His first play was dramatised. It failed completely; it was a flop. And when he came out of the theatre hall, friends asked, "How did it go?" He said, "It was a great success. The audience was a great failure."

This is the legal mind, always trying to protect one's ego, the empty ego -- nothing but a soap bubble, hollow within, full of emptiness, and nothing in it. But the law goes on protecting. Remember, the moment you become legal, the moment you start looking at life through the law -- maybe the law is that of the government, or the law is that of the churches, it makes no difference -- the moment you start looking at life through the law, through the morality, the code, the scripture, the commandment, you start missing it. One needs to be vulnerable to know what life is; one needs to be totally open, insecure; one needs to be able to die in knowing it -- only then one comes to know life. If you are afraid of death, you will never know life, because fear can never know. If you are unafraid of death, if you are ready to die to know, you will know life, eternal life, which never dies.Law is hidden fear, love is expressed fearlessness.

When you love, fear disappears -- have you observed? When you love, there is no fear. If you love a person, fear disappears. The more you love, the more fear disappears. If you love totally, fear is absolutely absent: fear arises only when you don't love. When love does not exist, then the fear arises. Fear is absence of love; law is absence of love, because law is basically nothing but a defence of your inner trembling heart, of your inner trembling -- you are afraid; you want to protect.

If the society is based on law, the society will remain continuously in fear. If the society is based on love, the fear disappears and the law is not needed -- courts will not be needed; hell and heaven will not be needed. Hell is a legal attitude: all punishment is legal. The law says if you do wrong you will be punished; if you do right you will be rewarded. And then there are so-called religions -- they say if you commit sin you will be thrown into hell. Just think about their hell. These people who have created the idea of hell must have been very deeply sadistic. The way they have arranged hell, they have made every arrangement possible to make you suffer.

I have heard about a priest who was teaching, and he came to talk about hell. He warmed up to the theme, and said, "There will be much fire, and you will be thrown into it. And there will be much trembling and gnashing of teeth." And an old woman stood up and she said, "Sir, I have lost my teeth." The priest said, "Don't be worried. False teeth will be provided."

They have made every arrangement to make you suffer -- it comes out of a sadist's imagination. These people who have invented hell are dangerous. And they have invented heaven also: heaven for themselves and for those who follow them, hell for those who don't follow them and don't believe in them. But these are legal attitudes: the same attitude as punishment. And punishment has failed.

Crime cannot be stopped, it has not been stopped, by punishment. It goes on growing, because in fact the legal mind and the criminal mind are two aspects of the same coin; they are not different. All legal minds are basically criminal, and all criminal minds can become good legal minds -- they have the potentiality. They are not two separate worlds; they are part of one world. Crime goes on increasing, and the law goes on becoming more and more complicated and complex.

By punishment man has not been changed; in fact, man has been more corrupted. Courts have not changed him; they have corrupted him more. And neither the concepts of reward, heaven, respectability, have been of any help, because hell depends on fear, and heaven depends on greed. Fear and greed, those are the problems. How can you change man through them? They are the diseases, and the legal mind goes on saying they are the medicines.

A totally different attitude is needed: the attitude of love. Christ brings love to the world. He destroys law, the very basis of it. That was his crime; that's why he was crucified -- because he was destroying the whole basis of this criminal society; he was destroying the whole foundation rock of this criminal world, the world of wars, and violence, and aggression. He gave a totally new foundation stone. These few lines have to be understood as deeply as possible.

THEN ONE OF THEM, WHICH WAS A LAWYER, ASKED HIM A QUESTION, TEMPTING HIM, AND SAYING...

TEMPTING HIM... He wanted to pull him down into a legal argument. There are many instances in Jesus' life where he had been tempted to come down from the heights of love to the dark valleys of law. And the people who tempted were very tricky. Their questions were such that, if Jesus was not really a realized one, he would have fallen a victim. They gave him what is called in logic, dilemmas -- whatsoever you answer, you will be caught. If you say this, you will be caught; if you say the opposite, then you will also be caught.

You must have heard the famous story. He is sitting by the side of the river; the crowd have come, and they have brought a woman. And they say to him that this woman has committed sin: "What do you say?" They tempted him; because it is said in the old scripture that if a woman commits sin, she should be stoned to death. Now they are giving two alternatives to Jesus. If he says follow the scripture, then they will ask, "Where has your concept of love, of compassion, gone? Can't you forgive her? So that talk of love is just talk." Then he will be caught. Or, if he says, "Forgive her," then they will say, "Then you are against the scripture; and you have been saying to people,'I have come to fulfil the scripture, not to destroy it.'" This is dilemma; now these are the only two alternatives.

But the legal mind never knows that a man of love has also a third alternative, which the legal mind cannot know about, because the legal mind can only think in opposites. Only two alternatives exist: yes or no. The legal mind does not know about the third alternative, which de Bono has called po -- yes, no, and the third alternative is po: it is neither yes nor no; it is totally different.

Jesus is the first man in the world to say po. He didn't use the term; the term has been invented by de Bono. But he said po, he actually did it. He said to these people, to the crowd, that the scripture is right: one who has committed sin should be stoned to death. But..."Only those people amongst you who have never sinned, and never thought of committing sins, you should come forward. You should take stones in your hands and kill this woman." Now there was not a single one who had not committed sin, or who had not thought of committing it.

There may be people who have not committed sin, but they may be thinking continuously about it. In fact, they are bound to think about it. People who commit, think less about it: those who don't commit, continuously think and fantasise. And for the innermost core of your being, it makes no difference whether you think or you do.

By and by the crowd started disappearing. People who were standing in front disappeared to the back -- the legal leaders of the society, the prominent citizens of the town, started disappearing. This man had used a third alternative. He didn't say yes, he didn't say no. He said, "Yes, kill the woman" -- but only those who have never committed sin or thought about it, they should kill her. The crowd disappeared. Only Jesus was left with the woman. The woman fell at his feet and said, "I have really committed sin. I am a bad woman. You can punish me." Jesus said: "Who am I to judge? This is between you and your Lord God. This is something between you and God. Who am I to interfere? If you realize that you have done something wrong, don't do it again. God bless you."

Such situations were continuously repeated. The whole effort was to bring him into an argument where the legal mind can succeed. You cannot argue with the legal mind -- if you argue you will be defeated because in argument the legal mind is very efficient. Whatsoever position you take up, it matters not; you will be defeated. Jesus could not be defeated because he never argued. This is one of the signs, one of the indications that he had attained to love. He remained on his peak; he never descended.

THEN ONE OF THEM, WHICH WAS A LAWYER, ASKED HIM A QUESTION, TEMPTING HIM, AND SAYING, MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW?

That respect is false. He says, "Master," but that respect is not true. The legal respect is never true. Whenever you pay respect as an etiquette, as a social manner, if your respect is just because you have been taught to show respect -- you respect your father because you have been told again and again, conditioned -- then that respect is false. If you pay respect to your mother because you have been told that one should pay

respect to the mother, then that respect is false. Unless it comes out of love, it is a false coin.

And love is an unconditioned feeling -- you have never been taught anything about love. Love you have brought into the world with yourself; it has just come with you; it is your nature. Only when respect comes out of love is it true; otherwise it is a deception.

The lawyer said: MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW? Now, it is a very difficult question: which is the great commandment, which is the foremost commandment, which is the fundamental commandment in law? It is very difficult, because every law depends on other laws -- they are interlinked. You cannot find the basic law, because no law is basic. They depend on each other; they are interdependent.

For example, if you ask somebody what is matter, he will say, "Not mind." Then ask him what is mind, and he will say, "Not matter." Both are undefined, both are indefinables, but you create a fallacy of definition. Asked what is matter, you say, "Not mind." The mind itself is undefined. You bring one indefinable to define something else -- which is stupid, but on the surface looks very wise -- it seems you have answered. Then you are asked what is mind, and you say, "Not matter." Neither mind is known, nor matter. Two unknowns are there, but you go on fooling yourself, and fooling others. The fundamental law is not known, cannot be known. It is not only unknown, it is unknowable; and all other laws are dependent on each other: for example, whether truth is the fundamental law, or nonviolence.

In India it has been one of the controversies: which is basic -- non-violence or truth? If you are in a situation where you have to choose between truth or non-violence -- if you say the truth, then there will be violence; if you don't say the truth, the violence can be avoided. What will you do? Will you say the truth, and help the violence to be committed?

For example, you are standing at a crossroad, and a group of policemen come. And they ask you, "Have you seen a man pass along this road? He has to be caught and killed. He has escaped from prison. He is sentenced to death." You have seen the man. You can say, "Yes," and be true; but then you will be responsible for the death of that man. You can say you have not seen him, or you can even give a wrong direction; then that man is saved. You remained non-violent, but you became untrue. What will you do? It seems impossible to choose, almost impossible. Which law is the most fundamental?

JESUS SAID UNTO HIM, THOU SHALL LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND.

This is po: he is not answering the question at all; he is answering something else. He is not getting down to the legal world; he remains perched on his peak of love. He says,

THIS IS THE FIRST AND GREAT COMMANDMENT.

Love thy God with a]l thy heart, all thy mind, and all thy soul. The question was about law, and the answer is about love. In fact, he has not answered the question; or, you can say he has answered the question because this is the only answer, there can be no other answer.

This has to be understood. Only from a higher plane can the question of a lower plane be answered; remaining on the same plane, the answer is impossible. For example, from where you are the question arises, many questions arise. If you ask a person who remains on the same plane as you, he cannot answer you. His answers may look relevant, but cannot be relevant, because he is also in the same situation as you.

It is like a madman helping another madman, the blind leading the b]ind, a confused man helping another confused man to attain to clarity. More muddledness, more confusion will happen out of it. That's what has happened in the world -- everybody is advising everybody else. Nothing is cheaper than advice; in fact, it costs nothing -- just for the asking, and everybody is ready to give you advice. Neither you think about it, nor those who are giving you advice, that they exist on the same plane, that their advice is simply useless; or, it can be even harmful. Only somebody who is on a higher plane than you can be of any help; one who has a clearer perception, a deeper clarity, a more crystallised being -- only he can answer your questions.

I have heard -- it happened once: In a certain city in Tibet, wisdom was sold. A man who wanted to become wise went to the marketplace. There were many shops, and in every shop wisdom was sold. And it

was plentiful; in fact so much so that it was very cheap. So he purchased thousands of wisdom bits. He came home loaded with many bullock carts. He became wise. Then he used to visit his friends to show the wisdom, because when you have it, you have to show it; otherwise what is its use? A wisdom that is borrowed or purchased can have only one function -- that of exhibition. It cannot be of any use to you; you can just use it as a decoration. But those friends had also purchased from the same market, and everybody was wise. In that town it was difficult to find a foolish man, because all fools had purchased. They discussed, they argued; every day they would meet and hurt each other by their arguments, and everybody would try to prove that 'my' view was right. And nobody was ready to listen to anybody. They created much confusion, much anger, much hostility. And they enjoyed it -- that fiery exchange of hostility -- -they became addicted to it.

But this man, by and by, became fed up with the whole nonsense. He started thinking, "I was better before I purchased these wisdom bits. My mind is more burdened; I am more tense; I cannot sleep, with continuous arguments and discussions leading nowhere, moving in vicious circles." So he went to a wise man and asked what he should do. The wise man said, "It is natural. When people exist on the same plane, they cannot help each other. They can only fight, and they can only try to help each other; but they will basically cause harm. You throw away all this nonsense that you call wisdom. Wisdom cannot be purchased; one has to grow into it." And he said one very profound thing: he said, "If you purchase wisdom, if you learn from somebody else, if you borrow it, if it is not your own, then you will always be in trouble; because everything that you can borrow has its opposite. But if you grow in it, then it has no opposite to it."

Let me explain it to you. Every law has its opposite, because law is borrowed wisdom. Love has not its opposite -- if it has, then it is not love at all. Every law has its opposite; every law can be argued against, every proof can be disproved, and there is no argument which is absolute or final.

I used to know a very great lawyer. He founded a university in India -- he was one of the topmost men in his profession. Once it happened: he was a little absent-minded, and he was fighting a case in the Privy Council. Two Indian States were fighting. He forgot -- he had drunk too much the night before and he had a hangover. And when he went to the Privy Council, he forgot for whom he was fighting. So he started arguing for the opposite party; and he was a great lawyer, so he argued well. His assistant became very much worried -- what should he do? He pulled his coat many times, but he wouldn't listen; he was so much in the debate. When there was a break for tea, the assistant said, "You have destroyed the whole thing. You are arguing against yourself" But the lawyer didn't say anything. When the court started again, he said, "Up to now, I was giving you the arguments for the opposite party. Now I will give the arguments for my party." And he won the case.

Every law has its opposite; every argument has its opposite. Every proof, if it is only logical, has its opposite. Only love has no opposite to it. The lawyer asked Jesus something; Jesus answered something else. As if the lawyer was only asking for stones, and Jesus gave him diamonds. In a way, it is irrelevant. In another way, in a deeper way, this is the only way it should be. Diamonds were not asked for -- the lawyer had no idea about those diamonds; he was only asking about some coloured stones, at the most, semi-precious. Jesus gave him diamonds -- tremendously valuable; he was asking about law, and Jesus talked about love.

Always remember it: whenever you come to an enlightened man, whatsoever you say is not the point. He talks out of his heart. In fact, he does not answer your questions; he answers you, your deepest need, about which you yourself are not aware.

It happens so many times when I am answering your questions. Many times you feel as if your question has not been answered. I know it; I am aware of it. It need not be answered. But through your question I can feel a deep urge, a deep enquiry, about which you yourself are not aware. You cannot be aware in the state you are in -- in your unconsciousness you can ask only wrong questions. In my awareness I can answer only right answers. I will repeat: in your sleep you can ask only wrong questions; in my awareness I can answer only right answers. On the surface it will look absurd.

There are three possibilities of dialogue: one, two ignorant persons talking. Much talking goes on, but nothing happens out of it; it is just bogus. They talk, but they don't mean what they are saying, they are not even aware of what they are saying -- it is just an occupation; it feels good to be occupied. They are talking like mechanical things, two computers talking. Then there is the possibility of two enlightened persons talking. They don't talk; there is no need to talk. The communion is silent; they understand each other without the words. Two ignorant persons talking -- too many words, and no understanding. Two enlightened persons meeting -- no words, only understanding.

The first situation happens every day, millions of times all over the earth; the second situation happens rarely after thousands and thousands of years -- rarely does it happen that two enlightened persons meet.

There is a third possibility -- one enlightened person talking to an unenlightened person. Then there are two planes: one is on the earth, the other is in the sky; one is moving in a bullock cart, the other is flying in an aeroplane. The person on the earth asks one thing and the person in the sky answers something. else. But this is the only way, this is the only way the person on the earth can be helped. The lawyer had asked about the law. He had asked,

MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW?

He is not asking about love; Jesus is trying to seduce him towards love -- he has changed the whole pattern. Once it is in Jesus' hands, then he will take you into a dimension you know not, into the unknown, into the unknowable.

JESUS SAID UNTO HIM, THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND.

WITH ALL THY HEART means with all thy feelings. That is what prayer is. When all your feelings are together, integrated into one unity, it is prayer. Prayer is your total heart, throbbing with the desire of the unknown, throbbing with a deep urge, a deep enquiry for the unknown, each beat of your heart devoted.

WITH ALL THY MIND: that is the meaning of meditation, when all your thoughts have become one. When all your thoughts become one, thinking disappears; when all your feelings become one, feeling disappears. When your feelings are many, you are sentimental; when your feelings are one, all sentimentality disappears -- you are full of heart, but without any sentimentality. Prayer is not sentimentalism. Prayer is such a harmony of feelings, such a total unity of feelings that the quality of the feelings immediately changes. Just as you put water on to heat, it goes on becoming warmer, warmer, hot, more hot -- up to 99o it is still water. Then the 100o comes, and suddenly there is a transformation. The water is no more water, it starts evaporating; and the quality immediately changes. The water has a quality to flow downwards: when it evaporates, the vapour has a quality to float upwards. The dimension has changed.

When you live in feelings, so many feelings, you are just a confusion, a madhouse. When all the feelings are integrated, there comes a moment of transformation. When they all become one, you are at the 100o point, the evaporating point. Immediately the nature of the feelings disappears. The old down-flowing is no more there; you start evaporating like vapour towards the sky. That is what prayer is.

And the same thing happens when all your thoughts are one -- thinking stops. When thoughts are many, thinking is possible; when thoughts are one, then there comes a moment that this oneness of thought becomes almost synonymous with no-thought. To have one thought is to have no thought, because the one cannot exist a]one. The one can exist only with the many, the one can exist only in a crowd. When the crowd has disappeared, the one also disappears, and there comes a state of no-thought.

So Jesus, in his small sentence, has condensed the whole of religion.

THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART: this is what prayer is all about.

WITH ALL THY MIND: that is what meditation is all about.

AND WITH ALL THY SOUL: the soul is the transcendence of thinking and feeling. The soul is beyond prayer and beyond meditation. The soul is your nature -- it is the transcendental consciousness in you. Look at yourself as a triangle -- on the lower base, feeling, thinking. But feeling and thinking are the only two that you have been feeling up to now; you don't know the third. The third can be known only when the feeling becomes prayer, and starts moving upwards, and thinking becomes meditation, and starts moving upwards. Then prayer and meditation meet at a point -- that point is soul. Somewhere your heart and your mind meet: that is you, that is a beyondness. That's what Jesus calls the soul.

THIS IS THE FIRST AND GREAT COMMANDMENT.

Now he is using the language of the lawyer. He has said whatsoever he wanted to say; now he comes to the language of the lawyer. The first sentence belongs to Jesus' plane; the second sentence belongs to the lawyer's plane. And he has tried to create a bridge between the two.

THIS IS THE FIRST AND THE GREAT COMMANDMENT: love is the first and the great commandment. In fact, love is not a commandment at all, because you cannot be commanded to love; you cannot be ordered to love, you cannot be forced to love, you cannot manage and control love. Love is bigger than you, higher than you -- how can you control it? And if you are commanded to love, if somebody comes just as they do in the army: "Right turn! Left turn!" -- and somebody comes and says, "Love!" what can you do ~'Right turn' is okay.'Left turn' is okay. But'Love turn'? -- you don't know where to turn, where to go; you don't know that way -- it cannot be commanded.

Yes, you can pretend; you can act. That's what has happened on this earth. The greatest curse that has happened on this earth is that love has been forced. From the very childhood everybody is taught to love, as if love can be taught.'Love your mother','Love your father','Love your brothers','Love your sisters', love this, love that: and the child starts trying -- because how can the child know that love cannot be an act? It is a happening.

Just the other night I was saying... once it happened: A musician was playing on his organ -- just sitting idle, with nothing to do; in a playful mood, not serious at all -- in fun. Suddenly something happened for which he had been waiting his whole life. He struck a chord. For that chord he had been waiting, and waiting, and waiting. He had tried his utmost and he had never been able to manage it; and suddenly it was there... and he had just been fingering the keys. He was thrilled, ecstatic. He danced. And then he tried again. But he could not get it again. He tried hard -- the harder he tried, the more frustrated he was. For months he became almost mad. He tried and tried, day and night; and the more he tried, the further away it looked. In fact, after a few weeks he started to wonder if it had ever happened, or if he had imagined it. The memory of it had also gone so far away that he started thinking, "Maybe I simply dreamt about it, and it has not happened." Then he dropped the whole subject. Then he forgot about it.

Again one day after a few months, he was just sitting at the organ, fingering the keys. Again it was there; again it happened. He was thrilled; he was ecstatic. But now he understood -- it happened only when he was not there. Then he never tried; then he never tried to bring it back. It started to happen almost every day. It started to happen, by and by, whenever he touched the keys. It became a natural flow.

Love is just like that. You cannot force it. You have been missing because you have been trying too hard. The more I look and observe you, the more I feel your desert-like state. Everybody is in search of love. You may call it God, you may call it something else; but deep down I know you are in search of love. But you have become incapable, not because you have not tried, but because you have tried too hard.

Love is a happening; it cannot be commanded. Because you have been commanded to love, your love has been falsified from the very beginning, poisoned from the very source. Never say to a child -- never commit this sin -- never say to a child, "Love your mother." Love the child, and let love happen. Don't say, "Love. Love me, because I am your mother, or I am your father. Love me." Don't make it a commandment; otherwise your child will miss for ever and ever. Just love him. In a loving milieu, one day suddenly the chord just happens, the harmony is found in the innermost organ of your being. Something starts; some melody, some harmony arises, and then you know that it is your nature. But then you never try to do it; then you simply relax and allow it to be.

THIS IS THE FIRST AND GREAT COMMANDMENT. Jesus is using the language of the lawyer, because he is answering him; otherwise love is not a commandment, and cannot be a commandment.

AND THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF:

The first is, love thy God. God means the total, the tao, the brahma. God is not a very good word; tao is far better -the total, the whole, the existence -- love existence. That is the first, the most fundamental.

AND THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF;

... because it is difficult to find God, and it is difficult to love God, if you have not found him already. How can you love God, who is unknown? How can you love the unknown? You need some bridge, you need some familiarity. How can you love God? It looks absurd; it is absurd.Hence the second commandment.

AND THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF:

I was reading a story -- I liked it. A learned man asked Rabbi Abraham, "They say that you give people mysterious drugs, and that your drugs are effective. Give me one, that I may attain to the fear of God."
"I don't know any drug for the fear of God," said the Rabbi. "But, if you like, I can give you one for the love of God."
'That is even better!" cried the scholar. "Just you give it to me.
"It is the love of one's fellow men," answered the Rabbi.

If you real]y want to love God, you have to start by loving your fellow men, because that is the nearest God is to you. And by and by, ripples of your love can go on expanding. Love is like a pebble thrown into a silent lake: ripples arise, and then they start spreading tO the faraway shores. But -- first the touch of the pebble on the lake; close to the pebble they arise, and then far and far away they spread.

First, you will have to love those who are like you -- because you know them, because at least you can feel a certain familiarity, a certain at-homeness with them. Then the love can go on expanding. Then you can love animals, then you can love trees, then you can love rocks. And then only can you love existence as such, not before then.

So, if you can love human beings, you have taken the first step. But just the opposite has been happening on this unfortunate earth -- people love God, and kill human beings. In fact, they say because they love God so much, they have to kill. Christians kill Mohammedans, Mohammedans kill Christians, Hindus kill Mohammedans, Mohammedans kill Hindus, because they all love God -- in the name of God, they kill human beings.

Their gods are false. Because if your God is true, if you have really known what God means, if you have realised even a bit, if you have even attained to just a glimpse of what God is, you will love human beings; you will love animals, you will love trees, you will love rocks -- you will Love. Love will become your natural state of being. And if you cannot love human beings, don't be deceived -- then no temple is going to help you.

Just two or three days before, one beautiful woman, a rare person, came to see me. Her whole life she has been a humanist, not believing in God, a no-sayer. She told me, "I am surprised that I am here." Her surprise is natural. She had never been to any temple, to any church, to the so-called religious people; and then she has come here. And not only that she wanted to be initiated into sannyas. She could not believe herself -- what was happening. But I could look into her. She has been able to come to me because she has loved human beings. She has taken the first step towards the temple. She may not have gone to any temple -- that is not needed. She may not have ever thought about God -- that is not needed. But she has taken an authentic step; she has loved human beings. She has been a no-sayer, but that is the basis for saying yes. She has earned her sannyas.

There are two types of people who come to me and want to be initiated: a few who have not earned it -- she has earned it. Some will start earning it only after they have taken sannyas -- for them it is a beginning. But for that old woman it is not a beginning, it is a culmination. She has arrived. Her whole life has been a preparation for it. She said no. To say yes to human beings she denied God: perfectly good -- as it should be. Say no to God, but never say no to human beings, because if you say no to human beings, the path is cut; then you will never be able to reach God. Say no to the church, to the temple; there is no problem about it. But never say no to love, because that is the real temple. All other temples are just false coins, pseudo-images, not authentic. There is only one authentic temple, and that temple is love. Never say no to love -- you will find God; God cannot hide for long.
The second commandment, Jesus says,

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.

... because, in fact, all humanity is you, in many faces and in many forms. Can't you see it -- that your neighbour is nobody else than you, your own being in a different shape and form

Many rivers in the world are named after colours. In China we have the Yellow River; somewhere in South Africa they have the Red River; in the U.S., I have heard, they have the White River, the Green River, the Purple River. In Spain they have a river, the Rio Tinto -- it has three names. Somewhere it is known as the Green River, somewhere as the Red River, somewhere as the White River. The river itself has no colour; water is colourless, but the river takes the colour of the terrain it passes through, the colour of the shrubbery on the banks. If it passes a desert, of course it has a different colour; if it passes through a forest, the forest is reflected -- the shrubbery, the greenery -- it has a different colour. If it passes through a terrain where the mud is yellow, it becomes yellow. But no river has any colour. And every river, whether it is called white, or green, or yellow, reaches naturally to its end, to its destiny, falls into the ocean, and becomes oceanic.

Your differences are because of your terrain. Your colours are different because of your terrain. But your innermost quality of being is colourless; it is the same. Somebody is black, a negro; somebody is white, an Englishman;somebody is just in them middle, an Indian; somebody is yellow, a Chinese -- so many colours. But remember, these are the colours of the terrain of the body you pass through. They are not your colours; you are colourless.

In India, we have a name for the sannyasin -- we call him VIRAGI. That means colourless. RAG means colour; VIRAG means colourlessness; and VIRAGI is one who has come to know his colourless being.

You are not the body; neither are you the mind, nor are you the heart. Your mind differs, because it has been conditioned differently; your body is different, because it has come through a different terrain, through a different heredity; but you are not different.

Jesus says: THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. As you love yourself, love your neighbour. And one thing very basic, which Christians have completely forgotten Jesus says, "Love thyself," and, "Love thy neighbour as thyself"

Unless you love yourself, you cannot love your neighbour.All the so-called Christianity has been teaching you hatred towards yourself, condemnation towards yourself. Love yourself, because you are the nearest to God. It is there that the first ripple has to arise. Love yourself. Self-love is the most fundamental thing -- if you ever want to be religious, self-love is the basis. And all so-called religions go on teaching you self-hatred: "Condemn yourself, you are a sinner, guilty -- this and that -- you are worthless."

You are not a sinner. They have made you so. You are not guilty. They have given you wrong interpretations of life. Accept yourself, and love yourself. Only then can you love your neighbour, otherwise there is no possibility. If you don't love yourself, how can you love another being.? I teach you self-love. At least do that; if you cannot do anything else -- love yourself. And out of your self-love, by and by you will see love is starting to flow; it is expanding; it is reaching to the neighbours.

The whole problem today is that you hate yourself and you want to love somebody else, which is impossible. And the other also hates himself, and he wants to love you. That lesson has to be learned first within yourself.

If you ask Freud and the psychoanalysts, they have come to discover a very basic thing. They say -- first, the child is autoerotic, masturbatory; the child loves himself. Then the child becomes homosexual -- the boys love boys and want to play with boys; girls want to play with girls, and they don't want to mix with each other. And then arises heterosexuality -- the boy wants to mix, and love a girl; a girl wants to meet a boy and love. First, auto-erotic, then homo-erotic, then hetero-erotic -- this is about sex. The same is true about love.

First, you love yourself Then you love your neighbour, other human beings. And then you move beyond: you love existence. But the basis is you. So don't condemn yourself; don't reject yourself. Accept. God has taken abode in you. He has loved you so much, that's why he has taken abode in you. He has made a temple of you; he lives in you. If you reject yourself, you reject the nearest to God that you can find. If you reject the nearest, it is impossible that you will love the faraway.

When Jesus says: THOU SHALT LOVE THY NEIGHBOUR AS THYSELF, he is saying two things: first, love thyself, so that you can be capable of loving thy neighbour.

ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS.

In fact it is one commandment, Love. Love is the one and only order of things. If you have understood

love, you have understood all. If you have not understood love, you may know many things, but all that knowledge is simply rot. Throw it on a rubbish heap and forget all about it. Start from the very beginning. Be a child again, and start loving yourself again.

Your lake, as I see it, has no ripples. The first pebble of love has not fallen in it.

I have heard a Danish story. Remember it -- let it become part of your mindfulness. The story tells about a spider who lived high up in the rafters of an old barn. One day he let himself down by a long thread to a lower beam, where he found the flies were more plentiful and more easily caught. He therefore decided to live permanently at this lower level, and spun himself a comfortable web there. But one day he happened to notice the line down which he had come, stretching away into the darkness above. "I don't need this any more," he said. "It only gets in the way." He snapped it, and with it destroyed his whole web, which needed it for support.

This is the story of man also. A thread joins you with the ultimate, the highest; call it God. You may have completely forgotten that you have descended from there. You come from God, and you have to go back to him. Everything goes back to the original source; it has to be so. Then the circle is complete, and one is fulfilled. And you may even feel like this spider, that the thread that joins you to the highest comes in the way. Many times because of it you cannot do many things: again and again it comes in the way. You cannot be violent as you would like to be; you cannot be aggressive as you would like to be; you cannot hate as much as you would like to hate -- the line comes again and again in the way. And sometimes you may feel like this spider: to cut it, to snap at it, so that your path is clear.

That's what Nietzsche says: "God is dead." He snapped at it. But immediately Nietzsche became mad. The moment he said, "God is dead," he became mad, because then you are cut away from the original source of all life. Then you are starved of something very vital, essential. Then you miss something, for you had become completely oblivious that it was the very base. The spider snapped at the thread, and with it destroyed his whole web, which needed it for support.

Wherever you are, in your darkest night, a ray of light is still joined with you from God, from existence. That is your life; that's how you are alive. Find out that thread, because that is going to be the way back home.

On 5th June, 1910, O'Henry was dying. It was getting dark. Friends were surrounding him. Suddenly he opened his eyes and said, "Put the light up. I don't want to go home in darkness." The light was put up; he closed his eyes, smiled, and disappeared.

The thread that is joining you, the single ray of life that is making you alive, is the way back home. Howsoever far you have gone, you are still joined with God -- otherwise it would not be possible. You may have forgotten him, but he has not forgotten you; and that is the real thing that matters.

Try to find out something in you which joins you to existence. Search for it, and you will come to the commandment Jesus is talking about. If you search, you will come to know it is love, not knowledge, that joins you to existence; not riches, not power, not fame -- it is love that joins you to existence. And whenever you feel love, you are tremendously happy, because more and more life becomes available to you.

Jesus, or a Buddha, both are like a honey-bee. The honey-bee goes and finds beautiful flowers in a valley. She comes back, she dances a dance of ecstasy near her friends to tell them that she has found a beautiful valley full of flowers. Come, follow me. A Jesus is just a honey-bee who has found the original source of life: a valley of beautiful flowers, flowers of eternity. He comes and dances near you to give you the message: Come, follow me.

If you try to understand and seek within you, you will find it is love that is the most significant, most essential thing in your being. Don't starve it. Help it to grow, so that it can become a big tree; so that birds of heaven can take shelter in you; so that in your love, tired travellers on the path can rest; so that you can share your love; so that you can also become a honey-bee. In your ecstasy, you can also tell people to come and follow you. Each and everyone has to become a Jesus one day, and don't be contented for less. Unless you become a Jesus, you cannot be a Christian. If you are satisfied by being a Christian, you are fooling yourself. Be a Jesus -- less than that is not worthwhile. And you can be, because in fact you are. Only a recognition... just a recognition.

Come Follow To You, Vol 3

Chapter #8
Chapter title: I bring the greatest synthesis that is

18 December 1975 am in Buddha Hall

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I OFTEN DESIRE TO HAVE AN ISOLATED, SECURE PLACE TO ALLOW SURRENDER. MEDITATIONS SEVERAL HOURS A DAY GOING DEEPER AND DEEPER WITHOUT DISTRACTION. AS I UNDERSTAND, MOST YOGA MASTERS TEACH THAT WITHDRAWAL FROM THE WORLD IS NECESSARY FOR A PERIOD OF TIME, ONCE KUNDALINI STARTS RISING, UNTIL ONE IS FINALLY ESTABLISHED IN SAMADHI; AT WHICH TIME ONE CAN REALLY BE IN THE WORLD, BUT NOT OF IT. YOUR TEACHING SEEMS TO BE DIFFERENT: TO ENGAGE IN THE WORLD WHILE THE TRANSFORMATION IS OCCURRING. IF THIS IS SO, HOW DO I AVOID THE DISTRACTION OF MAYA BEFORE I CLEARLY SEE THE REALITY?

THE FIRST THING: the ego always seeks isolation, in a thousand and one ways. When you become very rich, you become isolated. When you become politically very powerful, you become isolated. An Adolf Hitler is alone, more alone than a yogi in the Himalayas. He has no friends, nobody equal to him; he has no relationships. A very rich man reaches to a Himalayan peak, where he is alone. Hence one seeks riches, hence one seeks political power.

The ego is always in search of isolation, because when you are alone, only the ego remains; the ego becomes the whole world. Then there is nobody to fight with your ego; there is nobody to humiliate you; there is nobody with whom you can compare yourself. You become supreme in your own eyes. You can believe in your ego absolutely; there will be no distraction.

I am against isolation. In fact you have to dissolve the ego, not to isolate it. You are not to become an island, independent, separate from the whole: you have to become a part of the continent, one with it. How can you be one with reality in isolation? The reality needs participation, not isolation. That's why the greatest SAMADHI occurs in love, not in isolation. And the greatest of yoga is love, because in love you have to dissolve yourself, in love you have to die, in love you have to melt, merge.

I teach love, not isolation. Isolation is the way of the world, not the way of religion. But it happens: you have been seeking riches, political power, possessions; then you become frustrated; then you turn to the Himalayas -- you renounce the world. You don't renounce the ego, you renounce the world. I teach you: renounce the ego, don't renounce the world.

The ego is very subtle. You could not attain to political power, then you try to attain to religious power. You call it KUNDALINI, but still it is power, still it is something that will make you separate, unique, independent, an island. If your religion is also a search for power, then isolation is needed.

But religion is not a search for power; it is a search for silence. It is a search for peace; it is a search for inner poverty -- what Jesus calls 'poor in spirit'. It is a search to be, in such a way that there is no difference between to be and not to be. Non-being becomes your only being.

This is possible not through independence, this is possible only if you realize interdependence. These three words have to be remembered: dependence, independence, and interdependence. Dependent you are;

independence you seek; interdependence I teach. Dependent you are, because everywhere you will feel you are dependent, everywhere a limitation comes in. If you love somebody you become dependent on him or on her. Everywhere life brings dependence. Then the idea arises that in the world you can never be independent. Escape from the world. You can escape, but independent you can never be: you can only be deceived. Even in the Himalayas you are not independent; you are still dependent on the sun. If the sun does not rise, you will be dead immediately. You will be dependent on the oxygen and air: if the oxygen disappears, you will be dead. You will be dependent on water; you will be dependent on a thousand and one things.

Dependence has to be understood, not to be avoided. If you understand dependence, you will understand immediately that hidden behind it is interdependence. Dependence is just a misinterpretation. Those who have known have also known that you are not dependent on the sun; the sun is also dependent on you. Without you the sun cannot be, as you cannot be without the sun. Even a small blade of grass will be missed from existence; the existence will never be complete without it. A gap, something missing, will be there.

So don't think that the stars are great, and a blade of grass is very small and tiny. In existence, nothing is great and nothing is small, because existence is one.

This is what is meant by ecology: interdependence. And ecology is not only of this earth, it is of the totality. Ecology is a spiritual phenomenon.

You are misinterpreting. You are interpreting interdependence as dependence. That is a wrong notion, and because of that wrong notion, a wrong desire arises: how to be independent. Out of one error another error arises. You cannot be; and if somebody teaches you independence -- there are people who teach this -- they are teaching sheer stupidity. You are part, you are one with the whole, you are a wave in the ocean. The wave cannot be independent. How can you take the wave apart from the ocean? And I tell you, the ocean also cannot be separate from the wave. Without waves the ocean will also disappear. The waves cannot be without the ocean; the ocean cannot be without the waves, because waves are nothing but the ocean waving. Because of language the separation arises. You say the waves and the ocean; in fact, there are not the waves and the ocean, it is all one -- the ocean waving. Waves are not things... a process, a movement, a breathing of the ocean. You and your breathing are not two things: you are the breathing, the breathing is you. You breathe and the breathing breathes you -- they are inseparable.

Life is one. For this oneness,. interdependence, God is another name. Love is still another name, and even better than God, because God has been destroyed by the theologians. Love is still pure and virgin.

So the first thing to be understood: I don't teach isolation, because I don't teach the ego. Your so-called yoga masters are all more or less egoists. Once a man came to me, and he thought he was a great seeker. The ego finds new ways to be fulfilled. He was a great seeker, and he was very old. He told me that throughout his whole life he had been seeking a perfect master, the greatest in the world, because he could not be satisfied with anything less than that. I asked him,"Could you find him?" He said, "Yes, I met many, but I had to leave them. A few were self-deceived; a few were deceiving others; a few were mad; a few were simply idiots; a few were greedy, exploiters; a few were just parrots, repeating the Vedas and the Upanishads. And many other wrong sorts of guides I met. But then," his eyes sparkled, and he said, "I came across a man who was a perfect master, and I immediately spoke up and told him,'You are the greatest master in the world.'" I asked this seeker, "When did you say this to him?" He said, "When he told me that I was the most perfect disciple in the world... immediately."

The ego goes on seeking different ways to be enhanced. In the name of yoga many ego-trips goes on. Don't become a part of it. I don't teach isolation, because I want you to leave the ego, and not the world. The world is not the problem. The world is tremendously beautiful; it is pure joy; nothing is wrong in it. Something is wrong in you, not in the world. Drop the wrongness in you; don't renounce the world. I teach you to celebrate the world, not to renounce it. I affirm life, and affirm it unconditionally; and I say to you that those who tell you to renounce it are the poisoners, and that from the very beginning they are teaching you something absolutely wrong. They are saying something is wrong in the world: they call it MAYA. I call you MAYA -- not the world. The ego is the only MAYA, the only illusion -- not these trees, they are simply beautiful; not these flowers, not these birds, not this sky, not this sun, these stars -- no, they are simply beautiful; they are divine and holy.

You are the MAYA. So, if you want to leave anything, leave yourself. If you want to renounce anything, renounce yourself. And the only way, the only way to renounce oneself is to celebrate. Because whenever you are happy, you are not; whenever you are sad, you are; whenever you are depressed, you are; whenever

you are delighting, you are not. In bliss, in ecstasy, you disappear. In sadness and sorrow, you again appear. Watch. When you laugh, you are not. In real laughter, you simply are not. It comes out from somewhere you know not of. It comes from beyond you. You don't laugh: when laughter is there, you are not.

Dance. When the dance really possesses you, when there really is a dance, the dancer is no more, the dancer has disappeared; he doesn't exist. The dance is so tremendously real that the unreal has to disappear before it. The unreal cannot face the real; the false cannot confront the real; the lie cannot face the truth; the darkness cannot encounter light. When the real arises -- and the real is when you are part of the whole, whether in laughter, in dancing, in love -- whenever you are part of the whole, the real is. Separate, you are MAYA. One with the whole, you are God.

I OFTEN DESIRE TO HAVE AN ISOLATED, SECURE PLACE TO ALLOW SURRENDER. When you are alone, a false type of 'religiosity' arises. Because whenever you are alone, there is nobody to provoke your anger, nobody to create an opportunity where you can become sad, nobody to bring your own false faces before you. You are alone: anger does not arise. Not that anger has disappeared -- simply the situation for anger is not there. You are full of anger, but nobody is there to insult you, to hurt you. Only the opportunity is missing. Come back to the world: live fifty years in the Himalayas -- when you come back to the world, immediately you will find anger is there, as fresh as ever; even maybe more powerful now, because of fifty years accumulated anger, accumulated poison. Then one becomes afraid to come back to the world.

Go to the Himalayas: you will see many people hanging around there. Cowards, they cannot come back to the world. What sort of purity is this, which is afraid? What sort of celibacy is this, which is afraid? What sort of reality is this, which is afraid of MAYA, of illusion? What sort of light is this, which is afraid of darkness: that it comes to the dark, the darkness will be powerful and may destroy it? Has darkness ever destroyed any light? But they go on hanging around. The more they hang around there, the more they become incapable of coming back to the world -- because there in the Himalayas they can have their beautiful image: nobody else to destroy it. In the world it is difficult. Somebody, from somewhere, treads to your toe; somebody, from somewhere, hurts you. You have to drop anger. My whole effort is so that you change. Don't try to change the scene, please change yourself. The change of the scene not going to help anybody; it has never helped anybody.

And you think... MEDITATION SEVERAL HOURS A DAY. Even if you meditate twenty-four hours a day it is not going to help unless meditation becomes a way of life -- not that you meditate. Whether you meditate one hour, or two hours, or three hours, or six hours, or many hours -- you may meditate twenty-four hours: you will go mad, but you will not attain to SAMADHI.

SAMADHI is when you completely forget what meditation is. You don't meditate; just the way you live is meditative. The way you may, the way you walk, the way you eat: that becomes meditative. Meditation becomes a quality of your life; it is not a question of quantity. Don't be quantitative. Don't think that if you meditate more, then more meditation will happen to you... foolish. The more is not the question -- quality, not quantity.

Meditation is not money that you can go on gathering and piling up. Meditation is a way of being: you don't pile it up, you cannot accumulate it, it is not a wealth. It is the way you are.

So whatsoever you are doing here are really not meditations. They are just situations through which I would like you -o see; they are just preparations for the meditation. We call them meditations, because they prepare you for the right meditation. That is just clearing the ground, just cleansing the ground: they are not real meditations, because real meditations cannot be done, as real love cannot be done. It happens. You are simply cleaning your mindbody; you are purifying yourself so that you can become a vehicle, so that you can be possessed. Then whatsoever you do, you do meditatively.

There have been stories of people who are robbers, or butchers, who have attained to enlightenment. But they attained, because whatsoever they did was meditative. I have heard one taoist story: One Emperor of China had a butcher; and he always loved to see him whenever he came to kill the animals for his kitchen. The Emperor would come and see and watch, because the whole thing was so beautiful -- such an ugly thing, but the butcher was so beautiful. He did it as if he was doing a prayer; he did it as if he was in deep ecstasy. And for thirty years the Emperor watched and watched, and he was never fed up. Every day he waited with great excitement: the butcher would be coming. The butcher carried a certain climate around him, as if he was going to the temple to pray to God -- and he was just going to kill animals. First he would pray; then he would talk to the animal; then he would thank the animal. And when he killed the animal, each

of his gestures had a tremendous beauty of its own. The Emperor used to watch.

One day he asked, "I have been watching you for twenty years. I am never fed up; every day I wait excitedly -- I don't wait so excitedly for anything else in the twenty-four hours. What is the secret of it?" The butcher said, "Because it is meditation for me. I am a butcher: that is the way God has willed me to be. I was born the son of a butcher: that's how God has willed me to be. This is my life, and I have made it a meditation. If God wants me to be a butcher, let it be so. But I should be meditative, so this is my meditation. I go into deep ecstasy; it is not just an activity: it is an act of love. God is there in the animal, God is in me; and God wants to kill God himself. Perfectly okay. Who am I to interfere? I simply become a vehicle; I am simply possessed."

There are stories of people who were robbers and thieves, who have also attained. What was their secret? Just the same. And I know people who have lived in a Himalayan retreat for their whole life, and have not attained to anything. It is not a question of quantity -- how much you do. the question is how you do it -- not how much: what quality you bring to it. You can just walk and it can be meditative; you can just sit and it can be meditative; you can eat and it can be meditative; and you can just take a shower and it can be meditative. Try to understand this.

Meditation should become a climate around you, a milieu in which you live. And wherever you go, you carry your climate. This is my whole effort: that's why I don't send you to isolation, I don't send you to mountains so that you can meditate the whole day; because that would give you a wrong notion about it, the notion of quantity.

GOING DEEPER AND DEEPER WITHOUT DISTRACTION: you can never go deeper and deeper if you don't understand what distraction is. If you are trying to avoid distraction, you can never go deeper; because wherever you are, the distraction will follow you -- because it is in you.

I will tell you one story: One man was very much distracted by his wife, because whenever he meditated the wife would talk loudly, or walk and close doors so loudly that plates would start falling; and he was very much distracted. So he left the house. He went into a forest. But then animals and crows started distracting him. Sometimes it was also happening that there was no distraction -- then this would become the distraction. What is the matter? -- there is no distraction. Absolute silence, and he would be distracted: what is happening? Have all the animals and the birds disappeared? Distraction is not something objective, not there outside you; it is something in you. If you cannot accept, you will be distracted; if you accept, distraction disappears.

Once it happened: I was staying in a rest-house. And a political leader was also staying there -- a very small rest-house in a very small village. The political leader came to me in the middle of the night, and said, "It is impossible to sleep. How are you sleeping?" He shook me, and said, "How are you sleeping, there is so much distraction?"

Somehow or other at least two dozen dogs... they must have made the rest-house their abode -- the whole village's dogs. Maybe they were having a political gathering also -- and they were so many; there was such a loud barking and fighting.

He said, "But how are you sleeping? These dogs won't allow me to sleep, and I am tired."

So I said to the political leader, "But they are not aware of you. They don't read newspapers, they don't listen to the radio, they don't look at television; they are not aware of you. I was also here before you. That is their usual way: they are not doing it specially for you. You are fighting, resisting. The notion that they are disturbing you is disturbing you; not they. Accept them" I told him to do one small meditation. "Lie down on the bed. Enjoy their barking. Let it be a music. Enjoy it. Listen to it, as attentively as possible."

He said, "How is it going to help me? I want to avoid, I want to forget that they are there, and you are telling me to listen to them. That will disturb me even more."

I told him, "You just try. You have been trying your way, and it has failed. Now try my way; and you can see that it has been successful with me."

He was not ready for it, and he didn't believe it; but there was no other way, so he tried. And within five minutes he was fast asleep, and snoring. So I went and shook him up, and I said, "How are you sleeping? How is it possible?"

lf you accept, nothing can distract you. It is the very rejection in you that creates the distraction. So, if you want to meditate without distraction, don't reject anything. the traffic noise has to be accepted -- it is part of this world, and perfectly okay; the child crying and weeping is part of this world, and perfectly okay. Once you say that everything is okay, just watch the feeling that everything is okay and accept it. Something

within you melts. Then nothing distracts. And unless this happens, you can go anywhere you like and you will be distracted by one thing or another.

AS I UNDERSTAND, MOST YOGA MASTERS TEACH THAT WITHDRAWAL FROM THE WORLD IS NECESSARY. It is not necessary at all. Not only is it not necessary, it is harmful because who is withdrawing? In withdrawal, the ego will be strengthened. Don't withdraw; rather, melt. I teach you just the opposite. Melt.

MOST YOGA MASTERS TEACH THAT WITHDRAWAL FROM THE WORLD IS NECESSARY FOR A PERIOD OF TIME, ONCE kundalini STARTS RISING, UNTIL ONE IS TOTALLY ESTABLISHED IN samadhi; AT WHICH TIME ONE CAN REALLY BE IN THE WORLD, BUT NOT OF IT. No... if you have not been that way from the very beginning, it is not going to happen suddenly in the end. If it has been that way from the very beginning only then will it flower in the end. If you withdraw from the world, you will never be capable of coming back to the world, and being in the world and not of it. No; because it cannot happen suddenly; it is a gradual process. By and by you have to imbibe the spirit of it. It is just like a small seed sprouting, becoming a plant, and becoming a tree. You say that suddenly -- first, we will withdraw from the world, and then we will come back to the world. In the very withdrawal you will be disconnected from the world; you will become afraid to come back.

Go and look at Catholic monasteries, Hindu monasteries: people have become afraid; they don't come back. There are monasteries in Europe where, once you enter, you never get out of the monastery again until you die. Why do these monasteries exist? There are monasteries where never in their history has any woman entered... Catholic monks. There are monasteries of nuns where no man has ever entered -- for centuries. What type of crystallisation is this? Fear crystallised, nothing else -- withdrawal crystallised. And they all go on saying that one should live in the world and be not of it. But that has not happened. Look at the Jain monks: they are afraid of everything. For fifty years a man has been a monk -- he cannot touch a woman's hand; he cannot look at a woman eye to eye. What type of SAMADHI is this? Maybe suicide, but not SAMADHI. What type of attainment is this? I cannot call it any attainment. It is not that KUNDALINI has arisen: KUNDALINI has slept completely, died completely. The fire has disappeared. There is no fire.

If you really want to come to that beautiful space where you are in the world and not of it, then you have to be that way from the very beginning; you have to remain in the world and work it out. It is difficult, I know. That's why people escape to the forest, because that looked simple. You think those who have escaped from the world are very brave? Then you are in a totally wrong notion. They are cowards. They have escape because they could not cope; they have escaped because they could not grow; they have escaped because the world was too much for them. But they have decorated their escape beautifully; and for centuries those cowards have been writing scriptures and commentaries, because they had nothing else to do; and they go on doing that. Their whole energy has been wasted in verbalisation; and they go on convincing other cowards.

Religion is courage; it is not cowardice. Be brave in facing the world. And whatsoever you want to be in the end, be from the very beginning: that is the only way. Carry it from the very first step, because the first step is the last step also.

YOUR TEACHING SEEMS TO BE DIFFERENT: TO ENGAGE IN THE WORLD WHILE THE TRANSFORMATION IS OCCURING. IF THIS IS SO, HOW DO I AVOID THE DISTRACTION OF maya BEFORE I CLEARLY SEE THE REALITY? There is no need to avoid anything. All effort to avoid is out of fear. Live it; don't avoid it. Live the MAYA, and you will come to know reality, because this MAYA is also a hidden reality. The appearance is also of the reality. Let me repeat it: the appearance is also of the reality. Don't avoid it; otherwise reality will be avoided in it. Go deeply into it. Live it, enjoy it, penetrate it. Hindus have called MAYA the shroud of Brahma, his clothing: don't avoid it. If you avoid my clothes and escape, you will be escaping from me also. You will have to accept my clothes, you will have to come closer and closer; only then can you know me, who is hidden in the clothes.

God is hidden in his MAYA. MAYA means his magic. God is hidden in his magic. The word 'magic' comes from MAYA. God is hidden in these flowers, in these trees, in these rocks; in you, in me. From every eye he is looking out, from every flower it is his fragrance that is coming out. This is the way he is; this is his appearance. Avoid it, and you will avoid him; enter into it, enter into the fragrance of the flower, and you will find the fragrance of God hidden. Enter any human being in deep love, compassion, humbleness, and behind the body you will find him embodied, and behind the eyes you will find him looking at you. Look into somebody's eyes, and go deeper and deeper and deeper; and suddenly he is there, in his absolute

beauty and purity.

I don't say avoid; that word is dirty for me. I say enter. The MAYA of the temple of God. Enter into it: the world is the temple of God. The body is the temple of God: enter into it. Find as many ways as you can find to enter into it. Try to find God from everywhere and through everything, and you will find him everywhere and in everything. Says Jesus, "Underneath every stone I am hidden. Dig the rock up and you will find me there. Break wood and you will find me there." Everywhere he is. He is the very existence itself, the very is-ness.

Don't try to avoid. Escape, avoid, renunciation, isolation, are wrong words: don't use them. Let them not be part of the vocabulary, your vocabulary; drop them out. Find out positive terms, find out positive words: involvement, commitment, enjoyment, celebration, delight, ecstasy -- and you will be on the right path.

The reality and the illusion are not opposites. The God and his world are not opposites. The God is hidden in the world, and the reality is hiding behind the appearance; and the appearance is also beautiful.

The appearance is also beautiful. Not only is the soul beautiful, the body also is beautiful. And it has to be so, because the soul is hidden behind it. The soul goes on being expressed from the body in millions of ways. The body is just like a glass. Behind it is the name, and the flame goes on spreading its rays outside the glass. Whenever you see a beautiful person, it simply hints, it simply gives you an indication, that behind it there is some unknown beauty hiding. That's why a beautiful body attracts -- it is natural; a beautiful flower attracts -- it is natural; because it is simply an indication, a natural indication, an invitation, that something beautiful is hidden behind. Come, investigate me. Come. the beautiful body attracts because of the beautiful soul: you attain to a beautiful body if you attain to a beautiful soul -- it is not just coincidence; it is not chance. The more beautiful you become inside, the more beautiful you become on the outside also. If a very ugly body becomes more and more deeply involved in meditation, you will suddenly see the ugliness changing, and behind the ugliness, beauty being expressed more and more. Once the innermost core becomes beautiful, the outer periphery follows it.

The appearance is also beautiful. It happened: a Zen master died, and his chief disciple started crying and weeping. A million people had gathered: the master was very famous; and the chief disciple was even more famous than the master. And those who were closest came to the chief disciple and said, "Please don't cry and weep, because that will create a bad name for you; because people think that you have become a realized soul, and you have been saying yourself that there is no death. Then why are you crying? And you yourself have been teaching your whole life that only the body dies, not the soul. Then why are you crying?

The chief disciple said, "Yes, I have been telling you that the soul never dies, only the body dies. But who told you that I am crying for the soul? I am crying for the body, because my master's body was so beautiful, and it happens rarely in centuries. Such a beautiful flower surrounded him, because he was so beautiful within. I am crying for the body -- who told you that I am crying for the soul? The soul never dies; there is no need to cry for it. But my master's body was also tremendously beautiful, and I will miss it."
This is what I call enlightenment.

My enlightenment is paradoxical. It has to be so, because it is not logical. It is bigger than logic. That's why I go on teaching meditation and love together. Love is part of the MAYA, of the appearance; meditation is part of reality, of God. I go on teaching both. I say, "Love," so that you can penetrate a body deeply, so that you can become aware of the soul which is hidden behind it. And, "Meditate," so that you can attain to your own innermost soul. And let both be together: don't create any dichotomy between the two. It has always been a dichotomy. People who have been teaching meditation have always been against love; and poets and artists, who have been teaching love, have always been against meditation.

I bring the greatest synthesis that is possible in the world to you, the synthesis of love and meditation. And I teach you to grow in both ways. Move in both dimensions: move inwards through meditation, move outwards through love. Go deeper inside yourself, and go farther and farther to the other shore also -- so that you don't become lopsided.

Meditators who don't love become lopsided. Their inner being becomes rich, but their outer being becomes very poor. Lovers who are not also meditators -- their outer being becomes richer, but their inner being becomes very poor. I would like you to become richer in both ways love, and meditate.

OSHO: YOU ARE THE ONLY MAN, IF I CAN CALL YOU MAN, WHOM I HAVE LOVED WITHOUT RESERVATION. WITH OTHER MEN I HAVE ALWAYS WANTED TO CHALLENGE, OR OVERCOME. BUT I

HAD TO SURRENDER TO YOU WITHOUT EVEN OFFERING A TOKEN RESISTANCE. NOW, THROUGH YOUR LOVE, YOU ARE INTRODUCING ME TO JESUS FOR THE REALLY FIRST TIME. MY DEEP GRATITUDE FOR THIS GRACE. IS IT EASIER, AT LEAST IN THE BEGINNING, FOR WOMEN -- AS POTENTIAL MOTHERS AND LOVERS -- TO COME TO JESUS? DOES MAN COME TO HIM THROUGH HIS FEMININE?

This is from Paritosh. I have initiated many thousands of people on the path, but persons like Paritosh are rare. He is an old man, but you cannot find a more childlike person: it would be difficult. Even little Siddhartha is older than Paritosh. Paritosh is simply innocent: even little Siddhartha is cunning and clever. When little Siddhartha comes to me, he comes like a grown-up man, defensive; but when Paritosh comes to me, he comes like a small child, totally vulnerable, shy like a small child.

On eleventh December, thousands of people passed in front of me, but nobody like Paritosh. He could not even look at me directly: that is too aggressive. He just looked at me out of the side of his eyes, and passed on -- a small child -- a rare phenomenon. That's what Jesus called, "Unless you become like small children, you will not enter into the kingdom of God." Yes, unless you become like Paritosh, you will not enter into the kingdom of God.

This is his question: OSHO: YOU ARE THE ONLY MAN, IF I CAN CALL YOU MAN... yes, you can call me man, son of man, just as Jesus calls himself But I am plus also -- son of man and son of God. You are also the same; only your other shore is still unrecognised by you, the other shore is still hidden in the morning mist. You have not come to see your own height. You have lived in the porch of your life; you have not entered the palace. The porch is not all: you are more than yourself, you are greater than yourself, you are higher than yourself, you are deeper than yourself That which is higher than yourself, deeper than yourself, is what we call God.

You are just like me -- there is not a bit of difference. You are just like Jesus -- there is no difference at all. But Jesus has recognised his other shore, Jesus has recognised that he is more than himself. Hence he calls himself son of God and son of man, both.

You can call me man; but Paritosh is hesitant, because he can see, at least he can feel, that something more is also there. He says: YOU ARE THE ONLY MAN, IF I CAN CALL YOU MAN... because he feels something more also. Grow into that feeling. And that should not be about me only; by and by let it be about yourself also. Then you will not only love yourself, you will even revere yourself, you will also respect. Just the other day I was telling you: love yourself. Now I tell you: worship also. If you love yourself you become man, rightly a human being; if you worship yourself also, which is tremendously difficult but not impossible, then you become God also. When the worshipper and the worshipped are one, then God has happened to you. Then you need not go to any temple; then the temple has come to you.

YOU ARE THE ONLY MAN, IF I CAN CALL YOU MAN, WHOM I HAVE LOVED WITHOUT RESERVATION. I know it. From the very first day Paritosh came, his surrender has been total.

WITH OTHER MEN I HAVE ALWAYS WANTED TO CHALLENGE, OR OVERCOME. BUT I HAD TO SURRENDER TO YOU WITHOUT EVEN OFFERING TOKEN RESISTANCE. Why has it happened? Because if you can see me, then I am not other than you; then there is no point in giving resistance, then there is no pont in struggling, then you will be struggling against yourself. When you surrender to me, what is happening actually is this: that your lower self is surrendering to your own higher self I am just an excuse.

NOW, THROUGH YOUR LOVE, YOU ARE INTRODUCING ME TO JESUS FOR THE REALLY FIRST TIME. Jesus has been taught from a thousand and one pulpits; his name has been used for these two thousand years and nobody else's name has ever been used. More books are written on esus than on anybody else. More churches stand in his name than in anybody else's name. Millions of preachers all around the world, millions of missionaries, go on propagating his name and his word; and I tell you, Jesus is one of the very unown masters. In fact, the very dust that missionaries have raised around his name, the very smoke that theology has created, has become a barrier in understanding him. The moment the name Jesus is uttered, immediately the Vatican, the pope, the church and the whole establishment, come to mind. And whatsoever they have been doing in the name of esus has been simply ugly, horrible -- it has been a nightmare.

That's why, when I talk about Jesus, you feel I am bringing a new breeze to you -- because I am not a missionary, I am not a Christian, I am not a priest. In fact I have nothing to do with Jesus except that I love him. When I bring Jesus to you, I am bringing myself; through his name, through his word, I am expressing

myself It is not Jesus and me, as two; it is one phenomenon. Sometimes it is almost impossible to say whether I am speaking on Jesus or Jesus himself is speaking on himself. Sometimes the boundaries completely merge.

Those moments come when you are listening from your heart. Then boundaries completely merge; then I disappear. Then Jesus talks through me; then I can become a vehicle. Because I have no prejudice for or against, and I have no dogma to preach, Jesus can come in his crystal purity to you.

IS IT EASIER, AT LEAST IN THE BEGINNING, FOR WOMEN -- AS POTENTIAL MOTHERS AND LOVERS -- TO COME TO JESUS? DOES MAN COME TO HIM THROUGH HIS FEMININE? Yes. In fact, God comes to you always through your feminine part -- because the feminine part means the receptivity, your receptivity. You cannot be aggressive towards God, you cannot possess him, you cannot attack and take him over: you can only allow, in deep humbleness, in deep receptivity -- you open. Just as a flower opens to the sun, you open to the divine. You cannot do anything about it, because your doing wi]l be from your male part. Every man is half-man and halfwoman; every woman is half-woman and half-man. The difference is not much. A man's man-part, male part, is on top, and the feminine part below. In man, the man is conscious and the woman is unconscious; in woman, the woman is conscious and the man unconscious.

Of course it is true, absolutely true, that whenever a man like Jesus walks the earth, or a Buddha, or a Mahavir, then women arc attracted first -- because they can receive immediately: their conscious part is feminine. Mary Magdalene is closer to Jesus than any Peter; it has to be so, because she is not an intellect, she is a heart. She loves him, and love is always total. When men come to Jesus, they need to be convinced, they need to be convinced intellectually. When a woman comes, she needs only one conviction: the conviction of the heart. And the heart has its own reasons that reason knows not. It simply falls in love; it trusts.

So Jesus or Buddha are easily understood by women; they come immediately and easily close to them, because they can be open naturally. Their whole biology is of receptivity. They have a passivity -- they can open; they are not aggressive, and they can open and allow. And Jesus can enter into them.

For man it is difficult in the beginning, because he has to fight, to struggle; he has to be intellectually convinced. There is going to be a war. Unless he is defeated, unless he has tried all ways by which he could escape, he will not surrender. His surrender is only in the end. Once he surrenders, then his feminine part starts functioning.

It is easy for women in the beginning; it is difficult for men in the beginning. But one thing more has to be understood: it is difficult for women in the end, and easier for men in the end. Because the deeper the love goes, the more woman passes from her feminine to her male part. You must have watched: you fall in love with a woman; she is so nice in the beginning. And there is no need to talk about the end -- how nasty a woman can become! When the male part comes up, she starts becoming nasty, starts fighting, quarrelling -- every woman. In the beginning she is just honey, not of this world; in the end, very poisonous.

So it is easier for a woman to come closer to me, or to Jesus, in the beginning. It is difficult for men in the beginning: they will have to fight. But in the end the whole process reverses: the woman starts fighting, and the man starts surrendering.

So they are equal on the whole. But if you are aware, if a man is aware, there is no need to fight in the beginning -- from the very beginning he can become open, as Paritosh has been from the very beginning. And if a woman is aware, there is no need to fight in the end. She can remain open. But for that, awareness will be needed. If you move unaware, then you are just victims of your own conscious and unconscious minds. Awareness leads you beyond; then you can use your conscious and unconscious minds, but you are not used by them.

So, those who have feminine bodies and feminine minds should be alert. They should not be satisfied from the beginning; and they should not feel contented that they have come close to me -- their real problem is going to arise later on. But if they remain aware, the problem need not arise: there is no necessity for it. The necessity exists in your unawareness. If you remain aware, you can pass through that barrier. And, if you are aware from the very beginning, and you have a male body and mind, the awareness will be enough: you need not fight, because fight leads nowhere.

A deep rapport is needed, not fight. And it is not a question of intellectual conviction. A conversion is needed, not conviction. And conversion comes when you are in rapport with me. When you feel me, live me; when you allow me to go deepest in you, and you are not afraid, then conversion happens. And conversion is needed -- conviction won't help.

So, if you are men, be alert from the very beginning. If you are women, then be alert: sooner or later the male part of you will arise. Both have to be alert.

Awareness is neither male nor female, because it does not belong to the body; it hovers above the body. People come to me and ask, "Where is the location of awareness" It cannot be located, because it is not part of the body. It hovers somewhere above you. It is not exactly in the body; it cannot be located. And once you become aware, you also hover over your body: you are not in the body. That is the meaning of the English word 'ecstasy'. Ecstasy means standing out of oneself, ecstasy: standing out.

When you become aware, you become ecstatic: you stand outside yourself. You become a watcher on the hills.

Come Follow To You, Vol 3

Chapter #9
Chapter title: Jesus is water of eternity, a divine well.

19 December 1975 am in Buddha Hall

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JOHN 7

25 THEN SAID SOME OF THEM OF JERUSALEM...

27 HOWBEIT WE KNOW THIS MAN WHENCE HE IS: BUT WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

28 THEN CRIED JESUS IN THE TEMPLE AS HE TAUGHT, SAYING, YE BOTH KNOW ME, AND YE KNOW WHENCE I AM: AND I AM NOT COME OF MYSELF, BUT HE THAT SENT ME IS TRUE, WHOM YE KNOW NOT.

29 BUT I KNOW HIM: FOR I AM FROM HIM, AND HE HATH SENT ME.

30 THEN THEY SOUGHT TO TAKE HIM: BUT NO MAN LAID HANDS ON HIM, BECAUSE HIS HOUR WAS NOT YET COME.

31 AND MANY OF THE PEOPLE BELIEVED ON HIM, AND SAID, WHEN CHRIST COMETH, WILL HE DO MORE MIRACLES THAN THESE WHICH THIS MAN HATH DONE?

32 THE PHARISEES HEARD THAT THE PEOPLE MURMURED SUCH THINGS CONCERNING HIM; AND

THE PHARISEES AND THE CHIEF PRIESTS SENT OFFICERS TO TAKE HIM.

33 THEN SAID JESUS UNTO THEM, YET A LITTLE WHILE AM I WITH YOU, AND THEN I GO UNTO HIM THAT SENT ME...
37 IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING, IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

THE OTHER day I was reading a few lines from e.e.
cummings:

SEEKER OF TRUTH FOLLOW NO PATH ALL PATHS LEAD WHERE TRUTH IS HERE.

Truth is always here. That's the only way truth can be. Truth cannot be anywhere else. The only time it can be is here, and the only place it can be is now. But the mind is never here and is never now. Hence, mind and truth never meet.

The mind goes on thinking about truth, and the truth goes on waiting to be realized, but the meeting never happens. The meeting is possible only if mind stops functioning, because mind means the past, mind means the future. Mind is never herenow. Whenever you start thinking, you are going astray. If you stop thinking, suddenly you arc at home. You had never gone from there; the whole wandering is like a dream. Otherwise, you have lived in God, you have lived as gods -- that's the only way to be. But you don't realize it, because you go on thinking about it.

The rose is before your eyes, but you are too full of ideas about the rose. Jesus was standing right there and people were thinking -- and he was in front of them. But they were not there; they were thinking about the scriptures, what the scriptures say.

THEN SAID SOME OF THEM OF JERUSALEM

It is meaningful that the gospel says, "Some of the people who said these words belonged to Jerusalem" -- the sacred place, the holy place. the holy place becomes the most unholy, because when people think they know, they are the most unholy. When people think they know, they are the most ignorant people, because those who know, know that they know not. It has happened always. Go to Varanasi and you will find only parrots -- great scholars, but without any realization. Go to Mecca, and you will find MAULWIS who know everything about, and know nothing; who can recite the whole Koran -- they have memorized it. They have become great computers, but the knowledge of reality has not dawned on them. Their innermost shrine remains dark, unlit, and they go on talking about light.
It is meaningful that the gospel says:

THEN SAID SOME OF THEM OF JERUSALEM...

Jerusalem is the Mecca of the Jews. Then it became the Mecca of Christians also. It is the Varanasi of the West. Whenever a certain place becomes a sacred place, it loses all sacredness -- otherwise, the whole existence is holy. But whenever religion is organized, truth made a doctrine, scholars becoming more important than mystics, information becoming more important than knowledge, then this misfortune happens.

Those people of Jerusalem -- they knew all. "When Jesus comes," the scriptures say, "nobody will know from where he comes."

HOWBEIT WE KNOW THIS MAN WHENCE HE IS: THEY SAID, BUT WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

A very pertinent question -- because they knew it well -- from where this man comes. They knew his

father, his mother, brothers and sisters; they knew all about them. And this information clouded their minds. In fact, do you know from where you Come? Do you come from your father? Do you come from your mother? Maybe you come through them, but you don't come from them. Maybe you pass through them. They may be like crossroads, but you don't come out of them.

It is said when Buddha became enlightened and came back to visit his father, the father was very angry and said, "I can forgive you because I have a father's heart. But drop all this nonsense. You belong to the family of an emperor. Don't move like a beggar. You are my son."

Buddha laughed and said, "Sir, I may come through you, but I don't belong to you. I may come through you, but I don't belong to you. To whom do you belong?"

If you go deeper into yourself, you will find a mysterious silence. No answer comes. Your body may have been contributed by your mother and father, but not your consciousness. Your mind may even have been contributed by the society, by the community, by your family, by the education -- but not your consciousness. That one who you are comes from nowhere.

Yes, the scriptures say and they say rightly:

... WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

I tell you, the moment you come to know that you know not from where you are, you have become a Christ. This is the whole meaning of it. The moment you realize that your origin is shrouded in mystery, that your beginning and your end are mysterious, and there is no way to know them because you have been always and always and always.... In fact there has never been a beginning -- that's the meaning, when I say they are shrouded in mystery. They cannot be known, because there has been no beginning to know.

You have been here before time started: you have been here before space ever existed. And you will be here to the very end of time, and even after that. Time came after you, so there is no beginning.

Once you realize this, suddenly you have become the Christ. the realization that'I am beyond time', is the meaning of the word'Christ'. The scriptures say it perfectly and rightly, but when parrots recite scriptures the whole meaning is lost. Not only have they not understood what is said, they have also misunderstood.

Christ is standing before them: a man who has realized that he comes from nowhere. God means 'nowhere', God means 'no when', God means 'the source, which is beyond beginning and beyond end'. The source has to be beyond beginning and beyond end.

It happened once: Diogenes put up a tent in the marketplace, in Athens, on a very busy crossroad. On the tent he wrote "Wisdom sold here."

One of the richest men was passing and looked at it. He laughed and he told his servant to go with five gold coins and ask this braggard, "How much wisdom can you give for five gold coins?"

The servant went while the rich man waited outside. Diogenes pocketed the money, and wrote a small wisdom-bit on a piece of paper, and gave it to the servant. It said, "Whatsoever you do, always remember your beginning and your end."

The rich mall had laughed before, but now he became serious. And he loved that wisdom-bit so much that he had it written on his palace in gold letters: "Whatsoever you do, always remember your beginning and your end."

Whatsoever you do is meaningless, unless somehow it is related to your beginning and your end. If you go on doing things which are not related to your beginning and to your end -- that means if they are not related to God -- then your life will be trivia, a heap of rubbish: it won't carry any meaning. Meaning belongs to the whole, Meaning belongs to the source and the culmination.

If you forget the source and the end, your life will be just a drifting thing -- meaningless coincidences. There will not be a running theme in it, and there will not be significance in it. You will not really exist; you will just live. You may continue living, but your life will not have a rhythm, it will not be a song, it will not have inner consistency, it will not be relevant.

HOWBEIT WE KNOW THIS MAN WHENCE HE IS:

Nobody knows. You don't even know from where you come. But those people thought they knew well.

... FROM WHENCE HE IS: BUT WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

The scriptures speak absolute truth, but nobody knows from where anybody comes. The source is mysterious; it is shrouded. And there is no way to know it, because you are the knower and you can never become the known. Let me repeat it: you are the knower and you can never be reduced to be the known. You are the subjectivity and you can never become the object. So how can you know yourself, who you are? How can you know yourself, from where you come? How can you know the beginning?

This feeling that I don't know who I am, this feeling that I don't know from where I come, this feeling that I don't know where I'm going -- if it becomes intense, the ego drops. Because then there are no props for it -- then the ego cannot stand.

The ego needs three props. It is a three-legged stool: who am I? -- from where do I come? -- where am I going? These three legs are needed for the ego. If these three legs disappear, the ego falls.

Once it happened: One of the greatest rich men of this century, Andrew Carnegie, was asked by a man, "What do you think, sir, is the most important thing in industry -- money, labour or banks?" Andrew Carnegie said, "It is a three-legged stool."

And which leg is more important? In fact, if you withdraw one leg, the stool will fall. The two legs won't be able to help it. If you withdraw one thing, if you start feeling, "I don't know who I am," immediately the other two legs will be useless. Or, if you withdraw the first leg, "I don't know from where I come," then the other two will not be of any use. The props will drop and the ego will fall. Ego is a three-legged stool.

You have at least to believe who you are -- your name, your form; from where you have come -- your family; where you are going -- a certain idea about your destiny: then the ego can exist.

A man becomes a Christ when all these three legs disappear. That's why the old scriptures say:

... WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS...

And Christ was standing before these blind people, and they were asking foolish questions and arguing about foolish things. And they were very clever people, the people of Jerusalem. They were very intelligent, clever people; they could argue and discuss. In fact, Jesus was not so educated, so well-informed, as they were. Jesus was an uneducated man -- in a sense, uncultured, unsophisticated. And remember, God has happened many more times to unsophisticated people than to sophisticated people, because the sophisticated person believes that he already knows. Once you think that you know, then there is no possibility of knowing.

I will tell you a story. Once a prospector climbed a mountain to seek for gold. On the way up, he fell down and struck his head. In his dizziness, he imagined he had found hundreds of gold nuggets. So, wandering around town, he ordered nonexistent gold to everyone he met. Of course, he had become mad, and had become the laughing stock of the whole community.

A sage took pity on him -- on the poor rich man. He hit him hard on the head. The blow cleared his head. In shock and dismay he realized his former folly. "How incredible of me to imagine I possessed gold," he told himself.

Then an astonishing thing happened. Once he realized that he didn't possess gold, he began to search, and to find gold nuggets. Once realizing he didn't possess gold, he started to search. And when you seek, you find.

Spiritual riches follow awareness of poverty. That is the one and the only order of things. Says Buddha, "AES DHAMMO SANANTANO." This is the eternal law, that once you realize you are spiritually poor, you are already on the way to being rich. Once you realize that you are ignorant, you have taken the first and the most basic step towards wisdom. Once you realize that you have gone astray, your life is already changing. Now the true path is not far away.

But if you think that you are not astray, that you are on the right path, that you know, that you already possess that which you don't possess, then there is no possibility. Then you are closed.

Anyone can see the difference between real and imaginary riches. He can enquire. You can enquire --

and always enquire! Let this be a criterion to find out whether your riches are imaginary or real: "Do I feel rich when all by myself, or do I constantly need others to reassure me?" Go on asking this question. If you can feel rich when just by yourself, alone -- and you don't need anybody else to reassure you, you don't need anybody else's opinion, anybody else's certificate that you are rich -- if you can be rich when all by yourself, then your riches are real. If you need constant reassurance from others, then your riches are unreal, imaginary. Then you are just depending on others' opinions. Remember this.

Many times people come to me to be reassured. They ask, they say, "I'm feeling very happy and blissfu]. What do you say?" What is the need to say anything? The very need shows that the happiness is unreal and imaginary.

If you are really feeling happy, you are feeling happy even if the whole world contradicts you. If the whole world agrees that you are not happy, then too it doesn't matter. Your happiness is real. It cannot be cancelled by anybody's opinion. But if your happiness is unreal, it can be cancelled by anybody. Even a small child can cancel it. You will be constantly looking towards people. You will be smiling, trying to show that you are happy so that they can say, "Yes. You are very happy. You look very happy."

Always remember this criterion: only the false needs support; the real is self-evident. Only the false needs certificates; the real is self-evident.

People used to ask Christ, "From where is your authority?" -- the authority is HIS.

It happened: When I came out of the university, I applied for a government job. The education minister called me for an interview and asked for some character certificates.

I said, "I am here; you look at me. I can sit here; you can watch me. I can live with you for a few days if you like. But don't ask about certificates. Who can give me a character certificate?"

He couldn't understand. He said, "You can bring one from your vice-chancellor, or at least from the head of your department.'

I said, "If my vice-chancellor asks for a character certificate from me, I am not going to give it to him. So how can I ask for a character certificate from him? I cannot give one to him. So that is impossible. I can ask for a character certificate only from a man whom I can see is a man of character. But that will be absurd. That means that first I give him a character certificate -- only then his character certificate becomes meaningful."

But he couldn't follow me. He said, "Then it will be difficult, because at least two character certificates are needed."

So I wrote a character certificate in the name of my vice-chancellor. And I went to the vice-chancellor later on and said, "I have given in the true copy, the original I don't have. This is the certificate I have given to myself. You have to sign it."

He said, "But this is absurd." He said, "How can you give a character certificate to yourself?"

I told him, "If I cannot give one to myself, then who can give one to me? I know myself more than anybody else knows me. You don't know me at all. If you can give a character certificate to me, then why can't I? This is the certificate. You have to sign it."

He looked at the certificate and laughed, because I had written on the certificate that man is a freedom, and character is always of the past, and the future remains open. I may have been a good man up to now. Next moment? Nobody knows! I may have been a saint up to now, but the next moment I can become a sinner. In fact, each moment I have to give a new lease to my character; again and again and again I have to hold it.

Character belongs to the past, and you ask for a character certificate to be reassured about the future -- which is foolish. The future remains open; the future remains always open. Next moment is always indeterminate. That's the difference between a stone and a man. You can give a character certificate to a rock. The rock is consistent; it has always remained a rock, and it is always going to remain a rock. It is predictable. But how can you give a character certificate to a man?

A sinner sometimes becomes a saint, a saint becomes a sinner. That is the beauty of man: that man has no character. Only rocks have character. The more alive you are, the less character -- absolutely alive, no character. Then you are absolute freedom.

Facing Christ, people ask about authority; they ask about character. They ask that Christ should fulfil the predictions of the scriptures. Why should Christ fulfil the predictions of the scriptures? He is not a rock. He is total freedom, absolute freedom -- that is his beauty and glory. But people believe in dead things, people believe in dead gods. They are dead; they feel comfortable with dead gods. If you are alive, only then can you feel comfortable with an alive God. An alive God means freedom.

Each moment one has to decide again and again who one is going to be; each moment is a decisive moment, and each moment you can change everything. You may not change; that too is your decision. But each moment one has to decide continuously, constantly. Character is not something which is there just like a dead rock. It has to be lived, acted, decided. Each moment you are born again and again. Each moment you die, and each moment you are born again and again.

But people go on asking. And the people of Jerusalem or Varanasi -- they are the deadest people there are. Jerusalem is one of the most ancient cities in the world. That means it carries a very long and dead past, and always thinks in terms of the past, never in terms of the future. They couldn't see the future. The Jews missed Christ.

With Christ was the destiny and the future; but they were asking questions about the past. They couldn't see; they had no eyes to perceive that a new beginning had started. God had taken a new step in this man, God had taken a new decision in this man. God had taken a very decisive and historical decision. The whole humanity would be different through this man. Man will no more be the same as he was before -- a turning point. But that is all in the future.

The Jews were standing there. Jesus was an opening towards the future, but they were looking at the past. They were looking at the clouds of dust that were left behind. They couldn't see the sun that was rising.

HOWBEIT WE KNOW THIS MAN WHENCE HE IS: BUT WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

THEN CRIED JESUS IN THE TEMPLE AS HE TAUGHT, SAYING, YE BOTH KNOW ME, AND YE KNOW WHENCE I AM: AND I AM NOT COME OF MYSELF BUT HE THAT SENT ME IS TRUE, WHOM YE KNOW NOT.

Jesus cried. People like Jesus have to cry, because we are deaf And even when they cry, we don't listen. And even when we listen, we don't understand. And even when we understand, we don't act.

I will tell you one story: A group of unhappy men and women heard about a peaceful place called the Celestial City. Wishing to live in it, they consulted a wise man who told them: "Go to the edge of the town. There you will see footprints. Follow them all the way to the Celestial City."

When locating the footprints, part of the group turned back immediately, complaining, "But they lead straight into the frightening wilderness."

The rest of the group followed the footprints for a short distance, but several more stopped when it started to rain. After a few more miles, the group broke up into two quarrelling factions, each demanding the right to lead the expedition. The battle raged so fiercely that they forgot all about the Celestial City, and returned home to continue the fight.

When observing all this, the wise man explained to his disciples: "Because of man's dazed mind, this is what always happens. Still, people must be told about the footprints. Every once in a while, a perservering man or woman follows them all the way to the Celestial City."

Man goes on misunderstanding. God goes on sending his messengers; man goes on misinterpreting. God goes on making new efforts; man goes on crucifying. God goes on hoping, God hopes tremendously. He is not yet frustrated with you. He still hopes; his hope is eternal. Whatsoever you do makes no difference to his hope. He goes on making new efforts, he goes on devising new methods.

A Jesus is a device, a Buddha is a device, a Krishna is a dev ice. God comes again and again in different forms. Maybe you rejected one form; you may accept another. He hopes continuously. Remember this.

And always remember that I'm not talking about those people who sometime lived in Jerusalem; I am talking about you. I am not talking about some fools who couldn't understand Jesus; I am talking about you -- because it is always the same. Always Jesus is there and always people are quarrelling about meaningless doctrines and dogmas -- quoting scriptures, creating smoke around themselves and not looking at the fact.

Jesus is a divine fact. God is standing in front of them and they are asking whether he is really the God. What was the trouble that they could not believe in him -- because Jesus could not follow all the predictions of the old prophets. Nobody is there to follow anybody else's predictions. And this is the foolishness: Jews rejected Christ because they thought he didn't follow all the predictions; Christians go on proving that he

followed all the predictions. That's why they accept him.

Look at the foolishness -- it is the same. Nobody looks at Jesus directly. Jews reject him, but the argument is the same: that he does not follow all the predictions that the scriptures say a Christ has to follow. Christians say that he does follow them. The argument is the same; the mind is the same. They don't differ. Both are missing. They may be standing opposite each other, but their attitude is the same. Nobody is looking at Christ; nobody is following the footprints to the Celestial City. They have come back home to continue the fight.

THEN CRIED JESUS IN THE TEMPLE AS HE TAUGHT, SAYING, YE BOTH KNOW ME, AND YE KNOW WHENCE I AM:

He is saying, "You know not; you don't know me. You don't know whence I am, and I am not come of myself."

Nobody has come that way. Everybody comes from God. In fact, nobody comes, everybody is sent. Everybody comes from the whole. Were you asked to decide whether you would like to come to the world or not? Nobody has ever asked. It has never been your decision. You have been sent; the whole has sent you. As the ocean waves itself into thousands and thousands of waves, so God waves in humanity, in life, in thousands and thousands of waves. You are a wave in his consciousness. You may have started to feel that you are separate, but that is illusion, that is MAYA.

AND I AM NOT COME OF MYSELF BUT HE THAT SENT ME IS TRUE, WHOM YE KNOW NOT.

Jesus is not saying anything about the man Jesus. He is talking about each human consciousness. Whatsoever he's saying about himself is relevant to you also. There, again, Jews thought that he was very egoistic: he claims that he comes from God -- and a prophet has to be humble. He doesn't seem to be humble at all. Christians think that he is claiming something about himself, not about everybody else.

So if somebody else says, "I am the son of God," Christians will be immediately against him. "This man is a heretic. There has been one, and only one, son of God, and that's Jesus Christ, the only begotten son."

What I am trying to show you is that the mind is the same -- whether it is Jewish or Christian makes no difference. Mind as such is stupid, and unless the mind is dropped you can become a Jew or a Christian or a Hindu; it is not going to make any difference.

BUT I KNOW HIM: FOR I AM FROM HIM, AND HE HATH SENT ME.

This is beautiful, the word 'sent'. Nobody comes; everybody is sent. Everybody is a messenger because everybody carries a message within himself, a destiny to be fulfilled, a seed. You are not from yourself. Nobody is, nobody can be. Everybody comes out of the whole and the whole must be sending a coded message in you. You may not have deciphered it yet, you may not have been able to decode it yet. One who decodes it understands. Jesus decoded it. He understood the message -- why he had been sent.

The first thing to realize very deeply is that you have not come -- you have been sent. Small words make a lot of difference.

I have heard about a warrior in Japan. In the First World War, he was a samurai, a great warrior. One arm was hurt very much, wounded very much -- it had to be removed. After the operation, when the warrior came back to consciousness, the surgeon told him, "I am very sorry that you had to lose your arm.

The warrior tried to raise himself up and protested. He said, "I have not lost it; I gave it."
"I have not lost it; I gave it" -- tremendously different. He has given it.

If you say Jesus lost his life, you will be wrong. He gave it, he gave it for us. He gave it for the message, he gave it for the mission for which he was sent.

... FOR I AM FROM HIM, AND HE HATH SENT ME.

Always remember: whenever Jesus talks about God, he means the whole. His terminology is not as perfect as Buddha's. Even Buddha's terminology is not as perfect as Lao Tzu's. Terminology does not depend on Buddha, Jesus, or Lao Tzu; it depends on the people to whom they are talking.

Jesus was talking to Hebrews, to Jews. They have a terminology. He has to use it; there was no other way. If he had started talking like a Buddha, nobody would have understood -- not at all. Even when he was using their own terminology, he was not understood. There is no possibility that if he had used the terminology of Buddha, that he would have been understood; because the terminology of Buddha needs a long heritage of Upanishadic teaching. Buddha was against the Upanishads, but the Upanishads prepared the background. Without the Upanishads he could not have been here.

Lao Tzu uses such a beautiful terminology that nobody can ever find a fault with it. But that is the reason he could never become such a great religious leader as Buddha or Jesus: nobody understood him. He talks very simply; he is the simplest possible man. He has no jargon; he does not use the word'God' at all. He does not use any terminology of theology, religion. Because of this, nobody understood him. Nobody even tried to crucify him; nobody threw even a stone at him, because even for that you have at least to be misunderstood. If you don't understand, okay. But you have at least to misunderstand. Lao Tzu was simply neglected.

I have heard a story. Once he was going from one town to another on his donkey. A messenger from the emperor came and told Lao Tzu, "The emperor has heard about you and he would like you to become a part of his court. He needs wise men there."

Lao Tzu treated the messenger very courteously, but said, "No, it is impossible. I am grateful. Thank the emperor, but it is impossible."

When the messenger was going, Lao Tzu washed his ears with water, and washed the ears of the donkey also.

A man who was standing by the road asked, "What are you doing, sir?"

He said, "I am washing my ears, because even the messenger from the world of politics is dangerous."

The man asked, "But why arc you washing the ears of the donkey?"

He said, "Donkeys are very political. He is already walking in a different way! The moment he heard and saw the messenger from the court, he became very egoistic. Donkeys tend to be political. I don't much understand the language of the court, but he understands, because similar donkeys are there. The language is the same."

The man laughed. It is said, even when the story was reported to the king, that he also laughed.

People laughed about Lao Tzu; at the most, a crazy old man, eccentric, but nobody took him seriously. And he could never influence people to such an extent that they should organize his teaching. No religion, no organization, could come out of his teachings. He remained alone. He remains alone, but purest.

Jesus was talking to Jews. They have a particular terminology of God -- 'prophets','kingdom of God'. He has to use that. But remember always, whenever he says'God' hc means tao; he cannot mean anything else. Don't ask me by what authority I say this. I am not a pope; I am not a Vatican pope. I have no authority. But I say to you, by my own authority, whenever he says'God' he means tao. Whenever he says HE HATH SENT ME he means 'the whole has sent me'. Then Jesus will appear in a different light. Then you will be able to understand him more, and follow him more, and go further than ordinarily you could go with him.

THEN THEY SOUGHT TO TAKE HIM: BUT NO MAN LAID HANDS ON HIM BECAUSE HIS HOUR WAS NOT YET COME.

Existence is not a chaos, it is a cosmos. Existence is not just by chance. It has a story to tell, it has a running theme, it has a song to sing. It is a great drama; Hindus call it 'leela', a great drama, a great play. That is what is meant by this gospel sentence, this sutra: BECAUSE HIS HOUR WAS NOT YET COME. This is a deep acceptance of things.

The people who wrote the gospel were closest to Jesus. They understood one thing: that whatsoever was happening, was happening as part of a great drama. If you have that feeling, you start accepting things. They could accept even the crucifixion of Jesus, because that was part of the great drama. It was meant to be so. They could accept it, because it was not just chance, not just coincidence -- it had to be so.

A Judas has to betray Jesus, because whenever a Jesus is there a shadow falls; just as when you walk in the sun and a shadow follows you. Whenever in the world of consciousness somebody rises so high, a

shadow falls; that shadow is the Judas. It has to be so.

And whenever you want to transform humanity, whenever you want to bring a new truth into human consciousness, the human mind defends itself -- it becomes aggressive against you. Jesus has to be crucified. That's how the human mind functions. It is a great drama; it is a cosmos. Then everything is accepted. Once you look at life not as unrelated facts, but as a related whole, then everything fits in. Then there is no need to complain; then there is no need to feel frustrated, or to feel that there is injustice.

Just try to see the beauty of it. Jesus was crucified, but the closest disciples never felt that something wrong had happened. Not that they didn't miss him. They missed him, they missed him tremendously. Not that they didn't cry for him. They cried -- but they accepted. They accepted, because it must be so. There must be a meaning in it; we may not be able to know the meaning, but there must be a meaning in it -- because nothing can happen which is meaningless, nothing can happen which is unrelated to the whole.

We may not be able to know the meaning of a certain fact, because we know only the isolated fact; we cannot see the whole in relation to it. Whatsoever we see is just as if suddenly you have come across a page of a book -- a strong wind has just brought a page of a book to your door. Out of curiosity you start reading it; you cannot make any sense out of it because it is just a page. You don't know what happened before; you don't know what happened afterwards.

All the facts that we know are just pages -- not even pages, broken sentences -- not even broken sentences, broken words. The whole book of existence is so vast, so eternal, we cannot know what it means, because meaning always means relevance concerning the whole, in relationship with the whole.

Poetry is meaningful because you can relate words one with another; they are not unrelated. It is meaningful, because between the words you can see the flow of a certain meaning. If you cannot see the meaning, if you just cut a few words from a dictionary and paste them with closed eyes on paper, and then read it, there will be no meaning -- separate words, not connected.

THEN THEY SOUGHT TO TAKE HIM: BUT NO MAN LAID HANDS ON HIM, BECAUSE HIS HOUR WAS NOT YET COME.

AND MANY OF THE PEOPLE BELIEVED ON HIM, AND SAID, WHEN CHRIST COMETH, WILL HE DO MORE MIRACLES THAN THESE WHICH THIS MAN HATH DONE?

Ordinary people believe in miracles -- they can't see the phenomenon, the tremendous phenomenon that has happened. They think only of miracles. This man touched somebody and the man was healed; or this man touched somebody else, and the man was blind, and his eyes were restored. These are great miracles for the ordinary mind. Magicians are more impressive. They can't see the only miracle that has happened in this man; the very being of this man is a miracle. All other miracles are just by-products. Not that he is doing them -- Jesus never said, "I have done miracles."

Once a woman touched him. She was afraid-to come in front of him. She had leprosy and she was ugly. She was afraid to come in front of him and ask to be healed, but she had faith. She just touched him. When Jesus was passing through the crowd, just from behind she touched his body. Suddenly, Jesus turned. The woman was healed, and said, in deep gratefulness, "You healed me, Lord."

Jesus said, "Don't say that. Your faith has healed you."

Your faith -- not Jesus. Many times he says, "It is God who has healed you, not me." He is just a vehicle. But people are more interested in miracles. Scholars are interested in scriptures; ordinary people are more interested in miracles. Nobody seems to be interested in the facts of this man who is standing before them, this tremendously innocent energy, this flowering of consciousness. Nobody is interested in looking directly at Jesus.

THE PHARISEES HEARD THAT THE PEOPLE MURMURED SUCH THINGS CONCERNING HIM; AND THE PHARISEES AND THE CHIEF PRIESTS SENT OFFICERS TO TAKE HIM.

These are the three types of people Jesus is surrounded by continuously: the crowd who believe in miracles, the people who have their investments in religion -- the priests, the Pharisees, who are afraid that

this man is becoming every day more and more important -- and the scholars, the pundits, the rabbis, who are interested only in dead scriptures, in dead words, in knowledge. These are the three types of people he is continuously surrounded by.

The fourth type are very few, who are trying to understand who this man is, who are not worried about scriptures, because the scripture is alive herenow. They are not worried about miracles, because the greatest of all miracles has happened: that a man has realized that he is not separate from the whole. The ego has disappeared: that is the greatest miracle there is.

The fourth type are people who have no investment in religion, who have no self-interest in religion, who are not worried about the temple and the establishment and other things -- a very few people who are interested just in this man as he is, without any prejudice, without any concept. These few people could see through Jesus and could find God through him. He became a door.

Jesus says again and again, "I am the gate. I am the door. I am the way." Only for a few people he was so, for those whose eyes were not clouded by anything, who could look through this man, through and through.

THEN SAID JESUS UNTO THEM, YET A LITTLE WHILE AM I WITH YOU, AND THEN I GO UNTO HIM THAT SENT ME...

It is such a great phenomenon that it cannot be longer. The earth won't allow it.

I was reading the life of one Urdu poet, Miraja Galib. In a poet's gathering, a very young boy, just twelve or thirteen years of age, recited such beautiful poetry of his own creation that Galib, a master, asked the boy again and again to recite it. And in the end, Galib started crying and weeping.

Somebody asked, "Why are you crying?"

Galib said, "This boy will not live long." And just within six months, the boy died.

People asked, "Why do you say this?"

Galib said, "He is so beautiful. He has something tremendous in him. Earth will not be able to tolerate such beauty. He is not ordinary, he is not mediocre."

Whenever a man becomes enlightened, that is his last life. Then he cannot enter again into the world, because the world is too rough, and he becomes too refined. Then he is just a fragrance, subtle, with no solidity in it, and then the fragrance goes up higher and higher. It cannot come down. Whenever a man becomes enlightened, it is difficult to remain in the body -- almost impossible. One has to be continuously aware; any moment, the body can drop.

Jesus continuously says to his disciples, "Yet a little while am I with you, and then I go unto him that sent me... and then I return to the whole." Then the wave disappears in the ocean.

IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING, IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

I have heard: The day Woodrow Wilson died, the doctors, feeling that his death was coming closer and closer, apprised him about the nearness of death. Just a few seconds before he died, they decided to tell the old man. They told him that death was coming closer and closer. He opened his eyes and said, "Ready" -- that was all -- closed his eyes, a smile on his face, and disappeared.

A Jesus is always ready -- readiness to go back, readiness to fall back onto the shores -- because a Jesus is ripe. And whenever a fruit is ripe, the fruit can say, "Yet a little while I am with you -- with the tree, a little while -- and then I go unto him that sent me." And then the fruit drops to the earth, and disappears into the earth from where it came.

Whenever you have become ripe, you disappear. That is the meaning of the Eastern concept of becoming free from birth and death. Whenever you become ready, there is no need for you to be thrown back into existence again and again. You are thrown back because you don't learn the lesson. It is like a child who fails every time and has to be sent back again to the same class. If he learns the lesson, passes the examination, then he is sent to another class, a higher one. And when he finishes his education, then there is no need to go back there. the world is a training, a discipline. You are sent again and again, because you

have not yet learned the lesson. Once you learn it, you are back to the original source.

Jesus is constantly aware, Buddha is constantly aware. Whether Buddha lasted for forty years and Jesus lasted only for three years, it doesn't make much difference, because in the vast eternity, forty years is just a little longer.

IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING, -- before he was crucified -- IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

"... because soon I will disappear and then you will not be able to drink from me. If any man thirsts, if somebody is thirsty, let him come and drink of me, because soon I will be gone, and then you can think about me, but you will not be able to quench your thirst."

Jesus is water of eternity, a divine well. He can quench your thirst. But people are not aware even of their thirst. They have forgotten their thirst; they have suppressed it. That's why he says IF ANY MAN THIRST...

Everybody is thirsty. There is no need to say 'if'. Have you come across a mall who is not thirsty? Have you come across a man who is not miserable? Have you come across a man who is not unhappy? Have you come across a man who is content, needs no more, who is fulfilled, needs nothing else to be added to him?

If you have not come across such a man, that means every man is thirsty. But people have forgotten their thirst. It would be better to say they have suppressed their thirst because the thirst is dangerous. The thirst creates search and one has to seek, and one has to make effort, and one has to dig deep into oneself. People avoid their thirst.

One man, a few days before, came to me and said, "I don't want to come and listen to you, because I am afraid. I am afraid I may really become interested in you and in what you say. I will come one day, but not now. I have other things to do."

Have you thought that you may be avoiding your basic thirst?

Religion is a basic thirst. No man can become satisfied and fulfilled unless he attains to a religious consciousness. There is no other way to be fulfilled.

But people go on saying that there is no God. That may be just a defence, because once they prove to themselves there is no God, then there is no need to seek and search; then they can remain wherever they are. Then they can remain in their mud, and there is no need to seek the lotus.

That's why Jesus says:

IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

Jesus is available. It has been always so. There are people who have attained and who are available -- and you are thirsty. But this is the misery: that you deny -- you deny such people who can quench your thirst. You deny that they have anything; you deny that there is any water in their well because you are afraid.

The greatest fear in life is the fear of God, the fear of coming close to God -- because coming closer to God will mean coming closer to the death of the ego. Coming closer to God will mean going farther from yourself. Coming closer to God will mean dropping, surrendering, disappearing.

The greatest fear in the world is that of God, because God is both death to the ego and birth, a rebirth of consciousness. But you don't know about the rebirth; you can only feel the death. You are just like a small child who is just going to be born, is in the womb. For nine months he has lived a certain life of comfort, convenience. in fact, never again will he be so comfortable. The womb is so comfortable, so warm. He is without any responsibility; he has not to go to work in the factory or office. He simply receives everything ready-made -- no worries, no fears, no responsibilities, no anxieties. He simply rests, sleeps twenty-four hours.

And then suddenly comes the moment when he has to be born. The child becomes afraid, because the child can only see that this life is going to be destroyed -- the life that he has been living for these nine months. He cannot see a different life -- a life of open sky and air and sun, a tremendous opportunity to grow. He cannot see. How can he see? He has no idea of it.

He can only see this: that the life he has been living is going to be destroyed. The birth to the child looks like death. He is afraid, he trembles, he doesn't want to get out of the womb.

The same happens again when you reach nearer to another rebirth of consciousness, where again you find another world -- the world of God, called 'the kingdom of God' -- of infinite light, of eternal beauty, of absolute truth. But you know YOUR life: the life of the market, the life of the family, the house, the money, the ambition, the desire, the body -- you know this. And moving towards God means going away from this. It looks like death. God is death, because God is rebirth also.
That's why Jesus says:

IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

And the same I say unto you. If any man thirst, let him come unto me and drink, because yet a little while more am I with you. And then I go unto him that sent me. Remember, I am not repeating. I am not interested in commenting on Jesus. Through Jesus, I am again creating a situation which is absolutely new -- or absolutely ancient, which is the same.

If any of you really feels thirsty, then the possibility is available. Don't miss it! And you can miss it. You can find a thousand and one excuses to miss it. Don't listen to those excuses; drop those excuses. Seek your thirst. If you are thirsty, then I am ready to become a well for you. The thirst can disappear, and only when your thirst disappears, for the first time you will feel what life is and its meaning -- the beauty of it, the glory of it. Then life will become a decoded message to you. Up until now, you are carrying the seed. The message is there, but undeciphered.

Let me help you. If you are thirsty, don't try to escape from me. Let me help you.

Come Follow To You, Vol 3

Chapter #10
Chapter title: Love is fragile like a flower. Hatred is powerful like a sword.

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WILL YOU PLEASE EXPLAIN TO ME THE LORD'S PRAYER, AS GIVEN BY JESUS?

MEDITATION CAN BE EXPLAINED, prayer never. It can be understood, but it cannot be explained. Prayer is something of the heart, very elusive, very indefinable. You can feel it, but you cannot think it. That is part of its nature. It is like love. It is not a technique.

Meditation is a technique. Prayer is not a technique. Meditation you can do: prayer you cannot do. You can only be prayerful. It has nothing to do with words: what you say in prayer is meaningless. How you say it, the space from where it arises, is meaningful -- not the words.

Prayer is a gratitude, a deep thankfulness towards the whole, that you are here, that you are glad to be. It is against complaint. When you complain, you say you are miserable to be; when you pray, whether you say it or not, you mean that you are glad to be, you are thankful that you are. And Jesus' prayer is tremendously beautiful. No other prayer is so beautiful. Vedas have prayers, but they come from very sophisticated minds, and whenever a prayer comes from a sophisticated mind, it loses much. It becomes very refined,

meaningful: and that's why it loses all meaning.

Jesus' prayer is almost childish. That's the beauty of it, the glory of it. If you want to understand Gayatri, the prayer in the Vedas, much can be said about it. It is a very condensed understanding; it is like a scientific formula; it is like Einstein's formula: E=MC2. Much can be said about it, thousands upon thousands of pages can be written about it.

Jesus' prayer is not a scientific formula, it is just an outpouring of a simple heart; a child talking to his father -- simple, very simple, it cannot be more simple than that. So, if you talk to Hindus, they will say, "What type of prayer is this?" If you talk to Buddhists, they will laugh, because they have very refined prayers, very cultured, sophisticated, philosophical, speculative, saying much in them.

Jesus' prayer does not say anything; it is simply an outpouring of the heart, as a lover talks to his beloved, or a child talks to his father. Let me repeat it: please don't ask for explanations; do it, and you will understand it.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

IF I CAN TRULY EXPERIENCE THE MUSIC OF THE FLUTEPLAYER, CAN THAT BE ON THE SAME LEVEL AS THE EXPERIENCE YOU WISH TO OCCUR WITH YOU? I AM THINKING OF THE SUFIS: I SEE, BUT I DO NOT SEE. I AM BEHIND A GLASS WALL.

The object is irrelevant. Only the subjectivity is relevant. Whether listening to me, or listening to a fluteplayer, or listening to the birds in the morning, or sitting by the side of the waterfall and listening to it, the same experience can happen. It happens not from what you listen to, it happens because you listen. Just listening gives you total silence; in deep listening you disappear. The whole art is how to listen.

Once you know how to listen, in deep receptivity, sensitivity, you are not there. The listener is not there, only listening. And when the listener is not there, there is no ego: there is no one who listens, only listening. And then it penetrates to the very core of your being.

If you listen to me with mind, you will miss. If you listen to the waterfall without mind, you will get. It is not a question of listening to me; it is a question somewhere concerned with you, with the listener. What I am saying is irrelevant; who is saying it is irrelevant. The whole thing is: are you surrounded by a deep silence? Have you become non-existent in that moment? Do you find suddenly that you are not, that you are a deep emptiness, throbbing with life, full, but empty, a tremendous silence, with not a single ripple of thought? Only then do you attain to a plane where truth can penetrate you.

So try to be a listener. Just hearing is not enough. Hear, you can; listening will need great discipline. It is the greatest discipline there is. If you listen, you are already delivered; because in that listening, suddenly you find yourself.

This looks like a paradox. You disappear, I say, and in that disappearance you find yourself. You are empty, and in that emptiness arises a fullness, a fulfilment. No thought is there. And then there is understanding. And love flows, like breathing -- it goes in, it goes out, it goes in, it goes out. Then you start sharing your-your being with the existence that surrounds you. Then the part is no more part and separate -- it throbs with the whole. You fall in line with the whole, you are no more out of step. A harmony has arisen -- the celestial music, the music of the stars.

Then suddenly you are open. From every dimension God flows into you. But the whole thing is how to be so receptive and silent. Just now it can happen, just now it is happening to many. I am not here; you are not there: and suddenly the meeting, suddenly the being.

What can you do? Because all doing will be a disturbance. Whatsoever you do will bring you in from the back door; whatsoever you do will be an effort and a disturbance. Don't do anything; just be.

The whole art of religion is nothing but this -- just be, allow, be in a let-go; sitting by the side of the tree, just sit -- nothing else is needed, just sitting. Buddha attained to truth just by sitting under the Bodhi Tree. Walking, just walk. Loving, just love. Being, just be. By and by you start feeling that within you the fragments arc disappearing, and an integration is arising. By and by it happens; by and by you start feeling

that something is penetrating you from the unknown, from the beyond. You feel happy. You feel like a pregnant woman: the unknown has entered you. You don't know who has come to your womb, you have not seen the face yet, but you can feel the weight, you can feel the unknown kicking in your womb. You know the unknown has penetrated you.

Then you walk more carefully, you sit more carefully, because you have to protect. The unknown has become your guest. You have to think and care about him, because the unknown is growing every day. the child grows and the mother disappears. One day, only the child is and the mother is gone. Mother means the past, and child means the present. Mother means you as you arc, and the child means you as you should be.

Nothing can be done specifically. You have just to create a climate around you of waiting, contentment, acceptance, delight, silence. You start already as if you have attained.

Listen to me again: you start already walking as if you have attained. It will be 'as if' only in the beginning: by and by, the 'as if' disappears. Walk like a Buddha, look like a Christ, delight like a Krishna. In the beginning it is going to be just 'as if'. But that 'as if' is not going to stay long, because you arc really that which you arc trying to act.

The whole thing is as if you go to Jesus, not knowing that he is Jesus, and he also does not know that he is Jesus; and you tell him that you are going to stage a drama and, "You look like Jesus. Would you please come and act as Jesus in it?" He agrees, and he comes to act. Of course it is 'as if' in the beginning, because he does not know that he is Jesus. You don't know that he is Jesus; he only looks like, appears to be. And then he starts playing in the drama and, by and by, the 'as if' disappears because he is. By and by the reality takes possession, and suddenly it erupts, and he is no more acting. Hc is simply being himself.

This is the case with you. You look like God. I tell you: act like God! And sooner or later you will discover that just by acting, you have discovered the reality. Because in reality you arc already that; only you have forgotten it. So, if you start acting, the forgotten-ness will disappear. You will start remembering.

So, when you sit under a tree, sit like a Buddha. And don't be afraid, and don't be shy. Who is hindering you? And if you can sit like a Buddha, then why settle for less? When you play a flute, forget about yourself, play it like a Krishna. And I say to you: you are Krishna! And the flute is the same! Just you have to remember, and once you remember, immediately you will see the transformation -- that now the song is not coming from you, it is coming from the beyond: you are no more in the way.

I have heard about Michaelangelo, that he used to use a device while working on his art pieces. Sometimes it would get dark; evening would come, and he would have to use candles. He would put the candles in a cup, because if you don't put candles in a cup, then your own shadow falls between you and your work, and it creates a disturbance. So he would put the candles into a cup -- then the cup protects; then his own shadow would not come between himself and his work, and he would not be disturbed.

This is what is happening to you. Your own shadow is coming between you and your reality. The day you realize that it is only a shadow, then there is no problem.

One of the greatest thinkers of the West, Jean-Paul Sartre, has a certain theory. It may not be absolutely true; it is not. But it moves in the right direction. Even for wrong reasons he moves in the right direction. He says that there are two types of philosophies in the world: one, the philosophy of being; and another, the philosophy of doing. He himself thinks that he belongs to the second, the philosophy of doing, because he says, "Being in itself is nothing." Unless you do something, how can you be? When you paint, you become a painter; when you sing, you become a singer; when you dance, you become a dancer. If you don't do anything, who are you? All identity is lost -- you become empty, you are no more there. So, he says, do something; because only by doing will you be something.

Buddha belongs to the first philosophy. He says: just be. Realize, without doing, who you are. Buddha is perfectly right, but Sartre is not perfectly wrong. And I can feel that what Sartre is saying can lead to what Buddha is saying. It can become a technique.

Act like a Jesus, and suddenly, your being is revealed. That being can be known without action also; but then it is more difficult, almost impossible, because you don't know where to look for a mirror. Without a mirror you cannot see your face. The face is there; you know it is there, but you cannot see without a mirror. The doing can become a mirror, and in the mirror the being can be revealed. Once it is revealed, you can forget about the mirror; you can throw the mirror away -- there is no need for it.

Walk like a Jesus, sit like a Buddha, play on the flute like a Krishna, and by and by you will come to realize that it was not just an acting. You have stumbled upon something real. Your own shadow is no more falling -- the clarity is attained.

When listening to me, sit like a Buddha, silent, receptive, feminine. That's why Buddha looks so feminine -- have you watched -- no moustache, no beard, and the face of a woman. The meaning is, when you sit silently, your feminine part comes up, surfaces. When you act, your male part comes up, the feminine recedes. When you do something, your male part comes up. When you are in a non-doing, your feminine comes up.

Buddha attained to God through the feminine -- in fact there is no other way to attain. The ultimate has to be attained only when you become a womb, a receptivity. Then it makes no difference.

Just sit and listen to the breeze passing through the pines, and you will find me there; or listen to me with no thought in the mind, and you will find the breeze passing through the pines. It is one and the same. But the whole depends on your listening -- the quality of your listening is the question, not what you listen to.

I FEEL VERY IDENTIFIED WITH MY MOTHER. I TEND TO JUDGE HER AS HARSHLY AS I JUDGE MYSELF, AND BLAME HER FOR MY NEGATIVITY. CAN YOU TALK ABOUT THE NATURE OF THE MOTHER-DAUGHTER RELATIONSHIP?

This is a new disease created by the psychoanalysts in the West. In a way it is very old and ancient, a very old trick of the mind. But the garb that psychoanalysis has given it is very modern.

The human mind always tends to throw the responsibility on to somebody else. Then you arc freed of it. In the old days people used to throw the responsibility on to God, fate, kismet -- a thousand and one words they had found. Then they were no more responsible; then they were unburdened.

But this unburdening is very dangerous, because once you feel that you are not responsible, then all doors for transformation are closed -- because to feel responsible is the very basic requirement for transformation. If I am not responsible for what I am, how can I be responsible for any transformation? If it happens, it happens; if it doesn't happen, it doesn't happen; and if God is responsible, then he is responsible also for my change, or no change. Then you start feeling that you are just a puppet, and then you go on dragging yourself in the mud; then your whole life becomes driftwood.

Don't think that this is a let-go. Let-go is a very alive thing. This is dead wood, driftwood -- it is not alive at all. A fatalist is not alive at all, because he has thrown away all responsibility. In throwing away responsibility he has also thrown away his soul -- he is no more a soul. The more responsible you feel, the more authentic is the soul you have. Responsibility is your soul.

But those were old days, now we have forgotten about them. Then came Marx: following Hegel, hc created the same old pattern again. He called it historic necessity: history is responsible, not you. Economics is responsible, not you. Social structure is responsible, not you -- the old fatalism just garbed in new words.

Then came Freud. And he said if a child is not loved by the mother, then when he is grown up he will not be able to love: the mother is responsible. If the mother was negative, then the child will be negative: the mother is responsible. Freud was a Jew, and must have suffered from a Jewish mother; so the whole thing is thrown on to the mother. Now the mother becomes the God, the fate; and the whole thing seems to be absurd. Because if you ask who has made the mother this way, then her mother is responsible. Then go on and on. Finally you have to fall back on God: that's why I say the logic is the same. God is the mother of the whole, the original source from where everything comes.

You are destroyed by your mother. She is destroyed by her mother. Her mother is destroyed by hers, and go on and on and on. Finally you will have to fall back on God. This is the old trick, the old argument, just put in modern language. But the whole trick is to throw away responsibility. Psychoanalysis stopped Western consciousness from growth. Psychoanalysis has not been a treatment; it is the illness. And the sooner the West gets rid of psychoanalysis the better. Because once you think that you are not responsible, you start living a life of irresponsibility. And nobody can say that you have to change. How can you change?

This question is from Nisha. I know her: she is negative. She is a miser. Her whole consciousness is constipated, closed; but a beautiful possibility, hidden. The bud has not opened, but once it opens there is going to be a beautiful flower in the world.

Now the problem is: if she feels herself responsible, then she has to do something immediately. If the mother is responsible, then what can she do? Unless the mother changes, which is not possible -- that means

unless the past changes, the present cannot change. But how can you change the past? It has already happened; it cannot be undone; there is no way. Then you accept the closed state of your consciousness, and you feel helpless.

The whole point of your being here with me is that you can do something. So try to understand my standpoint. Man's consciousness is absolute freedom. If you are negative, you have continuously to take the decision to remain negative. How the negativity was created is irrelevant, it is meaningless. It has happened; it is a given fact now, that you are negative, that you.don't have any positive flowing energy. You have just a closing energy, which closes up on you, caves in upon you; and you have no door to move out from. The sky is lost, and you live in a dark cave.

It is irrelevant how it happened: there is no need to go into the past. I am telling you this is the foundation of Eastern esoteric psychology, that a man, whatsoever he is, has continuously to decide to be that way -- only then can he remain that way.

It is like pedalling a cycle. You are pedalling a bicycle -- you have pedalled for miles, but if you want to continue the journey you have to go on pedalling. If you stop pedalling, the bicycle is going to stop. Maybe through past momentum it may go on a little, a furlong or two at the most. But it is going to stop. And there is no need to go into research on how you started pedalling in the first place, because that is an absurd research. You cannot go into that, because go on and on and you cannot find the beginning. The past is eternity; you cannot find the beginning, and the whole search will stop your growth.

I tell you: you just stop pedalling, and the bicycle is going to stop. If you are negative, you are pedalling negativity continuously. If you take the decision just this moment not to pedal any more... your mother, or God -- nobody is there to prevent you. It is your decision. But if you don't want to take the decision, then you can find a thousand and one excuses. Freud gives you a very wonderful excuse, very scientific-looking. But don't be deceived by the appearance. Freud has created a new myth. It is not science yet; in fact, the science of human consciousness is impossible, because the science is possible only in the world of cause and effect. And human consciousness is freedom; it has no cause and effect chain -- science cannot be created in it.

Religion is not science; it cannot be. More or less, religion is an art. It has no causality in it. So if you feel negative, that means somehow or other, knowingly or unknowingly, you have invested much in your negativity. Now you want to cling to it; you don't want to drop it. If you are miserly, you want to cling to it; you don't want to drop it. See the point. If you want to drop it, I say to you, "Immediately! This very moment!" Nobody is blocking the path. But you don't want to drop it; and you don't want to realize the fact that you don't want. Then you play a trick. You say, "I want to drop it, but how can? My mother gave me the whole negative attitude towards life." So you hate yourself for being negative, and you hate your mother because she has made you that way. Nobody has made you that way, nobody is responsible.

Don't play these games. You are responsible. It may look like a burden I am putting on you. But if you look deeply, you will feel that this is the only possibility for your freedom. If you are responsible, only then can you be free. If others are responsible, how can you be free? If you are 'caused', you are 'caused' by others; then you can never be free, then you are just like a rock.

But I tell you: you are free. Your nature is freedom. That's why one word, moksha, does not exist in Western languages. There is no equivalent to it, no synonym for it: it means absolute freedom. The Eastern psychology is developed around the concept of moksha, absolute freedom. You can be free, because you are free. Realize this, this moment, and nobody is blocking the way -- there is no barrier, no wall. But if you don't want to become free, don't think that you want to become free. People talk about freedom, but they want to remain in bondage, because bondage has its own comforts, securities, conveniences. Freedom is risky.

Miserliness has its own conveniences, otherwise nobody would be a miser. If you are not a miser, you become more insecure. If you cling to money, to things, you feel a certain security: at least there is something to ding to; you don't feel empty. Maybe you are full of rubbish; but at least something is there, you are not empty.

You go on clinging. With negativity you feel powerful. Whenever you say no, you feel powerful; the ego is enhanced. Whenever you say yes, you feel humble; the ego is destroyed. That's why you don't want to say yes, and you go on saying no. When you love, you become humble; when you are angry, you become powerful. Have you watched? When you are angry, you have four times more energy than you ordinarily have. In anger, in rage, you can throw a rock, a big rock. Ordinarily, if somebody tells you to, you cannot even push it, you cannot even move it. When you are angry, you have much power. When you are loving,

all power disappears.

Can you find a more humble man than Jesus, more powerless than Jesus crucified? Just think of him. The people had gathered, the crowd was waiting: he would do some miracle -- he will prove that he is powerful, that he is the son of God -- this is the right moment and the right opportunity to prove it. But the crowd was very much disappointed. Nothing happened. Jesus simply prayed. Who had come to listen to the prayer? Jesus simply said, "Father, forgive these people, because they don't know what they are doing." He simply showed his love; and people had come to see his anger, people had come to see power. He will destroy everything; he will take over all power; he will become the high priest of the temple, or he will become the ruler of the country. He will become the King.

They had come to see power, and what they saw was just simple humbleness -- a humble man, a poor man, crucified -- just praying. But that was the miracle. The greatest miracle that has ever happened on this earth happened that day. Being murdered and killed, he could still pray. That is the miracle. He could still pray for these people to be forgiven, because he knew they didn't know what they were doing; they were ignorant. "They are not doing, Father, knowingly; they are almost fast asleep, snoring. They are doing something unconsciously, so they are not responsible. Don't punish them."

This prayer was the miracle. This is where Jesus is, the heart of Jesus. But when you say no, you feel powerful; whenever you are angry, you feel powerful. Hatred is powerful, love is meek. And Jesus says, "Blessed are the meek." Blessed are the meek? Nobody wants to be meek. Hatred seems to be powerful. Have you watched two countries at war, how powerful they become when they are at war? Everybody is vibrant with power. When countries are at peace, the power disappears. When two persons love each other, the egos disappear; there is no power. Two persons in deep love are blessed, but they are meek, delicate. Love is fragile like a flower. Hatred is powerful like a sword.

So whenever you are negative, you feel powerful. And if you still want to feel powerful, you will cling to your negativity. Don't throw the responsibility on to your poor mother -- because that is absurd. Take the responsibility on yourself, because that is the only chance of your transformation.

Look at the situation. And I am not saying, "Drop your negativity." I am simply saying, "Understand." If you want to carry it, it is up to you. Who am I to say to you, "Drop it"? If you are feeling good in it, I can simply bless you. Be blessed in your negativity. But then don't go on saying that you would like to drop it. Don't play this game. If you want to be negative, be negative. If you don't want to be negative, drop it. But this foolish game is not good: "I want to drop the negativity, but how can I? -- because I was brought up in such a way that now it is impossible." Look. Observe. Be honest. The mother is not the question. Your own honesty is the question, your own sincerity. And remember, I repeat again: I am not saying that you drop it, I am not trying to save anybody -- because how can I save you against yourself? That's not possible.

I am simply trying to get you to see the fact of it. The very fact delivers. That is the meaning of Jesus' saying 'truth liberates'; nothing else. Jesus cannot liberate you, neither can I. Truth liberates. Just see the truth. If you want to be negative, if you feel powerful through negativity, be negative and feel powerful. But then don't try the opposite; then forget all about religion. These people are mad -- this Jesus and Buddha -- their minds are crazy. You are sane.

You simply remain in your sanity; follow negativity. If you are honest, what will happen? If you arc honest, you will see that through your negativity you are creating a hell. Only you are suffering, nobody else. Let the suffering come to such a point where you cannot suffer any more; where you have to come out, as if your house is on fire. Then you don't cling to it, you simply run out; and you don't ask for the right way to get out. You don't ask for a master: that you will have to learn the right way and the right technique. Nobody bothers. You jump out of the window; you run out of the back door. You find a way out yourself, once you realize that the house is on fire.

Be true. Don't create deceptions around yourself. Don't deceive yourself. And then, if you decide to be negative, be negative; be perfectly negative. And I know that will help, because it will create such a hell that you will have to come out of it. Right now you go on creating hell, and you also go on creating dreams of heaven.

Because of those dreams of heaven your hell is clouded; you cannot see exactly what it is. It is as if the house is on fire, and you are fast asleep, dreaming about a golden palace. Because of that dream you cannot see the house is on fire. So you go on dreaming about religion, transformation, growth, this and that, enlightenment. These are dreams, and because of these dreams you can't see the hell that you are continuously creating, continuously deciding upon, continuously helping. On one side you go on helping,

and go on throwing fuel on the fire. And on the other hand you go on asking for methods how to get out of it.

Enough! Stop it! Look at the facts. If you want to live in hell, it is for you to decide; nobody else can interfere. Go into hell, but go totally; and that totality, that sincerity, will bring you out of it. Truth liberates.

MY HEART ACHES. SUCH A TINY CREVICE OF IT FEELS ABLE TO OPEN TO YOU. I WANT TO MELT AND FLOW AROUND YOU LIKE A PUDDLE; AND I DON'T KNOW HOW. SOMEHOW MY HEART KNOWS WHAT IT WOULD FEEL LIKE TO OPEN TOTALLY TO YOU, AND BECAUSE IT DOES NOT, IT ACHES. AND I SHAKE AND WANT TO FORCE, KNOWING THAT I CAN'T. I LOVE YOU SUCH A TINY BIT AND IT IS BEAUTIFUL.

This is from Anupama. I can see that her heart aches, but that heartache is beautiful. Remember: headache is always ugly, heartache is always beautiful. Headache comes when you think too much, you are obsessed with thinking. Heartache comes when you start feeling, when you start melting. Heartache is a good sign, a great indication that something is happening in your deepest core.

MY HEART ACHES. SUCH A TINY CREVICE OF IT FEELS ABLE TO OPEN TO YOU. Good. Help it to ache more; and don't try to avoid it, and don't try to get rid of it, because heartache is a positive thing. Headache is a negative thing. Headache is a disease; heartache comes only to those who are starting to be healthy and whole. Heartache is holy.

The word is the same: ache. That creates difficulty. Remember it, never forget it: whenever the heart aches, it shows that you are getting deeper into your being.

Love has its own ache. But blessed are those who attain to that ache of love. By and by the heartache will grow more and more. It will become intenser and intenser. Help it, so that it becomes a flame. You burn, but that burning is beautiful, because that fire will burn only the ego, not you. You will come out of it purified, like pure gold.

MY HEART ACHES. SUCH A TINY CREVICE OF IT FEELS ABLE TO OPEN TO YOU. Remember this too: that love never feels enough. Love always feels that it is not yet enough. That is a sign of love, it never feels enough. You can never feel enough love, you can never feel more than enough love. It is the very nature of love that it always feels that more is possible. "I can give more. I can flow more." Love is an infinity. So howsoever you open, you will always feel more is possible. It is a journey which begins, but never ends. Love's journey begins, but never ends. It is eternity.

I WANT TO MELK AND FLOW AROUND YOU LIKE A PUDDLE; AND I DON'T KNOW HOW. Nobody knows, nobody has ever known, nobody will ever know, because it is not part of knowledge. But you are already on the way; so move in the same direction. Allow it to ache more. Enjoy that ache. Delight in it, and help it. Don't fight it. Surrender to it. Don't stand aloof, don't be a watcher, don't separate yourself. Be drunk with it, get involved in it, be absorbed in it -- so much so that only the heart aches and you are not there to watch and see. Only the heartache remains, and you have disappeared. Then it becomes a tremendous ecstasy. It is a birth pang; yes, a birth pain. One is reborn through it.

SOMEHOW MY HEART KNOWS WHAT IT WOULD FEEL LIKE TO OPEN TOTALLY TO YOU. Yes, the heart knows, because heart has its own ways of knowing. They are not of the mind. It knows how it will be to be totally open. That knowledge is not something learned. That knowledge is inborn; that knowledge is carried like a blueprint in the heart. The day you come out of the original source -- call it God's home -- the day you are coming from the original source, that blueprint is put into your heart and sealed.

So, in a very strange way, you always know how it will feel to be totally open, to be totally flowing, to be totally in love and prayer. Yet you don't know, because the mind knows nothing about it. And yet you know, because the heart carries something in it which only needs flowering. It is like the seed which carries the blueprint of the whole tree. I say, of the whole tree. Even of a single leaf, the blueprint is there. There will be mi]lions of leaves, but each single leaf has a blueprint hidden in the seed. The seed is very small, but it carries the whole plan, it carries the whole future in it.

The heart is the seed of God. It carries the whole plan in it. It carries your destiny, and your destiny is tremendously great. The seed may be very small, maybe a mustard seed. The small ness of the seed is not the point -- don't be deceived by the smallness of it. It may just be atomic. It may not even be visible to the eyes, it may not even be visible to the greatest magnifying glass, it may be so tiny. It is very small -- very

small, atomic.

Nobody has known the atom, nobody has seen it yet. Only effects are known -- it is an inference. Nobody has ever seen the heart -- I am not talking about the physical heart. Nobody has seen the heart, the heart Jesus talks about, the heart Meera sings about, the heart Chaitanya dances about. Nobody has seen that heart yet; nobody is ever going to see it, because it is very, very small; it is invisible. But it carries God in it. It carries it, as every seed carries the tree.

Just look at a small seed -- can you imagine what it can become? A tree can be born out of it, a great banyan tree, and then millions of seeds through this one seed. Scientists say that a single seed can fill the whole earth with greenery. A single seed can fill the whole universe with greenery, because there is no 'finitude' in it; it is infinite.

Each single heart can fill the whole universe. You will never be able to know what it is if you try to know through the mind. But if you relax into the heart, you will know in a very strange way. That is the way of the mystics, not of the intellectuals; that is the way of the poets, not of the philosophers. You will know it in a poetic way; you will know it, and it will never become knowledge. It will remain knowing, a groping; and it is beautiful, because whenever something becomes knowledge, it is already dead. Whenever you have known something, finished -- then you are no more interested in it.

Love can never be known that way. It always remains unknown. It goes on alluring, it goes on invoking, it goes on calling you further and further. One peak, somehow, you reach; another peak is waiting. Another peak you reach; more doors open, more peaks are there waiting for you. It is an infinite journey. One knows, and yet one never knows.

MY HEART KNOWS WHAT IT WOULD FEEL LIKE TO OPEN TOTALLY TO YOU, AND BECAUSE IT DOES NOT, IT ACHES. AND I SHAKE AND WANT TO FORCE KNOWING THAT I CAN'T. I understand. And you have observed your heart perfectly well. This is how it happens: you know nothing can be done, you know that doing will only disturb; yet you go on thinking, you go on wishing that something may be there, that something can be done -- maybe, perhaps. And you know all the time nothing can be done, because it is not a question of doing. But still, the heart goes on feeling that perhaps there is a way.

One hangs, as if in a mist. But that is how one grows. Nothing can be done, and I know that nothing can also be done about the thinking that goes on thinking that maybe something can be done. Nothing can also be done about that. So accept that too; that too is part of the heartache. Accept whatsoever it is; and in total acceptance is transformation. You relax. Don't fight. Remember, this is very delicate. Because whenever I say relax, you think now you are not to think; now you are not to do anything; now you are not even allowed to think about what to do. Then you have misunderstood me.

When I say relax, I mean relax; whatsoever goes on -- let it go. I am not saying.... Because if you start thinking that let-go means that you are not to think about what is to be done, then you will start fighting with the idea which will be coming again and again. What to do? -- you will start fighting with it. Let-go simply means no fight.

Now it becomes even more subtle. If fight arises, what will you do? Let go, let the fight be there. This is the delicate thing about it, that at whatsoever level you start fighting, drop fighting. Do you understand me? When I say 'drop fighting', don't START dropping it, because then you are not dropping, then you have started a new fight against fight.

It is tremendously significant. Let me repeat. I tell you not to fight, but fight arises. What will you do? Let it be. And I have been telling you not to fight, and fight arises. What should you do? Let it be. That is what I mean when I say don't fight -- at whatsoever level struggle arises and you become concerned and you become separate from the on-going process -- don't do that. Relax. Let it be, whatsoever it is. Accept whatsoever it is unconditionally, and by and by you will become aware that that is the only way to be, and the only way to be blissful, and the only way to be blessed. A totally different plenitude is attained when you relax.

... AND BECAUSE IT DOES NOT, IT ACHES. AND I SHAKE AND WANT TO FORCE, KNOWING THAT I CAN'T. Let it be so. Know that you can't... still it goes on: accept it.

I LOVE YOU SUCH A TINY BIT, AND IT IS BEAUTIFUL. Love is beautiful, even a small window into the sky of love is beautiful. Of course, only a small part of the sky can be seen from the window, but it is still part of the sky. Sooner or later you will have to come out of the house; that which is beautiful will draw you. You will by and by be forced to come closer and closer to that which you love, that which is beautiful. Suddenly you will be running towards it; you will forget all about the house, the enclosure that

you have been living in for lives together. Suddenly, in a deep ecstasy, you are out of the house, under the sky.

Only love can bring you out of your misery, only love can bring you out of your hell, because only in love can you forget yourself And you are the misery, and you are the hell.

IF YOU ARE NOT THERE, AND THERE IS NO THOUGHT ANY MORE, HOW CAN YOU GIVE SUCH COHERENT AND BEAUTIFUL DISCOURSES? IT SEEMS LIKE YOU ARE AWARE AND UNDERSTAND WHAT YOU ARE SAYING.

Such beautiful and coherent discourses are possible because I am not there. Once I am there, they will no more be beautiful. Not only that: they are beautiful because you are listening when you are not there. Once you are there they will no more be beautiful. The beauty exists only in an egoless space. You come, and ugliness follows.

IF YOU ARE NOT THERE, AND THERE IS NO THOUGHT ANY MORE... yes, I am not there, and there is no thought any more. That's why this river goes on flowing, because there is nobody to hinder it, nobody to obstruct it.

IT SEEMS LIKE YOU ARE AWARE AND UNDERSTAND WHAT YOU ARE SAYING. It only seems. Don't be deceived by the appearance. I am not aware. I am drunk -- drunk with awareness maybe, but I am drunk. But this drunkenness is called awareness. If your awareness is not also drunkenness, it is not awareness yet. If you are not drunk with awareness, you are not drunk yet. When awareness and drunkenness become almost synonymous, only then there is buddhahood, then there is enlightenment.

IT SEEMS LIKE YOU ARE AWARE AND UNDERSTAND WHAT YOU ARE SAYING. It only seems: it is not so. I am drunk. And it seems that I understand what I am saying -- I don't understand what I am saying; I am simply allowing it to be said. I am not trying to understand what I am saying, because that would be a duality; then I would be two -- someone who is trying to understand what is being said. Then I would be in a dichotomy. And that's what happens when you say you are watching what you are saying all the time, whether you are saying it right or wrong. You are always trying to be consistent, logical, this and that. I am absolutely inconsistent. I am not trying in any way to understand what I am saying: I allow it. Because that is my understanding: that unless you allow, nothing of worth flows. If you try to say something which is meaningful, the meaning will be superficial. If you simply say it without any effort on your part, if you simply allow the divine, the whole, to flow through you, it is tremendously meaningful: the meaning is ultimate then.

And I would also like you not to try to understand what I am saying -- because that is the only way to miss it, a perfect way to miss. If you want to miss what I am saying, try to understand. Just listen -- there is no other need. It is a song to be heard, it is a dance to be watched.

I am a certain emptiness, and I would like you to participate in it. Be in rapport with me, don't try to understand; because then the intellect enters in, and then you are no more total. If you are total, whatsoever comes out is beautiful. If you are not total, at the most you can create an appearance of beauty, but it will not be beauty. Beauty is always of the total.

Please don't try to understand me -- otherwise you will become a great knower, but you will miss knowing. Then you will become a rabbi, a pundit, a maulwi. But you will miss the real understanding that I am showering on you. Remember this: understanding is not needed -- only a deep drunkenness, which is also awareness, is needed.

Be with me. When you are trying to understand, you are with yourself; you are trying to interpret me according to your mind, knowledge, information. According to your past you are trying to look at me; your eyes are clouded with dust, you will not be able to see me. Just be a mirror: reflect me; don't try to understand me. Echo me; don't try to understand me. And there will be understanding.

I HAVE BEEN SO ANXIOUS TO UNDERSTAND THE MYSTERIES OF LIFE THAT I HAVE SPENT MANY YEARS READING AND LEARNING WHATEVER WAS AVAILABLE. ALL THAT I CAME TO KNOW IS MY IGNORANCE. MY QUESTION IS THIS: WHY, BEING SO HUNGRY OF KNOWING, AND AT THE SAME TIME SO AWARE OF LACK OF KNOWLEDGE, HAVE I NEVER BEEN ABLE TO FIND A SINGLE

QUESTION AFTER YOUR LECTURES, EVEN IF I TRY, AS I AM TRYING NOW.

This is from Sugita. She is a professor; and she has been in search, and she has been honestly in search. She has read much, and she has gathered much knowledge. But knowledge can deceive you only if you are not an honest seeker. If you are a sincere seeker, knowledge cannot deceive you: you know this is all dust. That's why whatsoever she has been reading, studying, has not been able to deceive her.

ALL THAT I CAME TO KNOW IS MY IGNORANCE. That is the beginning of knowledge, that is the beginning of wisdom. And because of it she is listening to me, not to understand: she is just drinking me, she is drunk with me, and no question is arising. Because if you listen to me in such a drunk state, you understand me totally -- there is no gap, so questions cannot arise.

Remember: questions arise more out of your knowledge than out of you. If you know, and you think you know, then many questions arise. If you know that you don't know, then you simply listen. You are nourished by me, you drink me, you feel me. But there is no knowledge, so there is no struggle within you, no conflict within you: I immediately reach to your very heart. Questions do not arise because you immediately understand.

When you listen through ignorance, understanding is total; when you listen through knowledge, there is no understanding, only chaos. Arguments arise, questions arise. There are two types of questions: one that comes out of ignorance -- then it is beautiful; one that comes out of knowledge -- then it is ugly and quarrelsome. But if your ignorance is total, then even that question which comes out of ignorance does not arise.

Sugita's ignorance is really total. She is a rare woman.

AND PS: JUST BECAUSE WE WERE URGED TO CREATE QUESTIONS, I HAVE MADE THIS ONE. BUT TODAY'S LECTURE GAVE ME THE ANSWER. BEFORE I ASK YOU FOR WATER, YOU QUENCH MY THIRST. BUT NOW A REAL QUESTION AROSE. WHY, DRINKING AND EATING SO MUCH FROM YOU, AM I STILL HUNGRY AND THIRSTY? BUT PLEASE DO NOT ANSWER IT I WILL JUST GO ON DRINKING AND EATING.

If the question is really sincere, it will be answered even before you have asked it. Because then it is simply transferred to me; it is simply communicated non-verbally. When I come here, those who are really in tune with me immediately communicate whatsoever is their real question. They need not even ask, but the answer will be there. Because I am not speaking here in a vacuum, I am speaking to you.

That's why I don't like people who are not in deep communion with me to be here -- because they disturb; their vibrations create clouds around here: then those who are in tune with me cannot relate so easily. Even a single person who is antagonistic here will not allow me to flow, will not allow me to reach you. Those who are in tune with me need not ask. Their very tuning... they may not even be aware of their question, but the question has reached me. It is communicated.

And from that communication the answer is going to arise. I am not there -- just an emptiness to respond to you, just a mirror to reflect you. And yet it is true that the more you drink of me, the more thirsty you will feel because a total thirst is needed.

It has to be understood a little. I create thirst in you. I quench it? and then I create more thirst in you. Because once the thirst is total, then you will be able to drink out of God himself. Then the master is not needed; then I become just a door.

So I will quench your thirst just to increase it more -- so that it becomes total; so that you are not there, only thirst throbbing... only thirst, and only thirst. The disciple is not there, the enquirer is not there. Then the master is not needed; then you simply pass through me. I become the door.

So the master has to do two things: to create thirst; to quench it just to create more. I go on pouring into you water and new thirst; not only water, but thirst also. But each time your thirst will be on a higher level, and each time your thirst will have become more and more intense. Then a moment comes: you disappear, and only thirst remains. When the thirst is totally alone, and you are not there, then the master disappears. And through the master, the God becomes available.

Come Follow To You, Vol 4

Reflections on Jesus of Nazareth
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Come Follow To You, Vol 4

Chapter #1
Chapter title: This in remembrance of me

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John 13
1 NOW BEFORE THE FEAST OF THE PASSOVER, WHEN JESUS KNEW THAT HIS HOUR WAS COME THAT HE SHOULD DEPART OUT OF THIS WORLD UNTO THE FATHER, HAVING LOVED HIS OWN WHICH WERE IN THE WORLD, HE LOVED THEM UNTO THE END.

Matthew 26

17 NOW THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD THE DISCIPLES CAME TO JESUS, SAYING UNTO HIM: WHERE WILT THOU THAT WE PREPARE FOR THEE TO EAT THE PASSOVER?

18 AND HE SAID: GO INTO THE CITY TO SUCH A MAN, AND SAY UNTO HIM: THE MASTER SAITH, MY TIME IS AT HAND; I WILL KEEP THE PASSOVER AT THY HOUSE WITH MY DISCIPLES.

19 AND THE DISCIPLES DID AS JESUS HAD APPOINTED THEM; AND THEY MADE READY THE PASSOVER. 14

Luke 22

14 AND WHEN THE HOUR WAS COME, HE SAT DOWN, AND THE TWELVE APOSTLES WITH HIM.

15 AND HE SAID UNTO THEM: WITH DESIRE I HAVE DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER:

16 FOR I SAY UNTO YOU, I WILL NOT ANY MORE EAT THEREOF, UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD.

17 AND HE TOOK THE CUP, AND GAVE THANKS, AND SAID: TAKE THIS, AND DIVIDE IT AMONG YOURSELVES:

18 FOR I SAY UNTO YOU, I WILL NOT DRINK OF THE FRUIT OF THE VINE, UNTIL THE KINGDOM OF GOD SHALL COME.

19 AND HE TOOK BREAD, AND GAVE THANKS, AND BRAKE IT, AND GAVE UNTO THEM, SAYING: THIS IS MY BODY WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME.

20 LIKEWISE ALSO THE CUP AFTER SUPPER, SAYING: THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU.

THE great German philosopher, Arthur Schopenhauer, was on his death-bed in much pain and suffering. One evening, just before he died, he cried loudly,'Ah, my God!'

The doctor who Was attending to him was surprised because there was no place for God in Schopenhauer's philosophy. So he said, 'Sir, is there any place for God in your philosophy?'

Schopenhauer opened his eyes and said,'In suffering, philosophy without God is insufficient.'

The word 'insufficient' is very significant. Let us contemplate on it a little more. Even on his death-bed, Schopenhauer remains a philosopher. A philosopher goes on thinking about God, at the most, as a hypothesis: sufficient or insufficient? But God remains, more or less, a hypothetical thing. God is not reality. Maybe the concept is needed because it is difficult to explain many things without it, but the hypothesis is a hypothesis and can be discarded at any moment. Any moment that we can explain life without Him, We will be ready to explain life without Him.

God is not life. Rather, He is a hypothesis to explain the mystery of life. A hypothesis is a need of ignorance. When man becomes more and more knowledgeable, the darkness of ignorance is pushed away more and more. God will be thrown, God will be dethroned because then He will not be needed.

Schopenhauer says,'In suffering, a philosophy without God is insufficient.' In suffering man feels his helplessness: fear, death, pain, and there is no explanation for it. The suffering is so much, and unexplained. Then one cries out of fear, anguish, anxiety, 'Ah God, my God!' But this God is bogus. It may be a need of human frailty, human limitation; it may be a need of human weakness, human helplessness, but it is not reality. It is not that you have come to realize the truth of it. At the most, it is NEEDED. You feel too much alone, in the dark, without the concept of God. At the most, it is a make-believe. It helps, it consoles, it gives a certain comfort when comfort is needed. It is what Marx calls 'the opium'. In suffering, opium is needed -- something through which you can forget the suffering -- but this is not the true God. The God of the philosophers is not a true God.

Then there is another God -- the true God. The true God is not a hypothesis, it is a realization. And the true God reveals more when you are celebrating than when you are in suffering.

Just try to understand this: whenever you are happy you don't need God. Who needs God when one is happy and enjoying life, full of energy and vigor? When life is a fulfillment who needs God? Then the philosophy is sufficient without God. In happiness, nobody remembers God. If you remember God when you are happy, there is more possibility to know Him than when you remember Him in suffering, because in

suffering everybody remembers. It depends more on suffering than on you. It is part of a suffering mind that it feels helpless. If you can remember God while celebrating, it is not natural; it is supernatural. While you are perfectly happy and feeling fulfilled, each moment of life is being lived in delight, you are flowing, nothing seems impossible, you are succeeding, nothing seems far away, beyond your reach, you are at the peak of your life, young, alive, it is unnatural to remember God then. But if you remember Him then, there is more possibility of encountering the reality of God.

Why? -- because in the first place it is almost impossible to remember. If you remember while you are happy, then you are already moving out of the unconscious. You are making a conscious effort; you are already awakening; you are no more asleep. In sleep things simply happen to you. When you become a little more awake, then you are not just a victim, then you can choose.

Remember this: the God which you remember in suffering is just a projection of your mind. The God which you remember in celebration is no more a projection of your mind, because mind is perfectly satisfied when you are happy. Mind means philosophy. When you are unhappy, then the mind is not sufficient -- then you need somebody's help, then you need somebody's shoulder to lean upon; then you invoke God. The God of Schopenhauer is false.

Now let me tell you another anecdote.

It happened in Pascal's life. One evening, for no reason whatsoever, he was feeling very, very happy.

And remember this, that whenever happiness comes to you, it comes for no reason at all. Suffering has a cause, happiness none. Suffering is caused by something. It is part of cause and effect: the mechanical world. Happiness is not caused by anything. Whenever you are available, it happens, as if happiness is your nature; whenever you settle into it, it happens. Unhappiness is not your nature. It has to be caused, it has to be created.

Remember, others can cause suffering for you, but they cannot cause happiness. Once you understand this, they cannot even cause suffering. You can cause suffering for others, you cannot cause happiness. Once you understand this, you stop causing suffering also. Suffering is part of the cause-and-effect chain. Happiness is a spontaneous arousal of life. Where there is no cause for suffering, suddenly it is there. It has always been there, but you have been too focused on suffering.

That's why Buddha says,'Don't be worried about happiness, about bliss. Don't talk about SATCHITANAND, don't talk about ultimate bliss -- there is no need. Just know how not to cause suffering.' If suffering is not there, the very absence of suffering is bliss, because bliss is your intrinsic nature. It is not something that comes from the outside.

Watch: whenever suffering is felt, you will always feel as if it is coming from the outside, and whenever you feel happy, you simply feel that happiness is arising from within you. Happiness is a flower of your own consciousness. Suffering is a thorn which has entered into you: alien, foreign, not of you. So whenever you suffer you start thinking that somebody, somewhere, must be responsible for it; known, not known, but somebody must be responsible for it. Whenever you are happy you never think that somebody is responsible for it. Whenever you suffer, you enquire as to the cause. Whenever you are happy, you never even ask.

If somebody is happy and he asks,'Why am I happy?' it will look absurd, it will look foolish, it will look mad. You are happy -- that's all. There is no 'why' to it. But if somebody in suffering asks,'Why am I in suffering?' nobody can say that he is asking irrelevant things.'Why' with suffering is relevant, with bliss it is irrelevant.

One evening Pascal was feeling happy, suddenly, for no visible cause -- because there is none. He was happy, calm and collected; quietly the inner river was flowing; there was no blocking, the flow was perfect. Floating, in a deep let-go, he fell asleep. In the middle of the night suddenly he awoke, and he was so happy that he couldn't believe it -- happiness was showering from everywhere! He danced -- he had never danced. He started singing and he wrote a few lines on paper. These are the lines:

'Fire -- God of Abraham,
Isaac and Jacob,
God of Jesus,
not of the philosophers and the scientists.
Certainty, certainty, feeling, joy, peace;
the world has not known you,
but I have known you.
Joy, joy, joy, tears of joy!'

The next morning he was a totally different man. People who had known him for his whole life could not recognize him. He sewed the piece of paper in his coat and carried it the whole of his, life. Sometimes, suddenly he would look, read the lines and his face would again become radiant; again he would remember. Even the remembrance of that experience would bring the experience again to him. It was a deep inner orgasm.

Let me repeat: God of Abraham, Isaac and Jacob -- God of very simple men, ordinary men: Abraham, Isaac, Jacob; God of Jesus, not of the philosophers -- not of Hegel, Kant and Schopenhauer; God of very ordinary people: of Kabir, of Meera -- not of Radhakrishna, not of philosophers. Then, it is a fire in which you are burnt completely, in which you disappear and only God remains.

Whenever the real God is faced, you disappear. There is a Jewish saying: Nobody can see the living God. True, absolutely true. Nobody has ever seen the living God, because before you open your eyes, you are gone. It is fire. It burns you utterly and there is no coming back. It is the point of no return. Remember that whenever Jesus talks about God, he talks about this fire.

So, the God can be approached in two ways. In suffering, in old age, on the death-bed, you can take SANNYAS, as it has been done in India for centuries. When you are dying, the life is slipping out of your hands and you cannot cling anymore; in that impotence you say,'I renounce.' Just look at the absurdity of it: when life is renouncing you, you go on playing the ego game; you say,'I renounce. Wait a minute more; life is renouncing you itself. You are already being carried towards the rubbish heap!

It is said that one day Diogenes and Alexander went out of the town for a morning walk. They came across a cemetery and Diogenes started looking at the skulls and the bones, and there was a big heap. Alexander was disgusted and he said,'What are you doing?'

He said,'I am looking for your father's skull. He was such a great emperor, your father. Come please, because I cannot recognize which one is your father's skull. You may be able to recognize it because he was your father. And don't feel so disgusted, because sooner or later we will be on this heap also, and nobody will be able to recognize! Remember Alexander, nobody will even be able to recognize who was who.'

When you are on your death-bed, just being carried toward the grave, then you start thinking of God. You have missed the opportunity. When you were young, you had something to offer to Him. Now you have nothing; you are a wasted opportunity. You are already empty, hollow. Now there is nothing to give to Him. How can you offer yourself to Him? -- you have nothing to offer. The song that you could have sung, you never sang; the dance that could have been your life, you missed; the flower that could have been offered to Him, you never helped it to open. In fact, you did all that was just the contrary, just the opposite of it. And then you think of renouncing, and then you think of God, and then you think of prayer. When the heart is already dead, you think of prayer....

Remember this: while you are flowing and young, that is the moment of sannyas, that is the moment of offering yourself to God. Don't postpone it. All postponement is dangerous, because with the very idea of postponing there is no end to it. You will go on postponing.

The God of Jesus is the God of youth. He died very young. He offered himself very young; he was fresh, he was young. He was at the very peak, only thirty-three when he offered himself; and he offered himself totally. That is the meaning of crucifixion, that is the meaning of sannyas. He was a sannyasin. He offered himself totally When you offer totally, it means death.

While you still have life, offer it to God. It will look like death, but it will become a resurrection. If you give yourself totally, God will give Himself totally to you. You will lose nothing; you will gain much. For nothing, you will gain the Whole.

There are a few lines from T. S. Eliot. You must have heard them. They are of the most beautiful poems of this century:

> Between the idea and the reality,
> between the notion and the act
> falls the shadow.
>
> Between the conception and the creation,
> between the emotion and the response
> falls the shadow.

Between the desire and the spasm,
between the potency and the existence,
between the essence and the descent
falls the shadow.

That shadow is the ego. Nothing is hindering you except your idea of'I am'. The more you feel you are, the farther you are from God. The more you dissolve your'I am-ness', the closer and closer you come to Him. Jesus crucified is nothing but a symbol of the ego crucified, the ego dissolved. Then the shadow disappears, and that shadow is hiding the reality.'

Between the idea and the reality, between the notion and the act falls the shadow' -- and that shadow is yours. The bigger you think you are, the bigger is the shadow. The smaller you think you are, the smaller is the shadow. And if you think that you are not, the shadow disappears. Once the shadow disappears, you know what reality is.

Now, the sutras:

NOW BEFORE THE FEAST OF THE PASSOVER, WHEN JESUS KNEW THAT HIS HOUR WAS COME THAT HE SHOULD DEPART OUT OF THIS WORLD UNTO THE FATHER, HAVING LOVED HIS OWN WHICH WERE IN THE WORLD, HE LOVED THEM UNTO THE END.

If the shadow disappears, suddenly you know eternity. If the shadow disappears, the division of time disappears. Then there is no past and there is no future; then there is no present also, just eternity. Then you see through and through. That's why Jesus could feel that his hour had come, the time had come, and he was to depart from this world. You cannot even see when death knocks on your door; you think that some guest has come, you think that maybe it is just the wind blowing. You cannot see death because you have not even seen life. You cannot see into the future because you are missing even the present. The present is the door.

Remember that the present contains all past, and the present contains all future. In fact, the moment of present is eternal: nothing comes and nothing goes. It is always there; only we come and go, only we come and pass. The reality is always there in eternity. The divisions of past present and future are the divisions of our own minds, because we cannot see the total. Our eyes are very, very small; we cannot see. Our window is too small, so we can only see the parts.

Have you observed that even with a small pebble, you cannot look at its totality? When you look to one side, the other side is hiding. You know the whole pebble is in your hand -- it is just on your palm, but you cannot see. It is such a small pebble, but you cannot see its totality in one glimpse. First you see one side, then you turn and you see another side, and you will never be able to see both sides together. Then, just in your imagination, you join both sides and think that you know the whole pebble. If you cannot see a small pebble in its totality, how can you see the reality in its totality? You see just parts of it.

Because of this limited vision, that which has passed before your eyes becomes the past, that which has not passed yet and will be passing is the future, and that which is passing just between the two is the present.

If there is a God -- I say 'if' because of you, not because of me -- if there is a God, there cannot be any past because nothing will ever pass beyond His vision, and there cannot be any future because nothing can be which is not yet in His vision. For God, only present exists. So to say'God was' is wrong; to say'God will be' is wrong. God is. In fact, to say'God is' is also repetitive, because God means is-ness. To say'God is' is just to repeat the same thing again and again. It is as if to say 'is-ness is'.

A man like Jesus, whose shadow has disappeared and nothing else is to be renounced, just the shadow, can see when his hour has come, that he is going to depart. But it is not death. He knows that he is going to depart from the earth, but that departure is going to become a meeting with the Father. Jesus goes on using this beautiful word'Father' again and again. Contemplate upon it. The moment you say'Father', God becomes the God of Abraham, Isaac and Jacob. When you say'God', it is already a concept in philosophy. When you say'Father', an immediate personal relationship arises. Then you are not far off. You may have gone astray, but you remain the son. Even the one who has become absolutely corrupt is still the son. Even the one who has sinned, who has gone far away and has forgotten his Father, still remains the son -- because there is no way to renounce your son-ship. Once a son, forever a son. And when you say'Father', God is not a concept; it becomes a relationship. It is not a word, it throbs with life. Now it has a heart. Once you say'Father',

suddenly you feel that the whole existence has a deep compassion for you, just like a father. You can sin and you can ask to be forgiven -- that's the beauty of Jesus.

In India we have missed that. In India we have been very calculating and very philosophical. We say,'If you have sinned, if you have done bad KARMAS, then you have to do good karmas to cancel them.' Because the God is more or less a philosophical concept; He is just. Whatsoever you have done, in the same coins you will be repaid; whatsoever you have sown, you will have to cut and reap.

God is just, ultimate justice. But when Jesus says,'Father', God is more compassion and love than justice. Remember, if God is compassion, sometimes He can forgive. If He is simply just, He cannot forgive; you cannot ask for his mercy. And Jesus says that man is so ignorant, and man has committed so many sins, that if man has to cancel them by doing good deeds, it is almost impossible. Unless God's grace descends, man cannot be saved. When Jesus says'Father' he means all these things.

The simple word 'father' implies much. It is a relationship, a love relationship. You can ask to be forgiven and He will have to forgive you. In fact, he is not a stranger. You need not be shy; you can confess, you can depend, and you can trust that He loves you. And His love is greater than your sin, His compassion greater than your mistakes, than your errors. He is greater than your ignorance; His light is more than your darkness. When Jesus says'Father', he creates a possibility for prayer. If God is just a bare concept, then how can you pray to a bare concept? You cannot pray to the absolute, you cannot pray to the BRAHMAN, because prayer will be absurd. You can pray to the Father; you can ask like a small child. In fact, you can DEMAND to be forgiven and you can trust. Prayer is fruitful because the existence is related to you. Existence has invested much in you, you are nothing but its extensions. That is the meaning of 'son' and 'father'.

What is a son? -- an extension of the father. The father continues in the son; it is a continuum, a continuity, a replica, a reflection. Prayer is possible with Jesus. Prayer is not possible with Shankara; the God is absolute Brahman. You can change your life, and through your change you can achieve to Him. But Jesus says,'Pray, and the transformation will follow. The transformation is bound to follow. You pray. Don't you go on carrying the burden. You just say to Him, "Forgive us."'

NOW BEFORE THE FEAST OF THE PASSOVER, WHEN JESUS KNEW THAT HIS HOUR WAS COME THAT HE SHOULD DEPART OUT OF THIS WORLD UNTO THE FATHER, HAVING LOVED HIS OWN WHICH WERE IN THE WORLD, HE LOVED THEM UNTO THE END.

In fact, love is always 'unto the end'. If you love, you love forever. If you don't love, only then does love change. Love is eternal. Once you love, now there is no way to go back. Love is such a phenomenon: it absorbs you, it does not leave you outside. You cannot cancel it. You cannot say,'Now I have moved backwards.' There is no going back. Love is a total commitment. And unless it is total and whole it may be something else, a false coin, but it is not love.

... HAVING LOVED HIM OWN WHO WERE IN THE WORLD...

Who are these 'his own'? -- the disciples, those who opened their hearts to his light, those who opened their beings to his being, those who loved him, and loved him so tremendously that they trusted him.

Trust is the greatest thing in the world that can happen to a man, because it is the most impossible thing. To trust somebody else is almost impossible, because doubt continues. Howsoever you trust, the other is the other. Who knows? How can you penetrate the other? You can at the most know something ABOUT him. You can know his biography, but the biography is always less than the man, and the man is still there, alive. The book is not yet closed; much more is still going to be added. Who knows?

And man is freedom. The man may have been good up to now, but what about the next moment? The next moment he can change, he can suddenly change. He can throw all his past and move in a new direction. Who knows? How can you trust the other? It is the most absurd and impossible thing in the world. But impossibles also happen, and once they happen they give you a totally new being.

I will tell you one story where a painter has described the way he recognized his calling. Somebody asked him,'How did you become a painter?' The man had not been a painter up until his fiftieth year. He had lived as a broker, and you cannot imagine a broker becoming a painter. The callings are so different. The

broker lives in the world of calculation, mathematics, logic -- he lives in a very worldly world -- and the painter is very unworldly. He lives in some unknown dimension. He looks like a fool. He has no logic, he lives an illogical life: uneconomical, unworldly. Somebody asked,'What has happened?'

The painter described his calling in a parable:'The Parable of the Ducks' he called it. He said,'In this parable is the whole story of how I was transformed.'

He was living in a certain part of France. It was autumn, when the ducks and the wild geese fly south.

'At the time of the migrations a strange trait is seen in the regions where duck and geese are in great numbers. The domestic birds are, as it were, magnetized by the wild birds' great triangular formations, and they themselves attempt an awkward flight but fall within a few feet. When the wild birds come, the domestic birds are magnetized by their triangular formations in the sky, by their flight, by their freedom. The domestic birds are magnetized and they also attempt, of course, an awkward flight. The call of the wild has been aroused in the strongest way possible. There is some strange vestige in the domestic birds. Something has happened: something in their unconscious is suddenly aroused, something deep in their hearts is touched by the wild birds. For a moment, the farm ducks are changed into migratory birds. In that little hard head of theirs where small images of tides, worms and ants whirl about, there appear continental distances; the thirst for the sea winds and the vast expanse of the oceans, and the duck staggers from left to right in his fenced-in enclosure, caught by this sudden passion, not knowing where it is taking him, and by his vast love of an object which is unknown to him.

'Likewise man, gripped by evidence of something he is uncertain of, discovers this sudden truth of freedom. Just like the domestic duck, he is also unaware that his tiny head is large enough to contain oceans.'

Whenever a Jesus walks by, you may be a domestic duck, but there comes a wild bird. Suddenly something in you is touched. Suddenly you are no more the domestic bird, no more in bondage, no more a GRASTHA, no more a householder. For a moment you have also become a sannyasin. Just the presence of a Jesus or a Buddha, and something which has always been asleep in you is awakened. He has touched your being -- and the deep desire for freedom, and a deep desire to move into the sky, to go in search of the unknown. This is trust. You cannot be certain of what has happened. You cannot be certain of what has touched your heart. You are uncertain, but this much is certain: that something was touched, and something which is so significant that you are ready to risk your whole life.

This is trust: the courage to risk your secure life for an unknown end. Nobody knows whether you will be able to reach or not. Nobody knows whether anybody has ever reached or not. But now, nothing matters. Now you are no more a calculator; now you take the jump. Now only this adventure has meaning, and nothing else; and you are ready to sacrifice everything for it. This is what Jesus means when he says that he has loved his own in this world.

You are my own. If I have touched your heart and released the desire, the utterly impossible desire to be free, if I have been a wild bird to you and I have broken the bondage of your domestic habits, and you are ready, even in an awkward way ready to fly, ready to try, then you are my own. Jesus says again and again,'Who is my family? -- those who have understood me. Those who have recognized me, they are my brothers and sisters, they are my family.' He loved them unto the end, and only a Jesus CAN love.

Kahlil Gibran has written a parable. It is not reported in the Gospels. It may not have happened, but it seems absolutely true. If it has not happened, then it should have happened. But it IS true.

One day Jesus was walking, moving from one town to another. He came across a big garden, and under a tree he rested. The garden belonged to Mary Magdalene. That's how for the first time Magdalene became aware of this man Jesus. She looked from her window. She was a famous prostitute, rich, and many rich men used to knock at her door. To attain to her love was very difficult; there was much competition. And she was one of the most beautiful women ever. Suddenly she looked at Jesus and she forgot who she was. She came out of the house as if magnetized -- the wild bird had brought the domestic bird out of its bondage. She went running; she forgot who she was. And this was just a wanderer, a vagabond. He must have looked like a hippy; he was poor and lived moment to moment. She awoke him and told him,'Young man, why are you resting here? Come into my house.' She became attracted to him. She fell in love.

Jesus said,'Next time when I am passing through this road, I will come into your house, but now I am rested and I have still far to go, a long distance. Thank you. Next time if I pass, I will come.'

She felt offended. She said,'You don't know who I am? Have you ever heard the name of Mary Magdalene?'

Jesus said,'I know you, I have heard your name, I have looked at you, I recognize you. Thank you, but

next time whenever I come, I will come into your house.'

Mary Magdalene must have gone mad. She said,'I offer you my house, I offer you my heart and love. Can't you be a little polite, a little loving, a little compassionate?'

And Jesus said,'Only I can love you, nobody else.'

Here ends Kahlil Gibran's parable.

Jesus says,'Only I can love you, nobody else.' And that's true, because to love one has to BE love. How can you love when you have not become love yourself, when you have not attained to the state of love? How can you give it when you don't have it? You are like two beggars standing before each other, begging. Both are beggars, and both are hoping that the other is going to give! That's the misery of all lovers: two beggars asking for love. And when they don't get it they feel frustrated, they feel cheated, they feel the other is holding. Become a little more alert -- the other has not got, as you have not got. Jesus is right when he says,'Only I can love you, and ONLY I can love you.' To love, one has to become love. To give, one has to have it in the first place.'He loved them unto the end' -- and love knows only the beginning; it knows no end. In spite of everything it goes on loving. It is unconditional -- it is its very nature to be unconditional. A conditional love is a form of hatred. A conditional love is a form of exploitation. A conditional love is nothing but an infatuation, sexuality. Unconditional is the only way love can be. Wherever a condition comes in, love disappears. It cannot live in bondage, and a condition gives it an imprisonment. Love can only live like the vast sky. Love knows no boundaries.

NOW THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD THE DISCIPLES CAME TO JESUS, SAYING UNTO HIM: WHERE WILT THOU THAT WE PREPARE FOR THEE TO EAT THE PASSOVER? -- he had nowhere to go.

Jesus says to his disciples,'Even foxes have holes to take shelter, birds have their nests, but I have none.' That is the meaning of a sannyasin: a wanderer, homeless, not of this world, knowing well that it is only a journey. At the moment you can find some caravanserais here, but you cannot find the home here. In India we have two words: the world is called GRASTH -- the word 'grasth' means home-obsessed, he who thinks that the world is the home; and SANNYASTH -- one who has come to understand that the very existence here is homelessness. You may live in a home or not; that is not the point. But you understand that you are a stranger here, an overnight stay, and in the morning you go.

He had no home and the feast of the passover had come. The disciples asked,'Where should we go to celebrate this?'

AND HE SAID: GO INTO THE CITY TO SUCH A MAN AND SAY UNTO HIM: THE MASTER SAITH, MY TIME IS AT HAND; I WILL KEEP THE PASSOVER AT THY HOUSE WITH MY DISCIPLES.

'The Master saith....' Only a Master can say that his time has come, because only a Master can see the future. Only for a Master is the future no more future; it is already here and now. You may take a little time to discover it, but it is already here and now, it has already arrived. The future is present. The more intense your consciousness, the more the future becomes present. If the intensity is total, the future disappears, the past disappears; there is only present.

AND THE DISCIPLES DID AS JESUS HAD APPOINTED THEM; AND THEY MADE READY THE PASSOVER. AND WHEN THE HOUR WAS COME, HE SAT DOWN, AND THE TWELVE APOSTLES WITH HIM. AND HE SAID UNTO THEM: WITH DESIRE I HAVE DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER:

Tremendously beautiful words, tremendously poetic! That's where Jesus is very unique. Even a Buddha will hesitate to use these words. Buddha will hesitate to use the word 'desire', and Jesus says,'With desire, I have desired to eat this passover with you before I suffer.' Jesus is a unique synthesis of desire and desirelessness. An ordinary man is simply desire. An extraordinary man who has renounced the world becomes desirelessness. Jesus is both; he is a bridge. He lives in desire but lives in desirelessness also. He moves through the world but the world doesn't move through him. He never renounced the world, he never renounced any enjoyment that this world can give. On the contrary, he has made every delight of this world

a celebration of God. Wherever he can find any enjoyment, he can always find a deep thankfulness towards God.

'With desire I have desired to eat this passover with you. Soon I am going to suffer.' And this is his humanness -- the son of man. He is not only the son of God, he is also the son of man. Jesus is more human than Buddha, Mahavir -- they are superhuman, almost inhumanly superhuman. They are more like statues of marble.

Jesus says,'I am going to suffer.' This is his beauty. He knows the deathless, but he also knows that which is going to suffer. He knows that his innermost being is immortal, but he also knows that his body is mortal. On the cross he cries, prays, almost shouts at God,'What are you doing to me? Have you forsaken me? Why this much suffering for me?' And immediately he says,'But let thy will be done, not mine.'

These are the two opposites in him. On one point he is as human as any human being: fragile, weak, helpless. On another point he is as superhuman as any Buddha. That's why Jesus has a tremendous appeal. You can worship Buddha but you cannot become a fellow traveller with him. With Jesus it is different: you can take hold of his hand; you can become a fellow traveller with him. Jesus can be your friend, Buddha can only be your Master. Buddha has said that his next incarnation, sometime in the future, is going to be called'Maitreya' -- the friend. Jesus came after Buddha, five hundred years after. Maybe Buddha's indication was towards Jesus; MAITREYA, the friend. Jesus has a different quality: you can be friendly with him; you can sleep in the same room with him; you can eat on the same table with him; you can drink from the same pot. He is the friend, not only a guide. He is a friendly guide. He is almost like you, and these sentences, these sutras will show you.

'With desire I have desired to eat this passover with you before I suffer, because soon I will be gone. This is going to be our last celebration together. And with desire I have desired to celebrate this passover, this feast.' With Mahavir, with Buddha, the word 'feast' will not suit;'fast', but not 'feast'. With Jesus it is 'feast', not 'fast'. It is always celebration, and celebrating SMALL things, celebrating small things. He does not create unnecessary problems. He does not force you to have a stony life, dry. He would like you to be green and flowering and alive, living an ordinary life. It is what Zen people call 'to be extraordinary in ordinariness'.

WITH DESIRE I HAVE DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER.

Each suffering should be started in celebration. Then you change the quality of suffering itself. Each suffering should be welcomed through celebration; then the suffering is no more suffering.

FOR I SAY UNTO YOU, I WILL NOT ANY MORE EAT THEREOF, UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD --

'This is going to be my last food, this is going to be my last feast upon this earth.'

AND HE TOOK THE CUP, AND GAVE THANKS, AND SAID: TAKE THIS, AND DIVIDE IT AMONG YOURSELVES: FOR I SAY UNTO YOU, I WILL NOT DRINK OF THE FRUIT OF THE VINE, UNTIL THE KINGDOM OF GOD SHALL COME.

You cannot think of Buddha drinking wine -- impossible! But you can think of Jesus doing it. Jesus is superbly human. He accepts all that this life gives, and plus. Jesus' God is a plus; Buddha's God is a minus. Buddha says'God minus the world'; Jesus says'God plus the world.' Buddha's renunciation is negative; Jesus' renunciation is positive. And if you have to choose, choose Jesus, because THERE is more life. Unless you feel attuned to Buddha, unless you feel that your type fits with fasting rather than feasting; then of course Buddha is for you. Otherwise don't force, otherwise don't try to cripple your life. Rather than crippling your life, enjoy it in the name of God. Make every enjoyment a deep gratitude, a deep thankfulness.

AND HE TOOK BREAD, AND GAVE THANKS, AND BRAKE IT, AND GAVE UNTO THEM, SAYING: THIS IS MY BODY WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME.

He says,'This is my body'. The body is earth, the body is bread, the body is food; the body is nothing else. You eat and it is transformed into body. Then you die and the body settles into the earth. It becomes earth, then again it rises into fruit, into trees, into wheat, into a thousand-and-one things, and again it will be eaten. The body is food. Jesus makes it a beautiful symbolic message, his last message.'Take this bread; this is my body which is given for you, and I give it to you.' Symbolically he is saying,'Soon I am going to give my body for you so that you can realize that which is beyond body. Soon the body will be crucified, but remember that I am beyond it. And whatsoever I have said to you and whatsoever I have lived with you, let it be like a food: deeply digested, transformed into your own blood, in your own bones, in your own marrow. Don't allow me to remain just in your mind. Let me move deeply down into your body, so that I can become part of you.'

This has to be understood. I say something to you -- it can have two types of possibilities within you. One is that it may remain in the mind: you may become more knowledgeable, you may become a rabbi, a pundit, a scholar. That was not meant to be; you have misunderstood. Let it move deep down into the valley of your body. Let it become your blood, let it circulate, let it become your bones, let it become your breathing, let it become your very marrow so that you can live it. It becomes your life. Not that it adds to your information; it adds to your BEING. Let me be part of your being, not part of your knowledge. Eat me, drink me, absorb me, digest me.

And Jesus says,'THIS IS MY BODY, WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME' -- and continue to do it in remembrance of me. Continue to absorb me deep in your being.

LIKEWISE ALSO THE CUP AFTER SUPPER, SAYING: THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU. And the same he did with the wine, the red wine. He said,'THIS CUP IS THE NEW TESTAMENT IN MY BLOOD...'

You have heard about testaments, verbal testaments, but in blood? You have heard about testaments written in ink, but in blood? What does Jesus mean? He means: Unless I become your life, like your blood, futile was my being with you, futile was your being with me, fruitless. It was a wastage. Let me become your life. Let me come deep in you so that I am no more separate, so that I become your very heart and I can beat within you.

Unless a Master becomes your very heart, you are not yet a disciple. You may be a student, but not a disciple. You may be learning through him but you are not gaining being.

That last night, Jesus did not say much, but whatsoever he said had tremendous meaning in it. Much more must have happened in silence. Just his presence, and the very closeness of death and crucifixion -- much must have happened, much must have been communicated through silence.

Let me tell you a story. Saint Louis, King of France, had been told of the high repute in which one mystic was held by many people. The mystic's name was Brother Igidio. The King heard so much about him that he travelled to the mountains where that mystic lived. The King went to visit the saint clad like a poor pilgrim, because when you go to a mystic you don't go like a king. When you go to a mystic you go like a beggar. You go with your heart like a begging bowl. If you go like a king you will miss, because the very ego, the shadow, will fall between you and the mystic.

Like a poor pilgrim he reached, knocked at the door and begged to see him. The door-keeper went to the mystic and told him that a stranger had come to see him. Drunk with joy, he hastened to the door from his cell and there the two fell into each other's arms, greeting each other with a holy kiss. They fell down before each other as if they were old friends, and gave each other signs of devoted love, but neither of them said a word. They stayed like this, in total silence, until they bade each other farewell.

But when the other brothers came to know that the stranger was no one but the King of France himself, they were indignant and said to Igidio,'How could you be so stupid as to say nothing to so great a King who has come to see you and to hear you speak?'

'My dear brothers,' he replied,'do not be astonished that neither he nor I had anything to say to one another, for as soon as we embraced, his heart was open to me and mine to him, and we saw everything in the mirror of eternity. Silence said everything that can be said, and also that which cannot be said.'

On that last meeting with the disciples this is all that was said, but there was much which was said without saying; the VERY presence was communicated. In fact, the last day with the disciples was the

greatest day. That day, seeing that death was coming, they could not postpone, they could not say,'Tomorrow.' There was no tomorrow now; the Master would be gone. Now there is no future to postpone until. They had to be there with Jesus that night, all together. They didn't ask anything, because when death is coming nearer, how can you ask? That will be profane, sacrilegious. They were silent. In silence they must have eaten and drunk. The bread became Jesus, the wine became his blood.

That night Jesus transferred himself to them. The same that happened to Mahakashyap and Buddha with the flower, happened with Jesus and the disciples with the bread and wine. And remember, a flower is something not of this world. Buddha gave the flower; a flower is almost other-worldly. Jesus gave bread and wine; he is very earthly, earth-based. Bread and wine is something to eat. A flower you cannot eat, you can appreciate. A flower you cannot drink. It remains far away; there is a distance.

But bread will become your body; and wine? -- the drunkenness that is the basic teaching of Jesus: Be drunk with God. Bread and wine, such small, ordinary, everyday things; he made them sacred on that night. He transformed the very earth into paradise.'In remembrance,' says Jesus,'do it.' And since that day, wherever a real Christian has existed -- Christians are many, almost half of the earth, but I am not talking about those, but wherever a REAL Christian has existed -- every day, whenever he has eaten or drunk, it is Jesus that he is eating, it is Jesus that he is drinking. Every small, ordinary thing has become a sacrament.

Come Follow To You, Vol 4

Chapter #2
Chapter title: Between Adam and Jesus

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The first question:

IN JESUS' PRAYER 'OUR FATHER', DOES GOD LEAD US INTO TEMPTATION?

IT is a very subtle question, and you will have to be utterly attentive to understand it.

God is good. He cannot lead you into temptation, but His very goodness leads you into temptation. The goodness of God is something which is already there. It exists; you have to do nothing to create it. You simply open to it and it showers on you. When you become good you have not done anything; you become good through God. But when you become bad, you have done something; you become bad through yourself. So when you are good, the ego cannot exist. It is a PRASAD, a gift from God.

When you say 'yes', the ego cannot exist; you disappear. In the very moment you say 'yes', you are not there; that is the temptation. Only by doing bad can you be. Whenever you do evil, you are there; whenever you do good, you are not there -- good flows through you, evil you do. Through evil you are, through good you disappear -- that's the temptation. Adam means 'no'; Jesus means 'yes'. Between Adam and Jesus is the whole history of human consciousness.

What was the temptation of Adam? Why did he disobey? God was good, but Adam was not there.

Through his disobedience he created himself -- that is the temptation. In the Garden of Eden, God was there, everywhere. Adam was not there; he was a non-entity, a part of the whole. Through asserting, through saying 'no', through disobedience, through rejecting God, through doing evil, he became himself.

Adam was the first man, not because he was the first man -- there may have been many others before him, but nobody said 'no'. So history cannot record them; they had no egos. And this is my feeling: how could Adam have been the first man? There may have been millions before him, but nobody said 'no'. They could not become men, they could not become egos. Adam said 'no'. Of course he suffered for saying that; he was thrown out of the garden of bliss.

Evil leads you into suffering, but it has a temptation: it creates the'I', you can feel that you are. Jesus, Buddha; they are not. Hitler, Genghis Khan; they are. The more evil you do, the more your ego becomes strengthened. The more against you go, against the wind, against the current, the more you feel that you are. When you flow with the river, where are you? The river is, and the river goes on flowing through you also. God is good-that's the temptation.

Just the other night I was reading a sentence from Baudelaire. It is simply, unbelievably true. Baudelaire says,'The truth is; the truth is beautiful; the truth is good; the truth is God. I believe in it. That's why I am going to oppose it.' From where does this opposition come? Baudelaire says,'If I don't oppose it, then I will not be. I have to say no; only then can I be.' Otherwise, truth is overpowering: it envelops you, it surrounds you. You simply disappear in it, you melt into it.

You can say that you have done evil, but you cannot say that you have done good. Good is always done by God. Good is already there, you are not needed to create it. Evil has to be created. Good can only be discovered; evil has to be created. The reality is there, the dream has to be created. You can claim your authorship about dreams; you cannot claim your authorship about reality -- that's the temptation.'No' is very tempting. The very goodness of God tempts you against Him. You have to oppose Him, you have to go against, you have to betray, otherwise you will be lost. Adam says'No', Jesus says'Yes', and I say, this is the whole history of man. Adam is the first son of man, and Jesus is the first son of God. By saying yes, by surrendering, he disappears. Only then, God remains.

In the prayer'Our Father', does God lead us in temptation?

God cannot lead you, but you are led by your own mind. A temptation arises because God seems to be destroying you. I come across people every day who would like to say yes to me, who would like to surrender, but they cannot -- it is too risky, it is dangerous. I can feel that something in them tempts them not to surrender. Something in them says,'Go away, don't be here. It is dangerous to be here.' It is not that I am tempting them, but they are tempted. Wherever you see something which is already there, nothing is to be done. You have only to recognize it. But then where will you be? -- that is the temptation. The ego is the temptation.

The second question:

YESTERDAY I HEARD THAT MY FRIEND HAD DIED. YET AS I WEPT, I FOUND MYSELF GIVING THANKS FOR THE SWEETNESS OF LIFE. IS THERE A PLACE FOR MOURNING?

If you have loved somebody, really loved, and you didn't miss an opportunity to love, then there is no place for mourning because then there is no repentance. You never postpone anything, death cannot destroy anything. If you postpone, then death destroys. For example: you love somebody but you say,'I will love tomorrow,' and that's what you go on saying. You go on imagining tomorrow, tomorrow, tomorrow, You go on postponing: you fight today, you will love tomorrow. You are angry here-now, you will love tomorrow. You go on postponing.

Then one day suddenly death comes, and it is always sudden. It gives no hint that it is coming. The foot sounds are never heard, the footsteps can never he guessed. It always comes suddenly, catches you unawares, and the friend is gone, the lover is gone, the beloved is gone; the mother, the father, the brother is gone. Then there is mourning because death destroys tomorrow, and you were depending on tomorrow. Now there will be no tomorrow. Now you cannot postpone, and the person is gone. Now you feel a deep repentance; out of that repentance mourning arises. You are not weeping for the friend who is gone, you are weeping for yourself, for the wasted opportunity.

If you really love, and love here-now, death cannot take anything from you. I say to you: death may even become an opportunity, an opening, a new door.

You loved the friend when he was visible, and you loved him so deeply that you started feeling, through your love, the invisibleness of him. Then death takes the body. Now in that gross element, body is no more there to hinder. Now love can flow totally. You may even feel thankful to death. You were already discovering the spiritual dimension of your beloved, lover, friend, and now death has taken the last obstacle. Now you can see through and through. Death has given you an opportunity to see whether you really loved or not, because if love's eyes cannot penetrate that much so that you can see that which is not body, that which is beyond matter, that which is invisible, then it is not love. Then those eyes may be of something else, but not of love. Love always reveals the God in the other; that's the definition of love. If it reveals the God in the other only then it is love, otherwise it is not. You will be crying and weeping and mourning, and will you be thinking that you are weeping for the friend who has gone? No, you are weeping for yourself, you are crying for yourself.

I would like to tell a very famous story. King Pyrrhus of Epirus was asked by his friend Cyneas,'Sir, if you conquer Rome, what will you do next?'

Pyrrhus replied,'Sicily is nearby and will be easy to take.'

'And what will you do after Sicily?' Cyneas asked.

'Then we will pass over to Africa and plunder Carthage.'

'And after Carthage, sir?'

'Greece.'

Cyneas enquired,'And what do you expect as a reward from all these victories?'

'Then,' said Pyrrhus,'we can sit down and enjoy ourselves.'

'Can we not,' suggested Cyneas,'enjoy ourselves now?'

If you can enjoy yourself now, then there will be no mourning, ever. I am not saying that you will not become sad when a friend departs, but there will be no mourning.,And that sadness will have a beauty of its own, a depth, a silence that always comes when you encounter death. That sadness will be very meditative. It will reveal something within you that life could not reveal. Life remains superficial; just like laughter, it remains superficial. Death is very deep, like sadness. But sadness is not mourning, sadness has its own delight; sadness is not sorrow, sadness is simply depth. Sadness means that thinking has stopped. How can you think in front of death? Thinking may be useful in life. Life may need your thinking because cunningness, cleverness is needed; but what is the point of thinking in front of death? If you are sad that simply means that suddenly, the thinking has stopped; the death has been a shock -- you are stripped to your very depth. You cannot laugh, but there is a subtle delight in it, a silence, a sacred silence. The vulgarity of life is gone, and death has opened a new door; the door of the beyond. You will feel thankful towards death, but this is possible only if you live now. If this moment is lived in its total intensity, in its utter wholeness, only then is it possible.

Don't go on postponing. Tomorrow, tomorrow -- drop that word from your vocabulary! Tomorrow does not exist, it CANNOT exist; it is not in the nature of things. Only this day exists.

That is why Jesus says in his prayer,'God, give us our daily bread.' The meaning is: today is enough, we don't ask for tomorrow; give us our daily bread. It has nothing to do with bread, it has something to do with the present and how to live it: give us the capacity to live here and now. Then there is no mourning. Sadness will be there, but that is as it should be. When somebody departs you feel sad, but in that sadness soon you will discover a door: you have fallen to your own depth.

This is what has happened.'Yesterday I heard that my friend had died, yet as I wept I found myself giving thanks for the sweetness of life. Is there a place for mourning?'

Don't feel guilty. In fact, this is how it should be. If you have loved the friend you will feel deep thankfulness; not any complaint against death but just a gratefulness for life, for its sweetness. The very possibility is almost impossible: that one exists!

Have you ever thought about it, that you exist? It seems so impossible; there is no reason why. But you don't look at it because it has been given to you as a gift. You have not paid for it. That's why you are unaware, oblivious of it: a tremendous richness, that you are, that this moment you are conscious and alive and you can see the flowers, and you can smell the fragrance, and you can listen to the songs, and you can even encounter a Jesus and a Buddha. The sheer impossibility of it! -- just think of it. There is no reason why you are; it is just out of the blue. That is the meaning of the grace of God. If you were not here, there would be no way to be. If you were not here, you could not complain anywhere; there is no court of appeal.

If you are not here, you are simply not here; you cannot do anything about it.

You ARE, and you are conscious, and you are full of love, and you are wasting it -- a great gift will b wasted. You are not using it, you are not using the opportunity to grow. The more you grow, the greater the gifts that can become available to you. This is just the beginning, this is just the alpha; and you don't know what the omega is. Christ is the omega point. But if you go on living now, deeply committed to life, not postponing, going deeper and deeper and deeper every moment, living as wholly as possible, you will reach to the omega point. Even at the alpha point life is tremendously beautiful; what to say about the omega point? And you will never find any point for mourning.

If you live it, life is always a deep gratitude. If you don't live it, things go sour, things become bitter: one mourns, one complains, one loses the capacity for thankfulness. Prayer disappears and then you live an angry life or a sorrowful life -- that simply means that you have missed. Nobody else is responsible, only you; ONLY YOU, nobody else is responsible. The responsibility is totally yours because you are free to choose -- to die, or to commit a slow suicide.

As I see it, millions of people go on simply committing slow suicide. They go on poisoning themselves. Through postponing, you poison yourself. Then, even that which is given to you will have to be taken away. And Jesus is perfectly true when he says this, and it is one of the most fundamental laws of life: that if you have, more will be given to you; if you don't have, even that which you have will be taken away. That is mourning.

Use! Be creative! Let life be a great adventure. The only sin there is, is if your life is not an adventure. Then, you are a sinner.

The third question:

THE IMPLICATIONS OF SANNYAS ARE JUST NOW BECOMING CLEAR TO ME. YOUR POWER OVER US BECOMES AWESOME. YOU CAN PUSH US FAR BEYOND THE LIMITATIONS OF OUR PERSONALITIES, YET OUR PERSONALITIES PERSIST, AND I FIND MYSELF FRIGHTENED BY THINGS I AM DOING WHICH SEEM INCONGRUOUS WITH MY CHARACTER. WHAT CAN I DO ABOUT THIS FEAR?

Yes, the implications of sannyas become clear only when you are a sannyasin, never before. There are many people who would like to take sannyas, who would like to be initiated on the path, but they want to know what it means before they take the jump. That is impossible; nothing can be said to them. They want to be convinced before they take the decision. No, you cannot be convinced because it is not a question of intellect, it is something to be experienced. One knows about it only by being it, and there is no other way.

So those who think that first they need an intellectual conviction will miss the opportunity available. They will miss the door. Sannyas is only for those who are courageous enough to move in the dark, to move in the unknown. Yes, the night is very dark, and the point at which you are standing is such that from there you cannot see any ray of light. In fact, you are standing with closed eyes and you say,'First, convince us intellectually that there is light. Only then will we open the eyes.' How is it possible? -- because light can be known only when you open the eyes. How can you prove that light exists to a man who is standing with closed eyes, and who insists, and insists logically,'Why should I open my eyes if there is no light? Why should I make the effort? First prove to me that there is light, then I will open my eyes.' But how can you prove that there is light? The only proof is to see it. The only proof of the pudding is in eating it.

'The implications of sannyas are just now becoming clear to me.'

Once you are a sannyasin, by and by, implications become more and more clear. There are infinite implications. The more you grow, the more they will become clear. It is not going to be an intellectual convict it is going to be an existential conversion -- hence the fear.

'Your power over us becomes awesome.'

That's one of the basic fears, because whenever you love somebody, the power of the other becomes awesome And THIS is no ordinary love; it is not love of the body, it is ultimate love. Once you fall in love with me you ar. already disappearing. Fear grips you -- 'What is going to happen?' -- are you going to dissolve completely? The temptation will arise to escape, the temptation will arise to say 'no' to me, the temptation will arise to defend yourself against me. But this is the paradox: if you defend yourself against me you are destroying yours because then you will remain the old, the repetitive, the rotten. If you don't

defend yourself against me, if you open the doors, in the beginning it may look destructive, but soon you will realize that the destruction was just a preparation to create something. Each creation needs to be begun by destruction, an equal amount of destruction is needed. If I am going to create you, totally new, then I will have to destroy you TOTALLY.

Right now, you are just a mechanical thing. You go on repeating yourself, like a gramophone record which is stuck somewhere and goes on repeating the same line again and again and again. Just watch your life: have you not become a gramophone record, stuck? -- and the needle goes on moving in the same groove -- and goes on repeating the same thing every day: the same anger the same sex, the same jealousy, the same hatred, the same possessiveness, the same greed. Have you ever done anything new?
I was reading a limerick yesterday. I liked it.

There was a young man
who said,'Damn,
I have just realized that I am,
a being that moves
in predictable grooves.
Not even a bus, I'm a tram!'

Just watch yourself and you will find yourself not even a bus, but a tram: fixed grooves, well-trodden paths, repetitively. And you become more and more efficient in them. You completely forget how to live. It is as if you are being lived by a mechanical life; you are not living it because you are not conscious about it.

It once happened to a man who was travelling by rail: he noticed that another man who was his sole companion in the compartment was behaving in an unusual way. For some time he seemed to be chuckling to himself very happily, and then a serious look would come over his face and he would make a gesture of impatience before resuming his chuckles again. After a while, the first man could not stand it any longer and said,'Excuse my asking, sir, but what is it that amuses you so much?'

'Funny stories, of course,' he promptly replied,'I am telling myself funny stories.'
'How very interesting,' murmured the first man soothingly, and then added,'but every now and then you look very serious. Why is that?'
'That is when it is a story I have heard before.'

This is how things go on. If you yourself are telling the story, how can you tell the new story? All stories are heard before; you can just repeat. Your life cannot be a life of newness, of freshness, of morning. Your life is bound to be stale, stuffed with just repetitions; at the most an efficient mechanism, but no consciousness.

So whenever you are ready to take the journey for the unknown, the pilgrimage towards the divine, fear will arise -- fear of losing that which you have never had, fear of losing life. Life you have never had -- just a mechanical thing: the fear of losing a repetitive efficiency, the fear of losing your old pattern. It may be comfortable and convenient, but it is not alive. There is nothing like death, because death is the most comfortable state of being, convenient. In a grave you will be perfectly comfortable and convenient, and there is no trouble. Life always creates new troubles. Those troubles are not really troubles. If you look rightly, they are challenges to grow.

I am a challenge. Only cowards can escape from he Those who are brave have to make up their minds to move into the unknown, to go in search of that which they don't know. But you feel a deep urge. You feel that some freedom is possible. It is just a vague feeling no but if you move into the unknown, soon it becomes the reality.
'Your power over us becomes awesome. You can push us far beyond the limitations of our personalities.'

That's my whole effort: to push you in fact, OUT of your personalities, so that your personality drops. Th personality is nothing but a mask, a PERSONA. It is false It is just a created thing; it is not your reality, it is not your essence. It is just a cultivated thing around you, just a decoration; it is not you. It is hiding you, and because of it you are unable to know yourself, who you are. It has become the only hindrance: layers upon layer of persona, of personality. And you have completely forgotten who you are, the original face. You cannot even remember that you ever had an original face.

My whole effort is to push you out of your personalities. If even for a single moment the personalities

drop and you are out of them, as if you were standing nude without your clothes, that one moment will have tremendous implications for your life. You will never be the same again because now you have known your original face, now you know who you are. And once you know who you are, you are total freedom.

Personality is a bondage. It is as if you have become fixed only to being something, and you could have been all things. Personality is a fixed, routine way of being. You could have been all things and you have become just a grocer. You could have been a painter also, a poet also, a mystic also, and you have just become a grocer! Everybody is born with infinite possibilities, and almost everybody dies by becoming a grocer. Just think! That's why you look so miserable -- because you have been infinite and you have become bounded, finite.

'Yet our personalities persist, and I find myself frightened by things I am doing which seem incongruous with my character.'

I am against character, because character is a fixity. Character has a solidness about it; it is stony. Character means repetitiveness: you go on repeating yourself -- that is your 'character'. When somebody says that you are a good man, what is he saying? He is saying that you are predictable -- in the past you have been good, in the future you are going to repeat the same. When somebody says that you are a bad man, what is he saying? He is saying that you are predictable -- that in the future also you are going to repeat the same song, you are going to tell the same story.

A real man is always unpredictable. He is freedom. He has no character because each moment he finds a new challenge, each moment he moves in a new dimension, and each moment he looks with fresh eyes. Each moment he responds again and again from a new vision. He is never old; he is always young.

In India we have not depicted Buddha, Mahavir, or Krishna as old men. It is not that they never became old; they became old, but we have not depicted that. Not even a single image of Buddha exists which shows him old. Not that he never became old; he became old, but we know that he never became 'old'. Deep down, he remained always fresh, unpredictable, young, infinitely young. Even on the last day, in the last moments of his life he was young and fresh. Whatsoever he said, the last words that he uttered, they too were as fresh as ever; no old age, no repetition.

Remember, character means a fixity, as if you were already dead. In a drama people have characters, but in life they should not have because a drama is predestined-everything is already fixed: who is who and what is going to happen. Nothing new is allowed: that is the meaning. In a drama there are characters -- a Jesus has to be a Jesus. He cannot turn in the middle and say,'I am not!' He has simply to follow, tram-like. He has tc repeat a particular routine.The man who wrote the play has fixed every role; now there is no change possible. In life, there are no characters.

All over the world there is arising a new sort of drama which will not have characters. It will be more true to life. It is a new sort of drama -- you can almost call it 'no-drama' -- nobody knows what is going to happen. People simply start from anywhere, out of the blue, and there is no distinction between the audience and the stage. There should not be because in life there is no audience and no stage, there is no separation between the actors and the onlookers. The new drama must be played in such a way that if somebody from the audience feels to take part, immediately he jumps into it. And by hi very jump, the drama changes. He will bring something; nobody knows what, and nobody knows where it is going to end.

It is just like life -- it begins, it ends, but in fact there is no beginning and no end. It is always the middle. You came into the world, the world didn't begin with you. You were born on a certain date; the drama was going on, things were already -- on the way. You simply came onto the stage, started doing things of your own, and started changing the whole character of the world drama. And then, just in the middle, one day you die, and by your death you again change: your wife may get married to somebody else now, your children will not be the same as you wished them to be -- the whole story is going to be different.

Life is like an ocean -- wild. Waves upon waves come and go and nobody knows. And that's the beauty of it. A real man is wild; he has no character. I am not saying that he is not good. When I say that he is characterless, I am not saying that he is evil. You say that a person is characterless when he is immoral; that is wrong. He also has a character, an immoral character. Don't call him characterless.'Characterless' is a tremendously beautiful word -- only for a Buddha, or a Jesus, or a Krishna can you use that. Don't use it for ordinary people. Just ordinary people you call characterless. They have their character, they have their fixity, they have their routine of life. They may be bad, their characters may be bad, but they are not characterless. Only a Buddha is characterless. Characterlessness is the profoundest beauty possible because it means: a totally new response each moment. Each moment a Buddha faces life, a Jesus faces life. He does not carry ready-made answers. What he is going to say, nobody knows; what he is going to do, nobody

knows; how he is going to act, nobody knows, not even he himself. If he himself knows, then he is just telling himself funny stories. Then it is all foolish.

I don't know what sentence is going to follow this one, I don't know what act is going to follow: this is freedom. Then I am not confined.

I can understand your difficulty. Whatsoever I am doing is trying to destroy your character. That was the condemnation of Socrates. The court in Athens had decided that he destroys the character of young people. It was absolutely true! That was the evidence against Christ also: that he destroys the character of young people. It has always been so. A Socrates, a Jesus, they are destroyers of character. Not that they are creators of immorality -- they bring the greatest morality there is: the morality of freedom, the morality of spontaneity. The only moral act is that act which is spontaneous, which comes out of your totality and is not just from your head. I will be destroying your character.

People say the same thing against me, that I am a dangerous man. I am! They are perfectly true. My whole effort is in how to destroy your character so that at least you can become a bus, so that you don't move on rails. You can have a little freedom.

Fear is natural. I am not saying that you can drop that fear, but there is one thing that I would like to say: in spite of the fear you can come with me. And that is the only way. If you wait, that once you have dropped the fear then you will come and follow me, then you never will. Follow, in spite of the fear. Let the fear be there, it is natural; but don't follow it, follow me. The fear is there, human, natural -- but come, follow me. By and by, the more you become attuned to the inner freedom the inner sky, the fear will disappear because through this characterlessness you are growing, you are becoming more mature, you are ripening. Now the morality will not be forced from outside, it will flow from your inside. It will be your inwardness, it will be your own understanding and consciousness. It will not be a conscience any more.

The conscience is given by the society; consciousness you have to achieve. The society goes on telling you,'This is right, and that is wrong' -- that is conscience. It becomes ingrained, implanted in you. You go on repeating it. That is worthless; that is not the real thing The real thing is your own consciousness. It carries no ready-made answers: what is wrong and what is right, no. But immediately, in whatever situation arises, it gives you light -- you know immediately what to do. And that doing is total. That act is total because it is not being done because the society says so, it is done because you know it that way. In that moment the decision takes shape; it comes out of your innermost core. This is freedom, and this freedom is the goal. Don't stop before you have attained it.

Fear will be there. There are many hazards on the path: many times you may go astray, many times you will feel tired, exhausted, many times you will find excuses to sit by the side of the road. But remember again and again, that unless you have attained to that consciousness which can act spontaneously, you have not fulfilled your being. You are betraying God, you are betraying the Whole. And how can you be happy, how can you be blissful if you betray the original source? Then you will remain miserable. Your misery is just an indication that you are not doing the right thing, and the right thing is not what is said by the society to be right. The right thing is that which you come to understand through your understanding. Be a light unto yourself -- that is the right thing.

The fourth question:

> I UNDERSTAND THAT YOU WON'T BE ON EARTH WITH US FOR SUCH A LONG TIME ANYMORE. YESTERDAY AT DARSHAN YOU EXPLAINED TO SOMEBODY THAT THE BODY CANNOT CONTAIN YOU, YOU WILL EVAPORATE, AND AFTER THAT YOU CAN'T BE OF ANY HELP ANYMORE. THIS CONFUSES ME ALL THE TIME. I USED TO CONSOLE MYSELF WITH THE WORDS OF JESUS,'I WILL STAY WITH THEE UNTO THE END OF THE WORLD.' PLEASE MAKE THIS MORE CLEAR TO ME.

Jesus is right, but I am righter than Jesus. Jesus is right, but because of his saying people could not use the opportunity when it was there. They consoled themselves. He is true; even now he is with you, even this moment he can help you. But when you miss Jesus when he is present, how can you use him when he is absent? Just look at the absurdity of it. You say,'Yes, we will take your help when you are absent,' and you cannot take the help while he is present. Only those who can take his help while he is present will be able to take his help while he is not present. And you always like consolation. I don't want to give you any consolation because all consolations become postponements.

Yes, I repeat Jesus' saying: I will also be with you till the very end of the world -- but I don't want it to become a consolation for you. I can be with you only if you are with me now. If you are with me now, I can be with you to the very end of time, but you have to fulfill a certain growth in yourself. Otherwise you will say,'Okay, if you are going to be with us to the very end of time, then there is no need to hurry; we can fool around a little. And whenever we need, you will be available.' No, this is not going to be so. That's why I say that Jesus is right, but I am righter than him.

Try to understand: I am not here to console you. If there is anything that I am here for, it is to transform you.

Consolation is worthless; it is a trick of the mind. Don't settle for it. It is just like a mother who doesn't want to give her breast to the child, and she gives the child anything, just his own thumb in his mouth, to console him. That gives him a certain consolation, but no nourishment. He is simply deceived. Or you can get pacifiers from the market and give the child a pacifier. Just a rubber breast -- he goes on sucking it thinking and believing that something is going to come out of it. Nothing comes out of it.

Consolation is a pacifier, it is not real nourishment. I am here; be nourished by me. Eat me, drink me; be nourished by me. Let me become a part of your being, then I will be available forever and forever. There is no other way.

The fifth question:

MY LITTLE SON WAS NEVER BAPTIZED. WILL THIS BE OF IMPORTANCE 7

It is very important! It is good that he was never baptized because baptism is such a significant thing -- it cannot be forced upon anybody. When you force it on a child you are creating an artificial religion for him, and if that artificial religion remains there he may forget all about the real religion. He may become a Christian and he will miss Christ.

Good, your child is fortunate. Blessed is he who is not baptized by his parents -- then he is available, clean and clear. Whenever he becomes ripe enough, when he becomes aware, then he can seek his religion.

A religion is to be sought. A religion has to be chosen consciously. Nobody should be made a Christian or a Hindu or a Mohammedan or a Jain by birth. Birth has nothing to do with religion. Because of this association with birth, the whole world seems to be religious, and nobody is religious. Everybody is religious: somebody is a Hindu, somebody is a Christian. Nobody is a Hindu and nobody is a Christian -- people have been befooled.

Leave children alone. Never impose any religion on them. Don't condition their minds. Leave their enquiry free. Help so that they can enquire, but don't give them answers. Help so that their questions become very penetrating, help so that they can ask intensely, help so that someday they can ask so intensely that their very intensity becomes a transformation, but never give them answers. Ready-made answers are very deceptive. Religion has to be lived, religion has to be chosen. It is a commitment -- how can you commit for your child? Who are you to commit for your child? Help the child to grow, love him deeply, and don't give him answers which you don't know yourself. If he asks,'Is there a God?' tell him the truth, that you don't know! Tell him the truth, that you are seeking; tell him the truth, that he has to seek himself; and tell him that if someday he finds, he has to tell it to you also. Be humble. Before the child, the temptation is great in the parents to be knowledgeable -- that is foolishness. You don't know anything about God and you go on teaching the child, you go on conditioning his mind. Don`t condition anybody's mind. Leave him -- intact, untouched, virgin. One day....

Because religion is such a deep urge, it need not be taught. Through the teachings the urge is corrupted. It need not be taught. Leave him to himself, love him. Through your love he will create the opportunity to understand prayer someday. Love him, and through your love he will become aware that existence must be a mother to him, a father to him. But don't talk about the Father who is in heaven, just be a father to him. Your being a father will have given him the first glimpse that the existence is not alien, that somebody takes care, that somebody loves. Love him, mother him so that he comes to feel that existence is a mother. Through your care through your love, through your mothering let him become aware of certain qualities in existence. Don't talk theology -- it is rubbish. Don't go on telling him,'Pray.' Wait, let the right moment come, but help the situation so that he becomes capable of prayer. Don't teach him the words of the prayer.

Just create a situation in the family: the atmosphere of prayerfulness. The father prays, the mother prays, and when the child sees father praying he can feel the delight that comes on his face. He can see that he is transported to some other world. He can see that after prayer, for hours he is a totally different person -- more loving, more soft and delicate. He can see that after prayer there is an after-glow that follows the father the whole day.

There is no need to teach anything. One day you will suddenly find when you open your eyes after your prayer, that your child is sitting by your side -- deep, somewhere else, his eyes closed. He does not know the words, but now he understands the feeling, and that is REAL baptism.

Don't force him to go to church because church will corrupt him, and he will start thinking that religion is nothing but a business. He will understand by and by, that religion is nothing but politics.

All mystics, without exception, know that all religions are true; all philosophers, without exception, know that all religions are false; and all politicians, without exception, know that all religions are useful.

Don't teach the child the politics of religion. Leave him intact, alone, but give him an opportunity, a milieu, an atmosphere, a climate where he can feel in touch with what religion is. Then he will be religious. He may not be a Christian, but that is pointless, that is meaningless. He may not be a Hindu, but he will be religious. But parents are more interested that the child should be a Christian -- he should follow the same foolishness that they have been following. The child should be a Hindu -- he should be corrupted in the same way they have been corrupted. The child should have an identity of belonging to some organization -- the same that they belong to. This is the politics of religion; it is not religion at all.

If you really love your child, will you want him to be a Christian, or a Hindu, or a Mohammedan? -- no, never! If you love your child you will never want him to be a Christian. What has Christianity done to the world? -- it is an ugly dis-ease. You will not like him to be a Mohammedan. What has Mohammedanism done to the world? -- it has been just violence. You will not like him to be a Hindu because what has Hinduism done? -- it is just a fossilized death: stale, dead for centuries, a corpse; it stinks. No, if you love your child you will make him aware not to fall into any trap, not to be trapped because there are enemies all around: the priest, the missionary, the temple, the church. You will make him aware,'Don't be trapped by anybody. Remain free, remain loving, search and seek and find your God. The God that you find is the only God. The God that is taught is not God; it is just a word. And when you have found YOUR religion, it is not separate from life, it is one with it. It is life itself!'

And remember when I say that life is God, I don't mean life with a capital L, no; but just with a lower-case l. Just ordinary life is God.

A journalist just a few days ago asked Jean-Paul Sartre,'What is the most important thing in your life today?' Sartre said,'I don't know. Everything: to live, to love, to smoke.' This is a Zen kind of answer. Sartre is not a religious man but the answer is very religious. He has never belonged to any church, he does not believe in God, but the answer is religious.'I don't know' -- that is the first religious quality of it because only foolish theologians know. A religious man is simply aware of his tremendous ignorance. Life is a mystery; how can you know it? He knows only one thing, that he does not know.'I don't know!' -- ask any priest, he cannot say that. He will immediately open his Bible and say,'Here is the answer. I know.' And he is simply repeating borrowed knowledge. He is a parrot.

Once I went to Varanasi and a great scholar of the Vedas invited me to his home. He was very happy to show me his parrot, because the parrot could recite many things from the Vedas, from the Gita, from the Upanishads. I laughed. The pundit said,'What's the matter? Why are you laughing?' I said,'I am laughing because I don't see any difference between this parrot and you. The parrot is a scholar and you are a parrot.' He has been angry since then.

No, a theologian can never say,'I don't know.' One needs courage to say that. One needs real guts to say,'I don't know.' One needs a certain realization to say that one doesn't know. And everything, when you lead a religious life, everything is beautiful, everything is important. There are no pigeon-holes, there are no categories. You cannot say that something is more important and something is less important. If you live a religious quality, all things are important: a dog is as important as God, not a single bit less important.

Somebody asked Joshu -- a Zen Master, a rare being; the person who asked must have been a sceptic -- he said,'Joshu, I have heard that you say that God is in everything. What about a dog?' Nobody has answered this way: Joshu jumped on his four legs and started barking. He said,'I am a dog, and also a god.' Joshu barking is God barking.

Then there is no difference. Nothing is small and nothing is great. The smallest carries the greatest, and the greatest carries the smallest; then the lowest is the highest, and the highest is the lowest; then the valley

goes to the peak and the peak comes to the valley. That is the meaning when I say that sex is samadhi and samadhi is sex. Then there is no difference between the low and the high. Everything! -- to live, just to live today is the most important thing. To love, and to smoke.... Such an ordinary thing, to smoke, but when a religious man smokes he smokes religiously; there is no other way.

Once a man came to me. I was in Calcutta. The man was a follower of Paramahansa Ramakrishna, but he was worried about one thing: Ramakrishna used very vulgar words, like 'son-of-a-bitch', like that. Ramakrishna used very vulgar words. So he was very worried. He said,'Everything is good, but Ramakrishna seems to be a little... vulgar. What do you say, sir?' I said,'His vulgarity is religious. Even when Ramakrishna says 'son-of-a-bitch', it is a blessing. Yes, it is a blessing because whatsoever he says is purified by his saying it. Even a vulgar word becomes sacred; the touch of a Ramakrishna transforms it.' So I told him,'Don't be worried. Wherever Ramakrishna treads, it becomes holy. If he goes to a prostitute's house, that becomes a temple. Because it is not a question of an outer house or an outer world, it is the quality that you bring to it.'To smoke,' Sartre says,'is the most important thing today.' Yes, I also say that smoking can be as beautiful and sacred as chanting -- it is a chanting in smoke. It depends on you.

In Zen monasteries they have a small tea-house, like a temple. Whenever somebody enters the tea-house, he has to be very aware because the goddess of tea resides there. The goddess of tea -- then why not the goddess of smoking? The nicotine is the same in tea as in tobacco.

I have just instructed Laxmi to make a small temple for smoking here in the ashram. But you have to go very alert, aware, meditative! If you can smoke meditatively, it is perfectly beautiful. If it stops by being meditative, that too is perfectly beautiful. Life is sacred.

So don't teach a child Christianity, HYinduism, Jainism. At the most, give him a milieu, if you love him, so that he can grow a sensitivity towards what religion is in its essence in its purity. Don't teach him about so many flowers, just let him become sensitive to the fragrance of it -- that will do. THAT is baptism.

The last question, and the most important -- it is from Amitab:

BLAH, BLAH, BLAH, BLAH, BLAH, BLAH.

So what am I to do? -- blah, blah, blah, blah, blah, blah.

Come Follow To You, Vol 4

Chapter #3
Chapter title: As I Have Loved You

23 December 1975 am in Buddha Hall

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John 13
2 AND SUPPER BEING ENDED,

5... HE POURETH WATER INTO A BASIN, AND BEGAN TO WASH THE DISCIPLES' FEET, AND TO WIPE THEM WITH THE TOWEL WHEREWITH HE WAS GIRDED.

6 THEN COMETH HE TO SIMON PETER, AND PETER SAITH UNTO HIM: LORD, DOST THOU WASH MY FEET?

7 JESUS ANSWERED AND SAID UNTO HIM: WHAT I DO THOU KNOWEST NOT NOW, BUT THOU SHALT KNOW HEREAFTER.

8 PETER SAITH UNTO HIM: THOU SHALT NEVER WASH MY FEET! JESUS ANSWERED HIM: IF I WASH THEE NOT, THOU HAST NO PART WITH ME.

12 SO AFTER HE HAD WASHED THEIR FEET, AND HAD TAKEN HIS GARMENTS, AND WAS SET DOWN AGAIN, HE SAID UNTO THEM: KNOW YE WHAT I HAVE DONE TO YOU?

13 YE CALL ME MASTER AND LORD, AND YE SAY WELL; FOR SO I AM.

14 IF I THEN, YOUR LORD AND MASTER, HAVE WASHED YOUR FEET, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET.

15 FOR I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE TO YOU.

21 WHEN JESUS HAD THUS SAID, HE WAS TROUBLED IN SPIRIT, AND TESTIFIED, AND SAID: VERILY VERILY, I SAY UNTO YOU, THAT ONE OF YOU SHALL BETRAY ME.

27... THEN SAID JESUS UNTO HIM: THAT THOU DOEST, DO QUICKLY.

28 NOW NO MAN AT THE TABLE KNEW FOR WHAT INTENT HE SPAKE THIS UNTO HIM.

31 THEREFORE, WHEN JUDAS WAS GONE OUT, JESUS SAID: NOW IS THE SON OF MAN GLORIFIED, AND GOD IS GLORIFIED IN HIM.

34 A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER.

35 BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.

THE essence of religion is paradoxical -- opposites meet there and lose their oppositeness. Contraries become complementary there and lose their contrariness. Day and night are not separate there, neither are life and death, nor the lower and the higher. The earth is the sky there, and the sky is the earth. To the logical mind, to mind as such -- because all minds are logical -- it is very difficult to conceive.

I will read a few words from A.N. Whitehead, a very perceptive man:'Religion is the vision of

something which extends beyond, behind, and within the passing flux of immediate things: something which is real and yet waiting to be realized; something which is a remote possibility and yet the greatest of present facts; something which gives meaning to all that passes and yet eludes apprehension; something whose possession is the final good and yet is beyond reach; something which is the ultimate ideal and the hopeless quest.'

Whitehead understands rightly the paradoxicalness of religion, but he is trying to see it through the mind, hence his final conclusion is that it is a 'hopeless quest -- hopeless because how can the opposites meet? Jean-Paul Sartre says that God is impossible because to make God possible, opposites will have to disappear. Death and life should become one; only then can God exist. And how can the mind conceive of life and death becoming one, winter and summer becoming one, the beginning and end becoming one? For the mind, the quest becomes hopeless.

The modern mind is basically without religion because the modern mind has lost the capacity, the elasticity, to be illogical. In the ordinary world, to be illogical is to be mad; in religion, to be illogical is the method. Madness itself is the method to know God. Unless you are mad enough so that you can put aside the categories of the mind and you can look directly without bringing any concepts between you and the reality, you can, at the most, know the matter, the dead part, the past, but you cannot know the real, the alive, the God. Essential religion will always look elusive to the mind. In fact, it looks like a sort of craziness.

Just a few days ago I was reading R.C. Zaehner's books. This man has tried to understand Zen, Krishnamurti, but he could not; and in the end he has written a small; poem to ridicule them. That small poem not only ridicules Krishnamurti and Zen, it ridicules Jesus, Krishna -- it ridicules all religion. R.C. Zaehner writes in this poem, and he feels that he is giving you the very essence of this insanity called Zen:

Tee-hee hee,
you and me,
me is you,
you is me.
Life is death,
dead is life,
I am my husband,
you are your wife.
We aren't God-children,
they aren't God-us,
we are all that happy,
so why this fuss?
Fuss, fuss, fuss,
cuss, cuss, cuss.
Total experience?
Yes -- that's us.

He thinks that he is ridiculing, and he is being ridiculous himself; but this is natural to the mind.

Jesus goes on saying,'I and my Father are one.' That means that the son is the Father. The VICE-VERSA has never been said, but should be said. Only then will the truth become clear; that the Father is also the son. If the son is the Father, then the Father is also the son, but then things become elusive.

On this last night with his disciples, he brings this meeting of opposites, this meeting of the distant and the near, to a peak point, to a climax. By touching the feet of his disciples, he is saying that the disciple is the Master, the Master is the disciple. This is a Zen act. Without saying anything, he is saying the very essence of all religions. He is saying,'I and thou are not two.' He is saying,'Thou is me, me is thou' -- he is making the circle complete. The Master touching the feet of the disciples is a rare phenomenon. Through this symbolic act, Jesus is taking his departure from his disciples, showing them the very essence of religion: where the Master touches the feet of the disciple, where the son becomes the Father and the Father becomes the son, where the night becomes the day and the day becomes the night, and opposites merge, disappear.

This is difficult for R.C. Zaehner to understand. In his book he calls Aristotle many times,'Our father, Aristotle.' It must be so; Aristotle must be his father, not God. Aristotle is the logical mind. The very

essence of the logical mind is that day and night are separate and can never meet. East and West are separate -- 'East is East, West is West, and the twain shall never meet.' But I tell you, they are meeting here, they are meeting everywhere. Wherever life exists, East and West are meeting; wherever life exists, men and women are meeting; wherever life exists, the Master and the disciple are meeting; wherever life exists, the soul and matter are meeting -- in you, everywhere: in a flower, in a tree, in a rock, in a man -- the soul and matter are meeting. And still you go on dividing. Can you demark exactly where your body ends and your spirit begins, where your spirit ends and your body begins? They are ONE: the body is touching the feet of the spirit and the spirit is touching the feet of the body. It is a circle.

Jesus says many things without saying them. He shows rather than says; he is a simple man. Zen people can understand what he did, Christians cannot understand. They go on saying,'Our Father who is in heaven...' but that is wrong.'Our father, Aristotle', they should say. Aristotle is their father: the mind that divides, the mind that makes clear-cut distinctions, the mind that categorizes, puts things into pigeon-holes. A very neat and clean job Aristotle has made of life. He has classified; he is the greatest classifier. But whenever you divide, something which cannot be divided disappears. You can dissect a flower and you can come to know of what it is constituted -- the matter part -- but the spirit part will disappear. You will never come to catch hold of beauty. In dissection, the beauty will disappear. You can dissect a man on an operating-theatre table, you can dissect minutely, you can take tremendous care in dissection and analysis, but only body will be left in your hands. The soul will disappear, because in fact the soul exists in a very deep synthesis where opposites meet.

Life is a dialectical process where opposites go on meeting and go on creating a higher synthesis, a symphony, a harmony. And every moment it is happening -- the day becomes night every evening, and every morning the night again becomes the day. But you are blind and you cannot see it. Everywhere you can see opposites meeting: the earth is reaching to the sky in the trees and touching it, and the sky is every moment boring into the earth, penetrating it. That love affair continues between the earth and the sky; they are always meeting in deep embrace, infinitely one. The separation is only on the surface.

Now the sutras:

AND SUPPER BEING ENDED...

It is the last supper with Jesus, and only Jesus knows it is the last. The disciples are absolutely ignorant. They cannot even feel what is going to happen, they cannot hear the footsteps of the future. Jesus is already going towards his crucifixion, Jesus is already ready, moving. The moment, the momentous moment is arriving -- every moment closer and closer -- but they are, in a way, blissfully unaware. Remember, that's what is happening to everybody. Death is coming closer and closer, and you are blissfully unaware. You go on making arrangements to live as if you were going to live forever. Your mind goes on planning for the future, not knowing that death is coming. Death is hiding in every bush; death can jump from anywhere.

On that night of celebration, the last supper with the Master, who could have thought that this would be the last? Who could have thought that the next day Jesus would be gone? This unique man would be no more. There would no longer be this unique opportunity to touch God on earth. There would no longer be any possibility to look through his door, to have a glimpse of the divine from his window. Eating, drinking, they were happy. That's how life goes on: eating, drinking; and every moment death comes closer and closer, and you go on preparing to live as if you were going to live forever.

The man who becomes aware of death becomes a totally different man. Then he is not always wasting his time in preparing for the future. Rather, he starts living in the present. Alas, the disciples didn't know. Later on they would repent, and they would cry and weep their hearts out. They would think again and again, and they would move again and again into the nostalgia of the past: Jesus was so close and they went on missing him.

AND SUPPER BEING ENDED,... HE POURETH WATER INTO A BASIN, AND BEGAN TO WASH THE DISCIPLES' FEET, AND TO WIPE THEM WITH THE TOWEL WHEREWITH HE WAS GIRDED.

I call this 'the Zen act'. What is a Zen act? -- a Zen act is an act in which you say that which cannot be

said in any other way. There are things which can be said, there are things which cannot be said, and there are things which can only be acted upon. Through action, total action, they can be said; there is no other way to say them. In Zen, the Master always gives a certain problem for the disciple to find out the answer to. They call it 'koan'. The disciple goes on finding out answers, and comes again and again, every morning, to see the Master and to give his answer. But the Master goes on saying,'No, this is not the answer.' Sometimes it happens that even before the disciple has said anything the Master says,'No, this is not the answer.' Sometimes this too happens: the disciple is coming, he is just outside the door and the Master shouts from inside,'No, this is not the answer.' Only later on, when the disciple becomes enlightened, does he understand what was the matter -- the Master had given a problem which could not be answered verbally. You can ACT upon it. Only action can answer it, nothing else, because only action can be total.

Have you ever watched a small child in anger? That is total action; it is not only in the head. Every fibre of his body vibrates with anger -- ready to explode, red in the face, as if capable of destroying the whole world -- so tiny but so full of atomic energy. Watch a child in anger and you will see what total action is. Or, watch a lover who is in deep love: the mind stops. Even holding the hand of his beloved he is saying something which cannot be said. The very touch shows something, shows something which is beyond words, and the act is total. In anger, in love, in sadness, in bliss, sometimes it happens that the action is total. In dancing, when the dancer disappears and only the dance remains, then the action is total. And a total action is beautiful because a total action is no longer from you. THE MOMENT you are total, God is flowing through you.

On that day, the last day of Jesus with his disciples, Jesus did a Zen act -- he washed his disciples' feet, he touched his disciples' feet with deep reverence. The disciples touch the feet of the Master, but their reverence can never be total. For the majority it is just a mannerism that has to be done. It is a sort of duty; they do it unconsciously. Something that has to be done, has to be done, but they are not in it. When they bow down, nothing hows down within them, just the body. It is a dead gesture. For a few others it may not be so dead. Maybe a little life flickers in it, but it is not a flame of totality. The disciples must have touched the feet of the Master many times, thousands of times. This time, the Master was going to touch the feet of the disciples to show them what reverence is, in its totality. That moment, there was nobody who was bowing down and washing. There was bowing, there was washing, but there was nobody -- because whenever you are total the ego disappears. The ego exists only when you are partial. If you have experienced it in some way, sometime... and I see that everybody has experienced it sometime, somewhere. Because it doesn't fit with your style of life you have forgotten; because it does not fit with your own pattern you do not pay much attention to it; because it doesn't fit, you by and by forget it, throw it into the unconscious, into the basement of the mind. Otherwise, it has happened to everybody, unknowingly, unawares. Sometimes, just swimming, and suddenly you are filled with an unknown bliss. It happens only if the swimming becomes total. When the swimmer disappears, then the cause of all misery disappears, and then suddenly, God is there.

Whenever you are total, God is there. Whenever you are divided, God is unavailable. So let me say this: your totality is God. God is not a person, it is an experience. It is not waiting somewhere; you have to create it within you. God is not like an object, like a rock that some day you find and bring home, no. God is an inner harmony -- you have to create it to find it. It is not a search for a dead object. It is creativity, it is tremendous creativity; and there is no higher creativity than that. A painter paints a picture, a singer sings a song, a sculptor makes an image; a religious seeker creates God! And there is only one way to create God: to become total so that the act becomes whole.

Jesus showed them; that was his farewell. He could not have given a greater gift to them. He showed them what reverence is, what love is, how one can totally surrender. They thought that they had surrendered, but a disciple's surrender is a disciple's surrender. A disciple is divided, he is a crowd; only a part of him surrenders. That part may not even be the majority, and the many other parts go on resisting. He surrenders in a reluctant way. A part goes on pulling away from the Master, withdrawing, another part goes on saying 'no'. One part says 'yes', one part says 'no'. The disciple is always 'yes plus no'. When Jesus touched their feet, there was only 'yes'. He gave them the greatest gift he could, the gift of reverence.

I have heard that once a question was asked of Rabbi Joshua ben Karha:'Why did the Holy One, blessed be He, choose to speak to Moses at Mount Horeb out of a thorn bush?' It is relevant, why God chose to speak to Moses from a thorn bush. Could He not find a better place? -- a thorn bush? At least He could have found a rose bush. Why choose a thorn bush in the first place? It has been asked for centuries, but never has anyone given such a beautiful answer as Rabbi Joshua gave. Rabbi Joshua answered so as to teach us that

there is no place on this earth free from the presence of God. God is everywhere, even in the lowly, even in a thorn bush. The whole earth is holy.

Why did Jesus touch their feet? He could have touched their heads, so why their feet? Feet are symbols of the lowly. In your body, they are the lowest part. Jesus touched their feet to show that God is there also; even in a thorn bush, in the lowliest, in the LOWEST depth God is there, because God is everywhere. In the darkest valley He is there. He is not only at the peaks, remember; in the valleys also, He is there. He is not only in the saints; in the sinners also, He is. When you pay respects, don't be bothered about whom to pay it to, because He is everywhere. You can touch the feet of a sinner and you have touched His feet, because there are no other feet. All feet, ALL feet are His. Jesus touched the feet of the disciples to show them that nothing is lowly. Everything is high, everything is superbly magnificent and everything is divine. Wherever you tread, you tread on God. Whatsoever you do, you do to God. Whomsoever you pay respect to or become angry with, you are doing it to God.

... HE POURETH WATER INTO A BASIN, AND BEGAN TO WASH THE DISCIPLES' FEET...

The feet are symbolic of the earth, they touch the earth; the head is symbolic of the sky, it touches the sky. The head and the feet -- the highest and the lowest, the above and the below -- are the same, because only one flows. You are in your feet as much as you are in your head. Don't forget the earth, you are rooted there; remember it. Jesus touched their feet, washed those feet.

THEN COMETH HE TO SIMON PETER, AND PETER SAITH UNTO HIM: LORD, DOST THOU WASH MY FEET?

It doesn't look appropriate.'Dost thou wash MY feet? It is okay if I wash yours; you are our Lord, our Master.' A question arises in the mind of the disciple Simon Peter: one who loves, one who has a little more faith than the others. Even to him a question arises, just a question,'Is it appropriate that the Master should touch my feet?' A few didn't say anything. They may not even have grasped the meaning of it, it was so sudden. They may even have missed. They may not have been present there; they may not have been able to understand what was happening. Only Simon Peter, the man who was going to become the rock of Jesus' church, raised a question:'Dost thou wash my feet?' He had loved Jesus, he had respected him, but his faith was not yet total.'Man of little faith' Jesus had called him. He had faith, but very little. If the faith had been total, then there would have been no longer any distinction between the Master and the disciple.

In Zen there are stories that sometimes the disciple would hit the Master, and the Master would laugh. They are stories of great love, they are stories of great faith and trust. They show that now the distinction is no more there; now nobody knows who is who. The Master is the absence of the ego, and when the disciple's ego also disappears, there cannot be two absences.

For example: in your room there are two chairs; two chairs are present, two presences. You remove two chairs -- now can you say that there are two absences because two chairs have been removed? No, there is only one absence; simply absence. You can remove a thousand chairs but the absence will not be of a thousand chairs; it will simply be absence. A Master is an absence, an emptiness; there is no ego in it. It is on the part of the disciple that they appear as two. From the side of the Master, because he is not there, there cannot be the other. When the'I' disappears,'thou' also disappears.

Peter loved him, respected him, but his love was not yet total. He was still present there; the disciple had not disappeared. The disciple asked,'Why? -- you, and touching my feet?' It didn't look appropriate. Remember, in love there is nothing appropriate or not appropriate. In love, all distinctions disappear.

Just the other day somebody asked,'Can an enlightened man love an unenlightened man?' He asked a very pertinent question. He said that it is said of Ramakrishna's life that he would cry and weep for Vivekananda. Sometimes Vivekananda would not come to see him for a few days, so he would go to see him. He would find out where he was.'Is it possible,' the questioner had asked,'that a man like Ramakrishna, in love, in such love that he cried and wept if Vivekananda did not come, went to where he was to search for him, and became very happy when Vivekananda came?'

The questioner had asked,'Osho, do you weep for somebody?' I have so many Vivekanandas that if I start weeping, then there will be no time left. Hence, the difficulty. I cannot cry and weep, but I cry and

weep for you because to me you are just potentialities of tremendous possibilities, seeds. Yes, Ramakrishna was deeply in love. And I tell you, only a Ramakrishna can be in deep love, ONLY a Ramakrishna. The unenlightened person can pretend that he loves, can deceive himself and others that he loves, but he cannot love. Love is the quality of enlightenment. It is the light that comes out of that inner lamp, that inner lamp of enlightenment. When that flame is burning inside, then the light flows outside. Wherever it falls, it is love.

Jesus loved these disciples. To say that Jesus loved or that Ramakrishna loved is really not a right way of saying it, because Jesus is not, a Ramakrishna is not -- there is only love. When Jesus touched the feet of his disciples, love touched their feet. Not Jesus, remember, but love touched their feet. Ramakrishna went to seek and search where Vivekananda was, but Ramakrishna didn't go anywhere. He was no more -- where could he go? how could he go? who would go? -- love went in search. When Ramakrishna cried and tears fell down, it was love crying. Even Vivekananda felt embarrassed when Ramakrishna would stand and start dancing when he came, or he would hug him. Even he used to feel embarrassed. Somehow it looked a little outlandish, eccentric. And this old man seemed to be crazy. If psychoanalysts had been present there, they may have suspected homosexuality, because psychoanalysis tries to explain the flower through the fertilizer. Then, even the flower starts stinking; it smells of the fertilizer. But if you ask me such questions, I explain the fertilizer through the flower. Then, even the fertilizer has a fragrance in it. Jesus touched the feet, not of the fertilizer but of the flower, of the possibility.

Ramakrishna went in search. To ordinary people Vivekananda was just ordinary, but not for Ramakrishna. Something extraordinary was waiting there: it needed help, care; it needed attention, it needed love to explode into being.

Jesus touched those disciples' feet in deep reverence, in great hope. He touched their feet to show them,'You are not that which you think you are. You are that which you are seeking; you are my God.' Those were only seeds, but Jesus could see the flowering. He touched their feet because of the possibility of the flowering -- someday or other they would explode into beautiful flowers, they would blossom. He loved them, respected them for that. For him it was already a present phenomenon. They didn't know, they were unaware, they were fast asleep. The seed is nothing but a flower, fast asleep and snoring. And what is a flower? -- a seed that has discovered itself, a seed that has come to know itself, a seed that has become itself -- that's what a flower is. Even a weed is not a weed; a weed is one who is on the path to discover itself. Even a weed has tremendous possibilities. You may not know that even wheat was once thought to be a weed; even wheat! Humanity discovered, by and by, that it was nourishment. Now you cannot think of wheat as a weed. And if you find some weeds in the garden, always be respectful -- who knows? They are on the way; some day their capacities and possibilities will be discovered.

They were ordinary weeds, those disciples, very ordinary human beings, but not to Jesus. Jesus could look into their future. Their future was present to Jesus, and he touched the feet of that future. Even a man like Peter could not believe, could not see the appropriateness of it. But in love, there is nothing appropriate and not appropriate. In love, everything takes a totally different flavour. Then, everything is holy.

THEN COMETH HE TO SIMON PETER: AND PETER SAITH UNTO HIM: LORD, DOST THOU WASH MY FEET? JESUS ANSWERED AND SAID UNTO HIM: WHAT I DO THOU KNOWEST NOT NOW, BUT THOU SHALT KNOW HEREAFTER.

Maybe it would take many lives to know what Jesus did that day, but only hereafter would he be able to know, because to know it now, you would have to be present in your totality, here and now. But then, there would have been a totally different thing. Then Peter would not have felt a little uneasy about it. He may have laughed, he may even have blessed Jesus. That's what Mahakashyap would have done if Buddha had touched his feet -- he would have laughed, smiled and blessed him. That small joke of Mahakashyap touching Buddha's head and blessing him would have reverberated all through history. In fact, that is what he did when he laughed. That smile was a blessing showered from the side of the disciple; but that is possible only when the disciple is not. Everything is possible only when you are not, but Peter was there. He was a man of little faith.

WHAT I DO THOU KNOWEST NOT NOW, BUT THOU SHALT KNOW HEREAFTER.

Peter trusted, then he didn't say anything. When Jesus says,'You will know,' he believes that he will know.

PETER SAITH UNTO HIM: THOU SHALT NEVER WASH MY FEET! JESUS ANSWERED HIM: IF I WASH THEE NOT, THOU HAST NO PART WITH ME.

The part that believes in Jesus is not the only part in Peter; many other parts also exist. That part which loves Jesus and has trust is not asking now. The first question was from the part that had faith; it was simply a question. How do I make the distinction? You just try to listen to me.

First, Peter said to him,'Lord, dost thou wash my feet?' -- it was a simple question; there was no 'no' in it.'Yes' had not been said, but 'no' had also not been said. It was simply an enquiry:'Dost thou wash my feet?' It didn't look appropriate. When Jesus said,'What I am thou knowest not; but thou shalt know hereafter,' that part which believed and trusted became silent.

Then, the second question from Peter was not from the same Peter. Then he said,'Thou shalt never wash my feet!' Now it is a positive assertion, now it is a positive 'no'. It is no more hesitant; it is no more an enquiry, it is a statement. This is some other part in Peter which says,'Thou shalt never wash my feet!' Jesus answered him,'If I wash thee not, thou hast no part with me -- so you decide. If I don't wash your feet and if you don't allow me, then you have nothing to do with me; you are not a part of me.'

Why? Something very deep has to be understood, and that is: whatsoever you call opposites in life are not as opposite as they appear. You love a person, and you hate him also. When you hate a person you continue to love him, you remain divided. A man who loves riches one day becomes fed-up and then he renounces, then he escapes to the mountains. Then if you bring riches to him, he will not look at them. He is not indifferent; he has moved from 'yes' to 'no'. Now he has moved to the other extreme, but he remains the same man. Once he was infatuated, now he has renounced, rejected, but still he has a relationship with the riches. The relationship exists.

For example: a disciple does not allow the Master to touch his feet. Why? -- because of the ego. It will look very, very difficult to understand, because you will say that ego should feel perfectly happy that the Master is touching the feet. Yes, there are people who have that type of ego also; we will come across them. But this too is ego, when Peter says,'No, I will not allow you to touch my feet. How can I allow you? I am your greatest disciple! How can I allow you to touch my feet?' -- the ego:'I am a humble person, the humblest; how can I allow you to touch my feet?' Deep down, Peter is afraid that if Jesus touches his feet, deep down somewhere some part of his being will feel very exhilarated and happy. That is the fear. He cannot be indifferent to it. Just see: if you cannot even allow your Master to touch your feet, what else are you going to allow? Peter will say,'I am ready to die for you. You can kill me if you want, but I won't allow you to touch my feet.'

But the basic thing is in saying 'no' to the Master. You can feel ready to die because in dying you will feel very ego-fulfilled -- 'I am becoming a martyr.' The mind is so cunning, but still the same ego, the same mind is there.

I was just reading a few days ago: Once it happened that a Roman Catholic priest and a Church of England clergyman were arguing about religion, as priests and clergymen have always argued. They have not done anything else; argument is their life! So the Catholic priest and the Church of England clergyman were arguing about religion, and they both became rather heated. Then the priest, the Catholic priest said,'We must not quarrel. We are both doing God's work -- you in your way and I in His.' Ego is VERY subtle.

There is a sentence of St. Paul's; listen to it very carefully, it is very dangerous:'If your enemy is hungry, feed him; if he is thirsty, give him drink, for by so doing you will heap burning coals upon his head.'

Mind is so cunning. The first part is from Jesus, but the second part? This sentence is from St. Paul, this second part is from him. Jesus says,'Forgive your enemies, love your enemies,' but St. Paul is saying that this is a device, a strategy:'If you do this you are heaping burning coals upon his head. Do it! You are destroying the enemy this way. He will be in hell and you will be in heaven because you have forgiven him. When he was hungry you fed him, and when he was thirsty you gave him to drink. Now you are pushing him towards hell. You are becoming holier and holier, and the distance is becoming greater and greater, and you can look towards him as if he were a worm.'

Look at the tricks of the mind! Even if you do good, your reasons may not be good. You may serve, and

your reasons may not be good. It looks perfectly right from the side of the disciple that he say,'I shall not allow you to touch my feet.' He thinks that this is how it should be -- Why and how can I allow my Master to touch my feet? He is so great.' But you are denying your Master; you are saying 'no'.

A disciple is a total 'yes'. He should be. He says,'Whatsoever is right, you know better. You know better; if it is right, then do it, and I will be ready to participate in whatsoever you want me to participate in. Wherever you lead me, I will come with you, because I am no more. I am surrendered.'

He said,'Thou shalt never wash my feet.' Jesus answered him,'If I wash thee not, thou hast no part with me -- then forget all about your discipleship, forget all about your love towards me. Then you are no more with me.' Jesus can understand the ego, the ego of the righteous man, the ego of the puritan, the ego of the holy man, the ego of the saint. But the ego, whether it is of a saint or a sinner makes no difference; it is the same ego.

I came across a sentence of Richard Nixon's:'Violence has no place in America. Anyone who preaches violence should be shot like a dog!'

Beware of the cunningness of the mind. This has been done on the earth millions of times: people have killed each other for love, people have destroyed countries because they wanted to help those countries to become religious. For their own sakes, they have killed thousands. Remember, the real cause deep down has to be looked at and searched out. Sometimes you are humble, but the reason is the ego; sometimes you are simple only because you are very complex; sometimes you renounce the world because you are too infatuated with it; sometimes you donate money because you are greedy, and sometimes you look very brave because deep down is the coward. Watch! Man can go on deceiving himself and others by posing and pretending to be something else which he is not. That's why Jesus is so hard. He says,'If I wash thee not, thou hast no part with me.'

SO AFTER HE HAD WASHED THEIR FEET, AND HAD TAKEN HIS GARMENTS, AND WAS SET DOWN AGAIN, HE SAID UNTO THEM: KNOW YE WHAT I HAVE DONE TO YOU?

Jesus touched their feet; it is a communication of energy, it is a deep communion of energy. He asked,'Know ye what I have done to you?' -- and they were not aware. Even if God comes and touches your feet you may not be aware, because it does not depend on God, it depends on your sensitivity. The more deeply sensitive you are, the more you become aware of what is happening. If your sensitivity is so deep that it touches the very core of your being, only then will God's touch be felt. Then it will be a tremendous pouring of energy. When Jesus touched their feet, had they been aware, they would have felt exactly what Hindus call the rising of the kundalini. If they had been aware, they would have seen a tremendous rise, a tide of energy; Jesus was over-flooding them. There are two ways to do it: the Master touches your head and he pulls up your energy -- it is a little difficult. When he touches your feet then he forces it up, which is easier.

Jesus had been touching their heads all the years that they had been with him. Now he touched their feet. From another side, he wanted to give them a push before he left. He wanted to let them become aware of their own energy before he left, because he would be gone and they would be left in darkness; their own flame was not lit. He tried to force the energy up from below, and asked,'Know ye what I have done to you?' but they knew not. They simply thought. A few who had a certain love for him must have felt awkward, and in that awkwardness they missed the opportunity. Someone who was just indifferent, who neither loved nor hated, would have watched the whole thing like a bystander, a spectator, not involved in it. One who did not love him, but hated him -- Judas -- must have felt very good that now the right thing was being done.

Judas was the only educated, sophisticated disciple of Jesus, and he betrayed. It is a symbolic thing that intellect was the renegade; intellect was going to betray. He was the intellect of that group of disciples. He was the most scholarly, sophisticated, educated, the most articulate in logic, in thinking. But when you become too clever, your very cleverness becomes like a smokescreen. One great German philosopher, Hegel, has said that God is cunning. When you are cunning, eVen God looks cunning -- because you can only see yourself reflected.

KNOW YE WHAT I HAVE DONE TO YOU? YE CALL ME MASTER AND LORD, AND YE SAY WELL; FOR SO I AM. IF I THEN, YOUR LORD AND MASTER, HAVE WASHED YOUR FEET, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET. FOU I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I

HAVE DONE TO YOU.

This is that which can be said, that which can be understood. Only Jesus is not trying to explain. THAT cannot be explained. The energy push that he gave, the arousal of energy -- that cannot be said. That was felt by a few, that may have been missed by others. Now he is saying that which can be said.

YE CALL ME MASTER AND LORD, AND YE SAY WELL; FOR SO I AM. IF I THEN, YOUR LORD AND MASTER, HAVE WASHED YOUR FEET, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET. FOR I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE TO YOU.

He is telling them to be respectful to each other, and that is very difficult for disciples. They are competitive. And a Master knows that the moment he disappears, the religion will be forgotten and politics will enter because disciples are politicians. In the presence of the Master they may forget their politics, but once the Master is gone they will forget about the Master, sooner or later. They will start fighting about who the leader is, who the greatest disciple is, who the successor is.

This ugliness happens to everybody's, to every Master's disciples. It happened to Mahavir's disciples, it happened to Buddha's disciples, but it didn't happen immediately to Jesus' disciples. The reason is that Jesus touched their feet. It happened later on because the disciples didn't follow; the example was forgotten. When Jesus touched their feet he was saying,'You go on touching each other's feet -- be respectful and go on doing this to your own disciples also. Sooner or later you will become Masters and you will have disciples -- touch their feet. Let it become a tradition; not a dead one, but let it remain an alive current of reverence.' The disciples didn't fight amongst themselves because Jesus touched their feet. But later on, mind gathers dust and forgets. Then Christianity became divided.

Now Christianity has a thousand and one divisions, all sorts of divisions for small and foolish things which don't mean anything. There are small things for which they go on fighting and creating new churches and new denominations, and if you look deeply, nothing seems to be so important. Their distinctions are just foolish. Their arguments are about very futile things. In the Middle Ages, the Christian theo-logicians were in a great argument, and the argument was: how many angels can stand on a pin-point? How many? -- things like this.

You can find arguments, and then you can go on arguing. The whole thing seems to be that the ego is always in search of fight, because if you fight, only then does it exist. If you love, if you respect, it cannot exist. Jesus said to them through his example,'Don't be related to each other through the ego; be related through love, respect, humility, because soon I will be gone and then there will be no one who can help you to come out of your egos. Then you will be left to yourselves. Then you will have to continue something which can help you not to fall a victim of the ego. Go on touching each other's feet, and do the same to your own disciples.'

WHEN JESUS HAD THUS SAID, HE WAS TROUBLED IN SPIRIT, AND TESTIFED, AND SAID: VERILY, VERILY, I SAY UNTO YOU, THAT ONE OF YOU SHALL BETRAY ME.

For the first time he came to know exactly who was going to betray him. By touching the feet he felt the energy, and only Judas was happy that he had touched his feet. In fact, Judas was waiting for it too long. He had always been waiting; he had never thought Jesus higher than him. Deep down, he believed that he was more of a philosopher, of a thinker. Deep down, he used to think that he was of a deeper understanding than Jesus. Many times he had tried, many times he used to show faults to Jesus that'This you did wrong.'

When Mary Magdalene came to see Jesus, she brought a bottle of very costly perfume and she poured it on his feet. Judas immediately said,'This is not right. You should have prohibited her from doing that. This is not good; this is wasting. This much money could have fed the poor of the whole town for many days.' Of course, your intellect will also agree with Judas. His argument was absolutely socialistic; he was a communist. He was speaking rightly, and he knew more economics than Jesus. It is true; why waste so costly a perfume? The feet can be washed with water. There was no need to pour such a costly perfume on them. The perfume could have been sold and the money could have been used for the poor of the town to be fed -- perfectly true. The argument was right, but what did Jesus say? Jesus said,'The poor will always be

with you, but I will not always be with you. You can feed the poor later on when I am gone, but I cannot stop her. You can see only the perfume, I see her heart. I cannot say no to her. In deep love, in deep overflowing, not finding a way to express, she has poured that perfume. I cannot say no to her.' Hmm... but Jesus' argument is not so strong as Judas' argument. Marx would agree with Judas, Mao would also agree with Judas, and I don't think that anybody will agree with Jesus. Even Christians will feel a little embarrassed about the whole thing -- it doesn't fit, doesn't look good. But I agree with Jesus. He understands the language of the heart.

When he touched Judas' feet, immediately he could feel his energy: that he was going to betray, and he was going to betray that very day, that very night.

VERILY, VERILY, I SAY UNTO VOU, THAT ONE OF YOU SHALL BETRAY ME.... THEN SAID JESUS UNTO HIM: THAT THOUB DOEST, DO QUICKLY.

'Why are you waiting? Whatsoever you want to do, do it quick]y; be finished with it.' And even then Jesus could not understand; even then Judas could not see that this man could understand. Just by touching his feet, this man could understand the future, this man could see what was going to happen. This man had read his innermost thought: that he was going to betray, that he had become a conspirator against him, that he was now a part of the enemy group, that he had already bargained that he would deliver Jesus to them and they would have to pay for it. For only thirty silver coins, Jesus was sold.

This is beautiful, because this is what you are also doing; you are selling your possibility of Jesus for not even thirty silver coins; for any rubbish thing you are ready to exchange. You are ready to give your life for any rubbish thing: for a car, for a house, for jewelry; for anything you are ready to sell your innermost Jesus.

Your head is the Judas!

And the Jesus within you is crucified every day, sold in the market, bargained away for nothing valuable.

But people only repent later on. Even Judas repented after Jesus' crucifixion; the next day he killed himself, committed suicide. Because only afterwards, you become aware of what you have done: for just thirty rupees, thirty silver coins, you have sold the greatest man ever? But only later on, at the time of death, when you have crucified your Jesus completely, then you will repent and you will cry. And then you will see what you have done to yourself, to your God who was hiding within you.

... THEN SAID JESUS UNTO HIM: THAT THOU DOEST, DO QUICKLY...

Why did he say this? He said this is as a last opportunity to make Judas aware that he was aware. But Judas would not understand. It is as if he had decided not to understand.

If you have eyes to see, you will find God everywhere, good everywhere: scriptures in silence and sermons in stones.

But if you don't know how to see, or you have lost the capacity to see, or you have forgotten how to open your eyes and for all practical purposes you have become blind, then even when a Jesus is standing before you, the door open, you cannot see. If you could see, then even in the rock a door would open and you would find God there. You cannot see that even in Jesus, where God is dancing just in front of you, alive in its infinitude... but you cannot see.

Judas missed. And remember, there are more Judases in the world; the majority consists of them. You may call them Christians, but that doesn't matter; the majority consists of Judases. The followers of Judas are millions, and it is rare that somebody follow Jesus, very rare -- because to follow Jesus you have to lose yourself. You have to pay the cost; you have to pay for it with your own life, your very being. But to follow Judas nothing is asked; it is free of cost. In fact, Judas promises that you can get many things if you follow him. Jesus simply says,'Lose yourself and then everything will happen'; but losing yourself is the beginning. Judas says,'I will give you everything and you need not lose anything.' The cunning mind agrees with Judas; only a trusting heart can agree with Jesus.

... THEN SAID JESUS? UNTO HIM: THAT THOU DOEST, DO QUICKLY. NOW NO MAN AT THE TABLE

KNEW FOR WHAT INTENT HE SPAKE THIS UNTO HIM.

No other disciple could understand why, why he had said suddenly to Judas,'Do it quickly if you want to do it. Don't wait. For whom are you waiting?' Why Jesus said it, no disciple could understand. Because no disciple was in the present, otherwise they could have seen. No disciple was perceptive enough, otherwise they could have understood.

THEREFORE, WHEN JUDAS WAS GONE OUT, (immediately Judas left) JESUS SAID: NOW IS THE SON OF MAN GLORIFIED, AND GOD IS GLORIFIED IN HIM.

'Now is the Son of man glorified'; because now soon he is going to be crucified. The Son of man is glorified only if the ego is crucified. The ego has its ways of protecting itself. In one way you stop -- it finds another. It goes on and on and on. Unless you look so deeply that you can see all the ways of the ego in one glimpse, in one lightning glimpse, you can do one thing and it starts flowing from another.

I was reading a story: A tomcat who was always out at night caused the neighborhood great annoyance because of the noise from his revels with the female cats. The owners eventually had him doctored, but were disconcerted to find that he still stayed out all night and that the noise continued. So they went to the veterinary surgeon to complain about the ineffectiveness of his treatment.'Nothing unusual,' came the cheerful reply.'You see, he now acts in a consultative capacity.'

If you cannot be active at least you can be consultative. If you stop one door of the ego, the ego starts opening another. You have to see the subtle ways of the ego in a lightning flash, so totally that all its cunning subtleties are seen. In that very vision, in that very fire of sudden lightning, the ego disappears and leaves no shadow behind, no trace behind.

'Now is the Son of man glorified, and God is glorified in him.' Why both together? -- because crucifixion is a meeting point, it is a crossroad. The ego disappears, and man is glorified because man becomes pure when the ego disappears; but immediately that the ego disappears, God is there, and God is glorified. The ego functions as a double-edged sword: on this side man becomes pure, and in that purity, innocence, God is revealed on the other side. The whole thing is, the whole religion is -- how to drop the ego, how to become so aware, alert, that the ego cannot deceive you.

Let me tell you first what ego is. Everybody is born without the ego. When a child is born, he is simply consciousness: floating, flowing, lucid, innocent, virgin -- no ego exists. By and by, the ego is created by others. The ego is the accumulated effect of others' opinions about you. Somebody comes, a neighbor, and says,'How beautiful a child,' and looks at the child with a very appreciative look. Now the ego starts functioning. Somebody smiles, somebody does not smile; sometimes the mother is very loving, sometimes she is very angry; and the child is learning that he is not accepted as he is. His being is not accepted unconditionally; there are conditions arouncl. If he cries and weeps and visitors are there in the house, then the mother is very angry. If he cries and weeps and there is no visitor, the mother doesn't bother. If he does not cry and weep, the mother always awards with a loving kiss and caress. When the visitors are there, if he can keep quiet and silent, the mother is tremendously happy and awarding. He is learning others' opinions about himself; he is looking into the mirror of relationship.

You cannot see your face directly. You have to look in a mirror and in the mirror you can recognize your face. That reflection becomes your idea of your face, and there are a thousand and one mirrors all around you -- they all reflect. Somebody loves you, somebody hates you, somebody is indifferent. And then, by and by, the child grows and goes on accumulating the opinions of others. The total essence of the opinions of others is the ego. Then he starts looking at himself the way others look at him. Then he starts looking at himself from the outside -- that s what ego is. If people appreciate and applaud, then he thinks that he is perfectly beautiful, accepted. If people don't applaud and don't appreciate, but reject, he feels condemned. Then he goes on seeking ways and means to be appreciated, to be assured again and again that he is worthy, that he has a worth, a meaning and significance. Then one becomes afraid to be oneself. One has to fit with the opinion of others.

If you drop the ego, suddenly you become a child again. Now you are not worried about what others think about you, now you don't pay any attention to what others say about you. You are not concerned, not even a bit. Now you have dropped the mirror. It is pointless -- you have your face, why ask the mirror? And there are many types of mirrors: some make your face look long, some make your face look big, some make your face look small, some make your face look horrible, distorted.

Don't ask the mirror, because then the quality of the glass will always be there in the reflection. And there are millions of mirrors all around you, millions of relationships, and you go on gathering. That's why ego is always inconsistent. It is a crowd; it is a heap with no inner coherence. Somebody says that you are beautiful, then somebody says that you are just homely. Somebody says,'You? -- and beautiful? You make me feel horrible, terrible. You are nauseating. You? -- and beautiful? You are a nausea. I feel like vomiting whenever I see you.' Now what to do? You collect all these opinions -- inconsistent, contradicting each other -- and they all become part of your ego.

Ego is a crowd. It is a marketplace because you have gathered it in the marketplace, because you have gathered it from the crowd. It is not you, it is others' opinions about you. Why be bothered? Drop all opinions of others about you. Why not be direct and immediate? Why not see within yourself, in your own nature? Why not face yourself? Why bring a mediator, a mirror into it? When you start looking into your own nature with closed eyes, you are moving beyond the ego. And once you know who you are -- even a slight glimpse -- then you will start laughing at the whole ridiculousness of it: that you were asking others who you are. They don't know themselves who they are, so why ask them? You become free; a freedom is attained. Without the ego, you come back to your own nature.

JESUS SAID: NOW IS THE SON OF MAN GLORIFIED, AND GOD IS GLORIFIED IN HIM. A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.

Love is the essential message of Jesus, but it has been lost -- lost in arguments, debates, discussions, conflicting philosophies, wars.

I would like to tell you one anecdote: One day a little boy asked his parents,'How do wars break out? How are they declared?' He was reading a book on history, and a book on history is nothing but wars, ugly wars. That is all your history is. The boy became worried, anxious.'Why do wars start? How do they start?' he asked his parents.

So the father, who was very learned in political and economic affairs, started talking about the economic causes of u wars.

But the mother thought that the little boy was too small to understand such complicated things and she said,'Let me explain it.' The mother began to explain and the father became very angry. He grew very angry and hostile, because he was going to teach the child and the mother jumped in. A great argument developed.

The little boy was very frightened indeed, and held up his hands and cried loudly,'Stop, stop! Now I know how wars start.'

Once you create a philosophy, an opinion, you are already on the warpath. If there is ideology, there is going to be fight. This is the predicament: there are people who want the world to be without wars, but they have ideologies and their ideologies create wars. There are communists who go on arranging peace conferences, and they have a particular ideology of how the world should be and how the society should be. There are Catholics who go on talking about peace, but they have an ideology; and there are Hindus who go on talking about peace, but they have an ideology. There are even Jains who talk of non-violence, peace, no war, but they have an ideology -- and if you have an ideology you are the cause of war.

A world without wars will be a world without ideologies. A world without wars can be based only on a nonideological love. Love is not an ideology, it is not a theology, it is not a philosophy.'This,' Jesus says,'is my new commandment.'

A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.

Verily, verily, I also say unto you, that only those who love are Christians. Catholics cannot be Christians; they are against Protestants. Protestants cannot be Christians; they are against Catholics. Christians cannot be Christians; they are against Hindus. Hindus cannot be Christians; they are against Mohammedans and Christians. To follow Christ, one has to follow love. This is his new commandment: follow love and forget everything. Everything is irrelevant; only love has relevance because only love leads

you to the divine, only love leads you to the temple of God. Make love your only, and the ONLY commandment. There is nothing else. If you follow love, everything will be set right of its own accord.

One man went to St. Augustine and asked,'Just in short, give me the very essence of religion. I am not a learned man; don't make it very complicated and don't give me many commandments, because I will get confused. You simply say one thing to me, just a key word.'

St. Augustine said,'Then that word is 'love'. You love and don't be bothered by anything else.'

If you love, everything falls in step of its own accord. Let love be your God; let love be your only commandment; let love be your religion. Please remember -- don't make an ideology of it. Act in a loving way, be in a loving way. Don't create a philosophy around love because that will create wars. A peaceful world is possible if love starts throbbing in the heart of man. Man has been so inhuman to man in the past that even animals look like angels in comparison. Because up to now we have only talked about love; we have not loved.

Now let us love, and forget all talk about love. Lovers are needed.

And remember one thing which Jesus says, because you may not have listened to it:'A new commandment I give unto you, That ye love one another' -- and now comes the most important clause in the sentence -- 'as I have loved you.'

How does a Jesus love? His love is unconditional. He loves; he loves you without any expectations. He loves you just because you are beautiful. It is not that he has some expectations of you; it is not that you have to be in a certain way, then he will love. He simply loves you because you are, because you are God.

You ARE gods; you are already worthy. Whatsoever you are, you have a worth of tremendous value, otherwise God wouldn't allow you to exist. So Jesus"as I have loved you' means: be in the attitude of unconditional love. And remember, only unconditional love is love.

Love conditioned is love corrupted; love unconditioned is the vast sky of being. It is another word for God.

Come Follow To You, Vol 4

Chapter #4
Chapter title: All Who Hear It Lose Themselves

24 December 1975 am in Buddha Hall

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The first question:

YOU SAID THERE ARE ONLY TWO TYPES OF PEOPLE: THOSE WHOSE PATH IS AWARENESS AND THOSE WHOSE PATH IS SURRENDER OR BHAKTI. IT SEEMS TO ME THAT LAO TZU HAS NOTHING TO DO WITH EITHER OF THEM -- IS THERE A THIRD TYPE THEN WHO FOLLOW NEITHER OR BOTH?

LAO Tzu has no path, or, the no-path is his path. Lao Tzu says,'There is nowhere to go, you are already there.' So the very word 'path' becomes meaningless. A path is needed if you are going somewhere. If you are already there then the path is not needed at all. In fact, to have a path will be dangerous; you will go

astray. Lao Tzu says,'Those who follow a path go astray.' By and by, they go further and further away from themselves.
'Seeker, follow no path, because all paths lead there, truth is here.'

Lao Tzu is the last word in spirituality; beyond him there is nothing.

Ordinarily it is very difficult to conceive no-path because then you are suddenly thrown to yourself, with nothing to cling to, nothing to do: no method, no technique, no means. Suddenly you are thrown to yourself, and that has become almost impossible for you. You need something else to be occupied with. You leave the world, you leave your family, you renounce everything, but you never renounce the 'other'. In some form or other: in the form of God, in the form of yoga, in the form of a technique, you still have something. Lao Tzu takes that too away from you. He leaves you totally empty. That emptiness needs much courage. In fact, all other paths finally come to the same point.

If you follow bhakti, surrender, one day you will come to understand that in the first place there was nothing to surrender; ego never existed. The ego was false, so the surrender was also false because the disease never existed. But it helped, surrender helped you to know that the ego never existed. Then suddenly you start laughing at the whole ridiculousness of it: that you were surrendering something to your Master that you never had, or you were surrendering something to God that was just a false notion. But this will come in the end; with Lao Tzu it comes in the beginning. With Lao Tzu, the first step is the last. In fact, no-step is the last; there is no beginning and no end. The same is true about Zen. These are not ideologies or philosophies. These are not scriptures; these are tremendous visions of instant mutation.

It happened: When Bodhidharma reached China a great scholar went to see him, and he had brought with him the greatest book that he had written It was very famous; the book was almost in every home. The philosopher was acclaimed by the whole nation. He went to Bodhidharma, the founder of Zen. He wanted the Master's opinion about his book, in which he had talked about all the possible paths, all the possible ideologies, very minutely. Very subtle was his exposition. He was a very, very refined intellect, a master-mind. What did Bodhidharma do? He took the book in his hand, put it to his nose and said,'It has a kind of quarrelsome smell about it,' and threw the book away. He said,'Take it away from here! It will spoil my disciples, it will corrupt. It has a certain quarrelsome smell about it.'

All paths, all ideologies, all philosophies, all theologies are quarrelsome. They are in the marketplace claiming,'Only our path leads to truth.' Not on]y that: they are fighting, arguing with other paths, other ideologies. The world of ideologies is a marketplace.

If you are ready to take the jump, then the truth is already present in you. There is no need to go anywhere; there is no need to look for it anywhere. Close the eyes and it is here. You ARE the truth.
So now, let us try to understand the question.

Yes, there are two types of people, two types of persons. Humanity is divided into two types: the male and the female, the yin and the yang, the negative and the positive, the aggressive and the passive. These two types of people both live in illusion, in a sort of dream, a kind of sleep; drunk with desire, blind with desire. The person who belongs to the male type needs some path upon which he can exercise his will; that will suit him. Finally, a day will come when by this exercising of his will, by and by, he will start understanding that he is engaging in a futile effort. But he will take a long time to understand this. He will have to fall many times, and he will again stand, and he will again make efforts, and he will again be a failure because the will cannot succeed.

The will means the ego, the will means you. It is going to fail. But many times it will fail and you will go on hoping that the next time it will not fail. But one day -- how can you escape the fact forever and ever? -- one day or the other, you will stumble upon the fact that you are doing something stupid. In that realization the will will disappear, and suddenly you will see that the path has disappeared, the religion has disappeared, and you are illumined. It was always there, but you were so much occupied with the path, the will, the effort. All effort brings you to effortlessness, and all willing brings you to will-lessness, and all ego finally brings you to egolessness.

The other part of humanity, the female part, the passive part, cannot move on the path of will. It needs another illusory path: the path of surrender, devotion, bhakti. One day or other, devoting yourself and still finding that something is lacking, because the devotion can never be total -- anything illusory can never be total: surrendering and surrendering, and again and again finding that you are still standing behind, you are not yet surrendered -- one day suddenly you become aware of the fact. What are you going to do? Surrendering something which you don't have? -- how is it possible? Suddenly the ego has disappeared. Now there is no need to surrender, because there is no ego left.

The path of surrender and the path of will both bring you to where Lao Tzu starts. Their end is the beginning of Lao Tzu. His path is of pathlessness. He is the ultimate word, beyond which nothing exists. He is the last word. Buddha can be improved upon, Jesus can be improved upon, Meera and Mahavir, Krishna and Chaitanya can be improved upon, but not Lao Tzu. You cannot improve upon him; there is nothing to improve. He simply does not play the game. From the very beginning he is a non-participant.

The questioner has asked,'Is there a third type of person?' No, there are only two types of people. The third type is not a type, because all types belong to the ego. The third type is sheer humanness. It is not a being, it is not a person. It is simply sheer existence, pure existence, purity itself. These two are the types. When these types disappear, then you become aware of that which is universal, which has nothing to do with the person, because personality gathers around the ego. Whether you will or you surrender makes no difference. The personality needs a base in the ego.

The ego has two types: the male and female. But a person who is egoless is not a type at all. You cannot categorize him, you cannot put him in any category. He simply transcends all categories. He is a flood -- he is flowing in all directions, he is spread all over. He is not like a stone, he is like the sky: indefinable, elusive. The third is not a type, Lao Tzu is not a type. He does not belong to the world of types, the world of categories; he is simply beyond.

When Confucius went to see him, Confucius became very frightened, because to look into the eyes of Lao Tzu is to look into the eternal abyss... bottomless. It is what Buddha calls SHUNYA: eternal void, emptiness. He started trembling, he tried to escape from him. When his disciples said,'Say something about Lao Tzu, because you have been to see him,' he was still trembling and perspiring. He said,'Don't ask about that man! He is not a man at all; he is a dragon. And never go near him, he is dangerous! He can suck you in and you disappear.'

Had Confucius known about black holes he would have said,'He is a black hole; don't go near him! Once you fall into him you will never be able to return. He is dangerous!' Only once did Confucius go to see him -- never again -- but his whole life, the shadow haunted him, because he had known a man who was not bounded. He had known a man who had no limitations. He had known sheer humanity, pure humanity, pure beingness. He had seen the purity of death and life.
No, the third does not belong to any types.

The second question:

I AM AWARE OF A DICHOTOMY WITHIN ME: WHEN I AM NEAR YOU, I AM DRAWN TOWARDS YOU AND AM CONSCIOUS OF BEING A THIRSTY SEEKER. WHEN I AM AWAY FROM THE ASHRAM I JUST HAVE A GOOD TIME AND FEEL DELICIOUSLY UNHOLY. IS SOMETHING WRONG?

Nothing is wrong! It is as it should be. That's what I would like it to be -- exactly, precisely. This is what I am trying to teach you: don't be serious about holiness. Be playful, take it as a fun. It is the greatest fun there is -- but it is fun. Once you become serious, you will become a victim of some church or some priest. Once you become serious you are already ill.

When you are near me, flow with me, be with me. When you go to the river, swim with the river; but there is no need to swim in the market. Then you will look ridiculous. In the marketplace move into the market, become part of the market. Retain the capacity of fluidity. Don't gather a character, a rigid structure around you. Remain capable of moving from one polarity to another; that is what life is. Don't get frozen. There is no dichotomy.

This is the beauty of life, that it comprehends the opposites. While you are with me be with me, enjoy this search. At home, sipping your tea, or smoking, enjoy the tea, enjoy smoking. Nothing is unholy in it. In fact, the definition of 'holy' is: to be whole. And to be whole means to comprehend the contradictions. Don't be just the day, be the night also. Don't be just the light, be the darkness also, because darkness has its own beauties; you will miss them. And you will only be a half-person if you don't have any night in you where you can go and relax. If you are simply serious, then you will remain in the head, hung-up. But if you can become non-serious also, then you can move into the heart.

The heart is a non-serious playfulness. The head is very serious. You should remain capable of flowing. That capacity to flow is to be religious. When you go into the temple, you become a part of the temple;

when you go to the world, you become part of the world. But wherever you are, you are always capable of moving into the opposite. If you cannot do that then you become a dead thing. Only a dead thing cannot move to the opposite. A dead thing is a fixed character.

I have heard: A great Zen Master died, and another Zen Master who had always been the opposite polarity to this Master, went to follow the dead body to the cemetery. There were thousands of people in the funeral procession. The man who had always remained the enemy of the Master was there. Somebody asked,'Why have you come? You were always antagonistic to him.' The man laughed. He said,'It was part of being holy -- I was the opposite of him, and he was my opposite. Between us two, we were creating life. People were moving from him to me, from me to him, and between us there was a conspiracy: we were creating life. Structured, frozen people... we were melting them. Now I will miss him tremendously.' And later on when he saw so many people, thousands following, he said,'This is really wonderful! In the wake of one living person, so many dead people are going!'

Life is not a fixity. It is not like rock, it is like river -- rivering, flowing. It is a process, it is not a thing. If you understand me, I am here to make your whole life holy. So whatsoever you do, enjoy it totally and don't create the dichotomy. The dichotomy is of the mind; you are creating it. There is no problem at all. What is wrong? If you feel deliciously unholy, perfectly good. Don't become a holy man, otherwise you will miss wholeness and you will never be holy. Remain capable of being unholy also. Then holiness and unholiness become your two banks, and between the two flows the river which belongs to neither bank, which is always transcending and going far away and far away.

Don't create a character. If you 're going to remain creative, don't create a character. Each moment, try to bring yourself out of the character that was being created in the past moment. Character means the past, you always mean the present. Consciousness is always the present, and character is always of the past. Whenever you talk about somebody's character, you talk about his past: whatsoever he has done, that is his character. Character is always dead. Try to understand character. Try to pull yourself up again and again, to remind yourself again and again. Remember yourself again and again so that you remain in the present -- alive, throbbing.

Don't get caught in a character. Don't become holy, don't become unholy. A saint is dead, a sinner also, but not a man who can move between the two with no difficulty, who can move easily between the two, as easily as you come out of your house and go in. You feel cold, it is a winter morning -- you come out to sun yourself. And then it becomes hot, the sun rising high -- you move in, you go into your house. There is no difficulty in it. The difficulty will arise only if you are paralyzed. Then you cannot come out of the house; you are paralyzed. If somebody carries you out somehow, outside of the house, then you still cannot move because now you are paralyzed there.

Don't be paralyzed; remain alive. Don't become a dead thing. And the only way is: every day, die to the past so that you can be alive here-now. Go on dying to the past. Never carry the past around with you, otherwise you are carrying a great imprisonment around you; a great prison surrounds you. I am not concerned about whether that prison is made of gold and decorated with diamonds, or if it is a poor man's prison, just a dark cell. Whether it is the prison you call 'saint' or the prison you call 'sinner' does not matter. A prison is a prison, and you should not be a prisoner. Be free. Don't create any problem out of it.

I would like to tell you a story. Many centuries ago, a temple of higher knowledge was being built on a hill overlooking the Nile. The man who would become its chief teacher wanted a suitable proverb to be inscribed over the front door. He thought about it many times as the work progressed. The morning fina]ly came when the foreman needed to have the selected proverb, so he asked the teacher for it.'Please come back in an hour,' requested the teacher,'I will then have it for you.' While thinking about it, the teacher wandered near a skilled workman who was gently correcting the work of a young man. The teacher heard the older man make the encouraging remark'There is another way.' Over the centuries, as troubled students and visitors entered the temple, their first lesson was inscribed over the door. It read: There is another way.

You ask me how to get rid of this dichotomy? I tell you, there is another way: there is no need to get rid of it -- accept it, enjoy it. Don't try to choose; remain choicelessly aware. Then the whole life is holy, and the whole earth is God's temple. Then nothing is wrong.

My definition of wrongness is: anything that becomes an imprisonment is wrong. And anything that remains freedom is right. Freedom is right, imprisonment is wrong. So remain alert, because each moment you are creating a past, and if you are not alert the dust of the past will go on gathering around you. As you clean your house every morning, every evening go on cleaning your inner consciousness, every moment. Only then can you remain fresh, like a fresh flower, a virgin-ness, a mirror which can reflect, which has not

gathered any dust around it.

The third question:

IN INTENSIVE PSYCHOTHERAPY THE PATIENT MAY EITHER BE TALKING OR LISTENING, THAT IS, TRYING TO HEAR FROM WITHIN. ONLY THE LATTER IS OF VALUE. A GOOD THERAPIST, ESPECIALLY IF LOVE EXISTS, WILL HIT ON MANY WAYS OF HEIGHTENING THIS PROCESS OF LISTENING FOR THE UNEXPECTED. IS THIS A FORM OF MEDITATION? IN FACT, MIGHT IT BE SAID THAT IDEALLY, BOTH THERAPIST AND PATIENT ARE MEDITATING TOGETHER?

Therapy is basically meditation and love, because without love and meditation there is no healing possible. When the therapist and the patient are not two, when the therapist is not only a therapist and when the patient is not a patient anymore, but a deep I-thou relationship arises where the therapist is not trying to treat the person, when the patient is not looking at the therapist as separate from himself -- in those rare moments, therapy happens. When the therapist has forgotten his knowledge, and the patient has forgotten his illness, and there is a dialogue, a dialogue of two beings, in that moment, between the two, healing happens. And if it happens, the therapist will always know that he functioned only as a vehicle for a divine force, for a divine healing. He will be as grateful for the experience as the patient. In fact, he will gain as much out of it as the patient.

When you treat a person as a patient, you treat him as if he is a machine. Just like a mechanic who is trying to change, to adjust a mechanism, trying to put it right, then the therapist is an expert, hung-up in his knowledge in the head. He is trying to help the other person as if the other person is not another person, but a machine. He may be technically expert, he may have the know-how, but he is not going to be of much help. Because this very look is destructive. This very looking at the patient and seeing him as an object creates a resistance in the patient; he feels hurt.

Have you watched? There are only a very few doctors with whom you don't feel humiliated, with whom you don't feel as if you have been treated as an object, with whom you feel a deep respect for you, with whom you feel that you are taken as a person, not as a mechanism. And it is more so when it is a question of psychotherapy. A psychotherapist needs to forget all that he knows. In the moment, he has to become a love, a flowing love. In the moment, he has to accept the humanity of the other, the subjectivity of the other. The other should not be reduced to a thing, otherwise you have closed the doors for a greater healing force to descend, from the very beginning. To be a therapist is one of the most difficult things in the world, because you have to know to help, and on the other hand, you have to forget all that you know to help. You have to know much to help, and you have to forget all of it to help. A therapist has to do a very contradictory thing, and only then does therapy happen. When love flows and the therapist listens to the patient with tremendous attention, and the patient also tries to listen to his own inner being, to his own unconscious talking to him, when this listening happens, by and by, in that deep listening there are not two persons. Maybe there are two polarities....

When you listen to me, healing is happening all the time. When you listen to me so attentively that you are not there -- no mind, no thinking -- you have become just the ears, you just listen, you absorb; and I am not here at all, so when in some rare moments you are also not there, there is healing. Suddenly you are healed. Without your knowing, you are being healed every day. Without your knowing, the healing surrounds you, the healing force surrounds you. Your wounds heal, your darkness disappears, your limitations are broken; this is a therapy.

In the East we have never had anything like a psychotherapist, because the Master was more than enough. Whatsoever psychoanalysis knows today the East has known for centuries. Nothing is new in it. But in the East, we never gave birth to the category of the psychoanalyst, but the Master; not the patient but the disciple.

Just look at the difference. When you come to me as a patient you bring a very ugly mind; when you come to me as a disciple you bring a beautiful mind. When I look at you as a therapist, that very look reduces you to a thing; when I look as Master that very look raises you to the heights of your innermost being. In the East we have never called the Master 'psychotherapist', and he is the greatest therapist that has ever been known in the world! Just sitting by the side of a Buddha, millions were healed. Wherever he moved there was healing, but healing was never talked about. It was simply happening; there was no need to

talk about it. The very presence of a Buddha, and the loving look from the Master, and the readiness to absorb from the disciple....

The word 'patient' is ugly. The word in itself is not ugly; it comes from a very beautiful root. It comes from the same root as 'patience', but it has become ugly by association. A disciple is totally different: you have come to learn something, not to be treated, and the treatment happens by itself. All therapy is learning. In fact, why have you become mentally ill? -- because you have learned something wrong. You have learned something so totally wrong that you are caught in it. You need somebody who can uncondition you, who can help you to unlearn it and channelize your energy in a different path, that's all.

For example: one woman came to me. I have been watching her for many years; she has been coming to me for many years. The first time she came she told me that she was not interested in sex at all, but her husband was continuously after sex. She felt very bad about it; she was almost vomiting.'How to stop it? What should I do?' she asked. I talked to the husband and told the husband,'Just for one month, don't be interested sexually. After one month, things will be better and different.' For one month he followed me. The woman came again. She said,'I am feeling very hurt, because my husband is not at all interested in me sexually.' Then I told her,'Now, you have to understand what is happening. When the husband is sexually interested, you have a certain power over the husband. You enjoy that power, but at the same time you also feel that you are being used. Because the husband looks at you sexually, that means that he looks at you as a means towards a certain satisfaction. You feel that you are being used.' Almost all women feel that they are being used, and that is their problem. But if the husband stops taking interest they forget all about being used, and they become afraid. Then they start thinking that the husband is going far away. Now they have no more power over him, they don't possess him. So I told the woman,'Just look at the fact: if you want to possess the husband you will have to be possessed by him. If you want to possess the husband, then you will have to be used by him.'

A mind which is possessive will be possessed. To possess anything is to be possessed by it. The more you possess, the more slavery you create around yourself. The freedom comes when you unlearn possessiveness. When you unlearn possessiveness, then you are not in search of any power over anybody. Then jealousy does not arise. And when you are not trying to possess the other, you create such beauty around yourself that the other cannot look at you as a thing. You become a person -- glorified, vibrant, illuminated -- you become a light unto yourself; nobody can possess you. Whosoever comes near you will feel the tremendous beauty, and will not be able to think in terms of your being a thing.

Now every woman suffers, because in the first place she wants to possess; when she wants to possess, she is possessed; when she is possessed she feels,'I am being used.' If she is not being used, then she feels that power is disappearing. So a woman always remains in a suffering, and it is the same with men.

To look deeply into a problem is to be healed, because the very look shows you that you have learned some wrong trick. Unlearn... there is healing. People are mentally ill because they have been conditioned wrongly. Everybody has been conditioned to be competitive and everybody has been taught to be silent and peaceful. This is stupid; you cannot do both. Either you are competitive, then you remain tense; or you be silent and peace-loving, then you cannot be competitive.

You have been taught dichotomies. You have been told to move in two directions together, and you have learned it. You have been taught to be humble, and you have been continuously taught to be egoistic.

If your son is first in the class at university, you feel very happy. You give a party for his friends, and you go on showing your son that he is a great man; he is first in the class, he is being awarded a gold medal. Now this is an ego-trip, all medals are. And at the same time, you go on teaching him to be humble. Now you are creating a difficulty: if he becomes humble he will not be competitive; if he becomes competitive, he cannot be humble. If he wants to attain the gold medals that this life can give, then he cannot be humble. Then all his humbleness will be hypocrisy. One has to see. Now this man will be in trouble: continuously he will try to be humble, and continuously he will try to succeed in life. If he succeeds, he will never enjoy the success, because he will have become arrogant and egoistic, and he had an ideal of being humble and egoless. If he becomes humble and egoless he will not feel happy, because he has that ideal to succeed in the world, to show to the world the mettle that he is made of.

The society goes on being contradictory, inconsistent, and the society goes on teaching you things which are absolutely wrong. Then illness happens. Then there is psychic turmoil within you, conflict within you. Then you come to a point where everything is in disorder, topsy-turvy. You can either go to a Master, or you can go to a psychotherapist. If you go to a Master you go as a disciple, to learn. You have learned something wrong; it has to be unlearned and something new has to be learned. When you go as a disciple

you don't feel humiliated, you feel happy about it. But if you go as a mental case, if you go as a patient, you feel embarrassed. Going to a psychotherapist, you want to hide the facts -- 'People should not know because that means that my mind is not functioning well.' Going to the psychotherapist, you would like to hide it. A psychotherapist is an expert: he himself has problems, almost the same as you have; he may be of some help to you, but he has not been of much use to himself.

But a Master has no problems. He can help you tremendously because he can see you through and through. You become transparent before him. A psychotherapist is a professional: even if he takes care of you, shows a certain love towards you, affection, it is a professional gesture. A Master is not professionally related to you. The relationship is totally different; it is heart to heart.

In the West, now there are so many psychotherapies, but nothing is proving to be helpful. Patients go from one psychoanalyst to another, from one therapy to another. Their whole lives they are moving from one door to another. Masters are needed, realized ones are needed who have attained to love. But even in ordinary psychotherapy, if for some moments it happens that the patient is no longer a patient and the therapist is no longer a therapist -- a certain love, a certain humanity; they have forgotten their profession, their professional relationship, and love flows -- healing immediately happens.

Healing is a function of love. Love is the greatest therapy, and the world needs therapists because the world lacks love. If people were loving: if parents were loving, if teachers and professors were loving, if the society had a loving climate around it, there would be no need.

Everybody is born to remain healthy and happy. Everybody is seeking health and happiness, but somewhere something is missing and everybody becomes miserable. Misery should be an exception; it has become the rule. Happiness should be the rule; it has become an exception. I would like a world where buddhas are born, but nobody remembers them because they are the rule. Now Buddha is remembered, Christ is remembered, Lao Tzu is remembered, because they are exceptions. Otherwise, who would bother about them? If there were a buddha in every house, and if there were buddhas all over the marketplace and you could meet Lao Tzu anywhere, who would bother? Then that would be the simple rule. It should be so.

Lao Tzu says,'When the world was really moral there was no possibility of becoming a saint.' When the world was really religious there was no need for religions. People were simply religious; religions were not needed. When there was order, a discipline, a NATURAL order and discipline, the words 'order' and 'discipline' didn't exist. The idea of order comes in only when there is disorder. People start talking about discipline where there is no discipline, and people talk about healing when illness is there. People talk about love when love is missing. But basically, therapy is a function of love.

This question is from a psychotherapist, Buddhaghosha. I would like him to carry my message in his life. He will be going back soon: Now go, not as a therapist but as a human being. Never look at the patient as a patient. Look at him as if he has come to learn something -- a disciple. Help him, but not as an expert; help him like a human being, and there will be much healing. There will be less therapy and much healing. Otherwise, therapy continues for years and years on end, and the result is almost nil. Or, sometimes the result is even harmful.

I have heard about one man who had a very curious habit: whenever he was in the pub he would drink wine and always leave a little part in the glass and throw it all around, over people. He was beaten many times. Then somebody suggested, the owner of the pub suggested,'Why don't you go to a psychoanalyst? You need therapy because you have been beaten and you have been thrown out of the pub. Again you come and again you do the same. Something seems to be wrong. You are obsessed.'

So he went, and after three months he came back. He was looking better. The pub owner asked,'Have you been to some psychoanalyst? Because for three months you have disappeared.'

He said,'Yes, and it helped me tremendously.'

'Are you cured?' the owner asked.

He said,'Perfectly cured.' But he did the same thing again.

The owner said,'What type of treatment is this? You are doing the same thing!'

He said,'But I am completely changed. Before, I used to do it and I used to feel guilty. I don't feel guilt anymore. The psychoanalyst helped me, cured me of the guilt. I used to feel embarrassed, now I don't bother.'

This has happened in the West: psychoanalysis has helped many people just to feel that nothing matters. It has not given a deeper responsibility, it has only taken away the feeling of guilt. The feeling of guilt is bad; it has to be taken away. But, it should be taken away in such a way that the person unlearns the idea of guilt, but learns the idea of responsibility. Guilt is bad, guilt is very dangerous -- it destroys you. It is like a

wound. But to feel responsible is very, very essential -- it gives you soul, it gives you an integration. And unless you feel responsibles you are not a healthy person. A healthy person is always aware that whatsoever he is doing, he is responsible. The very idea of responsibility will give you a freedom, a dignity. An authentic being will come out of it. You will become more present, you will be more here and now.

The idea of guilt is a false coin. It looks like responsibility; it is not. Guilt makes you depressed. Responsibility will give you an intensity, a sharpness of awareness. You will have more integration in you, you will feel more together.

Buddhaghosha, go to the West, but not now as a psychotherapist. Now you are a sannyasin. Feel the responsibility of being a sannyasin. Go to help people, and if you help people you will be tremendous]y helped. If you love people, you will be loved. If you heal people, if you become a vehicle of healing force and energy, you will be healed. And always remember that while healing a person you are part of the process; you are also being healed. While teaching a person, you are also being taught. The best way in the world to learn anything is to teach it. The best way in the world to learn ANYTHING is to teach it. But remember that the Master is also a disciple. He continuously goes on learning. Each disciple is a new lesson, and to work with each patient or disciple is to open a new book, a new life.

Great are the rewards of love. Go as a sannyasin and create a climate around you so that the patient comes to learn, to unlearn, to be transformed. He is not to be taken as a case but as a helpless human being, as helpless as you are. And don't look from a tower: holier than thou, higher than you, more knowledgeable than you. Don't look that way; that gaze is violent, and then love becomes impossible. Look as a human being, as helpless as the other -- in the same boat, in the same plight. You will be helpful, and much healing will happen through you.

I have heard an anecdote about Harvard's famed professor, Charles T. Copeland. He was once asked by a student,'Is there anything I can do to learn the art of conversation?'

'Yes, there is one thing,' said Copeland,'if you listen I will tell you.'

For several minutes there was silence, then the student said,'I am listening, professor.'

'You see,' said Copeland,'you are learning already.'

Listening is learning, because when you listen silently the whole existence starts speaking to you. When you are absolutely silent, that is the greatest moment to learn.

Life reveals its secrets when you are silent.

So, whether helping a disciple, a fellow traveller, a friend, or trying to heal a patient, be a great listener. Listen so passionate]y, so attentively that the other becomes, by and by, capable of revealing his secret-most depths to you -- depths which he has not revealed to anybody because nobody was ready to listen; depths which he has not revealed to himself because he was also not ready to listen; depths which have remained always in the dark. Listen so tremendously that the very milieu of your listening brings out all that is hidden in the patient, in the disciple. He will be surprised that he is saying things to you; he never knew that those things existed in him. Through your listening you will make him aware of his own unconscious, and that is a healing thing. Once the unconscious becomes the conscious, many things disappear. All that is rubbish disappears and all that is significant deepens.

But how can you teach listening? -- by being a great listener. While you are listening to a patient or a friend, don't become bored. If you are bored, please tell him that this is not the right moment:'Some other moment; I am not in a mood to listen.' Never listen to anybody when you are feeling bored, because your boredom creates a climate in which the other immediately feels that he is rejected. Your boredom goes on saying to him that,'Whatsoever you are saying is all rubbish. Stop, shut up.' Whether you say it or not doesn't matter. Your whole being is saying,'Shut up! Be finished with it.'

Because of this, Freud used to use a certain method. The method was to hide himself from the patient. The patient would lie on a couch and Freud would sit just at the back. The patient would not be able to see what Freud was thinking about, whether he was listening or not. He would sit at the back, and the patient would talk a monologue to himself. Freudian analysis takes many years: three, four, five, even ten years. There are even patients who have been in analysis for twenty years, and nothing has happened. It is inhuman. Face the patient; look eye to eye, don't hide like a ghost. Be human, be open, and listen.

Freud taught his disciples not to ever touch the patient. That is absolutely wrong, because then you become inhuman. There are moments when just holding the hand of the patient will do much, much more than all analysis can do. But Freud was very afraid that there was a possibility that intimacy might start between the doctor and the patient. The doctor should remain far away and aloof; he should not come down to the human world. Freud was very afraid, it seems, of his own humanity. He was very much afraid of his

own mind. He could not allow intimacy; a very deep fear, a very deep complex must have existed in him. People who are afraid of relationship are afraid of themselves, because in relationship they are revealed, in relationship they are mirrored. Freud was a puritan.

There is no need to be so far away, otherwise healing will not happen. Come closer. The patient has to be taken in deep intimacy, so that he can reveal, so that he can bring his whole heart to you.

And respond! Don't listen like a marble statue -- respond. Sometimes laugh with him, sometimes weep and cry -- respond, because when you respond, the relationship, the moment, becomes alive. If you don't respond, the whole thing goes on like a stale, dead thing. Respond; make the whole thing alive, and much is possible. Much more is possible than through just analyzing, diagnosing. Freud's psychoanalysis remained a head-trip. The real therapy has to be total.

The fourth question:

THIS IS A MARXIST, A CHRISTIAN THEOLOGIAN'S QUESTION -- SO MANY DISEASES TOGETHER!

IN TRADITIONAL CHINA THERE WAS A SAYING,'CONFUCIAN IN OFFICE, TAOIST OUT OF OFFICE.' THIS REPRESENTED A DEEP DIVISION AND DILEMMA IN CHINESE SOCIETY, PERHAPS ALL SOCIETIES. CAN THERE BE AN ENLIGHTENED SOCIETY WHICH DOES NOT TEACH THE WAY OF THE EGO? OR IS SOCIETY BY NATURE OF ITS VERY ORDERED AND PATTERNED REALITY OF THE CALCULATING AND REPRESSIVE COLLECTIVE MIND OR EGO; IS SOCIETY, EVEN THAT OF ENLIGHTENED INDIVIDUALS OR WOULD-BE ENLIGHTENED INDIVIDUALS, BY ITS VERY NATURE, OPPOSED TO ENLIGHTENMENT?

First, the old saying is perfectly beautiful: A Taoist out of office, and a Confucian in the office. When you live with people, you have to follow certain rules. Those rules have no ultimacy about them; they are rules of a game. For example: if you walk on the road you have to walk to the right or to the left, as the society has decided. If you start walking anywhere, you will be in trouble and you will create trouble for others. Keeping to the left is not something ultimate; it is utilitarian, it has uSe. It is not that God has commanded you to walk to the left; because in America they go on keeping to the right. Whether you keep to the right or to the left does not matter; but you have to keep to either the right or left. A rule has to exist because there are so many persons. If you are alone on the road, then there is no problem. If you have a private road where you walk alone, it is up to you. There is no need to keep to the left, because then that would be an obsession, foolish. Then you can walk in the middle of the road, or whatsoever you like you can do. In your privacy there should be no rules. One should live a life of total freedom -- that is what Lao Tzu is. But where there are others your freedom can become a chaos, and chaos is not freedom. Where others are involved you have to follow certain rules. There is no need to get obsessed about them. There are people who get obsessed about rules.

I used to stay in Calcutta in one friend's house. He is a Justice of the High Court. His wife told me once when he was not at home,'My husband follows you, reads you, loves you tremendously. It will be great compassion on me if you can tell him one thing to do.' I asked,'What is that one thing?' The woman said,'Tell him not to be a Justice in the bed. Even in the bed he remains a High Court Justice; he never comes out of the role.'

It is good to be a Justice in the court. It would be as wrong to be a husband in the court, as wrong as to be a Justice in the bed. In the court one has to be a Justice: this is what Confucianism means.

Confucius thinks about the relationship between people, the society, the world: etiquette, manners, the law. Confucius is like Moses or Manu: the law-giver. Lao Tzu brings love, freedom to the world. And it is good to move in these two polarities. Don't think that they divide you. They don't divide you. In fact, they give you more freedom, more flow, more possibilities, because if you remain Taoist, then you will have to move to the Himalayas some day or other. You cannot live in the society because wherever you go, there will be trouble. Either you will have to go to the Himalayas, or people will crucify you. That's what happened to Jesus.

One Christian bishop was saying to me,'Wherever Jesus went there was revolution, but wherever I go people serve tea!' Jesus was dangerous.

The proverb is of a very deep wisdom: there is no need to be continuously creating revolution wherever

you go; there is no need to be constantly forcing people to make a cross for you. It will be wiser, sometimes it is good, if tea is served. To be an obsessed revolutionary is a disease. And to bring etiquette and manners back home so that you cannot even relax in your bathroom, that too is obsession.

The proverb is perfectly beautiful. I approve of it totally. Be a Confucian in the world, and in your innermost world be a Taoist, a follower of Lao Tzu. And there is no division! There is nothing wrong with it. You simply have a fluidity: when the other comes you follow the rules, because with the other, rules come; when you are alone there is no need for any rules. Without the other, rules disappear. In your aloneness you are totally free, but whenever you are with somebody else you have a responsibility. The other is there and you have to be careful. That is part of love: to care about the other. So I don't see any dichotomy, and I don't see any dilemma. The dilemma is created if you have not understood the point. If you understand the point, there is no dilemma.

And the second thing:'Is society, even that of enlightened individuals or would-be enlightened individuals. by its very nature opposed to enlightenment?'

Yes, society, by its very nature, is opposed to enlightenment, because enlightenment is basically individual. It happens in your aloneness. When you are absolutely alone, only then does it happen. The other functions as a barrier. The society is opposed to enlightenment and will always remain opposed, because the society is an organization. The society, even if it calls itself revolutionary, cannot be revolutionary. All societies are traditional, even the society of Mao. It may be a new tradition, that's all, but it is a tradition. The Russian society now is as traditional as any society.

Society cannot be revolutionary because the society has to settle, it has to have some type of establishment, it has to follow certain rules. Only the individual can be purely, innocently revolutionary, rebellious. There is no need for any organization and any structure. But once there is the other, organization comes in. Society can never be for enlightenment, because people who become enlightened go, in a certain way, beyond the society. They go beyond the rules; they start living their freedom. That will not happen if you follow the Chinese proverb. Then, the society will not be against enlightenment. It may not be for it, but it will not be against.

If you move in the world and follow the rules there, and in your aloneness you go into the unknown, then there is no problem. The problem arises when just in the middle of the road you start meditating, or you start dancing. Nothing is wrong with dancing; you have just chosen a wrong place. Dancing is perfectly good, but choose a right place for it. There is a right time and a right place for everything. Don't just stand in the middle of the road and create a nuisance. If one understands the proverb, there will be no trouble.

But society itself can never be for enlightenment, because enlightenment is basically individual. It happens to the individual, never to the society. You become enlightened, not the group, not the society. In fact, society is just a name for the collectivity, for the collective of individuals. There is no 'soul of society'; the soul is individual. The society is just the arrangement -- superficial. It is needed, necessary, but it is a necessary evil; it has to be tolerated. But society does not bother about whether you become enlightened or not. For society, Confucius is enough. For the individual, Confucius is not enough, Lao Tzu is needed. For society, Moses is enough. For the individual, Moses is not enough -- maybe necessary, but not enough -- Jesus is needed. And once you understand, you can create an inner synthesis of the two, and there is no problem.

In the TALMUD is said one of the most beautiful sentences ever uttered: One man outweighs all creation. Not only society, not only this earth, but,'One man outweighs ALL creation.' This is true, because one man can become a vehicle for the divine. One man can become the opportunity for God to exist, to be present, for God to express Himself. One man can become the flowering of the ultimate. The society is utilitarian; one man outweighs all creation.

There is another sentence in the TALMUD: Wherever you come across a footprint of man, God stands before you: bow down. Wherever you come across a footprint, God stands before you -- the possibility.

Society is just a structure with no soul. The soul is of the individual. One individual outweighs all societies. And, one individual's revolution outweighs all revolutions in the whole of history, because one man can become the womb for God to be reborn.

The fifth question:

THE CLOSER I COME, THE THIRSTIER I GET. WHEN IS THE QUENCHING GOING TO START?

The very expectation will function as a barrier. You forget about the quenching; you simply be thirsty and enjoy it. When the thirst becomes total, it disappears.
I would like to read a few lines from T. S. Eliot:

We shall not cease from exploration.
And the end of all our exploring
will be to arrive where we started,
and know the place for the first time;
when the tongues of flame are enfolded
into the crowned knot of fire
and the fire and the rose are one...

... and the thirst and the quenching are one; and the rose and the fire are one. When the fire is total, suddenly it is transformed and there is only a rose, not the fire. When the thirst is total, its very totality changes its quality -- it becomes quenching; infinite contentment. The quenching is not something separate from thirst, remember it.

Thirst. Become so total that you disappear in your thirst; and then, the fire and the rose are one.

The last question:

IF I LET GO I FEAR I AM GONE FOREVER.

You fear rightly: you WILL be gone forever; but you cannot escape now. The very fear shows that you cannot escape now. The VERY fear shows that you are understanding rightly: that you will disappear if you let go. But you are your misery, nothing else; you are your hell, nothing else. So how long can you cling to it? Sooner or later, you will have to let go.

I will tell you a story. The story is very old; the story is about King Midas.

Midas was hunting for the wise, for someone who could become his Master. He heard about a companion of Dionysus; the name of Dionysus' companion was Silenus. He searched, he searched long, and finally he caught him. But when he finally fell into his hands, the King asked,'What is the very best, the most preferable thing for man?'

The demon remained silent, stubborn and motionless, until he was finally compelled by the King, and then broke out into shrill laughter uttering these words:'Miserable, ephemeral species, children of chance and hardship; why do you compel me to tell you what is most profitable for you not to hear? The very best is quite unthinkable for you. It is: not to be born. It is impossible because you are already born. The very best is not to be born, not to exist, to be nothing. But the next best thing is: to die as soon as possible. The next best only is possible.'

Midas became very angry. He said,'I have come in search of life, not of death.'

Silenus said,'Nobody has ever come to know life until he dies.'

So I know your fear, I understand it, and the fear is perfectly true. It is not deceiving you, it is telling you the truth: that if you let go, you are gone forever. But there arises a need, when one NEEDS to drop completely and die completely, because only then is there resurrection. When you die, something bigger than you will be born, and that is the search. Out of death comes life. Allow death.

I understand your difficulty. In spite of your fear you will have to let go.

There was one very famous Zen Master, Tosan. A disciple asked him,'Master, what is Tao?'
The Master said,'A dragon singing in the dry wood.'

The disciple said,'I wonder whether there is anybody who can hear this.'

The Master said,'There is no one in the entire world who does not hear this.'

The disciple said,'I don't know what kind of composition the dragon's song is.'

The Master said,'I also do not know, but all who hear it lose themselves.'

Whatsoever I am singing is the song of that dragon in the dry wood. Whosoever hears me will disappear. Now it is up to you: either you hear me or you hear your fear, the fear that you have been hearing

forever and ever. Through the fear you have lived up to now, and nothing has been attained. Your life is just an empty barrenness, a desert with not even a single oasis in it. You have listened too long to your fear; now don't be bothered by it. Say to it'Shut up!'; and in spite of it, move. You will disappear, but that is the only way to gain yourself. Says Jesus,'If you try to save your life you will lose it. If you lose it you will gain it in abundance, in eternity.'

Only the momentary is lost and the eternal is gained. Only the useless is lost and the ultimate is gained. Now it is for you to decide.

Either you decide for your fear, or you decide for my love.

Come Follow To You, Vol 4

Chapter #5
Chapter title: He Is At Hand

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Matthew 26

36 THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE, AND SAITH UNTO THE DISCIPLES: SIT YE HERE, WHILE I GO AND PRAY YONDER.

37 AND HE TOOK WITH HIM PETER AND THE TWO SONS OF ZEBEDEE, AND BEGAN TO BE SORROWFUL AND VERY HEAVY.

38 THEN SAITH HE UNTO THEM: MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH. TARRY YE HERE, AND WATCH WITH ME.

39 AND HE WENT A LITTLE FARTHER, AND FELL ON HIS FACE, AND PRAYED, SAYING: O MY FATHER, IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME. NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT.

40 AND HE COMETH UNTO THE DISCIPLES, AND FINDETH THEM ASLEEP, AND SAITH UNTO PETER: WHAT, COULD YE NOT WATCH WITH ME ONE HOUR?

41 WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION. THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK.

42 HE WENT AWAY AGAIN THE SECOND TIME, AND PRAYED, SAYING: O MY FATHER, IF THIS CUP MAY NOT PASS AWAY FROM ME, EXCEPT I DRINK IT, THY WILL BE DONE.

43 AND HE CAME AND FOUND THEM ASLEEP AGAIN, FOR THEIR EYES WERE HEAVY.

44 AND HE LEFT THEM, AND WENT AWAY AGAIN, AND PRAYED THE THIRD TIME, SAYING THE SAME WORDS.

45 THEN COMETH HE TO HIS DISCIPLES, AND SAITH UNTO THEM: SLEEP ON NOW, AND TAKE YOUR REST. BEHOLD, THE HOUR IS AT HAND, AND THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS.

46 RISE, LET US BE GOING. BEHOLD, HE IS AT HAND THAT DOTH BETRAY ME.

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
Or rats' feet over broken glass
In our dry cellar.

Shape without form, shade without colour,
Paralysed force, gesture without motion;

Those who have crossed
With direct eyes, to death's other Kingdom
Remember us -- if at all -- not as lost
Violent souls, but only
As the hollow men
The stuffed men.

THESE lines from T.S. Eliot are very significant, tremendously meaningful. Man, in his ignorance, is just a negative emptiness; stuffed with straw, hollow within. Just observe yourself. What have you gained in life? You may have lost much, but you have not gained anything. It is not only that your hands are empty, your whole being is empty. And empty not in the Buddhist sense: empty not in the sense of silence, empty not in the sense of fullness of being; but empty because the consciousness is lacking, empty because the awareness is missing. You are not a presence, you are an absence -- hollow within, stuffed with straw. That straw may be gold, it may be money; that straw may be power. A thousand and one are the names of that straw, but it is straw because it does not nourish the soul. It does not create the soul, it is destructive. At the most, it gives you a feeling of fullness, a very deceptive feeling.

These are the two ways to live: either to attain to true emptiness, a positive emptiness -- that is the way of meditation, prayer, the way that moves, by and by, towards God; the other way is just to go on stuffing yourself with useless, futile things, with no ultimate meaning in them. At the most, for the moment they keep you occupied. But sooner or later, one comeS to discover that one has missed the opportunity.

When Woodrow Wilson became the President of America, the whole family was celebrating. His friends all over the country were dancing in happiness, he was crying and weeping in his room. The wife approached. She could not believe her eyes because Woodrow Wilson was sitting on his chair near the window, head leaning downwards, as sad as he had ever been seen before, with tears rolling down. With deep love the wife asked the husband,'What has happened? Why are you crying and weeping?' Helooked up with sad eyes. He said,'Now that I have become the President of the most powerful country, now that I have

become the most powerful man, I realize tremendously the whole absurdity of it. Nothing is gained, and I have wasted my whole life. Now I understand the futility of power, because sooner or later, death will be coming, and I am powerless against it.'

And if your power is powerless against death, then it is just a deception. Unless you attain to the deathless, your power is not power, it is a false coin.

And who can attain power against death? -- one who attains to true emptiness, positive emptiness. The other name for that emptiness is deep inner fulfillment. You are not filled with straw, but you are filled with your own awareness. You are not filled with furniture: cars, houses, money, and other nonsense. You are just filled with your being, the sheer am-ness, the sheer existence. Then there is no death for you. This is the last night of Jesus with his disciples, and it is very meaningful, because he will not ever be seen again. I have told you before, and it will be good to remember it again, to be reminded, that Jesus is a bridge. He is man plus God. Buddha is sheer godliness; the man has disappeared completely. You cannot conceive of Buddha being sorrowful, you cannot conceive of Buddha asking anything from God. Jesus is both; that is his paradox, and his beauty. He is a bridge between these two distant phenomena: man and God -- son of man and son of God. When Jesus is praying in these sutras, his son-ship is praying to his own father-ship. Christians have missed that point completely. It is not a prayer addressed to some God in heaven; his own two polarities are in deep dialogue: Jesus as son of man in deep dialogue, communion, with Jesus as son of God. This is an inner phenomenon. Let me read you the sutra.

THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE, AND SAITH UNTO THE DISCIPLES: SIT YE HERE, WHILE I GO AND PRAY YONDER.

These words:'Sit ye here', are exactly the meaning of what Zen people call zazen. Zazen means: just sitting, doing nothing. When Jesus said,'Sit ye here,' he said to them:'You simply sit, don't do anything. Just remain alert, silent -- a silent pool with no ripples of thought, just sitting.' Zen people know the meaning of it, Christianity has completely forgotten. In Christianity, the very idea of just sitting has disappeared. Christian interpretations are there. They think Jesus is simply telling them to sit there. When a man like Jesus speaks, his words are not to be interpreted in an ordinary way. His language is not ordinary. The words may be ordinary, but his meaning never is. He is saying to his disciples,'Be in zazen.'

Let me explain to you what zazen is. Zazen is a deep unoccupiedness -- not doing anything outwardly, not doing anything inwardly. It is not even meditation because when you meditate you are making some sort of effort, you are trying to do something: chanting a mantra, remembering God, or even remembering yourself. But these efforts create ripples, these efforts create vibrations and your sitting becomes corrupted. Then your sitting is not innocent. Zazen means: sit, and just sit, nothing else. There is no doing on the part of the body, no doing on the part of the mind. It's a state of non-doing. That does not mean that you are fast asleep, because sleep is a doing. That does not mean that you are dead, because if you are dead you cannot just sit. That simply means that you are tremendously alive, intensely alive, a fire of being, but not moving anywhere -- a reservoir of energy in a deep awaiting. You are just waiting for something to happen, not even expecting, because expectation will again create a ripple of thought and the mind will start functioning. Everything is suspended. You breathe, and that's all that you do. But that is not a doing, because breathing goes on its own accord. You have not to do anything but just sit silently.

It is said about Bodhidharma that he sat for nine years facing the wall of his cave. The story says that his legs withered away. Nine years sitting silently, not doing anything: he was not chanting a mantra, he was not remembering any God, he was not doing any prayer. He was just sitting, facing a wall. His legs withered away. It is very significant, because legs are symbolic of activity, of movement. All movement disappeared. Whether his legs actually withered away or not is not the point. The point is that all movement disappeared. The consciousness became an unmoving reservoir of energy, just pure energy not going anywhere.

Then came his first disciple, because he would not accept any disciple unless he showed a tremendous intensity to follow. Hui Kujo came. It is said that he cut off his hand and offered it to Bodhidharma, and said,'Turn towards me, otherwise I will cut off my head.'

Bodhidharma had to turn. That was the first movement he had made in nine years. He said,'Wait -- so the man has come to whom I can deliver my message.'

Again it may or it may not be that the disciple offered his hand. Again, it is a symbol: hands mean activity. Legs mean movement, hands mean activity. With activity offered, only then is being revealed.

Bodhidharma gave his message, his all, to this man who had symbolically shown that he was ready to lose activity.

When Jesus said to his disciples,'Sit ye here,' he meant zazen: that,'You simply sit and wait, because a tremendous event is on the way. Something is going to happen that I will never be repeated again in the whole history of man. Something unrepeatable, something unique is on the way. You wait, sit, and watch. Don't make any movement, because even a slight movement of thought, emotion, body, and you may miss the point. The son of man is going to be delivered to God. The son of man is going to disappear, and the son of God is going to appear. The greatest event ever is going to happen: sit ye here.'

And the word 'here' is also very, very meaningful.'Sitting' shows: don't move in space, and 'here' shows: don't move in time. Just be here, now -- no movement in space, no movement in time. It would have been easier for the disciples -- because it was late and they were tired of the whole day's celebration, activities, and they would have liked to fall asleep -- it would have been easier if they had been allowed to walk around. They would have kept awake. But Jesus said,'Sit. SIT HERE, don't walk around. Don't move in space and don't move in time.'

The body moves in space; mind moves in time. Body is part of space, mind is part of time. Jesus says,'Sit -- here.' By sitting, you stop the movement in space; by being here, just being here, you stop the movement of mind. This is the whole meaning of zazen. If it can be rightly interpreted, Jesus said to his disciples: Do zazen...

... WHILE L GO AND PRAY YONDER.

Jesus is going to pray; prayer is a bridge. The son is going to pray to the Father; the lower is going to pray to the higher; the earth is going to pray to the sky; the seed is going to pray to the tree, to the future.
Prayer is love.

Jesus says,'I am going to offer myself to my God. Sit silently, watchful, alert' -- as watchful as the beloved awaits the lover, as alert. If anything moves, she suspects that maybe the lover has come; these may be the footsteps of the lover.... She runs to the door. It may be just a wind passing by, it may be just wind playing with the dry leaves on the street, it may be just a beggar, it may be just a stranger, but a beloved remains alert, watchful, waiting -- passionately, intensely focused. Jesus says,'Watch ye, sit here. I am going to pray.'

When a man like Jesus prays, God answers. If your prayers have not been answered, don't complain. It simply shows that you have not prayed. If your prayers have not been answered, it simply shows that you have done something else, not prayer. Prayer is a total, unconditional offering, saying,'I am yours. Thy will be done.' Jesus is going to pray. When Jesus goes to pray, the earth is going to meet the sky. If the disciples can be silently watchful, they will become witnesses to the greatest event, to a tremendous event: the sky coming down to meet the earth, the God descending to meet the son. A great phenomenon within Jesus' heart is going to happen: the polarities are going to become one, the opposites are going to meet. Rightly he said to his disciples,'Sit ye here while I go and pray yonder.'
One more thing, and then we can move on.

A meditation is just sitting. A meditation is just being where you are. Prayer is a going, meditation is a sitting. In prayer you extend your being. In prayer you rise like high waves in the ocean to touch the beyond. In meditation you simply wait. Meditation is passive, prayer is not; prayer is active. In meditation, you simply open the doors of your heart and you wait. In prayer that is not enough -- you open the doors and you run towards the height. That's why Jesus says,'While I GO and pray yonder. You meditate while I pray.'

When a Master is praying, if the disciples can simply wait and meditate, much will happen to them. Because, when the love of the whole descends on the Master, it will naturally shower on the disciples also. Only a Master can pray; a disciple can only meditate. Because prayer is possible when you have known what God is. Prayer is possible when you have known the whole. Meditation is possible without knowing anything about God. In fact, for meditation, God is not needed. That's why the religions which are based on meditation are atheistic: Jainism and Buddhism are both atheistic; they don't believe in any God. There is no need. They are meditative religions: they simply sit and wait. Whenever they are ready, God comes. The religions of prayer: Christianity, Hinduism, Islam, don't just sit, they RUN towards God. They move. You can think of Buddhism or Jainism as a silent ocean with no ripples, no waves. You can think of Christianity,

Islam, Hinduism, as the ocean in high tide -- great waves rising to meet the sky.

Prayer is different from meditation: meditation is passivity, prayer is activity. That's why Buddhism and Jainism teach renunciation, moving away from activity. Christianity teaches service, moving into the marketplace, going to seek and search God. But only a Master can pray, because love is possible only when you know the other. How can you call God? -- you don't know. How can you call Him 'thou'? -- you don't know. At the most, He remains a hypothesis, and a hypothesis cannot be called 'thou'. At the most it will remain 'it'; it can never become a 'thou'. It can be used, but cannot be loved. Nobody can love a mathematical theorem. Nobody can love the greatest formula there is, the Einsteinian formula: E = MC2. How can you love it? How can you call this formula 'thou'? How can you bow down before it? How can tears go on flowing from your eyes; how can you dance around it? Maybe the formula is very great, explains much, but an explanation cannot be worshipped. God, when known, is touched as you touch your beloved, kissed as you kiss your beloved, looked deep into the eyes of as you look deep into the eyes of your beloved. Unless God comes to you like a lover, prayer is not possible. Your prayer will be false.

But a Master can pray. When he is praying the sky descends over him, surrounds him, touches him from all over, from all dimensions. And if the disciples are just there, sitting silently in deep zazen, meditating, their hearts will be thrilled. The unknown will touch them also, the unknown will penetrate their beings also. Because when it rains, when God rains, it does not rain like a miser. When God rains, it rains tremendously; it fills the whole earth. Even one Jesus prays, and God rains and fills the whole earth. Wherever people are waiting silently, meditating, suddenly they will be full of Him. Then prayer becomes possible, not before it. A real touch is needed, a contact is needed. God has to be touched, one has to be touched by God; only then, trust arises.

Meditation does not need God. You can discard the hypothesis and meditate. If you go on meditating, then one day God will fill your heart. But if you have a Master who can pray on your behalf, who can pray for you, who can simply pray, you will gain much of which you were not yet worthy.

It is the last night, Jesus is going to leave the next day. He would like to give them a gift, a gift of God. He said to them,'Sit ye here while I go and pray yonder.' He wants to go into deep isolation, alone, because even the presence of the disciples can be a disturbance. Meditation can be done in a group. Prayer is such an intimate phenomenon; it is a meeting of two lovers. Nobody should be a witness to it, nobody should be a bystander to it, nobody should observe it. Otherwise, the very fact that somebody is there will become a jarring note. Prayer is always in the alone.

And look at the foolishness: people meditate alone, and pray together. Meditators move into loneliness, and when you want to pray you go to the church, you go to the temple and you pray together. Prayer has to be in absolute aloneness, because prayer is love. Meditation can be done in a group: it is a technique. In fact, if you meditate in a group, you will meditate deeply because the group helps, enhances. It fosters confidence. A group mind is created, a great wave of group consciousness is created and you simply move on the wave.

But to pray is to love. One should pray as one loves. You cannot make love in a marketplace. In the West it is happening, and because of it love is losing all meaning. It needs privacy, it needs intimacy. In the West now, love has become a public affair. In a public garden you can find lovers in deep embrace, even making love publicly. This is profane; something sacred is being destroyed. Something very intimate is being made public, corrupted. The innocence will be lost.

Love needs intimacy, love needs darkness. In fact, love needs so much aloneness that women always close their eyes while love is made to them. Even the presence of the lover, to see the lover, is a disturbance. They close their eyes, they are totally alone. Even the lover is not to be seen, otherwise the other will be there, and the presence of the other is always a tension. When the other is completely forgotten, when deep in darkness the other is lost, then love arises to its highest peak, to the greatest orgasm.

Remember this: Jesus was trying to give them his last gift; but the gift was invisible, and the gift was such that nothing could be said about it. Only those who were capable would receive it, and those who were not capable would miss it.

THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE, AND SAITH UNTO THE DISCIPLES: SIT YE HERE, WHILE I GO AND PRAY YONDER. AND HE TOOK WITH HIM PETER AND THE TWO SONS OF ZEBEDEE, AND BEGAN TO BE SORROWFUL AND VERY HEAVY.

Three disciples he took with him. These three disciples were as if they were not. They had lost their egos; they could be allowed to be there. Their presence would not be a jarring note because they had no presence of their own. They were like shadows of Jesus, part of his being.

... AND BEGAN TO BE SORROWFUL AND VERY HEAVY.

This is the beauty of Jesus, that he can be sorrowful. A Buddha cannot be. Jesus is more flowing; he can comprehend the opposites.

I have heard about one great Zen Master, Lin Chi. Somebody asked,'You have become enlightened. Tell us something: what has happened to you after enlightenment?'

He laughed and he said,'I was miserable before enlightenment. Enlightenment has happened, and I am miserable yet.'

It is very difficult to understand what he means to say. He is saying that enlightenment is not going to destroy the polarity. Rather, on the contrary, enlightenment is going to create a higher synthesis of the paradox, of the polarity. It is not that an enlightened man does not become sad, but that he becomes sad in a different way. His sadness has a totally different quality to it. His sadness is happier than your happiness. His sadness has a depth, his sadness has a beauty -- a silent song without any sounds.

... AND BEGAN TO BE SORROWFUL AND VERY HEAVY.

This is the son of man who began to be sorrowful, because soon this shore had to be left. The ship had arrived, and no more would he be here. But why is he sorrowful? -- because he is son of man, he belongs to this earth also. He is not only the sky. He would have to leave this earth, and he had loved this earth also, he had loved this body also. His love was great enough to comprehend all. He had enjoyed a thousand and one enjoyments. He delighted here; he was not an ascetic. He was celebrating life here; and now, no more of that celebration, no more of that delight. No more would he again be able to sing that song of the earth. Jesus was a very earth-rooted man.

THEN SAITH HE UNTO THEM: MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH. TARRY YE HERE, AND WATCH WITH ME.

To these three disciples he said,'My soul is exceedingly sorrowful, my cup of sorrow is overflowing.' He is like a river that is going to fall into the ocean. The river hesitates; it looks backwards -- all those beautiful terrains, those beautiful Himalayas far off, those glaciers, those peaks: the trees, the forest, the banks, the people -- millions of experiences. Now, within a minute, everything would be ended. The river wants to linger a little on the verge before falling into the ocean and disappearing. The river hesitates. The speed slows down; it looks backwards, full of nostalgia. This is what was happening to Jesus. He had lived, and he lived profoundly. His true life has not been said, because Christians are afraid. They have made an ascetic out of him. He was not. He loved eating, he loved wine, he loved women; he loved the small joys of life. He was a man very much of this earth, plus. The earth was not denied, the earth was made holy in him. The earth was not rejected, the earth was celebrated as a gift of God.

Buddha is different. He would not look when his river was going to fall, he would not look backwards. In fact, his speed would be increased: this is the ocean for which he had been waiting and longing. He would really jump into the ocean. He would not even give a 'thank you' to the earth.

Jesus is different; their personalities are different. And it is good that life produces different types of buddhas. Life is richer for it -- so many types of flowers with such different fragrances. Life is not monotonous. Life does not produce buddhas as a Ford factory produces Ford cars. Each buddha is unique. Buddha has his own beauty, the beauty of the sky. Epicurus has his own beauty, the beauty of the earth. And Jesus is something: Epicurus plus Buddha -- the beauty of this earth and of that sky -- a great synthesis, an infinite harmony.

MY SOUL IS EXCEEDING SORROWFUL, -- EVEN UNTO DEATH. TARRY YE HERE, AND WATCH WITH

ME.

He had left the other disciples a little behind. He told them to sit quietly, to be in zazen, to meditate. He had brought the closest ones near him, and he said to them,'Tarry ye here, and watch with me' -- move around near me, and be watchful. Why this difference? Why could he not bring all of the disciples close? Only those can be allowed to be very close who have almost disappeared. They will not be a disturbance.'Tarry ye here, and watch with me' -- something tremendous is on the way; be watchful.

AND HE WENT A LITTLE FARTHER, AND FELL ON HIS FACE... the earth that he loved too much. He fell on the earth... AND PRAYED, SAYING: O MY FATHER, IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME.

This is the son of man, the helpless man, the helpless earth, the earth speaking to the sky,'Oh Father, if it be possible, let this cup pass from me.' Jesus would have liked to live a little longer. Jesus would not have liked to leave this earth so soon; he loved it.

NEVERTHELESS, NOT AS I WILL, BUT AS THOU WILT.

These two trends are continuously in him. The earth part says,'If it be possible, oh my God, oh my Father, let this cup pass from me. Don't force me to fall into the ocean so soon.' But the other part, the son of God, the other polarity of his being, says,'Nevertheless, not as I will, but as thou wilt.'

AND HE COMETH UNTO THE DISCIPLES AND FINDETH THEM ASLEEP, AND SAITH UNTO PETER: WHAT, COULD YE NOT WATCH WITH ME ONE HOUR? -- because when he prayed, the earth and the sky met. When he prayed, the son and the God met. When he prayed, a great symphony arose within him where the son of man was no more separate from the son of God. His body and soul danced together in a mysterious harmony.

AND HE COMETH UNTO THE DISCIPLES AND FINDETH THEM ASLEEP...

They missed.

There are gifts which cannot be given to you until you are ready to receive them. There are gifts which can be given to you whether you are ready to receive them or not, and those are the gifts of the world. There are gifts which can be given to you only when you are ready to receive them -- those are the gifts of the invisible, of the other world, of the other shore. Jesus created a situation, but the disciples missed.

... AND FINDETH THEM ASLEEP, AND SAITH UNTO PETER: WHAT, COULD YE NOT WATCH WITH ME ONE HOUR? -- is sleep that important? Could you not remain alert and aware for only one hour? WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION. THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK. He said to them again... the compassion of a Master is infinite! You go on missing, and he goes on giving to you.

WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION. THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK. Deep down, who is not willing? But on the surface is the problem. Deep down, you would like to attain to truth, but the surface, the flesh, is unwilling.

HE WENT AWAY AGAIN THE SECOND TIME, AND PRAYED, SAYING: O MY FATHER, IF THIS CUP MAY NOT PASS AWAY FROM ME, EXCEPT I DRINK IT, THY WILL BE DONE.

Again he said the same prayer. Why did Jesus repeat these prayers? It was not for himself. For himself, once was enough. Twice, thrice he repeated them, for the disciples. He was trying to transfer the key. He

was ready to give them the greatest science, the science of how to get out of their imprisonments. But they wouldn't listen, they wouldn't understand. They thought,'One hour's sleep is far better than being alert.'

And remember, this is the case with you, and with everybody. You can miss a meditation just because in the morning you are feeling a little too lazy and too sleepy. And who knows? -- that meditation could have been a conversion. Nobody knows. You may have missed something, and you will never become aware that you missed. Your sleep is really deep. You live an almost unconscious life.

I will tell you one story I was reading.

A lion was captured and placed in a large yard surrounded by a high fence. He soon became acquainted with the social life of the other lions who had been there a long time. The lions had divided themselves into several clubs: political, religious, and others, each with its own activities, philosophies, dogmas, scriptures, ideologies. One group met regularly to hate and slander the captors, that was their whole activity -- as if just by hating and slandering the captors something was going to happen. Another group met to sing sentimentally about a future jungle having no fences. They must have been utopian, imaginary people who live in fantasy. They depicted a future jungle with no fences, in beautiful colors, and they sang about it in as beautiful poetry as possible. They must have been very romantic, utopian, imaginary people. And a third group met to secretly plan violence against the other groups, to plot violence against the other groups. Those were the conspirators; they were not so much against the captors as they were against the other groups of lions.

Each club tried to pressure the newcomer into joining, but something held him back. His hesitation was caused by observing one particular lion who kept to himself, and who seemed always to be in deep thought and meditation. And this lion who used to be alone, a loner, attracted the newcomer. He had some quality of magnetism around him: a certain power, a certain magic. The newcomer shyly approached the solitary lion and requested an explanation of his apartness. The very apartness must have given him a quality of charisma, a glow around him. Because people who live in crowds lose their individuality and their charisma; people who live alone always gather around them an aura of authority, of majesty. This loner looked like a king. He had something of the imperial in him.

'Join nothing!' replied the lion, the meditator.'These foolish creatures do everything but the necessary. I am doing what is essential, so one day I will be out of here. You are welcome to all the facts I have uncovered.'

'But what is this necessary thing that you are doing?' asked the newcomer.

'Listen carefully,' said the loner, the meditator lion.'I am studying the nature of the fence. That is the only essential thing to do in life: to understand the nature of the fence.'

Where is your fence? Where are the walls of your prison? -- in your sleep, in your unconsciousness, in your behavior like a robot's. That's what Jesus was trying to show his disciples that night:'If you can be alert, you will be free.' Awareness is freedom, sleepiness is bondage. But even on that last night, the night of departure -- and these disciples will repent for centuries, and in their repentance they will worship Jesus, and they will create millions of churches for him -- when he was alive and he was departing, they were not even able to do that much for his sake: to be alert and watchful for a few hours.

AND HE CAME AND FOUND THEM ASLEEP AGAIN, FOR THEIR EYES WERE HEAVY. AND HE LEFT THEM., AND WENT AWAY AGAIN, AND PRAYED THE THIRD TIME, SAYING THE SAME WORDS.

Why did he do it the third time? He didn't wake them the third time; the compassion of a Master is infinite. He understood that it was impossible for them to be awake, so he tried to pray:'Let it be so, that they are fast asleep. But if God showers, even in their unconsciousness some seed may fall, even in their sleep they may hear something. Even fast asleep they may come to know something that they are unaware of; they may carry some quality.' Much would have been possible if they had been aware and alert, but that seemed impossible. He had tried twice. The hours were passing fast; soon he would be betrayed, caught and killed:'No time is to be lost. Let them sleep.'

Many times, the same happens: here, I go on looking into your faces; you seem to be listening to me, but you rarely listen. You are more or less asleep. But I go on; I go on calling you, provoking you. Maybe even if a word falls deep down into you, even while you are asleep, that seed will some -- day bring fruit. Much would have been possible, much was available, but you were not present.

Just the other day I was telling you that Buddha gave his flower to Mahakashyap, Jesus gave bread and

wine to his disciples. And I told you that Buddha chose a flower because a flower is the most unearthly thing on the earth. So elusive is the beauty of the flower. In the morning it is there; by the evening, gone. It looks like a dream; it does not look material. It can be crushed, destroyed so easily; it gives no resistance. How it exists is a miracle. A rose flower -- how does it exist in this world of stones and rocks? It is a miracle; it is something from the beyond. Buddha chose the flower. Jesus chooses bread -- very ordinary, common; and wine, even more earthly. It is good, because he loved the earth. But there is one thing that I must tell you: when Buddha gave the flower to Mahakashyap, the flower was received in perfect awareness. When Buddha gave the flower, Mahakashyap was totally alert and aware. But when Jesus gave the bread and the wine, to whom did he give them? They were not like Mahakashyap; they were not so aware. It was given to them out of Jesus' compassion. When Buddha gave to Mahakashyap, Mahakashyap had earned it; it was not simply out of Buddha's compassion. Of course the compassion was there, but Mahakashyap had earned it. He was ready to receive it.

In Jesus' case, there is only compassion, pure compassion. Those disciples were not yet ready. But the time had come for Jesus to leave; he gave them something they would become aware of only after many lives. He gave them the key to a treasure. They might not open it for lives, but the key would remain with them in their unconscious. Some day, whenever they become alert, they will be able to use the key.

It is said by Zen people that whatsoever was given to Mahakashyap was beyond scripture, beyond words, beyond knowledge. Let it be said about Jesus also: that whatsoever he gave was not only beyond scripture and beyond words, it was also beyond consciousness. He gave to them in their unconsciousness. They were asleep, and his time had come. He simply gave the key, closed their fists, and withdrew to his eternal home. Some day, whenever their morning comes and they open their eyes, they will find the key in their hands.

AND HE LEFT THEM, AND WENT AWAY AGAIN, AND PRAYED THE THIRD TIME, SAYING THE SAME WORDS. THEN COMETH HE TO HIS DISCIPLES, AND SAITH UNTO THEM: SLEEP ON NOW -- now you can sleep as much as you like, because the moment has been missed. Now you cannot miss anything by sleeping -- AND TAKE YOUR REST. BEHOLD, THE HOUR IS AT HAND, AND THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS. RISE, LET US BE GOING. BEHOLD, HE IS AT HAND THAT DOTH BETRAY ME.

The crowd was approaching with Judas leading it. In the dark night their footsteps could be heard, their torches could be seen. And Jesus said -- he must have said it in deep sadness -- 'Sleep on now, take your rest'; because one who was disturbing your sleep now has to be moving. The one who was trying to disturb your dreams, and your sleep, and your rest, has been betrayed, and the enemy is approaching.'RISE, LET US BE GOING. BEHOLD, HE IS AT HAND THAT DOTH BETRAY ME.'

This sentence is very pregnant. Jesus could have waited there; the enemy was approaching. But the story says that he walked towards the enemy to meet them. It is symbolic of one who knows that death is not going to destroy. It is also symbolic of one who welcomes death, who goes to meet it. It is symbolic that Jesus accepts whatsoever is God's will. He has surrendered. The earth has surrendered to the sky; the body has surrendered to the soul; the son of man has surrendered to the son of God.

RISE, LET US BE GOING. BEHOLD, HE IS AT HAND THAT DOTH BETRAY ME.

Come Follow To You, Vol 4

Chapter #6
Chapter title: Happiness is that which Happens

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The first question:

OSHO: L DON'T WANT TO BE THIS, I DON'T WANT TO BE THAT; I DON'T WANT TO BE HERE, I DON'T WANT TO BE THERE; I DON'T WANT TO LIVE, I DON'T WANT TO DIE; I DON'T WANT TO CRY, I DON'T WANT TO LAUGH; I CAN'T BE PASSIVE, I CAN'T BE ACTIVE; I CAN'T WILL AND I CAN'T SURRENDER.

SO.... then just be in between.

And this is not a question of one person, this is the state of all minds. The mind cannot be this and cannot be that. The mind does not want to be defined, does not want to be static, does not want to be confined; so whenever you want to try to be this, the mind starts working to be that. It goes on moving in the polarities. Mind is a movement; it is a constant movement.

So what can be done? -- don't try to be this or that; just be in between. If you can be in between, you transcend mind. Just watch, be a witness. Don't to to do anything; just observe mind going from A to B, from B to A again; mind moving from one side to the other like a pendulum of an old clock: from left to right, from right to left.

Have you watched a pendulum? When it is going to the left, it is gathering momentum to go to the right. On the surface it is going to the left; deep inside, it is gathering momentum to go to the opposite pole. When it is going to the right it is being prepared to go to the left.

When you love a person through the mind, you are already getting ready to hate him. There is a poem by D. H. Lawrence in which he says,'The moment I say to my beloved'I love you', I have already started hating her. The moment I say to my beloved'I will be forever and forever with you', I have already departed.' The divorce is on the way. In the very moment you are getting married, divorce is on the way.

This is the way of the mind, how the mind functions. Just try to understand the functioning of the mind, otherwise you will always be in chaos, confusion, in a sort of insanity. Become a watcher. Get out of the traffic of the mind, stand by the side of the road and just see. And when I say just see, I mean don't evaluate, don't judge. Don't say,'This is good, that is wrong.' Once you say,'This is good,' you are no more a witness: you have jumped into the river; you are already identified, you are already in trouble. Just stand by the side of the road, or, sit on the bank of a river and let the river flow wherever it goes. You are not concerned; it is none of your business. Unconcerned, indifferent, just watching, you will suddenly be in between: neither this nor that. That in between point is the point of transcendence. Suddenly, the mind disappears with all its traffic. You are left alone, alone in tremendous purity, alone in absolute innocence, alone with no movement -- silent, eternal -- not going anywhere, just being here. You are not trying to become someone, something, this or that -- just being yourself. And to be yourself is to be divine. To be yourself is to meditate. To be yourself is all that religion is about. This is what I'm teaching here.

I'm not teaching you a particular pattern of life. I'm not giving you a style of life. At the most, I'm trying to give you a vision, a clarity, an understanding. I'm not trying to give you a character: moral or immoral, good or bad. I'm not giving you a philosophy to live by, I'm simply giving you an insight into yourself. Then, no philosophy is needed, no pattern is needed. Then, you can just be yourself with no condemnation, with no evaluation. And that purity of being oneself, that beauty of being oneself transcends all that you can desire, transcends all that you can even conceive of, transcends all that you can eve imagine or dream about. Just a glimpse of it, and you will never be the same again.

So, this is not a question from somebody in particular. Krishna Radha has asked it, but it is not only her question; it is everybody's question. It is one of the most basic, essential questions of all human beings, of all those who are trapped in the mind. And there is only one way out of the trap: that you don't choose; neither this nor that -- you simply don't choose. You withdraw from choice and you become choiceless.

Choicelessness is freedom. To choose is to choose a prison; to choose is to choose a bondage. To choose is wrong, to be choiceless is to be right.

The second question:

HOW IS IT POSSIBLE? -- I'M AFRAID WHEN I FEEL YOUR LOVE DEEP INSIDE ME.

Love always creates fear because love is death, a greater death than the ordinary death you know of.

In an ordinary death the body dies, but that is not death at all. Body is just like a dress: when it is tatty and old you change for a new one. It is not death, it is just a change: a change of a dress, or a change of a house or abode. But you continue, the mind continues -- just the same old mind in new bodies, just the same old wine in new bottles. The form changes but not the mind, the shape changes but not the mind. So the ordinary death is not a real death; love is a real death: the body does not die but the mind dies, the body continues to be the same but the ego disappears.

If you love, you will have to drop all the conceptions that you have about yourself. If you love, you CANNOT be the ego because the ego will not allow love. They are antagonistic. If you choose the ego you will not be able to choose love. If you choose love you will have to drop the ego. Hence, the fear.

A greater fear than death grips you whenever you are in love. That's why love has disappeared from the world. Rarely, very rarely does the phenomenon happen that love descends. What you call love is just a false coin: you have invented it because it is so difficult to live without love. It is difficult because without love, life carries no meaning; it is meaningless. Without love, life has no poetry in it. Without love, the tree exists but never flowers. Without love, you cannot dance, you cannot celebrate, you cannot feel grateful, you cannot pray. Without love, temples are just ordinary houses; with love an ordinary house is transformed, transfigured into a temple. Without love you remain just possibilities -- empty gestures. With love, for the first time you become substantial. With love, for the first time, the soul arises in you. The ego drops but the soul arises.

It is impossible to live without love, so humanity has created a trick. Humanity has invented a trick, a device. The device is: to live in a false love so that the ego continues on its own. Nothing is changed and you can play the game of being in love: you can go on thinking that you love, you can go on believing that you love. But look at your love -- what happens out of it? -- nothing except misery, nothing except hell, nothing except conflict, quarrel, violence. Look deeply into your love relationships. They are more akin to hate relationships than to love.It is better to call them hate relationships than to call them love relationships. But because everybody is living in the same way, you never become aware. Everybody is carrying the false coin; you never become aware. The real coin of love is Very costly: you can purchase it only at the cost of losing yourself. There is no other way.

So the question is perfectly relevant. It is from one that I know. I know her love towards me, I know her deep possibilities. She is just on the brink. Any moment the ego can collapse, but she is somehow holding herself together. She will not be able to for long though; she will have to collapse. Hence, the fear.

'How is it possible?' she asks.'I'm afraid when I feel your love deep inside me.'

She thinks it is a sort of contradiction: if she loves so much, then why this fear? And I tell you, the fear is there because she loves so much. There is no contradiction in it. It is an absolutely consistent thing -- whenever you love you are afraid. Moving towards love is moving towards an abyss. One starts wavering, one feels dizzy. Go to a height in the Himalayas and look down at the valley; that valley is no-thing. When you look down at the valley of love, a TREMENDOUS fear grips you. You are almost paralyzed: you cannot run away, you cannot take the jump. You simply tremble in infinite fear. What to do? Going back is not possible because love attracts: love calls your depth, love calls your future, love calls your potentiality; love gives you a glimpse of what you can be. You cannot run away from it, and you cannot jump because the cost is too high. You will have to drop yourself -- all that you have been thinking yourself to be -- the image, the past, the identity.

But I tell you, the cost only seems to be too much BEFORE the jump. Once you take the jump... then you will know that whatsoever you have given up is nothing, and what you have attained is INFINITELY valuable. Let me tell you a paradox: love demands that you drop that which you don't have, and love offers you that which you already have. Love wants you to get rid of that which you don't have.

The ego is a false entity, just a notion, a cloud in the sky of your being; just smoke, nothing substantial; a dream. Love requires you to drop that which you don't have, and love is ready to give you that which you have and have always had. Love gives you your self back; the ego goes on hiding you from your self, love reveals you to your self. But the fear is there. The fear is natural, and one has to go in spite of the fear.

Be courageous, don't be cowards. The real mettle of your being is tested only when love arises. Never before it do you know of what mettle you are made. In ordinary life, in the marketplace, doing this and that, in the world of ambition and power politics, your real mettle is never really tested. You never pass through the fire.

Love is the fire.

If you are really gold you will survive it. If you are not real gold, you will be gone. But I tell you that you are real gold.

Trust me -- pass through the fire. Hesitation is natural, but don't make hesitation a barrier. Even with the hesitation, pass through it. In spite of the fear pass through the fire. And only through the fire will the rose of your consciousness flower. There is no other way.

The third question:

IT SEEMS THAT NOTHING EVER REALLY DROPS AWAY. SUDDENLY IT IS GONE, BUT JUST AS SUDDENLY IT IS BACK AGAIN. IT ALL SEEMS LIKE A MAGIC TRICK.

... A very meaningful question, with tremendous implications for understanding. Let us move into it very slowly.

Yes, this is so: nothing ever really drops away. Nothing ever really drops away; suddenly it is gone, and as suddenly as it left, in the same way, at any moment, suddenly it is back again. Why is it so? -- because you have never tried to understand the nature of human consciousness. The nature of human consciousness is absolute freedom. When I say absolute freedom, I mean you are free at any moment to be whatsoever you decide. Nothing holds itself against you. You may have been a saint up to now. You may have lived in celibacy up to now. This very moment you can change: you can throw away your celibacy i you can fall in love with a woman or a man. Because you have been celibate in the past does not, CANNOT become a bondage. You remain free. If you want to be celibate in this moment also, you can be. But remember that it is not because of the past, it is again a fresh decision. You have to go on making your decision again and again and again, reviving it again and again and again. At any moment you can drop it.

Existentialists are true. They say: existence precedes essence. It is a very pregnant sentence. Let me repeat it: existence precedes essence.

A man is born; he is pure freedom. He has no essence, only existence. Then he will choose his essence, whom he is going to be -- and it will be his choice. He can be a saint, he can be a sinner; he can be a criminal, he can be a murderer, or he can ke a martyr. He brings pure existence into the world -- a blank sheet, a pure canvas. What colors he is going to use, and what sort of painting he is going to make of his life, is totally up to him. He does not bring a character. He simply brings a potentiality, pure potentiality. And this pure potentiality always remains pure; you cannot corrupt it. You become a saint: that means you decide that to be a saint is going to be your essence. But this is your decision, and if you want to keep it up to the very end of your life, every morning, in fact, every minute of your existence, you will have to decide again and again and vote for it. Any moment you stop deciding, any moment you say,'Enough is enough, now I want to change,' nobody is barring the path. You can cancel your whole past in a single moment, because that past was your decision, nobody else's. It is not like a destiny forced from above, from outside. It is your own inner decision. You can change it.

That's why nothing ever disappears. You can become a sinner, but tomorrow you may again change. You can again take the vow of a Catholic priest and become a priest again, become celibate. Try to understand this.. This has tremendous implications for your life.

Don't throw the responsibility on anybody else. Nobody else is a deciding factor, neither your mother nor your father. Whatsoever the psychoanalysts say is really irrelevant to your being. It is for you to decide. Even the people who are mad are mad because of their own decision. Somehow they found it to be convenient. Somehow they decided; they voted for it. Nobody has forced them. Nobody can force anybody

because the innermost quality of being is freedom. It is not something accidental; it is your very nature.

You have been smoking up to now. For thirty years you may have been a chain smoker and you come to me and you ask,'What to do? How to stop?' You are asking a wrong question. In fact, you don't want to stop. Go deep into your own mind: you don't want to stop; you are playing a game. You don't want to stop but you want to;show people that you want to stop. Or, this very idea that you want to stop gives you a very, very good image about yourself. Then you go on saying,'What can I do? It has become such a long habit; I cannot stop, though I want to stop.' This is simple, sheer foolishness and stupidity. You are not deceiving anybody except yourself. If you really want to Stop, there is no need to do anything about it. The very decision that you want to stop is enough: the half-smoked cigarette in your hand will drop of its own accord. But you remain free. That does not mean that again tomorrow you cannot take it up. You remain free; nobody can bind you. Again tomorrow you can take it up. Then please, don't start saying that it is because of old habit:'I tried my best, and I had stopped, and for twenty-four hours I didn't smoke. But because of a thirty-year-old habit, I am again taking it up. The urge is too much.'

Do not try to befool anybody. There is nothing like that; you are again deciding. If you are deciding, then it is okay. You can find a thousand and one ways to decide again. But remember always, it is your decision, yours and nobody else's; and you remain free. That's why it happens that nothing seems to disappear forever. It comes again and again -- because you again invoke it to come, you again call it to come. I have heard: Mulla Nasrudin had once decided that he would never touch any alcoholic thing again in his life any intoxicant. And he was a drunkard. So just to test his own will-power, he walked on the path where the pub was. Just in front of the pub, he looked at the pub in avery proud way and said to himself,'I have decided that nothing can attract me and nothing can force me to g astray'; and he heartily walked a hundred feet away. Then he patted his own back and he said,'Nasrudin, you are great. Now I will treat you, come to the pub.' And on that day he drank twice.

Don't play games with yourself. It is your freedom, but freedom is very dangerous because it does not leave any corner for you to hide in. You cannot throw responsibility on anybody else. Simply and absolutely, you are responsible. Just watch and see the fact of it, and truth liberates.

If you can see this, then whether you decide to smoke or drink does not matter. Whether you decide to drop it does not matter. The only thing that matters is to be always mindful of your freedom. If you are not aware of that then this will happen: you will feel that nothing ever really drops away. It comes again and again, and of course it comes worse than ever. It comes with a vengeance.

But don't think of yourself as a victim; you are not. Try what I am saying, just watch what I am saying. Smoking... let there be a decision that you are not going to smoke. Let the cigarette drop from your fingers, and then watch. Just go on observing. Whenever you again want to smoke, don't say that it is because of old habit.,It is again a fresh decision, not an old habit. You go on throwing the responsibility on the old habit to save your own face. Please don't do that. Say that,'Now I have decided to smoke again.' Nobody is barring you; it is your decision. You can cancel, or you can vote for it again. But always insist that it is a fresh decision, and you will never be in the grip of so-called habits, so-called mechanical habits. You will feel a free man. Smoking or not smoking is immaterial; to feel a free man is very significant. Nothing is more significant than that. And I am here to make you aware of your freedom. If you go to the so-called saints, they will make you aware of your mechanicalness: that is the difference. They will make you aware of your mechanicalness, and they will create a new mechanicalness in you. They will say,'You have been smoking for thirty years? Now take a vow that you will never smoke again.' Old habit is there; now they are telling you to create a greater habit in order to destroy the old habit. Then non-smoking will become a habit, but the freedom is nowhere there. Whether you smoke or don't smoke, you remain a victim.

We have a sannyasin here, Narendra Bodhisattva. His father is a very beautiful man. People think that he is a little crazy, but he is really a beautiful man. He belongs to a certain sect of Jainism. He went on a visit, on a pilgrimage, and when you go to Jain monks they always ask you to take a vow because otherwise your going on the pilgrimage is meaningless. The monk there asked him to take some vow, so he decided to take a vow. He said,'I have never smoked in my life -- now I will smoke.' The monk must have thought him crazy. He came back and he told me,'This vow I have taken.' And now he RELIGIOUS smokes. I said,'You are a beautiful man. You did well.' Whether you smoke or don't smoke, all vows lead you to mechanicalness.

My whole emphasis is that you should become aware of your freedom. Let your life flow out of your freedom. Whatsoever you decide is up to you. Who am I to tell you to smoke or not to smoke, to drink or not to drink? I am not worried about such foolishnesses; this is for you to decide. You are your own master.

These are trivia; they are not significant. All that matters is that you remain alert, remain centered in your freedom. Never do anything which goes against your freedom. Do -- everything is allowed if it is done out of freedom. To act out of freedom is to be virtuous, to act out of bondage is to sin.

The fourth question:

YOU SAY THAT IF A MAN IS THIRSTY HE SHOULD COME AND DRINK FROM YOU. WE ARE HERE AS MUCH AS WE CAN BE, AND YOU ARE HERE, ARE YOU NOT? SO WHAT IS MISSING?

Nothing is missing! On the contrary, something is there which is not needed. Nothing is missing. There is something which is not needed: you are too much. Your too-muchness is creating the barrier. If you can somehow miss, the thing will happen immediately. When you come to me the next time, leave yourself back at home. Come alone; don't bring yourself here. But you go on bringing yourself. If it is too difficult to leave yourself at home, then leave yourself where you leave your shoes.

Nothing is missing. The whole problem of man is not that something is lacking in him, but that something more it is a problem of plusses. I am here, available, but you are is there which is not needed. It is not a problem of minusses, not there to receive me. It is not because you are empty, but because you are too full, too full of yourself. There is no space for me to enter into you: so many thoughts, so many ideas, so many ideologies. Somebody is a Christian, somebody is a Hindu, somebody is a Mohammedan, somebody is a Jain -- so many diseases; this is the plus. And among these diseases is sitting the king of all diseases -- the ego; enthroned, crowned. This plus has to be dissolved.

Here you have to be wakened, empty, void, open, so that the breeze that is blowing here can pass through you without any obstruction. And with the breeze, the dust that you have gathered through many lives will be blown out. You will be left clean and pure.

So remember this: whenever you ask such questions, you think that you have to do something which you are not doing, that something is missing. No, you are doing something which is not needed to be done. While listening to me you are thinking -- that is the plus. While listening 'to me just be a listening. There is no need to think, because I am not propounding a philosophy here. I am simply stating a few facts. Those facts are not hypothetical; those facts are my realizations. I have come to see something which I would like to deliver to you. But if you are listening without thinking, only then is it possible. When I say don't think, I don't mean that whatsoever I say you have to accept blindly. No, I'm simply saying: just listen; no need to believe in it, no need to disbelieve in it. Don't bring that problem in right now. Just listen so that you can understand what I am saying. Later on you can think about it, and you can decide whether to be with me or not to be with me. That decision is possible only if you have listened rightly.

And how will you decide if you have not been listening to me? This is the beauty of it, that if you have listened rightly, a fact has a certain quality in it: so that once it enters into you, you cannot deny it, you cannot be against it. A fact has a self-evidence about it. It does not need any proof or argument. It has a truth in it. Once you listen you can feed that truth within you. Just listen to me, and then there will be no need to think about it. You will be able to see the truth of it, and truth liberates.

I cannot liberate you, nobody can liberate you; only truth can liberate you. And the truth has to be seen by YOU. I may be seeing it, I may be telling it to you. In a thousand and one ways I may be showering it upon you, but that is useless if you are not open, if your pot is upside down, if you are not listening When I am speaking, if simultaneously you go on thinking of what I am saying, if you go on like commentators in a cricket match and you go on commenting -- 'Yes, this is right, that is wrong; that I cannot believe; this goes against my philosophy; I am a Christian, what this man is saying is anti-Christian; this is not written in the Bible' -- if you go on commenting, while you are commenting you are missing me. Then you may listen to bits and fragments, and out of those bits and fragments you may create something within you which has nothing to do with me.

Listen to me as totally as possible. Listening to me, be completely vacant, empty, so that there is no resistance. I can pass through and through you; you become transparent to me. Once the truth-seed falls into you, there is no need to be worried; it sprouts on its own. It brings much fruit on its own. It does not need your help. It simply needs one thing: please don't hinder it. You are not asked to help it to grow, you are only asked to allow it to fall in the right soil of your heart.

The fifth question:

SHOULD ONE FIRST COME TO TERMS WITH ONE'S OWN LONELINESS BEFORE ENTERING INTO RELATIONSHIP?

Yes, you have to come to terms with your loneliness, so much so that the loneliness is transformed into aloneness. Only then will you be capable of moving into a deep enriching relationship. Only then will you be able to move into love. What do I mean when I say that one has to come to terms with one's loneliness, so much so that it becomes aloneness?

Loneliness is a negative state of mind. Aloneness is positive, notwithstanding what the dictionaries say. In dictionaries, loneliness and aloneness are synonymous -- they are synonyms; in life they are not. Loneliness is a state of mind when you are constantly missing the other, aloneness is the state of mind when you are constantly delighted in yourself. Loneliness is miserable, aloneness is blissful. Loneliness is always worried, missing something, hankering for something, desiring for something; aloneness is a deep fulfillment, not going out, tremendously content, happy, celebrating. In loneliness you are off center, in aloneness you are centered and rooted. Aloneness is beautiful. It has an elegance around it, a grace, a climate of tremendous satisfaction. Loneliness is; beggarly; all around it there is begging and nothing else. It has no grace around it. In fact it is ugly. Loneliness is a dependence, aloneness is SHEER independence. One feels as if one is one's whole world, one's whole existence.

Now, if you move into a relationship when you are feeling lonely, then you will exploit the other. The other will become a means to satisfy you. You will use the other, and everybody resents being used because no man is here to become a means for anybody else. Every man is an end unto himself. Nobody is here to be used like a thing, everybody is here to be worshipped like a king. Nobody is here to fulfill anybody else's expectations, everybody is here just to be himself. So whenever you move in any relationship out of loneliness, the relationship is already on the rocks. Even before it has started, it is already on the rocks. Even before the birth, the child is dead. It is going to create more misery for you. And remember, when you move from your loneliness you will fall in relationship with somebody who is in the same plight, because no man who is really living his aloneness will be attracted towards you. You will be too below him. He can, at the most, sympathize, but cannot love you. One who is on his peak of aloneness can only be attracted towards somebody who is also alone. So whenever you move out of loneliness, you will find a man of the same type; you will find your own reflection somewhere. Two beggars will meet, two miserable people will meet. And remember, when two miserable people meet, it is not an ordinary addition, it is a multiplication. They create much more misery for each other than they could have created in their loneliness.

First become alone. First start enjoying yourself. First love yourself. First become so authentically happy that if nobody comes it doesn't matter; you are full, overflowing. If nobody knocks at your door it is perfectly okay -- YOU are not missing. You are not waiting for somebody to come and knock at the door. You are at home. If somebody comes, good, beautiful. If nobody comes, that too is beautiful and good.

THEN move into relationship. Now you move like a master, not like a beggar. Now you move like an emperor,. not like a beggar. And the person who has lived in his aloneness will always be attracted to another person who is also living his aloneness beautifully, because the same attracts the same. When two masters meet -- masters of their being, of their aloneness -- happiness is not just added, it is multiplied. It becomes a tremendous phenomenon of celebration. And they don't exploit, they share. They don't use each other. Rather, on the contrary, they both become one and enjoy the existence that surrounds them.

Two lonely people are always facing each other, confronting. Two people who have known aloneness are together, facing something higher than both. I always give this example: two ordinary lovers who are both lonely always face each other; two real lovers, on a full moon night, will not be facing each other. They may be holding hands, but they will be facing the full moon high in the sky. They will not be facing each other, they will be together facing something else. Sometimes they will be listening to a symphony of Mozart or Beethoven or Wagner together. Sometimes they will be sitting by the side of a tree and enjoying the tremendous being of the tree enveloping them. Sometimes they may be sitting by a waterfall and listening to the wild music that is continuously being created there. Sometimes, by the ocean, they will both be looking to the farthest possibility that the eyes can see. Whenever two lonely persons meet, they look at

each other, because they are constantly in search of ways and means to exploit the other: how to use the other, how to be happy through the other. But two persons who are deeply contented within themselves are not trying to use each other. Rather, they become fellow travellers; they move on a pilgrimage. The goal is high, the goal is far away. Their common interest joins them together.

Ordinarily the common interest is sex. Sex can join two persons momentarily and casually, and very superficially. Real lovers have a greater common interest. It is not that sex will not be there; it may be there, but as part of a higher harmony. Listening to Mozart's or Beethoven's symphony, they may come so close, so close, so close, that there may be love. They may make love to each other, but it is in the greater harmony of a Beethoven symphony. The symphony was the real thing; the love happens as part of it. And when love happens of its own accord, unsought, unthought, simply happens as part of a higher harmony, it has a totally different quality to it. it is divine, it is no longer human.

The word 'happiness' comes from a Scandanavian word 'hap'. The word'happening' also comes from the same Scandanavian root. Happiness is that which happens. You cannot produce it, you cannot command it, you cannot force it. At the most, you can be available to it. Whenever it happens, it happens.

Two real lovers are always available, but never thinking, never trying to find happiness. Then they are never frustrated, because whenever it happens it happens. They create the situation. In fact, if you are happy with yourself, you are already the situation, and if the other is also happy with himself or herself, she is also the situation. When these two situations come close, a greater situation is created. In that greater situation much happens -- nothing is produced.

Man has not to do anything to be happy. Man has just to flow and let go.

So, the question is: should one first come to terms with his own loneliness before entering into relationship? Yes; yes, absolutely. It has to be so, otherwise you will be frustrated, and in the name of love you will be doing something else which is not love at all.

The last question:

OSHO, I FEEL YOUR GRACE MELTING ME. LOVE TO YOU MY MASTER.

It is from Anup.

It is not a question. A real question is never a question, it is a statement. This is a statement of Anup's state of being at this moment. I can also feel that he is melting, but this is just the beginning.

Don't become too self-conscious about it, or else the melting will stop Allow it so that more and more becomes possible. Go on melting, and always remember that more is waiting. Always remember that it is always the beginning, never the end. In fact, there is no end to it.

Life is such a mystery: there are only beginnings, no ends.

So, go on melting, always remembering that more is coming. Never become satisfied. A complacent satisfaction can become suicidal. There come many moments when one feels that more is not possible. One comes to a peak and one feels,'Now, how is more possible?' Whenever this idea that more is not possible arises in your mind, remember me. More is always possible. There never comes a moment when more is not possible. That is the meaning when we say that God is infinite: you enter into God but you never reach. Let me repeat it again: you enter into God but you never reach Him. You can drown in Him but you cannot say that you have known Him. It is so vast, so infinitely vast, and man is just a tiny drop.

Go on melting, always remembering that more is on the way.

Come Follow To You, Vol 4

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Matthew 26

47 AND WHILE HE YET SPAKE, LO, JUDAS, ONE OF THE TWELVE, CAME, AND WITH HIM A GREAT MULTITUDE WITH SWORDS AND STAVES, FROM THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE.

48 NOW HE THAT BETRAYED HIM GAVE THEM A SIGN, SAYING: WHOMSOEVER I SHALL KISS, THAT SAME IS HE; HOLD HIM FAST.

49 AND FORTHWITH HE CAME TO JESUS, AND SAID: HAIL, MASTER; AND KISSED HIM.

55 IN THAT SAME HOUR SAID JESUS TO THE MULTITUDES: ARE YE COME OUT AS AGAINST A THIEF WITH SWORDS AND STAVES FOR TO TAKE ME? I SAT DAILY WITH YOU TEACHING IN THE TEMPLE, AND YE LAID NO HOLD ON ME.

56 BUT ALL THIS WAS DONE, THAT THE SCRIPTURES OF THE PROPHETS MIGHT BE FULFILLED. THEN ALL THE DISCIPLES FORSOOK HIM, AND FLED.

Matthew 27

1 WHEN THE MORNING WAS COME, ALL THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE TOOK COUNSEL AGAINST JESUS TO PUT HIM TO DEATH:

2 AND WHEN THEY HAD BOUND HIM, THEY LED HIM AWAY, AND DELIVERED HIM TO PONTIUS PILATE, THE GOVERNOR.

11 AND JESUS STOOD BEFORE THE GOVERNOR, AND THE GOVERNOR ASKED HIM, SAYING: ART THOU THE KING OF THE JEWS? AND JESUS SAID UNTO HIM: THOU SAYEST.

12 AND WHEN HE WAS ACCUSED OF THE CHIEF PRIESTS AND ELDERS, HE ANSWERED NOTHING.

THEN SAID PILATE UNTO HIM: HEAREST THOU NOT HOW MANY THINGS THEY WITNESS AGAINST THEE?

14 AND HE ANSWERED TO HIM NEVER A WORD; INSOMUCH THAT THE GOVERNOR MARVELLED GREATLY.

A MAN was travelling through the wilderness when he came across some animals having a speech contest. The judge was a lion who invited the man to become part of the audience. The man accepted.

A fox stood up and gave a smooth and clever speech. At one point, he declared,'The moon is larger than the sun.'

The next speaker was an elephant whose voice boomed out with power and authority. His talk included the sentence,'Summer is cooler than winter.'

Then came a tiger whose eloquence impressed everyone. At one point he said,'The river runs uphill.'

The observing man remarked to the lion,'They are superb orators. However, I'm puzzled. All of them made statements which were obviously untrue. Not only that, but the audience either did not notice or did not care. Why do your speakers make false statements?

'That's an unworthy habit, alright,' admitted the lion,'but the audience is more interested in entertainment than in enlightenment. And, if you don't mind sir, I would like to tell you that we have picked up this bad habit from you human beings.'

The priests, the politicians: they are great orators, superb; great thinkers, very complex weavers, spinners of theories, philosophies, but, they are not sincere about religion. They use religion. Religion is, at the most, a profession. And the audience is not interested in enlightenment, the audience is seeking entertainment. Whether you go to a cinema hall or to a theatre, to a dancing party, or to the church or the temple, your interest is the same: you are seeking some place where you can forget yourself. You are seeking entertainment.

Enlightenment is just the opposite. You will have to seek a space within yourself where it becomes impossible to forget yourself; where even if you want, it is not possible to forget; where self-remembering becomes a constant flame.

Here is the point where people like Jesus create trouble. They are not great orators. They are not interested in theories and they are not there to entertain anybody. They are not professionals. They are not using religion for their own ends. They are sincere people -- sincerely interested in helping, sincerely interested in creating a situation where man can realize himself. The trouble starts because the professionals are already there; the priests, the politicians are already there.

Whenever a man like Jesus enters into the world, the priests and the politicians become alert. It is dangerous for them. If Jesus succeeds, they will be thrown, uprooted. The whole establishment will collapse. If the establishment has to remain, then Jesus has to be destroyed.

This is the first thing to be understood because this is always happening, even today, and this will go on happening History goes on repeating itself not because there is any natural law that history should repeat itself, but only because man has not changed. Man remains the same, the old. He behaves again and again in the same way. You are here with me; many priests are worried about it, many politicians are worried about it. Why should they be worried? It is none of their business -- but it is. Their very base is that religion should not become a sincere search. It should remain, at the most, a superficial entertainment; at the most, a mannerism, an etiquette. And they are afraid, because if somebody like Jesus asserts himself, the very presence of Jesus creates a deep inferiority in them. Not that Jesus is trying to make them inferior; Jesus is not even aware of it. He has not even thought about it. But through his very presence... the sun rises in the morning, and the stars, disappear. Whenever Jesus is there, the priests start disappearing. The politicians are in a difficulty; they cannot hold their ground.

I have heard a very beautiful anecdote about a certain doctor, Buzby. He was a great headmaster in England, a very famous headmaster. Even the king became interested. And once, the king went to see the headmaster in his school. The king was allowed in the school. Doctor Buzby started through the schoolrooms with his hat on his head, while His Majesty walked complacently behind him with his hat under his arm. The other people who had followed the king were a little disturbed and worried and restless:'Is this headmaster a little eccentric? He has not shown even that much respect to the king; he could have taken his hat off.' Even the king was a little uneasy about it, but he didn't say anything.

When he was taking his leave at the door, the doctor, with great humility, then addressed the king,'I hope Your Majesty will excuse my want of respect hitherto, but if my boys were to imagine that there were a greater man in the kingdom than myself, I should never be able to rule them. So please excuse me.' He said,'They should know that even the king is not greater than their headmaster. Otherwise, it would be impossible to rule them again.'

This is what happens when a Jesus walks on the earth: the politicians, the priests, become afraid. They cannot allow the common man to know that a greater possibility exists, that a greater man is possible. Otherwise, they will not be able to rule again. Hence, Jesus has to be crucified. He has to be destroyed before the public so the public can know well 'who is the boss here'.
Listen to the sutras.

AND WHILE HE YET SPAKE, LO, JUDAS, ONE OF THE TWELVE, CAME, AND WITH HIM A GREAT MULTITUDE WITH SWORDS AND STAVES, FROM THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE.

Judas was Jesus' own disciple. He betrayed him. Only love can betray, because to betray somebody, you have to come close to him. To hate somebody, first you have to love him. Remember this complexity of love: whenever you love somebody, a part of you goes on hating because love requires surrender, and the ego resists. Love requires that you should be lost, that you should become one with your lover, your Master, your beloved, your friend, your God. Love requires that you should disappear, and the ego resists, the ego starts struggling against it. Judas is nothing but a representation of the ego. And remember that Judas exists in each of you; in everybody, the ego is the Judas.

Let me repeat it again. Those twelve disciples of Jesus were very simple people, except for Judas. They were uneducated people, common people, people of the earth. You would not have recognized them anywhere in a crowd. They would have been lost. Only Judas was not ordinary. He was polished, educated, cultured, sophisticated: that's what the ego is. Ego is nothing but a sophistication. Ego is nothing but the part which has become extraordinary in you. When you love, you become ordinary.

Remember, people who are very egoistic are always against love. In India you will find them in the monasteries, in the Himalayas. People who are very egoistic are against love. They may say that they are leaving the world, the world of love, to seek and search for God. They are deceiving nobody except themselves; because unless you love tremendously, you cannot seek God. In the Himalayan peaks, they are seeking nothing but their own egos. God is to be sought in love because God is to be sought in your own crucifixion; when the ego disappears, He is.

Have you watched in your own mind that whenever you are moving in a love relationship, there arises a certain uneasiness? You are allured, fascinated. You would like to delve deeply into it, but a part of you starts becoming uneasy. Look at that part; that is Judas. That part says,'What are you going to do? -- surrender? What are you going to do? -- become ordinary?'

Nothing is more ordinary than love. Love is very earthly. Nothing is more natural than love. Nobody needs to learn it; everybody is born knowing it. Love is all over. The whole existence throbs in love. Love is the very beat of life. Love is very natural, very ordinary.

The ego is *unnatura1, extraordinary: you want to feel superior to others, you want to be crowned. You don't want to belong to the earth because all belong to the earth. You want something to be special, to be somebody special -- it is the Judas.
To betray, one needs to be in love.

Judas loved Jesus, but could not love totally. That is the problem: if you love and you don't love totally, you can betray at any moment, because the part that is not yet in love will go on finding ways and means to rebel, to go against. Then Jesus was crucified because of this betrayal. The next day, Judas committed suicide. That too is a very deep, a deeply meaningful parable. Why did he commit suicide himself the next day? Because then there was no point -- the whole ego had been existing against Jesus. He loved Jesus, but only a part, and a part was fighting. Now with Jesus crucified, that part which was fighting disappeared. There was no point now, and he could not have found a man like Jesus again to hate, to fight, to struggle against, to love. Once Jesus was gone, Judas was meaningless. Once Jesus was gone, the whole existence of Judas became empty. He committed suicide. In his life there was meaning because of Jesus; he loved and hated the man. On one side he loved, on another side he hated.

A Judas means: one who is divided within himself. A Judas means: one who is schizophrenic, split. Judas is not just the name of a certain person who betrayed Jesus; Judas is a disease. Judas is a psychological split.

So while listening to these sutras, always remember that you can be a Judas, and you can be a Jesus also. If the split disappears, you are a Jesus. If the split goes on existing, you remain a Judas. Between Judas and Jesus there is just a little distance, and the distance is that of division. Are you divided in your love? -- then

you are a Judas. Are you undivided in your love? -- then you are a Jesus.

> AND WHILE HE YET SPAKE, LO, JUDAS, ONE OF THE TWELVE, CAME, AND WITH HIM A GREAT MULTITUDE WITH SWORDS AND STAVES, FROM THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE. NOW HE THAT BETRAYED HIM GAVE THEM A SIGN, SAVING: WHOMSOEVER I SHALL KISS, THAT SAME IS HE; HOLD HIM FAST.

Very symbolic -- betraying Jesus by kissing him -- the kiss of death. The same kiss that could have been of love, was of betrayal. The SAME kiss that could have been of love, was of betrayal. The same kiss that could been of life became part of death. The same kiss which could have been elixir, ambrosia, became poison. The kiss is the same, but the quality that you bring to it makes it either the ambrosia of eternal life or makes it poison.

Remember: gestures are always the same; only you change behind them. Only you change; gestures are the same. You love, you hate, you surrender, you resist; gestures are the same. But the quality behind them changes, because gestures are only containers; whatsoever you put inside them is the real thing.
Judas had chosen a kiss as an indication.

He said to the multitude, to the enemies,'Whomsoever I shall kiss, that same is he; hold him fast.' He could have chosen some other gesture also. Anything would have been indicative, so why a kiss?

A part of him loved Jesus; a part of him loved him tremendously. Never be very hard on Judas. Christians have been very hard. Have compassion. Never be very hard on Judas, because he is hidden within you also. Don't just hate him because he betrayed, because you also have the same tendency to betray. Every human being is prone to become a Judas. I say to you, have compassion on him. Try to understand him. Why had he chosen the kiss? He could have chosen any indication.

A part of him really loved Jesus, but a part hated him. It was a love-hate relationship. It was both, a dichotomy. Remember, if your love is nothing but an opposition to hate, if your love is nothing but an opposite to hate, the hate will exist within you. There is another dimension of love where love is only the absence of hate, not opposite to it. I teach you THAT love: love as an absence of hate. The real problem is not how to love; the real problem is how to understand hate and drop it through that understanding. Don't hide your hate, don't suppress it; bring it out, get rid of it. Before you can be able to really love and love totally, hate has to be dropped. You can do a simple thing: you can hide the hate and you can go on loving. But the hate which is hiding behind you is going to betray, some day or other. You are a Judas, and you are going to be a Judas.

Until Judas betrayed Jesus, he himself was not aware of what he was doing. He became aware only when Jesus was crucified, when he himself saw what he had done. Then he became aware. Then he repented, and committed suicide.

> ... I SHALL KISS, THE SAME IS HE; HOLD HIM FAST. AND FORTHWITH HE CAME TO JESUS, AND SAID: HAIL, MASTER; AND KISSED HIM.
> IN THAT SAME HOUR SAID JESUS TO THE MULTITUDES: ARE YE COME OUT AS AGAINST A THIEF WITH SWORDS AND STAVES FOR TO TAKE ME? I SAT DAILY WITH YOU TEACHING IN THE TEMPLE, AND YE LAID NO HOLD ON ME.

Jesus was moving with the multitudes, in the marketplace, in the temple; he was teaching. He said to these people,'Why have you come with swords and staves, as if you have come against a thief? And I have always been a part of you, I have always lived amongst you, I have been teaching in the temple, so why do you come in the middle of the night with swords, with such a big crowd to catch me, to hold me? Why? You could have caught me any day. And there is no need for swords. You know well that I have got no swords to fight with.' What was Jesus saying to them? He had not said a single word to Judas. That's very, very meaningful.

There was nothing to say to Judas. All that could have been said, had been said. On Judas he had been working for years, but it seemed that the disease was incurable. It seemed that the more he had tried to change him, the more he had become resistant and stubborn, It seemed the more attention had been given to him, the more he had become egoistic. He didn't say a single word to Judas, but he talked to the multitudes, to the crowd.

Why had this crowd come with swords? They were afraid, afraid of what they were going to commit. Remember this, because to come to Jesus with swords is simply meaningless, absurd. He is a simple man who has always been moving everywhere, who could have been caught any day, by anybody; a fragile body. There was no problem, ever. Why with swords? Try to understand.

Whenever you carry a sword, it is not against anybody else; it is only because you are afraid. It is because of your fear. They were afraid. For what they were going to commit, they were already guilty about it. These swords were not against Jesus because they were not needed against him. Those swords were against their own guilt, their own fear, their own cowardice. They knew well that to face Jesus was going to be difficult. Just to look into his eyes would be very difficult. And to catch hold of him, to make him a prisoner was going to be almost impossible.

They came with swords to have courage, to not be afraid. They came with swords so there would be no need to look into this man's eyes. Bare-handed, he could have been caught anywhere. He was absolutely unprotected, insecure. And these people knew him well. There was no need, in fact, for Judas even to indicate who he was. Everybody knew about him.

But the priests were also afraid, the politicians were also afraid. They also wanted to throw the responsibility on somebody else who could be, could become, the scapegoat for centuries to come. They found Judas. Then Judas became the symbol of betrayal. It is as if Judas became the real culprit.

IN THAT SAME HOUR SAID JESUS TO THE MULTITUDES: ARE YE COME OUT AS AGAINST A THIEF WITH SWORDS AND STAVES FOR TO TAKE ME? I SAT DAILY WITH YOU TEACHING IN THE TEMPLE, AND YE LAID NO HOLD ON ME.
BUT ALL THIS WAS DONE, THAT THE SCRIPTURES OF THE PROPHETS MIGHT BE FULFILLED.

This point is significant. In the life of Jesus, or in the life of Krishna, or in the life of Buddha, this point is very significant. They always speak as if they are playing a part in a drama, as if they are simply acting, as if this earth is a great stage and they are fulfilling simple prophecies.

It is said that before Rama was born, a great poet, Valmiki, wrote Rama's whole life; before he was born! And then Rama was born; he had to follow Valmiki, because when such a great poet writes something, it has to be followed. What else can you do?

It may not have been so, but the story is beautiful. It says that life is a drama: as if it has been written already and it is only unfolding.

Jesus said to those people,'But all this was done that the scriptures of the prophets might be fulfilled.' It was said in the old scriptures that this was the way the Messiah was to be caught, crucified. This was the way that the Messiah was to be betrayed by his own disciple, Judas.

What is Jesus saying? He's saying to Judas, in an indirect way,'Don't feel guilty about it. It is just a fulfillment of a prophecy. You are not responsible.' This is his love. He is taking the responsibility from Judas. He is saying,'Don't be afraid, don't feel guilty, don't feel responsible. You are not doing anything. You are just an instrument in the hands of history. It has been prophesied long before that one of my disciples would betray me. You are just instrumental.'

This is what Krishna said to Arjuna in the Gita:'Don't be worried. You simply fight the war. You are just instrumental; NIMITTA MATRA -- you are not the doer. The doer is always God. You are just a vehicle that He is using. You just surrender yourself into the hands of the whole, and let things happen. Whatsoever is going to happen is going to happen. You relax. Please don't be tense about it.'

The same is Jesus' meaning when he says,'But all this was done that the scriptures of the prophets might be fulfilled.' He is saying to Judas,'Don't be worried.' He is saying to the multitudes,'Don't feel afraid. Nobody is doing anything wrong. Everything is okay, because this is how it had to happen. This is a beautiful gesture on Jesus' part.

Just a few days ago I was reading the story of a Hassid mystic, Baal Shem. One day he was sitting just in front of his house. It must have been a winter morning like this, cold, and he was sunning himself. A beggar came. He told the beggar to wait and he would go in the house to search for something for him. But he could not find anything; there was nothing. The wife had gone to some neighbor, and he could only find his wife's ring, the wedding ring that he had given her. He came with the ring and gave it to the beggar.

When the wife returned and found her ring missing, she asked. Baal Shem told the whole story:'I searched, but nothing could be found.'

The wife created much trouble for him. She said,'You run after him! Catch hold of the beggar. That ring is my wedding ring and it is very costly, almost a hundred gold coins!'

Baal Shem ran to catch hold of the beggar, and many people followed him -- 'What is going to happen?' They could not believe that Baal Shem could do that, but he ran. In the marketplace, he found the beggar. He caught hold of him and said,'Wait! Listen to me! That ring is very costly. It can fetch almost one hundred gold coins. Don't allow anybody to cheat you.' That's all that he did, and he went back.

You cannot understand the gesture of love. Everybody in the neighborhood thought that he was going to take hold of that beggar and take the ring back. The wife was very happy when he ran; she also thought so. Because we live in such a loveless heart, we cannot understand the gesture of love.

It is a gesture of love when Jesus says,'But all this was done that the scriptures of the prophets might be fulfilled.'

Remember well, he does not mean what he says. Christians have been befooled by the words. They think that exactly what he is saying, he also means. No.

Existence is freedom. It is not determined beforehand. It is not predestined. If it were predestined then all meaning would be lost. Life is not a drama, but you can take it as a drama. If you take it as a drama, you transcend life. But remember, life is not a drama; life is total freedom. Nobody can predict what is going to happen the next moment, because the next moment comes as if out of the blue, totally free and fresh. If it could be predicted, then all meaning would be lost.

Jesus is not saying that he believes in fate. Jesus is not saying that he believes that life is absolutely determined, every bit of it, no. Then why does he say this:'But all this was done that the scriptures of the prophets might be fulfilled'? This is a gesture of love. He is trying to create a situation in which Judas should not feel guilty. He is creating a situation in which the multitudes which have come to take over, to make him prisoner, should not feel guilty. He is saying that it has to be so, so it is happening; nobody is at fault. He is making everybody free of fault. This is a love gesture; tremendously loving and caring about people.

His last words on the cross were again the same:'Father, forgive them, because they don't know what they are doing.

BUT ALL THIS WAS DONE, THAT THE SCRIPTURES OF THE PROPHETS MIGHT BE FULFILLED. THEN THE DISCIPLES FORSOOK HIM, AND FLED -- one betrayed, the remaining fled. To be a disciple is really a very arduous thing.

When everything was going well, disciples were there. But now everything was going wrong. Jesus is being caught; disciples start disappearing. They fled. This is the moment, the moment which will decide who is a disciple. Judas betrayed, but the others who fled also betrayed in a way. Their betrayal was negative and Judas' betrayal was positive, but both were betrayals. It is really difficult to become a disciple, because when things are going good everything can be with the Master, but when things start going bad, and every hill has a valley, and every day has a night... even Jesus has a dark night following him. In the day you can be with Jesus, but in the night, when darkness surrounds and everywhere is fear; when death is lurking all around, then to be with Jesus -- there is the test, there is the criterion -- of whether you are really a disciple or not.

I have heard a beautiful story. It is not exactly a story, but a real thing: it happened.

Shortly after the Second World War, a devastated city in England began its heart-breaking and wearing work of restoration. In the old city square had stood a large statue of Jesus Christ with his hands outspread, in an attitude of invitation. On the pedestal were carved the words: Come unto me. In the process of the restoration of the statue, with the aid of master artists and sculptors, the figure eventually was reassembled except for the hands, of which no fragments could be discovered anywhere in the surrounding rubble. Someone made the suggestion that the artist would have to fashion new hands, since the former hands could not be found. Later came a public protest, couched in the words,'No, leave him without hands.' So today, in the public square of that English city, the restored statue of Christ stands without hands, and on its base are carved the words: Christ has no hands but ours.

Those twelve hands all betrayed: one positively, eleven negatively. And Christ has no hands except ours, because Christ is a being, PURE being. And all that is to be done is to be done through us, through the hands. In that moment, when Judas betrayed and the remaining eleven fled, Jesus was left without hands, a

pure being. In fact, that moment was the moment of crucifixion. The next day, it was nothing new. In that moment, the hands of Christ were cut. In that moment, the real crucifixion happened. The next day was just a repetition of it in more materialistic terms, but spiritually, Jesus was left without hands.

WHEN THE MORNING WAS COME, ALL THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE TOOK COUNSEL AGAINST JESUS TO PUT HIM TO DEATH:
AND WHEN THEY HAD BOUND HIM, THEY LED HIM AWAY, AND DELIVERED HIM TO PONTIUS PILATE, THE GOVERNOR. AND JESUS STOOD BEFORE THE GOVERNOR, AND THE GOVERNOR ASKED HIM, SAYING: ART THOU THE KING OF THE JEWS? AND JESUS SAID UNTO HIM: THOU SAYEST.

Jesus was tremendously misunderstood whenever he talked about the kingdom of God. He never talked about the kingdom of this earth. Whenever he said,'I am the King of the Jews,' he never meant to assert any throne on this earth. He was saying something very symbolically. He was saying that he was the cream of the Jewish genius. He was saying that he was the heart of the Jewish race. He was saying that he was the flower of the Jewish tree of life. When he said that he was the king, he never meant that he was the king politically.

But this is always so: you have to use the language of the people you are talking to, and that very language which you wanted to communicate with becomes the barrier, becomes the cause of all misunderstanding.

The people understood the superficial meaning of his words. Had they been a little more in tune with themselves, had they been a little more silent, had they been a little more meditative and prayerful, they would have understood what Jesus was saying.

Many times I say things to you and immediately I feel that you must have misunderstood me. I have to use words. You hear my words, you cannot hear my meaning -- because the meaning is a silent shadow that follows the word. You hear the word and you supply the meaning. My meaning is lost.
Words may be mine, but meanings are yours.

Once it happened: A thirsty wanderer in the desert was in despair over finding water. He struggled frantically from one hilltop to the next in an effort to sight a stream which was supposed to be in that region. His eyes searched in every direction, but without success. While staggering through some dry bushes his foot caught on a branch, spilling him to the ground. Exhausted, and dejected, he remained there. Feeling no energy, feeling no motivation to move, feeling nowhere to go, he remained there as if dead on the ground, listening to the surrounding silence. The desert was absolutely silent. There was nothing except silence. Suddenly, his head jerked upwards. He heard something new. It was the faint but definite sound of running water. Strengthened by the sound, he followed it all the way to a clear and cool stream of water.

A silent but alert mind can hear the first faint invitation to abundant supply and refreshment.

When you are near a man like Jesus, listen to his silence, not to his words.If you only listen to his words you are bound to misunderstand him. Just listen to his silence, and each of his words is followed by silence. In fact, a man like Jesus speaks only so that you can hear his silence. You will say,'Then why does he speak in the first place?' If he did not speak, you would not be able to understand his silence. Speech becomes the contrast, words become the contrast. It is just as if you write on a blackboard with white chalk. You can write on a white board with white chalk, but then it will be impossible to read what is written.

A man like Jesus speaks: through his words he creates the blackboard, and through his silence, the white chalk. Forget the blackboard. That is just a device to bring silence to your heart, to bring silence to your awareness.

THE GOVERNOR ASKED JESUS: ART THOU THE KING OF THE JEWS? AND JESUS SAID UNTO HIM: THOU SAYEST.'I am not saying,' he said.'I have not said it. It is you who are saying it. If you say so, it's okay.'

AND WHEN HE WAS ACCUSED OF THE CHIEF PRIESTS AND ELDERS, HE ANSWERED NOTHING.

This has to be understood also. He answered Pilate; at least he said,'Thou sayest.' But when the priests and the elders accused him of a thousand and one things, he answered nothing. Why?

Pontius Pilate was a stranger. It is possible sometimes to speak to a stranger. It is very difficult to speak

to people who think they are familiar with you, who already think that they know you. It is impossible to speak to the people who think they know you, because whatsoever you say is not going to help; they already know you. They will interpret you in the old way, in their way, so that they understand you. Pilate was absolutely a stranger. He was a Roman governor, he was not a Jew. He was not at all concerned with the Jewish religion. Jesus looked at the governor, and he said,'Thou sayest.' He may have been able to understand Jesus. And the story goes that Pilate felt very much for him. He understood, a little. Being a stranger, it was possible for him to understand this man. At least he could see him without any prejudice. It was none of his concern: he was not a Jew, he was not a priest, he was a foreigner. He could look at this man directly, without any clouds in his mind. He felt for this man. This man looked absolutely innocent. In fact, Pontius Pilate wanted him to be freed.

Two more persons were going to be crucified that day: two thieves along with Jesus. And it was the custom that the people could ask for one person to be freed. One person could be freed by the governor, so the governor hoped that they would ask for Jesus to be freed. He even hinted; he sent messages to the elders, to the priests, saying,'It will be good if Jesus can be freed. The man seems to be innocent.' But no, the people wanted his blood. They asked that one of the thieves should be freed, not Jesus.

A thief, a murderer, was freed and an absolutely innocent man was killed. The man, the thief who was freed, himself became a disciple of Jesus. Seeing the innocence of this man, he could not believe how he had been freed. He was not worthy. The very phenomenon changed his life.

AND WHEN HE WAS ACCUSED OF THE CHIEF PRIESTS AND ELDERS, HE ANSWERED NOTHING.
THEN SAID PILATE UNTO HIM: HEAREST THOU NOT HOW MANY THINGS THEY WITNESS AGAINST THEE?
AND HE ANSWERED TO HIM NEVER A WORD; INSOMUCH THAT THE GOVERNOR MARVELLED GREATLY.

Why did the governor marvel greatly at the silence of Jesus? His silence was very, very eloquent. His remaining in silence showed much that could not be said. Whenever a person feels guilty he starts defending; that is natural. Whenever you feel wrong you start arguing; that is natural. Whenever you feel that something has gone amiss you start rationalizing; that is natural.

If you are really innocent, then what is there to defend, argue, rationalize? If you are really innocent, only silence can say anything. Words won't help. Pilate, the governor, must have seen many criminals in his life, all arguing.

I have heard a story: Once it happened that one great Russian Czar, Peter, went to see his prison. Once a year he used to go there, and it was up to him to free anybody. If he took the fancy of freeing anybody, there was nobody to hinder. So he would go from one cell to another, and all the criminals, great criminals, murderers, would say,'Sir, -- we are innocent. We have been unfairly caught. Somebody else has done it. Have mercy on us!'

Only one man who was accused of murder and was sentenced for his whole life said,'Sir, I am a criminal; I have committed the murder. And I don't feel that even my whole life's imprisonment is enough punishment. Give me more punishment! I feel guilty!'

Peter said,'Release this rascal immediately! He will corrupt others. All are so innocent but this rascal.' That man was freed immediately.

Innocence accepts. PURE innocence has nothing to reject, nothing to accept. If you are a criminal, your whole mind will work on how to get out of it. If you accept it, you are already out of it. But Jesus was not a criminal at all. He had not committed any crime. He was the purest soul ever. He had nothing to accept, nothing to reject that's the meaning of his silence.

'And the governor marvelled'... he had never seen such a silent man, so close to death yet so peaceful; so close to death and so relaxed; so close to death and so un-defensive; so close to death and not trying in any way to save himself -- so surrendered.

AND HE ANSWERED TO HIM NEVER A WORD; INSOMUCH THAT THE GOVERNOR MARVELLED GREATLY.

Jesus succeeded as a rebel; he failed as a revolutionary. If you ask buddhas, they will say that he

succeeded. If you ask ordinary people, they will say that he failed.

A great crowd had gathered on the day when he was crucified to see whether he was going to do some miracle. They went home frustrated. No miracle happened, no miracle at all. He died silently, as any ordinary man would have died. There was not a difference, not a bit of difference.

But I would like to tell you: give flowers to rebels who fail, because all the successful ones have always betrayed the revolution.

Every revolution has been a betrayed revolution. Only a rebel who fails totally is a real rebel, because to succeed he will have to use the ways and means of this world. And in using those ways and means is the failure. Jesus died a humble man, in total surrender, without any power; this is his success.

The church is a failure because the church has succeeded in becoming a great establishment. Now, upon this earth, the Christian church is the greatest establishment. Fords and Rockefellers, Morgans and Carnegies are nothing; the Christian church is the greatest business on the earth today. Other great companies are very, very small companies compared. to the Christian church. It is a world-wide establishment. The church succeeded and failed; Jesus failed and succeeded.

Give your flowers to rebels who have failed, because they are the truly rebellious people.

A rebellious person remains individual; there is no other way. He flowers, he blooms, and disappears. He does not leave any trace behind of his success. In fact, there are no proofs to show that Jesus ever existed; except for the Gospel, which is a Christian document, there is no other proof that he ever existed. Nowhere else is ke mentioned. How has it happened that such a great phenomenon has not left any footprints?

The greater the phenomenon, the lesser the footprints in history. The greater the phenomenon, the lesser the footprints in time. He succeeds in eternity; he fails in time. Those who succeed in time fail in eternity.

Give your flowers to those rebels who have failed....

And Jesus is the topmost failure in the world. He failed tremendously, he failed beautifully. He is a pinnacle of failure, the climax, because he is a rebel, not a revolutionary. Lenin succeeded, Gandhi succeeded, Mao succeeded; these are revolutionaries, they are not rebels. They all betrayed the revolution. Once a rebellion becomes a revolution, it is already on the path of betrayal.

If you really want to be a rebel -- and that is the only way to be a religious person -- then you have to be alone. Then you have to be an alone flame in the infinite darkness around; without any organization, without any establishment. You have to live alone. Only God is your companion, nobody else. And that too is not right to say, that God is your companion, because God is your innermost being.

Come Follow To You, Vol 4

Chapter #8
Chapter title: The whole Sky belongs to You

28 December 1975 am in Buddha Hall

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The first question:

YOU SAID WE SUFFER BECAUSE OF THE EGO. AND THEN YOU ALSO SAY THAT THE EGO DOES NOT EXIST. MY SUFFERING IS REAL. HOW CAN IT BE CAUSED BY SOMETHING THAT IS NOT REAL, THAT DOESN'T EXIST?

YOU can suffer in a dream, you can suffer in a nightmare. While it lasts, to all practical purposes, it appears real. But when you awake, then you know it was not real, and even then you know that you had suffered. You may still be perspiring, you may still be trembling because of the nightmare. Your heart may still be beating faster than usual. Awake, you know that it was just a dream, but still you suffered. Not only that, but even now when you are awake, there is a hang-over. The after-effects are still continuing.

You suffer from an ego which does not exist. In fact, you suffer because it does not exist and you go on believing that it exists. If you believe in something which is not, you are bound to suffer because you will try in every possible way to feel that it exists. But it cannot exist. Just watch: whenever you suffer, watch; where does it hurt? -- you will always find that it is the'I', the ego that hurts.

You would like to live a life where there is no suffering, but that life is not possible if you continuously carry the ego with you. You cannot make a life around you so that suffering disappears. If you carry the ego, again and again you will bump into some reality which will hurt the unreal. Whenever there is an encounter between reality and unreality, the unreal causes suffering.

I have heard one anecdote about a very famous man, Oscar Wilde. At a function where the views of celebrities were being canvassed, Oscar Wilde was asked to compile his list of a hundred best books.'I fear,' said he,'that would be impossible."Why?' he was asked. He said,'Because I have only written five.'

You go on looking at life just from one single point -- you. Humanity used to believe that earth was the center of the universe; and man, of course, the center of the earth; and you, of course, the center of humanity.

I have heard about a professor of philosophy in the university of Paris. One day he declared,'I am the greatest man in the world!'

The disciples laughed: he was a poor philosopher. But whenever;he said something he must mean something, so they asked. And they asked,'You being a logician, please prove it.'

He brought a map of the world into the class, and said to the students,'Which is the greatest country in the world? Can you tell me, can you show me?'

They were all French, so of course France was the greatest country in the world.

So he said,'Now, the whole world is hot the-question. If I can prove that I am the greatest man in France, then I am proved.'

They said,'That looks right.' But now they started feeling a little uneasy.

He said,'And which is the greatest city in France?'

Of course, they were all Parisians, so it was Paris. Now they became even more afraid; he was bringing the truth home.

And then he said,'Which is the greatest and the holiest place in Paris?'

Of course, it was the university.

'And which is the greatest department in the university?'

Of course, it was the department of philosophy.

And he said,'I am the head of the department!'

When for the first time it was discovered that the earth was not the center of the universe, it damaged the human ego tremendously. The church fought it because it was not only a question of the earth. Deep down it was a question of the human ego: if the earth is not the center, then man cannot be the center; and if earth is just a far-off outer post, and not at the center of existence, then man may be, at the most, a coincidence. The so-called religious people struggled against the idea.

Galileo was called into the court, an old man, and was asked to confess his sin: that he had committed a mistake, and to admit it. He had said and proved that it is not the sun that moves around the earth; On the contrary, it is the earth that moves around the sun. If the earth moves around the sun, then the sun is the center. He said,'I can admit that I have committed a mistake, and I confess, but there is one thing I must tell: whether I confess, whether I admit it or not, makes no difference. The earth moves around the sun. It will not change its course just because Galileo asks to be forgiven. You can kill me, and I am ready to ask to be forgiven. I am ready to admit that I have committed a mistake, but my admission is not going to help; the earth will go on moving around the sun, the earth is not at the center.'

Why was the church so adamant? There was reason in it, very, very significant reason in it: once earth is not at the center, man is not at the center. Then you disappear in a vast universe. In fact, religious people should have been in favor of it because they had been against ego. But then religious people, really religious people, are very rare and few.

The whole effort of religion is how to drop the ego. The whole effort is how to penetrate into the phenomenon of the ego and to SEE the unreality of it.

I It is unreal, and I know your suffering is real. The unreal can cause a real suffering; there is not a problem in it. Because the unreal becomes almost real when you believe in it -- you believe in a ghost, then the ghost is there.

In my town, just near my house there was a very old tree. My window was just near the tree, and I didn't like people walking, coming and going, so I spread a rumor that there was a ghost. By and by, it became a reality. First people laughed, but even in their laughter there was fear.

I had an old servant, so I told him one day to just sit in the tree, and when people passed by, to just create noise. The whole town recognized the fact that this was the truth. My family knew that I wanted absolute silence near that tree so that nobody would pass. But by and by, they also became afraid -- 'Who knows?' I told them,'You know that this is just a trick!' But they said,'When the whole town believes, and nobody walks on that path in the night, and even in the day people are afraid... who knows?'

Once you believe, the unreal thing becomes real. Your belief makes it real: then it hurts, then it hurts almost as if it were real. It is only a question of belief. Man is a believing animal. Whatsoever you believe, you make it real by your belief And you can come to know the reality only when you drop all beliefs.

Remember, you can face reality only when you drop all beliefs, all conceptions about it, and you come naked, nude and empty; carrying no philosophy, no belief, nothing -- not even the belief that'I am'. That too is a belief. Just come empty, innocent, not knowing anything, and then the mystery will be revealed to you; not before it. And the ego is one of the most unreal things; but one wants to believe in it, one wants to be someone. To be nobody needs much courage. To be a nothingness needs infinite daring. Only a Buddha or a Jesus -- rare human beings -- come to realize that emptiness. And through that emptiness is realized the fullness of life.

The second question:

SOMETIMES I FEEL I DON'T EXIST. WHEN I COME INTO A ROOM, NO ONE SEES ME. WHEN I SPEAK, NO ONE HEARS. WHEN A FRIEND TOUCHES ME, I AM NOT SOLID. I FEEL LIKE A PIECE OF QUICKSILVER THAT RUNS AWAY FROM BETWEEN YOUR FINGERS. HOW CAN I LOSE MYSELF IF I AM NOT THERE?

It is a very basic question. It has to be understood in many steps.

First: nobody can see you except yourself, because the others can see only. your periphery, not you. They can see your body: they can see your eyes, your face, but not you. You are hidden deep behind. These are all curtains; these are all like clouds. Your light, your flame of life, is hidden deep behind. Nobody can penetrate it, you are impenetrable.

Except you, nobody can see you. Except you, nobody can touch you. Except you, nobody can feel who you are.

People can move around and around you, just on the periphery; nobody can reach to the center. Neither can you reach to anybody else's center. The innermost core is absolutely private. Even lovers cannot penetrate it. Deep in love, still you cannot penetrate it.

That is the misery of lovers: they would like to penetrate each other, they would like to go as far as possible, they would like to meet and mingle and become one, and all efforts fail. Whatsoever they do, they find that it doesn't succeed. Somewhere they remain two. Somewhere the separateness remains. They can forget that they are separate, but they cannot become one.

That is the misery of love, the suffering, the anguish, because love would like to become one. Love would like to lose all separateness, all boundaries. But again and again; one comes to the boundary, the limitation.

So, this is the first basic fact to understand: that except for yourself, nobody can penetrate your privacy. That is the difference between a rock and you. The rock can be penetrated to the very center; it has no

privacy. That is the difference between matter and consciousness.

Matter has no privacy; consciousness has privacy. Matter can be understood from the outside because matter has no inside. There is nothing like inner in matter; everything is outer. And in consciousness, just the opposite is the case: everything is inner and nothing is outer

Consciousness is an infinite inwardness.

Consciousness is depth, matter is surface. Matter is like the waves on the ocean; you, consciousness, you are the depth of the ocean. And this inwardness can never be penetrated because once it is penetrated it becomes a public thing; it becomes an object. It is no more inward, it becomes outward. If somebody can see you, you are reduced to an object, to a thing. You are not a man then. Try to understand this. That's why whenever somebody looks at you, stares at you, you feel uneasy.

In Hindi we call that type of man LUCHA. The word means: one who stares at you. The word LUCHA comes from LOCHAN; LOCHAN means: the eye. One who goes on staring at you, goes on staring at you, is violating, is trespassing. He is not civilized. He is incivil, uncultured.

There is a certain limit, a time limit: psychologists have come to discover that it is near about three seconds. If for three seconds you look at somebody there is no problem, it is just a casual look. Two strangers can look at each other passing on the road for three seconds. Up to that time, it is a casual look. If it is longer than that, then the look becomes not casual. Now you are trying to penetrate the other person. If you love the person it can be allowed, because lovers are open to each other. But if you don't love the person and the person doesn't love you, then you are offending. Then this is violence. Then you are trespassing on the privacy of the other person, and the other person will feel offended, will feel uneasy. He will retaliate. Why? -- watch: you are sitting alone in your room; you are totally a different person. Then somebody comes in; you immediately change because two eyes have come. You are no more in private. You are taking your bath in the bathroom, humming, making faces in the mirror, and then suddenly you become aware that somebody is looking through the keyhole; you change. That gaze, that look penetrates you like a sharp sword. You are no more -- the humming stops -- your privacy has been violated.

Why do you feel offended if somebody is looking through the keyhole? -- because you have been reduced to a thing. Your subjectivity has not been respected. You are not a thing. Your permission should be asked before somebody looks at you. Without your permission, somebody looking at you like a thief is offending you. He is creating a thing out of you. You are a consciousness, a subjectivity. You cannot be reduced to a thing.

Wherever you feel that you are reduced to a thing, you don't feel free, you don't feel good, you don't feel happy. You feel very, very suppressed. That's the misery in being a slave, or being a servant. You are reading a newspaper, sitting in your room; your servant passes by -- you don't even look at him, you don't even recognize that a man has passed. It is as if a robot has passed, a mechanism, not a man. You don't say hello, you don't say good morning. Nothing is needed, he is a servant. You treat the man as if he had no inwardness, he is just outside, a servant. A servant is a role; it is not his being. He feels -- it hurts that he has been taken as a thing.

You go to a prostitute: you pay because you will make love to her, she feels hurt because she is not a commodity-but you reduce her to a commodity. Life somehow has forced her to be a thing in the market. Even the ugliest woman is more beautiful than the most beautiful prostitute, because to be a woman and not to be a thing gives a grace, a dignity. Even the most beautiful prostitute is ugly. And people who go to her must be people who don't have any aesthetic sense. How can you make love to a woman if you have reduced her first to be a thing? You are making love to a dummy. You are making love to a dead body, a corpse. You are making love to your money. You are not making love to a person, because a person is an inwardness, and a person cannot be purchased.

Always watch around yourself, and you will see that the person is elusive. You can catch hold of the body, but not the soul. Nobody can do that.

The question is,'Sometimes I feel I don't exist. When I come into a room no one sees me' -- no one CAN see you. Just because nobody can see you, don't think that you are not. In fact, the vice-versa would have been a curse: if people could see you, you would be a thing, a chair, a rock.

Feel blessed that nobody can see you, howsoever they try. Even if they brought magnifying glasses they could not see you. You are elusive -- this is your subjectivity, this is your soul, this is your dignity. This is the beauty and the mystery of life: that nobody can see you except you. This is your privacy. Beautiful is the world, because at least one thing is private -- your own consciousness. Otherwise everything would be sold in the marketplace. It cannot be objectified. That's what the Upanishads say: The knower cannot be known;

the seer cannot be seen. The knower can feel himself, the seer can see himself.

Secondly: because you cannot be seen by others, how can you ask that God should be seen by you? Even a human being has such a privacy deep within him that nobody can penetrate it, so what to say about God?

People come to me and they say,'Tell us how to see God' -- foolish people. They think that they are very, very intelligent and they are asking a very intelligent question. Not even human consciousness has ever been seen; how can you see the consciousness of the whole? You can become one with it, but cannot see. You can dissolve in it, but you cannot see it.

l have heard an anecdote: When Yuri Gagarin came back from space, many questions were asked of him. One of those questions was,'Did you meet God in space?' Yuri Gagarin is reported to have said,'I have been out in space and didn't see God; therefore, there is no God.' Now these words are emblazoned on the walls of the anti-God museum in Leningrad. On the very gate; in gold letters, these words are emblazoned: I have been out in space and didn't see God; therefore, there is no God.

The first thing that Yuri Gagarin should ask is -- can HE be seen? Has anybody ever seen Yuri Gagarin's privacy, his innermost soul? God is not in outer space, because God is not matter. God is in the inner space because God is absolute consciousness. Man is partial consciousness; even that cannot be seen, so what to say about the total, about the whole?

Just because you cannot be seen, don't think that you are not. You are, but you are not an object. You are subjectivity. You are the seer, not the seen. You see, but you cannot be seen. Your nature is to be a seer, a witness; your nature is not to be an object.

'When I speak, no one hears. When a friend touches me, I am not solid.'

Nobody can touch you. All that can be touched is not you. And I know -- that which can be touched is not solid at all. The body is flowing, continuously flowing.

Ask the physiologists. They say that within seven years the body becomes completely new. Not even a single cell remains old. It is a river-like flow, continuously flowing. It looks solid, just the wall looks solid, but it is not. All the physicists say that the wall is in flux. The atoms are running at the same speed as light, moving continuously. The movement is so fast and the speed is so tremendous that you cannot see the movement. You cannot see the speed, and the wall appears to be solid.

Your body is a continuous flux -- like a river it is flowing. But the flux is so fast that you cannot see. And you think that it is substantial, solid -- it is not. Neither is your mind solid: thoughts are continuously moving. Like clouds, forms come and disappear.

But you? -- you are not a flux, you are not a changing phenomenon. You are eternity. I am not saying that you are solid. You are neither solid nor liquid; you transcend all categories. You are just space, tremendous emptiness. And out of that emptiness all of these flowers flower.

You are flowers of emptiness, forms of nothingness.

That's what we mean when we say,'God has no form, but you are all His forms. God has no names, but all names belong to Him.' The formless descends into millions of forms, and the nameless takes millions of names.

Nobody can touch you, nobody can see you, nobody can hear you; because all these hearings, seeings, touchings -- they belong to the body, not to you. You are always the elusive, that which eludes; the mysterious, the unknown and the unknowable.

But because of this, don't start feeling that you are not. You are, but you are subjectivity, irreducible to an object. This is the whole effort of meditation: to bring you to the point where you can fall into your own subjectivity, where you can disappear into your own depth, where you can come to realize that which is abiding in you -- unborn, undying, eternal.

'How can I lose myself if I am not here?' -- just to understand this is to lose. The'I' that you think you are is not you; and the you that you are, you have not even thought about. The'I' that you think you are is the'I' that is seen by others, touched by others, heard by others, loved by others, hated by others. The'I', the ego, is nothing but the opinions of others that you have gathered about yourself. This'I' you are not, but you are identified with it. You are that'I' which has never been seen by anybody, which has never been touched by anybody. Uncorrupted, untouched, uncontaminated, virgin, absolutely pure, purity itself; that you are.

Drop that which you are not so that you can know that which you are. My whole teaching is: just to drop that which you are not. It looks paradoxical. I am telling you to renounce that which you don't have. Throw away that which you don't have so that which you are can become manifested to you, can be revealed to you.

The third question:

WHEN I WORKED WITH GURDJIEFF PEOPLE, THEY TOLD ME TO MAKE AN EFFORT, STRUGGLE, WORK. WHEN I WORKED WITH BUDDHIST MASTERS, THEY TOLD ME NOT TO TO, JUST SIT. YOU SAY BOTH. I FIND THAT AT TIMES I'M CONFUSED.

Yes. I say both, and I can understand your confusion.

Gurdjieff follows the path of will. He says,'Bring tremendous effort -- to the very climax, so that you can become crystallized. Struggle hard, make all the efforts that you can.'

If you go to Zen Masters, Buddhists, they believe in effortlessness, they believe in surrender. They don't believe in struggle. They say,'Drop all efforts. Just sit silently, don't do anything: non-doing. Someday it will happen; because it cannot be done, it happens.'

Both are clear-cut. If you follow Gurdjieff, you are against Zen people. If you follow Zen, you are against Gurdjieff. Things are clear-cut, logical. With me, confusion is bound to be there, because I say both. I say work hard. I say bring your total energy into effort so that one day effort can be dropped and you can become effortless. To me, will brings you to Surrender, and effort brings you to effortlessness. Let me give you a few examples, then it will be possible for you to understand.

Lin Chi, a great Zen Master, worked with his own Master for years. The Master taught him painting; through painting he was teaching him meditation. For twelve years, Lin Chi worked. Then he became perfect, he became the greatest painter. Then the Master said,'Now, your effort is complete. Now throw these brushes, these colors, these paintings, and forget all about painting.'

Twelve years' effort, day and night; and this Master was a hard taskmaster. After such effort, arduous hardship, something had been attained; and then the Master said,'Throw it away.' The Master has to be followed; Lin Chi threw the brushes, the ink, the paintings, and forgot all about it.

Six years passed and then the Master said,'Now you can start painting.'

Lin Chi asked,'What is the meaning of it?'

The Master said,'Now you have attained to effortless effort.'

First, one has to learn effort. Then one has to learn effortlessness. If in your art your art is present, then it is not great art. If you paint and effort is present, you are not a great master yet because the very effort shows that you are not one when you are painting. If you sing and in singing effort is present, then you are not a great singer. You are still trying hard to prove something. When you have really become a great singer, effort drops; you sing spontaneously. Your singing becomes like the singing of the birds; your singing becomes spontaneous.

The great musician is one who can touch, who can play on his organ not knowing what he is going to do. He himself is surprised when something happens. Not only is the audience the audience, he himself is part of the audience. The great master becomes a vehicle, surrendered. But to attain to that surrender, you have to purify yourself.

Tremendous effort is needed before you can become capable of dropping it. If you want to offer your will to God -- that is what surrender is -- first make it worthy. With ugly egos, stinking, you go to God and you want to offer it. Go with flowers. Let yourself become a flower, a fragrance first, and then.... If you just go and sit what do you think -- that something is going to happen? Nothing will happen; the market will go on moving in the mind. You can -go on sitting like a statue, dead.

When Bokuju reached his Master, the Master asked,'For what have you come?' He said,'Get out! We have one thousand dead Buddhas already here.' Because he used to live in a temple which had one thousand stone Buddhas. He said,'Get out immediately! The place is already much too crowded with Buddhas. We don't need any more.'

What was he saying? He was saying,'You will be a stone Buddha if you just sit.' You can learn the posture, you can learn the trick of sitting for hours, but what will happen to your mind? You may be sitting in a temple but you will not be there, you will be somewhere else. You are always there where your desire is.

To drop effort, you will have to learn what effort is. Gurdjieff is the beginning; Zen is the end. Gurdjieff is the ABCD; Zen is the XYZ. You can reach to Zen only if you have passed Gurdjieff. If you try to reach

directly to Zen, you will never reach.

This is what is happening in the West now. Zen has been absolutely misunderstood. Go to Japan and see the Japanese monasteries: a Zen monk has to work hard for twenty years, twenty-four years, even thirty years. He has to meditate six hours, eight hours, ten hours, twelve hours, even eighteen hours per day. Then comes a moment when the Master says,'Now relax.' Only at the peak is relaxation allowed.

In the West, Zen has been very, very misunderstood. It is very easy to misunderstand Zen because the language is so poetic. The language is so paradoxical that in the West, a hippie-type Zen has come into existence.'There is nothing to do,' Zen people say. There is nowhere to go,' Zen people say. It fits perfectly with your laziness.

You sit, you be lazy; not doing anything, not going anywhere -- you will not become a Buddha. Buddha himself worked hard for six years in his last life. If you count his past lives, then for millions of lives he had been working hard. But in his last life, when he became enlightened, he also worked very hard. Then one day he dropped -- he became enlightened. When people asked,'How did you attain?' he said,'By dropping all effort.' He's true, but he can be misunderstood.

First, you need effort to drop it one day. You don't have effort yet; how can you drop it? If you want to sit silently, you will have to run for miles and miles, and only then can you sit silently. To drop thinking you will have to think for miles and miles and miles; only then can you understand the futility of it all. In that understanding, thinking stops.

So I may appear confusing to you; that is your misunderstanding. I am simply making it a whole. Gurdjieff is half -- just technique, just work. Zen is also misunderstood and has become half because of the misunderstanding -- doing nothing. I teach you to do, to do much, so that one day you can attain to the flower of non-doing. You can simply sit not doing anything, not even meditating.

There is the reality -- when you are not doing anything and all the ripples of the mind have subsided, and your whole being is simply silent. This is not laziness. This is tremendous energy; unmotivated, not going anywhere. It is a reservoir of energy, not laziness. You are full of energy, tremendously at the peak of energy, but not going anywhere because there is no goal to reach, nothing to achieve, no desire left. Not even is God a desire now. Not even is MOKSHA, NIRVANA, the final attainment, a desire now. All desires have left; one is sitting at home.

In that moment, the whole comes to you. The whole existence caves in upon you from every direction and every dimension. You are accepted. You become a.lotus flower. Without any effort, you just float on the water. The water does not touch you, cannot touch you. You remain in the world and not of the world.

I teach you both effort and effortlessness, because unless you attain to effortless-effort, unless you attain to active passivity, unless you attain to a singing-silence -- they look paradoxical -- unless you attain to an unmoving dance, you have not attained.

So please don't misinterpret it as confusion. What I am saying to you is a mystery. If you look at it logically, it will look like confusion. If you look at it through love, it will look a mystery. It is a mystery; you only need to have a look through love. Then you will immediately understand, and then you will connect the polarity, and you will see that much activity is needed to attain to passivity.

The fourth question:

IT HAS BEEN A YEAR NOW SINCE I HAVE TAKEN SANNYAS, BUT WHEN I HEAR YOU DESCRIBE WHAT A SANNYASIN IS, I DON'T FEEL LIKE ONE.

This is how a sannyasin is always expected to feel. Once you feel that you have arrived, you have already gone astray. The very feeling that one has arrived is. egoistic. One goes on learning and learning and learning, and it never becomes knowledge. One goes on moving and moving, one comes closer and closer to the goal, but the goal is never achieved because the goal is infinite -- it cannot be achieved, you cannot grab it.

If you are a real sannyasin, you will always be aware that much has to be done yet. You will never be satisfied. Life is so vast; only mediocre minds become satisfied. Life is so big; only small minds can think that they have attained. The more you understand, the more you will see that you don't understand. The more you know, the more you will know that you don't know. The ultimate of knowledge is to become as

ignorant as a small child, not knowing anything. In that innocence is the goal.

Remain always discontented; then you grow. Then growth knows no limits. To become a God is to go on growing. God is not a thing, it is an on-going process. It is infinite movement. To become a God means: to realize that the existence goes on and on. It is a continuous discovery of new continents of being. And being is infinite, so it is not going to end any day. It is never going to end.
The journey starts, but never ends.

The sixth question:

DAY BY DAY, NEAR YOU, I FIND MYSELF LIKING MY SADNESS. WHAT IS HAPPENING TO ME, OSHO?

That's how it should be. If you can like your sadness also, then the sadness is no longer sad. The sadness is sad because you dislike it. The sadness is sad because you would not like to be in it. The sadness is sad because you reject it. Even sadness becomes a flowering of tremendous beauty, of silence, of depth, if you like it. Nothing is wrong; that's what I want you to be: to like everything that happens, even sadness. Even death has to be loved; only then will you transcend death. If you can accept death, love and welcome it, now death cannot kill you; you have transcended it.

When sadness comes, accept it. Listen to its song. It has something to give to you. It has a gift which no happiness can give to you, only sadness can give it.

Happiness is always shallow; sadness, always deep. Happiness is like a wave, sadness is like the innermost depth of an ocean. In sadness you remain with yourself, left alone. In happiness you start moving with people, you start sharing In sadness you close your eyes; you delve deep within yourself. Sadness has a song -- a very deep phenomenon is sadness. Accept it. Enjoy it. Taste it without any rejection, and you will see that it brings many gifts to you which no happiness can ever bring.

And if you can accept sadness, it is no more sadness. You have brought a new quality to it. You will grow through it. Now it will not be a stone, a rock on the path blocking the way; it will become a step.

And remember always: a person who has not known deep sadness is a poor person. He will never have an inner richness. A person who has lived always happy, smiling, shallow, has not entered into the innermost temple of his being. He has missed the innermost shrine.

Remain capable of moving with all the polarities. When sadness comes, be REALLY sad. Don't try to escape from it -- allow it, cooperate with it. Let it dissolve in you and you be dissolved in it. Become one with it. Be really sad: no resistance, no conflict, no struggle. When happiness comes, be happy: dance, be ecstatic. When happiness comes, don't try to cling to it. Don't say that it should remain always and always; that is the way to miss it. When sadness comes, don't say,'Don't come to me,' or,'If you have come, please go soon.' That is the way to miss it.

Don't reject sadness and don't cling to happiness. and soon you will understand that happiness and sadness are two aspects of the same coin. Then you will see that happiness also has a sadness in it, and sadness also has a happiness in it. Then your inner being is enriched. Then you can enjoy everything: the morning and the evening also, the sunlight and the dark night also, the day and the night, the summer and the winter, life and death -- you can enjoy all.

When you don't have a choice, you are already transcendental. You have transcended. Then the duality doesn't divide you. You remain undivided. And this is ADWAIT; this is what Shankara means when he says 'non-dualism'; this is what the Upanishads teach: to be non-dual, to be one.

To be one means not to choose, because once you choose your choice divides you. You say,'I would like to be happy, and I don't want to be unhappy'; you are divided. You simply say,'Whatsoever happens, everything is welcome. My doors are open. Sadness comes; come be my guest. Happiness comes; come be my guest. I will be a host to everything, with no rejection, with no choice, with no like, no dislike.'

Suddenly, nobody can divide you. You have attained to an inner unity, to an inner melody, to an inner music, an inner harmony.

The seventh question:

LOVE IS THE POINT. WHEN YOU ARE TALKING ABOUT LOVE, I FEEL LIKE I AM FACING A GUN. MAY I CALL YOU MY GANGSTER OF LOVE?

Exactly, that's what I am. And you are facing a gun; you are facing death.

To face love is to face death, because one who is not ready to die, to die to the ego, will not be capable of love. And you are not imprisoned by anybody else; it is your own ego, a false notion of yourself which is imprisoning you. Drop it! -- and the whole existence with all its beauty becomes available to you.

I will tell you one story. It happened: A man fell heir to some property near the seashore. He wandered for a while in quiet enjoyment of his land, then decided to stroll down to the ocean. With the pleasant anticipation of sighting waves and -- sand, he followed the downward path, but he came to a sudden halt as a tall wall blocked his; path. With disappointment, he reflected to himself, -- 'Someone does not want me to trespass on his property. Well, it is his wall. There is nothing I can do.'

Over the days, he felt a mounting urge to have direct access to the sea. He made up his mind to locate the owner of the frustrating wall. Checking land records, he identified the wall's owner. He then knew who blocked his path, and who could therefore open the way. The wall was on his own property; it was his own.
We block our own path; we can unblock ourselves.

Nobody is barring your path. You are heir to infinite possibilities. You are walling your own path blocking your own path. So whenever I talk about love, of course, you immediately become aware of the wall that surrounds you. Whenever I talk about love, you become aware of your imprisonment, naturally. Whenever I talk about freedom, if you are a prisoner you become aware of your prison. And you don't like that, because every time freedom is talked about you become aware that you are a prisoner. That you don't like. People in the prison don't like to talk about freedom. That hurts.

Love is absolute freedom; it is freedom of consciousness. Love knows no bounds, no boundaries. And unless you drop all boundaries, you will not be able to know love. Love is another name for God, and a better name, because the name'God' has been corrupted by the religious people. It has already become a commodity in the marketplace. Love is another name for God, and I say, a better one.

And your feeling is right: that whenever I talk about it, you feel as if you are facing a gun. You are facing it; don't try to escape. Accept the death in love, accept surrender, trust. Because as you are, you 're just a beggar. I would like you to be emperors. Only lovers are emperors, nobody else.

But for that, you will have to pay a price. It is nothing in fact: the price is to drop the ego.

The eighth question:

I HAVE IMBIBED MUCH OF YOUR GRACE BY WAY OF SHAKTIPAT, BUT AMIDST ATTRACTION AND DISTRACTION, I HAVE NOT BEEN ABLE TO RETAIN IT. DOES THE VICIOUS CIRCLE OF GAIN AND LOSS CONTINUOUSLY GO ON? UNDER SUCH A PLIGHT, IT HAS BECOME VERY DIFFICULT TO TAKE A JUMP. UNLESS YOU VIRTUALLY PULL ME OUT OF THE GRAVITY OF EGO, THE FINAL ENLIGHTENMENT SEEMS TO BE IMPOSSIBLE.

The final enlightenment can never be forced by anybody on you. It is your freedom to choose it or reject it. At the most, I can give you an invitation; nothing more can be done. And the whole problem is that you are not surrendering. On the contrary, you are trying to use me; and these two things are totally different.

When you surrender, you surrender. Then you don't bother about the final enlightenment. Then you say,'Whatsoever happens is good' If you want to use me, then you are always worried:'The enlightenment is not happening, the SAMADHI is not happening'; this is not happening, that is not happening. And then, by and by, you start feeling a certain grudge, a complaint against me, as if I am not pulling you out. Nobody can pull you out; only you can jump out of it. In the first place, nobody has forced and placed you there. You have entered into it, and you will have to come out of it. I can give you a hand, but you will have to hold my hand. In fact, my hand will not bring you out; that will be just an excuse.
I will tell you one story.

A Quaker put a sign on a vacant piece of ground next to his home.'I will give this to anyone who is really satisfied.' A wealthy farmer read it as he rode by. Stopping, he said,'Since my Quaker friend is going to give that lot away, I may as well have it as anyone else. I am rich, I have all I need, so I am able to

qualify.' He went up to the door and explained why he had come.'And is thee really satisfied?' asked the Quaker.'Yes, I have all I need and am well satisfied."Friend,' rejoined the Quaker,'if thee is satisfied, what does thee want with my lot?'

If something is really happening to you, if you feel that through SHAKTIPAT something is happening to you by being near me, then you will forget all about final enlightenment. Because, even that much is too much. You will feel grateful for it. You will not ask more. You will say,'I was not worthy even of this. I am grateful.' And if you can feel that, more will become possible; because one who feels grateful becomes capable of achieving more, attracting more.

Through gratefulness you attract grace. Gratefulness is the magnetic force that brings grace to you, but you don't seem to be satisfied with it. In fact, the same questioner has been asking many questions about final enlightenment again and again. I have not been answering, because those questions are meaningless.

Be here and now in this moment with me, and forget about the future. If you can be here and now, totally with me, happy, grateful, the future is bound to come of its own accord. Enlightenment comes; nobody can bring it. You just be ready. Open your doors, windows; the wind will blow and the wind will bring many fragrances; the sun will come and the sunrays will enter into the darkest corner of your house. Nobody can bring those winds, nobody can bring the sunrays. You can simply remain open, that's all.
Being open is all.

And remember the human tendency, the tendency of the human mind, that first it clings to worldly things: money, power, prestige; then it leaves them, frustrated. Then it starts clinging to God, SAMADHI, enlightenment, MOKSHA; but the mind is the same.

All clinging must go. All desire must disappear. Only in a desireless moment, that for which you are asking. happens -- but only in a desireless moment.

People come to me and they say,'Teach us how to be desireless.' Now they are desiring desirelessness, which is foolish, which is not possible. You cannot desire desirelessness. You can simply understand the futility of desire -- that it leads nowhere. Understanding it, it drops. Suddenly you are desireless.

Let me tell you a story, a very famous and very old story.

BHAGAWAT PUBRANA tells the story of a crow who was flying with a piece of meat in its beak. Twenty crows were pressing it, pursuing it, fighting with it, trying to grab the meat. Flying high to escape them, it became tired, wounded. Suddenly, it dropped the meat, and the twenty crows flew down shrieking, fighting for it. Then the crow, flying high, thought,'How good it is to carry nothing. The whole sky belongs to me.'

He was just carrying a piece of meat in his mouth, and that piece of meat was creating the whole trouble: twenty crows were fighting, hurting him, trying to grab the piece of meat. Once the piece dropped, those fighters all went away. The crow was left alone. And beautiful is the sentence: The whole sky belongs to me.

Once desires disappear, the meat of desire is dropped, the whole sky belongs to you. That is the meaning of enlightenment. Enlightenment is not a thing, it is the infinite space, without desire....
The whole sky belongs to you.

Come Follow To You, Vol 4

Chapter #9
Chapter title: Eli, Eli, Lamasabachthani

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Matthew 27

26 THEN RELEASED HE BARABBAS UNTO THEM, AND WHEN HE HAD SCOURGED JESUS, HE DELIVERED HIM TO BE CRUCIFIED.

46 AND ABOUT THE NINTH HOUR JESUS CRIED OUT WITH A LOUD VOICE, SAYING: ELI, ELI, LAMASABACHTHANI? THAT IS TO SAY: MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?

47 SOME OF THEM THAT STOOD THERE, WHEN THEY HEARD THAT SAID: THIS MAN CALLETH FOR ELIAS.

48 AND STRAIGHTWAY ONE OF THEM RAN AND TOOK A SPONGE AND FILLED IT WITH VINEGAR AND PUT IT ON A REED, AND GAVE HIM TO DRINK.

49 THE REST SAID: LET BE. LET US SEE WHETHER ELIAS WILL COME TO SAVE HIM.

50 JESUS, WHEN HE HAD CRIED AGAIN WITH A LOUD VOICE, YIELDED UP THE GHOST.

51 AND BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM, AND THE EARTH DID QUAKE, AND THE ROCKS RENT;

52 AND THE GRAVES WERE OPENED; AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE,

53 AND CAME OUT OF THE GRAVES AFTER HIS RESURRECTION, AND WENT INTO THE HOLY CITY, AND APPEARED UNTO MANY.

NOTHING is new under the sun, and nothing is old also. It all depends on the mind. If the mind is old, then everything is old; if the mind is new, then everything is new. And a new mind is a no-mind; only an old mind is a mind.

Mind means the past, the accumulated past, the accumulated dust of the past. Mind is a rut, a routine. It is never new. It goes on repeating itself: it is like a gramophone record, stuck. The needle is stuck somewhere, and it goes on repeating the same line, the same line. Centuries have passed, but the mind continues behaving in the same pattern. It killed Socrates, poisoned him. It crucified Jesus, it killed Mansur, and nothing has changed yet. If Jesus comes again, he is going to be crucified.

I have heard a very beautiful story. It is a Sufi joke of tremendous import: A Bektasi dervish -- Bektasi is an order of Sufis, one of the most important orders, very revolutionary -- a Bektasi dervish approached a certain bishop and said,'I have heard of a young man who harangues crowds, advocates their breaking the law, claims supernatural connections, performs miracles, and contradicts himself.'

'Enough,' said the bishop,'he shall be tried, charged with blasphemy and upsetting public order. If he does not recant, he may be put to death as a heretic and a corruptor. Just tell me his name and I shall arrange his arrest.'

'I wish you could realize how impressed I am by your competence,' said the Bektasi dervish.'His name is

Jesus.'

Even Christians would kill him if he came again. It is not only that Jews killed him; it was nothing to do with Jews. Let me repeat it: it had nothing to do with Jews. It has something to do with the mind itself. If he comes again, Christians will crucify him, because he will bring again the new and the fresh; and the mind is old, and is always afraid of the new and the fresh. He will again bring the unknown, and the mind is the known, and the known is always apprehensive of the unknown. He will again bring insecurity, and the mind is always in search of security. He will bring chaos and the mind wants a comfortable, convenient life, although a comfortable, convenient life is not a real life -- the more comfortable, the less alive. The most comfortable life is in the grave.

If you are alive there is inconvenience. If you are alive there are challenges. If you are alive then every moment you have to face reality, encounter reality. Every moment you have to be ready to change and to move. Reality has no security and that is its beauty. Life has no security and that is its beauty. Because there is no security, there is adventure. Because the future is unknown, nobody knows what is going to happen the next moment. That's why there is challenge, growth, adventure. If you miss adventure, you miss all. If your life is not that of an adventure, of a search into the unknown, then you are living in vain.

Jesus, or a man like Jesus, always brings the unknown to you. He always brings the challenge. The comfortable mind, the settled mind, feels danger. Either Jesus will kill your mind, or you will have to kill Jesus to save your mind. These are the only two alternatives. Either you can go with Jesus -- then by and by you will dissolve -- or you will have to kill Jesus before he attracts you.

Let me say it in this way: Jews killed Jesus not because he was against them, but because deep down, they were attracted towards him -- a deep attraction, a deep magnetism. That was the only way to protect themselves. Jews were not trying to kill him, they were simply trying to protect themselves. This man was dangerous; he was opening a window into adventure, He was calling them for a challenge, to go on a hazardous journey, to a pilgrimage without any maps, on a pilgrimage which wasuncharted. He was calling them to come to the wild sea, and they were secure on their banks. They had made small houses of convenience, and they were clinging to the bank. And this man went on calling them, this man went on haunting them, this man became a constant danger. They killed him to protect themselves. Don't be angry against them. If you are angry against them you miss the whole point

Jesus will be killed again if he comes -- now Christians will kill him because the same problem will arise again. Now Christianity is a settled thing, and religion can never be a settled thing.

Religion is a continuity in revolution; a continuous revolution. It is never a fixed thing. It is always a process, because religion is life. A church is just a graveyard. Dead religion becomes a church; dead religion becomes Christianity, Islam, Hinduism, Buddhism. Alive religion is Jesus, Buddha: it has a totally different flavor.

Christians will do the same because he again brings the wildness into your settled world. He again brings the chaotic into your so-called ordered life. He brings disorder, he is an anarchist. He brings anarchy. He is a rebel who destroys all with which you feel comfortable. Why is it so? Why is he so much against law, order? -- because he knows a greater law, because he knows a greater order.

Let me explain it to you. There are two types of order in the world: one man-made, another divine. Man-made order is just a make believe. It is not really order, it only hides disorder. Deep down the anarchy continues. On the surface you are befooled, as if there is an order. Just the opposite is the case with the divine order. On the surface there is chaos, and deep down in the depths there is order. On the surface there are great waves, and the ocean is silent deep within. The center has a cosmos in it, and the periphery has a chaos on it. That is divine order. The human order is chaos within, a cosmos just on the periphery, skin deep at the most.

Jesus brings disorder, chaos, because he knows that unless your periphery is in disorder, you will not be able to move towards your innermost core. When your periphery is in disorder, there is no way to go except within. When outside there is disorder and anarchy, where do you move, where do you go, where do you search and seek for a home? -- you start moving inwards, you come to your center. When you think that everything is okay outside, nothing is wrong, who bothers to go in? Only when the outside life is in chaos is the inner life born. The inner life is possible only in an outer chaos.

All great religious people are rebels; they have to be. They have to destroy your illusion of order so that you can come to seek and search for the real order. It is what Lao Tzu calls the Tao.'Tao' means the real order which is not man-made, which is just part of reality, intrinsic to it. It is not the laws that man has managed to make, but the Law out of which man is born. Remember, there are many man-made laws, but

there is only one Law, the Tao; what Buddha calls the DHAMMA.

Jesus brings disorder to make you alert. He is like an alarm he wants to awake you but you feel offended. He disturbs your sleep, and maybe you were having a beautiful dream. He disturbs your dream. You want him not to disturb you. And yet there is a deep attraction because his call appeals to your depth; it is from depth to depth. Your mind says no, but your innermost being starts saying yes -- that is the fear. The Jews were not afraid of what Jesus was saying, the Jews were afraid because they were feeling, deep down, an attraction, a call, an appeal. By murdering Jesus they defended themselves. They defended their own periphery against their own center. Or, you can say, they defended the man-made order against the God-made order. They defended the law of Moses against the law of God Himself. That's what is meant when Jesus says,'Moses brings law to you, I bring love.' Love is the Tao.

Have you watched? -- love is the most undisciplined and yet the most disciplined thing in the world; the most anarchic and yet the most disciplined thing in the world. When you love a person you don't follow any rules; all rules are thrown overboard. When you love a person, rules are not needed. They are needed only when you don't love a person. But then love brings its own rule, then love brings its own order. If you love me, then that very love brings a certain discipline. If you don't love me, then rules are to be forced. In old Indian scriptures it is said that whenever there is a Master, there is discipline. It is not that he forces discipline; just his presence and the love that he creates around him, brings its own discipline. Love has no discipline, and yet, love and ONLY love has the real discipline. When Jesus says,'I bring love to you,' he means: I bring a certain discipline of the innermost being, of the center.

But people who were the guardians of the law naturally became afraid. They had to defend -- the society, the 'law, the discipline, the temple, the religion -- Jesus was a danger to everything. When they started to understand, or misunderstand Jesus, when they heard him, by and by they became aware of certain things -- certain things which were their securities, which were their comforts; certain things to which they were clinging and avoiding life; certain things, like walls, prisons, in which they were hiding and feeling safe. Jesus started shaking them out of their sleep. They could not see who Jesus was, they could not see him directly. They could see him only in relation to the securities which were going to be broken by this man. He was a tremendous phenomenon, but they could see only a few points.

And that is how it always happens. What I am saying to you, you are not listening to its totality. Only to a few things do you listen which are in some way related to you in some way disturb you, or in some way console you. You don't listen to me, you listen to me in reference to yourself. And because of that reference, everything becomes confused. You lose clarity.

Let me tell you a story.

There is a story about a man who went to a dictionary compiler and asked him why he was so interested in sex. The lexicographer was quite surprised, and said,'Wherever did you get that idea?'

'From your own writings!' said the angry visitor.

'But I have only written that one dictionary. That's all of my writing,' said the author.

'I know,' said the visitor,'and that is the book which I have read.'

'But the book contains a hundred thousand words, and out of those I don't suppose that more than a dozen words are about sex.'

'What are you talking about all the other words for,' said the visitor,'when I was asking you about the words for sex!'

One hundred thousand words, but this man had read only the twelve words about sex. He must have been a celibate, he must have been suppressing sex. Out of a hundred thousand words, only a few words are important to him. In fact, for other words he is almost blind; only for those few words is he not blind.

When you read a book, you never read the book that the author has written. You read some other book that you can read. When you listen to me, it is not to what I am saying that you listen. You may hear what I am saying, but you don't listen to what I am saying. You listen only to certain things which are in a certain way relevant to your mind. Hearing is not difficult, listening is the problem. Listening means that you don't choose.

When Jesus, or a man like Jesus, explodes, the explosion is vast. He brings millions of suns in him; the light is tremendous and infinite. But you start thinking about yourself. You become worried about your own small luxuries, comforts, conveniences -- trivia. You become afraid about these things and you start defending yourself because this man attracts your center. Mind is the periphery, being is the center -- this man attracts your being. And let me tell you: when you crucify Jesus, you crucify your own being in favor of your mind. When you kill Jesus, you kill your own being in favor of your periphery. When Jews killed

Jesus on that day, they decided to be in favor of the mind against their own being. Jesus was their essence. He was the very essence, the very flowering of their whole history. He was the very purpose of their whole being here. But they decided -- they decided in favor of the mind, and crucified being.'

Jesus is BEING crucified.

And this is not only an historic thing that once happened, and now you are finished with it. It is something that is happening in every moment of everybody's life. Remember It: you are always crucifying your Jesus in favor of your mind. Stop that crucifixion. If you understand me rightly, what I am saying to you, you will stop that crucifixion.

I have heard a story: An incompetent carpenter once built a creaky house for himself, and maintained it carelessly. The roof threatened to collapse, the floors were rough to walk upon. His neighbors warned him of the dangers and the unattractiveness of his house, but he angrily refused to listen because it was not only a house, it was also his ego-trip. It was his house, and he had made it. Whenever anybody said anything against the house, he took it as if that man was against him.

This is how mind reacts.

Finally getting tired of unwanted advice, he placed plugs in his ears. The warnings continued, but now the carpenter only smiled, not hearing a word. Inevitably, one day his house collapsed. Fortunately the man escaped with only minor injuries. His neighbors scolded. They said,'See? We warned you. You are punished by your own stubbornness.' The carpenter just smiled pleasantly; he still wore his ear-plugs. Incredibly, in spite of the disaster, the carpenter went right back to the same foolishness.

Ego is very stubborn. Even if you feel that you have committed a mistake, you don't realize it. You try to rationalize in a thousand and one ways, to defend, to prove that it is not a mistake. And you again do it, hoping that this time everything is going to be okay. This is hoping against hope.

Incredibly, in spite of the disaster, the carpenter went right back to the same foolishness -- he built and lived in another hazardous house. He was again warned, but never changed his perilous way. That was because he had, by this time, taken his ear-plugs as both a normal and an easy way of life.

This explains the tragic life of men and women who insist on wearing psychological ear-plugs. And remember, not only are Jews obsessed with psychological ear-plugs, everybody on this earth is. Whenever your ego is in danger, you stop listening. Or, you start listening to something which is not said at all. Or, you start interpreting in favor of your own ego. Anybody who is in search of truth has to understand these tricks, because these tricks are the traps. These tricks are the ways in which you will miss the path. The path is very straight and clear, but your mind is very cunning and it goes on creating new, illusory paths; and you go on listening to it. And you have listened to it always and always, and always it has proved to be in the wrong But it is your mind. You think it is you; it is your ego. Just see the point of it.

Jesus' message was very simple in a way, straight. Anybody could have understood it, but nobody understood it. And people became so enraged that they killed this simple and innocent man. He had not committed any sin. He was not a criminal, but he was treated as a criminal; not only like a criminal, he was treated, worse than that. This is the point of today's sutras.

Three persons were going to be killed on that day: two thieves and Jesus. One of the thieves' name was Barabbas. Pontius Pilate was hoping -- because that was the tradition, the convention, that the Governor General would be allowed to forgive one person each year -- he was hoping that the Jews would ask that Jesus be forgiven, released, and should not be killed. But the Jews asked that Jesus be killed and Barabbas, a criminal, be released. They treated Jesus even worse than a criminal.

What was his crime? -- the criminal had broken only one law, or at the most two laws; Jesus was breaking all the laws. He was not a criminal. In fact, he had not done anything wrong, but he was dangerous. The criminal was not dangerous; at the most he was a thief, or at the most he may have been a murderer -- but the whole society was not at stake, the whole society was not in danger. He may have been a law-breaker, but he was not against law. Even people who are criminals are for law; they feel guilty, and they know that they have done wrong. This man Jesus was dangerous. He had not done anything wrong, but he was against all law.

He is for love, and against law.

A thousand and one criminals are less than this man's danger. All the criminals together are less than the danger this man brings, because he is destroying the very foundation of your society. Maybe your society is nothing but a madhouse, but you think that it is your society. And this man is destroying the very foundations.

They asked that a criminal should be forgiven, but Jesus had to be crucified. He was the greatest

criminal, and he had not committed a crime at all! But he was bringing a revolution in the thinking of people, he was bringing a revolution in their minds. The greatest revolution there is, is the revolution for love and against law; because law creates the rigidity of life, and love gives it again a melting. Law makes your life frozen, love melts it through its warmth. Law is ugly. Jesus was not saying,'Be unlawful.' That is where the misunderstanding lay: he was against law, but he was not for lawlessness. He was against law and for love. He was against law, but he was not saying to become lawless. He was saying,'Rise above law, go beyond it; reach to the heights of love.' Then there is no need for law -- your love will take care. Love is enough, the law is not needed.

I have overheard two small children walking on the road. The elder one was saying,'This is Sunday, and we should not work.' They must have been Christian. The younger one said,'Look at the policeman. He is working, he is on duty. And the priest says that those who work on Sunday will not go to heaven. What about policemen?' The elder one said,'Policemen are not needed there.'

When love exists, law is not needed. Law is a poor substitute for love. Jesus was giving a higher law, and he was misunderstood. People thought he was destroying their law, their society, their structure, but he was giving a more fluid structure.

I go on saying that I am against all character: you can misunderstand me. You can think that I am teaching characterlessness. No, I am simply teaching a higher character -- a character which is not rigid, a character which is not fixed, a character which is not dead; a character which is alive like a river, a character which flows; a character which knows no boundaries, a character which can respond spontaneously; a character which is not a clinging to the past but is always a response in the present. The greatest men of character are always characterless. Buddha and Jesus, they are lawless, characterless, unsocial, because they bring a higher law into the world. But your eyes cannot rise that high, and you cannot see what they bring. They bring sky to us, and we have become so accustomed to creeping on the earth in our small holes that we cannot see the freedom that they bring their freedom seems risky.

It happened once: There were five fools travelling together. They were tired. They sat down against a tree, and all of them stretched out their legs. They said,'What are we going to do now? We won't be able to get up anymore. We are no longer able to tell which of those feet belong to who.' They were really in deep trouble -- 'What are we going to do now?' They started crying and weeping:'We will just have to stay here forever and ever. We are stuck. Now nobody knows which legs belong to whom.' There they were, crying and weeping, getting hungry and thirsty, and they couldn't get up.

A man passed by, and he said,'What are you doing in there? Why are you crying and weeping? What has happened to you, what unfortunate accident has happened to you?'

'Well, here we are,' said the fools,'we can't get up.'

'But why can't you get up? I can't see any problem,' said the man.'You look perfectly healthy.'

'Because we don't know which feet belong to which.'

'For goodness sakes! How much will you give me if I tell you?'

'Well, said the fools,'we will give you something, as long as you tell us which of those feet belong to which.'

He took a big bag-needle and began to stick them with it. He stuck one of them:'Ouch!'

'That's yours -- pull it in!'

He stuck another one:'Ouch!'

'That is yours, that one -- pull it in!'

He stuck all of them the same way until he had the very last one on his feet.

That is the situation of humanity. The whole of humanity has been behaving very foolishly. Somebody is needed to hit you hard, to make you aware. And whenever somebody comes and hits you out of his compassion, you get angry, you misunderstand him.

Jesus was hammering people on their heads to bring a certain truth home: that nobody is imprisoning you except yourselves, that nobody has made this mess of your life except yourself, that nobody has prepared this trap for you -- it is you yourself. This ugly state of affairs, this miserable state of affairs, is your own doing: that's the whole message. But whenever somebody says,'This is your doing,' you want to retaliate. You would like him to say that somebody else is responsible; that saves your face. Whenever somebody says to you that only you are responsible, you retaliate, react you become angry. You? -- how can you be responsible? You are so wise. And to think oneself wise is the definition of being a foolish man.

Now, the sutras:

THEN RELEASED HE BARABBAS UNTO THEM, BECAUSE THEY HAD ASKED FOR HIM. AND WHEN HE HAD SCOURGED JESUS, HE DELIVERED HIM TO BE CRUCIFIED.
AND ABOUT THE NINTH HOUR JESUS CRIED OUT WITH A LOUD VOICE, SAYING: ELI, ELI, LAMASABACHTHANI? THAT IS TO SAY: MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?

This sentence has tremendous import and has to be understood very deeply and carefully. Whether you will be able to understand Jesus or not, much depends on your understanding of this sentence. There are many interpretations.

A few think that Jesus became doubtful. They think, a few interpreters think, that he was also hoping for a miracle: that God would descend from heaven and save him, and there would be a great miracle. And that miracle did not happen, and he was just on the verge of being crucified. He was put on the cross, and he cried,'Eli, Eli! -- My God, my God, why hast thou forsaken me?' -- What wrong have I done that you have forsaken me? Why have you left me alone? Why are you not doing something to save me? Where is your promise, where is your miracle?

No, this interpretation is wrong. Jesus is not saying anything like that. He was not doubtful, and he was not expecting any miracle. Others were expecting, right; the crowd was expecting right; but Jesus was not expecting any miracle. Because a man like Jesus knows that just to be, is the greatest miracle; there is no greater miracle possible. Just to be is enough, more than enough. You cannot ask for more. Just to be alive amidst so much death, to be alive in the ocean of death is the greatest miracle. In so much darkness, dense darkness, to be conscious and alive is all. What more can you ask for? No, he was not waiting for any miracle. Then why did he say,'Why hast thou forsaken me?' This happens to everybody who comes to the last step to one who comes to the very verge of samadhi, the very verge of enlightenment. This happens to everybody. It is as if a river is just going to flow into the ocean -- the known is going to meet the unknown, life is going to embrace death. It is natural, it is absolutely natural. It is not a doubt, it is not anything like scepticism, it is not losing trust. No, it is simply human that before one dissolves, one has a shivering, a fear. One is being uprooted, uprooted from life.

It is the same fear that a child feels when he is going to be born. When the child is going to just come out of the womb, EVERY child I tell you, says,'Eli, Eli -- my God, my God, why hast thou forsaken me?' He had a different life up to then. Now, that whole life is being uprooted, and one never knows where one is going. One faces eternal abyss, one faces a bottomless abyss. One starts trembling. That is the humanity of Jesus.

In Jesus' cry,'Eli, Eli,' the whole of humanity cried that day. That's what is beautiful in Jesus. Buddha would not do that; he would not cry. It is as if he had no human part in him -- all stone, marble. Jesus is a man of flesh and bone, just like you and me; a fragile being facing eternal abyss. It is not because of any doubt that he cried -- because if there had been doubt he would not have said,'Eli, Eli! -- My God, my God!' He would not have said that. If there had been doubt, he would have said the thing that Nietsche said after twenty centuries:'God is dead. There is no God.'

If he had been waiting for any miracle, that would have been the moment to say,'You don't exist, and I was befooled by my own illusions, my own dreams.' If Jesus had been sceptical, he would have said,'There is no God anymore. I was wrong to believe in you; you don't exist.' Or, he would have challenged,'This is the point to prove whether you are or not. NOW do the miracle and prove that you are!'

It happened to one philosopher, Edmund Burke: he went to church when there was a congregation. He stood just before the congregation, took out his pocket watch and said,'I will believe in God if He can stop this watch, just now.' He looked upwards, and said,'If you are, if you exist, please do at least this much of a miracle. This is not a big miracle I am asking for. Stop this watch.' And the watch did not stop. It is proved that God doesn't exist. Edmund Burke was not asking for a big miracle, but a small miracle; very small, nothing much. But the question is not whether you ask for a big miracle or a small miracle; the question is: are you asking for a proof? Then the proof cannot be supplied, because the existence is not at all concerned to prove itself to anybody. In fact, those who try to prove that they are, are in a certain way suspicious of their being. God is not suspicious, so whatsoever you say, He goes on quietly, silently smiling. He does not bother. He is, and what is the need to prove it?

Jesus was not asking for proof, otherwise he would not have said,'My God, my God' -- God remains still 'my' -- 'why hast thou forsaken me?' This is simple humanity, fragile humanness. Left alone, it comes to everybody; this crucifixion comes to everybody. If you go deeper in meditation, one day you will find the

meaning of this sentence,'Eli, Eli, lamasabachthani.' One day you will find, moving slowly, slowly, slowly, that you come to the point where you are dissolving, disappearing. This is the point of crucifixion, and you will also cry,'My God, why have you forsaken me? I am disappearing, evaporating!' It is simply an indication of fragile humanness, nothing else. And it shows the authenticity of the experience because it happens only when one really faces that moment of total cessation, crucifixion, where the ego completely disappears. One is left in total emptiness. There is no doubt in it, there is no asking for any miracle. It is not a question, it is a statement about Jesus' humanity:'I am a fragile human being, son of man, and I am afraid. I am trembling, and I would like to go back.'

But there is no going back, because that is the point of no return. So, except for crying, what else can you do?'My God, my God, why hast thou forsaken me?'

SOME OF THEM THAT STOOD THERE, WHEN THEY HEARD THAT SAID: THIS MAN CALLETH F OR ELIAS.

That's what I mean: whenever you hear a man like Jesus, you interpret him in your own way. Elias is an old prophet. The people interpreted that he was calling for Elias. He was calling for the living God, who is now, and people thought he was calling for Elias who was sometime in the past. The mind thinks of the past, a no-mind responds to the present.

Jesus was calling for God who is right now, and who is always now; who has, no past and no future, who is just present. He was, calling to God, the present, the living, just now facing him. But people thought he was calling to Elias, the old prophet.

SOME OF THEM THAT STOOD THERE, WHEN THEY HEARD THAT SAID: THIS MAN CALLETH FOR ELIAS.
AND STRAIGHTWAY ONE OF THEM RAN AND TOOK A SPONGE AND FILLED IT WITH VINEGAR AND PUT IT ON A REED, AND GAVE HIM TO DRINK.
THE REST SAID: LET BE. LET'S SEE WHETHER ELIAS WILL COME TO SAVE HIM.
JESUS, WHEN HE HAD CRIED AGAIN WITH A LOUD VOICE, YIELDED UP THE GHOST.

Once more he cried,'My God, my God, why hast thou forsaken me?' Why twice? First he cried; he must have hoped that there would be an answer, that there would be a response. Nothing happened.
Existence is silent. You hear only your echoes.

There was no answer coming from existence. He cried once more -- maybe he had not been heard? -- existence never answers. Not that it doesn't answer; it never answers verbally, it never answers your mind. It answers, in an existential way. It answered, but Jesus could not follow at that moment -- at that moment, nobody is able to follow. At that moment one simply trembles and sees earth slipping away underneath, and sees oneself evaporating. And there is no answer coming.

Only later on, when Jesus was resurrected, could he then understand the answer.

The answer is given in terms of existence, not in terms of intellect, mind. It is not verbal. The answer is resurrection. Die totally, and then you resurrect. And that was the answer:'I have not forsaken you. I am always there deep within you; how can I forsake you? -- because I am you. How can I forsake you? How can I go away from you? -- because I am your innermost core. That which has died on the cross is neither you nor I. It is just a vehicle, a house, a dream you were using. It is neither you nor I.' And these people who had crucified Jesus, they had crucified only the body, not the spirit. The spirit cannot be crucified. It is immortal. But that answer will come a little later on, when Jesus has died. He cried again:

JESUS, WHEN HE HAD CRIED AGAIN WITH A LOUD VOICE, YIELDED UP THE GHOST.

Once more he tried to find out the answer, any response from the whole, from the ocean. No response coming, he died, he disappeared.

This is what Buddha calls NIRVANA, the cessation of the flame. He surrendered. That is the meaning of 'he yielded up the ghost' -- he surrendered. He said,'Yes, thy will be done. Let it be so, as you will.'

AND BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM,
AND THE EARTH DID QUAKE, AND THE ROCKS RENT;

A man like Jesus is the very pinnacle of consciousness, a cherished flower. He is someone who has been coming up, coming up for centuries after so many births, growing, growing. And then comes the flowering. The whole existence celebrates, the whole existence feels the glory of God. And when such a man drops dead, leaves the body, a sadness spreads all over existence. It has to be so... because we are not separate from each other; we are interlinked, we are joined together. We are one mass of consciousness. Individuality is just an egoistic notion. So whenever a Jesus flowers, the whole existence feels the blessing; and whenever a Jesus drops his body, the whole existence feels the sadness. These are the symbolic ways of saying this:'And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent.' It has to be so.

It is said about Mohammed that whenever he would walk in the desert, a cloud would follow him to give him shelter, like an umbrella. It may not be historical, but it is significant. It is poetic, symbolic -- it SAYS something.

It is said about Buddha that when he became enlightened, trees flowered out of season. They may not have flowered; this may not be a scientific statement. But a statement need not be scientific to be true, a statement need not be historical to be true. There are planes and planes of truth. There is a certain quality in a poetic truth also. It is not historic, it is not scientific, but it is true all the same. It is a POETIC truth. And a poetic truth is on a higher plane than any scientific truth, because scientific truths go on changing; a poetic truth is eternal. Scientific truth is more or less a fact. A poetic truth is not a fact but a deep significance, a meaning, a myth.

It is said about Mahavir that when he would walk and move from one village to another -- and he was nude, a naked man with no shoes, no clothes -- sometimes thorns would be on the path: they would immediately turn to protect his feet. Thorns may not have done this -- one cannot expect that much from thorns. Even from human beings it is too much to expect. But still, the idea is significant. It simply shows one thing: that we are members of each other. Thorns are also part of us, and we are part of thorns. Flowers are also part of us, and we are part of flowers. We are one family. We are not strangers, separate islands: a vast continent of being, interrelated.

The earth may not have quaked, but I say that the gospel is true. And whenever there is any contradiction between a poetic truth and a scientific truth, always believe the poetic. The scientific is very ordinary. To believe in the poetic truth is extraordinary. It gives you vision, it raises you to a higher plane of being. Just to trust a poetic truth, you start flying, as if suddenly wings have grown to you. You are no longer moving on the earth, you fly in the sky. When a truth has wings, it becomes poetic.

AND, BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM,
AND THE EARTH DID QUAKE, AND THE ROCKS RENT;
AND THE GRAVES WERE OPENED, AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE.

Of course, it should be so. Even if it had not been so, it should have been so. Whenever a Jesus is crucified, all the saints of the past must feel it in their graves; they have to feel it.

In fact, Buddha has said that whenever a Buddha is born, not only do the past Buddhas feel it, but even the future Buddhas feel it, those who are going to be. Because time is a human concept, but in fact there is no time. It is eternal. It is one whole, one piece.

AND THE GRAVES WERE OPENED, AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE.

Jesus being crucified was such a shock. It was such a shock, such a sword-like, sharp penetration into the being. It was not only Jesus crucified, it was all religion crucified that day, all saints crucified in Jesus.

What is the meaning of it? The meaning is that the present contains the whole past, this moment contains the whole past. Nothing disappears, nothing CAN disappear. Where will it go? This rose flower contains all the rose flowers of the past; and if you can understand, let me say, it contains all the future

flowers also. This is just one flower representing all the flowers of the past and future. We are here; in this moment the whole existence converges. All the past and all the future converges in this moment. This moment is the bridge between the past and the future. In you, everything is meeting right now. If you can become aware, then you are the whole existence this very moment. This is the meaning of the Upanishadic saying: AHAM BRAHMASMI -- 'I am the whole.' This is the meaning of Jesus, repeating again and again,'I and my Father are one' -- I am the whole. This is the meaning of el-Hillaj Mansur who said, ANA-EL-HAQQ -- 'I am the truth.'

In each moment the whole converges. Each moment represents the whole, the whole past and the whole future. Jesus is not only Jesus: all the Buddhas are involved, all the saints are involved; and not only of the past but, I say to you, of the future also.

AND THE GRAVES WERE OPENED, AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE, AND CAME OUT OF THE GRAVES AFTER HIS RESURRECTION, AND. WENT INTO THE HOLY CITY AND APPEARED UNTO MANY.

And this was felt by many. It was not just written by the few disciples. Even others who had the sensitivity felt it.
It depends on your sensitivity.

What I am saying to you this moment, if you are really sensitive, you can feel all -- the whole past and the whole future converging in you. And in that moment you are no more a tiny being, you are the whole. Those who were sensitive, they could see it. They could feel unknown forces moving around.

That day of Jesus' crucifixion was not an ordinary day. People who had a little prayer in them must have felt certain unknown forces moving. People who had a little meditation in them must have felt, must have become perceptive. Those who had loved, or those who had a poetic vision, or the sense of an artist, they must have felt. People who had any quality of the heart must have felt many presences all around.

The Gospel writers were not aware of Indian scriptures, otherwise they would have made it more clear. In India we have a very long tradition, and we have tried through many dimensions to interpret the unknown. When Buddha spoke, it is said that not only human beings were present there to listen to him; gods also came, animals also, trees also listened. If you read Buddhist scriptures you will be surprised, because the number of listeners was so great. You must be surprised, because no instruments existed -- how could Buddha have spoken to such great multitudes? -- the microphone was not there, there was no way to communicate. But there is a misunderstanding. Those numbers are not only of human beings. The greater part of them were DEVAS, gods who had come from above to listen to Buddha; then animals who could not understand language, but who could feel; then trees and plants and birds; who didn't need any verbal communication, just the very presence of Buddha was enough nourishment to them; and THEN human beings.

Human beings were a very minor part of the whole audience. And the same is the story about Mahavir, and about other Teerthankaras and other Buddhas. About Mahavir, it is said that when first he spoke, only gods could understand and listen to him because he spoke on such a high plane that it was impossible for anybody else to understand. Then gods persuaded him,'Please come a little lower to help humanity.' Then, by and by, he spoke on a lower plane and humanity could understand. Then gods persuaded him to come still a little lower, because animals were there, and the trees and the rocks.

These stories are beautiful. They say only one thing: that we all are interrelated, we are not separate. The highest point is related to the lowest. We are all rungs of one ladder -- the lowest is as much a part of the same ladder as the highest.

Those who were sensitive must have felt unknown, strange presences all around.

But the whole thing depends on your sensitivity; nothing else is needed. A great intellectual attainment is not needed, a great logical acumen is not needed. When Jesus comes to you and knocks at your door, all that is needed is deep sensitivity.

Let me tell you a very small anecdote: A good and thoughtful king offered a ride in his carriage to a weary traveller on the road. Having been treated badly by evil kings, the traveller hesitantly asked,'Sir, what must I give in return?'

The understanding king replied,'Just one thing: your acceptance of the offer.'

Yes, that's all that a Jesus asks of you -- your acceptance of the offer.

Come Follow To You, Vol 4

Chapter #10
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The first question:

YOU APPEAR TO DEVOTE YOUR LIFE TO HELPING OTHER PEOPLE; BUT PEOPLE AROUND YOU APPEAR ONLY INTERESTED IN HELPING THEMSELVES. IF THEIR AIM IS TO LOSE THEIR EGOS, IS NOT A BETTER METHOD TO LOSE ONESELF IN HELPING OTHERS?

THIS is from a new seeker, Virginia. Because she is new, she cannot understand what is happening here.

The first thing to remember: you can help others only when you have helped yourself, not before it. You can help others only when you have disappeared, not before it. You cannot lose your ego by helping others. You can lose your ego, and THEN YOU can help others. In fact, if you have the ego already there and you help others, you will attain to a very cultivated, subtle, pious ego -- that's all. Egolessness won't come through it. The ego will become religious,'and when a poison becomes religious, it becomes more dangerous.

I am helping you because I am not. You are here to help yourself in the first place. When you disappear, then in |fact there is no need to help others; it happens of its own accord.

Let me tell you an anecdote: A woman always attended church, and after each sermon would remark,'My, they certainly did need the message this morning.' One snowy Sunday morning, she was the only one in the congregation. The minister delivered his message anyway. He walked with her to the door, where she said,'My, they certainly would have needed it if they had been here.' The message is for you. Don't play tricks with yourself; don't start a new ego-trip. It is not for them, it is for you. I am talking to each individual directly; I am not talking to a crowd. When I say something, I am saying it exactly to you, not to the neighbors.

And the only way you can be of any help to the world is that you disappear, become an emptiness. Out of that emptiness arises the flame of love and compassion. Out of that emptiness arises a fragrance of divineness. And then you help millions, but you never come to know that you are helping them. You become a vehicle of God, you become an incarnation. Before that you can become a missionary, which is a dirty word. Before that you can become a do-gooder, which is very dangerous. Before that you can become a very pious egoist: helping others one Feels oneself on top of them.'Holier than thou' becomes your attitude. In your very look there is condemnation and you cannot help anybody through condemnation, only through compassion.

But how is compassion possible with the ego? With the ego, violence is possible, condemnation is possible. Love and compassion? no, they are not possible. So please be alert. It always happens when you come near a Master and you hear the message, that your mind starts spinning things. It says,'THEY need it.'

The whole world needs it except you. Be aware: YOU need it. You are they.

The world is not separate from you, the world is you multiplied.

And let me say to you that I teach selfishness. I don't teach that you should go and serve others. I teach: love yourself, serve yourself, so that that which is hidden within you becomes manifest. The very flow of it will help others. Wherever you walk, whatsoever you do, will become a help. It is not that you are trying to help; your very being will become helpful.

The second question:

HAVING ATTAINED THE PEACEFUL STATE OF MIND WHICH YOU CALL INDIA, HOW CAN ONE SUSTAIN IT IN THE PRESSURES OF THE WEST? FOR ME, IT HAS BEEN IMPOSSIBLE.

Yes, I call India not a country, but an inner space. I call India not something that exists there in geography, on the maps. I call India that which exists hidden within you, and that which you have not yet discovered. India is your innermost space. India is not a nation, it is a state of mind.

The questioner asks,'Having attained the peaceful state of mind which you call India, how can one sustain it in the pressures of the West? For me, it has been impossible.'

Once you attain it, you cannot lose it. Even if you want to lose it, you cannot lose it. No real attainment is ever lost. Then, you must have imagined that you had attained to the innermost peace. Then, you must have deceived yourself. Then, something must have given you the idea that you had attained to it.

For example, if you go to the Himalayas, it is peaceful and silent. Eternal silence reigns there. In that silence you start feeling silent you reflect silence. Don't think that you have become silent; it is the Himalayas being reflected in you. The silence belongs to the Himalayas, not to you. When you come down to the plains, that silence is gone. Again you are in the turmoil, again you ARE the turmoil, again the anguish and the anxiety. And you think you have lost something which you had gained? No, in the first place you had never gained it. It belonged to the Himalayas; it still belongs there. You entered a certain situation, but you didn't enter a certain state. The situation is something outside you, the state is something within you. And you deceived yourself. It is so easy to deceive oneself. One wants to feel that one has attained, because that also gives a very deep nourishment to the ego: I have attained.

Many people come to India. Coming from the West, India looks silent, peaceful, poor but contented. India is, in a way, almost two thousand years behind. When you come from New York to India, or from London to the Himalayas, you are moving backwards in time. You are moving in the times of Jesus, two thousand years back. Everything is primitive, wild, untamed. One feels good; one feels again a certain freedom. The noise, the anxiety, the tension, the constant hurry, the 'always going somewhere not knowing where one is going' of the West, is not here. Things move slowly. Everything seems to be moving nowhere, very silently. A certain music is still present. Indians may not feel it because they have been born to it, just as a fish never feels the ocean. But when people from the West come, they are shocked into a certain awareness. Their sleep is broken, and they start feeling and thinking that they have attained to a certain state. To attain a certain state is not so easy. It is not a plane trip: you cannot fly from one state of mind to another state of mind. It is not a journey, it is a pilgrimage.

And this is the distinction between a journey and a pilgrimage: a journey is going from one point to another point in space, a pilgrimage is going from without to within, from space to no-space. You can be easily deceived here, not by anybody else, but by yourself.

Then you go back, and that freedom, that silence, that meditation, that prayerfulness, is lost. Hence the question:'Having attained the peaceful state of mind which you call India, how can one sustain it?' There is no need to sustain it. It is so alive, it is so vital that it sustains itself. It has tremendous energy. It needs nobody's help. In fact, you are not needed to sustain it; it sustains you. It is greater than you, higher than you, deeper than you, bigger than you: it is your original nature. It is you in your ultimate glory. Nothing is needed to sustain it, and nothing can distract you from it. Once attained, it is attained forever. You cannot lose it. If you lose it, then know well that you deceived yourself.

'How can one sustain it in the pressures of the West?' If it cannot be sustained in the pressures, it is not of worth. Any meditation that is of worth will be alive even in the marketplace. Because a marketplace is nothing once you attain to the meditative state. No market can disturb it, no market can distract you away

from it. It becomes like breathing. In fact, you will feel it more in the marketplace than in the Himalayas, because in the Himalayas the contrast will be missing. If you have really tasted what aloneness is, you will feel it more in the crowd than on a Himalayan peak, because in the crowd, the contrast.... If you have listened to the inner music, you will hear it more in traffic noise because of the contrast. In the night you can see the stars in the sky, not in the day -- because the contrast is missing. The night is so dark; in that velvety darkness you can see those stars, beautiful stars In the day they did appear. They are still there where they are, they have not gone anywhere, they remain in the sky -- but the contrast is missing because of the sunlight. Now there is no background to them.

This, is my understanding, this is my experience: that whatsoever you attain, you will always taste it more, feel it more; it will surface in your being more clearly, crystal clear, whenever you move to the contrary. If the meditation is true, in New York it will be more clear to you, in London you will feel it more. Surrounding yourself with the opposite, it will throb more clearly. If it is not happening, you come to the East, you feel good, and then you go to the West and it is gone. It has been a journey, not a pilgrimage. You travelled from one point to another in space, you have not travelled from space to no-space. Meditation means a pilgrimage from the out to the in, from the without to the within. Once attained, even if you want to lose it you cannot lose it.

The third question:

WHEN I AM WRITING A BOOK, I AM FULL OF FLOWING ENERGY AND DELIGHT. BUT, WHEN I HAVE FINISHED, I AM SO EMPTY AND DEAD THAT I CAN HARDLY BEAR TO LIVE. NOW I AM MUST STARTING TO WRITE, BUT THOUGH I CAN GET INTO THE PLEASURE WHILE I AM WORKING, DURING THE MEDITATIONS I GET OVERWHELMED WITH FEAR OF THE EMPTINESS WHICH I EXPECT MONTHS FROM NOW.

This is from Pankaja; she is a novelist. I have gone through her novels, and they are beautiful. She has the knack of it: how to tell a story beautifully, how to weave a story. And this experience is not only hers, it is of almost everybody who is in any way creative. But still, the interpretation is wrong, and much depends on the interpretation.

When a woman carries a child, she is full. Of course, when the child is born, she will feel empty. She will miss the new life that was throbbing and kicking in her womb. The child has gone out; she will feel empty for a few days. But she can love the child, and she can forget her emptiness in loving the child and helping the child to grow. For an artist, even that is not possible. You paint, or you write a poem or a novel; once it is finished you feel deep emptiness. And what can you do with the book now? So the artist is in an even more difficult situation than a mother. Once a book is finished, it is finished. Now it needs no help, no love; it is not going to grow. It is perfect, it is born grown-up. A painting is finished, it is finished. an artist feels very empty. But, one has to look into this emptiness. Don't say that you are exhausted; rather, say that you are spent. Don't say that you are empty, because each emptiness also has a fullness in it. You are looking from the wrong end.

You come into a room: there is furniture, pictures on the walls and things. Then those things and the pictures are removed and you come into the room: now what will you say? Will you call it empty, or will you call it a full room?'Room' means emptiness;'room' means space. With the furniture removed, the room is full. When furniture was there the room was not full; much of it was missing because of the furniture. Now the room is complete, the emptiness is total.

You can look from two ends. If you are too furniture-oriented, so that you can only look at the chairs and tables and the sofa and you cannot see the roominess of the room, then it will feel empty. But if you know, and you can see emptiness directly, you will feel a tremendous freedom which was not there before because the room was missing; you could not move in it. Go on filling it with furniture, and there will come a point when you cannot move because the whole room is gone.

Once I stayed in a very rich man's house. He was very rich, but had no taste. His house was so full that it was not a house at all. You could not move, and you were always afraid to move because he had precious antiques. He himself was afraid to move. The servants were constantly worried. He gave me the best, the most beautiful room in his house. And I told him,'This is not a room, it is a museum. Please give me something where I can move, then it will be a room. This is not a room. The room has almost disappeared.'

The room means: the freedom that space gives you.

When you are working, creating, your mind is full of many things. The mind is occupied. Writing a novel the mind is occupied; writing a poem the mind is occupied; there is too much furniture in it -- the furniture of the mind: thoughts, feelings, characters. Then the book is finished. Suddenly, the furniture is gone. You feel empty. But there is no need to become sad. If you look at it rightly -- this is what Buddha called right-vision, SAMYAK DRASTHI -- if you look rightly, you will feel freed of an obsession, of an occupation. You will feel clean again, unburdened. Those characters of the novel are no longer moving there. Those guests are gone and the host is totally at ease. Enjoy it. Your wrong interpretation is creating sadness for you, and fear. Enjoy it. Have you never observed that when a guest comes you feel good; when he goes you feel even better? He leaves you alone, and now you have your own space.

To write a novel is maddening because so many characters become guests, and each character has his own way. It is not always that he listens to the writer, not always. Sometimes he has his own way, and he forces the writer in a certain direction. The writer starts the novel, but never ends it. Then those characters end it by themselves.

It is just like giving birth to a child. You can give birth to a child, but then the child starts moving on his own. The mother may have been thinking that the child would become a doctor, and he becomes a hobo. What can you do? You try-hard, but he becomes a hobo.

The same happens when you write a novel: you start with & character -- you were going to make a saint out of him, and he becomes a sinner. And I tell you, it is exactly as it happens to a child: the mother is worried; the novelist is worried. He wanted him to become a saint and he is becoming a sinner, and nothing can be done. He feels almost helpless, almost used by these characters. They are his fantasies, but once you cooperate with them they become almost real. And unless you get rid of them, you will never be at peace. If you have a book in your mind, it has to be written to get rid of it. It is a catharsis, it is unburdening yourself.

That's why creative people almost always go mad. Mediocrities never go mad -- they have nothing to go mad over, they have nothing maddening in their lives. Creators almost always go mad. A Van Gogh will go mad, a Nijinsky will go mad, a Nietsche will go mad. Why does it happen that they go mad? -- because they are so occupied; so many things are happening in the mind. They don't have a space of their own within themselves. So many people are staying there, coming and going. It is almost as if they are sitting on a road and the traffic continues. Each artist has to pay for it.

Remember, when a book is finished and a child is born, feel happy, enjoy that space, because sooner or later a new book will arise. As leaves come out of trees, as flowers come out of trees -- exactly like that, poems come out of a poet, novels come out of a novelist, paintings come out of a painter, songs are born out of a singer. Nothing can be done; they are natural.

So sometimes in the fall when the leaves have fallen and the tree stands alone without leaves against the sky, enjoy it. Don't call it emptiness, call it a new type of fullness -- full with yourself. There is nobody to interfere; you are resting in yourself. That period of rest is needed for every artist; it is a natural process. Each mother's body needs a little rest. One child is born and another is conceived it used to happen, it used to happen in the East, and in India it still continues: a woman is almost old by the age of thirty, continuously giving birth to children with no gap to recuperate, to rejuvenate her being, to be alone. She is exhausted, tired. Her youth, her freshness, her beauty, are gone. A rest period is needed when you give birth to a child. You need a rest period. And if the child is going to be a lion, then a long rest period is needed. And a lion only gives birth to one child, because the whole being is involved in it. And then there is a rest period, a long rest period to recupe, to regain the energy that you have given to the child, to regain yourself again so that something can be born out of you.

When you write a novel, if it has been really a great piece of art, then you will feel empty. If it has been just a sort of journalism that you have made for money because some publisher has made a contract with you, then, then it is not very deep. You will not feel empty after it, you will remain the same. The deeper your creation, the greater will be your emptiness afterwards, The greater the storm, the greater will be the silence that comes in its wake. Enjoy it. The storm is good, enjoy it; and the silence that follows it is also good. The day is beautiful, full of activity; night is also very beautiful, full of inactivity, passivity, emptiness. One sleeps. In the morning you are again back in the world with full energy to work, to act.

Don't be afraid of the night. Many people are. There is one sannyasin, I have given her the name Nisha.'Nisha' means: the night. She comes to me again and again, and she says,'Please change my name."Why?' She says,'I am afraid of night. Why have you given me, out of so many names, just this name? Change it.' But I am not going to change it. I have given it to her knowingly, because of her fear -- her fear

of darkness, her fear of passivity, her fear of relaxation, her fear of surrender. That is all indicated in the word'night', nisha.

One has to accept the night part also. Only then do you become complete, full, whole.

So Pankaja, don't take it amiss. That emptiness is beautiful, more beautiful than the days of creativity, because that creativity comes out of emptiness, those flowers come out of emptiness. enjoy that emptiness, feel blissful and blessed. Accept it, welcome it like a benediction, and soon you will see that you are again full of activity, and a greater book is going to be born again. Don't be worried about it. There is no need to worry. It is just a misinterpretation of a beautiful phenomenon.

But man lives in words. Once you call a thing by a wrong name, you start becoming afraid of it. Be very, very exact. Always remember what you say, because saying is not just saying; it has deep associations in your being. Once you call a thing emptiness, you become afraid -- the very word.

In India, we have better words for emptiness. We call it SHUNYA. The very word is positive; it has nothing of negativity in it. It is beautiful. It simply means space, with no boundaries: SHUNYA. And we have called the ultimate goal shunya. Buddha says when you become shunya, when you become absolutely nothing, a nothingness, then you have attained.

A poet, an artist, a painter, is on the way to becoming a mystic. All artistic activity is on the way towards becoming religious. When you are active, writing a poem, you are in the mind. When the poem is born you are spent, and the mind takes rest. Use these moments to fall into your being. Don't call it emptiness; call it wholeness, call it being, call it truth, call it God. And then you will be able to feel the benediction of it.

The fourth question:

I WANT TO COME CLOSE TO YOU, OSHO, BUT I ENJOY BEING IN OPEN SPACES AND BY THE SEA. SO WHAT TO DO?

I don't see the problem. Can you find a more open space than me? And can you find a more wild sea than me?
I am absolute lawlessness.

There is no problem. Don't try to create a problem where none exists. Just look into my eyes: I am the sea you are seeking, and I am the vast empty space you have always been searching for through many of your Lives. Now by chance, just coincidentally you are close to me. Don't miss this opportunity. There are many ways to miss it, there is only one way not to miss it. There are a thousand and one ways to go away from me, there is only one way to come near me. So it is almost impossible that you will be able to come near me, because the possibility to go astray is more -- one thousand and one. You can find so many reasons to go away from me, and you can justify them, you can rationalize and you can feel perfectly right in going away from me. But to come close to me is going to be arduous and difficult, because everybody wants freedom. At least, everybody THINKS that they want freedom. But I rarely come across a man who really wants freedom; he thinks he wants freedom. Because to be free means to be nobody. If you are somebody, that 'somebodiness' will be your imprisonment.

To find infinite space means that you will have to dissolve. Because you create, you go on creating your boundaries around you. To move to the wild sea, uncharted, you will have to throw all your maps, all your scriptures, all your religions, all your concepts and ideologies. To move into space which has no boundaries to it, is to die: to die to the known and to trust the unknown, which is the most difficult thing in the world.

I will tell you one story. It is a very ancient story, and one of the most beautiful I have ever come across.

There was a very wise king. His own prime minister committed a betrayal: he delivered some secrets to the neighboring country, to the enemy. The prime minister was caught red-handed. There was only one punishment for it, and that was death. But the old king had always loved this man. He was sentenced to death, but the old man gave him an opportunity. The last day, he called his whole court. On one side there was a gun ready to kill the man, on the other side there was a black door. And the king said,'You can choose, either to die -- you have to die -- or you can choose this black door. It is up to you.' The prime minister asked,'What is behind that black door?' The king said,'That is not allowed. Nobody knows, because nobody has chosen it before. In the times of my father, in the times of my grandfather, many times the

opportunity had been given, but nobody has chosen and nobody knows. And nobody is allowed; even I don't know. I have the key, but when my father died he said to me,'I will open the door and you can go in and I will close it. Don't look into it.' But you can see because -- you can choose. You can discover what is there. It is up to you.'

The prime minister brooded and brooded, and then he chose the gun. He said,'Kill me with the gun. I don't want to go behind that black door.' The prime minister was killed. The queen was very curious. She persuaded the king somehow to see what was behind it. The king laughed. He said,'I know -- there is nothing behind it. It's simple freedom; there is not even a room. This door opens to the wide world. There is nothing, but nobody has chosen it yet.'

People even choose death before choosing the unknown. People even choose to be miserable before choosing the unknown. The unknown seems to be more dangerous than death itself. And freedom is the door unknown. Freedom means moving into the unknown, not knowing where one is going, not knowing what is going to happen the next moment. It is a black door. Rarely, sometimes a Jesus or a Buddha choose the door; all else choose the gun.

You are dying every day, but you still cling to this life which gives you nothing except death. You choose death, you don't choose real life. Real life is hazardous, insecure. You talk about wild seas, you talk about infinite spaces: look into me, and you will get scared. Look deeply into me, and you will become afraid. There is only one way to come near me, and that is to love. To love me is to die to the past. To love means to trust, to surrender. And there is no problem. If you really love open spaces and the wild sea, I invite you.

The fifth question:

IT IS FROM A NEW SEEKER, GREG EWART.
OSHO, I WANT TO BECOME A SANNYASIN; BUT SURRENDER MEANS LOVE, AND I HAVE NEVER EXPERIENCED LOVE, NOR HAVE I EVER ESTABLISHED A MEANINGFUL RELATIONSHIP WITH ANYONE ELSE. IF I TAKE SANNYAS NOW, MY DECISION TO DO SO WOULD BE AN INTELLECTUAL, MAYBE A HYPOCRITICAL ONE. I WOULD FEEL AS THOUGH I WERE USING YOU. HOW CAN I BECOME A SIMPLE, SINCERE SANNYASIN?

I am the black door -- and there is no other way to know me except by entering me. You say you have never loved. Unless you love, how will you know? You say you have never been in any deep, intimate relationship. Unless you are, how you are going to know it?

Love, surrender, trust, are like swimming. You have to go to the river. You cannot make it a condition that you will not get into the river unless you know swimming. If you make that condition you will never learn, because there is no other way to learn it. You have to go, cautiously of course, slowly of course; there is no need to go to the deepest part. But enter -- find a spot where you can learn swimming and where you are not afraid to die.

Don't enter into me, just give your hand to me. That's what sannyas is. It is just a beginning, the beginning of the beginning. It is just a gesture on your part that you are ready to come with me. When you go swimming, you have to trust the Master who teaches you. It is dangerous, because who knows? But if you trust, by and by, you become capable, capable of going to the deeper parts of the river. Once you know swimming, then there iB no fear. Whether it is Six feet deep, or six thousand feet deep makes no difference once you know swimming.

I don't say take the jump. I simply say, slowly enter the river. Remain near the bank where you can feel that any time, if there is danger, you can get back to the bank. Just give your hand to me, just trust. And there is no other way.

To know what trust is, one haB to trust. To know what love is, one has to love.

You have been missing your whole life because you have never allowed the unknown to enter into your life. You wanted first to make it known.

Again you are doing the same. You want to become a sannyasin: it is natural that in the beginning it is going to be a decision on your mind's part. Your mind will have to decide. And naturally, it will only be part of your mind. It cannot be total. By and by, it will become total. Sometimes it may not even be the major part, it may be the minor part. Ten percent -- of you would like to become a sannyasin, and ninety percent of

you is afraid, but the ninety percent that is afraid is already dead. You have lived that ninety percent, and you have found nothing.

This is the quality of courage: to be always ready to search the unknown, the yet undiscovered. Because that which you have discovered has been found futile. Move, be courageous. There are treasures to be discovered; you are carrying them. I am not going to give you anything that you do not already have. You have it. You have the treasure, you have the key. At the most, I can show you how to unlock, how to use the key. At the most, I can show you where the Lock iB and where the key is within you. I can bring together the key part and the lock part? that's all. The treasure is yours, it is already there. But you will have to do something.

In the beginning, you will do it hesitantly. In the beginning you may even feel that it is hypocritical, because you are not total. Good -- this is a good indication, that you are afraid of being hypocritical. It is a good indication that you would like to take sannyas, and yet you know that only part of you does, and that too you are not certain about whether it is real, imaginary, illusory, or deceptive.

One has to move in spite of all the doubts: that's what courage is. To be a courageous man does not mean that you have no fears. A man who has courage, and a cowards are not different basically. The coward has idea to move into the dark, into the unknown, and the brave man also has the fear. But the brave man is one who listens to the call of the unknown in spite of the barriers of the known, and the coward is one who listens to the known in spite of the call of the unknown. He listens to the known, and the courageous man listens to the unknown; that is the only dirference.

Both parts exist in every person. Every brave man has his coward behind him, but he does not listen to it. And every coward has his brave qualities hidden within him, but he has not listened to them. And to whatsoever part you listen, you become that.

So take courage. Always take the invitation of the. unknown and your life will become an adventure.

A sannyasin is one who has accepted life as an adventure, as a pilgrimage, as a river flowing to the ocean.

The sixth question:

> I SOMETIMES FEEL SUCH A FEAR OF MISSING, AS IF I WERE IN A SCHOOL, AND IF I DIDN'T DO THE RIGHT THING I WOULD FLUNK OUT.

Yes, you ARE in a school. This is a school. We are learning to be ourselves here; we are trying the greatest adventure there is -- of discovering oneself, of reaching to one's own innermost core. It is a learning place, it is a school. But the whole point is, the whole teaching of THIS school is not to be worried about right and wrong, not to be worried about good and bad, not to be worried about morality and difference, not to be worried about lower and higher.

The whole point of this school is to become choiceless.

Now I will read the question again:'I sometimes feel such a fear of missing, as if I were in a school, and if I didn't do the right thing I would flunk out.'

This is the right thing here: not to be worried about right and wrong. To accept oneself is the right thing here, to accept yourself, whatsoever you are, howsoever you are; to accept in totality and in deep humbleness that this is the way you are, that this is the way God intended you to be.

We are not trying to change you, we are not trying to improve you, we are not trying any ego-trip. We are simply trying to help you discover who you are. So the right thing here is not to be worried about right and wrong, not to be worried about this and that. We are not going to choose a character, a morality, a code of conduct. No, we are trying to find out who we are. Once you know who you are, no code of conduct is needed, no conceptions of right and wrong are needed. Once you know who you are, all that you do is right. And, if you don't know who you are, all that you do is wrong.
So, we are not worried about right and wrong.

The seventh question:

OSHO, PLEASE, WHAT ARE YOU DOING TO ME?

This is from Madhuri.

I am killing you Madhuri. I am a murderer, and you are trapped. You cannot escape me now because once you have tasted a little death, you cannot escape. Because now you know much more is going to come. Once you have tasted a little death of the ego, you know, you can imagine now, you can dream of what a beautiful space is going to be there when the whole ego disappears: when you look within yourself and you don't find anybody there, just emptiness, vast emptiness. If you have found a little empty corner in your being, then you cannot move away now. You have tasted.

Now, you cannot go back to the ordinary world. Unless you die, there is no going back. Once you die, I will send you back to the ordinary world, because then nothing can corrupt you. Who can corrupt an emptiness? How can an emptiness be corrupted? It is open, absolutely vulnerable, and yet invulnerable, because nobody can corrupt it. It is incorruptible, it is virgin.

The eighth question:

WHAT DID JESUS MEAN WHEN HE SAID IN HIS SERMON ON THE MOUNT,'BLESSED ARE THE POOR IN SPIRIT'?

That's what I am calling emptiness, SHUNYA, poor in spirit: those who are nobodies, who cannot claim anything, who have no claims to make -- who are just nobodies.

Let me tell you one anecdote: A Sufi sage once asked his disciples to tell him what their vanities had been before they began to study with him. The first said,'I imagined that I was the most handsome man in the world.' The second said,'I believed that, since I was religious, I was one of the elect, the chosen few.' The third said,'I believed I knew, and I also believed that I could teach.' And the fourth said,'My vanity was greater than all these, for I believed that I could learn.'

The sage remarked,'And the fourth disciple's vanity still remains the greatest, for his vanity is to show that he once had the greatest vanity. It still remains the greatest.'

You can become egoistic about your humbleness also. To be poor in spirit means simply to be nobody, not even humble. A humble man is not poor in spirit, a humble man is ego, upside-down, ego in a see saw, a head stand. A humble man is not REALLY humble. A humble man is not humble at all, because humility is also a function of the ego. When the ego disappears, humbleness also disappears. When you are gone, where can the shadow fall? When you are gone, there is not even shadow. When the ego is gone, humbleness also disappears; it is a shadow of the same disease.

The poor in spirit is one who has come to understand that he is not. To know that one is not is to know that one is part of the whole:'The whole is, I am not.' The ocean is, the drop is not. And the poor in spirit is the richest man there is, the richest that is possible. The poor in spirit is the richest, because the emptiest is the fullest. Here, death means life.

And when I say I am a murderer, I simply mean that I am a midwife. Here, destroying you means giving you rebirth -- a new being, a being without any ego.

The ninth question:

WITHOUT ANY REASON I DO SOME JOBS IN A HURRY; ESPECIALLY EATING.

This is from Vishnu Chaitanya.

Vishnu Chaitanya, something is eating you: some deep worry is inside that creates hurry; some deep tension which does not allow you to relax.

So, the next time you are eating something, watch what is eating you. When you are hurrying, just watch. Are you escaping from somewhere? Are you trying to avoid some situation? Are you trying not to see something which is there inside you? Are you trying to suppress something? Is there some worry and

you don't even want to accept that it is there? Is there some wound which you are hiding in flowers? Watch deep down. All people who are in a hurry simply show that they are carrying some deep worry, and they are not even courageous enough to face it. Bring it up, let it surface. Encounter it, and you will be simply surprised. If you can encounter any problem face to face, directly, it disappears. In the inner world, to know that a problem is, to know exactly what it is, to diagnose, is to treat. There is no other medicine in the inner world. A problem only exists if you go on suppressing it. If you don't allow it to be confronted, it exists. And people go on piling many problems, and then they are always in a hurry. In their hurry they are trying to evade; because if they rest, silently sit, they Will have to face. So they are CONSTANTLY in a hurry, running, doing this and that. Only when they fall asleep, then apparently are they at rest; but deep down not even then. Then, in their dreams and in their nightmares, they are travelling, and hurrying, and running.

Many people come to me and they say that a certain dream occurs continuously. And this is one of the most common dreams: that one is hurrying in the dream towards the station, and by the time one reaches the platform, the train leaves. This is a very common dream. What does it mean? It means that you are always and always missing the point, missing the target. And the whole point of worry is that it needs to be recognized, it needs to be paid attention to, it needs to be brought into the consciousness.

All the group therapies that we are doing here are nothing but to bring out all that is repressed, to help it to surface so that it comes into the consciousness. Once any problem comes into the consciousness, it disappears. It is just as if you watch, sit near a river and watch. If the water is clean you can see bubbles coming up. A few bubbles, just on the bottom, go on clinging; they will remain. If any bubble comes up, the closer it comes to the surface the bigger it becomes; because with less pressure of the water, it becomes bigger. When it comes to the surface, it is the biggest. It may have been just a small bubble at the bottom, but on the surface it is a big bubble. But then within seconds it erupts, it is gone.

The same, exactly the same happens whenever you are suppressing something. It may be a very small thing, and you are afraid to bring it to consciousness because when it comes towards the conscious it starts becoming bigger and bigger; the repression is less and less, and the pressure is less. It becomes bigger, you become afraid. You force it back again. Many people who start meditating here come to me and they say,'We were never so worried as we are now.' Or they say?'We were never so sad,' or,'We were never so miserable,' or,'We were never so much in anguish and anxiety.' Their bubbles are becoming bigger because they are coming nearer to the surface. This is a good sign, a healthy sign that something is happening I tell them: Be happy, feel grateful that something is happening. The bubbles are leaving the bottom of your being and coming to the surface. Once they come to the surface, they explode, because then there is no pressure on them and they cannot exist.

A problem can exist only through pressure. No problem can exist without pressure; it disappears. The whole point of all the therapies here is to bring all your problems to the surface. Know, watch, become aware, and the problem disappears. Knowledge -- rather, knowing -- is transformation. Don't ask,'Once we know the problem is there, what has to be done?' If you really know it, it is no more there.

This is the beauty of the inner world: once you know a thing, it is no longer there. It remains only if you go on forcing it, repressing it, avoiding knowledge, avoiding recognition.

Problems exist through your ignorance, through your unconsciousness. Consciousness is the solution. Remember, I call it the SOLUTION. It has nothing to do with any particular problem. Every and all problems disappear through it -- it is THE SOLUTION.

The tenth question:

SO MANY QUESTIONS HAVE BEEN ASKED OF YOU. IS THERE A LIMIT AFTER WHICH NO MORE NEW QUESTIONS CAN BE FOUND?

If your question is authentic, then there is a limit. But if your questions are borrowed, borrowed from the books, borrowed from others, borrowed from knowledge and information, then there is no limit. If your question is true, relevant to your being, then there is a limit. Sooner or later you will come to it; they are finished. But if they are scholarly, then there is no limit to it.

Let me tell you one anecdote.

It happened: The lady of the house was out when her new maid called at her home and rang the bell. The

pet parrot answered by calling,'Who is that?'

'It is the new maid,' was the reply. There was a pause. Then the girl rang the bell again, and the parrot answered,'Who is that?'

'It is the new maid,' came the reply once more. She was a little annoyed. This went on until the exasperated girl fell on the ground and fainted, because she would say,'It is the new maid,' and the parrot would ask again,'Who is that?' because that was the only question he could ask. That was a borrowed question; it was not his question. He didn't even know what it meant.

Returning home, the householder stumbled across the body, and exclaimed,'Who is that!'

'It is the new maid,' answered the parrot, because by now he had learned it.

The eleventh question:

YOU SEEM TO ADVOCATE COMMITMENT AND NON-ATTACHMENT IN LOVE, WHETHER WITH MASTER OR LOVER. I DON'T UNDERSTAND HOW ONE CAN BE COMMITTED AND UNATTACHED AT THE SAME TIME.

In fact, they always happen together, they cannot happen separately. It is impossible to separate them, because they are two aspects of the same coin: commitment and unattachment. If you are attached, then it is not a commitment. Then you are using the other for yourself because it is an attachment.

You love a person and you say,'I am committed and attached.' What does attachment mean? It means that you are using the other person for yourself, you are using the other person as a means. How can one be committed to a means? Commitment is possible only towards an end, not towards a means. You cannot be committed to a car, you cannot be committed to a house. They are means; they have to be used. You can only Be committed to an alive person, because each person is the goal.

Love is not using the person for your own pleasure. Much pleasure comes through it, but that is a by-product. You love the person as an end; you are committed. You can give your very life to the person, but there is no attachment, because attachment means that you are using the person for yourself. Commitment with nonattachment means that now the other has become the goal, the end, the very end. They always happen together, and if they cannot happen together then you are missing something. If commitment is with attachment, then you are just deceiving yourself that it is a commitment. Sooner or later, if the person dies, you will find another person -- because you were using the person. Now that he is not available, you will find another person.

A commitment is eternal. Your wife dies: on that day, all women disappear from the world for you. You loved her as a goal. Now it is even impossible to conceive that you can love another. It was so total that nothing is left behind. And it was so total that only the body can die, not the soul of that being. Death cannot part two lovers. If they really loved, they had conquered death already. Love is immortal. But if there was only an attachment, then after a few weeks or a few days the wound is healed. You loved the person because of you, for your own pleasure. Now you will find another person. In fact, you love your husband, you say that you love, and he's dying -- or your wife -- and when the wife is dying, on the deathbed, if somebody could open a window in your head and look, you are already planning and trying to find a new woman.

The mind, at the most, exploits. It can never become a deep commitment. Deep commitment is of being. It knows no time, it knows no death. I am not saying that it is permanent, because permanence is part of time. It is eternal. It has the fragrance of divineness.

Let me tell you one anecdote: A politician named Strange lay dying. A friend asked him what he would like inscribed on his tombstone,'Just put,' said the politician: Here lies an honest politician.

'But,' said the friend,'that doesn't tell who it is.'

'Oh yes, replied the politician,'the passer-by will say,'That is strange -- a politician, and honest?' -- no need to say the name. Passers-by will by themselves say,'That is strange.'

Attachment and love never go together; commitment and attachment never go together. Love goes with unattachment. Then love has a purity of the other world. Then love is absolute essence, absolute pureness, innocence. And then there is a commitment. That commitment is eternal.

The twelfth question:

YOU SEEM TO EMPHASIZE DIFFERENT POINTS EVERY DAY: BEING ORDINARY, BEING AWARE, BEING MEDITATIVE, AND SO ON. IF I TRY TO PRACTICE THEM ALL I GET CONFUSED TRYING TO REACH A HARMONY OF ALL. SHOULD I JUST FORGET, AND BE SPONTANEOUS?

You have got the point exactly, precisely. That is the whole point: be spontaneous.

And whatsoever I am saying is not contradictory. You can get confused because you are already confused. And in your confusion, when my words enter they create even more confusion -- because a confused mind can only create more confusion, nothing else.

What I am saying is not contradictory at all. It may appear so sometimes, but it is not.

Let me tell you a Sufi story.

An interchange between a Sufi and an enquirer:'Which statement should one choose if two Sufi sayings contradict each other?'

'They only contradict one another if viewed separately. If you clap your hands and observe only the movement of the hands, they appear to oppose one another. You have not seen what is happening. The purpose of the opposition of the palms was, of course, to produce the hand clap. If I clap my hands they are opposing each other, but there is a synthesis in the sound; the opposition is creating a synthesis.'

I go on talking of so many different things to create a certain sound in you. That sound is spontaneity. If you have understood that, you have understood rightly.

The last question:

DEAR OSHO, HELLO.

I will tell you an anecdote.

A persistent man said that he would teach a parrot to say 'hello' in an hour. He went close to the parrot's cage, and started saying,'Hello, hello.' This went on for a full thirty minutes without the parrot giving the slightest attention. At last the bird turned his head slowly, blinked at the man, and said,'Number engaged.'

I will not say anything else about it.

You say 'hello'? You don't know; it can be said to me only through your being. Otherwise, the number is engaged. Words won't reach me. You will have to say them through your total being; otherwise, the number is engaged.

Come Follow To You, Vol 4

Chapter #11
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Luke 24

36 AND AS THEY THUS SPAKE, JESUS HIMSELF STOOD IN THE MIDST OF THEM, AND SAITH UNTO THEM: PEACE BE UNTO YOU.

37 BUT THEY WERE TERRIFIED AND AFRIGHTED, AND SUPPOSED THAT THEY HAD SEEN A SPIRIT.

38 AND HE SAID UNTO THEM: WHY ARE YE TROUBLED? AND WHY DO THOUGHTS ARISE IN YOUR HEARTS?

39 BEHOLD MY HANDS AND MY FEET, THAT IT IS I MYSELF. HANDLE ME AND SEE, FOR A SPIRIT HATH NOT FLESH AND BONES, AS YE SEE ME HAVE.

40 AND WHEN HE HAD THUS SPOKEN, HE SHEWED THEM HIS HANDS AND HIS FEET.

41 AND WHILE THEY YET BELIEVED NOT FOR JOY, AND WONDERED, HE SAID UNTO THEM: HAVE YE HERE ANY MEAT?

42 AND THEY GAVE HIM A PIECE OF A BROILED FISH, AND OF AN HONEYCOMBE.

43 AND HE TOOK IT, AND DID EAT BEFORE THEM.

45 THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES.

46 AND SAID UNTO THEM: THUS IT IS WRITTEN, AND THUS IT BEHOVED CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY.

47 AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.

48 AND YE ARE WITNESSES OF THESE THINGS.

THE greatest problem that a man like Jesus faces is that whatsoever he is going to say will appear untrue to people -- because truth cannot be said; and the moment you say it, it is falsified. Truth cannot be uttered. The language in which you utter it is not big enough. It kills the truth, it can only express the untrue.

But, out of compassion, a Jesus, a Buddha, will try to say that which cannot be said. But then they will be misunderstood. They bring news of the beyond. You have not even dreamed about it; how can you understand? You have no conception of it; how can you understand? Misunderstanding is natural. Nobody is actually at fault. Jesus brings something from the beyond. You have never been there -- something of the other world. You listen:'This man appears authentic. His very being gives some authority to whatsoever he is saying.' But that is a feeling -- you cannot understand what he is saying. At the most you can trust, which

is very difficult, almost impossible.

How to trust? How to trust somebody else about things which you know nothing about? Not only that, but how to trust about things which go diametrically opposite to your experience?

I was reading a small story the other night.

A man was walking along, and he saw a snail lodged in a crevice in a wall, and for no particular reason he said,'Hello snail.'

And oddly enough the snail could speak, and the snail could hear, and it said,'Hello.' And it moved its eyes around as best it could on their stalks to try to see what it was that was confronting him.

So the man said,'Can you hear me?' And the snail said,'Yes, of course. Who and what are you anyway?'

The man said,'Well, I am a man.'

And the snail said,'Whatever is that?'

So the man said,'Well, we are something like you. For instance, you have got eyes on stalks and we have got stalks on the other end.'

The snail said,'The other end?'

And the man said,'Yes -- just a minute -- it is for putting our feet on, you see, these feet.'

The snail said,'Whatever are these feet for?'

And the man said,'The feet are for moving along very rapidly on.'

The snail said,'Really? You amaze me. Is there anything, else about you that is peculiar?'

And the man said,'Well, you know how you have got your house on your back?'

The snail said,'Yes, yes.'

And the man said,'Well, we don't know. You see, we have lots and lots of houses, and we go in and out of them almost at will.'

The snail said,'You really are a most astonishing creature. Is there anything else that's strange about you?'

And the man said,'Well now, we are men, and a man can take a thing like a leaf; you know, a leaf?'

And the snail said,'Yes. Yes, I know a leaf.'

The man said,'Well, he can make marks on this leaf, and even hand the leaf to another man, who can give the leaf to a third man, who can tell from the marks on the leaf what the first man was thinking about.'

'Ah,' said the snail,'I see, you are one of them. Hm....'

The man said,'What do you mean?'

'You are a liar,' said the snail.'The trouble with you liars is that you tell one lie, and then you tell a bigger one, and then finally you over-reach yourselves.'

That's the feeling with a man like Jesus. Ordinary humanity feels that way: that Jesus is over-reaching himself. Maybe he has a magnetic personality, a charisma around him. Maybe he is a powerful man, a beautiful person. Maybe he has a certain convincing force in him. He is a man worth loving, but he is over-reaching himself. Whatever he is saying is beyond the ordinary human mind. In fact, it is beyond the human mind. He is bringing something into the world of the mind from the world of no-mind. This is an almost unbridgeable gap. He is bound to be misunderstood.

In misunderstanding he was crucified. And when on the cross he said,'Father, forgive these people, because they know not what they are doing,' it was not just compassion, it was not just love. It was compassion, it was love; it was also fact. Those people who were crucifying him, in fact, were fast asleep, unconscious. Whatsoever they were doing, they were not aware of it. They had never thought about the implications of it. They were not crucifying Jesus, they were simply crucifying a liar, they were simply crucifying someone who had been disturbing their silent, peaceful lives, who had been forcing them against their wills on an adventure which seemed dangerous, who had been talking about God, which everybody knows does not exist, and yet everybody believes in as a social formality.

Jesus was trying to prove that God exists, not as a social formality, not as a prop for morality, not as a hypothesis to explain the unexplainable. God exists. In fact, ONLY God exists: He is the ultimate fact. Whenever people like Jesus start talking about the ultimate fact, a suspicion arises in the ordinary mind:'They are over-reaching themselves. It's okay to believe in God, and to believe in the church and in the temple. It is good to pretend to be religious. It helps -- it is a social lubricant. It gives life a certain smoothness; it gives you a certain respectability. But one should not take these things too seriously. This man Jesus seems to be too serious about it, as if it is a life-and-death problem.'

To him, it is the only problem worth encountering, and the only adventure worth going on, the only research. But to the people he was talking to, it looked like nonsense. They may not have said so; they may

not have said so out of propriety. They may not have said that they didn't believe, because they would not like to have been known by others as unbelievers. But deep down, it didn't seem probable that God exists; it was the most improbable thing, that God exists. Jesus looks untrue, a Buddha looks untrue. Out of their sheer magnetism people are fascinated. But even those who are fascinated are not totally with them. Their deepest core goes on denying and saying,'You are hypnotized. This man has done something to you, like magic. He has trapped you, you have become a prisoner.' When the people start feeling like this, they take revenge. This revenge happens almost automatically.

The people who killed Jesus killed in their sleep, as if it was just a dream.

There is a Sufi anecdote: A group of merchants asked a certain disciple,'How can this Sufi nonsense mean anything to you?'

To the ordinary mind, to the logical, to the rational part of you, anything that is not comprehensible is nonsense. In fact, it is, because it is beyond sense. If you love it, you may call it super-sense. If you don't love it, you may call it nonsense. But one thing is certain: that it is something beyond the scope of the senses.

A group of merchants asked a certain disciple,'How can this Sufi nonsense mean anything to you?' He said,'Because it means everything to those whom I respect.' Because it means everything to those whom I respect... this is what trust is.

Jesus creates a respect about his being. Because of that respect, you believe whatsoever he says. Because of that respect, a certain trust is created, but your rational mind goes on hammering within you and saying,'This is all nonsense. What are you doing?' And when I say this to you, you can understand, because this is happening to you every day also: whatsoever I am saying to you is nonsense. There is no need for anybody else to prove that it is nonsense; it is nonsense. But if you respect me and love me, that nonsense will start appearing as super-sense, as transcendental to mind, reason, logic -- not below, but above. If you respect me and love me, you may allow me to take you over to another world in which you cannot believe right now.

Almost every day people come to me and they say,'How can we believe?' I understand their problem, their anguish: they would like to believe. It is not that they want not to believe, because belief gives such serenity, belief gives such tranquility, belief gives such a centeredness and rootedness, that who would not like to believe? Even an atheist is in search of belief. Maybe he is very desperate; maybe his saying that there is no God is nothing but an effort to avoid that great call that is constantly heard in his being -- 'Go on the adventure. Seek and find.' He does not want to hear that call. He says that there is no God.

I have never come across an atheist who is really an atheist. All atheists are in search, all atheists are in deep search for a faith and trust. But they are afraid. The adventure seems to be so dangerous and risky. They start believing in no-God, but that no-God is also a belief. It is negative: it cannot be nourishing, it cannot give you life, energy; it cannot enhance your being, it cannot help you to become centered. It cannot help you to see the true and the real because it is a false belief, a negative belief. But, I say, it is still a belief.

There are only believers and believers, because nobody can live in non-belief, in no-belief, in no-faith, in no-trust. To live without believing is absolutely impossible. But the first dawn of truth always happens with what this Sufi disciple is saying:'Because it means everything to those whom I respect.' If you respect, you are open to receive.

The Judaic word 'kabala' originally means: capacity to receive. It is a beautiful word. It means: those who are ready to receive; they are kabalists. Respect creates the capacity to receive, to become pregnant. Not knowing what is going to happen, but you trust somebody, you respect somebody.

People respected Jesus. They started following him, but then deep down they also always felt that he was over-reaching. He was taking them so fast and so beyond human comprehension, that by and by they became frightened and scared of this man. They had to kill him, there was no other way.

They must have felt relieved when they killed Jesus. They must have felt a stillness descending, because this man had been creating a chaos. This man had been creating such turmoil. He had to create it, because only out of chaos are stars born, and only out of chaos and pain and anguish is a new birth possible. But he was looking into the future, and they were clinging to the past, and there was no meeting ground. Even today, between Christ and a Christian there is no meeting ground. The meeting ground is possible only if you also try to over-reach yourself. Otherwise, the meeting ground is not possible.

A friend of mine, an old navy chaplain, tells of a terrible storm a couple of years ago, a storm so severe that even old seamen were scared.

After it was all over, an old salt-crusted sailor said,'Chaplain, I sure did pray during the blow. I am not a

praying man, but I prayed hard that time.'

'What did you say in your prayer?' asked the chaplain.

'Oh,' replied the sailor,'I said: Lord, you know that I have not asked you for anything for fifty years, and if you get me out of this storm alive, I promise that I won't bother you again for another fifty years!'

Only in pain, in anguish, only in a chaos where everything is dissolving into nothingness, does one remember God. A Jesus has to create a chaos, a Jesus has to destroy your notions of security, your so-called comfortable life, the illusion of it. He has to dis-illusion you, and that's why he looks like the enemy. The friend looks like the enemy; the greatest friend looks like the greatest enemy because he has to disillusion you. He has to bring you out of your illusions and dreams. He has to create a chaos, because only in that anguish, you may start praying. Jesus did both. He lived a life of infinite delight; he lived a life of constant celebration, he was one of the most dancing men ever on this earth.

Don't listen to the Christians who say that he never laughed: it is impossible. If Jesus never laughed, then I would like to say to you that he never existed. Then the whole story is false. Jesus, and never laughed? -- then who will be able to laugh? He laughed -- his laughter may have been very subtle -- you may not have heard it. That much I can understand. His delight must have been very subtle and profound. You may not have been able to see it; that I can understand. His celebration must have been so deep that you could not go that deep, and you could not feel it. He lived out of his heart, he lived out of his depth. You may have missed, because to look into the depth of a man like Jesus or Buddha is to look into abyss: one gets dizzy, one becomes frightened, one closes one's eyes.

It is possible that people didn't become aware of Jesus' celebration, but he was a man of celebration. He enjoyed the small things of life. He made everything sacred. He was not an escapist, he did not renounce anything. In fact, whatsoever he touched became sacred, wherever he moved became holy ground. Whatsoever he did, just because he did it, the quality of it was transformed. He lived a life of celebration on the one hand; on the other hand, he continuously created chaos around you. He was living at two ends together: that is his cross.

That is the meaning of his carrying his cross on his shoulders: he is living two polarities together. He is a paradox, he creates chaos, and you can see him dancing amidst the chaos; because these are the two points to remember God. Either you remember Him when you are in deep trouble -- which is the way of ordinary humanity -- or you remember Him when you are at a peak of happiness, of bliss -- which is not the way of ordinary humanity. When you are happy, you forget God; whenever you are unhappy, you remember.

Jesus created both possibilities together. He created a disillusionment for you, so that you were in anguish and you could pray. Out of your anguish tears can come, and you melt into prayer. You can again call God 'the Father', the whole. And just near your chaos, He is celebrating. If you are capable of seeing, if you have eyes, then you will become aware that prayer has two possibilities: one, in unhappiness -- then it is out of helplessness; the other, in happiness -- then it is out of gratitude.

Jesus' prayer is different from your prayer: his prayer is of deep thankfulness, your prayer is of helplessness. But he presented both the possibilities together.

One day, a quivering man visited a Sufi Master to plead,'Please help me find myself.'

During the discussion a messenger of the troubled man appeared.'I thought you would like to know,' said the messenger,'that your business affairs have taken a sudden turn towards prosperity.',

The visitor exclaimed to the Master,'Oh, I feel better now. Good-bye.'

A month later, the still troubled man returned to repeat his sorrowful request,'Please help me! I cannot bear my agony any longer.'

The messenger appeared a second time, saying with a sly grin,'A beautiful woman awaits you at home.'

The visitor Leapt up to gasp,'All is well. Good-bye.'

A friend of the Master asked him,'How often will that quivering man repeat that pattern of foolish behavior?'

Sighed the Master,'Until he sees.'

Jesus created chaos for you, because only in deep discomfort, in deep disillusionment, in total helplessness, is your prayer possible. And just by the side there, he was standing, happy, tremendously happy, prayerful -- a deep gratitude, a sheer delight in being, an ecstasy. Your prayer is out of agony, his prayer is out of ecstasy. And he was just standing by the side.

If you could see, you would take the jump. Your prayer would then no longer be of helplessness. Your prayer would also become of gratitude, of tremendous gratefulness. You are not helpless. You are helpless because you are thinking of yourself as separate from the whole.

It is your illusion of separateness that creates helplessness.

The helplessness is just your illusion. Once the illusion drops, you are the whole. Jesus goes on saying,'I, and my Father who is in heaven, are one.' Then suddenly, you are not helpless. You are at the very center of existence -- how can you be helpless? You are not separate from the whole -- how can you be helpless? Helplessness is the shadow of the ego. Jesus tries to disillusion you so that the shadow of ego disappears.

But rather than moving with him, rather than accepting his invitation to go and follow him, people killed him. He was too much of a troublemaker; he was too much to be tolerated.

Sigmund Freud has written in one of his significant letters to a friend, 'Man cannot live without illusions.' Take away the illusion of a man and his whole life becomes meaningless. Everybody has a life-lie around which he lives. Take away the life-lie and the whole meaning disappears, the whole life collapses. Just watch inside yourself: you must have a life-lie, a dream which is not true; and you know it, because you have created it. But you don't want to know that. You go on avoiding the fact, that this is untrue; you go on believing that this is true.

Freud's insight was right. He should know, because for fifty years continuously he was dealing with people's lives, their innermost minds. He must have come across it again and again.

The same is my observation: everybody is living for some illusion. Take the illusion away and the life collapses, and he will become your enemy. And that is what Jesus was doing, what Buddha was doing. This is what I am doing here: trying to take away your life-lie. Freud's insight was half true. It is true: take the life-lie of a man away and his life collapses; but this is only a half-truth. Help him to see the truth, then a new life arises. And until that new life arises you are simply waiting a great opportunity. A life of fantasy is not a life at all. Everybody has to pass through the cross'The cross' means: the cross of the life-lie. And everybody has to come to a resurrection. The resurrection means a life of truth, a life according to the real. The man, the ordinary man goes on trying to make the reality follow his lie. The courageous man, the religious man, drops the lie and follows reality. Don't try to make the truth follow you -- follow truth.

That is the meaning when Jesus says,'Come, follow me.' He is saying: drop your life-lies, your illusions about power, prestige, money, greed, jealousy, ego, and a thousand and one things. Drop those life-lies, come, follow me. Follow the true, follow the real. Truth liberates. But in the beginning, it is painful.

Rather than change themselves, people killed Jesus. Rather than killing their own egos, they found it easier to kill this man. Nobody is responsible, in fact. Jesus had to destroy their illusions, and in their sleep they had to react, so it is natural.

The sutras.

Jesus is crucified; the miracle has not happened. The crowd waited and went away home, frustrated. The disciples waited, hiding themselves in the crowd, because they were also suspicious, doubtful. They respected the man, they also had a certain faith in this man, but not that much. They could follow him when he was succeeding. Now, he was a failure. And nobody has failed like Jesus, because nobody has tried so hard to bring the beyond. Nobody has tried so hard to bring eternity into the world of time. He tried the impossible, and he failed.

His failure is beautiful.

He failed on the path of truth and it is better to fail on the path of truth than to succeed on the path of a lie. Failure and success don't mean anything. The effort, the intention, means everything.

The disciples were hiding in the crowd. They were not revealing themselves, who they were, because they were afraid. Their teacher, their Master, was being hanged. If they revealed themselves, who they were, they would also be hanged, or killed, or mistreated; or at least beaten. They were afraid. They were waiting for the miracle:'If the Master succeeds, if God descends from heaven, or angels descend from heaven and they save Jesus, and he reveals the glory about which he was always talking and about which nobody has ever believed totally....' They were waiting. If the miracle happened, they would reveal themselves. Then they would shout,'We are the disciples!' But if he failed, they would simply disappear into the crowd. The fragile, the weak human mind.... There is nothing to condemn; one should just feel compassion.

It is an old story. It happened that in India there existed a great university, Nalanda was the name of the university. One visitor went to see the university. The vice-chancellor of the university took the visitor. The visitor must have been a very important personage; he took him around. It is said that there were almost ten thousand students in the university. From almost all over the world, seekers would come to the university. The guest was very impressed.

He said,'My, just how many students do you have here?' "Well,' answered the vice-chancellor

thoughtfully,'I would say, about one in a hundred.'

And if that was the number of students, what to say about disciples? -- about one in ten thousand. If you see ten thousand disciples, the possibility is that there may be, or may not even be, one disciple there. That is the proportion. When students are one in a hundred.... And a student has nothing to lose, just to gain. A disciple has everything to lose and nothing to gain, or ONLY NOTHING to gain.

Jesus had disciples, but they all disappeared. He died alone. In fact, he lived alone, he walked alone on this earth. The multitude that followed him, and the disciples who were around him were just so-so. Lukewarm was their trust. There was no intense passion in it, because when the Master was being crucified, there was the test. They were hiding themselves. They must have been greedy people, as all so-called religious people are.

Just before Jesus was caught and imprisoned they were discussing amongst themselves,'In heaven, when Jesus will be sitting by the right side of God, what will be the position of the disciples, the twelve? Who will be sitting next to Jesus?' Of course they allowed Jesus to sit next to God; but who would be sitting next to Jesus? There was great argument amongst them. They were greedy people. They were just extending their ordinary minds into their so-called religious heaven. Their heaven was nothing but an extension of this earth. It was nothing new. Jesus remained alone, died alone.

Try to understand this, because just to think that you are following when there is no danger is not enough. When death comes, when danger comes, then there will be the test. Then, not even a single disciple declared to be with him.

In fact, when Jesus was taken as a prisoner, Peter wanted to follow him. Jesus told him,'No need to follow me, because you will deny me.' Peter said,'Never! I will never deny you.' Jesus said,'You will deny me. Even before the cock crows and the sun has risen, you will have denied me thrice.' And it happened. All the disciples fled; only Peter followed. But those people who had made him prisoner became suspicious: somebody was amongst them who looked a stranger. They asked him,'Who are you? Are you a disciple of Jesus?' He said,'No, I don't know this man. Who is he?' And Jesus looked back and said,'The morning has not yet come.' And it happened a second time; and it happened thrice. Jesus laughed, and looked back at the crowd and said,'The cock has not crowed yet.'

It is so difficult to follow a Master when he is moving into death. And this the ONLY way to follow a Master, there is no other. Because a Master has to lead you into death; that is the only way to be reborn. There is no other. Until you die, you will not be able to be reborn. Only through death is eternal life attained, only through losing yourself do you gain.

Jesus died. No miracle happened. The crowd, feeling frustrated, disappeared.

AND AS THEY THUS SPAKE, JESUS HIMSELF STOOD IN THE MIDST OF THEM, AND SAITH UNTO THEM. PEACE BE UNTO YOU.

The disciples gathered and they discussed what to do now. They were feeling absolutely betrayed, deceived. This man simply proved not a real son of God. He had promised again and again that he would be resurrected, that he would come down out of death with a new, eternal body of light. And he died like an ordinary man; and he died complaining to God,'My God, my God, why have you forsaken me?' So.God had betrayed Jesus, Jesus had betrayed his disciples, and they were at a loss as to what to do now. They must have been a laughing-stock. People must have laughed at them:'These were Jesus' disciples -- fools, simpletons! They used to believe that this man would come out of death, and this man has simply died like an ordinary man.'

AND AS THEY THUS SPAKE... as the disciples were discussing amongst themselves, JESUS HIMSELF STOOD IN THE MIDST OF THEM, AND SAITH UNTO THEM: PEACE BE UNTO YOU.

They were very troubled, in deep turmoil; their whole lives were lost. They had followed this man, and this man had simply died. Now what to do, where to go? Where to hide oneself; how to accept the failure? They were very troubled. They must have been so troubled that Jesus was standing amongst them and they could not see him.

In fact, you can only see that which you are expecting to see. They were not expecting. In fact, they were thinking,'We knew that this was going to happen; this man has died and there has been no miracle.'

The miracle had happened, but to see the miracle, to be able to see it, you need a different quality of being. The miracle was not a part of ordinary reality, it is a separate reality. The miracle had happened: Jesus was standing amongst them, and they could not see. It was as if they were almost blind.

We are -- almost blind, almost drunk. We only see that which we want to see, we only see that which we are expecting to see.

Have you watched that your gestalt of vision continually changes? If you are hungry you see different things. You go to the marketplace and you are hungry; you see the restaurants, the hotels, the displayed foods, the fruits. You see things through your hunger. If you are not hungry and you go to the same marketplace, you don't see the restaurants, you don't see the food, the food stalls, the fruit sellers. You simply bypass them. They don't become part of your attention. If you are sexually starved, you go on looking at women or men. If you are not sexually starved, it simply does not matter who is who. Whether somebody who is approaching you is a man or a woman does not matter if you are not sexually starved. Whatsoever you see, it is not only the object that you see; your subjectivity gets involved in it.

Jesus was standing amongst them and he said to them,'Peace be unto you.' Why? He said,'Just become peaceful, be silent. I am here. About whom are you talking? Peace be unto you.'

BUT THEY WERE TERRIFIED. When they heard, when they became aware of this man suddenly standing amongst them, THEY WERE TERRIFIED AND AFRIGHTED, AND SUPPOSED THAT THEY HAD SEEN A SPIRIT, a ghost.

For this miracle they had been waiting. But just to wait is not enough; one has to be ready for it.

It happened once: An old man used to come to me. He said one night -- it must have been near about eleven o'clock and he was departing -- he said,'I would take sannyas, I would surrender myself to you totally if you could do one miracle.' I said,'What is the miracle?' He said,'If you can come tonight in my dream, tomorrow morning I am going to take sannyas.' I said,'Okay, but don't get frightened. Don't be afraid, don't get scared.' He said,'I am not scared'; but the way he said it, I felt that he was very scared. Then he went up to the gate, and he came back, and he said?'It is too dark, and the road is very quiet, and my house is far away, five, six miles, and in this cold night I don't want to go. I would like to stay here.' I said,'What is the matter? Are you afraid to go back home? Don't be afraid. At the most, if the miracle happens, I will come in your dream.' But he said,'Now, I must confess. I am afraid' -- even in a dream!

What is the fear? -- because, if this is possible, a separate reality, a different reality opens its door to you. You have to face the unknown. He had asked for it, but he was afraid. He said,'No need to come. I will come and take sannyas.'

If I can enter in your dream, you will be scared. A dream is a very private thing: nobody can enter into anybody's dream. Ordinarily that is not possible. Even two lovers cannot enter into each other's dream. Dreaming is a totally private thing and if somebody can enter into your dream, suddenly your privacy is violated. One becomes afraid. If somebody can enter into your dream, then somebody can watch your thoughts, and somebody can watch your feelings, and somebody can see your within... and the fear. Just think about it. If somebody could look into you and see your thoughts and your feelings, you would be scared to death. Because everybody is carrying so many ugly things, and nobody can see that things are okay.

'If you could see into each other,' psychologists say,'if people could see into each other, love would become impossible.' Friendship would never be possible; there would only be enemies in the world. Just think what you have been thinking about your lover: just a little anger, and you would like to kill him. If people could watch each other's minds, you would be completely violated; there would be fear. The man was afraid.

These people were asking for the miracles to happen. It had happened, but they were not ready. Because, to see a miracle one needs the vision to see it, one needs a totally different gestalt. The miracle is happening every moment -- the whole existence is miraculous and every moment of life is a miracle. You cannot find greater miracles than are already happening all around you. But you cannot know, you cannot see, you are not ready. You go on living in your drab and dull mind, almost asleep.

I have heard: A welfare worker once said to a confirmed drunkard,'The last time we met I was very happy, because you were sober. Today I am unhappy to see you drunk again."Well,' said the drunkard,'it is my turn to be happy today, sir.'

Your happiness consists only of your unconsciousness. Whenever you are conscious, you become

unhappy. And unless you can be consciously happy, your happiness is not worth the bother. I work on so many people: the moment they start becoming conscious they become unhappy. They come to me and they say,'What are you doing? We had come here to become more happy, and the more we become conscious, the more unhappy we feel.' Because the happiness that consisted of their unconsciousness is disappearing, and that was all the happiness they knew. They have not known any happiness which is conscious. They become unhappy, disillusioned.

If they escape, they miss the opportunity. If they persist, first the happiness of unconsciousness will disappear, and there will be a time, an interval of much agony, much chaos, much anarchy. They will lose all their identity. They will not be able to know who they are, because all that they knew about themselves belonged to their unconsciousness. They will be completely lost, almost mad. But, if they persist, soon a new sort of happiness, a new sort of blissfulness which has nothing to do with illusions and unconsciousness arises. If you cannot be happy consciously, your happiness is not worthwhile; -it is useless. People go on living in their sleep -- sometimes their eyes are closed, sometimes their eyes are open, but the sleep continues. It is rarely broken!

Those disciples were standing talking about Jesus, and Jesus was there. They could not see. It seems impossible. No, it is not impossible; it is just natural to human unconsciousness.

One day it happened: Mulla Nasrudin came to see me.'Why have you wrapped a thread around your finger?' I asked the Mulla.

He said,'My wife wrapped it to remind me that I should not forget to post a letter for her.'

'Have you posted the letter?' I asked.

'No,' said the Mulla,'she forgot to give it to me.'

This is how we go on living: without any selfremembering, without any awareness, without any consciousness.

Jesus said,'Peace be unto you'...

> BUT THEY WERE TERRIFIED AND AFRIGHTED, AND SUPPOSED THAT THEY HAD SEEN A SPIRIT.
> AND HE SAID UNTO THEM: WHY ARE YE TROUBLED? AND WHY DO THOUGHTS ARISE IN YOUR HEARTS?

'Can't you see me? Why are these thoughts arising in your minds and in your hearts? Can't you see me? Can't you recognize me? I lived for years with you, and you lived for years with me. Don't you know my face?'

> AND HE SAID UNTO THEM: WHY ARE YE TROUBLED? AND WHY DO THOUGHTS ARISE IN YOUR HEARTS?
> BEHOLD MY HANDS AND MY FEET, THAT IT IS I MYSELF.
> HANDLE ME AND SEE, FOR THE SPIRIT HATH NOT FLESH AND BONES, AS YE SEE ME HAVE.

Pitiable humanity... even Jesus has to bring proofs that he is. And the proofs that you ask are proofs of matter, of materiality. A Jesus, even a Jesus has to show you:'Behold my hands and my feet.' You cannot see, you cannot face the reality, the infinite reality that is confronting you. Hands and feet you can believe in; matter is needed. The immaterial becomes non-existential.'Handle me and see, for a spirit hath not flesh and bones as ye see me have.'

How far we have fallen into unconsciousness! How far we have become insensitive! We can only feel the most gross, we cannot feel the subtle.

And when he had thus spoken, he showed them his hand and his feet....

Pitiable humanity, that a Jesus has to give you evidence for his existence, and the evidence has to be material. He showed his hands and his feet.

AND WHILE THEY YET BELIEVED NOT... because they were so frightened:'Who knows? That ghost may be playing tricks? Who knows? How can a dead man come back?' Jesus was crucified, they had seen him die:'How could he come? It is impossible. It is some trick, some ghost playing a game.'

> AND WHILE THEY YET BELIEVED NOT FOR JOY, AND WONDERED,
> HE SAID UNTO THEM: HAVE YE HERE ANY MEAT?

These are very symbolic words. Now he is coming to the grossest, because you cannot see the subtle. Even a Jesus has to descend to your plane; only then can you see him. You cannot see his peak, you can see only his feet, and even those are difficult to believe.

HAVE YE HERE ANY MEAT?
AND THEY GAVE HIM A PIECE OF A BROILED FISH, AND OF AN HONEYCOMBE.
AND HE TOOK IT, AND DID EAT BEFORE THEM -- because a spirit cannot eat. Food is needed for the body. A Spirit has no body; food is irrelevant. And he ate meat, the grossest food. This is just symbolic.

Jesus' whole life is a life of silence, defined by parables.

AND HE TOOK IT AND DID EAT BEFORE THEM.... Only then could they believe.

It is said that when he ate, then they recognized him because of the way, the manner. Nobody else could eat like Jesus. They had watched him eating with them for many years. Just three days before, there was the Last Supper. The manner of this man was totally different; it was not like anybody else. Whenever he ate, he would eat in such a prayerful mood, in such deep gratefulness, in such infinite delight, with such joy -- his eating was a celebration.

Only when he ate could they understand -- 'Yes, this seems to be our Jesus, because nobody else can bring such quality to such ordinary things as eating.' Whatsoever he touched became holy, wherever he moved became holy ground.

I have heard an anecdote: An impressive dinner was given by a literary society in Milwaukee. At the conclusion Madame Mordjeska asked if she might not express her appreciation by giving a short Polish recitation. Otis Skinner, one of the guests, describes what she did:'Her liquid voice became by turns melancholy and gay; impatient, tragic, light with happiness and blighting with bitterness. There was not a note in the gamut of emotions she did not touch. She finished with a recurrent rhythm, fateful and portentious. We were clutched by the spell. We did not know what it was about, but we knew it was something tremendous. Someone asked what it was. She answered with a sly smile,'I merely recited the alphabet.'

But if you know how to sing, even an alphabet can become a tremendous song. If you know how to sing, if you know how to dance, then any movement of your body becomes tremendously meaningful. Then each gesture becomes graceful. Then each gesture exhibits something, manifests something of the unknown. Even an ordinary alphabet can become tremendously significant.

Jesus knew how to eat, he knew how to live, he knew how to love. Even the ordinary act of eating food became totally different -- the quality of it. Nobody else has ever eaten that way, walked that way, looked that way. He had to Come down to the most ordinary thing only because he hoped that his disciples might be able to recognize. And they recognized.

THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES....

Once they recognized, they were happy. Why did he try? Why did he make any effort? -- so that they might understand the scriptures. The scriptures go. on saying that you are deathless; all the scriptures of the world. It has, nothing to do with the scriptures of the Jews alone; all the scriptures of the world go on saying that you are deathless. Nobody except Jesus had given such a proof of it. Nobody had come after death to give witness that those scriptures were right. Not even a Buddha had given that proof; not even a Krishna had given that proof. It is unique to Jesus to come back from the doors of death, to descend back into the world, to become a witness to all scriptures. Jesus is the very embodiment of the foundational law of life: that everything is eternal and immortal, that nothing dies, that nothing can die; that there is only one thing that is a lie, and that is death. Only death is impossible and everything else is possible.

THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES... the message of centuries, the one and only message of all religion -- that you are deathless... AND SAID UNTO THEM: THUS IT IS WRITTEN,. AND THUS IT BEHOVED CHRIST TO

SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY.

This is very meaningful. Whenever you die, if you die unconsciously -- as everybody almost always dies -- then within three days you are reincarnated in a new body, you enter a womb. That's why in India the third day after anybody's death is very significant, because the third day is symbolic that person is reborn, has somewhere taken birth. If you die consciously, which only a Buddha. or a Jesus does, then it is up to you. You are not going to be born again in any other womb. Then it is up to you; you are totally free. If you want to descend, you can use the old body; if you don't want to descend back, you can disappear into the whole. In Jesus' case the old body was saved. After his crucification his body was put in a cave and the door of the cave was blocked by a rock. Now it is a mystery what happened, because the body disappeared from there.

Jesus belonged to a certain sect called Essenes. Jesus himself was trained by the Essenes, he was a disciple in their school. They had worked for him, they were his' Masters, they had prepared him. The Essenes were an esoteric group working almost in secret. When Jesus was crucified, they removed his body, they protected his body for three days. They helped, because if the body is not protected then the soul cannot descend back.

In India, we burn the body precisely for this purpose, so that the soul cannot enter into the old body. There is a tendency, even in unconscious souls -- a clinging to the old, a fear of the new. And if there is a choice between the old body and a new child's body in a womb, your mind will choose your old body. And there is a fear that the soul may enter back into the body, and that body is useless now rotten, old. It has to be dropped and changed. That's why in India we burn the body immediately, so that there is no possibility of the body being there for the soul to enter into. In any accident it should not be allowed. Only the bodies of saints, of people who die consciously, are not burned in India. They are preserved in special graves we call SAMADHIS. It is the same word we use for the fourth state of consciousness, of transcendence. We call the grave of a saint 'samadhi'. His body is preserved there as a link. People who cannot be in direct contact with the saint can come to the body, and the body can function as a medium. Through the body they can still be in contact with the soul which has been lost into the whole, and they can be helped.

Jesus' body was preserved for three days by the Essenes, one of the most important groups on the earth, one of the most important esoteric groups. After three days Jesus entered his body again. Three days is a time limit. One needs to be out of the body for three days to be completely purified of all grossness, of all dust that clings to one's consciousness and soul.

THUS IT IS WRITTEN, AND THUS IT BEHOVE CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY. And it was a prophecy in the old scriptures that this would happen: the third day Christ would come back, just to show that life is immortal.

AND THAT REPENTENCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.
AND YE ARE WITNESSES OF THESE THINGS.

'And repentance and remission of sins': Jesus gave a proof that death is just a false notion. Nothing dies. Why is this proof needed? Because if the soul is immortal, then your whole life will have to be transformed. Then you will have to arrange your life in a totally different light. If only this life is all -- you begin with birth and you end with death -- then what is the meaning of virtue or sin? Whatsoever you do is irrelevant; one day everybody dies, sinner and saint. Dust unto dust -- nothing remain so what is the difference between virtue and sin? If life is mortal, then there is no difference. Then it is just a social utility, a convenience, but nothing of much importance.

But if the soul remains, if nothing dies, then there is a tremendous difference between virtue and sin. Virtue means: to live as if you are to live forever; sin means: to live without any consciousness of your eternity. Sin means to live in unconsciousness, virtue means to live in awareness.

If you become aware, you become aware of the deathless within you.

If you are unconscious, unaware, you are living only in the body, the mortal. And a person who lives for the body, in the body, and only for the body, lives in sin. Jesus gave the proof.

AND THAT REPENTANCE AND REMISSION OF THE SINS SHOULD BE PREACHED IN HIS NAME

AMONG ALL NATIONS, BEGINNING AT JERUSALEM.

And he said to his disciples,'Now go and spread whatsoever you have seen all over the earth. Go and tell everybody on the earth. Spread the good news that there is no death, that one man has proved that life is eternal, that one man has come back from death, that one man has proved that death can be conquered. And if you become a witness,' he said to his disciples,'you will be able to persuade people not to live in sin, not to live in unconsciousness. Tell them to repent for whatsoever they have done in the past, to ask forgiveness for it. And tell them, because you have been a witness, that the impossible has become possible: death can be conquered, because death does not exist. Tell them that if they ask, they will be forgiven.'

Christianity, the whole of Christianity depends on this simple sentence:'If you repent, you can be forgiven.' Christianity is unique in this sense. No other religion, particularly Indian religions, talk of repentance and forgiveness. They are more scientific, in fact, more technological. They say: You have done something wrong, you have to undo it. You have to do something good, you have to keep everything in balance. Nobody can forgive you; you have to change your life, your karmas, your actions.

Christianity has a tremendously beautiful concept of forgiveness. Christianity says: If you ask to be forgiven from your deepest core, you will be forgiven. Why? Is there somebody who can forgive you?, No, but if you ask in intense passion to be forgiven, the very idea of repentance becomes forgiveness. If you have really asked, realized that you have done something wrong; if it has been a total realization and you accept the responsibility that it was wrong and that you are ready to repent for it, and you repent wholeheartedly, the very repentance becomes the forgiveness. Then there is no need to do anything else, because all sins are nothing but unconscious acts. Repentance makes you conscious, alert.

Sin is like darkness. You bring a light, a lamp into darkness and darkness disappears.
Sin is because you are asleep.

If you repent, you awake yourself. Because there is no other way to repent unless you awake yourself, unless you come to realize and see what you have been doing, how you have been living, how you have been wasting, how you have been hurting. When you come to realize it, a flame starts burning in you, an awareness; and in that awareness, in that light, darkness disappears. It is not that there is a God personified sitting somewhere on a throne in heaven who goes on forgiving you. There is nobody to forgive you. But if you repent, you will be forgiven.

God is not a person; God is the totality. God is existence, the totality of being. It is not that you have to pray to Him so that He can forgive, no. In your praying you are forgiven. The very prayer, the very recognition that you have been wrong and you recognize it and you repent, is enough. All that you have been up to then is, wiped, washed. You are cleansed of it. The old is gone, the new is born. This is resurrection.

AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.
AND YE ARE WITNESSES OF THESE THINGS.

And Jesus told them,'You have witnessed the greatest thing that has ever happened: the resurrection. Now go and spread the good news to those who were not fortunate enough to be here. Go to the housetops and tell everybody.' And those disciples went all over the earth. They carried authority. They had seen something which nobody had seen before them. In their eyes you could see the reflection of Jesus coming back from death. In each of their gestures you could feel the presence of Jesus: they had seen, they had become witnesses to something. They carried authority. They created a great movement; beginning in Jerusalem it spread all over the earth. It is just as you throw a pebble in a silent lake: it falls at a certain point and then ripples arise, and ripples go to the farthest shores.

Jesus is a whole art of inner transformation. I say art, I don't say science. When I talk on Patanjali, I can say that whatsoever Patanjali says is a science. When I talk on Buddha, I can say that whatsoever Buddha says is a psychology. But not with Jesus. He has given an art, because he has given love, not law. If you understand Jesus, by and by, you will become aware that it is not a question of following a certain rule. Rather, it is a question of following a quality of love. Love is the only thing that transcends death, because love is the only thing that life exists for. Love is the very center of being. If you love, all is forgiven. If you love, you have repented. If you love, one day or other you yourself will become a witness that there is no

death.

Accept Jesus' invitation. He is not going to take anything from you. He is going to take only that which you don't have, and he is going to give you life abundant, life eternal.

But don't be bothered about Christianity much. Jesus has been murdered twice. Once he was murdered in Jerusalem by Jews, but they could not murder him. He survived. After the third day he resurrected. Then he was murdered in Rome, in the Vatican. And they murdered him more efficiently, of course, because they knew that this man had once come out of death. Jews crucified him not knowing that this man could come out of death, so they did not take all the precautions. Christians killed this man again with all the precautions, and Jesus has not been able to come out again.

Don't be bothered about Christianity. Christianity has nothing to do with Christ. Jesus is available to all. Jesus is for those who are ready to transform themselves; Jesus is an art of inner transformation, of rebirth.

Listen to his invitation. He still goes on saying,'Come, follow me.'

Come, Come, Yet Again Come

Responses to Disciples Questions
Talks given from 27/10/80 am to 10/11/80 am
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Come, Come, Yet Again Come

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Chapter title: Whoever Knocks is a Welcome Guest

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The first question:

BELOVED OSHO,
I AM A SINNER. CAN I ALSO BECOME YOUR SANNYASIN?

Govind, yes, absolutely yes! In fact, only a sinner can become a sannyasin. Those who think themselves saints, holier-than-thou, they are the closed people, they are the dead people. They have become incapable

of living, incapable of celebrating.

Sannyas is celebration of life, and sin is natural: natural in the sense that you are unconscious -- what else can you do? In unconsciousness, sin is bound to happen. Sin simply means that you don't know what you are doing, you are unaware, so whatsoever you do goes wrong. But to recognize that "I am a sinner" is the beginning of a great pilgrimage. To recognize that "I am a sinner" is the beginning of real virtue. To see that "I am ignorant" is the first glimpse of wisdom.

The real problem arises with people who are full of knowledge. All that knowledge is borrowed; hence, rubbish. The people who think they are virtuous because they have created a certain character around themselves are the people lost to God. Your so-called saints are the farthest away, because God is life, and your saints have renounced life. In renouncing life they have renounced God too.

God is the hidden core of THIS life. This life is just the outermost part, the circumference; God is the center of it all. To renounce the circumference, to escape from it, is to renounce the center automatically. You will not find God anywhere. The farther away you go from life, the farther away you will be from God. One has to dive into life, and of course when you are unconscious you will miss the target many times.

The original Hebrew word for sin is very beautiful. By translating it as "sin," Christians have missed the very message of Jesus. The original Hebrew word for sin is so totally different from your idea of sin that it will be a surprise to you. The root word means forgetfulness; it has nothing to do with what you are doing. The whole thing is whether you are doing it with conscious being or out of unconsciousness. Are you doing it with a self-remembering or have you completely forgotten yourself?

Any action coming out of unconsciousness is sin. The action may look virtuous, but it cannot be. You may create a beautiful facade, a character, a certain virtuousness; you may speak the truth, you may avoid lies; you may try to be moral, and so on and so forth. But if all this is coming from unconsciousness, it is all sin.

It is because of this that Jesus has a tremendously significant saying. He says, "If your right eye causes you to sin, take it out and throw it away. It is much better for you to lose a part of your body than to have your whole body thrown into hell."

Now, if you don't understand the real meaning of sin, you are bound to misinterpret the whole statement and Jesus will look too harsh, too hard, too violent. Saying, "If your right eye causes you to sin, take it out and throw it away," does not look like a statement of Jesus. A man of profound love and compassion -- he cannot say it, he cannot be so violent. But this is how Christians have interpreted him.

What he means is: whatsoever causes you to forget yourself, even if it is your right eye.... That is just to emphasize the fact. It is simply a way of talking, an emphasis: "If your right eye causes you to forget yourself, then take it out and throw it away." He is not saying anything which has to be taken literally; it is a metaphor. He is saying that it is better to be blind than to be forgetful of yourself, because the blind man who remembers himself is not blind, he has the real eye. And the man who has eyes, if he has forgotten himself, what is the use of having eyes? He cannot see himself -- what ELSE can he see?

Govind, your question is beautiful. You say, "I am a sinner...." Everybody is! To be born in this world means to be a sinner. But remember my emphasis: it means to forget oneself.

That's the whole purpose of the world: to give you an opportunity to forget yourself. Why? -- so that you can remember. But you will ask -- and your question will look logical -- "If we already remembered before, then why this unnecessary torture that we have to forget ourselves and THEN remember again? What is the point of this whole exercise? It seems to be an exercise of utter futility!" It is not; there is great significance in it.

The fish in the ocean is born in the ocean, lives in the ocean, but knows nothing about the ocean -- unless you take the fish out of the ocean. Then, suddenly, a recognition arises in the fish. Only when you lose something do you remember. Only in that contrast does remembering happen. Then let the fish go back to the ocean. It is the same fish, it is the same ocean, the same situation -- yet everything is different. Now the fish knows that the ocean is her life, her very being. Before, she was in the ocean but unaware; now, she is in the ocean but aware. And that's the great difference, the difference that makes the difference.

We have lived in God, we all come from the original source of existence, but we have to be thrown out into the world so that we can start searching for God again, searching for the ocean -- thirsty, hungry, starving, longing. And the day we find it again there is great rejoicing. And it is not anything new.

The day Buddha became enlightened he laughed and he said to himself, "This is very strange! What I have gained is not an achievement at all, it is only a recognition. I had it always, but I was unaware of it."

The only difference between a sinner and a sage is that the sinner is full of forgetfulness, and the sage is

full of remembering. And between these two is that hocus-pocus being called the saint. He does not know anything, he does not remember anything. He has heard other sages or may have read the scriptures, and he repeats those scriptures like a parrot -- not only repeats but practices also. He tries to behave like a sage. But any effort to behave like a sage shows only one thing: that you are not a sage yet.

The sage lives simply, spontaneously; there is no question of effort at all. He lives life just as you breathe. He is very ordinary; there is nothing special about a sage. But the saint is very special, because the saint is trying to DO something. And of course he is making a great effort, because it is not his own understanding. So he is continuously torturing himself to behave rightly, violently forcing himself to behave rightly. Naturally, he expects much respect from you. He can go on doing all this masochism, this self-torture, if you give him respect. Just think: if the so-called respect given to the saints disappears, out of one hundred of your saints, ninety-nine point nine percent will immediately disappear. They are living only for the ego.

It is good, Govind, that you realize that you are a sinner. This is the beginning of something tremendously significant. You can be a sage; all that you have to avoid is being a saint! That is the trouble: the saint is the false coin which looks exactly like the real coin; in fact, it looks more real than the real one. It has to, because it has to deceive people. Avoid being a saint.

That's what my sannyas is: living your ordinary life with only one addition, that of awareness -- and the sinner will become a sage. The sinner becomes a sage through awareness; the sinner becomes a saint through cultivating a character.

I don't teach you character, I teach you consciousness. Hence, I am not at all interested that you are a sinner and that you have been doing all kinds of sins -- that is irrelevant. It is accepted that in your unconsciousness what else can you do?
I accept you with total love, respect.

Many times I have been told, particularly by the so-called saints, "You go on giving sannyas to everybody -- this is not right. Sannyas should be given only to people of character!"

It is as if you go to a physician and he says, "My condition for giving you medicine is that I give it to you only when you are healthy. Come to me when you are healthy. I never give medicines to people who are ill, I never waste my medicines on ill people! First become healthy and then come to me." You can understand the absurdity of that.

If I say to somebody, "First go and become WORTHY of sannyas, then come to me," that means that if he can become worthy of sannyas by his own effort, then why cannot he become a sannyasin by himself? What is the need for him to come to ME? He needs help, and anybody who ASKS for help should be given help, and it should be given unconditionally.

There is a beautiful statement of Mevlana Jalaluddin Rumi, one of the greatest Sufi masters ever. Govind, take it to your heart.

COME, COME, WHOEVER YOU ARE;
WANDERER, WORSHIPPER, LOVER OF LEARNING...
IT DOES NOT MATTER.
OURS IS NOT A CARAVAN OF DESPAIR.
COME, EVEN IF YOU HAVE BROKEN YOUR VOW
A THOUSAND TIMES.
COME, COME, YET AGAIN COME.

COME, COME, WHOEVER YOU ARE...sinner, unconscious, living a life which is not glorious, divine, meaningful; living a life which has no poetry, no joy, a life of hell.... Whosoever you are, Mevlana says, "Come, I am ready to receive you. Be my guest!"

The master is a host; he refuses nobody. True masters never refuse anybody. They cannot. If THEY start refusing people, then there is no hope. If you go under a tree, a shady tree -- tired of your journey and the burning sun on your head -- and the tree refuses you, it does not give you refuge, it does not shelter you...? It does not happen at all. The tree is always ready to give you shelter, its shadow, its fruits, its flowers, its fragrance.

A great Tibetan story is....

Once there lived a master who never initiated anybody. His fame slowly became very well known all

over the country, even beyond the boundaries of the country. And people would come and fall at his feet and ask to be initiated. But his conditions were such that nobody was able to fulfill them, so nobody was ever thought worthy -- nobody deserved initiation.

He had only a servant, not even a disciple. One day when he was ill and on his deathbed, he called his servant and told him, "Go to the marketplace, and whosoever wants to be initiated, bring them all. I am going to initiate!"

The servant was shocked. He said, "Are you talking in a delirium or something? Your whole life you insisted on certain qualities -- unless those were fulfilled you would not initiate -- and nobody has ever been able to fulfill your conditions. Now you are telling me to go to the marketplace and tell people that anybody who wants to be initiated should come? What about the conditions? What about the prerequisites? What about the essential readiness? What about the groundwork?"

The master said, "Don't waste my time anymore, because this is my last day on the earth. Simply go! Do what I am saying, don't argue. You are my servant -- simply follow the order. Go and find anybody who wants to come!"

The servant went, puzzled. He could not believe his own ears, could not believe his own eyes. But because the master had ordered, and he was just a servant, he had to follow. He went into the marketplace very unwillingly. He shouted in the marketplace. Nobody believed him; they thought he had gone mad. He said, "I am not saying it, he himself has told me! I also think that he has gone mad, now you are thinking that I have gone mad. I am simply a servant. He must have gone mad! He is dying, he has lost all his senses. But give it a try -- you are not going to lose anything."

A few people, just out of curiosity, a few people who had nothing to do.... It was a holiday, so they said, "Okay, we are coming. Let us see what happens!" Somebody had quarreled with his wife and had nowhere to go, so he said, "I am coming." A gambler and a drunkard who were just on the road, simply followed seeing this whole bunch of people, not knowing where they were going.

So this strange crowd reached the master's place, and he started initiating them one by one. The first man he initiated was the drunkard. Of course he was so drunk that he could not even think that the master was mad -- he did not even realize that he was being initiated! He was not aware at all what was happening. When the master said, "Do you want to be initiated?" he simply nodded his head.

The servant could not believe it. He said, "What are you doing? This man is completely drunk, he is an alcoholic, and you are giving him initiation! And there is a thief in the crowd, and one man has come because he is unemployed and he thought at least this way he would find some employment -- at least he could become a saint and people would feed him. And there are a few people who have come because it is a holiday. A few others have come just out of curiosity: `Let us see what is happening.' The man next to the drunkard has come here only because his wife has thrown him out and closed the doors. He was standing outside, and he said, `Okay, so I am coming also!' These are not seekers and searchers -- they are not religious at all! What are you doing? Your whole life you were waiting for worthy people, people who are deserving!"

The master said, "Listen, the truth is -- now I can tell you -- I was not a master at all! Just this morning I have realized myself, but I could not tell anybody that I was not a master. So rather than telling the truth, I always tried to make some impossible demands which could not be fulfilled. In that way I saved my ego. But today I have come to know who I am, and now I know that everybody is capable of knowing because everybody is basically the same. Even this drunkard is no more unconscious than anybody else. Everybody is unconscious, and unconscious people need initiation; they need the help of those who have become conscious. The conscious person can function as a catalytic agent."

Mevlana is right: COME, COME, WHOEVER YOU ARE; WANDERER, WORSHIPPER, LOVER OF LEARNING...IT DOES NOT MATTER. The master is ready; it does not matter who comes to him. Whoever knocks on his door is a welcome guest.

OURS IS NOT A CARAVAN OF DESPAIR. Remember this beautiful statement: "Ours is not a caravan of despair." I can also say this. Ours is not a caravan of despair, it is a celebration -- it is the celebration of life.

People become religious out of misery, and the person who becomes religious out of misery becomes religious for the wrong reasons. And if the very beginning is wrong, the end cannot be right.

Become religious out of joy, out of the experience of beauty that surrounds you, out of the immense gift of life that God has given to you. Become religious out of gratitude, thankfulness. Your temples, your

churches, your mosques and GURUDWARAS are full of miserable people. They have turned your temples also into hells. They are there because they are in agony. They don't know God, they have no interest in God; they are not concerned with truth; there is no inquiry. They are just there to be consoled, comforted. Hence they seek anybody who can give them cheap beliefs to patch up their lives, to hide their wounds, to cover up their misery. They are there in search of some false satisfaction.

Ours is not a caravan of despair. It is a temple of joy, of song, of dance, of music, of creativity, of love and life.

You are welcome, Govind -- join the caravan.

COME, EVEN IF YOU HAVE BROKEN YOUR VOW A THOUSAND TIMES.

It does not matter. You may have broken all the rules -- the rules of conduct, the rules of morality. In fact, anybody who has any guts is bound to break those rules. Only people who are without guts, who have no spine to their being can follow the priests and the politicians, the demagogues, the people who have vested interests in the establishment. But if you have any intelligence then you will be a rebel. And the rebel will be called a sinner, and the obedient fool will be called a saint.

This starts happening from the very childhood. The obedient child is praised by the parents, obviously -- for the simple reason that he is not a pain in their necks. He is so dull, so dead that whatsoever they say he does. He is an imitator, he is a carbon copy, and the parents' egos feel very nourished by the child. He follows them, he believes in them, he adores them.

But the intelligent child will not be respected by the parents. They will always feel some trouble with the intelligent child, because he will ask questions which they can't answer because they don't know themselves. He will ask such things as will be embarrassing to them. He will create situations in which they will see their impotence. They will not be able to control him -- and everybody is interested in controlling everybody else; nobody wants to give freedom. They will not be able to enslave the child; he will resist all efforts to enslave him, he will give them a good fight. In fact, he is the child to be loved, to be respected, because he has some life, he has some soul. But he will be condemned.

Intelligence is condemned, imitativeness is respected. Original faces are distorted and masks are painted, beautifully decorated. The true, the authentic, is denied, and the false, the unauthentic, is raised as high as possible. And the same thing goes on happening in the schools, colleges, universities. The whole of society is a repetition of the same thing on a larger scale.

Only very stupid people become your presidents, your prime ministers. You will not tolerate intelligent people, you will not give power to intelligent people, because you will be afraid of them. You will always want some stupid people to dominate you, because there will always be a certain affinity between you and the stupid. There will be a certain understanding, a communication.

Jesus is bound to be crucified, and Mother Teresa of Calcutta is going to win the Nobel Prize. Socrates is going to be poisoned and killed, but not the so-called professors of philosophy in the universities; they are very respectable people. Socrates was not respectable. If he had been respectable, then Athens would not have behaved in such an ugly way. He was condemned like a criminal, but the professors of philosophy who are teaching Socrates are very respected people; they all have respectability. They write great treatises on Socrates, and nobody poisons them.

One of my professors wrote his thesis on the philosophy of Socrates, and he got a D.Litt. in it. He was very happy, and all his students gave him a party. I was also present. I asked him one thing: "Socrates was given poison and you are given a D.Litt. There must be something wrong with your treatise! It cannot be Socratic, that much is certain. I have not looked into your treatise, and I am not going to look into it at all -- I am not going to waste my time! One thing is certain: something is absolutely un-Socratic about it; otherwise, why should the society, the university, give you recognition?"

He could not answer me, but he became an enemy. He started avoiding me, and I started haunting him! Wherever we would meet alone -- sometimes walking on the road to the university, or going for a morning walk, or in the night -- I would always look out for him and say, "Hello, Socrates!" He would become so angry!

One day he told me, "Why are you after me? What wrong have I done to you?"

I said, "You have not done anything wrong to me, I am simply trying to make the point clear to you that writing a treatise on Socrates is one thing, and to BE a Socrates is totally another. If you were a Socrates you would have been crucified, you would have been stoned to death. The same university would have

condemned you; you would have been expelled from this university."

And finally, HE was not expelled from the university, I was expelled. And when I was expelled, I went to him and told him, "Look! I am not even a professor, I have not written a treatise on Socrates, and they have expelled me!"

And the reasons they gave me were: "You ask embarrassing questions of the professors. You disturb their classes. You don't allow them to finish their syllabus and you go on persisting with one question for months at a time."

And I said, "How can I drop the question unless it is answered? If it is not answered, then what are months? -- even a whole life has to be devoted to it!"

And they said, "You may be right, but people have come here to get their degrees. They are not interested in truth, nor are the professors interested in truth. Go and find some other place."

And then no other university was ready to accept me, because I had become notorious! One university accepted me on the condition that I would never ask any question. Now, what kind of universities are these? So when the vice-chancellor said to me, "You have to put it in writing for me that you will not ask the professors any questions," I said, "I can do that, but then you have to understand one thing: that I will not attend the classes. But you have to give me permission to appear in the examination, because I will not be fulfilling the percentage of attendance required -- seventy-five percent. It is impossible."

He said, "Why? Why can't you attend the classes?"

I said, "If I attend the classes, then I will not be able to resist the temptation to ask questions! Then I will ask questions. Either allow me to ask questions or give me the attendance mark; otherwise, what will be the point of my being there?"

He said, "Okay, we will give you the attendance mark."

So I never attended the classes -- it was against the rules, but they gave me a ninety percent attendance mark. I never went to any class, because one thing was certain, that once I saw a professor then I didn't care what I had given in writing -- I HAD to ask the questions!

My father used to tell me wherever he would take me with him, "Keep silent, don't ask any question; otherwise, please don't come with me."

I would promise him that I would not ask the question, and I would ask the question. And he would come home very heated -- "You promised...!"

I said, "What can I do? I completely forget! When I see stupid people talking about great things, I cannot resist -- I simply forget. It is not that I want to hurt you or anything, but what can I do? That man was talking about the soul being immortal, and he knows nothing. I simply asked him, `If I kill you, will you be angry or not? If the soul is immortal, allow me to kill you! At least allow me to slap you -- what to say about killing! The soul is immortal!' And he was saying, `I am not the body.' `So perfectly okay -- I slap the body, and you are not the body!' And he became angry, and you are also becoming angry. I was not asking anything wrong, I was simply asking a question that HE had raised!"

People go on talking nonsense, but this whole society exists for the lowest, for the mediocre.

I agree with Mevlana -- MEVLANA means the master. Jalaluddin Rumi was called Mevlana by his disciples out of great love. Mevlana says:

COME, EVEN IF YOU HAVE BROKEN YOUR VOW A THOUSAND TIMES.

Intelligent people are bound to break all their vows many times, because life goes on changing, situations go on changing. And the vow is taken under pressure -- maybe the fear of hell, the greed for heaven, respectability in society.... It is not coming from your innermost core. When something comes from your own inner being, it is never broken. But then it is never a vow, it is a simple phenomenon like breathing.

COME, COME, YET AGAIN COME!

Govind, if you want to be a sannyasin, you are welcome. Everybody is welcome, without any conditions. You do not have to fulfill any requirements. Just the longing to be in deep contact with me is enough, more than enough. Just the desire to be close to me, to be intimate with me is enough. That's what sannyas is all about.

And drop this idea of being a sinner, because that must be creating some guilt in you. That guilt is one of the oldest tricks of the priests for dominating people. They create guilt in you. They give you such stupid

ideas that you cannot fulfill them. Then guilt arises, and once the guilt has arisen, you are trapped.

Guilt is the trade secret of all the so-called, established religions. Create guilt in people, make them feel bad about themselves. Don't let them be respectful of their own lives; let them feel condemned. Let them feel, deep down, that they are ugly, that they are not of any worth, that they are dust, and then of course they will be ready to be guided by any fool. They will be more than ready to become dependent, in the hope that "somebody will lead us to the ultimate light." These are the people who have been exploiting you for centuries.

The time has come when a great rebellion is needed against all established religions. Religiousness is needed in the world but no more religions -- no more Hindus, no more Christians, no more Mohammedans -- just pure religious people, people who have great respect for themselves.

And remember, only a person who has respect for himself can respect others, because life is the same. If you are too hard upon yourself you will be more hard on others, obviously. You will magnify their sins; you have to, just to give yourself consolation that you are not the only sinner, there are greater sinners than you. That will be your only consolation in life: that you need not worry, you are just a small sinner, there are great sinners.

That's why people go on creating rumors about everybody else. And people believe rumors very easily. If somebody says something ugly, derogatory about a person, you immediately believe it. But if somebody praises him, you don't believe it, you ask for proofs. You never ask for proofs about derogatory remarks and rumors. You are very willing to believe them for the simple reason that you WANT to believe that "everybody is far worse than I am." That's the only way to feel good, a little bit good, about yourself.

The priests have given you only two alternatives. Either you follow the impossible rules that they impose; then you feel paralyzed, crippled, imprisoned. Or, if you want to live a life of freedom and you want to be natural, guilt arises. In both ways you are being exploited.

I am here to free you from all exploitation.

Freedom is the taste of sannyas, the fragrance of sannyas. My sannyasins are not trying to cultivate any character, they are trying a totally different phenomenon: they are raising their consciousness. And then I leave everybody free to live according to his own light.

The second question:

BELOVED OSHO,
I HAVE COME TO A DEAD END. I SEE THE IMPOTENCE OF THE MIND AND FEEL ALL ACTION USELESS. DOES THE MIND TOTALLY DIE ONLY IN samadhi?
PLEASE SAY SOMETHING ABOUT MIND AND ACTION IN WITNESSING.

Vinod Bharti, you say, "I have come to a dead end" -- but I don't feel it so. Not yet, because when you really come to a dead end, a transformation immediately happens. You are coming closer to it, of that much I am certain. The dead end is not far away, but you have not come to it yet. Your whole question proves it.

You are coming closer, you are feeling intuitively that it is not far away -- but it has not been reached yet. Still, there is hope. Still, deep down, you are dreaming that this is not going to be the dead end; hence the question arises.

You say, "I see the impotence of the mind...." You have not seen it yet, you only think you have. Seeing and thinking are totally different, but one can get mixed up very easily. Thinking can pretend to be seeing. You are not seeing the impotence of the mind; otherwise even this question would not arise. If the mind is really impotent, what can it ask? What can it think about? It simply falls from you, it withers away.

But the shadow is on you, and that's a good sign. The day is not far away when you WILL see the impotence of the mind -- and then immediately the transformation. Then, immediately, a sudden enlightening experience. All questions disappear, all answers disappear, because when the mind is seen, REALLY seen as impotent, what is there to ask and what is there to find? The mind simply evaporates. Then life is left, pure life, unhindered, undistorted by the mind.

Then you will not say that you feel all action useless. If you see the impotence of the mind, the mind disappears but action becomes for the first time tremendously beautiful. There is no question of utility at all. Life has no utility in itself. What is the use of a roseflower? -- but still it goes on growing, still it goes on opening, still it goes on releasing its fragrance. What is the use of it? What is the use of the sun rising every

day? Is there any use for the sun itself? What is the use of the starry night?

The word "use" is part of the paraphernalia of the mind. Mind always thinks in terms of utility. The mind is a Jew; it always thinks in terms of purpose, profit, utility. When the mind disappears, action does not disappear, activity disappears -- and there is a great difference between the two. Activity has utility; action is pure joy, pure beauty. You act not because something has to be achieved, you act because action is a dance, is a song. You act because you are so full of energy.

Have you watched a child running on the seabeach? You ask him, "Why are you running? What is the purpose of your running? What are you going to gain out of it?" Have you watched the child collecting seashells on the beach? You ask him, "What is the utility of it all? You can use your time in a more utilitarian way. Why waste your time?"

The child is not concerned about utility at all, he is enjoying his energy. He is so full of energy, so bubbling with energy that it is a sheer dance -- any excuse will do. These are just excuses -- seashells, pebbles, colored stones. These are just excuses -- the sun, the beautiful beach...just excuses to run and to jump and to shout with joy. There is no utility at all.

"Energy is delight" -- that is a statement made by William Blake, one of the most mystical poets of the West. Energy IS delight. When there is great energy, what are you going to do with it? It is bound to explode.

Action comes out of energy, out of delight. Activity is businesslike. Action is poetry. Activity creates a bondage because it is result oriented: you are doing it not for its own sake, you are doing it for some goal. There is a motive, and then there is frustration. Out of a hundred cases, ninety-nine times you will not achieve the goal, so ninety-nine times you will be in misery, frustration. You did not enjoy the activity itself, you were waiting for the result. Now the result has come, and ninety-nine times out of a hundred there is frustration. And don't hope for the remaining one percent, because when you achieve the goal, there is frustration also. The goal is achieved, but suddenly you realize that all the dreams you have been dreaming about the goal are not fulfilled.

You have achieved the money, but where is the joy that you have always been hoping for when the money was there? You have that great marble palace, but you are the same poor man -- the same emptiness inside, the same hollowness. You used to live in a hut, now you start living in a palace -- but the SAME person. You were miserable in the hut, and you will be even more miserable in the palace, because the palace has more space and of course when there is more space you will be more miserable. What else can you do with that space? All that you know is how to be miserable.

So you see poor people and you see rich people. The only difference is that the poor people are still hoping. There is hope, hence poor people are not so frustrated. Rich people have lost all their hopes; they are more frustrated. The poor person can still dream -- he can still go on counting in his mind how great a bank balance he will have next year and the year after. Soon the day will come when he will be rich and he will have a car and a good house and a good wife, and the children will be going to good schools. But what can the rich man dream? All that he can dream about he has already, and nothing is happening out of it. The money is there, but he is as empty as ever.

There are two kinds of poor people: the poor poor and the rich poor. And remember, the second category is far worse.

Activity means there is a goal; activity is only a means to that end. Action means that the means and the end are together in it. That's the difference between action and activity.

Vinod Bharti, activity will become useless, but then action arises and action has a totally different dimension. You act for the sheer joy of acting. For example, I am speaking to you -- it is not activity, hence I am not concerned with the result at all. It is a pure act. I enjoy communicating with you, I enjoy communing with you. I am grateful to you that you allow me. If you don't allow me, I will have to talk to the trees or to the rocks, or I will have to talk to myself! I am obliged to you; you need not be obliged to me. It is a pure act. There is something in me that wants to relate. There is no goal orientation -- I am not expecting anything from you. If something happens, good; if nothing happens, even better! If you become enlightened, good; if you don't become enlightened, far out! -- for the simple reason that if you all become enlightened, who am I going to talk to? So please, delay your enlightenment as long as you can -- this much of a favor you have to do for me! It is a simple act. No motive, no future in it -- just the present.

Hence I am not trying to create a system of thought -- I cannot, because to create a system of thought you have to be motivated. Then you have to link everything in a certain logical order. I can enjoy fragments.

When P. D. Ouspensky wrote his first book on Gurdjieff, he gave it the title IN SEARCH OF THE MIRACULOUS. He was a man of a philosophic bent, a great mathematician, logician and philosopher. When he showed the book to George Gurdjieff, his master, Gurdjieff just looked here and there for a few minutes and then he said, "Give it a subtitle too: FRAGMENTS OF A TEACHING."

He was a little puzzled, because he had tried to make a whole system and Gurdjieff was suggesting an extra title. "The main title, IN SEARCH OF THE MIRACULOUS," Gurdjieff said, "is okay, but it needs the subtitle, FRAGMENTS OF A TEACHING -- in fact, FRAGMENTS OF AN UNKNOWN TEACHING."

Ouspensky asked, "Why?"

Gurdjieff said, "Because I cannot create a system of thought -- these are all fragments."

And you can see it happening here. You can collect all my thoughts, but they will be only fragments -- fragments but not a system. To create a system, you need to be goal oriented. You have to follow a certain structure, and you have to go on like an arrow towards a target.

That is not possible either for a man like me or Gurdjieff. We cannot follow any goal. Our every act is complete in itself, entire in itself. It has no relationship with the past and no relationship with the future. It is total. If I die this very moment, there will be no desire in me even to have completed the sentence.

Action is an end unto itself; it has no utility. When the mind is seen to be impotent, the mind disappears. In that very seeing, the mind disappears. And, of course, with it all utilitarian activities will also disappear, because mind is the cause of goal orientation. It contains all your motives. It contains your past and the future; it does not contain the present at all. And when there is no mind, all that is left is pure present. You act moment to moment, and each moment is enough unto itself. Hence the beauty of the statements of Jesus, Buddha, Lao Tzu, because each statement is in itself perfect, it needs nothing. You can take any statement from anywhere, and you can meditate over it and it will give you the taste of TAO, DHAMMA -- truth.

Buddha used to say again and again that the taste of the sea is the same. You can taste it from anywhere, from any shore -- the taste is the same. This shore or that makes no difference. Each statement of a buddha has the taste of truth. But it is not concerned with utility....

Vinod Bharti, you are feeling in an intuitive way that something is coming closer of which you are afraid: "the dead end." Everybody becomes afraid, and out of fear the question has arisen. You ask, "I have come to a dead end. I see the impotence of the mind and feel all action useless. Does the mind totally die only in SAMADHI?"

Just the reverse is the case: when the mind dies totally, what is left is samadhi. So I cannot say that the mind dies totally only in samadhi; that will be putting things upside down. The mind dies first, and then what is left is called samadhi. That state of no-mind is called samadhi.

But the death of the mind frightens, scares one. That's what you are feeling: the shadow of death. It is not YOUR death, it is the death of the mind which is not you. But for many lives we have lived identified with the mind, so when the death of the mind comes closer it feels as if WE are going to die. It is not a dead end for YOU, it is certainly a dead end for the mind. That too has not come yet, but the mind is freaking out, because once it has come, then there is no way out for the mind. If it can escape just before the dead end, then there is a possibility of surviving...hence the question.

You say: "Please say something about mind and action in witnessing." In witnessing, mind remains only as a biocomputer, a mechanism, but separate from you; you are no longer identified with it. When you want any memory you can use the mind just as you can put on your tape recorder. Mind is REALLY a tape recorder. But it is not continuously on, not twenty-four hours on. When needed, the witness, the man of meditation, the man of awareness, is capable of putting the mind on or off. He puts it on when there is some need.

If I am talking to you, I have to put the mind on; otherwise language will not be possible. No-mind is silent, there is no language; only mind can supply the language. I have to use the mind to relate with your mind; that's the only way to relate with your mind, so I put it on.

When I go back and sit in the car, I put it off. Before Heeren turns the ignition on, I turn MY ignition off! In my room I don't need my mind. When my secretary comes with the letters, or with some work, I say to her, "Hello!" And inside I say, "Hello, mind. My secretary has come!" Otherwise there is no need for the mind.

When you are witnessing, the mind remains, but not constantly working. Your identity is broken. You are the watcher; the mind is the watched. It is a beautiful mechanism, one of the most beautiful mechanisms

that nature has given to you. So you can use it when needed for factual memory -- for phone numbers, for addresses, for names, for faces.... It is a good tool, but that's all it is. It need not sit upon you continuously twenty-four hours a day. Even while you are sleeping, it is sitting on your chest torturing you, giving you nightmares. All kinds of relevant and irrelevant thoughts go on and on.

It does two harms. One: you lose your purity of witnessing, you don't remain a mirror. Your mirror becomes so covered with the dust of thoughts that you start becoming closed to existence, you cannot reflect existence. The full moon is there, but your mirror does not reflect it. How many people are there who see the full moon? Even if they see it, they don't SEE -- their seeing is not of any value. They don't rejoice, they don't dance. How many people are there who see the flowers? Just now the birds are singing, but how many people are there who are aware of the birds and the wind passing through the trees?

When the mind is no longer hovering over you continuously, you become aware of infinite beauty, of truth, of the celebration that goes on and on in existence. But the mind is there, put aside -- you can put it on when needed.

And when activity ceases, action is born. Action means response; activity means reaction. When you are in action, it means the mind is put aside and your consciousness is in a direct contact with existence; hence the response is immediate. Then whatsoever you do is not ready-made. It is not a ready-made answer given by the mind; you are responding to the reality as it is. Then there is beauty, because your action is true to the situation.

But millions of people in the world are simply living through ready-made answers. They are already carrying the answer; they don't listen, they don't see the situation confronting them. They are more interested in the answer that they are carrying within themselves than in the question itself, and they go on living their answer again and again. That's why their life becomes a boredom, a repetitive boredom, a drag. It is no longer a dance, it cannot be a dance.

Action is a dance; activity is a drag. Activity is always untrue to the situation; action is always true to the situation. And activity is always inadequate because it carries an answer from the past, and life goes on changing every moment, so whatsoever you bring from the past is never adequate, it always falls short. So whatsoever you do, there is frustration; you feel that you have not been able to cope with reality. You always feel something is missing, you always feel your reaction was not exactly as it should have been. And the reason is that you have simply repeated, parrot-like, a ready-made answer, cheap but untrue -- untrue because the situation is new.

Vinod Bharti, the mind will be there but with a new status, with a new functioning. It will be under your control: you will be the master, not the mind. You will use it when it is needed; you will not use it when it is not needed. It cannot insist that you have to listen to it, that you have to go on listening to it. Even if you are sleeping, it goes on knocking on your doors; it does not allow you even to have a beautiful sleep.

The second loss is that because the mind is working twenty-four hours a day, from the cradle to the grave, it becomes mediocre, it becomes stupid. It never has enough energy, it becomes very weak; hence the impotence. If the mind has time to rest, it will again become rejuvenated, it will again be fresh.

The mind of a buddha is always fresh, it is always young. It is always responding with such freshness, with such newness that it seems unbelievable. Your questions may be the same, but the answers of a buddha always have a new nuance to them, a new flavor, a new fragrance. You can go on listening to the buddha for years, and still you will remain enchanted. Even if he repeats something it is never the same -- the context is different, the color is different, the meaning is different.

The mind will be there, more alive, more potent, more restful, younger, fresher -- not your master but a good servant, an obedient servant. Activity will disappear totally; there will arise action.

Action means there is no goal to it. Just as the poets say "poetry for poetry's sake" or "art for art's sake," the same is the situation with the mystic. His action is for action's sake; there is no other goal to it. He enjoys it just like a small child, innocently he enjoys it.

Vinod Bharti, witnessing is the miracle that changes everything in your life. Then the dead end is only a new beginning, a death and a birth -- the death of the old, a total death; a discontinuity with the old, and the arrival of something absolutely unknown, the arrival of the new. It is a resurrection -- a crucifixion and a resurrection. But the resurrection is possible only after crucifixion.

The dead end is going to come, but it is the beginning also. And you will see the beginning immediately, when the dead end has come. If you are just thinking about it, that it is coming, it is coming...the mind can even say, "It has come -- beware, escape! While there is time, run away!" Then you will miss the other side of it. You will see only the cross, you will miss the resurrection.

You are thinking the mind is impotent. Your thinking is on the right track, but thinking will not help, SEEING is needed. Become a witness so that you can see that the mind is impotent. FEEL that activities are useless, but not action. Action continues. Buddha lived for forty-two years after his enlightenment. Action continued, activities disappeared.

The last question:

BELOVED OSHO,
PLEASE, A FEW JOKES TO TAKE BACK TO ENGLAND.

Veetam, I am perfectly willing, but you'd better go to France or to Italy or to America. Taking jokes to England is absolutely futile! They will think you are mad. Take something serious for those people, something gloomy like their climate, with no sun shining, all clouds. Take an umbrella with you! And if you don't know how to be really English, meet Proper Sagar -- take a few lessons from him. He is so proper that even though he has been living here for seven years, I have not been able to destroy his Englishman.

Ordinarily I never feel hopeless, but when I look at Proper Sagar sometimes I suspect that maybe with Sagar I have to feel hopeless. He is such a perfect English gentleman! Veetam, first look at him...! As for the jokes, a story about Jesus' birth....

After Jesus was born, Joseph went with Mary to visit the in-laws.
"We live in Nazareth now," said Mary. "The baby was born in Bethlehem just a few days ago, in a farmer's barn because we couldn't find a room!"
"You mean with all the livestock?" exclaimed Mary's mother.
"That's right," replied Mary, "and just as he was born, three old men appeared."
"Three drunks," explained Joseph.
"And three shepherds," continued Mary.
"And they got drunk, too!" explained Joseph.
"You mean, you all got drunk?" said Mary's father, shocked.
"That's right!" said Joseph.

Joseph must have been a drunkard. Jesus himself remained a drunkard his whole life. Those three wise men from the East...and Joseph says, "There were three drunkards, three drunks."

An American and a Frenchman are discussing how many love-making positions there are. After much talk, they decide to enumerate them.

The American begins by saying that there are one hundred positions. In the first one, the woman lies on her back and the man rests on top of her.
"Voila!" cries the Frenchman. "That makes one hundred and one!"

One can always miss the obvious!
And the last....

The Vatican announced that the pope was to visit one of the few Catholic churches in Poland. The local priest arranged for all the strong believers from his community to clean and make the place tidy. The church was blessed to have a special relic from the time of Christ: a bunch of St. Peter's pubic hairs. One of the helpers, thinking it was rubbish, threw it away.

When the priest did a last minute check of the precious relic before the pope's arrival, he was shocked to find that the "holy remembrance" had disappeared. Desperate, he reached beneath his robe and grabbed a few of his own to place in the box.

The priest was guiding the pope through the church. When they arrived at the box containing the relic, he said, "And this, Your Holiness, is our most holy gift from God!"
"Ugh!" groaned the pope when he smelt it. "You can still tell our Peter was a fisherman!"

Enough for today.

Come, Come, Yet Again Come

Chapter #2
Chapter title: From the Body to the Soul

28 October 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
JESUS SAYS, "SEEK AND YOU WILL FIND." DOES A DESIRELESS SEARCH EXIST?

Bernd, Jesus was in a very unfortunate situation: he had learned all the secrets in the East and he was introducing something that had never existed in the Jewish tradition before -- that was his crime. The orthodox, the traditional, the conventional mind could not understand him.

Lao Tzu was far more fortunate -- he had the right people to talk to. Buddha was blessed -- he could say things in as subtle a way as possible. In that sense Jesus was hoping against hope. It was a great challenge and he took the risk -- he sacrificed his life. But he was misunderstood: it was bound to happen, it was inevitable. Whenever you introduce a new truth, you have to suffer for it, but it is a joy to suffer in the service of truth.

Jesus could not even say the whole truth -- that would have been too much. So whatsoever statements have come down in the name of Jesus are only half the story; the other half has never been told. Jesus could not say it because of the Jews he was surrounded with, and Christians have been clinging to those half-truths for two thousand years.

For example, this statement is only a half-truth: "Seek and ye shall find." The other half, which has been said by Lao Tzu, is far more important; without it the first half becomes not only meaningless but dangerous. Lao Tzu says, "Do not seek and you will find. Do not seek and you have found it already." Both statements will look contradictory to each other; they are not.

The beginning of the pilgrimage starts with searching, seeking, inquiring; there is no other way to begin. Unless you inquire what is the meaning of life, unless you go in search of the essential core of existence, you will never move, you will not even take the first step. Hence, the search has to begin. But if you continue searching forever and ever, if your search never comes to an end, you will remain in the mind. It is the mind which searches.

Search is also a subtle desire. Even the inquiry into knowing is ambitious. The very desire to achieve something -- money, power, prestige, meditation, God, whatsoever it is, any desire, any ambition -- leads you into the future; it distracts you from the present. And the present is the only reality, the only truth there is.

The person who never begins the search will remain unconscious; the person who always remains in the

search will go crazy. The search has to begin so that you become a little more alert, a little more observant, vigilant, aware. And then the search has to be dropped so that you become silent, so that the mind disappears, so that the future evaporates and you are simply herenow, neither seeking nor searching. In that stillness of no-search, truth is found.

And Lao Tzu is right when he says, "Seek and ye shall miss. Seek not and find immediately." But his statement is the second part of the journey. Jesus was speaking to the beginners; he is like a primary school teacher. Lao Tzu is talking to the adepts, to those who have come a long way; he is talking to the initiates. He is talking to people who can understand the joy of not searching, the stillness, the tranquility, the calmness of simply being -- no ambition, no desire, no future, no time, no mind.

Bernd, Jesus' statement is only half of the truth, and the beginning half. It is good for those who have not started the journey. It is meaningless, and not only that but harmful, for those who have started the journey and who are coming to realize the utter futility of all search.

The truth is within you, and every search means going out, going somewhere else, leaving your home. When you drop searching you will come back home naturally, spontaneously; you will settle at the very core of your being.

You also ask, "Does a desireless search exist?"

No. All search is a manifestation of desire. But there is something like a state of consciousness which can be called non-searching, non-seeking, a state of total rest. In that total rest is samadhi. In that absolute tranquility is realization.

Sylvia Moses has asked a similar question.... She says, "For many years I have been wondering what the difference is between spirituality and religiousness. Until now I have been unsuccessful in obtaining an answer. Can you tell me?"

Sylvia, the statement of Jesus, "Seek and ye shall find, ask and it shall be given to you, knock and the doors shall be opened unto you," contains religiousness. Lao Tzu's statement: "Seek not and find immediately," or Rabiya al-Adabiya's statement to Hassan....

Hassan was a Sufi seeker; Rabiya was a Sufi master. Every day Rabiya used to pass through the marketplace, and she would see Hassan kneeling down in front of the mosque and praying to God with raised hands: "My Lord, how long have I to ask you? Open thy doors so that I can enter!"

Rabiya had heard this prayer thousands of times. One day she came up to Hassan, shook him out of his prayer and shouted at him, "Stop all this nonsense. The doors are always open! Why don't you enter?"

And it was a great revelation to Hassan. Suddenly he realized what he had been asking: "Lord, open thy doors so that I can enter!" And Rabiya was saying, "The doors are always open, God has never closed them. If you want to enter, enter, but don't go on playing with this stupid prayer again and again. Don't waste your time and don't waste his time! If you want to enter, enter; otherwise go home! I don't want to see you sitting here in front of the mosque again!"

Hassan was shocked, bewildered. But it was the right moment, because when a person like Rabiya says something to somebody it is always at the right moment -- when the person is ready to understand. He understood, he followed Rabiya. He touched her feet and thanked her, and told her, "You are right. I was just being a fool! I wasted my life!"

Rabiya said, "Stop! Don't talk nonsense again! It has not been a wastage. If you had not prayed all these years here you would not have understood me. It has helped. It has not helped God to open the doors because the doors are open, but it has helped you to understand my statement that the doors are open for you to enter. I cannot say this thing to anybody else in this town; only you were ripe. The spring has come only to you, that's why the flower has blossomed."

Sylvia, religiousness means the circumference, and spirituality means the center. Religiousness has something of spirituality, but only something -- a vague radiation, something like a reflection in the lake of the starry night, of the full moon. Spirituality is the real thing; religiousness is just a by-product.

And one of the greatest misfortunes that has happened to humanity is that people are being told to be religious not spiritual. Hence they start decorating their circumference, they cultivate character. Character is your circumference. By painting your circumference, the center is not changed. But if you change the center, the circumference automatically goes through a transformation.

Change the center -- that is spirituality. Spirituality is an inner revolution. It certainly affects your behavior, but only as a by-product. Because you are more alert, more aware, so naturally your action is different, your behavior has a different quality, a different flavor, a different beauty. But vice versa does

not.... If your body is healthy then your lips are red, but you can paint them with lipstick and they will look red -- and ugly. A woman with lipstick is the ugliest woman possible. I sometimes wonder who she is trying to deceive! Her whole face is saying something else, her whole body is saying something else, and her lips are so red.... Such redness does not happen naturally; they are painted. But there are fools in the world -- she will find some fool to kiss those painted lips too!

I cannot believe it! -- just try tasting lipstick and you will understand what I mean when I say I cannot believe it! And layers and layers of lipstick, old, rotten!

People are living with painted faces, wearing masks. These people are called religious. Christians, Hindus, Mohammedans, Jainas -- these are religious people. Buddha, Jesus, Zarathustra, Krishna, Lao Tzu -- these people are spiritual.

Spirituality belongs to your essential being, and religiousness only to the outermost: actions, behavior, morality. Religiousness is formal; going to the church every Sunday is a social affair. The church is nothing but a kind of club, a Rotary Club, a Lions Club -- and there are many clubs. The church is also a club, but with religious pretensions.

The spiritual person belongs to no creed, to no dogma. He cannot belong to any church, Hindu, Christian, Mohammedan...it is impossible for him to belong to any.

Spirituality is one; religions are many.

My insistence here is on inner transformation.

I don't teach you religion, I teach you spirituality.

I can understand, Sylvia, why you were unable to find any answer. You must have been asking the religious people -- the Christians, the bishops, the popes, the priests, or the rabbis. They will give you answers because they are supposed to know. They know nothing; they are just supposed to know.

"Rabbi," asked Little Saul one day, "why do coachmen have brown, white, red or black beards, but never green ones?"

"I have to ponder on this," replied the rabbi.

"Rabbi," asked Little Saul again, "why do you always chain the horse with its tail towards the carriage instead of its head?"

"I have to think about this," replied the rabbi.

Next day the rabbi saw Little Saul and told him, "I have found the solution to both your questions: if the beard of a coachman were green and you put the horse with its head towards the carriage, the horse might think the beard was grass and eat it!"

The rabbis, the priests, the bishops -- they are supposed to know everything. You can ask any question, sensible or not so sensible, making some sense or making no sense at all, but they will answer. It is their business to answer all kinds of stupid questions.

You must have been asking these people, Sylvia, that's why you have not been successful in obtaining an answer. They don't have the answer. Only a Jesus can answer your question, or a Buddha or a Kabir or a Nanak -- somebody who knows life from his innermost being, who has come to know the eternal in himself.

Spirituality belongs to the eternal, and religion belongs to the temporal. Religion belongs to people's behavior. It is really what Pavlov, Skinner, Delgado and others call a conditioning of the behavior. The child is brought up by Christians -- then he is conditioned in one way, he becomes a Christian. Or he is brought up by Hindus -- he is conditioned in another way, he becomes a Hindu. His conditioning is an imprisonment; he will remain a Hindu. He will think like a Hindu or a Christian his whole life. And those thoughts are not his own, they have been put into his head by others -- by the vested interests, by the establishment, by the state, by the church. They have their own interests: they want to dominate you. And the best way to dominate you is to condition you from the very beginning so deeply that you start thinking that this conditioning is what you are.

You are not a Christian, or a Hindu, or a Mohammedan. You are born as a spiritual being and then you become a victim of your parents, teachers and priests. And of course these parents, these teachers and these priests go on telling you, "Respect your parents, respect your teachers, respect your priests." If you don't respect them you will fall into hell; if you respect them, then all the pleasures of heaven are yours. This is a simple psychological strategy to make you afraid and to make you greedy. These are the two things people are ruled by: fear and greed. And the spiritual person is one who is free of both.

Just a few days ago I talked about one friend, Ajai Krishna Lakanpal. He wanted to take sannyas one

month ago, but he wrote to me saying, "I am ready to take sannyas today if you say so; otherwise, I will feel happier taking sannyas on the twenty-fifth of October, on my birthday. I want to ask my mother. I know she will allow it, she will not prevent me."

So I said, "Okay, ask your mother." And his mother has not prevented him, she has permitted him to take sannyas. Of course she said, "I will not feel very happy, but if you are feeling good about it you can take sannyas."

Now he has written to me: "My mother will not feel happy, that's why I cannot take sannyas." First it was the permission of the mother; now the permission is there but the mother will not feel happy.

Just a few days ago I discussed it, and he became very angry. He wrote an angry letter to me. A few points which he has written are worth considering -- it shows how people are being conditioned. The first thing he was angry about was that I told you he is forty-five years old. He was angry because he is only thirty-six. It does not matter -- forty-five or thirty-six, how does it matter? But the anger is caused by something else; this is just an excuse to find some fault.

I was informed wrongly, so now I am putting it right. Ajai Krishna, you are not forty-five, you are twenty-seven...forty-five plus twenty-seven divided by two, and you will be thirty-six -- exactly thirty-six!

And again he goes on rationalizing. He says, "My old master, Kamu Baba, has said, `Never hurt the feelings of your parents. If you hurt the feelings of your parents, then no master can ever help you.'"

True. But are you sure, Ajai Krishna, that you are not hurting the feelings of your parents?

He himself writes in his letter: "My father died and I feel guilty because I am an alcoholic and I did not listen to him. I continued to drink too much, and he died. And now I feel guilty that I was not up to his standards."

Did you not remember your Kamu Baba's statement? Now, do you think, Ajai Krishna, your mother is happy with your alcoholism? Are you not hurting your mother by drinking too much? But that problem does not arise. The father has died, the son feels guilty and still he continues to drink -- maybe a little more so that he does not feel guilty. The mother is old, sixty-eight, or maybe seventy-eight -- because again it is my secretary who has informed me! Is your mother very happy with your alcoholism? Are you not hurting her? Do you think alcohol can help when you hurt your mother? A master cannot help, that is true -- Kamu Baba must be right. But can alcohol help?

And not only that, he quotes the KORAN. He says, "In the KORAN it is said, `Don't hurt your parents. To be surrendered to your parents, to sit at their feet, is to be in paradise.'"

And do you think, Ajai Krishna, that the KORAN says to go on drinking as much as you want? The KORAN also says that if you drink you will fall into hell! So you choose only that part of the Koran which helps you to do what you want to do.

He also quotes Jewish scriptures, that they too say to respect your parents. But they are all against alcohol. If you really respect your mother, then give one proof: stop drinking. If you really want to make her happy, stop drinking. That will be proof; otherwise this is sheer playing with words, rationalization. Neither are you interested in Kamu Baba, nor are you interested in your father, nor are you interested in your mother. Your whole interest is: you are afraid of sannyas.

And the last thing which he says in his letter is: "It is not true that I am afraid of sannyas. It is because of compassion for my mother." And by being an alcoholic you are being very compassionate to your mother...?

But all the religions down the ages have been teaching you to respect your parents. Why? Why do the religions teach that? It is a subtle strategy of exploitation. Your religion has been given to you by your parents, and if you go against your religion, they will be hurt.

If a Hindu declares, "I am simply a human being, no longer a Hindu," the parents will be hurt. So the parents have also taught him to respect them and believe in whatsoever they have said -- they cannot be wrong. As if your parents are enlightened people! As if your parents know what they are doing! Their parents did the same thing to them, they have done it to you, and you will do it to your children. This is how diseases go on being transferred from one generation to another generation.

Of course the priests will say, "Respect your parents," because there is a conspiracy. The conspiracy is that all their interests are involved together in keeping hold of you.

To be my sannyasin means to be a rebel. I am not saying to hurt the feelings of your parents, I am saying to be yourself. Be lovingly yourself, be respectfully yourself. There is no need to go out of your way to hurt your parents, but if they don't allow you to be yourself then it is their responsibility. If they feel hurt, that is their responsibility, not yours. Don't harm them, but don't harm yourself either, because your first responsibility is towards your own self; everything else is secondary.

But man's mind is very cunning: he will hide his cowardice in the beautiful word "compassion"; he will rationalize everything.

Sylvia, your religions are nothing but the rationalizations of fear, of greed. They are conspiracies against you by the establishment, by the people who are ruling you politically, religiously, philosophically, in every way -- by the people who have reduced humanity to a great concentration camp.

And you must have asked these people, "What is the difference between spirituality and religiousness?" They cannot say -- they don't know themselves.

Spirituality is rebellion; religiousness is orthodoxy. Spirituality is individuality; religiousness is just remaining part of the crowd psychology. Religiousness keeps you a sheep, and spirituality is a lion's roar.

The second question:

BELOVED OSHO,
I HAVE HEARD THAT YOUR SANNYASINS CELEBRATE DEATH.

Paul, you have heard rightly! My sannyasins celebrate everything. Celebration is the foundation of my sannyas -- not renunciation but rejoicing; rejoicing in all the beauties, all the joys, all that life offers, because this whole life is a gift of God.

The old religions have taught you to renounce life. They are all life negative; their whole approach is pessimistic. They are all against life and its joys. To me, life and God are synonymous. In fact, life is a far better word than God itself, because God is only a philosophical term, while life is real, existential. The word "God" exists only in scriptures; it is a word, a mere word. Life is within you and without you -- in the trees, in the clouds, in the stars. This whole existence is a dance of life.
I teach love for life.

I teach the art of living your life totally, of being drunk with the divine THROUGH life. I am not an escapist. All your old religions have been teaching you escapism -- they were all in a certain sense hip. The word "hippie" has to be understood. It simply means one who escapes from the battle of life, who shows his hips...! All your old religions are hippie! They have shown their hips. They could not accept the challenge of life, they could not confront and encounter life. They were cowards; they escaped to the mountains, to the monasteries.

But even if you escape to the mountains and to the monasteries, how can you leave yourself behind? You are part of life. Life pulsates in your blood, life breathes in you, life is your very being! Where can you escape? And all those efforts to escape, considered correctly, are suicidal. Your monks, your nuns, your mahatmas, your so-called saints, were all suicidal people; they were trying gradual suicide. Not only were they suicidal, they were cowards too -- cowards because they could not even commit suicide in a single blow. They were committing suicide gradually, in installments; by and by, slowly they were dying. And we have respected these unhealthy people, these unwholesome people, these insane people. They were against God because they were against life.

I am in tremendous love with life, hence I teach celebration. Everything has to be celebrated, everything has to be lived, loved. To me nothing is mundane and nothing is sacred. To me all is sacred, from the lowest rung of the ladder to the highest rung. It is the same ladder: from the body to the soul, from the physical to the spiritual, from sex to SAMADHI -- everything is divine!

An old neo-sannyasin told an actor playing Hamlet that he himself had once played the part.
"What was your interpretation of the role?" asked the actor. "Did Hamlet really make love to Ophelia?"
"I don't know if Hamlet did," replied the sannyasin, "but I certainly did!"

Celebration has to be total, only then can you be multidimensionally rich. And to be multidimensionally rich is the only thing we can offer to God.

If there is a God, and someday you have to face him, he will ask you only one question: "Have you lived your life totally or not?" -- because this opportunity is given to you to live, not to renounce.

Paul, my sannyasins celebrate death too, because to me death is not the end of life but the very crescendo of life, the very climax. It is the ultimate of life. If you have lived rightly, if you have lived

moment to moment totally, if you have squeezed out the whole juice of life, your death will be the ultimate orgasm.

The sexual orgasm is nothing compared to the orgasm that death brings, but it brings it only to the person who knows the art of being total. The sexual orgasm is a very faint thing compared to the orgasm that death brings. What happens in sexual orgasm? For a moment you forget that you are a body, for a moment two lovers become merged into one unity, into one organic union. For a moment they are not separate entities; they have melted into each other like two clouds which have become one.

But it is only for a single moment, then they are again separate. Hence all sexual orgasms bring in their wake a kind of depression, because you fall from the height. You reached a crescendo, and for only a fragment of a moment you remained on the peak and then the peak disappeared. And when you fall from that height, you fall into the depth of depression.

This is one of the contradictions of sex: it gives you the greatest pleasure and also the greatest agony. It gives you ecstasy and agony -- both. And each time you reach an orgasmic state, you know that soon it will disappear. Then there is disillusionment, disappointment.

Death gives you the ultimate in orgasmic joy: the body is left behind forever and your being becomes one with the whole. It is immeasurable. If to become one with a single person gives you so much joy, just think how much joy will happen in becoming one with the infinite! But it does not happen to everybody who dies, because the people who have not lived rightly cannot die rightly either. The people who have lived in deep unconsciousness will die in deep unconsciousness. Death will give you only that which you have lived all your life; it is the essence of your whole life.

If your life was of meditativeness, awareness, witnessing, then you will be able to witness death too. If your whole life you remained cool, centered in different situations, death will give you the ultimate challenge, the ultimate test. And if you can remain centered, calm and cool and watching, then you will not die an unconscious death, your death will bring you to the ultimate peak of consciousness. And then, certainly, it HAS to be celebrated.

So whenever one of my sannyasins dies, we celebrate, we dance, we sing. We give him a good farewell.

A midget had died and left a widow. Friends came to pay their condolences and look at the body lying in an upstairs room of the house. After one friend came down he was asked by the widow whether he had shut the door of the room where the body lay.
"No," said the visitor, "I didn't think it was necessary."
"Then I'd better go upstairs and shut it," replied the widow. "The cat has had him downstairs twice already. You know, my cat is a neo-sannyasin and he wants to celebrate the occasion!"

Little Pierino goes camping with his parents. A little while after, at the end of a day doing many things, they bed down for the evening. Pierino cries, "Mummy, I can't sleep. There is a dead ant on my belly!"
"Shhh, Pierino," says his mother, "be a good boy, just go to sleep -- it is nothing to worry about."
After a few minutes Pierino's voice is heard again, "Mummy, Mummy, I can't go to sleep -- I've got a dead ant on my belly!"
"Pierino," scolds his mother, "come on now, don't tell me that a small dead ant stops you from sleeping!"
"Well," replies Pierino, "it is not the dead ant really, it is all his orange sannyasin friends that have come to celebrate his death!"

Yes, Paul, my sannyasins celebrate death because they celebrate life. And death is not against life; it does not end life, it only brings life to a beautiful peak. Life continues even after death. It was there before birth, it is going to continue after death. Life is not confined to the small space that exists between birth and death; on the contrary, births and deaths are small episodes in the eternity of life.

We celebrate everything. Celebration is our way to receive all the gifts from God. Life is his gift, death is his gift; the body is his gift, the soul is his gift. We celebrate everything. We love the body, we love the soul. We are materialist spiritualists. Nothing like this has ever happened in the world. This is a new experiment, a new beginning, and it has a great future.

In the past there have been materialists who denied the soul, and there have been spiritualists who denied the body. Both were agreed on one point: that only one can be accepted, either the body or the soul. They were either/or people. They were not ready to accept the whole as it is; they were choosers.

My sannyasins live in choiceless awareness. We are not choosers; we simply accept whatsoever is the

case. The materialists -- the Charvakas in India and the Epicureans in Greece -- denied the soul. They said, "There is no soul. The soul is just imagination. The soul is illusion." And the spiritualists -- Shankaracharya in India and Berkeley in Europe -- these people said that matter is illusory, maya. The body does not exist really, it is only your imagination. It is a dream, made of the same stuff as dreams are made of; you are a soul. But both are agreeing on one point: that they cannot accept reality as it is, they have to choose.

It is as if one electrician chooses the positive pole and another electrician chooses the negative pole, and each denies the other pole. There will be no electricity, no light in the world.

That's what has happened: the spiritualist has not been able to transform the world, the materialist has failed also -- because the world exists with polar opposites. Without polarity there is no world at all. The day is needed as much as the night; the body is needed as much as the soul; the world is needed as much as God. There can be no circumference without a center and there can be no center without a circumference. This is a simple fact.

My sannyas is the acceptance of that which is. We are not choosers. Who are we to choose? And what difference is our choice going to make? You can choose whatsoever you like, but whatsoever you don't like is going to remain there. Just by not choosing it, it is not going to disappear. And because you have not chosen it, you will remain half, lopsided.

The East has remained lopsided because of so-called spirituality. It has remained poor, unscientific -- without any technology, without industry. It has become lousy, lazy, lethargic; it has lost all joy in existence because "this is all a dream, why bother about it?" It is hungry, ill, poor, but "this is all illusion. You are simply dreaming that you are poor, you are not really poor. You are simply dreaming that you are starving, you are not starving."

And the West has chosen materialism, so there is great technology, beautiful houses, better roads, better cars, better airplanes, but man is very empty and meaningless. Without spirituality there is no center; man falls apart. The Western man is half; the Eastern man is half.

My effort here is to create the whole man. To me the whole man is the only holy man. The East and the West have to meet; they have to become complementaries, not antagonists. But this is possible only if we change the whole philosophical background. Hence I teach a very contradictory philosophy. Spiritual materialism is the name that I give to my philosophy.

I want you to be materialists and spiritualists simultaneously, in a balanced way. I would love society to have all the facilities, all the comforts and conveniences that science and technology can provide, and I would also love people to have a great awareness inside them so that they can enjoy whatsoever science provides. I would like everybody to be a buddha, but at the same time I would also like the world to become more and more comfortable, more and more loving, more and more beautiful.

We can transform this world into a paradise, but then we have to stop choosing. We have simply to accept the whole as it is, with all its contradictions. Those contradictions are contradictions only because of our logical obsession; otherwise they are complementaries. Life and death -- both are beautiful.

The last question:

BELOVED OSHO,
WHAT DOES IT MEAN WHEN A WOMAN SAYS SHE IS AFRAID OF A MAN?

Anand Prageet, if you had asked me what it means when a man says that he is afraid of a woman, I would have answered you very accurately. But your question is such that it is almost unanswerable. It is very difficult to say what it means when a woman says she is afraid of a man -- the woman says one thing and means another thing! She may simply be making you feel at ease, Prageet -- "Don't be afraid, I myself am afraid of you!" She must see that you are trembling! She must be aware of your fear.

Every man is afraid of the woman -- he has to be. From the very beginning he is in the hands of a woman, the mother, and the fear is created from those very early days. Your first impression of a woman is that of a mother, and the mother has made you immensely afraid. And you have seen that not only were you afraid, but your father was also afraid of your mother. Outside the house he was like a lion, and whenever he came home he started wagging his tail!

You have seen this. Children are very perceptive; they go on looking at what is happening. They

understand perfectly well who is really the master of the house. They are afraid of the mother, the father is afraid of the mother, everybody seems to be afraid of the mother, and naturally they become accustomed to the fear.

And then man is capable of tackling any problem intellectually. He is afraid of the woman because her ways of tackling a problem are very intuitive, instinctive. No woman is intellectual -- intelligent of course, but not intellectual. Man's intelligence is of one kind, and hers, the woman's intelligence, is of a totally different kind. Man's intelligence is the essence of his intellect, and woman's intelligence arises out of her intuitiveness. There is no meeting ground -- there is no possibility of it. They are polar opposites, that's why they are attracted to each other. Because they cannot understand each other there is mystery between them; that mystery is of great appeal.

A frustrated man was staring hopelessly down the platform at the departing train. "If you hadn't taken so long getting ready," he accused his wife, "we would have caught it."
"Yes," she replied, "and if you hadn't hurried me we wouldn't have so long to wait for the next one!"

"Is this supposed to be art? Why on earth did they hang this picture here?" one woman asked another in an art gallery.
"Maybe they couldn't find the painter," the other replied.

A beautiful blonde filled in the job application.
The personnel director looked it over, then said, "Miss Johnson, under `Experience' could you be a little more specific than just `Oh, boy!'?"

A girl in a whorehouse of a red-light district told the madam one day that she was quitting.
"You can't do that," protested the madam, "you're the best girl I've got. Why, I've seen you go upstairs thirty and more times a night."
"That's right," the girl agreed. "That's why I'm quitting. My feet are killing me, and it's on account of those damn stairs!"

It is very difficult for me, Prageet, to answer your question. You will have to ask your woman yourself.

Schumann, the postman, was retiring. On his last day, as usual, he delivered to Mrs. Katz, who invited him in for a fine breakfast.

When he finished and was about to leave, she beckoned him into the bedroom where they made love for an hour. When he was getting ready to leave, she handed him an envelope with a dollar bill in it.

Schumann was overwhelmed. "Look, Mrs. Katz," he said finally, "I've been delivering your mail for the past twenty years and you have never so much as offered me a cup of coffee. So why today did all this happen?"
"Well," she said, "I told my husband Sol that you were retiring today and he said, `Fuck him! Give him a buck!' -- the breakfast was my idea!"

Enough for today.

Come, Come, Yet Again Come

Chapter #3
Chapter title: A Flute on the Lips of God

29 October 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
THIS POEM IS BY ROBERT GRAVES:

THOSE WHO DARE GIVE NOTHING
ARE LEFT WITH LESS THAN NOTHING;
DEAR HEART, YOU GIVE ME EVERYTHING,
WHICH LEAVES YOU MORE THAN EVERYTHING --
THOUGH THOSE WHO DARE GIVE NOTHING
MIGHT JUDGE IT LEFT YOU NOTHING.

GIVING YOU EVERYTHING,
I TOO, WHO ONCE HAD NOTHING,
AM LEFT WITH MORE THAN EVERYTHING
AS GIFTS FOR THOSE WITH NOTHING
WHO NEED, IF NOT OUR EVERYTHING,
AT LEAST A LOVING SOMETHING.

BELOVED OSHO, WHAT IS THE SOURCE OF YOUR INFINITE SPRING OF GIVING?

Chandrikanta Bharti, the source is always the same. We are just like rays of the same sun. The source of existence is what we call God; it is better to call it the ultimate source. From there everything comes, and to there everything returns.

But the man who starts thinking himself separate from the source is bound to become miserly. Not knowing that he is part of the source, he becomes very small, afraid to give. Then his mathematics is: if you give you will have less; if you go on giving, one day you will be a beggar.

Not knowing about the infinite source is the cause of our miserliness. And to be a miser is to be in misery, because the person who cannot give becomes incapable of receiving. The person who cannot give becomes closed -- he is afraid to give. He has to be very cautious to keep his windows and doors closed, tightly closed, so nothing escapes from him. But these are the same doors from where things come. If you keep your doors closed, the sunrays will not reach you, the wind will not come to you; you will not be able to see the stars and the flowers, and the fragrance will not float into your being. The miserly person is bound to be in misery -- he is cut off. He lives as if he were a tree without roots, ungrounded, uprooted. His life is nothing but a process of slow dying; he does not know anything of abundant life.

Jesus says to his disciples, "Come, follow me and I will give you abundant life." What does he mean by abundant life? He simply means that if your ego can be surrendered, if you can drop the idea of being separate from existence, in that very dropping you become open -- open to give, open to receive. And the ultimate miracle is: the more you give, the more you receive; the more you give, the more you become worthy of receiving.

It is like a well. You can lock up the well, you can cover it up in fear -- maybe in the coming year there are not going to be any rains. It is better, advisable, to preserve the water in your well, to prevent your neighbors, to prevent everybody from drinking or taking water from your well. You can keep the well closed, but when the time of need arises you will be surprised: the well water will no longer be worth drinking, it will have become poisoned. And, moreover, the well will have lost its springs.

If you go on drawing water from the well, the springs go on feeding it. The more you draw the water, the bigger the springs which go on opening up. Your well is just a small window in the ocean, a faraway

window; it is connected with the ocean. If you create a vacuum in the well, if you go on emptying it, then the waters will be rushing in from all sides to fill it up. Nature abhors a vacuum -- physically, spiritually, on every dimension and plane.

Be empty, and you will be surprised: the emptier you are, the more full you will be. Hence, by giving you don't have less; by giving you have more. By giving you don't become a beggar; by giving you become an emperor.

Gautam the Buddha came to visit Vaishali, one of the big, beautiful capitals of those days. The king of Vaishali was very egoistic: he was not willing to go to receive Buddha in his capital.

His chief minister was an old man his father's age. He had looked after the king's affairs for his whole life since he was just a child, because when the king was a child his father had died. He was almost like a father to him, and the king had great respect for the old man. The old man said, "If you don't go to receive Buddha, then take my resignation!"

The king was puzzled, he could not believe it. Why this insistence? He said, "Why should a king go to receive a beggar?"

The old man laughed and he said, "It is just the opposite! You are the beggar and he is the king, and the beggar has to go to receive the king. He is the king because he has given; he is the king because he goes on giving. The more he has given the more he has. Either see the point or here is my resignation, because I cannot serve a fool!"

The king understood the point. He went, he fell at the feet of Buddha and he said, "Excuse me, forgive me! I had always thought that you were just a beggar; now I can see that I am a beggar because I go on clinging to whatsoever small things I have got. By not clinging you have declared your real power, your mastery."

Clinging shows that you are not really the master but a slave.

The king asked Buddha, "Bless me, so that one day I can also become an emperor like you."

This poem by Robert Graves is beautiful. Poets come far closer to the truth than the philosophers, the theologians, the priests, the scholars, the so-called learned people. Poets are a little bit crazy; that's why they can have a few glimpses of the beyond. They are not logical; hence they can comprehend something which is bigger than logic. Theologians, philosophers, scholars -- they are just fools hiding their foolishness. And it is because of these so-called learned people that the world has become so poor physically, spiritually, in every way.

Just the other day I was reading a news item from Pakistan. It says that great scholars of morality are nowadays busy banishing the word ISHQ, love, from prose and poetry prescribed for university students in Pakistan.

Ishq is far more significant than the word "love." Love is only one of the dimensions of ishq. "Love" means of the world. "Ishq" has two aspects: either it can be an ordinary love, the love between a man and a woman, or it can be a love between man and existence.

Banishing the word, the very word "ishq," from all prose and poetry prescribed for the university courses is such a foolish idea. And these are the great scholars of morality! I was puzzled because if you banish the word "ishq," then particularly in the language that is spoken in Pakistan -- that is the official language of Pakistan, Urdu -- there will not be anything left at all, because the whole of Urdu poetry and prose is centered on the word "ishq." All the great poets, from Mir and Ghalib to Iqbal, will have to be banished. In fact, no other language of the world has such beautiful poetry as Urdu. Urdu is tremendously expressive. In just two small lines, Urdu can say more than any other language can manage to say in a whole page. It is very telegraphic, and it is full of love.

Banish the word "love" and you banish all the great poets, all the great mystics. You will have to banish all the Sufis because they talk about love. And they are not only banishing poetry and prose devoted to love, even the word love, "ishq," has to be removed -- even the mention of the word!

These are the fools who have been dominating humanity for centuries. They would like to destroy even the possibility of love. There is a certain logic in it, because humanity up to now has existed in a very insane way. It has continuously been preparing for war. There are only two periods in history: either people are fighting -- that is war time, hot war -- or people are preparing for the war that is going to happen sooner or later. You can call it peace time, but it is not peace time at all; it is only a gap between two wars. It is needed because unless you prepare, how are you going to fight? It is cold war.

The whole of human history up to now can be divided into two periods: hot war and cold war. And because man has been continuously fighting, destroying, murdering, there is no possibility of growing roses of love. We have to make factories for war; we have to create soldiers, not lovers.
My sannyasins are lovers, not soldiers.
They herald a new beginning.
To me, love is synonymous with God.
These words of Graves are tremendously significant:

THOSE WHO DARE GIVE NOTHING
ARE LEFT WITH LESS THAN NOTHING....

They look a little crazy because they are illogical, they are unmathematical -- but they are absolutely true. They transcend ordinary economics and its laws; they indicate a meta-economics.

THOSE WHO DARE GIVE NOTHING
ARE LEFT WITH LESS THAN NOTHING....

Beware! While the time is there, give, give as much as you can, give whatsoever you can. Sing a song, share a joke, dance! Give whatsoever you can give. It costs you nothing, but it will bring you more and more joys.

Existence goes on repaying you tremendously. Whatsoever you give to existence, it returns a thousandfold; it comes back to you. You give one flower, and a thousand flowers shower on you. Don't be clingers. If you really want to be rich, if you want to have an enriched inner world, then learn the art of giving.

THOSE WHO DARE GIVE NOTHING
ARE LEFT WITH LESS THAN NOTHING;
DEAR HEART, YOU GIVE ME EVERYTHING,
WHICH LEAVES YOU MORE THAN EVERYTHING --
THOUGH THOSE WHO DARE GIVE NOTHING
MIGHT JUDGE IT LEFT YOU NOTHING.
GIVING YOU EVERYTHING,
I TOO, WHO ONCE HAD NOTHING,
AM LEFT WITH MORE THAN EVERYTHING
AS GIFTS FOR THOSE WITH NOTHING
WHO NEED, IF NOT OUR EVERYTHING,
AT LEAST A LOVING SOMETHING.

I don't have any other source than you have, but you are not ready to accept that source; it goes against your ego. You want to be an island unto yourself, and that is your misery, that is your poverty. Your soul will remain undernourished. You will not know how beautiful existence is, how blissful every moment can be, what an ecstasy it is just to breathe and to be.
Give, give for giving's sake.
Share for sharing's sake.

Don't ask anything in return, because then it becomes a business -- and love is not a business. In fact, there is no need to be worried whether anything returns or not, because the very giving is such an ecstasy that who cares whether anything returns or not? Be obliged to the person who receives anything from you. Don't think that he has to be obliged to you. That is wrong, that is absolutely wrong. That is still clinging to the miser's mind.

You can be as vast as God himself, but your vastness is possible only if you start giving. And it is not a question of what you give; just a smile or just a gesture of love is enough. It costs nothing to be loving, to be kind, and still it brings you a great harvest -- thousands of flowers start blossoming in your being.

Chandrikanta Bharti, you ask me, "What is the source of your infinite spring of giving?"

I am not the source, I am not at all, because the more you are, the less is the flow from the source; the less you are, the more the flow from the source.

When YOU are not at all, then you are just a hollow bamboo which becomes a flute on the lips of God. Then the song starts flowing. And to sing the song of God, to allow God to sing a song through you, is the greatest joy of life.
The second question:

BELOVED OSHO,
YOU OFTEN TELL US THAT WE LOST OUR AWARENESS OF OUR BUDDHA NATURE BECAUSE OF CONDITIONING PROCESSES OF EVERY KIND. THIS FAR, I CAN IMAGINE, BUT IF MANKIND ORIGINALLY HAD THIS AWARENESS, HOW DID WE LOSE IT IN THE BEGINNING? HOW DID CONDITIONING START ORIGINALLY? AND IF EXISTENCE IS JUST A FLOWING, WHY IS IT IMPORTANT THAT MANY PEOPLE BECOME ENLIGHTENED? WHY DO YOU MAKE THE EFFORT, OR DON'T YOU MAKE ANY? AND IS YOUR BEING HERE, AND EVERYTHING, ALSO JUST A FLOWING?

Corry, to know is one thing and to imagine is totally different. Imagination can deceive you, it can go on giving you false coins. But remember: All that glitters is not gold. Imagination can give you very glittering coins, but they will not be real gold. You will have to know, and my knowing cannot be of any help to you. The moment I share my knowing with you, only imagination will be triggered in you; you will start imagining.

There is no need to ask me why it happened originally; you can go to the origin within yourself and see why it happens. It is not a question of going into the past, going back to Adam and Eve; you have to go within yourself, because it is happening every moment. You are at the source, at the very origin of things, and still you are conditioned. And if you can watch the process within yourself, you will have known the whole of history. Then you will be able to understand the story, the biblical story, which is really beautiful and significant, of how Adam and Eve became conditioned.

It was God the Father who started the whole nonsense....

In the Garden of Eden there were millions of trees, and he pointed out two trees in particular -- the fruits from these trees were not to be eaten. One was the Tree of Knowledge, and the other was the Tree of Immortal Life. My feeling is that if God had not prohibited it, Adam and Eve would never have been able to find those two trees in that tremendously vast garden. But because he pointedly said to them, "Don't eat the fruit from these two trees," naturally they became obsessed. It must have started their fantasies. They must have started dreaming about those two trees. They must have started thinking, "Why has God prohibited us? There must be something in it."

I was a small child and my father told me, "Listen, you are mixing with a few people who smoke cigarettes -- don't ever start smoking!"

I said, "You have started me on it! I have never thought about it; in fact I have always thought how foolish these people are. Rather than breathing the pure air, they waste money and breathe smoke! Taking the smoke in and out looks very stupid!"

Things like that have always looked stupid to me. From my very childhood I have never taken part in any game -- volleyball, football...because I cannot imagine what the point is! You throw the ball from here to the other side; they throw the ball back to this side. You can have two balls and both go home! What is the point of it? And people are perspiring -- and not only the players, but the others who have gathered to watch...!

So I told my father, "I was never interested, but now, because you tell me not to smoke I am going to! Why are you preventing me? If there is nothing in it, can't you trust my intelligence? And if YOU can't trust my intelligence, why should I trust your intelligence? It has to be a mutual understanding. You are not trusting my intelligence -- you are telling me not to smoke. If it is foolish I am not going to do it myself; if it is not foolish then nobody can prevent me. And how long can you prevent me? In what ways can you prevent me?"

And he understood the point. He was a rare man in many ways. He brought home a packet of cigarettes, handed it over to me and he said, "You experiment, you be finished with it! I have understood your point."

And I tried and I was finished. Tears started coming to my eyes, I started coughing, and I could not understand why people should do such stupid things and torture themselves. Since then, whenever I see anybody smoking, I think he must be an ascetic, a great saint doing some penance!

But Adam and Eve were treated by God the Father as every father treats every child. No father trusts the

intelligence of the child. And in fact, the child has more intelligence than the father because the father has lived, experienced many things. His mirror has become covered with many experiences, with much knowledge. His clarity is no longer the same as that of the child. The child is utterly perceptive, he can see immediately; there is nothing to hinder him. The father's intelligence is covered with much dust.

But the father on his side feels afraid. He thinks the child is still a child who does not know what to do, what not to do. He may go astray. Out of his concern, he prevents -- and that's how conditioning begins.

The biblical story is significant. It is not an historical story because the world never began in that sense, it has always been there. There is no beginning and no end. The whole idea of beginning and end is absurd; the world is eternal. But the story is significant, and it is repeated in each child's life. It is a psychological story, not historical, of tremendous importance. Every father, every mother is doing the same.

I have come across thousands of parables, but there is no parable comparable to this story. The Father was anxious that Adam and Eve should not become interested in two things: one was the Tree of Knowledge...because the moment you become knowledgeable you lose your intelligence.

That's my whole teaching: unburden yourself of knowledge so that you can again discover the purity of your intelligence. Wisdom is freedom from knowledge. And God wanted Adam to be wise, not knowledgeable. He wanted him to be intelligent, not an intellectual. Hence he prohibited him: "Don't eat from the Tree of Knowledge."

This is significant; it shows the father's concern, his love, but it also shows that he does not trust the child's own perceptiveness. No father ever trusts, no mother ever trusts, howsoever old the son may be.

Makima's mother, Shunyo, is old. She must be over sixty-five, and HER mother who is ninety goes on writing letters to her: "You are still a fool! What are you doing there? Come home! Have you gone crazy or something? I have always known that you would do something like this!"

Now, the ninety-year-old mother giving messages to the seventy-year-old daughter...! But one can see the point because the distance is the same -- twenty years' distance. When Shunyo was one year old, the mother must have been twenty-one years old; now she is seventy, and the mother is ninety. When she will be ninety, if the mother is still alive she will be one hundred and ten -- the difference will remain the same! And the mother will always go on thinking in those terms -- that she is a fool, she does not know anything. Now what is she doing with these orange people and meditating and wearing orange clothes? She has gone crazy! The mother wants to protect her.

The Father was concerned for Adam and Eve, and his concern is significant: "Don't become knowledgeable." It is a tremendously meaningful story, because if you become knowledgeable you will lose your intelligence. Intellectuals have no intelligence at all.

I have come across thousands of intellectuals, the so-called intelligentsia, and they are the most stupid people you can ever come across. You will find farmers, gardeners, carpenters, who are far more intelligent than professors, theologians, scholars. They are full of rubbish! Of course, they have read much and they can repeat all that they have read; they have great information, but information is not wisdom. Information can be collected by a computer, and far more efficiently, but a computer is never wise. I don't think there will come a time when you will come across a computer who has become a buddha! It is not going to happen ever. Yes, a computer can become an Albert Einstein, certainly, there is no doubt about it. And he will function far better than Albert Einstein, because it will be just a mechanical thing.

Mathematics is mechanical, but love is not mechanical. No computer is going to fall in love, no computer is going to experience beauty, no computer is going to understand truth. Yes, facts it can accumulate....

God wanted Adam and Eve not to become computers; hence he told them, "Beware of this tree." But his telling them not to eat from this Tree of Knowledge became a temptation.

That's how conditioning begins: with should nots, with all good intentions -- but the ultimate result is harmful. Even God committed the same mistake; he had to commit it if he was to be a father. And he is the supreme father, hence he committed the supreme mistake!

And the poor serpent is unnecessarily dragged into the story. It has nothing to do with the serpent. How can the serpent seduce Adam and Eve to eat the fruit from the Tree of Knowledge? God had already done the basic work; he had already triggered their desires for knowledge. The serpent only convinced them about their own suspicions.

The serpent told them something very significant. He told them, "God has prohibited you from eating of this tree because he is afraid if you become knowledgeable you will be just as great as he is. So he wants to eat the fruit of this tree himself and he does not want you to eat from the same tree, so you will remain

always inferior and lower."

Now the ego is set on fire! And the logic seems to be very relevant. Adam and Eve are convinced that this must be the cause. Knowledge cannot be a bad thing -- how can knowledge be bad? God must have been afraid; that's why he has prohibited it.

And the serpent told them, "He has also prohibited you from eating from a second tree, because if you eat from it you will also become immortal just like God. Then there will be no difference between you and God; you will be equal."

Adam and Eve ate from the Tree of Knowledge and were thrown out of the Garden of Eden. They were not given the chance to eat from the other tree. But why had God prohibited them from eating from the other tree? There is also some significance on his side. God wanted them to live in the immediate, because that is true life -- to live now and here. The moment you start thinking of immortality, you enter into the world of the future, you enter into the world of time. You lose contact with the real moment, you lose your grounding in the now; that's how mind is created.

These are the two ways in which the mind is created. These are the two parents -- father and mother. They give birth to the mind. One is the desire for the future -- the desire, the ultimate desire, to become deathless so that the future is absolutely certain. And the other is the desire to accumulate knowledge. These two desires function as father and mother for the mind. The mind is the child of these two desires meeting; the mind is a by-product.

God was basically right. He wanted Adam and Eve to live in the present, because reality is always present. But he was wrong psychologically. To tell them not to eat from the Tree of Immortality made them suspicious, and the suspicion was exploited by the serpent. Of course, they were thrown out before they could eat from the second tree, but since then man has been searching for immortality. And the search still goes on.

Science is still working continuously to find a way to prolong life -- to make it longer and longer and longer, and then ultimately to make life immortal. And now science says that the body has no need to die; maybe they have come very close to the Tree of Knowledge and to the Tree of Immortality. Science says the body can go on renewing itself. If it can renew itself for seventy years, why not seven hundred years? Or if some parts become useless, then they can be replaced.

Sooner or later science is going to replace many of your parts. Then it will be very simple. If something goes wrong, you go to the workshop and your parts can be replaced. Your heart is not functioning well -- you go to the garage and a plastic heart can be implanted in you. Slowly slowly, all the parts will become plastic, because plastic is the most immortal thing in existence. It goes on living and living. You cannot destroy plastic. There is no natural process for plastic to dissolve into the earth. That is creating a problem for ecologists, because so many plastic bottles and jugs and toys are gathering under the earth, in the riverbeds, in the ocean. There is a danger that because plastic is never reabsorbed by the earth like everything else, it creates a hindrance to the natural rhythm and cycle of nature. Sooner or later there will be so much plastic that it will hinder all natural processes. Plastic is very immortal!

But just think of a man who slowly slowly becomes plastic: his head goes cuckoo, it is changed; his heart is not functioning well, it is changed; his hands, his legs...slowly slowly all is changed. Nothing is left of the old man, just the name, the label.

Once I saw Mulla Nasruddin with a very beautiful umbrella, and I asked him, "Nasruddin, when did you purchase it?"

He said, "I have not purchased it, it is very old, twenty years old."

So I said, "It is a miracle -- twenty years old! It looks so fresh and so new! How did you manage that for twenty years?"

He said, "I am absolutely certain it is twenty years old. Of course, it got changed at least two hundred times. Just the other day, when I was coming out of the mosque, it got changed again -- but it is twenty years old."

Man can be changed, and still the label will remain the same. Man is coming closer and closer to discovering the secret of immortality. Scientists say that if we can reprogram the basic cell out of which man grows, then everything is possible. When your mother's and your father's basic cells meet and you are created, many things are determined at that moment. For example, what kind of body you will have, what kind of hair you will have, how long you will live. Those two cells meeting and merging decide it; they are programmed. Their meeting becomes a new program: you will live seventy years, eighty years.... If that

program can be changed -- for example if they can be told that you will live seven hundred years -- just a little change, in some hormones, in some chemicals, that will do the miracle. And it is very close. My feeling is that within this century we will be able to discover the secret.

Since Adam was thrown out of the garden he has been working, looking, searching, for some way to find the secret of immortality. In the past, alchemists were doing the same -- trying to find the way, some alchemical way, for man to be immortal. And now science is trying to do the same. The obsession is still there.

You ask me, Corry, "How did conditioning start originally?" It starts with every child, because the parents would like the child to be just a carbon copy of them. Their ego would like the child to represent them -- their philosophy, their religion, their ideology, their politics, their nationality, their race, everything. The child has to be the carrier, the vehicle, the medium of all their ambitions and desires, of all their frustrations, failures. They are hoping, "We will die but part of us will live in the child" -- so program the child in such a way that "what we have not been able to achieve, he will achieve."

They are trying to enforce their ambitions on the child; that's how conditioning begins. They are not allowing the child to be himself. No parent ever allows the child to be himself; it has not happened up to now. That's why humanity is living in such misery: because no child is allowed to be himself. How can he be happy? Happiness happens only when you are authentically yourself.

And don't ask me how it happened in the very beginning, because there has been no beginning. Whenever a child is born there is a beginning; otherwise existence has continued forever and forever.

And you also ask, "And if existence is just a flowing, why is it important that many people become enlightened?" That's why: existence is just a flowing, and many people are not flowing.

Only the buddhas know how to flow. The enlightened person knows how to flow, how to be in tune with existence, how to relax, how to let go. The others are fighting, not flowing; they are pushing the river. And you are taught to fight, to compete, to struggle, to achieve, to be ambitious; to be this, to be that, to become a president or a prime minister. You are told from the very beginning until you come back from the university that you have to become this -- and others are deciding it. Nobody is bothered about your intrinsic nature.

It is as if marigolds are being educated in the university and told, "Become roses." They will go berserk! They cannot become roses; that is not possible. At the most they can pretend -- they can pretend that they are roses, they can put up masks. They will become deceivers, hypocrites, but deep down they will know, "We are marigolds" -- and they will hate that they are marigolds. But that's what they are. They cannot become roses because that is not in their nature, and they cannot allow their marigolds to dance in the sun because that is against their education.

You have created a real problem; now the person will always remain schizophrenic. If he tries to be a rose he will know that he is just a hypocrite. If he tries to be a marigold he will know that he is falling short of the ambitions of his parents, teachers, professors, priests, politicians. He will feel guilty. You will not allow him to rest in any way; either he will feel guilty or he will feel unnatural. In both ways he will remain tense, anxiety ridden, full of anguish. The same energy that might have become a dance, a song, an ecstasy, has become poisoned. It is now only anguish and nothing else, an agony and nothing else.

Enlightenment does not mean any ambition. If it is an ambition, then again you will start fighting for it. Enlightenment simply means being in a state of let-go. Enlightenment simply means undoing what the society has done to you. What your parents have imposed upon you, throw it away; what the society has conditioned you to be, put it aside. Reassert your being. Love yourself and respect yourself, and try to be just yourself.

Socrates says, "Know thyself." That is not possible. First BE thyself; otherwise how will you know? If you try right now to know yourself you will not be able to; you will know somebody else who you are not but you are supposed to be. You will know only that which you are supposed to be; you will not know yourself.

Hence I say to you, first BE thyself. And the miracle is, if you ARE just yourself, knowing is not difficult at all; that is very simple. Being oneself, one knows automatically who one is.

Enlightenment is not a desire, is not a goal, is not an ambition. It is a dropping of all goals, a dropping of all desires, a dropping of all ambitions. It is just being natural. That's what is meant by flowing.

You ask, "And if existence is just a flowing" -- yes it is -- "why is it important that many people become enlightened?"

It is important because people are not natural -- they have not been allowed to be natural. Your parents

are sitting on your shoulders, they are guiding you. Maybe they are dead, but still their voices are alive in you. Try to do something against your father, and you will immediately hear his voice saying: "Don't do this, you are offending me!" Try to do something which your mother has put inside you, and immediately you will hear your mama's voice -- immediately! Whether she is alive or not, that's not the question; it's now inbuilt in you. It is there like a gramophone record; it will immediately start playing. It will immediately say, "Stop! Think of your dead mother! She never wanted you to do this. Be respectful at least to your dead mother! You were never respectful while she was alive, but at least now one should be respectful towards the dead."

This is bondage. But everybody is living in bondage, because everybody who brought you up wanted to have power over you, to enjoy the mastery over you. And children are the most helpless people in the world, the most exploited class. It is not the proletariat who are the most exploited class, it is not women who are the most exploited class. It is the children who are the most exploited class -- and so helpless. The proletariat can revolt -- they have revolted in Russia, in China and in other communist countries. The women all over the world are making efforts to revolt, but it is impossible to imagine how children will revolt. They are so helplessly dependent on their parents, they cannot think of any revolt. And unless revolution happens in them all other revolutions are going to be superficial. The basic conditioning, the basic imprisonment is created in childhood when the child is so helpless that he has to accept whatsoever conditions you put upon him just to survive.

Corry, enlightenment simply means putting aside all that has been imposed upon you forcibly. It is coming back to your nature; it is a second birth. Jesus says, "Unless you are born again you shall not enter into my kingdom of God." That's what he means.

In the East, particularly in India, the person who comes to know existence is called DWIJ. Dwij means twice born, one who has attained the second birth. The first birth is destroyed by others; now you can have a second birth and it will not be destroyed by others because now you are on your feet, strong enough to survive.

You ask me, "Why do you make the effort, or don't you make any? And is your being here, and everything, also just flowing?"

I am not making any effort at all. It is not an effort, it is not work, it is just play. I am enjoying it -- it is a beautiful drama. These orange people, this Buddha Hall...this is just a stage and all my sannyasins are just actors. It is just a play. It is rooted in playfulness. I am not doing anything. I am the laziest person you can find in the world. That's why I say I am the lazy man's guide to enlightenment!

The third question:

BELOVED OSHO,
YOU SAY THAT ONE NEEDS A MASTER IN ORDER TO BECOME ENLIGHTENED, YET YOU ARE ENLIGHTENED AND YOU HAVE HAD NO MASTER. HOW CAN THIS BE?

Sharon, I am just crazy! I was just fooling around with the idea of enlightenment and went a little too far!

An unhappy elderly woman was pushing a baby in a pram down the street when she encountered an acquaintance.
"Whose baby is it, Mrs. Johnson?" asked the other. "I know it is not yours."
"It is, my dear," said Mrs. Johnson; "it is my husband. He was fooling around with a rejuvenation remedy and he went too far!"

The last question:

BELOVED OSHO,
WHY ARE THERE SO MANY JEWS HERE?

Gandharva, why not? The last time they missed Jesus; this time they don't want to miss! It is so simple. And they are very intelligent people: once they missed -- and they really missed! -- and now they feel very sorry because if they had been with Jesus they would have been doing the greatest business in the world! They feel very jealous of the Vatican. They cannot believe how these dumb Italians defeated them! It was basically their right. This time they don't want to miss. They have arrived.

A Jewish father and his son are standing in front of a cathedral.
"Father, what is this house with the high steeple?"
"Son, you should know this. It is a church."
"What is a church?"
"Well, the Christians say that God lives there."
"But, Father, isn't God living in Heaven?"
"Yes, son, you're right. But this is where he does his business."

Gandharva, they are really some of the most intelligent people on the earth; hence they can see what is going to happen.

During the second world war, a German officer went into Moishe Finkelstein's grocery shop to buy some matches.
"Matches!" he ordered.
Finkelstein passed him some matches.
"I want the tips on the left side instead of the right!" the officer demanded.

Finkelstein acted as though he was finding another box of matches, but instead he gave the officer back the same box of matches, reversed.

Satisfied, the officer left the shop. Once outside, he said to his friend, "Fucking Jews -- always trying to fool you!"

Enough for today.

Come, Come, Yet Again Come

Chapter #4
Chapter title: You Are the Question

30 October 1980 am in Buddha Hall

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Q2 and Q4 on video

The first question:

BELOVED OSHO,
THERE ARE NO ANSWERS.

Anand Shari, yes, there are no answers, because there are no questions either. Life is not a problem. Had it been a problem there would have been no need for religion -- philosophy would have solved it, science would have found all the answers. Because life is not a problem it cannot be reduced to a question or to many questions. No question is really relevant to life.

Life is a quest not a question, a mystery not a problem, and the difference is vast. The problem has to be solved, can be solved, must be solved, but the mystery is insoluble; it has to be lived, experienced. The question has to be solved so that it disappears; encountering a mystery, you have to dissolve in it. The mystery remains, you disappear. It is a totally different phenomenon. In philosophy the problem disappears, but YOU remain; in religion the mystery remains, you disappear, you evaporate.

The ego is very much interested in questions and very much afraid of the mystery. The questions arise out of the ego. It plays with the questions, tries to find out answers -- and each answer in its own turn brings more questions. It is an unending process; that's why philosophy has not come to any conclusion. Five thousand years of philosophizing, and not even a single conclusion! It is proof enough that philosophy is an exercise in sheer futility; its claims are very bombastic.

In India we have a proverb that you dig the whole mountain and in the end you find only one rat -- but philosophy has not even been able to find the rat. It has been trying, and with great effort, to find some way out of the questions, but it gets more and more lost in the jungle. Now there are more philosophical problems than there were before, and they will go on increasing because the moment you assert a single answer it immediately explodes into many questions. It solves nothing, it simply gives you more work to do.

Religion takes life from a totally different vision. Its intrinsic quality is to be mysterious, and a mystery is that which cannot be reduced into the game of questions and answers. You have to be utterly silent to experience it, you have to be a no-mind to experience it. It can be experienced, but the experience cannot be put into words; it remains inexpressible.

Hence Buddha has no answer. Not that he never answered questions -- he answered questions for forty-two years just to be polite to you. But if you look deeply into his answers you will find that rather than answering he is simply seducing you towards silence. The answers are not answers but strategies to bring you to a point of deep understanding that nothing can be solved. The moment you understand that nothing can be solved, your mind simply dies. The mind can live on only with questions, problems, puzzles, riddles. The moment there is nothing to be solved, the whole function of the mind is destroyed. The very earth underneath its feet has been taken away. Questions are nourishment for the mind.

I have been answering you, but none of my answers is an answer. It is simply a way of bringing you to that ultimate jump from mind to no-mind, from thoughts to no-thought, from questioning to living. And when you start living the mystery, I call it a quest. Then it becomes a totally different phenomenon -- you are not standing outside it. When it is a question, you are standing outside. You tackle the question, you look from all sides, you search all the aspects, all the possibilities; you dissect it, you look in, you try to find some clue; you propose some hypothesis, you experiment. The question is there outside you, on the table, but you are not part of it.

In a quest YOU are the question; there is no division between you and the question. The quest means you are diving deep within yourself. In a real quest there is only one question: "Who am I?" All else fades away, and finally even "Who am I?" starts dissolving. Then a great mystery descends on you; you are surrounded by miracles. The whole of life is transformed; it becomes translucent. Then it is a song, a dance, a celebration.

This is the whole approach of religion. Religion is anti-philosophical, and philosophy is basically anti-religious. There can be no religious philosophy, and there can be no philosophical religion.

Shari, you are right when you say, "There are no answers."

But before that, remember, there are no questions either.

The second question:

BELOVED OSHO,
WHAT IS SANNYAS?

Moses, sannyas is a crazy way of living life. The ordinary way is very sane, mathematical, calculated,

cautious. The way of sannyas is non-calculative, beyond mathematics, beyond cunningness, cleverness. It is not cautious at all; it is knowingly moving into danger.

Friedrich Nietzsche says, "Live dangerously." He had it written on his table in golden letters: "Live dangerously" -- but he never lived dangerously! In fact, a person who is not living dangerously needs to be reminded of the fact again and again every day. On his table, when he comes to work -- "Live dangerously." If you are living it, there is no need to be reminded.

Friedrich Nietzsche lived in a very cowardly way. He had great ideas -- just as all philosophers have -- but they were mere ideas. The life and the ideas of philosophers are polar opposites: they say one thing; they do exactly the opposite. There is no rhythm in their being; they are going in all directions simultaneously.

But those two words, "Live dangerously," are significant. Sannyas is a way to live your life in total danger. What do I mean when I say sannyas is living dangerously? It means living moment to moment without any past. The past makes your life convenient, comfortable, because the past is known; you are familiar with it, you are very efficient with it. But life is never past, it is always present. The past is that which is no more, and life is that which is. Life is always now, here, and all your knowledge comes from the past. Trying to live the present through the past is the way of the coward; it is the calculated way. People call it sanity, but it is very superficial and never adequate. There is no rapport with the present.

That's why millions of people are so utterly fed up with life. Life is such a gift, and people are fed up with it. It is very strange and amazing. Why should people be so fed up with life? The reason is not life itself; the reason is they are carrying the mountainous load of the past: all their experiences, knowledge, information -- what others have told them. They have accumulated great junk and they are carrying that junk. And the load is so heavy, and their eyes are covered with so much dust, that they cannot see the beauty of the present. And whatsoever they do see is something other than the reality.

The rural preacher ended his long, dull sermon by requesting the board of deacons to remain for a few minutes after the service. In the group which stayed on was a stranger.
"Pardon me, sir," said the minister politely, "but I asked that only the board remain."
"That's why I stayed on," retorted the man. "I was never more bored in my life!"

Your religions are boring you, your philosophies are boring you, your scriptures are boring you. Thousands of years of the past are the cause of your boredom. You cannot dance -- you are chained to the past, you are imprisoned in the past.

Sannyas means escaping from that prison. The prison may be of Hinduism or Mohammedanism or Christianity or Judaism or Jainism -- it does not matter what the name of the prison is. On the earth there are three hundred religions; that means three hundred kinds of religious prisons. And there are thousands of ideologies; they are also prisons within prisons. And there are sects and subsects.... You must have seen Chinese boxes -- boxes within boxes within boxes. You open one box, then another; you open that and then another; you go on opening and you always find a smaller box within. Each prison has more prisons inside it. Ultimately you are left only in a dark cell.

Sannyas is rebellion against all slavery; it is living life in absolute freedom. To live life in absolute freedom, without traditions, without conventions, without religions, without philosophies, without ideologies -- political, social, and others -- to live unburdened is sannyas. But it will look crazy to the whole world. Freedom looks crazy because everybody is living an imprisoned life. To prisoners, the person who escapes from the prison looks crazy, because for them prison is comfortable, convenient, secure, safe.

A Hungarian secret police colonel was inspecting a strip of the border.
"Too many people have been slipping across at this point," he informed the guards. "I have been ordered to test your security precautions."

After deploying the guards at strategic points, the colonel began creeping on all fours toward the barbed wire.
"Can you see me now?" he called out. When they cried back "Yes," he started again. On the third attempt he slipped under the fence.
"Can you see me now?" he called back.
"No, Comrade Colonel," was the answer.
"Then you will never see me again!" the officer shouted as he hastened on his way to freedom.

Sannyas is an escape from the prison -- Catholic or communist, it does not matter; it is an escape into the open. To live moment to moment is a crazy way, a poetic way, the way of the lover. People are living lives of prose -- clear-cut but mundane, superficial. Anything which is very clear-cut is bound to be superficial. Life is mystery, and the only way to commune with it is through poetry, not prose.
The prose style of life is the ordinary lifestyle.
The poetic style of life is sannyas.

It is bound to be a little bit crazy -- all poets are crazy, all painters are crazy, all dancers are crazy, all musicians are crazy. All that is great on this earth has something of madness in it.

Zorba the Greek says to his boss, "Boss, everything is right in you, only one thing is missing -- a little bit of madness!"

And I agree with Zorba. Sannyas gives you a little bit of madness, but that little bit of madness brings rainbows to your life. Multidimensional is that little bit of madness. It opens many doors which have remained closed for thousands of years. It allows the sun and the rain and the wind to come in. It gives you a chance to whisper with the clouds and the stars. It is a way of falling in love with existence. To live without falling in love with this tremendously beautiful existence is very stupid, ridiculous. That is missing the whole opportunity of being, of being alive, of being intensely alive, passionately alive.

Sannyas is a risk! The people who cannot take any risk cannot be sannyasins. Hence the people who are Hindu sannyasins are not real sannyasins; they are still clinging to the safety of the Hindu tradition. The VEDAS and the BHAGAVADGITA and the RAMAYANA -- the whole past gives them the feeling that they are on the right track: "How can so many people be wrong?" They are following like sheep -- a large crowd of sheep, ancient, very ancient, prehistoric! The more ancient a tradition is, the safer it looks.

The person who cannot risk, deals with life in a businesslike way -- tries to cheat life, exploit life. He tries to give less and get more, because that is the way of profit.

The sannyasin does not care at all about getting anything back from life; he simply gives in sheer trust, and he receives a millionfold. But that's another matter; that is not his consideration at all. The man who is trying to exploit life will not get much out of it, and whatsoever he does get will remain inessential. He will remain a beggar and he will die a beggar. He will never know what it means to be an emperor.

The sannyasin knows what it means to be an emperor, because he simply gives; he enjoys giving, he loves sharing. And the miracle of life is: the more you give the more you have. When you give totally, the whole sky descends on you, the whole beyond becomes your within.

Sannyas is hope -- hope against all hope. People have lost all hope; they are living hopelessly. They are living simply because they are cowards and cannot commit suicide.

The existentialist philosophers are right when they say that the most important philosophical problem is suicide: to live or not to live, to be or not to be. If this is life that ordinary people are living, then it does not seem to be worth living at all. What is the point of getting up every morning and going through the same empty gestures you have gone through thousands of times? The same breakfast, the same nagging wife, the same ugly husband; the same suspicions, the same possessiveness, the same jealousy, the same anger, the same ambition; rushing to the office, the same boss -- everything is the same, a constant repetition.

And again coming back home and sitting in front of that idiot box called the television, and looking at the same story, the same triangles -- two women and one man or two men and one woman -- the same story, the same triangle! And you already know the conclusion; in fact, you can write the whole story yourself. But what else to do? Playing cards, listening to the radio, reading the newspaper -- it is almost the same. And then to bed again, and the same nightmares.... Nothing seems to be of any significance, and you have done it all, and many times.

The existentialists are raising a significant question: Why go on living? The only reason seems to be that people are afraid of dying, they are cowardly. They are living hopelessly because at least they have not chosen to live. Death has to be chosen, and they cannot take any decision on their own.

Sannyas is choosing your life and also choosing your death. Sannyas means becoming decisive, conscious, deliberate.

No matter how bad the news might be, there was one man who had a stock comment: "Ah well, it might have been worse."

One day a friend said to him, "I have had an experience to which you can't apply your favorite cliche. I dreamed the other night that I died, went to hell, and was doomed to everlasting torment."
"Ah well, it might have been worse," said the optimist.

"How in hell could it have been worse?" cried the other.
The optimist replied, "It might have been true!"

The way of sannyas is the way of tremendous hope, trust. Life is basically good, beautiful, divine, so if we are missing then something is wrong with us, not with life itself. Life is so beautiful that it makes even death beautiful.

Sannyas, Moses, is not a way of doing anything, it is a way of being. It changes your inner world and, of course, your outer world changes with it, but that is secondary. It changes your center, it changes your awareness, and then your behavior, your actions. Whatsoever you do has a new quality to it, a grace that descends from the beyond -- a song said or unsaid, sung or unsung, but it is there within your heart, a dance, the quality of dance to your feet....

Hence, Moses, I say it is a crazy way of living, but that's the only way to live life rightly. A poetic way, the way of the lover -- but only love knows.
Logic is blind, love has eyes.

Only love can see the ultimate truth that surrounds you within and without.

The third question:

BELOVED OSHO,
WHAT DO I WANT?

Krishna, nobody knows exactly because nobody is even aware of who he is. The question of wanting is secondary; the basic question is: Who are you? Out of that, things can be settled -- what your desires, your wants, your ambitions will be.

If you are an ego then of course you want money, power, prestige. Then your life will have a political structure. You will be in constant struggle with other people, you will be competitive -- ambition means competition. You will be continuously at others' throats and they will be continuously at your throat. Then life becomes what Charles Darwin says: the survival of the fittest. In fact, his use of the word "fittest" is not right. What he really means by the fittest is the most cunning, the most animal-like, the most stubborn, the most stupid, the most ugly. Charles Darwin will not say that Buddha is the fittest or Jesus is the fittest or Socrates is the fittest. These people were killed so easily, and the people who killed them survived. Jesus could not survive. Certainly, according to Darwin, Jesus is not the fittest person. Pontius Pilate is far more fit, more on the right track. Socrates is not the fittest, but the people who poisoned him, who condemned him to death are. His use of the word "fittest" is very unfortunate.

If you are living in the ego, Krishna, then your life will be a struggle; it will be violent, aggressive. You will create misery for others and misery for yourself too, because the life of conflict cannot be anything else. So it all depends on you, who you are. If you are the ego, still thinking of yourself in terms of the ego, then you will have a certain stinking quality. Or if you have come to understand that you are not the ego, then your life will have a fragrance. If you don't know yourself, you are living out of unconsciousness, and a life of unconsciousness can only be one of misunderstanding. You may listen to Buddha, you may listen to me, you may listen to Jesus, but you will interpret according to your own unconsciousness -- you will MISinterpret.

Christianity is the misinterpretation of Jesus; so is Buddhism the misinterpretation of Buddha, and so is Jainism the misinterpretation of Mahavira. All these religions are misinterpretations, distortions, because the people who follow Buddha, Mahavira, Krishna, are ordinary people without any awareness. Whatsoever they do, they will save the letter and kill the spirit.

A philosopher was walking around a park and noticed a man who was sitting in the lotus posture, eyes open, looking at the ground. The philosopher saw that the man was totally absorbed in his gazing downwards. After watching him for a long time, the philosopher could no longer resist and went over to the strange fellow asking, "What are you looking for? What are you doing?"

The man answered without shifting his gaze, "I am following the Zen tradition of sitting silently doing nothing and then the spring comes and the grass grows by itself. I am watching the grass growing, and it is

not growing at all!"

There is no need to watch the grass growing -- but that's what always happens. Jesus says one thing, people hear it, but they hear only the words and they give to those words THEIR meaning.

A mother took her small son to the psychiatrist and for at least three hours told the psychiatrist the whole story of her son. The psychiatrist was getting tired, fed up, but the woman was so absorbed in the telling that she was not even giving the psychiatrist an opportunity to prevent her. One sentence followed another with no gap.

Finally the psychiatrist had to say, "Please, now stop! Let me ask the son something!"

And he asked the son, "Your mother is complaining that you don't listen to whatsoever she says to you. Have you difficulty in hearing?"

The son said, "No, I have no difficulty hearing -- my ears are perfectly okay -- but as far as listening is concerned, now you can judge for yourself. Can you listen to my mother? Hear I can; I have to. I have even been watching you -- you were fidgeting. One has to hear, but listening -- at least I am free to listen or not. Whether I listen or not, that is up to me. If she is shouting at me, hearing it is natural, but listening is a totally different matter."

You have heard, but you have not listened, and all kinds of distortions have gathered around. And people go on repeating those words without any idea of what they are repeating.

You ask me, Krishna, "What do I want?" I should ask you rather than you asking me, because it depends where you are. If you are identified with the body, then your wants will be different; then food and sex will be your only wants, your only desires. These two are animal desires, the lowest. I am not condemning them by calling them the lowest, I am not evaluating them. Remember, I am just stating a fact: the lowest rung of the ladder. But if you are identified with the mind, your desires will be different: music, dance, poetry, and then there are thousands of things....

The body is very limited; it has a simple polarity: food and sex. It moves like a pendulum between these two, food and sex; it has nothing more to it. But if you are identified with the mind, then mind has many dimensions. You can be interested in philosophy, you can be interested in science, you can be interested in religion -- you can be interested in as many things as you can imagine.

If you are identified with the heart, then your desires will be of a still higher nature, higher than the mind. You will become more aesthetic, more sensitive, more alert, more loving.

The mind is aggressive, the heart is receptive.

The mind is male, the heart is female.

The mind is logic, the heart is love.

So it depends where you are stuck: at the body, at the mind, at the heart. These are the three most important places from which one can function. But there is also the fourth in you; in the East it is called TURIYA. Turiya simply means the fourth, the transcendental. If you are aware of your transcendentalness, then all desires disappear. Then one simply IS with no desire at all, with nothing to be asked, to be fulfilled. There is no future and no past. Then one lives just in the moment, utterly contented, fulfilled. In the fourth, your one-thousand-petaled lotus opens up; you become divine.

You are asking me, Krishna, "What do I want?" That simply shows you don't even know where you are, where you are stuck. You will have to inquire within yourself -- and it is not very difficult. If it is food and sex that takes up the major part of you, then that is where you are identified; if it is something concerned with thinking, then it is the mind; if it is concerned with feeling, then it is the heart. And, of course, Krishna, it cannot be the fourth; otherwise the question would not have arisen at all!

So rather than answering you I would like to ask you where you are. Inquire!

Three pigs entered a bar. The first pig ordered a drink and then asked the way to the bathroom. The second pig ordered a drink and also asked the bartender the way to the bathroom. Then the third pig came up to the bar and ordered a drink.

"Don't YOU want to know where the bathroom is?" sneered the bartender.

"No!" replied the little pig. "I am the one that goes, `Wee, wee, wee...all the way home!'"

I should ask you, "Where are you? What kind of identification? Where are you stuck?" Only then can things be clear -- and it is not difficult. But it happens again and again that people ask beautiful questions,

particularly Indians, Krishna. They may be stuck at their sex center, but they will ask about SAMADHI. They will ask, "What is NIRVIKALPA SAMADHI, where all thoughts disappear, that thoughtless consciousness? What is it? What is NIRBEEJ SAMADHI, the seedless, where even the seeds for any future are completely burnt? What is that ultimate state when one need not return to the earth, to the womb, to life again?" These are just foolish questions they are asking; they are not their questions. They are not at all concerned with their real situation. They are asking beautiful questions, metaphysical, esoteric, to show that they are higher quality beings; that they are scholarly, that they know the scriptures, that they are seekers; that they are not ordinary people, they are extraordinary, religious. That is driving the Indians into more and more of a mess.

It is always good to ask something which is relevant to you rather than to ask something which is of no concern to you. People ask me whether God exists or not, and they don't even know whether they exist or not!

Just the other day, Divakar Bharti, another Indian, asked me, "Why am I here?"

Divakar, are you really here? Ask yourself, are you really here? I don't think that you are here. Physically of course you are here, but spiritually, REALLY, you are not here. Unless you drop that idea of being Indian, of being a Hindu, you cannot be here, you cannot be part of MY commune. You have carried all kinds of nonsense inside you and you are still clinging to it.

Krishna, it is always good to ask realistic questions, because then it can be of some help to you. If you are suffering from the common cold and you go to the physician and you ask about cancer, because a man like you -- how can he suffer from such an ordinary thing as the common cold...? Every ordinary person suffers from the common cold, that's why it is called the common cold. But you are such an uncommon person -- you are not any Tom, Harry or Dick. You are so special, you have to suffer from something very special, so you ask a question about cancer. And if the physician helps you in curing the cancer you will get into more trouble -- that treatment is not going to fit you at all. It will create more complications in you because those medicines can kill you, because there is nothing for them to work upon; there is no cancer in you and they cannot be of any use for the common cold.

In fact, for the common cold there is no medicine. If you take medicine, the common cold goes within seven days; if you don't take any, it goes within one week! In fact, it is so common that medical science has not bothered about it at all. Who cares about such small things? People are concerned about going to the moon, and about such small matters as the common cold or a leaking fountain pen, who bothers? The fountain pen still leaks! People have reached the moon and they have not yet been able to make a one-hundred-percent-guaranteed fountain pen which is not going to leak!

Just look inside yourself, Krishna. Where exactly is your problem?

A general visiting a field hospital asks one of the bed-ridden soldiers, "What is wrong with you?"
"Sir," replies the soldier, "I've got boils."
"What treatment do you get?"
"They swab me down with iodine tincture, sir."
"And that helps?" asks the general.
"Yes, sir!" replies the soldier.

Then the general goes to the soldier in the next bed and finds out that this guy has hemorrhoids. He too gets swabbed down with iodine; it helps, and he does not have any other wishes. The general then asks the third soldier, "What is wrong with you?"
"Sir, I've got swollen tonsils. I get swabbed down with iodine, and yes, it helps."
"Anything you would like?" asks the concerned general.
"Yes, sir!" replied the soldier. "I'd like to be the first to be swabbed down."

First you have to see your situation, where you are; only then can you say what you want. If you are being swabbed down with iodine tincture after these two fellows -- one who has got boils and one who has got hemorrhoids -- and you are suffering only from swollen tonsils, then the problem is clear!

Inquire, look for the exact place where you are. As far as I am concerned, all desire is a sheer wastage, all wanting is wrong. But if you are identified with the body I cannot say that to you because that will be too far away from you. If you are identified with the body I will say: move a little towards higher desires, the desires of the mind, and then a little higher, the desires of the heart, and then ultimately to the state of desirelessness. No desire can ever be fulfilled. This is the difference between the scientific approach and the

religious approach. Science tries to fulfill your desires and of course science has succeeded in doing many things, but man remains in the same misery. Religion tries to wake you up to that great understanding from where you can see that all desires are intrinsically unfulfillable.

One has to go beyond all desires; only then is there contentment. Contentment is not at the end of a desire, contentment is not by fulfilling the desire, because the desire cannot be fulfilled. By the time you come to the fulfillment of your desire, you will find a thousand and one other desires have arisen. Each desire branches out into many new desires. And again and again it will happen, and your whole life will be wasted.

Those who have known, those who have seen -- the buddhas, the awakened ones -- have all agreed on one point. It is not a philosophical thing, it is factual, the fact of the inner world: that contentment is when all desires have been dropped. It is with the absence of the desires that contentment arises within you -- in the absence. In fact, the very absence of desires IS contentment, IS fulfillment, fruition, flowering.

Krishna, move from lower desires to higher desires, from gross desires to more subtle desires, then to the subtlest, because from the subtlest the jump into no-desire, into desirelessness, is easy. Desirelessness is NIRVANA.

Nirvana has two meanings. It is one of the most beautiful words; any language can be proud of this word. It has two meanings, but those two meanings are like two sides of the same coin. One meaning is cessation of the ego, and the other meaning is cessation of all desires. It happens simultaneously. The ego and the desires are intrinsically together, they are inseparably together. The moment ego dies, desires disappear, or vice versa: the moment desires are transcended, ego is transcended. And to be desireless, to be egoless, is to know the ultimate bliss, is to know the eternal ecstasy.

Krishna, that's what sannyas is all about: the quest for the eternal ecstasy that begins but never ends.

The fourth question:

BELOVED OSHO,
WHAT IS COURAGE?

Premo, courage means going into the unknown in spite of all the fears. Courage does not mean fearlessness. Fearlessness happens if you go on being courageous and more courageous. That is the ultimate experience of courage -- fearlessness; that is the fragrance when the courage has become absolute. But in the beginning there is not much difference between the coward and the courageous person. The only difference is, the coward listens to his fears and follows them, and the courageous person puts them aside and goes ahead. The courageous person goes into the unknown in spite of all the fears. He knows the fears, the fears are there.

When you go into the uncharted sea, like Columbus did, there is fear, immense fear, because one never knows what is going to happen and you are leaving the shore of safety. You were perfectly okay, in a way; only one thing was missing -- adventure. Going into the unknown gives you a thrill. The heart starts pulsating again; again you are alive, fully alive. Every fiber of your being is alive because you have accepted the challenge of the unknown.

To accept the challenge of the unknown in spite of all fears, is courage. The fears are there, but if you go on accepting the challenge again and again, slowly slowly those fears disappear. The experience of the joy that the unknown brings, the great ecstasy that starts happening with the unknown, makes you strong enough, gives you a certain integrity, makes your intelligence sharp. For the first time you start feeling that life is not just a boredom but an adventure. Then slowly slowly fears disappear; then you are always seeking and searching for some adventure.

But basically courage is risking the known for the unknown, the familiar for the unfamiliar, the comfortable for the uncomfortable arduous pilgrimage to some unknown destination. One never knows whether one will be able to make it or not. It is gambling, but only the gamblers know what life is.

An African delegation to Moscow was being treated to all aspects of Russian culture. One of the secret service agents was telling an African how to play Russian roulette with a six-shooter handgun with only one bullet in the chamber.

"You put it to your head," he said, "and pull the trigger."

The African was not impressed. "African roulette is much more fearsome!" he said.

"Impossible!" exclaimed the Russian, "Please explain."

"There are six naked women," said the African, "and each one will give you a blowjob -- you just choose any one."

"That needs no courage," sneered the Russian.

"Aha!" exclaimed the African. "But one of them is a cannibal!"

Enough for today.

Come, Come, Yet Again Come

Chapter #5
Chapter title: Let Sannyas Happen

31 October 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
EVERY TIME I HEAR YOU PRAISING CAPITALISM I GET ANGRY. YOU SAY SANNYAS MEANS TO GET RID OF ALL CONDITIONING AND TO ESCAPE OUT OF EVERY CAGE WHETHER IT IS RELIGIOUS, PHILOSOPHICAL OR POLITICAL. BUT ISN'T CAPITALISM A CAGE TOO? WHY CAN'T WE LIVE A CREATIVE LIFE IN WEALTH AND FREEDOM WITHOUT ANY "ISMS"?

Swami Prem Vardan, capitalism is not an "ism" at all; just don't get too obsessed by the word. Sometimes words become too important to us and we tend to forget the reality.

Capitalism is not an ideology; it is not imposed on the society, it is a natural growth. It is not like communism, or fascism, or socialism -- these are ideologies; they have to be imposed. Capitalism has come on its own. In fact, the word "capitalism" has been given by the anticapitalist thinkers: the communists, the socialists and others. Capitalism is a state of freedom; that's exactly why I am in support of it. It allows you all kinds of freedoms. Communism will not allow you all kinds of freedoms; communism will give you only one ideology to believe in -- there is no question of choice.

I am reminded of Henry Ford....

When he made his first model, those cars were only made in one color -- black. And he himself used to take the customers round his showroom; he would go around with them and show them the cars. He used to say to people, "You are free to choose any color, provided it is black!"

That's exactly the attitude of communism: you are free to choose any ideology, any philosophy, any religion, provided it is communism. In a communist society there is no hope for a multidimensional humanity to grow; it can allow only a certain type to grow: it is linear. You cannot conceive that in a communist pattern even Karl Marx would be possible; he would not be allowed. You cannot conceive a Jesus, a Buddha, a Krishna, or a Lao Tzu being born in a communist society; they would be destroyed at the

very beginning.

Before the Russian revolution, Russia produced the greatest novelists in the world. Before the revolution, Russia passed through an immense period of creativity; it was almost an explosion. Nowhere else, in no other time, were so many great artists born together: Leo Tolstoy, Fyodor Dostoevsky, Anton Chekhov, Maxim Gorky, Turgenev, and many more. What happened to all that creativity after the Russian revolution? Not a single Tolstoy, not a single Dostoevsky, not a single Maxim Gorky has appeared. It is impossible, because the government directs you about what to write, what not to write. The bureaucracy dictates everything. You cannot paint according to your own heart, you cannot sing the song that you want to sing; you have to dance to the tune that the government plays. Naturally, only mediocre people have been happy in Russia. Untalented people will find it very good, but talented people, who are the salt of the earth, will be retarded.

Only one outlet is there, to go into politics, and that too is not easy. Once you are in power it is very difficult for anybody else to replace you. Joseph Stalin remained in power longer than any other person, and he was hated by the people from their very guts, but nobody was able to say anything. He killed more people than Genghis Khan, Tamerlane, Nadirshah; even Adolf Hitler comes second to him. And he killed very methodically. It is estimated that he must have killed several million people at least, with no guilt.

The day he died and Krushchev came into power, Krushchev started saying things against him. Even his dead body was removed from the Kremlin, from the place where it had been ceremoniously placed. It was dragged from the grave in a very insulting way and removed to a faraway place which nobody visits.

Krushchev had always served Stalin as a servant, and when he started saying things against him.... In one of the meetings of communist workers he was talking against Stalin, and a worker shouted from the back row, "Where were you when he was alive? Why didn't you say these things when he was alive?"

For a moment there was a very uneasy silence. Even Krushchev could not find any words. Then he asked, "Can I ask one thing, sir? Can you stand up, comrade? Who has asked this question?" And Krushchev laughed and he said, "Now you know! That's my answer!"

Communism is an "ism"; capitalism is not an "ism." Capitalism is simply a natural phenomenon that has come on its own. There are no capitalist philosophers, there is no capitalist party, there is no capitalist economy which has been enforced on people; it is a growth.

But you seem, Vardan, to be too attached to the word. Rather than looking at the reality you have become distracted by the word "capitalism." It simply means a state of LAISSEZ-FAIRE, a state of freedom where one is allowed to be himself. Capitalism is not an "ism" but a natural state of society which is capable of producing capital, which is capable of producing wealth.

Now for sixty years or more communism has existed in Russia. Still, communism existing in Russia has not been able to make it a rich society; it is a poor country. Of course they go on competing as far as war technology is concerned, but the people are poor. America is far richer; in fact, it is the richest society that has ever existed on the earth. Even the poorest man in America is in a far better situation than any Russian, for the simple reason that people are allowed to produce wealth if they choose to. If they choose not to produce wealth, if they want to be painters, poets, they are allowed -- that is their freedom, that is their birthright. In communism you don't have any birthright.

And remember, equality is a very unpsychological idea. People are not equal. Albert Einstein, Karl Marx, Gautam Buddha, Jesus, Mohammed, Ghalib -- can you consider that these people are equal? The society consists of thousands of types; it is beautiful because of the variety. Communism destroys variety. It makes people in a certain pattern, it gives them a certain structure. The whole society becomes like an army: everybody is regimented, everybody is following a certain ideal.

Don't be too obsessed with the simple word "capitalism." But we live in words...the very word, the mention of the word, can create anger in you. That simply shows anger is there. And it is a natural phenomenon, particularly when you are the disciple of a master -- deep down you are angry at him. There are reasons for it, because surrendering is going against your ego, and the ego is always ready to take revenge -- any excuse will do.

Judas betrayed Jesus. Do you think he simply betrayed Jesus because of thirty silver coins? That is not the case. Judas would not have betrayed him for only thirty silver coins. He had lived for a long time with Jesus, had loved him, worshipped him, was surrendered to him. Then what came over him? And he felt immensely guilty: the day Jesus was crucified...within twenty-four hours Judas committed suicide out of sheer guilt. What had he done? He could not survive, he could not live -- the guilt was too heavy.

But nobody has looked into the psychology of Judas. So many people have researched deeply into the

psychology of Jesus, but nobody has bothered to look into the psychology of Judas, which is worth studying because masters are few and disciples are many, and their psychology should be understood. And it is not the first case....

Gautam Buddha was betrayed by his own cousin-brother who was a disciple; Devadatta was his name. Mahavira was betrayed by his own son-in-law who was his disciple. It is almost an inevitable phenomenon that each master has been betrayed by somebody who was very close. Why? There must be some hidden reason. Don't just condemn Judas; Judas is only one of the examples.

To surrender to a master creates anger. Unwillingly you have to surrender, finding no other way. You have tried every possible way to be on your own, but the more efforts you have made, the deeper you have gone into the mess. So ultimately, as a last resort, you surrender. But the unwillingness is there. You would have been far more happy if there had been no need to surrender. But because there is nothing else to do -- you have done everything and it has all failed -- you need somebody's help and support, you need somebody's guidance. And in spiritual matters, guidance is possible only if you trust, if you surrender, if you put your ego aside. So you put it aside, but very unwillingly, reluctantly, and it waits for its own time to take revenge. So any small excuse becomes a very big thing.

Now the word "capitalism" is torturing you. If you understand me, what you are saying is exactly what I mean by capitalism.

You say: "Why can't we live a creative life in wealth and freedom without any `isms'?"

That's exactly what capitalism is! Drop the word "ism," find something else. I am not much concerned with words. I am not a linguist, not a grammarian.

Noah Webster, the lexicographer, was in his office making love to his secretary, when Mrs. Webster walked in.

"Noah!" she gasped. "I am surprised!"

Quickly pulling his trousers up, he replied, "Not so, my dear. You are shocked, I am surprised!"

The grammarian, the lexicographer, the linguist, is continuously thinking of words. He is right! He says, "No, you are shocked -- you are using the wrong word -- I am surprised!" But it is not a question of words at all.

Don't get too obsessed with words; otherwise you will be getting angry again and again. If you want to be angry, that's another matter; then you can find any excuse. And you will find a thousand and one -- I can provide you with as many excuses as possible!

"You say sannyas means to get rid of all conditioning...." Yes, and it includes the obsession with words too. And you say, "to escape out of every cage...." True.

Capitalism is the only state where you are not forced to live in a cage, you are free. But capitalism is in a very dangerous state, for the simple reason that there are only a few people who are capable of creating wealth, and they create great jealousy in others. Those who cannot create wealth become jealous -- and there are more of them.

Just think: if society were ruled by poets, people would be angry at poetry, because only a few people are capable of creating poetry -- a Shakespeare, a Milton, a Kalidas, a Rabindranath.... Only very few people are able to create poetry, and they would be the rulers. What about the ninety-nine point nine percent of people who are absolutely unpoetic? They would become very angry. Or if the society were ruled by musicians, then what about those who cannot produce music, who are not creative in that dimension? Then Beethoven, Mozart, Wagner...a few people would be able to dominate; they would be at the top. And what about the others? The millions would feel angry. The same is true with capitalism: very few people are capable of creating wealth; it is a dimension of creativity. Not everybody is a Ford or a Morgan or a Rockefeller. This is bound to be so.

But to understand your jealousy and to get rid of it is sannyas. To understand your jealousy will help you tremendously to find your dimension of creativity. Everybody is born with a certain potential, but it is not the same and it is good that it is not the same.

If everybody was a Shakespeare, literature would lose all joy. If everybody was a Jesus, carrying his own cross, the whole scene would look very crazy! And those Jesuses would go on carrying their crosses, and who would crucify them? They would not find anyone to crucify them! It would be a very very long and tedious journey to nowhere. They would die natural deaths, carrying their crosses unnecessarily. It is good that everybody is not a Jesus, not a Buddha....

Everybody has to be himself, and capitalism simply gives you the possibility to be yourself. Certainly you will have to prove your mettle, you will have to work; you will have to create, you will have to bring your total energy to a focus. But only then will you be able to shine forth.

Capitalism is basically individualism, it is not a social structure. It is more than that; it is just democracy and freedom. But when you allow everybody to be himself, certainly you will feel very jealous, because you can only be one thing and there will be many people who can be many other things. Somebody will be a poet, somebody will be a sculptor, somebody will be a novelist, somebody will be a musician, a dancer, an architect, a scientist...and maybe you are just a boxer. But there is no need to be worried -- you can be the greatest boxer in the world! One has to look within oneself and discover one's potential.

Capitalism gives you the freedom to be yourself; that's why I support it. My support has reasons behind it. I am not supporting it as an economical phenomenon; there is much more involved in my support. And to my understanding, capitalism will bring a socialism of its own kind as a by-product, because when people have created too much wealth, what are they going to do with it? What will you do with the wealth when you have created it?

Albert Einstein discovers the theory of relativity, the secret of atomic energy; then it becomes part of the whole society, then sooner or later everybody is going to be benefited by it. A few people will create wealth, but they will reveal the secrets of how to create wealth. Sooner or later this whole society will be benefited by it.

A real socialism will come out of capitalism as a by-product. When too much wealth is created, people will not be so greedy; the greed arises only because the wealth is very scarce. And you can see it very clearly -- you can see it here. The poor person is very greedy, the rich person is not so greedy. The people who are coming from the West are less greedy than the people who are living in India. The Indians TALK about no-greed, greedlessness, but they are the most greedy people in the world. They have to be -- they are so poor, they have to cling.

It happens almost every day: some Western sannyasin will turn up at the office and will say, "I would like to donate ten lakh rupees, but I don't want my name to be mentioned because this is not such a big thing." But no Indian turns up even with ten rupees! If you want ten rupees from Indians you have to go to them and persuade them. Then too it will be very difficult for them. They will give you ten rupees only if you convince them: "You will be getting a thousandfold more in the other world." Then they will give; otherwise not. Unless they are convinced and you prove through the scriptures that they will get a thousandfold, exactly a thousandfold more; unless it is a business proposal.... And it is a really good business! You give ten rupees here, and you get a thousandfold more there! Where can you get that much interest? It is almost like winning a lottery! Then it is worth risking ten rupees.

I had to stop Indians completely. I have told my office people, "Don't accept from Indians, because we don't want money with any conditions." They bring their conditions also -- they are donating ten rupees, but they will bring their conditions. And these conditions have to be fulfilled: "Osho should not say this; Osho should say this." Just because they are donating ten rupees they want to control everything -- how sannyasins should behave, how they should move around in the society. Just because of their ten rupees all the sannyasins have to follow a certain moral code decided by them.

You can see it easily: the West has created enough wealth; the greed is disappearing. But in the East, the greed has gone on increasing more and more. In fact, because there is so much greed, people talk about greedlessness. The saints go on teaching people, "Don't be greedy," because they know they are greedy; otherwise, why would they teach that? It would be stupid to talk that way.

I have seen the most ancient scriptures. They all talk about greedlessness, nonattachment; they all talk about nonviolence, no stealing, no adultery. Look on everybody's wife as your mother or sister or daughter, as the case may be...the most ancient scriptures! All these rules of conduct prove only one thing: that man has always been just the opposite; otherwise, why so much fuss about committing adultery? The most ancient scriptures talk about it: "Don't commit adultery." People must have been committing adultery! Either the people were committing adultery or these people who were writing the scriptures were crazy!

People must have been very greedy, because all the Jaina scriptures, almost on every page, talk about greedlessness, as if that was the only obsession of the people. "Renounce," they all say; "gold is dust." If gold is dust, why renounce it? Nobody renounces dust! Even those scriptures don't say, "Renounce dust because dust is just gold and nothing else, so renounce it. Don't touch dust because it is just gold." But they all talk about renouncing gold, and in the same breath they go on saying it is dust. They are contradicting themselves. And the people they are talking to must have been very greedy, must have been clutching at

gold.

And the people who are talking, at the same time as they say to people, "Renounce gold," they say, "Donate gold to the temples." Donate dust to the temples...? Donate the dust of the whole world to the temples -- will that make any sense? But, "Donate gold...." And that too, Jaina monks in their scriptures say, "Donate only to Jaina temples." Donating dust only to Jaina temples? Why not to Hindu temples too? Why not to Buddhist temples too? And the Buddhists go on saying the same: "Donate only to the Buddhist temples, because they are TRUE temples." What difference does it make whether the temple is true or untrue? You are only donating dust! Even if you donate to the untrue temple, what is wrong with it?

Brahmins say, "Only donate to the brahmins." Jainas say, "Only donate to the Jaina monks." And Buddhists say, "Only donate to the Buddhist monks." All others are charlatans; THEY are the true people. That shows their real intention.

Remember, a society is possible which will not be greedy, but that is possible not through socialism; it is possible only through the growth of capitalism, through the growth of freedom. Talented people have to be given absolute freedom to create whatsoever they can -- poetry, wealth, music. Whatsoever they can create let them create, and their creativity will raise the society to higher levels.

Capitalism is pure freedom. Of course, everybody is not capable of creating wealth, hence it creates jealousy. But we should not be dominated by jealousy, we should not be dominated by those who are uncreative. If we are dominated by the uncreative, by the jealous, then we will destroy all the talented people. And they are the real people, they are the people who raise humanity to higher levels.

Humanity owes all its growth to very few people, not to the masses -- not at all. The masses have been the hindrance; they are like rocks preventing the growth of society. Society has been benefited only by a few scientists, a few mystics, a few creators; the others have been just hindering in every possible way. And these others constitute the majority, and of course they are jealous. But nobody says directly, "I am jealous." They will talk about equality, socialism, communism...beautiful words to hide something ugly.

Prem Vardan, whenever I say something, meditate over it. Being angry is not going to help. Anger simply shows that something in you is hurt, some wound is there. Maybe you have come believing in socialism, communism, and all that kind of nonsense. There are many sannyasins who have belonged to political ideologies in their past. When they come to me it becomes difficult for them to drop all their rubbish -- but you have to drop all your rubbish.

It is easy for you when I say, "Don't be a Christian," because in fact you are not a Christian at all. When I say, "Don't be a Mohammedan or a Hindu," who is a Mohammedan, who is a Hindu? These are only formalities. But when I say, "Don't be a communist or a socialist," then it hurts more, because particularly the new generation is very much addicted to the communist ideology.

Capitalism is not an ideology at all, that's why I prefer it.

The second question:

BELOVED OSHO,
I AM SEVENTY-FIVE YEARS OLD. I WANT TO BECOME A SANNYASIN, BUT I DON'T KNOW WHY I AM HESITATING.

Prakash Chandra Sethia, I think you should wait a little more! Let death come first, then I can initiate you into sannyas...because when death has already happened, there will be no hesitation: you will not be there at all. Seventy-five years old and still hesitating? One leg is already in the grave! Ninety-nine percent is almost dead. Only one percent can become a sannyasin now, and even then you are hesitating. It almost always happens with old people.

The people who followed Jesus were all young, almost all of them his own age. The people who followed Buddha were his age or nearabout. The same was true with Mahavira. The older a person becomes, the more cautious he becomes, and one can understand why. He has lived in the world with so many deceptive people all around. He has been deceived again and again, he has been cheated, so he becomes very cautious, hesitant. He clings to the familiar and becomes afraid of the unknown.

But sometimes it happens that your very cautiousness can be the most destructive thing in your life, because to be very cautious means to die before your death. It is a well-known psychological fact that

people die nearabout thirty years of age. Of course, they live on afterwards, and they actually die nearabout seventy or eighty. So what are these fifty years? It is a kind of posthumous existence.

The gay couple were strolling down a Paris street. One kept saying to the other, "Watch out, dearie, don't step in the doggie-doo! Watch out dearie, don't step in the doggie-doo. Oh shit! I just stepped in the doggie-doo!"

Making the other cautious, he has forgotten completely about himself!

You are becoming too wary, too cautious, and soon you will fall in the doggie-doo! And then it will be too late -- it is already late. It is evening time, the sun is setting. Don't waste time.

An old man of ninety-seven and his wife of ninety-two were appearing before the judge because they wanted a divorce.

The judge was very surprised. "You're so old," he said. "Why do you want to separate now, after all these years of being together?"

The old man did not answer. But after some minutes his wife said very shyly, "Your honor, we wanted to wait till all our children died."

Now, Prakash Chandra Sethia, what are you waiting for -- all the children to die first? Now, what is the point of waiting? You have waited enough! And remember, death will not ask you, it will not even inform you, it will not even knock on your doors. It simply comes, and before you have recognized it you are finished.

Before death happens, let sannyas happen, because sannyas in fact has two functions. For you now it can fulfill only one function. It has two functions: the first is the art of life and the second is the art of dying. The first you have missed -- next time you are around don't miss it! But the second is still possible; you can learn the art of dying. You can die peacefully, silently, blissfully, surrendered to God. And in fact, the second part is far more important than the first part, because the first ultimately leads to the second. The art of life is only a preparation for the art of death.

If one can dance, sing and celebrate one's own death, if one can die in deep consciousness, with no complaint, with no grudge, but in immense gratitude towards God, one has fulfilled one's mission in life.

The third question:

BELOVED OSHO,
ARE ALL DESIRES INSANE?

Narayano, yes, all desires are insane. Desire as such is insane because desire means living in the future, and the future does not exist at all. What exists is the present.

To live in the present is the only sanity there is, but to live in the present you have to drop all desiring. Desire takes you away from now and here. Desire means fantasizing about the tomorrow. Desire means: "If this happens, if I can manage this, then I will live." You are sacrificing the present for the future, and the present is and the future is not. Sacrificing that which is, for that which is not, is insanity, sheer insanity.

A high-pressure salesman for a milking-machine company seemed unable to convince a farmer to buy his appliance.

"There's no use talking," persisted the farmer, "I've only got one cow to milk."

"But this machine will save you time in milking even one cow," he insisted. "Look! It is just about milking time now. Let's go to the barn and I'll show you."

In the barn the salesman set up his machine and began the demonstration, carrying on meanwhile his persuasive flow of talk. The old man began to take a keen interest in the proceedings as he beheld the wondrous efficiency of the milker.

"Well, mister," the farmer conceded at last, "I admit it's wonderful. I'd like mighty well to have it, but I've got no money and no way of borrowing any."

He paused and looked longingly at the shining machine. "I tell you, though, what I'm willing to do," he went on, "I'll let you take the cow as the first payment."

That's what you all are doing -- sacrificing the present for the future, sacrificing that which you have for that which you have not yet and may not have ever. The tomorrow never comes. All that comes is always today, and you can become addicted to sacrificing the today for the tomorrow. Then you will go on doing the same thing your whole life -- always sacrificing the now for something which is not.

This is how people are living. That's why their life remains a desert with no oasis; nothing flowers, nothing blossoms, no fragrance, no festivity. People look so sad, with such long faces. The whole earth seems to have suddenly turned very religious. Everybody looks like a saint -- so dead, so serious, so sad, that if the old saints come back to the earth they will be very much puzzled: "What has happened? Has the whole world become saintly?" Of course, they will find a few exceptions -- my sannyasins! And they will think that my sannyasins are crazy. That's what the whole world thinks about my sannyasins because they are still enjoying, living, loving, dancing, singing.

Just the other day I received a letter from an old woman -- I loved her letter. Her son was a sannyasin and he died just two weeks ago in a car accident. She writes to me: "I am grateful to you, because just before he died he came to see me after many many days, and he was so happy. I have never seen him so happy -- he was almost dancing. And he was so loving to me...I have never seen him so loving. There has never been such a communion between me and him. There was always something like a wall separating us, but the day he came to see me, all barriers dropped. Although he died and I will never be able to see him again, I am immensely happy and grateful to you that you had made him laugh and sing and enjoy and you had helped him to drop his seriousness. He died joyously."

It is from a mother. It is very difficult for a mother to accept the death of her son. But she could accept even the death, although she knows nothing of sannyas and she has never been here. But the one thing she understood was that something very essential had changed in the life of her son. She is not at all sad about his death. She is happy that before he died he had attained something; he had not lived in vain.

Desires are crazy. They make you sad in two ways: if they are not fulfilled you will be sad, frustrated; if they are fulfilled you will be sad and frustrated -- in fact, more so, because when your desires are fulfilled, then you suddenly recognize that you have been chasing shadows, illusions. You have been trying to catch hold of a rainbow, and all that you find is that your hands are wet, that's all!

People go on asking for the impossible; in fact, the more impossible a thing is, the more attractive it appears because it gives a challenge to your ego. The ego is not interested in the easy, it is interested in the difficult, and if it is impossible it is immensely interested. The ego exists only through the difficult and the impossible. That's why the ego is not interested in God, because God is the most simple phenomenon in the world. You don't have to do anything to achieve God, because he is already inside. You don't have to do a thing. You have just to sit silently and watch and look in, and you will find him. It is so easy; that's why the ego is not interested in it at all. The ego is interested in climbing Everest. And what are you going to find there? What did Edmund Hillary find on Everest? Nobody asks him; there was nothing to find.

I have just heard one story....

When he reached the peak of Everest, Edmund Hillary was feeling very great to be the first man to reach there. Then he suddenly saw an Indian monk squatting on the ground. He was very shocked -- somebody had already reached there before him! He was so shocked he could not even say, "Hi! How are you?"

Before he could say anything, the Indian monk said, "How much for the watch?"

And people are going to the moon! And what do you think there is on the moon? Nothing at all! They go on bringing back a few rocks. You could have gathered those rocks here, anywhere; there was no need to go so far away!

One story I have heard....

When the Americans reached the moon for the first time they were very puzzled, because from the other side of the moon there was such a noise. So they went to see what was happening, and there were at least ten thousand Chinese talking and talking. And when the Chinese talk, "Ching, ching, chang, ching...."

The Americans were very puzzled. They said, "What is going on? How did you manage to get here? We didn't think you had the technology yet."

And the Chinese said, "What technology are you talking about? There is no need for any technology. We simply went on standing upon each other and we reached! What technology? Our population is enough

that we can reach any planet we decide to -- and we have only come for a holiday, a picnic!"

People are more interested in reaching Everest, the moon, Mars, than in reaching their own innermost self, because that is no challenge to the ego.

God is so obvious; that's why he is missed. Truth is so easily available; that's why nobody is interested in it. Nirvana is now, and the mind is not interested in now at all, it is always somewhere else.

A long time ago in China, a mandarin had three beautiful daughters. He wished to marry them off to nobles of wealth and status. In those days a man's position in society was indicated by the number of dragons embroidered on the front of his robe.

The mandarin called his daughters, announced his intentions and asked the eldest what kind of man she wished to marry.

"Oh, Daddy," she said, "I'd like to marry a man with three dragons on his chest!"

"Very good," replied the father, "I will arrange it." Then turning to the second daughter he asked, "What kind of man would YOU like?"

"Oh, Daddy, get me a man with two dragons on his chest!"

The father was very pleased, and turning to the youngest daughter said, "I suppose you want to marry a man with one dragon on his chest?"

In a voice charged with emotion she replied, "Oh no, Daddy, I want a man with one draggin' on the floor!"

All desires are insane!
The only sanity is to be desireless.
The only sanity is to be herenow.
This moment is more than enough.

And the last question:

BELOVED OSHO,
I AM A CATHOLIC NUN. CAN I ALSO BECOME A SANNYASIN?

Mary, certainly! I am here just to destroy monks and nuns; that's my very purpose for hanging around. It is to sabotage the old idea of monks and nuns, it is to bring a new kind of sannyasin into the world. The monks and nuns of all the religions -- Catholic, Protestant, Hindu, Mohammedan, Jaina, Buddhist -- have all been escapists. They are people who are basically afraid of life.

I teach you fearlessness.

Live as totally and passionately as possible, because it is through intense living that you will find God. God is nothing but life lived at the optimum, with total abandon, a dance danced so totally that the dancer disappears; only the dance remains. Then you have found and you have come home.

Mary, if you are a Catholic nun, then be quick! There is no time to waste, because it will take time for me to uncondition you. The Catholics condition people in a very scientific way, in a far more scientific way than Hindus and Mohammedans and Buddhists can do, because the West knows the latest methods, techniques, strategies to condition people. Buddhist strategies are twenty-five centuries old; Jaina strategies are even older, perhaps fifty centuries old. Christianity has been learning continuously whatsoever becomes available through psychological research, and has been trying to use all the modern methods of conditioning which have been developed by Pavlov, Skinner, Delgado and others.

So it will take a little longer for me to help you get rid of your nunhood. But I am also aware of the latest -- not only the latest, I am also aware of many other techniques which have not yet been developed. I have come a little ahead of my time, at least one hundred years before, so all those things can be sabotaged. I can dynamite....

You are welcome. Don't hesitate at all.

The saints were really bored, so they sent Mary, The Holy Virgin, to Poona to see what was going on

and make a daily telephone report back to them.

The first call was answered by Peter. "Hello, Peter, this is Mary, The Holy Virgin. Today I dyed all my clothes orange. What do you think about it?"

"That's okay," said Peter, "if everybody does it."

The next call came: "Hello, Peter, this is Mary, The Holy Virgin. Today I did Dynamic Meditation, what do you think about that?"

"Well," responded Peter, "if everybody does it, it's all right."

On the third day the call came: "Hey, Peetsey Weetsey, this is Veet Mary, the Holy...um...er.... Ciao, bello!"

Mary, don't waste time!

Malcolm and Eddie were out joyriding when they smashed into a brick wall. When they arrived at the gates of Heaven, Saint Peter said to Malcolm, "Since you were a good boy and didn't sin very much we're going to give you this new Buick to get around in up here."

Peter turned to Eddie and said, "You were not so good, my son, so you drive this Volkswagen."

Just as the boys were about to get into their new cars, a big Lincoln Continental pulled up. Inside, a fat guy smoking a big cigar sat behind the wheel. He smiled and drove on.

"Who was that?" Malcolm asked.

"Oh," said St. Peter, "that was the last pope John!"

Malcolm and Eddie drove off in their new cars, out to tour Heaven. Later that day Malcolm saw Eddie's Volkswagen parked along the side of the road. Eddie was a little way away, rolling on the grass, laughing hysterically.

"What's so funny, Eddie?"

"You won't believe this!" Eddie roared. "I just saw Jesus coming down the road on roller skates!"

Enough for today.

Come, Come, Yet Again Come

Chapter #6
Chapter title: A Thousand and One Ways to Laugh

1 November 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
THE OTHER DAY IN DISCOURSE YOU MENTIONED THAT WHEN A WOMAN WEARS RED LIPSTICK IT IS UGLY, BECAUSE IT IS NOT NATURAL. I AM FROM NEW YORK WHERE IT IS REQUIRED THAT WOMEN SHAVE THEIR LEGS, UNDERARMS, DRESS STYLISHLY, HAVE THEIR HAIR NEATLY COMBED, WEAR MAKEUP, AND ACT IN A LADYLIKE MANNER.

YES, IT IS ALL VERY ADMIRABLE HOW YOUR SANNYASINS ARE SO NATURAL, BUT THE GIRLS AT THE ASHRAM DO NOT EXCITE ME. YOU SEE, NATURAL IS NOT ALWAYS THE BEST OR THE MOST BEAUTIFUL.
MY FEELING IS THAT YOU ARE SO AGAINST MAKEUP BECAUSE YOU HAVE NEVER SEEN GOOD MAKEUP. I AM A FREELANCE MAKEUP ARTIST AND WOULD LIKE TO DO A MAKEOVER ON AN ASHRAMITE SO THAT YOU CAN SEE HOW MAKEUP CAN BE USED TO SPIRITUALLY ENHANCE A WOMAN'S NATURAL BEAUTY. ANYTHING TO SAY?

Philip Sobel, there are many things to say. First, makeup is the invention of the ugly people. It is not that makeup is ugly, but makeup itself is the invention of the ugly. The ugly feels inferior compared to the naturally beautiful -- jealous, competitive. The ugly tries to compensate for it with artificial methods. The natural has no need to compensate. But naturally beautiful people are very few; hence makeup has become almost a routine thing.

For thousands of years, man has been trying to hide in every possible way all that is ugly in him -- in the body, in the mind, in the soul. Even people who were naturally beautiful started imitating the ugly and the artificial, for the simple reason that the artificial can deceive. For example, breasts naturally are not as good looking as they can be made to look. Even if a woman has naturally beautiful breasts, she will start feeling that the women who have no natural beauty in their breasts can at least pretend and show that they are far more beautiful. So the naturally beautiful also start imitating.

Makeup, and the whole idea of makeup, is basically hypocrisy. One should love and accept one's nature -- and not only on the physical level, because that is where the journey starts. If you are false there, then why not pretend the same falseness as far as mind is concerned? Then what is wrong in pretending to be a saint, a sage, when you are not? The logic will be the same. And sometimes it happens that the pretender can defeat the real, because the pretender can practice, can rehearse, can manage and manipulate in many ways.

It happened in the life of Charlie Chaplin....

On one of his birthdays his friends arranged a competition for who could act most like Charlie Chaplin. There were going to be three prizes, and from all over the world many people participated in the competition. And the final competition was going to be held in London. Charlie Chaplin, just to have fun, entered the competition from a faraway place. And because there were so many pretenders, nobody could even see that Charlie Chaplin was part of the competition. He was certainly hoping -- in fact, he was absolutely certain -- that he would win the first prize and that he would have the last laugh. But it turned out otherwise. He got the second prize. Somebody else was more authentically Charlie Chaplin than Charlie Chaplin himself.

It is possible that a woman with makeup can, as you say, Sobel, look very beautiful. But she has to be ugly in the first place; otherwise why should she bother? And it is not that I have not seen good makeup; I have seen it. For thousands of lives what have I been doing here? Although I have not seen YOU, I have seen so many people like you that I can say many things even about you.

The first thing is that you must be fat. If you are not you can stand up and everybody can judge. Only fat people become interested in makeup. Secondly, you must be a "homo," because only "homos" become interested in the artificial. And if so many beautiful women here are not turning you on, that simply means one thing: that a woman as such cannot turn you on; you need men to turn you on. In that way, homosexuality is a very great spiritual development, because heterosexuality is just natural, it is biological; homosexuality is an invention of man. The bisexual person, who is both, of course, is far more rich. He can be turned on by both men and women; he has a far richer sexuality.

And from your name it is clear that you are a Jew. Now, a Jew, "homo" and fat...what else is needed to become a freelance makeup artist? You have all the qualifications for it.

You say, "The other day in discourse you mentioned that when a woman wears red lipstick it is ugly because it is not natural." In the first place, that woman is ugly -- that's why she wears lipstick. If she had beautiful lips, who would bother to paint those beautiful lips with something tasteless, ugly? -- ugly in the sense that your lips are no longer part of your face. They stand out, they become separate; they are no longer an organic unity.

I would like women to have red lips, but those red lips should come through the inner health -- through blood circulating within your body, through exercise, through breathing; through long walks, through sunbaths, lips should become red. It is beautiful to have red lips, but to pretend...! And for whom are you trying to pretend? Everybody can see the lipstick is there. The lipstick does not hide your lips, it simply

reveals that something ugly is hidden behind it. And I am not saying that all that is not natural is bad. Nature CAN be improved upon. That's what intelligence is for, but it should not be against nature. For example, the lips can be red through better food, through better exercise, through better medicine. That too is improving upon nature, but improving upon nature in a natural way.

Putting on lipstick is cheap; it is not really improving. It is good for the stage. Makeup artists are needed for the stage, not for real life. On the stage it is good, because the people who are looking at you are far away from you; they don't have to kiss you. They can throw kisses from far away; that's perfectly okay. But they don't have to taste your lipstick. Layers and layers of lipstick! It is so rotten and old, and continuously your saliva is giving it all kinds of germs. In each single kiss at least one hundred thousand germs pass between the lovers. And that is when the lips are without lipstick. With lipstick nobody has yet counted what is being transferred. And when the lipstick is there you never come in contact with the lips.

You must have misunderstood me. I am not saying that improving upon nature is bad. I am not saying that. Women can shave their legs and underarms. It is good, it is hygenic; nothing is wrong in it. Unless you take every care to clean your body....

Sobel, your New York women must not be taking baths every day it seems. If you take a bath every day and clean your body, then the hairs under your arms are not bad. There is nothing wrong about it. There is no need to remove them, they have their place. But if you are not taking a bath and if you are not being hygenic and clean, then certainly they will collect dust and they will collect perspiration and they will stink. Then it is good to remove them. I am not against removing them. It is beautiful to shave the hairs on your legs and give your legs a beautiful shape.

Improve upon nature, rather than impose. Make people more aware of their beauty and how to take care of it. Help them in natural ways. Man is the only animal who can go beyond nature, but he should go through nature, not cover nature. So I am not saying that that which is not natural is necessarily ugly.

But you must have misunderstood me. You must have heard with your freelance makeup artist's mind.

One Negro from South Africa was sent by his family to study at the university. So he went to the director to ask for admission.

"Which branch would you like to take?" asked the director.

"Can't I have a desk like everybody else?"

Now the poor fellow is coming from Africa. His mind can understand only in his own way...!

Sex was a big problem on the American nuclear submarine which was at sea for months at a stretch. The captain, however, had solved the problem by buying a lifesize rubber doll which he put to frequent use. In fact, he became so satisfied that his crew became suspicious of his good moods and soon discovered the reason.

When the captain was on the bridge, they began to sneak into his cabin to visit the doll.

A few months later, when the submarine returned to San Francisco, the captain went along to the shop where he had originally purchased the doll.

"Look," he said, "I want to congratulate you guys on the lifelike qualities of that doll I bought. You know, it is so good I even got syphilis."

Be natural. Try to improve upon it.

It is good in films, on the stage and in theater to have makeup, because people are simply looking at you -- and from a distance. You can deceive them. But when you are living with a person, in love, as a wife, as a husband, as a son, as a father, as a mother -- how can you go on deceiving? The truth will be known -- your false breasts will be discovered!

You can deceive others, but how can you deceive people who are close to you? And is it right to deceive them? And if they love you because of your breasts, the moment they discover that the breasts are false -- plastic or rubber -- will their love remain? It will disappear. The whole of humanity has become false. The idea seems to be to deceive, to pretend.

I am not against your art, Sobel, but it has its own place. Life is not its place; life should be lived naturally. Yes, if some woman is so ugly, or some man is so ugly that he is disgusting, help him. Then your art can be helpful, because to be disgusting is immoral. When a woman passes by and you feel like vomiting, then certainly Philip Sobel is needed, just to protect people from falling sick!

He has written a letter to me in which he says that he is not turned on by any sannyasin, although they are so beautiful. But he was turned on by an Indian woman in the Blue Diamond Hotel who was wearing

lipstick and everything that he would like everyone else to wear.

My own understanding is that people become attracted only to persons who are unavailable. Now that Indian woman is almost an impossibility for Sobel. She will not be available -- that creates attraction. Whatsoever is impossible is attractive.

My sannyasins are very natural people; they are not pretenders. They are open, vulnerable, available. If love knocks on their doors, they will not reject it. But there are many people who are attracted only to the impossible, for the simple reason that they cannot get it. Getting it creates troubles, so it is better to be infatuated with something you can never get.

Indian women can be very attractive to Westerners, because they are closed, completely closed, and they are absolutely unavailable. And that very thing makes them so far away, like stars, that you can become interested. In fact it is one of the oldest strategies of women to make themselves as unavailable as possible. That creates infatuation in people, that creates sexuality in people. That keeps people tethered to the lowest kind of sexuality. Hence, people are interested in Indian women, they are interested in film actresses, because they will not be available to them. They will not be able to pay, they will not be able to afford them. They are always attracted to something which is beyond their reach. It gives them a challenge.

My effort here is to make this commune sexually free. And when I say sexually free, it has two meanings. In the beginning, people will be easily available to each other, and in the end the very availability will make their minds transcend sex. And that is happening every day.

Hundreds of sannyasins write to me, "What has happened? When we came, we were so full of sex, and now all that has disappeared. There seems to be no desire for it. Even if we are interested in somebody, it is more like friendship than any sexual relationship. We love to be together, but there is no need to jump into bed immediately."

In fact, there are many sannyasins writing to me that sex has so completely disappeared, that for months or for years they have been celibate. Go and ask a Catholic monk or a Hindu sannyasin: they are trying to be celibate, and their minds are full of sex. We are not trying to be celibate here, but celibacy is happening.

Whatsoever is easily available, automatically becomes uninteresting.

In the West many people are turning towards homosexuality, lesbianism, for the simple reason that a man seems for another man to be a faraway goal because he is so unnatural; a woman, for a woman, seems to be a faraway goal, it seems so unnatural. A man and woman relationship is natural. So people are turning into homosexuals, lesbians. The reason is that when you make anything difficult, condemn it, repress it, it will become more and more attractive.

In my commune nothing is repressed, hence everything, by and by, loses its attraction. One becomes more and more calm and quiet and settled.

You say, Sobel, that in New York the women act in a ladylike manner. They have been forced for centuries to act in a ladylike manner. They have been changed from women into ladies. To be a woman is beautiful; to be a lady is ugly -- ugly for the simple reason that acting like a lady is phony, it is snobbish. Acting like a woman is a natural phenomenon. And of course, when you want to act like a lady then you will have to have many kinds of makeups on many planes: physical, psychological, spiritual. You will go on hiding yourself behind curtains. You will never show your real face, your authenticity. You will become just a phony phenomenon.

The word "phony" is beautiful. It came into current use when telephones were invented, because when you speak on a telephone you do not sound real. It does not sound exactly like you; it becomes PHONEY. The word "phony" is beautiful -- you are not in direct contact.

When I am talking to you, it is a direct contact. When it is a long-distance call, you sound phony, I sound phony. But that's how people are living. They are not allowing closeness; they are creating all kinds of barriers to create distance. Lipstick is a distance, so that lips should not come in direct contact. It gives a phoniness. All makeup is phony.

But let me remind you, Sobel, I am not saying that anything that is natural is good. It is not inevitably good. It can be improved upon -- it has to be improved upon. But it should be improved according to nature, not against nature. Nature should be helped to go beyond itself, it should not be repressed.

If nature is repressed, you start becoming schizophrenic. You start having double individualities: one that you are; one that you show to others. And you can get very messed up within yourself. Who are you? -- this or that? It is not only a question of having two personalities, you will have to have many personalities. The mother will have one personality towards the child -- she has to pretend to be a mother -- and to the husband she has to pretend to be a wife. And to the lover she has to pretend to be a lover, and so on, so

forth. So she will have many personalities around herself, and in the jungle of all these personalities her own individuality will be lost. She will find it very difficult to discover her original face.

You say to me, "Makeup can be used to spiritually enhance a woman's natural beauty...."

That is sheer nonsense. Spirituality cannot be enhanced by any makeup. Spiritual beauty has nothing to do with anything that can be done from the outside. Spirituality is your original face; it is the discovery of your intrinsic nature. It has not to be tampered with, it has not to be painted, it has not to be arranged. It has no hairs on the legs because there are no legs, no armpits, no lips.

Your innermost being is pure consciousness.

It needs no makeup.

But I understand Sobel's standpoint. People are even pretending there. That's what your so-called saints are doing. They are trying to cultivate spirituality. They are trying to condition themselves in a certain pattern of being holier-than-thou. But the really spiritual person is very simple, simple in the sense that he is in a natural flow; he is in a let-go with existence.

I will not allow you, Sobel, to work on any one of my sannyasins -- not at all. It is hard work for me somehow to remove their lipstick, and somehow to make them drop their phoniness, and somehow to help them to discover their original face. I don't want you to do some makeup, and I don't see that you can make any of my sannyasins more beautiful in any way by makeup. The makeup will simply make her somebody else; she will not be herself. She may look like an actress, she may look like a model, but she will not be herself.

My whole effort here is to help you to be yourself, to be totally free from personalities. Personality is the false thing that surrounds you, and individuality is the gift of God. It is already there inside you. If you drop your personalities, you will discover it. The moment personalities are removed, it wells up.

Rather than doing that, Philip Sobel, I can help you to be natural. If you are fat, your fatness can disappear. Become a little more loving, become a little more natural. Your fatness will disappear. Fat people are people who are in some way repressing their sexuality. Whenever you repress your sexuality, you will start eating more. That's a substitute. You will go on stuffing yourself. Hence, I suspect your Hindu monks -- because they are all so fat.

Have you seen Muktananda's guru's picture? If you have not seen it, it is worth seeing. It is a rare treat. I think he is unique -- Nityananda IS unique. You may have seen people with big bellies: Nityananda is a belly with a head! The belly is so big, you cannot say that he has a big belly. You can only say that the belly has a small man. And this is bound to happen to sexually repressed people.

But rationalizations.... Muktananda writes in his memoirs that when he was practicing his great SIDDHA YOGA, his KUNDALINI started rising. And what really happened he describes in detail. Not knowing anything about Freud, Jung, Adler, Wilhelm Reich...these Indian so-called gurus are absolutely uncontemporary. They don't know anything that has happened in these last one thousand years. They are at least one thousand years behind. So when he talks about kundalini, he says that his genital organs became so strong, so erect, that they started hurting; that his prick was so erect it started touching his belly button. Kundalini rising...!

These fools go on teaching the West that this is the kundalini rising. This is simply repressed sex and nothing else. It is such a simple fact.

When the kundalini rises, something just the opposite happens.

An African native was bathing in the river by his village when a group of tourists arrived on the scene. They stared in awe at the enormity of his prick.

The native looked back at them, embarrassed, and said, "Why is it so amusing? Don't yours shrink in cold water?"

When the kundalini rises it is taking a bath in cold water, in ice-cold water...!

But Nityananda's disciple cannot be anything else. Whenever you repress your sex, you will start eating more, you will become fat. You will become ugly, you will lose all proportion.

Philip Sobel, rather than trying makeup out on any of my sannyasins, allow some of my sannyasins to remove some fat from you. That will be far more enhancing for your spiritual beauty. And if you are not turned on by the beautiful sannyasins here, that simply shows that you have become fixed, fixated on homosexuality. Jews have suffered the longest from homosexuality -- from the days of the Old Testament. Three thousand years of homosexuality -- it has become almost natural to them by now.

Let my people help you to become a little bit natural. It is beautiful to be attracted to a woman. It is a

little bit berserk to be attracted to a man; something is wrong. It never happens to the wild animals when they are in a natural state. It always happens when you put them in a zoo. In a zoo, animals start behaving homosexually.

The reason is that each animal needs a certain space and freedom. There is a categorical imperative: each animal needs a certain space for his territory. When that space is disturbed, he goes crazy. Then he cannot see any difference, who is who -- who is man, who is woman; who is male, who is female. He forgets all that, and he becomes so tense that he wants to release his sexual energy on anybody.

Mankind has become too overcrowded; that is creating homosexuality. The earth has become like a zoo. Nobody has space, which is an absolute necessity for growth, for natural growth. So everybody is becoming a little crazy. Homosexuality is not a good sign. It simply shows something has remained retarded in you.

When a child is born, he passes through many stages. The first stage is masturbatory, because he loves himself. So every child wants to play with his genital organ; that's a natural development. Then he moves to a second phase, and that is homosexuality. The boys become interested in boys, and the girls become interested in girls. That's how friendships arise, and that's how later on you will always feel that those friendships of your childhood were something superb. Nothing like that happens again. It cannot happen; it was confined to a particular phase of your life. And if things don't go wrong, then homosexuality turns into heterosexuality. This is natural growth.

The child first loves himself. He is the center of his world, he does not relate with anybody else. That is dangerous, because if he remains stuck there he will never be able to get on with people. He will remain very egoistic, selfish; he will never be able to share.

The second step is: he moves towards the boys if he is a boy, or towards girls if she is a girl, because moving from oneself to the same sex is easier. And then from that point he can move to the opposite sex. The boy starts becoming interested in girls, the girls become interested in the boys -- that's natural growth.

These are the three natural phenomena. And the fourth, celibacy, is going beyond nature. That is the most beautiful phenomenon.

So I am not saying all that is natural is beautiful, but that the transcendental should come through the natural. The natural should be transformed into the transcendental.

Celibacy comes at the fourth stage, when you have lived with the woman or with the man, and you have gone through all the pleasures and all the pains. You have suffered, you have enjoyed, and you have become ripe enough, mature enough, to see that that too is a game -- a beautiful game, very engaging, but a game is a game. Then you start moving beyond it. Then sexuality disappears; then silence descends in you. You relate with people without any sexual idea behind it. Your relating with people then has a pure fragrance of love, and it comes more and more close to prayer.

I am all for transcendence, Sobel, and transcendence is not natural. But I am not for artificiality. Your art can be used by my theater group, by my fashion people, by my other artists; you can be of immense help to them. But remember, it is only for the stage. It is showmanship; it has nothing to do with the real life.

The real life has to be natural, and the real life has to go one day beyond nature. But nature has to become its foundation -- not against nature, not hiding it, but discovering the innermost core of nature. Then is the transcendence, and that is the most beautiful experience. It beautifies you, your body, your mind, your soul. It not only beautifies you, it beautifies even people who come in contact with you. This beauty belongs to the beyond; it is called grace. Something descends from the above and floods you.

The second question:

BELOVED OSHO,
WHY IS IT SO DIFFICULT FOR ME TO LAUGH?

Sudheer, it must be that you have come here conditioned by wrong people. And the wrong people constitute the majority, almost ninety-nine point nine percent. The religious, the moralists, the puritans -- they are all serious people. They destroy the very possibility of laughter in you. They destroy the very sense of humor in you. To them, humor is something earthly, mundane.

That's why Christians say Jesus never laughed. That is absolutely wrong. I know Jesus. It is impossible that Jesus never laughed. It cannot happen. But the Christians go on believing in this -- that Jesus never

laughed. Two thousand years of seriousness has made it incomprehensible that a man like Jesus can have a sense of humor.

Look at the statues of Jesus that Christians have made. He looks so serious, as if he has been on the cross for thirty-three years. And the cross became very significant to Christianity for the simple reason that the very idea of the cross will destroy all sense of humor in you. The cross has become the symbol of their religion.

Krishna is far closer to life. The flute is the symbol of life, not the cross. And have you seen the pictures of Krishna? Dressed beautifully, standing in a dancing posture, the flute in his hands on his lips, it looks like he is going to sing a song at any moment. He looks so alive, and he is wearing a beautiful crown of flowers with peacock feathers. This is far truer to life. That's how life is. It is tremendous joy.

But Buddhists say that Buddha does not even smile. And Jainas say that Mahavira has no sense of humor, cannot have. All these people are trying to create a certain idea of religiousness which is devoid of laughter. It is as if man's misery is not enough for them, and they want man to become even more miserable. They tell you, "Carry your cross on your shoulders" -- as if your life is not already a cross.

Sudheer, your conditioning of a wrong approach towards life is why you cannot laugh. But you will have to learn laughter here, because to me laughter is one of the most essential qualities of a religious man. If you cannot laugh you can never be a sage. If you cannot laugh totally, then something is missing in you. Then you have not understood the beauty of existence, you have not understood the mystery of existence.

Bodhidharma laughed for seven days when he became enlightened -- nonstop. His friends became very worried; they thought he had gone insane. They asked him, "What is the matter? Why are you laughing?"

He said, "I am laughing because now I see the whole ridiculousness of my search. I have been searching for lives together for the truth, and it has always been within me. What I was searching for was in the seeker himself. I was looking everywhere and it was within me. I was running hither and thither and there was no need to run anywhere. I could have just calmed myself down, and it was mine. It has always been mine. From the very beginning it was within me. It is my innermost being, my very being.

"The seeker is the sought -- that's why I am laughing. I cannot believe how I could remain in such a deception for so long, how I managed to be such a fool. And I am also laughing because I see all around millions of people searching in the same way -- searching for bliss, for God, for truth, for nirvana -- and all that they are searching and seeking and looking for can be found within themselves. There is no need to go anywhere. There is no need to do anything. Just close your eyes and look within, and the kingdom of God is yours. Hence, I cannot stop laughing."

The sense of humor is very significant, particularly for my sannyasins, because I am introducing a new kind of religiousness to the world: a non-escapist religiousness, a religiousness which is not against life. I would like you to be Zorba the Greek and Gautam the Buddha together, simultaneously. Less than that won't do. Zorba represents the earth with all its flowers and greenery and mountains and rivers and oceans. Buddha represents the sky with all its stars and clouds, and the rainbows.

The sky without the earth will be empty.

The sky cannot laugh without the earth.

The earth without the sky will be dead.

Both together -- and a dance comes into existence. The earth and the sky dancing together -- and there is laughter, there is joy, there is celebration.

Sudheer, look around, watch life. Don't be too bothered with religious scriptures. Ninety-nine percent of those religious scriptures are written by people who know nothing of religion. They are written by scholars, theologians. They are written by ascetics, anti-life people. The person who is anti-life is bound to be anti-laughter, anti-love -- he will be anti-everything. His whole life is nothing but a denial, a constant denial. He is suicidal, he goes on cutting himself chunk by chunk. He is destructive, he destroys himself -- how can he laugh?

I teach you life, I teach you love, I teach you how to sing, how to dance. I teach you how to transform your life into a festival, into a carnival of delight. Hence, laughter has to be one of the most essential qualities. Even if you cry and weep, your tears should have the quality of laughter in them. They should come dancing and singing; they should not be tears of sadness and misery. They should be tears of overflowing cheerfulness, of bliss. This is possible not through scriptures, but only if you look at life. All that is needed is a clarity.

Sudheer, you are an Indian -- that creates difficulty. When you look at life, inside you are reciting the BHAGAVADGITA, RAMAYANA...VEDAS are going on and on. You are chanting VISHNU

SAHASTRANAM -- the one thousand names of God. How can you see life? Stop all this nonsense.
Be silent and look at life, and you will find surprises everywhere -- each moment, on each step.

During the second world war, a house in a London suburb is nearly totally destroyed by a direct hit of a rocket. All the inhabitants survive; only one man is missing. Suddenly, they hear a tremendous laughter coming out of the toilet which stands undestroyed amongst the ruins.
The man climbs out of it still laughing loudly, and they ask him, "What the hell are you laughing about?"
"Well," he says, "isn't it funny? I pull the chain and the whole house collapses!"

Just look around and you will find a thousand and one ways to laugh....

Little Siddhartha, our great sannyasin, walks up to a little girl, another sannyasin, and asks her to dance.
She replies, "No, thank you."
He replies, "Don't thank me. Thank God someone asked."

A few sannyasins were talking. One asked the others, "What is long, hard, and when put into something warm and wet, gets soft and drippy?"
And little Siddhartha answered, "Spaghetti."

The big boss and his wife had accepted the junior executive's dinner invitation. And as dinner was being served, the little son and daughter of the host left their beds and walked through the dining room absolutely naked. The polite guests ignored them.
At the first opportunity, the furious father went upstairs to scold them. But before he could say anything, the little boy cried, "Ah, Daddy, it is wonderful. We rubbed ourselves all over with Mummy's vanishing cream, and when we went downstairs to the dining room nobody saw us!"

In a small German town a Catholic priest caught red-handed a young boy picking out all of the raisins from a big loaf of bread which the priest had just brought from a nearby bakery shop.
"Are you not ashamed, my son, picking out all the raisins from this bread?" inquired the priest.
The boy looked straight at him and said, "Firstly, I am not your son. Secondly, my mother ordered a loaf without raisins. And thirdly, I am Protestant anyway."

While visiting Pierino's parents, a woman keeps telling them how much she would like to have a child like him, but that the stork has unfortunately not brought her anything.
Pierino says, "Why don't you change to a cock?"

Just look around, Sudheer, and you will find a thousand and one things to laugh about.
Life is full of laughter, full of ridiculousness, full of absurdities. But if you are serious you will miss all that. If you are nonserious you will be available. If you are nonserious you will be capable of seeing it.

Paddy had died from dysentery. While they prepared the body for burial, it was still excreting. The undertaker thought carefully for a moment, then went away to get a cork.
Two hours later, O'Reilly and Muldoon came to carry the prepared corpse downstairs for the wake. As soft music played, the two friends solemnly carried the body down the stairs. Suddenly there was a loud pop, and a fountain of shit poured over O'Reilly's head. He promptly dropped the body, which slid down the stairs into the crowd of waiting guests.
The undertaker rushed up to O'Reilly saying, "What did you do, you clumsy bastard?"
O'Reilly looked at him coolly and said, "Look man, if he can shit, he can fucking walk!"

Sartini stalked into a police station and told the desk sergeant he wanted to swear out a complaint against a truck driver for assault and battery.
"What happened?" asked the bored cop.
"I was in a phone booth, and this creep came along and wanted to use the phone," explained Sartini. "I told him to wait a while, but he could not. Finally, he slammed open the door and yanked me out of there."
"No wonder you got mad," agreed the sergeant.

"Damned right, I got mad," said the Italian. "The son-of-a-bitch did not even give my girlfriend time to put her panties on."

Lady Maria's business is doing badly. As a whore in downtown Rome she tries hard, but for some reason or other it does not work out well.
One night she gets a great idea: "I will buy me a few small firecrackers, and when I am making love to a guy I will set one on fire and start screaming that something inside me has been torn and he should pay extra for it."
That night she happens to meet a man and takes him to her room, where they start making love on the bed. She slips one hand under the bed and lights a firecracker. Unfortunately she lights the whole box full of fireworks, and an enormous explosion follows.
"Oh, oh!" she screams, "you hurt me inside. Ten dollars extra."
The man looks at her and groans, "How about a hundred dollars if you can find my balls?"

Enough for today.

Come, Come, Yet Again Come

Chapter #7
Chapter title: Aes Dhammo Sanantano

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The first question:

BELOVED OSHO,
IS IT POSSIBLE THAT YOU ARE NOT ENLIGHTENED? IF IT IS THE CASE, WOULD THAT MAKE ANY DIFFERENCE FOR ME?

Devaprem, it is not only possible, it is absolutely certain that I am not enlightened! Enlightenment happens only when one is not, hence ONE cannot be enlightened. Either one is, or enlightenment is; both cannot be together -- that is an impossibility, that is not in the very nature of things. Buddha will say: AES DHAMMO SANANTANO, "This is the ultimate law of life."

One cannot be enlightened. To be is the barrier, not the bridge. It hinders; in fact, it is the only hindrance. To dissolve, not to be, that becomes the bridge.

Hence the word Buddha uses for enlightenment is tremendously significant and beautiful. It contains the most profound truth ever uttered, but it is untranslatable; "enlightenment" is a very faraway echo of it. The very word "enlightenment" gives you a totally different sense. Buddha's word is nirvana; nirvana means cessation, disappearance. Literally it means when you blow a candle out, when the light of the candle is blown out, when the light disappears.... One cannot ask where it has gone, one cannot say where it is now; it is simply no more. This is nirvana: the disappearance of the light.
"Enlightenment" gives you just the opposite meaning. It makes you feel that YOU become enlightened, that

YOU become full of light, that darkness disappears, not you. You remain; in fact you are far more than you were before. Before, you were hidden in darkness; now, all the darkness is gone and your being is revealed.

Buddha says there is no being in you; you are a non-being -- ANATTA is his word. Anatta means no-self, no-soul, no-being. He not only denies the ego, he denies every possibility of the ego; otherwise, the ego is so cunning it will go on coming back again and again. It will find subtle ways to catch hold of you. It will come in the name of the self; in fact it will come very loudly in the name of the self.

Ordinarily people write "self" with a lower case "s," and the people who philosophize about the ultimate reality start writing "Self" with a capital "S." It is ego magnified, it is ego decorated, it is ego pretending to be holy, it is ego pretending to be eternal.

Buddha uses the words "no-self," "no-soul," "no-being." He leaves no possibility for the ego to sprout again; he simply cuts it from the very roots. Never before Gautam the Buddha had it been done so efficiently.

My understanding, my experience, is exactly the same: nirvana cannot be claimed by anyone; to claim it is to falsify it. The UPANISHADS say: "Those who know cannot claim, and those who claim cannot know." The knower cannot say "I know," because in the knowing the "I" melts -- there is nobody to claim, there is nobody to brag. Hence, Devaprem, I can only say one thing: it is absolutely certain that I am not enlightened. What is enlightened is not ME; it is beyond the idea of I. It is transcendental to the ego, and in that sense you are also enlightened. You may not know it, that's another matter. Knowing or not knowing makes no difference to your nature; your nature remains the same, exactly the same. When you become enlightened you don't become a new person. In fact you don't gain anything, you only lose something: you lose your chains, you lose your bondage, you lose your misery, you go on losing.

Enlightenment is a process of losing; you don't gain anything. When there is nothing left to lose, that state is nirvana; that state of utter silence can be called enlightenment. I don't claim anything....

And you ask me, "If it is the case, would that make any difference for me?" It will make a difference, because you are not HERE with me. You are not here in a love relationship, you are here out of your greed. If it were not so, the question would not have arisen at all. Your questions show much about you. Your questions as questions may be meaningless, absurd, but they show much about you; they are indicators.

If you become absolutely certain that I am not enlightened, then your relationship with me is finished. Then you will start searching for somebody else who is enlightened; then you have to move to some other master. You will be caught by someone who brags, by someone who has a very subtle spiritual ego, who claims, who tries to prove his enlightenment through the scriptures or through miracles or through some other things. You need to be convinced that you are with the right person. The greedy person asks for proofs; love never asks for any proofs.

The people who were with Jesus were very greedy. They were all Jews -- obviously they could not have been otherwise. They were continuously asking him, "Are you really the son of God -- REALLY?" In their question there is suspicion, doubt. They want Jesus to do miracles -- walk on water, raise the dead, cure the blind. And even then they are not convinced -- maybe there is some trick in it. Walking on water or curing the blind man or raising the dead -- who knows, there may be some trick; there is every possibility.

The whole story of Lazarus may just have been a managed act. Lazarus was one of the friends of Jesus. Jesus could have told him, "Lie down; pretend to be dead." He may have taught him a few yoga tricks -- how not to breathe. Yogis know the tricks, and Jesus had been to India. He may have learned a few tricks, how not to breathe, how to stop breathing. Now it is a proven fact that there are yoga exercises which can do it.

One yogi from south India, Brahma Yogi, demonstrated it in many universities -- in Oxford, in Cambridge, in Calcutta, in Tokyo, in many universities -- in front of very learned scientific gatherings. He used to stop his breathing for ten minutes; for all practical purposes he was not breathing. Only very sophisticated instruments showed that there was some slight breathing still going on, but that was not visible to the eyes; the pulse had stopped.

The pulse can be stopped very easily, you can learn the trick -- the trick is so easy. You do only one thing: count your pulse. Then, every day early in the morning when you get up, fresh -- don't do anything else -- sit on your bed and count your pulse. For five minutes focus your mind on the pulse and go on repeating inside, "It is slowing down, slowing down, slowing down..." and you will be surprised: within a week you will have learned the art of slowing it down. You can bring it lower and lower as your practice grows. Within three months you will be able to stop it for a few moments, and if you practice for years you can stop it for a few minutes. The same is true about the heartbeat and about breathing.

In front of scientists Brahma Yogi proved that he was capable of stopping the breath. Now, Lazarus may have been just pretending that he was dead. Suspicions can never be put aside; if you doubt, you will doubt everything. And I don't say that there is something wrong in doubting -- the only thing is that you have not fallen in love with Jesus; the master-disciple relationship has not happened. Hence the questions, hence the desire for proofs. But your doubting mind will create new questions, will ask for new proofs. And it is an infinite regression.

I know of a Bengali saint, Bengali Baba, who once stopped a train at Calcutta station. He created much news all over Bengal and became famous because of that; otherwise nobody had heard about him. He entered a first-class compartment. The ticket collector came, he asked for the ticket, and Bengali Baba said, "I am a fakir, a saint, and saints don't need any tickets. You get lost!"

Of course the conductor became very angry. He said, "You have to produce the ticket; otherwise I will throw you out!"

Bengali Baba said, "You can throw me out, but remember, without me this train cannot move even a single inch!"

Now it was a great challenge! He was thrown out; the police were called and he was taken out. He stood there on the platform, closed his eyes, went into deep SAMADHI, and the miracle happened! The driver tried hard, the guard was waving his flag -- but nothing happened. And the guard was puzzled because there was nothing wrong with the engine. Everything was working perfectly, but the train would not move a single inch.

A great crowd gathered, all the passengers gathered. Even the station master came and touched the feet of Bengali Baba and said, "Please, let the train go!"

Bengali Baba said, "It cannot happen this way. Bring that man who threw me out. He has to touch my feet, apologize, and promise never to ask a fakir for a ticket!"

The conductor was very unwilling, but the whole crowd pressed him, forced him, virtually dragged him: "We have other work to do and the train is getting late -- somebody has to attend the courts, somebody has to go somewhere else -- and just because of your foolish ego! What is wrong with asking forgiveness? And you have seen the power of the man!"

Finally, he touched his feet, asked the Baba to enter the train, and promised never to ask any fakir for a ticket. And the moment the Baba entered the train, the train moved.

He became famous all over Bengal, and the secret was very simple. He was a very good man; before he died he revealed his secret. He said, "The secret was this: I had bribed two persons, one was the ticket collector and the other was the driver. Just two persons were bribed, and the whole show was so perfect!"

So who knows whether Lazarus was pretending to be dead. It is possible. If you doubt, you can doubt anything. After all these miracles, still the apostles were asking Jesus again and again, "Give us proof!" Even at the last moment, when he was crucified, they were hiding in the crowd and waiting for the ultimate miracle to happen. And when it did not happen they were really very disappointed. So their whole life was wasted by this man! He had been doing all kinds of tricks, and now on the cross everything failed. So there was no God behind him; otherwise this was the time to prove it! They were all greedy people.

Devaprem, your question is full of greed. So when you ask me, "If it is the case, would that make any difference for me?" even in asking, you know it will make a difference, because you are not here for any love affair -- not out of trust but out of greed. You want to gain something -- and if the man is not enlightened, then why waste your time here? Move somewhere else, find the right person who can help you. If I am not enlightened, how can I help you to be enlightened? So what is the point of being here? And I say to you it is better that you move, because I have said clearly it is not only possible, it is absolutely certain that I am not enlightened.

So those who are here out of greed, spiritual greed, should not be here; this is not the place for them. This is not a business place! It is only for those who are gamblers, who can risk. It is only for those who are a little bit mad, drunkards.

I don't promise you anything. I don't promise you the kingdom of God, I don't promise you enlightenment -- I don't promise at all. My whole approach is of living moment to moment; enlightened or unenlightened, what does it matter? Living moment to moment joyously, ecstatically, living moment to moment totally, intensely, passionately....

If one lives passionately, the ego dissolves. If one is total in one's acts, the ego is BOUND to dissolve. It is like when a dancer goes on and on dancing: a moment comes when only the dance remains and the dancer disappears. That is the moment of enlightenment.

Whenever the doer is not there, the manipulator is not there; whenever there is nobody inside you and there is only emptiness, nothingness, that is enlightenment. And out of that beautiful space whatsoever is born has grace, has glory.

Paradise is not something geographical, it is not somewhere else; it is a way of living. It belongs to those who can live totally and intensely. Then immediately, herenow, paradise descends -- or, even better, wells up within their own sources, within their own beings. Just the space is needed for it to well up.

And I don't tell you to drop the ego, because if YOU drop the ego then the dropper will become the ego. I don't say become humble, because if YOU become humble then behind the facade of humbleness there will be a very subtle ego hiding.

So my devices are different. I say dance to abandon, sing, play music! Do whatsoever you like doing and move into it so totally that nothing is left behind. When nothing is left behind, the ego dissolves of its own accord.

That's the meaning of nirvana: you have blown the candle out, suddenly it is not there. Then whatsoever is, is divine.

The ego is human; egolessness is divine.

The ego is hell; egolessness is paradise.

The second question:

BELOVED OSHO,
CAN I EVER BE HAPPY WITH MY WIFE?

Girdharilal Jain, it is almost impossible. Nothing is wrong with your wife, but the very institution of marriage is ugly, the very institution is anti-love. It is based on denying love a chance to flower within you. Marriage is an invention of those who don't want the earth to be full of flowers of love.

Love is dangerous to the establishment, the most dangerous thing, because if people are loving then this society is doomed. This society depends on hatred, not on love. Our whole politics and our whole so-called religions are based on hatred. Nations are divided -- for what? The earth is one, what is the need for nations? India and Pakistan and Afghanistan...what is the need for nations? Can't humanity live together? Why all these boundaries? These boundaries are needed by the politicians.

Without the boundaries the politicians will disappear; without the boundaries there will be no politics. These boundaries create the whole game, and these boundaries are just big prisons. You don't feel as if you are imprisoned because the prison is so big you cannot see it. But try to cross over the boundary from India to Pakistan, or from Pakistan to India, and then you will see that it was all nonsense to think of yourself as free. You cannot go beyond the boundary: you need a passport, a visa, a permit, a this and that. Then suddenly you become aware that the prison was so big that you were not aware of its walls -- but there are walls all around you.

Man has not yet become civilized enough to be allowed to move around the earth in freedom. When you pass from one prison to another, you have to fulfill many conditions. And these nations go on fighting, continuously fighting. Seventy percent of human energy is wasted on war -- and the people are starving and the people are dying. The same energy can transform the whole earth into such a rich planet that nobody will bother about heaven at all. We can create a far better heaven here; we are more scientifically equipped. I have read the descriptions of your heavens in all the scriptures of the world. They are all living in the world of the bullock cart; they don't even know anything about bicycles. I have never come across any description of angels on bicycles! -- what to say about anything else.

Your conceptions of heaven were developed at least three thousand years ago. Man has come of age. We now have a far better technology, far greater efficiency in creating, in producing, but for stupid reasons the whole thing goes into the war effort.

Now, what is the point of Iraq and Iran fighting? Utterly foolish -- but they are destroying each other. And in destroying each other they will be destroying everybody else too, because the whole world depends on these two countries for all kinds of things: diesel, petrol and other petroleum products. These are two giant countries, and they are destroying each other's capacities. Once they are successful in destroying each other, they will have destroyed the whole world in a way; the whole world will be dragged back. And there

seems to be no point: the whole question is of boundaries, where the boundaries should be. On the earth there are no boundaries, only on the maps!

Mulla Nasruddin was going on an airplane trip -- it was his first trip. When he was passing the boundary of India and Pakistan, he was looking out of the window with his big binoculars trying to see the boundary, and he could not see anything.

And the pilot was saying, "Just two miles ahead is the boundary of India and Pakistan, and within seconds we will be crossing it." So he was looking very intently...but no boundary!

He asked the passenger sitting by his side, "Where is the boundary? I cannot see it!"

The very idea that the boundary existed on the earth was so foolish that his neighbor played a joke on him. He said, "You look carefully, concentrate on it. It is a very delicate thing and we are miles away, but if you look minutely you will see it."

He put one of the hairs from Mulla Nasruddin's beard on the lens of the binoculars, and Mulla said, "Yes, now I can see! Yes, there is the boundary! And at the end of the boundary line I can see there is a camel also, but such a very strange-looking camel I have never seen!"

The neighbor said, "This is a Pakistani camel -- how can you have seen it before?"

He was looking at his own beard!

On the earth there are no boundaries, but politicians need boundaries. Religiousness has no boundaries, but priests need them. Religiousness is neither Christian nor Hindu nor Mohammedan, but then what will the priests do? They will be out of a job, completely out of a job, and millions of people depend on these boundaries. Their whole business is to go on insisting: "Only Christianity is the right religion; only Hinduism is the right religion. Unless you are a Christian there is no hope for you." And the same is the claim of all the other religions. Everybody is trying to pull you into his fold because numbers create power.

Society, up to now, has existed in deep hatred -- hatred for other countries, hatred for other religions, hatred for other-colored people, hatred in every possible way. So the love quality has to be destroyed, and we start destroying the qualities of love from the very childhood. We start teaching the child: "You are a Hindu, Mohammedan, Christian -- hate others." But we don't say it directly, it is a very indirect maneuver. We start making every child ambitious, and ambition means you cannot love; ambition is anti-love. Ambition needs fight, ambition needs struggle, ambition needs you to use others as a means.

Love is a totally different perspective. Love says respect the other as an end unto himself or herself; never use the other as a means. Nobody is a means for you, everybody is an end. But then ambition will flop, and our whole educational system depends on ambitiousness, our politics depends on ambition, our religions depend on ambition. Politics is the religion of this world and religion is the politics of the other world; that's the only difference between the two. And the politician and the priest have been in a deep conspiracy for centuries. They have divided everything up amongst themselves: "You will rule here, we will rule there; you will rule before death, we will rule after death -- fifty-fifty!" But both have to do one thing: destroy any potential for love.

For thousands of years only child marriages were allowed. It was a subtle strategy. Girdharilal Jain himself may have got married when he was a child, not knowing what was going to happen. Once you become older it becomes difficult for you to accept any woman or any man as your wife or husband: you will start asking your parents embarrassing questions: "I don't love this man, I don't love this woman...?" Love is something that cannot be enforced -- if it happens, it happens; if it does not happen it does not happen. So the cunning people decide that before you start asking about love it is better to arrange a marriage.

All other relationships are given by birth. There was only one freedom for you: to choose your wife or your husband. Even that has been destroyed. You cannot choose your mother, you cannot choose your father, you cannot choose your brothers and your sisters -- that is all accidental. You cannot choose your uncles, your aunts; that is beyond your choice. The only freedom was that you could choose your beloved -- but that too was denied.

People were married when they were so small, six years old, seven years old. In India marriages used to be arranged even while the child was inside the womb. People used to arrange that "if your child turns out to be a boy, and my child turns out to be a girl, or vice versa, we will marry them." The marriage was already decided before the birth! This was a strategy to poison love. So the child would grow with the wife or the husband just as one grows with one's brothers and sisters: he would become accustomed, love would never

happen.

The society is very much afraid of love. It condemns love, it calls love blind. The fact is, love is the only phenomenon which is not blind; everything else is blind. Logic is blind, not love, but you have been told that love is blind, you have been told that love is mad. In all the languages of the world this type of expression exists: "falling in love" -- as if one falls! I would like to change it. Whenever you are in love never say, "I have fallen in love," say, "I have RISEN in love." It is reaching higher than you have ever been before. It is not a fall, it is growth.

Girdharilal Jain, you ask me, "Can I ever be happy with my wife?" It is not a personal question at all, remember, and I am not answering you in a personal way either; it is a general question. You cannot be happy with your wife unless you respect her as a person and not as a wife. Unless you accept her as independent, free to be herself, you cannot be happy. And the man has been told that he is the possessor, the wife is only a possession.

In China, for centuries the husband was allowed to kill his wife if he wanted, because the wife was just a thing. In India, the wife is thought to be the property of the husband. Certainly, if the wife is your property, how can you be happy with her? You are insulting her, you are humiliating her, you are destroying her individuality. She will take revenge. Of course her ways will be feminine ways of taking revenge, but she will take revenge. She will create a situation in which you will be in constant hell.

Society has been dominated by the man for too long, and he has reduced the woman to a commodity. Now it cannot be done anymore. The woman has equal rights with any man; and she has to be respected -- she is a human being and nobody's property! At the most, the husband and the wife are friends -- not more than that. And don't take her for granted, because nobody can take anybody for granted. One cannot be certain about the tomorrow. Tomorrow she may be yours, she may not be yours. This risk has to be accepted; only then can there be joy in relationship. When relationship is free, when there is freedom in it, there is joy, because freedom is the ultimate value; nothing is higher than that.

If your love leads you towards freedom, then your love will be a blessing; if it leads towards slavery it is not a blessing, it is a curse.

On his golden wedding anniversary a man was asked if his marriage had turned out better or worse than he had anticipated.
"Well," he said, "originally I thought our marriage would be a fifty-fifty proposition. It has turned out that way, but not as I expected. My wife has had her way the first fifty years, and I'll have my way the second fifty!"

Something like this arrangement happens between husbands and wives. It is an arranged phenomenon, it is not out of love. Both are trying to get as much out of it as possible and to give as little as possible.

"We got a divorce because we were incompatible," explained one bar fly to another. "My wife hated me when I was drunk, and I couldn't stand her when I was sober."

These are arrangements!

The newly-enlisted rookie was being examined by the army psychiatrist. "What do you do for social life?" he was asked.
"I just hang around the house."
"Do you ever go out with girls?"
"No."
"Don't you ever want to?"
"Yes."
"Then why don't you?"
"My wife won't let me!"

Husbands and wives are protecting each other, guarding, detecting. They are not friends but enemies, trying to prove in every possible way who the master is.

How can you be happy with your wife, Girdharilal Jain? If you are a husband you cannot be happy. The very word "husband" is ugly; it comes from husbandry. The wife is thought to be like a field and you are the

farmer; you have to sow the seeds -- the wife is just like a field. You are the owner, the sower of the seeds, the reaper of the crops, and she is just the earth. We should change our language. Very ugly words still go on being used. "Husband" is an ugly word; it should be dropped from all languages.

The wife and the husband should come to a better understanding. They are together to make life a joy; they are together not to quarrel, not to nag, not to destroy each other but to enhance each other in every possible way -- physical, psychological, spiritual. Love should be a journey, a pilgrimage towards the ultimate.

An elderly couple are lying in bed. "Joseph," she says, "you remember the days you used to kiss my ear?"
Joseph turns over and kisses her ear.
"And Joseph," she says, "you remember the days you used to fondle my hair?"
Joseph gently strokes her hair.
"And Joseph," she continues, "you remember the days you used to bite my neck?"

Joseph gets up and walks through the room, "Hey, Marge," he says, "do you remember where I put my false teeth?"

Love is not a demand, love is a deep understanding. One cannot ask for it; one should give for the sheer joy of giving. Certainly it comes, a thousandfold it comes, but it has not to be asked for.

There is no future for the institution of marriage. We will have to discover new forms of relating, new forms of loving, new dimensions in which people can join together. Marriage is out of date, but old habits die hard -- we go on clinging. Even young people....

Just the other day a girl who is only twenty-two -- and not even Indian, she comes from Germany -- told me, "I want to get married." For what? Can't you see the insanity all around? Her father has divorced her mother; her mother has gone with some other man. Her father is living with some other woman, and still, she wants to get married! Everybody thinks that his life is going to be an exception. That foolish idea destroys people's whole lives.

The first thing is love: love deeply. If you have been with a person for a few years, in deep love, and you have experienced all the joys and all the miseries, and still you decide to be with the person, then marriage is okay. Because marriage is only a legal arrangement, it cannot make anything more beautiful than it is. It can only make it ugly, it cannot beautify it. Once it is settled legally, once you start taking each other for granted, things will start going down rather than rising high.

So before one settles with anybody, one should learn to live with as many people as possible. My own understanding is that there are no two persons alike; hence, unless you have experienced many love affairs you will not know the multidimensionality of love. Only after knowing the multidimensionality of love will you feel enriched. Only when you know that now you have known the world enough and you have experienced and observed many kinds of relationships with many types of people...only then can you choose. No astrologer can decide it for you, and no parents can decide it for you. Even YOU, just by your instinct, cannot decide it.

Love affairs have been failing, and parents feel very happy. People come to me and they say, "Look, in the West love affairs have been failing. Then why are you against marriage?" they ask me. Love affairs are failing because first the marriage was arranged by the astrologer, then it was arranged by the parents, and now it is being arranged by biology, by instinct. You suddenly feel that you like a woman, but you don't know how long this is going to last and you are not even aware why you like her. You are not even alert to what it is in you that likes her. Maybe it is just her hairstyle. Now, are you going to get married to a hairstyle? You can get married, but tomorrow morning when you see her hair disheveled you will be at a loss: "Is this the same woman I fell in love with?" How long can you be interested in the hairstyle? Soon you will get fed up. The same hairstyle again and again -- the whole day, twenty-four hours a day...!

People are falling in love because a certain man has a certain type of nose. People are falling in love with fragments! Nobody is bothered about the totality of the person -- and it is a vast thing. The nose does not count for much -- after two days you won't look at it at all. Or the color, or the shape, or the proportion of the body -- all these things are very minor. The real thing is the total functioning of the person, and that can be experienced only when you live together. Before one decides to get married, one should live with many people so one can choose in awareness, and one should live with the person one is choosing for a few months, for a few years.

My own observation is that nobody should get married before the age of thirty-five. If you are going to live seventy years, then thirty-five is the right time; if you are going to live more than that, then you can prolong it. If you are going to die at eighty, then forty. If you have decided to live a hundred years, then fifty. The longer you wait the better, because if you wait long enough you may decide not to get into it at all! That's the most beautiful thing: if you wait long enough.

Just the other day Amrit Chinmayo asked me.... Now, she is nearabout fifty; she is a beautiful woman and I like her because she is outrageous! She asked me, "I don't see many sannyasins of my age here. There are beautiful people, stunning people, but they are nearabout thirty or at the most thirty-five, and I am fifty. There are very few people who are fifty or beyond fifty. Am I transcending sex or is it just because I cannot find people of my own age?"

My feeling about you, Chinmayo, is that you have lived an outrageous life and it is time to transcend. Only outrageous people can transcend quickly. The orthodox, the conventional, the people who live in a lukewarm way go on and on repeating the same stupidity to the very end. Even when they are dying they will be thinking of sex, women -- and you can always find a copy of PLAYBOY under their pillow! Maybe a very old copy from when they were young, or just a hangover they are still carrying, or something like a memoir of their youth, their young days....

Chinmayo is a woman who has really lived, and if you live totally and really authentically, you will get beyond all this nonsense sooner. Fifty is the right time to go beyond, but don't force it because forcing will not help. Transcendence has to happen in a silent, whisperlike manner. One becomes aware of it only when it has happened.

But it is going to happen sooner or later, Chinmayo; it will not take long for you. Those who live intensely can live more in ten years than ordinary people can live in fifty years.

Once a man asked Emerson, "What is your age?"
Emerson said, "Three hundred and sixty years."

The man could not believe it -- he looked no more than sixty. And he could not believe that Emerson would lie because he was well known for his authenticity. He thought, "I must have heard wrongly." He said, "Pardon me, I could not hear. What did you say? What is your age?"

And Emerson said, "Three hundred and sixty. And you have not heard wrongly, I said exactly that: three hundred and sixty."
The man said, "I cannot believe it."

Emerson said, "I cannot believe it myself, so I don't expect you to believe it. But I say I have lived three hundred and sixty years because ordinarily people live in such a lukewarm way that if they live three hundred and sixty years then they will come close to me, although I have lived only sixty years. But I have lived intensely and totally. Each moment I have squeezed the juice of life; I have not left a single drop behind. So in sixty years I have lived six times more than people ordinarily live."

And that's my feeling about Chinmayo: she has lived more in fifty years than people will live in a hundred years. And it is time to transcend, it is time to go beyond.
Sex is animal, love is human.
And to go beyond love is divine.
Then arises prayer.

Sex, love, prayer: these are the three stages of life.

If you die without knowing prayer, you have lived in vain.
The last question:

BELOVED OSHO,
WHY ARE YOU NOT SERIOUS? WHY ARE YOU ALWAYS JOKING?

Gunga Prasad, God is not serious -- what can I do? God is always joking. Look at your own life -- it is a joke! Look at other people's lives, and you will find jokes and jokes and jokes.

Seriousness is illness; seriousness has nothing spiritual about it. Spirituality is laughter, spirituality is

joy, spirituality is fun.

Two hunters were in a forest looking for game, when they came across a huge black bear. The first hunter took aim, but missed. The second hunter took careful aim as the bear drew closer to them, but his gun jammed. The two hunters fled in terror with the bear in hot pursuit. They came to a small cabin at the edge of the forest, ran inside and bolted the door just before the bear reached them.

The enormous bear circled the cabin, found an open window and climbed in after them. Loud crashing and terror-stricken screams ensued, then silence....

Finally, after three days, the door burst open and the first hunter staggered out, walked ten paces then fell face first onto the ground.

Not long after, the second hunter staggered out, walked about twenty paces then fell to the ground. Hours later the bear appeared, staggered up the track about half a mile, then collapsed.

Shortly after, a beautiful young lady appeared at the door of the cabin. She walked up to the first hunter and said, "Him, he owes me ten dollars!"

Walking up to the second hunter, she said, "Him, he owes me twenty dollars." Then she looked up and began scanning the horizon. "Now, I wonder what happened to that big guy in the fur coat? He had another free one comin'!"

Enough for today.

Come, Come, Yet Again Come

Chapter #8
Chapter title: Silence and Song Meet

3 November 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
WHEN I AM AMONG PEOPLE, AFTER A WHILE I WANT TO BE ALONE. WHEN I AM ALONE, AFTER A WHILE I WANT TO BE AMONG PEOPLE. SO I CANNOT ENJOY ONE OR THE OTHER FULLY. SHOULD I LIVE ON THE INSIDE OR ON THE OUTSIDE?

Robert, this is one of the most fundamental questions every human being has to encounter; it is part of the challenge that life presents to us. The mind functions in duality; it is like a pendulum. When the pendulum moves towards the right, you see it moving towards the right, but at the very same time it is gathering momentum to go to the left. When it is moving towards the left it is gathering momentum to go to the right.

This inner duality in the pendulum represents your mind. The mind is a pendulum; hence, when you are

alone you cannot enjoy aloneness, you start gathering momentum to be with people, and as you start thinking of people, aloneness turns into loneliness. Aloneness is tremendously beautiful; it is like a sunlit peak, something beyond the clouds. But loneliness is ugly; it is a dark hole. If you cannot enjoy aloneness everything goes upside down: the peak becomes the valley, the light becomes darkness. You are bored, you don't know what to do with yourself; you feel empty, and you want to stuff yourself with something -- either with people or with food or with a movie. These are all different ways not to feel lonely. And when you are with people, the same will happen again from the other end. When you are with people you feel interfered with, trespassed upon, because others start encroaching on your space, they destroy your freedom. So being with others is no longer love; it becomes a bondage. And one hates bondage -- one wants to get rid of it as quickly as possible. It is a prison; you start feeling suffocated. Even with the person you think you love, you start feeling fed up. You cannot enjoy love because suddenly you realize that to be alone is beautiful, because now you can see that aloneness is freedom. But when you are alone you see love as joy!

This is the dichotomy of the mind. It exists in every dimension. If you are poor you hanker to be rich; this is a well-known fact. But the other side has not been recognized: everybody knows the beggar wants to be the emperor, but have you not watched Mahavira renouncing his kingdom, Buddha escaping from his marble palaces? What is that? It is the same phenomenon! The poor man wants to be rich, and the rich man wants to be poor. And when Buddha started initiating disciples he called them BHIKKHUS. The word "bhikkhu" means beggar.

Alexander the Great, at the last moment of his life, realized that he had wasted his life in accumulating unnecessary, nonessential things, and now death would take everything away. Suddenly he remembered the great Greek mystic Diogenes whom he had met just a year before. Diogenes was naked and lived without any possessions, and Alexander had felt tremendously infatuated with him. He had told Diogenes exactly this, that "If I am to come back to the world I will ask God to make me Diogenes next time, and not Alexander."

This is the same dichotomy; there is no difference. When you are a child you want to be older, and when you are older you start thinking how beautiful were the days when you were a child. Everybody as he grows older starts fantasizing about his childhood; he starts decorating it in every possible way. And when he was a child he was in a hurry to grow up.

When you are alive you think of the life that is after death. People come to me and say, "Tell us something about what happens after death." And I am always intrigued with their question. Rather than answering them, I ask them, "First tell me what happens before death!" Nobody seems to be interested in that -- what happens before death; everybody is interested in what happens after death. And if you meet a ghost, it is absolutely certain he will tell you, "I am suffering very badly. I missed my life, now I am hankering for it. I would like to have the body again, the mind again, to have all the senses again."

Different aspects, but the problem is the same: you hanker for the opposite because the grass looks greener -- not your own grass but the grass beyond the fence in the neighbor's garden. It always looks greener. It is a simple phenomenon: whatsoever you have loses meaning -- the moment you have it, it loses meaning -- whatsoever you have not becomes immensely significant. The mind hankers for that which it has not got, and the mind gets bored with whatsoever it has got.

It is said about the great English poet Byron that he must have loved at least sixty women. He did not live so long; he died young -- and this number, sixty, is a very conservative estimate. This is from the known stories; there may have been other relationships which are not known. When he would go mad about a woman, he would risk everything. He risked his whole respectability. He was expelled from England for the simple reason that he was creating chaos. He was a beautiful man -- very beautiful, extraordinarily beautiful -- and a great poet. He had all those qualities which women are attracted to. He was a legend in his own time.

It had become a routine phenomenon that if he entered a restaurant the men would clutch the hands of their wives and run away! He was not allowed into clubs, he was not allowed into good society. Everybody was afraid of the man; he had some charm, some magnetism, some charisma. And for months he would go mad and chase a woman. And the moment he got the woman he would lose all interest, all interest would absolutely disappear. He represents mind in its purity, in its essential quality.

One woman forced him to marry her because she insisted that she would not allow him even to kiss her, or even to hug her, or even to hold her hand unless he married her. And he was so mad about her that he agreed to marriage. When they were coming out of the church, just married, and the guests were taking

leave of them, standing on the steps, holding the hand of his wife, he saw another woman walking down the road and he forgot his wife. His wife immediately recognized it; she could see that he had forgotten all about her, and she told him so.

But he was a sincere man too. He said, "It is true, I have lost all interest in you. For six months I was mad -- day in, day out, I dreamed about you, fantasized about you, wrote poems about you. I was dying! I was thinking that without you I could not live a single moment longer. And now that you are mine and your hand is in my hand, I only feel perspiration! That woman for a moment caught my whole being. I simply forgot you." He apologized -- but apology is not love.

This is the way the mind functions: its whole interest is in that which you have not got. Hence, Robert, your question is significant and it has tortured humanity since the very beginning. And people have been choosing, just as you are asking: "Should I live on the inside or on the outside?"

Wherever you live you will be in trouble. If you live on the outside, the inside will function like a magnet. If you live on the inside, the outside will go on sending invitations to you: "Come out! It is a beautiful morning. The flowers are blossoming and the air is fragrant," or, "It is a tremendously ecstatic sunset. Look, the starry night...." And if you are outside you will continuously worry, "What is inside me? Who am I? What is this consciousness?"

Science has become focused on the outside; religion has become focused on the inside. Both are lopsided, because the inside and the outside are not two separate things, they are inseparably one. To separate them is arbitrary, artificial.

In the past the monks decided to be alone because they saw the misery of love, they saw that to be with someone is to suffer. What Jean-Paul Sartre said in this century, the monks all over the world -- Christian, Hindu, Jaina, Buddhist, Mohammedan -- have known all along; it is one of the most ancient experiences. Jean-Paul Sartre is not original at all; he looks original because nobody has said it in exactly that way. Jean-Paul Sartre says, "The other is hell" -- and this is the experience of all the monks, of all the mahatmas, of all the saints. Whatsoever denomination they belong to does not matter; on one point they all agree: "The other is hell -- escape from the other!"

They escaped to the Himalayan caves, they escaped to the monasteries, they escaped from the world -- they were really escaping from the other. But were they happy in their monasteries, in their caves? That question has not been raised. It has to be raised. Were they blissful? Maybe they were more silent than you are -- but silence is not bliss, silence is not a song. Silence has no warmth; it can be cold and dead. And it WAS cold and dead.

Your so-called monks have lived in such a suicidal way that they have become living corpses. They chose half of life, and whenever you chose half you will be in trouble, because what are you going to do with the other half? You will remain only fragmentary, and the other half will take its revenge.

The remainder of humanity has chosen to live in the world, and it is very rare to find a person in the world who does not feel once in a while the desire to escape from all this. The world is too much; it is anxiety, anguish; it is nothing but suffering.

Psychologists say that the average person thinks at least four times in his life of committing suicide -- at least! Why do people think of committing suicide? And not only do people think of it, many commit suicide. That's also a way of escaping from the world, escaping totally, because if you go to a monastery you can come back. You know it yourself: if you go to the Himalayas, who can prevent you? -- you can come back again.

Suicide seems to be irreversible. Suicide is a total renunciation of life, and what you have called the renunciation of life is nothing but slow suicide, suicide in installments -- the American way, part by part!

My own observation is that both extremes have been wrong, and both have created a very ugly situation. There is no need to choose; we have to live both. Of course it is easier to be silent in a cave, but that silence will not give you a dance, and without a dance you will remain dead. If you are in the world it will give you a song, but the song will not have any depth; it will be superficial, formal.

One needs silence in the heart, and yet a silence which is not cold but warm, a silence which can sing and dance.

When silence and song meet, the man is whole.

When you are capable of moving between the inner and the outer easily, just as you move in and out of your house...in the same way as when it is too cold in the morning you simply move out of the house into the sun. You enjoy the warmth of the sun, and when it becomes too hot you move inside. There is no

problem in it -- it is YOUR house! The inner is as much yours as the outer, and to be capable of moving from the inner to the outer and vice versa, in a flexible way, creates the whole man. And I call the WHOLE man the holy man.

My sannyasins have to be whole.

Robert, you are not yet a sannyasin. If you are really interested in solving this problem, my sannyas is the only way to solve it, because I teach flexibility. All the old ideas are rigid: "Either be extrovert or be introvert" -- but both are pathological. The introvert becomes moribund, the introvert becomes a little bit insane because he loses contact with objective reality; he starts hallucinating. That's why it is easy to experience God if you go to the Himalayan caves. There is no objective reality to hinder you from deceiving yourself. There is no objective reality to remind you that this is a dream, that what you are seeing is not there, it is a hallucination.

It is a well-known psychological fact that if you live in deep isolation for just three weeks you will start hallucinating. And you can hallucinate whatsoever you want: if you are a Christian you will see Christ, if you are a Hindu you will see Krishna, if you are a Buddhist you will see Buddha. This is very strange! No Christian ever sees Buddha, no Buddhist ever sees Christ! Whatsoever you have been conditioned for, your hallucination will be colored by it. You will start visiting heaven, but your heavens will be different.

The Tibetan heaven is very warm; it has to be -- Tibet suffers so much from cold. The Tibetan hell is cold, ice-cold, but the Indian hell is just fire. The very idea of ice to the Indian will give him great joy! The Indian idea of heaven is that it is very cool -- it is air-conditioned! The Indian will dream about his heaven, and the Tibetan will dream about his heaven.

In the Mohammedan heaven there are rivers and streams flowing with wine, because the KORAN is very much against wine. It is repression. When you repress you are bound to erupt in hallucination. The Mohammedan idea of heaven is that you will have beautiful women there, and not only beautiful women but beautiful boys too, because in the Arabic nations homosexuality has been one of the longest traditions -- repressed, very much repressed. But whatsoever is repressed is bound to assert itself somewhere. In heaven even homosexuality is allowed, available. Here it is condemned; there it is allowed.

Hindus go on saying that all desires are wrong, but in heaven you have wish-fulfilling trees. You just sit underneath the tree -- KALPATARUS, wish-fulfilling trees -- you desire anything, and immediately, instantly it is fulfilled. Instant coffee is a very new thing -- Hindus have known instant fulfillment for all desires! Just sit under the KALPAVRISKSHA. Here they go on talking against desires, and there the same desires are going to be fulfilled. Here they go on talking against women....

The Hindu saint goes on saying that the woman is the door to hell, and in their heaven there are beautiful APSARAS, beautiful women -- Uruvasi, Menaka...thousands.... They have golden bodies; they are always young. In fact, they have been stuck at the age of sixteen for millions of years; they have never grown beyond it. It seems they were born at exactly sixteen and they have remained sixteen. Here, the woman is the door to hell, and the saints are hoping that sooner or later all this austerity, asceticism will be finished and they will enjoy heaven forever and forever. And what are you going to enjoy there? -- the same women who are the doors to hell here!

The same money, the same gold which you go on calling dust...in heaven even the flowers are made of gold. I would not like such a heaven! Flowers made of gold cannot have any perfume. A roseflower made of gold will be ugly, it will be dead. Gold cannot be alive.

The extrovert is half: he is continuously running after things and continuously feeling guilty that he is missing the inner -- maybe the real bliss is there. Perhaps the Buddha and the Jina and the Christ are right, that the kingdom of God is within. And the person who is sitting silently, looking inside, is continuously wondering, "Am I wasting my time? People are enjoying and I am foolishly sitting here, waiting for the spring to come and the grass to grow by itself! And who knows whether it grows by itself or not? And even if it does grow, so what? It will still grow whether I am sitting silently or not! The spring will come and the grass will grow, so let it grow! And there is some juicy party going on, and there are so many beautiful hotels and restaurants and clubs and nightclubs...."

Even a man like Morarji Desai...can you imagine Morarji Desai visiting a nightclub? Now he has confessed that when he was the prime minister -- he must have been eighty-three at that time -- he went to visit a nightclub in Canada, of course without declaring it. He has kept it a secret up to now. Why did he suddenly talk about it? He was bragging; he did not think that he was saying something wrong -- he was bragging. He was telling the Gujarat Vidyapeeth students in Ahmedabad, "I have attained to the ultimate celibacy. For example, I visited a nightclub in Canada just to see what was going on there." But why should

a man who has attained to ultimate celibacy even be interested to know what is going on there? Some rationalization, some strategy of the mind entering from the backdoor. He was not even being honest enough to say, "I wanted to see the naked women." No, he says, "I wanted to see what was going on there." But why should he be worried about it?"

And he says, "When I went there, knowing that I was the prime minister, the four most beautiful girls were sent to me and they started dancing around me, making all kinds of gestures -- very inviting, very appealing -- but I remained controlled! I was not affected at all." He emphasized it so much that it simply shows he must have been affected.

And those girls seem to have been far more intelligent than this poor guy. After a while they said, "We thought you were a man, but you are just a Morarji Desai!" Now do you know what Morarji Desai means? The girls said, "We thought you were a man, but you are nothing -- just a Morarji Desai!"

But he even brags about that -- stupidity is such! He thought they recognized that he was no ordinary person, he was Morarji Desai -- that he was not a man in the ordinary sense, he had transcended all human weaknesses.

The people who are living extrovertly will remain interested in the inner world, and the people who are living introvertly will remain interested in the extrovert world, and they will both be torn apart. That creates anguish, strain.

Robert, my own suggestion is to live a relaxed life. It is beautiful to be alone, it is also beautiful to be in love, to be with people. And both are complementary, not contradictory. When you are enjoying others, enjoy, and enjoy to the full; there is no need to bother about aloneness. And when you are fed up with others, then move into aloneness and enjoy it to the full.

Don't try to choose -- if you try to choose you will be in difficulty. Every choice is going to create a division in you, a kind of split in you. Why choose? When you can have both, why have one? And it is a very natural process. It is just like when you are hungry you eat, and when you are full you stop eating. You don't start saying, "What should I choose? Should I always remain hungry or should I eat continuously?" When you are hungry, eat, and when you are full, stop eating and forget all about it; there are a thousand and one other things to do. There is no need to go on a fast, and there is no need to go on stuffing yourself continuously; both are pathological states.

The same is true about love and aloneness. Enjoy people because they are manifestations of God, but remember the other side is also there. So when you start feeling fed up there is no need to remain with people just out of politeness. Don't try to be British -- be authentic! It is very difficult not to be British, because we have always been told to be polite, to have certain manners, to follow a certain etiquette. Even if you are bored you go on smiling. Even if you don't feel good with somebody you say, "It is a blessing to meet you," and you are cursing them.

Why do you go on creating such strange splits in yourself? It is time -- man has come of age -- it is time to be authentic. When you are feeling good with somebody, say so and say it totally, and when you are not feeling good, then you can just say, "Excuse me...." I am not saying to be rude, but there is no need to suffer the presence of the other. Just say, "I would like to be alone, I would like my own space."

Up to now this has not been possible. If you love somebody you cannot say, "I would like to have my own space." This is sheer nonsense, inhuman! If you love somebody you should be sincere -- that is the indication of love -- you should be able to say, "Now I would like to have my own space." And you should allow the other also the same freedom to be with you or not to be with you.

It is good if two persons agree to be together for a time; it is beautiful. But it is also good to be alone. Aloneness will give you peace, silence, equanimity, meditativeness, awareness, a sense of integrity, centering, rootedness, groundedness -- all these are great values. And love will help you to learn compassion, prayer, service -- they are also great values, and they will enhance each other.

That's what I am doing here with my sannyasins -- letting them enhance each other, letting them become backgrounds to each other.

Let your love help your aloneness.

It is like...when you look at the sky in the day you will not see any stars. It is not that they have all died or disappeared or evaporated; they are still there, but the background of darkness is missing, that's why you cannot see them. The sky is always full of stars; day or night makes no difference, but in the night you can see the stars clearly. The darker the night, the brighter the stars look. They are not against each other; they are complementary, not contradictory.

So are the inner and the outer world: the outer is part of the inner, Robert, just as the inner is part of the

outer. They are like two wings -- you cannot fly with one wing. Enjoy both, and don't create any rift, don't create any fight between them. Learn the art of being together AND of being alone.

Hence my whole teaching consists of two words, "meditation" and "love." Meditate so that you can feel immense silence, and love so that your life can become a song, a dance, a celebration. You will have to move between the two, and if you can move easily, if you can move without any effort, you have learned the greatest thing in life.

God is both the creator and the creation -- this infinite universe outside and this infinite consciousness inside. And he has to be tasted and known in both aspects.

The second question:

BELOVED OSHO,
CHOGYAM TRUNGPA WRITES IN ONE OF HIS BOOKS:
"NOR IS IT HELPFUL TO CHOOSE SOMEONE FOR YOUR MASTER SIMPLY BECAUSE HE IS FAMOUS -- SOMEONE WHO IS RENOWNED FOR HAVING PUBLISHED STACKS OF BOOKS AND CONVERTED THOUSANDS OR MILLIONS OF PEOPLE. INSTEAD, THE GUIDELINE IS WHETHER OR NOT YOU ARE ABLE TO ACTUALLY COMMUNICATE WITH THE PERSON DIRECTLY AND THOROUGHLY."
THE KEY WORDS ARE "DIRECTLY" AND "THOROUGHLY." HOW DOES THIS WORK FROM THE SANNYASIN'S END, IN VIEW OF YOUR VIRTUALLY COMPLETE PHYSICAL INACCESSIBILITY?

James, it is true that one should not choose someone as a master JUST because he is famous. Jesus was not famous when he was alive nor was Lao Tzu famous when he was alive. To be famous is one thing; to know the truth is totally another. In fact, there is a greater possibility that the master, the real master, will be notorious rather than famous.

Jesus must have been very notorious; otherwise why should he be crucified? And he was crucified with two thieves, one on either side, just to show the world that the people who were crucifying him did not consider him in any way more significant than two ordinary thieves. In fact they thought he was worse. It was a tradition in the Jerusalem of those days that each year one person could be forgiven. The day Jesus was crucified there were four persons to be crucified, and there was a possibility of one person being forgiven. Pontius Pilate asked the Jews, "Whom would you like to forgive?" He was thinking they would ask for Jesus to be forgiven, because in fact he had not done any harm to anybody -- he was not a murderer, he was not a thief, he was not a criminal. But the people asked for a thief to be forgiven and insisted that Jesus could not be forgiven: "You can forgive any of the thieves, but not Jesus." He must have been very notorious -- people were so angry with him.

They killed Socrates, they killed al-Hillaj Mansoor, they made many attempts on the life of Gautam Buddha. It simply shows these people were not famous, not respected by the crowd; the crowd was utterly against them. Hence it is true that you should not choose your master simply because he is famous. He can easily be famous if he fulfills your expectations. And everybody has certain expectations, everybody has in mind certain qualities that a master has to fulfill -- and anybody who fulfills your expectations is not a master at all. No master can fulfill your expectations; in fact he will sabotage all your expectations, he will destroy all your expectations. To fulfill your expectations is to strengthen your ego, and no master can do that.

And how can you decide what the qualifications of a master are? The Hindu will decide in one way, the Jaina will decide in another way; in fact, their decisions will be diametrically opposite to each other. The Hindu thinks Krishna is the perfect master, and the Jainas have thrown Krishna into the seventh hell. Hindus think Krishna is the perfect master because he lived a multidimensional life. Jainas think that he is one of the greatest criminals because he was the cause of the great war that destroyed India forever. Since that war five thousand years have passed and India has not been able to stand on her own feet again.

Millions of people were killed, and Krishna rationalized this killing with beautiful logic. He said to Arjuna, "Don't be worried about killing people, because the soul is immortal and the body is already dead, so you are not killing. There is no murder, there is no violence at all. The body is already dead, so dust will fall unto dust; and the soul is immortal, so you are only disconnecting them, that's all. You are not killing anybody; nothing is ever killed. NA HANYATE HANYAMANE SHARIRE -- "By killing the body, nothing is killed."

A beautiful argument for violence! Now, the Jainas cannot forgive it. Their criterion for a perfect master is that he should be absolutely nonviolent -- Mahavira is their ideal. Mahavira used to sleep in one position the whole night, for the simple reason that if he changed his posture, turned over on his other side, some ants or some insects might be killed. It was better to remain in one position the whole night. It is unnatural; the body needs the change. It helps the digestion to change your position -- it is a little bit of exercise. But Mahavira remained like a statue the whole night. This is their ideal.

Krishna cannot fulfill it, Rama cannot fulfill it. Rama carries a bow and arrow, and they symbolize violence. Even Jesus cannot fulfill their criterion, because according to the Jainas you suffer only because of your past karmas. Jesus suffered on the cross, and that simply shows one thing and very definitively -- that in his past lives he must have committed a great crime; otherwise why should he be crucified?

Who is going to decide? How are you going to know who the master is? Fame cannot decide, thousands of followers cannot decide. Then what is the way to decide? In fact, logic cannot decide. This is logic: looking at the fame of the man, looking at how many disciples he has. This is all logic, calculation, mathematics; these cannot be decisive. Only one thing can decide: if in your heart some bells start ringing for no reason at all, illogically. Even if you want to stop them they don't stop, they go on ringing. It is a heart-to-heart phenomenon.

So it is true: one should not choose a master just because he is famous, but the second part is not right either.

Trungpa says: "Instead, the guideline is whether or not you are able to actually communicate with the person...." The master has no personality, he is not a person -- he has dropped personality. In fact, in the ultimate sense he is just a nothing, what Buddha calls SHUNYATA; he is pure nothingness. How can you communicate with nothingness? Yes, communion is possible, but communication is not possible. And communion needs no direct personal contact; you can commune with the master from thousands of miles away. The physical presence is not needed. The physical presence is needed only for the beginners, for the people who are in the kindergarten class.

As the master starts working deeper and deeper, as he starts finding his people, he will become more and more inaccessible physically, because once he has found the right people, who are ready to commune, there is no need for communication.

So that part is sheer bullshit, that the guideline is whether or not "you are able to actually communicate with the person directly and thoroughly." The whole thing depends on the disciple. If he can surrender his ego, then wherever he is there is communion.

Communion is a totally different phenomenon from communication. Communication is from intellect to intellect -- and for that the physical presence is helpful -- but communion is a totally different phenomenon. It is a love affair. The hearts can beat in the same rhythm thousands of miles apart. Even if you are on another planet, it doesn't matter; the hearts can dance in the same rhythm with the master, and then there is communion. You can be here physically with me, but if your heart is not beating with me, if you are not attuned to me, then communication is happening -- I am talking to you, you are listening to me -- but communion is not happening. The relationship between a disciple and a master is that of communion; it is a love affair.

Trungpa knows nothing about it. He is not a master, just a teacher. And remember the difference between a master and a teacher: the teacher is one who can inform you, the master is one who can transform you. The teacher teaches you, the master gives you a new birth. The master is like a midwife: he helps you come out of the cocoon of your mind; he makes you twice born.

There is no question of physical communication, so "directly and thoroughly" does not mean physically; "directly and thoroughly" means something different. According to me, if your ego is completely put aside, if the disciple is ready to trust, then there is a direct communication -- direct, immediate. Even words are not needed; nothing is needed. And it is thorough communion too -- total; it is an immersion.

It is like two lovers getting into a deep orgasmic state; that is a physical orgasm. The same thing happens on a higher plane with the master; it is a spiritual orgasm. Your soul and the soul of the master meet and merge, melt, lose their boundaries. There is tremendous joy; a great bliss surrounds you, a great grace descends in you.

James, Buddha had forty thousand disciples. Do you think it was possible for him to physically communicate "directly and thoroughly" with each one? Mahavira also had forty thousand disciples; it would have been impossible. But Buddha helped many more people to become enlightened than anybody else on the whole earth and in the whole history of man. And how did he help? Yes, there was a direct and thorough

communion, but it was a silent phenomenon.

When Maulingaputta, a great philosopher, came to Buddha to ask questions, Buddha said, "If you really want your questions to be answered, for two years sit silently by my side, don't ask anything, and after two years I will answer you."

While Buddha was saying this, Mahakashyapa, one of Buddha's great disciples, started laughing. Maulingaputta felt a little embarrassed and he asked, "Why is this man laughing? He looks a little crazy!"
Buddha said, "You ask him!"

And Maulingaputta asked Mahakashyapa, "Why are you laughing?"

Mahakashyapa said, "I am laughing because this man deceived me too! And I warn you, if you want to ask your questions, ask right now! After two years you will not be able to ask. He played the same trick on me! For two years I was sitting silently by his side, and then slowly slowly all questions disappeared."

Buddha said to Maulingaputta, "I will stick to my promise. If your questions disappear, then what can I do? But after two years I will remind you."

And after two years Buddha actually reminded him. Mahakashyapa was also present. Maulingaputta was sitting somewhere behind, afraid that Buddha would ask. Two years had passed, and Buddha asked Mahakashyapa, "Where is Maulingaputta? Find him! Two years have passed, exactly two years since the day he came. Now he can ask."

Maulingaputta stood and he said, "Forgive me, I have no questions. Now I know why you insisted that I should be silent."

When the mind becomes completely silent, there happens a direct and thorough communion. Answers are not given but received. Nothing is said but everything is heard. So it is not a question, James, of how many sannyasins I have. I will tell you a beautiful story.

Two sannyasins meet in London and get into conversation. The first says, "Yeah, I just came back from Poona. Osho asked me to come back to the West and start up a few small buddhafields here and there to help His work."

The second swami says, "Oh, if there were only a hundred sannyasins like you!"

The first continues, "Well, I'm really close to Osho, I suppose. I think He's starting to send future BODHISATTVAS out into the world. You know -- to be in the world and yet not of it."

The second swami says, "Oh! If there were only a hundred sannyasins like you!"

The first swami goes on speaking, "I'm going to try to raise enough money to buy an island in the Pacific for the new ashram. I know He wants to leave India, and so I'm going to find the perfect place for Him. I expect I will get to live in His house there."

The second swami sighs, "Oh! If there were only a hundred sannyasins like you!"
"Well," the first swami says, "I probably shouldn't tell you this, but when He told me to go back to the West, I knew He was preparing me for something special. I have a feeling that I'm going to be the first male medium when I go back there. He said a few of us were ready and I could swear He was looking straight at me."
"Oh! If there were only a hundred sannyasins like you!" said his listener.
"Look," laughed the first swami, "I'm just an ordinary guy like you. Why do you go on saying if only there were a hundred like me?"
"That's why!" said the other. "If only there were only a hundred sannyasins like you instead of two hundred thousand!"

But it does not matter -- communion is possible. Two hundred thousand or twenty hundred thousand makes no difference. As far as I am concerned, to commune with one person or to commune with one hundred million people is the same, because communion from my side is a simple phenomenon. I am just a zero. All that is needed is a preparation on your part: if you are also a zero, then two zeros become one zero. And thousands of zeros can go on meeting and disappearing into one zero.

Neither fame should be decisive nor your expectations, but only your heart. If your heart says take the jump, then take the jump, then risk, then be adventurous.

And I will become more and more inaccessible. As the new commune arrives I will become more and more inaccessible to you physically so that I can become more accessible spiritually. I am going to be silent sooner or later, I am not going to speak at all. So be quick -- get out of your kindergarten classes. Be fast!

Don't waste time and don't postpone.

The last question:

BELOVED OSHO,
DO YOU WANT TO ATTRACT OR PREVENT POLACKS WITH YOUR JOKES?

Deva Yachana, I never thought that you were also a Polack! There are many Polacks here -- through my jokes I have discovered them; otherwise they hide themselves so perfectly! It is my way of discovering who are the Polacks among my sannyasins.

In Poland all are not Polacks, and outside Poland all are not non-Polacks either. So don't be worried -- I am not saying anything against Polacks as such. They are beautiful people, innocent people; they are simple people. And sometimes simple people are also simpletons, but I love them. Those who can understand me will be attracted, and those who cannot understand me, whether I tell the jokes or not will not make any difference to them.

A Polack traveling on a train goes to the toilet for a piss. As soon as he opens the door to the toilet he sees himself in the mirror opposite and thinks that he is someone else. He apologizes for the intrusion and closes the door.

Ten minutes later he returns. "Oh, sorry!" he says, closing the door.

He comes back a third time and the same thing happens. He can't hold on any longer. With his hands thrust tightly in his pockets, he goes to the conductor to complain.

The conductor, another Polack, is outraged and goes to the toilet with the passenger to see what the problem is. He opens the door and shuts it again immediately, saying, "Oh, the conductor is in there. Use another toilet!"

Prisoner Pozinski, serving a twenty-year sentence in a Michigan jail, was reminiscing with a fellow inmate about his wife. "We used to have such fun at the seaside burying each other in the soft white sand!"
"Must have been nice!" said his cell mate.
"Yeah!" said the Polack. "When I get out I think I'll go back and dig her up!"

How many Polacks are needed for an electrical repair job?

Seven: one to be the negative pole, one to be the positive pole, and five to keep them apart!

Do you know why we have a Polish pope?

During the conference of cardinals, when they were trying to choose a successor to John Paul the First, the conference was deadlocked at three candidates.

Then one of the Italian cardinals who had been to America suggested, "Look, in the United States when they have elections, they always have a poll!" And that decided the matter.

Finkelbaum and Protski worked as chefs in a fine hotel.

In time they quit and Finkelbaum opened up a Jewish restaurant. Protski opened up an eatery directly across the street.

Within six months Finkelbaum's was thriving, and Protski's was practically out of business. He decided to ask his old friend for advice.
"It's easy," said Finkelbaum. "You gotta excite the customers. One day I have my waitresses go topless, the next day I have them go bottomless."

Protski, exhilarated by the idea, rushed back to his restaurant and called his waitresses together.
"From now on," announced the Polack, "one day you are all gonna go topless, the next day bottomless. So, tomorrow no baboushkas! The next day, no boots!"

A Polack went to the dentist. The diagnosis was grim. "All the teeth need to be removed, my friend," said the dentist.
"My God!" said the Polack.

"But no need to worry, it won't hurt a bit. We'll fix you up with an immediate denture -- it will be fitted straight into the sockets, it will look great, and it won't hurt at all."
"My God!" said the Polack.
"If you have any doubts you can phone Goldstein, the town's famous Jew. He had the same thing six months ago," the dentist told the worried Polack.
"My God! My God!" said the Polack. "I'll phone Goldstein -- I know him -- and let you know."
He phoned Mr. Goldstein and asked if there had been any pain with his new teeth.
Goldstein replied, "Pain! In the last six months I've taken up rowing on Sundays with my grandchildren. Last Sunday, in the middle of the lake I lost one oar. As I reached over to get the oar, it floated away. The boat rocked, and I caught my balls in the rowlock -- that was the first time in six months I have forgotten the pain of my new teeth!"

Enough for today.

Come, Come, Yet Again Come

Chapter #9
Chapter title: The Very alphabet of Love

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The first question:

BELOVED OSHO,
I LOVE YOU, AND I HAVE BEEN IN LOVE BEFORE AND BEEN HURT. I AM AFRAID. WILL YOU HELP ME?

Mimi Levinson, love never hurts anybody. It is something else pretending to be love which feels hurt. Unless you see this you will go on moving in the same circle again and again. Love can hide many unloving things in you. Man has been very clever, cunning, in deceiving others and in deceiving himself too. He puts beautiful labels on ugly things, he covers wounds with flowers. This is the first thing you have to go into.
Love ordinarily is not love, it is lust. And lust is bound to feel hurt, because to desire somebody as an object is to offend. It is an insult, it is violent. When you move with lust towards somebody, how long can you pretend it is love? Something which is superficial will look like love, but scratch a little bit and hidden behind it is sheer lust. Lust is animalistic. To look at anybody with lust is to insult, humiliate, is to reduce the other person to a thing, to a commodity. No person ever likes to be used; that's the most ugly thing you can do to anybody. No person is a commodity, no person is a means towards any end.
This is the difference between lust and love. Lust uses the other person to fulfill some of your desires. The other is only used, and when the use is complete you can throw the other person away. It has no more use to you; its function is fulfilled. This is the greatest immoral act in existence: using the other as a means.
Love is just the opposite of it: respecting the other as an end unto himself or herself. Had you loved anybody, Mimi, as an end unto himself, then there would have been no feeling of hurt; you would have

become more enriched through it. Love makes everybody rich.

Secondly, love can only be true if there is no ego hiding behind it; otherwise love becomes only an ego trip. It is a subtle way to dominate. And one has to be very conscious because this desire to dominate is very deep rooted. It never comes naked; it always comes hidden behind beautiful garments, ornaments.

Parents never say that their children are their possessions, they never say that they want to dominate the children, but that's actually what they do. They say they want to help, they say they want them to be intelligent, to be healthy, to be blissful, but -- and that "but" is a great but -- it has to be according to their ideas. Even their happiness has to be decided by their ideas; they have to be happy according to their expectations. They have to be intelligent, but at the same time obedient too. This is asking for the impossible.

The intelligent person cannot be obedient; the obedient person has to lose some of his intelligence. Intelligence can say yes only when it feels deep agreement with you. It cannot say yes just because you are bigger, more powerful, authoritative -- a father, a mother, a priest, a politician. It cannot say yes just because of the authority that you carry with you. Intelligence is rebellious, and no parents would like their children to be rebellious. Rebellion will be against their hidden desire to dominate.

Husbands say they love their wives, but it is just domination. They are so jealous, so possessive, how can they be loving? Wives go on saying they love their husbands, but twenty-four hours they are creating hell; in every possible way they are reducing the husband to something ugly.

The henpecked husband is an ugly phenomenon. And the problem is that first the wife reduces the husband to a henpecked husband and then she loses interest in him, because who can remain interested in a henpecked husband? He seems to be worthless; he does not seem to be man enough.

First the husband tries to make the wife just his possession, and once she is a possession he loses interest. There is some hidden logic in it: his whole interest was to possess; now that is finished, and he would like to try some other women so he can again go on another trip of possession.

Beware of these ego numbers. Then you will feel hurt, because the person you are trying to possess is bound to revolt in some way or other, is bound to sabotage your tricks, strategies, because nobody loves anything more than freedom. Even love is secondary to freedom; freedom is the highest value. Love can be sacrificed for freedom, but freedom cannot be sacrificed for love. And that's what we have been doing for centuries: sacrificing freedom for love. Then there is antagonism, conflict, and every opportunity is used to hurt each other.

Mimi, you say to me, "I love you, and I have been in love before and been hurt...." If you love me in the same way as you have loved before, you will be very hurt. In fact, all your past hurts will be nothing compared to this hurt; this will be the greatest wound in your life. Then you will never think of love again, because with me there can be no relationship of lust, no relationship of ego, no relationship of any subtle kind of domination. With me the only possibility is of the purest love, of a love that is almost a prayer. And then there is no question of your being hurt.

Love in its purest form is a sharing of joy. It asks nothing in return, it expects nothing; hence how can you feel hurt? When you don't expect, there is no possibility of being hurt. Then whatsoever comes is good; if nothing comes, that too is good. Your joy was to give, not to get. Then one can love from thousands of miles away; there is no need to be physically present even.

Love is a spiritual phenomenon; lust is physical.

Ego is psychological; love is spiritual.

Mimi, you don't know what love is. You will have to learn the very alphabet of love. You will have to start from the very beginning, from scratch; otherwise you will be hurt again and again. And remember, except you nobody else is responsible. Now even in this question you are trying to lay your trip on me! You are asking: "I am afraid. Will you help me?"

Only you can help yourself. How can I help you? I cannot destroy your ego. If you cling to it, nobody can destroy it; if you have invested in it, nobody can destroy it. I can only share my understanding with you. The buddhas can only show the way; then YOU have to go, then you have to follow the way. I cannot lead you holding your hand in my hand.

That's what you would like: you would like to play the game of being dependent on me. And remember, the person who plays the game of being dependent will take revenge. Soon he would like in some way for the other to be dependent on him or on her.

If the wife is dependent on the husband for money, then the wife makes the husband dependent on her for other things. It is a mutual arrangement. They both become crippled, they both become paralyzed; they

cannot exist without each other. Even the idea that the husband was happy without the wife hurts the wife, that he was laughing with the boys in the club hurts her. She is not interested in his happiness; in fact she cannot believe: "How did he dare to be happy without me? He has to depend on me!"

The husband does not feel good that the wife was laughing with somebody, was enjoying, was cheerful. He wants all her cheerfulness to be totally possessed; it is HIS property. The dependent person will make you dependent also.

My sannyasins are not dependent on me; I am not dependent on them. This is a relationship of total freedom. They are here because of themselves; I am here because of myself. It is beautiful that somehow we have coincided to be here in this place -- but nobody is dependent on anybody else.

There are a few sannyasins who think that they are dependent on me. And how do I know they think that? I have come to know from their questions and their letters. They write angry letters to me, angry questions to me. Then I know that in some way they must be feeling dependent on me -- this is their revenge. Otherwise there is no need to be angry with me. I do not possess you -- you can leave at any moment. Not even for a single moment will you be prevented from leaving. It is absolutely up to you to be here or not to be here, to be a sannyasin or not to be a sannyasin. I am not obliging you to be a sannyasin, I am not obliging you by initiating you into sannyas. It is my joy.

Remember, it is my joy to share my vision with you and it is your joy to commune with me. Otherwise there is no dependence at all.

Even in your question, Mimi, you are repeating your old pattern: "I am afraid...."

Fear is never love, and love is never afraid. There is nothing to lose for love. Why should love be afraid? Love only gives. It is not business, so there is no question of loss or profit. Love enjoys giving, just as flowers enjoy releasing their fragrance. Why should they be afraid? Why should you be afraid? Remember, fear and love never exist together; they cannot. No coexistence is possible. Fear is just the opposite of love.

People ordinarily think hate is the opposite of love. That is wrong, absolutely wrong. Fear is the exact opposite of love. Hate is love standing on its head; it is a SHIRSHASAN, a headstand, but it is not opposite to love. The person who hates simply shows he still loves. Love has gone sour, but love is still there. Fear is the real opposite. Fear means that now the whole love energy has disappeared.

Love is outgoing, fearlessly reaching to the other, tremendously trusting itself that it will be received -- and it is always received. Fear is shrinking within yourself, closing yourself, closing all the doors, all the windows so no sun, no wind, no rain can reach you -- you are so afraid. You are entering into your grave alive.

Fear is a grave, love is a temple.
In love life comes to its ultimate peak.
In fear life falls to the level of death.
Fear stinks, love is fragrant.

Why should you be afraid? Be afraid of your ego, be afraid of your lust, be afraid of your greed, be afraid of your possessiveness; be afraid of your jealousy -- but there is no question of being afraid of love.

Love is divine!
Love is like light.
When there is light, darkness cannot exist.
When there is love, fear cannot exist.

Hence I am against all words like "God-fearing," because the person who is God-fearing is not religious at all, although in all the languages of the world such words exist or such phrases exist; the religious person is known as God-fearing. That is the most stupid idea one can imagine. The religious person is God-LOVING, not God-fearing. The God-fearing person will be angry at God.

Friedrich Nietzsche is God-FEARING, that's why in his outburst of anger he says, "God is dead." You have heard this statement, but it is only half of the statement. The full statement is worth consideration, because unless you know the full statement you will not understand the meaning of the first half. The full statement is: God is dead, and now man is free. The second part shows reality: he is so afraid of God that even his presence seems to be anti-freedom.

And not only Nietzsche is convinced of this fact, that God's presence means fear; there have been other thinkers who have simply denied God. The Charvakas in India, the Epicureans in Greece -- they all denied God for the simple reason that if God exists, man cannot be free. If God has made you, he can destroy you at any moment. You are just a puppet, and what right has the puppet? The strings are in God's hands: you are dancing his dance, it is nothing to do with you. He pulls this way and that way, and you start dancing.

You are just manipulated. This will create fear, and unless God is dead, man cannot be free of this fear. Nietzsche seems to be the really religious person according to the traditional idea of God-fearing.

God-loving is a totally different phenomenon. Jesus says, "God is love." If God is love, how can you be afraid of God?

Omar Khayyam, one of the Sufi mystics, says in his RUBAIYAT: "Don't be worried about your small sins. They are so small that God, out of his love, cannot even count them. And God is compassionate, he will forgive you." Omar Khayyam says, "I guarantee that you will be forgiven, don't be worried. What you are doing are just small things, and God cannot take note of these small things. He cannot be so nasty, so small minded, so pigheaded!"

Omar Khayyam is right. God means love, God means forgiveness; there is no question of fear. But people are afraid of God also for the simple reason that their God is again a projection of ambition.

The day Jesus was going to be crucified, he gave a farewell party for his disciples -- The Last Supper. He was going to die the next day, and do you know what the disciples were asking? They were asking, "Lord, tell us one thing, because now this is the last time we will be able to ask you. You will be raised to divine glory, you will sit by the side of God on the golden throne, on the right hand of course. What will our positions be?"

These twelve apostles, these twelve who had been so long with Jesus, remained utterly deaf, blind; they did not understood a single word. They may have heard him, but they had not listened. They were asking, "What will our positions be? Who will be next to you?" Jealousy, politics, ambition, ego! Now they were worried about who was going to be next to him -- who would be chosen as the most beloved disciple of Jesus.

It is the same politics! It does not matter that it will be in paradise; the mind is the same. Then there will be the fear -- who is Jesus going to choose? All twelve cannot sit next to him; one person will be next to him. Who is this person?

Jesus must have wept -- the question was so stupid! And these are the apostles who created Christianity. These are the people who are the pillars of Christianity.

And this is so in every religion, everywhere; small people gather around the enlightened masters. The enlightened master talks about his peak, the sunlit peak, and the disciples listen from their dark holes, and everything becomes distorted.

Mimi, you ask me, "I am afraid. Will you help me?" That is a strategy. I never help anybody -- you have to help yourself. I am available like a river is available, but if you are thirsty you have to help yourself. You have to come down to the river, you have to make a cup out of your hands, you have to take the water up to your mouth, you have to drink it.

The river is available -- I am available.

You can drink out of me as much as you want -- there will be no condition from my side -- but I cannot help you. In that very desire you are creating your old gestalt, your old pattern: "Will you help me?" And then immediately you will start complaining that help has not arrived, or it is not according to your needs, your expectations, or it is not enough, as much as is needed. You will start complaining, you will become grumpy. That's how you must have destroyed all your love experiences before. Please don't destroy it again.

Here, be loving. I am available. Drink as much as you can, take as much as you can. Remove all the hindrances -- and that is all your responsibility. I am doing my work; about my own work I am absolutely open and available, but that's all I can do. I am like a light: I can show you the path, but you have to walk.

My feeling is, Mimi, that you have not yet taken any mature step in your life; you have remained immature, UNgrown up, you are still behaving like a child. You would like a father figure -- I am not. Then you can go to the Polack pope! The word "pope" means father; in Italian it sounds even better, PAPA. It is exactly the same as "papa" in English; it means father. These are all childish desires: calling God, "the Father"; then calling his representative in the Vatican, "Father"; then calling his representative in your local church, "Father." These are just substitutes. You want some father figure to take care of you; you don't want to take responsibility.

This is my first requirement: the people who are around me have to be absolutely responsible for themselves. Nobody else is responsible. There is no church here, no father figure here, no creed, no dogma. Everybody is here out of his own personal love, out of his own individual understanding.

To be totally responsible is the beginning of freedom, and freedom is the highest phenomenon. Out of the peaks of freedom flows the Ganges of love. Attain to freedom, and love will surround you naturally, spontaneously. And then love has never hurt anybody -- how can it hurt you?

Something else is masquerading -- uncover it. At least be naked in front of yourself, and then by and by be naked, totally naked, to your friends, to your lovers. And you will be surprised: to be true is such a joy, to be authentic is such a blessing; there is nothing compared to it.

Love can make a great celebration out of your life -- but only love, not lust, not ego, not possessiveness, not jealousy, not dependence.

The second question:

BELOVED OSHO,
I AM CONVINCED THAT THE RICH EXPLOIT THE MASSES. NOW YOU ARE TELLING ME THAT CAPITALISM IS THE BEST SYSTEM FOR FREEDOM. I HAVE NEVER SUPPORTED RUSSIAN TOTALITARIANISM, BUT I THOUGHT THAT MAO ZEDONG IMPROVED LIFE FOR THE MAJORITY IN CHINA.
YOUR STATEMENT ABOUT ANTI-CAPITALISTS BEING JEALOUS RINGS TRUE, BUT DON'T SOME RICH CAPITALISTS USE THEIR POWER TO EXPLOIT OTHERS THROUGH SUCH MEANS AS MONOPOLIES, SELLING AT A LOSS FOR SHORT PERIODS OF TIME IN ORDER TO RUIN SMALLER BUSINESSMEN, ACQUIRING MORE LAND THAN THEY NEED, AND THUS DENYING POOR PEOPLE THE ABILITY TO OWN AND USE LAND, ET CETERA?
ALTHOUGH THE SOVIET-BLOC COUNTRIES RESTRICT FREEDOM, ARE NOT THE SOCIALIST AND COMMUNIST PARTIES IN THE WEST DEDICATED TO MORE PERSONAL FREEDOM -- THAT IS, FREEDOM FROM THE POWERFUL, MANIPULATIVE, RICH CAPITALIST?

Dhyan John, it is true that the rich exploit the masses, but the powerful in Russia exploit the masses in the same way, and the powerful in China also exploit the masses. Only the name has changed. Now the capitalist is not called a capitalist in Russia or China; now the Communist Party functions instead. The people who belong to the Communist Party, the power elite, they exploit.

So the question is not who exploits, the question is: unless we produce so much that the need for exploitation disappears, exploitation will continue. Names will change; structures will be different.

Before capitalism arrived on the scene there was feudalism, and then the kings and the queens and their prime ministers were exploiting. Capitalism started a different pattern of exploitation. Feudalism disappeared, but the exploitation continued. Communism has changed the structure again, but the exploitation continues.

It is time to understand that two things are needed, and the most important is that the earth should be provided with more richness than it needs. Only then will exploitation disappear; otherwise not. The educated will exploit the uneducated; how can you prevent it? In India the exploitation is there. The educated will exploit the uneducated; the brahmin will exploit the sudra, the untouchable; the politician will destroy and exploit the non-political masses.

If water is available nobody accumulates water, but if water is scarce then people will start accumulating. And of course those who are powerful -- and there will be some who will always be more powerful than others -- they will accumulate water for the times when water will become so scarce that people will be dying without water.

Right now, in poor countries the air is not polluted -- nobody bothers about it. But sooner or later in cities like New York, Los Angeles, the rich people will start finding ways to have more oxygen for themselves. The poor will suffer from the pollution, not the rich. And by "rich" I don't mean only the rich who have more wealth, I mean the rich in any way -- the educated who have more education, the politician who has more power. In any way, whosoever is powerful will have the first right.

In the feudal days the king would have the first right about everything. If a beautiful girl was born she would first go to the king's palace; if he rejected her, then somebody else could have her. The first fruits would go to the king, the first flowers would go to the king.

Everything is bound to go to the hands of the powerful. For example, if the earth becomes too polluted then the rich and the powerful will be the first who will start moving to the moon or to Mars. Of course everybody cannot go there; it will be too costly to live there. Only the few will be able to afford it, and they will dominate the earth from there.

The question is two-sided. One is the extrovert side, that the earth has to be provided with more facilities than are available. And it can be done by science today; there is no problem about it. Science can

produce as much wealth as we need or even more, so that is not a big problem. It is not really a political problem; it is changing more towards being a scientific problem: more technology, more industry, more science, and in tune with ecology. Then the earth need not in any way suffer through exploitation.

This is the outside of the problem, and the inside of the problem is to change the greed to have more than others, because even if the earth has enough there will be mad people -- the braggarts, the egoists -- who would like to say that they have more than you have.

Krishna is said to have had sixteen thousand wives. That was the time when a person's wealth and power was measured by wives, how many wives he had. The more wives you could afford, the richer you were. And obviously, how could a poor man afford sixteen thousand wives? Even to afford one is very difficult!

And I don't think that this is just a story; it must have been true -- because even in the beginning of this century, the twentieth century, the Nizam of Hyderabad had five hundred wives. So if in the twentieth century a person can have five hundred wives, what is wrong in having thirty-two times more? And that was five thousand years ago, so it doesn't seem to be improbable or impossible. It was traditional in the Nizam's family to have at least five hundred wives so that you could say that you were not an ordinary man.

So from the inside, the greed has to disappear. On the outside, more science is needed. On the inside, more meditativeness is needed -- or you can call it science AND religion, it is the same. Science will help to produce more, and religion will help to make you less greedy. This is the solution that is going to help, not communism, not socialism.

And to me, capitalism is the only state where we can experiment with all these things; in a communist society it is impossible. There are nearabout fifty sannyasins in Russia, but they cannot wear orange, they cannot wear the mala -- they cannot show that they are sannyasins. They meditate but they have to meditate underground in some friend's basement; they cannot make it public. They cannot publish a book of mine -- and they want to publish books there. They have translated at least five books into Russian -- handwritten, typed, cyclostyled. They are mixing with thousands of people, but underground. If even a single copy is seized they will be in trouble.

Now, in such a society, how can you think of tackling the problems to change them? There is no freedom to think at all. And the same is true about Mao Zedong's China. Just as Russians insulted Joseph Stalin after his death...when he was alive they could not say anything because he was too powerful. To say anything against him only meant one thing: death. You would disappear the next day and you would never be heard of again.

Now the same is happening to Mao Zedong. Now his portraits are being removed, his statues are being removed, his name is being brought down. Soon you will see that Mao Zedong has become an ugly name in China, just as Stalin has become an ugly name in Russia. In China Mao Zedong's name is going to become just the same. Why? Why this revenge? If Mao Zedong has done such great work and helped the masses, why should the masses behave with such enmity? It was not really a help, it was just an imposition. Forcing people violently to do something is not going to help. Any society that creates slavery is not going to help humanity.

And you say to me: "Your statement about anti-capitalists being jealous rings true, but don't some rich capitalists use their power to exploit others through such means as monopolies...?" Yes, they do, but somebody else will be doing the same -- the communists will do it.

And you ask, "Are not the socialist and communist parties in the West dedicated to more personal freedom...?" Until they achieve power, everybody is dedicated to more freedom. The Russian Communist Party was also dedicated to absolute freedom, and what came to exist was absolute slavery. The Russian Communist Party was dedicated to absolute freedom, but the moment you get the power you are the same type of people. Your communists and your socialists are not meditators, they are not buddhas.

Only a buddha will not change; whether he gets the power or not he will remain the same. But your so-called socialists and communists, once they get the power will behave in the same way; it is absolutely predictable. When you don't have power then it is different.

It happened in India....

The followers of Mahatma Gandhi were great servants of the people. They lived in poverty, praised poverty, and even started calling the poor, DHARIDRA NARAYAN -- the real people of God, God's people. And when they came to power, all that changed. Immediately all that changed; all their service disappeared. They became masters and rulers, and they started exploiting more than anybody else. Even the Britishers have not exploited this country so much as the Gandhians have done. This country has never been in such a dark space as it is today. The whole responsibility goes to Gandhian followers, and they were all

good people when they were not in power.

Power corrupts, and absolute power corrupts absolutely.

The people who are communists and socialists -- who are they? They are by-products of the same society, with the same ambitions, with the same desires.

Once Diogenes saw a man being led to the gallows by the magistrates and officers of justice. The criminal had stolen a silver cup from the public treasury. A bystander asked him what was going on. "Nothing unusual," the philosopher replied. "It is merely the big thieves bringing the little thief to justice."

Whosoever is in power becomes the big thief and starts torturing the small thieves.

We have to change the outer world by more science, and the inner world by more religion. Then only can there be a real revolution, not otherwise.

Enough for today.

Come, Come, Yet Again Come

Chapter #10
Chapter title: Everybody Can Laugh

5 November 1980 am in Buddha Hall

Archive code:	8011050
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Q2 and Q4 on video

The first question:

BELOVED OSHO,
YOU SAY FEAR IS THE OPPOSITE OF LOVE. HAVE YOU ANY PRACTICAL OR IMPRACTICAL SUGGESTIONS HOW ONE CAN DROP FEAR?

Atta, love is existential; fear is only the absence of love. And the problem with any absence is that you cannot do anything directly about it.

Fear is like darkness. What can you do about darkness directly? You cannot drop it, you cannot throw it out, you cannot bring it in. There is no way to relate with darkness without bringing light in. The way to darkness goes via light. If you want darkness, put the light off; if you don't want darkness, put the light on. But you will have to do something with light, not with darkness at all.

The same is true about love and fear: love is light, fear is darkness. The person who becomes obsessed with fear will never be able to resolve the problem. It is like wrestling with darkness -- you are bound to be exhausted sooner or later, tired and defeated. And the miracle is, defeated by something which is not there at all! And when one is defeated, one certainly feels how powerful the darkness is, how powerful the fear is, how powerful the ignorance is, how powerful the unconscious is. They are not powerful at all -- they don't exist in the first place.

Never fight with the nonexistential. That's where all the ancient religions got lost. Once you start fighting with the nonexistential you are doomed. Your small river of consciousness will be lost in the

nonexistential desert -- and it is infinite.

Hence, Atta, the first thing to remember is: don't make a problem out of fear. Love is the question. Something can be done about love immediately; there is no need to wait or postpone. Start loving! And it is a natural gift from God to you, or from the whole, whichever term you like. If you are brought up in a religious way, then God; if you are not brought up in a religious way, then the whole, the universe, the existence.

Remember, love is born with you; it is your intrinsic quality. All that is needed is to give it a way -- to make a passage for it, to let it flow, to allow it to happen. We are all blocking it, holding it back. We are so miserly about love, for the simple reason that we have been taught a certain economics. That economics is perfectly right about the outside world: if you have so much money and you go on giving that money to people, soon you will be a beggar, soon you will have to beg yourself. By giving money you will lose it. This economics, this arithmetic has entered into our blood, bones and marrow. It is true about the outside world -- nothing is wrong in it -- but it is not true about the inner journey. There, a totally different arithmetic functions: the more you give, the more you have; the less you give, the less you have. If you don't give at all you will lose your natural qualities. They will become stagnant, closed; they will go underground. Finding no expression they will shrink and die.

It is like a musician: if he goes on playing on his guitar or on his flute, more and more music will come. It is not that by playing on the flute he is losing music -- he is gaining. It is like a dancer: the more you dance, the more efficient you become. It is like painting -- the more you paint, the better the painting.

Once, while Picasso was painting, a critic and friend stopped him in the middle and said, "One question has been bothering me and I cannot wait anymore, I cannot contain it. I want to know: you have painted hundreds of paintings; which is your best painting?"

Picasso said, "This one that I am painting right now."

The critic said, "This one? And what about the others that you have painted before?"

Picasso said, "They are all contained in it. And the next one that I do will be even better than this -- because the more you paint the greater is your skill, the greater is your art."

Such is love, such is joy! Share it, Atta. In the beginning it will come only like dewdrops, because the miserliness has been very long, very ancient. But once even dewdrops of love have been shared, you will soon become capable of sharing the whole oceanic flood of your being -- and you contain infinities. Once you have known the higher mathematics of giving and gaining, you will find that just by giving you gain. Not that something is returned; in the very giving you are becoming richer. Then love starts spreading, radiating. And one day you will be surprised: where is the fear? Even if you want to find it you will not be able to find it at all.

So it is not a question of dropping the fear; nobody has ever been able to drop it. It is only a question of sharing your love, and the fear is dropped on its own accord.

You ask me: "Have you any practical or impractical suggestions...?" Practical suggestions, no -- that is not my business at all. Impractical suggestions, yes -- and many!

The second question:

BELOVED OSHO,
THERE ARE SO MANY RELIGIONS IN THE WORLD WHICH CAUSE SO MANY DIVISIONS AMONGST PEOPLE, ALTHOUGH ALL RELIGIONS HAVE GOOD THINGS IN THEM.
WHY CAN'T THERE BE A RELIGION WHICH HAS THE GOOD THINGS OF ALL RELIGIONS, WHICH IS ACCEPTED UNIVERSALLY AND WHICH BREAKS DOWN ALL DIVISIONS, THUS CAUSING A WORLD FRATERNITY? KINDLY SHOW THE WAY.

Ashoka Agrawal, the first thing to be understood is: there are many types of people in the world, and they can't belong to one religion. It is inevitable that there will be many religions. To impose one religion on the whole of humanity will be ugly, it will destroy the immense richness that variety brings. Just think of a world where only THE BIBLE exists -- no VEDAS, no UPANISHADS, no KORAN; no DHAMMAPADA, no BHAGAVADGITA, no TAO TE CHING. It will be a very poor world. The world certainly needs a brotherhood, a fraternity, a great love, a universality, but that cannot come by imposing a certain religion. Any religion that you choose will be applicable only to a few people, and the majority will feel imprisoned.

For example, just look around.... Mahavira has a certain appeal, but only to a few people. I myself would not like the life that he lived. Still I say he lived beautifully, as far as he is concerned. He lived beautifully, authentically, but he is not the person that I would like to follow. He lived naked, fasting for days at a time. To me that seems to be a kind of self-torture.

Animals live naked -- they can, because they have a totally different kind of skin, a thicker skin. And moreover, whenever winter comes their bodies start growing thicker hair. Man is no longer an animal, he has lost that hairy growth on his body. To leave him in the cold, standing naked, is an unnecessary masochistic attitude. It may suit a few people, because people are different in many ways. It must have suited Mahavira -- nobody was imposing the idea on him to live naked. He may have had a certain different kind of body structure, different hormones, hotter blood, a thicker skin.

I am not saying that he should not have lived naked, and I am not saying that there is nothing beautiful in it. If somebody enjoys it, if somebody feels beautiful in it, it is good, but it cannot be made into any universal religion. The whole of humanity shivering in the cold, in great fraternity, chattering their teeth, will not be a very good scene. I cannot support it.

Buddha ate only one time every day. It may suit a few people's bodies; in fact, it cannot suit the majority -- because man has come from the monkeys, that's what scientific research proves. And you can watch the monkeys on the trees: they are all Americans, munching the whole day! To force a monkey to stick to one meal a day will destroy his life. In fact, only lions eat one time a day, because their diet is nonvegetarian. Only nonvegetarians can live on one meal a day. The vegetarian cannot survive, or even if he survives, the survival will be only at the minimum level of his energies. The vegetarian has to eat many times, at least two times and at the most five times. One meal a day is not good for vegetarians, and if you are pure vegetarians, just living on vegetables and fruits, then you will have to eat many more times because larger quantities have to be taken and absorbed. Meat is digested food; the animal has already done the work, but eating vegetables you have to do the whole work of digesting.

Now, it is very strange that Mahavira and Buddha are both in favor of vegetarianism, and still they insist on one meal a day. I think the reason is that they both came from nonvegetarian families, they both belonged to the race of the warriors. They must have become accustomed to eating meat, and so it was easy for them. But if people who have lived for centuries on vegetables try to live on one meal a day, they will be living in a state of undernourishment, malnutrition. And it not only disturbs your body, it disturbs your mental faculties too. You can see it happening all over the world: only very rarely does a vegetarian win a Nobel Prize -- it affects your intelligence. You become a vegetable! If you are uneducated, you are a cabbage, or at the most a cauliflower. A cauliflower is a cabbage with a college education!

People are different, their systems are different. For example, women and men cannot belong to the same system. The women can accumulate more fat, men cannot; that is a biological difference. The woman needs it because when she becomes pregnant and a child is growing in her womb she cannot eat well. She starts vomiting, eating becomes difficult, she feels sick and nauseous. For those emergencies the body accumulates layers of fat. Man has no need to be fat because he is not going to become pregnant; hence man's physiology is different. That's why women can fast very easily.

This is my observation: the Jaina nuns are far more true to their religion than the Jaina monks. The Jaina nuns can fast very easily; they accumulate fat. And what is fasting in fact? When you fast you are eating your own meat; that's why when you fast one kilo of weight disappears every day. Where does it go? You have eaten it! Fasting, in fact, is a nonvegetarian activity -- I don't believe in it! It is eating yourself! The woman can fast more easily; the man cannot -- he does not accumulate so much fat.

Then in different climates, in different geographies, different kinds of things are bound to happen. You cannot have one religion around the earth. Yes, you can have one kind of religiousness, but not one religion.

You can see gathered around me here all kinds of people from all countries, all races -- but we are not a new religion. I am not trying to create one religion; we are just creating a quality: religiousness, meditativeness, prayerfulness, trust, gratitude towards existence. Yes, on these things humanity can become a great brotherhood, but about details many things are bound to remain different -- and they should remain different. There is no reason to destroy this variety. It will be like when you love roses, so you start growing only roses.

One of my friends is a lover of roses. He has a very big garden. Because he loves roses, in his garden there are only roses -- no other flowers, no other plants. When I went to see his garden I told him, "This is not a garden, this looks like a field. Just as somebody grows wheat, you grow roses. But this is not a garden!"

He was a little bit shocked, but his manager understood it immediately. He said, "You are right; that's my feeling too. For years we have forgotten about the garden. We are selling roses; we are treating roses as a crop."

When you have only roses, the variety, the multidimensionality is lost. The world will be really very poor if you have only Mahaviras or only Christs, or only Buddhas or only Krishnas. Jesus is beautiful with his cross, but so many Jesuses all trying to hang themselves on their crosses won't make a beautiful scene. It will be like a nightmare! Krishna is beautiful playing on his flute, but how many Krishnas can you allow...? If the whole world is playing the flute you will go mad!

I accept multidimensionality in every field of life.

Ashoka Agrawal, you say: "There are so many religions in the world which cause so many divisions amongst people...." The divisions are not needed; that is human stupidity. If you love the rose, good; there is no question of fighting with you. I love the lotus and you love the rose, but we both are lovers of flowers. That's the meeting point, that we both love flowers. You love Christ, that is one flower; I love Buddha, that is another flower; somebody else loves Lao Tzu, that is another flower. We are all friends because we love flowers. And I can appreciate your rose, you can appreciate my lotus. There is no need to create any divisions.

The divisions come from man's political mind; it has nothing to do with religions. It is man's politics that brings divisions, conflicts, quarrels, wars, bloodshed. The whole history of humanity is full of calamities created in the name of religion, but not created by religious people.

A Buddha, a Zarathustra, a Chuang Tzu -- these are not the people who create trouble. It is the priests and the politicians. They are a totally different kind of person, a different species, but they hide behind masks. They hide behind religious doctrines, churches, and they start playing their games in a very subtle way. The manyness of religions is not bad, but divisions in the name of religion are ugly. That simply shows man is not religious yet.

You say that "Although all religions have good things in them...."

True, but they also have many bad things in them. Each religion has some good things and some bad things, and the problem is, those good things and those bad things are not separable; you cannot separate them. You CANNOT separate them. You cannot choose just the good and leave the bad; that's impossible. If you choose the good, the bad comes in through the backdoor.

For example, if you choose the idea of fate.... Many religions believe in the idea of fate. It has something good in it because it helps you to relax, it helps you to trust existence, it helps you to be unworried. But then there is something bad in it too: it makes you lazy, lousy. It makes you Indian! It makes you slaves, it makes you accept any humiliation.

For twenty-two centuries India has been in slavery for the simple reason that it believes in fate. Now, how can you separate these two things? If everything happens according to God, it will give you a few good things. You will be able to tolerate, to accept many miseries, sufferings, with equanimity, with a certain tranquility, calmness, quietness. That will give you strength, integrity, a grace, but then you will also become a slave. Anybody can dominate you, anybody can exploit you. And the same is true about every other idea.

For example, Jainas believe that life is dominated by the theory of karma, and not only Jainas but Hindus and Buddhists too. All the three great religions of India believe in the theory of karma -- that whatsoever you are now, you are the by-product of your past karmas. You have something to fulfill. You have to suffer if you have done anything bad and you will be rewarded if you have done anything good.

Now there is the Jaina sect of Acharya Tulsi, Terapanth. It says that because of the theory of karma, one should not interfere in anybody's life. For example, somebody is dying of thirst in a desert, and a Jaina monk from the sect of Acharya Tulsi comes by. If the man begs for water, the follower of Acharya Tulsi has to remain utterly cool, indifferent, because the man is suffering his karma. You should not interfere; interference is bad. If you give him water, then he will have to suffer someday again. You cannot escape from the inevitability of your karma, so why postpone? Let him be finished with it! You go on your way. Let him die, let him suffer. This is a logical consequence of the idea. Moreover, they say, if you save him, if you give him water and he is saved and tomorrow he commits a murder, then you will also be responsible for that murder; without you the murder would not have happened at all. Then YOU will suffer in your next life for a murder that you have not done, but in a way you have been part of it. So it is better not to interfere for his sake and for your own sake. It is a beautiful theory but it has also a dark side to it. You have heard the saying that every dark cloud has a silver lining. I would like to remind you that every silver lining also

has a dark cloud to it.

Yes, Ashoka Agrawal, the religions have good things in them, that is true, but those good things also have bad sides. And a truly religious person will not bother about choosing; he will start living according to his consciousness. He will not follow Jesus, Buddha or Mahavira or Mohammed. To follow is to be political. Only the blind follow, the superstitious people follow, gullible people follow. The people who are intelligent try to understand Buddha, Mahavira, Krishna, but it is just an effort to understand the message, what these people were doing, what they were living. Finally, you have to discover your own inner light.

That's what I call meditation: the moment you have discovered your own inner insight, you follow it. Then you are religious -- neither Hindu nor Mohammedan nor Christian. A religious quality, a fragrance will surround you. You will be more loving, more compassionate. And these will be the qualities: you will be more authentic, more sincere, and you will be able to understand different points, different angles and the different paths leading to the same goal.

Truth is like the sunlit top of Everest: thousands of paths can reach there; there is no need to make one asphalt road. Let people follow their own paths, let them discover. The joy of discovery is far greater than the joy of arrival. Let them discover their path, let them inquire, and let them follow their own insight. Of course they will fall many times, they will go astray; that is part of freedom. That is beautiful; nothing is wrong in it.

You say: "Why can't there be a religion which has the good things of all religions...?"

That is impossible; that will be just a hotchpotch. It will be the same as if you are suffering from an illness and you go to the druggist and tell him, "Make a medicine out of all the good medicines that you have got. All that is good in every medicine, put it into one combination." That combination will kill you! Certainly it will destroy your illness, because it will destroy you too. Your illness needs a certain medicine only; you don't need all the medicines and all that is good in all the medicines.

You ask why one religion cannot be accepted universally. People have so many different minds, different attitudes, different visions, different lifestyles -- why should they live in one uniform way? They should be allowed freedom. Freedom is one of the greatest religious qualities. And if they are allowed freedom, then they are free to choose.

If somebody loves the KORAN I don't think he will be able to love the TAO TE CHING; they are totally different visions. You can recite the KORAN; there is no need even to understand the meaning of it. The very reciting is tremendously beautiful, ecstatic. The KORAN IS really meant to be recited, not understood; there is not much to understand in it.

Many Mohammedan friends, many of my Mohammedan sannyasins go on writing to me, "When are you going to speak on the KORAN?" I cannot really speak on it -- I have thought about it many times -- because there is not much to say about the KORAN. It is a song, it is a shout of joy. What can you say about it? You can dance and sing, you can recite, but nothing can be said about it.

But one can go on commenting for years on the TAO TE CHING; it is inexhaustible. But you cannot sing it; there is no song in it. For those people who have a musical ear, the KORAN will be the right thing. For those people who have a philosophical bent, the TAO TE CHING will be of immense value. But to reduce the whole of humanity to one type is not a good idea.

Ashoka Agrawal, man can become a family without destroying the variety. There is no need to destroy the different angles of seeing; they all enhance existence. The birds sing differently, the flowers bloom differently, the trees have different colors, shades, different leaves. Every river has its own song, every mountain has its own poetry, and so is the case with every individual.

To me, each individual is far more valuable than society as a whole. Let me say it in this way: the individual is the goal, not the universal. The universal is only an abstract idea. Have you ever seen the universal? Have you ever met the universal? Have you ever said to the universal, "Hello! How are you?" You will always meet the individual. The individual is the real; the universal is only an abstraction, an idea.

Don't be too interested in ideas; they don't exist. Remain more concrete, more realistic. Each individual has uniqueness, and I respect that uniqueness, and it is his freedom, whatsoever he chooses. And it is nobody else's business to give you a religion. It is not even your parents' business, or the priests', or the society's, or the state's. It is nobody's business to give you your religion. Everybody should be allowed to find his own religion. That will be the real state of fraternity. We have to respect the other with all his uniqueness. And we have to say to the other, "If it is good for you, you follow it; it is not good for me so I am going on another route. And if by chance we meet somewhere, it will be beautiful. I will share my journey with you, and you will share your journey with me, and we both will be enriched in that way."

The third question:

BELOVED OSHO,
I LOVE IT WHEN YOU CALL A SPADE A SPADE -- OR THE POPE A POLACK. I REALIZE THE RELIGION OF MY CHILDHOOD HAUNTS ME STILL, WHEN I FEEL RELIEF IN LAUGHING AT THE POPE AND ALL HE REPRESENTS. THEN SOON MY LAUGHTER CHANGES TO ANGER AT HOW ORGANIZED RELIGION HAS EXPLOITED MY FRIENDS, MY FAMILY AND MYSELF.
WHAT TO DO WITH THIS FEELING OF OUTRAGE?

Anand Mary, it is natural. Humanity has been dominated by the priests and the politicians for so long that the people who are able to understand are bound to feel enraged, angry. They would like to destroy this whole stupidity that has prevailed all through human history. But just by being enraged, you are not going to help. The past is no more; nothing can be done about it. The future is not yet; nothing can be done about it either. All that we have got is the present, this moment. This very moment is all that is there!

And my feeling is, Anand Mary, that when you laugh, your laughter is not total. Something remains locked up within you, something remains unexpressed, repressed. You are not going totally into the laughter; you are holding back something unknowingly, unconsciously. But now become conscious. You must be holding something; that which you are holding becomes anger. If you totally allow the laughter, the anger will disappear.

It is the same as I was saying a few moments ago: when there is love, fear disappears; when there is laughter, anger disappears. Anger is because you are not allowing the laughter totally. It may be just because of your conditionings. We have so much conditioning that whatsoever we do is only half-hearted, fragmentary, and the remaining part remains imprisoned and wants to come out. That creates anger.

It is not a question of your feeling angry against organized religions. They have been there, but now you are out of it. Why remain so related? Now you are a sannyasin, you are finished with your childhood religion that has been given to you. Now you have found your own kind of religiousness. You have found that which fits with you, that which is natural to you.

Allow your laughter to be total.

A total laughter is a rare phenomenon. When each cell of your body laughs, when each fiber of your being pulsates with joy, then it brings a great relaxation. There are a few activities which are immensely valuable; laughter is one of those activities. Singing and dancing, are also of the same quality, but laughter is the quickest. Dancing you will have to learn; it may take years. Singing is a talent; it may not be possible for you. Everybody can sing, but to sing a beautiful song, talent is needed. You can sing and drive your neighbors crazy!

Once, in the middle of the night, a neighbor knocked on Mulla Nasruddin's door. Mulla staggered out of his bed, opened the door and asked, "What is the matter?"

The man said, "Stop singing, otherwise I will go mad!"

Mulla said, "What are you talking about? I stopped one hour ago!"

That man had already gone mad. He could still hear that Mulla singing.

Everybody can sing in that way. That's why people sing and hum in their bathrooms -- except me! I have never managed to hum or sing in the bathroom. I have tried, but utterly failed, for the simple reason that I am not repressing anything. If I want to sing I will sing anywhere, I will not care whether it is the bathroom or not. If I want to sing I will sing in the marketplace; whatsoever happens to others, that is their problem!

Dancing, singing, laughing -- of these three, laughter is the most simple, the most natural and the most spontaneous phenomenon. You don't want to learn, you don't need to learn -- it is a natural gift. Everybody can laugh.

And what happens when you laugh totally? What happens when you dance totally? The dancer disappears in a total dance. That's my definition of the total dance: the dancer disappears, dissolves; only the dancing remains. When there is only dancing and no dancer, this is the ultimate of meditation -- the taste of nectar, bliss, God, truth, ecstasy, freedom, freedom from the ego, freedom from the doer.

And when there is no ego, no doer, and the dance is going on and there is no dancer, a great witnessing arises, a great awareness like a cloud of light surrounding you. You are watching it, you can see it happen. You are not the doer; it is happening on its own. God has taken possession of you. That's exactly the

meaning of possession: when the ego is no longer there, God immediately enters and takes possession of you. You become a vehicle, a passage, a medium, a hollow bamboo, and on the lips of the whole the hollow bamboo becomes a flute.

In laughter it happens more easily because it needs no talent, no learning, no discipline -- unless you are a born donkey, and that's another matter. Laughter is simple -- but let it be total. It has been crippled. Society has stopped you from going totally into it. If you go into a total laughter people think it is hysterical. It is not, it is historical!

Anand Mary, a few jokes for you -- and let it be a total laughter!

A businessman was about to enter a hotel bar after a heavy day at the office when he was stopped by a nun who delivered him a lecture on the evils of alcohol, assuring him that drink was the most certain path to hell.

"Sister," he interrupted at last, "I am a most temperate man and only have one drink every few days to relax me. One drink never hurt anyone. Even Jesus had the odd glass of wine! Besides, how can you condemn something you have never experienced? You should try just one drink yourself, just so you know what you are talking about!"

The nun protested indignantly at this suggestion, but in the ensuing discussion found it more and more difficult to rebuke the logic of the executive. "Okay," she said in the end, "you have convinced me. I will try a small drink of whiskey -- may God forgive me! But you better bring it out to me in a teacup in case anyone sees me."

The businessman agreed happily and entered the hotel. "A pint of beer, please," he called to the barman, "and one Scotch, in a teacup, if you don't mind."

The barman looked up with a frown. "Don't tell me that bloody nun is still out there!"

A man visiting a whorehouse was astonished at the quality of the girl he was assigned. He said, "You look so beautiful and have such fine manners. You actually look like you come from a very fine, wealthy family."

"Actually, I do!" she said, "My family is Catholic and they are aristocrats."

He then noted how intelligent she was and she told him she had graduated cum laude from Vassar. He noted then that she must have traveled worldwide because of her cultured ways. And she said that indeed she had traveled the world many times.

Thereupon he said, "Well how in the world did you ever come to work in a place like this?"

She replied, "Just lucky, I guess!"

There was once a young man whose mind was filled with many burning questions about life. He learned of a wise old Catholic sage who lived on a high mountain, and decided to undertake the arduous journey.

After many months of caravans, hiking and climbing, he came upon the hermit sitting outside a small cave as still and peaceful as any statue.

The seeker knelt in front of him, bowed his head respectfully, and humbly asked, "Why am I here?"

"Why indeed!" grumbled the old man. "I told them to send up a girl!"

Enough for today.

Come, Come, Yet Again Come

Chapter #11
Chapter title: The Suchness of Things

6 November 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
LAO TZU IS SAID TO HAVE SAID:
"KNOWING THE NOT-KNOWING --
THAT IS HIGH.
NOT KNOWING THE KNOWING --
THAT IS AN ILLNESS.
THE ONE WHO SUFFERS FROM THIS ILLNESS
IS NOT ILL.
THE WISE IS NOT ILL
BECAUSE HE SUFFERS FROM THIS ILLNESS --
THAT'S WHY HE IS NOT ILL."

Eiko, Lao Tzu is one of those few masters who have tried to say the truth as accurately as it is humanly possible. He has made tremendous effort to bring the inexpressible to the world of expression, to bring the wordless experience within the confinement of small words.

The words we know are mundane; they are meant for ordinary day-to-day use. And the experience that happens in absolute silence is absolutely beyond them. But still it has to be expressed -- if not expressed, at least hinted at.

Lao Tzu's words are fingers pointing to the moon. Don't cling to the fingers. Forget the fingers and look at the moon, and great insight will descend upon you.

There is no other scripture like the TAO TE CHING for the simple reason that each single word in it is immensely pregnant, not only with the unknown but also with the unknowable. Words have been used only as indicators, milestones showing the way, telling you to go ahead, not to stop there.

These words are very significant, but at the first reading they will look very puzzling, confusing, paradoxical, contradictory -- unless you have tasted something of meditation. That taste makes everything clear.

Meditation is like eyes. When you talk about light to a man who has eyes, he immediately understands what you mean. When you talk to the blind man about light, he HEARS the word but listens to nothing, understands nothing. His ears are perfect; the word reaches him but empty, with no content. The content has always to be put by your experience.

These words are not ordinary words. Unless you come to them with great meditation it is impossible to figure out what is what. If you come with meditation, then things cannot be more simple than Lao Tzu's words are. He says, "Knowing the not-knowing -- that is high."

The highest point is that nothing can be known, that everything is unknowable -- and not only unknown, but unknowable. A distinction has to be made between the unknown and the unknowable; these two words have to be pondered over. The first is the known. That which is known today was unknown yesterday. That which is unknown today may become known tomorrow or the day after tomorrow. Hence the difference between the known and the unknown. It is not a difference that makes any difference; it is only a question of time. There is no qualitative difference between the two.

But the unknowable is qualitatively different. The unknowable is that which has never been known and will never be known; unknowability is its intrinsic nature.

This is the most profound truth, that life in its totality, in its organic wholeness is absolutely a mystery. It is not a problem that can be solved, it is not a question that can be answered. No amount of knowledge is going to demystify it. It will remain mysterious. Mysteriousness is not something accidental to it. You cannot take it away from it; it is its very soul. And whatsoever we know is just superficial, very superficial. Whatsoever we know is only befooling ourselves.

D.H.Lawrence, one of the mystic poets of this age, and a man I love and respect very much, was walking in a garden with a small child. The child asked him -- and only a child can ask such a tremendously significant question.... The knowledgeable people always ask foolish questions because they ask out of their knowledge. In fact, they have already got the answer and they are asking just to see whether you have also got the answer or not. They are searching for an argument to prove their knowledge. Their question is not authentic, is not true. Any question arising out of your knowledge is pseudo.

But when small children ask something they mean it; it is not out of knowledge, it is out of innocence, out of a state of not knowing. Whenever there is a question out of not knowing it has immense beauty, splendor.

The child asked D.H.Lawrence, "Can you tell me one thing: why are the trees green? Why not red? Why not blue? Why not black? Why not this, why not that? Why are they green and always green?"

A man of knowledge would have answered very easily. He would have told the child the chemistry of the trees, the biology of the trees. He may have told the child about chlorophyll: "Why are the trees green? -- it is because of the presence of chlorophyll."

But D.H.Lawrence remained silent; he closed his eyes.

The child was puzzled -- such a great man, world famous, author of many books, who could not answer such a small question? The child nudged him and said, "Why have you closed your eyes? Either you know or you don't know! What are you doing with closed eyes? If you know, say it; if you don't know, say so."

D.H.Lawrence said, "The trees are green because they are green."

And the child said, "That's right!" He was absolutely satisfied, contented. He said, "That's right -- trees are green because they are green!"

But only a child can ask such a question, and only a child can receive such an answer. What Lawrence is saying is exactly what Lao Tzu is saying. To say that trees are green because they are green, is to accept the ultimate mystery, that nothing can be said. It is so.

That was Buddha's way of answering. His word was TATHATA. Tathata can be translated approximately as suchness. He was asked a thousand and one times, "Why is there death?"

And he would say, "Tathata -- such is the nature of things." It is not an answer, remember. What kind of answer is this? "Such is the nature of things -- that the water flows downwards and the fire rises upwards." Such is the nature of things...?

In fact, the word DHAMMA, used by Buddha, which is ordinarily translated as religion, exactly means suchness, the suchness of things, the dhamma of things. "Aes dhammo sanantano" -- such is the ultimate nature of things. Nothing more can be said about it.

That which is born will have to die. The young will become old, the child will become young, the beautiful will become ugly, the healthy will become ill. Such is the nature of things -- but this is not an answer, remember. And Buddha insisted again and again, "I am not answering your questions, I am only making your questions clear to you."

This is the difference between a philosopher and a mystic: the philosopher tries to answer your questions, the mystic simply helps you to understand your questions.

Whenever Buddha used to go to a new place, his disciples would go ahead and declare to the people: "Please don't ask these eleven questions. It will be a sheer waste of time, because all that he is going to say is, `Such is the nature of things.' So WE can say it to you! This will be his answer to these eleven questions: `Such is the nature of things.' So don't ask these questions."

Neither is Buddha a philosopher, nor Lao Tzu; in fact, no one who has KNOWN is a philosopher. Philosophers are blind people thinking about light.

You must have heard the ancient Panchtantra story....

Five blind men went to see an elephant. They were not five blind men, they were five philosophers, but all these philosophers were blind. That story has two meanings: one for small children -- then it is five blind people -- and one for those who are a little more mature, and then it means five philosophers.

Those five blind men touched the elephant from different sides. Somebody touched his feet and declared that the elephant was like a pillar -- and so on, so forth. They all described the elephant according to their very limited, partial observation. And they started quarreling, arguing. A great argument arose, and the whole village gathered. They were very argumentative people. They quoted scriptures, they tried to prove that what they were saying was right. They were philosophers, theologians and scholars. Of course there could not have been any conclusion. Philosophers have never come to any conclusion -- they cannot,

because a conclusion is possible only through experience, and the experience has to be total, absolute, categorical.

The first experience of the mystic is that existence is not a problem but a mystery; it is unknowable -- not only unknown. Science divides existence into two categories: the known and the unknown. Hence science assumes that a day is bound to come when the whole unknown will be transformed into the known. That will be the end of all inquiry.

But religion believes in three categories. The known and the unknown belong to the lower world of knowledge, and the unknowable belongs to the higher world of knowledge. That higher will always remain the same; it will be always there to inquire into, to go into; to merge with, to melt into, to become one with.

Lao Tzu says: KNOWING THE NOT-KNOWING -- knowing that life is absolutely mysterious, that there is no way to know it -- THAT IS HIGH. That is the ultimate of experience. There is no beyond to it, nothing more transcendental than that; one has arrived home. The moment you enter the mysterious, you have found the home. No knowledge can satisfy you unless you are merged with the unknowable.

NOT KNOWING THE KNOWING -- THAT IS AN ILLNESS.

Lao Tzu calls even wisdom an illness, because you are falling from the ultimate health, ultimate well-being.

NOT KNOWING THE KNOWING....

Even by saying, "I don't know," you have asserted something, you have said something, you have claimed some knowledge. For example, if Socrates had met Lao Tzu, Lao Tzu would have said, "You are ill -- ill with wisdom! A good illness, but you are just a step below," because Socrates' famous statement is: "I know only one thing, that I know nothing." But there is a claim: "I know." Although the claim is that "I know nothing," still it is a claim of knowing, a claim of knowledge. Even though it claims that life is mysterious, the claim has come in.

Even to say that God is indefinable is a kind of definition. To say that truth is inexpressible is in a certain sense giving it some expression. To say that the truth cannot be said means you have said something about it. Your very statement falsifies it; it is self-contradictory. Hence he calls it illness -- it is self-contradictory.

Lao Tzu was one of the most consistent men; it is rare to find a buddha so consistent as Lao Tzu. His whole life he never wrote. All the teaching that he gave to his disciples was not a teaching at all; his whole method was VIA NEGATIVA. The disciple would come to him with all his knowledge, and Lao Tzu would start dismantling his knowledge, destroying his knowledge; that was his whole and sole purpose. He would go on taking away your knowledge brick by brick. A moment comes when the whole building of your knowledge collapses; then you are left in a vacuum. That is the moment Lao Tzu would say, "Now you can sit by my side -- just sit in this vacuum." And of course in a vacuum you cannot ask any question, you cannot expect any answer. If you can ask, if you can expect, it is not a true vacuum yet. A true vacuum means no answer, no question; nothing is left, all has disappeared. The very earth beneath your feet has been taken away; you are falling into a bottomless abyss.

These were the people Lao Tzu had gathered around himself. They would sit with him, they would walk with him, they would move from one village to another village. But he was not like Buddha or Mahavira, who were teaching, who were trying to convey something of the unconveyable.

His whole life he was asked again and again by the kings, by the emperors, by the rich people, "Please write something about your experience for the coming generations. Don't take it away with you. We know you know, whether you say it or not. We know, because your very presence is so pregnant it is almost tangible. We can touch it, we feel it, we become flooded with it. We know you know! Please write something, just a few words for the future generations to know that a man like Lao Tzu has been in existence." But he was very reluctant. He would simply laugh, he would not even say no.

Once a disciple asked, "At least just to be polite you can say no!"

And Lao Tzu said, "To say no means you are on the way to saying yes! If they can get a no out of me, sooner or later they will get a yes too, because yes and no are two sides of the same coin."

And he is right, he is absolutely right. If somebody says no to you, that means there is hope -- yes IS

possible. There is a possibility; however far away it may be, there is a possibility. The no can turn into yes because yes can turn into no; they go on changing into each other. And you know that your no in the morning becomes yes in the evening, your yes in the evening becomes no in the morning; they are interchangeable. They are not so contradictory as they appear. Somewhere deep down they are joined.

Lao Tzu would not even say no, he would only laugh. Now, what to make of this laugh? You cannot make anything out of it. He is neither saying yes nor saying no; he is not falling from his high state. But at the last moment he was forced to write -- this is the only document in the whole history of humanity which has been written under compulsion, which has been coerced -- because he wanted to go to the Himalayas. The Himalayas divide China and India; in one sense they divide, in another sense they join. You can see -- yes and no are not very different!

He wanted to go to the Himalayas. His disciples asked, "Why?" He had become very old. He must have been very old for the simple reason that.... The story is beautiful; true or not, that is not the point. I am a lover of beauty; I don't bother whether it is true or not!

Beauty is something higher than truth.

Truth is logical, beauty is aesthetic.

Truth is of the head, beauty is something deeper -- of the heart.

I love the story....

Lao Tzu lived in his mother's womb for eighty-two years! It is almost impossible. When he was born he was already eighty-two years old, with a long beard, long hair, and all white. He was already an ancient man -- and then he must have lived at least eighty years more. That has been the habit in the East of all the enlightened people. Buddha lived eighty-two years, Mahavira lived eighty-two years, Krishna lived eighty-two years, but Lao Tzu defeated all of them. He lived eighty-two years in the mother's womb first! Then to balance things he must have lived at least eighty-two years outside the womb. He was a man of balance!

So by the time he started thinking about finding a right place to die, he must have been nearabout one hundred and sixty years old. He asked his friends and disciples, "Now give me permission. I would like to go to a faraway virgin peak of the Himalayas to die so that no trace of me is left behind, not even footprints on the sands of time. I would simply like to disappear into the wildness of the Himalayas. Nobody will ever know where I died, where my bones are, where my body is, where my grave is. I just want to melt into existence."

They were sad, but they knew their master -- that when he said something he meant it. Reluctantly, they gave him the farewell.

When he was leaving the country, the emperor of the country ordered all the guards at all the posts: "Lao Tzu is not to be allowed to leave the country unless he writes down his experience in short, to be preserved for future generations."

He was caught at the border, and the military guards wouldn't allow him leave until he wrote something. Under such compulsion, he sat in one of the guards' homes for three days. Day in, day out he wrote his small treatise, TAO TE CHING. These are words from that treatise. And when the treatise was complete, he left.

But he begins the treatise with a very strange statement: "TAO cannot be spoken. The moment it is spoken, it is no longer true. Now you can read whatsoever I am writing, it is no longer true; it has already fallen. It has come down from its profound silence into the noisy world of words."

That's what he calls illness. To say something about the ultimate is a fall -- you have lost the wholeness. To be whole is to be healthy. That's exactly the meaning of healthy: to be whole. Nothing is missing; all parts are functioning in deep harmony, in accord, in tune with each other. It is an organic unity. To be ill means some parts are missing, nonfunctioning. The accord is lost, the harmony is no longer there; some trouble has arisen, the balance has been lost. That's the meaning of illness.

NOT KNOWING THE KNOWING....

So even if you say, "I don't know anything except one thing -- that I know nothing," you have already fallen; you have said already something.

There is a Sufi story....

Four disciples of a mystic were told by the master, "It is time for you to go to the mountains and sit in

silence for at least seven days, and then come back."

They went with the vow to sit there for seven days, in absolute silence. After just a few minutes the first said, "I wonder whether I have locked my house or not."

Another said, "You fool! We have come here to be silent and you have spoken!"

The third said, "You are a greater fool! What has it to do with you? If he spoke, at least YOU could have kept silent!"

The fourth said, "Thank God, I am the only one who has not spoken yet!"

There is an irresistible urge to say when you experience. You want to share it -- it is uncontainable. You can see other people searching for it, and you have got it. It is as if you are standing at a crossroads: you know the right way, and people are searching for it; how can you remain silent? It is irresistible! But the problem is, the moment you say, "This is the right road," it becomes wrong. Saying it is falsifying it. Truth is infinite and words are very finite.

Hence Lao Tzu says: The best is not to say, the next best is to say. The best is to be whole, the next best is to be partially true. But remember: because truth is indivisible, you cannot be partially true. Hence his insistence that the moment you say it, it becomes false. To be partially true means to be false, because truth is indivisible. But still he could understand the need of the person who has experienced to convey it, and the need of others who are in search of it, so he allowed it. He says:

THE ONE WHO SUFFERS FROM THIS ILLNESS IS NOT ILL.

...I am not condemning him, I am not saying that he is pathological. All that I am saying is that he is no longer the total, he is now only a glimpse, a faraway glimpse. He is now only a picture of the sunset, not the sunset itself. He is now only an echo. If this can be remembered, then even the echo can be used to find the original source. Then even the picture of a sunset can be of immense help. But people are such fools: they worship the pictures of the sunset, they forget all about the sunset. In fact, if you tell them, "This is not the sunset that you are worshipping, this is only a picture," they will be angry.

Go and tell the Hindus, "The gods that you are worshipping in your temples are not real gods. These are only pictures, photographs, and that too not true to the original, just imaginary, metaphorical!" They will be angry, they will throw you out of their temple. Or to the Christians, or to the Mohammedans, or to the Jainas...go anywhere, they will not listen to you.

Go to a Jaina temple and you will find twenty-four statues of their masters. And you will be surprised -- they all look alike, exactly alike. Even Jainas cannot make the distinction! To be able to make the distinction, who is who, they have made small symbols underneath the statues. So they can tell who is who -- that this is Mahavira and this is Parshvanath and this is Neminath -- they just make small symbols; otherwise the statues are exactly the same. These statues cannot be authentic; they can only at the most be symbolic. Who has ever heard of twenty-four persons exactly alike? -- the same noses, the same ears....

You will be puzzled: all their ears are touching their shoulders. The earlobes...all! It may have been that one person's earlobes may have touched, but now it has become absolutely necessary for a Jaina TIRTHANKARA'S earlobes to touch the shoulders; otherwise he is not a tirthankara. And you can find some absolutely dumb, dull, stupid person whose earlobes are touching his shoulders -- just a donkey! That does not mean that he has become a tirthankara, that he has become a great enlightened master; otherwise all donkeys will become great enlightened masters! This is simply symbolic.

What can the symbol be? The Jaina method of meditation is to listen, to listen so absolutely and so silently, as if you have become all ears -- that is the symbol. So they have made big ears just to indicate their method of meditation. Their method of meditation is listening: listening to the sound of the wind passing through the pine trees, listening to the birds, just listening to anything. The dog barking or the call of a distant cuckoo...just listening, with no judgment, no evaluation. Jainas say that if a person can listen totally, without any interference of the mind, he can become enlightened -- just by listening: nothing else is needed. To show this, to represent it in the statue, they have made big ears. But people are worshipping the statues. They are not trying to find out where the sunset is, they have forgotten all about the sunset. It is as if you have seen the sunset through the window. You have forgotten about the sunset, and you are worshipping the frame of the window. Hence, Lao Tzu says that the best is not to say anything about the truth, about your experience.

Then what is a master supposed to do? He can say how he achieved, he can say what the pitfalls to be

avoided are, he can help you to refine your methods; again and again he can put you on the right path, he can stop you from going astray. He can tell you about all the means that lead to the end, but about the end he should remain absolutely silent.

That's what I am doing to you: about the end I am absolutely silent. What I am talking about is the method -- the meditation, the prayer. These are the ways. When you have arrived, only then will you know what it is; it cannot be said. The moment you say it, something goes "ill" -- something goes wrong, something goes sour.

But still, Lao Tzu feels that sometimes the masters have spoken out of compassion for those who are still lost in darkness. Hence he says: "The one who suffers from this illness is not ill." He himself is not ill, but what he says is ill. He himself is whole, but his statement cannot be whole.

THE WISE IS NOT ILL
BECAUSE HE SUFFERS FROM THIS ILLNESS --
THAT'S WHY HE IS NOT ILL.

A strange statement! THE WISE IS NOT ILL BECAUSE HE SUFFERS FROM THIS ILLNESS -- THAT'S WHY HE IS NOT ILL. This illness is worth suffering, because it is the closest point to perfect health. It is a great blessing! Hence, don't be misguided by the word "ill." It is illness if you compare it to the highest, but if you look back at the journey, it is not illness. And if it comes out of compassion -- and it does come out of compassion....

The story about Buddha is that when he became enlightened, for seven days he remained silent. He remained in that ultimate wholeness, health, and he was not willing to come down from there. It has happened to everybody who has become enlightened; hence the story of Buddha is very representative.

But, the story says, the gods in heaven became very much disturbed because somebody becoming enlightened is such a rare phenomenon. Buddha was hesitating to say anything about it. He was deciding, coming closer and closer to the decision that it is better to remain silent. But before he came to a decision, the gods rushed from heaven, fell at his feet, and said, "Wait! Don't decide, because once you have decided then nothing can be done. Just listen to us before you come to a decision. It is rare that a man becomes enlightened and there are millions who would like your advice, your help. Don't be so hard! And you yourself have suffered -- don't you feel anything for the suffering humanity? Tell them how YOU arrived!"

Buddha said to them, "I have pondered over all pros and cons, I have thought about all these things. My own reasoning is that whatsoever I say will not be the same as I have experienced, and that is betraying the truth. Secondly, I am ready to betray it, because I am not going to lose anything by betraying it, but the moment I say something, people will understand something else which I have not said at all. The first loss happens when I say something, I come down from my silence. And the second loss -- which is far greater -- happens when people hear it, because they start coloring it according to their ideas, according to their mind.

"The third loss, the greatest, happens when they start telling it to other people. And then it goes on falling. Soon the flower of the sky falls into the mud of the earth and is lost, trampled over by people. So what is the point? I have also thought of their suffering, but then too my reasoning is: those who can understand me will be able to find it by themselves. If they are so capable of understanding me, it won't take them long to find it on their own, so why bother? Those who can understand me will find it sooner or later. It is only a question of time, and time does not matter as far as eternity is concerned. And telling those who cannot understand me is not right; they will MISunderstand."

The gods were at a loss; they could not find how to persuade this man. They asked for some time so they could go in private to discuss the matter amongst themselves and find a way. They just wanted to be given one chance.

They went into seclusion, meditated, talked, discussed, and finally they came with a solution. They brought a really very beautiful solution. They said, "We agree with you that out of one hundred persons there may be one person who may attain it by himself sooner or later, just as you have attained. And we agree that out of one hundred, at least ninety-eight percent of people will misunderstand you, but they don't matter. They are already in misunderstanding -- what more misunderstanding can there be? So you will not be harming them. So two things are certain: you will not be helping the one percent who is going to attain it by himself, and you will not be harming the ninety-eight percent who are anyway confused and will remain confused whether you speak or not.

"But what about the remaining one percent, the borderline case who is neither here nor there, who does not

belong to the ninety-eight percent and does not belong to the one percent either -- who is just in the middle of both? If you say something, he may be helped; if you don't say something, he may not be helped at all for centuries to come. Can't you feel any compassion for that one person?"

And Buddha had to agree with them that the one percent certainly had to be considered: "I will speak for that one person."

In fact, all the masters have been speaking for that one percent. They have been taking this risk of coming down from their sunlit peaks into the dark valleys of humanity for that one person. The message of the enlightened people can never be for the masses, has never been for the masses. The masses are always against it; it can only be for very few people. But even those very few people are enough to give life, beauty, grandeur, splendor. They are the salt of the earth.

The second question:

BELOVED OSHO,
WHY IS IT SO DIFFICULT TO RECOGNIZE YOU?

Prem Cordula, it is a simple phenomenon: you can recognize only that which comes within your experience. How can you recognize something which you have not experienced? What I am saying to you and what I am being to you is something utterly unknown to you -- not only unknown, but much of it is unknowable too. Recognition needs some experience within you to coincide with my experience.

Those who are falling in tune with me, recognize me, and only they can recognize; it is not for all. It is only for the disciples to have a glimpse of recognition and it is only for the devotees to be absolutely certain of the recognition.

But many of you have come here only as students searching for more knowledge, and I am imparting being, not knowledge. You have come with greed in your heart. Many types of greed are there....

Just the other day I received a letter from a very rich Marwari from Orissa. He has never written to me before; this is the first time. He writes, "I recognize you as the greatest incarnation of God. This is the time for you to prove whether you are really a god or not, because we Marwaris" -- Marwaris are the Jews of India -- "are in very great difficulty in Orissa."

In Orissa, Marwaris are being thrown out. They have exploited the poor people for so long that it has come to a climax. Now, suddenly, he remembers me. I have never heard of the man; he has never written to me. Now he writes that this is the time for me to prove...! "We will worship you forever if you can save us from the anger of the masses." They are being burned, killed, looted. Naturally he can recognize me. But this is not recognition; this is greed, it is fear.

Just one day before that, a young man from Delhi has written another letter: "I am rich enough, but I don't see any meaning in life. I am so afraid of committing suicide that I am staying in a hospital permanently. I am afraid that if I am not looked after continuously by doctors and nurses, I may kill myself any moment. If you promise to save me then I am ready to come to you. I am ready even to become a sannyasin!"

Now, such a conditional sannyas is not possible.

Many people come to me -- they may not say exactly why they have come, but there are deep motives. Then it will be very difficult for you to recognize, because I am not here to fulfill any of your greed, to fulfill any of your desire, to fulfill any of your expectations.

I can share my bliss, I can share my truth, I can share my being, but very few people are longing for all those things; their longings are of a very ordinary nature, almost animalistic.

"While fishing one day," said the old angler, "I ran short of bait and did not know what to do. I looked around, and there at my feet I noticed a snake which held a frog in his mouth. I removed the frog and cut it up for bait, feeling very elated that I had seen the snake at that moment.

"I did, however, feel somewhat guilty at stealing the poor reptile's meal, so to repay him for my supply of bait I poured a few drops of whiskey into his mouth. My conscience was relieved when I saw the snake crawl away in a contented mood, and I went back to my fishing.

"Some time had passed when I felt something hitting against my leg. Imagine my surprise when, looking

down, I saw the same snake, carrying three more frogs in his mouth!"

Prem Cordula, you ask: "Why is it so difficult to recognize you?" You come with a greedy heart -- and then it is difficult to recognize me. You come to see something according to your own ideas -- and I don't exist according to anybody's ideas.
I am simply just being myself!

Hindus come to look for a Krishna -- I am not. Jainas come to look for a Mahavira -- I am not. Christians come to look for a Christ -- I am not. If you have come to look for somebody else in me, you will not be able to recognize me, because I am simply myself. I have no obligation to be a Christ or a Buddha or a Lao Tzu. If Christ is free to be himself, he need not be me, why should I be him? There is no need. Such expectations create a barrier.

An elephant is walking through a forest and spies a naked man. He looks at him bewildered and asks, "Tell me, how do you breathe through that short thing?"

Just expectations! The elephant has his own ideas....

A sannyasin was sitting by a cliff, sobbing uncontrollably. A passerby stopped and asked what the matter was.
"A busload of politicians just plunged over this cliff to certain death!" sobbed the swami.
"That certainly is a catastrophe," sympathized the stranger, "but I did not think you sannyasins had much love for politicians!"
"That's true!" said the swami as he doubled up with a fresh wave of grief. "The fact is, five of the seats were empty!"

You will have to drop your old ideas if you want to recognize me. My whole approach towards life is different from anybody who has preceded me. It has to be so. Krishna lived on this earth five thousand years ago; Buddha, twenty-five centuries ago; Jesus twenty centuries ago; Mohammed fourteen centuries ago; Kabir and Nanak five centuries ago. Since then, so much water has gone down the Ganges!

Man has changed, the whole life pattern has changed. I am living in the twentieth century; I cannot adjust myself to anybody five thousand years old -- that is impossible. That would be crippling myself, paralyzing myself, poisoning myself. I have to be now, here!

But you are all conditioned. Although your conditioning has not given you any joy, it has not given you any ecstatic lifestyle, still people cling to the familiar.

At a bar, a disheartened drinker complained to the man next to him that he had gone to the tracks for a whole month without backing a winner.
"Why don't you quit betting?" advised the other.
"What!" snapped the gambler. "And give up twenty years' experience in horse betting?"

Twenty years' experience! How can anybody give up so easily? And your experience of religion is five thousand years old or even more. How can you give it up? But unless you give it up, you cannot see me; your eyes will remain covered. That's why you see very few old people around me. Even the people who are old and around me are in some way not old, they are very young and fresh.

Sephalie, one of my sannyasins who is near seventy, writes to me again and again, "I am very puzzled. I feel myself so young, and nobody believes me!" Just the other day she wrote, "Not even your sannyasins believe me! They try to help me, thinking that I am an old woman. They are very good, but it hurts me because I am young! I don't feel old age at all! The body has become old, but they don't see ME, and I am not the body!" And she is right.

Back in Europe she was creating much confusion amongst people because she started playing with small children. Her family and her friends said, "What are you doing? A seventy-year-old woman playing with small children, laughing, giggling, dancing -- it does not look right!"

But she said, "I feel so young! I feel just like a child!" And her experience is right. Her feeling is coming from within her being.

So even the people around me who are old are not old in the ordinary sense, they are all young.

Actually, only young people have come to me. This has been always so. The twelve apostles of Jesus were all young people, younger than Jesus. The people who surrounded Gautam Buddha were all young people. The people who lived with Lao Tzu were very young people. It has always been so for the simple reason that the old mind has so many conditionings that unless those conditionings are fulfilled he cannot see. Only somebody who is a fraud is going to fulfill your conditions.

No original man is going to fulfill your conditions because no original man has any desire for all the respectability that you can give to him. He is so blissful; what does he need your respectability for? Respectability is a substitute. Only miserable people hanker for respectability; the blissful people have never cared a bit about your respectability.

I am perfectly happy. Famous, notorious, it doesn't matter. It makes no difference to me, so I am not going to fulfill any of your expectations. You must be carrying expectations somewhere.

A Jewish father and his son go together to a Turkish bath.
"Yuk! Your feet are so dirty!" says the father.
"But, father, your feet are much dirtier!"
"How can you compare?" says the angry father. "I am thirty years older than you!"

The old mind always goes on bragging, as if oldness is something very valuable. Oldness simply means you have been accumulating junk! A really alive person is always young; to the very moment of death he is young.

For example, I know Sephalie -- when she dies she will die young and fresh, as fresh as the freshly opened rosebud. I have given her the name Sephalie because "sephali" is the name of a beautiful flower. She will die like fresh dewdrops in the early morning sun.

My people have to live freshly and die freshly. They have to remain continuously young. The only way to remain young is go on dying to the past, go on discarding the old, go on dropping all your accumulated knowledge so you are always in a state of not knowing. That is the highest according to Lao Tzu, and according to me also: remaining in a state of not knowing. "Not even knowing that I know nothing" -- that's the highest, the most beautiful space one can ever be in. And only then can you recognize me; otherwise there is no way to recognize me.

Prem Cordula, meditate, become silent, so that you can feel some meeting, some merging with me, so that you can taste something of the joy that I have brought to you. It is a pure gift! All that is needed on your part is a little receptivity.

The last question:

BELOVED OSHO,
WHAT IS THE CONNECTION BETWEEN LAUGHTER AND SEX?

Anand Devopama, there is certainly a connection; the connection is simple. Sexual orgasms and laughter happen in the same way; their process is similar. In sexual orgasm you go on reaching a climax of tension. You are coming closer and closer to burst forth, and then at the peak, suddenly, the orgasmic release happens. After such a mounting tension, everything suddenly relaxes. The contrast between the mounting tension and the relaxation is so vast that you feel as if you have fallen into a calm, quiet ocean -- a deep relaxation, a deep let-go.

That's why nobody has ever been known to have died from a heart attack while making love. This is strange, because love-making is an arduous exercise! It is great yoga! But nobody has ever died for the simple reason that it brings such relaxation. In fact, cardiologists and heart specialists have now started recommending sex as medicinal to the people who are suffering from heart trouble. Sex can be of immense help to them; it relaxes tensions, and when the tensions are gone, your heart functions more naturally.

The same is the process of laughter: it also builds up a tension in you. A certain story, and you go on expecting that something is going to happen. Then when something really happens it is so unexpected that it releases the tension. The happening is not logical -- that is the most important thing to understand about laughter. The happening has to be ridiculous, it has to be absurd. If you can logically conclude it, then there

will be no laughter.

While you are listening to a joke, if you can logically conclude what is going to happen, and if it actually happens the way you concluded, then there will be no laughter because there will be no build up of tension in the first place; and secondly, there will be no sudden change. These two things are needed: a building up of tension so you become more and more narrowed, more and more tense, and then suddenly an unexpected turn -- the punch line. It triggers a new process; the whole logic falls flat. All jokes are illogical, and because they are illogical they bring great laughter to you.

In one other sense also sex and laughter are joined together deep in the mind. Your sex organs are only the outermost part of your sexuality; the sex is not really there, the sex is somewhere in the brain center. So, sooner or later man is going to get rid of this old-style sexuality. It is really ridiculous! That's why people make love in the dark, at night, under the blankets. It is such an absurd activity that if you watch yourself making love, you will never think of it again! So people hide; they close their doors, they lock their doors. They are very much afraid of children in particular, because they will see the absurdity immediately -- "What are you doing? Daddy, what are you doing? Have you gone crazy?" And it looks crazy -- it is like an epileptic fit!

Sooner or later it is going to be changed, because now science has found that the real center is in the brain, not in the sex organs. So now a small electrode can be fitted in the head, and you need not know about it, because inside the skull there is no sensitivity at all; anything can be put there. Even if a small rock is put there you will not know. In fact, that's how many people are -- they are carrying rocks inside, not knowing! So a small electrode can be put inside your brain, just inserted inside your brain close to the sex center, and you can use a remote control. You can keep the remote control in your pocket so that whenever you feel like having an orgasm, you just push it. Just a little push on the button will trigger the sex center in the brain, and you can have an orgasm anywhere!

Then you can discard this wife, this husband, this relationship, and all this nonsense. It will be a great freedom! In fact, it is the only way humanity will be liberated. All the buddhas have failed; they could not liberate you from sex. Now Delgado is the name of the latest person who is going to free you from all sexuality. He has freed many white rats! Sometimes I wonder why they never try black rats. Maybe they think that they are Indians and may not like the idea because they are religious people, spiritual. They always try white rats!

But you will be surprised to know -- and it is good to remember -- that whenever he tried with rats, a very strange thing happened. That's what prevented him from making it a device on the market available to anybody wanting to purchase it. The thing that stopped him was that when he fixed the electrode inside the head of the white rat and showed him the remote control button, the rat pushed the switch in front of him and went through a beautiful spasm, a total orgasmic joy. And then Delgado watched....

The rat looked all around, and seeing that nobody was looking, he pushed the button, and went through it again. You will be surprised: in one hour, he pushed the button six thousand times -- till he died! He forgot all about food, forgot all about everything. Beautiful damsels were passing by, and he didn't even care about all those beautiful girls after whom he had been going crazy; there was no need now. No woman can give a man such a total orgasm, and no man can give a woman such a total orgasm, because the sexual organs are far away from the center. By the time the message reaches to the center, it is already very, very diluted. Hence, ninety-seven percent of women never achieve orgasmic joy. And those are Western statistics. Ninety-seven percent in America -- what to say about India? I don't think I have ever come across a single woman who has said that she achieves orgasmic joy. She cannot -- the culture does not allow it. She has to lie down almost dead. She simply suffers the whole foolishness of the man, and deep down she thinks that this man is a sinner dragging her into hell. She is not interested at all because she knows nothing about orgasmic joy. And her orgasmic joy is far more profound than man's. Her whole body is erotic; man's whole body is not erotic. He is only partially erotic, locally erotic.

These centers of sex and laughter are very close in the brain, so sometimes they can overlap. So when you are making love, if you really allow it, the woman will start giggling. It tickles, because the center is very close! She may not giggle just out of politeness, because the man may feel offended -- but the centers are very close together, and sometimes when you are really in deep laughter you may have the same orgasmic joy as you have in sex.

It is not a coincidence that many beautiful jokes are sexual. The centers are so close...what can I do?

The wealthy woman woke up, looked around her bedroom, then rang for her Chinese houseboy, Fu

Ling.

She asked him how she got home the night before, and he said, "I bring missy home."

Then she asked him how she got undressed. Fu Ling said, "I undress missy."

She asked then how she got into bed, and he said, "I put missy to bed."

Whereupon she said, "God, I must have been tight!"

Fu Ling replied, "First time, yes, missy! Second time...no!"

Makowski, the agent, called his friend Lyssky, the producer of striptease shows. "Lyssky," he shouted, "I've got a girl for you that is gonna make a fortune for both of us. She is incredible -- gotta a pair of lungs that will knock your eyes out! Listen to these statistics: hips -- forty; waist -- twenty-seven; chest -- ninety-nine!"

"Incredible!" said Lyssky. "What kind of act does she do?"

"Act? What act?! She just crawls out and tries to stand up!"

The newlyweds arrived at their honeymoon hotel. The excited groom, quite pleased with his reputation as a lover, and eager to thrill his bride with his expertise, quickly threw her upon the bed and performed with the skill of a champion sexual athlete.

When it was over he whispered to his bride, "Ah yes, my dear, I could tell how pleased you were -- I noticed your toes curling up in ecstasy. I promise you I will always bring you such joy!"

She whispered in reply, "Perhaps next time, Romeo, you could remove my pantyhose first!"

Enough for today.

Come, Come, Yet Again Come

Chapter #12
Chapter title: From Italy to Nirvana

7 November 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
I FELT SO MUCH LOVE POURING FROM YOU WHEN I COULD NOT GET THE MICROPHONE TO WORK THE OTHER DAY. WITH MY HANDS SHAKING, AND MY HEART THUMPING, I KNEW I HAD TO DO SOMETHING -- YET WITH YOUR BIG, BROWN EYES SMILING AT ME, I JUST WANTED TO SIT THERE AND MELT INTO YOU. IT WAS AN EXQUISITE TENSION.

Anand Prateek, that's exactly what I was telling you to do. Sit silently and do nothing -- and the microphone starts working by itself! But you wouldn't listen; you continued doing something or other -- and

that was creating the whole mess! But it is natural, it happens.

One day my Rolls didn't start, and I was telling Heeren again and again, "Wait a minute!" But he wouldn't wait, he went on turning the ignition. Just one minute I was telling him to wait, and the moment I left in the other car, exactly after one minute it started. Then he realized that there are some times when if you don't do anything, things settle on their own accord. But it is difficult....

A man goes to a cocktail party. When the waiter brings round the salmon rolls, the lady standing next to him bends over to pick one up and loses her glass eye amongst the hors d'oeuvres. Before she can do anything, the man picks up a salmon roll containing the glass eye and eats it.

A week later he finds himself suffering from severe constipation. The doctors cannot seem to cure it so they decide to get him into the operating theater to stick a tube inside him and see what the problem is.

The doctor takes one look down the tube, looks up at the patient and says, "You really don't trust me, do you?"

And moreover, Prateek, what was the hurry? We were all enjoying! It was such a beautiful joke that without a single punchline to it people were bursting in laughter. I have received many letters: "What happened that day? Even when you are telling a beautiful joke, the laughter never goes so deep and so total. But that day neither were you telling a joke, nor had we heard anything, but the laughter was happening!"

Recently some tapes other than Watergate have been discovered by archaeologists, and they shed light on Daniel in the lion's den.

You must know the old story of Saint Daniel who was thrown into a den of lions because he refused to betray his faith. He came out of the den unharmed. It was thought to be a great miracle. But this recent discovery by the archaeologists says something else. It says, the tapes reveal, that at the precise moment when the lion was going to eat Daniel, Daniel quickly grabbed one of the lion's ears and whispered into it, "Don't eat me! Remember, after dinner come the speeches!"

So there was no hurry -- only a speech was going to come after. Even if the microphone was not going to work, there was no harm at all. We would have sat, enjoyed, laughed and said goodbye to each other! Learn to do nothing....

"What are you doing here?" asks one mouse to his friend.
"Nothing really, just sitting in the sun."
"Ah!" says the first mouse. "I guess that's what I am doing too!"

And that's what all these orange people are here to do -- nothing.

Prateek, you missed one opportunity. But next time, remember, imitation won't do! Just because I am telling you, "Do nothing," it won't help -- you have to be original. But once it is said and if you follow it, the microphone is not going to work at all. That opportunity is lost, at least for this life!

The second question:

BELOVED OSHO,
THE WORLD SEEMS TO BE GETTING MORE AND MORE CRAZY FROM DAY TO DAY. NOBODY KNOWS WHAT IS GOING ON AND EVERYTHING IS UPSIDE DOWN AND CONFUSED. THIS IS WHAT IS TOLD IN THE NEWSPAPERS. IS IT REAL? AND IF SO, IS THERE ANY INTRINSIC BALANCE IN LIFE WHICH IS KEEPING EVERYTHING STABLE?

Buddhaprem, the world is the same; it has always been the same -- upside down, crazy, insane. In fact, only one thing new has happened in the world, and that is the awareness that we ARE crazy, that we are upside down, that something is basically wrong with us. And this is a great blessing -- this awareness. Of course it is only a beginning, just the abc of a long process, just a seed, but immensely pregnant.

The world was never so aware of its insane ways as it is today. It has always been the same. In three thousand years man has fought five thousand wars. Can you say this humanity is sane? One cannot remember a time in human history when people were not destroying each other either in the name of

religion or in the name of God or even in the name of peace, humanity, universal brotherhood. Great words hiding ugly realities! Christians have been killing Mohammedans, Mohammedans have been killing Christians, Mohammedans have been killing Hindus, Hindus have been killing Mohammedans. Political ideologies, religious ideologies, philosophical ideologies are just facades for murder -- to murder in a justified way.

And all these religions were promising the people, "If you die in a religious war, your heaven is absolutely certain. Killing in war is not sin; being killed in war is a great virtue." This is sheer stupidity! But ten thousand years of conditioning has seeped deep into the blood, into the bones, in the very marrow of humanity.

Each religion, each country, each race was claiming, "We are the chosen people of God. We are the highest; everyone is lower than us." This is insanity, and everybody has suffered because of it. Jews have suffered immensely for one single folly that they committed: the idea that "We are the chosen people of God." Once you have the idea that you are the chosen people of God, then you cannot be forgiven by others because they are also the chosen people of God, and how to decide it? No argument can be conclusive, and nobody knows where God is hiding so you cannot ask him either; he cannot be brought in the court to be a witness. Then only the sword is going to decide. Whosoever is mighty is going to be right. Might has been right.

Jews really suffered for centuries, but the suffering has not changed them. In fact it has strengthened the idea that they are the chosen people of God. The same people who tell them, "You are the chosen people," also tell them that the chosen people have to go through many tests, many fires to prove their mettle.

I have heard about an old rabbi -- he must have been a very sane man -- praying to God. He was praying for years and years and never asking for anything -- and you know, prayer is a kind of nagging: you go on nagging God every day, morning, afternoon, evening, night, five times every day. God must be getting tired, utterly bored....

And the rabbi was not asking for anything; otherwise there was a way out. If he had been asking for something it would have been given and the rabbi would have been told, "Get lost!" But he was not asking for anything, just praying.

Finally God asked him, "Why do you go on torturing me? What do you want?"

And the old rabbi said, "Just one thing. Is it not time for you to choose some other people? Please, make some other people your chosen people. We have suffered enough!"

But this is not only so with the Christians, Jews, Mohammedans and Hindus; it is exactly the same with all the people that have existed up to now. The racial ego, the religious ego, the spiritual ego is far more dangerous than the individual ego, because the individual ego is gross. You can see it -- everybody can see it, it is so visible on the surface. But when the ego becomes racial -- "Hinduism is great" -- you don't think you are claiming anything for yourself. Indirectly you are claiming, "I am great because I am a Hindu, and Hinduism is great." This is an indirect way, a subtle, cunning way: "I am great because I am a Japanese, because Japanese are the direct descendants of the sun God"; or, "I am a Chinese and the Chinese are the most civilized people, the most cultured."

When the Westerners reached China for the first time, looking at the Chinese, they laughed. They looked more like caricatures; cartoons rather than men -- just four or five hairs sticking out of your face and that's your whole beard! What kind of people are these? The first Europeans wrote in their diaries, "It seems we have discovered the missing link between the monkeys and man."

And what were the Chinese writing in their journals? Even the emperor of China was very much interested in seeing the Europeans because he had heard many stories about them. They were invited to his court, not because he respected the Europeans, but just to see what kind of people these were. Never before...! And he could not contain his laughter; he started laughing when he saw the Europeans.

The Europeans were very much embarrassed: "Why is he laughing?" They were told, "That is his way of appreciating. He always laughs, enjoys; that is his way of welcoming the guests." But the reality was that he could not believe that these are human beings! He asked his people, "Have you brought them from African jungles? They look like monkeys!"

That's how the ego functions: the other is always reduced to the lowest possible; and compared to the other, one raises oneself higher.

You say, Buddhaprem, "The world seems to be getting more and more crazy from day to day." That is not right; it has always been so. Only one thing new is happening, and that is a blessing, not a curse at all.

For the first time in the whole history of humanity, a few people are becoming aware that the way we have existed up to now is somehow wrong; something basically is missing in our very foundation. There is something which does not allow us to grow into sane human beings. In our very conditioning are the seeds of insanity.

Every child is born sane, and then, slowly slowly, we civilize him -- we call it the process of civilization. We prepare him to become part of the great culture, the great church, the great state to which we belong. Our whole politics is stupid, and then HE becomes stupid. Our whole education is ugly. Our politics means nothing but ambition, naked ambition -- ambition for power. And only the lowest kind of people become interested in power. Only the people who are suffering from a deep inferiority complex become politicians. They want to prove that they are not inferior; they want to prove it to others, they want to prove to themselves that they are not inferior, they are superior.

But what is the need to prove it if you are superior? The superior man does not try to prove anything, he is so at ease with his superiority. That's what Lao Tzu says: The superior man is not even conscious of his superiority; there is no need at all. It is only the ill person who starts thinking of health; the healthy person never thinks about health. The healthy person is not self-conscious about his health; only the sick, only the ill. The beautiful person, the really beautiful person is not self-conscious about his or her beauty. It is only the ugly person who is constantly worried and making every effort to prove that it is not so.

In fact, in proving to others that "I am not inferior, I am not ugly," he is trying to prove it to himself. The others function as a mirror. If the others can say, "Yes, you are great...." But they will say it only when you are powerful, when you are rich; otherwise they are not going to say anything. Who is interested in your ego? They are interested in THEIR egos, but reluctantly, when you have power to destroy, they have to accept.

Adolf Hitler was mad, but nobody in Germany dared to say it. Many felt that he was mad, but the moment he was defeated and committed suicide, many people started writing that they had always felt it. Even his own physicians who had never dared to tell the person himself -- at least THEY were supposed to say the truth, they were the physicians -- they had not said that he was sick, badly sick, and not only physiologically but psychologically too.

He suffered from many nightmares, he was constantly afraid of being killed. He was obsessed with the idea that he was going to be killed, so much so that he never got married. He got married only when he had decided to commit suicide, just three hours before. To avoid having a woman in the same room, he never got married -- because who knows, the woman may be a spy, an enemy, and while he is asleep she may kill him, poison him. He never trusted even the woman he pretended to love. He had no friends, because to be friendly with someone means to trust, and he was so doubtful.

The politicians are insane, but we teach our children to be politicians. We teach our children the same culture that has tortured us, the same values that have been heavy on us, that have only proved to be subtle chains, imprisonment. But we go on conditioning our children. The same education that has destroyed our grace, our innocence -- we go on stuffing the same knowledge into our children's heads. And we go on lying to our children as our parents lied to us.

And this has been going on and on for centuries. How can humanity be healthy, wholesome, relaxed? It is bound to be crazy. Just look what lies you go on telling your children.

A little boy rushed into his mother's room and said, "Mommy, I had always wanted to ask one question, but today it is very urgent -- I want the answer right now."

The mother was changing her clothes, getting ready to go out, and the son asked, "What are these two things on your chest?"

The mother felt a little embarrassed: How to explain to the child about the breasts?

Now, it is a simple thing to explain, and children are very understanding. It could easily have been explained that they are meant for small children to get their nourishment, and the thing would have been finished then and there. But we have become accustomed to such lies -- and the mother immediately invented a lie.

She said, "These are balloons. When a woman dies, God puffs up these balloons. They become bigger and bigger and bigger, and then the woman's body starts rising towards heaven."

The child said, "Now I know what is happening."

The mother said, "What is happening?"

He said, "Our maid servant is dying, but poor daddy is trying hard to prevent her. He is lying on top of

the servant, holding her down, sucking her balloons to pull the air out, and the maid servant is saying, `God, I am coming!'"

Now, these stupid lies -- and you think humanity is going to be sane? It has always been insane. It has always remained upside down and confused, because you have been brought up on lies.

But one thing good is happening today: at least a few intelligent young people are becoming aware that our whole past has been wrong and it needs a radical change. "We need a discontinuity from our past. We want to start afresh, we NEED to start afresh. The whole past has been an experiment in utter futility!"

Buddhaprem, once we accept the truth as it is, man can become sane. Man is born sane; WE drive him crazy. Once we accept that there are no nations and no races, man will become very calm and quiet. All this continuous violence and aggression will disappear. If we accept man's body, its sexuality, naturally, then all kinds of stupidities preached in the name of religion will evaporate. Ninety-nine percent of psychological diseases exist because of man's sexual repression.

We have to make man free of his past. That's my whole work here: to help you to get rid of the past. Whatsoever the society has done to you has to be undone. Your consciousness has to be cleaned, emptied so that you can become like a pure mirror reflecting reality. To be able to reflect reality is to know God. God is just another name for reality: that which is. And a man is really sane when he knows the truth.

Truth brings liberation, truth brings sanity.
Truth brings intelligence, truth brings innocence.
Truth brings bliss, truth brings celebration.

We have to change this whole earth into a tremendous festival, and it is possible because man brings all that is needed to transform this earth into a paradise.

The third question:

BELOVED OSHO,
IS IT TRUE THAT YOU ARE REALLY AN ITALIAN?

Antar Vittorio, not now, but I must have been in some of my past lives. One has to pass through all kinds of things; one has to be an Italian too. Without being an Italian you cannot become enlightened -- that much is absolutely certain. If somebody becomes enlightened without being an Italian he will have to come back; he will relapse from his enlightenment. Hence it is a must to pass through.

To be an Italian is just the opposite of being enlightened. Have you ever heard about any Italian becoming enlightened? But it helps -- to touch the opposite pole is very necessary; only then the journey begins towards the source. You have gone as much astray as you could, then the prodigal sons return. You have to come back -- there is nowhere else to go. Once you are an Italian, where else can you go? What else can you do? You have reached the dead end of the road. So it is good to be an Italian -- the sooner it happens the better!

To be an Italian is to be really upside down, and not half-heartedly! I must have been an Italian; otherwise whatsoever I am now today would not have been possible. And I can say the same about Gautama the Buddha, Lao Tzu, Jesus, Bahauddin: all these people must have been Italian in some of their lives! You cannot bypass being an Italian. If you bypass, you are bypassing it at your own risk; you will have to come back. The Italian experience is something nobody can afford to miss.

Why is there such a low suicide rate among Italians?

It's pretty hard to kill yourself jumping out of a basement window!

A German, a Frenchman and an Italian were captured during the second world war and brought to a prison camp.

"How many pairs of underwear do you need?" asked the quartermaster sergeant.
"Seven," said the German; "a pair for each day of the week."
"Four," said the Frenchman; "one for each week in the month."
"And how about you, Luigi?" asked the sergeant. "How many pairs of underwear do YOU need?"
"Twelve," replied the Italian.

"What the hell do you need twelve for?"
"One-a for January, one-a for February, one-a...."

Luigi met his best friend Giancarlo in the street one day. "Hello, Giancarlo, what-a you got-a inna your coat?"
"Well-a," said Giancarlo, "you know-a that fascist bastard Francesco? Well-a, every time I come-a to town, he says-a to me, `Hey, Giancarlo, how you doing today-a?' Then he punches me in the chest-a with his fist-a and breaks-a all my cigars. So today I got-a four sticks-a of dynamite in my pocket. When he comes-a, I am-a gonna blow his goddamn hand-a off!"

Pierino comes home from school and asks his father, "Papa, what does `simultaneously' mean?"
"It means at the same time," replies the father. But Pierino still does not understand, so the father explains it. "Well," he says, "if you were born from a relationship between your mother and another man, not me, what would I be?"
"A cuckold!" replies the little boy.
"Right!" says the father. "And simultaneously you would be the son of a bitch!"

The Italian experience is very fundamental for spiritual growth. If you are not born an Italian, you can learn to be an Italian -- it is easy. All that you need to do is exactly the same that you do in meditation, just a little bit different. In meditation you go beyond the mind; in being Italian you go below the mind. In both cases you go out of the mind! And it is better first to try to go below the mind; that will give you an out-of-the-mind experience -- and then there is no possibility of relapsing.

Once you have tasted being an Italian, then you start praying to God, "No more of it! Enough is enough!" Then you start praying, "I don't want any more birth and death. I am fed up with time, I want to dissolve into eternity." But without being an Italian, this longing will not arise in you.

That's why I am so much in love with Italians -- every moment they are coming closer to enlightenment. The deeper they become Italians, the closer they are coming to enlightenment; then the jump can happen at any moment.

There are people who are just in the middle -- neither here nor there; they don't have much hope. For example, Indians -- they don't have much hope. They are middle-of-the-road walkers -- very careful, very cautious; they never go to the extremes. Keeping themselves in the middle they miss both the ultimate in misery and the ultimate in ecstasy.

To be an Italian is to be in ultimate misery. The only hope is spaghetti; otherwise all is misery! Once you have experienced the ultimate in misery, now the only possible way left for you is to search for the ultimate bliss, and nothing less than that will help you. The ultimate misery can be removed only by ultimate bliss.

It is not an accident that so many Italians are here. They have tasted the misery there, they have seen. If you have seen Italy you have seen the whole world. It is a miniature world, and once you are fed up with Italy you are fed up with the world too. Then nirvana is possible. In fact, from Italy to nirvana there is a direct route; that is the most simple, direct and the shortest route.

Italians live a very earthy life; they are earthy people. That's what is good about them -- they are down to earth. They are not too interested in heaven and paradise; they don't care much about that. This earth is enough. But because it is not enough, sooner or later they start feeling an urge to seek for something else.

The Indians live on the earth, they are very mundane, but they go on talking about spirituality. That keeps them in a kind of illusion. Because of their talk they think they are spiritual. Because of their beautiful words which they have become very efficient in repeating...thousands of years of repeating and chanting mantras. They can do it very easily and befool others, but that is secondary -- they can befool themselves. Hearing themselves using beautiful words, they can become infatuated with their own words. Words have then their own magnetism. If you use great words you will be influenced by those words -- and your reality will be the same, it will not change. Words cannot change your reality, but they can hide, they can cover it up. They can give you a respectability.

The Indian lives in respectability. His whole effort is how to remain respectable, religious, spiritual; how to show others that he is a holy man. He is continuously making deliberate and not so deliberate efforts at pretending greatness, other-worldliness. You can see around him that stinking, ugly phenomenon of holier-than-thou.

Italians are beautiful in that way. They are simple people, down-to-earth, no-nonsense people. They don't bother about spiritual rubbish. And it is good to be earthly. My own experience is, if you have never been earthly, down-to-earth, if you have never been really materialistic, absolutely earthly, if you have never been really an atheist, you will not become spiritual, ever. Materialism has to become the base; your down-to-earthness has to become your foundation. Then the temple, the shrine of spirituality can rise on top of it.

First be a Charvaka, an Epicurean, a Zorba the Greek; only then can you be Gautama the Buddha, Jesus Christ, Bahauddin, Nanak, Kabir.... If your foundation is missing, then your spirituality is hocus-pocus; it is just verbal.

I love the Italian rootedness into the earth, because from there the work can start. The body has to be accepted first, not only accepted but respected too. If you have not explored your body you will not be able to explore the soul. The methodology of exploration is the same, but begin with the body because the body is the visible part of your soul. Start with the visible and then slowly move towards the invisible. Start with the known and then move towards the unknown. Start from the periphery and then go deeper towards the center.

There are millions of people in the world who live in words -- repeating THE BIBLE, the KORAN, the GITA, the DHAMMAPADA -- but they are like parrots, mechanical; they are gramophone records. They can repeat the scriptures perfectly, but they know nothing. Knowledge needs roots in the earth, just as a tree needs roots in the earth. The branches will rise towards the sky, the branches will try to reach to the stars. But at the same time the roots have to go deeper and deeper into the earth. Remember, there is a balance: the higher the tree goes, the deeper its roots have to go; it is totally balanced. You cannot have a big tree with small roots. It will fall, it will not be able to stand.

That's how India has fallen...a big tree with very small roots. The most basic thing is to grow roots. But the roots cannot be grown into the sky, they have to grow into the earth, into the body, into matter. Then your branches can rise into the sky, into the world of the spiritual. They can reach to God.

Friedrich Nietzsche is right when he says, "When a tree wants to touch the feet of God, it has to reach to the very center of hell through its roots. The roots have to go to the very rock bottom; then only can the branches and the flowers be offered to the feet of God.

By Italian I simply mean a certain symbol, just as by Indian I mean a certain symbol. The Indian represents the hypocrite. Wherever he is born, that doesn't matter; he may be born even in Italy. But wherever you find a hypocrite you will find an Indian, and wherever you find a realistic, pragmatic, practical person he will be an Italian. To me these words don't represent geography, they represent something metaphorical.

My commune is going to be one of the richest communes that has ever happened on the earth. I have chosen Deeksha to take care of your bodies -- an Italian, a perfect mamma! And she is taking care as beautifully as possible.

My commune consists of all kinds of people. They will all pool their different energies to make it the richest commune in the whole of existence that has ever existed. Around Buddha there were only Indians, around Jesus there were only Jews, around Mohammed there were only Mohammedans. Around me there are all kinds of people -- theists, atheists, materialists, spiritualists, Catholics, Communists, Jainas, Jews, Italians, Indians, Germans...all kinds of people, and they have all developed different sides of humanity. No country has developed the whole human being, only partial human beings.

We can create the whole human being, multidimensional, immensely rich, rooted in the earth and yet longing for the stars.

The last question:

BELOVED OSHO,
I AM LEAVING THIS WONDERFUL BUDDHAFIELD TO VENTURE FORTH INTO THE BIG, WIDE WORLD TO GET EVERYTHING READY TO BECOME PART OF OUR NEW COMMUNE.
PLEASE TELL ME A JOKE THAT WILL ACCOMPANY ME ON MY ADVENTURES AND THAT WILL REMIND ME OF YOUR ETERNAL LAUGHTER.

Deva Darshan, this is the joke for you:

A recently-married traveling salesman came home early from his business trip. He arrived at one o'clock in the morning and tiptoed up the stairs to his bedroom, not wishing to disturb his young wife. When he opened the door, to his horror he saw another man sleeping in his bed, next to his wife.
In a burst of rage he grabbed the man by the hair and pulled him out of bed. He kicked him and pushed him down the stairs and out of the back door. He forced the naked man into the garden shed, grabbed his prick and put it in a vice, which he then tightened and padlocked. He took a hacksaw from the shelf, very methodically removed the blade and fitted a new one in.
The terrified young man's eyes bulged at this prospect.
"You-you are no-no-not going to-to cut my prick off, are you?" he stammered.
"No," smiled the husband, handing the saw to the relieved young man. "YOU are! I am going to set fire to the shed!"

Enough for today.

Come, Come, Yet Again Come

Chapter #13
Chapter title: Of Course the Grass Grows by Itself

8 November 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
PEOPLE OF ALMOST ALL THE RELIGIONS TRY TO CONVINCE OTHER PEOPLE TO FOLLOW THEIR RESPECTIVE RELIGIONS. BUT I HAVE MET MANY OF YOUR FOLLOWERS AND THEY ALWAYS DISCOURAGE ME FROM ADOPTING THE WAY YOU ARE PREACHING. WHY SO?

Harrinder Singh, the first thing: what I am teaching is not a religion but a religiousness. A religion is a creed, a dogma, an ideology; it is intellectual. You can be convinced about it -- arguments can be given, proofs can be supplied, you can be silenced. Argumentation is a kind of violence, a very subtle violence. It is an attempt to manipulate you, control you, enslave you. All the religions have been doing that for thousands of years; it is a subtle strategy to create mental slavery.

What I am doing here has nothing to do with religion at all. It is a kind of religiousness -- no belief, no dogma, no church. It is a love affair; you cannot be convinced of it. Do you think Majnu can convince others about the beauty of Laila? It is impossible. Nobody can convince anybody else about his love affair. It is far deeper than the intellect, it is of the heart, and the heart knows no arguments, no proofs; it is simply so. One can dance, one can sing, but one cannot prove it. One can shout with joy, one can say "Alleluia!" but those are not arguments, they are not convincing.

The story about Majnu is very significant. It is a Sufi story. It is not an ordinary love story as people have been thinking, it is an allegory.

Majnu fell in love with a woman called Laila who was not beautiful according to others. According to the public opinion she was very ordinary, homely -- not only that but ugly too. And Majnu was mad, so mad that the very name of Majnu has become synonymous with madness. He was continuously praying to God, continuously moving around the city asking people for help, because he was a poor man and the woman he had fallen in love with belonged to an aristocratic family. Even to see Laila from far away was not easy. It was a Mohammedan country, and in a Mohammedan country it is very difficult to see even the face of a woman.

Seeing his agony, his anguish, even the king became a little concerned. He called Majnu; he felt great compassion for him. He told him, "I know that woman; that family is well known to me, and if Laila had been a beautiful woman she would have been part of my harem. I have not chosen her -- she is not worth choosing. I have got all the beautiful women from all over the country, and I feel so much for you that I will give you a chance. You can choose any woman from my harem and she will be yours!" -- and he called the most beautiful women.

Majnu looked at each woman in minute detail and said, "This is not Laila!" Again and again...he passed over a dozen women, and the remark was always the same: "This is not Laila!"

The king said, "You must have gone utterly crazy! Laila is nothing compared to these beautiful women! You can choose anyone. I KNOW your Laila, I have known the most beautiful women of the world, and my women are some of the greatest that have ever been on the earth."

Majnu said, "But you don't understand me. And I can understand that you cannot understand. It is not a question of choosing somebody else; the choice is not in my hands. It has happened already; the heart has chosen! I am nobody, I cannot interfere in it. The mind is only the circumference; the heart is the center. The center has chosen, how can the circumference interfere?

"And moreover -- forgive me for saying so, because you have been so kind -- I still insist that there has never been a woman like Laila and there will never be again. But to see the beauty of Laila you need the eyes of a Majnu, and you don't have those eyes so nothing can be done about it. You have to see her through MY eyes; only then will you be able to see the grandeur, the splendor of her being."

Remember these words: To see the beauty of Laila you need the eyes of a Majnu.

This is not a religion. The people who have gathered around me are lovers -- not intellectually convinced of what I am saying, but existentially convinced of what I am. It is a question not decided by the mind but something to be felt.

Harrinder Singh, that's why my people never try to convince anybody. Knowing perfectly well that you don't have the eyes of a Majnu, what is the point of going into hairsplitting logic? It is futile! They know perfectly well that it is not their intellect that has made them part of my buddhafield, it is their hearts. Something has started ringing in their hearts -- a bell has started ringing in their hearts.

Their hearts have felt a new release of energy, a new dance. A new melody has been heard, not a new argument but a new melody. Their hearts were asleep, now they are awake. Their hearts were like a desert. Now the spring has come, now roses are flowering, bees are humming. Their inner beings are transformed. It is religiousness.

Religiousness happens only when a Buddha or a Krishna or a Mahavira or a Christ is alive. When Christ dies there is religion. Religion is the corpse of religiousness; it only looks like a real person. When a person dies he looks exactly like he was when he was alive. Just something very small is missing -- he is no longer breathing; otherwise everything is perfectly good! You can paint his face, you can put his hair in a beautiful style, you can give him beautiful garments, and he will look very young and very alive, with red cheeks -- everything can be done. In the West it has become an art: how to paint the dead man, how to make him look alive. But it is only an appearance; the real is no longer there. It is only a cage -- maybe a golden cage, but the bird has flown away.

When religiousness dies, religion is born. Religiousness breathes; religion is a corpse. But many people feel good with religion; in fact, the majority. Ninety-nine point nine percent of people feel good with religion, because it is not dangerous at all. What can the corpse do to you? You can do anything to the corpse, but the corpse cannot do anything to you; the corpse is in your hands.

But when religion is alive and breathing -- that's what I mean by religiousness -- then you are possessed by it, but you cannot possess it. You cannot possess a Buddha or a Lao Tzu or a Zarathustra. You cannot possess Bahauddin, Jalaluddin, al-Hillaj Mansoor...no, that is not possible. These are people who have

known the ultimate freedom -- how can you possess them? They cannot fulfill your expectations, they cannot move according to you; they will have their own way. If it suits you, you have to be with them. You will not be able to force them to be with you; there is no way possible.

The truth cannot be with you -- YOU have to be with the truth. But the lie is in your hands. You can manipulate it, you can make it look the way you want it to look, you can give it colors, you can cut it; you can give it form and shape, you can make it fit with your unconscious life. You can be a Hindu; it does not disturb your unconsciousness.

You can be a Mohammedan; it makes no transformation in you. You can be a Buddhist with no trouble at all, with no danger, with no insecurity. But to be with a buddha is to walk on fire! All that is nonessential in you will be burned and only the essential will survive -- and the essential is very small in you. So much of you is false, and it is going to die.

To be with a buddha means a death.

Life comes afterwards, but death comes first.

Resurrection first is not possible; it can follow only if crucifixion has happened. It comes after the crucifixion. To be with a master is to be ready to die and ready to be born anew.

Religion is consolation, conformation.

Religiousness is revolution, rebellion.

Ajai Krishna Lakanpal has asked a long question about the Sufis who have died in the past -- Muhinuddin Chisti, Nijamuddin Auliya, Baba Jan and others. He has asked about their MAJALS, their graves -- have they any power? He is a worshipper of these majals -- a worshipper of graves! And he is asking me, "Are they not still vibrating with the energy of those great mystics?"

Being here with me he has no courage, no guts to be a sannyasin, but he goes to Ajmer to pay his respects to somebody who was alive a few hundred years ago. And I know perfectly well that if Muhinuddin Chisti was alive today, Ajai Krishna Lakanpal would not go there at all. And even if he did go there he would ask about the Kaaba, Bodhgaya, the graves of Buddha, Mahavira, Christ.... Asking about the graves of other enlightened people is such a stupidity, but it looks as if you are asking a religious question.

Being here with me, if you cannot risk then of course you have to go and worship graves. And if you cannot feel the energy here, where else can you feel the energy? All that energy is your projection and nothing else. I am not saying that there is not any energy, but that energy can only be felt by those who have felt it with someone who is still alive. If you can feel the energy here, if you can get in harmony with this energy, you may be able to feel it at the DARGA of Muhinuddin Chisti in Ajmer. But if you cannot feel it here, you cannot feel it there -- that is impossible. If you cannot see God in man how can you see God in a rock? First you have to see God in man; only then will your insight deepen and will you be able to see God in the rock too.

First you have to be in contact with a living religiousness, then all religions become true in a new sense; otherwise they are just corpses. But they are comfortable -- you can go and offer flowers and you can bow down, and the grave cannot do anything to you! You can come back with good feelings, that you have done something great, and you are the same old fool -- nothing has happened to you. At the most you are a little more foolish than you were before, because now you are a religious fool. Before you were just an ordinary fool; now you have some pretensions of religion too. Now you will come home with that haughty feeling of holier-than-thou -- just by going to a grave! And let me remind you, I am not saying that those graves have nothing; they have much, but only for those who have eyes. If you cannot see it in a living Sufi, in a living master, you are blind, you cannot see it in a grave at all.

But graves are good, because you are also dead and there is a certain adjustment. You are dead, the grave is dead; it feels very good -- in the right company. You are a ghost and you would like very much to live with the ghosts.

Harrinder Singh, you ask me: "People of almost all the religions try to convince other people to follow their respective religions. Why so?" That's a significant thing to ask. You may be surprised: they are not really trying to convince others; by convincing others they are trying to convince themselves that "We are not wrong." When they are able to convince somebody, again they feel at ease: "My religion is right, I am not wrong. Look, even somebody who never belonged to my religion is convinced." Christians go on converting people all over the world. The only reason is that THEY are not convinced of Christ yet.

The two most ancient religions in the world have been non-converting religions: the Jews and the Hindus. The Jews never converted anybody -- they were so utterly convinced that there was no need to convince anybody else -- the Hindus never tried to convince anybody. And these are the oldest religions in

the world; in fact, all other religions are, in a sense, branches. Christianity and Islam are branches of Judaism; Jainism, Buddhism and Sikhism are branches of Hinduism. The most ancient traditions have been non-converting. Why? The reason was that they were convinced; they were so ancient and they were not in need of new converts. Their very ancientness gave them enough ground to be convinced that they were right. Not that they were right, but they had this illusion of being right because of their long heritage going back into prehistoric times. They had the ancientmost scriptures, and that was enough for them; that served their purpose.

But Christianity was a new religion; Christ had to start from abc. Buddhism was new; Buddha had to start from abc. Mohammedanism was new; Mohammed had to start from abc -- he had nothing behind him to fall back upon. The only way for the Mohammedans was to convert others. They were substituting tradition by converting people and creating a great mass of followers; that was their way of convincing themselves.

Hindus and Jews were convincing themselves in a different way, but Christians, Mohammedans and Buddhists could not do that; that was not possible for them. That avenue was closed; they had to open a new door. They became converting religions. The most unconvinced of all these were the Christians for the simple reason that the Jews had crucified Jesus. Now there was a great fear in the followers.

When Jesus left the world, the followers were in a deep darkness: their founder had been crucified with two criminals, two thieves...on both sides. He was treated like a criminal and he could not manage to do any miracle on the cross. There was a great shaking of the foundations. The Christians were very shaky, they were not grounded. They were very much afraid: "Who knows, we may have fallen into a trap. Jesus may not be the right messiah. The Jews could not recognize him -- great scholars, rabbis, saints, could not recognize him at all. Who knows...?" That doubt persisted. The only way to destroy that doubt was to convert as many people to Christianity as possible -- "If we can convert the whole earth, then it will be proof that we are right."

People think that a majority in numbers proves whether you are right or wrong. Now, you can take numbers in two ways: either you can count all the people who have gone before you in the past, or you can count the people who are still alive. If the door of tradition is closed, then you have to convert the contemporaries.

Christians became great converters, and they have converted almost half of humanity. Still some wound remains, still the doubt has not disappeared -- and this is not the way to make it disappear. The heart has not yet become convinced, but the doubt still persists, the shadow lingers on.

Christians go on writing thousands of books proving that Jesus was the right messiah. What is the point? Who are you trying to convince? You cannot convince the Jews; you have tried for two thousand years and you have not been successful. Hindus are not at all interested whether Jesus was the right messiah; Jainas are not interested; Buddhists are not interested. Who are you trying to convince? You are trying to convince yourself.

You must have known this psychological phenomenon.... When you are going alone into the forest on a dark night, you start whistling or singing a song, as if by singing a song the danger is averted, or that whistling is going to help. But in a psychological way it does something. When you start whistling you forget all about the fear -- because the mind can do only one thing at a time, so when you are whistling you forget the fear. Moreover, when you start whistling you start hearing the whistle, and when you start hearing the whistle it gives you the fallacious idea that somebody else is there who is whistling, and that makes you feel a little at ease. It is the same phenomenon.

Christians are still whistling, still doubtful. And they have to be doubtful -- they are responsible for their doubts. To prove to the Jews that Jesus is the right messiah, they have to brag and tell lies. For example, they say that he was born out of a virgin mother. That is sheer nonsense! Now, how can you ever be convinced of it? You may turn the whole earth towards Christianity, yet the doubt will persist. Any man who has even a little bit of intelligence can see the point, that this is stupid -- Jesus cannot have been born out of a virgin mother. And then they have been saying that Jesus raised the dead, cured the blind....

But Jesus could not prove anything on the cross, where the real test was, when one hundred thousand people had gathered to see the miracle. And he had been doing all these small miracles, but only in front of his disciples, and they were not many. He had only twelve apostles and they were all villagers, uneducated -- fishermen, woodcutters, carpenters, farmers, gardeners -- simple people. He walked on water in front of these people; he raised the dead in front of these people; he cured the blind in front of these people. And when one hundred thousand people had gathered, the most educated and sophisticated of all the rabbis and

all the scholars and all the professors in Jerusalem, he could not do anything.

Jesus was thirsty on the cross, and he could not even produce a cup of water for himself. And he had done miracles like transforming water into wine! He was thirsty and begging for water -- he was dying. A great doubt had arisen even in his own mind whether he was really the messiah, whether he was really the son of God. He asked God, "Have you forsaken me? Why have you forsaken me? Is this the time to leave me alone, to betray me? I lived the whole of my life in trust -- why are you not doing something to save me?"

And nothing happened. The sky remained silent -- no miracle. The people must have gone home laughing. They must have all enjoyed the picnic and laughed. It must have been the gossip for a few days in the town, and people must have giggled about the whole affair -- that this man was a fool, a pretender. Christians have not yet forgotten it; the wound has gone deep. But they are trying to cover it up.

Mohammed came later still; he came just fourteen hundred years ago. By that time humanity was almost divided; it was very difficult to find converts. Of course when he was alive he turned many people on, but the moment he was gone it was impossible for his followers to find converts. And, as far as argument was concerned, Mohammedans could not argue with the Buddhists. Buddhism had reached as far as central Asia. By that time there were temples of Buddha all over Asia, particularly in central Asia. And to argue with Buddhist logicians is the most difficult thing. The Buddhist logicians and philosophers have touched the highest possibility of intellectual grasp. It is impossible to argue with the Jaina philosophers. Even Pythagoras remembers them. He met them in Egypt. He calls them gymnosophists, and he describes them as naked people who argued with such intelligence that it was impossible to refute them. It is very difficult to refute Buddhists and Jainas; it is very difficult to prove that Mohammed was a greater miracle man than Jesus.

So Mohammedans were in a difficulty, and the only way was the sword. Intellect was not going to work, so they started cutting off people's heads. If you cannot cut their arguments, cut their heads -- because might is right! They went on a rampage. They killed thousands, murdered, butchered, and converted people forcibly: "For YOUR sake, of course, for your own good, because if you are not a Mohammedan you are not going to achieve paradise, you will fall into hell." They were trying hard to save people, but in fact they were trying to convince themselves that Mohammed was as good as Buddha or Jesus or Mahavira or Krishna.

My people are not interested in converting anybody, because they don't have any doubt. They are not here with me to be convinced, they are here with me because they are already convinced as far as their hearts are concerned. And if they are not convinced, they are free to leave; there is no need to be here at all.

I am not interested in the masses and the crowds; I am interested only in the chosen few, I am interested only in the spiritually aristocratic, the very few intelligent people. So if your heart is dancing with me, good. If it is not dancing with me, then this is not the right place for you -- you are free to leave.

And my people will never try to convince anybody -- at least not while I am alive! When I am gone, nothing can be done about it; then there is no guarantee. While I am alive they will not try to convince anybody.

But, Harrinder Singh, without any of my people convincing you, you have come here; that is far more important. Something of their joy has caught you, some glimpse in their eyes has touched you. Something special in their vibe has brought you here. This would not have been possible if they had argued. Argument is very gross and the work of real energy is very subtle.

I receive thousands of letters from all over the world: "There is certainly something strange in your orange people. They don't argue, they are not like Jehovah's Witnesses. They are not like Hare Krishna people, always carrying the BHAGAVADGITA and trying to force things into your head whether you are willing or not. They don't interfere in anybody's life."

But their non-interference is far more effective. That shows that they have found something, that shows that they have discovered something. Their very being is vibrant with their discovery. They are joyous, they are happy, they are cheerful. They are living their life as creatively as possible.

Now all kinds of creativity are happening here. There are dance groups, there are music groups, there is a theater group, there is an art group, and soon there will be many more -- sculptors, architects, scientists, poets, novelists. Everybody is going to be here, and they will all share their joy through creativity. If their creativity can convince you, then that is a totally different matter. If their very life can become a light to you, that is a totally different thing. But they are not going to force anybody. I am not in favour of coercing people.

You say to me: "People of almost all the religions try to convince other people to follow their respective religions." They are religious and this is only a religiousness -- at least right now it is only a religiousness. It is only a quality, vague, fluid, flowing, dynamic; it has not become stagnant yet. It can become stagnant only when I am gone. While I am alive I will go on stirring -- I will never allow you to settle anywhere. I will go on and on calling you to new adventures, challenging you to new explorations.

Harrinder Singh, you also say: "But I have met many of your followers and they always discourage me from adopting the way you are preaching." They are not my followers, just my friends. To be a follower is ugly. I am not a leader, so how can you be a follower? For you to be a follower, first I have to be a leader, and that very word is ugly.

I am nobody's leader; I am just living my life, doing my thing. And the people who enjoy being with me, they are welcome. It is a friendship. We are fellow travelers. Maybe there is a little difference: I am awake, they are asleep -- so what? I was asleep, now I am awake. They are asleep, tomorrow they will be awake. Their very sleep proves only one thing, that they have the capacity to be awake.

And I don't disturb anybody's sleep prematurely! When I see the person is going to wake up anyhow, then I just give him a little nudge. I don't nag people, I don't go on nagging them, "Wake up! Wake up!" because if you nag a sleepy person to wake up too much, he may start dreaming that he has awakened. That is a difficulty...because the mind can create all kinds of dreams. It can even create the dream that one is awakened, that one is enlightened. And even here it happens to a few people.

Now Siddhartha is here from Germany; it is happening to him. In his dream he has become enlightened -- or approximately. And, be aware, when a German becomes enlightened, then he becomes perfectly enlightened!

Just a few days ago I was talking about Proper Sagar, the perfect Englishman. Somebody has asked me, "Do you know why he is perfect?" I know, but I cannot tell you because he will feel very offended, very offended. He is such a perfect Englishman that if I tell you the truth he will be very offended. If you promise me not to tell anybody, then I can share it: he is really a German pretending to be an Englishman. No Englishman can defeat him! There are hundreds of Englishmen here -- has anybody the guts to defeat Proper Sagar? Impossible! When a German tries to be anybody he is always perfect. To be German means to be perfect -- they are synonymous.

So it is happening in Germany: Siddhartha is dreaming that he has become enlightened. And I go on playing jokes: I have given him one of my chairs and one of my robes! So with my robe on he sits in the chair -- and being a German he is very methodical: on one side sits a woman who is Mukta; on the other side are two women, one who is Vivek, the other Laxmi. And in front of Laxmi is a man who is Shiva. Germans do things perfectly!

Another German, Gunakar, is here. Siddhartha is very simple, a nice guy, but Gunakar is an advocate, a great legal expert, so he is going about it more methodically, more legally. Now he has closed himself in a room...just the way I live in a room he lives in a room; he does not come out, he does not write.... He has a secretary -- a woman, of course. He does not allow anybody to touch his body.

The reason people are prevented from touching my feet has nothing to do with enlightenment -- it is just that my toes are in difficulty. To touch my toes hurts them badly, so people have to be prevented. Gunakar must have seen that nobody is allowed to touch my feet anymore, so he is preventing people from touching him "because his energy gets disturbed"! And both of them are here!

So if you try to wake up people in their sleep, the great danger is that they may wake up, but not really, only in sleep; they may dream that they are awake and in their dreams they may start playing all kinds of games of enlightenment, spirituality, religiousness. One has to be very aware not to disturb anybody before the right time.

So I persuade you, I seduce you towards awakening. But I am not in a hurry -- it cannot be done in a hurry. I have to wait, and when I see that you are just coming out of your sleep, only then a little shaking helps and you are fully awake. Even if you are not shaken up at the last moment, you may awaken. It may be a little later; it is just a question of time. The master has to be watchful not to be in a hurry, because sometimes it happens that you see people in misery and you would like to help them immediately, but to help them immediately may harm them more if they are not ready to wake up.

So my people are not my followers, they are just my friends, my lovers -- they have fallen in love with me. And as you know, love is blind; it is not a logical thing, so how can they convince you? They have not connected themselves with me through logic; it has been an illogical jump. They can only share their joy with you, and if that brings you here it is good.

And certainly my sannyasins will tell you not to follow me, because that's exactly what my teaching is: not to follow me. Each individual is unique; nobody has to become an imitator. And they will discourage you from adopting the way I am preaching -- they will discourage you so that you can find yourself. Otherwise, people are very willing to believe. Belief is so cheap; it costs nothing to believe.

My people will discourage you from believing, from following, from adopting the way I am teaching. If you become interested you have to come here and explore yourself. It is an exploration. It is an adventure into the unknown. It is going beyond the familiar, beyond that which can be comprehended, beyond that which the mind can cope with. It is a journey into the beyond. It is very delicate, far more delicate than the petals of a rose. You can destroy it very easily; any coercive effort and it is destroyed. So they bring you here without any coercion, without any logic. They only invite you, and that too not directly -- very indirectly. And they will discourage you from following me, because it is not a question of following me; the real question is of following your own light.

All that I can do is to help you find the way that reaches to your own innermost light. I can show you the way. And when you have found your light you will have to live your own life. It will not be as a Christian, it will not be as a Hindu, it will not be Mohammedan; it will simply be your life, nobody else's.

The second question:

BELOVED OSHO,
I HAVE HEARD YOU KNOW SOMETHING ABOUT THIS GUY MURPHY AND SOME OF HIS GOLDEN RULES. PLEASE TELL US SOME!

Premraja, I don't know much about this guy Murphy, but I don't know much about anything else either!

I am not a man of knowledge; I function from a state of not knowing, and I have found that that is the most beautiful space to function from.

I have heard a few of the golden rules of this guy Murphy, so I will tell you a few.

George Bernard Shaw has written a beautiful book, MAXIMS FOR A REVOLUTIONARY. The first maxim is a beautiful one: The first golden rule is that there are no golden rules. But Murphy has improved upon it, and George Bernard Shaw would have appreciated it very much.

Murphy's first golden rule is: Whoever has the gold makes the rules.

Second: Never think of the future -- it comes soon enough.

Third: For every credibility gap there is a gullibility fill.

Fourth: Youth looks ahead, old age looks back, middle age looks worried.

Fifth: Youth is when you blame all your troubles on your parents; maturity is when you learn that everything is the fault of the younger generation.

Sixth: The best thing about the golden old days is that they cannot come back.

Seventh: Being frustrated is disagreeable, but the real disasters in life begin when you get what you want.

Eighth: The solution to a problem changes the problems.

Ninth: Almost anything is easier to get into than to get out of.

Tenth: Beauty is only skin deep, ugly goes to the bone.

Eleventh: Celibacy is not hereditary.

Twelfth: Friends come and go, but enemies accumulate.

And thirteenth: If you think education is experience, try ignorance.

The last question:

BELOVED OSHO,
YESTERDAY IN LECTURE YOU SAID THAT LAUGHTER WAS NATURAL. I HAVE ALSO HEARD YOU SAY THAT WHAT IS NATURAL IS EASY AND RIGHT.
WHY DO I FIND IT SO DIFFICULT TO LAUGH -- EVEN AT YOUR JOKES?

Anand Kevala, laughter is natural, but you are not natural; hence the meeting cannot happen. You will have to be natural too. And, yes, I say what is natural is easy and right, but because you are not natural you are neither easy nor right. Your whole upbringing makes you artificial, arbitrary; it destroys your nature. It imposes something else that others want -- it imposes the opinions of others upon you. There are vested interests that would like you to be a certain way. They don't want you to be natural -- they are afraid of nature.

Somewhere deep down in man there is fear of nature. That fear of nature has created many problems. It has created an ugly civilization, a rotten culture, an anti-nature technology, a science against ecology, a religion which is not in tune with your innermost being. It is time for man to revolt against all this that has happened to humanity in the past!

But why is man afraid of nature? There are reasons. The first is: nature is bigger than your ego, and if nature is allowed, the ego cannot be in control. Then nature will control you. Then you will not feel that you are in control, and you would like to be in control. So rather than being natural, you repress your nature and you claim only a small spot of your being. Only one tenth of your being can be controlled by the ego. Then you feel the master, you are the master. With nature you are not the master; with nature you are nowhere, you don't exist at all. And the ego creates everything -- the ego creates morality, and morality is against nature.

For example, what can you do if you fall in love with a woman who is not your wife? That falling in love is natural, but you have to look to other things -- your marriage, your prestige, your respectability, your society, your religion, your future, your salary, your job, your business -- and not only in this world but in the other world too. You will have to answer to God why you fell in love. It is better to prevent nature, to close nature completely, so you remain confined in the rules and regulations of your society, culture, religion.

You are taught ambitiousness, and nature is nonambitious. Nature has no instinct in it to be the president of a country or to be the prime minister of a country. Nature would like to dance, sing, love, eat, sleep, to go swimming, take a sunbath.... But nature will not bother to become the president of a country -- nature is not that stupid. Who wants to become President Reagan? A third-rate film actor has become the president of America. Now all the third-rate people will be feeling great, will be feeling that now they can also make it. All kinds of stupid fools, mediocre people, become so prominent that if you want to be prominent you have to be mediocre.

Nature is very intelligent. It is not mediocre, it is not stupid; it is tremendously clear, clean, transparent. You have to destroy its transparence, and then naturally you become sad. Then you cannot laugh. Laughter becomes impossible...because laughter is a natural phenomenon. You can be sad, you can be miserable; that is not natural, that is cultivated.

Kevala, you cannot laugh because you are not natural. Relax and drop all that is unnatural in you -- all pretensions, pseudo coverings, masks. Be just ordinary. To be ordinary is the greatest thing in the world. Let me say it in this way: to be ordinary is the most extraordinary thing in the world. And why is it extraordinary? -- because the desire to be extraordinary is very ordinary. Hence, to be ordinary is really extraordinary. Only very few people have been able to manage it up to now.

Just be ordinary and laughter will come to you, unless it has gone very deep in you -- unless, Kevala, you have been brought up by Catholics, Jainas, or in some other kind of unnatural way of life; unless you are an ex-nun! Then it will be difficult, but not impossible. I have destroyed many nuns here! Now even if

you try to find them you will be surprised -- you will not be able to find any monks and nuns.

If you want to know a really destroyed nun, meet Chintana. She has been a great nun. When she came it was impossible for her to laugh, and now I think she is the most laughing woman around here! Whenever she comes to see me I always tell her to go into gibberish. She is the most perfect at gibberish. She makes such beautiful sounds, meaningless; she starts speaking all kinds of languages which nobody understands. But she goes into it really passionately, deeply. One would never have thought that a nun could do this!

How do nuns and monks make love?
Out of habit.

Kevala, are you a nun? Then drop the habit! Or perhaps you are in more dangerous waters -- you may be a Polack! To be a nun is only a question of a few years of conditioning, but to be a Polack needs many incarnations!

Have you heard the story of the Polack lesbian?
She loved men.

The Polack patient lying on the operating table whispers to the surgical-masked doctor, "You can take your mask off now, doctor, I have recognized you!"

In a school in Poland the teacher asks, "Has any of you ever saved somebody's life?"
A little boy raises his arm, "Yes, my little nephew's."
"How did it happen? Tell us!" asks the teacher.
The little Polack says, "I hid my sister's birth control pills!"

The unmarried Polack cleaning woman had a baby. When asked by a social worker about the father of the child, she replied curtly, "Dunno! You think I turn around every time I clean the stairs?"

The phone is ringing in the doctor's office. He picks it up and hears the desperate voice of a Polack woman: "Hello, Doc! Did I leave my underpants in your room after the medical examination?"
"No," replies the doctor, "they are not here."
Half an hour later she calls again. "Hello, Doc, it's me again. Don't worry anymore, I found them -- they were at the dentist's!"

Come out of your unnaturalness! Come out of your Polackness! Kevala, laughter is one of the most important things in life. The person who misses laughter is going to miss God too.

I can tell you categorically that when you reach God he is not going to ask you what sins you have committed and what virtues you have accumulated. He will ask, "Have you brought some new jokes?" He always asks that! He must be getting tired -- since eternity he has been sitting there doing nothing. Of course the grass grows by itself, but what can you do with the grass? One gets tired seeing the grass growing by itself!

Kevala, collect a few beautiful jokes before you leave this body. Listen to my suggestion -- I am really serious about it!

Enough for today.

Come, Come, Yet Again Come

Chapter #14
Chapter title: The Forgotten But Not the Lost

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BELOVED OSHO,
WHY DOES EVERYBODY THINK ENLIGHTENMENT IS A JOKE?

Sarito, it is! But only a child can ask such a beautiful question -- Sarito is only twelve years of age. Enlightenment is a joke because it is not something that you have to achieve, yet you have to make all possible efforts to achieve it. It is already the case: you are born enlightened.

The word "enlightenment" is beautiful. We come from the source, the ultimate source of light. We are small rays of that sun, and howsoever far away we may have gone, our nature remains the same. Nobody can go against his real nature: you can forget about it, but you cannot lose it. Hence attaining it is not the right expression; it is not attained, it is only remembered. That's why Buddha called his method SAMMASATI.

Sammasati means right remembrance of that which is already there. Nanak, Kabir, Raidas, they have all called it SURATI. Surati means remembering the forgotten, but not the lost. Whether you remember or not, it is there -- it is there exactly the same. You can keep your eyes closed to it -- it is there. You can open your eyes -- it is there. You can keep it behind your back -- it is there. You can take a one-hundred-and-eighty-degree turn and see it -- it is there. It is the same.

George Gurdjieff used to call his method self-remembering. Nothing has to be achieved, nothing at all, but only to be discovered. And the discovery is needed because we go on gathering dust on our mirrors. The mirror is there covered by the dust. Remove the dust, and the mirror starts reflecting the stars, the beyond. Krishnamurti calls it awareness, alertness, attentiveness. These are different expressions for the same phenomenon. They are to remind you that you are not to go anywhere, not to be somebody else. You just have to find out who you are, and the finding is not difficult because it is your nature -- just a little reshuffling inside, a little cleaning.

It is said that when Bodhidharma attained enlightenment, he laughed for seven days continuously. His friends, his disciples, thought he had gone mad. They asked him, "Have you gone mad?"

He said, "I WAS mad, now I have become sane. I have gone sane!"

"Then why are you laughing?" they asked.

He said, "I am laughing because I have been searching for thousands of lives for something which was already within me! The seeker was the sought, and I was looking everywhere else -- I was looking everywhere except inside."

The famous Sufi woman, Rabiya al-Adabiya, one evening when the sun was setting, was found searching for something just in front of her door on the road. A few people gathered and they said, "Rabiya, what have you lost? We can help you."

She was an old woman and loved by the people, loved because she was beautifully crazy. Rabiya said, "I have lost my needle. I was sewing and I lost my needle. I am searching for it, and there is not much time because the sun is setting. If you want to help me, help quickly, because once the sun has set and darkness has descended, it will be impossible to find the needle."

So they all started a hectic search for the needle. One of them suddenly thought, "The needle is such a small thing and the road is so big, and the sun is going down every moment, the light is disappearing -- unless we know the exact spot where it has fallen it will be impossible to find it." So he asked Rabiya, "Will

you please tell us where the needle has fallen exactly? Then it will be possible to find it. Otherwise soon there will be darkness, and the road is very big and the needle is very small."

Rabiya started laughing. She said, "Please don't ask that, because I feel embarrassed by the question!"

They all stopped searching. They said, "What is the matter? Why should you feel embarrassed?"

She said, "I feel embarrassed because I lost the needle INSIDE the house, but because there is no light there, how can I find it? Outside on the road there is just a little light from the setting sun."

They all said, "Now you have gone completely crazy! We had always suspected that you were not sane, but this is an absolute proof!"

Rabiya said, "You think me insane, yet you have been doing the same for lives together -- and YOU are sane? Where have you lost yourself, and where are you trying to find it? Where have you lost your bliss, and where are you trying to find it? It is lost in your inner world, and you are searching on the outside!"

Everywhere people are running with great speed. Time is short, the sun is setting; any moment the darkness can descend. Run as fast as you can! Man has been inventing faster and faster ways to reach, but if you ask him, "Where do you want to reach?" he feels embarrassed; he is not really clear where he wants to reach. One thing he is clear about is that he wants to reach there quickly, because life is short and much has to be found. The soul, God, bliss, truth, freedom...so many things have to be found, and his hands are absolutely empty.

Sarito, in that sense enlightenment is certainly a joke. If you understand it, there is no need to seek and search; you can just close your eyes and find it. But this question coming from a small child is beautiful. The grown-up person will not be able to ask such a sane question. The grown-up person will ask, "What is enlightenment? How has it to be found? What are the right methods, ways and means? How should one live? What virtues should be cultivated? What prayers should be said?" And all those questions look very relevant.

Sarito, your question does not look very relevant, but it IS relevant, more relevant than any grown-up person can ever ask. Grown-up people ask questions which look good in the asking, but they are not really interested in asking an authentic question -- they are AFRAID of asking the authentic question.

In an old Scottish mansion the resident ghost is floating through the living room. Everybody seems to be scared to death except a little boy who is watching the spectacle with a curious look on his face.
"Hey, Mister Ghost," he says, "have you lost your handkerchief?"
"No," replied the ghost, "that's not a handkerchief, that's my son!"

But only a small boy could have asked, "Hey, Mister Ghost...." All the grown-ups were very much scared; they must have been trembling, avoiding, pretending that they had not seen anything.

One little boy asked the other, "Did that play you saw last night have a happy ending?"

The other one said, "I'll say. Everybody was happy when it was over."

The Christian priest was telling the little boy, "Herb, I want you to remember that we are here to help others."

Herb said, "Sure, but what are the others here for?"

"I never slept with a man until I married your father!" she declared emphatically to her unconventional teenage daughter. "Will you be able to say the same thing to your daughter?"
"Yes, Mother," replied the girl, "but not with such a straight face!"

Mummy and Daddy are talking about the Millers who live next door. "Well, the stork is going to pay them a visit for the fourth time soon," says Daddy.

Their little son laments, "They get one baby after another. And you -- what are you doing? Hanging around doing nothing!"

Children are very perceptive! You cannot deceive them.

They were discussing the attraction older men have for young girls.

"My grandfather was like that. Young girls were crazy about him."
"Was he crazy about them too?"
"He certainly was. He used to cut a notch on his cane after every conquest. And that's what killed him."
"How?"
"Well, one day he made the mistake of leaning on his cane!"

Sarito, you must have heard this comment amongst the small sannyasins in the ashram: "Why does everybody think enlightenment is a joke?" This must be coming from the small boys and girls; they must be thinking, "Enlightenment must be a joke. What is the need for enlightenment?" You need a teddy bear -- you can understand that. You need a tricycle -- that you can understand. You need a toy gun -- that you can understand.

Just a few days ago a new visitor was seen carrying a big gun. The guards became a little bit concerned; he was continuously carrying it and even trying to hide it, but it was too big to hide. Then one woman sannyasin saw him also carrying the gun in the marketplace. The visitor was asked, "Why do you carry this gun?"

He said, "I feel so embarrassed, but what to do? I have brought my little son with me and he loves the gun! Without the gun he goes nowhere, and the gun is so big he cannot carry it himself, so I have to carry it; otherwise he won't go anywhere, and I cannot leave him alone! His mother has not come; I was not aware that I would have to do this thing. Everywhere people are asking me, `Why are you carrying this gun?' And this is only a toy gun! I feel embarrassed, I try to hide it, but the more I try to hide it the more people become curious -- `Why?'"

Children have their own interests and they must be wondering, "Why? What is this enlightenment? And why are so many people interested in it? It must be some kind of joke!"

In fact, it is a cosmic joke. It is God seeking himself. It is a game of hide-and-seek: God hides himself and then tries to find himself! Being alone, what else to do?

When I used to travel in India -- for twenty years continuously -- many times it happened that I would be in a train compartment with only one passenger. And because I was not interested in talking to the passenger, he would start playing patience -- a game of cards you can play alone, you need not have any partner. They would feel a little embarrassed, but I would not pay any attention to them so they would start playing cards.

One day one man said, "You must think that I am crazy playing cards alone."

I said, "I don't think you are crazy. This is my business too!"

He said, "What do you mean? You also play patience?"

I said, "No, but enlightenment is like patience!"

Enlightenment is a dialogue with yourself, it is a monologue. You have to ask the question and you have to give the answer. When you see the futility, you become silent. That's how Buddha became silent! Then one sits under the tree "doing nothing, and the spring comes and the grass grows by itself." And what to do? -- when the grass grows you have to cut it and AGAIN sit silently, and AGAIN the grass grows so you cut it again. Again and again...!

Just the other day I was talking about Gunakar. This is the third time he has become enlightened, and he will become enlightened many more times. Now he is feeling very sad -- after each enlightenment he feels very sad. He is doing something impossible; nobody has done it before. After enlightenment people never feel sad again, but after each enlightenment he feels very sad. In fact, one enlightenment has always proved enough, more than enough! Three times he become enlightened; then he becomes unenlightened again -- and then the great sadness.

But he cannot control himself. The urge to become enlightened is so irrestible that within three or four months he will again forget and will become enlightened. To be enlightened may be a joke, but to become unenlightened is not a joke, it is a really serious affair!

So when he came for blessing the other night he could not even look at me. I tried in every way, but he went on looking down, up, here, there, but he wouldn't look at me. I forced his third eye very much, but what can you do? -- Germans don't have any third eye! You can go on pushing and pushing, and nothing happens!

The second question:

BELOVED OSHO,
WHAT PART OF MOSES' TEACHING IN THE SINAI DESERT COULD BRING DOWN THE AGES SUCH A CHAIN OF SUFFERING TO THE ISRAELI NATION?
IS THERE ANY FATE FOR A NATION?
AND FROM YOUR KNOWLEDGE, DID THE JEWS HAVE ANY CHAIN FOR TRANSFERRING THE TORAH FROM ONE MASTER TO THE OTHER?

Adam Shapira, these two religions, Judaism and Hinduism, are the most ancient religions in the world. Just because they are the most ancient, they are the most rotten too! And out of this rottenness, what else can you expect? The mind of man clings to the old. And religion is not like wine, that the older it is the better; the fresher it is, the better. Religion is not wine, it is just a hot cup of tea, an old, ancient cup of tea.... But thousands of flies, and pundits and rabbis will be found in it; there will not be much tea in it at all! And it was bound to happen.

The Hindus and the Jews both became dominated by the pundits, the scholars, theologians, rabbis. They lost track of the enlightened masters. Even though sometimes enlightened people happened in spite of the rotten tradition, they were not accepted, they were rejected.

Hinduism rejected Buddha, and Buddha was the peak of the whole Hindu consciousness -- the greatest peak, the Everest. But Hindus rejected him for the simple reason that if he had been accepted that would have meant the death of the whole establishment -- the exploitation and oppression by the priests -- and they had great vested interests in it.

The same has been true of Judaism. Jesus was the peak, but the Jews rejected Jesus. In that very rejection, they rejected their own flowering. They remained a tree without flowers, in fact even without foliage -- just a dead tree with no leaves, with no greenery, with no flowers, with no birds singing, no shade for travelers to sit underneath.

Whenever enlightened masters are rejected by any tradition, that is an indication that the tradition is absolutely dead; it cannot absorb any new, fresh insight. The living tradition is that which is capable of absorbing new insights. And they are always coming -- God is not finished yet with creation. The idea that God finished within six days and then rested on the seventh is sheer nonsense. God is not finished yet -- he will never be finished. God is not a person but creativity, not a creator but creativity. It goes on and on; God is still working. And there is no holiday for God, because the work itself is holy, the work itself is joy. When the work is not a joy, then you need a holiday; when it is tiring, when you are not in love with it, then you need a holiday. When you love it, it is a holiday, it is relaxation, it is rest. God is still at work, but the priest cannot accept it.

The Hindu priest says that God gave his message in the Vedas and that was the end of it. He gave all that was needed by man; nothing more is needed at all. And the Jews think that the Old Testament is the end of the story. It is only the beginning, not the end. And beginnings cannot be very great, remember, they are bound to be childish.

Remember the difference between childlike and childish: to be childlike is to be a sage, to be childish is not to be a sage. To be childish means to be immature; it needs much improvement, growth, maturity.

Judaism and Hinduism both have remained immature. They had the opportunity to become mature. Buddha could have transformed the whole Hindu world, he could have given it splendor, but he was rejected; the priests would not allow him entry. The Jews would have been the most significant people on the earth if Jesus had been absorbed. But strange are the ways of man, very strange: the Jews have been waiting and waiting for centuries for this same man, Jesus, to come. They were waiting for the Messiah to come, and when he came they rejected him -- they rejected him absolutely.

The priesthood is like a cancer to every religion. The priesthood destroys every religious possibility, the very potential; it poisons the very source. Adam Shapira, that is the first thing to be understood. The priests are businesslike, they are businessmen. They are selling some invisible commodity to the world, and because the commodity is invisible, it is very easy to sell. Because it is invisible you cannot catch them at what they are doing.

I have heard that a New York shop advertised that invisible hairpins had arrived, and there was a great queue of women. Invisible hairpins -- who can miss? And they were selling like hotcakes.

A woman went in, she looked in the box -- they were invisible hairpins, so what was there to see? -- an empty box! She said, "But are they really there?"

And the salesman said, "Lady, they are INVISIBLE hairpins! In fact, the truth is for three weeks we

have been out of stock, but still they are selling! What difference can it make? When the pins are invisible, whether they are in stock or out of stock makes no difference!"

Whether God exists or not, whether there is a heaven or not, whether there is a hell or not does not matter -- these are invisible commodities, and priests have been selling these invisible commodities.

People like Jesus or Buddha are very pragmatic, very realistic. They don't sell invisible commodities; they start making a great effort to make God visible on the earth. They themselves are a visible expression of God. Now, the priests cannot tolerate this. What will happen to their invisible commodities? And it is such a vast establishment.

The Jews have been dominated by the rabbis, not by masters. The rabbi is the exact equivalent of a pundit. He knows the scriptures, but he is cunning, clever. He theorizes, he exploits your misery, he consoles you, he gives you comforts...but he is in business. And because the enlightened masters have not been accepted by the Jews, the whole community has become a community of businessmen; it has lost all other qualities.

I have heard the old story....

God wanted to sell the commandments. He asked a great Vedic seer, Yagnavalka, "Would you like to have the commandments?"

Yagnavalka looked at the commandments and he said, "No, because if you prohibit us from killing, our whole religion will be destroyed, because in our YAGNAS, in our worship, in our religious rituals, killing is a must."

You will be surprised to know that today Hindus talk so much about nonviolence, but they are the most ancient of violent people on the earth. Not only that, but they gave violence a religious color. Even cows were slaughtered in their religious rituals, and not only cows, but even men were slaughtered. And still, once in a while, it happens that small children are slaughtered in a religious ceremony, in a religious ritual. And this country calls itself nonviolent!

Yagnavalka said, "No, we don't want the commandments. `Thou shalt not kill' -- then what will happen to our religion?"

God asked the French people. They said, "No, without adultery our whole joy will be lost! How can we exist without adultery? Adultery is the whole game of life that makes it enchanting, meaningful, that gives it some ecstasy, some excitement. No, it is not possible" -- and so on and so forth.

God went to all the races, and then finally, as a last resort he asked Moses, "Would you like to have the commandments?"

Moses asked, "How much?"

And God said, "Free of charge."

Then Moses said, "I will have ten!" He never looked to see what those commandments were -- if they are free, then why not have ten?

That's how the Ten Commandments came into the hands of the Jews! The Jews became a society basically of businessmen. That created great hatred against the Jews. They became cunning, clever, and people became jealous of them.

You ask me: "What part of Moses' teaching in the Sinai desert could bring down the ages such a chain of suffering to the Israeli nation?"

Moses' basic revolution was not religious, it was political. He was fighting against the slavery imposed by the Egyptians on the Israelis. Hence the color of his revolution was less religious and more political. That's why in Judaism you will not find enlightened masters like Buddha, Lao Tzu or Krishna, but you will find prophets.

The word "prophet" is absolutely irrelevant in the Eastern context. You cannot call Buddha a prophet; he has nothing to do with prophecy. You cannot call Mahavira a prophet, you cannot call Lao Tzu a prophet -- the word will not fit -- but all the Jewish religious leaders are prophets. The prophet is a special thing that has happened to Judaism. The prophet is something in between the religious master and the political leader -- a crossbreed. He is religious AND political.

Moses' inspiration was basically political. Nothing is wrong with it -- he was fighting for freedom, he was fighting against slavery. It is good, but the fight was on the outside; the religious fight is inner. That beginning made Jews very outward, very extrovert. That extroversion made them businesslike. They lost

track of the inner world. Yes, once in a while a few people escaped from this pattern -- Jesus escaped, but he was crucified. Then other masters learned that if you want to escape it is better to escape silently. Then silent societies existed, silent mystery schools existed in the deserts, in the caves. And Hassidism in particular is the fragrance of the whole Judaic religion. If the whole Judaic religion is destroyed and we can save Hassidism, then all is saved. It is exactly the same: if we can save Sufism and the whole of Mohammedanism disappears from the world, nothing is lost. If we can save Zen then the whole of Buddhism can be forgotten, because that is the very essence of it.

But the Hassids learned that it was better to live inside the conventional mode; it was unnecessary to get crucified. After Jesus they learned one thing: don't proclaim; Jews won't accept it. The extrovert people become desertlike inside, and that creates hatred against them.

A beggar asked a rich Jew for something to eat.

The Jew says, "You look very Jewish and I am in a good mood today, so if you can guess rightly which of my eyes is a glass eye I will give you something."

The beggar looks into the Jew's face and after a short glance says, "Your left one is the glass eye."
"That's right! But, tell me, how did you find out?" asks the Jew.
"It looks human."

Jacob gets off the plane and arrives at customs with three bags and one parrot. The customs officer, opening the first bag, sees that it is full of coffee. "Who's all this coffee for?" he inquires.
"It's for the parrot to eat!" replies Jacob.

The customs officer then opens the second bag which is full of tape recorders, radios and watches. "And who is THIS for?" he demands.
"For the parrot to eat!" responds calm Jacob.

Opening the third bag, the officer stares unbelievingly at a suitcase full of gold and precious jewels. "And these jewels?" he shouts. "Are these for the parrot to eat too?"
"Yes," replies our traveler. "Everything is for the parrot to eat!"
"And if the parrot doesn't eat these things?" says the officer sarcastically."
"If the parrot doesn't eat them? If the parrot doesn't eat them?" repeats an unbelieving Jacob. "Well then, if the parrot doesn't eat, Jacob sells everything!"

Sergeant Kazawinsky of the Polish police force was attending the entrance examination for officer training.
"What are rabies, and how would you treat them?" he was asked.

The Polack was obviously puzzled and thought for a few moments. Then he brightened visibly. "Rabies are Jewish ministers, and I treats them with contempt!"

In a German prisoner-of-war camp the commandant announced over the loudspeakers: "I have some good news for you. Today is sports day. The English will play cricket on the cricket field, the Americans will play baseball on the baseball field, the Indians will play hockey on the hockey field, and the Jews will play hopscotch...in the mine field!"

Adolf, the greatest conqueror of all times, asks Satan for a forty-eight-hour holiday on earth. After some hesitation, his wish is granted. However, he is back in hell after only twenty-four hours.

His comment: "Everything is topsy-turvy on earth. The Jews are into wars and the Germans are into money making!"

But things are changing, Adam Shapira. The time for a great change has come. The Jews have suffered much, but the basic cause is within themselves. Their rejection of Jesus has been the major part of their suffering. Secondly, they became extroverts, interested only in money and power; they lost their interiority. And any man who loses his inner world becomes shallow, empty, hollow, meaningless.
You ask me: "Is there any fate for a nation?"

No, we create our fate; hence we can change it any moment we decide. We are born in absolute freedom; then it is our choice what to be.

You ask me: "And from your knowledge, did the Jews have any chain for transferring the Torah from

one master to the other?"

It has been there, but only in the Hassidic tradition, not in the ordinary formal Jewish religion. The Hassids have been thought to be mad people, but they carry the real essence, and that essence has nothing to do with Jews or Hindus or Mohammedans or Christians or Jainas or Buddhists. It is the same -- it is a kind of religiousness. It has been carried from the master to the disciple. But that is not part of the main tradition; that has gone to the side -- small labyrinths, but not the main asphalt road. The main Jewish current has been very worldly; it has lost track of all religion. But a few people have dared to go into the jungles on their own, alone, and they are the most beautiful people the world has ever known.

My love is for Hassids, for Sufis, for Zen people, for Tantrikas, for Yogis, for Taoists. These are NONformal people; they don't really belong to any tradition as such, to any church as such, to any race as such, but they are the real people of God.

The last question:

BELOVED OSHO,
THERE ARE SANNYASINS LIVING ALL OVER THE WORLD WHO FEEL A DEEP CONNECTION WITH YOU. HOWEVER, ON CELEBRATION DAYS THERE IS ALWAYS THAT LONGING TO BE IN YOUR SILENT PRESENCE IN BUDDHA HALL. CAN YOU PLEASE SEND A MESSAGE TO THE THOUSANDS OF SANNYASINS WHO WILL BE CELEBRATING IN MANY COUNTRIES, BUT NOT IN YOUR PHYSICAL PRESENCE?
HOW ABOUT A FEW SPECIAL JOKES FOR US?

Prem Vanya, remember one thing: that each of my sannyasins carries something of me, each of my sannyasins becomes a part of me, spiritually, physically, in every possible way. My sannyasins are not believers, my sannyasins are in a love affair. It is a MAD phenomenon! So wherever my sannyasins meet, my presence will be felt. Wherever my sannyasins celebrate, my message is realized, because celebration is my message.

Rejoice! Sing! Dance!

Dance so totally that your egos melt and disappear.

Dance so totally that the dancer is no longer there, but only the dance remains. Then you will find me wherever you are.

And it has now to be a known and recognized fact that my buddhafield is not going to be confined to the small place where I will be living with a few thousand sannyasins. All the small communes, ashrams, centers, all over the world will become little buddhafields. We have to fill the whole earth with buddhafields! We have to create a chain of buddhafields. And it can be done: if you can take some of my joy and some of my love and some of my laughter with you wherever you go, you will be taking the fragrance of the buddhafield there. You will be taking seeds.

Scientists say that in the beginning only one seed must have reached the earth by some coincidence -- maybe a collision of stars, the explosion of a star. One seed, and the whole earth slowly slowly became green. One seed is enough to transform the whole earth into a garden.

The same is true on higher planes too. Just a single seed of love, awareness, joy, is enough to create the buddhafield. So wherever you go, wherever you are, never forget for a moment that you are not far away from me.

Between a master and the disciple the question is not of physical distance at all. You can be sitting here physically, but you may not be in tune with me; then you are not here. You may be thousands of miles away, maybe on the moon, on Mars, it does not make any difference. But if your heart is beating with me, if you are attuned to me, if there is an inner connection, then you are in my physical presence. Neither time makes any difference nor space. The thing that makes the difference is love.

Vanya, next time when you celebrate, celebrate with the full recognition that I am there amongst you. Just a recognition is needed and you will find me there.

Jesus is reported to have said, "Wherever four of my disciples are gathered together, I will be there." And he was not so fortunate as I am -- his disciples were very ordinary people. I am fortunate in many ways: my disciples are in many ways very creative, talented, very intelligent, exploding in love. So I can say to you that not even four are needed; just a single sannyasin is enough to make my presence felt by others.

So next time you are celebrating, Vanya, make it a point that I am there, and you will feel it. It only

needs a recognition. If the recognition is not there, and even if I suddenly reach your celebration, you will not recognize me at all.
It happened with Jesus...the story is:

When he escaped from the cave in which his body was kept, when he resurrected after three days, obviously he tried to find out where his followers were. He found two followers who had lived with him for years, and he waited for them to recognize him. He walked with them for miles, because they were going to another town. They talked -- they talked about Jesus, they talked about the crucifixion, they talked about many things -- but those two disciples could not recognize that the man they were talking to was Jesus himself. It was as if a cloud prevented them. The cloud was that they were thinking that he was dead, finished, so there was no question of even asking, thinking, reconsidering who this man was. They recognized him only when they sat in a small hotel to eat their lunch. When Jesus poured the wine and served the bread and the sweets to the disciples, then suddenly a recognition arose in them. This was the way Jesus always used to serve them -- the way he poured the wine, the way he gave them the bread and the butter and the sweets. The gestures, the very gestures were so unique to Jesus that suddenly a cloud disappeared and they fell at his feet.

And Jesus said, "Why could you not recognize me? For two hours we walked together and talked about every kind of thing and gossiped, and yet you could not recognize me?"

They said, "There was no question of it, because a cloud was there in our eyes that you are dead. We did not even ask the question to ourselves."

Remember, we take note only of things if we are consciously ready to take note. If you are not consciously ready to take note, somebody may pass by your side and you may not see him at all.

Vanya, next time you are celebrating, make it a known fact to all the sannyasins that I am there. And those who are in tune with me, those who really love me, those who are surrendered, those who have known some trust, will immediately feel the presence. The presence can even be felt more there than here, because here you take it for granted that I am present; you need not make any effort. But there you will have to make a conscious effort to feel it. That very effort will make my presence more penetrating.
And these are a few jokes for you to laugh at:

Salesgirl to shopper: "Yes, madam, these bras come in four sizes: small, medium, large and wow!"

The light in the whorehouse was out so Mimi came into the room and did not even look at the body of the man whom she was in bed with. After rolling around on the bed for a while, she stopped, looked at the guy and said, "What is this, man, don't you have one?"
"Oh yes, I do!" answered the guy. "What I am missing is my left leg!"

Two Italian woodcutters were working in the forest. Suddenly one of them missed the tree with his axe and cut off his companion's right leg in one blow.

In between screams and yells the other woodcutter angrily shouts, "If you do that again, I'm-a gonna kick-a the shit-a out of you!"

A Frenchman who recently arrived in New York was invited to a golden wedding anniversary. He didn't understand the celebration and asked his American friend about it.
"Do you see those two old people?" asked his friend. "Well, they have been living together for fifty years and now they are celebrating their golden wedding."
"Ah, ah!" exclaimed the Frenchman. "He live with the lady fifty years, and now he marry her. How noble!"

It was morning, and she was still in her robe. Pausing in the half-open entrance door of her home, she called to the milkman who had just then pulled up to the curb.
"Pardon me, but do you have the time?" she asked.
"Yes," he said, "but not the inclination."

The Polish Police Department send their officers for an examination before giving them promotion. Kazowinsky came back from the examination with his extra stripe and was warmly congratulated by his commanding officer.
"Good work! Tell us all about it!" said the inspector.

"Well," replied Kazowinsky, "we were all close until the final question of the mathematics paper. They asked us to add two and two -- I said five!" he announced proudly.
"But Kazowinsky, two and two are four, not five!" said the inspector.
"I know that now," he grinned, "but I was the closest!"

A Polack answered a nationwide quiz program that gave away money even to the dumbest people.
"Okay, Mr Kozakowsky, for one thousand dollars, tell us, which famous French general was defeated at the battle of Waterloo?"
The Polack looked puzzled.
"We'll give you a clue," smiled the questioner, and opened the door of a large refrigerator. Inside was a bottle of Napoleon brandy. Kozakowsky still looked bewildered and scratched his head.
"Just read the name you see and you win one thousand dollars. Now, what was the name of the general?"
The Polack stared for a moment, then smiled.
"Of course," he said, "it must have been General Electric!"
An Italian frog was traveling to America. On his way he passed a beautiful swamp where he met a big fat American frog. He said, "How-a are you doing-a?"
"Great!" replied the frog. "In swamp, out swamp, lots of food. Far out!"
The Italian leaped on and met another big American frog. "How-a are you doing-a?" he asked.
"Groovy, man, just great!" came the reply. "In swamp, out swamp, lots of food -- great!"
The Italian began to feel very happy about his new land. He leaped on and met a tiny, skinny little girl frog.
"What's-a wrong-a here?" he asked. "I have-a met-a two big-a fat-a frogs who said, `In-a swamp-a, out-a swamp-a, lots-a of food-a!' But what-a has happened to you?"
The tiny frog whispered in answer, "I am Swamp!"

And the last:

"That parapsychology course at the Osho Meditation University is fabulous!" says Swami Francesco. "My ESP talents are developing so fast!"
"That's hard to believe," states his friend, Swami Giovanni, "you'd better prove it."
"For instance, my telepathy," says Francesco. "You just point at any door, and I shall give you remarkable particulars about the person who answers."
"Okay, THAT door," points his friend. "Tell me what will happen."
"Well," meditates Francesco. "I feel that a man whose girlfriend is having her period will open the door...."
"Hello, friends," greets Swami Mariano, entering the room through the same door.
"Does your girlfriend have her period?" asks Giovanni.
"Shit!" answers Mariano, wiping his mouth and chin. "Can you see it?"

Enough for today.

Come, Come, Yet Again Come

Chapter #15
Chapter title: No Question Means the Answer

10 November 1980 am in Buddha Hall

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The first question:

BELOVED OSHO,
I FEEL TOO LAZY TO THINK OF A QUESTION. WHAT TO DO?

Anand Chinmaya, it cannot be true that you really feel too lazy; otherwise who has written this question?

A man was lying down on the couch of a very famous psychoanalyst, and he was continuously talking about his failures in life, failures of all kinds in all directions. He was trying to prove that he was an utter failure, the ultimate in failure, that there was nobody in the world who was more of a failure than he was.

The psychoanalyst listened to him silently as long as he could tolerate, and then he said, "Stop all this nonsense! You cannot be such a failure!"

The man said, "Why?"

The psychoanalyst said, "If you were a failure you would not be able to afford my fee! If you can afford my fee for years -- and I am the most expensive psychoanalyst in the world -- how can you be a failure?"

You can ask such a beautiful question and you think you are lazy? And still you are asking what to do. If you are really lazy you should ask what NOT to do. Lazy you can be, but at least be consistently lazy. Either you are a philosopher or a Polack! In fact, both are synonymous! If you like big names, beautiful words, then think of yourself as a philosopher.

In the past, particularly in the Middle Ages, many mystics used the word "foolosopher" for philosopher -- and they were right. If you want to be down to earth, then the fact is that you are simply a Polack. Philosophers are expected to ask such things....

Centuries after Hamlet had told us what the question is -- "To be or not to be?" -- Gertrude Stein's deathbed utterance became a familiar quotation. Remember it, Chinmaya, when you are dying! Just before dying she opened her eyes and said, "What is the answer?"

The people who were around her were a little bit puzzled: "How can one suddenly ask, `What is the answer?' when even the question has not been mentioned?"

Somebody gathered courage and responded to Stein's remark, "But we don't know the question!"

She smiled her beautiful smile and said, "Okay, then what is the question?"

Neither the question is known nor the answer is known, and you need not do anything. If there is no question at all, it is simply far out! Why create trouble for yourself? Why hanker after trouble? If there is no question, you have attained the answer! No question means the answer.

You are not here to ask questions. I am not here to answer your questions. You are here to be ready to destroy all your questions; I am here to go on hammering on your questions so that they are shattered. I will not give you any answer, I will only destroy your questions. And a moment comes when there is no question, no answer, and that is the state of samadhi, that is the state of ultimate consciousness. When words disappear, thoughts disappear, knowledge disappears, ignorance disappears. When only pure consciousness is left just like a mirror reflecting that which is, just like THIS moment...a silent pause.... You can hear the traffic noise...it always happens! That's why the mystics say existence is such a harmony! You can hear the birds, you can even hear the silence...this throbbing of the hearts. This is the state which we are searching for -- not for questions, not for answers.

The philosopher was at his favorite occupation -- lying in the sun. The flies buzzed around and settled thickly on his face, but he was too lazy to shoo them away. Finally a hornet lit among the flies and stung his nose. This was different. He slowly wiped his hand across his face.

"As long as some of you won't behave," he muttered, "all of you will have to get off!"

Questions don't know how to behave. They are all like hornets lit amongst the flies. Your answers are like flies and your questions are like hornets lit amongst the flies. They all have to be wiped off.
The mind has to be utterly emptied.
The empty mind is the buddha mind.

But if you don't want to be a philosopher, if you are not interested in wiping off all the problems, all the questions, then you can be a Polack. That is the same in a more gross way. The philosopher is subtle, the Polack is gross, but they belong to the same ladder. The Polack may be the lowest rung and the philosopher the highest rung, but the ladder is the same.

Frankowski showed up at the practice field to try out for the high school football team.
"What position do you want to play?" asked the coach.
"Quarterback!" answered Frankowski.
The coach handed him a football and said, "Do you think you can pass this ball?"
"Hell," said the Polack, "if I can swallow it, I can pass it too!"

A journalist visiting a local penitentiary in the heart of Poland is being shown around by warden Poltowsky. As they enter the maximum security block, the reporter is surprised to hear a shout from one of the cells, "Twenty-two!" followed by raucous laughter from all the other cells.
Another voice then shouts, "Forty-three!" which is again followed by loud outbursts of laughter.
"What is going on, warden?" asked the bewildered journalist.
"It is quite simple really," replies the warden. "These fellas have been in this block so long that they know each other's jokes. So now when someone wants to tell a joke he simply shouts out the number. Everyone remembers the joke and laughs."
"Quite a good idea really," remarks the reporter, as the number thirty-seven is called out and followed by peals of laughter.
Then there is a loud, "Seventeen!" and then silence. Puzzled by the lack of response, the reporter asks the warden what went wrong.
"Ah, that was Jakowsky in cell eight," sighs the warden, "he told it wrong again!"

An American, a German and a Polack were going on safari. They split up in the morning and met again in the evening. Sitting around the camp fire they started telling of their adventures.
The German says, "I shot two tigers, an elephant and some apes."
The American, says, "Ah, I shot much more: six crows, four tigers and about three elephants."
They both look at the Polack, who's saying nothing at all. "What about you, Polanski?" they ask.
"I shot sixty-seven no-no's," he says.
Although the American and the German had quite a bit of experience in the jungle, they had never heard of such an animal. "What is a no-no?" they ask.
"Well," Polanski replies, "they are about six feet high, black, curly hair, big lips, and when you point your rifle at them they shout, `No! No!'"

Anand Chinmaya, you need not be a philosopher, you need not be a Polack; just be a sannyasin! And to be a sannyasin means not to be bothered about questions and answers. The whole process of sannyas is getting rid of the mind. Mind consists of questions and answers. The moment you get rid of the mind, then only consciousness is left in its purity, with not even a ripple. The lake is so silent, so unperturbed, so still, it starts reflecting the stars, the clouds, the moon, the trees, the flowers, the birds on the wing.

There is a Zen saying that the birds have no desire to be reflected in the lake, the lake has no desire to reflect the birds -- but it still happens. The birds are reflected, the lake reflects, although the desire exists neither on the part of the birds nor on the part of the lake. In this desirelessness everything happens, nothing is done.

A sannyasin has to relax to that total state of let-go when everything happens and nothing is done. Much happens, miracles happen, but don't ask me what to do. Ask me only one thing: "How to get out of the old rut of the mind?" And it consists of question and answers; it is a question-and-answer game.

Slip out of the mind like a snake slips out of the old skin. The mind is always old. It belongs to the past; it is not in the present, it has no future. Mind means the past, the dead. Mind is like a rearview mirror in the car. If you go on continuously looking in the rearview mirror, you are bound for a great disaster. The car has

to go ahead, and you will be looking in the rearview mirror at the road that you have already passed, at the dust on the road that you have raised. That is not the way you are going, and you are not looking where you are going. Disaster is absolutely certain.

And this is happening in everybody's life. You go on reading the VEDAS -- that is looking in the rearview mirror. Five thousand years have passed, and still you go on looking at the VEDAS, you go on reading THE BIBLE, you go on reciting the KORAN, you go on discussing Kanad, Kapil, Aristotle, Plato, Confucius, Ma Tzu...but all this is sheer wastage of time.

Look at the present.

This very moment God is within you and without you.

And if you can live this God in total serenity, in total attunement, at-onement, you would know the ecstasy that I am talking about, the bliss, the benediction.

The second question:

BELOVED OSHO,
GOD KNOWS I WOULD NEVER WISH TO CONTRADICT MY MASTER, BUT THE OTHER DAY YOU WENT TOO FAR! YOU SAID THAT ALL THE ENLIGHTENED ONES HAVE BEEN ITALIANS IN ONE LIFE OR OTHER. NO DOUBT ABOUT YOU, OR JESUS OR BUDDHA, LAO TZU OR EVEN NANAK, AND RAMANA...BUT KRISHNAMURTI?
MY GOD! HOW CAN YOU HONESTLY ASSERT THAT SOMEONE SO SANE AND SOBER AS KRISHNAMURTI HAS EVER BEEN AN ITALIAN? WE HOPE YOU APOLOGIZE.

Svatantra Sarjano, in fact, I myself, Jesus, Buddha, Lao Tzu, Nanak and Ramana may not have been Italians at all; hence still the attraction. I love the Italians -- that is proof enough I have never been an Italian before! But Krishnamurti? -- it is absolutely certain that he has been an Italian, and not only in one life but many lives; otherwise, how can he be so sane and sober? The Italians have done so much damage to him, he has not been able to recover yet -- he is still under the impact. He is so much afraid of laughing in case somebody may discover that he has been an Italian! His seriousness is just the other extreme.

I can understand, Sarjano, your question, because Krishnamurti is deadly serious about things; that is one of his flaws. A really totally enlightened person cannot be so serious.

Seriousness is a disease of the mind. When the mind is no longer there, seriousness has no ground to stand upon. But Indians have respected seriousness very much; it is a long tradition. And Krishnamurti has been brought up by very serious people, the Theosophists.

That whole bunch of Theosophists was very determined to show the world that they are the only spiritual people. Their whole investment was in proving to the world that they had come to redeem the world of all its problems, illnesses, diseases. They were bound to be serious. When you are a savior you cannot joke around; you have to destroy your sense of humor absolutely. You have to be continuously concerned about the misery and the suffering that people are passing through. And when people are passing through so much suffering, how can you laugh? how can you enjoy? how can you even smile? That will be cruel.

The Theosophists had this idea -- a very ancient idea that has clouded many people's beings -- that they wanted to redeem the whole world. In fact, it is nobody's business to redeem the whole world -- and who has the right to redeem anybody else? If the other person is enjoying his dream, you have no right to wake him up. At least his permission is needed, at least you have to ask him. Unless he wishes, you have to keep off. It is interference -- maybe for his own good, but who are you to decide? If somebody chooses hell, then it is his freedom to choose it. You can feel compassion for him, you would have liked him not to choose hell, but what can you do? Who are you?

But these saviors of humanity are bound to be serious people; they are bent upon it. Whether you want it or not, they will force you into paradise! They will not leave you alone. And the Theosophists were preparing for a great event: to declare a world teacher. They had chosen Krishnamurti to be the messiah. Of course they conditioned him in every possible way: they regimented him, disciplined him for so long that the traces of it have not left him yet; the wounds are still there. For twenty-five years continuously he was in this wrong company.

Sarjano, look into the training of J. Krishnamurti, and it will help you to understand why he is so

serious. He was never allowed to mix with ordinary children -- to play with them, to laugh, to giggle, to climb the trees, to swim the rivers, to fight, to be beaten. He was never allowed to do anything that every child has a right to do. His childhood was completely crushed. He was only nine years of age when he was taken away from his parents. His mother had died, and his father was a poor clerk, so poor, and he was not economically in a situation to educate his children. He had two children, two boys, Nityananda and Krishnamurti.

Seeing that the Theosophists were interested in the children he was thrilled -- a great opportunity was opening up. They would not only teach him in ordinary schools, they were promising that they would educate him at Oxford, and in some very special schools meant only for royalty. They would take him around the world, they would arrange for private tutors, the best possible. What more could the poor father have desired and dreamt of? He willingly gave the children to the Theosophists.

And then a long struggle began between Krishnamurti's father and the Theosophists, because when the father became aware of what they were doing to his children, he was aghast. He could not believe it, that they were being forced like slaves.... They had to get up at three o'clock in the morning and read the scriptures -- Tibetan, Chinese, Japanese, Sanskrit. And they were almost asleep, repeating them in their sleep. Even in sleep they were not allowed to have a normal sleep; they would be sleeping, and the man who was in charge, Leadbeater, would go on repeating sutras and scriptures softly in their ears.

That was the first experiment in teaching children through hypnosis. Now it is a recognized scientific method, and particularly in Russia where hypno-teaching is becoming very common. Children can be taught with no need even for somebody to sit by their bed. Earphones can be put on, and the tape recorder can go on repeating silently, very whisperlike, so their sleep is not disturbed but still the message can go on penetrating to their unconscious. Even in their sleep they were not allowed the freedom to dream. Even their dreams were controlled.

You will be surprised to know that dreams can be controlled -- your dreams can be managed by others. For example, when you are falling asleep, a certain program can be given to you for the whole night so that these will be your dreams. And those dreams can be manipulated from the outside also. For example, when you are falling asleep, there comes a moment, an interval, when you are not awake and you are not yet asleep either -- just in between, that boundary line. That boundary line is the most sensitive part of your existence because you are changing the gears from one gear to another gear. Before you change gears you have to pass through the neutral gear, and when you are in a neutral gear anything can be put into your head. That's the whole secret of hypnosis: the neutral gear. That is the time when you are absolutely vulnerable; you cannot defend, you cannot argue.

So Leadbeater, Annie Besant and others would be sitting around when Krishnamurti was falling asleep, waiting for the moment, for indications. And there are very simple methods to know whether the child is in the interval or not. For example, the child can be told, "Go on looking at the roof continuously without blinking your eyes." A moment comes when the eyes become glassy; they are seeing and yet not seeing. That is the time when the neutral gear has come into existence. Wakefulness has gone, sleep has yet to come. It is the evening time; the day is no more, the night is entering. It is the most vulnerable, the most sensitive time. Say anything and it will go directly to the heart of the child. It will condition the child the deepest.

So they were conditioning the child, even managing his dreams, telling him, "You will be dreaming of a great desert. For miles and miles there is nobody -- sand and sand and sand, and you go on and on...." And you can help the dream from the outside too. You have put the seed inside; then just a little heat near the feet and the child will start dreaming of the desert, because the heat near the feet will give him the feeling of walking on hot sand. A little heat near the head and he will feel he is under the hot sun, and you have triggered.... You have done both the things: you have put the idea in the unconscious, and you have triggered the process from the body. The child is bound to dream about the desert, and of course he will follow the program that you have given.

This way Krishnamurti was conditioned while awake, while asleep. He was moved from one country to another country. He was never allowed to become friendly with anybody; he had no friends. How can he know what laughter is? He was never allowed to fall in love with a woman, with a girl -- how can he know what laughter is?

And the people he was with were really a strange group of people. This Leadbeater was a homosexual; he was not interested in women and hence he was very much against women. And he was found in very suspicious postures with Krishnamurti -- a small child.

When the father became aware of what was going on, he went to the courts. The case went on for years in the high court of Madras. The father proved in every way that Leadbeater was a homosexual. He produced witnesses who had seen him doing wrong things with his children. But then Leadbeater escaped from India, and before the court could decide that the children should be returned to the father, Annie Besant escaped with the children out of India, and the father could never get the children back.

Nityananda, the elder brother, died because of all the work that was being imposed upon them. When he was suffering from delirium, they thought that he was being influenced by great spiritual masters -- Kuthumi, et cetera -- that he was being transformed by the spiritual hierarchy. And that is all bullshit! There is no spiritual hierarchy, nothing.

Even Gunakar has started writing about spiritual hierarchy. He has issued letters and messages to all the U.N. members, and they must think that I am behind it, because my name, my picture is on his letterhead. And Gunakar goes on suggesting to them that there is a spiritual hierarchy working in the world. First he used to call me "Master," now he calls me "Elder Brother." Sooner or later I am waiting for him to write, "Dear Younger Brother." He is rising higher in the hierarchy! Now I am just an elder brother. It will not be a surprise if one day he writes, "My dear son."

Leadbeater was the most cunning of the people who were trying to manipulate these small children in the name of some hierarchy. He was writing books in the name of Krishnamurti. He has written a book THE PAST LIVES OF ALKAYONI. Alkayoni is the fictitious name for the many many lives of Krishnamurti. Because in each life there was a different name, Alkayoni is the fictitious name for all these lives, thousands of lives. Leadbeater wrote these books and they were all signed by Krishnamurti. And now Krishnamurti says, "I don't remember at all when I wrote these books, when I even signed. I know nothing about them." They were all written by Leadbeater.

In fact, a child of ten or twelve years cannot have written those books; he cannot have any such stupid ideas -- no child can be so stupid. And all this spiritual jargon.... And then, finally, Leadbeater and his colleagues started writing a very famous book which became a world-famous spiritual treatise: AT THE FEET OF THE MASTER. That too was published in the name of Krishnamurti, and Krishnamurti simply says he knows nothing about it.

These twenty-five years of all kinds of unnecessary torture, no ordinary life available.... He was not allowed to walk in the gardens where other people were. He was not allowed to meet and mix with people, because he was "the world teacher" -- how could he mix with ordinary human beings? Naturally he has lost all sense of humor. It is sad -- and all because of that idea of the world teacher. He renounced the idea finally, and that is the only good thing that he has ever done in his life. He renounced the idea that "I am a world teacher," but that renunciation was only superficial; it never came through his innermost core. Deep down he continues to be the world teacher still. That's why he becomes very angry if you don't listen to him; he even starts hitting his own head. Even talking to people, if they don't understand him and the way he talks -- it is so monotonous, it is so boring, that unless somebody is doing some research on boredom, nobody can be interested, people cannot understand -- then he starts beating his head, shouting, becomes enraged. But the whole idea deep down is to redeem the world.

If you don't understand me it doesn't matter, it is your freedom. It is my freedom to talk; it is your freedom to understand or not to understand or to misunderstand. How can I decide for you? I cannot be enraged. Even if you all fall asleep I cannot be enraged. I will have a good laugh! Even the idea of giving so many people a good morning sleep is such a consolation that one is doing some service to people!

You say, Sarjano: "...but Krishnamurti? My God! How can you honestly assert that someone so sane and sober as Krishnamurti has ever been an Italian?"

For me to assert anything honestly or dishonestly makes no difference. Whatsoever is right at the moment, honest or dishonest, right or wrong, true or untrue.... I believe in Gautam Buddha's definition of truth: that which works. If honesty works, perfectly okay. I am a nonserious person; these are also serious things. Honest? -- why should I be honest? Things should be taken playfully. What is wrong in being dishonest once in a while, just for a change?

And you say, "...so sane and sober...." If a man is one hundred percent sane, then he is insane. Something of insanity is a basic ingredient of real sanity.

Zorba the Greek says to his boss, "Boss, everything is right in you, only one thing is missing -- a little touch of madness."

A man without a little madness is flat -- flat like a flat tire! A little bit of madness brings some spice to your life -- some color, some intensity, some passion, some dance, some celebration.

Krishnamurti, even if he enters paradise, will remain sane and serious. I don't think he will be welcome there. He will start talking about the same things he has been talking about on the earth for sixty years, and he will beat his head because even the angels are not going to listen to him! Angels don't listen to spiritual discourses. Their whole work is playing their harps, sitting on the clouds and shouting "Alleluia!" They will fit with me perfectly, but can you imagine angels playing "Alleluia!" on their harps and dancing around Krishnamurti? He will commit suicide: All this "Alleluia!" and the whole world has to be redeemed! Everybody is suffering, and these fools.... But I can enjoy! I may even start learning how to play on the harp. I have tried a little bit, just in order to be ready at least, so I am not an absolute outsider there!

But if he is so sane and sober, it must be the spaghetti that has gone to his head! Too much spaghetti in the head makes people very sane and sober.

And you say to me, "We hope you apologize."

I have never done that, and I am never going to do it -- that is not my way. I never repent, I never apologize -- for what? I am doing my thing. If somebody feels angry he can do whatsoever he wants to do. He can shout at me, he can condemn me; there is no problem for me at all. In fact, I enjoy all this. Whenever people become interested -- this is a kind of interest, if somebody is offended -- I rejoice. A connection has been made -- not a very good connection, but a connection is a connection anyway! If it is bad today, tomorrow it can be good.

Mrs. Carbotti went to the doctor complaining of fatigue. After the examination, the doctor decided she needed a rest.

"Can you stop having relations with your husband for about three weeks?" he asked.

"Sure," she replied, "I got two boyfriends who can take care of me for that long!"

That's why I like the Italians -- they are so human, so truly human!

Giovanni said to his daughter, "I no like-a that Irish boy taking you out-a. He is-a rough and common, and besides-a, he is-a a big-a dumbell!"

"No, papa," replied the girl, "Tim is the most clever fella I know."

"Why-a you say-a that?"

"We have only been dating nine weeks and already he has cured me of that little illness I used to get every month!"

A vet goes to Giuseppe's farm to artificially inseminate his cows. While there, he gets an urgent call to another farm. He decides to give Giuseppe the syringe and explain how to do it, then rushes off.

A little while later the local parish priest doing his rounds knocks on the farmer's door. Pierino opens the door and the priest asks where his father is.

"He is-a down at-a the cow-shed," replies the little boy, "but it is-a better not-a to go there. It is-a the third-a time that he tries to inseminate the cow and he is-a swearing like hell-a!"

"What, what...what are you saying?" says the priest. "Ah, my God! And does your mother know what he is doing?"

"Of course-a," replies Pierino. "She is-a the one-a who keeps-a the cow's fanny open and shouts, `Come on-a, Giuseppe, this is-a time you will-a make it!'"

Now these beautiful Italians...who cares about enlightenment?

A teacher was getting acquainted with her fourth-grade pupils by letting them get up and talk about the best thing they did during the summer holidays.

"And you, Johnny?" asked the teacher.

"Well, I played with my train set," reported Johnny.

"What about you, Gloria?"

"Ah, we took a wonderful trip to the mountains for the whole summer," said Gloria.

"And you, Liza?" asked the teacher of Little Black Liza.

"I like to fuck!" reported Liza.

"Ah, Liza, what a terrible thing to say! I want you to go home and not return until you have a note from your mother, informing me that she is aware of what you have said!" demanded the teacher.

Two days passed before Liza finally returns to class.

"Do you have that note I asked you to bring, Liza?" asked the teacher.
"No, teacher, I ain't got no note. I told Momma what I said, then I told Momma what you said, and Momma said that if somebody don't like to fuck they must be a cocksucker, and she don't want to correspond with your kind!"

The third question:

BELOVED OSHO,
PLEASE TELL US A FEW MORE MURPHY SUTRAS AND A FEW MURPHY ANECDOTES TOO.

Gandharva, the Murphy sutras are really beautiful!
The first sutra: If wives were good, God would have one.

Second: Some people are born silly, some people acquire silliness, and some fall in love.

Third: After man came woman, and she has been after him ever since.

Fourth: Be thrifty when you are young, and when you are old you will be able to afford the things that only the young can enjoy.

Fifth: Never miss an opportunity to make others happy, even if you have to leave them alone.

Sixth: Heredity is something people believe in if they have bright children.

Seventh: When in Rome, do as the Romans do -- eat spaghetti.

Eighth: Some men have no solution for any difficulty, but will find a difficulty for any solution.

If you don't believe in this eighth sutra you can ask Asheesh. He is the perfect personification of this sutra! He has no solution for any difficulty, but you give him any solution and he will find the difficulty!

Ninth: There is no time like the present for postponing what you don't want to do.

Tenth: Teamwork is essential -- it allows you to blame someone else.

Eleventh: You can make it foolproof, but you can't make it damn foolproof.

Twelfth: The height of futility is to tell a hair-raising story to a bald man.

Thirteenth: What is dumber than a dumb Italian? A dumb Indian.

Fourteenth: Adam was the happiest man on earth. Eve's mother never told her that nice girls did not do it that way.

Fifteenth: You can't get there from here, and besides there is no place else to go.

And a few anecdotes about Murphy....

The first: "I am getting more and more absent minded," said Murphy to a few of his cronies. "Sometimes in the middle of a sentence I...."

"That fellow Bobo is so rude: this morning he was snoring in church!"
"Yes, I know," said Murphy. "He woke me up!"

Murphy had recently become the father of triplets, and the priest stopped him on the street to congratulate him.
"Well, Murphy," he said, "so the stork smiled on you."
"Smiled on me!" exclaimed Murphy. "He laughed out loud!"

One friend met Murphy at the station. "Where are you going?" the friend asked.
"To Paris, for my honeymoon," said Murphy.
"Without your wife?"
"Listen, when you go to Munich, do you take beer with you?"

One Sunday morning the preacher was ill and could not come to the church to perform his duties, so Murphy was doing his work. He was urging his congregation to sing.
"Now is the opportunity for all of you gifted with wonderful voices to show your gratitude towards the Lord. And for all of you without good voices, this is the time to get even with him!"

Murphy came home an hour earlier than usual and found his wife stark naked in bed. When he asked why, she explained, "I am protesting because I don't have anything to wear."
Murphy pulled open the closet door. "That's ridiculous," he said, "Look in here. There is a yellow dress, a red dress, a print dress, a pant suit...Hi Chris!...a green dress...."

And the last: The son was sitting at the bedside of the elderly gentleman, Murphy, who was dying. "Where do you want to be buried," the kid asked, "in Forest Lawn or Hillside Memorial Park?"
The old man creaked up on his elbow and answered, "Surprise me!"

Enough for today.

Communism and Zen Fire, Zen Wind

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OUR BELOVED MASTER,
YAKUSAN ASKED A MONK, "WHERE DO YOU COME FROM?"
"FROM NANSEN," WAS THE REPLY.
"HOW LONG WERE YOU THERE?" YAKUSAN CONTINUED.
"FROM LAST WINTER TO SUMMER," REPLIED THE MONK.
"THEN YOU MUST HAVE BECOME A GOOD OX," COMMENTED YAKUSAN.
THE MONK SAID, "THE THING IS, I WAS THERE, BUT I DIDN'T EVEN GO TO THE DINING HALL."
"BUT YOU CANNOT GET BY JUST THROUGH BREATHING THE WIND!" YAKUSAN COMMENTED.
"IT WAS NOT THAT BAD, OSHO," SAID THE MONK. "THERE IS SURELY A MAN WHO WILL HOLD A SPOON FOR ME."
ON ANOTHER OCCASION, YAKUSAN WAS RETURNING TO HIS TEMPLE WITH A BUNDLE OF FIREWOOD WHEN A MONK ASKED HIM, "WHERE HAVE YOU BEEN?"
YAKUSAN REPLIED, "I'VE GOT FIREWOOD."
THE MONK POINTED TO YAKUSAN'S SWORD AND SAID, "IT MAKES THE SOUND `TAP-TAP'. WHAT IN THE WORLD IS IT?"
AT THIS THE MASTER UNSHEATHED THE SWORD AND ASSUMED A WARRIOR'S STANCE.

Friends,

There is a group of Soviet comrades present here today. They have a few very beautiful and simple questions. First I am going to answer them.

The first question:
YOU HAVE DEDICATED A BOOK TO GORBACHEV. SINCE YOU ARE AGAINST POLITICIANS, IS THIS A CONTRADICTION?

Not at all, because Gorbachev is not a politician. His every act proves that he is a man in politics but not a politician. My dedication to Gorbachev and the academic scientist Sakharov was for this simple reason, that he is not a politician and is immensely interested in having peace in the world. He is for friendship in the world, not for war.

The politician's mind is always concerned with war. Adolf Hitler in his autobiography, MY STRUGGLE, says that if a politician wants to remain in politics he has to continue creating enemies. If there are no real enemies, create fictions that somebody is going to attack you, that you are surrounded by enemies. Only that will keep you in power -- not peace.

And it is a factual thing to know; your whole history is filled with heroes who were nothing but warmongers, people who massacred millions of people. Your history does not consist of a single name who was a peacemaker.

I have dedicated my book with deep love to Gorbachev and Sakharov because they are both working for world peace. That is not the way of the politician, that is the way of a humanitarian. That is the way of one who loves humanity, who loves this beautiful planet and wants to save it at any cost. And all his actions prove what I am saying.

Their second question is:
AS A RELIGIOUS LEADER, YOU ARE ABOVE HUMAN HURTS, BUT DO YOU CRITICIZE AMERICA AND CHRISTIANITY SO MUCH BECAUSE YOU FEEL HURT?

In the first place I am not a religious leader. I am a religious man. A leader is fundamentally a politician. Whether or not his politics is hidden behind religion does not matter; the very word `leader' comes from politics.

I don't have any followers here; these are all my friends. So please don't call me a religious leader -- I am just religious.

Secondly, I am not criticizing America and Christianity because they have tried to destroy my body.

That does not matter to me. It does not hurt me, because I know something which is indestructible; no poison, no bombs, no nuclear weapons can destroy it. My being, my spirituality is beyond any destruction. It is eternal and immortal. So it is not a question of hurting me.

My criticism of America and Christianity has nothing to do with my personal attitude. I am against all religions, not only Christianity. I am against God because I am against all fictions. I am against hell and against heaven because I don't want to create a schizophrenia in humanity. I don't want human beings to live in fear of hell and greed for heaven.

And I don't want people to have any kind of belief system. Whether it is Christianity or Hinduism or Buddhism, it does not matter. To me, any organized religion -- and Christianity is the most organized religion in the world -- is a danger to human beings. Their individuality, their freedom, their dignity is destroyed.

Jesus goes on saying to people, "You are sheep, and I am the shepherd." That is the attitude of all so-called religions: "You don't know -- I know. And you have simply to believe in me and all your sins will be forgiven." Just believing in Jesus, or in Krishna, or in Buddha, cannot erase anybody's crimes and sins. Every action has its reaction: if you have done something wrong, you will have some bitter experiences following it. If you are doing something good, you will have flowers showering on you, a deep peace, a deep silence, and a growth of your inner consciousness.

I have criticized America because I have been there for five years and seen with my own eyes that this is the most hypocritical country in the world. Talking about democracy, talking about freedom, talking about freedom of speech -- and none of these things exist there.

Because they were against me they could not follow their own constitution concerning freedom of speech. They had no argument against me. Naturally, they became absolutely mad: how to destroy me, how to destroy the commune?

The commune was a far superior version of communism. No dictatorship, no money -- in the commune there was no need for money. People donated to the commune, but as far as their needs were concerned, the commune was responsible to fulfill their needs. And the commune was living at a far better, higher standard than any American. The richest American was jealous of the commune.

The commune was in the midst of a capitalist world. And when they deported me the representative of the attorney general of America, Ed Meese, admitted in a press conference that I had not committed any crime. The reason he gave for deporting me was: "We wanted to destroy the commune. That was our priority." And without deporting me, it was impossible to destroy the commune.

But why? Why did you want to destroy the commune? Our commune was not at all concerned with America. The commune was located in a desert, one hundred twenty-six square miles of desert which had been for sale for forty years. And nobody had purchased it, at any price, because what will you do with a desert?

But my people converted the desert into an oasis. That hurt America very much. My people were living with such joy, such laughter, and they were working hard. All their needs were fulfilled. They had the whole commune centrally air-conditioned; they had everything that they wanted, and there was no exchange of money in the commune. This made the American government completely mad.

They arrested me without any arrest warrant, and without showing me any reason for arresting me. Just a piece of paper on which there were a few names -- "We have been ordered from above that these people should be immediately arrested."

I said, "But you should look at our passports! My name is not on this paper; neither are the names of the six people who are with me on this paper. You are absolutely absurd. Just look at our passports and compare with your names; you are arresting the wrong people." Still, we were arrested.

In fact, they had no evidence at all to arrest me. But they did not give me bail for twelve days. They arrested me in North Carolina, and the flight from North Carolina to Oregon, where the commune was located, was only five hours. It took twelve days for me to reach Portland, and they dragged me from jail to jail; in twelve days I was dragged to six jails.

Only later on I became aware of it, when the British experts in poisoning looked into my symptoms and gave the verdict, that I was given a certain poison, thallium. It is not detectable either from blood or from urine; it simply disappears. I had all the symptoms -- when the poison disappears, it leaves certain kinds of sicknesses in the body. This poison has been used against political prisoners. But if you give it in a bigger dose, the person dies immediately. That's why they wanted twelve days, to give it to me in small doses so I would not die in their jails -- they would be condemned by the whole world.

And when they released me, I was ordered to leave America immediately, within fifteen minutes. My car was in front of the courthouse, and my jet plane was kept with its engine running at the airport; I should leave immediately. They were afraid that if I stayed one day more, I might appeal to the Supreme Court. And there was every reason for me to win the case, because none of their charges... thirty-four charges against a man who was in silence, had never moved out of his house. How can he commit thirty-four crimes? And they had no evidence of any crime.

When I saw democracy, American style, at work... it was absolute nonsense to talk about democracy. Their constitution is just a showpiece for the world. The country consists of criminals talking about freedom.

I raised the question that they are all foreigners. I said, "All Americans are foreigners in America. It belongs to the Red Indians whom you have killed, whom you have forced into deep forests which you call reservations. In fact, they are the same as the concentration camps of Adolf Hitler. You are occupying the land of somebody else and you talk about freedom?"

Looking at American crime... when I moved through those six jails I could not believe my eyes. Every jail had at least six hundred, seven hundred criminals -- all were black! Not a single white man did I come across in six jails. It seems only black people commit crimes. And these black people are all young people. America is very much afraid of a black revolution, so all these young people have been forced into jail, without any trial.

Whenever I arrived in a jail, the prisoners shouted to me... because they had been seeing my face on television continually. They were rejoiced to see me, and they said, "You will be going out of jail soon. The whole world has been alerted about your arrest; thousands of telegrams from the most prominent people around the world -- painters, poets, actors, film producers, mystics, Nobel Prize winners..."

In the first jail so many telegrams came that the jailer came to me saying that "We don't have space for so many telegrams, and we don't have space for so many flowers, and we don't have enough personnel to receive all the telephone calls that are coming from all over the world! What do you suppose? What should we do?"

I said, "It is *your* problem. Why have you arrested me?"

Because they were afraid of my death -- that may create great opposition around the world, particularly among the intellectuals, intelligentsia, artists; all kinds of creative people will be opposed to it -- they gave me the poison in small doses. And still they were afraid that perhaps those small doses were not going to kill me, so finally they put a bomb under my chair. It is by the courtesy of the bomb that I am alive; it did not go off at the right time. I had left the chair. I heard it at the airport from the journalists that the bomb did not go off, something went wrong.

I am not against the American people. I love them as I love all the people of the earth, and I have received much love from the American population. But I am absolutely against the American politicians and the American bureaucracy. It is absolutely against humanity. It is suicidal, murderous -- it is preparing to destroy this world.

Every day, more and more nuclear weapons are gathering. They have spent trillions of dollars on nuclear weapons. And Ronald Reagan has left the post of president, but he has given a budget of one and half trillion dollars to create more weapons. Now George Bush is at a loss -- from where to get this money?

My criticism of American politicians is based not on my personal hurts -- they don't matter. At least to me they don't matter. But I am certainly hurt because of America's anti-human attitude. There are three million street people and this winter they are dying in thousands. America goes on sending aid to poor countries, and it cannot save its own poor.

Karl Marx had never an idea that communism would happen in the Soviet Union. His idea was that communism would happen first in America, where exploitation of the poor has reached its climax.

Russia was a poor country with a small group of rich people, the czar and a few other rich people. The whole country was poor; there were not yet class distinctions. It was a feudal country, it had not yet become capitalist. According to Karl Marx's analysis, only a capitalist country can move towards communism; a feudal country first has to become capitalist. Capitalism means a clear-cut division of the poor and the rich, and the middle class simply disappears. A few move into the rich, most of them fall back into the poor, and when one country is divided clearly into the poor and the rich, revolution is possible. Russia was not in such

a position. It was a feudal country. The czar was a feudal lord.

But existence does not work according to logic. It was a certain situation that made Russia communist. The situation was the first world war. The czar's own soldiers did not have sufficient clothes, boots, food. They turned against czar -- his own army -- and it was a great strategy of Lenin to ride on the wave. It was not really a conflict between the poor and the rich; it was a conflict between the czar and his own armies. And Lenin took advantage of the opportunity. He rushed back -- he was in Germany -- he rushed back immediately. And he was a man of immense clarity. He immediately rode on the wave of the armies. And when the czar had no armies, his own armies were against him....

Communism happened as an accident in Russia. It was not according to the economic analysis by Karl Marx. But whatever the cause, it happened. It is the first communist country in the world, the only hope.

And I am not against only Christianity. I am against all religions except Zen, because Zen is not a religion but only religiousness. I have to make it clear to you that religion is a doctrine, an organized church, a belief system, a fictitious God, heaven and hell, and a great priesthood which functions as a mediator between you and God and exploits you in the name of religion, in the name of God.

Zen is the only religious phenomenon in the world which has no doctrine, no scripture, which has no God, no belief system, no organized church. It is an individual phenomenon, just like love. You don't have a church of love. You don't have a political party for love. It is an individual freedom.

Just as love is individual, so is meditation. And to me, religion only means one thing: meditation, going inwards and exploring your consciousness. Just the way science explores matter, meditation is the science of the inner; it explores consciousness.

I have my points of agreement with Karl Marx, with Engels, with Lenin, with Gorbachev. I have my points of disagreement.

Karl Marx and Friedrich Engels were aware only of two religions, Judaism and Christianity, which are both just so-so religions. Marx and Engels were not aware of Zen, they were not aware of Tao, they were not aware of meditation. It is not their fault; their whole concern was how to make society economically equal. So they said that man is only matter, and consciousness is a by-product of matter. When the man dies, the consciousness also dies. On that point I am in absolute disagreement.

I am against all religions because they have been exploiting humanity, and they are exactly what Karl Marx called the "opium of the people." They are giving the poor consolation, that "Your poverty is a fire test. Just listen to the words of Jesus. He says, `Blessed are the poor, for they shall inherit the earth.'"

If blessed are the poor, then there is no need to remove poverty. In fact, make more poor people so they can become more blessed people and can inherit the kingdom of God! Spread poverty, breed like animals, as many children as you can. These all will be the inheritors of God's kingdom.

Such consolation has been given by all religions in different ways. The Bible says, "Don't change anything, because God has made it so, and he is wiser than you." So don't change any structure of the society, don't change the family. But God never made the family. In fact, God is the greatest lie in existence. And from one central lie, thousands of lies go on growing.

I am against not only Christianity, I am against Hinduism, I am against Buddhism, I am against Mohammedanism, because they are functioning in the same way -- only their names are different.

It is not that Christianity has hurt me so I am against it. Judaism has not hurt me, Mohammedanism has not hurt me, Buddhism has not hurt me, but I am against them on principle. These are the people who have been exploiting humanity and protecting the vested interests.

Hinduism says that you are poor because of your past life's bad actions, and you are rich because of your past life's good actions. They distract the mind from the reality. The reality is that you are poor because you are being exploited by the rich continuously. You are sucked, your blood is continuously being taken out of you; your very life is at the minimum so that you can function as a slave. You are allowed to live just because without you, who is going to be able to create a vast army of slaves?

And all religions are in favor of the rich because the rich are donating to the churches, to the temples, to the religions, a small part, not even one percent, of their exploitation. But they keep the priests rich, comfortable, because the priests are protecting the status quo.

I am against the status quo. I want to change the whole society, its structure. I want a classless society, a world without boundaries, without nations. A world which is one, neither black nor white, neither Indian nor Russian nor American.

This small planet can live in peace.

In three thousand years the politicians have dragged humanity into five thousand wars, but you will be

surprised: even in five thousand wars politicians have not been able to kill more people than religions have killed. They have their religions wars: crusades, *jihad*....

Jesus says, "Whoever is not *with* me is against me." Now these are the words of a politician -- not the words of a religious man, not the words of a man who is meditative, who can see things. The person who is not with me may be just indifferent; it is not necessary that he should be against me. The person who is with me can be against me any day, and the person who is against me can be in favor of me any day. And there is a third category which Jesus completely forgets: the indifferent, the agnostic who is neither theist nor atheist, who does not believe in any `ism', who simply wants to inquire into truth.

I am against Christianity and other religions because they are preventing people from finding out the truth of their own being.

To me, religiousness is acceptable. It is a quality -- a quality which brings grace to you, which brings blissfulness to you, which brings a silence to your mind, which brings an encounter with your original being. It is absolutely a science -- a science of the inner space, just as there is a science of the objective world. It is not a belief system. You don't have to believe in any savior, in any messiah, in any prophet, in any reincarnation of God -- these are all arch-egoists who are pretending to save you.

Their third question is:
YOU ONCE SAID IN A DISCOURSE THAT LENIN WAS AGAINST MARRIAGE AND WANTED TO DISSOLVE THE FAMILY.
IN REALITY, LENIN ALWAYS FOLLOWED ENGELS IN SAYING THAT THE FAMILY IS THE NUCLEUS.

Nucleus of what? Nucleus of the capitalist society!

Both Marx and Engels, in their analysis of the economic structure, are very clear about it: the family came into being only with private property. Before private property there was no family; hence it follows logically that if private property is dissolved, marriage will be dissolved automatically. It is a logical conclusion; whether Lenin agrees with it or not, does not matter. I don't care about anybody -- I care about intelligence. It is not a question whether Engels contradicts himself.

The family has been the nucleus of all the organized religions; it has been the nucleus of all the feudal and capitalist societies; it has been the nucleus of all exploitation and war. That nucleus has to be completely withdrawn. Without the family dying out, you cannot have a real humanity arising, of individuals.

I have not said that Lenin was against marriage. I have said that it is the logical conclusion from Marx and Engels' analysis of society. They say that the family came into being with private property. Why did it come into being with private property? -- because every father wanted *his* property to be inherited by *his* son. Hence, he had to guard his wife so that she would not get pregnant with somebody else.

The family became an imprisonment of the woman, so that the child would certainly be the son of the father. The father has no other evidence; only the mother knows exactly to whom the child belongs. So keep the mother completely out of society: no education, no economic freedom, no financial status. In Mohammedan countries she cannot even show her face to anybody. Keep the woman completely imprisoned -- that is the only security you have that your son is *your* son, and the property that you have gathered will be inherited by your son.

But in a communist society, when the property is not private, there is no need for any family to protect it. The property belongs to everyone. Then why bother about it, that "My son has to be *my* son." In fact, I had said that this was the logical conclusion.

I have read all the communist literature that has been published from Marx, Engels, Lenin, Stalin, and I have read all the literature that has been published against communism. I would like my Soviet comrades to look at my library, and they will find all the communist literature and all the anti-communist literature there.

It is my understanding that marriage cannot exist in a communist society. A commune will take the place of marriage. And I have read somewhere... because for fifteen years I have not been reading at all. I have read somewhere that when the revolution happened in 1917 in Russia, in the beginning they had tried for three, four, or five years to dissolve marriage, to dissolve the family. But they found it very difficult.

It is one of the most ancient institutions. Emotionally, sentimentally, psychologically, it is very difficult to dissolve it. It was difficult to dissolve private ownership of property and make it public -- Stalin had to kill at least one million Russians just to make a classless society possible. They found it was difficult: "It

can be taken care of later on when communism becomes more established; don't take on too many problems."

The whole world was against Russia when it went through its revolution. The whole world wanted to destroy communism. If communism succeeded, that would be a danger for other nations; then the poor in other nations would start rising up and asking for the same equality.

After five years of failure, they could not dissolve the family. But my understanding is that they could not dissolve the family unit because they themselves have betrayed Karl Marx and Engels. The Soviet Union has become another class society: the bureaucrats have become a class and the non-bureaucrats, the public, are another class. So the bureaucrats, who are the communists, have replaced the capitalists. The Soviet Union is still not classless; it has created a new class friction. Because it is not classless, it could not dissolve the family; otherwise there would be no problem to dissolve marriage and the family. Now the family has become the nucleus of communism, which is a contradiction.

I follow my own intelligence, and my conclusions don't have to be in agreement with anybody else's. But anybody who is intelligent enough can see the problem.

Their fourth question is:
WHAT WOULD YOU DO IF YOU WENT TO THE SOVIET UNION?

A revolution!

It has been too long since the Soviet Union has seen revolution. Of course, my revolution will be of spirituality. I want the Soviet Union to add something more to its dignity: meditation. Just economic equality is not enough -- a spiritual equality is needed.

Just being a body is so poor. I want the Soviet Union to become richer -- not only richer in objects but richer in consciousness, in enlightenment. I want the Soviet Union also to have awakened people like Gautam Buddha, or Lao Tzu, or Chuang Tzu.

I would like to introduce Zen to the Soviet Union. That is my revolution.

One of the most famous spiritualists of Europe, Francis Israel Regardie, a famous occult magician who was regarded as a great magus and scholar of the Golden Dawn Society, stated just prior to his death: "If I were to choose in what form I would come back in terms of reincarnation, I would like to continue the great work until I become a Rajneesh."

Just today I received his book, and I could not believe what kind of spiritualist this fellow Francis Israel Regardie was.

A spiritualist, in the first place, knows he is not going to be born again. If he has not come to that point, he has no right to call himself a spiritualist. A person who has known his spirituality has no need to come back to any body, in any reincarnation. This imprisonment in the body is only up to the point when you become a buddha. When you become a buddha, you have learned everything that life could teach you, and you have not only learned the outside world, you have learned your inner world also. Now there is nothing left.

What happens to a Gautam Buddha? He simply dissolves into the universal life, into the eternal life. He does not come back to the earth in a body.

This man Francis Israel Regardie knows nothing of spirituality. But in the West it is very easy to befool people, because the West has no understanding of the inner world. So any idiot can manage to deceive them -- occultism, esotericism, spiritualism, just big words without any experience supporting them.

Because if this man was really spiritual, he would not... *at the point of death* he wants a reincarnation! But he has a condition also: "I would like to continue the work until I become a Rajneesh." I was alive, he was alive, he could have come here. Rather than having the courage and guts to come here, he is thinking of becoming a Rajneesh after death -- if there is a reincarnation. That is a big *if*!

He could have come here. Thousands of people come and go every day, and ten thousand people remain around me continuously. And I am not a leader, and I am not a priest, and I am not teaching any philosophy or any doctrine. I am simply helping them to enter inwards -- how to turn your eyes inwards so you can see yourself. Once you have seen it, you are the buddha.

Then there is no birth, no death. You have gone beyond the circle of birth and death.

This is the only spirituality, the only religiousness that I would like to teach to my Soviet friends.

I have already in the Soviet Union at least three hundred sannyasins, underground. Because I was in America, the KGB was thinking that I was an American agent. They were harassing my people in the Soviet Union; they burned my books, they took away all the books, and my people were meeting underground, writing and typing my books by hand.

I would like, through my comrades here, to help my people. I am not against communism. I am a far bigger communist than you have ever known, because I am a spiritual communist!

Marx and Engels are out-of-date. The Soviet Union needs a new revolution, a spiritual revolution, and I think Gorbachev is making a great mistake in allowing the old priests back in the name of opening the doors of the Soviet Union.

Perhaps he does not understand these old priests -- Catholic and Protestant, or old Russian Orthodox. They belonged to a certain society; they belonged to a feudal society. They cannot belong to a communist society.

Opening the doors of Russia is beautiful. Open the doors for science, open the doors for art, open the doors for meditation. But that does not mean that you have to open the doors to all kinds of diseases.

Christianity is a disease, and if you open the doors for the pope you are going against Karl Marx, you are going against communism. You don't understand the implications: these are the people who are the real agents of capitalism. They are against any revolution.

You can see it in India. In India, for five thousand years, as far back as history can approach... India is far more ancient than five thousand years, but for five thousand years we have not known anything like revolution against the social structure. And India is one of the poorest countries, but the poor are given the opium continuously, that "You are poor because of your past evil acts. It has nothing to do with the capitalist people; they have money because they did good deeds in the past."

Now do you want shankaracharyas from India to be imported to the Soviet Union? They will teach reincarnation, they will teach that "You are poor because of your past actions, it has nothing to do with the capitalists. And the capitalist is a capitalist because he has done good deeds in the past, it is a reward from God."

Please tell Gorbachev from me: allow everything, but don't allow Christianity again! Christianity will bring homosexuality, it will bring sodomy, it will bring bestiality, it will bring AIDS to the Soviet Union. Are you opening the door for all this?

Be careful, and very alert. It has taken seventy years to preserve a communist country against the whole world. Don't take any risk. Opening the door is good, but be on guard that the Pope the Polack does not enter Russia, and that Christianity has no revival in Russia.

Communism can be at ease with Zen, because Zen has nothing to do with your social structure. Zen has nothing to do with your poverty or with your richness. Zen has nothing to do with the outside world. Zen is a science to explore the inner. Invite Zen masters, Zen mystics; that will be inviting health and wholeness.

A man who believes only in the body is half, and a man who believes only in the spirit is also half. I have called Gautam Buddha only half, because he denies the body, he renounces the body. I am not in absolute favor of Gautam Buddha -- only fifty percent. And that is my situation with Karl Marx also: I am in agreement only with fifty percent. His acceptance of the body is good, but his denial of the spirit is wrong.

Buddha and Marx have to join hands -- that is my revolution. Bring Buddha and Marx both together, hand in hand, dancing in the Soviet Union!

If you cannot find Gautam Buddha and Karl Marx -- because both are dead -- I can bring my ten thousand buddhas you see all around! These people are living a whole life -- of the body and of the soul in absolute synchronicity. I can bring all my ten thousand buddhas to reach to every nook and corner of the Soviet Union.

And these are not the only people with me; there are two million people around the earth. If you have a real opening, I can even bring two million people to the Soviet Union, to bring a new revolution, a fresh revolution which will make the Soviet citizen a complete citizen, body and soul together.

We have to live outside and we have to live inside, in deep balance, in harmony.

This man Regardie must have been a hocus-pocus. At least I hope that he does not become a Rajneesh! He can have reincarnation as whatever he wants. He can become a buffalo, he can become a donkey, there are so many species available -- just please don't think about me! If you had courage, then... at the moment of death you talked about me; in your whole life you never talked about me. Such chickens! Talking about

occultism, spiritualism... I have been here, he could have come. I could have turned him into a meditator.

And if your meditation starts blossoming you will not have any other birth in the body. You will simply disappear, like incense disappearing into the blue sky, or fragrance of roses disappearing into the blue sky. You will become part of the cosmos.

And as far as I am concerned, unless you are a meditator you cannot be truly a communist. Because as far as the body is concerned, no two persons are exactly equal. In their talents, in their intelligence, in their body, physical strength -- no two persons are equal as far as the body is concerned. You can give equal opportunity for growth, but the growth will bring unequal persons. Somebody will become a scientist and somebody will become a shoemaker; somebody will become a great novelist like Tolstoy, or Turgenev, or Chekhov, or Dostoevsky, or Gorky, and somebody may become just a flutist.

Everybody needs equal opportunity to grow unequal! But as far as spirituality is concerned, everybody can be *equally* a buddha. That is true communism -- deeper, higher, more authentic. And if we can create a situation, an education for people to understand their inner being, they will come out of it with great compassion, with love for every being. They will have a tremendous reverence for life. They cannot exploit. In fact, spiritual communism should be *first*; only then can the economic communism follow it as a shadow.

Just tell Comrade Gorbachev: I am ready to come any moment. Just gather courage, because I am not in absolute agreement... Marx is now old-fashioned, and I don't know any communist who ever reads DAS KAPITAL. It gathers dust just like the Holy Bible. I have never come across any communist in India who has read DAS KAPITAL. It is complicated, it is old, it is out-of-date. In its own time it was a great phenomenon, but time goes on changing. Now neither Engels nor Lenin nor Stalin are relevant. They were very relevant in their own time.

Now Gorbachev can open the door because for seventy years Lenin kept it closed, Stalin kept it closed, to protect communism. Now communism is strong enough to open the doors. But be careful -- don't open the doors to old diseases. They are just lurking by the side, and very anxious to enter in.

Mohammedan priests, because you have so many Mohammedan countries in the Soviet Union, are ready to go in. And that is a third-rate religion. Christians are very anxious, and Christianity is also not worthy to be called a religion. It is just an old cult.

I suggest there is only religiousness, which has come as a crossbreed between Buddha and Lao Tzu. And the crossbreed is always better than both the parents. That crossbreed is Zen. Its Sanskrit name is *dhyan*; its Pali name, which Buddha used, is *zhan*. When it reached China with Bodhidharma it became *ch'an*. When it reached Japan with Rinzai it became Zen. Now I am bringing it back to the land of Buddha -- the circle is going to be complete.

It went out of India because of the brahmin priests. You will be surprised to know that for two thousand years India has had no Buddhists. At the time of Buddha almost the whole country was impressed by the man. But what happened? The moment Buddha died -- he was against the caste system, he was against the rituals of the brahmins, he was against exploitation by the priesthood -- the moment he died, the whole priesthood started killing Buddhists, burning them alive, destroying their scriptures. Those who could save themselves rushed all over Asia, to Tibet, to Ladakh, to Nepal, to Thailand, to China, to Korea, to Taiwan, to Japan, to Sri Lanka -- the whole of Asia became Buddhist EXCEPT India.

This is a strange phenomenon. Buddha was born here; here he used to teach meditation, and this country simply rejected him.

Beware! Don't allow any priests of *any* religion in the Soviet Union if you want to save communism. Otherwise, these priests will prove just like a cancer. They will destroy the whole of communism and they will bring all the old rotten ideologies back into people's minds. Beware of so-called religions.

This is my message to the Soviet people. I love them. I would love to bring meditation into their life, because meditation brings grace, peace, silence, blissfulness... a freedom which nobody can take away from you.

The new series begins today: COMMUNISM AND ZEN FIRE, ZEN WIND.

OUR BELOVED MASTER,
YAKUSAN ASKED A MONK, "WHERE DO YOU COME FROM?"
"FROM NANSEN..."

Nansen was one of the great masters of Zen. The monk's reply is that he is coming from Nansen, and Yakusan immediately asks,

"HOW LONG WERE YOU THERE?"
"FROM LAST WINTER TO SUMMER," REPLIED THE MONK.
"THEN YOU MUST HAVE BECOME A GOOD OX," COMMENTED YAKUSAN.

I have to tell you about the ox -- I have told you about it before.

In ancient China, there used to be ten cards, ten beautiful pictures about ox-herding, mastering the ox.

In the first picture, the ox has escaped from its owner into the deep forest. The owner is looking all around, but he can see only trees and trees and trees, and no ox.

In the second picture, he finds the footprints of the ox. Now there is some hope he may find the ox -- he follows the footprints. In the third picture, he finds that the ox is hiding behind a bush; just his tail and the backside he can see. But he is immediately happy -- "He is trying to deceive me!"

In the fourth picture he has seen the whole ox. In the fifth picture, he takes hold of the ox by the horns. It is a difficult struggle; the ox is far more powerful an animal than man. With difficulty he manages. In the sixth picture, he is riding on the ox. In the seventh he is moving towards home.

In the eighth, he has put the ox in its stable. In the ninth picture, he is sitting before his cottage, playing a flute.

When these pictures came to Japan, the tenth picture was dropped out, thinking that it might be dangerous, particularly for people who are very new and don't know the whole world of Zen.

The tenth picture shows that the man is so happy... he takes a bottle of wine and rushes towards the marketplace, perhaps towards the pub, to enjoy with his friends. He has found his ox -- now this is a celebration.

Being afraid that this will mean that you can drink wine -- and this will go against Buddha -- they dropped the tenth picture.

But I love the tenth picture, because it does not represent wine; wine is only a symbol of being drunk with the divine. Wine is only a symbol of being utterly at ease with existence -- relaxed, in tune, in harmony, in accord. And his rushing towards the pub is also symbolic. It is rushing towards your own juices of life, to the very center of your being, where you will get drunk.

This kind of getting drunk is unending. Once you have tasted it, you have tasted it; it is not going to fade way. It is going to overwhelm your whole life. Your whole life will become a festival of lights; your whole life will become a ceremony of laughter, of dance, of song, of music.

The tenth picture was dropped out of fear, but I want to bring that tenth picture back -- even to Japan.

Ishida is here, sitting. She has come from Japan, from a Shinto temple. I will make her my ambassador in Japan -- I have my ambassadors all over the world. Soon I will appoint an ambassador to the Soviet Union.

I would like to tell Ishida that the tenth picture has to be added to the nine pictures, because those nine pictures are incomplete.

This is the story of the ox.

So when Yakusan said, "THEN YOU MUST HAVE BECOME A GOOD OX," the monk said:

"THE THING IS, I WAS THERE, BUT I DID NOT EVEN GO TO THE DINING HALL."
"BUT YOU CANNOT GET BY JUST THROUGH BREATHING THE WIND!" YAKUSAN COMMENTED.
"IT WAS NOT THAT BAD, OSHO..."

Osho is a very beautiful word. It should be added to every language. Just the sound is beautiful in the first place: *Osho*. It shows respect, it shows love, it shows gratitude. It is not just a dry word like "Reverend." It is a very loving and friendly word, almost having the sense of "The Beloved."

The man said, "IT WAS NOT THAT BAD, OSHO." -- Yakusan was also a great master -- "THERE IS SURELY A MAN WHO WILL HOLD A SPOON FOR ME."

Zen talks in symbols; that's why it has remained a very small stream of great mystics but it has never became a mass phenomenon. Perhaps it is good that it never became a mass phenomenon. Everything that becomes a mass phenomenon becomes degraded, because the majority of the people consist of idiots. And every second, one idiot is born in the world. They go on increasing.

When I was in America, I just made a comment to a television interviewer, that "All Oregonians" -- where I was -- "are retarded people." Obviously, Oregonians were very furious, particularly the attorney

general of Oregon, David Frohnmeyer. And the governor, and the all the politicians were absolutely angry that I had called the whole of Oregon "retarded."

But the University of Oregon took the case in hand. They surveyed a cross section of Oregon society, and they surveyed my commune. And their results silenced the governor, the attorney general and all the politicians. The results were that the average mental age of Oregonians is seven years -- that is the age of retarded persons. And the age of the commune people was fourteen -- double that of the Oregonians.

But the idiots destroyed the most intelligent commune in the world. It had great surgeons, doctors, professors; almost everybody was a postgraduate in some subject, hundreds were Ph.Ds, hundreds were D.Litts. It was absolutely an utterly intelligent group of people.

Zen has remained a small, thin line, but immensely rich. It deals in symbols. If you don't understand the symbols, the story is meaningless.

What is the symbolism of what the monk said? -- "It was not that bad, Osho. Don't think that I was hungry because I never went into the kitchen. There was always a man who would hold a spoon for me. That was Nansen, who was my nourishment. Seeing that I would not enter the dining hall, he was always -- and he was the master! -- always bringing food for me. Not only physical food, he was also my nourishment spiritually."

"Holding a spoon for me" means nourishment. "There was someone who took care of me: my master, Nansen. I simply waited outside the dining room just to see whether the master takes care of everybody, whether he will look out of the window and see one monk standing outside, not coming in.

"So it was not so bad that I was hungry and starving; Nansen was always holding out nourishment for me, through the window. And it was not only nourishment for my body; his attention, his care for me was also nourishment. I am nobody, and he took so much care. Every day he remembered me, that I would be standing outside.

"Leaving his dining table, he would come and give me food, and he never asked, `Why do you go on standing outside?'" -- because that is one of the fundamentals of Zen: don't interfere into anybody's life. Everybody has a territorial imperative, a certain area. Don't enter into it; that is his dignity, that is his pride. Leave it to his intelligence.

"And he was not only giving me food, he was giving me spiritual nourishment. It was not bad, Osho. Don't misunderstand me, and don't misunderstand my master, Nansen."

ON ANOTHER OCCASION, YAKUSAN WAS RETURNING TO HIS TEMPLE WITH A BUNDLE OF FIREWOOD WHEN A MONK ASKED HIM, "WHERE HAVE YOU BEEN?"
YAKUSAN REPLIED, "I HAVE GOT FIREWOOD."
THE MONK POINTED TO YAKUSAN'S SWORD AND SAID, "IT MAKES THE SOUND `TAP-TAP'."

Perhaps because he was carrying the firewood, and the sword was hanging around his waist... it may have been hitting the firewood and making the sound `tap-tap'. He said, "What is that which makes the sound `tap-tap'?"

AT THIS THE MASTER UNSHEATHED THE SWORD AND ASSUMED A WARRIOR'S STANCE.

He stood like a warrior.

What is Yakusan intending to show to the monk?

First, the monk has asked, "Where have you been?" He has not answered that, because what is past is past, and what is future is future. They are not the concern of Zen.

The concern of Zen is the present moment. You can ask a question about the past, but you cannot distract the master from the present. So he did not answer where he had been; on the contrary, he simply said, "I HAVE GOT FIREWOOD. Just in the present, right now, you can see the firewood and you can understand where I must have been -- collecting firewood. But that has not to be said. That is a past thing. I simply show you the present. And the present implies the past, and in a subtle way it implies the future, but nothing can be said about that. That which is gone, is gone, and that which has not come yet, has not come yet."

We can live only in the present moment. That is our only time. One never knows what is going to happen in the next moment.

Just three days ago, a Canadian sannyasin who had been here for only three days, was meditating. And before meditating he had expressed the desire that, "I want to become a sannyasin this evening." While

meditating, he died. The evening never came.

People thought, for two and a half hours, that he was meditating. But when he did not move at all, somebody shook him and found that he was dead. But as far as I am concerned, because he was intending to become a sannyasin in the evening it is enough. He has become a sannyasin.

Sannyas is not something outward, it is something that arises in you, an urge, a deep longing. And he died in meditation -- what better initiation can there be? He died as a sannyasin. In utter silence, in absolute peace, he disappeared into the beyond.

Zen does not talk about past and future. Its whole concentration is in the now and here.
I always love to tell a small story....

A great atheist advocate had written in his sitting room, on the wall, in capital letters: GOD IS NOWHERE. Of course, everybody who came to see him had to read it; it was in such big letters, just in front of their eyes.

His first child was born, and one day he was playing with the child. The child was learning the language slowly, so he started reading the sentence on the wall. He could read, "God is nowhere," but "nowhere" was such a big word, the child could not manage to read it in one go. He cut it in two. He read, "GOD IS NOW HERE." The word `nowhere' has been cut into two pieces.

For the first time the father looked at the sentence, and he said, "My God! This child has made me aware. Now I can never read that sentence completely; I will always remember "Now Here."

It was a moment of transformation for the advocate. For the first time he started thinking, "Do I know really that God is nowhere? Have I explored the whole space? Have I explored my inner being?"

Just as the theists are blind, so are the atheists. Both are believers. The only right person is an agnostic, who is neither theist nor atheist, who is simply in search of the truth. He has no belief system, no prejudice, no ideology already programmed.

I don't see much difference in the atheism of the Soviet Union and the theism of the Vatican. The theism of the Vatican is based on a belief. DAS KAPITAL is the bible for the Soviet Union -- because Marx says there is no God, it has become a program for every child. In seventy years the old generation has disappeared. Now every child believes there is no God. In India every child believes there is God. Both are beliefs: one is positive belief, one is negative belief, but belief is belief. Neither the Soviet Union knows, nor the Vatican.

The people who *know*, say it is impossible to say anything about the ultimate reality. It cannot be brought into language; it remains mysterious. You can enter into it, but you cannot say anything about it. You can enjoy it, you can rejoice it, you can dance it, but language is too poor.

This is the real poverty of philosophy, that it cannot express the ultimate experience of meditators.

Only the agnostic can be a meditator. He puts aside all programming, whether the programming is from the theist or from the atheist does not matter. All programming, the whole mind, has to be put aside, and you have to enter into a space of no-mind.
In that no-mind there is no time,
just the present moment and utter silence,
and great clarity,
and you are a luminous being,
Now, Here.
That's why Yakusan said, "I have got firewood. The rest you can understand. But don't ask me about the past."

THE MONK THEN POINTED TO YAKUSAN'S SWORD AND SAID, "IT MAKES THE SOUND `TAP-TAP'. WHAT IN THE WORLD IS IT?"

Have you ever thought about it? -- even small things cannot be defined. If somebody asks you, "What is yellow?" what will you do? You can point to the color yellow, but you cannot give any definition. What is yellow? What is red? You will say, "Red is red." But that is not giving the answer. This is tautology; you are simply repeating "A rose is a rose is a rose," but you have gone nowhere. You have not defined what is rose. You can only indicate -- "This is." No definition is possible -- only indication.

So when the man asked, "What is that which is making the sound `tap-tap'?" the master did not answer,

"It is a sword," because Zen does not believe in language; it believes in existence.

He took out the sword and showed the man a warrior's stance, the way the warrior stands with his sword: "This is it! If you have eyes you can see. If you don't have eyes I am helpless." But no dialogue, just existential indications.

Shiro wrote:

IN SNOW-WHITE MIST
WHERE SEA AND SKY ARE ONE,
A SINGLE DISK OF RED -- THE RISING SUN.

Haikus are pictures, visualize them. They are not poetries in the ordinary sense. Just visualize:

IN SNOW-WHITE MIST
WHERE SEA AND SKY ARE ONE,
A SINGLE DISK OF RED -- THE RISING SUN.

These haikus have come out of meditation.
Perhaps Shiro was meditating by the seaside, and as he opened his eyes

IN SNOW-WHITE MIST WHERE SEA AND SKY ARE ONE,

on the horizon, suddenly

A SINGLE DISK OF RED -- THE RISING SUN.

And utter silence on his part, he is no more there. He is completely absorbed in the ocean, in the mist, in the rising sun.

It happened to Picasso -- it will help you to understand.

He was painting. One man was watching continuously for one and a half hours. Finally he could not resist the temptation -- because he could not understand what Picasso was painting. Just colors, colors, but no idea what he was painting. Finally he shook Picasso and asked, "What are you painting?"

As if from a trance, Picasso was awakened. He said, "What...? I was not there. Just the painting was happening, I was not painting. I don't know what. When the painting is complete, the critics will find out what I have painted, because I am *not*. I am simply my brush, my colors, my canvas. Something is happening, something is cooking, but I don't know exactly."

A rich young woman, very super-rich, asked him, "You have never made any portrait..." He has never made any portrait, because who will ask him to make a portrait? Just look at his paintings!
He said, "I have never done any portrait."

The woman said, "I am willing to pay any amount of money. Don't bother about money, money does not matter." She was a widow of a super-rich American.

Just to avoid the woman, Picasso said, "It will cost one million dollars." She said, "Agreed, start!"

He started painting her portrait. When the portrait was complete, the woman was completely in amazement! She said, "Just one question. Where is my nose in this portrait? Because from the nose I can find out where my eyes are, where my mouth is, where my ears are. A central point... Just one question, I will not ask anything more."

Picasso said, "I told you before, I don't do portraits! I *knew* perfectly well where it was, but now I don't know. I was so lost in painting it -- who cares about your nose? You can take it to the critics, art connoisseurs. Show them; perhaps they can find it."

When a meditator is in deep meditation, he is no more. And the morning, early morning, when it is still dark and the sun is still under the horizon, is the best time, the most cool. And if you are near the sea...
the cool crisp salty breeze
and the silence surrounding you
and the continuous sound of the waves
creating a certain vibration of music...

It works almost like a lullaby. Just as your mother moves you in her arms and sings a song... continuous

waves, making the same sound again and again and again... it creates a lullaby. It helps you to relax. Now people are using that sound for sleep.

Shiro must be sitting on the sea beach, utterly relaxed, and then he opened his eyes, clean and clear, just like mirrors, and there is a reflection: the mist meeting the sea. And suddenly out of the mist and out of the sea rises a red disk -- the rising sun.

These haikus are word-pictures. The necessity of a meditative mind as a background is absolute. No one except a meditator can write haiku.

Now many Westerners are writing haiku. They don't understand that without meditation you cannot write haiku. You can compose a poem, you know how many syllables are in a haiku. You can compose, but that composition is from the mind, and haiku is from the no-mind, from the utter silence when you are nothing but a mirror -- not out of thought, but from no thought.

Maneesha has asked a question:
OUR BELOVED MASTER,
IS NOT THE URGE TO UNDERSTAND, ACTUALLY THE URGE TO BECOME ONE -- BOTH INWARDLY AND WITH OUR OUTER WORLD?

Yes, Maneesha. It is a very complicated question that you have asked -- it looks simple. I have to bring Sigmund Freud in.

Sigmund Freud was the first man in the world who said that the whole urge for finding the truth, liberation, salvation, is arising out of nothing but a deprivation. The child lived in the mother's womb for nine months, one with the mother. That was his whole world, his whole cosmos; he knew nothing else.

The womb was the whole universe, and it was so beautiful, so relaxed. He had no worries of going bankrupt, he had no worries about the wife, and the children becoming hippies. He had no worries at all. All nourishment was given by mother, all oxygen was given by the mother -- everything was supplied without asking. He had lived for nine months in paradise.

But after nine months he is thrown out of paradise, just the way Adam and Eve were thrown out of the Garden of Eden. Then he encounters the whole world -- such a helpless child -- and the world is too big, and every day brings new problems. Every day he has to learn new things, problem upon problem.

Soon he will be going to school -- and there are so many subjects. Soon he will be getting married -- and there are so many troubles. Soon he will be in business, or in service... and all kinds of masks he will have to wear: before the wife, before the girlfriend, before the boss, before the servant. He will have to change his mask continually. A tremendous desire is to go back to the womb.

According to Sigmund Freud -- and I agree with him -- the desire to know the truth, the desire to be liberated, the desire to become one with existence, is an extension of the experience in the womb of the mother. The whole cosmos becomes your womb the moment you enter into deep meditation.

At the very center of your being you are connected with the cosmos; otherwise you cannot live even for a single moment. Your life is not *your* life, it is the life that the cosmos is pouring in you continuously. Your breath is not *your* breath, it is the cosmos that is continuously pouring oxygen in the exact proportion needed by you. If it were left to *you* to breathe, I don't think anybody would survive. You will forget. Somebody insults you and you will forget breathing -- first things first! You see a beautiful woman and you will forget that the heart has to continue beating; it stops. It will be so difficult....

Existence has taken care to keep every essential thing in its own hands. What is given to you is trivia; all essential things that are absolutely necessary for life are still in the hands of existence.

When you reach in deep meditation to your roots, you will find that a door opens into the beyond and you know that every moment life is rushing into you. The more you become open, at the center, the more life you have -- abundance of life, so much that you would like to share with the whole world; still it is inexhaustible.

Yes, Maneesha, the desire, the urge to understand is really the urge to become one with the cosmos. Then there is no birth; then there is no death. The cosmos is eternal. It has never been created, as Christians have been telling you, and other religions also. It is evolving from eternity to eternity.

I am against America, Christianity, I am against President Ronald Reagan, not because of personal hurts that they have done to me and to my commune. I am against them because Ronald Reagan made a tremendous wound in the whole intelligentsia of the world by trying to burn all Charles Darwin's books --

in every library, in every college, in every school, in every university -- because it teaches evolution, and Christianity teaches creation.

These are two contradictory concepts. Creation means once and forever complete. Evolution means never complete, always going on and on. Always the goal is just nearby -- but as you move on, the goal also moves on. It is just like the horizon: it looks just a few miles away. You drive, and as you drive the horizon goes on moving, further and further. The distance between you and the horizon will remain exactly the same -- you can go around the earth -- because the horizon is just an illusion.

The goal, *every goal*, is an illusion. The man of understanding lives without any goal. He simply loves to live, he simply loves to love. He simply loves to sing and dance and enjoy the moment, the opportunity that existence has given to him.

In that total dance, you become one. In that total singing, when the singer disappears, you become one.

I have told you about Nijinsky, one of the greatest dancers the world has ever known. His greatness was not just his dance. His greatness was that once in a while, while dancing, he would jump so high... which is not possible according to scientists. Because gravitation is pulling you down, there is a limit, but he always transcended the limit so much that it was a miracle -- what happens? What happens to gravitation?

And not only this, when he would come back down... Gravitation pulls with force; you will fall on the stage with a thump! But Nijinsky would fall down like a feather, just slowly moving. That too is against gravitation.

He was asked again and again, "What is the secret?" He said, "The secret I don't know. All that I know is, whenever I try to do it I never succeed. In my aloneness I try to do it -- I never succeed. When I forget myself completely in the dance, when there is no Nijinsky, only the dance, suddenly it happens. It is a surprise to you, it is a surprise to me. It is not my doing."

Meditation is not your doing. You simply make the effort, but it is not your doing. Your effort is needed to prepare the ground. As the ground is ready, immediately you see you are no more; the whole cosmos is. You have entered a greater womb, an eternal womb of tremendous peace and ecstasy.

Now it is time for Sardar Gurudayal Singh.

("SARDARJI," AS HE IS AFFECTIONATELY KNOWN, HAS EARNED THE DISTINCTION OF BEING "THE ONLY MAN WHO LAUGHS BEFORE THE JOKE IS TOLD," AND THE HONOR OF HAVING THIS PART OF THE DISCOURSE ANNOUNCED AS HIS SPECIAL TIME. TONIGHT, HIS HEARTY AND INFECTIOUS LAUGHTER IS NOT HEARD....)

Where is Sardar?! Absent? Perhaps in deep meditation....

That old dried-up prune, Mother Teresa, invites that old rotten fruitcake, Pope the Polack, to come and visit her Bleeding Hearts Home for the Dead and Dying in Calcutta.

The Polack is thrilled to receive the invitation, so he gets Cardinal Catzass to pack their bags, and they fly off to India.

Their first day is spent touring Mother Teresa's Bleeding Hearts Home, blessing all the half-dead Christian converts.

The next morning, the two Catholic cowboys from Rome go out into the streets of Calcutta, to wave at the crowds of starving Hindus. But all day long, Pope the Polack has been acting very strangely.

Cardinal Catzass is worried about the old Polack and asks him, "Your Holiness, what is the matter?"

"Listen," says the old fruitcake, "as soon as we get back to that Bleeding Hearts Home, the first thing I want to do is rip off Mother Teresa's knickers!"

"Really?" replies the shocked cardinal. "Why do you want to do that?"

"Because," says the pope with a groan, "they are much too tight for me!"

"How much for a roast beef sandwich?" asks Little Feenie Finkelstein, standing in Chicken Chopper's Sandwich Shop.

"Two dollars," replies Chicken Chopper, from behind the counter.

"How much for a cheese sandwich?" asks the little Jew.

"One dollar," replies Chicken.

"What about a *ham* sandwich?" asks Feenie. But before Chicken Chopper can reply there is a loud clap of thunder in the sky overhead.

Feenie Finkelstein falls to his knees, looks up at the sky and prays out loud, "Okay! Okay! -- I was only asking!"

Dimmel Himmel, a nice Jewish boy from Berlin, goes to live in America to make his fortune, and ends up in L.A., California.

After a few years, he comes back to Berlin to visit his old mother, Mrs. Hattie Himmel. He walks through the door in his stone-washed Levi jeans, alligator tennis shirt, and Reebok sneakers.

"Oy, veh!" cries Mamma Himmel, "but where are your beautiful long whiskers?"

"Ah, Mamma!" replies Dimmel. "Nobody wears a beard in L.A."

"Oy, my baby!" cries Hettie Himmel. "But tell me, you have at least been keeping the Sabbath?"

"Look, Mamma," says Himmel. "Business is business! In America, people work on the Sabbath."

"Ah, God!" cries Mamma Himmel. "But kosher food you still eat?"

"Listen, Mamma," replies Himmel, "I am an American now. It is very difficult to keep kosher in America."

The old lady looks at her son in shock. She hesitates for a moment and then goes up to him and whispers, "Dimmel, my son, tell me one thing -- are you still circumcised?"

Nivedano...
(Gibberish)

Nivedano...

Be silent...
Close your eyes... and feel your body to be completely frozen.

This is the right moment to look inwards. With your whole life energy, rush towards the center of your being.

Your total consciousness is needed
to become just an arrow,
forcing itself deeper and deeper,
faster and faster,
with an urgency as if this is going to be
your last moment on the earth.

Without this urgency you will never be able to reach to the center of your being.

That is the point from where you are connected with the cosmos. And that is also the point which transforms you into a buddha, into an awakened one. That is also the point when you learn you are immortal: you have been here always, and you will be here always -- whether in body or no body.

As you are coming closer and closer to your being, a great silence descends over you, and a great peace arises within your being.

The moment you reach to the very center
you are no more,
the buddha is.
The only quality that buddha has
is pure awareness
consciousness
witnessing.
Witnessing is a key word for all meditators.
Witness that you are not the body...
Witness that you are not the mind...
Witness that you are *only* a witness.

Suddenly, great bliss arises in you

out of nowhere
flowers of invisible ecstasy
start showering on you.
You are at the very source of your life juices.

To make the witnessing clear, Nivedano...

Relax.
Let go... but keep on witnessing.

That is the only thing you have to remember -- you are a witness -- and everything else will happen on its own.

I can see ten thousand buddhas utterly relaxed in their center. Gautam the Buddha Auditorium is changing into an ocean of consciousness, because you are all melting, dissolving your separation from existence.
The ocean of consciousness is without any waves,
without any ripples.
It is utterly calm and quiet.

This moment you are the most blessed people on the earth, because everybody is concerned only with the trivia -- money, prestige, power. Nobody seems to be concerned to know themselves, and nobody seems to be concerned to know their eternity.

This moment, now and here, you are experiencing the most intimate, the most ultimate experience that is possible to man.

This experience is going to become your Zen Fire, Zen Wind. The fire will burn everything that is false in you, and the wind will take away all that is only a personality.
Out of this fire and wind
will arise your pure gold.

You will need to understand the transformation that happens in this moment. You have lived your whole life horizontally, in a line, from the cradle to the graveyard. In meditation the transformation happens: you are no more a horizontal line, you become vertical. You reach to the highest peak of your consciousness, and you reach to the deepest point of your consciousness.
The height
and the depth
reveal you
your godliness.

There is no God, but there is certainly a quality I call godliness. It comprises compassion, love, friendship, joy, creativity. It brings you new songs, it brings you new dances. It brings you the truth, and the immersion of you into the truth.

Collect as much experience you can collect, because you have to bring it with you. It has to become part of your day-to-day routine life.

Chopping wood, you should be as silent as you are now. Drawing water from the well, you should be as blissful and ecstatic as you are now.
Sitting silently, doing nothing, you should be as blissful as you are now.

And persuade the buddha, which is your eternal nature, to come along with you.

First, the buddha will come as a shadow to you, following you -- but even that shadow will bring great grace and abundance of life, great benediction you can shower all over the world. But this is only the beginning -- buddha as a shadow. Soon, buddha will be ahead of you, and you will become the shadow. That is the second step.

And the third step... you merge into the buddha; even the shadow disappears, only buddha is, only pure awareness is.
You have entered into the cosmic womb.

Nivedano...

Come back, but come as a buddha, with the same grace, with the same silence, with the same bliss.

Sit down for a few moments just to recollect the golden path that you have followed.

And feel -- the presence of buddha is just behind you.

Remember -- in every activity, howsoever ordinary, the buddha is present behind you. His presence transforms every ordinary action into an extraordinary act. Every word becomes so rich and so full of poetry, so full of truth, so full of silence. Every silence is as deep as the Pacific Ocean. Every moment in your life you are just moving upward in consciousness, as if you are moving on the greatest peak of the Himalayas, the Everest.

I teach you this Fire of Zen.
I teach you this Wind of Zen.

That is going to burn everything that is wrong, that is going to take away everything that is wrong in you and leave only the truth, the ultimate truth.

That ultimate truth brings freedom.
This is the only spirituality,
the only religion.

It is individual -- it has nothing to do with any church, with any organized religion. It has nothing to do with any scripture. It has to do only with your inner search and finding your authentic nature -- what Zen people call "the original face."

The buddha is your original face.

Okay, Maneesha?
Yes, Beloved Master.

Communism and Zen Fire, Zen Wind

Chapter #2
Chapter title: Raise the temple of consciousness

31 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
THE MONK IN CHARGE OF THE MONASTERY ONCE SAID TO YAKUSAN, "I HAVE RUNG THE BELL; PLEASE, OSHO, IT IS TIME FOR THE REGULAR DISCOURSE."
YAKUSAN SAID, "OKAY. YOU COME AND FOLLOW ME, HOLDING UP MY BOWL."
THE MONK DIDN'T UNDERSTAND THE MASTER'S MEANING, AND UNGAN -- WHO WAS ALSO PRESENT -- ASKED, "MASTER, WHEN DID YOU LOSE YOUR ARMS AND LEGS?"
YAKUSAN SAID, "YOU ARE SIMPLY WEARING THE MONK'S HABIT."
UNGAN REPLIED, "I AM NOT OTHER THAN THIS. WHAT ABOUT YOU, MASTER?"
"I DON'T HAVE SUCH A FAMILY," COMMENTED YAKUSAN.
ONCE YAKUSAN CALLED A BOY MONK TO HIM. DOGO ASKED, "WHY DO YOU CALL SUCH PEOPLE?"
YAKUSAN REPLIED, "BECAUSE OF THIS."
DOGO ASKED, "WHY DON'T YOU THROW IT AWAY?"
"BECAUSE I HAVE USED IT FOR A LONG TIME," REPLIED YAKUSAN.

Friends,

One of the sannyasins has asked a question:
WHAT IS MISSING IN COMMUNISM?

Zen Fire and Zen Wind -- that is what is missing in communism.
I have to go into a deeper analysis...

Karl Marx was an intellectual giant, but he had no idea of religiousness other than Judaism and Christianity. Both are religions of prayer. Both believe in God, which is a fiction. Both believe in things which are irrational. For example, Moses passing through the sea, and the sea giving way -- nature makes no exceptions. And Jesus pretending to be the only begotten son of God is absolutely absurd to any rational man like Karl Marx.

Jesus' miracles are mythological. He made Lazarus come out of his grave, raised him back to life -- and he could not do anything when he was on the cross! He could not even produce a little water -- he was thirsty, it was a hot day, and he was asking continuously for water. And this man has touched people and restored their eyes; even by touching his robe people have lost their paralysis. He has walked on water, and this man could not fly with the cross towards God, his father? He was utterly helpless on the cross. That shows all those miracles are simply invented by the Christians to befool the world.

Even Christian scholars are being embarrassed by all these miracles, by his virgin birth, by his shouting towards God on the cross, "Have you forsaken me?"

Karl Marx was aware only of Judaism -- he was a Jew, just as Jesus was a Jew -- and he was aware of Christianity and all its crimes against humanity. Burning millions of women alive, forcing them to confess that they are having intercourse with the devil, continuous torture to any woman -- beating, not letting her sleep, not giving her food, putting ice on her chest for hours....

These were the people who, by chance, invented the traction machine, because they were putting women on a traction machine which pulled the legs from one side and the head and the arms from the other side. One woman was suffering from backache -- suddenly her backache disappeared. Now that traction machine has been transferred from the churches to the medical colleges, to hospitals. I know it from my personal experience!

And when they were torturing those people on the traction machine, sometimes the legs would come out, sometimes the arms would be broken. Sometimes the head would be stretched so much that the woman would start saying, "I confess that I have been having sex with the devil." And once she confessed, then they told her how to describe the devil: that he has two horns, that his sexual machinery is forked -- all the details that she had to confess in a special court appointed by the pope, the grand jury. The poor woman has to accept it; otherwise they will torture her to death. So what is the point? She knows that confessing it means being burnt, but death seems to be more peaceful than this life of continuous torture.
More people have been killed by the Christian church than by anybody else.

Karl Marx was reacting to these two religions, which are not religions at all but fictions, superstitions, cults. He was not aware of Taoism, he was not aware of Lao Tzu, he was not aware of Gautam Buddha and Mahavira. He was not aware that there are religions in the world which don't believe in God, which don't believe in prayer, which don't believe in heaven and hell. Because of this unawareness of the whole Eastern phenomenon, he created communism as materialism, dialectical materialism.

It was out of ignorance. Otherwise I have absolute trust that if he had been aware of the Eastern research into the interior space of man... Karl Marx was not an ordinary being, but a very extraordinarily intelligent person. He would have understood that Christianity and Judaism are not the only religions in the world.

Buddhism has not killed a single person, and converted the whole of Asia just by simple dialogue, just by intellectual conversation, just by leading people into meditation.

Karl Marx was right in his reaction against Christianity and Judaism. There is certainly no God as a creator. And because he denied God, as a corollary -- a logical corollary -- he denied the human soul. It was not his experience, it was simply a logical thing. To accept the human soul, which is not material, would be self-contradictory in his philosophy.

By vocation I am a logician, and by mistake I am a mystic. But my mistake has paid me tremendously. Now I know that logic is just mental gymnastics.

All the conclusions derived by Marx were based on logic, were based on thinking, philosophizing. He was not aware at all that there is something like meditation, that there is some way to go inwards.

And the human soul, the human spirit, is not a by-product of matter. It has its own existence. The matter in the body seems to be alive, only because of the presence of consciousness in it. Once the consciousness leaves the body, the body is simply dead, a corpse.

But because Karl Marx had no experience of meditation... And the West was not the right place for meditation; the whole Western mind was objective, and both Judaism and Christianity are objective -- their God is outside.

There is no God outside, it is fiction.

Karl Marx was denying fiction, not religiousness, but he thought this fiction was the only religiousness. Based on Karl Marx's logic, the Soviet Union -- the first communist country, the greatest experiment in the whole history of mankind -- has remained hollow within. There is a deep urge for significance, for meaning, for eternity.

A life which is just material has no meaning. You are just a machine, a robot. At birth you start breathing, mechanically, and at death you stop breathing. If this is the only life, between the cradle and the grave, then this life has no meaning. What meaning can it have?

And then there is no good and no bad. Even killing a person you are not committing a murder, because it is only matter. If you kill your chair I don't think any court is going to take action against you, that you murdered the chair.

In China, because they believed that women have no souls, husbands used to kill their wives. In China there was no law against murdering your wife, because she is just like furniture. You use it, and when you think it is useless, just finish with it! Find some new furniture. The same is the situation in Thailand. The woman has no soul and no rights; she is not human.

But in accordance with Karl Marx, the Soviet Union was based on materialism. It was good in the beginning because it destroyed all the orthodox Christians and their monasteries and their monks. It turned the churches into hospitals, into schools, into colleges. Big monasteries -- because the Russian Orthodox church is one of the oldest churches, older than the Vatican, and much more orthodox than any other church in the world.

You will not believe that in the name of celibacy, the Russian Orthodox church allowed men to cut off their genitals. Every year when Christmas came, hundreds of people would cut off their genitals in the name of becoming celibate. Women were not left behind: they would cut off their breasts. But neither by cutting off your breasts do you become celibate, nor by cutting off your genitals do you become celibate, because the sex center exists in the brain, not in the genitals. The genitals are an extension of a center in the brain.

That's why if you start just imagining about a beautiful woman, immediately your genitals start moving. You are only thinking -- you can do it right now! The thought is in the mind. It is immediately transferred to the genitals, but it always begins in the mind. The genitals don't have any thinking power. They don't have eyes to see which woman is beautiful. It is your eyes which see and inform the brain, and then the genitals start functioning.

If you really want celibate people, then they need a brain operation. The center of sex should be removed. But then you will be simply impotent -- not celibate.

Karl Marx was right, that such religions should be finished. They are against humanity. They protect poverty and they protect the rich. They are against revolution, they are against any change -- obviously, he was right to call them the opium of the people, the hope of the hopeless. If Christianity and Judaism were the only religions, then the Soviet Union would not have any need, any urge to find the inner world!

But just think about it. You cannot have the outside world without having the inside world; they exist together like two sides of the coin.

And there are scientific methods available. Zen is the most scientific method to inquire into your consciousness. It takes you beyond mind into a space called no-mind. No self, but pure awareness, and you have a taste of eternity and immortality. This is what is missing in Soviet communism.

And the danger is that Gorbachev is opening the doors and all those Christians will immediately come back. All those cockroaches and rats who have been thrown out in seventy years' time will be the first to enter. Just this Christmas thousands and thousands of Christians entered to celebrate Christmas in the Soviet Union.

Today I received the news.... One of the most idiotic cults is the cult of HARE KRISHNA, HARE RAMA. I have come across every kind of idiot, but these two cults, the Witnesses of Jehovah and this

movement of HARE KRISHNA, HARE RAMA -- these are the worst idiots in the whole world! Now the Soviet Union has allotted them land to make a temple for Krishna.

Now, these idiots... who are mostly American; not a single Hindu is involved in the Krishna movement. It is only the Americans, ex-hippies. I have even talked with their founder, Prabhupad, and he was such a senile idiot! But he managed to find other idiots to be followers. Now giving them space on Soviet land, allowing them to make a temple for Krishna, and allowing them to translate SHRIMAD BHAGAVADGITA into Russian, is bringing poison into the country.

Gorbachev is not aware what SHRIMAD BHAGAVADGITA'S message is. It is war. This is the only religious scripture in the world which teaches war, violence, destruction. Now allowing these idiots to translate SHRIMAD BHAGAVADGITA into Russian... And on the other hand, Gorbachev is trying to make a peaceful world. It is contradictory.

But these people will rush in from all sides -- all kinds of cults which have no base in reality, which don't have any logic, which don't have any rationale, which don't have any scientific approach -- they will destroy the whole Soviet Union's mind. Whatever has been achieved in seventy years is in immense danger. Again monks will be living as parasites, because they don't work. Again these people -- HARE KRISHNA, HARE RAMA -- will be parasites. They don't work.

The danger is great, because the Soviet people who are present today have no idea of the revolution. They are almost all born after the revolution, or when they were very small children the revolution happened. They don't have any memory of it.

I don't think Gorbachev has any idea what happened in that revolution and how difficult it was to destroy these stupid religions, superstitions. It took tremendous labor to clean the whole of the Soviet land from the past, the hangover of primitive, barbarious fears, greed, possessiveness.

Now calling these people back again, opening the doors for all kinds of diseases... And the Soviet people are feeling a certain hollowness within themselves. Something is missing, because Karl Marx cannot provide any spirituality to them. But these bogus preachers will talk about spirituality, and it is pure talk. They don't know anything about spirituality either, but they can manage to fill the vacuum in the Soviet heart with all their belief systems, with all their superstitions.

It is going backwards, not forwards.

I warn the Soviet people: please be careful. Whatever Gorbachev is doing, he is doing with great and good intentions. But he is not aware that once you open the doors, all the CIA agents and FBI agents, all the detectives from all over the world, will be entering into the country -- as monks, as priests, as bishops, as archbishops.

Just now, a few Soviet states which have never raised their voices, are raising their voices that "We want independence; we want to separate from the Soviet Union."

In one of the Soviet countries they have tried experimental elections, democratic elections. The Soviet Union has been a dictatorship of the proletariat -- only one party, the party of the proletariat, the Communist Party. So there was no question of any election. Although elections were held, there was only one candidate to vote for.

Under Gorbachev's direction they have tried in one or two places to have the Communist Party's candidate -- which is decided by the central bureau in Kremlin -- and to allow the people of that state to have their own candidates. Of course, they are also communists. But it should be a warning, that those people of the locality have won the election against the centrally nominated candidates. Now nationalism is coming up. Mohammedans would like to separate -- there are a few Mohammedan countries in the Soviet Union. And every state which constitutes the Union is bound to become more and more nationalistic, which is a disease. So without knowing the consequences, Gorbachev is going ahead. He can spoil the whole great experiment of seventy years.

Once the Soviet Union is destroyed, there is no hope for other communist countries either. They are small countries, they can be destroyed without difficulty. The Soviet Union is the central force of the whole of communism in the world. It *has* to survive!

But the trouble is, the idiots will rush in, the vested interests will rush in. No right person, no Gautam Buddha is going to go there unless Gorbachev and the Soviet Union invite him. Nobody like that is going there. Those who will be rushing there on their own have their motivations.

If Gorbachev really wants peace in the world at the cost of communism, that peace is not worth it. Communism is one of the greatest experiments in human evolution. It has laid the foundation of a new temple for humanity. But it has only laid the foundation; the pillars are missing, the roof is missing.

That can be done only by people who are fully awakened, people whom I am calling the buddhas -- not Buddhists. Buddhists are as superstitious as any other organized religion. But the awakened people should be invited from all over the world. There are a few people still, in the same space as Gautam Buddha. They should be invited to teach meditation in the universities, to teach meditation in the colleges, to teach meditation to the public -- and meditation has nothing against communism.

Meditation will use communism as the base, and will put the pillars and the roof on the base. The Soviet citizen needs something of meditative experience that will fill his hollowness. Otherwise just work, and death... there seems to be no meaning and significance. If you had not been born there would be no harm; if you die nobody is going to miss you, you will be replaced.

Soviet citizens need dignity and individuality and a certain sense of direction into eternity. That is what is missing. And the danger is, before the right people can be invited, the wrong people will rush in and start destroying the seventy years' great experiment.

I would prefer a third world war rather than the destruction of the Soviet Union. In the name of peace Gorbachev can go beyond the limits -- he is already going.

The death of the Soviet Union will be the death of all evolution, of all possibilities of a world without boundaries, of a world without classes, of a world richer in every sense of the word -- not only money but consciousness too; not only power but art and music and dance.

Have you ever observed? -- there is a simple phenomenon that will give you the right direction.

Before the revolution, the Soviet Union produced people like Leo Tolstoy, Gorky, Turgenev, Chekhov, Dostoevsky. These five names are so great, as far as literature is concerned, that if you want to find ten great names in the whole world, these five will be the first five. The other five will be sixth, seventh, eighth, ninth, tenth. But these five cannot be dropped in any calculation, their creation is so great. Just a single man, Fyodor Dostoevsky, is enough to defeat all the creative novelists of the world.

But what happened? After the revolution, no Gorky, no Turgenev, no Dostoevsky, no Tolstoy -- what happened? In these seventy years the Soviet Union has not been able to create a single person of that quality.

The reason is clear. The Soviet citizen has lost his soul, has lost his consciousness, has believed in Karl Marx blindly, that the soul of man is only a by-product of matter. If the soul is just a by-product of matter, then there is no possibility of haikus, no possibility for poetry.

I have read the poetry written before the revolution and after the revolution. In fact, after the revolution the poetry should have risen higher, but that is not the case.

Before the revolution when Russia was the poorest of countries... it was not even a capitalist country, it was a feudal country. Karl Marx had never expected that the Soviet Union was going to be born out of the poorest country, the most traditional, backward in every sense. He never expected that it was going to become the first communist country. It was not even capitalist.

According to Karl Marx's calculation, a feudal society cannot move directly to communism. It has to move through capitalism. Only capitalism creates classes clearly, the proletariat and the bourgeois.

But I told you, logic is not everything. Life has its own ways. It happened in Russia. But because the philosophy of Karl Marx has been the foundation, it has destroyed all flowers of consciousness. No literature of great status... even Tolstoy's son was just a poor novelist after the revolution. And before the revolution, in a poor country, such great literature was born.

It shows something. It shows that unless you have a fulfillment, a certain contentment inside you, you cannot share it in poetry, in music. From where will you bring it? It has to flow from you -- you cannot share it because you don't have it.

The Soviet citizen is the poorest, as far as consciousness is concerned.

But Karl Marx has given it a right foundation. That foundation is missing in the East. This has been the dilemma of the whole of humanity....

In the East people have condemned the body, condemned matter, called matter "illusory," *maya* -- it does not really exist, it only appears to exist; it is made of the same stuff as dreams are made of. They denied the world, and that is the reason for the East remaining poor, sick, in starvation.

Half of humanity has been accepting the inner world but denying the outer world. The other half of humanity has been accepting the material world and denying the inner world. Both are half, and no man who is half can be contented.

You have to be whole: rich in the body, rich in science; rich in meditation, rich in consciousness. Only a whole person is a holy person, according to me.

I want Zorba and Buddha to meet together. Zorba alone is hollow. His dance has not an eternal significance, it is momentary pleasure. Soon he will be tired of it. Unless you have inexhaustible sources, available to you from the cosmos itself... unless you become existential, you cannot become whole.
This is *my* contribution to humanity: THE WHOLE PERSON.

The East has denied the body and the outside world, and the West has denied the soul and the inner world; both have lived half. And just as there is no half-circle in the world... a circle means a *complete* circle. A half-circle is only an arc, it is not a circle. So the West has remained half, an arc; the East has remained half, an arc. And a man like Lord Kipling wrote, "East is East, West is West, and the twain shall never meet." Just bullshit! They are meeting *here*, now. And unless they meet there is no hope for humanity.

Russia has the foundation. It needs right pillars and a roof. What will you do with the foundation alone? It needs to fill its hollowness with light, with blissfulness, with ecstasy, with a new luminousness. Ask the awakened ones of the world to enter into Russia and teach people a scientific religiousness -- not Christianity, not Hinduism, not SHRIMAD BHAGAVADGITA or the Holy Bible.

The Holy Bible has three hundred eighty-eight pages of pornography, sheer pornography. And SHRIMAD BHAGAVADGITA is a sermon by Lord Krishna of the Hindus, the perfect incarnation of God, in favor of war.

A great war happened because of SHRIMAD BHAGAVADGITA. It happened five thousand years ago and it broke India's backbone. After that war, India has never risen beyond poverty, beyond small things. It cannot look up to the stars and the blue sky. When you are hungry....

It will be interesting for you to know that there are biblical scholars who have been prohibited by the pope. The pope has said that no priests should listen to these biblical scholars -- and they are really the great scholars of the Bible, how it was born, how the gospels were created, what has been left out....

The four gospels in the New Testament are not the only gospels. There were other gospels which have been denied and destroyed. Only one gospel has survived, because it was written in India. One of the direct disciples of Jesus, Thomas, immediately moved to India and he remained in South India, learned all the arts of yoga and meditation.

And you will be surprised: he is the only person in the whole world whose body is still intact... it is in Goa. Every year the body is taken out and you can see it -- it is as if he has just died. And it is not by any scientific method that it has been preserved. Scientists have been observing it, watching it with amazement: two thousand years ago, how did those people manage? Because there is no sign of anything, and the body seems to be still flushed with blood. After two thousand years it has not deteriorated.

The body usually starts deteriorating immediately; within three days it is stinking. But every year the body of Thomas is taken out -- this is a real miracle -- and it is the only body in the whole world which has been preserved and scientists cannot figure out how.

It has been preserved by yoga and meditation, not by any scientific method from the outside. There was no science in those days. But Thomas became almost a sannyasin in India. He forgot all about Jesus and his miracles and all his teachings. He became almost a man of the East; he started wearing the robe of a sannyasin, the ochre robe. He started using the sannyasins' ancient sandals, made of wood -- it was very difficult to walk on them. He was even using the thread that Hindus wear around their neck and waist. He shaved his head, just like any yogi, and he was well respected. He was allowed into the Buddhist monasteries of Nalanda and Takshashila.

Both these monasteries Jesus had also visited, but not for a long time. So he could not get into meditation. He heard about things -- which he repeats in the Bible, which are really Buddha's statements.

The biblical scholars who are the authentic scholars -- and they are all Christians -- say there is every possibility there was no Jesus at all. It is a myth and it is simply Krishna whose name has become Christ.

The Sanskrit name `Krishna' in Bengali becomes `Kristo'. If it can become Kristo, there is not much to do to make it Christ -- from Krishna to Kristo and from Kristo to Christ. These biblical scholars have found many things which are amazing. It is possible that it is a myth, traveling, that has created Jesus Christ.

But Gorbachev knows nothing, and to allow SHRIMAD BHAGAVADGITA to be translated into Russian will be one of the most dangerous steps against peace.

Five thousand years ago, the great warrior Arjuna, seeing millions of people ready to fight -- because it was a family fight....

Arjuna and Duryodhana were cousin-brothers. Duryodhana's father was blind -- in fact, he was the elder brother of the father of Arjuna. He was supposed to be the king but he was blind, so naturally the second oldest son, Dhritrashtra, was made king when the father died. But the older man, who could not get

into power, was very ambitious that his son should get into power.

He had one hundred sons, because he had many wives. And a blind man... nothing else to do! He knows neither day nor night, and no other work was allotted to him, so he had one hundred sons. And the father of Arjuna had only five sons.

Arjuna was a great archer, perhaps the greatest the world has ever known. The whole thing depended on Arjuna: if he refused to fight with his own brothers... And all the relatives were divided between the two sides. The teacher of Arjuna, who had taught him archery, was on the other side. And there was every possibility that the other side would win; they were one hundred brothers and these were only five. But they had many relatives -- they had all come from all over the world.

You will be surprised that Arjuna's wife had come from Mexico. In Sanskrit the name of Mexico is *Makshika*. It is from *Makshika* that `Mexico' is derived. So even the Mexican princes had come to fight for Arjuna. These five brothers had only one wife, because all five were interested in this woman, who was Krishna's sister. So it was a dangerous problem! All the five brothers -- and the eldest was Yudhishthir, second was Bhima, third was Arjuna, and then two other brothers. So obviously, Yudhishthir had the first right to her....

But Arjuna was the most beautiful and the most important person in all those millions of soldiers who had gathered.

It was a strange war, because on both sides there were relatives of relatives, friends -- even Krishna.

When Krishna was asleep, Duryodhana, the head of the other side, and Arjuna, both approached him. And of course, Arjuna was Krishna's sister's husband. But Arjuna was a humble man, as all great men are humble. He sat by the side of Krishna's feet -- he was asleep -- and Duryodhana was an arch-egoist; he sat just by the side of Krishna's head. So when Krishna opened his eyes, first he saw Arjuna. And he asked, "For what have you come?"

Arjuna said, "Look behind you, my cousin-brother is also present. We have both come for the same purpose: With whom are you going to fight in the war? The preparations are going on and we want you to decide on which side you are going to be."

Krishna was a great politician, a very great politician. He said, "Because Duryodhana is older than you, let him decide first. I will divide: on one side I will be, and on the other side my whole army. You are both my friends. So let Duryodhana choose."

Duryodhana certainly chose the army, because what to do with one man? And Krishna had the greatest army in the country. And Arjuna said, "That's exactly what I wanted! You be my charioteer."

So on that first day of the war, both the armies are standing face to face and Krishna brings the chariot of Arjuna to confront the enemy. But seeing all the faces of the friends on both sides, all relatives in some way or other, seeing his own teacher on the other side, seeing his own great-granduncle, who loved Arjuna very much but was considerate of the blind man who had missed the kingdom which was his right... he was there. Arjuna became puzzled.

He said, "What will I gain if I kill all these people? Just sitting on a golden throne with all these people dead? I don't see any point in this war. Take my chariot away from the front, I am going to the Himalayas to meditate. This world is not for me. If I have to kill so many people just to be here, it is better to renounce it."

It was Krishna who forced him. In eighteen chapters of SHRIMAD BHAGAVADGITA is his continuous argument in favor of war. And when finally he could not convince him, at last he took the same step as all religions have taken: "It is God's will! You cannot go out of the war. What God has chosen has to happen."

That's what the Bible says: "Don't change anything. Whatever is God's will is going to happen."

Now if I had been in place of Arjuna, I would have said to Krishna, "That's okay. This is what God has chosen, I am going to the Himalayas."

But Krishna has been respected as the incarnation of God. Not only incarnation -- Hindus have many incarnations of God -- Krishna is the only "perfect" incarnation. He was so powerful that the brahmins simply praised him. It is always power that is praised.

A man who has captured sixteen thousand women from all over his kingdom, all the beautiful women... whether married, unmarried, it did not matter. His army would just catch any woman who was seen by Krishna, and he simply gave the indication, "Take her to the palace." He collected sixteen thousand women -- you cannot even remember their names! -- and he was married only to one woman. All these women had their children, their husbands, their old parents to take care of. Sixteen thousand families were

destroyed by this man. And he forced Arjuna, saying, "This is God's will -- you have to fight! You cannot go against God's will."

God has been used for all kinds of crimes. The war happened. It was a massacre, millions of people died. And the backbone of India was broken. India became so afraid of war, because from every family somebody was killed -- the husband, the father, the son, every family was deprived of somebody. The whole country was sad, and that sadness has become so deeply settled in India's mind that when small tribes, primitive tribes of Turks, of Mongols, of Hunas, of Moguls, of British, came to India, India simply gave way. They had no desire to fight.

Whoever came was accepted without any difficulty -- small groups! Turks came with only five hundred people, and India was a country of thirty-three million people at that time, two thousand years ago. Still India simply accepted them; it was not ready to fight. It had seen the war, it had seen its destructiveness.

And who was responsible for all this? Krishna was responsible for all this. To me, he is not even a human being, nothing to say about an incarnation of God.

When I saw today that they are giving a place to him in the Soviet Union, making a temple for Krishna and allowing these hippies from America... that means all kinds of idiots and stupids and superstitious people will enter into the Soviet Union. This opening can be dangerous.

Certainly the Soviet Union needs spirituality. It has materialism -- that is the base. It needs spirituality -- that will raise the temple of the soul. Just as you need scientists for material wealth, technology, you need buddhas, enlightened people, to help you become also a buddha.

But this kind of people will not come on their own. You will have to persuade them, you will have to invite them. Only then they can help you. To a welcoming heart, they will pour all that they know.

And Marxism will become a complete philosophy if it can be joined with Zen. That's why I say, "What is missing? Zen Fire, Zen Wind."

But Christianity should be prohibited. Judaism should be prohibited. Hinduism should be prohibited. Islam should be prohibited. These people have been the *cause* of the trouble. Again you are falling back. Seventy years of struggle to create a new society, and then one single man who knows nothing of the revolution, who knows nothing of how hard it was to preserve the country amongst all the anti-communist countries... they were all ready, like vultures all around, to destroy the Soviet Union and its communism. Because if even one country becomes communist, it is dangerous. It is dangerous to all the capitalist countries because that fragrance will start spreading.

The Soviet Union is a hope for humanity.

Gorbachev should not take the responsibility of destroying the Soviet Union. But by opening it, he is being praised by the capitalist press, by the capitalist news media all over the world. That is very cunning. They are making him a great hero, and by becoming a hero he will completely forget the implications that will follow the opening of the doors of the Soviet Union to all and sundry, to Tom, and Dick, and Harry.

It is a scientific experiment. The Soviet Union has done half the work, with great difficulty, with tremendous sacrifice. The new generation is not aware. I have gone to the deepest roots of the revolution, and I can see how much the Soviet Union has suffered to be a communist country, how much it has sacrificed. And it has lived in constant danger of being destroyed, but now it has come to a point where it is one of the biggest world powers. It should not be reduced from its power.

It is good to be a peacemaker, and perhaps soon Gorbachev will receive a Nobel Prize....

That is not very noble. I call it The "Ignoble" Prize, because the man who created the Nobel Prize -- it was his name, Nobel. But his function was -- in the first world war and before that -- that he was the biggest manufacturer of arms. He was supplying arms to the whole world. Every war was fought with his weapons, both sides would be using his arms, and through these arms he collected great richness.

Then his Christian guilt came over him at the time of his death, that "I am the greatest creator of war material -- and all the people who have died because of my weapons... everybody who has died, has died because of my arms."

In any country, anywhere, both the parties were using his weapons. He was the only person who was refining and refining, and making better and better war material. He became afraid of hellfire. He donated all his money and created a trust, so that every year, just out of the interest, Nobel Prizes should be given to different branches of science, art, literature, music... any contribution to humanity. It was simply trying to erase his guilt.

And this Nobel Prize committee... the chairman of the committee is the King of Sweden. One of my

sannyasins, who is a Nobel Prize winner, asked the king -- because only a Nobel Prize winner can nominate somebody else's name to the committee which decides to whom the Nobel Prizes should go. He told the King of Sweden, "What about this man?" -- and he mentioned my name. The king said, "Never utter that name again! My suggestion for you is, don't bring that name to the Nobel committee, because you will feel embarrassed. It is impossible for us to give this man a Nobel Prize."

But in the same way, Leo Tolstoy was denied. Every fifty years the Nobel committee opens its records for the public to view. Last time when they opened their public records, the people found that Leo Tolstoy had been nominated for a Nobel Prize, but was denied on the grounds that he was not an orthodox Christian. He was a Christian, but he was not orthodox, he was very flexible. On these grounds -- and the question was literature, not Christianity! They did not even talk about his literature.

The man has created the greatest novels in the world: ANNA KARENINA... or WAR AND PEACE, which is such a vast world that the man must have been the greatest mind of his century. But the literature was not discussed. The man who nominated him, had nominated him for a literary prize, for literature, but he was denied on the grounds that he was not an orthodox Christian.

That is strange -- is this prize only for orthodox Christians? And this Nobel Prize has been used as a political weapon. They always give Nobel Prizes to Soviet scientists. It is tricky game, because the Soviet government up to now would prohibit the person from accepting this prize from the capitalist world, and prohibit the person from going to the Nobel Prize convention to accept the prize...

Because from there, the man becomes persuaded by the capitalists. The Nobel Prize comes with almost two hundred thousand dollars. The man for the first time... In the Soviet Union you don't have private property; for the first time he sees two hundred thousand dollars, and for the first time he is out of the Soviet Union. He can escape and ask for refuge in any capitalist country, and he can release the secrets of Soviet scientists to the capitalists and gain prestige, awards, money and everything.

So the Soviet government up to now has been preventing people like Sakharov and others. It was a very dangerous thing. If you prevent, then the scientist becomes angry with the Soviet government. He freaks out, he wants to accept the prize. Because he freaks out, the Soviet government has to take measures to prevent him from escaping out of the country.

Even Sakharov's insistence that he would accept the Nobel Prize... immediately the Soviet government had to take action. He was removed as the director general of the science academy, his car was taken back... because nobody possesses anything, everything belongs to the nation. The government allots things to people. And he was reduced to being an ordinary member of the academy.

But his wife, who is also a scientist, was having an operation in Paris. From Paris she managed to go to the Nobel Prize convention, and on behalf of her husband she accepted the Nobel Prize.

So either the Nobel Prize is a kind of bribe to take secrets out of the Soviet Union, or it creates a trouble for the scientist. If the government prevents him, and if he wants to go out, then he has to be jailed. In some way, one scientist's life and his contribution to the Soviet Union is destroyed.

Now the Nobel Prize has been given to politicians -- even a man like Kissinger gets a Nobel Prize! And what is his contribution to humanity?

I call it the Ignoble Prize because it is full of blood, the blood of millions of people who were massacred by Nobel's weapons. No man of dignity should accept it.

I told my sannyasin, "You should not have mentioned my name. I will reject the Nobel Prize if they give it to me. It is a bribe and nothing else, a bribe to shut people's mouths who speak against capitalism, a bribe to take secrets from the Soviet Union."

Now opening the doors of the Soviet Union is really dangerous -- and I am saying it as a friend. The Soviet Union has done half the work; the base is completely solid. All that it needs is a few pillars and a roof, and the shrine for the human soul will be ready.

The new man can come only out of the Soviet Union. But what is happening makes me suspicious. Soon Gorbachev will have the Nobel Prize, I predict it. He is being praised by all the capitalist press for the simple reason so that this praise gets into his head and he forgets all the implications of what he is doing that may destroy the Soviet Union.

A seventy-year great experiment in changing the structure of the society... and they have succeeded! Now the second step is to change the consciousness of man. You have changed the structure of the society, it was an economic revolution. That's why I said yesterday that if I come to Soviet Union, I am bringing another revolution, a revolution which will be spiritual. That is what is missing: a spiritual revolution. If that revolution happens, the Soviet Union will be the pride of humanity.

I see both sides of Gorbachev. He is doing good in bringing freedom, but he is also taking a risk -- which he will not be able to prevent once all these people enter in. Then he will have to start from ABC; it will take another seventy years to bring back this same situation.

I would like him open the door for scientists, open the door for poets, open the door for mystics, open the door for musicians, dancers, painters. Open the door for novelists, open the door for all creative people, open the door for meditators -- but not for all and sundry; particularly not for any organized religion, and not for any stupid and idiotic ideology.

He does not know anything about BHAGAVADGITA, and he has allowed these Hare Krishna people to translate it into Russian. He does not know that this is the only scripture in the whole world devoted completely to war. It was perfectly good for Adolf Hitler, it was perfectly good for Benito Mussolini. It is not good for people who want peace, for people who want this earth to drop its boundaries of nations, of religions. It is not good for those who want one world, one earth, one humanity.

The second question is from another sannyasin. He has asked:
WHY DO YOU NOT WANT TO ALLOW CHRISTIANITY TO ENTER THE SOVIET UNION?

Because I love the Soviet Union, and I would not like a poisonous snake, a cobra hiding inside the pope, to enter the Soviet Union. He can come to India, there is no problem. He can go around in any capitalist country, there is no problem. But not the Soviet Union, because I consider Christianity to be the most criminal religion in the world.

In seventy years they have with great difficulty been erasing the programming of Christianity from the Soviet mind. Now the Soviet mind at least is free of Christianity, free of God, free of heaven, free of hell. This is perfectly good. Don't introduce all these things again.

But one thing certainly the Soviet Union needs, which Christianity cannot provide. That can be provided only by Zen.

Zen is pure meditation. It has nothing to do with hell, heaven, God. Jesus' miracles, it has nothing to do with. It does not even talk about any of these things. It simply talks about the science, step by step, of how to enter your own inner world and see the life eternal.

Once you have seen your life as eternity -- from eternity to eternity -- you are a totally different man.

Your life becomes of great significance. Thousands of blossoms start arising in you. Your life becomes creative. You know that existence cares for you.

You know that existence never creates a carbon copy, that existence always comes up with absolutely original faces. Nobody is dispensable. Once you are gone, your place will remain empty forever. This gives significance, this gives meaning, this gives you a feeling you are needed by existence. Without you, something will be missing; some place will remain empty and nobody else can fill it.

That's why yesterday I argued against Regardie, because he wanted to be a "Rajneesh" in his next incarnation. Existence never repeats, and you cannot be anybody else than yourself.

That is authentic religiousness. Every individual has his own uniqueness, and that gives him dignity and grace.

I don't want Christianity or Hinduism or Mohammedanism to enter the Soviet Union because all these religions are of prayer. Prayer is extrovert; meditation is introvert. If you want to allow people, then allow the people whose religion is based on meditation, not on prayer. That should be the clear-cut distinction, a criterion that can be followed without any fear.

Allow Lao Tzu, allow people of Tao, allow people of Zen, allow people who belong to Sufism, allow people who belong to Hassidism. These are all people who in some way or other are meditative.

But Zen comes to the very highest peak -- the purest meditation, refined by centuries of mystics in India, mystics in China, mystics in Japan. It has moved through so much refinement, sharpening -- continuous sharpening -- that there is nothing else compared to it.

What will the poor pope do in the Soviet Union? -- just kiss the land! So he can kiss in the Vatican, he has enough land -- eight square miles, a sovereign country. Eight square miles is not enough for him to kiss? Go on kissing!

He wastes so much money in kissing different lands. He came to India and kissed the New Delhi airport. I was in Kathmandu -- I immediately gave a press conference and told them, "If he wanted to kiss cow

dung, we could have sent him a parcel full of cow dung! Why waste eight million dollars in visiting India just to kiss the cow dung?" But cow dung gives you a taste of Hinduism....

What has Christianity done for the whole world? It has created more poverty by preventing people from using birth control methods. Now birth control methods are a hundred percent effective; at first they were not. The pill had to be taken *before* you made love. Now there is another pill that you can take afterwards; there is no need to take it beforehand. This is far safer. And sometimes the pill disturbs the hormonal system of the woman, so a third pill has come into being which the man can take. The woman need not take anything. Now things are so simple, why go on increasing unnecessary population?

And all Christian priests are insisting for more poverty, for more orphans. The reason is that they need more Catholics, more Christians -- from these orphans, from these poor people, they can get new converts. Already the Catholic church has six hundred million people in its fold; still there is no satisfaction. It wants more and more people, at the risk of the whole planet committing suicide! It is because of Christianity -- and they have influenced all the religions because it is the greatest religion as far as membership is concerned, the most powerful. Other religions have also followed the same ideas.

Mohammed married nine wives. He was absolutely uneducated; he used to have epileptic fits and he married a woman just for money. The woman was forty years old and he was only twenty-six, but the woman was a widow and had an immense amount of money. She was the first Mohammedan! She turned Mohammed's epileptic fits into "trances." In his epileptic fit, he would tremble and foam would come out of his mouth, and he would feel so much trembling that all the blankets in the house could be put over him; still he was trembling. And whatever he uttered in that unconscious state, his wife would write.

Khadija -- the woman, who was well educated, super-rich -- it is she who has written the Koran, it is not Mohammed. He could not even sign his name. And the Koran has been written over thirty years' time, because you have to wait for the epileptic fit to come again. Then nobody knows whether Khadija was writing what Mohammed was saying or she was inventing, because it is a very poor scripture. There is nothing much in it.

Mohammedan friends have asked me. "Talk about the holy Koran!" They have been sending me copies, the latest editions, most beautifully printed. I looked into them many times, but I could not find a single sentence worthy to be commented upon. I can criticize, but then all the Mohammedans will be just ready to burn my community!

That's what the Greek church threatened to do to me. When I was in Greece it was only for a four-week tourist visa. After two weeks... and I had not gone out of the house. The house was on a small island; it belonged to the best film producer in Greece, he was my host. It was just on a hilltop, a direct drop to the ocean -- a very beautiful place, a beautiful garden, and I had never gone out of the gate.

But friends from all over Europe came running to Greece and the archbishop of the Greek Orthodox church... which is the oldest church in the world. It is the Greek church which has changed Christianity completely, according to itself. The archbishop threatened the president of the country, the prime minister of the country, and threatened me: "If the government does not deport him immediately I am going to dynamite the house and burn all the people inside -- alive." This is religion!

And I have nothing to do with Greeks. There were at the most ten or twelve Greek friends, whom I have already corrupted, so there was no problem; they were my sannyasins. And he was threatening the government and saying that my stay in Greece would corrupt the morality, destroy the religion.

I said when they deported me, to the world press representatives who had gathered at the airport to take my interview, "This country has the weakest religion and the weakest morality. They have had two thousand years to condition the mind of the country to a certain kind of morality which they think is virtuous, to certain superstitions that they think are religion -- and they are afraid of a tourist who is going to be here only two weeks more! If a religion two thousand years old can be corrupted by a tourist in two weeks, it is worth corrupting. It *should* be corrupted."

He was threatening me: "I will organize a procession against you."

I informed him, "I will enjoy it!" I enjoy all kinds of things....

But the procession never came, so I asked Amrito, my ambassador in Greece -- a beautiful woman, used to be a model, once was chosen to be the beauty queen of Greece. I love beauty. I love everything that is beautiful in this world. The flowers, the faces, the stars, the moon, the ocean -- everything. Beauty is my religion.

I asked Amrito, "How many people here are Christians?"

She said, "Almost ninety percent."

And I asked her: "How many attend the church?"
She said, "Not more than four percent!"
I said, "Who are those four percent people?"

She laughed, she said, "You won't believe -- they are the oldest women, ancient women, those whose one foot is in the grave and one foot in the church."

I said, "How many women listen to this archbishop?"

She counted. She went there -- only six women were listening to his thundering sermon! Of course he could not bring a procession of six old women, it would have been really a great circus. I had told my people, "When he comes, we should join the procession!"

That old idiot wanted to burn all my people who were living with me -- just for two weeks! What has Christianity done for the world that you are asking me why I don't want to allow Christianity to enter the Soviet Union?

I love the Soviet Union because it is a great experiment. It is a milestone in the history of man. Of course it is only half, but still -- half is better than nothing. The other half can be raised on top of it.

What Lenin and Stalin have produced has given a good foundation for anybody to raise the temple of consciousness. And this temple will not belong to any religion; it will belong to all individuals who want to enter into initiation, who want to enter on the path.

The buddhas don't lead you, they simply indicate the way. You have to follow your way alone, because nobody can go inside you. The buddhas can point to the place, but you have to go there. And it is good that nobody can go inside you; otherwise politicians would have reached before any buddha! It is your privilege, your absolute privilege and freedom -- nobody else can enter there.

But if you go, you will start growing in a new dimension -- vertical. Just as all animals move horizontally... at a certain point in history some animals, according to Charles Darwin, stood up vertically. That's how man was born: from the horizontal animal, walking on all fours, he started walking on two feet, and two hands were free for the first time. These two hands have created all science, all technology -- the houses, the roads, the electricity, the television. Everything that you enjoy, everything that is needed for humanity has been created because these two hands were free. No animal can do these things: all four legs are engaged in walking.

This is one revolution: the gorilla becomes man -- from horizontal to vertical.

A similar kind of state exists inside. Your consciousness is still horizontal. Your body is vertical; your consciousness is still moving in time -- horizontally. The function of meditation is to turn your consciousness also in a vertical direction. When your body and consciousness are together, vertical, you are an enlightened one. The vertical consciousness knows the ultimate truth, the beauty, the good, the godliness of existence.

The sutras:

> OUR BELOVED MASTER,
> THE MONK IN CHARGE OF THE MONASTERY ONCE SAID TO YAKUSAN, "I HAVE RUNG THE BELL;
> PLEASE, OSHO, IT IS TIME FOR THE REGULAR DISCOURSE."

You should understand one thing about Zen as a foundation: nothing is regular. Everything is spontaneous. The whole emphasis is not on routine but on spontaneity. If the master feels like speaking, if existence wants to become through him a song, then he sings the song -- otherwise not. There is no question of regularity.

Spontaneity... it has happened thousands of times that the master will come to the podium, stand there for a few minutes, and nothing is coming. He will bow down to the assembly and return to his room. This is how Zen was born....

Buddha had never come to his morning discourse with anything in his hand. One day he came with a lotus flower -- so strange! People who had lived with him for years had never seen him carrying anything. And more strange was his silence. He just went on looking at the lotus flower. The minutes started becoming longer and longer and longer; one hour passed, and it seemed almost as if a whole life had passed. Ten thousand sannyasins waiting, watching, and Buddha is completely silent, looking at the lotus flower.

Then Mahakashyapa, for the first time... He had been for twenty years a disciple of Buddha; he had not spoken a single word, he had not even taken initiation. He never asked Buddha to initiate him, he simply got initiated on his own. He shaved his head, brought yellow robes, became a monk, gave himself a name, sat

under a tree -- the same tree where he continued to sit year after year. Everybody was wondering -- "This fellow is strange, he seems to be insane!" They would ask him something and he would simply say, "Keep quiet."

But that day, when they were all silent, he simply started laughing out loud. Everybody looked at him. "What happened to this man? He has been insane for twenty years, and suddenly he has become sane? Or vice versa?"

Buddha looked at him and beckoned him with his hand: "Come close to me." This was for the first time in twenty years that Buddha had called him. Mahakashyapa came, and Buddha told the assembly of the sannyasins, "What I could say in words I have said to you. What I could not say in words I am transferring to Mahakashyapa."

And he gave the lotus flower to Mahakashyapa.

This is how Zen was born. This was the beginning of the river of Zen -- no word, just something invisible. People just watched in awe -- what is happening? And for the first time Mahakashyapa touched Buddha's feet -- but did not say a single word.

In Buddhist scriptures there is no other mention of Mahakashyapa, simply this mention. But Mahakashyapa is the first Zen master.

From one master to another master, Zen has been coming down -- up to me. If Mahakashyapa is the beginning, I am perhaps at the very end of a long, long heritage -- twenty-five centuries, hundreds of masters, transferring in deep silence and meditation what cannot be said in words.

So the monk asked Yakusan... Yakusan is a great master, without any doubt:

"I HAVE RUNG THE BELL..."

The bell is rung to call all the sannyasins together in the assembly hall.

"PLEASE, OSHO, IT IS TIME FOR THE REGULAR DISCOURSE."

He used the word `regular' wrongly. With a master things are spontaneous -- nothing is regular. Even when you see regularity, it is only in your conception. For the master, it is spontaneous.

YAKUSAN SAID, "OKAY. YOU COME AND FOLLOW ME, HOLDING UP MY BOWL" -- because I have not finished my breakfast.

Now this was a very strange situation, going to the assembly hall... is he going to deliver the discourse, or eat his rice? And the monk felt a little embarrassed: "I am following him with the bowl of rice. What will people think of me? -- `That idiot! Why is he carrying the bowl with the rice, behind the master?'"

THE MONK DID NOT UNDERSTAND THE MASTER'S MEANING, AND UNGAN -- WHO WAS ALSO PRESENT -- ASKED, "MASTER, WHEN DID YOU LOSE YOUR ARMS AND LEGS?"

Why are you not carrying your bowl yourself? When did you lose your arms and legs?

Even Ungan, who finally became enlightened, could not understand the meaning.

The meaning was that the discourse is nothing but a nourishment. It is a spiritual nourishment. Just as the body needs food, your spirituality needs nourishment. Carrying the bowl behind him, he was giving the monk an insight: "Think of all your meditations and discourses in terms of nourishment."

The master is nothing but food -- food for your soul. But Ungan did not understand either. He thought, "What is the matter?" because every monk carries his own bowl unless he is sick, unless he has lost his arms in some accident. What happened? "WHEN DID YOU LOSE YOUR ARMS AND LEGS?"

YAKUSAN SAID, "YOU ARE SIMPLY WEARING THE MONK'S HABIT."

You don't know, and you cannot know. You are only wearing the monk's habit, the monk's robe, but you don't understand anything.

UNGAN REPLIED, "I AM NOT OTHER THAN THIS."

This is what I am. I am standing utterly naked before you. If you call me just the monk's habit... perhaps. This is what I am.

This was coming from a deeper source, indicating THISNESS....

Buddha's whole philosophy can be contained in the simple word `thisness' -- suchness, TATHATA. "This moment, this is what I am. You can call me anything you like, it does not matter." This was a great

answer.

UNGAN REPLIED, "I AM NOT OTHER THAN THIS. WHAT ABOUT YOU, MASTER?"
YAKUSAN SAID: "I DON'T HAVE SUCH A FAMILY."

Strange answer from the master....
What does he mean that he does not have such a family? I will tell you one anecdote to have some feel of it.

When al-Hillaj Mansoor, who was killed finally by the Mohammedans... just like Jesus, but in a far worse way. They cut him piece by piece. But this happened later on, when he became enlightened and declared: "*Ana'l haq* -- I am the truth." And Mohammedans cannot forgive anybody saying this. Only *god* is truth. Calling yourself truth, you are indirectly calling yourself God.

But he was not calling himself God. He was simply saying, "I am the truth." And he was not claiming any monopoly on it. He was saying, "You are also the truth, it is just that you don't know it. I know it." But this came later on.

When he first went to his master, Junnaid... it was a very sad affair. His family, his wife, his children, his old parents, his friends, his neighbors -- all loved the young man. He was so beautiful, so joyous, just his presence was a light.

He had been visiting all kinds of masters. Finally he decided to leave the family and to go to Junnaid, who was residing just outside the village in the forest. Junnaid was a very famous master. So out of the town the family came, friends came, wife, children, neighbors, to say goodbye, to give him a good send-off. And he went towards the forest... but again and again he looked back. Those people were still standing on the boundary of the town.

Finally, when he was entering into the forest, he looked for the last time. They were still standing, far away; he could not figure out who was who. And then he reached Junnaid's hut. He knocked on the door. Junnaid said -- from the inside; he has not seen the person yet -- he said, "First leave the crowd outside and come alone!"
What crowd? He looked all around, there was no crowd. He opened the door.

Junnaid said, "You did not follow my order! Leave the crowd outside and *then* come in."

But he said, "What crowd? I don't see anybody. I looked everywhere -- there is nobody."

He said, "You are looking *outside* -- look *inside*. The whole crowd is present. Your wife, your children, your family, your parents, your neighbors, your friends -- everybody is present. Just close your eyes: *that* is the crowd you have to leave outside. Get out! When you are finished with the crowd, come in."

It took three years for al-Hillaj Mansoor to sit outside till he was finished with the family, with the crowd, till he became utterly silent. He forgot completely to enter into the hut. Three years is a long time. He had forgotten the family, and he had also forgotten the master. There was no need now, he was completely fulfilled.
Exactly at that moment Junnaid came out and said, "Come in now."
He said, "But now there is no need."

Junnaid said, "Only now, when there is no need, can I start my work on you. Come in and close the doors."

This is the "family" that Yakusan means. He is saying, "I am absolutely alone. I am utterly silent. I don't have a crowd of thoughts, images, dreams in my mind. And you, standing before me, although you are saying, `This is what I am,' I can see the crowd inside, the family. You are not just this, you are that too."

Ungan must have understood, because he did not say a single word. The master was absolutely correct.

When the master is absolutely correct, the disciple simply has to bow down in silence. There is no question of argument -- with the master you cannot argue, and if you argue you are creating a distance between yourself and the master.

Come close to the master without any argument, without any mind, without any thought, without any images, and suddenly there is a synchronicity -- your heart starts beating in tune with the master's heart.

And the master's heart is already beating in tune with the heart of the universe. So in an indirect way, coming closer to the master is the first step of coming closer to existence. He is the window, the door. He opens into existence. He gives you the first taste of dropping the self, of dropping the crowd, of dropping everything and just being a pure consciousness.

ONCE YAKUSAN CALLED A BOY MONK TO HIM. DOGO ASKED, "WHY DO YOU CALL SUCH PEOPLE?"

Dogo also became, finally, enlightened. He was a brother of Ungan. Both the brothers were disciples of Yakusan.

DOGO ASKED, "WHY DO YOU CALL SUCH PEOPLE?"

Just a young boy -- how can he understand the great teachings?
That's where the mind distracts you. The mind is interested in the scriptures, in the teachings, in the theology, philosophy -- in all kinds of gymnastics of words, beliefs, disbeliefs, arguments. And truth comes to those who are innocent. It can come more easily to a child than to a grown-up, because what you call growing up is nothing but gathering more rubbish. You have more knowledge, but nothing of *knowing*.

Knowing is a totally different experience than knowledge. Knowledge is borrowed. Knowing is just like a man opening his eyes to the sun, and knowledge is just like a blind man writing a thesis on light. He can write....

Now there are ways -- the blind man can read, the blind man can write. But a blind man writing about light... will it have any relevance, any truth? It will be all borrowed. It will be all rubbish. You can know light only with your own eyes.

So when Yakusan called this young boy monk... Dogo was a scholar, a great knower of the scriptures. He said, "Why do you call such people? What will this boy understand?"

YAKUSAN REPLIED, "BECAUSE OF THIS."

Because he is so young, because he is so fresh, because he knows nothing, he is available. You are not available. Your mind is full of thoughts, and thoughts are a China wall, thick -- they prevent any master from approaching your heart, your being.

Yakusan said, "Simply *because* of this -- because he is so young, so fresh, so new. He knows nothing about anything. He is innocent."

And the innocent has more capacity to know the truth. Those who have already become knowledgeable will have to drop their knowledge and become again childlike.

Unless you become childlike, innocent, you cannot know the truth. Innocence is the path that leads to ultimate truth.

YAKUSAN REPLIED, "BECAUSE OF THIS."
DOGO ASKED, "WHY DON'T YOU THROW IT AWAY?"

He was still not understanding the master. That is the difficulty with so-called scholars, professors, knowledgeable people. He did not hear what the master has said; on the contrary, he is saying, "Why don't you throw it away? This kind of boy is not going to become a buddha."

Yakusan replied, "BECAUSE I HAVE USED IT FOR A LONG TIME. I cannot throw him away, because I have used innocence as a path towards enlightenment my whole life." A beautiful anecdote....

Meditation makes you innocent, it makes you childlike. In that state, miracles are possible. That state is pure magic. A great transformation happens -- in innocence you transcend the mind, and to transcend the mind is to become the awakened one, the enlightened one.

This is the only revolution, *real* revolution: the great rebellion that happens within you. This is what the Soviet Union needs today.

Basho wrote:

LONELY IS MY WAY!
NO ONE PASSES HERE BUT I,
LATE THIS AUTUMN DAY.

Just visualize the late autumn day: soon the sunset, soon there will be multi-colors, psychedelic colors, on the horizon -- a beautiful autumn day. No one passes here but I.

He is talking about his inside. "No one passes here but I -- lonely is my way." Lonely is everybody's way. The master can only indicate, can point his finger to the moon, but you should look at the moon, not at the finger. If you look at the finger, you miss the moon; you miss the master, his indication.

And that's what has happened to all so-called religions. They are holding fingers: somebody the finger of Jesus, somebody the finger of Krishna, somebody the finger of Mohammed. Nobody is looking at the

moon. And because these people themselves don't understand, they are very joyful -- "My finger is being caught by six hundred million Catholics!" The pope is immensely happy: "Six hundred million Catholics holding *my* finger?"

But the question is not the finger; the question is the moon.

And the path is alone. It is the moon within you. The master can indicate....

I am doing it every day, indicating where to go, how to go, how much energy is needed to reach there, what kind of experiences will be happening on the path and what kind of experiences will be happening when you have reached to the center of your being. I can only indicate, but you have to go. If you don't go, I am helpless.

Maneesha has asked a question:
OUR BELOVED MASTER,
NEITHER COMMUNISM NOR ZEN HAVE A GOD AS A CENTRAL HYPOTHESIS ON WHICH A BELIEF SYSTEM IS BASED. DOES THIS IMPLY THAT RUSSIA MIGHT HAVE A GREATER AFFINITY WITH ZEN THAN THE WEST HAS?

Certainly, Maneesha. The Soviet Union will be more capable and receptive because it has dropped all gods and all the superstitions surrounding God. It has dropped all consolations, all opium. It has dropped all that has been forced on man for millennia.

The Soviet Union is almost in a state of innocence. But the danger is that this innocence can be exploited if the Soviet leaders are not conscious about it, that there is an innocent mind which has been created in seventy years and this can be exploited by organized religions very easily.

Keep the organized religions out! The Soviet Union needs a totally different kind of religiousness which these organized religions cannot supply -- they don't have it themselves. The Soviet Union needs a contemporary man -- with no past, absolutely present, now and here -- who can help this innocence to blossom into blue lotuses.

The Soviet Union has much more possibility than the capitalist West. In fact, the capitalist countries of the West used to call the Soviet Union "the East," although it is not the East. But they include it in the East; they don't consider it to be a Western country.

Perhaps it is a good sign! Unconsciously they have called it the East. It can *really* become the East, and far better than the East is, because the East is poor. The East has the roof, but it does not have the pillars, it does not have the foundation. Under the roof people are being crushed, dying of starvation. It knows the inner world but it has no idea that the outer world is not unreal; it is as real as the inner.

Both are real, both are existential, and both need to have a synchronicity, a harmony between matter and spirit, between that which can be seen and that which cannot be seen. A deep accord is needed.

Yes, Maneesha, the Soviet Union has much more vulnerability, much more receptivity than the capitalist West. The capitalist West is too much in the mind, too much in the thinking. The Western part of the world still follows people like Aristotle and Socrates -- great giants, but confined only to the refinement of the mind. Socrates and his dialogues are beautiful, the highest that mind can reach. And Aristotle is the father of Western logic. All the philosophers of the West, from ancient Greece to Germany... Kant, Hegel, Feuerbach... to the contemporary world -- Sartre, Jaspers, Marcel, Soren Kierkegaard, Bertrand Russell, Whitehead, G.E. Moore -- they are all in the same line of intellectual giants. But they don't know anything about meditation, and they will argue against meditation. They will say there is nothing beyond the mind -- and without experimenting!

A strange thing I remember... In Greece, traditionally it was believed that women don't have the same number of teeth as men. Obviously, the reason is that the woman should be in every way second-rate to man. How can she have the same number of teeth as man?

Aristotle had two wives, not one -- he could have asked wife number one, or number two, "Just let me count your teeth." Or while they were asleep, he could have counted their teeth. And most women are continuously talking, and they don't have a moustache like me. You cannot count my teeth. Even just when they were talking he could have managed to count, but he depended on his logic that certainly women are a lower category than men -- just a male chauvinist idea. In his book of logic, he writes that "Women have fewer teeth than men."

Logic is non-experimental.

Science is experimental, and Zen -- which is the science of the inner -- is also experimental. Just the inner experiment is called "experience," and the outer experience is called "experiment."

But unless you experience and experiment with the inner, you don't have any right to deny that there is anything beyond the mind. Have you gone beyond the mind? Have you reached beyond the mind, just trying to find out whether there is something beyond the mind? No one -- neither Russell nor Soren Kierkegaard nor Martin Heidegger -- nobody has tried to reach beyond the mind.

Martin Heidegger has written a book on Zen, but that book is also just intellectual. And you can see that the man was not a meditator, because he was a follower of Adolf Hitler. That was a great intellectual giant of Germany, and still he followed a madman, a crackpot, Adolf Hitler. That shows the level of his insight, that he knows nothing about the inner. No man of meditation will follow Adolf Hitler.

That's why I said, by vocation I am a logician, by mistake I am a mystic. Because to be sane in an insane world is very difficult and hard. That's why I call it a mistake.

But I would love you to commit the mistake. I love to corrupt people! Their morality, their religion... anything you give me and I will corrupt it! Corruption is my business.

It is time for Sardar Gurudayal Singh. Now he has come back, with his rainbow turban. Where is he sitting...?

(OSHO LOCATES SARDARJI BY HIS UNMISTAKEABLE LAUGHTER, AND ACKNOWLEDGES HIS RETURN WITH A SMILE.)

There is a job opening at the local zoo for two men to clean out the gorilla cages. Paddy and Seamus go directly from the pub to apply.

"Before I give you lads the job," says Duckworth Bird, the head keeper, "I want to ask you a few questions."

"Okay," says Paddy, "I am ready!"

"The first question," says Duckworth. "What bird does not build its own nest?"

"That's easy," says Seamus. "It is a canary. He lives in a cage."

"That's not it, you idiot," says Paddy, digging Seamus in the ribs with his elbow. "It's a cuckoo!"

"Very good, Paddy," says Duckworth Bird. "How did you know?"

"Ah!" replies Paddy, "everybody knows that a cuckoo lives in a clock!"

Hamish MacTavish and Sandy MacPherson go mountaineering in the Swiss Alps. Suddenly, Hamish loses his footing, slips and falls off a cliff into a deep crevasse.

Sandy MacPherson pokes his head over the cliff and just sees the fingertips of his Scottish friend clinging to a rock.

"Are you all right, Hamish?" shouts Sandy.

"Not exactly," gasps Hamish. "But if you run down to the village ten miles back, and get some rope, I will try to hang on until you get back. But *hurry*, for God's sake!"

Sandy MacPherson goes running off down the mountainside.

An hour later, his face suddenly reappears over the edge of the precipice.

"Are you still there, Hamish?" he shouts.

"Jeezus Christ! Just barely!" shouts back Hamish, hanging on by one hand. "Have you got the rope?"

"Ah!" replies MacPherson, "No! Those tight Swiss bastards wanted *two* francs for it!"

Old Father Fumble is invited to the local high school for its graduation ceremonies. But he is shocked and scandalized by some of the latest fashion outfits worn by the girls.

"Look at that youngster!" cries Fumble to the person next to him -- "the one with the orange hair, the cigarette, and the purple pants. Is it a boy or a girl?"

"A girl!" snaps his companion. "And by the way, she is my daughter."

"I am sorry, sir," says the flustered Fumble. "Do forgive me -- I would never had said anything had I known you were her father."

"I'm not, you idiot!" says the other. "I am her mother!"

Nivedano...

(Gibberish)

Nivedano...

Be silent.
Close your eyes.
Feel your body to be completely frozen.

This is the right moment to look inwards. Gather your whole life energy and rush towards the center of your being -- with total consciousness, with an urgency as if this is going to be your last moment on the earth. Without this urgency you will never reach to the center.
Faster and faster... deeper and deeper.

As you start coming closer to your center, a great silence descends over you.

The closer you are... you find fountains of peace and serenity surrounding you. As you reach to the very center, for the first time you know who you are -- the buddha.

The buddha simply means the awakened one -- it has nothing to do with Gautam Buddha. He was one of the buddhas among thousands of buddhas... of course the most well-known buddha. But his name was not Buddha, his name was Gautam Siddharth. Buddha was his awakening.

The same awakening, the same silence you are in... the same blossoming of your center into a lotus flower. You must have seen Gautam Buddha's statues sitting on a lotus flower....
This moment, Gautam the Buddha Auditorium is full of ten thousand buddhas.

You have to remember only one quality. Buddha consists only of one quality: witnessing. Just being a witness -- without any judgment, without any identification; just watching as if you are only a mirror.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are only a witness. Just pure consciousness....

And suddenly you come in touch with your eternal life, with your immortal being. Suddenly you have come very close to the heartbeat of the cosmos. Your being a buddha is the door to the cosmos.

To make this witnessing more clear, Nivedano...

Relax...

Let go of the body, but keep remembering one thing: that you are a buddha. And the buddha has only one quality; he is made up of only one thing -- that is witnessing.
The whole religious experience
can be reduced to a single word:
witnessing.

And as you get deeper into witnessing, you start melting like ice into the ocean; the Buddha Auditorium suddenly turns into an ocean of pure consciousness without any ripples, without any waves -- just so utterly silent.

Flowers from the beyond start raining on you in celebration of your achievement. This moment you are the most blessed people on the earth.

The evening was beautiful on its own. But in coming closer to your ultimate nature, buddhahood, you have made it a splendor, a miracle, a magical moment.

Just gather all the flowers
and the fragrances
and the juices of life.
You have to bring them with you.
And don't forget
to persuade the buddha
to come along.

First he will come, slowly slowly, as a shadow to you. He has been hiding at the center for millions of years. You have to bring him back from the center to the circumference of your life.
First he will be just behind you as a shadow.

In the second step, you will be behind him as a shadow. In the third step, you will merge into the buddha -- and the buddha is pure consciousness; hence it casts no shadow. It is absolutely transparent.

The moment you become a buddha in your day-to-day existence -- chopping wood, carrying water from the well -- that day will be the greatest day in your life.

The day of awakening... the day of being reborn as a buddha.
In this very moment you are so close to it.

Persuade him to come along with you. He is your ultimate nature, so he cannot deny your request. Welcome him.

Nivedano...

Come back, but come back with great peace, silence, tranquility, serenity. Come back as a buddha, with all grace.

Sit for a few seconds just to remember where you have been, what golden path you have followed.
Remember who is behind you -- the buddha.
He has to come in front of you.
These are the three steps of Zen:
First the buddha comes behind you as a shadow.
Second, he comes in front of you; you become the shadow.

Third, the shadow disappears into the buddha. Only a transparent consciousness remains which is eternal -- absolute freedom, love, compassion, beauty, godliness.
This I call the Zen Fire and the Zen Wind.

Okay, Maneesha?
Yes, Beloved Master.

Communism and Zen Fire, Zen Wind

Chapter #3
Chapter title: This I call Zen Fire, Zen Wind

1 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
THE MONK, SOMPU, WAS ONCE WASHING A BUDDHA STATUE. YAKUSAN CAME AND ASKED HIM, "NOW YOU ARE WASHING THIS, BUT CAN YOU WASH THAT?"
SOMPU REPLIED, "PLEASE GET THAT AND BRING IT TO ME."
THE MASTER DIDN'T SAY ANYTHING.

ON ANOTHER OCCASION, WHEN YAKUSAN WAS SITTING DOWN, A MONK CAME UP TO HIM AND SAID, "OSHO, YOU ARE SITTING SILENTLY. WHAT ARE YOU THINKING?"
YAKUSAN REPLIED, "I'M THINKING THE UNTHINKABLE."
THE MONK SAID, "HOW DO YOU THINK THE UNTHINKABLE?"
YAKUSAN REPLIED, "NON-THINKING."
WHEN YAKUSAN WAS ABOUT TO DIE, HE YELLED OUT, "THE HALL IS FALLING DOWN! THE HALL IS FALLING DOWN!"
THE MONKS BROUGHT VARIOUS THINGS AND BEGAN TO PROP IT UP. YAKUSAN THREW UP HIS HANDS AND SAID, "NO ONE OF YOU UNDERSTOOD WHAT I MEANT!"

Friends,

One of the sannyasins has asked:
WHY DOES COMMUNISM NEED A DICTATORSHIP OF THE PROLETARIAT? WHY NOT DEMOCRACY?

In a democracy you cannot change the status quo, you cannot change the class-divided society into a classless society.

The dictatorship of the proletariat is not an ordinary dictatorship of an Adolf Hitler or Benito Mussolini. It is a dictatorship of the poor, the have-nots. Unless the have-nots have the power, they cannot stop the exploitation by the rich.

In a democracy it is almost impossible for the poor to have the power for the simple reason that the rich people have enough money to fight elections, enough money even to buy the poor and their votes, enough money to buy the politicians. It is impossible in a democracy for the poor to have power, and without power there is no possibility of changing the society. Hence, Karl Marx proposed the idea of a dictatorship of the proletariat.

Karl Marx was not a practical man. He was a great thinker, a great dreamer, a great utopian; in short, he was a stargazer. He spent his whole life in the library of the British Museum. Before the museum would open he was standing at the door, and it was with difficulty that the museum staff would force him out, physically, when the museum was closing.

It happened many times that without eating, without drinking... he was so deeply concentrated in finding the root causes of poverty and how to destroy it, looking into different sources, all the possible literature that might give some clue, that the museum staff had to call the ambulance from the hospital, because he would faint on his table. He would become unconscious -- no food, no water, just working out the whole plan for a utopia.

Communism is his great contribution to the world. But it has come out of a thinker's mind, dreamer's mind, and practical life is totally different from logic. His whole idea was that soon the poor would become poorer and the rich would become richer -- it seems perfectly logical -- and the middle class would disperse. A few would rise up and become richer, and more would fall down and become poor. When the society is absolutely divided between the proletariat, the have-nots, and the bourgeois, the haves....

Obviously the bourgeois cannot be in the majority, because there is tremendous competition; every rich man is trying to pull down other rich men by the legs. Everybody is trying to climb the ladder higher than the others. So those who reach the highest point of being super-rich are going to be, obviously, a minority. The poor will be the majority, and because they don't have anything... Karl Marx's great work, THE COMMUNIST MANIFESTO, ends with the line: "Proletariat of the world unite. You don't have anything to lose except your chains, and you have the whole world to gain, the whole power, the whole society in your hands."

This is how logic functions, but life does not agree with it. He completely forgot the implications. He was thinking that the first country to become a communist country would be America, but America seems to be going perfectly well. There is no question at all of America becoming a communist country unless it is invaded and forced to become communist. From its inner sources, it is not going to become a communist country for a simple reason: the middle class has not disappeared and is not going to disappear.

That was completely overlooked by Marx. He thought that a few people would become richer, more ambitious, more competitive, more efficient. The others would fall down and become poorer. But he forgot the other side of the coin: that a few rich people will go bankrupt and become middle class, and a few poor people will start struggling and fighting and will join the middle class, so the middle class is not going to

disappear. And it has not disappeared.

And the middle class is absolutely against any revolution, for the simple reason that they have much to lose. In revolution there is going to be chaos. And the middle class is not going to share its possessions with the millions of poor people.

Marx also forgot completely -- that shows how just thinking is not enough; a practical, down-to-earth approach is needed to change the society -- he forgot completely that even the poor may not be complete have-nots. The American poor may not have a Rolls Royce, but he has a Chevrolet, he has a house, he has a wife, he has children. His children are his ambitions, he is teaching them and they will become richer. But even the poor man has a car, a house, and he is afraid that in the sharing of wealth he may lose his car, his house. The proletariat has not turned out completely to be have-nots, so they are not ready for any revolution. Yes, they are ready for more and more facilities for the poor, but they are not going to be for the revolution.

America has the poorest and smallest Communist Party in the world, which has no power at all.

It happened in the Soviet Union: after the revolution a journalist was asking a poor man, "Are you really a communist?" He said, "Yes, I am a communist." The journalist asked, "If you had two cars, would you give one to your neighbor?" He said, "Of course."

"If you had two horses, would you give one to your neighbors?" He said, "Of course."

"If you had two cows, would you give one cow to your poor neighbors?" He said, "Yes."

And the journalist finally asked, "If you have two hens, are you going to give one hen to your neighbors?" He said, "No!"

The journalist said, "But this is absolutely illogical."

The man said, "It is not illogical. I *have* two hens -- I don't have two cars, I don't have two houses, I don't have two horses, two cows. That which I don't have, who cares? -- I can give. But two hens I *have* got, and I'm not going to give them!"

When you have something, then the problem arises.

So according to Marx nobody is really a have-not in America; hence there is no possibility of a communist revolution.

In Russia it was a miracle, because it was not even a capitalist country. And that was the idea of Karl Marx, that communist revolution can happen only in a capitalist country where there will be poor people in the majority, and rich people in the minority. The poor can overthrow the rich very easily, there is no question of much violence or any trouble.

Russia was not even a capitalist country. It was a feudal country, far more backward than a capitalist country. There were no poor, no proletariat, no labor unions. And there was not a class of rich people; there were just a few -- the emperor, the czar, a small aristocracy. They were not owners of factories, they were owners of land, and on their land they had slaves to do the work.

Now a slave is taken care of by the landlord because unless he is strong enough, he will not be able to work on the land. The slave is not a machine, so he has to be given good food, good clothes... in winter he has to be given warmer clothes. So the slaves were not have-nots; in fact, they were enjoying everything. The aristocrats had to keep them in good health -- medical facilities, good clothes, houses which are healthy and hygienic, because unless those slaves are powerful and strong they will not be able to work the vast lands, thousands of acres. Miles and miles of land one aristocrat would have, and thousands of slaves. It was a totally different situation.

Marx never thought about a Soviet Russia. He never thought that Russia was going to become a communist country. That's how theorization fails. Life takes its own course; it does not follow your logic, your philosophy.

In Russia the revolution happened. It was not a communist revolution in fact, because it was not a fight between the have-nots and the haves.

It happened during the first world war. The czar was not equipped well enough to fight Germany. Neither were the communists ready to fight in Russia -- a small group of thinkers, they were not hoping that there was going to be a revolution there. Even capitalism had not come, which was going to produce the haves and have-nots, so it was very far away.

Even Lenin, who was to become the head of the first communist country in the world, was in Germany -- because in Germany the emperor had relaxed the power and given it to the people. It was becoming a democracy, and the Communist Party in Germany was the biggest party so there was every chance it would

come into power. Lenin was there to direct them.

But instead of the Communist Party -- which it was logical to conclude would succeed -- Adolf Hitler came in between. And Adolf Hitler was neither a thinker nor a philosopher. He was absolutely a fanatic, insane man, and his party, the Nazi Party, began with only nineteen soldiers. These soldiers had been found to be unfit for the army, so they were unemployed and they wanted to do something. Adolf Hitler himself was thrown out of the army because he was psychologically unfit.

These nineteen people gathered together in a small hotel and created the Nazi Party of Germany, with Adolf Hitler as the leader. Because he was a fanatic, he was very emphatic about everything he said. And his strategy was very strange -- because he had not a great following, he created a new strategy. It looks absurd, but it worked.

His whole strategy was not to bother about gathering more and more people, gathering membership for the Nazi Party; he knew that was not going to happen. He had no philosophy to offer, no program for the future -- why should they join his party? So he started disturbing the communist meetings. Those nineteen people -- they were all soldiers -- would sit in the communist meetings in separate places, and whenever the communist leader would start speaking, they would create trouble. They would start beating people, whoever was by their side; it was not a question of whom. Just nineteen people would disturb a meeting of ten thousand people or twenty thousand people. And when there are beatings going on, you cannot speak. They were throwing stones at the speaker, they were hitting the audience.

Slowly slowly, it became clear that you are safe only in Adolf Hitler's meetings; you are not safe in any other meeting. When Adolf Hitler would speak, obviously, those nineteen people were standing around the crowd watching that nobody creates any mischief.

People went to hear Adolf Hitler just because that was the only safe meeting. You could come home alive! This is how Adolf Hitler came to power, because he disturbed all meetings of the communists, which was the greatest party and was logically bound to succeed -- but could not succeed because it could not approach the masses. Communist leaders would call a meeting and nobody would come.

Only Adolf Hitler was listened to all over the country, and slowly slowly he started gathering followers because he seemed to be the only savior. All others had left the area. And nobody knew his strategy; it became known only after Adolf Hitler wrote in his autobiography about how he came into power. Just those nineteen people managed to do the work.

The first thing was to disturb everybody's meeting. And there was no propaganda from anybody else -- if the Communist Party was putting up posters, those nineteen people were removing the posters in the night. In the morning people would see only Adolf Hitler's posters; every other poster was removed. They would never know that there were any other posters.

A very strange strategy, but he succeeded the emperor. The emperor had to leave his monarchy because in the first world war Germany was defeated badly, and the whole blame went to the emperor because he was not adequate to create enthusiasm in the people to fight for their country. Because of the defeat of Germany in the first world war, the emperor had to leave it in the hands of democracy.

At the same time the Russian armies, who were fighting with Germany, became very frustrated with the czar, because the czar had a very primitive army, absolutely out-of-date. No proper clothes in the falling snow, no proper boots, no leather coats, not enough guns, not enough food either. So the Russian armies became so frustrated that they turned against the czar.

At that moment, Lenin immediately rushed from Germany to Russia. Soldiers are soldiers; they are not leaders of men. Lenin was a great organizer; he immediately organized the soldiers and became the head of the revolt against the czar. It was the birth of the Soviet Union, not out of the fight between the proletariat and the bourgeois, but out of the fight between the czar and his own army. The army was angry, frustrated -- "We have been thrown into a war for which we are not ready. We are being killed unnecessarily." And Lenin provoked them.

He was a very good organizer. He organized the army and now the czar was left alone. Nineteen persons of the czar's family -- even a six-month-old baby -- were immediately murdered. If his own armies are against him, how can he remain in power?

Lenin was a good organizer. But if he had remained in power, perhaps communism would not have been possible. He was a man of great compassion and love. He was a communist out of compassion and love; he wanted the poor to disappear from the earth. But he was not perfectly clear. When the power comes into your hands, what are you going to do with it? How are you going to destroy poverty?

We have seen it in India. This is a very difficult problem, very complex problem. After forty-two years

of freedom, India is in a worse position than it was under slavery. More poor people, more poverty, more population, and problems have doubled. Prices have gone up twenty, thirty, fifty times more, and the salaries have remained almost the same. The poor have become *immensely* poor and are on the verge of starving to death. What happened? These great revolutionaries who were fighting against the British Empire had no program.

My whole family was involved in the freedom struggle. My uncles lost their whole lives; one of my uncles was in his graduation class in the university and he was caught and jailed. And once a person was jailed under the British Empire, he was never again allowed to enter any university or college. Another uncle, who had just passed matriculation, was caught in the freedom struggle and after he was released, could not go back to any educational institution. Both the uncles lost their careers and the family suffered immensely.

Even in my very childhood, I remember I used to ask my father, "I can understand that you are against the British Empire. This is freedom *from*. But what are you going to do when you have got the freedom -- freedom *for* what?"

And he would shrug his shoulders. He would say to me, "The leaders know." But the leaders were as much unaware....

You may have sometimes seen a dog who runs after a car, barking, and with great speed. And if the man in the car stops, the dog looks all around, embarrassed -- "What to do now?" -- miles of unnecessary running and barking. And that happens to all revolutionaries. Miles of trouble! Fighting, murder, being killed, jailed, and when they get into power they look just like the dog, embarrassed. "What to do now?"

India has been in the hands of the revolutionaries, but they could not do anything. In fact, a revolutionary is not the right person to be in power. But this is a very difficult problem. Because the revolutionary wins the freedom, naturally he comes into power. But he knows only how to revolt, he does not know how to consolidate a society. He does not know anything of the economics, of the finances, of the people's psychology.

He can provoke people to fight, to destroy the empire, to destroy all kinds of slavery. He is a good orator, influential; he has an impressive personality, charisma, but when he comes into power he looks just like the dog, embarrassed: "Now whom to provoke?" He is in power, and his whole life has been just a life of provocation, revolt. He has never learned anything about how to rule.

But in Russia the miracle happened. All the great revolutionaries in Russia... Lenin was the main one, but he had no charisma. He was an organizer behind the scenes, he had no personality which you can call impressive. In fact he had a very deep inferiority complex for a strange reason. His legs were very small in comparison to his upper body. His legs never reached to the earth while he was sitting on a chair, they were just dangling. This was his immense inferiority complex. So only behind the scenes... He could organize, manage, give whole programs for how to do things, but he was not a charismatic man.

But he had at his right hand a really charismatic philosopher, thinker, dreamer, and a great orator, Trotsky. So Lenin was behind the scenes organizing, and Trotsky was the great revolutionary orator, very impressive personality, to provoke people. But he was only a good orator. A charismatic personality is not needed when you come into power. What are you going to do with your charisma? There is no public, no speech, no oratory....

It was a strange coincidence that a man who was not in the forefront of the revolutionaries, Joseph Stalin... he was just the general secretary of the party, which was a position of no importance. Sitting in his secretariat's room, he was working on the files and membership, and this and that, correspondence, letters. The public had no idea of Joseph Stalin.

Stalin was not his real name. In Russian, *Stalin* means "a man of steel." This man was absolutely practical. He had no philosophical bent of the mind. Not a theoretician, he had nothing to do with any philosophical background; he looked to the reality and faced it brutally.

He kept Lenin under the influence of poison, because he was the head, and so that after the revolution Lenin could not really come into power. He was suffering under continuous poisoning, slow poisoning. It took two years for him to die. And Joseph Stalin was behind the poisoning, he was keeping his own doctor to look after Lenin. Lenin's wife, Krupskaya, wrote in her autobiography, "I am absolutely certain that my husband has been killed by poisoning, because he never became as healthy as he had always been." For two years he was continuously sick, and the doctor was treating him, and his treatment was making him sicker and sicker. And Stalin was absolutely adamant not to bring in any other doctor.

Just keeping Lenin sick, Stalin became more and more powerful. In the name of Lenin, who was almost

in a coma, he started ordering a mass murder of all the revolutionaries -- Kamenev, Zinovyev, Trotsky, all the great revolutionaries who had come into power.

Trotsky was the defense minister. Nine revolutionaries... eight simply disappeared, nobody knows to where. Stalin killed them quickly. He was a very quick man. Seeing the situation... as the defense minister, Trotsky had all the power over the army. But he was just a revolutionary; he had no idea what to do with the army. He escaped from Russia, but Stalin was not a man to take any risk. His murderer, a paid murderer, followed Trotsky.

Trotsky was staying in Mexico, hiding, and was writing the biography of Joseph Stalin to make clear to the world that this man had killed all the revolutionaries and taken over all the power. As he was finishing the biography of Stalin -- it is a big book, perhaps one thousand pages of very detailed description of each murder, how it happened, how the person was removed in the middle of the night -- just the last page he was finishing, when he was killed with an axe. Behind him was standing the murderer. As he finished the paragraph, the last paragraph, an axe cut his head in two parts. The last page is full of blood.

It looks very cruel, inhuman. But it was Joseph Stalin who managed the Soviet Union, because it was confronting on enemies two sides. Enemies from within... the Russian Orthodox Church, the intellectuals, the people who did not want to share their property -- even the poor masses. As I told you, a man who has only two hens will not share -- that's all he has. The masses are the greatest enemy of their own welfare. So you will be surprised to know that one million Russians were killed by Joseph Stalin, and these were not the rich people. These were the poor people who were adamant, stubborn.

Without Joseph Stalin, communism would not have succeeded -- although it succeeded out of violence, murder, massacre. First he had to finish all the enemies inside the country, and then he had to make an iron wall around the Soviet Union, because the whole world was against him. All the capitalist countries were against him, against communism, because if communism succeeds in one country it is going to succeed in every country. It is better to kill it in the beginning, because soon it will be gaining more and more strength and it will become impossible to stop it.

The whole credit for protecting the Soviet Union and communism goes to Joseph Stalin. But of course he had to use murder, no trials in the courts, no wastage of time. He had not much time to waste in fighting in the courts. Simply finishing people immediately, just on a suspicion....

It used to be said, and is still said in every capitalist country, that "You cannot kill one innocent man, even if you have to leave ninety-nine criminals just to save one innocent man." Joseph Stalin turned the whole thing upside down. He said, "You cannot leave one criminal, even if you have to kill ninety-nine innocent men."

So it is not a question of individuals, it is not a question of innocence, it is a question of saving communism at *any* cost.

Although he is the architect of Soviet Union, his successors started condemning him for his dictatorial methods -- murder, massacre, mass massacre. But the successors don't know that they would not have been here if Stalin had not done the dirty work for them.

You will be surprised to know that he was buried by the side of Lenin's grave in Red Square near the Kremlin, because he was the man second to Lenin. His successors dragged his body from Red Square, and sent it back to the Caucasus from where he had come -- a mountainous country, primitive, tribal, so nobody can even go there to see his grave.

I can understand the successors. Khrushchev was giving his first talk when he became head of the Soviet Union after Stalin. And he had been a colleague to Stalin for almost his whole life. In his first speech he exposed Stalin, and he said, "He was the greatest murderer humanity has known."

Now the question of communism became secondary. His murders... which were not his personal grudge against anybody; he was simply trying to save one of the greatest experiments in human history, and there was no other way to do it. So I know it is evil, but there was no alternative. When there is no alternative you have to choose the evil.

Khrushchev, addressing the Communist Party, said, "Stalin was the greatest murderer, and I am going to remove his grave from Red Square. He should not be given any respect. And I am going to burn all his books."

One man from the back, sitting in the dark, said, "You have been with him your whole life. Why did you not say it before?"

There was utter silence for a moment. Then Khrushchev said, "Comrade, whoever has said it, please stand up." Nobody stood. Khrushchev said, "Now you know why I was silent. I did not want to be

murdered, just as you don't want to be murdered. Just stand up and you would disappear! So I had to keep my thoughts to myself; even walls had ears at the time of Stalin."

He had managed in such a way... he had a party, a Communist Party for small children, and they were trained to spy on their parents. What they said in their houses the children had to report to the Party. Then the youth had their own youth league, and they had to be aware that anything against communism -- it does not matter whether it is your mother or your father -- had to be reported immediately.

Women had their own Communist Party and they were taught the same programming, that it is a question of saving this great experiment. Anybody, it does not matter -- he may be your husband, but you have to report it. It may be your wife, you have to report it. And once reported it was never asked whether the report was true, whether the report was reason to kill the man. In the middle of the night the KGB, the Russian equivalent of the CIA, would knock on the door. The man would open the door, and the KGB agent would tell him to follow, and the family knew: "That man is gone. You will never hear anything about that man."

So it is true, it was a very cruel effort. But the reason was that without this cruelty... all around the Soviet Union there were sitting vultures, all the capitalist countries of the world, ready to destroy it.

He had to give as little nourishment to the people as possible; his whole concentration was to create more arms and a bigger army, because the enemies were too many, and all around. People can eat one time a day, people can have only two or three sets of clothes -- there is no need to have many. We need the army as a priority; otherwise we will be destroyed.

It was Stalin who managed to bring the Soviet Union out of a small feudal state, into a world power, the world's biggest power.

Now Gorbachev is again a visionary, like Marx, and does not understand the practical necessities of reality. And you will be surprised to know -- the whole American propaganda machine is pressurizing the world news media to make Gorbachev a great hero. It is the American strategy to make him a great hero and praise all the things he is doing by withdrawing all the iron curtains, by reducing armaments, by reducing the budget for the army -- forty percent of the budget has been reduced right now, and every year he is going to cut it. Nuclear weapons have been stopped; for two years they have not created any nuclear weapons. They want Gorbachev to become such a big celebrity that it becomes a matter of his personal prestige -- not communism, not the Soviet Union. Whatever happens to the Soviet Union is not the issue: Gorbachev becomes the great man of history who changed a dictatorship into a democracy.

But once this starts happening, communism will disappear -- not only from the Soviet Union but from every small communist pocket around the world, because they all depend on the Soviet Union's support.

Yesterday I told you the Hare Krishna movement has been given land there. Today I received the news that a Vivekananda center is being opened, a branch of the Ramakrishna Mission. Now this is going to destroy the whole country. These were the people Stalin killed! These were the people... he'd throw them into Siberia just to die. These people are now entering in the name of democracy.

My understanding is that the Soviet Union is not yet ready to open its doors. It is an American conspiracy to praise Gorbachev through the news media --not directly; directly they will oppose him, but in the news media praise him highly: "He is doing a great service to the Soviet people. What Stalin has done, he has to undo. Withdraw the dictatorship, make the country democratic, open all the doors."

Now what has the Vivekananda center to do in Russia? What has Ramakrishna to do with Russia?

Ramakrishna became enlightened only in the last stage of his life, and that too because of a wandering mystic, Totapuri. I have told you the story. But his whole life he was just suffering from epileptic fits. His whole religion was based on the Mother Goddess; it was emotional, it was a religion of prayer. He was a nice man, he would dance before the Mother Goddess, he would sing songs and praise the Mother Goddess, but the Mother Goddess is more primitive than the Father God!

The Mother Goddess came into existence before the family came into existence. At that time you were not certain who was your father. You were certain who was your mother because the mother gave birth, and the mother was raising the children. The family had not yet come into existence. Of all the people who were the right age, one of them must be the father, but nobody knew.

So you will not be surprised to know that the word `uncle' is more ancient than the word `father'. All people of the age of the probable father, were called uncles. It was a tribal world; the mother was certain and everybody else was an uncle, someone anonymous must have been the father. And because there was no fixed family, the mother was not bound to have only one person to love her; even she might not be certain who made her pregnant. It was a very flowing world, in which partners were continuously changing

and there was nobody who was called father.

So the Father God is a very recent invention. After the family became established and the father became the head of the family, then God the Father came as a fiction. Before that, the whole world was a matriarchy; the mother was the most important phenomenon. Obviously, the mother was projected as the goddess who has created the world.

Ramakrishna was worshipping in the most primitive religion, and I don't support him until the point when he met Totapuri -- that was the very last phase.

I was surprised... I have met many Ramakrishna Mission sannyasins, monks, well known, world famous, but they don't mention the last phase when Ramakrishna accepted Totapuri as his master. They hide that fact, because Ramakrishna accepting somebody as a master feels humiliating to these people. Totapuri helped Ramakrishna to become enlightened, but it happened only in the last days of his life. Those days and the meeting of Totapuri are not mentioned, are *not even known* by the monks of Ramakrishna Mission. They go on propagating Ramakrishna's emotional worship of the Mother Goddess.

Now today they have been given land to build a big center, Vivekananda Center, a branch of the Ramakrishna Mission. What will they do? They will teach worship of a very primitive kind.

As I told you, whatever Gorbachev is doing *looks* right, but it can backfire. It can destroy the whole experiment. Dictatorship was absolutely needed because there were so many enemies all around.

You know perfectly well how our commune in America has been destroyed, because we had no armies to fight, and we were just a small pocket with a vast world power around us. Violently, illegally, against their constitution they destroyed the commune.

The same was the situation of the Soviet Union after the revolution. It was surrounded by the whole world, and everybody wanted to destroy it. It was Joseph Stalin's great, earthbound policies that protected the Soviet Union. He finished with all the monks, all the Christians, all the priests. And the Russian Orthodox Church is one of the most orthodox churches in the world -- used to be, now perhaps it will be again. He forced the monks to work in the fields. This is possible only in a dictatorship. In a democracy it is not possible, and if you do it in a democracy then your democracy is a hypocrisy.

At least Joseph Stalin was absolutely honest: he called it *dictatorship*. And he made it clear, that "I don't want to waste time. Any suspicion that you are against communism and you will be finished."

He changed all the churches into schools, hospitals, universities -- there were great monasteries that became universities -- and he made the monks work in the fields, in the orchards, because "You cannot have food if you don't work. Worship is your private affair, but work. The society feeds you, you have to work. In the night you can pray and do whatever you want, it is your private time." And he completely destroyed the organized religions of the Jews, of the Christians, of the Mohammedans.

It looks bad to our eyes, but I have a more comprehensive vision. I am against dictatorship, but for the interim course, while the society is moving from capitalism to communism, dictatorship is one of the necessary steps.

And Marx also thought in the same way, that dictatorship will remain only as an interim process. Once the society becomes classless, there is no need of dictatorship; there is no need of the state. He was in favor of no classes, no government, no bureaucracy. That will be the ultimate flowering.

But as I told you, he was a thinker, not a practical man. He did not see the point that one country may become communist, may become classless, but all the other countries around it are capitalist. You cannot withdraw the state, you cannot withdraw the dictatorship; otherwise all the surrounding countries will enter into it. All the superstitions you have thrown out will come back with tremendous force. And they *are* coming....

Gorbachev seems to be a nice man, has a very deep respect for democracy, but does not understand that in the name of democracy America is conspiring, and puffing up his personal ego that he is a great leader, a great pacifier. If all this gets into his head it is going to kill communism, and that will be a great loss to humanity.

The second question is connected with the first. Another sannyasin has asked:

WHY HAS THE STATE NOT DISAPPEARED AFTER SEVENTY YEARS?

Because the world is still not communist. Unless the whole world is communist, the state cannot

disappear; neither can dictatorship disappear. You will have to wait.

Marx's idea was that once the whole world becomes capitalist, it will soon turn to communism. That idea did not work. The capitalist countries have remained capitalist, and two great countries... the Soviet Union, which was not capitalist, has become the first communist country. And the second great country, China, which was also not capitalist, has become the second great communist country.

And he was not aware of personal egos. He was not a student of psychology, he was purely a student of economics. But in the hands of man, you have to understand everything through his psychology. The money may be the same, but in a miser's hand it has a different meaning; in a playboy's hand it has a different meaning. In a businessman's hand it has a different meaning, in a hungry man's hand it has a different meaning.

And it has different value in different hands. In a rich man's hand, one rupee has no value at all, but in a beggar's hand one rupee, perhaps, has come for the first time into his vision. It is the greatest richness. So the value differs according to the psychology and the personality. And Marx was not aware of the total personality of man.

I have been interested in the total personality of man: his body, his mind, his *no-mind*, his mortal existence and his immortal existence.

Marx was a pure economist, so he thought that once the society is equal... He forgot two things: one, those who will be in power for the interim period -- who is going to take the power out of their hands? Because power corrupts and corrupts absolutely. The people who are in power are not going to leave the power so easily as Marx thought. "When the society becomes classless, the state will disappear" -- but it is not so easy. Those who are in power are not going to leave their power. He was not aware of the psychology.

He thought that when two countries became communist, they would drop their boundaries. He was not at all aware of personal egos. For instance, China is against the Soviet Union, and both are communist countries. And the reason is absolutely trivial. The reason is, communism believes in Marx as the founder and Engels as the second founder -- both were together. Engels himself was a capitalist, he owned many factories. It was because of Engels that Marx could live without working, just studying, studying, and finding causes and finding clues. It was possible because of the support, financial support from Engels; otherwise Marx would have been working and there would not have been a DAS KAPITAL or COMMUNIST MANIFESTO.

So Engels is number two in the hierarchy of the founders. Number three is Lenin. Stalin was hoping that when he died he would be number four, and certainly he deserves it. With all his faults, with all his violence, he has protected a great experiment. Men after all, have to die; it is not such a great problem to make so much fuss.

Mao Zedong, who brought China to communism, was supported by Stalin for thirty years -- because the revolution continued for thirty years; it was the greatest and longest revolution in world history.

Chiang Kai-Shek, who was the dictator of China, was a very strong man. He was thought to be one of the strongest men amongst five strong men in the world. And China is such a vast country. Over each inch there was a fight, inch by inch. Stalin gave them complete support: arms, armies, training for the Chinese -- because they share their boundaries; China and Russia meet on their boundaries. So he was training Chinese communists to be soldiers, and he was sending all kinds of arms to Mao Zedong. For thirty years he supported him financially and in every possible way.

And when Mao Zedong came to power and Chiang Kai-shek was thrown out to his small island of Taiwan, which he had kept as his personal property, Mao wanted to be number five in the hierarchy. After Stalin, he wanted *his* name; that was the clash. The Communist Party of the Soviet Union was not willing, because he had not contributed anything new, anything original, to communism.

And in fact, it was the Soviet Union who had supported him and brought him to power. He himself had not even been a success on his own, so he could not be put as fifth in the hierarchy. This was the clash, a personal clash, which Karl Marx would have never thought -- that even personal clashes, egos, will keep two communist countries, based on the same idea, separate. Not only separate but inimical.

Now China is moving closer and closer to America, because China is afraid: the Soviet Union is far more powerful; unless America supports China, there is danger. And America is very happy that a great communist country is coming closer. China is also opening its doors because, who was trained by Stalin, is dead.

In forty years in India, nothing has happened. China became communist in 1951, four years after India became independent. Within ten years, by 1961, China became a world power. It was because of the training of Stalin and following the whole strategy of Stalin that China has raised itself to a world power.

Now America wants China to open its doors. That will be the end of Chinese communism. And the world press is praising Gorbachev too much, puffing up his ego, pumping up his personality into that of a big hero. That is the greatest danger to Soviet communism.

It is true that Marx has this idea that the state will disappear, and I love the idea because I am an anarchist myself. I don't want any government in the world, but my not wanting is not going to change anything. Till all crime disappears, till all rapes disappear, the state will be needed. So when Marx says that finally the state will disappear, don't think that the "finally" is coming soon. It will be *finally*.

It is a good idea -- the greatest idea is anarchism. And if out of communism, anarchism can grow -- which is not practical, because those who are in power will not easily leave their power -- and two communist countries, as Marx thought, would dissolve into one... that has not happened. Yugoslavia remained under Tito, a separate country, because Tito himself wanted to be in the hierarchy. Just personal egos, of which Marx never thought anything; he was not a psychoanalyst.

And now again Gorbachev has completely forgotten the great struggle, the great bloodshed out of which communism has somehow survived. They have removed Stalin's name from the hierarchy. Now there are only three -- Marx, Engels and Lenin -- and perhaps Gorbachev is thinking he will be the fourth. But most probably he will be the end of communism in the Soviet Union.

To be absolutely frank and truthful, if he is not awakened quickly, and closes the doors to all kinds of enemies which are entering fast and quick, he will be the end of a tremendously beautiful idea. And humanity will never forgive him.

But he has now become absolutely powerful. The president in the Soviet Union used to be nominal, the prime minister was the real power. And behind the prime minister, the more real power was the secretary general of the Communist Party and the Communist Party's central group, the Politburo.

All the states had their one representative in the Politburo -- that was the commanding body -- and the general secretary was the head of the commanding body. Stalin continued to be the general secretary *and* the prime minister, so he was holding total power.

The same Gorbachev has done. He has changed the constitution of the Soviet Union according to America -- perhaps he must have been feeling, meeting "President" Ronald Reagan and he is just a prime minister... So now he is the president of the Soviet Union. The prime minister is no longer powerful; it is a nominal post, just a rubber stamp. The president has all the power. And he has changed the whole commanding body of the Communist Party; he has put in his men. And he is also the general secretary of the Communist Party.

The third powerful agency is the KGB. That is their central intelligence, which has immense power, more power than any other intelligence body around the world. He has changed the head of the KGB and put his own man as head of the KGB. So now everything is in his hands -- president, general secretary of the Communist Party, and the KGB is in his hands -- his man is there. So he has in fact more power than any man on the earth. If he uses it rightly, by making communism more prosperous, by making communism more creative, more spiritual, more scientific, he will be a great benediction not only to the Soviet Union but to the whole world.

But he can go wrong. And when one person has all the power and goes wrong it is a suicidal phenomenon. And there seems to be every possibility; he can go either way.

I would like him to understand clearly that we need the Soviet Union as a communist stronghold in the world, because sooner or later the whole world has to be turned to communism. Communism has to become the base, because it is a materialist philosophy and on that base can be raised the temple of spirituality.

But that temple will not be created by orthodox Christians or Hare Krishna people, or Jehovah's Witnesses, or the Ramakrishna Mission. These out-of-date, absolutely belonging to the bullock-cart age... when the bullock cart was invented, nobody knows. These religions belong to the bullock-cart age. They are not going to help communism, which is a contemporary phenomenon. It needs not to go backwards. It needs a future orientation, not a past orientation. That's what is possible from Gorbachev's opening the doors -- all past-oriented people will enter into the country and destroy it.

He should be absolutely clear: open the doors, but open the doors for the future-oriented people. Open the doors not for organized religions, not for missions and missionaries -- they may be Christian or Hindu, it does not matter -- open the doors for individual awakened people who will not create any kind of

organized obstacles for the growth of communism.

Every religion will be against communism -- Gorbachev does not understand it. Hinduism is against communism -- now what is a Vivekananda center going to do in Russia? Teaching people that poverty has nothing to do with the capitalists, that your whole revolution is wrong, that you were suffering from your past lives' karmas, bad and evil acts, and you have done a great injustice to the capitalist people who were enjoying their past lives' good karmas, good acts. This is the Hindu philosophy. This is what Ramakrishna believed in and this is what Vivekananda believed in.

What is Christianity going to say to them? Don't disturb anything; let the world be as God created it. No revolution -- God has not given the idea of revolution at all, in any of his scriptures.

He has written so many scriptures! He is a great scholar; he writes the four Vedas of the Hindus, Koran Sharif of the Mohammedans, the Holy Bible of the Christians. God seems to be a great scholar -- but very contradictory, because all these scriptures contradict each other. And these religions will again bring God into the Soviet Union -- who has been forced out by Joseph Stalin, out of the gates of the Soviet Union the same way he turned Adam and Eve out of the gates of paradise.

The Soviet Union is in a very vulnerable state, because all the old people who have seen the revolution, who have been participants in the revolution, are dead. The new generation knows nothing.

Here is Haridas. He is one of my oldest sannyasins. He is German and he heard Adolf Hitler's name for the first time from me! Can you believe it? But he was born after the second world war.

Now in Russia nobody exists who has seen the revolution, who has seen how Stalin established communism with difficulty.

Gorbachev is not aware of the whole past and he is bringing the same enemies back in. They will disrupt the whole society. And for seventy years the new generation that has come into existence after the revolution has been taught: "There is no God, there is no hell, there is no heaven. There is no future life, there is no past life -- this is all." But they are feeling a tremendous hollowness within themselves and that is a red signal for danger. Because they are feeling a hollowness -- that everything is good outside, but inside there seems to be nothing -- these people will rush in and fill their inside with beliefs, with SHRIMAD BHAGAVADGITA, with the Koran, with the Bible, with Vedas, and destroy a great opportunity for meditation. None of these people are meditative.

Open the doors for scientists, for mystics, for meditators, for poets, for painters, for engineers, for doctors, for psychoanalysts. But don't open the door for orthodox, fanatic, organized religions. Don't open the door for capitalists and their agents. Otherwise you will spoil something so precious that all the utopians, all the people who have any vision for the future, have been dreaming of for centuries.

In the RIGVEDA, the ancientmost book in the world, comes the sentence, VASUDHAIVA KUTUMBAKAM -- "this whole earth should become one family." Ninety thousand years ago some visionary, some mystic, was thinking in terms of this whole earth turning into one family. That was the old language for communism: this whole world becomes one commune.

Rather than looking at possibilities for how to turn the whole world into communes, which will be supportive to all communist revolutions... and as I said, I can bring to the Soviet Union the second revolution. The first revolution was material; the second revolution will be spiritual. Only then will Soviet citizens be able to cope with all kinds of idiots. Right now these idiots will destroy their innocence. Then they will turn them towards being exactly as the whole world is.

A great country -- one of the biggest countries in the world; it is one sixth of the whole earth -- and it is going to be a tremendous loss if Gorbachev does not understand the implications. Communism has to be saved and communism has to be transformed into a great spiritual revolution. He can do it; he has all the power. And only when the whole of humanity is meditative is the state of no use.

When the whole of humanity has become one family there is no need of anybody to dictate. When the whole of humanity has become intelligent, when the whole of humanity has dropped all miseries and is immensely blissful, the state has no function. The powerful will feel absolutely out-of-date, old hat. They will disappear because their function is no more.

When no criminal turns up in the courts, what is the function of the courts? When there is no prostitution -- and that is possible only if there is no marriage -- what is the need of a registrar for marriage, and licenses for prostitutes?

Things are very clear if you have the clarity that comes only when you go beyond the mind. The higher you go the more you have a bird's-eye view of the whole situation of humanity.

Gorbachev himself, before he does any act against communism, needs a great training in meditation.

And after that, whatever he will do will be right. I can see the man is certainly intelligent and has good intentions for humanity, is a peace-loving person, but he has no depth of meditation. These are all superficial mind values, which don't go deep enough. They are only skin deep -- scratch just a little and all those values disappear.

Meditation brings transformation from the inside. It is not an imposition of morality and commandments from outside. Anything that comes from outside is worthless -- morality, religion, spirituality, whatever you call it. Only that which blossoms within you like a lotus has ultimate value. Out of that arising of consciousness, you cannot do evil. Your every action will be spontaneous; it will come from your deepest being, and the deepest being cannot do any harm.

Then the state disappears. Then the world needs no hierarchy, no bureaucracy, no presidents, no prime ministers, no KGB, no CIA.

Every individual has to contribute to that final utopia -- and I am preparing you for that final stage when the state is useless, when the police are useless, when armaments are useless, when armies are just stupid, when we can all work together, create together, love together, rejoice together.

This very body the buddha -- this very earth the lotus paradise. But it will happen only -- not according to Marx but according to me -- it will happen only when the whole world is full of buddhas. There is no other way. It is not an economic revolution; neither is it a social revolution. It is a spiritual revolution, an individual-to-individual rebellion. Every heart starts blossoming.

When millions of hearts start blossoming it becomes a chain reaction. Just like one candle aflame can make thousands of candles aflame -- just bring the other candle close enough and suddenly the flame jumps to the unlit candle. The lit candle loses nothing and the unlit candle gains everything. The whole life is in the flame.

This I call Zen Fire, Zen Wind.

Unless the whole world goes through the Zen Fire and becomes pure gold, unless the whole world becomes a Zen Wind passing through every heart, connecting every heart to the universal heartbeat -- this utopia is not possible.

But I hope, I am absolutely certain, that every man's destiny is to become a buddha. So whether it happens today or tomorrow or day after tomorrow does not matter. There are only seven days in the week. It will happen Monday, Tuesday, Wednesday, maybe Thursday, Friday, Saturday, Sunday -- on some day, it is going to happen, I am absolutely certain. Because I understand human nature. It cannot be satisfied with this miserable world. It cannot be satisfied with this ugly and violent world. It can only be satisfied when it finds its ultimate source of blissfulness, eternal source of life.

And that is what meditation is a scientific methodology for.

The sutra:

> OUR BELOVED MASTER,
> THE MONK, SOMPU, WAS ONCE WASHING A BUDDHA STATUE. YAKUSAN CAME AND ASKED HIM, "NOW YOU ARE WASHING THIS, BUT CAN YOU WASH THAT?"

What does Yakusan mean? The monk is washing the statue of the buddha -- Yakusan calls the statue *this* and he calls the living buddha *that*. "You are only washing a stone statue -- this is okay, but can you wash *that*, the living buddha which is within you?"

THE MONK, SOMPU WAS ONCE WASHING A BUDDHA STATUE. YAKUSAN CAME AND ASKED HIM, "NOW YOU ARE WASHING THIS, BUT CAN YOU WASH THAT?" He is indicating towards the interiormost hidden buddha, the living buddha: "Can you wash that?"

I call that washing "meditation."

People condemn me around the world that I am washing people's brains. I am washing something deeper -- brains I don't care about at all. I am throwing the brains out of the door! I am washing the buddha inside who has been covered in dust for centuries. A dry-cleaning is needed, and I am doing the dry-cleaning. So when anybody says to you -- and there are millions of people around who will say it -- that I am doing brainwashing, tell him, "Our master does not do ordinary things. Certainly he does a dry-washing, but that is not of the mind. He does a dry-cleaning of the ancient buddha, the eternal buddha who is covered with dust and all kinds of garbage." Don't feel offended. Rather, turn the question against them.

There is now a new profession arising in the West of deprogrammers. And many of my sannyasins have been forced... just now one sannyasin is back from Canada. The parents had called her with great love,

saying, "Come here and visit because we have not seen you for so long." And when the sannyasin reached there, it was a totally different matter. They had two deprogrammers arranged and they started talking against me and telling her that I have brainwashed her. "You are living in a trance, in hypnosis, and we are here to take you out of your trance." But the reality is, *they* are brainwashing you!

I don't wash such dirty things. Only Christians do such dirty things: they are brainwashing you and forcing you back again into the old program.

They call themselves "deprogrammers." That is a wrong word they are using for themselves; they are REprogrammers. What has been thrown out by meditation, they are forcing back into your head.

You will be facing this, many of you, when you go back home. Parents have been known even to abduct their children -- who are young people, adults, and keep them physically imprisoned in houses with deprogrammers who continuously harass them. And there is a certain stage when you become very weak. If you are not allowed to sleep for three days, on the fourth day you will become very vulnerable. If somebody says: "God is," you don't have enough strength to say no. Perhaps in this weakness... God is born out of weakness, out of fear, out of dread, and they have created all the dread and fear and weakness and now they say, "God *is*. If you pray, everything will be alright."

These are reprogrammers. As far as I am concerned I have no interest in your mind at all, or in your brain. My concern is far more ultimate. It is beyond the mind. My function is to clean the space of no-mind.

Those deprogrammers or reprogrammers have not even heard about the no-mind. They are ordinary psychoanalysts turned into deprogrammers. But they can do harm if you listen to them, so I have to tell you because I received the letter from the Canadian sannyasin. She said, "I have been treated very badly. I am still shaking. All the old stuff that has been dropped they have again forced into the mind."

So if you come across any deprogrammer, remember this. Rather than them deprogramming you, you should deprogram them! Never answer their questions. Whenever they ask you, answer with another question. If they ask you, "Is there God?" -- you ask them, "Have you any proof? Give me the proof. I want absolute evidence of God. And if you cannot prove his existence, don't speak nonsense. Have you been to hell? Then how are you back? -- because from the Christian hell nobody comes back, it is eternal. Do you know anything about hell?" If they say no then ask them: "Do you know anything about heaven? Have you seen Socrates in heaven? Have you seen Gautam Buddha in heaven? -- because these people did not believe in God."

Have I told you the story of Edmund Burke? He had a great friendship with the archbishop of England. He was a great orator, Edmund Burke, and the archbishop used to come to listen to his lectures. They were delicious, just a deep nourishment, but the archbishop was surprised that although every Sunday he gave a sermon, Edmund Burke had never come. At least for courtesy's sake he should have come one time.

Finally, seeing that he was not going to come, the archbishop invited him. He said, "I come to *all* your lectures, whenever I know that you are going to deliver a lecture. This Sunday I am preparing specially for you; you have to come to the church."

Edmund Burke said, "You should have asked before. I will be coming."

He went....

The archbishop of England is the highest authority of the Church of England, equivalent to the pope. He had prepared with great effort; otherwise Christian preachers don't prepare. They have four or five ready-made sermons.

I used to know a Christian monk. He became very friendly to me. I asked him, "How many sermons do you have?"

He said, "How did you come to know...?" He said, "I have three sermons. One for ten minutes, one for twenty minutes, one for forty minutes, as the occasion demands. And I never stay in a city more than three days, so I am always original!"

But Edmund Burke was coming so the archbishop prepared with great effort, consulted dictionaries and encyclopedias and theological books and biblical research, and he made it really a very scholarly sermon. But he was surprised. He was watching -- Edmund Burke was sitting just in front of him -- and there was no sign whether he was appreciating it or not. He was sitting just like a statue.

When the sermon was over, they walked out together. The archbishop could not gather courage to ask him, "How was it?" But finally he managed. As he was entering his car he asked Edmund Burke, "One thing at least you should say, whether you liked it or not."

He said, "That is not the point. The point is, you were saying that those who believe in Jesus Christ, God, and the Holy Ghost, and those who follow all the Christian virtues and don't commit sins, will go to

heaven. Do you remember saying this?"
The archbishop said, "But perfectly -- I have said exactly this."
"Do you see any contradiction in it?"
The archbishop said: "I don't see any contradiction in it."

Edmund Burke said, "I see the contradiction and I want you to answer. This is my question: If a man believes in Jesus and his virgin birth, the Holy Ghost, God, all the miracles, resurrection, but does not do what you call `virtue' and commits sins, what will happen?

"Secondly: The person who does not believe in God, does not believe in the Holy Ghost, does not believe in Jesus Christ, but follows all the virtues and commits no sin -- what will happen?"

The archbishop was at a loss, completely at a loss. The question was immensely important. He said, "You will have to give me at least seven days' time to figure it out."
Edmund Burke said, "I will come again next Sunday; you prepare."

But for seven days, day and night, the archbishop could not sleep. Howsoever he tried it was not fitting. If he says that a person who commits sins and does not follow the virtues, but believes in Jesus Christ, the Holy Ghost and God, goes to paradise, it does not look right. The person is a sinner!

If he says that a person who follows the virtues and does not commit any sin, but does not believe in God or Jesus Christ or the Holy Ghost, goes to paradise, that means the belief in God, the Holy Ghost and Jesus, is absolute nonsense. You can go directly -- why unnecessarily have this hypothesis? So he was caught, in what is called in logic, on the horns. Both the sides -- if you go this side, this horn; if you go that side, that horn. This is called "the horns of a dilemma."

Seven days passed, but no possibility of any answer. He went early to the church to pray to Jesus before the gathering came in and Edmund Burke appeared. But he had not slept for seven days, so while he was praying he fell asleep. And he saw in a dream... because for seven days that was his only thought, how to solve it. He saw in the dream that a train is running fast and he is in the train. He inquired, "Where is this train going?"
They said, "It is going to heaven."

He said, "This is good!" He thought inside, that "This is good. I will be able to see for myself. Because Buddha never believed in God, never believed in anything. Socrates never believed in God, never believed in heaven, never believed in hell. If I find these people in paradise, the answer is that whether you believe in God or not, that is not the issue. If I do not find these people in heaven, that means that even if you follow the virtues and you don't commit sins, still you will go to hell."

But if he finds these people in heaven, that means believing in God or Jesus does not matter; all that you have to do is to be virtuous and not to commit sins. He was immensely happy.

But as the train stopped at the station in paradise, he could not believe his eyes. It looked so dull and dismal, far more dismal than England, and he saw all kinds of saints, so ugly and shrunken, just skeletons moving here and there around the station. Even the signboard on the station which said `Paradise' had faded millions of years before. You had to concentrate very much on the board and only then you could figure out, yes it says Paradise.

He asked the stationmaster, "Have you heard anything of Socrates, Gautam Buddha, Lao Tzu, Bodhidharma? Are they here?"

The stationmaster said, "Never heard. Nobody with those names has ever appeared here. But you can go around, have a look; there are only a few saints playing on their harps, `Alleluia, Alleluia' -- no other work. Everybody is dull."

So he went around... no work, because in paradise you don't need any food. Everybody was so sad, because in paradise you cannot have any entertainment. No parties or going anywhere -- no restaurants, not even a Zorba the Buddha! Everything was so dull and dirty, stinking.

He rushed back to the station and he said, "Is there any train direct to hell from here?"
The stationmaster said, "It is going just now, you get in."

So he went to hell and he was surprised. As the train entered hell... such lush greenery, such beautiful roses, ponds with flowers and swans. The whole station looked as if it had been freshly painted.

He said, "This is strange! This should be paradise, but right on top of the station in neon lights it is written -- Hell." He got down, he met the stationmaster, a very nice and beautiful fellow who was just going to the golf course.
The archbishop said, "*Golf*? In hell?"

He said, "Since these people have come here -- Gautam Buddha, Lao Tzu, Socrates, Pythagoras,

Heraclitus, Bodhidharma -- since these people have come here they have changed the whole scene. It used to be very dirty, but now we have the best golf course in the whole world, the best roses, the best food. Just go! See, there in the field, Socrates is sowing seeds."

He saw Socrates, who looked so beautiful, so healthy, so young, as he had never been on earth. He asked about Gautam Buddha.

Socrates said, "Look under that tree. He is meditating. But since he has come, the whole air is fragrant with his meditations. You will find all the great people here."

"But," he said, "what about sinners?"

The stationmaster said, "We don't know any sinners. Since these people have come, they have transformed all sinners into sannyasins. Hell is no more the old place. You don't know about me -- I used to be the devil! Now they have posted me as the head stationmaster. And so many people are coming that we don't have one station, we have twelve stations. All around hell, beautiful stations -- gardens, lawns, beautiful houses... and since scientists started coming we have electricity, ecology programs. They don't allow me to cut the trees to create hellfire -- they have air-conditioned the whole of hell!"

At that moment, from shock, he woke up. He said, "My God! What a dream!" He saw that people had started coming, and the first to enter was Edmund Burke.

He was an honest man, the archbishop. He said, "I don't know the answer, but I have seen this dream. I will relate the dream and you can conclude whatever you want."

It is not a question of belief in any God, in any Jesus, in any Krishna, in any Rama. It is a question of being a meditative person, so all that you do is virtuous. Out of meditation only -- flowers of virtue, eternal flowers of good, of love, of laughter.

So when Yakusan said to the monk, "Now you are washing this stone statue, but can you wash *that*?" he must have pointed to the heart, the very being of the monk.

SOMPU REPLIED, "PLEASE GET THAT AND BRING IT TO ME."

He said, "I don't know who you are indicating within me; just please bring it out."

... When I was looking at "Sompu," I thought of "shampoo," because shampoo seems to be the right thing for washing. So I will call him "Shampoo."

Shampoo replied, "PLEASE GET THAT AND BRING IT TO ME. I will give him a good washing."

THE MASTER DID NOT SAY ANYTHING.

Because that which is hidden within you... only you can go there. It cannot be brought to you. You are asking an absurd question; hence the silence. The master must have thought, "The man is not yet ready."

ON ANOTHER OCCASION, WHEN YAKUSAN WAS SITTING DOWN, A MONK CAME UP TO HIM AND SAID, "OSHO, YOU ARE SITTING SILENTLY. WHAT ARE YOU THINKING?"

That's how ordinary people will ask. If you are sitting silently, they will ask, "What are you thinking?" because people do that continuously. "Perhaps there is some great problem that you are solving? Some anxiety that you are figuring out how to deal with? What are you thinking?"

YAKUSAN REPLIED, "I AM THINKING THE UNTHINKABLE."

He is saying, "I am not thinking. I am just being, and facing the unthinkable. You cannot think it; it is not a thought, it is not a thing. It is an experience, a taste."

You taste something sweet. What can you say about sweetness? You will say, "Sweetness is sweetness." But that is not the answer. All you can do is to give the other person a little sweet to taste, and tell him, "This is it."

Experiences, especially deeper experiences, are far beyond language, far beyond thought, far beyond mind. Thinking the unthinkable is not thinking at all, but facing the clarity of space within you.

THE MONK SAID, "HOW DO YOU THINK THE UNTHINKABLE?"

He could not understand. He thought, "Perhaps there is something unthinkable that he is thinking. If it is

unthinkable, how can you think it?" -- HOW DO YOU THINK THE UNTHINKABLE?

YAKUSAN REPLIED, "NON-THINKING."

That is the way to think the unthinkable: stop thinking. Just be in a space of meditation, utterly silent. Not even a single thought moving on the screen of your mind -- just the pure screen, and suddenly you are able to see the eternal, the ultimate, the very beyond which never even comes close to language or thought.

WHEN YAKUSAN WAS ABOUT TO DIE, HE YELLED OUT, "THE HALL IS FALLING DOWN! THE HALL IS FALLING DOWN!"
THE MONKS BROUGHT VARIOUS THINGS AND BEGAN TO PROP IT UP. YAKUSAN THREW UP HIS HANDS AND SAID, "NO ONE OF YOU UNDERSTOOD WHAT I MEANT!"

He was not talking about the hall, he was talking about himself -- "My body, where I used to live for so many years, is falling all apart. The moment for my departure has come."

But Zen always uses symbols, and those monks were just like ordinary people. They could not see that it is not that the hall is falling... But because the master is saying the hall is falling, perhaps he is predicting some future catastrophe. So they started putting up props to keep the hall together.

And poor Yakusan threw up his hands in utter frustration -- "NO ONE OF YOU UNDERSTOOD WHAT I MEANT! -- I am falling down. The body which used to be my house is falling apart. Soon I will be on the wings moving into the eternal sky." And saying this, he died. That was his last statement: "NO ONE OF YOU UNDERSTOOD WHAT I MEANT."

It is very rare that a master is understood; most probably he is misunderstood. Only very few people have such courage and such sharpening of their innermost space that they can understand the master.
To understand the master is to understand the whole mystery of existence.

After attending a funeral, Ikkyu wrote:

WHEN WE COME AND SEE
HERE ALSO
IS THE BURNING HOUSE --
WHY DO PEOPLE SAY
"GOOD TO LIVE IN"?

He is saying, "At a funeral a body is burning, and people are standing around the funeral pyre, but nobody is aware that it is not just this body that is burning. It is not an exception, it is the rule. Your body is also going to burn on a funeral pyre."

This house is not eternal. This house made of matter is going to collapse any moment. Then why do people say, "GOOD TO LIVE IN -- to live in this body is good"? Why do people say this, when the body is nothing but a carriage that takes you from the cradle towards the grave?

To live in the body is not good. To be in the body but be as a witness, to know that "It is not me" -- that is a great experience. You are discarding the body even while you are alive; you are discarding the mind even while you are alive. So when death comes it cannot take anything from you, you have discarded all that it can take and you have saved the eternal, which it cannot touch.

It is absolutely essential for every intelligent person: before death comes he should become completely clear that he is not the body and he is not the mind; he is only a pure consciousness.

Maneesha's question:
OUR BELOVED MASTER,
THERE WAS NO PLACE FOR ANY GOD IN THE WORK OF THE RUSSIAN MYSTIC, GEORGE GURDJIEFF, YET HE DID NOT ATTRACT A LARGE NUMBER OF DISCIPLES IN WESTERN EUROPE OR IN HIS HOME COUNTRY. WAS THIS MORE A REFLECTION OF HIS ABILITIES AS A COMMUNICATOR OR WERE THE RUSSIAN PEOPLE SIMPLY NOT READY TO RECEIVE HIM?

In the beginning of the revolution, communism was programming people for atheism. Communism as propagated by Marx and Engels is atheist, and to be an atheist is to be again a believer. The only difference

between the theist and the atheist is, the theist is a positive believer -- he believes that God is. The atheist is also a believer -- his belief is that God is not.

In the beginning of the revolution -- George Gurdjieff was in Russia at the time when the revolution began -- he had to escape from Russia; otherwise he would have been killed by the atheist revolutionaries.

Now it is a different matter. The reason why it is different after seventy years is because a negative belief cannot be a nourishment to your inner being. One can go on deceiving oneself with a positive belief for centuries, because a positive belief fills a gap. A negative belief does not fill any gap.

In seventy years' time, the Russian people have become aware of an immense hollowness within them. The negative belief is not of any help. The positive belief at least gives you a false religion -- a prayer, a god, a church, a bible, something to fill in the gap. All junk! -- but still you can fill your hollowness with the junk.

What do you think you go on keeping in your refrigerators? All kinds of junk -- chocolate, ice cream, and you go on stuffing....

Have you ever watched? Whenever a man or a woman are in love, they don't eat much. What happens? Why don't they eat much? Because love is such a nourishment, who cares about chocolate and chewing gum and ice cream? But once they get married, the woman starts getting bigger and bigger and bigger. What happened? Now there is no more love; now she is replacing love with ice cream.

Why do husbands bring ice cream when they come home? Love is no more there; perhaps ice cream will cool down the atmosphere! And whenever a husband brings ice cream the wife suspects: "He must have committed something that he is trying to cover up."

So it is very difficult. If you don't bring ice cream, the atmosphere is very hot. If you bring ice cream, the wife looks out of the corner of her eye, looks at your coat -- any hair from some woman?

Mulla Nasruddin was caught again and again with some woman's hair on his coat. He asked a friend what to do. The friend said, "It is simple. Before entering the house, you just clean your coat. Keep a brush with yourself."

He said, "That's a good idea! It never occurred to me -- so simple!" So one day he found a brush. Outside the house he completely cleaned his coat, and suit, and shirt, and entered the house.

The wife looked at his coat, at his pants, and simply started beating her head and crying and screaming! He said, "What has happened? There is no hair at all!"

She said, "That's why I am crying. It seems you have started loving some bald woman!"

It is difficult any way. Whichever way you try, it does not work.

Today the situation is totally different than it was seventy years before. Today the Russian people feel immense emptiness. You cannot live on negatives. Positive things may not be authentic, but at least they help you to fill the hollowness. Hence I say theism is more dangerous than atheism, because the atheist sooner or later has to realize that "It is not helping me in any way. I am utterly empty."

The theist may be able to deceive himself for lives together, because he feels full. He knows the prayer, he knows the scripture, he knows God is taking care. But the atheist sooner or later is bound to be aware that atheism is not fulfilling, it is negative. No God, no heaven, no scripture, nothing. You have to encounter your hollowness.

So I say it is better to be an atheist than to be a theist. But still better is the agnostic, who does not believe in God, who does not disbelieve in God, who is simply open and ready to find out what is the truth -- in his own consciousness, because that is the closest thing which is alive.

Look deep into your throbbing life and you will find the quality of the divine. You will not find a God but you will find a godliness, a truth, an awakening, a buddha.

Gurdjieff could not attract many disciples in the West. The reason was, he was not an articulate person. He knew only the Caucasian language. He was born, strangely, in the same place where Joseph Stalin was born. They both learned in the same seminary, they were colleagues when they were small children. And both had the same quality of steel.

Joseph Stalin proved his steel, and in the same way but in a different direction, George Gurdjieff also proved his steel. He was perhaps the strongest man you can imagine, stronger than Stalin, because Gurdjieff had no power; his power was inner. You could give him as much alcohol as possible, and you could not make him drunk -- that was his power -- no drug had any effect on him, his witnessing was so great. He would go on moving behind the alcohol, the alcohol would not be able to distract his witnessing.

But he knew only his mother tongue, the Caucasian language. He learned a little bit of English but it

was very broken, he could not make a complete sentence. So language was a barrier, and his methods were a barrier.

His methods he learned because his father died when he was nine and his mother had died already, before his father died, so he was left an orphan. His father was a gypsy, so he was left with a gypsy group, and he learned whatsoever he could learn with the gypsies. They are not great scholars; they are vagabonds moving from one place to another place.

You will be surprised to know that gypsies belong to India, Rajasthan. They moved from Rajasthan to Egypt, and from Egypt to Europe. It is because they moved from Egypt to Europe that they are called "gypsies." The name is derived from "Egypt," but their language is Hindi. It has changed, but you will find that seventy percent is Hindi and thirty percent is derived from Hindi words, changed.

So Gurdjieff was moving with one gypsy group, and when he had learned everything from that group, he would move to other gypsy groups -- they are always on the move. He learned every method from the gypsies, and those methods are very crude, very hard -- and not at all attractive to the Western people who were living in comfort, luxury. So those who came to him turned back immediately, seeing his methods.

First, he would feed people -- he was a great cook -- and very exotic foods, which Western people had never known. He had learned from different gypsy groups to prepare strange kinds of foods, with strange spices. His whole monastery where he used to live near Paris was full of foodstuff, spices, alcohol, all kinds of drugs. These were his methods.

He would force people to eat too much till they started vomiting; he would force people to go on drinking, go on drinking, till they fell flat on the ground and started doing gibberish -- what you do every day without any alcohol! And he would sit by them and listen to what they were saying, because what they were saying was more true than what they say when they are in their consciousness. It was a very crude psychoanalysis.

He would tell people to dig trenches in the ground, the whole day in the hot sun. People who had never worked were digging trenches, people who were philosophers, professors of philosophy. They had dealt with books and libraries, they were not laborers, but they were digging. The master was walking by the side, looking at all the disciples digging ditches. And in the evening when the ditches were complete he would say, "Now fill the ditches back in. Bring them back to the same condition as they were before you started digging."

Now, by the evening they are utterly exhausted! A few will faint, just out of exertion. And he will watch their faces when they faint. A few will succeed, to find a strange phenomenon: when they feel absolutely exhausted, he will go on insisting, "Don't be worried. Continue!" And if somebody followed him -- which was difficult -- then suddenly he would find, when the exhaustion came to the peak, a sudden release of a new energy and he would be as fresh as one is fresh in the morning. What happened?

He was teaching that you have three layers of energy. The first layer is for day-to-day work; it exhausts itself very easily. Exhaust it completely -- and if you exhaust it completely the second layer will immediately come up and you will be filled with fresh energy, as you have never known. If you continue to work for months and months together, the second layer will also be one day finished; then the third layer -- which is inexhaustible, which is the very life itself -- will pop up in you. You will see that you have an eternal source of energy.

But this is a very crude method. I can do it within six minutes! Gurdjieff needed six years to do it -- just bullock-cart methods. Certainly he was not very attractive to the Western intelligentsia. Only very few people -- not more than twelve, or at the most, twenty -- used to live in his monastery. Most of them were refugees from Soviet Russia. They were just seeking shelter because the communists had thrown out everybody who was not with them. They followed Jesus on that point -- anybody who is not with you is against you. Either kill him or throw him out of the country.

He had a beautiful campus near Paris, a few miles away. Huge trees and a big forest, an old monastery deserted by the monks... Now professors, painters, poets -- almost half the group of people in his campus -- were those who became interested in him because of his great disciple P.D. Ouspensky, who was a very great mathematician and had a tremendous quality of articulateness.

I have never come across books written so well as P.D. Ouspensky's. His every sentence is so condensed; it has so much to say... It was because of Ouspensky -- Ouspensky had a school in London -- that people were attracted. And then he would send them to Gurdjieff and from there, ninety percent would escape within twenty-four hours: "That man was *crazy*! The whole day no food, the whole day you had to work hard, to exhaust your energy, and in the night he would cook exotic foods which were not suitable to

your stomach..."

So his assembly was a very strange assembly. Somebody is vomiting, somebody is flat, foaming at the mouth. Somebody is making some utterances and nobody understands what he is saying. Only Gurdjieff was conscious; everybody else was unconscious. First food, then drink -- and hard liquor, not soft wine that you sip and enjoy just to relax. It was not to relax, it was to bring you inside out. Next morning, when you wake up amongst all kinds of strange people shouting, screaming, vomiting all around you, it is better to get out of the doors before Gurdjieff catches you again!

His methods were certainly useful but they were too old, too tribal; hence he could not attract the Western intelligentsia. And he could not attract the Russians because they were going through the revolution and atheism was their theme.

He died a frustrated master, one of the great masters of this century. He died just in 1950. His life is a sad life....

Hence comes the time of Sardar Gurudayal Singh!

Manuel Labor, the defeated South American dictator, is trying to get back into power. He is addressing a meeting of workmen to organize support for himself.

"When the revolution comes," shouts Manuel, "you will enjoy the pleasures of the rich! You will walk down Main Street wearing a gold watch!"

"Excuse me," interrupts Pancho, the dog catcher, "but I like to wear my old Timex watch."

"Or if you prefer it -- a Timex watch!" continues Manuel. "You will wear an Yves St. Laurent three-piece suit and Gucci shoes..."

"Excuse me," interrupts Pancho, again. "But I am more comfortable in my blue jeans and sneakers."

"Very well -- blue jeans and sneakers, if you insist," snaps Manuel Labor, getting annoyed. "And you will ride to work in a Cadillac..."

"Excuse me," interrupts Pancho, "but I would rather use my bicycle."

Furious, Manuel jumps off the platform, strides through the crowd and grabs Pancho by the neck.

"Listen, you idiot!" hisses the ex-dictator. "When the revolution comes, you will do what you are bloody well told!"

Newton Hooton gets up one morning, walks into the bathroom, turns on the tap, but it does not work. So he calls out to his wife, Helen Hooton, in the bedroom, "Hey, honey, the water tap doesn't work!"

"Well, sweetie," calls back Helen, "you are the man in the house -- you fix it!"

"Hey, I'm no plumber," replies Newton.

Then he goes over to the clothes closet to get his suit, and the door handle comes off in his hand.

"Hey, Helen," shouts Newton, "the closet door handle is broken!"

"Well, darling, you are the man in the house," shouts back Helen, "*You* fix it!"

"Hey, I'm no carpenter!" snaps Newton, and he goes downstairs for his breakfast. But when he switches on the light in the kitchen, the bulb pops.

"Hey, honey," shouts out Newton. "The light is busted!"

"Well, sugar-pie," calls back Helen, "why don't you fix it?"

"Hey, I'm no electrician," shouts back Newton, and he goes off to work.

That evening, Newton comes home and sees a new light bulb in the kitchen. He goes upstairs, and the door handle on the closet is fixed. Then he goes into the bathroom, and the water tap works.

"Hey, honey," shouts out Newton. "Who fixed all these broken things in the house?"

"Well, baby-cakes," calls back Helen, "Burton Belch from next door must have heard us shouting this morning, so he came over and offered to fix everything."

"That's great, honey," shouts Newton. "But what did he want in payment?"

"Well dearie," replies Helen, "he said I could either screw him or bake him a cake."

"Hey, honey," shouts Newton, "that is nice -- what kind of cake did you bake him?"

"Hey, poopsie," calls out Helen, "I'm no baker!"

Little Ernie is doing his homework one evening and has a problem.

"Dad," he says, "what is the difference between `anger' and `exasperation'?"

"Well, son," says his father, "I will give you a practical demonstration."

His dad then goes to the phone and dials a random number.
"Hello," comes a voice at the other end.
"Hello," says Ernie's father. "Is Melvin there?"

"There is no one called Melvin here!" comes the reply. "Why don't you learn to look up numbers before you dial them?"

"You see?" says Ernie's father.
"That man was not at all happy with our call. But watch this!"
He then dials the same number again, and says, "Hello, is Melvin there?"

"Now look here!" comes the angry reply. "I *told* you there is no Melvin here! You have got a lot of nerve calling again!" And then he slams down the receiver.

"Did you hear that?" asks Ernie's father. "*That* was anger. Now, I will show you what exasperation is!"

He picks up the phone and dials the same number again, and when a violent voice shouts, "HELLO!" Ernie's father says, "Hello! This is Melvin. Have there been any calls for me?"

Nivedano
(Gibberish)

Nivedano

Be silent. Close your eyes and feel your body to be completely frozen. This is the right moment to look inwards.

Gather your whole life energy and rush towards your center with total consciousness and with an urgency as if this is going to be the last moment of your life on the earth. Without this urgency, nobody has ever reached to his center.
Faster and faster, deeper and deeper....

As you come closer to your center, a great silence descends over you. A little closer and flowers of peace start springing up all around you.
A little more close and you start feeling the Zen Wind -- a cool breeze.

Still closer and you start feeling the Zen Fire -- it is not the fire that you have known. It is the very energy arising from your center of being. These flames are cool, they are like lotus petals.
Reaching to the center, you suddenly realize you are no more but buddha is.

The buddha simply means pure witnessing. The buddha is only a symbol of your eternal existence.
Just remember one word -- *witnessing*.
This simple word is the whole of religion,
is the whole of spirituality,
is the whole of all that is known
as truth, as beauty, as good, as godliness.

Just witness -- you are not the body. Witness you are not the mind, witness that you are only a witness, just a pure consciousness.
This is your buddha.
This is your very nature.
This is your intrinsic potential.

A great ecstasy will arise. You will feel almost drunk, but remain a witness.
To make the witnessing more clear, and deeper...
Nivedano

Relax, let go. Just remember one thing -- forget everything else -- you are only a witness and nothing else.

The moment you are only a witness you are a buddha, and your consciousness starts melting and merging into the cosmos.

Gautam the Buddha Auditorium at this moment is turning into an ocean of consciousness. Ten thousand buddhas have melted into one pure, oceanic consciousness.

The evening was beautiful on its own, but your entering the innermost mystery of being has made it a great splendor, a miracle, a magical evening. At this moment you are the most blessed people on the earth.

Collect all the experience that is happening at the center. Collect all the flowers, the fragrances of the beyond, the flames of Zen Fire -- they are so cool, so serene.

Gather the Zen Wind which is passing through you like a song, like a melody, and persuade the buddha to come along with you.

Every day he is coming closer and closer, inch by inch. Your life is going through a transformation, a breakthrough. You will never be the same again. The past is dropping and you are settling into the herenow. The buddha is your nature.

It has remained hidden at the deepest center of your being because you never called it, you never welcomed it.

It does not come without invitation.

Invite him, request him; he will come.

The first step of meditation is, buddha comes behind you like a shadow.

The second step: the buddha is in front of you, and you become the shadow.

And the third step: you merge into the buddha. There is no shadow anymore -- only pure awareness, so transparent that it cannot create a shadow.

That day when it happens to you will be the most fortunate, the most blessed day. You will become the awakened one.

We have to spread this Zen Fire and this Zen Wind around the globe. This is the only hope for humanity.

Now Nivedano...

Come back, but come as a buddha with great peace, silence, grace. And sit for a few moments just to recollect where you have been, which space you have touched, what golden path you have traveled. And look who is standing behind you, just behind your consciousness.

A new guest -- the buddha.

Every day you are gaining more and more.

Your victory is absolutely guaranteed, because you are not struggling against anyone; you are simply trying to bring your own nature to its ultimate blossoming.

Okay, Maneesha?

Yes, Beloved Master.

Communism and Zen Fire, Zen Wind

Chapter #4

Chapter title: I am a spiritual terrorist

2 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONE DAY, UNGAN WAS SWEEPING THE GARDEN WITH A BAMBOO BROOM. HIS BROTHER DOGO CAME OVER TO HIM AND SAID, "HEY, YOU LOOK TERRIBLY BUSY!"
UNGAN SAID, "ALTHOUGH BUSY, THERE IS SOMETHING WHICH IS NOT BUSY."
DOGO SAID, "THAT MEANS THERE ARE TWO MOONS."
THEN UNGAN PUT THE BROOM ON THE GROUND AND SAID, "WHAT MOON IS THIS?"
DOGO SILENTLY LEFT.
AT ANOTHER TIME, UNGAN ASKED A MONK, "WHERE ARE YOU FROM?"
THE MONK REPLIED, "I CAME WITH INCENSE."
UNGAN ASKED, "DID YOU SEE BUDDHA?"
THE MONK REPLIED, "YES, I DID."
"WHERE DID YOU SEE HIM?" UNGAN ASKED.
THE MONK REPLIED, "I SAW HIM IN THE LOWER WORLD."
UNGAN SAID, "THE OLD BUDDHA! THE OLD BUDDHA!"

Friends,

One sannyasin has asked:
WHAT IS THE DIFFERENCE BETWEEN COMMUNISM AND SOCIALISM?

A vast difference -- the same difference that there is between me and Comrade Gorbachev. I am a spiritual communist, and Comrade Gorbachev is a socialist.

Socialism is a compromise, a compromise with capitalism. Communism is a totally revolutionary step. The closer I have been looking at Gorbachev and his statements, the sadder I am feeling. He is not a revolutionary; he is a reactionary, he is going backwards.

Just today Anando has given me a small summary of his books. Just a few sentences I heard, and I told her, "Close it" -- because he is talking about bringing private property back into the Soviet Union, and with private property capitalism comes in. He is saying that the communist motto was, "Each according to his need" -- and what is his motto? "Each according to his work."

But that's exactly the motto of capitalism: each according to his work. Obviously, if you give to people according to their work and efficiency, then there will be richer people and there will be poorer people. The classes will come back again.

As I have told you again and again, physically, people are not equal. You can give equal opportunity to all, but still a Picasso will be a Picasso, all people are not going to become Picassos. A Henry Ford will be a Henry Ford; to create wealth is an art in itself, and everybody cannot be a Henry Ford.

Now if Gorbachev introduces the idea of each according to his work and his efficiency... his intentions are absolutely good. I don't have even a small doubt about his good intentions for his people, for his land, but he is not a buddha. He is an unconscious man as everybody else is. The unconscious man does not know that his intentions may be good but the results may go wrong.

I am in absolute favor of communism because I think it is the foundation for spiritual growth. But I am against socialism. It is a compromise with capitalism, and when you compromise with capitalism, capitalism will drown you.

It seems Gorbachev has become too much interested in America -- the high-rise buildings, miles and miles of cars -- the richness has overwhelmed his mind. He has been reported to have said, "What should I call my revolution?" It is not a revolution in the first place, it is anti-revolutionary. And then he thought about it, and said, "Perhaps I should call it socialist capitalism, or capitalist socialism." In both ways, capitalism will be the victor and communism will be the defeated. He has already stopped talking about communism, he is talking about socialism.

Socialism I have been against always, because it is an effort to keep the capitalist incentive for people to work. What is the capitalist incentive for people? Private property: *my* house, *my* car, *my* wife, *my* children. That is the incentive, and it creates competition. My house should be better than your house. My wife should be more beautiful than your wife. My children should be educated better than your children. It starts competition, it starts ambition. Of course, people start working harder. That's what Gorbachev is thinking, that people are not working as hard in the Soviet Union as they are working in every capitalist country.

It is true, because Karl Marx is not a complete communist. He has no idea that man is not just an

economic animal; he has a mind and he has a soul. He thought, absolutely wrongly, that once the financial conditions change, once the society changes its structure, consciousness will change also. That is wrong. It is taking things from the wrong end.

If consciousness changes, then certainly the social structure will change, because the social structure is just a projection of man's mind. But Karl Marx, Friedrich Engels, or Vladimir Ilyich Lenin, have no idea what the mind is. The question of going beyond the mind does not arise.

They worked hard for seventy years to bring communism in Russia, but slowly slowly... In the beginning there was some incentive, because the poor were thinking they would become rich, that everybody would be equal. But slowly slowly it was found that as all the property was taken from the individuals it was a great struggle. In that struggle one million people were killed. By not changing the mind first, this was the outcome. People's minds have lived for centuries, thousands of years, with the idea of private property. Their only incentive is that if it is going to help their ego, if it is going to help them rise higher than others, only then they are going to work hard.

It is said about Henry Ford -- he was a poor man as far as his birth is concerned, but he became one of the richest men in the world -- it is said that he used to come to his office at eight o'clock, early in the morning. The peon used to come at ten o'clock to open the doors and clean the office. The clerks used to come at eleven o'clock, the manager used to come at twelve o'clock. And the manager would leave by two o'clock, the clerks would leave at five o'clock. The peon would leave at six o'clock, and Henry Ford? -- there was no time for him. Sometimes eight o'clock in the night, sometimes nine o'clock, sometimes ten o'clock. A great incentive to work hard, because he was such an ambitious man and he wanted to be the richest man in the world. And he succeeded.

In Russia that incentive has disappeared. As the years went on, people saw that instead of becoming rich they were as poor as ever. Because Russia was not a capitalist country, there was no capital to be distributed -- only poverty to be distributed. There were a few landlords, and their property was taken. Their property was the land, but that land was not given to the poor because of the communist ideology. Everything had to be centralized; nobody had anything private.

People saw that their poverty was the same, and they could not adjust to the new phase. Their minds were hankering to be better than others, to be more successful, to be richer -- and that possibility had disappeared. Now what is the point of working hard? Now there were vast lands belonging to the state, running for miles on. It was a beautiful phenomenon... not small patches, pieces of land which go on being divided every generation into even smaller pieces.

You can see it in India. If the father has five acres and five sons, each son will have one acre of land. And then the son will have his own sons. Then that one acre of land will be divided again into as many sons as he has. Such small patches of land that they cannot nourish you, and you cannot use tractors, new technology on those small patches of land. You don't have the means; neither is the land big enough to use bigger machines, more chemicals. The poor go on becoming poorer.

Private property will certainly bring an incentive. People will work hard. But all people are not equal as far as working hard is concerned. Those who are able to work hard will become richer, and those who are not able to work that hard will become even poorer than they are now.

This was the whole program to dissolve the classes, and Gorbachev is bringing those classes back. Soon... just now he has dropped the word `communism'; he is no longer mentioning the word `communism' at all. He is talking about socialism, and has started talking about whether to call it "capitalist socialism" or "socialist capitalism." Whatever you call it, it is capitalism! Socialism is just a word to deceive the masses.

Gorbachev is going against all the basic principles of communism. First he is talking about patriotism -- communism is absolutely against nations and patriotism. Its whole idea is to dissolve all nations into one humanity; it was from its very foundation an international movement. Now Gorbachev is talking about patriotism, nationalism.

He is also talking about decentralization, which is against the foundation of all communism. Decentralization is an idea of Gandhism. Soon Gorbachev will be having, just like Morarji Desai, a spinning wheel! Decentralization means you cannot use modern technology; modern technology can be used only in a centralized world where the fields are miles and miles long. But if you decentralize and divide the land back again to the same people from whom it has been taken... They were poor then and they will be poor again, far poorer than they are now.

But he is too much infatuated by America. I want him to remember: American capitalism has a three-hundred-year-old life. It will take at least three hundred years for you to have the same pollution as

L.A., the same high-rise buildings, one hundred stories, one hundred twenty stories high. You cannot do it just like a miracle. And still, America has three million beggars. At least the Soviet Union has no beggars. It is not as rich as America, but it is not as poor as India. Dividing the land, distributing property to individual hands, will not make it America; it will make it India.

And because he has opened the doors, it will be too late now for him to close them. Journalists are there; each nook and corner of the Soviet Union is being filmed, televised, and they are bringing out all those things which the closed doors were hiding. Twenty percent of the people in the Soviet Union are living below the minimum nourishment level. Now he has to go against all the statistics that have been given to the world by the Soviet leaders up to now.

He is against vodka. He himself does not drink. That is the trouble of people who don't drink: they become saints. It is very difficult to not drink without becoming a saint. Then they want *everybody* to stop drinking. Now he is proposing prohibition of all alcohol. That has been the poor Russian's only relaxation, only enjoyment, only entertainment -- vodka. Otherwise he has no beautiful car, no house, nowhere to go, no money... it was vodka that was keeping him alive! At least in the evening he can drink, and with his friends he can dance and rejoice. Even that is being taken away.

I have heard that the youth of the Soviet Union are absolutely against prohibition. They should be against it, because prohibition has never succeeded anywhere in the world. It seems people never learn.

In India we have tried twice -- and India must be the best place to try prohibition -- but both times we have failed. It was Morarji Desai, both times, who was responsible for prohibition: once when he was the deputy prime minister under Indira Gandhi. Then he enforced prohibition, and prohibition killed thousands of Indians, because people started drinking spirit, people started making alcohol -- homemade, and they don't know how to make it! So hundreds and hundreds of people -- in Calcutta, in Patna, in Madras, everywhere -- were dying of poisoning.

It is an art to create a refined wine that gives you a little forgetfulness about your anxieties, gives you a little laughter, a little dance, a little music. There are connoisseurs....

I have heard about one connoisseur, one man who could, just by tasting the wine or any kind of alcoholic beverage, tell what trademark the wine is, and how old. Ten years old, twenty years old, thirty years? -- because the older the wine is, the better.

He used to go to pubs and he would put one hundred dollars on the table, and convince the owner: "Give me any alcohol and I will tell you the trademark, the country in which it was manufactured, and how old it is. If I fail, these hundred dollars are yours. If I succeed... put a hundred dollars by the side; both the notes will be mine."

And every pub owner thought that this would be an impossible job. He had so many kinds of alcohol -- how is this man going to manage? So he would give him a glass and the man would immediately say, "Thirty years old, a French wine," and a certain trademark. Amazed, the whole pub crowd would gather around, and he would take both the notes and say, "Do you want another try?"

The owner would say, "Okay, you put another hundred dollars." So he would put down one hundred dollars. The owner would again put one hundred dollars, give him another wine, and immediately, just by tasting it -- such a refined taste, such sensitivity -- he would tell everything about it.

Once it went on for ten times, and the owner was losing one hundred dollars every time. He said, "My God! This man is unbelievable." Then suddenly a man came from the crowd and gave the man a cup. He took one sip, and he said, "My God! This is human urine!" And the man, who had gone behind the crowd again, asked, "But whose? Unless you tell whose, you are a loser! How old...?"

Intoxicating drugs are as ancient as man. No country has ever been able to prohibit them. Alcohol has been prohibited by many countries, and they all failed finally because it turned out to be more dangerous. People were taking all kinds of things, and people were creating all kinds of things in the name of "medicine." But it was all illegal so there was no way to check on it and see whether it was the right stuff. Nobody knew its constituents. So it killed thousands of people in every country, wherever there was prohibition. And it attracted *more* people who had never been drinking before.

Prohibition always attracts. You prohibit anything, and just see: people who have never bothered about it will start searching for it, thinking that "There must be something in it; otherwise why is the government so interested in prohibiting it?"

Just try. Prohibit ice cream, and suddenly you will see the whole country becomes interested in ice cream -- people who have never bothered about it. And when there is such a great demand, there will be

suppliers. And it will not be the right stuff, because ice cream can be made of blotting paper; just the blotting paper has to be soaked in water, mixed with milk, and you can have ice cream made out of blotting paper! It looks exactly like ice cream! Just prohibit it and people will find ways, and even those who were never interested will become interested.

Now Gorbachev wants to prohibit Russians from drinking alcohol. This is not revolution. If you want people not to drink, you have to give them something higher that takes away their anxieties. They drink because they are tense, they drink because there is anxiety, they drink because they want to forget. They want to forget the wife, they want to forget the husband, they want to forget the small kids, they want to forget their business, they want to forget their financial troubles.

Unless you give them a higher consciousness which can solve these problems -- then there is no need to forget anything -- unless you give them such a deep alertness and awareness that they can see the root cause of their misery, and they don't want just to cover it with alcohol but want to cut it from the roots... Except meditation there is no way that intoxicant drugs can be prohibited.

Meditation is real spiritual alcohol! It takes you to such deep blissfulness... you don't have to forget your blissfulness. Do you want to forget your blissfulness? Alcohol only helps you to forget. Whether it is anxiety or ecstasy, whether it is tension or relaxation, it simply helps you to forget. Once you are blissful, happy, once you don't have any tensions, you will not drink because the drink will simply destroy your blissfulness, your joy, your dance, your song.

Give people some new spiritual awakening.

That is revolution.

This is not revolution, this is a very reactionary step. People are already sad, and you want them to become sadder. But what reason has he to prohibit alcohol? The reason is that he thinks that because of alcohol people don't work efficiently. He wants people to work efficiently, to work hard. The harder they work, the more they will need alcohol just to relax for the night! -- because in the morning again the torture begins.

If you take away the alcohol it will not help efficiency, it will not help people work more, it will simply make people more sad, more aloof, not interested in anything. It is not going to make the country richer, just sadder.

And creating the idea of patriotism is the foundation of fascism. Fascism lives on patriotism: you are Germans, you are born to rule over the world; you are Russians, you are the chosen people. But you will have to find God if you want to be chosen people -- and Gorbachev is allowing churches, the Ramakrishna Mission, the Hare Krishna movement. And other idiots will soon follow: snake charmers from India, Satya Sai Baba from India, making miracles, and all those miracles are nothing but street magic. Magicians will be coming. Russia will soon become an ordinary capitalist country; it will lose its dignity and power.

One man in Germany has found a certain program which can transform the armies into only defensive forces, they will never attack on their own. And Gorbachev has sent his personal aides to learn the technique. I think he is naive. He does not know: if a person cannot attack, he cannot defend either, because in defense also he will have to attack. How are you going to defend without attacking?

The oldest policy of all warmongers -- from Chanakya in India, three thousand years ago, to Machiavelli in Europe -- has been the same policy. Chanakya and Machiavelli -- three thousand years' difference, but the policy is the same: the best way to defend is to attack. Once you are on the defensive, you have already lost half the battle, and particularly in a time when the war is not going to be a slow war with small weapons. When the war is going to be nuclear, it is only a question of ten minutes and the whole world will be finished. Whoever attacks, perhaps may survive. If you are on the defensive there is no chance to survive.

My own understanding is, America is playing a great role behind the whole scene. It is a great conspiracy of American politicians, but very indirect: they are influencing Gorbachev towards a suicidal step for communism.

I am absolutely in support if the country is opened for chosen persons who will help the country become a spiritual land, who will help the country with new economic plans, a new financial structure. But the churches and the Witnesses of Jehovah are not going to change the economic status of the country. They are going to destroy whatever has been achieved in seventy years.

Mahatma Gandhi was in favor of decentralization -- but even his own followers saw the point, that it is good to make his statues, it is good to call him the "Father of the land"; it is good to put his pictures everywhere, in all the government offices, but don't listen to him. Because if you listen to him, he will take

you back to the age, thousands of years back, when the spinning wheel was invented.

Gandhi wanted the spinning wheel to be the last word in technology: after the spinning wheel, whatever has been invented should be destroyed. The bullock cart should be the only vehicle in the world and the spinning wheel the only technology. He was in favor of decentralization.

Of course, if you decentralize you cannot have new technology; it needs centralization, and particularly in a country which is communist. In a capitalist country the state and the capitalists are separate. The capitalists have individual freedom to exploit people, although they are supported by the government from the back door, because they support the politicians in their elections. So it *is* a combination, but on the surface it seems to be separate.

The capitalist has no power and the politician has no money, so they go together well. But at least the capitalist has no power, so he cannot harass people; and the politician depends on votes, so he has also to be aware not to harass people too much; otherwise they won't give him their votes.

In a communist country the state is both: it is the only capitalist -- it owns everything in the country -- and it has all the power. And because there is only one party, the communist party, there is no question of any voting. Elections happen, but they are just mock elections. Only the communist party is there -- who is going to fight? And anybody who stands against the communist candidate will disappear in the middle of the night; it will not be known where that man has gone. So nobody else has been standing for election. One person stands and the whole population is told to vote for him; it is not a question of choice. In a communist country everything is centralized. But if communism knows how to transform people's minds, how to make them clear of the past of private ownership, of possessiveness, how to make them more meditative and silent so that their actions come out of their silence and peace and love and compassion, then communism becomes a spiritual revolution.

Gorbachev is calling what he is doing a revolution. I say, absolutely no! If you want to be really a revolutionary, the only way is bring spiritualism to your country, not capitalism. That is going backwards in time, and destroying the whole effort of seventy years, and destroying the whole sacrifice of millions of people who died.

I am a spiritual communist -- a spiritual terrorist! And I don't care either for George Bush or Comrade Gorbachev. His books have come into my hand just today -- they are ugly. He is sabotaging his own people! And he has taken all the power into his hands, so there is no possibility....

But he is not aware that even presidents can be shot dead, and if he is trying to make the Soviet Union another America, remember: twenty percent of the presidents of America have been shot dead!

What Gorbachev is doing is going against the whole revolution, and not only in the Soviet Union. If the Soviet Union turns into a country of capitalism it will not only destroy itself, its dignity and power, it will destroy other small communist countries which are dependent on it. He has already started cutting support to other small countries. He has stopped supporting Cuba. Now Cuba is so small -- once the Soviet Union is not supporting it, America is going to take it over within a minute.

What will happen to Czechoslovakia, Yugoslavia? And China is already on the way towards being capitalist again, but it has not been talked about much because the communist leaders of China are very silent. They are not doing it in the cities, in big towns, but eighty percent of China is in the villages; they have already been for two years distributing land to private owners in the villages. But they have not been making much fuss about it. They know that they are betraying the communist revolution and coming closer and closer to America.

When Richard Nixon was found guilty of immense crimes against his own people and had to lose his presidentship... that was the only way for him to be forgiven. The president has the power to forgive crimes, so his vice-president, Ford -- as Nixon retired from the presidency, Ford became the president, and this was the mutual understanding, that once Ford becomes the president he will immediately forgive Nixon. So Nixon had not to face the Supreme Court, he had not to face any court, and he had not to face the Senate or the people.

The first man to invite Richard Nixon, after he was no longer the president, was Mao Zedong of China. He sent his own plane to take Nixon to China, and what he said to him is worthy of being remembered. He said, "What kind of people are yours? Just small things, listening and taping other people's phone calls -- this is not a crime. Every politician does it. I do it!" Mao Zedong said it clearly: "Every politician has to do it out of necessity, to be alert about where enmity is growing, from the where attacks can come. Because once you are in power, you are always in danger."

Now nobody is going to kill Richard Nixon. You don't know where he is, you never see his name in the

newspapers. You will see some time, when he dies, a small note on the fourth page, that "The ex-president of America, Richard Nixon, is dead" -- finished. And he was in the headlines for years.

Mao was surprised: "What kind of people are Americans? They forced out their own president? If I was in your place, I would have killed the whole country!" But once Mao died his enemies, whom he had been keeping out of power, came into power. They immediately killed Mao's wife, who was a very powerful influence on Mao. In fact, she was behind Mao, ruling the country. Mao was getting old; she was young. She was a film actress. There was great age difference between her and Mao. Mao was getting senile, and thirty years of revolution can destroy anybody's mind. Just fighting and fighting and fighting, and escaping and fighting.... In his old age he married this film actress. And the film actress was not interested in Mao, certainly, because neither was he beautiful, nor was he young. No child was born out of the marriage, so you can understand where he stood.

The only reason for this woman to marry Mao -- a very beautiful woman -- was simply to have power. She was dictating in the name of Mao -- she was the real dictator. And she threw all the people out of the Communist Party, out of their powerful positions, who she thought were against Mao, or who she thought were against her.

When Mao died those people returned to power, and the first thing they did was to hang the woman and the four other people who were her supporters. Then many others were hanged, and the whole group around Mao was completely erased.

Now, these people have no idea exactly what communism is. And seeing that America is flourishing, they started distributing the land to private ownership. The next step will be in the cities, in the towns: distribute everything to individual owners, because that brings incentive. People start struggling hard for success, out of ambition. That is the old mind.

Unless that old mind is completely transformed, and people start feeling for the whole humanity... Then they work out of love, not out of ambition. And I have actual experience of it -- you are here. In the American commune people were working not out of any ambition but just out of love, out of joy, the very joy of creating a new kind of commune that the world has never known. But their foundation was meditation.

What Russia needs is not capitalism. Comrade Gorbachev, you should not deceive your people by calling it "socialist capitalism" -- that is a contradiction in terms. And it is not going to help, it is going just to help America destroy you without any war -- and not only destroy you, but all the communist countries that are dependent on you and your support. The great utopian experiment evaporates just because of one man's misunderstanding.

And if Gorbachev wants his armies not to attack, he should be aware: they will not be able to defend either. These are two sides of one coin. That man in Germany, if he is given the job, must be an agent of America. America has not sent anybody to that man to learn the art of how not to attack but only to defend. Gorbachev was the first, immediately sending people to him.

I have asked German sannyasins to immediately send me the literature about what kind of programming that man is suggesting. It cannot be anything else but post-hypnotic suggestion. You can suggest to a person in deep hypnosis that, "You will never attack anybody, but if somebody attacks you, you can defend yourself." Just a few sessions to the whole army and they will become absolutely immobile when the question of attack comes.

I have been working on every dimension of your mind and no-mind. I was working on a young student of mine with post-hypnotic suggestions. I hypnotized him.... Hypnosis is a simple matter: you just look at something very bright that dazzles your eyes. These lights of Niskriya's are enough -- you just look at them, and without blinking your eyes... hold your eyes so they do not blink, whatever happens.

The hypnotist is sitting by your side, telling you, "Hold on, don't close your eyes." And when he sees... and it is very clear when a person is going to close his eyes, and has come to his limit. Just within three minutes, his face starts relaxing and you can see it; it is not something that you have to infer. You can see exactly that the man is feeling sleepy, the face is relaxing.

Then you start suggesting to him, "Your eyes are feeling very heavy. Although you are trying your best, you will not be able to succeed any longer, they are closing, they are closing, they are closing"... in a very sleepy voice.

And the person is told beforehand that he has to fight: at the last moment when it becomes impossible, when he cannot do anything, when in spite of him the eyes close, and what can he do...? There comes a moment that in spite of him, he feels his eyes are closing and he cannot do anything about it anymore. And

the person is giving instructions: "Your eyes are becoming heavy, you are feeling very sleepy. You will fall into a deep sleep." Just within five minutes the person is snoring.

And while you are going deeper into sleep... Hypnosis means sleep. The very root of the word simply means sleep, nothing else; deliberate sleep, created sleep. But the created sleep goes much deeper than your natural sleep.

And the medium, the person who is being hypnotized, is told, "You will hear only my voice and nothing else. No other sound will reach to you, only my voice." And that actually happens. All his senses become relaxed and closed; he hears nobody. If you shout his name he will not hear, but if the hypnotist just whispers he will hear. That is the only opening left, a very narrow opening; everything else is closed.

That is the time when you can give any post-hypnotic suggestion. Post-hypnotic suggestion means that it will be applicable when you are out of hypnosis. For example, I told this boy, "The pillow you are sleeping on right now -- I am making on the pillow a cross with red ink. And tomorrow, exactly at eleven o'clock, you will kiss that cross." This is a post-hypnotic suggestion for tomorrow, when he will not be in hypnosis, but it has entered into his unconscious.

The next day, nearabout fifteen minutes before eleven, he became fidgety -- not knowing why. I asked, "What is the problem? Why do you look so tense?"

He said, "I don't know, but something seems to be happening inside me."

I said, "Nothing is happening." I took his pillow -- he watched -- and I put the pillow in my suitcase and locked it. He became more and more troubled. Exactly as it was coming to be eleven, he looked at the clock and he asked me, "Please give me the key."

I said, "Why?"

He said, "I want my pillow back."

I said, "What are you going to do with it at eleven o'clock? In the night I will give it to you."

He said, "No! Just give me the key!"

I gave him the key, he opened the suitcase. It was exactly eleven; the clock was striking the hour of eleven. He pulled out the pillow, hugged it as if it was his girlfriend, and started kissing exactly the point where I had marked with red ink.

I said, "What are you doing?"

He said, "I don't know! I am feeling absolutely insane. This is a pillow, I know -- why I am hugging it I don't know. And why am I kissing it? I have never kissed any pillow in my whole life!"

But such romance! You should have seen his face, so romantic. He had fallen in love, just as you fall in love.

Do you think you fall in love in a different way? It is biological hypnosis! And do you think you are kissing something else than a pillow? What are you kissing, have you ever thought about it? It is just a biological insistence from inside. The same insistence can be created by hypnosis.

But it is a dangerous program. If Gorbachev agrees to use that man, whole armies can be hypnotized without any trouble. And armies are the most easily hypnotized because they are obedient to orders. So when the hypnotist orders, they will follow more easily than anybody else, because they have spent their whole life turning left, turning right, going backwards, going forwards, nobody asking why. They are trained for obedience; they are more vulnerable to hypnosis than anybody else in the world. And you can just tell them that they will never attack.

But this is a dangerous policy: a person who cannot attack cannot defend either. And that is what he is saying, that "I will simply take away the idea of attacking and leave the defensive idea." But in defense also you have to attack! They will be simply paralyzed, they will not know what to do.

And in the conditions we are living in... It is a nuclear age. If America attacks the Soviet Union, the Soviet Union is finished, because it is only a question of ten minutes. If the Soviet soldiers are not able to attack they will not be able to defend either; they will be in a confusion about what to do. They will feel paralyzed. And because it is a question of a very small amount of time, ten minutes, the whole country can be blasted, finished.

With good intentions, Gorbachev is going in a wrong direction, suicidal. And America is trying to puff up his ego as much as possible so that whatever he is doing he should go on doing. Bring all kinds of snake charmers, street magicians, bishops, cardinals, the pope. Soon the Shankaracharya of Puri, Mohammedan priests, Ayatollah Khomeini, will be visiting the Soviet Union. This one man can destroy a great hope for the whole of humanity.

I am saying these words just to make him aware. He has all the powers at this moment. He can transform the the Soviet Union into a spiritual country. And out of meditation creativity arises; out of love people will work. Not out of ambition -- that is the *old* strategy. Not out of possessiveness -- that is falling back into the dark ages again.

I know the Soviet Union is not as rich as America, but there is no need to be so rich. Just bring about a comfortable existence: and bring meditativeness to people; then they will work. But this work will be a work of dedication, a work dedicated to the ultimate revolution which will involve the whole humanity.

He's talking of patriotism -- which is a disease. All wars have come out of patriotism, nationalism. And soon he is bound to allow foreign money to be invested in the Soviet Union, on the condition -- this is my prediction -- on the condition that foreign money will not be nationalized, that the foreign money will be available to the outside owners and they can take it back any time they want. This is the only way left for him to make the social economy of the Soviet Union rise higher.

But this will create the capitalist class again, and the laborers, the proletariat.

Without knowing, Gorbachev is working against Marx, against Engels, against Lenin -- against all the people who have worked so hard to create a new kind of social structure, but they were missing on one point. That point was spirituality. Just add spirituality to the Soviet Union and it will have the most joyous, most loving, most compassionate people in the world.

You have seen the Soviet crew which was here from Soviet television. There have been all kinds of television crews, all kinds of journalists from all over the world, but it is only the Soviet crew who went with tears in their eyes. They loved you; they loved your commune so much, so deeply. They have gone with the promise that when they have their holidays for ten days in June, they are not going anywhere else. They are going to come here for ten days to live in the commune as sannyasins, meditating, doing groups.

You can see the difference. When the American journalist comes, he starts looking immediately to find something sensational. If he cannot find it, he creates and invents it, because America is interested only in sensationalism. These people behaved in a totally different way. This was for the first time that a Russian crew has come. When you were doing your meditations, dancing, they forgot all about photographing. They dropped their cameras and started dancing! They loved the sannyasins.

Their questions were absolutely non-sensational. Significant, meaningful, but not sensational -- utterly concerned with human welfare. And Anando told me that they had tears in their eyes when they left the gate; they did not want to go. They wanted to stay for the whole series, but their office from Delhi called them, saying, "You come back, there are other assignments."

They will be back in June for ten days, to have more experience of what you have. They want to taste it. They want to be insiders, not outsiders.

And this is the state of the whole Soviet Union: the people have become like children. No church, no programming, no God, no prayer -- they have become so innocent that meditation will go deep down in them, faster than in any other country.

The second question, which is connected:
IS IT NOT TRUE THAT IN THE RUSSIAN PEOPLE THE ZORBA IS ALREADY SO MUCH ALIVE THAT IT IS EASIER TO BRING BUDDHA IN THAT COUNTRY THAN IN ANY OTHER? AND IS IT REALLY DEPENDENT ON COMMUNISM, BECAUSE PEOPLE ARE LESS CONDITIONED?

Zorba is certainly there. But if vodka is denied to the Zorba, that will be a disaster!

I am absolutely against Gorbachev's idea of prohibition. Vodka is every Russian's birthright! That is all they have. Don't take away their dance and their joy unless you can provide something better. That's my very simple arithmetic: don't take anything from anybody unless you can give something better in its place.

And I don't know that Gorbachev has anything better to offer. He himself does not know anything better.

Rather than sending those people to Germany to learn the art of how not to attack, he should come here, and send his people here. I will teach them how to dance, how to love. And if there is a need to attack you should be the first, not the second! You have the tremendous responsibility of protecting a great experiment that has never been done before.

Yes, it is true: they are less conditioned, simpler people; hence they can more easily enter into the world of no-mind. The Zorba is there; I can introduce the Buddha also. But Gorbachev has no idea of the Buddha.

His eyes are fixed on America and American money, and American capitalism's success. He is not looking eastward towards Zen, which is the only solution for the Soviet Union to protect communism and its dignity, and to spread communism all over the world.

Zorba has to come first; Buddha will come once Zorba becomes established. I can take away the vodka because I can give the Buddha. Who cares about vodka when you have the Buddha in you?

But Gorbachev seems to be on a power trip, utterly dangerous. A single man's ego has to be fulfilled by destroying a valuable, immensely valuable experiment! And once the Soviet Union fails, is scattered, it will take centuries for humanity to again take the risk of creating communism. Once a thing fails people lose their hope; it takes centuries for them to forget and begin anew. So it is not only a question for today, it is a question for future generations too.

And my concern is absolutely impartial. I have been interested in communism from my very childhood. The Soviet crew has been to my library, and they were amazed to see the communist literature there -- perhaps there is no book that is missing from my library. And they were amazed to see that I have signed and dated each book before 1950. I was absolutely concerned to know about communism, everything. For three years, 1948, 1949, and 1950, I had collected all the literature possible. And I stopped at 1950. I have not read anything after 1950 about communism, for or against.

It is very strange... I go on forgetting small things. I cannot count up to five -- after the third finger I start hesitating, whether it is fourth or third. But in these forty years I have not forgotten a single name of the communist revolutionaries. Small details are so vivid before me, because that was my first entry into the intellectual world. It got deeply rooted in me. But I never became a member of a communist party, because I could see something was missing.

It is a grand plan for humanity, but something central is missing: it has no soul, it is a corpse.

Because nothing new was happening, I stopped reading. And nothing new has happened since then, except Gorbachev. So I am talking about Gorbachev.

First I was deeply interested in communism, but finding that it is a corpse I became interested in anarchism -- that was also a Russian phenomenon -- Prince Kropotkin, Bakunin, Leo Tolstoy. All three were anarchists: no state, no government in the world. But I saw the point that they have a beautiful dream but with this criminal humanity, with this stupid mass, if there is no government and no court and no police there will be simply chaos, not anarchism.

I have been always very scientific in my approach, either outside or inside. Communism can be the base. Then spiritualism has to be its growth, to provide what is missing. Once a society is given equal opportunity -- to be unequal, to be unique -- and once that society becomes interested in meditation and spiritual growth, then there is a possibility of anarchism. That will be the very final stage, when there is nobody who is interested in committing crime. Only then can the state be removed, not before it. Bakunin, Kropotkin, and Leo Tolstoy are perfectly right, but not relevant now. First communism has to be aided by spirituality.

Once spirituality gains ground in your very being, crime becomes impossible. To do anything wrong becomes impossible. Obviously, the state will wither away. When there is nobody committing any crime, how long are you going to keep your courts empty and judges sitting there? Soon you will feel that it is better that these judges go into the fields and work. How long are you going to keep unnecessary policemen standing around? Armies, millions of people unnecessarily being fed, clothed -- and they are getting the best food, the best clothes, and they are not working at all. Every country is filled with millions of people in armies. They should be brought back to the world, to work.

But this is possible only if communism steps into spiritualism; then spiritualism can flower into anarchism. These are simple steps. But if communism disappears, then it becomes very difficult to transform the capitalist world towards spirituality. It is a difficult job. And anarchism becomes a very faraway, remote possibility -- may be, may not be.

Hence my support for communism: because I would love the world one day to have no nations, no religions, no boundaries, no policemen, no armies, no guns, no murderers. Healthy people, spiritually loving, growing deeper and growing higher simultaneously, getting roots and getting wings together, simultaneously -- these will be the real superhuman beings, the new man I have been working for.

I see in the Soviet Union great possibilities, great potentialities. If Gorbachev does not go wrong, those opportunities can be transformed into a reality.

The sutra:

OUR BELOVED MASTER,
ONE DAY, UNGAN WAS SWEEPING THE GARDEN WITH A BAMBOO BROOM. HIS BROTHER, DOGO, CAME OVER TO HIM AND SAID, "HEY, YOU LOOK TERRIBLY BUSY!"
UNGAN SAID, "ALTHOUGH BUSY, THERE IS SOMETHING WHICH IS NOT BUSY."

That is your consciousness, that is your buddha inside. You may be busy but there is someone, the witness, who is never busy. It has no business at all. It simply is, like a mirror.

When the mirror reflects you, do you think it is doing something? It is not doing anything. To mirror is its nature; it is simply there. It is just a coincidence that you happen to stand before it. Once you are gone the empty mirror will be there.

When Ungan said, "Although busy, there is something which is not busy," he was saying, "On the surface you can see me busy but inside I know someone who is just sitting silently, doing nothing. And that is more essential and more fundamental. This busy-ness will end soon."

DOGO SAID, "THAT MEANS THERE ARE TWO MOONS" -- one busy and one not busy.

THEN UNGAN PUT THE BROOM ON THE GROUND AND SAID, "WHAT MOON IS THIS?"

Now he is no longer busy. He dropped the broom on the ground and sat silently and asked, "What moon is this?"

DOGO SILENTLY LEFT -- not knowing what to say now.

In a metaphorical way there are millions of moons. When the full moon arises in the night, in every small pond, in every river, in every ocean... millions of reflections, uncountable reflections. But they are only reflections, not realities. The moon is one -- reflections many, millions. The consciousness is one -- reflections many, millions.

As you move towards your consciousness, you are moving towards oneness. As you go back towards the circumference there are millions of moons, but they are only reflections.

Whatever you are doing is nothing more than a reflection. What you are is a reality, eternal reality. Only the eternal can be called the real. The momentary is so passing, it does not matter.

So when Ungan put the broom down on the ground and sat there and asked, "What moon is this?" Dogo could not understand.

They were brothers. Both finally became enlightened, but Ungan seems to have a deeper understanding. Even before his enlightenment, he is coming very close.

AT ANOTHER TIME, UNGAN ASKED A MONK, "WHERE ARE YOU FROM?"
THE MONK REPLIED, "I CAME WITH INCENSE."

This is the world of Zen. You should not expect Socratic dialogues. There is nothing else in the world to compare with Zen, it is unique and a category in itself.

Ungan has asked, "Where are you from?" and the man does not answer the question.

THE MONK REPLIED, "I CAME WITH INCENSE."

The present moment. "What are you bothering about, from where I am coming and where I am going? Just look at my hand: I have come with incense." And incense also is symbolic. It is offered to the Buddha, the fragrance and the smoke of the incense continuously rising towards the blue sky and disappearing.

All these are very significant symbols. People have forgotten their symbology because people very quickly become ritualistic.

I have told you about a woman, a nun, who had a small golden Buddha. Now there are temples in Japan, in China -- and she was in China. One temple has ten thousand statues of Buddha -- unbelievable! The whole mountain has been carved; the mountain has disappeared, only Buddha's statues, statues upon statues, ten thousand Buddhas. And every temple has many Buddhas.

So this nun was always in trouble: "MY Buddha!" When she would worship in the morning... now the incense knows nothing about whose Buddha and whose incense... sometimes it would start moving with the breeze to some other Buddha.

All the statues were of the same man, but such is the possessive mind: she wanted the incense to reach to HER Buddha. And her Buddha was very small -- it was pure gold -- and there were huge Buddhas standing, sitting, lying down, in all kinds of postures. The incense has no idea of possessiveness, and the

wind has no idea. So the wind would come and the incense would go to this Buddha or that Buddha, and that woman was very angry. "This is absolutely wrong. It is *my* incense and MY Buddha is not getting anything!"

So she devised a small technique: she cut a bamboo, hollow bamboo, and she put the hollow bamboo over the incense and the smoke which was going to other Buddhas. She put the other end of the bamboo to her golden Buddha's nose. But a disaster happened. The golden Buddha's nose became black! So she went to the priest of the temple: "How to clean my Buddha's nose?"

He said, "How did it happen?" Then she told the whole story. The priest was a master. He laughed; he said, "Such is the human mind, so utterly retarded! All these Buddhas are just the reflection of one Buddha -- your Buddha included. So whosoever is getting the incense, Buddha is getting the incense. You should not have been so possessive. *My* Buddha, *my* incense! -- now your possessiveness has destroyed your Buddha's nose. I cannot help."

She was in tears. She said, "You are an old master, and you know everything. Some way to clean my Buddha's nose... and I don't want to scratch it, I don't want to destroy my beautiful Buddha."

He said, "This whole idea of `MY Buddha, MY Buddha' is the cause of your Buddha's nose becoming black! Drop this idea! And leave your Buddha with me. Tomorrow morning you can take it away. The nose will be cleaned, but first drop this idea; otherwise it will happen again. What is the point? If you are going to use that hollow bamboo you will destroy your Buddha. Let the wind take the incense anywhere it takes it. It always reaches to the one Buddha."

There are not two Buddhas; all are reflections.
The moon is one, reflected in millions of ponds, millions of rivers, oceans.
But reflections are reflections.

Our actions are nothing more than reflections, momentary; they go and come, the buddha remains. He is always there, the eternal presence.

THE MONK REPLIED, "I CAME WITH INCENSE."

He is saying, "I have come in search of a buddha. I came with incense, and you are asking nonsense questions." Ungan immediately understood.

UNGAN ASKED, "DID YOU SEE BUDDHA?"

If you have come with incense, that means you are looking for the buddha. Did you see the buddha?"

THE MONK REPLIED, "YES, I DID."
"WHERE DID YOU SEE HIM?" UNGAN ASKED.
THE MONK REPLIED, "I SAW HIM IN THE LOWER WORLD."
UNGAN SAID, "THE OLD BUDDHA! THE OLD BUDDHA!"

This is a very strange anecdote. The monk said, "I SAW HIM IN THE LOWER WORLD."
You have to understand the idea of the lower world....

Buddha said in his statements, "If there is a hell I will go there, because who will take care of the people in hell? Who will teach them the way to be out of hell and misery? Until hell is emptied, I will remain there."

And the second story says, when he emptied hell completely of all the people, he reached the gate of heaven. There was great rejoicing and the doors were opened for him. There were roses on the road, and people were standing on both sides of the road leading to the place they had chosen for Buddha to live. But Buddha said, "I am not going to enter -- please close the doors. I will stand here till every living being has passed through. I have emptied hell, but the earth is full of unconscious people. Let them all pass, there is no hurry. I will stand here outside the gate." And the parable says, he is still standing there.

That will help you to understand the monk when he says, "I saw him in the lower world." `Lower world' is the Buddhist way of saying hell. The upper world is heaven; in the middle is this earth. We are the middle world.

UNGAN SAID, "THE OLD BUDDHA! THE OLD BUDDHA! His compassion is so great, he must have entered hell."

He is immensely touched by the fact that Buddha has gone into hell. "The old Buddha, with his eternal

compassion, can't resist the temptation to go into hell! He will suffer hellfire, that is not a problem, but he will empty hell."

So this statement -- "THE OLD BUDDHA! THE OLD BUDDHA!" -- is of great gratitude. He is remembering the old Gautam Buddha, his compassion, his love, his effort to transform the whole world into absolute awareness.

"Every living being has to become a buddha." That was his message -- not a Buddhist, but THE BUDDHA.

Buson wrote:

PLUM SCENT
HALOING
THE MOON.

The scent of the plum is reaching the moon, and creating a halo around the moon. Only meditators can experience such refined, beautiful experiences.

Plum scent reaching to the moon, haloing, making a halo around the moon. A tremendous, beautiful, vivid picture.

Sometimes you see the halo of the moon. When it goes behind a cloud, then you can see the halo. Inside you can see the moon and just around it, a little fainter but still beautiful, very beautiful, a round circle.

Buson must have arisen out of his meditation and seen the moon, and smelled the plum perfume.

Zen masters used to write their experiences immediately after meditation. And every Zen master was asked before his death to write one haiku to be remembered for centuries -- "This is your last word." So every Zen master has written before dying a small haiku which comprehends his whole experience of life. Before moving beyond life he leaves the last signature and the last message, compressed, of his whole life's experience.

It happened in one Zen master's life that the disciples forgot -- they were in such sadness -- to ask him to write.

So he died, it is said, and they took him out of his cottage and were preparing the funeral pyre. Then the master opened his eyes and he said, "Listen, you have forgotten one thing..." They were shocked! He said, "Bring the book. Otherwise what will the coming generations say? `What kind of master died without giving any message?' Bring the book!"

The book was immediately brought. He wrote a small haiku, signed it, closed his eyes, and died again.

Now they were very cautious, they took their time. Somebody put his ear to the master's heart -- no sound, no beat. Somebody brought a mirror close to his nose -- maybe some small breath, then the mirror will show the vapor. But no vapor. They shook him -- no reaction, no response. Finally, they decided, "It seems he has died." And he laughed.

He said, "Now I am *really* dying. This time don't try to check. Because you were checking, I waited. Laughter is my last message -- write it down!" And he really died.

But he tricked them two times. So when I die, remember: Don't be in a hurry!

Maneesha's question:
OUR BELOVED MASTER,
IT SEEMS THAT THE FREEDOM OF CAPITALISM ALWAYS MEANT THE FREEDOM OF THE JUNGLE AND THE VICTOR OF THE MOST POWERFUL EGO. IN AMERICA, NORTH AS WELL AS SOUTH AMERICA, IT ALSO MEANT STARVATION OF THE POOR AND ORGANIZED PROSTITUTION AND CRIME ON A VERY WIDE SCALE. IS NOT SOCIALISM AND COMMUNISM A NECESSARY STEP IN THE DEVELOPMENT OF A MORE HUMANE SOCIETY?

Maneesha, communism is certainly a necessary step for a more humane society, but not socialism. You don't understand the difference between socialism and communism. Most people think they are synonymous.

Socialism is a cowardly compromise with capitalism. Communism is absolutely *no* compromise with capitalism, and no compromise with anything that constitutes capitalism.

Up to now the Soviet Union has been a communist country. Now Comrade Gorbachev is trying to bring it down to socialism. That is destroying its dignity; that is a defeat. I hope he understands before it is too late.

It is time for Sardar Gurudayal Singh... because I don't want to be too late!

(THE ASSEMBLY LAUGHS APPRECIATIVELY, REMEMBERING LAST NIGHTS' THREE AND A HALF HOUR DISCOURSE)

Dick Puller is the office playboy, and all the guys go to him for advice on how to score with women. One afternoon, Muffin Snuffler takes Dick aside, and asks him, "Tell me, Dick, how do you manage it? You are a married man but you have a different girlfriend every night. What is your secret?"

"It is simple," replies Dick Puller. "It is all in the approach. I will tell you how to do it. Tonight, take the five o'clock train from Penn Central Station and get off at Trenton. At Trenton you will find dozens of women waiting for their husbands. And there are always some husbands who have to work late, so all you have to do is be charming and let nature take its course."

So Muffin catches the five o'clock train from Penn Station but dozes off in his seat. He wakes up with a start and finds that he has gone past Trenton and he has to get out at Westchester.

Muffin is about to catch a train to go back, when he sees a woman standing on the platform, looking very available.

Muffin casually walks over to her -- one thing leads to another and they end up in bed together at her place.

They are really beginning to enjoy themselves when the door swings open and Dick Puller comes in.

Dick takes one look at his wife in bed and shouts, "Dammit, Betty! So this is what you do when I work late! And as for you, Muffin, you idiot -- I *told* you to get off at Trenton!"

It is four o'clock on that fateful day on Calvary Hill. Jesus has been nailed up to the cross since lunchtime and is beginning to feel really hang-dog.

All of his disciples have deserted him, except one. Alone and standing right underneath the cross, in the hot baking sun, is Jesus' unknown thirteenth apostle, Reginald the homosexual. Reginald looks up at the nearly-naked Jesus on the cross, and whispers, "Jesus! Ah! Jesus!"

Jesus looks down and says, "What is it, Reggie?"

"My Lord!" replies Reginald, looking up at him. "From where I am standing, I have to say -- you are really well hung!"

Jack Jerk is watching as his wife, Jill, tries on her new "Betty Boobs" brand bra.

"What the hell did you buy that thing for?" asks Jack Jerk. "You have nothing to put into it!"

"Cool it, Jack!" snaps Jill. "Do I complain about you wearing underpants?"

Nivedano...
(Gibberish)

Nivedano...

Be silent...
Close your eyes... and feel your bodies to be completely frozen.
This is the right moment for looking inwards.

Gather your life forces, and rush towards the center of your being -- with your total consciousness, and with an urgency as if this is going to be the last moment of your life.

Faster and faster...
Deeper and deeper...

As you come closer to your being, a great silence descends over you just like rain, very soft rain of silence, cool.

Closer... and you find flowers of peace blossoming all around you.

Still closer... and you see for the first time your original face. This is the buddha.

The buddha is everyone's original face, and the buddha simply means witnessing.
Witness: you are not the body.
Witness: you are not the mind.
Witness that you are only a witness and nothing else, and suddenly you are at the very center of your being.
A great ecstasy arises in you, a deep blissfulness is felt.
You disappear... just like incense smoke disappearing into the blue sky... only the buddha is left.

To make the witnessing deeper and clearer, Nivedano...

Relax.
Let go... but continue to witness. Continue to be a buddha.
This is your nature.
This is your ultimate, eternal existence.

At this moment you are the most blessed people on the earth.
The evening was beautiful on its own, but your meditation, your becoming a buddha, a witness, has added to the beauty of the evening tremendously. Now it is a miracle.
As your witnessing becomes more and more clear, you start melting like ice in the ocean.
Gautam the Buddha Auditorium is turning into an ocean of consciousness without waves, without any ripples, just a silent ocean.
Ten thousand buddhas were just reflections -- now there is only one buddha. Ten thousand reflections have disappeared into oneness, the ocean.
This is the authentic buddha.
When you become one with existence, the cosmos, you have entered the ultimate immortal existence.
Collect as much of the juices of life as possible. You have to bring them back with you. Collect the fragrances of the beyond, the flowers that are showering on you, the silence, the ecstasy, the peace, the serenity.
And don't forget to persuade the buddha to come a little closer to your ordinary day-to-day existence.
These are the three steps:
First, buddha will become a shadow to you, always following behind you. Second step, you will become a shadow of buddha, always following him.
The third and final step, you will merge into the buddha -- a transparent consciousness, it does not make any shadow. The moment you merge into the buddha, only buddha remains: you are no more. That is the greatest, most blissful day of your life.

Nivedano...

Come back, but remember the grace of a buddha, the beauty, the silence, the serenity.
Sit down for a few moments just to remember where you have been, what has been the experience at the center of your being, what golden paths you have traveled on....
And feel the presence of buddha just behind you. He is almost touching you; every day he is coming closer and closer. Every day your life is becoming more and more graceful, more and more of a deeper understanding of the secrets of the cosmos, more and more mysterious. Soon you will find yourself one of the greatest mysteries in existence. That day will be the day of your awakening, of your enlightenment.
It is not far away.
It is only a question of bringing more intensity, more totality, more sense of urgency. And the Zen Fire will burn all that is false in you, and the Zen Wind will take it away from you. You will remain just pure gold.
This pure gold of your being has the face of the buddha.

To be a buddha is the only meaning, the only significance of life. Those who miss it have missed all. Those who have found it have found everything that is valuable in this existence.

Okay, Maneesha?

Yes, Beloved Master.

Communism and Zen Fire, Zen Wind

Chapter #5
Chapter title: Socialism is a judas

3 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION, A MONK ASKED MASTER DOGO: "EVEN IF THERE IS NO CLOUD FOR THOUSANDS OF MILES, IT IS NOT YET THE ORIGINAL SKY. WHAT IS THE ORIGINAL SKY?"
DOGO REPLIED, "TODAY, IT IS GOOD TO DRY WHEAT."
ON ANOTHER OCCASION, DOGO WAS ASKED BY ANOTHER MONK, "WHAT IS THE DEEPEST?"
DOGO CAME DOWN FROM HIS SEAT, MADE OBEISANCE IN THE MANNER OF WOMEN AND SAID, "YOU HAVE COME FROM FAR, AND I HAVE NO ANSWER FOR YOU."
AT ANOTHER TIME, SEKISO KEISHO ASKED DOGO, "AFTER A HUNDRED YEARS, IF SOMEONE ASKS ABOUT THE ABSOLUTE MEANING OF THE UNIVERSE, WHAT SHALL I SAY TO HIM?"
DOGO CALLED THE BOY ATTENDANT, WHO CAME, AND TOLD HIM TO FILL UP THE WATER BOTTLE. DOGO WAITED A WHILE, AND THEN SAID TO SEKISO, "WHAT WAS IT YOU ASKED JUST NOW?"
SEKISO REPEATED THE QUESTION. DOGO THEREUPON WENT BACK TO HIS ROOM, AND AT THIS, SEKISO BECAME ENLIGHTENED.

Friends,

First, I am going to answer a few questions from the Australian TV crew. They have been here for almost one month. When they had come, they were very serious people, as Australians are supposed to be. But this morning they filmed me, and they have completely changed. They were smiling and laughing and enjoying.

Ecstasy is contagious. It is dangerous to enter this gateless gate! But they are very nice people and very perfectionist. They have been doing a film on the commune, its lifestyle, its philosophical approach to existence. And of course, on me, the spiritual terrorist behind the commune! -- or in other words, the center of this cyclone which is going to grow every day bigger and bigger and is going to envelop the whole earth.

When they go back to their homes, their wives will be absolutely surprised -- whatever happened to these guys? The very air of the commune changes personalities. Your joy, your laughter, your blissfulness, your silence, touches the very heart of anyone who is alive.

This morning I saw, these people are not dead. They are really alive! So now I can trust that their film and their program for television is going to be a real shock to the whole of Australia. If they can create the shock, I am coming!

Their first question is:
ARE EITHER COMMUNISTS OR CAPITALISTS READY FOR THE CONSCIOUSNESS REVOLUTION OF A SPIRITUAL TERRORIST LIKE YOURSELF?

They are not ready, but I am going to make them ready! The time is ripe. They will *have* to be ready, because unless they become more and more conscious and alert, the destiny of this earth is doomed.

If anyone loves this earth, the beautiful birds and animals and human beings, if anyone has a sense of this tremendous phenomenon... because the whole universe is without any greenery, without any flowers, without any oceans, without any rivers. This place, this small earth -- very small -- has a special position in the world. In the whole of existence it is only this earth that has produced buddhas, enlightened people. This earth has become holy, just because so many buddhas have traveled on it.

And because the criminal politicians have come to the end of the rope, now they don't know what to do except create a war. To counteract, to create an atmosphere in the world against any possible war, the only way is to raise the consciousness of the people.

I know perfectly well that neither capitalists are ready nor communists are ready. But first communists will be ready -- then the capitalists, because the capitalists are full of vested interest. The Soviet Union and the people living there have nothing to lose. They are all equally poor, and seventy years of revolution have created a complete vacuum in their being. That vacuum can be filled only by meditative awareness.

As I have told you again and again, nobody can live on negative ideas. The positive idea may be wrong, may be fiction, may be just a hope, a consolation, but still it fills your being. It keeps you unaware of the hollowness. But the negative idea does not fill your inner being. The positive means your fridge may be full of rubbish, junk, but still -- when you open it, it is full.

When somebody starts believing in no God, in no heaven, in no hell -- drops all fictions, all the consolations humanity has lived with for thousands of years -- then suddenly he feels a great vacuum, a hollowness, a meaninglessness. Hence, I always give more priority to the atheist than the theist. The atheist is in every way ready, he just has to be hit on the right point. He has no God, he has nothing to cling to.

In the communist ideology he is left absolutely alone. That's what is missing in communist ideology: it cannot fill people's hearts, it cannot nourish their beings; hence the communists are going to be first to rise in consciousness. The capitalist has too much vested interest. He has so many troubles and problems, so much money, so many businesses. He has no time even to look inside and see that he is hollow.

I have heard about a very super-rich man. When he died, *then* he realized that he used to be alive -- but only when he died. In the grave where he was buried, he realized for the first time, "My God! I have been alive for eighty years and never thought about what it is to be alive!"

There are many people who only realize the value of life at the point of death. But then it is too late. Life keeps them engaged. The capitalist has too many things to remain engaged and involved in. The communist has nothing; hence the great possibility that the communist may be ahead of the capitalist as far as consciousness-raising is concerned.

The capitalist goes on postponing. Even though he sees the poverty he is creating, the beggars he is creating, the starving people he is creating, he goes on thinking that a few reforms will do. A little higher wages, a few more facilities for the poor, for the proletariat -- that's what I call socialism. Socialism is an invention of the capitalist mind to distract people from communism. Socialism is reformist, it is not revolutionary. And reforms can keep people hoping. It is a welfare state; it is just renovating the old house which is getting ready to fall down any moment.

Revolution means demolishing the old completely and creating the new, *discontinuous* with the past.
I love always to tell a small story....

There used to be a very ancient church, so ancient that even the priest was afraid to go inside. When there was a strong wind, the church used to wave like a tree. Any moment there was a possibility that it would fall down.

So the priest used to hold his assembly outside, far away from the church, under the trees. But finally something had to be done. The trustees of the church met -- they also met outside -- and they proposed a few things to be done.

First, the church was too old, a new church was needed. But this is how the reformist mind functions.... Their second proposal was, "We will create the new church, but we will make the new church from the materials -- the doors, the bricks, the statues, everything -- of the old church. We will make the new church exactly the same as the old church, with the same materials."

And their third proposal was, "We will not destroy the old church until the new one is ready."

Now how can you manage it? The reformist goes on patching things, covering things, covering wounds and cancers.

Socialism is a renegade, it is a Judas. It is because of the communist danger to the capitalists that they are proposing a new form, socialism. It sounds good, but the intention is very evil.

I am worried about Gorbachev because he is not using the word `communism' anymore. He is using the word `socialism' -- perhaps unconsciously, not being aware that socialism is a conspiracy of the capitalist world to prevent an international revolution that will transform the whole world into a communist world, with equal opportunity for everybody to attain to his potential.

And when the world is one, there is no need of any government -- that's why Karl Marx says the state will wither away. But it can wither away only when the whole world is communist.

I have every hope that because of the oncoming possibility of a third world war... if it happens it will be the last world war, and there will be no one left even to write the history about it.

When Albert Einstein was asked, "Can you say something about the third world war?" his reply was amazing. He said, "No, I cannot say a single thing about the third world war, but I can say something about the fourth."

The questioner said, "You can say something about the fourth and you cannot say anything about the third? This is strange."

Albert Einstein laughed; he said, "It is *not* strange. I can say about the fourth that it will never happen. But about the third, it is impossible to say. The calamity will be so big that man will have never seen such calamity. Within ten to fifteen minutes the whole world, all life, every living thing on the earth, will be dead."

Just America alone has enough nuclear weapons to destroy life on this earth seven times, although there is no need. Only one man, Jesus, is supposed to have been resurrected, and I don't think even he will be able to resurrect seven times. One time he managed to escape from a cave and befool the whole world, but seven times? It will be impossible. He never went back to Jerusalem, because once he managed to befool people; now it is impossible. If he is caught again he will be crucified.

What is the purpose of accumulating so many nuclear weapons? And seeing the situation, the Soviet Union has stopped creating more nuclear weapons. There are enough in the Soviet Union also to destroy the whole of humanity, all living beings. Now there is no point. They seem to be more intelligent, understanding that if you have enough nuclear weapons to destroy the whole world, why go on wasting money piling up nuclear weapons?

The totality of the war is a new phenomenon to be encountered. All the wars in the past were small, local. Even our second world war was nothing compared to the possibility of the third world war. I call it a *total* war, because it will be a total destruction of the planet Earth. This creates a certain situation which has never been there before.

The time is short, perhaps not more than ten or eleven years. By the year 2000, most probably we will have either committed suicide or we will have changed the whole structure of the human mind and raised the consciousness and created millions of meditators and thousands of buddhas. That is the only alternative:
War or meditation.
War or spiritual revolution.

And the war has to be understood as the culmination of our whole human history. It is not coming from the sky -- it is coming from our past, accumulating more and more anger, more and more violence, more and more weapons. The first world war was smaller, the second became bigger. The third is going to be total.

Because it is a total war, every person has to understand *his* responsibility. In smaller wars it was nothing to be worried about. If it was going on in Vietnam... who cares about Vietnam? Many people have not even heard the NAME Vietnam. If it is happening in Afghanistan, who cares? -- small pieces of humanity are involved. But this time it is the whole existence of life and all living beings with us: trees, and roses, and lotuses....

And we are coming closer to the point where man can become a superman. Now we cannot afford a war. We cannot afford a global suicide. We have to understand how to transcend the mind that the past has created and programmed for wars and destruction and violence.

That's my whole work: to erase the past from your mind and give you a present orientation to look at reality with clean eyes. And your future will be golden if your present is clean. Out of this clean *presence*

will arise a new future, which will not have any continuity with the past; it will be a quantum leap.

If communists are turned towards a revolution for consciousness, capitalists will not be far behind -- just as they are not far behind as far as war is concerned, destruction is concerned. It is a competitive world. If communists turn towards consciousness, that will be a great impetus for the capitalists to try to be ahead of them. Nobody wants to be behind!

So my whole strategy is, the communists should be turned towards a revolution of consciousness. That will become a Zen Fire and a Zen Wind, going around the earth, and turning everybody towards a new competition that they have never known before: who becomes the buddha first?

The second question:
YOU HAVE TALKED ABOUT THE GREAT RUSSIAN EXPERIMENT. CAN YOU TALK ABOUT THE GREAT EXPERIMENT OF YOUR COMMUNE HERE?

My commune here is a far greater experiment than any communism. Communism was only an economic revolution, changing the economic structure of the society. It was very partial; that's why the Russians are feeling a little sad, something is missing.

A partial revolution is bound to fail. It is as if only one part of your body is healthy and the rest of the body is sick. What are you going to do with one hand healthy and the whole body sick?

Revolution has to be total on every plane -- economic, social, psychological, spiritual. Unless it is a total revolution man is going to feel himself crippled, as if your head goes on becoming bigger and bigger and your body remains the same. Soon you will be in trouble.

I have heard about a circus....

The manager declared, "Now comes our last and greatest entertainment for you. Wake up everybody! We bring to the stage our greatest dancer." So a few people who had fallen asleep woke up, sat up in their chairs, alert. The greatest dancer?

Then the curtain opened and they saw a woman lying flat on her chest on the floor. They could not think what kind of dance was going to be happening. Finally, the woman tried hard to get up. Her breasts were so big that just to get up was the dance! When she stood up everybody was clapping! They had never seen such a dance -- the woman was doing a miracle! Her breasts were still touching the earth!

The manager came back and he said, "Have you seen the dance?" And people laughed; they said, "It is really the greatest dance we could have ever imagined!"

Partial revolution is not revolution. Only the total revolution -- and total revolution has to arise from your very center.

That is my work here. I want every individual to clean the past from his mind completely. All his prejudices, all his thoughts -- political, social, religious -- everything has to be dropped. Just a clean slate, and you have arrived to the space of no-mind.

No-mind is meditation, and no-mind is the revelation, and no-mind is the greatest rebellion that has ever happened.

In the past only very few people... a Gautam Buddha here and there, thousands of years pass and then comes one person who blossoms into a buddha. But now there is no more time. You cannot postpone for tomorrow. Whatever you want to do has to be done now!

For the first time the present is becoming more and more important. Each day you are coming closer to choosing the alternative: either move towards becoming a buddha, or move towards becoming a corpse.
I don't think anybody wants to die, particularly when all life is at risk.
This third world war cannot happen. We are going to prevent it!

Our ways are very different... that's why I love your expression for me, a "spiritual terrorist." I don't have any weapons, I don't have any nuclear missiles, but I have something greater and something far more effective. It is not to kill, it is to bring life to those who are living almost as if they are dead. It is bringing awareness to those who are behaving like somnambulists, walking in their sleep, talking in their sleep, not knowing exactly what they are doing and why they are doing it.

I want people to be so awake that their whole consciousness goes to the deepest part of their being, and

also to the highest peak. A vertical growth -- just like a tree grows. Its roots go down into the earth, and its branches spread towards the stars. Its blossoms flower into the sky, its nourishment comes from the deepest part of the earth. It is always balanced: the higher the tree goes, the deeper the roots. You cannot have a cedar of Lebanon tree, four hundred or five hundred years old, rising so high in the sky, with small roots. It will fall down immediately.

Life needs a balance between the depth and the height. I teach you both simultaneously. In your entering to the center in meditation, you are growing your roots deeper into the cosmos. And bringing the buddha out from the hidden center is bringing your fragrance, bringing your grace, bringing your ecstasy higher, where it can blossom into the sky.

Your ecstasy is a movement towards the height and your meditation is a movement towards the depth. And once you have both, your life becomes a celebration.

That is my work, to transform your life from a sad affair into a celebration.

If we can fill the earth with laughter there is not going to be any war. If we can teach the soldiers to tell jokes to the enemy, there is not going to be any war. They will throw their guns and sit down and share jokes! And when somebody is telling a joke, can you kill him? When he is bringing laughter to you, can you destroy him?

Every man now is responsible to create a buddhafield around himself, an energy field that goes on becoming bigger and bigger. Create as many vibrations of laughter, joy, celebration, as possible; dance, sing, let the whole of humanity by and by catch the fire of Zen and the wind of Zen.

Nobody is really interested to be sad. Nobody is interested to torture himself. It is your religions and your politicians who go on making you sad and miserable, because in your misery is their whole business. If you start laughing, if you start dancing, throwing the gun away; if you take up a guitar....

Jesus says to his disciples, "Carry your cross on your shoulders." I say, don't listen to such nonsense. Carry your guitar on your shoulders, and fresh and fragrant laughter on your lips. Make this whole world a merry-go-round. You don't have that word. You have the word `SORRY-go-round'. I have to create language for you!

Just your laughter will be enough to prevent the war. Your celebration, your dance, will be enough to prevent the war. Your ecstasy, your meditation, will create a tremendous force which will be far higher because it is life-affirmative.

Your religions are life-negative. Your politicians are life-negative. Your religions prepare you for *beyond* life, not to live here joyously. And your politicians create weapons to kill you. Politicians kill you and priests console you: "Don't be worried. After your death you will be entering paradise -- beautiful women and rivers of wine." No prohibition, no marriage... have you ever heard that in paradise there are marriages?

I am creating a paradise herenow. I don't wait for death -- why should one wait for death? And if there is going to be a paradise after death, please prepare for it! Be ready for it! Enjoy here, so that you can enjoy there. Only those who are capable of enjoying here, and dancing here, and singing here, and loving here, will be able to enjoy paradise... not your saints, only my people!

Your saints will be sitting there miserable, not looking at beautiful women -- with closed eyes, shrinking into themselves. And what to do? -- there is no water available, only wine, and all around beautiful women, naked, dancing.

One Hindu saint died a few years ago, Swami Muktananda. You must have heard his name; many of you may have seen him. But you don't know what happened in paradise.

One of his disciples was so miserable because his guru had died, he committed suicide. He wanted to go with the guru. He reached just a little late, but he reached. And what he saw -- he could not believe his eyes! He saw Muktananda lying naked under a tree, and on top of him was an American actress, Marilyn Monroe, making love to Muktananda. He could not believe that Muktananda, who was always teaching celibacy....

In his book, CHIDVILAS -- "Play of Consciousness", he describes that his discipline of celibacy came to such a point that his prick would rise so high that it would touch his navel.... The disciple had read it. And what is Muktananda doing? Has he forgotten everything? But anyway, Muktananda is his master, so he has to pay his respects.

He did not look at what was happening, he just touched Muktananda's feet and said, "Baba, I think this

must be the reward for all your virtues."

And Marilyn Monroe said, "You idiot! This is not the reward for this idiot, this is punishment for me!"

I want you to prepare, because paradise is going to be really great! Far out! But you have to be ready. So love, drink, dance -- this is the preparation, the discipline for entering into paradise. I am an utter hedonist, and only a hedonist has the right to enter into paradise.

People who are masochists, torturing themselves, need to go to hell because there they will not have to torture themselves, the Devil and his whole army will torture them. That will be their joy.

Hell is for saints, heaven is for sinners -- this is absolutely logical. This is my revolution! Once we enter into heaven, we are going to throw all the saints into hell: "You enjoy torture -- get tortured! We enjoy luxury, we enjoy every comfort. Let us possess paradise; you have lived here long enough. Just get out!"

I am not going alone, you are all coming with me! Because I am a lazy guy, I will be going still sitting in my chair. If Mohammed can go riding on his horse, what is wrong with it? If Jesus can go directly, alive, and pulls his mother up after him, what is the problem?

Perhaps I may reach a little earlier than you, because my podium is a little higher -- but you won't be too late. I will greet you there, "Hi! So you have arrived. Now do the work -- throw all those saints towards hell."

They deserve it. They have been disciplining themselves for it. We have been disciplining ourselves for paradise. Our whole expertise, our whole specialization is to possess the kingdom of God.

The third question is from a sannyasin. A sannyasin has asked:

I CANNOT HELP FEELING SHOCKED AT THE IDEA THAT SINCE PEOPLE HAVE TO DIE ANYWAY, THERE IS NO HARM IN THEM DYING BY THE THOUSANDS TO PRESERVE COMMUNISM. WHAT IS IT THAT HORRIFIES ME ABOUT THIS?

It is not only you, there may be a few more who have been shocked. Majid is sitting there -- he must be shocked, and other Italians, because they have a political prejudice in their mind. They think they are radicals, and they don't understand even the ABC of radicalism.

When I said that Joseph Stalin killed one million people to save communism, you did not give much thought to it. Who were the one million people? Priests, bishops, cardinals, archbishops -- those were the people, and they were not ready to give away the possessions of the church to the society. These were the people, whether rich or poor it does not matter, who resisted revolution, who wanted their things to be *theirs*.

Those things may not be much -- a house, a little piece of land, maybe a few trees, maybe a few cows or horses. But for centuries man has been programmed to possess, and to go on possessing more and protect and defend whatever he already possesses.

So these were the people who were obstacles to revolution. The revolution was for twenty million people in the Soviet Union. And at that time the idea of revolution was not national, it was an idea of international revolution.

You will be surprised to know... I was very small when I became acquainted with a man, one of the most intelligent men I have come across, who was with Lenin and Trotsky in the Soviet revolution. His name was Manvendra Nath Roy. He was one of the members of the international commanding body of the communists, the Politburo. He was the only Indian who ever rose to that status, and he fought in the revolution side by side with Lenin.

After the revolution he thought, "Now my work is in India. I have to go and create revolution in India." But here he found himself in utter difficulty, because the Hindu mind is more possessive than any other mind. It talks about non-possessiveness, it talks about celibacy, it talks about morality. But always remember, people who talk about these things are the people who are suppressing just the opposite.

A person who praises celibacy knows perfectly well that he is not celibate. People who are greedy, their religion will be teaching no greed. Otherwise why should religions teach no greed? For five thousand years, from Manu to Yagnavalkya to Buddha to Mahavira to Mahatma Gandhi -- all the teachers of this country are talking to people about "non-attachment." Why? Certainly people are too much attached; otherwise... their whole history is the teaching of non-attachment! People must be greedy; hence the teaching, "no

greed." People must be violent; hence the teaching of non-violence.

Always remember this as a fundamental. Look at the teachings of the scriptures and you will know what kind of people they were -- just the opposite, otherwise there is no need. Why does Buddha go on telling people his whole life, forty-two years after his enlightenment, "Don't be attached to things. Be non-possessive." And the same continues....

When M.N. Roy came to India, he found himself in an absolutely different world. He was thinking that because everybody had been teaching non-possessiveness, communism would be the easiest thing in India. This is where logic fails. He had read -- he had lived his whole life in the West -- he had only read about Indian scriptures, that they have been teaching non-possessiveness for centuries and centuries. So he thought people must be ready to give all their possessions to the collective; they will not have much difficulty in dropping their private possessions.

But when he came to India he was utterly surprised. *Nobody* was ready; the very word `communism' was anathema. And because he was a well-educated man, well dressed, used to smoke cigarettes, the Indian mind turned absolutely against him.

Mahatma Gandhi crushed that man, who was far more intellectual, far more significant than Mahatma Gandhi himself. But Mahatma Gandhi crushed him because people would rather follow Mahatma Gandhi, half-naked -- it appeals to people. "*This* is a mahatma. And what kind of mahatma is this who is smoking cigarettes, who is well dressed in a poor country?"

Nobody listened to M.N. Roy. Perhaps I was the only person who became very deeply interested in him. It was just by chance that I met him, in a train. I was going for my studies, traveling from my village to the bigger city to join a university. And just on the platform we were both waiting for the train... because in India no train ever arrives on time. Only once has it arrived on time in my experience. For twenty years I was traveling in trains continually -- only one time....

In Allahabad, the train arrived exactly at six o'clock in the morning. It was a miracle! I ran to thank the driver, and I told him, "You have done it! I was waiting for a day when somebody would bring the train at the right time."

He looked very ashamed. I said, "Why are you looking ashamed?" He said, "This is yesterday's train."

By that time the conductor had come, and the stationmaster had come. I asked the stationmaster, "This seems to be stupid. If every train is going to be late, why publish the timetable?"

He said, "The timetable is absolutely needed; otherwise how will we know how much the train is late?" So the timetable is published in India to know how much the train is late.

I said, "That seems to be absolutely right."

The train was late and I was sitting on the bench, and M.N. Roy came and sat by my side. I was reading a book by Lenin, his collected works. He was surprised, because I was so young -- may have been seventeen years old. He looked at the big volume, and he asked me, "Where did you get this collected works of Lenin?"

I said, "I have the whole library of Marx, Engels, Lenin, Stalin, everybody."

He said, "You are the first man... I have been here for seven years, continuously trying. Are you a communist?"

I said, "Right now I am nobody. But who knows? I may turn out a communist. I am looking in every direction without any prejudice. Whichever dimension fulfills me totally, I will be that. Communism is my study, I am not a communist. I have to study many more things before I can decide. I have to look into anarchism, I have to look into socialism, I have to look into capitalism, I have to look into spiritualism. Before that I cannot say anything. I am just a seeker."

We became friends. He talked about his experiences in the Soviet revolution, and he became a constant visitor to my small house.

I was living outside the city in a very small house. Nobody else was ready to take that house because it was known as being haunted by ghosts. So when I asked the owner, he said, "Without any rent you can live there. At least somebody living there may create the idea in people that it is not haunted. If a small boy is living there alone..." So he said, "It is good. If you need anything I will support you. I want to sell it, but neither can I sell it nor is anybody ready to rent it. And I myself am afraid! My wife is not willing to move with me, otherwise we could sell *this* house and move there. That house is in a very beautiful location."

It was absolutely alone. For miles there were no other houses, and behind were the beautiful Satpura Mountains. It was so peaceful there. He said, "I purchased it just to live there, but nobody is willing. So you

start living there."

I started living there, but I continued to create the fear in everybody that it was haunted by ghosts because if somebody purchased it, I would be thrown out. The owner heard that I was continuing to create the rumor. He came to me: "This is strange. I gave it to you free of charge..."

I said, "I will keep it free of charge! But remember, it is haunted with ghosts. Don't come here -- whenever you want me, just phone me and I will come -- it is dangerous!"

He said, "And it is not dangerous for you?"

I said, "I know a few secrets about ghosts. They are afraid of me. Do you know anything?" He said, "No, I don't..." I said, "You simply go back."

And I lived in that house for almost ten years without any rent. On the contrary, I would order him, "Send me something" -- and he would bring it -- "otherwise I will leave the house."

M.N. Roy used to come, and he loved the place. He used to live in the Himalayas in Nainital, but he said, "Even there it is too crowded, too many people have come. Roads, airport, buses -- it is no more the old Nainital I used to know in my childhood before I left India. But your place..."

I said, "This place will remain as it is, as long as I want to live in it. For miles nobody can build a house, because not only this house is haunted, the whole area is haunted!" I went on creating the rumor and making the area bigger. Nobody was ready, even at the cheapest rate, to purchase the land.

When I talked with M.N. Roy, he said, "What do you think is the cause of my unsuccessfulness? I was such a successful member of the international high command of the communists. I fought in the revolution, I was a close friend of Lenin and Trotsky, who were the architects of the revolution. And here? I am nobody; nobody is ready to listen."

I said, "Here, you will have to change. You will have to be a hypocrite. You will have to smoke in your bathroom, not in public -- in public, speak against smoking. You will have to wrap yourself in a small cloth just covering you down to your knees, just like Mahatma Gandhi -- or even smaller will be better. Shave your head and become a mahatma, and I can manage everything for you. But first become a mahatma. I will call a barber here, and he will make you a mahatma."

He said, "My God -- first I have to become a mahatma?"

I said, "Without becoming a mahatma, in *this* country you don't have any appeal. This country is so fucked up that first you have to pretend all kinds of things. You don't drink tea -- if somebody sees you drinking tea, finished! You are not a mahatma.

"In the cold, you have to remain half-naked. You will get accustomed, don't be worried. All the animals are accustomed, and you are an intelligent animal so you will get accustomed. It is only a question of two or three years and then heat or cold, all are the same, because your skin becomes thicker and thicker. And your skull also becomes thicker and thicker! You will be a mahatma, and everybody will be listening to you."

He said, "I cannot do that."

I said, "Then forget all about leadership." And he died an unknown man. If he had lived in the Soviet Union he would have been a cabinet minister.

This country is so prejudiced.

Your question comes out of a prejudice. You don't understand the mechanism, the dynamics of life.

Adolf Hitler, Benito Mussolini, Hirohito of Japan -- all three together killed thirty million people, and for no purpose at all, just a personal egoistic desire to become the whole and sole owner of the earth. Genghis Khan, Tamerlane, and Nadirshah -- three generations of one family -- amongst the three they killed one hundred million people for no purpose. And you don't bother about these people.

How many people did Napoleon kill? How many people did Alexander kill? And how many people has the Catholic church killed? -- you don't bother about it -- and for no reason!

Stalin was not killing for any personal reason, and he was not killing those who were ready to understand the revolution and participate in it. He had to kill to remove all obstacles from within, because he was surrounded on all sides by enemies ready to enter the country and finish it. If he had had to face both the enemies, inside *and* outside, there would have been no possibility for that experiment ever to succeed.

And the people he killed... don't think they were individuals. They were just robots, as the masses are. No individuality, no dignity, no understanding -- just greed and lust and the old mind, that "My things are *mine*. I will not give them to the collective." And he is miserable because what he has is not enough for his own nourishment or his family, but he is not ready to create a collective land where tractors and other modern mechanisms can be used to sow the seeds. When the land is miles long, airplanes can be used to

sow seeds. Tractors can be used to prepare the land. On a small piece of land this is not possible.

Whatever communism was saying to them was absolutely correct, but just their prejudices....

And when I said that it does not matter, everybody has to die anyway, I meant it. Unless you are a buddha, it does not matter. Only the death of a buddha matters.

What are you going to contribute? What are you going to do tomorrow, except repeat today? You can live for thirty years repeating the same circle, morning to evening, evening to morning, what is the point? Where are you going? Round and round, reaching nowhere.

To these people the experiment of communism was not at all important. Their own prejudice was important, that "Our things cannot be taken away by anybody." And those things were their misery! Even a beggar was not ready to give his things, and what did he have?

The whole idea was that all the land, the whole property and everything in it, should belong to the collective. *Soviet* means a commune. The village turns into a *soviet*, it becomes a commune. Families disappear; only individual members contribute whatsoever they can and the commune will fulfill their needs -- not according to their worth, but according to their need.

Somebody may not be such a hard worker and somebody else may be a hard worker, but in a commune it is a bigger family. You have to understand that somebody is weaker, somebody is sick, somebody is old, but their needs have to be fulfilled.

Now Gorbachev is saying, "Each according to his work." What about the old people? They will not be able to work the same way as the young people. What about the children? They will not be able to work the same as the young people. What about the women? They cannot be put into any muscular work.

The communist idea was far higher and superior: "Each according to his needs." An old man has his own needs. He may not be able to work, but he has worked enough his whole life. A child has not worked yet, but one day he will work. And he has needs right now.

Now Gorbachev is saying, "Each according to his work," and that is the motto of capitalism. He is deceiving and betraying the whole communist approach.

Just think -- Majid is here -- if revolution comes to Italy, are you going to allow the pope to continue the Vatican? Are you going to allow the Vatican Bank to change black money, heroin money, into white money and earn billions of dollars per year? Are you going to allow all the priests and bishops and archbishops and all the churches to continue as they are? They will all resist, because it is their vested interest. Then what are you going to do? Just sit before the churches and cry like small babies? You will have to finish these people or throw them out in the ocean -- and you have such a beautiful ocean.

Revolution does not care for these parasites. It is *against* these parasites, and these parasites will create every kind of difficulty for you, from inside and from outside. Now the Catholics number six hundred million around the world. If you do anything against the pope he will fight, and the six hundred million Catholics around the world will create great pressure on you from every government: "Don't touch the Vatican; otherwise we will disconnect our relationship with you."

That's what had happened in Russia. All other countries dropped their connections with Russia. All the countries called their ambassadors back, there was no communication with Russia -- boycott, absolute boycott.

You have only heard one side of the story, which America goes on propagating, that Stalin created an "iron curtain." It was not Stalin who created the iron curtain, it was all the countries who withdrew from the Soviet Union, boycotting it completely. Then it was absolutely necessary that the Soviet Union should create a situation where nobody could enter. All kinds of agents to provoke people... and people were ready to be provoked because they were very sad that their personal things had been taken. People become so attached to their personal things -- small things. They were ready to be provoked, and the whole country was full of spies from every capitalist country trying to provoke people to destroy the collectives, to burn the collectives.

All the different Christian sects agreed on the point that communism is against religion -- and all the Mohammedans, all the Buddhists... because the Soviet Union has three religions. One part, Mongolia, is Buddhist; another part near Afghanistan is Mohammedan. The third part is orthodox Christian. Now these three religions were agreed: "Communism is against religion, so we have to give a fight." And all the people had belonged to some religion. Everybody had belonged to some religion -- either to the Buddhists, to the Mohammedans, or to Christianity. How to deal with the situation?

I don't see that except Stalin there was anybody else in the Communist Party at that time to deal with the situation. And the poor fellow has been condemned because he saved communism; otherwise these people

would have destroyed it.

It was a chaos. Once the czar was killed there was no system, there was no order in the country. Trains were running -- nobody knew where they would end up, where they were going, because people had taken out railway lines, had destroyed the bridges. Trains were moving -- burning. These were the people for whom the revolution had been made, who were burning the trains, who were burning the palaces of the governors, who were burning the palaces of the czar. And the Communist Party was trying to tell them, "Now all these belong to *you*. Don't destroy them! The czar is finished, it is your property." But nobody was listening, and people were carrying things to their homes.

I have heard that after the Czar's family was taken out of his palace -- it used to be one of the biggest palaces in the world, the richest; it was one of the oldest royalties -- people were taking everything from the palace to their homes. Even the carpet... it was so huge that nobody could take it alone, so people were cutting the carpet with scissors, just enough for their home -- take-away! Now what can you do with these people?

There was no time to convince them. There was no time to make them understand that, "Everything belongs to you and you are destroying it." Except Stalin... neither Lenin was able to do it nor Trotsky was able to do it. This man had certainly a heart of steel: at any cost, revolution had to survive.

And as I have told you again and again, the masses are the greatest enemy of themselves; they don't know what they are doing. So the bullet was the only answer, and he killed for an absolutely right end. There are times when you have to use means which are apparently wrong -- violence, murder. But what can you do with this humanity? If you are in power you will suddenly realize that the only way is to put people back to their senses. When one person is killed, a hundred persons absolutely understand that "this is a difficult problem, keep quiet." Those one million people killed made twenty million people silent, settled.

But you have your prejudices. You are shocked -- but that is my business. When I was criticizing Christianity you were not shocked, you were happy. Now let the Christians be happy, because everybody has his own time. The Catholics would have been shaken -- they were shaken. The whole seminary, *which consists of five hundred missionaries being trained, and must be at least one hundred professors to teach them, was agog with only one thing: they wanted to hear what I have said. One student came here the next day, saying, "The whole seminary is talking about only one thing -- so you bring the tape or the video." And I sent Prasad, because he had already been to the seminary to talk to them, to explain my philosophy to them, so he was acquainted with the authorities there. He went there but the authorities said, "We don't have equipment and it will take time to arrange for equipment, so we cannot do it."

A group of students from a local seminary attended one discourse recently, and their questions were addressed throughout the series, CHRISTIANITY, THE GREATEST POISON AND ZEN, THE ANTIDOTE TO ALL POISONS.

Prasad said, "Don't be worried about the equipment. I will bring all the equipment with me."

Then they changed immediately. They said, "But first, permission from higher authorities is needed." It was not needed before. *Now* the permission from higher authorities is needed!

The next day he went again and asked, "Has permission been granted?" They said, "We are waiting." And finally they phoned: "You don't have to come here. We hope that within two and a half weeks permission will be obtained."

I don't think permission will be obtained. It is just a delaying process; after another two and a half weeks... and who are the higher authorities? They live there in the campus! It takes two and a half weeks to reach their bungalow? And they go every day to the office....

But you were not worried then. Somebody else was being hit and you were enjoying. Now it is your turn. Let others enjoy!

I am against every kind of prejudice. This is just a prejudice. If you understand the practicality of it you will not be against it. Theoretically you can go on and on thinking about it: "One million individuals..." Forget that word -- there is rarely an individual. One million *phonies*, who were obstructing a revolution which was going to be one of the greatest experiments in human history.

It was worth it. And when I said anyway you have to die, I could immediately feel that you became very shocked. But still I repeat: Anyway you have to die. Don't die against revolution. If you have to die, die *for* revolution. Don't die for the status quo; if you have to die, die for rebellion.

Everyone has to die, and as far as I am concerned, whether Stalin kills them or Adolf Hitler or Mussolini or Hirohito, it doesn't matter; he only kills the body. The soul immediately gets into another woman's womb. Nothing is killed, only houses are changed. Do you think those one million people are finished? Many of

them may be here! If not now, soon.

To me, these people seem to be absolutely absurd, who are against violence and still talk about eternal life. They don't see their contradiction. If life is eternal, then death does not matter: life will continue in new forms somewhere else. If not in the Soviet Union, then in China, and if you are killing China then India is always available. From where do you think all these Indians go on growing?

Hitler kills, Stalin kills, Hirohito kills -- whoever kills, India's population goes on growing. India gives ready-made wombs to everybody. People may be dying of starvation but they brag that they have twenty children. So what is great about it? Look at a bull -- a bull has thousands of children, so do you think the bull is greater than you?

And poor people are bound to produce more children because they have no other entertainment. By the evening -- they don't have electricity, they don't have television, they don't have too much to eat so that their bellies become too big and they cannot reach the woman. So the whole dark night, and cold, not enough blankets... the woman is warm, is a good blanket, and no other thing to do in the dark, so people go on producing children. They cannot go to see a film, it takes money; they cannot go to have dinner in a restaurant, it takes money. Sex is free.

So everywhere you kill, India is ready to receive! From four hundred million people, just forty years ago, today there are more than nine hundred million people. It seems every year, ten million people are added. By the end of this century the population will have gone beyond one billion people. From where are all these people coming?

Richer countries, more educated countries, are losing population -- because educated people understand that this is stupid, creating people and making the country poorer. They are using all kinds of methods to prevent the explosion of population, in spite of all the popes and the bishops. Who cares? These people, even Catholics, don't care; it is just a formal respectability. But there are countries which are promoting programs for giving birth to more children. Their population is shrinking and the fear is that they may disappear in the vast third-world population which is growing. Soon they will be rushing all over Europe; no boundaries will be able to prevent them.

Already in Germany, that is the problem. From Turkey, so many people have entered Germany that there is a great problem of unemployment. And you will be surprised to know that the Nazi Party of Adolf Hitler is again raising its head. One of Adolf Hitler's men has organized a party which won eleven seats in the parliament just now, on the basis that all these Turkish people should be thrown out of Germany, otherwise Germany will be drowned.

Adolf Hitler was throwing out Jews -- now it is the Turkish people. And this party has won eleven seats. This is the beginning... and why have people supported an ex-Nazi officer? Because the German people are becoming afraid: "If these populations go on immigrating to Germany, we will be poorer. We will have to give employment to these people. We will have to share our money with these people, our land with these people, our houses with these people." And this caravan of immigrants is going to grow every day, because Mohammedan countries allow one man to marry four women, so Mohammedans increase four times more than anybody else.

You can create only one child in a year, at the most, with great difficulty. Mohammedans can create four children. That's why in India, just forty years ago, Mohammedans took away Bangladesh and Pakistan, but within forty years again they are so many that the biggest Mohammedan country in the world is India -- not Saudi Arabia, not Pakistan, not Bangladesh or any of the other Middle East countries. The biggest Mohammedan country is India -- second to the Hindus are the Mohammedans, and soon they will be the first because they have four women and you have only one. And it continues in the name of not interfering in anybody's religion -- the government allows Mohammedans to have four wives and Hindus only one.

This kind of stupidity can be prevented only if you are really hard.

I would like the population explosion in India to be stopped, on a war scale. The whole army should be sent to every village and if people are not ready voluntarily, then compulsorily they have to be sterilized. You will say, "It is not democratic." But is it democratic that five hundred million people will die by the end of this century? Problems are very connected. Whenever you look at a problem, look from all sides and you will be able to understand what I am saying.

And drop your preconceived ideology.

My effort here is to bring you to a space of no-mind. And from no-mind, function -- then you function directly, looking at the situation. Whatever is right immediately arises in you, and you do it. Neither is it a question of morality nor is it a question of religion; it is a question of immediate response to a situation.

And immediate response comes only through meditation.

I shock your mind on purpose, and I go on finding ways. I will not leave anyone! People are wondering -- Jews are wondering, "Maybe our turn is coming." Wait, it will come!

I am going to speak against all ideologies of the past, all moralities of the past. I am against the whole past of humanity -- *in toto* -- I don't make any exception. I want a totally new man to arise on the earth -- the superman.

The sutra:

> OUR BELOVED MASTER,
> ON ONE OCCASION, A MONK ASKED MASTER DOGO: "EVEN IF THERE IS NO CLOUD FOR THOUSANDS OF MILES, IT IS NOT YET THE ORIGINAL SKY. WHAT IS THE ORIGINAL SKY?"
> DOGO REPLIED, "TODAY, IT IS GOOD TO DRY WHEAT."

This is the way of Zen. Don't waste your time in unnecessary theoretical things -- "Although there are thousands of miles with no cloud... but this sky is not the original sky, because beyond this sky there will be another sky and beyond that another sky. Where is the original sky?"

But Master Dogo said, "Forget all about it! Today, it is good to dry wheat. The day is sunny, the sky is open, there is no cloud. Be in the present! Today it is good to dry wheat."

And once you are in the present you will become aware of the original sky -- which is not said. The original sky is within you. It is not outside, thousands of miles or millions of miles don't matter. You will never come to the end of the sky outside.

But there is a sky inside which is the original, out of which you are living, you are getting your nourishment. Your roots are in that original sky. Just go inwards and it is not thousands of miles away. It is only thousands of thoughts away.

So it is only a question of reducing the thoughts and the mileage is reduced.
If you don't have any thoughts, you are in it.
You are it.

You don't have to go anywhere; you have to simply go on throwing your thoughts.

That is the purpose of our gibberish before the meditation. Just a time to throw everything, without inhibition.

These creatures that you throw out are eating your head continuously, destroying your intelligence. Catch them and throw them out, and don't be worried with a moral question that they may enter into somebody else's mind. No, your creatures are accustomed to *your* mind. Even if you throw them, they will wait outside on the bamboos, and when you are going to the canteen they will jump!

And you can see in the canteen -- I never go there -- but so much talk, discussion... all the creatures are back. So beware of the bamboos! Just watch out that these creatures don't enter in your head again -- run! And in the canteen be silent. The more you open your mouth, the more they get in. They know you perfectly well, they will not enter into anybody else. Nobody wants foreigners, strangers; everybody wants to enter into his own place, into his own house. You don't enter somebody else's house. You don't pick up somebody else's rented bicycle....
Everybody finds his own rented bicycle, in thousands of bicycles. Strange!

Those creatures are very well acquainted with you and they know how much you love them. What is the guarantee that the other person will be loving towards them? -- may not be even friendly, and you have been feeding them year after year.

So when you are throwing, throw them so far away that they get mixed up, start fighting with each other, and meanwhile you escape to the canteen.

The inner sky is only as far away as the number of thoughts you have. If you don't have any thoughts, you are just in the present. That's what Dogo means:

> "TODAY, IT IS GOOD TO DRY WHEAT."

Just be now and here, and without saying anything about the original sky... that is the way of Zen, to indicate. If you have intelligence, just an indication is enough. If you don't have intelligence, even if one goes on hammering on your head, it doesn't matter.

Dogo showed the monk where the original sky is. It is within you, if you are in the present.

To be in the present is to be out of the mind. To be in the present is to be in the beyond, in the space, in the sky which is your very being.

ON ANOTHER OCCASION DOGO WAS ASKED BY ANOTHER MONK, "WHAT IS THE DEEPEST?" DOGO CAME DOWN FROM HIS SEAT, MADE OBEISANCE IN THE MANNER OF WOMEN AND SAID, "YOU HAVE COME FROM FAR, AND I HAVE NO ANSWER FOR YOU."

In fact, he has given the answer. What is the deepest? -- humbleness, gratitude, nobodiness. He is a man, but he bowed down in the manner of a woman -- no distinction between man and woman, because it is not a question of the body. And a woman is more humble, more grateful, more loving. So he is showing it: create the female qualities of love, of gratitude, of compassion, of humbleness; just be a nobody. And he came down and made obeisance, bowed, to the stranger.

He has answered. But the stranger, the monk, has not understood -- that's why he is saying, "YOU HAVE COME FROM FAR, AND I HAVE NO ANSWER FOR YOU." If you want an answer in language, I don't have it.

This is also done out of compassion. He has answered that humbleness is the deepest, nobodiness is the deepest; to be nothing, to be utterly selfless is the deepest. There is no further depth possible. He has given the answer by his action, but the man looked as if he did not understand. It is also out of compassion, not to make the man feel embarrassed, not to make him feel that he has not understood.

Dogo said, "You have come from very far away, and I have no answer for you." He takes the responsibility on himself: "It is not your fault. You have done great work, you have come from very far, and I don't have any answer for you." He takes the responsibility on himself -- although the reality is that the monk has missed the answer.

This is the beauty of a master. It shows in so many different colors, in so many rainbows. Unless you understand it, you will not be able even to see it. Just reading it, you would have missed it.

AT ANOTHER TIME SEKISO KEISHO ASKED DOGO, "AFTER A HUNDRED YEARS, IF SOMEONE ASKS ABOUT THE ABSOLUTE MEANING OF THE UNIVERSE, WHAT SHALL I SAY TO HIM?"

You will be gone. After a hundred years you will be no more; otherwise, *you* could have answered him. Just give me the answer so if somebody asks the question after you are gone, I can give him your answer.

But that is impossible. You cannot give my answer unless it is also your answer. Repeating my answer will be simply borrowed, it won't have life and it won't have any charisma in it. It won't penetrate the heart of the person. Unless it is alive, throbbing with life and radiant with life and luminous with great energy, coming out of your own experience... Then perhaps the other, if he is intelligent enough, meditative enough, receptive enough, may get it.

DOGO CALLED THE BOY ATTENDANT, WHO CAME, AND TOLD HIM TO FILL UP THE WATER BOTTLE.

He did not pay any attention to Sekiso's question. Not paying attention to Sekiso's question is also an answer. He is saying, "Don't ask absurd things. Find out the answer yourself, by your own experience. My answer is not going to help so I am not going to give it."

So he simply, as if he has not heard -- he has heard it perfectly -- calls the boy attendant and tells him to fill up the water bottle.

DOGO WAITED A WHILE...

It is strange: the master is not answering the question.

AND THEN SAID TO SEKISO, "WHAT WAS IT YOU ASKED JUST NOW?"

As if he has not heard: "What was it you asked just now?"

SEKISO REPEATED THE QUESTION. DOGO THEREUPON WENT BACK TO HIS ROOM, AND AT THIS, SEKISO BECAME ENLIGHTENED.

He had answered the first time, but Sekiso did not get it, that what he was saying was, "Don't ask such things which are available only to your own experience, alone." But because he did not understand, Dogo waited a while: perhaps he may catch it.

AND THEN SAID TO SEKISO, "WHAT WAS IT YOU ASKED JUST NOW?"
SEKISO REPEATED THE QUESTION.

That shows he had not understood the answer that Dogo had indicated by not paying attention to his question. At this, Dogo went back to his room without answering him again.

This time he got it, that it is not a question which can be answered: you have to go inside your room.

The word `room' is very beautiful. It simply means space. And you sometimes use it in the sense of space, that this place has "enough room." What do you mean by it, "enough room"? Enough space, no unnecessary furniture.

I used to stay with a very rich man in a place called Saugar. He was an accumulator of junk. He had enough money, so all kinds of things... whether he needed them or not was not the question, he could afford.

There was no television in those days in Saugar.... I used to stay with him, and he had a special guest room, filled with all his junk. I saw a television there. I asked, "Are you mad? There *is* no television!" At that time it was not even in Bombay, not in New Delhi; television had not been introduced in India. "What are you doing with a TV set?"

He said, "I had gone to London, and I just liked it." I said, "Just *liked* it?" He said, "Sometime television will come." And he was at that time seventy-five years old.

I said, "At least not in your lifetime." He said, "What?" I said, "You don't understand that you are seventy-five..." But he said, "It is not good to say to anybody `not in your lifetime'. That means you are already thinking about my death!"

I said, "I am not thinking about your death, I am thinking about your city. It is still one thousand years behind! Even in New Delhi the television has not come. In your city it will take at least a century, and I don't think you will be able to make it."

But he was very angry, and he said, "I have put it here for your entertainment."

I said, "I am not mad. This box cannot make any kind of entertainment. It is dead, because there is no connection to it anywhere."

And then I saw many radios, lined up, all kinds of models of radios. I said, "One is enough." He said, "But I can afford them, so whenever some new model comes, some new manufacturer comes in..."

I said, "In *this* room I cannot stay. I will go insane, because there is no room at all!" Things upon things, things upon things! Just... you had to somehow make your way to the bed, and if it was night -- and there was no electricity there -- you could not even go to the bathroom without having multiple fractures and destroying his many valuable things.

So I said, "Forgive me. You just give me a plain room." He said, "*Plain* room?"

I said, "Yes, because I sometimes go to the bathroom also." He said, "The bathroom is there."

I said, "In the dark night, and there is no electricity.... And your room is simply mad! I will have nightmares here, I cannot tolerate all this!"

There were all kinds of clocks, old, ancient, and they were all making noise at different times. No clock was at the same time as another clock. I said, "Do you want me to sleep or not?"

He said, "You are the first guest who is making so much fuss." I said, "I am not making fuss, I simply want a room." He said, "This *is* a room!"

I said, "You don't understand the meaning of the word `room'. This is not a room, this is a junkyard!"

So when the master Dogo went to his room, he was again giving another chance to Sekiso: "Just go into the silent space within you. As I am going into my room, you go into your room, into your own space." And this time Sekiso got it. He became enlightened.

The master goes on repeating the same thing in different ways, in different words, in different gestures, with the hope that some day, at some point, you are going to get it. How can you escape?

I will go on hitting you from every angle, poking you from every possibility, into every rib. I don't care whether you are getting fractures or not, I will go on hitting you. My hits are more subtle than those of the Zen people. Their hits are more primitive.

So whenever you get upset and disturbed, remember, it is a hit. Just take a shower and sit down to meditate. No need to think about it, it was just a hit to wake you up.

My speaking to you is not that of an orator or that of a philosopher. My talking to you is that of a master who knows how to disturb you. And your function is not to be disturbed whatever happens, whatever I say.

I may call Jesus a crackpot, don't be worried. Just enjoy and have a good shower if some trouble arises... because what have I to do with Jesus? My concern is with you! If I see somewhere in your head Jesus lurking, then I immediately hit Jesus. I am hitting *you*. What concern have I with Jesus? In fact, nobody knows whether this fellow ever was there or not.

But when I talk about Stalin, don't get worried. I have nothing to be concerned with Stalin. He is not my disciple, *you* are! And you are on your own -- in spite of me. I am trying every possible way to throw you out, but you still go on coming.

You know perfectly well that my words should not be taken at face value. They are strategies and devices. The whole problem is how to shock you and shatter your mind completely so you can enter into the inner room and see with your own eyes your vast sky.

Basho wrote:

A COLD RAIN STARTING,
AND ME WITHOUT A HAT.
ON SECOND THOUGHT, WHO CARES?

This is the beauty of Zen.

A COLD RAIN STARTING,
AND ME WITHOUT A HAT.
ON SECOND THOUGHT, WHO CARES?

Remember it. On second thought, don't care at all about anything. Perhaps on the first thought you may not be able, but on *second* thought, don't miss it. Sekiso did not miss on second thought.

Maneesha's question:
OUR BELOVED MASTER,
EMMA GOLDMAN, THE ANARCHIST, WROTE IN ONE OF HER REVOLUTIONARY ESSAYS, EARLIER THIS CENTURY, THAT "FRIEDRICH NIETZSCHE IS DESCRIBED AS A HATER OF THE WEAK BECAUSE HE BELIEVED IN THE SUPERMAN. IT DOES NOT OCCUR TO THE SHALLOW INTERPRETERS OF THAT GIANT MIND THAT THIS VISION OF THE SUPERMAN ALSO CALLS FOR A STATE OF SOCIETY WHICH WILL NOT GIVE BIRTH TO A RACE OF WEAKLINGS AND SLAVES."
WITH THE FLAME OF ZEN IN ONE HAND, YOU ARE THE COMPLETION OF THE CIRCLE OF MAN'S SEARCH FOR INNER INTEGRITY; WITH THE FLAME OF SPIRITUAL ANARCHISM IN THE OTHER HAND, ARE YOU NOT ALSO THE COMPLETION OF THE CIRCLE OF MAN'S SEARCH FOR OUTER INTEGRITY?

Maneesha, Friedrich Nietzsche is one of the most misunderstood giants of mankind. And nobody can feel for him more than I feel, because I am also in the same category -- even more misunderstood a man than Friedrich Nietzsche.

When I say I hate poverty, people think I hate the poor people. I hate poverty because I want to destroy poverty completely! There will be no poor people when the poverty is destroyed.

The same was the situation with Nietzsche. When he said, "I hate weaklings, and I proclaim the coming of the superman," people misunderstood. They thought, "This man is in favor only of the powerful, superior people, and he is against the ordinary, average humanity." That was not the case.

Emma Goldman is right. She is one of the few women of history who has had a very clear-cut intellectual understanding. Very few women think about great problems, their world is very limited -- the neighborhood, who has got a new sari....

A woman rushed into the house and said to her husband, "You have to do either one thing or the other." He said, "What?"

The woman said, "The neighbor has purchased a new car. Either you purchase a new car, or change neighborhoods. We will move into some other house, we cannot live in this house. I cannot stand to see a new car in his garage, when in our garage is an old Ford. So you be quick! Either find a new house -- we move out of this house -- or bring home a new Cadillac!"

The woman's world has been very limited. It has been made limited by man, but the woman is also responsible; she accepted it. When somebody enslaves you, of course that person is responsible -- but don't

think that *you* are not responsible. You are also responsible: you could have died instead of becoming a slave; then how could he have made you a slave?

So whenever there is such a phenomenon, people only think with compassion and pity about the victim, but they don't think that the victim somehow agrees with the status quo. Otherwise, if all the women just go on a one-day strike all over the world, men will be massaging their feet: "You are not only equal, you are superior! Just come back to the kitchen."

I know about myself... I cannot even make a cup of tea. I have tried and burned myself. Just once was enough, then I said, "It is not my thing."

Have you ever thought, if you have to sleep with your little baby what is going to happen in the night? Either you will throw the baby out of the window... because these small babies are such rascals, you won't believe. They will sleep the whole day and they will stay awake the whole night. And every moment they want this, and they want that; and if nothing else, they want to go to the bathroom! They will drive you crazy just within one night. Either you will shoot yourself, or throw out the baby and have a peaceful night.

The woman is immensely patient. She has no problems about what will happen when third world war happens. Who cares? Right now, the question is that the husband has not come home. Where is he? With which woman? She is just going down the list of all the women she knows....

And when the husband comes back in the middle of the night, she immediately inquires, "Where have you been?" And he says, "I was with my friend such-and-such."

And the wife has all the information. She has phoned all the friends. "That friend is not at home, so where have you been? Be truthful and honest! I have inquired, I have your diary, all the phone numbers. That fellow is not at home! WHERE HAVE YOU BEEN?"

Now you are caught red-handed! Nobody can escape a wife's scrutiny. I have never heard of a single man who has escaped the scrutiny of a wife. They are such great detectives that sometimes I think they should all enroll in the CIA, the FBI, the CID -- they will do far greater work! Their concern is so limited, so their whole concentration....

Very few women, like Emma Goldman, have ever thought about such problems as anarchism. She was really a rare woman. No husband could tolerate her, she was too intellectual. Every husband will feel inferior to her.

She is perfectly right about Friedrich Nietzsche, that when he talked about superman and he said, "I hate the weaklings" -- people have missed the point. They think he is a hater of the average humanity and only wants the superman, a superior quality, intellectual giants. That is not the case.

His conception of the superman and the society that will come with the superman is that such a society will not allow weaklings to be born. That's exactly my conception too. And I am being criticized all around the world because I have been saying that man should not be allowed anymore to give birth to accidental children.

Up to now the whole humanity has been accidental. Now we have every means to choose the right child. We can create a humanity in which everybody will be a superman.

Nietzsche was only an intellectual -- a great intellectual, perhaps the greatest. I have left intellect far behind. I use it just for you.

In my vision we don't have to wait for biological engineering to create the superman. It will go against all the masses, all the societies. All the religions will become hindrances, they won't allow it. Because I have proposed it, I am being criticized. I have received from all over the world criticism of my book, *THE GREATEST CHALLENGE, THE GOLDEN FUTURE, saying that I am a fascist just like Friedrich Nietzsche was a fascist.

But they don't understand me. Neither have they understood Friedrich Nietzsche. And they will misunderstand me even more because I am not going to wait for biological engineering. I am going to create the superman by a very different methodology.

My methodology is meditation.

I can change the ordinary, average human being into a buddha. There is no need right now to go into changing the ordinary structure of reproduction. Finally it has to be done, because that will be the easiest way. And if I have supermen to work with, then meditation will be so easy, immediately understood.

But Friedrich Nietzsche had no idea about meditation. I can change, through meditation, the very ordinary and average person into a superman. The moment you enter into your being -- centered, silent, the whole sky within has no clouds of thought -- you are turning into a superman. I call that superman the buddha.

Maneesha, you are right -- because I am looking at man from every angle: from his body, from his mind, from his soul. I am looking at man as a totality. So many half-circles are going to be complete in me. Buddha was looking only at the spiritual; Marx was looking only at the material; Sigmund Freud was looking only at the psychological. My approach is total, from all dimensions and directions. And I have gone through all these people as deeply as possible, and I know where they stand, where they have stopped. Nietzsche has stopped with intellectual analysis, Sigmund Freud has stopped with psychoanalysis, Marx has stopped with an economic analysis of the society.

But man is not partial. Don't deal with man part by part.

You can deal with a machine in a partial way -- you can change one part if it is not functioning well -- but man is an organic unity; you cannot do that with man. You have to take the whole man into your vision. My vision is for the whole man.

And the moment you also understand all your dimensions, all your directions, all your potentialities, suddenly a great transformation happens: the superman is born in you. You don't have to wait because you cannot change your programming of biology now. Perhaps your children's children may gather courage enough to change the biology of man.

When I am talking to you, I am taking care not only about you but about your children's children's children. My approach is not only concerned with you -- it is certainly concerned with you, but not *only* with you. My vision reaches far deeper. I am saying many things which should be said only one century from now. That's what creates controversies about me, unnecessary condemnation of me, but I am helpless.

In fact, I enjoy all the controversies, all the condemnation. At this moment, I am the most condemned man in the whole world. That gives me great joy! At least I am something....

This brings us to Sardar Gurudayal Singh.

Guiseppe and Martino, two Italians, are at the movie house watching a spaghetti western and feeling bored.

Martino leans over in the dark and taps his friend on the arm. "Hey-a, Guiseppe," whispers Martino, "I am-a really bored! You see-a this guy in front with the bald-a head? I give-a you a thousand lira if you smack him over the head!"

Guiseppe immediately takes the money, stands up and hits the bald man in front -- POW! -- over the head.

The man turns around in a daze.

"Hey-a! Francesco!" says Guiseppe. "Good-a to see you!"

"I am not-a Francesco!" replies the man, shakily, and he turns back to watching the movie.

Five minutes pass, and Martino is bored again.

"Hey-a Guiseppe!" he whispers. "I give-a you two thousand lira if you hit-a the bald-a guy again!"

Guiseppe takes the money, stands up and hits the bald-headed man -- BONK! -- on the head.

The bald man spins around and is just about to climb over the back of his seat, when Guiseppe says, "Hey-a! Francesco! Good-a to see you!"

"I tell-a you!" snaps the bald man. "I am not-a Francesco!" and he storms out and goes and sits upstairs in the balcony.

Ten minutes later, Martino is bored again.

"Hey-a! Guiseppe!" he whispers, "I am-a bored! Let's-a go upstairs!"

The two friends go to sit in the balcony just behind the bald-headed man.

"Hey-a! Guiseppe!" whispers Martino. "I give-a you ten thousand lira if you hit-a the man with the bald-a head again!"

Guiseppe puts the money into his pocket, gets to his feet, and hits the bald head -- SMACK! -- with his hand.

The man spins around in his seat.

"Hey-a! Francesco!" says Guiseppe. "You know, downstairs there is a guy that looks just-a like you!"

One day, Joseph Stalin wants to find out what the people of Russia *really* think about him. So he disguises himself with a big black beard and an overcoat and goes out into the streets of Moscow. He walks around for a while and then goes into a favorite communist pub, the Czar's Head.

He walks up to the bar, orders a double vodka and begins to sip it slowly. Then he turns to the man next

to him, Comrade Popov, and casually asks, "Tell me, comrade, what do you think of Joseph Stalin?"

Comrade Popov turns white, looks over both shoulders, grabs Stalin by the arm, and whispers, "Are you crazy? We can't talk here -- follow me!"

The two Russians go outside through the back door, into the quiet back street. Popov looks around frantically, then leads Stalin into a dark alley. Then Popov looks around and says, "We are still not safe here! These walls have ears! Come with me."

He takes Stalin through a maze of unlit passages and side streets before arriving at a small, hidden garden. They climb over the fence, and finally crouch behind some bushes.

"Okay," says Popov, "we can talk here. You want to know what I think of Joseph Stalin?"

"That's right," replies Stalin.

"Well," says Popov, "I could not say it in the pub, but personally -- I *like* the guy!"

Igor and Becky Ivanovich, a Moscow couple, keep a parrot called Boris in their apartment. Boris likes to cry, "Down with communism!" at the top of his voice, and one day the neighbors hear him and report him to the KGB.

When the police arrive, Igor quickly hides Boris in the freezer.

The KGB officers search everywhere throughout the apartment and cannot find anything. But just before they leave, one of them decides to have a look in the freezer and finds a frozen Boris.

When Boris finally thaws out he starts shouting at the top of his voice: "Hurray for Gorbachev! Long live communism!" The KGB men are very happy and leave the apartment.

When they are gone, Igor grabs Boris.

"I don't understand," says Igor. "Why did you suddenly start praising communism?"

"Look," replies Boris, "you would do the same if you had just returned from Siberia!"

Nivedano...
(Gibberish)

Nivedano...

Be silent.
Close your eyes.
And feel your body to be completely frozen.
This is the right moment to look inwards.

Gather your whole life energy and rush towards your very center of being, with total consciousness and with an urgency as if this is going to be the last moment in your life.

Without such urgency nobody has ever reached to his very being, the center which is your original face, which is your door into the divine.

Faster and faster,
deeper and deeper....

As you come closer to yourself, a great silence descends over you, almost like soft rain.

A little closer... and you find a tremendous peace blossoming around you.

A little more... and fragrances from the beyond fulfill your being.

Now you can see your original face. This is the buddha, hidden at the center of your being for centuries. This is your superman.

The only quality of the buddha is witnessing, and as your witnessing deepens, your blissfulness deepens also.

As your witnessing becomes greater, a tremendous ecstasy arises in your very being. It is not something coming from outside, it is something that is arising in you and blossoming in you like a lotus flower.

But it all happens -- this whole miracle of meditation is nothing but witnessing. A single word, and the whole of religion is intrinsic in it.

At this moment you are the most blessed people on the earth.

To make the witnessing a little deeper, Nivedano...

Relax, let go. Just continue to witness. Witness that you are not the body, witness that you are not the mind.
Witness that you are only a witness,
just a buddha,
a pure consciousness,
and eternal life
suddenly becomes clear to you.

You have been changing bodies again and again and again but your life goes on flowing from eternity to eternity. It is infinite; it is immortal.

And as you relax you start melting like ice. All separations dissolve. Gautam the Buddha Auditorium suddenly becomes an ocean of ten thousand buddhas melting their consciousness into oneness, without any waves, without any ripples.

The evening was very beautiful on its own but your totality, your urgency, your tremendous longing to reach to the center have made it a miraculous evening -- a great splendor.
Meditation is the only magic in the world and the only miracle.

Before Nivedano calls you back, gather all the flowers that are showering on you -- of ecstasy, of joy, of peace, of a deep serenity, silence, a fire within you. The fire of eternal life, which is very cool, and a breeze which is so fragrant, of the beyond.

This I have called Zen Fire, Zen Wind. We have to fill the whole earth with Zen Fire and Zen Wind. This is the only possibility for saving humanity and this beautiful planet from destruction, from the politicians and from the priests.

And don't forget to persuade the buddha to come with you. He has to become your daily life. In each of your activities, in each of your gestures, in every bird, in every silence -- he has to be a constant presence, just behind you. Just his presence behind you will start changing your lifestyle. It will bring grace and beauty and benediction and compassion that you have never dreamt of.

Meditation makes the greatest dream a reality.

Nivedano...

Come back, but come back as buddhas, silently, peacefully, with deep gratitude and great grace.

Sit for a few seconds just to remember where you have been, to what sky, to what space, what golden path you have traveled. And just feel who is behind you, the presence of the buddha.
These are the three steps before you become enlightened:
Buddha comes behind you like a shadow, the first step.
Buddha comes before you and you become the shadow, the second step.

Your shadow disappears in the buddha. You are no more, only buddha is... the third and the final step.

The moment your shadow disappears in the buddha, you will find, suddenly, that buddha is only a transparent consciousness. When there is something transparent it makes no shadow.

And buddha is your very nature, so there is not much problem to bring him from the hidden sources and to make him your whole being.

He is just a seed at the center. As you bring it out the seed breaks down and suddenly out of your mud, dirty mud, of all kinds of desires, jealousies, anger, violence, arises a beautiful lotus.

This lotus is the flowering of your very potential. This will make you a superman.
Nietzsche can only talk about you: I can transform you into the superman.
Superman is my very teaching.

I teach you the superman, the buddha. I don't give you any discipline, any philosophy -- I simply help you to bring out your own consciousness into a state of flowering.

Okay, Maneesha?

Yes, Beloved Master.

Communism and Zen Fire, Zen Wind

Chapter #6
Chapter title: Wolves in a sheep's skin

4 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGO VISITED NANSEN, WHO ASKED HIM, "WHAT IS YOUR NAME?"
DOGO REPLIED, "MY NAME IS ENCHI."
NANSEN ASKED, "HOW DO YOU EXPRESS THE PLACE WHERE WISDOM DOESN'T REACH?"
DOGO REPLIED, "I WOULD NEVER EXPRESS IT."
NANSEN SAID, "THAT'S RIGHT. IF YOU EXPRESS IT, HORNS WILL GROW AND YOU WILL BECOME A BEAST."
A FEW DAYS LATER, DOGO AND UNGAN WERE SITTING OUTSIDE THE DORMITORY AND DOING SOME WORK. NANSEN WAS TAKING A WALK, AND WHEN HE SAW DOGO, HE ASKED, "ENCHI, THE OTHER DAY, YOU SAID YOU WOULD NEVER EXPRESS THE PLACE WHERE WISDOM DOESN'T REACH. NOW, HOW ARE YOU PRACTICING IT?"
HEARING THIS, DOGO SLIPPED INTO THE DORMITORY, WAITED THERE UNTIL NANSEN WALKED AWAY AND THEN APPEARED AGAIN.
UNGAN ASKED DOGO, "WHY DIDN'T YOU ANSWER WHEN OSHO ASKED YOU THE QUESTION?"
DOGO REPLIED, "WHAT A CLEVER CHAP YOU ARE!"
THEN UNGAN CAME UP TO NANSEN AND ASKED, "OSHO, YOU HAVE ASKED A QUESTION JUST NOW OF MY BROTHER-DISCIPLE, ENCHI. HOW SHOULD ONE ANSWER TO IT?"
NANSEN SAID, "HE IS QUITE GOOD AT THE BEASTS' WAY."
UNGAN ASKED, "WHAT is THE BEASTS' WAY?"
NANSEN SAID, "YOU MUST HAVE HEARD THAT YOU SHOULD NEVER EXPRESS THE PLACE WHERE WISDOM DOESN'T REACH. IF YOU EXPRESS IT, HORNS WILL GROW. IF YOU NAME IT SO-AND-SO, IT WILL ALREADY BE WRONG. YOU SHOULD IMMEDIATELY GO THE BEASTS' WAY."

Friends,
Comrade Gorbachev seems to be bent upon destroying communism, root and all. He has even stopped using the word `comrade'.

Sangeet has been going through his books, because I don't waste my time on any rubbish. She has found a few points which I would like to discuss with you. The first point is about women.

It was one of the great contributions of Joseph Stalin to bring about equality between men and women in every sphere of life. He allowed women the same education, the same financial freedom as the men. He allowed the women freedom to work equally with men. He brought the woman out of the prison of the home. Russia was the only country in the world where women were given back their dignity, and the whole credit goes to Joseph Stalin.

Now Gorbachev is forcing the woman back into the kitchen. His idea is only valid in the sense that unless the family is again enforced, it will be difficult to bring private property and capitalism to the Soviet Union. He is almost playing into the hands of the Western capitalist countries. Now he wants the woman not

to be given equal work, or equal education; she should go back and be a wife, a mother. The house and the family is to be her only field.

All over the world women are fighting for freedom. And freedom is possible only if the woman is educated, has the capacity to earn money for herself, is not dependent on the husband's bank account; if she is not forced to remain within the boundaries of the house, taking care of the children, preparing food, washing dishes and clothes. But that's what Gorbachev is trying to do now.

All the women of the Soviet Union should revolt against it, and all the women outside the Soviet Union should support the Soviet woman's fight for freedom.

These are small strategies for bringing capitalism back. Once the family is solid, and the woman has lost her equality, private property can be brought back in very easily. Gorbachev is already talking about private property; he is already talking about socialism, he has dropped the word `communism' also. And socialism is a cunning conspiracy of the capitalists.

All over the world there are socialist parties, and their only function is to prevent people from becoming communist. They are being paid by the capitalists -- as far as India is concerned I am absolutely certain. I know, because the same man offered me money also....

The head of India's biggest super-rich family was Jugal Kishore Birla. He was giving monthly salaries to Jaiprakash Narayan, who was the head of the Socialist Party of India. Seeing my meetings, where fifty thousand or one hundred thousand people would attend, he was immensely interested.

And I used to stay in Delhi with one of the members of parliament from my constituency, Dr. Seth Govinddas. Both Seth Govinddas and Jugal Kishore Birla belong to the same caste, of *marwaris* -- they are the Jews of India -- so he had found a medium to reach me. He asked Govinddas, "A meeting is absolutely necessary. You arrange it."

Govinddas said to me, when I was staying with him in Delhi for a few days, "It will be immensely helpful for your work."

I said, "In what way can Jugal Kishore Birla help my work? My work is to destroy Birlas, and Tatas, and Sahus" -- the three great super-rich families of India -- "how can he help me?"

He said, "But there is nothing wrong in meeting the man." I said, "Okay."

So I met the man, and he immediately made an offer to me: "I will give you a blank check, as I have given to Mahatma Gandhi." And he had been supporting the freedom movement, and had a very clear vision of the future, that sooner or later these people would be the presidents, the prime ministers, so whatever he was giving them was an investment. Then he would take the advantage -- and he *was* taking advantage, after the freedom of India. People who had been on a monthly salary from him... he had purchased their souls.

He told me, "Jaiprakash Narayan is on my payroll."

I said, "If you can give me a blank check without any conditions, I will be grateful to you. But I don't accept any conditions. I cannot sell myself."

He said, "Conditions are bound to be there; otherwise why should I give you a blank check? I am a businessman."

I said, "You may be a businessman, I am not."

He said, "But my conditions are very simple: preach Hinduism to the world. And the second condition is, create a great movement in India to protect the cows from being slaughtered."

I simply got up and I said, "Throw your blank check to the dogs! I am going." Govinddas was very much embarrassed, because they all felt great respect for his money and his support.

And I told him, "You have asked me to come, and you have insulted me! Nothing can be more insulting than offering money as a bribe, trying to purchase a man. You cannot purchase me -- nobody can purchase me. I am going to speak against Hinduism my whole life! You have strengthened my idea; you have reminded me that I have to take care of Hinduism. And I am going to fight with all those people who are trying to stop cow slaughter."

That's how I came to be the arch-enemy of the Shankaracharya of Puri, because he is the head of the movement to stop cow slaughter.

So I know from the very man himself, Jugal Kishore Birla, that the head of the Socialist Party and perhaps other leaders were on his payroll.

Why was he paying the socialists? What is the function of the socialist? The function is to divide the proletariat, to create barriers so the proletariat, the poor people, the labor unions, don't go to the communists.

And it is easy for the socialists to do it, because the socialists agree with all the superstitions of the masses. They agree with all their superstitions, they don't disturb their religion. They don't disturb anything in their prejudices, they support it, so obviously the masses are attracted to them more easily than to the communists who are non-compromising, who hit hard on everybody's religion, on everybody's theism, belief in God, and all kinds of fictitious ideas and superstitions. Naturally, the Communist Party in India -- which is one of the oldest communist parties in the world -- has not been able to gather any power or any great number of people to be members. And it is not going to.

Socialists pretend that they are Marxists, and that they are going to bring equality, they are going to bring social justice, but without disturbing anybody's superstitions. Now they are talking in absolute contradictions! Without destroying the masses' prejudices, their past-orientation, their superstitions, you cannot bring equality.

God has created only man in his own image, not woman. The woman has been created by taking a rib out of man, so she is just to be a servant to the husband. She cannot claim equality. How can a rib bone be equal to a man? She is almost reduced to being just a body and not a soul.

How are you going to make people equal when God has made them unequal, unless you strike God completely dead? And how are you going to bring social justice to the masses who believe that their poverty is because of their past life's evil acts? They are perfectly satisfied with their poverty -- it is a punishment. And they don't think that the rich people are responsible for their poverty -- they are enjoying the good acts of their past life. If you don't disturb these superstitions, how are you going to bring equality to man?

So socialism is a strategy to prevent the proletariat from going to the communists. It is a very deep and subtle conspiracy against communism. And Gorbachev has started calling the Soviet Union a *socialist* country, not a communist country. Already he has started making compromises.

The second thing Sangeet has found is about democracy. He wants a democracy of the people -- the same way as America has democracy "for the people, of the people, by the people." But a democracy can exist only the way it existed in Athens, in a city-state -- even there it was not perfect -- with direct democracy, no representatives. The whole city would gather and decide.

That's how they decided to poison Socrates. Fifty-one percent of the population of Athens voted that he should be given the punishment of death by poisoning: "He has been corrupting people's morals, he has been corrupting people's religion. He does not believe in God. He does not believe in anything -- he believes only in rational, logical things, and that destroys our morality. That destroys our religion, our superstitions, and those are our only consolations in life." Just by a very small majority -- fifty-one percent were against him, and forty-nine percent were in favor of his being set free. But a majority is a majority; whether it is one man's majority or two men's majority does not matter.

But even in Athens it was not a total democracy. It was direct, there were no representatives -- because once the representatives come in, it is not the people who rule, it is the representatives who rule. And for five years they have absolute power. Just once every five years they become servants of the people, just for a few days while the election is on; after the election the people don't matter at all. Then they go on doing whatever they want to do. But in Athens, the larger part was made up of slaves. What kind of democracy? -- where people were auctioned, women were auctioned. And these slaves were not citizens, so the greater part of the population of the Athens was not able to vote, not able to participate in the so-called direct democracy. Athens has come closest, but that kind of demacracy is possible only in small cities, not in vast nations.

In vast nations you can't have a government by the people, of the people, for the people. In vast lands you have to fall back on mediators. So it is just making people blind, giving them good slogans, but in fact democracy exists nowhere. It is always the politicians who are the rulers of the people.

But as I have told you, Gorbachev is too much impressed by America and wants the Soviet Union to be another America. He is not saying it directly, but slowly slowly he is coming closer to it.

Democracy will destroy seventy years' experiment completely. Democracy will bring the rich back, the poor back; a classless society will become again a society with classes. And whenever there are rich people, they are the real rulers of the country because they can purchase the politicians. Politicians don't have money, and they need money for their elections. No poor man can stand for election because it takes so much money to fight an election.

Even in a poor country like India you need at least a million rupees to fight an election. From where are the people going to get that much money? And that one million rupees is the *minimum*. It depends on the constituency, and it depends on the rival candidate. If he is throwing away two million rupees, you have to

throw away *more* than two millions; otherwise you are finished. And in a poor country, an uneducated country, people are ready to sell their votes.

In India, anybody who has money can win an election. Not a single poor man has reached the parliament in forty years' time, and it will never be possible, because how can you fight? You need hundreds of jeeps, you need to pay the poor -- because the poor are not interested in who goes to the parliament. It is all the same; only faces change, nothing else changes. The poor go on becoming poorer, the rich go on becoming richer, and all these politicians only go on giving promises.

Even a man like Mahatma Gandhi had promised that the first president of India would be a woman, and not only a woman but a woman belonging to the sudras, the untouchables. These two classes have suffered the most, because of the Hindu ideology that the untouchables are not human beings but beasts of burden, and the woman has no rights of her own. For centuries....

So just to get the attention of the women, and the votes and the attention of the untouchables... And Gandhi changed the name -- politicians are very clever in changing names -- he started calling the untouchables, *harijans*. *Harijan* means "people of God." Now if harijans are the people of God, then why are they suffering for five thousand years? And those who are not the people of God are exploiting them, reducing them to cattle.

Strange... but even the untouchables enjoyed the word, the change of the word. It gave them a great consolation that they are the chosen people of God. It does not take away your poverty, it does not give you food, it does not give you any dignity, but just the change of the name....

It happened a few years before....

There is a certain animal in the Himalayas which looks like a cow, but it is not a cow. Its color is bluish, so it is called the "blue cow." For centuries that has been its name. It is not a cow -- it is a wild, ferocious animal, and it comes down from the Himalayas and destroys whole crops in North India. And it has been growing in population, just like the Indians are growing.

A time came that the population of these blue cows grew so big that the parliament had to decide to do something, otherwise on the one hand there is a population explosion of human beings and on the other hand this animal goes on destroying the crops. But Hindus were absolutely against it because of the name, "blue cow." They are worshippers of the cow. So there was great agitation all over India, "You cannot kill or shoot the blue cows."

And in this way you can understand how cunning politicians are. Pandit Jawaharlal Nehru, the grandfather of Rajiv Gandhi, changed the name. He proposed to the parliament that "We have to kill these blue horses." Instead of *neelgaay*, blue cow, he called them *neelghora*, blue horses.

And no Hindu protested! They were shot in the thousands and thousands, almost their whole race was finished. They don't come anymore to North India. And not a single Hindu, not even this mad Shankaracharya of Puri, could understand a simple strategy of the politicians. When they were blue cows, the whole of India was in an uproar. When they became blue horses, who cares? And they are the same people!

Gandhi promised that he would make the first president of India a woman, and not only a woman but an untouchable woman. But when India became independent, he completely forgot the promise. And he is worshipped, not only in India but outside India, as a great man of truth -- just because he has written his autobiography and titled it, AN EXPERIMENT WITH TRUTH. But he was continuously lying to his own people.

The first president of India, and the first prime minister of India... all were high-caste people. Pandit Jawaharlal Nehru was a brahmin, and the brahmins have been ruling this country for centuries. Again the rule goes to the brahmin priests. And the miracle of the name....

Rajiv Gandhi is not a Hindu, but nobody has said it.

I have to say it: Rajiv Gandhi is a crossbreed. His father, Feroze Gandhi, was a Parsee; and his mother, Indira Gandhi, was a Hindu. But the name -- Gandhi -- gives the feeling as if he is Hindu, because Mahatma Gandhi was Hindu. So people think....

And Parsees are not known very much; they are confined to Bombay, and a few people in Poona, a few people in Surat -- just this small territory. Basically they are confined to Bombay, so all over most of India nobody knows about them, that they also have a surname, Gandhi.

The word *gandhi* comes not from caste or religion; it means a man who sells perfumes. *Gandh* means perfume, and *gandhi* means a perfume seller. So anybody who sells perfumes becomes "Gandhi." It has nothing to do with religion, it has nothing to do with caste.

Feroze Gandhi's family, sometime in the past, must have been selling perfume. And that was also true of Mahatma Gandhi's parents or forefathers. Somewhere back, they must have been selling perfume; both are called "gandhis."

This word `Gandhi' gives the impression to the whole of India that Rajiv is a Hindu. He is not. Rajiv is half Hindu and half Parsee. If the whole of India comes to know it, it will be very difficult for Rajiv to come back to power again. I want the whole of India to know it: he is a crossbreed, but the word `Gandhi' is hiding him. And he goes to the shankaracharyas and to all the so-called Hindu saints and nobody objects, because they all think he is a Hindu. I have to expose him. This man is just like a blue horse who used to be a blue cow.

Changing names is an old, very ancient strategy of the politicians. Now "comrade" is dropped because it was very significant, and only communists used it. And it is a beautiful word. Comrade means friend, brother, belonging to the same path. And Gorbachev has dropped the word `communism' and is continually talking in his two books about socialism, which was never before mentioned in the seventy years of the Soviet Union's life. It was a communist country. For the first time we hear it is a socialist country.

And he wants private property to come back, he wants foreign money to be invested in the Soviet land. He is completely destroying everything for which so much sacrifice has been made.

It is still time for the Soviet Union to stand up against this man. His whole desire is to be a world leader.

Just a few days ago I had told you that soon he will be getting a Nobel Prize. Today his name has been nominated. It has not been long, and my prediction has come true. These names have been nominated: Gorbachev is first, Ronald Reagan is second, Rajiv Gandhi is third, Dalai Lama is fourth. And the head of the International Football Federation is the fifth!

Nobody has ever heard that the head of the International Football Federation is contributing something to human evolution -- football! And in what way is this football contributing to peace? -- because he has been nominated to be given a Nobel Prize for *peace*. Strange...?

And what has the Dalai Lama done? He escaped from Tibet when China attacked. If he was really in favor of the Tibetan people he should have remained with his people, even if he was to be murdered.

And when he escaped he did not bring the Buddhist scriptures with him, he brought seventeen camels loaded with gold, because he knew that it would be impossible to get back to Tibet. A man who has betrayed his own people... and they are being killed every day. He has taken the money of the people. It was not his private money. No lama can have private money -- a lama is a Buddhist *bhikkshu*, he cannot possess anything. The money belonged to the taxpayers, the poor Tibetans. All the gold that was in the possession of the Lhasa Palace of Dalai Lama -- he ran away with all the gold, leaving the Tibetan people in the hands of China. And they are being killed every day, butchered, tortured.

And you will not believe... Every child has to learn Chinese now, not Tibetan. So they are not only destroying people's political freedom, they are even destroying their literature, their whole heritage. The children will be Chinese, because they will be speaking Chinese. Soon, when the old people die, even the Tibetan language will die. And Tibetan scriptures will disappear.

This is an absolute crime against a culture -- they have brought not just a political slavery to Tibet, they are destroying Tibet's whole ancient culture, which has something beautiful in it. They have destroyed all the monasteries of Buddhist monks. They have been turned into hospitals, into schools. And they have brought a great number of Chinese to become residents of Tibet. The number of Chinese is now more than the Tibetans. So now they will bring democracy to Tibet, because now in any case Tibetans cannot win the elections; more Chinese have been infiltrated.

And what has Dalai Lama done?

His younger brother has died just a few days before, because his younger brother -- his name was Panchen Lama -- proved far more courageous than Dalai Lama. Dalai Lama was the head of state and Panchen Lama was number two; if Dalai Lama dies or something happens, then Panchen Lama would be the head. He was not the head, but he took over as Dalai Lama escaped. He did not escape with Dalai Lama, he remained with his people, and he tried in every possible way to prevent this invasion. But Tibet had no armies, Tibet had no arms. Tibet had nothing to fight with, no roads, no tanks, no bombs. Tibet had only twenty-one guns belonging to the guards of Dalai Lama's palace -- that was all. There were no courts, no police -- because the Tibetan people are such a silent people, such a meditative people.

That's why I feel for the Tibetan people.

If the Nobel Prize was given to the Tibetan people, it would have been absolutely right. They are

suffering and their meditativeness is being laughed at. They are being forced not to meditate, but to go to the fields and work. Under loaded machine guns, meditators are being forced to work.

And Panchen Lama died just four or five days ago, because in a international conference in Beijing he directly hit the Chinese government. He made it clear that Tibet is being completely destroyed -- not only its people are being killed, its scriptures are being burnt, its temples are being destroyed. Nobody can learn Tibetan anymore. The language is being destroyed, the children are being forced to learn Chinese and to speak Chinese.

This is a real generation gap, where children will not be able to understand their own parents. Their parents will not be able to say anything to the children; they will not understand each other's language.

And he lashed out against China, risking his life. Because the conference was international, he wanted the whole world to know what is happening in Tibet at the hands of the Chinese. So he exposed the whole situation, and that very night he was found dead in his hotel. No autopsy was made, no certificate from a doctor that he has died a normal, natural death -- he was a young man, perfectly healthy -- and he was buried. Now they will put someone, their agent -- he may be Tibetan -- as the head of Tibet.

For what is the Dalai Lama getting a nomination? He is not even the head of the International Football Federation! And he is a coward. Cowardice is being rewarded by a Nobel Prize.

And what has Rajiv Gandhi done? He has come accidentally into power because his mother, Indira Gandhi, was assassinated. Naturally the whole nation's sympathy was with Rajiv, her only son. The other son, Sanjay, had died in an airplane accident. But one should see the politician's mind....

Sanjay Gandhi was very much interested in flying airplanes; he had a small airplane and he went flying in it just over his own house. Just two or three blocks from Indira Gandhi's house, where Sanjay lived with his mother, something went wrong. And there is every suspicion that there must have been some political conspiracy, because the examiner at the airport who checked the plane before Sanjay took it said that there was nothing wrong with it, it was absolutely perfect. But just within five minutes... there is a possibility of some sabotage.

And as Indira was informed -- immediately, because she was just two blocks away; she had seen the airplane falling down -- as she was informed, she rushed immediately to the place. I have heard that her first question was not about whether Sanjay was alive or dead -- this is the politician's mind -- her first question was, "He was carrying two keys. Where are those two keys?"

One of those two keys belonged to all the money that she was gathering for the coming elections, and the other key was to a safe in which she was keeping all the files against all the politicians, files that she inherited from her father.

Those files are immensely valuable, because all politicians commit crimes but if they are in the ruling party then nobody ever knows what they have done. But the prime minister knows. He keeps a record of it, what this man has done. If he turns against the prime minister, then he will be exposed immediately to the public as a criminal.

So all those files belonged to Indira. And Sanjay was very ambitious to become the prime minister after Indira Gandhi. He was younger than Rajiv but more political and more crazy for power. The rumor is that he even slapped Indira Gandhi once because she would not give him the keys.

Finally he got those two keys, which were of immense importance: all the money -- one never knows how much money it was; it must have been a few million rupees or even more. And the second was even more important. To control all enemies completely, just the fear was enough, that the file is there and immediately an investigation can be started and they will lose all face, all their hypocrisy will be exposed.

She did not ask what happened to Sanjay. She immediately asked, "Where are those two keys he was carrying with him?" So they said, "Those two keys have been put in the hands of the police. You can get them from the police station." She did not go directly to the hospital to see Sanjay, who was dead; first she went to the police station, got the keys. Then she went to the hospital.

When Rajiv Gandhi came to power, he told the country, "I promise you that I will lead the country into the twenty-first century." And after the election he never said that again. Now he is talking about simple methods, simple solutions for complex problems. He is talking about the past and the heritage, the great culture, of India. Now he is not looking forward.

Nobody can take the country into the twenty-first century except me! I can take it to the twenty-second century! There is no problem, we can have quantum jumps. But he cannot. He has no plan for the country; all his promises are lies.

Four days ago he spoke to an international conference of scientists in New Delhi, and then he said,

"Nations should disappear; there should be no boundaries on the earth. The whole earth is one." I suspect he must have been reading my books! If he is not reading them, then it must be the secretary who is preparing his speeches. "We should dissolve all differences -- nations, boundaries, races -- and create one humanity." That was in front of the international conference.

And four days later he was speaking to a Hindu conference, and there he completely forgot about dissolving the boundaries. He started talking about the great Indian heritage -- "We have to protect it." The great Indian morality -- "We have to protect it."

If you are going to protect the Indian heritage, why should Germans not protect *their* heritage? Why shouldn't Japanese protect *their* heritage, and Americans protect *their* heritage? Where has the one earth gone?

But people are blind and utterly in darkness; they cannot see simple contradictions. The man talks to the international conference, and talks in terms of one world. And when he talks to the Hindus, then he says, "Our culture is the best in the world."

But that's the stupidity which everybody is doing. That's how nations are divided, races are divided against each other, religions are divided, because everybody is claiming, "We are the best!"

He talks about making things simple, and on the other hand he has started creating nuclear weapons. Nuclear weapons are simple things? It is the most complex and the most ultra-modern. And in what way does it belong to the Hindu heritage? You should go back to bullock carts, and you should go back to the spinning wheel -- that is the only technology that belongs to the Hindu heritage. You should return to *satipratha* -- killing women alive on their husband's funeral pyre, and you should keep the untouchables as animals, as Hindus have kept them for centuries. This is the Hindu heritage!

But all these people have no dedication to any truths. These are all opportunists.

A Nobel Prize for Rajiv Gandhi? What has he done? But this is part of bringing him together with Gorbachev, because India and Russia are in a treaty for another thirty years in the future: they will be friends and they will defend each other, and they will fight for each other. If somebody attacks Russia, India will fight. If somebody attacks India, Russia will fight. And Russia has been absolutely supporting India, in every possible way. But now, as Gorbachev is moving towards America, it is good to give a Nobel Prize to Rajiv Gandhi also, so both can move together towards America. There is no other reason except a political strategy to give these people a super-ego.

And I was surprised... it is perfectly okay to give a Nobel Prize to the International Football Federation's head, but what has Ronald Reagan done? There are so many crimes that he has committed under his regime that it is just a coincidence that he has not been arrested and brought to the Supreme Court -- a coincidence, a very strange coincidence.

The American Constitution gives the Supreme Court absolute power. Even the president cannot overrule the Supreme Court's orders. But the president has one power in his hands: if one of the judges -- and there are nine judges on the whole Supreme Court bench -- if one of the judges dies, then the president can appoint a new judge. From the best judges of all the state supreme courts, or high courts... anybody he wants he can appoint.

Those people who made the constitution never conceived that five judges could suddenly retire. The time of retirement for five judges had come when Ronald Reagan was in power, so if five of the judges retired -- it is just a rare coincidence -- he could appoint five men of his own. Now in the Supreme Court, five out of nine judges are Reagan's men, and four are a minority. That's how he has escaped being punished for his criminal acts during his presidency. The Supreme Court cannot do anything because the majority of the judges are his men. He has come out of the White House completely white, snow-white, clean.

There were rumors all over America and all around the world -- "What will happen about all the crimes he has commited? Will he be impeached?" But nothing has been done. And he has been doing things against the Senate, he has been doing things against the constitution, he has been doing things against the common law of the country... and now he deserves a Nobel Prize!

They should start giving Nobel Prizes to the great criminals. Why not be frank? That will be more truthful.

None of these people deserve anything.

Gorbachev is getting a Nobel Prize because he is destroying a seventy-year-old great experiment for the human future.

Ronald Reagan is being given the Nobel Prize for all his crimes which prevented any change in the social structure, in the social status quo of America.

Rajiv Gandhi is being given the Nobel Prize because he is preventing the communists, he is preventing any kind of revolutionary step in India. He is keeping the same bureaucracy....

Albert Einstein during his whole life was working on the speed of light, and finally he figured it out. And then he wondered: the speed of light is the greatest speed in the world... what is the lowest? He could not find out, and he died before I could have told him.

The lowest speed is the Indian bureaucracy. The file moves so slowly from one table to another table... and on each table you have to bribe. Then the file moves to another table. Then you have to bribe again. Then it moves to the third table. By the time it reaches the final table, perhaps you may be finished!

I know about a case against one of my very respected friends. He was an old man, but it has been my strange fate to be in contact with the oldest people. This man was a revolutionary, Pandit Sunderlal, and he fought his whole life against the British government. Somewhere in 1914, when he was young, very young, he wrote a book on Indian history in which he contradicted what the British were teaching in the schools about Indian history.

Those histories were written by the British, so naturally they were not talking about the brutalities the British had committed. But he collected all the facts and he wrote a history.

The British government started a case against four persons: the publisher, the writer, the editor, and the printer. In the Allahabad high court the case started.

I saw Pandit Sunderlal in 1970 for the last time -- he was very old. I asked him what had happened with the case. He said, "Don't ask. Somebody has to write a history about the case, because all the judges who tried it are dead; all the advocates from my side and from the government's side are dead. The case was started against four persons -- three are dead, only I am alive. The case was started by a government which is no longer here! Now India is free, but the case continues. It will end only when I am dead."

There is no way. Such is the bureaucracy... sixty years continuously, an ordinary case, and everybody died! Even the British Empire died! And now the Indian government is carrying the case. Great bureaucracy....

I could have told Albert Einstein that I have found that the Indian bureaucratic files have the slowest speed in the world. Nothing moves slower. And if you don't bribe, it does not move at all.

You can go into any bureaucrat's office and you will see on every clerk's table, piles of files. You won't see the clerk, you will see two piles; the clerk is hiding behind. You give, from underneath the table, a ten-rupee note, and your file is brought to the top. But after half an hour another person comes and he gives ten rupees -- his file goes on top of your file. After a month you find your file has reached to the same old place, it is on the same table. And the clerk needs high piles so you can't see his face. You just find his hand underneath the table with your hand, and you cannot even report who has asked you for money because you have never seen the face, you just see the hand!

And these people like Rajiv Gandhi are keeping the same British Empire bureaucracy -- no change at all.

The country is becoming every day poorer, with more population, more population.... No *guts* in this man Rajiv Gandhi! Because now, birth control needs almost military action -- nothing else will help. And armies are sitting around unnecessarily. Bring those armies to every village and sterilize people!

But the fear... in the election these people will defeat you, and the fear is right. Indira Gandhi got defeated on the same point, because Sanjay was too much interested in birth control, sterilization. And he was absolutely right, but because of him Indira Gandhi was condemned that she was giving him the power and he was going too far.

Not voluntary birth control -- because voluntary birth control won't succeed. People believe that children are given by God and to interfere in the work of God is a sin. So unless it is compulsory, such that either you get sterilized or otherwise you get shot... You can choose -- this is freedom of choice. But no politician has the guts to give *this* freedom of choice.

Just within two days all this nonsense of population explosion can be stopped. Within two days! Just bring the guns and give the freedom to the people to choose -- either the doctor or the army! But please don't misunderstand me -- I simply want that something drastic should be done to prevent the population explosion. Things can be done only Stalin-style, there is no other way. But Joseph Stalin never got the Nobel Prize, and these pygmies are getting Nobel Prizes.

The third thing Sangeet has found in Gorbachev's book is about cutting back the army and weapons.

American experts are suggesting to President George Bush that he go on increasing weapons, nuclear weapons, more refined missiles, and not stop it. What will be the outcome of it? If Russia cuts back its army and weapons, and America goes on piling up nuclear weapons, there will be no need of any war. Just a threat will be enough to finish Russia -- just a threat, that "If you don't listen to us we are going to attack you."

A great world power, just because of one man, is losing all its dignity. I hope that somebody shoots this man! He deserves it; rather than destroying a whole country, it is better to get rid of Gorbachev. Just put him to eternal peace -- I don't mean it literally, but Gorbachev has to be removed from office. There is still time....

And you can see his workings. He is talking about democracy and he has taken all the power in his hands. He is the most powerful man in the whole of Russia's history -- even Stalin had not that much power.

He has become the president of the country, and the prime minister has become nominal, and has no power. He has changed the whole Communist Party's high command, the Politburo. All the old people have been thrown out, and he has put all his own people into the commanding body. He has changed the head of the KGB, which is the country's most powerful agency, and he has put his own man as the head.

Now he is in complete control of the KGB, the Communist Party, and he is also the secretary of the Politburo, the general secretary of the Communist Party of the Soviet Union. So he has all the powers -- and he is the president of the government. These are the three most important posts; he is holding all three himself.

You can see that he is not a democratic man at all.

The academician Sakharov used to be the director general of the Academy of Sciences. Because he accepted the Nobel Prize... Gorbachev himself asked him not to accept the Nobel Prize. And because he did not listen... Sakharov is a man of some integrity; he knew perfectly well that this could mean a lifelong sentence in a concentration camp in Siberia. Before him, three scientists from his own academy had received the Nobel Prize, but because they did not listen to the government they were thrown into Siberia, into labor camps. He knew this could happen to him also, but he risked. And he had some influence over the Russian masses as a very great scientist. Perhaps he is the greatest scientist alive in the world.

Gorbachev removed him from the directorship of the academy. And a small meanness... he took away his car also, which was given to him as a director, so he could not have much freedom of movement. Now Sakharov is only a member of the academy.

The Academy of Sciences in Russia has a certain quota in the parliament. A few members are chosen by the academy for the parliament, and Sakharov stood for a post, and he was perfectly certain that he would be chosen. He has been the director of the academy, all these people know him, they have worked under him. There was no question that he would not be chosen. But he was not chosen because Gorbachev is behind the idea that he should *not* be chosen. He does not want any other man of world renown in the parliament except him. This is democracy!

And now Gorbachev has to see what happens to *his* Nobel Prize. If he is a man of any honesty he should refuse it -- because he has been forcing Soviet scientists to refuse the Nobel Prize; now the question has come to him. If he accepts the Nobel Prize, that man is a chicken! He should refuse immediately; even the nomination he should refuse: "I don't want to be nominated."

Show some consistency, some honesty! And why have you prevented Sakharov from being chosen? The whole academy must have been forced by the KGB -- "You cannot choose him, or your life is at risk."

Now Sakharov has led thousands and thousands of people in a procession -- this must be the first procession in seventy years -- to President Gorbachev's Kremlin, shouting slogans like "Where is your democracy?" and "Where is your socialism?" and "Where is your openness to the world? What happened to all that?" Thousands and thousands of people joined the march at the risk of their lives.

Sakharov is loved immensely. Gorbachev must have felt, "This man can be a competitor, so don't let him enter into the parliament." Now Sakharov is being supported by the people, and they have asked him: "You stand -- not from the academy, you stand as a general candidate against the Communist Party candidate, and we will support you." Now he is standing for election from his district where he lives, and I hope he succeeds. I hope he confronts Gorbachev in the parliament on every point.

People say one thing, do something else, and think something else. These are the politicians of the world.

Now it is absolutely stupid, but it is a compromise: Gorbachev will get a Nobel Prize if he cuts down his

army and weapons. If he opens the doors of the Soviet Union to capitalism, he will be given a Nobel Prize. And a world-famous leader... he will become the topmost leader in the world, but at the risk of destroying the sacrifice of twenty million Russians and a tremendously great experiment in changing the social structure of the society. Nobody for hundreds of years will be able to do it again.

The fourth thing he has been insisting is to cut down military aid to small communist countries.

One can see clearly that his mind is determined to completely demolish communism from the earth. Now those small countries like Cuba, or Czechoslovakia, or Yugoslavia -- they are so small that if the Soviet Union is not behind them, capitalist countries can run over them, there is no problem. Cuba will be immediately finished. Once the Soviet Union withdraws its armies from Cuba, America will take over it without any difficulty.

Gorbachev is behaving very unconsciously, not understanding exactly the implications for humanity. He is playing into the hands of enemies.

One sannyasin from the Soviet Union -- she is here -- has asked me a question:

WHILE GROWING UP IN THE SOVIET UNION I HAD ALWAYS OPPOSED THE USSR'S CLOSED-DOOR POLICIES, AND SOMEWHERE FELT DISAPPOINTED THAT I WAS BORN THERE. NOW AFTER EXPERIENCING LIFE IN THE WEST AND HEARING YOUR REVOLUTIONARY, MIND-BLOWING DISCOURSES ON THE VALUE OF THE SEVENTY-YEAR DICTATORIAL REGIME, I CAN SO CLEARLY SEE THE DEPTH, THE WISDOM, THE TRUTH OF YOUR WORDS. AND IN THE DEPTH OF MY HEART I FEEL SO FORTUNATE AND GRATEFUL THAT I HAD THE OPPORTUNITY TO LIVE THERE.

DO YOU THINK THAT THE PEOPLE OF THE SOVIET LAND WILL BE ABLE TO SEE THE VALUES OF THEIR COUNTRY'S PAST DICTATORIAL REGIME WITHOUT HAVING TO GO THROUGH THE EXPERIENCE OF THE WESTERN STYLE LIVING, AND WITHOUT FALLING INTO THE TRAP OF TRYING TO IMITATE THE WEST?

It is very difficult to predict, and I am not a prophet. I can only hope for the best, that one man cannot undermine twenty million people. Somebody is bound to finish him, because other than that, nothing is going to help.

And anyway the Soviet Union has enough experience of what the dictatorship of Stalin managed to do: raise the poorest country in the world to the highest peak of power. Even America was threatened, continuously living in paranoia. A single man managed to raise the country to such a power....

Millions of people in the Soviet Union *must* be feeling that Gorbachev is destroying their dignity. They will belong to a backward country. Once their doors are open to capitalist money and to all kinds of spies from capitalist countries, once Gorbachev reduces his army and weapons, the country will be in need, just as other poor countries are in need, of foreign aid.

I hope somebody in the Soviet Union, or somebody who understands the revolutionary strategy from outside the Soviet Union, can do something to stop this insane man from the destructive step that he is going to take -- that he is already taking.

The second question:

REVOLUTIONARIES HAVE ALWAYS CLAIMED THAT IT IS SOCIETY'S REPRESSIVE INSTRUMENTS OF CONTROL THAT DEFORM HUMANITY AND PRODUCE THE UGLY BEHAVIOR OF MAN.

THE REACTIONARIES HAVE CLAIMED THE OPPOSITE: THAT HUMAN NATURE IS INHERENTLY UGLY, AND THAT IT IS ONLY THE INSTRUMENTS OF CONTROL THAT LIMIT THIS UGLINESS AND ALLOW WHAT LITTLE CIVILIZATION THERE IS. THEY SAY THAT WITHOUT SUCH CONTROL, THIS UGLY BEHAVIOR WOULD RAPIDLY REDUCE US TO BARBARITY.

IT SEEMS THAT, AS ALWAYS, YOUR APPROACH IS COMPLETELY DIFFERENT AND TOTALLY UNIQUE. WOULD YOU TALK ABOUT THIS CENTURIES-OLD CONTROVERSY?

The truth is, the whole controversy is absolutely wrong. It is based on prejudices, not on an experience of human nature.

I speak from the experience of my own humanity, that the deeper you go the more cultured you are; the deeper you go the more graceful you are. The deeper you reach the more human you become. So I can say with absolute certainty and guarantee that man is not by nature ugly.

Man by nature is born absolutely innocent, neither ugly nor cultured, just a *tabula rasa*. Whatever you want to write on him he will become.

If you are alert and aware, you will not write anything; you will leave the child alone. You will help him to be stronger, you will help him to be well-nourished, you will help him to be more healthy, you will take every care, in the way a gardener takes care of a rosebush. You will not force anything on the rosebush -- roses will come in their own time, they are hidden; you have just to take care.

Every child has roses, lotuses, buddhas hidden in him, in his innocence. Help him to remain innocent. Don't force so-called culture, society, in the fear that "if we don't force, he will become a barbarian."

Without any experimentation, this controversy has been going on for centuries. I know; I have been fighting in my university with my professors, because the same thing comes up again and again in every psychological and social effort to understand what to do with the child. And my standpoint from the very beginning has been not to do anything with the child; you simply protect.

Your function is to nourish the child, to make him healthy, to keep him intelligent. Let him be himself, his innocence intact -- he will find meditativeness very easy. If you want, if your temptation to teach is too much, teach meditation. That will make him more innocent. Don't teach knowledge, culture, civilization. That becomes the burden, that becomes the false personality, that becomes the hypocrisy.

We are living in a hypocrite world, not a cultured world. It is not really a cultured or civilized world. H.G. Wells was right.... He was writing a world history and he had almost completed it -- it is one of the greatest histories ever written, by a man of a very clear insight into things. A friend asked, "You know about the whole of world history. What is your idea about civilization?"

H.G. Wells said, "It is a good idea, but it has to happen. It has not happened yet. Somebody has to bring it to humanity. Humanity is still barbaric."

Just look at your armies, just look at your arms, just look at your nuclear weapons. Even barbarians are not that barbaric; even animals are not that animalistic. Have you seen any animal killing his own species?

A dog will never kill another dog. Sometimes you can see them fighting, but watch closely. Be a witness, and you will be surprised to discover... because I have been watching. I have not only been watching human beings, I have been watching all kinds of beings. I have never missed any opportunity to watch, to figure out what is happening.

When two dogs are fighting, you can see they are not really hitting each other, they are just barking. Everybody is showing his power and both are watching each other: "Who is more powerful?" This is arithmetic! Once it is decided, both understand clearly that one is weaker, then the weaker one simply puts his tail underneath his legs. Just a symbol, that "There is no point. I am weaker, you are stronger. Finished." And they stop barking, and the stronger does not take advantage of the weaker. That will be too *un-dogly*.

Once the weaker has accepted that he is weaker, then the stronger simply moves away; there is no point in fighting. In fact, they may become friends -- most often they become friends. Once things are settled, that one is weaker and one is stronger, what is the point of fighting, unnecessary killing?

And there is no humiliation in accepting your weakness. If you are weak, what can you do? You are weak, you are simply accepting the truth. There is no insult, there is no humiliation. You are simply giving the signal to the other person that "I am weak, and if you want to kill me you can kill." But that will not be fair, and that will not be just, and the stronger person immediately understands that "this poor fellow needs protection rather than attack." They become friends.

No animal species kills its own people except man. And no animals have weapons, so the fight is face to face, it is an encounter, direct. It has a dignity in it. It is only man who has invented weapons. And what is the purpose of the weapons? To shoot the enemy from far away, so you don't have encounter him face to face, eye to eye.

First, man invented arrows and the bow to kill faraway animals, faraway birds. You don't know... you cannot fight even with a strong dog. You cannot fight with a monkey, although Charles Darwin says you are the evolution of monkeys. But your retarded brothers are far stronger than you.

Even a man like Vivekananda, who was really fat, big, and an arch-egoist... He was passing somewhere in the Himalayas and one monkey started threatening him. And Vivekananda started running, forgot all

about God, forgot all about spiritual powers. The monkey looked very strong -- they *are* strong, you cannot compete with them. From tree to tree they go, from house to house they jump. You cannot do that.

As far as monkeys are concerned, my feeling is they must be thinking that human beings are a fallen race, not evolved, because you have fallen from the trees onto the ground. They are still higher than you! They must be laughing at Charles Darwin's one-sided judgment. Nobody has asked a monkey -- it is a one-sided judgment. Man is deciding on his own that he is the evolution of apes, of gorillas, of chimpanzees.

Have you seen chimpanzees and gorillas and apes? Just one chimpanzee is enough for five men! Within minutes you will be finished.

Man started with arrows, but the idea was to be able to kill from a distance. This was a cowardly idea, so that the animal cannot attack you; the animal is far away. Then came gunpowder, even more powerful. And your so-called great hunters sit up in a tree where the lion cannot reach. To deceive the lion they put a goat underneath the tree, so the lion smells the goat, and he comes to catch the goat. And when he is killing the goat, you -- from the top of the tree where he cannot reach -- shoot him. And you are a great hunter!

I have heard about a hunter. His wife was always asking him, "Sometimes you should take me also." This time she was adamant. She said, "Either I come, or you don't go. And not only I am coming, my mother is also coming."

The hunter thought for a moment, and he said, "If your mother is also coming, then come."

They put the old woman in a cave to watch the scene and they both sat in the tree, the husband and wife. The wife suddenly nudged the husband and told him, "Look! One lion has entered into the cave where my mother is!"

The hunter said, "It is the lion's own fault. I cannot help. Why has that idiot entered there? Now he will suffer as I am suffering."

Now there are missiles, which are the ultimate: you can kill somebody in America from here, and you don't have to see the enemy at all. Missiles are computerized -- you simply tell the computer, you press a button. And you don't know where the missile is. It may be somewhere in the ocean on a warship, but the computer knows where it is and the computer knows where it has to go. You can sit inside your house and destroy the whole of America, or the whole of the Soviet Union, or the whole of India, just by pressing buttons on the computer -- it is exactly like a typewriter. This is the remotest way of killing millions of people, not encountering them.

Now there are airplanes without pilots; the computer manages the plane. It will go to any city, it will drop the hydrogen bombs, or atom bombs, whatever you want the computer to do. The computer manages the flight, and the airplane will drop the bombs at the right place and turn back and come home. And there is no need for any human being to be inside the plane, because that is dangerous.

This is the latest development of the arrow. The arrow was the beginning of remote killing. The highest development of the arrow are the missiles controlled by computers.

Man is the most barbarious animal, and he kills man. And just now it had been discovered... perhaps it has been discovered before but was kept secret for a right time to release it. Hirohito, the emperor of Japan, has died, and immediately America released the news that after the second world war when Japan was defeated, there were many Japanese on small islands, in the forests -- guerillas, fighting. Because Japan was defeated, Germany was defeated, these people were left in the jungles of Burma. Having no food, they started eating the dead bodies of the British soldiers in the jungles of Burma. They have released that news just now, when Hirohito's funeral was about to take place. That has created a great problem. The Prince of Wales was going to attend, but he refused. Then Prince Philip, the husband of Queen Elizabeth, was asked to go to the funeral of the emperor of Japan. He said, "I can go, but I belong to a special club that has been created by Mountbatten." Mountbatten was the viceroy in Burma for almost his whole life; only in the last part of his life he came to India. He created a special club of all the royal princes and old royalties of the world. So Prince Philip is a member of that Burma Club.

I had never heard about the club, because it was a secret club. Just now Prince Philip has said, "If I go, then I will be immediately expelled from the Burma Club. So I don't think it is right for me to go."

Just to prevent every important person around the world from participating in Hirohito's funeral, that news release was waiting.

Now, it is... The second world war ended in 1945. For what reason has this release been kept back? Just

to insult Emperor Hirohito in his death! This is ugly behavior. And my feeling is that even Prince Philip, in the position of those Japanese soldiers who had been hungry for months, would have eaten the corpses. He should just think for a moment, "If I was in their position, what would I do?"

I know about the famous famine in Bengal -- even mothers ate their own children. There is a limit... man is very frail. A woman who has been hungry for one month, and the breast is no longer bringing any milk, the child is hungry... it is a double problem. She is suffering from hunger so she cannot give milk. There is no milk, she has become a skeleton, and the child is dying without milk. Just put yourself in that situation....

So the women ate their own children, or those who were a little more conscientious sold their children, so others ate them and they got the money to purchase something to eat. But it is the same, just a little roundabout.

And there are cannibals, you know, in Africa. All the missionaries know -- missionaries are the only people who get caught by the cannibals, because nobody else goes into their forests. They used to be three thousand in the beginning of this century; now they are only three hundred. They have eaten their own people -- what to do?

Once in a while a missionary comes. Then there is great rejoicing, drums are beaten, the whole tribe gathers, and the missionary thinks that they are gathering to listen his sermon. And sometimes, if the missionary is thin and not worth boiling at this point, they keep him, feeding him fruits, whatever is possible, and the missionary thinks these are very good people: "Unnecessarily they have been called cannibals, and they are serving me!" And when he becomes really fat, then the drums beat again....

I have heard about one missionary. When he was put in a big pot in boiling water, he could not think what to say to these people. He said, "Just wait a little. You can kill me later on -- first let me give you a little taste of Christianity."

They said, "Wait! That's what we *are* trying. When we drink the soup, we will have a taste of Christianity! You just wait, don't be in a hurry -- and anyway you cannot escape."

Man is the ugliest animal in the sense that the people who think they have civilized him, they have cultured him, are absolutely wrong. All their culture and civilization only goes skindeep. Just scratch, and immediately comes the barbarian.

The only thing to make man really and authentically cultured is to bring up children in their innocence, and help their bodies to be healthy and their innocence to be meditative. The child can reach his center very easily because he has nothing to obstruct him, no ideas, no thoughts, no prejudices. He is not Catholic, he is not Hindu; he knows nothing. So when you say, "Go in," he simply goes in. And the road is clean, because no Bibles, no Korans, no Bhagavadgitas are standing like a China Wall preventing him. Children can learn meditation more easily than anybody else.

So my suggestion in response to your question is that every child is born innocent. Neither barbaric nor a very cultured and religious person -- just innocent. And all that the child needs from the parents and the society is not knowledge, but a deepening of innocence. Meditation is the only way of deepening innocence, and if a child grows with his center blossoming you will have for the first time a society which is cultured, a society of the buddhas, the awakened ones. That's my whole effort here.

Now the sutras:

OUR BELOVED MASTER,
DOGO VISITED NANSEN, WHO ASKED HIM, "WHAT IS YOUR NAME?"
DOGO REPLIED, "MY NAME IS ENCHI."

Enchi in Chinese means "round" and "wisdom." A man of wisdom becomes round.

Not physically -- if he becomes round physically, he will have to become a member of the TV Couch Potatoes! He will have to be in America. Then just sit on your sofa and watch television for seven and a half hours per day, average. And you cannot leave a sensational murder or rape story. You cannot leave a man who is raping a woman, in the middle, can you? So a special club is being created which is called the TV Couch Potato Club. You become a member of the club with a certain fee, and you have a card and a number. Whenever you feel that you need ice cream, or you need your lunch, or your supper, or your dinner, whatever -- you simply... By your side is the phone. You go on watching the TV, the rape. Nobody wants to miss any details. Just phone the number and give your membership number from the Potato Club,

and tell the hotel, "Bring my dinner here." And immediately your dinner will be served just in front of you. You can go on watching.

People are even making love doggie-style because the man wants to watch the TV and the woman also wants to watch the TV. So a totally new fashion, absolutely original and American -- more particularly, Californian.

I don't know who gave this name to California, because it should be *Californiac*. "Fornication" -- that is the basic root from which California should come. Whether it comes from that or not I don't bother.

Enchi means a man who is wise. And when a man is wise he does not have corners. His whole consciousness becomes round, shapely, graceful. The roundness represents grace. And if you have sharp corners here and there, that means you are dangerous, you can kill anybody with your corners.

You know, in America they call the old-fashioned people "squares." The square has four corners. Hippies brought that word into existence. "Squares" -- they have corners, they are just looking to hit somebody. They are just ready to be angry and enraged.

In ancient Chinese symbolism, roundness, *enchi*, is a symbol of wisdom. One has lost all the corners of anger, violence, murder, rape, crime. One has lost all corners and has become completely round. The round shape certainly gives a feeling of peacefulness, settledness, grace, beauty, perfection.

So when Nansen asked Dogo, "What is your name?" DOGO REPLIED, "MY NAME IS ENCHI" -- wise and round. Certainly it was not his name. He was describing his inner being.

The name is just a label put on you by your parents. You can change it. Just go to any court and change your name, there is nothing in it. It has no deep connection with you, it is just on your skin. You are labeled, it is a social convenience, because if everybody lives namelessly it will be very difficult. Somebody wants to call you -- now what to do? How to call you? How to address you? Somebody falls in love with you and wants to write a love letter. To whom? He will have to write, "To Whomsoever It May Concern"!

You are all nameless, born nameless. And you know it: that name is a fiction. So when a man like Nansen, a great master, a great buddha, asks Dogo, "What is your name?"... Dogo was his name, but he did not say, "Dogo is my name." Because a master like Nansen will not ask about labels, he will ask about your very being.

Nansen could not deceive Dogo, although there was every possibility to be trapped, because he was asking, "What is your name?" And if Dogo had said, "My name is Dogo," he would have fallen in the eyes of the master -- "He is not worth much. It may be a wastage of time to accept him as a disciple."
But Dogo said, "My name is Enchi" -- wisdom, and perfectly round.

NANSEN ASKED, "HOW DO YOU EXPRESS THE PLACE WHERE WISDOM DOES NOT REACH?"

You are saying you are wise, and you are saying you are perfectly round. Okay, just tell me the place where wisdom does not reach.

Certainly there is a place inside you where there is only silence, absolute silence. An eternal space, infinite sky, but nothing can reach there, not even wisdom.

DOGO REPLIED, "I WOULD NEVER EXPRESS IT."

The master is asking, "How do you express the place where wisdom does not reach?" Another trap. But Dogo is really meditative. He says, "I would never express it."

Nobody can express that space where wisdom cannot reach. If wisdom cannot reach it, how can you express it? -- "So I will never express it. I will experience it, enjoy it, love it, dance it, but I will not express it. No explanation is possible."

NANSEN SAID, "THAT'S RIGHT. IF YOU EXPRESS IT, HORNS WILL GROW AND YOU WILL BECOME A BEAST."

You will become just an idiot, a buffalo. If you start expressing that which is inexpressible, you will fall below human intelligence. It is right that you are saying you will never express it. Remember: IF YOU EXPRESS IT, HORNS WILL GROW AND YOU WILL BECOME A BEAST -- a buffalo, utterly content, chewing grass.

Still, buffalos are not prohibited by any government: "Don't chew grass" -- "grass" in inverted commas; you know what grass I mean. But buffalos don't bother, they go on chewing the whole day. And so contented... they have never shown their discontent, they have never taken a procession against the

government. They are not interested in any revolution, they are perfectly at ease with existence.

In utter ignorance, also, a certain contentment happens. But it is a contentment of ignorance. Another contentment happens when you are luminous; all darkness disappears, all ignorance is gone. That contentment is possible only if you are a buddha, not a buffalo.

Nansen said, "That's right. You are a right person who has come to me. But remember, even by mistake if you express it, immediately you will become subhuman." That's what symbolically he means: you will become an animal, a beast, you will grow horns. So please keep it a secret, hidden deep inside you. You know it, that's enough. Don't make it a knowledge, and don't make it an explanation, an expression.

A FEW DAYS LATER, DOGO AND UNGAN WERE SITTING OUTSIDE THE DORMITORY AND DOING SOME WORK. NANSEN WAS TAKING A WALK, AND WHEN HE SAW DOGO, HE ASKED, "ENCHI" -- HE DID NOT USE THE NAME `DOGO'; he said, "Enchi, the other day you said you would never express the place where wisdom does not reach. Now, how are you practicing it?"

Another trap. The master's function is to create traps and your function is to jump, not to get trapped. This way the master helps you to come closer and closer to the truth.

He asked, "ENCHI, THE OTHER DAY YOU SAID YOU WOULD NEVER EXPRESS THE PLACE WHERE WISDOM DOES NOT REACH. NOW, HOW ARE YOU PRACTICING IT?"

In a very different way... If the man is bogus and not authentic, if he is simply repeating some answer which he has heard or read, he will be caught. The master will try from every angle possible. Now he is not asking about expressing, he is asking about practicing.

You cannot practice your enlightenment. You may not have thought about it....

Enlightenment simply is. You cannot practice it. It overflows you, it expresses in every gesture. It is all around you, but you don't have to practice it. It is your very nature. Do you practice anything that is your very nature?

The blood is circulating in your body -- are you practicing it? The food is being digested by your stomach -- are you practicing it? One day try: try to practice digesting the food, and your whole stomach will be upset for the first time in your life, and it will be very difficult to put it back.

You cannot practice. What is natural is already happening. Your practice may be a disturbance but not a help, a hindrance but not a help.

When he asked, "How are you practicing it?" very nicely, he was setting the trap. If Dogo says, "I am practicing it this way or that way," he is caught. Then Nansen could have said, "All that you have said before is borrowed, it is not yours."

But it was certainly his.

HEARING THIS, DOGO SLIPPED INTO THE DORMITORY, WAITED THERE UNTIL NANSEN WALKED AWAY, AND THEN APPEARED AGAIN.
UNGAN ASKED DOGO, "WHY DID YOU NOT ANSWER WHEN OSHO ASKED YOU THE QUESTION?"

When the master asked you the question, why did you not answer? Ungan was Dogo's brother.

But he *has* answered. By slipping into the dormitory and waiting there until Nansen walked away, he has answered by his action. He is saying, "It is so deep, just like my slipping back into the dormitory so that you cannot even see me. It is so deep, there is no question of practicing it; it is simply there. It is spontaneously functioning, not practicing!"

So just to avoid the answer in language, he gave it in a gesture: "Whenever I want to feel it, to experience it, I simply slip inside myself, hide myself from the whole world. There is no question of practicing. Don't ask such a question." That's why he has not paid any attention to the master's question.

UNGAN ASKED DOGO, "WHY DID YOU NOT ANSWER WHEN OSHO, the master, aSKED YOU THE QUESTION?"

DOGO REPLIED, "WHAT A CLEVER CHAP YOU ARE!"

You are just a clever chap; you don't understand anything.

A "clever chap" does not mean a man who knows. A "clever chap" simply means a man who intellectually comprehends that which is incomprehensible.

Dogo became enlightened before Ungan. Ungan lagged far behind because of his intellectuality, his cunningness. His clevernesses were all obstacles. They are good in the outside world, but in the inner world they are great obstacles. Don't be clever, just be innocent.

THEN UNGAN CAME UP TO NANSEN AND ASKED, "OSHO, YOU HAVE ASKED A QUESTION JUST NOW OF MY BROTHER-DISCIPLE, ENCHI. HOW SHOULD ONE ANSWER TO IT?"
NANSEN SAID, "HE IS QUITE GOOD AT THE BEASTS' WAY."
UNGAN ASKED, "WHAT IS THE BEASTS' WAY?"
NANSEN SAID, "YOU MUST HAVE HEARD THAT YOU SHOULD NEVER EXPRESS THE PLACE WHERE WISDOM DOES NOT REACH. IF YOU EXPRESS IT, HORNS WILL GROW. IF YOU NAME IT SO-AND-SO, IT WILL ALREADY BE WRONG. YOU WILL IMMEDIATELY GO THE BEASTS' WAY."

Your brother is very wise. He knows how to avoid the beasts' way.

When he said, "He is quite good at the beasts' way," he is saying that he is quite good at knowing what is the beasts' way and how to avoid it. "He avoided my question completely, did not answer. And in a subtle way he expressed by his gesture of hiding deep in the dormitory, that in the same way that space is hidden inside you. It comes to explosion on its own accord. There is no question of practicing it."

You cannot practice enlightenment; you can *become* enlightened.

So all those who are trying to practice are going on the beasts' way. Those who are not practicing but just relaxing into their innermost being, are avoiding the beasts' way. And they will be the only ones who will become enlightened.

It is a beautiful anecdote to be understood.

Shiki wrote:

ALONE, I GO THROUGH A TINY VILLAGE,
A DARK WINTER DAY.
A DOG BARKS AND BARKS.

These haikus are so different in every way from anything that has been written by man anywhere else. Superficially you will see what is here:

ALONE, I GO THROUGH A TINY VILLAGE,
A DARK WINTER DAY.
A DOG BARKS AND BARKS.

Unless I give you the key you will not be able to understand it.

What is he saying? ALONE, I GO THROUGH A TINY VILLAGE... He is saying, alone I go through the tiny village of the mind. It is full of thoughts, but I pass alone, silently, without getting identified with the villagers of my mind, the whole crowd. I remain alone even in the crowd.

ALONE, I GO THROUGH A TINY VILLAGE. Of course, your skull is a very tiny place -- but still so full of crowd, so many images, so many dreams, so many projections, so many thoughts, almost incalculable.

... A DARK WINTER DAY.
A DOG BARKS AND BARKS.

The mind, when you enter into meditation, becomes almost a barking dog. It creates as much noise as possible to bring you back: "Where are you going? Are you mad? Leaving the mind and going out of it? -- that is the way of madness! Just come back in immediately and close the door!"

In India they have a beautiful proverb. The elephant is thought by the Indians, symbolically, to be one of the wisest animals in existence. And why have they thought that it is the wisest? -- because whenever an elephant passes through a village all the dogs gather... they cannot tolerate such a big animal; it is too hurtful to their egos. Just a mountain! and they look so tiny. Now it is unbearable; something has to be done.

So all the dogs -- and every village in India has so many stray dogs you won't believe, because no corporation, no municipal committee is allowed to kill anything, not even mad dogs. So they go on, everything in India goes on growing. As many dogs start barking, others who are far away immediately run -- "Something great is happening." So the whole population of dogs follows an elephant.

The proverb says, "Dogs go on barking, but the elephant does not even pay attention." He does not even stand and look at the dogs, he just goes on his way as if he has not heard them. It is because of this -- that he does not get into a fighting mood with the dogs. He pays no attention, remains absolutely indifferent.

And that is the way of a meditator: be indifferent to all the barking dogs of your mind. It is a tiny village

and there are many stray dogs, which are going to bark at you with great arguments. They will give evidence: "It is wrong to go out of the mind. Have you not heard that every man who becomes mad, becomes mad because he has gone out of the mind? And where are you going? Out of the mind! Just come back. *Regain* your intelligence, don't lose it."

All the dogs bark, but the meditator goes on like an elephant without paying any attention. What they are saying is, in a way, true: you can go out of the mind from two doors. Either you fall below the mind -- then you are insane. If you fall above the mind, then you are enlightened.

There is a little similarity between the madman and the enlightened man, because both are out of the mind. That is the similarity. But one has gone *beyond* the mind, and one has gone *below* the mind -- although both have gone outside the mind. So the mind has a certain truth in the argument, "Don't go out of the mind; that is the way of becoming mad. Come back home."

But the meditator goes alone, just like an elephant -- dogs barking, barking, barking.... Slowly slowly, their barking fades away, far away, as if it is just an echo in the valleys, or maybe a dream you have seen somewhere. The farther you go beyond the mind, the less and less you hear the barking of the dogs, their arguments, their ideologies, their philosophies. Their religions, their theologies, their political beliefs, their social beliefs, their educational conditioning... all goes on barking, barking, but you go on like an elephant, reaching farther and farther, deeper into yourself. Soon you will be so far away, you won't even listen to the barking of the dogs.

And once you are that far away, dogs lose interest. They go on their way to do the work they had been doing, separately. Now there is no need of the assembly, the elephant has gone. Perhaps they believe he has gone because they were barking -- this is how mind functions: "Perhaps the elephant became afraid."

I have heard...

One elephant was passing over a bridge with a small fly sitting on his head. The bridge started wavering -- it was an old bridge -- and the fly said to the elephant after they had passed the bridge... It didn't fall, but it was wavering and there was every possibility. The fly said to the elephant, "Son, we were too much for the bridge!"

The elephant heard somebody saying something. He said, "Who are you? And *where* are you? And as far as my mother is concerned, *she* cannot sit on my head."

The fly came closer to his eyes... and it is strange that elephants are so big, but their eyes are very small. That shows God has not made this world. Such an unscientific attitude! Such a big animal, and with such tiny eyes... must be the work of some idiot. It cannot be the work of an intelligent God.

So the elephant looked at the fly, and he said, "Mother, it is right. Because of us two, the bridge was shaking."

The idea that elephants are very wise comes from such stories. He accepted it: "Don't bother, don't argue with this stupid fly who calls me her son, and thinks that because of *both* of us the bridge was shaking. There is no point in arguing. It is better to accept that, `Mother, you are right,' and just go on your way."

Don't be distracted.

Not to be distracted is wisdom.

Flies will be there, and mosquitoes will be there -- although you have the biggest mosquito net in the whole world! But they are waiting outside! They are very silent people, and very musical; when they get you caught, they sing a small song. And they are the ancient enemies of the meditators, but you have not to bother. You have to go on.

Mosquitoes, and flies, and dogs -- the whole world in fact, is against the meditator. They will all be barking at you! If you are sitting silently your wife will come rushing in, "What are you doing? Why are you silent? Speak!" And if you speak, you are in trouble. Just open your mouth, and you have not even completed the sentence, and the wife jumps on you. Whatever you do you are in trouble.

The whole world is against the meditator, because the meditator is doing something which the world is avoiding. He is trying to become a buddha, an Everest of consciousness -- that hurts everybody. Everybody will try to distract you. The priest, the politician, the parents, the neighbors, the friends -- everybody will try to bring you out: "What are you doing wasting time?"

My whole childhood I had to listen to everybody... finally they decided, "Either he is going to be insane, or who knows? He may become a buddha. But he is not going to be a normal human being." Because everybody was telling me...

My uncles would come to me, my aunts would come to me, and it was a big joint family. Wherever you

go somebody is watching, "What are you doing? Why are you sitting silently?"

I would just tell them, "I am *not* sitting silently; silence is just happening to me, what can I do?"

"*Happening* to you? It does not happen to us."

I said, "What can I do if it does not happen to you? It happens to me! Don't disturb me."

By and by they became accustomed of me, so much accustomed that... My mother is here. I would be sitting in the house and she would ask me, "Have you seen anybody here? Because I want some vegetables to be fetched from the market."

And I would say, "I have not seen anybody. If I see anybody I will report to you." People finally accepted that "This man is absent. Just don't count on him." Once or twice they depended on me, and felt, "He is not reliable." In the morning they would send me to fetch some vegetables. In the middle of night I would come back to ask, "I have forgotten for what you have sent me." And they had been waiting the whole day, and they would beat their heads: "Where have you been the whole day?"

I said, "You know, on every point there are people ready to argue with me. And then I get so much involved in the argument, by the time I reach the market I have completely forgotten for what I had gone there. Seeing no reason, I went into meditation; I went to the river."

One day one of my aunts sent me, saying, "You can bring some bananas."

I said, "You really mean bananas? I can bring many! The whole city consists of bananas."

She said, "I don't mean *that* banana, I mean the fruit!"

I said, "Okay, I am going." So I went to the first shop in the market, the vegetable market, and I asked the man, "Which are the most precious and best bananas you have?"

And the man knew me, that I had never come into the vegetable market. He was the first shop near the door of the market. He knew that I was a little eccentric, so he gave me the worst bananas, almost rotten, and asked me the highest price. I gave him the highest price and brought those rotten bananas back.

I could see what was happening, but I said, "This is a good device to get rid of these bananas forever." So I gave those bananas to my aunt. She said, "Are you mad? These are all rotten!"

I said, "I asked the man to give me the best and said I would pay the highest price. So I have paid the highest, and you call them rotten? Now that man knows better about bananas than I know. I have no concern with bananas, either human or fruit."

She said, "Just take them out! There is a beggar woman sitting under the tree; just give them to her."

Even she did not accept them. She told me, "Throw them away. Do you think I am mad just like you? These bananas... In your whole life, for the first time you have come to give me something. These rotten bananas -- just throw them! Nobody is going to accept them."

I said, "That's okay." So I threw them into the gutter. After that nobody asked me to bring anything. I was accepted as an absent member of the family. And I enjoyed it because that relieved me of all the trouble, all kinds of barking. Nobody talked with me; nobody even took any note that I was present.

Even my mother was asking me, "Have you seen anybody?" -- and I am there, present! And I would say, "Although I have not seen anybody in the house -- the whole house seems to be empty -- if I come across somebody, I will inform you."

The whole world is against the meditator because the meditator is becoming a stranger. Everybody is going outward and you are going inward.

One drunkard was driving his car and his wife was continuously nagging him, "Be careful, be careful, be careful!"

The drunkard said, "Don't be worried. We must be reaching home because I am hitting more people. As I go ahead, hitting more and more people, that means the village is coming closer. Don't be worried! And I am going fast so that I will hit less people; otherwise, if I go slow, I will hit more. So don't be worried, you keep quiet."

And she told him, "Where are your glasses?"

He said, "With glasses on and this drunk, one starts seeing elephants and kangaroos and zebras and all kinds of things! I never wear my glasses when I am driving. Then you simply hit human beings. If you hit an elephant which does not exist, you are in trouble."

The wife simply sat silently. "There is no point, this man is absolutely drunk -- can't see, because I know his eyesight. And going so fast and hitting so many people... but still he is logical. That village *is* coming closer."

When everybody is going outward and you are going inward then you are hitting many, many people and everybody is angry: "Where are you going? When the whole crowd is going this way, where are you going? Against the current, against us all -- do you think we are mad?"

So remember: don't pay any attention to barking dogs. That's what Shiki is saying:

Alone, move silently. Don't pay any attention to anybody. Dogs or no dogs, they will be barking; that is their nature.

A question from Maneesha:
OUR BELOVED MASTER,
ONCE AGAIN YOU ARE THE ICONOCLASTIC VISIONARY WHO HAS A TOTALLY ORIGINAL VIEW OF WHAT IS HAPPENING, WHILE WE HAVE SWALLOWED WHOLESALE THE NEW GOSPEL ACCORDING TO THE INFORMATION INDUSTRY, WHOSE CURRENT CREED IS THAT STALIN IS BAD AND GORBACHEV, GOOD.
WHY DO WE KEEP BUYING INTO NEW GOSPELS?

Maneesha, there is a tendency in the human mind always to be a victim of the new. To prevent this tendency every society tries to program you that the old is gold. Every society from the very childhood conditions the mind against the natural tendency for the new -- turns it almost diametrically opposite: "Everything old is good. The more ancient the scripture, the more truthful." Every religion tries to prove that their scripture is the most ancient.

Why this attraction for the ancient? Every society thinks they have passed the golden age. These are the conditionings from society. Culture -- whatever you have -- religion, education... these are to prevent you from falling for the new.

Otherwise, the natural tendency is to believe the new. But neither to believe the old is right, nor to believe the new is right. *Not* to believe is right.

Without believing anything, just be clear, like a mirror without any dust, and respond to reality with your totality. And you will always find the truth. No news media can deceive you -- nobody can deceive you. You get deceived because your clarity is not there, your mirrorlike ability to reflect the reality as it is, is not there. You are thinking through prejudices.

When the whole news media says that Stalin is a bad guy, it fits with your morality, with your puritan upbringing, your Christianity, your Hinduism. It fits with your upbringing that because he killed so many people....

Majid was saying to Amrito, my personal physician, that it is not only in the Soviet Union that Stalin killed one million people; he also killed revolutionaries in Spain, in Italy, in other countries. It is true, but I want Majid to know that there are revolutionaries and revolutionaries. There are revolutionaries who are really counter-revolutionaries, but they pretend to be revolutionaries. They are in the service of the status quo.

And Stalin certainly murdered people outside the Soviet Union because his conception was not that of a nationalist. His conception belonged to the original Marxian idea of one earth; the revolution has to happen all over the world, and if it is not coming from within a country on its own, then the countries which have become communist should help to bring the revolution to these other countries also. And every country which is capitalist, to prevent the communists, create pseudo-revolutionaries. They talk of socialism, they talk of beautiful things, but all these things are just to create barriers and confusion in the proletariat.

So Majid is right that Stalin killed many revolutionaries outside the Soviet Union, but he does not know whether those revolutionaries were revolutionaries, or anti-revolutionaries pretending to be revolutionaries. Their whole effort was to counteract the oncoming revolution of communism, and they succeeded to a large extent in deceiving people. Stalin was not deceived.

I see that man with very clear eyes. He knew who was a counter-revolutionary, who was a wolf in the skin of a sheep. So *you* see that he is killing a sheep, but he is killing a wolf. And so much fuss will be made by the countries where so-called revolutionaries are killed because those are the agents of the capitalists. They were not revolutionaries.

Joseph Stalin's understanding about revolution was very pragmatic and practical. He was not a dreamer. He could see exactly how things are happening.

I can see it happening in India. The Socialist Party of India is known all over the world as a revolutionary party, but they are paid by the capitalists and they are the agents of the capitalists. One of Mahatma Gandhi's closest disciples, Vinoba Bhave... it is said that Gandhi had two successors. One was Pandit Jawaharlal Nehru, his political successor, and one was Vinoba Bhave, his spiritual successor.

Vinoba Bhave created a very great movement. He walked all over the country for almost twelve or thirteen years, and he created the idea in the mind of the people that this was real revolution, because he was asking from the landlords.... Eighty percent of India is in the villages, and eighty percent of its poor people are in the villages. So Vinoba Bhave would approach the village, sing devotional songs, his disciples would sing devotional songs... and he was considered to be Mahatma Gandhi's spiritual successor, almost a "mini-mahatma."

So people would gather, the landlords would gather, and he would talk about VEDAS and UPANISHADS -- which are appealing to the people -- he would talk about Ramayana, and give interpretations which are absolutely wrong, but appealing to the people.

And he would ask, after he had talked to people, that "Those who have lands -- if you have five children, let me be your sixth child. Give me the sixth part of your land and I will distribute it to the poor." And he collected millions of acres of land. But he became very much disappointed....

He was supported by all the landlords, capitalists, the government -- even Pandit Jawaharlal Nehru, who never liked the man before India became independent, because Jawaharlal was an ultra-modern man, educated in the West. Although he was a brahmin, he was not a vegetarian; he was eating meat, he was drinking alcohol. He was an ultra-modern, Western man, and Vinoba Bhave is absolutely antique. So Jawaharlal never liked the man, but he was very close to Gandhi so he had to suffer his presence.

But after freedom Jawaharlal started going to Vinoba Bhave. Whenever Vinoba Bhave was having annual conventions, Pandit Jawaharlal Nehru was present there, because thousands and thousands of people would gather. He could not miss the opportunity to show them that he was in support of Vinoba Bhave, and Vinoba Bhave would feel great that the prime minister comes to his every conference.

So it was a mutual conspiracy. And it was said even by the capitalists that Vinoba Bhave had to be supported because he was diverting the poor people from the communists. Poor people were thinking that if just by being asked, the landlords are giving their land, what is the problem? Why unnecessary violence? Why does revolution have to be violent when without violence people are giving their land?

And they thought, if people are giving land, they will also give money... because Vinoba Bhave was not yet working in the big cities. First he wanted to transform the bigger part of India which lives in the villages and later on... the big cities are not many. If he succeeds in transforming eighty percent of India, he will be able to transform the remaining twenty percent without any difficulty. And he certainly became one of the greatest hindrances for the communists.

Communists believe that revolution *has* to be violent, there is no way out of it. People are not going to drop their private property easily. But Vinoba proved that they were dropping it, so even communist strongholds became weaker.

But the reality is that all the land that was given... and when it was distributed, somebody got half an acre, somebody got one acre because they had a bigger family. It was distributed according to the number of people in the family. But what are you going to do with one acre? And finally it was found that all the land that he had received was absolutely useless, unfertile. Those landlords were giving land that was so stony, on the hills... Vinoba never went to those places to see what kind of land he was receiving, he was just receiving it in public meetings. When it was distributed, then it was found that the poor people refused to take it, saying, "What will we do with this land?"

And those who received it were at a loss, because just the land is not enough. In the first place it was too small a piece of land; it was not going to give them enough nourishment, they would remain undernourished. Secondly, they need bullocks, they need a plow, they need seeds, they need manure. They don't have anything, what to do with the land? And the land is so stony, unless hard work is done those stones cannot be removed.

They needed tractors and bigger mechanical devices to make their land fertile; but they were so poor, from where to get all these technological devices? They could not even purchase two oxes to work for them. And not only that, it became a trouble for them because they had to pay property tax. And the land is not even giving anything to them -- property tax!

So they gave the land back to the distributing committee of Vinoba Bhave, and Vinoba Bhave was so disappointed that he went back to his ashram in Pavnar near Wardha.

But for thirteen years he was thought to be one of the great spiritual revolutionaries. And the government and the capitalists all supported him, because "this man can divert the poor from the communist party." And he certainly diverted them for a time.

So you have to understand, Majid, that all revolutionaries are not revolutionaries. Many of them are wolves wearing a sheep's skin. They could not deceive Josef Stalin. He killed them -- he was killing the wolf. You saw that he was killing a sheep.

It needs immense clarity to see the world as it really is, and to see how society creates certain dynamics, certain pseudo phenomena to protect itself. There are more counter-revolutionaries in the world pretending to be revolutionaries than there are authentic revolutionaries. But it needs a tremendous clarity, coming only out of meditation, so that you can figure it out.

I know you have been in deep love with me. That's why I can hit you without mercy -- mercy is for the enemies, not for the friends. Even Jesus has not said, "Love your friends." He has said, "Love your enemies." That's good! As far as friends are concerned, hit them! This is my improvement on Jesus.

Majid belongs to a radical party in Italy. The head of that radical party wanted to come to me and discuss with me how things should to be done. Of course Majid was the mediator; he had persuaded the man to come to me. But I saw an interview he had given to a journalist, in which the journalist asks, "We hear that you are going to Poona. Are you interested in the philosophy, in the ideology of Osho Rajneesh?"

And he said, "I have nothing to do with his philosophy or with his meditations or with his ideology. My sole concern is that if he can give me ten thousand sannyasins in Italy to become members of the Radical Party, I will go and kiss his feet."

When I saw that interview, I could see that the man is bogus. And I informed Majid that "I don't want to see that man. His whole interest is that I should tell sannyasins in Italy to join the party."

It is not a radical party, Majid; it is not revolutionary. And you can see it, even though you are not so clear about things. Just to get votes, your Radical Party leader arranged a woman... she must have been a prostitute or must have been having the mind of a prostitute. She remained sitting in the square, the main square of Rome, with uncovered breasts and said to people, "I will allow you to play with my breasts, I will allow you to kiss my breast, or to kiss me, if you become part of the Radical Party." A membership drive, and she managed to get ten thousand people to become party members.

Do you think this is revolution? This is absolutely prostitution! And the people who have become members of your party don't understand *anything* about your party. These must be the most third-rate people in Italy, because I can't think that people who were standing in queues to play with her breasts... I don't think any intelligent person, any person who has any self-respect, will stand in those queues. These must have been the worst people, pimps and all kinds of idiots.

A crowd was there watching all this scene. And that woman must be just a vegetable -- a cabbage, not even a cauliflower. I make a distinction between the two, although they are the same. But a cauliflower is a cabbage with a college education. These people who have become members of the Radical Party just by touching the breast of an idiot woman, you think are revolutionaries?

But the head of your party was behind the whole scene. I refused. I said, "Don't bring him here because he is not a revolutionary. He simply wants to have a great ego, become more powerful." Perhaps he hopes to become the prime minister of Italy.

I don't prevent my sannyasins. They are free to join anything, but I would always remind them: join something out of your meditativeness, out of your clarity. I am not in any way preventing anybody. Your freedom is absolutely sacred to me. I will not interfere -- even if you are going wrong, I will not interfere. I will tell you that you are going wrong, but you are free to go.

Now I could not tell my people to belong to the Radical Party. It is *not* a radical party. Majid, I would like you to create a real, authentic revolutionary party. Don't collect pimps and prostitutes.

And Maneesha, just as Stalin is a bad guy, and you have accepted it because all the propaganda of the communist world was small in comparison to the propaganda of the capitalist world... The capitalist world has all the newspapers, magazines, television stations, radio stations. They have the whole propaganda machine in their hands. So when they propagated that Stalin is a bad guy... just repeat any lie again and again and again and it becomes almost true. If not truth, then at least a *truism*.

Now those *same* people of the same capitalist propaganda machine are telling you Gorbachev is a good guy. I don't bother what they are saying. I look who is behind the screen. Who is forcing these people to propagate the idea that Gorbachev is a good guy? The same people, because they want Gorbachev to become personally involved in his ego. That will be their success and that will be the destruction of the

Soviet Union and the great experiment of communism I have been telling you about.

But unless you have the eyes of a meditator, it is very difficult. One German Biblical scholar has written a book comparing me and Jesus. A very honest man -- because he is a Christian; still he praises me higher than Jesus, compares us point by point, and on every point my score is better than that of Jesus. He writes in his book a few very revealing facts about why in Germany the whole news media is creating rumors and lies about me. And that's what people read, that's what people believe.

The reason is that the whole propaganda machine in Germany is owned by Christians, and they are cutting out anything positive about me. I know what happened to one of the STERN journalists. He had come here and STERN was interested only in something sensational. Whether it is true or not, who cares? Sensational stories sell. They bring more subscribers to the magazine.

But Satyananda became so interested and involved that he became a sannyasin -- I don't know what his German name used to be. He became a sannyasin. He thought that it would be far better to write the story from the inside, joining all the meditations, joining all the groups. "I will be reporting more intimately, honestly. Just being a spectator from outside is one thing, but to be a meditator..."

So he became a sannyasin and he meditated and he joined the groups and he really became involved. In the beginning it was just to have an inside view. But once you are inside, it is very difficult to get outside! He wrote a beautiful story about the commune and what is happening here, and when he went back, the STERN owners simply refused to print anything because, "He has been hypnotized. Otherwise how can he write such a story? He has been completely brainwashed -- and why have you become a sannyasin?"

He said, "I wanted to write honestly, and to write honestly was possible only if I became an insider. In the beginning it was just a show that I was a sannyasin, so I could get in. But as I experienced meditation and groups and the change that came to me, now I am *really* a sannyasin. And I am not hypnotized and I am not brainwashed."

But they would not publish his story. He simply renounced his post -- and he was their best journalist -- and came back to India. And he lived here, he lived in the commune in Germany, in America, and he is making money to come back here so that he can be here forever.

This man writes that all the magazines that go on propagating against me in Germany are owned by the Christians, Catholics or Protestants. So they cut out anything that will strike a sympathetic note in people's minds. They just go on creating antagonism; on any point, they invent something. And it is very easy to invent lies.

Now Gorbachev is a "good guy" because this is the way to persuade him to destroy communism. I would like Majid to create a really revolutionary party, and my sannyasins will be helping you. And Italy is one of the lands I own! It is very strange -- Italy I own, Germany I own, Japan I own. These are the three countries which were fighting together against the whole world!

It is very strange that amongst my sannyasins number one are the Germans, number two are the Japanese, number three are the Italians; others are here in very small numbers. But these three countries were together in the second world war, so something brings them to me. They are utterly fed up with war, they are utterly fed up with fascism, they are utterly fed up with people like Adolf Hitler, Benito Mussolini, Hirohito. That frustration brings them here in search of a world which will not have wars, because they have suffered so badly. Others have not suffered so badly. That's why I own these three countries.

And I would like you to create a revolutionary party on your own. Why be a second-hand man in that Radical Party? Be the leader of a revolutionary party and I will support you! And more and more Italians are going to come; just all that we need is more spaghetti!

It is time for Gurudayal Singh. He always manages to find the right place and the right time.

Gorbachev is intent upon really getting rid of the memory of Joseph Stalin. So he orders Stalin's bones to be removed from his grave in the little village in the Caucasus, and tries to find some other country where Stalin can be buried.

Gorbachev calls up Margaret Thatcher in London, and asks her if Stalin can be buried in England.

"Sorry, old chap," replies Thatcher, "but we already have Karl Marx buried here. Two big-time communists would be too much and too many for us!"

Then Gorbachev dials Berlin, and asks if Stalin can be buried there.

"Sorry, comrade," says Helmut Hamburger, the government spokesman, "but we already have Adolf Hitler buried here. Two such tyrants in one place would be too much for us."

But Rubin Rosenbaum, from the Israeli government, hears of Gorbachev's problem and phones the Kremlin.

"Since Stalin fought against the Nazis," says Rubin, "we agree to bury him here, in Jerusalem."

"Thanks," replies Gorbachev, "but *no thanks*! We cannot risk another idiot getting resurrected!"

Gorgeous Gloria goes to have her eyes checked with Doctor Peek, the eye specialist.
"Doctor," says Gloria, anxiously, "I think I am going blind!"

So Doctor Peek gives Gloria a thorough check-up, but cannot find anything wrong.
"Your eyesight seems perfect to me," says Peek. "Twenty-twenty vision."

"Yes, but you don't understand!" insists Gloria. "The problem happens every time I make love."

"Really?" says Doctor Peek, eyeing Gloria. "Well, in that case, I shall have to make a more thorough examination!"

"Ah! Doctor!" says Gloria, taking off her clothes, and lying down on the couch. "If you insist!"

A few minutes later, Doctor Peek is huffing and puffing, and Gloria is moaning and groaning.
"I still don't see any problem," gasps Doctor Peek.
"Go on! Go on!" cries Gloria, moaning louder and louder.

Suddenly, Gloria lets out a loud, orgasmic shriek -- "Now, doctor! NOW! I cannot see a thing!"

Paddy makes a lot of money on his used furniture stall one year, so he shuts up shop and goes to Paris for a holiday.

Two weeks later he is back in Ireland, sitting in the pub and telling Seamus all about his adventures.
"Oh! It was great!" says Paddy. "Paris is out of this world!"

"Really?" says Seamus. "But how did you get on, without knowing a word of French?"

"It was simple," says Paddy. "For example, I met a girl in the park. So I took out a pencil and a piece of paper and drew a picture of a taxi. She knew what I meant, so we went for a drive. Then I drew a picture of a knife and fork and she knew that I wanted to take her out to dinner."
"That sounds great," says Seamus.

"I'm not finished yet," says Paddy. "Then I drew two people dancing and we went to a night-club. At the end of the evening, she took the pencil from me and drew a big double bed."

"Amazing!" cries Seamus. "She even knew that you were in the furniture business!"

Nivedano...
(Gibberish)

Nivedano...

Be silent. Close your eyes and feel your bodies to be completely frozen.

This is the right moment to enter in and rush towards your very center of being.

Gather your whole energy, your total consciousness and rush faster and faster, deeper and deeper....
As you come close to your center, a great silence descends over you.

Just like soft rain... so cool, so serene, so peaceful... as if in the Buddha Auditorium there is no one.
A little deeper and you will find tremendous blissfulness.
Just one step more and you are at the very center of your being.

A great ecstasy arises in you, a great divine drunkenness; you feel almost drowned in ecstasy, and you encounter your original face for the first time.
Your original face is the same as the buddha's face.

Everybody is a born buddha. Whether he realizes it or not, that is his choice. The buddha has only one quality, and you have to understand that quality because only if you understand that quality, buddha can become your reality, your day-to-day reality.

Then you don't need meditation. Your whole life is meditative. That quality is witnessing.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are only the witness.

At this moment you are the buddha, the awakened one. This is your birthright.

At this moment you enter into an eternal life, immortal existence. All the cosmic doors open for you.

At this moment you are the most blessed people on the earth because everybody on the earth is involved in trivia -- money, power, prestige. You are moving into a totally different dimension, diametrically opposite -- just trying to find the origin of your life.

The origin is also the goal.

When the origin is found, you have found the goal. The circle is complete. From the same silent space you had arisen, just like a wave arises in the ocean and again disappears in the ocean... Meditation is a way of disappearing as a dewdrop, as a wave, and appearing as the ocean.

To make the witnessing more clear,

Nivedano...

Relax, let go. But remember only one thing: You are a witness.

As your witnessing deepens, Gautam the Buddha Auditorium starts turning into an ocean. You start disappearing like dewdrops, slipping from the lotus leaf into the ocean.

No waves, no ripples. Absolute, perfect silence.

This is your very nature, dhamma.

This is your very being, the buddha.

This very body is the buddha and this very earth the lotus paradise. Only people in deep meditation can understand such a tremendous sutra.

Gather the many flowers that are growing all around you, gather the ecstasy and drunkenness which is divine.

You have to bring this drunkenness, this ecstasy, all these flowers of blissfulness, to your day-to-day life. And don't forget, you have to persuade buddha to come along with you. He has to come, he is your nature. It is just that you have never asked him, never invited him. He has remained just a seed hidden deep in the center of your being.

Once you start asking him, requesting him, welcoming him, he has to come.

These are the three steps of your enlightenment:

First he will be coming just like a shadow behind you. But his shadow will be almost tangible, you can touch it, you can feel it. He will surround you with a strange fragrance from the beyond.

Second step: you will become his shadow.

And the third step: you will disappear into the buddha. You will not be anymore; only the buddha, only the existence. You are burned in the Zen Fire, and the Zen Wind has taken all your ashes far away.

Nothing is left.

This nothing is your inner sky.

This nothing is your very nature.

Buddha is nobody. Buddha is a pure nothingness, an open space, infinite and eternal.

Nivedano...

Come back, but remember to come as a buddha -- with the same grace, the same silence, the same beauty, the same blissfulness.

Sit for a few moments just to recollect what space you had entered. Remember you had gone beyond your mind, remember you had touched the greatest experience in the world -- of witnessing -- and you followed a golden path which leads exactly to the hidden buddha, to the hidden splendor inside you.

And just feel, the buddha is behind you. His coolness is almost tangible, his fragrance fills your whole being. His luminosity makes you more and more drunk.

My whole effort here is to create drunkards, drunks of the divine -- people who have found their buddha, their dhamma, their nature. Once you find it, everything starts growing in you, to your very potential. You will reach the highest peak, the Everest of consciousness, and you will reach to the greatest depth of the Pacific Ocean of your being.

The day you merge with the buddha, the day you disappear and only buddha remains, will be the

greatest day of your life.

Okay, Maneesha?
Yes, Beloved Master.

Communism and Zen Fire, Zen Wind

Chapter #7
Chapter title: My interest is in you

5 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
WHEN UNGAN HIMSELF BECAME A MASTER, HE ONCE SAID -- WHEN ADDRESSING AN ASSEMBLY OF MONKS -- "HERE IS A CHILD FROM A RESPECTABLE FAMILY: WHATEVER YOU ASK, THERE IS NOTHING HE CAN'T ANSWER."
ONE OF HIS DISCIPLES, TOZAN, STEPPED FORWARD AND ASKED, "HOW MANY BOOKS ARE THERE IN HIS HOUSE?"
UNGAN REPLIED, "HE DOESN'T HAVE ANY BOOKS, NOT EVEN A SINGLE LETTER."
TOZAN THEN ASKED, "HOW COULD HE BE SO WELL INFORMED?"
"HE SELDOM SLEEPS DAY OR NIGHT," WAS UNGAN'S RESPONSE.
"I WANT TO ASK SOMETHING OF THE CHILD," CONTINUED TOZAN. "IS IS POSSIBLE?"
"HE COULD ANSWER, BUT HE WOULD NOT," REPLIED UNGAN.
ON ANOTHER OCCASION, UNGAN ASKED A MONK, "WHERE HAVE YOU BEEN?"
THE MONK REPLIED, "I HAVE BEEN TALKING ABOUT THE DHARMA TO A ROCK."
UNGAN ASKED, "DID THE ROCK NOD?"
THE MONK HAD NO ANSWER AND UNGAN COMMENTED, "IT NODS BEFORE YOU TALK."

Friends,
First, a little bit of news.
The first failure of Comrade Gorbachev:

The central committee of the Communist Party of the Soviet Union has declared that Gorbachev's first act of reform, to eradicate alcoholism, has failed. The party declared that Gorbachev's radical changes have not yet been achieved; on the contrary, the sale of illicit liquor has grown, state liquor revenues have fallen, and the masses have been constantly complaining about long queues to buy vodka.

Second:

Over the past year Comrade Gorbachev has allowed the following symbols of capitalism to do business in Russia: Coca-Cola, MacDonald's, Kentucky Fried Chicken, and Fast Food Pizza.

This is all junk that America wants to pour on the very innocent people of the Soviet Union.

Third:

Just today he has allowed the world's largest advertising agency, Saachi and Saachi, to begin advertising campaigns in Russia for western goods. Saachi's, who are advertising agents for Margaret Thatcher, said they would also like a contract "to polish Gorbachev's image, although he does not really need it at the moment."

On the one hand, he is saying that Russia's economy is failing, and on the other hand, he is giving contracts to advertising companies to advertise western goods in Russia. Do you see the contradiction?

The latest data about the economy of Russia is that twenty percent of the people are living below an adequate nourishment level. But in America, fourteen percent of the people are below this level -- the difference is only six percent. For just six percent, if communism has to be thrown out and American capitalism has to be brought in, it is a total tragedy. Six percent of the people can be helped without bringing American capitalism in.

There was no need to declare to the world that they are no longer making nuclear weapons. There was no need to tell the world that they are cutting their military budgets and armies. They should have done it silently, and raised the level of those six percent without any problem! It is so simple, but Gorbachev is going about things absolutely irrationally. He is throwing out the baby with the wash water!

His effort is absolutely against the Soviet Union, and this first failure of his policy will not be the only failure. This is the beginning of the end. All his policies are going to fail because all his policies are against basic fundamentals of communism. And one man cannot undo seventy years' sacrifice of millions of people who have created communism -- the first experiment in human history to bring a classless society into existence.

Now the questions....

The first question:
ACCORDING TO YOUR VISION, WHAT EXACTLY IS COMMUNISM?

Communism simply means moving private property into the hands of the collective -- because private ownership of property creates classes, the oppressed and the oppressors. Money brings more money, attracts more money; poverty attracts more poverty. And a man who sees all around him people having money, beautiful houses, cars, and he has not even food to eat... his dignity as a human being is destroyed. He starts feeling subhuman, inferior, unsuccessful, and to create this feeling in millions of people just for the sake of a few who will be rich is against the whole of humanity.

Communism brings dignity to everybody because all the properties, the land and everything, belong to the collective. Nobody can be richer than you and nobody can be poorer than you. Equality is equivalent to communism, and equal opportunity for everyone to blossom into whatsoever he has hidden in his potentiality.

Communism is only the first step of a great experiment. Once people are without inferiority complex, once religions are removed -- that is part of communism, that there is no god and the so-called religions are just the opium of the people. Once religions are removed, soon a tremendous vacuum will be felt by everybody, because these religions have been stuffing you with systems of belief which are all fiction. But they help you to feel that you are full.

I have come across poor aboriginals in Bastar, in the central provinces of India, who sometimes don't get even one meal in a day. And without food, sleep becomes absolutely difficult. The stomach is asking for food, goes into cramps, and you cannot sleep. I have seen with my own eyes, people just drinking water to fill the stomach, to deceive the stomach, and putting a brick on their bellies and binding it around themselves with a rope, so the stomach feels that it is not empty -- inside water, outside the brick. You can deceive the stomach by such false methods, but that is not going to give you nourishment. So they are just skeletons.

Religions have been giving you false ideas, fictions, to console you.

Communism means removing all fictions from the human mind, giving it a good cleaning of all the past that has filled it with rubbish.

Marx's vision never reached beyond that, but my understanding and my vision is far more perfect. To me, communism is only the first stage -- not the last. And as communism succeeds, people will drop the inferiority complex -- which is needed by the priests, which is needed by the people who are driving humanity into different kinds of slavery. And when there is no God, there is no guilt -- without guilt no organized religion can live. It is guilt that takes people to the churches, because they become afraid: they have committed sins, now they will suffer hellfire for eternity. So something has to be done to remove the guilt.

All religions provide fictions.

In India just now there has been a *kumbha mela*; it is going on in Allahabad. Millions of people -- perhaps this is the biggest fair in the world -- just go to the Ganges.... To take a dip in the Ganges means all your sins are taken by the Ganges and you come out absolutely clean. That does not mean that you will stop committing sins; that simply means you have found a very cheap method to get rid of your sins and guilt, so you can commit as many sins as you want! There is no problem, just a small journey to Allahabad, take a dip in the Ganges, and all your rapes and murders, and anything that you have committed, the Ganges takes away. This is the Hindu strategy to keep you feeling guilty.

And the priests are there, you cannot take the dip alone. The priest has to take you into the Ganges in a boat. And he will be reciting mantras, and then you take the dip, and you have to pay the priest. The priest is the agent of the God who does not exist.

In the Catholic religion, you have to go to the priest to confess your sins, and for just ten dollars and five "Hail Marys" your sins are erased. God has forgiven you.

I have always wondered that not a single Catholic theologian -- and they have great theologians, very intellectual -- has raised the question that when a man rapes a woman and God forgives him just because he has given ten dollars to the priest and done five "Hail Marys," is God absolutely unaware of the woman who has been raped? The criminal is forgiven -- and the victim? Not a single theologian of any religion has ever thought, "What about the victim who has suffered?"

A man kills someone and he goes to the priest and he is forgiven. He goes to the Ganges, gives some money to the priest, takes a dip, and he is forgiven. What about the murdered?

God does not seem to be just. He is in favor of the criminals and sinners. For them he is a father who forgives -- but what about the victims? There is not a single word in *any* scripture of the organized religions which takes note of the victims. God seems to be favorable to the sinners, to the criminals, but not favorable to the victims. He has no sympathy for the victims.

Just today I received a letter from a sannyasin who has been abused by her father in her childhood, sexually abused. And now she suffers continuously the nightmare that her father exploited her innocence. She did not know anything about sex, and her own father....

Now that father must have gone to the church and been forgiven by God. What about this girl, who is suffering even now? God has no consideration for this girl. Because the father has abused her, she has become afraid of sex, so she cannot fall in love. The image of the father comes in between. So she is suffering because of the father, she has nightmares about her father and all the abuse that he has done to her, and because of all that, she has become frightened of love. If anybody approaches her she will escape, so she will suffer more because she will never be nourished by love. Because her own father has destroyed her trust in love, her trust is completely finished. If the father cannot be relied upon, then on whom are you going to rely? But God has no consideration....

This God is an absolute fiction created by the priests. Communism dissolves these priests, dissolves organized religion, takes away all the opium that they have been giving to the people.

Marx was not aware that this was not going to be the complete phenomenon. I can see with more clarity than any Karl Marx or Lenin or Stalin.

Communism has created a vacuum.

You must be surprised, you must be continuously talking amongst yourselves; Amrito informed me that in the canteen it seems like the early days of the Soviet Union before the revolution, when all the young people were discussing about communism and revolution. The whole Soviet Union before the revolution was agog; everybody was talking about what this revolution is going to be -- "What is communism?" And there were anarchists like Prince Kropotkin and Bakunin, who were talking about a world without the state, without government, without any kind of domination, and all this was discussed.

For all these days you have been discussing -- only the Indians had disappeared. They have come back today, knowing that this is the last day. Such cowards -- and they think they are spiritual! And if any problem is going to happen, it is going to happen to me, not to them. They are just listeners, nobody is going to put them in jail, and they are not going to be shot, but they all disappeared. I have been watching. Already there are no more than half a dozen people who come from Poona, but they also disappeared, seeing the danger.

Communism creates a vacuum -- that is why I support it. My whole vision is that that vacuum can be only filled by meditation. And I am against Gorbachev because he is filling it with Coca-Cola, bringing the priests back, opening the churches. I have some fundamental reason to oppose him because he is opening

the doors to all the rubbish that took the communists seventy years to finish.

Now is the time that meditation should be introduced in the Soviet Union. The door should be opened only to the people who are awakened, enlightened -- the buddhas -- because they can fill the vacuum, not with any fiction but with your own potential growing into the vacuum and blossoming into lotus flowers.

So communism is a first step. The second step is spiritualism, and the third step is anarchism. Anarchism is not possible unless people are really, authentically spiritual. Prince Kropotkin, Tolstoy, Bakunin -- all were unaware of the fact that they were talking about the flowers but they had forgotten about the roots and the trunk. You cannot create flowers without roots, without a trunk.

Communism is just the roots, and the trunk will be meditation. And the flowers will be a world without any domination, without any interference with individual growth -- a world without states, a world without boundaries. Just a world consisting of individuals -- not organizations, not nations, not races.

These are the three steps, and I can see them clearly because I have no identification with any -- neither communism nor spiritualism nor anarchism. I am just a witness. I have no involvement with anybody. I am just a mirror who can reflect the whole situation as it is, and even the future as it can grow if the right nourishment is given.

So don't think that I am a communist. I don't identify with anything. Don't think that I am an anarchist. I don't identify with anything. Don't think that I am a spiritualist. I don't identify with anything.

I am just a pure awakened being, just a mirror who reflects -- who has no involvement, no commitment to anything.

I don't belong to any organization, I don't belong to any party, I don't belong to any 'ism'.

You have to understand clearly:

I simply see things because I have gone beyond thoughts. My no-mind is just a pure space in which I can see the actual growth of consciousness and how it should happen.

So communism, to me, is just a basic ground. It is the roots. Spirituality is going to be the trunk and the branches and the foliage. And then at the highest peak comes the absolute freedom from all kinds of dominations, oppressions, suppressions, from all priests, from all politicians.

You blossom like a buddha.

My only interest is to bring out your buddha as a fully-opened lotus in the early morning sun, with small dewdrops shining so beautifully that even real pearls cannot compete with them.

I am not a politician, but that does not mean that I am not interested in human welfare. And I will say things which may hurt your prejudices. I want to destroy your prejudices completely. I want to create a vacuum. That vacuum is absolutely needed; otherwise you don't have space to grow your potential.

You are filled with religious rubbish, you are filled with political rubbish, you are filled with economic rubbish, all kinds of ideas that you have borrowed. You are not having your own insights -- that rubbish prevents it, it keeps you blind, it gives you a sense of fulfillment which is false.

So remember it. It will be very difficult for outsiders to understand me, almost impossible. Misunderstanding is the only possibility for me as far as the outside world is concerned. But at least *you* should not misunderstand me.

I have no interest in Stalin, and I have no interest in Gorbachev. My interest is in you! And when I see that you are filled with a certain prejudice I have to bring that prejudice to the surface so you can see it. All kinds of moral, puritan programming -- I have to fight so many enemies that you are nursing within you! But my whole concern is to make you utterly empty.

So I am not preaching anything; I am not supporting anything. I don't have any doctrine, no philosophy, no cult, no creed. My whole effort is to clean your inside completely from all that the society, the education, the religion, the family, have forced into you. Unless you get rid of it you cannot grow in meditation. You cannot become a buddha.

Communism is a better opportunity than any other kind of social structure because it is negative, because it is without God, without heaven, without hell, without the idea of reincarnation. And it creates a certain equality of opportunity for man and woman.

I have told you just a few days ago that Gorbachev cannot succeed in prohibition. You cannot succeed in prohibition even in India, a hot country which does not need any alcohol. It is absolute nonsense in a country like the Soviet Union which is half the year covered with snow. Taking poor people's vodka, which keeps them warm, is an absolute impossibility! He started with a wrong policy. That shows he does not understand simple arithmetic. If he wanted to be successful he should have declared that nobody can drink his own urine. He would have been successful -- of course you are allowed to drink anybody else's, but not

your own -- and he would have been hailed as a messiah! Only one person, Morarji Desai in India, would have felt a heart attack, but who cares about Morarji Desai? In fact, he needs a heart attack! *That* program would have successful immediately. The whole of the Soviet Union would have hailed Gorbachev as the greatest man of their history.

Just choose the right things, which are going to be a success. Gorbachev is choosing wrong things.

Now his second policy is that women should go backwards. No woman is going to go back to the kitchen. Women are professors, women are engineers, women are doctors. They are pilots in the army, and they proved in the second world war that they could fight shoulder to shoulder with any man on every front. They were bombers, they were flying planes to bomb. Now you cannot force them back. It is as impossible as... once you have taken the toothpaste out of the tube, then try to force it back, and you will understand how unsuccessful Gorbachev is going to be. Just a small experiment you can do in your bathroom -- nobody will know about your failure....

Now these women who have lived as professors, doctors, and engineers and pilots and scientists and academicians -- you want them to go back to the kitchen? It is impossible! The whole of womankind in the Soviet Union will oppose Gorbachev.

I have heard that his wife is very intelligent, is a law graduate just as he is a law graduate. In fact, *she* should start a revolution against Gorbachev! She can understand the situation of women far better than Gorbachev.

And for what is he doing this? Again reducing women to a second-class category of citizens -- what is the reason? Just those six percent... If women are forced back into kitchens and imprisoned to take care of the babies and the husband, and their financial independence is destroyed, there will be more posts vacant for men to occupy. It is because of this small unemployment that is creating a certain undernourishment -- just to give men more opportunities, withdraw all women from the status that they have gained. Do you think he can succeed in it? A woman who has lived as a free individual, not dependent on her husband's bank account... Only in the Soviet Union do women have their own bank accounts, their own salaries, their own way of living. Only in the Soviet Union are women free to move. They have their own clubs, they have their own societies, they have everything they want.

All over the world the woman is immobile. She is completely crushed, and her birthright to freedom of movement has been taken from her. She can go only to the church -- that's why in churches and temples you will find only women.

Once I was addressing a meeting on the birthday of Krishna, and I was amazed: there were only women! It was a huge temple devoted to Krishna, and the speaker of the assembly in that state where the meeting was held was the inaugurator of the meeting. And that's why I say these politicians are retarded.... He was the speaker and the chancellor of the university. And he was inaugurating the meeting, not even seeing that these women were sitting keeping their backs towards him because they were gossiping with each other and looking at each other's clothes and each other's ornaments. Who cares about Krishna? They have only this possibility, only this chance to meet with other women.

There must have been at least twenty thousand people, maybe one thousand men and nineteen thousand women. And they were grouped in separate small groups, because you cannot talk with nineteen thousand women, so four women, five women were making a group. The whole meeting was divided into small groups, and *great* gossip, and so much noise!

And that idiot speaker... his name was Pandit Kunjilal Dube. *Kunji* means key, but it can also be *kunj*. *Kunj* means a beautiful grove of flowering trees. So the name was given by his parents because Krishna used to play his flute by the side of the Jamuna River in a beautiful *kunj*, in a beautiful grove of mango trees. So he was named after Kunjbihari, which is another name for Krishna. His parents must have given him the name `Kunjilal' thinking that *kunj* is a sacred word for the worshippers of Krishna.

But in Hindi *kunji* also means key -- and *chabi* means key. But with *kunji* there is a difficulty, it can also mean *kunj*. So the whole university where he was the chancellor called him Pandit *Chabilal* Dube, because *chabi* exactly means *kunji*, exactly means "key." No problem about *chabi*, there is only one meaning to it.

... So Pandit Chabilal Dube was inaugurating the meeting, and I pulled on his shirt and I told him, "To whom are you talking? Nobody is listening! Women are sitting, keeping their backs to you -- what kind of retarded mind have you got? Perhaps the students are right when they call you Pandit Chabilal Dube. You are just retarded!"

And he was very angry with me, because I was in his university -- a professor in his own university...!

But he knew me, and that if he makes any fuss, I will take him to task and I won't care about any professorship. I used to carry my resignation always in my pocket. And I used to show people that, "Only the date has to be signed. Any moment you want my resignation it is here. I keep it -- typed -- in my pocket. Who knows at what time...?"

I refused to speak. The organizers were very much disturbed. They said, "What to do with these women?" They were shouting on the mike again and again, "Stop gossiping! Turn towards the speaker!" Nobody was interested. Everybody knows about Krishna, what are you going to say about Krishna?

And I simply refused to speak. I said, "I am not an idiot. And this is my last time. I will never again accept any invitation by any organized religion. Anyway you are fortunate that I am not speaking, because I was going to condemn Krishna as much as possible! So these women have saved you. I am going." And I told Pandit Chabilal, "You come with me. Why are you sitting here? You have inaugurated, just be finished! Come with me."

I had to call him out because he had the car. And out of fear he started calling me "Panditji." I said, "Never use that dirty word for me. You are *Pandit* Chabilal, I am not. I am not a pandit!" -- *Pandit* means rabbi, bishop, priest. "You think it is honorable -- I think it is a four-letter word. You just drop it. Don't ever use that word for me, otherwise I will hit you" -- in his own car!

He said, "Don't say it so loudly, the chauffeur is there."

I said, "I don't care! He knows absolutely about you, who you are." And the chauffeur started laughing. It was a limousine, so he immediately closed the window; he said, "You are a dangerous man -- in my own car...?"

I said, "This car belongs to the state, it is not your own car. It belongs to me as much as it belongs to you."

He said, "What?"

I said, "Yes! It is owned by the state, and I am as much a citizen of this state as you are. And you are a public servant -- I am the public."

He started looking out the window just to avoid me. But I said, "I will continue -- you have to listen. Why have you taken me in your car?"

He said, "Strange. *You* called me out!"

I said, "I had to call you, because I have not brought my car. The organizers brought me in their car; now that I have told them I am going to speak against Krishna, they are not going to give me their car. I needed a car, I don't need you. You can get out if you want! And your chauffeur is in my favor: you saw how he laughed."

He said, "You don't understand that I am also the chancellor of the university."

I said, "I don't care about chancellors and vice-chancellors." I showed him the card that was my resignation.

He said, "Why are you showing me this card?"

I said, "I have just to put the date, and finished! You are no more my chancellor and I can throw you out of the car. I am just being courteous to your old age, because the danger is you may be finished if I throw you out. So keep quiet, and don't harass me."

He said, "Strange!? *You* are harassing *me* -- in my own car!"

And it used to happen with that Pandit Chabilal Dube in many places, because he was a speaker of the state and a great scholar of Hinduism, and the chancellor of the university. Just by virtue of holding the office, every speaker of the parliament becomes the chancellor of that particular university where I was a professor.

So I told him, "You are not really even worthy to be a lecturer in the university. You are only B.A., Ll.B. -- that too, third class."

He said, "Who told you?"

I said, "I have my sources -- your wife. She showed me your certificates also. I have taken photocopies of them, and if you make any trouble for me I am going to publish all those certificates in the newspapers. A third-class B.A., Ll.B. who is not even a postgraduate is the chancellor of the university!"

He said, "It is better not to fight. I am sorry that I disturbed you, but don't publish anything." I had no copies of the certificates or anything, but I knew he was a third-class Ll.B. and had become a politician because he could not succeed in the court.

The same was the situation of Mahatma Gandhi. He became a politician because the first time he entered court... The whole night he had been preparing and preparing his first appearance in the Bombay

High Court. And he was a barrister from England. As he entered the court, his legs started trembling, and he could speak only two words -- "Your Honor" -- and he flopped down perspiring and had to be carried out. That's why he became a politician!

But nobody bothers about the realities of life. These failures become politicians because politics needs no qualifications, has no standards. This is the only profession which any idiot can enter.

Communism, to me, is a very significant step towards the ultimate buddhahood.

The second question:
APPARENTLY WHEN RONALD REAGAN OR GEORGE BUSH GO TO THE CHURCH TO KNEEL AND PRAY TO THEIR GOD, AT THEIR SIDE IS AN AIDE WHO CARRIES THE BRIEFCASE WITH THE CODES THAT ALLOW THE PRESIDENT TO SIGNAL AN IMMEDIATE LAUNCH OF THEIR NUCLEAR ARSENAL, THEREBY EFFECTIVELY TERMINATING ALL LIFE ON EARTH. BUT STILL STALIN IS THE BAD GUY. IS THERE ANY LIMIT TO OUR HYPOCRISY?

Even in the church -- this is a fact! When Ronald Reagan used to go to the church -- and now George Bush, because the White House has its own church, the presidential church -- one aide would carry a briefcase. And people became concerned: what is in the briefcase? Why every day when Ronald Reagan is kneeling down and praying to God, does one man stand by his side with a briefcase?

Finally it was discovered that the briefcase is not an ordinary briefcase, it has all the buttons inside for nuclear weapons to be launched, immediately -- from the church! If there is not time enough to reach to the White House where they have all the buttons for the nuclear weapons... This was a portable death to the whole earth.

But it is still carried; now it is George Bush who is kneeling. And one never thinks about what kind of hypocrisy... You are praying to God, you are kneeling down, and you are keeping by your side death for the whole planet.

There is certainly no limit to our hypocrisy. We have succeeded only in creating a hypocrite world. It is not civilized, it is not cultured.

The third question:
IN THE USA, AWASH WITH DRUGS, VIOLENCE, MENTAL ILLNESS, AND GENERAL ALIENATION, IT SEEMS THAT MARX'S MUCH-AWAITED CRISIS OF CAPITALISM HAS COME. BUT IT IS A SPIRITUAL RATHER THAN AN ECONOMIC CRISIS. WOULD YOU PLEASE COMMENT?

This *is* the USA: full of drugs, and full of nuclear weapons, mental illnesses, violence -- violence without purpose. I have told you that just recently six people were killed in L.A. because the cars were delayed, some accident somewhere miles away must have happened. Now people get angry, they want to reach their home as quickly as possible. In L.A. or in New York, in San Francisco, you can reach your home from the office by walking more quickly than by driving.

This was discovered when once it happened that for three days the electricity went out in almost half the northern part of America. All the lights disappeared; elevators could not work, signals on the road stopped working. So the traffic had to stop; otherwise there would have been tremendous clashes. When there are no signals giving a red or green light to stop or to go... so all the traffic had to be stopped, and people had to walk. Then they discovered that by walking they reached to the office more quickly, they reached their homes more quickly!

Now cars in America are moving with less speed than bullock carts in India! For hours the traffic is jammed, and it certainly creates anger. You are hungry, you want to go home to eat something, to drink something, and here you are sitting in the car just boiling, honking your horn. But that is useless because everybody is honking his horn for miles. So you only hear horns, honking and honking.

Then a few people became so furious that they forgot completely that the man ahead is in the same trouble. *He* is not preventing you -- nobody knows who is preventing; nobody knows what has happened far away. Maybe a truck has upturned, maybe a crash of six cars, and unless that is removed....

Until the police come, it cannot be removed, because the police have to take care. Until the insurance agent comes it cannot be removed, because the insurance agency has to pay the price of the car. If a man has

died, there is even more delay. One never knows what is happening.

But people -- *six* people, not one; just in one day! -- went so mad that they took out their guns and shot the people just ahead, who were not at all responsible.

But in anger, in rage, you become absolutely blind. It is not only that love is blind -- hate is much blinder, but nobody has said it. "Love is blind" -- nobody says about hate, how blind hate can be.

Now this anger is absolute madness -- shooting the poor fellow ahead, who is in the same jam as you are. And then immediately the sale of machine guns, automatic rifles went up. Every person who had a car purchased an automatic gun, because it is dangerous -- at least if somebody kills you, you can also kill somebody. It does not matter who is killed, but somebody is killed. At least you can show the gun. And people hang their guns above their heads in the car, so everybody can know: "Beware! If you honk too much behind me or ahead of me, I am going to shoot!"

America is perhaps the only country where there is no special license needed for keeping such dangerous arms, automatic guns. One gun can kill one hundred sixty people without reloading the bullets, and you can purchase one from any dealer. The dealer needs the license to sell, but the people who purchase don't need any license.

And in mental illness, America is far ahead of any other country. So many psychoanalysts, so many different schools of psychoanalysis, psychiatry, psychology, psychosynthesis, analytical psychology, and many kinds of therapies are available to people. Millions of people are suffering from mental sickness. Millions of people are suffering from too much eating. Millions of people are suffering because they don't have any food, any clothes.

This decadent America, this absolutely sick country -- and Gorbachev wants to imitate America! He wants to become another President Ronald Reagan or George Bush, and he wants his beautiful Soviet land to be turned into a sick, decadent, rotten America.

Yesterday I was telling you that Ronald Reagan has also been nominated for a Nobel peace prize. I thought and thought: What peace has he created in the world? Then I remembered that he has done something peaceful, and he needs a Nobel Prize for it.

Many of you must remember Rajneeshpuram, our commune in Oregon, in America. It was a desert, one hundred twenty-six square miles of just pure desert. It had been for sale for forty years and nobody purchased it -- what will you do with a desert? We purchased it, and we transformed the desert into a beautiful oasis. Five thousand sannyasins were living there, working there, dancing, singing, meditating. It was one of the most joyous places in the whole world -- so much dancing, so much joy, so much love, such friendliness. No family -- the whole commune was one.

So I remembered: Ronald Reagan has destroyed Rajneeshpuram violently, and he has restored the peace of the desert. That seems to be the reason for his nomination for the Nobel peace prize. Now it is peaceful again: no dance, no singing....

The day I arrived there was only one house which they had made for me. There was not a single bird. I was amazed to see, it looked like a nightmare! All around just bare mountains with no trees, with no birds. In the morning you could not hear a cuckoo, you could not hear any chirping and tweeting of all kinds of birds. Neither in the evening could you see thousands of birds coming back to their trees. It was a dead desert!

We cultivated it, we made it green. We made small artificial rivers, we made a big dam. Even if for five years there had been no rain, we had enough water for five thousand people. And at the time of festivals there were twenty thousand people, and we had beautiful tents for fifteen thousand people. We had created a new kind of tent. And rather than giving us a reward for the new tent, we were punished! A court case was put against us saying that these people have created, without permission, a permanent structure. A tent is not a permanent structure!

We had made a tent which can work all the year round -- in rains, in summer, when the snow is falling in winter, when it is too cold. It could be heated, it could be air-conditioned; there was no question of any rains or any snow getting inside it. It was a totally new phenomenon. All those who saw it were immensely impressed, that we had made something which could have a world market. In Saudi Arabia, or in deserts where people live in tents, but in the hot sun the tent is just boiling... an air-conditioned tent you have never heard of! And in snow, in winter, the tent can be heated. It was absolutely safe all the year round.

And a court case was filed against us saying that we had made a permanent structure. I told my attorneys, "Just take a tent in a truck, take it inside the court" -- because it takes only ten minutes to put it up, and ten minutes to take it down. "A building that can be put up in ten minutes and taken down in ten

minutes cannot be called permanent. If the judge has any eyes to see, there is no need for any argument. It is not a question of law, it is a question of whether the judge has eyes or is blind."

Can you put the White House together in ten minutes and then within another ten minutes take it down?

They called it a "permanent structure." A permanent structure needs a license or permission from the government. We never thought that a tent could be a "permanent structure."

With violence, with lawlessness against their own constitution, they destroyed the commune. That I remembered yesterday, that perhaps because he has restored the peace of that dead desert, Ronald Reagan deserves the Nobel Prize. I don't know of any other peace that he has created.

Gorbachev is trying to bring this decadent and mentally sick America into the Soviet Union where there is no psychoanalysis, no psychiatry. People are as mentally healthy as they have ever been anywhere, for the simple reason that their food is simple, nourishing but not fattening; their work is simple, their life has no complications. The wife earns, so there is no problem of continuous fighting that she wants a fur coat, she wants a new car, or she wants this and she wants that and you cannot afford it, you are going bankrupt, so rather than fulfilling her wishes you jump from a one hundred-story building. The business is finished, the wife is torturing you, what else to do?

So many people jump out of their windows. Do you think all these people are taking LSD? -- because LSD is the only drug that gives the idea that you can fly. So LSD has to be taken only under guidance and all doors and windows have to be closed, because it creates the absolute certainty in the mind that you can fly: you just jump out of the window and open your wings.

America has been discovered many times, and always has been hushed back up. Now that moment has come again. America has to be hushed up again and forgotten. Columbus has not done a great service to humanity. He is one of the enemies.

Seven hundred years ago, America was known but then hushed up. Five thousand years ago America was known but was hushed up, because whenever... it seems the very land is poisonous. It drives people crazy.

So it is not for the first time that we will have to hush it. It has been hushed many times, discovered again, hushed again. Now if you don't hush it again, it is going to destroy the whole world.

And this poor fellow Comrade Gorbachev, who is no more a comrade, wants the Soviet Union to become America. He has forgotten that even if you become like America you will be second-rate. The Soviet Union had a dignity of its own, far more healthy mentally, far more healthy physically.

It was the Soviet Union who stopped the second world war. If Adolf Hitler had not gone more insane... because for years he had success, continuous success, and no western power was able to prevent him. Great nations like France surrendered in twenty-four hours. Naturally, he had a pact with Stalin before he started the war, that "We will remain friends. Neither you have to attack Germany, nor will we attack you." Because he knew perfectly well that in the first world war it was because of Russia's snows that Germany was defeated -- not by Russia's armies; just the snow is enough to destroy any enemy.

When Russian snow starts falling, you cannot move an inch. All your tanks, all your trucks, all your food supply is blocked. The snow is heavy, and it goes on falling for six months continuously. Your soldiers are covered, your tanks are covered; even helicopters cannot find where to drop the food. Everything has disappeared under a vast cover of white snow.

In the first world war it was not the czar's soldiers, because they had returned home, but snow started falling and Germany got defeated. Hitler was aware of it. He first made a pact and treaty with Stalin, that "You will not attack us, and we will not attack you." Hitler went on winning for years continuously, all over Europe, and Japan was winning continuously for years -- even Calcutta was ordered to be evacuated because Japanese armies had reached Rangoon, and the second attack was to be on Calcutta. The third attack was to be on Jabalpur -- where I used to teach, but not at the time of the second world war -- because Jabalpur was the very center of India and because of its position the British government had its biggest factory for armaments there. So after Calcutta, the next target was Jabalpur. Even Jabalpur was getting ready to be evacuated. Once they attacked Calcutta, Jabalpur would have to be evacuated.

Such tremendous success got into the head of that madman Adolf Hitler, and he started attacking the Soviet Union. He forgot the treaty, he forgot that the Soviet Union had kept its word and had not interfered at all. And that was the point of his defeat. It was Stalin who was responsible for saving the world from Adolf Hitler and Hirohito and Benito Mussolini.

Just not to give the whole glory to the Soviet Union, America immediately rushed to help Europe. Up to

now, America had been keeping aloof, but when they saw that the Soviet Union was going to have the whole glory of saving Europe and the whole world, they immediately rushed in on both fronts. MacArthur was sent with great armies to fight Japan, and Eisenhower was sent to Europe. If Adolf Hitler was going to be finished, the glory should be shared by the Soviet Union and America both, not only the Soviet Union. But it was, in fact, only the Soviet Union who ended the second world war and the desire of fascism to rule over the whole world.

The fourth question:
HEARING YOU TALK, I HAVE THE FEELING THAT CHRISTIAN FASCISM WON'T REST UNTIL IT HAS DESTROYED EVERY TRACE OF COMMUNISM. I FEEL CHRISTIANS' VENGEANCE AGAINST COMMUNISM FOR POWERFULLY CHALLENGING THEIR WORD OF GOD.

That's true. The whole of Christianity is against communism for the simple reason that the communists have thrown the Bible and thrown God and thrown all the Christian missionaries and Christian priests out of the Soviet land.

The whole of Christianity is sitting on a volcano. And America is basically a fundamentalist, fascist Christian country. It is so fascist in its ideologies that all Charles Darwin's books, Ronald Reagan wanted to burn. His teachings should be prevented in every school, college, university, research institute, and all his books in all the libraries, all the colleges, schools, universities, should be burned. Why? Because his idea of evolution goes against the Christian idea of creation. This is real fascism.

Certainly Christianity will take every chance to destroy communism, but it is not going to succeed. Seventy years has made the Soviet Union strong enough. Gorbachev will be thrown out; Russia is not going on the way of capitalism and Christianity. The time has come when the Soviet Union should say to Gorbachev, "Good-bye comrade," and expel him from the Soviet Union. He can have the Nobel Prize and go to America and become a Yankee.

The sutra:

OUR BELOVED MASTER,
WHEN UNGAN HIMSELF BECAME A MASTER, HE ONCE SAID -- WHEN ADDRESSING AN ASSEMBLY OF MONKS -- "HERE IS A CHILD FROM A RESPECTABLE FAMILY: WHATEVER YOU ASK, THERE IS NOTHING HE CAN'T ANSWER."

You have to understand a few symbols. Ungan himself became a master, became an enlightened buddha. Addressing an assembly of monks, he said, "Here is a child..." Unless you become a child again, you cannot be a buddha. That innocence is needed, and I am destroying all your conceptions in every possible way, just to clean your mind and bring it closer to that of a child who knows nothing.

"HERE IS A CHILD FROM A RESPECTABLE FAMILY."

He is not talking about ordinary families. In Zen the "family" means the whole lineage of Zen masters. That is called the "dhamma family," from Buddha to Mahakashyapa, to Bodhidharma, to Rinzai -- this is the family. He is not referring to his ordinary family.

Whenever you come across the word `family' in a Zen anecdote, remember: they are referring to their masters, who have given them their second birth. The first birth is physical, which parents give to you; the second birth is spiritual, which only one who is enlightened can give you. It comes from master to disciple.

This is the family; it goes back twenty-five centuries to Gautam Buddha. So when Ungan said, "HERE IS A CHILD FROM A RESPECTABLE FAMILY," he is saying, "Here is another buddha again, from the lineage of thousands of buddhas. That is my family, I am coming out of it. My master has given me a new birth.

"WHATEVER YOU ASK, THERE IS NOTHING HE CAN'T ANSWER."

This child, this innocent clarity, can answer any question. Whatever you want to ask, you can ask and you will receive the answer.

ONE OF HIS DISCIPLES, TOZAN -- who finally became an enlightened master -- STEPPED FORWARD AND ASKED, "HOW MANY BOOKS ARE THERE IN HIS HOUSE?"

You are talking about the child, and he is asking, "How many books are in the house of the child?" Because at that moment he was only a scholar and he knew only that unless you have scriptures, you cannot answer all the questions. From where will you get the information? He had no idea that there is another source, *transformation*, from where answers simply arise -- not out of information, but out of an inner revolution. At this moment he was only a scholar, so of course he asked, "How many books are in that child's house?"

UNGAN REPLIED, "HE DOES NOT HAVE ANY BOOKS, NOT EVEN A SINGLE LETTER."

He is saying that for a man who is awakened there is not even a single letter, nothing to say about a thought, nothing to say about scriptures. That child is absolutely innocent. There is no knowledge, no information; there is only a clarity.

Out of that clarity a response comes. That response is original and authentic, to any question.

TOZAN THEN ASKED, "HOW COULD HE BE SO WELL INFORMED?"

If the child you are talking about has no books, not even a letter, then how he can be so well informed that, as you are saying, he can answer all your questions?

This is the way of the scholar. He cannot go beyond the words, he cannot go beyond the scripture. He cannot go beyond information.

Information comes from outside and transformation comes from inside. He is not aware that there is another way also. Not that the childlike consciousness -- that purity, that innocence of a buddha -- has all the answers in it. No, nothing -- it has no answers, but as your question arises that purity responds. It is a mirror. It shows your face; it reflects. Out of nothingness, out of silence, arises a right answer.

TOZAN ASKED, "HOW COULD HE BE SO WELL INFORMED?"

Ungan's response is very important. He says,

"HE SELDOM SLEEPS DAY OR NIGHT."

His awareness is so complete that there is no trace of sleep left in him. No trace of any unconsciousness, no trace of any darkness -- everything has become so luminous and light....

It is from this alertness, day and night -- awareness, day and night -- that his answers come.

Anando comes to wake me up at 3:30 in the afternoon. It is a difficult task, to wake somebody who is awake. So poor Anando, as she opens the door I say, "Hello, Anando." She has never had a chance to wake me up to now. Just hiding behind my blanket, I say, "Hello, Anando!"

Just the other day she was asking, "It is strange -- I open the door so silently and you are hiding in your blanket and you immediately respond."

Amrito knows that it is absolutely impossible for me to sleep. He tries every possible medicine and he brings all kinds of compact disks which create sleep, and the whole night I have to listen! But I am not at all tired. In the morning when I wake up from my whole night of awakening, I have lost the very sense of time.

That's why last night I went on and on. I would have gone on and on, just I remembered Sardar Gurudayal Singh; otherwise there was no question. Only in the car, Anando told me, "You know it is 11:05!"

I said, "My God, that is a record! If I had not remembered Sardar Gurudayal Singh, last night was going to be a marathon discourse. Only early in the morning when sun was rising, I would have allowed you to go for breakfast! Some day it is going to happen....

"I WANT TO ASK SOMETHING OF THE CHILD," CONTINUED TOZAN. "IS IT POSSIBLE?"
"HE could ANSWER, BUT HE WOULD NOT," REPLIED UNGAN.

Now he is saying something very important. He could answer, but he would not because the answer will not be as authentic as his experience. The answer will be far below the truth. He *can* answer, he *knows* the truth, but he would not answer because he cannot betray the truth.

So every buddha is talking around and around, hoping that somehow you will look at the center at some point. But he goes on round and round, taking you in circles, pointing always to the center but never saying

a single word about your center.
You have to experience it.
You are the answer.

So Ungan replied, "HE COULD ANSWER," because he knows it, "BUT HE WOULD NOT," because language does not allow it.

ON ANOTHER OCCASION, UNGAN ASKED A MONK, "WHERE HAVE YOU BEEN?"
THE MONK REPLIED, "I HAVE BEEN TALKING ABOUT THE DHARMA TO A ROCK."
UNGAN ASKED, "DID THE ROCK NOD?"

... Because in Zen the rocks are as alive as you are. They grow. The trees are as sensitive as you are -- perhaps more sensitive. You can talk to them. So Ungan does not question the fellow -- "Are you mad, talking to a rock?" -- on the contrary, he asks, "DID THE ROCK NOD?"

The question is not that you were talking, the question is whether the rock was listening. If it was listening it would have nodded.

THE MONK HAD NO ANSWER AND UNGAN COMMENTED, "IT NODS BEFORE YOU TALK."

That's what makes Sardar Gurudayal Singh special. He laughs before you tell the joke. Everybody laughs after the joke, that is very normal, but laughing before the joke shows immense trust that something great is going to happen.

Ungan said, "IT NODS BEFORE YOU TALK. If you are really in tune with the rock, it nods before you start talking. And you have not even received the nod *after* you stopped talking." Of course the man was completely embarrassed, shocked: what is this man saying, that the rock nods *before*?
It *really* nods before.

You have to be a master -- then everything around you is always receptive, always ready to receive something from you. Even rocks are not rocks; they also have a heart, perhaps of a different kind.

The whole existence is alive. Nothing is without life. This is one of the fundamentals of Zen, that the whole existence is alive. That's why it can discard the concept of God. There is no need. The whole existence is alive, sensitive, intelligent, is capable of growing into a divine experience of being the awakened one.
Basho wrote:

ALL THE CUCKOOS
DANCING
IN THE TREES.

The cuckoo is the sweetest musician. The cuckoo creates the sweetest songs. Its body is ordinary; if you see the cuckoo, it looks just like a crow, not much different, but it has a tremendous spirit. When it sings there is no comparison to it.

Basho must have opened his eyes, sitting in a mango grove, because cuckoos are found more often in mango groves. They like the mangoes. The mango is thought, particularly in the East, to be the king of all the fruits. It is! Its sweetness is such that wherever there are mango trees, you will find cuckoos waiting for the mangoes to become ripe. And when they become ripe then they go *really* cuckoo! Dancing, singing, "The mangoes are ripe!" They love the mangoes. So Basho must have been either by the side of a mango grove or inside it.

Buddha always loved, his whole life, to have his camps -- because he was continuously moving -- in mango groves. Perhaps India has more mango trees than any other country, and at Buddha's time it had even more because it was thought to be one of the virtues to plant mango trees. All the kings, all the rich people tried to create as many mango trees as possible; all roads were surrounded for hundreds of miles by mango trees. And every village, every town, had its own mango grove outside the town, by the riverside or by the lake, because the mango grove was the shelter of all the wandering mystics.

The trees are very thick, shadowy trees, and when there are thousands of mango trees they give a great cool breeze even in the hottest summer. When the mangoes are ripe, cuckoos come running from all over because the mango has a very special fragrance. That fragrance brings the cuckoos from far away and as long as the mangoes last, they remain in the mango groves, singing and dancing. Their song is certainly the

sweetest song in existence.

So Basho must have come out of his meditation, and suddenly he saw all the cuckoos dancing in the trees.

Just visualize these haikus, always. See the mango trees, see the hundreds of cuckoos dancing, singing, and their sweet song will fill your very heart.

Maneesha's question:
OUR BELOVED MASTER,
HEARING YOU TALK ABOUT COMMUNISM BEING COMBINED WITH ZEN, MARX COMBINED WITH BUDDHA, I HAD THE FLASH THAT ROSA LUXEMBURG WOULD BE DELIGHTED TO HEAR YOU.
I HAVE THE FEELING THAT THIS IS WHAT SHE WAS LOOKING FOR AND COULD NOT FIND OR EXPRESS IN HER TIME, BUT SHE MUST HAVE HAD THE LONGING IN HER ALREADY.
SHE WROTE THE FOLLOWING WHILE SHE WAS IN PRISON IN BRESLAU, GERMANY, IN 1917.
"HERE I AM LYING, ALONE, WRAPPED IN THESE BLACK FOLDS OF DARKNESS, BOREDOM, IMPRISONMENT, THE WINTER -- AND AT THE SAME TIME, MY HEART BEATS WITH AN UNBELIEVABLE, UNKNOWABLE, UNKNOWN INNER JOY....
"IN THE DARKNESS OF LIFE I'M SMILING, AS IF I KNOW SOME MAGIC SECRET THAT GIVES THE LIE TO ALL EVIL AND SADNESS AND CHANGES IT INTO BRIGHT LIGHT AND HAPPINESS. I'M LOOKING FOR A REASON FOR THIS HAPPINESS AND I DON'T FIND ANY, AND I HAVE TO SMILE AGAIN. I THINK THAT THE SECRET IS NOTHING ELSE THAN LIFE IN ITSELF."
WOULD YOU LIKE TO COMMENT?

Maneesha, I have always loved the woman revolutionary, Rosa Luxemburg. She is the topmost revolutionary as far as women are concerned. She had the same quality of revolution as Lenin -- and she was a woman, so certainly she had a totally different approach to revolution. It has not to be just of the body, it has also to be of the soul. It has not be just on the outside of man, in the social structure; it has to be of man in his consciousness also.

Certainly she was not aware of any meditative rebellion within. That's why she says, "I'm looking for the reason." And she thinks she has found the reason in life itself -- but that is a very superficial reason. Without meditation you don't know the secrets of life, you know only the surface of life. Even that much gives you enough joy, but you don't know the depth, the abysmal depth and the infinite height, immeasurable both. Once you know this vertical dimension of height and depth, life becomes a pure joy, a laughter, a song, a dance, an ecstasy.

Rosa Luxemburg was in a wrong place. She should have been in the East. Out of all the revolutionaries in the West, perhaps she was more sensitive and would have learned the Eastern way of getting deeper into life, not just on the surface.

On the surface life becomes "eat, drink, be merry." It is superficial, you get bored sooner or later. Unless you reach to the abysmal depth and infinite height, simultaneously, you don't know what a miracle life is, what a mystery life is.

But she was in search; she died before she could have found it. But death is not death. Rosa Luxemburg may be here -- if not today, then tomorrow.

All those who are seeking the depth of life and the secret, the ultimate secret of consciousness, are bound to move -- knowingly or unknowingly -- towards someone who has already reached the whole.

... It is time for Sardar Gurudayal Singh again.

Officer Dopeski, of the Warsaw Police traffic control team, is sitting in his car eating a potato sandwich when he sees a bright red Ferrari speed past him at one hundred and eighty miles per hour.

Officer Dopeski nearly chokes on his sandwich in excitement as he slams his door, starts his car, flicks on his red flashing lights, flicks on his siren, fastens his seat belt, checks his pistol, opens the glovebox and looks for his ticket book, slams the gearshift into GO, and stomps on the gas pedal.

One hour and two hundred miles later, Officer Dopeski finally manages to stop the speeding Italian sports car.

"Okay," says Dopeski, fumbling nervously with his ticket book. "Just tell me your name!"

The driver of the Ferrari looks up and says, "My name is-a Alfonso de Villa Martino Rivera Giovanni Tortoni Baloni."

"Well..." replies Officer Dopeski, perspiring, "... don't do it again!"

Newton Hooton drops into the Lucky Luke Saloon one evening, and orders a triple martini.

"What a coincidence," says Max, the bartender. "Just an hour ago, I was saying that nobody ever orders a triple martini any more."

As Max is mixing the drink, both he and Newton look up as Lucy Leggs rushes in and asks for a triple martini.

Newton and Max look at each other in amazement.

"Hey, lady!" cries Max. "That is incredible! The gentleman here just ordered a triple martini, and we were just discussing how nobody ever orders that drink these days. This is *really* a coincidence!"

"Well," says Lucy, "I am celebrating a very special occasion. My husband and I have been married for nine years, and we have always wanted a child. Just today, I have learned that I am pregnant!"

The two men congratulate Lucy and then Newton says, "Well that is a coincidence, because I am also celebrating a very special occasion. I have been breeding exotic chickens for years, and I have been trying to produce a purple-spotted hen. And just today, I found out that I have been successful."

"What a coincidence," says Lucy. "How did you manage it?"

"Well," replies Newton, "I just changed cocks."

"Wow!" cries Lucy. "That *really is* a coincidence! Me too!"

Comrade Gorbachev has heard rumors that his policies are being discussed in Poona, India, so he decides to go and check it out. When his plane arrives at Poona airport, the Indian Army is there to welcome him.

As Gorbachev steps off the plane, the military guard of honor fires off the traditional twenty-one gun salute.

"What were those shots?" asks Swami Deva Coconut, standing in the crowd.

"Gorbachev has arrived!" says the man next to him.

"Really?" replies Coconut. "You mean they could not get him with just one shot?"

Nivedano...
(Gibberish)

Nivedano...

Be silent. Close your eyes and feel your body to be completely frozen.

This is the right moment to turn in. Gather your whole energy and rush towards your center of being, with your total consciousness and with an urgency as if this is going to be your last moment of life on the earth.

This urgency is absolutely needed to reach to the center.

Faster and faster, deeper and deeper...

As you start coming closer to your center, a great silence descends over you like soft rain. It is so tangible, you can feel it.

As you come even closer
a great peace arises from your very sources
surrounding you
into great fragrance
of the beyond.
Just a little more
and you are on the center
facing your original face.
Your original face
is the face of the buddha,
the awakened one.

At this moment you are the buddha. I teach the buddha, I don't teach Buddhism. The only quality buddha has is witnessing. He is a pure witness -- no judgment, no identification, just watching without having any opinion.

Witness, you are not the body. Witness, you are not the mind. And witness... you are only the witness. And as you relax into witnessing, a great ecstasy, a great divine drunkenness overtakes you. You suddenly become aware of your immortality, of your eternal life.
To make this witnessing deeper, Nivedano...

Relax, let go.

But go on remembering you are a buddha, a pure witness. And as your witnessing goes on becoming deeper and deeper and deeper and deeper, you start melting like ice in the ocean.

I can see it. Gautam the Buddha Auditorium is turning into an ocean of consciousness. Ten thousand buddhas have melted into one ocean.
A pure ocean of consciousness
without any ripples or waves.

At this moment you are the most blessed people on the earth, just because you are centered at your very ultimate nature.
The buddha is your *dhamma*,
he is your very nature.

The evening was beautiful on its own, but your totality, your intensity, your urgency, your honesty, has made it a great splendor. The whole existence surrounding you is celebrating your great victory.
There is no other victory greater than this.

To become a buddha is the most important, the most significant, the only meaningful act in your whole life.

Gather as much experience and as many juices of life... and the blossoms and the flowers and the fragrances,
the peace, the silence, the serenity,
the divine drunkenness, the ecstasy.

Collect all of them. You have to bring them to your life. Your life has to become a life of songs, a life of dances, a life of eternal music, a life of divine ecstasy.

This is the transformation which Zen Fire and Zen Wind brings to you.

And never forget to persuade the buddha to come along with you. He is coming every day closer and closer and closer. You will feel his presence just behind you, coming, following, like a shadow.

This is the first step of meditation: buddha coming behind you as a shadow. But the shadow is very solid, very tangible; you can touch it, you can feel it, you can have a tremendous fragrance arising from it.

The second step: you become the shadow and buddha comes ahead of you, in front of you.

The third step: your shadow disappears into the transparent awareness, awakening, enlightenment of the buddha.
You are no more, only the buddha is.
You are no more, only the existence is.

This is the ultimate revolution, the ultimate evolution -- the ultimate truth, beauty, godliness.

Nivedano...

Come back. But come as buddhas, with the same grace, the same beauty, the same joy, the same ecstasy.

Sit just for a few seconds to remember and to remind yourself where you have been -- to what depth, to what height you have reached... to what opening of space you have experienced.

And see that the fragrance of the innermost has come with you, surrounding your being. And watch, feel... the buddha is standing behind you.
He is your very nature, he is your blissfulness. He is your benediction.

And the day is not far away when you will take the second step and become the shadow of the buddha. Once you become the shadow of the buddha, the third step becomes very easy. The shadow can disappear into the buddha without any trouble.
When only the buddha is left, alone, you have come home.

This is the search of all human consciousness; this is the search of all living beings. This is the source

from where we have come, and this is the goal to where we are going.

Once the circle is complete -- the source and goal meet together -- you have come to a perfection of which you cannot even have a dream. You cannot even visualize what that perfection is. Even after reaching it, you cannot manage to describe it, you cannot manage to explain it, you can simply dance.

Your eyes will shine with it,
your silence will become a song about it.
Your words may carry a little fragrance of it.
Your very existence will radiate
with the light that you have found
in the completion of the circle.

The source and the goal meeting... now, once this happens to any consciousness, any human being, he is not to be born again into a prison of body, of bones and blood and flesh. Then he disappears into the cosmos and becomes one with the cosmos.

Just a sincere passion
to disappear into the cosmos
is needed.
It is not a long journey,
it is just a quantum leap.
And you are trying the best that you can do.

I am absolutely happy about you. And the day when you all will start blossoming into buddhas will not only be a day of happiness for you, it will be a day of great celebration for the whole of existence.

Okay, Maneesha?
Yes, Beloved Master.

Dang Dang Doko Dang

Talks on Zen
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Dang Dang Doko Dang

Chapter #1
Chapter title: Never Pretend, Even About Skulls

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THE MASTER FUGAI WAS CONSIDERED VERY WISE AND GENEROUS, YET HE WAS MOST SEVERE BOTH WITH HIMSELF AND HIS DISCIPLES.

HE WENT TO THE MOUNTAINS TO SIT IN ZEN. HE LIVED IN A CAVE, AND WHEN HE WAS HUNGRY HE WENT TO THE VILLAGE FOR SCRAPS.

ONE DAY A MONK CALLED BUNDO, ATTRACTED BY FUGAI'S AUSTERITIES, CALLED AT THE CAVE AND ASKED TO STAY THE NIGHT.

THE MASTER SEEMED HAPPY TO PUT HIM UP, AND NEXT MORNING PREPARED RICE GRUEL FOR HIM. NOT HAVING AN EXTRA BOWL HE WENT OUT AND RETURNED WITH A SKULL HE FOUND LYING NEAR A TOMB. HE FILLED IT WITH GRUEL AND OF OFFERED IT TO BUNDO.

THE GUEST REFUSED TO TOUCH IT, AND STARED AT FUGAI AS IF HE HAD GONE MAD.

AT THIS FUGAI BECAME FURIOUS AND DROVE HIM OUT OF THE CAVE WITH BLOWS. 'FOOL!' HE SHOUTED AFTER HIM.'HOW CAN YOU, WITH YOUR WORLDLY NOTIONS OF FILTH AND PURITY, THINK YOURSELF A BUDDHIST?'

SOME MONTHS LATER THE MASTER TETSGYU VISITED HIM AND TOLD HIM THAT HE THOUGHT IT A GREAT PITY THAT HE HAD FORSAKEN THE WORLD. FUGAI LAUGHED LOUDLY AND SAID:'OH, IT'S EASY ENOUGH TO FORSAKE THE WORLD AND BECOME A BONZAI, THE DIFFICULT THING IS THEN TO BECOME A TRUE BUDDHIST.'

TRUTH IS ONE, but it can be approached in many ways. Truth is one, but it can be expressed in many ways.

Two ways are very essential; all the ways can be divided into two categories. It will be good to understand that basic polarity.

Either you approach truth through the mind or you approach truth through the heart. So there are two types of religions in the world -- both true, both meaningful, but both opposite to each other -- the religion of the mind and the religion of the heart.

The religion of the mind believes that if you become thoughtless, if the mind is dropped, you attain to truth. The mind is the barrier; the no-mind will be the gate. Buddhism, Jainism, Taoism -- these are the religions of the mind. They are religions of deep analysis, religions of deep awareness, religions of enlightenment.

Then there are religions of the heart: Judaism, Christianity, Islam, Hinduism. They believe that the path goes through the heart, that the heart has to be dissolved into the beloved, into the Divine.

The first religions are the religions of meditation. The word 'meditation' is not exactly right but there is no other word to translate DHYANA into English, because the language has never known a religion of meditation so the word does not exist. All Western languages, in fact, have known only the religion of the heart so they have the perfect word for that path -- prayer. But for DHYANA they don't have any word so meditation is the only word that can be used. In fact, DHYANA means exactly the opposite; DHYANA means just the contrary. The word 'meditation' comes from a Greek root 'medonai' which means to think about. The word 'meditation' means to think about, and DHYANA, which we are translating as meditation, means how not to think about; how to be in a state of no thought; how to come to a point where you are but there is no thinking; a state of no-mind, pure awareness. But meditation is the only word so we will use it.

Zen is the culmination of the Buddhist search. Zen is the uttermost flowering of the path of meditation. The word 'zen' comes from DHYANA. DHYANA became 'chen' in China, then 'chen' became 'zen' in Japan. Remember this: Zen originated in India with Gautam Buddha. When Gautam Buddha attained to his ultimate enlightenment, the state of no-mind, the world came to know the path of analysis, the path of right thinking, the path of right remembering, and the path of how to dissolve all thinking by becoming more and more aware of thoughts. Just by watching thoughts, slowly, slowly, they fade out -- you become simply a watcher, you are not identified with your thinking, you stand aside and you go on watching, just as if you are standing by the side of the road and watching the traffic. The mind is like traffic, very circular, goes on

moving in a circle, very repetitive, almost a mechanism. You go on doing the same thing again and again and again. Your whole life is nothing but a prolonged repetition, very circular. The mind is a mandala, a circle, and it moves. If you watch, by and by you become aware of the circle, of the vicious circle of the mind. Again and again it brings the same emotions: the same anger, the same hatred, the same greed, the same ego.... And you go on. You are just a victim.

Once you become aware of the mind and you start watching it, the bridge is broken, you are no more identified with the mind. Once you are not identified with the mind, the mind disappears because it needs your co-operation to be there.

These coming ten days we will be talking about Zen. But to understand it rightly, you have to understand the opposite also -- the opposite becomes a contrast, a background.

The path of prayer does not analyse; it does not try to be aware or alert. On the contrary, the path of prayer dissolves itself completely into the prayer. You should not witness, you should not be a watcher; you should be drunk like a drunkard and lost, completely lost.

On the path of prayer, love is the goal. You should be loving; you should be so full of love that your ego dissolves into your love, melts into your love. On the path of prayer, God is a necessary hypothesis. I call it a hypothesis because it is a need on the path of prayer but it is not a need on the path of meditation.

On the path of meditation no God is needed, hence the influence and the appeal of Zen in the West. God has become almost incomprehensible. The very word 'God' looks dirty. The moment you say 'God' you put people off. Hence the appeal of Zen in the West. Christianity is dying because that hypothesis has been used too much, has been exploited too much. The other, just the opposite, is needed.

On the path of prayer you are to be drunk; on the path of meditation you have to be alert. In both the ways the ego disappears. If you are fully alert there is no ego because in full awareness you become so transparent that you don't create any shadow. If you are fully drunk, in deep love with God, again you disappear -- because in LOVE you cannot be. The ultimate is the same: the ego disappears. And when the ego is not there you come to know what truth is.

Nobody has ever been able to say what it is; nobody will ever be able to say what it is. The experience is so ultimate, so vast, that it is indefinable. It is so unlimited it cannot be put into words -- words are very narrow and the experience is tremendously vast. But from both the paths, people reach to the same goal.

Truth is one. Vedas say, 'Truth is one but it has been seen in different ways by the seers.'

So remember that. All religions are basically, intrinsically, leading to the same goal. Even when they appear very opposite, even when they appear diametrically opposite, they are leading to the same goal.

So it depends on you which path you would like to choose. If you have a feeling for God -- not a belief, belief alone won't do, belief is just a dead thing -- if you have a feeling for God, if, by hearing the word 'God', you start a subtle throbbing, you feel a trembling, you feel inspired, your heart starts beating faster, if the very word 'God' gives you a great awe, then you can move on the path of prayer. Then Zen is not for you, then Zen is to be simply forgotten, because then Zen will be a disturbance.

But if the word 'God' has no meaning for you, if it has really died for you, if God is really dead, it provokes no feeling in you, no emotion in you, it does not vibrate you, it does not pulsate you, it does not whirl your being into the unknown, then Zen is for you. More and more people will have to be moving on the path of Zen because Christianity, Hinduism, Islam, Judaism -- all, in a way, have been exploited too much. They have lost their appeal.

Buddhism is still unspoiled, still fertile, and for the modern mind particularly it has a very deep appeal -- because the modern mind is made of a scientific attitude and Zen is absolutely scientific, super-scientific. It goes to the very roots of your mind and it does not ask you to believe in anything. It has no hypothesis whatsoever. It does not ask that you should believe in something, it has no superstition.

The word 'superstition' is very beautiful. It comes from the Latin 'superstes' which means: that which survives, remnants of the past, things which have become futile but persist out of habit. You go to the church but you don't have any feeling for going there, and every night before going to the bed you may pray also -- but it is just an impotent gesture because there is no heart in it. You simply repeat with the lips; you pay lip-service to it. It is maybe just an old habit, an old conditioning: you have been taught from your very childhood to pray, so you continue. The mind goes on repeating the familiar.

So this has to be decided by you. Nobody else can decide it for you. You have to search in your own heart. If you still have that innocence which is needed for the path of prayer, if you are still like a child, if you still can trust, can believe, if you still can have faith, then there is no need to bother about Zen because it will be an unnecessarily arduous path. You can simply melt and merge into God.

I was reading one anecdote -- I loved it.

One evening a priest who was visiting Ireland was walking along a country road, when he came upon an elderly gentleman. As they walked along enjoying the evening together, a storm suddenly arose and they took shelter. They talked for a while and then when silence came upon them, the old man took out a prayer book and began to pray.

The American priest, observing him, was struck very deeply by a certain kind of hallowedness around him as he prayed. Unintentionally he said aloud,

'You must be very close to God.'

The old man paused, smiled and said, 'Yes, he is very fond of me.'

'Yes, he is very fond of me.' That is what prayer is all about. It is not only that you love God -- that alone won't help. If you can also feel God's love flowing towards you, only then; if you can feel his presence all around you, only then will prayer become possible.

Prayer is possible as a shadow of his felt presence. You cannot pray in an empty room if he is not present. To whom will you pray? To whom will you utter your heart? To whom? Prayer is futile if the presence is not felt. If the presence is felt, then you are in prayer -- whether you say something or not. You may not say a single word, you may be simply so full with awe that you remain silent, but you will feel the presence. Yes, to feel the presence of God is what prayer is all about.

But if God is dead, if you don't feel anything, if no song arises in your heart for God, if the presence has disappeared from the world -- you look at trees and you only see trees and no God hidden there, you look at the sky and you only see the sky and not his infinite presence -- then Zen is going to be your path.

Zen is going to be the religion of the coming century because science has killed, or damaged very badly, the capacity to trust. But there is nothing to be worried about -- you can move from another direction. But then there is no question of love, of presence, of God, of prayer -- nothing of the sort.

When the Western world for the first time became aware of Buddhism, Jainism, Tao, they could not believe it. What type of religions are these? There is no God in them. They could not believe that religion could exist without the concept of God; God has always been the centre of religion. So they thought that these must be just moral codes. They are not. They are a totally different kind of religion. And India, in the days of Buddha and Mahavir, twenty-five centuries before, reached to the same scientific attitude as the Western world has reached now. Twenty-five centuries before, India realised -- at least, those who were very, very intelligent, brilliant, alert -- they realised that the old God was dead. They realised that the God of prayer was dead.

To say this was simply to say that the heart of man was dead; it was no longer functioning. So a new path had to be found in which heart was not a basic necessity. Buddha and Mahavir worked out a new sort of religion -- the religion of meditation, without any God, without any prayer, without any belief. Nothing is required of you except a seeking, except a searching mind, except a deep enquiry -- that's all.

The world is going to be more and more 'zenist'. Zen is the ultimate flowering of the Buddha-mind.

Before we enter into the world of Zen, some things are needed to be understood about the mind. One thing: mind functions because of your co-operation. You can stop it if you withdraw your co-operation. Without withdrawing your co-operation you cannot stop it. So the whole method of Zen is how to withdraw the co-operation. Many people try to stop the mind without withdrawing the co-operation -- then you will go crazy, then you will do something absurd, impossible. On one hand you go on pouring energy into the mind and on the other hand you go on trying to stop it.

It is as if you are driving a car and you go on pushing the accelerator and at the same time you go on pushing the brake as well. You will destroy the whole mechanism; you are doing two contradictory things together.

Zen is not in favour of stopping the mind directly, it is in favour of withdrawing your co-operation from the mind in a subtle way. As more energy is withdrawn from the mind it starts falling on its own accord and a moment comes when the mind simply disappears -- because it is you who are supporting it; it is you who are maintaining it; it is you who unknowingly, continuously, goes on pouring energy into it. Through your desires, through your discriminations, through your choices, through your likes and dislikes, you go on pouring energy into it.

So Zen says, if you really want the mind to stop.... There is no other way for Zen to come to know the truth unless the mind stops. Because if the mind goes on functioning, it is a projector. Then the reality functions as a screen and you go on projecting your mind onto it, you go on seeing that which you want to see, you go on hearing what you want to hear. You never see reality as it is, you never see that which is, you

corrupt reality. Mind is a great corruptor.

So mind, the projector, has to be stopped. Then suddenly the reality appears as it is, because nothing is projected onto it. You are sitting in a movie house, you just see a white screen, and then the projector starts. Then the screen disappears and you see the film, a great story unfolding. You forget completely the screen, the whiteness, the purity of it, the virginity of it -- everything is forgotten. You are lost in a dream-world. Then the projector stops and suddenly you realise there has been nothing. The screen has been empty. It was just a game of shadows -- you were befooled, you were deceived.

In India we call the world MAYA, illusion. It means: it is not that there is no truth in it, but the truth is hidden. The truth is hidden like a white screen in a movie house and you have projected your desires and your dreams on top of it and have forgotten completely what reality is.

Zen says stop the projector, put it off, and you will be able to know what is. And to know that which is, is freedom; to know that which is, is to be liberated; to know that which is, is to be enlightened.

So mind is the barrier. And mind is a continuous repetition. Because you have never watched it, you are not aware of it. Nothing new ever happens in the mind; it is always the rotten old. Nothing new can ever happen in the mind because it is a mechanism. The mechanism can only go on playing the same thing again and again -- it is like a gramophone record.

Look at it and by and by you will be able to see the mechanicalness of it. Gurdjieff used to say that if a man realises that he is a mechanism then there is a possibility. If a man realises that he is only a machine, then there is a possibility to go beyond the machine. Then a man can become conscious.

I was reading a very beautiful anecdote. There is no story in it, just an extract from a petty-cash ledger.

Nov. 1	Advertisement for secretary	.50
Nov. 2	Flowers for secretary's desk	.80
Nov. 8	Week's salary for secretary	L30.00
Nov. 9	Perfume for secretary	L6.00
Nov. 11	Sweets for wife	.10
Nov. 13	Lunch for secretary and self	L9.45
Nov. 15	Weeks salary for secretary	L35.00
Nov. 17	Bingo for wife and self	L1.00
Nov. 18	Theatre for secretary and self	L6.00
Nov. 19	Sweets for wife	.10
Nov. 20	Doreen's salary	L40.00
Nov. 21	Theatre and dinner for D and self	L20.00
Dec. 2	Harley Street Clinic	L150.00
Dec. 3	Fur coat for wife	L700.00
Dec. 4	Advertisement for male secretary	.50

Just take note. Make a small diary of your mind and you will see circles and circles moving. To make a diary is good, but make it for yourself, not for somebody else to read it. Then look at it, watch it, and you will see -- the same pattern again and again bubbles, surfaces. This is a sheer wastage of life because nothing new is happening in it.

Truth is always new and mind is always old. That's why mind and truth never meet. Mind is always of the past, truth is always of the present. That's why mind and truth never meet. Mind is that which you have already known; truth is that which is yet to be known. Mind is the known and truth is the unknowable or the unknown. Mind is just a record of all that has happened. Mind is not an adventure; truth is an adventure.

There is an old proverb which says, 'There is nothing new under the sun.' If you think about the mind the proverb is true. But if you think about truth, the proverb is absolutely false. Then there is another proverb -- which is true -- which says, 'There is nothing old under the sun.' Everything is absolutely fresh and new -- like a fresh leaf coming out of the tree. Truth is always young, mind is always old. That's why Jesus says to his disciples, 'Unless you become like small children, you will not be able to enter into my Kingdom of God.'

Mind is very cunning and clever, but not intelligent. Intelligence is a quality of awareness and cunningness and cleverness are just substitutes for intelligence. So mind goes on playing tricks of cleverness and;n that cleverness, mind itself is caught. In its own cleverness and cunningness it is lost. Remember this that you will not become intelligent by being clever, you will become intelligent by being more aware. Cleverness need not be necessarily a sign of intelligence. Even stupid people can be clever.

Cleverness comes out of experience: you do things many times, you learn. The mind becomes like a computer -- each experience is fed into it and it goes on learning and accumulating knowledge and it goes on using that knowledge.

Intelligence has a totally different quality: it has nothing to do with experience, it has something to do with awareness. Cunningness comes out of experience; intelligence comes out of awareness. That's why old people become very cunning... and hippies are right when they say never believe a person who is more than thirty. Because by that time a person becomes cunning, one has learned the tricks and the ways of the world.

But a child is intelligent because a child is more alert, more radiantly alert. See a child watching something. If a child is watching a snail just watch the child -- how alert, how totally in the moment he is. It is as if he has become just the eyes; his whole being is pouring through the eyes. A child is intelligent, an old man becomes cunning and clever. A child has no experience so he cannot use the past. He has to face the present.

And the whole Zen attitude is that you will have to become a child again; you will have to attain a second childhood in which you drop all experiences. Mind is nothing but a name for the whole accumulated past. Mind is not an entity really, just a piled-up past. If you disperse it, if the dust of the past is cleaned away from the mirror of your being, you will become intelligent. And only intelligence can know what truth is.

After a lecture a student said to Hegel, 'Professor Hegel, I am confused by your teaching because reality looks quite different.'

Hegel said, 'My dear friend, all the worse for reality.'

Zen is not a philosophy because philosophy means some doctrine about reality. Zen is a pure encounter with reality. It has no doctrine, it has no philosophy, it has no scriptures. It is just a direct encounter with reality. All scriptures belong to the mind, all philosophies belong to the mind and all doctrines are the cleverness of the mind. The mind goes on consoling itself through creating philosophies that it knows.

It is very difficult to remain in ignorance because it is very ego-shattering. So the mind creates philosophies and gives you an illusion of knowledge.

Zen is a way of knowing. It has no knowledge. It is just a methodology to know, to face, to encounter -- immediate, herenow, direct. It is a direct transmission.

Clemenceau, the French statesman, was asked by a diplomat what he thought about diplomats.

Clemenceau said, 'Diplomats are people who solve problems that have been created by other diplomats.'

That's what philosophers also do and that's what the whole function of the mind is. Mind creates the problem and then mind tries to solve it.

Zen completely drops out of this whole game. It is not a mind game. Zen says there are no problems to be solved and there are no solutions to be made, because there are no problems in the first place. Zen says there has never been a problem in existence. It is the tricky mind which first creates a problem -- and of course, when you have a problem, you have to solve it. So it creates a solution. The problem is false, so how can you find a true solution for a false problem? The solution is also false. Then the solution creates ten more problems -- and so on and so forth it goes. Philosophies upon philosophies are created and they are all empty, all gibberish, all scrap. Zen is absolutely against philosophising because Zen is against mind.

Now this Zen story.

THE MASTER FUGAI WAS CONSIDERED VERY WISE AND GENEROUS, YET HE WAS MOST SEVERE -- BOTH WITH HIMSELF AND HIS DISCIPLES.

Zen is severe. It is a very arduous path. It is not a game to play with, it is playing with fire. You will never be the same again once you enter into the world of Zen. You will be totally transformed, so much so that you will not be able to recognise yourself. The person who enters into the world of Zen and the person who comes out are two totally different entities. There is no continuity, you become discontinuous with your past. All continuity is of the mind; all identity is of the mind; all name, all form, is of the mind. When the mind is dropped you suddenly become discontinuous with the past -- not only with the past, you become

unconnected with time.

And that is the whole secret of Zen: to become unconnected with time. Then you become connected with eternity. And eternity is here-now; eternity knows no past and no future; eternity is pure present. Time knows no present -- time is past and future. Ordinarily we think that time is divided into three categories: past, present and future. That is absolutely wrong. Time is divided only into two categories: past and future. The present is not part of time at all. Just watch, just see. When is the present? The moment you recognise that this is the present, it is already past. The moment you say, 'Yes, this is the present,' it is already gone, it is past. Or if you say, 'This is going to be the present,' it is still future. You cannot recognise present, you cannot finger present, you cannot indicate present. In the world of time there is no present.

When you look at the clock it is already moving, not for a single moment has it stopped. When you were watching it, then too it was moving. That's what Heraclitus means when he says, 'You cannot step twice in the same river.' The river is flowing. The past is there, the future is there, and the future is continuously being converted into the past. Not for a single moment is there present, not for a single moment does the clock stop, not for a single moment does the river stop. Heraclitus is right. You cannot step twice in the same river. One of his disciples said to him, 'Master, I tried, you are right. But one thing more I would like to add -- you cannot step even once in a river.' That's exactly how it is. When you touch the river, when your foot touches the river, the river is flowing. When you penetrate one inch into the river, the river is flowing. When you penetrate two inches into the river, the river is flowing. By the time you reach the bottom the river has flowed so much that you cannot say you stepped even ONCE in the same river.

In time there is no present; present is not part of time. Present is part of eternity. Present means now and now knows no past and no future.

Once you are discontinuous with mind, you are discontinuous with time. And time and space are together.

In this century Einstein discovered that time and space are not two separate things; they are one thing, or two aspects of the one thing. So he called the whole thing 'spatio-time' to emphasise the fact that time is nothing but the fourth dimension of space. If time disappears, space also disappears.

So a man who has gone beyond his mind is beyond time and space. He is, but you cannot say where he is; he is, but you cannot say when he is. When and where all dissolve. He simply is, without any definition of where and when. This is what Buddha called enlightenment. This is freedom, absolute freedom. Nothing confines you.

But the path is very severe. It has to be so because it is a sort of ultimate suicide. You commit suicide. You commit a mind suicide. You drop out of the mind, you drop out of time, you drop out of space. The world that you have known up to now disappears and something totally new, something indefinable, arises in your consciousness.

THE MASTER FUGAI WAS CONSIDERED VERY WISE AND GENEROUS, YET HE WAS MOST SEVERE...

A Zen Master has to be severe because he is trying to kill you.

Just a few days before, a sannyasin came and I asked her how long she was going to stay here. She said three months. So I said, 'Okay, that will be enough to kill you.' She said, 'What!?' But now she has understood the point -- getting ready to die.

... BOTH WITH HIMSELF AND HIS DISCIPLES. HE WENT TO THE MOUNTAINS TO SIT IN ZEN.

Zen simply means sitting. In Japanese they have the full word, 'zazen'. It means sitting silently, doing nothing.

All doing is of the mind. Whenever you do, the mind comes into being. Whenever you want to do something, the mind immediately starts planning. With even the idea of doing you start pouring energy into the mind.

Zen is a simple sitting. Not doing anything, not even meditating... because to meditate, from the back door the doing again comes in. Zen simply says, sit and don't do anything. Don't think in terms of doing, think in terms of being. Just be. So for years a seeker of Zen simply sits. It is the hardest thing in the world to do and I can feel you will understand it. It is the hardest thing in the world to do -- just to sit. You would

like something to do because that something keeps you preoccupied, and you go on feeling that you are doing something, that you are somebody. And at least it never gives you any opportunity to face yourself. Your doing is an escape from yourself, so that you never come face to face, so that you never encounter your own being. You go on avoiding.

So people go on doing a thousand and one things, many of them absolutely unnecessary. Not only are they unnecessary, many of them simply create trouble for them. Just think about yourself. What have you done? You have created a hell around you but still you go on doing.

People come to me and they ask, 'What should we meditate upon? What mantra should we chant?' And if I say, 'Nothing, you simply sit. You just face the wall and sit silently and let time pass and don't do anything. Things will settle on their own accord. You simply sit. Because if you come in and interfere you will muddle things more. You please just sit on the bank. Let the river flow -- ' they say, 'But how can one sit without doing anything? At least give us a mantra so we can repeat it inside. If there is no activity outside, then let us have some activity inside.'

That's why in America, Maharishi Mahesh Yogi has certain appeal. The transcendental meditation is nothing but the transfer of activity from the outside to the inside. And the American mind is almost neurotic. Something has to be done. If you are not doing something you are wasting time. Do something! What it is is not the point, but do something. Speech and activity and aggressiveness -- do something, go on doing something, go on moving, fast, fast.

Now, if you simply say, 'Don't do anything, sit silently,' it looks almost impossible. How can one sit silently?'Give us some inner activity.' So a mantra is given. So you repeat inside, 'Aum, aum, aum; Ram, Ram, Ram,' -- anything will do. Any abracadabra. You can make your own mantra. You are foolish to go and ask somebody else for a mantra, you can create your own:'Blah, blah, blah!' That will give you the same silence and tranquillity as any transcendental meditation. Just an inner activity and you feel good.

Zen has no mantra. Zen is not transcendental meditation. It is the most arduous thing man has ever tried...not to do anything, zazen, just sitting.

It is unbelievable that sometimes a Zen seeker has sat for twenty years not doing anything -- then came the light. Everything became so silent in him, not even a flicker of energy, no occupation, nothing. He was almost dead because all activities disappeared. Then one comes face to face with being, then you come to know who you are.

Mind is activity. And if one has to drop mind, one has to drop activity.

HE WENT TO THE MOUNTAINS TO SIT IN ZEN. HE LIVED IN A CAVE, AND WHEN HE WAS HUNGRY HE WENT TO THE VILLAGE FOR SCRAPS.

Only for a few scraps would he come down to the village, otherwise he was sitting in his cave doing nothing.

That which you are seeking is already within you. But you are too much occupied with other things so you cannot fall into it. When all activity is lost, all clinging disappears. You cannot cling to anything, you simply go on falling in and in and in. Your troubles arise because you hanker for activity. Have you ever heard about anybody who was troubled by the 'in'? The 'in' has never troubled anybody. That 'in', the inner, that very core of your being, is available to you right now, but you are not available to it. You are standing with your back towards it.

Activity is SANSAR, activity is the world; and when Zen people say leave the world, they don't mean leave the house, leave the market, they mean leave the attachment to activity. Even if you have to do something, do it very passively. If you are walking on the street, walk, but walk very passively. Inside, zazen continues; inside, you remain sitting, only outside you move. If you are eating, eat, but inside you remain sitting. By and by that inner posture is attained -- when one can do things and yet be without activity. Taoists call it WU WEI, action without action. Once you know how to sit inside, then you can do things, then it will not be a disturbance. But first one has to come to roots, to a deep grounding, to a centering.

ONE DAY A MONK CALLED BUNDO, ATTRACTED BY FUGAI'S AUSTERITIES, CALLED AT THE CAVE AND ASKED TO STAY THE NIGHT.

THE MASTER SEEMED HAPPY TO PUT HIM UP, AND NEXT MORNING PREPARED RICE GRUEL FOR HIM. NOT HAVING AN EXTRA BOWL HE WENT OUT AND RETURNED WITH A SKULL HE FOUND LYING NEAR A TOMB. HE FILLED IT WITH GRUEL AND OFFERED IT TO BUNDO.

THE GUEST REFUSED TO TOUCH IT, AND STARED AT FUGAI AS IF HE HAD GONE MAD.

You can go mad in two ways. One is a wrong way, another is a right way. You can go mad if you are completely lost in your mind. Then you are uprooted from your being. And you may not appear mad to others but you will be mad. You may not appear mad to others because others are also mad like you. This earth is a great madhouse. Normally everybody is mad; in fact, not to be mad is almost an abnormality. People differ in degrees but all are mad. And when psychiatrists help you to be normal they simply bring you back to the level of the social madness, they bring you to the level which is allowed legally. You were going a little beyond the social limit so they pull you back. That's what they call readjustment.

But a man can become mad in another way, in a right way. One can fall out of the mind into the inner silence, into the inner thoughtlessness, inner emptiness. Then he will immediately appear mad to us. If you look into the eyes of a man who has attained to zazen you will be frightened. His eyes will be like an abyss, bottomless; you will avoid his eyes. His eyes will be empty. He will look to you and yet he will not be looking at you. His eyes will be vacant, and you will feel that he has gone mad. In a way he has gone beyond the mind, and to go beyond the mind is to go mad.

So all great people like Jesus or Buddha or Mansoor, they all appeared mad to their contemporaries. When Jesus was crucified he was crucified as a neurotic who was creating trouble, who had gone out of his mind. He was crucified as one of the most dangerous criminals. When Socrates was poisoned, he was poisoned because he was mad in a certain way. He was leading other people to madness.

Society has always been afraid of people who attain to zazen because their appeal is great but their behaviour is incomprehensible. Their behaviour has to be incomprehensible because they function from a totally different centre than yours.

For a man of zazen there is no difference between a skull or a bowl. A skull is made of earth as a bowl is made of earth. All skulls by and by will dissolve into earth again and then you can make a bowl of the earth and you will not be bothered. But if a skull is brought to you it will be impossible to touch even; to drink, to eat out of it will be nauseating, vomiting. Impossible.

But for a man of zazen the inside has happened -- all is the same. It is the same reality in different forms. Out of the same gold you can make one sort of ornament or another sort of ornament, it makes no difference. It is the same reality which becomes the skull, it is the same reality which becomes the bowl. So what is the difference?

A man who has been deep inside himself knows that the whole reality consists of one elemental force, it is one energy even if it takes different forms.

And the man could not touch the skull, could not believe that somebody could offer it as a bowl to eat out of. What was he thinking? His mind was weaving, spinning, 'This is a skull of man.' The idea, the very idea, was nauseating. He thought that this man Fugai had gone mad.

AT THIS FUGAI BECAME FURIOUS AND DROVE HIM OUT OF THE CAVE WITH BLOWS.'FOOL!' HE SHOUTED AFTER HIM, 'HOW CAN YOU, WITH YOUR WORLDLY NOTIONS OF FILTH AND PURITY, THINK YOURSELF A BUDDHIST?'

All notions are of the mind. To say that this is beautiful and this is ugly is of the mind. In fact, nothing is beautiful and nothing is ugly. If the mind disappears, then what will be beautiful and what will be ugly? Likes and dislikes all belong to the mind.

You just think of the world. Man has disappeared, the third world war has happened and man has disappeared. The earth will remain the same. The flowers will flower, but will they be beautiful? They will be simply themselves, not beautiful, not ugly. Everything will be itself but there will be no evaluation about it because the valuer has disappeared.

The mind of a man who attains to zazen has disappeared. He is no more a man, because all his conceptions, values, attitudes, prejudices, have disappeared. Now he looks without any prejudices, without for and against. He simply looks. His eyes are empty because he has nothing to project. Then things appear in a totally different way.

But to ordinary human beings he will look almost mad because madness simply means one who is out of his mind. In fact, he is out of his mind -- but he has moved into his being.

So there are two types of madnesses: you can be out of your mind and not in your being, then you are unhealthy; you can be out of your mind and in your being, then you attain to real health. You become whole, you become holy.

'FOOL!' HE SHOUTED AFTER HIM, 'HOW CAN YOU, WITH YOUR WORLDLY NOTIONS OF FILTH AND PURITY, THINK YOURSELF A BUDDHIST?'

Discrimination is of the mind; non-discrimination is of the no-mind.

Fugai was trying to create a situation for this poor man. The man missed. Fugai was creating a device so that this man could be awakened. He was shaking him hard to pull him out of his dreams of likes and dislikes, purity and filth, beauty and ugliness, good and bad. The whole effort was to shatter his mind because the whole of Buddhism consists only of that -- how to shatter the mind.

It is said of a Zen Master, who, in his younger days, was a disciple of another Master, that he had been working hard at his meditation for months together. The one day the Master came, sat in front of him with a brick and started rubbing the brick on the stone. The sound was there and it was distracting and disturbing to the young disciple.

Finally, irritated, the young man asked, 'What are you doing?'
The Master said, 'I am trying to make a mirror.'

The disciple said, 'Have you gone mad?' Just by polishing a brick a mirror cannot be made, you may polish it for your whole life. Mirrors are not made that way.'

And the Master said, 'Then I have nothing to say to you. You are trying to polish your mind. Mirrors are not made that way either. I throw this brick -- see -- you do the same.'

Drop the mind. It is not a question of polishing the mind, modifying the mind, making it more and more clear. It is not a question of changing the mind, it is a question of dropping it utterly.

Buddhism is an effort to drop the mind totally. But how to drop the mind? If you continue in thinking -- likes and dislikes, prejudices, this is good, this is bad -- then you cannot drop the mind because it is the mind which distinguishes, discriminates, it is the mind which divides, categorises. All categories are of the mind. That's why Buddhists don't say that God is good and Devil is bad, because for a Buddhist God and Devil are both of the mind -- good and bad. That's why Buddhists don't say choose heaven and avoid hell because they say both are of the mind -- hell and heaven. Drop the whole mind. And by the dropping of the mind, all distinctions are dropped and you are in a deep, undiscriminated reality.

That is what truth is. It is not God, it is not Devil; it is not light, it is not darkness -- it is beyond both.

SOME MONTHS LATER THE MASTER TETSGYU VISITED HIM AND TOLD HIM THAT HE THOUGHT IT A GREAT PITY THAT HE HAD FORSAKEN THE WORLD. FUGAI LAUGHED AND SAID: 'OH, IT'S EASY ENOUGH TO FORSAKE THE WORLD AND BECOME A BONZAI, THE DIFFICULT THING IS THEN TO BECOME A TRUE BUDDHIST.'

It is very easy to forsake the world, it is very easy to renounce. Any coward can do that. It is easy to escape from the world, but escape is not a transformation. It is very easy to sit outwardly like a bonzai -- you can become a statue, still not moving at all -- but the real problem is to drop the movement of the mind, the inner working of the mind. You can sit silently from the outside but if the inside turmoil continues then you are not a Buddhist.

A Buddhist means one who has become a Buddha, one who has attained to enlightenment. And that happens only when inner movements have ceased, when thinking has stopped, when the mind is no more the master. When the mind no longer manipulates you, when the mind no longer controls you, when the mind is just a mechanism -- if you need, you use it, otherwise you put it aside -- you are free of the mind, you have attained your own masterhood.

It is easy to change from the outside, the real change has to happen inside. Remember that. Use the

outside to help the inside to change, but never believe that the outside change is all. Sit silently, because the sitting posture will help. When the body sits completely immobile it helps the mind to relax, because body and mind are not two separate things -- they are one. You are not body and mind, you are bodymind. You are psychosomatic, so everything that happens in the body has subtle vibrations in the mind; and anything that happens in the mind reaches to the body.

That's how if you take alcohol, the mind becomes drunk. The alcohol goes into the body but it affects the mind. If you take LSD or marijuana or some other drug, it affects the mind. You take it into the body, you inject it into the body, and it reaches to the mind. Or, if you train your mind, discipline your mind, that reaches to your body also. If your mind is happy, if you have trained it....

For example, there are positive philosophies to train the mind, like Emile Coue's philosophy: go on auto-hypnotising yourself, suggesting to yourself, 'I am getting.better and better and every day I am becoming more and more compassionate, kind, loving.' If you go on repeating this again and again, the subtle idea will settle in the mind, it will affect your body. That's how many diseases can be cured by hypnosis -- because in the first place they may be just your suggestions and not real diseases. Out of a hundred diseases almost seventy-five are just pure mental things, but they affect the body. If the mind takes them in, if the mind is affected, then sooner or later the body follows. Both mind and body are one, so whatsoever affects one affects the other also. They are parallel, running together. A deep subtle balance is kept between the two.

So I am not saying don't use the outside -- you have to use it, but don't think that that is all. Use the outside to change the inside. Then you will not just become a bonzai, then you will not be just a statue, you will become a real Buddha.

It happened that a Zen seeker came to a Master and asked him,

'I have come from a very long distance, I have travelled thousands of miles to come to your feet.'

The Master asked, 'For what? What do you want?'

The man said, 'I would like to become a Buddha.'

The Master said, 'Get out from here! Already we have too many Buddhas here.'

The Master used to live in a temple which is called 'the Temple of One Thousand and One Buddhas'. There were one thousand and one statues of Buddha.

So he said, 'Get out of it! Immediately out of it. We are tired. We already have one thousand and one Buddhas here, we don't need anyone else. But if you want to become yourself, you can come in.'

Remember, Zen is not an imitation. No Zen Master can ever think of writing a book like Thomas Campus' book 'imitation of Christ'. Impossible. The very title will be laughed at.

The real religion is not imitation of anybody else, it is a search to find out your own authentic self, who you are. So just outer discipline will not help; outer discipline can be used as a means, but it is not the goal.

So remember that the basic thing has to happen inside you.

'OH, IT'S EASY ENOUGH TO FORSAKE THE WORLD AND BECOME A BONZAI, THE DIFFICULT THING IS THEN TO BECOME A TRUE BUDDHIST.'

The difficult thing is always to become a true Christian, a true Mohammedan, a true Hindu, a true Buddhist, a true Sikkha, because the difficult thing is to become true.

Man is a deceiver. He goes on deceiving himself. And it is much easier to become someone, to pretend to be someone; it is much easier to act like someone, than to be. To be is arduous. You will have to pass through many fires; you will have to pass through many deaths and rebirths; you will have to move through a great revolution, a total mutation. It is difficult. It is very easy to pretend, it is very easy to be pseudo. The whole world is full of pesudo-religious people. They go to the church, they go to the mosque, they pray, they pretend to meditate, but one is simply surprised. Whom are they deceiving? They are deceiving themselves and nobody else.

This should be remembered because you are on the path, you are here as seekers. The greatest pitfall for a seeker is to become a victim of self-deception; it is cheap and it looks like a short-cut. Never pretend. Once pretension settles in, you have taken a wrong move and it will be very difficult for you to attain to any reality. And you will have to go back one day or other because unless you drop that pretension you will never grow.

For example. If you are at the age of twenty-five and you pretend and you go on pretending up to the age of fifty, and then you realise that a certain pretension happened at the age of twenty-five, you will have to go back and undo it. You will have to relive those twenty-five years again. You will create an unnecessary complexity and life is already too complex. Unless you go and drop that layer of pretension at the age of twenty-five, all your house will be on a wrong base.

That's what the meaning of Primal Therapy is: you have to go back, regress. Wherever something has gone wrong, you have to re-traverse the path, move to that point, undo that knot and move again.

So don't create any unnecessary complexity. You are here with me -- remember one thing: not to pretend. Because you will not be deceiving anybody, you will only be deceiving yourself.

Don't become a bonzai. Truth has to be earned. It is not cheap and there is no short-cut to it.

I was reading a story about a famous Hassid rabbi. He used to tell this story to his disciples.

There was once a man who was very stupid. When he got up in the morning it was so hard for him to find his clothes that at night he almost hesitated to go to bed for thinking of the trouble he would have on waking.

One evening he finally made a great effort, took paper and pencil, and as he undressed, noted down exactly where he put everything he had on. The next morning, very well pleased with himself, he took the slip of paper and read:'Cap' -- there it was. He set it on his head.'Pants' -- there they lay.

He got into them. And so it went until he was fully dressed.

'That's all very well, but now where am I myself?' he asked with consternation.'Where in the world am I?'

He looked and looked but it was a vain search. He could not find himself.

'And that is how it is with us, ' said the rabbi to his disciples.

Remember, you may dress like a SANNYASIN, you may be in the ochre robe, but that doesn't make much difference unless you know where you are, unless you know who you are. You may be well -- dressed like a SANNYASIN but that is not going to help much. So don't believe in cheap things. It is a great help in a way it is a gesture that you have become SANNYASINS, it is a gesture that you are ready to come to yourself, it is a great gesture that you are ready to go into the unknown, into the unfamiliar, it is going to make great difference -- but don't take it as the whole. It is just the beginning of the journey, not the end.

One great poet, Robert Frost, used to say, 'TWO ROADS DIVERGED IN A WOOD AND I, I TOOK THE ONE LESS TRAVELLED BY AND THAT HAS MADE ALL THE DIFFERENCE.

You have chosen with me a path not ordinarily travelled by people, not travelled by the majority, by the crowd, by the mass. It is going to make a great difference, but it is just a beginning. Never for a single moment forget it that this is just a beginning. And the end is very far and much effort, much discipline, much inner transformation will be needed. And nobody else can do it for you. You have to be born for yourself, nobody else can be born for you. You have to live for yourself, nobody else can live in your place. And you have to love and you have to die, nobody else can do it for you. Life is intrinsically individual. All that is meaningful, all that is significant, has to be done by you. That which can be done by servants is irrelevant; that which can be done by the priest is irrelevant. This transformation you have to bring to yourself. It is going to be arduous, but take it as a challenge. It is good that the path is arduous otherwise where are we going to prove our soul? Where are we going to prove our crystallised soul?

This challenge is a blessing. But never try to pretend.

Dang Dang Doko Dang

Chapter #2
Chapter title: Magicless Magic

12 June 1976 am in Buddha Hall

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The first question:

YESTERDAY WHILE SITTING IN ZAZEN I FELT MYSELF GET HIT WITH A STICK ON MY HEAD. BUT PRADEEPA THAT TIME HAD NOT HIT ME. ALSO TODAY DURING THE LECTURE I GOT HIT TWICE ON THE HEAD BUT NO STICK-HITTER WAS AROUND. IS THIS MAGICLESS MAGIC?

It is sheer imagination, and on the path of meditation imagination is the greatest pitfall. Be aware of it. You can imagine so deeply and you can believe in your imagination so intensely that it can appear more real than the real.

Imagination is a great force. On the path of meditation, imagination is a barrier; on the path of love, imagination is a help. On the path of love, imagination is used as a device: you are told to imagine as intensely and passionately as possible. But on the path of meditation the same thing becomes a barrier.

Imagination simply means that you visualise a certain thing but you put so much energy into it that it almost becomes real. Every night we all dream. While dreaming, every dream looks real. To come to know in a dream that this is a dream will be the end of it; then you will find yourself awake. The dream can continue only if you believe that it is real. And even people who are very skeptical, doubting, of the scientific attitude, even they go on believing in the night, they go on believing in their dreams.

Every morning you find that it was just imagination but again every night you become a victim to it. And again when the dream unfolds you start believing it. On the path of meditation that hold of the dream faculty has to be loosened. Gurdjieff used to say to his disciples. 'Unless you can remember in a dream that it is a dream, you will never awake.' This whole world is a dream -- a dream is a private world, the world is a common dream. If you cannot awake while dreaming, it will be impossible to awake while you are awake, because now the dream is very big, and it is not only your energy that is creating the dream, it is the energy of all. It will be difficult. If you cannot come to see that something in your dream is false, when you alone are to decide and nobody else can interfere.... It is nobody else's business. You cannot invite anybody else into your dream because it is so private.

It happened that two patients of a psychoanalyst tried to play a trick on the analyst. It was the first of April and perfectly appropriate.

They decided that the next day they would come, separately, and they would relate the same dream -- they decided on the details of the dream -- to the psychiatrist and watch how he feels. It is impossible to dream the same dream together, two persons have never dreamed one dream together, so they wanted to shock him.

The first related his dream. When he left the second came and he related his dream. And he waited for some hint that the psychiatrist was shocked or surprised, but he was not surprised at all. He simply listened as if there was nothing out of common, as if it was just usual, as if it were an everyday affair.

The man asked, 'Are you not surprised?'

The psychiatrist said, 'This is the third time I have heard this dream.'

The man said, 'Third time? Who is the third person?'

He was shocked because only two persons knew about the dream. Who was this third person?

The psychiatrist laughed. He said, 'You cannot play a trick like that on me, because no two persons can dream the same dream. It is impossible.'

It does not happen that way because a dream is an absolutely private world. You cannot invite anybody

else into your dream, you cannot ask anybody else's opinion about your dream -- whether it is true or untrue. It depends absolutely on you. And if you cannot even awake in this, how will it be possible for you to awake in the great MAYA, the great illusion that the world is?

So Gurdjieff used to say that the first effort is to awake in a dream and see the dream as a dream. He had a few techniques for how to awake in a dream. He would teach his disciples that every night, when they went to sleep, they should go on repeating as deeply as possible, as passionately as possible, 'This time when I start dreaming in the night I will raise my hand and touch my head. And immediately when I touch my head the remembrance will happen to me that this is a dream.' For months together the disciple would think, auto-suggest. Every night falling into sleep they would repeat it again and again with deep passion, so that it entered into the very unconscious layers of the mind.

When it enters deeper than the dream then one day it happens; while dreaming, automatically the hand goes to the head and suddenly he remembers that this is a dream. But the moment he remembers that it is a dream, the dream simply withers away, fades out. He is awake while asleep, and the dream has left him.

If it happens that you awake in a dream, in the morning the whole world has changed. It is no more the same world because your eyes are clear, you have attained to a certain clarity of perception. Now dreams cannot deceive you, now you see things as they are. You don't project.

Beware of imagination. You would like me to tell you that yes it was me. You will feel very much fulfilled if it was me hitting your head. People like to believe in miracles; hence miracles happen because people like to believe. People feel happy believing in their dreams; they go on giving energy to their dreams. That's how you have lived for many, many lives in a dream world.

I am not going to cooperate with you in any way. It was sheer imagination, you imagined it. Now you want my help also.

I have heard.

The rabbi of Chelm was distracted by children as he was preparing a sermon. He hollered out the window to chase them away, 'Hurry down to the river where a terrible monster is in the water. He is breathing fire, and is an ugly dragon.'

The children ran to see what was going on. People followed them, the crowd grew.

As the rabbi saw the mob running, he asked, 'Where is everyone going?'

'Down to the river where there is a monster breathing fire. It is an ugly green dragon.'

The rabbi joined the race.'True, I did make it up, ' he thought as he panted.'Still, you never can tell.'

You may be creating something but if others start believing it you will start believing it. This is your imagination. If I say, 'Yes, it was true,' then you will suddenly believe in it, and you will think that you have believed in me. You have simply taken my support for your own dream.

Mind is a great liar, it goes on lying to you. Beware of the tricks of the mind.

A little girl was always lying. She was given a St. Bernard dog, and this little girl went out and told all the neighbors that she had been given a lion.

The mother called her and said, 'I told you not to lie. You go upstairs and tell God you are sorry. Promise God you will never lie again.'

She went upstairs and said her prayers and then came down.

Her mother said, 'Did you tell God you are sorry?'

The little girl said, 'Yes, I did and God said that sometimes he finds it hard to tell my dog form a lion too.'

That's how it goes on. But I am not going to help you in any way, because any hint of help will be destructive for you. On the path of meditation, on the path of Zen, all imagination has to be avoided. You have to be indifferent about it.

And the more you enter into meditation, the more and more imagination will try to distract you. It is not a new phenomenon, it has always happened. All the great meditators have come across it. Buddha is distracted by Mara, the god of devils. Jesus is distracted by the devil. Sufi mystics are distracted by Satan. There is no Satan, no Mara, no devil -- the real devil is in your mind, the imagination.

There are stories of Hindu seers that when they reach to the final step of their meditation they are distracted by Indra. He sends beautiful maidens, APSARAS, to distract them. But why should anybody distract these poor saints? Why? They are not doing anybody any harm. They have left the world, they are

sitting under their trees or in their caves in the Himalayas, why send beautiful maidens to them?

Nobody is sending anybody. There is no agency like that. Imagination is playing the last tricks, and when your meditation goes deep, deeper layers of imagination are provoked. Ordinarily, when meditation is not there, you live on the surface of the mind. Of course, your imagination is also superficial then. The deeper you move in meditation, the more the deeper layers of imagination will be revealed to you, they will be more real. They will be so real that you cannot even think that they can be imagination.

Now you can even bring proofs that they are not imagination. For example, this SANNYASIN who has been hit twice, he can even show his head and you can find the marks. Now, he will say, 'How can it be imagination? Nobody has hit me -- and these marks are here?' Then you ask people who know about hypnosis. In deep hypnosis, the hypnotist suggests that he is putting fire in your hand, and he puts nothing -- but the hand gets burnt. Now what happened? It was just that the imagination worked so tremendously. The body is also under control of imagination. So if you think yourself beautiful you will become beautiful. If you think yourself ugly you will become ugly. Your imagination will give a mould to your body.

That's how there are fire-walkers. If your imagination takes it deeply that you are not going to be burnt and God is protecting you, you will not be burnt. You can pass through a pit full of burning coals without being burnt. But even if a slight suspicion arises in your mind, then immediately you will be burnt. Because that slight suspicion is a loophole in your imagination. Then you are no longer protected by the seal of your own imagination.

So the deeper you go in meditation, the deeper will be the games of imagination. Sometimes it will come as APSARAS, beautiful maidens, dancing, provoking, seducing you. Sometimes it will come as tremendous fire-monsters throwing fire from their mouths. Or, anything that you can imagine will surround you. And if you get caught into it, if for a single moment you forget that this is imagination, then the imagination has destroyed your penetration into meditation. You are thrown back to the surface again. Then you will have to seek the path again. So if you are sitting in zazen, as the SANNYASIN has said, then remember it.

But this is a good indication. That you could imagine so deeply shows that meditation is going deep. The deeper the meditation, the deeper will be the imagination. Only at the last point does meditation take over. Until the last, the struggle continues between imagination and meditation. And sometimes the imagination is so beautiful.... This is not such a beautiful imagination, you have been hit twice! Still you want to believe in it, because just to think that miracles have started to happen to you, just to think that your Master is working hard on you, just to think that he goes on making you aware and hits on your head when you were falling asleep, is very ego fulfilling.

There are many beautiful imaginations -- they will come. Flowers will shower on you and you can almost smell them. It is possible that you can imagine very deeply that roses are falling on you and you can smell them. That's okay -- but somebody else passing by your side may be able to smell your roses! Then it becomes tremendously powerful.

It means your imagination is not only passive, it has become active. You are creating a certain smell inside your body by your imagination. Your body has all that the earth has. The earth creates the rose. If the rosebush is not there you cannot smell roses in the earth, there is no smell. But if you put a rosebush there, one day suddenly it flowers and the smell is there. The earth was containing the smell and the rosebush helped the smell to come to an expression. Your body is earth, it contains all that is contained by earth. If your imagination is tremendous, not only you will smell, others also can smell the rose. But still it is imagination. Your imagination functioned just like a rosebush; it helped to express something that was hidden within you.

Man is earth. The word human comes from 'humus'. Humus means the earth. The Hebrew word 'adam' comes from a Hebrew root which means the earth. We are made of earth, we are miniature earths. We carry all that is hidden in the earth, that is our potentiality also. Once you help through imagination your potential starts becoming actual.

But on the path of meditation even beautiful experiences like these are to be avoided. Because once you get into them you are getting into the mind, and the whole effort is how to drop the mind, how to get rid of the mind. Once the mind is not there then you are completely separate from the body -- mind is the bridge, mind connects you with the body. Mind dropped, there is the body, the earth, and there is you, the sky -- totally separate realities. Then you have become a witness.

So if next time it happens -- this magicless magic -- to you, and you feel a hit on the head, don't be concerned by the hit, simply remain aware. Just watch. Whether it is true or untrue is irrelevant, remain a

witness. Simply remain a watcher, don't get involved in it in any way and soon it will disappear. And once you have learned the technique of how to drop the games of imagination it is going to be tremendously beneficial to you. Because the more you go into meditation, the more and more imagination will be coming. Stronger and stronger waves of imagination will pass through your being, and you will have to be aware and alert.

If it is difficult for you, impossible for you, then the path of meditation is not for you. Then the path of love, then the path of BHAKTI and devotion, where imagination is not avoided but used, is for you. Then you forget all about zazen, that path is not for you. Then you forget all about Buddha, Mahavira, that path is not for you. Then you move into the world of Meera, Chaitanya, Mohammed. Then you move into the world of devotion.

Remember, one thing can be a help on one path, and the same thing can be a hindrance on another path. For example, there are rails, the train runs on them, they are a help, without rails the train will not run. But if you start moving a car on those rails you will be in difficulty. They are a help for trains but they cannot be a help for cars. Cars need a more free way, more freedom. So remember always, a thing which is a hindrance on one path need not be a hindrance on another path.

But if you choose zazen.... I think the SANNYASIN who has asked this question will be tremendously benefited on the path of zazen because such imagination that he could believe it to be true simply shows that his sitting is helping. He is relaxing into deeper layers of consciousness.

The second question:

> WHILE PRACTICING ZAZEN, JUST SITTING, I DISCOVERED THAT I HAD BECOME THE GREATEST FOOL ON EARTH. BUT SUDDENLY I REMEMBERED ONE PROVERB: WHEN IGNORANCE IS BLISS, IT IS FOLLY TO BE WISE. THOUGH THIS STUPIDITY HAS MADE ME A FOOL, I HAVE NEVER BEEN SO FULL AS I AM NOW. I HAVE NOW FALLEN IN LOVE WITH THIS ZAZEN STUPIDITY. I INVOKE YOUR BLESSINGS SO THAT I REMAIN A FOOL TILL ETERNITY.

Yes, there is a foolishness which is wisdom, there is a foolishness which is enlightened. There is a foolishness of the wise. Why call it foolishness? It is foolish in the eyes of the world, in the eyes of the worldly because it belongs to a different realm. It is not of the world of calculation, cleverness. It is innocent.

Jesus looked like a fool. Lao Tzu also looked like a fool. In India for the fool we have a term, BUDDHU -- it comes from Buddha. Buddha must have looked like a fool, tremendously like a fool, hence the term BUDDHU. We call a man BUDDHU if we want to call him an idiot. BUDDHU means buddha-like.

Buddha must have looked like a fool when he renounced his empire. He was going to be the king and he became a beggar. Can you find more foolish a person? He had the most beautiful women around him and he escaped from the palace. What foolishness! When Buddha escaped, renounced, he didn't stay in his father's kingdom because the spies of his father would have followed him and they would have caught hold of him again. He immediately left the kingdom, went outside, and entered into another kingdom.

But the king was a friend of his father. So when the king came to know he came to see Buddha and he said, 'What foolishness you are doing! If you are angry with your father, don't be worried, you come to my palace. Get married to my daughter and be a king here. If there is some trouble with your father, forget all about it. I am just as loving towards you as your father. He is my old friend, and my kingdom is not lesser than your father's kingdom. So come! But what nonsense you are doing! Begging on the street? You are not a beggar. Your family has been royal for centuries.'

Buddha laughed and he said, 'As far as I know I have been a beggar for many lives. I don't know about my family, but I know about me. And I come through my father but I don't belong to him. He has just been a passage.'

Yes, if you move deeper than the mind, you will start looking foolish to others -- even to yourself you will start looking foolish, because you will fall out of line. That is the meaning of the word 'idiot' -- one who has his own idiom of life, his own private style of life. That is the meaning of 'idiot'. If you have a language of your own nobody will be able to understand it. Then people will say, 'Why are you talking like an idiot? It is gibberish.' You may be using a perfect language of your own coinage, but unless it is social it cannot be accepted as language. Unless your life belongs to the society you cannot be thought intelligent. People who

are thought to be intelligent are those who are in the rat race in this competitive world, hankering to cut each other's throat, trying to reach to the topmost, trying to become the first in the world.

Jesus says blessed are the meek, the non-competitive; blessed are the poor, those who have nothing. Of course he's talking nonsense. If Jesus is right then all the politicians are foolish. If Jesus is right then all the rich men are foolish. Then what about Alexander the Great? If Alexander the Great is right, then of course Jesus is a fool. And Alexander the Great seems to be right because the crowd believes in him. Jesus is lonely, Lao Tzu is lonely, Zen Masters are lonely -- solitary beings, idiots, they have their own idiom. They live their life according to their own being, they don't bother a bit, they don't fulfil the formalities of the society. They live as individuals, that is their foolishness. They don't live just like mechanical parts of society, they are not robots. They are alive beings.

If you are alive, if you are really alive and vibrating with life, you will look foolish; that's why children look like fools. Old people look wise because they are dead, stiff -- all life has oozed out of them. They are alive only for name's sake. They may have died a long time before.

I have heard about one man who made a will when he died. And in the will he said, 'Write on my tomb: Born such-and-such year, died when thirty, buried when seventy.'

Almost always it happens that people die near about thirty, then they are buried at seventy. That's another thing: burial is one thing, dying is another thing. When society comes to know that you are dead that's another thing.

I have heard about a priest -- a Catholic priest of course -- who died, and for three days he could not understand what had happened. Then he came to his church and tried to communicate with his successor, and said, 'Be aware. I died, but for three days I did not think that I was dead because I was more dead while I was alive. I was feeling more alive so I did not think that I was dead. It took three days for me to realise the fact that I had died.'

Children look foolish, and Jesus says, 'Unless you are like small children you will not be able to enter into my Kingdom of God. In fact he is saying, 'Blessed are the fools.'

Children are fools, that's why everybody tries to make the children wise. The very effort to make them wise simply kills them. By and by they become afraid to live; their streaming life is crippled from everywhere, only a very narrow passage which is socially acceptable is allowed for them to live in. Then through that tunnel only, they somehow cling to life. That tunnel is just a very small thread -- they don't die, that's all, but they don't live either. They don't live at all. They somehow drag.

So if you sit in zazen and you move deeply into it, your mind will start falling away, and your mind has up to now been your cleverness, your so-called intelligence. Your mind has accumulated all your experiences, your past. And when the past starts withering away and you become fresh and alive in the moment, you are again like a child, again a fool.

Lao Tzu said, 'Everybody is clever except me. Everybody seems to be very calculating, I am just muddle-headed.'

It is related that Rabbi Hanuk told this story.

For a whole year I felt a longing to go to my master, Rabbi Bonon, and talk with him. But every time I entered the house I felt I was not man enough. Once though, when I was walking across the field and weeping, I knew that I must run to the rabbi without delay.

He asked, 'Why are you weeping?'

I answered, 'I am after all alive in this world, a being created with all the senses and all the limbs, but I do not know what it is I was created for, and what I am good for in this world.'

'Little fool,' he replied.'That's the same question I have carried around with me all my life. You will come and eat the evening meal with me today.'

Ordinarily we think people who know answers are wise. They may be learned but they are not wise. They may be very well informed, but information has nothing to do with wisdom. People who are really wise, in fact, have no answers. They have a quest, an enquiry, a tremendous enquiry in them, but no answers. By and by they come to understand that all questions are meaningless, so they drop questions also.

A man becomes perfectly wise when he has no answers and no questions.

Ordinarily, if you have many answers you will be thought wise. But religiously, in the Zen way, if you don't have any answers and no questions.... Questions exist in the mind and then mind tries to find out answers, then through answers mind creates more questions, and so on and so forth it goes. It is an endless chain, it goes on ad nauseam. Once you understand this -- that this whole game is a mind game -- you simply drop it. You don't hesitate in dropping it, you don't postpone it for tomorrow -- 'I will drop it tomorrow' -- you drop it right now. You say, 'This is just foolish.'

Then, of course, when you drop your foolishness, you will look a fool to the world. If somebody asks you, 'Who are you?' and you say, 'I don't know,' will you look wise? He will think either you are a fool or a madman.'You don't know? You don't know your name? You don't know who you are? You don't know your identity?' The man will become suspicious of you, he will report to the police immediately that here is a man who seems to be suspect, who could be dangerous. But if you say, 'Yes, my name is this. My address is this,' then everything is settled.

Socrates said in his last days, 'When I was young I knew many things, and I used to think of myself as the wisest man in the world. The more I grew, the more I became aware that I didn't know much. And then the last thing happened -- one day I suddenly realised that I knew nothing.'

It is said that the oracle at Delphi declared that Socrates was the wisest man in the world. People who had heard the oracle came to Socrates and told him that the oracle has declared that he was the wisest man in the world. Socrates looked shocked and he said, 'There must have been some mistake, because just today I have realised that I don't know anything at all. I am the most ignorant man in the world! You please go and correct the oracle.' And they went and they told the oracle that Socrates himself says that he is the most ignorant man in the world. The oracle said, 'That's why I have declared him the wisest.'

The more open you become, the more innocent, the more childlike you become, the more the winds of existence start flowing in and out of you. The more you are knowing and have the gesture of knowledge, the more you are closed. Then you don't allow the winds of existence to enter you, then you are always distrustful, you don't trust life. A fool is one who goes on trusting; a fool is one who goes on trusting against all his experience. You deceive him, and he trusts you; and you deceive him again, and he trusts you; and you deceive him again, and he trusts you. Then you will say that he is a fool, he does not learn. His trust is tremendous; his trust is so pure that nobody can corrupt it.

Be a fool in the Taoist sense, in the Zen sense. Don't try to create a wall of knowledge around you. Whatsoever experience comes to you, let it happen, and then go on dropping it. Go on cleaning your mind continuously; go on dying to the past so you remain in the present, here-now, as if just born, just a babe. In the beginning it is going to be very difficult. The world will start taking advantage of you... let them. They are poor fellows. Even if you are cheated and deceived and robbed, let it happen because that which is really yours cannot be robbed from you, that which is really yours nobody can steal from you. And each time you don't allow situations to corrupt you, that opportunity will become an integration inside. Your soul will become more crystallised.

I have heard.

A thief visited the house of a Sufi mystic at night, and spread his shawl to wrap up the loot. After a long search he had not found anything. In the meantime the dervish sleeping on the floor had rolled over onto the shawl. When the thief came to pick up his shawl, he saw the dervish sleeping on it.

Just as he was leaving empty-handed, the dervish woke up and called after him, 'Please shut the front door.'

'Why should I?' the thief answered.'I came and supplied your mattress, someone else might come and bring your blanket too.'

So remain open, don't be worried -- even a thief cannot steal anything from you. He may supply a mattress or a blanket, that is another matter. He may give something to you but he cannot take anything from you, because that which can be taken is not yours. That which cannot be taken, only that is yours.

Be a fool. Zen is the effort of dropping the mind, destructuring it, so that your innocence that has become hidden behind the structure reveals itself again. You were born without knowing anything. You were born with clear eyes with no thoughts in them, with no clouds. Your inner sky was pure. Then you were taught, conditioned -- a thousand and one things -- and you became cluttered with knowledge, from

the school, the college, the university, and life's experiences. And you were taught how to doubt -- because doubt is the intelligence of the wordly man.

Trust is the intelligence of the religious man. You were taught to doubt, trained to doubt, but because of doubt you became closed. A man who doubts cannot remain open; a man who doubts always feels;insecure. A man who doubts always thinks about the world as if it is the enemy; the man who doubts is constantly fighting. That fight is going to end in your defeat because the part cannot win over the whole. That's not possible.

So you are fighting a doomed fight. You are going to be defeated finally. You may have small victories here and there, but they don't count. Finally death comes, and all is taken away. And in this fight you could not enjoy, you could not delight in life. To delight in life one needs to be a fool, trusting.

Read Dosteovsky's 'the Idiot'. The main character in 'The Idiot' is a Zen character, a Tao character, a prince who is foolish, totally foolish. But his doors are open, he is not in any way fighting the world. He is relaxed. All tensions gather in you because of doubt, all tensions make their abode in your being because of fear, insecurity. And you are just a small wave in the ocean but you are afraid of the ocean and you are trying to fight with the ocean. You will simply waste an opportunity which could have become a celebration, which could have become festive.

The same energy which could have laughed is turned sour and bitter and becomes poisonous. To be alive.... When I say 'to be alive' I mean to be alive in the whole spectrum of life. Alive to cry and alive to laugh; alive to weep and alive to love -- the whole spectrum. I see thousands of people living half-heartedly. They have chosen a certain colour of the spetrum and they have narrowed down their being. Now they are missing, they are missing much -- because you can enjoy life only when you are a rainbow.

A man was deeply in love with a woman, but he was a very shy man. Finally he succeeded in persuading her to be at least friendly towards him.

This man was a friend of Henry Miller, and Henry Miller was asking again and again, 'What is happening in your love affairs?'

One day he came and he said, 'I was almost on the verge of succeeding. I had succeeded so much that I persuaded her to undress completely, but more than that she would not do. What do you suggest I should have done?'

Miller said, 'Why, you should have wept.'

'Wept?' The man could not believe what he was saying.

He said, 'What else can you do? Laughter I cannot see in you, it is impossible. It is very, very far away because you have not even wept yet.'

Laughter is possible only if one is able to cry and weep deeply. The child cries -- that is the first relationship with the world. Every child born cries first. That is the first rung of the ladder. Miller says rightly, 'You should have wept because I don't know that you can do anything else. But this much you can do because this much you must have done when you were born. You should have wept.'

A fool is one who lives the whole rainbow -- he cries, tears are flowing from his eyes, he is not blocked in any way. He can cry in the marketplace, he is not ashamed of life. Unashamedly he lives, and lives totally. That's why he is a fool, or thought to be a fool. He laughs, and he delights. He is a rainbow. And God comes only to those who are like a rainbow.

Blessed are the fools.

The third question:

I FEEL THE WORD 'GOD' HAS NO HEARTFELT POTENTIAL, YET THE SKY AND PLANTS CAN BRING ME TO MY KNEES AND THERE IS A HEARTACHE FOR SOMETHING UNKNOWN. ZEN ATTRACTS ME WITH ITS FRESHNESS, COOLNESS, BUT ITS DEMANDS MAKE ME FEEL IMPOTENT. YOU SEEM THE MOST ATTRACTIVE, YOU WARM MY HEART AND HAVE THE COOLNESS OF A STREAM. ARE YOU POSSIBLY A THIRD WAY? BECAUSE I CAN'T DECIDE.

I am not a way at all, I am just a presence. You have to understand it because you are going to be with me. You have to understand it as deeply as possible.

I am not a way. A way leads you somewhere, it connects you with the there, and my whole effort is to

bring you HERE. A way is there -- oriented, and I am here-oriented. A way is needed if the goal is far away from you. If the goal is away, distant, then the way is needed. As I see it, the goal is within you; you are the goal, you are the target. So there is nowhere to go, a way is not needed. In fact, dropping all the ways, dropping the very search and just being yourself is enough. Because you cannot do that you have to be shown a few ways to walk and get tired on. That is just to exhaust you.

The whole effort is to exhaust you. When the effort is exhausted and you are really tired and you fall down, and you say, 'Now I don't want to go anywhere,' and you relax... you reach. Seeking is not the way to reach, but seeking is needed because you are very active.

Even to reach God, ways are needed -- and God is here-now. He is your surround, he is within you and without. It is as foolish as a fish seeking the ocean and living already in the ocean. You are in truth because there is no other way; only in truth can you be. You may have forgotten it or you may not be able to recognise it because it is so obvious. It is so close that there is no distance to see it -- distance is needed to have a perspective, you cannot see things from very close. And God is not only close, he is not only the closest -- he is you. God is not a 'seen', he is in the see-er; God is not a goal, he is in the seeker. The seeker is the sought.

So I am not a way. I talk about ways because you are mad. I talk about medicines because you are ill and you cannot understand the vision of no-way. You will have to walk, seek, get frustrated. When I say there are two ways, I mean there are two ways to get frustrated. One is of love, and another is of meditation.

But I am not a way. I am just a presence. And those who will understand me will not need anything more than just being with me. That's what in the East we call SATSANG -- just being with me, just being in my presence, just relaxing in my presence, just allowing me to enter you, not resisting, not fighting with me.

And suddenly one day you will start dancing, singing, celebrating. One day suddenly you will start laughing. What were you seeking? You were seeking yourself. How can you seek yourself? You are already that.

The questioner says: I FEEL THAT THE WORD 'GOD' HAS NO HEARTFELT POTENTIAL.... I know it. Theologians have killed it. They have killed a very beautiful word, 'God'.

Jews were right because they were very reluctant to call the name of God in any way. They were very reluctant. They were right because if you use the name of God, too much use will destroy its beauty. Before Jesus, Jews were not allowed to utter the name of God. Even now, if you look in Jewish books, and if they write God, they don't write G-o-d. They simply write G-d; they leave out the 'o'. Because how can you pronounce his name in totality? He is so big. Whatsoever you call him is going to be incomplete, so they write G-d, not G-o-d -- the 'o' is left out. And it is good that they leave out 'o' -- 'o' is the symbol of emptiness, SHUNYA. 'O' is void, zero. That is the very soul of God, 'O', zero, that is his very being -- so they leave it out.

For many centuries only the high priest in the temple of Jerusalem was allowed to utter the name of God, and that too only once in a year, and that too in total aloneness. People would wait, millions of people would wait together outside the temple. Then the high priest would go into the innermost shrine, all the doors would be closed, nobody will be able to hear, and there, in the innermost shrine, he would whisper the name. That's all.

It was good because words like 'God', 'love', should not be used too much otherwise their beauty is lost. Theologians killed the beautiful word 'God'. Now it is almost ugly, it is almost vulgar.

How theologians have killed it has to be understood. Each of you has a theologian inside. You have been conditioned for so many centuries that the theologian has almost become a part of you. God is wild, has to be, but the theologian is always afraid of the wild God, the theologian is always afraid of anything alive. So by and by he cuts out all wildness from God. He polishes, trains, and conditions the very word 'God'.

If you go to the old scriptures of the world, God was wild, as wild as you can imagine. He used to be angry also; he used to fall in love also; he used to run after women also. He was very human, down-to-earth, and very alive, throbbing and kicking.

But then it was not acceptable to the theologians because it was difficult to categorise him and it was difficult to use him. So by and by, limb by limb, they destroyed God. Now only a mummy, a dead body exists, preserved by chemicals, in churches. Churches are the tombs of God, their God has died. They made God more and more further away from man because it was impossible for their egos to understand that God could be in any way related to man. The creator and the created, the creator and the creature, how can they be related? No! The creator is far away in the seventh heaven and we are just like worms crawling on the

earth, sinners asking to be forgiven. They condemned man and they went on raising God higher and higher. A moment came when the bridge broke.

It is so simple to see that the creator has to be related with the creation. A poet is deeply related with his poetry, has to be so, he loves his poetry. A painter is deeply related with his painting -- it is his life, his flowering, his expression. A sculptor loves the statue he has made. Watch a sculptor when he has finished a statue, how he touches and feels it -- almost as if it is the girl of his dreams, his beloved. Watch a sculptor when, in difficult circumstances, he has to sell his art work. Tears come to his eyes.

If God is the creator, he has to be close to creation, he has to be deeply in love with his creation. But then you cannot condemn man and then you cannot make man feel guilty. And if you cannot force man to feel guilty, then churches cannot exist, then their whole business disappears. The whole business of the church exists only if you are guilty. Because of your guilt you need their help; because of your guilt you need salvation.

If God is already close to you, and if God is already breathing in you, singing in your heart, then what is the need of any salvation? If God has created you, then how can you be sinners? Then you cannot be condemned, the signature of God is on you.

But then the whole business of religion disappears. So they went on making God more and more clinical. Now he smells almost like a hospital -- no life, but everything clean. They became so afraid of the germs of life that they killed all the germs. But God also is killed.

The word 'God' has lost the heartfelt potential.

One of my SANNYASINS has sent a beautiful anecdote to me. Listen to it, meditate over it.

The anecdote:

Yesterday somebody knocked on my door, and I opened it and it was God. And he asked me if he could use my bathroom. I said, 'Sure, come on in.'

When he finally came out of the bathroom, he explained that he had been having some trouble finding somebody who would let him use their bathroom because most people like to think God never has to go to the bathroom. Then he thanked me and told me he was looking for somebody to be the Messiah and he thought I showed promise.

I asked him if he really thought so. And he said he liked my bathroom.

God is eccentric, otherwise why should he create such an eccentric world?

But theologians have killed him completely. They cannot think that he needs a bathroom, there is no provision in heaven for that. He simply sits on his throne, he never goes to the bathroom. An inhuman God is a dead God. God has to be made alive again, he has to be brought home. Then your heart will start throbbing for him. If you drop theology then religion is beautiful, but if theology is always there between you and religion, then the theology is ugly and it makes religion look ugly also.

I FEEL THAT THE WORD 'GOD' HAS NO HEARTFELT POTENTIAL, YET THE SKY AND THE PLANTS CAN BRING ME TO MY KNEES. AND THERE IS A HEARTACHE FOR SOMETHING UNKNOWN.... That's good. That's how one should approach God, without theology. Don't use even the word 'God', there is no need, because the word 'God' is not God. The word 'love' is not love -- drop the word, you just carry the innermost core of it, the significance of it, the song of it. That's the only real way to enter into his temple -- nature, the trees, the birds, the sun and the stars. He is all around you, calling you in many, many ways. Don't go to the church. That is the last place you can hope for him to visit. Last! Maybe in some crisis, but otherwise not.

He's alive in the flowers, he's alive in the rainbows, he's alive in the birds. Listen to him. In fact, if you learn how to listen, you cannot avoid him for long. Love -- if you know how to love you cannot escape from him for long. Love is his shrine and listening is the way to help him come into you.

There is an anecdote in the annals of Hasidism.

'Where is the dwelling of God?' This was the question with which the Rabbi of Coates surprised a number of learned men who happened to be visiting him.

They laughed at him.'What a thing to ask, Rabbi! Is not the whole world full of his glory?'

Then the Rabbi answered his own question.'God dwells wherever man lets him in.'

Let him in. He is knocking at your doors, allow him in. You need not go anywhere. Just relax, trust. His

hand is already searching you. Just allow him to find you, and immediately a great transformation happens. So that is the right way.

...THE SKY AND THE PLANTS CAN BRING ME TO MY KNEES AND THERE IS A HEARTACHE FOR SOMETHING UNKNOWN.

Yes, God is the eternally unknown. Even by knowing him, one never knows him; even by knowing him, he remains unknown. His unknowability is his mystery. And it is good that man cannot know him, otherwise he will become part of science, otherwise he will be just caught in a test tube somewhere in a lab. And you know what scientists can do. They will torture him if they can find him. They will poke him from here and there to find out secrets, just as they are torturing monkeys and other animals. They will torture God if they can find him.

No, God can never become knowledge. The word 'science' means knowledge. God can never become knowledge and can never become science. He is not a riddle to be solved, he is a mystery to be lived, a dance to be danced, a song to be sung, a love to be dissolved in. Yes, you can come to feel him but you can never come to know him. The unknown God is the only God there is.

There is a story about St. Paul. When he came to Athens to the Greek world to preach Christianity, he was very much surprised. In the centre of Athens there was a temple dedicated to the Unknown God. There was no image, the temple was absolutely empty and silent. There was no one inside it. Just on the door of the temple there was an inscription: Dedicated to the Unknown God. And people used to come to pray there, to feel God there. There was no priest and there was no theology and no philosophy around it.

St. Paul destroyed it because he started teaching people and he laughed at the stupidity of this temple. He is reported to have said that it was absolute foolishness. How can you love an unknown God? Here he was and he would show them the known God. God had become known in Jesus Christ.

He was thinking that he was doing a great service to humanity but he is one of the greatest criminals. He destroyed the concept, or no-concept, of an unknown God. That is the only God there is. He may have been reflected in the eyes of Jesus but he still remains unknown. In fact, by knowing him, he is not known, you also become part of his mystery and become unknown. Jesus has become a mystery by knowing him -- not that he has become known through Jesus. There is no way. He is so vast it is impossible to put him down as a formula, as a theory, as a dogma, as a creed.

Forget the word 'God'. Don't make that your obsession. It has nothing to do with God. You can drop the word. Dropping the word will be helpful, because with that word, all that theologians have done up to now will be dropped. You just look around, look into the eyes of a child, or into the eyes of your beloved, your mother, your friend -- or just feel a tree. Have you ever hugged a tree? Hug a tree. And one day you will come to know that it is not only that you have hugged the tree but that the tree also responds, the tree also hugs you. Then for the first time you will be able to know that the tree is not just the form, it is not just a certain species the botanists talk about, it is an unknown God -- so green in your courtyard, so full of flowers in your courtyard, so close to you, beckoning you, calling you again and again.

Forget the word. Forget all words! If you can dedicate your being to the unknown, that is the best dedication possible. Theologians, priests, and people who do the business of religion have different things in their minds. They are not concerned with you or with God. Religion has become a great investment. In fact, it is the biggest trade in the world. No millionaire is so rich -- and he cannot be -- as churches are. No company Burmah Shell or Standard Oil -- is so rich, they cannot be. When religion becomes an investment, then there are other reasons than religious, other considerations.

I have heard an anecdote -- it happened in a Jewish temple. Jewish temples and synagogues do not pass the plate as do the Christian churches, consequently they have to raise money in other ways. One of them is the sale of tickets for reserved seats for the high holy days when business is best.

On one holiday a young man went to the synagogue in Philadelphia to look for his uncle. The guard refused him admittance because he had no ticket.

'Look', the youngster said,'it is very important.'

'Not a chance,' said the guard.'Everybody says that. Nobody gets in here without a ticket.'

But the boy pleaded,' It is a matter of life and death. Please, I will only be two minutes.'

'Well okay, if it is so important,' the guard said.'But don't let me catch you praying!'

This can happen in this ashram also. This happens always. Because whenever something of the unknown descends on the earth, immediately man's cunning mind starts changing it into a commodity that can be sold in the market. Immediately the profit motive comes in. The word 'God', the churches, the temples, the synagogues, they have become marketplaces. You cannot find your heart there. The only way to find your heart is to see the unknown again. You will have to move alone, you will have to go alone. You cannot follow a crowd. If you follow a crowd you will reach some temple, or some synagogue, or some church. If you want to find the wild God, the God of this universe, the unity, the cosmos, then you will have to seek on your own, alone.

Pray to a tree, pray to a river, pray to a rock. Feel, there is no need for words. Let your heart communicate. Melt yourself into the world and let the world melt into you. This communion is prayer.

The person who has asked the question will be helped if he moves on the path of love. Zen will not be helpful for him. He has a very feeling heart. Listen to the heart.

Many other questions are there, questions about making a synthesis of love and meditation, of heart and mind, of thought and feeling -- because many people would like to move on both the ways together.

Synthesis comes, but you cannot make it. If you follow the path of meditation, one day you will attain to love as a consequence. If you follow the path of love, one day you will attain to meditation as a consequence. Synthesis comes, but you will have to follow one path. If you try to follow two you will be in confusion. Synthesis comes at the end on its own accord, so don't be worried.

It is always so: if meditation happens, love is bound to happen. If love does not happen, then that simply shows meditation has not happened yet. If love happens, meditation also happens as a shadow. If meditation has not happened through love, then your love is not yet real. If it has not happened yet, you may be thinking about it, but you have not moved into the world of love. So don't be worried about synthesis. You cannot make a synthesis. It is not for you to worry about it. Follow one, whichever feels more close to you.

There are a few questions which ask, 'Both seem to be almost fifty-fifty, so what to do?' If both seem fifty-fifty, then Zen is your way. Because a person who cannot decide is not the man of the heart; a person who cannot decide is the man of the mind. If it is heart it is always decisive. Have you ever fallen in love with two women together, fifty-fifty? If you fall that way, then one thing is certain, it is not love. There may be other considerations. One is rich, another is a daughter of a prime minister or something like that. Love is not a consideration. If love is the consideration then immediately you choose one, then there is no problem.

So if you have a problem to decide, then it is decided: you are the mind type, you will have to follow Zen. If you can decide, then good; if you cannot decide then take it for granted that the very doubt, the indecisiveness, shows that you are a mind type, thinking, doubting, analyzing, thinking about pros and cons. And then your greed says, 'Is there not a way to make a compromise of both?'

Remember, compromise is not a synthesis. Compromise is a dead thing; synthesis is organic unity. You can make a compromise but through compromise nobody has ever grown; you cannot make a synthesis, it comes.

You start growing on one path, because both the paths use different devices, not only different, diametrically opposite. If you try to make a compromise, it will be impossible because one goes to the south, another goes to the north. So one leg will be going to the south, another will be going to the north. You will not be able to reach, you will be divided, you will become split. In making the compromise you will become a schizophrenic. That's how the human mind has become schizophrenic, split.

Don't bother about compromise. It always comes. Those who have attained through zazen have attained to the same love as those who have reached through devotion, BHAKTI.

A man, a Christian, came with the Bible to a Zen Master and started reading the Sermon on the Mount. After a few lines the Master said, 'Stop, there is no need. Whosoever has said these words is a Buddha.'

He had never known anything about the Bible, he had never heard anything about Jesus, he used to live in a far-away cave, completely out of the society. But he said, 'No need to read it anymore. Even one sentence is enough. It has the taste of the sea. Whosoever has said this is a Buddha -- is enlightened.' If you ask Buddha, Meera is enlightened, Chaitanya is enlightened. If you ask Meera and Chaitanya, Buddha is enlightened, Bodhidharma is enlightened.

Let me put in this way. If you follow love, devotion, surrender, one day you will suddenly find you are full of meditation. If you follow meditation, one day you will find the beloved has come, he has knocked at

the door.

Dang Dang Doko Dang

Chapter #3
Chapter title: 'As within, so without'

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AFTER BANKEI HAD PASSED AWAY, A BLIND MAN WHO LIVED NEAR THE MASTER'S TEMPLE SAID TO A FRIEND: 'SINCE I AM BLIND I CANNOT WATCH A PERSON'S FACE, SO I MUST JUDGE HIS CHARACTER BY THE SOUND OF HIS VOICE.

ORDINARILY WHEN I HEAR SOMEONE CONGRATULATE ANOTHER UPON HIS HAPPINESS OR SUCCESS, I ALSO HEAR A SECRET TONE OF ENVY. WHEN CONDOLENCE IS EXPRESSED FOR THE MISFORTUNE OF ANOTHER, I HEAR PLEASURE AND SATISFACTION, AS IF THE ONE CONDOLING WAS REALLY GLAD THERE WAS SOMETHING LEFT TO GAIN IN HIS OWN WORLD.
'IN ALL MY EXPERIENCE HOWEVER, BANKEI'S VOICE WAS ALWAYS SINCERE. WHENEVER HE EXPRESSED HAPPINESS, I HEARD NOTHING BUT HAPPINESS, AND WHENEVER HE EXPRESSED SORROW, SORROW WAS ALL I HEARD.'

MAN IS SPLIT. Schizophrenia is a normal condition of man -- at least now. It may not have been so in the primitive world, but centuries of conditioning, civilization, culture and religion have made man a crowd -- divided, split, contradictory. One part goes one way, the other part goes in just the diametrically opposite way and it is almost impossible to keep oneself together. It is a miracle that man is existing at all. He should by now have disappeared long before.

But because this split is against his nature, deep down somewhere hidden the unity still survives. Because the soul of.man is one, all the conditionings at the most destroy the periphery of the man. But the centre remains untouched -- that's how man continues to live. But his life has become a hell.

The whole effort of Zen is how to drop this schizophrenia, how to drop this split personality, how to drop the divided mind of man, how to become undivided, integrated, centred, crystallised.

The way you are, you cannot say that you are. You don't have a being. You are a marketplace -- many voices. If you want to say 'yes', immediately the 'no' is there. You cannot even utter a simple word 'yes' with totality. Watch... say 'yes', and deep inside the 'no' also arises with it. You cannot say a simple word like 'no' without contradicting it at the same time. In this way happiness is not possible; unhappiness is a natural consequence of a split personality. Unhappiness, because you are constantly in conflict with yourself. It is not that you are fighting with the world, you are every moment fighting with yourself. How can there be peace? How can there be silence? How can you be for even a single moment at rest? Not for a single moment are you at rest. Even while you are sleeping you are dreaming a thousand and one things. Even while sleeping you are tossing this way and that -- a continuous conflict. You are a battlefield.

You say to somebody 'I love you', and the more you say it, the more you have to repeat it. It appears there is suspicion behind it. If you really love there is no need even to say it, because words do not matter.

Your whole being will show your love; your eyes will show your love. There will be no need to say it, there will be no need to repeat it continuously. You repeat to convince the other and at the same time to convince yourself -- because deep down, jealousy, possessiveness, hatred, the urge to dominate, a deep power politics, are hidden.

In his epistles St. Paul uses 'in Christ' one hundred and sixty-four times. He must have been a little doubtful about it.'In Christ. In Christ. In Christ...' one hundred and sixty-four times! It is too much. Once would have been enough. Even once is more than enough. It should be your being that shows that you live in Christ -- and then there is no need to say it.

Watch. Whenever you repeat a thing too many times, go deep within yourself. You must be carrying it. But you cannot falsify it, that is the problem. Your eyes will show that it is hidden behind.

Have you watched? You go to somebody's house and he welcomes you. But there is no welcome in his presence. He says, 'I am very happy to see you, glad to see you.' But you don't see any gladness anywhere; in fact, he looks a little anxious, worried, apprehensive. He looks at you as if trouble has come to his home. Have you watched people saying to you 'take any seat' and simultaneously showing you a certain seat to take? They say 'take any seat' but they show you, in a subtle gesture, 'take this seat'. They go on contradicting themselves.

Parents go on telling their children, 'Be yourself,' and at the same time they go on teaching how one should be.'Be independent' -- and at the same time they go on forcing the child to be obedient. They have their own idea about how the child should be and when they say, 'Be yourself,' they mean, 'Be the way we want you to be.' They don't mean, 'Be yourself.'

Continuously something else is there present and you cannot really falsify it. But man has become cunning about that also. We don't look into each other's eyes because eyes can show the truth, so it is thought to be part of etiquette to avoid eyes. Don't look into somebody's eyes too much or you will be thought a little uncultured -- transgressing, trespassing. It is very difficult to falsify the eyes. You can falsify the tongue very easily, because the tongue, the language, is a social by-product. But eyes belong to your being. You say something but your eyes continually show something else, hence in all the societies of the world people avoid each other's eyes. They don't encounter -- because that will be looking into the truth.

But you can watch these contradictions in yourself and it will be a great help. Because unless your 'in' is just like your 'out' and your 'out' is just like your 'in', you can never be at rest.

In Tibet, in Egypt, they say, 'As above, so below.' Zen says, 'As within, so without.'

Unless your within becomes as your without you can never be at rest because your periphery will continuously be in conflict with your centre. The problem is that the periphery cannot win. Ultimately only the centre can win. But the periphery can delay, postpone; the periphery can waste time and life and energy. If you go on living on the periphery and just go on pretending, not really living, you will have many faces but you will not have your original face.

I have heard.

Abrahamson had reached the grand old age of eighty and decided to celebrate. All his life he had been orthodox, had worn a long beard, black hat, black suit and black overcoat. Now to celebrate his birthday the old man shaved off the beard, replaced his sombre black clothes with the latest style green checked suit, a burgundy tie and blue striped shirt and headed for the massage parlour.

As Abrahamson crossed the street he was struck by a truck and killed. In heaven he spoke to his maker, God, 'Why me? I was a good husband, I gave to all the charities, I have always been a religious man."To tell the truth,' said the Lord, 'I did not recognise you.'

And I would like to tell you even God will not be able to recognise YOU either. He changed his dress only once and became unrecognisable and you change your periphery every moment, you change your dress every moment, you change your face, your mask, every moment. Forget about God -- you cannot recognise yourself. You cannot say who you are.

In Zen they have a koan, a deep object for meditation, to find out one's original face. The Master says to the disciple: 'Go and sit silently and find out your original face.' They mean the face you had before you were born or the face that you will have after you have died -- because the moment the child is born, the society starts giving him false faces; the moment the child takes his first breath, corruption starts. The child has entered into the world of politics, falsification, untruth. Now, layer upon layer, there will be many faces.

And the clever man has many more faces than the simple man. So whatsoever the need he immediately

changes his face. He adjusts his face.

Have you watched? You are sitting in your room and your servant passes by. You have a different face for the servant, a very indifferent face. In fact, you don't look at your servant, he is not worth looking at. You don't recognise that a man, a human being just like you, has entered the room. It is as if a mechanism has passed. You don't recognise the humanity of the servant. But if your boss comes into the room immediately you are standing, wagging your tail, smiling -- all smiles. You have a different face for your boss. If your wife comes you have a different face, if your mistress comes you have a different face.

Continuously you go on adjusting, manipulating. One has to understand otherwise one cannot find one's original face.

A man who has an original face has a unity. He remains the same. Buddha is reported to have said that the taste of an enlightened man is just like the taste of seawater -- wherever you taste it, whenever you taste it, it always tastes of the salt.

The enlightened person always shows one face. Not that he is monotonous.... Remember, don't misunderstand me -- he is not monotonous at all. In fact, you are monotonous because your faces are all dead. He is alive, growing, but his face is his. The face goes on growing, it goes on becoming richer and richer, it goes on taking on more and more awareness, it goes on becoming more and more radiant, alive, beautiful, a grace goes on increasing around it, it is surrounded by a light, but, it remains the same face. You can recognise it. There is a discontinuous continuity or, a continuous discontinuity. He changes yet he remains the same. He remains the same and yet he goes on changing. You can recognise the continuity and you can also recognise a constant growth.

Growth always happens to the original face -- remember. False faces cannot grow, they are dead. They have no life in them, how can they grow? You can bring plastic flowers -- they cannot grow. You can keep them, you can deceive people, but they cannot grow. Real flowers grow. Only life grows.

If you are not growing you are dead. Remember that each moment should be a growth moment. One should continuously go on moving and yet remain centred, rooted in one's being.

You can deceive others, you cannot deceive yourself. But there are also very, very clever people who can deceive themselves also. They are the worst enemies of themselves.

Mulla Nasruddin had been pulled from the river in what the police decided was a suicide attempt. When they were questioning him at headquarters he admitted that he had tried to kill himself. This is the story he told:

'Yes, I tried to kill myself. The world is against me and I wanted to end it all. I was determined not to do a half-way job so I bought a piece of rope, some matches, some kerosene and a pistol. Just in case none of those worked I went down by the river. I threw the rope over a limb hanging out over the river, I tied the rope around my neck, poured kerosene all over myself and lit the match. I jumped off the bank, put the pistol to my head and pulled the trigger.

'Guess what happened! I missed. The bullet hit the rope before I could hang myself so I fell into the river and the water put out the fire before I could burn myself. And you know, if I had not been a good swimmer, I would have ended up drowning my fool self!'

That's how things go.... You want to do a thing and yet you don't want to do it.

You go on and yet you don't want to go. You live and yet you don't want to live. You even try to commit suicide and yet you don't want to commit suicide. That's why out of ten suicide attempts only one succeeds. And that too seems to be by some error. Nine attempts fail.

People are contradictory. They just don't know how to do a thing totally. And it is natural. It can be understood that when they try to commit suicide they cannot be total, because they have never been total in their lives. They don't know what totality is. They have never done a single act with their total being. Whenever an act is total, it liberates; whenever it is half-hearted it simply creates a conflict. It dissipates energy, it is destructive, it creates bondage.

In India you have heard the word KARMA -- the very cause of all bondage. A KARMA is a KARMA only if it is half-hearted -- then it binds you. If it is total it never binds you, then there is no bondage for you. Any act lived totally is finished. You transcend it, you never look back. Any moment lived totally leaves no trace on you -- you remain unscratched, untouched by it. Your memory remains clean, you don't carry a psychological memory about it. There is no wound.

If you have loved a woman totally and she dies, there is no wound left. But if you have not loved her

totally and she dies then she continues to live in the memory. Then you weep for her, you cry for her, because now you repent. There was time, there was opportunity when you could have loved her, but you could not love her. And now there is no opportunity; now she is there no more. Now there is no way to fulfil your love.

Nobody weeps and cries for somebody's death -- you cry and weep for the lost opportunity to love. Your mother dies. If you have loved her really, totally, then death is beautiful, there is nothing wrong in it. You go and say goodbye to her and you don't carry any wound. You may be a little sad -- naturally, she has occupied your heart for so long and now she will not be there -- but that is just a passing mood. You don't carry a wound, you don't go on crying continuously, you don't hang with the past. You did whatsoever you could -- you loved her, you respected her -- now it is finished. One understands the helplessness of life. You are also going to be finished one day. Death is natural; one accepts it.

If you cannot accept death that simply shows there has been a contradiction in your life. You loved and yet you were withholding yourself. Now that withholding creates the problem.

If you have enjoyed food, you forget all about it. Once you are finished, you are finished. You don't go on thinking about it. But if you were eating and you were not eating totally, if you were thinking about a thousand and one other things and you were not at the dining table at all -- you were just physically there but psychologically you were somewhere else -- then you will think about food. Then food will become an obsession.

That's how sex has become an obsession in the West. Making love to a woman or to a man you are somewhere else. It is not a total act, it is not orgasmic, you are not lost in it, so a greed arises. You try to satisfy that greed, that unfulfilled desire, in a thousand ways: pornography, blue movies, and fantasy, your private movie. You go on fantasizing about women. When a real woman is there and she is ready to love you, you are not there. And when the woman is not there, you have a woman in your fantasy.

This is a very sad state of affairs. When you are eating, you are not there and then you are thinking about food, fantasizing about it. This is happening because you are not total in your act, you are always divided. While making love you are thinking of BRAHMACHARYA, celibacy. Then while being a celibate you.are thinking of making love. You are never in tune, never in harmony.

And one goes on pretending that everything is okay so one never faces the problem.

I have heard about one couple who was known all over Poland as the most ideal couple ever. Sixty years of married life and never had there been a conflict. The wife was never known to nag the husband, the husband was never known to be rude to the wife. They had lived very peacefully -- at least it appeared so.

They were celebrating their sixtieth wedding anniversary. A journalist came to interview them.

'How old is your wife?' enquired the journalist.

'She is eighty-seven,' said the husband, 'and God willing, she will live to be a hundred.'

'And how old are you?' enquired the journalist.

'Eight-seven too,' answered the husband, 'and God willing, I will live to be a hundred and one.'

'But why,' asked the journalist, 'would you like to live a year longer than your wife?'

'To tell the truth,' said the old octogenarian, 'I would like to have at least one year of peace.'

Appearances are very deceptive. Appearances may give you respectability but they cannot give you contentment. And some day or other, in some way or other, the truth has a way of surfacing.

Truth cannot be repressed forever. If it can be repressed forever, eternally, then it is not truth. In the very definition of truth one should include the fact that truth has a way of bubbling up. You cannot go on avoiding it forever and ever. One day or other, knowingly or unknowingly, it surfaces, it reveals itself.

Truth is that which reveals itself. And just the opposite are lies. You cannot make a lie appear as truth forever and ever. One day or other the truth will surface and the lie will be there condemned.

You cannot avoid truth. It is better to face it, it is better to accept it, it is better to live it. Once you start living the life of truth, authenticity, of your original face, all troubles by and by disappear because the conflict drops and you are no more divided. Your voice has a unity then, your whole being becomes an orchestra. Right now, when you say something, your body says something else; when your tongue says something, your eyes go on saying something else simultaneously.

Many times people come to me and I ask them, 'How are you?' And they say, 'We are very, very happy.' And I cannot believe it because their faces are so dull -- no joy, no delight! Their eyes have no shining in them, no light. And when they say, 'We are happy,' even the word 'happy' does not sound very happy. It

sounds as if they are dragging it. Their tone, their voice, their face, the way they are sitting or standing -- everything belies, says something else. Start watching people. When they say that they are happy, watch. Watch for a clue. Are they really happy? And immediately you will be aware that something else is saying something else.

And then by and by watch yourself. When you are saying that you are happy and you are not, there will be a disturbance in your breathing. Your breathing cannot be natural. It is impossible. Because the truth was that you were. not happy. If you had said, 'I am unhappy,' your breathing would have remained natural. There was no conflict. But you said, 'I am happy.' Immediately you are repressing something -- something that was coming up, you have forced down. In this very effort your breathing changes its rhythm; it is no longer rhythmical. Your face is no longer graceful, your eyes become cunning.

First watch others because it will be easier to watch others. You can be more objective about them. And when you have found clues about them use the same clues about yourself. And see -- when you speak truth, your voice has a musical tone to it; when you speak untruth, something is there like a jarring note. When you speak truth you are one, together; when you speak untruth you are not together, a conflict has arisen.

Watch these subtle phenomena, because they are the consequence of togetherness or untogetherness. Whenever you are together, not falling apart; whenever you are one, in unison, suddenly you will see you are happy. That is the meaning of the word 'yoga'. That's what we mean by a yogi: one who is together, in unison; whose parts are all interrelated and not contradictory, interdependent, not in conflict, at rest with each other. A great friendship exists within his being. He is whole.

Sometimes it happens that you become one, in some rare moment. Watch the ocean, the tremendous wildness of it -- and suddenly you forget your split, your schizophrenia; you relax. Or, moving in the Himalayas, seeing the virgin snow on the Himalaya peaks, suddenly a coolness surrounds you and you need not be false because there is no other human being to be false to. You fall together. Or, listening to beautiful music, you fall together.

Whenever, in whatsoever situation, you become one, a peace, a happiness, a bliss, surrounds you, arises in you. You feel fulfilled.

There is no need to wait for these moments -- these moments can become your natural life. These extraordinary moments can become ordinary moments -- that is the whole effort of Zen. You can live an extraordinary life in a very ordinary life: cutting wood, chopping wood, carrying water from the well, you can be tremendously at ease with yourself. Cleaning the floor, cooking food, washing the clothes, you can be perfectly at ease -- because the whole question is of you doing your action totally, enjoying, delighting in it.

The society is not in favour of an integrated man, so remember, society cannot help you. It will create all sorts of hindrances for your growth. Because only a disintegrated man can be manipulated -- the politicians can dominate him, the teachers can dominate him, the religious priests can dominate him, the parents can dominate him. Only a disintegrated soul can be forced into slavery.

Integrated, you are free; integrated, you become rebellious; integrated, you start doing your own thing; integrated, you listen to your own heart, wherever it leads. Such types of individuals can be dangerous for the dead so-called society. They can create trouble -- they have always created trouble. A Jesus, a Socrates, a Buddha... they have always been troublesome because they are so integrated that they can be independent. And they are living so blissfully that they don't bother about other nonsense.

Try to understand it. If you are unhappy, you will become ambitious; if you are happy, ambition will disappear. Who bothers to become a prime minister unless you are a little insane? Who bothers to become the richest man in the world unless you are mad? Who bothers about fame? You cannot eat it, you cannot love it, you cannot sleep with it. In fact, the more famous you become, the more difficult it becomes to be happy.

The richer you are, the more worries you have -- problems of security, future. Whatsoever you have, you have to hold it. You have to hold it against others because they are constantly watching for a right opportunity to take it back. Whatsoever you hold, you hold out of violence. And of course, if you have been violent then others can be violent to you. They are just waiting for the right moment. The richer you get, the more worries, more problems, more fears you have. Who bothers, if one is happy?

It is said that a Taoist mystic was sought by the emperor of China because he had heard that the mystic was very wise and he wanted him to become his prime minister. Ambassadors, with a golden chariot following them and with many presents from the court, were sent to him.

The two ambassadors were puzzled because they found this wise man sitting on the bank of a small river fishing, very poor, just ordinary. But the king had ordered so they told him, 'The king wants you to become his prime minister. You are welcome. We have come to take you.'

The mystic looked at the ambassadors and then he looked around. A turtle was wagging his tail in the mud, enjoying, just by the side of the river, by a small pool.

The mystic said, 'Look at that turtle!'

The ambassadors said, 'We don't understand. What do you mean?'

He said, 'I have heard there is a turtle in the emperor's palace three thousand years old -- dead of course -- encased in gold, with valuable diamonds, very precious. The dead turtle is worshipped. If you ask this alive turtle, 'Would you like to become the dead turtle in the king's palace? You will be encased in gold, surrounded with precious stones and you will be worshipped by the king himself, ' what do you think this turtle will choose? Would he like to go to the palace or would he like to wag his tail in the mud?'

They said, 'Of course, he would like to wag his tail in the mud.'

The mystic said, 'Do you think I am more foolish than the turtle? Go back! I would like to wag my tail here in this mud -- I would like to be alive.'

Who has ever heard of anybody living in a palace and being alive? Difficult, almost impossible. If you are unhappy then you become ambitious, because an unhappy person thinks, 'If I attain much wealth I will become happy.' The unhappy person thinks, 'If I become the prime minister, the president, then I will become happy.' An unhappy person starts projecting into the future; a happy person lives here and now. And he is so happy, so infinitely happy, that he has no future. He has no concern for the future.

That's just what Jesus means when he says, 'Think not of the morrow. Look at the lilies in the fields. Even the great Emperor Solomon was not so beautiful, arrayed in his precious dresses, as these poor lily flowers. Look at the grandeur! And they toil not and they think not of the morrow.'

The whole society depends on creating ambition in you. Ambition means a conflict, ambition means that whatsoever you are, you are wrong -- you have to be somewhere else. Wherever you are, you are wrong -- you have to be somewhere else. A constant madness to be somewhere else, to be somebody else, is what ambition is.

So every child is corrupted, destroyed. The parents were destroyed by their parents, and they go on destroying their children -- and so on and so forth. Of course they don't know what else to do. They simply repeat the old pattern: whatsoever was done to them by their parents, they do to their children. The parents say, 'Go to school and come first. Go to university and attain the gold medal.' Then for their whole life they are always chasing and chasing the gold medals. They live in a dream -- and because of this they have to follow many things which are against their nature, they have to do many things which are against their nature. If they are to attain some goals in society they have to follow the society.

And society is constantly trying to force something on you: a certain morality, a certain religion. Whether it suits you or not is not the problem; whether it is going to help your being flower is not the problem. The society goes on enforcing things on you.

One day I met Mulla Nasruddin on the road. He was walking with his two children.

So I said, 'How are your two children?'

He said, 'Both are good.'

I said, 'How old are they?'

He said, 'The doctor is five and the lawyer is seven!'

Already the future is fixed in the mind of the father. One has to become a doctor, the other has to become something else. The children have not been asked. Now the father will enforce. He can enforce, he has power. The children are helpless. And if the child was going to become a singer and he cannot become a singer but has to become a doctor, he will never feel at ease. He will be false. He will be carrying something false -- continuously dragging himself. His whole life will be destroyed. It will be a sheer wastage. There are doctors who would have been beautiful singers or dancers or poets and there are poets who would have been better to have been doctors or surgeons. There are poets who should have been engineers, scientists, and there are scientists who should have been somewhere else. It seems that everybody is in some wrong place because nobody has been allowed to be spontaneous and to be himself.

The society forces you to be something that you are not meant to be. Nobody else can know who you are

meant to be, your destiny has to unfold within you. It is only you, left to yourself. A society can help. If a real, right society exists some day in the world, it will simply help you. It will not give you directions, it will give you all support to be yourself. But this society first tries you to make somebody else -- imitators, carbon copies -- and when you have become carbon copies then people start saying that you are not yourself.

A Jewish momma found herself sitting next to a young man on a bus. She looked at him quizzically for a few moments, then nudged him in the ribs and said confidentially, 'You are a Jewish boy, aren't you?'
He said, 'Er, no, as a matter of fact, I'm not.'

She laughed and said, 'Oh, go on, I'm Jewish myself -- I can always tell. You're Jewish, aren't you?'
He said, 'No, missus, I'm not.'

She said, 'What's the matter? You ashamed of it or something? You're Jewish.'

So just to keep her quiet, the young chap said, 'All right, if it'll make you happy -- yes, I'm Jewish.'
She said, 'That's funny, you don't look Jewish....'

That's how it goes on. First everybody is trying to convince you that you are this, and once you are this, suddenly you find -- and everybody else starts saying -- that you don't look yourself.'What is wrong with you? You look unhappy, you look sad, you look frustrated, you look depressed -- what is the matter with you?' First they try to force you to be somebody else that you are not and then they want you to be happy also. This is impossible!

You can be happy only if you become yourself. Nothing can be done about it, that is how it is. You can be happy only if you are yourself -- but it is very difficult to find out now who you are because you have been so confused, you have been so crippled. And society has entered so deep down in you that it has become your conscience. Now your parents may be dead, your teachers may be dead -- or even if they are alive they are no longer sitting on your head -- but still whatsoever they have taught you goes on speaking in subtle whisperings within you.

It has become your conscience. The parental voice has become your ego. If you do something against it, it immediately condemns you. If you do something accordingly, it applauds you, appreciates you. Still you go on being dominated by the dead.

I have heard.

Rothstein owed a hundred dollars to Wiener. The debt was past due and Rothstein was broke, so he borrowed the hundred dollars from Spevak and paid Wiener. A week later Rothstein borrowed back the hundred dollars from Wiener and paid Spevak. Another week went by and Rothstein borrowed back the hundred dollars from Spevak to pay back Wiener. He repeated this transaction several times until finally he called them up and said.

'Fellers, this is a lot of bother. Why don't you two exchange the hundred dollars every week and keep me out of it!'

This is how it has happened. First your mother, your father, your teachers, your priests -- they have put things in your mind. Then one day they come and they say, 'Now you be on your own. Keep us out.' Now the conscience goes on functioning as a subtle agent.

Remember, the conscience is your bondage. A real man is conscious but he has no conscience. An unreal man is unconscious and has a very strong conscience. Conscience is given by others to you; consciousness has to be attained by you. Consciousness is your earned being, your earned quality of awareness. Conscience is given by others who wanted to manipulate you in their own ways. They had their own ideas and they manipulated you, they coerced you, tortured you into certain directions. They may not have been aware of it themselves because they were tortured by their parents.

This is how the future is dominated by the past and the present is dominated by the dead.

A real man has to drop his conscience. The parental voice has to be dropped.

There are a few sayings of Jesus which are very rude but true to the very core. He says, 'Unless you hate your father and mother you will not be able to follow me.' Now this looks very rude. The language is rude but what he means is what I am saying to you -- drop the conscience. He is not saying you should hate your father and mother, he is saying you should hate the mother's and father's voice inside you. Unless you drop that you will never be free; you will remain split, you will have many voices in you, you will never become one.

You have lost your original face. People have painted your face too much according to their own ideas. They have made you. Now you have to take the whole process in your hands you have to become aware that you are not here to fulfil anybody's expectations. You are here to attain your destiny.

So don't choose the safer way which you have been choosing up to now. It is safer to follow society because then society does not create trouble for you. It is very, very dangerous to follow your own voice, very dangerous to follow yourself, because then you are alone and society is not there to support you.

They used to tell a story of the Russian dictator, Stalin. The dictator walked into a movie incognito and sat in the last row. Suddenly his picture flashed on the screen and everybody rose in salute. He remained seated, enjoying the spectacle of his power, when suddenly an usher poked him in the back and whispered harshly: 'You'd better get up too if you know what's good for you. I don't like him any more than you do, but you'd better get up. It's safer.'

We have been choosing the safer, the secure, the socially approved. You will have to get out of it. There are two ways to get out of the socially approved: one is the way of the sinner, the criminal; another is the way of the saint, the holy man. These are the two ways to get out of the structured being that the society has given to you, cut of the role that the society has given you to play.

One is the criminal way. That is a reactionary way, foolish. It is not going to help you. You may get out of the social structure but you will find yourself in prison. That is not going to help much; you cannot go very far on that way. That too is a way of getting out of the bondage of society -- the criminal is also trying to be free. Of course, he does not know how to be free, so he gets more into bondage. But his desire is the same as that of the saints. He is moving in the wrong direction, but his desire is the same. Society has forced many people to be criminals because the structure is too strong and people don't know how to get out of it. So they do something wrong, just to get out of it.

The saint is also doing the same but he is trying to create devices. Meditation is a device, zazen is a device to get out of society without becoming a criminal.

So remember, that danger is there. If you understand me and you think, 'Right, I will get out of society,' and you don't understand what I mean by meditation, you will become a criminal.

That's what hippies are doing in the West. They are hankering for freedom and their desire is right, absolutely right, they have absolute birthright to be free -- but they don't yet know the way of the saint. So knowingly, unknowingly, they are moving onto the path of the sinners. Sooner or later they will be crushed by society.

Just to be free of society is not enough. To be free and responsible, to be free and responsibly free -- only then are you free, otherwise you will be caught in another pattern. The hippie is reacting, the people of Zen are rebelling. In reaction you just go to the opposite: if the society says no drugs, you say drugs are the only panacea. If the society says do this, you immediately do just the opposite. But remember, in doing the opposite, you are still in the trap of society because society has decided what you should do. Even the opposite is decided by society. The society said no drugs so you say, 'I am going to take drugs.' By saying no, the society has decided your direction.

So the one who is conventional is within the society and the one who has reacted against it, again gets caught in the society. One says yes to the society, another says no the society, but both react to the society. The man who really wants to be free says neither yes nor no.

The language is created by the society so the language is simply contradictory. Either you have to say yes or you have to say no. Sometimes you don't want to say either yes or no but there is no word. Just lately Edward de Bono has done a great service to humanity. He has invented a new word, 'po' -- just in the middle of no and yes. Because there are situations when you would like to say po. You mean, 'I don't want to say yes, I don't want to say no, I don't want to take any alternative between these two. I want to be free. If I say yes, I am caught -- you decided my yes; if I say no, you decided my no in the opposite direction. I say po.'

A Zen person says po, the hippie says no -- and much is the difference, great is the difference.

The language is decided by the contradictory mind so everything is divided into two: heaven and hell, god and devil, yes and no, good and bad, the sinner and the saint. Everything is divided into two, and in life, in fact, it is totally different -- it is a rainbow. All the seven colours are there. There are many stages between the saint and the sinner; there are many possibilities between yes and no. And dark and light are not only two possibilities -- they are two poles. Between these two poles are all the rays, all the colours of the rainbow.

But the aristotelian logic, which is the logic of the society, divides only into two. That two creates a falsity in man. If you don't want to say yes and you don't want to say no, the language does not give you any other alternative. Somebody says, 'Do you love me?' What are you going to say? If you say yes it may not be true, if you say no that also may not be true. You may like to remain uncommitted, you may like simply to shrug your shoulders -- but in language there is no way to shrug your shoulders.

I have heard about a man who went to visit a church with his wife. The church had over the portal the inscription: This is the house of God. This is the Gate of Heaven.

The man must have been a logician, a follower of Aristotle.

He glanced at these words, tried the door and found it locked.

Then he turned to his wife and said, 'In other words, go to hell!'

Because the door to heaven is closed, where to go?'In other words, go to hell!'

Life is divided into two -- that is too miserly a division. Life is much richer. Life is neither white nor black, it is grey. White is one end of it, black is another end of it, but life is grey.

If you don't know that language is also a social trap, morality is also a social trap, formality is also a social trap, etiquette is also a social trap, you will not be able to get out of it. And this is possible only if you become very, very aware, very keenly aware, sincerely aware. Then you will see traps all around. Don't react to them. Sinners have always been there, criminals have always been there -- they tried to break out of the bounds of the society, but they never could get very far; they were always caught.

The only way to get out of it is a very subtle one, and that is to get within yourself so deeply that the society cannot reach there. That's the only way -- to become true, to get to your centre. That's what Zen is all about.

Once, at a scientific gathering, a young physicist approached the British astronomer Sir Arthur Eddington and asked:

'Is it true, Sir Arthur, that you are one of the only three men in the world who really understands Einstein's theory of relativity?'

Then noticing the look of discomfort that came into the astronomer's face, he apologised.

'I'm sorry,' he said.'I didn't mean to embarrass you. I know how modest you are.'

'Not at all,' said Eddington.'I was just wondering who the third man could be.'

All your social formality, modesty, politeness, is just a layer, a very thin layer -- like when you pour oil on water and a thin film of the oil covers it. It is not even skin deep. Don't be deceived by it. The only way to get beyond is to go within. You can become rude -- that is happening. Just to become sincere, some people are becoming rude. That is not the way. Just to be honest, people are becoming violent. Just to be true, they are becoming angry and insane. That is not the way. If you want to be true, move to the centre -- because if you remain on periphery you will remain untrue. Let your centre dominate the periphery. You move to the centre.

And be in a hurry. I don't mean be impatient. I mean don't be lazy. Because the problem is that if you have lived too long in the society and you have followed its rules and regulations for too long, one becomes accustomed to it. One forgets that it is a bondage, one forgets that these are chains. The chains start appearing like ornaments. You in fact start protecting them.

It happened.

To celebrate their thirtieth wedding anniversary, Mulla Nasruddin came home and presented his wife with a little monkey.'Are you crazy or something?' shouted Mistress Nasruddin.'Where the hell are we gonna keep a monkey?'

'Don't worry,' said Nasruddin.'He will sleep right in the bed with us.'

'And what about the smell?'

'If I could stand it for thirty years, he will get used to it soon.'

Be in a hurry because once you get settled it will be difficult. Difficult because you will not realise that you are in bondage. If you can escape younger, it will be easier. The older you grow, the more difficult it

becomes.

Now, the story.

> AFTER BANKEI HAD PASSED AWAY, A BLIND MAN WHO LIVED NEAR THE MASTER'S TEMPLE SAID TO A FRIEND: 'SINCE I AM BLIND I CANNOT WATCH A PERSON'S FACE, SO I MUST JUDGE HIS CHARACTER BY THE SOUND OF HIS VOICE.'
> 'ORDINARILY WHEN I HEAR SOMEONE CONGRATULATE ANOTHER UPON HIS HAPPINESS OR SUCCESS, I ALSO HEAR A SECRET TONE OF ENVY. WHEN CONDOLENCE IS EXPRESSED FOR THE MISFORTUNE OF ANOTHER, I HEAR PLEASURE AND SATISFACTION, AS IF THE ONE CONDOLING WAS REALLY GLAD THERE WAS SOMETHING LEFT TO GAIN IN HIS OWN WORLD.'
> 'IN ALL MY EXPERIENCE, HOWEVER, BANKEI'S VOICE WAS ALWAYS SINCERE. WHENEVER HE EXPRESSED HAPPINESS, I HEARD NOTHING BUT HAPPINESS, AND WHENEVER HE EXPRESSED SORROW, SORROW WAS ALL I HEARD.'

This is the greatest homage that can be done to a man, to the memory of a man.

Bankei was one of the greatest Zen Masters. This blind man who used to live near the temple could not see people's faces. Blind people become very, very perceptive. Because they are blind they become very perceptive. Because their eyes are not functioning, the whole energy and the capacity to see moves to their ears. Their ears become substitutes for eyes.

And there is a difference between eyes and ears. Eyes are linear, they look only in one direction. Ears are not linear. The ears hear from all directions, the sound is caught from all directions. Ears are more total than eyes. Eyes just focus; eyes are more concentrated. Ears are more meditative; hence all the meditators close the eyes, because with the eyes the mind becomes linear. It is easy to concentrate with the eyes; difficult to meditate. Remember the difference: when you concentrate, you focus your mind exclusively on something, and everything else is excluded out of it. You include only the certain thing on which you are concentrating, and everything is excluded. You focus. But ears are more meditative. They include all, everything that happens around. If you are listening to me, you are also listening to the birds. It is simultaneously happening. To the ears, existence is simultaneous; to the eyes it is linear, gradual. If I start looking from this side to that side, first I will see Amida, then Teertha, then somebody else, then somebody else -- you are all here together. But eyes will create a linear procession which is a falsification of reality. You are not here in a queue, you are all here together. But if I listen with my ears, with closed eyes, to your breathing, your being -- then you are all here together.

Ears are closer to existence than eyes, and it is a misfortune that ears have been neglected and eyes have become very predominant. Psychologists say that eighty per cent of human knowledge is gained through the eyes. Eighty per cent! It is too much. It has become almost dictatorial. The eyes have become the dictators. Ears are closer to the existence, to the diffused existence, to the togetherness of existence.

There are methods, particularly in Zen, where one simply sits and listens -- listens to existence, not concentrating anywhere. It is easier for eyes to be closed; you can open them, you can close them. Your mind can manipulate your eyes, but your ears you cannot close. They are always open.

So if your emphasis moves from eyes to ears, you will become more open. The eyes can be manipulated more easily, the mind can play tricks with the eyes. With ears it is more difficult to play tricks.

If you have come across a blind man, you will see, it happens. He starts seeing by his ears. And he can see many subtle nuances which eyes cannot see. He becomes more perceptive. By the sound, by the tone, by small waverings in the tone, fluctuations, he starts seeing deeply into you. And because he is not part of the society -- society belongs to those who have eyes -- a blind man is almost an outcast, out of the society. So you don't know how to deceive a blind man. You know how to deceive people who have eyes but you don't know how to deceive a blind man. You have never practised it, it has never happened. Rarely do you come across a blind man.

He starts seeing many things. Even by your footsteps, by the sound of your footsteps, he starts recognising many things in you. Are you a man rooted in the earth? Grounded in the earth? A blind man can see just by your footsteps -- he can hear whether you are grounded or not.

Every person moves in a different way, walks in a different way. If a Buddha walks he is tremendously grounded. His legs are almost like the roots of a tree. He is in deep contact with the earth. He is nourished by the earth, the earth is nourished by him. There is a continuous transfer of energy.

Ordinarily people are uprooted trees. They walk as if they are uprooted; they don't have roots in the earth, they are not grounded. You try sometimes. Just stand with naked feet on the earth or on the sand on a beach and just feel that your legs are like roots and that they are reaching deep into the earth. And start swaying with the wind like a tree. Forget that you are a man, think of yourself as a tree, and soon you will see something transpiring between you and the earth. It may take a little time because you have forgotten the language but one day you will see something is transpiring. Something is given by the earth to the feet and you are also returning, responding. And the day it happens you will start walking in a totally new way -- rooted, solid, not fragile, not sad, more alive, full of energy. You will be less tired and your footsteps will have a different quality.

A blind man can immediately say whether this man is rooted in the earth or not.

A man who is a thief walks in a different way -- continuously afraid. The fear enters into the footsteps, into the sound of the footsteps. A man who is walking in his own home -- at home, at ease -- walks in a different way.

The blind man who lived near Bankei's temple must have known thousands of people. He was a beggar. He said, when Bankei died,

> 'ORDINARILY WHEN I HEAR SOMEONE CONGRATULATE ANOTHER UPON HIS HAPPINESS OR SUCCESS, I ALSO HEAR A SECRET TONE OF ENVY.'

When people congratulate others, deep down they are jealous. The envy is there. It is just a social formality that they are fulfilling. Their voice will show it. You watch, you start watching life. It is a beautiful thing to watch. Many things are happening around you continuously. You are missing tremendous experiences. Watch people's voices -- someone congratulating someone. Try to see what his voice says -- not what he is saying, but what his voice says. And immediately you will understand what this blind man means. There is a subtle jealousy, envy, pain, misery, frustration -- that somebody else has succeeded and he has not succeeded. It is just a lip service.

> 'WHEN CONDOLENCE IS EXPRESSED FOR THE MISFORTUNE OF ANOTHER, I HEAR PLEASURE AND SATISFACTION....'

The second thing is still deeper. The first thing you can understand. You can say, 'Right, true. There is jealousy when you congratulate somebody.' But the blind man says that when you condole, when you see somebody has died or somebody has gone bankrupt or somebody's house has burned, and you go and you sympathize and you say, 'It was very bad,' deep down there is a subtle satisfaction and pleasure. Because deep down you are feeling good that your house has not been burned, somebody else's has; that your wife has not died, somebody else's has; at least your child is still alive, somebody else's has died. God has not been so cruel to you. You feel a subtle joy.

Whenever you sympathize or express condolence, watch. Or when you watch others doing that, just look deep down into their voice -- something else is also present; bound to be so. In your love, hatred is present. Even when you laugh, something deep down goes on crying within you. Your laughter is not pure; your laughter can be changed into crying very easily, your crying can be changed into laughter very easily. You know it. You love a person and you can hate him any moment. You were ready to die for him, and now you are ready to kill him. A friend can become foe any moment. Man is contradictory, schizophrenic.

And the blind man said,

> 'IN ALL MY EXPERIENCE, HOWEVER, BANKEI'S VOICE WAS ALWAYS SINCERE. WHENEVER HE EXPRESSED HAPPINESS, I HEARD NOTHING BUT HAPPINESS...'

It was pure, uncontaminated by the opposite, uncorrupted, uncontradicted. It was simple. It was not complex. It was sincere.

> '...AND WHENEVER HE EXPRESSED SORROW, SORROW WAS ALL I HEARD.'

This simplicity is the goal of Zen; this sincerity is the goal of Zen.

I was reading a few lines of T. S. Eliot the other day:

A CONDITION OF COMPLETE SIMPLICITY (COSTING NOT LESS THAN EVERYTHING) AND ALL SHALL BE WELL AND ALL MANNER OF THINGS SHALL BE WELL WHEN THE TONGUES OF FLAME ARE IN-FOLDED INTO THE CROWNED KNOT OF FIRE AND THE FIRE AND THE ROSE ARE ONE.

They express the very essence of Zen. AND THE FIRE AND THE ROSE ARE ONE. There comes a moment of simplicity when the energy that is invested in hatred and the energy that is invested in love are released from their polar opposites. AND THE FIRE AND THE ROSE ARE ONE.

Then a man is simply simple. He has no contradictions in him. You can taste him; his taste is always the same. And whatsoever he does he does it totally -- there is no other way. He cannot do even a small thing without being total in it. Even a small gesture of his hand and he is totally there in that gesture. He looks at you and he is there in his look -- totally there. He touches you -- it is not only his hand that touches you, it is his whole being.

Ordinarily we are manipulating things -- chairs, tables, a thousand and one things -- and we have forgotten that hands are meant for something more also, not just manipulating things. So when you touch your beloved's hand, you touch as if you were touching a table. You have forgotten that hands are not just to manipulate, they are to give also. The hands have become dead.

When a man like Bankei touches, then you will know what touch is. He will flow through his touch totally into you; he will pour himself into you. His touch will be a gift, his look will be a gift, because he has attained. He has given the ultimate gift of his own being to himself -- AND THE FIRE AND THE ROSE ARE ONE.

Listen to your heart, move according to your heart, whatsoever the stake:

A CONDITION OF COMPLETE SIMPLICITY
COSTING NOT LESS THAN EVERYTHING....

To be simple is arduous, because to be simple it costs everything that you have. You have to lose all to be simple. That's why people have chosen to be complex and they have forgotten how to be simple.

But only a simple heart throbs with God, hand in hand. Only a simple heart sings with God in deep harmony. To reach to that point you will have to find your heart, your own throb, your own beat.

'THIS IS MY WAY,' Nietzsche used to say. 'WHERE IS YOURS? THUS I ANSWERED THOSE WHO ASKED ME THE WAY. FOR THE WAY...THAT DOES NOT EXIST.'

'THIS IS MY WAY, WHERE IS YOURS? THUS I ANSWERED THOSE WHO ASKED ME THE WAY. FOR THE WAY...THAT DOES NOT EXIST.' Only ways exist -- THE way does not exist. Your way, my way, yes -- but THE way, no.

Zen is an absolutely individual path. It is not a religion in the sense of Christianity, it is not a religion in the sense of any organization. One has to become individual. The word 'individual' is good. It simply means: one who cannot be divided. Indivisible means individual. You are not yet individuals because you are split. Become one and you will become individuals.

Great is the stake, great is the risk, but it is worth it.

Dang Dang Doko Dang

Chapter #4
Chapter title: When Grapes Are Sour

14 June 1976 am in Buddha Hall

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The first question:

'HAPPINESS IS NOT BEING SMART ENOUGH TO KNOW WHAT TO WORRY ABOUT.' PLEASE COMMENT.

This must have been said by a very unhappy man, and yet a very egoistic one. He cannot recognise the fact that unhappiness is created by being unintelligent. He is trying to save his ego. He is saying that the grapes are sour.

To be unhappy no intelligence is needed. Everybody is capable of being unhappy but happiness is very, very rare. Great talent is needed. Not only intellect, intelligence is needed. Only rarely does a Buddha, a Krishna, become happy. It is almost impossible to be happy.

So let us try to understand what unhappiness is. Unhappiness is the incapacity to understand life, the incapacity to understand oneself, the incapacity to create a harmony between you and the existence. Unhappiness is a discord between you and reality; something is in conflict between you and existence. Happiness is when nothing is in conflict -- when you are together, and you are together with existence also. When there is a harmony, when everything is flowing without any conflict, smooth, relaxed, then you are happy. Happiness is possible only with great understanding, an understanding like the peaks of the Himalayas. Less than that won't do

Anybody is capable of being unhappy any moment, that's how the whole world is so unhappy. To be happy you will have to create such a great understanding about you and about the existence in which you exist, that everything falls in line, in deep accord, in rhythm. And between your energy and the energy that surrounds you a dance happens and you start moving in step with life.

Happiness is when you disappear. Unhappiness is when you are too much. You are the discord, your absence will be the accord. Sometimes you have glimpses of happiness -- when by some accident you are not there. Looking at nature, or looking at the stars, or holding the hand of your beloved, or making love...in some moments you are not there. If you are there, even there there will be no happiness. If you are making love to your beloved and it is really as you express it, a 'making', then there will be no happiness.

Love cannot be made. You can be in it or not in it, but there ii no way to make it. The English expression is ugly. To 'make love' is absurd. How can you make it? If the maker is there, the doer is there, the technician goes on existing. And if you are following some techniques from Masters and Johnson or Vatasyayana or some other source, and you are not lost in it, happiness will not happen. When you are lost you don't know where you are going, you don't know what you are doing, you are possessed by the whole, the part does not exist separate from the whole... then there is an orgasmic experience. That is what happiness is.

For happiness you will need tremendous intelligence. And I say INTELLIGENCE, not intellect, knowingly. Intellect you can get from the market, intellect you can get from the books, intellect you can get from the university. Intellect is transferable, intellect is mechanical, intellect is of the bio-computer you call mind. Intelligence is not of the mind, intelligence is of the no-mind -- what Zen people call no-mind. Intelligence has nothing to do with information, knowledge; it has only one element and that element is of awareness.

If you are intelligent then your life will be of happiness. Why is intelligence needed? Because life in itself is meaningless. Meaning is not something sitting there and you have just to reach and possess it. Meaning has to be created. People come to me and they ask,'What is the meaning of life?' As if life has any meaning. Life has no meaning -- that is the beauty of life. That's why it is freedom. You are free to create your own meaning and I am free to create my meaning. If life has a meaning then we will all be just slaves and that meaning will not be worth anything. Life is freedom. It does not impose any meaning on you; it simply gives you an opportunity to create your own meaning. The meaning has to be created. It is not like a thing that you can uncover, you will have to become your meaning, you will have to give a rebirth to yourself. That's why I say much intelligence is needed. Only when you feel meaning in life will you be happy, not before it.

Life has no meaning in itself, you have to bring meaning into it. Life is just raw material, you have to create your meaning out of it. You have to create your God. God is not there waiting for you. You have to create it within your heart, within your innermost core of being. Only then will you be happy.

To create meaning you will have to be a creator. Painters paint, create paintings; poets write, create poetry; dancers create dance... but these are all just fragments. A religious person creates himself; the religious person is the greatest artist there is. All other artists are just finding substitutes and one day or other they will become frustrated. You have written many poems, then one day you realise,'What is the point? Why go on writing?' You have painted, then one day suddenly you realise,'What is the point? For whom? For what?' One day you will die and all will be left and will disappear. So what is the point?

Unless you feel a point of immortality in whatsoever you are doing you cannot be happy, and that point of immortality is felt only when you create immortality within yourself.

Gurdjieff used to say, and very rightly, that man is not born with a soul. All other religions say that man is born with a soul, but Gurdjieff's saying is tremendously significant -- man is not born with a soul. And unless you create it you will not have any soul, you will exist empty and you will die empty. You will have to create it, that's why I say great intelligence is needed.

This statement must have been made by someone who was very unhappy and yet so egoistic that he could not or would not recognise the fact that it is he who is creating his unhappiness. So he says, 'HAPPINESS IS NOT BEING SMART ENOUGH TO KNOW WHAT TO WORRY ABOUT.' He is saying that to be happy one has to be ignorant, to be happy one has to be stupid. Then a Buddha is stupid, then a Jesus is stupid, then people who are in madhouses are the only intelligent people in the world.

But this man is trying to save his ego. To be intelligent is arduous, it will need tremendous effort on your part. You will have to destroy much that is rubbish within you, you will have to create almost a fire of consciousness so that what is useless is burned and only that which is pure gold is saved. Very few people are ready to go through that hardship, through that discipline which creates intelligence. People want short-cuts.

A man went to see his psychiatrist and said that every night he was visited by a ten-foot monster with two heads. And he was suffering tremendously, sleep was not possible, he was becoming more and more miserable and any day he could collapse. He had even thought about committing suicide.

'Well, I think I might be able to cure you,' said the psychiatrist,'but I am afraid it will be a lengthy process and it will cost you about three hundred dollars.'

'Three hundred dollars?' said the man.'Forget it! I will just go home and make friends with it.'

That's how to be intelligent is so difficult and it costs so much. You have to put at stake whatsoever you have. It is a cross. In fact, you have to die to be intelligent because only when you are reborn will you be intelligent, not before it. And the cross has to be carried on one's own shoulders, nobody else can carry your cross. You will have to carry your cross to your own Golgotha, there is no other way. Many times you will stumble on the road, many times you will be so tired and exhausted that you will have to rest. Many times you will think that people who have never desired intelligence, awareness, are blessed.'What have I chosen?' Many times doubt and suspicion will arise in your mind.'Is there any goal or am I simply carrying a cross and wasting my life?' Many times you would like to go back to the world, many will be the temptations. But if you can stick it, if you can remain on the path against all odds, one day intelligence flowers.

It is almost like a seed: the seed cannot know what is going to happen, the seed has never known the flower. And the seed cannot even believe that he has the potentiality to become a beautiful flower. Long is the journey, and it is always safer not to go on that journey because unknown is the path, nothing is guaranteed. Nothing can be guaranteed. Thousand and one are the hazards of the journey, many are the pitfalls -- and the seed is secure, hidden inside a hard core. But the seed tries, it makes an effort, it drops the hard shell which is its security, it starts moving. Immediately the fight starts: the struggle with the soil, with the stones, with the rocks. And the seed was very hard and the sprout will be very, very soft and dangers will be many.-

There was no danger for the seed, the seed could have survived for millennia, but for the sprout many are the dangers. But the sprout starts: towards the unknown, towards the sun, towards the source of light, not knowing where, not knowing why. Great is the cross to be carried but a dream possesses the seed and the seed moves. One day.... And there is much competition: other trees are there, other plants are there, and he has to cross all of them because only then will the sun and the sky be available. And then, no one knows.

But one day it flowers, it happens.

The same is the path for man. It is arduous. Much courage will be needed.

It is said about Dr. Albert Schweitzer that he was playing host to several European visitors at the hospital in Lambarene in French Equatorial Africa.

'This heat is unbearable,' one of the visitors moaned.'What is the temperature?'

'I don't know,' said Schweitzer.'I don't have a thermometer here.'

'No thermometer?'

'No,' replied the doctor. 'If I knew how hot it was I don't think I'd be able to endure it either.'

People remain unintelligent because if you know, if you start understanding, it will be almost impossible to endure the life that you are living. You are living in hell.

I have heard about a man, a very intellectual man, a philosopher, who died. He came naked before God and God opened the book of the life of the man. God went on to recount all the sins of the man written therein. The man had been guilty of practically all sins including cruelty, lack of charity, thievery, ingratitude, disloyalty, lust and lack of love. To all these charges the man answered, 'Even so did I.'

Thereupon God closed the book of the life of the man and said, 'Surely, I will send you to hell.'

The man said he could not do so because hell was where he had always lived.

So then God, feeling a little disturbed that he could not send this man to hell, feeling almost impotent, not knowing what to do.... Because he was right -- how can you send a man to hell who has always lived in hell? So then God said he would send him to heaven -- -just to save his ego.

And the man cried out,'Thou canst not!'

And God said, 'Wherefore can I not send thee to heaven?'

And the man answered and said, 'Because never, in no place, have I been able to imagine it.'

And there was silence in the House of Judgement.

How can you send a man to heaven who cannot even imagine it, who has never tasted it? How can you send a man to heaven who has not created it in his own soul? Impossible. He defeated God. Hell is not possible because he has lived there and there is no other hell. Heaven is not possible unless you create it. Unless you carry it within yourself you cannot find it anywhere.

It is said in all the religious books of the world that saints go to heaven, but it is a half-statement. They go to heaven because they live in heaven; they go to heaven because they have created their heaven. In fact, to be in heaven, you will have to have heaven within you -- there is no other way.

To be intelligent is to create your own heaven, is to create your own happiness, otherwise there is none. If you create it, you have it. It is just like breathing: if you breathe you are alive, if you don't breathe you are not alive. If you create happiness, you are happy; if you don't create, you are unhappy. Unhappiness needs no creativity on your part. Unhappiness is a negative state, it need not be created. Happiness is not negative, it is a positive state, it has to be created. Absence can be there but the presence has to be created.

Remember it and don't become victims of such quotes. In the West there are many foolish statements in circulation. These statements may appear to be very penetrating -- they are not.

The second question:

DURING MY DANCING MEDITATION I KEPT HAVING FLASHES ABOUT WHAT YOU SAID CONCERNING THE SOCIETY, DRUGS, ETC. AND WONDERING THAT NOW THAT I AM INTOXICATED BY THE ULTIMATE DRUG, YOU, OSHO, CAN ANYONE TAKE THAT AWAY FROM ME? BRING ME DOWN FROM THAT ETERNAL HIGH?

No one except you. You can destroy it, nobody else. It is totally your creation. You can destroy it or you can nourish it. Remember it, because it is very difficult to move on heights. We are not attuned for heights, we are attuned for crawling on the earth. That's why whenever you attain to a high you cannot remain on that altitude for long. Sooner or later you descend back into the dark valley of your life. Then it becomes just a memory. Not only that, it becomes a frustration because now you know that height is possible. And

you have lost your path, you are back in the valley. In fact, you were better before, in a way -- you had not known the height, you had not known the light, so you were thinking that the valley is the only life. Now that you have tasted something you will never be at rest in the valley.

So if you are feeling high, if you are touching some altitude within your consciousness, if some sky is opening, then be very careful because very fragile is the flower of consciousness -- very, very fragile. It can be destroyed in a single moment of unawareness. It needs lives together to create it and a single moment of unalertness to destroy it. It is very fragile.

But nobody else can take it from you, that thing is certain, nobody can rob you of it. It is something within you. So you can be killed but it cannot be killed. It is absolutely yours. Even if I want to take it back from you, I cannot take it because, in fact, I have not given it to you. You have given it to yourself.

My presence may have helped as a catalytic agent but that's all. Even I cannot take it back from you.

But don't be satisfied with this -- that nobody can take it -- you can destroy it. The danger will come from you, the trouble will come from you. So don't look around for the enemy, look within. It is a great gift that you have given to yourself, now watch for the inner enemy: the anger, the hatred, the jealousy, the envy. They are watching. They are watching you flying so high, they are getting ready to pull you down, to pull you back to the valley where they think you belong. Watch there -- the enemy is within just as the friend is within.

Mahavir has said that you are your enemy if you are not alert, you are your friend if you are alert.

A great treasure is happening to you. You cannot remain unconscious as you were before because before you had no treasure, there was nothing to be guarded. Now the more you grow inside, the more you will have to guard, to protect.

The third question:

I KEPT WONDERING WHAT YOU MEANT ABOUT OUR HAVING TO GO ASTRAY -- WONDERING WHAT I WOULD HAVE TO DO, AND THEN SUDDENLY REALISED, WE ARE ASTRAY.'

True. A great insight has happened to you. Man is astray. The sin is not to be committed, it has already been committed. That is the meaning of the Christian parable that Adam committed the sin -- the first man. Man is born astray, that is the meaning of it, we are already in sin.

The word 'sin' is very, very beautiful. The original root from which it comes means 'missing the target'. Sin does not mean sin, it simply means missing the target.

We have gone astray, from the very beginning man is astray, so there;s nothing for you to do to go astray. Wherever you are you are missing your goal, your target. You don't know who you are, you don't know why you are, you don't know where you are headed -- and for what. You just go on like driftwood, wherever the winds carry you.

Remember, this is the first realisation,'I am astray,' which will make you come back to the path. The moment Adam realised,'I have committed the sin,' he was returning back home. The moment you realise that whatsoever you are and wherever you are you are wrong.... It is very difficult to realise it because the mind tries to protect, to rationalise. The mind belongs to the world. It goes on protecting you -- not exactly you but your 'astrayness'. You will have to drop all protections, all rationalisations. Once you understand that you are astray, you suddenly realise that you have nothing to save in this world -- the wealth, the power, the prestige, nothing is of worth. It is all rubbish. And you are losing something tremendously valuable for rubbish; you are selling yourself and purchasing toys; you are destroying the possibility of creating a soul for nothing.

This is a basic realisation, the first breakthrough. Feel happy about it if you have recognised the fact that you are astray, if you have recognised the fact that you are wrong -- not wrong in any particular way, but in a general sense. Not wrong because you are angry, not wrong because you are full of hatred, not wrong because you have done this or that -- not in any particular way but in a general sense one feels one is astray. Then only the door opens for growth, then suddenly you start looking in another dimension. Then you don't look out, you start looking in because whatsoever you do outside will lead you more and more away. The more you chase shadows outside, the more you will be losing yourself in the world.

One starts closing one's eyes, one starts feeling and touching one's being. The first thing to know is 'who

am I?' -- everything else is secondary. And if this basic thing is solved, if this basic problem is solved, if this basic mystery is penetrated, then all else is solved automatically. And if you don't solve this, and you don't answer the basic quest of man -- 'Who am I?' -- 'then whatsoever you do is irrelevant.

What are you doing? You are not trying to realise yourself, you are trying to compete with others. Nobody is trying to be oneself, everybody is trying to defeat the other. The whole world lives like a competitive madhouse: somebody purchases a car, now you have to purchase a car, and a bigger one. You may not need it but now your ego is hurt. Somebody makes a big house, now you have to make one, and a bigger one. This is how life goes on being wasted. Why should you be worried what others are doing? That is their thing to do; if they feel good, let them do it. You should look at your own need.

But there are two types of people ordinarily: one who is competing with others and another type who goes on condemning others that they are doing wrong. Both are wrong. Who are you to decide? If somebody is making a big house, who are you to decide if he is doing right or wrong? It is none of your concern. It is for him to think about. You should only think about whether what you are doing is for you to do.

People go to absurd lengths in competition, and people go on dying every day. One day death possesses you, then you remember that your whole life was wasted with fighting others. And it was pointless. You should have put your whole energy into realising yourself.

I have heard a very beautiful anecdote.

A Catholic church and a synagogue happened to be on opposite sides of the same street. And a rivalry sprang up between the parish priest and the rabbi. When the church was repainted, the synagogue had to be stuccoed. When the priest organised a parish procession of one thousand witnesses through the town, the rabbi organised a procession of two thousand of the faithful.

The priest bought a new car, so the rabbi bought a bigger one. Then the priest had a solemn ceremony outside his church of blessing his new car and the rabbi came out with a large pair of pliers, went up to his car and cut three inches off the exhaust pipe.

Circumcision! People go on to absurd lengths. One has to defeat the other anyhow. One has to take over the other.

Remember, this foolishness is very ingrained in humanity, and unless you drop this foolishness you will not be able to know yourself, you will not be able to come back home. You will go on moving more and more further away, becoming more and more astray. And one day suddenly you will realise that the whole edifice has collapsed. It was foundationless, you were making a house of cards. A small breeze came and everything disappeared. Or, you were trying to sail in a paper boat.

Man as he is, is simply living in a dream -- the dream of the ego, ambition, power, prestige. The religious man is one who has come to understand that all this is going astray.

One day it happened that I was at Mulla Nasruddin's house. Mulla Nasruddin's teenager son had dented a fender of the family car.
'What did your father say when you told him?' I asked him.
'Should I leave out the cuss words?' he said.
'Yes, of course.'
'In that case,' said the boy,'he did not say a word.'

One day when you look back on your life you will not see a single act that was intelligent -- all were stupidities, foolishnesses. You will feel simply ashamed. The sooner you realise it, the better.

This is what SANNYAS is all about: a recognition that the way you have lived up to now was absurd; a gesture that you would like to discontinue with your past. By changing the name and by changing the dress nothing is changed, it is a simple gesture that now you feel ashamed with the old identity. It was so foolish that it is better to forget all about it. A new nucleus, a new name, so you can start afresh.

And it is easier to drop the past than to renovate it. It is easier to be completely cut off from the past rather than to modify it. You can paint a foolish thing, you can modify it, but you cannot make it wise -- it will remain foolish. It is better to drop it.

So if this recognition has come to you that we are astray, feel blessed, and don't forget it. Remember it continuously. Unless you have come back to the path, go on remembering it. Just recognising it once won't

do, you will have to live it, remember it for a long time continuously, again and again, so the hammering continues -- whatsoever you have done in the past, it is finished.

At least if you remember that it was all wrong... and I say ALL wrong. Don't try to decide that a few things were good. I insist: either ALL things are wrong or ALL things are right. There is no other way. It is not possible that a foolish man can do a few things that are right. And the vice versa is also not possible that a wise man can do a few things that are wrong. A wise man does ALL right and a fool goes on doing ALL wrong. But the fool would like to choose at least a few things right, the fool would say,'Yes, I have done many things wrong, but not all.' Then those things that he saves and says were right will become the centre for his ego again. So be totally frustrated with your past.

Fritz Perls used to say that all therapy is nothing but skillful frustration. The great therapist is one who goes on frustrating you skillfully -- that's what I am doing here. I have to show you that whatsoever you have been doing was wrong, because only that understanding can save you. Once you recognise that the whole past was wrong, you simply drop it, you don't bother to choose. There is nothing to choose. It all came out of your unawareness and it was all wrong. Your hatred was wrong, your love also; your anger was wrong, your compassion also. If you seek deep down you will always find wrong reasons for your compassion and wrong reasons for your love. A foolish man is foolish and whatsoever he does is foolish.

So it will have to be remembered continuously, it should become a constant remembrance -- what Buddha used to call mindfulness. One should remain mindful so it is not repeated again. Because only mindfulness will protect and you will not be able to repeat your past again -- otherwise the mind tends to repeat it.

The fourth question:

OSHO, I HAVE FALLEN IN LOVE WITH CHUANG TZU, WITH JOSHU, WITH MUMON, WITH BODHIDHARMA. HOW CAN I NOT FOLLOW THEM? I FEEL ALREADY THEY HAVE TRANSFORMED ME. HOW CAN I NOT BE THANKFUL?

Let me tell you one anecdote first.

When Rabbi Nor, Rabbi Moudekai's son, assumed the succession after his father's death, his disciples noted that there were a number of ways in which he conducted himself differently to his father, and asked him about this.

'I do just as my father did,' he replied.'He did not imitate and I do not imitate.'

Meditate over this anecdote. He said,'I do just as my father did. He did not imitate and I do not imitate.' If you really understand Joshu, Bodhidharma or me, you will not imitate -- because I have not imitated, because Bodhidharma never imitated anybody.

Joshu used to say to his disciples,'If you utter Buddha's name, go and rinse your mouth immediately.' Joshu also used to say,'If you meet the Buddha on the way, kill him immediately.' And he used to worship Buddha every day.

Ordinarily Zen looks puzzling, but it is clear-cut. It is following Buddha. When Joshu says,'If you meet the Buddha on the way kill him,' he is a right disciple because that was Buddha's essential message. When Buddha was dying, his last utterance in this world was,'APPO DEEPO BHAVA' -- 'Be a light unto yourself.' Don't follow anybody. Anand was crying, weeping because Buddha was leaving the body and he said to Buddha,'You are leaving and I have not yet become enlightened. What about me? What will happen to me? The world will be absolutely dark for me -- you were the light. And now you are going. Have compassion on us.' Buddha opened his eyes and said,'APPO DEEPO BHAVA. Be a light unto yourself, Anand, nobody can be a light for you.'

When Joshu says,'Kill the Buddha if you meet him on the way,' he is a true follower of Buddha. In Zen, following is very, very delicate. Great intelligence will be needed if you want to be a follower of Zen. It is very easy to be a Christian or a Hindu; it is very mathematical. To follow Zen it is very, very delicate and poetic -- because the very following means not following; because that is the message of the Zen Masters, don't follow.

It is reported that it happened in China that a Zen Master had organised a great celebration. People asked him about it because that type of celebration was only arranged at one's Master's birthday. Nobody had ever

known this man to follow anybody. He had been to a certain Master but it was known that the Master had refused to accept him as a disciple. So for whom was he celebrating?

He said,'Because that Master refused to accept me as his disciple, he is my Master.'

They said,'We don't follow. What do you mean? When he refused, he refused. He never accepted you as his disciple.'

He said,'That's why I am celebrating. If he had accepted me I would have been lost. He threw me to me, to myself. He said, "Be a light unto yourself." When he rejected, he accepted me. He said, "I will not allow you to imitate me. I will not allow you to become a disciple of mine. I will not allow you to become an imitator, a carbon copy." His compassion was great, he loved me tremendously, that's why he rejected me.'

Zen is a little difficult to understand; its ways are very poetic, zig-zag. Christianity is like a super-highway; Zen is more like a zig-zag labyrinth in a forest. It turns, moves, sometimes in this direction, sometimes in that, sometimes in almost the opposite direction -- you were going to the east and suddenly you turn and start moving to the west. But that's how it is and that's how it should be, because life is not mathematics and life is not like a super-highway. Life is wild. In fact, no path exists -- you walk and you create your own path.

The questioner has said, I HAVE FALLEN IN LOVE WITH CHUANG TZU.... Good, but falling in love with Chuang Tzu means falling in love with oneself. If you want to follow Chuang Tzu you will have to follow yourself, there is no other way. People like Chuang Tzu don't give you ordinary commandments, they don't give you ten commandments -- do this, don't do that. They don't give you a morality. In fact, they don't give you any discipline, they simply impart their awareness, because they know that any commandment, any fixed commandment, is going to become a slavery to you, it will not liberate you. And life changes so much that something that is right this moment may not be right the next moment, and you will be caught in your discipline. Discipline is rigid, discipline is dead, discipline never changes, discipline is not a process. Once fixed, it is fixed forever. Look at the Judaic ten commandments. Moses fixed them, he brought these commandments written on a stone, slabs of stone, dead. Now Jews and Christians have followed them and you may not improve upon them, you may not change them. Life goes on changing. They have become a dead weight and nobody follows them, but still people go on paying lip service to them.

Zen Masters have not given any rigid discipline to anybody. They simply impart their awareness. They say,'You be aware and you will find your discipline moment to moment.'

I have heard, it happened.

The sales manager believed in super-efficiency.'Jones,' he said to the new traveller,'you will take the nine forty-five to Leeds. Your task there will take you two hours and fifty minutes and you will have time for a sandwich and a cup of tea in the station buffet before catching the three forty-five to Manchester. At Manchester go straight to Mennin and Company and get the details of that order. That will take you thirty-five minutes which will enable you to catch the five-thirty back here. Is that all clear?'

'Yes, sir,' said the helpless representative. And off he went.

But at one the sales manager was enraged to receive a telegram from the new salesman which read: 'Leeds buffet out of sandwiches. Stop. What shall I do?'

This is going to happen. If details are so important, this is going to happen.

Zen Masters have not given any details. They simply impart their awareness and say,'You be aware. Awareness will show you the way in each moment. What is needed, you will know. Respond knowingly, alert, that's all.' How can it be decided beforehand what you should do? Who knows? Each circumstance is so unique that it is difficult to decide. And people who decide always encage humanity, imprison humanity.

Zen is a path of liberation. It liberates. It is freedom from the first step to the last. You are not required to follow any rules; you are required to find out your own rules and your own life in the light of awareness.

So keep your light of awareness there, keep your lamp burning -- that's all. Then you know what to do, where to move, where not to move. Once a rigid discipline is given it makes you a prisoner.

So if you love Bodhidharma you are falling in a very dangerous love. If you love me you have fallen in a very dangerous love. I am not going to give you any rigid discipline. People ordinarily expect everything ready-made. They want somebody else to fix their lives -- because that's how they have been brought up. Everybody says to them from the very childhood,'Do this, don't do that.' They have lived on do's and don't's. From the mothers milk they have received commandments and they don't know, if they are left to

themselves, what to do. Even if sometimes they want to be left by themselves -- because there is a deep urge to be free -- they don't know what to do. Again they will start finding somebody to lead them. People have been forced to become followers. You are not being trusted to become your own leader and your own follower.

Zen is a way which makes you the follower and the master. The Master is there just to indicate: subtle indications, very indirect. And if you are looking for rigid rules you are looking in a wrong direction.

And remember, you say that you have fallen in love with them, how can you not follow them? Love does not force anybody to follow: love wants to make you free, love wants to give you freedom. In fact, the person who is forcing you to follow him may be on an ego trip himself, may be trying to dominate you, may be trying to destroy you, may be trying to cripple you. No, people who have known don't destroy you. They help you to be yourself, they don't force you to follow them. They only want you to understand them. That's enough. Understanding is more than enough. Nothing else is needed.

Imitation is a substitute for understanding, and a very poor substitute. If understanding is there, there is no question of imitating or of following: you will follow understanding. Keep this very clear: if you follow your understanding, you will be following me. By and by you will see that your path and my path are running parallel. By and by you will see that you are following me if you follow your understanding. If you follow me and forget your understanding sooner or later you will see that I am gone and you are left in darkness. The real way to follow me is not to follow me but to follow your understanding -- then even when I am gone you will be following me. It looks paradoxical but Zen is paradoxical.

HOW CAN I NOT FOLLOW THEM? I FEEL THAT ALREADY THEY HAVE TRANSFORMED ME THROUGH YOU. HOW CAN I NOT BE THANKFUL? Be thankful, be grateful, but there is no need to follow them or imitate them.

Gratefulness is a totally different thing. Thankfulness is a totally different thing than following a person. Gratitude is needed, it is good to be grateful, it will help you to flower. Gratitude never cripples anybody, but if just because of gratitude you think that you have to follow, then already you have destroyed gratitude, already you have destroyed the freedom, the flowering that gratitude gives to you, already you have started to pay.

If you think by following, you are paying a debt, then you are not grateful, you are bargaining.

One day suddenly you will see that you have paid enough. Or you may even get annoyed that you have paid more than enough. And if you are paying your Master in any way trying to pay the debt -- then you don't love your Master, because these things cannot be returned back, there is no way. You can pay everybody else back but you can never pay your Master back -- because it is not a bargain, it is not a commodity. He gives you out of his fullness, he gives you because he has too much and he does not know what to do with it, he gives you because he has to give -- in fact, he is grateful to you that you accept it, he is grateful to you that you didn't reject his gift. You could have rejected it. It is such a deep exchange that the Master is grateful to the disciple that the disciple accepted his gift, and the disciple is grateful to the Master that he thought him worthy. But there is no returning, you cannot pay it back. That would be almost profane, a sacrilege.

Be grateful, be thankful forever and ever, but don't try to make it a duty -- that because you are grateful you have to follow -- otherwise sooner or later you will get very angry. If you are grateful towards me because you have to be, then sooner or later you will be angry also.

Duty is not a good word, it is a four-letter dirty word. Love is religious; duty is social. Love is spiritual; duty is moral. Love is of the transcendental; duty is legal. You serve your mother because you say,'This is my duty.' Better not serve her, leave her and let her die, but don't call it duty, it is ugly. If it is love, from where does this word 'duty' come in? Duty is something forced upon you; reluctantly you have to do it, it is a social obligation, a commitment. It is because she is your mother that you have to do it -- not because of love. If you love her then you serve her, but then service has a fragrance. You are not burdened, deep down you are not thinking about when she is going to die, deep down you are not planning that when she dies you will be finished with this burden. You are flowing, flowing while you are serving her; you are enjoying it, it is a delight that your mother is still alive. When your wife is just your wife and not your beloved, then it is a duty, but when you love your wife, then it is different.

A friend of Mulla Nasruddin was talking to him. He said,'My wife is an angel.'
Mulla said,'But mine is still alive.'

We don't love each other, we have forgotten the language of love.

Feel thankful, feel loving, deep in gratitude, but go on your way. Try to create more awareness and understanding and intelligence. Radiate with intelligence to express your gratitude -- there is no other way.

The fifth question:

I HAVE GOT A FUTURE-EGO. IT KEEPS TELLING ME WHAT A SUPER PERSON I AM GOING TO TURN OUT TO BE IN A FEW YEARS' TIME WHEN I AM FINISHED WITH THIS TRIP. IT IS VERY SMUG AND IN THE MEANTIME, LIKE RIGHT NOW, IT IS PRETENDING TO BE SO HUMBLE, SO MALLEABLE, SO ADAPTABLE, AND SO UNTOUCHABLE. COULD YOU HELP ME TO GET AT IT? IT IS BUGGING ME.

Who is this me?

If you think the ego is bugging you, who are you? It is again an ego trip. Now the ego is taking a very subtle form. When the ego is not, you are not. Ego is all that defines you, that makes you say 'i' or 'me'. Ego is your definition, your boundary, ego divides you from others. It is ego, that's why you can say 'i' and 'you'. If the ego disappears, who is 'i' and who is 'you'?

Now you are taking a very subtle form. You say the ego is bugging you. Who are you then? Just see the point. If you don't see the point you can go on playing the game ad infinitum. You can become humble and the ego will be there. You can even become egoless and the ego will be there. Ego is very subtle and very cunning are its ways.

A psychiatrist once asked his patient, Mulla Nasruddin, if the latter suffered from fantasies of self-importance.

'No,' replied the Mulla.'On the contrary, I think of myself as much less than I really am.'

Now you are going on a very pious trip. The ego can become pious. It can become so humble that nobody can feel it. You may even start feeling,'Now it is not bugging me,' but if 'me' is there, it is there.

The poison has become very purified but a purified poison is more poisonous. That's why ordinary people have ordinary egos, but the so-called religious people have pious egos -- they are more dangerous.

And you say, I HAVE GOT A FUTURE-EGO. No, the ego is always of the past, it cannot be of the future. Even when you are thinking of the future it is nothing but projected past. Even if you are thinking,'Tomorrow I am going to become the greatest man in the world,' the idea of the greatest man and the idea of the tomorrow both come from your past. The past accumulated is the substance of the ego. In the past many things were happy and many things were unhappy -- in the future you will like to modify. You would like to drop all that was unpleasant and you would like to collect all that was pleasant. That is your future ego, but it is not future, it is simply the past reshuffled, chosen again, selected. In the past there were many things you did not like -- in the future you will drop them. But the ego belongs to the past, ego IS of the past, ego is a ghost following you -- it comes from the past. And it is always dead.

Just think: if you have no past, can you have any ego? Meditate over it. If your mind is suddenly completely washed of the past -- now there are techniques available, mindwashing techniques -- if your mind is completely washed of the past will you have any ego? How will you have an ego? You will again become like a child, again innocent, you will again have to start from ABC. Again you will create an ego because mindwashing cannot help, the roots are deeper. The seeds are hidden very, very deep inside you; they will again sprout, again the tree of the ego will start spreading. But it is of the ego, it is of the past.

You don't know the future so how can you think about it? You can only think about the past redecorated, refined, modified.

IT KEEPS TELLING ME WHAT A SUPER PERSON I WILL TURN OUT TO BE IN A FEW YEARS' TIME WHEN I AM FINISHED WITH THIS TRIP. If this is a trip, you will never be finished with it. You may be finished with this but then you will choose another trip. Trips never end, they never come to any end -- one changes one train for another, one town for another, one master for another, one religion for another, but the trip continues. If this is not a trip, only then can it end. If to be with me has nothing to do with the future, if to be with me is of the present, if you are here now with me, then it is not a trip. We are not going anywhere -- at least, I'm not going anywhere. You may be but I'm not going anywhere. So with me there is going to be no trip. If you want to be with me you have to drop all trips.

SANNYAS is not a trip. It is an understanding in which you drop all the trips, in which you say,'Now I have arrived. Finished. Now I am not going anywhere. Now there is no future and no desire to go anywhere.

Now I have to come to terms with the present, now I will be living in the herenow.'

If SANNYAS is also a trip for you then it is not going to help much. It will become like other trips, sooner or later you will be fed up with it, frustrated with it. Every trip is going to end in a frustration, no trip can fulfil you, because the fulfillment is in the herenow. A trip is directed somewhere else. A trip is desire, hope. And fulfillment is not a desire, not a hope; fulfillment is just to be herenow and just to accept the way you are, the being you are.

And start enjoying. I am not preparing you for any subtle enjoyment in the future, my whole method is to enjoy it right now. Who knows? There may be no future. Why waste this moment? Enjoy, delight! There is no need to sacrifice this moment for any other moment, because any other moment, if it is ever to come, is going to be just like this moment. So why sacrifice this moment? I am against all sacrifice. I don't tell you to sacrifice the present for the future -- that has been told to you by your parents, your teachers, your educational system, your society. They all say sacrifice the present for the future. I say don't sacrifice anything. Live it, delight in it, so that you can learn how to be blissful. Once you know it, even in the future you will be able to delight.

Those moments are going to be the same, can't you see the fact? In the past it is the same time. In fact, the very idea that time is passing is stupid. We are in time, nothing is passing. It is our desire that gives the delusion of passing time. Once you drop the desire suddenly you start laughing: nothing is passing, everything IS. It is the same, it has always been the same, it will always be the same. It is the same eternity surrounding you like an ocean. Live in it, enjoy it. Through enjoyment you will become capable of more enjoyment -- more brings more. The richer people become richer, poorer people become poorer. Says Jesus -- a very Zen saying -- that if you have, more will be given to you, and if you don't have, even that will be taken away. Very anti-communist, very Zen. If you have, more will be given to you. And if you don't have, even that will be taken away from you. It looks unjust.

But Jesus' saying is tremendous truth. Yes, that is the truth, one of the most fundamental. If you have, more will be given to you because you will create the capacity by having it. Nobody is going to give unless you have more capacity.

Have you watched? If you don't use a machine, it lasts. If a watch is guaranteed for ten years and you don't use it too much it will last for twenty years, thirty years.

But just the opposite is the case with life. If you don't use it, it will not last more, it will simply disappear from you. If you don't use your legs, legs will disappear; if you don't use your eyes, eyes will disappear; if you don't use your awareness, awareness will disappear. That's why man is not a machine. Don't use the machine and it lasts longer; don't use man, don't use your potentiality, don't use your body-mind, and you will start disappearing.

It is life's nature -- the more you use it, the more you get.

Enjoy, otherwise your capacity to enjoy will disappear, will be atrophied, paralysed. And tomorrow you will be there paralysed, atrophied -- then who is going to enjoy tomorrow?

Omar Khayam says that he is worried about these religious people. They say that in heaven wine is flowing in streams -- Mohammedans say that -- but they prohibit wine here on the earth. So Omar Khayam says,'I am very much worried about these people. If they don't get accustomed here, how are they going to enjoy heaven? And in heaven there are beautiful women, but these religious people say don't enjoy them here. That is a sin.' Omar Khayam seems to be absolutely logical. He says,'What will you be doing there?'

When I was reading Omar Khayam I remembered an anecdote. Two old women were talking -- eighty years old. One woman said to the other, 'Are you aware or not that your husband is chasing girls?' She said,'I know it, but let him chase them. He is like a dog who chases a car but when he gets it, he cannot drive it.'

So these religious people, if they enter heaven some day, they will be like dogs chasing cars. Once they get it, they don't know what to do, they cannot drive it!

Enjoy. Heaven is not in the future, it is herenow, already present. It is your surround. The more you enjoy, the more you become capable of enjoying.

Yes, Jesus is right. If you have, more will be given to you; if you don't have, even that will be taken away from you.

And when I say these things, remember, everything is addressed to you personally. The mind is very cunning. If I say something you can always rationalise that I am saying it to somebody else. This is not your

question certainly, so I am addressing it to somebody else -- you can laugh and enjoy. The question may be anybody's but my answer is addressed to you personally. Never think of the neighbour; think only of yourself.

I will tell you one anecdote.

Father Loran was delivering his Sunday sermon.'Someday' he said,'every man in this parish will die.'

Suddenly the priest heard MacLean laughing in the third row, but he continued.'As I was saying, every man in this parish will die.' Again MacLean began chortling.

Father Loran looked at him and said,'Why, why do you laugh when I say everyone in this parish will die someday?'

'Ha Ha!' exclaimed MacLean.'I am not from this parish.'

Remember it!

The sixth question:

YESTERDAY IN YOUR DISCOURSE YOU SAID THAT ONE HAS TO CHOOSE THE PATH BEST SUITED TO ONE'S TEMPERAMENT -- EITHER THE PATH OF MEDITATION OR THE PATH OF THE HEART -- BUT I DO NOT FEEL BOTH PATHS TO BE TOTALLY SEPARATE. CAN ONE TRAVEL A PATH THAT IS SOMEHOW A FUSION OF THE TWO?

Never heard of it. A fusion is not possible and in the name of fusion only a dead compromise will happen.

The directions are so totally, diametrically, opposite. If you love, you will have to use imagination, dreams, all the faculties of dreaming, of auto-hypnosis. If you meditate, you will have to drop all the dreaming faculties, auto-hypnosis, imagination, love -- everything you have to drop. But don't be afraid. If meditation happens, in the end you will find that love simply follows. And then that love is totally different from that love that you were trying to fuse with in the beginning. It is totally different. It comes out of your meditation, out of your silence. It has no desire in it, no passion in it. It is cool. It is not a disturbance, it is not an excitement, it has no madness in it.

And if you follow the path of love, one day meditation will come, and the meditation will be totally different to what you can think of right now. That meditation will not be dry like a desert, it will be like an oasis. That meditation will not make you renounce the world, it will make you capable of enjoying and delighting in it more. That meditation will not be against love.

But you have to follow one path. A fusion is not possible because both paths move in different directions, use different techniques.

And if you make a fusion, who will be making it? You will be making the fusion. What is your understanding? How can you synthesise? Synthesis is possible only when you have gone beyond. When you have become greater than love and meditation both, then you can synthesise -- not before it. A Buddha can synthesise, but he never synthesises because he knows that synthesis has happened in him. And if he synthesises it will not be of use to anybody. It will be simply useless, abstract. He insists on the path of meditation -- so much so that he has to deny the path of love; he has to say that it is absolutely wrong. If he says,'Not absolutely wrong,' then you will start thinking,'Then why not move on both? Why not be safe? Who knows which is right? So be clever.' But your cleverness will help only your ego-confusion to persist and nothing else.

I have heard. George M. Pullman decided to build a model community on the outskirts of Chicago many years ago. It was during the early part of 1880 and the Pullman Company had purchased more than four thousand acres of prairie, twelve miles south of the Chicago business district. On this tract there were going to be constructed shops and a town to house almost ten thousand people.

Mr. Pullman engaged the services of Solon Spencer Berman, a well-known New York architect, who was to be the master designer of the master-town which was to be completed in 1884.

As the town was nearing completion Berman was so proud of his new city with its public buildings, residences, paved streets, paths, playgrounds, freeway system and water-supply that he went to Mr. Pullman

one day and suggested that it would be quite appropriate to name the city 'berman' after its architect.

Pullman freely admitted that Berman was a pretty name and that Berman had done a great deal to bring his dream to fruition but in response to Berman's request he said,

'Berman, I will compromise with you. We will use the first syllable of my name and the second syllable of your name. The city will be called Pullman.'

This is how ego goes on trying for its own way. It was going to be called Pullman anyway; now he shows that he has made a compromise -- he has taken in half of the name of the architect.

Don't be clever otherwise you will remain the same, you will not change. Half-techniques on the path of love and half-techniques on the path of meditation will create much confusion in you. They will not help. They may destroy you. You may go berserk.

It is as if you are trying two different'-pathies' together: allopathy and ayurvedic. It can be dangerous. Or allopathy and naturopathy, it can be dangerous. Their whole understanding is different, their gestalt is different. Both work, but they are complete systems. Once you accept one it is better to accept that and don't bother to create any synthesis on your own.

Why does this idea of synthesis arise? Because you are so confused you cannot understand which path is your path. Rather than recognising your confusion you start creating a compromise. Drop all idea of compromise, just recognise that you are confused. These are the three possibilities: one, the person knows well that he is a man of the path of love, or, second, he knows that he is the man of the path of meditation, or, one knows the third possibility -- that he is confused.

If the first two are the case then there is no need; if the third is the case then I am here to help you. But to ask for help is against the ego, so you try to compromise. This compromise will be more dangerous, it will confuse you more, because, made out of confusion, it will create more confusion.

So try to understand why you hanker for compromise. Sooner or later you will be able to understand that compromise is not going to help. And compromise may be a way of not going in either direction, or it may be just a repression of your confusion. It will assert itself. Never repress anything, be clearcut about your situation. And if you are confused, remember that you are confused. This will be the first clear-cut thing about you: that you are confused. You have started on the journey.

I have heard.

A friend of Mulla Nasruddin said to him,'Come and have a drink.'

Mulla Nasruddin came up and took a drink of whisky.

'How is this, Mulla?' asked a bystander.'How can you drink whisky? Sure it was only yesterday ye told me ye was a teetotaller.'

'Well,' said Nasruddin,'you are right. I am a teetotaller, it is true, but I am not a bigotted one.'

People go on finding some way or other. But on the path of growth these deceptions are not good.

Another anecdote.

Flagherty sneaked into the room and started making love to his sleeping wife until she awakened and shouted,'Is that you?'

'It better be,' snorted Flagherty.

'When are you gonna stop this sinning?' she demanded.'Moody quit smoking, Paine stopped gambling, what are you gonna give up? 'All right,' said Flagherty through bloodshot eyes, 'from now on, you sleep in the bedroom and I will sleep in the spare room.'

Three weeks went by with Mrs. Flagherty sleeping alone. Finally, unable to contain herself for one night more, she tip-toed to the spare room and tapped lightly on the door.

'What is it?' shouted Flagherty.

'I just wanted to tell yer,' said his wife,'that Moody has started smoking again.'

You cannot repress anything. Howsoever subtle are your ways you cannot repress anything, you will have to face it. If you are confused, face it.

The last question:

ARE YOU THE TRICK OR THE TREAT?

Po!

Dang Dang Doko Dang

Chapter #5
Chapter title: Two Ladies And A Monk

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THERE WAS AN OLD WOMAN IN CHINA WHO HAD SUPPORTED A MONK FOR OVER TWENTY YEARS. SHE HAD BUILT A HUT FOR HIM, AND SHE FED HIM WHILE HE WAS MEDITATING.

ONE DAY SHE DECIDED TO FIND OUT JUST WHAT PROGRESS HE HAD MADE IN ALL THIS TIME.

SHE OBTAINED THE HELP OF A GIRL RICH IN DESIRE, AND SAID TO HER: 'GO AND EMBRACE HIM, AND THEN ASK HIM SUDDENLY, "WHAT NOW?"'

THE GIRL CALLED UPON THE MONK AND IMMEDIATELY STARTED CARESSING HIM, AND ASKING HIM WHAT HE WAS GOING TO DO ABOUT IT.
'AN OLD TREE GROWS ON A ROCK IN WINTER,' REPLIED THE MONK SOMEWHAT POETICALLY, 'NOWHERE IS THERE ANY WARMTH.'

THE GIRL RETURNED AND RELATED WHAT HE HAD SAID.
'TO THINK I FED THAT FELLOW FOR TWENTY YEARS!' EXCLAIMED THE OLD WOMAN IN ANGER. 'HE SHOWED NO CONSIDERATION FOR YOUR NEED,NO DISPOSITION TO EXPLAIN YOUR CONDITION. HE NEED NOT HAVE RESPONDED TO PASSION, BUT AT LEAST HE SHOULD HAVE EXPERIENCED SOME COMPASSION.'

SHE AT ONCE WENT TO THE HUT OF THE MONK AND BURNT IT DOWN.

An ancient proverb says:

SOW A THOUGHT, REAP AN ACT. SOW AN ACT, REAP A HABIT. SOW A HABIT, REAP A CHARACTER. SOW A CHARACTER, REAP A DESTINY.

And I say to you: sow nothing, and reap meditation or love.

Sowing nothing -- that's what meditation is all about. And its natural consequence is love. If, at the end of the journey of meditation, love has not flowered, then the whole journey has been futile. Something went wrong somewhere. You started but you never reached.

Love is the test. For the path of meditation, love is the test. They are two sides of one coin, two aspects of the same energy. When one is there, the other has to be there. If the other is not there, then the first is also not there.

Meditation is not concentration. A man of concentration may not reach to love; in fact, he will not. A man of concentration may become more violent because concentration is a training to remain tense, concentration is an effort to narrow down the Mind. It..is deep violence with your consciousness. And when you are violent with YOUR consciousness you cannot be non-violent with others. Whatsoever you are with yourself, you are going to be with others.

Let this be a fundamental rule of life, one of the most fundamental: whatsoever you are towards yourself, you will be towards others. If you love yourself, you will love others. If you are flowing within your being, you will be flowing in relationships also. If you are frozen inside, you will be frozen outside also. The inner tends to become the outer; the inner goes on manifesting itself in the outer.

Concentration is not meditation; concentration is the method of science. It is scientific methodology. A man of science needs the deep discipline of concentration, but a man of science is not expected to be compassionate. There is no need. In fact, a man of science becomes more and more violent with nature. All scientific progress is based on violence towards nature. It is destructive because, in the first place, the scientific man is destructive to his own expanding consciousness. Rather than expanding his consciousness he narrows it down, makes it exclusive, one-pointed. It is a coercion, violence.

So remember, meditation is not concentration but neither is meditation contemplation. It is not thinking. Maybe you are thinking about God -- even then, it is thinking. If there is 'about', there is thinking. You may be thinking about money, you may be thinking about God -- it basically makes no difference. Thinking continues, only objects change. So if you are thinking about the world, or about sex, nobody will call it contemplation. If you are thinking about God, virtue, if you are thinking about Jesus, Krishna, Buddha, then people will call it contemplation.

But Zen is very strict about it -- it is not meditation, it is still thinking. You are still concerned with the other. In contemplation the other is there, although of course not so exclusively as it is in concentration. Contemplation has more fluidity than concentration. In concentration the mind is one-pointed; in contemplation the mind is oriented towards one subject, not towards one point. You can go on thinking about it, you can go on changing and flowing with the subject, but still, on the whole, the subject remains the same.

Then what is meditation? Meditation is just being delighted in your own presence; meditation is a delight in your own being. It is very simple -- a totally relaxed state of consciousness where you are not doing anything. The moment doing enters, you become tense; anxiety enters immediately. How to do? What to do? How to succeed? How not to fail? You have already moved into the future.

If you are contemplating, what can you contemplate? How can you contemplate the unknown? How can you contemplate the unknowable? You can contemplate only the known. You can chew it again and again, but it is the known. If you know something about Jesus, you can think again and again; if you know something about Krishna, you can think again and again. You can go on modifying, changing, decorating -- but it is not going to lead you towards the unknown. And God is the unknown.

Meditation is just to be, not doing anything -- no action, no thought, no emotion. You just are. And it is a sheer delight. From where does this delight come when you are not doing anything? It comes from nowhere, or, it comes from everywhere. It is uncaused, because the existence is made of the stuff called joy. It needs no cause, no reason. If you are unhappy you have a reason to be unhappy; if you are happy you are simply happy -- there is no reason for it. Your mind tries to find a reason because it cannot believe in the uncaused because it can not control the uncaused -- with the uncaused the mind simply becomes impotent. So the mind goes on finding some reason or other. But I would like to tell you that whenever you are happy, you are happy for no reason at all, whenever you are unhappy, you have some reason to be unhappy -- because happiness is just the stuff you are made of. It is your very being, it is your innermost core. Joy is your innermost core.

Look at the trees, look at the birds, look at the clouds, look at the stars...and if you have eyes you will be able to see that the whole existence is joyful. Everything is simply happy. Trees are happy for no reason;

they are not going to become prime ministers or presidents and they are not going to become rich and they will never have any bank balance. Look at the flowers -- for no reason. It is simply unbelievable how happy flowers are.

The whole existence is made of the stuff called joy. Hindus call it SATCHITANAND, ANANDA, joy. That's why no reason, no cause is needed. If you can just be with yourself, not doing anything, just enjoying yourself, just being with yourself, just being happy that you are, just being happy that you are breathing, just being happy that you are listening to these cuckoos -- for no reason then you are in meditation. Meditation is being here now. And when one is happy for no reason, that happiness cannot be contained within yourself. It goes on spreading to others, it becomes a sharing. You cannot hold it, it is so much, it is so infinite. You cannot hold it in your hands, you have to allow it to spread.

This is what compassion is. Meditation is being with yourself and compassion is overflowing with that being. It is the same energy that was moving into passion that becomes compassion. It is the same energy that was narrowed down into the body or into the mind. It is the same energy that was leaking from small holes.

What is sex? Just a leakage of energy from a small hole in the body. Hindus call these -- exactly -- holes. When you are flowing, overflowing, when you are not moving through the holes, all walls disappear. You have become the whole. Now you spread. You cannot do anything about it.

It is not that you have to be compassionate, no. In the state of meditation you are compassion. Compassion is as warm as passion -- hence the word 'compassion'. It is very passionate but the passion is unaddressed and the passion is not in search of any gratification. The whole process has become just the reverse. First you were seeking some happiness somewhere -- now you have found it and you are expressing it. Passion is a search for happiness; compassion is an expression of happiness. But it is passionate, it is warm, and you have to understand it because it has a paradox in it.

The greater a thing, the more paradoxical it is, and this meditation and compassion is one of the highest peaks, the uttermost peak. So there is bound to be a paradox.

The paradox is that a man of meditation is very cool, not cold; cool yet warm, not hot. Passion is hot, it is almost feverish, it has a temperature. Compassion is cool yet warm, welcoming, receptive, happy to share, ready to share, waiting to share. If a person of meditation becomes cold, he has missed. Then he is just a man of repression. If you repress your passion you will become cold -- that's how the whole humanity has become cold.

Passion has been repressed in everyone.

From the very childhood your passion has been crippled and repressed. Whenever you started becoming passionate, there was somebody -- your mother, your father, your teacher, the police -- there was somebody who immediately became suspicious of you. Your passion was curbed, repressed. 'Don't do it!' Immediately you shrunk within yourself. And by and by one learned that to survive it is better to listen to people who are around you. It is safer. So what to do? What is a child supposed to do when he feels passionate, when he feels full of energy and he wants to jump and run and dance and his father is reading the newspaper? It is rubbish, but he is reading his newspaper, and he is a very important man, he's the master of the house. What to do? The child is doing something really great -- in him it is God who is ready to dance -- but the father is reading his newspaper so there has to be silence. He cannot dance, he cannot run, he cannot scream. He will repress his energy; he will try to be cold, collected, controlled.

Control has become such a supreme value. It is not a value at all. A controlled person is a dead person; a controlled person is not necessarily a disciplined person.

Discipline is totally different. Discipline comes out of awareness; control comes out of fear. People who are around you are more powerful than you, they can punish you, they can destroy you. They have all the power to control, to corrupt, to repress. And the child has to become diplomatic.

When sex energy arises, the child is in difficulty. The society is against it; the society says it has to be channelised. And it is flowing all over the child. It has to be cut.

In the schools what are we doing? In fact, the schools are not so much instruments for imparting knowledge as instruments of control. For six, seven hours a child is sitting there. This is to curb his dancing, to curb his singing, to curb his joy; this is to control him. Sitting for six, seven hours every day in an almost prison-like atmosphere, by and by the energy deadens, the child becomes repressed, frozen. Now there is no streaming, the energy does not come, he lives at the minimum -- that's what we call control. He never goes to the maximum.

Psychologists have been searching and they have come to recognise a great factor in human misfortune

-- that is, that ordinarily persons live only ten per cent. They live ten per cent, they breathe ten per cent, they love ten per cent, they enjoy ten per cent -- ninety per cent of their life is simply not allowed. This is sheer wastage. One should live at the hundred per cent capacity, only then is flowering possible.

So meditation is not control, it is not repression. If somehow you have got the wrong idea -- you are repressing yourself -- then you will become very controlled, but then you will be cold. Then you will become more and more indifferent, not detached. Indifferent, non-caring, unloving -- you will almost commit suicide. You will be alive at the minimum. You can be called 'just so-so' alive. You will not be burning from both sides, your flame will be very dim. Much smoke will be there but almost no light.

It happens to people who are on the path of meditation -- Catholics, Buddhists, Jains -- that they become cold, because to control comes easily. Awareness is very arduous. Control is very easy because control needs only a cultivation of habits. You cultivate habits, then those habits possess you and you need not worry. Then you go on with your habits, they become mechanical and you live a robot life. You may look like a Buddha but you will not be. You will be just a dead stone statue.

If compassion has not arisen in you, then apathy will arise. Apathy means absence of passion; compassion means transformation of passion. Go and watch Catholic monks, Jaina monks, Buddhist monks, and you will see very apathetic figures -- dull, stupid, non-radiant, closed, afraid, continuously anxious.

Just the other day I was reading an article on Oscar, the founder of Arica. The man who was interviewing him was a little surprised to see that he was continuously smoking, so he asked, 'Why are you smoking so much and why do you smoke?' At least Oscar was true. He said, 'Whenever I feel nervous I smoke, it helps.'

If a person like Oscar, who has become a master to many people in America, is still nervous and needs smoking to help his nervousness, then what is going to happen to help his followers? He must have controlled himself.

Controlled persons are always nervous because deep down turmoil is still hidden. If you are uncontrolled, flowing, alive, then you are not nervous. There is no question of being nervous -- whatsoever happens, happens. You have no expectations for the future, you are not performing. Then why should you be nervous?

If you go to Catholic, Jaina, Buddhist monks, you will find them very nervous -- maybe not so nervous in their monasteries, but if you bring them out to the world, you will find them very, very nervous because on each step there is temptation.

A man of meditation comes to a point where there is no temptation left. Try to understand it. Temptation never comes from without, it is the repressed desire, repressed energy, repressed anger, repressed sex, repressed greed, that creates temptation. Temptation comes from within YOU, it has nothing to do with the without. It is not that a devil comes and tempts you, it is your own repressed mind that becomes devilish and wants to take revenge. To control that mind one has to remain so cold and frozen that no life energy is allowed to move into your limbs, into your body. If energy is allowed to move, those repressions will surface. That's why people have learned how to be cold, how to touch others and yet not touch them, how to see people and yet not see them. People live with cliches -- 'Hallo. How are you?' Nobody means anything. These are just to avoid the real encounter of two persons. People don't look into each other's eyes, they don't hold hands, they don't try to feel each other's energy, they don't allow each Other to pour. Very afraid. Somehow just managing. Cold and dead. In a strait-jacket.

A man of meditation has learned how to be full of energy, at the maximum, optimum. He lives at the peak, he makes his abode at the peak. Certainly he has a warmth but it is not feverish, it only shows life. He is not hot, he is cool, because he is not carried away by desires. He is so happy, that he is no longer seeking any happiness. He is so at ease, he is so at home, he is not going anywhere, he is not running and chasing... he is very cool.

In Latin there is a dictum: agere sequitur esse -- to do follows to be; action follows being. It is tremendously beautiful.

Don't try to change your action; try to find out your being, and action will follow. The action is secondary; being is primary. Action is something that you do; being is something that you are. Action comes out of you, action is just a fragment. Even if all of your actions are collected together they will not be equal to your being because all actions collected together will be your past. What about your future? Your being contains your past, your future, your present; your being contains your eternity. Your actions, even if

all collected, will just be of the past. Past is limited. Future is unlimited. That which has happened is limited, it can be defined, it has already happened. That which has not happened is unlimited, indefinable. Your being contains eternity, your actions contain only your past.

So it is possible that a man who has been a sinner up to this moment can become a saint the next. Never judge a man by his actions; judge a man by his being. Sinners have become saints and saints have fallen and become sinners. Each saint has a past and each sinner has a future. Never judge a man by his actions. But there is no other way because you have not known even your own being, how can you see the being of others? Once you know your own being you will learn the language, you will know the clue of how to look into another's being. You can see into others only to the extent that you can see into yourself. If you have seen yourself through and through, you become capable of seeing into others through and through.

So a few things before I enter into this beautiful story.

If by your meditations you are becoming cold -- beware. If your meditation is making you more warm, more loving, more flowing -- good, you are on the right path. If you are becoming less loving, if your compassion is disappearing and an apathy is settling inside you -- then the sooner you change your direction, the better. Otherwise you will become a wall.

I have heard.

When Ford was Vice-President he went to Israel and asked Golda Meir to see the Wailing Wall. Prime Minister Meir took him to the wall whereupon the Vice-President began to pray, Help Mr. Nixon guide our country.'

He turned to Mrs. Meir and asked, 'Is that nice?'

'That's nice,' she answered.

'Thank you for making me the Vice-President,' he directed to the wall and then to the Prime Minister, 'Is that nice?'

'That's nice,' she replied.

'Let Israel give back the land they took from the Arabs so there will be peace in the Middle-East. Is that nice?'

And Golda Meir said, 'You are talking to a wall.'

Don't become a wall. Remain alive, throbbing, streaming, flowing, melting.

Of course there are problems. Why have people become walls? Because walls can be defined. They give you a boundary, a definite shape and form -- what Hindus call NAM ROOP, name and form. If you are melting and flowing you don't have boundaries; you don't know where you are and where you end and where the other begins. You go on being together with people so much that all the boundaries by and by become dream-like. And one day they disappear.

That is how reality is. Reality is unbounded. Where do you think you stop? At your skin? Ordinarily we think, 'Of course, we are inside our skins and the skin is our wall, the boundary. ' But your skin could not be alive if the air was not surrounding it. If your skin is not constantly breathing the oxygen that is being supplied by the surround, your skin cannot be alive. Take away the atmosphere and you will die immediately. Even if your skin has not been scratched you will die. So that cannot be your boundary. There are two hundred miles of atmosphere all around the earth -- is that your boundary? That too cannot be your boundary. This oxygen and this atmosphere and the warmth and the life cannot exist without the sun. If the sun ceases to exist or drops dead.... One day it is going to happen. Scientists say that in four thousand years more the sun will cool down and drop dead. Then suddenly this atmosphere will not be alive. Immediately. you will be dead. So is the sun your boundary?

But now physicists say this sun is connected to some central source of energy which we have not yet been able to find but is suspected -- because nothing is unrelated.

So where do we decide where our boundary is? An apple on the tree is not you. Then you eat it, it becomes you. So it is just waiting to become you. It is you potentially. It is your future you. Then you have defecated and you have dropped much rubbish out of the body. Just a moment before, it was you. So where do you decide?

I am breathing. The breath inside me is me, but just a moment before it may have been your breath. It must have been because we are breathing in a common atmosphere. We are all breathing into each other; we are members of each other. You are breathing in me, I am breathing in you.

And it is not only so with breathing, it is exactly so with life. Have you watched? With certain people you feel very alive, they come just bubbling with energy. And something happens in you, a response, and

you are also bubbling. And then there people...just their face and one feels one will flop down. Just their presence is enough poison. They must be pouring something into you which is poisonous. And when you come around a person and you become radiant and happy and suddenly something starts throbbing in your heart, and your heart beats faster, this man must have poured something into you.

We are pouring into each other. That's why, in the East, SATSANG has become very, very important. To be with a person who has known, just to be in his presence, is enough -- because he is constantly pouring his being into you. You may know or you may not know. You may recognise it today or you may not recognise it today, but someday or other the seeds will come to flower.

We are pouring into each other. We are not separate islands. A cold person becomes like an island and it is a misfortune, it is a great misfortune because you could have become a vast continent and you decided to become an island. You decided to remain poor, when you could have become as rich as you wanted to be.

Don't be a wall and never try to repress, otherwise you will become a wall. Repressed people are just like you...they have masks, faces. They are pretending to be somebody else.

I have heard.

A wealthy farmer went to the church one Sunday. After the service he said, 'Father, that was a damned good sermon you gave, damned good!'

'I am happy you liked it,' said the priest, 'but I wish you would not use those terms in expressing yourself.'

'I can't help it,' said the rich farmer. 'I still think it was a damned good sermon. In fact, I liked it so much I put a hundred dollar bill in the collection basket.'

'The hell you did!' replied the priest.

A repressed person is carrying the same world as you. Just an opportunity is needed, a provocation, and immediately the real will come out. That's why monks disappear from the world -- because there are too many provocations, too many temptations. It is difficult for them to remain contained, to hold on. So they go to the Himalayas or to the caves, they retire from the world so that even if ideas, temptations, desires arise, there is no way to fulfil them.

But this is not a way of transformation.

The people who become cold are the people who were very hot. The people who take vows of remaining celibate are the people who were extremely sexual. The mind turns from one extreme to another very easily. It is my observation that many people who are too obsessed with food one day or other become obsessed with fasting. It has to happen because you cannot stay in one extreme long. You are doing too much of it, soon you will get fed up with it, tired of it. Then there is no other way, you have to move to the other extreme.

The people who have become monks are very worldly people. The market was too much, they had moved too much in the market, then the pendulum moved to the other extreme. Greedy people renounce the world. This renunciation is not of understanding -- it is just greed upside-down. First they were holding, holding...now suddenly they see the pointlessness of it, the futility of it and they start throwing it. First they were afraid to lose a single pai, now they are afraid to keep a single pai, but the fear continues. First they were too greedy about this world, now they are too greedy about the other world, but the greed is there.

Silverstein, the inveterate joiner, came rushing home proudly holding a membership card to his newest organisation....

There are people who go on joining everything. I have known one person who was a member of five political parties, all against each other. When he told me I said, 'What are you doing?' He enjoyed membership.

....Silverstein, the inveterate joiner, came rushing home, proudly holding a membership card to his newest organisation. 'Look,' said Silverstein to his son, 'I just joined the Prostitute Club.'

'What?' said the boy. 'Let me see that card.' After reading it he announced, 'Pa, that is the Parachute Club.'

'All I know is,' said Silverstein, 'they guaranteed me three hundred and sixty-five jumps a year.'

These people one day or other are bound to join a monastery -- then they become great celibates, great renouncers. But it does not change their nature. Except awareness, nothing changes a man, nothing at all.

So don't try to pretend. That which has not happened, has not happened. Understand it, and don't try to pretend and don't try to make others believe that it has happened, because nobody is going to lose in this deception except you.

People who try to control themselves have chosen a very foolish way. Control will not happen, but they will become cold. That is the only way a man can control himself -- to become frozen so that energy does not arise. People who take the vows of celibacy will not eat much; in fact, they will starve their bodies. If more energy is created in the body, then there will be more sex energy, and then they don't know what to do with it. So Buddhist monks eat only once a day -- and then too, not enough. They eat only enough that bodily needs are fulfilled, very minimum needs, so no energy is left. This type of celibacy is not celibacy. When you are flowing with energy and the energy starts transforming itself into love, then a celibacy, a BRAHMACHARYA, which is beautiful, happens.

The sweet old lady came into the store and bought a package of mothballs. The next day she was back for another five packets. Another day passed and she came in for a dozen more.
'You must have a lot of moths,' said the salesman.

'Yes,' replied the old dear, 'and I have been throwing these things at them for three days now and I have only managed to hit one!'

Through control you will not even be able to hit one. That is not the way. You are fighting with leaves, branches -- cutting them here and there. That is not the way to destroy the tree of desire; the way is to cut the roots. And roots can be cut only when you have reached to the roots of desire. On the surface there are only branches -- jealousy, anger, envy, hatred, lust. They are just on the surface. The deeper you move, the more you will understand: they are all coming out of one root and that root is unawareness.

Meditation means awareness. It cuts the very root. Then the whole tree disappears on its own accord. Then passion becomes compassion.

I have heard about a very great Zen Master who had become old and almost blind at the age of ninety-six and no longer able to teach or work about the monastery. Yama Moto was his name.

The old man then decided it was time to die because he was of no use to anybody, he could not be of any help. So he stopped eating.

When asked by his monks why he refused his food, he replied that he had outlived his usefulness and was only a bother to everybody.

They told him, 'If you die now' -- it was January -- 'when it is so cold, everybody will be uncomfortable at your funeral and you will be an even greater nuisance. So please eat.'

This can happen only in a Zen monastery, because disciples love the Master so deeply, their respect is so deep, that there is no need for any formality. Just see what they were saying. They were saying, 'If you die now, and it is January, see, it is so cold, everybody will be uncomfortable at the funeral and you will be an even greater nuisance. So please eat.'

He thereupon resumed eating. But when it became warm again he stopped, and not long after he quietly toppled over and died.

Such compassion! One-lives then for compassion; one dies then for compassion. One is even ready to choose a right time to so that nobody is bothered and one need not be a nuisance.

I have heard about another Zen Master who was going to die.
He said, 'Where are my shoes? Bring them.'

Somebody asked, 'Where are you going? The doctors say are going to die.'

He said, 'I am going to the cemetery.'
'But why?'

He said, 'I don't want to trouble anybody. Otherwise you will have to carry me on your shoulders.' He walked to the cemetery and died there.

Tremendous compassion! What manner of man is this, not to give even that much trouble to anybody? And these people helped thousands. Thousands were grateful to them, thousands became full of light and

love because of them. Yet they would not like to bother anybody. If they are useful they would like to live and help, if they are not useful then it is time to leave and go.

Now, the story.

THERE WAS AN OLD WOMAN IN CHINA WHO HAD SUPPORTED A MONK FOR OVER TWENTY YEARS. SHE HAD BUILT A HUT FOR HIM, AND SHE FED HIM WHILE HE WAS MEDITATING.

It is a miracle that has happened in the East. The West is still unable to understand it. For centuries in the East, if somebody was meditating, the society would feed him. It was enough that he was meditating. Nobody would think that he was a burden on the society -- 'Why should we work for him?' Just because he was meditating was enough, because the East came to know that if even one man becomes enlightened, his energy is shared by all; if even one man comes to flower in meditation, his fragrance becomes part of the whole society. And the gain is so tremendous that the East has never said, 'Don't sit there and meditate. Who is going to feed you? Who is going to clothe you? And who is going to give you shelter?' Thousands and thousands -- Buddha had ten thousand monks, SANNYASINS, moving with him but people were happy to feed them, to shelter them, to clothe them, to look after them, because they were meditating.

Now it is very, very impossible in the West to think that way. Even in the East it is becoming difficult. In China now, monasteries are being closed, meditation halls are being converted into hospitals or school rooms. Great Masters are disappearing. They are forced to work in the fields or in the factories. Nobody is allowed to meditate because a great understanding is lost. The whole mind is full of materialism, as if matter is all that exists.

If a man in a town becomes enlightened, the whole town is benefited. It is not a wastage to support him. For nothing you are going to get such tremendous treasure. People were happy to help. For twenty years this woman helped a monk who was meditating and meditating and meditating and doing nothing. He was sitting in zazen. She built a hut for him, she looked after him, she took every care. One day when she had become very old and was going to die she wanted to know whether meditation had flowered or not, or whether this man had been simply sitting and sitting and sitting. Twenty years is a long enough time, the woman was getting old and was going to die, so she wanted to know whether she had been serving a man of real meditation or just a hocus-pocus.

ONE DAY SHE DECIDED TO FIND OUT...

The woman must have been of great understanding herself because the examination, the test that she tried, was full of understanding.

ONE DAY SHE DECIDED TO FIND OUT JUST WHAT PROGRESS HE HAD MADE IN ALL THIS TIME.

If meditation is progressing then the ONLY criterion of its progress is love, the ONLY criterion of its progress is compassion.

SHE OBTAINED THE HELP OF A GIRL RICH IN DESIRE, AND SAID TO HER: 'GO AND EMBRACE HIM, AND THEN ASK HIM SUDDENLY, " WHAT NOW?"'

Three are the possibilities. One: if for twenty years he had not touched a beautiful woman, the first possibility was that he would be tempted, would be a victim, would forget all about meditation and would make love with this girl. The other possibility was that he would remain cold, controlled and would not show any compassion towards this girl. He would simply hold himself back, hard, so that he could not be tempted. And the third possibility was: if meditation had come to fruition, he would be full of love, understanding, compassion and he would try to understand this girl and would try to help her. She was just a test for these possibilities.

If the first was the possibility, then all his meditation was simply a wastage. If the second was the

possibility then he had fulfilled the ordinary criterion of being a monk but he had not fulfilled the real criterion of being a man of meditation. If the second was the possibility then it simply showed that he was a behaviourist, that he had made a habit, controlled his behaviour.

You must have heard the name of Pavlov the Russian behaviourist. He said there is no consciousness in man or in animals or anywhere -- the whole thing is just a mind mechanism. You can train the mind mechanism and then it starts working in that way -- it is all a question of conditioning. Mind functions as a conditioned reflex.

If you put food before your dog he immediately comes running, his tongue hanging forward, dripping. He starts to salivate. Pavlov tried. Whenever he gave food to the dog he would ring a bell. By and by, the bell and the food became associated. Then one day he simply rang the bell and the dog came running, tongue hanging out, dripping.

Now this is absurd, no dog has ever been known to react to a ringing bell in this way. The bell is not food. But now the association has conditioned the mind.

Pavlov says man can be changed in the same way. Whenever sex arises in you, punish yourself. Go for a seven day fast, flog your body, stand in the cold the whole night, or beat yourself, and by and by the body will learn a trick. Whenever sex arises, it will repress it automatically because of the fear of the punishment.

Reward and punishment -- this is the way to condition the mind if you follow Pavlov.

This monk must have been doing that, many are doing that. Almost ninety-nine per cent of people in the monasteries are doing that -- just reconditioning their minds and bodies.

But consciousness has nothing to do with it. Consciousness is not a new habit; consciousness is to live a life with awareness, not confined to any habit, not possessed by any mechanism -- above the mechanism.

AND SHE SAID TO HER:'GO AND EMBRACE HIM, AND THEN ASK HIM SUDDENLY, " WHAT NOW?'"

'Suddenly' is the clue to the whole thing. If you give a little time then the mind can start working in the conditioned way for which it has been prepared.

'So don't give any time. Go in the middle of the night when he will be alone meditating. Just go inside the hut' -- he must have been living outside the town, alone -- 'go inside the hut and simply start caressing him, embracing him, kiss him. And then immediately ask, "What now?" Watch his reaction, what happens to him, what he says, what colours pass on his face, what his eyes indicate, how he reacts and responds to you.'

THE GIRL CALLED UPON THE MONK AND IMMEDIATELY STARTED CARESSING HIM, AND ASKING HIM WHAT HE WAS GOING TO DO ABOUT IT.
'AN OLD TREE GROWS ON A COLD ROCK IN WINTER,' REPLIED THE MONK SOMEWHAT POETICALLY, 'NOWHERE IS THERE ANY WARMTH.'

He has conditioned his dog; he has conditioned his body/mind. Twenty years is a long enough time to condition. Even this sudden attack could not break his habitual pattern. He remained controlled. He must have been a man of tremendous control. He remained cold, with not even a flicker of energy, and he said, 'AN OLD TREE GROWS ON A COLD ROCK IN WINTER.' Not only was he controlled and cold, he was so controlled, he remained so cold, that in such a dangerous situation, provocative, seductive, he could use poetic words to reply. The conditioning must have gone very, very deep, to the roots.

'AN OLD TREE GROWS ON A COLD ROCK IN WINTER,' REPLIED THE MONK SOMEWHAT POETICALLY, 'NOWHERE IS THERE ANY WARMTH.'

He said, 'I am like a cold rock in winter. Nowhere is there any warmth.' That's all he said.

THE GIRL RETURNED AND RELATED WHAT HE HAD SAID.
'TO THINK I FED THAT FELLOW FOR TWENTY YEARS!' EXCLAIMED THE OLD WOMAN IN ANGER.

His meditation had not flowered. He had become cold and dead, corpse-like; he had not become enlightened or a Buddha.

'HE SHOWED NO CONSIDERATION FOR YOUR NEED...'

A man of compassion always thinks about you, about your need. He remained coldly self-centred. He simply said something about himself -- 'An old tree grows on a cold rock in winter, nowhere is there any warmth.' He did not utter a single word about the woman. He did not even ask, 'Why did you come? Why? What do you need? And why have you chosen me out of so many people? Sit down.'

He should have listened to her. She must be in a deep need. Nobody comes in the middle of the night to a withered-away monk who has been sitting in meditation for twenty years. Why had she come? He did not pay any attention to her.

Love always thinks of the other; ego only thinks of oneself. Love is always considerate; ego is absolutely inconsiderate. Ego has only one language and that is of self. Ego always uses the other; love is ready to be used, love is ready to serve.

'HE SHOWED NO CONSIDERATION FOR YOUR NEED,NO DISPOSITION TO EXPLAIN YOUR CONDITION.'

When you go to a man of compassion he looks at you, he looks deeply into your heart. He tries to find out what your problem is, why you are in such a situation, why you are doing the thing that you are doing. He forgets himself. He simply becomes focused on the person who has come to him -- his need, his problem, his anxiety, is his consideration. He tries to help. Whatsoever he can do he will do.

'...NO DISPOSITION TO EXPLAIN YOUR CONDITION.
HE NEED NOT HAVE RESPONDED TO PASSION...'

That's true. A man of compassion cannot respond in a passionate way. He is not cold but he is cool. He can give you his warmth, nourishing warmth, but he cannot give you any fever. He has none. Remember the difference between a feverish body and a warm body. A feverish body is not healthy, a warm body is simply healthy. In passion, people become feverish. Have you watched yourself deep in passion? You are almost a raving maniac, mad, wild, doing something you don't know why -- and in a great fever, with the whole body trembling, in a cyclone with no centre.

A man of warmth is simply healthy. Just as when a mother takes her child to her breast and the child feels the warmth, surrounded by the warmth, nourished by it, welcomed by it, so when you enter into the aura of a compassionate man you enter a motherlike warmth, you enter into a very nourishing energy field. In fact, if you come to a man of compassion, your passion will simply disappear. His compassion will be so powerful, his warmth will be so great, his love will be showering on you so much that you will become cool, you will become centred.

'HE NEED NOT HAVE RESPONDED TO PASSION, BUT AT LEAST HE SHOULD HAVE EXPERIENCED SOME COMPASSION.'

SHE AT ONCE WENT TO THE HUT OF THE MONK AND BURNED IT DOWN.

It was just a symbolic gesture that those twenty years that he was meditating there -- during which they had been hoping that he had been progressing -- had been a wastage.

It is not enough just to be a monk superficially, just to be a monk repressed and cold -- coldness is an indication of repression, a very deep repression.

That's what I have been telling you: if you move into meditation, compassion and love will come automatically, on its own accord. It follows meditation like a shadow. So you need not be worried about any synthesis. The synthesis will come. It comes by itself, you don't have to bring it. You choose one path. Either you follow the path of love, devotion, dancing, KIRTAN, BHAJAN, dissolve yourself completely into your love towards the Divine. That path is of dissolving, no awareness is needed. You are needed to be drunk, completely drunk with God, you will need to become a drunkard. Or, choose the path of meditation.

There you are not needed to be dissolved into anything. You are needed to become very crystallised, you are needed to become very integrated, alert, aware.

Follow the path of love and one day, suddenly, you will see that meditation has flowered within you -- thousands of white lotuses. And you have not done anything for them, you were doing something else and they flowered. When love or devotion comes to its climax, meditation flowers.

And the same happens on the path of meditation. Just forget all about love, devotion. You simply become aware, sit silently, enjoy your being -- that's all. Be with yourself that's all. Learn how to be alone -- that's all. And remember, a person who knows how to be alone is never lonely. People who don't know how to be alone, they are lonely.

On the path of meditation, aloneness is sought, desired, hoped for, prayed for. Be alone. So much so that not even in your consciousness does any shadow of the other move. On the path of love, get so dissolved that only the other becomes real and you become a shadow and by and by you completely disappear. On the path of love, God remains, you disappear; on the path of meditation, God disappears, you appear. But the total and the ultimate result is the same. A great synthesis happens.

Never try to synthesise these two paths in the beginning. They meet in the end, they meet at the peak, they meet in the temple.

One of Rabbi Moshe's disciples was very poor. He complained to the Zaddik that his wretched circumstances were an obstacle to learning and praying.

'In this day and age,' said Rabbi Moshe, 'the greatest devotion, greater than learning and praying, consists in accepting the world exactly as it happens to be.'

The person who is moving into meditation, or who is moving on the path of love, will be helped if he accepts the world as it is. Worldly people never accept the world as it is -- they are always trying to change it. They are always trying to make something else, they are always trying to fix things into a different order, they are always trying to do something outside. The religious person accepts whatsoever is on the outside as it is. He is not disturbed, he is not distracted by the outside. His whole work consists of moving inside. One moves through love, another moves through meditation, but both move inside. The religious world is the world of the within. And the within is the beyond.

In Latin 'sin' has two meanings: one is 'missing the target', and another that is even more beautiful -- 'without'. Sin means to be without, to be outside yourself. Virtue means to be within -- to be inside yourself.

Soon after the death of Rabbi Moshe, Rabbi Mendel of Kotyk asked one of his disciples: 'What was most important to your teacher?'

The disciple thought and then replied: 'Whatever he happened to be doing at the moment.'

The moment is the most important thing. So whatsoever you are doing at the moment, if you are on the path of love, do it with deep love, as if you are doing it for God. Make it a sacrifice. The word 'sacrifice' comes from the same root as 'the sacred'. Sacrifice means making a thing sacred. If you are on the path of love, make everything that you are doing a sacrifice, a holy thing, as if you are preparing for God. He is to come, the guest is to come and you are doing everything for him.

And in fact, it is so. The whole of life is a preparation for the guest and the whole of life is a preparation to become the host, so that when he comes, you are ready, when he knocks at the door everything is ready to receive him.

If you are on the path of meditation, then too -- this moment is the most important moment. On the path of meditation, the past has to be dropped, the future has to be dropped. You have to be just here-now.

So remember, on both paths many things are similar; many things are basic requirements on both paths. But many things are very, very polar opposite.

So please, don't you try to make a synthesis. You simply follow one path. Whatsoever is essential is similar -- that is, to be in the moment, accepting the world as it is, remaining in a mood of celebration. The BHAKTO., the devotee, goes on celebrating life because God is; and on the path of meditation the SADHAKA, the yogi, the Zen follower, goes on celebrating because, 'I am here, I AM.' That very amness, that very amness, is his celebration.

So don't be worried. Many questions have come to me full of worries, anxieties, as if, if you follow one path, you will be missing something. Nothing. You will be missing nothing. By following one, you will be

following both; by following both, you will not be following either.

Dang Dang Doko Dang

Chapter #6
Chapter title: Joy Is The Criterion

16 June 1976 am in Buddha Hall

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The first question:

HOW CAN I KNOW IF DETACHMENT OR INDIFFERENCE IS GROWING WITHIN?

It is not difficult to know. How do you know when you have a headache and how do you know when you don't have a headache? It is simply clear. When you are growing in detachment you will become healthier, happier; your life will become a life of joy. That is the criterion of all that is good. Joy is the criterion. If you are growing in joy, you are growing, and you are getting towards home.

With indifference there is no possibility that joy can grow. In fact, if you have any joy, that will disappear.

Happiness is health, and, to me, religion is basically hedonistic. Hedonism is the very essence of religion. To be happy is all.

So remember, if things are going right, and you are moving in the right direction, each moment will bring more joy -- as if you are going towards a beautiful garden. The closer you come, the air will be fresher, cooler, more fragrant. That will be the indication that you are moving in the right direction. If the air becomes less fresh, less cool, less fragrant, then you are moving in the opposite direction.

The existence is made out of joy. That is its very stuff. Joy is the stuff existence is made of. So whenever you are moving towards becoming more existential you will be becoming more and more full of joy, delight, for no reason at all. If you are moving into detachment, love will grow, joy will grow, only attachments will drop -- because attachments bring misery, because attachments bring bondage, because attachments destroy your freedom. But if you are becoming indifferent.... Indifference is a pseudo-coin, it looks like detachment, but it only LOOKS like detachment. Nothing will be growing in it. You will simply shrink and die.

So go and see: there are so many monks in the world -- catholic, Hindu, Jaina, Buddhist -- watch them. They don't give a radiant feeling, they don't have the aura of fragrance, they don't look more alive than you are; in fact, they look less alive, crippled, paralysed. Controlled of course, but not in a deeper, inner discipline; controlled but not conscious; following a certain conscience that society has given to them but not yet aware, not yet free, not yet individuals. They live as if they are already in their grave, just waiting to die. Their life becomes morose, monotonous, sad -- it is a sort of despair.

Beware. Whenever something goes wrong there are indications in your being. Sadness is an indicator, depression is an indicator; joy, celebration is also an indicator. More songs will happen to you if you are moving towards detachment. You will be dancing more and you will become more loving. Remember, love

is not attachment, love knows no attachment, and that which knows attachment is not love. That is possessiveness, domination, clinging, fear, greed -- it may be a thousand and one things, but it is not love. In the name of love other things are parading, in the name of love other things are hiding behind, but on the container the label 'love' is stuck. Inside you will find many sorts of things but not love at all.

Watch. If you are attached to a person, are you in love? Or are you afraid of your aloneness, so you cling? Because you cannot be alone you use this person so as not to be alone. Then you are afraid. If the person dies or moves somewhere else or falls in love with someone else then you will kill this person and you will say, 'I was so much attached.' Or you may kill yourself and you will say, 'I was so much attached that I cannot live without her or without him.' It is sheer foolishness. It is not love, it is something else. You are afraid of your aloneness, you are not capable of being with yourself, you need somebody to distract you. And you want to possess the other person, you want to use the other person as a means for your own ends. To use another person as a means is violence.

Immanuel Kant has made it one of his fundamentals of moral life. It is. He used to say that to treat a person as a means is the greatest immoral act there is. It is. Because when you treat another person as a means -- for your gratification, for your sexual desire, for your fear, or for something else -- when you use another person as a means, you are reducing the other person to be a thing, you are destroying his or her freedom, you are killing his or her soul.

The soul can grow only in freedom. Love gives freedom. And when you give freedom, you are free, that's what detachment is. If you enforce bondage on the other, you will be in imprisonment on your own accord. If you bind the other, the other will bind you; if you define the other, the other will define you; if you are trying to possess the other, the other will possess you. That's how couples go on fighting for domination for their whole life: the man in his own way, the woman in her own way. Both struggle. It is a continuous nagging and fighting. And the man thinks that in some ways he controls the woman and the woman thinks that in some ways she controls the man. Control is not love.

Never treat any person as a means. Treat everybody as an end in himself, in herself -- then you are a religious person. Then you don't cling, then you are not attached. You love but your love gives freedom -- and, when you give freedom to the other, you are free. Only in freedom does your soul grow. You will feel very, very happy.

The world has become a very unhappy thing. Not because the world is an unhappy thing, but because we have done something wrong to it. The same world can become a celebration.

You ask, HOW CAN I KNOW IF DETACHMENT OR INDIFFERENCE IS GROWING WITHIN? If you are feeling happy, if you are feeling happy with whatsoever is growing, more centred, more grounded, more alive than before, then go headlong into it. Then there is no fear. Let happiness be the touchstone, the criterion -- nothing else can be the criterion. Whatsoever the scriptures say is not a criterion unless your heart is throbbing with happiness; whatsoever I say cannot be the criterion for you unless your heart is throbbing with happiness.

The moment you were were born, a subtle indicator is placed within you. It is part of life that you can always know what is happening, you can always feel whether you are happy or unhappy. Nobody asks how to know whether he is happy or unhappy. Nobody has ever asked. When you are unhappy, you know; when you are happy, you know. Then it is an intrinsic value. You know it, you are born knowing it, so let that intrinsic indication be used and it will never falsify your life.

But if you look in the scriptures there is danger, because for the person who wrote a certain book it may have been a growth, but it may not be a growth for you. He felt happy. Mahavir felt very happy with fasting; Buddha never felt so happy with fasting. So what to do? To whom to listen? Both are perfect beings. If you listen to Buddha there is a possibility that you will start distorting your own feelings; if you listen to Mahavir, there is the same possibility. Krishna lived in the world, loved many women, enjoyed himself. He was a totally different man, perfectly happy. He was always singing and dancing. He had his own feeling -- maybe his feeling suits you or not.

So never try any outer criterion; never try the outside criterion for your inside otherwise there is a danger you may falsify your inner mechanism, the intrinsic mechanism. Listen to your heart.

I am here not to give you any criterion but to make you aware of your own criterion, just to make you aware of your own intrinsic awareness. Feel -- and it is so clear that nothing else is needed to help it.

The second question:

WHEN MY MIND IS THE CAUSE OF MY UNHAPPINESS EITHER I DON'T KNOW HOW TO COME OUT OF MIND OR I MUST STILL ENJOY BEING IN MY MIND, DREAMS, FANTASIES.

If the house is on fire and you see the flames of fire you will escape. And you will know how to escape, you will find a way. When the house is on fire who worries whether you are getting out of the right door or whether you are getting out of the back door or getting out of the window? Who bothers? Once you feel that the house is on fire you will not even think about how to get out. You will get out first and then you will think. And then you will wonder how it happened.

Buddha used to say that you ask about techniques because you are not yet aware that the house is on fire.

When you come across a snake on the path do you ask how to get out of the way? And you may not have come across a snake in your whole life. This may be for the first time. And you may never ever have heard anybody talking about how to get out of the way of a snake, but still you will get out of the way -- you will jump. You will not sit there and think about what to do, how to do it, whom to consult, where to find a guru. You will not think, you will simply jump.

The questioner says, WHEN MIND IS THE CAUSE OF MY UNHAPPINESS EITHER I DON'T KNOW HOW TO COME OUT OF MIND OR I MUST STILL ENJOY BEING IN MY MIND, DREAMS, FANTASIES.

WHEN MIND IS THE CAUSE OF MY UNHAPPINESS.... Still it is not clear to you. You may have heard me saying again and again that mind is the cause of all unhappiness. You have listened to me, you have become like a parrot -- now the question arises. But you have not yet felt it. If you have felt that mind is the cause then you will jump out of it, you will know the way. The way is there, the way has always been there.

It is not your realisation. And you must still be enjoying your dreams, your fantasies, because the mind stops immediately, the moment you stop enjoying it. There is no other way to stop it. It is just like a bicycle: you go on pedaling it, it goes on moving. If you stop pedaling it, it may go a little further because of the past momentum but then it will stop.

Mind needs constant co-operation, constant infusion of energy from your side, constant identification. The mind needs your help, it is a mechanism, it cannot run on its own accord. Deep down you are helping it. When the body lies there and the soul has disappeared, the mind stops instantly. It cannot work without you.

You must be enjoying it. In fact, religion is also one of your fantasies; God is your biggest dream. Listening to religious people, seeing their ecstasy, watching their grace, a greed has arisen in you. Your mind fantasises. It would be beautiful to be in nirvana, it would be beautiful to be enlightened. Your mind starts dreaming about it. Then you come to hear that the mind has to be dropped.

Three persons were talking. One said, 'If in a dream you get one million rupees, what are you going to do? As far as I am concerned, I am going for a world tour. That has been my dream from my very childhood. What are you going to do?'

The other said, 'If I get one million rupees, I am not going anywhere. I am just going to rest in my house. Why bother? I am going to stop going and just rest and relax and enjoy. Who bothers to go from here to there?'

And they asked the third man, 'If you get one million rupees in a dream, what are you going to do?'

He said, 'I will immediately close my eyes and sleep again, to dream more to get many more millions. If you can get one million rupees in one dream, I will dream the same dream again to get one million more.'

Your mind is your dream, your fantasy. You are still in it. Even when you are thinking about how to get out of the mind, that too is a mind fantasy. And you must be enjoying it.

I have heard.

Mulla Nasruddin stormed out of his office and yelled, 'Something has got to be done about those six phones on my desk. For the past five minutes I have been talking to myself.'

Mind is nothing but talking to yourself. What else is it? The inner talk, the inner chattering, the rehearsing for the future, the chewing again and again the past experiences -- you are talking to yourself. It

is a monologue. With nobody else to talk to, you talk to yourself.

If windows were possible into your mind and people could look inside, or there was a system.... Someday there may be. Science will find a way to magnify your mind. Your mind can be attached, wired, to an instrument and the instrument will start broadcasting what is going on inside your mind. Then you will be simply amazed to see that you are mad. You will not allow anybody to connect your mind to an instrument. Sometimes write down what goes on in your mind on some blank paper. Close the doors and windows so nobody comes in and just write it down. Don't deceive, because nobody will ever see, you can burn it immediately. Just write down whatsoever goes on. Don't improve upon it, don't add something, don't delete anything. Photographically simply write down the way the mind goes on. Within ten minutes you will see how mad you are. What is going on?

But we never look. We look outside, we never look into the mind. Looking into the mind is what meditation is all about

Bodhidharma, the real founder of Zen, used to say, "Looking face to face with the mind is all. Looking directly into your mind is all.' Once you start looking directly you will be surprised. You will come to know that you are carrying a madman; not one really, a madhouse -- many madmen inside, running hither and thither, all against each other, fighting, struggling, warring.

If you look deep inside into the mind directly, first you will be amazed, mystified as to why you go on carrying this mind.

And the second thing you will realise is that you are not the mind, you are the looker, the watcher, the witness, who is seeing into the mind. And that will give you a freedom that you have not yet known. You are confined in the body, then you are confined in the mind. Once you come to know that you are neither the body nor the mind, suddenly you become unconfined -- you are as big, as vast as the sky. Then there is no boundary line around you; then you are one with this ocean of life; then you are one with God.'That art thou -- 'TAT TWAMASI.' Then you come to know that 'i am that', the witness.

So the only thing you can do is just to look deeply inside the mind. It will have two aspects. First you will feel very, very crazy, going mad. Don't try to escape from that madness because if you escape, again you will escape outside. Stick to it, let it be mad -- but go on looking into it, go on looking into it. Sometimes it takes months, sometimes it takes years but it is worth it, even if it takes lives. If you go on looking, unwaveringly, not getting distracted here and there, then one day the second aspect arises in you -- that you are a witness. Your mind looks very, very far away, very distant, on some other planet, only sounds are heard, a few flickering waves come to you. The more you become a witness, the more the energy gathers together in becoming a witness, the more and more energy is taken away from the mind. The mind starts withering. One day you are there all alone without any mind. Then you are in a state of 'nowhereness'.

I have heard about two hobos who were caught by the police and were brought to the court. The policeman suspected they had not committed anything wrong, but their way of life, their style was suspicious.

The magistrate asked the first hobo, 'Where do you live?'
He said, 'Nowhere.'
He asked the second, 'Where do you live?'
He said, 'I am this guy's neighbour.'

The first guy lives nowhere, the other is the neighbour -- the answer is pure Zen.

When you come to know yourself, you come to know that you are nowhere, 'nowhen', because there is no time, no space. Suddenly you are the whole, spread all over reality. This is what we in the East call MOKSHA, absolute freedom.

But you must be enjoying your mind, that's why you are asking how to get out of it, what the way is to get out of it. These are the questions of people who are trying to deceive themselves. You don't want to get out of it so you ask 'how?' because with the 'how?' postponement is possible. The 'how?' cannot be done right now, you will have to practise it, it can happen only tomorrow, it cannot happen right now. The 'how?' gives you time -- tomorrow. and then you say, 'Okay, so we will do it tomorrow. It cannot happen right now.'

People ask me, 'Can enlightenment happen right now?' If I say 'yes', they say, 'Then why is it not happening?' Then they think it is not going to happen to them because if it was going to happen, it would have happened already. It happens right now! If I say to them, 'You will have to work for it, you will have

to do hard, arduous work, you will have to move in deep discipline,' then they say, 'Then it is okay. So somewhere in the future it will happen.' And they are relieved. So it is not going to happen right now -- someday -- so what is the hurry?

Whether it is tomorrow or the day after tomorrow, it makes no difference -- it is tomorrow. Both ways they find a way to postpone.

Now let me give you a paradox to meditate on: it always happens right now but one has to work for it. It never happens in the tomorrow, it always happens today, because there is no tomorrow. But one has to work hard; one has to gather together all one's energies and to put them at stake. If all your energies are together right now, if you desire intensely, passionately, if your desire has become almost a flame and you are aflame with one desire, only with one desire -- to attain to enlightenment -- it can happen right now. If you are so thirsty that you disappear and only thirst remains, then God starts pouring into you. Then you have earned, you have earned the capacity. You have become receptive.

WHEN MIND IS THE CAUSE OF MY UNHAPPINESS.... Never ask such questions. You still think it is not so. This is a hypothetical question; when, if, etc., are hypothetical questions.

WHEN MIND IS THE CAUSE OF MY UNHAPPINESS.... No, either it is or it is not, there is no question of 'when'. Either you know that it is the cause of unhappiness or you know that it is not the cause of unhappiness. Decide. If it is not the cause of unhappiness, then things are clear: there is nothing to be done with mind. In fact, if it is not the cause of unhappiness, then the cause must lie somewhere outside you. That's what Communists say -- Marx and Mao. That's what they say -- that the cause of happiness is somewhere outside you not inside you: in the structure of the society, the economic system of society, in the political world -- somewhere outside you.

If your misery comes from outside there is no way to get out of it. Because the cause is outside you, how can you destroy it?

Because of this fact, Freud by and by became very despondent in his later life and finally, before he died, he wrote in a letter: Man can never be happy; it is impossible. Man's desire to be happy is an impossible desire. Man can never be happy because it is not in his hands to be happy.

But Freud is wrong. I am here and I say to you that I am happy. So it is not a question of my belief. It is not a belief that I am happy. Buddha is happy, Krishna is happy, Jesus is happy. But Freud -- why does he think that man cannot be happy? And he is not a man to make meaningless statements. He is a very sincere man. Forty, fifty years of deep observation has brought him to make the statement that man cannot be happy. The reason is that he was also looking for the cause somewhere beyond man.

Marx looks for it in the social structure, Freud looks for it in the unconscious. But the very definition of unconscious is that which is not available to you, that of which you are not conscious. It is outside you, you are in your consciousness. It is outside you, it is somewhere you don't know where. From where does your misery come? How can you change it?

Religion takes a radically and diametrically opposite standpoint: you are the cause. It makes one sad in the beginning that 'i am the cause of my misery' but really one should be happy. If I am the cause, then there is a possibility, then there is hope -- because I can stop it. I can try not to be the cause of my unhappiness.

With religion, man becomes responsible; with communism, man becomes irresponsible. With religion, man becomes a free agent in this world; with communism, man becomes a mechanical thing, a robot-like thing. With religion, you attain to being a soul, you become a soul; with communism, the soul disappears, you are no more there.

If the cause of happiness is outside, if the cause of misery is outside, then your soul is outside -- it is not within you. Then you are to be manipulated by the state, then you are nothing but a hollow puppet and the strings are somewhere in the Kremlin -- somebody is manipulating from there. Then life is almost meaningless -- not only meaningless, horrible. Man is not a hollow puppet; man has a substantial being in him.

So when you say, WHEN MIND IS THE THE CAUSE OF MY UNHAPPINESS, you have taken my statement as true without realising it, without becoming a witness to it. Never do that, otherwise questions arise unnecessarily. It is better not to answer hypothetical questions because they will create more hypothetical questions. If you are unhappy because of your mind, recognise the fact.

Somebody insults you. Do you think you are unhappy because somebody insulted you or do you think you are unhappy because you have a very subtle ego which felt hurt by this insult? Now the possibilities are only two. Either you are unhappy because he insulted you. If that is the possibility, the only possibility, then you can never be happy because the world is vast and how can you manage that nobody will insult you

ever? It is beyond you. If it is your ego which feels hurt, then the possibility exists that you can drop the ego. Then let the whole world insult you, you can go on laughing, it makes no difference.

Mulla Nasruddin and one of his friends had been drinking all evening in a bar. The friend finally passed out and fell to the floor. The Mulla called a doctor who rushed him to a hospital.

When he came to, the doctor asked him, 'Do you see any pink elephants or little green men?'

'No,' groaned the patient.

'No snakes or alligators?' the doctor asked.

'No,' the drunk said.

'Then just sleep it off. You will be all right in the morning,' said the doctor.

But Mulla Nasruddin was worried.

'Look, doctor,' he said, 'that boy is in bad shape. He said he could not see any of them animals and you and I know the room is full of them.'

What I say will not make much difference if you know the room is full of them. Finally you are going to be the deciding factor. So watch your mind. Is your mind the cause of misery? If it is not then you cannot be a religious man. Then one day or other you are going to be a communist. These are the two alternatives: religion and communism. Everybody has to decide. And I would suggest to you that if you feel that your mind is not the cause of misery, then become a communist -- nothing wrong in it, be sincere. Sooner or later you will be frustrated, and a frustrated communist becomes religious very easily. Many people need that frustration because then that alternative is finished. Then there is only one alternative. Never hang between the two, never be in the limbo.

Many people are in the limbo. They go to the church but their heart is communistic. When I say communistic I don't mean they belong to the communist party, I mean that they believe that the cause of their misery is outside.

A stubborn old Dubliner stepped into the dentist's office with a terrific toothache. He could not, however, muster up enough courage to have the tooth pulled. So the dentist gave him a glass of whisky to bolster him.

Then the dentist said, 'Right, ready now?'

'Not quite,' said the man smacking his lips.

Two more drinks of whisky and finally he finished up the entire bottle.

'Now step into the chair,' the dentist begged.

The Irishman came out swinging into the middle of the room.

'I would like to see the swine who would dare to touch my tooth now!'

You are almost drunk with your mind. And I am going to touch your teeth, remember. You have to become a little sober, you have to become a little more aware. Once you have a little awareness you will start seeing that it is your mind, nothing else but your mind that goes on spinning new webs of misery. It is just like a spider: he goes on creating a net and goes on being caught into himself.

The first thing to be decided is whether you realise the fact that your mind is the cause of your misery, of your unhappiness. Once this is decided everything becomes clear. Then there is no need, really, to ask how to get out of it. And if you have not yet decided and I help you in some way to get out of it, I will be in trouble.

Let me tell you one anecdote to make the thing clear.

The woman bather had got into a hole and she could not swim. Nor could the young man on the end of the pier. But when she came up the first time and he caught sight of her face he could yell, and he did. Just then a big fisherman walked by.

'What is up?' he asked.

'There!' hoarsely cried the young man.'My wife, drowning. I can't swim. A hundred dollars if you save her!'

In a moment the fisherman was in the water; in another he was out of it with the rescued woman.

He approached the young man.'Well, what about the hundred dollars?'

If the young man's face had been ashen-gray before, now it was dead white as he gazed upon the

features of the rescued woman.

'Yes I know,' he gasped, 'but when I made the offer I thought it was my wife who was drowning and now, now it turns out it was my wife's mother!'

'Just my luck,' said the fisherman sadly, thrusting his hand into his trouser pocket.'How much do I owe you?'

So first you decide whether your mind is your wife or your mother-in-law. Then only can something be done about it. Otherwise you will be angry with me. If I pull you out of your mind and you were still fantasising and dreaming, you will be tremendously angry and annoyed and irritated. And if you were dreaming sweet dreams, then more so, because you were hoping that something was just going to be fulfilled.

One day Mulla Nasruddin's wife woke him up in the morning and he became very, very angry and he said, 'You foolish woman. Is this the right time?'
She said, 'But the sun is up.'

He said, 'It has nothing to do with the sun. I was dreaming about a man who was offering me a hundred rupees and just at the moment I was going to take it, you came. You have destroyed the whole thing.'

He tried again to create sleep, tried to close his eyes, turned this way and that, but you cannot catch hold of a dream. Once it is gone it is gone. And he started saying, 'Okay, I will accept even ninety, eighty, seventy, whatsoever you give, I will accept, but give it!'
But there was nobody to give.

If you are dreaming, then dream a little more. Nobody is ever fulfilled by dreaming but one has to figure it out oneself -- 'Enough is enough. I have dreamed enough, fantasised enough, and nothing comes except misery, except frustration.' Each desire brings more frustration, each expectation turns finally into frustration.

Once YOU understand it, there will be no need to take you out of it; once you understand it, the very understanding becomes the coming out of it. The very understanding means freedom from mind.

The third question:

YOU TALK ABOUT A LIVING RELIGION YET IN SOME CENTRES PEOPLE KNEEL OVER THE CAST OF YOUR FEET. I AM REMINDED OF THE CATHOLIC RELIGION WHERE I LOST THE MEANING OF THE TEACHINGS AND INSTEAD VENERATED THE SYMBOL. PLEASE TELL ME WHY WE NEED YOUR SYMBOLS. THEY ARE NOT YOU,NOR YOUR TEACHING.

It is a very subtle question. You will have to be very alert to understand it.

Yes, religion has nothing to do with symbols. Religion in its essence is absolutely pure, just an experiencing, a knowing. It has nothing to do with outside symbols. But that is not the question. That pure religion is not possible for you as you are; the way you are you will need symbols.

Once it happened, Joshu was sitting in front of his temple. A great Zen Master. A seeker came and he asked Joshu, 'Master, where is Buddha? Who is Buddha? What is this Buddhahood?'

Joshu looked into the eyes of the man and said, 'You ask who is Buddha? Go inside the temple. He is there.'

The man laughed and said, 'There is only a stone statue. And I know and you know that a stone statue is not Buddha.'

Joshu said, 'Perfectly right. A stone statue is not Buddha.'
Then the man said, 'Then tell me, who is Buddha?'

Joshu looked again into his eyes and said, 'Go into the temple, you will find the Buddha there.'

Now this is very puzzling. The questioner is not yet able to understand the non-symbolic. Though intellectually he understands that the statue is just a stone statue and is not Buddha, it is only intellectual understanding

If your lover gives you a small handkerchief, has it any more meaning than any other handkerchief of

the same make, of the same value? If it is lost, tears may come to your eyes. Your mind is still symbolic, still lives in symbols. That handkerchief, a small, valueless handkerchief given by your lover or beloved, carries a certain meaning which nobody else can see. It is an ordinary handkerchief but to you it is very symbolic. It has a message, a love message. That handkerchief is worth a kingdom. It is personal and somebody has given it to you as a deep gesture of his love. It is no more a commodity in the marketplace, it is no more a part of the world of things -- that handkerchief has a personality, almost a soul. Have you not watched this inside you?

If this is so, then symbols are still meaningful for you and you cannot just drop them unless the whole mind is dropped. It depends on you. If those symbols have a certain response in your heart they are alive.

When a Buddhist goes to the Buddhist temple and bows down before the stone statue of Buddha, if it is really a heartfelt prayer, if he is really bowing down in deep humbleness, then don't bother about the statue. The real thing is the humbleness, the desire, the love, the heartfelt urge. That stone statue is just instrumental.

If you go and you are not a Buddhist and you have no heart for Buddha, then, of course, it is a stone statue. A Buddhist has a love affair with Buddha. If you call that stone statue just a stone, he will be hurt because he sees something more in it. That something more is in his eyes, certainly so, absolutely so -- it is not there in the statue. But in front of the statue something responds in him, something starts singing in his heart. His heart beats faster, he feels transfigured. That transfiguration is meaningful. It does not matter if the statue is Buddha or not, it does not matter at all. But it helped.

For example: you come across a rope. It is getting dark, the sun has set, the night is descending, and on a lonely path in the forest you come across the rope and you think it is a snake. You start running, perspiring. There is no snake but is your perspiration real or not? If there was a real snake would the perspiration be a more real? Is your running real or not? Would it have been more real if there had been a real snake? To you it is real.

Buddha has a definition of truth -- a very strange definition. He says, 'That which affects is true.' That which affects is true. If a rope is taken as a snake and it affects you, it is true. To you it is true. It is almost a snake.

A symbol is real if it affects you; if it does not affect you, of course, it is not a symbol at all. The very word 'symbol' means that a thing has some greater value than is available to the naked eyes, a thing has some greater value than a scientist can give to it. That greater value makes it symbolic.

I have heard about a Hasid rabbi, Rabbi Sadagora. He used to say to his hasidim, 'You can learn something from everything. Everything can teach us something, and not only everything God has made or created, but what man has made also has something to teach us.'
'What can we learn from a train?' one Hasid asked dubiously.
'That because of one second one can miss everything.'
'And from the telegraph?'
'That every word is counted and charged.'
'And the telephone?'
'That what we say here is heard there.'

Then everything becomes symbolic, and life takes on a different dimension.

If your heart feels something for the cross, then it is not just a cross, you become connected through it with Jesus. That's not a scientific thing but religion is not a scientific thing. It is more poetic; it is more like love and less like reason; it is more like feeling and less like analysis. It is not logic, it is a very deep romance with reality.

If you drop all symbols -- as many people have, thinking that symbols are just empty symbols, there is nothing in them -- why do you shake hands with your friend? It is simply foolish taking somebody's hand and simply shaking it. Can't you see the foolishness of it? Why do you kiss your woman? Can't you see the lack of hygiene in it? The sheer unmedicalness of it? Two persons transferring their diseases...in each kiss millions of minute cells are transferred. What are you doing? When you say to your woman, 'I love you,' what are these words -- ' I love you'? Just words? Nothing more? Words are symbols. The word 'love' is not love, so drop it. If you go on dropping in that way what will be left?

Let me tell you one anecdote.

The battered old man got up one night during a revival meeting and said, 'Brothers and sisters, you know and I know I ain't been what I ought to have been. I have stole hard and told lies and got drunk and always been in fights and shooting crap and playing poker and I have cursed and swore, but I thank the Lord there is one thing I ain't never done. I ain't never lost my religion.'

Then what type of religion is left? If you drop all symbols, you drop language; if you drop all symbols, you drop poetry; if you drop all symbols, you drop even mathematics. Then what is left?

Man is a symbolic creature, man lives in a world of symbols. Even science cannot do without symbols. Science, which is expected to be absolutely factual, cannot work without symbols. In fact, there is no possibility of growing without symbols. That's why animals are not growing; they cannot grow unless they move into the dimension of symbols. So everything is a symbol.

Once it happened that Ramakrishna was talking to his disciples. He was talking about ANAHAT NAD, the soundless sound, and he said that by the constant chanting of AUM YOU will come to a point where soundless sound is heard.

An intellectual, a logician, was present there and he was getting very irritated by this uneducated man. Ramakrishna was uneducated, he went only to the second grade, he never studied anything, never knew anything about scriptures. So the man was getting annoyed. And people were listening so intently to this uneducated fellow that he was boiling inside and he tried to find a chance to show his knowledge.

Then he said, 'Stop. This is all nonsense. Just by repeating a sound, AUM, AUM, AUM, nothing is going to happen. Because AUM is just a symbol, nothing else. It is just a word -- not even a word, a meaningless sound. So what is going to happen out of it? You can go on repeating and nothing will happen.'

And he started quoting scriptures. He was a learned man. Ramakrishna listened to him for half an hour, very intently, then suddenly he looked at him and said, 'You stupid. Now stop! Don't utter a single word!'

That man was very much disturbed. This illiterate fellow called him stupid! But he became afraid also because this man was thought to be very religious, a great mystic, and he said, 'Don't utter a single word otherwise you will repent.' So he became very afraid because when this mystic's devotees were there, if he said something, they might jump over him. And who knows? This man might know something. So he kept quiet but he was almost fire.

For two or three minutes Ramakrishna again started talking about AUM and ANAHAT NAD, the soundless sound. Then after two minutes he looked at the man. He was perspiring yet it was a winter evening. Ramakrishna said, 'Look, sir. Just a small word 'stupid' and look what it has done. You are perspiring and you are getting so aflame that if these people were not here you would have killed me. Just look at it. Just a small symbol 'stupid' and look what it has done!'

The whole human consciousness has grown out of symbolism. All our languages -- the language of science, the language of religion, the language of poetry -- are all symbols. Our whole life of love, relationship, is nothing but symbolism.

Unless you have come to a point where the whole mind disappears, symbols are meaningful. The questioner asks: YOU TALK ABOUT A LIVING RELIGION YET IN SOME CENTRES PEOPLE KNEEL OVER THE CAST OF YOUR FEET. Those feet are irrelevant, their kneeling is relevant. Those feet are just symbolic, but their kneeling is real. That is not symbolic. They are affected by it.

So when I say 'a living religion' I mean a religion which is still moving the hearts. If somebody is moved by a cross he is still encountering Christ -- the religion is living to him. And if you simply bow down because it is a formality to be fulfilled, then the religion is dead. Because the symbol is dead and there is nothing inside you, the religion is dead. The symbol is always dead but if it affects you and starts a movement in your energy, then it is alive.

A religion is alive in the heart, it has nothing to do with temples and churches. If you are moved, if a rhythm arises in you, if you start dancing seeing Krishna or his statue, suddenly the flute on his lips is no longer just a symbol to you, it has become a real dance. You can listen to his tune, you can hear his tune.

I AM REMINDED OF THE CATHOLIC RELIGION WHERE I LOST THE MEANING OF THE TEACHINGS AND INSTEAD VENERATED THE SYMBOLS. It is your fault. It has nothing to do with the church. If you missed the meaning and started venerating the symbols, it is your fault. Now that you have become so afraid of symbols it simply means you have reacted to your upbringing; you have not yet become a revolutionary, you have just reacted.

Because a few symbols were given to you in your childhood and they never became alive, now you are

afraid of all symbols. You will be very poor for that. Don't be afraid. If one set of symbols has not worked, another set of symbols can work. And now you are not a child. Those symbols did not work because they were forced on you by your parents, but if you choose your own religion.... Now remember this, this is my continuous emphasis: if you want to be religious, you have to choose your religion -- then it is alive. Only through choice, voluntary choice, is it alive. If it has been enforced on you then it is dead, then it is somebody else's religion, it is somebody else's trip -- your parents' trip. And you are simply carrying it like a load.

You have chosen to walk with me, it is your choice, it is your voluntary choice. It is your will to be with me. Then between me and you whatsoever transpires is going to be alive. That may not be so with your children when I am gone. You would like your children also to be in orange -- then something may not happen because then it will be your trip and you will be enforcing your trip on your children. Never enforce your trip on anybody else.

If YOU choose hell, even hell is heaven; if you are forced and coerced into heaven, then heaven will become a hell. Freedom is the most fundamental value; nothing is more valuable than freedom. If you choose Christ or Krishna or Buddha -- if you choose, remember -- then they become contemporaries, then there is no gap of twenty centuries between you and Christ, no. Then he walks with you, then he talks with you, then he is a constant companion. Then his cross is your cross and your cross is his cross. Then he is with you in your misery and he is with you in your happiness -- and he shares himself with you. But it has to be your choice.

PLEASE TELL ME WHY WE NEED YOUR SYMBOLS. THEY ARE NOT YOU NOR YOUR TEACHINGS HERE. They are neither me nor my teachings but you cannot see me yet. Whatsoever you see is just a symbol -- my body is just a symbol, it is not me; my photograph is a symbol, it is not me; whatsoever I am saying is symbolic, it is not me. And what I am saying is not my teaching because my teachings cannot be said. Nobody's -- Buddha's nor Christ's -- nobody's can be said. Whatsoever is being said is not the real thing. The real is elusive. Truth cannot be uttered.

But I have to talk to you to persuade you to become silent. This is a very absurd effort, but this is how it is! I have to seduce you towards silence through words. Words are just symbols; silence is.... Remember, when I say silence, the word 'silence' is not silence.

Yes, Joshu was right. The Buddha is in the temple.

The man said, 'But there is no Buddha, there is only a stone statue. How can an enlightened man like you say that a stone statue is a Buddha?'

And Joshu said, 'You are right. It is just a stone statue.'

Then the man said, 'Now tell me, where is Buddha?'

Joshu said, 'Go into the temple, he is there.'

If you have the eyes to see then you can see even in a stone. If you don't have the eyes to see you may come across Jesus and you may not recognise him. Many of you were there when Jesus was there, many of you were there when Buddha was there and you never recognised him. Many of you are here just in front of me and you may never recognise me. So the deepest question is of your recognition. If you can recognise something in a stone, if you can recognise something in a cast of my feet, yes, Buddha is there.

The whole thing is yours -- your Buddha, your Christ, your me. Everything is yours, you are the only one. This is the beauty, the drama of life: you are the actor, you are the director, you are the audience, you are the story-writer, you are the play-back singer, you are all, alone.

Let me tell you one anecdote.

The wholesale company sold a bill of goods to a merchant at a small cross-road village. When the goods arrived he refused them. The wholesale firm prepared to start suit for collection and wrote to the railroad agent of the village for information about the arrival of the merchandise. They also wrote the president of the bank for information concerning the financial standing of the customer, to the Mayor of the town asking him to recommend a good lawyer to handle the case, and to the merchant threatening suit if he did not make payment at once.

The company receive this reply: 'I received a letter telling me I had better pay up. I am the railroad agent here and also received the letter you wrote to the agent. I am president and sole owner of the local bank and can assure you as to my financial standing. As Mayor of the town I hesitate to refer to you a lawyer since I

am the only member of the bar in this vicinity. If I were not also the pastor of the town's one church I would tell you to go to hell.'

Now this is the case -- you are all in all. If a symbol is alive to you, it is alive -- you bring life to it, you pour life into it.

When somebody is bowing down before the cast of my feet, for him they become alive -- he pours his life into them. You may be standing there looking at the foolishness. What is he doing?

Yes, it is foolish for you because those feet are not alive for you, that symbol is not throbbing for you, you have not poured your life into it.

So don't be bothered about others -- let them do their thing. They must be finding something in it. If you are not finding something there, then find it somewhere else. You may find something in my words -- words are as symbolic as the cast feet and, of course, less substantial. Words are less substantial: uttered, they disappear. They are very dreamlike. Or you may be pouring your energy into the symbol of this body here now -- that too will disappear, that too is not the ultimate thing.

The ultimate is that which always remains. You can see that ultimate anywhere -- just make your eyes a little more perceptive.

And don't still be dominated by your Catholic upbringing because that will be a great loss to you. If you go on dropping all symbols you will become very, very poor. Nobody will be at a loss, only you.
Symbols make life rich, poetic.

I have heard.

Two businessmen were relaxing in the clubhouse after a round of golf.
'I don't know why you don't sack your secretary,' said one.'Her typing is atrocious and she spends more time on your private phone than you do. Take away her gorgeous hair, her beautiful eyes, her sensuous lips, her lovely figure, and what have you got?'
The other businessman grunted and said, 'My wife.'

Beware. Don't go on dropping symbols otherwise nothing will be left.

Yes, that is the highest peak; get ready for it. Symbols will help you to reach that highest peak but if you drop them right now you will never reach to that height. One has to move up a staircase. When one has reached the top one has to leave the staircase. But if you leave at the very beginning you will remain on the bottom floor.

Symbols are to be left only when you have come to see the non-symbolic, not before that. Otherwise you will remain very low -- somewhere crawling on the earth.

Once you have symbolism it gives a vision to your life, a style. Then you are not haphazard, then you become an order, you are not a chaos. Then things start crystallising inside you and everything starts gaining a significance -- your life has a direction, you have a sense of direction.

'In the synagogue I heard men praying,' said the puzzled young boy.'It must be awfully hard for God.'
'Why?' asked the rabbi gently.
'The woodcutter was praying for cold weather.'

'Naturally,' said the rabbi.'He makes his living cutting wood for our stoves. The colder it is, the more wood he sells.'
'But the fruitseller prayed for mild weather.'

'Well,' said the rabbi, 'he stores autumn fruit to sell in winter. Severe cold would freeze his stored fruit.'

'The farmer prayed for rain and the brickmaker for dry weather. They are all godly men: how does God know how to answer all their prayers?'
'How is the weather now?' asked the rabbi.
'Dry and mild.'
'And last week?'
'Let me see. On Monday and Tuesday it rained and on Thursday it was cold.'
'See?' said the rabbi.

Once you have a symbol you can see. Then God is fulfilling everybody's needs: someday it is raining, someday it is dry, someday it is hot, someday it is cold -- God is fulfilling everybody's desires.

But if you have the symbol of God then the whole thing is no longer disorderly. If you don't have that symbol then you are simply surprised: you find persons praying in the synagogue and everybody asking for

different weather, and it looks almost foolish. And they all are good people, religious people -- how is God going to fulfil them? In fact, if you don't have the symbol of God, those five prayers are chaotic, you cannot make any sense out of them. Once you have the symbol, that symbol crystallises everything.
'See?' said the rabbi.

The last question:

> IT IS AN UNIMPORTANT POINT IN A VERY INTERESTING INSPIRING DISCOURSE, BUT WHY DO YOU SAY THAT THE SUN WILL BE FINISHED IN FOUR THOUSAND YEARS? MY ATLASES OF THE EARTH AND THE UNIVERSE GIVE A FIGURE FOR THE NEXT MAJOR CHANGE IN THE SUN'S PRESENT OUTPUT -- TO A RED GIANT STAGE -- TO BE ABOUT FIVE BILLION YEARS OR SO -- WHICH WOULD ANNIHILATE LIFE ON EARTH. ARE YOU TRYING TO START A STAMPEDE? OR IS THIS AN 'INTENTIONAL IMPERFECTION' INSERTED INTO YOUR DISCOURSE AS IN A PERSIAN RUG?

The questioner says: IT IS AN UNIMPORTANT POINT IN A VERY INSPIRING DISCOURSE -- but nothing else has inspired the questioner to ask. So this must have been the most important thing.

There are people who are interested in non-essential things and they make much fuss about them. And they forget that because of that fuss much is being missed.

If it makes you happy, you can make it five billion years -- or why five billion? Why not five hundred billion? If it makes you happy you can make as big a figure as you can.

I have heard one anecdote.

A scientist was speaking about the same truth and he said, 'In five billion years the sun will cool down.'

A woman sitting in front of the audience started trembling, perspiring, was almost going to faint. So the scientist had to stop his talking.

He said, 'What is going on? Why are you becoming so afraid? You need not be afraid, it is five billion years.'

The woman said, 'Thank God! I thought you said five million.'

What difference does it make? You will be dead within fifty years. Whether the earth continues or the sun continues for five billion or five million years makes no difference. These are irrelevant things.

My point was that if the sun becomes cold someday, we will not be able to live. I was trying to explain to you that you don't end at your skin. I am not a scientist and I am very happy that I am not. I was simply saying that the skin is not your boundary. It is difficult to say where your boundary is because it is, in fact, nowhere.

The sun is there -- without the sun you will not be able to live. Your skin will simply wither away and you will die. That was the whole point.

And I am not trying to create a stampede. If a stampede is to be created, four thousand years won't help. Tomorrow... and that too is doubtful. Even if I said that tomorrow the sun is going to cool down completely then too it is difficult to see that a stampede will be created. You are so lazy you will say, 'Tomorrow? Tomorrow never comes.' And you may start living even more madly because, 'Tomorrow? Maybe this man is right.' So whatsoever you have not done up to now, do it. You were thinking about murdering a man -- murder. Or you were thinking about kidnapping a woman -- kidnap; because 'tommorrow? Who knows? Maybe this man is right.'

No I am not creating, or trying to create, any stampede. To me it is an irrelevant thing: four thousand years, four million years, four billion years, four trillion years -- whatsoever.

But you missed my point. And you showed your mind by raising a very unimportant question. If such questions are meaningful to you, you will go on missing me. Then you are simply watching for something absolutely meaningless.
I have heard.

Junior was in the habit of coming to the table with a dirty face and, of course, had to be sent to wash every day.

One time his mother, losing her patience, said to him, 'Junior, why do you persist in coming to the table without washing? You know I always send you away.'

'Well,' replied Junior, 'once you forgot.'

Just once, and, who knows, you may forget again.

There are minds who go on watching for such things. Be alert about this tendency.

I am not a scientist, neither was Jesus or Buddha. There are many people now who deny Jesus because he was not a scientist because he said the world was created four thousand years before. Now look. This four thousand seems to be very meaningful. I said, 'After four thousand years it is going to drop,' and Jesus said, 'Just four thousand years ago the world was created.'

Now scientists find fault. It is faulty. The world was not created four thousand years before. Then why was this man saying it? This man was not a scientist; this man was saying something not as a fact but as a parable. He was not talking about a scientific theory for the creation, he was not interested in any scientific theory -- he was simply talking in parables. He was emphasising one fact: that the world is not going to be forever and it has not been there forever. It is dreamlike. It has been created and it will disappear. So don't be too involved in it, it is not the real thing -- seek the creator, find out who is the creator. Don't waste too much time with the creation.

But now there are scientists who will prove that he is wrong and there are Christians who will try to prove that he is right. And both do the same foolishness: you must take a parable for a fact, you can't understand a beautiful story, you can't understand poetry. Now I have come across scientists who have written great treatises proving that Jesus is wrong. And I have come across treatises which have tried to refute him.

For example, scientists say that now there are proofs -- and there are proofs -- that the world has existed for millions of years. We have found bones in the earth, skulls in the earth which are at least fifty thousand years old. So not only the world but man has existed for at least fifty thousand years and Jesus says that the world was created only four thousand years before. Now how to answer it?

I was reading a Christian theologian. He says, 'God is Almighty. When he created the world, he created skulls fifty thousand years old, just to test the faith of people.' Now what to do with these people? He has put fifty thousand-year-old skulls inside the earth. He created the earth four thousand years ago just to see who the doubters are and who the real believers are!

Don't waste your time in such things.

Dang Dang Doko Dang

Chapter #7
Chapter title: Be A Light Unto Yourself

17 June 1976 am in Buddha Hall

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LONG AGO, IN JAPAN, A BLIND MAN VISITING A FRIEND ONE NIGHT, WAS OFFERED A PAPER-AND-BAMBOO LANTERN TO CARRY HOME WITH HIM.

'I DO NOT NEED A LANTERN,' HE SAID, 'DARKNESS OR LIGHT IS ALL THE SAME TO ME.'

'I KNOW YOU DO NOT NEED A LANTERN TO FIND YOUR WAY, HIS FRIEND REPLIED, 'BUT YOU MUST TAKE IT BECAUSE IF YOU DON'T HAVE ONE SOMEONE ELSE MAY RUN INTO YOU.'

THE BLIND MAN STARTED OFF WITH THE LANTERN AND BEFORE HE HAD WALKED VERY FAR SOMEONE RAN SQUARELY INTO HIM. 'LOOK OUT WHERE YOU ARE GOING!' HE EXCLAIMED TO THE STRANGER. 'CAN'T YOU SEE THIS LANTERN?'
'YOUR CANDLE HAS BURNT OUT, BROTHER,' REPLIED THE STRANGER.

KNOWLEDGE IS not enough, to rely on it is dangerous. Knowledge is borrowed, it is not knowing. Knowing grows with you, knowing is a growth, an evolution, knowledge is implanted within you from me outside, knowledge is borrowed, it is counterfeit. It looks like knowing, it is not. It deceives, it gives you a feeling that you know you don't.

On the path of Zen the first thing to be aware of is knowledge: the tradition, the scripture, that which has been handed over to you others. Those eyes are not yours, that light is not yours, and it is better to remain ignorant than to become knowledgeable -- because at least ignorance is yours. A least it is authentic, at least it is true, at least it belongs to you

Out of the truth of ignorance, knowing can grow, but out of the falsity of knowledge, you will be lost. Nothing can grow out of it. Knowledge is an accumulation of dead facts and information. It has no life in it. It is like stones piled up, one upon another. It can rise to a very great height, but it has no growth because it has no sap of life in it.

A tree is totally different. It so goes higher and higher but it has an organic growth, a sap of life, running through it. It is growing on its own accord. It is rooted in life. It is an alive process. You can keep a plastic tree and it will look just like any other tree: it can be even more green, it can be even more deceptive, more beautiful -- but it will be dead. It will not have any roots anywhere, it will not be grounded in existence, it will not be at ease and at home, it will not be an insider. It will be a foreigner, it will be alien..

This is the first thing to understand -- then only can you understand the radical attitude of Zen. It is very easy to borrow knowledge. That's what the schools, the colleges, the universities, are doing. They go on transferring information from one generation to another. They are the via media. And people who collect knowledge from them start feeling that they know. But how can you know if YOU have not known it?

I can talk about love to you, you can listen to me, you can even agree with me, but your agreement is not the point. I may be logical and clever enough to persuade you to agree with me but that will not give you any taste of love. To know love, you will have to fall in love. To know love, you will have to travel the path of love. To know love, you will have to take the dangerous journey.

Knowledge is more of a certainty; knowing is more uncertain. That's why people choose knowledge. Knowledge is more guaranteed, it has authority, centuries are standing behind it. That's why every religion tries to prove that it is the oldest religion in the world. Why? Because the older a religion is, the greater the authority it has. Hindus say that the Vedas are the oldest scriptures in the world; -- Bibles and Korans and Guru Nankers are just very late arrivals. The Vedas are very, very old. Why so much insistence? Because the older a scripture is, the longer it has stood the test of time, the greater the authority it has gathered around it. Millions of seers are witnesses to it.

Zen says truth has nothing to do with authority, truth has nothing to do with tradition, truth has nothing to do with the past -- truth is a radical, personal realisation. YOU have to come to it.

Knowledge is certain; the search for personal knowing is very, very hazardous. Nobody can guarantee it. If you ask me if I can guarantee you anything, I say I cannot guarantee you anything. I can only guarantee danger, that much is certain. I can only guarantee you a long adventure with every possibility of going astray and never reaching the goal. But one thing is certain: the very search will help you to grow. I can guarantee only growth. Danger will be there, sacrifice will be there; you will be moving every day into the unknown, into the uncharted, and there will be no map to follow, no guide to follow. Yes, there are millions of dangers and you can go astray and you can get lost, but that is the only way one grows. Insecurity is the only way to grow, to face danger is the only way to grow, to accept the challenge of the unknown is the only way to grow. So I can guarantee only growth.

Knowledge guarantees everything. There will be no danger if you follow the Veda, if you follow the Bible -- then you need not worry. Now it is Christ who has to worry about it, and he knows. You have simply to imitate him. And the seers of the Vedas know and Mohammed knows, so there is no need for you to make your own private effort. It has already been known, you simply believe. All that is required from you by ordinary religions is belief.

Zen says belief is counterfeit, borrowed.

You have to grow and you have to take the risk. I can guarantee you risk. In the open sky of the truth one searches, with trial and error; many times going astray, and again and again coming back to the right path. That's the only way.

Truth is not cheap; belief is very cheap. Truth is very costly -- you will have to pay with your life. Truth requires total sacrifice, nothing less will do.

Zen says that if you are believing scriptures, tradition, others.... It is irrelevant if they are wrong or right, that is not the point. Remember, Zen doesn't say that the Bible is wrong, Zen doesn't say that the Veda is wrong -- Zen says they are irrelevant. I t has nothing to do with right and wrong. They may be right, they may be wrong, but that is not the point to be considered at all. Through them growth is not possible. Those who have written them were grown-up people, mature. They have asserted something that they have known -- but for them that was KNOWING, for you it will be knowledge.

Knowing means that you have seen it with your own eyes; knowledge means you have heard it from others. It is very poor, and one who remains with knowledge remains poor. A pundit, a so-called learned man, is the poorest man in the world. He has only counterfeit money and he goes on counting it.

> WE ARE THE HOLLOW MEN, WE ARE THE STUFFED MEN LEANING TOGETHER HEADPIECE FILLED WITH STRAW. ALAS! OUR DRIED VOICES, WHEN WE WHISPER TOGETHER ARE QUIET AND MEANINGLESS AS WIND IN DRY GRASS OR RAT'S FEET OVER BROKEN GLASS IN OUR DRY CELLAR.

These beautiful lines from T. S. Eliot described exactly the situation of the man, of the mind, who has remained with knowledge. STUFFED WITH STRAW and OUR VOICES...like RAT'S FEET OVER BROKEN GLASS.

Look at your head -- it is almost rubbish. A collection, accumulation, but not knowing at all. And unless you are free from this rubbish your eyes will not have clarity, you will remain blind. I can give you my lamp in your hand, it will not help. Sooner or later the flame will be gone. In fact, the flame goes immediately, the moment I give my lamp to you. In the very transfer the flame goes out because the flame cannot be transferred. You will have to become a flame on your own accord.

You can learn how to kindle your flame but you cannot borrow it, it is not a thing that can be transferred. At the most I can give you a thirst to seek it, I can give you almost a madness to search for it. I can drive you crazy enough to go after it, but I cannot give it to you. Nobody has ever given it to anybody else, it is untransferable.

Wittgenstein says:'Philosophy leaves everything as it is.' You can become a great philosopher, you can know much, but philosophy leaves everything as it is. Nothing changes through it, it has no revolution in it.

Belief is communal, knowledge is also communal; knowing is personal, trust is personal. You have to relate to God or to truth directly, immediately. You have to come to truth. And it is going to be arduous because each step will require tremendous changes in you. You cannot go to truth as you are, you will have to drop many things -- and the first thing, Zen says, is to drop borrowed knowledge.

If you ask Christians what is to be dropped first, they will say sin. But they have forgotten what the original sin was. The original sin was that Adam and Eve ate from the Tree of Knowledge. That story comes closer to Zen. They ate the fruit of the Tree of Knowledge -- that became the fall. That is the real sin, the original sin. Sin has nothing to do with your acts -- moral, immoral -- sin has something to do with knowledge. The parable is so clear but still Christian theologians have misinterpreted it for centuries.

So the original sin is to become knowledgeable, to eat from the Tree of Knowledge.

Then what will be surrender? Then what will be virtue? Virtue will be surrendering the knowledge, vomiting the knowledge, cleaning your head completely, throwing all knowledge out. The apple that Adam swallowed is sticking in everyone's throat.

And, of course, for Adam, knowledge was just a beginning. We have accumulated more than Adam because for centuries and centuries we have been eating from the same tree. We have completely lost the space, the inner purity, the inner innocence that comes when one throws, renounces, one's knowledge. Renounce your knowledge.

In the Bible there is another beautiful parable -- the parable of the three wise men.

Jesus is born in a stable in the poorest of poor situations. Then three wise men from the East go seeking and searching for him because according to their astrological analysis they have come to feel that something

of the beyond was entering into time. They are very wise men -- learned, so learned that kings of many countries consult them and touch their feet. But still they go in search of this small child to touch his feet. Their learning is nothing compared to the innocence of this small child, just born.

This child has not yet eaten the fruit of knowledge and this child is such that he is not going to eat the fruit of knowledge. He is going to insist on remaining pure of knowledge, he is not going to pollute his being, contaminate his being. Something from the beyond, something of the Divine has entered into the world of time.

Those three wise men travel. It is arduous, the journey is long, and the three wise men are very, very old, very experienced, learned in many arts. They know all that can be known but they don't know how to be in a state of knowing. And they are going to search for this boy, this small boy, to look into his pure eyes, to look into his virgin eyes, to find out how one can be simply there without any knowledge.

They are very old and nobody knows where Jesus is born -- but the story is beautiful. The story says: look into the sky to find a path on the earth. This is strange. To find a path on the earth, you have to look on the earth, but they look in the sky. And a star guides them.

If you want to find a way on earth you have to look at the sky. If you want your feet to move rightly you will have to look at the uttermost height of life. You will have to look at the stars. If your eyes are moving towards the height your feet will follow the right track. That is the only way. If you are crawling on the earth and looking on the earth, you will miss all paths.

A star guides them. They reach the town, they reach the stable and the star stops there. When you reach home everything stops because the home means simply that now there is nowhere to go. You have come to the point from where one has nowhere to go. The ultimate has come.

These wise three men bow down into the feet of this small babe. This is knowledge bowing down before knowing, experience bowing down before innocence, Adam bowing down before Jesus, respectability bowing down before revolution.

And they offer many presents to Jesus: gold they offer, incense they offer, myrrh they offer. Those are symbolic offerings. In the East, gold is offered to kings and this poorest of the poor is the king of the kings. So they offer gold. Incense is offered to the priests and this boy is not a priest yet he is going to be the highest priest possible. They offer incense. And in the East, myrrh is offered to somebody who is on their deathbed. Why do they offer myrrh to this boy who is just born? They know, they feel, that this boy is going to die on the cross -- is destined. Because unless somebody dies totally there is no resurrection.

They offer whatsoever they have and they come back. The story says that they go back to their home...their home was in Iran. So they come back home and they bring the message that they have looked and found in the eyes of Jesus something of the unknown.

They bring the message but Iran never became a Christian country, never. That too is very symbolic. The three wise men were the first to encounter Jesus but still they could not bring the message back home. The experience was so deep and profound that it could not be expressed. They may have become dumb, they may have remained silent for the rest of their life, they may not have talked to anybody, they may not have said anything to anybody. Nobody knows what happened to those three wise men. Because they had come to the very source, they may have become silent.

This is a Zen parable. The first thing to be dropped is knowledge. Once you drop knowledge you attain to clarity. Look at small children -- let that be your ideal and become a child again. Only children have eyes to see. Our eyes are too full of ideas.

We go on collecting knowledge, opinions, but deep down we remain the same, nothing changes. We just go on painting our personality on the surface.

I have heard.

Cohen and Goldberg were partners in the dress business. And business was terrible.

A discouraged Cohen announced to his partner that he was going to change his name for good luck. 'From now on,' he said, 'I am O'Brian.'

That night Goldberg decided he would change his name too.

Both men instructed the switchboard operator to answer the phones, 'O'Brian and O'Brian.'

Everything went well until a caller demanded to speak to Mr. O'Brian. 'Which O'Brian do you want?' asked the operator. 'Cohen or Goldberg?'

Everything that we go on doing on the surface will be just like changing a name. Inside you will remain

the same. Your persona can never become more than skin deep -- your know ledge, your identity in the world is nothing but a persona, a dressing.

Zen says you are wasting your life. Go deep, go beyond your knowledge, go beyond your name and your form, go beyond that identity that the society has given to you. Zen Masters give koans to their disciples to look into their original face -- the face that you had before you were born. Now you have a false face; it has been given to you by the society, it is just a formality. And if you think it is you, you are in a very bad shape.

Somebody is a Christian, somebody is a Hindu, somebody is a Mohammedan, somebody is a Buddhist -- all these are just superficial things, accidents of birth. You are not a Christian, because Christ has not touched your heart yet. You are a Christian because you were born in a Christian home. You are a Buddhist because it was just an accident of birth, co-incidence. It happened that your father and mother were Buddhist -- hence you are a Buddhist. But Buddha has not yet happened to you.

Remember, this is very cheap. Drop Christianity, drop Islam, drop Buddhism, drop that which has been given to you by the society, by birth, by association, by culture, by country. Drop all that so that you can find out who you really are.

These things will be taken away by death; death will burn your persona. And then you will come face to face with your being and you will not even be able to recognise it, because you never knew that this was your face. We live very superficial lives.

I have heard.

A beggar clutched at the sleeve of a benevolent-looking passerby.

'Five cents, sir, for a cup of coffee,' he whined.

The other turned and surveyed him.

'Why,' he asked, 'should I give you money? What brought you to this sad plight?'

'A terrible catastrophe, sir, ' the beggar replied. 'Two years ago I was a prosperous business man like you, I worked industriously. On my desk was the motto 'Think Constructively, Act Decisively'. Money poured in and then, and then'...the beggar's frame shook convulsively...'the cleaning woman burnt my motto!'

Just the burning of the motto!'The cleaning woman burnt my motto!' -- that has made him a beggar.

Have you anything more than just a motto? What do you call your name? What do you call your identity? It can be burnt; death will take it away. Death is nothing but a cleaning woman. It will clean it away and you will cry convulsively. Then you will say, 'Death has killed ME.'

Death has never killed anybody; death has no power to kill; death is the most impotent thing in the world. You make it potent by clinging to the superficial. The power of death is not intrinsic to death, the power of death is given by you. Death is empowered by you because you go on clinging to the superficial. Death can take only the superficial, it cannot enter the depths of your being.

But if you think your clothes are you, your body is you, your mind is you, then you have given power to the hands of death. Death will destroy this and then you will convulsively weep that 'I have been killed' and for your whole life you will be afraid of death.

Zen says that if you drop knowledge -- and within knowledge everything is included, your name, your identity, everything, because this has been given to you by others -- if you drop all that has been given by others, you will have a totally different quality to your being -- innocence. This will be a crucifixion of the persona, the personality, and there will be a resurrection of your innocence; you will become a child again, reborn.

Hindus call this state DWIJ, twice born. This is a second birth. A man becomes really a Brahmin when he has gone through the cross -- the personality burnt and destroyed by death. Or he has renounced it himself voluntarily, then innocence arises and he is reborn. Then he is a Brahmin because then only does he come to know what truth is.

But we have decided to follow the short-cut, the way of the belief. We are hoping against hope that somebody else's eyes will do the work for us.

It happened.

In Buddha's time there was a blind man in a certain village. He was a great logician, a great thinker, and nobody was able to convince him that light existed because he would argue against it.

He would say, 'If light exists, I would like to touch it, because anything that exists can be touched. If light exists, I would like to taste it or at least I would like to smell it. Or, you can throw it on the floor -- at least I can hear the sound of it.'

He said, 'These are the four senses, so any sense that is available to me can become a proof for it.'

But there is no way to touch light, no way to smell it -- it has no smell. And there is no way to throw it on the floor to create sound. There is no way to taste it. It is difficult, very difficult to prove.

And then that blind man would laugh and he would say, 'You are trying to befool me! You simply want to prove that light is, so that you can prove that I am blind. But I am not blind. Everybody is blind -- and there exists nothing like light. You don't try to befool me.'

One day the blind man was invited to a friend's house. A preparation of milk was made and he liked it very much and he asked of what it was made. They said, 'Of milk.'

He said, 'Tell me something more about milk. How does it looks?'

They said, 'It looks white.'

He said, 'White? You will have to prove because I don't believe that colours exist. It is just imagination of man. What is white?'

They said, 'White -- just like a white cow.'

He said, 'Now you are creating more problems. What is a cow? What does it look like?'

Finding no other way, one man invented a method. He came near the old man, he put his hand before him, made a gesture as if this is the head of the cow. And he said, 'Touch my hand. The head of the cow feels like this and these two fingers are the two horns. Feel.'

He tried to feel and he laughed and said, 'Now I know. That milk looks like a bent hand.'

Absolutely logical -- because his basic question was about milk.

Finding it difficult they brought him to Buddha -- Buddha was in the vicinity -- and they said to Buddha, 'We have tried hard but we cannot convince this man that light exists or that colours exist. He is blind but he is very argumentative.'

Buddha said, 'He is not wrong, you are wrong. Rather than bringing him to me, take him to a physician who can cure his eyes. He does not need any other conviction, no other conviction is possible. It cannot be proved to a blind man that light exists and if the blind man agrees he may be agreeing only to be polite. How can a blind man agree that light exists? If he cannot feel its existence, then there is no way to feel it. You take him to a physician.'

And Buddha said, 'I know a great physician' -- Buddha's own physician, Jeevika was his name -- 'You go to Jeevika. He may be able to find some way.'

And it happened that the man was not really blind, he had a certain disease in the eyes from the very birth. After six months of treatment he started seeing. He danced the whole way to Buddha's place, he fell at his feet and he said, 'Excuse me, light is, but there was no way for me to recognise it before I had my own eyes opened.'

The same is true about God, the same is true about truth. No argument can prove that God exists, no proof exists which can help unless your eyes are opened.

So Zen doesn't bother about philosophising, about concepts. It says the only effort worth doing, the only thing worth putting your whole energy into is how to attain eyes.

Lopos Pachio, a great poet, has a few beautiful lines:

REMOVE FROM MY EYES THIS MIST OF THE CENTURIES. I WANT TO SEE THINGS LIKE A CHILD.

That is what the whole effort of Zen is -- removing the mist of centuries, removing the mist of the past. It is a great cleansing of the eyes, and your perception once is clear and once you have attained clarity to see, truth is, and nothing else is. Truth is not lost -- you have lost your eyes.

People come to me and they say, 'Where is God?' I say, 'Drop that subject completely. That is irrelevant. Have you got eyes? That is the relevant question to ask. If you don't have eyes, even if I manage to produce God before you, you will not be able to see.'

You can see only that which you can see. You will need a greater clarity to move into the subtle mysteries of life. God is the subtlest mystery. For it, very refined eyes are needed.

So Zen says that there is no need to talk about God; all talk about God is useless. They don't talk about God; all talk about heaven and hell is useless. They don't talk about that, they don't talk about truth, they don't talk about reality -- they have no metaphysics.

Buddha was very reluctant to talk about any metaphysical problem. He would either keep quiet, he would not answer, or he would say something which was totally different to what the questioner had in his mind. He was almost silent about all the great questions humanity has been discussing, arguing about, thinking about, contemplating, philosophising about. If Plato, Aristotle, Hegel, Kant, and people like that had gone to him, they would have thought him mad. He would not answer a single question of Hegel's or Kant's or Plato's or Aristotle's. At the most he would laugh at their foolish questions. He will insist on only one thing, 'APPO DEEPO BHAVA -- Be a light unto yourself.' Kindle your inner light so you can see. We can see only that which we can see.

A small girl came once to me and I asked her, 'Do you want to say something to me?'
She said, 'I would like to sing a small song.'

She was a very small girl and she sang a small song and I loved it.
The song was:

> PUSSYCAT, PUSSYCAT, WHERE HAVE YOU BEEN? I HAVE BEEN TO LONDON TO LOOK AT THE QUEEN. PUSSYCAT, PUSSYCAT, WHAT SAW YOU THERE? I SAW A MOUSE UNDER THE CHAIR.

Of course, a cat cannot see the Queen, it is impossible. A cat can only see the rat. The Queen was there sitting on the chair, but the cat could not see -- she saw a mouse under the chair.

And it is absolutely logical. A cat has eyes for the mouse and for the rat, she has no eyes for the Queen. We see only that which we can see.

If you don't see God in existence then you have to remember one thing: you don't yet have eyes for God. So work hard to have eyes. And don't borrow eyes -- eyes are not like glasses. You can borrow somebody else's glasses and sometimes they may even fit, but eyes are not like glasses.

And when I or Zen people are talking about eyes, they are not like your ordinary eyes. It is an inner vision. Even these eyes can be transferred -- you can have my eye, my physical eye, I can have your physical eye, they can be transplanted; but the inner vision, the inner eye, the third eye, is impossible to transfer.

So remember, ignorance is better than borrowed knowledge. It is at least true. Recognise the fact that 'I don't know'; recognise it so deeply that your whole ego disappears. Because the ego exists through knowledge; knowledge is the most vital food for the ego. That's why we go on pretending about things which we don't know -- we go on pretending that we know.

It happened in church. The old priest of the church was getting ready for his morning sermon. It was Sunday, early morning, and he was preparing his notes.

A young priest came running and he said, 'Look! What are you doing? Jesus has come and he is worshipping at the altar.'

The old priest said, 'Jesus?' It was almost a shock. Jesus had never come and nobody had ever thought that he was to come.

Even priests who go on saying that he is going to come next time, that he will come again, even they don't believe. Who believes? Priests are the most unbelieving people because they know the very secrets of the trade. They say things for others.

He could not believe it but he started trembling. He became afraid. Both came to the door and looked inside. Yes, there was a figure exactly like Jesus Christ and he was worshipping at the altar.
The young priest said, 'Now what do we do?'

He said, 'Look busy. What else can we do?' Look busy! That's how we go on pretending. It is the most difficult statement in the world to say 'I don't know'.

If somebody asks, 'Is there God?' either you say, 'Yes, there is' or you say, 'No, there is no God in the world.' Both answers are stupid. If you have been brought up in a religious home, you say, 'Yes, there is.' If you have been brought up in Soviet Russia or China, you say, 'No, there is no God.' But these are your conditionings speaking, not you.

Wait a minute, think twice -- do you know? Yes and no both show your knowledge. The man who says no is pretending absolute knowledge. He is saying that he has searched the whole of existence and has not found him. The man who says yes -- he says, 'Yes, I have looked into the Koran, into the Bible, into the Vedas, and they all say he is, and I believe that he is.' But the truth is that they both are asserting something which has no personal experience behind it.

A real and true person will say, 'I don't know.' The moment you say 'I don't know' you are available, your doors are not closed. Then you can seek and search, then the whole journey opens for you. Once you

say yes or no, doors are closed. You become smug in your knowledge.

Knowledge makes you blind. It closes your eyes. It fills your eyes with dust. Knowledge is a sort of blindness -- you will have to come out of it, you will have to jump out of it. If you can show that much courage only then can you walk the path of truth, can you meditate, can you sit in zazen.

'I don't know' is the beginning of zazen. 'I don't know 'this recognition is the first step towards knowledge.

Now the story.

LONG AGO IN JAPAN, A BLIND MAN, VISITING A FRIEND ONE NIGHT, WAS OFFERED A PAPER-AND-BAMBOO LANTERN TO CARRY HOME WITH HIM.

Now, it is absurd to offer a lantern to a blind man because he cannot see. Darkness and light, both are the same to him. It is foolish. What is he going to do with the lamp? It will be just a burden. A lamp is beautiful and helpful and a light on your path -- if you have eyes; otherwise the lamp is a burden.

Knowledge, if it is yours, is a light on the path. Knowledge, if it is just learned from others, is a burden. Then your head becomes heavy, then you are carrying stones in your head. Then you cannot fly because for flying you need to be weightless. Knowledge becomes a weight on you.

It was foolish to offer a lantern to a blind man. But the man who offered it must have been very logical. He had some logic behind it. Whenever we do something foolish we always rationalise it -- because it is very difficult for the ego to do a simple, foolish thing. We rationalise it, we find some argument for it. Whatsoever we do we always find some argument to give it support, to at least give it a face so that it doesn't look foolish.

'I DO NOT NEED A LANTERN,' HE SAID, 'DARKNESS OR LIGHT IS ALL THE SAME TO ME.'

The blind man is simple and he knows what a light can do for him. He cannot see -- day and night are the same to him.

'I KNOW YOU DO NOT NEED A LANTERN TO FIND YOUR WAY,' HIS FRIEND REPLIED,' BUT YOU MUST TAKE IT BECAUSE IF YOU DON'T HAVE ONE SOMEONE ELSE MAY RUN INTO YOU.'

Now he has found a beautiful argument for it. And even to the blind man it appealed. It looks right. You may not be able to see, but with a lantern in your hands at least others will be able to see you and they will not run into you. It was difficult to deny this, the logic is clear.

That's how we have accepted many things: for certain reasons, for certain logic behind them. You don't know if God is, then somebody says, 'Can you think of a watch being made without a maker?' Of course you cannot. It looks almost impossible that just by co-incidence, by chance, a watch will come into existence. Inconceivable. rt looks logical that if a small watch, a small mechanism, cannot come into existence by itself, then how can this whole universe, this cosmos, so infinite and so complex and yet running in such deep order and discipline? How can this whole existence come into being without there being a maker? It appeals, it looks logical, it is difficult to deny it. So the blind man agrees; so you say, 'Yes, there must be a God.'

Look! You are accepting something which you cannot see, which you have never felt. But the argument seems to be weighty and it seems to be difficult to deny it. You have accepted God, you have accepted the soul, you have accepted a thousand and one-things just because they are supported by weighty arguments.

But they don't help. Life is not an argument. You have to live it to know it. And the danger is that because of the argument, once you accept God -- 'Yes, God is, because the maker is needed, the creator is needed for the creation' -- you may forget by and by that you don't know this creator. This acceptance may become a dangerous thing, a fatal thing -- then you will not search, you will think you already know. Your knowledge can deceive you and you can start feeling that you already know. Millions of people in the world go on thinking that they know God exists.

That's what happened to this poor blind man.

THE BLIND MAN STARTED O WITH THE LANTERN AND BEFORE HE HAD WALKED VERY FAR

SOMEONE RAN SQUARELY INTO HIM. 'LOOK OUT WHERE YOU ARE GOING!' HE EXCLAIMED TO THE STRANGER. 'CAN'T YOU SEE THIS LANTERN?'
'YOUR CANDLE HAS BURNT OUT, BROTHER,' REPLIED THE STRANGER.

Now, the danger is that the blind man, if he had no lantern in his hand, would have walked more cautiously. He is a blind man and he has always been walking. He knows he is blind so he takes all precautions. Today he must have left all precautions behind -- he had a lantern in his hand. He believed in the lantern, so there was no need to be cautious. He must have walked at leisure, thinking that the lantern was there and nobody can run into him.

For his whole life he had been walking the same road and nobody had run into him because he was cautious. Today there was no need to be cautious -- that is the danger of borrowed knowledge.

If you are ignorant you are more cautious, you walk with more alertness, awareness, you behave more cautiously. If you think you know, then you start moving like a robot: there is no need to be cautious, there is no need to be alert, you can fall asleep, you can become unconscious.

That's what happened to the blind man. He must have walked, thinking other thoughts. There was no need to think about the road, about other people, about himself. He trusted, he believed in the lantern.

That's how millions of people are walking in life -- trusting in the Bible, in the Vedas, in the Koran, trusting in others. Their very belief is dangerous. It is better to be aware and alert and to move cautiously.

THE BLIND MAN STARTED OF WITH THE LANTERN AND BEFORE HE HAD WALKED VERY FAR
SOMEONE RAN SQUARELY INTO HIM. 'LOOK OUT WHERE YOU ARE GOING!'

He must have been angry, annoyed. Somebody was going against the logic, somebody was behaving irrationally. He had a lantern and the friend had said, and said very convincingly, that nobody will run into him now. People will be able to see him. And here comes this man. 'Are you blind?' he must said to him. 'Can't you see this lantern in my hand? What are you doing? Are you mad? Don't you understand simple logic?'

But life does not believe in logic; life is very illogical, it is very irrational, it is almost absurd. And here comes the absurdity; life always has surprises for you. The blind man was thinking that the lamp was there and so there was no problem.

'CAN'T YOU SEE THIS LANTERN?"YOUR CANDLE HAS BURNT OUT, BROTHER.'

Now this is a surprise. And how can the blind man see that the candle is burnt out, that he is carrying a dead lamp which has no light? He is carrying just a dead weight.

All your beliefs are like the lamp which has no light in it. Your Koran is dead, it has no light although it may have been full of life and full of light in the hands of Mohammed. Your Gita is dead, the candle is burnt out. It may have been full of light in the hands of Krishna because that man had the eyes. He could have replaced the burnt-out candle any moment.

For centuries you have carrying scriptures -- burnt-out candles. And everybody was running into everybody else. Can't you see that? The whole conflict of humanity -- Hindus fighting with Christians, Christians fighting with Mohammedans, Mohammedans fighting with Buddhists, everybody running into each other -- can't you see this agony, this conflict? The whole of humanity is struggling, is at war. Sometimes it is hot, sometimes it is cold, but all the time it is warm. Sometimes you are fighting, sometimes you are preparing for a fight, but all the time it is fight.

And it is not only religions that are fighting -- nations are fighting, persons.... Everybody is fighting: the husband with the wife, the wife with the husband, the friend with the friend, the brother with the brother, the children with the parents, the parents with the children. Everybody, everywhere, is running into each other.

It is as if we are all blind and everybody thinks that he is carrying a lamp in his hand.... And the candle is burnt out.

In fact, as far as the candle of truth is concerned, the moment it is transferred from one hand to another, it dies. The Gita died when Krishna was transferring it to Arjuna. It is not that Arjuna will carry the light at least a few steps, it is impossible. When I am saying something to you, I can see it dying continuously between you and me. The moment it reaches you it is already dead.

There is no way to transfer it. Then why do I go on talking? Sometimes people come and ask me, 'Why do you go on talking if there is no way to transfer it?' There is no way to transfer it, there has never been a way to transfer it. But still I have to talk, just to show you the impossibility. You cannot understand what I am saying but it will be impossible for you to understand if I am silent. If you cannot understand my words, you will not be able to understand my silence. If you misunderstand my words, you will misunderstand my silence. But still I have to talk to you because that is the only way possible to communicate that there is something within me which cannot be communicated, that I am carrying something, that I am pregnant with something which is incommunicable. Being with me, listening to me again and again, again and again, watching me, some day you may understand the point. I cannot make you understand it but if you persist long enough YOU may be able to understand it.

But understanding will arise within you, it will not be a transfer from me. I can push you and pull you here and there but I will have to wait. And if you can also wait with me, someday your own inner flame will arise. It needs patience, it needs contact with a Master, but it cannot be transferred. The Master can function only as a catalytic agent. My presence will make you more and more thirsty; my presence will make you more and more mad; a great, an intense, an impossible desire will arise within you -- you will become a passionate search. In that passion your own candle will start burning. You will become your own fuel.

So all that I can do is not to transfer truth but only to support, to help, so that you don't become impatient, so that you don't lose your interest in truth, so that you continue in your desire and you go on putting more and more at stake. The moment will come -- just as it comes when you heat water. You go on heating it and at a hundred degrees it jumps and becomes vapour, evaporates. All that I am doing is trying to heat you as much as I can. The jump will be yours, the evaporation will be yours.

If you allow and if you are able to suffer patiently the pain of waiting and the pain that the heat will bring and the pain that your intense desire will create -- if you are ready to suffer happily, patiently, then one day it is your flame that will arise within you. It will be absolutely yours.

And I talk also for this reason: whenever truth happens, it has to be shared. Unshared, it starts dying; shared, it lives. It is not that I can give you truth, but sharing with you, making an effort to share with you, truth can remain alive. I am talking for the same reason as birds sing or flowers bloom or stars shine. I dig it. If you also start digging it with me, if you co-operate with me, then when it happens to you, you will know that it has not been a transfer but that something authentically yours has arisen. It is individual. Truth is revealed individually.

I would like to tell you a few anecdotes.

The old fellow was a crossing-tender at a spot where an express train made quick work of an auto and its occupants. Naturally, he was the chief witness and the entire case hinged upon the energy with which he had displayed his warning signal.

A gruelling cross-examination left him unshaken in this story: the night was dark and he had waved his lantern frantically, but the driver of the auto paid no attention to it.

Later, the division superintendent called the flagman to his office to compliment him on the steadfastness with which he had stuck to his story.

'You did wonderfully,' he said. 'I was afraid at first that you might waver in your testimony.'

'No, sir,' said the fellow,'but I was afraid every minute that that damn lawyer was going to ask me if the lantern was lit.'

Ask yourself again and again -- is the lantern that you are carrying lit? Otherwise waving it in the dark night is a sheer wastage of energy. Is your Bible lit? Is your Gita lit? If not, then drop them. Then it is better not to have these illusions.

Another anecdote.

As the rookie cop passed a store he heard a noisy argument. He paused, listened again, then stepped inside to investigate. 'What's going on?' he demanded. 'What's all the noise about?'

'It's nothing,' said the proprietor. 'There's no argument. I'm all alone!'

'Wait a minute, mac,' said the cop. 'I distinctly heard an argument going on.'

'You don't understand, officer,' said the store owner. 'I'm alone in the store. Business is terrible. So to pass the time away I talk to myself, and when I talk to myself, there's bound to be an argument.'

'How can you argue with yourself?' asked the cop.
'It's easy,' said the store owner, 'because I hate a liar!'

Look, watch what goes on inside your mind. There is a continuous inner chattering, a continuous argument with yourself.

Truth is possible only when this inner talk stops, when you are left in deep emptiness, no argument, no for/against, no pro con, no word, no thought. When the inner talk is simply suspended, in that moment of suspended inner talk a window opens towards the sky.

The third anecdote.

A miserly man was approached by a friend who did his best to persuade him to dress more in accordance with his station in life. 'I'm surprised,' said the friend, 'that you've allowed yourself to become shabby.'
'But I'm not shabby,' said the miser.

'Yes, you are,' insisted his friend. 'Take your grandfather. He was always neatly dressed. His clothes were always well tailored and of the best material.'
'You see!' cried the other triumphantly. 'These clothes I'm wearing ARE grandfather's.'

Watch, are the thoughts that you are carrying yours? Or somebody else's? Centuries old, long ago dead and buried and you go on carrying those dead thoughts. Gather courage, this shabbiness of the mind is a great disrespect towards yourself. Those clothes are dirty. People are not ready to use somebody else's clothes but you are very easily ready to use somebody else's thoughts.

I have heard.

A philosopher went to a shoemaker. He wanted his shoes to be repaired but he had only one pair. So he said, 'I will wait, you repair.'

The shoemaker said, 'It is difficult, it is closing time. You come tomorrow and I will get them ready.'

The philosopher said, 'I have got only one pair and it will be difficult for me to walk without shoes.'

The shoemaker said, 'Okay, keep this pair' -- he gave him one pair -- 'with you and tomorrow you return it and take yours.'

The philosopher was very annoyed. He said, 'What! To use somebody else's used shoes? What do you think I am?'

The shoemaker laughed and he said, 'If you can carry others' used thoughts in your head, then what is wrong in using somebody else's shoes? They will just be on your feet. Your head is borrowed. So what is wrong in it?'

We are at ease in borrowing our soul, hence we are beggars. Stop this borrowing. If you don't have your own soul it is better not to have any soul at all. And once you gather that courage you will start attaining to your own soul. It is not very far away, it is just hidden behind these borrowed clothes, thoughts, philosophies, doctrines, dogmas. Be yourself.

You have heard the famous Greek dictum of Socrates:'Know thyself.' But that is not a primary thing. More primary is:'Be thyself.' Unless you are yourself, who are you going to know? So I would like to tell you that more basic and more fundamental is the dictum:'Be thyself.' Then there is a possibility to:'Know thyself.' If you are not, then who are you going to know and WHO is going to know?

A religious man is not a borrowed man, a religious man is not a hollow man, he is not a stuffed man. A religious man is absolutely empty of others -- and the moment you are empty of others you fill your own inner space -- that is what fulfillment is, that is what nirvana is, that is what liberation is.

Dang Dang Doko Dang

Chapter #8

Chapter title: Another Sunday

18 June 1976 am in Buddha Hall

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The first question:

AS A CHILD, SUNDAYS HAVE BEEN SOMETHING VERY SPECIAL TO ME. NOW, SINCE A FEW DAYS, I WAKE UP EVERY MORNING AND GO OUT, SEE THE SUN SHINING THROUGH THE TREES, HEAR THE BIRDS SINGING AND GET THIS FEELING, 'AH, ANOTHER SUNDAY.' I PUT ON MY BEST CLOTHES AND HAVE SUNDAY FOR THE WHOLE DAY. WHAT IS HAPPENING TO ME?

Don't make a problem out of it.

The mind is constantly searching for something to pounce upon -- even happiness. It makes a problem out of happiness also. If you are feeling happy, you ask, 'Why?' That question is dangerous.

If you are suffering it is good to ask 'why?' because the suffering has to be dissolved, transcended; ways and means have to be found to get out of it -- so the 'why?' is relevant. But when you are happy, then to ask 'why?' is to disturb it. There is no need to ask any questions. When happiness surrounds you accept it totally without any questioning.

If you are ill, diagnosis is needed, analysis is needed, because the disease has to be found. But if you are healthy you don't go to the doctor to ask, 'Why am I healthy? Diagnose my health. What is happening to me?' You don't go.

It is a habit of the mind because it has been always living in misery, unhappiness, and always the 'why?' has been relevant. So when clouds disappear for the first time and the sun shines in your life, the old question goes on persisting -- 'Why?' Learn to accept happiness, learn to enjoy it without any questioning, learn to trust happiness, don't doubt it, because the very doubt will be a poisoning. Happiness rarely happens. Those moments are very few and far between. When they come, welcome them, open your door, receive them with your full heart, don't withhold anything. Even a question will become a very, very strong wall between you and your happiness.

Every day is a Sunday. It should be so. Every day is a holiday. It should be so. Because all days belong to him. Each moment is holy. Once you understand it, you will stop asking questions like this.

Don't think that any particular day is needed for you to be happy -- only a particular mind. It has nothing to do with time; everything depends on the attitude, how you look at life. There are people for whom even a Sunday is not a Sunday. There is no light, no sun rising -- even on a Sunday. They are clouded in their own darkness, shrouded in their own misery. They carry their hell around them. Even if you force them into heaven, they will go on carrying their hell. They will live in their hell. Nobody can force them out of their hell unless they decide to drop it. It is your decision to be happy or to be unhappy.

I have heard about a Sufi mystic who was always happy, always and always. Nobody had ever seen him unhappy. It was as if he did not know that language, as if the only way he knew how to be was happy.

He became very old and one day a man asked him, 'Will you please tell me your secret? How you remain so happy? How you remain so unperturbed? How each moment you can be so blissful? It is impossible. It is unbelievable. What is your secret?'

The old man laughed and he said, 'Long before, I found one simple thing: that each morning, when I opened my eyes, there are two alternatives to choose for that day -- either to be happy or to be unhappy. And I always chose to be happy. Simple is my secret: each day gives me only two alternatives to choose --

to be happy or to be unhappy. And I always choose to be happy, that's all. There is nothing more to it.'

But you will not believe in this. You will say this old man is deceiving. He must have some other secret.

But I also tell you this is the secret. All great truths are simple truths, very simple. Try tomorrow morning. Before you open your eyes have a clear-cut vision of two alternatives: being in hell or in heaven. Visualise misery on one hand, visualise blissfulness on another hand. See deeply into both. Don't be in a hurry. Look into both as deeply as possible and wait -- then decide. If you want to be unhappy then decide, let it be your decision -- and then be truly unhappy the whole day. Be committed to your decision and don't try to escape from it. Whatsoever happens, you remain miserable. And if you decide to be happy, then stick to it and soon you will realise that your life is your decision.

You are suffering because you go on deciding in that way; you are suffering because you go on clinging to your suffering. You have made a habit out of it. It is just mechanical.

Good, you should feel grateful that it is happening to you -- that every day is becoming a holiday. Holidays are disappearing from the world. In the legal sense people have more holidays. Workdays are being reduced all over the world, from six to five, from five to four, and soon even that will not be so -- in the very highly developed technological societies, one day of the week will do and for six days people can have holidays. But 'holiday' is disappearing -- that quality of sacredness, that quality of holiness is disappearing.

I have heard about a very reformed temple. Of course it is in Southern California because everything in California is a little far-out, even religion.

There is a reformed temple in Beverley Hills that is so reformed that on the holiest of the days, Yom Kippur, there is a sign on the door saying: Closed for the Jewish Holidays.

That quality, that consciousness is disappearing from the world.

People have more leisure -- that is another thing. But what do they do with their leisure? They create more misery for themselves or for others. Finding nothing to do, they do harm to themselves or to others. More accidents happen on the holidays -- more car accidents, more murders, more suicides. And after the holiday people are so tired that they need a whole week's rest to recuperate, to recover. They do a thousand and one things on holidays just to keep busy, because not to be busy is to be with oneself and that has become almost impossible.

To be with oneself and to be happy with oneself -- that dimension is completely lost.

That's what a holiday is, or should be. One is so full of God, so full of being, that there is no need to do anything, there is no need to be occupied. Occupation is just an escape. It is a good way to avoid encountering yourself, encountering life. Holidays are disappearing.

It is good that every day a feeling arises in you that this is a holiday. It is. If it was not so before, then you were missing something. Now it has started happening, don't make it a question.

I used to know a man who was an atheist. Once I heard that he had become a theist. I could not believe it. So when I came across him I asked him, 'How come you decided to become a theist?'
'Well,' he said, 'I used to be an atheist but I gave it up.'
'Why?' I enquired.
He said, 'No holidays.'

If you are an atheist then there are no holidays, then there is no God, then there are no Sundays. The Christian parable says that God created the world in six days and on the seventh day, Sunday, he rested. That rest was very beautiful, it was out of great creation. He was feeling fulfilled. He had created the whole world and, on the sixth day, he looked and he said, 'Good, very good.' And he rested. He was happy, like a small child who has made something and looks from every side and says, 'Good. I have done it.' He rested on the seventh day. That rest-day was a fulfillment-day.

The parable has much significance. It says that you can have a rest-day only after creation. If you don't create anything, your life will be restless; you will not be able to have a holiday. Create something -- only then you can rest. Rest is a by-product. You cannot directly rest -- first you have to be so creative, you have to feel so good about yourself, so happy with yourself, so worthy, that you can allow rest for yourself, that you can allow a day just for fun.

Ordinarily people can't allow a day of rest for themselves because they feel so condemnatory about themselves, they feel so unworthy because they have not done anything worthwhile, that they have not experienced any fulfillment, nothing has happened, they have not blossomed. Hence continuous occupation, continuous activity is needed.

Many people go on working and working and working and one day they die...because their work is not creative. When is the work creative? The work is creative when you love it, the work is creative when you feel in tune with it, the work is creative when you enjoy it, the work is creative when you choose it, when it fits with your being and there is a great harmony between you and your work.

Once that happens, whatsoever you do is creative. And when after each creative moment you can relax, that relaxation is earned. Yes, God earned relaxation for the seventh day. For six days he worked hard, he created the whole world; on the seventh day he had earned relaxation, he was worthy of it. That's the meaning of the parable.

If you are creative only then can you have holidays, not otherwise. If you want to have holidays become more and more creative. I am not saying be creative in the eyes of others -- that is irrelevant -- just be creative in your own eyes, whatsoever you do. If you love it then do it, otherwise don't do it -- choose some other way. Life is vast. Says Jesus, 'There are many mansions in my God's house.' There are many dimensions in life. There is enough opportunity to choose.

If you are not feeling fulfilled in something that you are doing, then don't do it, because this will be a sheer wastage and you will not have earned holidays. A man who has lived according to his being, who has done his own thing, earns death. Then he dies, but the death is a Sunday; then he dies, but he dies fulfilled. He has no complaints. He lived the way he wanted to live.

If I am going to die and God asks me, 'If I send you back, how would you like to live?' I will say, 'The same. I loved it. I enjoyed it. I would like to live the same way.' Just think about you. If you die and God asks you, 'If you are sent back to the world what changes would you like to make in your life?' Will you be able to say that you would like to live the same way, absolutely the same way? If not, then you are doing something wrong with your life. Then you are dragging your life, then you are not living it. Then you are simply killing time -- as they say. Then you are simply wasting your energies, they are simply dissipated. They will not become an integral force and there is not going to be any blossoming -- your tree is going to remain without any fruits and flowers. Then how can you be happy and how can you enjoy?

Time as holy opportunity, that is the meaning of holiday -- a holy day, a day which is not profane, a day which is not ordinary. And once you know how to be creative, each moment becomes holy.

Whenever you create something you participate with the creator -- you have become a small creator in your own right. If you write a small poem or you sing a song, maybe nobody likes it, nobody applauds it, but that is irrelevant. You enjoyed it. Singing, you were happy, you participated in that moment with God, you helped him to create a song, you became instrumental. In fact, whatsoever is created is created by him -- you allowed him to create a small song through you. Then you feel tremendously good, good about yourself.

And that is one of the basic qualities of a religious man: he always feels good about himself. He is not in any way guilty, guilt does not exist in him -- because he lived life as he wanted to live it; he loved his life the way it happened; it was the only life he wanted to live. Then there is no guilt. Remember, a guilty person is not a religious person. A guilty person is ill, a guilty person is neurotic, a guilty person needs psychiatric help.

A religious person feels tremendously good about himself; whatsoever he is doing, he is doing something intrinsically valuable. This should be insisted upon as much as possible: worth in life arises only when you do something intrinsically valuable.

There are two types of values in life. One is intrinsic value. You sing a song -- it has an intrinsic value, it is the means and it is the end also. Or you sing a song in the marketplace to earn a little money. That money is not intrinsic to the song, that money is an outside value. And if you are singing your song only for the money, the activity is no longer holy, it is profane. If you are singing your song for the happiness that it brings to you.... Maybe as a by-product it brings money also, but that is irrelevant. If it brings, it is good, if it does not bring, that too is good -- but your activity has an inner glow to it, it is intrinsically valuable in itself. If you are happy that you could sing, you are happy that you had an opportunity to sing, then every day will become meditative, holy.

If you are doing the meditations here correctly, this is going to happen to everybody. That's my whole effort here: to help you enjoy each moment as it comes.

AS A CHILD, SUNDAYS HAVE BEEN SOMETHING VERY SPECIAL TO ME. NOW, SINCE A FEW DAYS, I WAKE UP EVERY MORNING, SEE THE SUN SHINING THROUGH THE TREES, HEAR THE BIRDS SINGING AND GET THIS FEELING: 'AH, ANOTHER SUNDAY.' I PUT ON MY BEST CLOTHES AND HAVE SUNDAY FOR THE WHOLE DAY. WHAT IS HAPPENING TO ME?

Something tremendously beautiful is happening to you. 'Allow it to happen. Don't help your mind to create any trouble.

The mind will try because the mind feels happy only when there is some misery. Mind's happiness is not your happiness and your happiness is never mind's happiness. Your goals are different; in fact, diametrically opposite. Mind feels happy only when you are miserable -- then there is something to do, then mind becomes dominating, then he can dictate: do this, do that. One has to fight with the misery so one has to take the advice of the mind. When you are happy, mind is not needed. You can discard it, there is no need for it.

It is just like when the country is at war the army is needed. Then suddenly you see the army becomes predominant -- everywhere you see soldiers, the military, moving from here to there, all the trains full of them. When the war disappears they also by and by disappear, then you don't see them so much, then they are discarded. Not completely -- because our peace is not complete; our so-called peace is nothing but the gap between two wars. They recede back into their cantonment areas, into their camps, but they go on parading there, preparing there for some war that can happen any moment. But they are no longer dominant. And if a country really attains to peace then the military will have to be disbanded, it will not be needed.

Or think.... You are ill, then suddenly the physician, the doctor, becomes important in your mind. When you are healthy you forget completely that doctors exist. When you are ill, then suddenly, passing on the street, you read doctors' name plates -- they become predominant, they become the figure and the rest of life becomes just a background. When you are not ill and you are healthy they are no longer figures. The gestalt changes.

The same is happening with the mind. If you are miserable, mind is needed to get rid of the misery. If you are happy, mind is not needed; you can simply throw it, you can put it aside.

Mind feels neglected when you are happy so it starts creating problems about happiness. The mind can say, 'Look, don't be foolish. It is not possible. Every day cannot be a Sunday. Look at the calendar: this is Monday or Friday, it cannot be Sunday. This is just illusion. And every moment cannot be a moment of happiness -- who has ever heard that a person can live always in happiness? This is not possible. You must be getting some wrong notions, some delusions. Or you have hypnotised yourself. Or something has gone wrong. Beware! This is not humanly possible!'

Mind thinks that only misery is possible; it has a great investment in misery.

Remember it. Working here with me, by and by this moment will come to everybody. It has to come. That's what we are working for. When it comes, don't listen to the mind.

People come to me. They say, 'We are feeling so happy. How come? We have never felt so happy.' And if I look at their faces it seems that something has gone wrong. Because they are feeling happy, it appears to them that something has gone wrong.

I have heard about a great priest who was teaching his disciples how to give religious sermons.

The priest was instructing his newly-minted ministers on the importance of facial expression harmonising with the speech.

'When you speak of heaven, let your face light up, let it be irradiated with a heavenly gleam, let your eyes shine with reflected glory. But when you speak of hell -- well, then your ordinary faces will do.'

Misery has settled; it has almost become your character. To be miserable has become your ordinary existence. When happiness comes you cannot believe in it, you cannot trust in it.

This is a very ill state of affairs, but it is how it is. You will have to learn how to trust happiness, you will have to learn how to trust joy, you will have to learn how to be nondoubting when happiness comes -- to be vulnerable, open. If you cannot learn that, happiness may knock at your door and you may not open it.

Watch your patterns and don't be so identified with them. People go on repeating the old tapes again and again and again. It is not that happiness has not knocked at your door, it has knocked many times. And it is not that God has not stretched his hand towards you, he has been groping for you for millennia. But you have become very clever and cunning in dodging him.

If the Devil comes and gets hold of you, you immediately surrender because you say, 'What can I do?' If God comes to you, you cannot surrender, because in the first place you cannot believe that God exists. This is really something! There are people who say there is no God but still they believe in the Devil. It is difficult to believe in God, it is not so difficult to believe in the Devil. It is easier; in fact, without the Devil how will you be miserable? Without the Devil, on whom will you throw your responsibilities? Whom will you find as an excuse? The Devil is your excuse. You can remain miserable and you can say that the Devil is making you miserable.

And this Devil goes on changing his form. It has taken many forms: sometimes it was fate; sometimes it was the Devil. Now, according to Freudians, it is your unconscious; to Marxists, it is the social structure. But there is somebody who goes on creating misery for you.

Nobody is creating misery for you. You are clinging to it.

But this is very hard to accept because then your whole image becomes neurotic -- and you carry a very golden image of yourself.

I have heard a very beautiful anecdote. It is a rare beauty.

Senior citizens Israel and Emma met at a singles' dance on Miami Beach, and within two weeks they were married. They felt it was a perfect match, for they were both ninety years old.

On the first night of their honeymoon, they got into bed and the old man squeezed Emma's hand. She squeezed back and they fell asleep.

The second night, Israel squeezed her hand again. Emma squeezed back and they went right to sleep.

On the third night, Israel once more squeezed his bride's hand. 'Not tonight,' said Emma, 'I've got a headache!'

People go on repeating old tapes to the very end.

This is an old tape that is creating the question, 'What is happening to me?' It is as if something like a catastrophe, or something like a calamity is happening to you. Nothing is happening to you, you are coming back home. Nothing is happening to you, you are dropping nonsense, you are dropping the rotten mind, you are stopping playing the old tapes.

The second question:

OSHO, I AM HAVING A GREAT STRUGGLE DEEP INSIDE ME BEFORE TAKING THE FINAL STEP, BUT LAST NIGHT, WHEN I SLEPT IN ORANGE CLOTHES, I FELT MYSELF A DIFFERENT PERSON. WHAT ARE YOU DOING?

It is dangerous to take responsibility for you because one day things are going well, another day they are going bad. I'm not doing anything!

I have heard about a Sufi mystic who had a small school and guests used to visit him from far-away places. One day a prince came to visit him and the Sufi did not have the right pots, utensils, in which to prepare and offer food to this prince. So he went to the king and he told him, 'A prince has come to our poor school and we will need a few pots, golden and silver, from you. We will return them tomorrow because by tomorrow morning he will be leaving.'

So he took seven pots. The next day he came with nine pots. The king asked, 'You took only seven, why have you brought nine pots? These two small pots don't belong to me.'

He said, 'What can I do? Last night your big pot gave birth to these two twins. These are the twins.'

The king could not believe it, could not think that it could happen, but greed overtook him. He said, 'What is wrong in it? This man, by some mistake, has brought these pots, so why not accept?' He accepted. He said, 'Very good. You are a very honest man. Otherwise who brings babies? If pots give babies, people keep the babies.'

After a month the Sufi came again. He said, 'Again the prince has come and we need more pots because he has brought a few friends also.' So he took almost twenty pots. But then he never came for two, three days.

The king called him, 'What happened? You have not returned.'
He said, 'I am sorry. Ten of them died.'
Now the king was very mad. He said, 'Have you gone mad? How can pots die?'
He said, 'Just think of that other time. If pots can give birth to babies, why can't they die?'

So today it was good, but I am not going to accept responsibility because tomorrow it will be bad and then you will come to me and say, 'Osho, what are you doing to me?'
It is you and only you. Don't throw your responsibilities anywhere.
That night you were a little good to yourself, you allowed something to happen.

I AM HAVING A GREAT STRUGGLE DEEP INSIDE BEFORE TAKING THE.FINAL STEP, BUT LAST NIGHT, WHEN I SLEPT IN ORANGE CLOTHES, I FELT MYSELF A DIFFERENT PERSON. WHAT ARE YOU DOING?

I am not doing anything at all -- it was just the gesture of wearing orange. The person is not a sannyasin yet; that is his struggle. He is thinking continuously about whether to take sannyas or not to take sannyas.
You allowed something. It was just like a rehearsal: you slept in orange clothes just to see what happens. The very idea that something was going to happen helped it happen. You relaxed in orange clothes, the mind was more at ease -- at least you have done something. A very small gesture but yet you have done something. At least you decided to sleep in orange.
A person who has been continuously in conflict, for him even a slight decision gives such a relaxation that others cannot even imagine it. It will be difficult for others to see because they sleep in orange every night; they cannot believe that something could happen just because of orange.
The person who has asked the question is in deep conflict, struggle, divided. Even this small gesture helped him to relax. Even this much courage...although it was not much, because he must have put the light off so nobody could see! It was not much but still something! He took courage in the darkness of the night to become a sannyasin. He must have felt good, relaxed.
Whenever you come to any decision you feel good. And the greater the conflict, the greater the happiness that will come out of this decision.
But don't bring me in because it is very dangerous. Don't play that game at all.

Let me tell you one anecdote.
'Rabbi Jacobs, I need fifty dollars to get out of debt,' sobbed Gottlieb. 'I keep praying to God for help but he doesn't send it!'
'Don't lose faith,' said the rabbi. 'Keep praying.'
After Gottlieb left his house, the rabbi felt sorry for him. 'I don't make much money,' he thought, 'but that poor man needs it. I'll give him twenty-five dollars out of my own pocket.'
A week later, the rabbi stopped Gottlieb and said, 'Here, God sent this to you!'
Back in his home, Gottlieb bowed his head. 'Thank you, Lord!' he said. 'But next time you send money, don't send it through Rabbi Jacobs -- that crook kept half of it.'
So please be direct. Don't bring me in. Otherwise some day or other you are going to be angry with me.
From the very beginning it is better to be clear. This man is going to take sannyas some day -- he will have to -- so I have to make him completely clear that it is his decision to take sannyas, it is not my persuasion. It is his decision to jump into the fire. I will keep myself completely clear -- out of it. Only then does your decision help you to crystallise. When you take it on your own, absolutely on your own, you become centred.
Sannyas will make you more free, not less. Sannyas is not a sort of slavery, it is freedom -- freedom from the formalities of the society, freedom from the oppressive burdens of the others, freedom to be yourself. Sannyas is an effort to become an individual. My help is available here but it is only your decision which will change you. Even if YOU take my help, it is you who takes it. I am like a river flowing -- it is your decision to drink out of me or not. It is absolutely yours, and let it be so.
It needs much courage to take all the responsibility on one's shoulders. But that courage is a device.

Feingold, on his deathbed, was surrounded by his children. 'Don't worry, Papa, we'll have a big funeral,'

declared his eldest son. 'There'll be a hundred limousines, ten cars with flowers.'

'We don't need all that!' interrupted Feingold's second son. 'Fifty limos and five cars with flowers is more than enough!'

'Whatta ya makin' such a big deal?' said the dying man's youngest son. 'We don't need any flowers. We'll just have the immediate family! Two cars is enough!'

At that moment, Feingold raised himself up and said, 'Listen, boys! Just hand me my pants and I'll walk to the cemetery!'

You have to walk! Don't wait for one hundred limousines and ten cars full of flowers. Nothing doing. Get into your pants and walk!

But be on your own. Only that way one grows. There is no other way to grow.

The mind always wants to throw responsibility onto somebody else; the mind always wants to become a slave. The mind is a slave. It is afraid of freedom, it is afraid of responsibility -- hence so many churches and so many organisations exist in the world, because so many people are ready to fall in their traps. In fact churches are not responsible, it is the people's need. Because they need certain types of imprisonments somebody is going to provide them.

The economists say that in life there is a subtle law working of supply and demand, demand and supply. You demand and somebody is bound to come along to supply it. People demand slaveries for themselves -- hence the existence of Hinduism, Christianity, Islam, and thousands of others who are ready to make a sheep out of you. They say, 'Come here. Here is the shepherd' and you become just part of the crowd.

I am not here to make you a sheep. You have been a sheep for too long already. I am here to make a man out of you. It is going to be arduous, but you have to start becoming responsible for your own life. Once you start feeling responsible for your own life you start growing, because then there is no point in wasting time in postponing, in waiting. Nobody is coming to help you. All waiting is futile, all waiting is sheer wastage.

So if there is a conflict go deep into it. Decide something. Only through decisions do you become more and more conscious, only through decisions do you become more and more crystallised, only through decisions do you become sharp. Otherwise one becomes dull.

People go on from one guru to another, from one master to another, from one temple to another -- not because they are great seekers but because they are incapable of decision. So they go from one to another. This is their way to avoid commitment.

The same happens in other human relationships: a man goes from one woman to another, goes on changing. People think he is a great lover -- he is not a lover at all. He is avoiding, he is trying to avoid any deep involvement because with deep involvement, problems have to be faced, much pain has to be gone through. So one simply plays safe; one makes it a point never to go too deeply into somebody. If you go too deep you may not be able to come back easily. And if you go deeply into somebody, somebody else will go deeply into you also -- it is always proportionate. If I go very deep in you the only way is to allow you also to go that deep in me. It is a give and take, it is a sharing. Then one may get entangled too much, and it will be difficult to escape and the pain may be much.

So people learn how to play safe: just let surfaces meet -- hit-and-run love affairs. Before you are caught, run.

This is what is happening in the modern world. People have become so juvenile, so childish; they are losing all maturity. Maturity comes only when you are ready to face the pain of your being; maturity comes only when you are ready to take the challenge. And there is no greater challenge than love. To live happily with another person is the greatest challenge in the world. It is very easy to live peacefully alone, it is very difficult to live peacefully with somebody else, because two worlds collide, two worlds meet -- totally different worlds. How are they attracted to each other? Because they are totally different, almost opposite, polar opposites.

It is very difficult to be peaceful in a relationship, but that is the challenge. If you escape from that, you escape from maturity. If you go into it with all the pain, and still continue going into it, then by and by the pain becomes a blessing, the curse becomes a blessing. By and by, through the conflict, the friction, crystallisation arises. Through the struggle you become more alert, more aware.

The other becomes like a mirror to you. You can see your ugliness in the other. The other provokes your unconscious, brings it to the surface. You will have to know all hidden parts of your being and the easiest way is to be mirrored, reflected, in a relationship. Easier, I call it, because there is no other way -- but it is hard. It is hard, arduous, because you will have to change through it.

And when you come to a Master an even greater challenge exists before you: you have to decide, and the decision is for the unknown, and the decision has to be total and absolute, irreversible. It is not a child's game; it is a point of no return.

So much conflict arises. But don't go on continuously changing, because this is the way to avoid yourself. And you will remain soft, you will remain babyish. Maturity will not happen to you.

I have heard.

After taking off her clothes for an examination, Mrs. Greenberg sat on the table.

'Lady,' said the doctor, 'I have to tell you that you are by far the dirtiest, filthiest, most unclean woman I have ever examined in my life!'

'How d'ya like that!' said Mrs. Greenberg. 'The doctor I went to yesterday said the same thing!'

'Then why did you come here?'

'I wanted to get another opinion!' answered Mrs. Greenberg.

People go on collecting opinions. Be finished. Take courage. You have enough opinions with you already. Decide.

One thing is certain: the past which you have lived has not been an enrichment for you, so there is nothing in deciding for it. The known has nothing to be decided for it, only the unknown. Only the unknown should have a call for you because that you have not yet lived; you have not moved in that territory. Move! Something new may happen there. Always decide for the unknown, whatsoever the risk, and you will grow continuously. But go on deciding for the known and you move in a circle with the past again and again. You go on repeating it; you have become a gramophone record.

And decide. The sooner you can do so, the better. Postponement is simply stupid. Tomorrow you will also have to decide, so why not today? And do you think that tomorrow you will be wiser than today? Do you think that tomorrow you will be livelier than today? Do you think that tomorrow you will be younger than today, fresher than today?

Tomorrow you will be older, your courage will be less; tomorrow you will be more experienced, your cunningness will be more; tomorrow death will come closer -- you will start wavering and being more afraid. Never postpone for the tomorrow. And who knows? Tomorrow may come or may not come. If you have to decide you have to decide right now.

Dr. Vogel, the dentist, finished his examination on a pretty young patient. 'Miss Baseman,' he said, 'I'm afraid I'm going to have to pull out your wisdom teeth!'

'Oh, my!' exclaimed the girl. 'I'd rather have a baby!'

'Well,' said Dr. Vogel, 'could you make up your mind so that I can adjust the chair?'

Make up your mind. Don't go on postponing infinitely.

The third question:

SOMETIMES IT SEEMS LIKE WHEREVER I GO I AM FACING THE WALL.

The wall is not outside, the wall is inside you. So wherever you go, you carry your wall. When you are alert, you feel it; when you are not alert, you don't feel it -- but the wall is inside you.

The wall is of your own ego -- ego surrounds you like a wall. It persuades you that by surrounding you in this way it will protect you. That's the seduction of the ago. It goes on telling you again and again, 'If I am not there you will be unprotected, you will become too vulnerable, and there will be too much risk. So let me guard you, let me surround you.'

Yes, there is a certain protection in the ego, but the wall becomes your imprisonment also. There is a certain protection, otherwise nobody would suffer the miseries that ego brings. There is a certain protection, it protects you against the enemy -- but then it protects you against the friends also.

It is just like when you close your door and hide behind it because you are afraid of the enemy. Then a friend comes but the door is closed, he cannot enter. If you are too afraid of the enemy then the friend also cannot enter into you. And if you open the door for the friend, there is every risk that the enemy may also enter.

One has to think about it deeply; it is one of the greatest problems in life. And only a very few courageous people tackle it rightly, others become cowards and hide and then their whole life is lost.

Life is risky; death has no risk. Die, and then there is no problem for you and nobody is going to kill you because how can anybody kill you when you are already dead? Enter a grave and be finished. Then there is no illness, then there is no anxiety, then there is no problem -- you are out of all problems.

But if you are alive, then there are millions of problems. The more alive the person, the more problems there are. But there is nothing wrong in it because struggling with problems, fighting with the challenge, is how you grow.

The ego is a subtle wall around you. It does not allow anybody to enter into you. You feel protected, secure, but this security is deathlike. It is the security of the plant inside the seed. The plant is afraid to sprout because -- who knows? The world is so hazardous and the plant will be so soft, so fragile. Behind the wall of the seed, hiding inside the cell, everything is protected.

Or think of a small child in the mother's womb. Everything is there -- whatsoever the need of the child it is fulfilled immediately. There is no anxiety, no fight, no future. The child simply lives blissfully. Every need is fulfilled by the mother.

But would you like to remain always in your mother's womb? It is very protective. If it was given to you to choose, would you choose always to be in the mother's womb? It is very comfortable, what more comfort is possible? Scientists say that we have not yet been able to make a situation more comfortable than the womb. The womb seems to be the last, the ultimate in comfort. In fact, Freud and his followers say that the desire of moksha is nothing but the desire for the same lost womb of the mother. So comfortable -- no anxiety, no problem, no need to work. Sheer existence. And everything is supplied automatically -- the need arises and immediately it is supplied. There is not even the trouble of breathing -- the mother breathes for the child. There is no bother about food -- the mother eats for the child.

But would you like to remain in the mother's womb? It is comfortable but it is not life. Life is always in the wild. Life is there outside.

The English word 'ecstasy' is very, very significant. It means: to stand out. Ecstasy means to get out -- out of all shells and all protections and all egos and all comforts, all death-like walls. To be ecstatic means to get out, to be free, to be moving, to be a process, to be vulnerable so that winds can come and pass through you.

We have an expression, sometimes we say, 'That experience was outstanding.' That exactly is the meaning of ecstasy: outstanding.

When a seed breaks and the light hidden behind starts manifesting; when a child is born and leaves the womb behind, all the comforts and all the conveniences behind, moves into the unknown world -- it is ecstasy. When a bird breaks the egg and flies into the sky, it is ecstasy.

The ego is the egg and you will have to come out of it. Be ecstatic! Get out of all protections and shells and securities. Then you will attain to the wider world, the vast, the infinite. Only then you live, and you live abundantly.

But fear cripples you. The child, before he gets out of the womb, must also be hesitating about whether to get out or not. To be or not to be? It must take one step forward and another step back. Maybe that's why the mother goes through so much pain. The child is hesitating, the child is not yet totally ready to be ecstatic. The past pulls it back, the future calls it forth, and the child is divided.

This is the wall of indecision, of clinging with the past, of clinging with the ego. And you carry it everywhere. Sometimes, in rare moments, when you are very alive and alert, you will be able to see it. Otherwise, although it is a very transparent wall, you will not be able to see it. One can live his whole life -- and not one life, many -- without becoming aware that one is living inside a cell, closed from everywhere, windowless -- what Leibnitz used to call 'monad'. No doors, no windows, just closed inside -- but it is transparent, a glass wall.

SOMETIMES IT SEEMS THAT WHEREVER I GO I AM FACING THE WALL.

Not facing it exactly, you are carrying the wall in front of your eyes. When your eyes have a clarity then you see it; when your eyes are dull and you are unconscious you can't see it.

This ego has to be dropped. One has to gather courage and shatter it on the floor. People go on feeding it in millions of ways, not knowing that they feed their own hell.

Mrs. Cochrane was standing beside the coffin of her dead husband. Their son stood at her elbow. The mourners, one by one, passed in review.
'He's feeling no pain now,' said Mrs. Croy. 'What did he die of?'
'Poor fella,' said Mrs. Cochrane. 'He died of gonorrhoea!'
Another woman gazed at the corpse. 'He's well out of it now,' she said. 'He's got a smile of serenity on his face. What did he die from?'
'He died of gonorrhoea!' said the widow.
Suddenly, the son pulled the mother aside. 'Mom,' he said, 'that's a terrible thing to say about Pop. He didn't die of gonorrhoea. He died of diarrhoea!'
'I know that!' said Mrs. Cochrane. 'But I'd rather have them thinkin' he died like a sport -- instead of the shit-he was!'

To the very end they go on playing games continuously.
The ego does not allow you to be true, it goes on forcing you to be false. The ego is the lie, but that one has to decide. It needs great courage because with it will shatter all that you have been nursing up to now. It will shatter your whole past. With it YOU will shatter completely. Somebody will be there but you will not be that person. A discontinuous entity will arise within you -- fresh, uncorrupted by the past. Then there will be no wall; then wherever you will be, you will see the infinite without any boundaries.

The old man, entering his favourite bar, found that the usual barmaid had been replaced by a stranger. He was nonplussed at first, but gallantly told her that she was 'the best-looking girl I've seen in a long time'.
The new barmaid, a haughty type, tossed her head and replied acidly, 'I'm sorry I can't return the compliment.'
'Oh well, my dear,' the old man answered placidly, 'Couldn't you have done as I did? Couldn't you have told a lie?'
All our formalities are nothing but helping each other's ego. They ARE lies. You say something to somebody and he returns the compliment. Neither you nor he is true. We go on playing the game: etiquette, formalities, the civilised faces and masks.
Then you will have to face the wall. And by and by, the wall will become so thick that you will not be able to see anything. The wall goes on getting more and more thick every day -- so don't wait. If you have come to feel that you are carrying a wall around you, drop it! Jump out of it! It takes only a decision to jump out of it, nothing else. Then from tomorrow don't feed it. Then whenever you see that you are again nursing it, stop. Within a few days you will see it has died, because it needs your constant support, it needs breastfeeding.

The last question:

WHEN THE OTHER BANK IS THIS VERY BANK, THEN THERE IS NO NEED FOR ENLIGHTENMENT. IF ONE IS ALIVE IN THIS MOMENT, THEN WHY SHOULD ONE DREAM OF ENLIGHTENMENT?

These questions with 'then' and 'if' are very cunning questions. And you are not deceiving anybody else, you are deceiving yourself. Listen to the question again.

WHEN THE OTHER BANK IS THIS VERY BANK, THEN THERE IS NO NEED FOR ENLIGHTENMENT.

If you have come to know that the other bank is this very bank then you have already become enlightened, there is no need. This is what enlightenment is all about. If you have come to know that this moment is all and the place that you are in is the whole, and that this world is the other world -- you have attained, you are liberated. Because if there is no other world there can be no desire. If this moment is all, all desire ceases.

WHEN THE OTHER BANK IS THIS VERY BANK, THEN THERE IS NO NEED FOR

ENLIGHTENMENT.
Absolutely true.
IF ONE IS ALIVE IN THIS MOMENT, THEN WHY SHOULD ONE DREAM OF ENLIGHTENMENT?

There is no need.

But these questions won't help. It has not happened to you. This bank is not yet the other bank and this moment is not yet the eternity.

You have listened to me and you have become parrot-like. I say that there is no need for any enlightenment, the very search for enlightenment is nightmarish -- but that is not going to help. You will have to drop all searching, then you will be able to realise the fact that you are already enlightened.

There is nowhere to go, you are already THERE; you have always been there from the very beginning, there has been no going astray. We have lived in God, we have lived as Gods, there is no other way.

If you have understood this then there is no need for enlightenment, it has already happened. If you have not understood it -- you have simply listened to me and you are playing with words -- then you will be getting into more and more confusion.

Your desire will not stop by these 'whens' and 'ifs'; it will continue. Your ambition will not disappear. Be more practical -- don't become theoretical, don't become metaphysical, don't become philosophical. Be more practical. Listen to your own state. You have desires, you have desires for tomorrow, you have hopes for a future, you are continuously hoping that something is going to happen -- something great, something extraordinary, something special. And only to you and to nobody else.

These 'ifs' and 'whens' will not stop that. If you can drop all hoping, all desiring -- what Zen people call TRISHNA -- if you can drop all desire to become somebody or something, if you can drop becoming, if you understand the foolishness of hoping and it disappears and you are left without any trace of desire, that's what enlightenment is.
Then there is no need. But be practical.
I have heard.

Scientists concluded that the ice cap was going to melt and the whole world would be flooded within six months.

When the news broke, religious leaders went into deep conference. The Protestant hierarchy released a statement: 'Because of the impending disaster, Protestants will go to church and pray for two hours every day.'

The Catholics made an announcement: 'Because of the coming deluge, Catholics will make every other day, all day, a day of prayer, for the next six months.'

Rabbis from all over the land convened, then they too issued a message to the world: 'Because the whole world will be flooded, learn how to live under water.'

Be more practical, be more of a Jew.

Otherwise my words can mislead you. I have no intention even to guide you, but my words can misguide you because you can take them on the surface.

You can say, 'Yes, Osho says there is no need for enlightenment, so forget all meditation and be the fool you have always been.' This is not going to change you.

Try to understand each word that I say to you-. Each word that I utter is pregnant with tremendous meaning but you will have to decode it.

The rabbi had stood before the synagogue's board of directors for almost an hour pleading with them to buy a chandelier for the temple.

When he'd finished, Blum, the elderly president, stood up. 'What're we wasting time talkin' for?' he demanded. 'First of all, a chandelier -- we ain't got nobody who could even SPELL it!'
'Second, we ain't got nobody here who could PLAY it!'
'And third, what we need in the synagogue is more LIGHT!'

That's how things go. That's what the poor rabbi is saying all the time -- a chandelier is needed.

What I am saying to you is that you need a deep centering in the herenow so that no desiring of the world distracts you, no desire of liberation distracts you. You are so deeply herenow that you ARE simply herenow; your mind is moving nowhere else, your mind is not wandering anywhere.

In that pure moment, completely centred and grounded, YOU are enlightened -- but you will have to attain to that moment. And that cannot be attained by great philosophical talk -- you will have to work hard, you will have to be very practical.

Right now, as you are, you are completely drunk, drunk with desire.

He had been to a party and had imbibed a little too freely. Along about four in the morning he was staggering home. Crossing a bridge he met a policeman. The cop was a friend, and they leaned over the bridge rail to converse a bit.

'What's that down there in the water?' the drunk suddenly asked.

'Look again. That's the moon," said the cop.

He looked again, shook his head, and then demanded, 'Okay, okay. But how the hell did I get way up here?'

'Because the moon is so far down, how the hell did I get way up here?'

I go on talking to you knowing well that you are drunk with a thousand and one desires. I am telling you to drop these thousand and one desires. And you are ready to drop them...if I can give you a new desire for them, if I can give you a bigger substitute, if I can give you one great desire so that all desires can be sacrificed for it. You are ready to drop your desires but you are ready to drop them only for a greater desire. That I cannot do -- the greater desire will be a greater bondage to you. Hence Zen people say that enlightenment is a nightmare. Hence Zen people say don't try to become a Buddha otherwise you will fall into the seventh hell. Don't try to reach to the ultimate reality because your very desire to reach it will hinder you. All desiring is a hindrance -- the desire for God and liberation also.

You would like me to give you a big desire, a desire with capital letters, so big that you can pour your small, tiny desires into it. But that is not what I am going to do. I want you to drop all your desires and not to substitute them with anything else. Only then can you be desireless.

Desireless, you are enlightened.

Enlightenment is not somewhere waiting for you, it is already here. It surrounds you right now. It is within you and without you. It is in every beat of your heart. But YOU are not here -- you are chasing your desires far away, somewhere in the future, on some planets. You are not to find enlightenment somewhere else, the only thing that you have to do is to come back home. Enlightenment is waiting for you there. You simply don't go anywhere -- that's all. The whole effort is negative -- don't go anywhere. Enlightenment is not a journey, it is your deepest core of being.

It is like you sleep in Poona and you dream in the night that you are in Philadelphia. And you are in Poona all the same, whether you dream of Philadelphia or not. You are lying down here sleeping in your room and in your dream you are in Philadelphia. In the morning you open your eyes and you say it was all a dream because you find yourself in Poona, not in Philadelphia.

Those who have awakened have found themselves in enlightenment. Philadelphia was a dream. This world is a dream -- when you awake, this world disappears and you find yourself in the other world. This bank is a dream. When you awake, suddenly you find you have been always on the other bank and you were dreaming about this bank. Desire is a dream, desire is a dreaming process. It leads you away, but it leads you away only in the mind not in reality. In reality you are gods -- in minds, it depends. You can make anything out of your mind.

That's what Hindus say: that it is mind which makes you a tree, it is mind which makes you a tiger, it is mind which makes you a cuckoo, it is mind which makes you a man. When there is no mind, you are a god. God is your reality and everything else that you see is just dream.

If you understand, there is no need for any enlightenment. If you don't understand then be alert: listening to me can be dangerous. You can stop all meditations, you can stop all work and you can say there is no need. But then you will remain in Philadelphia.

Dang Dang Doko Dang

Chapter #9

Chapter title: Dang Dang Doko Dang

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HO-SHAN USED TO GIVE THE FOLLOWING SERMON: 'TO DISCIPLINE OURSELVES IN LEARNING, IS CALLED HEARING; TO REACH A POINT WHERE ANY MORE LEARNING NO MORE AVAILS, IS CALLED APPROACHING. WHEN ONE GOES BEYOND THESE TWO STAGES HE IS SAID TO HAVE TRULY TRANSCENDED.'

ONCE A MONK ASKED: 'WHAT THEN IS TRULY TRANSCENDING?'

WITHOUT UTTERING A WORD HO-SHAN MOTIONED AS IF BEATING A DRUM, SAYING: 'DANG, DANG, DOKO DANG, DOKO DANG.'

TO ALL SUCH QUESTIONS HO-SHAN'S ANSWER WAS ALWAYS THE SAME: 'DANG, DANG, DOKO DANG, DOKO DANG.'

WHAT IS truth?

This is the question every man has to answer on his own. And unless a man answers this question he is not truly a man.

This question has haunted humanity down the centuries. It is as old as man himself -- because man became man only when he asked this question. Unless we know what truth is, our whole effort to live, our whole to make a meaning out of life is futile.

It is ultimate, but urgent also, to know from where life has arisen -- and to want to know the source and the goal, to know the inner running current that holds everything, to know the thread which is the ultimate law of existence.

When we ask the question, 'What is truth?' we are entering into the world of man for the first time. If you have not asked the question yet then you live below human beings. Ask the question, and you become part of humanity. And when the question is dissolved you go beyond humanity, you become a God.

Below the questioning you remain part of the animal kingdom; with the question you enter on the path; and again being with out the question you have come to realise that you have come home.

The question is very difficult because just by asking, it cannot be solved. One has to put one's whole life at the stake.

This is the question that Pontius Pilate asked Jesus. At the last moment, when Jesus was going to be crucified, Pontius Pilate asked him, 'What is truth?' And Jesus did not answer him. Christian mystics have pondered over it. Why did Jesus not answer it? Why did he remain silent?

There are three possibilities. One, that the question was not sincere. A man like Jesus answers only when the question is sincere. When is a question sincere? A question is sincere when a questioner is ready to do something about it. If it is just curiosity then it is not worth answering. If it has an intense passion, a deep desire, so deep that the questioner is ready to put his whole life at the stake -- nothing less will do -- then only is the question sincere. A man like Jesus will answer only when the question has been asked from the very core of one's being. So the first possibility is that Pilate's question was not sincere. Seeing the insincerity, Jesus remained silent.

Pilate was a well-educated man, a man who had succeeded -- at least in the eyes of the world. He was the viceroy, a Roman Governor-general. He was at the peak of his career -- power, prestige, wealth, everything was his. Whatsoever he had been doing in his life had paid him well. Facing him was Jesus, almost a hobo, a failure, one who had not achieved anything -- at least in the eyes of the world. He had no power, no prestige, not even respectability. He was just at the other end of life, a tremendous failure, mocked, jeered, insulted. Whatsoever he had been doing had all failed. It had not paid him in any way. His life was futile -- at least for others.

The successful man asked the failure, 'What is truth?'

There are two types of successes in the world. One, the worldly, which is not really a success but just trying to deceive yourself, just trying to keep up faces, appearances. The eyes are full of tears but you go on smiling; the heart is miserable, but you go on showing something else, just the opposite, to the world. They say 'nothing succeeds like success' but I would like to tell you 'nothing fails like success'. As far as the inner journey is concerned, as far as the transcendental is concerned, nothing fails like success and nothing succeeds like failure.

The first possibility is that the question was not sincere, it was asked just by the way. The man was well-educated, well-trained in philosophical concepts. He could have asked the question as a philosophical question. Then Jesus remained silent because the question was not really asked and there was no need to answer it.

The second possibility is that the question was sincere, that the question was not just a childish curiosity, that there was passion behind it, that it was authentic. Then why did Jesus remain silent? He remained silent because if this ultimate question is authentically asked then silence is the answer, because there is no way to answer it except silence. The question is so profound that words will not be capable of answering it. The question is so deep that words will not be able to reach it, to touch it -- only silence will.

If the second is the case then Jesus did answer it, but he answered it by silence.

A third possibility is also there: that the question was sincere and yet not so sincere, that it was ambiguous, split -- which was probably the case because where can you find a man who is total? A part of him was authentically asking, another part was pretending, 'Even if you don't answer I am not in a hurry. And even if you don't answer, I don't mind because in fact I don't need it. In fact, I know the answer already, I am asking just to test you.'

The question was ambiguous, Janus-faced. That seems to be more probable because that is how man is and has always been -- split. A part of Pilate feels the truth of this man who is standing before him -- a complete, utter failure but yet his eyes are luminous, yet he has a glow. Pilate can feel it, can almost touch it. Yet another part, the egoist part, is not ready to surrender so he pretends he is asking only casually -- 'Even if you don't answer, don't be worried. It is not my need. In fact, I already know the answer.'

If this ambiguity was the case, then Jesus would also remain silent because when a question is ambiguous and the person is divided, no answer is possible. Because the answer can be understood only in your undivided consciousness, the question can be answered only when you are no longer split, when you are one, when you are in a unison, unity. Only then can you understand it.

Jesus' silence before Pontius Pilate is very significant, pregnant with many meanings. But Jesus has answered the question somewhere else, it is recorded in the New Testament. Somewhere else he says, 'I am the Truth.'

I would like you to go a little bit into history then it will be very easy to understand today's parable.

Homer asked the same question in 850 B.C. and he answered that 'the Whole is supported by Fate and Fate is the Truth'.

This is not really an answer; in fact, it is avoiding. When you say, 'It is Fate,' you don't say much; in fact, you are not saying anything, you are simply playing with a word. You have simply shifted the question. It doesn't answer. If somebody is miserable and you say, 'It is Fate,' how have you answered it? Your answering has not added anything to the already known situation. You have simply labelled it. 'One is suffering because it is Fate.' But why is it so? Why is Fate so? No, it is not a real answer. In fact, it is a lie.

But one can believe in such things. Many people still do as Homer did. They have not risen above that level of consciousness.

Then came Thales, 575 B.C. He said that the whole consists of nothing but water. Water is the basic element of truth, of life, of existence.

Better than Fate, something more tangible, but very fragmentary. Water does not go very deep, does not

explain much. It is reducing the higher to the lowest. Thales must have had a scientific mind -- that's what science goes on doing. You ask about mind and they say it is nothing but matter. The higher is reduced to the lower; the sky is explained by the earth. Mind is a great evolution. To explain the mind by matter is a scientific fallacy.

Thales was the first scientist of the world. He tried to explain the unknowable by something known: he called it water, the liquid element, the liquidity, the flow. But the answer is very fragmentary. It has something of truth in it but not all of it. And a fragmentary truth is almost more dangerous than a lie because it has a certain appearance of truth and it can deceive more. That fragment of truth can become very deceptive -- it can cover the whole lie and make it appear as if it is the truth.

Then came Pythagoras, 530 B.C. He says that the whole consists only of numbers, mathematical symbols. He has even more of a scientific attitude than Thales -- mathematics. Meaningful, but mathematics is not life. In fact, all that is very alive is non-mathematical. Love is non-mathematical, you cannot reduce it to numbers. Poetry is non-mathematical. Just think of a life consisting only of numbers -- one, two, three, four -- all poetry disappears, all love disappears, all dreaming disappears. Life will not be worth living.

That's how it is happening today. Scientists have reduced everything to mathematics. Life is not equal to equations howsoever accurate the equations; life is more than mathematics can ever explain. The mathematics cannot explain the mathematician, the mathematician who deals in numbers is higher and bigger than numbers. It has to be so -- those numbers are just toys in his hands. But who is this player? Whenever life is reduced to mathematics it loses charm, it loses charisma, it loses mystery. And suddenly everything seems to be worthless. Mystery is needed; it is subtle nourishment for growth.

I have heard two mathematicians talking. One said to another, 'Is there any meaning in life? Is there any worth? Is there any purpose?'
The other said, 'But what else can you do with it?'

The first asked, 'Is there any meaning to live for in life?' and the other says, 'What else can you do with it?' If life has to be lived just as if you are a victim, as if somebody is playing a trick upon you, as if you are being thrown into this torture chamber, into this concentration camp called the earth, then even if you live, you don't live enough. You slowly commit suicide. You by and by, by and by, go on disappearing. Suicide becomes a constant thought in the mind if life has no mystery.

Then came Anaxagoras, 450 B.C. and his answer is mind. Certainly he took a great leap from water, number, fate -- he took a great jump. Anaxagoras is a great milestone in the history of humanity. 'Mind,' he says. 'The whole existence is made up of the stuff called mind.'

Better, but Jesus would not agree, Buddha would not agree. Yes, certainly better than what others were saying, but Zen would not agree. Matter, mind...Zen says no-mind. One has to go higher still because mind still carries the duality with matter.

Good, great in a way, a radical step -- from object Anaxagoras turns to the subject, from the outer he turns to the inner. He opens the door. He is the first psychologist in the world because he emphasises mind more than matter. He says matter is also made of mind: he explains the lower with the higher.

You can explain in two ways. Go and see beautiful white lotus flowers in a pond; they come out of the dirty mud. Then there are two possibilities: either you explain the lotus by the dirty mud or you explain the dirty mud by the lotus. And both will lead you in totally different dimensions. If you say that this lotus is nothing but dirty mud because it comes out of it, your life will lose all significance, meaning, beauty. Then you will live in the dirty mud.

That's what Freud has been doing; that's what Marx has done. They have great skill in reducing everything to the dirty mud. Buddha attains to enlightenment...ask Freud and he will say it is nothing but sex energy. There is a truth in it, because it arises out of sex, but the sex functions like dirty mud and out of it arises the lotus.

Ask Buddha...he will say sex is nothing but the beginning of enlightenment, the very first steps of nirvana. That's how Tantra was born.

These are two ways and you will have to remember that your life will depend more or less on the way you interpret, on the way you choose. You can try to reduce the lotus to dirty mud -- it can be done and it is

very scientific. It can be done very scientifically because all that this lotus has was in the mud. It can be dissected and everything can be found, and then the mud can be dissected, and whatsoever the lotus has, everything will be found in the mud -- nothing special, nothing extra, nothing from the outside has entered into the lotus so it is nothing but the mud. If you are choosing your life with this attitude, your life will be just nothing but mud.

But the person who says that the mud is nothing but potential white lotuses, that the mud is nothing but a waiting to manifest its beauty in lotuses, has a higher standpoint...the standpoint of a religious man. Then the whole life becomes full of splendour, significance, glory. Then wherever you look, you can find God, you can find the white lotus. Then everything is moving towards a peak. Then there is evolution. Then there is future, possibility. Then even the impossible becomes possible.

With the first attitude -- the dirty-mud-attitude I call it even the possible seems to be impossible. But with the second attitude -- the lotus-attitude I call it -- you can see deeply into mud and you can see hidden lotuses there. And the dirty mud is no more dirty mud, it is just potentiality. Then sex becomes potentiality for samadhi, the body becomes potentiality for the soul, the world becomes the abode of God.

Anaxagoras was one of the greatest revolutionaries, a radical thinker. This word 'radical' is beautiful. It means: pertaining to the roots. He changed the outlook. He said mind. He took a necessary step, but that too was not enough.

Then came Protagoras, 445 B.C. and he said 'Man'. Now his standpoint is more total. Mind is a fragment of man. Man is many things more, mind plus. If Anaxagoras is thought to be absolutely true then you will remain in the head -- that is what has happened to many people. They have not moved beyond Anaxagoras. They go on living in the head because mind is all. Then mind becomes dictatorial, it goes on a great ego trip. It starts dominating everything and crippling everything. It becomes a destructive force.

No, you are not only mind. You are mind, certainly, but plus. Many more things are there.

A lotus cannot exist alone; the flower cannot exist alone. It will need many more things to exist: the pond, the water, the air, the sun, its connection with the mud, and leaves -- and a thousand and one things. So if you think only in terms of the lotus and you forget all connections with the universe, your lotus will be a plastic lotus. It will not be a real lotus, it will not be inter-connected, it will not be rooted in existence.

Protagoras has a more holy attitude, wholistic attitude. Man, and the totality of man -- the body, the mind, the soul -- becomes truth.

Then came Socrates, 435 B. C. and he said: wisdom, knowing, knowledge. When man attains to maturity, he becomes wise; when man comes to fulfillment, then wisdom arises. Wisdom is the essence of man, the fragrance of the lotus flower. A still higher attitude.

And then came Jesus who says, 'I am the truth.' This one statement is one of the greatest statements ever made in the world. Either it is the greatest truth ever uttered or it is the most egoistic and arrogant statement ever made.'I am the truth.' It depends how you decode it. Ordinarily, when you hear that Jesus says, 'I am the truth,' you think this man is a megalomaniac, has gone mad. He is uttering nonsense. This man is truth? Jesus is truth? Then what about us all?

Jesus is not saying that, you have misunderstood him. When he says, 'I am truth,' he is not saying, 'Jesus, son of Mary and Joseph, is the truth.' What he is saying is totally different. He is saying 'I am-ness, I am, is the truth, ' so wherever there is this 'I am-ness' there is truth. When you say 'I am' you are uttering truth. Your 'I am' and my 'I am' are not two things, we both participate there. Your name is different, your form is different, my name is different, my form is different, but when I say 'I, I am' and you say 'I am' we refer to some common experience, we refer to some common root. Your 'I am-ness' and my 'I am-ness' are not different, are not separate, they belong to one 'I am-ness' of God. When Jesus says 'I am the truth' he means wherever this integration is felt of being totally 'I am', there is truth.

Ordinarily you are many i's. You don't have any capital I; you have many i's, lower case. Gurdjieff used to say that we should not use the word 'i', only God can use it -- because you don't have any single 'i', you have many i's like a crowd. For one moment one i comes on the top, and becomes the ruler; in another moment it is gone and another i comes over and rules. You can watch it. It is so simple. One moment you say, 'I am happy. I am tremendously happy, at the top of the world' and the next moment you are unhappy, at the lowest bottom of the world, in the seventh hell.

Are both these i's the same? One moment you were flowing and you were compassionate and loving and another moment you were closed and frozen and dead. Are these two i's the same? One moment you could have forgiven anything and another moment just any small tiny thing and you cannot forgive. Are these two i's the same? One moment you are sitting in silence, in zazen, meditating, and you look so Buddha-like, and

another moment, for a small thing, you are nagging, fighting. You will yourself feel ridiculous later on. For what were you getting so hot? For what were you creating so much fuss? It was not worth it. But another i was ruling over you.

You are like a wheel of many i's -- those i's are like spokes. The wheel goes on moving, one spoke comes on top -- hardly before it has come it starts declining. It goes on changing. Again it will come up and again you will feel a different being existing there within you.

Watch. Have you got an 'i'? Any substantial 'i'? Any essential 'i'? Can you say that you have some permanent 'i' in you? A crystallised 'i' in you?

You promise, and next moment you have forgotten your promise. Gurdjieff used to say that unless you have a permanent 'i', who will promise? You will not be able to fulfil it. Who will fulfil it? You say to a woman, 'I love you and I will love you forever and forever.' Wait! What are you uttering? What nonsense! Forever and ever? How can you promise? You don't know what is going to happen tomorrow, you don't know who is going to rule you tomorrow. Your promises will create trouble for you. You cannot promise because you are not there. Only a man like Gurdjieff or Jesus can promise. Yes, he can promise because he knows that he will remain the same; whatsoever changes in the world will not affect him. He will remain the same, he has come to a crystallised soul. Now he knows that his wheel has stopped. He is in total possession of his being. He can promise.

But ordinarily people go on promising, and you never see the fact that no promise has ever been fulfilled by you. You completely forget about it. You don't even remember it because that remembrance will be like a wound. You find out ways and means to rationalise: you cannot fulfil it because the other person has changed, you cannot fulfil it because the circumstances have changed, you cannot fulfil it because you were foolish at the time you made;t. And again you will make promises.

Man is an animal who goes on promising, never fulfilling any promise because he cannot fulfil it -- man as he exists has too many i's.

When Jesus says 'I am the truth' he is saying that whosoever attains to 'I am-ness' is truth. And this truth is not something philosophical, this truth is something existential. You cannot come to it by logic, argumentation; you cannot come to it by finding a right premise and then moving to a right syllogism and then reaching to a right conclusion. No, that is not the way. You will have to come to it through an inner discipline. That's what Zen is all about.

Now this story.

This story says everything that is needed for a seeker to come to truth, the truth of 'I am-ness'. It is 'I am' that holds the whole existence together. Moses asked God on Mount Sinai, 'I will go back to my people and I will say that I have seen God, but they will not believe me. So please tell me how I am to convince them. And they will ask "Who is God?" So please tell me what is your name, who you are, so that I can convince them. Otherwise they will not be ready to believe me.' And God said to Moses, 'Go and tell them I am, I am.' No name, simply I am, I am. This is what Jesus is saying -- 'I am the truth.'

It has nothing to do with Jesus, it has nothing to do with any person, it is your innermost core -- which is absolutely impersonal. It is never born and never dies. It is your innermost current of life. It is from where you are connected with God. It is from where you are one with existence.

This has to be found, not by thinking but by a great, deep discipline.

Now this story.

HO-SHAN USED TO GIVE THE FOLLOWING SERMON: TO DISCIPLINE OURSELVES IN LEARNING IS CALLED HEARING.

This is the first step.

TO DISCIPLINE OURSELVES IN LEARNING IS CALLED HEARING.

First one has to discipline oneself. What is discipline?

Ordinarily the word has very wrong connotations. Somebody else disciplines you -- your parents, the society. Always it is the other who disciplines you so the very word has wrong associations. It has been

wrongly used, misused. A beautiful word has been very much corrupted. Discipline is not from the outside. Nobody else can discipline you. Discipline is from the inside; discipline is an understanding. And that is the word's meaning also. It comes from the same root as disciple. Can somebody make you a disciple? Think of it. Can disciplehood be thrown over you? Can you be forced to become a disciple? No, you can either take it or reject it. The ultimate decision is yours. To become a disciple means to voluntarily surrender. If the surrender is not voluntary, it is not a surrender. If you are being forced to surrender then deep down you will resist and you will wait for the right moment when you can throw off this slavery.

The first Christians, those who had the great opportunity to live with Jesus, to imbibe his spirit, they used to call themselves slaves of Jesus. The first Christians used the word 'slave' but their slavery was not a slavery forced on them. Even if a freedom is forced on you it is a slavery and if you accept a slavery on your own it is freedom. They were freed by Jesus, liberated by Jesus, and they loved the man so much they called themselves slaves.

A disciple is one who surrenders according to his own heart. Nobody is forcing him to surrender. If any force is used then exactly there something goes wrong. If you are a Christian because your parents forced you to become a Christian, or if you are a Hindu because your parents forced you to become a Hindu...that's how people are Hindus and Mohammedans and Christians. They have been forced. The parents have somehow conditioned their minds to be Hindus, Christians or Mohammedans. It is not their own choice. Then out of it discipline cannot arise; in fact, out of it rebellion arises, out of it a great resistance arises, out of it your innermost life energy becomes angry, annoyed, irritated, and for your whole life you can never forgive those people who forced you.

And religion is a very delicate matter -- more delicate than love. Just think. If you are forced to love a woman or a man, the very effort that you are being coerced into loving will destroy love. Even if there was love it will disappear, it will evaporate.

I have heard a very beautiful story about an Egyptian king. He was in love, deeply in love with a woman but the woman was not in love with him. He could have forced it on her but his wise advisors prevented him.

They said, 'Don't do that. You can force it, she is your subject. You can simply bring her to your palace, but it will be almost a rape, not a love. You may even get children out of her but you will never get her heart. That is not the way.'

The king said, 'What to do? I cannot live without her. And she is not in love with me, that's a fact, so the only way is to force. What do you suggest?'

They asked him, 'Is she in love with somebody else?'

The king said, 'Yes, she is in love with one of my servants. And this is foolish, stupid. She is blind!'

That's what so-called clever people have always been saying. They think of other things: economics, finance, respect and other things -- but not of love.

The king said, 'She is foolish. She cannot see the point It is so simple. She is blind, mad. I can give her a thousand and one slaves and she is in love with one of my poor servants. And I am the king. So what to do?'

Those wise people suggested a very novel experiment. It has never been done before and I don't know that it has ever been done again.

They said, 'Catch them both. Bring them both to the palace and just in front of the palace, bind them both together naked, in deep embrace. And bind them to the pillar and leave them there.'

The king said, 'What will that do?'

They said, 'Just wait.'

So they both were caught and undressed. They were ordered to embrace each other, forced to be loving to each other, and they were bound to a marble pillar. And for twenty-four hours they were left there to be looked at by the whole town.

By and by they started getting angry at each other because the lover thought, 'It is because of her I am suffering this calamity.' And the woman started thinking, 'Because of him.' And because they were forced to be together they started resisting. They wanted to separate but there was no way. They were bound in chains. Twenty-four hours -- just think -- with your beloved, bound on a pillar.

By and by, more and more anger came. Then they started smelling each other's perspiration, hot. And then they couldn't sleep. And they pissed on each other. And they vomited. And it became a very ugly affair, a nightmare.

And the story says that after twenty-four hours, when they were released, they escaped in different

directions and never saw each other ever again.

If you are forced to love, forced to be together with someone, that very enforcement will kill something subtle within you. That's why husbands cannot forgive their wives and wives cannot forgive their husbands. It is impossible to forgive those with whom you are forced to live by the law, by society, by responsibility, or by your own conscience -- but forced.

Disciplehood is an even higher thing than love. Nobody can force you to become a disciple. And discipline comes from the same root -- it means 'with full awareness you accept something on your own'. It is your heart's desire.

TO DISCIPLINE OURSELVES IN LEARNING IS CALLED HEARING.

And Buddhists call the first step of learning, of knowing, hearing; right hearing -- 'SAMYAK SHRAVAN'. If somebody has attained the truth, if somebody has attained, then listen to him. Nothing else is needed. Listen to his vibes, listen to his being, listen to the murmur of his inner sound. Just listen. If you can find a person who has come home, then just listen to his calmness, his tranquillity, his bliss.

By 'right listening' is meant 'to be receptive'. Learning is not active, it is passive. You are not to do anything about it, you cannot be aggressive about truth, you can simply allow it -- that's all. You can simply be there in front of it, in close vicinity, passive, allowing, not resisting, not creating any barrier. Remove all barriers and be in the presence of a man who has attained this right listening. If he says something, listen to his word; if he does not say something, listen to his silence.

When he is not saying something, then too, go on listening, and in his non-saying you will find tremendous expression. And when he is saying something, go on listening deeply, because when he is saying something he is at the same time transferring his silence to you. When he is speaking he is silent also, and when he is silent he is speaking also. A tremendous quality of listening is needed.

If you cannot find any person, don't be worried, then listen to nature, then listen to the winds passing through the pines, then listen to the waterfall, go and listen to the ocean -- wild. Go and listen to the birds -- anything will do. This is something very important to remember: if right listening is there, then even listening to a waterfall will do. And if right listening is not there, then even listening to Jesus or Buddha won't do.

The truth happens when you are in the mood of right listening. It has nothing to do with the object of listening; it has everything to do with the quality of listening. But we have forgotten how to listen. Even when we are silent we are not listening. Even when we pretend to show that yes, we are listening, we are not listening; we are doing a thousand and one things in the mind. Many thoughts are crowding in. Politely we show that yes, we are listening, politely sometimes we nod also -- we are listening -- but deep inside us is the madhouse. How can you listen?

To listen you will have to drop your thinking. With thoughts, listening is not possible. If you are speaking inside and I am speaking here, how can you listen to me? Because you are closer to yourself than me, your thoughts will be closer to you, they will make a ring around you and they will not allow my thoughts to enter. They will allow only those thoughts which are in tune with them, they will choose and select. They will not allow anything that is strange, unfamiliar, unknown. Then it is not worth listening because you are simply listening to your own thoughts. And it is dangerous because now you will think that you have listened to me. Right listening means to be in a totally receptive, silent mood.

In Zen the disciple sits for many months, sometimes years, before he becomes capable of listening. Whenever anybody came to Buddha he would say, 'For one year or two years you simply sit here. Nothing else has to be done. You simply learn how to sit.' People would say, 'We know already how to sit.' And Buddha would say,'I have never come across a person who knows how to sit, because when I say sit, I mean sit -- no turmoil, no movement of thought, totally silent, utterly silent, no movement in the body, no movement in the mind. A pool of energy with no ripples.'

TO DISCIPLINE OURSELVES IN LEARNING IS CALLED HEARING.

So the whole Buddhist discipline, Zen discipline, starts by right listening.

TO REACH A POINT W HERE ANY MORE LEARNING NO MORE AVAILS, IS CALLED APPROACHING.

Then there comes a moment when you become so silent that the listener disappears. First your thoughts disappear, then your thinker disappears. The thinker is nothing but the inter-link between thoughts, the thinker cannot exist without thoughts; when thoughts are no more there, suddenly the thinker evaporates. When you are listening so totally that there is no thought arising, passing, coming and going, then the listener also disappears.

... WHERE ANY MORE LEARNING NO MORE AVAILS. This then is the moment where from the outside nothing can be got, learning no more avails, now there is no need, now you are enough unto yourself. This is what Zen people call 'approaching'. Now you are coming home, approaching, closer and closer and closer.

So first you are full of thoughts. To drop those thoughts, hearing is emphasised -- hear the Master, or the winds, or the thundering clouds. Listening is used as a device to drop thoughts. When thoughts are dropped one day you will realise the thinker has disappeared. Now there is no longer anything like a listener. The device has worked, the work is over. Now there is no need to listen to the outside because now there is no need to learn from the outside. This is what Zen calls 'approaching'. Now you are approaching home, now everything is within you, you are coming to the innermost shrine.

Thought does not allow you to listen and the thinker does not allow you to enter into yourself. The thinker is the subtlest part of thoughts -- thoughts are gross-thinker and thinker is subtle thoughts. Thoughts prevent you from listening to the outside and the thinker prevents you from listening to the inside. First drop thoughts because the gross can be dropped more easily, then you can listen to the outside. Then the thinker disappears. Now you can listen to the inside. Then the Master speaks from the innermost core of your heart. The outer Master is just a help to create the inner Master; the outer Master is just a provocation for the inner Master to come into full swing, to come into its full being. The outer Master is just a situation so that the inner Master can awaken.

AND WHEN ONE GOES BEYOND THESE TWO STAGES ONE IS SAID TO HAVE TRULY TRANSCENDED.

Now comes the last point. First you drop thoughts, then you drop the thinker. First the outside Master disappears, the outside object disappears, then you come to the inside. But the inside can exist only with the outside. As I told you, the thinker can exist only with thoughts; in exactly the same way, the inside can exist only with the outside. If the outside disappears, the inside disappears, because they are both two aspects of the same coin. So first the outside disappears, then you come in and suddenly you find one day that the inside is also disappearing, because it is nothing but the innermost core of the outer. They are both together. How can you have an inside if you don't have an outside?

Just think of a house which has only an inside, no outside. How can it have only an inside without the outside? Or how can it have only the outside without any inside? They both exist together.

When inside and outside both disappear Ho-shan says, '...ONE IS SAID TO HAVE TRULY TRANSCENDED.' Then there is neither out nor in, neither thoughts nor thinking, neither outside Master nor inside Master. It is a tremendous emptiness. Nothing is, or, only nothing is. This is transcendence, this is nirvana, enlightenment. Then freedom is utterly complete because there is no boundary -- you are without boundary.

This is what Jesus means when he says, 'I am the truth.' This is what 'I am' is.

ONCE A MONK ASKED, ' WHAT THEN IS TRULY TRANSCENDING?'

Now this is a foolish question to ask, a stupid question to ask. Because when there is no outside, no inside, no thinker, no thought, then there is no possibility of any answer. If you have understood, then you will not ask what this transcendence is. It is meaningless. You have come to a point where no question can be asked.

This monk must not have understood. So he asked, 'WHAT THEN IS TRULY TRANSCENDING?' The question again brings you back to the first step. Now right listening is needed. You see it? The question again brings you to the first step. The monk has not transcended the first step. He has not listened, otherwise he would have understood. He must have been there listening ordinarily. He had ears so he could listen. And he must have understood these words, because he could use the words, 'THEN WHAT IS TRULY TRANSCENDING?' He must know language, of course, and he has ears so he can hear. He is not deaf that's certain.

But still he missed. Now the Master has to start from the very beginning. And Ho-shan used to tell this story almost every day. That was his only one sermon. Every morning he will start his sermon the same way.

TO DISCIPLINE OURSELVES IN LEARNING IS CALLED HEARING. TO REACH A POINT WHERE ANY MORE LEARNING NO MORE AVAILS IS CALLED APPROACHING. WHEN ONE GOES BEYOND THESE TWO STAGES ONE IS SAID TO HAVE TRULY TRANSCENDED.

No question can be asked if you understand. You can touch the Master's feet and thank him, or you can have a good laugh, or you can roll your mat and go home. A question is now irrelevant.

BUT THE MONK ASKED 'WHAT THEN IS TRULY TRANSCENDING?'

And what did Ho-shan do?

WITHOUT UTTERING A WORD....

It is useless to utter a word now, because he will have to repeat the same.

WITHOUT UTTERING A WORD HO-SHAN MOTIONED AS IF BEATING A DRUM.

Many things are implied in it. With this gesture -- AS IF BEATING A DRUM -- he is saying, 'Are you deaf or something? Do you need a drum to be beaten only then you will understand? Are you deaf or something? Your question simply shows that you have not heard what I have been saying all the time.'

HO-SHAN MOTIONED AS IF BEATING A DRUM, SAYING, 'DANG, DANG, DOKO DANG, DOKO DANG.

One meaning, just on the surface, is that he is saying to the person that he is deaf.'You don't need me, you need a drum to be beaten, only then will you listen, otherwise you will not listen. These things are very subtle. They are not for you.' That is one thing, just on the surface.

The second thing: the drum is a very, very meaningful symbol in Buddhism because a drum is empty inside and Buddhism believes in emptiness. Emptiness is virtually the God of Buddhism. A drum is empty but if you beat it, it creates much sound. Buddhism says that the innermost core of existence is empty, only just on the surface is it like a drum. You can go on beating and creating sound.

All language is like beating a drum, but all meaning is more in tune with emptiness than in tune with the beating of the drum. All is noise; the innermost core can be known only in silence. All philosophy is beating the drum. If you enjoy, good, you can enjoy, but you will never enter into the really real, the ultimately real. It is empty.

And the third meaning: answering a question in this way is very absurd. Only Zen Masters are courageous enough to do that. You cannot think of any other tradition which is so courageous to use such outlandish modes of expression: Dang, dang, doko dang, doko dang. He is saying, 'Your question can only be answered in an absurd way. The question is absurd, the answer cannot be anything else than that. You are illogical so I will have to be illogical with you.'

One great Christian, Tertullian, has said a tremendously meaningful thing. He says, 'Credo quia

impossible' -- 'I believe because it is impossible.' He says, 'I believe in God because God is impossible.' In fact, logically he should not be. In fact, if the world is rational, God should not be. Tertullian says, 'I believe because it is impossible.'

Rationally there is no reason to believe, but life is more than reason, deeper than reason. Life is more than logic, vaster than logic -- logic is very narrow. Logic is man-made, life is not man-made -- on the contrary, man is life-made. Life is bigger than man so naturally it has to be bigger than logic.

The third meaning of Ho-shan's gesture is that you are asking such an absurd question that it can only be answered through an absurd gesture.

TO ALL SUCH QUESTIONS HO-SHAN'S ANSWER WAS ALWAYS THE SAME: DANG, DANG, DOKO DANG, DOKO DANG.

He had found even a better way than Buddha; he must have had a better sense of humour than Buddha himself. Buddha always kept silent whenever somebody asked a metaphysical question. About something which transcended language, logic, he would keep quiet or he would change the subject or he would talk about something else. But Ho-shan found a more alive way, with a certain sense of humour. Somebody was asking a question which by its very nature was absurd, because by its very definition the transcendental is that which goes beyond, beyond all dualities. We can talk about dualities but we cannot talk about the non-dual.

Let me tell you a story, a very famous story from the Upanishads.

Vidagdh Sakalya asked a great Upanishadic teacher, Yagyavalka, 'How many gods are there, Yagyavalka?'

He answered in the words of a prayer, 'There are as many gods as there are in the hymn to the Vishwa-devas -- three thousand three hundred.'

'Yes,' he said, 'but how many are there REALLY, Yagyavalkya?'

'Thirty-three.'

'How many?'

'Six.'

'How many?'

'Three.'

'No, how many really?'

'Two.'

'How many?'

'One and a half.'

'Now come on. How many really?'

'One.'

Now if you ask beyond this then Yagyavalkya will also have to beat a drum.

It happened. There was a great discussion in the court of

Janak, a great emperor and a very wise man. He had requested all the wise persons alive to come to the court and they were trying to define the nature of God.

Yagyavalkya went there, he defeated all the participants and he was just going to be declared victorious when a woman arose.

Yagyavalkya must have felt a little afraid because it is very difficult to communicate with a woman. If you argue with a woman either you are defeated or the argument remains incomplete -- there is no other way. Because the feminine mind functions in a totally different way; it has no logical coherence; it jumps from one place to another; it leaps. The male mind goes step by step... so they never meet. The greatest and most impossible thing is to communicate with a woman -- and if you are in love then it is even more impossible. If you are not in love then maybe a certain way can be found.

Yagyavalkya must have felt a little shiver around his spine. The woman asked, 'Who is holding up this existence? Who is supporting this existence?' And Yagyavalkya said, 'Of course, God, Brahma, is the support of all.' He said, 'He is the support of all. He is the ultimate support.'

And the woman asked, 'Then who is supporting him?'

Now this was going beyond. He had said, 'He is the support of ALL. Nothing is left.' He had said that it was the ultimate, so you cannot ask logically who is supporting God because now nothing is left.

Yagyavalkya said, 'This is an absurd question' -- what in India they call UTEE PRASAN, absurd question. Absurd, because by the very definition of the word 'ultimate', nothing is left. It cannot be asked. If you want to be logical, if you want to be coherent, if you want to communicate rightly, then it cannot be asked. And if it can be asked then there is going to be no end to it.

He said to Janak, 'If this question is allowed then it is better that I should stop now because then there is no end. It will become a regress ad infinitum. If I say that God is supported by something then she will ask, "Who is supporting that something?" And if I say something else she will say, "Who is supporting that something?" It is going to be foolish and endless if it is going to be allowed; it is better that I should drop out of it right now.'

He was right, because when we say 'all' then nothing is left.

Ho-shan was saying, 'All duality is transcended' and language can function only in duality. A man has to be defined by a woman. A man is one who is not a woman and a woman is one who is not a man. Matter is to be defined by mind; night is to be defined by day; God is to be defined by the Devil -- language exists in duality otherwise there is no possibility of defining it. The other is needed, and the transcendental means that now there is no other, the nondual has come. Now it is all one, you have reached to the indefinable.

But Ho-shan, of course, is a better man than Yagyavalkya. Yagyavalkya must have been very serious; he said to the king, 'I had better stop now because if this woman is allowed to ask, she will create regress ad infinitum.' And he was a little angry also. He said to the woman, 'No more questioning otherwise your head will fall off.' He was right but a little irritated and annoyed.

Ho-shan has more sense of humour; he is not so serious. And that's how an enlightened person should be. About Yagyavalkya I have always felt that he may have been a great philosopher, a great man of learning, learned, but he was not yet enlightened. Otherwise there was no need. He could have laughed. He could have also gestured as if he was beating a drum; he could have said, 'Dang, dang, doko dang, doko dang.'

But no, this quality of Zen is special to Zen. It is tremendously beautiful. They can turn an ugly situation into laughter, and laughter brings you home as nothing else.

The one cannot be expressed. To know that one, one has to become more and more silent, silent and silent. To know that one, to experience that one, one has to lose language by and by, so that language completely disappears and you are left without any language, without any mind.

Last night I was reading a few lines of Pablo Neruda -- beautiful.

> SO THAT YOU CAN HEAR ME, AT TIMES MY WORDS GET FAINTER AND FAINTER, LIKE THE MARKS MADE BY SEAGULLS ON THE SAND.

A Master, the more you grow with him, starts becoming more and more silent and his words get fainter and fainter -- LIKE THE MARKS MADE BY SEAGULLS ON THE SAND. The more you become capable of hearing, the more the Master has nothing to say to you. When you are not capable of hearing he has to say many things to you to make you capable of hearing. When you become capable of hearing -- look at the absurdity of it all -- when you become capable of hearing, his words become fainter and fainter. When you are really capable of hearing, he stops, because now there is no need to say anything, now silence can meet with the silence, now silence can melt and merge into silence. Now, language dropped, mind put aside, being can communicate with being. Communication can be direct, immediate. Now something can transpire, existentially.

But at that moment don't be stupid like that monk who asked, 'WHAT THEN IS TRULY TRANSCENDING?' Because his question, if accepted, brings you back to ABC. Again he has to be taught how to hear.

Ho-shan did well. He said, 'Are you deaf or something?' by making the gesture of beating a drum. And he said, 'Sound and words and mind and language and concepts and philosophies and creeds and dogmas and scriptures are just on the surface. Deep inside the drum is nothing.'

Have you ever tried to open a drum and see what it is inside which makes so much sound -- so much beautiful sound also? Small children do it sometimes.

Somebody gave Mulla Nasruddin's child a drum and it became a nuisance for the whole neighbourhood. One day I was sitting at his home and the child came running in with a broken drum. He had a knife in his hand with which he had broken it.

I said, 'What happened?'

He said, 'The neighbour gave me the knife and said, "Try to see what is inside." So I looked inside, there is nothing.' The same happens with all philosophies. A Master is there to give you a knife to look inside the drum. If you push your knife deep enough into philosophies, there is nothing, only emptiness. All words are empty. They make much sound, that's right, but don't be befooled by the sound. Have a penetrating knife, a sharp knife, with you -- that's what meditation is all about. It is like sharpening a knife so you can put it through all words and reach to the innermost core of it all, which is emptiness.

Yes, Ho-shan did well. His assertion about all metaphysical questions -- DANG, DANG, DOKO DANG, DOKO DANG -- was so absurd but tremendously beautiful. He says, 'We here in Zen are not concerned with words, logic, intellect, syllogism. We here in Zen are concerned with existence, with being. And if you ask an absurd question, you will get an absurd answer.'

The story says nothing about what happened to the monk who asked it. If he had been a little alert he may have even become more alert. This sudden absurd response of the Master -- DANG, DANG, DOKO DANG, DOKO DANG -- may have brought him a little satori. But the story says nothing. The man may not have been even that alert that he could understand this. He may have turned away, thinking that this man was mad.

The Zen people are mad in a way because they are trying to pull you towards the ultimate which is beyond you. They are trying to pull you beyond yourself; they are trying to pull you out of yourself. They ARE mad people, but if you allow them they can give you a glimpse of the eternal, and once the glimpse happens you are never the same again.

Let this story penetrate your heart as deeply as possible and whenever you are becoming a victim again of theories, dogmas, doctrines, philosophies, say loudly, 'DANG, DANG, DOKO DANG, DOKO DANG.' It will be helpful; it will suddenly bring you back to the earth.

Ludwig Wittgenstein used to say that he did not solve philosophical problems, he dissolved them. Everything is left as it is but perhaps for the first time we come to see things as they are.

Zen is a way of dissolving philosophical problems, not of solving them. It is a way of getting rid of philosophy because philosophy is a sort of neurosis.

Dang Dang Doko Dang

Chapter #10
Chapter title: Lady You Need Love!

20 June 1976 am in Buddha Hall

Archive code:	7606200
ShortTitle:	DANG10
Audio:	Yes
Video:	No
Length:	99 mins

The first question:

I HAVE TOO MUCH SEXUAL ENERGY BURNING WITHIN MY BODY. WHEN I DANCE, SOMETIMES I FEEL I AM GOING TO KILL THE WHOLE WORLD AND AT SOME STAGES SO MUCH ANGER AND VIOLENCE BUBBLES WITHIN MY BODY THAT I CAN'T CHANNELISE THE ENERGY INTO MEDITATION TECHNIQUES AND IT DRIVES ME CRAZY. I DON'T FEEL TO GO INTO THE SEX ACT BUT VIOLENT ENERGY IS STILL BURNING LIKE VOLCANIC FIRE. I CAN'T BEAR IT AND IT MAKES, ME SOMETIMES SUICIDAL. PLEASE EXPLAIN HOW TO GIVE A CREATIVE OUTLET TO THIS ENERGY.

The problem is created by the mind, not by the energy. Listen to the energy. It is showing you the right direction. It is not sexual energy which is creating the problem -- it has never created any problems in the animals, in the trees, in the birds. The energy creates problems because your mind has a wrong attitude about it.

This question is from an Indian lady. In India the whole upbringing is against sex. Then you create the problem. And then, whenever there is energy you will feel sexual because something is incomplete within you. Something that is unfulfilled will always wait and it will assert energy, exploit energy.

In the dynamic methods of meditation much energy is created. Many hidden sources are tapped and new sources become available. If sex has remained an unfulfilled desire then this energy will start moving towards sex. You will become more and more sexual if you meditate.

Let me tell you one thing that happened in India. Jaina monks completely stopped meditating because of sexual energy. They forgot all about meditation because they were repressing sex so much that whenever they meditated, energy would rise. Meditation gives you tremendous energy. It is a source of eternal energy, you cannot exhaust it. So whenever energy arose they would start feeling sexual. They became afraid of meditations. They dropped them. The most essential thing that Mahavira had given to them they dropped, and the non-essential -- fasting and keeping rituals -- they continued. They fit with an anti-sexual attitude.

I am not anti-sexual because I am not anti-life. So there is not the problem where you think it is: the problem is in your head, not in your sexual glands. You will have to change your attitude otherwise whatsoever you do will be coloured by your sexuality. You meditate and it will become sexual; you look at somebody and your eyes will become sexual; you touch somebody and your hand will become sexual; you eat something and eating will become sexual.

So people who deny sex start eating more. You can watch it in life. Freely flowing, sexually flowing people will not be very fat, they will not eat too much. Love is so satisfying, love is so fulfilling, they will not go on stuffing their body with food. When they can't love, or when they can't allow themselves to move into love, they start eating too much. That becomes a substitute activity.

Go and see Hindu monks. They go on gathering unnecessary fat. They become ugly. That is another extreme. At one extreme are Jaina monks who cannot eat because they are afraid that once they eat, food will release energy and the energy will immediately move to the incomplete desire waiting for it. First it goes to the uncompleted experience which is hanging in the middle -- that is the first requirement so energy moves there. The body has a certain economy: wherever energy is needed first, energy moves there first. There is a hierarchy of needs. A person who has been denying sex will have a hierarchy -- sex will be first on the list. And whenever energy is available it will start moving to the most unfulfilled desire. So Jaina monks cannot eat well, they are afraid, and Hindu monks eat too much. The problem is the same but they have solved it in two extreme ways.

If you eat too much you start getting a certain sexual enjoyment by eating, by filling your belly too much. Too much food brings lethargy. And too much food is always a substitute for love because the first thing the child comes in contact with is the mother's breast. That breast is the first experience in the world and the breast gives two things to the child: love and food.

So love and food become deeply entangled with each other. Whenever love is missing, your childish mind will think,'Get more food. Supplement it.' Have you ever watched? When you are feeling very full of love your desire to eat disappears, you don't feel so much appetite. But whenever love is missing, you start eating too much, you don't know what to do now. Love was filling a certain space inside you, now that space is empty and you don't know any other way to fill it than food. You create problems by denying nature, by rejecting nature.

So I would like to tell the questioner that it is not a question of meditation. Lady, you need love. You need a lover. And you need courage to move into it.

It is difficult to move into love -- there are very hidden fears in it. Love creates as much fear as nothing else can because the moment you start approaching the other you have to go outside yourself. And who

knows? The other may accept you or may reject you. The fear arises. You start feeling hesitant -- whether to take the move or not, whether to approach the other or not. Hence all over the world the coward ages of the past have decided for marriage instead of love, because if people were left open to love, very few people would be able to love. Most would die without love; they would live and drag out their lives without love.

Because love is dangerous.... The moment you start moving towards somebody else you are coming close to colliding with another world. Who knows if your approach will be accepted or rejected? How can you be certain the other is going to say yes to your need and to your desire? That the other is going to be compassionate, loving? How do you know? He may reject you. He may say no. You may say,'I love you' but what is the guarantee that he will also feel love for you? He may not. There is no necessity for it. The fear of rejection is very shattering.

So cunning and clever people decide not to move at all. Keep to yourself, then at least you are not rejected. And you can go on enhancing your ego with the idea that nobody has ever rejected you, even though that ego is absolutely impotent and is not enough to fulfil you. You need to be needed; you need somebody to accept you; you need somebody to love you because only when somebody else loves you, will you be able to love yourself, not before it. When somebody accepts you, you will be able to accept yourself, not before it. When somebody else feels happy with you; you will start feeling happy with yourself, not before it. The other becomes a mirror.

Each relationship is a mirror. It reflects you. How can you know yourself without the mirror? There is no way. Others' eyes become mirror-like, and when somebody loves you, that mirror is very, very sympathetic towards you; very, very happy with you; delighted with you. In those delighted eyes you are reflected and for the first time a certain acceptability arises.

Otherwise you have been rejected from the very beginning. It is part of the ugly structure of society that each child comes to feel that he is not accepted for himself. If he does something good -- of course, whatsoever the parents think is good -- if he does that, he is accepted; if he does something wrong -- what the parents think is wrong -- he is rejected. The child sooner or later starts feeling,'I am not accepted for myself, not as I am, not intrinsically, but for what I do. Not my being is loved but my doing.' And that creates a deep self-rejection, a deep self-hatred. He starts hating himself.

If you don't fall in love, if you don't find lovers and friends who can accept you, you will remain with that rejection your whole life. Love is a must. You must move through it. You can come out of it one day, you can transcend it one day -- it has to be transcended -- but how can you transcend it if you never enter into it?

So don't be afraid. And drop all nonsense from the head. Yes, there is fear. You may be rejected but don't be afraid of that fear. That risk has to be taken, only then somebody will come and accept you. If you knock at a hundred doors and ninety-nine remain closed, don't be afraid -- one will open. Somebody is waiting for you. Somebody will be fulfilled through you and you will be fulfilled through somebody. Somebody is waiting to become a mirror for you because somebody is waiting to make you a mirror for himself. And there is no other way to find out who that one is than to go on knocking, groping. It is risky, but life is risky.

So very clever people miss life, they never take the risk. Afraid of falling, they never walk; afraid of drowning, they never swim; afraid of rejection, they never move in love; afraid of failure, they never make any effort to succeed in anything -- their life is not life at all. They are dead before their death. They die many times before they really die. Their whole life is nothing but a gradual death.

Live, and live intensely, and don't take it as a personal offence if somebody cannot love you -- there is no necessity. You were ready, you were available. If the other is not willing, that is for him to decide. Don't make it a wound, it is not. It simply says that you two don't fit -- that's all -- it doesn't say anything about you or about the other. Don't say that the other is wrong and don't think that it is because you are wrong that you are not accepted. It is just you could not fit.

And it is good that the other did not deceive you, that he said,'Sorry, I don't feel any love for you.' At least he was sincere and authentic. Because if he had said a formal yes, then your whole life would have been a mess. Be true. When you love, say it, and when you don't, say that too. Be true and sincere.

And there are so many beautiful people in the world, why remain with yourself? Walk a few steps with somebody. Feel that rhythm also. That rhythm will satisfy you and the urge will disappear. And when the urge disappears, your meditation will be the first in the hierarchy. Meditation can be the first in the hierarchy only if you have not been denying yourself that which is natural.

A person who has been fasting cannot meditate because whenever he meditates he thinks about food,

whenever he closes his eyes he visualises food. A man who is denying love cannot meditate; whenever he meditates, immediately sexuality surrounds him.

Fulfil all natural needs, nothing is wrong in them. What is wrong in food, in sex? Nothing is wrong. Fulfil them. Be so natural that when you meditate there is no other thing waiting for your attention. If you fulfil your natural needs you will see that your dreams will disappear. In the night you will not dream because there is nothing to dream about. Fast, then you will dream about food; force celibacy on yourself, then you will dream about sex. If you are moving naturally, if you have found a tune between you and nature.... That's what I call DHARMA, that's what I call the ultimate law of life. Find yourself almost always in rhythm. Sometimes even if you go out of step come back again; remember and fall into line again. Remain with nature and you will reach to the goal; remain with nature and you will find God. You can even forget about God, then too you will find him -- if you remain true to nature. Because when lower needs are fulfilled, higher needs arise; when higher needs are fulfilled, ultimate needs arise. This is the natural economy of life.

If a person is hungry, how can he understand music? It is sheer absurdity to ask him to listen to classical music when he is hungry. Or to tell him to meditate or to sit in zazen. He cannot think anything about Buddha, cannot think anything about God or Jesus. He cannot meditate, his mind will flicker and waver; it will go again and again to his empty stomach. No, he cannot love poetry and he cannot love music when the first needs are unfulfilled. Give him fulfillment in the first, primary needs -- food, shelter, love -- and then suddenly the energy is released from the lower world and he will start reading poetry, listening to music; he will enjoy dancing. Now higher needs are arising: he would like to paint or sculpt. These are luxuries. They only come into existence when lower needs are fulfilled. And when these higher needs are also fulfilled -- you have loved music, listened to music; you have loved poetry, enjoyed it; you have painted, danced -- one day you will see a new realm of needs is arising called the ultimate needs: meditation, God, prayer.

If the first needs are not fulfilled, the second will not arise -- and the third is out of the question. If the first needs are fulfilled then there is the possibility for the second needs to arise and a glimpse of the third to happen also. When the second is fulfilled, the third arises automatically on its own accord.

Just the other day in kundalini meditation two dogs were watching. After a while one dog looked at the other and said,'When I act like that they give me worm pills.'

Of course, a dog has a dog's mind. He has his own world, terminology, understanding, concepts. He can only think that people who are doing kundalini either have worms in their stomach or have gone crazy. And that is natural to a dog's understanding.

Your mind has been conditioned for centuries by people who have not understood your real needs. They have not bothered at all. They were looking for something else and they have managed that very well... they were looking for how to dominate people. And the easiest way is to create a guilty conscience -- then it is very easy to dominate people. Once the guilt exists you will be dominated by one or the other, by this or that, but you will be dominated. A guilty person never feels at ease with himself, he cannot have any confidence; he knows that he is wrong so he goes and finds a leader, he goes and finds some church, he goes and finds somebody to guide him. He is unconfident, hence the need arises. Politicians, priests, have worked very hard to create a guilty conscience in everybody. Now that guilty conscience is creating trouble.

Drop it. Life is yours. It belongs to nobody else. No politician, no priest has anything to do with it. Don't allow anybody to meddle with your life. It is totally yours.

And your body is giving you the right indication; the body is very wise. The mind is a very late arrival. The body has lived millions of years, it knows what is needed. It is the mind that interferes. Mind is very immature, body is very mature. Listen to the body.

And when I say listen to the body, I don't mean remain confined to the body. If you listen to the body, the body will not have anything to say to you -- things will be settled. And when the body is at ease, relaxed, and there is no tension, and the body is not fighting for something, is not trying to attract your attention because you are not fulfilling a need, when the body is calm and quiet, you can float high, you can fly high, you can become a white cloud. But only when body needs are truly looked after. The body is not your enemy, it is your friend. The body is your earth, the body has all your roots. You have to find a bridge between you and your body. If you don't find that bridge, you will be constantly in conflict with your body -- and a person who is fighting with himself is always miserable.

The first thing is to come to a peace-pact with your body and never break it. Once you have come to a

peace-pact with your body, the body will become very, very friendly. You look after the body, the body will look after you -- it becomes a vehicle of tremendous value, it becomes the very temple. One day your body itself is revealed to you as the very shrine of God.

The second question:

> FOR THE LAST TEN DAYS I HAVE FELT TREMENDOUSLY HAPPY -- AS I NEVER DID BEFORE. JUST BEING MYSELF AND ACCEPTING ME AS I AM FEELS GREAT. SOMETIMES THIS INCREDIBLY GOOD FEELING IS DISTURBED BY TWO THOUGHTS. FIRST, WILL THIS STAY THAT WAY? CAN I KEEP THIS FEELING IN THE FUTURE? AND SECOND, WHY DID I HAVE TO BECOME SO OLD BEFORE I REACHED THIS POINT? I CANNOT FORGET AND STILL I FEEL SORRY FOR ALL THOSE YEARS THAT I DID NOT LIVE AT ALL. PLEASE EXPLAIN HOW TO GET RID OF THESE DISTURBANCES OF MY HAPPINESS.

This has been asked by Swami Prem Dhyan. When he came just six months before, he was one of the most miserable persons I have ever come across. And it has been a miracle! He has changed totally! Now I can say just the opposite,'He is one of the most happy persons around here.'

These two questions are natural because now he is going to leave, he will be going back home. The fear arises. Will he be able to keep this happiness that has happened to him? The future.... And the second question: he feels sorry for all those years that he lived but did not really live, that he missed. He could have lived those years as happy as he is now. The past....

These are the two dangers to be alert about. Whenever you become tremendously happy immediately mind starts spinning its web. And two are the methods of the mind, because mind exists either with the past or with the future. It immediately says,'Look, you could have been so happy your whole life.' Now the mind is distracting you. Say to the mind,'What does it matter? Those twenty years, or thirty years, or fifty years, are gone. Whether I lived them happily or unhappily, they are gone -- it makes no difference.' In the morning, when you awake, what difference does it make that you dreamed a very sweet dream or that it was a nightmare? What difference does it make? When you awake in the morning both were dreams. And the night is over and you are no more asleep.

When the mind says, 'Look, you could have been this happy always,' the mind is creating an absurd desire. You cannot go back, you cannot do anything about the past, the past is gone and gone forever, irreversibly gone. Just think, even if you had been happy all those fifteen years, what difference does it make now? Whether happy or unhappy, it is just a memory. In fact, whether your past existed or not, what difference does it make now?

Bertrand Russell has written somewhere that sometimes he starts brooding about whether the past really existed or whether he simply imagines that it existed; were you a child really or did you simply dream about being a child? How can you differentiate now? Both are in the memory -- whether you dreamed about it or whether you lived it, both are part of memory and there is no way to differentiate. The past is in the memory -- real, unreal, both.

And psychologists say that when people say something about their past, don't trust them, because in their past many imaginations and dreams have mingled and mixed. Their past is not factual. And there is no way now because everything is contained only in the memory. Whether you were really living it or you had just dreamed it, both have mixed and melted into each other.

Past is just memory but the mind can create great trouble, and by creating that fuss it will deprive you of the happiness that is available right now. You just say to the mind,'I am finished with the past and I don't care a bit whether it was happy or unhappy, it is gone and gone forever. Now is the only moment.'

If you don't listen to this trap then the mind has another trap for you. It will say,'Okay, the past is gone but the future -- what about the future? At least you can manage the future. It has yet to happen. You can plan for it. And this beautiful space in which you are now, won't you like it to be there forever and ever?' Again the desire will arise. Don't say yes to it because again it will lead you away from the present.

And happiness is always herenow. Happiness is something that belongs to the present. Now say to the mind,'I am not worried about the future at all because if I can be happy now, this moment, I can be happy forever because the future never comes as future, it always comes as the present. And now I know the secret of being happy in the present so why bother about the future? Tomorrow will not come as tomorrow, it will come as today. And I have the key to open the door. At least this moment I am happy and I know how to be

happy in this moment. All moments that will come will come always like this moment.'

Have you watched? There is no difference between one moment and another moment. Time is completely beyond discrimination. It is always pure now.

So beware. These are the two traps of the mind. Mind cannot live without misery so mind is trying to create misery so it can disturb your peace. Then it will be perfectly happy. Once you start feeling sorry for your past -- it does not matter for what you feel sorry -- if you feel sorry, you start getting sad, depressed. And once you start getting too concerned about the future, you become full of desire, tense -- worried whether you will be able to manage or not, whether you will be able to perform or not.

Between these two rocks the fragile moment of the present is crushed. So you have to be very alert. When one is unhappy one can remain without alertness -- one has nothing to lose. When one is happy, one has to be very careful and cautious -- now one has a treasure to lose. And it can be lost within a second, within a split second. One step wrong and it can be lost. And these are the two directions in which you can lose your treasure.

A person who is poor, a beggar, need not be worried that he can be robbed. But a person who has treasures has to be very cautious. When Buddha walked so cautiously, why was he walking so cautiously? He had something, something tremendously fragile which could be dropped in any moment of unawareness and be lost.

There is a Zen story. A king in Japan used to visit his capital every night. He became aware that a beggar was always sitting alert under his tree; he never found him asleep. The king went at different times but he was alert the whole night, just sitting there, completely immobile, with his eyes open.

Out of curiosity he asked the beggar,'What are you being so cautious for? For what are you guarding? I can't see that you have anything that could be stolen or that anybody could cheat you. Why do you go on sitting like that and watching?'

The beggar laughed and he said,'Sir, as far as I am concerned I would like to ask you the same question. Why so many guards? Why so much army around the palace? I don't see that you have anything to be guarded. I have never seen a bigger beggar than you. You are completely empty, I can see through and through you. I don't see any treasure there. What are you creating so much fuss about? As far as I am concerned, I have a treasure and I have to be alert about it. A single moment of unconsciousness and it can be lost.'

And the beggar said,'Look into my eyes, because my treasure is hidden within me.'

And it is said that the king looked into the eyes of the beggar, entered into his eyes and was completely lost. It was a tremendously luminous space. He became a disciple to this beggar.

This beggar was a Zen Master and the king had been in search for many years and he had been to many Masters but he could never feel the vibe of the' unknown. With this beggar he could feel it almost crystallised in front of his eyes, he could touch it. Something Divine had happened to this man.

So when you have a little treasure to guard, guard it. Now these two will be the thieves -- the past and the future. You be alert. Nothing else is needed, just alertness. Just shake yourself out of sleep. Whenever you start falling into the trap, give yourself a jerk and remember.

I would like to tell you one of the most beautiful parables that has been written down the centuries. Parables have almost disappeared from the world because those beautiful people -- Jesus, Buddha, who created many parables -- have disappeared.

A parable is not an ordinary story, a parable is a device -- a device to say something which cannot ordinarily be said, a device to hint at something which can be hinted at only very indirectly.

This parable is written in this age; a very rare man, Franz Kafka, has written it. He was really a rare man. He struggled hard not to write because, he said, what he wanted to write could not be written. So he struggled hard but he could not control the temptation to write, so he wrote.

And he wrote in one of his diaries,'I am writing because it is difficult not to write, and knowing well that it is difficult also to write. Seeing no way out of it, I am writing.' And when he died, he left a will in the name of one of his friends to say,'Please burn everything that I have written -- my diaries, my stories, my parables, my sketches, my notes. And burn them without reading them. Because this is the only way that I can get rid of that constant anxiety that I have been trying to say something which cannot be said. And I could not resist so I have written. Now this is the only way. I have written it because I could not control myself. I had to write knowing well that it could not be written, so now, without reading it, destroy, burn

everything utterly. Nothing should be left.'

But the friend could not do it. And it is good that he did not.

This is one of Kafka's parables. Listen to it, meditate over it. I gave order for my horse to be brought from the stable. The servant did not understand me. I myself went to the stable, saddled my horse and mounted. In the distance I heard a bugle call. I asked him what this meant. He knew nothing and had heard nothing.

At the gate he stopped me, asking,'Where are you riding to, Master?'

'I don't know,' I said, 'only away from here. Away from here, always away from here. Only by doing so can I reach my destination.'

'And so you know your destination?' he asked.

'Yes,' I answered. 'Did not I say so? Away from here -- that's my destination.'

'You have no provisions with you, ' he said.

'I need none,' I said. 'The journey is so long that I must die of hunger if I don't get anything along the way. No provisions can save me because the journey is so long, I cannot carry enough provisions for it. No provisions can save me because it is, fortunately, a truly immense journey.'

Now this is the parable. 'The destination,' he says, 'is away from here. Away from here is my destination.' That's how the whole world is moving: away from here, away from now. You don't know where you are going but one thing is certain -- you are going away from here, away from now.

The parable says it is an immense journey. It is really endless because you can never reach away from here. How can you reach 'away from here'? Wherever you will reach, it will be here. And again you will be trying to go away from here. There is no way to reach this destination. If away from here is the destiny then there is no way to reach it. And we are all escaping away from here.

Watch. Don't allow this parable to become your life. Ordinarily everybody is doing this -- knowingly, unknowingly. Start moving into the here, start moving into the now. And then there is tremendous happiness -- so much so that it starts overflowing from you. Not only YOU delight in it, it starts overflowing, it starts becoming your climate, it becomes like a cloud around you. So whoever comes close to you becomes full of it. Even others will start partaking of it, participating in it.

And the more you have, the more you will be drowning into the herenow. Then a moment comes when you don't have any space left for yourself -- only happiness exists; you disappear.

But of two things -- the past and the future -- be alert.

And now, Prem Dhyan, you have something to lose -- you are fortunate because you have something to lose. And you have a tremendous responsibility not to lose it. The mind will go on trying its ways for a time being. When you become so alert that the mind cannot penetrate you and cannot disturb and distract you, then by and by the mind starts dropping. Then one day it understands well that now there is no way with you -- so it leaves you. Then it stops haunting you.

That day will also come. As you could not believe before that this happiness was possible, you may not be able to believe what I am saying now. The day will also come when there will be no distraction.

Then again you will have to be even more alert because you will start crying,'Why did I waste so many years with this distraction?' And then you will become again concerned with the future. Many times you will come to face this past and future in many, many different ways. It is like a person going to the peak of a hill -- he moves round and round the hill, the path moves round and round, and many times you come to the same view, to the same place. A little higher, but the same place -- the same trees, the same sky. Again and again, many times before you reach to the peak, you come to the same point -- a little higher of course, but the same point, again and again. Many times you will come again and again to this same distraction of past and future. This is just the beginning.

But one day one reaches the peak and when one reaches the peak, all becomes available simultaneously: the valley, the sky, the clouds, the height, the depth -- everything becomes available. That's what enlightenment is.

The third question:

THE OTHER DAY I TOOK A PIECE OF PAPER AND DID A LITTLE DOODLING OR FREE WRITING, AND I WAS PAINED TO FIND THAT I WAS FULL OF SELF-CONDEMNATION AND SELF-PITY. I HAD NOT A NICE WORD FOR ME IN THAT LONG NOTE. IS IT THAT I AM TOO IDEALISTIC AND SELF-CENTRED

Everybody is brought up in such a way that everybody has become idealistic. Nobody is realistic. The ideal is the common disease of humanity.

Everybody is brought up in such a way that everybody goes on thinking that they have to be something, somebody, somewhere in the future. An image is given and you have to be like it. That gives you a tension because you are not it, you are something else, yet you have to be it.

So one goes on condemning the real for the unreal -- the unreal is unreal. And the ideal goes on pulling you towards the future, out of the present.

The ideal becomes a constant nightmare because it goes on condemning. Whatsoever you do is imperfect because you have an ideal of perfection. Whatsoever you attain is still not fulfilling because you have a mad expectation which can never be satisfied.

You are human, in a certain time, in a certain space, with certain limitations. Accept those limitations. Perfectionists are always on the brink of madness. They are obsessed people -- whatsoever they do is not good enough. And there is no way to do something perfectly -- perfection is not humanly possible. In fact, imperfect is the only way to be.

So what do I teach you here? I don't teach you perfection, I teach you wholeness. That is a totally different thing. Be whole. Don't bother about perfection. When I say be whole, I mean be real, be here; whatsoever you do, do it totally. You will be imperfect but your imperfection will be full of beauty, it will be full of your totality.

Never try to be perfect otherwise you will create much anxiety. So many troubles are there already; don't create more troubles for yourself.

I have heard.

It happened that bedraggled, worried Garfinkel sat in a train holding a three-year-old boy. Every few minutes Garfinkel spanked the child.

'If you strike that baby one more time,' said a woman sitting across from him, 'I'll give you so much trouble you won't forget it!'

'Trouble?' said Garfinkel. 'You're gonna give me trouble? Lady, my partner stole all my money and ran off with my wife and car. My daughter is in the parlor car, six months pregnant, and she ain't got no husband. My baggage is lost, I'm on the wrong train, and this little stinker just ate the tickets and threw up all over me. And lady, YOU'RE gonna give me trouble?'

Now what more trouble can there be? Don't you think enough is enough?

Life itself is so complicated, please be a little more kinder towards yourself. Don't create ideals. Life is creating enough problems but those problems can be solved. If you are in a wrong train you can change the train; if the tickets are lost, they can be purchased again; if your wife has run away, you can find another woman. The problems that life gives to you can be solved but the problems that idealism gives to you can never be solved -- they are impossible.

Somebody is trying to become Jesus.... Now there is no way; it does not happen that way, nature does not allow it. Jesus happens only once, and only once; nature does not tolerate any repetition. Somebody is trying to become a Buddha -- now he is trying to do the impossible. It simply does not happen, cannot happen; it is against nature. You can be only yourself. So be total. Wherever you are and whatsoever you are doing, do it totally. Move into it, let it become your meditation. Don't be worried whether it will be perfect or not -- it is not going to be perfect. If it is total it is enough. If it was total you enjoyed doing it, you felt a fulfillment through it, you moved into it, you were absorbed into it, you came out of it new, fresh, young, rejuvenated.

Each act that is done totally rejuvenates, and each act that is done totally never brings any bondage. Love totally and attachment does not arise; love partially and attachment arises. Live totally and you are not afraid of death; live partially and you are afraid of death.

But forget the word 'perfection'. It is one of the most criminal words. This word should be dropped from all the languages of the world, it should be dropped from the human mind. Nobody has ever been perfect and nobody can ever be. Can't you see it? Even if God is there and you come to meet him, can't you find faults with his creation? So many, that's why he is hiding. He is almost afraid of you. Faults and faults and faults. Can you count them? Infinite faults you will find. In fact, if you are a fault-finder you cannot find

anything right -- in the right time, in the right place. Everything seems to be just a mess. Even God is not perfect; God is total. He enjoyed doing it, he is still enjoying doing it. But he is not perfect. If he were perfect then the creation could not be imperfect. Out of perfection, perfection will come.

All the religions of the world say that God is perfect. I don't say so. I say God is whole, God is holy, God is total -- but not perfect. Although he may still be trying.... How can he be perfect? If he were, the world would be dead by now. Once something is perfect, death happens because there is no future, there is no way. Trees are still growing, babies are still born -- things continue. And he goes on improving. Can't you see the improvement? He goes on improving on everything. That's the meaning of evolution: things are being improved. Monkeys have become man -- that's an improvement. Then man will become Divine and God -- that is evolution.

Teilhard de Chardin says there is an omega point where everything will become perfect. There is none. There is no omega point. There cannot be. The world is always in the process; evolution is there; we are approaching and approaching but we never reach because once we reach -- finished. God still goes on trying in different ways, improving.

One thing is certain: he is happy with his work otherwise he would have abandoned it. He is still pouring his energy into it. When God is happy with you it is sheer nonsense to be unhappy with yourself. Be happy with yourself. Let happiness be the ultimate value. I am a hedonist. Always remember that happiness is the criterion. Whatsoever you do, be happy, that's all. Don't be bothered whether it is perfect or not.

Why this obsession with perfection? Then you will be tense, anxious, nervous, always uneasy, troubled, in conflict. The English word 'agony' comes from a root which means: to be in conflict. To be constantly wrestling with oneself -- that is the meaning of agony. You will be in agony if you are not at ease with yourself. Don't demand the impossible, be natural, at ease, loving yourself, loving others.

And remember, a person who cannot love himself because he goes on condemning, cannot love anybody else either. A perfectionist is not only a perfectionist about himself, he is about others also. A man who is hard on himself is bound to be hard on others. His demands are impossible.

In India just a few years before, there was Mahatma Gandhi, a perfectionist, almost a neurotic. And he was very hard with his disciples -- even tea was not allowed. Teal Because it has nicotine. If somebody was found drinking tea in his ashram it was a great sin. Love was not allowed. If somebody fell in love with somebody it was such a great sin that it was as if the whole world was going to be drowned because of it. He was continuously spying on his disciples, always sitting at the keyhole. But he was that way with himself. You can be with others only as you are with yourself.

But these types of people become great leaders because they create much guilt in others. The more guilt you can create in people, the greater the leader you can become. Because more and more people feel that yes, you can help them to become perfect. They are imperfect so you can help them to become perfect.

I am not here to help you to become perfect; I am not concerned with any sort of nonsense. I am just here to help you to be yourself. If you are imperfect, beautiful; if you are perfect, that too is beautiful.

Don't try to become imperfect because that can become an ideal! You may be perfect already -- then listening to me can create a trouble for yourself! This man says be imperfect! There is no need. If you are perfect accept that too!

Try to love yourself. Don't condemn. Once humanity starts a deep acceptance, all churches will disappear and all politicians and priests will disappear.

I have heard.

A man was fishing in the North Woods and one night around the campfire his guide was telling him of the time he had guided Harry Emerson Fosdick on a fishing trip.

'Yes,' said the guide, 'he was a good man except for his swearing.'

'But look,' said the fisherman, 'surely you don't mean to say that Dr. Fosdick was profane?'

'Oh, but he was, sir,' protested the guide. 'Once he caught a fine bass. Just as he was about to land him in the boat, the fish wiggled off the hook. So I say to the Doctor, "That's a damned shame!" and the Doc comes right back and says, "Yes, it is!" But that's the only time I ever heard him use such language.'

Now this is the mind of a perfectionist. The Doctor has not said anything. He simply says,'Yes, it is.' But that too is enough for a perfectionist to find fault with.

A perfectionist is neurotic. And not only is he neurotic, he creates neurotic trends around him. So don't be a perfectionist, and if somebody is a perfectionist around you escape away from him as fast as you can before he pollutes your mind.

All perfectionism is a sort of deep ego trip. Just to think of yourself in terms of ideals and perfection is

nothing but to decorate your ego to its uttermost. A humble person accepts that life is not perfect. A humble person, a really religious person, accepts that we are limited, that there are limitations.

Look... that is my definition of humbleness. Not to try to be perfect is to be humble.

And a humble person becomes more and more total because he has nothing to deny, nothing to reject. He accepts whatsoever he is, good, bad. And a humble person is very rich because he accepts his wholeness; his anger, his sex, his greed -- everything is accepted. In that deep acceptance a great alchemical change happens. All that is ugly by and by disappears on its own accord. He becomes more and more harmonious, more and more whole.

I am not in favour of a saint but I am in favour of a holy man. A saint is a perfectionist; a holy man is totally different. Zen Masters are holy men; Catholic saints are saints. The very word 'saint' is ugly. It comes from 'sanctos' -- one who has been given sanction by the authority that he is a saint. Now who can authorise anybody to be a saint? Is it a sort of degree? But the Christian Church goes on doing that foolish thing.

Even posthumous degrees are awarded. A saint may have died three hundred years before, then the Church revises its ideas, or the world has changed, and after three hundred years the Church gives a posthumous degree -- a sanction that that man was really a saint, we could not understand him at the time. And the church may have killed that man -- that's how Joan of Arc became a saint. They killed her, but later on they changed their idea. People by and by came closer and closer to Joan of Arc and it became difficult not to accept her. First they killed her, then they worshipped her. After hundreds of years, her bones were found and worshipped. She was burned by the same people, the same Church.

No, the word 'saint' is not good. A holy man is a holy man because of himself, not because some church decides to award him sainthood.

I have heard.

Jacobson, aged ninety, had lived through beatings in Polish pogroms, concentration camps in Germany, and dozens of other anti-Semitic experiences.

'Oh, Lord!' he prayed, sitting in a synagogue. 'Isn't it true that we are your chosen people?'

And from the heavens boomed a voice:'Yes, Jacobson, the Jews are my chosen people!'

'Well, then,' wailed the old man,'isn't it time you chose somebody else?'

Perfectionists are the chosen people of God, remember. In fact, the day you understand that you are creating your own misery because of your ideas, you break all ideas. Then you simply live out of your reality -- whatsoever it is. That is a great transformation.

So don't try to be chosen people of God, just be human. For God's sake, just be human!

The fourth question:

THE OTHER DAY YOU SAID THAT EFFORT IS DANGEROUS, BUT HARD WORK IS NEEDED IN THE MEDITATIONS. FOR MY GERMAN MIND, EFFORT EQUALS HARD WORK. IS THERE HARD WORK WITHOUT EFFORT?

The point is delicate. Effort is always half-hearted, effort is always partial. You are doing it because you don't see any way you can attain to the result you desire without doing it. If there was any way you would drop the effort and jump to the conclusion. One is never totally in his effort, cannot be, because the idea is of the future, the end result. Effort is future-oriented, result-oriented. One is doing it only for the sake of some future result, some profit, some greed, some good pay-off.

That's why Zen Masters say effortless effort is needed. What do they mean by effortless effort? They say hard work is needed but it should not be future-oriented. You should enjoy it. Not for some other goal -- even if nothing is attained through it, it is beautiful in itself. And that is the hardest thing for the human mind to do. That's why I call it hard work. The hardest thing is to do something for its own sake, to sing a song for its own sake, to meditate for its own sake, to love for its own sake. That is the hardest thing for the human mind because mind is future-oriented. It says,'For its own sake? Then why? What is going to happen out of it?'

People come to me and they ask,'We can meditate but what will we attain? We can become sannyasins

but what are we going to gain out of it?' This is what mind is -- always greedy.

Let me tell you....

One day Mulla Nasruddin was watching the street through the window when he saw his creditor approaching the house. Knowing what the fellow was up to, Mulla called his wife and told her to handle the visitor.

Accordingly, the wife opened the door and said,'Yes, sir, I know we haven't yet been able to pay you. And although Mulla himself is not home at this moment, he thinks day and night about ways to get some money and pay you back. He has even asked me to watch the street and whenever a flock of sheep passes to go out and pick up any pieces of wool that might have been caught on the bushes. This way, when we get enough wool, we can spin it, make a couple of shawls, sell them and with the money pay you back.'

When she got to this point, the man started to laugh, whereupon Mulla came out of his hiding and said,'You rascal, now that you smell money, you start to grin.'

The mind is that rascal. Once it gets any hint of any sort of future it starts to grin. It immediately jumps on it, catches hold of it -- you are no longer herenow. Meditation is for its own sake as love is for its own sake.

Ask a rose why he flowers. He simply flowers. It is so beautiful to flower. There is no motive in it. Ask the birds why they are singing. They are simply singing. They enjoy, they delight in it, there is no motive in it.

Drop the mind and motive disappears. So at least for a few hours in a day go on doing things for their own sake: dance, sing, play on the guitar, sit with friends, or just watch the sky. At least for a few hours go on devoting your time to intrinsic activities. These activities are the hard work. And I know, mind is very lazy. It likes to dream, it doesn't want to work, that's why it continuously thinks of the future. But mind is very lazy. It only thinks of the future so that the present can be avoided and the challenge of the present can be avoided.

I have heard an anecdote.

While walking along a creek bank a man came across a young fellow lying lazily under a tree with a fishing line in the water, on which the cork was bobbling frantically.

'Hey, you've got a bite!' he said.

'Yeah.' drawled the fisherman. 'Would you mind pulling it out?'

The walker did so, only to have the recumbent one ask,'Would, you mind taking the fish off, rebaiting the hook, and tossing it back in the creek?'

This was done and the man commented jokingly,'As lazy as you are, you ought to have some kids to do these things for you.'

'Not a bad idea,' yawned the fisherman. 'Got any idea where I could find a pregnant woman?'

That's how the mind is; it does not want to do anything. It simply hopes, desires, postpones. The future is a trick to postpone the present; the future is a trick to avoid the present. Not that you are going to do anything in the future, no -- because again the same mind will be there and it will say tomorrow, tomorrow. You will die and you will not do anything, you will only think. And that thinking helps you to keep face: you don't feel lazy because you think so much of doing, doing great things always, dreaming about great things and not doing the small things that are really to be done right now.

Hard work means to be present and to do that which the present has brought you as a challenge.

THE OTHER DAY YOU SAID THAT EFFORT IS DANGEROUS BUT HARD WORK WAS NEEDED IN THE MEDITATIONS. Yes, hard work -- because you will have to go against the mind. The hardness is not in the work -- the work is beautifully simple, the work is very easy -- the hardness comes from the fact that because you are so fogged by the mind you will have to come out of it.

FOR MY GERMAN MIND, EFFORT EQUALS HARD WORK. That I understand -- but all minds are German. That's why everybody is in such trouble, that's why everybody finds his own fascism, his own nazism, his own Adolf Hitler. Everybody does. Mind is fascist and mind looks continuously for leaders, for somebody to lead. It was a surprise to the whole world when Germany fell into the trap of Adolf Hitler.

Nobody could believe it, it was almost illogical. Such a beautiful race with such a great tradition of learning, of learned men, of great philosophy, of Kant, Hegel, Feuerbach, Marx.... Such a great culture with

such refined intellect; a culture of great scientists, of great musicians, of great novelists and poets; the country of the philosophers and professors....'Professor' has never been such a respectable word in any other country as in Germany. What happened to such an intelligent race that it fell into the hands of a stupid, almost idiot person, Adolf Hitler?

But this has to be understood: that all learning, if it is superficial, if it is of the mind, is not going to help. The learning only remains at the surface -- deep down you remain childish. Those professors, even a man like Martin Heidegger -- a great philosopher, you could say the greatest that this century has produced -- he also became a follower of Adolf Hitler. What happened to these giants following this man who was almost mad?

It has to be understood; it can happen, it has always happened. These great minds are just great on the surface, deep down their existence is very childish; only their intellect has grown, they have not grown.

Martin Heidegger's mind is very grown-up,.his being is very childish. His being is childish; it is waiting for somebody to lead it. A really mature person does not throw his responsibility on to anybody else; he becomes responsible for his own being.

Now this whole country of scientists, philosophers, professors, poets, giant intellectuals, fell victim to a very ordinary, mediocre man. And that man ruled over it.

This must help everybody to understand the foolishness of intellect. Intellect is superficial. One should grow in being otherwise one is always prone, one always tends to become a victim of such people. They always happen.

Mind is conditioned from the outside; it can be ruled from the outside. You have to grow into no-mind, only then can you not be ruled from the outside. Only a man of no-mind is a free man, independent. He is neither German, nor Indian, nor English, nor American -- he is simply free. American, Indian, German...these are the names of your prisons, these are not your freedom skies. These are not skies to fly in, these are the prisons to live in.

A free man belongs to himself and nobody else. A free man is simply an energy with no name, no form, no race, no nation. The days of nations and races are past, the days of the individual are coming. In a better world there will be no Germans, no Indians, no Hindus, no Christians -- there will be pure individuals, perfectly free, living their life in their own way, not disturbing anybody's life and not allowing anybody to disturb their lives.

Otherwise, mind is childish and yet cunning. It can fall victim to any Adolf Hitler, to any chauvinist, to any mad person who is bold enough...and people are bold, they never hesitate. That was the appeal of Adolf Hitler. He was so bold that he was absolutely bold. He would never hesitate, he was absolutely certain. And people who are uncertain in their being immediately find a deep appeal in such a person. This is a man who is so certain about truth that he must have attained to truth. They start falling in line with him. Because of your uncertainty you become a victim to somebody who is mad. But mad people are always certain, only very, very alert and aware people hesitate. Their hesitation shows their awareness and the complexity of life.

And mind is very cunning. It can rationalise everything.

I have heard.

Berger, hiding with his wife from the Nazis in a secluded Berlin attic, decided to get a breath of fresh air. While out walking he came face to face with Adolf Hitler.

The German leader pulled out a gun and pointed to a pile of horse manure in the street. 'All right,.Jew!' he shouted. 'Eat that or I'll kill you!' Trembling, Berger did as he was ordered.

Hitler began laughing so hard he dropped the weapon. Berger picked it up and said,'Now, you eat the manure or I'll shoot!' The Fuhrer got down on his hands and knees and began eating.

While he was occupied, Berger sneaked away, ran through an alley, climbed over a fence, and dashed up the stairs to the attic. He slammed the door shut, bolted and locked it securely. 'Hilda! Hilda!' he exclaimed to his wife. 'Guess who I had lunch with today!'

Mind goes on rationalising. Even if you eat horse manure it can make it a lunch -- and 'Hilda, Hilda, guess who I had lunch with today'! Beware of the traps of the mind. And the more you become alert, the more you will be able to live in the moment, in the act, totally. Then there is no motivation: you do it because you delight in it.

And that's why I call it the hardest work. To get out of the mind is the hardest work. But it is not effort,

it is awareness; it is not effort, it is intense alertness.

The last question:

FOR ENLIGHTENMENT DOES ONE NEED A HUMAN BODY? CAN'T A DOG OR A TREE WHICH IS FLOWERING GET ENLIGHTENED?

Dang, dang, doko dang, doko dang.

The Dhammapada: The Way of the Buddha, Vol 1

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Chapter #1
Chapter title: We are what we think

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WE ARE WHAT WE THINK.
ALL THAT WE ARE ARISES WITH OUR THOUGHTS.
WITH OUR THOUGHTS WE MAKE THE WORLD.
SPEAK OR ACT WITH AN IMPURE MIND
AND TROUBLE WILL FOLLOW YOU
AS THE WHEEL FOLLOWS THE OX THAT DRAWS THE CART.

WE ARE WHAT WE THINK.
ALL THAT WE ARE ARISES WITH OUR THOUGHTS.
WITH OUR THOUGHTS WE MAKE THE WORLD.

SPEAK OR ACT WITH A PURE MIND
AND HAPPINESS WILL FOLLOW YOU
AS YOUR SHADOW, UNSHAKABLE.

"LOOK HOW HE ABUSED ME AND BEAT ME,
HOW HE THREW ME DOWN AND ROBBED ME."
LIVE WITH SUCH THOUGHTS AND YOU LIVE IN HATE.

"LOOK HOW HE ABUSED ME AND BEAT ME,
HOW HE THREW ME DOWN AND ROBBED ME."
ABANDON SUCH THOUGHTS, AND LIVE IN LOVE.

IN THIS WORLD
HATE NEVER YET DISPELLED HATE.
ONLY LOVE DISPELS HATE.
THIS IS THE LAW,
ANCIENT AND INEXHAUSTIBLE.

YOU TOO SHALL PASS AWAY.
KNOWING THIS, HOW CAN YOU QUARREL?

HOW EASILY THE WIND OVERTURNS A FRAIL TREE.
SEEK HAPPINESS IN THE SENSES,
INDULGE IN FOOD AND SLEEP,
AND YOU TOO WILL BE UPROOTED.

THE WIND CANNOT OVERTURN A MOUNTAIN.
TEMPTATION CANNOT TOUCH THE MAN
WHO IS AWAKE, STRONG AND HUMBLE,
WHO MASTERS HIMSELF AND MINDS THE LAW.

IF A MAN'S THOUGHTS ARE MUDDY,
IF HE IS RECKLESS AND FULL OF DECEIT,
HOW CAN HE WEAR THE YELLOW ROBE?

WHOEVER IS MASTER OF HIS OWN NATURE,
BRIGHT, CLEAR AND TRUE,
HE MAY INDEED WEAR THE YELLOW ROBE.

My beloved bodhisattvas.... Yes, that's how I look at you. That's how you have to start looking at yourselves. *Bodhisattva* means a buddha in essence, a buddha in seed, a buddha asleep, but with all the potential to be awake. In that sense everybody is a bodhisattva, but not everybody can be called a bodhisattva -- only those who have started groping for the light, who have started longing for the dawn, in whose hearts the seed is no longer a seed but has become a sprout, has started growing.

You are bodhisattvas because of your longing to be conscious, to be alert, because of your quest for the truth. The truth is not far away, but there are very few fortunate ones in the world who long for it. It is *not* far away but it is arduous, it is hard to achieve. It is hard to achieve, not because of its nature, but because of our investment in lies.

We have invested for lives and lives in lies. Our investment is so much that the very idea of truth makes us frightened. We want to avoid it, we want to escape from the truth. Lies are beautiful escapes -- convenient, comfortable dreams. But dreams are dreams. They can enchant you for the moment, they can enslave you for the moment, but only for the moment. And each dream is followed by tremendous frustration, and each desire is followed by deep failure.

But we go on rushing into new lies; if old lies are known, we immediately invent new lies. Remember that only lies can be invented; truth cannot be invented. Truth already is! Truth has to be discovered, not invented. Lies cannot be discovered, they have to be invented.

Mind feels very good with lies because the mind becomes the inventor, the doer. And as the mind becomes the doer, ego is created. With truth, you have nothing to do...and because you have nothing to do, mind ceases, and with the mind the ego disappears, evaporates. That's the risk, the ultimate risk.

You have moved towards that risk. You have taken a few steps -- staggering, stumbling, groping, haltingly, with many doubts, but still you have taken a few steps; hence I call you bodhisattvas.

And THE DHAMMAPADA, the teaching of Gautama the Buddha, can only be taught to the bodhisattvas. It cannot be taught to the ordinary, mediocre humanity, because it cannot be understood by them.

These words of Buddha come from eternal silence. They can reach you only if you receive them in silence. These words of Buddha come from immense purity. Unless you become a vehicle, a receptacle, humble, egoless, alert, aware, you will not be able to understand them. Intellectually you will understand them -- they are very simple words, the simplest possible. But their very simplicity is a problem, because *you* are not simple. To understand simplicity you need simplicity of the heart, because only the simple heart can understand the simple truth. Only the pure can understand that which has come out of purity.

I have waited long...now the time is ripe, you are ready. The seeds can be sown. These tremendously important words can be uttered again. For twenty-five centuries, such a gathering has not existed at all. Yes, there have been a few enlightened masters with a few disciples -- half a dozen at the most -- and in small gatherings THE DHAMMAPADA has been taught. But those small gatherings cannot transform such a huge humanity. It is like throwing sugar in the ocean with spoons: it cannot make it sweet -- your sugar is simply wasted.

A great, unheard-of experiment has to be done, on such a large scale that at least the most substantial part of humanity is touched by it -- at least the soul of humanity, the center of humanity, can be awakened by it. On the periphery, the mediocre minds will go on sleeping -- let them sleep -- but at the center where intelligence exists a light can be kindled.

The time is ripe, the time has come for it. My whole work here consists in creating a buddhafield, an energy field where these eternal truths can be uttered again. It is a rare opportunity. Only once in a while, after centuries, does such an opportunity exist. Don't miss it. Be very alert, mindful. Listen to these words not only with the head but with your heart, with every fiber of your being. Let your totality be stirred by them.

And after these ten days of silence, it is exactly the right moment to bring Buddha back, to make him alive again amongst you, to let him move amongst you, to let the winds of Buddha pass through you. Yes, he can be called back again, because nobody every disappears. Buddha is no longer an embodied person; certainly he does not exist as an individual anywhere -- but his essence, his soul, is part of the cosmic soul now.

If many many people -- with deep longing, with immense longing, with prayerful hearts -- desire it, passionately desire it, then the soul that has disappeared into the cosmic soul can again become manifest in millions of ways.

No true master ever dies, he cannot die. Death does not appear for the masters, does not exist for them. Hence they are masters. They have known the eternity of life. They have seen that the body disappears but that the body is not all: the body is only the periphery, the body is only the garments. The body is the house, the abode, but the guest never disappears. The guest only moves from one abode to another. One day, ultimately, the guest starts living under the sky, with no shelter...but the guest continues. Only bodies, houses, come and go, are born and then die. But there is an inner continuum, an inner continuity -- that is eternal, timeless, deathless.

Whenever you can love a master -- a master like Jesus, Buddha, Zarathustra, Lao Tzu -- if your passion is total, immediately you are bridged.

My talking on Buddha is not just a commentary: it is creating a bridge. Buddha is one of the most important masters who has ever existed on the earth -- incomparable, unique. And if you can have a taste of his being, you will be infinitely benefited, blessed.

I am immensely glad, because after these ten days of silence I can say to you that many of you are now ready to commune with me in silence. That is the ultimate in communication. Words are inadequate; words say, but only partially. Silence communes totally.

And to use words is a dangerous game too, because the meaning will remain with me, only the word will reach you; and you will give it your own meaning, your own color. It will not contain the same truth that it was meant to contain. It will contain something else, something far poorer. It will contain your meaning, not my meaning. You can distort language -- in fact it is almost impossible to avoid distortion -- but you cannot distort silence. Either you understand or you don't understand.

And for these ten days there were only two categories of people here: those who understood and those who did not. But there was not a single person who *mis*understood. You cannot misunderstand silence -- that's the beauty of silence. The demarcation is absolute: either you understand or, simply, you don't understand -- there is nothing to misunderstand.

With words the case is just the opposite: it is very difficult to understand, it is very difficult to understand that you don't understand; these two are almost impossibilities. And the third is the only possibility: misunderstanding.

These ten days have been of strange beauty, and of a mysterious majesty too. I no longer really belong to this shore. My ship has been waiting for me for a long time -- I should have gone. It is a miracle that I am still in the body. The whole credit goes to you: to your love, to your prayers, to your longing. You would like me to linger a little while longer on this shore, hence the impossible has become possible.

These ten days, I was not feeling together with my body. I was feeling very uprooted, dislocated. It is strange to be in the body when you don't feel that you are in the body. And it is also strange to go on living in a place which no longer belongs to you -- my home is on the other shore. And the call comes persistently. But because you need me, it is the compassion of the universe -- you can call it God's compassion -- that is allowing me to be in the body a little more.

It was strange, it was beautiful, it was mysterious, it was majestic, it was magical. And many of you have felt it. Many of you have felt it in different ways. A few have felt it as a very frightening phenomenon, as if death is knocking on the door. A few have felt it as a great confusion. A few have felt shocked, utterly shocked. But everybody has been touched in some way or other.

Only the newcomers were a little at a loss -- they could not comprehend what was going on. But I feel thankful to them too. Although they could not understand what was going on, they waited -- they were waiting for me to speak, they were waiting for me to say something, they were hoping. Many were afraid that I might not speak ever again...that was also a possibility. I was not certain myself.

Words are becoming more and more difficult for me. They are becoming more and more of an effort. I have to say something so I go on saying something to you. But I would like you to get ready as soon as possible so that we can simply sit in silence...listening to the birds and their songs...or listening just to your own heartbeat...just being here, doing nothing....

Get ready as soon as possible, because I may stop speaking any day. And let the news be spread to all the nooks and corners of the world: those who want to understand me only through the words, they should come soon, because I may stop speaking *any* day. Unpredictably, any day, it may happen -- it may happen even in the middle of a sentence. Then I am not going to complete the sentence! Then it will hang forever and forever...incomplete.

But this time you have pulled me back.

These sayings of Buddha are called THE DHAMMAPADA. This name has to be understood. *Dhamma* means many things. It means the ultimate law, logos. By "ultimate law" is meant that which keeps the whole universe together. Invisible it is, intangible it is -- but *it is* certainly; otherwise the universe would fall apart. Such a vast, infinite universe, running so smoothly, so harmoniously, is enough proof that there must be an undercurrent that connects everything, that joins everything, that bridges everything -- that we are not islands, that the smallest grass leaf is joined to the greatest star. Destroy a small grass leaf and you have destroyed something of immense value to the existence itself.

In existence there is no hierarchy, there is nothing small and nothing great. The greatest star and the smallest grass leaf, both exist as equals; hence the other meaning of the word 'dhamma'. The other meaning is justice, the equality, the nonhierarchic existence. Existence is absolutely communist; it knows no classes, it is all one. Hence the other meaning of the word 'dhamma' -- justice.

And the third meaning is righteousness, virtue. Existence is very virtuous. Even if you find something which you cannot call virtue, it must be because of your misunderstanding; otherwise the existence is absolutely virtuous. Whatsoever happens here, always happens rightly. The wrong never happens. It may appear wrong to you because you have a certain idea of what right is, but when you look without any prejudice, nothing is wrong, all is right. Birth is right, death is right. Beauty is right and ugliness is right.

But our minds are small, our comprehension is limited; we cannot see the whole, we always see only a small part. We are like a person who is hiding behind his door and looking through the keyhole into the street. He always sees things...yes, somebody is moving, a car suddenly passes by. One moment it was not there, one moment it is there, and another moment it is gone forever. That's how we are looking at existence. We say something is in the future, then it comes into the present, and then it has gone into the past.

In fact, time is a human invention. It is always now! Existence knows no past, no future -- it knows only the present.

But we are sitting behind a keyhole and looking. A person is not there, then suddenly he appears; and then as suddenly as he appears he disappears too. Now you have to create time. Before the person appeared he was in the future; he *was* there, but for you he was in the future. Then he appeared; now he is in the present -- he is the same! And you cannot see him anymore through your small keyhole -- he has become past. Nothing is past, nothing is future -- all is always present. But our ways of seeing are very limited.

Hence we go on asking why there is misery in the world, why there is this and that...why? If we can look at the whole, all these whys disappear. And to look at the whole, you will have to come out of your room, you will have to open the door...you will have to drop this keyhole vision.

This is what mind is: a keyhole, and a very small keyhole it is. Compared to the vast universe, what are our eyes, ears, hands? What can we grasp? Nothing of much importance. And those tiny fragments of truth, we become too much attached to them.

If you see the whole, everything is as it should be -- that is the meaning of "everything is right." Wrong exists not. Only God exists; the Devil is man's creation.

The third meaning of 'dhamma' can be God -- but Buddha never uses the word 'God' because it has become wrongly associated with the idea of a person, and the law is a presence, not a person. Hence Buddha never uses the word 'God', but whenever he wants to convey something of God he uses the word 'dhamma'. His mind is that of a very profound scientist. Because of this, many have thought him to be an atheist -- he is not. He is the greatest theist the world has ever known or will ever know -- but he never talks about God. He never uses the word, that's all, but by 'dhamma' he means exactly the same. "That which is" is the meaning of the word 'God', and that's exactly the meaning of 'dhamma'. 'Dhamma' also means discipline -- different dimensions of the word. One who wants to know the truth will have to discipline himself in many ways. Don't forget the meaning of the word 'discipline' -- it simply means the capacity to learn, the availability to learn, the receptivity to learn. Hence the word 'disciple'. 'Disciple' means one who is ready to drop his old prejudices, to put his mind aside, and look into the matter without any prejudice, without any a priori conception.

And 'dhamma' also means the ultimate truth. When mind disappears, when the ego disappears, then what remains? Something certainly remains, but it cannot be called 'something' -- hence Buddha calls it 'nothing'. But let me remind you, otherwise you will misunderstand him: whenever he uses the word 'nothing' he means no-thing. Divide the word in two; don't use it as one word -- bring a hyphen between 'no' and 'thing', then you know exactly the meaning of 'nothing'.

The ultimate law is not a thing. It is not an object that you can observe. It is your interiority, it is subjectivity.

Buddha would have agreed totally with the Danish thinker, Soren Kierkegaard. He says: Truth is subjectivity. That is the difference between fact and truth. A fact is an objective thing. Science goes on searching for more and more facts, and science will never arrive at truth -- it cannot by the very definition of the word. Truth is the interiority of the scientist, but he never looks at it. He goes on observing other things. He never becomes aware of his own being.

That is the last meaning of 'dhamma': your interiority, your subjectivity, your truth.

One thing very significant -- allow it to sink deep into your heart: truth is never a theory, a hypothesis; it is always an experience. Hence my truth cannot be your truth. My truth is inescapably my truth; it will remain my truth, it cannot be yours. We cannot share it. Truth is unsharable, untransferable, incommunicable, inexpressible.

I can explain to you how I have attained it, but I cannot say what it is. The "how" is explainable, but not the "why." The discipline can be shown, but not the goal. Each one has to come to it in his own way. Each one has to come to it in his own inner being. In absolute aloneness it is revealed.

And the second word is PADA. 'Pada' also has many meanings. One, the most fundamental meaning, is path. Religion has two dimensions: the dimension of "what" and the dimension of "how." The "what"

cannot be talked about; it is impossible. But the "how" can be talked about, the "how" is sharable. That is the meaning of 'path'. I can indicate the path to you; I can show you how I have traveled, how I reached the sunlit peaks. I can tell you about the whole geography of it, the whole topography of it. I can give you a contour map, but I cannot say how it feels to be on the sunlit peak.

It is like you can ask Edmund Hillary or Tensing how they reached the highest peak of the Himalayas, Gourishankar. They can give you the whole map of how they reached. But if you ask them what they felt when they reached, they can only shrug their shoulders. That freedom that they must have known is unspeakable; the beauty, the benediction, the vast sky, the height, and the colorful clouds, and the sun and the unpolluted air, and the virgin snow on which nobody had ever traveled before...all that is impossible to convey. One has to reach those sunlit peaks to know it. 'Pada' means path, 'pada' also means step, foot, foundation. All these meanings are significant. You have to move from where you are. You have to become a great process, a growth. People have become stagnant pools; they have to become rivers, because only rivers reach the ocean. And it also means foundation, because it is the fundamental truth of life. Without dhamma, without relating in some way to the ultimate truth, your life has no foundation, no meaning, no significance, it cannot have any glory. It will be an exercise in utter futility. If you are not bridged with the total you cannot have any significance of your own. You will remain a driftwood -- at the mercy of the winds, not knowing where you are going and not knowing who you are. The search for truth, the passionate search for truth, creates the bridge, gives you a foundation. These sutras that are compiled as THE DHAMMAPADA are to be understood not intellectually but existentially. Become like sponges: let it soak, let it sink into you. Don't be sitting there judging; otherwise you will miss the Buddha. Don't sit there constantly chattering in your mind about whether it is right or wrong -- you will miss the point. Don't be bothered whether it is right or wrong.

The first, the most primary thing, is to understand what it is -- what Buddha is saying, what Buddha is trying to say. There is no need to judge right now. The first, basic need is to understand exactly what he means. And the beauty of it is that if you understand exactly what it means, you will be convinced of its truth, you will know its truth. Truth has its own ways of convincing people; it needs no other proofs.
Truth never argues: it is a song, not a syllogism.

The sutras:

WE ARE WHAT WE THINK.
ALL THAT WE ARE ARISES WITH OUR THOUGHTS.
WITH OUR THOUGHTS WE MAKE THE WORLD.

It has been said to you again and again that the Eastern mystics believe that the world is illusory. It is true: they not only believe that the world is untrue, illusory, maya -- they *know* that it is maya, it is an illusion, a dream. But when they use the word *sansara* -- the world -- they don't mean the objective world that science investigates; no, not at all. They don't mean the world of the trees and the mountains and the rivers; no, not at all. They mean the world that you create, spin and weave inside your mind, the wheel of the mind that goes on moving and spinning. Sansara has nothing to do with the outside world.

There are three things to be remembered. One is the outside world, the objective world. Buddha will never say anything about it because that is not his concern; he is not an Albert Einstein. Then there is a second world: the world of the mind, the world that the psychoanalysts, the psychiatrists, the psychologists investigate. Buddha will have a few things to say about it, not many, just a few -- in fact, one: that it is illusory, that it has no truth, either objective or subjective, that it is in between.

The first world is the objective world, which science investigates. The second world is the world of the mind, which the psychologist investigates. And the third world is your subjectivity, your interiority, your inner self.

Buddha's indication is towards the interiormost core of your being. But you are too much involved with the mind. Unless he helps you to become untrapped from the mind, you will never know the third, the real world: your inner substance. Hence he starts with the statement: WE ARE WHAT WE THINK. That's what everybody is: his mind. ALL THAT WE ARE ARISES WITH OUR THOUGHTS.

Just imagine for a single moment that all thoughts have ceased...then who are you? If *all* thoughts cease for a single moment, then who are you? No answer will be coming. You cannot say, "I am a Catholic," "I

am a Protestant," "I am a Hindu," "I am a Mohammedan" -- you cannot say that. All thoughts have ceased. So the Koran has disappeared, the Bible, the Gita...all words have ceased! You cannot even utter your name. All language has disappeared so you cannot say to which country you belong, to which race. When thoughts cease, *who are you*? An utter emptiness, nothingness, no-thingness.

It is because of this that Buddha has used a strange word; nobody has ever done such a thing before, or since. The mystics have always used the word 'self' for the interiormost core of your being -- Buddha uses the word 'no-self'. And I perfectly agree with him; he is far more accurate, closer to truth. To use the word 'self' -- even if you use the word 'Self' with a capital 'S', does not make much difference. It continues to give you the sense of the ego, and with a capital 'S' it may give you an even bigger ego.

Buddha does not use the words *atma*, 'self', *atta*. He uses just the opposite word: 'no-self', *anatma*, *anatta*. He says when mind ceases, there is no self left -- you have become universal, you have overflowed the boundaries of the ego, you are a pure space, uncontaminated by anything. You are just a mirror reflecting nothing.

WE ARE WHAT WE THINK. ALL THAT WE ARE ARISES WITH OUR THOUGHTS. WITH OUR THOUGHTS WE MAKE THE WORLD.

If you really want to know *who*, in reality, you are, you will have to learn how to cease as a mind, how to stop thinking. That's what meditation is all about. Meditation means going out of the mind, dropping the mind and moving in the space called no-mind. And in no-mind you will know the ultimate truth, dhamma.

And moving from mind to no-mind is the step, pada. And this is the whole secret of THE DHAMMAPADA.

SPEAK OR ACT WITH AN IMPURE MIND
AND TROUBLE WILL FOLLOW YOU
AS THE WHEEL FOLLOWS THE OX THAT DRAWS THE CART.

Whenever Buddha uses the phrase 'impure mind' you can misunderstand it. By 'impure mind' he means mind, because *all* mind is impure. Mind as such is impure, and no-mind is pure. Purity means no-mind; impurity means mind.

SPEAK OR ACT WITH AN IMPURE MIND -- speak or act with mind -- AND TROUBLE WILL FOLLOW YOU.... Misery is a by-product, the shadow of the mind, the shadow of the illusory mind. Misery is a nightmare. You suffer only because you are asleep. And there is no way of escaping it while you are asleep. Unless you become awakened the nightmare will persist. It may change forms, it can have millions of forms, but it will persist.

Misery is the shadow of the mind: mind means sleep, mind means unconsciousness, mind means unawareness. Mind means not knowing who you are and still pretending that you know. Mind means not knowing where you are going and still pretending that you know the goal, that you know what life is meant for -- not knowing anything about life and still believing that you know.

This mind will bring misery as certainly AS THE WHEEL FOLLOWS THE OX THAT DRAWS THE CART.

WE ARE WHAT WE THINK.
ALL THAT WE ARE ARISES WITH OUR THOUGHTS.
WITH OUR THOUGHTS WE MAKE THE WORLD.
SPEAK OR ACT WITH A PURE MIND
AND HAPPINESS WILL FOLLOW YOU
AS YOUR SHADOW, UNSHAKABLE.

Again, remember: when Buddha says "pure mind" he means no-mind. It is very difficult to translate a man like Buddha. It is almost an impossible job, because a man like Buddha uses language in his own way; he creates his own language. He cannot use the ordinary language with ordinary meanings, because he has something extraordinary to convey.

Ordinary words are absolutely meaningless in reference to the experience of a Buddha. But you should understand the problem. The problem is, he cannot use an absolutely new language; nobody will

understand. It will look like gibberish.

That's how the word 'gibberish' came into existence. It comes from a Sufi; his name was Jabbar. He invented a new language. Nobody was able to make head or tail of it. How can you understand an absolutely new language? He looked like a madman, uttering nonsense, utter nonsense. That's how it happens! If you listen to a Chinese and you don't understand Chinese, it is utter nonsense.

Somebody was asking a man who had gone to China, "How do they find such strange names for people? -- Ching, Chung, Chang...."

The man said, "They have a way: they collect all the spoons in the house and they throw them upwards, and when those spoons fall down...ching! chung! chang! or whatsoever sound they make, that's how they name a child."

But the same is the case: if a Chinese hears English he thinks, "What nonsense!"

If that is the case with languages which millions of people use, what will be the case with a Buddha if he invents an original language? Only he will understand it and nobody else. Jabbar did that -- must have been a very courageous man. People thought that he was mad.

The English word 'gibberish' comes from Jabbar. Nobody knows what he was saying. Nobody has even tried to collect it...how to collect it? There was no alphabet. And what he was saying was making no sense at all, so we don't know what treasures we have missed.

The problem for Buddha is that either he has to use your language as *you* use it -- then he cannot convey his experience at all -- or he has to invent a new language nobody will understand. So all great masters have to be very much in the middle. They will use your language, but they will give your words their color, their flavor. The bottles will be yours, the wine will be theirs. And thinking that because the bottles are yours the wine is also yours, you will carry them for centuries. And there is a possibility that, thinking that it is your wine because the bottle is yours, sometimes you may drink out of it, you may become drunk.

That's why it is very difficult to translate. Buddha used a language that was understood by the people who surrounded him, but he gave twists and turns to words in such a subtle way that even people who knew the language were not alerted, were not shocked. They thought they were hearing their own language.

Buddha uses the words "pure mind" for no-mind, because if you say "no-mind," immediately it becomes impossible to understand. But if you say "pure mind," then some communication is possible. Slowly slowly, he will convince you that pure mind means no-mind. But that will take time; very slowly you have to be caught and trapped into a totally new experience. But remember always: pure mind means no-mind, impure means mind.

By putting these adjectives, impure and pure, he is compromising with you so that you don't become alerted too early and escape. You have to be allured, seduced. All great masters are seductive -- that is their art. They seduce you in such a way that slowly slowly, you are ready to drink anything, whatsoever they give. First they supply you with ordinary water, then slowly slowly, wine has to be mixed in it. Then water has to be withdrawn...and one day you are completely drunk. But it has to be a very slow process.

As you go deeper into the sutras you will understand. Impure mind means mind, pure mind means no-mind. And happiness will follow you if you have a pure mind or no mind.... HAPPINESS WILL FOLLOW YOU AS YOUR SHADOW, UNSHAKABLE.

Misery is a by-product, so is bliss. Misery is a by-product of being asleep, bliss is a by-product of being awake. Hence you cannot seek and search for bliss directly, and those who seek and search for bliss directly are bound to fail, doomed to fail. Bliss can be attained only by those who don't seek bliss directly; on the contrary, they seek awareness. And when awareness comes, bliss comes of its own accord, just like your shadow, unshakable.

"LOOK HOW HE ABUSED ME AND BEAT ME,
HOW HE THREW ME DOWN AND ROBBED ME."
LIVE WITH SUCH THOUGHTS AND YOU LIVE IN HATE.

"LOOK HOW HE ABUSED ME AND BEAT ME,
HOW HE THREW ME DOWN AND ROBBED ME."
ABANDON SUCH THOUGHTS, AND LIVE IN LOVE.

Something of profound importance: hate exists with the past and the future -- love needs no past, no future. Love exists in the present. Hate has a reference in the past: somebody abused you yesterday and you are carrying it like a wound, a hangover. Or you are afraid that somebody is going to abuse you tomorrow -- a fear, a shadow of the fear. And you are already getting ready, you are getting prepared to encounter it.

Hate exists in the past and the future. You cannot hate in the present -- try, and you will be utterly impotent. Try it today: sit silently and hate somebody in the present, with no reference to the past or the future...you cannot do it. It cannot be done; in the very nature of things it is impossible. Hate can exist only if you remember the past: this man did something to you yesterday -- then hate is possible. Or this man is going to do something tomorrow -- then too hate is possible. But if you don't have any reference to the past or the future -- this man has not done anything to you and he is not going to do anything to you, this man is just sitting there -- how can you hate? But you can love.

Love needs no reference -- that's the beauty of love and the freedom of love. Hate is a bondage. Hate is imprisonment -- imposed by you upon yourself. And hate creates hate, hate provokes hate. If you hate somebody you are creating hate in that person's heart for yourself. And the whole world exists in hate, in destructiveness, in violence, in jealousy, in competitiveness. People are at each other's throats either in reality, actuality, in action, or at least in their minds, in their thoughts, everybody is murdering, killing. That's why we have created a hell out of this beautiful earth -- which could have become a paradise.

Love, and the earth becomes a paradise again. And the immense beauty of love is that it has no reference. Love comes from you for no reason at all. It is your outpouring bliss, it is your sharing of your heart. It is the sharing of the song of your being. And sharing is so joyful -- hence one shares! Sharing for sharing's sake, for no other motive.

But what love you have known in the past is not the love Buddha is talking about or I am talking about. Your love is nothing but the other side of hate. Hence your love has reference: somebody has been beautiful to you yesterday, so nice he was that you feel great love for him. This is not love; this is the other side of hate -- the reference proves it. Or somebody is going to be nice to you tomorrow: the way he smiled at you, the way he talked to you, the way he invited you to his house tomorrow -- he is going to be loving to you. And great love arises.

This is not the love buddhas talk about. This is hate disguised as love -- that's why your love can turn into hate any moment. Scratch a person just a little bit, and the love disappears and hate arises. It is not even skin-deep. Even so-called great lovers are continuously fighting, continuously at each other's throats -- nagging, destructive. And people think this is love....

You can ask Astha and Abhiyana -- they are in such a love that Astha is having a black eye almost every day. Great fight! But when great fight goes on, people think something is happening. When nothing is happening -- no fight, no quarrel -- people feel empty. "It is better to be fighting than to be empty" -- that's the idea of millions of people in the world. At least the fight keeps you engaged, at least the fight keeps you involved, and the fight makes you important. Life seems to have some meaning -- ugly meaning, but at least some meaning.

Your love is not really love: it is its very opposite. It is hate disguised as love, camouflaged as love, parading as love. True love has no reference. It thinks not of the yesterdays, it thinks not of the tomorrows. True love is a spontaneous welling up of joy in you...and the sharing of it...and the showering of it...for no other reason, for no other motive, than just the joy of sharing it.

The birds singing in the morning, this cuckoo calling from the distance...for no reason. The heart is just so full of joy that a song bursts forth. When I am talking about love I am talking about such love. Remember it. And if you can move into the dimension of this love, you will be in paradise -- immediately. And you will start creating a paradise on the earth.

Love creates love just as hate creates hate.

IN THIS WORLD
HATE NEVER YET DISPELLED HATE.
ONLY LOVE DISPELS HATE.
THIS IS THE LAW,
ANCIENT AND INEXHAUSTIBLE.

Aes dhammo sanantano -- this the law, eternal, ancient and inexhaustible.

What is the law? That hate never dispels hate -- darkness cannot dispel darkness -- that only love dispels

hate. Only light can dispel darkness: love is light, the light of your being, and hate is the darkness of your being. If you are dark inside, you go on throwing hate all around you. If you are light within, luminous, then you go on radiating light around you.

A sannyasin has to be a radiant love, a radiant light.

AES DHAMMO SANANTANO.... Buddha repeats this again and again -- this is the eternal law. What is the eternal law? Only love dispels hate, only light dispels darkness. Why? -- because darkness in itself is only a negative state; it has no positive existence of its own. It does not exist really -- how can you dispel it? You cannot do anything directly to darkness. If you want to do anything to darkness you will have to do something with light. Bring light in and darkness is gone, take light out and darkness comes in. But you cannot bring darkness in or out directly -- you cannot do anything with darkness. Remember, you cannot do anything with hate either.

And that's the difference between moral teachers and religious mystics: moral teachers go on propounding the false law. They go on propounding, "Fight with darkness -- fight with hate, fight with anger, fight with sex, fight with this, fight with that!" Their whole approach is, "Fight the negative," while the real, true master teaches you the positive law: *aes dhammo sanantano* -- the eternal law, "Do not fight with darkness." And hate is darkness, and sex is darkness, and jealousy is darkness, and greed is darkness and anger is darkness.

Bring the light in....

How is the light brought in? Become silent, thoughtless, conscious, alert, aware, awake -- this is how light is brought in. And the moment you are alert, aware, hate will not be found. Try to hate somebody with awareness....

These are experiments to be done, not just words to be understood -- experiments to be done. That's why I say don't try to understand only intellectually: become existential experimenters.

Try to hate somebody consciously and you will find it impossible. Either consciousness disappears, then you can hate; or if you are conscious, hate disappears. They can't exist together. There is no coexistence possible: light and darkness cannot exist together -- because darkness is nothing but the absence of light.

The true masters teach you how to attain to God; they never say renounce the world. Renunciation is negative. They don't tell you to escape from the world, they teach you to escape into God. They teach you to attain to truth, not to fight with lies. And lies are millions. If you go on fighting it will take millions of lives, and still nothing will be attained. And truth is one; hence truth can be attained instantly, this very moment it is possible.

YOU TOO SHALL PASS AWAY.
KNOWING THIS, HOW CAN YOU QUARREL?

Life is so short, so momentary, and you are wasting it in quarreling? Use the whole energy for meditation -- it is the same energy. You can fight with it or you can become a light through it.

HOW EASILY THE WIND OVERTURNS A FRAIL TREE.
SEEK HAPPINESS IN THE SENSES,
INDULGE IN FOOD AND SLEEP,
AND YOU TOO WILL BE UPROOTED.

Buddha says: Remember, if you depend on the senses you will remain very fragile -- because senses cannot give you strength. They cannot give you strength because they cannot give you a constant foundation. They are constantly in flux; everything is changing. Where can you have a shelter? Where can you make a foundation?

One moment this woman looks beautiful and another moment another woman. If you just decide by the senses, you will be a constant turmoil -- you cannot decide because senses go on changing their opinions. One moment something seems so incredible, and another moment it is just ugly, unbearable. And we depend on these senses.

Buddha says: Don't depend on senses -- depend on awareness. Awareness is something hidden behind the senses. It is not the eye that sees. If you go to the eye specialist he will say it is the eye that sees, but that is not true. The eye is only a mechanism -- through which somebody else sees. The eye is only a window;

the window cannot see. When you stand at the window, you can look outside. Somebody passing in the street may think, "The window is seeing me." The eye is only a window, an aperture. Who is behind the eye?

The ear does not hear -- who is behind the ear who hears? Who is the one who feels? Go on searching for that and you will find some foundation; otherwise, your life will be just a dry leaf in the wind.

THE WIND CANNOT OVERTURN A MOUNTAIN.
TEMPTATION CANNOT TOUCH THE MAN
WHO IS AWAKE, STRONG AND HUMBLE,
WHO MASTERS HIMSELF AND MINDS THE LAW.

Meditation will make you awake, strong *and* humble. Meditation will make you awake because it will give you the first experience of yourself. You are not the body, you are not the mind -- you are the pure witnessing consciousness. And when this witnessing consciousness is touched, a great awakening happens -- as if a snake was sitting coiled up and suddenly it uncoils, as if somebody was asleep and has been shaken and awakened. Suddenly a great awakening inside: for the first time you feel *you are*. For the first time you feel the truth of your being.

And certainly it makes you strong; you are no longer fragile, not like a frail tree that any wind can overturn. Now you become a mountain! Now you have a foundation, now you are rooted -- no wind can overturn a mountain. You become awake, you become strong, and still you become humble. This strength does not bring any ego in you. You become humble because you become aware that the same witnessing soul exists in everybody, even in animals, birds, plants, rocks.

These are only different ways of sleeping! Somebody sleeps on the right side, and somebody sleeps on the left side, and somebody sleeps on the back...these are only different ways of sleeping. A rock has its own way of sleep, a tree a different way of sleep, a bird still a different way -- but only differences in the ways and methods of sleeping; otherwise deep down at the core of every being is the same witnessing, the same God. That makes you humble. Even before a rock you know you are nobody special, because the whole existence is made of the same stuff called consciousness. And if you are awake, strong, and humble, this gives you a mastery over yourself.

IF A MAN'S THOUGHTS ARE MUDDY,
IF HE IS RECKLESS AND FULL OF DECEIT,
HOW CAN HE WEAR THE YELLOW ROBE?

Buddha chose for his sannyasins the yellow robe, just as I have chosen the orange. That is the difference between my approach and the Buddha's approach. Yellow represents death -- the yellow leaf. Yellow represents the setting sun, the evening.

Buddha emphasized death too much -- that's a way. If you emphasize death too much, it helps: people become more and more aware of life in contrast to death. And when you emphasize death again and again and again, you help people to awaken. They have to be awake because death is coming. Whenever a new sannyasin would be initiated by Buddha, he would tell him, "Go to the cemetery -- and just be there and go on watching funeral pyres, dead bodies being carried, burned...go on watching. And go on remembering this is going to happen to you too. Three months' meditation on death, then come back." That was the beginning of sannyas.

There are only two possible ways. One is, emphasize death; the other is, emphasize life. Because these are the only two things in existence -- life and death. Buddha chose death as a symbol; hence the yellow robe.

The orange represents life; it is the color of blood. It represents the morning sun, the early dawn, the eastern sky becoming red. My emphasis is on life. But the purpose is the same. I want you to be so passionately in love with life that your very passion for life makes you aware, your very intensity to live it makes you awake.

And death is in the future, and life is now, so if you think of death you will be thinking of the future. If you think of death it will be an inference: you will see somebody else dying, you will never see yourself dying. You can imagine, you can infer, you can think, but this will be a thinking.

Life need not be thought, it can be lived. It can help you to be mindless more than death can. Hence my choice is far better than Buddha's choice, because life is right now; you need not go to a cemetery. All that you need is to be alert and life is everywhere...in the flowers, in the birds, in the people around you, the children laughing...and in you!...and right now! You need not think about it, you need not infer it. You can just close your eyes and feel it -- you can feel the tickle of it, you can feel the beat of it.

But both methods can be used: death can be used for you to become a meditator, or life can be used -- my choice is life. And I emphasize and repeat that my choice is far better than Buddha's. Buddha's choice of death as a symbol helped this whole country to become dead, dull, insipid. My choice of life as the symbol can revive this country -- not only this country but the whole world -- because it is not only the Buddha who has chosen death as a symbol, Christianity has also chosen death as a symbol -- the cross. So the two greatest religions of the world, Christianity and Buddhism, are death-oriented. And because of these two religions.... And their impact has been the greatest: Christianity has transformed the whole West, and Buddhism has transformed the whole East.

Jesus and Buddha have been the two greatest teachers, but the choice of death as a symbol has been dangerous, has been a calamity. I choose life. I would like this whole earth to be full of life, more and more life, pulsating life. But what Buddha says about his yellow robe I would also say about my orange robe. He says: IF A MAN'S THOUGHTS ARE MUDDY, IF HE IS RECKLESS AND FULL OF DECEIT, HOW CAN HE WEAR THE YELLOW ROBE?

WHOEVER IS MASTER OF HIS OWN NATURE,
BRIGHT, CLEAR AND TRUE,
HE MAY INDEED WEAR THE ORANGE ROBE.

What he says about the yellow robe, I say about the orange robe: WHOEVER IS...BRIGHT, CLEAR AND TRUE, HE MAY INDEED WEAR THE ORANGE ROBE.
AES DHAMMO SANANTANO.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 1

Chapter #2
Chapter title: An empty chair

22 June 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
AN EMPTY CHAIR
A SILENT HALL
AN INTRODUCTION TO BUDDHA --
HOW ELOQUENT!

Yes, Subhuti, that's the only way to introduce the Buddha to you. Silence is the only language he can be expressed in. Words are too profane, too inadequate, too limited. Only an empty space...utterly silent...can represent the being of a buddha.

There is a temple in Japan, absolutely empty, not even a statue of the Buddha in the temple, and it is known as a temple dedicated to Buddha. When visitors come and they ask, "Where is the Buddha? The temple is dedicated to him..." the priest laughs and he says, "This empty space, this silence -- this is Buddha!"

Stones cannot represent him, statues cannot represent him. Buddha is not a stone, not a statue. Buddha is not a form -- Buddha is a formless fragrance. Hence, it was not just accidental that ten days' silence preceded these talks on Buddha. That silence was the only possible preface.

Subhuti, you are right: "An empty chair...." Yes, only an empty chair can represent him. This chair *is* empty, and this man talking to you is empty. It is an empty space pouring itself into you. There is nobody within, just a silence.

Because you cannot understand silence, it has to be translated into language. It is because of *your* limitation that I have to speak; otherwise there is no need. Truth cannot be said, has never been said, will never be said. All scriptures talk *about* truth, go on talking about it, about and about, but no scripture has yet been capable of expressing it -- neither the Vedas, nor the Bible, nor the Koran -- because it is impossible in the very nature of things to express it.

It cannot be said -- it can only be shown. It cannot be logically proved, but love can prove it. Where logic fails, love succeeds. Where language fails, silence succeeds.

I cannot prove it, but the absence of the 'I' within me can become an absolute proof for it. If you want to understand Buddha, really, you will have to come closer and closer to this silence that I am, you will have to become more and more intimate, available, vulnerable, to this nobody who is talking to you.

I am not a person. The person died long ago. It is a presence -- an absence and a presence. I am absent as a person, as an individual; I am present as a vehicle, a passage, a hollow bamboo. It can become a flute -- only the hollow bamboo can become a flute.

I have given myself to the whole. Now whatsoever the will of the whole...if he wants to speak through me, I am available; if he does not want to speak through me, I am available. His will is the only will now. I have no will of my own.

That's why many times you will find contradictions in my statements -- because I cannot change anything. God is contradictory because God is a paradox. He contains the polar opposites: he is darkness and light, summer and winter, life and death. Sometimes he speaks as life and sometimes as death, and sometimes he comes as summer and sometimes as winter...what can I do?

If I interfere, I will misrepresent. If I try to be consistent then I will be false. I can be true only if I will remain available to all the contradictions that God contains.

This chair, Subhuti, is certainly empty. And the day you are able to see this chair empty, this body empty, this being empty, you will have seen me, you will have contacted me. That is the real moment when the disciple meets the master. It is a dissolution, a disappearance...the dewdrop slipping into the ocean, or the ocean slipping into the dewdrop. It is the same! -- the master disappearing into the disciple and the disciple disappearing into the master. And then there prevails a profound silence.

It is not a dialogue! That's where Eastern religions, particularly Buddhism, have reached higher pinnacles than Christianity, Judaism, Islam -- because Islam, Judaism, Christianity, remain clinging somehow to the idea of a dialogue. But a dialogue presupposes duality, twoness. Islam, Christianity, Judaism, are religions of prayer. Prayer presupposes that there is a God separate from you, that you can address him.

Hence Martin Buber's book became very famous -- I AND THOU. That is the essence of prayer. But 'I' *and* 'thou'...a duality is needed for a dialogue. And howsoever beautiful the dialogue may be, it is still a division, a split; it is not yet union. The river has not entered into the ocean. Maybe it has come very close, just on the verge, but it is holding back.

Buddhism is not the religion of prayer, it is the religion of meditation. And that's the difference between prayer and meditation: prayer is a dialogue, meditation is a silence. Prayer has to be addressed to somebody -- real, unreal, but it has to be addressed to somebody. Meditation is not an address at all; one has simply to fall into silence, one has simply to disappear into nothingness. When one is not, meditation is.

And Buddha is meditation -- that is his flavor. These ten days we remained silent, we remained in meditation. The real thing has been said. Those who have not heard the real thing, now for them I will be speaking.

The meditation that prevailed for ten days was with a difference -- and that is the difference between Buddha's and my approach -- a little difference, but of tremendous import. And that has to be understood by you, because I am not a mere commentator on Buddha. I am not only echoing him, I am not simply a mirror to reflect him; I am a response, not a reflection. I am not a scholar, I am not going to make a scholarly analysis of his statements -- I am a poet!

I have seen the same nothingness that he has seen, and, certainly, I have seen it in my own way. Buddha has his own way, I have my own way -- of seeing, of being. Both ways reach the same peak, but the ways are different. My way has a little difference -- little, but of profound import, remember.

These ten days were not only of silent meditation -- these ten days were of music, silence, and meditation. Music is my contribution to it. Buddha would not have allowed it. On that point we would have quarreled. He would not have allowed music; he would have said that music is a disturbance. He would have insisted on pure silence, he would have said that is enough. But that is where we agree to disagree.

To me, music and meditation are two aspects of the same phenomenon. And without music, meditation lacks something; without music, meditation is a little dull, unalive. Without meditation, music is simply noise -- harmonious, but noise. Without meditation, music is an entertainment. And without music, meditation becomes more and more negative, tends to be death-oriented.

Hence my insistence that music and meditation should go together. That adds a new dimension -- to both. Both are enriched by it.

Remember three M's just as you remember three R's. The first M is mathematics; mathematics is the purest science. The second M is music; music is pure art. And the third M is meditation; meditation is pure religion. Where all these three meet, you attain the trinity.

My approach is scientific. Even if I make illogical statements, I make them very very logically. Even if I assert paradoxes, they are asserted in a logical way. Whatsoever I am saying has a mathematics behind it, a method, a certain scientific approach. I am not an unscientific person. My science serves my religion; the science is not the end but it is a beautiful beginning.

And my approach is artistic, aesthetic. I cannot help you unless this energy field becomes musical. Music is pure art. And if it is joined with mathematics, it becomes a tremendously powerful instrument to penetrate into your interiority. Of course, it will not be complete unless meditation is the highest peak, the purest religion.

And we are trying to create the ultimate synthesis. This is my trinity: mathematics, music, meditation. This is my *trimurti* -- three faces of God. You can attain to God through one face, but then your experience of God will not be so rich as it will be when you attain two faces. But it will still lack something unless you attain all the three faces. When you know God as a trinity, when you have come through all the three dimensions, your experience, your nirvana, your enlightenment, will be the richest.

Buddha insists on meditation alone; that is one face of God. Mohammed insists on prayer, music, singing; hence the Koran has the quality of music in it. No other scripture has so much music in it as the Koran. The very word *koran* simply means "Recite! Sing!" That was the first revelation to Mohammed. Something from the beyond called forth and said, "Recite! Recite! Sing!"

Islam is another face of God. And there are religions which have approached God through the third M: mathematics. Jainism is the purest representative of the third approach. Mahavira speaks like Albert Einstein. It is not an accident that Mahavira was the first person in human history to talk about the theory of relativity. After twenty-five centuries, Albert Einstein was able to prove it scientifically, but Mahavira saw it in his vision.

If you read Mahavira, his statements are absolutely logical, mathematical. Jaina scriptures have no juice in them -- dry, arithmetical. That is another face of God. And only three kinds of religion have existed in the world: the religions of mathematics, represented by Jainism; the religions of music, represented by Islam, Christianity, Judaism, Hinduism; and the religions of meditation, represented by Buddhism, Taoism.

My effort here is to give you a total religion, which contains all the three M's in it. It is a very ambitious adventure. It has never been tried before; hence I am going to be opposed as nobody has ever been opposed before. You are moving with a dangerous person, but the journey is going to be of tremendous beauty. Dangers, hazards don't make a journey ugly; on the contrary, they make it tremendously beautiful. All the dangers that you will have to face with me are going to give you a thrill. The journey is not going to be dull,

it is going to be very alive. We are going to move towards God in such a multidimensional way that each moment of the journey is going to be precious.

I started these Buddha lectures with a ten-day silence deliberately. It was a device to start with silence -- Buddha would have been very happy. He must have shrugged his shoulders a little bit because of the music, but what can I do? It can't be helped.

My religion has to be a religion of dance, love, laughter. It has to be life-oriented, it has to be life-affirmative. It has to be a love affair with life. It is not a renunciation but a rejoicing.

The second question:

BELOVED MASTER,
IT IS ABOUT THIS FEELING THAT IT HAS ALWAYS BEEN THERE, AND AS SOON AS I FEEL IT, IT SEEMS SO FAR AWAY -- BUT WHAT IS THIS "IT"?

Deva Prashantam, it is one of the perennial problems encountered by every seeker of truth. You cannot grasp truth -- if you try, it will be far far away. You cannot possess truth -- if you try, you will find your hands utterly empty. Truth cannot be possessed because it is not a thing. On the contrary, you have to be courageous enough to be possessed by truth -- because it is a love affair.

Allow yourself to be possessed by it and you will know what it is. But you have been doing just the contrary: you have been trying to have a grip on it. That's what mind always longs for, desires. That's what mind calls "understanding." Unless the mind is capable of catching hold of something, the mind is not satisfied.

But truth is mercurial: if you try to hold it in your hands, the firmer the grip, the more elusive it will become, and the farthest -- so far away that you will stop believing in it, trusting in it...so far away that you will not be able to see that it exists at all.

Truth comes; it cannot be brought. Truth happens; you cannot do anything about it -- because the doer is the problem, the hindrance, the obstacle. The doer is the ego. And if you somehow manage and don't allow the doer to interfere, it comes by the back door -- as the one who experiences, as an observer, as an experiencer. It is the same ego again, in new garments.

That's why when you feel it, it is lost -- the doer has come now as a feeler. The doer has to be dissolved totally; it has not to be allowed back in some subtle way, in some secret way.

Let the truth be! Don't be in a hurry to understand it or to feel it -- just let it be there. You need not do *anything* about it. If you can remain in such a state of nondoing, of no-effort, of no-ego, you will understand, you will feel, you will know, you will have it. It can only be had indirectly, not directly.

Prashantam, that's where you are missing it. And that's where everybody misses it. Yes, there are moments when suddenly it is so close by...you would like to grab it. The very desire to grab comes out of greed, the very desire to grab comes out of fear. The very desire to grab is a mind desire. And as the mind enters in, truth goes out.

Can't you simply be silent, not doing anything at all -- not on the intellectual level, not on the physical level, not on the emotional level -- doing nothing at all, just being there, utterly quiet? And then you will be possessed by it. And the only way to know it is to be possessed by it.

You say, "It is about this feeling that it has always been there...."

Yes, it *has* always been there. It is our very being. It is the stuff we are made of. Truth is not something separate from you: you *are* truth. It is your very consciousness, the very ground of your being. You need not go anywhere else to seek and search, to Kashi or to Kaaba. Not even a single step is needed.

Lao Tzu says: You can find it sitting in your own house, no need to go anywhere -- because it is already there! When you go on a search, when you move into seeking, you go farther away from it. Each search takes you away from the truth that is already there.

And there are moments when you feel it, that it has always been there -- moments of joy, love, beauty. Moments when suddenly the world stops: a beautiful sunset...and you are gripped by it. Remember I am saying you are gripped by it, possessed by it, not that *you* possess it. How can you possess a sunset? The sunset possesses you, fills you; every nook and corner of your being is overflowing with the beauty of it.

And then one knows, deep down in the depths of one's being, it has always been there. Not even the words are needed; one simply knows without words -- one feels.

Or, when you are in love...or when you listen to beautiful poetry...or the songs of the birds...or just the wind blowing through the pine trees...or the sound of water.... Whenever you allow yourself to be possessed you will find, suddenly, out of nowhere, truth has appeared, God has appeared, dhamma has appeared. You have touched something intangible, you have seen something invisible. You have been in contact with something eternal...*aes dhammo sanantano* -- the eternal law, the inexhaustible law.

Whenever you are in a state of harmony, everything humming, functioning in harmony, whenever you are in accord...and these moments happen to everybody. These moments have nothing to do with churches and the temples and the mosques. In fact, it is very rare to find a person becoming enlightened in a church or in a mosque, in a temple.

Buddha became enlightened under a tree, watching the last morning star disappearing in the sky; not in a temple, not in a church -- under a tree, watching a star. Must have become possessed. And the disappearing star, slowly slowly disappearing...going, going, gone. One moment before it was there, and now it is no longer there. And in that moment, suddenly something in him, the last citadel of the ego, disappeared too. Just like the disappearing morning star, his ego disappeared too.

The sky was empty, and he was empty. And whenever two things are empty, they become one -- because two empty things cannot be demarcated. By what will you demarcate emptiness? Two nothings cannot be kept separate; two nothings become one nothing. The star disappeared there, and the sky was empty, and the ego disappeared inside and the sky was empty inside too...and suddenly the inner and the outer were gone. It was only one sky.

That moment Buddha became enlightened. That moment he came to know dhamma, the logos, the tao, God, the cosmic principle of life.

Mahavira became enlightened, not in a temple -- not even in a Jaina temple! There were Jaina temples in Mahavira's time. Mahavira was the twenty-fourth *tirthankara* of the Jainas -- the twenty-fourth great master. Twenty-three masters had preceded him. There were Jaina temples, but he didn't become enlightened in a Jaina temple -- the Jainas should note the fact. He became enlightened in the forest. Just sitting there, doing nothing, and suddenly it came. It comes like a flood.

Mohammed became enlightened on a mountain. And so is the case with everybody: Lao Tzu, Zarathustra, Kabir, Nanak...not a single person has ever become enlightened in a temple, church or mosque. Why do you go there?

Go early in the morning to see the sunrise. Sit in the middle of the night watching the sky full of stars. Go, befriend trees and rocks. Go, lie down by the side of the river and listen to its sound. And you will be coming closer and closer to the real temple of God. Nature is his real temple. And there, be possessed -- don't try to possess. The effort to possess is worldly; the desire to be possessed is divine.

Prashantam, next time it happens, don't try to do anything about it. No need to understand, no need to observe, no need to examine, no need to analyze -- let it be there! Be possessed by it! Dance it! Sing it! And be totally one with it. That is the only way to know it.

You ask me, "It is about this feeling that it has always been there" -- the feeling is absolutely true -- "and as soon as I feel it, it seems so far away." Because with the feeling, the 'I' comes in -- and the 'I' is the distance between you and truth. The bigger the 'I', the bigger the distance, the smaller the 'I', the smaller the distance. No 'I', no distance.

And you ask me, "...but what is this 'it'?"

I cannot say it. It is *now*. Be possessed! It is *here*. Be possessed! It is not in my words but in the gaps. It is not in my statements but in the intervals. Read it between the lines.

But remember one thing very very significant: that you have to be possessed by it to understand it. And we are very much afraid of being possessed -- it seems as if we are losing control, it seems as if we are dissolving. "Who knows where it will land us? Who knows whether I will be able to come back from it or not?"

All these fears arise and you shrink back. And that is the moment you create the distance. The distance is your creation. Otherwise, it is always here, it is always now. Don't create the distance, don't bring fear in.

In all the languages of the world there are words for religious people like 'God-fearing' -- ugly words, absolute lies, because a religious person is not a God-fearing person at all. A religious person is a God-loving person, not a God-fearing person. But the priest depends on fear, he exploits your fear, and he creates fear in you. His whole business depends on whether you are afraid.

Drop your fears. There is no need to be afraid of God. God simply means the totality, the whole, that which is. We are part of it! How can the part be afraid of the whole? The whole cares for the part, the whole

loves the part, because the whole will not be the whole without the part. It cannot be indifferent to the part.

Knowing this, one trusts. Knowing this, one allows the whole to possess. Knowing this, one drops all fears, one surrenders. And only in surrender it is, only in trust it is.

I can indicate towards it, but I cannot explain it to you. And it is already happening to you, Prashantam. You are blessed. Just stop your ways of creating distance between you and it. And that can be easily done: just take a little risk, a step into the unknown.... Fear will be there -- in spite of it, go into the unknown. Let the fear be there -- still go into the unknown. Only by going into the unknown will the fear disappear, because you will come to know there is nothing to fear.

And once you are enchanted by the unknown, then there is no end to this pilgrimage -- it is an eternal journey, never-ending, always ongoing; it is inexhaustible. *aes dhammo sanantano* -- it is eternal and inexhaustible....

The third question:

BELOVED MASTER,
WHAT IS YOUR HOBBY?

Anando, I have none. I don't need any. A hobby is needed to keep you occupied. When you are tired of your ordinary occupation -- and naturally one gets tired of earning bread and butter -- when you are tired of your ordinary occupation there are only two alternatives. Either be unoccupied...which creates great fear in you, because to be unoccupied means to be with oneself, to be utterly alone with oneself. It is to face one's own abysmal depth -- it frightens, it scares. It means to face one's life and one's death, it means to face one's own interiority -- which is infinite, so vast you cannot comprehend it. And the very vastness frightens. A great trembling arises in you.

The one alternative is: meditate when you are unoccupied with your ordinary business. The other alternative is: get occupied again in some foolish activity, and call it a hobby.

A few people collect postage stamps -- now, see the stupidity of it -- and they call it a hobby. And all hobbies are like that. These are ways and means to keep escaping from yourself.

I am utterly blissful with myself. To be alone, to be, without doing anything, is such a profound experience that if once you have tasted it you will drop all these stupid activities called hobbies. Hobbies are pseudo occupations. When real occupations are not there, you get into pseudo occupations. Now, see the foolishness of it. Six days of the week you are waiting for Sunday -- so that you can relax, so that you can rest, so that you can be with yourself. You are tired of the world; the world is too much with you. You are tired of people, you are tired of everything. And you are hoping Sunday will come soon, and when Sunday comes you are again occupied -- now it is your hobby. You cannot remain unoccupied; that is your problem.

And it often happens that a person is more tired after Sunday than after any other day, because of so many hobbies, and going for a picnic, and driving, and doing a thousand and one things for which you have been waiting for six days. And you were thinking you were going to rest?

You cannot rest! You don't know how to rest. You cannot relax -- you don't know how to relax. Even in the name of relaxation you will get into some work, some kind of work; even in the name of rest you will start some kind of work. Simply because you are not paid for it, does it become rest? You will play cards or chess. You are not paid for it, that's true, but that doesn't make much difference; it is only unpaid work.

Rather than searching for hobbies, use the opportunities. Whenever you are capable of having a time empty, utterly unoccupied, with yourself, remain...remain in it, don't move out of it. Don't start collecting stamps.

Two old Jewish men were sitting on a park bench. "Well, what do you do now that you are retired?" asked one.
"I have a hobby: I raise pigeons," replied the other.
"Pigeons? Where do you keep them? You live in a condominium!"
"I keep them in a closet."
"In your closet? Don't they shit on your shoes and on your clothes?"
"No," said the man. "I keep them in a box."
"In a box? How do they breathe?"

"Breathe? They don't breathe," said the man, "they are dead."
"Dead?" exclaimed the friend, shocked. "You keep dead pigeons?"
"What the hell, it is only a hobby!"

The fourth question:

BELOVED MASTER,
THIS MORNING WHEN YOU ADDRESSED US "MY BELOVED BODHISATTVAS," IT FELT AT THAT MOMENT AS THOUGH IT WERE ACTUALLY TRUE. BUT LATER ON, EVEN A POSSIBILITY THAT WE ONE DAY WILL BECOME BODHISATTVAS SEEMED LIKE A DREAM....

Sheela, it is a truth -- that's why when uttered with trust, with love, it immediately strikes something deep in your heart, it rings a bell. But it is because of my trust that it rings a bell. I say again: You *are* bodhisattvas -- buddhas in essence, in seed, in potentiality.

When I say it, I mean it. When I say it, I say it because it is so. And in that moment you are so in tune with me that it appears absolutely true; no proof is needed, no argument is needed.

I need not argue for the truths that I utter. In fact, no truth ever needs any argument; it is simple, but it immediately rings a bell. The only thing needed is that it should come from the heart, then it reaches your heart.

I am not talking from my head. I am pouring my being into your being. It is a meeting of energies. It is a meeting of souls. Hence, when you are with me, it appears absolutely true -- you cannot doubt it, it is impossible. But when you are alone and I am not there, doubts arise. Your old mind comes back, with a vengeance, and says, "Sheela, you, and a bodhisattva? And what about your love with Veetrag? -- and you, a bodhisattva? And what about your jealousies, and what about your anger, and what about all that you are? You a bodhisattva? He must have been joking; he tricked you!" Great doubts arise because they are always there in your mind.

It is like you come with me, we go along, we walk side by side for the time being. I have a light in my hand, but because of my light, your path is also lighted. Then the moment comes when we part -- we have to part; a crossroad has come, our paths separate. I move in one direction, you move in another. Suddenly you are in darkness and you are very much puzzled: "What happened to the light?"

That light was not yours. Of course, your path was lighted, but the light was not yours. So when you are with me, there is a light surrounding you. In that light, things are very clear. When you are not with me suddenly there is darkness, and in that darkness you will doubt everything that you had trusted, and in that darkness you will doubt even the possibility of light. You will doubt even the reality of the light that you had lived just a few moments before. Your mind will say, "You must have been dreaming. You must have been hallucinating. What light? Where is the light? If it was there, where has it gone?"

And this will happen again and again. This has a deep significance to be understood. When you are with me, here, listening to me, sitting by my side, the situation can remain the same even when you are not physically with me. You will have to go a little deeper in your love, so that even if physically you are far away, spiritually you are not. Then the trust will continue. Then doubts will not dare to come in.

Right now doubts come in because you have a certain love for me but it is not yet total. There are spaces within your being you have not allowed access to me yet. And this is not only so with Sheela, it is so with many of you. You are keeping a few corners still hidden, separate, private, of your own. You have not opened your heart totally, you are not utterly naked. And if you are hiding something, then whatsoever you are hiding will remain a distance between me and you.

So when you are here, under my impact, when you are here physically with me, my presence can put your mind aside. But when you are not physically with me, your mind will come back -- you have not put it aside! Learn a lesson: when you go away from me, when you cannot see me, try to still be with me. Imbibe the spirit of closeness, intimacy -- then even death cannot separate us. Then there is no question of space and time. Then you are with me forever. And the trust will persist, and the trust will continue; it will become a constant factor in you. The *only* thing that will be constant will be your trust. Everything else will change, but not the trust.

You will have found the center of your being. And that finding is arriving home.

The last question:

BELOVED MASTER,
THERE IS SO MUCH NONSENSE ABOUT YOUR TEACHINGS AND THE ACTIVITIES OF YOUR ASHRAM IN THE PRESS RECENTLY. IT SOMEHOW INFURIATES ME BECAUSE IT SEEMS SO FAR FROM THE ACTUAL FACTS. LETTERS IN RESPONSE TO THE CONTRARY ARE NOT BEING PUBLISHED. NOW, I KNOW THIS MUST MAKE NO DIFFERENCE WHATSOEVER TO YOU. IS THIS THEN WHAT JESUS MEANS WHEN HE SAYS TO TURN THE OTHER CHEEK?

Zareen, it is as it should be. A man like me cannot remain unopposed. A man like me is bound to divide people into two categories: those who are with me and those who are not with me.

Just the other day, an old friend wrote a letter to me suggesting.... Right now there are only two kinds of people: those who are devotees, who are utterly in love with me, and those who are enemies, full of hatred for me. He wants to create a third category of people who are neither devotees nor enemies, but impartial thinkers.

His idea looks logical, but it is not possible. It has never happened, and it is not going to happen. It cannot happen. In fact, he himself is finding it difficult to become a sannyasin. He has been an old friend and he feels it a little difficult to surrender now as a disciple. He cannot be a devotee and he cannot be an enemy either. He knows me, he loves me; he has been a friend of long standing. So it is really his problem.

He cannot surrender because of his ego that he was a friend to me, a colleague. He cannot be against me because he feels for me. Now he is in a jam, so he wants to find a way out; he wants to create a third force -- people who are neither for nor against but impartial. Those people will be impotent. And I am not interested in impartial people. I am not interested in the third force at all, for a certain reason: because they will be utterly cold. I am far more interested in people who have a very strong hatred for me -- they are at least hot, and hot people are good people. They can be transformed; they are not ice-cold.

Those who are hotly in hate with me sooner or later will have become devotees -- because you cannot live in hate long. It hurts you. By hating me you cannot love me. Zareen, you are right, it doesn't matter at all to me. If the whole world hates me, it doesn't matter, it makes no difference. I remain in my absolute bliss.

My bliss cannot be affected by people's hatred, opposition. But think of those people who are living in hatred -- they are torturing themselves, they are hurting themselves, they are wounding themselves. How long can they go on doing it? Sooner or later their wounds would like to heal. And sooner or later, their very heated antagonism itself will turn into a passionate love.

I am reminded, Zareen, of a beautiful story:

A Sufi mystic wrote a book on the Koran. It was opposed by all the authorities, by the official religion. They banned it, they made it a crime to read it. It was sacrilegious, they thought, dangerous, because he was interpreting the Koran in such a way as nobody had ever interpreted it. He was going against the tradition.

He called his chief disciple, gave him the book, and told him to go the chief priest and present the book to him -- and watch everything. "Whatsoever happens, you have to report it correctly. So be very alert: whatsoever happens...when you give the book as a present, how he reacts, what he does, what he says, remember accurately because you have to report the whole scene. And let me tell you," the master told him, "that this is a kind of test for you. It is not only the question of giving the book to the chief priest and coming back; the whole point is reporting everything as it happens."

The man went, very alert, very cautious. Entering into the house of the chief priest, he made himself very alert, shook his body, because everything had to be observed minutely. Then he went in.

As he presented the book to the chief priest and told the name of his master, the priest threw the book out of the house, onto the road, and said, "Why didn't you tell me before that this is from that dangerous man? I would not even have touched it. I will have to wash my hands now. It is a sin to touch his book!"

The wife of the chief priest was sitting by his side. She said, "You are being unnecessarily hard on the poor man. He has not done any harm to you. Even if you wanted to throw the book, you could have thrown it later on. And I don't see the point in throwing it because you have a big library -- thousands of books are there; this book can also be kept in the library. If you don't want to read it, there is no need to read it. But you could have done at least one thing: you could have thrown it afterwards, washed your hands, taken a bath, or whatsoever you wanted to do -- but why are you hurting this poor man?"

The man went back, told the master the whole thing as it happened, in minute detail. The master asked,

"What is your reaction, then?"

The man said, "My reaction is that the wife of the chief priest is a very religious woman. I felt much respect for her. And the chief priest is simply ugly -- I wanted to cut his throat!"

The master said, "Now listen: I am more interested in the chief priest -- he can be converted because he is hot. If he can be so full of hate, he can also be so full of love, because it is the same energy that becomes hate or love. Love standing upside-down is hate -- love doing *shirshasana*, a headstand, is hate. But it is very easy to put a man back on his feet. As far as the wife is concerned, she is cold, ice-cold. I have no hope for her; she cannot be converted."

I totally agree with the Sufi master. Those who are against me, Zareen, why are they against me? Their hearts are stirred. Something has started happening to them, and they don't want it to happen. It is risky. I have started influencing their lives and they don't want to go with me.

Their whole investment is against it. They want to avoid me, and they see that they cannot avoid me -- they are becoming heated up. Hence the hatred; hence they are inventing all kinds of lies. But I have great hope for these people -- in fact, I love these people. Sooner or later they are going to end up with me.

The real problem is with those people who are indifferent, ice-cold, neither for nor against. I would like to divide the whole humanity into two camps: the friends and the enemies. And the more friends I have the more enemies are bound to be there. There is a certain balance in it; in life everything balances. If you have so many friends, you are bound to have so many enemies; otherwise the balance will be lost. If you have more friends, you will have more enemies; the balance has to be kept. Life continuously balances itself.
I watch the whole scene and enjoy it.

Zareen, you need not be worried about it. But I can understand your concern.

You say, "There is so much nonsense about your teachings and the activities of your ashram in the press recently...."

There will be more and more every day, because more and more people are going to come to me. Millions are on the way. And the more people become interested in me and the work that is going on here, the more and more people become involved in it, the more and more people will be against it -- a kind of balance. It is how things happen in the world; it is a natural phenomenon.

And all kinds of nonsense is bound to be told, because the people who are against have never been here. If they had been here they would have not been against, so they live on rumors. And negative things have a way of their own: they spread more easily, faster, quicker, because the whole of humanity lives in negativity.

For example, just the other day I received a letter from Canada saying that the Canadian government is becoming concerned, very much concerned, about my sannyasins and the people coming to me from Canada. And they are seriously inquiring into the whole phenomenon, because they are afraid that my commune may turn into another Jonestown. Now, I feel happy, because when governments become concerned that means something *is* happening. When a faraway country becomes so much concerned that they are thinking of sending a team to investigate the whole phenomenon, that mean things are on the way, that I am becoming some kind of disturbance to them. I must be popping up in their dreams.

And on what grounds are they becoming so much afraid? Because one American sannyasin committed suicide, another American sannyasin went mad. These two instances are enough.... Now, Americans are all mad! And have you seen an American who has never pondered the possibility of committing suicide? The psychologists say that every American, at least four times in his life, thinks of committing suicide. The greatest rate of suicide is in America.

Out of one hundred thousand sannyasins, one sannyasin commits suicide -- that is enough! And that too an American sannyasin. What else were you expecting from an American sannyasin? Another American goes mad...it is absolutely normal! But the negative catches our attention immediately. How many Americans have gone sane, nobody bothers. And how many Americans have been prevented from committing suicide, nobody counts. They will never be counted.

And journalists, the press, and other media, they are also only interested in the negative things. Unless you do something wrong, you are not news. George Bernard Shaw says: If a dog bites a man, it is not news. But if a man bites a dog, it *is* news.

Something is newsworthy only if it is outlandish, if it is eye-catching.

You can go on doing a thousand and one things and nobody will take any note. Do only one thing wrong and the whole world suddenly becomes interested in you.

And then people are very inventive. When you tell a rumor to a person you add something to it. People are creative! And when that person shares the rumor with somebody else, do you think he will share it exactly as you told him? He will give it a new color, a little more depth, a little larger dimension. He will make it more attractive, he will exaggerate it. And it goes on and on from mouth to mouth.

Rumors have a way of spreading, and everybody contributes to them. They don't have anything that relates to the facts. But this is how it always happens. And then it continues.... I will be gone and the rumors will continue, and they will go on increasing. They become independent forces; they go on growing.

I have heard:

God has the blues. Saint Peter suggests a trip to Earth to pick up a nice Greek girl, possibly in the old swan suit. God says, "No. As long as I stuck to those Greek girls it was alright. But once I made the mistake of knocking up a Jewish girl, two thousand years ago, and I'll be damned if they aren't still talking about it!"

Rumors go on and on.... And what they are doing to me is nothing uncommon; it is expected. They have always done such things to Jesus, to Socrates, to Mansoor, to Buddha, to Kabir. If they don't do these things to me, *that* will be a surprise. In fact, I will not feel good if they don't do these things to me. I would like to be counted with the buddhas -- and that is the only way!

Jesus decided to return to earth. He had seen that in America there was a resurgence of Jesus freaks and born-again baptists, so he thought it was a good time to come. He brought Peter along with him.

When he came to Earth he made the announcement that he was Jesus, the Son of God. No one would believe him; they thought he was some kind of nut. So Jesus asked Peter, "How can I get them to believe me, to convince them that I am the true savior?"

Peter said, "Remember that trick you did in Galilee, when you walked across the water? I bet that would work."

So they made a press announcement that tomorrow Jesus would walk on water. On the next day, the television and newspapers were at the lake to watch Jesus walk on water. Jesus and Peter arrived and rowed out to the middle of the lake, then Jesus climbed over the side of the boat and immediately sank. When he came back up, Peter, in shock, asked, "What happened? Why did you sink?"

"Shut up, you fool!" said Jesus. "The last time I did this I didn't have these damned holes in my feet!"

Things are more difficult than they were in the time of Jesus and Buddha! But I am enjoying, I am having a good time. Zareen, don't be worried at all. My suggestion is: you should enjoy it.

You say, "It somehow infuriates me because it seems so far from the actual facts."

Don't feel infuriated, don't feel angry -- that won't help. My people have to learn to laugh at all these stupid things that are bound to become more and more intense. As my work deepens, more and more nonsense rumors will go around -- which will have nothing to do with the facts. Or, even if they have something to do with the facts, they will distort them.

People are going to invent many kinds of stories. If you become infuriated, in a way you help them. That's what they want. That's what they *want*! -- that if my people become infuriated, angry, then they can crush, destroy you. And, certainly, they can crush and they can destroy you. My people are very few, a chosen few.

Don't feel infuriated; otherwise you will be playing into their hands. When such things come to your notice, have a good laugh. Learn to laugh -- respond with laughter! Laughter has to be your protection. And your laughter will make them look stupid. When somebody says something against me, have a good laugh. Pat him on the back, hug him! Give him a good kiss!

That's what Jesus means, really: love your enemies. But I know, it is easy to love your enemies -- it is more difficult to love your neighbors. So I say, just as Jesus says, again: Love your neighbors. They are the same people! Hug your neighbors; don't just go on loving them spiritually -- express it. When somebody is saying some nonsense thing about me, express your love. Let him feel puzzled -- let him feel either he is mad or you are mad. He will never be able to figure it out, what happened -- why you hugged him. He was not saying such nice things about your master...why did you hug him? That might give him a longing to come and see the master too. When the disciple is doing such a thing it is worth taking the trouble to go and see what is happening there.

Zareen, no need to be angry.

And you say, "Letters in response to the contrary are not being published."

They will not be published, because the newspapers, the television, the radio, they are in the hands of the vested interests. They will publish everything that is against me, because some newspaper is owned by a Hindu, some newspaper is owned by a Jaina, some newspaper is owned by a Mohammedan, some newspaper is owned by a Christian -- and all the newspapers are owned by different kinds of politicians. Your letters will not be published. These things have to be taken for granted.

You say, "Now, I know this must make no difference whatsoever to you. Is this then what Jesus means when he says to turn the other cheek?"

Yes, that's exactly what Jesus means. That's the best way to transform people, to convert people. The best possible way to convert people to your own way is to give the other cheek. Love them. Laugh at their nonsensical statements. Enjoy their rumors. Make jokes out of them, and make them puzzled.

If you can do that much, you are doing my work, Zareen.

Enough for today.

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MISTAKING THE FALSE FOR THE TRUE
AND THE TRUE FOR THE FALSE,
YOU OVERLOOK THE HEART
AND FILL YOURSELF WITH DESIRE.

SEE THE FALSE AS FALSE,
THE TRUE AS TRUE.
LOOK INTO YOUR HEART.
FOLLOW YOUR NATURE.

AN UNREFLECTING MIND IS A POOR ROOF.
PASSION, LIKE THE RAIN, FLOODS THE HOUSE.
BUT IF THE ROOF IS STRONG, THERE IS SHELTER.

WHOEVER FOLLOWS IMPURE THOUGHTS
SUFFERS IN THIS WORLD AND THE NEXT.
IN BOTH WORLDS HE SUFFERS,
AND HOW GREATLY,
WHEN HE SEES THE WRONG HE HAS DONE.

BUT WHOEVER FOLLOWS THE LAW
IS JOYFUL HERE AND JOYFUL THERE.
IN BOTH WORLDS HE REJOICES,
AND HOW GREATLY,
WHEN HE SEES THE GOOD HE HAS DONE.

FOR GREAT IS THE HARVEST IN THIS WORLD,
AND GREATER STILL IN THE NEXT.

HOWEVER MANY HOLY WORDS YOU READ,
HOWEVER MANY YOU SPEAK,
WHAT GOOD WILL THEY DO YOU
IF YOU DO NOT ACT UPON THEM?
ARE YOU A SHEPHERD
WHO COUNTS ANOTHER MAN'S SHEEP,
NEVER SHARING THE WAY?
READ AS FEW WORDS AS YOU LIKE
AND SPEAK FEWER.
BUT ACT UPON THE LAW.

GIVE UP THE OLD WAYS --
PASSION, ENMITY, FOLLY.
KNOW THE TRUTH AND FIND PEACE.
SHARE THE WAY.

Truth is. It needs no effort on your part to invent it. Truth has to be discovered, not invented. And what is hindering us from discovering it? We have been taught many lies, mountains of lies. Those are the barriers which go on falsifying the truth, which do not allow our hearts to reflect that which is.

Truth is not a logical conclusion. Truth is existence, reality. It is already here -- it has always been here. Only truth exists. Then why cannot we find it? How do we manage not to find it? Because from the very childhood we are taught falsities, prejudices, ideologies, religions, philosophies...all lead you astray.

Truth is not an idea. You need not be a Hindu to know it, or a Mohammedan, or a Christian. If you are a Hindu you will never know it; your very being a Hindu will keep you blind. What do we mean when we say, "I am a Hindu, or a Mohammedan, or a Jew"? We mean, "I have already got ideas about truth -- ideas from the Bible or the Koran or the Gita, but I have got ideas already. I don't know the truth, but I know much about it." And that knowing much about it is the only problem that has to be solved.

Once you drop your ideas about truth you will be confronting it, within and without both. You will be facing it -- because there is nothing else!

But the parents, the society, the state, the church, the educational system, they all depend on lies. As the child is born they start trapping it into lies. And the child is helpless. He cannot escape his parents, he is utterly dependent. You can exploit his dependence...and it has been exploited down the ages.

Nobody has been exploited so much as children -- neither the proletariat nor women, nobody has been exploited so much and so deeply and so destructively as the innocent children. Because they are helpless and dependent they *have* to learn whatsoever you teach them. They have to imbibe all the falsehoods that you go on forcing upon them. It is a question of survival for them -- they cannot survive without you. It is a question of life and death! They have to be Hindus, they have to be Mohammedans, they have to be Jainas, they have to be Buddhists, they have to be communists. Whatsoever you are interested in putting into their minds, you go on putting it in.

Instead of making them more alert, more aware, more alive, more reflective, instead of making them more mirrorlike, pure, you make them full of ideas...layers and layers of dust. And then it becomes impossible for them to see that which is. They start seeing that which is not and they stop seeing that which is.

Hence, to be really religious means a rebirth: again becoming like a child, dropping all that the society has given to you.

Religion is a rebellion -- a rebellion against all that has been forced upon you, a rebellion against being reduced to a computer. Just look inside! Whatsoever you know, you have been told; it is not *your* knowing, it is not authentic. How can it be authentic if it is not yours? You are not a witness to it, you are just a victim -- a victim of circumstances.

It is just an accident to be born in India or to be born in England. It is just an accident to be born in a Hindu family or in a Christian family. Because of these accidents your essential nature has been lost -- you have been forced to lose it. If you want to regain it you will have to be reborn.

That's precisely what the meaning is when Jesus says to Nicodemus, "Unless you are born again you will not enter into the Kingdom of God." He does not mean that you actually have to die, commit suicide, and then be born again. That won't help, because again you will be born to some parents in a certain society, within a certain church, and again the same stupidity is going to be done to you.

Jesus means by 'rebirth' that deliberately, consciously, now you are capable of dropping all that has been taught to you. Drop your knowledge and become innocent. And that is the only way to become innocent. Knowledge is a contamination. To be in a state of not-knowing is innocence, and to function from that state is the only way to know the truth.

Meditate over these tremendously significant sutras of Gautama the Buddha. He says:

MISTAKING THE FALSE FOR THE TRUE
AND THE TRUE FOR THE FALSE,
YOU OVERLOOK THE HEART
AND FILL YOURSELF WITH DESIRE.

Mind is nothing but desire. The heart knows no desire. You will be surprised to hear it, that all desires belong to the head. The heart lives in the present; it pulsates, beats, in the herenow. It knows nothing of the past and it knows nothing of the future. It is always now, here.

And I am not talking about a certain philosophy. I am simply stating a fact so simple you can observe it within yourself: your heart is beating now. It cannot beat in the past, it cannot beat in the future. The heart only knows the present, hence it is utterly pure. It is not polluted by the past memories, by knowledge, by experience, by all that you have been told and taught, by the scriptures, by the traditions. It knows nothing of all that nonsense! And it knows nothing of the future, of the morrow. For it, past exists no more, the future not yet. It is *utterly* here. It is immediate.

But the mind is just the opposite of the heart: the mind is never now, here. Either it thinks of beautiful experiences of the past or it desires the same beautiful experiences in the future. It goes on shuttling between past and future, it never stops at the present. It is utterly unaware of the present. For the mind, the present exists not. See the point: the present is the only thing that exists, but for the mind the present is the only thing that exists not. Past is nonexistential, future is nonexistential, but those are the things which are existential for the mind.

The head is the problem...and the heart is the solution. The child functions from the heart. As you start growing, you start moving from the heart to the head. When you graduate from the university you have completely forgotten about the heart. You are hung up in the head, your whole energy has moved to the head. Now you don't know anything of reality. You are full of garbage -- scholarly garbage, academic nonsense. You may be a Ph.D., a D.Litt. You know much, knowing nothing at all! -- because real knowing happens in the heart, not in the head. And the universities exist to distract your energies from the heart to the head.

All the universities in the world up to now have been enemies of humanity. Their whole function is to serve the state and the church. They are agents of the status quo, they are agents of the vested interests. They don't serve you, they serve the powers, the masters, the oppressors, the exploiters. Whosoever happens to be in power the universities serve. They are not in the service of humanity yet.

If they were really in the service of humanity, then the university would be the place to learn rebellion. The university would create revolutionaries. The university would not create conventionalists, conformists; the university would create nonconformists, nonconventional people. It would create rebels -- adventurous, ready to risk their lives for truth. That has not happened yet.

It is a sad fact that in the name of education something ugly is continued, something very ugly. Behind a facade, something very criminal continues. And this is the crime: that they divert your energies from the heart to the head, they destroy your capacity to love and they force you to learn logic. Logic is more important than love for them, thinking is more important than sensitivity. This is just putting the bullocks behind the cart. It is totally topsy-turvy.

That's why humanity is in such a mess: the untrue seems to be true and the true seems to be untrue. They have succeeded in distorting your vision. The buddhas have been fighting against all these vested interests.

Buddha says: MISTAKING THE FALSE FOR THE TRUE AND THE TRUE FOR THE FALSE, YOU OVERLOOK THE HEART AND FILL YOURSELF WITH DESIRE.

Mind is desire, and you go on filling yourself with more and more desire, more and more ambition, more and more longing for power, prestige, wealth. And you completely forget that there is a heart beating within you which already lives in God, which is already part of the ultimate law -- *aes dhammo sanantano* -- which is already part of the inexhaustible, eternal law. You are joined from the heart to God. Your hearts are the roots in the soil of God.

Your hearts are still being nourished by God, by truth, but you are not there. You have vacated the place. You live in your head. Day in, day out, you live in your head; you never descend from there. Even in the night while asleep you go on rumbling in the head...dreams, and dreams upon dreams. In the day thoughts, in the night dreams. They are not different.

The dream is only a translation of thinking in the language of sleep, and vice versa: thinking is nothing but a translation of dreaming in the language of the day. You go on moving between these two: dreaming and thinking. Both are desiring. What do you think? What is there to think except desire? And what do you dream except desire?

Buddha says the false appears to be true because you have become false to your own truth, to your own heart. Come back to the heart, and then you will be able to know the truth as the truth and the false as the false. That is enlightenment, that is coming home.

SEE THE FALSE AS FALSE.

But from where to begin? Begin from seeing the false as the false. That's why all the buddhas appear to be negative, all buddhas appear to be destructive. They negate. Jesus negates. He says again and again: It has been told to you in the past, but I say to you.... And he changes the whole standpoint.

For example, he says: It has been told to you in the past that tit for tat is the law. If somebody throws a brick at you, react by throwing a rock. But I say unto you, if somebody hits you on one cheek, give him the other cheek too. And if somebody takes away your coat, give him your shirt too. And if somebody forces you to go one mile with him, go two miles.

Mohammed is against all kinds of images of God, because his people were worshipping for centuries; they had three hundred and sixty-five gods -- one god for every day of the year. The Kaaba of Mohammed's days was one of the greatest temples on the earth -- dedicated to three hundred and sixty-five gods! Mohammed destroyed all those idols. It looks negative....

Buddha says: There is no truth in the Vedas, in the Upanishads. Beware of beautiful words, beware of philosophic speculation. Don't waste your time with hairsplitting, with logic. Be silent! Throw the Vedas out of your head, only then can you be silent. He looks negative, he looks nihilistic, he look dangerous -- but that is the only way you can be helped.

You have to be told the false is false. You have to begin with this: *neti, neti* -- neither this nor that. The master has to say to you, "This is false, that is false." He has to go on pointing out to you whatsoever is false first, because when you have known all that is false, suddenly a transformation happens in your consciousness. When you have become aware of the false, you start becoming aware of the true.

You cannot be taught what is truth, but you can certainly be taught what is not truth. You have been conditioned, you can be unconditioned. You have been hypnotized -- as Hindus, Mohammedans, Christians, Jainas.... The function of a master is to dehypnotize you. Once you are dehypnotized, suddenly you will be able to see the truth. The truth need not be taught.

SEE THE FALSE AS FALSE, THE TRUE AS TRUE.

LOOK INTO YOUR HEART.
FOLLOW YOUR NATURE.

One of the most significant statements ever: LOOK INTO YOUR HEART. FOLLOW YOUR NATURE. He is not saying follow scriptures. He is not saying follow me. He is not saying follow certain rules of conduct. He is not teaching you any morality. He is not trying to create a certain character around you, because all characters are beautiful prison cells. He is not giving you a certain way of life. Rather he is giving you courage, encouragement, to follow your own nature. He wants you to be brave enough to listen to your own heart and go accordingly.

"Follow your nature" means flow with yourself. *You* are the scripture...and hidden deep down within you is a still, small voice. If you become silent you will be guided from there.

The master has only to make you aware of your *inner* master. Then his function is fulfilled. Then he can leave you to yourself; he can throw you back upon yourself. A master is not to enslave the disciple; a master is to free him, to give him total freedom. And this is the only possibility of attaining total freedom: FOLLOW YOUR NATURE. By "nature" Buddha means dhamma. Just as it is the nature of water to flow downwards and it is the nature of fire to rise upwards, so there is a certain nature hidden in you. If all the conditionings that have been put around you by the society are removed, suddenly you will discover your nature. Your nature has become God. *Aes dhammo sanantano* -- this is the eternal, inexhaustible law: your nature is to become God.

Man is a potential god -- a bodhisattva. Man is *meant* to become a god. Less than that won't satisfy you, less than that is of no use. You can have all the money in the world, all the power, all the prestige possible, and still you will remain empty -- unless your divine nature flowers, opens its buds, unless you become a lotus, a one-thousand-petaled lotus, unless your divinity is revealed to you, you can never be contented.

The ordinary religious person is told to remain satisfied, contented, with whatsoever is the case. The so-called religious saints go on teaching people: Be satisfied. Satisfaction is one of their fundamental teachings. That is not the way of the true masters.

The true master creates discontent in you -- and such a discontent that nothing of this world can ever satisfy it. He creates such a longing in you, that unless you attain to the ultimate you will remain aflame, afire. He creates pain in your heart, he creates anguish...because life is slipping by every moment, and each moment gone is gone forever, and you have not attained to God yet, and one day is over.

He creates such a deep longing in you, such pain in the heart! He creates tears in your eyes, because only through such divine discontent will you move, will you take the quantum leap, the ultimate jump into the unknown. It is only through such divine discontent that you will gather together all your energies, and you will risk, and you will go on the ultimate adventure of finding who you are.

Follow your own nature. Your nature is consciousness. But you have been told by the priests: follow certain rules of conduct, the ten commandments, follow certain principles -- not your nature. Priests are very much afraid of your nature, because if you follow your nature you will get out of their grip, you will be a slave no more. You won't go to the churches and the temples and the mosques, and you won't listen to your stupid priests, politicians, the so-called leaders. I call them "so-called leaders" because what is actually happening is that blind people are leading other blind people.

You won't listen to them anymore if you listen to your own nature. If you know your own inner voice you will become free. Your inner voice has to be crushed, destroyed, utterly destroyed -- at least distorted so much that even if you hear it you can't understand it. And they have succeeded. Unless you struggle hard *against* them there is no possibility of succeeding. Their exploitation is so old, their oppression is so ancient, their strategies are so cunning...and they have infinite power in their hands. And what are you against them as an individual?

But if you go in, if you listen to your heart, you will attain to such power that no power on the earth can enslave you again.

FOLLOW YOUR NATURE.... But how to follow your nature if you don't know what it is? And you are not allowed to know it! You are given precise instructions as to what to do: what to eat, when to get up in the morning, when to go to bed. You have been given precise instructions. Those instructions, if followed, make you a slave. If not followed, they make you a criminal. If followed, you become a saint -- but a slave. People will worship you, respect you, but all that respect is a mutual understanding: "If you follow our instructions, we will respect you. If you don't follow, you will be thrown into jail."

Either you are made a slave spiritually or a prisoner physically: these are the two alternatives the society gives to you. And it never lets you become aware that there is a source of infinite guidance within you, from where God speaks.

God still speaks, he has not stopped speaking. He is not partial -- it is not that he spoke to Mohammed and to Moses and he does not speak to you. He is speaking to you as much as he was speaking to Mohammed. The only difference is, Mohammed was ready to listen and you are not ready to listen. Mohammed was available and you are not available.

To become available to your inner nature is what I call meditation.

Remember these two words. 'Character' is an invention of the politicians and the priests; it is a conspiracy against you. Consciousness is your nature. Yes, a man of consciousness has a certain character, but that character follows his consciousness. It is not imposed by anybody else on him; it is his own decision. And he is not encaged in it; he is totally free to change it any moment. As circumstances change, his consciousness gives him different directions and he changes his character.

The man of character -- the so-called man of character -- is encaged. Even if circumstances change he goes on repeating the same character, although it is no longer relevant, it does not fit. The context in which it was meaningful has disappeared, but he goes on repeating the same nonsense. He is like a parrot. He is a machine: he does not respond, he only reacts.

A man of consciousness responds, and his responses are spontaneous. He is mirrorlike: he reflects whatsoever confronts him. And out of this spontaneity, out of this consciousness, a new kind of action is born. That action never creates any bondage, any karma. That action frees you. You remain a freedom if you listen to your nature.

But this simple advice seems to be very difficult for people. It should be the simplest thing in the world. Each child is born following his nature, but as you grow up, slowly you lose contact with it -- you are forced to lose contact with it. The contact can be regained, it can be rediscovered. Later on, when you become very knowledgeable, encaged in a certain character, utterly blind to your own heart and nature, you start asking such questions.

Just the other day Prem Vijen asked:
"Beloved Master, what do you mean when you say 'Go in'?" Such a simple statement -- "Go in" -- and you ask me, "What do you mean?" Can't you understand these simple words, 'go in'? I know you understand the words, but going in has become so difficult because you have been taught only how to go out. You can only go out, you only know how to go out. Your consciousness has been turned towards others; it has forgotten the way to itself. You go on knocking on others' doors, and whenever it is said to you, "Go home," you say, "What do you mean by 'going home'?" You know only others' houses, but you don't know your own home. And you are carrying it within yourself. You have been forced to become extroverts. One has to learn again ways of inwardness.

Soren Kierkegaard has said: Religion means inwardness -- going into your own interiority. But the simple words, 'go in', have become so difficult to understand. Mind only knows how to go out; it has no reverse gear in it.

I have heard that when Ford made his first cars they had no reverse gear. It was a later addition. Without a reverse gear it was really a problem: whenever you wanted to come back you had to go miles unnecessarily, you had to go round. Even if you wanted to go a few feet back, you might have to take a journey of miles. Then Ford became aware that a reverse gear was needed.

I am teaching you here that the reverse gear is there, built in, you have just forgotten about it. You know how to go out. Nobody asks, "What does it mean when you say 'Go out'?" But everybody wants to ask, "What do you mean when you say 'Go in'?" Simple words!

Thinking is going out: nonthinking is going in. Think, and you have started moving away from yourself. Thought is the way leading you farther away. Thought is a project. No-thought...and suddenly you are in. Without thought you cannot go out, without desire you cannot go out. You need the fuel of desire and the vehicle of thought to go out.

Sitting silently, doing nothing...not even thinking, not even desiring...and where will you be?

Going in is not really going in. It is simply stopping going out...and suddenly you find yourself in.

Prem Vijen, you need not go in because if you go you will always go out. Going means going out. Stop going! Stop going anywhere! Can't you sit silently without going anywhere? Yes, physically you can sit, that is not very difficult. You can learn a yoga posture and you can make your body almost a statue, but the

problem is -- what are you doing inside? Desires, thoughts, memories, imagination, all kinds of projects? -- stop them too.

How to stop them? Just become indifferent to them, unconcerned. Even if they are there, don't pay attention to them. Even if they are there, don't give them any importance. Even if they are there, let them be. You sit silently inside -- *watching*. Remember that word 'watching' -- witnessing, just being alert.

And as watching grows, becomes deeper, the same energy that was becoming desires and thoughts and memories and imagination -- the same energy is absorbed in the new depth. The same energy is used by this deepening inwardness. And you will know what it means when I say "Go in."

Don't start looking in the dictionaries or in the ENCYCLOPAEDIA BRITANNICA. It is not a question of words! Words are simple to understand; when I say "Go in," that's exactly what I mean -- go in! Don't start asking about the words -- listen to the hidden message; otherwise you will miss the train. What do I mean by 'missing the train'?

Let me tell you a story:

A naive farmer's wife arrived at Paddington Station to catch a train, and having some time to spare before the train arrived, she thought she would check out her weight on a nearby weighing machine.

She got on, put in a penny and out popped a card which read, "You weigh one hundred and fifty pounds and in five minutes from now you will fart." Red with embarrassment and feeling a little outraged, she got off the scale and hurried away. Five minutes later, to her total amazement, she farted loud and long.

Very embarrassed, but intrigued, she made her way back to the machine to see what it had to say this time. In went the penny -- out came the card: "You still weigh one hundred and fifty pounds and in five minutes from now you will be raped." She jumped off the machine in disgust and walked firmly away.

A newspaper salesman, who was having a particularly slack morning, saw this country bumpkin and thought to have some fun, so before she knew what was happening, she was pulled behind the counter and raped. Emerging a few minutes later in a terrible state, with her hat on one side, the heel of her shoe broken, and in a total state of shock, she staggered back to the machine and blindly put in a penny. Out came the card: "You still weigh one hundred and fifty pounds, and with all this farting and fucking, you've missed the train!"

If you become too much interested in words -- "What does it mean to go in? What does it mean, verbally, linguistically?" -- Vijen, you are going to miss the train. Don't waste time with words!

And it is a particularly new kind of disease that has gripped the intellectuals of the world. For at least fifty years the philosophical world has become too much interested in words, linguistic analysis. They don't ask anymore what God is. They don't ask anymore whether God exists or not. The contemporary philosophers ask, "What does it mean when you use the word 'God'?" It is not a question of whether God exists or not. It is not a question of what God is. It is not a question of how to attain God. Now the question has taken a very new turn: "What do you mean when you use the word 'God'?"

What do you mean when you use the word 'rose'? Now it is easy: you can take hold of the philosopher, force him to go to the garden, and you can show him the rose: "This is what I mean when I use the word 'rose'." But this cannot be done with the word 'God' -- and this cannot be done with the word 'meditation' and this cannot be done with the words 'going in'. These are subtle phenomena. Don't become linguistically interested. I am not here to teach you linguistic analysis.

My whole approach is existential. If you really want to know what it means to go in, go in! And the way is: watch your thoughts and don't get identified with them. Just remain a watcher, utterly indifferent, neither for nor against. Don't judge, because every judgment brings identification. Don't say, "These thoughts are wrong," and don't say, "These thoughts are good." Don't comment on the thoughts. Just let them pass as if it is just traffic passing by, and you are standing by the side of the road unconcerned, looking at the traffic.

It does not matter what is passing by -- a bus, a truck, a bicycle. If you can watch the thought process of your mind with such unconcern, with such detachment, that moment is not very far away when one day the whole traffic disappears...because the traffic can exist only if you go on giving energy to it. If you stop giving energy to it.... And that's what watching is: stopping giving energy to it, stopping energy moving into the traffic. It is *your* energy that makes those thoughts move. When your energy is not coming they start falling; they cannot stand on their own.

And when the road of the mind is utterly empty, you are *in*. That's what I mean, Vijen, when I say "Go in." And that's what Buddha means when he says: FOLLOW YOUR NATURE.

AN UNREFLECTING MIND IS A POOR ROOF.
PASSION, LIKE THE RAIN, FLOODS THE HOUSE.
BUT IF THE ROOF IS STRONG, THERE IS SHELTER.

AN UNREFLECTING MIND.... Buddha does not mean by "reflection" thinking, mind you. By "reflection" he simply means reflection, not thinking -- reflection in the sense that a mirror reflects. When you come before a mirror, the mirror is not thinking about you. The mirror simply mirrors! That mirroring is what Buddha means.

AN UNREFLECTING MIND -- a mind that has forgotten how to mirror -- IS A POOR ROOF. And we have forgotten how to mirror. We know how to think, we don't know how to reflect.

Just think of a child: a child is born, for the first time a child opens his eyes -- he will see the trees, but he will not be able to say to himself, "These are trees." He will see light, but he will not be able to say within himself, "This is electric light." He will see the redness of the rose, but he will not be able to say, "This is a roseflower and the color is red." He will see *everything*, but he will not say anything inside. That is mirroring: he will simply mirror. The trees will still be green, in fact far greener than they will ever be again, because the mirror is completely pure, crystalline. The mirror has no dust...thoughts gather dust.

When you go into the garden and you say, "The rose is beautiful," you may not even be seeing the rose. You may be simply repeating a cliche. Because you have heard it said that the roses are beautiful you are saying it. Seeing a beautiful sunset, you may *not* be seeing it, you may not be attentive, you may not be aware...but unconsciously, automatically, you simply assert, "It is a beautiful sunset." You don't mean it at all; you are simply saying it because you have been told. You are repeating somebody else's statement. If you watch deeply, you may even be able to find whose statement this is -- your mother's, your father's, your teacher's, your friend's. If you watch closely you may be able to hear the exact voice of who had said for the first time that the sunset is beautiful...and you are simply repeating it. You have not seen *this* sunset. You have not seen the thisness, the present, the immediate beauty of it.

Buddha says: AN UNREFLECTING MIND IS A POOR ROOF. PASSION, LIKE THE RAIN, FLOODS THE HOUSE.

A mind that has forgotten how to mirror the truth is always a victim of desire -- a victim of the head, a victim of the future, a victim of constant longing for this and for that. And no desire can ever be fulfilled. By the time one desire is fulfilled it has created ten more desires.

And this goes on and on...and life is short, and death may knock you down any moment.

You come into the world to be fulfilled, but you go empty-handed, you go unfulfilled. Hence you will have to come again. Unless you learn the lesson you will have to be thrown back again and again into some womb, you will have to be reborn. You will be sent back to the school. Millions of times you have been sent, and if you don't pay attention, this life also you are going to miss the train.

Be aware! Start cleansing your mirror so that you can reflect.

PASSION, LIKE THE RAIN, FLOODS THE HOUSE. BUT IF THE ROOF IS STRONG, THERE IS SHELTER. If you know how to reflect reality there is shelter. You are secure because you are in God, because you are part of truth.

WHOEVER FOLLOWS IMPURE THOUGHTS
SUFFERS IN THIS WORLD AND THE NEXT.
IN BOTH WORLDS HE SUFFERS,
AND HOW GREATLY,
WHEN HE SEES THE WRONG HE HAS DONE.

All thoughts are impure. A thought cannot be pure. So let me remind you again: whenever Buddha says "impure thoughts" he means thoughts. He uses the adjective 'impure' to emphasize it, because if he simply says "thoughts" you may not understand rightly. So he says "impure thoughts," but he always means thoughts. All thoughts are impure, because a thought means you are thinking of the other, a desire has arisen. And whenever he says "a pure thought" he means a no-thought.

Only a no-thought is pure, because then you are utterly yourself, alone, nothing interfering.

Jean-Paul Sartre says: The other is hell. And he is right in a way, because whenever you are thinking of

the other you are in hell. And all thoughts are addressed to others. When you are in a state of no-thought you are alone, and aloneness is purity. And in that aloneness happens all that is worth happening.

BUT WHOEVER FOLLOWS THE LAW
IS JOYFUL HERE AND JOYFUL THERE.
IN BOTH WORLDS HE REJOICES,
AND HOW GREATLY,
WHEN HE SEES THE GOOD HE HAS DONE.

Retrospectively, when you see that you have created a hell for yourself -- nobody else is responsible but you -- when you see this you will suffer very much, terribly. There is not even an excuse, you cannot throw the responsibility on somebody else's shoulders: it is your responsibility.

Suffering will be there and more so, more intensely so, because you will feel also, "I have been foolish. Nobody has made me suffer. It is because of my thoughts. It is because of my becoming more and more extrovert, becoming more and more interested in things of the outside, that I have suffered. I am solely responsible."

This will give you great anguish -- and vice versa. If you follow the law, dhamma, tao, if you follow your innermost core, your nature, you will be joyful here and there.

Buddha is not much concerned with the "there." But he says if you are joyful here you are bound to be joyful there. If this moment you are rejoicing, the next moment you will be rejoicing more, because the next moment is going to be born out of *this* moment.

And your bliss gathers momentum, it is accumulative. If this moment you are suffering, the next moment you will be suffering more, because you are learning the ways of suffering, you are becoming habituated to suffering. You will create more suffering the next moment because you are becoming more efficient in creating it. So whatsoever the nature of this moment is, it is going to be strengthened more, deepened, in the next.

But Buddha is not concerned with the next moment at all. He is simply stating a fact.

Don't be bothered with the next moment, or the next life, or the next world. Make this moment rejoicing, make this moment a moment of bliss, and the next will follow it, and the next life, and the next world. And everything that you are this moment is going to become deepened more and more. And when you see that you are responsible for your bliss, your bliss will be far more. When you see that nobody has given it to you, that you have not been a beggar, that it is not a gift from somebody else -- because nobody has given it to you, nobody can take it away -- when you see this you will be far happier.

FOR GREAT IS THE HARVEST IN THIS WORLD,
AND GREATER STILL IN THE NEXT.

HOWEVER MANY HOLY WORDS YOU READ,
HOWEVER MANY YOU SPEAK,
WHAT GOOD WILL THEY DO YOU
IF YOU DO NOT ACT UPON THEM?

But the whole thing depends on action. It is not a question of just thinking beautiful thoughts. It is not just a question of beautiful desires -- of God, of paradise, of moksha. It is not a question of thinking of meditation, but acting, doing something about it. Action and only action can help. You have to become involved, you have to become committed.

Many people come to me and say, "We love your discourses, but we don't want to meditate and we don't want to become sannyasins. Isn't it enough," they ask, "just to listen to your beautiful discourses?" It is utterly futile!

Just to listen to my discourses is very stupid. If you are not going to act, don't waste time -- it is an exercise in futility! If you just go on listening to me and never act, my words may be soothing, my words may be consoling, my words may be convincing, you may enjoy what I am saying intellectually, you may enjoy the space that is created by my presence, but this alone is not going to help. Action is absolutely

needed.

If you are convinced of some truth, act upon it, and act immediately! -- because mind is very cunning, and the greatest cunningness of the mind is postponement. It says, "Tomorrow..." and tomorrow never comes. It says, "Yes, we are going to meditate one day. Let us first understand what meditation is." And then you can go on understanding what meditation is your whole life, and you will never act. And unless you act nothing is ever going to happen, no transformation is going to happen.

Sannyas is a commitment. It is actively showing your love towards me. It is getting involved with my destiny. It is entering into my boat. It is dangerous -- it is safer to stand on the bank and listen. Then it is a kind of entertainment -- a spiritual entertainment! -- but utterly useless, just killing time.

And that's what people go on doing in the so-called spiritual gatherings -- *satsangs*. They go to the Sunday sermon and they listen very attentively and very seriously, but out of the church it has no effect on their lives. In fact, even the preacher is not affected by what he is saying. It is his business to say these things, he is paid for it. He is a professional. And it is a formality for the listeners -- just to have a good reputation in the community, that they are religious, that they go to the church every Sunday. And it is a beautiful social gathering too -- meeting people, talking to people, gossiping. It gives a good opportunity -- in the name of religion. A social gathering! It is an old kind of Rotary Club, Lions Club, etcetera. It does not matter, it does not change their lives.

Once I used to live in the neighborhood of a Christian priest, a very eloquent speaker. One day he was showing his garden to me, and we started talking about this and that. And he said, "Can you help my son?"
I said, "What is the matter with your son?"

He said, "He has started taking my sermons too seriously. I have to preach and I have to talk about great things. He comes to listen and he has started to take them too seriously. Now he does not want to get married; he wants to become a holy man. Can't you help him?"
"I can -- that's my business! I can help -- I help holy people to become unholy again. You send him to me. I will pull him down."
"But listen," the priest said, "he is taking my words too seriously." Even the priest does not mean that anybody should take his words too seriously -- and nobody ever does except a few foolish people.

But when you are around a Buddha, a Jesus, a Krishna, a Mohammed, it is not a question of taking their words seriously. It is a question of seeing the authenticity of their words and then acting upon it. If it stirs your heart, if a bell starts ringing in your heart, then don't stop it. Then follow, then go deeper into it, because that is the only way to be transformed. That is the only way to know the eternal -- *aes dhammo sanantano*. That is the only way to know the eternal harmony of existence.

And to know the eternal harmony is to know bliss, is to know God, is to go beyond time, is to go beyond death, is to go beyond misery.

Two women are talking in a tea room at four o'clock, over large gooey ice-cream sundaes and little sugary cakes. They have not seen each other since high-school days, and one is bragging about her very advantageous marriage.
"My husband buys me whole new sets of diamonds when the ones I have get dirty," she says. "I never even bother to clean them."
"Fantastic!" says the other women.
"Yes," says the first, "we get a new car every two months. None of this hire-purchase stuff! My husband buys them outright, and we give them to the Negro gardener and houseman and like that for presents."
"Fantastic!" says the other.
"And our house," pursues the first, "well, what's the use of talking about it? It's just...."
"Fantastic!" finishes the other.
"Yes, and tell me, what are you doing nowadays?" says the first woman.
"I go to Charm School," says the other.
"Charm School? Why, how quaint! What do you learn there?"
"Well, we learn to say 'Fantastic' instead of 'Bullshit'!"

You can start calling bullshit "fantastic," but it makes no difference. You can learn religious, spiritual garbage....

There are many people here too who are very expert in so-called esoteric jargon. They always talk of so many planes, so many bodies, so many centers...and they talk so seriously that it seems they know what they are talking about. Avoid esoteric garbage! Avoid esoteric knowledge! It is not knowledge, it is just to befool people. If you are interested in such things you should read the great literature that has been created by theosophists.

Anything goes, you just have to talk in such a way that it seems otherworldly. It can neither be proved nor disproved. Now how can you prove how many planes there are? Seven or thirteen?

One man came to me. His religious sect believes in fourteen planes, and he had a chart, he had brought the chart. Mahavira has attained only to the fifth plane, Buddha to the sixth, Kabir, Nanak, to the ninth -- because he was a Punjabi he had been a little generous with Nanak and Kabir. But his own Radhaswami guru, he has attained to the fourteenth! Even Buddha is just hanging around the sixth! And Mohammed, do you know where Mohammed is? -- just the third! A Hindu and a Punjabi, how can you allow Mohammed to go beyond the third? He keeps him third-rate. Jesus he is a little more generous with -- on the fourth; he places Jesus on the fourth. But his own guru -- nobody knows about his guru -- he has reached the fourteenth! The fourteenth is called *satch-khand* -- the plane of truth.

So I asked him, "What about the other thirteen?"

He said, "They are just coming closer and closer to truth, only approximately true."

Now, can there be an approximate truth? Either something is true or something is not true. Either I am here in the chair or I am not in the chair -- I cannot be approximately in the chair. So "approximate truth" is a beautiful name for a lie.

He had come to ask me what my opinion is about the fourteen planes. I said, "I have reached the fifteenth. And just as *you* are asking about the planes, your Radhaswami guru asks me again and again how to enter into the fifteenth."

He was very angry. He said, "Never heard about the fifteenth plane!"

I said, "How can you hear? Your guru has only reached the fourteenth, so you have heard about fourteen. But I have reached the fifteenth!"

Just nonsense! But it can be presented in such a way that it looks very spiritual. Avoid!

Buddha says: HOWEVER MANY HOLY WORDS YOU READ, HOWEVER MANY YOU SPEAK, WHAT GOOD WILL THEY DO YOU IF YOU DO NOT ACT UPON THEM?

Belief remains in the world of words. It is trust, it is deep trust, that takes you into action. Action is risky. To talk about the other shore is simple, but to swim to the other shore is dangerous, because no map exists. In fact nobody can be certain about the other shore, whether it exists or not.

Just ordinary belief won't do. Unless you have a tremendous trust in life, unless you have a tremendous trust in your own inner voice, you can't go on the journey of the uncharted sea.

But only action will prove that you trust, and only action can transform you.

ARE YOU A SHEPHERD
WHO COUNTS ANOTHER MAN'S SHEEP,
NEVER SHARING THE WAY?

Buddha used to say it again and again: that there are foolish people who go on counting other people's cows -- that this man has fifteen cows, this man has thirteen cows -- and they themselves don't have a single one! What is the point of counting other people's cows or sheep? It is not going to feed you, it is not going to nourish you. It is a sheer wastage of time!

But this is what happens in the name of religion. What the Vedas say...people waste their whole lives in trying to decipher the meaning of the Vedas. There are people who have wasted their whole lives in finding out the true meaning of the Bible. This is counting other people's sheep!

You can go in and you can hear the Bible arising there -- as Jesus heard it. Jesus has no privilege over you. Nobody is privileged! Before the eternal law, before dhamma, everybody is equal. In this world everybody is unequal and can never be equal. In this world communism is impossible.

But in the inner world everybody is equal -- *only* communism is possible. Communism is an inner phenomenon. The efforts that are being made to make the outer world a communist world are futile; it

cannot happen in the very nature of things.

In Soviet Russia now the old classes are not there, but new classes have come up. Old classes are replaced by new classes. First there were the proletariat and the bourgeoisie; now there are the people who rule, the rulers, the Communist Party members, and the people who are ruled. It is the same game played in different names.

In the outer world communism is impossible. Inequality is the law; everybody is unequal in the outer world. Somebody is stronger than you, somebody is more intelligent, somebody is more beautiful, somebody is talented, somebody is a genius.... People *are* different, and they cannot be forced to be equal; that will be destroying humanity. They will remain unequal.

But in the inner, as you move inwards, inequality starts disappearing. At the innermost core there is absolute equality. Communism is an inner phenomenon.

That's why I am going to call my new ashram a commune. Communism comes from the word 'commune'. It is going to be an inner equality. People will remain different, as much as possible; in fact, as far as the outside world is concerned, everybody should have his unique individuality, his own flavor, his own signature. On the outside everybody should be allowed absolute freedom to be himself. In the inner, the ego disappears, the personality disappears, there is only pure consciousness. And two consciousnesses are not higher or lower. There is no hierarchy.

Don't go on counting other people's sheep. Go in! Don't go on reading scriptures. Go in! Don't go on listening to others' words. Share the way! If you come across a buddha you are fortunate. If you fall in love with a buddha you are blessed. Don't just go on listening to his words. Follow the way, share the way! Look where he is pointing, don't start worshipping his finger. Look at the moon!

READ AS FEW WORDS AS YOU LIKE
AND SPEAK FEWER.
BUT ACT UPON THE LAW.

Let me remind you again, because the word 'law' in English has wrong associations. It is a translation for dhamma: the eternal law, the cosmic law, logos. ACT UPON THE LAW does not mean act according to the Indian Penal Code. Act according to the law means act according to your inner nature.

GIVE UP THE OLD WAYS --
PASSION, ENMITY, FOLLY.
KNOW THE TRUTH AND FIND PEACE.
SHARE THE WAY.

GIVE UP THE OLD WAYS.... You have to become discontinuous from the past. You have to exist in a new way. You have to simply cut yourself from your past with a single stroke. And that's what sannyas is all about: cutting yourself from your past with a single stroke of the sword.

What are the old ways? -- the way of desire, the way of hate, and the way of stupidity. Don't function out of hatred and don't desire things, possessions. And don't be superstitious, foolish. If you can do this much, if you can take this leap into the unknown...because the past is known and you are accustomed to doing things in a certain way. When you drop the past you will be at a loss for a few days, disoriented, not knowing what to do, how to do it. You will be in a vacuum. That vacuum has to be passed through. It is painful -- that is the price we have to pay for truth.

Once you have passed that vacuum: KNOW THE TRUTH AND FIND PEACE. Then truth is known and truth follows peace like a shadow.

SHARE THE WAY, Buddha insists again. But this can't happen just by listening, just by reading the works of the masters.

SHARE THE WAY.
AES DHAMMO SANANTANO.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 1

Chapter #4
Chapter title: Just lucky, I guess!

24 June 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
UPON RETURNING TO HOLLAND LAST YEAR I STARTED COMMUNICATING ABOUT YOU WITH AN OVERWHELMING SENSE OF URGENCY. I FELT YOU IMPARTED THIS URGENCY TO ME, BUT IT SEEMED ALSO TO BE A PART OF MY NATURE.
THIS FEELING OF NOT HAVING A SECOND TO LOSE, THE WISH TO GET MORE DUTCH PEOPLE TO BECOME SANNYASINS AS SOON AS POSSIBLE, MADE ME FAR FROM PLAYFUL. THE SERIOUSNESS LED TO MUCH ANGUISH BECAUSE I WAS CONFRONTED WITH INDIFFERENCE, RIDICULE AND CONTEMPT, ESPECIALLY FROM THE JOURNALISTS. OBJECTIVELY I DID NOT FAIL -- FAR FROM IT -- BUT IN TERMS OF BEING, MY TRIP WAS NOT EXACTLY wu-wei. I SIMPLY COULD NOT COMBINE THIS URGENCY WITH JOY AND RELAXATION.
WILL YOU SAY A FEW WORDS ON THIS URGENCY, EVEN THOUGH YOU HAVE GIVEN ME SO MUCH ALREADY?

Deva Amrito, the playfulness that I talk about comes very slowly. You cannot just jump out of your seriousness which you have accumulated for lives. Now it has a force of its own.

It is not a simple matter to relax; it is one of the most complex phenomena possible, because all that we are taught is tension, anxiety, anguish. Seriousness is the very core the society is built around. Playfulness is for small children, not for grown-up people. And I am teaching you to be children again, to be playful again. It is a quantum leap, a jump...but it takes time to understand.

And as far as I am concerned, you have been immensely successful: objectively, certainly, but subjectively too. Unexpectedly you have been successful. Anybody else in your place would have been in a madhouse.

You were excited, and it is natural to be excited. When somebody understands me, feels me, he immediately starts feeling an urgency -- not a single moment to lose. And the word has to be spread. A kind of tremendous immediacy overwhelms. It is natural! It is true that there is not a single moment to lose. And if you love me, you would like all those people to come to me, because they may not get the opportunity again -- for centuries, for lives together!

When you love, and you have found a treasure, you would like to share it. And if the treasure is such that it can disappear any moment, how can you avoid the feeling of immense urgency? You will have to shout from the tops of the houses.

And the response that you will get is absolutely certain and fixed. The more you would like people to come to me, the more they will escape -- from you, from the very idea of coming to me. And the only way to escape is to ridicule you, to laugh at you, to call you mad. That is their way of defending themselves. If they listen to you understandingly, if they allow you to overwhelm their being, to overflow into their being,

to flood their being, then they will also find themselves in the same grip. And it will be very difficult for them to avoid.

Hence, from the very beginning they will ridicule you, criticize you, oppose you, laugh at you. They will do everything possible to create the feeling in you that *you* are wrong. But they failed. They could not create that feeling in you. The more they ridiculed you, the more they laughed, the more they criticized, the more you tried to convince them.

And you have been objectively successful -- you have convinced thousands of people. Since your going to Holland, many many Dutch people have arrived, and more are arriving, and more will go on arriving. You have created a great stir. You have touched many people's hearts. And it has been a great experience for your inner growth too.

The impact that you created has not got into your head yet; it has not made you more of an egoist. In fact, it has made you more humble. It may not have been exactly wu-wei, but it was very close. And I was not expecting it to be absolutely wu-wei, but it has been more than I was expecting.

I was a little bit afraid, Amrito, that you might go mad. The urgency was such, your ecstasy was such, you were so passionately in love with me, that I was afraid deep down. I was sending you with all kinds of apprehensions. But you survived the test. You have come back. The turmoil that was created around you because of your talking about me -- in the newspapers, on the radio, the TV -- the way you talked, it gave the sense of your immense love, it gave the sense that you have found the home.

Many have been convinced. And many who have not been convinced have also started thinking about it. And even those who have ridiculed you and have opposed you are impressed; otherwise who cares? Why should you oppose somebody if you are not impressed? Why should you ridicule and laugh if you are simply alert that he is mad? Nobody laughs at a madman, nobody ridicules a madman. It is enough to know that he is mad and everything is finished!

You have created a chain which will go on. And I would like many of my sannyasins to be so excited, to feel the urgency, to go to their countries and spread the word. And you will have to shout from the tops of the houses.

And whenever you are in love you look mad -- you *are* mad. Love is madness...but far higher than the so-called, mediocre, mundane sanity. And love *is* blindness, but a blindness that is capable of seeing the invisible.

Love is not part of the ordinary world that we have created. We have expelled love from it. So whenever you are in love -- and to be in love with a master, to be in love with a buddha, is the ultimate love -- it drives you crazy. It makes you part of the beyond. Nobody can believe it.

How can your friends, Amrito, believe it, that it has happened to you and it has not happened to them? It is so much against their egos that you have found and they have not found yet, and still they are struggling. No, the easier way for them is to deny, to say that you have not found, that you are in an illusion, that you have been hypnotized, that you are hallucinating, that you have been drugged. That gives them a consolation, that gives them a kind of at-easeness. If you have really found, then they will feel very very uneasy -- then their lives are failures.

It has been a beautiful experience. I know you could not be very playful. It was difficult. Next time when I send you, you will be more playful. Now don't get afraid! I know that you don't want to go back again. Enough is enough...but one more time. Next time the whole project is to be playful. Then people will laugh more and they will think that you have gone even more mad. But laugh...dance, sing. This time you were arguing. Next time no arguing -- singing, dancing, hugging people.

But I am absolutely happy. Whatsoever has happened has been good objectively, has been good for others, has been good for you. It is a device: to send you for a particular purpose is a device for your inner growth. And you have been successful.

There was every possibility of being a failure.

I am reminded:

Once George Gurdjieff asked P.D. Ouspensky, his chief disciple of those days, to come from London to a faraway place somewhere in the Caucasus. It was very difficult. Financially Ouspensky was bankrupt. He had no money, no house to live in, nobody to support him. And such a long journey! And the times were very dangerous. In those parts of the world it was dangerous to move, because the Russian revolution was happening. People were being massacred, killed, murdered. There was no peace. Even Gurdjieff had to leave Russia, and he was hiding in the mountains of the Caucasus.

It was not a right time to go there; it was very dangerous. The journey was not easy: all the trains were unsettled, roads were cut, bridges were broken. It was chaos! But when the master calls, the disciple has to follow. Whatever belongings he had, he sold. He borrowed money from people, and traveled thousands of miles. It took him almost thirty days to reach Gurdjieff. Tired, tattered, thinking many times, "What am I doing? People are escaping from Russia, and I am going there!" And he was on the blacklist of the communists, because he was a well-known figure -- chief disciple of George Gurdjieff, a well-known, world-famous mathematician, a great author, one of the greatest the world has ever known. His books were translated into almost all the languages of the world. Going back to Russia was dangerous. He could be caught, imprisoned, killed. He was anticommunist! -- no sensible person can be a communist, because the whole idea is nonsense. But he traveled...and when he reached Gurdjieff, Gurdjieff looked at him and the first thing that he said was, "Go back to London and start work again."

Now that was too much. Ouspensky failed. He could not trust this man. Now what kind of a joke is this? Playing with somebody's life in such a way...and immediately he said, "Go back right now! I have nothing else to say."

Ouspensky went back -- turned against Gurdjieff, became an enemy. That was a great device of a great master. If he had trusted, he would have become enlightened. He missed the opportunity. He died an unenlightened person.

When things are going smooth and easy, trust is easy -- but it is worthless. When things become difficult, arduous, impossible, and you can still trust, when it becomes absolutely illogical to trust and you can still trust, only such a trust becomes a transforming force.

Amrito, I am going to send you one more time. And remember, I am not a very consistent man: it may be twice, thrice...it depends. But for the moment, one time I am going to send you -- that much is certain. And this time the project is being playful.

The second question:

BELOVED MASTER,
WHY ARE THERE SO MANY RELIGIONS IN THE WORLD, AND WHY DO THESE RELIGIONS CONTINUOUSLY QUARREL WITH EACH OTHER?

Geetam, it is natural that there should be so many religions. In fact, more are needed. As I see it, each individual should have his own religion; there should be as many religions as there are people. The number is not so much: there are only three hundred religions -- and how many people on the earth?

Each individual should have his own religion, because each individual is so unique, so different from anybody else. How can two persons have one religion? It is impossible. But we have been asking the impossible. Each individual has to reach God in his own way, and that way is never going to be traveled by anybody else again.

Hence, buddhas can only indicate, can only give you hints. They cannot provide you with certain, absolutely certain maps -- just hints, a few hints. And those hints have not to be taken very seriously -- very playfully. You are not to become a fanatic. If you become a fanatic you are no longer religious.

A religious person is humble, available to all kinds of hints; he is a seeker, a searcher, an explorer, and he will learn from every possible source. He will learn from the Bible, and he will learn from the Vedas, and he will learn from THE DHAMMAPADA. He will listen to Buddha, to Jesus, to Zarathustra. He will learn from all possible sources, but still he will remain himself. He will not become an imitation, he will not become a carbon copy. He will retain his authenticity. He will be humble, sincere, authentic; he will not become pseudo. He will not be a follower, he will be a lover.

He will love the buddha, but he will not follow him; he will not follow him in the details. How can you follow a buddha in the details? He is a totally different kind of person. You have never been before, nobody like you has ever been before, and nobody who is exactly like you will ever be there again. Hence your religion has to be *your* religion, your truth has to be *your* truth.

And that is the beauty of truth, that it always comes in such a unique form that you can say, "This is a special gift from God to me." Hence there are so many religions. And it is beautiful! -- there should be many more. Many people have been trying to make one religion; that is utter stupidity. You cannot create one

religion. You can enforce one religion on people, but that will destroy their spirit, their freedom; that will cripple their being and paralyze their growth.

Just as there are so many languages, there are so many religions. The variety is beautiful, the variety makes it possible for you to choose according to your type. Religion is not and cannot be decided by birth, and those who decide their religion by their birth are utter fools. You cannot be born a Hindu and you cannot be born a Christian; birth has nothing to do with your religion. Religion is an inquiry. You may be born to Hindu parents -- that is one thing -- but if your parents really love you they will not convert you into a Hindu. Of course they will tell you all they have known and experienced, but they will leave you free. And they will tell you, "Become more alert, watchful, mature, and when you are mature enough and you want to decide, choose your own religion."

Go to the mosque, go to the church, go to the temple, go to the *gurudwara*. Listen to all kinds of things, see all kinds of flowers: the garden of God is so full of variety, is so rich because of variety. There are roses and lotuses and a thousand and one other flowers. Go and choose your own perfume, your own fragrance, because unless you yourself choose you will not be dedicated to it, you will not be surrendered to it.

The world is not religious because religion is imposed upon us. The parents are in a hurry to impose; the church, the state, the country -- everybody is in a hurry to impose a certain religion on the child. How foolish! How stupid! Religion needs maturity, great understanding, before one can choose.

Nobody is born a Hindu or a Mohammedan or a Parsi. Everybody is born clean, innocent, a TABULA RASA, and then everyone has to seek and search. This is the beauty of life because life is an inquiry. And don't be settled too early; there is no need. It is possible that no existing religion may satisfy you. But that is good; that means a new religion is born in you. The world becomes richer: one more religion, one more flower, one more tree -- a new phenomenon.

Buddha brings a new religion into the world; the world was poorer before Buddha because it was missing Buddhism. Buddha could have followed the religion of his parents; then the world would have been still poor. The world would have missed something immensely valuable, a new door to God. Buddha opened a new door, a new vision, a new insight. He was not convinced by his parents' religion; otherwise, he would have remained a Hindu. He rebelled. All religious people are rebellious people.

He went on an individual search -- all religious people are explorers, all religious people are adventurers. It would have been easy and convenient and comfortable to believe in the religion that had been believed in by the parents and the parents' parents, and for centuries. It would have been more convenient because you need not inquire, you need not go through the whole effort of finding the truth. It has been found by some seer in the past -- you can simply borrow it. But a borrowed truth is not a truth at all. A borrowed truth is a lie.

Buddha went on a search; arduous was the inquiry. He risked all -- his kingdom, his life. But when you risk so much, life showers new treasures on you. A new religion, a new insight, a new vision, was born into the world.

Mohammed could have followed his parents' religion. Jesus could have followed Judaism. Become a Jesus, become a Buddha, become a Mohammed! Don't be a Mohammedan and don't be a Buddhist and don't be a Christian -- explore! Don't waste life in imitating, because then you will remain pseudo. And a pseudo person cannot be religious. Great authenticity, sincerity is needed.

So, Geetam, it is good that there are three hundred religions -- there should be more! I am always for variety. I want the world richer in every possible way. Would you like the whole world to have only one kind of flower -- just roses, or just lotuses? Will it not be an impoverished world, very poor? Would you like the world to have only one language? Then the different nuances of the different languages will disappear.

There are things which can be said only in Arabic and cannot be said in any other language; and there are things which can be said only in Hebrew and cannot be said in any other language. There are things which can be said only in Chinese and cannot be said in any other language. If the world has only one language, many many beautiful things will remain unsaid.

Lao Tzu can speak only Chinese. You may not have pondered over the problem: just think of Lao Tzu writing his TAO TEH CHING in English...and the book will be totally different. It will miss something of immense value; it will have something different, a totally different color to it, but it will miss the flavor that it has in Chinese.

Now, Chinese has no alphabet; it is written in symbols. Because there is no alphabet, symbols can be interpreted in a thousand and one ways; symbols are more fluid, less fixed, more poetic, less prosaic. One symbol can mean many things. It is not scientific; it is very difficult to write scientific treatises in Chinese.

For that, English is a far more adequate language.

But what Lao Tzu has given to the world would not have been possible without Chinese. Each symbol has many meanings, a multiplicity of meanings. You can choose your meaning according to your state of mind. Each symbol has many layers of meaning. As you grow in your understanding, the meaning of the symbols changes.

Hence, in the East a totally different kind of reading has existed which is nonexistent in the West. You would not like to read the same Bernard Shaw book again and again and again, or would you? Unless you are insane you would not like to read it again and again and again. What is the point? Once you have read it, it is finished! That's why the paperback has come into existence: read it and throw it. But in the East a different kind of reading exists: the same book is read again and again the whole life long.

The TAO TEH CHING is not a book which can be published in paperback -- they are doing that now. It should not be published in paperback -- it cannot be, because it is a totally different kind of book. It has layers and layers of meaning. When for the first time you read it, it is one book because you know only one meaning, the superficial. After meditating for a few months you read it again; another meaning reveals itself; after meditating a few months more you read it again...a third meaning. It has to go on, it has to become a life's study.

And you will go on finding the meanings -- they are inexhaustible. *Aes dhammo sanantano*: the ultimate is eternal and inexhaustible. It is not a fiction; you cannot just read it and be finished with it. One reading is not going to help you at all; it simply introduces you, it does not give you the core of it. It takes a whole life to come to the core of it.

Now we need all kinds of languages. English is needed for its definiteness, for its certainty. Each word has a definition. Science cannot develop without such a language.

Science could not be born in India because of the language; Sanskrit is a poetic language. You can sing it -- it has that quality -- you can chant it, but you cannot make much of a syllogism out of it. Many songs, certainly, but it is not argumentative; expressive but nonargumentative.

Arabic has a very haunting quality. If you chant it, it will become a haunting in your heart. Stop chanting it and the chanting continues in the heart. Arabic has that quality in it because it is a desert language; desert languages have a haunting quality. When you are calling somebody in a desert, far away, you have to call in a certain way -- and in a desert you can call people who are very far away; if you call them in a rhythmic way your sound will reach them.

Hence the beauty of the Koran. It is not a book to be read -- those who read the Koran will miss its meaning -- it is a book to be sung. It is not a book to be studied: it is a book to be danced, only then will you reach its inner spirit.

It is beautiful that there are many languages because there are many things to be said, expressed, communicated. And as the world grows, many more languages are needed, because as the world grows, many more things people are feeling, people are going through, people are reaching.

Religion is nothing but a language for expressing the ultimate. Geetam, there is nothing wrong in there being many religions. Of course, there is certainly something wrong in their constant quarreling with each other. That shows that the so-called religions have lost their religious quality, they have become political; that these so-called religions no longer have alive masters in them but only dead, dull, mediocre priests. They go on quarreling, they go on trying to convert, because numbers create power. If there are more Christians then Christianity has more power and the pope in the Vatican becomes more powerful. If Hindus are more in number, of course they are more in power.

Numbers give power. So Christianity wants everybody to be a Christian, and Mohammedans would like everybody to be a Mohammedan, Their ways and means may differ, but the effort and the desire is the same, a very deep political desire -- it is power politics. Then naturally quarreling will arise. Politics is quarreling; it has nothing to do with religion.

Religions should be as many as possible. And there is no question of any conflict: it is a question of like and dislike. If I like roses, you don't try to come and convince me that I should like marigolds -- you simply accept my liking. And if you like marigolds, it's perfectly okay; there is no question of arguing, quarreling. We need not fight with each other -- actually or intellectually. I can leave you to your choice, and I don't feel offended because you like marigolds and I don't like them.

Likes and dislikes are individual affairs. One may like the Bhagavadgita, another may like the Koran, somebody else may like THE DHAMMAPADA -- it's perfectly okay, absolutely okay. We should share our likings with each other, but we should not try to convert the other, to force the other into our fold. Yes,

share by all means, because sharing shows your love. If you have found a source, share! But the sharing should be out of love, not for power politics. It is not to convince the other and to drag him into your fold. Religions have been doing such ugly things. People have been converted at the point of the bayonet; people are being converted by money, by bribing them...by any means, right or wrong. Become a Christian! Become a Mohammedan! Become a Hindu! Grab more and more people so you become more powerful, and don't allow anybody else to leave your fold.

Mulla Nasruddin's son was asking him, "Papa, when a Christian becomes a Mohammedan, what do you call him?"

Nasruddin smiled and said, "He has come to his senses, he is a man of understanding, wisdom. He has understood what is false as false and what is truth as truth."

The boy asks again, "And Papa, if a Mohammedan becomes a Christian what do you call him?"

Nasruddin was very angry and said, "He is a traitor! He has betrayed. He is stupid!"

Now, if a Christian becomes a Mohammedan, he is a man of intelligence, a wise man; and if a Mohammedan becomes a Christian he is a traitor, stupid. And the same is the situation if you ask the Christian.

A Hindu became a Christian. All the Hindus were against him, naturally -- he had betrayed them! But Christians made him a saint. Sadhu Sunder Singh was his name. They almost worshipped him as if he was an incarnation of Jesus, because he proved the truth of Christianity. And Hindus? -- they were so angry with the man that they wanted to kill him. And there is every possibility that they did kill him, because one day he suddenly disappeared and his body has not been found since then. It is still a mystery what happened to Sadhu Sunder Singh.

I know a man who was a Hindu and became a Jaina. Hindus were very much against him, naturally, obviously. They tried in every way to destroy the man, but he became the most famous Jaina saint. Ganesh Varni was his name. He defeated all other Jaina saints; he reached the highest pinnacle. What was his real quality? Why did he reach the highest pinnacle? Because basically he was a Hindu and became a Jaina. "He proved that Jainism is far higher than Hinduism; otherwise, why has this man, such a wise man, come to our fold?"

Geetam, these religions quarrel because they are not religious; they have become more and more political. And when you quarrel, then everything is right -- in love and war everything is right.

A Catholic is trying to convert a Jew and tells him that if he becomes a Catholic his prayers will certainly be answered -- because the priest will give them to the bishop, who will give them to the cardinal, who will give them to the pope, who will shove them up into heaven through a hole at the top of the Vatican, which just matches a hole in the floor of heaven, where Saint Peter will take them to the Virgin Mary, who will intercede on their behalf with Jesus, who will say a good word for them to God.

The Jew repeats this whole itinerary with an astonished air, ending, "You know it must be true, because I have always wondered what they do with all the shit in heaven. They must throw it down that little hole in the Vatican, where the pope gives it to the cardinal, who gives it to the bishop, who gives it to the priest, who gives it to you -- and you are trying to hand it to me?"

Religions are good -- many more are needed -- but quarreling religions are not religions. The very quarreling attitude makes them political. And the priest and the politician have been in a very subtle conspiracy down the ages -- because the politician can dominate the people through the priest very easily. The priest possesses the souls of the people and the politician possesses the bodies of the people. Both are oppressors, exploiters. Both are in the same business, both are partners. Both can help each other. The politician can help the priest because he has temporal power, and the priest can help the politician because people listen to him, worship him, take his word as divine.

Do you know, Buddhism did not become a great religion because of Buddha; it became a great religion because of the emperor Ashoka. It was *not* because of Buddha that millions of people became Buddhists, no. While Buddha was alive, only a few, a few chosen people were courageous enough to walk with him in his light, to commune with him. And they were courageous -- because they had to suffer, they had to suffer much ridicule, opposition, because the established Hindu church was against this man Buddha.

Buddhism became a world religion not because of Buddha but because of the emperor Ashoka. When

the Buddhist priests joined hands with the emperor Ashoka, then the religion became a world religion. The whole of Asia was converted. Now the priests would help Ashoka to retain his power, and Ashoka would help the priests become more and more powerful.

Christianity became a world religion not because of Jesus. Jesus was very alone -- only a few disciples, twelve disciples, and a few hundred sympathizers, that's all. And even those disciples disappeared when Jesus was being crucified, and the sympathizers simply forgot about him; they stopped talking about the man because it was dangerous even to show sympathy.

It is said that the people who had sympathized with Jesus came to spit on his face while he was dying to show the people, "We are against, we are not for him." To prove to the people...because this man is dying -- now they will be in trouble. They have to live, they still have to live. They have to give some proof that they are against this man.

They denied Jesus while he was dying. They threw mud, stones, they spat on his face, just to show the crowds, "See, isn't this enough proof that the rumors that you have heard that we are sympathizers are absolutely wrong, unfounded? We are against him as much as you are -- in fact, we are more against him than you are."

The enemies were not spitting on him but the friends. Jesus became a world force not because of himself but only when the Roman emperors and Christian priests joined hands. Now, this is an irony. Jesus was crucified by a Roman emperor -- see how history moves! Pontius Pilate was just a representative of the Roman power, of the Roman emperor; he simply followed the orders from Rome. Who would ever have thought that Rome would become the central place of Christianity? Who would ever have thought while Jesus was being crucified that Rome would be the residence of the pope? But that's how it happened. When priests joined hands with Emperor Constantine and other Roman emperors, Christianity became a world force.

Christianity, Buddhism, Hinduism, Jainism -- they have all depended on politics. They are not true religions anymore but political games being played in the name of religion.

I would like the world to have many more religions, so many that each individual has his own religion -- then no priest will be needed. That is the only way to drop the priests. If you have your own religion, no priest is needed -- you are the priest and you are the follower and you are everything.

You have to listen to your inner voice. Buddha says: Follow your own nature; there is no need for anybody to intercede on your behalf.

But I am not in favor of creating one religion; enough of that nonsense! In the past we have been trying to do that: make one religion so that quarreling can stop. But it is not possible. Even if you can enforce one religion, if the whole world becomes Christian, then again there will be Protestants and Catholics and a thousand and one sects. And the same game will start again: people will start quarreling -- because their needs are different, their understandings are different.

I have heard:

A beautiful young woman came home from London. She belonged to a small village, was from a Catholic family. After three or four years of living in London she had become very rich; she came back to see her parents. The mother could not believe her eyes. She asked, "How did you manage? You have become so rich -- such beautiful clothes, a diamond ring, a beautiful car!"

And the girl said, "Mother, I have become a prostitute."

Just hearing this the mother fainted, became unconscious. When she came back she asked again, "What did you say?"

The girl said, "Mother, I said I have become a prostitute."

And the mother started laughing and she said, "I misunderstood you -- I thought you said you had become a Protestant."

To be a prostitute is okay, but to become a Protestant...? The same quarreling will start. Even small religions -- for example, Jainism, one of the smallest religions in the world -- have so many sects, sects within sects. In fact, we have not yet become aware of the great necessity that each individual needs his own version of God, and each individual has his own way of approaching God.

A man picked up by a prostitute in a bar is amazed by the college pennants and diplomas ornamenting the walls of her room.

"Are these your diplomas?" he asks.
"Sure," she says airily. "I have my Master of Arts from Columbia, and took my Ph.D. in Shakespeare at Oxford."
The man is incredulous. "But how did a girl like you get into a profession like this?"
"I don't know," she says. "Just lucky, I guess."

People have different understandings, different ways of looking at things, different interpretations. And they have to be allowed this freedom.

The third question:

BELOVED MASTER,
MY PARENTS WERE CHRISTIAN MISSIONARIES IN INDIA FOR TWENTY-FIVE YEARS. MY BROTHER WAS A JUNKIE, MY SISTER A COMPULSIVE LIAR. AS FOR ME, I AM SO SERIOUS THAT IF I SMILE MY MOUTH HURTS. HOW DID I END UP HERE?

Prem Parijat, just lucky, I guess! You will live in ecstasy and you will die in ecstasy.
Did you hear about the man eighty-seven years of age who married a nineteen-year-old girl?
He died of a new disease called ecstasy. It took them three days to wipe the smile off his face.
Now, this is going to happen to you too: living your life will be a laughter; dying, it will be difficult for the people to wipe off your smile.
It may be just because your parents are Christian missionaries that you have landed here, because to be born to *any* kind of missionaries -- Christian, Hindu or Mohammedan -- is to be fed up with all that nonsense. To be born to a priest is to know one thing for certain: that priests don't believe in God. It is their business; they pretend.
It is a rare opportunity to be born in the house of a priest, because children are very perceptive and they can see through and through that all that nonsense that their father in preaching is *just* preaching -- he does not mean it because he never practices it. The children of the priests are bound to become aware of the hypocrisy of the so-called religious people.
It may be just because of it, because it is almost impossible to be in the house of a priest and not to know that he is the most irreligious person possible in the world.
Priests are exploiting religion. They are exploiting people's trust. They are the greatest cheaters in the world, because to exploit people's trust is the greatest crime. You are destroying their trust. But they live on that kind of cheating; that is their whole trade secret.

The bishop was very proud of an elegant mansion he had constructed as his official residence. One day, a friend and the bishop were engaged in conversation and the bishop was pursuing a seemingly atheistic train of thought....

That kind of thinking is becoming very prevalent in Christian circles: religionless religion, Godless Christianity -- these are being talked about, discussed. After Friedrich Nietzsche, who declared that God is dead, Christianity has been in a turmoil -- what to do now? They have been trying every possible way to create a Christianity which does not need God anymore, so that the profession can expand again.
Now God has become a barrier; the moment you assert the word 'God', you put people off. So Christian theologians are discussing, thinking, meditating, how to create a Christianity that does not need God at all. And it is possible! -- because Buddhism is there without any God, and Jainism is there without any God, so why can't there be a Christianity without God?

...This bishop was pursuing a seemingly atheistic train of thought. The friend asked him, "Bishop, do you believe in God or not? Say it exactly, say it in short. Don't go round and round. Say simply yes or no -- do you believe in God?"
After a long hesitation, the bishop replied, "Of course I do! Who do you think paid for this house?"
Now, the house that he has made, a beautiful mansion, is possible only because people still believe in God; and because they believe in God, they believe in the bishop. He cannot publicly declare there is no God. If you drop God, then Jesus is no longer the Son of God, then the pope is no longer the representative

of Jesus, and so on and so forth. And they all go down the drain. It needs a hierarchy: God at the top and the priest at the bottom, the whole ladder.

And the priest certainly knows that there is no God. If he was aware that there is a God, he would not have been a priest in the first place -- he would be a Jesus, he would be a Buddha, but not a priest. He would be a prophet but not a priest. He would bring something of the unknown into people's lives, but he would not be part of a status quo, he would not be part of the established church. No man of understanding, no man who has some religious consciousness and experiences, can be part of any established church. It has never happened. Buddha has to leave his fold, Jesus has to leave his fold, Mohammed has to leave his fold -- this has always been so. Whenever a religious man is born, he has to leave his fold, because the fold is already in the hands of the politicians and the priests, whose whole interest is in exploiting people.

Anand Moksha has written to me:

During the time of the major earthquakes in Guatemala in 1976, the Catholic bishop at Lake Atitlan befriended me and allowed me to stay in his garden for a while.

A few months passed and after-shock tremors were still common. At that time I discovered that a beautiful house on a hillside was for rent for very little money. The reason was that a large boulder ominously overhung the house and people were afraid. I felt the vibes and it seemed okay to me -- so I rented the place.

When I told the bishop, he reacted with nervous dismay and swung his arms about, saying, "Aren't you worried about that rock tumbling down on the house?"

I replied, "If the Lord wants to take me, he will."

The bishop shrugged his shoulders and said, "You don't believe *that*, do you?"

It may be simply, Parijat, that just because you were born of Christian missionaries it became possible for you to be here. Christian missionaries, and twenty-five years in India! -- that is too much. In the first place, Christian missionaries and in the second place, twenty-five years in India...that is enough, more than enough, to convince the children that their parents are pseudo, that they are talking business, that they don't believe.

It is not a question of belief at all.

I have heard a small story:

In a school, a Christian missionary school, the teacher asked the children, "Who is the greatest man in history?"

An American boy says, "Abraham Lincoln."

A Mohammedan boy says, "Hazrat Mohammed."

A Hindu girl says, "Lord Krishna."

And so on and so forth...and finally, the little Jewish boy stands up and says, "Jesus Christ."

The teacher could not believe her ears -- the Jew and saying Jesus Christ? She asked, "Do you really mean that?"

He said, "That is not the question. In my heart of hearts I know it is Moses -- but business is business."

To be with Christian missionaries for twenty-five years, *and* in India, and seeing what they are doing, is enough to disillusion you. The whole credit goes to your parents and their twenty-five years in India. They have brought you here -- be thankful to them.

The fourth question:

BELOVED MASTER,
I FEEL THAT I AM A VERY SPECIAL PERSON. I AM SO SPECIAL THAT I WANT JUST TO BE ORDINARY.
PLEASE CAN YOU SAY SOMETHING ABOUT THIS?

Anand Sangito, everybody here thinks exactly the same. And not only here, but everywhere else. Everyone deep in their heart knows that he is special. This is a joke God plays on people. When he makes a new man and pushes him down towards the earth, he whispers in his ear, "You are special. You are

incomparable, you are just unique!"

But this he goes on doing to everybody and everybody goes on carrying it deep in the heart, although people don't say it as loudly as you are doing, because they are afraid others may feel offended. And nobody is going to be convinced, so what is the point of saying it? If you tell somebody, "I am special," you cannot convince him because he himself knows that he is special. How can you convince anybody? Yes, maybe sometimes somebody may be convinced, at least pretend to be convinced. If he has some work with you, as a bribe he may say, "Yes, you are special, you are great." But deep down he knows business is business.

A braggart is telling his friend about his three cars, etcetera, etcetera. When he also mentions that he has two kept mistresses in New York, but that he has made his ravishingly beautiful and terribly passionate private secretary pregnant, and must therefore take his gorgeous blond stenographer with him on his business trip to Rio de Janeiro to see the carnival, the listener suddenly begins to pant, grabs at his own necktie, and has a heart attack.

The braggart interrupts his tale, gets water, pats the victim on the back, etcetera, etcetera, and he asks solicitously what the matter is. "Can I help it?" the man gasps. "I am allergic to bullshit."

It is better to keep such bullshit hidden deep down inside yourself, because people are allergic. But in a way it is good that you exposed your mind.

If you think you are special then you are bound to create misery for yourself. If you think that you are higher than others, wiser than others, then you will attain to a very strong ego. And the ego is poison, pure poison. And the more egoistic you become, the more it hurts, because it is a wound. The more egoistic you become, the more you become unbridged from life. You fall separate from life; you are no longer in the flow of existence, you have become a rock in the river. You have become ice-cold, you have lost all warmth, all love. A special person cannot love, because where are you going to find another special person?

I have heard about a man who remained unmarried his whole life, and when he was dying, ninety years old, somebody asked him, "You have remained unmarried your whole life, but you have never said what the reason was. Now you are dying, at least quench our curiosity. If there is any secret, now you can tell it, because you are dying; you will be gone. Even if the secret is known, it can't harm you."

The man said, "Yes, there is a secret. It is not that I am against marriage, but I was searching for a perfect woman. I searched and searched, and my whole life slipped by."

The inquirer asked, "But upon this big earth, so many millions of people, half of them women, couldn't you find one perfect woman?"

A tear rolled down from the eye of the dying man. He said, "Yes, I did find one."

The inquirer was absolutely shocked. He said, "Then what happened? Why didn't you get married?"

And the old man said, "But the woman was searching for a perfect husband."

Your life will become very difficult if you live with such ideas. And yes, the ego is so tricky, so cunning, it can give you, Sangito, this new project: "You are so special, become just ordinary." But in your ordinariness you will know you are the most extraordinarily ordinary man. Nobody is more ordinary than you! It will be the same game, camouflaged.

That's what so-called humble people go on doing. They say, "I am the most humble man. I am just the dust on your feet." But they don't mean it! Don't say, "Yes, I know you are," otherwise they will never be able to forgive you. They are waiting for you to say, "You are the most humble man I have ever seen, you are the most pious man I have ever seen." Then they will be satisfied, contented. It is ego hiding behind humbleness. You cannot drop the ego in this way.

You ask, "I feel that I am a very very special person. I am so special that I want just to be ordinary. Please can you say something about this?"

No one is special, or, *everyone* is special. No one is ordinary, or everyone is ordinary. Whatsoever you think about yourself, please think the same about everyone else, and the problem will be solved. You can choose. If you want the word 'special', you can think you are special -- but then everybody is special. Not only people, but trees, birds, animals, rocks -- the whole existence is special, because you come out of this existence and you will dissolve into this existence. But if you love the word 'ordinary' -- which is a beautiful word, more relaxed -- then know that everybody is ordinary. Then the whole existence is ordinary.

One thing to be remembered: whatsoever you think about yourself, think the same for everybody else

and the ego will disappear. The ego is the illusion that is created by thinking about yourself in one way and thinking about others in another. It is double thinking. If you drop the double thinking, ego dies of its own accord.

The last question:

> BELOVED MASTER,
> WHEN I CAME HERE I FELT GOD TO BE VERY NEAR -- ANY MOMENT AND I WOULD BE WITH HIM -- BUT AS TIME PASSES IT SEEMS IMPOSSIBLE. HE IS NOT AROUND; IT IS DIFFICULT TO SEE HIM. WHY IS IT SO? PLEASE SAY SOMETHING ABOUT THIS.

Vedant Bharti, you must be carrying a certain image of God in your mind; hence you are missing. And unless you drop that image you are going to miss. God has no obligation to fulfill your idea of him. You must be carrying a certain idea that "God looks like this, behaves like this...." That's why it is becoming impossible: *you* are making it impossible.

God can be known only by those who are capable of dropping all ideas about God. Any idea that you have accumulated in yourself in your ignorance is a hindrance. Drop all ideas about God and you will be surprised, you will be shocked, you will not be able to believe your eyes...because only God is! Then you will never ask, "Where is God?" You will ask, "Is there any place where God is not?"

Then in the very ordinariness of things you will see something tremendously extraordinary. Then ordinary pebbles are transformed into diamonds. Then ordinary humanity is no longer ordinary -- then something luminous is in everybody's heart. Then man comes closer to the divine, and the divine comes closer to man; the human and the divine disappear into each other, the world and God disappear into each other. Then you are not searching for a God who is separate and high and far away, living in the seventh heaven; then he lives in your neighborhood as your neighbor. Then he is human, he is animal, he is vegetable, he is mineral...he is all.

And when you can see that he surrounds you, not as a person but as a presence, then only does your inquiry come to a fulfillment. God is not hiding from you but you are keeping your eyes closed because of so many prejudices. Somebody has a Hindu idea of God, and somebody has a Christian idea of God, and somebody else a Mohammedan idea of God. Now, God is neither Mohammedan, nor Christian, nor Hindu, so all these people who are carrying these ideas are bound to go on stumbling in darkness and more darkness. From darkness to darkness will be their journey, from death to death they will move. They will never know the light.

A Hindu cannot know God, a Mohammedan cannot know God. First you will have to cleanse your mind completely of all Hinduism, all Mohammedanism, all Buddhism. When you are utterly thoughtless, just alert, aware, watchful, then God explodes. And he explodes all over the place.

Vedant Bharti, you say, "When I came here I felt God to be very near." That was your imagination.
"...Any moment and I would be with him." That was your wish.
"...But as time passes it seems impossible" -- because no imagination can ever become real. No dream of yours can ever be fulfilled. Reality has to be discovered, not imagined.

Now you say, "He is not around; it is difficult to see him."

Only he is around. It is difficult to see him because your eyes are too burdened with your own prejudices, concepts, systems of thought. Be a little more childlike, be a little more innocent. God comes only when the heart is innocent. God comes only when you are utterly empty of all ideas. He is always ready to come, he is standing at the door, but you cannot hear because your mind is so full of turmoil, full of thoughts, millions of thoughts clamoring around. Your mind is so noisy you cannot hear the silent knock on the door.

Be silent, be innocent.
God is. Only God is.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 1

Chapter #5
Chapter title: Wakefulness is life

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WAKEFULNESS IS THE WAY TO LIFE.
THE FOOL SLEEPS
AS IF HE WERE ALREADY DEAD,
BUT THE MASTER IS AWAKE
AND HE LIVES FOREVER.

HE WATCHES.
HE IS CLEAR.

HOW HAPPY HE IS!
FOR HE SEES THAT WAKEFULNESS IS LIFE.
HOW HAPPY HE IS,
FOLLOWING THE PATH OF THE AWAKENED.

WITH GREAT PERSEVERANCE
HE MEDITATES, SEEKING
FREEDOM AND HAPPINESS.

SO AWAKE, REFLECT, WATCH.
WORK WITH CARE AND ATTENTION.
LIVE IN THE WAY
AND THE LIGHT WILL GROW IN YOU.

BY WATCHING AND WORKING
THE MASTER MAKES FOR HIMSELF AN ISLAND
WHICH THE FLOOD CANNOT OVERWHELM.

One of the most important things to be understood about man is that man is asleep. Even while he thinks he is awake, he is not. His wakefulness is very fragile; his wakefulness is so tiny it doesn't matter at all. His wakefulness is only a beautiful name, but utterly empty.

You sleep in the night, you sleep in the day; from birth to death you go on changing your patterns of sleep, but you never really awake. Just by opening the eyes don't befool yourself that you are awake. Unless

the inner eyes open, unless your inside becomes full of light, unless you can see yourself, who you are, don't think that you are awake.

That is the greatest illusion man lives in. And once you accept that you are already awake, then there is no question of making any effort to be awake.

The first thing to sink deep in your heart is that you are asleep, utterly asleep. You are dreaming, day in, day out. You are dreaming sometimes with open eyes and sometimes with closed eyes, but you *are* dreaming, you are a dream. You are not yet a reality.

And, of course, in a dream whatsoever you do is meaningless, whatsoever you think is pointless, whatsoever you project remains part of your dreams and never allows you to see that which is. Hence Buddha's insistence...and not only Gautama the Buddha but all the buddhas have insisted on only one thing: Awake! Continuously, for centuries, their whole teaching can be contained in a single word: Be *awake*!

And they have been devising methods, strategies, they have been creating contexts and spaces, and energy fields in which you can be shocked into awareness. Yes, unless you are shocked, shaken to your very foundations, you will not awaken. The sleep has been so long, it has reached to the very core of your being; you are soaked in it. Each cell of your body and each fiber of your mind has become full of sleep. It is not a small phenomenon. Hence great effort is needed to be alert, to be attentive, to be watchful, to become a witness.

If on any one single theme all the buddhas of the world agree, this is the theme: that man as he is is asleep, and man as he should be should be awake. Wakefulness is the goal, and wakefulness is the taste of all their teachings. Zarathustra, Lao Tzu, Jesus, Buddha, Bahauddin, Kabir, Nanak -- all the awakened ones have been teaching one single theme, in different languages, in different metaphors, but their song is the same. Just as the sea tastes of salt -- whether the sea is tasted from the north or from the east or from the west, the sea always tastes of salt -- the taste of buddhahood is wakefulness.

But you will not make any effort if you go on believing that you are already awake; then there is no question of making any effort. Why bother? And you have created religions, gods, prayers, rituals, out of your dreams -- your gods are as much part of your dreams as anything else. Your politics is part of your dreams, your religions are part of your dreams, your poetry, your painting, your art -- whatsoever you do, because you are asleep, you make it according to your own state of mind.

The Bible says God created man in his own image -- the truth seems to be just the opposite: man has created God in his own image. Your gods are false because you are false. Your religion is pseudo because you are pseudo. Your scriptures cannot have any significance because you don't have any significance.

Two priest are playing golf. The younger one misses an easy putt and says, "Shit!" The older one berates him for this, saying that if he continues to use profanity like that God will certainly blast him with a thunderbolt. They keep playing and the younger priest misses another putt, and again says, "Shit!"

The skies suddenly open: a thunderbolt flashes out, and strikes the older priest dead. There is a pause, and the heavenly voice is heard saying in accents of thunder, "Shit!"

Your gods cannot be different from you. Who will create them? Who will give them shape and color and form? You create them, you sculpt them; they have eyes like you, noses like you -- and minds like you! The Old Testament God says, "I am a very jealous God!" Now who has created this God who is jealous? God cannot be jealous. And if God is jealous, then what is wrong in being jealous? If even God is jealous, why should you be thought to be doing something wrong when you are jealous? Then jealousy is divine.

The Old Testament God says, "I am a very angry God! If you don't follow my commandments, I will destroy you. You will be thrown into hellfire for eternity. And because I am very jealous," the God says, "don't worship anybody else. I cannot tolerate it."

Who created such a God? It must be out of our own jealousy, out of our own anger, that we have created this image.

A Jew who has a long run of bad luck goes out into the woods and lifts his voice in prayer and recrimination. "Oh, God," he asks heaven tearfully, "haven't I always been a good Jew? Haven't I always given charity, even to those damn goyim? Didn't I bring up my family decent? Never drink, swear, gamble; no bad women, nothing! Why do you do this to me God? Why? Why?"

A dark cloud suddenly appears overhead, and a tremendous voice replies, "You piss me off!"

The God certainly cannot be different from you. It is your projection, it is your shadow. It echoes you and nobody else. That's why there are so many gods in the world. The Hindus have a certain idea about God -- the Hindu idea -- it reflects the Hindu mind.

If you go back into Hindu scriptures you will be surprised. You will not be able to believe what kind of gods Hindus have created -- very sexual. Adultery is very common amongst Hindu gods, and not only do they play their games of adultery in the Hindu paradise, they can't even leave the earth alone; they come to the earth too, to rape women, to seduce simple women. They don't even leave the wives of the great seers alone. And because they have infinite power they can even appear as the husbands, they can look like the husbands. And the women have no idea who is hiding behind the facade.

Who has created these gods? -- it must have been deep down a very sexual mind.

And the same is the case with all other gods of all other religions. It is because of this that Buddha never talked about God. He said: What is the point of talking about God to people who are asleep? They will listen in their sleep. They will dream about whatsoever is said to them, and they will create their own gods -- which will be utterly false, utterly impotent, utterly meaningless. It is better not to have such gods.

That's why Buddha is not interested in talking about gods. His whole interest is in waking you up.

It is said about a Buddhist enlightened master who was sitting by the side of the river one evening, enjoying the sound of the water, the sound of the wind passing through the trees.... A man came and asked him, "Can you tell me in a single word the essence of your religion?"

The master remained silent, utterly silent, as if he had not heard the question. The questioner said, "Are you deaf or something?"

The master said, "I have heard your question, and I have answered it too! Silence is the answer. I remained silent -- that pause, that interval, was my answer."

The man said, "I cannot understand such a mysterious answer. Can't you be a little more clear?"

So the master wrote on the sand "meditation," in small letters with his finger. The man said, "I can read now. It is a little better than at first. At least I have got a word to ponder over. But can't you make it a little *more* clear?"

The master wrote again "MEDITATION." Of course this time he wrote in bigger letters. The man was feeling a little embarrassed, puzzled, offended, angry. He said, "*Again* you write meditation? Can't you be a little clear for me?"

And the master wrote in very big letters, capital letters, "M E D I T A T I O N."
The man said, "You seem to be mad."

The master said, "I have already come down very much. The first answer was the right answer, the second was not so right, the third even more wrong, the fourth has gone very wrong" -- because when you write "MEDITATION" with capital letters you have made a god out of it.

That's why the word 'God' is written with capital 'G'. Whenever you want to make something supreme, ultimate, you write it with a capital letter.

The master said, "I have already committed a sin." He erased all those words he had written, and he said, "Please listen to my first answer -- only then I am true."

Silence is the space in which one awakens, and the noisy mind is the space in which one remains asleep. If your mind continues chattering, you are asleep. Sitting silently, if the mind disappears and you can hear the chattering birds and no mind inside, a silence...this whistle of the bird, the chirping, and no mind functioning in your head, utter silence...then awareness wells up in you. It does not come from the outside, it arises in you, it grows in you. Otherwise remember: you are asleep.

A husband and wife were asleep. About 3 AM the wife dreamt of secretly meeting another man. Then she dreamt she saw her husband coming.
In her sleep she shrieked, "Heavens, my husband!"

Her husband, waking suddenly, leapt out of the window.

And remember, it is not a laughing matter; it is the reality, it is how you are living. It is how man exists in his ordinary state.

A wife tries to win back her husband's love, on the advice of a woman friend, by bringing him his

slippers and pipe when he comes home late one night, giving him a tall drink, cuddling up in his lap dressed only in a silk dressing gown, and ending with the murmured offer, "Let's go upstairs, darling!"
"I might as well," says her bemused husband, "I'll get hell when I get home anyway!"

We go on living absolutely inattentive to what is happening around us. Yes, we have become very efficient in doing things. What we are doing, we have become so efficient in doing that we don't need any awareness to do it. It has become mechanical, automatic. We function like robots. We are not men yet; we are machines.

That's what George Gurdjieff used to say again and again, that man as he exists is a machine. He offended many people, because nobody likes to be called a machine. Machines like to be called gods; then they feel very happy, puffed up. Gurdjieff used to call people machines, and he was right. If you watch yourself you will know how mechanically you behave.

The Russian psychologist Pavlov, and the American psychologist Skinner, are ninety-nine point nine percent right about man: they believe that man is a beautiful machine, that's all. There is no soul in him. I say ninety-nine point nine percent they are right; they only miss by a very small margin. In that small margin are the buddhas, the awakened ones. But they can be forgiven, because Pavlov never came across a buddha -- he came across millions of people like you.

Skinner has been studying men and rats and finds no difference. Rats are simple beings, that's all; man is a little more complicated. Man is a highly sophisticated machine, rats are simple machines. It is easier to study rats; that's why psychologists go on studying rats. They study rats and they conclude about man -- and their conclusions are almost right. I say "almost," mind you, because that point one percent is the *most* important phenomenon that has happened: a Buddha, a Jesus, a Mohammed. These few awakened people are the real men, but where can B.F. Skinner find a buddha? Certainly not in America.

I have heard:

A man asked a rabbi, "Why didn't Jesus choose to be born in twentieth-century America?"

The rabbi shrugged his shoulders and said, "In America? It would have been impossible. Where can you find a virgin, firstly? And secondly, where will you find three wise men?"

And without a virgin mother and three wise men, how can Jesus be born?

I have heard:

In a church, the priest asked the audience, "Please stand up, all the women who are virgins!"

Just one woman with a small baby girl stood up. Certainly she was a mother, and the priest said, "Do you think yourself to be a virgin? You are a mother!"

She said, "Yes, I am -- but this girl is a virgin, and she cannot stand on her own."

Where is B.F. Skinner going to find a buddha? And even if he can find a buddha, his preconceived prejudices, ideas, will not allow him to see. He will go on seeing his rats. He cannot understand anything that rats cannot do. Now, rats don't meditate, rats don't become enlightened. And his conception of man is only a magnified form of a rat. And still I say that he is right about the greater majority of people; his conclusions are not wrong. And buddhas will agree with him about the so-called normal humanity: the normal humanity is utterly asleep. Even animals are not so asleep.

Have you seen a deer in the jungle -- how alert he looks, how watchfully he walks? Have you seen a bird sitting on the tree -- how intelligently he goes on watching what is happening all around? You move towards the bird -- there is a certain space he allows; beyond that, one step more, and he flies away. He has a certain alertness about his territory. If somebody enters into that territory then it is dangerous.

If you look around you will be surprised: man seems to be the most asleep animal on the earth.

A woman buys a parrot at an auction of the furnishings of a fancy whorehouse, and keeps the parrot's cage covered for two weeks to make it forget its profane vocabulary. When the cage is finally uncovered, the parrot looks around and remarks, "Awrrk! New house. New madam." When the woman's daughters come in, he adds, "Awrrk! New girls."

When her husband comes home that night, the parrot says, "Awrrk! Awrrk! Same old customers. Hello, Joe!"

Man is in a very fallen state. In fact, that is the meaning of the Christian parable of the fall of Adam, his expulsion. But why were Adam and Eve expelled from paradise? They were expelled because they had eaten the fruit of knowledge. They were expelled because they had become minds, and they had lost their consciousness. If you become a mind you lose consciousness -- mind means sleep, mind means noise, mind means mechanicalness.

If you become a mind you lose consciousness. Hence, the whole work that has to be done is: how to become consciousness again and lose the mind. You have to throw out of your system all that you have gathered as knowledge. It is knowledge that keeps you asleep; hence, the more knowledgeable a person is, the more asleep.

That has been my own observation too. Innocent villagers are far more alert and awake than the professors in the universities and the pundits in the temples. The pundits are nothing but parrots; the academicians in the universities are full of nothing but holy cow dung, full of absolutely meaningless noise -- just minds and no consciousness.

People who work with nature -- farmers, gardeners, woodcutters, carpenters, painters -- they are far more alert than the people that function in the universities as deans and vice-chancellors and chancellors. Because when you work with nature, nature is alert, trees are alert; their form of alertness is certainly different, but they are very alert.

Now there are scientific proofs of their alertness. If the woodcutter comes with an axe in his hand and with the deliberate desire to cut the tree, all the trees that see him coming tremble. Now there are scientific proofs about it; I am not talking poetry, I am talking science when I say this. Now there are instruments to measure whether the tree is happy or unhappy, afraid or unafraid, sad or ecstatic. When the woodcutter comes, all the trees that see him start trembling. They become aware that death is close by. And the woodcutter has not cut any tree yet -- just his coming....

And one thing more, far more strange: if the woodcutter is simply passing by there with no deliberate idea to cut a tree, then no tree becomes afraid. It is the same woodcutter, with the same axe. It seems that his intention to cut a tree affects the trees. It means that his intention is being understood; it means the very vibe is being decoded by the trees.

And one more significant fact has been observed scientifically: that if you go into the forest and kill an animal, it is not only the animal kingdom around that becomes shaken, but trees also. If you kill a deer, all the deer that are around feel the vibe of murder, become sad; a great trembling arises in them. Suddenly they are afraid for no particular reason at all. They may not have seen the deer being killed, but somehow, in a subtle way, they are affected -- instinctively, intuitively. But it is not only the deer which are affected -- the trees are affected, the parrots are affected, the tigers are affected, the eagles are affected, the grass leaves are affected. Murder has happened, destruction has happened, death has happened -- everything that is around is affected.

Man seems to be the most asleep....

These sutras of Buddha have to be meditated on deeply, imbibed, followed.

WAKEFULNESS IS THE WAY TO LIFE.

You are alive only in the proportion that you are aware. Awareness is the difference between death and life. You are not alive just because you are breathing, you are not alive just because your heart is beating. Physiologically you can be kept alive in a hospital, without any consciousness. Your heart will go on beating and you will be able to breathe. You can be kept in such a mechanical arrangement that you will remain alive for years -- in the sense of breathing and the heart beating and the blood circulating. There are now many people around the world in advanced countries who are just vegetating in the hospitals, because advanced technology has made it possible for your death to be postponed indefinitely -- for years, for centuries, you can be kept alive. If this is life, then you can be kept alive. But this is not life at all. Just to vegetate is not life.

Buddhas have a different definition. Their definition consists of awareness. They don't say you are alive because you can breathe, they don't say you are alive because your blood circulates; they say you are alive if you are awake. So except for the awakened ones nobody is really alive. You are corpses -- walking, talking,

doing things -- you are robots.

WAKEFULNESS IS THE WAY TO LIFE, says Buddha. Become more wakeful and you will become more alive. And life is God -- there is no other God. Hence Buddha talks about life and awareness. Life is the goal and awareness is the methodology, the technique to attain it.

THE FOOL SLEEPS....

And all are asleep, so all are foolish. Don't feel offended. The facts have to be stated as they are. You function in sleep; that's why you go on stumbling, you go on doing things you don't want to do. You go on doing things you have decided not to do. You go on doing things you know are not right to do, and you don't do things which you know are right.

How is this possible? Why can't you walk straight? Why do you go on getting trapped into bypaths? Why do you go on going astray?

A young man with a fine voice is asked to take part in a pageant play, though he tries to beg off, saying he always gets embarrassed under such circumstances. He is assured it will be very simple, and he will have only one line to say: "I come to snatch a kiss, and dart into the fray. Hark! I hear a pistol shot..." and then stride offstage.

At the performance he comes onstage, very embarrassed already by the tight-fitting colonial knee-breeches he has been made to put on at the last moment, and becomes completely unstrung at the sight of the beautiful heroine lying back on a garden seat, awaiting him, in a white gown. He clears his throat and announces: "I come to kiss your snatch -- no! -- snatch a kiss, and fart into the dray -- I mean, dart into the fray! Hark! -- I hear a shistol pot -- no! -- a shostil pit, a pistil shit. Oh, bat shit, rat shit, shit on you all! I never wanted to be in this damned play anyhow!"

This is what is happening. Watch your life: everything that you go on doing is so confused and so confusing. You don't have any clarity, you don't have any perceptiveness. You are not alert. You can't see! You can't hear! Certainly, you have ears so you *can* hear, but there is nobody inside to understand it. Certainly you have eyes so you can see, but there is nobody present inside. So your eyes go on seeing and your ears go on listening, but nothing is understood.

If you really had eyes you would see God everywhere. And if you could hear you would hear the celestial music, you would hear the harmony of existence.

And on each step you stumble, on each step you commit something wrong. And still you go on believing that you are aware. Drop that idea completely. Dropping it is a great leap, a great step, because once you drop the idea that "I am aware" you will start seeking and searching for ways and means to be aware. So the first thing to sink into you is that you *are* asleep, utterly asleep.

Modern psychology has discovered a few things which are significant; although they have been discovered only intellectually, still it is a good beginning. If intellectually they have been discovered, then sooner or later existentially also they will be experienced.

Freud is a great pioneer; of course, not a buddha, but still a man of great significance, because he was the first to make the idea accepted by the larger part of humanity that man has a great unconscious hidden in him. The conscious mind is only one tenth, and the unconscious mind is nine times bigger than the conscious.

Then his disciple, Jung, went a little further, a little deeper, and discovered the collective unconscious. Behind the individual unconscious there is a collective unconscious. Now somebody is needed to discover one thing more which is there, and I hope.... Sooner or later the psychological investigations that are going on, on both sides of the Iron Curtain, are bound to discover it -- the cosmic unconscious. Buddhas have talked about it.

So we can say: the conscious mind, a very fragile thing, a very small part of your being. Behind the conscious is the subconscious mind -- vague. You can hear its whispering but you cannot figure it out. It is always there, behind the conscious, pulling its strings.

Third: the unconscious mind which you come across only in dreams or when you take drugs. Then, the collective unconscious mind. You come across it only when you go into a very deep inquiry into your unconscious mind; then you come across the collective unconscious. And if you go still further, deeper, you

will come to the cosmic unconscious.

The cosmic unconscious is nature. The collective unconscious is the whole of humanity that has lived up to now, it is part of you. The unconscious is your individual unconscious that the society has repressed in you, that has not been allowed expression. Hence it comes by the back door in the night, in your dreams. And the conscious mind...I will call it the so-called conscious mind because it is only so-called. It is so tiny, just a flicker, but even if it is just a flicker it is important because it has the seed; the seeds are always small. It has great potential.

Now a totally new dimension is opening up. Just as Freud opened the dimension below the conscious, Sri Aurobindo opened the dimension above the conscious. Freud and Sri Aurobindo are the two most important people of this age. Both are intellectuals, neither of them is an awakened person, but both have done a great service to humanity. Intellectually they have made us aware that we are not so small as we appear from the surface, that the surface is hiding great depths and heights.

Freud went into the depths, Sri Aurobindo tried to penetrate into the heights. Above our so-called conscious mind is the real conscious mind; that is attained only through meditation. When your ordinary conscious mind is added to meditation, when the ordinary conscious mind is plus meditation, it becomes the real conscious mind. Beyond the real conscious mind is the superconscious mind.

When you are meditating you have only glimpses. Meditation is a groping in the dark. Yes, a few windows open up, but you fall back again and again. Superconscious mind means samadhi -- you have attained a crystal-clear perceptiveness, you have attained an integrated awareness. Now you cannot fall below it; it is yours. Even in sleep it will remain with you.

Beyond the superconscious is the collective superconscious; the collective superconscious is what is known as "gods" in religions. And beyond the collective superconscious is the cosmic superconscious which even goes beyond gods. Buddha calls it nirvana, Mahavira calls it *kaivalya*, Hindu mystics have called it moksha; you can call it the truth.

These are the nine states of your being, and you are just living in a small corner of your being -- the tiny conscious mind; as if somebody has a palace and has completely forgotten about the palace and has started living on the porch -- and thinks this is all.

Freud and Sri Aurobindo are both great intellectual giants, pioneers, philosophers, but both are doing great guesswork. Instead of teaching students the philosophy of Bertrand Russell, Alfred North Whitehead, Martin Heidegger, Jean-Paul Sartre, it would be far better if people were taught more about Sri Aurobindo, because he is the greatest philosopher of this age. But he is completely neglected, ignored by the academic world -- for a certain reason.

The reason is, even to read Sri Aurobindo will make you feel that you are unaware; and he himself is not a buddha yet, but still he will create a very embarrassing situation for you. If he is right, then what are you doing? Then why are you not exploring the heights of your being?

Freud was accepted with great resistance, but finally he was accepted. Sri Aurobindo is not even accepted yet. In fact there is not even any opposition to him; he is simply ignored. And the reason is clear. Freud talks about something below you -- that is not so embarrassing; you can feel good knowing that you are conscious, and below your consciousness there is subconsciousness and unconsciousness and collective unconsciousness. But those states are all below you; you are at the top, you can feel very good. But if you study Sri Aurobindo, you will feel embarrassed, offended, because there are higher states than you -- and man's ego never wants to accept that there is anything higher than him. Man wants to believe that he is the highest pinnacle, the climax, the Gourishankar, the Everest -- that there is nothing higher than him....

That's why the modern man wants to deny God, because to accept God means you have to accept something higher than you. And the modern ego is so puffed up that the modern mind says there is no God and there is no beyond and there is no afterlife. And it feels very good -- denying your own kingdom, denying your own heights, you feel very good. Look at the foolishness of it.

Buddha is right. He says:

THE FOOL SLEEPS
AS IF HE WERE ALREADY DEAD,
BUT THE MASTER IS AWAKE
AND HE LIVES FOREVER.

Awareness is eternal, it knows no death. Only unawareness dies. So if you remain unconscious, asleep, you will have to die again. If you want to get rid of this whole misery of being born and dying again and again, if you want to get rid of the wheel of birth and death, you will have to become absolutely alert. You will have to reach higher and higher into consciousness.

And these things are not to be accepted on intellectual grounds; these things have to become experiential, these things have to become existential. I am not telling you to be convinced philosophically, because philosophical conviction brings nothing, no harvest. The real harvest comes only when you make great effort to wake yourself up.

But these intellectual maps can create a desire, a longing in you; can make you aware of the potential, of the possible; can make you aware that you are not what you appear to be -- you are far more.

THE FOOL SLEEPS AS IF HE WERE ALREADY DEAD, BUT THE MASTER IS AWAKE AND HE LIVES FOREVER.

HE WATCHES.
HE IS CLEAR.

Simple and beautiful statements. Truth is always simple and always beautiful. Just to see the simplicity of these two statements...but how much they contain -- worlds within worlds, infinite worlds. HE WATCHES. HE IS CLEAR.

The only thing that has to be learned is watchfulness. Watch! Watch every act that you do. Watch every thought that passes in your mind. Watch every desire that takes possession of you. Watch even small gestures -- walking, talking, eating, taking a bath. Go on watching everything. Let everything become an opportunity to watch.

Don't eat mechanically, don't just go on stuffing yourself -- be very watchful. Chew well and watchfully...and you will be surprised how much you have been missing up to now, because each bite will give you tremendous satisfaction; if you eat watchfully, it will become more tasteful. Even ordinary food tastes if you are watchful; and if you are not watchful, you can eat the most tasteful food but there will be no taste in it, because there is nobody to watch. You simply go on stuffing yourself.

Eat slowly, watchfully; each bite has to be chewed, tasted. Smell, touch, feel the breeze and the sunrays. Look at the moon and become just a silent pool of watchfulness, and the moon will be reflected in you with tremendous beauty. Move in life remaining continuously watchful.

Again and again you will forget. Don't become miserable because of that; it is natural. For millions of lives you have never tried watchfulness, so it is simple, natural, that you go on forgetting again and again. But the moment you remember, again watch.

Remember one thing: when you remember that you have forgotten watching, don't become repentful, don't repent; otherwise, again you are wasting time. Don't feel miserable: "I missed again." Don't start feeling, "I am a sinner." Don't start condemning yourself, because this is a sheer waste of time. Never repent for the past! Live in the moment. If you had forgotten, so what? It was natural -- it has become a habit, and habits die hard. And these are not habits imbibed in one life; these are habits imbibed in millions of lives. So if you can remain watchful even for a few moments, feel thankful to God -- feel thankful. Even those few moments are more than expected.

HE WATCHES. HE IS CLEAR.

And when you watch, a clarity arises. Why does clarity arise out of watchfulness? Because the more watchful you become, the more all your hastiness slows down. You become more graceful. As you watch, your chattering mind chatters less, because the energy that was becoming chattering is turning and becoming watchfulness -- it is the same energy! Now more and more energy will be transformed into watchfulness and the mind will not get its nourishment. Thoughts will start becoming thinner, they will start losing weight. Slowly slowly, they will start dying. And as thoughts start dying, clarity arises. Now your mind becomes a mirror.

HOW HAPPY HE IS! And when one is clear, one is blissful. It is confusion that is the root cause of misery; it is clarity that is the foundation of blissfulness.

HOW HAPPY HE IS!
FOR HE SEES THAT WAKEFULNESS IS LIFE.

And now he knows there is no death, because wakefulness can never be destroyed. When death comes, you will watch it too. You will die watching; watching will not die. Your body will disappear, dust unto dust, but your watchfulness will remain; it will become part of the cosmic whole. It will become cosmic consciousness.

In these moments the seers of the Upanishads declare, "*Aham brahmasmi*! -- I am the cosmic consciousness!" It is in such spaces that al-Hillaj Mansoor announced, "*Ana'l haq*! -- I am the truth!"

These are the heights which are your birthright. If you are not getting them, only you are responsible and nobody else.

HOW HAPPY HE IS! FOR HE SEES THAT WAKEFULNESS IS LIFE.

HOW HAPPY HE IS,
FOLLOWING THE PATH OF THE AWAKENED.

WITH GREAT PERSEVERANCE
HE MEDITATES, SEEKING
FREEDOM AND HAPPINESS.

Listen to these words very attentively: WITH GREAT PERSEVERANCE.... Unless you bring total effort to waking yourself up it is not going to happen. Partial efforts are futile. You cannot be just so-so, you cannot be just lukewarm. It is not going to help. Lukewarm water cannot evaporate, and lukewarm efforts to be alert are bound to fail. Transformation happens only when you put your total energy into it. When you are boiling at a hundred degrees heat, then you evaporate, then the alchemical change happens. Then you start rising up.

Have you not watched? -- water flows downwards, but vapor rises upwards. Exactly the same happens: unconsciousness goes downwards, consciousness goes upwards. And one thing more: upwards is synonymous with inwards, and downwards is synonymous with outwards. Consciousness goes inwards, unconsciousness goes outwards. Unconsciousness makes you interested in others -- things, people, but it is always the others. Unconsciousness keeps you completely in darkness; your eyes go on being focused on others. It creates a kind of exteriority, it makes you extroverts. Consciousness creates interiority, it makes you introverts; it takes you inward, deeper and deeper.

And deeper and deeper also means higher and higher; they grow simultaneously, just as a tree grows. You only see it going upwards, you don't see the roots going downwards. But first the roots have to go downwards, only then can the tree go upwards. If a tree wants to reach the sky, then it will have to send roots to the very bottom, to the lowest depths possible. The tree grows simultaneously in both directions. In exactly the same way consciousness grows upwards...downwards, it sends its roots into your being.

I talked about nine states of consciousness. Your branches of consciousness will go upwards, from conscious -- so-called conscious -- to real conscious, from real conscious to superconscious, from superconscious to collective conscious, from collective conscious to cosmic conscious. And your roots will be growing from so-called conscious to subconscious, from subconscious to unconscious, from unconscious to collective unconscious, from collective unconscious to cosmic unconscious. The moment your roots reach nature, your flowers start blooming in God. Hence nature and God are not divided -- in the awakened one they are bridged.

The really awakened one is not against nature, cannot be; he is all for nature. In fact, he helps you to go both ways -- on one side into nature, on the other side into God. That's my effort here. I would like you to be natural, so natural that your roots go to the deepest core of your being -- because that is the only way to help you grow upwards. Roots have to be strongly in the soil, so strong that they can support a high-rising cedar of Lebanon. If it has to go hundreds of feet upwards, it will need great roots. Because of this I am being misunderstood all over this country particularly, and all over the world in general.

Roots have to reach to the sex energy, because that is the lowest, the bottom in you; only then can your

flowers bloom in superconsciousness, in samadhi. The lotus can bloom only if it is rooted in the mud deep down in the lake. This is possible only with great perseverance. Man as he is is very lazy; because he is asleep he is lazy.

This story is of a husband and wife who agree that whoever speaks first will have to close the street door which has accidentally been left open. Robbers find the open door, enter, and seeing the silent couple making no move, eat the food on the table, take all the valuables, and finally rape the wife, and propose to shave off the husband's beard.
"Alright," the husband cries at that point, "I'll close the goddamn door!"

People are really lazy, utterly lazy. Laziness is part of sleep. Hence, perseverance, effort, continuous effort, constant effort, will be needed. You will fall back again and again. You are in the state of a drunkard; hence falling backward is forgivable. But the moment you recognize, whenever a ray of light happens and you remember, put your total energy into it again. Don't remain a fool, don't remain asleep, don't remain a drunkard.

There were these three drunkards walking down the street. One was carrying a loaf of bread, the other a jug of wine and the third a car door. As they were walking along, a policeman stopped them and asked, "Where are you going?"
"On a picnic," replied the man with the bread.
"On a picnic?" said the cop. "The bread I can understand -- you can eat it when you get hungry; the wine you can drink when you get thirsty. But why the car door? -- that I can't understand."
"Well," said the man with the door, "if it gets too cold I can roll up the window."

You will have to come out of many layers of drunkenness. Greed is a state of drunkenness, and everybody is greedy -- greedy for more. Mind continuously asks for more and more, and the demand is never-ending. If you are after money, more money. If you are after political power, more power. If you are after prestige, more prestige. If you are interested in becoming humble, then more humbleness, because you have to be the *most* humble man in the world. If you are after renunciation, then more and more renunciation. There is never any end to this constant demand of the mind -- more....

Greed is a drunkenness, it is a sleep. So is anger. Have you not observed that in anger you can do things which you cannot do ordinarily? You say things for which you repent later on. And you cannot believe later on that you uttered such nonsense, that you are capable of uttering such nonsense. What happens when you are angry? You are in a state of drunkenness.

Become more watchful and anger will be less and greed will be less and jealousy will be less.

I don't say to you: Don't be angry, because that's what has been said to you down the ages. Your so-called saints have been telling you, "Don't be angry!" so you have learned ways of repressing anger. But the more you repress anger, the bigger the unconscious you are creating in yourself. You are throwing things into the basement, and then you will be afraid to enter into the basement, because all these things -- anger and greed and sex -- are there. You know! You have been throwing them there. All kinds of rubbish are there, and dangerous, poisonous. You will not be ready to go in.

That's why people don't want to go in, because going in means encountering all these things. And nobody wants to encounter these things; one wants to avoid them. For thousands of years you have been told to repress, and because of repression you have become more and more unconscious. I cannot say to you repress. I would like to say to you just the opposite: don't repress -- watch, be alert. When anger arises, sit down in your room, close your doors and watch it.

You know only two ways: either to be angry, be violent, destructive, or to repress it. You don't know the third way, and the third way is the way of the buddhas: neither indulge nor repress -- watch. Indulgence creates habit. If you become angry today and again tomorrow, and the day after tomorrow again, you are creating a habit; you are conditioning yourself to be more and more angry.

So indulgence cannot take you out of it. That's where the modern growth movement is stuck. Encounter groups, primal therapy, gestalt, bioenergetics...and so many beautiful things are happening in the world, but they are stuck at a certain point. Their problem is: they teach expression -- and it is good, it is far better than repression. If there is only this choice, repress or express, then I would suggest express. But this is not the real choice; there is a third alternative far more important than both these. If you express, you become

habitual; you learn by doing it again and again -- you can't get out of it.

In this commune there are at least fifty therapy groups running, for a certain reason. It is just to balance the thousands of years of repression; it is just to balance. It is just to bring to light all that you have repressed as Christians, Hindus, Mohammedans, Jainas, Buddhists. It is just to undo the centuries' old harm that has been done to you.

But remember, these groups are not the end; they only prepare you for meditation. They are not the goal; they are just simple means to undo the wrong of the past. Once you have thrown out of your system all that you have been repressing all along, I have to lead you into watchfulness. Now it will be easier to watch.

But you are not to become a group-addicted person, you are not to become a groupie. There are people now in the world who are group-addicted; they go from one group to another. One encounter finishes -- then another marathon, then gestalt, then this and that.... After just a few days the itch arises -- because where to express? In the normal society they cannot express, they have to repress.

So the group becomes just an outlet. The normal society forces you to repress, the group helps you to express but you are not *really* growing. Again you will be back in the normal society, again repressing. And if you express in the normal society, you will be getting into far more dangerous situations. You may murder somebody -- you have so much anger. You will be in jail, imprisoned forever. Or if you go on fighting with everybody -- if you slap the boss in the office, if you beat your wife, your children, your husband -- then your whole life will become a chaos, it will be impossible to live it. So after a few days of accumulation you need another encounter. A few days of encountering and you feel unburdened; back in society you will be burdened again.

This is not going to help. This is a temporary relief. You can scream to your heart's desire in a primal therapy group, but if you start screaming on the road, then you will be taken to the police station. You can scream in a group context -- it is allowed, helped, provoked; you are persuaded to scream, because since your childhood you have been repressing it. It has become a wound; it needs to be opened. If the pus oozes out and the wound is left open to the winds and to the sun and to the rain, it will heal itself, because you have a healing energy; it is inbuilt. But back in the society again...how long can you remain in a primal therapy group? Back in the same old society again, you will have to repress; you cannot go on screaming there.

Then the scream gathers, then the steam gathers. Then one day you have to go into the group again. This is a temporary relief; good as far as it goes, but it cannot make you a buddha. That's where this commune is different from institutes like Esalen. They end with groups -- we begin with groups. Where they end, that's exactly the point from where we begin.

And it is not a coincidence that thousands of therapists have become interested in my work. They have come here.... Among my sannyasins, the greatest group from any profession is that of psychotherapists. A great need is felt now all over the world that encounter, primal therapy, gestalt, can help a little bit to unburden people, but they cannot help to make them buddhas -- they cannot help them to become awakened.

Indulgence creates habit, repression gathers the poison within. In indulgence you throw the poison on others, but they are not going to remain silent -- they will throw it back. It becomes a match: you throw your anger on others, they throw their anger on you -- but nobody is helped, everybody is harmed and hurt.

And if you repress.... Because of this futility of indulgence, priests invented repression. It keeps you out of danger. Repression keeps you a good citizen, a gentleman. It keeps you out of the dangers of getting caught by the law, getting caught into enmity; it keeps you smooth. Repression helps you to become a better social person, that's true. But it makes you a wound inside, just a wound, and the pus goes on gathering inside. Outside it functions as a lubricating agent, but inside you become more and more mad.

If this society and this century are the maddest in the whole history, the credit goes to the past. Five thousand years of saintly advice to people -- the credit goes to those saints. If people are becoming mad, if people are becoming insane, if people are committing suicide, if people are becoming murderous, the credit certainly goes to all your so-called saints, priests, preachers, leaders. They are responsible for it.

Just the other day I was telling you the Canadian government wants to investigate, make a deep investigation of this commune because one American citizen who was a sannyasin has committed suicide, and another American who was a sannyasin has gone mad too. Now, I wonder: the person who has committed suicide was sixty years old. He has been a Christian for sixty years, but Christianity is not investigated. And he has been a sannyasin for not even sixty days! The credit goes to Christianity, not to me.

The man who went mad was a Protestant. Now, I am condemned because he was a sannyasin, but the Protestant church is not condemned. And he was brought up as a Protestant, he lived as a Protestant for thirty-five years, and for just a few days he was a sannyasin. Now, American society is not condemned.

This is strange logic...and I am trying to help people. When he had come here, he was already mad. He has come here after six years of psychoanalysis; because psychoanalysis could not help him he had come here and became a sannyasin. Because the Protestant church and the priests could not help him, he had come here and become a sannyasin. But they had done such a good job that it was difficult to bring him back down to earth.

And he did not remain here for long; he was here for only three weeks. Now, the credit cannot go to me. If he becomes mad, I cannot be held responsible. But this strange logic is there.

Here, also, the same logic continues. If a sannyasin misbehaves, I am condemned. But so many Hindus are put in jail every day -- Hinduism is not condemned. So many Mohammedans misbehave, but Mohammedanism is not condemned. If a Sikh murders somebody, Sikhism is not condemned. This is a very stupid and absurd world.

People come to me for help. Many are helped. Ninety-nine percent of people are helped. But the one percent has been damaged so much that it is almost impossible to help them. They can also be helped, but I am not allowed to help them.

For example, an exhibitionist comes here who once in a while exposes himself naked. Now, he can be helped, easily helped -- if he is allowed to move naked. He is not dangerous; he is not doing any harm to anybody. He simply has this eccentric idea...he enjoys it to shock you. This is the way of shocking you, this is the way of gaining attention: he exposes himself naked. If he is simply allowed to move naked and nobody pays any attention to him, he will be cured.

The cure is simple, very simple! Don't be shocked, and don't pay attention. It is to shock you and to get your attention that he is an exhibitionist. If nobody pays any attention, if he comes naked to you and you talk to him as if he is not naked, he will be puzzled. He will not be able to believe what is happening. He will go and look in the mirror to see whether he is naked or not! And what is the point? If nobody pays any attention and nobody is shocked, he may try wearing clothes -- maybe these are strange people and they can be shocked by wearing clothes!

People can be helped, but the society does not allow me to help them. Even that one percent can be cured, because nobody is really incurable. But time will be needed, perseverance will be needed.

Buddha says: WITH GREAT PERSEVERANCE HE MEDITATES, SEEKING FREEDOM AND HAPPINESS.

Meditate -- meditation means watchfulness -- and you will attain to freedom and bliss.

SO AWAKE, REFLECT, WATCH.
WORK WITH CARE AND ATTENTION.
LIVE IN THE WAY
AND THE LIGHT WILL GROW IN YOU.

The light grows of its own accord. You simply become more silent, more watchful, more meditative, and the light descends in you -- of its own accord. You need not go anywhere.

BY WATCHING AND WORKING
THE MASTER MAKES FOR HIMSELF AN ISLAND
WHICH THE FLOOD CANNOT OVERWHELM.

Your watchfulness becomes an island, a citadel, which no passion, no lust, no greed, no anger, can possess. With that island, for the first time you become an integrated individual. For the first time you become a human being.

This human being is absolutely needed today, this new human being -- homo novus.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 1

Chapter #6
Chapter title: Through a glass darkly

26 June 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
I FEEL LIKE I KNOW THE ANSWERS. WHY DO I STILL ALLOW THE QUESTIONS TO BECOME PROBLEMS?

Savita, there are not answers, there is only *the* answer. And that answer is not of the mind, that answer cannot be of the mind. Mind is a multiplicity. Mind has answers and answers, but not *the* answer.

That answer is a state of no-mind. It is not verbal. You can know it but you cannot reduce it to knowledge. You can know it, but you cannot say it. It is known in the innermost recesses of your being. It is light that simply illuminates your interiority.

It is not an answer to any particular question. It is the end of all questioning, it refers to no question at all. It simply dissolves all the questions and a state is left without any question...that's the answer. Unless that is known, nothing is known.

Hence, you may feel that you know the answers, but still questions will go on popping up, still questions will go on torturing you. Still questions are bound to arise because the root is not cut yet. New leaves will be sprouting, new branches will be arising.

The root is cut only when you disconnect yourself from the mind, when you become so aware, so watchful that you can see the mind as separate from you. When all identity with the mind is dropped, when you are a watcher on the hills and the mind is left deep down in the darkness of the valleys, when you are on the sunlit peaks, just a pure witness, seeing, watching, but not getting identified with anything -- good or bad, sinner or saint, this or that -- in that witnessing all questions dissolve. The mind melts, evaporates. You are left as a pure being, just a pure existence -- a breathing, a beating of the heart, utterly in the moment, no past, no future, hence no present either.

Unless that state arrives you will feel many times that you know the answers, but each answer will only create new questions. Each answer will trigger new chains of questions in you. You can read, you can study, you can think, but you will get more and more in the mire of the mind, more entangled, more entrapped. Slip out of the mind!

Hence, I am not giving you answers, I am trying to point out *the* answer. You cannot use the plural for it because it is one. It is a state of utter silence, peace, no-thought. Buddha calls it right mindfulness -- *sammasati*. And he says that those who are rightly mindful, alert, aware, the truth comes to them of its own accord. You need not go anywhere, it comes. You need not even seek and search, because how can you seek and search? Out of your ignorance, whatsoever you do will bring more ignorance. Out of your ignorance, wherever you go you will go astray. Out of your confusion, how can you find clarity? Out of your confusion you will become more and more confused -- in search of clarity.

Hence Buddha says: The master watches, the master is clear. *Aes dhammo sanantano* -- this is the law, the ultimate, eternal, inexhaustible law.

To be silent is to have the answer. To be silent is to be without questions...and the root is cut, then no leaves arrive anymore.

Savita, you say, "I feel like I know the answers."

That is only an illusion. And the mind is very clever in creating new illusions. The mind is very deceptive: it can deceive you in knowledge too. It can deceive you in everything! It can even make you believe that you are enlightened, that you are a buddha already. Beware! The only enemy is the mind; there is no other enemy.

The old scriptures talk about the mind. They have a special name for it -- they call it the Devil. The Devil is not somebody outside you; it is your own mind that goes on tempting you, that goes on cheating you, deceiving you, that goes on creating new illusions in you. Beware, watch the mind! And in watching, questions disappear -- not that they are answered, let me repeat it again.

The buddha knows no answers -- not that he has come to the conclusion of all questions, no, not at all. On the contrary, he has no questions anymore. Because he has no questions anymore, his whole being has become the answer.

Savita, that moment is possible.

That's my whole work here. I am not here to give you more information; that you can get anywhere. Thousands of universities exist, thousands of libraries exist. Information you can get anywhere, you can become knowledgeable anywhere. My effort is to make you unlearn whatsoever you have learned up to now, to make you innocent so that you can start functioning from a state of not-knowing. So that you don't have any answers, so that you act spontaneously, not out of the past and out of the conclusions already arrived at. So that you don't have any ready-made formula for anything...so that you are like a small child mirroring reality.

And when you are silent, no knowledge clamoring inside you, your perception is clear -- no dust on the mirror...you reflect that which is. And out of that reflection whatever action arises is virtue.

The second question:

BELOVED MASTER,
YOU WANT US TO BE INDIVIDUALS, BUT DURING WORK IN THE ASHRAM WE HAVE TO BE VERY DISCIPLINED. DISCIPLINE AND INDIVIDUALISM -- ARE THEY NOT DIAMETRICALLY OPPOSITE?

Sudarshan, I would like you to be individuals, but not individualists. And there is a great difference. The individualist is not an individual yet. The individualist who believes in individualism is only an egoist. And to be an egoist is not to be an individual. Just the contrary: the individual has no ego, and the ego has no individuality.

The ego is such an ordinary phenomenon -- everybody has it! There is nothing special about it, there is nothing unique about it. Everybody has the ego. It is *so* common! The uncommon thing is egolessness.

Only an egoless consciousness attains to individuality. And by individuality I simply mean the literal meaning of the word: individual means indivisible, individual means integrated; individual means one who is not many, who is not a crowd, who is not multipsychic; one who has attained to unity, one who has become a crystallized being. Gurdjieff uses the word 'crystallization' for individuality. But the basic requirement for crystallization is to drop the ego, because ego is a false entity. It won't allow you to be real, it won't allow you to be authentically real. It won't allow you to grow. It is false, it is a deception, it is an illusion. You are not separate from existence, but the ego goes on pretending separation.

And the other word that you have used in the question also has to be understood: discipline. Discipline does not mean anything imposed upon you. Nothing is imposed in this commune. If you enter this commune it is at your own choice. The doors are open -- you can leave any moment. In fact, entry is difficult and we make every possible effort to help you to leave. Nobody is hindered from leaving, although every possible effort is made to hinder you from entering. Entry is very difficult.

If you choose to become part of this commune it is your decision -- your readiness to commit yourself, to be involved.

Out of this decision a discipline arises. You can choose to get out of the commune, but once you are in

the commune it means that you have taken a responsibility. And it is only through responsibility that one grows. By fulfilling one's responsibility totally, growth becomes possible.

There are a few people here, only a few, who go on trying to deceive the commune. They are simply befooling themselves; nobody is befooled! They don't want to work, they try to avoid it in every possible way. They find excuses, they even fall ill just to avoid work. But this is so stupid! You have entered the commune to work upon yourself. You have entered the commune to make a concentrated effort to become an integrated individual. You have entered the commune for your spiritual growth, for enlightenment. And if you avoid...and that seems to be the real question behind the apparent question.

You say, Sudarshan, "Individualism and discipline -- are they not diametrically opposite?"

They are not! An individual is always a disciplined phenomenon. One who is not disciplined is not an individual; he is just a chaos, he is many fragments. All those fragments are functioning separately, even in opposition to each other. That's how people are ordinarily: one part of the mind going to the south, another part going to the north; one part saying one thing, another part opposing it. You know it! I am simply stating a fact -- you can observe it. One part says "Do this." Another part immediately says "No!" Something says "Yes," and something immediately destroys it by saying "No."

This is your situation! You are an individual in such a situation, when you cannot even say a total yes or a total no? Your no is always halfhearted and your yes too -- and you think you are an individual?

An individual means one who can function as a totality, as an organic unity. How are you going to become an organic unity? It can only be through conscious discipline.

That's what Buddha is saying again and again: perseverance, effort, a conscious, deliberate effort to grow -- and total effort, not lukewarm. You have to boil at a hundred degrees. Yes, sometimes it is painful, but it all depends on you, on how you interpret it. If you really want to grow it is not painful -- it is tremendously pleasant. Each step deeper into discipline brings more and more joy, because it gives you more and more soul, being.

Discipline means readiness to learn; hence the word 'disciple', they come from the same root. Who is a disciple? -- one who bows down, surrenders, and is ready to learn. And what is discipline? -- the readiness, the openness, the vulnerability, to learn.

Entering into this commune you are entering into a buddhafield. It is a surrender, it is a trust! I am here to make you individuals, but you will have to pass through many many devices. Many fires you will have to pass through, many tests. Only then, slowly slowly, will you be welded into one unity. And you have remained a multiplicity for so long, for so many lives, that unless concentrated effort is made, unless you are attacked from every nook and corner, unless your sleep is broken in every possible way, you are shaken and shocked, the individual is not going to be born.

The work that is happening in the commune is not really what it appears from the surface. It is something else -- it is a device! We have to use devices.

Somebody comes to me and wants to become part of the commune, and I say to him, "Go to Deeksha." Deeksha is my device! I have given her total power -- and I have given her total power because she is so loving, so soft, so caring. She wounds people, but she heals also. By one hand she hammers, by the other she consoles. She is a device.

And when I say to you, "Go and work with Deeksha," and she shouts at you and in every possible way she provokes you, it is discipline to watch -- not to act in your old ways, as you have always acted. And she is so motherly that it is very simple to react to her as you have been reacting to your own parents. It is very simple that she will create a reaction in you that your mother creates in you. Mothers are intolerable creatures -- and Deeksha is a perfect mother!

I know, Sudarshan, it is difficult -- but growth is difficult. Many more devices are going to be created. You will be sent to many dimensions. No corner of your being has to be left undeveloped, otherwise you will become lopsided.

And the first principle of discipline is surrender. Apparently it looks contradictory, because that's what you have been told: that if you surrender, then you are no longer an individual. And I say to you, if you cannot surrender you are not an individual. Only an individual can surrender. Surrender is such a great phenomenon, only a man of great will can surrender. It is the ultimate in will. To drop your will is bound to be the ultimate in will. To put yourself aside, absolutely aside, and to say to something such a total yes -- which your mind resists, your old habits resist....

And sometimes you *are* right -- and that's where the whole beauty lies. You are right, and still you have to surrender to something which does not appear at all right logically.

Deeksha is crazy! You may be far more intellectual, far more rational -- but you have to surrender to Deeksha. Her craziness is her quality -- that's why I have chosen her. I have got many more rational people: I could have chosen a Ph.D. who would have convinced you that he is right. But when you are convinced and you follow, it is not surrender. When you are not convinced at all, you see the apparent stupidity of a certain thing, and still you surrender, that is a great step, a great step of getting out of your past.

This commune is a lab, this commune is an alchemical process. You come here as a crowd and I have to weld you into unity. Much hammering is going to happen, and you will come out of this whole process as pure individuals.

Discipline is the way to create individuality. But remember: to be an individual is not to be an individualist. Individualism is an ego trip. And the people who believe in individualism are not individuals, remember -- remember well. Deep down they know they are not individuals, hence they create a facade of philosophy, of logic, of argument, because deep down they don't feel they are individuals. They pretend on the outside that they are individuals -- they believe in individualism. Believing in individualism is not becoming an individual. Belief is always false.

When you *are* an individual you need not believe in individualism. When it is a truth of your being, belief is not needed. Belief is needed only to cover things: you don't know about God and you believe in God. The believer is an atheist. He may be a Christian, a Hindu, a Mohammedan, a Buddhist, it doesn't matter: a believer is an atheist. He does not know about God, and still he believes. That means he is even trying to deceive God! He is a hypocrite, he is a parrot. Parrotlike he goes on repeating what the scriptures say, what others say. And parrots can repeat beautifully, without understanding a thing, without knowing a thing, mechanically.

A Negro walked into a pet store in Harlem, wanting to buy a good talking parrot. The proprietor told him that they had a wide selection of parrots, so what sort did he want?

The Negro asked to see a fifty-dollar parrot. "Polly wanna cracker? Polly wanna cracker?" he called as soon as the parrot appeared. The parrot said nothing.

"I wanna parrot that talks good," he said. "Show me a good one."

So the proprietor brought out a two-hundred-dollar parrot: "Polly wanna cracker? Polly wanna cracker?" No answer.

"You gotta better parrot than this?" asked the Negro.

The proprietor said yes, and led the Negro behind the counter, to where the thousand-dollar parrot, beautifully plumaged with sparkling beady eyes, clearly a very special parrot, sat proudly in a luxurious cage.

"Polly wanna cracker? Polly wanna cracker?" came from the Negro, but the parrot didn't even look up.

"Man, this your best parrot?" asked the Negro, "because I wanna a good talker and this one looks dumb."

The proprietor took him to the back of the shop where in a special polished brass cage the size of a small room sat the pride of the proprietor's collection -- a five-thousand-dollar parrot. The parrot, dressed in a silk smoking jacket and sitting on a quilted perch, was smoking a pipe and reading the FINANCIAL TIMES.

"Polly wanna a cracker? Polly wanna cracker?" the Negro yelled.

The parrot sniffed and looked at him over his gold-rimmed spectacles with aristocratic disdain.

"Polly wanna cracker? Polly wanna cracker?" the Negro yelled again.

"Polly wanna cracker?" said the parrot in an impeccable Oxford accent. "Nigger wanna watermelon?"

The believer is a parrot. The believer knows nothing. The believer is an atheist in disguise. He is trying to befool himself, the world and even God.

The man who believes in individualism is not an individual. The man who is really an individual need not believe -- he knows it, so what is the point of believing? Belief is always needed in ignorance, and individualism is a belief. To be an individual is an experience! Individualism is very cheap, but to be an individual needs arduous discipline. It needs great perseverance, work, watchfulness. It comes only out of years of effort in awareness, in meditation.

And whatsoever is happening here in this commune, Sudarshan, is nothing but different ways to introduce you to meditation. In the kitchen, in the carpentry shop, in the soap workshop, in the boutique -- whatsoever is happening, apparently it looks as if it is the same ordinary thing as happens everywhere else. It is not. If you go and see the carpenters working, of course they go on working like any other carpenters anywhere else -- but with a different quality. That quality cannot be seen. You will have to become a

participant, only then will you slowly feel it. That quality is of trust, love.

My sannyasins are here because they love me, for no other reason. They are simply here with me to *be* here with me. For the sake of being here with me they are ready to do anything. But whatsoever they are doing is only the outer part. You will see the body of the work but you will not be able to see the spirit of the work. For that you will have to become a participant.

And, Sudarshan, it seems that you are still a spectator. Maybe you are working in the commune, but still you have not become a participant -- otherwise such a question would have been impossible.

The third question:

BELOVED MASTER,
WHY AM I FEELING I AM MISSING SOMETHING? THAT I SHOULD BE SOMETHING ELSE? PLEASE HELP ME LET GO OF THIS GARBAGE.

Dhyana Yogi, if it is garbage, if you really understand that it is garbage, then there is no question of helping you drop it. Knowing it as garbage is dropping it!

But is seems that you have heard me say that it is garbage. It has become a belief in you; it is not your own knowing, it is not your own experience. You are still clinging to it.

Deep down you still think it is precious, it is not garbage. Deep down you still think these are diamonds not pebbles. Deep down somewhere you still believe it is a treasure to be protected and guarded.

Don't start believing me, because that will make no difference. You were believing in Mohammed, or you were believing in Christ, or in Buddha, and then you come and you start believing in me. That is not a revolution, that is not conversion. You simply change the object of your belief, but the belief remains -- the same believing mind. You believe in Jesus, but Jesus speaks the language which is now two thousand years old. You cannot make much sense out of it; the context is lost in which it was relevant. I speak the language of the twentieth century. You can make sense out of it, so you withdraw your belief from Jesus and you start believing in me. This is very simple and cheap.

I am not saying believe in me. I am saying drop all believing and start *seeing*, because belief will remain a blindness -- start seeing! Is it really garbage that you are carrying? Is it *your* understanding that it is garbage? Then you will not ask how to drop it. Nobody asks how to drop garbage. The problem arises only because deep down you know yourself that it is gold. And somebody says that it is garbage and says it very convincingly, and you cannot argue, and he silences you. And the man has such authenticity, such integrity, that in his presence you simply become overflooded with *his* being. You simply start saying, "Yes, it is garbage." But deep down you still know it is not garbage, it is gold! Hence the problem arises: how to drop it?

If you understand on your own that it is garbage, you will never ask how to drop it. Seeing it as garbage *is* dropping it, knowing it as garbage is dropping it! The garbage is not clinging to you -- *you* are clinging to it. The garbage cares nothing about you, the garbage is not interested in you. If you drop it, it is not going to make much fuss about it -- "Why are you dropping me?" It will not say a single word, it will not create any problem for you. It will not go to the court. You need not have a divorce! If you drop it, the garbage will be really more happy than it is now. It will be finished with you, it will be free from you. It must be getting tired of you. It is *you* who are clinging to it. Why are you clinging to it? Why does one cling to something? -- because deep down one goes on believing it is precious.

Dhyana Yogi, you say, "Why am I feeling I am missing something?"

Because from your very childhood you have been told that in yourself, intrinsically, you are worthless. As you are you have no value. The value has to be attained, the worth has to be proved. From your very childhood you have been taught this millions of times. The parents, the teachers, the priests, the politicians, they are all in a secret conspiracy to destroy the child. And the best way to destroy a child is to destroy his trust in himself.

To destroy the trust in the child you have to prove to the child that worth is not a given phenomenon, that it has to be achieved in life and you can miss it. Unless you work, unless you are very ambitious, unless you struggle with others.... It is a tooth and nail fight and you have to cut each other's throats to achieve it. You are being conditioned to be violent, ambitious, full of desires: to have more money, to have more power, to have more prestige. Because you have been told that intrinsically you don't have any worth, this

problem has arisen.

And I say that you are intrinsically worthy, that you are born as buddhas. Unaware you are, utterly oblivious of the reality of your own being, but you *are* hidden gods. What I am saying is so totally different from what has been told to you, that a problem has arisen. I say you are buddhas -- right now you are buddhas! -- but the whole training and teaching, conditioning is: How can you be a buddha right now? Tomorrow maybe, one day certainly, in some future life it is going to happen...but right now? It seems impossible.

You have believed too much in your parents, in your teachers, in your politicians, in your priests, and whatsoever they have told you, you have collected it. It *is* garbage, but you have carried the garbage for so long that suddenly to drop it seems impossible -- so long you have remained attached to it, so long you have thought it beautiful, precious, nourishing. Now I say: It is all nonsense! Drop it, and just be a buddha from this very moment! It is not a question of attaining, it is only a question of becoming aware. It is only a question of becoming conscious, alert, awake, not a question of achievement.

So you listen to me: one part of your mind says, "Yes, the Master must be right!" One part of you simply nods yes, because what is being said is a simple truth of life. But all your training is against it. When you are close to me you start feeling it is true. When you go away from me the mind jumps back upon you -- with vengeance. And of course it is very powerful. The mind is so powerful, that's why it destroys your intelligence.

Intelligence has nothing to do with the mind; intelligence has something to do with the heart. It is the quality of the heart. Intellectuality is the quality of the head. The intellectual is not necessarily an intelligent person and the intelligent person is not necessarily an intellectual.

Your intellect is full of garbage -- and I am trying to wake up your intelligence. And the whole society has tried to make you unaware of your intelligence. The society is against your intelligence. It wants you to be mediocre, because only mediocre people can be good slaves. It wants you to be unintelligent and stupid, because only stupid people can be dominated.

And stupid people are obedient, stupid people are never rebellious, and stupid people simply vegetate. They don't make any effort to live their lives at the optimum. They don't try to burn their torch of life from both ends simultaneously. They don't have intensity. Stupidity is obedient, and obedience creates stupidity.

A rather simple dude rode into town in the middle of the day stark naked. The sheriff called him over and said, "Jake, what are you doing riding into town with no clothes on?"
"Well, sheriff," said Jake, "it is a long story. I was riding into town to get some provisions for my pa, when I came across this lady on the side of the road who asked me for some help. Now my daddy always told me to help gentle lady folk, so I got off my horse and helped her carry her picnic basket down to the river. Then I helped her lay out her blanket, and helped her with everything she asked me to do. Then she said, 'How about taking your boots off, cowboy?' So I did, sheriff, and then she said, 'How about taking your clothes off, cowboy?' And I said, 'Sure thing, Ma'am.' And she was there on that rug, naked as the day she was born. Then she lay back and said, 'Go to town cowboy!'...and so here I am, sheriff."

Obedience is a form of stupidity -- and the society wants you to be stupid. Stupid people are good people. They remain always with the status quo, they never go against it. Even if they see the rottenness of things, they simply close their eyes, or they are always ready to accept any stupid explanation.

For example, this country has been poor for centuries, starving, suffering. But because people are religious, obedient, stupid, they have been given any kind of explanation and they have accepted it. Some believe that God has made them poor because poverty is something very pious. They worship poverty; in India poverty is worshipped. If you renounce your riches and you become a naked fakir, millions of people will think you are a great sage. You may be simply stupid, but just because you have renounced riches you are a great sage. I have seen many stupid sages.

Now it is a contradiction in terms -- how can a stupid person be a sage? A sage has to be wise! But it is very difficult in this world to be wise and be worshipped. Wise people are to be murdered, crucified, poisoned. Stupid people are worshipped. Stupid people simply follow whatever the society says. Whatsoever the society wants them to do, they simply do it. So a few people have been worshipping poverty.

Gandhi used to call poor people *daridra narayana* -- "the poor are divine." Poverty is divine! The poor people are gods! If this is true then who would not like to be poor? If poor people are gods, who would not

like to be a god?

And then there are other explanations: that you are poor because in your past lives you have committed sins. Those explanations have been invented for those people who don't believe in God. The Jainas, the Buddhists, they don't believe in God so you cannot give the first explanation to them. They need another explanation: the theory of karma. But the purpose is the same! If you have committed sins in your past life, then it is better to be finished with the karma. Go through poverty, and go through poverty without any resistance. If you create any resistance, you will again be creating bad karma and you will suffer in your future life. Enough, after all, is enough! Now be finished with the whole thing -- suffer at this moment contentedly. So people have become cows and buffaloes; they are suffering contentedly, no resistance, no rebellion.

The society wants you to be stupid, not intelligent. Intelligence is dangerous. Intelligence means you will start thinking on your own, you will start looking around on your own. You will not believe in the scriptures; you will believe only in your own experience.

Dhyana Yogi, please don't believe in what I say.

Experiment, meditate, experience -- unless it becomes your own understanding, nothing is going to help.

You ask me, "Why am I feeling that I am missing something?"

...Because you have been told always that you have to find something. Now you are not finding it, so the feeling arises that you are missing. And I am telling you, you have never lost it in the first place! Please stop trying to find it, stop seeking and searching. You have it already! Whatsoever is needed, you have it already. Just look within and you will find infinite treasures, inexhaustible treasures of joy, love, ecstasy.

Nothing is being missed if you look in, but if you go on searching outside you will feel more and more frustrated. And as you grow older, of course, you will feel that your life is slipping out of your hands and you have not found it yet. And the whole irony is that you have not lost it in the first place. It has always been within you...it is this moment within you.

But don't believe me. I am not here to create believers, I am here to help you experience. The moment it becomes your experience, it liberates. Truth liberates, says Jesus -- not belief but truth.

But my truth cannot be your truth; my truth will be your belief. Only *your* truth can be true to you. Truth certainly liberates, but let me add that the truth has to be your truth. Nobody else's truth can liberate you. Somebody else's truth will become only an imprisonment.

Dhyana Yogi, you are not missing anything. Nobody is missing. In the nature of things we cannot miss it. We are part of God and God is part of us. There is no way, no possible way to miss it. How can you escape from yourself? Where? Wherever you go you will remain yourself. Even in hell you will remain yourself, because you cannot escape from yourself, you cannot escape from God.

It is there waiting, patiently waiting for you to look in.

You say, "...that I should be something else?"

That has been told to you again and again: "Be somebody! Look at Gautam Buddha, at Krishna, at Christ. Be a Buddha, be a Krishna, be a Christ!" Then certainly you will die in misery, in anguish, frustrated -- utterly frustrated, crying and weeping -- because you *cannot* be a Buddha. You are not meant to be a Buddha! You cannot be a Christ, you cannot be a Krishna. You can only be yourself.

A great Hassid master, Zusiya, was dying. People had gathered -- disciples, sympathizers. Somebody asked, an old man, "Zusiya, when you are facing God -- and soon you will be facing God because you are dying -- will you be able to say to him that you followed Moses absolutely, truthfully?"

Zusiya opened his eyes, and these were his last words. He said, "Stop talking nonsense! God is not going to ask me, 'Zusiya, why were you not a Moses?' He will ask me, 'Zusiya, why were you not a Zusiya?'"

You have to be just yourself and nobody else. And in fact that's what buddhahood means: to be yourself. That is what christ-consciousness means: just to be yourself. Buddha was not an imitation of somebody else. Don't you think there were many many great men who had preceded him? He must have been told, "Be a Krishna! Be a Parshvanath! Be an Adinatha!" He must have heard beautiful stories, mythologies. He must have read the PURANAS, ancient stories about the great men, Rama, Krishna, Parasuram. He must have heard all that, he must have received the heritage. But he never tried to be somebody. He wanted to be himself, he wanted to know who he is. He never became an imitator; that's why one day he became awakened.

Jesus never tried to be Abraham, Moses, Ezekiel. Jesus simply tried to be himself. That was his crime, that's why he was crucified. The same people who crucified Jesus would have worshipped him if he had simply been an imitator, a carbon copy of Moses. If he had been just a gramophone record repeating the Ten Commandments, the Jews would have worshipped him. But they had to crucify the man -- he was just himself.

The rotten society, the crowd, the mob mind, cannot tolerate individuals. It is impossible for them to tolerate a Socrates. Do you know what the charge was against Socrates? Exactly the same thing is said about me! This was the crime of Socrates, that he used to corrupt the minds of the youth. That's exactly what *my* enemies say: that I am corrupting people's minds, particularly the minds of the youth.

Socrates was corrupting the minds of the youth? He was trying to awaken their intelligence, but the society became afraid. If so many people become so authentic, true, then the vested interests are in danger. Then you cannot drive people like cattle. And that's what priests enjoy, and the politicians too.

There is a conspiracy between the priest and the politician to exploit people, to dominate people, to oppress people. And the fundamental is: never allow them to become intelligent. Give them substitutes. What is the substitute for intelligence? -- intellectuality. Give them education; send them to the school, to the college, to the university, so they become intellectuals.

Have you ever heard of universities creating intelligence? They create intellectuals, they create scholars, they create people who know the scriptures -- to the very word they can repeat the scriptures -- but they don't create intelligent people. They serve society; the educational system is invented by this rotten society to serve its own purposes. It is not there to help you, it is there to keep you in bondage.

Dhyana Yogi, I cannot help you let go of this garbage, I can only help you to be more conscious. And if you are conscious the garbage will be dropped of its own accord. One day suddenly you will find it disappearing...suddenly disappearing. As consciousness deepens, all garbage disappears -- just as you bring light in and darkness disperses.

Buddha says: Become more aware and the light will start pouring in...*aes dhammo sanantano*.

The fourth question:

BELOVED MASTER,
I OFTEN READ THE 'HYMN TO LOVE' IN THE NEW TESTAMENT. IT SEEMS TO ME THAT THIS IS EXACTLY YOUR MESSAGE. ALSO, IT IS SIGNIFICANT THAT IT NEVER ACTUALLY USES THE WORD 'GOD'. I CAN FIND NOTHING TO CONTRADICT YOUR BASIC MESSAGE IN THIS LOVELY POEM. ON THE OTHER HAND, IT SEEMS TO BE EXACTLY WHAT YOU ARE SAYING IN YOUR DISCOURSES. AM I RIGHT?
YOU HAVE SUCH A BEAUTIFUL VOICE THAT IT WOULD BE REALLY NICE TO HEAR YOU SAY SOME OR ALL OF IT, ESPECIALLY AS I FEEL YOU WILL SOON STOP TALKING PUBLICLY ALTOGETHER.
HERE IS A COPY OF THE HYMN.

Premartha, the message of all the buddhas is always the same because the truth is one. Expressions may differ, different languages may be used, but that which is indicated towards is the same.

Millions of fingers can point to the same moon. Fingers are bound to be different -- my finger is different from the finger of Jesus or Buddha or Moses or Abraham -- but the moon is the same. And this hymn is a beautiful finger pointing to the moon. It is the very essence of all the teachings of all the buddhas of all the ages -- past, present, and future too.

THOUGH I SPEAK WITH THE TONGUES OF MEN AND ANGELS, AND HAVE NOT LOVE, I AM BECOME AS SOUNDING BRASS OR A TINKLING CYMBAL. AND THOUGH I HAVE THE GIFT OF PROPHECY, AND UNDERSTAND ALL MYSTERIES, AND ALL KNOWLEDGE; AND THOUGH I HAVE ALL FAITH, SO THAT I COULD REMOVE MOUNTAINS, AND HAVE NOT LOVE, I AM NOTHING. AND THOUGH I BESTOW ALL MY GOODS TO FEED THE POOR, AND THOUGH I GIVE MY BODY TO BE BURNED, AND HAVE NOT LOVE, IT PROFITETH ME NOTHING.

LOVE SUFFERETH LONG, AND IS KIND; LOVE ENVIETH NOT; LOVE VAUNTETH NOT ITSELF, IS NOT PUFFED UP, DOTH NOT BEHAVE ITSELF UNSEEMLY, SEEKETH NOT HER OWN, IS NOT EASILY PROVOKED, THINKETH NO EVIL; REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH;

BEARETH ALL THINGS, BELIEVETH ALL THINGS, HOPETH ALL THINGS, ENDURETH ALL THINGS.

LOVE NEVER FAILETH: BUT WHETHER THERE BE PROPHECIES, THEY SHALL FAIL; WHETHER THERE BE TONGUES, THEY SHALL CEASE; WHETHER THERE BE KNOWLEDGE, IT SHALL VANISH AWAY. FOR WE KNOW IN PART, AND WE PROPHESY IN PART. BUT WHEN THAT WHICH IS PERFECT IS COME THEN THAT WHICH IS PART SHALL BE DONE AWAY. WHEN I WAS A CHILD, I SPAKE AS A CHILD, I UNDERSTOOD AS A CHILD, I THOUGHT AS A CHILD; BUT WHEN I BECAME A MAN, I PUT AWAY CHILDISH THINGS. FOR NOW WE SEE THROUGH A GLASS, DARKLY; BUT THEN FACE-TO-FACE. NOW I KNOW IN PART, BUT THEN SHALL I KNOW EVEN AS ALSO I AM KNOWN. AND NOW ABIDETH FAITH, HOPE, LOVE, THESE THREE; BUT THE GREATEST OF ALL THESE IS LOVE.

These are the essential qualities of a religious person. This is my message -- this is *the* message!

The language is old, and because it is old it has a beauty of its own, because the older the language is, the more poetry it has. As we have become more and more scientific our language has also become more and more scientific.

As the hymn is two thousand years old, it has something of primitive innocence in it, the childlike quality of wonder, of being surprised at the mysterious. But, Premartha, you are perfectly right: there is nothing in it which contradicts me, and there is nothing in it which I would like to contradict either. Whosoever said it must have been an awakened one.

But don't go on simply repeating it. It is beautiful to repeat, it is beautiful to sing it, but not enough. Practice it, let it become the very flavor of your life. Let it be dissolved into your blood, into your bones, into your marrow. Let it surround you like an invisible aura. Don't go on simply repeating it. It is beautiful -- and that is the danger. You can become so charmed, so hypnotized by its beauty, that you may go on repeating it your whole life. And the more you repeat, the more beautiful it will look...because these ancient messages have tremendous power and many layers of meaning.

But don't go into the linguistic or philosophical analysis of it. It is a prayer! -- and a prayer is not something to be said but something to be felt. A prayer is not something to be read but something to be lived. Live it!

It is true: AND NOW ABIDETH FAITH, HOPE, LOVE, THESE THREE; BUT THE GREATEST OF ALL THESE IS LOVE.

You can think about love, you can have beautiful flights of imagination about love, you can have beautiful dreams about love, but that is not going to help. What is going to help is, you have to become love. Love has to become your essential core. Everything else has to be sacrificed to love, everything else has to become part of your loving life.

Then only will this prayer be true for you. And then it will not be Christian, then it will not belong to the New Testament. It will be something that is part of your heart; you will breathe it. And whosoever will come close to you will have a little glimpse of it. A little light will be shed on everybody's path...if you live it.

Scriptures can be understood only if first they are practiced. People do just the opposite: they read the scripture and they try to understand it. Intellectually it is not difficult to understand those scriptures, they are simple. People become very proficient, very efficient, in repeating the scriptures -- and they end with that. They remain parrots.

And what can you understand about it? Intellectually whatsoever you understand will not be right, because it will reflect *your* state of mind, not the state of the mind who uttered these words.

A retired cattle rancher, aged sixty-five, who had sold his ranch and come to New York to see the sights, checked into a midtown hotel.

Once upstairs, he made himself comfortable and relaxed on the bed. While he was resting, he saw the door slowly open, and there standing before him was a curvaceous blonde attired only in a sheer negligee.
"Oh," she apologized when she saw the old fellow, "I must be in the wrong room."
"No," he corrected, "you are in the right room, but you are about forty years too late!"

The interpretation is always going to be yours. You can read Jesus, you can read Buddha, but who is going to interpret it? *You* will interpret it. And what is your understanding? What light have you got? Those beautiful sayings will remain just beautiful sayings, beautiful nothings. Yes, good poetry, but poetry cannot

liberate you unless it becomes your own experience, unless you can become a witness to the scriptures.

"Your continual unfaithfulness proves you are an absolute rotter," stormed the outraged wife who had just caught her husband for the seventh time in a sportive romp with another woman.
"Quite the contrary!" came the cool reply. "It merely proves that I am too good to be true."

Your interpretations will always reflect you. When you look in the mirror you will be looking at your face, you will be looking at yourself. You can't see the mirror, you can only see your face reflected in it. You will be able to see the mirror only when you have lost your face, when you have lost your head, when you are not. When you have become a nothing, a nobody, then stand before a mirror and you will see the mirror and its mirroring and you will not be mirrored in it, you will not be reflected in it. You will not be present there. Before you become an absence, going before the mirror is of no use.

And that's what people go on doing: reading the Bible, the Koran, THE DHAMMAPADA, they read themselves.

The worried mother was lecturing her teenage daughter on the subject of sex morality. "Of course I realize you may be tempted while you are out on a date. If you are, dear, please ask yourself this all-important question: is an hour of pleasure worth an entire life of humiliation?"
"Gosh, mother," asked the daughter, "how do you make it last an hour?"

Remember always, you cannot understand Jesus, Moses, Zarathustra. Your face will come in it too much.

A newly wed patient was complaining to his doctor about his marital relations. It seems the first time he makes love to his spouse it is just wonderful, but the second time, he is perspired and sweaty.

The medicine man decided to consult the wife. "Isn't it odd," the medico asks the missus when she arrives, "that it is just wonderful the first time and the second time he is all perspired and sweaty?"
"Why should it be odd?" she smirks. "The first time it is in January and the second time it is July!"

You cannot go directly into the sayings of the buddhas. First you will have to go inside yourself. The basic encounter has to be with your own originality, and then all the buddhas will become clear to you. And then one thing more starts happening: then Jesus and Buddha and Moses and Mohammed are not saying different things -- they are saying the same things.

Unless a person becomes a witness to the ultimate truth himself, he will go on thinking that Buddha is saying one thing and Jesus is saying something contrary; that Buddhism is against Hinduism, that Hinduism is against Jainism, that Jainism is against Mohammedanism. Unless you witness the truth you will go on believing these three hundred religions, and you will be part of the quarrel, the conflict, the antagonism that goes on between these religions continuously. The day you see the truth of your own being, all these three hundred religions simply disappear, evaporate.

Once -- just like Premartha -- a Christian missionary went to see a Zen master. He wanted to convert the Zen master, so he had brought the Sermon on the Mount with him. He started reading the Sermon on the Mount: he had read only the first two or three sentences, and the Zen master said, "Stop! Whosoever said it was a buddha!"

The missionary was surprised. He said, "But these are the words of Jesus!"

The master said, "It doesn't matter what the name of the buddha is, but whosoever said this was a buddha. He had arrived."

And I say this to you because I know too. Once you have tasted, you will know. In whatsoever form the truth comes you will immediately recognize it. But first become a witness.

The last question:

BELOVED MASTER,
ONLY ONE STEP?

Digambara, yes, in fact, not even one...because we are not to go anywhere. We are already in God! I say "only one step" just to console you, because without any steps you will be too puzzled. I reduce it to the minimum, only one step, so that something remains for you to *do*, because you understand only the language of doing. You are a doer! If I say, "Nothing has to be done, not even a single step has to be taken," you will be at a loss how to make any head or tail of it.

The truth is, not even a single step is needed. Sitting silently doing nothing, the spring comes and the grass grows by itself. But that may be too much. Your doer mind may simply ignore it or may think it is all nonsense. How can you achieve God without doing anything? Yes, a shortcut the mind can understand; that's why I say, "a single step." That is the shortest -- it cannot be reduced to less than that.

A *single* step! That is just to make you understand that doing is nonessential. To attain to being, doing is absolutely nonessential. When you are agreed and convinced that only one step is needed, then I will whisper in your ear, "Not even one -- you are already there!"

Rabiya, a great Sufi mystic, was passing.... It was the street she used to pass every day on her way to the marketplace, because in the marketplace she would go every day and shout the truth that she had attained. And for many days she had been watching a mystic, a well-known mystic, Hassan, sitting before the door of the mosque and praying to God, "God, open the door! Please open the door! Let me in!"

Rabiya could not tolerate it that day. Hassan was crying, tears were rolling down, and he was shouting again and again, "Open the door! Let me in! Why don't you listen? Why don't you hear my prayers?"

Every day she had laughed, whenever she had heard Hassan she had laughed, but it was too much today. Tears...and Hassan was *really* crying, weeping, crying his heart out. She went, she shook Hassan, and said, "Stop all this nonsense! The door is open -- in fact you are already in!"

Hassan looked at Rabiya, and that moment became a moment of revelation. Looking into the eyes of Rabiya, he bowed down, touched her feet, and said, "You came in time; otherwise I would have called my whole life! For years I have been doing this -- where have you been before? And I know you pass this street every day. You must have seen me crying, praying."

Rabiya said, "Yes, but truth can only be said at a certain moment, in a certain space, in a certain context. I was waiting for the right, ripe moment. Today it has arrived; hence I came close to you. Yesterday if I had told you, you would have felt irritated; you may have even become angry. You may have reacted antagonistically; you may have told me, 'You have disturbed my prayer!' -- and it is not right to disturb anybody's prayer."

Even the king is not allowed to disturb the prayer of a beggar. Even if a criminal, a murderer, is praying in Mohammedan countries, the police have to wait till he finishes his prayer, only then can he be caught. Prayer should not be disturbed.

Rabiya said, "I had wanted to tell you this, that 'Hassan, don't be a fool, the door is open -- in fact, you are already in!' But I had to wait for the right moment."

Digambara, I say "only one step" -- and even that seems to be unbelievable to you, hence the question. You ask me, "Beloved Master, only one step?"

Not even one, Digambara. But the right moment has not come yet, at least for you. When it comes I will whisper in your ear, "You are already in. Not even a single step is needed" -- because we are not going outside. Steps are needed to go outside, steps are not needed to go in.

It is like a man dreaming, and in his dreams he has gone far far away. Will he need a long journey to come back home? He is already home, he is sleeping in his home...but he may be in Timbuktu in his dream. All that is needed is that he has to be shaken up.

As Rabiya shook Hassan, Digambara, one day I will shake you up! You just need cold water to be poured on you -- really cold water, ice-cold, so in shock you open your eyes. Do you think you will ask me, "How to go back home -- because I am in Timbuktu?" No, you will not ask, if you see that you are already in your home, had fallen asleep and dreamt about Timbuktu. You had never gone there.

You have not gone out of God! You cannot, it is impossible, because only God exists. Where can we go, *where* can we go? There is no place where God is not. We are always in him and he is always in us. But that needs an awakening.

Not even one step -- that is just to bring you closer to truth. Slowly slowly, you have to be persuaded.

One thousand steps are reduced to one step, and then I will take that step away from you too. But that needs a right moment. Ultimate truths can be said only in a right, ripe situation.
That moment will also come.
Just be ready to receive it, welcome it....
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 1

Chapter #7
Chapter title: By watching....

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THE FOOL IS CARELESS.
BUT THE MASTER GUARDS HIS WATCHING.
IT IS HIS MOST PRECIOUS TREASURE.

HE NEVER GIVES IN TO DESIRE.
HE MEDITATES.
AND IN THE STRENGTH OF HIS RESOLVE
HE DISCOVERS TRUE HAPPINESS.

HE OVERCOMES DESIRE --
AND FROM THE TOWER OF WISDOM
HE LOOKS DOWN WITH DISPASSION
UPON THE SORROWING CROWD.
FROM THE MOUNTAINTOP
HE LOOKS DOWN ON THOSE
WHO LIVE CLOSE TO THE GROUND.

MINDFUL AMONG THE MINDLESS,
AWAKE WHILE OTHERS DREAM,
SWIFT AS THE RACE HORSE
HE OUTSTRIPS THE FIELD.

BY WATCHING
INDRA BECAME KING OF THE GODS.
HOW WONDERFUL IT IS TO WATCH,
HOW FOOLISH TO SLEEP.

THE BHIKKHU WHO GUARDS HIS MIND
AND FEARS THE WAYWARDNESS OF HIS THOUGHTS
BURNS THROUGH EVERY BOND
WITH THE FIRE OF HIS VIGILANCE.

THE BHIKKHU WHO GUARDS HIS MIND
AND FEARS HIS OWN CONFUSION
CANNOT FALL.
HE HAS FOUND THE WAY TO PEACE.

Life is three-dimensional, and man is free to choose. The freedom that man has is both a curse and a blessing. He can choose to rise, he can choose to fall. He can choose the way of darkness or he can choose the way of light.

No other being has the freedom to choose. Their lives are predetermined. Because they are predetermined they cannot go astray -- that's the beauty of it. But because it is predetermined they are mechanical -- that's what is ugly about it.

Man is not yet a being in the true sense. He is only a becoming, he is on the way. He is searching, seeking, groping; he is not yet crystallized. That's why he does not know who he is -- because he is *not* yet; how can he know who he is? Before knowing, being has to happen. And the being is possible only if you choose rightly, consciously, with full awareness.

Jean-Paul Sartre is right when he says that man is a project, that man creates himself by his own effort, that man is born only as an opportunity, as a possibility, not as an actuality. He has to *become* actual -- and there is every possibility that he may miss the target. Millions of people miss the target; it is very rarely that a person has found his being. When a person finds his being, he is a buddha.

But the basic requirement is: choose your life with awareness. You have to choose anyway -- whether you choose with awareness or not makes no difference, choice has to be made. You are not free in the sense that if you don't want to choose you will be allowed not to. You are not free not to choose -- even not choosing will be a choosing.

The millions who miss, they miss because they don't choose. They simply wait; they go on hoping that something is going to happen. Nothing ever happens that way. You have to create the context, the space, for something valuable to happen to you, for something essential to happen to you.

There are two schools of philosophers in the world. One believes that man is born as an essence: the essentialist school. It says that man is already born ready-made. This is the idea of all the fatalists. The other school is that of those who call themselves existentialists. They believe that man is born not as an essence but only as an existence.

And what is the difference? The essence is predetermined; you bring it with your life, you bring it as a blueprint. You have only to unfold it; you are already made. There is no choice for you to make yourself, to create yourself. That is a very uncreative standpoint; that reduces man to a machine.

The other school believes that man is born only as an existence. The essence has to be created; it is not already there. You have to create yourself, you have to find ways and means to become, to be. You have to become a womb to your own being, you have to give birth to yourself. The physical birth is not the true birth; you will have to be born again.

Jesus says to Nicodemus, "Unless you are born again, you will not enter into the kingdom of my God." What does he mean? Is Nicodemus to die first physically? No. Jesus means something totally different: he has to die as an ego, he has to die as a personality. He has to die as a past. He has to die as mind. Only when you die as mind are you born as a being.

In the East we have called the buddhas the twice-born -- *dwij*. Other people are only once-born; a buddha is twice-born. The first gift of life is through the parents; the second gift you have to give to yourself.

You can choose between these three dimensions. If you choose one dimension you will attain a certain integrity, but because it is one-dimensional it will not be total and it will not be whole. The first dimension is the dimension of science, of the objective world, of objects, things, the other. The second dimension is of aesthetics: the world of music, poetry, painting, sculpture, the world of imagination. And the third dimension is that of religion -- subjective, inner.

Science and religion are polar opposites: science is extrovert, religion is introvert. And between the two is the world of aesthetics. It is the bridge; it is both and neither. The world of aesthetics, the world of the artist, is in a way objective -- only in a way. He paints, and then a painting is born as an object. It is also subjective, because before he can paint he has to create the painting in his inwardness, in his subjectivity. Before a poet can sing his song, he sings it in his innermost recesses of being. It is sung there first, only then does it move into the outer world.

It is scientific in the sense that art creates objects, and it is religious in the sense that whatsoever art creates is first envisioned in one's own inner being. It is the bridge between science and religion. Religion is absolute inwardness. It is moving into your innermost core, it is subjectivity.

These are the three dimensions.

If you become a scientist and lose contact with aesthetics and religion, you will be a one-dimensional man. You will be only one third; you will not be whole. You may attain to a certain integrity that you will see in a man like Albert Einstein -- a certain individuality, a beauty, a truth, but only partial.

You can choose to be an artist: you can be a Picasso, a Van Gogh, a Beethoven, a Rabindranath, but then too...you will be a little better because aesthetics is the world of in-between, the world of twilight. You will have something of religion in you. Each poet has something of religion in him -- he may be aware of it, he may not be aware of it, but no poet can be without some flavor of religion. It is impossible. Even the most atheistic artist is bound to have some kind of religiousness. Without it he will not be a genius. Without it he will remain only a technician, a craftsman, but not an artist.

Even a man like Jean-Paul Sartre -- who is determinedly an atheist, who will never concede that he is religious -- even he is in some way religious. He has created great novels, and those novels and the characters of those novels have great interiority. That interiority has been *lived* by this man, otherwise he could not write about it. That interiority is experienced.

And the man that moves into aesthetics is bound to have some scientific qualities around him too. He will be more logical than the religious person, more object-oriented than the religious person -- less object-oriented than the scientist of course, less logical than the scientist, but more logical than the religious person. He will be in a more balanced state.

It is better to move in the world of art because somehow it has something of all the three dimensions -- but only something, still it is not total.

The religious man is again one-dimensional, just as the scientist is. Albert Einstein is one-dimensional, so is Gautama the Buddha. And because the East has become one-dimensionally religious it has suffered much. And now the West is suffering much, and the cause is one-dimensionality. The West is bankrupt as far as the inner world is concerned and the East is bankrupt as far as the outer world is concerned.

The East is not accidentally poor and starving. It has chosen to be that way. It has denied science; it has even denied the world of objective reality. It says the world is illusory. If the world is illusory, how can you create a science? The very first requirement is missing. You cannot create a science out of *maya*, illusion. How can you create a science out of something which is not, which does not even exist? If you deny the world, you have denied the dimension of science altogether.

That is the reason why the East is poor and starving. And unless the Eastern genius understands this, we can go on importing science from the West but it will not get roots into our beings. If our approach remains the same as it has been for five thousand years, science will only be something foreign. That's how it is.

In India you can find a scientist, world famous in his field of work, and still living a very unscientific life. He may be consulting the palmist and the astrologer. He may be going to take a bath in the Ganges, so his sins of many many lives are washed away. He may still be believing in a thousand and one things which are simply superstitious -- and still he is a scientist! Science remains something peripheral; his soul still remains rooted in the ancient past of the East, which is unscientific.

The East has suffered much because of one-dimensionality. And now the West is suffering again for the same reason: one-dimensionality. The West has chosen to be scientific at the cost of being religious. Now God is denied, the soul is denied. Man is reduced first to an animal and now to a machine. Man loses all glory, all grandeur. Man loses all hope, all future. The moment man loses his interiority he loses depth, he becomes superficial. The Western man is rich as far as things are concerned, but is very poor as far as soul is concerned -- inwardly poor, outwardly rich.

This is the state of affairs right now.

And between these two a few artists exist who have something of both the dimensions. But even the artist is not satisfied, because he is something of both but he is neither a scientist nor a religious person --

just having a few glimpses of both the worlds. He remains in a kind of limbo; he never settles, he remains a vagabond. He moves like a shuttle between these two worlds. He does not contribute much: because he is not a scientist he cannot contribute scientifically and he is not religious so he cannot contribute religiously. At the most his art remains decorative; at the most it can make life a little more beautiful, a little more comfortable, convenient. But that is not much.

I propose the fourth way. The true man will be all three simultaneously: he will be a scientist, an artist, and religious. And I call the fourth man the spiritual man. That's where I differ from Albert Einstein and Gautam Buddha and Picasso -- from them all. You must remember my differences.

Buddha is one-dimensional -- tremendously beautiful! As far as his own inner world is concerned he is the greatest master, the master of the inner, unsurpassable, but he remains one-dimensional. He attains to immense peace, silence, bliss, but does not contribute to the world in any objective way.

Albert Einstein contributes to the world in a very objective way, but cannot contribute anything of the inner -- hence his contribution becomes a curse. He suffered his whole life because he was the man who proposed that atom bombs should be made. He had written a letter to the American president: "Now it is time -- unless atom bombs are made the war can go on for years and years and will be very destructive. Just making the atom bombs, the very threat of it, will stop the war."

But once the power -- any kind of power -- reaches into the hands of the politicians, you cannot control them, you cannot prevent them from using it. The politician is the most stupid kind of person -- monkeyish, power-mad.

Once the atom bomb was in the hands of the American politicians it had to be dropped somewhere. Hiroshima, Nagasaki, were bound to happen. And when they happened it was a wound, a great wound, for Albert Einstein. He repented his whole life.

In the last moments, when somebody asked him, "Would you like to become a scientist again if God gives you an opportunity to be born in the world again?"

He said, "No, certainly no, absolutely no! I would like rather to be a plumber than to be a physicist, a scientist. Enough is enough! I have not been a blessing to the world, I have been a curse."

He enriched the outer world certainly, but without inner growth, the outer growth creates a lopsidedness. You possess many things, but you don't possess yourself. You have all that can make you happy but you are not happy, because happiness cannot be derived from your possessions. Happiness is an inner welling-up; it is an awakening of your own energies. It is an awakening of your soul.

Buddha contributed tremendously to the subjective dimension. He is a master par excellence. Whatsoever he says is absolutely true, but it is one-dimensional -- never forget it.

My effort here is to create the fourth way: a man who joins all these three dimensions of life into himself, who becomes a trinity, a *trimurti*, who has all these three faces of God to him. Who has as much of a logical mind as is needed by science and who is also as poetic as is needed by aesthetics, and who is also as meditative and watchful as is proposed by the buddhas.

The fourth man is the hope of the world. The fourth way is the only possibility if man is to survive. If man is still to exist on this earth, we have to find a great synthesis between these three dimensions. And if all these three dimensions are meeting, merging, melting into one, of course that synthesis is the fourth.

I am speaking on Buddha, on Mahavira, on Jesus, on Patanjali, on Lao Tzu, and many more. But always remember that all these people are one-dimensional. I want to enrich your life through their teachings, but I don't end with them. I would like you to go a little deeper into other dimensions too.

Hence the new commune is going to be a meeting place of East and West, of the subjective and the objective. In the new commune we are going to have scientists, artists, poets, painters, singers, musicians, meditators, yogis, mystics -- all kinds of people pouring their energies into one great river. And that's how I would like the whole world to be.

Buddha is to be incorporated in it, that's why I am speaking on him. And, of course, the third dimension, the religious, is one of the most important, *the* most important dimension. Without it everything is soulless.

Today's sutras:

THE FOOL IS CARELESS.
BUT THE MASTER GUARDS HIS WATCHING.
IT IS HIS MOST PRECIOUS TREASURE.

Buddha calls a man foolish, not because he is ignorant, not because he is not knowledgeable. According to Buddha, a man is a fool if he is unconscious, if he behaves unconsciously, if he lives in sleep, if he is a somnambulist. If he goes on behaving without any mindfulness, then he is a fool. The word has a special meaning, remember: unconsciousness, unawareness, unmindfulness -- that's Buddha's definition of the fool.

He moves in life like driftwood, at the mercy of the winds. He does not know who he is, he does not know from where he comes, he does not know to where he is going. He is accidental; he simply lives by accident. He has no conscious, deliberate search for being, for truth, for reality. He follows the crowd; he remains a part of the mob psychology. He is not an individual. He has no authentic intelligence of his own; he simply follows others. The parents have said something, the teachers, the priests, the politicians, and he goes on following all kinds of advice. He has no idea why he is here, for what, and what he is doing, and why. He never raises such questions.

These questions are very uncomfortable to him. They create anxiety in him; he avoids these questions. He simply believes in the answers that are handed over to him; he never doubts those answers. Not that he has attained to trust -- no, he has no trust either -- but he simply represses his doubt because doubt creates discomfort.

He remains a Hindu, a Mohammedan, a Christian. He never inquires and he never risks anything for his inquiry. He never goes into exploration. He is not an adventurer, his life is not an adventure. He is stuck, he is dormant, stagnant. You cannot separate him from his crowd; he is like a sheep. Buddha calls him the fool.

The fool can be very knowledgeable -- in fact almost always he is. He can be a pundit, a scholar, a great professor -- that's how he hides his foolishness. By gathering knowledge on the circumference he hides the ignorance that exists at the center.

There are two types of people: one, very knowledgeable people -- knowledgeable, but they know nothing. They have a kind of ignorant knowledge. And there is the other category: the people who are not knowledgeable -- but they know. They have a kind of knowing ignorance.

When Buddha uses the word 'fool', he is not talking about the second category -- because Buddha himself is not very knowledgeable, neither is Jesus, nor is Mohammed. They are innocent people, simple people, but their simplicity is such, their innocence is such, their childlike quality is such, that they have been able to penetrate into the innermost core of their beings. They have been able to know *their* truth; they have been able to reach the very core of their existence. They *know*, but they are not knowledgeable. Their knowing is not through scriptures. Their knowing has happened through watchfulness. Remember the source: real knowing comes through meditation, awareness, consciousness, mindfulness, watchfulness, witnessing. And unreal knowledge comes through scriptures. You can learn the unreal knowledge very easily and you can brag about it, but you will remain a fool -- a learned fool, but a fool all the same.

If you really want to know you will have to drop all your knowledge, you will have to unlearn it. You will have to become ignorant again, like a small child, with wondering eyes, with alertness. You will be able to know not only your own being but also the being that exists in the world...the being that exists in the trees and the birds and the animals and the rocks and the stars. If you are able to know yourself, you will be able to know all that is.

God is another name for all that is.

THE FOOL IS CARELESS. By "carelessness" Buddha means he behaves unconsciously. He does not know what he is doing. He simply goes on doing things because he cannot remain unoccupied; he wants constant occupation. He cannot remain alone; he wants constant company. He cannot remain unengaged even for a single moment, because whenever he is unengaged, unoccupied, alone, he starts facing himself -- and he is very afraid of that.

He does not want to go into the abyss of his own being. All that he knows is meaningless there. All that he knows, he cannot carry it there. All his knowledge, all his efficiency, all his scriptures, all his theories, are utterly futile in the inner world. He clings to the outer because there he is somebody. In the inner world he is a nobody.

Just watch people! In fact it is the greatest entertainment: stand by the side of the road and just watch people. What are they doing? Why are they doing it? And then watch yourself -- what are *you* doing? and why?

A man picks up a young woman in a hotel lobby and goes to her apartment with her. They both undress,

but then she says, "First chase me! I want to be inflamed, excited!"

He chases her for two hours, but cannot catch her and leaves in disgust.

The next night he sees her pick up another victim in the same lobby and he sneaks up on the fire-escape to watch the new sucker's discomfiture through the window. As he watches the bare legs flashing by under the partly-drawn window shade, he says to himself out loud, "Ah, brother, get a load of that!"

"You said it!" breathes a man's voice in his ear, "but you should have seen the sonofabitch that was here last night!"

Just watch people -- what are they doing? Chasing shadows, chasing things which they don't need, trying to make great effort to attain something which once attained they will not know what to do with. That's how people are running after money, after political power. Once you have it you don't know what to do with it.

A woman was saying to another woman, "Are you not worried about your husband? He continuously goes on chasing women, any woman -- and you know it!"

And the other woman laughed. She said, "There is nothing to worry about: his chasing women is like dogs chasing cars."

The other woman said, "I don't understand. What do you mean, dogs chasing cars?"

She said, "Yes, dogs chasing cars -- once they have caught one they don't know what to do with the car, and that's how my husband is. He will chase a woman, he will catch hold of her. Then he does not know what to do with her. I know him! That's why I am not worried."

This is the situation. Somebody wants to be very famous, and he will waste his whole life in becoming famous and then he will not know what to do with it. In fact, once you become very famous you want to become unfamous again, because it is such a weight. You cannot relax. You cannot go anywhere without being watched by the crowds. You have no privacy anymore, you cannot live any personal life. Everybody is looking, watching, investigating your life. You cannot laugh, you cannot talk with ease...everything becomes difficult.

Just a few days ago Jimmy Carter said that if Kennedy stands against him in the presidential election he will "whip his ass." Now he is being condemned all over the world for using that word. You cannot even use an innocent word. Now he must be feeling very repentant for what he has done. He has committed a crime.

You don't have a private life when you are famous -- when you are a president of a country, a Nobel Prize winner, you are a public thing. You are always on show, in the show-window; you always have to keep dressed up. You cannot make a simple gesture in freedom.

People have money...and then they don't know what to do with it.

The accidental man is foolish. The wise man moves deliberately, takes each step consciously. His life is a constant inquiry for truth. He does not go astray. He remains alert in every one of his acts -- not because of others. He remains alert because it is only by being alert that he will become integrated, that he will become crystallized.

THE FOOL IS CARELESS. The wise man cares -- he cares about himself, he cares about his life, and he cares about others too. He cares about everything, because he values his life. He knows that it is very precious, that it is a God-given opportunity to grow, that is has not to be lost in a kind of drunkenness.

A reformed prostitute has joined the Salvation Army and is giving testimony on a street corner. "I used to lie in the arms of men," she confesses, "white men, black men, Chinamen. But now I lie in the arms of Jesus."

"That's right, sister," cries a drunk in the back row, "fuck 'em all!"

Just watch people and watch yourself, and you will be surprised how unconscious, how drunk we are. How careless! We don't listen to what is said, we don't see what we see. Our eyes are clouded, our minds confused, our beings have no clarity. We are not perceptive, we are not sensitive.

We go on uttering things which we don't mean, and then we suffer for them. We go on saying things which we never wanted to say. We go on doing things -- even while we are doing them we know that we don't want to do these things, still we go on doing them. Some unconscious force goes on driving us.

Sometimes we even decide not to do a certain thing, not to say a certain thing -- still we do it, even against our own decisions. We don't have any resolution, we don't have any resolve, we don't have any will.

She knew that these were to be her last few hours on this earth, so she called her husband to her side and in a halting voice told him her last request.
"I know," she said, "that you and mother have never gotten along. But would you as a special favor to me, ride to the cemetery in the same car with her?"
"Alright," replied the unhappy husband. "But it will spoil my whole day."

This is not really a joke -- this happens every day. You say things which you should have known are not right to say. But you know only later on, when the harm is done. Unconscious utterings.

Now, this man may have been crying and saying to his wife, "Without you it will be impossible to live. I will always remain empty without you, a part of my soul will die with you..." and things like that. But now, in this moment, he has forgotten all.

THE FOOL IS CARELESS. BUT THE MASTER GUARDS HIS WATCHING. IT IS HIS MOST PRECIOUS TREASURE. The fool remains a slave -- a slave of the instincts, a slave of unconscious desires, a slave of whims, a slave of the society in which he is born, a slave of the fashions -- a slave of anything that happens around him. He simply picks it up. If the neighbor is buying a new car, he has to buy a new car too. He does not need it. If the neighbor has purchased a house in the hills, he has to purchase one. It may be difficult and hard to manage for the money. He may have to borrow, it may take years for him to pay, but he *has* to purchase it. His ego is hurt. People are living imitatively, very carelessly.

Among the Eskimos there is a tradition, a very beautiful tradition, that each year, the first day of the year, every family looks in the house for what is unnecessary and what is necessary -- they sort things out. And only what is absolutely necessary is saved; all that is unnecessary is given as gifts to people.

And you will be surprised to know that the Eskimo's home is the cleanest home in the world, has a purity about it -- no garbage, nothing accumulates. Spacious -- small but spacious; only that much which is necessary, absolutely necessary....

Just think of all the things that you go on accumulating: are they really necessary? do you really need them? Or is it just because people are accumulating that you also become accumulative?

The watchful man becomes the master of his life. He lives it according to *his* light, not according to others' lives. He lives it according to his own needs. And remember, your needs are not many. If you are wise, watchful, you will have a very very contented life, and very simple, and with small things.

But if you are imitative, then your life will become very complex, unnecessarily complex. And I am not giving you particular directions about what you should have and what you should not have. I am simply saying go on watching...whatsoever is necessary for you, have it; and whatsoever is not necessary for you, forget about it. This is the way of a sannyasin.

I am not for renouncing things, but I am certainly for renouncing unnecessary garbage. And it is not only that you collect unnecessary things -- you desire unnecessary things, and you never meditate whether those things are really necessary. Are they going to help in any way? Are they going to make you more happy, more blissful?

Before you start desiring a thing, think it over thrice...and you will be surprised. Out of a hundred of your desires, ninety-nine are absolutely useless. They simply keep you occupied; that is their only function. They keep you away from yourself; that is their only utility. They don't allow you time, space to be with yourself. They are dangerous. It is because of these unnecessary things that you will waste your life, and you will die a bankrupt.

...THE MASTER GUARDS HIS WATCHING.

I have heard:

The husband and wife are being driven crazy by the continued presence of the wife's brother, who came to spend the weekend but is still there six months later. They decide that the wife will cook a chicken and the husband will pretend it is overdone. They will put the matter to the brother-in-law. If he says the chicken is good, the husband will throw him out; if he says the chicken is bad the wife will throw him out. It can't fail!

The scene is set up as planned, with much pretended shouting and recrimination, while the

brother-in-law silently stows away his food. Suddenly the husband and wife stop shouting and turn to him.
"Harry," says the husband, "what do *you* think?"
"Me?" says Harry, biting into the chicken leg. "I think I am staying another three months."

Must have been a very watchful man. Must have been very careful, alert. He is not caught in the trap. The trap was certainly very subtle. Unless he was very alert, it was bound to trap him. He does not give any opinion. He simply states a fact, that "I am going to stay three more months."

Live watchfully and you will not be trapped. Live unconsciously and on each step you are trapped; your life becomes more and more imprisoned. And nobody is responsible except you.

BUT THE MASTER GUARDS HIS WATCHING. IT IS HIS MOST PRECIOUS TREASURE. Whatsoever he does, he does with total awareness. Whatsoever you do, you do almost mechanically. You will have to de-automatize yourself. That's what meditation is all about: the process of de-automatization.

You have become automatic. You go on driving the car, smoking the cigarette, talking to the friend, and thinking a thousand and one thoughts inside. Most accidents happen because of this. More men are dying every year in car, train, airplane and similar accidents than die in war. Adolf Hitler may not have killed as many people as are being killed every year by the mechanical behavior of man around the earth.

But what can you do? That's your whole way of life, that's how you live. You eat -- you simply go on stuffing, you don't pay any attention to what you are eating. You make love to your wife or your husband -- you don't even see the face of the woman. You have become very insensitive; you just go on moving through empty gestures, with no significance. They can't have any significance unless you are fully alert.

It is the light of awareness that makes things precious, extraordinary. Then small things are no longer small. When a man with alertness, sensitivity, love, touches an ordinary pebble on the seashore, that pebble becomes a kohinoor. And if you touch a kohinoor in your unconscious state, it is just an ordinary pebble -- not even that. Your life will have as much depth and as much meaning as you have awareness.

Now people are asking all over the world, "What is the meaning of life?" Of course the meaning is lost, because you have lost the way to find the meaning -- and the way is awareness. IT IS HIS MOST PRECIOUS TREASURE.

HE NEVER GIVES IN TO DESIRE.

What does Buddha mean by "desire"? Desire means your whole mind. Desire means not to be herenow. Desire means moving somewhere in the future which is not yet. Desire means a thousand and one ways of escaping from the present. Desire is equivalent to mind. In Buddha's terminology, desire is mind.

And desire is time too. When I say desire is time too, I don't mean the clock time, I mean the psychological time. How do you create future in your mind? -- by desiring. You want to do something tomorrow, you have created the tomorrow; otherwise the tomorrow is nowhere yet, it has not come. But you want to do something tomorrow, and because you want to do something tomorrow you have created a psychological tomorrow.

And people are creating years ahead, lives ahead. They are even thinking about what to do after life, after death. They are even preparing for that! And these people are thought to be religious; they are not religious at all. Desire takes you away from the now-here, and now-here is the only reality.

Hence Buddha says: HE NEVER GIVES IN TO DESIRE. He never moves into the future, he lives in the present. To live in the future is to live a false life, a pseudo life.

A fashionable actress refuses a young man who begs for her favors, on the grounds that he is Jewish, and laughs at his offer of one hundred thousand francs. She tells him that to show him how little she cares for his money he can make love to her for as long as it takes the hundred thousand francs to burn.

He comes back the next day with the money, lays ten bills out in a line with the ends just overlapping, lights the first one and leaps into bed with her. As the last bill burns away, she pushes him off her.
"Well, I have had you," he says triumphantly.
"Yes," she smiles, "and your hundred thousand francs are burnt to ashes."
"What does it matter?" he says, lighting a cigarette. "They were counterfeit."

The man who lives in the future, lives a counterfeit life. He does not really live, he only pretends to live.

He hopes to live, he desires to live, but he never lives. And the tomorrow never comes, it is always today. And whatsoever comes is always now and here, and he does not know how to live now-here; he knows only how to escape from now-here. The way to escape is called "desire," *tanha* -- that is Buddha's word for what is an escape from the present, from the real into the unreal.
The man who desires is an escapist.

Now, this is very strange, that meditators are thought to be escapists. That is utter nonsense. Only the meditator is not an escapist -- everybody else is. Meditation means getting out of desire, getting out of thoughts, getting out of mind. Meditation means relaxing in the moment, in the present. Meditation is the *only* thing in the world which is not escapist, although it is thought to be the most escapist thing. People who condemn meditation always condemn it with the argument that it is escape, escaping from life. They are simply talking nonsense; they don't understand what they are saying.

Meditation is not escaping from life: it is escaping *into* life. Mind is escaping from life, desire is escaping from life.

HE NEVER GIVES IN TO DESIRE....

HE MEDITATES.

He brings himself again and again to the present. Again and again the mind starts functioning and he brings it back to the present. Slowly slowly, it starts happening: the window opens and for the first time you see the sky as it is. And for the first time you feel the wind and the rain and the sun, in their immediacy, because *you* become meditative. You start touching life. Then life is no longer a word but a tangible reality; then love is no longer a word but an overflowing energy. Then blessing is no longer just a desire, a hope -- you feel it, you have it, you *are* it.

HE MEDITATES.... Buddha is not for prayer, he is for meditation, because prayer is again somehow a kind of desiring. When you pray, you desire. Prayer is always for the future; prayer means you are asking for something. You may not be asking for money, you may be asking for God himself, but it is the same. Ask, and you have moved away. Meditation is a state of nonasking, nonquestioning, nonthinking. Prayer is still part of thinking -- a beautiful thinking, but thinking is thinking; a beautiful prison, but a prison is still a prison.

And the mind who prays is greedy, and the mind who prays goes through no transformation. It remains the same mind. And the prayer is born out of the same mind; it cannot have a very different quality. How can you pray for something which is different from you? -- it will be *your* prayer. It will reflect your mind, it will come out of your mind, it will sprout out of your mind. How can it take you beyond the mind? Prayer cannot take you beyond the mind. Only meditation can take you beyond the mind.

Meditation is a state of no-mind. Prayer is a state of religious mind, but mind is there. And when it has the beautiful garment of religiousness around it, it becomes even more dangerous.

A little boy on a picnic strays away from his family, and suddenly realizes that he is lost and night is falling. Becoming frightened after wandering aimlessly for some time, and shouting for his parents but receiving no answer, he kneels down and prays with uplifted hands. "Dear Lord," he says, "please help me to find my daddy and mommy, and I won't hit my little sister anymore, honest I won't!"

As he kneels praying, a bird flies over and drops a load of shit into his outstretched palm. The little boy examines it and turns his eyes back to heaven.
"Oh please, Lord," he begs, "don't hand me that shit. I really and truly am lost!"

Your prayer is *your* prayer; it is part of you, an extension of you. It cannot help you to surpass yourself. Meditation is the only way to surpass oneself, the only way to transcend oneself.

And what is meditation? It does not mean meditating upon something; the English word is misleading. In English there is no word adequate enough to translate Buddha's word *sammasati*. It has been translated as meditation, as right mindfulness, as awareness, as consciousness, alertness, watchfulness, witnessing -- but there is not really a single word which has the quality of sammasati.

Sammasati means: consciousness is, but without any content. There is no thought, no desire, nothing is stirred in you. You are not contemplating about God or about great things...nature and its beauty, the Bible,

the Koran, the Vedas, and their immensely significant statements. You are not contemplating! You are not concentrating on any special object either. You are not chanting a mantra, because those are all things of the mind, those are all contents of the mind. You are not doing anything! The mind is utterly empty, and you are simply there in that emptiness. A kind of presence, a pure presence, with nowhere to go -- utterly relaxed into oneself, at rest, at home. That is the meaning of Buddha's meditation.

And nobody else has ever reached such a beautiful expression about meditation as Buddha. Many people have attained, but nobody has been so expressive, so capable of conveying the message, as the Buddha. HE NEVER GIVES IN TO DESIRE. HE MEDITATES.

AND IN THE STRENGTH OF HIS RESOLVE
HE DISCOVERS TRUE HAPPINESS.

Bliss is true happiness. What you call happiness is just misery in disguise. What you call happiness is nothing but entertainment, pleasure. It is momentary -- it cannot be true. Truth has to have one quality, and the quality is of eternity. If something is true it is eternal; if it is untrue it is momentary.

True happiness is found only when the mind completely ceases functioning. It does not come from the outside. It wells up within your own being, it starts overflowing you. You become luminous. You become a fountain of bliss.

HE OVERCOMES DESIRE --
AND FROM THE TOWER OF WISDOM
HE LOOKS DOWN WITH DISPASSION
UPON THE SORROWING CROWD.
FROM THE MOUNTAINTOP
HE LOOKS DOWN ON THOSE
WHO LIVE CLOSE TO THE GROUND.

As someone becomes a buddha -- desire overcome, mind overcome, time overcome, the ego transcended -- he is no longer part of this earth. He still lives on the earth, but his soul soars so high that from the sunlit tops of his being he can see the sorrowing crowd in the dark valleys of life, stumbling, drunken, fighting, ambitious, greedy, angry, violent...a sheer wastage of great opportunities. Great compassion arises in his being. His whole passion passes through dispassion and becomes compassion.

Passion means using the other as a means -- and that is the fundamental of immorality. To use somebody as a means is the most immoral act in the world, because each person is an end unto himself. To use him as a means is to exploit. And that's what we call love: the husband using the wife, the wife using the husband; the children using their parents, and the parents later on using their children -- that's what we call love!

It is not love. It is a strategy of the mind; it is poison coated with sugar. This love is really disgusting. That's why you see the whole world in such disgust. This love is sickening. It has sickened the whole soul of humanity because it is not love at all. It is passion, lust, using the other as a means.

As you start meditating you move to the second stage, dispassion -- love disappears. You come into a neutral phase; just as you change gears in the car, and each time you change gear, the gear first has to move through neutral, so passion moves through a neutral phase -- it becomes dispassion. Love disappears. For the time being, in the interval, the man who is moving towards buddhahood becomes utterly cold, dispassionate.

And then the third stage is reached. When he has attained buddhahood, he has found bliss and the inexhaustible fountains of bliss -- *aes dhammo sanantano* -- when he has found the principle of eternity, when he has found the inexhaustible treasure of life, he starts overflowing. Love comes back -- in fact, love comes for the first time. It is compassion. Now he showers his compassion on each and everybody; whosoever comes to him, he shares his bliss with him, he shares his way, he shares his insight.

MINDFUL AMONG THE MINDLESS,
AWAKE WHILE OTHERS DREAM,
SWIFT AS THE RACE HORSE
HE OUTSTRIPS THE FIELD.

And when you have become established in meditation and compassion you no longer fall a victim of sleep and dream. You remain awake -- even while asleep. And then your life becomes a straight arrow, moves with tremendous speed, with the speed of light, towards the goal. You become, for the first time, being.

SWIFT AS THE RACE HORSE HE OUTSTRIPS THE FIELD. MINDFUL AMONG THE MINDLESS, AWAKE WHILE OTHERS DREAM. That is the difference between Buddha and others. Others are only dreaming, not really living; hoping to live some day, preparing to live, but not living. And that day never comes -- before that day comes death.

A buddha is awake. Even while he is asleep he does not dream. When desires disappear, dreams disappear too. Dreams are desires translated into the language of sleep. A buddha sleeps with absolute alertness. The light goes on burning within him. The body needs rest, hence the body sleeps, but he needs no rest -- the energy is inexhaustible. There, at the center of his being, a small light goes on burning. The whole circumference is fast asleep, but that light is alert, awake.

We are asleep even while we are awake: he is awake even while he is asleep.

BY WATCHING
INDRA BECAME KING OF THE GODS.
HOW WONDERFUL IT IS TO WATCH,
HOW FOOLISH TO SLEEP.

THE BHIKKHU WHO GUARDS HIS MIND
AND FEARS THE WAYWARDNESS OF HIS THOUGHTS
BURNS THROUGH EVERY BOND
WITH THE FIRE OF HIS VIGILANCE.

'Bhikkhu' is Buddha's word for sannyasin. 'Sannyasin' is my word for the bhikkhu. I have not chosen Buddha's word -- for a certain reason. Bhikkhu literally means beggar.

Buddha renounced his kingdom and became a beggar. Of course, even while he is a beggar, he walks like an emperor; of course, he is far more graceful than he ever was before, and far richer that he ever was before. But because he renounced the kingdom, people started calling him a bhikkhu, a beggar. And, slowly slowly, the name was adopted by his followers too.

I don't want you to be beggars, I want you to be masters. Hence I have chosen the word 'sannyasin'. A sannyasin means one who knows how to live rightly. It is not renunciation; on the contrary, it is rejoicing, it is celebration.

THE BHIKKHU WHO GUARDS HIS MIND AND FEARS THE WAYWARDNESS OF HIS THOUGHTS BURNS THROUGH EVERY BOND WITH THE FIRE OF HIS VIGILANCE.

Yes, meditation is fire -- it burns your thoughts, your desires, your memories; it burns the past and the future. It burns your mind and the ego. It takes away all that you think that you are. It is a death and a rebirth, a crucifixion and a resurrection. You are born anew. You lose your own identity totally, and you attain to a new vision of life.

That vision of life is what is meant by god, dhamma, tao, logos. You can choose your name for it because it has no name of its own. In fact it is not expressible at all; it can only be indicated, hinted at.

THE BHIKKHU WHO GUARDS HIS MIND
AND FEARS HIS OWN CONFUSION
CANNOT FALL.
HE HAS FOUND THE WAY TO PEACE.

Mind is confusion. Thoughts and thoughts -- thousands of thoughts clamoring, clashing, fighting with each other, fighting for your attention. Thousands of thoughts pulling you into thousands of directions. It is a miracle how you go on keeping yourself together. Somehow you manage this togetherness -- it is only

somehow, it is only a facade. Deep behind it there is a clamoring crowd, a civil war, a continuous civil war. Thoughts fighting with each other, thoughts wanting you to fulfill them. It is a great confusion, what you call your mind.

But if you are aware that the mind *is* confusion, and you don't get identified with the mind, you will never fall. You will become fallproof! The mind will become impotent. And because you will be watching continuously, your energies will slowly be withdrawn, away from the mind; it will not be nourished any more.

And once the mind dies, you are born as a no-mind. That birth is enlightenment. That birth brings you for the first time to the land of peace, the lotus paradise. It brings you to the world of bliss, benediction. Otherwise you remain in hell. Right now you are in hell. But if you resolve, if you decide, if you choose consciousness, *right now* you can take a jump, a leap from hell into heaven.

It is up to you: you can choose hell, you can choose heaven. Hell is cheap. Heaven needs great effort, perseverance, resolve. Hell means you can remain unconscious, you can remain as you are. Heaven means you have to rise above yourself, you have to transcend. You have to move from the valley towards the peaks.

And those peaks are yours, but you have to pay for them. Climbing to those peaks is arduous effort. Be watchful, be meditative, and one day you will find yourself on the sunlit peaks. That is liberation, moksha. That is nirvana -- cessation of the ego and the birth of God.

You are entitled to be gods. If you are not, only you are responsible and nobody else. Listen to the Buddha. Don't only listen to the Buddha -- act, be committed to the life of consciousness, get involved.

But let me remind you again: this is only one dimension of life -- immensely rich, but still one dimension. You will have to do something more. I am giving you a more arduous task than Buddha did. Buddha gave you one dimension; I want you to have all three dimensions, and a synthesis.

A new man is needed on the earth. The old is rotten and finished, it has no future, it can't survive. It has come to the very end of its tether. It is on the deathbed. Unless a new man is born -- East and West meeting, all three dimensions together -- humanity is doomed.

This experiment that I am doing here is just to create the first specimen of the new man. You are participating in a great experiment of tremendous import. Feel blessed. Feel fortunate. You may not be aware of what you are participating in, but you *may* create history! It all depends on how committed, how involved you become with me and with my experiment.

This is the greatest synthesis possible, that has ever been tried....

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 1

Chapter #8
Chapter title: The beginning of a new phase

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The first question:

BELOVED MASTER,
I NEVER DID GET TURNED ON BY CLASSICAL MUSIC, AND ART GALLERIES BORED ME SILLY. SO, IS IT POSSIBLE TO GO FROM THE FIRST LAYER, THE HEAD, TO THE THIRD LAYER, THE CENTER, AND SORT OF BYPASS ALL THIS AESTHETIC GARBAGE?

Nirgun, yes, it is true: in the name of aesthetics, there is much garbage. But when I use the word 'aesthetics' I don't mean the garbage collected in the museums and art galleries.

When I use the word 'aesthetics' I mean a quality in you. It has nothing to do with objects -- paintings, music, poetry -- it has something to do with a quality in your being, a sensitivity, a love for beauty, a sensitivity for the texture and taste of things, for the eternal dance that goes on all around, an awareness of it, a silence to hear this cuckoo calling from the distance....

It is not garbage: it is the very core of existence.

But I can understand that you must be getting bored with the so-called classical music and paintings collected in the art galleries. And you must be a little bit puzzled why people go on talking so much about all this nonsense.

Aesthetics is just an artistic approach towards life, a poetic vision. Seeing colors so totally that each tree becomes a painting, that each cloud brings the presence of God, that colors are more colorful, that you don't go on ignoring the radiance of things, that you remain alert, aware, loving, that you remain receptive, welcoming, open. That's what I mean by the aesthetic attitude, the aesthetic approach.

Music has to be in your heart, your very being has to be musical, it has to become a harmony. A man can exist as a chaos or as a cosmos. Music is the way from chaos to cosmos. A man can exist as a disorder, a discord, just noise, a market place, or a man can exist as a temple, a sacred silence, where celestial music is heard on its own, uncreated music is heard on its own.

The Zen people call it the sound of one hand clapping. In India, for centuries mystics have been talking about *anahat nad* -- the unstruck sound. It is there in your very being; you need not go anywhere to listen to it. It is the ancientmost music, and the latest too. It is both the oldest and the newest. And it is the music of your own being, the hum of your own existence. And if you can't hear it, you are deaf.

And there is no way, Nirgun, to bypass it. Museums you can bypass, art galleries you can bypass -- in fact, you should bypass them. You need not be worried about art and art criticism -- forget all about it. But you have to become an artist of life itself.

I say Buddha is a poet, although he never composed a single poem. Still I insist that he is one of the greatest poets who has ever lived. He was not a Shakespeare, a Milton, a Kalidas, a Rabindranath -- no, not at all. But still I say: Shakespeare, Milton, Kalidas, Rabindranath, are nothing compared to *his* poetry. His life was his poetry -- the way he walked, the way he looked at things....

Just the other night I came across one of the most beautiful statements of Saint Teresa of Avila. She says: All that you need is to look. Her whole message is contained in this simple statement: All that you need is to look. The capacity to look -- and you will find God. The capacity to hear -- and you will find his music. The capacity to touch -- and every texture becomes his texture. Touch the rock and you find God.

It is not a question of objects of art: it is a question of an inner approach, a vision -- of seeing things artistically. And, Nirgun, you *have* that quality! In fact, because of that quality you were bored by classical music and you were bored by galleries -- because in an unconscious way, in a groping way, you feel something far superior inside you. But you are not yet fully aware of it.

Bypass the art galleries and you will not be losing anything. But you cannot bypass the aesthetic layer of your being: you have to go through it. Otherwise you will always remain impoverished; something will be missing, something of immense value. Your enlightenment will never be total. A part of your being will remain unenlightened; a corner of your soul will remain dark -- and that corner will remain heavy on you. One has to become totally enlightened. Nothing should be bypassed, no shortcuts are to be invented. One has to move very naturally through all the layers, because all those layers are opportunities to grow.

Remember it: whenever I use the words 'music' or 'poetry' or 'painting' or 'sculpture', I have my own meaning.

When Helen Keller, the blind woman, came to India, she visited Jawaharlal Nehru. She was blind, deaf. She touched Nehru's face; with both her hands she felt Nehru's face, and she was immensely delighted. She expressed her great joy. She stated, "I have felt the same quality in Nehru's face as I felt when I touched

beautiful Roman statues -- the same coolness and the same proportion and the same form."

Now this woman has a heart of a sculptor -- blind, deaf, but she has the genius of a great artist. Because she was deaf and blind, she had to find new ways to feel life. And sometimes curses prove blessings. She would touch water, she would feel its coolness, its flow, its life, its vibe. You will never feel it, because you can see the water; you can say, "What is there?" Because she could not see, she could only feel the texture of a rock...you can see and you will miss -- you will not feel the texture of it.

Sometimes it is tremendously significant to close your eyes and just touch the rock, and feel as if you are blind and you have only hands and you have to use the hands as your eyes. And you will be surprised -- you are in for a surprise. For the first time you will see that the texture has its own dimension.

Because she had no eyes and no ears, her sense of smell was just at the optimum. She could feel the perfume of things, of people. She could discriminate between one tree and another tree just by the fragrance of it. She could even distinguish persons just by their smell.

Now she is as aesthetic as any Picasso, Dali, Van Gogh -- or even more so.

Nirgun, the aesthetic garbage is certainly there, because whatsoever man creates in his unconsciousness is bound to be garbage. The paintings of Picasso represent the mind of Picasso. Now this man seems to be insane somewhere deep down. In fact, his paintings are a way to remain sane; his paintings are cathartic. What you do in your Dynamic Meditation he is doing through his paintings: throwing out tensions, nightmares, all the ugliness that is in the mind. It has to be thrown out of the system, and it can be done through painting very easily.

Carl Gustav Jung used to tell his patients to paint. And many insane people have painted really beautiful paintings. But, certainly, those paintings *are* insane! How can an insane person paint a sane painting? It may have a certain beauty of its own -- the beauty of insanity -- it may have a certain proportion, a certain arrangement of colors, or it may even have a certain vision, but something of his insanity is bound to be lurking there around it. And Jung became aware, slowly slowly, that through painting insane people can be helped tremendously -- painting can become a therapy. And, certainly, he is right. If you can paint your nightmares, you will be getting free from them. It is an expression! Expression always brings freedom. Repression brings bondage, expression brings freedom. And this is one of the beautiful ways to express, to paint.

If you are afraid of death, tortured by the idea of death, if you have nightmares about death, and you can paint many paintings of death, you will get rid of those ideas. You have brought them to the conscious from the unconscious. Anything that is brought to the conscious from the unconscious, you become free of it.

But humanity has been doing just the opposite. We have been told for centuries to throw things from the conscious to the unconscious -- that's what repression is. Yes, in a way, you appear to have got free of them, but not really. In fact, they have gone deeper in you, they have sunk deeper in you. They will trouble you even more. Now they will control you from the unconscious and you will not even be aware of them.

The whole approach of psychoanalysis is against repression: bring all that is repressed in the unconscious to the conscious. It can be done in many ways. Psychoanalysis is the longest route; it takes three years, six years, even ten. Then too the analysis is never complete. There is not a single person in the whole world whose psychoanalysis is complete and finished.

It cannot be finished, because the process is slow. Twice a week or thrice a week you see your psychoanalyst; lying on the psychoanalyst's couch you throw out your garbage for one hour. He listens patiently -- at least he pretends that he is listening patiently. And because he is listening you go on bringing it out. He gives you encouragement, so you go on digging deeper and deeper, and you bring things from the unconscious to the conscious. His presence, his expertise, his name, his authority, make you courageous. You are not afraid of bringing things up which would scare you if you brought them up when you were alone -- because you would see yourself on the verge of going mad. But his authority and his presence...and that may be only in your belief, because he himself may be more insane than you are. But you can have just the belief that he knows that he will be able to help, that he is there, so you need not be afraid; you can go and dig deep into your unconscious.

The more you bring to the conscious, the more you are freed -- it is very unburdening. But once, twice or thrice a week you unburden, and the whole week you go on gathering again. The three hours' doing is undone; you remain the same. It becomes a vicious circle. In the society, in the family, you again accumulate repressions, and you go to the analyst and you express those suppressions. A little bit unburdened, you are back in the society -- the same society, the same people. You listen to the same priest,

you read the same newspaper, you go to the same political rally. You remain a communist or you remain a Catholic. The same wife, the same husband, the same children, the same people to associate with.... Again repression happens.

This is a very temporary relief.

Many other ways are being found. Painting is one of the ways -- far more significant, because the unconscious knows the language of pictures and not the language of words. The unconscious expresses itself in pictures. That's why in your dreams your unconscious expresses itself more adequately. Hence the psychoanalyst wants to know about your dreams more and more. Dreams are a pictorial, primitive language, unsophisticated, more innocent. And that's exactly what happens when you paint.

Painting is bringing your dreams out into the light -- it can help tremendously. My own feeling is that if Picasso had been prevented from painting he would have gone mad. It was his painting that saved him -- although he was unaware that it was his painting that was saving him. But his painting has the quality of madness in it.

If you look at a Picasso painting and meditate over it you will feel dizzy, you will feel uneasy, you will feel tense, you will not feel relaxed. And if you live in a room where on all the walls are Picasso paintings, there is every danger that you will have nightmares, or you may go mad. Those paintings will provoke your insanity.

So, Nirgun, you can avoid the art galleries, you can bypass Picassos, but you cannot bypass the aesthetic layer of your being. You cannot bypass the aesthetic dimension; otherwise you will remain impoverished, lopsided, something will be missing in you. And I would not like anything to be missing in my sannyasins. They have to be as scientific as possible. I don't mean -- again remember -- that you have to become a physicist or a chemist or a biologist or a physiologist. I don't mean that! When I say you have to be a scientist, I mean you have to be scientific -- it is a metaphor. Always remember: I am talking in metaphors and similes and parables.

You have to be scientific. To approach the world, the objective world, rightly, the only way is science. If the Bible says that the earth is not round but flat, don't believe in it -- be scientific. The earth is round and not flat. The Bible has no right to say anything about something objective. The Bible is a religious book; it has its own dimension. Don't confuse these dimensions.

Because of this confusion there has arisen a great conflict between science and religion. There is no need at all. Science has its own realm, its own territory. First the priests started interfering with science; now, the whole story is again being repeated in the opposite order. Now scientists are trying to interfere in the world of religion.

Don't ask a scientist whether God exists or not -- that is none of his business. What does he know about God? That is not his dimension. And whatsoever he says about God is stupid; whatsoever he says is going to be wrong.

It is like asking a great doctor about poetry -- he may be a great doctor, a great physician, but asking him about poetry just because he is a great physician is foolish. Or asking a great poet about your illness because he is a great poet...you can see the stupidity of it. You will not go to a great poet to be diagnosed just because he is a great poet. You will go to a doctor -- he may not be a poet at all.

The scientist has no right to say anything about the interiority of humanity -- that is not his world. But now he is interfering. He is doing the same wrong that the priests have been doing for centuries.

Galileo was called by the pope, forced in his old age to apologize because he had said that it is not the sun that goes round the earth, but the earth that goes round the sun. Now, it is against the Bible. The priests were very much annoyed: "How can you deny the Bible? Who are you?" In his old age -- he was seventy, ill, bed-ridden -- he was forced to go to the court, he was forced to kneel down before the pope, and he was asked to apologize.

He must have been a man of humor, he must have had a great sense of humor. He said, "Yes, sir, I apologize. I declare that the Bible is right, that the earth does not go round the sun but the sun goes round the earth. Are you satisfied, sir?"

And they were all happy. They said, "We are satisfied."

And then Galileo laughed. He said, "But whatsoever I say, it makes no difference -- the earth goes round the sun. My statements, what do they mean? What can they do? What can I do? My saying it won't help -- the earth won't listen. But I apologize, I am wrong and the Bible is right. But remember well: the earth goes round the sun -- it has no obligation to fulfill my desire. I would like it to go according to the Bible and

according to you, but I am helpless, utterly helpless."

The Bible has many unscientific statements, the Vedas have many unscientific statements. All old scriptures have many unscientific statements, for a certain reason: because in those days there was no science as a separate phenomenon. The religious scripture was the only scripture available. So it used to collect everything; whatever knowledge was available was collected in the scripture. It contains art, it contains mathematics, it contains geography, it contains history, it contains science -- it contains everything that was available. And the knowledge was so small that it could be contained in a single scripture.

But now, centuries have passed, man has grown, has come of age. Now, science has its own world. We should drop all that is scientific from the religious scriptures -- they have nothing to do with it. Neither does science have anything to do with religious scriptures or the religious dimension. But this is how stupid minds go on quarreling.

I would like you to be scientific -- as far as the world is concerned, be scientific. As far as your inner reality is concerned, be religious. And there is a world between the two, the world of in-between, the twilight world, where the objective and the subjective meet. That is the world of aesthetics. About that, be an artist, be a poet, be a musician.

All these dimensions fulfilled and you will become spiritual; all these dimensions enriched will make you the fourth man, the spiritual man. My sannyasins have to be the fourth -- integrated, whole. Nothing has to be bypassed, Nirgun. Everything has to be lived, loved, experienced. Everything has to be absorbed, so that you become as rich as it is possible to become.

The second question:

BELOVED MASTER,
WILL YOU SAY SOMETHING MORE ABOUT RELAXATION? I AM AWARE OF A TENSION DEEP AT THE CORE OF ME AND SUSPECT THAT I HAVE PROBABLY NEVER BEEN TOTALLY RELAXED.
WHEN YOU SAID THE OTHER DAY THAT TO RELAX IS ONE OF THE MOST COMPLEX PHENOMENA POSSIBLE, I GLIMPSED A RICH TAPESTRY IN WHICH THE THREADS OF RELAXATION AND LET-GO WERE DEEPLY INTERWOVEN WITH TRUST, AND THEN LOVE CAME INTO IT, AND ACCEPTANCE, GOING WITH THE FLOW, UNION AND ECSTASY....

Anurag, total relaxation is the ultimate. That's the moment when one becomes a buddha. That is the moment of realization, enlightenment, christ-consciousness. You cannot be totally relaxed right now. At the innermost core a tension will persist.

But start relaxing. Start from the circumference -- that's where we are, and we can start only from where we are. Relax the circumference of your being -- relax your body, relax your behavior, relax your acts. Walk in a relaxed way, eat in a relaxed way, talk, listen in a relaxed way. Slow down every process. Don't be in a hurry and don't be in haste. Move as if all eternity is available to you -- in fact, it *is* available to you. We are here from the beginning and we are going to be here to the very end, if there is a beginning and there is an end. In fact, there is no beginning and no end. We have always been here and we will be here always. Forms go on changing, but not the substance; garments go on changing, but not the soul.

Tension means hurry, fear, doubt. Tension means a constant effort to protect, to be secure, to be safe. Tension means preparing for the tomorrow now, or for the afterlife -- afraid tomorrow you will not be able to face the reality, so be prepared. Tension means the past that you have not lived really but only somehow bypassed; it hangs, it is a hangover, it surrounds you.

Remember one very fundamental thing about life: any experience that has not been lived will hang around you, will persist: "Finish me! Live me! Complete me!" There is an intrinsic quality in every experience that it tends and wants to be finished, completed. Once completed, it evaporates; incomplete, it persists, it tortures you, it haunts you, it attracts your attention. It says, "What are you going to do about me? I am still incomplete -- fulfill me!"

Your whole past hangs around you with nothing completed -- because nothing has been lived really, everything somehow bypassed, partially lived, only so-so, in a lukewarm way. There has been no intensity, no passion. You have been moving like a somnambulist, a sleepwalker. So that past hangs, and the future creates fear. And between the past and the future is crushed your present, the only reality.

You will have to relax from the circumference. The first step in relaxing is the body. Remember as

many times as possible to look in the body, whether you are carrying some tension in the body somewhere -- at the neck, in the head, in the legs. Relax it consciously. Just go to that part of the body, and persuade that part, say to it lovingly "Relax!"

And you will be surprised that if you approach any part of your body, it listens, it follows you -- it is *your* body! With closed eyes, go inside the body from the toe to the head searching for any place where there is a tension. And then talk to that part as you talk to a friend; let there be a dialogue between you and your body. Tell it to relax, and tell it, "There is nothing to fear. Don't be afraid. I am here to take care -- you can relax." Slowly slowly, you will learn the knack of it. Then the body becomes relaxed.

Then take another step, a little deeper; tell the mind to relax. And if the body listens, mind also listens, but you cannot start with the mind -- you have to start from the beginning. You cannot start from the middle. Many people start with the mind and they fail; they fail because they start from a wrong place. Everything should be done in the right order.

If you become capable of relaxing the body voluntarily, then you will be able to help your mind relax voluntarily. Mind is a more complex phenomenon. Once you have become confident that the body listens to you, you will have a new trust in yourself. Now even the mind can listen to you. It will take a little longer with the mind, but it happens.

When the mind is relaxed, then start relaxing your heart, the world of your feelings, emotions -- which is even more complex, more subtle. But now you will be moving with trust, with great trust in yourself. Now you will know it is possible. If it is possible with the body and possible with the mind, it is possible with the heart too. And then only, when you have gone through these three steps, can you take the fourth. Now you can go to the innermost core of your being, which is beyond body, mind, heart: the very center of your existence. And you will be able to relax it too.

And that relaxation certainly brings the greatest joy possible, the ultimate in ecstasy, acceptance. You will be full of bliss and rejoicing. Your life will have the quality of dance to it.

The whole of existence is dancing, except man. The whole of existence is in a very relaxed movement; movement there is, certainly, but it is utterly relaxed. Trees are growing and birds are chirping and rivers are flowing, stars are moving: everything is going in a very relaxed way. No hurry, no haste, no worry, and no waste. Except man. Man has fallen a victim of his mind.

Man can rise above gods and fall below animals. Man has a great spectrum. From the lowest to the highest, man is a ladder.

Anurag, start from the body, and then go, slowly slowly, deeper. And don't start with anything else unless you have first solved the primary. If your body is tense, don't start with the mind. Wait. Work on the body. And just small things are of immense help.

You walk at a certain pace; that has become habitual, automatic. Now try to walk slowly. Buddha used to say to his disciples, "Walk very slowly, and take each step very consciously." If you take each step very consciously, you are bound to walk slowly. If you are running, hurrying, you will forget to remember. Hence Buddha walks very slowly.

Just try walking very slowly, and you will be surprised -- a new quality of awareness starts happening in the body. Eat slowly, and you will be surprised -- there is great relaxation. Do everything slowly...just to change the old pattern, just to come out of old habits.

First the body has to become utterly relaxed, like a small child, then only start with the mind. Move scientifically: first the simplest, then the complex, then the more complex. And then only can you relax at the ultimate core.

You ask me, Anurag, "Will you say something more about relaxation? I am aware of a tension deep in the core of me and suspect that I have probably never been totally relaxed."

That is the situation of every human being. It is good that you are aware -- millions are unaware of it. You are blessed that you are aware, because if you are aware then something can be done. If you are not aware, then nothing is possible. Awareness is the beginning of transformation.

And you say, "When you said the other day that to relax is one of the most complex phenomena possible, I glimpsed a rich tapestry in which the threads of relaxation and let-go were deeply interwoven with trust, and then love came into it, and acceptance, going with the flow, union and ecstasy...."

Yes, Anurag, relaxation is one of the most complex phenomena -- very rich, multidimensional. All these things are part of it: let-go, trust, surrender, love, acceptance, going with the flow, union with existence, egolessness, ecstasy. All these are part of it, and all these start happening if you learn the ways of relaxation.

Your so-called religions have made you very tense, because they have created guilt in you. My effort

here is to help you get rid of all guilt and all fear. I would like to tell you: there is no hell and no heaven. So don't be afraid of hell and don't be greedy for heaven. All that exists is *this* moment. You can make this moment a hell or a heaven -- that certainly is possible -- but there is no heaven or hell somewhere else. Hell is when you are all tense, and heaven is when you are all relaxed. Total relaxation is paradise.

The third question:

BELOVED MASTER,
EVERY TIME YOU HAVE SPOKEN ON A MASTER, I HAVE FELT YOU TO BE IN LOVE WITH THAT MASTER AND YOU FLOWING THROUGH HIS SUTRAS. IN THIS SERIES THOUGH, I FEEL YOU STANDING APART FROM THE BUDDHA AND NOT REALLY IN LOVE WITH HIS WORK.
IS SOMETHING CHANGING OR AM I IMAGINING THINGS?

Nishant, you are not imagining things. With me, you will have to be always on the move -- things will be changing. As you grow up I will be telling you things which I could not tell you before. It is not that my love for Buddha is less -- my love cannot be less or more; my love is just love, it is a quality, it has no quantitative dimension to it. It can never be less or more -- it simply is.

I love Buddha, I love Jesus, I love Zarathustra, I love Lao Tzu, I love Patanjali -- BECAUSE I love...because I love you, because I love the trees, because I love the birds. My love is not less.

And you are perfectly right that I am standing apart -- I will be standing apart more and more in the future. I am preparing for the new phase. The work has to take a quantum leap, and much preparation is needed. The work has to take on a totally different quality now. Now I have people with me of great trust, of love, people who are committed and surrendered.

In the beginning I was talking to the masses. It was a totally different kind of work: I was in search of disciples. Talking to the masses I was using their language; talking to the masses was talking to a primary class. You can't go very deep; you have to talk superficially. You have to look to whom you are talking.

Then, slowly slowly, a few people started turning from students to disciples. Then my approach changed. It was now possible to communicate on higher levels. Then disciples started changing into sannyasins -- they started becoming committed, they started becoming involved with me, with my destiny. My life became their life, my being became their being. Now communication took a jump: it became communion.

Now I have got enough sannyasins...the work will have to move deeper.

I was talking about Buddha before, and I was talking as if I was simply allowing him to flow through me. Now this is not going to be the case. This series is the beginning of a new phase.

Nishant, you have suspected rightly. Now I will have to make it clear what the points are in which I differ from Buddha, from Jesus, from Krishna. I have to make it very clear where I differ from them.

Twenty-five centuries have passed since Buddha. Much has happened since then -- much water has flowed down the Ganges. *Everything* has changed! If Buddha comes into the world he will not be able to recognize that it is the same world that he had left.

I belong to *this* century. In these twenty-five centuries many new things have been added. For example, Buddha knew nothing about science -- he could not. I am not saying that he should have known -- he could not! It was impossible. Albert Einstein had not happened yet. Buddha was not aware of many things of which we are aware, I am aware. I have to incorporate all those things. Sigmund Freud and Karl Marx and Albert Einstein and many more have to be incorporated. Religion has to become more and more rich every day.

I will have to make it clear where I differ. I will have to make clear what MORE I am trying to add to the religious heritage. I will not be just a vehicle anymore. That phase is complete. It was needed up to now, because I wanted...the people who loved Buddha, I wanted to approach them; the people who loved Mahavira, I wanted to approach them; the people who loved Jesus, I wanted to approach them.

Humanity is divided: a few are with Jesus, a few are with Buddha, a few are with Krishna...and so on and so forth. There are no free human beings available. I had to pick and choose from different sects, from different communities, from different religions. The only way was: to speak the way Buddha spoke, then only would a few Buddhists become involved with me; otherwise it would have been impossible for them, they would not have understood me. Now they have become involved with me it is going to be a totally different matter. Now their love has arisen for me, it is easy for me to say where I differ from Buddha and

they will be able to understand. It won't create any trouble for them, it will not be confusing to them.

But remember, my love is not less because I am standing apart: my love is the same. My love is not going to change; it is not something that can change. But more and more it will happen: I will stand apart and separate.

Now I have got my own people. And I have to make it very clear where I differ, where I am trying to give something new, something more; where I am trying to enrich the heritage, where I am contributing. And sometimes I will have to criticize too -- but I love so much that I can criticize.

Sometimes I am going to criticize Buddha, Mahavira, Jesus. Not that I don't love them -- I love them, otherwise why should I speak on them? Even if I criticize them, that means my love is so much that I will take even that trouble, to criticize them.

Buddha has given much to humanity, but humanity is an on-going process. And everything that happens to humanity brings its advantages and also brings its disadvantages.

In this world, nothing can remain absolutely pure. When it rains the water is pure. The moment it touches the earth...in fact even before that: the moment it enters into the atmosphere, the polluted air starts contaminating it. The earth is surrounded by a thick layer of air; when the water enters into this layer of air, it starts becoming polluted. And when it falls on the earth it becomes muddy, it becomes dirty. Still it is water, but it is no longer pure.

That's what happens to every truth. When Buddha uttered something, it was absolutely pure. The moment it was heard by people it became impure. When it was recorded -- and remember it was recorded after many years, after three hundred years...now can you imagine that people can record after three hundred years exactly the same thing that Buddha said? It is impossible! People *are* people; they will automatically destroy it, distort it -- they will give their own colors to it.

The day Buddha died, his followers were divided into thirty-six schools -- immediately! Thirty-six interpretations. Nobody was agreeing on what he said, or even if they were agreeing about the words, they were not agreeing about the meaning that was given to the words.

I am reminded:

In the last year of his life, Sigmund Freud called all his disciples -- the important ones, the chief ones. He was feeling death coming close by, he must have heard the first steps of death, and he wanted to have a last gathering.

They were sitting at the table, nearabout thirty people from all over the world -- all the chief disciples -- and they started arguing about something that Freud had said a few days before. Freud was there! He was the host, but they completely forgot about Freud. They became so involved in the argument: somebody was saying one thing, and somebody else was saying something else, and somebody else was contradicting both. And they were arguing about what Freud really meant.... And Freud watched, listened, and then shouted, "Stop all this nonsense! Do you think I am dead? I am here, present -- why don't you ask me what my meaning was? And if you can do this to me while I am alive, what are you going to do when I am dead? You don't bother to ask me, and you have wasted one hour in arguing with each other, fighting, getting irritated, annoyed, shouting at each other...and the master is present!"

And Freud is not an enlightened man. If this can happen to an unenlightened person, what about the Buddha who speaks from the highest peaks of existence? The moment he utters something, it is no longer the same as it was in his heart. When it is heard, it is no longer the same as it was uttered. When it is interpreted, it is totally something else.

Many times I will criticize. Many times I will tell you about all the advantages and all the disadvantages that have happened. Buddha is the purest religious dimension, the purest possible, but how can I avoid saying that he is a one-dimensional man? If I don't say it, it will be untrue. If I don't say it, my love for truth is not total then. I have to say it, that he is one-dimensional -- the purest in his dimension, but he lacks the other dimensions.

He has no appreciation of beauty, not at all. He has no appreciation of music, not at all. He has no appreciation of love, not at all. The aesthetic dimension is missing, he has bypassed it. And he has no scientific approach; he cannot have -- science was not yet developed enough. He is one-dimensional purity, but one-dimensional.

And because he is one-dimensional, this whole country has remained one-dimensional. Buddha is one-dimensional, Mahavira is one-dimensional, Patanjali is one-dimensional. All the great religious masters

of this country were religious people. They reached to the purest religious experience, and they tried to convert the whole country to their vision. But the disadvantage was that the country became poor. Without science no country can ever become rich. The country became outwardly ugly, starving, ill. Without science and technology, no country can be outwardly beautiful, healthy, affluent.

Now, I cannot avoid mentioning it -- that will not be true, and that will not be right either. That will be deceiving you! That will be a crime against humanity. It is time that somebody should have the guts to say it! Nobody in the whole world is doing it, and the time is ripe that somebody should shout and say that Buddha, Mahavira, Patanjali, Lao Tzu, are immensely beautiful people, and they have contributed much -- humanity would not have been what it is without them -- they are our very soul, that is absolutely true, but there is a disadvantage because they are all one-dimensional. Other dimensions have remained paralyzed, crippled. And now the time has come: other dimensions have to be fulfilled too.

I would like this country to become rich, scientific, technological, healthy, well nourished -- not only this country but the whole of humanity. And I don't see that it is against religion. On the contrary: the more rich a country is, the more religious it can become -- because richness gives you opportunity, richness gives you facility, richness gives you time and space and energy, to move inwards. If you don't move, that's your responsibility. Nothing is wrong in being rich. If a rich person is not religious, he is simply mediocre, stupid; it is nothing against richness: it is simply an indication that he is foolish.

If a rich person is not religious, I call him stupid; and if a poor person is religious, I call him intelligent, really intelligent. Rare intelligence is needed for the poor man to become religious. When a Kabir becomes religious he shows more intelligence than Buddha himself -- because it is impossible, almost impossible to become religious when you are poor. When you have not known what riches are, how can you get beyond them? One can go beyond a certain thing only when it has been experienced; it is only through experience that one surpasses and transcends. If somebody transcends without experiencing something, that simply means that he has such intelligence that he learns from others' experiences; he need not go into all those things on his own.

Kabir must have looked at the rich people and seen the futility of it all. Hence he dropped that ambition, that desire. Buddha was the son of a king; he lived richly, and through experience he came to understand that all is futile and all is vanity. He came through his own experience: Kabir came by watching others' experiences. Certainly, Kabir needs more intelligence.

Poor persons can become religious, but poor societies cannot become religious. Rich persons may avoid religion, but rich societies cannot avoid religion.

Now, this new dimension has to be added. Religion need not worship poverty. Religion need not console poor people by saying false things to them, by consoling them, by giving them invented theories of past lives and future lives and fate, etcetera. The whole earth is now capable of becoming affluent. Science has released so much power -- but it has to be used rightly!

Hence I am not in favor of the Western approach. The West is missing the soul, the very soul -- it is only a body. And the danger is that the stupid politicians in the East are going to imitate the West.

Now, every country wants to create atomic energy -- even India. Poor countries like India or Pakistan, they want to create atomic bombs. Why? People are poor and starving.

Just a few days ago, India launched a satellite, Bhaskar, into the sky, to study.... Industries don't have electricity; five days in a week, industries are being closed. You don't have electricity, but you launch a satellite to study the possibilities of the sky -- competition, foolish competition.

Now there are five hundred man-made satellites going round the earth. One of them, the American Skylab, is going to fall because it has gone out of control. It can create great danger. Poona is on its way; from Bombay to Poona, and from Poona up to Kannada, somewhere it will fall. And it will not fall in one piece in one place -- at least five hundred pieces, and each piece will be like a bomb. It can fall on an atomic generator and can destroy the whole earth.

And all those five hundred satellites, sooner or later, are going to go out of control. If the American satellite can go out of control, what about the Indian? Just two years ago, India launched its first satellite. Now it is functioning almost like an Indian -- the name of the satellite was Aryabhatta -- now it goes on giving wrong information. It is a nuisance! You cannot believe it. In the beginning they used to believe it, but then they found that it was giving absolutely wrong information. How like the Indian mind! How representative! Now they want to get rid of it, they want it to shut up, but it won't...it continues to send information. You cannot shut it up.

Poor countries imitating the West -- the whole thing is so foolish. The poor countries certainly need

more scientific understanding, but they don't need sophisticated scientific instruments -- that is not their need.

And now science has released enough energy for the whole earth to be transformed into a paradise.

Buddha has contributed immensely, but as a side effect he has been one of the causes of India's poverty. I cannot ignore that fact. I have to state it. I have not stated it up to now, but now I have my own people who will understand.

Mahavira has contributed tremendously to India's spiritual enrichment, but the by-product of his teachings has been slavery for one thousand years; because of his teaching of nonviolence, India became one of the most cowardly countries in the world.

Now, Krishna is right in saying to leave everything to God -- in the religious dimension that's how things should be: trust God. But not in the scientific dimension -- there is a totally different mechanism that functions: doubt, not trust. Trust is the foundation of the religious world, doubt the foundation of the scientific world.

Krishna is perfectly right when he says to Arjuna, "Trust God! Surrender to God. Trust that whatsoever he is doing is right." Now, what has been the side effect? The side effect has been: "If you are poor, trust God; if you are ill, trust God. Whatsoever he is doing is right." This is the side effect. In the religious dimension it is perfectly right, but when you bring it to the scientific dimension it becomes absolutely wrong.

Now I have to say it. And I know I am going to suffer much because of these statements, because in India people are not accustomed to hearing any criticism of Krishna, Mahavira or Buddha -- no, not at all.

First I will make it clear to you where I differ. And soon I will start criticizing the side effects too.

Nishant, wait a little more, because I have to tell you the whole truth -- the whole truth as it is, whatsoever the consequences. I will appreciate whatsoever is worth appreciating and I will condemn whatsoever needs to be condemned.

India's poverty, slavery, long long suffering, cannot simply be tolerated, ignored. And Krishna, Mahavira and Buddha cannot be forgiven -- they are responsible. If they are to be praised for what they have contributed to the spiritual, they have to be criticized too because they have been the root cause of India's fall.

And now the time has come when everything should be put right. And it is not only a question of India: it is a question of the whole world. Just as Indian fools can imitate the West, there are Western fools who can imitate India, and can go on committing the same kind of mistakes that India has committed in the past.

We have to put things absolutely clear. We have to be very very dispassionate. That's why, Nishant, you are feeling there is a certain difference -- there is. You are not imagining things. My work is going into a new phase, I am entering into a new phase. Before the new commune happens, I am preparing for it....

The last question:

BELOVED MASTER,
WHY AM I TIRED OF SEX?

Sandhan, sex is tiring -- and that's why I say to you: Don't avoid it. Unless you know its stupidity you will not be able to get rid of it. Unless you know its sheer wastage, you will not be able to transcend it.

It is good that you have started feeling tired -- that is natural. Sex simply means energy being dissipated downwards. The energy has to move upwards, then it is nourishing. Then it opens inexhaustible treasures in you -- *aes dhammo sanantano*. But if you go on and on into sex like a maniac, soon you will find yourself utterly exhausted, wasted.

A newly married couple go to Niagara Falls for their honeymoon. When they arrive, they immediately check into a hotel and are not heard of for three days, no room service or anything. After a while the manager gets a bit worried, so he decides to check up on them.

He knocks on the door, hears a little scurrying in the room, and then a pale-looking man opens the door with just his shorts on. "We were worried," said the manager.

"Well, we just got married," replied the man.

"I understand," says the manager, "but you have one of the great wonders of the world...."

At that a tiny voice from the back of the room interrupts, "If you show that thing to me one more time, I will jump out of the window."

You don't get it! ...Three days continuously -- the woman is bound to jump out of the window.

Man can go on living stupidly only to a certain extent -- beyond that he has to become aware of what he is doing to himself. Sandhan, it is time now. There are far more important things in life than sex. Sex is not all. It is significant, but not all. If you remain trapped in it you will miss all the glories of life.

And I am not against sex, remember. That's why my teaching becomes a little contradictory. I am a paradox. I cannot help it because truth itself is a paradox. I am not against sex, because those who are against sex, they will always remain sexual. I am for sex, because if you go deep into it you will come out of it soon. The more consciously you go into it, the sooner you will come out of it. And the day when a person comes out of sex totally is a day of great blessing.

It is good that you are feeling tired. Now don't go to a physician for some medicine -- that won't help, or that may only postpone your tiredness a little bit more. If you are feeling tired that simply shows that you have come to the point from where you can jump out of it.

What is the point of remaining in it if you are feeling tired? Get out of it! And I am not saying repress it. When you are feeling much energy for it and you try to get out, there will be repression. But when you are exhausted and tired and you see the futility of it, you can come out of it without repression. And to come out of sex without repression is to be free of it.

Freedom from sex is a great experience. Freedom from sex makes your energies available for meditation, for samadhi.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 1

Chapter #9

Chapter title: Seated in the cave of the heart

29 June 1979 am in Buddha Hall

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AS THE FLETCHER WHITTLES
AND MAKES STRAIGHT HIS ARROWS,
SO THE MASTER DIRECTS
HIS STRAYING THOUGHTS.

LIKE A FISH OUT OF WATER,
STRANDED ON THE SHORE,
THOUGHTS THRASH AND QUIVER.
FOR HOW CAN THEY SHAKE OFF DESIRE?

THEY TREMBLE, THEY ARE UNSTEADY,

THEY WANDER AT THEIR WILL.
IT IS GOOD TO CONTROL THEM.
AND TO MASTER THEM BRINGS HAPPINESS.

BUT HOW SUBTLE THEY ARE,
HOW ELUSIVE!
THE TASK IS TO QUIETEN THEM,
AND BY RULING THEM TO FIND HAPPINESS.

WITH SINGLEMINDEDNESS
THE MASTER QUELLS HIS THOUGHTS.
HE ENDS THEIR WANDERING.
SEATED IN THE CAVE OF THE HEART,
HE FINDS FREEDOM.

Freedom is the goal of life. Without freedom, life has no meaning at all. By "freedom" is not meant any political, social or economic freedom. By "freedom" is meant freedom from time, freedom from mind, freedom from desire. The moment mind is no more, you are one with the universe, you are as vast as the universe itself.

It is the mind that is the barrier between you and the reality, and because of this barrier you remain confined in a dark cell where no light ever reaches and where no joy can ever penetrate. You live in misery because you are not meant to live in such a small, confined space. Your being wants to expand to the very ultimate source of existence. Your being longs to be oceanic, and you have become a dewdrop. How can you be happy? How can you be blissful? Man lives in misery because man lives imprisoned.

And Gautama the Buddha says that *tanha* -- desire -- is the root cause of all our misery, because desire creates the mind. Desire means creating future, projecting yourself in the future, bringing tomorrow in. Bring the tomorrow in and the today disappears, you cannot see it anymore; your eyes are clouded by the tomorrow. Bring the tomorrow in and you will have to carry the load of all your yesterdays, because the tomorrow can only be there if the yesterdays go on nourishing it.

Each desire is born out of the past and each desire is projected in the future. The past and the future, they constitute your whole mind. Analyze the mind, dissect it, and you will find only two things: the past and the future. You will not find even an iota of the present, not even a single atom. And the present is the only reality, the only existence, the only dance there is.

The present can be found only when mind has ceased utterly. When the past no more overpowers you and the future no more possesses you, when you are disconnected from the memories and the imaginations, in that moment where are you? who are you? In that moment you are a nobody. And nobody can hurt you when you are a nobody, you cannot be wounded -- because the ego is very ready to receive wounds. The ego is almost seeking and searching to be wounded; it exists through wounds. Its whole existence depends on misery, pain.

When you are a nobody, anguish is impossible, anxiety simply unbelievable. When you are a nobody there is great silence, stillness, no noise inside. Past gone, future disappeared, what is there to create noise? And the silence that is heard is celestial, is sacred. For the first time, in those spaces of no-mind, you become aware of the eternal celebration that goes on and on. That's what the existence is made of.

Except man, the whole existence is blissful. Only man has fallen out of it, has gone astray. Only man can do it because only man has consciousness.

Now, consciousness has two possibilities: either it can become a bright light in you, so bright that even the sun will look pale compared to it.... Buddha says it is as if a thousand suns have risen suddenly -- when you look within with no mind it is all light, eternal light. It is all joy, pure, uncontaminated, unpolluted. It is simple bliss, innocent. It is wonder. Its majesty is indescribable, its beauty inexpressible, and its benediction inexhaustible. *Aes dhammo sanantano*: so is the ultimate law.

If you can only put your mind aside you will become aware of the cosmic play. Then you are only energy, and the energy is always herenow, it never leaves the herenow. That is one possibility: if you become pure consciousness.

The other possibility is: you can become self-consciousness. Then you fall. Then you become a separate

entity from the world. Then you become an island, defined, well defined. Then you are confined, because all definitions confine. Then you are in a prison cell, and the prison cell is dark, utterly dark. There is no light, no possibility of light. And the prison cell cripples you, paralyzes you.

Self-consciousness becomes a bondage; the self is the bondage. And just consciousness becomes freedom.

Drop the self and be conscious! That is the whole message -- the message of all the buddhas of all the ages, past, present, future. The essential core of the message is very simple: drop the self, the ego, the mind, and be.

Just this moment when this silence pervades...who are you? A nobody, a nonentity. You don't have a name, you don't have a form. You are neither man nor woman, neither Hindu nor Mohammedan. You don't belong to any country, to any nation, to any race. You are not the body and you are not the mind.

Then what are you? In this silence, what is your taste? How does it taste to be? Just a peace, just a silence...and out of that peace and silence a great joy starts surfacing, welling up, for no reason at all. It is your spontaneous nature.

The art of putting the mind aside is the whole secret of religion, because as you put the mind aside your being explodes into a thousand and one colors. You become a rainbow, a lotus, a one-thousand-petaled lotus. Suddenly you open up, and then the whole beauty of existence -- which is infinite! -- is yours. Then all the stars in the sky are within you. Then even the sky is not your limit; you don't have any limits anymore.

Silence gives you a chance to melt, merge, disappear, evaporate. And when you are not, you are -- for the first time you are. When you are not, God is, nirvana is, enlightenment is. When you are not, all is found -- and when you are, all is lost.

Man has become a self-consciousness; that is his going astray, that is the original fall. All the religions talk about the original fall in some way or other, but the best story is contained in Christianity. The original fall is because man eats from the tree of knowledge. When you eat of the tree of knowledge, the fruits of knowledge, it creates self-consciousness.

The more knowledgeable you are, the more egoistic you are -- hence the ego of the scholars, pundits, *maulvis*. The ego becomes decorated with great knowledge, scriptures, systems of thought. But they don't make you innocent; they don't bring you the childlike quality of openness, of trust, of love, of playfulness. Trust, love, playfulness, wonder, all disappear when you become very knowledgeable.

And we are being taught to become knowledgeable. We are not taught to be innocent, we are not taught how to feel the wonder of existence. We are told the names of the flowers, but we are not taught how to dance around the flowers. We are told the names of the mountains, but we are not taught how to commune with the mountains, how to commune with the stars, how to commune with the trees, how to be in tune with existence.

Out of tune, how can you be happy? Out of tune you are bound to remain in anguish, in great misery, in pain. You can be happy only when you are dancing with the dance of the whole, when you are just a part of the dance, when you are just a part of this great orchestra, when you are not singing your song separately. Only then, in that melting, is man free.

That's what freedom is. It is not political, not economic, not social. Freedom is spiritual. The social, the economic, and the political freedom are freedoms only if they help people to be spiritually free. If they don't help people to become spiritually free, then they are pretenders. Then in the name of freedom man is made more and more a slave. Beautiful names become facades hiding ugly realities. If you are not spiritually free you are not free at all. Then all your freedoms are bogus, phony, pseudo. Then you have been duped. Then you have been given toys to play with.

Buddha is talking about the reality -- the real freedom. He calls it nirvana. The word 'nirvana' is very beautiful; it means cessation of self-consciousness, utter cessation of the self, the naked state of egolessness. It brings great ecstasies, great harvest; inexhaustible treasures it brings.

Hence Buddha goes on repeating again and again...two statements he repeats in THE DHAMMAPADA. One is: *aes dhammo sanantano*. This is the ultimate law of life: that you disappear and you will find yourself. Very paradoxical -- that just by disappearing one finds. By dropping the self one becomes the ultimate self. By disappearing as a dewdrop one becomes the ocean.

And the other statement that he repeats again and again is: *aes dhammo visuddhya* -- such is the law of purity, of becoming innocent, pure. What is the law of purity? A simple law: become disidentified with the mind, don't think of yourself as a mind. Not that Buddha is against the mind, not that he does not want you

to use it -- he wants you to use it, but not to be used by it. And usually the second is the case: the mind is using you. You have become a slave. The master has become the slave and the slave has become the master. Everything has gone topsy-turvy.

You are standing on your head! Now how can you walk, how can you move, how can you dance? Have you seen anybody dancing standing on his head? Your life will not be a life of movement anymore if you are standing on your head. Your life will be stagnant, it will become a dirty pool of water. You will start stinking soon. Standing on your head you are crippled, paralyzed.

If you just stand on your legs again -- a small change, a very small change, but it brings a radical revolution -- immediately you are capable of movement, and movement is life. Not to move is to die.

How do you define death? When a person cannot move in any possible way. He cannot breathe -- that is one kind of movement; he cannot see -- that is another kind of movement; he cannot walk, he cannot talk -- these are all kinds of movement, different dimensions of movement. Because all movement has ceased we say the man is dead.

The more movement you have, the more life, the livelier you are. Have multidimensional movement! But that is possible only if you stop standing on your head. You have to be put right.

The day you come to me you come in a topsy-turvy state. Initiation into sannyas means nothing except that I persuade you to stand on your feet and not to go on doing this *shirshasana* -- headstand -- your whole life.

Be natural, be part of nature. Don't brag. Don't go on puffing up your egos. We are tiny parts -- immensely beautiful if we function with the whole, but absolutely ugly if we function against it.

But you have been told by your societies to fight, to struggle, because life is a struggle for survival, because if you don't fight you will be defeated. And you have to be victorious, and you have to be famous. You have been given great ambitions and all those ambitions have become chains, all those ambitions are keeping you tethered. All those ambitions are the root cause of your mind; they create the mind.

Buddha's word 'tanha' contains all the meanings of desire, ambition, achievement. These are the nourishments of the mind. If you go on nourishing the mind you are poisoning yourself. And the mind will become bigger and bigger and you will become smaller and smaller. The mind becomes almost a cancerous growth.

Sannyas means an operation. Buddha transformed thousands of people through sannyas, through initiation. He was a great surgeon.

And once you become aware that you are the cause of your own misery, things start changing. You no longer help your own misery, you no longer feed it. And once you become aware that you are not your mind but a witness to it, you start rising above the mind, you are no longer tethered. You start growing wings, you start soaring higher and higher. Mind remains always groping in the dark valleys of life, but you can become an eagle, you can soar high. You can be the master and then you can use the mind -- and very purposely it can be used.

These sutras are how to become the master of your mind. They contain the science of becoming the master.

The Buddha says:

AS THE FLETCHER WHITTLES
AND MAKES STRAIGHT HIS ARROWS,
SO THE MASTER DIRECTS
HIS STRAYING THOUGHTS.

Now meditate: are your thoughts directing you, or do you direct your thoughts? -- because much depends on that insight. Are you being dominated by your thoughts? Do they go on driving you hither and thither? Do they suggest to you, do they fascinate you, do they obsess you? Do they pull your strings and are you simply a slave? Or are *you* the master, and can you say to your thoughts "Stop!" and they have to stop -- can you put them on or off?

People never meditate over it because it makes them feel very humiliated. It shows them their impotence: they cannot even stop thoughts, their own thoughts.

There is a famous Tibetan parable:

A man served a master for many many years. The service was not pure; there was a motivation in it. He wanted some secret from the master. He had heard that the master has the secret -- the secret to do miracles. With this hidden desire he was serving the master day in, day out, but he was afraid to say anything. But the master was continuously watching his motivation.

One day the master asked, "It is better that you please speak your mind, because I am continuously seeing a motive in all your service that you do for me. It is not out of love, certainly not out of love. I don't see any love in it and I don't see any humility in it. It is a kind of bribery. So please, just tell me, what do you want?"

The man was waiting for this opportunity. He said, "I want the secret of doing miracles."

The master said, "Then why did you waste your time so long? You could have said it the very first day you had come. You tortured yourself and you tortured me too, because I don't like people around me who have motives. They are ugly to look at. They are basically greedy, and greed makes them ugly. The secret is simple -- why didn't you ask me the first day? This is the secret...."

He wrote down a small mantra on a piece of paper, just three lines maybe: "*Buddham sharanam gachchhami, sangham sharanam gachchhami, dhammam sharanam gachchhami* -- I go to the feet of the Buddha, I go to the feet of the Buddha's commune, I go to the feet of the dhamma, the ultimate law."

And the master told the man, "You take this small mantra with you, repeat it five times, just five times. It is a simple process. Just remember one condition: while you are repeating it, take a bath, close the door, sit silently -- and while you are repeating it, please don't remember monkeys."

The man said, "What nonsense are you talking about? Why should I remember monkeys in the first place? I have never remembered them my whole life!"

The master said, "That is up to you, but I have to tell you the condition. This is how the mantra was given to me, with this condition. If you have never remembered monkeys, so far so good. Now go home, and please never come back to me. You have the secret, you know the condition. Fulfill the condition and you will have miraculous powers, and whatsoever you want to do you can do: you can fly in the sky, you can read people's thoughts, you can materialize things, and so on and so forth."

The man rushed home; he even forgot to thank the master. That's how greed functions: it does not know thankfulness, it does not know gratitude. Greed is absolutely unaware of gratitude; it never comes across it. Greed is a thief and thieves don't thank.

The man rushed, but he was very much puzzled: even on the way to his home monkeys started appearing in his head. He saw many kinds of monkeys: small and big, and red-mouthed and black-mouthed, and he was very much puzzled -- "What is happening?" In fact he was not thinking of anything else but the monkeys. And they were becoming bigger and they were crowding all around.

He went home, he took a bath, but the monkeys were not leaving him. Now he was becoming suspicious that they were not going to leave him while he would be chanting the mantra. He had not even chanted the mantra yet, he was simply preparing. And when he closed his doors the room was full of monkeys. It was so crowded that he had no space for himself! He closed his eyes and there were monkeys, and he opened his eyes and there were monkeys. He could not believe what was happening! The whole night he tried. Again and again he would take a bath, and again and again he would try and fail, and fail utterly.

In the morning he went to the master, returned the mantra and said, "Keep this mantra with you. This is driving me mad! I don't want to do any miracles, but please help me to get rid of these monkeys!"

It is so impossible to get rid of a single thought! And if you want to get rid of it, it becomes even more difficult, because when you want to get rid of a thought it is a question -- a very decisive moment -- of who is the master: the mind or you? The mind will try in every possible way to prove that he is the master and not you.

The master has been a slave for centuries, and the slave has been the master for millions of lives. Now the slave cannot leave all his privileges, priorities, so easily. He is going to give you great resistance.

You try it! Today take a bath, close your doors, repeat this simple mantra: *Buddham sharanam gachchhami, sangham sharanam gachchhami, dhammam sharanam gachchhami* -- and don't let the monkeys come to you....

You are laughing at the poor man. You will be surprised: you are that man.

Sigmund Freud used to tell another story:

It happened once in a big hotel that a man came to stay. The manager was a little hesitant in giving him

a room although there was an empty room. The man said, "Why are you hesitating so much?"

The man said, "The reason is, just below that room there is a politician staying, a very famous man and very powerful, a big gun. And he is annoyed by small things, so we have kept the room above him empty for three days since he has been here -- because if anybody walks some noise is created, if you move something some noise is created, and he becomes so irritated and so angry that he creates much fuss about it."

The stranger said, "Don't be worried! I will be very careful. Moreover, I am going to stay only overnight. I will be coming nearabout twelve in the night because I have much work to do in the town, and I will be leaving early in the morning, five o'clock. There is not much possibility that between twelve and five I will do anything which will irritate the great man. At the most I will be asleep and dreaming, and I don't think my dreams will disturb him."

The manager was convinced: "If he is going to stay just for five hours there is no problem." He was allowed.

At twelve the man reached his room exhausted: the whole day's work, a thousand and one things clamoring in his head. He had completely forgotten the politician. He entered his room. He was so tired. He sat on his bed, took off one of his shoes and threw it in the corner of the room. Then suddenly the noise of the shoe reminded him that maybe the politician, the great leader, would get disturbed, may be awakened. So the other shoe he put down very silently.

After one hour the politician knocked on his door. He came out of his sleep, opened the door and said, "Have I done anything? -- because for one hour I have been asleep."

The politician was red with anger. He said; "Yes! Where is the other shoe? I cannot manage to sleep. That other shoe goes on hanging, a continuous question in my mind -- where has the other shoe gone? Is this man sleeping with one shoe on? One I know you have thrown, but what happened to the other one? I have tried in every possible way to get rid of the idea -- that this is not my concern. How am I concerned with his shoe? But the more I have tried to get rid of the idea the more I have become possessed by it. Now there is only one possible way to go to sleep: to come and wake you and ask you what happened. Unless I know I cannot sleep."

It is very difficult even to get rid of an absurd thought, utterly meaningless to you, of no purpose, something which is just accidental, none of your business. But still it can pursue you, it can haunt you, it can torture you. It can become such a powerful thing that it can drive you mad.

People don't look in. They know that it is better not to look in because it is very humiliating. To see oneself as a slave *is* humiliating. And the mind has been on the throne so long, it has become accustomed to being the master. And it is not the master.

You are born as a consciousness, not as a mind. Your innermost core is consciousness, not mind. Mind is nothing but accumulated thoughts, junk of the past. You are totally different from it.

Watching it, slowly slowly you will see the distance. A thought arises in you, watch it. Watch it without any judgment. Don't be for or against, simply look at it, see into it, just like a mirror reflecting it. And one thing will become certain: that it is separate from you. It comes and goes, and you abide forever. The reflection in the mirror is not the mirror. Many reflections come and go, the mirror remains. The mirror is only the capacity of mirroring. A thought is there -- anger, greed, jealousy -- some thought, some kind of thought is there. It is not you!

But our whole training, our whole conditioning, is basically wrong. Our languages are basically wrong because they give us wrong notions. When you see the thought of hunger arise in your mind you immediately say, "I am hungry," which is utter nonsense. You have never been hungry and you cannot be hungry, because consciousness has nothing to do with hunger, food, satiation. What is actually happening is: the body is hungry -- you are *aware* of it. You are simply reflecting the situation of the body.

To be exactly precise you should say, "I am aware that my body is hungry, I am seeing that my body needs food."

But every language says, "I am hungry, I am thirsty." I know it is simpler to say, "I am thirsty," than to say again and again, "I am aware that my body is thirsty."

One of the great Indian mystics visited America -- his name was Swami Ram. He used to speak of himself in the third person, he never used to use the word 'I'. He would only call himself Ram. He would say, "Ram is hungry. Ram is thirsty. Now Ram is feeling sleepy." It is a very strange way because we are

not accustomed to it.

When he went to America for the first time, people could not understand him or would understand him only in a wrong way, misunderstand him. He would say, "Ram is hungry." They would look all around -- where is Ram? And then he would show them: "This body is Ram, this body is hungry."

And they would say, "Then why don't you simply say 'I am hungry'? Why go so roundabout, why go in circles? 'Ram is hungry.' Then we have to ask, 'Who is Ram?' Then you have to say, 'This body is Ram.'"

But Ram would say, "I cannot assert something which is not true. I cannot say 'I am hungry' because I am not."

Once it happened that he was sitting in a park, a public park, and a few people who had gathered around him were asking questions. One man asked, "We have heard about Krishna that when he used to play on his flute that people would forget their jobs and just rush towards him enchanted, as if possessed. What was his secret?"

Ram was only wearing one single cloth, he had just wrapped a blanket around himself. He threw the blanket -- rather than answering he created a situation. That's how great mystics work. He threw the blanket, he was utterly naked, and he ran away. All the people ran with him! Not only those who were surrounding him but others also who were standing here and there or who had come for a morning walk, and people who were sitting on the benches reading their newspapers, they threw their newspapers. A great crowd was following him, and he was laughing and giggling, and the whole crowd was following him.

And then he stood under a tree and he said, "Why are you following me? For what? I have not even played on the flute! And you had asked me why people used to become possessed by Krishna's flute."

Wherever something of the beyond happens, people become enchanted. "You are enchanted," he said. "And Ram has not done anything special. Ram has only become naked and has been running like a child in the morning sun."

Somebody who was not acquainted with his way of talking asked, "Who is this Ram?" And again he said, "This body is Ram, this mind is Ram, and I am a watcher just as you are a watcher. Just as you watched this body running naked in the morning sun, I was also watching. You are watching from without, I am watching from within. We are both watchers."

This is the way to become disidentified from the mind: be a watcher.

Buddha says: AS THE FLETCHER WHITTLES AND MAKES STRAIGHT HIS ARROWS, SO THE MASTER DIRECTS HIS STRAYING THOUGHTS. Then it will be possible and only then: when you have become an observer, when you have reduced your thoughts to observed objects, the content of the mind is no longer powerful. You have slipped out of its power, you are standing apart. You are a spectator, a witness. When you have become a witness, you will be able to direct your thoughts. Then thoughts can be used, then thoughts are beautiful.

The mind is the most sophisticated mechanism in the whole of existence, and the human mind more so than any other. It is the most evolved machine, it can be used for great things. But you have to be the master, only then can you use it.

But the situation is such that the car is driving the driver.

The driver has become completely unaware of himself; maybe he is drunk. He is simply moving wherever the car is leading him. Now he is bound for a ditch, bound for an accident! And if your life is so full of accidents it is not an accident at all -- it has to be so.

You are following a machine. It is a biocomputer, your mind; beautiful if you can use it as a master, dangerous if it uses you. This is slavery. To be free of it is to know something of freedom.

And the first effort should be like the fletcher who makes his arrows straight.

Your minds are not in a state of harmony; your minds are in a mess, nothing is straight there. Everything has become a very complicated labyrinth, a riddle. You don't know what is what and which is which. You don't know what you are doing and why. And one moment one thought possesses you, another moment another thought possesses you, and both may be contradictory. So by one hand you make something and by the other hand you unmake it. Hence the utter failure of life, a sheer wastage of energy and time and opportunity.

Watch how contradictory your thoughts are. One part says yes, another part immediately says no, never misses the opportunity to say no. Now saying yes and no together is wasting your energy. Either say yes and be total, then your thought is straight; or say no and be total, then your thought is straight. But saying yes and no together, or alternately -- one moment yes, another moment no -- where are you going to reach? You

take one step in one direction, another step in another direction. You will remain stuck in the same place, or at the most you will move in circles, But your life will not be a life of growth, you will not grow. You may certainly grow old but you will never grow up, you will never attain to maturity.

Straighten out your thoughts! It is almost a complete jungle in your mind -- all paths are lost. You don't know what is happening. You can't stop either, because it makes you frightened to stop. Everybody else is doing so much, everybody else is achieving, reaching, fulfilling their ambitions, how can you stop? You have to go on, and you have to go on with great speed and great gusto and enthusiasm. And you don't know where you are going, what the goal is. What do you really want to achieve in life? Money? And even if you achieve much money what will you do with it?

You can purchase more misery, of course, when you have more money; that's what you are going to do. You will go on purchasing the same things that you are purchasing now. Of course, you can purchase them in bigger quantities, that's all. You will live in bigger houses, but *you* will live; the house is not going to live it. If you are anxious in a small house you may be more anxious in a bigger house, because you will have more space to be anxious in. If you are ignorant, utterly ignorant of yourself, how is money going to help? How is being famous going to help? You may become a world-renowned person, but that will not change anything. Your inner darkness will remain the same; it may even become darker.

The first thing Buddha says is: ...THE MASTER DIRECTS HIS STRAYING THOUGHTS. He does not allow the thoughts to go into contradictory pathways. He does not allow one thought to be destroyed by another. He does not allow thoughts to direct him -- *he* is the director. He masters them; he uses them as beautiful implements, instruments. And then certainly he comes to fulfillment, because he knows where he is going and he knows what he is doing.

On each step of his journey he is perfectly aware of his whereabouts; he has a certain sense of direction. He does not go on running in all the directions simultaneously; he has a direction. Naturally he becomes integrated, he becomes a great power. Without attaining any political power he becomes a great power. His power arises from his own being, it is his own. Nobody can take it away; it does not depend on anybody. Even death cannot take it away from him, even death is impotent.

But people are living in such an insane state. This state is insane! People feel offended when I say that the whole of humanity is insane, but what can I do? -- it is so. The fact has to be stated, howsoever painful it is. I am also pained by it, I feel sorry for humanity, but it has to be said: that the whole of humanity is mad. What you call normal human beings are not normal at all. They are normally mad, certainly; their madness is almost the same, hence they are normal. But they are not the norm, they are not the principle, they are not the criterion of health. The whole earth is a big madhouse.

Kahlil Gibran has a beautiful story:

One man becomes insane; he is put in an insane asylum. A friend comes to visit him. The friend is a professor, a professor of philosophy, has written many books, is a well-known scholar, is also a psychologist. The madman is sitting on a bench under a tree in the garden, surrounded by a big wall. The professor comes, sits by his side and asks him, "How are you feeling inside this place?"

The madman laughs. He says, "I am feeling so good -- as I have never felt before."

The professor is puzzled. He says, "Why? Why are you feeling so happy being in this madhouse?"

The madman says, "Madhouse? This you call a madhouse? I have left the madhouse outside -- this is the sanest place in the world! The madhouse is outside; this wall protects us from mad people. If ever you become tired of the mad people outside, you are always welcome here. Come in! It is very peaceful here -- nobody interferes in anybody's work. It is very silent here. Very few people are here, and I have never seen such sane people in my whole life -- they are all like me!"

That's his definition of sanity: he is sane and they are like him. The people who are outside are insane.

But the same criterion is followed by the people outside: you think yourself sane because you are exactly like your neighbors. But who knows? -- the neighbors may be insane too.

The whole history of humanity proves that this is an insane humanity; something is basically wrong with it. In three thousand years man has fought five thousand wars. Will you call this humanity sane? Everybody is greedy, jealous, possessive -- and you call this humanity sane? Everybody is at each other's throats -- and you call this humanity sane? Normal of course -- normal in the sense that they are all alike.

Once Mark Twain advertised, as a hoax, that he had lost a cat so black that it could not be seen by

ordinary light, and he wanted it back. Nearly a thousand people contacted him claiming to have seen it.

Just look around, just observe people, and you will be surprised seeing the utterly insane state which is known as normal. What is normal? What is the definition of a normal human being?

He should be full of love, he should be full of bliss. He should be fearless. He should be joyous and ecstatic. He should be able to sing and laugh and dance. He should be able to enjoy the small things of life. He should be total in whatsoever he is doing. His thoughts will be straight: if he says no he means no, if he says yes he means yes. He will not be diplomatic, he will not be political in that he says one thing, he means another, and will do a third thing. You cannot figure it out, you can never be sure what the political person is going to do. He has one face outside and another reality inside. He is double-faced, in a double bind. He smiles at you, he greets you -- and he hates you, he curses you inside. He is an enemy, yet he pretends to be a friend.

This is insanity! This hypocrisy is insanity, this split is insanity. This schizophrenic atmosphere is insane. It is not a healthy human being that we have been able to produce. We have failed up to now...and we have to do something very drastic now, otherwise humanity is doomed. Now the insane people have so much destructive power in their hands that one war more and humanity is finished and this planet is finished.

Something tremendously drastic is needed, a quantum leap is needed. But this is possible only through those people who listen to the buddhas.

...THE MASTER DIRECTS HIS STRAYING THOUGHTS.

LIKE A FISH OUT OF WATER,
STRANDED ON THE SHORE,
THOUGHTS THRASH AND QUIVER.
FOR HOW CAN THEY SHAKE OFF DESIRE?

Thoughts cannot live out of desire, just as a fish cannot live out of the sea. Thoughts cannot live out of the sea of desire: thoughts are basically instruments of a desiring state. And we are continuously desiring, desiring this and that. We cannot stop thinking if we go on desiring. First the desire, the very root, has to be cut.

What is there to desire in life? Those who have known, those who have realized life, say there is nothing worth desiring in life. Live it! and live as wholly as possible, and live each moment to its uttermost. Squeeze it totally. But there is nothing to desire. Desire leads you astray because it leads you into the future.

Drink out of the present moment, because the present moment is the door to God. God has only one tense: the present. He knows no past and no future. If you also want to be part of God...and that's the only way to be sane, to be healthy. Only a religious person is sane and healthy. If you want to be part of God, you will have to learn to relax in the present moment.

Die to the past and die to the future, and live in the present. Don't allow yourself to move from the present, not even a single inch here and there; otherwise you will always go on missing the train.

And the mind is continuously running from one object to another, from one person to another. You have a wife, but the mind is running after other people's wives. You have children, but they never look so beautiful as other people's children. The grass is always greener on the other side of the hedge. Everybody else seems to be happier than you.

And then, of course, you logically deduce: "They have bigger houses, better children, a beautiful woman, more money, more power, more prestige, so these are the things I also need. Unless I have all these things, how can I be happy?" You make your happiness conditional. And the moment a man makes his happiness conditional he is doomed; he will remain unhappy his whole life.

Happiness is not conditional; nothing is needed to be happy. Only to be alive is needed -- and that you *are*, you already are. Only to be conscious is needed -- and that you already are. Hence the mystics and the buddhas say that bliss is our very nature. But the mind is a runner and it keeps dragging you.

The sultan called for his eunuch. "I am in the mood," he said. "Go get me wife number 256."

So the eunuch ran out of the palace and into the harem. He ran through the garden, past the orchard, and

up the steps. Soon he returned with wife 256. A bit later the sultan sent for the eunuch again and said, "I want more. Go get me wife 87." The eunuch ran and got her. Then the king wanted wife 68, and soon after, wife 92.

When he returned with wife number 92 the eunuch was panting heavily. Then he suddenly collapsed and died.

Moral: It is not the loving that kills you, it is the running around.

The mind is continuously running around. It never sits, it can't sit. Sitting seems to be death to it, and in a way it is. That's why Zen people say, if you can sit silently for a few hours every day, doing nothing, not even chanting a mantra, because that is again a running of the mind, the same mind.... It can sing pop songs, it can chant a religious mantra, it makes no difference. It wants some work, it wants activity, it wants occupation, it wants to run. Its life is in the running.

The Zen people say just sit, don't do anything. The most difficult thing in the world is just to sit doing nothing. But once you have got the knack of it.... If you go on sitting for a few months doing nothing for a few hours every day, slowly slowly, many things will happen. You will feel sleepy, you will dream. Many thoughts will crowd your mind, many things. The mind will say, "Why are you wasting your time? You could have earned a little money. At least you could have gone to a film, entertained yourself, or you could have relaxed and gossiped. You could have watched the TV or listened to the radio, or at least you could have read the newspaper you have not seen. Why are you wasting your time?"

Mind will give you a thousand and one arguments, but if you just go on listening without being bothered by the mind.... It will do all kinds of tricks: it will hallucinate, it will dream, it will become sleepy. It will do all that is possible to drag you out of just sitting. But if you go on, if you persevere, one day the sun rises.

One day it happens, you are not feeling sleepy, the mind has become tired of you, is fed up with you, has dropped the idea that you can be trapped, is simply finished with you! There is no sleep, no hallucination, no dream, no thought. You are simply sitting there doing nothing...and all is silence and all is peace and all is bliss. You have entered God, you have entered truth.

THEY TREMBLE, THEY ARE UNSTEADY,
THEY WANDER AT THEIR WILL.
IT IS GOOD TO CONTROL THEM.
AND TO MASTER THEM BRINGS HAPPINESS.

Watch, and you will see the trembling mind, the quivering thoughts chasing each other, running in every possible direction, consistent, inconsistent, meaningful, meaningless.

Just one day sit down in your room, close the doors, and start writing the thoughts that are happening to you. That will help you to become aware. Just go on writing whatsoever is happening. Don't edit, don't make them look consistent, beautiful. It is not to be shown to anybody, it is just for your observation. For fifteen minutes go on writing, then read it, and you will be puzzled: are you mad or something? What kind of things are going on in your head? All kinds of things, so irrelevant that you cannot conceive any possible relationship with them. Anything leads to anything just accidentally.

The dog starts barking in the neighborhood and your mind starts functioning. You remember a dog you used to have in your childhood, and suddenly the mind jumps from the dog to a friend who was also known in the childhood...and from the friend to the school, and the teacher. And this way the mind goes on hopping, and you will land nobody knows where. And it was just started by the barking of the dog who knows nothing about you, who is not interested at all in you, but he triggered a process. You may reach anywhere! And each time it happens you will reach some other place.

Mind goes on jumping from one place to another, and mind has so much information that it can produce all kinds of worlds.

Watching it you will see the truth of Buddha's statement: THEY TREMBLE, THEY ARE UNSTEADY, THEY WANDER AT THEIR WILL. They don't listen to you, they have their own will. Each thought has its own will and insists on remaining itself. It does not want to be tinkered with, it does not want you to interfere. If you interfere, it resists, it protests. Every thought wants its own individuality. And these millions of thoughts in your head destroy your individuality, because they all claim their own individuality and they all claim to be autonomous and free. And if you say anything, they ask, "Who are you?" And each

time they will show you your place, they will reduce you to nothing.

Unless they are controlled, Buddha says, there is no possibility of bliss happening to you. You will remain in a mess, you will remain a confusion.

Inmate: "I have a mad, insane desire to crush you in my arms."
Lady psychiatrist: "Now you are talking sense!"

It depends on you what you call sense and what you call nonsense. There are philosophers in the world who say all is nonsense, and there are philosophers in the world who say everything is sense, sensible. This is the most rational world, they say, very logical. It all depends on you what you call sense and what you think is sensible. It depends on your training, your upbringing, your conditioning, the way you have been hypnotized.

Now, eating meat is sensible if you have been brought up in a house where nobody ever thought of vegetarianism; even if they talked about it, they talked only to laugh at vegetarians: "These foolish people who think that by becoming vegetarians they are becoming religious." If you are born in a vegetarian house, in a vegetarian family, then the people who eat meat are monsters. They are not people at all; they are untouchable, they are not human beings, they are animals.

You yourself never know what is right, what is wrong; you know only according to what others have said to you. This is not a way which can lead you into sanity. You will have to become more aware, more alert, more watchful. You will have to decide on your own. You have lived a borrowed life. You will have to reflect -- you become a human being only when you start reflecting on things on your own. When you observe accurately, precisely, when you judge, when you value, when you weigh things and you start living according to your own consciousness more and more, you will attain to freedom. And freedom brings bliss.

Freedom means you have to control the mind, your so-called mind, which is not yours at all because it has been given to you by others, in fragments. A part of it belongs to your mother, another part to your father, another part to your uncle, and so on and so forth...to the priest, to the teacher, to the neighborhood boy.... You have gathered fragments from all over the world -- from the books you have been reading and the films you have been seeing.

If you look into it you will be surprised -- you don't have any mind of your own. Everything is borrowed! How can you be authentic? You are just a piled-up phenomenon, fragments from so many different sources that they can never melt and become one. But one thing is not borrowed in you and that is your consciousness, that is your awareness. That you have brought with you, that is part of your inner core. Depend on it and never depend on the mind. Become independent of the mind and absolutely dependent on consciousness, and you are taking the greatest step of your life.

BUT HOW SUBTLE THEY ARE,
HOW ELUSIVE!
THE TASK IS TO QUIETEN THEM,
AND BY RULING THEM TO FIND HAPPINESS.

It is not going to be an easy job. It is arduous, because the mind is very cunning and thoughts are very subtle.

One soldier is explaining transmigration of souls to another and tells him that if he is killed his body will decay on the battlefield and finally sink into the ground. In the spring a beautiful flower will come up on the spot.
"And that is me, is it?" asks the other soldier.
"No, wait a minute. Then a cow comes along and eats the flower and leaves behind a big pile of cowflop. Then I come strolling through the field with my girl, I sees this cowflop and I taps it with my walking-stick and I says, 'Hello, Bill! Why, you ain't changed a bit!'"

Mind is very cunning -- it can always find its ways to remain the same. It can find new ways so that it can remain old. It can find new garments so it can hide behind them; it can find beautiful rationalizations.

Beware! Mind is not a simple phenomenon, it is complex, subtle, very elusive. If you try to catch hold of

it you will be in difficulty. If you push it out through the front door, it will come from the back. If you want to control it and repress it, it will start functioning from your unconscious -- which is far more dangerous because it will control you still, although now you will be absolutely unaware of its control. The enemy is no longer visible, that's all, but the enemy is there. And when the enemy is invisible the enemy is more powerful.

...HOW SUBTLE THEY ARE, and HOW ELUSIVE! THE TASK IS TO QUIETEN THEM.... So remember, they are not to be repressed, they are not to be caught. THE TASK IS TO QUIETEN THEM, AND BY RULING THEM TO FIND HAPPINESS.

It is through stilling them that one becomes a ruler, not by ruling them that you quieten them. Remember that process: it looks similar, it is not. It is very very different, diametrically opposite in fact. You have to quieten them first, still them first.

And the way to still them is just to watch silently without judgment, without saying this is good, this is bad. The moment you say good and bad you have jumped into the mire. The mind has already caught you, you are already entrapped.

You simply watch! Your moral teachers don't allow you watching. You sit and just look...a thought of murdering somebody comes. Your mind is enjoying the thought of murdering somebody. This is one part. Another part of the mind says, "This is very bad, this is a sin. You should not even think such a thought, even to think it is a sin." This is another part of the mind. You become identified with the other part, the moral part. You say, "This is my conscience." It is not your conscience: it has been put into you. It is the society controlling you from within; it is a strategy of the society to control you. You don't know what is right and what is wrong.

Be innocent! Just watch, watch both. One part of the mind is saying, "Murder that man -- he has insulted you!" Another part of the mind is saying, "This is bad, this is immoral. You will fall into hell, you will suffer in your next birth, you will be punished for it." Know well, the second is also mind, and there is no choice between two fragments of the mind. Watch both, enjoy both. See the contradiction of the mind -- don't get identified with any part.

Remember, the ego wants to be identified with the good part, the moral part. It feels beautiful: "I am against murder, look! I am not for it." You are just getting caught by another part of the mind. You are still a slave. Your sinners and your saints, both are slaves.

The really free man is free from both good and bad. He is beyond good and evil. He is just consciousness and nothing else. He simply observes. And if you can just observe without being identified, slowly slowly mind quietens down, and in that quietening is your power. One day when the mind is completely gone, has become totally still, you are the sovereign.

WITH SINGLEMINDEDNESS
THE MASTER QUELLS HIS THOUGHTS.
HE ENDS THEIR WANDERING.
SEATED IN THE CAVE OF THE HEART,
HE FINDS FREEDOM.

And when the mind is no more, where do you go? Suddenly, when the mind is no more, you enter into the heart. You slip out of the mind, out of the grip of the head. And then the heart, the cave of the heart, is your palace. The mind is a by-product of the society: the heart is an extension of God.

This is possible only if you work singlemindedly to still the mind, to be aware of the mind, to be utterly watchful, without any judgment and without any identification.

THE MASTER QUELLS HIS THOUGHTS. HE ENDS THEIR WANDERING. SEATED IN THE CAVE OF THE HEART, HE FINDS FREEDOM.

The head is a slavery, the heart the freedom. The head is a misery, the heart the ultimate bliss.

AES DHAMMO SANANTANO.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 1

Chapter #10
Chapter title: Neither this nor that

30 June 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN YOU AND OTHER GODMEN?

Sunil Sethi, I am not a godman, I am simply God -- as you are, as trees are, as birds are, as rocks are. I don't belong to any category. 'Godman' is a category invented by journalists. I simply don't belong to any category. You don't belong to any category either. All categories are false. The deeper you go into yourself, the more and more you will find that you simply are -- neither this not that. The seers of the Upanishads say: *neti, neti* -- neither this nor that. No category is applicable.

There is a beautiful story about Buddha:

He was sitting under a tree. One astrologer approached him -- he was very puzzled, because he saw the footprints of the Buddha on the wet sand and he could not believe his eyes. All the scriptures that he had been studying his whole life had been telling him about certain signs that exist in the feet of a man who rules the world -- a *chakravartin* -- a ruler of all the six continents, of the whole earth. And he saw in the footprints in the wet sand on the riverbank all the symbols so clearly that he could not believe his eyes! Either all his scriptures were wrong and he was wasting his life in astrology...otherwise, how was it possible on such a hot afternoon, in such a small, dirty village, a chakravartin would come and walk barefoot, on the burning hot sand?

He followed the footprints, just in search of the man to whom these footprints belonged. He found the Buddha sitting under a tree. He was even more puzzled. The face was that of a chakravartin -- the grace, the beauty, the power, the aura -- but the man was a beggar, with a begging bowl!

The astrologer touched the feet of the Buddha and asked him, "Who are you, sir? You have puzzled me. You should be a chakravartin, a world ruler. What are you doing here, sitting under this tree? Either all my astrology books are wrong, or I am hallucinating and you are not really there."

Buddha said, "Your books are absolutely right -- but there is something which belongs to no category, not even to the category of a chakravartin. I am, but I am nobody in particular."

The astrologer said, "You are puzzling me more. How can you be without being anybody in particular? You must be a god who has come to visit the earth -- I can see it in your eyes!"

Buddha said, "I am not a god."

The astrologer said, "Then you must be a *gandharva* -- a celestial musician."

Buddha said, "No, I am not a gandharva either."

And the astrologer went on asking, "Then are you a king in disguise? Who are you? You can't be an animal, you can't be a tree, you can't be a rock -- who exactly are you?"

And the answer the Buddha gave is of immense importance to understand. He said, "I am just a buddha -- I am just awareness, and nothing else. I don't belong to any category. Every category is an identification and I don't have any identity."

Sunil Sethi, exactly the same is my answer: I don't belong to any category, and godman is a category. I am simply awareness. I am simply a watchfulness. And this is not something special; this is part of your innermost core, too. You are as divine as anybody else -- a Buddha, a Krishna, a Christ. You are as divine as anybody else. The highest and the lowest, all are divine, because only God exists.

This is the first thing to be remembered: that I don't belong to any category. Neither do you belong to any category. Are you a Hindu, a Mohammedan, a Christian? Are you black or white? These are things which are outside -- you are not these things. Consciousness cannot be black and cannot be white; consciousness can't have any color. Are you rich or poor? Consciousness cannot be rich or poor either. Are you a man or a woman? Consciousness is neither a man nor a woman.

Consciousness is simply consciousness! To realize this is to declare, "*aham brahmasmi*! -- I am God!" It is not a new category. When somebody declares "I am God!" it is not a new category, it is simply disappearing from all categories. That is exactly the meaning of the word 'God'.

When Mansoor says, "*ana'l haq*! -- I am the truth!" he is saying the same thing. He is saying, "I am consciousness."

I have no claim to be a godman -- I am not.

The second thing: between me and the so-called godmen there are many differences. The most basic is that I am life-affirmative and they are life-negative. I love life; they hate life. I would like you to go deeper and deeper into life; they would like you to shrink back, withdraw. They are all for renunciation, I am all for rejoicing. To me "Rejoice!" is the only message. "Renounce!" is escaping. Renouncing is committing a slow suicide. Rejoice! and rejoice tremendously. Only then will you be able to know what God is all about.

At the optimum of your being, when the intensity is total, when you are not holding anything back, when you dance with abandon, when you sing so totally that the singer disappears in the singing...when you love so infinitely that there is no lover left behind, you simply become the energy called love, then you affirm life. And life IS God.

I am life-affirmative; your so-called godmen are life-negative. And because basically life can not be negated -- you *are* life, how can you negate it? -- they create hypocrisy. It is bound to happen. Your so-called godmen down the ages have been creating hypocrisy. They don't allow you to be authentic. They don't allow you to be natural -- how can they allow you to be authentic? They create a division in you.

They are the root cause of all schizophrenia, and the whole of humanity suffers from schizophrenia. The differences between one person's schizophrenia and another's are only of degrees. You are split! Who has done this wrong to you? Your so-called godmen, the so-called saints, the so-called mahatmas. They are at the very root of all your misery because their very teaching is "Deny nature! Fight nature! Go against the stream; push the river!" And you are part of nature, just a wave in the river -- how can you fight with nature? Fighting, you will be defeated. If you are a sincere person, you will go mad; if you are not yet mad, that will simply show that you are not a sincere person. You say one thing and you do another.

I have heard:

A sodomist was given a room in a hotel with another man, who, the room clerk assured him, was not averse to a bout, but that for form's sake he might put up a struggle. "But don't you pay any attention to him. You go ahead -- he likes it."

Next morning, the sodomist came down and the clerk asked him how he had fared. "It was quite easy," he answered. "He put up no struggle at all."

"My God!" said the clerk, "I put you in the wrong room. That was the archbishop!"

It is bound to happen. Hypocrisy is a natural by-product of all your pseudo godmen. And they can only be pseudo! If someone has realized God, he is not a godman -- he is simply God! Why 'godman'? And he knows that not only is he God but everybody is God. When he says "I am God," he is not using the word in a comparative sense. He is not saying, "I am holier than thou." He is simply saying, "I am what you are, but I am aware and you are not aware yet." The difference is not in our qualities, in our beings, but only in our consciousness. You have the same treasure that I have, but I have stumbled upon it and you are still seeking and groping. Sooner or later you will find it. If you go on seeking, it is bound to be found -- because it is

there. How long can you go on missing? Even in the deepest darkness, if you search for it you are bound to find it.

When I say I am God, I am simply declaring that the whole of humanity is divine. I am simply declaring that all human beings are divine; I am simply declaring that all that exists is divine. A godman, a so-called godman, declares that he is God and you are sinners. He creates a new kind of superiority, a new hierarchy. And his whole trade secret is to make you feel guilty. And the more guilty you feel, the more you are in his grip.

How to make you feel guilty? Just condemn natural things and it will start happening. Condemn sex -- you will have sexual desires arising and you will feel guilty. Condemn food...condemn everything that is a natural inclination in you.

The wife-swapping party is raided by the crusading minister, who plans to put an end to these goings-on. When he rings the bell, the man of the house arrives and does not seem a bit embarrassed.

The minister says, "I was told you had a party here tonight."

"We do," says the man. "We are playing guessing games right now. The women are blindfolded trying to guess the men's names by feeling their pricks. You ought to come on in, Reverend, your name has been guessed eight times already!"

The whole priesthood down the ages has proved only one thing: that you cannot fight against nature. Although there is a way to surpass it -- but the way does not go against it; it goes through it.

That is my first and most fundamental difference: I affirm life as it is. That does not mean that there is no growth possible beyond life -- there is immense possibility of growth -- but all growth has to be founded on a deep, passionate love of life. It is only through experiencing life that transcendence happens.

I would like you to go beyond sex, but I don't condemn sex. Sex is a natural desire, and is good in its own place. But one should not stop with it; it is only a beginning, a glimpse -- a glimpse of the beyond. In deep sexual orgasm, you become aware for the first time of something which is not of the ego, of something which is not of the mind, of something which is not of time. In deep orgasm, mind, time, all disappear; the whole world stops for a moment. For a moment you are no longer part of the material world; you are just a pure space.

But this is only a glimpse -- and at great cost. You should move ahead. You should seek and search for ways and means so that this glimpse becomes your very state. That's what I call realization, enlightenment. An enlightened person is in a state of orgasmic joy twenty-four hours a day. What the sexual person attains only once in a while, with great effort, the spiritual man attains without any effort and without any wastage. The spiritual man simply lives there; on those ultimate peaks is his abode. You only see those peaks from thousands of miles away.

I am not against sex, because sex is the first window into spiritual existence. I am not against food, because I am not against any enjoyment. There are all kinds of experiences that you will come across through enjoying things -- food, love, music, dance, nature...it is only through enjoying all these things that you will, slowly slowly, become aware of the invisible.

It is because of this that the Upanishads say: *annam brahma* -- food is God. A tremendously significant statement: food, and God? made synonymous? -- annam Brahma. Food is God? What are they saying? These people knew, they knew what they were saying -- the taste of food is the taste of God. The taste of any joy is the taste of God -- howsoever far away, howsoever much a reflection.

The moon reflected in the lake is still a reflection of the moon, although you will not find it in the lake. If you jump in the lake you will only disturb the reflection and you will not find the moon there. The reflection is not the moon, the reflection reflects the moon. And if you are a little intelligent you will not jump into the lake, you will look up into the sky where the real moon is.

God is reflected when you enjoy food. God is reflected when you enjoy sex. God is reflected in a thousand and one lakes of life. Take the key from the reflection; take the indication, the clue, and start moving to the original.

That's my fundamental difference. I am not against life or anything that life implies -- neither sex nor food, neither the body nor bodily pleasures. I am not averse to comfort, I am not against luxuries either.

Just the other day there was a question. Somebody has asked -- he must be a newcomer and an Indian -- he has asked, "Are you not a hypocrite? Why do you live in luxury?" He does not know the meaning of the word 'hypocrite'. I may be the only person in the world who is not a hypocrite.

A hypocrite is one who says one thing and does another. A hypocrite is one whose inner and outer lives are different -- not only different but diametrically opposite. I am not against luxury, so why should I be a hypocrite? I am not against comfort -- I am not a masochist, that's all. I don't believe in torturing myself or anybody else. I don't believe in torture.

I would like the whole earth to live in luxury. Certainly, I know that today that is not the case. The whole earth is not even getting the minimum necessities of life. But I am not going to torture myself just because of that, because that is not going to help them either. If there are one thousand people in misery, there will be one thousand and one people in misery -- that's all.

I don't believe in misery. And I am not living a double life. My life is very simple -- simple in the sense that it has a kind of integrity. I am doing what I am saying. I believe in luxury; to me, religion is the highest form of luxury. If I cannot make everybody live in luxury, at least I can manage to live in it myself. Otherwise people will say to me, "Physician, first heal thyself."

But these so-called godmen, they all live in luxury and they are all against luxury. These are hypocrites! They talk about poverty and the spirituality of poverty, and they all live in luxury -- they are hypocrites.

I hate poverty! I don't respect poverty, I don't appreciate poverty. It is out of stupidity that people are poor; it is out of superstitious minds that people are poor. People need not be poor. It is because of thousands of years of teaching that poverty has something spiritual in it that people are poor.

A very famous German thinker, Count Keyserling, came to India. He wrote a diary while he was traveling in India. In his diary he notes many significant things. One thing he wrote was, "I became aware, visiting India, about two things. One: that to be poor is to be spiritual; and the other: that to be ill, starved, ugly, is to be holy."

I am not teaching these things. I would like my whole commune to live in as much comfort as possible. The commune has to become a model -- a model for the whole world. My sannyasins are to live in every possible joy: physical, psychological, spiritual. The joys of the body and the joys of the mind and the joys of the spirit -- all have to be lived in such a harmony that the fourth man is born out of that harmony.

That's why I say: Be scientific, be aesthetic, and be religious. Out of these three dimensions, out of the meeting of these three rivers, the fourth will be created. And the fourth is my way.

Any kind of unnatural approach towards life creates complexities, creates pathologies. It does not make people sane; it drives them insane.

Patient in psychiatrist's office: "Doctor, you have got to help me. I keep dreaming about food, continually dreaming about food."
Doctor: "Don't you ever dream about girls?"
Patient: "Yes, but I keep pouring ketchup over them."

Now, if you make somebody feel guilty about his food -- that's what so-called religious people are doing -- then he will start dreaming about food. And to eat is healthy, nourishing, good; to dream about it is ugly and pathological. Dreaming about food simply says that you are somehow depriving your body of what it needs.

Who dreams about food? Only a person who represses his desire for food. You can try it: fast for one day and then see what happens.... The whole day you will think about food; from everywhere the mind will come again and again to the idea of food. And in the night you are bound to dream about food.

Repress sex and you will dream about sex. Repress anything and you start becoming pathological. A really healthy man has no dreams -- he has nothing to dream about. He lives each moment totally; he never represses anything. Hence his unconscious remains utterly empty and clean. Repress, and your unconscious becomes cluttered with unnecessary furniture. And in dreams you are bound to face your unconscious. You have to face it; in deep sleep you have to pass through it. It creates a turmoil throughout your whole life.

I am life-affirmative. I am in tremendous love with life, and that's my teaching. The so-called godmen are all against life; they are creating a pathological humanity.

Secondly, they are all otherworldly; I am this-worldly. Not that I don't believe in the other world -- there is no question of believing in it; I know it is -- but one need not worry about it. Worrying is not going to help. The other world is going to be born out of this world. Make this life beautiful, live this life as sensitively as possible, and the other will be born out of it. It will be far more beautiful than this if you can make this beautiful.

Buddha says just in the first sutras that if this life is beautiful, the other is going to be even more

beautiful. But if you think of the other life, if you project about the other life, if you dream about the other life, life after death, you will make this life so ugly, so ill at ease, that the other will become more ugly.

You need not think of the tomorrow, the today is enough unto itself. Live this day with such joy and ecstasy...from where is the tomorrow going to come? It will be born out of this ecstasy, it will be more ecstatic. And then you have the key -- the key that unlocks all the doors of life.

Live the moment! I believe in the moment. Those godmen, they talk about the other life, life after death, heaven and hell -- all that is absolutely unnecessary. People are already much too puzzled; don't puzzle them any more.

My teaching is very simple, to the point: live moment to moment, dying to the past, not projecting any future...enjoying the silence, the joy, the beauty, of this moment. And out of this, that will be born. It comes of its own accord. As Buddha says: Just as the shadow follows you, the future follows you. If your present is ugly, the future is going to be hell; if your present is beautiful, the future is going to be paradise.

Thirdly, up to now, these so-called godmen have been dividing humanity into Hindus and Christians and Mohammedans and Jainas and Sikhs and Parsis...there are three hundred religions on the earth and at least three thousand sects within those three hundred religions. These godmen have been creating hatred amongst people. They talk about love, but they create the context in which only war happens. Religions have been fighting with each other, destroying each other, murdering each other, butchering each other. More blood has been shed in the name of religion than in the name of anything else. Not even politics is so criminal as your so-called religions.

Now, all your godmen are either Hindus or Mohammedans or Christians. I am neither a Hindu nor a Christian -- I am nobody. And I help people to become nobodies. I help people to become unburdened of all this nonsense. It is enough to *be* -- there is no need to be a Mohammedan or a Hindu or a Christian. There is no need to go to any temple, mosque or church. The whole existence is their temple, and the trees are continuously in worship, and the clouds are in prayer, and the mountains are in meditation...just start looking around.

Look rightly! Look without belief in your eyes, look without prejudices, and you will find God. You cannot miss him because he is everywhere! He is not like a target that you can miss; hit anywhere and you will find him, because he is everywhere. It is impossible to miss him. All that you need is an innocent heart. But a Hindu cannot be innocent, a Mohammedan cannot be innocent. He is full of garbage: full of theories, theologies, full of borrowed knowledge -- that's what I call garbage.

I am not saying that Mohammed is not right, I am not saying that Buddha is not right; otherwise, why should I speak on Buddha, on Mohammed, on Christ? They *are* true, but their truth cannot be your truth -- you will have to find it on your own. Truth cannot be borrowed, truth is untransferable; it never becomes part of your heritage. You have to seek and search on your own; it has always to be individual.

My truth is my truth. It's my experience. I can talk about it, I can sing songs in its praise, I can dance it. I can show you my ecstasy -- but still, that which has been experienced remains unexpressed. No scripture has been able to express it. All scriptures are efforts to express, but all efforts have failed: truth is inexpressible.

The scriptures simply show the compassion of the people who attained, but they don't prove that the compassion has succeeded in expressing the truth.

Rabindranath was dying and somebody said to him, "You should be happy and glad and thankful to God -- you are the greatest poet the earth has ever known. You have written six thousand poems; nobody else has done that. Even Shelley, who is thought to be the greatest poet in the West, has written only two thousand songs. You are thrice great!"

But tears started rolling down from Rabindranath's eyes. The man was puzzled; he could not figure out why Rabindranath was crying. He said, "Why are you crying? Feel thankful to God! He has fulfilled your life. You have attained all that one aspires to attain."

Rabindranath said, "I have not attained anything! Those six thousand songs are proof of my failure." Listen attentively. Rabindranath says, "Those six thousand songs are proofs of my failure. I was trying to say something, but I have not been able to say it. Each time I tried, I failed. I tried again and again and again, six thousand times I tried, and I have failed. The song that I had come to sing is still unsung. I am taking it with me."

That is the case with a Buddha, a Mohammed, a Zarathustra -- with all those who have known. You

cannot be a believer *and* religious together. If you want to be religious, you have to drop all beliefs. That is my third basic difference.

I teach you to be religious, but not believers. You have to be inquirers, explorers. You cannot take things for granted: because so many people say it, then it must be true. Truth has to become your own experience -- you have to be a witness to it. And the moment you are a witness to it, you will not be able to say that you are a Hindu or a Mohammedan or a Christian. These are all philosophies, guesswork, theologies, logic, calculation, cleverness -- but the experience is missing.

My whole approach is existential, experiential. I am not giving you any dogma; I am not trying to give you a certain doctrine. On the contrary, I am trying to take all doctrines away. I would like you to be utterly empty of doctrines and beliefs and prejudices.

In that emptiness you are God -- as much as I am, as much as Buddha is. That emptiness opens the doors to your divinity.

I am not a godman. I am as ordinary as you are, as everybody else is; as ordinary or as extraordinary -- it means the same. I am not superior to anybody and I am not inferior to anybody. Nobody is superior and nobody is inferior. We belong to one reality -- how can we be inferior and superior?

The second question:

> BELOVED MASTER,
> THERE IS A QUESTION I HAVE NEVER BEEN ABLE TO GET AN ANSWER TO. IT IS A STUPID QUESTION AND YET I FEEL THAT I WANT SO MUCH TO KNOW THE ANSWER.
> CAN YOU TELL US WHAT IS THE PURPOSE OF CREATION, WHY LIFE EXISTS, WHY EVERYTHING EXISTS? I DON'T BELIEVE IN ACCIDENTS.

Prem Patrick, the question is certainly stupid, you are absolutely right about it. And the question is not answerable. Anybody who answers it will only create a few more questions in you. You have not been able to get any answer because there is none. Life is a mystery -- hence this question cannot be answered. You cannot ask "Why?" If the "Why?" is answered, life is no longer a mystery.

That's the whole effort of science: to destroy the mystery of life. And the way is to find the answer to every why. And science believes -- of course, arrogantly and ignorantly -- that one day it will be able to answer all whys. It is not possible. Even if we answer all whys, the ultimate why will remain: Why does life exist at all? What is the meaning of existence? What is the purpose of all this? This question is ultimate -- it cannot be answered.

If somebody gives you an answer, that will simply create another question. If somebody says...for example, these answers have been given -- a few people believe that God created the world because he wanted to help humanity. Now, what kind of answer is this? He created humanity to help humanity. What was the need to create? A few others say God created the world because he was feeling very lonely. If God too feels very lonely, then there is no possibility of anybody ever becoming a buddha.

And suddenly God started feeling lonely -- what was he doing before he created the world? For eternity he had remained alone...then suddenly one day, one morning, he went crazy, or what? Suddenly he started feeling lonely after breakfast! And what need was there to create the whole world? Just one woman would have been enough!

And now how is he feeling today? Too crowded? Too much in the marketplace? Must be planning to destroy the world soon. What kind of God are you talking about? Is your God a person who can feel lonely? These are foolish answers to foolish questions.

Then there are a few people who say it is God's play -- his *leela*. Can't he sit silently? And what kind of play is this? Adolf Hitler and Mussolini and Joseph Stalin and Mao Zedong, Genghis Khan, Tamerlane, Nadirshah...God's play? Millions of people are being massacred and it is God's play? Six million Jews killed by Adolf Hitler and God is playing a game? Why can't he play golf? or chess? Why torture people? So much misery in the world, and these fools go on saying it is God's play? Children are being born paralyzed, blind, deaf, dumb...God's play? What kind of God is this? Either he is nuts or he is not God at all, at least not godly. Must be very evil.

Now, these answers don't help -- they create more questions. Patrick, I can only say this much: that life has no purpose, cannot have any purpose.

All purposes are within life. Yes, a car has a purpose; it can take you from one place to another. And

food has a purpose; it can nourish you, it can keep you alive. A house has a purpose; it can give you shelter when it rains and when it is hot. And clothes have a purpose.... All purposes are within life, but life itself cannot have any purpose because it is not a means to some end. A car is a means, a house is a means.

Life has no goal, life is not going anywhere. Life is simply here! It has never been created -- forget that idea of creation. That creates many stupid questions in the mind. It has never been created, it has always been here, and it will always be here -- in different forms, in different ways, the dance will continue. It is eternal. *Aes dhammo sanantano* -- so is the ultimate law.

There is no purpose -- that's the beauty of life! If there were some purpose, then life would not be so beautiful. Then there would be a motivation, then it would be businesslike, then it would be very serious. Look at the roses and the lotuses and the lilies -- what purpose? The lotus in the early morning sun opening up, and the cuckoo starts calling...what purpose? Is it not intrinsically beautiful? Does everything need a purpose outside itself?

Life is intrinsically beautiful. It has no extrinsic purpose, it is not purposive. It is just like the song of a bird in the dark of the night, or the sound of water, or the sound of the wind passing through the pine trees....

Man is goal-oriented because your mind is goal-oriented. It creates questions like this: "What is the goal of life?" There must be some goal. But if somebody says, "This is the goal of life," then you will ask, "What is the goal of this goal? Why should we attain it? What purpose is it going to serve?" And then somebody says, "This is the goal of this goal." The same question arises again, and you fall into a regress, ad infinitum.

You ask me, "Can you tell us what is the purpose of creation?"

The world has never been created. The word 'creation' is not right. It has always been here, it is eternal. There is no creator. God is not the creator of the world: God is the very creative energy of existence -- creativity rather than a creator. He is not the poet but the poetry, not the dancer but the dance, not the flower but the fragrance.

You ask me, "Why does life exist?"

These questions look very philosophical, and can torture you very much, but are absurd. It is like asking, "What is the taste of the color green?" Now, it is irrelevant. The color green has no taste; color and taste are not related at all. "Why does life exist?" Just look at the words: 'life' and 'existence' mean the same thing; it is a tautology. If you are asking: Why is life life? then it will be clear to you. But when you ask, "Why does life exist?" the language deceives you.

You are asking: Why is life life? You are asking: Why is a rose a rose? Would you be satisfied if the rose were a marigold? Then you would ask: Why is a marigold a marigold? How are you going to be satisfied?

If life does not exist, will you be satisfied? Just conceive of yourself without body, without mind, a ghost, asking the question: Why doesn't life exist? What happened to life? Why did it disappear? The same question will persist and persecute you.

Life is a mystery. There is no why, no purpose, no reason. It is simply here. Take it or leave it, but it is simply here. And when it is here, why not take it? Why waste your time in philosophizing? Why not dance and sing and love and meditate? Why not go deeper and deeper into this thing called "life"? Maybe at the ultimate core you will know the answer. But the answer comes in such a way that it cannot be expressed. It is like the dumb man's taste of sugar. It is sweet -- he *knows* that it is sweet, but he cannot say it.

The buddhas know but they cannot say. And the idiots know not and they go on saying, and they go on giving you answers. Idiots are very clever in that way -- in finding, fabricating, manufacturing answers. Ask any question and they will answer you.

When Gautama the Buddha used to move in his country from one place to another, a few of his disciples would go ahead of him and declare in the town: "Buddha is coming, but please don't ask these eleven questions." And one of those eleven questions was: Why does life exist? and another was: Who created the world? In those eleven questions the whole of philosophy is contained. In fact, if you drop those eleven questions nothing remains to ask.

Buddha used to say these are useless questions. They are not answerable -- not because nobody knows the answer. They are not answerable in the very nature of things.

One great philosopher, Maulingaputta, came to Buddha, and he started asking questions...questions after questions. Must have been an incarnation of Patrick! Buddha listened silently for half an hour. Maulingaputta started feeling a little embarrassed because he was not answering, he was simply sitting there

smiling, as if nothing had happened, and he had asked such important questions, such significant questions.

Finally Buddha said, "Do you really want to know the answer?"

Maulingaputta said, "Otherwise why should I have come to you? I have traveled at least one thousand miles to see you." And remember, in those days, one thousand miles was really one thousand miles! It was not hopping in a plane and reaching within minutes or within hours. One thousand miles was one thousand miles. It was with great longing, with great hope that he had come. He was tired, weary from the journey, and he must have followed Buddha because Buddha himself was traveling continuously. He must have reached one place and people said, "Yes, he was here three months ago. He has gone to the north" -- so he must have traveled north.

Slowly slowly, he was coming closer and closer and then the day came, the great day, when people said, "Just yesterday morning he left; he must have reached only the next village. If you rush, if you run, you may be able to catch him." And then one day he caught up with him, and he was so joyous he forgot all his arduous journey and he started asking all the questions he had planned all the way along, and Buddha smiled and sat there and asked, "Do you really want to have the answer?"

Maulingaputta said, "Then why have I traveled so long? It has been a long suffering -- it seems I have been traveling my whole life, and you are asking, 'Do you really want the answer?'"

Buddha said, "I am asking again: Do you really want the answer? Say yes or no, because much will depend on it."

Maulingaputta said, "Yes!"

Then Buddha said, "For two years sit silently by my side -- no asking, no questions, no talking. Just sit silently by my side for two years. And after two years you can ask whatsoever you want to ask, and I promise you I will answer it."

A disciple, a great disciple of Buddha, Manjushree, who was sitting underneath another tree, started laughing so loudly, started almost rolling on the ground. Maulingaputta said, "What has happened to this man? Out of the blue, you are talking to me, you have not said a single word to him, nobody has said anything to him -- is he telling jokes to himself?"

Buddha said, "You go and ask him."

He asked Manjushree. Manjushree said, "Sir, if you really want to ask the question, ask right now -- this is his way of deceiving people. He deceived me. I used to be a foolish philosopher just like you. His answer was the same when I came; you have traveled one thousand miles, I had traveled two thousand."

Manjushree certainly was a great philosopher, more well-known in the country. He had thousands of disciples. When he had come he had come with one thousand disciples -- a great philosopher coming with his following.

"And Buddha said, 'Sit silently for two years.' And I sat silently for two years, but then I could not ask a single question. Those days of silence...slowly slowly, all questions withered away. And one thing I will tell you: he keeps his promise, he is a man of his word. After exactly two years -- I had completely forgotten, lost track of time, because who bothers to remember? As silence deepened I lost track of all time.

"When two years passed, I was not even aware of it. I was enjoying the silence and his presence. I was drinking out of him. It was so incredible! In fact, deep down in my heart I never wanted those two years to be finished, because once they were finished he would say, 'Now give your place to somebody else to sit by my side, you move away a little. Now you are capable of being alone, you don't need me so much.' Just as the mother moves the child when he can eat and digest and no longer needs to be fed on the breast. So," Manjushree said, "I was simply hoping that he would forget all about those two years, but he remembered -- exactly after two years he asked, 'Manjushree, now you can ask your questions.' I looked within; there was no question and no questioner either -- a total silence. I laughed, he laughed, he patted my back and said, 'Now, move away.'

"So, Maulingaputta, that's why I started laughing, because now he is playing the same trick again. And this poor Maulingaputta will sit for two years silently and will be lost forever, will never be able to ask a single question. So I insist, Maulingaputta, if you really want to ask, ASK NOW!"

But Buddha said, "My conditions have to be fulfilled."

And, Patrick, the same is my answer to you: fulfill my condition -- meditate, sit silently, just be here, and all questions will disappear. I am not interested in answering you, I am interested in dissolving your questions. And when all questions disappear, the questioner also disappears -- it cannot exist without questions. When there is no question and no questioner, what bliss, what ecstasy! You cannot imagine, you

cannot dream, you cannot comprehend right now. Then the whole mystery of life opens up, mysteries upon mysteries...there is no end to it.

The third question:

BELOVED MASTER,
I HAVE HEARD MANY SPIRITUAL SAINTS IN MY LIFE -- WHY DO THEY ALL SPEAK A VERY DIFFICULT LANGUAGE?

Kamla Kant, they have to, because they know nothing. If they speak simple language as I am speaking to you, the day-to-day language, they will not be able to hide their ignorance. Behind the camouflage of big words they can hide their ignorance; that is one of the trade secrets. And people are so foolish that if they can't understand what is being said to them, they think it must be something great.

The incomprehensible looks to them as if it is something profound. The comprehensible seems to be superficial. Hence, down the ages your so-called saints have been using very complicated, complex, difficult language, using big words, using dead languages, so nobody understands. Latin, Sanskrit, Arabic -- that's what is being used by your so-called saints.

When you hear them you can't figure it out, what it is all about, and, naturally, you cannot say, "I don't understand your language" -- that is humiliating. So you start nodding your head, "Yes, it is true." They are hiding their ignorance, you are hiding your ignorance -- this is a mutual conspiracy. You know it perfectly well.

When you go to the physician, he writes the prescription in Latin or Greek. Why can't he write in simple English or Hindi or Marathi? If he writes in simple English that you understand, you will think him a fool, because he is writing such things -- how can such simple things help your great complex disease? And if he writes in simple language, you are not going to give the chemist fifty rupees for it; you will go to the marketplace and purchase the same things for two rupees.

The physician writes the prescription in such a language...and it is always illegible. Even if you go back again to the doctor to ask what he has written, he will be in difficulty.

I have heard that Mulla Nasruddin was using a prescription from a doctor for many things: he has used it as a ticket in a train, because the conductor could not read it; he used it in the moviehouse, because the ticket-checker could not read it -- he used it in many many ways. He used it as a pass to see a certain minister. He told me, "For two months this prescription has been such a help -- wherever I want to enter and whatsoever I want to do, I just present this prescription because they cannot read it and they cannot admit that they cannot read it. They simply allow me, they have to allow me."

This is a well-known secret, that saints who are bogus are bound to use very difficult language; otherwise, you will be able to see that they are as ignorant as you are, or sometimes even more ignorant than you are. They create a great camouflage, a facade, of big words from dead languages. They quote scriptures, high-sounding words, and you are simply at a loss as to what to do. Either accept your ignorance and ask them what they are saying, or simply say that it must be something very profound -- how can a man like you, a sinner, ignorant, unknowledgeable, irreligious, understand it?

A preacher was asked to conduct a revival in a small southern town. There being no hotel, he was housed with one of the church sisters, a young widow. After the revival, taking his leave, he said to the hostess, "Sister Jones, never in all my ecclesiastical career have I encountered such an abundant, satisfying and abiding manifestation of thorough, complete, and delightful exemplification of gratitude, graciousness, appreciativeness and hospitality as you have demonstrated."

Sister Jones smiled, simpered, and answered, "Parson, I don't know what all those big words mean, but want to say that you are a real world beater, a strong repeater, and that you do it neater, sweeter and more completer with less peter than any other person I ever had here!"

You can use very complex language, but you cannot deceive those who know -- you can only deceive those who don't know. If you read Hegel's books you will come across sentences which go on running for

pages. By the time you reach the end of the sentence, you have already forgotten the beginning. It is almost impossible to make any sense out of it. Hence, when Hegel was alive, he was thought to be the greatest philosopher who had ever lived on the earth. But as people went into his books more closely -- scholars worked and thrashed it out and figured things out -- it was found that he was not saying anything very special. Much was absolute nonsense -- but with great words.

Great words attract people, big words fascinate people, hypnotize people.

You ask me, "Why do they all speak a very difficult language?"

...Otherwise, who is going to listen to them? For what?

A farmer with two lazy sons, once ordered them to clean out the crapperhole. They simply dug a new one and moved the shit-house a few feet over. One night the old man had a call of nature and ran out back along the well-worn path, falling into the pit. Up to his neck in shit, he began hollering, "Fire! Fire!"

People came running, pulled him out, and cleaned him off, then asked why he had yelled "Fire!"
"Do you think anyone would have come if I hollered 'Shit!'?"

The reason why they use difficult language is simple; otherwise, who is going to come? They can't talk like me -- I am simply using the language that you use. I am simply talking to you! This is not a sermon, just a dialogue between friends, gossiping -- it is not a gospel.

And you can use simple words, day-to-day words only if you really have something to convey, otherwise not. If you don't have anything to convey, then you will have to use big words out of necessity.

The last question:

BELOVED MASTER,
ARE NOT ALL THE PRIESTS THE WORST ENEMIES OF GOD?

Deepesh, not all the priests, but just the few -- the pope, the shankaracharyas. These are the people who are the enemies of God; otherwise, poor priests are simply trying somehow to make their bread and butter. They have nothing to do with God -- they are not friends, they are not enemies. They don't have any time for God. It is just a profession, and a poor profession at that. The poor priest doesn't get more money than the lowest clerk, and he runs the whole day from one temple to another, from one house to another -- he is almost a beggar! No, he is not the enemy of God. He just doesn't know any other way to earn his bread, particularly in India.

In India, priests are brahmins, and brahmins are the poorest people. They don't know anything else, and they can't do anything else -- the traditional mind won't allow them. They can't be cobblers, they can't be carpenters, they can't be sweepers.... The brahmins down the ages have lived on only one thing: praying to gods. But if you simply go on praying to God, you will die, you will starve. Money is not going to shower on you from the skies; it has never happened. So you have to use your praying capacity, your scriptural knowledge, as a profession.

But the poor priest is not the enemy or anything. He does not know anything about God, he is not really interested in God at all.

I remember:

A priest used to live just behind my house when I was a child. I used to torture him with great questions: "Does God exist? Is the soul immortal? What is the philosophy of karma?" One day he said to me, "You please don't bother me. I tell you the truth: I don't know anything. And you are a kind of nuisance! Nobody asks me these questions -- I am a simple priest. People just ask me to do *puja* -- worship -- so I go, and they pay me two rupees, three rupees, per day. Somehow I am managing. I have three children, an old father, mother, wife, and also I have to pretend that I am living perfectly well, because that's how a brahmin should pretend. He is the high caste, so I have to pretend that everything is going well.

"And then after the whole day's work when I come home, you are sitting here! I have earned only three rupees in the whole day, and we are almost starving. Now, who bothers whether God exists or not! And I don't know at all. I only know how to worship, and I can worship any god -- just give me the money."

So please, Deepesh, don't think that all the priests...not all the priests, only a few cunning ones are against God. They are worshippers of the Devil, they are the reason that very few people have been able to become buddhas. But the other priests, ninety-nine percent of them, are just poor people not knowing what to do. Traditionally, just knowing one thing, they can beg. But they are high caste, so they beg with a method. That method is their ritual for worship.

A man sees signs on the highway saying ONE MILE TO GRANDMA'S CAT-HOUSE. Overcome by curiosity and surprise that anyone should have the nerve to advertise so plainly, he goes in.

An old lady admits him and snaps, "Two dollars, please, and you can go right through the door ahead of you at the end of the hall."

He pays, goes through the door, which slams shut behind him, and finds himself out in the yard, which is full of wooden boxes with wire fronts, inside of which are some mangy cats. Overhead is a small hand-lettered sign: "You have now been screwed by grandma. Please do not tell the secret -- I am just an old lady trying to make ends meet."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

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HOW CAN A TROUBLED MIND
UNDERSTAND THE WAY?
IF A MAN IS DISTURBED
HE WILL NEVER BE FILLED WITH KNOWLEDGE.

AN UNTROUBLED MIND,
NO LONGER SEEKING TO CONSIDER
WHAT IS RIGHT AND WHAT IS WRONG,
A MIND BEYOND JUDGMENTS,
WATCHES AND UNDERSTANDS.

KNOW THAT THE BODY IS A FRAGILE JAR,
AND MAKE A CASTLE OF YOUR MIND.
IN EVERY TRIAL
LET UNDERSTANDING FIGHT FOR YOU
TO DEFEND WHAT YOU HAVE WON.

FOR SOON THE BODY IS DISCARDED.
THEN WHAT DOES IT FEEL?
A USELESS LOG OF WOOD, IT LIES ON THE GROUND.
THEN WHAT DOES IT KNOW?

YOUR WORST ENEMY CANNOT HARM YOU
AS MUCH AS YOUR OWN THOUGHTS, UNGUARDED.

BUT ONCE MASTERED,
NO ONE CAN HELP YOU AS MUCH,
NOT EVEN YOUR FATHER OR YOUR MOTHER.

Once I was asked, "What is philosophy?" I said, "Philosophy is the art of asking the wrong questions." The blind man asking "What is light?" -- this is philosophy. The deaf asking "What is music? What is sound?" -- this is philosophy.

If the blind man asks, "How can I get my eyes back?" this is no longer philosophy, this is religion. If the deaf goes to the physician to be treated so that he can hear, then he is moving in the direction of religion and not in the direction of philosophy.

Philosophy is guesswork, it is speculation; knowing nothing, one tries to invent the truth. And the truth cannot be invented, and anything invented cannot be true. The truth has to be discovered. It is already there...all that we need is open eyes -- eyes to see it, a heart to feel it, a being to be present to it. The truth is always present but we are absent, and because we are absent we cannot see the truth. And we go on asking about the truth, and we don't ask the right question: How to be present? How to become a presence?

We ask about the truth and that asking is also going away from it, because the asking implies that an answer is possible from somebody else. Asking implies that somebody else can tell you what the truth is. Nobody can tell you it, it can't be told.

Lao Tzu says: The truth that can be said is no longer truth. Once said, it becomes a lie.

Why? -- because the person who knows, knows it not as information; otherwise, it would have been very easy to transfer the information to anybody who was ready to receive it. The truth is known as an inner experience. It is like a taste on the tongue. If a man has never tasted what sweetness is, you cannot explain it to him -- it is impossible. If a man has not seen color, you cannot explain to him what it is.

There are things which can only be experienced, and through experience understood. God is that ultimate experience, which is utterly inexpressible, untransferable. It cannot be conveyed. At the most, a few hints can be given; but those hints are also to be received with a very sympathetic heart, otherwise you will miss them.

If you interpret them with your mind you are going to miss them, because what can your mind do as far as interpretation is concerned? It can bring only its own past. It can bring only its own chaos. It can bring its conflicts, doubts, confusions. And all those it will impose on the truth, on the hint given to you, and immediately everything is distorted. Your mind is not in a state to see, to feel.

Religion simply means creating a space in your mind which is capable of seeing, which is capable of nonconflict, which is capable of being one without any split, which is capable of integrity, clarity, perceptiveness. A mind which is full of thoughts cannot perceive; those thoughts go on interfering. Those thoughts are there, layer upon layer. By the time something reaches your innermost core, if it ever reaches, it is no longer the same as it was delivered by someone who had known. It is a totally different phenomenon.

Buddha used to repeat each hint thrice. Somebody asked him, "Why do you repeat one thing thrice?"

He said, "Even thrice is not enough. When I say it for the first time, you only hear the words. Those words are empty, just empty, hollow shells, with no content. You cannot hear the content the first time. The second time, you hear the content with the words, a fragrance comes, but you are so dazed, you are so mystified by its presence, that you are not in a state to understand. You hear, but you don't understand. That's why I have to repeat it thrice."

I go on repeating again and again for the simple reason that you are so asleep -- it has to be repeated, hammered. Maybe in some moment, some auspicious moment, you will not be so deep in sleep; you may be close, very close to awakening, and something may enter into you. You may be able to hear. Yes, there are moments when you are very close to awakening -- not awake, not asleep, just in the middle, somewhere in between.

Each morning you know, there are a few moments when the sleep is no more but you are not yet awake, you cannot say you are awake. You can hear, in a very vague way, the sounds of the birds, and the milkman, and the wife talking to the neighbor and the children getting ready to go to school, and the traffic noise, and a train passing by -- but in a very vague way, not totally, partially. And you go on dozing off into sleep. One moment you hear the noise of the train passing by, another moment you have gone deeper into your sleep.

Now the sleep researchers say that it happens continuously in your sleep: if you sleep for eight hours, you are not on the same level continuously, your level goes on changing, peaks and valleys. The whole night you are going up and down. Sometimes you are very deep in sleep where even dreams disappear -- Patanjali has called it SUSHUPTI, dreamless sleep -- and sometimes you are full of dreams. And sometimes you are just on the verge of awakening. If something shattering, shocking happens, you will be awake, suddenly awake.

That's the effort of all the buddhas: waiting for that right moment when you are very close to awakening. Then a little push and your eyes open and you can see.

God cannot be explained but can be seen, can be experienced -- can NOT be explained. Any explanation about God is nothing but explaining him away; hence, the more priests, theologians, professors there are, the less religion there is in the world. The more popes and the more shankaracharyas, the less religion there is in the world -- because these people go on explaining and God cannot be explained. They have stuffed your minds with so many explanations, now those explanations are in conflict. Now it is almost impossible to figure it out, what is what, which is which. You are in utter confusion. Man has never been in such confusion before, because humanity has never been so close before. The earth has REALLY become a village, a global village.

In the ancient days the Buddhist knew only what the Buddha had said, and the Mohammedan knew only about what Mohammed had said, and the Christian knew only about Jesus. Now we have become inheritors of the whole heritage of humanity. Now you know Jesus, you know Zarathustra, you know Patanjali, you know Buddha, you know Mahavira, you know Lao Tzu and hundreds of other explanations, other hints -- and they are all jumbled up in you. Now it is very difficult to pull you out of this confusion. The only possible way is to drop this whole noise, not in parts but in toto. That's what my message is.

And by dropping it, you will not be dropping Jesus or Mohammed or Buddha; by dropping it you will come closer to them. By dropping it, you will simply be dropping the priests and the traditions and the conventions and the exploitation that goes on in the name of tradition and convention. By being clear of all this, forgetting the Bible and the Vedas and the Gita, you will attain to a clarity, a cleanliness. Yes, you need a spring cleaning, you need a total unburdening of the heart. Only then, in that silence, will you be able to understand.

Buddha says:

HOW CAN A TROUBLED MIND
UNDERSTAND THE WAY?

Thousands had gathered around Buddha, just as you have gathered around me -- thousands of seekers had come to Buddha and they were asking all kinds of questions. And Buddha was not interested in their questions at all; he was not interested in answering them. He was interested, certainly, in showing them the way, but the problem was that they were so much troubled with their questions AND the answers that they had collected, they were so much disturbed by all the knowledge that they had been carrying all along, that it was impossible, almost completely impossible to show them the way. Hence this sutra: HOW CAN A TROUBLED MIND UNDERSTAND THE WAY?

So rather than giving them more answers, more explanations, more knowledge, Buddha started taking away their knowledge, their ready-made answers, their a priori conceptions, their prejudices. India has never been able to forgive Buddha for that. Immediately after he died the traditional mind of this country started uprooting all the plants that he had planted; all the rosebushes were burned. Buddha was completely thrown out of this country. The greatest son of this land had no shelter here; the teaching had to seek shelter in foreign lands.

This is not accidental, this has happened always. Jesus was condemned by the Jews, crucified by the Jews, and Jesus was the greatest Jew who has ever been on the earth, the greatest flowering of the Jewish consciousness, the uttermost expression, the crescendo, the Everest. But why did the Jews deny him? They should have been happy, they should have danced and celebrated, but they could not -- they could not forgive him, because his presence made them feel very mediocre; that was his crime. He had to be punished for it, for being so high, for being so beyond, for being so superior, for being so graceful, for bringing such love. For his presence he had to be punished, because his presence was making people feel ugly by comparison. He had to be removed so the mediocre mind could feel at ease.

Jesus was not killed by Jews, he was killed by the mediocre mind. It happened to be the Jewish mediocre mind in the case of Jesus. The same happened with Buddha. Buddha has not been forgiven by the Hindus, and he was the greatest Hindu ever. He was the purest Hindu possible, the very quintessence of Hinduism. What the Upanishads were saying, he had actualized it. He was the realization of the deepest longings of this land, but he was uprooted from here, he was thrown out of here.

Buddhism disappeared from India, not even a trace was left behind -- utterly washed away. Why? He was tremendously respected in Tibet, in China, in Korea, in Japan, in Thailand, in Burma, in Sri Lanka. The whole of Asia loved the man, so unique is his teaching, so pregnant are his words. But India simply forgot all about him -- the Indian mediocre mind. It has nothing to do with the Indian -- again the mediocre mind. The mediocre mind never allows the genius; the mediocre person is happy with other mediocre people. The stupid people are happy with stupid leaders. The more stupid the leader is, the more people are happy -- because he looks so much like them.

I have heard:

A new superintendent was appointed in a mental asylum. The old one was giving his charge over, he was retiring, and a small feast was arranged for the old one to be thanked for all his services, for the new one to be received by the inmates. All the mad people gathered.

The old superintendent was a little puzzled; he had never seen them so happy. All the mad people were so happy, so joyous, that he could not resist the temptation of asking them -- and he was to leave the same day, so he had to ask immediately; otherwise it would always remain a curiosity in his mind and he would never know the answer.

He asked the mad people. "Why are you looking so happy?"

They said, "Because of the new superintendent -- he looks just like us! You were a foreigner amongst us, you were sane. He looks mad!"

And that was a truth -- the new superintendent was almost insane. But the insane people were very happy. Somebody had now come who would not make them feel insane.

This has always been the situation on the earth -- this earth is the madhouse -- and whenever a sane person happens, we misbehave with him. Thousands of people had come to Buddha to ask, "Where is God? What is God?" And especially the brahmins, the pundits, the scholars, who were fully informed, well informed about the scriptures, they used to come to him to ask, "Do you believe in God? Define your belief, explain your concept."

And Buddha insisted again and again: HOW CAN A TROUBLED MIND UNDERSTAND THE WAY? He used to say, "Please don't ask about God. Your asking about God is just like a blind man asking about light -- it cannot be explained. I am a physician," he insisted. "I can treat your eyes, I can give you your vision back. And then you will be able to see by yourself, and the light has to be seen by you. My seeing the light is not going to help. I may see the light, I may even describe it, but it is not going to give you any idea of what it is."

In fact there is no possible way to explain to the blind man what light is. Light is an experience, something existential, unexplainable. And God is the ultimate light, the light of all the lights, the light behind all the lights, the source of all lights. How can God be explained to you if you are blind?

Hence Buddha never talked about God. And the pundits and the brahmins would go back to their places spreading rumors and saying that "This man does not answer the question because he does not know; otherwise, why can't he say simply yes or no? We asked a very simple question, 'Do you believe in God?' He could have said yes or no -- if he knows then the answer is simple. But he talks in a roundabout way; we ask about God and he talks in parables. He says, 'How can it be said? How can it be explained?' The real fact is he does not know. The real fact is that he is an atheist in disguise; he is deceiving people, corrupting people."

Hindus have invented a very cunning story about Buddha. They say that God created the world, and at the same time he created hell and heaven -- hell for those who were to be punished and heaven for those who were to be rewarded for their virtues. But it happened that thousands of years passed and nobody entered hell, because nobody committed a sin. Of course, the Devil was very tired of waiting and waiting and waiting -- with no work, with no business! Not even a single soul had turned up!

Tremendously angry, he approached God and said, "Why have you made this hell, for what? And why have you put me there in charge? We are tired, my whole staff is tired. Nobody ever turns up. We open the shop and we sit the whole day and not a single customer! We keep the doors open -- not a single soul ever enters. What is the point? Please make us free from this job."

God said, "Why didn't you come earlier? I had completely forgotten about it. I will make arrangements. Soon I will be born in the world as Gautama the Buddha, and I will corrupt people's minds. I will corrupt their minds so much that you will be overcrowded. You just go back to hell and wait."

And that's how it happened. The story says, God came to the world as Gautama the Buddha, corrupted people's minds, destroyed their beliefs, uprooted their conventions, shook their faith, created doubt in their minds, suspicions. Since then hell is so crowded that the Devil goes again and again and says to God, "Now stop! Please stop! We are tired, so many people! We are running a twenty-four-hour service, day in and day out; even in the night the doors can't be closed. People simply go on coming!"

A very cunning story. Do you see the delicate cunningness in it? In one sense Buddha is recognized as God's AVATARA. Hindus are more cunning in that way than Jews. They simply denied that Jesus was the Son of God, they rejected Jesus. Hindus are more sophisticated in that way, more polished, more cultured -- of course, a more ancient civilization. And the more ancient the civilization becomes, the more cunning it becomes.

See the cunningness: Buddha is accepted as the tenth incarnation of God, and yet God takes this incarnation into the world to corrupt people's minds. So although Buddha is God, beware, don't listen to him! You see the strategy, the trick? They don't deny Buddha godhood -- in fact it was almost impossible to deny Buddha godhood.

H.G. Wells has said that Gautama the Buddha is a paradox: the most godless man and yet the most godly. He never talked about God, he never told people to believe in God. God is simply missing from his teaching. It is not a necessary hypothesis, it is not needed. The most godless and yet the most godly...nobody seems to be so godly as Buddha, so graceful as Buddha -- just a lotus flower, the purest consciousness conceivable, as fresh as dewdrops in the early morning sun.

They could not deny that, they had to accept that he was God. But they could not accept his approach because his approach, if accepted, would destroy the whole established religion, the whole establishment. He takes away all the beliefs; in fact he makes it a very important thing, very essential, that a man of belief will not be able to know ever. He does not mean become a disbeliever, because disbelief is again belief in a negative way. Neither be a believer nor be a disbeliever.

Buddha's approach is that of an agnostic. He is neither a theist nor an atheist -- he is an inquirer. And he

wants you to remain open to inquire. Go with no prejudice, go with no ready-made idea -- because if you go with a certain idea, you will project your idea onto reality. And if you have some deep-rooted idea in your mind, you will see that idea being fulfilled in reality and it will be only a hallucination, a dream projected by you. You have to go utterly empty. If you really want to know the truth you have to be absolutely empty, you should not carry any idea, any ideology; you should go naked, nude, empty. You should function from the state of not knowing. The state of not knowing is the state of wonder.

There is an ancient saying of Jesus, not recorded in the Bible, but Sufis have preserved it. Sufis have preserved many beautiful sayings of Jesus. The saying is so tremendously important that one wonders why it was not recorded in the Bible, but if you ponder over it the reason becomes clear.

The saying is: Blessed is the one who marvels, because his is the kingdom of God. Blessed is one who wonders. This has not been recorded in the Bible. Why? -- because the Bible wants to create a certain religion, a certain sect; it wants to propagate a certain ideology. And the man of wonder has to drop all ideology.

Blessed is the one who wonders, because only in wondering can you be like a child, innocent. And only in that innocence can you know that which is. HOW CAN A TROUBLED MIND UNDERSTAND THE WAY?

So whenever a person would come to Buddha and inquire -- great questions about life and life's mysteries -- Buddha would say, "You wait, you meditate. First let your troubled mind become untroubled. Let this storm of your mind go past. Let silence come, because silence will give you the eyes. I can show you the way to be silent, and then you don't need anybody's guidance. Once you are silent, you will be able to see the way and you will be able to reach the goal."

And our minds are really troubled. A thousand and one troubles are there. First, everybody is in a state of schizophrenia, more or less; the differences are only of degrees. Everybody is split because the exploiters, both religious and political, have depended on this strategy: divide the man, don't allow man integrity, and he will remain a slave. A house divided against itself is bound to be weak. So you have been taught to fight with the body; that is the root strategy of division, of dividing you. "Fight the body, the body is your enemy. It is the body that is dragging you towards hell. Fight, dagger in hand! Fight day and night! Fight for lives together! Only then, one day, will you be able to win over it. And unless you are victorious over your body, you are not going to enter into the world of God."

For centuries this nonsense has been taught to people. And the result is that everybody is divided, everybody is against his body. And if you are against your body, you are bound for trouble. You will fight with your body, and you and your body are one energy. The body is the visible soul, and the soul is the invisible body. The body and soul are not divided anywhere, they are parts of each other, they are parts of one whole. You have to accept the body, you have to love the body, you have to respect the body, you have to be grateful to your body. Only then will you attain to a certain kind of integrity, a crystallization will happen; otherwise you will remain troubled. And the body will not leave you so easily; even after hundreds of lives the fight will be there. You cannot defeat the body.

I am not saying that the body cannot be won over, mind you, but you cannot defeat the body. You cannot defeat it by being inimical towards it. You can win over it by being friendly, by being loving, by being respectful, by trusting it. That's exactly my approach: the body is the temple, you are the deity of the temple. The temple protects you, shelters you against rain, against wind, against heat. It is in your service! Why should you fight? It is as stupid as the driver fighting the car. If the driver fights with his car, what is going to happen? He will destroy the car and he will destroy himself in fighting with it. The car is a beautiful vehicle, it can take you on the farthest journeys.

The body is the most complex mechanism in existence. It is simply marvelous! -- and blessed are those who marvel. Begin the feeling of wonder with your own body, because that is the closest to you. The closest nature has approached to you, the closest God has come to you, is through the body. In your body is the water of the oceans, in your body is the fire of the stars and the suns, in your body is the air, your body is made of earth. Your body represents the whole existence, all the elements. And what a transformation! What a metamorphosis! Look at the earth and then look at your body -- what a transformation, and you have never marveled about it! Dust has become divine -- what greater mystery is possible? What greater miracles are you waiting for? And you see the miracle happening every day. Out of the mud comes the lotus...and out of the dust has arisen our beautiful body. And such a complex mechanism, running so smoothly -- no noise. And it is really complicated.

Scientists have made very complicated machines, but nothing to be compared with the body. Even the

most sophisticated computer is just a toy compared to the inner mechanism of the body. And you have been taught to fight with it. That creates a split, that keeps you troubled, that keeps you in a constant civil war.

And because you fight with yourself -- which is utterly stupid -- your life becomes less and less one of intelligence and more and more one of stupidity. And then you want great transformations -- you want jealousies to drop and you want anger to disappear and you want no greed in you. It is impossible! With such misunderstanding from the very beginning, how can you create the space where transformations happen, where anger becomes compassion, where hate becomes love, where greed becomes sharing, where sex becomes samadhi? How can you hope, how can you expect such great transformations, with such a troubled state?

The fundamental thing is to drop the split, to become one. Be one, and then all else is possible; even the impossible is possible.

HOW CAN A TROUBLED MIND UNDERSTAND THE WAY?

The way is very simple and direct. Even a child can understand it. It is as simple as two plus two equals four, or even more simple. It is as simple as the song of a bird, as simple as a roseflower -- simple and beautiful, simple and of tremendous grandeur. But only an untroubled mind can understand it, only an untroubled mind has the capacity to see it; otherwise you will live in greed and you will live in anger, and you will live in jealousies and possessiveness, and you will live in hatred. You can pretend, you can become a saint on the surface, but you will remain a sinner deep down. And the greatest sin is to divide yourself. The greatest sin is not committed against others, it is always committed against yourself. This is a state of suicide, creating this division between your body and yourself. Condemning the body you can become only a hypocrite, you can only live a life of pretensions.

In a first-class railroad compartment, two beautifully dressed ladies are discussing clothes while a gentleman in the corner pretends to be asleep. When one lady says she finds the cost of clothes impossible nowadays, the other suggests she should follow her example and take a boyfriend on the side: "He will give you five hundred a month for a little present -- your husband would never do that."
"But what if I can't get a friend with five hundred dollars?"
"Then take two with two hundred and fifty each."

The gentleman speaks up: "Listen, ladies, I am going to sleep now. Wake me up when you get down to twenty bucks."

People are pretending in every possible way. The person who is pretending to be a saint may be just the opposite, and the person who is pretending to be awake may be asleep, and the person who is pretending to be asleep may be awake...all kinds of pretensions, because the society creates the context where it allows you only either to live an utterly condemned life, the life of a criminal, or the life of a hypocrite, of a pretender. The society gives you only two alternatives: either be honest and be a criminal, or be dishonest and be respectable. It does not allow you the third alternative. Why does it not allow you the third alternative? -- because the third alternative creates a Jesus, a Buddha, a Krishna, and their presence makes the crowd feel very mediocre, very insulted, humiliated.

So please don't decide by looking at people's appearances. More are the chances, almost ninety-nine point nine percent, that whatsoever they appear on the surface they will not be deep down. You can be certain about it; I say almost completely certain, because only point one percent can you miss -- which is not much. Only once in a while will you come across a Buddha, whose appearance is the same as his inwardness; otherwise you will come across people who are one thing on the outside and another on the inside. Don't be deceived by appearances.

An actress picks up an out-of-work tramp and takes him to her apartment because he has very large shoes on and she has been told that men with big feet have big pricks. She gives him a steak dinner with plenty of pepper and beer, and then drags him off to bed.

In the morning the man wakes up alone and finds a ten-dollar bill on the mantlepiece, with a brief note: "Buy yourself a pair of shoes that fit you."

But that's how we all go on deciding...from the outside. In fact, because we don't even know our own insides, how can we look into other people's insides? We don't know the art of looking in. First you have to

practice the art with yourself. First you have to go into your interiority, your inner world. You have to go deeper and deeper into your consciousness, to the very center of it. Once you have penetrated the core of your being, you will be able to see into anybody else's core of being. Then nobody can deceive you, because then you don't see the appearance -- you see the reality.

HOW CAN A TROUBLED MIND UNDERSTAND THE WAY?

The troubled mind cannot understand anything. It is not a state where understanding is possible. Understanding does not mean knowledge. A troubled mind can become very knowledgeable -- you can go to the universities and you can see the professors, very knowledgeable -- but they are more troubled than you, far more in inner conflict than you. Their knowledge does not help them at all. Knowledge has never helped anybody, it only burdens. It gives you respectability, certainly. It is a great ego trip, and the ego feels very puffed up; but the more the ego is puffed up, the more you will be in trouble inside because the ego is a false phenomenon. And when you become too attached to the false, you start losing contact with the real. When you start growing roots in the false, you forget to grow roots in the real.

The man of knowledge is as unconscious as you are. The ignorant and the knowledgeable are not in different boats; they are fellow-travelers. The difference between them is only of information -- which is not a difference at all, which is not a difference that makes any difference. I may know only a few things, you may know a few more, somebody else may know a thousand and one things, and somebody else may be just a walking ENCYCLOPAEDIA BRITANNICA -- that makes no difference at all.

A buddha is not a man of knowledge, he is a man of understanding -- not full of information but full of insight. Full of vision, not full of thoughts -- a clarity, a mirrorlike clarity, and a great awareness.

You are moving like a somnambulist, a sleepwalker. You don't know what you are doing, you don't know why you are doing it; you don't know where you are going, you don't know why you are going. Your life is accidental, and an accidental life is an unconscious life -- it is like a robot.

A man at the theater with his wife goes out to the toilet at the intermission, but goes through the wrong door and finds himself in the garden. As it is too well kept to think of using the ground, he lifts a plant out of a flowerpot and uses that, then replaces the plant.

He goes back and finds the next act has already begun. "What has happened so far in this act?" he asks his wife in a whisper.

"You ought to know," she says coldly. "You were in it!"

Man lives in unconsciousness. He is not aware, not at all aware. You can watch any person, you can watch yourself, slowly slowly, and you will see so many unconscious acts happening that it will be almost unbelievable how you have lived up to now. You are lying for no reason at all! And when you catch yourself red-handed lying, you will be surprised: why were you lying in the first place? -- because there is no reason, you are not going to gain anything out of it. Just a habit, just a mechanical routine. You become sad for no reason at all.

Now there are a few researchers who say you can make a calendar of your moods, and I find their research significant -- you can really make a calendar of your moods. Just go on noting down for one month: Monday in the morning how you felt, and in the afternoon and in the evening and in the night...just at least eight times per day, go on noting every day at the exact same times how you feel. And within three or four weeks you will be surprised that on each Monday at the same time you feel exactly the same.

Now this cannot be because of any circumstances outside, because each Monday they are different. It is something inner -- although you will find excuses outside, because nobody wants to feel responsible for his own misery. It feels good to make others feel responsible for your misery. And you can find excuses, you can invent them if they are not there.

That's where people have become very very creative. In fact their whole creativity consists in creating excuses: "Why am I sad?" and you can find a thousand and one reasons. The wife said this and the children are not behaving well and the neighbors and the boss in the office and the traffic and prices are rising high...and you can find a thousand and one things; they are always there. And you can paint the whole world very gloomy, dark, and then you can feel at ease that it is not your responsibility that you are sad.

But the same world, and Tuesday morning you are feeling very bubbly, very joyous, radiant -- again you can find excuses: "This is a beautiful morning, and the sun and the birds and the trees and the sky, and all is so full of light -- such a beautiful morning!" You can find excuses for all kinds of moods, but if you make a

diary of four to eight weeks you will be really shocked that everything that happens to you is almost completely dependent on you. You have an inner wheel that goes on moving, and the same spokes go on coming on top again and again.

Yes, there are circumstances outside, but they are not causes; at the most they trigger. A certain mood that is bound to happen is triggered by a certain circumstance. If this circumstance were not there, then something else would have been the triggering point -- but it was bound to be triggered.

People who have lived in isolation have become aware of this fact. Buddha used to send his disciples for isolation. In the new commune we are going to have underground caves so I can send you for one month's isolation -- absolute isolation. You disappear from the world, so you cannot blame any circumstances outside because there is nothing outside...you and the walls of the cave. And you will be surprised: one day you are happy, one day you are unhappy, one day you are feeling very greedy, one day you are feeling angry and there is nobody who has insulted you, irritated you. One day you will find you are telling lies to yourself because you cannot find anybody else.

"Could I buy you a drink?" he asked, by way of striking up a conversation.
"No thank you," she said. "I don't drink."
"What about a little dinner with me in my room?"
"No, I don't think that would be proper," she said.

Having had no success with the subtler approaches, the young man pressed directly to the point: "I am charmed by your refreshing beauty, mademoiselle, and will give you anything your heart desires if you will spend the night with me."
"Oh, no, no, monsieur, I could never do a thing like that."
"Tell me," the young man said, laughing, "don't you ever do anything the slightest bit improper?"
"Oui," said the French girl, "I tell lies."

You watch how many times in the day you tell lies -- and for no reason at all -- and how many times you become angry, for no reason at all, and then you will see that you are living in an inner world, a subjective world of your own. Understanding means understanding these fundamentals of life's functioning. And if you understand these fundamentals, transformation is not difficult. In fact, understanding itself becomes the transformation.

HOW CAN A TROUBLED MIND UNDERSTAND THE WAY?

IF A MAN IS DISTURBED
HE WILL NEVER BE FILLED WITH KNOWLEDGE.

The word 'knowledge' does not mean what YOU mean by knowledge. When Buddha uses the word 'knowledge' he means wisdom, not information; he means knowing, not knowledge.

IF A MAN IS DISTURBED...is in conflict, is in confusion, is in a divide, is split inside, if a man is a crowd within...HE WILL NEVER BE FILLED WITH wisdom.

Wisdom needs unity, wisdom needs integration, wisdom needs a crystallization of awareness, of watchfulness, of watching your acts, your moods, your thoughts, your emotions...of watching everything that is happening in your inner world. By just watching it, a miracle starts happening. If you start seeing that you tell lies for no reason at all, just that very awareness will become a hindrance. Next time you are just on the verge of telling a lie a voice within you will say, "Watch, beware -- you are moving into the trap again." The next time you are falling into sadness, something inside you will make you alert, will alarm you.

This is the path of transforming your energies -- AES DHAMMO SANANTANO. AES MAGGO VISUDDHYA -- this is the way of purification, this is the eternal law of transformation.

AN UNTROUBLED MIND,
NO LONGER SEEKING TO CONSIDER
WHAT IS RIGHT AND WHAT IS WRONG,
A MIND BEYOND JUDGMENTS,
WATCHES AND UNDERSTANDS.

So the first requirement for a sannyasin is: AN UNTROUBLED MIND,NO LONGER SEEKING TO CONSIDER WHAT IS RIGHT AND WHAT IS WRONG....

A tremendously important and revolutionary statement. Buddha is saying: Don't consider what is right and what is wrong, because if you consider what is right and what is wrong you will be divided, you will become a hypocrite. You will pretend the right and you will do the wrong. And the moment you consider what is right and what is wrong, you become attached, you become identified. You certainly become identified with the right.

For example, you see on the side of the road a hundred-rupee note; it may have fallen from somebody's pocket. Now the question arises: To take it or not to take it? One part of you says, "It is perfectly right to take it. Nobody is looking, nobody will ever suspect. And you are not stealing -- it is just lying there! If you don't take it, somebody else is going to take it anyway. So why miss it? It is perfectly right!"

But another part says, "This is wrong -- this money does not belong to you, it is not yours. In a way, in an indirect way, it is stealing. You should inform the police, or if you don't want to be bothered with it, then go ahead, forget all about it. Don't even look back. This is greed and greed is a sin!"

Now, these two minds are there. One says, "It is right, take it," the other says, "It is wrong, don't take it." With which mind are you going to identify yourself? You are certainly going to identify with the mind which says it is immoral, because that is more ego-satisfying. "You are a moral person, you are not ordinary; anybody else would have taken the hundred-rupee note. In such times of difficulties, people don't think of such delicacies." You will identify yourself with the moral mind. But there is every possibility you will take the note. You will identify yourself with the moral mind, and you will disidentify yourself from the mind which is going to take the note. You will condemn it deep down; you will say, "It is not right -- it is the sinner part of me, the lower part, the condemned part." You will keep yourself aloof from it. You will say, "I was against it. It was my instinct, it was my unconscious, it was my body, it was my mind, which persuaded me to do it; otherwise, I knew it, that it was wrong. I am the one who knows that it was wrong."

You always identify yourself with the right, the moralistic attitude, and you disidentify from the immoral act -- although you do it. This is how hypocrisy arises.

Saint Augustine has said in his confessions: God, forgive me, because I go on doing things which I know I should not do, and also I don't do things which I know I should do.

This is the conflict, this is how one becomes troubled. Hence Buddha gives you a secret key. This is the key that can take you out of all identification: don't be identified with the moral mind -- because that too is part of the mind. It is the same game: one part saying good, another part saying bad -- it is the same mind creating a conflict in you. Mind is always dual. Mind lives in polar opposites. It loves and it hates the same person; it wants to do the act and it does not want to do the act. It is conflict, mind is conflict. Don't get identified with either.

Buddha is saying: Become just a watchfulness. See that one part is saying this, another part is saying that. "I am neither -- NETI, NETI, neither this nor that -- I am just a witness." Only then is there a possibility that understanding will arise.

AN UNTROUBLED MIND,NO LONGER SEEKING TO CONSIDER WHAT IS RIGHT AND WHAT IS WRONG,
A MIND BEYOND JUDGMENTS, WATCHES AND UNDERSTANDS.

To go beyond judgments of good and bad is the way of watchfulness. And it is through watchfulness that transformations happen. This is the difference between morality and religion. Morality says, "Choose the right and reject the wrong. Choose the good and reject the bad." Religion says, "Simply watch both. Don't choose at all. Remain in a choiceless consciousness."

Religion is very very different from morality. Morality is very ordinary, mundane, mediocre; morality cannot take you to the ultimate, it is not the way of the divine. Morality is only a social strategy. That's why one thing is right in one society and the same thing is wrong in another society; one thing is thought to be good in India and the same thing is thought to be bad in Japan. One thing is thought to be good today and may become wrong tomorrow. Morality is a social by-product, it is a social strategy to control. It is the policeman inside you, the judge inside you -- it is a trick of the society to hypnotize you according to certain conceptions that the society wants to be imposed upon people. So if you are born in a vegetarian family, then the nonvegetarians are the greatest of sinners.

One Jaina monk once told me that "I love your books, but why do you mention Jesus, Mohammed and

Ramakrishna with Mahavira? You should not mention them in the same line. Mahavira is Mahavira -- how can he be compared and put in the same way, in the same category with Jesus, Mohammed and Ramakrishna?"

I said, "Why not?"

He said, "Jesus drinks wine, eats meat -- what greater sin can one commit?"

Mohammed ate meat and got married to nine women! One has to renounce the woman -- and not only one but nine! A perfect number. In fact, there are no more numbers; nine is the last number, then again repeats the same....

"Mohammed got married to nine women, was a meat-eater -- how can you put Mohammed with Mahavira? And how can you put Ramakrishna with Mahavira? He used to eat fish."

A Bengali is bound to eat fish.

His only criticism of my books is that I have put these people together.

Now ask a Christian.... I once asked a Christian missionary, "What do you say about this Jaina monk? He has said this...have you any objection?"

He said, "Certainly! How can you put Mahavira with Jesus? Jesus lived for humanity, sacrificed himself for humanity -- what has Mahavira done? Mahavira is utterly selfish, he thinks only of his own salvation. He cares nothing about others! He never healed a blind person, he never raised a dead person from death. He was just meditating for twelve years in the mountains, in the forests -- what more selfishness...? And the world is suffering and people are in great pain, and he didn't come to console them. What more luxury can there be? Just meditating by the side of a river in the forest -- what more luxury! What has he done for the poor humanity? Jesus sacrificed himself -- he lived and died for others. His whole life was nothing but pure sacrifice. How can you put Mahavira with Jesus?"

And he too seems to be right. Now, how do you decide? Buddha never healed the sick, the blind, the deaf, the dumb -- just meditated. Seems to be selfish! He should have opened hospitals, or at least schools; should have distributed medicine, should have gone to the flood areas and served people...he never did anything like that. What kind of spirituality is this? According to a Christian, it is pure selfishness.

Now, who is right? And who is going to decide? We live according to our prejudices.

The Jaina monk is wrong and the Christian missionary is wrong, because both are judging -- and to judge is wrong. Jesus is Jesus -- he lives in his own way. Buddha is Buddha -- he lives in his own way. Unique personalities, unique expressions of God. Neither is a copy of the other, and neither needs to be a copy of the other. And it is beautiful that the world has variety. If there were only Jesuses and Jesuses again and again, they would look like Ford cars coming out on an assembly line -- each second a Ford car coming out, the same, exactly the same as each other. It is beautiful that Jesus is one and simply one and unrepeatable. And it is good the Buddha is alone and unrepeatable.

A really religious person has a nonjudgmental approach. The moralist cannot avoid judgments, he becomes a judge. Now, this Jaina monk, an ordinary person, stupid, is ready to judge Jesus, Ramakrishna, Mohammed. He knows nothing, understands nothing, has never meditated -- has not known himself yet. That's why he had come to me.

He had come to me to understand what meditation is and how to meditate. Meditation has not happened yet, but judgment is there -- and he is ready to judge even a man like Jesus, is not even ashamed of what he is doing, is not shy, is very arrogant. And so is the case with the Christian missionary! He knows nothing of meditation, what Buddha was doing, what Mahavira was doing. He knows nothing of the subtle ways in which a Buddha functions. Just his becoming enlightened is the greatest service to humanity possible -- nothing more can be done. He has certainly not cured physical eyes, but he is the man who has cured thousands of people's spiritual eyes -- and that is real service! He has made thousands of people hear, listen, understand -- THAT is real service.

But this Christian missionary, because he runs a primary school and a hospital, thinks himself somebody who is authorized to judge. The moralist always judges, the religious person never judges. He lives in a nonjudgmental consciousness.

A MIND BEYOND JUDGMENTS, WATCHES AND UNDERSTANDS. He simply watches and understands. If Buddha had come across Jesus, he would have understood; if Jesus had come across Mahavira, he would have understood. Just watching, seeing, and there is understanding.

KNOW THAT THE BODY IS A FRAGILE JAR,
AND MAKE A CASTLE OF YOUR MIND.

By 'mind' Buddha means consciousness. By 'mind' Buddha means Mind with a capital M -- not this ordinary mind that you have but the Mind which happens when all thoughts have disappeared, when the mind is utterly empty of thoughts. Make a castle of your Mind because this body is going to die -- don't depend on it.

IN EVERY TRIAL
LET UNDERSTANDING FIGHT FOR YOU
TO DEFEND WHAT YOU HAVE WON.

And remember continuously, because the struggle is long, and the journey is arduous. Many times you will fall and forget, many times you will start judging. Many times you will start getting identified with this or that, many times the ego will assert itself again and again. Whenever the ego asserts itself, whenever identification happens, whenever judgment arises, immediately remember: watch, simply watch, and there will be understanding.

And understanding is the secret of transformation. If you can understand anger, immediately you will be showered with compassion. If you can understand sex, immediately you will attain to samadhi. 'Understanding' is the most important word to remember.

FOR SOON THE BODY IS DISCARDED.
THEN WHAT DOES IT FEEL?
A USELESS LOG OF WOOD, IT LIES ON THE GROUND.
THEN WHAT DOES IT KNOW?

Don't depend on the body and don't remain confined to the body. Use it, respect it, love it, care for it, but remember: you have to leave it one day. It is only a cage, it will be left behind, and the bird will be gone. Before that happens, take care of the bird too. Cleanse your consciousness, because that will be going with you. Your understanding will go with you, not your body.

So don't waste too much time in decorating it with cosmetics, with clothes, with ornaments -- don't waste too much time with the body, because the body belongs to the earth and the earth will claim it back. Dust unto dust. You don't belong to the earth, you belong to some beyond, to some unknown. Your home is in the unknown, here you are only a visitor. Enjoy the visit and use it as much as possible to grow in understanding and maturity, so that you can take home your maturity, your understanding, your wisdom.

YOUR WORST ENEMY CANNOT HARM YOU
AS MUCH AS YOUR OWN THOUGHTS, UNGUARDED.

When thoughts are unguarded, unwatched, your mind is your greatest enemy.

BUT ONCE MASTERED,
NO ONE CAN HELP YOU AS MUCH,
NOT EVEN YOUR FATHER OR YOUR MOTHER.

But the same mind, if mastered -- mastered by watchfulness, mastered by meditation -- is transformed. It becomes the greatest friend. Nobody can help you as much as it.

The mind is a ladder: unguarded it takes you downwards, guarded it takes you upwards. The same ladder! The mind is a door: unguarded it takes you outward, guarded it takes you inward. The same mind unguarded becomes anger, hatred, jealousy; guarded it becomes compassion, love, light.

Be watchful, be awake, be alert, be nonjudgmental. Don't be a moralist: create a religious consciousness. And by "religious consciousness" is meant a choiceless awareness. Let this phrase sink deep in your heart: choiceless awareness. This is the very essence of Buddha's teaching -- AES DHAMMO SANANTANO.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

Chapter #2
Chapter title: Drink to the full and dance

2 July 1979 am in Buddha Hall

Archive code:	7907020
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The first question:

BELOVED MASTER,
WOULD YOU PLEASE SPEAK MORE ABOUT THE NEW PHASE OF YOUR WORK? SRI RAMAKRISHNA, SRI RAMAN, AND EVEN J. KRISHNAMURTI, APPEAR ONE-DIMENSIONAL. DID GURDJIEFF ATTEMPT A MULTIDIMENSIONAL APPROACH? WAS IT THE CAUSE OF HIS BEING SO GREATLY MISUNDERSTOOD?

Ajit Saraswati, it is but natural to be misunderstood if you really want to help people. If you don't want to help them, you will never be misunderstood -- they will worship you, they will praise you. If you only talk, if you only philosophize, then they are not afraid of you. Then you don't touch their lives.

And it is beautiful to know complex theories, systems of thought. It helps their egos, it nourishes their egos -- they become more knowledgeable. And everybody likes to be more knowledgeable. It is the subtlest nourishment for the ego.

But if you REALLY want to help them, then the problem arises. Then you start changing their lives, then you start trespassing on their egos; then you start interfering with their centuries and centuries old habits and mechanisms. Then you create antagonism: they are afraid of you, they are inimical towards you. And they will try in every possible way to misunderstand you, to misrepresent you.

One-dimensional people are beautiful flowers, but not of much use. Krishnamurti has been talking for forty or more years, and people listen. The same people have been listening to him for forty years...and not an iota of change in their consciousness. Certainly they have become very knowledgeable, argumentative, logical. If you discuss with them -- they are the best people to discuss anything with -- they go into the most subtle, delicate worlds of thought. They can analyze everything: awareness, meditation, consciousness.... They have become very efficient, very clever, but they remain as mediocre as ever, as stupid as ever, with only one difference: now their stupidity is garbed behind their so-called knowledge that they have gathered from J. Krishnamurti. Krishnamurti has remained just an intellectual phenomenon, because he never took the trouble to enter into people's lives. It is dangerous to enter into people's lives -- you are playing with fire.

Sri Raman is perfectly okay: sitting silently in his temple, people can come, offer flowers, worship, and he will simply watch. And of course he has a beauty and a grace, but it is one-dimensional, it does not affect life in its totality. At the most, people can be moved by it emotionally. Just as J. Krishnamurti moves people intellectually, Sri Raman moves people emotionally.

And the same was the case with Ramakrishna. Many people's emotions were touched, and they would cry tears of joy. But it is not going to transform you. Those tears of joy are momentary; back home you will be the same.

Gurdjieff certainly is a pioneer. With Gurdjieff begins a totally new concept of spiritual life. He has

actually called his way "the fourth way" -- just as I call my way "the fourth way" he also calls his way "the fourth way." He was immensely misunderstood, because he was not interested in imparting knowledge to you, he was not interested in consoling you. He was not interested in giving you beautiful theories, visions, hallucinations. He was not interested in your tears, in your emotions and sentiments. He was not interested in being worshipped by you, he was interested in transforming you.

And to transform a person means you have to take a hammer in your hands, because many chunks of that person's being have to be cut. The person is so topsy-turvy that everything is wrong as it is, and it has to be put right. And he has invested so much in his wrong way of life that anybody who wants to change his style of life -- not only the circumference but the center too -- he becomes afraid of, he is scared of. Only a few courageous people can enter into the world of a man like Gurdjieff. Tremendous courage is needed, a courage to die, because only then is one reborn.

Gurdjieff was a midwife. He was not a teacher, he was a master. Krishnamurti remained a teacher. Raman remained a beautiful individual -- enlightened, but just a faraway, distant star. You could watch and you could appreciate and you could write poetry about it, but that's all. It remained a distant phenomenon. You could never hope to reach him, the distance was vast. And there was no effort from his side to bridge it. And what could you do? How could YOU bridge it? If you had been capable of bridging yourself with a man like Raman, there would have been no need to make the bridge. A man of that capacity would be able to transform himself on his own; he would not need a master. Unless Raman tried to make the bridge, the bridge was not possible.

And he was aloof, distant, cool. He was not involved. He knew all misery is false. And, certainly, it is so -- but not for those who are in misery. The man who is awake knows that the person who is crying and weeping in his sleep is seeing a dream, true. As far as the man who is awake is concerned, it's perfectly true. But even though it is a dream, a nightmare, for the person who is fast asleep it is a truth. And the man who is fast asleep cannot make any effort to connect himself with the awakened man. Obviously, it is impossible. He cannot even be aware that somebody is awake; he is so much engrossed in his nightmare. Only the awakened can make the effort. But to disturb somebody's sleep, even though he is in a nightmare, is dangerous. Nobody wants to be disturbed, nobody wants to be interfered with.

People have strange ideas -- sleepy people, idiotic people, but they have strange ideas of freedom. They have no freedom; they can't have. They can't afford it in their sleep. How can a sleepy man have any freedom? But they have ideas, great ideas of freedom, and a man like Gurdjieff interferes. His compassion is far greater than the compassion of J. Krishnamurti, Raman, and Ramakrishna.

Ramakrishna is beautiful -- singing the praise of God, praying, worshipping, dancing. He is something of the beyond. He reminds you that much more is possible in life than is happening to you -- but that's all. Through him just a little remembrance can reach you. But your life is such that that remembrance is not going to create any mutation; it will be forgotten. You will enjoy it. Again and again you would like to go to the man and see him dancing and singing and praying...and you will feel good.

This is what Buddha calls "counting the sheep of others." He is a beautiful flower, but by looking at a rose you cannot become the rose; neither can you become a Ramakrishna by looking at Ramakrishna. Great effort is needed. You have to climb the mountain against all hazards.

Unless a master tries to approach you in your deep sleep, unless he stirs your being, holds you hard and takes you out of your ignorance, it is impossible, it is almost impossible. But you will be angry at this man -- who wants to be disturbed? One has become accustomed to a certain way of life; mind always likes the old, the known, the familiar. Even though it is miserable, still the mind is afraid of the new, because with the new you have to learn again how to behave, how to be. And who wants to learn? You are so efficient with the old, your ego is so satisfied with the old -- why bother?

And when you come across a man like Gurdjieff, he shatters all the nonsense that you have gathered. He shatters mercilessly! Sometimes he has to say things which are not really true, but just to shatter your ideas he has to say them.

A friend has asked, "How was it possible that a man like Gurdjieff, a man of such great understanding, did not understand the idea of kundalini energy?"

He called it kundabuffer. He was very much against the idea of kundalini. He used to say that the worst thing that could happen to a person in life is the arousal of kundalini. The questioner, naturally, is bewildered.

But you don't understand the real meaning of Gurdjieff. He called it kundabuffer because of the nonsense that theosophists have created in the world. They talked so much about kundalini, the serpent

power, and it was all gibberish; they knew nothing about it. They were just fabricating, they were just inventing theories and ideas. It was all guesswork.

In fact, out of a hundred books that are written about kundalini, ninety-nine are absolute nonsense. And the people who had gathered around Gurdjieff had come through theosophical philosophy, hypotheses, doctrines. He was shattering their knowledge; he was not saying anything against kundalini. How could he say that? He knew far better than Blavatsky, Annie Besant, Alcott, Leadbeater -- he knew far better than these people. These people were only experts in creating doctrines, and really they were great experts. They had created almost a world movement -- about auras and colors and kundalini...new words from the ancient spiritual lore. And they created worlds, imaginary worlds, around those words.

Gurdjieff is right to call it kundabuffer. And Gurdjieff is right in saying that the worst thing that can happen to a man is the arousal of kundalini. But remember always that he was talking to his disciples, in a particular context. He was shattering the knowledge of his disciples about kundalini power -- because the first step of a master is to destroy your knowledge, because your knowledge is basically false, borrowed.

Before you can be made familiar with the truth, the untrue has to be taken away. Sometimes the master has to be very merciless, and sometimes the master has to say things which are not really so. Kundalini is not a wrong idea, but for ninety-nine percent of people, Gurdjieff is right.

Now there are again people like Gopi Krishna, who are writing books on kundalini and the serpent power, and the great genius that comes through it. It has not even happened to Gopi Krishna! What kind of genius has he? At the most, the only proof that he has given of his genius is some absolutely worthless poetry, just like the poetry schoolchildren write. He has been a clerk his whole life. His poetry smells of his whole life's clerkship -- it stinks! It has no beauty, it has no grandeur -- it has nothing of the superb.

And now he is propounding around the world that when kundalini arises your latent power of genius becomes manifest. How many yogis have won the Nobel Prize? And how many yogis have contributed to the world's scientific knowledge, art, poetry, painting, sculpture? How many of your people whose so-called kundalini has arisen have contributed in any way to the world's richness?

What Gopi Krishna is talking about is not kundalini but kundabuffer. Gurdjieff would have put him right with a single blow. But he attracts people. People are very much attracted by mystical nonsense, by occult stupidity, by esoteric gibberish. Just start talking with people about chakras, centers of energy, and kundalini passing through them, and they are all-attentive. You just try it! There is no need to know anything about it -- just invent...because Jaina mystics have not talked about kundalini, Buddhist mystics have not talked about kundalini, Christian mystics have never known anything about it, Sufis are absolutely unaware of this energy called kundalini. Only Hindu yoga talks about it.

There IS something in it, but not exactly the way it is told to people. The knowledge that is floating around about kundalini is all nonsense, and Gurdjieff was right to condemn it. He was condemning the whole theosophical movement. Theosophists were very much against Gurdjieff. They knew nothing, but they created a great movement. They were more or less political people, scholars, logic-choppers, but not in any way realized souls.

Gurdjieff shattered many beliefs. He shattered one of the most fundamental beliefs of the whole of humanity. He said, "There is no soul. You are not born with a soul -- the soul has to be created by great effort. And only very rare people have been able to create it. The millions of people walking on the earth are all soulless."

Now, can you create a greater shock? -- just telling people, "You are soulless. There is nothing inside you -- hollow, nobody inside you. You are not yet born; you are just a body, a mechanism. Yes, you have a possibility, a potentiality to become a soul, but then you have to do much work for it, great work for it, and only then is it possible to have a soul. It is the ultimate luxury to have a soul."

Now, down the ages priests have been telling you that you are born with a soul. That has created a very wrong state of affairs. Because everybody has been told he is born with a soul, he thinks, "Then why bother? I am already a soul. I am immortal. The body will die but I am going to live." Gurdjieff said, "You are nothing but the body, and when the body dies YOU will die. Only once in a while does a person survive -- one who has created soul in his life survives death -- not all. A Buddha survives, a Jesus survives, but not you! You will simply die, not even a trace will be left."

What was Gurdjieff trying to do? He was shocking you to the very roots; he was trying to take away all your consolations and foolish theories which go on helping you to postpone work upon yourself. Now, to tell people, "You don't have any souls, you are just vegetables, just a cabbage or maybe a cauliflower" -- a cauliflower is a cabbage with a college education -- "but nothing more than that." He was really a master par

excellence. He was taking the very earth away from underneath your feet. He was giving you such a shock that you had to think over the whole situation: are you going to remain a cabbage? He was creating a situation around you in which you would have to seek and search for the soul, because who wants to die?

And the idea that the soul is immortal has helped people to console themselves that they are not going to die, that death is just an appearance, just a long sleep, a restful sleep, and you will be born again. Gurdjieff says, "All nonsense. This is all nonsense! Dead, you are dead forever -- unless you have created the soul...."

Now see the difference: you have been told you are already a soul, and Gurdjieff changes it totally. He says, "You are not already a soul, but only an opportunity. You can use it, you can miss it."

And I would like to tell you that Gurdjieff was just using a device. It is not true. Everybody is born with a soul. But what to do with people who have been using truths as consolations? A great master sometimes has to lie -- and only a great master has the right to lie -- just to pull you out of your sleep.

For example, you are fast asleep and I shake you and shake you and you don't budge. And then I start shouting, "Fire! Fire!" and you start running out of the house. Outside we will settle the matter. I will say that there is no fire...but this was the only way to wake you up.

Once you have known the soul, Gurdjieff will whisper in your ear, "Now don't be worried. Forget all about what I was telling you. But it was needed. It was a device. I had to shout 'Fire!' otherwise you were not going to get out of your sleep."

But these people are bound to be misunderstood. To understand a man like Gurdjieff is an almost impossible job. You can understand him only if you go with him, if you go along with him. And the work that Gurdjieff did was a very secret work -- it can't be otherwise. Real work can be done only in a mystery school. It is hidden, it is underground. It is not public and it cannot be public.

In the Middle Ages the mystics disappeared behind the garb of alchemy; they had to disappear because of the Christians. The Christians were destroying all kinds of sources which were in any way in conflict with Christian ideology. They were not allowing anybody to practice anything else; even to talk about anything else was not permitted: "Christianity and only Christianity is the way."

The mystics had to disappear. They created a beautiful deception, they created the idea of alchemy. They started saying, "We are alchemists; we have nothing to do with spirituality. All that is rot. We are seeking and searching for the secret of immortal life, of eternal youth. We are trying to find ways and means to transform base metals into gold." And just to deceive the public they made chemistry labs. If you had entered into an alchemist's world, you would have encountered jars and medicines and herbs and test-tubes...and you would have seen a kind of lab where much chemical work was going on. But this was only a facade; this was not the real work -- the real work was happening somewhere else deep down in the school.

The real work was to create integral, crystallized human beings, to create wakefulness. The real work was meditation. But Christianity does not allow meditation. It says prayer is enough. It does not allow inward search. It says worshipping God is enough, going every Sunday to the church is enough, reading the Bible is enough. It has given you toys -- and that's how it has happened in other countries too.

In India too the mystics have lived in disguise.

Just the other day I was reading a Sufi story -- and Gurdjieff is basically rooted in the Sufi tradition. He is a Sufi. He learned his secrets from the Sufis.

I was reading a Sufi story:

A disciple came to the master and said, "I am in trouble. The trouble is that the richest man of the town is going on a pilgrimage. He has a beautiful daughter, and I have a great reputation because of all the discipline that I have gone through and the character that I have cultivated. I have such a reputation in the town that he wants me to take care of his beautiful daughter while he is on his pilgrimage. And I am afraid -- I know my temptations. And the girl is really beautiful; in fact I have always been infatuated with her. I have been avoiding...! This is too much: for six months or nine months she will be living with me. I cannot trust myself. What should I do?"

The master said, "I know a man who knows the secret. You go to him."

And he told him to go to another village where a madman lived. He said, "But what can that madman do? I know about that madman, I have heard much about that madman. He is utterly mad! How can he help me?"

The master said, "You just go, but go very watchfully. Watch everything that is happening there."

He went to the madman. A very beautiful young boy was pouring wine and the madman was drinking.

Now, Mohammedan countries have been, down the ages, homosexual, very much -- so much so that it is only the Mohammedan paradise which is gay. It is far more advanced than any other paradise. In the Hindu paradise there is no place for a gay person. In the Christian paradise, no, not at all. Even the Jewish God is very much against homosexuality, very angry. But the Mohammedan God is very lenient. Not only are beautiful women provided for the virtuous, but beautiful boys too.

This beautiful young boy pouring wine and the madman drinking -- this man felt great hatred, condemnation. But because the master had said, "Watch and go and ask him for advice..." he forgot all about his problem. First he asked, "Please tell me what is happening. What are you doing?"

The madman laughed and he said, "This boy is my son. And come close -- my glass contains only water. What he is pouring is not wine."

The man asked, "Then why are you pretending that you are drinking wine? Nobody sips water the way you are sipping. The flask from which he is pouring water is not used for keeping water -- then why?"

The madman laughed and said, "So that nobody entrusts his beautiful daughter to me when he goes on a pilgrimage. This is a device!"

He must have read the thought, he must have been telepathic. He must have seen this man through and through. "...So that nobody entrusts his beautiful daughter to me, so nobody bothers. So that I am left alone. But please don't tell my secret to anybody; otherwise I will have to move from this town to another town. My madness is a rumor created by me. My characterlessness is a rumor created by me. And if YOU really want to work on yourself," said the madman, "you should do likewise. Go back. Start behaving foolishly, stupidly, madly, immorally -- at least pretend! -- and nobody will bother you."

Gurdjieff lived a life which was very mysterious; it was not public. His school was a hidden school. What was happening there, people were simply guessing.

And that's what is going to happen in the new phase of my work. My commune will become hidden, underground. It will have a facade on the outside: the weavers and the carpenters and the potters...that will be the facade. People who will come as visitors, we will have a beautiful showroom for them; they can purchase things. They can see the creativity of the sannyasins: paintings, books, woodwork.... They can be shown around -- a beautiful lake, swimming pools, a five-star hotel for them -- but they will not know what is really happening. That which will be happening will be almost all underground. It has to be underground, otherwise it cannot happen.

I have a few secrets to impart to you, and I would not like to die before I have imparted them to you -- because I don't know anybody else now alive in the world who can do that work. I have secrets from Taoism, secrets from tantra, secrets from yoga, secrets from Sufis, secrets from Zen people. I have lived in almost all the traditions of the world; I have been a wanderer in many lives. I have gathered much honey from many flowers.

And the time, sooner or later, will come when I will have to depart -- and I will not be able to enter again in the body. This is going to be my last life. All the honey that I have gathered I would like to share with you, so that you can share it with others, so that it does not disappear from the earth.

This is going to be a very secret work; hence, Ajit Saraswati, I cannot speak about it. I think I have already spoken too much! I should not have said even this. The work will be only for those who are utterly devoted.

Right now, we have a big press office to make as many people as possible aware of the phenomenon that is happening here. But in the new commune the real work will simply disappear from the world's eyes. The press office will function -- it will function for other purposes. People will go on coming, because from the visitors we have to choose; we have to invite people who can be participants, who can dissolve in the commune. But the real work is going to be absolutely secret. It is going to be only between me and you.

And there will not be much talk between me and you either. More and more I will become silent, because the real communion is through energy, not through words. As you will be getting ready to receive the energy in silence, I will become more and more silent. But I am keeping a great treasure for you. Be receptive....

And as my work goes underground and becomes more secret and more mysterious, more and more rumors and gossip are bound to spread all over the world. People become very suspicious of anything secret, and because they cannot find any clue, they start inventing their own ideas about what is happening there. So be ready for that too.

But don't be worried about it. It is going to be a mystery school. Such schools existed when Zarathustra

was alive; he created such a school. Many such schools existed in Egypt, India, Tibet. When Pythagoras came and visited this country he noted the fact of the mystery schools. He was initiated into many mystery schools in Egypt and in India. Jesus was trained by the Essenes, a very secret mystery school.

All that is beautiful and all that is great in human history has happened only through a few people who put their energies together for the inner exploration. My commune is going to be a mystery school for inner exploration. It is the greatest adventure there is, and the greatest dance too.

The second question:

BELOVED MASTER,
WHAT IS THE KEY TO THIS PUZZLE?
THE BUDDHA SAYS, SPEAK LESS: AND SILENCE FEELS BEAUTIFUL,
FOR WHAT HAVE I TO SAY?
TALES OF THE PAST, DREAMS OF THE FUTURE,
GIDDY GOSSIP OR REASONED ARGUMENT,
ALL TASTE PHONY TO THE TONGUE.
SILENCE IS BEAUTIFUL,
AND YET....
THE SOUND OF MERRY CHATTER OVER TEACUPS
ECHOES THE CAREFREE CHIRPING OF THE BIRDS --
ENERGY FLOWING IN A JOYOUS COSMOS.
BELOVED MASTER, TELL ME,
WHAT IS THE KEY TO THIS PUZZLE?

Nirgun, don't take Gautama the Buddha too seriously. Silence IS beautiful, certainly it is beautiful. But who has told you that gossiping is not beautiful? In fact, the more you enjoy gossiping, the deeper will be your silence.

These are polar opposites and they balance each other. If you work hard in the day, you will sleep a deep sleep in the night. Polar opposites: hard work brings a deep sleep. Illogical! The logical thing would have been that you rested the whole day, practiced rest the whole day, and then you sleep a deep, deep sleep in the night. That would have been logical -- but God is illogical.

That seems to be perfectly right: the whole day you practiced rest -- naturally you should have more rest in the night than anybody else who has not practiced it! And the man who has been doing just the opposite -- hard work, tilling the ground, digging in the earth, working in the garden, chopping wood, carrying water from the well -- the whole day he was perspiring, working hard, a tiring work, by the evening he is utterly tired. Logically he should not be able to sleep at all because he practiced the opposite. But this is not how life functions.

Life functions through the polar opposites. Life is not logical, life is dialectical. It is a dialectics: thesis, antithesis, and they both balance and become synthesis. Then synthesis functions again as a thesis and creates its antithesis...and so on and so forth. Life is not Aristotelian but Hegelian.

It is perfectly good to gossip. And when you gossip, gossip totally -- let it be a meditation! Knowing perfectly well that it is gossip, still it can be enjoyed. In fact, it can be enjoyed more because it is just gossip! And then fall silent.

The chirping of the birds is beautiful, but have you watched that when suddenly it stops there is a great silence? The silence is deepened by the songs of the birds. The silence that follows the storm is the deepest, the most profound.

Nirgun, don't take Buddha too seriously. He can be taken too seriously -- he is a one-dimensional man. What I am saying...if you had asked the same question of Buddha, he would not have said the same thing. He would have said, "Nirgun, you are coming to the right point. Stop gossiping and stop talking. Say only the minimum, the absolutely necessary." He would have suggested being very telegraphic. If it can be done in ten words, then don't do it in eleven words. If you can cut words more and more, so much the better.

But my own experience is that if you cut all your gossiping, all your talking, your silence will be superficial, your silence will be just a kind of sadness. It will not have depth. From where will it get depth? It can get depth only from its polar opposite.

If you really want to rest, first dance -- dance to abandon. Let every fiber of your body and being dance, and then follows a relaxation, a rest, which is total. You need not do it, it happens on its own.

I am not saying that gossiping should be done to harm somebody. Then it is no longer gossip, it is violence; then it is no longer gossip, it is something else camouflaged as gossip. Gossip should be a pure art, with no motivation -- joking for joking's sake, gossiping for gossiping's sake. And then it will keep you cheerful. And when it stops...and how long can you gossip? There is a natural limit to everything. "The sound of merry chatter over teacups" cannot continue forever. Soon the teacups will be empty and the chatter will disappear...and then there is a profound silence.

It is good that the birds have not heard Buddha, that the trees have not heard Buddha.

Nirgun, I would not like you to become a Buddhist. I know Buddhist monks: they become very serious, too serious, so that their seriousness is a kind of disease. They cannot laugh, they cannot joke. In fact, if they read my discourses on Buddha and they come across juicy jokes, they will just close their eyes. They will not even be capable of reading them. Their whole being will withdraw, they will shrink away. They will not be able to forgive me.

Don't be too serious at all. My message is that of rejoicing. That's where I am different from Buddha. Buddha is a serious person; not a single statue exists in which he is shown laughing, or even smiling. Yes, there are Chinese and Japanese statues of Buddha in which he is shown smiling and laughing sometimes -- sometimes even a belly laughter, his belly shaking. But those are Chinese and Japanese buddhas.

In fact, if you see a Chinese statue of Buddha and an Indian statue of Buddha you will not be able to conceive of any relationship between the two; they are so totally different. The Indian Buddha is very serious. His body is athletic: he has a big chest and a very very shrunken belly -- no belly at all. And if you see the Chinese Buddha it is just the opposite. You will not find the big chest at all, it is completely lost because the belly is so big. And you can see even in marble statues that the belly is shaking with laughter. His face is totally different, it is round and gives you the sense of a child. The Indian Buddha's face is very Roman -- it was made after Alexander had visited India -- it is Greek and Roman. The features are not Indian. Look again at an Indian statue of Buddha, the features are not Indian. Alexander and his beauty impressed people so much that they imposed Alexander's face on Buddha's body.

And he is very serious, utterly serious. You cannot conceive of him ever laughing. But when Buddhism reached China it met a very profound philosophy -- the polar opposite. The dialectics happened there. Buddhism became the thesis and Taoism became the antithesis: the meeting of Buddha and Lao Tzu. The Chinese statue of Buddha is a cross, it is half Gautam Buddha and half Lao Tzu -- they are mingled into each other. That belly belongs to Lao Tzu, that laughter belongs to Lao Tzu, and the silence belongs to Buddha. It has been the greatest meeting that has ever happened in the world. Out of it is born the most profound, the most significant phenomenon in all history: Zen.

Zen is neither Buddhist nor Taoist, or it is both together. It is a strange meeting. In fact, Lao Tzu and Buddha, if they had met physically, would not have agreed on ANY point. Lao Tzu was a man of laughter. He used to move from one village to another sitting on his buffalo -- must have looked like a clown. And he was almost always laughing, rolling on the ground -- at the whole ridiculousness of existence, at the absurdity of life.

Buddha and Lao Tzu are polar opposites. Maybe that's why both these philosophies became attracted to each other. Both were incomplete -- the meeting made them more complete. Neither will Lao Tzu agree with Zen nor will Buddha agree with Zen.

I have heard a story:

In heaven, in a cafe, Buddha, Confucius and Lao Tzu, all the three are sitting, chitchatting. And the woman, the owner of the cafe, a beautiful woman, comes. She brings the juice of life. Buddha immediately closes his eyes. He says, "I cannot look at it! It is not worth looking at -- life is misery. Birth is misery, life is misery, death is misery. Remove it from my sight; otherwise I cannot open my eyes!"

Confucius opens his eyes half-way -- he believes in the golden mean, the middle way, just the half -- looks with half open eyes and says, "I cannot deny it without tasting it." He is a man of more scientific leanings. "How can you say anything unless you experiment? You should not declare such things offhand. So," he says, "just give me a sip." He tastes it and he says, "Buddha is right: it is bitter, it is miserable, and I completely agree and I am a witness to Buddha. But I will again say that Buddha is wrong -- without tasting it, nothing should be said. Although he is right -- I can approve him, on MY witnessing he is right -- but on his own he is not right."

Lao Tzu takes the whole flask and before the owner woman can say anything, he takes it down in a gulp. He drinks the whole flask and he becomes so drunk that he starts dancing. He does not say a word -- bitter

or sweet, misery or bliss. When he comes a little bit to his senses, Buddha and Confucius ask him, "What do you say?"

He says, "There is nothing to say. Life should be drunk to its totality, then only does one know. And when one knows, there is nothing to say. It cannot be put in any category. Misery or bliss are categories -- life is beyond all categories. But one should know it in its wholeness, and only I know it in its wholeness. You have not even tasted it. Confucius has only tasted it, but one should not decide by the part about the whole. Only I can say what it is, but I am not going to say because it is not sayable. If you really want to know, I can order another flask. Drink it to the full and dance -- that is the only way!"

That is the only way to know anything.

The meeting of Buddhism and Taoism is the strangest phenomenon in the world. But it was bound to happen; there is a certain inevitability in it because such polar opposites attract each other, just as negative and positive poles of magnetism or negative and positive electricity attract each other.

Buddhism traveled from India to China. Taoism never traveled to India, because Taoism was so utterly drunk with ecstasy, with joy -- who cares? Buddhism traveled, had to travel. The seriousness became very very heavy. Once Buddha was gone, once the light was gone, then it was just like a rock on the chest of the followers -- it became too heavy. They had to move to find something nonserious to balance it.

Nirgun, don't be serious about it. Enjoy your gossiping, enjoy the small things of life, the small joys of life. They all contribute to the enrichment of your being. And always remember: nonseriousness is one of the most fundamental qualities of a really religious person.

A sincere young man went to an understanding old rabbi for advice. "The problem is my sexual appetite. When I shake hands with a woman it is aroused -- even when I pass a pretty woman on the street it is aroused. It disturbs me because I love my wife very much."

"Don't worry, son," said the rabbi. "It doesn't matter where you work up an appetite as long as you dine at home."

This rabbi is a wise man, nonserious, taking life playfully. My sannyasins have to take life very playfully -- then you can have both the worlds together. You can have the cake and eat it too. And that is a real art. This world and that, sound and silence, love and meditation, being with people, relating, and being alone. All these things have to be lived together in a kind of simultaneity; only then will you know the uttermost depth of your being and the uttermost height of your being.

The third question:

BELOVED MASTER,
WHAT DO YOU SAY ABOUT THE FAMOUS STATEMENT OF FRIEDRICH NIETZSCHE THAT GOD IS DEAD?

Neeraj, Friedrich Nietzsche says God is dead -- that means he was alive before. As far as I know, he has never been alive. How can God be dead if he has never been alive? God is not a person, so he cannot be alive and he cannot be dead. To me, God is life itself! God is synonymous with existence; hence you cannot say God is alive or God is dead. God is life! And life is forever...it is a continuum, it is eternal, no beginning, no end.

Nietzsche was really saying that the God that people had worshipped up to then had become irrelevant. But he was very much accustomed to making dramatic statements. Rather than saying: "The God that people have worshipped up to now is no longer relevant," he said: "God is dead." And in a way, dramatic statements penetrate people's consciousness more. If he had said it in a philosophical way it may have missed the target, but it became the most important statement made in these hundred years. No other statement has had such significance, or has had such an impact on human thinking, behavior, life.

The Christian God is dead, the Jewish God is dead -- that's what Nietzsche was saying. But there have been so many gods and all have gone down the drain. If you make a list you will be surprised how many gods have been worshipped. One man has made a list. I was reading the list -- not even a single name that he mentions is known. Nearabout fifty gods he mentions. The Egyptian gods are no longer there -- not even

in Egypt does anybody know about them. There was a time when for those gods even human beings were sacrificed, wars were fought, crusades, murders, rapes; villages were burned in the name of those gods. Now even the names are not known. I read the whole list; out of the fifty not a single name is known. There have been many gods invented by people, and when those people become tired of those gods, they invent new toys and they throw the old ones.

These gods go on being born and dying, but these are not the true God. 'True God' simply means life -- AES DHAMMO SANANTANO -- the inexhaustible law of existence. How can it die? There is no way. Forms change....

It seems God visited the New York subways recently. Someone had scrawled on the wall: "God is dead -- signed Nietzsche," and underneath it was written: "Nietzsche is dead -- signed God."

That seems to be far truer. But an even better message for you:

A London subway has this cheerful message: "God is dead, but don't worry -- Mary is pregnant again!"

The last question:

BELOVED MASTER,
CAN YOU SAY SOMETHING ABOUT GUILT AND FEAR?

Latifa, fear is natural, guilt is a creation of the priests. Guilt is man-made. Fear is in-built, and it is very essential. Without fear you will not be able to survive at all. Fear is normal. It is because of fear that you will not put your hand in the fire. It is because of fear that you will walk to the right or to the left, whatsoever is the law of the country. It is because of fear that you will avoid poison. It is because of fear that when the truck driver sounds his horn, you run out of the way.

If the child has no fear there is no possibility that he will ever survive. His fear is a life-protective measure. But because of this natural tendency to protect oneself...and nothing is wrong in it -- you have the right to protect yourself. You have such a precious life to protect, and fear simply helps you. Fear is intelligence. Only idiots don't have fear, imbeciles don't have fear; hence you have to protect the idiots, otherwise they will burn themselves or they will jump out of a building, or they will go into the sea without knowing how to swim or they can eat a snake...or anything they can do!

Fear is intelligence -- so when you see a snake crossing the path, you jump out of the way. It is not cowardly, it is simply intelligent. But there are two possibilities....

Fear can become abnormal, it can become pathological. Then you are afraid of things of which there is no need to be afraid -- although you can find arguments even for your abnormal fear. For example, somebody is afraid of going inside a house. Logically you cannot prove that he is wrong. He says, "What is the guarantee that the house will not fall?" Now, houses are known to fall so this house can also fall. People have been crushed by houses falling. Nobody can give an absolute guarantee that this house is not going to fall -- an earthquake can happen...anything is possible! Another man is afraid -- he cannot travel because there are train accidents. Somebody else is afraid -- he cannot go into a car, there are car accidents. And somebody else is afraid of an airplane....

If you become afraid in this way, this is not intelligent. Then you should be afraid of your bed too, because almost ninety-seven percent of people die in their beds -- so that is the MOST dangerous place to be in. Logically you should remain as far away from the bed as possible, never go close to it. But then you will make your life impossible.

Fear can become abnormal, then it is pathology. And because of this possibility, priests have used it, politicians have used it. All kinds of oppressors have used it. They make it pathological, and then it becomes very simple to exploit you. The priest makes you afraid of hell. Just look in the scriptures -- with what joy they depict all the tortures, with really great relish. Scriptures describe in detail, in great detail, each and every torture.

Adolf Hitler must have been reading these scriptures; he must have found great ideas from these scriptures describing hell. He himself was not such a creative genius as to invent the concentration camps and all kinds of tortures. He must have found them in religious scriptures -- they are already there, priests

have already done the work. He only practiced what priests have been preaching. He was really a religious man!

Priests have only been talking about a hell that is waiting for you after death. He said, "Why wait so long? I will create a hell here and now. You can have a taste of it."

I have heard that once a man died, reached hell, knocked on the door. The Devil looked at him -- he looked German -- he asked him, "From where are you coming?"
The man said, "From Germany."

He said, "Then there is no need to come here -- you have already lived it! Now you can go to heaven. And you will find our place very boring because you had a far more improved edition of hell. We are still living in the bullock-cart age -- old tortures. You know far more sophisticated instruments, ways, means."

Gas chambers are still not known in hell. In a single gas chamber, ten thousand people, within seconds, can become smoke. And you will be surprised to know that although we are living in the twentieth century, man is still an animal. Thousands of people used to go to see. Glass was fitted, fixed in, one-way. You could see what was happening inside, but the insiders could not see who was looking in from the outside.

Thousands of people would stand outside watching through the glass: people disappearing in smoke -- simply disappearing in smoke -- thousands of people dying within seconds. And the people who were enjoying outside, can you call them human beings? But remember, it has nothing to do with Germany, this is so all over the world. Man is exactly the same everywhere.

The priests became aware very early that the fear instinct in man can be exploited. He can be made so much afraid that he will fall at the feet of the priests and will tell them, "Save us! Only you can save us." And the priest will concede to save them if they follow the priest; if they follow the rituals prescribed by the priest, the priest will save them. And out of fear people have been following the priests, and all kinds of stupidities, superstitions.

The politician also became aware soon that people can be made very much afraid. And if you make them afraid, you can dominate them. It is out of fear that nations exist. The fear of America keeps Russians slaves to the communists, and the fear of Russia keeps Americans slaves to the government. Fear of each other...the Indians are afraid of the Pakistanis, and the Pakistanis are afraid of the Indians. It is such a stupid world! We are afraid of each other, and because of our fear the politician becomes important. He says, "We will save you here, in this world," and the priest says, "We will save you in the other world." And they conspire together.

It is fear that creates guilt -- but not fear itself. Fear creates guilt via the priests and politicians. The priests and the politicians create in you a pathology, a trembling. And, naturally, man is so delicate and so fragile, he becomes afraid. And then you can tell him to do anything and he will do it -- knowing perfectly well that it is stupid, knowing perfectly well deep down that it is all nonsense, but who knows...? Out of fear, man can be forced to do anything.

A young woman who can't prevent herself from coughing and sneezing at the theater asks a doctor for a remedy before going to a first night. "Here, drink this," he says, offering her a glass. She drinks it, mouth awry, and asks what it was, imagining some type of bad-tasting cough medicine.
"That's a double dose of Pluto water," he answers. "Now you won't dare sneeze or cough."

...You don't get it. You have never tasted Pluto water -- try, and neither you will dare to sneeze or cough. Do an experiment: you can ask Ajit Saraswati for Pluto water, only then will you understand the joke. It is very existential. Because you didn't get it I will have to tell another:

One morning, a big she-bear raided Joe's cabin, scattered everything, ate everything, tore up everything, and ambled away.

Joe trailed her, shot her, and then noticing how much she resembled a woman, he satisfied his passion with her carcass. Just then he noticed another hunter cowering in the branches of a nearby tree. Realizing his deed had been observed, Joe pointed his gun at the man, made him climb down and said, "Have you ever made love to a bear?"

And the hunter said, "No, but I am getting ready to try."

Man can be forced to do anything -- just to save himself. And because the pathology that the priests have created in you is unnatural, your nature rebels against it, and once in a while you do something which goes against it -- you do something natural -- then guilt arises.

Latifa, guilt means you have an unnatural idea in your mind about how life should be, what should be done, and then one day you find yourself following nature and you do the natural thing. You go against the ideology. Because you go against the ideology, guilt arises, you are ashamed. You feel yourself very inferior, unworthy.

But by giving people unnatural ideas you cannot transform them. Hence, priests have been able to exploit people, but they have not been able to transform them. They are not interested in transforming you either; their whole idea is to keep you always enslaved. They create a conscience in you. Your conscience is not really YOUR conscience -- it is created by the priests. They say, "This is wrong." You may know from the deepest core of your being that there seems to be nothing wrong in it, but they say it is wrong. And they go on hypnotizing you from your very childhood. The hypnosis goes deep, seeps deep in you, sinks deep in you, becomes almost part of your being. It holds you back.

They have told you sex is wrong -- but sex is such a natural phenomenon that you are attracted towards it. And nothing is wrong in being attracted towards a woman or a man. It is just part of nature. But your conscience says, "This is wrong." So you hold yourself back. Half of you goes towards the woman, half of you is pulling you back. You can't make any decision; you are always divided, split. If you decide to go with the woman, your conscience will torture you: "You have committed a sin." If you don't go with the woman, your nature will torture you: "You are starving me."

Now you are in a double bind. Whatsoever you do you will suffer. And that's what the priest has always wanted -- for you to suffer, because the more you suffer, the more you go to him for his advice. The more you suffer, the more you seek salvation.

Bertrand Russell is absolutely right that if a man is given total, natural freedom -- freedom from this so-called conscience and morality -- and if man is helped to become an integrated, natural being -- intelligent, understanding, living his life according to his own light, not according to somebody else's advice -- the so-called religions will disappear from the world.

I perfectly agree with him. The so-called religions will certainly disappear from the world if people are not in suffering; they won't seek salvation. But Bertrand Russell goes on and he says religion itself will disappear from the earth. There I don't agree with him. The so-called religions WILL disappear, and because the so-called religions will disappear there will be, for the first time in the world, an opportunity for religion to exist. Christians will not be there, Hindus will not be there, Mohammedans will not be there -- only then will a new kind of religiousness spread over the earth. People will be living according to their own consciousness. There will be no guilt, no repentance, because these things never change people. People remain the same; they just go on changing their outer garb, their form. Substantially, nothing changes through guilt, through fear, through heaven, through hell. All these ideas have utterly failed.

Now it is time to recognize that all the old religions have failed. Yes, they have created a few beautiful people -- a Buddha here and a Jesus there -- but out of millions and millions of human beings, once in a while somebody has bloomed. It is an exception, it cannot be counted. It should not be taken into account. Buddhas can be counted on the fingers.

If a gardener plants ten thousand trees and only one tree blooms in the spring, will you call him a gardener? What about the other nine thousand nine hundred and ninety-nine trees? If this tree has bloomed, it must have bloomed in spite of the gardener. The credit cannot go to him -- he must have somehow missed it.

We have lived in a very wrong kind of world; we have created a wrong kind of situation. People only go on changing superficially -- the Hindu becomes a Christian, the Christian becomes a Hindu, and nothing ever changes. All remains the same.

The reformed prostitute is giving testimony with the Salvation Army on a street-corner on a Saturday night, punctuating her discourse by beating on a big brass drum.

"I used to be a sinner!" she shouts (boom!) "Used to be a bad woman (boom!) I used to drink! (boom!) Gamble! (boom!) Whore! (boom! boom!) Used to go out Saturday nights and raise hell! (boom! boom! boom!) Now what do I do Saturday nights? I stand on this street corner, beating on this mother-fucking drum!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

Chapter #3
Chapter title: And travel on

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WHO SHALL CONQUER THIS WORLD
AND THE WORLD OF DEATH WITH ALL ITS GODS?
WHO SHALL DISCOVER
THE SHINING WAY OF THE LAW?

YOU SHALL, EVEN AS THE MAN
WHO SEEKS FLOWERS
FINDS THE MOST BEAUTIFUL,
THE RAREST.

UNDERSTAND THAT THE BODY
IS MERELY THE FOAM OF A WAVE,
THE SHADOW OF A SHADOW.
SNAP THE FLOWER ARROWS OF DESIRE
AND THEN, UNSEEN,
ESCAPE THE KING OF DEATH.

AND TRAVEL ON.

DEATH OVERTAKES THE MAN
WHO GATHERS FLOWERS
WHEN WITH DISTRACTED MIND AND THIRSTY SENSES
HE SEARCHES VAINLY FOR HAPPINESS
IN THE PLEASURES OF THE WORLD.
DEATH FETCHES HIM AWAY
AS A FLOOD CARRIES OFF A SLEEPING VILLAGE.
DEATH OVERCOMES HIM
WHEN WITH DISTRACTED MIND AND THIRSTY SENSES
HE GATHERS FLOWERS.
HE WILL NEVER HAVE HIS FILL
OF THE PLEASURES OF THE WORLD.

THE BEE GATHERS NECTAR FROM THE FLOWER
WITHOUT MARRING ITS BEAUTY OR PERFUME.
SO LET THE MASTER SETTLE, AND WANDER.

LOOK TO YOUR OWN FAULTS,
WHAT YOU HAVE DONE OR LEFT UNDONE.
OVERLOOK THE FAULTS OF OTHERS.

LIKE A LOVELY FLOWER,
BRIGHT BUT SCENTLESS,
ARE THE FINE BUT EMPTY WORDS
OF THE MAN WHO DOES NOT MEAN WHAT HE SAYS.

LIKE A LOVELY FLOWER,
BRIGHT AND FRAGRANT,
ARE THE FINE AND TRUTHFUL WORDS
OF THE MAN WHO MEANS WHAT HE SAYS.

LIKE GARLANDS WOVEN FROM A HEAP OF FLOWERS,
FASHION FROM YOUR LIFE AS MANY GOOD DEEDS.

God is not really the center of religious inquiry -- death is. Without death there would have been no religion at all. It is death that makes man seek and search for the beyond, the deathless.

Death surrounds us like an ocean surrounding a small island. The island can be flooded any moment. The next moment may never come, tomorrow may never arrive. Animals are not religious for the simple reason that they are not aware of death. They cannot conceive of themselves dying, although they see other animals dying. It is a quantum leap from seeing somebody else dying to concluding that "I am also going to die." Animals are not so alert, aware, to come to such a conclusion.

And the majority of human beings are also subhuman. A man is really a mature man when he has come to this conclusion: "If death is happening to everybody else, then I cannot be an exception." Once this conclusion sinks deep into your heart, your life can never be the same again. You cannot remain attached to life in the old way. If it is going to be taken away, what is the point of being so possessive? If it is going to disappear one day, why cling and suffer? If it is not going to remain forever, then why be in such misery, anguish, worry? If it is going to go, it is going to go -- it does not matter when it goes. The time is not that important -- today, tomorrow, the day after tomorrow. But life is going to slip out of your hands.

The day you become aware that you are going to die, that your death is an absolute certainty...in fact the only certainty in life is death. Nothing else is so absolutely certain. But somehow we go on avoiding this question, this question of death. We go on keeping ourselves occupied in other matters. Sometimes we talk about great things -- God, heaven and hell -- just to avoid the REAL question. The real question is not God, cannot be, because what acquaintance have you got with God? What do you know about God? How can you inquire about something which is absolutely unknown to you? It will be an empty inquiry. It will be at the most curiosity, it will be juvenile, childish, stupid.

Stupid people ask about God, the intelligent person asks about death. The people who go on asking about God never find God, and the person who asks about death is bound to find God -- because it is death that transforms you, your vision. Your consciousness is sharpened because you have raised a real question, an authentic question, the most important question of life. You have created such a great challenge that you can't remain asleep for long; you will have to be awake, you will have to be alert enough to encounter the reality of death.

That's how Buddha's inquiry began:

The day Buddha was born...he was the son of a great king, and the only son, and he was born when the king was getting old, very old; hence there was great rejoicing in the kingdom. The people had waited long.

The king was very much loved by the people; he had served them, he had been kind and compassionate, he had been very loving and very sharing. He had made his kingdom one of the richest, loveliest kingdoms of those days.

People were praying that their king should have a son because there was nobody to inherit. And then Buddha was born in the king's very old age -- unexpected was his birth. Great celebration, great rejoicing! All the astrologers of the kingdom gathered to predict about Buddha. His name was Siddhartha -- he was given this name, Siddhartha, because it means fulfillment. The king was fulfilled, his desire was fulfilled, his deepest longing was fulfilled -- he wanted a son, he had wanted a son his whole life; hence the name Siddhartha. It simply means fulfillment of the deepest desire.

This son made the king's life meaningful, significant. The astrologers, great astrologers, predicted -- they were all agreeing except one young astrologer. His name was Kodanna. The king asked, "What is going to happen in the life of my son?" And all the astrologers raised two fingers, except Kodanna who raised only one finger.

The king asked, "Please don't talk in symbols -- I am a simple man, I don't know anything about astrology. Tell me, what do you mean by two fingers?"

And they all said, "Either he is going to become a CHAKRAVARTIN -- a world ruler -- or he will renounce the world and will become a buddha, an enlightened person. These two alternatives are there, hence we raise two fingers."

The king was worried about the second alternative, that he will renounce the world. "So again the problem: who will inherit my kingdom if he renounces the world?" And then he asked Kodanna, "Why do you raise only one finger?"

Kodanna said, "I am absolutely certain that he will renounce the world -- he will become a buddha, an enlightened one, an awakened one."

The king was not happy with Kodanna. Truth is very difficult to accept. He ignored Kodanna; Kodanna was not rewarded at all -- truth is not rewarded in this world. On the contrary, truth is punished in a thousand and one ways. In fact, Kodanna's prestige fell after that day. Because he was not rewarded by the king, the rumor spread that he was a fool. When all the astrologers were agreeing, he was the only one who was not agreeing.

The king asked the other astrologers, "What do you suggest? What should I do so that he does not renounce the world? I would not want him to be a beggar, I would not like to see him a sannyasin. I would like him to become a chakravartin -- a ruler of all the six continents." The ambition of all the parents. Who would like his son or daughter to renounce the world and to move into the mountains, to go into one's own interiority, to seek and search for the self?

Our desires are extrovert. The king was an ordinary man, just like everybody else -- with the same desires and the same ambitions. The astrologers said, "It can be arranged: give him as much pleasure as possible, keep him in as much comfort and luxury as is humanly possible. Don't allow him to know about illness, old age, and particularly death. Don't let him come to know about death and he will never renounce."

They were right in a way, because death is the central question. Once it arises in your heart, your life-style is bound to change. You cannot go on living in the old foolish way. If this life is going to end in death, then this life cannot be real life, then this life must be an illusion. Truth has to be eternal if it is true -- only lies are momentary. If life is momentary, then it must be an illusion, a lie, a misconception, a misunderstanding; then life must be rooted somewhere in ignorance. We must be living it in such a way that it comes to an end.

We can live in a different way so that we can become part of the eternal flow of existence. Only death can give you that radical shift.

So the astrologers said, "Please don't let him know anything about death." And the king made all the arrangements. He made three palaces for Siddhartha for different seasons in different places, so that he never came to know the discomfort of the season. When it was hot he had a palace in a certain place in the hills where it was always cool. When it was too cold he had another palace by the side of a river where it was always warm. He made all the arrangements so he never felt any discomfort.

No old man or woman was allowed to enter the palaces where he lived -- only young people. He gathered all the beautiful young women of the kingdom around him so he would remain allured, fascinated, so he would remain in dreams, desires. A sweet dreamworld was created for him. The gardeners were told that dead leaves had to be removed in the night; fading, withering flowers had to be removed in the night --

because who knows? -- seeing a dead leaf he might start asking about what has happened to this leaf, and the question of death may arise. Seeing a withering rose, petals falling, he might ask, "What has happened to this rose?" and he might start brooding, meditating, about death.

He was kept absolutely unaware of death for twenty-nine years. But how long can you avoid? Death is such an important phenomenon -- how long can you deceive? Sooner or later he had to enter into the world. Now the king was getting very old and the son had to know the ways of the world, so slowly slowly he was allowed, but whenever he would pass through any street of the capital, old men, old women, would be removed, beggars would be removed. No sannyasin was allowed to cross while he was passing, because seeing a sannyasin he might ask "What type of man is this? Why is he in orange? What has happened to him? Why does he look different, detached, distant? His eyes are different, his flavor is different, his presence has a different quality to it. What has happened to this man?" And then the question of renunciation, and fundamentally the question of death.... But one day, it had to happen. It can't be avoided.

We are also doing the same. If somebody dies and the death procession is passing by, the mother pulls the child inside the house and closes the door.

The story is very significant, symbolic, typical. No parents want the children to know about death, because they will immediately start asking uncomfortable questions. That's why we build the cemeteries outside the town, so that nobody need go there. Death is a central fact; the cemetery should be exactly in the middle of the city so everybody has to pass it many times in the day -- going to the office, coming to the home, going to the school, college, coming to the home, going to the factory...so that one is reminded again and again about death. But we make the cemetery outside the town, and we make the cemetery very beautiful: flowers, trees. We try to hide death -- particularly in the West, death is a taboo! Just as once sex was a taboo, now death is the taboo. Death is the last taboo.

Someone like Sigmund Freud is needed -- a Sigmund Freud who can bring death back into the world, who can expose people to the phenomenon of death. When a person dies in the West, his body is decorated, bathed, perfumed, painted. Now there are experts who do this whole job. And if you see a dead man or a dead woman, you will be surprised -- he looks far more alive than he ever looked when he was alive! Painted, his cheeks are red, his face bright; he seems to be fast asleep in a calm and quiet space.

We are deceiving ourselves! We are not deceiving him, he is no longer there. There is nobody, just a dead body, a corpse. But we are deceiving ourselves by painting his face, by garlanding his body, putting beautiful clothes on him, carrying his body in a costly car, and a great procession and much appreciation for the person who has died. He was never appreciated when he was alive, but now nobody criticizes him, everybody praises him.

We are trying to deceive ourselves; we are making death as beautiful as we can so that the question does not arise. And we go on living in the illusion that it is always the other who dies -- obviously, you will not see your own death, you will always see others dying. A logical conclusion -- that it is always the other who dies, so why be bothered? You seem to be the exceptional one, God has made a different rule for you.

Remember, nobody is an exception. AES DHAMMO SANANTANO -- only one law rules all, one eternal law. Whatsoever happens to the ant is going to happen to the elephant too, and whatsoever happens to the beggar is going to happen to the emperor too. Poor or rich, ignorant or knowledgeable, sinner or saint, the law makes no distinction -- the law is very just.

And death is very communist -- it equalizes people. It takes no notice of who you are. It never looks in the pages of the books published, like WHO'S WHO. It simply never bothers whether you are a pauper or Alexander the Great.

One day Siddhartha HAD to become aware, and he became aware. He was going to participate in a youth festival; he was going to inaugurate it. The prince, of course, was supposed to inaugurate the yearly youth festival. It was a beautiful evening; the youth of the kingdom had gathered to dance and sing and rejoice the whole night. The first day of the year -- a night-long celebration. And Siddhartha was going to open it.

On the way he met what his father had been afraid of him ever seeing -- he came across those things. First he saw an ill man, his first experience of illness. He asked, "What has happened?"

The story is very beautiful. It says the charioteer was going to lie, but a disembodied soul took possession of the charioteer, forced him to speak the truth. He had to say, in spite of himself, "This man is ill."

And Buddha immediately asked the intelligent question, "Then can I also be ill?"

The charioteer was again going to lie, but the soul of a god, an enlightened soul, a disembodied soul, forced him to say, "Yes." The charioteer was puzzled that he wanted to say no, but what came out of his mouth was, "Yes, you are also going to be ill."

Then they came across an old man -- and the same questioning. Then they came across a dead body being carried to the burning GHAT, and the same question...and when Buddha saw the dead body and he asked, "Am I also going to die one day?" the charioteer said, "Yes, sir. Nobody is an exception. Sorry to say so, but nobody is an exception -- even you are going to die."

Buddha said, "Then turn the chariot back. Then there is no point in going to a youth festival. I have already become ill, I have already become old, I am already on the verge of death. If one day I am going to die, then what is the point of all this nonsense? -- living and waiting for death. Before it comes, I would like to know something which never dies. Now I will devote my whole life to the search for something deathless. If there is something deathless, then the only significant thing in life can be the search for it."

And while he was saying this, they saw the fourth sight -- a sannyasin, a monk, in orange, walking very meditatively. And Buddha said, "What has happened to this man?" And the charioteer said, "Sir, this is what you are thinking to do. This man has seen death happening and he has gone in search of the deathless."

The same night, Buddha renounced the world; he left his home in search of the deathless, in search of truth.

Death is the most important question in life. And those who accept the challenge of death, they are immensely rewarded.

The sutras. Buddha says:

WHO SHALL CONQUER THIS WORLD
AND THE WORLD OF DEATH WITH ALL ITS GODS?
WHO SHALL DISCOVER
THE SHINING WAY OF THE LAW?

He is throwing a challenge to you. He is raising a question in your heart. He is asking: WHO SHALL CONQUER THIS WORLD AND THE WORLD OF DEATH WITH ALL ITS GODS?

This world is the world of death, and the gods that you have created out of your imagination are part of this world -- they are going to die. You, your world, your gods, they are all going to die, because this world is created by your desire, and the gods are also created by your desire and imagination.

You don't know who you are -- how can you know the real God? And how can you know the real world? Whatsoever you know is a projection, is a kind of dream. Yes, when a dream is there, it appears real. Every night you dream, and you know that while in the dream you never suspect it, you never doubt it, you never raise a question.

Gurdjieff used to say to his disciples, "Every night when you are going to sleep, when you are just on the verge and the curtain of sleep is falling on you, a little bit you remember still, not yet drowned in the darkness of sleep, a little bit of awareness, and sleep is coming...those moments, those intervals between waking and sleep," Gurdjieff used to say, "those moments are very significant. Raise a question in your mind and go on repeating it while you are falling asleep. A simple question: Is it real? Is it for real? Go on repeating the question while you are falling asleep, so that one day in dream you can ask: Is it real?" That day brings a great benediction.

If you can ask in a dream, "Is it real?" the dream immediately disappears. Here you ask, and there the dream is no more. Suddenly a great awakening happens inside. In sleep you become alert. The sleep continues; hence the tremendous beauty of its experience. The sleep continues; the body remains asleep, the mind remains asleep, but something beyond body and mind becomes alert; a witness arises in you. "Is it real?" -- if you ask it in your dream...very difficult to remember because when you are dreaming you have completely forgotten yourself. Hence the device -- while falling asleep, go on repeating this question: Is it real? Is it real? Fall asleep repeating this question.

Somewhere between three and nine months, one day it happens -- in dream suddenly the question arises: Is it real? And you have one of the most profound experiences of your life. The moment the question is raised, the dream immediately disappears, and there is utter emptiness and silence. Sleep is there and yet a

small light of awareness has happened.

And then only will you be aware of this life and its illusoriness; then you will be able to see that the world of desires, jealousies, ambitions, is just a dream seen with open eyes. And if you can see that this world is also a dream, you are on the verge of enlightenment.

But remember, belief won't help. You can believe this world is illusory -- in India millions of people believe and repeat continuously, parrotlike: "This world is MAYA, illusion" -- this and that. And what they are saying is all rubbish, nonsense, because it is not their authentic experience. They have heard people say it, and they are repeating. They don't KNOW on their own, they are not witnesses to it; hence it never changes their lives. They go on repeating, "This world is unreal," and they go on living in this world as much as those who think it is real -- there is no difference, no qualitative difference.

What is the difference between the materialist and the so-called religious person? What difference? Because he goes to the church every Sunday? or because he goes to the temple once in a while? That is the only difference; otherwise, in actual life, you will find them exactly the same. Sometimes the irreligious person may be more honest, more authentic, more sincere, more truthful, than the religious -- because the religious person is already dishonest in being religious without any experience of his own. His religiousness is based on dishonesty; he has committed the greatest dishonesty a man can commit: he believes in God and he knows nothing of God; he believes in eternal life and he has no taste of it. He has not seen anything, and yet he goes on pretending. His religiousness is basically dishonest; hence it is not a wonder, not a surprise that in so-called religious countries like India, you will find the people more dishonest than in the so-called materialist countries of the West.

The Western materialist is more sincere. The Indian religious person is very mean, dishonest, deceptive, because if you can even deceive God, whom are you going to leave out? If your religion is pseudo, your whole life is going to be pseudo. The person who has the guts to say, "Unless I know God I am not going to believe," is tacitly sincere, honest. This is my observation: that atheists have more possibility of knowing God than the so-called theists.

WHO SHALL CONQUER THIS WORLD AND THE WORLD OF DEATH WITH ALL ITS GODS? WHO SHALL DISCOVER THE SHINING WAY OF THE LAW?
AES DHAMMO SANANTANO -- who is going to discover the eternal, inexhaustible law? AES MAGGO VISUDDHYA -- who is going to find the path of eternal purity, of eternal innocence? Who? Buddha throws you a challenge and then says:

YOU SHALL, EVEN AS THE MAN
WHO SEEKS FLOWERS
FINDS THE MOST BEAUTIFUL,
THE RAREST.

Yes, you can conquer this world of death -- because at the deepest core of your being you are part of eternity, you are not part of time. You exist in time, but you belong to eternity. You are a penetration of eternity into the world of time. You are deathless, living in a body of death. Your consciousness knows no death, no birth. It is only your body that is born and dies. But you are not aware of your consciousness; you are not conscious of your consciousness.

And that is the whole art of meditation: becoming conscious of consciousness itself. The moment you know who is residing in the body, who you are, in that very revelation you have transcended death and the world of death. You have transcended all that is momentary.

YOU SHALL, just AS THE MAN WHO SEEKS FLOWERS FINDS THE MOST BEAUTIFUL, THE RAREST.

Jesus says: Seek and ye shall find, ask and it shall be given to you, knock and the door shall be opened unto you.

A great inquiry is needed, a great seeking is needed. Just as science inquires into the objective world, religion is an inquiry into the subjective. Science inquires into that which you see, and religion inquires into the seer itself. Religion, of course, is the science of the sciences.

Science can never be more important than religion; it is impossible that science can be more important than religion, because science after all is a human endeavor. It is what you do -- but who is the doer inside you? The doer can never be less than his doing. The painter can never be less than his painting, and the poet

can never be less than his poetry. The scientist knows about the world but knows nothing about the scientist himself.

Albert Einstein in his last days used to say, "Sometimes I suspect my life has been a wastage. I inquired into the farthest of stars and forgot completely to inquire into myself -- and I was the closest star!"

Just because we are conscious, we take it for granted -- the meditator never takes it for granted. He goes in, he knocks at the door of his own inner being, he seeks and searches inside, he leaves not a single stone unturned. He enters into his own being. And great is his fulfillment, the greatest, because he finds the rarest. Yes, there are many flowers, but there is no flower like the flower of your consciousness. It is the rarest -- it is the one-thousand-petaled lotus, it is a golden lotus. Unless one knows it, one knows nothing. Unless one finds it, all riches are useless, all power is futile.

UNDERSTAND THAT THE BODY
IS MERELY THE FOAM OF A WAVE,
THE SHADOW OF A SHADOW.
SNAP THE FLOWER ARROWS OF DESIRE
AND THEN, UNSEEN,
ESCAPE THE KING OF DEATH.

The body is a momentary phenomenon. One day it was not, one day it will not be again. It exists only for the time being -- it is like foam; looks so beautiful from the shore, the foam, the white foam of a wave. And if the sun has risen, around the foam can be created a rainbow; looks so beautiful, looks like diamonds, looks so white and so pure. But if you take it in your hands, it starts disappearing. Only your hands are left wet, that's all.

So is the case with the body. It looks beautiful, but death is growing in it, death is hiding in it, old age is waiting there. It is only a question of time.

It is not that at a certain date you die. In fact, the reality is that the day you are born, you start dying. The child who is one day old has died a little bit, he has died one day. He will go on dying day by day. What you call your birthday is not really your birthday -- you should call it your deathday. The man who is celebrating his fiftieth birthday is really celebrating his fiftieth deathday. Death has come closer. Now, if he is going to live seventy years, only twenty years are left. Fifty years he has already died!

We are continuously dying as far as the body is concerned...it is foam disappearing. Don't be deceived by seventy years because seventy years mean nothing in the expanse of eternity -- what is the meaning of seventy years? It is foam, it is momentary.

UNDERSTAND THAT THE BODY IS MERELY THE FOAM OF A WAVE, THE SHADOW OF A SHADOW. It is not even the shadow, but the shadow of the shadow. Buddha wants to emphasize the unreality of it. It is the echo of the echo, very very far removed from reality. God is the real -- call it truth. Buddha would like to call it dhamma -- the law. God is the ultimate reality; then the soul is his shadow and the body is the shadow of the shadow. Move from the body to the soul and from the soul to dhamma -- to God, to the eternal law.

Unless you achieve the eternal law, don't rest, because nobody knows -- today you are here, tomorrow you may not be. Don't waste these precious days hankering, longing for futile things. People go on collecting junk, and then one day they are gone. And then all the junk that they collected their whole lives is left behind. They cannot take a single thing with them.

It is said that when Alexander the Great died, he asked his ministers that when his casket was being carried to the grave, his hands should be left hanging outside the casket.

"Why?" the ministers asked. "Nobody has ever heard of such a thing! It is never done! It is not traditional. Why this strange, eccentric idea? Why should your hands be left hanging outside the casket?"

Alexander said, "I would like to let people know that even I, Alexander the Great, am going empty-handed. I am not taking anything with me. My whole life has been a sheer wastage. I worked hard" -- and he really worked hard, he struggled hard, he was a really ambitious person, mad after power, wanted to become the ruler of the world, and had more or less succeeded, had more or less become the ruler of the then known world.... But even he says, "I am dying and I cannot take anything with me; hence the whole effort has been just an exercise in futility. Let the people know, let them become aware, let them understand my foolishness, my idiocy. It may help them to understand their own life patterns, their life-styles."

SNAP THE FLOWER ARROWS OF DESIRE AND THEN, UNSEEN, ESCAPE THE KING OF DEATH.

If you can become desireless, then death cannot have any sway over you. It is the desiring mind that is caught in the net of death, and we are all full of desires: desire for money, for power, for prestige, respectability -- a thousand and one desires. Desires create greed, and greed creates competition, and competition creates jealousy. One thing leads to another, and we go on falling into the mess, into the turmoil of the world. It is a mad mad world, but the root cause of madness is desire.

Once you sow the seeds of desire...desire means to have more. You have a certain quantity of money, you would like to have double that. Desire means the longing for more. And nobody thinks twice that any quantitative change is not going to satisfy you. If you cannot be satisfied by ten thousand rupees, how can you be satisfied by twenty thousand rupees? The rupees will be doubled. But if ten thousand rupees cannot give you any satisfaction, your satisfaction cannot be doubled; there has been no satisfaction in the first place. In fact, when you have ten thousand rupees you have a certain quantity of anxiety, fear -- those anxieties will be doubled when you have twenty thousand rupees, trebled when you have thirty thousand rupees, and so on and so forth. You can go on multiplying....

And whatsoever you have, somebody will always be having more than that -- it is a big world. Hence jealousy, and jealousy is the fever of the soul. Except meditation, there is no medicine for it. The physician can help you if your body is suffering from a fever, but only a master can help you, a buddha can help you, if you are suffering from the fever of the soul. Very few people are suffering from the physical fever, and almost everybody is suffering from the spiritual fever -- jealousy.

Jealousy means somebody else has more than you have. And it is impossible to be the first in everything. You may have the largest amount of money in the world, but you may not have a beautiful face. And a beggar may make you jealous -- his body, his face, his eyes, and you are jealous. A beggar can make an emperor jealous.

Napoleon was not very tall -- he was only five feet five inches. I don't see anything wrong in it; it's perfectly alright -- I am five feet five inches and I have never suffered because of it, because whether you are six feet or five feet your feet reach to the earth all the same! So where is the problem? If the five-foot person was hanging one foot above the earth, then there would have been a problem! But Napoleon suffered very much. He was continuously conscious of the fact that he was not tall. And, of course, he was amongst very tall people. The soldiers, the generals, they were all tall people and he was very short.

He used to stand on something higher.... Exactly the same was the case with the first prime minister of India, Jawaharlal Nehru. He was also five-five -- this five-five is something! And the last viceroy of India, Lord Mountbatten, was very tall -- Lady Mountbatten even taller. Now, when Lord Mountbatten gave him the oath of the first prime minister...you can see in the picture, those pictures are available everywhere: Nehru is standing on a step and Mountbatten is standing on the floor, just to look at least equal, if not taller than Mountbatten. Then too, he is not taller than Mountbatten, even standing on a step...a deep sense of inferiority.

Napoleon was continuously self-conscious. One day he was fixing a clock and his hand could not reach it. The clock was high on the wall. His bodyguard -- and bodyguards are bound to be taller people, strong people -- his bodyguard said, "Wait, I am higher than you, I will fix it."

Napoleon was very angry and he said, "Stupid! Apologize! You are not higher than me, you are simply taller. Change your word. Higher? What do you mean?" He was very much offended. And the poor bodyguard was not meaning anything insulting to him -- he was not even aware that saying "higher" is offensive. Now, Napoleon had everything, but the height was the problem.

It is very difficult to have everything of the world and be the first in everything. It is impossible! Then the jealousy persists, it continues. Somebody has more money than you, somebody has more health than you, somebody has more beauty than you, somebody has more intelligence than you...and you are constantly comparing. The desiring mind continues to compare.

Goldstein and Weinberg were in business together and having a bad time. One day Goldstein, while taking a stroll through the woods, was all of a sudden surprised by a real fairy godmother who said to him, "I will grant you three wishes, but remember, whatever you wish for, Weinberg will get double."

On his way back Goldstein pondered, "I would not mind a spacious mansion." And before he realized

what was happening, there it was -- his mansion. But at the same time he saw Weinberg across the road proudly viewing his two villas. Goldstein repressed his jealousy and went in to see his new home. As he walked into the bedroom, a second desire struck him: "I would not mind a woman like Sophia Loren." And sure enough, there she was -- a gorgeous piece looking just like Sophia Loren. But as he looked out of the bedroom window, he saw Weinberg on his balcony with two gorgeous women.
"Well," he sighed as he thought of the fairy godmother, "you can cut off one of my balls!"

Jealousy is jealousy.... If you cannot have all, at least you can stop anybody else having it. Jealousy becomes destructive, jealousy becomes violence. And jealousy is the shadow of desire. Desire always compares and, because of comparison there is suffering. People waste their lives in desiring, in being jealous, in comparing, and the precious time is simply lost. Even if God gives you three wishes, you will do the same as Goldstein -- because the Jew exists in everybody. Only a buddha is not a Jew; otherwise everybody else is.

The nature of desire is Jewish. It wants more, it is mad for more. And those who live in desire are bound to be victims of death. Only the person who understands the foolishness of desiring, of greed, of constantly longing for more, of jealousy, of comparison, one who becomes aware of all this nonsense and drops it, goes beyond death. He becomes unseen. Buddha uses a beautiful word. He says: AND THEN, UNSEEN, ESCAPE THE KING OF DEATH.

Death can only see a person who lives in the garments of desire. Death can only see desire. If desire is dropped, you become invisible to death; death cannot touch you, because without desire you are simply pure consciousness and nothing else. You are no longer identified with the body or the mind. You simply know one thing, that you are a witness. Death cannot see you -- you can see death.

Ordinarily, death can see you, you cannot see death -- because desire is gross, can be seen by death. Consciousness is invisible, it is not matter -- it is pure energy, it is light. YOU can see death, but death cannot see you. And to see death is again a great experience, a hilarious experience. One starts laughing when one sees death -- death is so impotent. Its power is not its own, its power is in your desiring mind. YOU give power to it. The more you desire, the more you are afraid of death. The more greedy you are, the more afraid you are. The more you have, naturally the more anxious you are -- death will be coming and everything will be taken away.

SNAP THE FLOWER ARROWS OF DESIRE AND THEN, UNSEEN, ESCAPE THE KING OF DEATH.

AND TRAVEL ON.

Remember this sentence: AND TRAVEL ON.

Then the real journey, the pilgrimage, begins. Before that you were just moving in circles -- the same desires: more money, more money, more power, more power...vicious circles, not going anywhere. Once you have dropped all desiring, your consciousness is freed from the grossness of desire. Now TRAVEL ON -- now you can go into the infinite existence, you can move into the eternity of existence. Now, mysteries upon mysteries go on opening in front of you. Now the whole existence is available to you, in its totality it is yours...now TRAVEL ON.

DEATH OVERTAKES THE MAN
WHO GATHERS FLOWERS
WHEN WITH DISTRACTED MIND AND THIRSTY SENSES
HE SEARCHES VAINLY FOR HAPPINESS
IN THE PLEASURES OF THE WORLD.
DEATH FETCHES HIM AWAY
AS A FLOOD CARRIES OFF A SLEEPING VILLAGE.

If you are too much distracted by desires, pleasures, gratifications, and if you are too thirsty in your senses for titillation, if you are searching foolishly for happiness in the outer world, then death comes and fetches you away like a flood which carries off a sleeping village.

The man who is searching for happiness in the outside world is a man fast asleep. He is not aware of

what he is doing, because happiness has never been found in the outside. And whatsoever appears as happiness proves ultimately to be the source of unhappiness and nothing else. The outer world promises only, but never delivers the goods. When you are far away, things appear very beautiful. The closer you come, the more they start disappearing. When you have got them after long and arduous effort, you are simply at a loss. You can't believe what happened -- it was a mirage.

Things are beautiful only from the distance. When you have them, they have nothing in them. Money is significant only for those who don't have it. Those who have it, they know the futility of it. Fame is significant only for those who don't have it. Those who have it...ask them: they are tired of being famous, they are utterly tired of being famous. They want to be anonymous. They want to be nobodies.

Voltaire has written in his memoirs that when he was not famous his only desire was to be famous; he was ready to sacrifice everything for fame. And if you go on searching for a certain thing, you are bound to get it, remember. One day he became famous, and then he wrote, "I was so tired of my fame, because all privacy in my life disappeared, all intimate relationships disappeared -- I was so famous that I always was crowded by people, everywhere, wherever I would go. If I went for a stroll in the garden, then a crowd would follow. I was almost like a showpiece, a kind of walking circus."

His fame reached such peaks that it became dangerous for his life. Once when he was coming from the station to his house after a journey, he reached home almost naked, scratched all over the body, blood oozing from many places -- because in France in those days this was the superstition, that if you can get a piece of the clothes of a famous man you can also become famous. So people tore his clothes, and in tearing his clothes, they scratched his body.

He cried and wept that day, and said, "How foolish I was that I wanted to be famous. How beautiful it was when nobody knew me and I was a free man. Now I am no longer a free man."

Then he wanted to be a nobody. And it happened too that the fame disappeared. In this life nothing is permanent -- one day you are famous, another day you are nobody. The day he died, only four people followed him to his grave; and out of those four one was his dog -- so only three really. People had completely forgotten about him, they had forgotten that he was alive. They came to know only when the newspapers published the report that Voltaire had died. Then people became aware and started asking each other, "Was he still alive?"

If you have fame, you get tired of it. If you have money, you will not know what to do with it. If you are respected by people, you become a slave, because then you have to go on fulfilling their expectations; otherwise your respectability will disappear. Only when you are not famous do you think it is something significant. When you are not respected, you long for it. When you are respected, you have to pay for respectability. The more people respect you, the more closely they watch you -- whether you are fulfilling their expectations or not. All your freedom is gone. But this is how people are living.

Buddha says it is like a sleeping village -- the flood comes and takes over the whole village, the flood of death comes.

DEATH OVERCOMES HIM
WHEN WITH DISTRACTED MIND AND THIRSTY SENSES
HE GATHERS FLOWERS.
HE WILL NEVER HAVE HIS FILL
OF THE PLEASURES OF THE WORLD.

And nobody can ever be contented in the world -- that's impossible. You can become more and more discontented, that's all, because contentment happens only when you go inwards. Contentment is your innermost nature. Contentment does not belong to things. You can be comfortable with things -- a beautiful house, a beautiful garden, no worries about money -- yes, you can be comfortable, but you remain the same: comfortably discontented. In fact, when you have all the comforts and you have nothing to do to earn money, twenty-four hours a day you are aware of your discontent, because no other occupation is left.

That's why rich people are more discontented than the poor people. It should not be so -- logically it should not be so -- but that's how life is. Life does not follow Aristotle and his logic. Rich people coming from the West become very puzzled when they see poor Indian people with faces of contentment. They cannot believe their eyes. These people don't have anything -- why do they look contented? And the Indian

so-called saints and mahatmas and political leaders, they go on bragging to the world that "Our country is spiritual -- look! people are so contented even though they are poor, because they are inwardly rich."

This is all nonsense. They are not inwardly rich. The contentment that you see on poor Indian faces is not that of inward realization. It is simply because they are so preoccupied with money, bread and butter, that they can't afford any time to be discontented. They can't afford to sit and brood about their miseries. They are so miserable that they have no time to feel miserable! They are so miserable and they have never known any pleasure, so they cannot have any comparison.

When a society becomes rich, it has time to think, "Now what next...?" And there seems to be nothing left. When all outward things are available you start thinking, "What am I doing here? All things are there, but I am as empty as ever." One starts turning inwards.

Beggars look contented because they don't have any taste of richness. But a rich person becomes very discontented. Because of his richness he becomes aware of the futility of all riches. DEATH OVERCOMES HIM WHEN WITH DISTRACTED MIND AND THIRSTY SENSES HE GATHERS FLOWERS. HE WILL NEVER HAVE HIS FILL OF THE PLEASURES OF THE WORLD.

You cannot have your fill. It is impossible. You cannot be satisfied with things; the mind will go on asking for more. The more you have, the more troubles you will create for yourself -- because you can afford troubles, you have time. In fact, you have so much time on your hands you don't know what to do with it. You will start fooling around. You will create more miseries, more anxieties for yourself. And finding no satisfaction outside, you can become so dissatisfied that you may start thinking of committing suicide.

Many more people commit suicide in rich countries than in poor countries. Or you may become so dissatisfied that you may go mad, you may go nuts. Many more people go mad in rich countries than in poor countries.

To be rich is in a way very dangerous: it can drive you towards suicide, it can drive you towards some kind of madness -- but it is also very significant because it can drive you towards religion, towards your inwardness, interiority, it can become an inward revolution. It depends on you -- alternatives are open. A rich person either has to become neurotic, suicidal, or he has to become a meditator; there is no third alternative available for him.

The poor man cannot be suicidal, cannot be neurotic; he has not even enough bread, what to say of the mind? He is so tired by the evening, he cannot think, no energy to think...falls asleep. In the morning again the old rut of earning bread. Every day he has to earn, somehow to remain alive, to survive. He cannot afford the luxuries of neuroses, he cannot afford the luxuries of psychoanalysis -- these are luxuries only rich people can afford! And he cannot be really a meditator either. He will go to the temple, but he will ask for something worldly. His wife is ill, his children are not getting admission into school, he is unemployed. He goes to the temple to ask these things. The quality of the religion of the poor is very poor.

There are two kinds of religiousness in the world: the religiousness of the poor -- it is very worldly, it is very materialistic -- and the religiousness of the rich -- it is very spiritual, very nonmaterialistic. When a rich man prays, his prayer cannot be for money. If he is still praying for money, he is not yet rich enough.

There was a Sufi saint, Farid. Once the villagers asked him, "Farid, the great king, Akbar, comes to you so many times -- why don't you ask him to open a school for poor people in our village? We don't have a school."

Farid said, "Good, so why should I wait for him to come? I will go."

He went to Delhi, he was received -- everybody knew that Akbar respected him tremendously. Akbar was praying in his private mosque; Farid was allowed in. He went in, he saw Akbar praying. He was standing behind Akbar -- he could hear what he was saying. With hands spread, Akbar was just finishing his prayer, his NAMAZ, and he was saying to God, "Almighty Compassionate One, shower more riches on me! Give me a greater kingdom!"

Farid immediately turned away. It was just the end of the prayer, so Akbar became aware that somebody had been and had gone away. He looked back, saw Farid going down the steps, ran, touched the feet of Farid and asked, "Why have you come?" -- because for the first time he had come -- "and why are you going away?"

Farid said, "I had come with the idea that you are rich, but listening to your prayer I realized that you are still poor. And if you are still asking for money, for more power, then it is not good for me to ask for money, because I had come to ask for a little money to open a school in my village. No, I cannot ask from a poor

man. You yourself need more. I will collect some from the village and give it to you! And as far as the school is concerned, if you are asking from God, I can ask from God directly -- why should I use you as a mediator?"

The story is reported by Akbar himself in his autobiography. He says, "For the first time I became aware that, yes, I am not yet rich enough, I am not yet dissatisfied with all this money. It has not given me anything and I go on asking for more, almost completely unconsciously! It is time for me to be finished with it. Life has flown and I am still asking for rubbish. And I have accumulated much -- it has not given me anything."

But almost mechanically one goes on asking. Remember, the religion that arises when you have lived in the world and known the world and the futility of it, has a totally different flavor to it from the religion which arises in you because your physical needs are not fulfilled.

The poor man's religion is poor, the rich man's religion is rich. And I would like a rich religion in the world; hence I am not against technology, against industrialization. I am not against creating an affluent society, I am all for it, because this is my observation: that religion reaches its climax only when people are utterly frustrated with the worldly riches, and the only way to make them utterly frustrated is to let them experience them.

THE BEE GATHERS NECTAR FROM THE FLOWER
WITHOUT MARRING ITS BEAUTY OR PERFUME.
SO LET THE MASTER SETTLE, AND WANDER.

Buddha has called his monks "begging," MADHUKARI. Madhukari means collecting honey like a bee. The BHIKKHU, the Buddhist sannyasin, goes from house to house; he never asks from just one house because that may be too much of a burden. So he asks from many houses, just a little bit from one house, a little bit from another, so he is not a burden on anybody. And he never goes to the same house again. This is called madhukari -- like a honey bee. The bee goes from one flower to another, and goes on moving from flower to flower -- it is nonpossessive.

THE BEE GATHERS NECTAR FROM THE FLOWER WITHOUT MARRING ITS BEAUTY OR PERFUME. It only takes so little from one flower that the beauty is not marred, the perfume is not destroyed. The flower simply never becomes aware of the bee; it comes so silently and goes so silently.

Buddha says: The man of awareness lives in this world like a bee. He never mars the beauty of this world, he never destroys the perfume of this world. He lives silently, moves silently. He asks only that much which is needed. His life is simple, it is not complex. He does not gather for tomorrow. The bee never gathers for tomorrow, the today is enough unto itself.

SO LET THE MASTER SETTLE, AND WANDER. A very strange statement: ...SETTLE, AND WANDER. Settle inside, be centered inside, and outside be a wanderer:inside utterly rooted, and outside not staying long in any one place, not staying with one person for a long time, because attachments arise, possessiveness arises. So be just like a bee.

Just the other night I was reading a poet's memoirs. He says, "I have found one thing very strange: when I fall in love with a really beautiful person, I cannot possess him or her. And if I possess, I immediately see that I am destroying the beauty of the person. If I become attached, in some way I am wounding the other person, his freedom."

Poets are sensitive people; they can become aware of many things ordinary people never become aware of. But it is a beautiful insight, of profound depth: if you are really in love with a beautiful person you would not like to possess, because to possess is to destroy. You will be like a bee; you will enjoy the company, you will enjoy the friendship, you will share the love, but you will not possess. To possess is to reduce the person to a thing. It is to destroy his spirit, it is to make him a commodity -- and this can be done only if you don't love. This can be done only if your love is nothing but hate masquerading as love.

Buddha says: Just like a bee, move in life -- enjoying, celebrating, dancing, singing, but like a bee -- from one flower to another flower. Have all the experiences, because it is only through experiences that you become mature. But don't be possessive, don't get stuck anywhere. Remain flowing like a river -- don't become stagnant. Settle inside, certainly, become crystallized inside, but on the outside remain a wanderer.

LOOK TO YOUR OWN FAULTS,
WHAT YOU HAVE DONE OR LEFT UNDONE.
OVERLOOK THE FAULTS OF OTHERS.

The ordinary way of human beings is to overlook one's own faults and to emphasize, magnify, others' faults. This is the way of the ego. The ego feels very good when it sees, "Everybody has so many faults and I have none." And the trick is: overlook your faults, magnify others' faults, so certainly everybody looks like a monster and you look like a saint.

Buddha says: Reverse the process. If you really want to be transformed, overlook others' faults -- that is none of your business. You are nobody, you are not asked to interfere, you have no right, so why bother? But don't overlook your own faults, because they have to be changed, overcome.

When Buddha says, LOOK TO YOUR OWN FAULTS, WHAT YOU HAVE DONE OR LEFT UNDONE, he does not mean repent if you have done something wrong; he does not mean brag, pat your own back if you have done something good. No. He simply means to look so that you can remember in the future that no wrong should be repeated, so that you can remember in the future that the good should be enlarged, enhanced, and the evil should be reduced -- not for repentance but for remembrance.

That is the difference between the Christian attitude and the Buddhist attitude. The Christian remembers them to repent; hence Christianity creates great guilt. Buddhism never creates any guilt, it is not for repentance, it is for remembrance. The past is past; it is gone and gone forever -- no need to worry about it. Just remember not to repeat the same mistakes again. Be more mindful.

LIKE A LOVELY FLOWER,
BRIGHT BUT SCENTLESS,
ARE THE FINE BUT EMPTY WORDS
OF THE MAN WHO DOES NOT MEAN WHAT HE SAYS.

Those who go on repeating scriptures mechanically, their words are fine but empty. They are like flowers, lovely, bright, but with no perfume. They are like paper flowers or plastic flowers -- they can't have perfume, they can't have aliveness. The aliveness, the perfume is possible only when you speak on your own, not on the authority of the scriptures; when you speak on your own authority, when you speak as a witness to truth, not as a learned scholar, not as a pundit, but when you speak as one who is awakened.

LIKE A LOVELY FLOWER,
BRIGHT AND FRAGRANT,
ARE THE FINE AND TRUTHFUL WORDS
OF THE MAN WHO MEANS WHAT HE SAYS.

Remember not to repeat others' words. Experience, and only say that which you have experienced, and your words will have substance, weight; and your words will have a radiance, your words will have perfume. Your words will attract people; not only attract -- influence. Your words will be pregnant with great meaning, and those who are ready to hear them will be transformed through them. Your words will be breathing, alive; there will be a heartbeat in them.

LIKE GARLANDS WOVEN FROM A HEAP OF FLOWERS,
FASHION FROM YOUR LIFE AS MANY GOOD DEEDS.

Let your life become a garland -- a garland of good deeds. But good deeds, according to Buddha, arise only if you become more mindful, more alert, more aware. Good deeds are not to be cultivated as character; good deeds have to be by-products of your being more conscious.

Buddhism does not emphasize character but consciousness -- that's its greatest contribution to humanity and humanity's evolution.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

Chapter #4
Chapter title: Spread the rumor!

4 July 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
EVERYTHING APPEARS TO BE VERY PARADOXICAL: HAVING TO BE TOTAL AND YET HAVING TO REMAIN A WITNESS, A WATCHER; HAVING TO BE DROWNED IN LOVE AND YET TO BE ALONE. IT SOUNDS VERY MYSTERIOUS, AND I FEEL UTTERLY LOST AND CONFUSED. AM I GETTING CONNED?

Prem Urja, life is beautiful because it is paradoxical. It has salt because it is paradoxical -- it is not just sweet, it has salt in it too. If it was just sweet, it would become too sugary, saccharin.

Life has tremendous mystery in it because it is based on paradox. You are feeling confused because you have a certain fixed idea about how life should be -- you don't allow life to be as it is. You want to impose a certain concept on it, a certain logic on it. The confusion is of your own creation.

Try to impose some logical pattern on life and you will become very much confused, because life has no obligation to fulfill your logic. Life is as it is. You have to listen to it. It has all the colors, the whole spectrum -- it is a rainbow. But you have a certain idea that it should be only blue or it should be only green or it should be only red -- but it is all the seven colors. Then what are you going to do about the six other colors which are not part of your conception? Either you have to ignore them, block them, so that you don't become aware of them; repress them, simply deny them.... But whatsoever you do, life is not going to drop its colors; they will be there -- denied, rejected, repressed, they will be there, waiting for the right moment to explode into your consciousness.

And whenever they explode you will be confused. The confusion is your responsibility. Life is not confusing at all. Life is mysterious but never confusing. Because you don't want it to be mysterious, you want it to be mathematical, you want it very clear-cut so that you can calculate and measure -- hence the difficulty. It is not created by life. Drop your conceptions and then look.... Then you will find the storm that comes brings a silence with it -- which is illogical! The silence that is felt after the storm is the deepest, the profoundest. If there is no storm, the silence remains superficial, the silence remains dull, it has no depth. After the storm...the greater the storm, the deeper the silence. Now, it is paradoxical.

It is paradoxical only because you want to impose a certain logic. The storm, and creating silence? It does not fit with your idea -- that is true -- then you become confused. But why should it fit with your idea? Life has to be perceived -- not conceived. See what is the case, don't have ready-made answers. Don't go through life with prejudices, with a prejudiced mind, don't have any a priori conceptions. Go innocent, naked, go ignorant. Function from the state of not knowing. And then...then life is not confusing. It is a tremendous joy, it is ecstasy. Then what appears today as confusing, you will feel thankful for it, grateful for it, that it is so, that it is not logical.

Life would have been utterly boring if God had followed Aristotle. It is a great relief that he is not an Aristotelian; it is a great relief that God knows nothing of Aristotle, that he has not read his books, that he does not believe in logic, that he believes in dialectics. Hence these paradoxes.

One can be in deep love and yet be alone. In fact, one can be alone only when one is in deep love. The depth of love creates an ocean around you, a deep ocean, and you become an island, utterly alone. Yes, the ocean goes on throwing its waves on your shore, but the more the ocean crashes with its waves on your shore, the more integrated you are, the more rooted, the more centered you are.

Love has value only because it gives you aloneness. It gives you space enough to be on your own.

But you have an idea of love; that idea is creating trouble -- not love itself, but the idea. The idea is that, in love, lovers disappear into each other, dissolve into each other. Yes, there are moments of dissolution -- but this is the beauty of life and all that is existential: that when lovers dissolve into each other, the same are the moments when they become very conscious, very alert. That dissolution is not a kind of drunkenness, that dissolution is not unconscious. It brings great consciousness, it releases great awareness. On the one hand they are dissolved -- on the other hand for the first time they see their utter beauty in being alone. The other defines them, their aloneness; they define the other. And they are grateful to each other. It is because of the other that they have been able to see their own selves; the other has become a mirror in which they are reflected. Lovers are mirrors to each other. Love makes you aware of your original face.

Hence, it looks very contradictory, paradoxical, when stated in such a way: "Love brings aloneness." You were thinking all along that love brings togetherness. I am not saying that it does not bring togetherness, but unless you are alone you cannot be together. Who is going to be together? Two persons are needed to be together, two independent persons are needed to be together. A togetherness will be rich, infinitely rich, if both the persons are utterly independent. If they are dependent on each other, it is not a togetherness -- it is a slavery, it is a bondage.

If they are dependent on each other, clinging, possessive, if they don't allow each other to be alone, if they don't allow each other space enough to grow, they are enemies, not lovers; they are destructive to each other, they are not helping each other to find their souls, their beings. What kind of love is this? It may be just fear of being alone; hence they are clinging to each other. But real love knows no fear. Real love is capable of being alone, utterly alone, and out of that aloneness grows a togetherness.

Kahlil Gibran says: Two lovers are like two pillars of a temple -- they support the same roof, but they stand separate; together as far as supporting the same roof is concerned, but utterly separate as far as their own being is concerned. Be pillars of a temple, supporting the same temple of love, the same roof of love, yet rooted in your own being, not distracted from there. And then you will know both the beauty, the purity, the cleanliness, the health, the wholeness of aloneness, and you will also know the joy, the dance, the music of being together.

There is a beauty when somebody is playing a solo instrument -- a solo flute player -- there is tremendous beauty in that. And there is also beauty in an orchestra. And love knows both together: it knows how to be a solo flute player and it also knows how to be in rhythm, harmony with the other.

There is no contradiction in reality -- the contradiction appears only because you have a certain idea. Drop the idea and then where is confusion? Confusion comes only out of conclusions. If you have a conclusion already and then life appears as something else, you are confused. Rather than trying to fix life, drop your conclusions.

Never function out of conclusions! -- that's what I go on repeating every day to you: don't function from the state of knowledge. Knowledge means conclusions, and all conclusions are borrowed. Life is so vast that it cannot be condensed into a conclusion. All conclusions are partial. And whenever the part claims to be the whole, it creates a kind of fanaticism, orthodoxy; it creates a dull and stupid mind.

Urja, you say, "Having to be total and yet having to remain a witness, a watcher...seems to be very paradoxical."

It only seems, the paradox is only apparent; otherwise, to be total is to be a watcher. Whenever you are totally into something, a great awareness is released in you -- you become a witness. Suddenly! Not that you practice witnessing. If you are totally in it...one day, dance totally and see what I am saying.

These are not logical conclusions that I am giving to you: these are existential indications, hints. Dance totally! -- and then you will be surprised. Something new will be felt. When the dance becomes total, and the dancer is almost completely dissolved in the dancing, there will be a new kind of awareness arising in you. You will be totally lost into the dance: the dancer gone, only dance remains. And yet you are not unconscious, not at all -- just the opposite. You are very conscious, more conscious than you have ever been

before.

But if you start thinking about it, then the paradox will come. Then you will not be able to manage, and you will become very confused.

Experience it. Whatsoever is being said here is to help you to experience. I am not handing over to you any knowledge, any information -- just a few hints to taste the multidimensional qualities of life.

You say, "It seems paradoxical...having to be drowned in love and yet be alone." It is not -- it only appears. But you seem to be too much attached to your conclusions; hence the idea arises: "Am I getting conned?"

In a way, yes, you are being conned out of all your prejudices, out of all your conclusions, out of all your knowledge. I am trying to take you into the world of innocence again. I am trying to give you a new birth, so that you can become a child again -- full of awe and wonder.

The child never sees any paradox anywhere -- and that is the beauty of the child. The child can be in tremendous love with you and can say, "I cannot live without you even for a single moment," and the next moment he is angry and says, "I will never see your face again." He is total in both his statements, and after a few moments he is again sitting in your lap with great joy -- and that too is total.

The child is total each moment, and the child never sees any contradiction. When he is angry, he is really anger; and when he is loving, he is really love. He moves from one moment to another moment without creating any confusion for himself. He is never confused. He never brings this paradox, because he has not yet arrived at conclusions. He does not know how one should be. He simply allows himself to be whatsoever is the case -- he flows with life.

Urja, you have become stagnant somewhere. You have too much knowledge, and that is functioning as a barrier. It won't allow you to flow with me, and it won't allow you to flow with my people. It won't allow you to flow with life, it won't allow you to flow with God.

God is both day and night, summer and winter, birth and death...and you have to be capable of absorbing all these so-called paradoxes. If you can absorb all these so-called paradoxes, without becoming confused, enlightenment is not far away.

Enlightenment is the state when all paradoxes have disappeared. One simply takes note of life as it is. One has no conclusions to compare with, no ideas to judge with. Then how can you be confused? You cannot confuse me -- it is impossible -- because I have no conclusions. Without conclusions, without knowledge, just taste life as it is. It is a mystery, not a paradox.

The second question:

> BELOVED MASTER,
> I DON'T BELIEVE A WORD ABOUT THIS MYSTERY. NOTHING LIKE THAT EXISTS! MY GUESS IS THAT YOU ARE ADVERTISING YOUR NEW COMMUNE BECAUSE THE PRESS OFFICE IS TOO LAZY, AND NOT AS CLEVER AS YOU CAN BE.

Sarjano, it is not a question of believing or not believing -- it is so. The question of belief arises only because you are not aware of it. Belief is significant, and disbelief too -- when you are not aware of the reality. Then either you believe or you disbelieve.

I am not saying believe in the mystery I am talking about. I am not saying disbelieve either -- I am saying: Come with me! It is so! Let me wake you up...it is so.

You say, "I don't believe a word about this mystery." It is very good. Please, don't believe a word, because if you start believing you will not be able to experience. I am not interested in believers, I am interested in inquirers. But please don't start guessing either, because a guess is a guess. A guess is not going to help. It will become a belief -- if you go on guessing for a long time, and if you go on repeating the same guess again and again, it becomes a belief. You create your own belief then, and that will become a barrier.

And beliefs are such subtle barriers, and disbeliefs too. Remember, whenever I say belief I always include disbelief in it -- because that is the other side of the coin. Belief and disbelief, both are barriers. Once you have created a belief system around yourself -- either borrowed from others or guessed by yourself; either borrowed from the Bible, MEIN KAMPF, DAS KAPITAL, BHAGAVADGITA, or guessed by yourself, home-made, it does not matter -- a belief becomes a barrier, an invisible barrier. And once it settles, it won't allow you to see anything else that goes against it.

Just the other day I was reading about an experiment. Sarjano, meditate over it.

A certain naturalist made the following experiment: a glass jar was divided into two halves by a perfectly transparent glass partition. On one side of the partition he placed a pike; on the other a number of small fishes such as form the prey of the pike.

The pike did not notice the partition, and hurled itself on its prey with, of course, the result of only a bruised nose. The same happened many times, and always the same result. At last, seeing all its efforts ended so painfully, the pike abandoned the hunt; so that in a few days, when the partition had been removed, it continued to swim about among the small fry without daring to attack them.... Does not the same happen with us?

Now the partition is no longer there -- it has been removed -- but a belief system has arisen in the pike's mind. Now he believes that there is a transparent partition. Now the belief is enough; he never goes beyond that partition which is no longer there. Now he can go! Now there is nothing to debar him but his belief...he has created a belief. And, of course, out of his experience, Sarjano -- not even guesswork -- it was his experience, a repeated experience. He tried again and again and again, and each time a bruised nose and pain -- of course, a belief has arisen.

You have to forgive him -- a poor pike has come to conclude that it is futile: "There is a barrier, transparent, so I cannot go..." and he never tries again. He will never try again his whole life. Now he can go and eat the fishes, they are available, but he will go only up to a certain line, and from that line he will come back.

This is the situation of human beings too. A Hindu has a barrier around himself, a Mohammedan another, a Jaina still another -- all people live hidden behind transparent barriers, and because of those barriers they cannot see beyond.

Life is a mystery, Sarjano. And my commune is going to be just an experiment in total living, an experiment in moving into life beyond all barriers -- barriers of belief, barriers of ideologies, barriers of Catholicism, and communism...going beyond words.

Man is not what he appears to be: he is far more. Neither are flowers only what they appear to be -- it depends on you. When a scientist goes to a flower, he only sees a part of it, the scientific part of it; he has a barrier, a transparent barrier. He never goes beyond that. He will see the scientific part, the material part of the flower. The rose is no longer beautiful, because beauty is not his concept. He will weigh, measure; he will look into the constituents of the flower, how much color, how much water, how much earth etcetera...but he will never think of the beauty.

When the poet goes, he never bothers about the weight, measurement, earth, water, and other elements that constitute the rose. For him, the rose is constituted of pure beauty; it is something from the beyond which has descended to the earth. He has a different kind of vision, far bigger than the scientist's, far more significant than the scientist's.

But when a mystic goes to the same flower, he dances -- he dances in tremendous joy, because a rose is nothing but God. A rose contains the whole universe for him -- all the stars and all the suns and all the moons, all the possible worlds and impossible worlds are contained in the small roseflower. It is equivalent to God -- neither less nor more -- exactly equivalent to God. He may pray, he may bow down.

The scientist will laugh, the poet will feel a little puzzled.... The scientist will laugh at the stupidity of the mystic: "What is he doing? -- praying to a rose, praying to a tree or praying to a river or praying to a mountain? All nonsense, superstition!" He rejects it. He simply denies the world of the mystic.

The poet will feel a little puzzled. Enjoying the beauty of the rose he can understand, but praying to the rose, bowing down to the rose, shouting "Alleluia!" to the rose? That he cannot understand. That is beyond his perspective. He will feel puzzled. He will think this mystic a little mad.

The scientist will think him superstitious, ignorant. The poet will think him a little eccentric, a little mad -- because he is going beyond his barrier, the mystic is going beyond the barrier of the poet. The mystic is going beyond all barriers -- that's why he is called the mystic, because he lives in the mysterious.

Sarjano, what I am saying about the new commune is absolutely true. And I am not saying much about it, because it is dangerous to say much about it. I don't want to attract the wrong kind of people to it. So just a few hints only for those who will be able to understand the hints. I am speaking in a special code which can be understood only by those who are searching for the mysterious and the miraculous. Others will be debarred -- not by me, by their own prejudice, by their own transparent barrier.

You can see it happening here! People are coming from all over the world -- who is debarring the Poonaites? They are welcome, but they won't come on their own -- their transparent barriers are enough. And it is good that they are not coming, because they will be only a nuisance here. Only a few people from amongst them are coming who are capable of understanding the beyond, the incomprehensible, who are capable of comprehending something of the incomprehensible.

But whether you believe in it or not, listen to this anecdote:

Two homosexuals are talking. First homosexual: "Have you heard of the latest scientific discovery? Normal intercourse causes cancer."
Second homosexual: "Is that so?"

First homosexual: "No, of course not! But spread the rumor."

Sarjano, whether you believe in it or not, please spread the rumor. The rumor has to reach to the farthest corners of the earth. Let it be a rumor! Don't be worried. It is up to me to make it a truth or not. If I find the right people -- and I am finding them -- it is going to materialize.

This mystery that I am talking about is going to materialize. But it will be materialized only for those who are ready to risk all their prejudices, who are ready to sacrifice all their conclusions. Sarjano is one of those people. I trust in him. He has not asked this question for himself, he has asked it for others -- because I know he is perfectly mad. He is not only a poet, but just on the verge of becoming a mystic. He has asked this question for others, it is not his own heart's question. His heart agrees totally with me.

You cannot hide your hearts from me. The moment you come close to me, the only thing that I am interested in is your heart. I talk to your head and I go on looking into your heart. Even in the first encounter with me, I know what is possible with you and what is impossible with you.

I have loved Sarjano from the very first moment. In his head he may have many theories and much knowledge and information -- that is not my concern at all. My concern is that he has a beautiful heart -- the heart that can be transformed into the heart of a mystic.

The third question:

BELOVED MASTER,
MY UNDERSTANDING ABOUT MYSELF IS THAT ALL MY DOING ARISES OUT OF A DESIRE TO COMMUNICATE. EVEN THE SUBTLEST THOUGHT IS A CONVERSATION, AN ATTEMPT TO HAVE OTHERS EXPERIENCE AND VERIFY MY EXISTENCE.
WITH THE REALIZATION THAT I AM THE ONLY ONE WHO CAN EXPERIENCE MY EXPERIENCES AND GIVE THEM VALIDITY, ALL OF THIS UNNECESSARY DOING SHOULD DISAPPEAR. IT IS SO SIMPLE AND OBVIOUS. WHY DOES NOT THIS REALIZATION REACH TO MY INNERMOST CORE?

Prem Steven, it is not yet a realization -- it is still information, it is still guesswork, it is still thinking; on the right track, certainly, in the right direction, true, but it is not a realization yet. 'Realization' is a great word. One should use that word very cautiously. You can think great thoughts, but they don't become your realization by thinking. You can think about God and you can come to the conclusion that God is, and you can feel that now there is no doubt in your mind about God's existence -- still it is not a realization.

Realization means precisely realization -- it should become a reality to you, not just an idea! Even if a good idea is there, it is still an idea. The idea can't transform you, and the idea can't reach to the very core of your being. It remains on the circumference.

All ideas are peripheral -- just as all waves remain on the surface. The wave cannot go deep into the ocean; there is no way for it to go. At the deepest core there are no waves. On the surface a storm may be raging, but at the deepest core, the ocean is calm and quiet -- and always so. Only the surface can get disturbed.

All thinking is a disturbance on the circumference of your being. Bad ideas, good ideas, all are peripheral. People have this belief that bad ideas are peripheral and good ideas are central -- that's not so. Good or bad, it makes no difference. An idea is an idea, and the idea remains peripheral.
Only witnessing can be at the center.

So the first thing is to realize that you have not realized yet. Once something is realized, it is bound to transform you -- instantly it transforms you. Then the question cannot arise: "It is so simple and obvious.

Why does not this realization reach to my innermost core?" This "why?" is not possible then. If you realize something, your character immediately changes. Your character is a shadow of your consciousness. Once the consciousness is new, the whole character becomes new.

If you ask why, if you ask how to change, then the realization is only an idea -- and don't trust in ideas. They deceive you, they are great deceivers, they are false coins. You can go on accumulating them believing that you are becoming rich, but one day you will be shattered. The repentance will be great and the misery will be great, because all that time you were accumulating those false coins is simply wasted. And it cannot be reclaimed -- it is gone forever.

The second thing...you say, Steven, "My understanding about myself is that all my doing arises out of a desire to communicate. Even the subtlest thought is a conversation, an attempt to have others experience and verify my existence."

Why? Why should you want others to verify your existence, to give validity to your existence? Because you are suspicious about it, you are doubtful about your existence. You really don't know that you are; you know you are only when others say you are. You depend on others' opinions.

If they say you are beautiful, you think you are beautiful. If they say you are intelligent, you think you are intelligent. Hence, you want to impress people -- with your intelligence, with your beauty, with all kinds of things you want to impress people, because if you can see something in their eyes, that becomes a validity for you.

That's why it is so enraging when somebody insults you, so damaging to the image when somebody calls you an idiot; otherwise, why should you be bothered? It is none of your business. If he calls you an idiot, that is HIS problem. Just by his calling you an idiot, you don't become an idiot. But you become, because you depend on others' opinions.

That's how we live in the society. We are continuously trying to impress each other. That's why we live as slaves, because if you want to impress other people you have to follow their ideas; only then are they impressed. You have to be good the way they want you to be good. If they are vegetarians, you have to be vegetarian, then they will be impressed -- they will say you are a saint. If they are living a certain kind of life-style, you have to live that; then only will they recognize you.

You can gain respectability only if you follow people's ideas. It is a mutual understanding that you support their ideas so they feel good that their ideas are right; hence they are right. And then they support you and they give you respect because you are following right ideas, you are a right person. They appreciate you, they shower you with honors, they call you a saint, a sage...it feels very gratifying to you. It is gratifying to them because you pay respect to their ideology, and they pay respect to your personality. This is a mutual arrangement. And you are both in illusion. You are supporting their illusion, they are supporting your illusion. You are partners in the same business of hallucination.

Why should one want to be verified, validated by others? If you know on your own, if you have experienced your being and its beauty and its joy and its grandeur and its glory, who cares what others say?

Buddha was passing through a village, and the people of that village were very much against Buddha. Why were they against Buddha? -- because Buddha was born in that village, he had lived in that village for many years, and the villagers could not believe that a man who was born amongst them had become enlightened. It was offensive to their egos!

That's why Jesus says: A prophet is not respected, is not loved, by his own people. Jesus himself was thrown out of his birthplace. He went only once -- after he became enlightened, he went only once. And the people were so enraged by his assertion, "I have become realized, I am the Son of God," that they took him to the hills to throw him from the mountains. They wanted to kill him. He had to escape somehow from their clutches, from their hands. And he never went back there.

Buddha was passing through the village in which he was born, just somewhere on the border of India and Nepal, and the people gathered and started insulting him, abusing him, calling him names. And he listened silently for half an hour, and then he said, "It is getting hot and I have to reach the other village, and the people will be waiting for me. More time I cannot give you this time. If you have any more things to say to me, please wait. When I am coming back, then I will have a little more time. You can gather, and you can communicate whatsoever you want to communicate. But this time, excuse me. I have to go."

So cool, so calm, and they were really calling him dirty names. They could not believe their eyes. They said, "We are not saying something to you -- we are insulting you, we are abusing you! Can't you understand what we are saying?"

Buddha said, "I can hear, I can understand everything that you are saying -- but that is not my problem! If you are angry, that is your problem. It is none of my business to interfere in your life. If you want to be angry, if you are enjoying it, enjoy! But I am not going to take any nonsense from you.
"In fact, you have come a little late. If you really wanted me to be disturbed, you should have come ten years ago. Then I would have been really angry with you. I would have reacted, I would have hit you! But now, a great realization has happened that my being does not depend on other people's opinions. What you think about me only shows something about you, not about me! I know myself; hence I don't depend on anybody's opinions about me. People who are ignorant of their own selves, they have to depend on others."

Steven, this whole mind of communicating with people in an attempt to be verified by them simply shows a deep darkness inside; otherwise, there is no need. And I am not saying that when a man becomes full of light he stops communication -- no. Only he can communicate, because he has something to communicate. What have you got to communicate? What is there that you can share with people? You are a beggar, you are begging. When you want to be verified, validated, certified, you are begging. You are telling them, "Please say something good to me, something nice, so I can feel nice about myself. I am feeling very down, I am feeling very worthless -- give me some worth! Make me feel significant." You are begging, it is not communication.

Communication is possible only when a song has burst forth in your being, when a joy has arisen, when a bliss has been experienced -- then you can share. Then not only communication, not only verbal communication, but on a far deeper level, communion also starts happening. But then you are not a beggar, you are an emperor.

Only buddhas can commune and communicate. Others have nothing to say, nothing to give. In fact, what you are doing while you are talking with people...and people are continuously talking, chattering, if not actually, then in their minds -- just as you say that deep in your mind you are also always talking with somebody, some imaginary person.... You are saying something from your side, and you are also answering from the other side; a continuous chattering, a dialogue inside you.

This is a state of UNsanity. I will not call it a state of insanity but unsanity. The whole of humanity exists in the state of unsanity. The insane person has gone beyond the normal boundary. The unsane person is also insane but within boundaries. He remains insane inside, but on the outside he goes on behaving in a sane way. So for him I have this word 'unsanity'.

Sanity happens only when you become so totally silent that all inner chattering disappears. When the mind is no more, you are sane. Mind is either unsane -- that is normally insane, or insane -- that means abnormally insane. No-mind is sanity. And in no-mind you understand, you realize, not only your own being but the being -- the very being -- of existence. Then you have something to share, to communicate, to commune, to dance, to celebrate.

Before that, it is a desperate effort to somehow collect an image of yourself from others' opinions. And your image will remain a mess because you will be collecting opinions from so many sources -- they will remain contradictory.

One person thinks you are ugly, hates you, dislikes you; another person thinks you are so beautiful, so graceful, that there is nobody who can be compared to you -- you are incomparable. Now what are you going to do with these two opinions? You don't know who you are; now these two opinions are there -- how can you judge which is right? You would like the opinion to be right which says you are beautiful; you don't like the opinion which says that you are ugly. But it is not a question of liking or disliking. You cannot be deaf to the other opinion, that too is there. You can repress it in the unconscious, but it will remain there.

You will be collecting opinions from your parents, from your family, from your neighborhood, from the people you work with, from the teachers, from the priests...thousands of opinions clamoring inside you. And this is how you are going to create an image of yourself. It will be a mess. It will not have any face, any form, it will be a chaos. That's how everybody is, a chaos. No order is possible, because the very center is missing which can create the order.

That center I call awareness, meditation -- AES DHAMMO SANANTANO. This is the inexhaustible law, the ultimate law, that only those who become aware know who they are. And when they know, then nobody can shake their knowing. Nobody can! The whole world may say one thing, but if you know, if you have realized yourself, it doesn't matter.

The whole world was saying that Jesus was mad. The day he was crucified, there was not a single person...thousands had gathered -- not a single person who was in favor of him. All were thinking he was

mad.

It was the custom in those days that on particular holidays one criminal could be forgiven. That day was a holiday and three persons were being crucified: two thieves and Jesus. Pontius Pilate asked the people, "We can forgive one person out of the three. Which one would you like to be forgiven?" He was thinking that they would ask for Jesus to be forgiven, but they didn't ask for Jesus. They asked for a thief to be forgiven -- not Jesus but a thief, a well-known thief -- the whole city knew about him. But they could not forgive the innocent man Jesus. Why?

But Jesus is not shaken. The whole world may be against him; he knows God is with him. He dies with a calm and quiet mind, undistracted, with a prayer on his lips -- a prayer which is unique. The last words of Jesus are: "Father, forgive them, because they know not what they are doing. Amen...." Forgive them, for they know not what they are doing! They are crucifying him, but his heart is full of compassion for all those people.

When you know, you know so absolutely. When realization happens, it is so ultimate that even if the whole world is against it, it makes no difference at all. You don't need any validity from anybody else.

The last question:

BELOVED MASTER,
WHY DO I ALWAYS FEEL THAT SEX AND MONEY ARE SOMEHOW DEEPLY CONNECTED WITH EACH OTHER?

Nirmal, they are connected. Money is power; hence it can be used in many ways. It can purchase sex, and down the ages that has been the case. Kings have been keeping thousands of wives. Just in this century, the twentieth century, just thirty years ago, forty years ago, the nizam of Hyderabad had five hundred wives!

It is said that Krishna had sixteen thousand wives. I used to think that this was too much, but when I came to know that the nizam of Hyderabad had five hundred wives just forty years ago, then it doesn't seem too much -- only thirty-two times more! It seems humanly possible. If you can manage five hundred, why not sixteen thousand?

All the kings of the world were doing that. Women were used like cattle. In the great kings' palaces the women were numbered. It was difficult to remember names, so the king could say to his servants, "Bring number four hundred and one" -- because how to remember five hundred names? Numbers...just as soldiers are numbered; they don't have names but only numbers. And it makes a lot of difference.

Numbers are absolutely mathematical. Numbers don't breathe, they don't have any heart. Numbers don't have any soul. When a soldier dies in the war, on the notice board you simply read, "Number 15 died." Now, "Number 15 died" is one thing; if you say exactly the name of the person, that is totally different. Then he was a husband and the wife will be a widow now; he was a father and the children will be orphans now; he was the only support of his old parents, now there will be no support. A family is deserted, the light of a family has disappeared. But when number fifteen dies, number fifteen has no wife, remember; number fifteen doesn't have any children, number fifteen doesn't have any old parents. Number fifteen is just number fifteen! And number fifteen is replaceable -- another person will come and will become number fifteen. But no individual human being is replaceable. It is a trick, a psychological trick, to give numbers to soldiers. It helps...nobody takes any note of numbers disappearing; new numbers go on coming and replacing the old numbers.

Wives were numbered, and it depended on how much money you had. In fact, in the old days, that was the only way to know how rich a man was; it was a kind of measurement. How many wives has he?

Now, Hindus, particularly ARYA SAMAJIS, criticize Hazrat Mohammed very much for having nine wives -- and they don't think of Krishna who had sixteen thousand wives. And he is not an exception, he is the rule. In this country, as in other countries, down the ages, the woman has been exploited -- and the way to exploit is money! The whole world has suffered through prostitution, it degrades human beings. And what is a prostitute? She has been reduced to a mechanism, and you can purchase her with money.

But remember perfectly well that your wives are not very different either. A prostitute is like a taxi, and your wife is like your own car, it is a permanent arrangement. Poor people cannot make permanent arrangements, they have to use taxis. Rich people can make permanent arrangements -- they can have their own cars. And the richer they are, the more cars they can have.

I know one person who had three hundred and sixty-five cars -- one car for every day. And he had one car made in solid gold....

Money is power, and power can purchase anything. So, Nirmal, you are not wrong that there is some connection between sex and money.

One thing more has to be understood. The person who represses sex becomes more money-minded, because money becomes a substitute for sex. Money becomes his love. See the greedy person, the money maniac: the way he touches hundred-rupee notes -- he touches them as if he is caressing his beloved; the way he looks at gold, look at his eyes -- so romantic. Even great poets will feel inferior. Money has become his love, his goddess. In India, people even worship money. There is a particular day to worship money -- actual money -- notes and coins, rupees, they worship. Intelligent people doing such stupid things!

Sex can be diverted in many ways. It can become anger if repressed. Hence the soldier has to be deprived of sex, so that the sex energy becomes his anger, his irritation, his destructiveness so he can be more violent than he ever was. Sex can be diverted into ambition. Repress sex: once sex is repressed, you have energy available, you can channel it into any direction. It can become a search for political power, it can become a search for more money, it can become a search for fame, name, respectability, asceticism, etcetera.

Man has only one energy -- that energy is sex. There are not many energies within you. And only the one energy has been used for all kinds of drives. It is a tremendously potential energy.

People are after money in the hope that when they have more money, they can have more sex. They can have far more beautiful women or men, they can have far more variety. Money gives them freedom of choice.

The person who is free of sexuality, whose sexuality has become a transformed phenomenon, is also free of money, is also free of ambition, is also free of the desire to be famous. Immediately all these things disappear from his life. The moment sex energy starts rising upwards, the moment sex energy starts becoming love, prayer, meditation, then all lower manifestations disappear.

But sex and money are deeply associated. Your idea, Nirmal, has some truth in it.

A wizened little client in a fancy whorehouse is heard shouting from the upper floor: "No! Not that way! I want it my way, the way we do it in Brooklyn. So quit it! Do it my way or forget it!"

The madam climbs the stairs and erupts into the girl's room. "What is the matter with you, Zelda?" she says. "Give it to him his way."

She leaves, the girl lies down, and the man makes love to her in perfectly routine fashion. She sits up, puts on her dressing gown, lights a cigarette and says, "That's your way, Hymie, huh?"

"That's it," he says proudly from the bed.

"That's how you do it in Brooklyn?"

"Right you are!"

"So what is so different about it?"

"In Brooklyn I get it for nothing."

People can be so obsessed with money, as much as they are obsessed with sex. The obsession can be shifted towards money. But money gives you purchasing power and you can purchase anything. You cannot purchase love, of course, but you can purchase sex. Sex is a commodity, love is not.

You cannot purchase prayer, but you can purchase priests. Priests are commodities -- prayer is not a commodity. And that which can be purchased is ordinary, mundane. That which cannot be purchased is sacred. Remember it: the sacred is beyond money, the mundane is always within money's power.

And sex is the most mundane thing in the world.

A man enters a modern Chicago whorehouse-nightclub run by the gangland syndicate which is now planning to streamline its image. The whorehouse takes up various floors of a skyscraper hotel, and he is received by a lovely young receptionist in a sexy uniform, who sits him at a teakwood interview desk and asks how much money he wants to spend. She explains that prices range from five dollars up to one thousand dollars, depending on the quality and number of girls wanted. Everything is shown on the television intercom. The higher prices are for the lower floors, which have higher ceilings, mirrors over the beds, three and four girls in bed with you at one time, etcetera. Lower prices are for lesser delights, ending with five dollars for a "coal-black nigger mammy with big nostrils," as the lovely young receptionist

explains.

The client thinks it over. "Haven't you anything cheaper than five?" he asks at last.

"Of course," says the receptionist. "Seventh floor -- roof garden. One dollar a shot. Self-service."

Money is certainly associated with sex, because sex can be purchased. And anything that can be purchased is part of the world of money.

Remember one thing: your life will remain empty if you know only things which can be purchased, if you know only things which can be sold. Your life will remain utterly futile if your acquaintance is only with commodities. Become acquainted with things which cannot be purchased and cannot be sold -- then for the first time you start growing wings, for the first time you start soaring high.

One great king, Bimbisara, reached Mahavira. He had heard that Mahavira had attained DHYANA -- meditation, samadhi. In Jaina terminology it is called SAMAYIK -- the ultimate state of prayer or meditation. Bimbisara had everything of this world. He became worried: "What is this samayik? What is this samadhi?" He could not rest at ease, because now for the first time he was aware that there was one thing he had not got -- and he was not a man to remain contented without getting anything that took his fancy.

He traveled to the mountains, found Mahavira, and said, "How much do you want for your samayik? I have come to purchase it. I can give you anything you desire, but give me this samayik, this samadhi, this meditation -- what is this? Where is it? First let me look at it!"

Mahavira was surprised at the whole stupidity of the king, but he was a very polite man, soft, graceful. He said, "You need not have traveled so far. In your own capital I have a follower who has attained to the same state, and he is so poor that he may be willing to sell it. I am not willing, because I don't need any money. You can see I am naked, I don't need any clothes, I am utterly satisfied -- I don't have any needs, so what will I do with your money? Even if you give me your whole kingdom I am not going to accept it. I had my own kingdom -- that I have renounced. I had all that you have got!"

And Bimbisara knew it, that Mahavira had had all and had renounced, so it was difficult to persuade this man to sell. Certainly, money meant nothing to him. So he said, "Okay, who is this man? Give me his address."

And Mahavira told him, "He is very poor, lives in the poorest part of your city. You may never have visited that part. This is the address...you go and ask him. He is your subject, he can sell it to you, and he is in much need. He has a wife and children and a big family and is really poor."

It was a joke. Bimbisara returned happy, went directly to the poor parts of his capital where he had never been. People could not believe their eyes -- his golden chariot and thousands of soldiers following him.

They stopped in front of the poor man's hut. The poor man came, touched the feet of the king, and said, "What can I do? Just order me."

The king said, "I have come to purchase the thing called samadhi, meditation, and I am ready to pay any price you ask."

The poor man started crying, tears rolled down his cheeks, and he said, "I am sorry. I can give you my life, I can die for you right now, I can cut off my head -- but how can I give you my samadhi? It is not sellable, it is not purchasable -- it is not a commodity at all. It is a state of consciousness. Mahavira must have played a joke on you."

Unless you know something which cannot be sold and cannot be purchased, unless you know something which is beyond money, you have not known real life. Sex is not beyond money -- love is. Transform your sex into love, and transform your love into prayer -- so one day even kings like Bimbisara may feel jealous of you. Become a Mahavira, a Buddha, become a Christ, a Zarathustra, a Lao Tzu. Only then have you lived, only then have you known the mysteries of life!

Money and sex are the lowest, and people are living only in the world of money and sex -- and they think they are living. They are not living, they are only vegetating, they are only dying. This is not life. Life has many more kingdoms to be revealed, an infinite treasure which is not of this world. Neither sex can give it to you, nor money. But you can attain to it.

You can use your sex energy to attain it, and you can use your money power to attain it. Of course, it cannot be attained by money or by sex, but you can use your sex energy, your money power, in such an

artful way that you can create a space in which the beyond can descend.

I am not against sex, and I am not against money, remember it. Always remember! But I am certainly for helping you go beyond them -- I am certainly for going beyond.

Use everything as a step. Don't deny anything. If you have money, you can meditate more easily than the poor person. You can have more time to yourself. You can have a small temple in your house; you can have a garden, rosebushes, where meditation will be easier. You can allow yourself a few holidays in the mountains, you can go into isolation and live without worry. If you have money, use it for something which money cannot purchase, but for which money can create a space.

Sexual energy is a wastage if it only remains confined to sex, but it becomes a great blessing if it starts transforming its quality: sex not for sex' sake -- use sex as a communion of love. Use sex as a meeting of two souls, not only of two bodies. Use sex as a meditative dance of two persons' energies. And the dance is far richer when man and woman are dancing together -- and sex is the ultimate in dance: two energies meeting, merging, dancing, rejoicing.

But use it as a stepping-stone, as a jumping-board. And when you reach the climax of your sex orgasm, become aware of what is happening, and you will be surprised -- time has disappeared, mind has disappeared, ego has disappeared. For a moment there is utter silence. This silence is the real thing!

This silence can be attained through other means, too, and with less wastage of energy. This silence, this mindlessness, this timelessness, can be attained through meditation. In fact, if a person consciously goes into his sex experience, he is bound to become a meditator sooner or later. His consciousness of the sex experience is bound to make him aware that the same can happen without any sexuality involved in it. The same can happen just sitting silently by yourself, doing nothing. The mind can be dropped, time can be dropped, and the moment you drop mind and time and the ego, you are orgasmic.

The sexual orgasm is very momentary, and whatsoever is momentary brings frustration in its wake, brings misery and unhappiness and sadness and repentance. But the quality of being orgasmic can become a continuity in you, a continuum -- it can become your very flavor. But it is possible only through meditation, not through sex alone.

Use sex, use money, use the body, use the world, but we have to reach God. Let God remain always the goal.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

Chapter #5
Chapter title: In the litter of the wayside

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THE PERFUME OF SANDALWOOD,
ROSEBAY, OR JASMINE,
CANNOT TRAVEL AGAINST THE WIND.

BUT THE FRAGRANCE OF VIRTUE

TRAVELS EVEN AGAINST THE WIND,
AS FAR AS THE ENDS OF THE WORLD.

HOW MUCH FINER
IS THE FRAGRANCE OF VIRTUE
THAN OF SANDALWOOD, ROSEBAY,
OF THE BLUE LOTUS, OR JASMINE!

THE FRAGRANCE OF SANDALWOOD OR ROSEBAY
DOES NOT TRAVEL FAR.
BUT THE FRAGRANCE OF VIRTUE
RISES TO THE HEAVENS.

DESIRE NEVER CROSSES THE PATH
OF VIRTUOUS AND WAKEFUL MEN.
THEIR BRIGHTNESS SETS THEM FREE.

HOW SWEETLY THE LOTUS GROWS
IN THE LITTER OF THE WAYSIDE.
ITS PURE FRAGRANCE DELIGHTS THE HEART.

FOLLOW THE AWAKENED
AND FROM AMONG THE BLIND
THE LIGHT OF YOUR WISDOM
WILL SHINE OUT PURELY.

Man is not a being but only a becoming. Man is a process, a growth, a possibility, a potentiality. Man is not yet actual. Man has to be, he has yet to arrive. Man is born not as an essence but only as an existence...a great space where much can happen, or nothing may happen -- it all depends on you.

Man has to create himself. He is not ready-made, he is not given. And the creation has to be a self-creation -- nobody else can make you. You are not a thing, a commodity; you cannot be produced or manufactured. You have to self-create yourself, you have to become awakened on your own, nobody can wake you up.

This is man's grandeur, his glory, that he is the only being on the earth who is not a being but a freedom to be. All other beings are already fixed, patterned. They bring a blueprint, and they simply follow the blueprint. The parrot will become a parrot, the dog will become a dog, the lion a lion; there is no question of the lion being somebody else. But with man it is relevant to ask whether he is really a man.

Each lion is really a lion, and each elephant is an elephant too, but man is a question mark. A man may be a man, may not be. A man can fall below the animals, and a man can rise above the gods. That ultimate state above the gods is buddhahood -- the awakening, the ultimate awakening, the realization of your potential in its totality.

The buddha is above gods. This was one of the reasons Hindus could not forgive Gautama the Buddha, because he said the buddha is above the gods. Gods are also asleep; of course, their dreams are nice, their dreams are not nightmares, they live in heaven. Their lives are only of pleasure. Heaven is nothing but pure hedonism, the very idea is hedonistic. Hell is just the opposite. Hell is pain, heaven is pleasure; hell is a nightmare, heaven a sweet dream. But dreams ARE dreams; sweet or bitter, it does not matter.

The gods are also asleep and dreaming beautiful dreams. The buddha is awakened, he is no longer dreaming. The Buddhist scriptures say: The day Siddhartha Gautam became a buddha gods came from the sky to worship him, to wash his feet. Hindus could not forgive this idea, because for them the gods in heaven -- Indra and other gods -- are the suprememost. And look at the arrogance of the Buddhists who say gods came from heaven to wash the feet of a human being.

Buddhism raised humanity to its highest pinnacle. No other religion has done that. Man becomes the

center of existence. God is not the center of existence, according to Buddha, but the man who has become awakened. The periphery consists of those who are asleep and blind, and the center consists of those who have eyes, who are awakened. Gods are simply dropped; they are no longer relevant. What Nietzsche did after two thousand years, Buddha had done already.

A great poet, Chandidas, was very much impressed by Gautam Buddha -- and who will not be impressed by this man? He has said: SABAR UPAR MANUS SATYA, TAHAR UPAR NAHIN -- the truth of man is the highest truth, there is no other truth higher than that. But let me remind you again: when Buddha talks about man, he talks about the realized man, not about you -- you are only on the way, you are only in the process. You are a seed.

The seed can have four possibilities. The seed may remain a seed forever, closed, windowless, not in communion with existence, dead, because life means communion with existence. The seed IS dead, it has not yet communicated with the earth, with the sky, with the air, with the wind, with the sun, with the stars. It has not yet made any attempt to have a dialogue with all that exists. It is utterly lonely, enclosed, encapsulated into itself, surrounded by a China Wall. The seed lives in its own grave.

The first possibility is that the seed may remain a seed. That is very unfortunate -- a man may remain simply a seed. With all the potential at your disposal, with all the blessings ready to shower on you, you may never open your doors.

The second possibility is that the seed may be courageous enough, may dive deep into the soil, may die as an ego, may drop its armor, may start a communion with existence, may become one with the earth. Great courage is needed, because who knows? -- this death may be ultimate, there may be no birth following it. What is the guarantee? There is no guarantee; it is a gamble. Only a few men gather courage enough to gamble, to risk.

To be a sannyasin is the beginning of the gamble. You are risking your life, you are risking your ego. You are risking because you are dropping all your securities, all your safety arrangements. You are opening windows...who knows who is going to come in -- the friend or the enemy? Who knows? You are becoming vulnerable. That's what sannyas is all about. That's what Buddha was teaching his whole life. Forty-two years continuously, transforming seeds into plants -- that was his work -- transforming ordinary human beings into sannyasins.

A sannyasin is a plant, a sprout -- soft, delicate. The seed is never in danger, remember. What danger can there be for the seed? It is absolutely protected. But the plant is always in danger, the plant is very soft. The seed is like a stone, hard, hidden behind a hard crust. But the plant has to pass through a thousand and one hazards. That is the second stage: the seed dissolving into the soil, the man disappearing as an ego, disappearing as a personality, becoming a plant.

The third possibility, which is even more rare, because not all plants are going to attain to that height where they can bloom into flowers, a thousand and one flowers.... Very few human beings attain to the second stage, and very few of those who attain the second stage attain the third, the stage of the flower. Why can't they attain the third stage, the stage of the flower? Because of greed, because of miserliness, they are not ready to share...because of a state of unlovingness.

Courage is needed to become a plant, and love is needed to become a flower. A flower means the tree is opening up its heart, releasing its perfume, giving its soul, pouring its being into existence. The seed CAN become a plant although it is difficult to drop the armor, but in one way it is simple. The seed will only be gathering more and more, accumulating more and more; the seed only takes from the soil. The tree only takes from the water, from the air, from the sun; its greed is not disturbed, on the contrary, its ambition is fulfilled. It goes on becoming bigger and bigger. But a moment comes when you have taken so much that now you have to share. You have been benefited so much, now you have to serve. God has given you so much, now you have to thank, be grateful -- and the only way to be grateful is to shower your treasures, give them back to existence, be as unmiserly as existence has been with you. Then the tree grows into flowers, it blossoms.

And the fourth stage is that of fragrance. The flower is still gross, it is still material, but the fragrance is subtle, it is almost something nonmaterial. You cannot see it, it is invisible. You can only smell it, you cannot grab it, you cannot grasp it. A very sensitive understanding is needed to have a dialogue with the fragrance. And beyond fragrance there is nothing. The fragrance disappears into the universe, becomes one with it.

These are the four stages of the seed, and these are the four stages of man too. Don't remain a seed. Gather courage -- courage to drop the ego, courage to drop the securities, courage to drop the safeties,

courage to be vulnerable. But then don't remain a tree, because a tree without flowers is poor. A tree without flowers is empty, a tree without flowers is missing something very essential. It has no beauty -- without love there is no beauty. And it is only through flowers that the tree shows its love. It has taken so much from the sun and the moon and from the earth; now it is time to give!

Life has to attain a balance always. You have taken so much, now give it. Become a flower! Only when you become a flower is there a possibility of disappearing as a fragrance. But then too, remember, don't remain a closed flower, don't remain a bud; otherwise your fragrance will not be released. And unless your fragrance is released, you are not free, you are in a bondage.

This bondage Buddha calls SANSARA -- the world. And he calls the freedom, the freedom of the fragrance, nirvana: total cessation, disappearance, dissolution. The part disappears into the whole, the dewdrop slips into the ocean and becomes the ocean. The day you disappear and become the ocean is the day when in one sense you are no more, and in another sense you are for the first time -- you have attained beinghood.

This beinghood is real godhood. This beinghood, this crystallized, oceanic experience, is liberation, salvation, MOKSHA, KAIVALYA, nirvana. You can use any word that you want to use but they all mean the same: absolute freedom of the soul, with no boundaries, with no limitations.

The sutras:

THE PERFUME OF SANDALWOOD,
ROSEBAY, OR JASMINE,
CANNOT TRAVEL AGAINST THE WIND.

Obviously! The fragrance of sandalwood, rosebay or jasmine is part of the material world. It can travel only with the wind, not against the wind. It has to follow the laws of matter. It IS matter. Because it has to follow the laws of matter it is not really free -- free only in a relative sense. The fragrance is more free than the flower, the flower is more free than the tree, the tree is more free than the seed. But these freedoms are only relative, not absolute.

And Buddha says, remember: the target is absolute freedom, transcendence of all laws. It is only in transcending all laws that you will become part of the ultimate law: AES DHAMMO SANANTANO. It is only by transcending all limitations of gross matter that you will be able to become as infinite as the sky.

Unless you become universal you have not attained to your potential. You are meant to become universal, and you have become small persons, confined, almost as if you are living in a prison cell, dark and dismal, no door, no window, an ugly existence, surrounded by all kinds of pathologies -- ego, greed, anger, lust, jealousy, possessiveness. These are your companions. What fragrance have you experienced in life?

You have not yet known love without lust. You have not known yet any state where no limitation exists. You are bound to certain very gross laws. You are part of the gravitation, you have not yet known anything of grace. You go on and on downwards, because those laws of gravitation go on pulling you downwards. You don't know how to rise, soar upwards. You don't know anything about levitation.

In science, they don't talk about levitation, they only talk about gravitation, the downward pull. But this is such a simple phenomenon to understand, that in nature everything is balanced by its polar opposite. If there is a downward pull, gravitation, then there must be an upward pull to balance it -- that is levitation. In a more poetic language it is called grace.

There are two laws: the law of gravitation, the earthly law, gross, material; and the law of grace, the divine law, what Buddha calls the divine law -- AES DHAMMO SANANTANO -- the eternal, inexhaustible law, the divine law, which pulls you upwards.

THE PERFUME OF SANDALWOOD, ROSEBAY, OR JASMINE, CANNOT TRAVEL AGAINST THE WIND.

It has certain absolute limitations, it can only ride on the wind. It cannot have its own will, it is not really free. Unless you can exist in total freedom, something is missing. If you have to follow the laws, then you are a prisoner. The laws may give you enough rope, but still you are a prisoner.

That's how things are: if enough rope is given to you, you forget about the prison. For example, these so-called nations -- India, Pakistan, Japan, Germany -- these are all great prisons, but they are so great that

you cannot see the boundaries of your prison. Cross the boundaries of your nation and you will see that you were a prisoner. But the prison is big enough; you can move in the prison anywhere you want. But move out of the prison, try to enter another prison, and then you will see the limitation.

These are man-made prisons; big enough so they can give you a false feeling of freedom, but there is no freedom. Unless all nations disappear from the world, the earth will remain a slave, humanity will remain in prisons, small and big. But it makes no difference whether the prison is very big and you cannot see the wall surrounding it.... The walls may be very subtle -- of passports and visas -- the walls may be VERY subtle, you may not see them, but they are there. You are not free to move.

Almost all the constitutions of the world say that the freedom of movement is the birthright of every human being, but it is only written in the books, it is not true. You cannot move freely. If you want to go to Russia, impossible; if you want to enter into China, impossible.

Nations have become such great prisons, and your presidents and your so-called prime ministers are all nothing but jailors. Those who talk about freedom are nothing but policemen. They say they are guarding you for your own safety, but in fact they are prison wardens watching so that you cannot escape.

I have heard:

An old Russian was dying, and he heard a knock on the door. He asked, "Who is there?"
And some very ghostly voice said, "Death."

The old Russian said, "Thank God! I was thinking it is the secret police."

And there are prisons within prisons like Chinese boxes -- boxes within boxes.... India is a big prison; then there are Hindus and Mohammedans and Christians and Sikhs and Jainas and Buddhists -- now these are small prisons. The Christian can go to the church, he cannot go to the temple; the Hindu can go to the temple, he cannot go to the church. He has been taught and conditioned that the church is not a religious place; the Christian has been told that the church is the only right place to go -- all other religions are false, and all other religions lead you astray. Unless you are a Christian you cannot be saved. And then within Christianity there are Catholics and Protestants, and then among Protestants and Catholics there are smaller and smaller subsects. And prisons become smaller and smaller.

Then there are political prisons: somebody is a communist and somebody is a socialist, and somebody is a capitalist...and so on and so forth. And you are not satisfied even with these: then you make Rotary Clubs and Lions Clubs.... Your thirst to be a prisoner is such that you can't simply be a human being. You have to be a Rotarian and you proudly declare, "I am a Rotarian," "I am a Lion." You are not satisfied with being simply a human being, you have to be a Lion. And then there are smaller and smaller confinements.

Rather than getting out of these prison cells, we go on decorating them, we go on making them more and more comfortable. We are living under the law of gravitation, we are living as prisoners. We cannot go against the wind -- our life is gross. Buddha says: Be aware of it: what are you doing with your life? Reconsider, meditate over it, what you have made of yourself.

BUT THE FRAGRANCE OF VIRTUE
TRAVELS EVEN AGAINST THE WIND,
AS FAR AS THE ENDS OF THE WORLD.

Buddha says: But there is a flowering of your inner being, which is far more beautiful than sandalwood, rosebay or jasmine. Its beauty is its absolute freedom. It can go against the wind. The really virtuous man lives in freedom; he follows no commandments, he follows no scriptures, he follows nobody else but his own inner light. He lives according to his heart -- he is a rebel.

But Buddha is talking about the fragrance of real virtue. He is not talking about the so-called righteous, he is not talking about the so-called "people of character," your so-called saints and mahatmas -- he is not talking about them. They are not free people. In fact, the fragrance of sandalwood, rosebay and jasmine is far more free than your so-called saints. They live according to man-made laws. The fragrance of rosewood, the fragrance of sandalwood, the fragrance of other flowers, at least follow the laws of nature. But your saints, your so-called virtuous people, they follow laws which are man-made -- laws made by blind people, laws made by ignorant people, laws made by people who are not yet awakened, who know nothing of awareness.

Who makes your laws? Who makes your Constitutions? Who is responsible for running the society and arranging and managing the society? Just people as blind as you, maybe more learned, maybe more informed. But it makes no difference whether a blind man is more informed about light or less informed about light -- a blind man is a blind man. Just watch your saints, and you will be surprised! -- they live in far deeper bondage than ordinary people.

A Jaina monk wanted to come to see me. He sent a message that he had been longing to see me for many years, and now he was in the town and he wanted to see me. But his followers didn't allow him, the Jainas don't allow him to come to this commune. Now what kind of saint is this man whose followers decide where he should go and where he should not go? But there is a mutual arrangement: the followers call him a saint, they worship him, now he has to concede, compromise. He has to follow the followers.

Your so-called saints and leaders are followers of their own followers. It is such a stupid world, so ridiculous, the whole situation. On the surface it seems the saint is the decisive factor; he gives people advice to follow him. But if you look deep down, you will be surprised -- the saint is following his own followers. In fact, they decide. And they have decisive power because they can worship you and they can insult you. They can worship you if you follow them, if you go according to the ideas, prejudices, that they carry in their minds; otherwise you are no longer a saint. They can degrade you -- they have the power to raise you to sainthood or to degrade you to being a sinner. If you want to be a saint you have to follow all kinds of stupidities. You may know deep down that this is stupid.

I sent him a message saying, "This is stupid, ridiculous! Why should you ask your followers? Who is the follower, you or they? Why should you ask them?"

He said, "You are right, but I have to depend on them. At my age I cannot leave them because I have never worked in my life. I depend for my food, for my clothes, for everything on them."

Now you see the arrangement. This is called spirituality, and the arrangement is financial!

A really virtuous man is certainly free, and is so free that he can go against the wind, he can go against the whole society, he can go against the whole past, he can go against all conventions. In fact, he does -- because in going against all the conventions and the dead past he asserts his freedom.

It is because of this that I am being condemned all over this country and now, slowly slowly, all over the world. The only reason is that they wanted me to go with the wind, they wanted me to be conventional, orthodox. They were ready to worship me, they had come many times to me saying that if I could simply follow the traditional religion they would worship me as a saint. I said, "I am not interested in being worshipped or in being a saint. I want just simply to be myself. And I am not going to compromise with anybody, whoever he is. Compromise is not my way."

Because I am going against the wind they are very much offended. But if you are virtuous...and what is virtue? It is not some character cultivated from the outside. Virtue is the fragrance of meditativeness, virtue is the fragrance of the flower of meditation; hence, I say it is not righteousness, it is not moralistic.

I have heard:

The town whore in Jerusalem is being stoned. When Jesus says, "Let whoever is without sin among you cast the first stone," an old lady struggles over with an enormous rock, drops it on the town whore's head and polishes the bitch off.

Jesus looks down and says, "You know, mother, sometimes you really piss me off."

The righteous, the moralistic, the puritan, is always ready...in fact his whole joy is how to condemn, how to send more and more people to hell, how to crucify people, how to kill and destroy. He is ready to suffer, he is ready to be a masochist, he is ready to go through all kinds of foolish austerities, just to enjoy the feeling of superiority, the feeling of holier-than-thou, the feeling that "You are all sinners and I am a saint."

The real saint has a totally different quality. He is not moralistic; he knows how to forgive, because he knows God has forgiven him so much. He knows human limitations, because he himself has suffered through those human limitations. He can forgive. He is understanding.

The moralist is never understanding, he is never forgiving; he cannot forgive because he has been so hard with himself. He has attained to his so-called character with such difficulty that the only joy, the only pleasure that he can get is that of holier-than-thou. How can he forgive? If he forgives then he cannot enjoy the egoistic trip that he has been on.

The ascetic is the most egoistic person in the world. The virtuous person is not an ascetic.

The story is told about Buddha himself:

For six years when he left his palace he lived through great austerities -- that was the traditional way of seeking and searching for the truth. He tortured his body, he fasted, he fasted so much that it is said that he became absolutely thin, just bones; you could have counted his ribs. He became so thin that his stomach was touching his back -- there was nothing left between the stomach and the back. He became so weak that he could not cross a small river, the Niranjana. I had been to the place just to see. The Niranjana is such a small river, and it was not the rainy season, but he could not cross, he could not swim the river. He must have been utterly weak.

That day, a great revelation happened to him: "I have been doing unnecessary violence to myself." He had five followers; they were all ascetics and they had become followers of Buddha because he was far ahead of them. They could only do so much, but he was doing many times more; hence they were followers. That evening Buddha decided, "It is stupid to torture the body, and how can you attain to the soul by torturing the body? There seems to be no logical relationship." And he saw, "If I cannot even cross the river, the poor river Niranjana, how am I going to cross this huge ocean of the world? The body needs food, the body needs nourishment, the body needs strength, so that I can meditate, so that I can contemplate, so that I can inquire, with zest, enthusiasm, energy."

He decided to drop all austerities. His five disciples immediately left him. They said, "Gautam has fallen from his holy state, he is no longer a saint." They left him immediately; they were not with HIM. They were only with him because of his masochistic life-style -- they must have been masochists themselves.

And Gautam Buddha became enlightened the next day. Dropping all austerities, dropping all that unnecessary inner conflict, that civil war, he became so quiet, so silent, that the next morning he could see, he became perceptive. In his silence, all turmoil, all chattering was dissolved. In the early morning as the sun was rising, he started rising within his being. He was awakened, he became a buddha.

Virtue came out of silence, out of meditativeness, out of relaxation -- not out of effort, not out of tension, not out of struggle. He went in search of his five old followers to give them the message: "Don't torture yourselves anymore. This has nothing to do with holiness. This has nothing to do with religion."

Meditation has to happen first, then character comes as a shadow to it. And if meditation does not happen, then your character is just a hypocrisy and nothing else. Your saints are great hypocrites; they say one thing, they think another, maybe just the opposite. They do one thing, but they want to do something exactly the opposite. On the surface they show one thing, but deep down they are just its contrary.

A girl confesses that she let her boyfriend put his hand on her knee. "And is that ALL he did?" asks the priest.
"No. He slid his finger under the elastic of my panties too."
"And then what?"
"And then he spread open my fuzz and began to tickle my doo-funny."
"And then? And then?"
"And then my mother walked in."
"Oh shit!" says the priest.

These priests, these saints, they are far more ugly than you are, far more ugly than you ever can be, because they are far more split, divided. They are so much repressed that their conscious and unconscious have fallen apart. They preach one thing, they practice another. At their front door you will find one person, at the back door you will find a totally different person. You will not even be able to recognize them -- they wear masks.

These are not virtuous people. Buddha is not talking about such virtue, he is talking about the virtue that arises out of the flowering of meditation. Buddha is insistent on DHYANA -- meditation. That is his basic contribution to the world. His most fundamental approach is that first you have to become awakened at the center, then your circumference will be full of light -- of its own accord, not vice versa.

You have been told by the priest to first practice character, and then your center will change. That is nonsense. The center can never follow the circumference, because the center is far more important, far more basic -- it is the center, it CANNOT follow the circumference. But the circumference always follows the center. Transform the center first, and don't be worried about the circumference. That's my insistence too, there I absolutely agree with Buddha. Meditation first, and then all else shall follow of its own accord.

Jesus says: Seek ye first the kingdom of God, and all else shall be added unto you.

What Jesus says with "kingdom of God" Buddha says with "meditation." Buddha's words are far more scientific than Jesus'. Jesus is more a poet than Buddha; Jesus talks more in parables than Buddha. Buddha talks in a clear-cut, logical, mathematical way. He is a man who does not want to say anything in any way which can be interpreted in many ways. He does not want to use poetry, because poetry is vague, can have many interpretations. He talks as a mathematician, he talks as a logician, so that each word has a fixed meaning and a fixed connotation.

...THE FRAGRANCE OF VIRTUE TRAVELS EVEN AGAINST THE WIND, AS FAR AS THE ENDS OF THE WORLD.

HOW MUCH FINER
IS THE FRAGRANCE OF VIRTUE
THAN OF SANDALWOOD, ROSEBAY,
OF THE BLUE LOTUS, OR JASMINE!

The fragrance of a blue lotus or jasmine or sandalwood is fine, subtle, but compared to the fragrance of virtue it is very gross. Virtue really has a fragrance, and it travels to the farthest corners of the world.

How have you come here to me? From different corners of the world you have traveled, sometimes not even exactly clear as to why; but something has been pulling you, some unknown force has moved your heart, something has been felt by the deepest core of your being. Sometimes you have come even against yourself. Your mind was saying, "Don't go! There is no need to go anywhere." Still you have come. You must have smelled a perfume -- a perfume which has nothing to do with the visible. It is an invisible phenomenon.

Many, many more people will be coming soon. The fragrance is reaching them, is bound to reach. Anybody anywhere who is really in search of truth is bound to come. It is irresistible, it HAS to happen. That's how it has been happening all along, down the ages. Thousands of people traveled to Buddha, thousands of people traveled to Mahavira, to Lao Tzu, to Zarathustra -- for no reason at all, because whatsoever they were saying was available in the scriptures.

What I am saying here you can read in the Bhagavadgita, in the Bible, in the Koran, in THE DHAMMAPADA, what I am saying you can find easily in the Upanishads, in the TAO TEH CHING -- but you will not find the fragrance. Those are flowers -- old, dead, dried up. You can keep a roseflower in your Bible; soon it will be dry, the fragrance will be gone, it will be only a corpse, a remembrance of the real flower. So are the scriptures. They have to be made alive again by another buddha; otherwise they cannot breathe.

That's why I am speaking on THE DHAMMAPADA, on the Gita, on the Bible -- to let them breathe again. I can breathe life into them. I can share my fragrance with them, I can pour my fragrance into them. Hence, the Christian who is really a Christian, not just by social conditioning but because of a great love for Christ, he will find Christ alive again in my words. Or if somebody is a Buddhist he will find in my words Buddha speaking again -- in twentieth-century language, with twentieth-century people.

HOW MUCH FINER IS THE FRAGRANCE OF VIRTUE THAN OF SANDALWOOD, ROSEBAY, OF THE BLUE LOTUS OR JASMINE! It is so fine it can travel against the wind, it can travel against all the laws. It can go against gravitation, it can rise upwards, it can reach the highest skies.

THE FRAGRANCE OF SANDALWOOD OR ROSEBAY
DOES NOT TRAVEL FAR.
BUT THE FRAGRANCE OF VIRTUE
RISES TO THE HEAVENS.

The fragrance of the flowers cannot travel far. It is momentary, it is finite; it can go only so far and then it disappears. But the fragrance of buddhahood can travel to the very ends of the world because it is infinite, AND it is something beyond time, beyond space. In fact, even when the body of a buddha is gone, the fragrance continues to travel.

Those who are really perceptive, sensitive, can catch hold of it even when a buddha has been gone for centuries. It is possible to be a contemporary of Buddha even now, to have a communion with Jesus even

now. The flower is no more, but the fragrance has become part of the universe -- the trees have it, the winds have it, the clouds have it. Now Jesus is not in the physical body, but Jesus has become universal. If you know how to drink out of the universal, if you know how to contact the universal, you will be surprised: all the buddhas become alive because they are all contemporary, time makes no difference.

That's my whole effort here: to make you contemporaries of Jesus, of Buddha, of Zarathustra, of Lao Tzu. If you can be contemporaries of these awakened souls, what is the point of remaining contemporaries to your ordinary world and its ordinary citizens, the so-called human beings, who have nothing of humanity in them, who have not yet become beings, who are just hollow, empty, meaningless? What is the point of living in the neighborhood of empty cells when you can be a neighbor of Gautama the Buddha?

Yes, that is possible -- it is possible by transcending time and space. And in meditation you transcend both. In meditation you don't know where you are, you don't know the time, you don't know the space. In meditation, time and space both disappear -- you simply are.

That moment, when you simply are, Buddha is just by your side; you are surrounded by buddhas of all the ages. You will be living for the first time a life worth living, a life of significance: when you can hold hands with buddhas and krishnas, when you can dance with Krishna and sing with Meera and sit with Kabir. It is possible -- because only the flowers have disappeared, but the fragrance is eternal. It cannot disappear.

And then all the scriptures become alive for you. Then reading the Bible, you are not just reading a book -- then Moses speaks to you, Abraham speaks to you, Jesus speaks to you, face-to-face!

DESIRE NEVER CROSSES THE PATH
OF VIRTUOUS AND WAKEFUL MEN.
THEIR BRIGHTNESS SETS THEM FREE.

Desire means greed for more and more. Desire means discontent, discontent with what is, discontent with the present; hence you seek contentment in your hopes for the future. Today is empty; you can live only by the hope of tomorrow. The tomorrow will bring something...although many tomorrows have come and gone and that something never happens, but you go on hoping against hope. Only death will come.

Desires are never fulfilled. In the very nature of things they cannot be fulfilled. The wakeful person looks into the desiring mind and laughs. The desiring mind is the most stupid mind, because it is desiring something which cannot be fulfilled in the very nature of things. Just as you cannot get oil through sand -- you can go on and on working on the sand, but you will not get oil out of it, it does not exist in the sand, it is impossible -- exactly like that, desire is just a deception.

It keeps you occupied -- obviously, that's its whole purpose -- it keeps you occupied, it keeps you hoping, it keeps promising you. Desire is a politician: it goes on promising you, "Just wait -- five years more and everything is going to be absolutely right. Just five years more and the world is going to become a paradise." And the politicians have been saying that for thousands of years. And look at the unintelligent humanity: it still goes on believing in the politicians. It changes politicians; when it becomes tired of one, it starts listening to another. But that is not a change at all. One politician is replaced by another; hence democracies live as two-party systems.

One party remains in power for five years; according to the promises you go on hoping, then you are frustrated -- nothing happens. Things get worse than they were before. But by this time, the other party that is not in power starts promising you. And the stupidity is such that you start believing the other party. You bring the other party into power; for five years it will deceive you. By that time the first party that has deceived you before has again become creditable; again it has attained credit, again it has criticized the ruling party and again it has gained respect in your eyes. And AGAIN it has stirred your hoping mind. And people's memories are very short; hence politicians go on deceiving.

Desire is a politician. One desire keeps you occupied for many years; then, frustration in your hands, you are tired of it, weary of it, you drop out of it -- but immediately you enter into another desire. Another politician is waiting for you. You were after money; then tired, you forget all about it and you start rushing for power or for fame.

Desire is so cunning that it can even take the form of religion, it can become religious. It is ready to have any mask. It can start thinking of heaven and heavenly pleasures. It can give you the idea that this life it is not possible, but next life you are going to be in paradise, and in paradise all kinds of fulfillments...wish-fulfilling trees. You just sit underneath the tree, you wish, and it is fulfilled. What are

you going to wish for? Your wishes will be stupid because they will come out of your mind. What pleasures are you going to seek in heaven? Just one day think that you have reached heaven: now what do you want? You will start asking for a hotel, for a moviehouse, for a woman, for a man...what else? The same things! And the same frustrations will follow.

DESIRE NEVER CROSSES THE PATH OF VIRTUOUS AND WAKEFUL MEN. Buddha says: I call that man virtuous who has become utterly aware of the deceptiveness of desire and hence desire never crosses his mind. His mind remains desireless. The only way to be desireless is to be wakeful, watchful. Watchfulness creates a light in you, and in that light the darkness of desire cannot enter.

THEIR BRIGHTNESS SETS THEM FREE. And when you are watchful there is a luminosity in your being; a great intelligence arises in you. Ordinary man lives in stupidity; the ordinary man lives in a very foolish way. The moment you become attuned to your inner music, you become attuned to meditativeness, great intelligence is released. In that intelligence it is impossible for you to be deceived by desire. In that intelligence for the first time you start understanding things as they are, you stop MISunderstanding. Ordinarily all your understanding is nothing but misunderstanding. You may think that you are very intelligent, but only stupid people think that they are intelligent. Intelligence itself is very unselfconscious. It functions, functions perfectly, but it creates no self-consciousness, it brings no idea of the ego, no superiority. It is very humble, it is very simple.

But as ordinary man exists, he goes on misunderstanding. You read the Bible and you misunderstand. Even those closest disciples of Jesus never understood him. I say again and again that Jesus is one of the most unfortunate masters who has ever walked on the earth -- not only because he was crucified and had only three years time to work, but because he had a very stupid lot of followers.

The day Jesus is going to be caught, and it has become absolutely certain that he has been betrayed by one of his disciples, Judas, he asks his other eleven apostles, "Have you something to ask me?" And do you know what they asked? They asked such foolish things. Jesus must have cried. He may have prayed deep down in his heart, as he did later on again on the cross: "Father, forgive them, for they know not what they are asking."

What were they asking? They were asking, "Master, now that you are leaving, a few things have to be made clear. In the world of God, in the kingdom of God, that you have talked about so much again and again, you will certainly be on the right hand of God; then who will be on your right hand? Amongst us who is going to be second to you and who is going to be third and the fourth? What will the hierarchy be?"

See the question! The master is going to be crucified tomorrow, and these foolish people are worried about hierarchy, who will be the highest. They are ready to concede to Jesus, "Okay, that much we accept, that you will be second to God, but who will be third and the fourth and the fifth? Let it be decided clearly, because now you are leaving and we may not meet again soon, so everything has to be certain!"

The desirous mind, the ambitious mind -- they have not understood Jesus at all. And it is said Jesus fell on his knees and prayed and tears rolled down his cheeks. Nobody knows what he prayed, but he must have been praying: "Forgive these people, they know not what they are asking." And he must have been crying because this was his whole life's work, these people. And he has been telling them not to desire, not to be ambitious. He has been telling them, "Those who are the first in this world will be the last in my kingdom of God, and those who are the last will be the first." But they have not understood that he is telling them not to be ambitious.

Just the other day, Premgeet sent me a small anecdote on misinterpretation:

The frantic nurse ran after a screaming patient down the corridor of the ward, carrying a bowl. She was stopped by the surgeon who said, "Nurse! Nurse! I told you to prick his boil!"

You get it? She was boiling his prick! But this is exactly what goes on happening -- the mob mind cannot understand. Misunderstanding is inevitable, because the mass mind is deaf. While you are talking to people they are not really listening, they are only pretending to listen. A thousand and one thoughts are crossing through their minds; they are not really there, they are never present to any situation, they are always absent. They are not where they are, they are always somewhere else. When they are in Poona, they are in Beijing; when they are in Beijing, they are in Poona. Strange people! Wherever they are you can be certain that there at least they are not; anywhere else in the world they can be. How can they understand?

And they listen only to words, they never listen to the meaning -- because the meaning can be listened to only by the heart. The words can be listened to by the head. Now, they don't know how to listen through the

heart. Listening through the heart is the meaning of being a disciple; listening through the heart means listening in love, in trust, in deep sympathy, and finally in deep empathy. Listening through the heart means listening as if you have become one with what is being told to you -- when the disciple becomes so attuned to the master that even before the words are uttered he hears them, and not only the words but the meaning, the fragrance that is carried by the words. But it is very invisible. The head is gross.

The invisible can be caught only in the net of the heart.

People even follow, but then too they follow out of misunderstanding. Just by becoming a follower it does not change anything in your life. It is not a question of following somebody: it is a question of understanding somebody who is awakened. Hence, I don't call you my followers but only my friends. If you can be my friends, if you can be in deep love and trust here in my presence, if you can be present to my presence, if we can face each other and mirror each other, tremendously important things will start happening of their own accord -- because your heart will understand, and when the heart understands, IMMEDIATELY transformations happen.

When the head understands, then it asks, "How? Yes it IS right; now, how can it be done?" Remember this difference: in the head, knowledge and action are two different things; in the heart, knowledge IS action.

Socrates says: Knowledge is virtue -- and he has not been understood down the ages. Not even his own disciples, Plato and Aristotle, have understood him rightly. When he says knowledge is virtue, he means there is a way of listening and understanding in which the moment you understand a thing you can't do otherwise. When you see that this is the door, then you cannot try to get out through the wall, you will get out through the door. Seeing means acting, seeing brings action.

If when I tell you, "This is the door. Whenever you want to get out, please get out through this door, because enough you have hurt your head by trying to get out through the wall," you say, "Yes, sir, I understand perfectly well, but how to get out through the door?" your question will show that the heart has not listened, only the head. The head always asks "How?"

The head always asks questions which seem to be very pertinent on the surface but are absolutely ridiculous. The heart never asks -- it listens and acts. Listening and action are one in the heart; love knows and acts accordingly. It never asks "How?" The heart has an intelligence of its own. The head is intellectual, the heart is intelligence.

HOW SWEETLY THE LOTUS GROWS
IN THE LITTER OF THE WAYSIDE.
ITS PURE FRAGRANCE DELIGHTS THE HEART.

Remember it again and again because you will forget again and again that it is a question of the heart. If the heart delights in something, then you can be certain your life is growing, expanding; your consciousness is becoming clearer, your intelligence is being released from its bondage.

HOW SWEETLY THE LOTUS GROWS IN THE LITTER OF THE WAYSIDE. The word for lotus that Buddha uses is PANKAJ; it is one of the most beautiful words. Pankaj means that which is born out of the mud, out of dirty mud. The lotus is one of the most miraculous phenomena in existence; hence in the East it has become the symbol of spiritual transformation. Buddha is seated on a lotus, Vishnu is standing on a lotus. Why a lotus? -- because the lotus has one very symbolic significance: it grows out of dirty mud. It is a transformation symbol, it is a metamorphosis. The mud is dirty, maybe stinking; the lotus is fragrant, and it has come out of the stinking mud.

Buddha is saying: Exactly in the same way, life ordinarily is just stinking mud -- but the possibility of becoming a lotus is hidden there. The mud can be transformed, you can become a lotus. Sex can be transformed and it can become samadhi. Anger can be transformed and it can become compassion. Hate can be transformed and it can become love. Everything that you have that looks negative right now, mudlike, can be transformed. Your noisy mind can be emptied and transformed, and it becomes celestial music.

FOLLOW THE AWAKENED
AND FROM AMONG THE BLIND
THE LIGHT OF YOUR WISDOM
WILL SHINE OUT PURELY.

But the only possible way out of this mess is being in tune with somebody who is already awakened. You are asleep; only somebody who is awake can shake you out of your sleep, can help you to come out of it.

Gurdjieff used to say: If you are in a jail, only somebody who is out of jail can manage it, can arrange it so that you can escape from the jail; otherwise it is impossible. And you are not only in a jail -- you have been hypnotized and told that this is not a jail, this is your home. You are not only in a jail -- you have believed it to be your home and you are decorating it. Your whole life is nothing but decorating the jail, and you are competing with other prisoners who are decorating their dark cells.

Only somebody who is free, who has been in the jail once and is no longer in the jail, can manage to wake you, to make you aware of the reality. He can manage to dehypnotize you, he can help you to be unconditioned, and he can devise methods and means so that you can escape from the jail. He can bribe the warden, the jailor; he can bring a ladder close to the wall, he can throw a rope inside. He can make a hole in the wall from the outside...a thousand and one possibilities.

But the only hope for you is to be in deep contact with somebody who is awakened. The awakened one is called the master -- SATGURU. If you can find a master, don't miss the opportunity -- surrender, relax into his being, imbibe his awareness, let his fragrance surround you. And the day is not far away when you will also be awakened, you will also be a buddha.

Keep on reminding yourself that unless you are a buddha, your life is a wastage. Only by being a buddha does one's life have grace, beauty, intelligence, significance, benediction.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

Chapter #6
Chapter title: This is it

6 July 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
YOU HAVE ALWAYS POINTED OUT THAT MOST THINGS AND STATES ARE TWO EXTREMES OF ONE STATE, POLAR OPPOSITES. THEN HATE IS THE OTHER END OF LOVE. DOES THIS MEAN IT IS AS EASY TO HATE AS IT IS TO LOVE? LOVE IS SO BEAUTIFUL. HATE IS SO UGLY, AND YET IT HAPPENS TOO.

Zareen, love is a natural state of consciousness. It is neither easy nor difficult. Those words don't apply to it at all. It is not an effort; hence, it can't be easy and it can't be difficult either. It is like breathing! It is like your heartbeat, it is like blood circulating in your body.

Love is your very being...but that love has become almost impossible. The society does not allow it. The society conditions you in such a way that love becomes impossible and hate becomes the only possible thing. Then hate is easy, and love is not only difficult but impossible. Man has been distorted. Man cannot

be reduced to slavery if he is not distorted first. The politician and the priest have been in a deep conspiracy down the ages. They have been reducing humanity to a crowd of slaves. They are destroying every possibility of rebellion in man -- and love IS rebellion, because love listens only to the heart and does not care a bit about anything else.

Love is dangerous because it makes you an individual, and the state and the church, they don't want individuals, not at all. They don't want human beings -- they want sheep. They want people who only look like human beings, but whose souls have been crushed so utterly, damaged so deeply, that it seems almost irreparable.

And the best way to destroy man is to destroy his spontaneity of love. If man has love, there can't be nations; nations exist on hate. The Indians hate the Pakistanis, and the Pakistanis hate the Indians -- only then can these two countries exist. If love appears, boundaries will disappear. If love appears, then who will be a Christian and then who will be a Jew? If love appears, religions will disappear.

If love appears, who is going to go to the temple? For what? It is because love is missing that you are searching for God. God is nothing but a substitute for your missing love. Because you are not blissful, because you are not peaceful, because you are not ecstatic, hence you are searching for God -- otherwise, who bothers? Who cares? If your life is a dance, God has been attained already. The loving heart is full of God. There is no need for any search, there is no need for any prayer, there is no need to go to any temple, to any priest.

Hence, the priest and the politician, these two are the enemies of humanity. And they are in a conspiracy, because the politician wants to rule your body and the priest wants to rule your soul. And the secret is the same: destroy love. Then a man is nothing but a hollowness, an emptiness, a meaningless existence. Then you can do whatsoever you want with humanity and nobody will rebel, nobody will have courage enough to rebel.

Love gives courage, love takes all fear away -- and the oppressors depend on your fear. They create fear in you, a thousand and one kinds of fear. You are surrounded by fears, your whole psychology is full of fears. Deep down you are trembling. Only on the surface do you keep a certain facade; otherwise, inside there are layers and layers of fear.

A man full of fear can only hate -- hate is a natural outcome of fear. A man full of fear is also full of anger, and a man full of fear is more against life than for life. Death seems to be a restful state to the fear-filled man. The fearful man is suicidal, he is life-negative. Life seems to be dangerous to him, because to live means you will have to love -- how can you live? Just as the body needs breathing to live, the soul needs love to live. And love is utterly poisoned.

By poisoning your love energy they have created a split in you, they have made an enemy within you, they have divided you in two. They have created a civil war, and you are always in conflict. And in conflict your energy is dissipated; hence your life does not have zestfulness, cheerfulness. It is not overflowing with energy, it is dull, insipid, it is unintelligent.

Love sharpens intelligence, fear dulls it. Who wants you to be intelligent? Not those who are in power. How can they want you to be intelligent? -- because if you are intelligent, you will start seeing the whole strategy, their games. They want you to be stupid and mediocre. They certainly want you to be efficient as far as work is concerned, but not intelligent; hence humanity lives at the lowest, at the minimum of its potential.

The scientific researchers say that the ordinary man uses only five percent of his potential intelligence in his whole life. The ordinary man, only five percent -- what about the extraordinary? What about an Albert Einstein, a Mozart, a Beethoven? The researchers say that even those who are very talented, they don't use more than ten percent. And those whom we call geniuses, they use only fifteen percent.

Think of a world where everybody is using one hundred percent of his potential...then the gods will be jealous of earth, then gods would like to be born on earth. Then the earth will be a paradise, a superparadise. Right now it is a hell.

Zareen, you say that it should be easier to love than to hate. If man is left alone, unpoisoned, then love will be simple, very simple. There will be no problem. It will be just like water flowing downwards, or vapor rising upwards, trees blossoming, birds singing. It will be so natural and so spontaneous!

But man is not left alone. As the child is born, the oppressors are ready to jump on him, to crush his energies, to distort them to such an extent, to distort them so deeply, that the person will never become aware that he is living a false life, a pseudo life, that he is not living as he was meant to live, as he was born to live; that he is living something synthetic, plastic, that this is not his real soul. That's why millions of

people are in such misery -- because they feel somewhere that they have been distracted, that they are not their own selves, that something has gone basically wrong....

Love is simple if the child is allowed to grow, helped to grow, in natural ways -- in the way of dhamma. If the child is helped to be in harmony with nature and in harmony with himself, if the child is in every way supported, nourished, encouraged to be natural and to be himself, a light unto himself, then love is simple. One will be simply loving!

Hate will be almost impossible, because before you can hate somebody else, first you have to create the poison within yourself. You can give something to somebody only if you have it. You can hate only if you are full of hate. And to be full of hate is to suffer hell. To be full of hate is to be in fire. To be full of hate means you are wounding yourself first. Before you can wound somebody else, you have to wound yourself. The other may not be wounded, it will depend on the other. But one thing is absolutely certain: that before you can hate, you have to go through long suffering and misery. The other may not accept your hatred, may reject it. The other may be a buddha -- he may simply laugh at it. He may forgive you, he may not react. You may not be able to wound him if he is not ready to react. If you cannot disturb him, what can you do? You will feel impotent before him.

So it is not necessarily so, that the other is going to be wounded. But one thing is absolutely certain, that if you hate somebody, first you have to wound your own soul in so many ways; you have to be so full of poison that you can throw poison on others.

Hate is unnatural. Love is a state of health; hate is a state of illness. Just like illness it is unnatural. It happens only when you lose track of nature, when you are no longer in harmony with existence, no longer in harmony with your being, with your innermost core; then you are ill, psychologically, spiritually ill. Hatred is only a symbol of illness, and love one of health and wholeness and holiness.

Zareen, love should be one of the most natural things, but it is not. On the contrary, it has become the most difficult thing -- almost the impossible thing. Hate has become easy; you are trained, you are prepared for hate. To be a Hindu is to be full of hate for Mohammedans, for Christians, for Jews; to be a Christian is to be full of hate for other religions. To be a nationalist is to be full of hate for other nations.

You know only one way of love: that is, hate others. You can show your love for your country only by hating other countries, and you can show your love for your church only by hating other churches. You are in a mess!

These so-called religions go on talking about love, and all that they do in the world is create more and more hate. Christians talk about love and they have been creating wars, crusades. Mohammedans talk about love and they have been creating JIHADS -- religious wars. Hindus talk about love, but you can look into their scriptures -- they are full of hate, hate for other religions. You can study Dayanand's so-called great book, SATYARTH PRAKASH, and you will find hate on each page, in each sentence. And these books are thought to be spiritual books.

And we accept all this nonsense! And we accept it without any resistance, because we have been conditioned to accept these things, we have been taught that this is how things are. And then you go on denying your own nature.

Just the other day I was reading a joke:

A woman was confessing -- she was a nun -- she was confessing to the mother superior, crying, tears rolling down her cheeks; she looked tremendously disturbed. And she was saying, "I have committed a sin -- something unforgivable. This man entered into my room last night, and I was alone. And at the point of a revolver he made love to me. He gave me only two alternatives: 'Either die or make love to me.' I am ruined!" she was saying. "My whole life is ruined!"

The mother superior said, "Don't get so disturbed, don't get so worried -- God's compassion is infinite. And it is said in the old scriptures that a man is allowed to do anything if it is a question of survival -- except spitting on the Bible. A man is allowed to do anything if it is a question of survival, and it WAS a question of survival for you. So don't be worried -- you are forgiven!"

But the woman remained disturbed and started crying again and said, "No. It won't help!"

The mother superior said, "Why won't it help?"

And the nun looked up and she said, "Because I liked it."

You can deny nature but you cannot destroy it. It remains somewhere in the deepest recesses of your being, alive. And that's the only hope.

Love has been poisoned, but not destroyed. The poison can be thrown out, out of your system -- you can be cleansed. You can vomit all that the society has enforced upon you. You can drop all your beliefs and all your conditionings -- you can be free. The society cannot keep you a slave forever if you decide to be free. That's what sannyas is all about.

Zareen, it is time -- now become a sannyasin. It is time to drop out of all old patterns and start a new way of life, a natural way of life, a nonrepressive way of life, a life not of renunciation but of rejoicing.

Ordinarily, if you look at human beings, love is impossible, only hate is possible. But the space that I am creating here is totally different: here love is the only possibility. Hate will become more and more impossible. Hate is the polar opposite of love -- in the sense that illness is the polar opposite of health. But you need not choose illness.

Illness has a few advantages which health cannot have; don't become attached to those advantages. Hate also has a few advantages which love cannot have. And you have to be very watchful. The ill person gets sympathy from everybody else; nobody hurts him, everybody remains careful what they say to him, he is so ill. He remains the focus, the center of everybody -- the family, the friends -- he becomes the central person. He becomes important. Now, if he becomes too much attached to this importance, to this ego-fulfillment, he will never want to be healthy again. He himself will cling to illness. And psychologists say there are many people who are clinging to illnesses because of the advantages illnesses have. And they have invested in their illnesses for so long that they have completely forgotten that they are clinging to those illnesses. They are afraid if they become healthy they will be nobody again.

You teach that too. When a small child becomes ill, the whole family is so attentive. This is absolutely unscientific. When the child is ill, take care of his body but don't pay too much attention. It is dangerous, because if illness and your attention become associated...which is bound to happen if it happens again and again. Whenever the child is ill he becomes the center of the whole family: daddy comes and sits by his side and inquires about his health, and the doctor comes, and the neighbors start coming, and friends inquire, and people bring presents for him.... Now he can become too much attached to all this; it can be so nourishing to his ego that he may not like to be well again.

And if this happens, then it is impossible to be healthy. No medicine can help now. The person has become decisively committed to illness. And that's what has happened to many people -- the majority.

When you hate, your ego is fulfilled. The ego can exist only if it hates, because in hating you feel superior, in hating you become separate, in hating you become defined, in hating you attain a certain identity. In love the ego has to disappear. In love you are no longer separate -- love helps you to dissolve with others. It is a meeting and a merger.

If you are too much attached to the ego, then hate is easy and love is most difficult. Be alert, watchful: hate is the shadow of ego, and love needs great courage. It needs great courage because it needs the sacrifice of the ego. Only those who are ready to become nobodies are able to love. Only those who are ready to become nothing, utterly empty of themselves, are able to receive the gift of love from the beyond.

If you are watchful, Zareen, love will become very simple and hate will become impossible. And the day hate becomes impossible and love becomes natural, you have arrived home. Then there is nowhere to go -- God has been achieved.

To be absolutely natural is all that is meant by finding God.

The second question:

BELOVED MASTER,
WHAT IS?

Prabhati, there are two kinds of things in existence: one, that which can be explained; and the other, that which can only be experienced. The things that can be explained are mundane, ordinary, have no intrinsic value in them. And the things that cannot be explained are really significant, have intrinsic value.

For example, sex can be explained, love cannot be explained. Hence, sex becomes a commodity -- it can be sold, it can be purchased. Love is not a commodity; you cannot sell it, you cannot purchase it -- there is no way. Sex can be explained because it is part of physiology. Love cannot be explained -- it is part of your inner mystery.

Unless your sexuality rises and reaches to love it is mundane, it has nothing sacred about it. When your

sex becomes love, then it is entering into a totally different dimension -- the dimension of the mysterious and the miraculous. Now it is becoming religious, sacred, it is no longer profane.

And there is an even higher stage of love -- I call it prayer -- which is absolutely unexplainable, which is absolutely ineffable. Nothing can be said about it.

When a disciple asked Jesus, "What is prayer?" Jesus fell on his knees and started praying. What else can you do? Prayer cannot be explained, nothing can be said about it, but it can be shown. What can you say about death, what can you say about life? Whatsoever you say will fall short; it cannot soar to the heights of life and death. Those are experiences.

What can you say about beauty? Even if the lake is full of beautiful lotuses and it is a full-moon night, and all is benediction, somebody can ask, "What is beauty?" What can you say? You can show! You can say, "This it it!" But he will say, "I am asking for a definition."

Rabindranath, one of the greatest poets of this country, was living on a small houseboat. He used to live for months together on that houseboat; he loved living on the houseboat. It was a full-moon night and he was reading in his room, a small cabin, just by a small candlelight, and he was reading about aesthetics -- what is beauty? And the full moon outside, and the cuckoo calling from the distant shore, and the moon reflecting all over the lake, and the whole lake was silver...! It was a tremendously silent night, nobody around, except that cuckoo calling. Once in a while a bird would fly over the boat, or a fish would jump in the lake -- and those sounds would deepen the silence even more. And he pondered over great books on aesthetics in search of the definition of what beauty is.

Tired, exhausted, in the middle of the night, he blew out the candle...and he was shocked, surprised. As he blew out the candle, the moonrays entered through the window, through the door, inside the cabin. That pale light of the candle had been keeping the moon out. Suddenly, he heard the cuckoo calling from the distant shore. Suddenly, he became aware of the tremendous silence, the depth of the silence surrounding the boat. A fish jumped, and he came out.... He had never seen such a beautiful night. A few white clouds floating in the sky, and the moon and the lake and the cuckoo calling...he was transported into another world.

He wrote in his diary, "I am foolish! I have been searching in books for what beauty is, and beauty was standing outside my door, knocking on my door! I was looking for beauty, searching for beauty, with a small candle, and the small candlelight was keeping the moonlight outside." He wrote in his diary, "It seems my small ego is keeping God out -- the small ego, like a pale small candlelight, keeping the light of God outside. And he is waiting outside. All that I need to do is to close the books, blow out the candle of the ego and go out -- AND SEE!"

Prabhati, you ask me, "What is?"

This...thisness...this moment you are surrounded by the is. It is within you and without you. The chirping of the birds...and this silence...and you ask me what is?

It is not a question that can be answered. It is a dangerous question too, dangerous in the sense that you may find some foolish person who answers it, and then you may cling to that answer. Somebody will say, "God is," and you will cling to that answer. And then another question will arise: "What is God?" And now you are ready to fall into an infinite regress.

A man who once did God a favor received as his reward the promise of an answer to one question, any question. But God warned him that some things can only be experienced and cannot be explained. As he pondered and then started to ask his one cosmic question, God warned him again about experience versus explanations.

The man could contain his question no longer, and demanded to know, "What is after death?" and God slew him where he stood.

What else could God do? He slew him where he stood, immediately he killed him, because if you want to know what is after death, you have to die! Be very careful. You can be given explanations about things which belong to the world, to the objective world. For that you should ask the scientist; he knows, it is his concern. Don't ask the mystic about things which can be explained; that is not his concern. His concern is with things which can be experienced.

Don't ask me any question which cannot be explained. Be in my presence, feel my presence, be open

and vulnerable. We are here to experience something. All explanations about the mysteries of life are nothing but explaining away those things.

The basic, root meaning of the word 'explanation' is 'to flatten a thing' -- but to flatten a thing is to destroy it. If anybody could answer, "What is God? What is love? What is prayer? What is?" he would have flattened a beautiful, tremendously beautiful, incredible experience, into ugly words. All words are inadequate.

Be and know! Be still and know! You are here not to learn more words; you are here to get deeper into silence. Use my words as hints towards a wordless existence.

This is it! What are you asking about? Feel this moment...in its totality, in all its dimensionality, and a great beauty will descend, a great beautitude, a great benediction will surround you; a grace, a very silent ecstasy will start rising in you. You will feel drunk with existence.

Be drunk with existence -- that is the only way to know it.

The third question:

BELOVED MASTER,
WHAT IS YOUR OPINION OF SCIENTOLOGY?

Aida, it is fantastic...I mean bullshit, utter bullshit! Be aware of such stupid things. They move in the world in the name of science because science has credit, so any kind of stupidity can pretend to be scientific. And people are very much impressed by words: 'scientology'. People are very much impressed by shining gadgets, instruments.... Man is so unaware and unconscious of himself that he falls a victim to anything! You just need to propagate it, advertise it -- and our century has the most efficient media to advertise, to propagate things.

Scientology is nothing but a kind of hypnosis -- it can hypnotize you. And real religion is just the opposite: it is dehypnosis. You are already hypnotized, you don't need any scientology anymore. You need a process of dehypnosis, you need deconditioning, you need to come out of all kinds of ideologies. Scientology is an ideology. It talks in terms of science, and science has great appeal. Science is the modern superstition.

The modern man is immediately impressed if you bring science in. So anything and everything has to be proved scientifically. And there are quacks who even go on proving God scientifically, and who are trying to measure states of meditation -- as if meditation can be measured. Whatsoever you can measure will be mind; no-mind cannot be measured. All your alpha waves, etcetera, are not going to help. They can only go to a certain extent IN the mind. But meditation begins only where mind ends.

Mind is measurable, because mind IS a machine. But no-mind is immeasurable, it has no limits. So all the nonsense that goes on in the name of measuring...and people are very much impressed. They are sitting before very shiny gadgets -- it gives an impression of science -- wires attached to the head, to the hands, just like a cardiogram. They are trying to figure out the inner silence. It is impossible! Whatsoever you come to record is mind. All waves are of the mind.

Meditation is wavelessness because it is thoughtlessness. Meditation cannot be recorded; there can be no cardiogram, there can be no machine which can record it. It is very elusive, it is very subjective, it cannot be reduced to an object. But because the Western mind is very objective, is trained in science, now there are quacks around who are cashing in on this attraction and this training.

Scientology is one of those pseudo religions. The real religion has no need of any such thing. And scientology is destroying many people's minds.

Modern man is in a special situation: the old religions have lost their grip, their credibility, and the new religion has not yet arrived -- there is a gap. And man cannot live without religion, it is impossible; religion is such a need. So if the true is not available, the false becomes prevalent, the false becomes a substitute. Scientology is a false religion, and there are many like scientology.

Real religion consists of becoming utterly silent, unconditioned, unhypnotized. It is going beyond mind, beyond ideology; it is going beyond scripture and beyond knowledge. It is simply falling into your own interiority, becoming utterly silent, not knowing a thing, and functioning from that state of not knowing, from that innocence. When you function out of innocence, your actions have a beauty of their own. That's what virtue is -- AES DHAMMO SANANTANO.

The fourth question:

BELOVED MASTER,
CANNOT PSYCHOANALYSIS SOLVE MAN'S PROBLEMS? IS RELIGION REALLY NEEDED AT ALL?

Neelima, psychoanalysis is a superficial thing -- helpful but very superficial. It only analyzes the surface rumblings of your mind. It is far better than scientology certainly, because at least it analyzes ACTUAL reality. It is concerned with the mind that you have got. It tries to penetrate into your unconscious, into the repressed part of your mind. It can help you, but it cannot solve all your problems because its reach is very limited. Hence, Freud could not satisfy, he could only touch a part of your mind. Adler touched another part of your mind -- he could not satisfy either. Jung touched still another part of your mind -- he could not satisfy, because parts are parts and the problem belongs to the whole.

Assagioli goes a little deeper than all these three. He drops psychoanalysis and starts calling his endeavor "psychosynthesis." That is a little better -- he synthesizes. Freud is a fanatic; he claims that whatsoever he is saying is the truth and the only truth and the whole truth. And anybody who is against it is against truth. There can be no other possibility -- this is the only way. The fanatic always claims, "This is the only way." The fanatic does not allow life its richness, its variety.

And so is Adler. They were all basically disciples of Freud, although they rejected his knowledge. But they never could reject his basic fanaticism. They rejected what he said, but they never could reject the impression that he had left on their beings.

Jung was also a follower, a disciple, then rebelled against him. But even in his rebellion he remained, deep down, the same person -- the same emphasis of claiming the whole, of knowing the whole.

Assagioli is far better, because he says all these three persons are talking sense but they are partial -- they have to be synthesized. A synthetic approach is needed which combines all the endeavors. But Assagioli commits a mistake which is very fundamental. You can dissect a man's body to know what is inside; once you have dissected it you will not find any soul -- that is not the way to find a soul. You will find hands and legs and head and eyes and heart and kidneys, and thousands of things you will find, and you can make a long list...but you will not find the soul. And naturally you will conclude there is no soul.

That's what was done by Freud, Adler and Jung. Then came Assagioli. He said, "This is not right. Dissection is not the way, analysis is not the way -- I will try synthesis." So he puts all those parts together again, stitches them together; does a good job of stitching, but still the man is not alive, the soul is not there. Once the soul has left, just by putting the body together you cannot bring it back. So now it is a corpse -- better than Freud, Adler and Jung, because they were only like the proverbial blind men, the five blind men, who had gone to see the elephant. Each was claiming, "My experience of the elephant IS the elephant." The one who had touched the leg of the elephant was saying that the elephant is nothing but a pillar...and so on and so forth. Freud, Jung and Adler are all blind, feeling parts of the elephant. And the elephant of life is really huge, enormous.

Now what Assagioli has done is that he has collected the opinions of the five blind men and he has put all those opinions together, and he says, "This is the right thing. I have made the synthesis, this is the truth." This is not the way to find the truth. By putting five blind men's opinions together, you don't arrive at the real elephant.

The real elephant needs EYES to be seen. Psychoanalysis is blind and so is psychosynthesis -- a little wiser but blind all the same. They cannot solve man's problems because man's basic problem is not psychological but spiritual, not psychological but existential. Man is not only the body; otherwise the physiologist would have solved all his problems. And man is not only a psyche; otherwise the psychologist would have solved his problems. Man is far more: man is an organic unity -- body, mind, soul...these three plus something mysterious: the fourth. The mystics in India have called it just the fourth -- TURIYA. They don't give it any name because no name can be given to it.

Body, mind, soul, these three are nameable. The body is available for objective observation. The mind is available for both objective and subjective observation -- you can observe it from the outside as behavior and from the inside as ideas, thoughts, imagination, memory, instinct, feeling, and so on and so forth. The soul is available only as a subjective experience. And beyond all these three is the fourth that keeps them all together: turiya -- the fourth, unnameable. That fourth has been called God, the fourth has been called

nirvana, the fourth has been called enlightenment.

Man's problem is complex. If he were only the body, things would have been simple; science would have solved everything. If he were only the mind, psychology would have been enough. But he is a very complex phenomenon, four-dimensional. And unless you know the fourth, unless you enter the fourth, you don't know the man in his totality. And without knowing him in his totality, the problem cannot be solved.

Psychoanalysis can give you a philosophic approach, but not an existential transformation.

During the last days of a psychiatrists' convention, one of the doctors present at the closing lecture noticed an attractive female Ph.D. being pawed by the man seated next to her.
"Is he bothering you?" the gallant observer asked the woman.
"Why should I be bothered?" she replied. "It is HIS problem."

Psychoanalysis, psychiatry, psychology, can give you a philosophical approach towards life. They can give you the quality of being distant from life's problems, but the problems are not solved. And the psychiatrist has not even solved his own problems -- how can he help others to solve theirs?

Even Sigmund Freud is not a buddha, is full of problems -- in fact more than the so-called human beings. He was very much afraid of death, too much afraid of death -- so much so that even the word 'death' was not uttered in front of him by his disciples, because once or twice, just hearing the word 'death' he had fainted. Just the word 'death' was enough! He would faint, he would become unconscious, he would fall down from his chair.

Freud brought sex into the light. He did a great work:he destroyed one taboo, the taboo that had remained for centuries. Sex was a taboo subject, not to be talked about. He brought it into the light. He did a great pioneer work -- he should be respected for it. But death was taboo to him; he could not even hear the word. There seems to be a connection.

This is MY observation: that there have been two kinds of societies in the world -- one society which makes sex taboo, then it is not afraid of death; and the other society which drops the taboo against sex, then it immediately becomes afraid of death. We have not yet been able to create a society in which neither sex nor death are taboos.
My sannyasin has to do that.
Why does it happen so?

For example, in India, sex is taboo -- you should not talk about it -- but death is not taboo. You can talk about it; in fact, all the religious teachers talk about death. They make people so much afraid of death, talking again and again and again about it. They create so much fear in people that out of fear people start becoming religious. All Indian scriptures are full of the description of death. Death seems to be one of the most talked about subjects in India -- not sex. Sex is taboo. Sex is life, and if you choose death you cannot choose sex -- either/or.

Freud did a great service to humanity; he brought sex from the dark corners of the soul into the open world. But immediately death became taboo; he himself became afraid of death. They are polar opposites, and the total man will be able to understand both.

And the total man, the whole man, is my definition of a holy man. He will be able to talk about sex, observe, analyze, dissect, go into it, meditate -- and he will be able to do the same with death. ...Because you are neither sex nor death: you are the witness of both. You are neither life nor death: you are a witness to both. This witnessing will bring you to the fourth -- turiya. And only when you enter the fourth do all problems disappear, dissolve. Before that, problems remain.

You can become very very expert in analyzing problems -- that is not going to help.

A beautiful woman visits a psychoanalyst. "Take off your clothes," says the psychoanalyst as soon as she enters.
"But really I was...."
"I am telling you to take off your clothes," insists the shrink without giving her time to answer.
"But, doctor, I came because I have a problem and I thought...."
"Don't think. Take off your clothes and don't waste my time," insists the shrink even more rudely.

The astonished and embarrassed woman takes off her clothes and immediately the shrink jumps on her.

After half an hour, the shrink, zipping up his trousers, looks at the woman who still does not understand what is happening and more calmly says, "Well, now that I have solved my problem, let us see if I can solve

yours."

Only a buddha can help you to solve your problems -- one who has no problems of his own.

Religion cannot be dropped, can never be dropped. Religion is not something superficial and accidental: it is an intrinsic need, it is absolutely needed.

Neelima, you ask me, "Cannot psychoanalysis solve man's problems?" No. It can help you to understand your problems a little bit more, and by understanding your problems you can control your life in a certain way, to a certain extent. Psychoanalysis can help you to become a little more normal than you are; it can reduce your heated, excited abnormality to a little calmer and cooler space -- that's all. It can bring your temperature down a little, but it cannot solve. It can only help, it can console.

I have heard about a man who used to smoke three cigarettes at one time -- that was his obsession. Now, it was very embarrassing; people would look at him, what he was doing, and he would feel very shy and ashamed. But it was impossible, he couldn't help it, he had to do it that way; otherwise he would remain very dissatisfied.

He had tried every possible way, whatsoever was suggested to him. Nothing helped.

Then somebody suggested, "You go to a psychoanalyst."

After one year of psychoanalysis and thousands of dollars wasted, a friend asked him, "Did psychoanalysis help you?"

He said, "Certainly!"

But the man could not believe it, because he saw he was still smoking three cigarettes. So he asked, "But you are still smoking three cigarettes, so I don't understand how psychoanalysis has helped you."

He said, "Now I am no longer ashamed! My psychoanalyst has helped me to understand that this is just normal. What is wrong in it? A few people smoke one, I have heard of one person who smokes two, I smoke three! The difference is only of quantity -- and what is wrong in smoking three cigarettes? For one year my psychoanalyst has persistently said that there is nothing wrong in it; now I don't feel ashamed. In fact, I am the only person in the world who smokes three cigarettes simultaneously! Now I feel very superior."

Psychoanalysis can give you many consolations. It can help you rationalize, it can help you normalize, it can help you not to feel ashamed -- but it doesn't solve. It cannot. Problems are never solved if you remain at the same plane of existence. This is something very fundamental to be understood.

If you want to solve a problem you have to rise above the plane. It can't be solved on the same plane. The moment you reach a higher plane, the lower-plane problems simply disappear. That is the way of religion: to help you go higher and higher and higher. The moment you have reached the fourth state, turiya, all problems disappear, dissolve, lose meaning. Not that you have found solutions, no, not at all -- religion is not interested in solutions. No solution can ever solve a problem; it may help you to solve one problem, but it will create another. The solution itself may become the problem. You may become so much attached and dependent on the solution....

It happens almost every day in your life: you are ill, you take a certain medicine, it helps, and then you become dependent on the medicine; then you are addicted, then you cannot leave the medicine. Now the medicine has its own side effects -- now they start torturing you. Now for them you will need other medicines...and so on and so forth. There is no end to it.

No solution can really become a solution. Religion has a totally different approach. It does not give you a solution, it simply helps you to raise the level of your consciousness. Religion is consciousness-raising. It raises you higher than the problem, it gives you a bird's-eye view. Now you are standing on a hilltop looking at the valley...and the problems of the valley are simply meaningless. They don't have any significance for the man who is standing on the sunlit hilltop. They have simply lost all relevance.

The fifth question:

BELOVED MASTER,
I HAVE BEEN HERE NINE MONTHS AND AM GIVING BIRTH TO MY FIRST QUESTION.
TODAY IN LECTURE YOU SAID, "SEX IS TIRING...." FOR ME, SEX IS THE SWEETEST EXPLOSION OF MUSIC, COLOR, LIGHT, BRIMMING AND BURSTING EVERY CELL OF MY BEING. IT IS SLIPPING THE NET OF MY SKIN, MELTING WITH LOVE IN GOD'S ARMS, BEING EXQUISITELY LOST, OUT OF TIME,

OUT OF MIND -- BEING GOD. AND THOSE WORDS DON'T SAY IT. IT IS THESE EXPERIENCES THAT LED ME TO YOU. I DON'T EVEN HAVE A GLIMPSE OF THE "STUPIDITY OF SEX." SEX IS MY SOURCE OF DEEPEST RELAXATION AND BOUNDLESS ENERGY, AS WELL AS HIGHEST BLISS: THE OPPOSITE OF TIRING.
DO MEN FIND SEX MORE TIRING THAN WOMEN, OR DO I JUST HAVE SO FAR TO GO TOWARDS DROPPING IT? OR WHAT?
PLEASE COMMENT.

Apurna, your experience is perfectly valid, but because it is such an ecstasy, such an excitement, how long can you go on repeating it? Sooner or later a moment arrives when it becomes repetitive, the same, and then it will start losing its joy. That moment it becomes tiring.

Your experience is perfectly valid, but very limited. Life is far more. It begins in sex, but it doesn't end in it. I am perfectly happy that you are enjoying your sex -- enjoy it as much as possible while it lasts. And the more you enjoy it, the sooner you will be tired of it.

But no need to worry about that. I was answering somebody else's question, who is tired of it. He has lived all these joys, he has played with all these toys. You are giving big names to those toys -- these are all teddy bears. You can call your teddy bear "God," and nothing is wrong.... When a child is carrying his teddy bear and calling him "God" and cannot go to sleep without him, it is very relaxing, and if you take the teddy bear he becomes very tense! Even dirty teddy bears...and he will carry them. Even parents feel ashamed because if they are going on a holiday he is carrying his teddy bear -- dirty, smelly...but the child cannot live without it. It is his very life. But one day, hopefully, he will be tired of it and he will throw it in a corner and will forget all about it forever.

It is really difficult to answer your questions, because one person's question is relevant only to him, and the answer that I give is relevant only to him. It may not be your experience.

On one day I said that homosexuality is a perversion. Immediately a few letters arrived -- very angry, because there are a few homosexuals here. And they said, "What are you talking about? We have come here only because we thought that you accept all, that you don't reject, don't condemn anything." I have not condemned. But the question and the answer were for a particular person. You need not be worried about it; it may not be relevant to you.

To a homosexual, homosexuality is religion -- his religion -- he does not believe in heterosexuality. He thinks the heterosexuals are a little perverted, or at least very orthodox, out-of-date people...should not exist anymore, are no longer contemporaries -- what nonsense are they talking about?

To the heterosexual, the homosexual seems to be very perverted, animalistic, even below the animals. And to the homosexual, the heterosexual is animalistic, because homosexuality is the invention of man, the superior man. Animals are not homosexual -- at least not in their wild state. In zoos sometimes, yes, but there they become affected by human beings, they learn from human beings. But in the wild they are not homosexuals.

So homosexuality is something special that man has discovered. It is a defining phenomenon. Just as Aristotle says man is a rational being, the homosexual says man is a homosexual being -- only man has the capacity to rise to such heights. Heterosexuality is just ordinary: dogs do it and...it is nothing special! One should not brag about it.

Two camels slowly approach each other in the desert, their riders identically dressed in excessively long Bermuda shorts and topi helmets. They pause, and the riders speak -- in an exaggerated British accent:
"English?"
"Of cawss."
"Foreign Office?"
"Cinema photography."
"Oxford?"
"Cambridge."
"Homosexual?"
"Certainly not!"
"Pity!"

And the two camels continue their separate ways across the desert.

I have to talk to many kinds of people -- camels are there. So if it is not your question, don't be bothered

by my answer, forget all about it. It concerns somebody else, who is far more mature than you....

The last question:

BELOVED MASTER,
WHAT ARE YOUR LAST WORDS GOING TO BE TO THE WORLD?

It reminds me of a story George Gurdjieff used to tell his closest disciples. The story is about a great past master, a buddha, who had a self-appointed right-hand man who was a faithful follower for year after year. And when the master was in his room on his deathbed, all of the followers silently waited by the door not knowing what to do and incapable of believing that their mystical master was really dying.

Finally, through the sorrowful stillness, the master's voice was faintly heard to call the name of the right-hand man, and all of the followers looked at him intently as he made his way to the master's door. As he reached for the knob he glanced at the peering faces around him and imagined their envy and respect for him at being the only one to be called to the master's side during his final moments. He already imagined how after the master's death he would slowly emerge from the room as the new head of the system, a veritable Peter-of-the-Rock.

Quietly he entered the darkened room and slowly he made his way and knelt by the bed. The old master nodded for him to come nearer, and he leaned over with his awaiting ear by the old man's mouth, and the master whispered, "Fuck you."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

Chapter #7
Chapter title: Does the spoon taste the soup?

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HOW LONG THE NIGHT TO THE WATCHMAN,
HOW LONG THE ROAD TO THE WEARY TRAVELER,
HOW LONG THE WANDERING OF MANY LIVES
TO THE FOOL WHO MISSES THE WAY.

IF THE TRAVELER CANNOT FIND
MASTER OR FRIEND TO GO WITH HIM,
LET HIM TRAVEL ON ALONE
RATHER THAN WITH A FOOL FOR COMPANY.

"MY CHILDREN, MY WEALTH!"
SO THE FOOL TROUBLES HIMSELF.
BUT HOW HAS HE CHILDREN OR WEALTH?
HE IS NOT EVEN HIS OWN MASTER.

THE FOOL WHO KNOWS HE IS A FOOL
IS THAT MUCH WISER.
THE FOOL WHO THINKS HE IS WISE
IS A FOOL INDEED.

DOES THE SPOON TASTE THE SOUP?
A FOOL MAY LIVE ALL HIS LIFE
IN THE COMPANY OF A MASTER
AND STILL MISS THE WAY.

THE TONGUE TASTES THE SOUP.
IF YOU ARE AWAKE IN THE PRESENCE OF A MASTER
ONE MOMENT WILL SHOW YOU THE WAY.

THE FOOL IS HIS OWN ENEMY.
THE MISCHIEF HE DOES IS HIS UNDOING.
HOW BITTERLY HE SUFFERS!

WHY DO WHAT YOU WILL REGRET?
WHY BRING TEARS UPON YOURSELF?
DO ONLY WHAT YOU DO NOT REGRET,
AND FILL YOURSELF WITH JOY.

Man is a bridge between the known and the unknown. To remain confined in the known is to be a fool. To go in search of the unknown is the beginning of wisdom. To become one with the unknown is to become the awakened one, the buddha.

Remember, again and again, that man is not yet a being -- he is on the way, a traveler, a pilgrim. He is not yet at home, he is in search of the home. One who thinks that he is at home is a fool, because then the search stops, then the seeking is no longer there. And the moment you stop seeking and searching, you become a stagnant pool of energy, you start stinking. Then you only die, then you don't live at all.

Life is in flowing, life is in remaining a river -- because only the river will reach the ocean. If you become a stagnant pool then you are going nowhere. Then you are not really alive. The fool does not live, he only pretends to live. He does not know, he only pretends to know. He does not love, he only pretends to love. The fool is a pretension.

The wise lives, loves, the wise inquires. The wise is ready, always ready, to go into the uncharted sea. The wise is adventurous. The fool is afraid.

When Buddha uses the word 'fool' you have to remember all these meanings of the word. It is not the ordinary meaning that Buddha gives to the word 'fool'. For him, the fool means one who lives in the mind and knows nothing of the no-mind; one who lives in information, knowledge, and has not tasted anything of wisdom; one who lives a borrowed life, imitative, but knows nothing of anything that arises in his own being.

By "the fool" Buddha means one who is well acquainted with the scriptures, but has not tasted a single moment of truth. He may be a great scholar, very learned -- in fact, fools ARE scholars; they have to be because that is the only way to hide their foolishness. Fools are very learned people; they have to be, because it is only through learning words, theories, philosophies, that they can hide their inner ignorance, that they can hide their emptiness, that they can believe that they also know.

If you want to find the fools, go to the universities, go to the academies. There you will find them -- in their utter ignorance, but pretending to know. They certainly know what others have said, but that is not real knowing. A blind man can collect all the information there is about light, but he will still remain blind. He can talk about light, he can write treatises on light; he may be very clever in guessing, in fabricating theories, but still he remains a blind man and he knows nothing of light. But the information that he collects

may not only deceive others, it may deceive himself too. He may start thinking that he knows, that he is no longer blind.

When Buddha uses the word 'fool' he does not mean simply the ignorant, because if the ignorant person is aware that he is ignorant, he is not a fool. And it is more possible for the ignorant person to be aware that he is ignorant than it is for the so-called learned people. Their egos are so puffed up; it is very difficult for them to see -- it goes against their investment. They have devoted their whole lives to knowledge, and now, to recognize the fact that all this knowledge is meaningless, futile, because they have not tasted truth themselves, is difficult, is hard.

The ignorant person can remember that he is ignorant -- he has nothing to lose; but the learned, he cannot recognize that he is ignorant -- he has much to lose. The knowledgeable person is the real fool. The ignorant person is innocent; he knows that he knows not, and because he knows that he knows not, because he is ignorant, he is just on the threshold of wisdom. Because he knows he knows not, he can inquire, and his inquiry will be pure, unprejudiced. He will inquire without any conclusions. He will inquire without being a Christian or a Mohammedan or a Hindu. He will simply inquire as an inquirer. His inquiry will not come out of ready-made answers, his inquiry will come out of his own heart. His inquiry will not be a by-product of knowledge, his inquiry will be existential. He inquires because it is a question of life and death to him. He inquires because he really wants to know. He knows that he knows not -- that's why he inquires. His inquiry has a beauty of its own. He is not a fool, he is simply ignorant. The real fool is one who thinks he knows without knowing at all.

Socrates was trying to do the same thing in Athens: he was trying to make these learned fools aware that all their learning was false, that they were really fools, pretenders, hypocrites. Naturally, all the professors and all the philosophers and all the so-called thinkers...and Athens was full of them. Athens was the capital of knowledge in those days. Just as today people look towards Oxford or Cambridge, people used to look towards Athens. It was full of the learned fools, and Socrates was trying to bring them down to the earth, was shattering their knowledge, was raising such questions -- simple in a way, but difficult to be answered by those who have only acquired knowledge from others.

Athens became very angry with Socrates. They poisoned this man. Socrates is one of the greatest men who has ever walked on the earth; and what he did very few people have done. His method is a basic method. The Socratic method of inquiry is such that it exposes the fools as fools. To expose a fool as a fool is dangerous, of course, because he will take revenge. Socrates was poisoned, Jesus was crucified, Buddha was condemned.

The day Buddha died, Buddhism was thrown out of the country, expelled from the country. The scholars, the pundits, the brahmins, could not allow it to remain. It was too uncomfortable for them. Its basic attack was on the brahmins, the learned fools, and naturally they were offended. They could not face Buddha, they could not encounter him. They waited for their opportunity in a cunning way: when Buddha died, then they started fighting the followers. When the light was gone, then it was the time for the owls, the learned fools, to reign over the country again. And since that time they have reigned even up to now -- they are still in power. The same fools!

The world has suffered much. Man could have become the glory of the earth, but because of these fools...and because they are powerful they can harm, and because they are powerful they can destroy any possibility, any opportunity for man to evolve. Man has been moving in circles, and these fools would not like man to become wise, because if man becomes wise these fools will be nowhere. They won't be in power anymore -- religiously, politically, socially, financially, all their power will be gone. They can remain in power only if they can go on destroying all possibilities of wisdom for man.

My effort here is to create a Socratic inquiry again, to ask again the fundamental questions that Buddha raised.

In the new commune we are going to have seven concentric circles of people. The first, the most superficial circle, will consist of those who come only out of childish curiosity, or out of already accumulated prejudices, who are, deep down, antagonistic -- the journalists, etcetera.

They will be allowed only to see the superficial part of the commune -- not that anything will be hidden, but just because of their approach they will not be able to see anything more than the most superficial. They will see only the garments. Here also the same goes on happening. They come and they see only the superficial.

Just the other day I was reading a journalist's report; he was here for five days. He writes, "for five days," as if it is a very long time to be here; five days, as if he has been here for five lives! Because he has

been here for five days he has become an authority. Now he knows what is happening here because he has watched people meditating. How can you watch people meditating? Either you can meditate or not, but you cannot watch people meditating. Yes, you can watch people's physical gestures, movements, dance, or their sitting silently under a tree, but you cannot SEE meditation! You can see the physical posture of the meditator, but you cannot see his inner experience. For that, you have to meditate, you have to become a participant.

And the basic condition for being a participant is that you should drop this idea of being a watcher. Even if you participate, if you dance with the meditators, with this idea that you are participating only to watch what happens, then nothing will happen. And, of course, you will go with the conclusion that it is all nonsense -- nothing happens. And you will feel perfectly right inside yourself that nothing happens, because you even participated and nothing happened.

That man writes that he was in darshan and much was happening to sannyasins -- so much was happening that after a deep energy contact with me they were not even able to walk back to their places -- they had to be carried away. And then he mentions, "But nothing happened to me." That is enough proof that all that was happening was either hypnosis, or people were pretending just because the journalist was there, or it was just an arranged show, something managed -- because nothing was happening to him.

There are things which can happen only when you are available, open, unprejudiced. There are things which can happen only when you put aside your mind.

The journalist writes again, "The people who go there, they leave their minds where they leave their shoes -- but I could not do that. Of course," he says, "if I had left my mind behind, then I would have also been impressed." But he thinks the mind that he has is something so valuable -- how can he leave it behind? He feels himself very clever because he didn't leave his mind behind.

Mind is the barrier, not the bridge. In the new commune, the first concentric circle will be for those who come like journalists -- prejudiced people, who already know that they know. In short, for the fools.

The second concentric circle will be for those who are inquirers -- unprejudiced, neither Hindus nor Mohammedans nor Christians, who come without any conclusion, who come with an open mind. They will be able to see a little deeper. Something of the mysterious will stir their hearts. They will cross the barrier of the mind. They will become aware that something of immense importance is happening -- what exactly it is they will not be able to figure out immediately, but they will become aware vaguely that something of value IS happening. They may not be courageous enough to participate in it; their inquiry may be more intellectual than existential, they may not be able to become part, but they will become aware -- of course, in a very vague and confused way, but certainly aware -- that something more is going on than is apparent.

The third circle will be for those who are sympathetic, who are in deep sympathy, who are ready to move with the commune a little bit, who are ready to dance and sing and participate, who are not only inquirers but are ready to change themselves if the inquiry requires it. They will become aware more clearly of deeper realms.

And the fourth will be the empathic. Sympathy means one is friendly, one is not antagonistic. Empathy means one is not only friendly; one feels a kind of unity, oneness. Empathy means one feels with the commune, with the people, with what is happening. One meets, merges, melts, becomes one.

The fifth circle will be of the initiates, the sannyasins -- one who is not only feeling in his heart but who is ready to be committed, to be involved. One who is ready to risk. One who is ready to commit, because he feels a great, mad love -- mad, mad love -- arising in him. The sannyasin, the initiate.

And the sixth will be of those who have started arriving -- the adepts. Those whose journey is coming closer to the end, who are no longer sannyasins only but are becoming SIDDHAS, whose journey is coming to a full stop, is getting closer and closer to the conclusion. The home is not far away, a few steps more. In a way, they have already arrived.

And the seventh circle will consist of ARHATAS and BODHISATTVAS. The arhatas are those sannyasins who have arrived but are not interested in helping others to arrive. Buddhism has a special name for them: arhata -- the lonely traveler who arrives and then disappears into the ultimate. And the bodhisattvas are those who have arrived but they feel a great compassion for those who have not yet arrived. The bodhisattva is an arhata with compassion. He holds on, goes on looking back and goes on calling forth those who are still stumbling in darkness. He is a helper, a servant of humanity.

There are two types of people. The one who is at ease only when he is alone; he feels a little uncomfortable in relationship, he feels a little disturbed, distracted, in relationship. That type of person becomes an arhata. When he has arrived, he is finished with everything. Now he does not look back.

The bodhisattva is the second type of person: one who feels at ease in relationship, in fact far more comfortable when he is relating than when he is alone. He leans more towards love. The arhata leans more towards meditation. The path of the arhata is of pure meditation, and the path of the bodhisattva is that of pure love. The pure love contains meditation, and the pure meditation contains love -- but the pure meditation contains love only as a flavor, a perfume; it is not the central force in it. And the pure love contains meditation as a perfume; it is not the center of it.

These two types exist in the world. The second type -- the follower on the path of love -- becomes a bodhisattva. The seventh circle will consist of arhatas and bodhisattvas.

Now, the seventh circle will be aware of all the six other circles, and the sixth circle will be aware of the other five circles -- the higher will be aware of the lower, but the lower will not be aware of the higher. The first circle will not be aware of anything other than the first circle. He will see the buildings and the hotel and the swimming pool and the shopping center and weaving and pottery and carpentry. He will see the trees, the whole landscape...he will see all these things. He will see thousands of sannyasins, and he will shrug his shoulders: "What are these people doing here?" He will be a little puzzled, because he was not thinking that so many mad people can be found in one place: "All are hypnotized!" He will find explanations. He will go perfectly satisfied that he has known the commune. He will not be aware of the higher -- the lower cannot be aware of the higher. That is one of the fundamental laws of life -- AES DHAMMO SANANTANO -- only the higher knows the lower, because he has passed from the lower.

When you are standing on the sunlit mountain peak, you know everything down in the valley. The valley people may not be aware of you at all, it is not possible for them. The valley has its own occupations, its own problems. The valley is preoccupied with its own darkness.

The fool can come to a master but will remain unbenefited because he will see only the outer. He will not be able to see the essential, he will not be able to see the core. The fool comes here too, but he listens only to the words -- and he goes on interpreting those words according to his own ideas. He goes perfectly satisfied that he knows what is happening.

There are many fools who don't come here -- they don't feel the need. They simply depend on other fools' reports. That's enough. Just one fool can convince thousands of fools, because their language is the same, their prejudices are the same, their conceptions are the same...there is no problem! One fool has seen, and all the other fools are convinced. One fool reports in the newspaper and all the other fools read it early in the morning, and are convinced.

The sutras:

HOW LONG THE NIGHT TO THE WATCHMAN,
HOW LONG THE ROAD TO THE WEARY TRAVELER,
HOW LONG THE WANDERING OF MANY LIVES
TO THE FOOL WHO MISSES THE WAY.

The night is very long to the watchman -- why? He cannot relax, he has to keep himself somehow awake. It is a struggle. He has to keep himself awake against nature, because the night is meant for relaxing and resting and going to sleep. He is fighting against nature -- so is the fool. The fool goes on fighting against nature. He tries to swim against the current; hence, his misery is long, unnecessarily long. He multiplies it a thousandfold because he cannot let go, he cannot relax.

The first indication of a foolish mind is that it cannot relax, it is always tense, it is always on guard, it is always afraid.

HOW LONG THE NIGHT TO THE WATCHMAN.... It is not so long for those who are resting, relaxing, and have gone into deep sleep. It goes so fast! Just one moment you were awake, then you fall asleep...and the next moment you are awake, it is morning. You cannot believe the night has flown so fast. If you have been really restful...the more you rest, the faster the night flies. If your rest is total, time disappears. This is something to be understood.

Time is a psychological phenomenon. I am not talking about the time that you see on the clock, I am talking about the psychological time. When you are happy, relaxed, peaceful, time flies fast. When you are in pain, misery, anguish, time goes very slowly; it seems unending.

Have you sat by the side of a dying man in the night? It seems as if the morning will never come. The

night seems so long...it is the same night. The same night you can sit with your beloved, and it flies so fast that you cannot believe it -- because you were happy and you were relaxed and you were enjoying and you were moving with nature, not fighting. Love means surrender, love means relaxation.

Albert Einstein was asked again and again in his life, "What is the theory of relativity?" It is a complicated theory and it cannot be explained easily to people who are not aware of higher mathematics. In fact, it is said that only twelve persons on the whole earth understood exactly what Einstein meant by the theory of relativity. How to explain it to a layman?

So he had made this beautiful explanation. He would say, "Sit on a hot stove and then one second seems to be almost like eternity, nonending -- it is so hot, is it so painful. And then you hold the hand of your beloved and sit by her side on the bank of the river on a full-moon night, and hours go like moments." This, he used to say, is the theory of relativity.

Everything depends on you, on your psychological state. Time is not a physical, material phenomenon; it is psychological. Hence, in deep meditation time disappears totally. And this is not something new, the mystics have known it down the ages. They have said, all the mystics of all countries, that time stops when meditation really begins.

Jesus is asked by somebody, "You talk so much about the kingdom of God -- what is going to be very special about it, something that we don't know at all? Tell us something about the kingdom of God which will be absolutely special."

And do you know what he said? A very strange answer -- he said, "There shall be time no longer."

Yes, in the kingdom of God there can be time no longer, because time exists only in proportion to pain, anguish, anxiety. If all anxiety, all pain, all nightmares disappear, time disappears. Time is a mind phenomenon: if there is no mind, there is no time. And you also know about it. This relativity you have felt.

Vivek was saying just the other day, and many times she has said it, that time flies so fast here that she cannot believe that she has been here for seven years. It looks as if just seven days ago she had come here.

And still we are amidst the world! Once we have moved away from the world, once we have our own small world, once we drop all the bridges, time will start disappearing. My effort is to give you a taste of timelessness. Once you have tasted it, then you can go back into the world and it will remain with you. The most important thing is to taste it once at least -- no-time -- and suddenly you are transported into another world.

This world consists of time and space. That's how Albert Einstein defines it: spaciotime. He makes one word out of the two, because he says time is nothing but the fourth dimension of space. So this world consists of space and time, and in meditation you disappear from both, or both disappear from your being. You don't know where you are. YOU ARE, certainly, more than you have ever been; you are totally there but there is no space confining you and no time defining you. A pure existence. Once tasted, all foolishness disappears.

The fool lives in time, the wise man lives in timelessness.

The fool lives in mind, the wise man lives in no-mind.

HOW LONG THE NIGHT TO THE WATCHMAN, HOW LONG THE ROAD TO THE WEARY TRAVELER.... Just look at people's faces -- how tired, weary, utterly frustrated they look. And they not only look it, they are. Their souls are tired, their very beings have become a kind of boredom. They are dragging themselves -- no joy, no dance in their steps, no song in their hearts, no gratitude, no thankfulness that they are...on the contrary, so many complaints.

One of Dostoevsky's characters in THE BROTHERS KARAMAZOV says, "I would like to return this life to God if I meet him. I don't want to live anymore. Life is such an anguish!" He wants to return the ticket. How can he be thankful?

Just think: if you meet God some day, what are you going to say to him? It will be difficult even to say "Hi!" You will be so angry with him, so utterly annoyed, irritated, that this is the man who created you, this is the man who created the world! It is simply because of this that God goes on hiding; otherwise people are bound to kill him. They won't leave him alive; he has to hide, just to survive he has to hide.

HOW LONG THE ROAD TO THE WEARY TRAVELER, HOW LONG THE WANDERING OF MANY LIVES TO THE FOOL WHO MISSES THE WAY. And the fool is bound to miss the way. Why? -- because he thinks he already knows the way, because he thinks he is on the way. Everybody else is wrong, he is right. He believes that if everybody follows him, everything will be right in the world. He is a fanatic. He has the Bible, the Koran, the Vedas -- what else is needed? He knows all the beautiful dogmas of all the religions -- what more is needed? He knows the way!

But when Buddha uses the word 'way', he means dhamma -- AES DHAMMO SANANTANO. He means the way that takes you out of your ego, the way that takes you out of your mind, the way that takes you out of your identities, the way that makes you an absolute nothingness...the way that helps you to dissolve into the whole.

He is not talking about religions, he is not talking about so-called techniques, devices, methods. When he uses the word 'way', he means exactly what Lao Tzu means by 'tao'. Tao exactly means "the way" -- the way to what? The way beyond yourself, the way that leads you out of your confined, imprisoned state, into the open.

HOW LONG THE WANDERING OF MANY LIVES.... And it is really a long long wandering -- not of one day or of one life, but of many lives, of millions of lives. And if people are tired it is not surprising. If their eyes look full of dust, it is not surprising. If their souls are covered with layers of dust, it is not surprising. If they no longer reflect, if their mirrors are lost, it is not an accident -- it is understandable, although unforgivable, because nobody else is responsible for this situation except you. If you decide, you can drop all the layers of dust THIS very moment, and the moment you drop all the dust of your thoughts, you are on the way. You ARE the way!

Jesus says, "I am the way, I am the truth, I am the door." Christians go on interpreting it as if Jesus is the way; that is not true, that is falsifying Jesus utterly. When Jesus says, "I am the way," he is saying, "Whoever can say 'I am', there is the way." He is not talking about Jesus, the son of Joseph and Mary; he is talking about this "I-amness."

The moment, in deep silent meditation, you come across this I-amness, you are the way. It is not a question of being a Christian. It is not what Christians go on telling the whole world, "Unless you come to Jesus, you will not find the way to God." That is sheer nonsense! -- because Buddha has found without being a Christian, and Mohammed has found without being a Christian, and Mahavira has found and Krishna has found and Lao Tzu has found...I have found without being a Christian. That is nonsense.
But what Jesus really means IS true.

Moses asked God when he encountered him...a beautiful story; remember, it is a story, not history. History is a very ordinary thing; history consists of Tamerlane, and Genghis Khan and Adolf Hitler and Joseph Stalin and Mao Zedong -- history is very ordinary. It consists of all that is ugly. It is not history, it is a parable, a metaphor, of tremendous poetry and beauty.

It says when Moses encountered God he asked, "Who are you?" And God is reported to have said, "I am that I am."

That's what Jesus means when he says, "I am the way."

If you can feel your own being, your own "amness," you will find the way. The fool cannot find it. He goes on and on...living in the same desires, in the same stupid thoughts, in the same memories. The fool is repetitive; he only repeats what he knows -- he never endeavors to go beyond his knowledge. And truth is unknown.

Just watch your mind and you will be able to understand what I am trying to convey to you. Your mind is repetitive! It says, "Yesterday the food was very good, let us go to the same hotel again.... Yesterday that man was very friendly, let us find him again." It wants to repeat the yesterdays, and it does not allow the today to have its own being. It does not allow even the tomorrow to have its own being; for tomorrows also, it has plans to repeat just what it has known in the past. And what have you known in the past except misery? But you have become familiar with it and you go on repeating it.

The fool is repetitive: the wise lives every moment anew.

All the soldiers of an American regiment in Korea put up a dollar apiece and draw lots for which of them will take the resultant money and spend one night in the finest brothel in the Orient.

Hymie Kaplowitz, the terror of Brooklyn, naturally wins, and on his return from the legendary brothel describes to his assembled bunk-mates what happened: the hanging gold curtains, the sensuous oriental music, the exotic aphrodisiacal meal served by little naked twelve-year-old girls beforehand, etcetera, ending every passage with "...nothing like Brooklyn!"

Finally he describes how the most beautiful woman he had ever seen comes slowly down the ornate staircase, wearing only a pagoda-headdress with trailing veils of white lace, and leads him up the stairs by the hand to her perfumed bed "...nothing like Brooklyn!"
"And then?" all the other soldiers ask feverishly.
"And then?" answers Hymie. "Oh, then it was just like Brooklyn."

The fool's mind goes on repetitively doing the same thing again and again. The fool's mind is a vicious circle -- it moves in circles. The wise man is not at all repetitive. He lives each moment anew, he is born anew each moment. He dies to the past every moment, and is born again.

The wise man's whole life is a process of rebirthing. The wise man is not born once, he is born every moment again and again. The old never takes hold of him. But the fool is born only once, and then he goes on repeating.

If you go on repeating you will miss the way, because your amness, your being, is absolutely fresh and always young. It is never old. The mind grows old, the body grows old, but the being knows nothing of time -- how can it grow old? It is always young, it is always youthful. It is as fresh as dewdrops in the early morning sun, it is as fresh as lotus leaves in the lake.

IF THE TRAVELER CANNOT FIND
MASTER OR FRIEND TO GO WITH HIM,
LET HIM TRAVEL ON ALONE
RATHER THAN WITH A FOOL FOR COMPANY.

The best thing is to find a master, because the master is the greatest friend possible; hence Buddha says MASTER OR FRIEND.

IF THE TRAVELER CANNOT FIND MASTER OR FRIEND TO GO WITH HIM, LET HIM TRAVEL ON ALONE RATHER THAN WITH A FOOL FOR COMPANY. But avoid fools. And that's what you never do. You collect fools around yourself. There is some secret in it: when you are surrounded by fools, you appear superior. It is very ego-fulfilling; hence nobody wants to live with somebody who is superior. People want to live with their inferiors, because your inferiors give you the idea that you are great.

To be with a master you will have to drop that idea that you are great, you will have to drop all that rubbish, you will have to drop your whole ego, you will have to surrender. You will have to dissolve in the master; hence people avoid masters. How many people went to Jesus? Very few, they can be counted on the fingers. How many people went to Buddha? Very few.... This has been always so. But people are very happy going to the Rotary Club. It feels very good when you are surrounded by fools -- it feels very good: all fools dressed up, and every fool feeling better than the others, and every fool bragging about himself, and every fool is being supported by other fools.

People love to be in the crowds, because in the crowds you can forget your inferiority. That's why people don't leave crowds. One crowd is that of Hindus, another is that of Mohammedans, the third is that of Christians and so on and so forth. Nobody wants to leave the crowd.

And even if sometimes people leave one crowd, they immediately join another. They escape somehow from one prison just to enter into another -- they cannot live alone. Buddha says it is better to live alone than with fools. If you can find a master or a friend, good; if you cannot, then it is better to be alone. Of course, it will be hard to be alone, it will be difficult because the crowd will create so many difficulties for you. The crowd does not love individuals, it does not want anybody to be independent; it wants everybody to be dependent on the crowd. It will create trouble for you. But all those troubles are cleansing, all those troubles are challenges. They sharpen your intelligence, they will make you wise.

"MY CHILDREN, MY WEALTH!"
SO THE FOOL TROUBLES HIMSELF.
BUT HOW HAS HE CHILDREN OR WEALTH?
HE IS NOT EVEN HIS OWN MASTER.

The fool lives around the idea of "my" and "mine": my nation, my religion, my race, my family, my wealth, my children, my parents...he lives around "my" and "mine." And he has come alone and he will go alone; nobody brings anything into the world and nobody takes anything from the world. Alone, empty-handed we come; alone, empty-handed we go. The wise knows it; hence the wise claims nothing as "mine." He uses things, but he does not possess them. Using is perfectly good -- use all the things of the world, they ARE for you. The world is a gift from God -- use it, but don't possess it. The moment you become a possessor, you cannot use things -- the things start using you. The moment you become a

possessor, in fact you are possessed by your things, you become a slave. And the very idea of possessing is stupid. How can you possess anything? You don't even possess your own being. What else can you possess? You are not even a master of yourself.

Buddha says: "MY CHILDREN, MY WEALTH!" SO THE FOOL TROUBLES HIMSELF. And how many anxieties arise out of this "mine," "my" business? Totally false! Basically false, but it can create many many miseries. It is like when in the dark night you see a rope and you think that it is a snake. Now you are running, screaming, trembling, you may have a heart attack. And there was no snake at all -- there was only a rope! But the heart attack will be real, remember: an unreal snake can create a real heart attack.

These are unreal problems. Claiming "mine" -- anything! Country, church, children, wealth, anything -- when you claim "It is mine!" you are creating a great source of anxiety, anguish for yourself. You are creating a hell around yourself.

BUT HOW HAS HE CHILDREN OR WEALTH? Buddha asks. HE IS NOT EVEN HIS OWN MASTER.

A fool fell out of a sixth-story window. He is lying on the ground with a big crowd around him. A cop walks over and says, "What happened?"
The fool says, "I don't know. I just got here."

What do you know about how you got here? What do you know about from where you come? What do you know about where you are bound to go? What do you know about who you are? The most fundamental questions remain in darkness, and still you go on claiming, "This is my house...."

When Buddha became enlightened, he came back home. The father was very angry, obviously -- this was his only child and he became a drop-out. The father was getting old, and he had managed a big kingdom. He was very much worried: "Who is going to own it? Who is going to rule it? That fool, my son, has escaped."

Many efforts were made to persuade Buddha to come back, but all efforts failed. When he became enlightened he came on his own -- that encounter is one of the most beautiful encounters in human history.

Buddha's old father is very angry, so angry that out of anger tears start coming into his old eyes. He shouts, screams, abuses, and Buddha stands there, utterly calm and quiet, as if nothing is happening. Maybe for half an hour, or for one hour...then the father, the old man, is exhausted. Then he becomes aware that the son has not even uttered a single word, he has not reacted at all. "And he looks so calm and quiet! What is the matter? Is he deaf or something? Has he gone mad or something?" He asks, "Why aren't you answering me?"

Buddha says, "The man who had left you is no more. You are not talking to ME -- you are talking to your son, who is no more. Much water has gone down the Ganges since then. Twelve years have passed. I am a totally different person."

Buddha, of course, means metaphorically. He means, "I am no longer the same consciousness, no longer in the same mind. My attitudes have dropped, my prejudices gone. I am a totally fresh being. Now I know who I am. That time I was a fool. Now the light has come within my soul. That's why," he says, "I am no longer the same."

Buddha's old father again becomes infuriated. He says, "What do you mean that you are not the same? Can't I recognize my son? Don't I know you? I have given birth to you, my blood flows in your veins, you are made of my blood and bones -- and I don't know you? You have some nerve to say this!"

And Buddha again says, "Excuse me, but I say again that my body may be a part of your body -- I am not. Now I know that I am not my body, not my mind. Now I know who I am. And you have nothing to do with my being; you have not created my being, you have not given birth to my being. I have been before my birth, and I will be after my death. Please try to understand me; don't get irritated, don't be annoyed. I have come only to share my joy that I have found."

But parents think the children are theirs, the children think the parents are theirs. In this world, your being is absolutely alone. Yes, share your joy with others, but never possess. Only the fool possesses, the wise man has no possessiveness.

THE FOOL WHO KNOWS HE IS A FOOL
IS THAT MUCH WISER.
THE FOOL WHO THINKS HE IS WISE
IS A FOOL INDEED.

Ponder over it: what do you think about yourself? It is going to be painful to see your foolishness. It is easy to see other people as fools -- in fact, everybody knows that everybody else is a fool -- but to see your own foolishness is a great step towards wisdom. To see your own foolishness is already transforming your being, your consciousness.

A man is visiting in France. Does a little wandering the first night. Makes love to the host's wife, his daughter, the cook, the second maid, etcetera. The host berates him in the morning.
"What is the big idea? Here you are my guest. I receive you as a friend. And what do you do? You make love to my wife, my daughter, and half the servants -- and for me, nothing?"

The fool is always concerned with only one thing -- his ego. Anything that is for him is good -- anything. And he is ready to cling to it. The fool even clings to misery, because it is HIS misery. He goes on accumulating whatsoever he can get, because the fool has no idea of his inner kingdom, of his inner treasures; he goes on accumulating junk because he thinks this is all that can be possessed. Junk outside and junk inside; that's what people go on collecting -- things they collect and thoughts they collect. Things are junk outside, thoughts are junk inside, and you are drowned in your junk.

Have a look, a dispassionate, detached look at your life, what you have been doing with it, and what you have got out of it. And don't try to befool yourself, because this is how mind goes on. It says, "Look how much you have got! So much money in the bank, so many people know you, respect you, honor you; you have such a great post, politically you are powerful...what else? What else can one hope for? Life has given all that one can hope for."

But money or power or prestige are nothing, because death will come and all your great citadels of wealth, power, prestige, respectability, will just start falling as if you have made them with playing cards. Just a blow of death and everything shatters.

Unless you have something that you can take beyond death, remember, you don't have anything at all -- your hands are empty. Unless you have something deathless, eternal, you are a fool. The Buddha calls that man wise who has attained some real treasure -- of meditation, of compassion, of enlightenment.

DOES THE SPOON TASTE THE SOUP?
A FOOL MAY LIVE ALL HIS LIFE
IN THE COMPANY OF A MASTER
AND STILL MISS THE WAY.

The spoon cannot taste the soup, the spoon is dead -- so is the fool. He only appears to be alive; otherwise, his heart is dead, almost dead, because his heart is not functioning. He lives only through the head, and the head is only a spoon.

Through the head you cannot taste any joy of life. Can you see beauty through the head? You can see the flower, but you will miss the beauty; you will see the moon, but you will miss the beauty; you will see the sunset, but you will miss the beauty. Your head cannot know anything of beauty.

Your head can know something about sex but cannot know anything about love. Your head can understand the prose part of life, your head is a calculating machine -- but it cannot know the poetry of existence. And the poetry of existence contains the truth. The music of existence contains the real benediction. It can be known only by the heart. Only the heart can experience it.

Remember, all that is meaningless, the head is efficient with it; and all that is significant, only the heart is capable of it. And we all are living in the head. Our schools, colleges, universities, exist only for a single purpose, for a single crime they exist, and that crime is: divert people's energies from the heart to the head so that they can all become calculating machines, efficient clerks and deputy collectors, stationmasters.... But the education system does not allow you to become a lover, a poet, a singer. It does not allow you to know the real significance of life. It does not allow you to enter into the temple, it keeps you outside.

The head is superficial, the heart is at the center. And if the heart is not functioning, you are a spoon, a wooden spoon. You will not taste the soup. A FOOL MAY LIVE ALL HIS LIFE IN THE COMPANY OF A MASTER AND STILL MISS THE WAY.

To be in the company of a master is the greatest blessing possible, because being in the company of one who is awakened, the possibility opens up for you also to be awakened. One who is awake can make you awake, because awakening is contagious. He can shake you out of your dreams and nightmares. But the fool can live in the company of a master his whole life and miss. How does he miss? Because with the master also he is connected through the head -- that is his way of missing the master.

Now, there are a few people here who ARE missing and who will go on missing if they remain head-oriented. This is not a place to live in the head. Be headless! A true sannyasin will be headless. He will be heartful, because it is only through the heart that I can penetrate into you. It is only through the heart that there is any possibility of communion. Otherwise, you will listen to my words and you will collect my words, and you will become parrots and you will repeat my words -- and that is all futile...unless you taste, unless you drink out of me.

THE TONGUE TASTES THE SOUP. Please don't be spoons, be tongues. When you are around a buddha, don't be spoons, be tongues -- be alive, be sensitive, be heartful, be loving, be trusting.

THE TONGUE TASTES THE SOUP.
IF YOU ARE AWAKE IN THE PRESENCE OF A MASTER
ONE MOMENT WILL SHOW YOU THE WAY.

A SINGLE moment is enough! It is not a question of being with a master for a long time; time does not enter into it. It is not a question of quantity, of how long you have lived with the master. The question is how deep you have loved the master, not how long you lived with the master -- how intensely, passionately you have become involved with the master...not the length of time, but the depth of your feeling. Then a single moment of awareness, of heart wakefulness, a single moment of silence...and the transmission, the transmission beyond all scriptures.

THE FOOL IS HIS OWN ENEMY.
THE MISCHIEF HE DOES IS HIS UNDOING.
HOW BITTERLY HE SUFFERS!

THE FOOL IS HIS OWN ENEMY, says Buddha. Why? -- because it is simply of his own accord that he goes on missing all that is significant in existence. Nobody is barring the way. The poetry of life is available to all. The fool remains deaf, he keeps his ears closed. Life is full of light, but the fool keeps his eyes closed. Life is continuously showering divine joy, flowers go on showering, but the fool remains completely oblivious. Even if sometimes in spite of himself he comes across a flower, he does not believe in it. He says, "I must be deceived."

It happens almost every day. People write to me that in their meditation something strange is happening: they are feeling very happy -- it can't be true! Nobody ever writes to me, "I am feeling unhappy -- it can't be true!" But whenever happiness is felt, joy arises, they become afraid, they can't believe it. They start suspecting. They start suspecting and they start theorizing that it must be the hypnosis of the place, it must be the many orange people around, that's why they are being affected. How can they be happy?! They have known only misery their whole lives, they have become accustomed to it, misery has become their being. Now, ecstasy? No, these flowers can't be true -- something is wrong.

In almost all the languages of the world there are proverbs such as this one in English: you say, "It can't be true because it is so good." The good can't be true? Nobody believes in the good. "Too good to be true," you say. Nobody says, "Too bad to be true." No proverb like that exists in any language of the world: "Too bad to be true." The bad is accepted, the ugly is accepted, the mundane is accepted -- and the sacred is denied.

And even if you accept the sacred, you only accept it formally. You go to the temple and the church as a social formality; you don't really believe in God, you don't really believe in the temple. It is good, it keeps things smooth, it is like a lubricant. If you go to the temple and the church, people think you are a good man, honest, religious; and if people think you are religious, honest and good, you can cheat them in a better

way than you could otherwise. They will trust you, and you can cheat them and deceive them only if they trust you. It is a social formality, maybe a social strategy to cheat and deceive people. But you don't believe.

Whenever something immense, huge, bigger than you, descends on you, you simply shrink back, you close your eyes, you become an ostrich. You simply deny it! It can't be so. It is not that God has not come on your way -- he has come many times, he has knocked on your doors many times, but you don't open the doors. On the contrary, you go on finding rationalizations. Sometimes you say, "It must be the wind, it must be the rain, it must be some neighborhood child playing on the steps, knocking on the door." You go on explaining to yourself...but you never open the door and see who is there.

THE FOOL IS HIS OWN ENEMY. THE MISCHIEF HE DOES IS HIS UNDOING. HOW BITTERLY HE SUFFERS!

WHY DO WHAT YOU WILL REGRET?
WHY BRING TEARS UPON YOURSELF?

Out of his great compassion he raises this question -- he is talking to YOU -- WHY DO WHAT YOU WILL REGRET? WHY BRING TEARS UPON YOURSELF?

DO ONLY WHAT YOU DO NOT REGRET,
AND FILL YOURSELF WITH JOY.

Remember, let this be the criterion: whatsoever brings joy and bliss and benediction IS true -- because bliss is God's nature. Truth is another name for bliss. Untruth brings misery. If you live in lies, you will live in misery. And if you are living in misery, remember and find out on what lies you have based your life. Withdraw yourself from those lies. Don't waste time and don't postpone. Immediately withdraw! That withdrawal I call sannyas.

It is not withdrawing from the world, it is withdrawing from the lies that you have been living up to now. It is not renouncing the world, it is renouncing the lies that you have based your life upon. The moment you withdraw yourself from the lies, they start falling, start dying, because they depend on you, they nourish themselves on you -- they cannot live without your support. Withdraw your cooperation, and all lies disappear. And when all lies disappear, what is left is truth.

Truth is your innermost nature. Truth has not to be found anywhere else. AES DHAMMO SANANTANO -- this is the ultimate law, the inexhaustible law, the ultimate truth, that it is within you. You need not go anywhere. You can find it within yourself if you can fulfill only one condition: withdraw the lies in which you have invested so much -- withdraw from them. Renounce all that is untrue. Misery is an indication of untruth.

Whenever some bliss happens, trust it, and go in that direction...and you will be moving towards God. Bliss is his fragrance. If you can follow bliss, you will never go astray. If you follow bliss, you will be following nature. And if you are natural, blissful, relaxed, wisdom arises.

Wisdom is a very relaxed state of being. Wisdom is not knowledge, not information; wisdom is your inner being awake, alert, watchful, witnessing, full of light. Be full of light -- it is your birthright. If you miss, you are a fool. And you have missed many lives already -- this time, please, be a little more compassionate towards yourself.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

Chapter #8
Chapter title: God loves laughter

8 July 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
IN THE WEST I WAS TRAINED AS A SOCIAL WORKER. I WAS TAUGHT THAT IT IS IMPORTANT THAT A PERSON RESPECTS AND LOVES HIMSELF AND FEELS WORTHWHILE. I WAS TAUGHT THAT IT IS IMPORTANT TO GIVE SUPPORT TO HELP STRENGTHEN THE EGO. YOU SAY KILL THE EGO. I AM CONFUSED.

Prem Aradhana, the ego is needed because the true self is not known. The ego is a substitute, it is a pseudo entity. Because you don't know yourself you have to create an artificial center; otherwise functioning in life will be impossible. Because you don't know your real face, you have to wear a mask. Not knowing the essential, you have to trust in the shadow.

There are only two ways of living in life. One is to live it from the very core of your being -- that has been the way of the mystics. Meditation is nothing but a device to make you aware of your real self -- which is not created by you, which need not be created by you, which you already are. You are born with it, you ARE it! It needs to be discovered. If this is not possible, or if the society does not allow it to happen...and no society allows it to happen, because the real self is dangerous -- dangerous for the established church, dangerous for the state, dangerous for the crowd, dangerous for the tradition -- because once a man knows his real self, he becomes an individual. He no longer belongs to the mob psychology; he will not be superstitious, and he cannot be exploited. He cannot be led like cattle, he cannot be ordered and commanded. He will live according to his light, he will live from his own inwardness. His life will have tremendous beauty, integrity. But that is the fear of the society.

Integrated persons become individuals, and the society wants you to be nonindividuals. Instead of individuality, the society teaches you to be a personality. The word 'personality' has to be understood. It comes from a root, 'persona' -- persona means a mask. The society gives you a false idea of who you are; it gives you just a toy, and you go on clinging to the toy your whole life.

The one way is to live through meditation -- then you live a life of rebellion, of adventure, of courage. Then you really live! The other way to live, or to fake living, is the way of the ego -- strengthen the ego, nourish the ego; so that you need not look into the self, cling to the ego. The ego is an artefact created by the society to deceive you, to distract you.

The ego is man-made, manufactured by us. And because it is manufactured by the society, society has power over it. Because it is manufactured by the state and the church, and those who are in power, they can destroy it any moment; it depends on them. You have to be constantly in fear, and you have to be constantly obeying them, conforming to them, so that your ego remains intact. The society gives you respect if you are not an individual. The society honors you if you are not a Jesus, not a Socrates, not a Buddha. It respects you only if you are a sheep, not a man.

The West has completely forgotten how to meditate -- and Christianity has been the reason. Christianity has created a very false religion, which knows nothing of meditation. Christianity is very formal; it is a ritual. It is part of the society and the political structure of the society. Karl Marx is perfectly right about it, that it is the opium of the people. Because of Christianity, the West has lost track of its own being. And one cannot live without SOME idea of one's self -- and if you cannot discover, then create something. It will be false, but something is better than nothing.

Aradhana, what you have been told is utter nonsense. It does not matter who has been telling it -- the universities, the politicians, the priests. Certainly, you will be feeling confused, because I am telling you just the opposite: I am telling you to get rid of the ego, because if you get rid of the ego, you get rid of the rock

that is preventing the flow of your consciousness.

Your consciousness is there, just behind the rock; it has not to be brought from somewhere else. Remove the rock -- real religion consists only of removing that which is unnecessary, and then the necessary starts flowing. That which is unessential has to be removed. And the essential is already there, is already the case! You remove the rock and you will be surprised: you need not create the real self -- it reveals itself to you.

And the real has beauty, and the real is deathless. Because it is deathless it has no fear. The unreal is constantly trembling. The ego is always in danger -- anybody can destroy it. Because it has been given to you by others, they can take it back. Today they respect you, tomorrow they may not respect you. If you don't follow their idea of life, if you don't confirm their style of being, they will withdraw their respect. And you will be flat on the ground...and you will not know who you are.

Borges writes:
"I dreamt that I was awakening from another dream -- full of cataclysms and turmoil -- and that I was waking up in a room which I did not recognize. Dawn was breaking: a faint diffused light outlined the foot of the iron bedstead, the table. I thought fearfully 'Where am I?' and realized that I did not know. I thought 'Who am I?' and I could not recognize myself. Fear grew within me. I thought, 'This distressing awakening is already hell, this awakening without a future will be my eternity.' Then I really awoke, trembling."

Not to know oneself, to know one's destiny, that's certainly real hell. And man does not know himself. Now, the cheaper way is to create the ego, and the West has been following the cheaper way. And not only the West: the majority of people in the East, too, have been doing the same. Just leave a few enlightened people aside, and the whole world has been doing the same.

The West consists of ninety-nine point nine percent of the people in the world; the East consists of only a few people, they can be counted on the fingers. To me, the East and the West are not geographical -- they are spiritual dimensions. Gautam Buddha, Lao Tzu, Zarathustra, Abraham, Moses, Christ, Saint Francis -- the East consists of these people. Where they were born is immaterial, is irrelevant. Certainly Saint Francis was not born in the East, but I count him as part of the East.

The spiritual dimension, the dimension where the inner sun rises, is the East. And the dark night of the soul, which knows nothing of the sunrise, is the West. You don't become religious just by being born in India. Religion is not that cheap. It is the costliest thing in existence, because it is the most precious. There is no shortcut to it, and those who seek shortcuts are bound to be deceived by somebody. They will be given toys, and you can go on believing in toys because you don't want to risk an adventure into the unknown.

The greatest unknown exists within you. The most uncharted sea is your consciousness, and the most dangerous too, because when you start moving inwards, you start falling into an emptiness, and great fear arises, the fear of going mad, the fear of losing your identity. ...Because you have known yourself as a name, you have known yourself as a particular person -- you have known yourself as a doctor, as an engineer, as a businessman; you have known yourself as an Indian, a German, a Chinese; you have known yourself as black or white; you have known yourself as man or woman; you have known yourself as educated or uneducated -- all these categories start disappearing.

As you move inwards, you are neither man nor woman: NETI, NETI -- neither this nor that, neither white nor black, neither Hindu nor Mohammedan, neither Indian nor Pakistani. As you move inwards, all these categories start slipping out of your hands. Then who are you? You start losing track of your ego, and a great fear arises -- the fear of nothingness. You are falling into infinity. Who knows whether you will be able to come back or not? And who knows what is going to be the outcome of this exploration? The coward clings to the shore and forgets all about the sea. That's what is happening all over the world. People cling to the ego because ego gives you a certain idea of who you are, gives you a certain clarity. But the ego is false, and the clarity is false.

It is better to be confused with reality than to be clear with unreality.

Aradhana, you are right: with me a great confusion is bound to happen -- because all your knowledge, slowly slowly, will be proved simple ignorance and nothing else. Hiding behind your knowledge is your ignorance. Hiding behind your cleverness is your stupid mind. And behind the ego there is nothing -- it is a shadow.

Once this becomes clear to you, that you have been clinging to the shadow, a great fear and a great confusion, a great chaos is bound to happen. But out of the chaos stars are born. One has to pass through such chaos -- that is part of spiritual growth. You have to lose the false to get to the real. But between the

two there will be an interval when the false will be gone and the true will not yet have arrived. Those are the moments, the most critical moments...these are the moments when you need a master or a friend.

Just the other day, Buddha was saying, "A master or a friend is needed." These are the moments when you will need somebody's hand who can hold you, who can support you, who can say, "Don't be afraid. This emptiness is going to disappear. Soon you will be overflowing -- just a little more waiting, a little more patience." The master cannot give you anything, but he can give you courage. He can give you his hand in those critical moments when your mind would like to go back, to turn back, to cling again to the shore.

The joy of the master, his confidence, his authority...remember, when I say "his authority" I don't mean that a master is authoritarian. A master is never authoritarian, but he has authority, because he is a witness to his own self. He knows about the other shore, he has BEEN to the other shore. You have only HEARD about the other shore, you have read about it; you know only about this shore, and the comfort and the security, and the safety of this shore. And when the storms rage and when you start losing sight of this shore, and you are not able to see the other shore, your mind will say, "Go back! Go back as fast as possible! The old shore is disappearing and the new is not appearing. Maybe there is nothing on the other shore, maybe there is no other shore at all. And the storm is great!"

In those moments, if you are with a master, and somebody is sitting in the boat silent, utterly calm and quiet, laughing and saying, "Don't be worried," playing on his flute, or singing a song, or telling you a joke, and he says, "Don't be worried. The other shore is -- I know, I have been there. Just a little patience...."

Looking into his eyes...in his absolute confidence will be the only help. Seeing his calmness, quietness, his integrity.... He is not looking back, he is not afraid: he must have seen the other shore, he must have been there. His whole being says it, his whole being proves it. And when he holds your hand you can feel that his hand is not trembling; you can feel that whatsoever he is saying he is saying out of his own experience, not because it is written in the Bible, in the Gita, in THE DHAMMAPADA. He KNOWS it on his own! -- that is his authority.

Once his confidence, his trust, becomes contagious to you, you will also start laughing. Of course, your laughter will have a little nervousness in it, but you will start laughing. You may start singing with him, maybe just to avoid fear, just as people whistle in the dark. You may join in his dance, just to forget all about what is happening. You don't want to see the storm that surrounds you, and you don't want to remember the past and you don't want to think about the future. It seems dark and dismal to you. You may join in his dance....

Dancing with him, even if out of fear, singing with him even though your singing is bound to be nervous, laughing with him although your laughter is not total, the storm will soon be passed. The deeper your patience, the sooner it happens -- you will be able to see the other shore, because when the eyes are not troubled, when the eyes are not full of fear, they become perceptive. A seeing arises in you -- you become a seer.

The other shore is not far away; just your eyes are so full of smoke that you cannot see. In fact, this very shore IS the other shore. If your eyes are clear, if your perception is not clouded, if your insight has arisen in your being, if you can see and hear, this very shore is the other shore. When one knows, one really laughs at the whole ridiculousness of life -- because we have already got that for which we are longing. The treasure is with us, and we are running hither and thither.

The ego has not to be created, because you have the supreme self within you.

But I can understand your confusion. Remain confused. Don't go back to your old clarity -- it is deceptive. Be in this confusion, be with me a little while more, and soon the confusion will disperse and disappear. And then comes a totally new kind of clarity.

There are two kinds of clarity -- one, which is simply intellectual, which any moment can be taken away, doubt can be created any moment.... Intellect is full of doubt. Whatsoever you had heard and whatsoever you had been told has been taken away so easily by me; it was not of much value. Your whole life's training, and I have taken the earth from underneath your feet so easily...and you are confused. What value can such clarity have? If I can confuse you so easily, that means it was not real clarity. I will give you a new kind of clarity which cannot be confused.

Once a great philosopher went to see Ramakrishna. The philosopher argued against God, and he argued really well. His name was Keshav Chandra Sen. Ramakrishna was utterly illiterate; he knew nothing of philosophy, he had never been to the university, he had only read up to the second standard. He could write and read Bengali a little bit.

The philosopher was well educated, world famous, he had written many books. He argued, and Ramakrishna laughed. And each time the philosopher gave a beautiful, profound argument against God, Ramakrishna would jump and hug him. A great crowd had gathered to see the scene, what was happening. The philosopher was very much embarrassed, because he had come to argue, and what kind of argument is this? This man laughs, dances -- sometimes hugs.

The philosopher said, "Are you not disturbed by my arguments?"

Ramakrishna said, "How can I be disturbed? I am really enjoying your arguments. You are clever, you are intelligent, your arguments are beautiful -- but what can I do? I know God! It is not a question of argument, it is not that I believe in God. Had I believed, you would have disturbed me, you would have taken all my clarity and you would have confused me. But I KNOW he is!"

If you know, you know -- there is no way of distracting you. I will give you THAT kind of clarity -- which knows, and is not dependent on any argument but arises out of existential experience. Then you need not be taught to respect yourself or love yourself or feel worthwhile. Knowing oneself, one knows one is God. Now what more respect can you give to yourself? When this experience arises in you -- "AHAM BRAHMASMI! I am God!" -- what more respect can you give to yourself?

And who is there to give respect? Only God is. When in the deepest recesses of your being the realization happens: "ANA'L HAQ! -- I am truth!" what more worthwhileness do you need to feel? You have come to the ultimate, and you have come to know the ultimate as your innermost being, your interiority.

Yes, you have been told to be respectful to yourself because you don't know who you are. You have been told to feel worthwhile because you feel worthless. You have been told to love yourself because you hate yourself. And the strange thing is, the irony is, that it is the SAME people who have been doing both things to you.

The same people first make you feel worthless; this is the trade secret of all the churches, of all the so-called religions, of all political ideologies, of all societies, civilizations and cultures that have existed up to now. This is the trade secret: first they make you feel worthless -- every child is made to feel worthless. He is told, "Unless you become this or that, you have no worth." When he starts feeling worthless, than we start telling him, "Feel worthwhile, feel some worth. If you cannot feel worthwhile, your life is wasted."

First we tell him to hate himself and condemn himself; everything that he does is wrong, hence he starts hating himself because he is not a beautiful person. The parents, the teachers, the priests, they are all joined in the conspiracy. Every child is reduced to such a condemnable state that he starts feeling, "I must be the ugliest person in the world, because I do things that should not be done, and I don't do things which should be done." And then one day we start telling the child, "Why don't you love yourself? Otherwise, how will you survive?"

We take all respect away from the child, and when he becomes disrespectful towards himself we start telling him to create respect. This is such an absurd situation! Each child is born with great respect for himself. Each child knows his worth, his intrinsic worth. He is not worthy because he is like Buddha or Krishna or Christ -- he simply knows he has worth because he is, he has being. That's enough! And each child loves himself, respects himself.

It is you who teach him just the opposite. First you destroy all that is beautiful in him, and then you start painting a false picture. Destroy the natural beauty and then paint his face, make him absolutely false. But why is this done? -- because only false people can be slaves, only false people can follow the stupid politicians, only false people can be victims of utterly ignorant priests. If people are real, they cannot be exploited and cannot be oppressed.

Aradhana, remain confused -- it is good. It is good that you have come to this point where a great confusion has arisen in you. You can no longer trust your ego -- good! It is tremendously important, because now a second step becomes possible. I will give you your childhood back, your inner worth, which is not a created phenomenon; your natural love, which is not cultivated; your spontaneous respect, which arises only when you start feeling that you are part of God, that you are divine.

Remember, ego is comparative -- it always compares itself with others -- and the self is noncomparative. When you know yourself it is neither inferior nor superior in comparison to anybody, it is simply itself. But the ego is comparative. And remember, if you feel superior to somebody, you are bound to feel inferior to somebody else. So the ego is a very tricky phenomenon: on the one hand it makes you feel superior, on the other hand it makes you feel inferior. It keeps you in a double bind, it goes on pulling you apart. It drives

you crazy.

On the one hand you know that you are superior to your servant, but what about your boss? You force the servant to surrender to you, and you surrender to your boss. You force your servant or your wife or your children to be slaves to you. And then to your boss? You wag your tail there.

How can you be blissful? Both things are wrong. To make others feel inferior is violent, it is a crime against God; and to make yourself feel inferior before somebody is again a crime against God. When you know the real self, both things disappear. Then you are you, and the other is the other, and there is no comparison -- nobody is superior and nobody is inferior.

This is what I call real spiritual communism, but this is possible only when self-knowledge has happened. Karl Marx or Friedrich Engels, Joseph Stalin or Mao Zedong, these are not the real communists. They live in the ego. The real communists are Gautam Buddha, Jesus, Lao Tzu -- nobody knows them as communists but they are real communists, because if you understand their vision, all comparison disappears. And when there is no comparison, there is communism. Equality is possible only when comparison disappears from the world.

Not knowing yourself, you are almost fast asleep; not knowing yourself, you are like a drunkard who asks others, "Where is my home?" The drunkard sometimes even asks, "Can you tell me, sir, who I am?"

Once a drunkard came back to the bartender and asked him, "Have you seen my friend? Has he been here?"

The bartender said, "Yes, just a few minutes before, he was here."

And the drunkard asked, "Will you be kind enough to tell me, was I with him too?"

There was a drunk standing at a bar one day. He turned to the man on his right and said, "Did you pour beer in my pocket?"

"I certainly did not," said the man.

Then the drunk turned to the man on his left and said, "Did you pour beer in my pocket?"

The man said, "I most certainly did not pour beer in your pocket."

The drunk said, "Just like I thought -- an inside job."

The second question:

BELOVED MASTER,
WHAT IS YOUR VISION FOR THE NEW COMMUNE?

Krishna Prem, the new commune is an experiment in spiritual communism. The word 'communism' comes from 'commune'. There is only one possibility of communism in the world and that possibility is through meditation. Communism is not possible through changing the economic structures of societies.

The change of economic structures of societies will only bring new classes; it cannot bring a classless society. The proletariat may disappear, the bourgeoisie may go, but then the ruler and the ruled...that's what has happened in Soviet Russia, that's what has happened in China. New distinctions, new classes have arisen.

Communism is basically a spiritual vision. It is not a question of changing the economic structures of the society, but changing people's spiritual vision. The new commune is going to be a space where we can create human beings who are not obsessed with comparison, who are not obsessed with the ego, who are not obsessed with the personality.

The new commune is going to be a context in which a new kind of man can become possible. Socrates says that the master is a midwife, and he is right: all masters are midwives. They always bring new humanities into existence. Through them a new man is born.

The old man is finished. The old man is no more valid. And with the old man, all that belonged to the old man has also become invalid, irrelevant. The old man was life-negative. The new commune will create a life-affirmative religiousness. The motto of the new commune is: This very body the Buddha, this very earth the Lotus Paradise.

The new commune is going to hallow the earth, to make everything sacred. We are not going to divide existence into this world and that world: we are going to live existence in its totality. We are going to live as

scientists, as poets, as mystics -- all together!

The scientist is partial. He believes only in the body, he cannot go beyond it; his vision is very limited, shortsighted. The poet clings to another aspect of humanity, the feeling part. He can see the beauty, but his beauty is very momentary. He has no idea of the eternal. The mystic lives in the being, he lives in the deathless, timeless state. Because he lives in the deathless, timeless state he becomes indifferent to the world of time and space. He becomes indifferent both to science and to poetry. These are all three aspects of reality, three faces of God, the trinity, TRIMURTI.

My effort in the new commune is to create a man who is not partial...who is total, whole, holy. A man should be all three together. He should be as accurate and objective as a scientist; and he should be as sensitive, as full of the heart, as the poet; and he should be as rooted deep down in his being as the mystic. He should not choose. He should allow all these three dimensions to exist together.

The East suffered because we became too much concerned with the being; we lost track of science, we lost track of art. The West has suffered, is suffering, because it has lost track of being. The East became inwardly rich but outwardly poor; the West has become outwardly rich, inwardly poor. The new commune is going to be rich in both ways.

I believe in richness. I am not a worshipper of poverty. That is simply stupid. I would like humanity to be rich in all possible ways: rich in science, rich in technology, rich in poetry, rich in music, rich in meditation, rich in mysticism. Life should be lived in its multidimensionality. God should be approached through all possible ways. Why impoverish your soul?

The new commune is going to create a space, a context, for this multidimensional human being to be born. And the future belongs to this new man.

The old man believed in renunciation; the old man believed that if you want to come closer to God you have to be away from the world, as if there is a conflict between God and the world. It is obviously wrong. The world exists through God! The world is God's body -- there can't be any conflict! If there had been any conflict, then the world would have disappeared long ago.

The world breathes, is alive, and life is God. The tree is divine because it is alive, and the rock is divine because the rock is also alive in its own way, the rock also grows. The whole existence is full of life, overflowing with life. God is not against the world -- how can the painter be against his painting? and how can the poet be against his poetry? and how can the musician be against his music? The world is his poetry, his painting, his music -- it is his dance.

The old man lived in renunciation, escaped away from the world to the caves, to the monasteries, to the Himalayas. The old man was escapist, the old man was afraid to live, he was more ready to die. The old man was somehow suicidal.

My new man is going to be deep in love with life. And my religion is not of renunciation but of rejoicing. The new commune will create every possible opportunity to rejoice, sing, dance.

The new commune is going to be of a totally new kind of religiousness, spirituality. Nobody is going to be a Hindu or a Mohammedan or a Christian or a Jaina, but everybody is going to be religious -- just religious. To me, religion needs no adjectives. And the moment a religion becomes attached to an adjective, it is no longer religion -- it becomes politics.

Bayazid is not Mohammedan. Mohammed himself is not Mohammedan, cannot be. Christ is not Christian and Buddha is not Buddhist. They are simply religious. They have a certain flavor, a certain silence, a certain grace, surrounding them. They are windows to the beyond. Through them you can see the beyond, through them God goes on singing a thousand and one songs.

The new commune is not going to be of any religion. It will be religious. But the religion will not be unearthly, it will be very down to earth; hence it will be creative, it will explore all possibilities of being creative. All kinds of creativity will be supported, nourished.

The real religious man has to contribute to the world. He has to make it a little more beautiful than he found it when he came into the world. He has to make it a little more joyous. He has to make it a little more perfumed. He has to make it a little more harmonious. That is going to be his contribution.

In the past we respected people for wrong reasons. We respected somebody because he was fasting. Now, fasting contributes nothing to the world. And the man who goes on long fasts is simply being violent with himself. To respect him is to respect violence, to respect him is to respect suicidal instincts, to respect him is to respect masochism. He is mentally ill! He is not natural, he is abnormal. He needs psychological treatment, he needs help. But you respect him, and because of your respect, his ego becomes puffed up; so if he was going to fast for one month, he will fast for three months. And the more he fasts, the more he

tortures his body, the more respect you give to him.

The new commune will not respect any masochistic tendencies. It will not respect any asceticism, it will not respect any abnormal, unnatural tendencies -- it will respect the natural man. It will respect the child in man, it will respect innocence, and it will respect creativity. It will respect a man who paints a beautiful picture, it will respect the man who plays beautifully on the flute. The flute-player will be religious, and the painter will be religious, and the dancer will be religious; not the man who goes on long fasts, who tortures his body, who lies down on a bed of thorns, who cripples himself.

It is going to be the beginning of a new humanity. It is needed, absolutely needed. If we cannot create the new man in the coming twenty years -- by the end of this century -- then humanity has no future. The old man has come to the end of his tether. The old man is ready to commit a global suicide. The third world war is going to be global suicide. It can be avoided only if a new kind of man can be created.

This is going to be an experiment, a great experiment on which much is going to depend. It has tremendous implications for the future. Be ready for it. Be prepared for it. This ashram is just a launching pad.... On a small scale I am experimenting. The new commune will be on a big scale: ten thousand sannyasins living together as one body, one being. Nobody will possess anything; everybody will use everything, everybody will enjoy. Everybody is going to live as comfortably, as richly, as we can manage. But nobody will possess anything. Not only will things not be possessed, but persons also will not be possessed in the new commune. If you love a woman, live with her -- out of sheer love, out of sheer joy -- but you don't become her husband, you can't. You don't become a wife. To become a "wife" or a "husband" is ugly because it brings ownership; then the other is reduced to property.

The new commune is going to be nonpossessive, full of love -- living in love but with no possessiveness at all; sharing all kinds of joys, making a pool of all the joys.... When ten thousand people contribute, it can become explosive. The rejoicing will be great.

Jesus says again and again: Rejoice! Rejoice! Rejoice! But he has not been heard yet. Christians look so serious, and they have painted Jesus also in such a way that it doesn't seem that he ever rejoiced himself. Christians say Jesus never laughed! This is ridiculous. The man who was saying "Rejoice!" the man who used to love good food, good wine, the man who used to feast and participate in festivals, the man around whom there was always feasting -- he never laughed? Christians have given a false Christ to the world.

In my commune, Buddha is going to laugh and dance, Christ is going to laugh and dance. Poor fellows, nobody has allowed them up to now! Have compassion on them -- let them dance and sing and play. My new commune is going to transform work into playfulness, it is going to transform life into love and laughter.

Remember the motto again -- to hallow the earth, to make everything sacred, to transform the ordinary, mundane things into extraordinary, spiritual things. The whole of life has to be your temple; work has to be your worship, love has to be your prayer.

This very body the Buddha, this very earth the Lotus Paradise.

The third question:

BELOVED MASTER,
I AM A PSYCHOLOGIST. I WAS HOPING THAT STUDYING PSYCHOLOGY WOULD HELP TO CHANGE MY LIFE, BUT NOTHING LIKE THAT HAS HAPPENED. WHAT SHOULD I DO NOW?

Psychology is still a very very immature science. It is very rudimentary, it is only the beginning. It is not yet a way of life -- it cannot transform you. It can certainly give you a few insights into the mind, but those insights are not going to be transforming. Why? -- because transformation always happens from a higher plane. Transformation never means solving problems -- remaining on the same plane -- that means adjustment. Psychology is still trying to help you adjust -- to adjust to the society which is itself insane, to adjust to the family, to adjust to the ideas that are dominant around you. But all those ideas -- your family, your society -- they themselves are ill, sick, and to adjust to them will give you a certain normality, at least a superficial appearance of health, but it is not going to transform you.

Transformation means to change the plane of your understanding. It comes through transcendence. If you want to change your mind, you have to go to the state of no-mind. Only from that height will you be able to change your mind, because from that height you will be the master. Remaining in the mind and

trying to change the mind by mind itself is a futile process. It is like pulling yourself up by your own shoestrings. It is like a dog trying to catch hold of its own tail; sometimes they do, sometimes they behave very humanly. The dog is sitting in the warm sun early in the morning and he looks at the tail just resting by his side -- naturally, the curiosity arises: Why not catch hold of it? He tries, fails, feels offended, annoyed; tries hard, fails harder, becomes mad, crazy. But he will never be able to catch hold of the tail -- it is his own tail. The more he jumps, the more the tail will jump.

Psychology can give you a few insights into the mind, but because it cannot take you beyond the mind it can't be of any help.

Sam became a psychiatrist and began to prosper. He bought a big expensive limousine and drove it out for the first time. After he had been riding for a few moments, another car slammed into him. He jumped out of his smashed Cadillac, went over to the car that had rammed his, shook his fist at it, and roared, "You idiot! You moron! You crook of a rat! You son of a...!" Then he suddenly remembered he was a psychiatrist and lowered his voice and softly asked, "Why do you hate your mother?"

Psychology cannot help. I have heard another story about this same Sam -- a story of when he was no more in the world, he had died.

The widow was tending to the plants around her husband's grave. As she bent over, some blades of grass tickled the bare flesh under her skirt. Startled, she turned around quickly, but there was no one in sight. Sighing, she turned back to the grave and whispered, "Sam, behave yourself! And remember, you are supposed to be dead."

Neither in life nor in death is psychology going to help you much. You can be helped only by religion.

Now the psychologist is trying to play the role of the master, which is utterly pretentious. The psychologist, the psychoanalyst and the psychiatrist are not masters! They don't know themselves. Yes, they have understood a little bit about the mechanism of the mind, they have studied, they are well informed. But information never changes anybody, it never brings any revolution. Deep down the person remains the same. He can talk beautifully, he can give you good advice, but he cannot follow his own advice.

The psychoanalyst cannot be the master. But in the West particularly he has become so successful professionally that even the priest is in tremendous awe. Even the priests -- the Catholic and the Protestant -- are studying psychoanalysis and other schools of psychology, because they see that people are not coming to the priest anymore, they are going to the psychoanalyst. The priest is becoming afraid that he is losing his job.

The priest has dominated people for hundreds of years. He was the wise man -- he has lost his attraction. And people cannot live without advisors; they need somebody to tell them what to do because they never grow up. They are like small children, always in need of being told what to do and what not to do. Up to now the priest used to do that; now the priest has lost his charm, his validity. He is no longer contemporary, he has become out of date. Now the psychoanalyst has taken his place, HE is the priest now.

But as the priest was false, so is the psychoanalyst. The priest was using religious jargon to exploit people; the psychologist is using scientific jargon to exploit the same people. Neither was the priest awakened, nor is the psychoanalyst awakened.

Man can be helped only by somebody who is a buddha already; otherwise he cannot be helped.

All your advisors will make more and more mess out of you. The more you listen to advisors, the more you will become messed up -- because they don't know what they are saying! They don't even agree amongst themselves. Freud says one thing, Adler says another, Jung says still another. And now there are a thousand and one schools. And every school is fanatical about its philosophy -- that it has the truth, the whole truth and nothing but the truth. Not only does it say that it is true; it says it has THE truth, and everybody else is lying, deceiving.

If you listen to these psychoanalysts, if you go from one psychoanalyst to another, you will be more puzzled. The only help that they can give to you is that if you are intelligent enough you will become so fed up with them, so bored with them, that you will simply drop the idea of being transformed, and you may start living your life normally, without bothering much about transformation -- IF you are intelligent, which is very rare, because intelligence is crushed from the very beginning. You are made mediocres. From the very beginning, intelligence is destroyed. Only a few people somehow escape the society and remain

intelligent.
Nagesh, you ask me, "What should I do now?"

My suggestion is: you have done enough. Now learn something which is not DOING but nondoing. Be here, and learn -- not to do but to be. Sit silently, doing nothing. Within three to nine months, if one is patient enough and if one can simply go on sitting for hours together every day -- as much as one can find time just sit.... In the beginning, great turmoil will arise in your mind; everything from the unconscious will start surfacing. You will see it as if you are going mad. Go on watching -- don't be worried. You cannot go mad because you are already mad, so there is nothing to lose and nothing to fear.

A politician, a great politician, was consulting a psychoanalyst. The politician was suffering from an inferiority complex -- all politicians suffer from inferiority complexes. If they don't suffer from inferiority complexes, they will not be politicians in the first place. To be a politician means striving to be superior, to be in power, so one can prove to others and to oneself, "I am not inferior. Look! I am the prime minister. Look! Only I am the prime minister of the country and nobody else -- how can I be inferior?"

Politics arises out of the inferiority complex -- all power politics arises out of the inferiority complex. So it was not rare that the politician was suffering from an inferiority complex.

The psychoanalyst worked on the politician year in, year out. After two or three years, listening to all his gibberish nonsense...because what can a politician say? For hours together he would lie down on the couch and talk nonsense.

After three years, one day when he came, the psychoanalyst received him with great joy and said, "I am glad to declare, after three years' research on you, that you don't suffer from an inferiority complex. I have come to this conclusion after such a long effort that it can't be wrong. You don't suffer from an inferiority complex -- simply forget all about it."

The politician was very happy and he said, "I am grateful to you, but can you tell me how you arrived at this conclusion?"

The psychoanalyst said, "Because you ARE simply inferior -- how can you suffer from an inferiority complex?"

Nagesh, you need not be worried. If sitting silently you start feeling madness arising, don't be worried -- you can't be more mad than you already are. Man cannot fall more. He has fallen to the rock bottom. Now there is no further to fall.

Sitting silently you will see madness arising in you, because it has remained repressed. And you keep occupied with things -- psychology etcetera -- now you will become occupied with meditation and sannyas, but these are all occupations and you are not allowing your unconscious to reveal itself to you. It is frightening.

My suggestion to you is, just sit silently as much as you can find time to. Zen people sit silently at least six to eight hours per day. In the beginning it is really maddening. The mind plays so many tricks on you, tries to drive you crazy, creates imaginary fears, hallucinations. The body starts playing tricks on you...all kinds of things will happen. But if you can go on witnessing, within three to nine months everything settles, and settles of its own accord -- not because you have to do something. Without your doing, it simply settles, and when a stillness arises, uncultivated, unpracticed, it is something superb, something tremendously graceful, exquisite. You have never tasted anything like it before -- it is pure nectar....

You have transcended the mind! All mind problems are solved. Not that you have found a solution, but simply they have fallen by themselves -- by witnessing, by just witnessing.

You are already too knowledgeable. No more knowledge is needed; you need unlearning. Knowledgeable people are very cunning people -- they can always go on finding excuses to remain the same.

A professor of philosophy and psychology was addicted to moonshine whiskey. One night, after guzzling a large amount, he went into his cabin, undressed for bed, and tried to blow out the candle. His alcoholic breath burst into flame.

Sadly shaken by the experience, he called out to his wife, "Bring me the Bible, Martha. This here has been a terrible lesson to me. I am going to swear off."

The happy housewife brought the Bible in a hurry, stood by while her man put his hand on it and looked heavenward: "I swear by all that is holy," intoned he, "that I will never again blow on a lighted candle."

Mind is cunning. You have to go beyond mind -- that's what meditation is all about.

The last question:

BELOVED MASTER,
YOU SEEM TO BE THE FIRST ENLIGHTENED MASTER WHO TELLS JOKES -- WHY IS IT SO?

Garima, I will tell you a story. The following story in the Talmud was particularly cherished by the great Hassid master, Baal Shem.

Rabbi Baruch used to visit the marketplace where the Prophet Elijah often appeared to him. It was believed that he appeared to some saintly men to offer them spiritual guidance.

Once Baruch asked the prophet, "Is there anyone here who has a share in the world to come?"
He replied, "No."

While they were conversing, two men passed by and Elijah remarked, "These two men have a share in the world to come."

Rabbi Baruch then approached and asked them, "What is your occupation?"

They replied, "We are jesters. When we see men depressed we cheer them up."

God loves laughter, God loves cheerful people. God is not interested in seeing you with long faces.

When Baal Shem was dying, somebody asked, "Are you prepared to meet the Lord?"

He said, "I have always been ready. It is not a question of becoming ready now -- I have always been ready. Any moment he could have called me!"
The man asked, "What is your readiness?"

Baal Shem said, "I know a few beautiful jokes -- I will tell him those jokes. And I know he will enjoy them and he will laugh with me. And what else can I offer to him? The whole world is his, the whole universe is his, I am his, so what can I offer to him? Just a few jokes!"

Baal Shem is one of the great buddhas who has come out of the Jewish tradition, one of the most loved by his disciples. He was the founder of Hassidism.

And remember, I am not the first to tell you jokes. There have been many.... But people are so sad that they forget about people who have been sources of laughter and joy -- they remember only sad people. People are sad; hence they find a certain affinity with sad people. You remember only sad buddhas -- even if they were not sad, you make them sad. In your mind you fabricate stories, you manufacture ideas, and you make them look sad.

Now, a Jaina will be very much offended if I say that Mahavira laughed. Laughter seems to be so mundane, so worldly. How can Mahavira laugh? If I say Buddha laughed, Buddhists, particularly the Hinayana Buddhists, will be angry. I have been in tremendous love with Buddha; I think there is no other man on the earth today who has loved Buddha as much as I. But just the other day I was reading in the newspapers: the president of the Buddhist Society of India is going to raise questions against me in the parliament in the coming session. I can understand, these people must be feeling very much offended because I am giving Buddha a new color -- HIS color, Buddha's color. I am trying to bring his reality to you. And these people have distorted his image totally; they have made him look so sad, they won't allow him to laugh. If he laughs, they will raise questions against him in the parliament.

I am offending people because I am trying to live religion not according to their ideas. I tell you, privately of course, that Jesus used to joke -- but don't tell it to Christians, they will not understand. They can understand only the Jesus who was crucified. In fact, they are worshipping death, not Jesus; they are worshipping the cross, not Christ. Hence I call Christianity, Crossianity -- it has nothing to do with Christ. I know the man, I personally know the man!

He used to love all the good things of life. How can he avoid joking? He loved to gossip, and they say he was only delivering gospels! He was a very very earth-rooted man. He moved with gamblers, with drunkards, with prostitutes too. He was not afraid of all these fools -- that's why he had to suffer.
That's why I am to suffer....
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 2

Chapter #9
Chapter title: Sowing seeds of bliss

9 July 1979 am in Buddha Hall

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FOR A WHILE THE FOOL'S MISCHIEF
TASTES SWEET, SWEET AS HONEY.
BUT IN THE END IT TURNS BITTER.
AND HOW BITTERLY HE SUFFERS!

FOR MONTHS THE FOOL MAY FAST,
EATING FROM THE TIP OF A GRASS BLADE.
STILL HE IS NOT WORTH A PENNY
BESIDE THE MASTER WHOSE FOOD IS THE WAY.

FRESH MILK TAKES TIME TO SOUR.
SO A FOOL'S MISCHIEF
TAKES TIME TO CATCH UP WITH HIM.
LIKE THE EMBERS OF A FIRE
IT SMOULDERS WITHIN HIM.

WHATEVER A FOOL LEARNS,
IT ONLY MAKES HIM DULLER.
KNOWLEDGE CLEAVES HIS HEAD.

FOR THEN HE WANTS RECOGNITION.
A PLACE BEFORE OTHER PEOPLE.
A PLACE OVER OTHER PEOPLE.

"LET THEM KNOW MY WORK,
LET EVERYONE LOOK TO ME FOR DIRECTION."
SUCH ARE HIS DESIRES,
SUCH IS HIS SWELLING PRIDE.

ONE WAY LEADS TO WEALTH AND FAME,
THE OTHER TO THE END OF THE WAY.

LOOK NOT FOR RECOGNITION
BUT FOLLOW THE AWAKENED
AND SET YOURSELF FREE.

The last words of Gautama the Buddha on the earth were: Be a light unto yourself. Do not follow others, do not imitate, because imitation, following, creates stupidity. You are born with a tremendous possibility of intelligence. You are born with a light within you. Listen to the still, small voice within, and that will guide you. Nobody else can guide you, nobody else can become a model for your life, because you are unique. Nobody has there been ever who was exactly like you, and nobody is ever going to be there again who will be exactly like you. This is your glory, your grandeur -- that you are utterly irreplaceable, that you are just yourself and nobody else.

The person who follows others becomes false, he becomes pseudo, he becomes mechanical. He can be a great saint in the eyes of others, but deep down, he is simply unintelligent and nothing else. He may have a very respectable character but that is only the surface, it is not even skin-deep. Scratch him a little and you will be surprised that inside he is a totally different person, just the opposite of his outside.

By following others you can cultivate a beautiful character, but you cannot have a beautiful consciousness, and unless you have a beautiful consciousness you can never be free. You can go on changing your prisons, you can go on changing your bondages, your slaveries. You can be a Hindu or a Mohammedan or a Christian or a Jaina -- that is not going to help you. To be a Jaina means to follow Mahavira as the model. Now, there is nobody who is like Mahavira or ever can be. Following Mahavira you will become a false entity. You will lose all reality, you will lose all sincerity, you will be untrue to yourself. You will become artificial, unnatural, and to be artificial, to be unnatural, is the way of the mediocre, the stupid, the fool.

Buddha defines wisdom as living in the light of your own consciousness, and foolishness as following others, imitating others, becoming a shadow to somebody else.

The real master creates masters, not followers. The real master throws you back to yourself. His whole effort is to make you independent of him, because you have been dependent for centuries, and it has not led you anywhere. You still continue to stumble in the dark night of the soul.

Only your inner light can become the sunrise. The false master persuades you to follow him, to imitate him, to be just a carbon copy of him. The real master will not allow you to be a carbon copy, he wants you to be the original. He loves you! How can he make you imitative? He has compassion for you, he would like you to be utterly free -- free from all outer dependencies.

But the ordinary human being does not want to be free. He wants to be dependent. He wants somebody else to guide him. Why? -- because then he can throw the whole responsibility on the shoulders of somebody else. And the more responsibility you throw away onto somebody else's shoulders, the less is the possibility of your ever becoming intelligent. It is responsibility, the challenge of responsibility, that creates wisdom.

One has to accept life with all its problems. One has to go through life unprotected; one has to seek and search one's way. Life is an opportunity, a challenge, to find yourself. But the fool does not want to go the hard way, the fool chooses the shortcut. He says to himself, "Buddha has attained -- why should I bother? I will just watch his behavior and imitate. Jesus has attained, so why should I search and seek? I can simply become a shadow to Jesus. I can simply go on following him wherever he goes."

But following somebody else, how are you going to become intelligent? You will not give any chance for your intelligence to explode. It needs a challenging life, an adventurous life, a life that knows how to risk and how to go into the unknown, for intelligence to arise. And only intelligence can save you -- nobody else -- your own intelligence, mind you, your own awareness, can become your nirvana.

Be a light unto yourself and you will be wise; let others become your leaders, your guides, and you will remain stupid, and you will go on missing all the treasures of life -- which were yours! And how can you decide that the other's character is a right character for you to follow?

A Buddha lives in his own way, a Mahavira in his, a Jesus still different. A Mohammed IS Mohammed, he is not Mahavira. Whom are you going to follow? Just by the accidents of birth you are going to decide your life, your destiny? Then you will remain accidental. And the fool IS accidental. The wise man never lives by accidents. He does not become a Hindu because he is born in a Hindu family; he does not become a Christian because his parents are Christian; he does not become a communist because he is born in Russia.

He seeks, he inquires.

Life is a tremendously beautiful pilgrimage, but only for those who are ready to seek and search.

Jesus says: Seek and ye shall find; ask and it shall be given to you; knock and the doors shall be opened unto you.

He is not saying: Follow, imitate. He is not saying: Be a Christian and the doors shall be opened unto you. He is not saying: I have knocked on the doors and opened them for you. He is saying: Knock and the doors shall be opened unto you. And everybody has to knock, because everybody has to enter by different doors. People are so unique, people are individuals.

This is your glory. Don't deny it; otherwise you will remain a fool. That does not mean don't learn from the buddhas, the awakened ones -- learn! Imbibe the spirit! Drink out of their springs, fresh springs of joy. Be in their company, become attuned to their inner music, listen to their harmony, and be filled with great joy that a man like you, just like you, has achieved, so you can also achieve. Become thrilled that a man just like you, made of blood and bones, has become enlightened, so you can also become enlightened.

A buddha has not to be followed but understood. A buddha has not to be imitated but listened to -- listened to in tremendous silence, love, trust. And the more you understand a buddha, the more you will feel he is speaking not from the outside but from within, from the very core of your being. He is a mirror who reflects your original face -- but he is only a mirror. All great masters are mirrors, they reflect your original face. But don't cling to the mirror. The mirror is not your face!

These sutras of Buddha are of immense value. Go into them meditatively. And when I say go into them meditatively, I mean don't be in an argumentative mood -- that is not the way to listen. Be in a receptive mood, be feminine. Don't be on guard, don't be defensive. Don't hide behind armors. Don't bring your mind in to interpret what is being said. Put the mind aside and let the heart dance with these sutras. That's what I mean when I say listen meditatively. Let the heart rejoice. And in that rejoicing is a totally different kind of understanding -- not of the intellect but of intelligence.

You will not become knowledgeable if you listen from the heart; you will become more and more wise. If you listen from the head, in the first place your listening will be distorted because all your prejudices will become mingled with it, and all your a priori conclusions will be a distraction, and your mind will give its color to what is told to you. In the first place you won't listen to what is being said; your mind will make much noise and you will listen to your own noise. In the second place, whatsoever you gather will become knowledge, not wisdom. Knowledge is superficial, it does not go deep, it cannot go deep. Knowledge is a way to hide your ignorance, it does not destroy it. Wisdom is a light, it dispels darkness.

But wisdom is ALWAYS of the heart, remember, it is never of the head. When you come to a buddha, forget all about your head. It is a totally different approach to your being -- through the heart. Listen through the heartbeats, become attuned -- as if you are listening to great music. It IS great music; in fact, what greater music can there be?

These sutras are the greatest poetry, the poetry of the ultimate being. These sutras are the lotus flowers, born in the lake of a consciousness of one who is awakened. Listen attentively, meditatively, lovingly, in deep trust, and you will be immensely benefited, blessed.

The first sutra:

FOR A WHILE THE FOOL'S MISCHIEF
TASTES SWEET, SWEET AS HONEY.
BUT IN THE END IT TURNS BITTER.
AND HOW BITTERLY HE SUFFERS!

There is a famous Buddhist parable. Buddha loved to tell it again and again:

A man is being chased by his enemies. They are coming closer and closer; he can hear the sound of the hooves of the horses coming closer and closer every moment. It is death! And there seems to be no way to escape, because he has come to a cul-de-sac, the road ends. He is facing a great abyss. If he jumps he is bound to die. He cannot turn back because the enemy is going to kill him. He was hoping that there may be one chance if he jumps -- he may become crippled, but maybe, by a miracle, he may survive -- but that too seems to be impossible because he sees deep in the abyss two lions looking up at him, ready to devour him.

Finding no other way -- cannot go back, cannot go ahead -- he hangs from the roots of a tree, just in the

middle. It is a cold morning, his hands are becoming frozen. He knows within minutes he will not be able to hold the roots at all; his hands are slipping, he is losing his grip. He knows death is becoming more certain every moment.

And then he sees that two mice, one black, one white, are eating the root, cutting the root. Those two mice represent day and night -- they represent time, which is cutting everybody's life root. Day and night, death is coming closer. So now it becomes even more absolutely certain that it is only a question of moments and he will be gone. The root is becoming weaker every moment, thinner every moment. The mice are at work; his hands are getting frozen and he can hear the lions roaring deep in the valley and he can hear the enemy approaching closer and closer. You can understand that man's plight.

And then suddenly he sees that just on the top of the tree there is a bees' nest, and a drop of honey is just slipping out of the nest. He forgets all about the enemies, all about the roaring lions, the white and black mice, his hands getting frozen -- in a moment, he completely forgets everything. His whole mind becomes focused on that drop of honey. He opens his mouth, the honey drops on his tongue...and it is so sweet.

This the situation of the fool. This is the situation of every man on the earth. How sweet it tastes! But how long can this taste remain? Soon death will be arriving from all directions. But that's how we go on living -- living for momentary pleasures, indulgence, food, sex, money, power, prestige...just drops of honey. How sweet it tastes, and in that moment we completely forget what is going to happen. The moment takes possession of us and we become oblivious of the reality of life: that it is rooted in death, that it is going to disappear.

Buddha says: FOR A WHILE THE FOOL'S MISCHIEF TASTES SWEET, SWEET AS HONEY. BUT IN THE END IT TURNS BITTER. AND HOW BITTERLY HE SUFFERS!

Watch yourself. What are you doing here on the earth? What have you done up to now? What does your life consist of? Have you done anything really real, or have you just been living in dreams? Have you approached in any way the eternal? Or are you too much occupied with the momentary? Have you made any plans, any projects, for the ultimate truth? Or are you just remaining drunk with the mundane, with the ordinary, going into the same rut every day, moving in the same rut every day? The morning comes and you rush to the marketplace, and the evening comes and you are tired and you come home...and the same circle goes on moving, the same wheel. And this has been going on and on for so many lives. When are you going to become bored with it? When are you going to become a little more alert about what you are doing to your life? This is a sheer wastage.

But Buddha says: Certainly, there is some sweetness, momentary, and one suffers for that sweetness. It turns, inevitably, into bitterness. Watch your life. You can earn much money, and while you are earning it tastes sweet. But you are not aware that you are losing your life in earning rubbish, that life is slipping out of your hands, that it is a very costly affair that you are pursuing, utterly foolish, stupid.

The life cannot be bought back; not even a single moment, with all your wealth, can you purchase back. It cannot be claimed back. Such precious time being wasted! You are piling up wealth which will be taken away by death, and you will go empty-handed...as empty-handed as you had come to the earth. Then you will feel the bitterness of it, that you wasted your whole life for something which is not going to be with you. You wasted your whole life in power, politics; you wasted your whole life in becoming respectable, and now death has come and all will be taken away. And you have not tasted a single moment of your eternal reality -- you have not tasted anything deathless.

This is what Buddha calls the fool's approach towards life. Everything turns bitter: your love, your friendship, your family, your business, your politics...everything, finally, proves to be poisonous, turns into bitterness. One who is wise will become aware while there is still time and something can be done.

FOR MONTHS THE FOOL MAY FAST,
EATING FROM THE TIP OF A GRASS BLADE.
STILL HE IS NOT WORTH A PENNY
BESIDE THE MASTER WHOSE FOOD IS THE WAY.

Buddha is not saying become an ascetic. Buddha is not saying renounce the world, renounce food, starve yourself, fast, torture your body -- he is not saying that. He cannot say it. He has learned a lesson, a great lesson by doing all these things himself.

When he left his palace he followed the traditional path for six years, torturing himself, fasting, destroying his body. He came to a point when he was almost on the verge of death -- he had tortured himself too much. In that moment he became aware, "What am I doing? First I was indulging, my whole day and night was devoted to indulgence: women, wine, good food, clothes, palaces, golden chariots, hunting.... That was my life, the life of a prince. I was doing something which proved futile."

He was only twenty-nine when he left his palace -- must have been a man of great intelligence. There are people who are seventy or seventy-nine and they have not yet become aware of the foolishness of their lives. He was only twenty-nine. Must have been a man of rare insight. Must have been watching, looking at what he was doing, meditating over things. Suddenly he became aware, "This whole thing is rubbish -- all these women, all this wine, hunting, all this indulgence is not going to give me anything eternal."

The East has always been in search of the eternal. The definition of truth in the East is: that which is eternal. And the definition of untruth? -- that which is momentary. When the Eastern mystics say that something is illusory, they mean it is momentary. They don't mean that it is not, they know it is, but it is only for the moment, like a soap bubble. It is! And sometimes a soap bubble can look really beautiful. If sunrays pass through it, it can be surrounded by a rainbow, all the colors. A soap bubble is, but its isness is so momentary, so deceptive, that it is better to say that it is not; hence the Eastern mystics say the world is MAYA -- illusory. NOT that it is not, but it is so momentary that it is almost pointless whether it is or it is not. It is better to call it illusory, because that will make you alert, wakeful.

Those twenty-nine years were enough to make him aware that he was playing with soap bubbles. He escaped, he renounced the kingdom. But as it almost always happens, mind moves to the opposite. Mind is like the pendulum of an old clock: goes from right to left, from left to right -- to the opposite. It never stays in the middle. And in the middle is the secret. If the pendulum stops in the middle, the clock stops, time stops, the world stops. But the pendulum goes from the left to the right, from the right to the left, and it keeps the clock running, it keeps the clock moving -- it keeps TIME alive. And time is the world.

To go beyond time is to know something deathless; hence, in India, for time and death we use the same word, KAL -- the same word for time and the same word for death. It is not coincidental, it has a significance. Time is death, because in time everything is momentary, everything is going to die. One moment it is, another moment it is gone, and gone forever. The moment you go beyond time, you go beyond death.

But just as the mind functions -- it moves to the opposite -- Buddha's mind also moved to the opposite. He escaped from the palace. Up to now he had cared about his body; now he started torturing the body. Up to now he was too obsessed with good food; now he started fasting, long fasts. He became a famous ascetic. People started respecting him, people started following him. He was a beautiful man, one of the most beautiful who has ever walked on the earth, but these six years of self-torture and masochism destroyed his body. He became dark, he became thin, he became ugly.

But one day the great insight arose in him, "What am I doing? First I was obsessed with food, now I am obsessed with fasting -- basically I am still obsessed with food. First it was a positive obsession, now it is a negative obsession. But I have not changed a little bit. First I was obsessed with women, now I am obsessed with BRAHMACHARYA -- celibacy. Basically I have not changed -- I am still obsessed with sex. First I was running towards sex, now I am running away from sex, but sex remains the center of my being."

The revelation was great. That very revelation created the context in which he became enlightened. The evening he understood this, something tremendously important happened to him. He laughed at the whole ridiculousness of his mind. He laughed at the tricky mind -- that he was thinking that he was going against mind, but he was not going against mind -- mind had played a trick. Mind had befooled him, mind had cheated him. Mind had come from the back door. First it was coming from the front door, now it was coming from the back door, and it is more dangerous when it comes from the back door. By the front door at least you are aware of what you are doing. When it comes from the back door, indirectly, in a subtle way, hiding, it comes hidden behind a facade.

Mind is so cunning that it can hide in the garments of its very opposite. From indulgence it can become asceticism, from being a materialist it can become a spiritualist, from being worldly it can become otherworldly. But mind IS mind -- whether you are for the world or against the world you remain encaged in the mind. For or against, both are parts of the mind.

When mind disappears, mind disappears in a choiceless awareness, when you stop choosing, when you are neither for nor against -- that is stopping in the middle. One choice leads to the left, one extreme; another choice leads to the right, the other extreme. If you don't choose, you are exactly in the middle. That

is relaxation, that is rest. That is TRUE renunciation. It is not opposed to the world, it is not opposed to the body, it has nothing to do with the body. It is sheer awakening of consciousness. You become choiceless, unobsessed, and in that state of unobsessed, choiceless consciousness, intelligence arises which has been lying deep, dormant in your being. You become a light unto yourself. You are no longer a fool.

From indulgence you can move to repression; that is not going to help. That's where all the religions have got hooked.

The head nun is held up one evening while coming back from the bank where she has deposited the charity collection of the week. "You are wasting your time, young man," she tells the robber. "I have no money. I put it all in the night deposit at the bank."
"We will see about that," he says grimly, and begins rumpling up under her black gown to search for the money.
"Oh! What are you doing?" she cries. "Oh! Oh!! Oh Jesus, Mary! Don't stop now -- I will write you a cheque!"

Repression is not the way, cannot be the way. All that you have repressed is waiting for its opportunity. It has simply gone into the unconscious -- it can come back any moment. Any provocation and it will surface. You are not free of it. Repression is not the way to freedom. Repression is a far worse kind of bondage than indulgence, because through indulgence one becomes tired sooner or later, but through repression one never becomes tired.

See the point: indulgence is bound to tire you and bore you. Sooner or later you will start thinking how to get rid of it all. But repression will keep things alive. Because you have not lived, how can you be bored? You have not lived; how can you be fed up? Because you have not lived, the charm continues, the hypnosis continues; deep down, it waits.

And the people who indulge are in a way normal compared to the people who repress; the repressing person becomes pathological. The indulgent is at least natural -- that's how nature has made you -- but to repress is to become unnatural. It is easy to go from lower nature to higher nature. It is very difficult to go from being unnatural to higher nature. Buddha calls the ultimate truth, "ultimate nature" -- AES DHAMMO SANANTANO. This is the ultimate nature, the ultimate law, he declares. What is the ultimate law? The eternal, the undying, the pure consciousness.

It is easy to reach this eternal law from nature, because nature is lower but still it is nature. And from the lower to the higher you can step; the lower can become a stepping-stone. But the moment you become unnatural it becomes very difficult. From being unnatural, there is no way to supreme nature.

Hence, my suggestion is: if you are going to choose, choose indulgence rather than repression. The best thing is NOT to choose, to remain choiceless, to be just a witness, to see your instincts, desires, and not get identified with them, for or against. The best thing is just to be a witness because in witnessing, in the fire of witnessing, all desires are burned -- not only desires, but the very seeds of desires are burned. One becomes NIRBEEJ -- seedless.

But don't choose the negative. Once you become repressive, you become pathological, you are ill. In fact, only pathological people become interested in repressive systems of thought.

All the nuns but one in a Belgian nunnery are found to be pregnant just after the war. The cardinal makes a personal inquiry and learns that the nuns have all been raped by German soldiers.
"But why didn't they rape you?" he asks of the one thin, little, ugly and repulsive looking nun who is not pregnant.
"Who, me?" she says. "I resisted!"

The pathological can also find rationalizations. You know the old Aesop's fable?

The fox says, "The grapes are sour," because the fox could not get to the grapes -- they were too high. She looked around, she tried hard to reach, but the grapes were too high, beyond her reach. She looked around, there was nobody. She walked away, but a hare was watching, hidden behind a bush. And the hare said, "Auntie, what happened? Couldn't you get to the grapes?"

The fox said, "No, it is not a question of getting to the grapes -- they are not yet ripe, they are very sour."

The people who cannot get to the grapes can rationalize that they are sour. These rationalizations may deceive others, but how can they deceive you? The fox knows perfectly well that she had not been able to reach. Now, it is a rationalization, and mind is very clever in rationalizing.

Jake came home in the middle of the afternoon. He was met at the door by his wife and his son. His son exclaimed, "Dad, there is a bogeyman in the closet!"

Jake rushed to the closet and flung the door open. There, huddled among the coats was his partner, Sam. "Sam," shrieked Jake, "why in hell do you come here in the afternoon and scare my kid?"

Mind is very cunning and clever in rationalizing things, in finding ways and means. The mind can suggest repression to you very easily, because if you repress you will be far more in the power of the mind than you ever were when you were in the life of indulgence. And the mind will have a far stronger grip on you.

Buddha learned it through his own experience -- six years of great torture. With Buddha the world entered into a new phase of religiousness. Before Buddha nobody had said this: that repressiveness, austerities, fasting, torturing your body, is not going to help. With Buddha, humanity entered into a new phase, a higher phase.

Buddha is a very very significant milestone in the evolution of human consciousness, but he has not been understood rightly, because again the interpreters were those old scholars, pundits, priests. They again interpreted Buddha in such a way...they started interpreting Buddha almost completely against his own experience. They started talking much about those six years; Buddhist scriptures are full of the description of those six years. And if you read Buddhist scriptures you will find that it seems as if it is because of those six years of austerities that he attained enlightenment. It is not so. It is not by those six years of austerities that he attained enlightenment; he attained enlightenment the day he dropped all those austerities. It was by DROPPING them that he attained enlightenment, not by or through them.

But if you read the scriptures, particularly those written in India, you will be given a totally false impression. They make it appear as if Buddha has not contributed anything new to human consciousness, as if he is just the old type of ascetic -- maybe far more intelligent in expressing, far more convincing, logical, far more deep-going in his insight, but nothing new. It is the same old religion which he has brought in new words, with new logic; the same old wine in a new bottle, that's all. That's what Indians have made Buddha look like. That is a falsification. Buddha does not represent the old. He is a stepping beyond the old. He is a new phase. And just as he took a new step, again another step is needed. Twenty-five centuries have passed.

My new commune is going to be that new step -- a further step in human evolution, in human consciousness.

Although Buddha dropped asceticism, he did not talk much against it; he could not, because he had to communicate with people who were full of the ancient lore and the ancient ideology. He had to talk to people who would have been absolutely incapable of understanding if he had talked like me. Even I am not comprehensible to people. Twenty-five centuries have passed and people are still stuck. It is very rare to find a contemporary. People are in the twentieth century, but only physically; spiritually they are thousands of years back. Buddha could not even make an effort. He did say to his closest disciples, "It is not through asceticism that I have attained. I have attained by dropping asceticism -- that was all foolishness." These sutras were given to his closest disciples.

He says: FOR MONTHS THE FOOL MAY FAST, EATING FROM THE TIP OF A GRASS BLADE. STILL HE IS NOT WORTH A PENNY BESIDE THE MASTER WHOSE FOOD IS THE WAY.

If you really want a transformation, then make dhamma your food -- let the very way to God be your food. Nourish yourself on it! Jesus says it in another way: Eat me! He says to his disciples: Drink me! Absorb me, digest me!

Buddha says: ...WHOSE FOOD IS THE WAY. The way means dhamma, religion, the ultimate law, that keeps the whole world in harmony. One who starts eating out of this harmony, that one attains -- not by fasting. It is not by fasting from the gross food, but by eating the subtle food that one attains.

Yes, there is a subtle food available. When you look at a roseflower, just watch. Let the beauty of the rose be absorbed in you, and you will feel nourished. You have not eaten the rose but something subtle that surrounds the rose, the aura of the rose, the dance of the rose in the wind, the fragrance which is invisible. Have you not felt it? Seeing a beautiful flower, suddenly you feel saturated, contented. Looking at the sky full of stars, have you not felt nourished? Watching the sunrise or the sunset, or just listening to the faraway

call of a cuckoo, a distant song, have you not felt yourself becoming full of something unknown...?

Your body needs food, your soul also needs food. The bodily food is gross, obviously; the body is part of the gross world. The spiritual food is invisible -- in music, in poetry, in beauty, in dance, in song, in prayer, in meditation...and you go deeper and deeper towards the spiritual nourishment.

Buddha says: It is not by dropping the gross food, by fasting, that one attains, but by eating the way. A strange expression -- by eating the dhamma. What is dhamma? Just the other day somebody asked, "Beloved Master, I love it when you say: AES DHAMMO SANANTANO, but what exactly does it mean?" It means the harmony of existence, it means the melody of existence, it means the ultimate dance that is going on and on. It means the celebration that is everywhere. The trees are celebrating and the birds and the animals and the rivers and the mountains...this whole existence is made of the stuff called bliss.

That's what Buddha means when he says: AES DHAMMO SANANTANO -- this is the ultimate law, inexhaustible. You can go on eating out of it, but you cannot exhaust it. And the more you eat, the more soul you will have. The more you eat it, the more divine you become. Buddha is saying: I am not teaching fasting -- I am teaching you a new way of indulgence, a higher kind of indulgence. He is not saying it exactly in that way, but I am saying it. I am teaching you a higher way of love, a higher way of rejoicing, a higher way of dance, a higher way of absorbing God's energy into yourself -- becoming more and more receptive and feminine so you can be pregnant with God.

He calls the man a fool who goes on fasting. But those fools are worshipped in India, and not only in India -- almost all over the world. In fact, the majority of the crowd consists of fools; hence, whenever a fool starts following the rotten, trodden path, the traditional path of the crowds, the crowds are very much thrilled. Their egos are very much satisfied. This man proves that they have been right, their parents have been right, their heritage is proved right: "Look, this man is fasting!" And spiritual people have always been fasting -- that is their idea.

Yes, sometimes it has happened that a spiritual person HAS fasted, but the reason is totally different from what you think. Mahavira fasted, and fasted for twelve years, and for long long periods. It is said that in those twelve years he took food for only three hundred and sixty-five days -- that means only one year. One month he would fast and he would take food for one day; in twelve years, one year means that mostly after twelve days he ate on one day -- average. That was his way of fasting.

But Mahavira never became tired and Buddha became tired after six years. What was the matter? And he attained as much as Buddha attained. Buddha attained by dropping his fasting and austerity; Mahavira never dropped it. Now, both cannot be right -- and I say to you both are right. But the reasons are so different, almost inconceivable.

Mahavira's fast has a totally different quality. He is not an ascetic, he is not fasting -- in fact, he is eating so much of God that he does not feel the need to eat. His soul is so overflowing with subtle energies that his body feels satisfied. He does not feel the need to eat. In fact, to say that he fasts is not right. If I am allowed then I will say: he cannot eat. And you have also sometimes observed it.

When I used to come to Poona, I used to stay with Sohan, and she was very much puzzled. One day she asked me, "What is the matter? Once or twice a year you come to Poona. I wait the whole year long -- you will be coming, you will be coming -- and then for three or four days you come. For these three or four days I cannot eat at all. What is the reason why I can't eat? I am not fasting," she told me. "I want to eat, but I simply can't eat. I feel so full."

I told her, "Whenever you are tremendously happy, you will not be able to eat. Your blissfulness is so overflowing it leaves no appetite, it leaves no emptiness in you. Not only is your soul overflowing, your body starts being affected by the soul. Your body is a shadow to your soul."

You will be surprised: miserable people eat more, happy people less. A miserable person feels so empty that he wants to fill himself, stuff himself with something or other. The miserable person goes on eating, he goes on stuffing this and that inside. He feels so utterly empty and lost that he does not know what to do. It seems easy to go to the fridge and eat something more; maybe that will give you a feeling of fullness. And certainly it does give, on the very gross level, a feeling of fullness.

Now, America suffers most from overeating, and the reason is simple: America is now suffering from great inner emptiness. The reason is spiritual, hence no dieting can help. And how long can you diet? You can diet for a few days with great willpower; you have to force yourself. Then after a few days you become tired of making the effort and then you jump upon the food with a vengeance; and you will gain more weight than you had lost by dieting.

In America this is a problem. In all rich countries this is going to be a problem, because you have food

and you have emptiness both available. Only food is left to fill yourself with, sex is left to fill yourself with. Go on purchasing new gadgets, new things; if you cannot have anything else you can at least go on accumulating furniture. You can fill the house if you cannot fill your being. Just a vicarious way of feeling full. Just the opposite happens when you are really happy, joyous, when you are flying, when you are feeling weightless.

I told Sohan, "This is perfectly logical. This is real fasting!"

In Sanskrit, the word for 'fast' has a beauty of its own. The English word does not have that quality. The English word 'fast' simply means starving through willpower. The Sanskrit word is UPAWAS -- it means 'being close to God'. Literally it means being close to God; it has nothing to do with fasting. It means being so close to God, so full of God, that you forget all about your body, that you forget all about your body nourishment. You are so nourished by the subtle food, the subtle energy, that goes on showering on you.

Mahavira was not fasting in the same way that Buddha was; Mahavira was eating God, and Buddha was simply fasting. Mahavira's fast was upawas -- being close to God. His fast was what it means in Sanskrit; Buddha's fast was what it means in English -- just starving. Hence Mahavira attained without dropping his fast. It was not fasting in the first place -- there was no need to drop it. Buddha had to drop it, it was just the opposite of indulgence. He was simply starving himself with the motive that by starvation one can attain.

How can you attain God by starving the body? What logic is this? What scientific reasoning is there in it? Do you think God is someone like Adolf Hitler who enjoys your tortures? who enjoys seeing his children hungry and dreaming of food? who enjoys seeing people becoming ugly, ill? God is compassion, God is love. He would like you to be full of him. And when you are full of him you may not feel the need to eat. Mahavira was not fasting, he was simply not feeling like eating, that's all. And that's a great difference.

Buddha says: FOR MONTHS THE FOOL MAY FAST, EATING FROM THE TIP OF A GRASS BLADE. STILL HE IS NOT WORTH A PENNY BESIDE THE MASTER WHOSE FOOD IS THE WAY.

One day he discovered that there is another kind of food: one can eat out of the harmony of existence, one can become part of the harmony, one can become part of the celebration, the festivity that goes on and on, with no beginning and no end. Then you are full and fulfilled.

FRESH MILK TAKES TIME TO SOUR.
SO A FOOL'S MISCHIEF
TAKES TIME TO CATCH UP WITH HIM.
LIKE THE EMBERS OF A FIRE
IT SMOULDERS WITHIN HIM.

If you do something, it takes time for its result to come. And you may not even be able to connect the two, the cause and the effect.

Do you know that in Africa, still there are primitive tribes which have no conception that the birth of a child has anything to do with intercourse -- because the gap is so big, nine months. And not only is the gap so big...and they have no way of calculating time, so for them nine months is really a long time; they cannot keep track of time. They have no calendar, no watches, no idea of time at all. They live in a really primitive world where time has not been invented yet, so how can they conceive that the intercourse between a man and a woman can be the cause of the birth of a child?

And then there are other reasons: it doesn't always happen. You may make love to a woman and there may come no child, so it is not an inevitable thing. Then how is the child born? The child is born not by intercourse, not by sexual relationship, it has no biology behind it -- it comes as a gift from God, whomsoever he chooses. If you follow the tribe's religion, you will be blessed with children; otherwise there is no possibility.

When Christian missionaries for the first time discovered this tribe, they could not believe that these people for centuries have lived, given birth to children, and have no idea at all of cause and effect. And that's how we all are, in so many ways -- primitive.

Today suddenly you start feeling sad for no reason at all; you cannot find any reason in close proximity -- nothing has happened. In the night when you had gone to bed, everything was good; you were flowing, glowing, and in the morning you are suddenly sad. Nobody has insulted you, nothing has happened, no bad news has arrived...why? From where has this sadness come? You must have done something; maybe there is a time gap, maybe three months' gap or three years. And those who have gone deep into this phenomenon, they say maybe even in the past life...sometimes a few seeds take very long to sprout.

And because of this, the fool goes on living in the same way, in the same foolish way, because he cannot see that his life's suffering is caused by his own choices. Those choices may have been made long before. You may have thrown the seeds a year before, and then you have completely forgotten about those seeds. Rains come, the seeds start sprouting, and you are surprised -- from where? From where are these plants coming up? And, of course, the seeds that we go on sowing in our souls are very very invisible. You may have been angry, violent, jealous, and it has remained inside you.

Buddha says: LIKE THE EMBERS OF A FIRE IT SMOULDERS WITHIN HIM. It goes on inside you, getting ready, waiting for the spring to come, and then it explodes suddenly. Man is responsible for whatsoever happens to him. The wise man becomes aware of it and stops sowing seeds of misery and starts sowing seeds of joy. Sooner or later you will be ready to reap the harvest.

That's what heaven is: a wise man sowing seeds of bliss, love, compassion. And one day the garden is ready. Do you know? -- the word 'paradise' comes from Persian, has a beautiful meaning. In Persian it is FIRDAUS; from 'firdaus' it has become 'paradise' in English. 'Firdaus' means a walled garden of truth. If you go on sowing seeds of joy, beauty, dance, song, meditation, prayer, soon you will create a walled garden of truth -- that is paradise. Otherwise, you are bound to create hell. Live unconsciously, live mechanically, live foolishly, and hell is going to be the outcome of it.

WHATEVER A FOOL LEARNS,
IT ONLY MAKES HIM DULLER.
KNOWLEDGE CLEAVES HIS HEAD.

The fool is not very much interested in becoming intelligent, because intelligence is dangerous. Intelligence is rebellious, hence it is dangerous. Intelligence brings individuality to you, and the moment you become an integrated individual the crowds start turning against you; they cannot tolerate an individual. They cannot forgive a Jesus or a Buddha. They are very happy with the fools, because the fools are just like them -- in fact, a little more magnified, a little more decorated, a little more sophisticated. They are very happy with the fools. They are happy with politicians, they are happy with professors, they are happy with pundits but they are not happy with a Jesus or a Socrates or a Buddha. Why? -- because the presence of a buddha makes them look stupid. The very presence of a buddha and they start feeling silly. How can they forgive him?

And they don't want to be intelligent themselves, because it is a long journey and there is no shortcut to it. It is hard, arduous. To become intelligent means to sharpen your consciousness continuously; to become intelligent means to be full of love. Love is the center of intelligence, logic the center of intellectuality.

The fool becomes intellectual; then he can brag that he knows. He is interested in knowledge. He will read the Bible and the Vedas and the Koran, he will cram information. He turns his mind into a computer, he becomes a walking ENCYCLOPAEDIA BRITANNICA. That is easy, that is simple, that can be done by a machine; it does not need any intelligence. And your schools, colleges and universities only make people computers.

We have yet to create universities where intelligence is sharpened. Our universities only dull the intelligence because they prepare slaves for the society. The universities are in the service of the vested interests; they are agents of the established status quo. They don't serve the future of humanity, they serve the past, they serve the dead. They are not interested in creating people who are intelligent, creative, alert, aware; they are interested in people who are dull, stupid, but efficient. Clerks, deputy collectors, stationmasters -- efficient! They can just do their work very efficiently. And remember, machines are more efficient than men, so they are not interested in men; they are interested in reducing men to machines.

Buddha says: WHATEVER A FOOL LEARNS, IT ONLY MAKES HIM DULLER. The more knowledge he gathers, the more dull he becomes, the more stupid he becomes. And that is my observation too. I have seen ignorant villagers far more intelligent than the so-called Ph.D.'s and D.Litt.'s and professors of the universities, deans, vice-chancellors and chancellors. They seem to be the dullest people in the world.

A villager, a woodcutter, seems to be far more intelligent. He has no information, of course; he is not knowledgeable -- but he is innocent, and innocence is part of intelligence. To be knowledgeable is to be machinelike -- and machines are dull. Have you ever seen any machine which is intelligent? Just look at the machine, and look at the dean and the vice-chancellor...!

In fact, the duller you are, the greater is the possibility that you will become a vice-chancellor -- because

the politicians will not like a Buddha to become a vice-chancellor, they will not allow Socrates to become a vice-chancellor. This was the crime Socrates was accused of: that he was corrupting youth. Socrates, and corrupting youth? And these fools -- the magistrates and the vice-chancellors and the prime ministers and the presidents -- these fools are not corrupting? Socrates is corrupting the youth -- what do they mean by it?

In a way, they are right: he is corrupting the youth because he is preparing them for the future. He has to destroy the past, he has to create doubt, inquiry, he has to create seekers, not believers. And the society wants believers, and the dull people are good believers. A Mohammedan, a Christian, a Hindu, a Jaina -- the duller they are, the more they believe, the better they believe...because the dull person cannot inquire, he cannot risk. He is afraid:he knows that he is not capable of knowing the truth on his own, he has to believe somebody else.

KNOWLEDGE CLEAVES HIS HEAD, says Buddha. Knowledge does not help him but becomes a burden, a Himalayan weight on his being.

FOR THEN HE WANTS RECOGNITION,
A PLACE BEFORE OTHER PEOPLE,
A PLACE OVER OTHER PEOPLE.

His whole knowledge becomes an ego trip, and the ego is the greatest bondage there is. To be free of ego is to be redeemed. But the fool learns just to become famous, to be recognized as an authority, to be an expert. The fool accumulates knowledge so that he can brag and exhibit, so that he can show people how intelligent he is. And intelligence is not of the ego; intelligence comes only when you are in a deep egoless state. Intelligence is the disappearance of ego, meeting and merging with the whole, forgetting your separation, becoming a wave in the ocean of God -- then you are intelligent.

"LET THEM KNOW MY WORK,
LET EVERYONE LOOK TO ME FOR DIRECTION."
SUCH ARE HIS DESIRES,
SUCH IS HIS SWELLING PRIDE.

ONE WAY LEADS TO WEALTH AND FAME....

Buddha says: But let me make you aware that if you want wealth and fame, then follow the way of the fool -- because the foolish person is capable of becoming famous more easily than the intelligent person. If the intelligent person becomes famous, that is just accidental -- he never tries. If the intelligent person is well known, that is not because of his effort. His fragrance may have reached people, but there is no positive effort on his side to be recognized. He knows his being, he does not depend on others' recognition. He knows who he is, he does not need anybody else's certificate.

When I came out of the university I went to see the education minister. I told him, "These are my qualifications. If you can give me some place anywhere, any place will be okay." He looked at my qualifications, was very much impressed -- people are impressed by nonsense -- because I was a gold-medallist, first-class, first. He was very much impressed. He said, "Immediately I will appoint you as a lecturer. But one thing you will have to do: have you got a character certificate?"

I said, "I have got a character, but no character certificate. Look into my eyes, hold my hand! I can hug you...!"

He said, "But that...that is not the point. Where is the character certificate?"

I said, "I have got no character certificate."

He said, "You can go to the vice-chancellor, or the head of your department -- just one character certificate. It is a formality."

I said, "I cannot ask the vice-chancellor, because I don't believe that he has any character at all! What weight will his certificate carry? And the head of my department? -- I know him more than he knows himself. I cannot give him a character certificate!"

He was very much puzzled. He really wanted to help. In fact, he became really interested in me also. He

had never come across such a man -- so many people must have approached him, but nobody had said, "Look into my eyes, or hold my hand and feel! Or I can come and live with you for one week, in your house. Just see my character in every possible way. I will not even lock the door of my bathroom. I will keep everything open, so you can just go on watching...!"

He said, "These things are not needed at all! Just a simple character certificate."

So I said, "Then I can write a simple character certificate to myself" -- and that's what I did. I wrote a certificate, in front of him, and he said, "What are you doing? But this has never been done: you yourself giving a character certificate to yourself? Somebody else's signature is needed!"

So I said, "Okay, then I will sign for the head of my department, on his behalf. This is a true copy," I told him, "and the original I will take from the head of my department."

So I went to the head of my department. I said, "I have given this character certificate in your name -- you please give the original."

He said, "This is strange! The original is needed FIRST." But he loved the idea and he gave me an original.

ONE WAY LEADS TO WEALTH AND FAME.... If you follow the fool's way, you can become very rich, you can become famous. You can become a president of a country, a prime minister of a country -- you can become anything. You can have as much wealth as you want -- just follow the fool's way. Don't be intelligent, remain stupid, because in fact, except for a stupid person who wants to run after money? Yes, sometimes it happens, money comes to the intelligent person, but it comes running after him, he does not go.... Fame also sometimes comes to the intelligent person. It comes on its own; he is not interested at all.

...THE OTHER TO THE END OF THE WAY.

But if you want to end this whole nonsense that has persisted down the ages for so many lives, the same repetitive wheel of birth and death moving; if you want to stop it, then the other, the way of the intelligent person, the way of the wise...be a light unto yourself.

LOOK NOT FOR RECOGNITION
BUT FOLLOW THE AWAKENED
AND SET YOURSELF FREE.

Don't be bothered, don't desire recognition. If millions of fools recognize you, what does it matter? Millions of fools recognizing you simply proves that you are a greater fool than them. Nothing else is proved.

BUT FOLLOW THE AWAKENED.... What does Buddha mean when he says FOLLOW THE AWAKENED? He does not mean imitate. He simply means become awakened as the awakened has become awakened. Be awake -- that is following the awakened. Not following in the details: how he lives, what he eats, when he goes to sleep -- that is stupidity. Follow the awakened in becoming awake.

AND SET YOURSELF FREE -- because it is only awareness, the state of an awakened consciousness that brings freedom. Intelligence is freedom. Meditation is freedom. Awareness is freedom. And those who live mechanically, unconsciously, unintelligently, they live in prisons. And to live in a prison is to suffer. Freedom is the ultimate value of life.

FOLLOW THE AWAKENED AND SET YOURSELF FREE.
AES DHAMMO SANANTANO....
Enough for today.

Chapter title: The law -- ancient and inexhaustible

10 July 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
PLEASE TELL US MORE ABOUT WHAT YOU MEAN BY THE DIMENSION OF MUSIC.

Yoga Chinmaya, life can be lived in two ways -- either as calculation or as poetry. Man has two sides to his inner being: the calculative side that creates science, business, politics; and the noncalculative side, which creates poetry, sculpture, music. These two sides have not yet been bridged, they have separate existences. Because of this man is immensely impoverished, remains unnecessarily lopsided -- they have to be bridged.

In scientific language it is said that your brain has two hemispheres. The left-side hemisphere calculates, is mathematical, is prose; and the right-side hemisphere of the brain is poetry, is love, is song. One side is logic, the other side is love. One side is syllogism, the other side is song. And they are not really bridged, hence man lives in a kind of split.

My effort here is to bridge these two hemispheres.

Man should be as scientific as possible, as far as the objective world is concerned, and as musical as possible as far as the world of relationship is concerned.

There are two worlds outside you. One is the world of objects: the house, the money, the furniture. The other is the world of persons: the wife, the husband, the mother, the children, the friend. With objects be scientific; never be scientific with persons. If you are scientific with persons you reduce them to objects, and that is one of the greatest crimes one can commit. If you treat your wife only as an object, as a sexual object, then you are behaving in a very ugly way. If you treat your husband only as a financial support, as a means, then this is immoral, then this relationship is immoral -- it is prostitution, pure prostitution and nothing else.

Don't treat persons as a means, they are ends unto themselves. Relate to them -- in love, in respect. Never possess them and never be possessed by them. Don't be dependent on them and don't make persons around you dependent. Don't create dependence in any way; remain independent and let them remain independent.

This is music. This dimension I call the dimension of music. And if you can be as scientific as possible with objects, your life will be rich, affluent; if you can be as musical as possible, your life will have beauty. And there is a third dimension also, which is beyond the mind. These two belong to the mind: the scientist and the artist. There is a third dimension, invisible -- the dimension of no-mind. That belongs to the mystic. That is available through meditation.

Hence, I say these three words have to be remembered -- three M's like three R's: mathematics, the lowest; music, just in the middle; and meditation, the highest. A perfect human being is scientific about objects, is aesthetic, musical, poetic about persons, and is meditative about himself. Where all these three meet, great rejoicing happens.

This is the real trinity, TRIMURTI. In the East, particularly in India, we worship a place where three rivers meet -- we call it a SANGHAM, the meeting place. And the greatest of all of them is Preyag, where the Ganges and Jamuna and Saraswati meet. Now, you can see the Ganges and you can see Jamuna, but Saraswati is invisible -- you cannot see it. It is a metaphor! It simply represents, symbolically, the inner

meeting of the three. You can see mathematics, you can see music, but you cannot see meditation. You can see the scientist, his work is outside. You can see the artist, his work is also outside. But you cannot see the mystic, his work is subjective. That is SARASWATI -- the invisible river.

You can become a sacred place, you can hallow this body and this earth; this very body the Buddha, this very earth the Lotus Paradise. This is my slogan for the sannyasins. A sannyasin has to be the ultimate synthesis of all that God is.

God is known only when you have come to this synthesis; otherwise, you can believe in God, but you will not know. And belief is just hiding your ignorance. Knowing is transforming, only knowledge brings understanding. And knowledge is not information: knowledge is the synthesis, integration, of all your potential.

Where the scientist and the poet and the mystic meet and become one -- when this great synthesis happens, when all the three faces of God are expressed in you -- YOU become a god. Then you can declare, "AHAM BRAHMASMI! -- I am God!" Then you can say to the winds and the moon and to the rains and to the sun, "ANA'L HAQ! -- I am the truth!" Before that, you are only a seed.

When this synthesis happens, you have bloomed, blossomed -- you have become the one-thousand-petaled lotus, the golden lotus, the eternal lotus, that never dies: AES DHAMMO SANANTANO. This is the inexhaustible law that all the buddhas have been teaching down the ages.

The second question:

BELOVED MASTER,
IN THE WEST WE ARE CONSTANTLY DRILLED WITH THE APHORISM: DON'T JUST STAND THERE -- DO SOMETHING! YET, BUDDHA WOULD SAY: DON'T JUST DO SOMETHING -- STAND THERE! THE UNCONSCIOUS MAN REACTS WHILE THE WISE MAN WATCHES. BUT WHAT ABOUT SPONTANEITY? IS SPONTANEITY COMPATIBLE WITH WATCHING?

Buddha certainly says: Don't just do something -- stand there! But that is only the beginning of the pilgrimage, not the end. When you have learned how to stand, when you have learned how to be utterly silent, unmoving, undisturbed, when you know how to just sit...sitting silently, doing nothing, the spring comes and the grass grows by itself. But the grass grows, remember!

Action does not disappear: the grass grows by itself. The Buddha does not become inactive; GREAT action happens through him, although there is no doer anymore. The doer disappears, the doing continues. And when there is no doer, the doing IS spontaneous; it cannot be otherwise. It is the doer that does not allow spontaneity.

The doer means the ego, the ego means the past. When you act, you are always acting through the past, you are acting out of experience that you have accumulated, you are acting out of the conclusions that you have arrived at in the past. How can you be spontaneous? The past dominates, and because of the past you cannot even see the present. Your eyes are so full of the past, the smoke of the past is so much, that seeing is impossible. You cannot see! You are almost completely blind -- blind because of the smoke, blind because of the past conclusions, blind because of knowledge.

The knowledgeable man is the most blind man in the world. Because he functions out of his knowledge, he does not see what the case is. He simply goes on functioning mechanically. He has learned something; it has become a ready-made mechanism in him...he acts out of it.

There is a famous story:

There were two temples in Japan, both enemies to each other, as temples have always been down the ages. The priests were so antagonistic that they had stopped even looking at each other. If they came across each other on the road, they would not look at each other. If they came across each other on the road they stopped talking; for centuries those two temples and their priests had not talked.

But both the priests had two small boys -- to serve them, just for running errands. Both the priests were afraid that boys, after all, will be boys, and they might start becoming friends to each other.

The one priest said to his boy, "Remember, the other temple is our enemy. Never talk to the boy of the other temple! They are dangerous people -- avoid them as one avoids a disease, as one avoids the plague. Avoid them!" The boy was always interested, because he used to get tired of listening to great sermons -- he could not understand them. Strange scriptures were read, he could not understand the language. Great,

ultimate problems were discussed. There was nobody to play with, nobody even to talk with. And when he was told, "Don't talk to the boy of the other temple," great temptation arose in him. That's how temptation arises.

That day he could not avoid talking to the other boy. When he saw him on the road he asked him, "Where are you going?"

The other boy was a little philosophical; listening to great philosophy he had become philosophical. He said, "Going? There is nobody who comes and goes! It is happening -- wherever the wind takes me...." He had heard the master say many times that that's how a buddha lives, like a dead leaf: wherever the wind takes it, it goes. So the boy said, "I am not! There is no doer. So how can I go? What nonsense are you talking? I am a dead leaf. Wherever the wind takes me...."

The other boy was struck dumb. He could not even answer. He could not find anything to say. He was really embarrassed, ashamed, and felt also, "My master was right not to talk with these people -- these are dangerous people! What kind of talk is this? I had asked a simple question: 'Where are you going?' In fact I already knew where he was going, because we were both going to purchase vegetables in the market. A simple answer would have done."

He went back, told his master, "I am sorry, excuse me. You HAD prohibited me, I didn't listen to you. In fact, because of your prohibition I was tempted. This is the first time I have talked to those dangerous people. I just asked a simple question. 'Where are you going?' and he started saying strange things: 'There is no going, no coming. Who comes? Who goes? I am utter emptiness,' he was saying, 'just a dead leaf in the wind. And wherever the wind takes me....'"

The master said, "I told you before! Now, tomorrow stand in the same place and when he comes ask him again, 'Where are you going?' And when he says these things, you simply say, 'That's true. Yes, you are a dead leaf, so am I. But when the wind is not blowing, where are you going? Then where can you go?' Just say that, and that will embarrass him -- and he has to be embarrassed, he has to be defeated. We have been constantly quarreling, and those people have not been able to defeat us in any debate. So tomorrow it has to be done!"

Early the boy got up, prepared his answer, repeated it many times before he went. Then he stood in the place where the boy used to cross the road, repeated again and again, prepared himself, and then he saw the boy coming. He said, "Okay, now!"

The boy came. He asked, "Where are you going?" And he was hoping that now the opportunity would come....

But the boy said, "Wherever the legs will take me...." No mention of wind! No talk of nothingness! No question of the nondoer! Now what to do? His whole ready-made answer looked absurd. Now to talk about the wind would be irrelevant.

Again crestfallen, now REALLY ashamed that he was simply stupid: "And this boy certainly knows some strange things -- now he says, 'Wherever the legs take me....'"

He went back to the master. The master said, "I have told you NOT to talk with those people -- they are dangerous! This is our centuries-long experience. But now something has to be done. So tomorrow you ask again, 'Where are you going?' and when he says, 'Wherever my legs take me,' tell him, 'If you had no legs, then...?' He has to be silenced one way or other!"

So the next day he asked again, "Where are you going?" and waited.

And the boy said, "I am going to the market to fetch vegetables."

Man ordinarily functions out of the past, and life goes on changing. Life has no obligation to fit with your conclusions. That's why life is very confusing -- confusing to the knowledgeable person. He has all ready-made answers: The Bhagavadgita, the holy Koran, the Bible, the Vedas. He has everything crammed, he knows all the answers. But life never raises the same question again; hence the knowledgeable person always falls short.

Buddha certainly says: Know how to sit silently. That does not mean that he says: Go on sitting silently forever. He is not saying you have to become inactive; on the contrary, it is only out of silence that action arises. If you are not silent, if you don't know how to sit silently, or stand silently in deep meditation, whatsoever you go on doing is reaction, not action. You react.

Somebody insults you, pushes a button, and you react. You are angry, you jump on him -- and you call it action? It is not action, mind you, it is reaction. He is the manipulator and you are the manipulated. He has pushed a button and you have functioned like a machine. Just like you push a button and the light goes on,

and you push the button and the light goes off -- that's what people are doing to you: they put you on, they put you off.

Somebody comes and praises you and puffs up your ego, and you feel so great; and then somebody comes and punctures you, and you are simply flat on the ground. You are not your own master: anybody can insult you and make you sad, angry, irritated, annoyed, violent, mad. And anybody can praise you and make you feel at the heights, can make you feel that you are the greatest -- that Alexander the Great was nothing compared to you.

And you act according to others' manipulations. This is not real action.

Buddha was passing through a village and the people came and they insulted him. And they used all the insulting words that they could use -- all the four-letter words that they knew. Buddha stood there, listened silently, very attentively, and then said, "Thank you for coming to me, but I am in a hurry. I have to reach the next village, people will be waiting for me there. I cannot devote more time to you today, but tomorrow coming back I will have more time. You can gather again, and tomorrow if something is left which you wanted to say and have not been able to say, you can say it to me. But today, excuse me."

Those people could not believe their ears, their eyes: this man has remained utterly unaffected, undistracted. One of them asked, "Have you not heard us? We have been abusing you like anything, and you have not even answered!"

Buddha said, "If you wanted an answer then you have come too late. You should have come ten years ago, then I would have answered you. But for these ten years I have stopped being manipulated by others. I am no longer a slave, I am my own master. I act according to myself, not according to anybody else. I act according to my inner need. You cannot force me to do anything. It's perfectly good:you wanted to abuse me, you abused me! Feel fulfilled. You have done your work perfectly well. But as far as I am concerned, I don't take your insults, and unless I take them, they are meaningless."

When somebody insults you, you have to become a receiver, you have to accept what he says; only then can you react. But if you don't accept, if you simply remain detached, if you keep the distance, if you remain cool, what can he do?

Buddha said, "Somebody can throw a burning torch into the river. It will remain alight till it reaches the river. The moment it falls into the river, all fire is gone -- the river cools it. I have become a river. You throw abuses at me. They are fire when you throw them, but the moment they reach me, in my coolness, their fire is lost. They no longer hurt. You throw thorns -- falling in my silence they become flowers. I act out of my own intrinsic nature."

This is spontaneity. The man of awareness, understanding, acts. The man who is unaware, unconscious, mechanical, robotlike, reacts.

Curtis, you ask me, "The unconscious man reacts while the wise man watches." It is not that he simply watches -- watching is one aspect of his being. He does not act without watching. But don't misunderstand the Buddha. The buddhas have always been misunderstood; you are not the first to misunderstand. This whole country has been misunderstanding the Buddha; hence the whole country has become inactive. Thinking that all the great masters say: Sit silently, the country has become lazy, lousy; the country has lost energy, vitality, life. It has become utterly dull, unintelligent, because intelligence becomes sharpened only when you act.

And when you act moment to moment out of your awareness and watchfulness, great intelligence arises. You start shining, glowing, you become luminous. But it happens through two things: watching, and action out of that watching. If watching becomes inaction, you are committing suicide. Watching should lead you into action, a new kind of action; a new quality is brought to action.

You watch, you are utterly quiet and silent. You see what the situation is, and out of that seeing you respond. The man of awareness responds, he is responsible -- literally! He is responsive, he does not react. His action is born out of his awareness, not out of your manipulation; that is the difference. Hence, there is no question of there being any incompatibility between watching and spontaneity. Watching is the beginning of spontaneity; spontaneity is the fulfillment of watching.

The real man of understanding acts -- acts tremendously, acts totally, but he acts in the moment, out of his consciousness. He is like a mirror. The ordinary man, the unconscious man, is not like a mirror, he is like a photoplate. What is the difference between a mirror and a photoplate? A photoplate, once exposed, becomes useless. It receives the impression, becomes impressed by it -- it carries the picture. But remember,

the picture is not reality -- the reality goes on growing. You can go into the garden and you can take a picture of a rosebush. Tomorrow the picture will be the same, the day after tomorrow the picture will also be the same. Go again and see the rosebush: it is no longer the same. The roses have gone, or new roses have arrived. A thousand and one things have happened.

It is said that once a realist philosopher went to see the famous painter, Picasso. The philosopher believed in realism and he had come to criticize Picasso because Picasso's paintings are abstract, they are not realistic. They don't depict reality as it is. On the contrary, they are symbolic, have a totally different dimension -- they are symbolistic.

The realist said, "I don't like your paintings. A painting should be real! If you paint my wife, then your painting should LOOK like my wife." And he took out a picture of his wife and said, "Look at this picture! The painting should be like this."

Picasso looked at the picture and said, "This is your wife?"

He said, "Yes, this is my wife!"

Picasso said, "I am surprised! She is very small and flat."

The picture cannot be the wife!

Another story is told:

A beautiful woman came to Picasso and said, "Just the other day I saw your self-portrait in a friend's home. It was so beautiful, I was so influenced, almost hypnotized, that I hugged the picture and kissed it."

Picasso said, "Really! And then what did the picture do to you? Did the picture kiss you back?"

The woman said, "Are you mad?! The picture did not kiss me back."

Picasso said, "Then it was not me."

A picture is a dead thing. The camera, the photoplate, catches only a static phenomenon. And life is never static, it goes on changing. Your mind functions like a camera, it goes on collecting pictures -- it is an album. And then out of those pictures you go on reacting. Hence, you are never true to life, because whatsoever you do is wrong; WHATSOEVER you do, I say, is wrong. It never fits.

A woman was showing the family album to her child, and they came across a picture of a beautiful man: long hair, beard, very young, very alive.

The boy asked, "Mummy, who is this man?"

And the woman said, "Can't you recognize him? He is your daddy!"

The boy looked puzzled and said, "If HE is my daddy, then who is that bald man who lives with us?"

A picture is static. It remains as it is, it never changes. The unconscious mind functions like a camera, it functions like a photoplate. The watchful mind, the meditative mind, functions like a mirror. It catches no impression; it remains utterly empty, always empty. So whatsoever comes in front of the mirror, it is reflected. If you are standing before the mirror, it reflects you. If you are gone, don't say that the mirror betrays you. The mirror is simply a mirror. When you are gone, it no longer reflects you; it has no obligation to reflect you anymore. Now somebody else is facing it -- it reflects somebody else. If nobody is there, it reflects nothing. It is always true to life.

The photoplate is never true to life. Even if your photo is taken right now, by the time the photographer has taken it out of the camera, you are no longer the same! Much water has already gone down the Ganges. You have grown, changed, you have become older. Maybe only one minute has passed, but one minute can be a great thing -- you may be dead! Just one minute before you were alive; after one minute, you may be dead. The picture will never die.

But in the mirror, if you are alive, you are alive; if you are dead, you are dead.

Buddha says: Learn sitting silently -- become a mirror. Silence makes a mirror out of your consciousness, and then you function moment to moment. You reflect life. You don't carry an album within your head. Then your eyes are clear and innocent, you have clarity, you have vision, and you are never untrue to life.

This is authentic living.

The third question:

BELOVED MASTER,
WHY IS IT THAT NOBODY LIKES TO BE CRITICIZED, AND YET EVERYBODY LOVES TO CRITICIZE OTHERS?

Gayatri, the ego is very sensitive and very fragile, and is very afraid of criticism. The ego depends on others' opinions. It has no reality of its own. It is not a real entity, it is not substantial -- it is just a collection of others' opinions.

Somebody says, "You are beautiful," and you collect it. Somebody says, "You are intelligent," and you collect it. And somebody says, "I have never come across such a unique person," and you collect it. And then one day a person comes and he says, "You are repulsive!" Now how can you accept criticism? It goes against the image that you have been creating of yourself. You will retaliate, you will fight tooth and nail. But whatsoever you do, the mind has taken the impression of this opinion too. Then somebody says, "You are ugly," and somebody says, "You are stupid." And there are millions of people in the world and they all have their own opinions, likes and dislikes.

Hence, your ego becomes a hodge-podge thing, a very contradictory phenomenon. One fragment says, "You are beautiful!" another fragment says, "Nonsense, you are ugly!" One fragment says, "You are intelligent," another fragment says, "Keep quiet! Shut your big mouth! You are just plain stupid and nothing else!" Hence people live in a confused state. They don't know who they are, whether they are intelligent or stupid, beautiful or ugly, good or bad, saint or sinner -- because one person may call you a saint, another person may call you a sinner. There are different values and different criteria in the world, there are different moralities in the world.

Your neighbor may be a Christian and you may be a Jaina. Now the Christian has no problem with drinking wine; in fact, Christ himself loved to drink wine. But the Jaina cannot conceive, even in his dreams, of Mahavira drinking wine. That's impossible, the very idea is inconceivable. But to the Christian the greatest miracle that Jesus did was to turn water into wine. If Mahavira had been around, he would have done just the opposite miracle immediately! He would have turned the wine again into water.

Now, if you drink wine once in a while, are you a saint or a sinner? Different people will say different things. In Mahatma Gandhi's ashram tea was prohibited; what to say about wine! Tea, poor tea, innocent tea was prohibited! And all the Buddhist monks down the ages have been drinking tea. In fact they think that it helps meditation, and there may be a grain of truth in it, because it keeps you awake. And the Buddhist meditation is such that you tend to doze off: sitting for hours in a single posture.... Just try it. After ten minutes you will start dreaming. After one hour it is impossible to keep awake.

Tea may have helped. In fact, tea was discovered by Buddhists. One of the greatest Buddhist masters, Bodhidharma, discovered tea. The name comes from a monastery, Ta, in which Bodhidharma used to live in China. That monastery was on top of the hill, Ta. In China 'ta' can be pronounced in two ways: either it can be pronounced as 'ta' or as 'cha' -- hence the Hindi CHAI, the Marathi CHA, and the English 'tea'. Bodhidharma, the great founder of Zen, discovered it.

And wine has been made in Catholic monasteries down the ages. You will be surprised to know that the best wine has been made by Catholic monks and nuns. The oldest wine is available only in the cellars of ancient monasteries in Europe, the oldest and the best. Wine, made in monasteries? What kind of monasteries are these? Who is going to decide?

In fact, again there is a grain of truth in it. Buddhist meditation means watchfulness, and tea has some chemicals in it which help watchfulness -- it has a stimulant. Now some day it is possible that another Bodhidharma will come and say, "Smoking is good," because tobacco also has a stimulant -- nicotine. Smoking can also help meditation if tea can help it. Smoking is still waiting for its Bodhidharma to appear. Then you will be more able to smoke and feel very virtuous: the more you smoke, the more saintly you will be!

It is not accidental that wine became part of the monastery's creativity. Jesus says: To be drowned in God is prayer. Jesus' path is that of love, Buddha's path is that of meditation; hence, Buddha will never agree to wine, but to tea he may agree. Jesus agrees to wine because wine gives you a taste of being utterly lost, of being drowned, of getting out of the ego, of forgetting the ego and all its worries. It gives you a taste, a glimpse of the unknown.

But who is going to decide about who is right and who is wrong? All these things are there in the atmosphere, and you catch them. Out of these things you make some kind of image; it is bound to remain hodge-podge, it can't be clear-cut. Hence you are very much afraid of somebody criticizing you because he brings your hodge-podgeness to the surface. It is not his criticism that you are against; you are against the fact that he brings problems to the surface which you are somehow repressing within yourself. He makes you aware of the problems, and nobody wants to be aware of the problems, because problems then want to be solved, and it is a complex and arduous affair. It needs guts to solve problems. You may not like to solve problems in fact, because you may have some investment in your problems -- you MUST have, because you have lived with them for so long that you must have invested in them. You may not like to change your life-style. If you are miserable you may like to remain miserable -- whatsoever you say on the surface, that's another matter. Notwithstanding what you say, deep down you may still like to remain miserable.

For example, a wife knows that the husband is loving towards her only when she is ill. Whenever she is healthy he simply forgets all about her, he never takes any care when she is healthy. When she is ill, out of sheer duty, responsibility, he comes, sits by her side, puts his hand on her head; otherwise he does not give her even a look. Ask husbands, "How long has it been since you have seen your wife's face, face-to-face?" You may be able to recognize your dog if it is lost, but if your wife is lost you will have to ask the neighbors because they will recognize her better -- just as you will recognize the neighbor's wife better. Who looks at his own wife?

Mulla Nasruddin had gone to see a play. A man was in such great love in the play, he was acting so romantically that Nasruddin said to his wife, "This man is a great actor."

The wife said, "And do you know? -- the woman he's acting with is really his wife in actual life."

Nasruddin said, "Then he is the greatest actor in the world!"

To show so much romance to one's own wife...it is next to impossible.

I was traveling for twenty years in this country. I was staying in thousands of homes, and I saw it continuously: when the husband is not in the house, the wife seems to be very cheerful, very happy. The moment the husband enters the house she has a headache, and she lies down on the bed. And I was watching, because I was just staying in the house. Just a moment before, everything was okay -- as if the husband has not entered but a headache has entered.

Slowly slowly, I understood the logic. There is a great investment in it. And remember, I am not saying that she is simply pretending. If you pretend too long it can become a reality, it can become an autohypnosis. I'm not saying that she is NOT suffering from a headache, remember. She may be suffering: just the face of the husband is enough to trigger the process! It has happened so many times that now it has become an automatic process. So I am not saying that she is deceiving the husband; she is deceived by her own investments.

You have a certain image and you don't want it to be changed, and criticism means again a disturbance.

You surely know the story of Little Red Riding Hood:

This little girl had gone to see her grandmother who lived in the woods. The bad wolf, who wanted to eat her up, took the grandma's place in the bed after having devoured her in one gulp. So he was under the blankets with grandma's nightie and nightcap on.

When Little Red Riding Hood arrived, she noticed something different, and looking the grandmother in the eye, she asked:

"But, granny, what big eyes you have!"
"It is to see you better, my dear."
"But granny, what a big nose you have!"
"It is to smell you better, my dear."
"But granny, what big arms you have!"
"It is to hug you better, my dear."
"But granny, what hairy hands you have!"
"Hey! Have you come around just to criticize?"

There is a limit. Beyond that nobody likes to be criticized. But the other side of the story is that everybody likes to criticize others; that gives you a good feeling. If others are bad, vicariously it helps you

to feel good. If everybody is a cheat, a hypocrite, dishonest, cunning, it gives you a good feeling: you are not THAT bad, you are not THAT dishonest. The comparison relaxes you. It helps you to remain dishonest, because people are more dishonest than you are. In this dishonest world how can you survive? You have to play the game.

Every morning, early in the morning when you read the newspapers, it always gives you a good feeling -- so much happening all over the world, so many ugly things, so much violence, murder, suicide, rape, robbery, that compared to all this you are a saint. Hence people don't like to read the Bible in the morning, or the Gita, but the newspaper! Reading the Gita you feel like a sinner, reading the Bible you start feeling a trembling, that hell is bound to happen to you, that you are on the way. And the scriptures depict hell so vividly, with such color that it can make anybody afraid. And one thing seems to be certain: that you cannot reach heaven. It seems to be impossible, it demands impossibilities.

Nobody likes to read the scriptures, nobody likes to listen to the scriptures. That's why if you go to the temple you will find almost everybody fast asleep. There are physicians I know who send people to religious discourses if they suffer from insomnia. If no tranquilizer works, don't be worried: go to a religious discourse. It is the ultimate in tranquilizers -- up to now nothing has been able to defeat it. Listening to religious scriptures one starts falling asleep. It is a protection, it is to avoid; otherwise, it becomes absolutely certain that heaven is not for you, you are meant for hell. And it stirs your heart, raises great fear, and there seems to be no way to escape from it.

Hence, everybody likes to criticize, and not only to criticize -- everybody likes to magnify others' faults. You try to make others' faults as big as possible because then, in comparison, your faults are negligible. And God is compassionate: RAHIM, REHMAN! God is compassion! You have only small faults, and looking at the world where so many sinners exist....

When the Day of Judgment comes you can be perfectly certain that your number is not going to be called, you will not be called. The queue will be too long, and it has to be decided within twenty-four hours. One Day of Judgment, and millions and millions of people -- Tamerlane and Genghis Khan and Alexander the Great and Adolf Hitler and Mussolini and Joseph Stalin and Mao Zedong...these will be the people standing in front. You will be the last in the queue. Your number is not going to come. You can be certain of it if you look at people with a magnifying glass.

After running into a wild crowd at a basketball game one evening, the referee picked up his wife and told her it might be better if she stayed away from the remaining games to which he was assigned. "After all," he said, "it must have been pretty embarrassing to you when everyone stood up and booed me."
"It was not so bad," she replied. "I stood up and booed too."

Ego does not want to be criticized AND wants to criticize everybody. Become aware of the strategy of the ego, how it nourishes itself, how it protects itself. Unless you become absolutely aware of all the cunning devices of the ego, you will never be able to get rid of it. And to get rid of it is the beginning of a religious life, is the beginning of sannyas. Then you are no longer worried what others say about you.

Just look at me.... The whole world goes on saying things about me. I don't even read them. Every day Laxmi brings hundreds of reports appearing in different languages from different countries. Who cares? If they are enjoying rumors, let them enjoy; they don't have anything else to enjoy in their lives. Let them have a little fun. Nothing is wrong in it, they cannot harm me. They can destroy my body, but they cannot harm ME. And I have no image of my own; they cannot destroy that either. And I don't react, I act. My action springs out of my self, it is not to be manipulated by others. I am a free man, freedom. I act of my own accord.

Learn the art of acting of your own accord. Don't be worried about criticisms and don't be interested in praises. If you are interested in being praised by others, then you cannot be unconcerned about criticism. Remain aloof. Praise or criticism, it is all alike. Success or failure, it is all alike. AES DHAMMO SANANTANO.

The fourth question:

BELOVED MASTER,
ALTHOUGH I WANT TO SURRENDER MYSELF TO YOU AND TAKE SANNYAS, I FEEL HELPLESS TO DO SO. WHY IS IT SO? PLEASE CLARIFY THIS.

S.D. Prasad, it is very simple, there is nothing to clarify. You are afraid of people, you are afraid of the society. You are afraid of the established church, the established religion, the priests, the politicians -- you are simply afraid. It is fear that is preventing you. Sannyas needs courage, sannyas needs guts, particularly my sannyas.

The old sannyas no longer needs guts, because it is already part of the status quo. It is accepted, respected. If you become an old-style sannyasin people will worship you. If you become MY sannyasin you will be in constant danger. People will think you are mad, people will think you are hypnotized. People will think that something has gone wrong -- that you have gone nuts. People will say, "Such a good man! We had never ever thought, dreamed that this was going to happen to you."

People will laugh, rumor about you, gossip about you, will create a thousand and one kinds of troubles for you. And you have to exist with people, you have to live with them. On each step they will create barriers and they will put rocks in your path. And not only those who are part of the greater society, but even those who are very close: your wife may create so much trouble for you...your children, your parents. From every nook and corner you will have to face difficulties.

You are afraid. Just try to understand your fear, and then it is very easy. Once you see that it is fear, drop it. In spite of all fears, jump into sannyas, because to remain in fear is to become a coward, to remain in fear is to miss the whole joy of life. Life belongs to those who know how to risk. Life belongs to the adventurous, and sannyas is the greatest adventure there is. And because I am bringing a totally new concept of sannyas into the world -- a sannyas that is not escapist, a sannyas that does not believe in renunciation, a sannyas that believes in rejoicing, a sannyas that wants to live in the world and yet not be of it....

The old sannyas is easy: you escape from the world, you leave the opportunities where temptation is possible, you escape to the Himalayan caves. Sitting there you will be a saint, because you don't have any other opportunity. You HAVE to be a saint. What else can you do there?

In the world all kinds of temptations exist. To be a saint in the world is something superb, something extraordinary. If there is no woman in the Himalayan caves...and I don't think there is. Women have never been so foolish; they are more earthly, they are more intuitive, they are not intellectuals. They are very realistic, they don't go after words and theories and philosophies. It is man who becomes very much attracted by abstractions. Woman does not bother much about the other world, she wants a beautiful sari HERENOW! You are a fool if you are waiting for some beautiful woman in heaven.

The feminine mind does not bother much about the other world. The feminine mind says, "We will see. If we can manage here, we will manage there too. If we can find a fool here, the same fools will be available there too. So why be worried about the other world?"

But man lives in abstractions. That is the masculine mind's greatest flaw. It lives in theories. It becomes so much hypnotized by words that it is ready to sacrifice life itself. It is ready to go to the caves, to renounce this life in order to attain the other life. It lives in the past, it lives in the future. Woman lives more in the present. Hence, there have been no women in the Himalayan caves. You can go and sit there and dream all kinds of dreams, but no opportunity is there. Money is not there, power is not there, beauty is not there -- nothing is there! Sitting in your cave you become more and more dull, slowly slowly; it is a kind of gradual suicide.

My sannyas is not dropping out of the world but getting deeper into it, getting to the very core of it, because God is at the very core of the world. God is the soul of the world. You cannot find him by escaping from the world. You can find him only by going deeper and deeper into the world. When you reach the very center of existence, you will find him. He is hidden in the world, the whole world is permeated by him. He is in the trees and in the rocks and in the birds and in the people. Yes, he is in your wife, in your husband and in your children. He is in you! And the best possibility to find him is in the world, not out of the world.

To go out of the world has been a great attraction; that too because of fear. The escapist is a coward; he cannot be watchful enough to live in the world and yet be unaffected by it. He cannot be so watchful -- he does not have that much intelligence, he cannot make that great effort to be awake -- hence he escapes. He is a coward.

So the old sannyas, S.D. Prasad, may fit you perfectly, but it is not going to help. You will remain a coward, and you will remain fear-oriented. On the surface it appears that the sannyasin who is leaving the world is very brave. It is not so. Don't be deceived by the appearances. The soldier who is going to war

looks so brave -- don't be deceived by the appearances -- deep down he is trembling, he's afraid.

Adolf Hitler was preparing his wardrobe for a second dismal winter on the frozen front in Russia.
"Mein Fuhrer," suggested one of his suite, "remember what Napoleon did when he was in Russia. He wore a bright red uniform so that in case he was wounded his men would not notice the fact that he was bleeding."
"Excellent idea! Excellent idea!" ruminated Adolf. "Just throw me my brown pants."

Don't be deceived by the appearances. Even people like Adolf Hitler are tremendously afraid, trembling. And your so-called sannyasins who have escaped from the world have escaped out of fear.

I teach you the way of fearlessness. It is simply fear and nothing else that is preventing you, although you will not feel very happy with my answer. You must have been expecting that I would say something very gratifying to your ego. Excuse me, I cannot speak any untruth. I can only speak the true, and if it hurts, it hurts. It is only through truth that light starts entering into your being. So if you feel wounded...because your name seems unfamiliar to me, you must be new. And with new people I am never so rude, but I see a possibility in you, hence I am so hard.

Whenever I see a possibility in a man, I become hard. Whenever I see no possibility I remain very polite. If I am polite, that simply means I want to get rid of you. If I am hard, if I hammer hard on your head, that means I have already started respecting you.

The fifth question:

BELOVED MASTER,
I AM VERY GREEDY FOR MONEY. DO YOU THINK I HAVE BEEN A JEW IN MY PAST LIFE?

Suresh, why in a past life? You are a Jew right now! Just by being born in India, just by being born in a Hindu family, does not make any difference. 'Jew' does not mean a race, it is a psychology, it is a metaphysics. The MARWARI is a Jew -- the Indian Jew. In fact, anybody who is greedy is Jewish -- greed is Jewish.

Jesus is not a Jew although he was born a Jew -- he is not Jewish at all. When I use words like 'jew', remember always that I'm not talking about races. I'm not interested in blood. The Jewish blood and the Christian blood and the Hindu blood are all alike. You can take a few samples -- you can get all kinds of samples here -- you can take a few samples to the doctor and ask him which blood is Jewish and which blood is Hindu and which blood is Buddhist, and he will be at a loss. He cannot find any way to figure it out -- blood is blood! Of course there are types in blood, but they are not Jewish and Hindu and Buddhist. 'Jew' is nothing but another name for greed. In that sense the whole world consists of Jews, except for a few exceptional people. Almost everybody is a Jew! Either you are a Jesus or you are a Jew -- these are the only alternatives. If you don't want to be a Jew then be a Jesus. And don't try to console yourself that in a past life.... Those are tricky inventions of the human mind: "In the past life maybe I was a Jew." You are a Jew right now. Throwing the responsibility on the past life keeps you intact; then you can continue as you are.

An old Jew offers to pay a prostitute double her demanded fee if she will keep both hands on his head during love-making. Afterwards she asks him what special thrill he got out of this.
"No thrill," he says, taking a large roll of bills out of his pocket, "but for two bucks extra I know your hands are on my head and not in my pockets!"

Another story for you, Suresh:

A retired Jewish businessman is nearly ruined by his sons' demands for money to pay off the girls whom they have seduced and made pregnant. But he pays in order to keep from seeing the family name disgraced.

A few days later his daughter comes to him and confesses, "Papa, I am pregnant."
"Thank God, business is picking up," says the old man.

And the third story:

A room full of Jews are discussing which business is best. Finally one bearded old man says, "Let us stop lying to each other. The whorehouse business is the best: they got it, they sell it, they still got it."

"What are you saying?" cries another horrified old man.
What am I saying? I'm saying: no overhead, no upkeep, no inventory -- who can beat it? And yes, it is all wholesale."

Greed is Jewish, and everybody is a Jew in that sense. And remember that greed is a projection of fear. It is because of fear that man becomes greedy. He is so much afraid, that he wants to accumulate for the future. He is so afraid, that he sacrifices his today for tomorrow, and the tomorrow never comes. The greedy man is the most foolish man in the world. "The fool" Buddha calls him -- the fool par excellence, because he goes on sacrificing the present for the future which never comes. He accumulates money but he cannot use it; he remains poor.

The greedy man never becomes rich. He may have the whole world at his disposal, but he remains poor. He cannot enjoy it, his greed won't allow that. He remains miserly. He always remains in such fear of the future that he cannot part from his money. He accumulates, accumulates, wastes his whole life and one day dies. He was a poor man his whole life -- empty-handed he had come, empty-handed he has gone, and his whole life went down the drain with no significance.

Don't try to console yourself that in the past life you were a Jew. Look into your being! You ARE a Jew. And then there is a possibility that you will see it: "I am a Jew, I am greedy. From where is my greed coming?" Go deeper into greed, analyze greed and you will find fear. And when you find fear you have come to a very fundamental thing.

There are only two ways to live life: one is that of fear and the other is that of love. The man who lives out of fear becomes greedy, becomes aggressive, becomes violent, becomes egoistic. And the man who lives out of love is out of necessity nongreedy, because love knows how to share. Love enjoys sharing, love knows no greater joy than sharing. Whatsoever love has, love shares. And love comes to know a great secret: that the more you share, the more love energy goes on reaching you, welling up from some unknown, inexhaustible source -- AES DHAMMO SANANTANO.

The more you love, the more you are prayerful. The more you love, the more God gives you, because you are giving. Whatsoever you do to people, God goes on doing to you. If you are miserly, God becomes miserly towards you. If you are sharing, God is sharing. Existence is only a mirror, it reflects your face, it echoes your being. Live through love and you will be a Jesus.

Jesus says: God is love. Live through fear and you are a Jew. You may be a Hindu Jew or a Mohammedan Jew or a Christian Jew -- it doesn't matter. Adjectives don't matter.

The last question:

BELOVED MASTER,
WHY DON'T I UNDERSTAND YOU?

Ram Gopal, understanding is a second step. The first is hearing. You don't hear me. You miss the first step; then the second is not possible.

While you are listening to me, a thousand and one thoughts are roaming in your mind. They keep you deaf. My words never reach you intact, in their purity. They are distorted, they are colored by your thoughts, by your prejudices, by your already arrived at conclusions. You listen to me through your knowledge -- that's why you really DON'T listen. And whatsoever reaches you is something totally different than what was conveyed. I'm saying one thing, you go on hearing something else; hence the misunderstanding. That's why you don't understand me; otherwise, I am using very simple words.

I'm not using any intellectual jargon, I'm using the day-to-day language. I never use big words -- my words are simple, as simple as they can be. If you don't understand, that simply means that somehow you are inwardly deaf. A great clamor of words and thoughts and conclusions and theories and prejudices and knowledge and experience -- the Hindu, the Mohammedan, the Christian, the Jew -- they are all there inside. It is very difficult for me to find a way to you. It is almost impossible to reach you.

It is not a question of understanding. Understanding will flower of its own accord if you can do one thing: if you can LISTEN, if you can allow me to reach you, if you can open your heart, if you are not deaf -- then understanding is bound to happen. Truth heard is understood, is bound to be understood. Understanding needs no other effort, it simply needs an opening, a vulnerability. Just open a window to me,

just a window will do, and I can steal into you. Just a window will do. If you cannot open the front door, don't be worried, the back door will do. But open some door to me, let me come in, and then it is impossible not to understand, it is impossible to misunderstand.

Truth has such clarity that once understood, it transforms your life. Once heard, it is understood. Truth has a very simple process: once heard, it is understood; once understood, it transforms your life. If rightly heard you never ask how to understand. If rightly understood you never ask, "Now what should I do to transform my life according to it?" Truth transforms, truth liberates.

Meditate over this small anecdote:

A man walked into a New York bar and ordered two whiskies, one for himself and one for his friend. The barman produced the whiskies and the man poured some whisky into a thimble which he placed on a perfect miniature grand piano, which he took from his briefcase. He also took from his briefcase a twelve-inch-high man in evening dress, who sat down in front of the piano and commenced playing "The Moonlight Sonata."

The barman was incredulous and demanded to know where the little man has come from. The man explained, "I was just looking through a junk shop when I found an old oil lamp. I rubbed it with my sleeve a little in order to examine it better when there was a flash and a genie appeared saying he was the slave of the lamp and any wish of mine was his task to fulfill. So I told him I wanted a twelve-inch penis, and this is what the deaf sonofabitch gave me!"

He heard "a pianist" and missed the whole point.

You go on hearing what you can hear. You go on hearing things which are not said at all. And then you interpret them and all interpretations are misinterpretations. And whatsoever you will do will feel frustrating, because your misinterpretations cannot bring you to truth. Truth is a communion.

Buddha says: Find a friend, find a master and be in communion with the master. What is communion? Communion means withdrawing all conditions, withdrawing all prejudices, becoming innocent with somebody who has arrived, becoming a child again in front of one who has become awakened. Listen like a small child: alert, full of awe, wonder, and your heart will immediately be penetrated. I will reach you like an arrow.

Yes, there will be a little pain too, but very sweet...so sweet that you have never known anything more sweet than that. Yes, when for the first time the truth penetrates your heart like an arrow, it kills you -- it kills you as an ego. It is a crucifixion, but immediately there is a resurrection. On the one hand you die as you have been up to now, on the other hand you are born again. You become a twice-born, a DWIJ; you become a brahmin, you become one who knows.

But knowing needs a great love affair between the disciple and the master. Knowing is possible only when the love affair is total, when the commitment is total, when the involvement is total. If you listen just like a spectator, you will go on missing. If you listen only out of curiosity, you will go on missing. If you listen with all your ideas and philosophies, you will hear something else which has not been said.

It is not a question of understanding my words, it is a question of understanding my presence. Only the disciple is blessed.

Ram Gopal, you are still not a disciple. You are curious. You have come to see what is happening. You are not yet committed. You listen to me, but you keep a distance, so that if things become too much you can escape easily. You remain on the periphery, you have not entered into the circle.

Enter the circle -- I give you the invitation. Become my guest, let me be your host. Drink out of me and you will be drowned, and you will be transformed. It is a promise.

Enough for today.

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Chapter #1
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THE WISE MAN TELLS YOU
WHERE YOU HAVE FALLEN
AND WHERE YOU YET MAY FALL --
INVALUABLE SECRETS!
FOLLOW HIM, FOLLOW THE WAY.

LET HIM CHASTEN AND TEACH YOU
AND KEEP YOU FROM MISCHIEF.
THE WORLD MAY HATE HIM
BUT GOOD MEN LOVE HIM.

DO NOT LOOK FOR BAD COMPANY
OR LIVE WITH MEN WHO DO NOT CARE.
FIND FRIENDS WHO LOVE THE TRUTH.

DRINK DEEPLY.
LIVE IN SERENITY AND JOY.
THE WISE MAN DELIGHTS IN THE TRUTH
AND FOLLOWS THE LAW OF THE AWAKENED.

THE FARMER CHANNELS WATER TO HIS LAND.
THE FLETCHER WHITTLES HIS ARROWS.
AND THE CARPENTER TURNS HIS WOOD.
SO THE WISE MAN DIRECTS HIS MIND.

THE WIND CANNOT SHAKE A MOUNTAIN.
NEITHER PRAISE NOR BLAME MOVES THE WISE MAN.

HE IS CLARITY.
HEARING THE TRUTH,
HE IS LIKE A LAKE,
PURE AND TRANQUIL AND DEEP.

Knowledge is not knowledge. It has the appearance of knowledge, hence it deceives many. Knowledge is only information. It does not transform you; you remain the same. Your accumulation of information goes on growing. Rather than liberating you, it burdens you, it goes on creating new bondages for you.

The so-called man of knowledge is far more foolish than the so-called fool, because the fool at least is innocent. He is ignorant, but he has no pretensions of knowing -- that much truth is his. But the man of knowledge is in a far greater mess: he knows nothing but he thinks he knows. Without knowing, to believe that one knows is to remain forever rooted in ignorance.

Knowledge is a way for ignorance to protect itself -- and it protects itself very cunningly, very efficiently, very cleverly. Knowledge is the enemy although it appears as the friend.

This is the first step towards wisdom: to know that you don't know, to know that all knowledge is borrowed, to know that it has not happened to you, it has come from others, that it is not your own insight, your own realization. The moment knowledge is your own realization, it is wisdom.

Wisdom means that you are not a parrot, that you are a man, that you are not repeating others but expressing yourself, that you are not a carbon copy, that you have an original face of your own.

Knowledge makes you a carbon copy, and to be a carbon copy is the ugliest thing in the world. That is the greatest calamity that can happen to a man -- because knowing not and yet believing that you know, you will remain always ignorant and in darkness. And whatsoever you do is going to be wrong. You may be able to convince even others that you know, you may be able to strengthen your ego, you may become very famous, you may be known as a great scholar, a pundit, but deep down there is nothing but darkness. Deep down you have not yet encountered yourself, you have not yet entered in the temple of your being.

The ignorant is in a far better situation. At least he has no pretensions, at least he is not deceiving others and himself. And ignorance has a beauty -- the beauty of simplicity, the beauty of uncomplicatedness. To know that "I don't know" immediately brings a great relief. To know, to experience, one's utter ignorance fills one with great wonder -- the existence is transformed into a mystery.

And that's what God is all about. To know the universe as a miracle, as a mystery, as something unbelievable, as something impenetrable -- as something before which you can only bow down in deep gratitude, you can only surrender in awe -- is the beginning of wisdom.

Socrates is right when he says: I know only one thing -- that I don't know at all.

To be wise is not to be knowledgeable. To be wise means to realize something of your consciousness -- first within and then without; to feel the pulsation of life within you and then without. To experience this mysterious consciousness that you are, first one has to experience it in the innermost core of one's being, because that is the closest door to God.

Once you have known it within, it is not difficult to know it without. But remember: the wise man never accumulates knowledge -- his wisdom is spontaneous. Knowledge always belongs to the past, wisdom belongs to the present. Remember these distinctions. Unless you understand the difference very clearly between knowledge and wisdom, you will not be able to understand these sutras of Gautama the Buddha. And they are tremendously important.

Knowledge comes from the past, from others, from scriptures. And Buddha has said: My transmission of truth is beyond the scriptures. What I am saying, what I am imparting, what I am communing, is not written anywhere, has not been spoken anywhere -- in fact, cannot be spoken at all, cannot be written at all. It is transferred in deep silence between the master and the disciple: it is a love affair. Wisdom is contagious. It is not taught, remember; you can receive it but it cannot be given to you. You can be open and vulnerable to it, you can be in a state of constant welcoming, and that's how a disciple sits by the side of the master -- ready to drink, ready to allow the master to penetrate his very heart. In the beginning it is painful, because the master's consciousness penetrates you like a sharp arrow -- only then it can reach to your very core. It hurts.

Knowledge satisfies the ego; wisdom destroys the ego completely; hence people seek knowledge. It is very rare to find a seeker who is not interested in knowledge but is interested in, committed to, wisdom. Knowledge means theories about truth; wisdom means truth itself. Knowledge means secondhand; wisdom means firsthand. Knowledge means belief: others say and you believe. And all beliefs are false! No belief is ever true. Even if you believe in the word of a buddha, the moment you believe it is turned into a lie.

Truth cannot be believed; either you know or you don't know. If you know, there is no question of belief; if you don't know, there is again no question of belief. If you know, you know; if you don't know, you don't know. Belief is a projection of the tricky mind -- it gives you the feeling of knowing, without knowing. The Hindu, the Mohammedan, the Christian, the Jew, the Jaina, the Buddhist -- they all believe.

To believe is cheap, it is very easy -- nothing is at stake. You can easily believe in God, you can easily believe in immortality of the soul, you can easily believe in the theory of reincarnation. In fact, they remain just superficial; deep down you are not affected by them, not at all. When death will knock at your door you will know your beliefs have all disappeared. The belief in the immortality of the soul will not help you when death will knock at your door -- you will cry and weep and you will cling to life. When death comes you will forget all about God; when death comes you will not be able to remember the theory -- and the complicated implications of it -- about reincarnation. When death knocks you, it knocks down all the structure of knowledge that you had built around yourself -- it leaves you absolutely empty... and with the awareness that the whole life has been a wastage.

Wisdom is a totally different phenomenon: it is experience, not belief. It is existential experience, it is not "about." You don't believe in God -- you know. You don't believe in the immortality of the soul -- you have tasted it. You don't believe in reincarnation -- you remember it; you remember that you have been here many times. And if this has been so in the past, this is going to be so in the future. You remember you have been in many bodies: you have been a rock, you have been a tree, you have been animals, birds, you have been man, woman... you have lived in so many forms. You see the forms changing but the inner consciousness remaining the same; so you see only the superficial changes but the essential is eternal.

This is seeing, not believing. And all the real masters are interested to help you to see, not to believe. To believe, you become a Christian, Hindu, Mohammedan. Belief is the profession of the priest.

The master first has to destroy all your belief -- theist, atheist, Catholic, communist. The master has to dismantle all your structure of belief so that you are left again as a small child -- innocent, open, ready to inquire, ready to plunge into the adventure of truth.

Wisdom arises within you, it is not a scripture. You start reading your own consciousness -- and THERE are hidden all the Bibles and all the Gitas and all the Dhammapadas.

A great scholar once bought a parrot. When he got it home he told it, "I am going to teach you to talk."
"Don't bother," answered the bird. "I can talk already."

He was so amazed that he took it to the university. "Look! I have got a fantastic talking parrot here...."
But the parrot would not talk, even though the scholar kept insisting that it could.

People bet him ten-to-one that it could not, and he lost the bet. Nothing would induce the parrot to speak. On the way home, followed by the jeers of his friends, the man cuffed the parrot and said, "You fool -- look at the amount of money you lost me!"
"It is you who are the fool," said the parrot. "Take me back to that university tomorrow and you will get one hundred-to-one and win!"

Yes, parrots are far more intelligent than your professors. Parrots have more insight than your pundits, scholars, academicians. If you want to know the real fools you will have to visit a university -- all kinds of pretenders, full of gibberish. Not knowing what they are really doing, but they go on doing things. Not knowing what they are teaching, but they are teachers; they go on writing great treatises.

Mulla Nasruddin had a nameplate on his home. Everybody wondered about his degrees that he had put on the nameplate. On the nameplate he had written: Mulla Nasruddin, B.S., M.S., Ph.D. Everybody was intrigued! Finally the neighborhood people gathered and they said, "Nasruddin, as far as we know you have never been to any university. What to say about any university? -- you have never been to any school. In fact, you cannot read and you cannot write! From where have you got these degrees?"

He said, "Do you know what these degrees mean? B.S. is a short form."
"Short form of what?" they asked.

He said, "Think it over...!" Then they understood. "B.S. is a short form of something which is unmentionable," he said. "And M.S. means 'more of the same.' And Ph.D. means...."

Think over it, meditate over it. Can you infer what Ph.D. means? You remember B.S., its meaning, you remember M.S., more of the same, and then what about Ph.D.? I leave it to you! If you meditate you will find, and that will make you a little wise. If you cannot find it, tomorrow you can ask in the questions!

Following more than fifty years of atheism, scientists in Russia began to be curious about what religion might be. A group of them took a book of holy quotations and decided to have it decoded by an analogical computer. They opened the book and took the first phrase they saw, typing it out onto the keyboard. The phrase was: "The spirit is willing, but the flesh is weak." They crowded around the printout as the words began to appear.

As they read the message their astonishment increased: "The vodka is ready, but the meat is devitalized."

"No wonder religions used to mystify people," they muttered to one another.

Then one of them had an idea. He tapped out the book's title, UNCONSIDERED TRIFLES, onto the decoder. Out came the translation: "Neglected puddings."

"You see!" he shouted. "You have got the wrong book -- this is one about the abuses of cookery."

They are still seeking an authentic religious text. The mind of the knowledgeable man is like a computer. He goes on interpreting things not knowing exactly what he is doing; he is not conscious enough to do it.... But I cannot continue further because I see you are all thinking about Ph.D.! Ph.D. means "piled high and deep" -- now be finished with it so we can go further on....

The Buddha says:

THE WISE MAN TELLS YOU
WHERE YOU HAVE FALLEN
AND WHERE YOU YET MAY FALL --
INVALUABLE SECRETS!
FOLLOW HIM, FOLLOW THE WAY.

THE WISE MAN TELLS YOU WHERE YOU HAVE FALLEN.... The first lesson in a mystery school is the original fall of man. It has nothing to do with Adam and Eve and their original fall. That story is simply a condensed parable about the whole humanity. Each child falls in the same way. It is not something that happened in the past, in the old biblical days; it is not something that happened in the Garden of Eden. That is a poetic expression. It happens whenever a child is born. It happens again and again. It is happening every day.

The parable is that God has prohibited Adam and Eve to eat from the tree of knowledge. It is one of the most beautiful parables ever invented by the masters, by the real knowers -- not to eat from the tree of knowledge. And what are your universities? -- trees of knowledge. And what is your education? -- a tree of knowledge.

God had prohibited them to eat from it, so that you can remain innocent, because only the innocent heart can know. The moment you become full of knowledge, knowing stops. In fact, you have found a substitute for knowing -- your knowledge becomes the substitute. Then there is no need to know! You go on clinging to the knowledge and it goes on giving satisfaction to your ego.

But the moment Adam and Eve ate from the tree of knowledge, they fell -- they fell from their original innocence, they fell from their childlike life. Before that there was poetry in their life, before that there was beauty in their life, before that there was ecstasy in their life -- before that there was wonder and awe. Before that each and everything was extraordinary, because the whole existence was full of mystery; they were surrounded by a mysterious universe. The rainbow and the sun and the moon and the stars... it was all unbelievable. They were in constant surprise.

The moment they became knowledgeable all that wonder disappeared. Knowledge kills wonder, and in killing wonder it destroys your spirit of knowing, inquiry. Knowledge demystifies the universe -- and a universe demystified is a universe without God. A universe demystified is a universe without poetry,

without love, without music. Then the sound of the raindrops does not come to your heart as a message from the other shore. Then the wind passing through the pine trees leaves you unmoved, and the fragrance of the flowers does not create poetry in you. The colors of a butterfly are ignored. A rainbow remains unseen. You become too much attached to very mundane things: money, power, prestige. You become ugly because your whole existence becomes ordinary; it loses sacredness, it becomes profane. You transform the temple of God into a marketplace.

That is the original fall -- but it happens every day, remember. Don't believe the Christians who say that it happened only once -- it happens with each child. The moment you start the child on the journey of becoming knowledgeable, you are helping him again towards the original fall.

The function of a wise man is to tell you where you have fallen. You have fallen because of knowledge; that is the original fall. You can rise back to those clear, innocent moments; you can enter into paradise again -- but you will have to renounce knowledge.

There are people who renounce the world but they don't renounce their knowledge; there are people who go to the mountains, who renounce the marketplace, but they carry the mind with themselves -- and the mind is the marketplace. The marketplace exists in the mind! It exists nowhere else. They may move to the Himalayas, they may sit in beautiful silent caves, but their mind goes on and on in the same old pattern.

A man who has gone to the caves in the Himalayas still remains a Christian, a Buddhist, a Hindu. Now, to be a Hindu is to remain attached to a certain knowledge that has been given to you -- that is one of the ways of falling. To be a Mohammedan is another way of falling, to be a Christian still another way of falling.

Christianity is a certain kind of knowledge, so is Hinduism, and so are the three hundred other religions of the earth. They all claim to know, they all claim their scriptures are divine, written by God himself -- and only their scriptures are divine and all other scriptures are false.

Buddha says scriptures AS SUCH are false, knowledge AS SUCH is false. Jesus is right, but Christianity is not right. Mahavira is right, but Jainism is not right. With Mahavira there is knowing; Jainism is knowledge. Knowledge is the fall of knowing. Knowing is individual: knowledge is a commodity, a social phenomenon -- you can sell and purchase it, it is available in the libraries, in the universities. Soon you will be able to carry small pocket computers with you; you will not need to go through all the tortures of the schools and colleges and universities. You can have a small computer full of all the knowledge available in the world. A small computer can contain all the libraries of the world and is always at your service: just push a button and whatsoever you want to know the computer will tell you.

That's what your mind has been doing in the past; now machines can do it in a far better way. Your mind is also nothing but a machine, it is a biocomputer. Remember, it is not your soul; remember, it is not your consciousness; remember, it is not your reality, your authentic individuality. It is a social by-product.

If you are born in a Hindu family you attain to Hindu knowledge, and it is certainly different from Christian knowledge. If you are born in Russia you will have communist knowledge -- DAS KAPITAL and the COMMUNIST MANIFESTO, Marx, Engels, Lenin: the unholy trinity. If you are born in China you will have the red book of Mao Zedong -- that's the Bible. Now the whole of China is being fed with stupid statements of Mao Zedong. He is not a wise man, he is not enlightened. He has not even known himself -- what revolution does he know? what rebellion does he know? -- because even the first rebellion, the basic rebellion, has not happened.

The basic rebellion, the basic revolution, consists in dropping knowledge so that you can again enter into the Garden of Eden.

THE WISE MAN TELLS YOU WHERE YOU HAVE FALLEN AND WHERE YOU YET MAY FALL.... Not only does he tell you about the past, where you have been falling again and again, he makes you aware of the future also. There are many pitfalls, you can go astray any time.

For example, I am telling you that all knowledge is stupid, that you need not cling to the Bible or to the Vedas or to the Koran. You love me, you trust me -- you may drop your clinging to the Koran, to the Bible, to the Gita, but you can start clinging to MY statements, you can start making a Bible out of my ideas. You are back in the same trap; you are back, from the back door. Again you are the same person. Now you don't have the Bible but now you have me.

THE WISE MAN TELLS YOU... WHERE YOU YET MAY FALL.

The last statement of Gautama the Buddha to his disciples was: Be a light unto yourself. They were crying and weeping, naturally -- the master was leaving and they had lived with the master for almost forty

years; a few older disciples had lived with him the whole time. These forty years were of tremendous joy, of great experiences. These forty years had been the most beautiful time possible, humanly possible. These forty years had been days of paradise on earth. And now the master is leaving! It was natural, they started crying and weeping.

Buddha opened his eyes and said, "Stop crying and weeping! Have you not listened to me yet? Why are you crying?"

His chief disciple, Ananda, said, "Because you are leaving, because our light is leaving. We see, we feel darkness descending upon us. I have not yet become enlightened and you are leaving. If I could not become enlightened while you were alive, what is the hope for me now when you will be gone? I am in great despair, my anguish is incalculable, I have wasted these forty years. I have been following you like a shadow, it was tremendously beautiful to be with you, but now you are leaving. What is going to happen to us?"

Buddha said, "You are crying because you have not heard me yet. I have been telling you again and again: Don't believe in me -- but you have not listened. Because you have believed in me, and now I am dying, your whole structure is falling apart. Had you listened to me, had you created a light into your being rather than becoming knowledgeable through me, if you had experienced your own self there would have been no need to cry.

"Look at Manjushree!" he said -- Manjushree was another disciple of Buddha, one of the greatest. He was sitting under a tree just close by, with closed eyes, so serene, so quiet, so utterly blissful, that Buddha said, "Look at Manjushree! Go and ask him why he is not crying."

They asked Manjushree. He laughed and said, "What reason is there to cry? Buddha has helped me to know my own light. I am thankful, I am grateful, but there is no darkness descending. And how can Buddha die? I know I cannot die -- how can Buddha die? He will be here. Just as a river disappears in the ocean he will disappear into the cosmos. But he will be here! He will be spread all over the cosmos. It is going to be something tremendously beautiful. Buddha was confined to a small body; now his fragrance will be released, he will permeate the whole of existence. I am tremendously happy that now Buddha will be spread all over space. I will be able to see him rising in the sun and I will be able to see him flying in a bird and I will be able to see him in the waves of the ocean... and I will be able to see him everywhere.

"He is simply leaving his body. It was a confinement. And how do I know it? I know it because I have known my own soul. I listened to him and you have not listened to him -- that's why you are crying."

Buddha said, "Let me repeat again: APPA DIPO BHAVA -- be a light unto yourself." Then he closed his eyes and disappeared into the cosmos. But his last statement was also his first statement. In fact that was his whole message -- the whole of his life he was repeating the same message again and again and again.

THE WISE MAN TELLS YOU WHERE YOU HAVE FALLEN AND WHERE YOU YET MAY FALL -- INVALUABLE SECRETS! FOLLOW HIM, FOLLOW THE WAY.

When Buddha says, "Follow me," he does not mean imitate him. When he says, "Follow me," he does not say let him be a model to you; make your life according to his life -- no, not at all. "Following" him has a totally different meaning.

There is a Zen story:

A Zen mystic was celebrating a certain festival which is celebrated only on your master's birthday. But people were puzzled. They asked him, "As far as we know you have never had any master. We have also heard rumors that you had approached a great master, Bokuju, many times, but he always refused to accept you as a disciple. Not only that, he used to chase you out of his hut. We have also heard that because of your continuous persistence, he had beaten you a few times, and once he had thrown you, physically, out of the window of his hut. He never accepted you, he never initiated you -- why are you celebrating this day? This is to be celebrated only on your master's birthday."

And the mystic said, "Yet, he was my master. His refusal, his throwing me out, his constant rejection, was his initiation. He was saying, 'Be a light unto yourself -- there is no need to follow me.' Because of his continuous refusal I became enlightened sitting under a tree. There was nobody to cling to.

"The only beautiful man that I have known was Bokuju. If he had allowed, I would have become a shadow to him. If he had allowed, I would have become another Bokuju. I have loved the man, I would have imitated him in detail: I would have eaten the same things, I would have walked the same way, I would have

said the same things... I would have been a carbon copy of him.
"But he was great, he was my master -- he refused. He knew where the pitfall is. The moment he looked into my eyes he knew my future, that if he allows I am going to be a pseudo phenomenon, I will never be an authentic individual. Knowing this he was very hard on me. But now I know his hardness was because of his compassion. It is because of him that I became enlightened. Hence I am celebrating this day -- it is my master's birthday."

Somebody asked him, "But your life-style does not show any indication of Bokuju. Your statements are utterly different -- not only different but sometimes contradictory to his statements. How can you say that he was your master and you are his follower?"

And the mystic said, "Yes, I say he was my master although he never initiated me formally. But formal initiation is immaterial, irrelevant. And I still say that I am his follower, though I cannot prove it by any documents -- but there is no need to prove to anybody. I know, that's all. I am his follower!"
The people insisted, "How can you say that?"

And the mystic said, "He never followed his master; I never follow him. That was his basic characteristic: he never followed his master. And I never follow him -- that's how I follow him. I am a follower and he was my master."

INVALUABLE SECRETS! Yes, these are invaluable secrets. The life of a real seeker is not an ordinary life. It cannot be confined to a certain pattern, it cannot be confined to a certain style of life -- Christian, Hindu, Mohammedan. The life of a real seeker is the life of freedom.

And when Buddha says: FOLLOW HIM, FOLLOW THE WAY... he does not mean to become a carbon copy, he simply means: try to understand his life. Watch, analyze, meditate, and then let your meditation, your watchfulness, your witnessing, become the way.

And following the wise man is really not following the wise man himself, but the way -- the way that has made him wise.
What is that way that makes one wise?

Two things... first the negative: drop knowledge. And second the positive: enter into meditation.

A whole band of saints was being admitted to heaven, and the doors swung open just enough to let each one in.

As soon as one was in, without any ceremony the doors closed and then opened for the next who went in without any hesitation, as if he was quite expecting to be admitted.

Right at the end came a scholar with a reverend beard and majestic gait, large turban and confident look. As he stepped forward, the gates swung open and trumpets sounded while tremendous applause broke out from an assembled multitude. A shining figure came forward to escort him within.
"This is most gratifying," said the scholar to himself, "to know that the learned no longer will have to give themselves airs and graces. Here, at least, our importance is recognized."
To the apparition he said, "Why all this ceremony?"
"Well," said the angel, "it is something of an occasion -- you see, this is the first time that we have had an academic among us."

It is almost impossible for the knowledgeable to enter into heaven. It must have been an occasion! Hence saints were not received with great ceremony, but the academician, the scholar, the pundit, was received with great ceremony. It was so rare.

It is very rare, in fact it is impossible.... This story must be an invention. Scholars are not known to enter into heaven; to be a scholar is to be in the original fall. And to follow a life pattern from the scriptures is bound to be erroneous, because who is going to interpret? Your stupid mind will go on interpreting, and you will follow your own interpretation. You will be going in circles, you will remain the same.

A man was limping as he walked down a street, and wincing with pain.

A doctor stopped him and said, "If I were you I would get yourself seen to -- you need your appendix out."

So he had his appendix out. Presently he went to another doctor claiming that he still had the same trouble, so he was put on a course of tranquilizers. This did not help and he went to a hospital where they prescribed him a diet and remedial exercises.

Some weeks later he had to go to another surgeon because those medicines were not helping at all. The surgeon said, "Your tonsils have to be removed..." so the tonsils were removed. And this way he went on going from one doctor to another, from one surgeon to another, and parts of the body were slowly slowly disappearing. But the problem remained the same!

Then one day he was strolling in the marketplace and one of the doctors saw him. He said, "Glad to see you -- you look better! You look perfect!" said the physician. "How did it happen? Who helped you finally? -- because we had all failed. Was it my service that helped you?"

"Service my eye!" said the patient. "Both the pain and the limp went away the moment I took that nail out of my shoe!"

Sometimes things are very small, but if you go to knowledgeable people they look with magnifying glasses; they magnify everything. They are clever and efficient in creating problems, because they know the solutions. Their solutions are useful only if they create problems.

Go to any expert, and immediately he will tell you so many problems that you were never aware of. He has to, because his whole expertise depends on your having many problems, and the more complicated they are, the more happy he is because now he has an opportunity to show his knowledge, his skill.

The real problem may be very small. The real problem is REALLY small! The problem is that you live in the head. Come down from the head to the heart. The head can become knowledgeable, the heart can never become knowledgeable. The heart can become wise. The heart knows in a totally different way. Its knowing is direct, immediate -- it is not logical, it is intuitive. It is not inference, it is not a conclusion after a long argumentation. It is a simple vision! One simply knows....

The heart is not a process of knowing: it is the opening of an eye.

LET HIM CHASTEN AND TEACH YOU
AND KEEP YOU FROM MISCHIEF.

The mind is mischievous. It goes on befooling you; it plays so many mischiefs upon you that you are not aware of. The first mischief is: the wise man shares his wisdom and you immediately jump upon it and reduce it into knowledge. The second mischief is: the wise man helps you to be yourself and you start hard work in imitating the wise man -- you try to be like him.

The wise man wants you only to have insight into things so that you have your own light. But you don't want insight, you want clear-cut instructions. You don't want to see yourself, you want to be guided. You don't want to accept your responsibility towards yourself; you want to throw the whole responsibility on the shoulders of the master, on the shoulders of the wise man. Then you feel at ease. Now he is responsible; if something goes wrong, he is responsible. And everything is going to be wrong, because unless you take your responsibility nothing is ever going to be right.

Nobody can put you right except you yourself.

The master simply teaches you to be a master of yourself -- that is the true function of a master. He does not want you to depend on him. But the mind goes on playing these mischiefs. The mind wants you to depend. The mind is always in search of a father figure or a mother figure; you want somebody to hold your hand. You want somebody to guide, to lead.

The master can only indicate. He is a finger pointing to the moon. But the mind plays a mischief: it clings to the finger -- you may even start sucking the finger.

A Zen master, Nan Yin, used to say to his disciples, "Please don't bite my finger -- look at the moon!"

But people are childish. Just like small children suck on their thumbs and believe that they are getting nourishment, grown-up children suck on the fingers of the masters and think they are being nourished. Beware of the mischief of the mind!

And the mind always tells you, "This is simple, to believe in the master. You need not work hard -- what is the point of working hard? Just look: Albert Einstein discovered the theory of relativity, now nobody else needs to discover it again and again. Once he has discovered you can read it in the books. It took years for him; for you it may take only hours to understand it. Why bother to discover it again?"

That is true about outer knowledge, that is true about the outside, objective world; but it is not true abut the subjective, inner world. There one has to discover again and again. Buddha discovered, but that discovery is of no use to you. Jesus knew, but that cannot become your knowing. Mohammed understands,

but there is no way to transfer it to you. These people can only indicate how they have attained; they can share their whole journey with you. But then you have to move on your own.

The mind is always for the shortcut; and the mind is always for the easier, for the cheaper way. And those are the things which drive you again and again into wrong paths. Beware! Mind always gives you sugarcoated poison. But it tastes sweet only in the beginning; in the end it is going to poison you. Wisdom may not taste so sweet in the beginning -- it in fact never tastes so sweet, it is bitter -- but it purifies you. Knowledge is sweet in the beginning, wisdom is sweet in the end. And whatsoever proves sweet in the end is the true thing.

The story is told about a man who died and was met by an angel who said to him, "During your life you were always of a mind to believe that things over here could not really be as bad as you thought. Would you like to see heaven and hell and choose your own destination, just as you have always chosen in your earthly life?"

Of course he agreed, and the angel opened a door marked "Hell." Inside there were revelers and people dancing and drumming; a constant debauch seemed to be going on, men and women cavorting, demons and spirits prancing about. It all seemed very active and interesting.

Then the angel threw open the door marked "Heaven." Inside it were rows of saintly people sitting and lying around in a state of aseptic bliss. But it all seemed rather cold, dull and dead.

"I will take the first one," said the man, because he did not want to spend all eternity doing nothing.

They went back to the first door and the angel opened it. He found himself pitchforked into a cavern full of flames and grime, soot and fumes, with demons lashing the inmates and a constant roar of thunder. Painfully and breathlessly he struggled to his feet and stopped a passing devil: "I was taken on a tour and opted for hell, but it was not anything like this!"

The demon grinned: "Oh, but you were only visiting at the time. That was simply for the tourists!"

The mind can allure you, it can give you sweet dreams in the beginning -- but only in the beginning. Once you are trapped, once you are in it, once you have chosen, you will suffer. That's how millions of people are suffering.

Buddha says: LET HIM CHASTEN AND TEACH YOU AND KEEP YOU FROM MISCHIEF.

THE WORLD MAY HATE HIM
BUT GOOD MEN LOVE HIM.

And remember: a wise man is always hated by the world, is bound to be hated by the world. His presence is a disturbance to those who are fast asleep and snoring, because he goes on shouting "Wake up!" He goes on telling you that whatsoever you are doing is all illusory. He goes on shaking you, shocking you into awareness, and you may be dreaming sweet dreams, beautiful dreams. He goes on pulling you out of your dreams and your sleep, and your sleep may be comfortable, safe, secure. And he does not allow you rest; he gives you great work to do upon yourself.

The ordinary humanity has always hated a wise man -- he may be a Buddha or a Socrates or a Zarathustra or a Lao Tzu, it doesn't matter who, but down the ages the wise man has been hated by the ordinary people, by the masses, by the crowds. The wise man has been loved only by a few seekers of truth, a few lovers of truth, a few good men. Remember it!

DO NOT LOOK FOR BAD COMPANY
OR LIVE WITH MEN WHO DO NOT CARE.
FIND FRIENDS WHO LOVE THE TRUTH.

That is the meaning of a spiritual commune: FIND FRIENDS WHO LOVE THE TRUTH -- because alone you may not be able to gather that much courage to go into the uncharted sea. But when you see many are going, a great courage may arise in your heart. It is there, lying dormant; it may become active. Hence a commune is needed -- Buddha created a SANGHA, a commune -- where seekers can gather together, where lovers of truth can hold hands with each other, where meditators can share their experiences with each

other, where people can feel that they are not alone, where they can create an alternative society.

And that's exactly what I am trying to do here: create an alternative society -- the society of the friends of truth, the society of the seekers, the society of people who can feel a deep communion with each other, of love, of trust, because this is going to be an arduous journey and a long journey, and you will have to pass through many deserts and many mountains and many oceans.

Alone you may not be able to gather that much courage, alone you may feel hopeless. But when you see many people dancing, singing, rejoicing in their journey, great courage arises in your heart, great trust arises in yourself. You become confident that it is possible in this life to be a buddha.

DO NOT LOOK FOR BAD COMPANY.... What is "bad company"? People who are not interested in truth. ... OR LIVE WITH MEN WHO DO NOT CARE. And avoid people who are indifferent to truth, because they are going to waste their life. To be with them you will have to be like them. To be with them you will have to behave in their ways. Find people who are in a love affair with existence. That will help your search tremendously; you will be immensely benefited.

DRINK DEEPLY.... And when you have found a wise man, a master, a buddha, when you have found a community of seekers of truth, a sangha, then drink deeply, then don't be miserly, then don't hold back. You have been thirsty for lives and lives. When the time arrives, don't allow your old habit patterns to prevent you -- drink deeply, unhesitatingly, courageously. Go ahead!

DRINK DEEPLY.
LIVE IN SERENITY AND JOY.

To be with a master is really to be a drunkard. A master is sharing his wine! A master is sharing some inner juice that has started flowing in his being. The source is inexhaustible; you can drink as much as you want -- you cannot exhaust it. To be with a master is to learn how to drink him, how to eat him, how to digest him. To be a disciple is really to be a cannibal! The master has to be eaten, drunk, digested, so he starts flowing in your blood, in your bones, in your marrow... so that he becomes part of your being. DRINK DEEPLY. LIVE IN SERENITY AND JOY.

And when you are around a master, don't be sad and don't be serious. That is not the way to commune with a master. You are bridged only by rejoicing. Of course, your joy has to be very serene, calm, cool. Real joy is not feverish, it is cool, it is very silent. It sings a song, but the song is that of silence. It does not shout, it whispers.

LIVE IN SERENITY AND JOY -- because the more serene you are, the more you are available to the master. And the more joyous you are, the more you are close to the master. These are the ways of being closer.

Many sannyasins ask me, "How to be close to you, Beloved Master?" Be serene, be joyous... and you are close! Be sad, be serious, and you are far, far away. Physically you may be close, but if you are sad you are not close. Physically you may be thousands of miles away, but if you are in joy, rejoicing that you have a master, rejoicing that you have found a buddha, rejoicing that the earth is not yet abandoned by God, that he goes on sending his messengers, rejoicing that Christ still walks on the earth, that Mohammed is not dead but is born in another form, rejoicing that consciousness still blooms and becomes a lotus like a buddha... and you have found a lotus!

You are fortunate, you are blessed. Rejoicing in it brings you closer and closer to the master. It is a spiritual closeness; it has nothing to do with physical closeness.

THE WISE MAN DELIGHTS IN THE TRUTH
AND FOLLOWS THE LAW OF THE AWAKENED.

And if you live joyously, in deep serenity, if you drink without holding yourself in any way back, if you go wholeheartedly with the master, you start becoming wise.

THE WISE MAN DELIGHTS IN THE TRUTH.... Then whenever you hear truth, whenever you see truth, you delight. Your delight is immense. Your delight is not of this earth, it is something of the beyond.

... AND FOLLOWS THE LAW OF THE AWAKENED. And slowly slowly you become aware of the law of the awakened. AES DHAMMO SANANTANO! The world is not a chaos, it is a cosmos. The

universe is not accidental; there runs through and through in it a certain law. Buddha calls that law dhamma -- he calls that law God. His approach is tremendously scientific. He does not preach any God who sits on a golden throne in the sky and dominates and controls the world, and gets jealous and gets angry -- if you don't follow him he throws you into hell; if you follow him, if you praise him, if you bribe him through prayers and priests, then he rewards you in heaven with beautiful women who never age, who are stuck at the age of sixteen. Buddha does not believe in any God who rewards or punishes. His approach is scientific.

He says God means the ultimate law that keeps the whole universe together. The universe is a garland -- you see the flowers but you don't see the thread running through the flowers; it is hidden. That thread is God, and that God is known only by the awakened, by the buddhas.

Drink deeply from the master, absorb his being, absorb his presence... melt into his presence. Let his warmth and compassion help to melt the ice of your ego. Become one with him. Drop duality. Be bridged.

This is the meaning of disciplehood, this is what sannyas is all about, and slowly slowly you will start seeing what is true and what is false. To know the false as false is to know the truth as the truth; to know darkness as darkness is the beginning of knowing light as light. And when love for truth arises in you, it is not far away when you will become enlightened in your own light, when you will be awakened.

Before that happens, follow the law of the awakened, be in tune with the awakened, be in harmony with the awakened -- because it is a synchronicity.

Listening to beautiful music you feel like dancing. It is not caused by music, because all those who are hearing the music may not feel like that; so it is not the law of cause and effect, it is a totally different law. Carl Gustav Jung has called it the law of synchronicity; he has given it a beautiful name. It has been known down the ages, but he is the first who has rediscovered it in the West.

In the East we have called it SATSANG: to be in tune with the master, to be so attuned that his being starts sinking in you, that you start overlapping. Then something starts happening in you which has never happened. The master is not doing it, you are not doing it -- there is nobody who is doing it -- it is simply happening. Just like listening to music you feel like dancing; being in tune with the master you feel an awakening happening to you.

THE FARMER CHANNELS WATER TO HIS LAND.
THE FLETCHER WHITTLES HIS ARROWS.
AND THE CARPENTER TURNS HIS WOOD.
SO THE WISE MAN DIRECTS HIS MIND.

Once some fragments of wisdom have happened to you, direct your mind towards the awakened. The disciple is continuously directing his mind towards his master -- even after the disciple becomes enlightened he continues to direct his mind.

Sariputta became enlightened -- he was one of the great disciples of Buddha. When he became enlightened he was very afraid to go in front of Buddha. Why? -- because he knew now Buddha will tell him to go and spread the word; he will have to leave the master.

It is said that for many days he was hiding from the master, but finally Buddha inquired, "Where is Sariputta? -- because he has become enlightened, and you cannot hide a light. Bring him, fetch him wherever he is!"

He was hiding in a cave. He was brought forcibly. He said, "I don't want to go. I know what he is going to do to me. He will say, 'Now you go, roam, wander, preach. Now you have become awakened, wake up others!' And I don't want to leave the master. How will I live without his constant presence?"

But he had to leave. When he came to Buddha, Buddha said, "Now go to the east and spread the word. You have attained, now share it." And when the master orders, it has to be followed.

With tears in his eyes he touched the master's feet, went towards the east. But every morning the first thing he would do, he would get up, bow down towards the west where the master was dwelling.

People would ask him, "Sariputta, you are now yourself a buddha in your own right -- what are you doing? Why do you go on bowing down every morning towards the west?"

He said, "It doesn't matter whether I am enlightened or not. It is irrelevant, it is not the point. My master is dwelling in the west; although I am far away, I am still nourished by his presence. I can drop my enlightenment but I cannot drop my master. Enlightenment is nothing compared to the attunement with the

master."

... THE WISE MAN DIRECTS HIS MIND -- to truth, to the ultimate law of existence, to the awakened people. And when you direct your mind towards the awakened people, or towards the law of existence, slowly slowly the old mad mind starts settling, the old chattering disappears. You become more and more silent and serene and tranquil. You become a silent lake, all waves gone, not even ripples to be found. Only then is truth reflected in you.

THE WIND CANNOT SHAKE A MOUNTAIN.
NEITHER PRAISE NOR BLAME MOVES THE WISE MAN.

And then you are like a mountain: nothing can shake you. And then praise or blame are not in any way different to the wise man -- they are all alike. Whether the ignorant person, the unawakened person, praises you or blames you, what difference does it make? Both come from his sleep. It is like a man in a dream shouts -- blames, or praises you. Will you take any note of it? Will you differentiate between the two? A man in a dream may condemn you or may praise you -- you know he is dreaming, he is asleep. It doesn't matter! There is no difference. What he is saying is all nonsense. When he wakes up he will laugh at it all himself, it will look so ridiculous.

Hence, you can praise the buddha, you can condemn him -- millions will condemn him, very few will praise him -- but it makes no difference to him. He remains like an unmoving mountain, an immovable mountain.

HE IS CLARITY.
HEARING THE TRUTH,
HE IS LIKE A LAKE,
PURE AND TRANQUIL AND DEEP.

He is not only clear -- Buddha says he is clarity, clarity itself. To be clear is a very ordinary thing; once in a while you are also clear. Once in a while you can rise to a certain clarity. But the mind is always there to play mischief again; again you will fall. You can jump for a moment and you are beyond the law of gravitation -- but for how long? A few seconds at the most, and you are back again under the same law of gravitation.

To be clear is a momentary phenomenon.

The wise man, the awakened man, is not only clear -- he is clarity. You cannot take it away from him. He is clear through and through. He is utterly clear. All the weeds have been taken out of him -- he is only roses and roses, a row of roses. He has become pure light, pure capacity to see. His vision is no longer clouded, his sky is without clouds.

HE IS LIKE A LAKE, PURE AND TRANQUIL AND DEEP. His consciousness becomes a lake, and in that lake are reflected all the stars and all the suns and all the moons and the whole sky... and the whole truth, the whole existence. In his silent lake of consciousness is reflected that which is, and that is another name for God -- that which is.

Meditate over these sutras; not only meditate -- imbibe their spirit. Buddha is sharing his invaluable treasures with you, invaluable secrets.... FOLLOW HIM, FOLLOW THE WAY.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #2
Chapter title: A watcher on the hills

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The first question:

BELOVED MASTER,
COULD YOU TALK ABOUT TRUST? WHENEVER I TRUST, WHATEVER HAPPENS IS BEAUTIFUL; WHEN DOUBT ARISES, I AM IN PAIN. JUST THE FACT OF TRUSTING YOU, OR LIFE, OR SOMEBODY, IS ENOUGH TO MAKE ME FEEL LIGHT, HAPPY. WHY THEN DO I STILL DOUBT?

Prem Isabel, it is one of the most fundamental questions of life. The question is not only about trust and doubt: the question is rooted in the duality of the mind. It is so with love and hate, it is so with body and soul, it is so with this world and the other world.

Mind cannot see the one. The very process of mind divides reality into polar opposites -- and reality is one, reality is not two, reality is not many. It is not a multiverse, it is a universe.

It is an organic whole, this existence. But the mind basically functions by dividing, the mind functions like a prism; immediately it is divided into seven colors. Before passing the prism it was simply white, pure white; after the prism it is the whole rainbow.

Mind divides reality into two. And those two are bound to be always together, because in existence itself they are indivisible. Only in mind, only in your thought, the division exists.

Prem Isabel, you say, "Could you talk more about trust? Whenever I trust, whatever happens is beautiful...."

But your trust is nothing but the other pole of doubt; it cannot exist without doubt. Your trust is simply an antidote to doubt. If doubt really disappears, where will your trust be? What need will there be of trust? If there is no doubt then there is no trust either. And you are afraid to lose trust, you cling to trust. In clinging to trust you are clinging to doubt too, remember. You can have both, but you can't have one. Either you have to drop both or you have to go on keeping both; they are indivisible, two sides of the same coin. How can you avoid the other side? It will always be there. You may not look at it, that makes no difference. But sooner or later you will have to look at it.

Another part of mind is: it gets bored with anything very soon. So if you are in trust, soon it gets bored with it. Yes, it is beautiful, but only in the beginning. Soon the mind starts hankering for something new, for something different, for a change. Then there is doubt, and doubt hurts; again you start moving towards trust, and trust becomes boring, and you have to fall into the trap of doubt.... This way one goes on like a pendulum of a clock: right, left, right, left, one goes on moving. You will have to understand that there IS a trust totally different from what you have known up to now about trust. I am talking about that trust. The distinction is very delicate and subtle, because both the words are the same. I have to use the language that you use. I cannot create a new language; it will be useless because you won't understand it. I cannot go on using your language in the same sense you use it, because then it will also be useless: I will not be able to express my experience, which is beyond your language. So I have to find a middle point; I have to use your language, your words, with new meanings. That compromise is bound to be there. All the buddhas had to do that much.

I use your words with my meanings. Hence, be very alert: when I say 'trust' what I mean is totally different from what YOU mean when you use the same word. When I say 'trust' I mean absence of the duality of doubt and trust. When I say 'love' I mean absence of the duality of love and hate. When you use the word 'trust' it means the other side of doubt; when you use 'love' it means the other side of hate. But then you are caught in a duality, in a double bind. And you will be crushed between the two; your whole life will become a life of anguish.

You know trust is beautiful, but doubt arises because your trust is not beyond doubt. Your trust is

AGAINST doubt, but not beyond. My trust is a transcendence; it is beyond. But to be beyond you have to remember: both have to be left behind. You can't choose. Your trust is a choice against doubt; my trust is a choiceless awareness. In fact, I should not use the word 'trust'; it confuses you. But then what to do? What other word to use for it? All words will confuse you.

I should not be speaking really, but you will not be able to understand the silence either. I am speaking in order to help you to become silent. My message can be delivered only in silence. Only in silence, the communion.... But before it becomes possible, I have to communicate to you, persuade you for it. That can be done only through your words. But one thing, if remembered, will be of immense help: I use your words, but with my own meanings -- don't forget my meanings.

Go beyond doubt and trust, then you will have a new taste of trust -- which knows nothing of doubt, which is absolutely innocent. Go beyond both, then simply YOU are left, your consciousness, without any content. And that's what meditation is all about. Trust is meditation.

Don't repress your doubt! That's what you go on doing. When you listen about the beauties of trust, the wonders of trust, the miracles of trust, a great longing, a great desire, a great greed arises in you to attain it. And then you start repressing doubt; you go on throwing doubt deep into the unconscious so that you need not encounter it. But it is there. And the deeper it is, the more dangerous it is, because it will manipulate you from the background. You will not be able to see it, and it will go on influencing your life. Your doubt will be more potent in the unconscious than in the conscious. Hence, I say it is better to be a doubter, it is better to be skeptical knowingly, consciously, than to be a believer and unknowingly, unconsciously remaining a doubter.

All believers doubt, hence they are so much afraid of losing their trust. Their trust is poor, their trust is impotent. Hindus are afraid of reading the scriptures of the Buddhists, the Buddhists are afraid of reading the scriptures of the Christians, the Christians are afraid of reading the scriptures of other religions. The atheist is afraid to listen to the mystic, the theist is afraid of listening to the atheist. From where does all this fear come? Not from the other: it comes from your unconscious. You know perfectly well -- how can you avoid knowing it? You may like to forget, but you cannot -- it is there! Vaguely you always feel it, the doubt is there, and anybody can provoke it. It may have become dormant, it can become active again; hence the fear of listening to something that goes against your belief.

All believers live with closed eyes and closed ears and closed hearts -- they have to, because the moment they open their eyes there is fear. Who knows what they are going to see? It may affect their belief. They cannot listen, they cannot AFFORD to listen, because something may go deep into the unconscious and the unconscious may be stirred. And it is with great difficulty that they have been able to control it. But this controlled doubt, this repressed doubt, is going to take vengeance, it is going to take revenge sooner or later. It will wait for an opportunity to assert itself. And it is growing stronger and stronger inside you. Soon it will throw your conscious belief systems. That's why it is so easy to change people from Hindus to Mohammedans, from Mohammedans to Christians, from Christians to Hindus -- it is so easy.

Before the Russian revolution, just sixty years ago, the whole of Russia was religious -- in fact one of the most religious countries. Then what happened? Just the revolution! The communists came in power, and within ten years all that religiousness evaporated. People became atheistic because now they were taught in the schools, colleges, universities, everywhere, that there is no God, that there is no soul.

They used to believe in God, now they started believing in no-God! They used to believe before, they are STILL believing. Before doubt was repressed, now trust is repressed. Sooner or later Russia is going to go through another revolution -- when trust will come up again and doubt will be thrown back into the unconscious. But it is all the same! You are moving in circles.

In India, you are great religious people. It is all rubbish. Your so-called religion is nothing but repressed doubt. And that is so in other countries too.

This is not the way of inner transformation -- repression is never the way of revolution. Understanding, not repression: try to understand your no, and try to understand your yes, and then you will see they are not separate, they are inseparable. What meaning can yes have if the word no disappears from languages? What meaning can no have if you don't know anything about yes?

They are bound together, married together, they cannot be divorced. But there is a transcendence. There is no need to divorce them, there is no need to separate them -- don't try the impossible. Go beyond. Just watch both.

This is my suggestion, Isabel: Watch when doubt arises, don't get identified with it. Don't get disturbed, there is nothing to be disturbed about! Doubt is there -- you are watching it, you are not it. You are just a

mirror reflecting it. And when trust arises there will be a little more difficulty in watching because you say, "Trust makes me so happy, trust makes me feel so beautiful." You will jump upon it, you would like to become identified with it. You would like to be known as one who trusts, as one who has faith. But then you will never get out of the vicious circle. Watch trust too.

And the deeper your watching becomes... you will be surprised: looking deep into doubt you will find the other side is trust -- as if the coin becomes transparent and you can see this side and you can also see the other side. Then watching trust you will be able to see doubt hiding behind it. That moment is of great realization: when seeing that doubt is trust, that trust is doubt, you become free from both. Suddenly a transcendence! You are no longer attached to either, your bondage is finished. You are no longer caught in the duality, and when you are no longer caught in duality, you are not part of the mind at all -- mind is left far behind. You are simply a pure consciousness. And to know pure consciousness is to know real beauty, real blessing, real benediction.

If you want to call that state "trust," then you will be understanding my language. I call that state trust which knows nothing of doubt, not even a shadow of doubt.

But of course I am using language in such a way that no linguist will agree with. But that's how it has always been. The mystic has something to say to you which cannot be said. And the mystic has to communicate to you something which is incommunicable. The problem for the mystic is: what to do? He has something, and it is so much that he would like to share it -- he has to share it. Sharing is inevitable, it cannot be avoided. It is like a cloud full of rainwater: it has to rain, it has to shower. It is like a flower full of fragrance: the fragrance has to be released to the winds. It is like a lamp in the dark night -- the light has to dispel the darkness.

Whenever someone becomes enlightened, he becomes a cloud full of rainwater. Buddha has called the man of enlightenment one who has attained MEGHASAMADHI -- MEGHA means cloud, SAMADHI means the ultimate consciousness: one who has attained the cloud of ultimate consciousness. Why does he use the word 'cloud'? -- because of this intrinsic necessity to shower. A man who is enlightened becomes a flower which has opened. The mystics in the East have called the ultimate opening of your heart, of your being, of your consciousness, SAHASRAR -- one-thousand-petaled lotus. When this one-thousand-petaled lotus opens, how can you avoid sharing your fragrance? It is natural, spontaneous; it starts spreading into the winds.

A buddha is a man whose heart is full of light; a buddha is one who has become a flame, an eternal flame which cannot be extinguished. Now it is bound to dispel darkness. But the problem is: how to give the message?

You have a language which is based on duality and he has an experience which is rooted in nonduality. You are on the earth, he is in the sky. The distance is infinite... but it has to be bridged. And you cannot bridge it, only a buddha can bridge it. You know nothing of the sky, you know nothing of that inexpressible experience, that ineffable experience. But he knows both! He knows your darkness because he has lived in that darkness himself. He knows your misery because he has passed through it and he knows now the bliss of ultimate attainment. Now he knows what God is. Only he can manage to bridge, only he can manage to create some links between you and him.

Language is the most important link between humanity and the buddha. In fact, language is the most distinctive characteristic of human beings; no other animals use language. Man is man because of language. Hence, language cannot be avoided, it has to be used -- but it has to be used in such a way that you are constantly reminded that it has to be dropped, and the sooner the better.

Isabel, drop both doubt and trust, belief and unbelief, skepticism and faith -- drop both! And then see something new arising in you which is not trust in the old sense -- because it has no doubt in it -- which is trust in a totally new meaning, with a totally new texture. That's what I am talking about, that's what I call trust -- trust which is beyond doubt and your trust, beyond both, whatsoever you have known up to now.

There is a light which is neither your darkness nor your light, and there is a consciousness which is neither your unconscious nor your conscious. What Sigmund Freud and Carl Gustav Jung called conscious, unconscious, are parts of your mind. When Buddha talks about consciousness he is not talking in the same sense as Freud and Jung -- his consciousness is the witnessing consciousness, which witnesses the consciousness of Freud and the unconsciousness of Freud.

Learn to become more of a witness, create more watchfulness. Let each act, each thought, be seen. Don't become identified with it; remain aloof, distant, far away, a watcher on the hills. Then one day you will be showered with infinite bliss.

The second question:

> BELOVED MASTER,
> STRONGER AND STRONGER THE FEELING ARISES IN ME THAT THERE IS AN ABSOLUTE CONNECTION BETWEEN EGO AND NO, AND BETWEEN LOVE AND YES, AND THAT LOVE CANNOT SAY NO; ONLY PSEUDO LOVE WHICH IS FROM THE EGO CAN SAY NO; AND THAT EGO CANNOT SAY YES -- EGO CAN ONLY SAY A PSEUDO YES WHICH IS HYPOCRISY. YET MY MIND DOUBTS, OBJECTS TO THE SIMPLICITY OF THIS UNDERSTANDING.

Veet Chitten, the first thing to be understood is that truth is always simple. It has no complexity in it. That's why the knowledgeable person goes on missing it.

Jesus says: Unless you are like small children you will not enter into my kingdom of God.

Truth must be very simple. If only children can understand it, then it can't be complex. Truth simply is. That "isness" may create a great wonder in your heart, it may mystify you -- but it mystifies you because of its simplicity, because of its obviousness. It may create great awe in you but that awe is not of complexity.

If truth was complex then philosophers would have discovered it long before, because they are experts in complexity. They have not been able to discover it yet. And they will never be able to discover it. Their very search is in a wrong direction. They have assumed that truth is complex from the very beginning -- they never doubt the basic assumption -- and they are rushing behind their own complex minds. And the more they go into the mind and think and argue, the more complex the whole thing appears to be.

Science cannot find truth because science also wants things to be complex. Why do science and philosophy want things to be complex? Science is only an offshoot of philosophy. Even today in the university of Oxford, the department of physics is called the "Department of Natural Philosophy." Science is an offshoot of philosophy; that's why we still go on giving Ph.D.s to scientists -- Ph.D. in chemistry, Ph.D. in physics, Ph.D. in mathematics -- but Ph.D. means doctor of philosophy.

In the ancient days there was only philosophy, then slowly slowly a part of philosophy became more and more experimental, and that part became science.

Science can function only if something is complex. Why? -- because the complex can be divided, analyzed, dissected. The greatest difficulty with the simple is it cannot be dissected, it has no parts to dissect. If you ask a complex question the scientist can answer it; but if you ask a simple question, a very simple question, then the trouble arises.

If you ask, "How many stars are there?" the scientist can answer. But if you ask, "Why does arithmetic have only basically ten numbers, from the first to the tenth, then again the same thing is repeated: eleven, twelve, thirteen...? The basic digits are ten. Why? Why ten? Why not seven? Why not five? Why not three?" Then the scientist is at a loss. He will shrug his shoulders. He cannot answer it -- because the answer is so simple that to say it looks absurd.

Arithmetic has ten digits because you have ten fingers! And primitive people used to count on the fingers, so ten digits became the fundamental thing. It has nothing scientific about it -- just a coincidence. If you had eight fingers, or twelve fingers, the whole mathematics would have been different. It is not a necessity!

A great mathematician, Leibnitz, used only three digits: one, two, three... then four never comes. Then comes ten, eleven, twelve, thirteen... then fourteen never comes: twenty. And it worked well, perfectly well. Albert Einstein even reduced it to two. He said, "Ten is superfluous -- only two are necessary: one, two... that will do! You can count all the stars!"

The number ten is accidental, but so are our many assumptions only accidental. They don't depend on any fundamental law. And if you ask a very simple question.... For example, G.E. Moore has asked, "What is yellow?" Now, no scientist can answer it, no philosopher can answer it. You can say at the most, "Yellow is yellow" -- but that is a tautology. You are not saying anything new in it! If yellow is yellow, what kind of answer is this? We know yellow is yellow -- but what IS yellow? You can point to the yellow. You can take the person and you can show him these yellow flowers, but he will say, "That I know! They are yellow flowers. My question is: what IS yellow?"

G.E. Moore, a great philosopher and logician of this age, concedes that it cannot be answered. Why? -- because it is so simple! A simple question cannot be answered. The simpler it is, the more impossible it is to answer it.

Hence, Chitten, the first thing to be remembered is: truth is simple. That's why nobody has yet been able to say anything about it, and all that has been said about it is superficial.

Lao Tzu insisted his whole life that he would not write anything about truth. When finally he was forced to write -- he was really forced to write... that is the only great scripture which has been written at the point of a bayonet!

Lao Tzu was leaving China in his very old age... and you can think of his old age, because when he was born the story is he was eighty-two -- when he was born! So you can imagine how much older he must have been when he died. He was already eighty-two when he was born! A beautiful story, which simply says that he was so mature when he was born that he was a child but never childish. And remember the distance and difference between a child and the one who is childish.

When Jesus says, "Those who are like children..." he is not talking about childish people; he is talking about innocent people. Lao Tzu must have been so innocent that the people who wrote about him could not write that he was only nine months old. His innocence was so deep and so profound that it cannot be attained in only nine months; hence they thought he was at least eighty-two years old. He was born with white hair. You can look at Paritosh: he must have been born like Paritosh -- pure white hair!

So when he was old -- nobody knows how old, people must have lost track of his age -- when he felt, "Now it is time to leave the body," he started moving towards the Himalayas, because there is no other place more beautiful to die.

Death should be a celebration! Death should be in nature, under the trees and the stars and the sun and the moon. The whole life he had lived with people; now he wanted to go back to nature, and before he entered into the ultimate he wanted to die amidst trees and mountains and virgin peaks.

But the king of the country ordered all the guards on all the boundaries, "Don't allow Lao Tzu to escape. Wherever he is caught, force him to write down his experiences, because he has something invaluable and we cannot allow this man to escape taking it with him."

He was caught at one of the posts and the policeman insisted, "You have to write it down; otherwise I will not allow you to leave the country."

So sitting in the policeman's hut, and the policeman with his bayonet, Lao Tzu wrote TAO TEH CHING.

The first sentence is: "Truth cannot be said, and that which can be said is not truth anymore."

No great scripture begins with such a beautiful sentence. He is saying, "If you have understood this sentence, please don't read on." He deceived the policeman. How can a policeman understand what he is writing? But he deceived. The first statement simply states that there is no need to read any more: if you have understood this you have understood all.

"The tao that can be said is no longer tao." The moment you say it you falsify it. Truth is so simple it cannot be uttered, words are complex, languages are complex. Truth is so simple it can be indicated. Hence Buddha says, "Buddhas can only show you the way," and Zen masters say, "Don't cling to our words -- our words are nothing but fingers pointing to the moon." And remember, the fingers are not the moon! The moon has nothing to do with fingers, but you can only indicate.

Truth is so simple, that's why the whole problem arises.

Chitten, you say, "Yet my mind doubts, objects to the simplicity of this understanding."

Yes, this happens: when you start understanding simple truths -- and ALL truths are simple -- the mind doubts. The mind says, "Things cannot be so simple." The mind is really a very strange phenomenon.

You have a proverb -- almost all the languages of the world have such proverbs -- which says: It is too good to be true. Too GOOD to be true? As if truth and goodness are enemies! You can't believe in the good, you can't believe in the true. You should change the proverb: Too good to be untrue.

In the same way the mind says, "Too simple to be true."

Change it: "If it is not simple, it CANNOT be true."

Truth is simple; hence innocence is needed, not knowledge. Hence a pure heart is needed, not a mind full of information. Hence love is needed, not logic. Truth IS simple.

The second thing to understand: as a general statement your understanding is very close to the truth.

You say, "Stronger and stronger the feeling arises in me that there is an absolute connection between ego and no."

Never use the word 'absolute', avoid it as much as possible -- because it is the word 'absolute' that creates fanatics. Nobody has the absolute truth. Truth is so vast! All truths are bound to be relative. It is the word 'absolute' that has dragged the whole of humanity into misery. The Mohammedan thinks he has the

absolute truth in the Koran; he becomes blind. The Christian thinks the absolute truth is in the Bible. The Hindu thinks the absolute truth is in the Gita, and so on, so forth. And how can there be so many absolute truths? Hence the conflict, quarrel, war, religious crusades, jihad: "Kill others who are claiming that their truth is absolute -- OUR truth is absolute!" Down the ages, more murders, more rapes, more lootings, have been done in the name of religion than in the name of anything else. And the reason? The reason is in the word 'absolute'.

Always remember: whatsoever we know and whatsoever we can ever know is bound to remain relative. To remember it will give you compassion. To remember it will make you liberal. To remember it will make you more humane. To remember it will help you to understand other viewpoints.

Truth is vast -- simple but vast, as vast as the sky. The whole universe contains it, and the universe is unlimited, infinite. How can you conceive of the whole truth? How can you have the absolute truth in your hands? But that is how the ego functions.

The ego is very tricky. The moment you start feeling something true, the ego immediately jumps in and says, "Yes, this is the absolute truth." It has closed your mind; now no more truth will be available. And the moment you assert, "This is absolute," you have falsified it.

A man of truth is always relative.

If you had asked Mahavira, "Is there a God?" he would have said, "Yes -- but that is my first statement. The second, no; that is my second statement. And the third, yes and no both; that is my third statement." And he would make seven statements, and each statement would start with 'perhaps': perhaps yes, perhaps no, perhaps both, perhaps both not, and so on, so forth. Sevenfold logic!

What Mahavira did in the world of religion, Albert Einstein did in the world of physics: the theory of relativity. These two names are very important, their contribution is great.

Jainism could not spread for a single reason: because you cannot create a religion on the base of 'perhaps'. People want absolute truths, people want to be fanatics, people want to be believers. They want to depend on somebody, they want somebody authoritative. Now, the moment you say perhaps, they become disinterested in you. Their mind says, "This man does not know; otherwise why should he say 'perhaps'? If he knows, he knows; if he does not know, he does not know. What place is there for 'perhaps'?"

But Mahavira will not say yes or no, because if you say yes it becomes absolute, if you say no it becomes absolute. The 'perhaps' is always there. Why? -- not because he does not know but BECAUSE HE KNOWS, hence the 'perhaps'.

Chitten, never use the word 'absolute' -- avoid it. It has been a calamity in the past; in the future we have to avoid it. Use 'perhaps' more.

Your statement would have been closer to the truth if you had said, "Perhaps there is a connection between ego and no." Of course it would not have sounded so strong; 'perhaps' makes it very diluted. With 'absolute' it is more allopathic; with 'perhaps' it becomes homeopathic, very dilute. With 'perhaps' it can appeal only to people who understand. With 'absolute' it is very appealing to fools, stupids, mediocres, the insane, pathological... it is very appealing!

Doctor Harisingh Gaur, one of the great legal experts of the world, used to say to his students that, "If you have the law in your favor, speak very silently, slowly, be mild, polite -- because the law is in your favor, don't be worried. But if the law is not in your favor, then beat the table, speak loudly, with a strong voice. Use words which create an atmosphere of certainty, absoluteness, because the law is not in your favor. You have to create an atmosphere as if the law is in your favor."

Whenever a man of truth speaks, he speaks in a humble way, he speaks in a simple way.

Avoid the word 'absolute'; it has been in the service of lies, it has never served truth. It has been murderous with truth, poisonous as far as truth is concerned. Better learn to use the word 'perhaps'.

Yes, with a 'perhaps' there is a connection between ego and no. The ego feeds on no, it is its nourishment. The ego avoids saying yes as far as it can avoid. If it has to say yes, it says it very reluctantly, because when you say no you assert your power; no means you are somebody. When you say yes you are no longer powerful, you have surrendered -- yes means surrender. Hence we go on saying no even when it is not needed at all.

A child is asking his mother, "Can I go outside and play on the lawn?" and she says "No!" Now, there is no need, not at all! It is sunny, it is green outside, and flowers and butterflies... and what is wrong for the child in going outside and playing in the sun? Why should he remain in the closed room? But the mother says no -- not that knowingly she is saying no; it is unconscious. No comes easy. No seems to be very natural, habitual, automatic. And the children become very, very alert about it -- children are very

perceptive, they watch everything. He will start creating a nuisance, he will go into a tantrum. He may start crying or he may start throwing things or he may start shouting or he may do something which annoys the mother. And sooner or later the mother is bound to say, "Go out and play!" And that's what he had asked in the first place!

And this is so with everybody: the first thing that comes to your tongue is no. It comes so immediately that there has not been time enough to ponder over it. Yes you say only when you are forced to say it. It comes very hard, it is so difficult -- as if something is being snatched from you. In a natural state, things will be just the opposite: yes will come easy and no will be difficult.

A man who goes deep in meditation will find the change happening: yes will become easier and easier and easier, and one day yes will be a simple response, spontaneous. And no will become more and more difficult, harder to say, and even if one has to say no, he will say it in such a way that it sounds like yes. He will formulate it in such a way that it doesn't hurt the other's ego -- because it is by hurting the other's ego that your ego feels good.

The ego IS violent. The more you hurt others' egos, the better you feel -- you are higher, you are superior. With yes, all superiority disappears. With yes, you simply dissolve.

So it has a truth in it, a very simple truth in it: there IS a connection between ego and no, and between love and yes. But remember the 'perhaps'; if you make it absolute you may go wrong. With 'absolute' everything goes wrong... because sometimes love knows how to say no. It is not an absolute thing that love will always say yes -- no. Love can say no, too. But the no that comes out of love is totally different from the no that comes out of ego. Their qualities are different, they exist on different planes.

When love says no, it is not to hurt you, it is to help you. When love says no it is full of love, it has a poetry around it, not violence. It is suffused with love. And a man who always says yes and has become incapable of saying no -- even when it is needed, his yes is mechanical -- his yes has lost all meaning. It is like a gramophone record. He simply says yes as a matter of course. He need not even listen to what you are saying, his yes is inevitable.

A man had come to see Sigmund Freud. Those were the days when Sigmund Freud was too much obsessed with the idea of sex; everything was to be reduced to sex. Just as Christianity for two thousand years had been repressing sex and was obsessed with sex, so was Sigmund Freud. He was almost a saint! If obsession with sex makes a person a saint, Sigmund Freud is a saint.

All the Christian saints have been obsessed with sex; they have created a very repressive society, ugly, sick, nauseating. Sigmund Freud is a revenge, a revenge of the unconscious; he becomes the mouthpiece of the unconscious. Now he was doing the same thing from the opposite end: everything had to be reduced to sex.

A camel passed. Freud and the man who had come to see him both looked outside the window. Sigmund Freud asked the man -- as he was always asking people -- "What are you reminded of, seeing the camel?"

And the man said, "Sex." Freud was of course very happy. Whenever your theory is supported, a new evidence that even a camel reminds a person of sex....

Then to be more clear and on more certain ground he asked, "Do you see these books on the rack? What do they remind you of?"

And the man said, "Sex."

Now even Freud was a little puzzled, and he asked, "What do I remind you of?"

And the man said, "Sex."

And Freud said, "How is it possible? The camel reminds you of sex, the books remind you of sex, I remind you of sex...."

The man said, "EVERYTHING reminds me of sex!" Everything can remind you of sex if it is too much repressed, and everything starts taking a sexual color. Sigmund Freud was of course very happy seeing this man. He noted down the whole story. He used to tell this story again and again to his students.

Once it happened, when he was telling it to a new class of students, one of the students who had also been in his class before said, "But sir, you have told this story last year too."

Sigmund Freud waited for a moment and then said, "Then you need not laugh, but let others laugh. If you have laughed last year, that's okay, no need to laugh anymore. But I have to tell this story because it has a point."

There are people, millions of people, who are in this situation. There are people who are reminded of

food by each and everything; they have been repressing food. And anything, if you repress too much, creates pathology.

For example: if this idea settles in your mind that love always says yes and ego always says no, then ego means no, love means yes. They have become equivalent, they have become synonymous. Now there is a danger: you will start repressing all no's just to be loving. And so many no's repressed in your unconscious will not allow you to be really loving. Love will remain on the surface, it will be a facade, a pseudo face; it will not be your original face.

So please, Chitten, avoid the word 'absolute'; it can create difficulties for you. Yes, there is a connection, but the connection is not absolute. There are moments when love can say no, and ONLY love can say no, and there are moments when the ego can say yes.

The ego is not innocent, it is very cunning. It can use yes too, when needed. It can use yes as a stepping-stone, it can use yes as a lubricating agent. You cannot go on saying no to each and everything; otherwise life will become impossible for you. You have sometimes to say yes -- you may not like to say it, but you HAVE to say yes. But you will say it in such a way that the ultimate result is no. You will say it only as a polite gesture, but you will not mean it; you may mean just the opposite.

I have heard:

There was once a Sufi who found himself in a large mass of people milling about outside the palace of the king of his country. The king had ordered that all the famous people of his realm were to be assembled and odes recited in their honor. The court poets had been working for months to get their verses ready, and this was the day of the great gathering of honor.

The royal guards separated the guests from the onlookers but the Sufi began to say, "I don't want to be praised, I don't want to be honored, I don't want an ode in homage to me to be recited...."

This, however, was to no avail, for the guards hustled him into the audience-chamber. He was struggling so hard -- others only resisted from locally conventional modesty -- that the king ordered him to be seated next to the throne. Then the king ordered the king of poets to recite the ode in honor of this most modest man. The poem was nowhere to be found. They asked the sage his name, but nobody could remember who he was, if anyone. Finally the king asked him to say something. He said, "I do not want to be praised!"

"Why not?" demanded the king. "If you don't want to be praised you should not have come to the reception!"

"But I did not come -- your guards picked me up in the street. I was not invited even. All I was doing was saying that I did not want to be praised!"

But why should you say that? He was shouting outside the palace, "I do not want to be praised! I do not want to be praised!" And he was making such a nuisance. Why? The ways of the ego are very cunning. It can play the role of being humble. It can shout from the housetops that, "I don't want to be praised!" It can even decline Nobel Prizes.

That's what George Bernard Shaw did. He refused to accept the Nobel Prize on the grounds that, "Now it is below me. It is for young people -- they will be happy. I have gone beyond all this praise, it is childish for me!" But it is an insult to the Swedish Academy and the king. So he was pressed from all over the world, from kings and queens and prime ministers and presidents. Those who had never written to him, they all wrote letters to him, "Please accept it -- it is insulting to the king and to the country."

For two or three days he created much noise, and then he accepted -- on the grounds that because so many presidents and prime ministers and kings and queens were asking him, just to make them happy, he would accept it. Again he created a great news, front page news. He accepted the Nobel Prize and then immediately donated it to the Fabian Society. Later on it was found that he was the president of the society and he was the only member! But he kept the world for seven or eight days continuously in his grip, and when he was asked he said, "What is the point -- just getting a small corner in the newspapers that a Nobel Prize has been awarded to George Bernard Shaw? I used the opportunity as much as possible; I exploited the opportunity as much as possible."

It was not humbleness, it was the way of the ego. And he knew -- he was clever at it, at the game.

Remember: the ego can sometimes say no, sometimes yes, whichever suits. It can use no too -- it is so cunning. And love also can say sometimes yes and sometimes no, because if the yes is going to hurt the other.... If the child is asking to go outside and play in the sun it is one thing, but if the child is asking to

play with some electric gadget which can be dangerous or the child wants to drink poison, then you have to say no -- and love will be ready to say no.

Love can say no out of love. Ego can say yes out of its own projections. There is no necessary connection, so don't make it absolute, that's all. Perhaps there is a certain connection -- and there is -- but that 'perhaps' has never to be forgotten.

Mahavira used to look very strange to people, because he would not start any sentence without 'perhaps'. It looks a little odd. I am not saying that you have to start using 'perhaps' before every sentence. I am not saying that when you fall in love with a girl you have to say, "Perhaps I am in love with you, perhaps not... who knows? Nothing is absolute, everything is relative." I am not telling you to become an exhibition of stupidity. But let that 'perhaps' become part of your being, let it be an undercurrent.

In fact it is so. When you are in love it is only perhaps, there is no need to say it, but it IS only perhaps. You are not even certain about your own self, how can you be certain about your love? You have not even loved yourself, how can you love somebody else? You don't know what love is -- because love is known only at the highest peaks of consciousness.

What you call love is lust, it is not love. It is using the other as a means, and to use the other as a means is the most immoral act in the world; it is exploitation. But the other will not allow you to exploit if you can't create the atmosphere in which the other falls a prey and becomes a victim easily. So you have to talk about love, and you have to talk about love which will remain forever. And you don't know even about tomorrow, you don't know even about the next moment!

A lover was saying to his beloved, "I am ready to die for you! Just say! I love you so much that just a hint from your side and I can commit suicide, I can sacrifice my life. I am going to get you -- no power in the world can prevent me! Even if fire showers from the skies I am going to find you!" And so on, so forth.

And when he was departing the girl asked, "Will you be coming tomorrow?"
He said, "If it doesn't rain."

It is all perhaps! One should be aware of it -- it helps to bring sanity to you, it helps you to be more healthy and whole.

But there is a simple truth in it: that yes somehow is part of love and no part of ego, but not necessarily connected. Sometimes no can be found with yes, with love; yes can be found with no, with ego.

Your approach to life should be that of yes, that of love; and if no is needed at all, it has to serve yes, it has to serve your love. Let the no be the servant and yes be the master -- that's enough! I am not saying destroy no completely. If you destroy your no completely, your yes will become impotent. Let yes be the master and no the servant. No as a servant is beautiful; as a master it is ugly.

And that's what has happened: no has become the master and yes has been reduced to the state of a slave. Free your yes from that slavery and dethrone your no from its mastery, and you will find a right synthesis of your being, of the negative and the positive. You will find a right harmony between the dark side and the light side, between day and night, between summer and winter, between life and death.

The third question:

BELOVED MASTER,
I HAVE JUST ARRIVED FROM THE WEST -- PARIS -- WHERE I HAD HEARD ABOUT YOU AND READ SOME OF YOUR BOOKS. THEY TOUCHED ME VERY DEEPLY AND ONE QUESTION AROSE IN ME: HOW IS YOUR SPIRITUAL DIMENSION AND THE WORK YOU DO ON A SPIRITUAL LEVEL CAPABLE OF CONDUCTING AND ENLIGHTENING THE BEHAVIOR OF A MAN INVOLVED IN ACTION ON A MATERIALISTIC LEVEL -- FOR INSTANCE, URBANISM, STRUGGLE AGAINST HUNGER, THIRST AND ALL OTHER DISTRESSES?

Jacques Daumal, I do not divide existence into these old dichotomies, the materialistic plane and the spiritual plane. There is only one reality: matter is its visible form and spirit its invisible form. Just like your body and your soul -- your body cannot be without your soul and your soul cannot be without your body.

In fact, the whole split of the past has been a heavy burden on the human heart -- the split between body and soul. It has created a schizophrenic humanity. As I see it, schizophrenia is not a disease that happens once in a while to a person. The whole humanity up to now has been schizophrenic. It is very rarely, only

once in a while, that a man like Jesus, or Buddha, or Mahavira, or Socrates, or Pythagoras, or Lao Tzu, has been able to escape from this schizophrenic pattern of our living.

To divide reality into antagonistic, inimical realism is dangerous because it is dividing man. Man is a miniature universe; if you divide the universe the man is divided, if you divide the man the universe is divided. And I believe in the undivided, organic unity of existence.

To me there is no distinction between the spiritual and the material. You can be spiritual and function on the materialistic plane -- and your functioning will be more joyous, your functioning will be more aesthetic, more sensitive. Your functioning on the materialistic plane will not be tense, will not be full of anguish and anxiety.

Once a man came to Buddha and asked, "The world is in such a distress, people are in so much misery -- how can you manage to sit silently and so joyously?"

Buddha said, "If somebody is suffering from fever, has the doctor also to lie down by his side and suffer? Has the doctor out of compassion to get the infection and lie down by the side of the patient and be feverish? Is that going to help the patient? In fact, whereas there was only one person ill, now there are two persons ill -- the world is doubly ill! The doctor need not be ill to help the patient; the doctor has to be healthy to help the patient. The healthier he is, the better; the healthier he is, the more help is possible through him."

I am not against working on the material plane. Whatsoever work you are doing -- urbanism, struggle against hunger, struggle for ecological balance, struggle against poverty, exploitation, oppression, struggle for freedom -- whatsoever your work on the material plane, it is going to be benefited, tremendously benefited, if you become more spiritually rooted, centered, calm, quiet, cool, because then the whole quality of your work will be changed. Then you will be able to think in a more cool manner, and you will be able to act more gracefully. Your understanding of your own inner being will be of tremendous help to help others.

I am not a spiritualist in the old sense and I am not a materialist either in the old sense. The Charvakas in India, Epicurus in Greece, Karl Marx and others, they are materialists. They say only matter is true and consciousness is only an epiphenomenon, a by-product; it has no reality of its own. And then there are people like Shankara, Nagarjuna, who say just the same thing in a reverse manner. They say the soul is real and the body is unreal, MAYA, illusion, an epiphenomenon, a by-product; it has no reality of its own.

To me, both are half right, half wrong. And a half-truth is far more dangerous than a whole lie -- at least it is whole. A whole lie has a certain beauty, but a half-truth is ugly -- ugly and dangerous too -- ugly because it is half. It is like cutting a man into two parts.

Just the other day I was reading a story:

It was very hot, and a man with his young daughter was passing by the side of a swimming pool of an intercontinental hotel. It was so hot, the girl said, "I would like to go in the pool and cool myself."

The father said, "Okay, I will sit underneath the tree, and you go ahead."

But she was stopped immediately by the guard and he said, "This pool is restricted. It is not allowed here for Jews... and you look Jewish."

The father said, "Listen: I am Jewish. My daughter's mother is not Jewish, she is a Christian, so my daughter is half Jew, half Christian. Can you allow her to take a bath only up to the waist?"

Dividing man is dangerous, because man is an organic unity. But this is how down the ages it has been done, and now it has become almost a routine thinking, a conditioning.

Daumal, you are still thinking in the old categories. I don't belong to any school -- the school of the materialists or the school of the so-called spiritualists. My approach is total, it is holistic. I believe that man is both together, spiritual and material. In fact, I have to use the words 'spiritual' and 'material' just because they have always been used. In fact man is psychosomatic, not material AND spiritual, because that 'and' creates duality. There is no 'and' between the material and the spiritual, not even a hyphen. Man is materialspiritual -- I use it as one word, materialspiritual. And both the sides....

Spiritual means the center of your being and the material means the circumference of your being. The circumference cannot be there if there is no center, and the center cannot be there if there is no circumference.

My work here is to help your center become a clarity, a purity. Then that purity will be reflected on the circumference too. If your center is beautiful your circumference is bound to become beautiful, and if your circumference is beautiful your center is bound to be affected by that beauty.

My sannyasin is a total man, he is a new man. The effort is that he will be beautiful from both the sides.

There were once two mystics talking. The first one said, "I had a disciple once, and in spite of all my efforts I was unable to illuminate him."
"What did you do?" asked the other.
"I made him repeat mantras, gaze at symbols, dress in special garb, jump up and down, inhale incense, read invocations, and stand up in long vigils."
"Didn't he say anything which might give you a clue as to why all this was not giving him higher consciousness?"
"Nothing. He just lay down and died. All he said was irrelevant: 'When am I going to get some FOOD?'"

Of course, to a spiritual person it is irrelevant, talking about food -- what has that to do with spirit?

I am not that kind of a spiritual person. I am as hedonist as Charvaka, as materialist as Epicurus, as spiritualist as Buddha, Mahavira. I am the beginning of a totally new vision.

In the new commune, just as there will be a Buddha Auditorium, a Mahavira Meditation Hall, a Jesus House, a Krishna House, a Lao Tzu House, there are going also to be gardens dedicated to Epicurus -- because his school was called "The Garden." There are going to be lakes dedicated to Charvakas. In the new commune the spiritualists and the materialists all have to be respected. We are trying to create a harmony, a new synthesis.

The last question:

BELOVED MASTER,
WHY ARE ALL THE SO-CALLED INDIAN GURUS RUSHING TO AMERICA?

Nirmal, in the very ancient scriptures there is a story. Meditate over it.

This is the story: that when destiny was being planned, the archetypal representatives of various peoples and schools were offered their choice of gifts.

The Japanese asked to be given the Zen koan so that people would always be attached to the power of perplexity. The Hindu guru asked for the mantram and the assertion that everything was derived from his philosophy.

Then an American-to-be was asked for his choice. Since he was to be one of the last peoples to emerge, most of the more attractive things had been handed out. But he was not long in asking: "Give me the dollar -- then they all will come to me, sooner or later!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #3
Chapter title: Be a buddha!

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WANT NOTHING.
WHERE THERE IS DESIRE,
SAY NOTHING.

HAPPINESS OR SORROW --
WHATEVER BEFALLS YOU,
WALK ON

UNTOUCHED, UNATTACHED.

DO NOT ASK FOR FAMILY OR POWER OR WEALTH,
EITHER FOR YOURSELF OR FOR ANOTHER.
CAN A WISE MAN WISH TO RISE UNJUSTLY?

FEW CROSS OVER THE RIVER.
MOST ARE STRANDED ON THIS SIDE.
ON THE RIVERBANK THEY RUN UP AND DOWN.

BUT THE WISE MAN, FOLLOWING THE WAY,
CROSSES OVER, BEYOND THE REACH OF DEATH.

HE LEAVES THE DARK WAY
FOR THE WAY OF THE LIGHT.
HE LEAVES HIS HOME, SEEKING
HAPPINESS ON THE HARD ROAD.

FREE FROM DESIRE,
FREE FROM POSSESSIONS,
FREE FROM THE DARK PLACES OF THE HEART,
FREE FROM ATTACHMENT AND APPETITE,
FOLLOWING THE SEVEN LIGHTS OF AWAKENING,
AND REJOICING GREATLY IN HIS FREEDOM,
IN THIS WORLD THE WISE MAN
BECOMES HIMSELF A LIGHT,
PURE, SHINING, FREE.

Man lives in misery -- not because he is destined to live in misery but because he does not understand his own nature, potential, possibilities of growth. This nonunderstanding of oneself creates hell. To understand oneself is to be naturally blissful, because bliss is not something that comes from the outside, it is your consciousness resting in its own nature.

Remember this statement: your consciousness resting in itself is what bliss is all about.

And to be relaxed in one's own being is to be wise. The English word 'wise' does not connote the same depth, profundity and significance as the word 'buddha'. Wherever you come across the word 'wise man', remember it is a translation for 'buddha'. 'Buddha' has a totally different meaning in the East. It is not just wise, it is far more than that. Wisdom is greater than knowledge, buddhahood is the ultimate. Buddhahood means awakening. Knowledge means objective knowledge -- knowing that which is outside you. It can never be more than information, because you cannot see things from their insides, you can only watch them from the outside; you will remain an outsider. Science is that kind of knowledge. The very word 'science' means knowledge -- knowledge from the outside. That which you are knowing is an object, you are separate from it. Knowing the other is knowledge.

You can go round and round, you can watch it in every possible way. You can weigh and calculate, and dissect and analyze, and you can come to logical conclusions, which will be useful, utilitarian. They will make you more efficient, but they will not make you wise. Wisdom is subjective knowledge; not knowing the object but knowing the knower -- that is wisdom.

Buddhahood is a transcendence of both. In buddhahood there is no object, no subject; all duality has disappeared. There is no knower, no known; there is no observer and nothing as observed -- there is only one. Whatsoever you want to call it you can call it: you can call it God, you can call it nirvana, you can call it samadhi, satori... or whatever, but only one remains. The two have melted into one.

In English there is no word to express this ultimate transcendence. In fact there are many things which cannot be expressed in Western languages, because the Eastern approach towards reality is basically, fundamentally, tacitly different. Sometimes it happens, the same thing can be looked at in the Eastern and in the Western way, and on the surface the conclusions may look similar, but they cannot be. If you go a little deeper, if you dig a little deeper, you will find great differences -- not ordinary differences but extraordinary differences.

Just the other night I was reading the famous haiku of Basho, the Zen mystic and master. It does not look like great poetry to the Western mind or to the mind which has been educated in a Western way. And now the whole world is being educated in the Western way; East and West have disappeared as far as education is concerned. Listen to it very silently, because it is not what you call great poetry but it is great insight -- which is far more important. It has tremendous poetry, but to feel that poetry you have to be very subtle. Intellectually, it cannot be understood; it can be understood only intuitively.
This is the haiku:

WHEN I LOOK CAREFULLY,
I SEE THE NAZUNIA BLOOMING
BY THE HEDGE!

Now, there seems to be nothing of great poetry in it. But let us go into it with more sympathy, because Basho is being translated into English; in his own language it has a totally different texture and flavor.

The nazunia is a very common flower -- grows by itself by the side of the road, a grass flower. It is so common that nobody ever looks at it. It is not a precious rose, it is not a rare lotus. It is easy to see the beauty of a rare lotus floating on a lake, a blue lotus -- how can you avoid seeing it? For a moment you are bound to be caught by its beauty. Or a beautiful rose dancing in the wind, in the sun... for a split second it possesses you. It is stunning. But a nazunia is a very ordinary, common flower; it needs no gardening, no gardener, it grows by itself anywhere. To see a nazunia carefully a meditator is needed, a very delicate consciousness is needed; otherwise you will bypass it. It has no apparent beauty, its beauty is deep. Its beauty is that of the very ordinary, but the very ordinary contains the extraordinary in it, because all is full of God -- even the nazunia flower. Unless you penetrate it with a sympathetic heart you will miss it.

When for the first time you read Basho you start thinking, "What is there so tremendously important to say about a nazunia blooming by the hedge?"

In Basho's poem the last syllable -- KANA in Japanese -- is translated by an exclamation point because we don't have any other way to translate it. But kana means, "I am amazed!" Now, from where is the beauty coming? Is it coming from the nazunia? -- because thousands of people may have passed by the side of the hedge and nobody may have even looked at this small flower. And Basho is possessed by its beauty, is transported into another world. What has happened? It is not really the nazunia, otherwise it would have caught everybody's eye. It is Basho's insight, his open heart, his sympathetic vision, his meditativeness. Meditation is alchemy: it can transform the base metal into gold, it can transform a nazunia flower into a lotus.

WHEN I LOOK CAREFULLY.... And the word 'carefully' means attentively, with awareness, mindfully, meditatively, with love, with caring. One can just look without caring at all, then one will miss the whole point. That word 'carefully' has to be remembered in all its meanings, but the root meaning is meditatively. And what does it mean when you see something meditatively? It means without mind, looking without the mind, no clouds of thought in the sky of your consciousness, no memories passing by, no desires... nothing at all, utter emptiness.

When in such a state of no-mind you look, even a nazunia flower is transported into another world. It becomes a lotus of the paradise, it is no longer part of the earth; the extraordinary has been found in the

ordinary. And this is the way of Buddha: to find the extraordinary in the ordinary, to find all in the now, to find the whole in this -- Buddha calls it TATHATA.

Basho's haiku is a haiku of tathata: THIS nazunia, looked at lovingly, caringly through the heart, unclouded consciousness, in a state of no-mind... and one is amazed, one is in awe. A great wonder arises, How is it possible? This nazunia -- and if a nazunia is possible then everything is possible. If a nazunia can be so beautiful, Basho can be a buddha. If a nazunia can contain such poetry, then each stone can become a sermon.

WHEN I LOOK CAREFULLY, I SEE THE NAZUNIA BLOOMING BY THE HEDGE! KANA.... I am amazed. I am dumb. I cannot say anything about its beauty -- I can only hint at it.

A haiku simply hints. The poetry describes, the haiku only indicates -- and in a very indirect way.

A similar situation is found in Tennyson's famous poetry; comparing both will be of great help to you. Basho represents the intuitive, Tennyson the intellectual. Basho represents the East, Tennyson the West. Basho represents meditation, Tennyson mind. They look similar, and sometimes the poetry of Tennyson may look more poetic than Basho's because it is direct, it is obvious.

FLOWER IN THE CRANNIED WALL
I PLUCK YOU OUT OF THE CRANNIES
HOLD YOU HERE, ROOT AND ALL, IN MY HAND,
LITTLE FLOWER -- IF I COULD BUT UNDERSTAND
WHAT YOU ARE, ROOT AND ALL, AND ALL IN ALL,
I SHOULD KNOW WHAT GOD AND MAN IS.

A beautiful piece, but nothing compared to Basho. Let us see where Tennyson becomes totally different. First: FLOWER IN THE CRANNIED WALL I PLUCK YOU OUT OF THE CRANNIES....

Basho simply looks at the flower, he does not pluck it out. Basho is a passive awareness: Tennyson is active, violent. In fact, if you have really been impressed by the flower, you cannot pluck it. If the flower has reached your heart, how can you pluck it? Plucking it means destroying it, killing it -- it is murder! Nobody has thought about Tennyson's poetry as murder -- but it IS murder. How can you destroy something so beautiful? But that's how our mind functions; it is destructive. It wants to possess, and possession is possible only through destruction.

Remember, whenever you possess something or somebody, you destroy something or somebody. You possess the woman? -- you destroy her, her beauty, her soul. You possess the man? -- he is no longer a human being; you have reduced him to an object, into a commodity.

Basho looks carefully, just looks, not even gazes concentratedly; just a look, soft, feminine, as if afraid to hurt the nazunia.

Tennyson plucks it out of the crannies and says: ... I HOLD YOU HERE, ROOT AND ALL, IN MY HAND, LITTLE FLOWER.... He remains separate. The observer and the observed are nowhere melting, merging, meeting. It is not a love affair. Tennyson attacks the flower, plucks it out root and all, holds it in his hand. Mind always feels good whenever it can possess, control, hold. A meditative state of consciousness is not interested in possessing, in holding, because all those are the ways of the violent mind.

And he says: LITTLE FLOWER.... The flower remains little, he remains on a high pedestal. He is a man, a great intellectual, a great poet. He remains in his ego: LITTLE FLOWER....

For Basho, there is no question of comparison. He says nothing about himself, as if he is not. There is no observer. The beauty is such that it brings a transcendence. The nazunia flower is there, blooming by the hedge -- KANA -- and Basho is simply amazed, is struck to the very roots of his being. The beauty is overpowering. Rather than possessing the flower, he is possessed by the flower, he is in a total surrender to the beauty of the flower, to the beauty of the moment, to the benediction of the herenow.

LITTLE FLOWER, says Tennyson, IF I COULD BUT UNDERSTAND.... That obsession to understand! Appreciation is not enough, love is not enough; understanding has to be there, knowledge has to be produced. Unless knowledge is arrived at Tennyson cannot be at ease. The flower has become a question mark. For Tennyson it is a question mark, for Basho it is an exclamation point. And there is the great difference: the question mark and the exclamation point.

Love is enough for Basho -- love IS understanding. What more understanding can there be? But Tennyson seems to know nothing of love. His mind is there, hankering to know... BUT IF I COULD UNDERSTAND WHAT YOU ARE, ROOT AND ALL, AND ALL IN ALL.... And mind is compulsively

perfectionist. Nothing can be left unknown, nothing can be allowed to remain unknown and mysterious. ROOT AND ALL, AND ALL IN ALL... has to be understood. Unless mind knows everything it remains afraid -- because knowledge gives power. If there is something mysterious, you are bound to remain afraid because the mysterious cannot be controlled. And who knows what is hidden in the mysterious? Maybe the enemy, maybe a danger, some insecurity? And who knows what it is going to do to you? Before it can do anything it has to be understood, it has to be known. Nothing can be left as mysterious. That is one of the problems the world is facing today.

The scientific insistence is that we will not leave anything unknown, and we cannot accept that anything can ever be unknowable. Science divides existence into the known and the unknown. The known is that which was unknown one day, now it is known; and the unknown is that which is unknown today but tomorrow or the day after tomorrow it will be known. The difference is not much between the known and the unknown; just a little more endeavor, a little more research, and all unknown will be reduced to known.

Science can feel at ease only when everything is reduced to the known. But then all poetry disappears, all love disappears, all mystery disappears, all wonder disappears. The soul disappears, the God disappears, the song disappears, the celebration disappears. All is known... then nothing is valuable. All is known... then nothing is of any worth. All is known... then there is no meaning in life, no significance in life. See the paradox: first the mind says "Know everything!" -- and when you have known it the mind says, "There is no meaning in life."

You have destroyed the meaning and now you are hankering for meaning. Science is very destructive of meaning. And because it insists everything CAN be known, it cannot allow the third category, the unknowable -- which will remain unknowable eternally. And in the unknowable is the significance of life.

All the great values of beauty, of love, of God, of prayer, all that is really significant, all that makes life worth living, is part of the third category: the unknowable. The unknowable is another name for God, another name for the mysterious and the miraculous. Without it there can be no wonder in your heart -- and without wonder, a heart is not a heart at all, and without awe you lose something tremendously precious. Then your eyes are full of dust, they lose clarity. Then the bird goes on singing, but you are unaffected, unstirred, your heart is not moved -- because you know the explanation.

The trees are green, but the greenness does not transform you into a dancer, into a singer. It does not trigger a poetry in your being, because you know the explanation: it is chlorophyll that is making the trees green... so nothing of poetry is left. When the explanation is there the poetry disappears. And all explanations are utilitarian, they are not ultimate.

If you don't trust the unknowable, then how can you say that the rose is beautiful? Where is the beauty? It is not a chemical component of the rose. The rose can be analyzed and you will not find any beauty in it. If you don't believe in the unknowable, you can do an autopsy on a man, a postmortem -- you will not find any soul. And you can go on searching for God and you will not find him anywhere, because he is everywhere. The mind is going to miss him, because the mind would like him to be an object and God is not an object.

God is a vibe. If you are attuned to the soundless sound of existence, if you are attuned to one hand clapping, if you are attuned to what the Indian mystics have called ANAHAT -- the ultimate music of existence -- if you are attuned to the mysterious, you will know that only God is, and nothing else. Then God becomes synonymous with existence.

But these things cannot be understood, these things cannot be reduced to knowledge -- and that's where Tennyson misses, misses the whole point. He says: LITTLE FLOWER -- IF I COULD BUT UNDERSTAND WHAT YOU ARE, ROOT AND ALL, AND ALL IN ALL, I SHOULD KNOW WHAT GOD AND MAN IS. But it is all 'but' and 'if'.

Basho KNOWS what God is and what man is in that exclamation mark, KANA: "I am amazed, I am surprised... NAZUNIA BLOOMING BY THE HEDGE!" Maybe it is a full-moon night, or maybe it is early morning -- I can actually see Basho standing by the side of the road, not moving, as if his breath has stopped. A nazunia... and so beautiful. All past is gone, all future has disappeared. There are no more questions in his mind but just sheer amazement.

Basho has become a child: again those innocent eyes of a child looking at a nazunia, carefully, lovingly. And in that love, in that care, is a totally different kind of understanding -- not intellectual, not analytical.

Tennyson intellectualizes the whole phenomenon, and destroys its beauty. Tennyson represents the West, Basho represents the East. Tennyson represents the male mind, Basho represents the feminine mind. Tennyson represents the mind, Basho represents the no-mind.

Let this become your basic understanding, then we can go into the sutras of Gautama the Buddha.

WANT NOTHING.
WHERE THERE IS DESIRE,
SAY NOTHING.

A simple statement, but the import is great: WANT NOTHING... because this is how all the awakened ones have come to know -- that the misery is created by desiring. Misery is not a reality, it is a by-product of desire. Nobody wants to be miserable; everybody wants to destroy misery, but everybody goes on desiring, and by desiring one goes on creating more and more misery.

You cannot destroy misery directly, you have to cut the very roots. You have to see from where it arises, from where comes this smoke. You have to go down deep into the soil, to the roots. Buddha has called it TANHA -- desiring.

The mind is constantly desiring. The mind never stops even for a single moment desiring; all day it desires, all night it desires, in thoughts it desires, in dreams it desires. Mind is the constant process of desiring... more and more.

Mind remains eternally in discontent. Nothing satisfies it, nothing at all. You may attain to whatsoever you wanted to attain, but the moment you attain it, it is finished. The very moment of attainment... and your mind is no longer interested in it. Watch and see the tricky mind. For years it may have been thinking to purchase a certain house, a beautiful house; for years it may have worked hard. Now the house is yours -- and suddenly nothing is left in your hand. All those dreams, all those fantasies that you had about this house have flown away, and within hours, or at the most within days, you will be desiring another house again. The same trap, the same track, and you go round and round in circles.

You wanted to have this woman, now you have her; you wanted to have this man, now he is yours -- and what have you gained? All those fantasies have flown away. Instead you are frustrated! The mind only desires. It knows only how to desire; hence it cannot ever allow any contentment. Contentment is the death of the mind, desire is its life.

Buddha says: WANT NOTHING. That means: be contented. That means: whatsoever is, is more than you need; whatsoever is, is already so profound, so beautiful... the nazunia flower by the hedge! You are living in such a tremendously beautiful world, with all the stars and the planets and the sun and the moon... with the flowers and the mountains and the rivers and the rocks and the animals, the birds and the people. This is the most perfect world possible, it cannot be improved upon. Enjoy its beauty. Relish the celebration that goes on around you. It is a continuous celebration.

The stars go on dancing, the trees go on swaying -- ecstatically. The birds go on singing. The peacocks will dance and the cuckoo will call... and all this goes on and you remain miserable -- as if you are determined to be miserable. You have decided, you have staked all that you have, to remain miserable; otherwise there is no reason to be miserable. The THISness of existence is so beautiful, the NOWness of existence is so incredibly beautiful, that all that you need is just to relax, rest, be... let the separation between you and the whole disappear.

The separation is caused by desiring. Desiring means complaint. Desiring means all is not as it should be. Desiring means that you are thinking you are wiser than God. Desiring means you could have made a better world. Desiring is stupid. Nondesire is wisdom. Nondesire means a state of contentment, each moment living totally and contentedly.

WANT NOTHING. WHERE THERE IS DESIRE, SAY NOTHING. Buddha is not saying that just by not wanting anything desire is going to stop immediately. You have become habituated to it, it is an ancient habit -- for lives and lives you have desired. It has become autonomous. Even without you it goes on by itself, it has its own momentum. So just by understanding that desire creates misery, that there is no need for desire, that one can simply be and enjoy the sun and the wind and the rain, desire is not going to stop so easily.

Hence Buddha says: WHERE THERE IS DESIRE, SAY NOTHING. If desire arises in you just watch it, don't say anything. Don't express it, don't repress it. Don't condemn it, don't fight with it. Don't evaluate it, don't judge it. Just watch -- carefully. The nazunia by the hedge... just look at it, with no prejudice for or against.

If listening to buddhas you become anti-desire, then you have not understood them, because anti-desire is again desire. If you start desiring a state of no-desire, that is getting into the same rut from the back door. Nondesiring cannot be desired; that will be a contradiction in terms. All that can be done is to WATCH desire, carefully. And in that very watching, slowly slowly, desire dies on its own accord.

This is the existential experience of all those who have become awakened. I am a witness to it -- I say to you not because Buddha says so: I say to you because this is my own experience too. Watching desire, slowly slowly desire dies on its own accord. You don't kill it, you don't fight with it, you don't condemn it, because if you condemn it slips, dives deep into your unconscious; then it starts residing there, and it controls you from there.

If you repress desire, you will have to constantly repress and you will have to be constantly on guard. In the day maybe you can succeed in repressing it, but in dreams it will surface again. That's why psychoanalysis has to study your dreams. It can't believe you when you are awake, it can't trust you when you are awake -- it has to look into your dreams. Why? -- because your dreams will say what you have been repressing. And whatsoever is repressed becomes very powerful, because it enters in your unconscious sources and from there it goes on pulling your strings. And when the enemy cannot be seen it is more powerful -- naturally, obviously.

Buddha is not saying fight desire, Buddha is not saying be against desire. He is simply stating a fact: that desire is stupidity, that desire creates misery, that desire will never allow you to be blissful. So watch desire. Say nothing about it! Simple, very simple watching. Don't sit like a judge.

HAPPINESS OR SORROW --
WHATEVER BEFALLS YOU,
WALK ON

UNTOUCHED, UNATTACHED.

And happiness WILL come and sorrow WILL come, because these are the seeds that you have sown down the ages, and whatsoever you have sown you will have to reap. So don't be disturbed. If happiness comes, don't become too much excited; if sorrow comes, don't become too much depressed. Take things easily.

Happiness and sorrow are separate from you; remain unidentified. That's what he means: WALK ON UNTOUCHED, UNATTACHED... as if they are not happening to you but happening to somebody else. Just try this small device, it is a valuable recipe: as if they are not happening to you but to somebody else, maybe to a character in a novel or in a movie, and you are just an onlooker. Yes, unhappiness is there, happiness is there, but it is THERE! -- and you are here.

Don't become identified, don't say, "I am unhappy," simply say, "I am the watcher. Unhappiness is there, happiness is there -- I am simply the watcher."

It will be of great importance if some day in the future we start changing the patterns of our languages, because our languages are very deeply rooted in ignorance. When you feel hungry, you immediately say, "I am hungry." That creates an identification and gives you a feeling as if YOU are hungry. You are not. Language should be such that it does not give you this wrong notion that "I am hungry." What is really the case is: you are watching that the body is hungry; you are a watcher that the stomach is empty, that it desires food -- but this is not you. You are the watcher. You are always the watcher! You are never the doer. You always go on standing as a watcher far away.

Get more and more rooted into watching -- that's what Buddha calls VIPASSANA, insight. Just see with inner eyes whatsoever happens, and remain untouched, unattached.

A tough, old-time Indian fighter came straggling back into camp with seven Shoshone arrows piercing his chest and legs.

A doctor examined him and remarked, "Amazing stamina. Don't they hurt?"
The oldtimer grunted, "Only when I laugh."

In fact, they should not hurt even then -- and they don't hurt to a buddha. Not that if you pierce the buddha with an arrow there is no hurt; the hurt is there. He may feel it even more than you, because a

buddha's sensitivity is at the optimum -- you are insensitive, dull, half dead. The scientists say that you only allow two percent of information to reach you; ninety-eight percent is prevented outside. Your senses don't allow it in. Only two percent of the world reaches to you; ninety-eight percent is excluded.

To the buddha, a hundred percent of the world is available, so when an arrow pierces a buddha it hurts a hundred percent; to you it hurts only two percent. But there is a great difference: a buddha is a watcher. It hurts, but it does not hurt HIM. He watches as if it is happening to somebody else. He feels compassion for the body -- he feels compassion, his compassion for his body -- but he knows that he is not the body.

So, in a way, it hurts him more than it hurts to you, in another way it hurts not at all. He remains aloof, unconcerned. It is a very paradoxical state. He CARES for the body, but yet remains unconcerned -- unconcerned about the consequences. He takes every possible care because he respects the body. It is such a beautiful servant, it is such a good house to live in -- he takes care but he remains aloof.

Even when the body is dying a buddha goes on watching that the body is dying. His watchfulness remains to the very last. The body dies and the buddha goes on watching that the body has died. If one can watch to such an extent, one goes beyond death.

DO NOT ASK FOR FAMILY OR POWER OR WEALTH,
EITHER FOR YOURSELF OR FOR ANOTHER.
CAN A WISE MAN WISH TO RISE UNJUSTLY?

The things of the world do not matter -- the wealth, the power, the prestige, they don't matter. The buddha cannot ask for them for himself or for another. That distinction has to be remembered. Ordinarily it is thought that a buddha will not ask for himself, but he can ask for others. No, he will not ask for others either. That's where Christianity and Buddhism have diametrically opposite visions.

There is a story:

A woman came to Buddha crying, weeping, carrying the dead body of her only son. People had told her that if she goes to the Buddha, he is such a compassionate man, he may do some miracle. Buddha asked the woman, "You do one thing: you go into town -- bring some mustard seeds. One condition has to be fulfilled: they should be brought from a house where nobody has ever died."

The woman was very happy; this was not a problem because their whole village was growing mustard seeds. So every house was full of mustard seeds. She rushed from one house to another, but in her excitement that her son is going to be revived again she forgot completely that the condition is impossible, it cannot be fulfilled.

By the evening she had knocked on all the doors, and everybody said, "We can give you as many mustard seeds as you want, but they will not help because we cannot fulfill the condition: somebody has died in our family -- not only one but many persons really. My father died, my father's father died... and thousands of others before." Somebody's wife has died, somebody's mother, somebody's brother, sister, somebody's son.... She could not find a single family where nobody had ever died.

By the evening when she came she was a totally different woman -- she came laughing. In the morning she had come crying and weeping; she was almost mad because the only son had died. Buddha asked her, "Why are you smiling?"

She said, "Now I know -- you tricked me, you befooled me, but I could not see the point at that time. Everybody has to die, so it is not a question now that my son has died. He had to die one day or other. And it is good, in a way, that he has died before me: if I had died before him, he would have suffered. It is better for me to suffer than for him to suffer. So it is good, perfectly good.

"Now I have come for initiation. Initiate me into sannyas, because I would like to know: is there anything beyond death or not? Is death all or does something survive? I am no longer interested in the son."

Buddha said, "That was the purpose of sending you, so that you can be awakened."

Now the same story you can visualize about Jesus Christ. What Christians say... because nobody knows what kind of man Jesus really was except what the Christians say about him, and they are saying wrong things about him. If he was really a buddha -- and he was -- then he would not have been interested in reviving people from death. He would not revive Lazarus from death -- what is the point? Lazarus is no longer alive. He must have died a few years later; even if he was revived he would have died a few years

later. Death is going to happen; you can at the most postpone it.

A buddha is not interested in postponing! A buddha's whole effort is to make you alert, aware, that death is coming. He is not to protect you from death, he has to take you beyond death. And Jesus is a buddha. MY understanding of Jesus is totally different from the Christian interpretation. To me, this is a parable: Lazarus coming back to life simply means Lazarus reborn spiritually.

Buddha has said many times -- Jesus has said also -- Unless you are born again, you will not enter into my Kingdom of God. But "born again" does not mean that you have to be resurrected. "Born again" means a spiritual process of awakening. Jesus must have awakened Lazarus from his sleep, from his metaphysical death.

When you come to me you are metaphysically dead -- you are Lazarus. The story says Jesus called Lazarus out of his tomb: "Lazarus, come out!" That's what every buddha has been doing down the ages: calling Lazaruses to come out of their graves. When I initiate you into sannyas, what am I doing? -- calling, "Lazarus, come out of your grave! Be reborn!"

Sannyas is a process of rebirth. Lazarus must have been initiated into the deeper mysteries of life which go beyond death. But to make this beautiful metaphor into an historical event is to destroy the whole poetry of it, the whole significance of it.

A buddha will not ask -- for himself or for his family or for anybody else -- for power, prestige, possessions, because they are utterly useless.

CAN A WISE MAN WISH TO RISE UNJUSTLY? That's impossible. Remember, the "wise man" is a translation of 'buddha'. An awakened man cannot do anything unjust -- it is impossible, it can't happen in the nature of things. The awakened one can do only the right, the just. And to ask for power, prestige, money, possessions, fame, is stupid. A wise man cannot ask for them, either for himself or for others.

And the buddha knows whatsoever is just is already happening; there is no need to ask for it, there is no need to desire it. Existence is very just and very fair. AES DHAMMO SANANTANO -- this is the inexhaustible, eternal law, that existence is very fair and very just. You simply remain natural and existence will go on bestowing a thousand and one blessings on you without your asking for them.

The famous statement of Jesus is: Ask and it shall be given. If you ask Buddha he will say: Ask not and it shall be given. Jesus says: Knock and the doors shall be opened unto you. If you ask Buddha he will say: Knock not, because the doors are already open. Just look... the nazunia flower, and Basho looking at it carefully.

FEW CROSS OVER THE RIVER.
MOST ARE STRANDED ON THIS SIDE.
ON THE RIVERBANK THEY RUN UP AND DOWN.

Buddha says again and again that people are in such a hurry, not knowing where they are going, but in a great hurry they are going somewhere. And they simply go up and down, on THIS bank, hoping that by running and rushing and remaining occupied they will reach to the other shore.

I have heard that the pope in the Vatican received a phone call, a long-distance phone call, from New York. The bishop from New York phoned in a very nervous, excited, feverish state: "Sir, immediate instructions are needed: one man who looks like Jesus has entered into the church, and he says, 'I am Jesus Christ.' Now what am I supposed to do?"

The pope pondered over it for a moment and then said, "Look occupied."

What else can you do? If Jesus has come, at least look occupied, do something! Let him see that his people are very busy -- be busy. Even if there is no business, don't be worried.

That's what people are doing -- busy without business, looking very occupied. And all that they are doing is just rushing up and down the same bank. This way you cannot reach the other shore.

FEW CROSS THE RIVER. MOST ARE STRANDED ON THIS SIDE. What does he mean by "this side"? This side means death, time, this momentary existence. That side means deathlessness, timelessness, eternity, God, nirvana. One needs guts to cross the stream, because the other shore is not visible. In fact, only this shore is visible, the other shore is invisible. This shore is gross, the other shore is subtle. This shore is material, the other shore is spiritual -- you cannot see it, it cannot be shown to others.

Even those who have reached to the other shore can only call you, invite you, but they cannot give any proofs. I cannot give you any proof of God; Buddha has not given, Jesus has not given -- nobody who knows can give any proof of God. God cannot be proved. You can only be persuaded to come to the other shore and see on your own.

Buddha says again and again: IHI PASSIKO! Come and see!

BUT THE WISE MAN, FOLLOWING THE WAY,
CROSSES OVER, BEYOND THE REACH OF DEATH.

The only effort of any intelligent person in this world should be, first and foremost, how to know something which cannot be destroyed by death -- because death can happen any moment, next moment, tomorrow. Because death can happen any moment, the intelligent person's first effort will be to know something that cannot be destroyed by death, and to be centered into that something which is deathless, to be rooted in that, so you are not destroyed.

BUT THE WISE MAN, FOLLOWING THE WAY, CROSSES OVER, BEYOND THE REACH OF DEATH.

Death is the most important phenomenon -- far more important than birth, because the birth has already happened; now you cannot do anything about it. But death has to happen -- something can be done about it, some preparation. You can be ready to receive it, you can be consciously in a state of welcome for it.

You missed the opportunity of birth, don't miss the opportunity of death. And if you can receive death in a meditative state, you may be able to receive your next birth -- which will be followed by death -- consciously. If you can die consciously, you will be born consciously. Your next life will have a totally different flavor. And a person can be born only once after he has died consciously -- only one more life.

The Christians, the Jews, the Mohammedans, believe in only one life. My interpretation is that when you have died once consciously -- and are reborn consciously -- THAT life is real life; only that is worth counting. All other lives before it were not worth counting. That's why these three traditions have not counted them. It is not that they don't know about them -- Jesus is perfectly aware of past lives -- but they are not worth counting. You were asleep, you were dreaming, you were unconscious. It was not LIFE; you were somehow dragging yourself in sleep.

Buddha used to tell his disciples: Count your life only after you have taken sannyas.

Once it happened:

A great king, Bimbisara, had come to see Buddha. He was sitting at Buddha's side talking to him and an old man came, bowed down, touched Buddha's feet, an old sannyasin. And as it was the habit of Buddha to ask, he asked the old man, "How old are you?" And the old man said, "Just four years old, sir."

Bimbisara could not believe his eyes, could not believe his ears: "This old man who looks almost eighty, if not more, is saying he is four years old?" He said, "Pardon me, sir, can you repeat it again, how old you are?"

The old man again said, "Four years old."

Buddha laughed and said, "You don't know the way we count life: it is four years ago that he became a sannyasin, that he was initiated into the eternal, that he was taken into the timeless. It is only four years ago that he crossed from this shore and reached to the other shore. He has lived for eighty years, but those years are not worth counting; it was a sheer wastage."

Nobody has interpreted Christianity, Judaism, Islam, in the way I am interpreting. They all believe in one life, and Christians, Mohammedans and Jews think there is only one life. That is not the case; you have lived many times, but they are not worth counting. Only one life will be worth counting: when you will be born consciously -- but you can be born consciously only if you die consciously.

So the first and the most important thing in life is to prepare for death. And what is the way to prepare for death? -- what Buddha calls "following the way." Meditate over this small anecdote.

Nan Yin, a great Zen master, was visited by Tenno, who, having passed his apprenticeship, had become a teacher. The day happened to be rainy, so Tenno wore wooden clogs and carried an umbrella.

After greeting him, Nan Yin remarked, "I suppose you left your wooden clogs in the vestibule. I want to

know if your umbrella is on the left or on the right side of the clogs."

Tenno, confused, had no instant answer. He realized that he was unable to carry his Zen every minute. He became Nan Yin's disciple and he studied six more years to accomplish his every minute Zen.

This is the way. One has to be alert and aware of each and everything that one is doing. Now, Tenno has not done something very serious -- he had simply forgotten where the umbrella is, at the right side of the clogs or at the left side. You will think Nan Yin is too hard; it is not so. It is out of compassion that he asked this question.

Nan Yin's own master, when he had come for the first time to his master, had asked a similar question.

Nan Yin had traveled almost two hundred miles into the mountains to reach the master, and do you know what the master asked, the first question? Not very philosophical, not very metaphysical.... The moment Nan Yin bowed down, the master asked, "What is the price of rice in your town?" The price of rice...!

But Nan Yin instantly said, "I am no longer there, I am here. I never look back, and I destroy all the bridges that I have crossed. So forget all about the rice and its price!"

The master was tremendously happy. He hugged Nan Yin, he blessed him, and he said, "If you had told me the price of rice in your town, I would have thrown you out of the monastery. I would not have allowed you here, because we are not interested in rice merchants."

Each master has his own way of seeing into disciples' inner beings. Now this was a simple question: Nan Yin said, "Where is your umbrella -- on the left or on the right side of the clogs?" Now, nobody can think of Immanuel Kant asking such a question to any of his disciples; nobody can imagine Hegel or Heidegger or Sartre asking such a question to one of his students -- impossible!

Only a man like Nan Yin, a man who is a buddha, can ask such a question -- so ordinary, yet with such extraordinary insight. He is saying, "When you were putting your umbrella, were you aware? -- or did you just do it mechanically?"

Once a man, another man, a professor in a university, came to see Nan Yin. He threw his shoes -- must have been angry or something -- slammed the door, came in. At least thirty other disciples were sitting there. Nan Yin looked at the professor; he was a very famous professor... must have expected that Nan Yin will stand up and welcome him. Instead, Nan Yin shouted at the professor and told him to go back and ask forgiveness. "You have misbehaved with the door, you have misbehaved with the shoes! Unless they forgive you, unless I see that you have been forgiven, I will not allow you in -- you get out!"

Shocked, shattered -- but the professor could see the point. Still he tried; he said, "But what is the point of asking forgiveness from the shoes or the door? They are dead anyway, how can they forgive?"

Nan Yin said, "If you can be angry at them and they are dead, if to be angry is okay, then you should be ready to ask forgiveness too -- apologize!"

The professor went; for the first time in his life he bowed down to his shoes. And he remembers in his memoirs that "That moment was one of the most precious in my life, when I bowed down to my shoes. Such silence descended on me! For the first time I felt free of the ego, utterly open. The master has done the trick. When I came back, he received me with such joy. He said, 'Now you are ready to sit by my side, now you are ready to listen to me. Now you are finished; otherwise the thing was incomplete. And never leave anything incomplete, otherwise it goes on hanging around you. You will have a hang-up. If you misbehave with the door and you don't complete the whole process, you will remain angry somewhere.'"

Moment-to-moment awareness is the way of a buddha. If you can remain moment to moment aware, you will become perfectly clear that there is something in you which is beyond death, which cannot be burned, cannot be destroyed, which is indestructible. And to know that rock of indestructibility within you is the beginning of a new life.

HE LEAVES THE DARK WAY
FOR THE WAY OF THE LIGHT.

The way of living unconsciously is called by Buddha the dark way. And the way of living consciously,

attentively, moment to moment, bringing your consciousness to each act, each small act, each detail, is the way of light.

HE LEAVES HIS HOME, SEEKING
HAPPINESS ON THE HARD ROAD.

By 'home' is meant clinging to security, safety, the familiar, the known. By 'leaving the home' he does not mean leaving your family, your children, your wife, your husband -- that has been, down the ages, how the Buddhists have interpreted this line. That's not my interpretation. That is not real home. The real home is something inside your mind: the calculativeness, the intellect, the logic, the armor that you create around yourself against the whole world -- that is 'the home'. 'Leaving the home' -- that means leaving all security, going into the insecure, dropping the known, moving into the unknown, forgetting the comforts of the shore and going into the troubled waters, into the uncharted sea. That is the hard way -- but the other shore can be attained only through the hard way.

Those who are lazy, those who are always in search of some shortcut, those who want God cheap, those who are not ready to pay anything in return for the ultimate truth, they are befooling themselves and wasting their time. We have to pay with our life, we have to pay with all that we have, we have to surrender totally, we have to become committed intensely and wholly. That is the hard way, and only through the hard way one can cross the stream of existence and can reach to the other shore, the deathless, the eternal.

FREE FROM DESIRE,
FREE FROM POSSESSIONS,
FREE FROM THE DARK PLACES OF THE HEART....

If you are ready to drop all armor of security and comfort, if you are ready to drop all calculative mind, clever mind, cunning mind, if you are ready to drop the mind itself, all dark parts of your heart will disappear. Your heart will become full of light, desire will disappear -- desire means future. And possessions will not be anymore your clingings -- possessions means the past.

When there are no more desires, no more clinging to the possessions, you are free from past and future. To be free from past and future is to be free in the present. That brings truth, God, freedom. That, only that, brings wisdom, buddhahood, awakening.

FREE FROM ATTACHMENT AND APPETITE,
FOLLOWING THE SEVEN LIGHTS OF AWAKENING,
AND REJOICING GREATLY IN HIS FREEDOM,
IN THIS WORLD THE WISE MAN
BECOMES HIMSELF A LIGHT,
PURE, SHINING, FREE.

And as you move more and more into the present, inside you will come across seven lights -- what Hindu yoga calls seven CHAKRAS, Buddhist yoga calls seven lights, seven lamps. As you become more and more detached from the body, detached from possessions, uninterested in desires, your energy starts moving upwards. The same energy that is contained at the lowest center, at the sex center.... Now, only at the sex center sometimes do you have the experience of light, which you call orgasm, but very rarely even there. Only very rarely, very few people have known that making love, a moment comes when lovers become full of light. Then the orgasmic experience is not only physical, it has something spiritual in it.

Tantra tries to create that space and context in which the sexual centers start radiating light. And when two lovers are not only exploiting each other's body but are really worshipping each other's body, when the other is a god or a goddess and lovemaking is like prayer and meditation -- with great reverence one goes into lovemaking -- it happens that both the centers meet, the male and the female energies, and great light starts flowing inside your being.

The same can happen on six other, higher points; the higher the point, the greater and brighter the light. The seventh point is SAHASRAR, the one-thousand-petaled lotus. There the light is so much that Kabir

says it is "as if one thousand suns have suddenly arisen" -- not one, but one thousand suns.

FREE FROM ATTACHMENT AND APPETITE, FOLLOWING THE SEVEN LIGHTS OF AWAKENING, AND REJOICING GREATLY IN HIS FREEDOM, IN THIS WORLD THE WISE MAN BECOMES HIMSELF A LIGHT, PURE, SHINING, FREE.

He himself becomes a light to himself and he becomes a light unto others too. Be a buddha! Life is meaningless without it. Be a buddha! Only then you are fulfilled. Be a buddha! Then you have bloomed. Be a buddha and you will know God resides in you.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #4
Chapter title: I am a drunkard

15 August 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
IF THE JEALOUSIES, THE POSSESSIVENESS, THE ATTACHMENT, THE NEEDS AND EXPECTATIONS AND DESIRES AND ILLUSIONS DROP, WILL ANYTHING BE LEFT OF MY LOVE? HAS ALL MY POETRY AND PASSION BEEN A LIE? HAVE MY LOVE PAINS HAD MORE TO DO WITH PAIN THAN WITH LOVE? WILL I EVER LEARN TO LOVE? OR IS IT NOT A LEARNING BUT A GIFT, AN OUTGROWTH OF SOMETHING ELSE? A GRACE DESCENDING?

Satya, love cannot be learned, it cannot be cultivated. The cultivated love will not be love at all. It will not be a real rose, it will be a plastic flower. When you learn something, it means something comes from the outside; it is not an inner growth. And love has to be your inner growth if it is to be authentic and real.

Love is not a learning but a growth. All that is needed on your part is not how to learn the ways of love but how to unlearn the ways of unlove. The hindrances have to be removed, the obstacles have to be destroyed -- then love is your natural, spontaneous being. Once the obstacles are removed, the rocks thrown away, the flow starts. It is already there -- hidden behind many rocks, but the spring IS already there. It is your very being.

It is a gift, but not something that is going to happen in the future: it is a gift that has already happened with your birth. To be is to be love. To be able to breathe is enough to be able to love. Love is like breathing. What breathing is to the physical body, love is to the spiritual being. Without breathing the body dies; without love the soul dies.

So the first thing to be remembered: it is not something that you can learn. And if you learn you will miss the whole point; you will learn something else in the name of love. It will be pseudo, false. And the false coin can appear as the real coin; and if you don't know the real, the false can go on deceiving you. Only by knowing the real, will you be able to see the distinction between the false and the real.

And these are the obstacles: jealousies, possessiveness, attachment, expectations, desires.... And Satya, your fear is right that, "If all these disappear, will anything be left of my love?"

Nothing will be left of your love. Love will be left... but love has nothing to do with "I" or "you." In fact, when all possessiveness, all jealousies, all expectations disappear, love does not disappear -- you disappear, the ego disappears. These are the shadows of the ego.

It is not love that is jealous. Watch, look, observe again. When you feel jealous, it is not LOVE that feels jealous; love has never known anything of jealousy. Just as the sun has never known anything of darkness, love has never known anything of jealousy.

It is the ego that feels hurt, it is the ego that feels competitive, in a constant struggle. It is the ego which is ambitious and wants to be higher than others, wants to be somebody special. It is the ego which starts feeling jealous, possessive -- because the ego can exist only with possessions. The more you possess, the more the ego is strengthened; without possessions the ego cannot exist. It leans on possessions, it depends on possessions. So if you have more money, more power, more prestige, a beautiful woman, a beautiful man, beautiful children, the ego feels immensely nourished. When possessions disappear, when you don't possess anything at all, you will not find the ego inside. There will be nobody who can say "I."

And if you think THIS is your love, then certainly your love will also disappear. Your love is not really love. It is jealousy, possessiveness, hatred, anger, violence; it is a thousand and one things -- except love. It masquerades as love. Because all these things are so ugly, they cannot exist without a mask.

An ancient parable:

The world was created, and God was sending every day new things to the world. One day he sends Beauty and Ugliness to the world. It is a long journey from paradise to the earth. The moment they arrive it is early morning, the sun is just rising. They land near a lake and both decide to have a bath because their whole bodies, their clothes, are so full of dust. Not knowing the ways of the world -- they are so new -- they take their clothes off; utterly naked, they jump into the cool water of the lake. The sun is rising, people start coming.

Ugliness plays a trick: when Beauty goes swimming far away into the lake, Ugliness comes on the bank, puts on the garments of Beauty, and escapes. By the time Beauty becomes aware that "People are arriving and I am naked," she looks around... her clothes are gone. Ugliness is gone and she is standing naked in the sun, and the crowd is coming closer. Finding no other way, she puts on the clothes of Ugliness and goes in search of Ugliness so that the clothes can be changed.

The story says she is still trying to find... but Ugliness is cunning and goes on escaping. Ugliness is still in the clothes of Beauty, masked as Beauty, and Beauty is moving in the clothes of Ugliness.

It is a tremendously beautiful parable.

All these things are so ugly that you cannot tolerate to be with them even for a single moment if you see their reality. So they don't allow you to see the reality. Jealousy pretends to be love, possessiveness creates a mask of love... and then you are at ease.

You are not befooling anybody else, Satya, but yourself.

Mulla Nasruddin was passing by the side of a cemetery. He saw a grave; on the grave there was a stone and on the stone was written: "I am not dead -- I am only fast asleep."

Mulla had a belly laugh. He said, "You are befooling nobody but yourself."

Satya, these things are not love. So what you know as love, what you have known up to now as love, will disappear. It has nothing of poetry in it. Yes, passion is there, but passion is a feverish state, passion is an unconscious state. Passion is not poetry. The poetry is known only by the buddhas -- the poetry of life, the poetry of existence.

Excitement, fever, are not ecstasies. They look alike, that is the problem. In life many things look alike and the distinctions are very delicate and fine and subtle. Excitement can look like ecstasy -- it is not, because ecstasy is basically cool. Passion is hot; love is cool, not cold but cool. Hatred is cold; passion, lust, is hot. Love is exactly in the middle. It is cool -- neither cold nor hot. It is a state of tremendous tranquility, calmness, serenity, silence. And out of that silence is poetry, out of that silence is song, out of that silence arises a dance of your being.

What you call poetry and passion are nothing but lies -- with beautiful facades. Out of your hundred poets, ninety-nine are not really poets but only in a state of turmoil, emotion, passion, heat, lust, sexuality, sensuality. Only one out of your hundred poets is a real poet.

And the real poet may never compose any poetry, because his whole being is poetry. The way he walks, the way he sits, the way he eats, the way he sleeps -- it is all poetry. He exists as poetry. He may create poetry, he may not create poetry, that is irrelevant.

But what you call poetry is nothing but the expression of your fever, of your heated state of consciousness. It is a state of insanity. Passion is insane, blind, unconscious, and it is a lie. It is a lie because it gives you the feeling as if it is love.

Love is possible only when meditation has happened. If you don't know how to be centered in your being, if you don't know how to rest and relax in your being, if you don't know how to be utterly alone and blissful, you will never know what love is.

Love appears as relationship but begins in deep solitude. Love expresses as relating, but the source of love is not in relating: the source of love is in meditating. When you are absolutely happy in your aloneness, when you don't need the other at all, when the other is not a need, then you are capable of love. If the other is your need you can only exploit, manipulate, dominate, but you cannot love.

Because you depend on the other, possessiveness arises -- out of fear. "Who knows? -- the other is with me today; tomorrow he may not be with me. Who knows about the next moment?" Your woman may have left you, your children may become grown up and will be gone, your husband can desert you. Who knows about the next moment? Out of that fear of the future you become very possessive. You create a bondage around the person you think you love.

But love cannot create a prison -- and if love creates a prison, then nothing is left for hatred to do. Love brings freedom, love gives freedom. It is nonpossessiveness. But that is possible only if you have known a totally different quality of love: not of need but of sharing.

Love is sharing of overflowing joy. You are too full of joy; you cannot contain it, you have to share it. Then there is poetry and then there is something tremendously beautiful which is not of this world, which is something that comes from the beyond. This love cannot be learned, but obstacles can be removed.

Many times I say learn the art of love, but what I really mean is: learn the art of removing all that hinders love. It is a negative process. It is like digging a well: you go on removing many layers of earth, stones, rocks, and then suddenly there is water. The water was always there; it was an undercurrent. Now you have removed all the barriers, the water is available. So is love: love is the undercurrent of your being. It is already flowing, but there are many rocks, many layers of earth to be removed.

That's what I mean when I say: learn the art of love. It is really not learning love but UNlearning the ways of unlove.

The moment you are centered in your being, rooted in your being, you become full of grace, as if God has penetrated you. You are empty and God starts descending in you. He can descend only when you are not: your absence becomes his presence.

God is not a person but a presence. And two swords cannot exist in one sheath: either you can exist, or God. You have to disappear, evaporate. Your absence is what sannyas is all about.

The process of sannyas is the process of becoming absent more and more, so that one day there is only empty space left inside and nothing else. In that emptiness, whenever it is total, instantly God is felt. God is felt as a presence -- and God is another name for love. And to know God is to know poetry, to know God is to know celebration, to know God is to know bliss -- SAT-CHIT-ANAND.

That's how the mystics in the East have defined God: SAT means truth, CHIT means consciousness, ANAND means bliss. If you are utterly empty, you will come to know these three things. For the first time you will have some taste of truth, some experience of consciousness, some flavor of bliss.

But, Satya, right now, although it will hurt you because it will be very destructive... what I am saying is going to shock you. You have believed in your poetry, in your passion, you have believed in your illusions and dreams and you have felt great because of all this. And I am saying: all this is simply nonsense. Although the majority of humanity lives in such illusions, all these are mirages. If you really want to encounter life you will have to be ready for many shocks, you will have to be ready to be shattered into pieces.

The function of the master is to destroy you, because only when you are destroyed the context is created in which God can be felt. Your death is the beginning of a divine existence.

Die! Die to the ego, die to your past, and you will be resurrected. That resurrection will make you go beyond death, beyond time, beyond misery, beyond the world -- what Buddha calls "beyond this shore."

The second question:

BELOVED MASTER,
WHY DOES JESUS TELL HIS DISCIPLES: BE AS CUNNING AS THE SERPENTS AND AS INNOCENT AS THE DOVES?

Anand Jayesh, the serpent is the symbol of wisdom. In all the ancient cultures of the world -- Hebrew, Hindu, Chinese -- the serpent is the only symbol which is common.

By 'cunning' Jesus does not really mean cunning as you understand it. In the ancient Aramaic, the language that Jesus spoke, there is only one word for both 'wisdom' and 'cunning', hence the wrong translation.

But why have Christians chosen to translate it as 'cunning' and not as 'wisdom'? -- because of the biblical story that it is the serpent who seduced, corrupted the mind of Eve, persuaded her to go against God's commandment and to eat the fruit of the tree of knowledge. Because of this biblical story the serpent has become the original source of sin. It is the serpent who persuaded Eve, then Eve persuaded Adam and humanity fell from the grace of God. Adam and Eve were turned out of the Garden of Eden; hence the serpent became a condemned phenomenon.

But in reality the parable has a totally different meaning. Christians will not concede to that meaning. What meaning do I give to that immensely significant parable? It has many meanings. That is the beauty of ancient parables: they have many-dimensional richness. They are not one-dimensional, they are multidimensional. They can be interpreted in a thousand and one ways; that is their richness. They have many facets; they are like a diamond -- and the more facets a diamond has, the more valuable it is.

When the kohinoor was found for the first time it was a very big stone, the biggest diamond the world has ever known. Now it is only one third of its original weight, because down the ages the jewelers have been polishing, cutting, and polishing and cutting; they have been giving new facets to the diamond. Now it is one third of its weight but millions of times more valuable. So are ancient parables: they are kohinoors. But the problem with the so-called religions is that they become addicted to one meaning. Then they become afraid of other meanings, other possibilities.

The serpent is not cunning, the serpent is wise in the parable. It is because of his wisdom that humanity was born. If there had been no serpent, you would not have been here -- not even Jesus would have been, nor Buddha. The world would have lacked humanity. It is the serpent and his wisdom that creates this great journey of humanity -- and it has been of immense value; otherwise there would have been trees and animals and birds, but no Lao Tzu, no Zarathustra, no Krishna, no Buddha, no Mohammed, no Christ, no Kabir, no Nanak. Yes, trees would have been there and birds and animals, but the existence would have missed something of immense importance; it would have missed humanity, it would have missed human consciousness, which is the ultimate growth point up to now. It is the serpent and his wisdom! The serpent was far more wise than Eve and Adam, because he taught them rebellion.

Wisdom is always rebellious. In fact, if you ask me, God was giving an opportunity to Adam and Eve to rebel; hence the commandment not to eat from the tree of knowledge. This is a simple psychological fact. The garden was so big that Adam and Eve, left to themselves, would never have discovered the tree of knowledge; it was only one tree and there were millions and millions of trees.

But God pointed out the tree and said, "Don't eat the fruit of THIS tree." By saying this he is provoking. In fact, the first seducer is God; the serpent is the second seducer. The serpent is simply an agent of God, a messenger of God. God must have waited for long after he prohibited.... Now Adam and Eve are bound to eat the fruit of knowledge.

You can try it. Prohibit the children, "Don't eat ice cream. Don't go near the fridge!" -- and then they are bound to go. They might not have gone if you had not told them NOT to go. Prohibition becomes invitation. You are challenging them; you are challenging them to assert themselves.

God has challenged Adam and Eve, and then he must have waited for long. The challenge didn't work; Adam and Eve must have been very obedient people. They were the first people on the earth; hence they may not have tasted of rebellion and the joys of rebellion and the growth that rebellion brings. The agony and the ecstasy of rebellion were unknown to them. Hence the serpent was used as a messenger; in the whole animal kingdom, the serpent was chosen to be the messenger of God. The serpent is a symbol of wisdom -- and it is because of the serpent that you are here. The serpent is really the father -- the father of humanity.

The original statement of Jesus means: Be as wise as the serpents and as innocent as the doves. But the word 'cunning' is also beautiful. Gurdjieff used to say that unless you are cunning you cannot escape from the bondage of the world -- because the bondage is so complex that you have to be very sly. Gurdjieff used to say that if you want to learn from a master you have to be very sly, cunning. That's how he learned. He moved for at least twenty years from one master to another master -- but masters take their own time, they are not in a hurry. They don't live in time, they live in the eternal, so there is no hurry. But Gurdjieff was in a hurry, so rather than waiting until whenever the master feels the time is right and he will impart his knowledge, he will impart his wisdom, he started stealing wisdom from the masters.

Gurdjieff says he learned by stealing, by being cunning. It looks strange to use the words 'sly', 'cunning', in reference to spirituality, but Gurdjieff is a rare man. If you understand him rightly, what he means simply is: be clever, be intelligent, be utterly alert, be wise.

In the East, the serpent has become the symbol of the energy that is dormant in you. In yoga we call it KUNDALINI -- the serpent power. It is dormant in your sex center, like a coiled serpent, fast asleep, snoring. At the lowest center of your being your energy is asleep; it has to be awakened. And once the serpent starts rising in you, you will be surprised that you are not so small as you appear from the outside. From the inside you are as vast as the sky; even the sky is not the limit.

The serpent is a beautiful symbol. It has no legs, still it moves so fast; its movement is a miracle. Zen people say: God cannot be explained, truth cannot be defined.

To define truth is like putting legs on a snake. The snake moves without legs, there is no need of any legs. If you put legs on the snake you may stop its movement totally; it may not be able to move at all.

So is the case with wisdom: it moves without legs. It moves without information, without knowledge. It moves without intellectuality; it moves intuitively.

The serpent dances listening to music. Scientists were very much puzzled in the beginning, because the snake has no ears at all, it cannot listen. But how can you deny it? -- everybody knows that the serpent becomes absolutely hypnotized by music; it sways, dances. How does it become possible? -- because it has no ears. Then after great inquiry and research it was found it has no ears but it hears from every cell of its body. Its whole skin functions as an ear; it is all ears.

And that's how a disciple has to be: all ears; not only listening from the ears but listening from the feet to the head, listening from each cell of one's being so that each fiber of your existence starts pulsating, falls in rhythm with the master.

The serpent is of great significance. Jesus is right. You became puzzled, Jayesh, because of the word 'cunning'. It simply means wise.

Sheikh Mustapha needed one more horse before setting off on a trip into the desert. Two steeds were brought to him from a nearby village, but the owner of each horse, not wanting to give up his animal, insisted his nag was worthless, brokenwinded, old and crippled.

"It is a simple thing to settle," said the sheikh. "We will stage a race. The winning horse will be taken."

An advisor stepped forward and whispered, "It won't work, Your Highness. Neither man will let his horse run fast."

"They will," said Mustapha. "Let each man ride the other's horse."

You can call it cunningness, you can call it wisdom. The sheikh is wise, is cunning, is sly. He says, "Let each man ride the other's horse." Then there is not going to be any difficulty to decide who comes first, because each will try the hardest possible to bring the horse first -- it is the other's horse.

Jesus says: Be wise, be cunning, be sly -- because life is complex, very complex, and your bondage is very ancient. You have become accustomed to your slavery. Unless you behave very intelligently, there is no possibility of your ever getting out of this imprisonment. You will have to focus all your energy on a single point: how to attain freedom.

It is like a prisoner: if he wants to get out of the jail he will have to be really cunning, wise, sly. He will have to watch from where to escape, he will have to watch continuously what side of the prison is less guarded. He will have to watch very carefully which guards can be bribed. He will have to make some connection with outside people; only if he can get some help from the outside -- a rope, a ladder, certain informations: at what time of the night he should escape, at what time the guards are changed, at what time the guard falls asleep, how to get the rope, how to get a ladder.... If he behaves stupidly he will be caught, and he will be far more in danger than before. It is better not to try to escape if you are not intelligent

enough.

Hence each master sharpens your intelligence. Wherever you find that your intelligence is being dulled, escape from that place as fast as possible.

And that's what is being done in almost all the so-called spiritual places. The so-called ashrams and the temples and the mosques and the churches, they dull you, they console you. They tell you that you are already free, there is no need to go anywhere. They tell you that the prison does not exist -- this is your home. They tell you the guard is not your enemy, he is your friend. He is not guarding you so that you cannot escape, no; he is guarding you so that nobody can enter in and harm you. They say decorate the prison. They give you all kinds of suggestions and advice how to decorate it and how to make it beautiful. They console you. And the more you are consoled, the more you are lulled into sleep, the less becomes the possibility of your ever becoming a buddha, ever becoming awakened, ever becoming really free.

Your so-called saints go on singing lullabies; they help you to sleep better. And you will be surprised that the so-called mantras are nothing but a way to fall deeply asleep. That's what Maharishi Mahesh Yogi's Transcendental Meditation is. If you repeat ANY word... it does not matter what word you repeat -- Rama, Rama, or Krishna, Krishna, or Christ, Christ, or Coca-Cola, Coca-Cola -- anything will do. If you go on repeating a certain word continuously it will help you to fall deep asleep, because the mind becomes bored with it. When the mind becomes bored it starts feeling dull, sleepy. When the mind becomes bored there is only one escape from the boredom -- to fall asleep.

Mothers have known it for centuries. Transcendental meditation has been used by all the mothers all over the world. Whenever the child is not going to sleep they start repeating a single line, a lullaby. Anything will do; just go on repeating the same again and again and the child starts falling asleep.

And that's how hypnosis functions: any repetition -- a mantra is not necessarily needed -- ANYTHING. You can make a black spot on the wall and go on looking at it, looking constantly at it, and within minutes you will be fast asleep, because consciousness needs flow, consciousness needs something new to keep alert, consciousness needs movement. Consciousness is a stream.

In fact it is because of this that Maharishi Mahesh Yogi's Transcendental Meditation -- which is neither transcendental nor meditation -- has become so significant in America. America is the country which suffers most from sleeplessness, the only country which can sleep only through tranquilizers, sleeping pills -- and even those are no longer working -- the only country which has become so restless that sleep has become almost impossible. New methods are needed, more subtle methods are needed.

But to fall asleep is not meditation, it is consolation. It will give you a little rest and tomorrow you will find yourself a little more fresh. It is good -- I am not against it. It is a nonmedicinal tranquilizer. If you use tranquilizers you can use transcendental meditation -- far better. At least you are not stuffing yourself with chemicals which may have any side effect. It will not harm you, but it is not meditation at all -- because meditation means sharpening of intelligence. Meditation means becoming more alert, more bright, more brilliant, becoming more luminous, becoming more wise.

Jesus is right when he says: Become as cunning as the serpents. Have you watched a serpent -- how alert he is, how watchful? A slight disturbance, just a dry leaf in the wind, and the serpent escapes. You walk, your footsteps are enough... just a little sound and the serpent is gone like the wind. He is so alert, so watchful.

Learn that watchfulness, learn that alertness. Learn that beautiful movement, that flexibility, that fluidity of a serpent. And be as innocent as doves.

Jesus is bringing both the polar opposites: be wise, intelligent, but not knowledgeable, and be innocent. You may misunderstand wisdom as knowledge; hence he adds: be innocent as doves. If you are innocent and wise you cannot be knowledgeable; you will be intelligent, but you will not be knowledgeable. You will not go on accumulating knowledge, you will not become a walking ENCYCLOPAEDIA BRITANNICA. Those kind of people are almost always stupid.

I have come across a man who was really a walking ENCYCLOPAEDIA BRITANNICA; that was all that he was reading. Now, the ENCYCLOPAEDIA BRITANNICA is not something to read; once in a while you can consult it. But this man was continuously reading it. You could have asked any question; if it is in the ENCYCLOPAEDIA BRITANNICA then that man was able to answer it exactly like that. For a few days he stayed with me; I have never seen such a stupid man -- very knowledgeable and very stupid.

This happens because his knowledge has not given him more consciousness, his knowledge has given him only information. Information becomes accumulated in the memory part of your brain -- and memory is not consciousness; consciousness is a totally different phenomenon. Consciousness is the witness in you, it

can witness your memory.

Sometimes you see a person, you remember that you remember him, but still the name is not coming. You say it is just on the tip of the tongue, you KNOW it is just on the tip of the tongue, and still it is not coming. What is happening? Your consciousness says it is in the memory, but somehow the memory is blocked, somehow the memory is not in a state to deliver what you need. There may be some obstacle; maybe you are so much in a hurry that the memory has become tense. You try hard; the harder you try, the more difficult it becomes. Then in tremendous frustration you drop the whole project. You go into the garden, you sit under a tree, you start smoking... and suddenly it bubbles up, it surfaces.

Your consciousness is a totally different phenomenon. Your consciousness was saying, "It IS in the memory..." but somehow you have not been able to find it. And then sitting under the tree, smoking relaxedly, it surfaces. Now your consciousness watches it surfacing; now you know it has come in front of you. You are seeing it coming up; you are the seer, you are never the seen. You are never the content of consciousness, you are consciousness.

The knowledgeable person gathers content, and the meditative person sharpens consciousness. The meditative person becomes wise; the knowledgeable person remains simply knowledgeable. But if some situation arises in which his knowledge is not applicable, he will behave very stupidly. He will not know what to do, he will be completely at a loss. If the answer is in the encyclopedia he will repeat it like a gramophone record, but if the answer is not there in the encyclopedia then he will be simply dumb; he will not be able to respond spontaneously.

Wisdom is a spontaneous response; knowledge is depending on the past. Knowledge is mechanical; it can be done by a computer. And sooner or later it is going to be done by computers, because memorizing is a wastage of time, an unnecessary wastage of time. A small portable computer can do everything: you can keep it in your pocket and it can remember the whole ENCYCLOPAEDIA BRITANNICA; just pushing a button any information can be available.

In the coming century the whole education system is going to be totally transformed and changed because of the computer. It will be stupid to teach children history, geography -- unnecessary, there is no need. All that can be done by a computer; the child can carry the computer.

And my own observation is: the less you depend on memory, the more intelligent you become. That's why it happens that in the universities you will not find very intelligent people. Professors, chancellors, vice-chancellors -- I have seen many, but it is very difficult to find some intelligent person there. You can find more intelligent people in the farmers, in the gardeners, in the villagers. And the reason is clear: because they are not knowledgeable they cannot depend on the memory. They have to respond to reality, they have to respond to challenges, they have to bring their consciousness to respond -- their consciousness remains more sharp. A farmer, a villager, is far more wise than a professor in the university. The professor can depend on the memory, the farmer cannot depend on the memory.

I have heard:

A woman purchased some canned fruits, but it was a new type of can and she did not know how to open it. So she told the cook, "You wait. I will look in the literature -- the literature has come with the can. Let me see: they must say how to open it."

She went to look in the literature. After half an hour when she had studied the whole literature she came back, but the cook by that time had opened the can. She asked, "How did you manage? It was even difficult for me to find out in the literature how to open it! How did YOU manage?"

The cook said, "Because I can't read I have to depend on my intelligence. You can read; you need not use your intelligence."

Be wise -- that means be more conscious. And be innocent -- that means be more like a child, full of wonder and awe. If these two qualities are there, wonder and awe, intelligence and wisdom, you cannot miss God; it is impossible to miss God.

Then you will not ask where God is, you will ask where God is not. He is everywhere, within and without.

The third question:

BELOVED MASTER,

WHY DO MEN HAVE HAIR ON THEIR CHESTS?

Well, Sahajanand, they can't have everything!

The fourth question:

BELOVED MASTER,
L. RON HUBBARD'S WORK FOCUSES ON CLEARING THE MIND, WHEREAS YOU OFTEN SPEAK OF DROPPING THE MIND. WHAT IS THE DIFFERENCE? PLEASE COMMENT.

Anand Salam, L. Ron Hubbard's work is psychological, it is not spiritual. To clear the mind is a psychological work: to drop the mind is a spiritual revolution. Clearing the mind you remain attached to the mind, and howsoever you clear it, it remains. Even if the glass wall is absolutely transparent and you can see outside as clearly as if you are outside, still you are not outside. The very clear, absolutely transparent glass wall still keeps you imprisoned. You can see the butterflies in the sun, you can see flowers, you can see birds flying in the sky, you can see clouds and the moon and the stars....

And if you don't try to get out you may remain in the deception that you are out in the open. But if you try to get out, you are in for a great surprise: there is a transparent wall that prevents you -- you are still a prisoner.

The mind can be made very clear, but the mind remains. In fact the more clear it is, the more you will be deceived by it -- because it will become more and more transparent. You will not feel enclosed by it, you will become identified with it. And the clear mind will give you great insights, great visions -- of light, of love, of the beyond -- and you may start thinking that you are having spiritual experiences.

NO experience is ever spiritual; ALL experiences are psychological. To go beyond your psychology is what I mean when I say drop the mind.

Hubbard's work is very ordinary; it should be part of the psychological literature. But in the West people have forgotten completely what spirituality is all about; hence it is very easy to deceive. And I am not saying that Hubbard is deceiving others -- he may be deceived himself. He has a clear mind and his processes are good as far as clearance of the mind is concerned, but it is not spiritual work. It cannot take you to the eternal and it cannot make you aware of your innermost core. It keeps you identified with the mind, and the more mind becomes clear and beautiful, the more you become attached to it because the more precious it looks. And when it starts giving you visions and spiritual experiences, then it becomes absolutely impossible to drop it. It is easier to drop an unclear, confused mind; it is difficult to drop a clear mind.

So I am not interested in making your mind clear. My whole effort is to make you aware of your confused mind, to make you aware of your ill mind, to make you aware of your insanities, to make you aware of your schizophrenia, to make you aware of your whole pathology, so that you are bound to drop it, you cannot cling to it anymore.

And the moment mind is dropped, the moment you know you are not the mind, a mutation has taken place. You are transported into another world; you have entered into the world of consciousness.

The body is there. The physiologists work on it and they think the body is all -- they don't even believe in mind. Mind is an epiphenomenon, just a by-product; it is nothing but the functioning of the body. Then there are psychologists who think man is more than the body: he is psychology, he is mind, he is not just the body. But their mind also is going to die with the body; maybe it is separate but it cannot exist on its own.

The psychologist has not moved very far away from the physiologist. And in fact psychology and physiology are two aspects of the same coin. Man is neither body nor mind but both: man is bodymind, man is psychosomatic. The body affects the mind, the mind affects the body; hence they are not separate. You drink alcohol; the alcohol goes into the body but affects the mind. You can take LSD or marijuana; it goes in the body, it changes the chemistry of the body, but immediately your mind is totally different.

Even a man like Aldous Huxley was deceived by LSD. He thought that under the impact of LSD what he was experiencing was exactly what Kabir had experienced in his mystic experiences, in his mystic world. A man like Huxley, a man of far more clear mind than Hubbard, got deceived. He thought that, "We have found the shortcut to spiritual experience: LSD is enough. There is no need now to fast for years, no need to stand on your head for years, no need to torture your body, no need to do the old, ancient austerities. Those are bullock-cart methods, and we are in a jet age and we have found a spiritual shortcut -- LSD." He was deceived because he also thought that the mind is all. And LSD can give you great mental experiences

because it can change your mind.

Change the body, the mind changes. Change the mind, the body changes.

That's how hypnosis works. If you are hypnotized and told that tomorrow you are going to have a great fever, if it is insisted again and again and you are conditioned that tomorrow, early morning, as you wake up you will find yourself with a great fever.... Nothing has been done to the body, just your mind has been conditioned: tomorrow morning you are going to suffer from fever. One can even die.

In 1952, a few countries of the world made laws against hypnosis. They made it clear that only authorized hypnotists can be allowed to hypnotize people, because in one of the universities of America a great accident happened. Four students, all psychology students, were studying about hypnosis and the history of hypnotism, and they became intrigued and they wanted to try it. So they hypnotized one of their friends; he must have been really very vulnerable.

Thirty-three percent of people are very vulnerable; out of three one person is very ready to be hypnotized. These thirty-three percent are the problem in the world; up to now they have been the problem: anybody can hypnotize them. Adolf Hitler depended on these thirty-three percent, Mao Zedong depended on these thirty-three percent. All wars, all fanatic crusades, have depended on these thirty-three percent. One third of the people of the world are very prone, very ready, to be hypnotized.

By coincidence that boy must have been one of those people, and those three tried hard to hypnotize him. They hypnotized him and they were feeling great, because whatsoever they were saying, he was doing. They told him to dance, he danced. They told him that, "This is very hot water," and they gave him ice-cold water, and he could not drink it. He said, "It is too hot, my mouth will be burned." And they were surprised when they put a small pebble on the palm of the hypnotized person and told him that, "This is fire." He was already burned, immediately burned, actually burned -- by a cold pebble. They became more and more intrigued by the whole phenomenon.

They tried the last thing. They told the person to lie down and they told him, "You are dead!" -- and he died. Then they tried hard to wake him up, but it was too late. Because of that incident many countries have made laws against hypnosis. Only authorized professionals should be allowed to use it because it can be dangerous. It can affect your mind, and through the mind your body.

Mind and body are not separate, but YOU are a third entity. You are in the body, in the mind, but you are not identified with them. You are a witnessing consciousness.

My work is totally different from Hubbard's work: his work is psychological, my work is spiritual. My effort here is not to give you a clear mind; my effort here is to give you a state of no-mind, because only through no-mind will you be able to know the reality -- the reality within and the reality without. But the no-mind is the door, the only door.

The fifth question:

BELOVED MASTER,
WHY IS IT THAT THE JOURNALISTS NEVER SEEM TO UNDERSTAND YOU?

Kavyo, it has nothing to do with me. They have never understood Jesus, Socrates, Buddha, Kabir. They cannot understand; it is against their investment.

The journalist lives on creating sensations. Any news is news only when it is sensation. They live on rumors and they have to make rumors very spicy. They have no interest in truth, because truth is never news. Truth is so ancient, truth is always the same. I am saying the same truth. Buddha said it, Christ said it, and all those who have known. It is nothing new -- how it can be news?

And they come here in search of news. They have to invent -- and it is really interesting how inventive people can be.

Just a few days ago I was reading a report in a Punjabi magazine about this commune, this ashram. The man says, the journalist says, that he has been here for fifteen days, stayed in the commune, and whatsoever he is writing is based on his own experience. Because he introduced his article in this way I became interested: what has he seen? So I went through it. Ordinarily I don't read what journalists go on writing, it is impossible. We have a big press department for that, at least thirty persons continuously reading and collecting, because it is happening all over the world, in all the languages. So much is being published that it is impossible for me to keep any track of it. But because this man said that, "I have been in the ashram for

fifteen days," I looked into the article. I was amazed!

He says that the ashram is spread over fifteen square miles! Now, I think even Poona is not spread over fifteen square miles. He says the moment you enter the gate the first thing that you see is a big white marble statue of a naked woman! Because I very rarely go to the gate, I asked Laxmi, "What has happened? Where is this statue?"

He says that there are artificial lakes, artificial waterfalls, thousands of sannyasins swim naked in the lake. There are underground air-conditioned halls where ten thousand people can sit together. Each morning I deliver a discourse in an underground hall. You are sitting in an underground hall, air-conditioned, and not only that -- all the disciples have to sit in absolute nudity! Feel your clothes -- if you think you are wearing clothes you are deceived. You are all naked.

Now these people have a great investment in creating rumors. That's how the magazines, the newspapers sell. They have nothing to do with truth. This man has never been here.

They cannot understand for two reasons. First: if they understand, they will not be able to write anything. That has happened to a few journalists. Those who have understood, they have become sannyasins; they have forgotten all about writing. They had come to write; now they have decided not to go again back, they have decided to be here.

Not only journalists... here are detectives from many countries. And a few detectives even have become sannyasins! And they have confessed to me that they had come as spies, but now they have understood what is happening here and they would like to become part of the commune.

If a journalist goes and reports exactly what he has seen, nobody is going to believe him. That's what happened with Satyananda. He had come from a famous German magazine, STERN, to report; then he became a sannyasin. His becoming a sannyasin created a trouble. His own people with whom he had worked for years -- the chief editor, the editors and others -- they thought that he had been hypnotized. He tried hard for months to convince them that he had not been hypnotized, but they wouldn't listen. They were not even ready to publish what he had written. They said, "You are too much influenced, you are not in your senses." And even when they agreed after months of argument to publish it, they cut the whole article into half in such a way that it lost all context, it lost all its wholeness, it became fragmentary.

In the first place, the journalist lives on rumors. He is not here to understand me, he is here to MISunderstand me; that is his investment. Secondly: the people who become journalists -- not all the people but almost ninety-nine point nine percent of the people who become journalists -- are very uncreative people. In fact those who can create, they create; those who cannot create, they criticize. Uncreative people become great critics.

It is easy to criticize poetry, it is difficult to write poetry. It is very easy to criticize painting -- you can criticize Picasso, but you cannot paint like Picasso. It is easy to criticize anything.

Turgenev has written a story, THE FOOL. In a certain town there was a man who was known as the greatest idiot in these parts. He was very much worried because wherever he would go people would laugh at him, whatsoever he would say people would ridicule him. Even if he was saying something right, people would laugh at him because nobody could believe that the idiot could say anything right. It was assumed that he was a perfect idiot.

A Sufi mystic was passing through the village. The idiot went to him and he said, "My whole life is wasted -- everybody thinks I am an idiot. Can you help me?"

He said, "It is so easy! You just start doing one thing -- you start criticizing, and after seven days you come to me. I will remain here for seven days just for you; within seven days everything will be changed. But you criticize! If somebody quotes Shakespeare, immediately say, 'What is there in it? It is all nonsense, rubbish!' If somebody says, 'The moon is beautiful, look!' -- just say, 'What is it? I don't see any beauty. Prove what beauty is there!' Nobody can prove it, because beauty cannot be proved. If somebody says, 'What a beautiful morning!' -- immediately jump upon it and start criticizing. You do only one thing for seven days: go around the town and criticize everybody."

Within seven days the man came back -- not alone, followed by hundreds of people, and they all said, "You have done a miracle! The greatest idiot has become the greatest wise man. Nobody can argue with him."

It is easier to criticize, very easy to criticize. It is very difficult to create.

And what I am creating is something invisible. Unless you have very sympathetic eyes you will not be

able to see it. Unless you fall in rapport with me you will not be able to understand it.

Father Murphy was a priest in a very poor parish. He asked for some suggestions as to how he could raise money and was told that a racehorse owner always had money.

He went to a horse auction, but instead of buying a horse he got a donkey. However, he thought he would enter it in the race and the donkey came in third. The next day the headlines in the paper read, "Father Murphy's ass showed." The archbishop saw the headlines and was displeased.

The next day the donkey came in first and the headlines read, "Father Murphy's ass out in front." The archbishop was up in arms and figured something had to be done. Father Murphy had entered the donkey once again and the donkey came in second.

The headlines read, "Father Murphy's ass back in place." The archbishop thought this too much, and forbade the priest to enter the donkey in the next race.

The next day the headlines read, "Archbishop scratches Father Murphy's ass."

The archbishop ordered Father Murphy to get rid of the donkey. He was unable to sell it, so he gave it to Sister Agatha for a pet. When the archbishop heard this he ordered Sister Agatha to dispose of the animal at once. Since she could not give it away, she sold it for ten dollars.

The next day the headlines read, "Sister Agatha peddles her ass for ten dollars."

They buried the archbishop three days later.

Journalists live on such stupid things. Their whole investment is wrong, their priorities are wrong. And they know perfectly well how to report about politicians because that is their business. The politician understands them, they understand the politician; they speak the same language. But when they come across a person like me, the distance is so vast. They speak one language, I speak totally another. They can't understand what I am saying: they go on misunderstanding it, they go on putting their own interpretations on it.

And the journalists think themselves very clever, they think themselves very knowledgeable, they think themselves very intellectual. A great misunderstanding prevails that they are part of the intelligentsia -- they are not!

Intelligence is always creative; it is only nonintelligence which is critical. Criticism is not of much value; hence I don't pay any attention to what they go on saying. And you need not be worried about them -- leave them to themselves.

The last question:

BELOVED MASTER,
HOW DO YOU MANAGE TO SPEAK YEAR IN, YEAR OUT, AND STILL IT IS ALWAYS AS FRESH AS THE MORNING RAYS OF THE SUN?

Suryananda, I am a drunkard! I don't know what I have said yesterday. In fact I don't know what I have said today. And slowly slowly you also become drunkards with me, so you go on forgetting. Hence it appears every day fresh and new, because neither I remember nor you remember! And there is no need to remember either.

The new priest at his first mass was so afraid he could hardly speak. Before his second week at the pulpit he asked the other priest how he could relax.

The priest replied, "Next week it may help if you put a martini in the water pitcher. After a few sips, everything should go smoothly."

The following week, the young priest put his elder's suggestion into practice and really talked up a storm.

After his sermon, he asked the other priest how he liked the sermon.

The elder priest replied, "There are a few things you should learn before addressing the congregation again:

1. Next time sip instead of gulp the martini.

2. There are twelve disciples, not ten.
3. There are ten commandments, not twelve.
    4. David slew Goliath, he did not kick the shit out of him.
    5. We do not refer to our savior Jesus Christ and his disciples as J.C. and the boys.
    6. Next week there is a taffy-pulling contest at Saint Peter's, not a peter-pulling contest at Taffy's.
7. We do not refer to the Cross as the Big T.
    8. The Father, Son and Holy Ghost are not referred to as Big Daddy, Junior and Spook.
    9. Last but not least, it is the Virgin Mary, not Mary with the cherry."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #5
Chapter title: Freedom contains all

16 August 1979 am in Buddha Hall

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AT THE END OF THE WAY,
THE MASTER FINDS FREEDOM
FROM DESIRE AND SORROW --
FREEDOM WITHOUT BOUNDS.

THOSE WHO AWAKEN
NEVER REST IN ONE PLACE.
LIKE SWANS, THEY RISE
AND LEAVE THE LAKE.

ON THE AIR THEY RISE
AND FLY AN INVISIBLE COURSE,
GATHERING NOTHING, STORING NOTHING.
THEIR FOOD IS KNOWLEDGE.
THEY LIVE UPON EMPTINESS.
THEY HAVE SEEN HOW TO BREAK FREE.

WHO CAN FOLLOW THEM?
ONLY THE MASTER,
SUCH IS HIS PURITY.

LIKE A BIRD,
HE RISES ON THE LIMITLESS AIR
AND FLIES AN INVISIBLE COURSE.

HE WISHES FOR NOTHING.
HIS FOOD IS KNOWLEDGE.

HE LIVES UPON EMPTINESS.
HE HAS BROKEN FREE.

Gautam Buddha's search is not for God; it cannot be. If God is not known already, how can you search for him? If the search depends on believing in God, then the search is falsified from the very beginning.

A true search has to be neither of belief nor of disbelief. If you believe, you will project; you will autohypnotize yourself according to your belief. There is every danger that you will find whatsoever you believe in -- you will create an illusion of it.

Deep belief can create a space in which hallucinations become possible. Hence the Christian can see Christ and the Hindu can see Krishna. The Hindu never comes across Christ, the Christian never comes across Krishna. Why does it never happen? -- because whatsoever you believe, you find. Not that it is there in reality but because you are projecting it on reality. The reality functions as a screen and you go on projecting your own prejudice. If you disbelieve, then of course there is no possibility of ever finding it; from the very beginning your mind is closed.

Hence Buddha's search is not for God. We don't know whether God is or not; we cannot take any standpoint. And without taking a standpoint about God there is a possibility of inquiring into his reality.

This is a basic difference between Buddha's approach and the approach of all other religions. Buddha is far superior. The other religions are very anthropocentric: their idea of God is nothing but their idea of man -- projected, magnified, decorated, made as beautiful as possible, but it is man projected onto the sky.

That's why the Negro will have a God according to the Negro idea of what a human being is: the lips will be thick, the hair will be curly. The Chinese will have his own projection, the Indian will have his own idea. There are three hundred religions on the earth; there are not three hundred gods. Why these three hundred religions? And these three hundred religions have at least three thousand sects, and they all have differences about God and God's conception.

God is one, because reality is one. If God is equal to reality, synonymous with reality, then there are not many existences, there is only one existence -- it can't have so many images. In fact, no image can represent it; every image will be only partial. And to claim the whole truth for the part is a sin -- a sin against yourself and against humanity and against truth.

And the moment you start thinking about God in anthropocentric terms, you make an image. That image is nothing but a toy to play with. You can worship it, you can pray, you can bow down to it, but you are simply being stupid. You are bowing down to your own toy, you are worshipping your own creation! And that's what your temples, your churches, your mosques are -- man-made, manufactured by man's own mind.

God cannot be manufactured. God cannot be part of man's creation. On the contrary, man is God's creation. The Bible says: God created man in his own image. But what has happened on the earth is just the opposite of it: man has created God in his own image. And of course there are many kinds of man, so there are many kinds of God, and great quarreling continues, who is right. It is not the question of WHAT concept of God is right, the question basically is WHOSE concept is right.

God too has become an ego trip: Christians fighting with Mohammedans, Mohammedans fighting with Hindus, Hindus fighting with Jainas. And this "sorry-go-round" goes on and on.... The whole history of humanity has been ugly because of these so-called religious people. They have proved the most irreligious. They have proved to be the greatest fanatics, utterly blind, deeply prejudiced, completely closed, not ready to listen to anything that goes against them or that is a little bit different from their idea. Religions have made people blind, deaf. Religions have made people foolish, unintelligent.

Buddha is a totally different world, he brings a totally different vision. The first thing to be remembered: he is not interested in God... and the miracle is that he finds God. His inquiry is not into God, but he ends, he lands, in God. His inquiry begins with a totally different angle, and that is the right angle to begin with. If you start as Buddha starts, you are bound to find God.

H.G. Wells is right when he says that Gautama the Buddha is the most godly man on the earth and yet the most godless. Yes, he is a paradox. He denies God, he says there is no God. He says there is no need to worship, he says there is no need to believe. Inquire, don't believe! Search and seek, but without any prejudice for or against. Start with a totally pure and open mind. Start like a small child, in utter innocence,

who has not even heard of God. And he does not say that if you start this way you will find God, because he knows the cunningness of human mind. If he says, "If you start this way you will find God," your mind will say to you, "Then THIS is the way to find God -- start this way," but deep down your desire for God remains. The desire for God arises in your psychology; it is not a spiritual search.

Sigmund Freud is right that God is nothing but a search for a father or mother figure. Buddha would have agreed with him, Buddha would have blessed Sigmund Freud. Sigmund Freud's insight is very accurate about it. He does not go very far, but he begins rightly, though he becomes stuck in the middle because he was not aware of Buddha and he was not aware of Lao Tzu. He remained basically part of the Judaic-Christian tradition -- which is not very evolved, which is not yet a metaphysics in the true sense of the term.

Christianity and Judaism are very earthly religions, more rooted in man's psychology than in man's spiritual understanding. And because man's psychology is a chaos, whatsoever is rooted in his psychology is bound to remain a chaos.

Man needs a father figure, somebody to depend upon. In the name of God people are not searching for God but are only searching for excuses for their dependence -- beautiful excuses so that the dependence does not look like slavery, so the dependence also starts having a flavor of religiousness, spirituality. But to call God "the father" indicates what you have been searching for.

There are religions which call God "the mother"; it is the same, the same game -- either mother or father. If the society is mother-oriented, matriarchal, then God becomes "the mother"; if the society is father-oriented, patriarchal, then God becomes "the father."

Germany calls itself "the fatherland," India calls itself "the motherland"; the difference is only in names. Whether you call the country motherland or fatherland does not make much difference, because you create the same trouble. The labels are different but it is the same politics; the labels are different but it is the same childish approach towards reality.

Why do you seek for God? Out of fear? Yes, there is fear, because there is death. If you are seeking God out of fear you will never find him. God can be found only through love, not through fear.

In all the languages of the world such phrases exist as "God-fearing"; the religious person is called God-fearing. It is utter nonsense! A religious person is never God-fearing: a religious person is God-LOVING. His prayer arises not out of fear but out of tremendous love and gratitude. His prayer is a thankfulness, not a demand. He does not ask for security, because he knows already that he is secure. He does not ask for safety, he does not ask for protection, because he knows that existence protects, that existence is our home, that we belong to it and that it belongs to us. Why should he ask for such things which are already available, which are already given, which are built in, in your very existence?

But the so-called religious person goes on demanding. Maybe he has lost his father, his mother... and everybody one day or other loses them. It is not really that your father dies, then you lose him; the moment you become mature, you start moving on your own, the father is lost, the mother is lost -- and the childhood illusions are lost. And then great fear arises: up to now you were protected by the father, cared for by the mother. Now who is going to protect you and who is going to care for you? The sky seems to be utterly neutral; it does not care this way or that, whether you live or die doesn't matter. A great fear arises in one's being, a trembling. Soren Kierkegaard has exactly called it trembling; in that trembling he thinks religion is born. Yes, in that trembling religion is born, but that religion is pseudo, that religion is not true.

Religion is born when you are centered, rooted, not trembling. Religion is born in great understanding, not in fear. Religion is born when you start feeling that the existence responds with love, that it is not uncaring, that it is not cold; that it is very warm, that it is very welcoming. It is our very life -- how can it be uncaring towards us?

But the so-called religious people go on asking God for protection; hence God is called "The Great Protector." The religious people go on asking God for eternal life because they are trembling, they are scared of death... and death is coming every day closer and closer. Soon it will encompass you, it will drown you into darkness. Before that you have to find a secure ground, a home. That becomes your search for God.

Buddha is not interested in such a search. He says rather than listening to the ill, pathological mind and going according to it in search of God, it is better to drop this pathological mind. It is better to drop this whole pathology, be free of it -- because in that freedom is seeing, in that freedom is knowing.

Free from mind you become a knower. You become so absolutely certain of immortality, of timelessness, of deathlessness, that there is no need for any God to protect you -- you are already protected. In that protection you bow down to existence in gratitude. In that protection, in that caring, in that love that

goes on flowing invisibly from the universe towards you.... It nourishes you every moment. It is the universe that you breathe in and out, it is the universe that flows in your blood, it is the universe that becomes your bones, your very marrow. The moment it becomes your own experience, you have become religious.

And now you know that God is, but this is a totally different God. It is not a father figure -- it is not a figure at all. It is not a person but a presence, a loving presence overflowing the whole cosmos. Now it is not a person controlling, a dictator dictating. It is not like the Old Testament God who says, "I am very jealous."

Buddha says: God and jealous? Then who is going to be beyond jealousy? Buddha says even man has to become nonjealous, only then will he be able to know God. But can it be a condition that you have to become nonjealous and then you will know a jealous God? Can it be a condition that to know a jealous God first you have to drop all your jealousies? That would be very illogical! The Old Testament God says, "I am jealous, I am angry. Those who don't listen to me will be condemned forever!"

Bertrand Russell has written a book, WHY I AM NOT A CHRISTIAN. In the book he gives many arguments; one of those arguments is worth considering. He says the Christian and Jewish God seems to be utterly unjust, unfair, because Christians and Jews believe only in one life. Bertrand Russell says, "As far as I am concerned, for all the crimes that I have committed, even the hardest judge cannot sentence me for more than four years. And if the sins that I have not committed but only contemplated are also included, then too, at the most, eight years, ten years."

In a life of seventy years, how much sin can you commit? In a life of seventy years one third is spent in sleeping, the other one third in working for bread and butter. What time do you have to commit sin and how much can you commit? And, Russell says, the Christian, the Jewish Gods say you will be punished for eternity! Now, this is unfair! Even if you punish a man for seventy years, okay; seventy years at least he lived. If life itself is sin, if to breathe is sin, then send him for seventy years to hell -- but sending him to hell for eternity, for ever and ever he will be in hell... Russell says that this is unjust. If this is your idea of God, then what is your idea of the Devil? How can God be more devilish? This is a very evil conception.

But because the so-called religions are based in fear, such ideas create more fear in people. And the priests exploit your fear; they say you will be condemned, punished. And they have created pictures, paintings of hell, hellfire and all kinds of tortures they have invented in hell.

These people can't be saints. Even to contemplate that others should be burned forever and forever needs a very cruel mind -- even to think about it, even to write about it.

Buddha says the search, the true search, is not for God, cannot be -- because God is the need of a pathological mind. Let this sink deep in you; otherwise you will not be able to understand this very superior vision of religion.

Secondly, Buddha says religion is not a search for truth either, because the moment you start inquiring about truth you become intellectuals. The whole inquiry becomes philosophical, intellectual, rational -- truth is a rational concept. Then you start thinking that you have to go through many logical processes, that you have to argue, discuss, debate, and then finally one day you will come to the conclusion -- as if truth is going to be a conclusion of a logical process, as if truth is going to be a by-product of your syllogism.

Truth is not just intellectual. And what can the intellect think about truth? It is all imagination, inference. At the most it can arrive at a certain hypothesis, a workable hypothesis, utilitarian; but it can never arrive at any truth.

That's why philosophy never arrives; it simply goes on and on in circles -- it moves in vicious circles. Science also never arrives at truth. At the most it comes across hypotheses which are accepted today and rejected tomorrow because tomorrow you find a better hypothesis which works more efficiently; hence yesterday's hypothesis has to be discarded.

Newton is discarded by Albert Einstein; Albert Einstein will be discarded sooner or later by somebody else. Science never comes to truth, to ultimate truth. Everything is utilitarian: if it works then it is worth using. But the question is not of truth, the question is of utility.

Buddha says truth can only be existential, not intellectual. Intellect will be a part in it, emotion will also be a part in it, the body will also be a part in it -- and the center of it is going to be your witnessing consciousness. It will be a total phenomenon, not only intellectual, not only emotional.

There are two kinds of religion: the intellectual religions and the emotional religions. The intellectual religions philosophize and the emotional religions worship, pray -- but both are partial. And the truth is not just the sum total of all its parts: it is more than the sum total of its parts.

Hence Buddha says an existential approach is needed -- not intellectual only, not emotional only. Neither the philosopher is going to discover it, nor the devotee.

Thirdly, Buddha says, "My search is not for bliss either..." because you cannot conceive what bliss is. Whatsoever you will conceive is bound to be somehow colored by your idea of happiness. And your idea of happiness is not very blissful, is not very close to bliss. Your idea of happiness is much closer to unhappiness. Your idea of happiness is nothing but the opposite of unhappiness -- and they are both together, two aspects of the same energy. Like day and night they are joined together; the day follows the night, then the night follows the day, and it goes on and on. Happy one moment, unhappy another, happy again, unhappy another... and this way your whole life is wasted.

When you hear the word 'bliss', what notion arises in your mind? -- something of happiness, something of eternal happiness, something when you will never know unhappiness again. But if unhappiness disappears, happiness cannot remain. If darkness disappears completely there will be no light. They depend on each other; they appear contradictory but they are really complementaries. So whatsoever you conceive of as bliss is going to be wrong from the very beginning. You will be searching for a new kind of hedonism -- maybe spiritual, metaphysical. Maybe you are not searching happiness here, but you are searching for happiness on the other shore.

And that's what all the religions talk about in the name of heaven, paradise: what they are missing here they project in paradise. If you look into the ideas about paradise of different people you will be able immediately to know one thing: what is missing in their life. You will not know anything about paradise, but you will certainly know what is missing in the lives of the people whose conception this paradise is.

For example, the Mohammedan paradise has provision for homosexuality. Strange! But that's what was very much prevalent in the days when Mohammedanism was in its early stages. The Mohammedan countries have still remained very homosexual; it is the only paradise. So if some gay people are here they should remember it. When after death you are asked, "Where do you want to go?" immediately say, "To the Mohammedan paradise." There you will find gay clubs. But don't go to a Hindu paradise -- there you will not find gay clubs at all! That has never been the idea in India; it has been a sin.

If you go to a Greek paradise you will find homosexuality very much praised. In fact, in the Greek culture man's body was thought to be far more beautiful than the woman's body; hence all the Greek sculpture is centered around the male figure. Even in the schools of Plato and Aristotle homosexuality was the rule, not the exception. The Greek idea of paradise is bound to be with the Greek mind.

In the Hindu paradise you will find beautiful women and they are all stuck at the age sixteen, for centuries and centuries, because the Hindu idea of beauty is the sixteen-year-old girl -- not even eighteen, what to say about twenty-one! The Hindu idea is that at sixteen the woman attains perfection; after that there is deterioration. And because the Hindu, so-called saints were starving themselves of feminine relationship, from female energy, their minds were too much obsessed with women. Of course they had to find some consolation somewhere; their paradise is their consolation.

In their paradise women have bodies of gold, eyes of diamonds. What kind of women these will be! Utterly dead! I don't think the Hindu saints will allow blood to run through their veins -- cows' milk will be far better and far purer, and holier too! And these girls go on dancing continuously, singing songs, around sages -- sages who had renounced family life here on the earth. They are really on a picnic! Their paradise is what they are missing here.

Analyze the paradise of any race, any country, any religion, and you will know what they are really missing here. The Hindu paradise is very rich -- Hindus are poor. In the Hindu paradise there are rivers of milk -- water does not flow there. In the real world of the Hindus you cannot even find pure water in the rivers.

I have not tasted water at least for fifteen years -- I have to depend on soda water! All kinds of impurities are found in Indian rivers, Indian water, because the whole sewage system goes on pouring itself into Indian rivers, and buffaloes and cows and people are taking their baths there. Indian rivers seem to be the dirtiest -- and that is the only water to drink. But they have managed beautifully in paradise; they have dropped water completely. Rivers are of milk and curd!

And there are wish-fulfilling trees; you simply sit underneath the tree, no need to work at all. Indians are tired of working, utterly tired. Just sit under a wish-fulfilling tree and whatsoever you wish is immediately fulfilled, instantly -- just as you have instant coffee. That too takes a little time, but under the wish-fulfilling tree the wish arises, "A woman!" and the woman appears. "Food!" and suddenly there is food. "Coca-Cola!" and immediately there is Coca-Cola. India has been starving for centuries; the wish-fulfilling tree simply

indicates the starving country, the poor country.

When these scriptures were being written many things were not there in the world, hence they are not there; otherwise Rolls Royces would have been in paradise, especially made in solid gold, for the great sages, mahatmas, saints. They have golden thrones, so there is nothing wrong about having solid gold Rolls Royces. Here you have to move in worthless cars; even they are very difficult to find. India produces the worst kind of cars in the world!

I have heard that when the manufacturer of Ambassador cars died -- I knew him, he was my friend, so I believe that the story is true -- he was suddenly taken to paradise. He was very much puzzled because he was not hoping for that much. He was thinking that if he can get some good quarters in hell, that will do. This was too much! He was a little puzzled. He asked when the door was opened, he asked the doorkeeper, "Is there something wrong? -- because I have been thinking that I will be thrown into hell, I have never done anything good. Why are you taking me in?"

The doorkeeper said, "You made the Ambassador, and because of the Ambassador many more people have remembered God than through anything else. Whosoever travels in an Ambassador remembers God continuously: 'My God!' You have made people so religious. Even atheists when they travel in your car start remembering God -- they have to! Hence this special concession for you: a special place has been reserved for you in heaven."

If now the scriptures are written, then there will be solid gold Rolls Royces and everything that is missing here will be there.

Buddha says: My search is not for bliss... because the moment you talk about bliss, people start thinking of pleasures. It is better not to talk about bliss, it is dangerous. People will simply misunderstand.

Then what is his bliss for? He has chosen a word never chosen before -- he says: My search is for freedom. That word is immensely important: freedom from the ego, freedom from the mind, freedom from desires, freedom from all limitations. In a way, he is very scientific in his inward journey. He is saying if you can create a space in your being where your consciousness is totally free, then all is achieved: God is achieved, truth is achieved, beauty is achieved, bliss is achieved. But only in freedom anything becomes possible.

Hence these sutras:

AT THE END OF THE WAY,
THE MASTER FINDS FREEDOM
FROM DESIRE AND SORROW --
FREEDOM WITHOUT BOUNDS.

Not God, not truth, not bliss, but freedom. Freedom is Buddha's word which contains all: God, bliss, truth, beauty. And freedom avoids all other pitfalls. Freedom needs courage; you cannot attain to freedom if you are afraid. Freedom needs that you drop all identification with the mind and the body; otherwise you will remain confined, you can't be free.

Freedom means that you get out of this constant desiring mind. It is the desiring mind that creates paradise. If you drop desire, how can you talk about paradise? If you drop desire, sorrow disappears automatically, because sorrow is a shadow of desire. The more you desire, the more frustrated you feel, because no desire is ever fulfilled. Desire is unfulfillable; its very nature is such. It is not that YOU are incapable of fulfilling it; desire's very nature is such that it cannot be fulfilled -- it goes on becoming bigger and bigger. In the beginning you ask for ten thousand rupees; by the time you have ten thousand, your desire has moved ahead of you -- it is asking for one hundred thousand rupees.

It is like the horizon that surrounds the earth: it looks so close by. Move, and it moves ahead with you. The distance between you and the horizon remains always exactly the same. In fact, there is no place where earth meets the sky -- there is no horizon. The horizon is a mirage: it only appears, it is not a reality.

So is fulfillment: fulfillment is only a mirage. It only appears there, very close, alluring, enchanting, inviting. You go on moving, and you waste your whole life; and by the time you are dying you have not even moved a single inch closer to fulfillment. People die on the same spot where they were born. People die in the same stupid state in which they were born.

I have heard:

Sir Henry, bored with English country life, visited a French SALON DE PLAISIR. In response to Sir Henry's request for something unusual, the madam suggested, "I can give you Hott Tung, a Chinese delicacy."

"No," replied his lordship, "I have already had one of those."

"Perhaps," asked the madam, "you would like to make a selection from our Black African group."

"I have had one of those too," yawned Sir Henry. "Actually, the only thrill I have not tried would be a little bitty girl, about eight years old."

"This is outrageous!" shrieked the madam. "The very idea is criminal! I am going to summon a policeman."

"No, don't do that," said the Englishman. "I have already had one of those!"

You can have everything and yet you will not have anything at all. You can have all the wealth of the world and still you will be poor. You can have all that the world makes available and yet the discontent will be deeper than ever before -- because before there were hopes, now even hopes will disappear.

AT THE END OF THE WAY, THE MASTER FINDS FREEDOM. The goal is to find freedom, but one has to start becoming a master of oneself, master of one's consciousness. That is the beginning, the first step. You are not master of your own consciousness. You are a slave of a thousand and one desires, thoughts, imaginations. You are pulled into this direction and that. You don't know who you are and where you are going. You don't know why you are existing at all. You don't know the purpose of your life, you don't have any sense of direction. How can you be a master of yourself?

The first thing to becoming a master of oneself is to become more conscious of your acts and your thoughts. Unconsciousness is slavery, consciousness is mastery.

I call my sannyasins swamis; the word 'swami' means the master. It simply means one who is trying to become centered in his being, rooted in his consciousness, who is trying not to be pulled by desires against his wishes. But desires are very cunning and the ego plays such games that unless you are constantly alert you will remain a slave.

Rabinowitz, hiding with his wife from the Nazis in a secluded Berlin attic, decided to get a breath of fresh air. While out walking he came face-to-face with Adolf Hitler.

The German leader pulled out a gun and pointed to a pile of horse manure in the street. "Alright, Jew," he shouted, "eat that or I will kill you!" Trembling, Rabinowitz did as he was ordered.

Hitler began laughing so hard he dropped the weapon. Rabinowitz snatched it up and said, "Now, you eat the manure or I will shoot!" The Fuhrer got down on his hands and knees and began eating.

While he was occupied, Rabinowitz sneaked away, ran through an alley, climbed over a fence, and dashed up the stairs to the attic. He slammed the door shut, bolted and locked it securely. "Bessie! Bessie!" he shouted to his wife. "Guess who I had lunch with today!"

The ego is very subtle. It can find opportunities where they don't exist at all; it can make the impossible possible. And you have to be very alert, because the mind is always rationalizing. The mind can go on rationalizing everything and it can rationalize so beautifully that even you will be allured -- it is your own mind deceiving you!

Unless one is really committed to being free it is impossible to be free. It is very rarely a man becomes free, very rarely: a Jesus, a Moses, a Mohammed -- only few and far between. But everyone has the capacity, everyone has the seed, the potential. You can become a Jesus, you can become a Buddha, you can become a Confucius, you can become a Socrates.

All that is needed, all that is required, is there. Only one thing is missing: you have not yet decided, you are indecisive; you have not decided to become a master of your own being. And then stupid things go on deceiving you, but you can always rationalize.

It is little known that Sherlock Holmes had a secret vice unrevealed in the stories. When Dr. Watson came around to 221B Baker Street one afternoon, the housekeeper told him that Holmes had a visitor, a schoolgirl.

Watson sat down to wait, but then heard muffled sounds coming from the study. Fearing that the schoolgirl might be an assassin in disguise he broke open the door, only to find the great detective and the

girl -- a very young girl -- engaged in rather a shocking form of play.
"By God, Holmes!" huffed the doctor, "just what sort of schoolgirl is this?"
Smirked Holmes, "Elementary, my dear Watson!"

You can always find ways and means to protect yourself, to deceive others and to deceive yourself -- unless a very deliberate, conscious decision has been made. I call that decision sannyas.

Sannyas is nothing but a decision, a total decision, a commitment, an involvement, that "Now my whole energy is going to move into one direction -- the direction of freedom; I have decided to be free, free from all desire and free from all sorrow. Freedom without bounds is my goal."

And it can be attained. Once the decision is there and you are pouring your energy into it and nourishing it, nobody can prevent you from attaining it. It is your birthright.

THOSE WHO AWAKEN
NEVER REST IN ONE PLACE.
LIKE SWANS, THEY RISE
AND LEAVE THE LAKE.

Buddha is saying: If you start awakening you will be surprised that your whole life you were stuck in the same place, you were not really moving. Your movement was empty, impotent. You were not moving, because you were not reaching anywhere. You were moving up and down on the same bank, thinking that by running up and down you will reach the other shore. But the other shore is as far away as ever, and you are unnecessarily wasting your breath.

THOSE WHO AWAKEN.... Those who become committed to freedom, those who take a decision that, "Now I am going to be free from all that is dark in me, from all that creates future in me, from all that is past in me -- I am going to be free from it all. I am going to be a pure freedom so that I can have wings and I can soar high, to the ultimate heights of being and existence...." Unless you decide that... and it needs guts to decide. Many people come here and they go on hesitating for months about whether to take the jump or not -- and never for a single moment thinking what they have got to lose, never for a single moment realizing that time is rushing out of their hands... tomorrow may never come. If anything has to be done, it has to be done right now.

And strange is man and his ways! That which is useless he immediately is ready to do, and that which is of immense value he postpones. He goes on saying "Tomorrow," and the tomorrow never comes. Instead comes death.

And this has been happening many times. This is not your first life on the earth; you have lived millions of times and each time this postponement has been your root cause of misery.

Now don't postpone any more. Use this opportunity. Use this context that I am creating here. It is a buddhafield! If you are ready to take a jump into it, you will never be the same again. But the jump has to be total. You should not cling to the bank, you should leave the bank absolutely. In that very leaving, in that very renunciation of the bank, the transformation happens -- you start becoming freed.

It is not the chains which are keeping you in bondage; it is you who are holding on to the chains, it is you who are clinging to the chains. This is a very absurd situation! The prison is not holding you in; it is you who are afraid to go out. And you go on believing that there is no way out: "What is there to find outside? Those who have gone have never returned. Who knows? -- there are wild animals and dangers. Here I am safe, living comfortably."

Don't think in terms of comfort, think in terms of freedom. Don't think in terms of safety, think in terms of being more alive. And the only way to be more alive is to live dangerously, is to risk, is to go on an adventure. And the greatest adventure is not going to the moon -- the greatest adventure is going to your own innermost core.

THOSE WHO AWAKEN NEVER REST IN ONE PLACE. Don't be stagnant, don't remain in one inner place. Move! Movement is life. Become a river. Don't remain a stagnant pool, otherwise you will stink.

That's why millions of people stink. Their life does not seem to be a benediction, a blessing. Their life gives no aura of beauty, their life does not radiate. They seem to be completely dark and dismal, utterly depressed, hiding inside their own caves, not capable to come out in the sun, in the moon, in the rains, in the wind; not courageous enough to open up like flowers, not capable of risking and being on the wing.

THOSE WHO AWAKEN NEVER REST IN ONE PLACE. That is growth. Go on growing. God is not something that you will encounter on the road; God is your ultimate growth. God is not to be found anywhere, you have to become God. In fact, you are God; you only have to discover your reality.

A real human being is one who goes on growing. Each morning the sun finds him never in the place where it had left him the last evening. Each evening the sun finds him somewhere else, not at the exact place where it had found him in the morning. He is movement, he is revolution. He goes on and on, he never looks back. He never moves on the old trodden paths; he finds his own way.

LIKE SWANS, THEY RISE AND LEAVE THE LAKE. Have you seen swans leaving the lake? I am reminded of Ramakrishna. His first samadhi, his first glimpse of God, glimpse of truth or bliss, happened when he was only thirteen years old. He was coming back from his farm -- he was a farmer's son -- he was coming back to his home. On the way there was a lake. The rainy season was just to come, the monsoons were approaching. The sky was becoming cloudy, dark clouds, thunder, lightning, and Ramakrishna was almost running because it seemed that it was going to pour heavily. He was passing by the lake of the village; because he was running he disturbed the swans in the lake and they all flew together.

Swans are one of the most beautiful birds, the whitest -- symbols of purity, innocence. A long queue of swans suddenly rose high against the backdrop of the black clouds. Ramakrishna was transported into another world. The vision was so beautiful, and the vision was such a message, he fell there on the bank of the lake in utter ecstasy. The joy was such that he could not contain it; he became almost unconscious as far as the outside is concerned.

The other farmers were returning to their homes, everybody was in a hurry; the clouds were there and it was going to rain and they wanted to reach home. They found Ramakrishna lying on the lake bank absolutely unconscious, but with such joy on his face, so radiant was his being, that they all fell on their knees. The experience was so superb, it was something not of this world.

They carried Ramakrishna home; they worshipped him. When he came back he was asked, "What has happened?" He said, "A message from the beyond: 'Ramakrishna, be a swan! Open your wings, the whole sky is yours. Don't be trapped by the lake and its comfort, security and safety.' I am no longer the same person. I have been called. God has called me!"

And since that day he was never the same person: something was triggered by the swans rising high in the sky.

Buddha says: LIKE SWANS, THEY RISE AND LEAVE THE LAKE -- as if Buddha is predicting something about Ramakrishna. The distance is vast, twenty-five centuries, but the prediction is true. It is not only about Ramakrishna, it is about all those who are going to awaken ever; it is about all the buddhas.

The swan has become a symbol in the East of the awakened one, hence the awakened one is called PARAMAHANSA. Paramahansa means the great swan.

ON THE AIR THEY RISE
AND FLY AN INVISIBLE COURSE,
GATHERING NOTHING, STORING NOTHING.
THEIR FOOD IS KNOWLEDGE.
THEY LIVE UPON EMPTINESS.
THEY HAVE SEEN HOW TO BREAK FREE.

This sutra is of immense import. Drink it slowly, let it sink in your heart. ON THE AIR THEY RISE.... The world of spirituality is a subtle world; it is more like air than like earth. You can feel it but you cannot see it. You can breathe it and live on it but you cannot hold it in your fist. It is invisible.

ON THE AIR THEY RISE AND FLY AN INVISIBLE COURSE. And the course of a buddha, of one who is awakened, is invisible; hence nobody can follow a buddha. He leaves no footprints. He is like a swan flying in the sky; he leaves no footprints. He is not like a man walking on the sand.

Buddha has said again and again: "I am like a swan, a bird in the sky. I leave no footprints. Hence you cannot imitate me, hence there is no need to bother to imitate. Understand -- that will do." Listen, feel, imbibe the spirit of a buddha, that's all. Be nourished by his presence, be thrilled by his being, but don't try to imitate. Don't try to become a carbon copy, because God loves only originals; carbon copies are rejected.

ON THE AIR THEY RISE AND FLY AN INVISIBLE COURSE, GATHERING NOTHING, STORING NOTHING. The man who has awakened gathers nothing, stores nothing. He remains utterly empty inside. GATHERING NOTHING, STORING NOTHING means he goes on dying to the past

continuously. It is the past that you gather, it is the past that you store. You think it is very valuable -- it is all junk! Even the greatest experiences of the past are junk. They were great when they were present; once they are past they are useless. Throw them away. Forget all about the past so that you can remain clean and pure and available for the new. If you become too much cluttered with the past, who is going to be available to the new? And the new is constantly impinging upon you! Remain spacious, go on creating space inside you. And the only way is not to store anything.

The past stored becomes your ego; the past creates the ego. And the ego fills you so much that it leaves no space for God to enter in or bliss to flow in or beauty to penetrate you.

The sun comes and knocks on your doors, but your doors are closed. The moon comes and waits at the door, but you don't open it -- because you are too full of yourself. You are the only barrier between yourself and God. You have to disappear.

And remember that the ego will find new ways to enter inside you. If you push it out from the front door it will come from the back door. It will wear new masks. It may become knowledge, scholarship, austerities. It can pretend anything. But remember: the past accumulated in any way is bound to culminate into an ego. And the ego is always comparing, the ego is always thinking in terms of superiority, inferiority. And because of these comparisons, these ideas of superiority and inferiority, you go on suffering, you live in sorrow.

Nobody is superior and nobody is inferior, because comparison is false, comparison itself is not valid. Two persons cannot be compared because each is unique, they are not alike. You can compare two Ford cars, that's okay, but you cannot compare two individual human beings. What to say of human beings? -- you cannot compare two rosebushes, you cannot compare two rocks, you cannot compare two pebbles on the seashore, because each pebble is unique. There is no one other pebble like it, not only on this earth but on any other earth anywhere, on any other planet anywhere.

Scientists say there are at least fifty thousand earths where life exists, and millions and millions of planets which are dead. And each planet must be having millions and millions of pebbles, but you will not find another pebble which is exactly like this pebble. How can you compare two dissimilar things?

Comparison is the way of the ego. Avoid comparison, otherwise you will always suffer. You will suffer in two ways. Sometimes your ego will feel superior to somebody; that will give you airs, that will get into your head, that will make you tense. You will not walk on the earth; you will become drunk, drugged. Or sometimes it will give you the feeling of inferiority; then too you will be crestfallen, shattered. Again great anguish and pain....

And this will happen continuously, because in one thing you may look superior to somebody, and in another thing you may look inferior to somebody else. Somebody is taller than you and somebody else is smaller than you. Somebody is more beautiful, although you are more knowledgeable. But somebody is stronger, has a more muscular body, is more athletic -- and you look a very poor specimen in front of him. Somebody is so ugly that you feel great compared to him, and somebody is so beautiful that you start feeling ugly. Now you will be pushed and pulled between these two; these two rocks will crush you.

Harlemite Huckley was driving his big blue Cadillac through Mississippi. He pulled up at a gas station and honked his horn.

"What do you want, boy?" asked the attendant.

"Give me ten gallons of gas," said Huckley. "Check my oil and wipe off the windshield. And look, man, I am in a hurry."

Immediately the attendant pulled out a big .38, picked up an empty oil can and said, "You must be one of them smart ones from up north. I am gonna show you, boy, how we expect your kind to behave around here."

He threw the oil can into the air and emptied his gun at it. When the can came down, it had five bullet holes in it. The attendant tossed it to Huckley saying, "Now, you look that over and think about it."

Huckley looked at it, then got out of the Caddy and picked up an apple he had lying on the seat. He threw the apple in the air, whipped out a knife and as the apple came down, he made a few passes at it. The apple landed at the attendant's feet, peeled, cored, and quartered.

The attendant said, "How many gallons of gas did you want, sir?"

This will happen every day, this will happen every moment. There are millions of people and each individual is unique. Drop that nonsense of comparing. But you cannot drop it unless you drop the past --

the past LIVES on comparison, the ego FEEDS on comparison.

Buddha says: GATHERING NOTHING, STORING NOTHING. THEIR FOOD IS KNOWLEDGE. 'Knowledge' is not a right translation of what Buddha means. It would have been more true to translate it as 'knowing', not 'knowledge'. The difference may not look great between these two words, but it is great, it is vast. It is tremendously important to understand the difference between knowledge and knowing.

Knowledge is always of the past; it is a finished phenomenon, a full point has come. Knowing is always a present process. Knowing is alive, knowledge is dead. A buddha is not a man of knowledge but a man of knowing. A scholar is a man of knowledge, a pundit is a man of knowledge but not a man of knowing. Knowing is riverlike, flowing.

And it is very important to remember, as far as Buddha is concerned, that he did not believe in nouns, he believed in verbs. He says the noun is only a convenience. In fact, in reality nouns don't exist, only verbs. When you say, "This is a tree," your statement linguistically is acceptable but not existentially, because by the time you said, "This is a tree," this is no longer the same tree -- one dead leaf has fallen, one new leaf has started coming up, the bud has opened. The bird that was singing on the tree is no longer singing. The sun that was shining on the tree is hidden behind a cloud. It is no longer the same tree, and it is growing, continuously growing.

A tree, to be true, should be called treeing, not a tree. A river should be called rivering, not a river. Everything is growing, moving, everything is in a flux. Verbs are true, nouns are false. If some day we are going to create an existential language, it will contain no nouns, it will contain only verbs. You are not the same person that had come this morning to listen to the discourse. When you leave you will be a totally different person -- so much water has gone down the Ganges, so much has changed. You may have come very sad and you may leave laughing. You may have come very serious and you may leave very playful. These changes are tremendously important.

Hence I will translate it: THEIR FOOD -- the food of the awakened ones -- IS KNOWING. 'Knowledge' is not the right translation. They continuously are in a state of awareness, consciousness; they are continuously learning, knowing. They never say, "I have known." They only say, "I am available, open to know, more available, more open to know." The full point never comes, the process continues.

Life is a process, not a thing, not a commodity. It is an unending river, no beginning, no end. Inexhaustible it is: AES DHAMMO SANANTANO. This is the very law of life, that everything goes on changing. Buddha has said: Except change, everything changes. Heraclitus would have agreed with Buddha, Buddha would have agreed with Heraclitus; they would have embraced each other. And they were contemporaries, almost contemporaries.

It has always happened in the world that whenever some insight happens in one part of the world it is always echoed all over the world in different parts, in different languages, by different people -- as if something triggered in one part invisibly affects other sensitive souls everywhere else.

When Buddha was alive in India, Greece was rich with Heraclitus, with Socrates, with Pythagoras. China was rich with Lao Tzu, Confucius, Chuang Tzu, Lieh Tzu. And all these people have something very similar, although their languages are different.

Heraclitus says: You cannot step in the same river twice. Buddha will agree absolutely; in fact he will say you cannot even step in the same river once, because the river is constantly flowing. And it is not only the river that is flowing, you are also flowing.

One man came and insulted Buddha very much; Buddha listened to him silently. The next day he felt sorry, came to apologize. Buddha said, "Forget all about it, because I am not the same man whom you had insulted, and you are not the same man who had insulted me. So who is going to apologize to whom? And what can I do now? -- that man is no more, it is finished forever! You will never see that man again, so don't be worried. And you are not the same either! How can you be the same?"

Ananda, Buddha's disciple, who was sitting by the side, said, "Sir, this is too much! This is the same man -- I cannot forgive him ever! He insulted you so much, he said such ugly words, he abused you badly. It hurts still in my heart. I could not say anything because you wouldn't allow it. I had to swallow it all, otherwise I would have shown this man!"

Buddha said, "Ananda, can't you see this is not the same man at all? The man who had come yesterday was abusing, was insulting -- this man is apologizing. How can they be the same? Do you think insult and apology are the same? This is somebody else! Just look into his eyes -- tears are flowing from his eyes. Do you remember the other man? Fire was in his eyes! He wanted to kill me, and this man is touching my feet!

And you still say, Ananda, this is the same man?"

Nobody is ever the same. To know it is knowing, to be constantly aware of it is knowing. Their food is knowing....
THEY LIVE UPON EMPTINESS. And because they go on discarding the past they always remain empty. Their emptiness has a purity of its own. They are utterly spacious, like the sky without clouds. THEY LIVE UPON EMPTINESS....
THEY HAVE SEEN HOW TO BREAK FREE. And this is the way: THEY HAVE SEEN HOW TO BREAK FREE. Drop knowledge, become a knowing awareness, alertness, watchfulness, witnessing -- all verbs, remember. Forget the past and remain available to the present and don't project the future, and you will remain empty. And to remain empty is the way of the free man.

Freedom is utter emptiness, but in that utter emptiness descends something from the beyond which Buddha leaves undescribed, unexpressed, because it is inexpressible. He does not call it truth, he does not call it God, he does not call it bliss. He does not call it any name; he simply keeps quiet about it, utterly silent. He says: Come and see.

WHO CAN FOLLOW THEM?
ONLY THE MASTER,
SUCH IS HIS PURITY.

Unless you also become a master -- master of your own inner being, of your consciousness -- unless you also become empty, you cannot go with the buddhas, you cannot fly with the swans.

LIKE A BIRD,
HE RISES ON THE LIMITLESS AIR
AND FLIES AN INVISIBLE COURSE.
HE WISHES FOR NOTHING.
HIS FOOD IS KNOWLEDGE.

HE LIVES UPON EMPTINESS.
HE HAS BROKEN FREE.

And if you can keep the company of a buddha you will also be free. You will also rise on the winds. You will also start the flight of the alone to the alone. You will also start moving to the ultimate.

Buddha calls this ultimate freedom, nirvana -- cessation of the ego, cessation of your personality. Freedom means freedom from your personality. Then whatsoever is left is God, is truth, is bliss.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #6
Chapter title: There is no evolution

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The first question:

BELOVED MASTER,
COULD THERE BE AN ULTIMATE GOAL OF THE PHYSICAL EVOLUTIONARY PROCESS? IF SO, WHAT IS IT?

Digvijay, there is no goal of life. Life itself is its goal. It is not moving towards some target. It is herenow, it has no future. Life is always in the present. But the mind cannot live in the present: mind dies in the present. Hence, down the ages, mystics have invented devices to bring the mind to the present. The moment the mind comes to the present, it melts as snow, melts in the hot sun; it disappears, evaporates.

And the disappearance of the mind is the greatest experience possible to human beings, because in that disappearance is the appearance of God.

Mind lives in the future; future is its territory, its kingdom. And future is possible only through goal orientation. So mind makes goals out of everything; life must have a goal -- not only a goal but an ultimate goal. Then mind is perfectly happy, then it can protect itself: how to achieve that goal, how to reach to that ultimate?

The moment you can ask, "How?" mind is perfectly at ease. It is very clever, cunning, skillful in inventing ways and means to achieve something, whatsoever it is -- but it has to be there in the future. Mind lives through creating goals: political, social, evolutionary, spiritual, and so on and so forth; but the mind needs some goal to exist, it feeds on it.

In truth, all is and nothing is going to happen. Tomorrow never comes. It is always now and here.

The mystic approach is totally different from the goal-oriented mind. The mystic says, "Live the moment in its totality, love the moment in its totality, drown yourself in this overwhelming existence, and you will come closer and closer to God." By "God" I don't mean some person; by "God" I simply mean the essential core of existence, the center of the cyclone.

The universe is the circumference and God is the center. If you dive deep in the now, in the here, you are bound to encounter the center. And the miracle is that the center of all is also your center too. To become aware of it, to live that center, from that center, into full awareness, is to be a buddha, is to be enlightened.

But remember, buddhahood is not an ultimate goal. It is not something which has to be achieved somewhere else. It is available right now -- immediately it is available, not ultimately. Remember these two words: the ultimate and the immediate. The ultimate brings the mind in, the immediate helps the mind to disappear.

To me, the immediate is the ultimate. There is no goal, physical, psychological, spiritual. All is as it should be... it already is. Drop your tensions, anxieties for the future, what is going to happen. All has already happened! Live it! Don't be ambitious. Goals make you ambitious, and they drive you crazy. The more goal-oriented a person is, the crazier he becomes -- because ambition is nothing but ego. You can go on inventing new goals; there will always be the horizon beyond. And with those new goals your ego can go on and on having new trips.

The mystic and the world of the mystic is a totally different dimension. What I am talking about here has nothing to do with goal orientation -- that is the way of the mind. I am teaching you the way of no-mind.

Digvijay, I know your tremendous interest in the evolutionary process. I am perfectly aware that you have devoted your whole life in that search. And you will be shocked when you hear me say that you have been wasting your life -- wasting because the present is being sacrificed for the future. And unless you drop this idea of an ultimate goal you will never be able to come down to the earth, to the present, to the moment. And without that there is no meditation, and without meditation there is no God.

The immediate is the ultimate -- I teach you the immediate, living moment to moment, without carrying the past. Buddha says, not hoarding the past, not accumulating the past; I would like to add, not projecting in the future either. If the past and the future disappear, what is left? A great silence, a profound presence of something utterly unknown. A mystery overwhelms you. And that mystery is immediate. I will not say

"ultimate," because 'ultimate' means you can postpone for tomorrow. 'Immediate' shocks you, shakes you into awareness right now.

A goal is possible if we divide life into means and ends. That's how it has been down the ages. But life is one, it cannot be divided. It is indivisible, whole; it is an organic unity. Nothing is a means, nothing is an end. The whole life is one. You cannot categorize means and ends.

But the moment you think about evolution, goal, you have to divide life, then something becomes a means and something else becomes the end. Adolf Hitler believed in evolution, hence he could convince the intelligentsia of Germany, which is one of the most sophisticated intelligentsia of the world. In the name of evolution he could preach his Nazi philosophy that superman is the goal, that man has to be sacrificed for the superman. It appealed, it looked logical.

Who is the superman? And who is going to become the superman? Of course, the Nordics, the Germans. It enhanced the German ego tremendously. "Even if the whole humanity has to be destroyed, it is worth destroying because the great goal of superhumanity is looming large on the horizon. Everything can be sacrificed for it." That's how he could convince his country to drag the whole world into a world war.

Sri Aurobindo also talks in the same language -- the language of evolution. Not the superman but the supermind is the goal. And you have to sacrifice your present for that supermind; again the same idea of sacrifice. Man has remained dominated by the idea of sacrifice. Sacrifice! Sacrifice! Sacrifice! Be a martyr! That's the only way to create a golden future.

My effort here is just the opposite. Avoid Adolf Hitlers and Sri Aurobindos. No sacrifice! Don't try to be a martyr! There is no other goal than this moment, and existence is as perfect as is ever possible. Existence is as perfect as it ever will be. Existence IS perfection.

But because of the idea of a goal, we start comparing: then man is higher than the monkeys and the monkeys are higher than the dogs, and so on and so forth. But who is going to decide? Have you ever asked the monkeys? As far as I know, they still laugh at Charles Darwin, because they can't believe this poor man is higher than the monkeys. Have you ever fought with any monkey? Fight with a monkey barehanded and you will know who is more powerful. Can you jump like the monkeys on the trees? And then you will know whose body is more athletic. Monkeys live on the trees and you live on the earth: you are the fallen monkeys! But Charles Darwin never asked the monkeys.

Man himself goes on deciding. So if Germans decide then Germans are the highest race, obviously. And if Indians decide then they are the Aryans, the real Aryans, the pure blood. And if Jews decide then they are the chosen people of God. But who is going to decide? And if man decides then man is higher than all the animals. In fact, there is nobody higher and nobody lower. All these categories are stupid -- there is no hierarchy.

Existence is absolutely communist. Everybody is equal, participating in the same life, breathing the same air, getting warmed by the same sun, dancing under the same sky. Even trees are not lower than you, even rocks are not lower than you. The very language of lower and higher is utterly wrong. But the word 'evolution' brings that language in; it becomes the "in" thing. Then you have to make a hierarchy: then you are above animals and below angels. And then the whole journey starts: how to go higher and higher and higher? And there is no roof, there is no ceiling; you can go on projecting.

But if you ask the bees they won't think that you are higher than them. The intelligentsia of the bees must be watching a thousand and one stupidities of human beings -- because the bees are the most organized phenomenon in existence. Man and his society must look like chaos compared to the society of the bees. Everything is so organized -- even Adolf Hitler would have felt a little inferior. And so willingly, so voluntarily -- the bees are not forced, they are not living in a concentration camp. Willingly, joyously, they are part of an organization, so deeply involved with the organization that they have lost their individuality totally; they live as an organic part, they are not separate. Or if you watch the society of the ants, it is fixed, systematic; it has a tremendous order.

Now, how are you going to decide who is higher? This chaotic society of man? In three thousand years man has fought five thousand wars -- constantly killing each other, murdering, butchering, in the name of politics, in the name of religion... and this man you think is the highest evolved being on the earth? There are people like Arthur Koestler who think that something in the very beginning has gone wrong in the human mind, some nuts and bolts are missing -- man is born crazy.

If you watch man, it appears so. His whole life seems to be that of violence, struggle, destruction. No other animal is so destructive. No other animal kills its own species; the tigers don't kill other tigers and the dogs don't kill other dogs. Even if they fight, their fights are mock fights; they fight only to decide who is

powerful. Once it is decided, the fight stops -- because to attack somebody who is weaker than you is not only wrong, it is utterly destructive and stupid too.

Two dogs will fight: they will show their teeth, they will bark, they will jump at each other, but they are simply watching who is more powerful. Once they have taken note who is more powerful, one dog will stop barking, will put his tail between his legs, and it is finished! He has given the sign that "I am weaker and you are stronger." And there is no shame, he is not ashamed -- what can he do if he is weaker and the other is stronger? How is he responsible for that? One tree is taller, another tree is not taller. Do you think the rosebushes are feeling ashamed because the mango trees and the neem trees and other trees are going so high? The roses are not worried at all: "So what? You are taller and we are not taller -- that's the way you are, this is the way we are."

See the sanity of the point: except human beings nobody is so insane as to fight with someone who is weaker. Once it is decided.... And don't you have even that much consciousness as dogs and tigers have -- that they can see, it is so apparent that the other is stronger? Then what is the point of fighting at all? The game is finished -- the other is the winner. Hence no destruction happens, hence no killing happens. And animals don't kill even other animals unless they are hungry -- except man. Only man goes for hunting.

And Digvijay is a former prince: he must know what hunting is, he must have animal heads in his palace, trophies. The more tigers and lions you have killed, the greater you are. And for what? Just to exhibit! Whenever I have visited the palace of a king, I have felt very sorry for the king. He seems to be utterly insensitive; showing these dead heads and dead bodies and skins of animals, he thinks he is exhibiting his power, his vitality. He is simply exhibiting his utter stupidity, inhumanity.

Animals kill only when they are hungry; then it can be forgiven. No animal ever kills without hunger; no animal ever kills as a play. Killing somebody in a game, can you think this hunter is more evolved than other beings? Just destroying a life for sheer play -- and the play is also unjust, because you are sitting in a treetop and the animal is on the ground, and from high on the top where the animal cannot reach you shoot him. The animal has no weapons to protect himself, and you think you are being very brave? You are simply showing your cowardliness.

If we look at man it does not appear at all that he is the most evolved animal on the earth -- just the opposite. No other animal goes insane except man. Yes, a few animals go insane, but they only go into insanity when they are put in zoos, not in their wild state. And a zoo is a human phenomenon.

Just think of yourself: if the elephants created a zoo and put you into a zoo -- how long would you remain sane? It will be impossible for you to remain sane; it will be just natural to go insane. Animals don't become homosexuals -- unless they are put in a zoo. In a zoo they turn into homosexuals; in a zoo they are bound to because they can't get their females. In a zoo they are confined in such small spaces; those small spaces are bound to drive them crazy.

You must have seen tigers walking up and down in their cages, because they used to live and run for miles. The whole wild world was theirs, and now just a small cage... and surrounded by the tourists and the visitors and foolish people looking at them. Just think of yourself being in a zoo made by the elephants or the tigers or the monkeys, and all kinds of monkeys looking at you, day in, day out, the whole situation unnatural.

Now scientists say that there is a certain territory that is needed by every animal, a certain space; if that is not given to that animal it is bound to go insane. Wild animals need an area of miles and miles to remain free and to remain sane. Yes, in a zoo they go insane, they go crazy. They attack even their own species; they become destructive. Even sometimes they have been known to commit suicide, but never in their natural state. It is only man who commits suicide, goes insane, becomes sexually perverted -- and still man goes on thinking that he is the highest peak!

As far as I am concerned, I don't believe in hierarchy. The monkey is a monkey, the man is a man. Nobody is higher and nobody is lower. The rocks are rocks and the trees are trees. And we all participate in one God. Yes, there are great changes happening, but it is not evolution; evolution means we are going higher. Changes are there, certainly; life is constantly moving, it is a river. But change does not mean evolution, remember. You can change without your being evolving -- and that's what is happening.

And that change, constant change, gives you grounds to impose your theory of evolution on it. Things are changing, life is always in a flux; nothing is permanent, all is fluid. Man has not been like this before, and man will never again be like this. Everything is in a process, but the process is not goal-oriented; it is not moving towards a certain goal. It is a very playful process.

Children playing, you cannot say that they are evolving; children playing, you cannot say they are

achieving something. They are not achieving anything. That's exactly the concept of LEELA in the East. Leela means play -- the world is God's play, and in play there is no question of evolution.

The idea of evolution is really Western; the East has never believed in evolution. The East believes in playfulness. In playfulness there is no evolution at all. Nothing is means and nothing is taken as ends. It is a dance of energies, not moving into any particular direction, not meant to achieve something; the joy is in the play itself, the value is intrinsic, not extrinsic. When you start thinking of evolution, the value is extrinsic; the value depends on what you are going to achieve, what you are going to become.

If a man becomes a great scientist, a Nobel Prize winner, he has evolved, but the man who remains a woodcutter, he has not evolved. Why? What is there so significant in doing mathematics? And what is there so insignificant in chopping wood? One likes to chop wood, another likes to play with figures, arithmetic, geometry or something else -- these are likes, different likes. One loves to swim, somebody else loves to philosophize... there is nothing higher and nothing lower.

But we have made a society on a hierarchical pattern. The brahmin is at the top -- the brahmin means the professor, the academician, the Nobel Prize winner, the famous doctor, the famous engineer, the scholar. That is the meaning of the brahmin -- he is the highest. Why? Why is not the woodcutter the highest? If the woodcutter enjoys his chopping of wood more than the professor enjoys his teaching, who is higher? The professor may be simply dragging, repeating every time, every year, the same thing.

I used to know a professor who was repeating the same lectures at least for thirty years. I had heard it, and his other students had told me that exactly the same lectures, word for word.... So one day, when the professor was asleep in the afternoon, I went into his house. I looked into his books, found the book in which he had collected all the lectures, and stole it.

You cannot believe what happened to the professor! He didn't turn up the next day. I inquired after him; he said, "I am shattered, my life is finished -- somebody has stolen my book, and I cannot speak without it. I have been using the same notes for thirty years! Now I cannot make again new notes."

I could see the poor man; he was just functioning like a gramophone record. There was no need of him. I gave him the book and I said, "Why do you bother to come to the university at all? You can simply send this book, one of us can read it, and others can take notes. Why do you bother in your old age to come to the university again and again? This book will do! You can die in peace. This book is enough. You don't have to live at all -- there is no need."

Now, this professor is a brahmin; he is the highest because the head is thought to be the highest. It IS on the top, maybe that's why the idea has arisen that the head and the head people are the topmost people. The bosses are called "heads" and the servants are called "hands"! Why? Just because physically the head is on top...?

We have created hierarchy in society. The lowest are those poor people who are chopping wood or cleaning the roads. Why are they the lowest? -- because they are doing the most essential things. The professors can be discarded, the society can exist without them; but the society cannot exist without the street cleaners, the toilet cleaners, the woodchoppers -- the society cannot exist without them. They are far more essential, far more fundamental, but they are the lowest.

The whole idea is wrong. There is no hierarchy. The professor is doing his work, and the woodcutter is doing his work, and both are needed. Neither is there a hierarchy between men and other animals, nor is there a hierarchy between men and men. I am against the whole idea of hierarchy.

And that's my vision of a new commune.

In the new commune there is going to be nobody higher and nobody lower. In this ashram, there is nobody higher, nobody lower. There are toilet cleaners and there are professors, therapists, and they are all the same -- they are all doing some useful work, some essential work. The vice-chancellor here, in this commune, is on the same ground as the woodchopper. The great therapist has no more prestige, power, than the toilet cleaner. Hence, there is no problem. A Ph.D. can choose toilet cleaning -- one Ph.D. IS doing that; another Ph.D. is just cleaning the streets of the ashram.

If there is no hierarchy, there is no problem; otherwise, the Ph.D. will think, "How can I do this work, this menial job? I am not a hand, I am a head." In this commune there are no heads, no hands -- people, whole people, respected, loved, for whatsoever they are doing, or whatsoever they can do, or whatsoever they LIKE doing.

This whole existence is a commune. God is the center and we are all its circumference.

There is no evolution, Digvijay, no ultimate goal. It is a play. Enjoy it, celebrate it! If this idea of ultimate goal and evolution can drop from your mind, I KNOW your potential; you can become one of the great sannyasins. You can be a new man. But you are going crazy because of this idea; your whole life is being devoted to it. And if it is fundamentally wrong then you will repent one day. Forget all about it! Start meditating more and more about your own inner being. Don't be worried what is going to happen; rather, be involved with what is already happening. God is a presence, God is a being, not a becoming, and so is this whole existence.

The day we drop the idea of evolution and ultimate goal, the world will be freed from its bondage of future. It is the future that is keeping us in a bondage, and the past -- and both are in conspiracy against man.

Future and past dropped, you attain to freedom -- freedom, Buddha says, which has no bounds.

The second question:

BELOVED MASTER,
HOW DO YOU KNOW SO MANY JOKES?

Viramo, first, in none of my past lives have I been an Englishman. Secondly, in many of my past lives I have been a Jew.

Sir Reginald, riding in a New York taxi, was challenged by the driver to solve a riddle: "This person I am thinking of has the same father that I have and the same mother, but it is not my sister and it is not my brother. Who is it?"

The Britisher thought for a moment, and then gave up. "It is me," the cabdriver told him.

"By Jove! That's jolly good. I must try that on the chaps at my club!"

A month later he was sitting in London with his cigar-smoking cronies. He said, "Gentlemen, this individual I have in mind is not my brother and not my sister, yet this person has the same parents as I have -- who is it?"

After several thoughtful minutes, all the members conceded defeat. "Who is it?" one of them inquired. "Come, Reggie, give us the answer."

Reggie slapped his knees in triumph. "It is a taxicab driver in New York City!" he roared.

And the second story:

Morton and Fogel were discussing humor over lunch. "Do Jews react differently when they hear a joke?" asked Morton.

"What a question!" replied Fogel. "If you tell an Englishman a joke he will laugh at it three times: once when you tell it, again when you explain it and a third time when he understands the point. Tell a German the same joke: he will laugh twice -- both times to be polite -- there won't be a third time because he will never get the point. Tell the same joke to an American: he will laugh once, immediately, because he will get it right away. But," said Fogel, "when you tell the joke to a Jew...."

"Yes?" asked Morton.

"When you tell the same joke to a Jew, he won't laugh at all. Instead he will say, 'It is an old joke -- and besides, you told it all wrong!'"

The third question:

BELOVED MASTER,
I HEARD YOU SAY THAT BEING A SANNYASIN MEANS TO BE READY TO LIVE A VERY LONELY LIFE. BUT SINCE I'M A SANNYASIN I FEEL THAT I CAN'T BE LONELY ANYMORE, AS YOU ARE ALWAYS AROUND. DO I UNDERSTAND YOU WRONG?

Deva Maya, you do not understand me at all. It is not a question of understanding right or wrong -- you don't understand me at all.

I have NOT told you that a sannyasin has to be ready to live a lonely life. What I had told you was: a

sannyasin knows how to live alone. And to be lonely is totally different from being alone. Not only different, they are opposites. They are as far away from each other as the sky and the earth; the distance is infinite between them.

To be lonely means a negative state: you are hankering for the other, you are longing for company, you are missing the crowd. You cannot tolerate yourself; you feel yourself intolerable. You are bored with yourself -- that's what being lonely means -- utterly bored.

To be alone is totally different: it is utterly ecstatic. To be alone means a positive state. You are not missing the other, you are enjoying yourself. You are not bored by yourself, you are intrigued. A great challenge comes from your innermost core. You start a journey of interiority. When there are others you are occupied with them, your consciousness remains focused on them. When you are alone, your consciousness moves inwards. When you are with others you have to be an extrovert -- your consciousness turning upon itself, showering upon itself. When you are with others your light shows their faces; when you are alone your light shows your own original face.

Maya, you have not understood me. I had not told you that to be a sannyasin means "to be ready to live a very lonely life." From where did you get this idea of living a very lonely life? Certainly one has to be able to live alone, but to live alone does not mean that you cannot relate; on the contrary, a man who can live alone becomes so full of joy, becomes so brimful, that he HAS to relate. He becomes a raincloud -- he has to shower. He becomes a flower so full of fragrance that he has to open its petals and allow its fragrance to be released to the winds.

A person who knows how to be alone becomes so full of song that he has to sing it. And where can you sing a song? You can sing a song only in love, in relating, in sharing with people. But you can share only if you have in the first place.

The problem is that people don't have any joy in their being and they are bent upon sharing it. Now, two miserable people bent upon sharing their joys with each other -- what is going to happen? The misery will not be doubled, it will be multiplied.

That's what people are doing to each other: husbands to wives and wives to husbands, and parents to children and children to parents, and friends to friends. In fact enemies are not so inimical as friends prove finally: torturing each other, unloading their miseries on each other, throwing their dirt on each other. They are stinking -- what can they do? When they come close to you, you have to suffer their stink. And you have to suffer if you want them to suffer YOUR stink. So it is a bargain.

You cannot live alone, they cannot live alone -- you have to be together. Even if it stinks, at least there is the consolation that "I am not alone."

A man who knows how to be alone knows how to be meditative. Aloneness means meditation -- just relishing your own being, celebrating your own being.

Walt Whitman says: I celebrate myself, I sing myself. That is aloneness. This man Whitman is really a mystic, not just a poet. He should be counted with the ancient RISHIS of the Upanishads. America has not given birth to many great mystics; Whitman is really one of the most precious gifts of America to the world. He says: I celebrate myself, I sing myself. That's what a mystic has always been supposed to do, that's what a mystic's function is: to celebrate himself. But how will you celebrate? You will have to invite others. You will have to ask others to come and participate.

Meditation gives you the insight of your own inner treasure, and in love you share it. That's what I mean when I say that a sannyasin has to be ready to be alone -- so that one day he can be ready to love. Only a man who knows the beauties of solitude can love. But just a slight difference and you can miss the whole point.

Now, the difference between aloneness and loneliness is not much; as far as language is concerned there is no difference at all, they are synonyms. In the dictionaries you will find aloneness described as loneliness, loneliness as aloneness -- but that is only in the dictionaries, not in life itself. In life itself it is totally different.

Don't live through language, don't become too much obsessed with language, because language is only utilitarian. It can mislead you -- it misleads. It can't help it; it has been invented by people who know nothing. I am saying "aloneness" and your mind hears "loneliness." Once you translate aloneness as loneliness you are millions of miles away -- not only miles but millions of light-years away from me.

Potter saw a store with a sign reading: "Hans Schmidt's Chinese Laundry." Being curious he entered and was greeted by a Chinese who identified himself as Hans Schmidt.

"How come you have a name like that?" asked Potter.
"When I land in America I stand in immigration line behind German," explained the oriental. "When they ask German his name, he say, 'Hans Schmidt.' When official ask me my name I say, 'Sam Ting.'"

It is very easy to understand.

P.F.C. Perkins refused to go and fight in Korea. He was told that if he would not bear arms, the provost marshal would shoot him. "Are you a conscientious objector?" asked the first sergeant.
"I ain't objectin' to nothin'," said Perkins, "but I had the gonorrhea and the diarrhea both, and if this 'Korea' is anything like it -- go ahead and shoot!"

Maya, I said something, you heard totally something else.

A London chap sees a good-looking girl sitting alone at another table and says, "Would you care for a cigarette?"
She said, "Sorry, I don't smoke."
He waited for a few moments and then said, "Would you care for a drink?"
"Sorry, I don't drink."
He waited another ten minutes and asked, "Would you care to have dinner with me?"
"I am sorry," she replied, "I don't eat dinner."
"Well, for heaven's sake! If you don't smoke or drink or eat dinner, what in heaven's name do you do about sex?"
"Oh, along about six I have a cup of tea and a biscuit."

You change that word 'loneliness'; drop it completely from your mind. Learn what aloneness is -- and aloneness is a beautiful phenomenon, the most beautiful. Then my presence will not disturb your aloneness, my presence will enhance it. My presence, my remembrance, feeling me around yourself, engulfing you, will enhance it, will make it richer, will make it more crystal-clear. And not only my presence but the presence of my sannyasins will also be absolutely nondisturbing to aloneness.

In fact, aloneness cannot be disturbed at all. It is such a crystallized state of consciousness, nothing can distract you away from it, and everything helps to make it stronger. Have you watched this paradoxical phenomenon? For example, right now we are sitting here in silence... the chirping of the birds -- is it disturbing the silence or enriching it? The crow -- is he disturbing your silence, or helping and giving it a contrast? If you are really silent, then even in the marketplace you will be surprised that your silence deepens. If your silence is disturbed by the marketplace, that simply means it was not silence in the first place. It was just forced, cultivated, practiced, plastic -- it was not true.

If true silence is there, nothing can disturb it. Each disturbance comes to enhance it. It is like in a dark night you are walking on a street and a car passes by with full headlights on. For a moment you are dazed by the light, and then the car is gone by. Do you think the darkness is less than before? It is deeper than before, it is denser than before. The car and its headlights have not disturbed it at all; rather, they helped tremendously.

And this is how it is with aloneness: your aloneness will not be disturbed by the commune, and certainly not by me -- because I am not a noise. I am a melody, a music -- a music that cannot be heard by the ears but can only be heard by the heart.

It is good that you have started feeling me. It is good that you say, "Since I am a sannyasin I feel that I can't be lonely anymore, as You are always around."

Yes, you cannot be lonely anymore, but you will be more alone now that I am always with you. And aloneness is a precious treasure, the door to the kingdom of God. But forget that word 'loneliness'; it is ugly, it is pathological.

And a man who seeks friendship, love, companionship, out of loneliness is not going to find it. In fact, with whomsoever he will associate he will feel cheated and he will make the other feel cheated. He will feel tired and bored, and he will make the other feel tired and bored. He will feel sucked and he will make the other feel sucked, because both will be sucking on each other's energies. And they don't have much in the first place. Their streams are running very thin; they are like summer streams in a desertland. You cannot take any water out of them. But if you seek friendship and love and companionship out of aloneness, you

are a flooded river, a river in the rains. You can share as much as you want. And the more you share, the more you will have.

This is the inner economics: the more you give, the more you get from God. Once you have known the knack of it you become a spendthrift, you are no longer a miser.

A spiritual person cannot be a miser, and a miser cannot be a spiritual person.

The fourth question:

BELOVED MASTER,
WHAT DO YOU HAVE TO SAY ABOUT THE NEW INDIAN GOVERNMENT OF PRIME MINISTER, CHOWDHRY CHARAN SINGH?

Narendra, I have nothing to say about such rubbish things, but because you have asked, just to be polite to you and to your question, just to pay my respects for your question, I will tell you three stories.
First:

A man took a cab to the palace of the prime minister where he asked the driver to wait for him.

The driver refused saying he did not have time. "But you will wait for me," said the passenger. "I am the new prime minister."
"In that case," replied the driver, "I will wait -- you won't be in there long!"

And the second:

Work schedule of the Indian cabinet:
Monday: Conference with leading personalities.
Tuesday: Formation of new cabinet.
Wednesday:First meeting of the new cabinet.
Thursday: First announcements of new cabinet.
Friday: Withdrawal of announcements.
Saturday: Resignation of new cabinet.
Sunday: Holiday.
Monday: See above.

And the third:

It is an historical fact that Diogenes went all around the known world, lamp in hand, trying to find an honest man.
When he got to New Delhi, they stole his lamp.

The fifth question:

BELOVED MASTER,
SEX AND DEATH SEEM TO BE THE MAIN ATTRACTIONS FOR ME. WHAT CAN YOU SAY ABOUT THESE POLES TO HELP ME GO BEYOND?

Saguna, sex and death are really one energy. Sex is one side of the coin, death the other side. Hence, anybody who is interested in sex is bound to be interested in death -- although he would like to avoid it. Anybody who is interested in death is bound to be interested in sex -- although he would like to avoid it. Why? -- because the popular conception is that sex and death are opposites. They are not. And because of this popular conception there have existed two kinds of cultures in the world: sex-oriented and death-oriented.

For example, India has remained for centuries a death-oriented culture. Because it is death-oriented it represses sex. Thinking that sex is against, it represses sex, it avoids sex; it pretends sex does not exist. You can talk about death with no problem, but you cannot talk about sex.

Just the other day a sannyasin had asked, "I was almost caught and imprisoned by the police because I was saying goodbye to my girlfriend and we kissed each other before the police station." It was very difficult to get rid of the police. They caught hold of them; they had to wait there for two hours. Somehow they persuaded them, apologized.

The sannyasin had asked, "I am puzzled. What wrong had I done there? I was saying goodbye to my girlfriend, she was leaving; we may see each other, we may not, because who knows about tomorrow? She will be away for six months, and who knows what is going to happen in these six months? So what was wrong with my kissing the girl and her kissing me, just a goodbye? Why is it objectionable? People are pissing on the streets and nobody objects!"

Now, that sannyasin does not know that since Morarji Desai became prime minister of this country pissing has become a holy thing. You can piss anywhere -- that is something sacred. In fact it is a sacred duty. Do as much as you can, because it is not pissing: it is the water of life. You are nourishing the earth; you are doing a great public service.

I have heard:

When Morarji Desai went to America, he was very much puzzled because in the parties, in the gatherings, in meetings, ladies would always keep to the other side of the room. Finally, he had to ask; he was curious why ladies wouldn't come close to him. He was informed, "We are sorry to say, but ladies are afraid that you may feel thirsty any time, and if you do your thing in public it will be embarrassing. So they keep to the other side. In case something like that happens, they can escape; at least they can turn their backs towards you."

In India, kissing is something like a sin, a crime. And in a public place, and that too before a police station! India is a death-oriented culture. You can talk about death; dead bodies of beggars can lie down by the side of the road and nobody will pay any attention. People will go on passing. It is accepted; death is accepted. In fact, not only accepted, but magnified -- to create fear in people so that they become religious.

If death is magnified, it really scares you. And out of fear you can start going to the temple, to the mosque, to the priest, because death is coming -- sooner or later you will have to die. Some arrangements have to be made, arrangements for that long journey. Who knows what will be needed? The priests pretend that they know.

And all the so-called saints of India will be talking about death. They will bring up the subject of death again and again and again. Their whole business depends on death; if people forget about death, people start forgetting about God, people start forgetting about temples, people start forgetting about saints. So saints cannot leave you alone; they will go on bringing the subject of death in your mind so they can go on keeping you trembling. Your fear is the secret of their trade: if you are afraid, you will remain slaves to them. If you become unafraid, then you will get out of their folds; then you cannot be exploited. Death is not bad for them, it is good. It helps their business.

But sex... that is a danger for them. India is not a sex-oriented country. Kissing, hugging, love, the very phenomenon of love, makes you more earthbound, makes you less afraid of death. Lovers are the people who are the least afraid of death. When you are in love you don't care about death. If it comes, it comes. So what? If you are in love, you can die smilingly. With a kiss on your lips you can say goodbye. You loved, you lived; there is nothing to repent. Your life has not been a wastage. You bloomed! You danced in the sun, in the wind, in the rain -- what more can you expect? Immense was the gift of life: love was its gift. You are grateful! Why should you go to the priest? You may go to the poet, you may go to the painter, you may go to the musician, but you will not go to the priest.

That's why you will be surprised: in my commune you will find musicians and you will find poets and you will find dancers and you will find singers, but you will not find any priest at all. The priest seems to be the center of all religious activity, and he is missing here, absolutely missing -- because my approach is that first you have to know what love is, you have to go deep into love. Dive as deep as possible into love!

If you can dive really deep into love you will be surprised that you have arrived at death. That's my own experience -- I am not propounding a theory, I am simply stating my own existential state, my own experience. I am only stating a fact: if you love deeply you are bound to come to the phenomenon of death. And when you come through love to death, even death is beautiful, because love makes everything beautiful. When you come through love to death, love glorifies death, love beautifies death; even death

becomes a blessing. Those who have known love will know death as the ultimate in orgasm.

Now there are sex-oriented cultures, for example, America. There, death is taboo; you should not talk about death. If you start talking about death, people will avoid you. You will not be invited to parties anymore. You are not supposed to talk about death; death has not to be mentioned. Death is still one of the unmentionables. That's why even if somebody dies we have euphemisms, words to cover up the fact of death. We say, "He has passed away." We don't say, "He has died." We say, "He has become God's beloved." We don't know about God, we don't know what it means to become God's beloved, because we have never been beloved to anybody. Even if God wants to hug you, the police will catch hold of him. If he kisses you, even you will feel a little disturbed -- God? and kissing me? Is he really a God or just a fraud? How can God kiss? Kissing has never been thought a spiritual activity. Even in public places it is prohibited, and he is doing it on a universal plane -- not only public but universal, at the very center of the cosmos! But we have these ways of avoiding death; it has to be somehow avoided. The word itself is taboo.

It is because of Sigmund Freud that the taboo against the word 'sex' was removed -- the whole credit goes to this man. He is one of the greatest benefactors of humanity. Although he himself was not enlightened, he has done a great service, a pioneer work: he removed one great taboo. Now you can talk about sex without feeling ashamed, without feeling guilty.

Another Freud is needed -- a Freud who will remove the taboo against death. The West is sex-oriented, the East is death-oriented; hence in the East people are repressive of sex and in the West people are repressive of death. Both are wrong because sex and death are two sides of the same coin. If you repress one, you cannot experience the other in its totality, because to experience the one in its totality is to experience the other too, and both have to be experienced. Life is an opportunity to experience sex and death. If you experience these two and if you can come to your own authentic experience that they both are one, you have transcended. Knowing that both are one is transcendence.

Saguna, you ask me, "What can you say about these poles to help me go beyond?"

Experience both. But right now death is not there; right now you have to experience love, sex -- all the delicacies of love, intricacies of love, complexities of love, all the nuances of love. Right now, go deep into love, Saguna. And then when death comes you will be able to go deep into death too.

In fact, while making love, at the highest peak of orgasm a small death happens, because mind disappears, ego disappears, time disappears, as if the clock suddenly stops. You are transported into another world. You are not a body anymore, not a mind anymore, not an ego anymore... you are pure existence. That's the beauty of orgasm. To know orgasm is to experience a little bit of death, a small death.

First go deep into love so you can have a few tastes of death. Then death will come one day -- then go dancingly into it, because you know it is going to be the greatest orgasm that you have ever known, that it is going to be the deepest of love. And that's how one transcends -- knowing that both are one. That very knowing is transcendence.

The last question:

BELOVED MASTER,
I WANT TO BECOME A SANNYASIN, BUT GRADUALLY. IS IT OKAY WITH YOU? OR IS A SUDDEN JUMP A NECESSITY?

Girish Chandra, you remind me of a story:

During World War I, RAF Captain Bainsby shot down the German ace Baron von Ribstein over English territory. The next day Bainsby visited the baron in the hospital.

"Old chap," said the Britisher, "is there anything I can do for you?"

"Yes," replied Von Ribstein. "They are amputating my right arm. Would you drop it over Germany?"

Captain Bainsby did as he was requested and a week later returned for a visit.

"My friend," said the baron, "they are taking off my right leg. Would you drop it over the fatherland?"

Bainsby fulfilled the request and went back to see his air nemesis once again.

"Captain," said Von Ribstein, "they are going to remove my left leg. Once more, can I get you to drop it behind the German lines?"

"Of course, old bean," replied Bainsby. "But I say, you are not trying to escape, are you?"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #7
Chapter title: He is the charioteer

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HE IS THE CHARIOTEER.
HE HAS TAMED HIS HORSES,
PRIDE AND THE SENSES.
EVEN THE GODS ADMIRE HIM.

YIELDING LIKE THE EARTH,
JOYOUS AND CLEAR LIKE THE LAKE,
STILL AS THE STONE AT THE DOOR,
HE IS FREE FROM LIFE AND DEATH.

HIS THOUGHTS ARE STILL.
HIS WORDS ARE STILL.
HIS WORK IS STILLNESS.
HE SEES HIS FREEDOM AND IS FREED.

THE MASTER SURRENDERS HIS BELIEFS.
HE SEES BEYOND THE END AND THE BEGINNING.

HE CUTS ALL TIES.
HE GIVES UP ALL HIS DESIRES.
HE RESISTS ALL TEMPTATION.
AND HE RISES.

AND WHEREVER HE LIVES,
IN THE CITY OR THE COUNTRY,
IN THE VALLEY OR IN THE HILLS,
THERE IS GREAT JOY.

EVEN IN THE EMPTY FOREST
HE FINDS JOY
BECAUSE HE WANTS NOTHING.

Man is a seed of great potential: man is the seed of buddhahood. Each man is born to be a buddha. Man is not born to be a slave but to be a master. But there are very few who actualize their potential. And the reason why millions can't realize their potential is that they take it for granted that they already have it.

Life is only an opportunity to grow, to be, to bloom. Life in itself is empty; unless you are creative you will not be able to fill it with fulfillment. You have a song in your heart to be sung and you have a dance to be danced, but the dance is invisible, and the song -- even you have not heard it yet. It is deep down hidden in the innermost core of your being; it has to be brought to the surface, it has to be expressed.

That's what is meant by 'self-actualization'. Rare is the person who transforms his life into a growth, who transforms his life into a long journey of self-actualization, who becomes what he was meant to be. In the East we have called that man the buddha, in the West we have called that man the christ. The word 'christ' exactly means what the word 'buddha' means: one who has come home.

We are all wanderers in search of the home, but the search is very unconscious -- groping in the dark, not exactly aware what we are groping for, who we are, where we are going. We go on like driftwood, we go on remaining accidental.

And it becomes possible because millions of people around you are in the same boat, and when you see that millions are doing the same things that you are doing, then you must be right -- because millions can't be wrong. That is your logic, and that logic is fundamentally erroneous: millions can't be right.

It is very rare that a person is right; it is very rare that a person realizes the truth. Millions live lives of lies, lives of pretension. Their existences are only superficial; they live on the circumference, utterly unaware of the center. And the center contains all: the center is the kingdom of God.

The first step towards buddhahood, towards the realization of your infinite potential, is to recognize that up to now you have been wasting your life, that up to now you have remained utterly unconscious.

Start becoming conscious; that is the only way to arrive. It is arduous, it is hard. To remain accidental is easy; it needs no intelligence, hence it is easy. Any idiot can do it -- all the idiots are already doing it. It is easy to be accidental because you never feel responsible for anything that happens. You can always throw the responsibility onto something else: fate, God, society, economic structure, the state, the church, the mother, the father, the parents.... You can go on throwing the responsibility onto somebody else; hence it is easy.

To be conscious means to take the whole responsibility on your own shoulders. To be responsible is the beginning of buddhahood.

When I use the word 'responsible' I am not using it in the ordinary connotation of being dutiful. I am using it in its real, essential meaning: the capacity to respond -- that's my meaning. And the capacity to respond is possible only if you are conscious. If you are fast asleep, how can you respond? If you are asleep, the birds will go on singing but you will not hear, and the flowers will go on blooming and you will never be able to sense the beauty, the fragrance, the joy, that they are showering on existence.

To be responsible means to be alert, conscious. To be responsible means to be mindful. Act with as much awareness as you can find possible. Even small things -- walking on the street, eating your food, taking your bath -- should not be done mechanically. Do them with full awareness.

Slowly slowly, small acts become luminous, and by and by those luminous acts go on gathering inside you, and finally the explosion. The seed has exploded, the potential has become actual. You are no longer a seed but a lotus flower, a golden lotus flower, a one-thousand-petaled lotus flower. And that is the moment of great benediction; Buddha calls it nirvana. One has arrived. Now there is no more to achieve, nowhere to go. You can rest, you can relax -- the journey is over. Tremendous joy arises in that moment, great ecstasy is born.

But one has to begin from the beginning.

After a three-day drinking bout, Tooley and Bragan registered at a hotel and asked for twin beds. However, in the darkness they both got into the same bed.

"Hey!" yelled Tooley. "I think a homo has crept in bed with me."

"There's a queer in my bed, too," called Bragan.

"Let's throw the fairies out," called back the first.

A terrific wrestling match ensued and finally Tooley went sailing out of the bed. "How did you make out?" he called from the floor.

"I threw my guy out," said the other Irishman. "How about you?"
"He threw me out."
"Well, that makes us even. Get into bed with me."

This is how man is: in darkness, utterly unconscious; doing things, not knowing why; simply doing because there is an unconscious urge to do. Now, this is not only a mystic hypothesis about man. Sigmund Freud, Gustav Jung, Alfred Adler and others, the modern researchers into the psyche of man, have also come across the same fact.

Freud says man lives unconsciously, although the mind is so cunning that it can find reasons, motives. At least it can create a facade as if you are living a conscious life -- and that is very dangerous because you can start believing in your own facade. Then your life is gone, then you will not be able to use this tremendously valuable opportunity.

People go on doing unconscious things -- although they suffer, although they are immensely miserable, still they go on doing the same things which bring misery to them. They don't know what else to do. They are not there, they are not present; hence they can't do anything. They are trapped in the unconscious instincts.

Hennessy, loaded to the gills, was lurking on a dark and deserted street corner. Soon a man came walking by, and Hennessy sprang out of the shadows, a gun in his hand.
"Stay where you are!" he slobbered. Then he pulled a bottle out of his pocket. "Here," Hennessy ordered, "take a drink of this."

Too terrified to resist, the poor schnook took the bottle and drank deeply. "Wow!" he exclaimed. "That stuff tastes awful!"
"I know," gurgled the crocked Irishman. "Now you hold the gun and force me to drink some."

The stuff that you are drinking, that stuff that you call your life, is really awful! But you go on forcing yourself, doing the same repetitive acts again and again -- not knowing what else to do, not knowing where else to go, not knowing that there are other alternatives possible, that there are alternative life-styles possible. And the greatest alternative is the religious dimension.

The religious dimension simply means the dimension of being conscious, of being alert, of living a life with self-remembrance. Let me add that by self-remembrance I don't mean self-consciousness. Self-consciousness is a false phenomenon; it is another name of ego. Self-remembering is a totally different phenomenon; it is the cessation of the ego. In self-consciousness there is no consciousness, there is only self; in self-remembering there is no self, only remembering.

Buddha's whole methodology is that of self-remembering: SAMMASATI. It has been translated as right-mindfulness or right awareness. What is RIGHT awareness? Can awareness also be wrong? Yes, there is a possibility: if awareness becomes too much focused on the object it is wrong awareness. Awareness has to be aware of itself, then it is right awareness.

When you look at a tree, at a mountain, at a star, you can be conscious -- conscious of the tree, conscious of the mountain, conscious of the star -- but you are not conscious of the one who is conscious of all these things. This is wrong awareness, focused on the object. You have to unfocus it from the object, you have to help it turn inwards. You have to bring it to your own interiority, you have to fill your subjectivity with its light.

When one is full of light, not showing other things in the light but only showing the light itself, then it is right awareness and that is the door to nirvana, to God -- to self-actualization.

By birth you are only given an opportunity. There is no inner necessity that you will really become, that your potential will be realized, that you will really attain to beinghood. Only the opportunity is given, then it is up to you. You will have to find the way, you will have to find the master, you will have to find the right situation. It is a great challenge.

Life is a great challenge to know oneself. If this challenge is accepted, you really become man for the first time; otherwise you go on existing on a subhuman level.

And it is not only the worldly people who are living an unconscious life. The so-called religious are not in any way different.

Father Duffy was sent to a small Eskimo village in the coldest part of Alaska. Several months later, the

bishop paid him a visit. "How do you like it up here among the Eskimos?"
"Just fine," replied the priest.
"And what about the weather?" asked the bishop.
"Ah, as long as I have my rosary and my vodka I don't care how cold it is."
"I am glad to hear it. Say, I could go for a bit of vodka myself right now."
"Absolutely," said Father Duffy. "Rosary! Would you bring us two vodkas?"

The worldly, the otherworldly, are not really different. There is only one difference that makes a difference and that is of awareness, alertness. And the awareness can be practiced anywhere: you need not go to the mountains, you need not go to the monasteries, you need not renounce the world.

In fact, IN the world it is easier to practice awareness than anywhere else. This is my own experience, and not only my personal experience but my observation of thousands of sannyasins, too. The easiest way to become aware is to be in the world and practice it, because the world gives you so many opportunities. A monastery cannot give you so many opportunities. Living in a mountain cave, what opportunities do you have to be alert? You will be more and more asleep there, more and more dull. Intelligence will not be required, hence you will lose all sharpness of intelligence. And awareness will not be required; there will be no challenge for it. It is only in challenges that life grows; the greater the challenge, the greater the opportunity. And the world is really full of challenges. Hence to my sannyasins I say: never renounce.

Rejoice in the world! In the past we have renounced too much and the result has been nil. How many buddhas have we produced in the past? They can be counted on the fingers. Only rarely, very rarely, a man became a Buddha, Christ or Krishna. Out of millions and millions of seeds only one seed sprouted? That is not much. It has been a sheer wastage of great human potential, and the reason has been the escapist attitude of the religions.

I affirm life, I rejoice in life. And I would like you all to be deeply, intensely, passionately in life, with one condition only: alertness, watchfulness, witnessing. And I know the difficulty arises, because you will be living with millions of sleepy people -- and sleep is contagious; just as awareness is. Awareness, too, is contagious; hence the significance of being with a master.

The master cannot give you the truth. Nobody can give the truth to anybody else; it is untransferable. The master cannot take you to the ultimate goal, because there you will have to arrive alone, nobody can accompany you. You cannot reach there by imitating the master, because the more you imitate somebody, the falser you become. How can you arrive to truth by becoming false?

Then what is the function of a master? Then what is the use of searching for a master? Then why be a disciple at all? Still there is a reason, and the reason is that awareness is as contagious as sleepiness. If you sit with a few people who are all feeling sleepy you will start feeling sleepy.

A famous Sufi story says:

There was a fruit seller. He had a very cunning fox who used to watch his shop. Whenever he had to go out he would tell the fox, "Be alert. Sit in my place and just watch. Watch every activity that goes on around here. Don't allow anybody to steal anything. If somebody tries to steal, make noises -- I will run out of the house immediately."

One day Mulla Nasruddin was passing. He heard the shopkeeper talking to the fox, saying all these things, "Be alert, watch every activity that is going on around, and if you see that something is against us or somebody is trying to steal the fruits, make a noise immediately and I will come out."

Mulla Nasruddin was very much tempted. The shopkeeper went in. Nasruddin sat in front of the shop and just started pretending he was falling asleep; with closed eyes he started dozing.

For a moment the poor fox thought, "What to do? Should I make a noise? But sleep is not an activity -- in fact it is just the opposite -- and the master has said that if some activity goes on around.... This is not activity: this man is falling asleep, and what can a man who is asleep do, what harm?" But the fox was not aware that Mulla was trying a Sufi strategy! By pretending to be falling asleep, by dozing with closed eyes, slowly slowly he managed to make the fox fall asleep. Then he stole the fruits.

When the master came back, the fruits were gone... and the fox was snoring! He shook the fox and asked, "What is the matter? Didn't I tell you if any activity happens you have to make a noise so that I can come? But I never heard any noise."

The fox said, "But there was no activity happening. Just one man came; he sat in front of the shop and started dozing. Now, sleep is not an activity, is it? Sleep is inactivity."

Simple logic! A poor fox and simple logic.
"Then what happened to you?" the owner asked.

The fox said, "That I don't know, what happened to me. But the more I watched the man dozing, somehow I started dozing myself and it was impossible to remain awake. I don't know when I fell asleep."

If a few people are dozing and you are sitting with them, you can see the point: the vibe of sleep reaches to you. And similar is the case... although a little difficult because sleep is downhill and awakening is uphill. It is a little harder task. But to be with a man who is awake, who is a buddha, is bound to make you alert -- just being with the master.

We are affected continuously by people around us. We may be absolutely oblivious of the fact that whatsoever we think has been given by others to us; whatsoever we feel, even that, too, has been given to us by others. The child learns by imitation. Even our emotions may be just borrowed, not only our thoughts; our sentiments may be just borrowed.

People even can die just because of a borrowed idea. What is a motherland? -- an idea which we go on stuffing in the heads of small children. And we go on telling them that to die for the motherland is to be a great man, is to be a martyr; to die for the motherland is the greatest virtue.

In the past they used to say the same thing about religions, churches: "To die for the church, to die for your religion, is the sure way to enter into paradise. Instantly you are uplifted into paradise if you die for your religion." Kill others for your religion and it is not sin; die for your own religion and it is not suicide. Killing is not murder, committing suicide is not suicide! Once these ideas have been implanted in your being, imprinted in your being, they start functioning from there.

Three boys, a Catholic, a Jew, and a black kid, were sitting on a curb. A priest and a rabbi saw the boys.

The Catholic priest recognized one of the kids as a member of his parish, so he said, "Sonny, what are the two biggest things in your life?"

He said, "Father, the two biggest things in my life are the Catholic church and my priest."

The rabbi looked down and recognized the Jewish kid from his congregation. He said, "Son, what are the two biggest things in your life?"
"Rabbi, the two biggest things in my life are my congregation and my rabbi."

Both members of the clergy left smugly satisfied. Then the little colored kid looked at his two buddies and said, "Say, ain't neither one of you little mama's boys never had no girls nor watermelon yet?"

We learn from others. It may be your idea of God, it may be the priest, the rabbi -- or the watermelon! It is all the same: we learn from others.

In the close intimacy with a master, two things happen: one is his contagious awareness, his contagious love, his contagious compassion; and second, a great unlearning. Whatsoever you have learned from sleepy people, whether it is about the watermelon or about the rabbi -- there is not much difference between watermelons and rabbis! What you have learned from the established church and the state and the educational system, which are all serving vested interests, which are all serving the past, the dead past, which are not in your service.... Remember, they are to exploit you, they are to reduce you to machines -- efficient, but machines are machines, whether efficient or not efficient. Their function is to make you slaves of the society -- and the society is ill, the society is insane, the society is pathological.

Two things happen in the affinity of the master: the first, his contagious awareness; and the second: a process of unlearning. He starts destroying all that you have learned. He cannot give you the truth, I repeat, but he can take away the lies. And that is one of the most essential things; without it, the truth can never happen to you. Truth is going to happen to you in your aloneness, but before it can happen all the blocks have to be removed: the blocks of lies that have been placed in the way of truth.

The master can take away your lies. His function is negative in that way, and positive in being contagious. His vibe can touch and wake you up. He can be a sunray entering through the window in your bedroom, falling on your face, and telling you that, "It is morning, now get up!" making it very difficult for you to sleep. Yes, the master can make it difficult for you to sleep and difficult for you to imitate and difficult for you to learn from those who are really your enemies and not your friends.

If these two things are possible, your life starts moving, you are no longer stuck. Your seed has fallen into the right soil: now in the right time the sprout will come. Soon there will be spring and you will see your own flowers. And the flowers of consciousness are the greatest flowers there are.

The sutras:

HE IS THE CHARIOTEER.
HE HAS TAMED HIS HORSES,
PRIDE AND THE SENSES.
EVEN THE GODS ADMIRE HIM.

The moment your potential becomes actual, the moment you are a realized soul, even gods admire you. Even gods are far behind, because even gods have not yet become buddhas. They are also living unconscious lives -- maybe living in heaven. What you call angels in Christianity are called gods in Buddhism. The angels living in heaven, even they are not buddhas; they are as asleep as you are. The only difference is in their situation: they are in paradise and you are on earth. But the difference is not in their psychology; as far as their inner being is concerned it is as dark as yours.

Hindus have never been able to forgive Buddha, because he said that even gods admire a buddha, even gods worship a buddha.

The story is told that when Buddha became a buddha, when Gautama Siddhartha became enlightened, became a buddha, gods came from paradise to worship him. They touched his feet and they showered celestial flowers and they played celestial music. Hindus have never been able to forgive Buddhists for this story -- gods worshipping a man? But see the point: the gods are not worshipping a man, the gods are worshipping awareness, the gods are worshipping buddhahood. Gods are not worshipping Gautama Siddhartha the man, but the flame that has happened into his heart. That flame is eternal light, that flame is divine. And even gods are yet far far away from it; they have to attain it.

The idea of a buddha is higher than the idea of gods. Buddhism is the only religion of the world which has given man such dignity; no other religion has dignified man so highly. Buddhism is the religion of man.

A Buddhist poet, Chandidas, has said: SABAR UPAR MANUS SATYA, TAHAR UPAR NAHIN -- the truth of man is the highest truth, there is no higher truth than that.

But the truth of man does not mean the body of man, the bones and the blood and the marrow, no. The truth of man means the flame which is not yet lit in you. Once it is lit you are transported into a totally different world. You have become part of the whole, you are no longer separate. The way to reach to this actualization is: HE IS THE CHARIOTEER. He becomes a conscious master. His body is a chariot, he drives it where he wants to, not vice versa. The unconscious man is driven by his body.

Just watch yourself: your body goes on driving you. Just a moment before you were not hungry, and you pass by the side of a restaurant, and the smell of food... and suddenly you start feeling hungry. The body is deceiving you, because just a moment before you were not hungry at all, there was no hunger. This hunger is the body driving you towards food. You were not even thinking of food just a moment before, and the smells coming from the bakery -- and suddenly a great desire, a great hunger, has arisen in you. It is the body driving you; you are not the charioteer. The chariot has become the master. This is the ordinary situation.

HE HAS TAMED HIS HORSES.... Senses are called the horses. In the ancient days in India there were chariots with five horses. Great kings used to move in chariots with five horses. Those who were the greatest, those who were called CHAKRAVARTINS -- the world rulers -- they used to move in chariots with seven horses. Five horses represent the five senses... and your five senses are continuously influencing you. A man who wants to be really conscious has to start by becoming alert of these things.

If you take your dinner at a particular time every day, and you see the clock and it is time.... The clock may have stopped, the clock may not be right, the clock may be one hour ahead, but if it is time, immediately there is hunger. Now, this hunger is false, created by the senses, created by the body -- and you are going to be driven by these senses your whole life?

All over the world, seekers of truth have become aware of this phenomenon and they have reacted in two ways; one is right, the other is wrong. The wrong way is to start fighting with your senses and your body. By fighting you will never win. By fighting you will become weaker, you will be dissipating energy. By fighting you will become repressive -- and that which is repressed will take revenge sooner or later. Whenever it will find any opportunity to take possession of you, it is bound to take possession of you -- and with a vengeance!

You can fast for three days, you can force your body to fast, but if it is repression, the fourth day the body will take revenge -- you will eat too much, for a few days you will eat too much. In fact, if you had lost any weight in those three days, you will gain more weight within a week. The body has taken the revenge, the body has taught you a lesson.

Fighting is not the way -- not the way of the buddhas. Fighting is stupid; it is your own body, you need not fight with it, you have just to be more watchful of it. If some watchfulness starts crystallizing in you, you will be surprised that the body starts following you. It no longer commands you, it no longer orders you: it becomes obedient to you.

When the master has arrived, the servants immediately fall in line. But the master is asleep, that's why the servants are pretending to be the masters.

HE IS THE CHARIOTEER. HE HAS TAMED HIS HORSES.... They have not to be killed or destroyed but tamed. They are beautiful animals! If tamed they can be of tremendous value, they can be of great service to you.

A buddha is not one who destroys his senses, but is one who makes his senses more clear, more clean, more sensitive -- but he remains the master. A buddha sees far more than you see, his eyes are far more receptive, because there is no smoke in his eyes, no clouds in his consciousness.

He sees the same green trees, but the trees are far greener for him than they are for you. He smells the same perfume but it is far more for him than it is for you. He sees the same beauty, but it gives him great ecstasy. It may not give you any ecstasy at all; you may bypass it. You may not even see the nazunia flower by the side of the road. What to say of the nazunia -- you may not even see a roseflower. You are so much occupied, your senses are so full of information; they are not empty and available. Your senses are not very sensitive.

The buddha does not kill them, but many saints have been doing that stupidity. There have been Christian saints in Russia -- a long tradition -- who used to cut off their genital organs; the nuns used to cut off their breasts. Ridiculous, stupid! What more stupidity can you expect than this? How can you be a master by cutting off your genital organs? -- because sexuality is not there, sexuality is in the head. And, of course, you cannot cut off your head. And even if you cut it off, it is not going to make any difference; you will be born again with a far filthier head!

Now we know -- scientific research has proved it beyond doubt -- that sexuality has nothing to do with the genital organs; it is not there. The genital organs are triggered by the head; in the brain there are centers. Pavlov and B.F. Skinner's work has been of tremendous value in this field. I don't agree with their behavioristic approach, but what they have researched can be used by the mystics, can be used by the seekers of truth, by the explorers of their inner being, in a very valuable way.

Skinner has found that in the brain there are centers -- centers for food, centers for sex, centers for everything. You touch with an electrode the sex center in the brain, and immediately you have an orgasm. A great joy arises in you as if you have made love to a woman. Skinner was experimenting with rats; he fixed an electrode in the sex center in the brain of the rat and he taught the rat how to push a button if he wants an orgasm. He was surprised what the rat did; he had never thought that rats are so sexual. The rat completely forgot about food, about everything. Even if there was danger, even if a cat was brought, the rat was unafraid. Who cares? He was continuously pushing the button, continuously... six thousand times! Until the rat fell utterly exhausted, almost dead, he went on pushing, because each push and there was an orgasm.

Now sooner or later this is going to happen to you too! It will be far easier, far more comfortable -- because to have a woman or to have a man is such a conflict. You can just have a small, matchbox-sized computer in your pocket -- nobody will ever know what you are doing! You can go on moving your rosary and with the other hand you can push the button, and people will think that the ecstasy is happening because of the rosary. And your face will glow.... But if it becomes possible you will be in the same situation as the rat: you will die by pushing your button too much, you will forget everything else.

Genital organs have nothing to do with sex; everything is contained in the brain. Your hunger has nothing to do with your stomach; that too is contained in the brain. That's why at the right time, looking at the clock, suddenly the hunger. And the smell of the bakery does not go into the stomach, remember, it goes into the brain. It triggers a certain center in your brain, it pushes a button in the brain, and suddenly you are hungry. Now, destroying your body is not going to help, starving your body is not going to help. Even committing suicide is not going to help. Only one thing can help, and that is awareness.

If you become aware... awareness is not a part of the brain. Awareness is behind the brain, awareness is capable of seeing the brain.

You will be surprised to know that whatsoever modern psychological methods have been able to discover was discovered thousands of years before by the mystics in the East. Buddha was perfectly aware of the brain centers, Patanjali was perfectly aware of the brain centers. And the only way is to find something which is beyond the brain and move to that beyond and remain there. There is your mastery; from there you are the charioteer, from there all the horses are in your hands. And then they are beautiful! Senses are not ugly -- nothing is ugly. Even sex has its own beauty, its own sacredness, its own holiness. But if you are rooted and centered in your beyond, in your consciousness, then everything has a different meaning, a different context. Then eating has its own spirituality.

The Upanishads say: ANNAM BRAHMA -- food is God. The man who had said this must have tasted God in food. And the tantrikas in the East have been saying it for centuries, that sex has the greatest potential to realize samadhi. It is the closest point -- the sexual orgasm is the closest to the spiritual orgasm, hence you can learn much from it. In sexual orgasm time disappears, ego disappears, mind disappears. In sexual orgasm, for a moment the whole world stops.

The same happens in the spiritual orgasm on a far bigger scale. The sexual is momentary and the spiritual is eternal, but the sexual gives you a glimpse of the spiritual.

Senses have to be tamed, not to be destroyed, remember. ... PRIDE AND THE SENSES. EVEN THE GODS ADMIRE HIM. Tame the senses, tame the pride. If the pride masters you, it is ego; if you are the master, then it is only self-respect. And every person of integrity has self-respect. Self-respect is not egoistic, not at all. Self-respect simply means, "I love myself, I respect myself, and I will not allow anybody to humiliate me. I will not humiliate anybody and I will not allow anybody to humiliate me. I will not create slavery for anybody and I will not be a slave to anybody either."

That is pride tamed. Then it has become a servant and it is beautiful.

YIELDING LIKE THE EARTH,
JOYOUS AND CLEAR LIKE THE LAKE,
STILL AS THE STONE AT THE DOOR,
HE IS FREE FROM LIFE AND DEATH.

The man who has become awakened becomes YIELDING LIKE THE EARTH. He loses all rigidity. He is not like a rock; he is like soft earth. And only the soft earth can be fertile, can be creative. The rock remains impotent; it creates nothing, nothing grows on it, nothing can grow in it. The rock remains utterly empty. But the yielding earth -- soft, humble, surrendering, receptive, womblike -- can give birth to new experiences, can give birth to new visions, new songs, new poetries. The awakened person is not rigid. In the words of Lao Tzu, he is not like the rock but like water. His way is the way of water -- the watercourse way.

JOYOUS AND CLEAR LIKE THE LAKE.... The man who is awakened, who is alert, becomes clear; all his confusions are gone. Not that he has been able to find solutions, no, but because all his questions have disappeared. Not that he has found the answers -- there is no answer to be found. Life is a mystery and remains a mystery; life cannot be demystified. And because he knows the mystery of life and now there are no longer any questions and no longer any conflicting answers, he is very clear, he is clarity itself, and he is joyous.

Why is he joyous? -- because now he knows that the whole kingdom of God is his. Now he knows that he is not an outsider here, that he belongs to existence and the existence belongs to him. He has become part of this infinite celebration that goes on and on. He is a song in this celebration, a dance in this celebration.

STILL AS THE STONE AT THE DOOR.... Yielding like the earth and still like the rock, silent, unmoving.... HE IS FREE FROM LIFE AND DEATH. And he is not only free from death, remember: the moment you are free from death you are free from this life also -- this so-called life. Then there is another life.... Buddha does not name it, he will not give it any definition; he simply leaves it there. He leaves the sentence incomplete, because he knows anything said will destroy the beauty of it. Anything said will give it a limitation, and it is unlimited. Anything said is bound to be inadequate.

So he says only one thing: he is free from this life and this death. The life that you have known and the death that happens every day -- this life and this death both disappear for the awakened one. Time disappears, and life and death are two sides of time. Then he is eternity. He becomes one with the whole; you cannot find him as a separate entity anywhere.

Where is Gautama the Buddha now? Now he is in the air you breathe and in the water you drink and in the birds that go on singing and in the trees and in the clouds. Where is Buddha now? He has become the universe! The dewdrop has become the ocean, but the dewdrop has disappeared as a dewdrop. Now there is no life and death for the dewdrop; it exists no more -- how can there be a life for it? It exists no more, so how can it die? It has gone beyond the duality of life and death.

HIS THOUGHTS ARE STILL.
HIS WORDS ARE STILL.

This is a tremendously important statement. HIS THOUGHTS ARE STILL. That is simple and can be understood, because a man who is alert need not think.

Thinking is needed because we cannot see. If a blind man wants to go out of this hall he will have to think; he will have to ask somebody; he will have to plan where to move, where are the steps, where is the door, and he will grope with his stick. But if a man has eyes he need not ask, he need not think. He simply gets up, he simply starts moving towards the door. He gets out of the door, not thinking about it at all. But the blind man cannot afford not to think. And this is how the sleepy man has to think -- the sleepy man is blind.

The man with awareness has inner eyes, has insight. He can see, and because he can see he need not think. Seeing is enough. Thinking is a poor substitute for seeing. HIS THOUGHTS ARE STILL.... But even more important is the statement: HIS WORDS ARE STILL. It is a contradiction in terms: "His words" means he speaks. Buddha spoke; otherwise we would not have these tremendously significant sutras. For forty-two years he was speaking continuously -- day in, day out, year in, year out; morning, afternoon, evening he was speaking. But he says: HIS WORDS ARE STILL.

If you are really attuned, if you are really silent in the presence of the master, you will see: HIS WORDS ARE STILL. His words carry a silence around them, his words are not noisy. His words have a melody, a rhythm, a music, and at the very core of his words is utter silence. If you can penetrate his words you will come across infinite silence.

But to penetrate the words of a buddha, the way is not analysis, the way is not argument, the way is not discussing. The way is falling in rapport with him, becoming attuned with him, being in a synchronicity with him. It happens: a moment comes between the disciple and the master when the very heart of the master and the heart of the disciple beat in the same rhythm, when the breathing of the master and the breathing of the disciple are in the same rhythm. When the master breathes out, the disciple breathes out; when the master breathes in, the disciple breathes in. Everything becomes so attuned.

In that attunement, in that at-onement, one enters into the very core of the master's words. And there you will not find any sound, any noise; there you will find absolute silence. And to taste it is to understand the master. The meaning of the word is not important, remember, but the silence of the word. The meaning can be understood by anybody who understands language, that is not difficult; but the silence can be understood only by the disciple, not by the student.

The student listens to the word, understands its meaning, and that's that. He will understand the philosophy of Buddha, but he will not understand the Buddha himself. He will understand his theories, but he will miss his being.

The disciple may not be able to say what his master's teaching is, he may not be able to reproduce his philosophy, he may be at a loss. If you ask him, "What is the teaching of your master?" he may become dumb. But he understands the master -- not what he says but what he is.

There is a very beautiful story:

When Buddha died, all the enlightened disciples gathered together to write down the message of the Buddha, because now the master is gone and for the coming generations the treasure has to be collected.

There were great enlightened disciples, but nobody could exactly reproduce it. A few of them were absolutely silent; when they were asked they shrugged their shoulders. A few said, "It is impossible, it can't be done." A few others said, "We would not like to commit any mistakes, and mistakes are bound to happen, because what we have seen in the man is impossible to express in language." In fact, not a single enlightened disciple was ready to compile the philosophy of the Buddha.

Then Ananda was approached. He was the only one who had lived with Buddha for forty-two years and

was not yet enlightened. He had remembered all, everything; he had the whole collection, word for word. His memory must have been just extraordinary. But there was a problem. The problem was: can you believe in the words of an unenlightened person about an enlightened person?

Those who are enlightened are not ready to say anything; the one who is ready to reproduce the whole philosophy, word for word, from the beginning to the end, from the first statement that Buddha made to the last... but he is not enlightened. Can you rely on his memory? Can you rely on his interpretation? Now, this is really an insoluble problem: those who know, those who can be relied upon, are not ready to say anything, and the one who is ready to say cannot be relied upon -- he is not enlightened himself.

Then the whole gathering told Ananda, "Do one thing -- don't waste a single moment. Bring your total energies and become as alert as possible. If you can become enlightened before your death, then something is possible. We will not collect your statements unless you are enlightened. You remember -- you are the only one who remembers absolutely -- but we cannot trust it."

How can you trust a blind man's report about someone who had eyes and was talking about colors, light, rainbows, flowers? How can you believe in the report of a blind man? It is absurd, it cannot be believed!

So the congregation prayed to Ananda, "You are the only hope. If you can become enlightened we will be able to accept whatsoever you say, but we will not be able to accept it unless you become enlightened."

Ananda had lived for forty-two years with Buddha, but because Buddha was so close to him he had started taking him for granted. It happens. It happens here too. Many of you who are close to me can start taking me for granted. Ananda was very close, the closest one; he was not much concerned about his enlightenment. Whenever he was told he said, "I am not worried about it. Buddha is going to take care of me. I have been serving him for forty-two years -- is he not compassionate enough to help drag me out of the darkness? He will do it. And what is the hurry? Why be in such a haste? It can happen tomorrow, it can happen the day after tomorrow. Buddha is there."

And for forty-two years he had been postponing and believing deep down in his heart that, "Buddha will do it. Although he says nobody can make anybody else enlightened, I know he can do it. I know miracles have been happening around him. And at least, if not for anybody else, for me he is going to make an exception. I have served him so much. And then he is always there; if today I miss, tomorrow; if tomorrow I miss, the day after tomorrow. Where is he going? He is always there."

The day Buddha died, he said to Ananda, "Ananda, now I will not be here tomorrow. So make haste, hurry! Now no more postponing."

And it happened that after Buddha's death, when the congregation prayed to Ananda, for twenty-four hours he sat with closed eyes. This was for the first time in his whole life. In fact, there was so much happening around Buddha that it was impossible to close the eyes. The whole day so many things were happening and Ananda was too occupied. Now Buddha was gone and nothing was happening anymore, there was nothing to see. He closed his eyes and for twenty-four hours, for the first time, he sat in silence.

He became enlightened within twenty-four hours. This had not happened in forty-two years; it happened in twenty-four hours. When he became enlightened, when all the enlightened disciples recognized his aura, his light, his luminousness, then they said, "Now Ananda can be allowed to come in the assembly. He can relate and we will compile."

That's how all the Buddhist sutras have been compiled.

But only an enlightened person can be trusted. Why? -- because he can see. And he can see into the words and find the silence -- which is the real message. If you listen to the meaning, you are a student; if you listen to the silence, you are a disciple. And if you completely forget who is talking and who is listening, you become one with the master -- you are a devotee.

These are the three stages: the student, the disciple and the devotee. The student understands the meaning of the words, the disciple understands the silence of the words, and the devotee becomes the silence itself. HIS THOUGHTS ARE STILL. HIS WORDS ARE STILL.

HIS WORK IS STILLNESS.

His whole work is stillness, he creates stillness. He creates devices to create stillness.

HE SEES HIS FREEDOM AND IS FREED.

THE MASTER SURRENDERS HIS BELIEFS.

Once you become enlightened all that you have believed before becomes ridiculous, irrelevant, absurd, nonsense. It is like the belief of the blind man in light. Whatsoever he had believed before, whatsoever he had thought in his blindness that light is... once his eyes open he will have to drop all his beliefs about light. Not a single word out of those beliefs is going to be true. It is impossible for the blind man to conceive what light is. What to say about light? -- the blind man cannot even conceive anything about darkness either, because to see darkness you need eyes as much as to see light. The blind man knows nothing of darkness and nothing of light.

Once you become awakened all your beliefs in gods, heaven, hell, karma, reincarnation, this and that, they all become simply rubbish. THE MASTER SURRENDERS HIS BELIEFS....

HE SEES BEYOND THE END AND THE BEGINNING.

Now there is no need to believe -- he can see beyond the beginning and beyond the end. He can see the whole through and through. Seeing is the goal.

In India we don't have an equivalent word for philosophy. We have a totally different word for it, that is DARSHAN. Ordinarily it is translated as 'philosophy'; it is not. Philosophy means something of the mind; darshan simply means insight, vision, seeing. In the East we have called the greatest ones, the seers. We have not called them prophets, we have not called them philosophers, we have called them seers -- they have seen. The East has always believed in seeing, not in thinking.

To translate 'darshan' into English is very difficult. To call it philosophy is to be unfair; it destroys the whole beauty of the word 'darshan'. So I translate it with 'philosia'. Philosophy means love for knowledge: 'sophia' means knowledge, 'philo' means love. Philosia means love for seeing -- 'sia' means seeing. Once you have seen, all beliefs wither away like dry leaves falling from the trees.

HE CUTS ALL TIES.
HE GIVES UP ALL HIS DESIRES.
HE RESISTS ALL TEMPTATION.
AND HE RISES.

Now a totally new law starts functioning: the law of levitation. Ordinarily things fall downwards, but the man of awakening rises upwards. Everything in him starts rising upwards, soaring upwards. He has to cut all ties, because those ties are with the earth. He has to give up all desires, because those desires are the ties that keep him tethered to the earth.

HE RESISTS ALL TEMPTATION. Many times the old mind will try to assert itself. Many many times the mind will make efforts to bring you back to the earth.

Kahlil Gibran says: When a river comes closer to the sea, it waits for a moment, looks backwards -- all those joys, the mountains, the virgin snows where it originated, the forests, the solitude of the forests, the birds, their songs, the people, the plains, thousands of experiences, the long journey.... And now the moment has come to disappear into the ocean. The whole past pulls backwards. The whole past says, "Wait! You will be lost forever. You will never be the same. Without your banks, how can you be? You will lose your definition."

Exactly the same happens when you come closer to buddhahood: when all is being lost, all ties, all desires, great temptations arise. There is no Devil to tempt you; it is your own mind, your own past experiences. Your whole loaded past tries to pull you backwards, but now nothing can pull you backwards. The call has been heard, the invitation has arrived.

HE CUTS ALL TIES. HE GIVES UP ALL HIS DESIRES. HE RESISTS ALL TEMPTATION. AND HE RISES.

AND WHEREVER HE LIVES,
IN THE CITY OR THE COUNTRY,
IN THE VALLEY OR IN THE HILLS,
THERE IS GREAT JOY.

And not only that he is joyous: wherever he is he brings a climate of joy. Joy surrounds him.

It is said that wherever Buddha would move, trees would bloom out of season, rivers would start flowing in the summer season when there was no water. Wherever Buddha would move there would be peace, silence, love, compassion, all around. This is really so; not that trees will bloom out of season -- these are metaphors -- but whenever there is a buddha something mysterious starts happening. People start blooming out of season, joy spreads, great waves of joy.

When you enter into the buddhafield you enter into a totally different world: the world of blessings, the world of benedictions.

EVEN IN THE EMPTY FOREST
HE FINDS JOY
BECAUSE HE WANTS NOTHING.

And he is everywhere joyous, because the only thing that destroys your natural capacity of rejoicing is your desiring mind. The desiring mind makes you a beggar. Once all desires have been dropped you are the emperor. Joy is a natural state of your being.

Just let there be no desire and see. When there is no desire there is no mind. When there is no desire there is no turmoil. When there is no desire there is no past, no future. When there is no desire you are utterly contented herenow. And to be contented herenow is joy.

And whenever such a man moves, wherever he moves, he brings his climate with him. A buddha is in the spring season all the year round. And fortunate are those who come in some way close to him, blessed are those who become associated with him, because they also share his joy, his benediction, his wisdom, his love, his light.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #8
Chapter title: A good belly laughter

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The first question:

BELOVED MASTER,
YOU GRACIOUSLY SENT ME A TAPED ANSWER TO A QUESTION LAST AUTUMN. THE GIST OF YOUR

ANSWER WAS THAT I WAS TRYING TOO HARD AT SPIRITUAL PURSUITS. I STOPPED ALMOST EVERYTHING FOR NINE MONTHS AND GOT GOOD RESULTS FROM FOLLOWING YOUR ADVICE. NOW I AM ATTENDING A SANNYASIN GROUP AGAIN, BUT I FEEL THAT BECOMING A SANNYASIN WOULD BE DOING WHAT YOU TOLD ME NOT TO DO -- TRYING TOO HARD. I HAVE ALREADY BEEN INITIATED INTO MANY GROUPS AND FEEL THAT THIS MAY BE SYMPTOMATIC OF TRYING TOO HARD. SHOULD I JUST RELAX AND ENJOY YOU THE WAY WE ARE NOW?

Mariel Strauss, that's exactly what sannyas is: relaxing and enjoying whatsoever is. It is not an initiation like other initiations you have been through -- it is a totally different phenomenon. It is not a serious affair at all, it is basically playfulness. It is for the first time on the earth that we are trying to bring playfulness to religion.

Religion has always been of a long face, sad, serious, somber. Because of that seriousness, millions of people have remained aloof from religion. Those who were alive could not become religious because religion meant a kind of suicide to them -- and it was so. Those who were already dead or dying, those who were ill, pathological, suicidal, only they were interested in the old religions.

The old religions were not dancing, singing, celebrating; they were anti-life, anti-earth, anti-body. They were purely negative; they had nothing to affirm. Their God was based on negativity. Go on negating: the more you negate life, the more religious you were thought to be.

I am bringing a totally new vision of religion to the earth: I am introducing you to a religion that can laugh, a religion that can love, a religion that can live the ordinary life with extraordinary awareness.

Religion is not a question of changing life patterns, of changing things and situations. Religion changes you, not your situation. It does not change things: it changes the way you look at things. It changes your eyes, your vision; it gives you an insight. Then God is not something against life: then God is the intrinsic core of life. Then spirit is not anti-matter but the highest form of matter, the purest fragrance of matter.

Mariel Strauss, if you avoid sannyas that will be being serious. You have not understood that this is not the same kind of initiation. You have been into many schools, and you have gathered much knowledge about initiation and the mysteries -- but this is not that kind of initiation. It is just the opposite: it is getting initiated into life, into the ordinary life. Once your ordinary life becomes suffused with your meditativeness you are a sannyasin. It is not a question of changing your clothes only -- that is only symbolic -- the real sannyasin is bringing meditation to the ordinary affairs of life, bringing meditation to the marketplace. Eating, walking, sleeping, one can remain continuously in a state of meditation. It is nothing special that you are doing, but doing the same things with a new way, with a new method, with new art.

Sannyas changes your outlook.

You listened to my advice and for nine months, you say, you stopped almost everything and got good results from following the advice. But somewhere deep down you are still serious; otherwise you would have taken a jump into sannyas -- nonseriously. Even to ask about it is to show your seriousness. You could not accept it playfully, with a laughter.

Sannyas is just a play -- LEELA. That concept is not known in the West; the West has missed much because of not knowing that concept. In the West, religion has no idea that God is not a creator but a player, that existence is not his creation but his play of energies. Just like the ocean waves roaring, shattering on the banks and the rocks, eternally, just a play of energy, so is God. These millions of forms are not created by God, those are just because of his overflowing energy.

God is not a person at all. You cannot worship God. You can live in a godly way but you cannot worship God -- there is nobody to worship. All your worship is sheer stupidity, all your images of God are your own creation. There is no God as such, but there is godliness, certainly -- in the flowers, in the birds, in the stars, in the eyes of the people, when a song arises in the heart and poetry surrounds you... all this is God. Let us say "godliness" rather than using the word 'God' -- that word gives you the idea of a person, and God is not a person but a presence.

Sannyas is not like becoming a Hindu or a Christian or a Mohammedan. In fact, it is dropping out of all these trips -- Hindu, Christian, Mohammedan, all these trips. Sannyas is simply dropping out of all ideologies. Ideologies are bound to be serious; no ideology can have laughter as its spirit, because ideologies have to fight with each other, argue with each other, and argument cannot be done with laughter. Argument has to be serious! Argument is basically egoistic, how can it laugh? The ego knows no laughter at all.

Once it happened:

A great philosopher and thinker, Keshav Chandra Sen, went to see Ramakrishna. He wanted to defeat Ramakrishna, and, certainly, he was capable of great argument. He argued against God, against religion, against the whole nonsense that Ramakrishna was doing. He was trying to prove that Ramakrishna was a fool, that there is no God, that nobody has ever proved the existence of God. He talked and talked, and slowly slowly he started feeling a little weird because Ramakrishna would only laugh. He would listen to the argument and laugh -- and not only laugh, he would jump, hug Keshav Chandra Sen, kiss him and say, "Beautiful! This argument I have never heard! It is really intelligent, clever."

Keshav Chandra Sen started feeling very embarrassed. A crowd had gathered seeing that Keshav Chandra, a great philosopher, is going to Ramakrishna; many people had come to listen, hearing that something is going to transpire there. Even they started feeling that the whole journey had been futile. "This is a strange thing that is happening!"

And Ramakrishna danced and laughed and he said, "Even if there had been any doubt in my mind about God, you have destroyed it. How can there be such intelligence without God? You are proof, Keshav Chandra -- I believe in you."

And Keshav Chandra has written in his memoirs, "Ramakrishna's laughter defeated me -- defeated me forever. I forgot all arguments. It looked so foolish! And he had not argued against me, he had not even said a single word against me. He simply kissed me, hugged me, laughed, danced. He appreciated me as nobody has ever appreciated -- and I was talking against him! He said, 'Keshav Chandra, your presence, such intelligence, such genius, is enough proof that God is!' He said this to me," Keshav Chandra writes, "but really his presence, his laughter, his dance, his hugging and kissing, proved to me that God is; otherwise, how is such a phenomenon as Ramakrishna possible?"

The uneducated Ramakrishna, the villager Ramakrishna, proved far more profound than the very sophisticated, educated Keshav Chandra. What happened? Something tremendously beautiful happened. Ramakrishna is really religious; he knows what religion is, he knows what godliness is: to take life in a dancing way, to take life singing, to accept life in all its manifoldness, without any judgment -- to love it for what it is.

A sannyasin means one who is not trying to solve the mystery of life but is diving deep into the mystery itself. Living the mystery is sannyas, not solving the mystery. If you start solving it you become serious. If you start living it you become more and more playful.

Mariel Strauss, see the difference between sannyas and other initiations. There is a qualitative difference. It is not initiation in the old sense, just as it is not a learning in the old sense -- it is an unlearning, and so I can say it is UNinitiation. It will bring you out of all your initiations, because if you have been to so many schools and sects and ideologies, many things must be still hanging around inside you. You need a good cleaning, you need a thorough cleaning, you need a good bath -- and sannyas will give you a shower, it will cleanse your soul. It will give you back the innocence of a child, the laughter of a child, the eyes full of wonder and awe.

Don't hesitate... take the jump. It is a jump, because you cannot come to it through thinking. It is a jump because it is not a conclusion of your mind. To others it will look like madness -- in fact all love is mad and all love is blind, at least to those who don't know what love is. To UNlovers love is blind; to lovers love is the only possible eye which can see to the very core of existence. To those who don't know the taste of religion, sannyas is madness; but to those who know, everything else is madness except sannyas. This is entering into sanity. I don't see anything saner than laughter, saner than love, saner than celebration.

But you are still thinking in serious terms: 'initiation' is a great word. You are still obsessed with your old ideas, still afraid that you may start trying too hard. In fact, you are still trying.

First I had suggested to you not to try too hard. Now you are trying too hard on the opposite end, on the polar opposite: trying too hard not to try hard! It is the same thing. Become a sannyasin and forget all this nonsense. Then one transcends trying and nontrying both. A great laughter is waiting for you. And the moment the beyond starts laughing inside you, giggling inside you, then you know for the first time what it means to be a christ, what it means to be a buddha.

But Christians say Christ never laughed -- this is THEIR idea about Christ. This is not true about the real Christ -- I know the man! It is impossible to conceive that he never laughed. He enjoyed good food, you know, dining and wining both; he enjoyed beautiful company. And if you want beautiful company you have to find it not in the scholars but in the gamblers; if you really want good company you will have to move to

those who live on the fringes of your so-called society -- the fringe people, the outsiders, the gamblers, the drunkards, the prostitutes -- because your society has become so dull and dead. The established society is almost a cemetery; you don't meet people there, you meet only dead bodies, corpses -- walking, talking, moving, doing things... it is a miracle!

One day a small boy was asking me, "Do you believe in ghosts?"
I said, "Believe? -- I am surrounded by ghosts!"

He understood the point immediately. He said, "So... so you mean... the people in the streets and the market are all ghosts?"

I said, "Yes, they are all ghosts. They are all living a post-mortem existence. They have died long ago. In fact, they died before they were ever born."

The society kills and kills slowly, skillfully. You never become aware because it is done so slowly, that's why. A child is slowly poisoned.

In the East, in the past, there used to be a certain kind of woman detective. Those woman detectives were called VISHKANYAS -- poisoned girls. Certain beautiful girls were poisoned very slowly from the very beginning with the mother's milk -- it is an historical fact -- but the poison was given in such small doses that it would not kill them immediately; but slowly slowly their whole system would become poisoned. Poison would flow in their blood, their breath would become poison. By the time they became adolescent, they would be ready to be used by the kings, and they were so beautiful that it was very easy to allure anybody with them. They were sent to the enemy king who was bound to fall in the trap of the beautiful woman, and once the woman kissed the man that was the end of him. Just the kiss was enough to kill; a kiss of death it was.

To make love to such a woman will be the end -- you will die like a few spiders die. There are a few spiders who die while making love -- because the girlfriend starts eating them while they are getting higher and higher, and they are in such ecstasy -- you know spiders -- trembling, and they have completely forgotten the world. They are no longer material, they are spiritual. But women are women; they are very materialistic. The moment the spider gets into his orgasmic spasms, the girlfriend starts eating him. By the time he comes back, he is no more. He was thinking he was coming -- he was really going!

Those poisoned girls were trained... but the miracle was that so much poison didn't kill them. It was given in such mild doses, very slowly.

A scientist was experimenting with frogs: he threw a frog into boiling water -- of course, the frog jumped immediately out of it. Then he gave the frog just ordinary water, normal temperature; the frog enjoyed the bucket, sat at the bottom, relaxed, and the scientist started heating it up slowly slowly, very slowly. Within hours it was boiling, but the frog didn't jump out of it... he died. He never became aware, the thing happened so slowly.

And that's what is happening in society. It takes almost twenty-five years to kill a child totally, to poison a child totally. By the time he comes from the university he is dead, he is finished; now he will live a post-mortem existence.

I can see a grain of truth in the hippie idea that don't trust a man beyond thirty. There IS some truth in it. By the time a man is thirty he is no longer alive -- if he is still alive he will become a Buddha, he will be a Christ, he will be a Krishna. But by that time people die -- and they die so unconsciously that they go on living as if they are alive.

Sannyas means giving you your life back. It is a process of deprogramming you, unconditioning you, unpoisoning you. You cannot decide logically to be a sannyasin, because that very mind is a problem, and you are trying to decide with that very mind. Sannyas has to be a jump. It happens from the heart, not from the head.

Mariel Strauss, you are still thinking from the head. Please, get down from the head. At least let one thing happen from the heart -- not logically but illogically, not in a prosaic way but in a poetic way. Sannyas has to be a love affair! Nonserious, full of laughter, enter into it... and you will be surprised that this is not some other initiation. This will bring out all your initiations and all your philosophy and all your systems of thought.

Sannyas is relaxing in life, trusting in life, resting in life. Nowhere to go, nothing to achieve, then the

whole energy is available to dance and sing and celebrate.

The second question:

BELOVED MASTER,
WHAT DOES IT MEAN TO BE A DISCIPLE?

Prem Samadhi, it is one of the most delicate mysteries. No definition is possible of a disciple, but a few hints can be given, just fingers pointing to the moon. Don't cling to the fingers -- look at the moon and forget the fingers.

A disciple is a rare phenomenon. It is very easy to be a student because the student is searching knowledge. The student can only meet the teacher, he can never meet the master. The reality of the master will remain hidden to the student. The student functions from the head. He functions logically, rationally. He gathers knowledge, he becomes more and more knowledgeable. Finally in his own turn he will become a teacher, but all that he knows is borrowed, nothing is really his own.

His existence is pseudo; it is a carbon-copy existence. He has not known his original face. He knows about God, but he does not know God himself. He knows about love, but he has never dared to love himself. He knows much about poetry, but he has not tasted the spirit of poetry itself. He may talk about beauty, he may write treatises on beauty, but he has no vision, no experience, no existential intimacy with beauty. He has never danced with a roseflower. The sunrise happens there outside, but nothing happens inside his heart. That darkness inside him remains the same as it was before.

He talks only about concepts, he knows nothing of truth -- because truth cannot be known through words, scriptures. A student is interested only in words, scriptures, theories, systems of thought, philosophies, ideologies.

A disciple is a totally different phenomenon. A disciple is not a student; he is not interested in knowing about God, love, truth -- he is interested in becoming God, in becoming truth, in becoming love. Remember the difference. Knowing about is one thing, becoming is totally different. The student is taking no risk; the disciple is going into the uncharted sea. The student is miserly, he is a hoarder; only then he can gather knowledge. He is greedy; he accumulates knowledge as the greedy person accumulates wealth -- knowledge is his wealth. The disciple is not interested in hoarding; he wants to experience, he wants to taste, and for that he is ready to risk all.

The disciple will be able to find the master. The relationship between a student and a teacher is that of the head, and a relationship between a disciple and a master is that of the heart -- it is a love relationship, mad in the eyes of the world, utterly mad. In fact, no love is so total as the love that happens between the master and the disciple. The love that happened between John and Jesus, the love that happened between Sariputta and Buddha, Gautama and Mahavira, Arjuna and Krishna, Chuang Tzu and Lao Tzu -- these are the real love stories, the highest pinnacles of love.

The disciple starts melting into the master. The disciple destroys all distance between himself and the master; the disciple yields, the disciple surrenders, the disciple effaces himself. He becomes a nonentity, he becomes a nothingness. And in that nothingness his heart opens. In that absence his ego has disappeared and the master can penetrate into his being.

The disciple is receptive, vulnerable, unguarded; he drops all armor. He drops all defense measures. He is ready to die. If the master says, "Die!" he will not wait for a single moment. The master is his soul, his very being; his devotion is unconditional and absolute. And to know absolute devotion is to know God. To know absolute surrender is to know the secret-most mystery of life.

The word 'disciple' is also beautiful -- it means one who is ready to learn. Hence the word 'discipline' -- discipline means creating a space for learning. And disciple means being ready to learn. Who can be ready to learn? Only one who is ready to drop all his prejudices. If you come as a Christian or a Hindu or a Mohammedan, you can't be a disciple. If you simply come as a human being, with no a priori prejudice, with no belief, then only you can become a disciple.

A disciple is the rarest flowering of human consciousness, because beyond the disciple there is only one peak more -- the master. And one who has been totally a disciple one day becomes a master. Disciplehood is a process of becoming a master. But one should not start with the idea of becoming a master; otherwise one is going to miss, because then it is again an ego trip. One should come simply to evaporate.

You have lived through the ego, and your life has been just a misery and nothing else. Enough is enough! One day the realization comes that, "I have wasted a great opportunity by constantly listening to my own ego. It has been driving me onto unnecessary paths which lead nowhere, and it has been creating a thousand and one miseries." The day one realizes that "The ego is the root cause of my misery," one starts searching for a place where the ego can be dropped. The master is an excuse to drop the ego.

You can drop your ego only if you come across a person who catches hold of your heart so tremendously that his being becomes more important than your own being, that you can sacrifice all that you have for him.

Just a few days ago, I received a letter from Gunakar from Germany. In German newspapers a statement of Teertha's has been given too much importance and has been criticized -- and it can be criticized, manipulated, because what has happened in Jonestown has become the talk of the world. Somebody, a journalist from Germany, has asked Teertha, "If your master asks you to shoot yourself, to kill yourself, what are you going to do?" And Teertha said, "There is no question of thinking at all. I will kill myself immediately."

Now, this statement can be manipulated in such a way that the place that I am creating is going to be another Jonestown. Teertha has said it out of his heart; he has not been political, diplomatic; otherwise he would have avoided such a statement. He had simply said what a disciple is bound to say.

The disciple is ready. In fact to say that he is ready to die is something less than the truth. The disciple has already died into the master; it is not going to happen in the future, it has already happened. It has happened the day the disciple accepted the master as his master: since then he has been no more, only the master lives in him.

Slowly slowly, the presence of the master overfloods the disciple. And the presence of the master is not really the presence of the master himself: the master is overflooded with God. The master is only a vehicle, a passage, a messenger; it is God flowing through the master. When the disciple surrenders to the master totally he is really surrendering to God in the guise of the master. God he cannot see yet, but the master he can see, and in the master he can see something godly. The master becomes the first proof of God to him. Surrendering to the master is surrendering to the visible God.

And, slowly slowly, as the surrender deepens, the visible disappears into the invisible. The master disappears. When the disciple reaches into the innermost heart of the master, he does not find the master there but God himself, life itself -- indefinable, inexpressible.

Prem Samadhi, your question is significant. You ask, "What does it mean to be a disciple?"

It means death and it means resurrection. It means dying into the master and being reborn through the master.

The third question:

BELOVED MASTER,
WHO ARE YOU? ARE YOU THE CHRIST COME BACK?

Premananda, do you think I am crazy or something? I am myself. Why should I be Christ or somebody else? Christ is Christ. He is not Krishna and he is not Buddha and he is not Zarathustra. Buddha is Buddha; he is not Yagnavalka, he is not Lao Tzu. And Socrates is Socrates; he is not Mahavira and he is not Patanjali.

I am myself. Why should I be Christ? In fact nothing in existence is ever repeated. Existence is so creative, it always creates new people. And it is not true only about Christ, Buddha and me -- it is true about you too. There has never been another individual like you, and there will never be. You are absolutely unique. Existence never repeats, remember it; hence you are incomparable, neither higher nor lower. That's why I say there is no hierarchy in existence. Each is superb and each is unique and each is alone. But such questions continuously go on arising. There are reasons for such questions.

Premananda, you must have been taught from your childhood about the second coming of Christ. Now you have fallen in love with me, and you would like somehow to reconcile your childhood mind with your new experiences that are happening here. You would like to bridge what has been told to you and what is happening to you. If somehow it can be bridged you will feel a little at rest. If it cannot be bridged then there will remain a little tension inside you. You will have to decide this way or that.

You cannot serve two masters -- that is the problem, that's why these questions arise. Now the problem is, "What to do? Should I remain with Christ?" But you don't know anything about Christ except what has been told to you. Christ is only a myth to you. He was a reality to John, to Luke, he was a reality to Matthew. He is not a reality to you, Premananda.

I am a reality to you; I will not be a reality to your children. You will teach your children about me, and one day if they come across a master the problem will arise: now what to do? To choose the past or to choose the present? That is the problem.

You are hesitating. You are afraid that if you choose me you will be betraying Jesus. No, I am not Christ. But by choosing me you will not be betraying Jesus, you will be fulfilling him. I am not Buddha, but by choosing me you will not be betraying Buddha; you will be making him as happy as possible, because by choosing me you will be choosing the essential core of religion. It is not a question of Christ, Buddha or me; these are only forms. Don't be too attached to forms: remember the essential core.

A man in a restaurant calls for the waiter and exclaims, "Waiter! There's a fly walking on my soup."

The waiter falls on his knees, raises his hands and cries, "Jesus is back on earth!"

And I know that Jesus has promised that he will be coming back, but I don't think that he can be so mad as to fulfill the promise. Remember what you have done with him? And if he still comes after what you have done with him he will be really crazy. It is impossible; he cannot come. He may have promised but he cannot fulfill it. If he fulfills it you will crucify him again; you cannot do otherwise. That's how you have been treating all the awakened people all over the world. You cannot tolerate them when they are alive, and when they are dead you worship them: this has been your tradition. When they are alive they are dangerous; you would like to kill them in some way or other. When they are dead they are very consoling; then you will carry their corpses for centuries.

Remember, Jesus was not crucified by criminals, sinners. He was crucified by the rabbis, the priests, the politicians -- the respected people. What was he doing to these so-called respectable people? He was becoming a danger to their very life-style. He was creating great guilt in their being; his very presence was a thorn in their flesh: if he was right, then they were all wrong.

And this was difficult, almost impossible for them to accept -- that this son of a carpenter, absolutely uneducated, unsophisticated, too young to be wise enough.... He was only thirty when he started preaching, and they could not tolerate him even for three years. By his thirty-third year he was crucified; his ministry lasted only for three years.

Buddha was far more fortunate: he was able to work for forty-two years. But Buddha was in a totally different kind of land -- not that the Hindus were behaving in any way differently from the Jews, but Hindus have their own cunning ways of destroying truth. The Jews were more straightforward: seeing the danger, they killed the man. Hindus are far more cunning, bound to be because they are the most ancient race on the earth. And Buddha was not a new buddha they had to encounter; they had encountered many buddhas, they had encountered twenty-four Jaina TIRTHANKARAS. They had seen Krishna and Rama and Parasuram and Patanjali and Kapil and Kanad and thousands of others. They have become very clever and cunning about how to prevent these people from affecting people, from influencing people.

There was no need to kill; they knew far better methods to kill, without killing. They started interpreting Buddha's words, Buddha's sayings, in such a way that they lost all their significance. There was no need to kill the Buddha; this was an easier way: interpret Buddha according to old scriptures, as if he is simply repeating the old scriptures. Their method was, "He is not saying anything new. It is written in the Upanishads, it is written in the Vedas -- so what? We have already got all this; he is not original."

And he was utterly original. It is NOT written in the Upanishads, and it is not written in the Vedas, because in the first place it can't be written at all. Yes, the people who wrote the Upanishads must have known it, but it is not written.

Hindus were very clever. They started writing commentaries on Buddha and they distorted his whole philosophy. They created so much philosophical argument, so much noise, that Buddha's still, small voice was lost, utterly lost. And the day he died, Hindus created thirty-two schools of Buddhist philosophy; each word was interpreted in thirty-two ways. They created so much confusion that the whole point was lost.

In fact, if they had crucified Buddha it would have been far better. Jesus was killed, but Jews have not commented on Jesus at all. Once they killed him they thought, "Now it is finished and that is that!" They forgot all about Jesus, they never mentioned even his name in their scriptures. They never thought of

writing any commentary on his statements. They thought they have killed him and sooner or later people are going to forget all about him and there is no problem left.

In a way, Jesus' sayings have been saved far more accurately than Buddha's sayings, because the brahmins, the clever and cunning brahmins who gathered around Buddha, distorted everything that he was saying. It was distorted so much that if Buddha comes back he will not be able to believe his own eyes what has happened.

But these people never come back. A buddha can only be here once. Once a person has become a buddha or a christ, he evaporates and becomes a fragrance of the universe. He cannot materialize again.

Jesus may have promised because he had to leave his disciples so early. Nothing was ready... the disciples were not ready -- not even a single disciple had yet become enlightened. And they were at a loss what to do without the master. They had just come close to him; only three years' time is not much. They have not yet imbibed his spirit. To console them, to help them, to keep them integrated so they don't start falling apart, he must have promised. He must have said, "Don't be worried, I will be coming back again soon."

This promise was only a device. Remember, devices are neither true not false, they are only devices. It was a device to keep the spirit in the disciples flowing, to keep them integrated, to keep them confident, centered, rooted. It was simply a device! And it has helped, the device has worked; otherwise there would have been no Christians at all. Those poor disciples would have dispersed and slowly slowly would have forgotten all about Jesus. That's what rabbis and the priests were thinking was going to happen.

But Jesus was far more insightful. He gave them a promise that, "Wait! Don't be worried, I will be coming back. I cannot leave you, I will never leave you."

And this promise has helped in another way too: because this promise has been there, the Christian mystic has been able to remember Christ far more concentratedly than a Jaina can remember Mahavira -- because there is no promise. Mahavira has not said that, "I will come back," he has not said, "I will help you," he has not said, "I will be available to you after I am gone." In fact he has said, "You have to depend on yourself only." It is true, but it is going to be hard for the disciples.

And remember, Gurdjieff used to say that a man like Buddha or Christ CAN lie. And I agree with Gurdjieff perfectly. If they see that the lie is going to serve the truth, they will not be worried. They will not feel ashamed or guilty; they will use the lie in the service of truth. The lie becomes a device. Buddha calls it UPAYA -- a device.

Christian mystics have been able to remember Jesus far more deeply because this confidence that he will be helpful, that he is around, that whenever he is called he will be coming back.... Not that he will come, not that he is around, not that he is going to help, but this very idea that his help is available makes you centered. So in a way, without helping you, he HAS helped. The lie becomes true; the lie is no longer a lie, it becomes truth.

But don't take such promises seriously. There is no need for me to be a christ just to console you. You have to drop your old ideas; otherwise it is going to be a real problem for me. Here are Hindus, Mohammedans, Christians, Jainas, Buddhists, Parsis, Sikhs, and if the Sikhs say, "Are you Nanak?" and the Jainas say, "Are you the Jaina?" and the Buddhists say, "Are you the Buddha?" it will become troublesome. I cannot be all these people.

This is a gathering not of one religion, this is a gathering of all the religions of the world. This is a true human gathering, this is a true international gathering, a universal brotherhood.

Don't pay much attention to such promises, they are devices. But now they are of no more use to you. I am available here alive -- what is the point of thinking of a device which was invented two thousand years before? I am inventing devices every day for you, and while I am alive, please use them. It will be far more beneficial and easy to be benefited by them.

They met at a party. He was overwhelmed by her great beauty and vivacity. "I suppose that you have more invitations than you can possibly accept." he said.
"I cannot go out very often," she answered somewhat evasively, "because I work. But when I don't want to go out with a man, I simply tell him that I live in the suburbs."
"What a clever idea," he said, laughing. "And where DO you live?"
"In the suburbs," she answered sweetly.

Be very alert. Jesus certainly said, "I will come." It was just to wipe the tears from his disciples' eyes, it was out of compassion. But a man who has attained to God cannot come back. It is impossible; in the very nature of things it is impossible -- because he cannot enter into the body again. To enter into the body, you need a certain desire, a tremendous desire. And the man who has attained God has no desires left. It is through the doors of desire that a man enters into the body. If all desires are gone, then there is no way to enter into the body, to enter into the womb.

Hence, in the East, we know that once a buddha is gone he is gone forever. You can try to understand his teachings, but far better will be if you can find a buddha alive somewhere. And it never happens that if you search you will not find a buddha somewhere. If you really search you are bound to find a buddha somewhere or other. Somewhere or other in the darkness of the world there are always a few flames; they are always there because God is still hopeful, because God is still compassionate, because existence cares for you.

If you can come across a living buddha, a living christ, forget all about the past buddhas and past christs. He contains all, and yet he cannot be identified with anyone in particular. He himself is a buddha, he himself is a christ in his own right.

So I don't claim that I am Christ, I don't claim that I am Buddha. I simply claim that I have arrived, that I am at home. And I have thrown my doors open. If you are really a seeker, a lover of truth, don't miss this opportunity....

The fourth question:

BELOVED MASTER,
WHEN YOU ARRIVED IN YOUR CAR THIS MORNING I HEARD A BELLY LAUGH COME FROM HEAVEN.
WOULD THAT BE A FRIEND OF YOURS?

Dharma Chetana, I had also heard the laughter. It did not come from the heaven -- the ghost of Jugal Kishore Birla was just standing by the side of Shiva. He played a trick on Charlie who is my engineer and mechanic for the Benz. He tricked Charlie: he connected the battery in a wrong way. Now, a German engineer, especially a mechanic for Mercedes Benz, a trained expert, highly intelligent, connected the battery wrongly! How is this possible? The ghost of Jugal Kishore Birla tricked him, so something got burned, and I had to come in Jugal Kishore Birla's car -- an Ambassador.

Certainly he was waiting here by the side of Shiva. Shiva may have even felt it, because he was looking all around; he must have felt something. And Chetana, you heard rightly.

Jugal Kishore Birla was the manufacturer of Ambassador cars. He has died. We had met a few times. He was a Hindu chauvinist, and he wanted me to become an ambassador to the world for Hinduism. For that purpose he had met me a few times; that's how we became friendly. He said to me, "I can help you with as much money as you want." In fact he was the richest man in India.

I said, "I can take more money than you have, but with one condition."

He said, "What is that condition?"

I said, "I will take it unconditionally. You cannot make any conditions with me. I can take all that you have."

He said, "Unconditionally? But one condition I have to make; that's why I am ready to give all support."

I said, "Please, don't mention it." But he still mentioned. He said, "My condition is very simple: can't you become a messenger to the world for Hinduism? Hinduism needs somebody to propagate it in such a contemporary and modern way that it appeals to the world mind."

I said, "Then I cannot accept a single PAI from you."

He said to me, "This is strange -- because even Mahatma Gandhi had accepted my conditions."

I told him, "That's why I never call Mahatma Gandhi 'Mahatma' Gandhi. I call him the so-called Mahatma Gandhi; otherwise how can anybody accept your conditions? If he knows, he will not accept any conditions from anybody just for money. I know what the world needs. It is not Hinduism, it is not Christianity, it is not Islam. Enough of all this nonsense! The world needs a purely religious consciousness, with no adjectives attached to it."

But he was a good man in a way. When he was old he tried many times; whenever I would go to Delhi he would invite me to his palace and he would again bring up the subject in some way or other. I said to

him, "You have done enough service to humanity; now there is no need for any more service. You have made this Ambassador car -- this is really something wonderful! All the parts of it make noise except the horn. What more service do you want to do to humanity?"

So naturally when I said something about him just a few days ago, he must have got very angry. He tricked Charlie. This is very rare -- an Indian ghost befooling an alive German!

He was here, Chetana, you heard him rightly. But please don't start hearing the laughter of ghosts; otherwise you will be in trouble. Ghosts are always there; because you don't hear them you remain oblivious to their presence. So Chetana, don't grow this capacity any more; it is dangerous. It is enough to hear me; there is no need for you to hear other heavenly voices. There are a few mystics here too who go on hearing heavenly voices. Every day I receive letters saying, "I hear this and I heard that." I am teaching you to be silent and I am teaching you not to hear anything. And all those voices are in your head; they don't come from heaven. It is really a very distant call -- it won't work, particularly in the rainy season, and not in India.

Remember one thing: all that is heard, all that is read, is trivia. Only your silence -- that hears, that silence in which the sounds come -- that silence is significant. Shift your consciousness from every object to subjectivity, from what you hear to the one who hears, from what you see to the one who sees.

But Chetana has joked, so I am not worried about her. And I love such small jokes: they keep the idea of playfulness alive. They keep my idea of religion alive.

The last question:

BELOVED MASTER,
WHY ARE THERE SO MANY RELIGIONS IN THE WORLD?

Nagesh, why are there so many languages in the world? -- because there are so many people, so many ways to express. And it is not bad, it is good; the world is richer because of it. So many languages make the world tremendously rich. It gives variety, like so many flowers in the garden and so many birds.

Just think: only one flower all over the world, the marigold, and the whole world will look ugly; or the rose -- just one flower all over the world. And what will you do with those roses? Nobody will write any poetry about roses anymore then. And if you will compare your woman's face with the flower of the rose she will become angry, she will threaten you with a divorce. Roses will lose all meaning; they are beautiful because there are millions of other flowers too.

I don't think that the world needs one religion. The world needs religious consciousness, and then that consciousness can flow into as many streams as possible. In fact, my own idea of religion is that there should be as many religions as there are people -- each person having his own religion.

It is difficult to have your own language; each person cannot have his own language, otherwise nobody will understand it.

Mulla Nasruddin has applied for a job. The manager looked at him and did not feel that he's even qualified to apply for it. He asked him, "Can you read and write?"

Mulla Nasruddin said, "I cannot read, but I can write."

The manager was surprised; this is a rare situation -- he could have never conceived of a man who cannot read but can write. He said, "Then write!" He gave him a paper and Mulla immediately started writing on it. He went fast -- one page, two pages, three pages.

The manager said, "Now you stop! You please read what you have written, because I cannot read."

Nasruddin said, "That I have told you before -- I can only write! I can't read."

If you speak a language that only you understand, it will be impossible to communicate with people. But a religion -- you can have your own, because religion need not be communicated. Religion is not a dialogue between you and other people; religion is a dialogue between you and existence. So any language will do, or no language, or any invented languages -- Esperanto, or anything.

All these religions should be taken as different languages, then fanaticism loses its danger. Then it is beautiful! There are churches and temples and mosques and GURUDWARAS -- if we think these are all different languages, there is no problem. You don't see people fighting about which language is the true language -- Hindi, Marathi, English, German, French. Which language is the true language? Nobody will

ask such a question, because all languages are arbitrary, made-up. They are not true or false, they are useful.

An Englishman, a Frenchman and a German were arguing about the respective merits of their languages. The Frenchman said, "French is the language of love, the language of romance, the most beautiful and pure language in the world."

The German announced, "German is the most vigorous language, the language of philosophers, the language of Goethe, the language most adaptable to the modern world of science and technology."

When the Englishman's turn came he said, "I don't understand what you fellows are talking about. Take this" -- and he held up a table knife. "You in France call it UN COUTEAU, you Germans call it EIN MESSER. We in England simply call it a knife, which, all said and done, is precisely what it is."

This is how religions have been arguing. Exactly like this has been the argument between religions: who is right? Christians, Hindus, Mohammedans, Buddhists, Jainas -- these are only different languages to express the same phenomenon. If once this is understood then there is no problem; I would like many MORE religions to evolve.

In fact in a better world every person will have his own religion, because religion is your way of expressing the inexpressible. It is like aesthetics: if you love roses and I don't love roses, there is no problem. We don't fight it out; we don't take swords and we don't go on a crusade: "Who is right? -- because this man says lotuses are beautiful, and I say roses are beautiful. Now it has to be decided on a battlefield."

How will you decide? You can kill me, but that won't make any difference. Even dying, I will go on saying lotuses are the most beautiful flowers; my death will not make any change in my vision. You can kill a Hindu, you can kill a Mohammedan: that does not change anything at all.

But this is what, down the ages, people have been doing to each other -- fighting ridiculously. Somebody calls God "Allah" -- he is wrong. Why? Somebody calls God "Ram" -- he is wrong. Why? -- because you call him "God." God, Ram, Allah, are all names, invented names for something which has no name of its own, which is a nameless experience.

There are so many religions, Nagesh, because there are so many people, different types of people. Different people have different likings, different people have different approaches towards reality, and reality is multidimensional.

Hence my emphasis is: we need a religious consciousness, a universal upsurge of religious consciousness. Of course it will take many forms, but forms don't matter; as far as the spirit is alive, forms don't matter. And each form is beautiful. There are so many people: each has a different face, a different beauty. Each person's fingerprints are different from every other person's in the world -- but this does not create any trouble. Each person's footprints towards God's door are going to be different.

Once we understand it a great brotherhood is possible. Otherwise this nonsense of religious fanaticism -- that "Only I am right" -- has been very destructive. It has destroyed religion itself; it has condemned religion and religious people. That's why there are so many irreligious people, antireligious people. It is what religion has done to humanity up to now that has created antireligious people -- atheists, godless people, God-denying people. The responsibility is of the priests, rabbis, popes, pundits, shankaracharyas -- these are the responsible people. They have made religion so ugly, so inhuman, so violent, so stupid, that any rational person feels a little ashamed of being part of any religious movement.

We have to destroy the ugly heritage of the past. We have to clean the space for the future. All are accepted: the Bible has its own beauty, so has the Koran, so has the Gita. And if you are religious you will enjoy the Bible as much as you will enjoy the Koran and the Gita, because you will know only languages are different. And the difference of languages creates different beauty. Sing the Koran, and you will see the difference. The Bible cannot be beautiful that way; the Koran has a singing quality to it. You can sing the Koran; even if you don't understand the meaning, the very music of it will be a transforming force. In fact, the Koran does not have much meaning; it has great poetry but not much meaning.

Many Mohammedan friends, many Mohammedan sannyasins, ask me when I am going to speak on the Koran. I have thought many times. Many times I have taken the Koran into my hand, looked here and there, and postponed it again -- because the Koran has not much meaning. It has poetry, it has a totally different beauty. It is a piece of art!

If you want meaning then the Gita has more meaning, but not that much poetry; then the Bible has more meaning, but not that much poetry. The Bible has its own beauty. It is so simple, the simplest scripture in the world, and because it is simple it has innocence, purity. Jesus speaks in the language of a villager: the

parables and the metaphors are all primitive. But because they are primitive they have a purity, they are unpolluted -- unpolluted by the modern mind. They are straight, they go direct to the heart like an arrow. But if you want meaning then you should look into the Vedas, which are full of philosophy. They have their own beauty -- the beauty of intellectuality.

Each scripture has something to contribute to the world, and no scripture can do everything. But because you don't understand different languages, the problem arises. It will be good to have a few encounters with different religions.

That's why I go on speaking, sometimes on Buddhism, sometimes on Hinduism, sometimes on Christianity, sometimes on Judaism, on Hassids, on Zen, on Sufis -- for a certain reason: to give you different visions, so your own eyes can become rich, so that you can understand different language also a little bit.

Foster, in Tokyo on business, knew no Japanese. Even so, he persuaded an attractive girl, who spoke no English, to come to his hotel room. All during their lovemaking, the Oriental kept shouting "Machigai ana!" with great feeling.

Foster felt proud that he could get the girl so aroused to keep yelling, "Machigai ana!" Foster must have been thinking that this is something like "Fantastic! Far out!"

The next afternoon he played golf with a Japanese industrial tycoon. When the Oriental made a hole-in-one, Foster attempted to make a good impression and exclaimed "Machigai ana! Machigai ana!"
"What do you mean," snapped the tycoon, "the wrong hole?"

It is good to know a little bit of other languages too. It will be a great help to you to have a few glimpses of the Koran, the Bible, the Gita, THE DHAMMAPADA. That will make you more liberal, more broad-minded, more human.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #9
Chapter title: A small candle

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BETTER THAN A THOUSAND HOLLOW WORDS
IS ONE WORD THAT BRINGS PEACE.

BETTER THAN A THOUSAND HOLLOW VERSES
IS ONE VERSE THAT BRINGS PEACE.

BETTER THAN A HUNDRED HOLLOW LINES
IS THE ONE LINE OF THE LAW, BRINGING PEACE.

IT IS BETTER TO CONQUER YOURSELF
THAN TO WIN A THOUSAND BATTLES.

THEN THE VICTORY IS YOURS.

IT CANNOT BE TAKEN FROM YOU,
NOT BY ANGELS OR BY DEMONS,
HEAVEN OR HELL.

BETTER THAN A HUNDRED YEARS OF WORSHIP,
BETTER THAN A THOUSAND OFFERINGS,
BETTER THAN GIVING UP A THOUSAND WORLDLY WAYS
IN ORDER TO WIN MERIT,
BETTER EVEN THAN TENDING IN THE FOREST
A SACRED FLAME FOR A HUNDRED YEARS
IS ONE MOMENT'S REVERENCE
FOR THE MAN WHO HAS CONQUERED HIMSELF.

TO REVERE SUCH A MAN,
A MASTER OLD IN VIRTUE AND HOLINESS,
IS TO HAVE VICTORY OVER LIFE ITSELF,
AND BEAUTY, STRENGTH AND HAPPINESS.

A famous story:

One night the great German philosopher, Professor Von Kochenbach, saw two doors in a dream, one of which led directly to love and paradise, and the other to an auditorium where a lecture was being given on love and paradise. There was no hesitation on Von Kochenbach's part -- he darted in to hear the lecture.

The story is significant. It is fictitious, but not so fictitious really. It represents the human mind: it is more interested in knowledge than in wisdom, it is more interested in information than TRANSformation. It is more interested to know about God, beauty, truth, love, than experience God, beauty, truth, love.

The human mind is obsessed with words, theories, systems of thought, but is completely oblivious of the existential that surrounds you. And it is the existential which can liberate, not knowledge about it.

The story represents everybody's mind. But I was in for a surprise yesterday. I was reading a book by Silvano Arieti, M.D., and James Silvano Arieti, Ph.D. In their book, LOVE CAN BE FOUND, they quote this story. I was hoping, obviously, that they would laugh at the story and criticize the whole standpoint. But I was in for a surprise: they defended the story; they say the professor did the right thing. Rather than entering directly into the door of love and paradise, entering into the auditorium where a lecture was being delivered on love and paradise -- of course by some other professor -- they say the professor did the right thing. Why? Their reasoning is that unless you know about love, how can you know love? Unless you know about paradise first, how can you immediately enter into paradise?

On the surface it looks logical: first one has to become acquainted with what paradise is, only then can one enter paradise. First you have to have a map. Logical, still stupid; logical only in appearance, but deep down utterly unintelligent.

Love needs no information about it, because it is not something outside you, it is the very core of your being. You have already got it, you have only to allow it to flow. Paradise is not somewhere else so that you need a map to reach there. You ARE in paradise, only you have fallen asleep. All that is needed is an awakening.

An awakening can be immediate, awakening can be sudden -- in fact, awakening can ONLY be sudden. When you wake somebody up, it is not that slowly slowly, in parts, gradually, he wakes up. It is not that now he is ten percent awake, now twenty, now thirty, now forty, now ninety-nine, now ninety-nine point

nine, and then a hundred percent -- no. When you shake a sleepy person, he awakes immediately. Either one is asleep or one is awake; there is no place in between. Hence Buddha says enlightenment is a sudden experience; it is not gradual, it is not that you arrive in steps. Enlightenment cannot be divided into parts; it is an indivisible, organic unity. Either you have it or you don't have it.

But man has remained clinging to words -- words which are hollow, words which carry no meaning, words which have no significance, words which have been uttered by as ignorant people as you are. Maybe they were educated, but education does not dispel ignorance. Knowing about light is not going to dispel darkness. You can know all that is available in the world about light; you can have a library in your room consisting only of books on light, yet that whole library will not be able to dispel the darkness. To dispel the darkness you will need a small candle -- that will do the miracle.

Looking into the ENCYCLOPAEDIA BRITANNICA I was happy to note that it has no articles on love. That's a great insight! In fact, nothing can be written about love. One can love, one can be in love, one can even become love, but nothing can be written about love. The experience is so subtle and the words are so gross.

It is because of the words that humanity has been divided. A few people believe in a few hollow words -- they call themselves Hindus; others believe in a few other hollow words -- they call themselves Jews; still others call themselves Christians and Mohammedans, and so on, so forth. And they all believe in hollow words. It is not that you have experienced anything. Your being a Hindu or a Jew or a Mohammedan is not based on your own experience -- it is borrowed. And anything borrowed is futile.

But man has suffered much because of the words. A few people believe in the TALMUD, a few people believe in the TAO TEH CHING, a few people believe in THE DHAMMAPADA... and they have been fighting, quarreling, criticizing -- not only that, but killing each other. The whole history is full of blood -- in the name of God, in the name of love, in the name of brotherhood, in the name of humanity.

Mistress Rosenbaum became stranded one evening in a very "exclusive" resort section of Cape Cod. "Exclusive" meant that Jews were excluded. She entered the town hotel and said to the desk clerk, "I would like a room"
"Sorry," he replied. "The hotel is full."
"Then why does the sign say 'Rooms Available'?"
"We don't admit Jews."
"But Jesus himself was a Jew."
"How do you know that Jesus Christ was Jewish?"
"He went in his father's business. And, moreover, it so happened that I converted to Catholicism. Ask me any question and I will prove it."
"Alright," said the desk clerk. "How was Jesus born?"
"By virgin birth. The mama's name was Mary and the papa's name was the Holy Spirit."
"Okay, where was Jesus born?"
"In a stable."
"That's right. And why was he born in a stable?"
"Because," Mrs. Rosenbaum snapped, "bastards like you would not rent a room for the night to a Jewish woman!"

But these bastards are everywhere. They have become the priests and the rabbis and the pundits and the shankaracharyas and the popes. These people are clever, cunning -- with words. They are logic choppers, they can split hairs; they can argue endlessly about useless things, about such stupid things that later on for centuries you laugh at the whole thing.

In the Middle Ages, Christian priests -- Catholics, Protestants and others -- were in a big debate, great discussion was going on for centuries about how many angels can stand on a needle point. It was a great theological debate, it had stirred the whole of Europe, as if something tremendously important was involved in it. How does it matter? But such stupid things have been dominating humanity for centuries.

In Buddha's time it was one of the greatest problems in India, discussed by all the sects, whether there is one hell or three or seven or seven hundred. Hindus believe in one hell, Jainas were talking about seven hells; and a disciple of Mahavira, Goshalak, who betrayed the master, started talking about seven hundred hells.

Somebody asked Goshalak, "Why do you say that your philosophy is superior, higher than Mahavira's?"

He said, "You can see: he knows only about seven hells and I know about seven hundred. He has gone only up to seven and I have traveled the whole way. And just as there are seven hundred hells, there are exactly seven hundred heavens. His knowledge is very limited, he does not know the whole truth."

Now, you can go on talking about such things. Some other fool can say that there are seven hundred and one....

A French professor and an American were talking. The French professor said, "There are one hundred positions in which love can be made."

The American said, "There are a hundred and one."

Now great argument ensued. The American asked, "You relate your hundred positions, then I will relate my hundred and one positions."

The French professor described in detail one hundred positions. The hundredth was hanging on a chandelier and doing it in the ear of the woman!

Now was the turn of the American. He said, "The first position is: the woman lies down on her back with the man on top of her."

The French professor said, "My God! I never thought about it! So you are right -- there are a hundred and one. You need not now relate the whole thing; there ARE a hundred and one. This one I never heard, never thought of even, never could have imagined. You Americans are something!"

These professors, these scholars, they have dominated humanity, and they have distracted humanity from simple existence, from simple life. They have made your minds very sophisticated, clever, cunning, knowledgeable, but they have destroyed your innocence and wonder. And it is innocence and wonder that become the bridge to the immediate -- and the immediate is also the ultimate.

Buddha says:

BETTER THAN A THOUSAND HOLLOW WORDS
IS ONE WORD THAT BRINGS PEACE.

BETTER THAN A THOUSAND HOLLOW WORDS.... Your scriptures are full of hollow words, your minds are full of hollow words. You go on talking, not even becoming aware of what you are saying. When you use the word 'God', do you know what it means? How can you know if you have not known God? The word is empty, the word itself cannot have any significance; the significance has to come from your experience.

When you know God and you utter the word 'God', it is luminous, it is full of light, it is a diamond. But when you know nothing of God, but only the word 'God' taught by others, it is an ordinary pebble with no color, with no luminosity, with no light in it. You can go on carrying it; it is simply a weight, a burden. You can drag it. It will not become your wings, it will not make you light, and it will not help you in any way to arrive closer to God. In fact it will hinder you, obstruct you, because the more you think you know about God, just by knowing the word 'God', the less you will inquire into the reality of God. The more you become knowledgeable, the less is the possibility of your ever going on the adventure of searching out the truth of God. When you already know, what is the point of inquiring, what is the point of investigating? You have killed the question. You have not solved it, you have not got the answer; you have taken it from others. But others' answers can't be your answers.

Buddha knows, but when he speaks, his words cannot carry his experience. When they leave his heart they are full of light, they are full of dance. When they reach to you they are dull, dead. You can accumulate those words, you can think that you have a great treasure, but you have nothing at all. All that you have are empty words.

Buddha wants you to become aware of this phenomenon, because this is of great importance. Unless you are free of empty, hollow words, you will not start the journey of inquiry. Unless you drop your so-called knowledge, unless you discard all your information, unless you become again innocent like a child, ignorant like a child, your inquiry is going to be futile, superficial.

BETTER THAN A THOUSAND HOLLOW WORDS IS ONE WORD THAT BRINGS PEACE. And what is the criterion? Which word is luminous? Which word is really full of fragrance? The word that brings

peace. And that word never comes from the outside -- it is the still, small voice of your own heart. It is heard at the deepest recesses of your being: it is the sound of your own being, it is the song of your own life.

It is not to be found in the scriptures and it is not to be found in learned discourses. It is to be found only if you go in; it is to be found only in meditation, in deep silence. When all borrowed knowledge has left you and you are alone, when all the scriptures have been burned and you are left alone, when you don't know a thing, when you function from a state of not-knowing, then it is heard, because then all the clamor of knowledge and the noise is gone... you can hear the still, small voice. And then a single word... it is a single word: it is the sound of OM.

The moment you enter into your being you will be surprised to find that there is a constant sound that appears like 'om'. Mohammedans have heard it as 'amin' -- it is om; Christians have heard it as 'amen'; it is the same sound. Hence the Christian, the Mohammedan, the Hindu, the Jaina, the Buddhist, they all end their prayers with om. The prayer is bound to end in om; the prayer makes you more and more silent... finally there is nothing but om. All Hindu scriptures end with OM, SHANTIH, SHANTIH, SHANTIH -- om, peace, peace, peace. This is the word 'om'.

And the criterion to judge whether you have really heard it or you have pretended to hear it or you have imagined hearing it is that it brings peace. Suddenly you are full of peace -- a peace that you had never known before.

Peace is something far superior to happiness, because happiness is always followed by unhappiness; it is always a mixture of polar opposites: happiness/unhappiness. They are like day and night, they follow each other.

If you are a pessimist you can count nights, if you are an optimist you can count the days; that is the only difference in people. There are a few people who say, "There are two days and one night between two days" -- those are the optimists. And then there are people who say, "There are two nights and only one day sandwiched in between" -- they are the pessimists.

But in reality both are wrong. Each night has its day and each day has its night; they are equal. All polar opposites are equal; that's how existence remains balanced. If you have happiness today, wait -- tomorrow the unhappiness will come. If you are unhappy today, don't be worried -- happiness will be just by the corner.

In Indian villages mothers don't allow their children to laugh too much, because, they say, "If you laugh too much then you will have to cry, you will have to weep." And there is great wisdom in it -- a primitive wisdom, unsophisticated, but it has some truth in it. Mothers in Indian villages will stop the child if he is giggling too much and laughing too much. They will say, "Stop, stop right now! Otherwise soon you will be crying and weeping and tears will come."

It is bound to be so because nature balances.

Peace is something far higher than happiness. Buddha does not call it bliss just for this reason: if you call it bliss, which it is... but he avoids the word 'bliss' because the moment you call it bliss people understand immediately 'happiness'. Bliss gives them the idea of absolute happiness, great happiness, tremendous happiness, incredible happiness, but the difference between happiness and bliss in people's minds is only of quantity, as if bliss is the ocean and happiness is just a dewdrop. But the difference is only of quantity -- and the difference of quantity is not a real difference, it is not a difference that makes a difference. Only qualitative differences are real differences.

Hence Buddha has chosen the word 'peace' instead of 'bliss'. He says peace -- peace gives you a totally different direction to inquire, to search. Peace means no happiness, no unhappiness.

Happiness is also a state of noise, a state of tension, excitement. Have you observed? -- you cannot remain happy for a long long time, because it starts getting on your nerves; you start feeling tired of it, bored with it. Yes, to a certain extent you can tolerate it; beyond that it becomes impossible. How long can you go on hugging your woman? Yes, for a few moments it is beautiful, ecstatic, but how long? One minute, two minutes, thirty minutes, sixty minutes, one day, two days? How long? You try next time, and you will be able to note the point where happiness turns into unhappiness.

When you want to get hold of a woman you are so allured, attracted. And women know it intuitively, hence they do everything to escape from your hands. They remain elusive, they don't become too readily available. They are aware -- intuitively aware, not intellectually -- intuitively aware of the phenomenon that all this attraction will be gone soon and all this great love will die soon. Everything dies; everything that is born is bound to die. They are far more intelligent that way -- they avoid, they escape. They allow you only a certain amount of intimacy, and then they are again far away. That keeps the game going; otherwise every

game will be finished too soon. Any happiness is only for the time being. Beyond that it turns into the opposite; it becomes sour, bitter.

Peace means going beyond the excitement of happiness and unhappiness both. There are people who are attracted to unhappiness too; modern psychology calls them masochists. They enjoy torturing themselves. In the past these same masochists became great MAHATMAS, great sages, saints. Psychologically understood, with the modern insight into human mind, your so-called saints will look -- almost ninety percent of them -- masochistic, or maybe ninety-nine percent even. If looked at deeply, you will find these are people who enjoy torturing themselves. These are people who go on long fasts, lie down on the bed of thorns, stand in the hot sun or in the cold, sit naked in the Himalayan snows. These are the masochists.

And the other side of it is sadism. There are people who enjoy torturing others. And in fact the whole humanity -- almost the whole humanity, except the buddhas -- can be divided into these two camps. These are the real two religions of the world: masochism and sadism. The masochists become religious and the sadists become politicians. Alexander the Great, Tamerlane, Nadirshah, Genghis Khan, Adolf Hitler, Mussolini, Joseph Stalin, Mao Zedong, all these people, they enjoy torturing others. To torture others is as pathological as to torture oneself.

The person who wants happiness is bound to be sadistic. Analyze your happiness, on what it depends. If you have a bigger house than your neighbor you are happy. In fact, you are torturing your neighbor by having a bigger house: it is a very subtle torture.

I used to stay in one of the most beautiful palaces in Calcutta. It was a beauty, a very old Victorian colonial palace it was, and it was the best house in Calcutta. The man was very proud of it, and whenever I would stay with him he was continuously talking about the house, and the garden, and this and that -- but it was around the house, his whole talk.

Once it happened, I stayed with him for three days and he didn't mention the house at all.

I said, "What has happened? Have you become a sannyasin or something? Have you renounced the world? You are not talking about the house!"

He looked with sad eyes towards me and said, "Can't you see the new house that has come up in the neighborhood?"

I had seen the house. A new marble house had come up, and certainly it was bigger and far more beautiful. And he said, "Since this house has come up all my joy is lost. I am living in such misery, you cannot conceive."

I said, "But you are living in the same house! It is the SAME house, and you were so happy. And you are still in the same house. Why should you be so miserable? What does it have to do with the neighbor? And if it is because of the neighbor that you are feeling so miserable, then remember one thing: when you used to feel so happy about the house, it was also not about the house -- it was about the neighbors, because they were living in small houses. And if you are so much tortured by the neighbor's house, remember, the neighbor must have been in a long long torture because of your house. It is just to take revenge that he has made the new house."

The new house-owner invited me for dinner. He asked my host also to come, but my host simply said, "No, I cannot -- I am too busy." And he was not busy at all! And when the man had gone I said to him, "You are not busy."

He said, "I am not busy, but I cannot go into that house -- unless I have made a bigger house than that. Yes, wait! It will take two, three years for me to make a bigger house, but it is a question of prestige. Once I have made a bigger house I will invite that man for dinner."

This is how people are living.

If you watch your own mind, you enjoy things because others don't have them. You enjoy them not having them, you don't enjoy your having them.

Such is the pathology of man: one is a sadist, he enjoys others being in a state of misery; and the other turns into a masochist. Seeing that it is not good to enjoy others' misery, seeing that it is a sin, seeing that he will have to suffer in hell for it, becoming aware that this is not virtuous, he turns into a masochist, he starts torturing himself. But the torture continues.

Peace means a state of inner health, a state of inner wholeness, where you are not torturing others, not torturing yourself, where you are neither interested in happiness nor in unhappiness. You are simply interested in being absolutely silent, calm, quiet, collected, integrated.

Yes, when the mind is dropped... and mind means your whole past and all that you know and all that you have accumulated. Mind is your subtle treasure, your subtle possession. When all that mind has been dropped and you have entered into a state of no-mind, a great peace descends. It is silence, it is full of bliss, but Buddha avoids the word. I don't avoid it.

Buddha had to avoid it, because in Buddha's days bliss was talked about too much. The Upanishads were talking about it, Mahavira was talking about it, the whole Hindu tradition was talking about it. SAT-CHIT-ANAND -- God is truth, consciousness, bliss, but the ultimate quality is bliss. Too much talk about bliss. Buddha must have felt that it is better not to use that word. That word has become too orthodox, too conventional, too conformist. And because it has been used so much it has lost its meaning, its savor, its salt, it has lost its beauty. But now it can be revived again; now nobody is talking about bliss.

But whether you call it peace or bliss is irrelevant. Just understand one thing: that it takes you beyond all dualities. Day and night, summer and winter, life and death, pain and pleasure -- it takes you beyond all dualities -- love and hate. It takes you beyond all dual phenomena. It takes you to the one.

Hence Buddha says: ONE WORD. It is a simple, melodious, harmonious state of your inner health, inner sanity. One word is enough, far more significant. BETTER THAN A THOUSAND HOLLOW WORDS....

BETTER THAN A THOUSAND HOLLOW VERSES
IS ONE VERSE THAT BRINGS PEACE.

There are poets and poets. There are two kinds of poets in the world. One is the poet who is a dreamer, who is very clever in imagination, in fantasy. He creates works of art, he creates sculpture, music, poetry, but all that remains dream stuff. It may entertain you for the time being, but it cannot give you any insight into reality. It may be a consolation, a solace, a lullaby; it may have a tranquilizing effect on you. Yes, that's exactly what it does. All that is called aesthetics, art... has a tranquilizing effect on you.

Listening to classical music you fall into a totally different kind of state. Everything becomes tranquil, still, but it is momentary; it is only a dream world that the musician creates around you. Listening to poetry or looking at great sculpture, for a moment you are dazed, stunned. The mind stops as if you are transported for a moment to some other world, but again you are back in the same old world, in the same old rut.

But there are different kinds of poets, painters, sculptors too: the buddhas. A single verse from them may transform you forever. Listening to a buddha is listening to divine music. Listening to a buddha is listening to God himself. A buddha is God visible, a buddha is God available. A buddha is a window into God, an invitation from the beyond. Shakespeare, Milton, Kalidas, Bhavabhuti, and thousands of others -- these are the dreamers, great dreamers; beautiful are their dreams, but they are not the poets who can transform your being. Mohammed can do it, Christ can do it, Krishna can do it, Buddha can do it, Kabir, Nanak, Farid, yes, these people can do it.

What is the difference between the poetry of a Kabir and a Shakespeare? As far as poetry is concerned, Shakespeare is far more poetic, remember, than Kabir. Kabir knows nothing of the art. Shakespeare is very sophisticated; but still a single verse from Kabir is far more valuable than all the collected works of Shakespeare -- because a single word from Kabir comes from insight, not from fantasy. That is the difference.

Kabir has clarity, he has eyes which can see into the beyond. Shakespeare is as blind as you are. Of course, he is very efficient in bringing his fantasy into words. That's art, worthy of respect, but at the most it can entertain you. It can keep you occupied beautifully, but there is no possibility of transformation happening through it. Even Shakespeare is not a transformed being, how can he transform you?

Only a buddha, only one who is awakened, can wake you up. Shakespeare is as fast asleep as you are, or maybe even deeper asleep than you are, because he is having such beautiful dreams. His sleep is bound to be deep, because he is not only having dreams, he is singing his dreams. He is bringing his dreams to expression -- and still his sleep is not broken.

Buddha is one who is awakened. Only one who is awake can wake you up. BETTER THAN A THOUSAND HOLLOW VERSES IS ONE VERSE THAT BRINGS PEACE. And how will you know that you are around a buddha? His very presence will bring transcendental peace to you.

So a buddha from the past cannot be of much help, because his words will again be hollow words; he will not be present in them. It will only be a beautiful cage, a golden cage studded with diamonds, but the

bird has left the cage long ago.

A buddha is significant only when he is alive, because only his aliveness can trigger a process in you which will lead you ultimately to awakening.

BETTER THAN A HUNDRED HOLLOW LINES
IS ONE LINE OF THE LAW, BRINGING PEACE.

By law, Buddha does not mean any moral, social, political law. By law Buddha means dhamma: AES DHAMMO SANANTANO -- the ultimate law, the eternal law, the law that makes this universe a cosmos instead of a chaos, the law that runs the whole universe in such tremendous harmony.

BETTER THAN A THOUSAND HOLLOW LINES.... "Lines" is not really a good translation. The original word is SUTRA: sutra literally means thread. And in the East the greatest statements of the masters have been called sutras, threads, for a certain reason. A man is born as a heap of flowers, just as a heap. Unless threads are used and the thread runs through the flowers, the heap will remain a heap and will never become a garland.

And you can be offered to God only when you have become a garland. A heap is a chaos, a garland is a cosmos -- although in the garland you also only see the flowers, the thread is invisible.

The sayings of the masters are called sutras, threads, because they can make out of you a garland. And only when you are a garland you can become an offering to God, only when you have become a cosmos, a harmony, a song.

Right now you are just gibberish. You can write down... sit in a room, close the door and start writing on a paper whatsoever comes to your mind. Don't edit it, don't delete anything, don't add anything, because you are not going to show it to anybody. Keep a matchbox by the side so once you have written it you can burn it immediately, so that you can be authentic. Just write whatsoever comes to your mind and you will be surprised: just a ten minutes' exercise and you will understand what I mean when I say that you are just gibberish.

It is really a great revelation to see how your mind goes on jumping from here to there, from one thing to another thing, accidentally, for no reason at all. What nonsense thoughts go on running inside you, with no relevance, no consistency. Just a sheer wastage, a leakage of energy!

The sayings of the buddhas are called sutras. Here the translator has used the word 'line' for sutra. Linguistically it is okay, but these are not linguistic matters. That is one of the great problems: to translate statements of Buddha, Christ, Krishna, is really almost an impossible job. And those who translate them are not awakened people themselves; they are great orientalists, linguists, grammarians. They know the original language, but they only know the language -- and language is not the real point, it is only the garment.

So remember: BETTER THAN A HUNDRED HOLLOW LINES means BETTER THAN A HUNDRED HOLLOW SUTRAS -- logical, philosophical, proposed by great philosophers and thinkers, but they are hollow because they don't contain the experience.

... IS ONE LINE OF THE LAW -- a single sutra of the law. Who can assert the sutra of the law? Only one who has become awakened, only one who has become one with the ultimate law, only one who has himself become the dhamma. Not a religious person but one who himself has become religion itself. And how will you judge? -- the same criterion continues: it brings peace.

Why are you here with me? Be here only if my presence brings peace to you. Be here only if listening to me a chord starts vibrating in you which brings peace. Be here only if your love for me helps you to transcend the world of dualities; otherwise being here is of no use.

My presence cannot be for all; it can be only for the chosen few, only for those who have really come thirsty, inquiring, who really want to risk all to know God, who are ready to die for truth, who are ready to become sacrifices.

IT IS BETTER TO CONQUER YOURSELF
THAN TO WIN A THOUSAND BATTLES.

And in peace is victory. When peace surrounds you within and without, you are overflowing with peace, you have come home, you have conquered yourself, you are a master.

IT IS BETTER TO CONQUER YOURSELF THAN TO WIN A THOUSAND BATTLES. One buddha is far more significant and valuable than a million Adolf Hitlers. And this victory is something which is a real victory, because all other victories will be taken away from you. Alexander the Great dies like any beggar dies; he cannot take anything with him. He has conquered the whole world, and now going as a beggar....

It is said: there are three instances in Alexander's life which are significant. One is the meeting with the great mystic, Diogenes. Diogenes was laying naked on the bank of a river taking a sunbath. It was early morning... and the early sun and the beautiful riverbank and the cool sand. And Alexander was passing by; he was coming to India.

Somebody told him, "Diogenes is just close by and you have always been inquiring about Diogenes" -- because he had heard many stories about the man. He was really a man worth calling a man! Even Alexander, deep down, was jealous of Diogenes.

He went to see him. He was impressed by his beauty -- naked, undecorated, with no ornaments. And he himself was full of ornaments, decorated in every possible way, but he looked very poor before Diogenes. And he said to Diogenes, "I feel jealous of you. I look poor compared to you -- and you have nothing! What is your richness?"

And Diogenes said, "I don't desire anything -- desirelessness is my treasure. I am a master because I don't possess anything -- nonpossessiveness is my mastery, and I have conquered the world because I have conquered myself. And my victory is going with me, and your victory will be taken away by death."

And the second story: When he was going back from India.... His teacher had told him, "When you come back from India, bring a sannyasin, because that is the greatest contribution of India to the world."

The phenomenon of a sannyasin is uniquely Indian. Nowhere else has the idea of transcending the world totally captured the minds of people as it has in this country.

Aristotle was the teacher of Alexander. Aristotle had asked him, "Bring a sannyasin when you come back. I would like to see what a sannyasin is like, what it is all about."

After conquering India, when he was going back he remembered. He inquired where to find a sannyasin. People said, "Sannyasins are many but real sannyasins are very few. We know one."

In Alexandrian reports his name is given as Dandamesh -- it may be a Greek form of some Indian name. Alexander went to see the man -- again the same beauty as Diogenes, the same peace. Whenever awakening happens it brings something similar. Around every buddha you will find the same spring, the same fragrance, the same peace.

Again, as he entered into the energy field of Dandamesh, he was tremendously affected, as if he had entered into a perfumed garden. He remembered Diogenes immediately. He asked Dandamesh, "I have come to invite you -- come with me. You will be our royal guest, every comfort will be provided for, but you have to come with me to Athens."

Dandamesh said, "I have dropped all coming, all going." He was talking of something else; Alexander could not understand immediately. He was saying that, "Now there is no more coming in the world and no more going out of the world. I have transcended all coming and going." What in the East we call AVAGAMAN -- coming and going; coming into the womb and then going into death.

Alexander said, "But this is a commandment -- I command you! You have to follow. This is the order from the great Alexander!"

Dandamesh laughed. The same laughter -- again Alexander remembered Diogenes -- the same laughter. Dandamesh said, "Nobody can command me, not even death."

Alexander said, "You don't understand -- I am a dangerous man!" He pulled out his sword and he said, "Either you will come with me or I will cut off your head."

Dandamesh said, "Do it, cut off the head -- because what you are going to do now, I have done years before. When the head falls, you will see it falling on the earth and I will also see it falling on the earth."

Alexander said, "How will you see it? You will be dead!"

Dandamesh said, "That is the point: I cannot die anymore, I have become a witness. I will witness my death as much as you will witness. It will happen between us two -- you will be seeing, I will be seeing. And my purpose in the body is fulfilled: I have attained. There is no need for the body to exist anymore. Cut off the head!"

Alexander had to put his sword back in the sheath -- you cannot kill such a man.

And the third story is:

When Alexander was dying he remembered both Diogenes and Dandamesh, and he remembered their laughter, their peace, their joy.

And he remembered that they had something that goes beyond death, "And I have nothing."

He wept, tears came to his eyes, and he said to his ministers, "When I die and you carry my body to the cemetery, let my hands hang out of the casket."

The ministers asked, "But this is not the tradition! Why? Why such a strange request?"

Alexander said, "I would like people to see that I came empty-handed and I am going empty-handed, and all my life has been a wastage. Let my hands hang out of the casket so everybody can see -- even Alexander the Great is going empty-handed."

These stories are worth meditating on.

Buddha says: IT IS BETTER TO CONQUER YOURSELF THAN TO WIN A THOUSAND BATTLES.

THEN THE VICTORY IS YOURS.

No other victory is yours. It can't be taken from you -- that's why it is yours.

IT CANNOT BE TAKEN FROM YOU,
NOT BY ANGELS OR BY DEMONS,
HEAVEN OR HELL.

Nobody can take it away from you. Remember, only that which cannot be taken away from you is yours. Anything that can be taken away from you is not yours. Don't cling to it, because the clinging will bring misery to you. Do not be possessive of anything that can be taken away from you because your possessiveness will create anguish for you. Abide with that which is really yours, which nobody can take away from you. It cannot be stolen, you cannot be robbed of it, you cannot go bankrupt as far as it is concerned. Even death cannot take it.

Krishna says: NAINAM CHHINDANTI SHASTRANI -- you cannot cut it by weapons, swords cannot penetrate it, arrows cannot reach to it, bullets are absolutely powerless as far as it is concerned. NAINAM DAHATI PAVAKAH -- neither fire can burn it.

When on a funeral pyre your body will be burned, YOU will not be burned -- if you have known yourself, if you have understood what this consciousness is within you. If you have conquered your consciousness, then the body will be burned, turned to ashes, but you will not be burned, you will not be touched even. You will remain forever -- you are eternal. But this eternity can be known only when you become a master on your own.

Don't waste your time in mastering others, in conquering power, prestige, in conquering the world. Conquer yourself. The only thing worth conquering is your own being.

BETTER THAN A HUNDRED YEARS OF WORSHIP,
BETTER THAN A THOUSAND OFFERINGS,
BETTER THAN GIVING UP A THOUSAND WORLDLY WAYS
IN ORDER TO WIN MERIT,
BETTER EVEN THAN TENDING IN THE FOREST
A SACRED FLAME FOR A HUNDRED YEARS --
IS ONE MOMENT'S REVERENCE
FOR THE MAN WHO HAS CONQUERED HIMSELF.

A tremendously significant sutra. Meditate over it slowly. BETTER THAN A HUNDRED YEARS OF WORSHIP... IS a single MOMENT'S REVERENCE FOR THE MAN WHO HAS CONQUERED HIMSELF. Why? -- because in the temples you will be worshipping just stones. And by worshipping the

stones -- either in the temple or in Kaaba -- by worshipping statues and pictures, by worshipping dead scriptures, following rituals and formalities, you will not have any taste of buddhahood.

But ONE MOMENT'S REVERENCE FOR THE MAN WHO HAS CONQUERED HIMSELF is far more valuable. Why? -- because the moment you bow down to the man who has conquered himself, the moment you bow down to a buddha, something of the buddha, something of the vibe penetrates you, stirs your asleep heart, penetrates your being like a ray of light into the dark night of your soul, brings you the first glimpse of the divine.

It is not possible in the temples, in the mosques, in the churches, in the synagogues, in the gurudwaras. It is possible if you are in the vicinity of a Nanak, but not in a gurudwara. It is possible if you are in a love affair with Jesus, but not in a church. It is possible if you have surrendered to a buddha, if you have said to a buddha, "BUDDHAM SHARANAM GACHCHHAMI -- I go to the feet of the Buddha, I surrender myself." But it is not possible in a Buddhist temple; before the statue of Buddha it is not possible. You will have to find a living buddha -- there is no other way. There is no shortcut.

BETTER THAN A THOUSAND OFFERINGS, BETTER THAN GIVING UP A THOUSAND WORLDLY WAYS... IS ONE MOMENT'S REVERENCE FOR THE MAN WHO HAS CONQUERED HIMSELF.

Why do you worship in the first place? Why do you offer flowers, food to the statues? Why do you renounce A THOUSAND WORLDLY WAYS? -- because of greed and fear. Either it is fear or it is greed, or maybe it is both, because greed and fear are not different -- two aspects of the same coin. Greed is fear hidden, fear is greed hidden.

And not only the worldly people are greedy, the so-called otherworldly are also as greedy or maybe they are even more greedy. Their greed is such that it cannot be satisfied by this world. Their greed is such that they are desiring heavenly pleasures: only paradise can satisfy them, this world is not enough. And that's what your so-called saints go on teaching to you. They say, "Why are you wasting your time in momentary pleasures? Follow us! We will show you the way to find pleasures which will last forever."

But this is pure greed! The worldly man seems to be less greedy because he is satisfied with the momentary, and the otherworldly is so greedy that he wants something permanent which lasts forever. The worldly is greedy, the otherworldly is greedy.

Your priests are very greedy people, your monks are very greedy people.

One day a Protestant minister came into Bonatelli's barbershop and got a haircut. When Bonatelli was finished, the minister reached for his wallet but the barber shook his head and smiled. "Put-a your wallet away, Reverend," said the Italian. "I never charge a man of the cloth."

The minister thanked him and left, but he soon returned and presented the pious barber with a Bible.

A few hours later, Father Rourke entered the Italian's shop and he, too, got a haircut. Once again the barber refused to accept any payment. "Forget it, Father," he said. "I no take-a money from a priest."

Father Rourke left shortly thereafter and returned with a crucifix which he presented to Bonatelli as a token of his appreciation.

Toward evening a rabbi entered the shop. He also got a haircut. When the rabbi reached into his pocket, the barber waved the money aside. "That's okay, Rabbi," said Bonatelli. "I no accept-a pay from men who do-a da Lord-a's work."

So the rabbi left, and came back with another rabbi!

People live through greed or through fear. A few people are afraid of hell, hence they are worshipping; and a few people are greedy for heaven, hence they are worshipping.

A Sufi story says:

Jesus came into a town. He saw a few people sitting very sad, in deep agony; he had never seen such a lot of sad people. He asked, "What has happened to you? What calamity has fallen upon you?"

And they said, "We are afraid of hell, we are trembling. We don't know how we can save ourselves from hell -- that is our fear, that is our constant agony. We cannot sleep, we cannot rest, unless we have found a way."

Jesus walked away from those people. Just a little further ahead he found another group sitting under a tree, very sad, in great anxiety, just as the first lot. Jesus was very puzzled. He asked, "What is the matter? What is happening in this town? Why are you looking so sad? Why do you look so tense? You will go mad

if you remain in this state any longer! What has happened to you?"

They said, "Nothing has happened to us. We are afraid that we may lose heaven, we may not be able to enter it. And we have to get it, whatsoever the cost. That is our anxiety and that is our tension."

Jesus left those people also. Sufis say: Why did Jesus leave these people? -- because these are the religious people! He should have taught them the way to avoid hell, and how to enter heaven, but he simply turned away from them.

He found a third group in a garden, a small group of people who were dancing, singing, rejoicing. He asked, "What ceremony is going on? What festival are you having?"

They said, "No special ceremony -- just our gratefulness to God, gratefulness for what he has given to us. We were not worthy of it."

Jesus said, "To you I will talk, with you I will stay. You are my people."

This story is not related to Christians, but the Sufis have a few beautiful stories about Jesus. In fact, they understand Jesus far more deeply than the so-called orthodox church. This is a beautiful story. It says neither those who are living through fear nor those who are living through greed are going to enter into the kingdom of God, but only those who are living in tremendous joy, thankfulness and gratitude.

And where will you learn gratitude? If you have not seen a buddha, you will not know what gratitude is. Where will you learn to celebrate if you have not come across a buddha? A buddha is celebration, a buddha is a festival, an ongoing festivity, a dance that goes on and on, that knows no ending, a song that continues forever.

If you have come across a buddha, then a moment's reverence, says Buddha, is enough.

Drop all your fear, drop all your greed. Learn how to be a disciple. Learn how to imbibe the spirit of someone who has reached his innermost center, who does not live anymore on the circumference, who has become enlightened, whose being is a light.

Learn to open your eyes towards that light. Learn to say: BUDDHAM SHARANAM GACHCHHAMI, SANGHAM SHARANAM GACHCHHAMI, DHAMMAM SHARANAM GACHCHHAMI. Three surrenders: one surrender to the one who has become awakened; the second surrender is to the company who lives in the company of the awakened -- because the perfume of the awakened one starts filtering into the company, the blessed company that lives with the awakened one; and the third surrender is to the law, the ultimate law, through which the sleepy one has become awakened and the other sleepy ones are becoming awakened.

These three surrenders... and a single moment's reverence is more valuable than a hundred years of worship, than a thousand offerings....

BETTER THAN GIVING UP A THOUSAND WORLDLY WAYS IN ORDER TO WIN MERIT, BETTER EVEN THAN TENDING IN THE FOREST A SACRED FLAME FOR A HUNDRED YEARS -- IS ONE MOMENT'S REVERENCE FOR THE MAN WHO HAS CONQUERED HIMSELF.

TO REVERE SUCH A MAN,
A MASTER OLD IN VIRTUE AND HOLINESS,
IS TO HAVE VICTORY OVER LIFE ITSELF,
AND BEAUTY, STRENGTH AND HAPPINESS.

To revere such a person is to know the secretmost phenomenon in existence. Bowing down to a buddha a miracle happens: something starts flowing from the buddha to the heart of the disciple, an invisible river, a river of light.

A MASTER OLD IN VIRTUE AND HOLINESS.... What does this sutra mean: OLD IN VIRTUE AND HOLINESS? There is a paradox: holiness is as new as the dewdrops in the early morning sun on the lotus leaf, and holiness is as ancient as the Himalayas. It is both, because it is eternal. It is from the beginning to the end, but it is new, too, every moment new, renewing itself. It is not a dead thing just sitting there; it is an alive process. It is not a stagnant pool, it is a river rushing towards the ocean. So it is new every moment; hence every buddha is young forever.

Have you ever seen any statue of Buddha as an old man of eighty-two years? No. Have you ever seen any statue of Mahavira as old, or Rama, or Krishna as old? There are no statues of Buddha, Krishna, or Mahavira as old, although they all lived to a very old age, all passed the age of eighty. Why don't we have

their statues as old men? To represent the eternal youth of truth, the eternal freshness of truth.

And still what they say is the ancientmost: AES DHAMMO SANANTANO... so ancient that in fact there has never been a beginning. SANANTANO means beginningless -- forever it has been.

To represent this there is told another phenomenon: Lao Tzu is said to have been born old. Buddha died when he was eighty-two and Lao Tzu was born when he was eighty-two. He was born eighty-two years old; he lived in his mother's womb for eighty-two years. A beautiful story. Not that he really lived -- because one has to think of the woman also! -- but it says something. It says that truth is so ancient, it is always old. These stories are beautiful.

It is said that when Zarathustra was born... he is the only child in the whole history of humanity about whom such a story is told. When he was born -- every child cries when he is born -- Zarathustra laughed. Beautiful! Not that he could have really done it. No child can do it -- it is physiologically impossible -- the child has to cry. Through crying he clears his chest and the breathing system. He cannot laugh, he cannot even breathe; first he has to cry.

If the child does not cry for a few seconds, a few minutes, that means he is not going to live at all. Then he has to be forced. The doctor hangs him upside down and gives him a good slap on the bottom to help him cry. If he cries, that means he is going to live. If he cries, that clears the chest -- because much mucus gathers in the chest while he is in the mother's womb. He does not breathe in the mother's womb so the whole breathing system remains clogged with mucus. So each child physiologically has to cry; through crying he gets rid of the mucus. Laughter is not possible.

But it is very symbolic that Zarathustra laughed. What does it symbolize? It symbolizes that this whole life is just illusory, only worth laughing at. It is ridiculous! He knows from the very beginning it is ridiculous. The real life is something totally different.

TO REVERE SUCH A MAN, A MASTER OLD IN VIRTUE AND HOLINESS, IS TO HAVE VICTORY OVER LIFE ITSELF.... By revering a buddha, by respecting a buddha, by trusting a buddha, you are conquering life itself. And you will attain to beauty, strength and happiness. In that surrender you will become beautiful, because the ego is gone and the ego is ugly. And you will become strong, because the ego is gone -- the ego is always weak and impotent. And you will become happy for the first time, because for the first time you have seen a glimpse of truth, for the first time you have seen a glimpse of your own being. The buddha is a mirror: when you bow down you see your original face reflected in the buddha. Let your heart be full of the prayer:

BUDDHAM SHARANAM GACHCHHAMI,
SANGHAM SHARANAM GACHCHHAMI,
DHAMMAM SHARANAM GACHCHHAMI.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 3

Chapter #10
Chapter title: Vast as the sky

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The first question:

BELOVED MASTER,
THE WESTERN MIND IS SO ORIENTED TOWARD ANALYSIS, THE LEFT HEMISPHERE OF THE BRAIN -- THE EASTERN MIND JUST THE OPPOSITE, THE INTUITIVE RIGHT HEMISPHERE. THE WEST IS FASCINATED BY THE EAST AND THE EAST BY THE WEST. EQUAL AMOUNTS OF BOTH -- IS THIS THE HARMONY OF WISDOM AND THE TRANSCENDENCE OF OPPOSITES?

Prem Dhanesh, the transcendence of opposites is not a quantitative phenomenon, it is a qualitative revolution. It is not a question of equal amounts of both; that will be a very materialistic solution. Quantity means matter. Equal amounts of both will give you only an appearance of synthesis but not a real synthesis -- a dead synthesis, not alive, not breathing, not with a heart beating.

The real synthesis is a dialogue: not equal amounts of both, but a loving relationship, an I/thou relationship. It is a question of bridging the opposites, not putting them together in one place.

Both are important, immensely important. Neither analysis can be discarded nor intuition. Discard analysis and you become outwardly poor, starved, unhealthy. And when one is outwardly poor, starved, unhealthy, how can he go inwards? It is impossible.

The outward poverty prevents the inward journey. You are so obsessed with food, clothes, shelter, you don't have time and space to go in, to think about the higher things of life.

In the Upanishads there is a beautiful story. Shvetketu, a young man, came back from the university full of knowledge. He was a brilliant student, he had topped the university with all the medals and all the degrees that were possible, available. He came back home with great pride. His old father, Uddalak, looked at him and asked him a single question. He said to him, "You have come full of knowledge, but do you know the knower? You have accumulated much information, your consciousness is full of borrowed wisdom -- but what is this consciousness? Do you know who you are?"

Shvetketu said, "But this question was never raised in the university. I have learned the Vedas, I have learned language, philosophy, poetry, literature, history, geography. I have learned all that was available in the university, but this was not a subject at all. You are asking a very strange question; nobody ever asked me in the university. It was not on the syllabus, it was not in my course."

Uddalak said, "You do one thing: be on a fast for two weeks, then I will ask you something."

He wanted to show his knowledge, just a young man's desire. He must have dreamed that his father would be very happy. Although the father was saying, "Wait for two weeks and fast," he started talking about the ultimate, the absolute, the Brahman.

The father said, "You wait two weeks, then we will discuss about Brahman."

Two days' fast, three days' fast, four days' fast, and the father started asking him, "What is Brahman?" In the beginning he answered a little bit, recited what he had crammed, displayed. But by the end of the week he was so tired, so exhausted, so hungry, that when the father asked, "What is Brahman?" he said, "Stop all this nonsense! I am hungry, I think only of food and you are asking me what Brahman is. Right now, except food nothing is Brahman."

The father said, "So your whole knowledge is just because you were not starved. Because you were taken care of, your body was nourished, it was easy for you to talk about great philosophy. Now is the real question. Now bring your knowledge!"

Shvetketu said, "I have forgotten all. Only one thing haunts me: hunger, hunger -- day in, day out. I cannot sleep, I cannot rest. There is fire in my belly, I am burning, and I don't know anything at all. I have forgotten all that I have learned."

The father said, "My son, food is the first step towards Brahman. Food is Brahman -- ANNAM BRAHMA." A tremendously significant statement. India has forgotten it completely. ANNAM BRAHMA: food is God, the first God.

If you drop the analytical mind, science disappears. If you drop the analytical mind, you can't be affluent; you are bound to be poor and hungry, and you will lose your first contact with God.

The West is in that contact; nothing is wrong about it. This orientation in analysis is a significant step

towards knowing God. I am not against it. But one should not stop at it. Food is not an ultimate value, it is a means to an end. And if you have a meditative pilgrimage you start transforming food into prayer.

It depends. The painter eats the same food, but it becomes painting in him. The poet also eats the same food, it becomes poetry in him. The lover also eats the same food, it becomes love in him. The murderer also eats the same food, it becomes murder and destruction in him. Alexander, Genghis Khan, Adolf Hitler, Gautam Buddha, Jesus Christ and Krishna, they were not eating different kinds of food; the food is the same, more or less. But in Adolf Hitler it becomes destruction, in Gautam Buddha it becomes compassion. Food is raw energy; it depends on you how you transform it. You are the transformer; you are really significant, not what you eat.

Money is not bad in itself. That's my basic approach towards existence: money is neutral, it depends on you. In the hands of a man of understanding, money is tremendously beautiful. It can become music, it can become art, it can become science, it can become religion. It is not money that is bad, it is the person. The stupid person, if he has money, does not know what to do with it; his money creates more greed. Money can free you from greed, but the stupid person changes money into more greed. It becomes anger, it becomes sexuality, it becomes lust. The more money the stupid person has, the more stupid he becomes, because he becomes more powerful to do stupid things.

With the wise, everything is transformed into wisdom.

The analytical mind is not bad, the scientific approach towards reality is not bad -- but it is only a means, it can't be the end. The end is self-knowledge, the end is to know God, the end is to know the eternal, the deathless. AES DHAMMO SANANTANO: that is the end, to know the ultimate law which pervades, permeates the whole existence -- because by knowing it, one is liberated. Truth liberates.

The East has contributed greatly, immensely towards that ultimate end. But without means, how can you reach the end? And without the end what is the point of having all the means? It is a question of deep dialogue between East and West, it is a question of a marriage, not a quantitative combination of these two different approaches, not half East, half West, not a little bit of science and a little bit of religion. Human life is not that mathematical; it is poetic.

What is needed is a dialogue, an I/thou relationship, a love affair between East and West, a deep embrace. It is not a question of equal quantities; the WHOLE West and the WHOLE East meeting and merging into each other -- not half East, half West -- the whole East and the whole West melting into each other in a deep love relationship. Then only, the real synthesis, the transcendence of opposites, will be possible.

When two lovers meet in deep orgasmic joy, there is transcendence. The attraction is there: the East feels fascinated by the West, the West is fascinated by the East, but the danger is that the people from the West who are too fascinated with the East will drop being Western, they will become Eastern; and the people who are fascinated by the West will drop being Eastern and will become Western. So nothing has changed; there has been no meeting, there has been no merger, just the same problem again. People have simply changed their places: now the Eastern is standing in the Western hemisphere and the Western is standing in the Eastern hemisphere. Now the Westerner is meditating and the Easterner is studying in Oxford, in Cambridge, in Harvard, and becoming a scientist, a physicist. This is not going to help because there is no meeting happening.

My effort here is not to change the Western mind into the Eastern, not to change the Eastern mind into the Western, but to let here be a meeting of both -- not in part but in totality. And remember, when two wholes meet, it becomes one whole. When two totalities meet, it becomes one totality: that is transcendence. It is urgently needed, because without it there is no hope for humanity, no future for humanity.

What we are trying to do here is of immense importance for the future of man. It is not an ordinary experiment -- in fact there is no other experiment which is more important than this. You may not be aware that you are participating in something which can save the world. Otherwise the division between the Eastern and the Western is going to kill humanity. The East is poor, too poor, and the West is becoming too rich, and the rift is becoming bigger and bigger every day. This rift is bound to create, sooner or later, a third world war -- which will be destructive to both.

Before it happens we have to spread a new vision, we have to give birth to a new humanity, a man who is neither Eastern nor Western but both together simultaneously; not in equal amounts, not half Eastern, half Western -- fully Western, fully Eastern.

The second question:

BELOVED MASTER,
I WANT TO BECOME A SANNYASIN, BUT I CANNOT BECAUSE I AM ALREADY A PRACTICING CATHOLIC. HOW CAN I ACCEPT TWO MASTERS? AND AM I ALLOWED TO ASK QUESTIONS BEFORE I BECOME A SANNYASIN?

Alexander, there is no question of accepting two masters. It is not a question of masters, it is a question of surrender. If you are surrendered to Christ, you are surrendered to me. If you are surrendered to me, you are surrendered to Christ, to Buddha, to Mahavira, to Krishna. The question is of surrender. You are taking the question from the wrong end. If you know how to surrender, then all the masters are one. Then you will find Christ in Buddha, and Buddha in Christ.

The surrendered heart becomes so deeply harmonious that it can see that Krishna and Christ are not different. Certainly their language is different -- Krishna speaks Sanskrit, Christ speaks Aramaic. Certainly they use different metaphors, different parables. They are different fingers but pointing to the same moon. If you can see the moon, will you be worried about the fingers? If you can see the moon, will you be obsessed with the finger -- whether the finger is that of Krishna or Christ or Buddha or Lao Tzu? What does it matter? Once the moon is known, the fingers are forgotten. To become obsessed too much with the finger is a state of pathology. The Hindu is ill, the Mohammedan is ill, the Christian is ill. They have become fascinated too much, obsessed with the fingers.

There is only one moon, but it is reflected in a thousand and one lakes. Don't become too much attached to the reflection in the lakes, don't become too much attached to the lake! The lake has nothing to do with the moon; even if the lake disappears, the moon remains. The lake may become disturbed, the reflection may be lost, but the moon is there.

Yes, there are different lakes, and they have different kinds of water. One lake is salty, another lake is sweet; one lake has a bluish tinge to its color, another lake is a little green -- and so on, so forth. One lake is very deep. The other is very shallow. But these differences don't make any difference to the moon reflected in those lakes.

If you are really a practicing Catholic you will not hesitate even for a single moment in becoming a sannyasin. Because you are hesitating, let me say to you: you are not a practicing Catholic. And what do you mean by "practicing Catholic"? Because you go every Sunday to the church? Because you do the Lord's Prayer every night? Because you read the Bible every day for a certain period of time? What do you mean by being a practicing Catholic? Then why are you here? For what? If you have found the answer, you need not be here. If you have not found the answer, remember, you have still to inquire, still to journey....

I am offering my hand and you say, "How can I hold two masters' hands?" Do you think you are holding Christ's hand? Look again! Your hands are empty. If you cannot hold the hand of a living master, how can you hold the hand of a master gone for two thousand years? You cannot even be certain whether he ever existed or not. There are people who think that it is only a story, that there has never been an historical person like Christ. There are people, great scholars, who think that this is only an ancient folk drama, this whole story of Jesus has never been a reality.

How are you going to drop these doubts? And if you look into the story, it will create a thousand and one doubts in you. Jesus walking on water, Alexander, can you really believe it? And when I say "really" I mean REALLY. Can you really believe it -- somebody walking on water? Can you really believe Jesus, touching blind people's eyes and giving them sight? Can you really believe Jesus bringing Lazarus back to life from death? Do you believe Jesus is born out of a virgin mother? Is it possible? Do you believe that Jesus came back from death after three days, resurrected?

Look deep down: you will have a thousand and one doubts. In fact, it is so difficult to believe even a living master, how to believe in a dead master? And around dead masters stories are bound to be created by the disciples, out of their foolishness. They think that by creating these stories they will help the message to spread. And for a time being it may be so -- there were days when Jesus became important only because he was born out of a virgin mother. Buddha was not born out of a virgin mother, Mahavira was not born out of a virgin mother, Krishna was not born.... So it was something rare, unique; nobody else could claim it, it impressed people. But as people became more and more educated, as intelligence grew, as people became more and more thinkers, the same thing became the problem. Now one hesitates even to mention it.

Resurrection helped Christianity to spread all over the world, because Jesus was the only one who came back from death: of course, he has firsthand knowledge about what happens after death. Buddha, Mahavira,

they are alive and talking about death and beyond, but they don't have any authentic experience. Jesus has. This helped Christianity to spread all over the world. But now the same thing has become a disadvantage. Now to talk about resurrection is to be laughed at.

What do you mean that you are a practicing Catholic? If you were really a practicing Catholic, there are only two alternatives: either you would not have been here, there would have been no need; or if you had felt the presence of Christ-consciousness here, then there would have been no hesitation on your part in becoming a sannyasin. That will be really becoming a Catholic, that will be becoming a christ.

Don't be a Christian; that is not enough. Unless you are a christ, nothing has happened. Try to be a christ, not to be a Christian. The Christian is only a believer, and the believer is always blind. The christ has eyes. And remember, when I use the word 'christ' I don't mean Jesus only. Christ is a state of ultimate consciousness: in the East we call it the state of being a buddha, the state of being a JINA. These are the same words. Jesus is only one of the christs -- Buddha is another, Lao Tzu is another, and there have been so many, and there will be so many. It is a long procession of lights.

And there is always a living christ somewhere or other. You can call him a buddha, you can call him a christ; it simply depends what language you are using. But don't be a fanatic, don't be sectarian; that creates stupidity, that does not help in growing, it does not help in attaining more consciousness.

As an experiment, two scientists decided to mate a male human with a female gorilla. They agreed only someone really stupid would submit to such an act, so they went down to the docks and grabbed Fanelli who had just gotten off the boat. "We will give you five thousand dollars to go to bed with a gorilla," proposed one of the scientists. "Will you do it?"
"Okay, I do it," agreed Fanelli. "But on three conditions."
"What are they?" asked the men of science.
"First-a, I am-a only gonna do it-a once," said the Italian. "Second-a, nobody can-a watch. And-a third-a, if a kid is born, it is-a gotta be raised a Catholic."

Alexander, enough of Catholics, enough of Protestants, enough of Hindus and Mohammedans. Now be finished with all that nonsense. Let a new humanity emerge, where Jews and Hindus and Jainas and Buddhists will not be constantly fighting, quarreling, trying to destroy each other, trying to impose their own ideas upon others; where man will be free to choose. You don't seem to be free to choose. Your being a Catholic seems to be like chains on your feet, your being a Catholic seems to be like a prison wall around you. You are not free.

You say, "I want to be a sannyasin...." Then who is preventing you? You want to be a sannyasin yet your being a Catholic prevents you. It is a wall, it is not a bridge.
True religion is always a bridge and never a wall.

McGuinty sat in the confessional. "Father," he said to the priest, "I don't feel I need forgiveness for my various adulteries."
"Why not?" asked the astonished priest.
"Well," said McGuinty, "The only married women I have relations with are all Jewish!"
"Oh, you are right, my son!" said the priest. "That's the only way to screw the Jews."

You are allowed to do the same thing to a Jew which you are not allowed to do to a Christian. You are allowed to do happily, welcomingly, something to a Mohammedan which you are not allowed to do to a Hindu. What kind of religiousness is this? What kind of humanity have we created? Neurotic it is, psychotic it is. We need a healthier human being.

My sannyasin is not getting involved in a sect; this is not a sect because we don't have any ideology. I don't preach any ideology. Even atheists are here and they are sannyasins and they don't believe in God. And I don't make it a basic requirement. There are no basic requirements, except your longing for truth -- but that is not a thing that makes you sectarian. In fact, the inquiry for truth, the longing for truth, makes you absolutely nonsectarian.

And a religious person is nonsectarian. He is simply religious -- not Christian, not Hindu. He cannot afford to be Hindu or Christian. How can he afford to be so limited? He cannot afford to get involved in prejudices; he cannot believe in conclusions already arrived at by others. He is on his own journey: he wants to know truth with his own eyes, he wants to hear God with his own ears, he wants to feel life and existence

with his own heart. His search is individual.

Sannyasins are not part of a sect. This is the meeting of individuals; we have met because we are on the same journey. There is no ideology binding my sannyasins with each other; it is just because of the same inquiry for truth that accidentally we have met on the same road. We are fellow-travelers. Nothing binds one sannyasin to another sannyasin; there is no bondage of belief, tradition, scripture. And in fact sannyasins are not connected with each other at all directly -- their connection is with me.

One sannyasin is connected with me, another sannyasin is connected with me, hence they are connected with each other via me. There is no other organization. I am functioning only as a center and they are all connected with me, hence they feel connected with each other.

That's how a commune arises, a SANGHA is born. A commune can be alive only when the buddha is present, when the christ is present. Once the christ is gone, the commune disappears and becomes a community. The commune disappears and becomes a sect. I would not like my sannyasins to become a sect ever.

Alexander, you also ask, "And am I allowed to ask questions before I become a sannyasin?"

You have already asked a question, and I have already answered it. Yes, you are absolutely welcome. In fact, after becoming a sannyasin it becomes more and more difficult to ask questions -- they look so stupid. The longer you are here, the less you ask. And those who have been here longest have completely forgotten to ask anything. Don't be worried about that. You can ask questions just for questions' sake; you need not be a sannyasin.

And in fact I am more interested in questions which come from nonsannyasins, because then I can seduce them.

The Russian rabbit fled across the border at Brest and did not stop until a Polish rabbit assured him he was in Poland. "Why are you running?" asked the Polish rabbit.
"Because they are castrating all the camels in Russia," said the Russian bunny.
"But you are not a camel, you are a rabbit!"
"Yes -- but they castrate first and ask questions afterwards."

The third question:

BELOVED MASTER,
IN REBIRTHING A PART OF ME THAT HAD BEEN KNOWLEDGE BUT NOT KNOWN HAPPENED. FIRST THERE WAS PAIN AND FEAR, THEN AN EXPLOSION IN ME THAT FELT LIKE A WILD ANIMAL, FOLLOWED BY TREMENDOUS RELIEF AND JOY. I FELT THAT A DARK CLOUD I HAVE CARRIED A LONG TIME PASSED OUT OF ME. YET STILL I KNOW NOTHING OF WHO I AM. PLEASE COMMENT.

Prem Gyanam, "Who am I?" is not really a question; hence it can never be answered, neither by others nor by yourself. Then what is it? It is a koan. "Who am I?" is utterly absurd. By asking it, don't hope that one day you will get the answer. If you go on asking, "Who am I? Who am I?" -- if you make it a meditation, as Raman Maharshi used to say to his disciples.... He used to give only one simple meditation: just sit and repeat, first loudly, then not so loudly, then just in your throat; then even the throat is not to be used, just deep down in your heart let it resound: "Who am I? Who am I?" Go on asking....

And people used to think that if they follow the instructions rightly, one day suddenly they will know the answer. That is not true; you will never come to the answer. But by asking it, first all your answers that you had before, ideas about yourself, will disappear too.
"Who am I?" is like a thorn. It can pull out the thorn that is in your feet. You can use this thorn; you can use this thorn to pull out the thorn that is already hurting you in the foot. When both the thorns are out, you can throw both of them. You need not keep the second one because it has been such a blessing to you, it pulled out the first. You need not put it in the place of the first just out of reverence, gratitude.
"Who am I?" is just a subtle device; it is as absurd as Zen koans.

Zen masters say to the disciples, "Go and meditate: what is the sound of one hand clapping?" Now, one hand cannot clap. The master knows it, the disciple knows it -- that one hand cannot clap -- but the master insists, "Meditate on it. Go crazy meditating -- ask and ask and ask, and let the question go deeper and deeper. Let it sink in your heart, in your very soul."

When the master says, the disciple has to do it. Sometimes ten years, sometimes twenty years pass, and

the disciple goes on asking this absurd question, knowing perfectly well that one hand cannot clap. And the master says, "If you come across some answers, bring them to me." And sometimes the disciple invents answers, because he gets tired of the question. Sometimes he hopes, "Maybe this is the answer," and he brings it to the master. He says, "The sound of running water, that is one hand clapping."

And the master hits him with the staff on his head and says, "You fool! This is not the answer. Go back" -- because the sound of running water is not one hand clapping, the sound is because of the rocks. Remove the rocks and the sound will disappear. So there are two things clashing, not one thing.

Then he goes and he meditates. And while he is meditating he hears the distant call of a cuckoo, and he thinks "This is it! This MUST be -- so beautiful, so tremendously otherworldly. This is the celestial music; this must be the real thing." And he comes running, and is beaten again.

Zen masters are really experts in beating... not only beating; sometimes throwing you out of the window, sometimes closing the door in your face. They can do anything to wake you up, their compassion is such. And you are again given a good beating, and the master shouts that you are utterly stupid: "This is not it. Go again and meditate." And so on, so forth, it continues, continues, many answers. And no answer is ever accepted; no answer can ever be accepted.

Sometimes it happens, even before the disciple has said what answer he has got, the master starts beating him -- because it is not a question of what answer he brings; that is utterly irrelevant. Whatsoever answer he has brought is going to be wrong. All answers are wrong.

But one day he comes and the master hugs him, because he can see in his eyes, the way he walks, the grace that surrounds him, the climate that he has brought with himself, the silence: no question, no answer. Not that he has brought any answer; on the contrary, this time he has come even without the question, he has forgotten the question itself. He is not asking any more. He comes utterly silent, not even a ripple in his mind. And the master recognizes it immediately.

Sometimes it has happened that the disciple has not turned up and the master had to seek and search for the disciple, because he felt deep down in his heart that the question had disappeared. And now the disciple is feeling, "Why bother the master unnecessarily? What is the point? There is no answer, no question." And the silence is such, and it is so tremendous, that he does not want to come out of it.

And the master comes and says to him, "Now that you have the answer, what are you doing here? Why didn't you turn up? I have been waiting for you."

Once it happened:

When Rinzai was taking leave of his master -- because the master had said, "You go for a three-year pilgrimage, go to all the temples and all the monasteries" -- and before he was leaving, he started beating him. Rinzai said, "But I have not said anything, I have not done anything. What kind of farewell is this? I am going for a three-year pilgrimage on foot" -- in those ancient days it was dangerous -- "I may come back, I may not come back."

The master said, "That's why. I may not have another chance to beat you. I am suspicious. You are just on the verge of that great silence descending. Just the last part of the question, not even 'Who am I?' but only the question mark is there. And any day it will disappear, and then nobody knows whether you will come or you may not come. And I am an old man; where will I come and search and seek you? This is my last opportunity to beat you -- I cannot miss it!"

And yes, it was so; it was the last opportunity. Rinzai came back after three years, but he was enlightened. He came back and slapped the master and said, "You rascal! You were right. Just once I also want to hit you. You have been beating me at least for twenty years. Just for once...!"

The master was laughing and he said, "You are entitled. You can do it whenever you feel like doing it, but just remember that I am a very old man."

Gyanam, you say, "Yet still I know nothing of who I am." Nobody has ever known. Then what is the difference between a buddha and you? You also don't know who you are, the buddha also does not know who he is -- then what is the difference? He is not bothered by it. He laughs at it, he takes it for granted that life is a mystery. There is no question and there is no answer.

Life is not a question-answer game. It is not a puzzle to be solved, it is a mystery to be lived.

"Pa, I wanna go to college," said Leon.
"Do you know what is what?"

"Huh?"
"Do you know what is what? Go into the bathroom and think for a few minutes, and if you find out what is what, I send you to college."

Leon went into the bathroom, thought a few minutes, came out and said, "Pa, I don't know what is what."
"Sure you don't know what is what. Go out and get yourself a job and when you find out what is what I send you to college."

Leon left, went to a nearby bar, and began drinking. He met Alice, a blonde sitting at the bar. Soon they wound up at her apartment. After a few drinks she said, "Excuse me while I slip into something more comfortable."

Alice returned a few moments later, completely nude. Leon looked at her and said, "What is this?"
"What is what?"
"If I knew what's what I would be in college, not here."

Now you tell me what is what. This is a koan. This Leon's pa must have been a Zen master: what is what.

Now you are asking, "Who am I?" You are yourself, you are you. To ask, "Who am I?" means you are asking for some identity, whether "I am A or B or C or D." You are simply yourself! You cannot be A, you cannot be B, you cannot be C. You are just yourself, you are nothing else. So there is no way to answer it.

Then why is this question given to you? This question is given to you so that it can destroy; it is like a hammer, it can destroy all your old identities. For example, you think, "My name is Ram, so I am Ram." When you ask, "Who am I?" the question will arise, "What about Ram? I am Ram!" But you can see that that is only a name; it is not your reality, it is a given name from the outside. Your parents had to call you something: they called you "Ram." They could have called you "Rahim," they could have given you any name, and any name would have been as relevant as Ram, because you are a nameless reality. So asking, "Who am I?" you will forget this identity with Ram.

Then deep down somebody says, "I am a Jaina," "I am a Hindu," "I am a Jew." That too is an accidental identity -- accidents of birth -- you are not it. How can you be a Jew? What does it mean to be a Jew or a Hindu? Just that you have been brought up by Hindus or Jews, that's all. If a Jewish child is taken away from his home and is brought up by Hindus he will never come to know, never will dream that he is a Jew. Although born of Jewish parents he will never become aware of it -- unless he is told. He will think that he is a Hindu. He may even fight for Hinduism with a Jew, he may kill a Jew for the sake of Hinduism, not knowing at all that he himself is a Jew.

Now in India there are millions of Christians. They think they are Christians, but they have always lived here; their parents were Hindus, their parents' parents were Hindus. For centuries they have been Hindus! Now they have been bribed, persuaded, convinced, converted, and they have become Christians. They can kill Hindus; if the need arises they can fight.

There are millions of Mohammedans in India; they have all been converted forcibly. At least Christians have been persuaded sophisticatedly -- but millions of Hindus have been forced at the point of daggers. The choice was: "You can live as a Mohammedan or you have to die." And who wants to die? Lust for life is so deep that it is better to live, even if you have to live as a Mohammedan it's okay. Now those millions of Mohammedans who live in India basically have the blood of Hindus. But they can kill Hindus -- they have been killing -- and they are being killed by Hindus. Hindus are killing their own children; now they are called Mohammedans. Just change the label... and such a great change happens just by changing the label.

When you ask, "Who am I?" you will come across that point. You will see that you are neither a Mohammedan nor a Hindu nor a Christian; these are accidents of birth, upbringing. If you have been born in Russia you would not have been either Hindu, Christian or Mohammedan; you would have been a communist, a practicing communist -- just as you are a practicing Catholic now. You would have denied God, you would have denied prayer, you would have denied the whole religion -- because the state is powerful, and nobody wants to go against the state; it is dangerous.

The state has never been so powerful as it is in Russia today. The individual has never been reduced to such impotence as he has been in communist countries. He cannot pray according to his own choice, he cannot go to the church or to the temple according to his own will; the state decides everything. If the state says, "This is so," this is so. You cannot defy the state, otherwise the consequences are great. You will be thrown into imprisonment or sent to Siberia or you may be simply killed. Or, even more dangerous, you

may be forced to live in a mental hospital where you will be given electric shocks, insulin shocks; you can be declared to be mad. If you are not communist in Russia you can be declared insane. And you are absolutely helpless; if the doctors say you are insane, you are insane. There is no way to fight with them.

Mulla Nasruddin was dying, on his deathbed, almost in a coma. The doctor came to see him. The doctor was drunk; he took his pulse but could not find any pulse because he was holding the hand in the wrong way. He looked at Nasruddin's face and said to his wife, "I'm sorry to say it, but your husband is dead."

At that very moment, Nasruddin opened his eyes and said, "What! I am alive!"

The wife said, "You keep quiet. He knows better, he is a doctor, an M.D., Ph.D., F.R.C.S. You have some nerve to deny an authority! Keep quiet!"

That's how it is in Soviet Russia: if the psychologist says you are insane, you are insane. You know you are not, but you are utterly helpless; the monster of the state is so huge, and you are caught in the teeth of the monster. If you were born in Russia you would not be Catholic, you would not be Protestant, you would not be Hindu, you would not be Mohammedan.

When you meditate on "Who am I?" you will come across this point, and it will dissolve. And the deeper you will go... then deeper questions will come: first sociological, theological, then biological. You have a man's body or a woman's body: the question will arise, "Am I a man or a woman?" The consciousness is neither. The consciousness cannot be male or female. The consciousness is simply consciousness; it is just the capacity of being a witness. Soon you will pass that barrier too; you will forget that you are man or woman.

And so on, so forth. When all the old identities are dropped, nothing remains, only the question resounds in the silence: "Who am I?" The question cannot go on, on its own; it needs some answers, otherwise it cannot persist. A point comes when asking becomes absurd... the question also evaporates. That is the moment which is called self-knowing -- ATMAGYAN. That is the moment when, without receiving any answer, you simply know, you feel, who you are.

Prem Gyanam, go on inquiring. A few dark clouds have disappeared from your being: feel grateful. There are many more; they all have to disappear. These are all dark clouds -- Catholic, Protestant, Christian, Hindu, Mohammedan, Jaina, Buddhist, communist. These are all dark clouds -- Indian, Chinese, Japanese, German, English. These are all dark clouds -- white, black, man, woman, beautiful, ugly, intelligent, stupid. These are ALL dark clouds! Anything that you can become identified with is a dark cloud.

Let them all go. The beginning has happened. But don't be in a hurry and don't wait for any answer -- there is none. When all questions and all answers have been left behind and you are alone, totally alone, absolutely silent, knowing nothing, no content, no object to know -- that purity of consciousness, that pure sky of consciousness, that's what you are.

The last question:

BELOVED MASTER,
WHAT IS THE RELATIONSHIP BETWEEN MASTERY OVER THE SELF AND CONTROL?

Divya, they are contraries. Mastery over the self has no self in it; it is utterly selfless. Mastery is there, but there is no self to master; there is nothing to master or to be mastered, there is only pure consciousness. In that purity you are part of God; in that purity you are the lord of existence itself. But there is no self.

When we say "self-mastery" we are using a wrong language. But nothing can be done because all language is wrong at those heights; in those moments of plenitude no word is adequate. In control there is self. In control there is more self than ever. The uncontrolled person has not that much self, that much ego -- how can he have? He knows his weaknesses.

That's why you will come across a very strange phenomenon: your so-called saints are more egoistic than the sinners. The sinners are more human, more humble; the saints are almost inhuman because of their control -- they think they are suprahuman. Because they can control their instincts, they can go on long fasts, they can remain sexually starved for years or for their whole life, they can remain awake for days together, not a single moment's sleep -- because they can have such control over the body, over the mind, it naturally gives them a great ego. It feeds their idea that, "I am somebody special." It nourishes their disease.

The sinner is more humble. He has to be; he knows he cannot control anything. When anger comes he becomes angry. When love comes he becomes love. When sadness comes he becomes sad. He has no control over his emotions. When he is hungry he is ready to do anything to get food; even if he has to steal he will do it. He will find every possible way.

A famous Sufi story:

Mulla Nasruddin and two other saints went for a pilgrimage to Mecca. They were passing through a village, it was the last phase of their journey. Their money was almost finished; just a little bit was left. They purchased a certain sweet called halva, but it was not enough for all the three and they were too hungry. What to do? -- and they were not even ready to divide it because then it will not fulfill anybody's hunger. So everybody started bragging about himself that, "I am more important to existence, so my life has to be saved."

The first saint said, "I have been fasting, I have been praying for so many years; nobody here present is more religious and holy than I am. And God wants me to be saved, so the halva has to be given to me."

The second saint said, "Yes, I know, you are a man of great austerities, but I am a great scholar. I have studied all the scriptures, my whole life I have devoted in the service of knowledge. And the world does not need people who can fast. What can you do? -- you can only fast. You can fast in heaven! The world needs knowledge. The world is so ignorant that it cannot afford to miss me. The halva has to be given to me."

Mulla Nasruddin said, "I am not an ascetic, so I cannot claim any self-control. I am not a great knowledgeable person either, so that too I cannot claim. I am an ordinary sinner, and I have heard that God is always compassionate to the sinners. The halva belongs to me."

They could not come to any conclusion. Finally they decided that, "We all three should sleep without eating the halva, and let God decide himself. So whosoever is given the best dream by God, in the morning that dream will be decisive."

In the morning the saint said, "Nobody can compete with me anymore. Give me the halva -- because in the dream I kissed God's feet. That is the ultimate that one can hope -- what greater experience can there be?"

The pundit, the scholar, the knowledgeable person laughed and he said, "That is nothing -- because God hugged me and kissed me! You kissed his feet? He kissed ME and hugged me! Where is the halva? It belongs to me."

They looked at Nasruddin and asked, "What dream did you have?"

Nasruddin said, "I am a poor sinner, my dream was very ordinary -- very ordinary, not worth even telling. But because you insist and because we have agreed, I will tell you. In my sleep God appeared and he said, 'You fool! What are you doing? Eat the halva!' So I have eaten it -- because how can I deny his order? There is no halva left now!"

Self-control gives you the subtlest ego. Self-control has more self in it than anything else. But self-mastery is a totally different phenomenon; it has no self in it. Control is cultivated, practiced; with great effort you have to manage it. It is a long struggle, then you arrive at it. Mastery is not a cultivated thing, it is not to be practiced. Mastery is nothing but understanding. It is not control at all.

For example, you can control anger, you can repress it, you can sit on top of it. Nobody will ever know what you have done, and you will always be praised by people that in such a situation where anybody would have become angry, you remained so calm and collected and cool. But you know that all that calmness and coolness was on the surface: deep down you were boiling, deep down there was fire, but you repressed it in the unconscious, you forced it deep down into your unconscious and you sat upon it like a volcano, and you are still sitting on it.

The man of control is the man of repression. He goes on repressing. Because he goes on repressing, he goes on accumulating all that is wrong. His whole life becomes a junkyard. Sooner or later, and it is going to be sooner than later, the volcano explodes -- because there is only a certain limit you can contain. You repress anger, you repress sex, you repress all kinds of desires, longings -- how long can you go on repressing? You can contain only so much, then one day it is more than you can control: it explodes.

Your so-called saints, men of self-control, can be provoked very easily. Just scratch a little, just scratch, and you will be surprised: the animal comes up immediately. Their saintliness is not even skin-deep; they are carrying many demons in them, they are somehow managing. And their life is a life of misery, because it is a life of constant struggle. They are neurotic people and they are on the verge of insanity, always on the

verge. Any small thing can just prove the last straw on the camel. They are not religious in my vision of life.

The religious man controls nothing, the religious man represses nothing. The religious man understands, tries to understand, not to control. He becomes more meditative: he watches his anger, his sex, his greed, his jealousy, his possessiveness. He watches all these poisonous things that surround you. He simply watches, tries to understand what anger is, and in that very understanding he transcends. He becomes a witness, and in his witnessing the anger melts as if the sun has risen and the snow has started melting.

Understanding brings a certain warmth; it is a sunrise inside you and the ice starts melting around you. It is like a flame inside you and darkness starts disappearing.

The man of understanding, meditation, is not a man of control -- just the opposite. He is a watcher. And if you want to watch, you have to be absolutely nonjudgmental. The man who controls is judgmental, continuously condemning, "This is wrong"; continuously praising, "This is good, this is evil, this will lead to hell, this will lead to heaven." He is constantly judging, condemning, praising, choosing. The man of control lives in choice, and the man of understanding lives in choicelessness.

It is choiceless awareness that brings real transformation. And because nothing is repressed, no ego arises, no self arises. And because understanding is a subjective, interior phenomenon, nobody knows about it, nobody can see it except you. And ego comes from the outside, from other people, what they say about you: it is their opinion about you which creates the ego. They say you are intelligent, they say you are so saintly, they say you are so pious -- and naturally you feel great. Ego is from the outside. It is given by others to you. Of course, they say one thing in front of you and they say something else, just the opposite, behind your back.

Sigmund Freud used to say that even if for twenty-four hours we decide that every person on the earth will say only the truth, ONLY the truth, then all friendship will disappear, all love affairs will dissolve, all marriages will go down the drain. If a decision is taken that the whole humanity will practice only truth and nothing else only for twenty-four hours.... When a guest knocks on your door you will not say, "Come in, welcome, I was just waiting for you. How long it has been that I have not seen you! How long I have suffered. Where have you been? You make my heart throb with joy." You will say the truth that you are feeling. You will say, "So this son-of-a-bitch has come again! Now, how to get rid of this bastard?" That is deep inside, that you are controlling. You will say it to somebody else behind the back.

You watch yourself, what you say to people to their face and what you say behind their back. What you say behind the back is far truer, closer to your feeling, than what you say to the face. But ego depends on what people say to you, and it is very fragile -- so fragile that on each ego it is written: Handle with Care.

Pieracki, a Polack, Odum, a black, and Alvarez, a Mexican, were out of work and living together. Pieracki came home one night and announced he had got a job. "Hey, fellas, wake me up tomorrow at six," he said. "I have to be at work by six-thirty!"

While Pieracki slept, Odum said to Alvarez, "He got a job because he is white. We can't get one because I am black and you are brown."

So during the night they put shoeblack all over Pieracki. Then they agreed to wake him late.

Next morning when Pieracki arrived at work, the foreman said, "Who are you?"
"You hired me yesterday," he replied. "You told me to be here at six-thirty!"
"I hired a white man -- you're black!"
"I'm not!"
"Yes, you are! Go and look in the mirror!"

The Polack rushed over to the mirror, looked at himself and exclaimed, "My God! They woke up the wrong man!"

Your ego depends on mirrors. And every relationship functions as a mirror, every person you meet functions as a mirror, and this ego goes on controlling.

And why does it control in the first place, Divya? It controls because the society appreciates control, because the society gives you more ego if you control. If you follow the ideas of the society, their morality, their puritanism, their ideas of holiness, it praises you more and more. More and more people come to pay respect to you; your ego goes higher and higher, soars higher.

But remember, ego will never bring any transformation to you. Ego is the most unconscious phenomenon that is happening in you; it will make you more and more unconscious. And the person who lives through the ego is almost drunk with it; he is not in his senses.

Fernando was getting married. There was a big wedding feast and the wine flowed like water. Things were going fine until Fernando couldn't find his beautiful bride. After looking over the guests, he found his pal, Luis, was also missing.

Fernando started searching the premises. He looked into the bridal chamber and discovered Luis making love to his bride. Fernando closed the door softly, and crept down the stairs to his guests.
"Queek! Queek! Everybody come look!" he shouted. "Luis ees so drunk he theenk he ees me!"

The ego keeps you almost in a drunken state. You don't know who you are because you believe what others say about you. And you don't know who others are because you believe what others say about others. This is a very make-believe illusory world in which we live.

Wake up! Become more conscious. By becoming conscious you will become a master of your own being. Mastery knows nothing of self, and the self knows nothing of mastery. Let that be absolutely clear to you.

And, Divya, my teaching is not for self-control, self-discipline. My teaching is for self-awareness, self-transformation. I would like you to become as vast as the sky -- because that's what really you are.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

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BETTER THAN A HUNDRED YEARS OF MISCHIEF

IS ONE DAY SPENT IN CONTEMPLATION.

BETTER THAN A HUNDRED YEARS OF IGNORANCE
IS ONE DAY SPENT IN REFLECTION.

BETTER THAN A HUNDRED YEARS OF IDLENESS
IS ONE DAY SPENT IN DETERMINATION.

BETTER TO LIVE ONE DAY WONDERING
HOW ALL THINGS ARISE AND PASS AWAY.

BETTER TO LIVE ONE HOUR SEEING
THE ONE LIFE BEYOND THE WAY.

BETTER TO LIVE ONE MOMENT IN THE MOMENT
OF THE WAY BEYOND THE WAY.

Gautama the Buddha has raised the most important question for all those who are capable of inquiring into truth, into life, into existence. The most important question of all questions is: What is true happiness? And is there a possibility to achieve it? Is true happiness possible at all, or is all momentary? Is life only a dream, or is there something substantial in it too? Does life begin with birth and end with death, or is there something that transcends birth and death? Because without the eternal there is no possibility of true happiness. With the momentary, happiness will remain fleeting: one moment it is here, the other moment gone, and you are left in great despair and darkness.

That's how it is in ordinary life, in the life of the unawakened. There are moments of bliss and there are moments of misery; it is all mixed, hodge-podge. You cannot keep those moments of happiness that come to you. They come on their own and they disappear on their own; you are not the master. And you cannot avoid the moments of misery; they too have their own persistence. They come on their own and they go on their own; you are simply a victim. And between these two -- happiness and unhappiness -- you are torn apart. You are never left in ease.

This being torn apart into all kinds of dualities.... The duality of happiness and unhappiness is the most fundamental and the most symptomatic, but there are a thousand and one dualities: the duality of love and hate, the duality of life and death, day and night, summer and winter, youth and old age, and so on, so forth. But the fundamental duality, the duality that represents all other dualities, is that of happiness and unhappiness. And you are torn apart, pulled into different, polar opposite directions. You cannot be at ease: you are in a dis-ease.

According to the buddhas man is a dis-ease. Is this dis-ease absolute -- or can it be transcended?

Hence the basic and the most fundamental question is: What is true happiness? Certainly the happiness that we know is not true; it is dream stuff and it always turns into its own opposite. What looks like happiness one moment turns into unhappiness the next.

Happiness turning into unhappiness simply shows that the two are not separate -- maybe two aspects of the same coin. And if you have one side of the coin, the other is always there hidden behind it, waiting for its opportunity to assert -- and you know it. When you are happy, deep down somewhere is the lurking fear that it is not going to last, that sooner or later it will be gone, that the night is descending, that any moment you will be engulfed into darkness, that this light is just imaginary -- it can't help you, it can't take you to the other shore.

Your happiness is not really happiness but only a hidden unhappiness. Your love is not love but only a mask for your hate. Your compassion is nothing but your anger -- cultivated, sophisticated, educated, cultured, civilized, but your compassion is nothing else than anger. Your sensitivity is not real sensitivity but only a mental exercise, a certain attitude and approach practiced.

Remember: the whole humanity is being brought up with the idea that virtue can be practiced, that goodness can be practiced, that one can learn how to be happy, that one can manage to be happy, that it is within your power to create a certain character which brings happiness. And that is all wrong, utterly wrong.

The first thing to be understood about happiness is that it cannot be practiced. It has only to be allowed, because it is not something that you create. Whatsoever YOU create is going to remain something smaller than you, tinier than you. What YOU create cannot be bigger than you. The painting cannot be bigger than the painter himself and the poetry cannot be bigger than the poet. Your song is bound to be something smaller than you.

If you practice happiness you will be always there at the back, with all your stupidities, with all your ego trips, with all your ignorance, with all your chaos of the mind. With this chaotic mind you cannot create a cosmos, you cannot create grace. Grace always descends from the beyond; it has to be received as a gift in tremendous trust, in total surrender. In a state of let-go true happiness happens.

But we have been told to achieve, to be ambitious. Our whole mind has been cultivated to be that of an achiever. The whole education, culture, religion, they all depend on this basic idea that man has to be ambitious; only the ambitious man will be able to attain fulfillment. It has never happened, it will never happen, but so deep is the ignorance that we go on believing in this nonsense.

No ambitious person has ever been happy; in fact, the ambitious person is the unhappiest in the world. But we go on training children to be ambitious: "Be the first, be at the top, and you will be happy!" And have you ever seen anybody at the top AND happy together? Was Alexander happy when he became a world conqueror? He was one of the unhappiest men who has ever lived on the earth. Seeing the blissfulness of Diogenes he became jealous. Becoming jealous of a beggar...?

Diogenes was a beggar; he had nothing, not even a begging bowl. At least Buddha had a begging bowl with him and three robes. Diogenes was naked and with no begging bowl. In the beginning he used to carry a begging bowl; he must have got the idea from the East. He's exactly a man like Buddha, Mahavira -- more like Mahavira. Mahavira also lived naked with no begging bowl; his hands were his begging bowl.

Diogenes was going to the river one day with his begging bowl. He was thirsty, it was hot, and he wanted to drink water. And then on the way, just when he was on the bank, a dog passed him by, running, panting, jumped into the river, had a good bath, drank to his heart's content. The idea arose in Diogenes' mind: "This dog is freer than me -- he does not have to carry a begging bowl. And if he can manage, why can't I manage without a begging bowl? This is my only possession, and I have to keep an eye on it because it can be stolen. Even in the night once or twice I have to feel whether it is still there or gone."

He threw the begging bowl into the river, bowed down to the dog, thanked him for the great message that he had brought for him from God.

This man, who had nothing, created jealousy in Alexander's mind. How miserable he must have been! He confessed to Diogenes that, "If ever again God is giving me birth, I will ask him, 'This time, please don't make me Alexander -- make me Diogenes.'"

Diogenes laughed uproariously, and he called the dog -- because they had become friends by now, they had started living together -- he called the dog and he said, "Look, listen, what nonsense he is talking about! NEXT life he wants to be Diogenes! Why next life? Why postpone? Who knows about the next life? Even the next day is uncertain, the next moment is not certain -- what to say about the next life! If you really want to be a Diogenes, you can be right this moment, herenow. Throw your clothes into the river! Forget all about conquering the world! That is sheer stupidity and you know it.

"And you have confessed that you are miserable, and you have confessed that Diogenes is in a far better, more blissful state. So why not be a Diogenes right now? Lie down on the bank of the river where I am taking my sunbath! This bank is big enough for both of us."

Alexander could not accept the invitation, of course. He said, "Thank you for your invitation. Right now I cannot do it, but next life...."

Diogenes asked him, "Where are you going? And what will you do even if you have conquered the world?"

Alexander said, "Then I will rest."

Diogenes said, "This seems to be absolutely absurd -- because I am resting right now!"

If Alexander is not happy, if Adolf Hitler is not happy, if Rockefellers and Carnegies are not happy, the people who have all the money of the world, if they are not happy, the people who have all the power in the

world, if they are not happy....

Have you watched Jimmy Carter's photographs? All the smile has disappeared now; now those teeth are not showing. He had really a beautiful smile, but where has it all gone? He must have been far happier than he is now. Every day his face is becoming more and more sad; more and more anxiety, anguish, is being shown.

Just this morning I looked in the latest TIME. His face seems to have become too old just within these two years, as if he has aged twenty years. He must be suffering from nightmares. Where are all those hopes that he will be happy when he becomes the president?

Just watch people who have succeeded in the world and you will drop the idea of success. Nothing fails like success. Although you have been told that nothing succeeds like success, I say to you that nothing fails like success. Happiness has nothing to do with success, happiness has nothing to do with ambition, happiness has nothing to do with money, power, prestige. It is a totally different dimension.

Happiness has something to do with your consciousness, not with your character. Let me remind you. Character is again cultivation. You can become a saint and still you will not be happy, if your sainthood is nothing but a practiced sainthood. And that's how people become saints, Catholics, Jainas, Hindus. How do they become saints? They practice inch by inch, in detail, when to get up, what to eat, what not to eat, when to go to bed....

These people even come here sometimes and ask me why I don't give a certain discipline to my sannyasins. I give them consciousness, not character. I don't believe in character at all. My trust is in consciousness. If a person becomes more conscious, naturally his character is transformed. But that transformation is totally different: it is not managed by the mind -- it is natural, it is spontaneous. And whenever your character is natural and spontaneous it has a beauty of its own; otherwise you can go on changing... you can drop your anger, but where will you drop it? You will have to drop it within your own unconscious. You can change one side of your life, but whatsoever you throw in will start expressing itself from some other corner. It is bound to be so. You can block a stream with a rock; it will start flowing from somewhere else -- you cannot destroy it. Anger is there because you are unconscious, greed is there because you are unconscious, possessiveness and jealousy are there because you are unconscious.

So I am not interested in changing your anger; that will be like pruning leaves of a tree and hoping that the tree will disappear one day. It is not going to be so; on the contrary, the more you prune the tree the thicker will be the foliage.

Hence your so-called saints are the unholiest persons in the world, pretenders, pseudo. Yes, if you look from the outside they look very holy -- too much holy, saccharin, too sweet, sickeningly sweet, nauseating. You can only go and pay your respect to them and escape. You can't live with your saints even for twenty-four hours -- they will bore you to death! The closer you are to them, the more puzzled, perplexed, confused you will be, because you will start seeing that from one side they have forced anger: it has entered into another side of their life.

Ordinary people are angry once in a while, and their anger is very fleeting, very momentary. Then again they are laughing, again they are friendly; they don't carry wounds too long. But your so-called saints, their anger becomes almost a permanent affair; they are simply angry, not at anything in particular. They have repressed anger so much that now they are simply angry, in a state of rage. Their eyes will show, their noses will show, their faces will show, their very way of life will show....

Lu Ting ate at a Greek restaurant because Papadopoulos, the owner, made really good fried rice. Each evening he would come in he would order "flied lice."

This always caused Papadopoulos to fall down with laughter. Sometimes he would have two or three friends standing nearby just to hear Lu Ting order his "flied lice."

Eventually the Chinese's pride was so hurt that he took a special diction lesson just to be able to say "fried rice" correctly.

The next time he went to the restaurant he said very plainly, "Fried rice, please."

Unable to believe his ears, Papadopoulos asked, "What did you say?"

Lu Ting shouted, "You heard what I said, you fluckin' Gleek!"

It won't make much difference -- from "flied lice" now it is "fluckin' Gleek"! You close one door, another immediately opens. This is not the way of transformation.

To change your character is easy; the real work consists in changing your consciousness, in becoming

conscious -- more conscious, more intensely and passionately conscious. When you are conscious it is impossible to be angry, it is impossible to be greedy, it is impossible to be jealous, it is impossible to be ambitious.

And when all anger, greed, ambition, jealousy, possessiveness, lust, disappear, the energy involved in them is released. That energy becomes your bliss. Now it is not coming from outside; now it is happening inside your being, in your innermost recesses of being.

And when this energy is available you become a receptive field, you become a magnetic field. You attract the beyond -- you can call it "God." Buddha never calls it "God," he calls it "the beyond"; that is his name for God. When you become a magnetic field, when all the energy that is unnecessarily being wasted by you in your unconsciousness gathers, pools inside you, when you become a lake of energy, you start attracting the stars, you start attracting the beyond, you start attracting God himself.

And the meeting of your consciousness with the beyond is the point of bliss, true happiness. It knows nothing of unhappiness, it is pure happiness. It knows nothing of death, it is pure life. It knows nothing of darkness, it is pure light, and to know it is the goal. Gautama the Buddha went in search of this and one day, after six years' struggle, he attained to it.

You can also attain to it, but let me remind you: by saying that you can attain to it I am not creating a desire to attain it. I am simply stating a fact: that if you become a pool of immense energy, undistracted by any worldly thing, it happens. It is more a happening than a doing. And it is better to call it bliss than happiness, because happiness gives you the feeling as if it is something similar to that which you know as happiness. What you know as happiness is nothing but a relative state.

Benson went to Krantz's clothing store to buy himself a suit. He found just the style he wanted, so he took the jacket off the hanger and tried it on.

Krantz came up to him. "Yes, sir. It looks wonderful on you."

"It may look wonderful," said Benson, "but it fits terrible. The shoulders pinch."

"Put on the pants," said Krantz. "They are so tight, you will forget all about the shoulders!"

One day I saw Mulla Nasruddin walking on the road in great despair, almost ready to burst out crying. I asked him, "What is the matter? Why are you so miserable?"

He said, "My shoes are very small -- I need two sizes bigger -- and they hurt like hell."

I said, "Nasruddin, then why don't you change them?"

He said, "That I cannot do."

I asked him, "Why can't you? You have the money."

He said, "I have the money, but there is much more involved in it. The whole day I suffer from these shoes, and when in the evening I go home, I throw these shoes away and I fall on my bed... it is such a relief, as if one has come to paradise! And that is the only joy in my life! I cannot change these shoes -- in twenty-four hours that is the only moment of joy. If I change these shoes, that moment will also disappear. Then there is nothing left."

What you call happiness is just a question of relativity. What buddhas call happiness is something absolute.

An Englishman, a Frenchman, and a Russian were trying to define true happiness.

"True happiness," said the Englishman, "is when you return home tired after work and find a gin and tonic waiting for you."

"You English have no romance," countered the Frenchman. "True happiness is when you go on a business trip, find a pretty girl who entertains you, and then you part without regrets."

"You are both wrong," concluded the Russian. "Real true happiness is when you are home in bed at four o'clock in the morning and there is a hammering at the front door and there stand members of the secret police who say to you, 'Igor Zhvkovski, you are under arrest,' and you are able to reply, 'Sorry, Igor Zhvkovski lives next door!'"

Your happiness is a relative phenomenon. What Buddha calls happiness is something absolute, unrelated to anybody else. It is not in comparison with somebody else; it is simply yours, it is inner. And it is a happening: the beyond descending in you, the ocean falling into the dewdrop. And when the ocean falls in the dewdrop, the dewdrop disappears, its boundaries disappear. It becomes as unbounded as the ocean

itself; it becomes oceanic.

Bliss is an oceanic state... when you disappear as an ego, bounded, small, and become huge, enormous, as huge and enormous as the universe itself.

The sutras:

BETTER THAN A HUNDRED YEARS OF MISCHIEF
IS ONE DAY SPENT IN CONTEMPLATION.

As far as Buddha is concerned whatsoever you are doing is mischief. Why? Even if you are doing some religious ritual it is mischief. Even if you are doing something that you think is public service it is mischief. In fact, the public servants are the greatest mischievous people in the world. If the public servants disappear from the world, the world will be a far better place to live in. The social reformers and the political revolutionaries and the religious missionaries, these are the real mischief-mongers. They don't allow you to live in peace, they go on dragging you from one stupidity into another. Of course they keep you occupied -- that is their attraction.

You are afraid of being unoccupied because whenever you are unoccupied you have to face yourself, and that you want to avoid, because you have repressed so many uglinesses in you that to look inside is to look into hell. You don't want to look in. You are continuously escaping from yourself, so any escape is good.

Somebody says, "Become a public servant. Let service be your motto!" and you say, "Okay, so I will serve people." Whether they want to be served or not, that is not the point. Even if they don't want to be served you have to serve them against themselves. Whether they want your truth or not, that is not the point. It has to be given, it has to be forced down their throats!

That has been done by the religious people: at the point of the sword people have been converted from one religion to another religion -- against their will! They don't want to go to paradise, at least not to YOUR paradise, but you are bent upon sending them to paradise -- your compassion is such that you are ready to kill them or be killed!

A missionary was teaching in a small school and he was saying that every Christian child should make it a point that at least one act of public service should be done per week. One small boy asked, "For example, what kind of things should we do?"

The missionary gave a few examples. He said, "For example, some old woman wants to cross the street and the traffic is too much -- hold her hand, help her to cross the street." And so on, so forth.

Next Sunday he inquired, "How many of you did some act of public service?"

Three boys -- the strongest and the biggest in the class -- stood up. They said, "We did one act of public service."

The missionary was very happy. "So you say...." He asked the first boy, "What did you do?"

He said, "I helped an old woman, a very old woman, to cross the street."

He patted the boy and he said, "You are a good boy. Go on doing such good acts." He asked the next boy, "What did you do?"

He said, "I also helped a very old woman to cross the street."

The missionary was a little puzzled that both could find two very old women, but there are many old women -- it is possible. He patted the second boy also, but not so heartily. With a little suspicion he said, "Good. Go on doing."

Then he asked the third.

The third said, "I also helped a very very old woman to cross the street."

Now it was too much! Such a coincidence can't be, that three very very old women wanted to cross the street. And he asked, "What day, what time?" It was the same day and the same time and the same street! So he said, "You please explain -- how could you find three such very very old women?"

They said, "They were not three -- it was only one woman, very very old. We all three helped her."

He said, "That too is good, but were three persons needed?"

They said, "Three? Although she was old, she made so much fuss because she never wanted to go to the other side! But we DID manage. When one has to do some public act, some public service, one has to do it.

She was shouting and cursing and calling the policeman, but we were determined to do it and we did it!"

As far as Buddha is concerned, whatsoever you are doing is mischief because whatsoever you are doing is done out of unconsciousness. His definition of mischief is: any act done unconsciously. And any act done consciously is virtue.

Your life is almost a vicious circle: one mischief leads to another and that one leads to still another. Mischiefs grow out of mischiefs -- only mischiefs can grow out of mischiefs. And you go on living and moving in circles and you don't know what else to do. You do good -- at least you think you are doing good -- but the good never happens; otherwise the world would have been overflowing with good.

So many people are doing good -- parents doing good to children, and where are the good children? Husbands are doing good to wives -- and wives are really after husbands to transform them, to change them, to make them saints. But where are those husbands and where are those wives and where are those children? Everybody is trying to do good according to his own idea -- and he himself is living in deep darkness.

But the idea that "I am doing good" helps your ego to be strengthened, although you go on moving in the same circle -- because intelligence is needed to be original, to do something new. You know only a few things, a few tricks, and the older you get, the more difficult it becomes to learn new things.
They say you can't teach new tricks to old dogs....

Kramanakis immigrated to New York. He got a job through relatives who taught him to say "Apple pie and coffee" in English so he could order in a restaurant. The next day, Kramanakis walked into a diner.
"What'll you have?" asked the waitress.
"Apple-a pie anna coffee," said the immigrant.

Since that was all he could say he was forced to eat apple pie and coffee every day for a month. When he complained to his cousins, they taught him to say "ham sandwich."

Armed with the new addition to his vocabulary he said to the waitress, "Ham sandwich."
"White or rye?" asked the girl.
"Apple-a pie anna coffee," said the Greek.

Just watch your life: "Apple-a pie anna coffee, apple-a pie anna coffee...." You go on doing, repeating, the same thing, every day, day in, day out, year in, year out. Your whole life is a very small circle: the same anger, the same greed, the same fight, the same words, the same reasons, the same motives. Is this the way to grow? Is this the way to become conscious? Is this the way to know your original face? Are you hoping that moving in these small circles continuously, mechanically, robotlike, you will attain to bliss?
Drop all such hopes!

Rabbi Glucksman was seated next to a Baptist minister on a flight to New York. The stewardess approached them and said, "May I serve you a cocktail?"
"I will take a whisky sour," said the rabbi.
"And you, Reverend?" asked the hostess.
"Young lady," said the clergyman, "before I let liquor touch my lips I would just as soon commit adultery."
"Miss," said Rabbi Glucksman, "as long as there is a choice, I will have what he is having."

Not only do you go on moving in the same small circles, you repeat, you imitate other people and their stupidities. You are constantly repeating, you are constantly looking around at what is being done by whom. You don't live a life from within; you are imitators. Your whole interest is exhibition: how to show that you are better than others, how to show that you are richer than others, how to show that you are more intelligent than others. In fact, it is only the unintelligent person who ever compares himself with others. The really intelligent never compares, because each individual is unique and comparison is impossible.

Mrs. Zimmer hired an interior designer to have the house redecorated.
"Alright," said the decorator, "how would you like it done? Modern?"
"Me, modern? No!" said Mrs. Zimmer.
"How about French?"
"French? Where would I come to a French house?"
"Perhaps Italian Provincial?"

"God forbid!"
"Well, madam, what period do you want?"
"What period? I want my friends to walk in, take one look, and drop dead, period!"

People are living just to impress. They must be really very poor inside, because only people suffering from inferiority complex want to impress others. A really superior person never compares himself with anybody else. He knows he is incomparable; not only that, he knows others are also as incomparable as he is. He is neither superior nor inferior.

This tremendous revolution is possible only by one secret key, and that is becoming more alert. The more alert you are, the less you repeat. The more alert you are, you find new ways of doing things, you find new styles of living your life. The more alert you are, the more creative you are, and only creative people know what happiness is. What you create is not the point -- just being creative. It may be poetry, it may be music, it may be sculpture, it can be anything, but just the process of being creative brings you to the point where you meet God.

All the religions of the world say God is the creator. If he is really the creator, then the only way to meet him will be to become a creator in some measure. Of course you can't be a creator like God, but you can be a small creator in your own way. When the poet is creating, when the painter is creating, in those moments of creativity they are one with God. Those are the moments when they know what God is. But poets and painters and sculptors are only in those heights for moments, only for moments do they know those plenitudes.

The mystic, the buddha, the master, lives on that height twenty-four hours a day, because his creativity is subtle; his creativity is not visible, his creativity is invisible. He creates consciousness. First he creates consciousness in himself, then he starts creating consciousness in others.

That's how the master and the disciple gather together, that's how a buddhafield is created. That's how thousands of seekers surround a buddha... because he creates something that cannot be seen but can only be felt by those in whom the buddha has penetrated, in whose heart he has stirred something dormant and has made it dynamic. A buddha creates consciousness first in himself and then in those who are ready and available and trusting and surrendered.

BETTER THAN A HUNDRED YEARS OF MISCHIEF IS ONE DAY SPENT IN CONTEMPLATION. 'Contemplation' is not the right word; but that is a problem, how to translate Eastern insight into Western languages. Contemplation means thinking of one subject concentratedly. That is not what Buddha means when he uses the word DHYANA. Dhyana means a state of no-mind, a state of no-thought; it is just the opposite of contemplation. Contemplation cannot be the right word to translate it. But I can understand the problem, the difficulty of the translators -- there are no other words. Dhyana is one of those words which cannot be translated.

It was very intelligent of Chinese translators that they left the word unchanged. Dhyana became CH'AN in China; they never translated it. It took a little different form because dhyana is Sanskrit. Buddha used not Sanskrit but a local language of Bihar, Pali. In Pali dhyana is JHAN; in Chinese it became ch'an, left untranslated because Chinese translators came to understand that it cannot be translated; better to describe it rather than translate it. And so it happened in Japan: when it reached Japan, ch'an became Zen; first jhan and then ch'an and then Zen -- but it was left untranslated.

The best thing will be for Western languages also to leave a few words untranslated, because you don't have any equivalent, and whatsoever words you have, have their own connotations.

Dhyana is not contemplation; contemplation is the purest form of thinking. Dhyana is going beyond thought, beyond the purest even, coming to a state where all thought ceases. You are utterly conscious, but there is no content to your consciousness.

Buddha says: BETTER THAN A HUNDRED YEARS OF MISCHIEF IS ONE DAY SPENT IN CONTEMPLATION. Just one day is enough; if a person can remain in dhyana for twenty-four hours that's enough -- he will become a buddha. But it is immensely difficult to remain twenty-four hours in dhyana.

Mahavira has said: Even if one can remain for forty-eight minutes -- and my calculation is also exactly the same -- if one can remain in a state of no-mind continuously for forty-eight minutes, that's enough to become enlightened.

But the ordinary mind cannot remain alert even for a few seconds, what to say of minutes! You try: just sit silently, keep a watch close by, and you will be surprised that even seconds are not without thoughts. Only once in a while for a split second there is no thought. But the moment you see there is no thought, this

thought arises: you say, "Aha!" -- finished! You say, "There is no thought!" and the mind has played a trick upon you, it has come from the back door. And if you listen silently you will see the mind laughing -- it has deceived you! No-thought is still a thought, the idea of no-thought is still a thought.

BETTER THAN A HUNDRED YEARS OF IGNORANCE
IS ONE DAY SPENT IN REFLECTION.

By "ignorance" Buddha does not mean absence of knowledge. Because the knowledgeable person is not the goal, so ignorance has to be understood in a new way -- with Buddha's meaning, with his color, with his fragrance. We call a person ignorant because he is uneducated: he cannot read, he cannot write, he does not know the three R's, he is not informed at all, he is very primitive. We call him ignorant. And we call him, the man who has a B.S., M.S., Ph.D.... and you know the meaning? B.S. means bullshit, M.S. means more of same, Ph.D. means piled high and deep. We call that man a man of knowledge. These are the people who fill our universities. And if you really want to see their faces, go and attend some convocation. Then you will see all the buffoons parading in black gowns, in strange hats.... These people are thought to be knowledgeable.

When Buddha says "ignorant" he simply means a person who does not know himself. It is not a question of becoming more informed or less informed, educated or uneducated. Kabir is not ignorant although he is uneducated. Kabir has said: MASI KAGAD CHHUYO NAHIN -- I have never touched paper or ink. And that is how it is: he never touched paper or ink, he was not able to read or write.

When somebody asked Kabir, "You can't read -- you have not read the Vedas, Upanishads, Gita, and all the great scriptures?" Kabir laughed and said, "LIKHA-LIKHI KI HAI NAHIN -- the truth has nothing to do with the scriptures because it has never been written and cannot be written. It is not written anywhere! It is unexpressed, so what is the point of reading the scriptures? The scriptures themselves say: I have heard that it cannot be expressed. Then what is the point?"

But Kabir is not ignorant. Buddha will recognize Kabir as a buddha. Kabir IS a buddha, so is Farid, so is Raidas, so is Mohammed, so is Christ. Christ is also absolutely uneducated; Mohammed is also absolutely uneducated, uninformed.

Then ignorance has a totally different meaning: not absence of the so-called knowledge but absence of self-knowledge. Not knowing oneself is ignorance. Then you can know all: you can become a walking ENCYCLOPAEDIA BRITANNICA, but that won't help. If you know yourself, then you are a man of wisdom.

BETTER THAN A HUNDRED YEARS OF IGNORANCE IS ONE DAY SPENT IN REFLECTION. And reflection has to be understood literally. Again, in English reflection has the meaning of contemplation, thinking. Buddha means literally reflection -- as the moon is reflected in the lake, your face is reflected in a mirror. Be so silent, without any waves, without even a ripple; let your consciousness become a lake, utterly silent, undisturbed, so that the whole sky, the whole firmament, can be reflected in you. Being in a state of no-mind you become a mirror, you start reflecting that which is.

And that's what God is... this total existence with its immense beauty and benediction. If you are a mirror, it will be reflected in you, and that will make you wise, that will make you a master, that will make you the awakened one.

But people go on believing what others have said. Beliefs are not going to help you. Beliefs are poisonous; they keep you blind. Because of your beliefs you never inquire on your own. And your beliefs are false, they are not really trust; a belief can only be superficial. You can believe in the Gita or the Koran or the Bible, but deep down the doubt persists; it is not so easy to uproot the doubt.

The doubt is uprooted only when YOU know. How can it be uprooted if Jesus knows? How can it be uprooted if Mohammed knows? He MAY know, but who knows whether he is right or wrong, and who knows that he is not deceived, and who knows he's not deceiving others? What guarantee is there? What is the proof that Buddha is right? Except that Buddha says, "I have attained," there is no other proof. But that is going in circles, that is the question itself: How to believe that Buddha is right? And we have only one proof: Buddha says, "I have arrived." But how to believe that what he says is right?

Deep down the doubt will persist; your belief will be only a cover-up. It is like you have a wound oozing with pus, stinking, and you cover it with roses -- but deep down in the roses the pus is accumulating. The roses will not be able to transform it. They can hide it for a few moments, their fragrance may not let

others know the stink that is arising out of the wound, but how long...? Sooner or later they will be stinking too! Rather than roses changing your pus, your pus will change the roses. And that's what happens: belief never transforms your doubt, your doubt transforms your belief itself.

The young rabbi finally decided that he must talk to the richest member of his congregation, no matter how much it hurt.
"Why," asked the rabbi, "must you fall asleep when I am preaching?"
"Let me explain something," answered the millionaire. "Would I fall asleep if I did not trust you?"

That's what has happened to millions of people: they have fallen asleep because they trust; there is no need to be awake. Buddha knows -- what is the need for you to be awake? Christ knows -- it is enough for you to be a Christian, there is no need to be a Christ.

But I say to you: unless you are a Christ nothing is going to happen. By being a Christian you are simply deceiving yourself and others, and you are wasting precious time, because in the same time you can become Christ himself. Don't remain satisfied by being Christians or Hindus or Jainas or Buddhists. Become a Buddha, become a Christ, become a Mohammed, become a Mahavira! Less than that is not going to help, less than that is not liberation.

And that is possible through reflection. If you become a no-mind, the whole that surrounds you will be reflected in you. And when YOU will know, then only you will know, and that knowing disperses all doubts. When all doubts have gone within your heart, all darkness disappeared and you are full of light, then life has been lived, life has been known. That is bliss. The beyond has reached to you, you have reached the beyond. Now God is within you and you are within God.

BETTER THAN A HUNDRED YEARS OF IDLENESS
IS ONE DAY SPENT IN DETERMINATION.

Again there is some possibility of misunderstanding because of the translation. Buddha does not mean by "determination" what is meant in English by the word. He means decisiveness, not determination. Determination gives you a feeling of will, willpower. Determination gives you the idea of deciding through the mind. Decisiveness is a totally different phenomenon: it is of the heart. Not that you have decided by the mind, but your heart feels a kind of commitment -- it is a love affair.

In love you don't determine. You don't say to your woman that, "I have determined to love you." Or do you say it? If you say to some woman, "I have pulled all my energy together; I have created a great determination in myself that I am going to love you," that woman will never see you again... because love and determination means love is false. Love has a decisiveness about it, a commitment, an involvement, but not determination. It has no will; in fact, even if you want to determine against it you cannot. It is a mad, mad thing.

So is religion: it is not a question of determination, it is a question of falling in love with this tremendous beauty of existence. It is falling in love with this mysterious world.

BETTER TO LIVE ONE DAY WONDERING
HOW ALL THINGS ARISE AND PASS AWAY.

If you can wonder you are going to fall into love. Each child is born wondering... and we destroy his wonder sooner or later. By the time a child is four we have killed, massacred his wonder. And the method that we use to kill his wonder is: we start stuffing him with information.

D.H. Lawrence, one of the great men of insight of this age, was walking in a garden with a small child. And as small children ask, the child asked, "Can you tell me one thing -- why the trees are green?"

Now such questions can be asked only either by children or by mystics, either by children or by buddhas. What kind of question is this? You will never ask it, because it will look so foolish to ask why trees are green. And in fact you already know why they are green; you know, because it is chlorophyll that makes them green.

D.H. Lawrence also knew about chlorophyll. He could have said it to the child, and children are very easily trusting.... If you say, "It is because of this," they will say, "Okay." And in fact, they don't much care about the answer; by the time you are answering them they have become interested in some other question. They are intrigued by something else -- a butterfly, a flower, a cloud floating in the sky. They have already bypassed the question.

When a child asks he does not ask to be answered, remember. When a child asks he is simply talking out loud to himself, he is thinking out loud, he is wondering out loud, that's all. When he says, "Why are the trees green?" he is not saying it inside, he is thinking aloud. It is not really a question. He is puzzled by the mystery, he is wondering WHY the trees are green, he is not waiting for any answer; it is pure wonder, he is intrigued.

D.H. Lawrence is a great poet, a great novelist -- almost on the verge of being a mystic. Had he been in India, had he been in the East, he would have become a buddha. About these two persons I feel very certain they would have become buddhas if they had been in the East: Friedrich Nietzsche and D.H. Lawrence. About these two persons I feel absolutely certain. They were so much on the verge, just one step more....

Lawrence looked at the trees, stood there in silence with closed eyes for a few seconds, then told the child, "The trees are green because they are green." And the child was satisfied. But Lawrence continued to think, "What kind of answer is this that I have given to the child? -- the trees are green because they are green. It is a tautology. It is illogical!" But it is tremendously significant. Lawrence is saying that life is a mystery to be lived, a reality to be experienced, not a question to be answered, not a problem to be solved. It is so.

That's how Buddha used to say it to his disciples: his word is TATHATA, suchness. If you had asked him the same thing he would have said, "Such is the case. Trees are green... it is so." Nothing more can be said about it -- because the more said, the more you become informed, knowledgeable, the less is the possibility to know. "It is so" -- it does not close the door to you, it simply opens the door of the mystery.

Buddha says: BETTER TO LIVE ONE DAY WONDERING HOW ALL THINGS ARISE AND PASS AWAY. If you can attain again your childhood wonder you will be my sannyasins. I am not here to help you to know more, I am here to help you to WONDER more. And the only way to wonder more is to take away all your knowledge. Your knowledge is a disturbance in your wondering. It does not allow you to wonder, because before you wonder it immediately supplies you with an answer. It is because of scientific knowledge that man has lost his immense quality, his great quality of wonder. And that is the greatest treasure a man has got. No animal wonders; it is only man who is given the gift to wonder.

Real religion is rooted in wondering and real religion helps you to wonder more and more and more. A moment comes in the life of the mystic when he becomes simply wonder. Each small thing fills him with tremendous wonder... a pebble on the shore, a seashell, the cry of a distant cuckoo, a lonely star in the evening, ANYTHING... a child giggling, a woman crying tears of joy, anything... just the wind passing through the pine trees, the sound of running water, anything... and he is full of wonder. God comes to him as wonder, God comes to him as mystery.

If you sit by the side of a mystic, don't sit to learn more from him. Sit to drop all knowledge. Sit by the side of a mystic to be filled by his wonder, to become a child again. Jesus says: Unless you are born again you shall not enter into my kingdom of God. Again he says: Unless you are like small children you will not enter into my kingdom of God. He is talking about the same wonder.

BETTER TO LIVE ONE HOUR SEEING
THE ONE LIFE BEYOND THE WAY.

Each sutra is so tremendously significant! Meditate on each word. And Buddha is progressing very slowly so that you can absorb the spirit. First he says: dhyana, a state of no-mind. Then he says: the mirrorlike quality of your consciousness, which is a by-product of dhyana. Then he says: decisiveness -- a love affair, your heart falling in tune with existence. Then he says: wondering. And now he says: seeing.

The eyes that can see grow in wonder -- not in knowledge, not through scripture, but through innocence. Become mystified with existence!

Our whole education is based on demystifying existence. The pedagogue believes that one day we will have destroyed the whole mystery of existence because we will have gathered all the answers for all the

questions. This is the most irreligious belief there is -- and your education creates irreligion. Your education, even if it is called religious education, is not religious because it demystifies existence, it supplies you with answers.

Real religion takes away all the answers, makes your questions bigger and bigger, and finally transforms your questions into wonder, into a quest. And in wonder, if you can live in wonder, you will attain to that insight, those eyes, which can see.

This seeing has been called in the East DARSHAN -- seeing with innocence, looking with innocence. Then just a nazunia flower by the side of the hedge is enough... and you are transported into another world. Then you will dance when the clouds are raining, you will dance in the rain and you will know something of buddhahood. Then you will dance in the full-moon night and you will know something of buddhahood. Then you will dance around a rosebush because the roses have bloomed, and you will know something of buddhahood. Your life will become a constant singing, dancing, celebration.

BETTER TO LIVE ONE HOUR SEEING THE ONE LIFE BEYOND THE WAY. Then one hour is enough, there is no need to live for millions and millions of lives, because it is not a question of length, how long you live. The West is too much concerned with length. Make people live longer: a hundred years, a hundred and fifty years, two hundred years, three hundred years. And it is possible, because there are a few people who live....

In the Kashmir valley there is a small tribe: they live very easily up to a hundred and fifty. And in Russia there are many people who have gone beyond a hundred and fifty. There are a few people who are a hundred and eighty and one person who is two hundred years old. Now scientists are continuously searching: what are the secrets? Why do these people live so long? What do they eat? What do they drink? What is their pattern of life? Why do they live so long? And sooner or later they will find the secrets and man will live three hundred years, four hundred years, five hundred years. You are very fortunate that they have not found the secrets yet! Just think of yourself living three hundred years -- seventy is enough to make one fed up with life!

And remember, suicide is not allowed yet anywhere. To commit suicide is the greatest crime, if you are caught before committing it. Of course if you have committed, then it is finished; nobody can catch hold of you. They cannot punish your ghost! Just think of yourself living seven hundred years.... Within seventy years all is finished -- life is so futile. To live for seven hundred years will be sheer torture and they won't allow you to die.

Now there are many people hanging between life and death, particularly in America and in Europe -- more in America. They are not alive, because they cannot move, they cannot do anything, they cannot even think, they cannot eat. Everything is being done by others; they are just lying down on the beds, on oxygen. They may not even have their own heart -- maybe a plastic heart pumping their blood. They may not have kidneys; machines may be doing their work.

Now, these people are called alive! They are neither alive nor dead -- and it is better to be this way or that. Hanging in between, they are in a kind of limbo. But the West is very much interested, mind as such is very much interested, in lengthening life. But those who know, they are not interested in long life; they are interested in intensifying life, in making it more intense, total.

That's why Buddha says: BETTER THAN A HUNDRED YEARS OF MISCHIEF IS ONE DAY SPENT IN dhyana. BETTER THAN A HUNDRED YEARS OF IGNORANCE IS ONE DAY SPENT IN mirrorlike REFLECTION. BETTER TO LIVE ONE DAY WONDERING HOW ALL THINGS ARISE AND PASS AWAY. BETTER TO LIVE ONE HOUR SEEING THE ONE LIFE BEYOND THE WAY.

If you can allow wonder to happen, then sooner or later out of your wonder will grow eyes, new eyes -- not these eyes which can see only objects but eyes which can see the invisible, that life which is beyond. Call it divine life, eternal life, or whatsoever name you prefer.

BETTER TO LIVE ONE MOMENT....

See, Buddha is going continuously to make it shorter and shorter: from a hundred years to one moment.

BETTER TO LIVE ONE MOMENT IN THE MOMENT
OF THE WAY BEYOND THE WAY.

It is enough to live in a single moment, but totally herenow -- no past, no future -- your whole energy diving deep in the herenow is enough to have the taste of God, to have the taste of truth: truth which is of the way and yet beyond the way.

AES DHAMMO SANANTANO -- this is the eternal law. If one can live in wonder, seeing, totally in the moment, one has come home. Bliss happens, descends, you are overflooded with bliss and benediction. It is not your creation, it comes as a gift from the beyond.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

Chapter #2
Chapter title: Via transcendence

23 August 1979 am in Buddha Hall

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Q2 on video

The first question:

BELOVED MASTER,
CAN INTELLECTUAL ACTIVITY BE CREATIVE?

Anand Savita, intellect is something pseudo, something false. It is a substitute for intelligence. Intelligence is a totally different phenomenon -- the real thing.

Intelligence needs tremendous courage, intelligence needs an adventurous life. Intelligence needs that you are always going into the unknown, into the uncharted sea. Then intelligence grows, it becomes sharpened. It grows only when it encounters the unknown every moment. People are afraid of the unknown, people feel insecure with the unknown. They don't want to go beyond the familiar. Hence they have created a false, plastic substitute for intelligence -- they call it intellect.

Intellect is only a mental game; it cannot be creative. Intellect is imaginative, but not creative. Intelligence is creative. Intelligence creates because intelligence makes you capable of participating with God. God is the source of all creativity. You can be creative only when you are EN RAPPORT with God, when you are rooted in the very existence, when you are part of divine energy. You cannot be creative on your own; you can be creative only as a medium of God.

When the poet creates he is only a medium, a hollow bamboo on the lips of God. And suddenly the hollow bamboo is no longer a hollow bamboo -- it becomes a flute. The emptiness of the bamboo becomes full of song, dance, celebration.

Creativity means you have to disappear, you have to allow God to be, you have to get out of the way. Intellect is egoistic; intelligence is humble, egoless. The difference is subtle; because both the words come from the same root, hence one can easily be deceived. Beware, be alert! Intellect is not intelligence. Intelligence is creative, intellect is only a pretender. In the name of creativity it goes on producing rubbish.

You can go and look in the universities and see what kind of creative work goes on there. Thousands of treatises are being written; Ph.D.s, D.Phil.s, D.Litt.s, great degrees are conferred on people. Nobody ever comes to know what happens to their Ph.D. theses; they go on becoming rubbish heaps in the libraries. Nobody ever reads them, nobody is ever inspired by them. Yes, a few people read them; they are the same type of people who are going to write another thesis. The would-be Ph.D.s will be of course reading them.

But your universities don't create Shakespeares, Miltons, Dostoevskys, Tolstoys, Rabindranaths, Kahlil Gibrans. Your universities create just junk, utterly useless. This is intellectual activity that goes on in the universities. Intelligence creates a Picasso, a Van Gogh, a Mozart, a Beethoven.

Intelligence is a totally different dimension. It has nothing to do with the head; it has something to do with the heart. Intellect is in the head; intelligence is a state of heart-wakefulness. When your heart is awake, when your heart is dancing in deep gratitude, when your heart is in tune with existence, in harmony with existence, out of that harmony is creativity.

Savita, there is no possibility of any intellectual creativity. It can produce rubbish, it is productive; it can manufacture, but it cannot create. And what is the difference between manufacturing and creating? Manufacturing is a mechanical activity. Computers can do it -- they are already doing it, and doing it in a far more efficient way than you can hope from man. Intelligence creates, it does not manufacture.

Manufacturing means a repetitive exercise; what has already been done, you go on doing again and again. Creativity means bringing the new into existence, making a way for the unknown to penetrate the known, making a way for the sky to come to the earth.

When there is a Beethoven or a Michelangelo or a Kalidas, the skies open, flowers shower from the beyond. I am not telling you anything about Buddha, Christ, Krishna, Mahavira, Zarathustra, Mohammed, for a certain reason: because what THEY create is so subtle that you will not be able to catch hold of it. What Michelangelo creates is gross; what Van Gogh creates can be seen, is visible. What a buddha creates is absolutely invisible. It needs a totally different kind of receptivity to understand.

To understand a buddha you have to be intelligent. Not only that Buddha's creation is of tremendous intelligence, but it is so superb, it is so supramental, that even to understand it you will have to be intelligent. Intellect won't help even in understanding.

Only two kinds of people create: the poets and the mystics. The poets create in the gross world and the mystics create in the subtle world. The poets create in the outer world: a painting, a poem, a song, music, a dance; and the mystic creates in the inner world. The poet's creativity is objective and the mystic's creativity is subjective, totally of the interior. First you have to understand the poet, only then can you understand one day -- at least HOPE to understand one day -- the mystic. The mystic is the highest flower of creativity. But you may not see anything that the mystic is doing.

Buddha has never painted a single picture, has never taken the brush in his hands, has not composed a single poem, has not sung a single song, nobody has ever seen him dancing. If you watch him he is just sitting silently; his whole being is silence. Yes, a grace surrounds him, a grace of infinite beauty, of exquisite beauty, but you will need to be very vulnerable to feel it. You will have to be very open, not argumentative. You cannot be a spectator with a buddha; you have to be a participant, because it is a mystery to be participated in. Then you will see what he is creating. He is creating consciousness, and consciousness is the purest form, the highest form possible, of God's expression.

A song is beautiful, a dance is beautiful, because something of the divine is present in it. But in a buddha the whole of God is present. That's why we have called Buddha "Bhagwan," we have called Mahavira "Bhagwan" -- the whole of God is present.

But students won't be able to see it. Disciples will be able to decipher a little bit, and devotees will be able to drink out of it.

Intellectual activity can make you experts in certain things, useful, efficient. But intellect is a groping in the dark; it has no eyes, because it is not yet meditative. Intellect is borrowed, it has no insight of its own.

The subject was lovemaking. For weeks Arthur had successfully answered all the questions asked him on the television quiz show. He was now eligible for the jackpot prize of one hundred thousand dollars. For this one question he was allowed to call an expert. Arthur of course chose a world-famous professor of sexology from France.

The jackpot question was, "If you had been king during the first fifty years of the Assyrian empire, which three parts of your bride's anatomy would you have been expected to kiss on your wedding night?"

The first two answers came quickly. Arthur replied, "Her lips and her neck."

Now, stumped for the answer to the third part of the question, Arthur turned frantically to his expert. The Frenchman threw up his hands and groaned, "Alors, mon ami, do not ask me. I have been wrong twice already."

The expert, the knowledgeable, the intellectual, has no insight of his own. He depends on borrowed knowledge, on tradition, on convention. He carries libraries in his head, a great burden, but he has no vision. He knows much without knowing anything at all.

And because life is not the same ever -- it is constantly changing, moment to moment it is new -- the expert always lags behind, his response is always inadequate. He can only react, he cannot respond, because he is not spontaneous. He has already arrived to conclusions; he is carrying ready-made answers -- and the questions that life raises are always new.

Moreover, life is not a logical phenomenon. And the intellectual lives through logic; hence he never fits with life and life never fits with him. Of course life is not at a loss; the intellectual himself is at a loss. He is always feeling like an outsider -- not that life has expelled him; he himself has decided to remain outside life. If you cling too much to logic you will never be able to be part of the living process that this existence is.

Life is more than logic: life is paradox, life is mystery.

Gannaway and O'Casey arranged to fight a duel with pistols. Gannaway was quite fat, and when he saw his lean adversary facing him he objected. "Debar!" he said, "I am twice as large as he is, so I ought to stand twice as far away from him as he is from me."

Absolutely logical, but how can you do it?

"Be aisy now," replied his second. "I will soon put that right." And taking a piece of chalk from his pocket he drew two lines down the fat man's coat leaving a space between them.

"Now," he said, turning to O'Casey, "fire away, and remember that any hits outside that chalk line don't count."

Perfectly mathematical, perfectly logical -- but life is not so logical, life is not so mathematical. And people go on living in their intellects very logically. Logic gives them a feeling as if they know, but it is a big "as if," and one tends to forget it completely. Whatsoever you go on doing through intellect, it is only inference. It is not an experience of truth, but just an inference based on your logic -- and your logic is your invention.

Cudahy, grogged to the gills, stood watching the Saint Patrick's Day parade. Unconsciously he dropped his lit cigarette into an old mattress that was lying at the curb.

Just then the grey-haired members of the Women's Nursing Corps came strutting by. At the same time, the smoldering mattress began giving off a dreadful smell.

Cudahy sniffed a couple of times and declared to a nearby cop, "Officer, they are marching those nurses too fast!"

Intellect may arrive at certain inferences, but intellect is an unconscious phenomenon. You are almost behaving sleepily.

Intelligence is awakening, and unless you are fully awake, whatsoever you decide is bound to be wrong somewhere or other. It is bound to be so, it is doomed to be wrong, because it is a conclusion arrived at by an unconscious mind.

To bring intelligence into activity you don't need more information, you need more meditation. You need to become more silent, you need to become more thoughtless. You need to become less mind and more heart. You need to become aware of the magic that surrounds you: magic that is life, magic that is God, magic that is in the green trees and the red flowers, magic that is in people's eyes. Magic is happening everywhere! All is miraculous, but because of your intellect you remain closed inside yourself, clinging to your stupid conclusions arrived at in unconsciousness or given to you by others who are as unconscious as you are.

Savita, intelligence is certainly creative because intelligence brings your totality into functioning -- not only a part, a small part, the head. Intelligence vibrates your whole being; each cell of your being, each fiber of your life starts dancing, and falls in a subtle harmony with the total.

That's what creativity is: to pulsate in absolute harmony with the total. That's how one becomes a Buddha, Christ, Zarathustra. These are the real creative people.

Something like this is happening right now, here. If you are a disciple you will be able to feel something of it. If you are a devotee you will be able to drink out of this source that has become available to you. And then creativity will come to you, things will start happening on their own. Your heart will start pouring songs of joy, your hands will start transforming things. You will touch mud and it will become a lotus. You will be able to become an alchemist. But it is possible only through great awakening of intelligence, great awakening of the heart.

The second question:

> BELOVED MASTER,
> EVERYONE WANTS TO LOVE AND TO BE LOVED. WHY? "FIRST SIGHT OF LOVE, LAST SIGHT OF WISDOM." IS IT TRUE?

Bal Krishna Bharti, love is prayer groping towards God. Love is poetry born out of the sheer joy of being. Love is song, dance, celebration: a song of gratitude, a dance of thankfulness, celebration for no reason at all... for this tremendous gift that goes on showering on us, for this whole universe, from the dust to the divine. Love is not what you understand it to be, hence the question.

You ask, "Everyone wants to love and to be loved. Why?"

Because love is religion at its highest; love is the suprememost religion. Love is the search for God -- of course, an unconscious search in the beginning, stumbling, groping in the dark. The direction may not be right, but the intention is absolutely right.

Love is not the ordinary thing that you understand by it; it is not just a biological attraction between a man and a woman. It is that too, but that is only the beginning, just the first step. Even there, if you look deep down, it is not really an attraction between man and woman, it is an attraction between masculine energy and feminine energy. It is not an attraction between A and B; far deeper mysteries are involved even in ordinary love affairs.

Hence nobody can define love. Thousands of definitions have been tried -- all have failed. Love remains indefinable, very elusive, very mercurial. The more you want to grasp of it, the more difficult it becomes, the farther away it goes. You cannot catch hold of it, you cannot manage to know what exactly it is, you cannot control it. Love remains unknowable. Man wants to know, because knowledge gives power. You would like to be powerful over love, but that is impossible; love is far bigger than you. You cannot possess it, you can only be possessed by it. Hence those people who want to possess love never come to know anything of it.

Only those who are courageous enough, only those who are gamblers, who can risk their very life and be possessed by some unknown energy, are able to know what love is.

Love is the first step towards God -- hence it appears mad to those who are hung up in their heads. And because people don't understand the whole mystery of love, because they try to understand it through the mind.... It can be understood only through the heart. Remember: all that is great is available to the heart. The heart is the door to all great values of life, to all ultimate values, and the head is only a useful mechanism, a gadget -- good in the marketplace but utterly useless in a temple. And love is a temple, it is not a marketplace. If you drive love into the marketplace it is reduced into ugly sexuality.

That's what people have done: rather than raising love to God, they have reduced love into ugly, animalistic sexuality. And the strange thing is, the same people -- the priests, the politicians, the puritans -- the same people who have reduced love into an ugly phenomenon, are against sex, are enemies of sex. And they are the people who have destroyed a tremendously potential power!

Love is a lotus hidden in the mud. The lotus is born out of mud, but you don't condemn the lotus because it is born out of mud; you don't call the lotus muddy, you don't call the lotus dirty. Love is born out of sex, and then prayer is born out of love, and then God is born out of prayer. Higher and higher and higher one goes on soaring.

But the priests and the puritans have reduced the whole phenomenon into sexuality. And once love becomes sex it becomes ugly, one starts feeling guilty about it. And it is because of that guilt that this saying, this proverb: First sight of love, last sight of wisdom.... If you ask me, I will change it a little bit. I

will say: First sight of love, first sight of wisdom.

But it depends how you look at it. If you look at the potential of it, at the highest possibility that it can reach, then love becomes a ladder. If you look only at the mud and you are utterly blind to the future of the mud, then certainly love becomes something ugly and great antagonism arises in you. But to be antagonistic to love is to be antagonistic to God.

On returning from his honeymoon, Michael phoned his father at the office.
"Good to hear from you, son. Tell me, how is married life?"
"Dad, I am really upset. I think I married a nun."
"A nun?" asked the startled father. "What do you mean?"
"Ah, you know, Dad, none in the morning and none at night."
"Oh, that!" groaned the older man. "Come for dinner Saturday and I will introduce you to the mother superior."

Once love is reduced to sexuality only, of course then the first sight of love is the last sight of wisdom. But it depends on you: why reduce it to sexuality? Why not change the baser metal into gold? Why not learn the alchemy of love? That's what I am teaching here.

And the priests, who don't know anything about love -- because they have never loved, they have renounced the world of love -- they go on making great systems of thought against it.

The priest stood before a hushed crowd of attentive villagers and spoke to them, "You must not use-a the pill."

A lovely signorina stepped forward and said, "Look, you no play-a the game, you no make-a the rules!"

These are the people who don't play the game but they make the rules. For centuries the priests have been making rules. It is the priesthood all over the world that has condemned a great potential source, in fact the only source, of energy. Once it is condemned, you are condemned; your whole life will become meaningless. Once sex energy is not allowed to grow to its natural heights you are going to live a miserable life.

Bal Krishna Bharti, love is the greatest gift of God. Learn the art of it. Learn the song of it, the celebration of it. It is an absolute need: just as the body cannot survive without food, the soul cannot survive without love. Love is the nourishment of the soul, it is the beginning of all that is great, it is the door of the divine.

The third question:

BELOVED MASTER,
I KNOW THAT GOD IS LOVE, BUT THEN WHY AM I SO AFRAID OF HIM?

Sudharma, you don't know that God is love. You have heard me saying again and again that God is love; hence you have started repeating it. It is parrotlike. I KNOW God is love, hence it is impossible to be afraid of God. How can you be afraid of love?

Fear and love cannot exist together; their coexistence is impossible. In fact, it is the same energy that becomes fear that becomes love. If it becomes fear, there is no more energy available to become love; if it becomes love, fear disappears. It is the same energy! The same energy in a chaotic state is called fear; and when it becomes a cosmos, when it is in deep accord, it is called love. You still don't know that God is love. You say, "I know that God is love...."

You have heard, but you don't know. This is information as far as you are concerned; it is not yet knowing, it is not your own authentic experience. And remember always that unless something becomes your own authentic experience, it is not going to transform you; hence the problem.

You say, "I know that God is love, but then why am I so afraid of him?"

You are bound to be afraid of him because you don't KNOW that God is love. You have been told by the priests for centuries that God is constantly watching you, that God wants you to be this way and not that way, that these are the ten commandments of God, follow them. And if you don't follow them, God has

prepared for you a great hell. The father preparing hellfire for his own children? -- impossible, even to conceive.

The priests have made God so ugly just to dominate people, because people can be dominated only through fear. Remember this: the whole trade secret of the priests, Hindu, Christian, Mohammedan, Jaina, Buddhist -- their philosophies differ but their trade secret is the same. That trade secret is: always keep people afraid, trembling. If people are afraid, they are ready to submit. If people are afraid, they are ready to be slaves. If people are afraid, they cannot gather courage to rebel. Fear keeps them impotent; fear is a psychological process of castration. For centuries it has been done: fear has been the greatest weapon in the hands of the priests and they have used it very liberally.

The Goldbergs' son, Jake, refused to take school seriously. He never did homework and was constantly playing hooky.

The principal suggested they send him to a Yeshiva. The Goldbergs did, but after a few weeks he was expelled.

The Goldbergs knew that Catholic parochial schools were very strict, so they decided to send Jake to one. They enrolled him in Christ-the-King School for Boys, and warned their son to behave and to do his lessons, because this was his last chance. If he was thrown out now he would be sent to a school for delinquents.

After a week of parochial school, Jake came home with terrific grades. Miraculously he had been converted into a well-behaved, serious student.

"How come you changed all of a sudden?" asked Goldberg.

"Well," he answered, "when I saw some man hanging on a cross in every room, I figured I had better not be a wise guy anymore."

Make people afraid, keep them always trembling. Let them know that God is dictatorial, a very angry God, jealous, and is absolutely unable to forgive if you disobey. Disobedience is the greatest sin in the eyes of the priests; hence Adam and Eve were expelled. They had not done much of a sin. What had they really done? Nothing much to talk about, but priests have been talking about it for centuries. And God was so angry that not only Adam and Eve were thrown out of the Garden of Eden, paradise -- with them the whole humanity!

You are suffering because Adam and Eve disobeyed. You have not done anything wrong; you are suffering for their sin because you are descendants. The sin is so great -- not only the persons are punished, but for thousands and thousands of years their descendants have to be punished too.

And what was the sin really? Why is so much fuss made about it? It was so innocent, it was so natural, that I cannot conceive how Adam and Eve could have avoided it. If anybody is responsible for it, God himself is responsible. There were millions of trees in the Garden of Eden and there was only one tree which God did not want Adam and Eve to eat from -- only one tree, the forbidden. And the reason why it was forbidden also seems to be very ugly. The reason is: if you eat the fruit of the tree of knowledge, you will become like God and God is very jealous. Look at the reason why the tree was prohibited. The reason is that if you eat from the tree, from this tree, the tree of knowledge, you will become immortal, like gods. You will know as much as God knows -- and that is intolerable! So God has protected that tree especially for himself -- he must be eating from the tree of knowledge -- and prohibited Adam and Eve.

Now this is exactly what every father goes on doing. He smokes and he prohibits the children: "Don't smoke -- this is bad. This is bad for you!" But because the father looks so beautiful smoking, the children become enchanted. They would also like to be like the father -- and he looks so manly when he is puffing on his cigar, he looks so proud! He never looks so proud as when he is puffing on his cigar, resting in his chair, reading the newspaper. The children become attracted. When the father is not there they also sit on the same chair, spread the same newspaper, although they cannot read, and start puffing. And it gives them great joy because it gives them great ego.

In fact, to prohibit is to invite. To say to children, "Don't do it!" is to ask for trouble.

I used to live with a family. There was a problem: the father was a smoker, a chainsmoker -- a very well-known professor in a university. And he was afraid: he asked me, "What to do?"

I said, "Do one thing...." He had only one son growing up and he was afraid that sooner or later the son would start smoking. I said, "If you listen to me, the best way is to give the son cigarettes, offer him the

cigarettes yourself and tell him to smoke as much as he wants."

He said, "What are you saying? Are you mad or are you joking?"

I said, "Then leave it to me -- I will manage it."

I offered the son a cigarette. He said, "But you don't smoke."

I said, "That is another matter -- don't you worry about me. But YOU learn! It is one of the most beautiful things in life!"

He again asked, "But then why don't you smoke?"

I said, "You leave me out of it -- I am not a very intelligent person. Look at your father! And if I am stupid, are you going to be stupid?"

I had great difficulty in convincing him because the question he was again and again asking was, "You tell me to smoke, but why don't YOU smoke?"

I said, "You try, then you will know!"

So he tried, and he knew, and he threw the cigarette. And he said, "Now I know why you don't smoke. Then why did you insist? Then why did you try to convince me? It is nauseating, sickening!" He coughed and tears came to his eyes -- and that was that, and it was finished.

And I told his father never to say to the child, "Don't smoke."

Remember the ancient story of Adam and Eve. If I had been God I would have taken Adam and Eve to the tree of knowledge and would have forced them to eat to the point that they should have started vomiting, and that would have been the end of the whole story. But God told them not to eat from this tree. That was an invitation -- no serpent is needed.

The serpent is an invention of the priests so that God can be avoided; the responsibility can be thrown on the poor serpent. The serpent is simply poor; the serpent has nothing to do with it, the serpent is absolutely innocent. Have you ever seen any serpent persuading any woman for anything? And why should the serpent be interested? If he wanted to eat, nobody was prohibiting him. Why should he seduce Eve to eat the fruit of the tree of knowledge? What is he going to gain if Eve and Adam become knowledgeable? No, the serpent is an invention so that the responsibility can be thrown on him.

But if you go deep into the story it is simple: God is responsible. First you force an order on people, and just your forcing creates a resistance in them, creates a great urge to disobey. Then disobedience is sin; the greatest sin is disobedience. And then you have to create hell and all kinds of punishments, and you have to keep people afraid.

The story was invented by the priests to make man afraid. The priests never wanted man to become intelligent, because intelligent people are dangerous -- dangerous to the status quo, to the establishment, dangerous to the vested interests. The priests wanted the people to remain utterly ignorant, unintelligent. For centuries they did not allow people to read scriptures. In many religions women are still not allowed.

And still a very deep conspiracy goes on. The conspiracy is that all the scriptures are in languages which are dead; nobody understands them, only the priests. Priests remained powerful for centuries because they were the only ones knowing. The scriptures were in ancient Sanskrit, Hebrew, Arabic, Greek, Latin -- ancient languages which are no longer spoken. There is even suspicion that there are a few languages which were never spoken. For example, Sanskrit seems to be one of the languages which has never been a spoken language. It has always been the language of the scholars, not of the people; of the pundits, not of the masses.

In India there were two languages: one was called Prakrit; PRAKRIT means "the natural," that which is spoken by the people. And Sanskrit literally means "the refined," "the aristocratic," which is spoken only by the scholars and academicians in the universities. All the great scriptures were written in Sanskrit.

It was left to Mahavira and Buddha to speak for the first time in the language of the people -- and the brahmins of India have never been able to forgive these two persons for that sin. To speak in the language of the people means the power of the priests is gone. If people become knowers, if they know what is written in the scriptures, they will not be so easily befooled. In fact, you can worship the Vedas only if you don't understand them. If you understand them, ninety-nine percent is just rubbish. One percent is pure gold, certainly, but ninety-nine percent is pure rubbish. But if you don't understand them, all is gold. In darkness, anything can be given to you with the words, "It is gold -- worship it!" And for centuries the Vedas have been worshipped.

Priests wanted you to worship the scriptures, not to understand them -- because if you understand the scriptures, sooner or later, one thing is going to become clear to you: that the scripture is not the real source.

Sooner or later, you are bound to stumble upon the truth that, "Krishna is speaking from a meditative state, Christ is speaking from a meditative state. What he is speaking is secondary -- from where he is speaking is primary. Unless I reach to that state of consciousness I will not be able to understand the words, because those words in themselves are empty; the meaning can only come through experience." Scriptures were prohibited; it was a sin.... Only the brahmins, the priests, the highest caste, were allowed to read them -- all over the world.

The conspiracy still continues. Still the prayers are done in dead languages, you don't know what you are saying. How can you feel anything when you don't know what you are saying? How can it come out of your feeling and out of your heart? Your prayer becomes just like a gramophone record: "His Master's Voice' -- a repetition. And you hope that by repeating dead rituals you will arrive somewhere. You will simply waste your life.

And then great fear arises: "I don't know from where I come, who I am, where I am going. All around is darkness and darkness, infinite darkness, and not a single light in life." Then you have to go to the priest and bow down to him. You have to ask for guidance.

This is the trade secret: keep people afraid. And you can keep people afraid only if you keep them ignorant. Let them remain trembling, then they will always be ready to touch your feet, ready to obey you -- because you represent God, and disobeying you is dangerous, very dangerous. They will be thrown in hell for eternity.

Greenberg, shabbily dressed and carrying two paper bags, was stopped by a customs inspector.
"What have you got in those bags?" the official asked.
"I got twenty-five thousand dollars here, which I am bringing to Israel to donate."
"C'mon," sneered the official, "you don't look like you got the price of a meal; how could you be donating twenty-five thousand dollars to the state of Israel?"
"Well, you see, I had a job in a men's room, and when the men came in I said to them, "Give to help Israel or I will cut off your balls.'"
"Alright, so you got twenty-five thousand dollars in one bag, but what is in the other bag?"
"Some men did not want to donate."

That's what priests have been doing: destroying your guts, destroying your courage, destroying your self-respect, destroying your self-trust.

Sudharma, you say, "I know that God is love, but then why am I so afraid of him?" You are still surrounded by the nonsense that priests have stuffed your head with; you are full of that rubbish. It takes time to get rid of it, it really takes a long time, because it has been going on for centuries. It has been such a long long, ugly history that it is a rare phenomenon to find a person who can escape out of it.

My whole effort here is to help you to escape out of it. I am against the whole business of priesthood. I want you to stand face-to-face with God without any priests, without any priesthood. God is yours, you are God's; there is no need of any mediator. The function of the master is not to become a mediator between you and God. Just the contrary: the function of the master is to withdraw all that comes in between you and God. He himself at the last point withdraws; between you and your God he stands no more. He stands only to a certain extent, while other things are being removed. When everything else is removed, he removes himself; that is the last thing the master does.

And the moment the master removes himself, he no longer stands between you and God, that is the moment you know that the whole existence is love. It is the stuff called love that the universe is made of.

Jesus says: God is love. I say to you: Love is God. When Jesus says: God is love, it is possible God may be many more things too; love is only one attribute. When I say: Love is God, I say love is the ONLY quality. There is nothing else in God except love; in fact it is another name of love. You can drop the name "God," nothing will be lost. Let love be your God.

But you will have to get rid of the priests. You will have to get rid of your so-called religions, churches, temples, rituals, scriptures. There is much garbage which has to be got rid of. It is a great work, because you have been told that this is very precious. The garbage has been imposed upon you as if it is gold and, because it has been told to you so many times, you have become conditioned.

People become conditioned to seeing certain things. When there is a certain conditioning, you look at things through that conditioning and it appears like that.

Two men were sitting under a tree; one was a Hindu, another was a Mohammedan. Birds were singing, it was a beautiful spring morning. They both listened for a time, then the Hindu said, "Can you hear? All the birds are resounding the sound aum. I can hear it. I have been practicing aum for thirty years, and now I have become capable of deciphering it very easily. All the birds are resounding with the same sound: the soundless sound, the ancient sound of the Hindus, OMKAR."

The Mohammedan laughed and he said, "Nonsense! I have also been practicing my prayers. The birds are not saying aum, they are saying AMIN."

Mohammedan prayers, Christian prayers, end with amin; Christians call it AMEN, Mohammedans call it amin. Hindu prayers end with aum. There is certainly a truth somewhere, partially expressed by all the three. When the mind becomes absolutely silent a certain sound is heard. If you are a Hindu you will interpret it as aum, if you are a Mohammedan as amin, if you are a Christian as amen, but nobody can say for certain what it is. In fact it can be interpreted in so many ways -- it is your interpretation that is imposed on it.

If you ask a real mystic, one who is neither Hindu nor Mohammedan nor Christian, he will say, "Sit silently by my side and listen. There is no need to interpret it at all, because whatsoever we say about it will be our imposition, it will be our idea imposed on the sound. Just listen, sit silently -- I am listening to it, you also listen. I know it, you will know it. There is no need to say anything about it."

It is said, once it happened:

A great mystic, Farid, met Kabir, another great mystic. For two days they sat silently together. Yes, sometimes they laughed, giggled for no reason at all, and sometimes they hugged each other and kissed, but not a single word was spoken. Almost a thousand people had gathered -- the disciples of both -- with great expectations that something will be communicated, and nobody wanted to miss such a great opportunity. Kabir saying something to Farid is bound to be something rare, or Farid saying something to Kabir is bound to be something which is only heard once in a century.

But two days passed, and the disciples became fed up and bored. And the more they were bored, the more the mystics were giggling and laughing and hugging and kissing. And then the time of departure came; Farid had to leave. Kabir went out of the town to give him a farewell, just to say goodbye. They again hugged, they again giggled, and then they departed.

The disciples of Farid followed Farid and the disciples of Kabir followed Kabir back home. When they were alone they asked, the disciples of Farid asked, "What went wrong? You are continuously talking to us -- what happened? Why did you become dumb? For two days why didn't you speak, and what is all this giggling?"

Farid said, "There was no need to say anything, because I am hearing the same thing that he is hearing, I am seeing the same thing that he is seeing, so what is the point of saying anything to him? It would have been absolutely foolish on my part. When I can see he is hearing the same, seeing the same, being the same, we are encountering the same reality, what is the point of saying it?"

Then they asked, "Then why did you giggle?"

And he said, "We giggled because of you, because you were getting so bored! We were laughing at you. You had come to hear us talk -- you were foolish, you missed a great opportunity. Two masters were there, utterly silent; two pools of silent energy, two doors open simultaneously to God -- and you missed. And you wanted some words, some noise. You could have sat in silence, you could have become part of our silence. You could have fallen EN RAPPORT with us. You didn't do that -- you were bored, you were fed up, you were yawning. And just seeing you we giggled, we laughed at what kind of fools we have gathered!"

Nothing can be said; when you know, there is no way to express it. But if you want to express, then the word that comes closest to God is "love'. Even that is just approximate, but very close. And the word "God' has become associated with wrong people, with wrong notions. In fact, many people feel offended the moment you utter the word "God'. I have no attachment to that word; you can drop it.

But remember love; I cannot tell you to drop that, because without love you will never reach God. Without God you can love, and God is bound to come in whether you know or not, whether you believe in God or not. Belief is not a requirement: love is an absolute necessity, a must. Sudharma, you have heard me say God is love. Experience it, and then all fear will disappear. And start dropping the priests and the centuries of wrong conditioning. They have made you afraid.

In fact, priests are the enemies of God, because the more people are afraid of God, the less is the possibility of their knowing God ever -- because fear is a wall, not a bridge. Love is a bridge, not a wall. Of course, fear helps the priests to live and exploit you, but it deprives you of God. Priests are in the service of the Devil. If there is somebody like a Devil, then priests are in HIS service; they are not in the service of God.

That's why so many religions are there, yet the earth remains irreligious, utterly irreligious; so many temples and so many churches and mosques, and yet you don't see the fragrance of religion. You don't see people's faces full of grace, their eyes full of silence, their feet dancing, their lives showing that God is. They may say that they believe in God, but their life says something else, totally different. Their life shows absolute irreligiousness; dishonesty, inauthenticity, insincerity, hate, anger, greed -- nothing of prayer, nothing of love, nothing of compassion, nothing of meditativeness.

Sudharma, meditate, love -- and forget the priests, drive them out of your being. You are suffering from hang-ups.

The fourth question:

BELOVED MASTER,
WHAT IS THE DEFINITION OF A PESSIMIST?

Shivananda, a pessimist is an optimist who has become frustrated with his optimism. He hoped too much and failed, he dreamed too much and could not achieve anything substantial.

The pessimist is an optimist standing on his head; they are not different fellows -- that's what I want to make clear to you. Unless you have been an optimist you can never be a pessimist. First you have to become an optimist.

And each child is brought up with great optimism. All parents think that they have great children. Ask any mother: she thinks she has the unique child; the most superior, rare, incomparable. Each mother brags about the child. Parents bring up children with great optimism that they are going to be Alexander the Greats or Jesus Christs or Gautam Buddhas.

But slowly slowly life proves just the contrary. Slowly slowly, the child becomes aware of his ordinariness. He becomes aware that these great dreams, that these great ambitions, cannot be fulfilled. And by the time one is coming closer to forty, forty-two, pessimism starts settling -- gloom, darkness....

Now medical science is aware that most heart attacks happen nearabout forty to forty-four, between those four years. Most people go mad between those four years, forty to forty-four. Psychologists, psychoanalysts, are aware that that is the most dangerous time. If you can remain sane beyond forty-four, that means you will remain sane. But many people fall flat.

And don't think that if you are sane even beyond forty-four... that does not mean that you are very intelligent. It may only be that you are very dull and it takes a long time for you to understand. It may only be that you are very insensitive. It may only be that you are foolhardy, that you don't listen to life, what life is saying, that you go on hoping.

But sooner or later, a person starts feeling that life has gone down the drain. Optimism turns sour and becomes pessimism. Optimism, that hopefulness, turns upside-down; a hopelessness settles in. Then everything looks dark and dismal. First you used to count the roses, now you start counting the thorns. First you used to say, "How beautiful this roseflower and what a miracle! It grows amongst thousands of thorns." You were poetic, you had some aesthetic sense; you still believed that life is going to be a fulfillment.

But soon the day comes when the roses start fading away and you start counting the thorns, and you cannot believe in the roses anymore. You start saying, "It is impossible! The rose must be a dream, the rose must be MAYA, illusion, hallucination. How is it possible amongst thousands of thorns, how is a rose possible?" It looks contradictory, it looks illogical, it cannot happen in the nature of things. You start counting nights; before, you used to count days.

The optimist says, "There are two days, and between two days just a small night to rest." And the pessimist counts the nights; he says, "There are two long nights -- nightmares, ugly dreams, tortures -- and just a small day sandwiched between the two." Life is the same: you can count the days or you can count the nights. If you count the days you are an optimist, if you count the nights you are a pessimist, but there is really no difference.

The optimist can become a pessimist, the pessimist can become an optimist. They are not contraries; they are two points on the same spectrum.

One has to go beyond both, Shivananda. A sannyasin has to go beyond both -- neither hope nor hopelessness. No need to count days, no need to count nights. Be a watcher! No need to count thorns, no need to count roses. Be a watcher....

I don't teach you optimism. In the West it is very fashionable nowadays; it is called "positive thinking." That is a new name for optimism; the old name has become a little too out of fashion, out-of-date. The new name is positive thinking. I don't teach you positive thinking, because positive thinking carries the negative in its wake.

I teach you transcendence -- neither positive nor negative. Be a watcher: witness both. When there is day, witness the day, and when there is night, witness the night -- and don't get identified with either. You are neither the day nor the night; you are the transcendental consciousness. Become more and more centered there in that transcendence.

True religion is not positive, nor is it negative. It is neither via negativa nor via positiva; it is via transcendence.

One September morning after Labor Day, Levin and Ostrow met for lunch. They had not seen each other for several months.

"I have just lived through a summer I never thought I would see," said Levin. "June was a disaster -- never have I seen a June like that. When July came, I realized that June was terrific, because with July I went right into the cellar. July was so bad...."

"For heaven's sake!" interrupted Ostrow. "Why are you coming to me with these piddling matters? You wanna hear real trouble? I got it. Yesterday my only son came home, told me he is gonna marry another fella. My boy is a homosexual! What could be worse than that?"

"I will tell you," said Levin, "August!"

Just wait! There are people who are continuously looking for the negative -- and if you look for the negative you will find it, because the negative is there in the same proportion as the positive. If you look for the positive, you will find the positive. But by finding the positive you cannot destroy the negative; the negative is there, side by side. They are always together like negative and positive poles of electricity. You can't have electricity with one pole, you will need both.

Life needs both: thorns and roses, days and nights, happiness/unhappiness, birth/death.

Be a witness to it all and you will know something that is beyond birth, beyond death; something that is beyond darkness and beyond light; something that is beyond happiness, beyond unhappiness. Buddha has called it peace, nirvana.

The last question:

BELOVED MASTER,
I CANNOT TRUST ANYBODY. WHY?

Sargam, I will just tell you a story. Meditate over it.

The hired boy gets the youngest girl in the farmer's family to go out into the hayloft with him. She comes back and tells her sister, "Say, the hired boy sure knows some good tricks!"

The sister goes out to the hayloft too, and comes back saying the same, followed by the mother, and finally the farmer himself who has heard his wife's remark that, "The hired boy certainly knows some tricks."

When the boy sees the farmer coming, he thinks fast and begins doing cartwheels and acrobatic tricks all over the walls of the barn. The farmer watches him and then goes back and tells his assembled wife and daughters, "Guess you are right. That boy sure knows some fancy tricks."

"God almighty!" cry the wife and daughters. "Did he fuck you too?"

Sargam, meditate over it. If you can't trust anybody that means you must be deceiving others. It is not a question of others, it is a question of you. You must be deceiving, and if you are deceiving, how can you

trust? You can trust only if you allow others to trust you.

It is better to be deceived than to deceive, because if you deceive, you lose the greatest treasure of your life: you lose the capacity to trust. And let me repeat: the capacity to trust is the greatest treasure of life, because without it neither love is possible, nor prayer is possible, nor God is possible.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

Chapter #3
Chapter title: Be quick to do good

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BE QUICK TO DO GOOD.
IF YOU ARE SLOW,
THE MIND, DELIGHTING IN MISCHIEF,
WILL CATCH YOU.

TURN AWAY FROM MISCHIEF.
AGAIN AND AGAIN, TURN AWAY,
BEFORE SORROW BEFALLS YOU.

SET YOUR HEART ON DOING GOOD.
DO IT OVER AND OVER AGAIN,
AND YOU WILL BE FILLED WITH JOY.

A FOOL IS HAPPY
UNTIL HIS MISCHIEF TURNS AGAINST HIM.
AND A GOOD MAN MAY SUFFER
UNTIL HIS GOODNESS FLOWERS.

DO NOT MAKE LIGHT OF YOUR FAILINGS,
SAYING, "WHAT ARE THEY TO ME?"
A JUG FILLS DROP BY DROP.
SO THE FOOL BECOMES BRIMFUL OF FOLLY.

DO NOT BELITTLE YOUR VIRTUES,
SAYING, "THEY ARE NOTHING."
A JUG FILLS DROP BY DROP.
SO THE WISE MAN BECOMES BRIMFUL OF VIRTUE.

Once I was staying in Varanasi. A professor of the Hindu university came to see me. He asked me, "Do you believe in hell?"

I said, "I don't need to believe in hell, because hell IS. Belief is needed when you don't see something as existent. Hell is so existential, hell is so much, so much present, there is no need to believe in it."

He said, "Where is it?"

I told him, "You live in it! You are born in it, you breathe in it, you will die in it -- if you don't make great effort to get out of it."

Man is oblivious of the hell because he is born in it. It is all over the place; he is surrounded by it. Like a fish in the ocean, man lives in hell. The fish also never becomes aware of the ocean unless she is thrown out of the ocean by some accident or is caught by someone. Once separated from the ocean, for the first time the fish comes to know that she has been in the ocean all along.

Unless you know something of paradise you will never become aware that you have been living in hell -- not only living in hell but creating it, helping it to be there, feeding it, strengthening it. You are its creator and you live in the world you create, and you can't live in any other world. The only place to live is the place that you create around yourself. And that which you create around yourself first has to exist at the center of your being; only then can it become the circumference.

The hell exists first at the center of your being, then it spreads, becomes a circumference. First it exists in you, as you, then it becomes your relationship, your world.

Hell is not something geographical; it is something psychological. Hell is another name of a diseased mind, of a mind in anguish, turmoil, of a mind suffering nightmares, of a mind living basically in unconsciousness. The unconscious mind is what hell is all about, and the conscious mind is going beyond the hell.

Don't believe in the old children's stories that hell is somewhere else; that too is a strategy of the mind to postpone. The mind always tries to postpone; it uses all methods, ways, and means to postpone things. It says, "Yes, hell is deep down below the earth, far far away. You need not worry -- it happens only after death. Right now, there is no question about it, no need to waste time about it. At the time of death, you can decide where to go. If you remember God you will go into heaven, if you don't remember God you will go into hell."

And then you are living as if hell is somewhere else. It is herenow. ALL is herenow, hell and heaven both.

A buddha lives in heaven. He walks along with you, he sits amidst you. He lives on this earth, in this very body, but for him it is a totally different experience. This very body the buddha, this very earth the lotus paradise -- that is HIS experience. That is the experience of all the buddhas, of all the awakened ones.

But for you it is just a dream, a fiction, a mythology. For you: this very body the hell, this very earth the fire of hell. You can't see the lotus paradise -- you don't have the eyes to see it. Those eyes have to be created; those eyes are not given by birth. Only the potential is there; you have to grow them, you have to endeavor to achieve them, you have to become them. The seed is there but you have to find the right soil. And the basic strategy of the mind is to keep you deluded, to tell you that hell and heaven are all beyond, somewhere else.

The function of the master is to bring you here and now again and again. The mind tries to slip. There are two possibilities for the mind to get away from the herenow: either to move in the past, in the memories -- the golden past and those golden days of Rama and Krishna, those beautiful days -- or to move into the future, into some utopia, when there will be a classless society on the earth or there will be a paradise somewhere far away beyond the clouds. But it keeps you away from the present moment. And the present moment is the only reality there is; there is no other moment. It is always present.

The past is no more, the future not yet. Whatsoever is, is the present. And mind takes you away from it in a thousand and one ways. It is always going on trips. The mind can only exist either in the past or in the future; the mind cannot exist in the present. Let this sink deep in your heart: the mind cannot exist in the present. If you are utterly herenow, the mind disappears and with the disappearance of the mind, there is no hell.

The disappearance of the mind is what paradise is: to live in the present, without the mind. It does not mean to live in the present absentmindedly. When I say "without the mind" I don't mean absentmindedly --

just the contrary! To live consciously is to live without mind, to live without thoughts, but with great alertness. And you can live with great alertness only when thoughts have been dropped, because the energy involved in the thoughts is released, is available. You become overflowing with energy. Then you have a tremendous vitality, intensity, passion. Your life is not lukewarm; your life is such a flame that just to be for a single moment is enough. A single moment of that conscious intensity is longer than eternity itself.

These sutras of Buddha are simple but immensely helpful for the seeker.

BE QUICK TO DO GOOD.

Mind will tell you continuously, "Postpone it. There is always tomorrow. Why be in such a hurry? You can do it tomorrow." And the tomorrow never comes. The person who postpones any good act for tomorrow is postponing it forever; he will never be able to do it. If you postpone it today, you are learning a habit of postponing. Today you say, "Tomorrow." You are creating a pattern of life, a style of life. Tomorrow will come as today again and the habit will say, "We will do it tomorrow."

I have heard an ancient parable:

A man worshipped God for many many years, and one day God appeared to him.

He asked only for one thing. He said, "Give me something -- that's why I have been worshipping you -- something which can fulfill all my wishes. Whatsoever I ask should be fulfilled, immediately."

God gave him a seashell, a beautiful seashell, and he said, 'You ask anything from this seashell and immediately, instantly, it will be fulfilled."

He tried -- it was so. He was immensely happy. He asked for a big palace and it was there. He asked for beautiful women and they were there, and he asked for good food and it was there. Since that day he lived in absolute luxury.

But one day everything got disturbed. A sannyasin, a wandering monk, stayed with the man. The wandering monk said to him, "I have heard about your secret, but that is nothing. I have also worshipped God, far longer than you, and you are a householder, I am a monk -- of course he was more gracious to me. He has also given me a big seashell. Look at this seashell. This is double the size of your seashell."

It was. And the monk said, "Whatsoever you ask, the seashell gives you double. If you ask for one palace it makes two palaces for you. It always gives you double."

Man's greed is such that the man became greedy. Now one seashell was enough; he could have asked twice or thrice, there was no problem. But a greedy man is blind -- greed IS blind. He became infatuated.

He told the monk, "You are a monk, you have renounced the world, give your seashell to me and you can have my small seashell. For your purposes that is enough. I am a householder."

So the seashells were exchanged. Early in the morning, after taking the bath, the man worshipped and asked the seashell to give him one lakh rupees. The seashell said, "Why one lakh? I can give you two lakhs!"

The man was immensely happy. He said, "Good, give me two lakhs."

The seashell said, "Why two lakhs? I can give you four lakhs."

Now the man was a little puzzled, disturbed. He said, "Okay, give me four lakhs."

The seashell said, "I will give you eight lakhs."

And so on, so forth it went on -- but nothing was given! Promises and promises... and whatsoever he asked, the promise was doubled. He rushed to catch hold of the monk because in the morning, early morning, he was to leave. He had already left....

This is a beautiful parable. That's how mind functions: the seashell of the monk -- tricky. It always goes on giving you great promises, but tomorrow, not today. And tomorrow never comes. And, slowly slowly, hoping becomes your very life, just hoping and waiting. And death comes... and no hope is ever fulfilled.

Mind is very much afraid of doing good. Why is mind afraid of doing good? For two reasons. One: to do good is nonnourishing to the mind; mind is nourished by doing evil, by doing bad. For example, if you say no, mind is strengthened; if you say yes, mind is not strengthened. Hence mind is never interested in saying yes to anything. Mind is basically atheistic. It enjoys saying no; no is its power. Negativity is its food; it eats negativity. Positivity is its death.

Try to say no and you start feeling powerful. Whenever you say no, whenever you can manage to say

no, you feel powerful. Whenever you have to say yes you feel humiliated, as if something has been done against yourself. To say a total yes is to destroy the mind totally, and to remain in a total no is to remain in the mind, in the ego.

The ego is another name of the mind. The ego is the center of the mind; nonego is the center of your being. At the very core of being there is no idea of "I"; but in the center of the mind, I, I, I.... The only noise that goes on is that of the ego. The more you say no, the more you can feel your ego. "No" defines your ego.

Watch -- and you will see the facticity of what I am saying. I am not propounding any theory; it is a simple statement of a fact of life. Observe -- it is not a question of believing or not believing -- observe and you will know. Say yes, feel yes, and suddenly there is no ego.

The greatest good is saying yes to existence and life. That's what religion is. And the greatest no is saying no to God, to life, to existence; that gives you great power, but power to the ego.

In fact, the ego is so cunning, the mind is so clever, that even religious people are deceived by it. Religious people go on saying no to life. They try to say yes to God, but the mind persuades them, "How can you say yes to God unless and until you have said no to life? Say no to life!"

That's how the idea of renunciation arose: "Say no to your wife, your husband, your children. Say no to your family, say no to your society, say no to the world. Turn your back towards the world and escape into the Himalayas. Only then can you say yes to God."

The cunning mind goes on deceiving even the so-called religious. Even the so-called saints and mahatmas are nothing but playthings in the hands of the ego. Ego is very subtle, very cunning; clever are its ways. Unless you are very intelligent you will not be able to get out of its clutches. You will get out from one point and it will catch hold of you from another point. You will throw it from the front door, it will come from the back door.

The so-called saint feels greatly satisfied as far as the ego is concerned: he is a saint, he is holy; "holier-than-thou" is written all over his face. You will not find greater egoists anywhere than you will find in the monasteries. The popes and the SHANKARACHARYAS, the priests, those who have renounced everything, naturally they feel great, egoistic. They have renounced the world -- what have YOU done? They have renounced money, power, prestige. But all this renunciation is nothing but a very clever game of the mind.

The truly religious person is one who says yes to life because life is God's, who says yes to the earth because the earth is part of heaven, who says yes to the body because the body is only a shelter for the soul. And a beautiful shelter it is, a beautiful home it is, a beautiful servant it is. The really religious person knows how to say yes to all. His yes brings transcendence, his yes brings egolessness, his yes brings a state of no-mind.

Look at it from another angle: if you say no, mind has immediately much to do. If you say no, you will have to find arguments to support your no. No means arguments, no means logic. The more you say no, the more you have to be argumentative. If you say yes, there is no need for any argument. Yes is a full stop; no is only a beginning of a logical process. The person who says no becomes more and more argumentative. The person who knows how to say yes to life, love, existence, becomes less and less argumentative.

And to be less and less argumentative is to be more harmonious; to be more and more argumentative is to be more and more quarrelsome, violent. Argument simply means your mind is in a discord; no argument means the mind has attained a deep harmony. And out of that deep harmony is good; out of inner discord is evil. You do bad because you are divided. Whenever you are undivided, good starts happening through you; not that you have to do it -- it starts happening.

Buddha says: BE QUICK TO DO GOOD.

Why "be quick" -- do it immediately? Mind will say, "Tomorrow. Wait. Let us think about it." And thinking never comes to any conclusion, remember; thinking has never come to any conclusion. Ten thousand years of philosophizing and there is not a single conclusion in philosophy. They have not arrived at any truth; they are still continuing. The same arguments go on being repeated in different forms and different ways, and philosophy goes on moving in a vicious circle. The philosopher remains inconclusive, and to remain inconclusive your whole life means not to live at all.

Life is possible only out of decisiveness, out of commitment, involvement; otherwise you are always a spectator, you never participate in anything. How can you participate unless logically you prove to yourself, to your heart's content, that this is so?

It is said about Immanuel Kant, a great philosopher, that a woman had asked him that she would be

immensely happy if he would accept her as his wife. She had to gather much courage to ask this, because Immanuel Kant was not a romantic person at all, very unromantic, absolutely unromantic. His life was not a life of spontaneity; he is an example of a mechanical life. His whole life he followed a certain routine religiously.

At ten o'clock in the night he would go to bed; that means exactly ten, not one minute before, not one minute after. His servant... he had only one servant. Who else would agree to live with such a person? -- only a servant. His family deserted him; he was so mechanical, such a drain, such a drag on the whole family. The servant used to simply tell him the time -- not "Now go to sleep"; he would simply come and declare, "It is ten o'clock," and that was it. He would jump immediately into his bed. Even if there were visitors, he would not even say goodbye to them. He would go into the bed, under his blanket, and the servant would declare to the visitors, "Now you go please. He has gone to sleep."

At exactly five o'clock he had to be dragged out of the bed. Sometimes it was too cold and he was too tired, but the routine had to be followed -- even if he was ill, the routine had to be followed. The servant was told that maybe sometimes he will feel weak, tempted to sleep a little longer, but he is not to listen. He has to be dragged out, even against his will. Even if he is saying, "No, I want to sleep," the servant has to pull him out. It sometimes used to be a fight, a quarrel. The servant had to beat him to bring him out of the bed -- that was his duty.

The woman must have been rare! -- but you can always find crazy people everywhere. She must have been crazy to fall in love with this man. This man was not a man but a machine. And do you know what Immanuel Kant did? He listened to her and he said, "I will think it over." And he thought for three years! -- all the pros and all the cons. He wrote a long long treatise, what are the advantages of being married and what are the disadvantages. And finally he arrived at a very poor conclusion, almost not a conclusion at all. There was one point more in favor, and that was the point that by being married you will know what marriage is -- good or bad -- that you will know. That much is more in favor.

So he went, knocked on the woman's door. The father opened the door and asked, "Why have you come?"

He said, "I have decided, because one point more is in favor. There are three hundred points in all: three hundred against, three hundred and one for -- so I have decided to marry."

The father laughed. He said, "It is too late. She is already married -- and not only married, she has a child too! You came a little late."

But that's how philosophers function. I even wonder that he could reach a conclusion within three years. It is a miracle -- philosophers never come to any conclusion. It must have been a very nonphilosophic moment in which he arrived at the conclusion.

Ten thousand years of history is enough proof: philosophy remains inconclusive. Philosophy knows only how to question -- no answers. Each answer in its turn becomes ten more questions.

The mind is very happy to argue, to think. The mind is very unhappy to conclude, because once you conclude, mind is not needed. Conclusion means the death of the mind. If you have concluded about the ultimate truth, the mind has to commit suicide.

The mind is very much afraid of saying yes and the mind is very much afraid of doing good, because the good can be done only in a state of egolessness. The good is a by-product of a state of no-mind. Try to understand it -- and when I say try to understand it I am not saying try to think it over. I am simply saying, listen from the heart, with a loving heart.

These sutras can be understood only by the heart. They have come out of the greatest heart that has lived on the earth, and they can be understood only by the heart.

BE QUICK TO DO GOOD. The mind is always quick in doing bad. If you want to be angry the mind never says, "Tomorrow," it says, "Do it right now." If you want to donate, if you want to give something to a poor man, the mind says, "Wait! First inquire whether he is really poor or he has a bank balance. And first look... he looks so healthy, why give to him?"

Mind is miserly in sharing anything; sharing is very difficult for the mind. It hoards, it collects; it becomes, slowly slowly, a junkyard. It can't leave anything -- useful, useless, it goes on collecting. Who knows, whatsoever is useless today may become useful tomorrow.

To do good means to share, to love, to serve, to be compassionate. And these are things which the miserly mind cannot do. But it will not say, "I don't want to do it," because that will not be very diplomatic. The diplomatic way is "tomorrow" -- postpone. Mind is a bureaucrat, and not an ordinary bureaucrat but a

Russian bureaucrat.

I have heard:

At a disarmament conference in Geneva, an American delegate, stretching his legs under the table, accidentally bumped the knee of a Russian lady interpreter sitting directly across from him. He smiled an apology.

The lady neither spoke nor smiled. She turned to the communist diplomat next to her and asked him something. The diplomat turned to his superior and whispered something to him. The chief then got up, left the table and went to the phone center. The meeting was recessed.

Two and a half hours later it was resumed. The ranking diplomat returned to the table, spoke to his assistant, who whispered something to the lady interpreter, who looked across at the American delegate and said, "Your place or mine?"

This is direct from the Kremlin! This is how bureaucracy works, and this is how mind functions. It says, "Wait, let me think it over." And then it goes on and on to no end, and meanwhile it keeps promising you, "Wait! Tomorrow you can do it."

But see: the same mind when it is a question of doing something wrong never tells you to postpone. It says, "Do it right now. Who knows about tomorrow? This man has insulted you -- hit him back, hit him hard! If a brick is thrown at you, answer with a rock!"

Gurdjieff remembers that when his grandfather was dying -- he was only nine years old -- the grandfather called him. He loved the boy very much and he told the boy, "I don't have much to give to you, but departing from the world I would like to give you something. I can only give you one piece of advice that has helped me; it was given to me by my father, and he was also dying when he gave it to me. I am dying. You are too young, you may not be able to understand it right now, but remember, a day will come when you will understand. Whenever you find yourself capable of following my advice, follow it, and you will never be in misery. You can avoid the hell of life."

And what was the advice? Just this sutra -- not exactly in these words. He said to Gurdjieff, "Remember one thing: if you want to do any bad thing, postpone it for tomorrow; and if you want to do something good, do it immediately -- because postponement is a way of not doing. And bad has not to be done, and good has to be done. For example," the old man said, "if somebody insults you and you feel angry, enraged, tell him that you will come after twenty-four hours and answer him."

Gurdjieff remembers, "That advice transformed my whole life. Although I was too young, only nine years old, I tried it just out of curiosity. Some boy would insult me or would hurt me or would say something nasty, and I would remember my old dying grandfather and I would tell the boy, 'I will have to wait; I have promised an old man. After twenty-four hours I will answer you.'

"And it always happened," Gurdjieff remembers, "that either I would come to conclude that he was right, that whatsoever he had said LOOKED nasty but it was true about me.... He was saying, 'You are a thief,' and that is true, I am a thief. He was saying, 'You are insincere,' and that is true -- I am insincere." So he would go and thank the boy: "You pointed out something true about me. You brought up a true facet of my being which was not clear to me. You made me more conscious about myself. I am immensely grateful."

Or, after twenty-four hours' thinking, he would come to conclude that, "That man or that boy is absolutely wrong. It has nothing to do with me." Then there is no point in answer-ing; he would not go back to the boy. If something is utterly wrong, why become enraged? This is a big world, millions of people are there; you cannot go answering everybody, otherwise your whole life will be wasted. And there is no need either.

This is half of the story. If you can postpone the bad for tomorrow you will be able to do the good immediately. And you will never repent -- because if you do bad immediately, you will repent tomorrow; if you do good today you will never repent, there is no question of repentance. This is a simple secret of transforming the hell that you live in into a lotus paradise.

BE QUICK TO DO GOOD.
IF YOU ARE SLOW,
THE MIND, DELIGHTING IN MISCHIEF,
WILL CATCH YOU.

Don't be slow, be quick because mind is very quick; it moves faster than anything else. It moves faster than light! Physicists say nothing moves faster than light and of course, it seems impossible to move faster than light. Light moves one hundred and eighty-six thousand miles in one second -- in one second! But physicists have no idea of the mind yet. They don't yet have such sophisticated instruments to measure the speed of the mind.

Mind moves faster than light. You have to be VERY alert, otherwise mind is bound to ditch you somewhere. Before you become alert, mind will have already taken you somewhere far away. Mind is always ready to go on a trip, because it is only in trips that it feels alive.

Meditation simply means sitting silently, doing nothing, not even thinking... and the mind disappears. Because you are not on any trip, the mind is no longer needed. Mind is a guide for great journeys. If you are going somewhere, mind is very happy; in your going somewhere the mind can feel enhanced. But if you are not going anywhere, just sitting silently, doing nothing, the mind feels very sad.

And it will happen almost always to meditators that when the mind feels sad, it starts creating boredom for you; that is a strategy of the mind. The mind is saying, "Come on! Let us go somewhere, let us do something. Why are you sitting? Just sitting doing nothing brings boredom!"

It is a trick of the mind! Otherwise, just sitting doing nothing will bring you more freshness. That's the experience of all the awakened ones -- but not yours. This is MY experience. In my room, what am I doing? Sitting silently, doing nothing... spring comes and the grass grows by itself. Nothing has to be done really -- the grass grows by itself. Life goes on by itself, life flows on by itself. You need not push the river.

But in the beginning mind will create boredom; boredom is the mind's trick. The mind is saying, "Look, if you don't follow me you will feel bored. If you don't follow me you will feel utterly meaningless. If you don't follow me you won't have anything to enjoy. Come, come with me and I will take you to great entertainments."

Mind is always bribing you by entertainments: put on the radio, put on the TV, go to the movie or at least to the club, gossip -- do something. Boredom is a punishment from the mind to you if you are not doing anything. And the greatest problem for the meditator is boredom.

But if you can sit absolutely unconcerned about boredom -- let the boredom be there -- if you don't get disturbed by the boredom, within three to nine months' time the boredom will disappear. And instead of boredom there will come such a bubbling joy, such freshness, that you have never known before. And it is not entertainment because there is nothing: you are simply sitting in an absolute void. And out of that void, the plenitude, out of that void, a new kind of fulfillment....

BE QUICK TO DO GOOD. IF YOU ARE SLOW, THE MIND, DELIGHTING IN MISCHIEF, WILL CATCH YOU. The mind delights in mischief. Why? -- because that is the only way it can live. They say that you cannot write a story about a really good man because there will be nothing to write. A story can be written only about a bad man. It is not accidental that Buddha, Mahavira, Jesus, are not even mentioned in your history books. No ancient history mentions them. Why? There is nothing to mention! They never killed anybody, they never did any nuisance; they were \as if they were not. They were so good as if they never existed!

One of the names of Buddha is 'Tathagata'. TATHAGATA means: coming like a breeze, going like a breeze -- thus came, thus gone -- without disturbing anything, not even a dead leaf. A silent breeze slowly coming with no footsteps and then disappearing. Neither does the coming create any noise nor the going. It is as if you have drawn a line in water; you have not even made it and it has disappeared. It is like birds flying in the sky: they don't leave any footprints.

But history is full of Genghis Khan, Tamerlane, Nadirshah, Alexander, Adolf Hitler, Mao Zedong. If you do more mischief there is more possibility of your name remaining in history. If you really want to be part of history, if you want to create history, do mischief. Politicians will remain in history because they are the greatest mischief-mongers.

Mind is constantly in search of mischief; any opportunity and it cannot miss it. Even if there is no opportunity it will try to create an opportunity.

A doorbell rings at a whorehouse. The madam opens the door and sees a man there with no arms or legs. "What are you doing at a place like this?" asks the madam.

The cripple looks at her and says, "I rang the doorbell, didn't I?"

No hands, no legs, but still he is ready to go to the whorehouse!

Berquist hid in the closet when Frank, the husband of his girlfriend, returned unexpectedly. While hanging up his coat, Frank spotted the Swede's balls between other garments.
"What the hell are those?" he asked his wife.
"Oh... eh... Christmas bells," she replied.
"Let us hear their peal," said the husband. He gave them a terrific whack with his fist.
A voice gasped, "Yingle, yangle! You sonofabitch!"

Just look at people's lives. Watch yourself, watch others. Become a watcher, and you will be surprised: everybody is in search of some opportunity. And opportunities are there. People are waiting only for opportunities. If they are not doing some evil, that does not mean that they are good people; it may only be that the opportunity is missing. That is my own observation.

When a politician is not in power he is a very good man, a public servant, humble; always ready to bow down and touch your feet; open hospitals and schools. And once he is in power, he is not even ready to recognize you and all that public service disappears. Once he is in power, he has opportunity; now he will do things that he always wanted to do but could not.

This has happened in this country in such a crystal-clear way as it has not happened anywhere else. Before independence, just thirty years ago, all these politicians who have become a nuisance to the country were great public servants, great servants of the country, freedom-fighters. They sacrificed much, they lived simple, humble, poor lives, for the freedom of the country. Their lives were an example to be followed, they were ideals; they were worshipped by the people.

And then came power -- and within seconds the whole thing changed. They became power-hungry, they became power-possessed. Their faces changed, their masks disappeared. Now the opportunity was there.

Lord Acton has said: Power corrupts. I agree and I don't agree. Yes, superficially it seems that power corrupts, but if you go deep into its analysis it is not power that corrupts -- the person has been corrupted always. Power only gives opportunity; power cannot corrupt. If you are corrupted, then power gives you an opportunity to do that which you always wanted to do but were not able to do.

People think it is money that corrupts people. No, money simply gives opportunity. Poor people look so good; it is not so. Just let them become rich and then see... all their goodness disappears. In fact the newly rich people are far more dangerous than those who are born rich, because those who are born rich are accustomed to riches.

It is said about a prime minister of a king that he accumulated much wealth illegally, behind the king's back; that he became the richest man in the country. Then the king came to know about it.

He called the prime minister and he said, "You have served me well so I cannot punish you because of your services and your devotion, but you have been cheating and you have been accumulating illegal wealth. I will not punish you -- you please resign and leave my country and go wherever you want to go."

The prime minister said, "Before I leave I would like to suggest one thing. Now I have all that I need, in fact more than I need, if you appoint another man your prime minister, he will have to accumulate wealth again. He will harm you more. Now I need not harm you at all."

And it is said the king understood the point. He didn't throw the man out. He said, "That's right, you have already done whatsoever you could, so why bring a new person? And he will go through the whole process again, that is true."

Let a poor man become rich and then see what happens: all his simplicity is gone, all his humbleness is gone.

A man had a talking dog. One day when he was thirsty he went into a bar with his dog and made a bet with the bartender that if his dog could talk he would get a free beer.

The bartender agreed, knowing that there was no such thing as a talking dog. He asked the dog what kind of beer his master liked.
"Budweiser," replied the dog, and the startled bartender paid up with the beer.

Then the three of them -- the man, the bartender, and the dog -- got caught up in an animated conversation. The dog ate peanuts while the men drank. At one point the bartender said that he had a

headache but had run out of aspirins.
"Does your dog run errands?" he asked.
"Sure," replied the man. So the bartender gave the dog five dollars and sent him off to the store for some aspirins.

The dog didn't come back. The men waited and waited but as no dog came, his owner went out looking for him. He walked the city until he spied the dog in a dark back alley humping another dog.
"My God!" exclaimed the owner. "What the hell are you doing? This is the first time you have ever done this kind of thing!"
"I know," panted the still humping dog. "I have always wanted to, but I have never had the money before!"

It is not power that corrupts. Power brings your corrupted unconscious to the surface, power brings your intrinsic evil into action. Power exposes you, power does not corrupt you. Power is a good thing in a way: it exposes people. It is like an X-ray: it shows your reality, your naked truth.

THE MIND, DELIGHTING IN MISCHIEF, WILL CATCH YOU. Remember it: the mind is very quick. If you don't do good IMMEDIATELY -- the moment the idea of good arises in you, if you don't do it immediately, the mind is going to deceive you, to take you astray, to convince you to do something else.

Feingold immigrated to America and after many years of hard work became a very wealthy man. Now on his deathbed, with his wife Sarah standing by, he started to dispose of his worldly possessions.
"My Cadillac with the pushbutton-motorcycle-cop-detector I leave to my son, Sam."
"Better you should leave it to Joe," said his wife. "He is a better driver."
"Alright," he whispered. "My Rolls Royce I bequeath to my daughter, Linda."
"You better give it to your nephew, Willie," Sarah interrupted. "He is a very conservative driver."
"Alright, give it to Willie. My twelve-cylinder Jaguar I give to my niece, Sally."
"Personally, I think Judy should get it."

Feingold raised his head and shouted, "Sarah, please! Who is dying, you or me?"

If you wait, the mind is going to give you suggestions, "Do this, do that." Do the good immediately -- why wait? And who knows? -- the next moment will never come; this may be the last moment. Act as if this is going to be the last moment! Act with that urgency, because death can overtake you any moment. Don't listen to the mind. Mind can go on and on postponing things and, before mind allows you to do anything, death may have knocked you down. Do good, because doing good immediately brings joy.

TURN AWAY FROM MISCHIEF.
AGAIN AND AGAIN, TURN AWAY,
BEFORE SORROW BEFALLS YOU.

Because if you do mischief, sorrow is going to follow you like a shadow. It is not that there is a God sitting somewhere who punishes you when you do something wrong; the wrong itself is the punishment, it carries its punishment intrinsically.

That's the whole idea behind the theory of karma. There is no need for any God to judge, to punish, to reward. And just think: if there was a God to judge every person and every person's every act and then dispose accordingly -- punishments to a few, rewards to others -- that kind of God would have gone mad long ago!

No, there is no God disposing rewards and punishments -- that idea is childish. There is a law, not a God, a law like gravitation. If you don't walk rightly, if you are too much drunk, you are bound to fall somewhere. Not that God orders, "Fall!" -- the law of gravitation is enough. If you don't walk rightly you are bound to fall. The law of gravitation takes care of it. If you walk alert, consciously, you don't suffer.

Exactly like that, karma is a scientific law: the law of action. Whatsoever you do has its intrinsic reward or punishment. When you are angry, it is not that you will suffer in your next life. When you are angry, WHILE you are angry, you are suffering; there is no need for another life to give you punishment. While you are angry you are in a fire, you are poisoning your whole body, you are poisoning your whole system. Anger is poison.

It may hurt the other, it may not -- it depends on the other -- but it is going to hurt you, certainly.

If you insult a buddha it is not going to hurt him, but before you can insult a buddha you will have to go through much inner turmoil.

A man came and spat on Buddha's face. Buddha wiped his face and asked the man, "Do you want to say something more, or is this all?"

Ananda, his disciple, became furious, naturally. This man comes, Buddha has not done anything to this man, and he spits on the master. Inconceivable! Ananda said to Buddha, "Bhagwan, just give me permission so that I can show this man. He needs to be punished!"

Buddha said, "Ananda, you have become a sannyasin, but you go on forgetting it. And that poor man has suffered already too much. Just look at his face, look at his eyes, bloodshot. Look at his body, trembling. And before spitting on me, do you think he would have been celebrating and dancing and singing? The whole night he has not slept; the whole night he was in an insane state. Spitting on me is just the outcome of that insanity. Feel compassion for the poor man. What more punishment? Is it not enough? And what harm has he done to me? I just had to wipe it. It's so simple. And don't you get agitated, otherwise you are behaving foolishly. For his wrong, you are punishing yourself -- this is foolishness!"

See the point -- of tremendous significance. Buddha says, "HE has done something wrong. Why are YOU punishing yourself, Ananda? I can see you are boiling! If I were not here to prevent you, you would kill this man! You are getting insane in the same way he was insane."

That man listened to this whole dialogue. He was puzzled, perplexed; he was not expecting Buddha to behave in such a way. He was thinking he would be furious, angry; that's what he wanted. Failing in it he felt very humiliated. It was so unexpected, the compassion and the love that Buddha showed.

And Buddha said to him, "Go home, take a good rest. You are looking tired, you have punished yourself enough. Forget all about spitting -- it has not harmed me. How can it harm me? And this body is made of dust. Sooner or later, it will fall into dust and people will be walking on it, spitting on it, and all kinds of things will happen on this body. People will defecate, urinate.... You have not just done anything very dangerous. Go home, take a good rest."

The man went home. For the first time he was absolutely puzzled: so unexpected was the response of Buddha, he could not understand it. He cried, he wept. He came back by the evening, he fell at Buddha's feet, and he said, "Forgive me!"

Buddha said, "There is no question of me forgiving you, because I was not angry in the first place. How can I forgive you? But it is good -- you look more calm and quiet. I am happy. I cannot forgive you, sorry, because I was not angry in the first place. But I am happy, tremendously happy, seeing that you have become reconciled, seeing that you have attained to a harmonious state, seeing that you are sane again. Go happily, and remember it: never do such acts again, because that's how you go on creating hell for yourself."

TURN AWAY FROM MISCHIEF. AGAIN AND AGAIN, TURN AWAY, BEFORE SORROW BEFALLS YOU. Many many times the mind will suggest to you, "Do this, do that." Many many times you are bound to forget. Many many times you will not be able to remember what Buddha has said, what I am saying to you. So you will have to remember again and again. Slowly slowly the remembrance will settle, will become a light in your being. Then you will not be expected to remember; it will be simply there. It will fall on your path as a beam of light. It will show you the way; it will help you to avoid the pitfalls. And once remembering settles deep inside you and mischief becomes impossible, evil becomes impossible, and good becomes natural, spontaneous, you have entered into the lotus paradise.

It is not somewhere else -- it is here. It is a change of your attitude, of your vision. Nothing else changes in the world, everything remains the same, but you are no longer the same. Not that you are transported to another world -- the same world continues, but your vision is no longer the same. You look at the same things in a new way, with a new style. That style is sannyas, that way is sannyas.

SET YOUR HEART ON DOING GOOD.
DO IT OVER AND OVER AGAIN,
AND YOU WILL BE FILLED WITH JOY.

Shift your consciousness from the head to the heart. Mind wants to do mischief, it lives out of mischief; and the heart wants to do good, it lives, nourishes through it.

SET YOUR HEART ON DOING GOOD. Notice the difference! Now he is not saying set your MIND on doing good. Mind cannot be set on doing good; even if you try to do good through the mind you will do evil, you will do bad. It is not within the capacity of the mind to do good.

You can see it happening all over the world. The scientists wanted to do good; that's why they worked for years, researched, and found the source of atomic energy. Albert Einstein wanted to do good. He wrote a letter to the American president, Roosevelt, saying that "Now atomic energy is available and atomic bombs can be made. And just by making atom bombs America will be so powerful that there will be no need to fight. Just the power will be enough -- enemies will become so afraid that Hitler and Tojo and Mussolini will surrender on their own accord."

This is what a logical mind thinks. But life does not follow logic, life does not follow mind. Albert Einstein repented his whole life, because deep down he felt he was responsible for Hiroshima and Nagasaki. He had written the letter... and the politicians immediately jumped on the discovery. And once the power reached into the politicians' hands, they didn't care; then they would not listen to Albert Einstein. Then who cares? -- now the power is in their hands.

And do you know, in fact, those who specialize in war matters say that Nagasaki and Hiroshima were not needed at all. Japan was going to surrender within a week; it was only a question of one week more. And if you had tolerated the war for years, what was the hurry? But America wanted to show its power to the world.

Politicians are very juvenile, childish. In fact, if a person is not juvenile and childish he will not be a politician in the first place. When you have something, you want to show it to the world; otherwise what is the point of having it? One hundred thousand people were killed in Hiroshima within five seconds, for no other reason than to show the world that America has the atom bomb.

Albert Einstein lived and died in deep repentance. When he was dying somebody asked, "If God is going to give you another chance, what are you going to do, what are you are going to be? Would you again be a scientist, a physicist, so that you can continue your incomplete work?"

Einstein opened his eyes and said, "No, never! Rather than being a physicist I would like to be a plumber. Enough is enough!"

Science is a mind endeavor, mind effort; hence science has created great power. But the power is turning against man himself. Science has destroyed the whole ecology, it has destroyed the whole planet. It is destroying man -- and in the name of good! And scientists think they are great servants of humanity, they are helping humanity to grow, evolve, to become more and more powerful. They are simply creating a situation in which this planet will become almost impossible to live on. They are creating a situation where the whole humanity can commit suicide. They can destroy this whole planet... because the whole effort is out of the mind.

We need science which is rooted in the heart and not in the mind. We need a totally different kind of science which is rooted in meditation and not in concentration. We need a totally new quality to science: the quality of religion.

Unless science has the flavor of religion, meditativeness, love, unless it arises out of the heart, it is not going to become a blessing to humanity or to the world. It is going to be a curse -- notwithstanding what the scientists think they are doing. They think they are doing great work, great humanitarian work. They are sacrificing their lives for the sake of humanity. And I am not saying that they are insincere people -- they are sincere people, but their orientation is wrong.

Buddha immediately changes the word. First he uses the word 'mind'. Now he says: SET YOUR HEART ON DOING GOOD. DO IT OVER AND OVER AGAIN, AND YOU WILL BE FILLED WITH JOY.

Joy is a by-product just as sorrow is a by-product. Sorrow follows like a shadow when you do something wrong and joy follows like a shadow when you do something good. Let these be the criteria. If you are in misery, remember -- you must be doing something wrong.

But people are very cunning, their minds are very cunning. If you are in misery the mind says, "Others are doing wrong to you, that's why you are in misery." It is not so -- NOBODY can make you miserable. Yes, they can kill you, but nobody can make you miserable. You can kill me but you cannot make me miserable. I will die in the same blissful state in which I am living. There will be no difference at all. You can poison me but you cannot poison my consciousness. You can destroy the body -- which is going to be

destroyed anyway sooner or later -- but you cannot destroy ME. That is beyond destruction.

Nobody can make you miserable and nobody can make you blissful. It all depends on you, it depends totally on you. You are responsible for your misery and you are responsible for your joy. Take this responsibility, accept this responsibility. To accept this responsibility totally, one hundred percent, is to become a religious person, is to be initiated into what I call religion.

The politician always throws the responsibility on the other and the religious person takes the responsibility totally upon his own shoulders.

A FOOL IS HAPPY
UNTIL HIS MISCHIEF TURNS AGAINST HIM.
AND A GOOD MAN MAY SUFFER
UNTIL HIS GOODNESS FLOWERS.

To remind you, Buddha says that sometimes you may see a mischievous person very happy, and vice versa: sometimes you may see a good man very unhappy. But don't be deceived by the appearances. A FOOL IS HAPPY UNTIL HIS MISCHIEF TURNS AGAINST HIM.

It takes a little time. If you sow the seeds, it will take a little time for them to grow and bring fruit. Evil may taste sweet in the beginning but always proves to be poisonous in the end. And the good act may not appear so sweet in the beginning because it takes time for it to flower, it takes a little time for it to release its fragrance, but in the end it is always sweet.

Buddha has said: If you see a mischievous person happy, just wait a little; soon, sooner or later, you will see that he has dug a grave for himself. And if you find a good man in misery, don't be worried: it is just the uphill task. When you are moving uphill it is a little difficult, arduous; you perspire, you feel tired, but once you have reached the top you can relax and rest.

But fools go on thinking that they are happy because of their mischief. You will be surprised to know that people are very unintelligent in looking into the deep causes of their lives.

In a primitive tribe in Africa, even up to now it is believed that the birth of a child has nothing to do with lovemaking, with intercourse -- because the gap is nine months. For centuries they have been giving birth to children, but they have not connected the cause and effect yet. They think the child is born because of God's grace or the religious ritual that the priest has done on their behalf. When they came to know for the first time that the whole world thinks differently, they laughed; they thought the whole world foolish. What does lovemaking have to do with childbirth? -- because every time you make love you don't get a child.

It looks logical! And you make love today and the child comes after nine months -- and those primitive people don't have any calendar yet, any clock; they cannot count time. Nine months is incalculable; they don't know how much time has passed, so they have never been able to connect cause with effect.

And this is the situation about evil and its absolutely inevitable result, sorrow. You may do evil today, and it is very good and everything looks beautiful, and you can't see any bad thing resulting out of it. And deep down you know all these buddhas are wrong -- where is the law of karma?

Many times people come to me and they say, "We see that evil people are prosperous. Why? And we also see that good people are suffering. Why? That is proof enough that there is no God, that is proof enough that there is no law of karma. That is proof enough that might is right, whosoever is powerful is right." It is not so. Just one needs a little patience. But fools have their own logic -- foolishness has its own logic, remember.

Gilligan, Frizzoli and Lieberman were telling how they were mistaken for great men.

The Irishman said, "I was walking along the street and a fella yelled, 'Hello, Saint Patrick!'"

The Italian said, "That's nothing. I was standing on a corner, a man passed and said, 'Hello, Mussolini!'" "That's nothing," said the Jew. "As I walked across the park this morning, a policeman yelled at me, 'Jesus Christ, get off the grass!'"

The fool has his own logic. In fact the fool may be more logical -- at least appear more logical -- than the wise man, because the wise man will be paradoxical.

Buddha says: Remember that it takes a little time for seeds to grow into sprouts, become trees. Wait for the spring, and then the flowers come.

A FOOL IS HAPPY UNTIL HIS MISCHIEF TURNS AGAINST HIM. It always turns against the fool, it is BOUND to turn. It is a natural law, it cannot be avoided, you cannot escape it.

Zimmerman, on a business trip to Tokyo, was having lunch with a Japanese friend.
"You Americans don't know how to make love," said the Oriental. "In Japan we go to bed with wife, begin to make love; after a few minutes we stop, get up for cup of hot tea. Then go back to bed, make love for ten minutes, then get up and have a bowl of rice. Then make love some more, get up, take bath together. Then we finally finish the act."

Two weeks later, back in Brooklyn, Zimmerman got into bed with his wife and began making love to her. Suddenly he stopped and said, "Let us have a glass of tea."
"Are you crazy?" she said.
"Come on," he insisted. Soon they were back in bed and after a little while he stopped and said, "Now we are gonna have a pastrami sandwich."
"Are you nuts?" exclaimed his spouse.

They got back into bed and after a few minutes Zimmerman said, "Now we are gonna take a bath together."

When they finished the Jewish couple went back to the bedroom and wound up their lovemaking.
"Well," said Zimmerman, "what did you think of that?"
"Wonderful," replied his wife. "But where did you learn to screw like a Jap?"

You can go on believing that you are very wise but if you are a fool, you are a fool. Your belief is going to be destroyed sooner or later by life itself. Life knows no exceptions. And this is one of the most fundamental laws. AES DHAMMO SANANTANO -- this is the eternal law: that the evil person is bound to suffer sooner or later, and it is going to be sooner rather than later; and the good man is going to be blessed by all the blessings of existence.

DO NOT MAKE LIGHT OF YOUR FAILINGS,
SAYING, "WHAT ARE THEY TO ME?"
A JUG FILLS DROP BY DROP.
SO THE FOOL BECOMES BRIMFUL OF FOLLY.

Don't make light of your failings. Don't say, "This is a small thing. Just a small thing can't be of much consequence." But drop by drop you can create the whole ocean! The ocean is nothing but an accumulation of drops, so you have to be aware in each single act; in all the details of your life you have to be alert and aware.

DO NOT BELITTLE YOUR VIRTUES,
SAYING, "THEY ARE NOTHING."
A JUG FILLS DROP BY DROP.
SO THE WISE MAN BECOMES BRIMFUL OF VIRTUE.

Remember, life consists of small things, there are no big things. Small things accumulated become big things. A single act may not look very significant either as evil or as good. A single smile may not look very significant, but a single smile is part of a long process. A single flower is not the garland, certainly, but there will be no garland if there are not single flowers put together.

Do not belittle your failures, do not belittle your good acts. Each and every act is significant: if it is bad you are going to suffer; if it is good you are going to enjoy life. And to enjoy life is the only way to know that God is. It is only in blissfulness that the proof comes that God is. There is no logical proof for God, but when you are overflowing with joy, when you can dance with joy, in that dance a gratitude arises on its own accord. A thankfulness, a prayer, is born, and in that prayer you are reborn. In that prayer not only are you reborn, God is born too.

Life consists of small things, and you have to transform each small thing through your awareness, watchfulness, alertness, into a beautiful act. Then ordinary things can become extraordinary.

A Zen monk was asked, "What did you use to do before you became enlightened?"
He said, "I used to chop wood and carry water from the well."
And then he was asked, "What do you do now you have become enlightened?"
He said, "I chop wood and carry water from the well."
The questioner was puzzled. He said, "There seems to be no difference then."
The master said, "The difference is in me. The difference is not in my acts, the difference is in me -- but because I have changed, all my acts have changed. Their significance has changed: the prose has become poetry, the stones have become sermons, and matter has completely disappeared. Now there is only God and nothing else. Life now is liberation to me, it is nirvana."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

Chapter #4
Chapter title: Truth is very simple

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The first question:

BELOVED MASTER,
WHAT DOES ENLIGHTENMENT FEEL LIKE?

Prem Geetam, enlightenment is not a thought nor a feeling. In fact, enlightenment is not an experience at all. When all experiences have disappeared and the mirror of consciousness is left without any content, utterly empty; no object to see, to think about, to feel; when there is no content around you; the pure witness remains -- that is the state of enlightenment.

It is difficult, almost impossible, to describe it. If you say it feels blissful, it gives a wrong meaning to it -- because bliss is something contrary to misery and enlightenment is not contrary to anything. It is not even silence, because silence has meaning only when there is sound; without the contrast of sound there is no experience of silence. And there is no sound, there is no noise. It is not the experience of one, because what can "one" mean when only one is left? One can have meaning only in comparison with the other, with many. It is not light because it is not darkness. It is not sweet because it is not bitter.

No human word is adequate to express it, because all human words are rooted in duality... and enlightenment is a transcendence; all duality left behind.

That's why Buddha says it is SHUNYA. When he says it is shunya, void, emptiness, he does not mean that it is emptiness; he simply means it is empty of all content.

For example, a room can be called empty if all furniture has been removed, not a single thing is left inside -- you will call the room empty. It is empty of all that it used to contain before, but it is also full -- full of emptiness, full of roominess, full of itself. But nothing can be said about its fullness, its plenitude,

because human language has no word for it. We have been trying for centuries to call it God, to call it nirvana, to call it moksha, but all words somehow fail.

It is difficult to translate something from prose to poetry, more difficult to translate from poetry to prose, because prose is on a lower level, poetry is on a higher level. It is difficult to translate from one language to another language, although all languages exist on the same plane. Why is it difficult to translate? -- because there are subtle nuances to words. Those nuances are lost in translating, and those are the real things.

This is impossible: to translate something for which no word exists, to translate something that is transcendental into the languages which belong to the world of duality. It is like talking about light with a blind man; talking about beautiful music to one who cannot hear, who is deaf; talking to a person who is suffering from fever and whose taste is lost about "sweet." The taste of sweetness is meaningless; he has lost all taste. But a little bit is possible because he used to taste before; he can remember.

But you cannot even remember when you used to taste God; you have completely forgotten the taste. Maybe in your mother's womb there was some experience similar -- maybe not exactly the same, but similar.

I cannot tell you what it feels like, but I can show you the way. I can push you into the abyss... that is the only possibility. You can also taste it, and then you will become as dumb as I am, you will become as dumb as all the buddhas have been.

Just try to see the point of translating.

Rabindranath was given the Nobel Prize for his book GITANJALI. He had written it in his own mother tongue, Bengali. It has a different beauty in Bengali. Bengali has a music to it; it is one of the most beautiful languages in the world. It has a certain flavor of the heart. Its very constitution is poetic, it is MADE of poetry, the language itself. Hence GITANJALI in its original form is an altogether different experience.

Rabindranath himself translated it into English, but he felt very miserable. For years he tried. He knew English perfectly well, but he could see the difference -- the difference was vast. While the original was somewhere on Everest, the translation was just on the plains; the difference was vast. In translation something was lost, something which was really precious.

He asked a very famous Englishman, C.F. Andrews, to help him. Andrews was enchanted with the beauty of the book, because he knew nothing of the original. That's why you are enchanted with the words of buddhas, because you don't know anything of the original. If you knew anything of the original then the words of the buddhas would look just rubbish compared to the original; compared to those virgin peaks of the Himalayas the words will look mundane, of the marketplace. They ARE of the marketplace, they are meant for the marketplace.

Andrews was enchanted. Rabindranath said, "But I have shown you the book to help me."

Andrews suggested only four corrections; they were grammatical. Each language has its own grammar. He said, "These four words you change; they are a little bit grammatically wrong."

Rabindranath immediately changed those words. Then he went to England. In a poets' gathering -- a great English poet, Yeats, had called a gathering of the poets, the critics, and the people who love poetry, to listen to Rabindranath's GITANJALI -- Rabindranath read the poetry. They were all fascinated; it was something superb, something rarely known in the West, because it has the same quality as the Upanishads. If you have read Kahlil Gibran... it has the same quality.

But Yeats stood up and said, "Everything is perfectly right except that in four places something is wrong."

Those were exactly the four words that were suggested by C.F. Andrews.

Rabindranath said, "I am puzzled, surprised, I cannot believe it. These are the words suggested by C.F. Andrews. They are more grammatical. My own originals were these...."

Yeats said, "Your original words are right. Although they are not grammatical they have poetry in them, a flow. These words suggested by Andrews are grammatically right" -- Andrews had the mind of a schoolmaster -- "but they are like rocks in the path of a stream; they don't help the flow. You be UNgrammatical, because poetry can afford to be nongrammatical, but poetry cannot afford not to be flowing. The flow has to be maintained; the greater the flow, the better the poetry."

Even in the ordinary world, from one language to another language, it is such a problem....

"Name?" queried the immigration official.

"Sneeze," replied the Chinese proudly.

The official looked at him: "Is that your Chinese name?" he asked. "Sneeze?"
"No, Amelican name."
"Then, let us have your native name."
"Ah Choo."

Now "Ah Choo" becomes "Sneeze"....

In ordinary languages, too, translation is a very difficult phenomenon, one of the most difficult arts; and the greater the poetry, the more difficult it is. The greatest poetry remains untranslated.

But to talk about enlightenment is impossible, for so many reasons: no content which can be talked about; nobody as an ego to feel, to say, to describe. The object disappears, and with the object the subject disappears, remember, because they are part of a duality -- object and subject -- they are together. If there is no object, the subject disappears immediately. That's why Buddha says it is a state of ANATTA, a state of no ego, of no I. No content, no watcher... then what is left? The whole is left, the total is left! But that total can only be pointed at, not described, not defined.

And my whole effort here is to help you towards that existential state. But don't ask how it feels. There is nobody to feel it, there is nothing to feel it; there is nothing to be felt either. An absolute silence... and a silence which is not in contrast to sound. A pure love, but a love that knows nothing of hate. Fullness, but a fullness which is utterly empty. That's how words become useless, and mystics' statements look very paradoxical.

Ludwig Wittgenstein has said: Nothing should be said if the experience is inexpressible -- if it cannot be said then it should not be said. But that too is a problem. The mystic cannot agree, I cannot agree. It cannot be said, yet efforts have to be made. No effort is going to do justice to the experience -- all those who have known have been perfectly aware -- but still efforts have been made, efforts not really to describe it but efforts to create a longing in you.

And the real longing arises not because of the master's words, but because of the master himself, his presence. If you are in love with the master then his presence starts opening some unknown doors in you. Once in a while a window suddenly opens and you have a glimpse. Once in a while you are transported into other worlds, into other dimensions. The master's presence has to be tasted -- that is the taste of enlightenment. The master's presence has to be allowed to sink deep into you; that is the only way to know something of it.

Jesus says: Eat me. The last night, when he is saying goodbye to his disciples, he breaks the bread and says, "This is me. Eat me, digest me. And whenever you eat, and whenever you break bread, remember." And then he offers wine to his disciples and says, "This is my blood -- drink me, and whenever you drink wine, remember me."

Yes, it is a nourishment of the soul, hence the bread; and yes, it is wine, because it intoxicates you with the divine.

Come closer to me, Geetam! Drop your armor, drop your defenses. Drop your mind. Forget yourself more and more so that you can come closer and closer. In that intimacy something is bound to transpire.

The second question:

BELOVED MASTER,
I HAVE TRIED MY WHOLE LIFE TO LIVE A RELIGIOUS LIFE, BUT THEN WHY AM I STILL MISERABLE?

Nand Kishor, the religious life cannot be tried. Whatsoever you have been doing in the name of religion must have been something else. Religion is not an effort, it is a consciousness. It is not a practice, it is awareness. It is not a cultivation; you cannot cultivate it -- religious life has nothing to do with character.

Character can be cultivated. Character is moral; even an irreligious person can cultivate it. In fact irreligious people have more character than the so-called religious, because the religious person goes on believing that he can bribe God, or at least he can bribe the priest of God, and he will find some way to enter into paradise. But the irreligious has to be responsible for his life himself, towards himself. There is no God, no priest, nobody that he is answerable to; he is answerable to himself only. He has more character.

Religion has nothing to do with character. In fact, the really religious person is absolutely characterless. But try to understand the word 'characterless'; it does not mean without character, it means with FLUID

character. He lives moment to moment, responding to new situations, new challenges, with no ready-made answers.

The so-called man of character has ready-made answers. He never bothers what is the challenge, he goes on responding in the old, learned ways. Hence he is always falling short and that is his misery. He is never in tune with existence; he cannot be, because he is more interested in keeping his character than in being in tune with existence. What was right yesterday may not be right today, and what is right this moment may not be right the next moment. And the man of character has fixed ideas of what is right and what is wrong; his fixation is the problem.

Nand Kishor, that must be keeping you miserable. You are not flexible, you cannot be. The so-called man of character is absolutely inflexible. He is like dry wood. He is not like a green tree which moves with the wind, dances with the wind, bows down to let the wind pass and then stands back.

The real religious man is like a green tree -- in fact, more like green grass. That's how Lao Tzu defines the religious man: he is like the grass. Let the wind come, and the grass bows down, falls on the earth, is not in any way fighting with the wind. Why fight it? We are part of one organic unity; the wind is not our enemy. The grass bows down; the wind is gone and the grass is back again dancing. The wind has been a help, it has taken all the dust away. The grass is greener, fresher, it enjoyed the whole play with the wind.

But a big tree, egoistic, stiff, rigid, unable to bow down, will fall in the strong wind and will not be able to get back again; it is bound to be miserable. A man of character is always miserable. His only happiness is that he is a man of character, that's all. And what does character have to do with religion? You may eat something, you may not eat something; you may drink something, you may not drink something else; you may smoke, you may not smoke.... Such trivia is thought to be of immense value! And you practice it -- and what do you mean by practicing it?

Nand Kishor, it must be a repression -- and a man who represses is bound to be miserable, because all that he has repressed is struggling within him to come back, to be powerful again. And even though you have repressed it, it goes on pulling your strings from the unconscious. It will keep you always in a state of conflict, inner turmoil; a civil war continues inside you. You will remain tense, anxious, worried, and always afraid -- because you know the enemy is there -- that you have repressed and the enemy is trying every moment to take revenge. And there is a point beyond which you cannot repress any more because you cannot contain any more; there is a limit to everything. Then all that you have repressed explodes, like pus oozing out of you.

This is what we have been told is the state of a religious man -- this repressive character.

My approach is totally different. I don't say that you can practice religion and I don't say that religion has anything to do with this ordinary, moralistic, puritanical ideology.

An unshaven, bedraggled panhandler, with bloodshot eyes and teeth half gone, asked Hogan for a dime.
"Do you drink, smoke, or gamble?" asked the Irishman.
"Mister," said the bum, "I don't touch a drop, or smoke the filthy weed, or bother with evil gambling."
"Okay," said Hogan. "If you will come home with me I will give you a dollar."

As they entered the house, Mrs. Hogan took her husband aside and hissed, "How dare you bring that terrible-looking specimen into our home!"
"Darling," said Hogan, "I just wanted you to see what a man looks like who does not drink, smoke or gamble."

These people are not religious people.

You say, Nand Kishor, "I have tried my whole life to live a religious life."

You have wasted your life! Don't waste it any more. Religion is not something to be tried. What do you know of religion?

Except in deep meditation, one never comes across religion. It is not written in the Gita and it is not written in the Koran. It is not written anywhere -- because it cannot be written. What is written is morality. What is written is, "You should do this, you should not do that" -- "shoulds" and "should nots." Religion has nothing to do with all that.

Religion is basically the science of creating consciousness in you. Become more meditative, become more conscious. Out of that consciousness a very flexible, spontaneous character is born, which changes every day with the situation, which is not attached to the past, which is not like something ready-made. On the contrary, it is a responsibility -- a moment-to-moment capacity to respond to reality. It is mirrorlike; it

reflects whatsoever is the case, and out of that reflection, action is born. That action is religious action.

You don't know anything about religion, Nand Kishor. How can you practice it?

And you say, "Why am I still miserable?"

Whatsoever you have practiced, you must have practiced with greed, to attain something. You must be waiting that great happiness is going to shower on you, that God is going to reward you, that you will be made the richest man in the world or the president of a country, or you will become very famous -- a great saint, something like that. You have not loved religion, you have been using religion as a means to some other end; otherwise this question never arises.

A religious person cannot say, "Why am I still miserable?" because he knows, "If I am miserable, that means I am not religious."

Misery is a by-product of being unconscious. If you are conscious, misery disappears. Not that it is a reward; it is just a simple outcome of consciousness. Bring a light, a lamp, into the house, and the darkness disappears. It is not a reward from God -- not that he sees that you have brought the light, now you have to be rewarded and the darkness has to be removed. No, it is the natural law: AES DHAMMO SANANTANO -- this is the eternal law. Bring light and darkness disappears, because darkness has no existence of its own; it is only absence of light.

Misery is absence of consciousness. So it is impossible to be conscious AND miserable; nobody has ever been able to do it up to now. If you can do it, you will be doing something historical, something unheard of, something incomprehensible. You will be doing a miracle which no buddha has ever been able to do. You cannot do it either; it is impossible, it is not in the nature of things. How can you keep the darkness, too, with the light burning in your room? You can keep the darkness, then you have to put out the light; you cannot keep them both together, no coexistence is possible.

If you are miserable, that simply shows you have not understood what religion is and you have been trying something else in the name of religion. You have been trying to be a moralist, a puritan. You have been trying to create a character. Why? For what? Because character is praised, because the society respects character. It is an ego trip -- very subtle, but an ego trip all the same.

And ego creates misery. Your so-called saints are all miserable. I have come across thousands of your saints -- Hindu, Jaina, Buddhist, Mohammedan, Christian -- and they are all miserable. They are all hoping to be rewarded after death.

Real religion is instant: here you become conscious and immediately misery disappears. You need not wait for the other life, you need not wait for tomorrow even.

And that's what Buddha means when he says: Be quick in doing good. The greatest good is to be conscious -- because all other goods are born out of it. Being conscious is the source of all goodness, all virtue.

The third question:

BELOVED MASTER,
WHEN I HEAR YOU SPEAK ON LOVE AND MEDITATION, OR SEX AND DEATH, SAYING THEY ARE TWO SIDES OF THE SAME ENERGY, SOMETHING IN ME KNOWS IT IS TRUE. BUT, ALTHOUGH DRAWN BY BOTH ASPECTS, I FEEL MYSELF HUNG UP ON THE IDEA THAT I CAN ONLY APPROACH ONE SIDE AT A TIME. IS THERE ACTUALLY A WAY TO BE AT THE MEETING POINT OF THESE POLARITIES WHERE THEY CAN BE FELT AS ONE?

Prem Asang, the beginning has to be always from one side, from one aspect; in the beginning you cannot manage to enter from both the doors. If a temple has two doors you cannot enter simultaneously from both the doors.

How will you manage it? But there is no need either to enter from both doors simultaneously; one door is enough. By entering by one door you have reached the inner shrine. The people who have entered from the other door, they have also reached to the same inner shrine. The meeting happens in the innermost experience.

Whether you enter from love or from meditation it does not matter -- you reach to the same point. The same point of egolessness is arrived at through love or through meditation. The same point of mind disappearing is arrived at by love and by meditation, and the same point of going beyond time is reached by both. The ultimate result is the same, so you need not worry.

You are not to enter from both doors. If you try to enter from both doors you will not be able to enter even from one, because one step you will take in one door, then you will rush to the other; one step you will take in the other door and you will rush back to the first one. And you will be running between these doors OUTSIDE the temple. But this is absurd, there is no need!

If the person entering from the door of love was missing something that the person entering from the door of meditation is gaining, or vice versa, then there would have been a problem -- but they both reach to the same point. From both polarities they come to the same middle... and the middle point is the point of transcendence.

Don't be worried that you can only approach one side at a time. You reach to the innermost shrine, then all the sides are yours. Love, and you will know what meditation is; meditate, and you will know what love is.

Love is for those whose energy is naturally extrovert, and meditation is for those whose energy is naturally introvert. Meditation means being with yourself in utter joy, enjoying your aloneness. Love means being with the other, enjoying the togetherness. Meditation is like playing on the flute solo; love is like two instruments playing together in deep rhythm -- flute with the tabla. It is a JUGALBANDI -- it is a communion between two instruments going together hand in hand, dancing together.

There are people who will find it easier to come to themselves through the other; it is a little longer way, love is a little longer way, remember, but immensely beautiful, because on the way there are beautiful trees and flowers and birds. Meditation is the shortest way possible because you don't go anywhere; you simply close your eyes and dive deep within your own being -- where you already are.

Love is coming to yourself through the other, via the other; meditation is coming to yourself directly, immediately. But it is a little dry because there is no path -- there are no trees on the path, no birds, no sunrise, no sunset, no moon, no stars. It has a beauty of its own: the beauty of the desert. Have you been to the desert? The silence, the eternal silence of the desert... sands spreading unto eternity... a purity, a cleanliness. Yes, those are the beauties of meditation.

It depends on you: there are desert lovers. Many Christian mystics have gone to the desert and have attained to God in the desert. Going to the desert is only symbolic of going into meditation.

You have to watch yourself, whatsoever appeals to you. In the ultimate reckoning both are the same but on the way both are different -- different songs, different music, different taste. But people are different.

There are two types of people: the masculine and the feminine. The feminine type will find it easier to move through love. And remember: by 'feminine' I don't mean the female; a man can be a feminine type. Chaitanya was a feminine type, just like Meera; there is no difference in their type. Meera is female, Chaitanya is male, but their type is the same; both are the feminine type, both moved through love. Both needed Krishna; only through Krishna they could reach themselves.

And in the same way, by 'masculine' I don't mean the male. Mahavira and the great woman mystic of Kashmir, Lalla, both are exactly the same -- both are masculine types. Mahavira lived naked, Lalla also lived naked. She is the only woman mystic who has lived naked. Both were the same type, the meditative type.

The male type will find it easier to go into himself directly; the feminine type will find it easier to move through the other. Neither is higher or lower because both reach to the same.

So, Asang, just watch, find out your own type, and move accordingly. And don't be worried that you cannot manage both aspects together; nobody has ever managed. Yes, a few people have tried, but they have all failed; nobody has ever succeeded.

Of course, there is one way... if you want to know both the ways. Then the only possible way was tried by Ramakrishna: first you enter by one aspect, one door, reach to the innermost shrine, then come back out and go in again from the other door. That is good as far as scientific experimentation is concerned, just to be certain whether the other also reaches the same place or not. Ramakrishna tried all the religions possible.

And once you have reached the inside shrine, things are easier. If it took you years to reach from the first door, from the second door it will take only days, because in fact you have already reached the goal; you are simply trying the other way, whether it also reaches there or not.

If you are doing some experiments like Ramakrishna, Asang, then it is perfectly okay. But then too even Ramakrishna could not enter two doors together, simultaneously; it is impossible. First you enter one, reach, experience; then, if you are interested.... In fact, nobody cares then. Why? For what? You have arrived -- and you can see people arriving from the other door also; there is no need for you yourself to go and experiment.

You will meet there Meera and Mahavira, both sitting together. You will meet there Lao Tzu and Krishna and Mohammed and Christ sitting together... sipping tea and gossiping! What else is left?

But if you are interested, if you want to really inquire whether the other way also comes to the same place, you will have to come out and move through the other way. And the other way will be easier now because your consciousness is already inside; only your body will be coming out. And you can move through the other and you can see....

Ramakrishna did one great experiment: he proved, existentially, that all religions are equal. It has been said before too, but nobody has proved it existentially; it was a logical inference. But Ramakrishna went, practically, into every possible method and reached again and again to the same state.

Ramakrishna heralds a new vision, Ramakrishna begins a new phase. After Ramakrishna, in fact, there should not be so many religions -- even if the variety is beautiful, the antagonism should disappear; the Hindu should not be fighting with the Mohammedan -- because this man Ramakrishna has arrived to the same experience from all the religions.

Asang, if you are interested in doing some experiment like Ramakrishna, then it is okay; otherwise there is no need to be worried. Enter from one door and you have entered from all the doors.

The fourth question:

BELOVED MASTER,
WHEN YOU SPOKE ABOUT GOOD, EVIL, AND THEIR RESULTANT KARMAS, WERE YOU SAYING THAT CONSCIOUS ACTS ARE INTRINSICALLY BLISSFUL AND UNCONSCIOUS ACTS INTRINSICALLY PAINFUL, OR IS THERE SOMETHING MORE TO IT? ALSO, DOES IT FOLLOW THAT ALL BLISS IS A RESULT OF CONSCIOUSNESS AND ALL SUFFERING THE RESULT OF UNCONSCIOUSNESS?

Prem Vidya, there is nothing more to it. It is a simple phenomenon: consciousness is intrinsically blissful. Bliss is not a result; it is inbuilt in consciousness. It does not come from the outside; it flowers inside consciousness. It is the fragrance of the flowering consciousness. When the rose of consciousness opens, the fragrance is bliss.

And when your being closes in unconsciousness, that dead and stale air, that stink, that darkness, is misery. That too is intrinsic, because now the fresh air cannot flow through you; your doors, your windows, are all closed. Now the sunrays cannot reach inside you. You are not available to rain, to wind, to sun. You have become isolated from existence. You have become a monad, windowless. You have become encapsulated, completely closed into your own self, into your own ego. You have disconnected yourself from this immensely beautiful, blissful existence; hence, misery. It is not really a result; it is unconsciousness itself, another name for it.

And people ARE living unconsciously, but they don't see it. They go on saying they are living in misery and they want not to live in misery, but they always throw the responsibility on something else, somebody else. Either it is fate or it is the society, the economic structure, the state, the church, the wife, the husband, the mother -- but always somebody else.

Religion starts in your life when you take the responsibility on yourself. To take the responsibility for your misery is the beginning of change, because even to accept that "I am responsible for whatsoever I am," is the beginning of consciousness. You are coming out of a state of drunkenness in which you have lived for centuries.

Poteen is an Irish illegal brew that can burn holes in steel plate. After a pint of it Flaherty saw so many animals in his room that he put a sign on his house, FLAHERTY'S ZOO.

The local sergeant went to reason with him and was no sooner in than he was offered a glass of the Mountain Dew. When the policeman staggered out thirty minutes later he raised his hand for silence, although there was nobody. "Ish alright, men. The worst is over. He sold me half the elephants."

You are living in a state of drunkenness. You don't need alcohol -- alcohol is circulating in your blood already. You don't need marijuana, LSD, mescaline, no -- you are already stuffed with it. You are born unconscious! But because everybody else is like you, you never become aware of it.

Only when awakening starts happening in you, then you become aware, comparatively, that up to now you have lived in a kind of sleep, that you have been a sleepwalker, a somnambulist, that whatsoever you

have done up to now has been done unconsciously. And because you were doing things unconsciously and moving blindly in life, like driftwood, with no sense of direction, with no idea where you are going, with no idea who you are, how can you hope to be blissful? You can only be miserable, more or less.

When you are a little less miserable you call it happiness. It is not really happiness, but a little less misery than the normal. When it is a little too much you enter into anguish. But these are all degrees of your misery, sometimes less, sometimes more, but you have not known happiness yet. Yes, you have known pleasure....

Pleasure is when you forget your misery. Misery remains -- you forget your misery. You go to the movie, you become so much focused on the movie, you become so much involved in the story, that you forget yourself, that for two, three hours you are as if you are not. But outside the movie house you are back to your routine self and to your routine misery.

The stupidity is that because of your unconsciousness you suffer, and when you want to avoid your suffering you drink alcohol so that you can forget your suffering. It is because of unconsciousness that you are miserable; then you try to become more unconscious so that you need not know that you are miserable. This way you go on deeper and deeper into the unconscious. And these states of coma you think are very very great. These are just blank spaces when you become fast asleep, so totally unaware that you cannot remember that you are miserable.

And in these unconscious states, created by chemicals, you can believe that you are having some happiness, you can imagine; it depends all on your imagination. Many people have experimented with LSD -- the most evolved psychedelic up to now. And the result of many experiments is that people who are hoping that they will attain to great bliss come out reporting that they reached paradise and they saw angels and light and color and had beautiful poetic experiences. And the people who go into the experiment with the idea that this is wrong, that this cannot give bliss, that it is bound to give misery, come back reporting that they have been in hell and they have suffered much -- they have suffered hellfire.

The reason is clear: whatsoever you imagine starts looking real under the impact of LSD. If you are against it, if you believe that it is evil, you will come across evil. It simply magnifies your imagination, whatsoever the imagination. If it is dark and black, then you fall into a black hole.

If it is beautiful then, like Aldous Huxley, because he believed that LSD is the latest religious discovery, that LSD can take people to ecstasy, to samadhi.... What Buddha attained after six years and Mahavira attained after twelve years, and Kabir and Nanak etcetera, after years of struggle with the unconsciousness to become conscious, can be attained through LSD very easily -- just a very small quantity of LSD has to be taken.

He believed that sooner or later we will refine LSD more and more and we will create the ultimate psychedelic he called SOMA, in remembrance of the old Vedas -- because in the Vedas it is said that the seers used to drink a certain juice called SOMA RASO, and that juice used to bridge them to God. Huxley says in the future the ultimate psychedelic will be soma. You can inject it yourself into your body and you will be transported into paradise.

Now this is sheer foolishness! This is all nonsense. But Huxley is a sincere man. What he is saying is not false; he has experienced it through LSD, because he believed in it. It is his belief projected, it is his imagination magnified.

Another person of the same integrity, Rahner, who is against LSD and against all psychedelic trips, came with just the opposite report: that LSD takes you to hell, that it throws you into hellfire, that it creates such tortures that you cannot imagine -- even Adolf Hitler could not have dreamed about them. And he is also sincere. Both are right because both have been deceived by their own minds.

Man is already unconscious; now these people are trying to make him even more unconscious, as if this much unconsciousness is not enough!

Vidya, as far as buddhas are concerned, as far as I am concerned, consciousness cannot be attained by any chemical. Unconsciousness can be produced by chemicals, because unconsciousness is a very gross, lower phenomenon. Consciousness is the highest peak of growth, of opening, of coming home; it is not possible through the chemicals. It is possible only if you go on sharpening your intelligence; if you go on working on your witnessing soul; if you become more and more a witness of all that you do, of all that you think, of all that you feel. If you are miserable -- as everybody is -- then remember, it simply shows you are unconscious.

Don't fight with misery; that won't help. You can push misery from here and there; it will remain. Don't throw responsibility on others. Don't say, "Because of this wife I am miserable; if I change the wife I will

not be miserable." You can go on changing -- no woman of this world is going to make you blissful. If you think, "The husband is the cause of my misery," you can change....

In America people are changing very fast, but misery is growing, not lessening. You can count a person's misery by knowing how many divorces he has gone through. The more divorces the more miserable he becomes, because the more divorces, the more hopeless he becomes.

In a country like India you can hope. You cannot divorce easily; the major part of the country cannot even conceive of divorce. The only possible way to get rid of your wife is to hope for another life -- even then one never knows! You may become too much hooked to each other that in other lives you also may continue. And particularly women go on praying in the temples, "Give me the same husband again -- for a hundred lives!" And if their prayers are fulfilled then there is no hope. But at least one can postpone: "After death.... This life is finished, nothing can be done. Now this woman or this man is my fate." So accept it and console yourself. Remain contented. Hope for the best and expect the worst!

But in India people seem to be more at ease because they know: "This woman is creating trouble." At least this much is a great consolation: "This man is creating trouble." But in America even that hope is not possible -- people have changed their husbands and wives so many times.

I have heard:

A man and a woman were sitting taking their breakfast and their children were playing in the garden -- and then a fight broke out among the children.

The wife said, "Look! Your children and my children have ganged together and they are beating our children!"

One boy, a small boy, was bragging about his daddy, and he was saying, "He is the greatest daddy possible."

The other boy said, "That's nothing! He has been my daddy before. I know him -- we have discarded him. He is very old-fashioned, out of date; you have got a secondhand daddy!"

I have heard about one man who changed his wife eight times, hoping that this time he would find a better woman who will not create misery, but each time he was surprised to know that he had found the same kind of woman again.

In fact, if the chooser is the same how can you choose something different? You fall in love with the same kind of woman again and again, because YOU remain the same. Your state of consciousness or unconsciousness remains the same, your MIND is the same. Who is going to choose? You fall in love with a certain kind of woman -- who walks this way, who has a certain kind of nose and a certain kind of voice and face and figure. A certain type of woman -- a certain type of psychology she has -- and you become attracted towards her. When you come closer and live together you find misery. You divorce. Again you start looking. But you are the same person -- you will again find the same kind of woman. How can you find another kind of woman? You will not be interested in another kind. The same kind of woman will attract you, will fascinate you, and again you will be in the same trap. Only the name changes, the trap remains the same.

Don't throw your responsibility on others; that's what keeps you miserable. Take the responsibility on yourself. Remember always, "I am responsible for my life. Nobody else is responsible. So if I am miserable then I have to look into my own consciousness; something is wrong with me, hence I create misery around me."

This is the beginning, a great beginning, the first seed of transformation. You are already becoming conscious if you take the responsibility on your own shoulders. You are already becoming conscious; the first ray has happened.

Yes, Vidya: consciousness is intrinsically blissful and unconsciousness, intrinsically miserable. There is nothing more to it; it is very simple.

Laws of life are always very simple. Truth is always very simple. Truth is not occult, truth is not esoteric. Truth is very obvious -- and because it is very obvious, that's why people don't see it. People go on missing the obvious, people go on missing the simple, because they think truth must be very complex. Hence they go on looking for something complex -- and truth is not complex. They go on looking far away -- and truth is very close by. They go on looking into mysteries, into mystic, occult, esoteric teachings.

And there are people who go on exploiting because they know there are people who cannot be satisfied

with simple truth. They write rubbish but in such a way that it looks very occult. They write in such a way that you cannot really understand what they are writing. And people think that if they cannot understand then there must be some great mystery in it.

Truth is very simple, and because it is very simple you don't look at it. You will have to learn, you will have to become aware, of the simplicity and obviousness of truth. There is nothing more to it. It is simply this: consciousness is bliss, unconsciousness is misery.

The last question:

BELOVED MASTER,
WHAT DO YOU THINK ABOUT COMMUNISM?

Raja, I don't think about such things -- in fact, I don't think at all! I am certainly interested in communes, but not in communism. The moment something becomes an "ism" it becomes dangerous. The idea of a commune is beautiful: people living together in a nonpossessive way, neither possessing things nor possessing persons; people living together, creating together, celebrating together, and still allowing each one his own space; people creating a certain climate of meditativeness, of love, and living in that climate.

I am certainly interested in the idea of the commune -- it simply means where communion is possible. In the world there is no communion possible. Even communication is not possible, what to say about communion! Communication means a dialogue between two minds -- even that is not possible -- and communion means a meeting of two hearts. Where communion is possible, there exists a commune.

The idea of the family is rotten now. It has worked, it has done its work, it is finished. There is no future for the family. In fact, the family has been one of the causes of calamity. The family makes you identified with a very small group -- the mother, the father, the brother, the sister -- a very small group becomes your whole world. A man needs to grow more variety.

A commune means more variety: not just your father but many uncles, not just your mother but many aunts. A commune means the children will have more people to learn about, more people to love, more people to become accustomed to. They will become richer.

Psychologists say that when a child lives with the mother and the father, the small unit of the family, he knows the mother as the representative of all womanhood and the father as the representative of all manhood -- which is wrong, utterly wrong. His father does not represent all the types and his mother does not represent all the types either. And he becomes slowly slowly focused on the mother; the mother becomes womanhood incarnate.

Now there will be trouble! His whole life he will be searching for his mother in his wife and he will not find her -- and that creates misery. No wife will be a mother to him, and that will be his deep search, unconscious search, because he knows only one woman. That is his idea of a real woman, how a woman should be. And the girl will always be looking for the father, and no husband will be a father to her.

This fixation is creating great psychological tension and anxiety in the world. A commune means you will not be so much fixed. You look at our little Siddhartha! For days he disappears from the mother; he lives with other sannyasins for days together. He has many friends, grown-up friends; women, men. He comes back to the ashram very late in the night -- two o'clock. So busy! Laxmi called him and asked him, "Siddhartha, this is too much -- two o'clock! You have to be in by eleven."

He said, "Is this a rule only for me or for all? Is this rule applicable to grown-ups too?"

Now, this is maturity! He is becoming grown-up! And he said, "A few days I have to stay with others too -- they invite me!" Now he is living with many families. He will become aware that his mother is not the only woman in the world; there are many other women. He will become acquainted with many facets of womanhood. His idea of woman will be richer, and there is more possibility that he will be contented with a wife than otherwise. He knows many uncles and fathers. His vision of man is not linear, it is multidimensional; it is bound to be multidimensional.

I am interested in the idea of the commune because a commune will help people to get rid of many psychological hang-ups which our upbringing has been giving to us. The upbringing is so rotten, so old-fashioned! For five thousand years there has been no change. Everything else has changed -- from the bullock cart we have come to the jet plane -- but as far as human life is concerned the same old rotten family remains. With man we are very orthodox; hence we have better machines but not better human beings. We

have better EVERYTHING -- just man is not better; and the reason is that about man we are very orthodox and conventional.

A commune will change the idea of the family; it will make the family very flexible.

Just a few days ago, Bipin came from America and he said, "Strange! -- after just one year I am coming and all the couples have changed! And I used to think of a few couples that they were permanent couples -- for example, Satya and Chaitanya, Sheela and Chinmaya. Even the permanent ones that I used to think would remain, even they are no longer there! New combinations of people have happened." He was asking, "What is our Beloved Master doing?"

I am not doing anything -- this is not MY work! This is bound to happen in a commune. People will become more flexible, more available to each other, more loving, relate more, be less possessive.

I am certainly interested in the idea of a commune, but not in communism. Communism is ugly. Communism is a great epidemic. The sooner it disappears from the world, the better. It has destroyed great values -- the greatest value of freedom has been destroyed. And communism is antireligious.

If communism continues there is no hope for buddhas to be born; it won't allow it. If Gautam Buddha were born in Soviet Russia he would be forced to live in a mental asylum. This is not a good prospect! Even Jesus Christ will find himself in more difficulty. They will not crucify him, certainly not, but they will put him in a mental asylum. He will be declared neurotic or psychotic because he hears voices; he talks with the Devil and God. This is neurosis, this is absolutely a madman! He will be given electric shocks, remember, not crucified anymore.

If Jesus is planning to come back I want him to be aware of the situation. This time they won't kill you, they will keep you alive, but they will inject you with chemicals, they will give you electric shocks, insulin shocks, and if you are still dangerous they will give you tranquilizers, they will make you very very sleepy. They can force you to live almost in a coma, to vegetate, which will be far more ugly than to crucify a man.

When you crucify a man you cannot humiliate him. He can keep his pride, he can keep his head high: "Okay, you crucify me, so you crucify me -- but you are not forcing me to change my spirit or my ideas or my vision of life. I am ready to sacrifice."

One can die with dignity -- Socrates died with dignity, Jesus died with dignity -- but in Soviet Russia, if Socrates is born, or Jesus, or Buddha, no dignity will be available. In fact nobody will ever hear about them. They will be forced to live in a mental asylum. Doctors will take care of them, and nobody will ever hear what they wanted to say, what their message was.

Two Russian workers were walking along side by side. Their heads were bent low and their faces were sad and drawn. They were not talking to each other. Suddenly one of the Russians spat on the ground and the other immediately did the same. "That's enough!" said one to the other. "If we continue, they will think we are discussing politics."

I have heard another story:

In Russia the communists were conducting a purge. An old gypsy was brought before the commissar. "How long," asked the commissar, "have you been in the party?"
"Many years, commissar."
"And your father?"
"Ah, he was a member too, and my grandfather and my great-grandfather."
"Now listen," said the commissar dubiously, "back in those days there was no party."
"Ah, that didn't make any difference," replied the gypsy. "We were stealing anyway!"

Communism is a violent, forced state of affairs. It is transforming the whole country into a concentration camp. It is not allowing people any freedom to be themselves; it is reducing them into numbers. It is destructive of individuality -- and I am all for individuality and the freedom of the individual, because if the freedom of the individual disappears, then there is no possibility of inquiring into the reality of God. And that is the whole purpose of life.

The real destiny of life can only be fulfilled when you know that God is, within and without. He is your consciousness and he is this universe.

I am against communism, but I am all for communes.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

Chapter #5
Chapter title: Dust against the wind

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AS THE RICH MERCHANT WITH FEW SERVANTS
SHUNS A DANGEROUS ROAD
AND THE MAN WHO LOVES LIFE SHUNS POISON,
BEWARE THE DANGERS OF FOLLY AND MISCHIEF.

FOR AN UNWOUNDED HAND MAY HANDLE POISON.
THE INNOCENT COME TO NO HARM.

BUT AS DUST THROWN AGAINST THE WIND,
MISCHIEF IS BLOWN BACK IN THE FACE
OF THE FOOL WHO WRONGS THE PURE AND HARMLESS.

SOME ARE REBORN IN HELL,
SOME IN THIS WORLD,
THE GOOD IN HEAVEN.
BUT THE PURE ARE NOT BORN AT ALL.

NOWHERE!
NOT IN THE SKY,
NOR IN THE MIDST OF THE SEA,
NOR DEEP IN THE MOUNTAINS,
CAN YOU HIDE FROM YOUR OWN MISCHIEF.

NOT IN THE SKY,
NOR IN THE MIDST OF THE OCEAN,
NOR DEEP IN THE MOUNTAINS,
NOWHERE

CAN YOU HIDE FROM YOUR OWN DEATH.

Life is not given ready-made -- not to humanity at least. That is the dignity of human beings, and the danger too. All other animals are born ready-made, preprogrammed. Their whole life is a simple unfoldment

of something built-in. They need not live their lives consciously; their life is unconscious, it is mechanical. It can't be good, it can't be bad; it simply is. You cannot call a tree a sinner or a saint, and you cannot call a tiger or cat virtuous or full of vice. Those words are meaningless as far as existence below humanity is concerned. They become immensely significant referred to man.

Man has a special situation. He is born like all other animals, with a difference -- a difference that really makes a difference. The difference is of tremendous value to understand, because one may go on avoiding it and to avoid it is to avoid your true life. There is every possibility to remain oblivious of it, because it seems more convenient and more comfortable not to be reminded of it. To be reminded of it means a great challenge: a challenge to adventure into the unknown, into that which is not preprogrammed.

God is not a built-in possibility; it is an open opportunity. It can happen, it may not happen. It all depends on you -- how you live, how much consciousness you bring to your life, how nonmechanical you become.

Millions of people don't want to be reminded of this dimension at all; hence their antagonism against Buddha, Christ, Socrates. These people -- Buddha, Christ, Socrates -- goad you, they don't allow you to sleep comfortably. They bring the point again and again to your awareness that this is not the right way to live, that you are missing life. This is not human life that you are living, this is animal life.

And sometimes you can fall even below animals. No animal can become a Genghis Khan or Adolf Hitler or Joseph Stalin, because animals have no choice. They can't become Buddhas, they can't become Genghis Khans either. They remain whatsoever they are; they can't move anywhere else. They have a life already arranged; they will simply follow the course.

Their life is like a movie: when you see it for the first time you are immensely interested, curious what is going to happen next but in fact, nothing is going to happen -- the film is already preprogrammed. Next time you don't feel so interested because you know already what is going to happen next. The third time you are bored, and if you are forced to see it a fourth time you will rebel, and if you have to see it a fifth time you may go mad. The same film.... Because now you know everything is already there, nothing is happening; the film is simply repeating a certain course.

Animals are like films -- already made, unfolding whatsoever is built-in. Man lives in a world of choice; hence man has to decide what life he wants to live. He can fall below the animals, he can rise above the angels. He can exist accidentally or he can exist with a decisiveness.

It is through decisiveness that the soul is born. If you exist accidentally, like driftwood, you live without a soul; your life is not much of a life. It is pseudo, it is lukewarm; it has no intensity; it has no flame; it has no light. You cannot experience the truth. Living accidentally, knowing the truth is impossible. One has to be so decisive, so committed, so consciously involved with life, so intensely adventurous, that all is at stake every moment. One has to be creative -- not only unfolding, but creative.

This is man's privilege, his prerogative, and also his danger. Very few people will choose the life of choice, commitment, involvement, because it is dangerous, because the sea is uncharted and you don't have any map. You have a very small boat and the sea is very stormy and who knows whether the other shore exists or not? Why leave the shelter on this shore? Remain here.

Buddha says millions of people simply go up and down on this shore, running hither and thither, just creating an appearance as if their life is a pilgrimage -- and they are simply running up and down on the same shore. It is not a pilgrimage; it is mere occupation, befooling others and befooling yourself.

The pilgrimage begins when you leave this shore, its shelter, its security, its convenience, its comfort, its respectability, power, prestige. You leave your small boat at the mercy of the storms, at the mercy of the ocean, trusting that if this shore exists the other MUST exist, because one shore cannot exist....

With this trust -- moving towards the other shore, risking all -- real life begins. And real life is religious life. Real life is what I mean by sannyas. Life lived consciously is the only life; life lived unconsciously is mere existence. Animals only exist, they don't live; only man can live. But all men don't live either; only a few buddhas, a few awakened ones.

Become alert to what you are doing with your life. Are you really moving consciously, with a sense of direction -- taking each step deliberately, in full awareness of why, to where? Or are you just imitating others? If they are running, you are running; if they are after money, you are after money; if they are after power, you are after power. Are you just imitators? Then your life will be imitation. Are you simply following others? Then your life will be a carbon copy. You will never know your original face.

And your original face is the face of God. But that original face has to be discovered with tremendous effort. With great risk one can actualize what is just a seed in you, one can make actual what is only

potential. And then man is infinite; otherwise man is very small, ugly.

A life lived unconsciously cannot be beautiful, a life lived unconsciously cannot have freedom. And without freedom, how can there be any beauty? Beauty is a shadow of freedom. A life lived unconsciously can only be mediocre, mundane, superficial. Only with consciousness does your life start deepening; it attains a new dimension, the dimension of depth. And the dimension of depth is the dimension of the divine.

God is not somewhere else, but in your own depths, in your own ultimate depths. Truth is not to be found somewhere else; it has to be searched and looked for withinwards. Truth is not something of the mind; otherwise it would have been very easy to attain it. Mind is a machine.

The great Western philosopher, the father of Western philosophy, Aristotle, defines man as a rational being, but his definition cannot be applicable to the millions. It is not even applicable to himself, because he is not a buddha. A very clever man, very logical, but without any consciousness. He lived his own life as unconsciously as anyone can live. He had two wives, and he writes in his book that women have less teeth than men. Having two wives he could have counted any time -- but this was a superstition, very prevalent in Greece in those days. The male chauvinist mind cannot allow women to have anything equal to men, not even teeth! He never bothered to count -- what kind of rationality is this?

In fact, unless you are conscious, you can't be rational either. To live rationally means to live consciously, to live meditatively. And the moment you can live meditatively, you cannot only live rationally, you can live suprarationally -- because life is not only reason, life is far more than that. Reason is only one of its dimensions, and life is multidimensional.

Life plus consciousness, and you start becoming a buddha. Existence plus consciousness, and you start attaining life. Consciousness is the whole chemistry, the alchemy. Life plus consciousness, and you are entering into the temple of God. Existence plus consciousness, and you enter into the temple of life. But if you live without consciousness you don't have life, you don't have God. If you have life you cannot miss God for long, because life is the first ray of God.

But people merely exist, they vegetate; they think they are already alive. This belief prevents them from creating life. When you are born, you are born only as an opportunity, as a space where life can grow. But it is not inevitable -- and it is good that it is not inevitable. If it was inevitable, man would have been a machine as all other animals are.

It is tremendously significant to remember that existence has bestowed on you a great gift, and the gift is that you are born as a tabula rasa, nothing is written on you -- you are born as a clean slate. Now you have to write something on it. You can write something imitating others, borrowed; you can write Vedas on it, Gitas, Korans, Bibles, but you will miss the whole thing. You destroyed a great opportunity.

You have to write your own song -- not the song of Krishna and not the song of Christ, but your OWN song! You have to sing your own heart, only then will you be fulfilled. But people are simply repeating like parrots; hence they become very knowledgeable and still remain foolish, still remain ignorant.

Saint Augustine divides humanity into two categories; those categories are significant. The first category he calls "knowledgeable ignorance." There are people who know too much and yet know nothing; their knowledge is all borrowed. Nothing has arisen in them, nothing has happened to them; they are simply repeating others. They may be very clever in repeating it, very efficient in repeating it, but they are functioning like computers. They are not yet human beings; humanity is not yet born in them. Their knowledge knows nothing, it is a pretension.

The universities are full of such people, and the world respects these people very much because knowledge is power. They know, that is the prevalent idea, and they are powerful. And in a certain sense the idea is true: a man who knows physics is more powerful than the man who does not know, but as far as his own life is concerned he is as ignorant as anybody else. There is no difference between the villager and the university professor as far as self-knowing is concerned -- and that is the real treasure.

There is knowledge which knows not, and, Augustine says, there is also an ignorance which knows. What is the ignorance he is talking about, that knows? The ignorance of the innocent. The innocent person has cleaned his mind completely of all borrowed knowledge.

Meditation is nothing but a device to clean the mind, to give a shower to your inner being, so that all the dust, the so-called knowledge, is taken away and you are left clean, fresh, young. This is what Jesus says: Unless you are born again you will not enter into my kingdom of God.

This is what in the East we used to call the phenomenon of the DWIJ -- twice-born. All brahmins are not dwij, but all dwijas are brahmins. All brahmins are not twice-born, but all twice-borns are brahmins. Christ is a brahmin, Mohammed is a brahmin. The brahmin is one who has known Brahman, one who has known

the ultimate life, but the secret is, you will have to be born again.

What does it mean? It means you will have to die to your knowledge -- borrowed, imitative, mechanical -- and you will have to be again innocent as you were when you were born the first time. But the first childhood is bound to be lost; nobody can protect it. It is in the nature of things that the first childhood will be lost. But the second childhood can be attained, and with the second childhood starts life. Before that you were merely existing. With the second birth you are entering into the real mystery of that which is.

Let me remind you: don't take life for granted. It has to be created, and it can be created only by choosing freely, by choosing on your own. Yes, there is a possibility you may go astray, there is a possibility you may commit errors, mistakes. But nothing to be worried about -- mistakes and errors and going astray, they are all part of growth. It is only by committing mistakes that one learns, it is only by going astray that one comes back to the right path.

Those who never go astray remain impotent. Those who never commit any mistake because of fear, they never do anything -- because if you do, there is a possibility you may commit some mistake. Afraid of committing mistakes, they never do anything. But without doing anything, how can you grow? You will remain hollow, you will not get any crystallization, you will not have any soul. You will be dead, you will be a corpse -- walking, breathing, talking, but you will be a corpse because you will not have the taste of life eternal.

The first thing to be remembered is that we are not yet born. One birth happens through the parents, through the mother. The second birth happens when you are in intimate relationship with a master, with a buddha. The second birth happens in a buddhafield: the buddha becomes the womb. The master is the womb for the disciple. The disciple enters into the womb of the master, disappears into the master and is born again.

It is through this new birth that you start being conscious. You believe that you are conscious... because you can come back every evening to your home from the office, so you think you are conscious. Because you can do certain things, you think you are conscious. Now there are robots, machine-men, which can do all the things that you are doing.

Now there is a possibility that soon there will be planes -- they are already in existence, not yet used; soon they will be used -- which will not have any pilots, and there will be trains without any drivers. Theoretically they are possible now. The machine will do it all. Then you will be very much surprised: you have been doing these things and you were thinking that you are conscious because you do these things. By doing a certain thing one does not become conscious.

Consciousness is doing a thing with a new flavor. Doing it, in itself, is not consciousness, but doing it with a witness inside; watching, observing, knowing that you are doing it -- that is consciousness, and that is rebirth.

Bryant caught a tiny fish which suddenly began to speak. "I am really an elf and if you release me I will grant you and your wife any three wishes."

So the Irishman released the fish, rushed home and told his wife. The couple were anxious to get to town and look at things to wish for, so the wife decided to make a quick dinner out of a can of beans. But she could not find the can opener and said, "I wish I had a can opener." Kazam! She had a can opener.

"You wasted one wish on that stupid can opener," screamed Bryant. "I wish it was up your ass!"

And the sad part of the story is that they had to use the third and last wish to get it out again.

This is the way you are living, this is the way the whole humanity is living: not knowing what you are saying, not knowing what you are doing, not knowing at all -- just haphazardly stumbling, groping. And this continues from the beginning to the very end.

Your whole life becomes a grammar of unconsciousness, a language of unconsciousness. And through this language, the layer of this language, you look at life -- and everything is misinterpreted, distorted.

Business partners Slutsky and Gross were fishing in a small rowboat on a lake in the Catskills. Suddenly a storm came up, the boat capsized, and while Slutsky began to swim, Gross floundered and sputtered helplessly. He was sinking.

"Say," said Slutsky, swimming away, "can you float alone?"

"I am drowning," sputtered Gross, "and he is talking business!"

The old language, "Can you float a loan?" -- the language of business. He understands only one language. Now, even in such a situation, what is said to him will be understood the way he can understand. We don't understand what is said; we understand what we can understand. We don't understand what we see; we see only what we can see.

Old man Bernstein lay dying. The entire family had gathered around the deathbed. In a soft, feeble voice, he inquired, "Is Sol here?"
"Yes, Papa," said his eldest son.
"Is Lester here?"
"Yes, Dad!" answered the boy.
"Is Eli here?"
"I am right here!" said the youngest son.
"If you are all here," said Bernstein, "who is minding the store?"

And now he is dying -- the last moments! Even at the moment of death he is thinking of who is minding the store.

From birth to death you go on living, groping in darkness with no light -- and you could have created the light. You cannot find it in the scriptures; nobody can hand it to you. It is not purchased or sold; it is nontransferable. But you can create it -- you can put all your energies together. You can start living consciously from this very moment.

For example, you are listening to me. You can listen in a sleepy way... because you are here, and I am uttering a few words, and you have ears and your ears function, so those words strike your eardrums and some noise is made -- and of course you hear. But this is not listening, it is only hearing. It is not listening.

Listening means you are alert, watchful, on your toes, drinking with no mind to distort; with no inner noise, with no chattering, utterly silent; not sleepy, very wakeful, very awake; as if your house is on fire, as if everything can be taken away any moment and this is no time to sleep. When your house is on fire you cannot sleep -- or can you? When your house is on fire you cannot be sleepy; you will be alert, very alert.

The first statement that Buddha made after he left his palace was, "My house is on fire. Now I cannot live anymore in unconsciousness." There was nobody except his charioteer. The old man looked at the palace; he didn't see any flames there, the house was not on fire. He thought, "The prince has gone crazy!" He was an old man, an old servant, of the same age as Buddha's father. He had seen Buddha from the first day he was born; Buddha used to respect the old man.

The old man said, "What nonsense you are talking! Al-though my eyes are becoming weak, I am becoming old, but I don't see any flames. The house is perfectly okay, there is no fire!"

Buddha said, "Yes, I see -- you may not see -- my house is on fire, because each and every moment death is possible. Now I cannot remain in this sleepy state anymore."

The old man shrugged his shoulders. He said, "You are saying just insane things!"

When he had to leave Buddha in the forest and they said goodbye, the old man was crying and he said, "Listen to me -- I am just like your father. Where are you going? Have you gone nuts? Such a beautiful palace, such a beautiful wife, so much comfort, so much luxury! Where are you going?"

Buddha said, "I am going in search of consciousness." He didn't say, "I am going in search of God," because how can you talk about God if you are not even conscious? The real seeker goes in search of consciousness, not in search of God. If you start your search for God, that is going to remain an unconscious search -- because you have heard priests talking about God a greed has arisen in your mind for God.

The real seeker, the real sannyasin, has nothing to do with God. His whole effort, his single effort, his one-pointed effort, his concentrated effort, is to become more conscious -- how to be so intensely conscious that you become full of light, that your whole mind is a flame of light burning bright, that the torch of your mind is burning from both the ends simultaneously. In that light one knows naturally that God is.

God is not to be searched for; what is to be searched for is consciousness. Unconscious people can believe in God, but their belief in God is just like their belief in money. They believe in notes, they believe in God, they believe in stone statues, they believe in dead scriptures. They can only believe, remember: only unconscious people believe.

The conscious person knows, feels, experiences. He does not believe in God: he lives in God, he breathes in God, his heart beats in God. It is not a question of belief.

You don't believe in the sun when you see the sun rise. You don't ask people, "Do you believe in the

sun?" If you ask, they will laugh at you. You don't believe in the moon when the moon is full in the night; you never ask anybody. There are not believers in the moon and nonbelievers. It is your experience; there is no need to believe or disbelieve.

Exactly like that, in consciousness you have eyes to see God, you have eyes to see the truth of existence. Then it is no longer a question of belief -- it is your experience, existential experience. A conscious person knows, an unconscious person believes.

Why are you a Hindu, why are you a Mohammedan, why are you a Jaina, and why are you a Christian? All beliefs! -- and the priest lives on your unconsciousness. He goes on giving you more and more beliefs -- moral beliefs, beliefs that if you do this you will be rewarded, if you do that you will be punished, belief in hell, belief in heaven. He goes on piling up more and more beliefs. You are drowning in beliefs! Your beliefs have become so heavy on you, like the Himalayas on your chest; they don't allow you to live.

The first step towards consciousness is to discard all beliefs. Don't be a Hindu, don't be a Mohammedan, don't be a Christian... because I tell you the way to become a christ! Why be a Christian? And I tell you the way to become a buddha -- why be satisfied by being a Buddhist? Why be satisfied with plastic flowers when the real roses can be grown, when you can become a garden of roses? You purchase a few plastic flowers from the market and you go on worshipping those plastic flowers. What you call them -- Christian, Mohammedan, Hindu -- does not matter; if they are borrowed they are plastic. The real flower has to be grown within your being; it has to blossom there.

Those who have known, they say -- and I vouch for them, I am a witness -- that when your consciousness opens up in its totality it is a one-thousand-petaled lotus, a golden lotus, gold with perfume. It is the ultimate miracle. And unless that is attained, don't rest. Each moment lost is a great loss.

The sutras:

AS THE RICH MERCHANT WITH FEW SERVANTS
SHUNS A DANGEROUS ROAD
AND THE MAN WHO LOVES LIFE SHUNS POISON,
BEWARE THE DANGERS OF FOLLY AND MISCHIEF.

Buddha is saying that if you are a merchant with a great treasure and you are coming home from a long long journey of business -- doing business in many many places you have gathered great treasure and you are coming back home and you have only a few servants with you -- you will avoid dangerous roads where robbers can rob you, where you can be killed, where your treasure can be taken away from you.

Man has been on a long pilgrimage. You are not new on the earth, you are very ancient pilgrims. And all these lives you have gathered much treasure inside you -- even YOU may not be aware of it. You have learned much... you are not conscious, you don't know what treasures you are carrying within yourself. Because you are unconscious you are continuously moving on dangerous roads where you can be robbed -- where you ARE robbed, robbed every day. The person who is not aware, one who is asleep, you can rob him; he will not even give you a fight.

And the robbers are not outside, the robbers are within you. Anger, hatred, greed, jealousy, possessiveness, these are the robbers, and in the unconscious mind they go on robbing you. How much has anger robbed you of? Look back! How much has your anger destroyed? But you don't even calculate! You don't even look back to have an insight into what you have been doing to yourself. How much has your lust exploited you? But you go on doing the same things again and again! The same anger which you have always experienced as poison, which you know perfectly well is only destructive -- and each time you have been in it you have repented later on -- you have decided, you have promised to yourself many times, not to go into it again. And again and again you go on forgetting your promises given to yourself.

A man was saying to his friend, "Last night I went to see a Jewish porno movie, and it was quite an experience."

The friend asked, "What could a dirty Jewish movie be like?"

The man said, "It only lasted ten minutes: one minute of sex and nine minutes of guilt."

Just watch your life and you will find it: one minute of anger and how many minutes of guilt? One

minute of lust and how many minutes of guilt, or how many hours, or how many days?

Brotsky was in Puerto Rico for a business convention. One night, in front of his hotel, he was hailed seductively by a beautiful prostitute. "Hello, Americano," she said. "You wanna buy what I am selling?"

Brotsky went with her. Ten days later, at home in New York, he found that he had caught gonorrhea.

The next year, in front of the same hotel, he was hailed by the same girl again. "Hello, Americano. You wanna buy what I am selling?"

"Sure," he said, "What is it this time -- cancer?"

If you look at your life you will see it is moving in circles. You go on doing the same stupid things, the same stupid things, and you have done them so many times. When are you going to wake up? And again you become intrigued with the same stupidity, again and again you are caught in the SAME net. Your life has not many new things.

You just watch your life for three months, make notes for three months, and then you will be surprised: this is all that you have been repeating again and again. And unless you become awake you are going to repeat the same your whole life -- and not only your whole life, you are going to repeat it in many many lives to come.

Harry, who grew up in Philadelphia, was making his first visit to England.

One night he spotted a ravishing young redhead in a pub, walked over to her and stated conversationally, "You know, I come from the other side...."

"Let's go right to my flat," she exclaimed. "This I gotta see!"

You get it? Again and again.... "This I gotta see!" You become again and again intrigued. You may have known many women, and again another woman, and you are ready to be foolish again. Your life is repetitive -- you don't even make new mistakes!

Be a little creative. If you are interested in making mistakes, at least make new mistakes. If you can make it a point that "I will make only new mistakes," soon they will be finished -- because how many new mistakes are there? One day you will simply find that there are no more new mistakes left, and you cannot make any because you have decided not to repeat.

Once should be enough -- but why is it not enough? The reason is that while you are making that mistake you are not there; you are even doing it unconsciously. If you can do a mistake consciously, totally alert, with full awareness, absolute presence, you will not repeat it again.

A man of intelligence is bound to commit mistakes, but one mistake only once, then he is finished with it. He has known and understood it. But people remain immature.

Two little colored boys met on the street.

"I am five years old. How old are you?"

"I dunno."

"Do you ever think of women?"

"Naw."

"Then you is four!"

Now, this is how age, maturity, is measured, weighed.

Maturity means becoming more conscious; there is no other way to become mature. I am not saying don't commit mistakes, because that will not help. I am not saying avoid mistakes, no. I am saying whatsoever you want to do, do it, but do it very consciously. Bring your full being in it, so once done you can decide whether it is worth doing again or it is utter nonsense, useless; so once done you know whether it is a real diamond or just a colored stone.

If it is a real diamond, go after it, dig deep -- you may be close to a treasure. And if it is just a colored stone, forget all about it. Don't carry colored stones; they become a weight and they make your journey more and more difficult. When you want to go uphill you need to be weightless. And the journey towards consciousness is an uphill journey.

AS THE RICH MERCHANT WITH FEW SERVANTS SHUNS A DANGEROUS ROAD AND THE MAN WHO LOVES LIFE SHUNS POISON, BEWARE THE DANGERS OF FOLLY AND MISCHIEF.

Become aware. Beware means be aware. Beware is a combination of two words: be aware. Be aware OF THE DANGERS OF FOLLY AND MISCHIEF. They are two sides of the same coin: folly and mischief. Folly means unconsciousness -- and out of unconsciousness only mischief is born.

FOR AN UNWOUNDED HAND MAY HANDLE POISON.
THE INNOCENT COME TO NO HARM.

If you become aware of folly and mischief.... Remember, Buddha is not saying avoid; he is saying beware.

Lao Tzu says: A man of wisdom walks as if at each step there is danger. A man of wisdom walks as if in cold winter he is crossing a frozen stream, that is what Lao Tzu says. Yes, exactly, it is so: the man of wisdom walks alert. Each step is full of dangers, because your mind can any moment assert.

Your mind is very ancient, its habits are very deeply ingrained, implanted. Just a little unawareness and the mind is bound to catch hold of you, and it will drag you into some mischief. It lives on mischief. It is bound to drag you into something which you will repent later on. But repentance does not help, it is a sheer waste of time. First you waste time in doing a mistake and then you waste time in repenting.

One man once came to me, a very rich man. He had a lifelong habit of becoming angry so easily that just a slight provocation was enough, or if there was no provocation he would create it, he would imagine something. And he had suffered much because of it: his wife left him, his children deserted him, no servant could stay with him for long. He was living a very isolated life. He had all, but was very poor in a way because he had nobody to love him or to receive his love.

He asked me, "How can I get rid of anger? I have decided many times, I have taken vows before great saints that I will not be angry again, but again and again, when the situation arises I forget all about the vow. It comes, and it comes in such a floodlike manner that I am simply taken over by it. What should I do? I have come to you. Please help me to decide so that I can get rid of it."

I said, "You do one thing. The first thing is: drop repenting. The second thing is: never vow again against anger."

He said, "What are you saying? Then my life will be ruined!"

I said, "You have been taking vows and you have been repenting -- has it helped in any way?"

He had to concede that it had not helped. Then I said, "Why not try what I am saying? -- because my own understanding is that repentance is not against anger; it is in fact a way of the ego to settle you back in the old position."

When you become angry and later on you remember, your ego feels hurt that, "I have again committed the same stupidity." Now this wounded ego wants to be healed; you have fallen in your own eyes. Your wounded ego says, "Go to the temple or to some saint. Take a vow that, 'Now I will never do such a thing again.'" Taking a vow the ego feels good: "Look how religious I am." Taking a vow before a saint and before a gathering you feel tremendously strengthened in your ego: "Look, I have decided!" The wound is again healed.

You are back in the old situation again: again the ego is enthroned. You will make the same mistake again sooner or later, and now you have learned a way to heal the wounds. Repentance is a way, taking vows is a way.

So the first thing I told the man was, "Stop repenting -- it is wasting time! Gone is gone, past is past. It is finished. You need not worry about it. You start afresh -- don't repent. Rather than repenting, my suggestion is: you go home and BE angry -- the first thing to do -- be angry and be CONSCIOUSLY angry. While you are angry, remain alert that you are angry, know what you are doing: that you are throwing things, that you are throwing abuses. Be alert!"

The next day he came. He said, "It is impossible! Either I can be angry or I can be alert. If I am alert I cannot be angry; if I am angry I cannot be alert. You have given me an impossible task!"

I said, "Now it is for you to decide: if you want to be angry, forget alertness; if you do not want to be angry, then be alert. No repentance, no taking of vows anymore. A simple method!"

All the awakened ones have been teaching the simple method.

Somebody asked Mahavira, "Who is a real saint and who is a sinner?"

Maybe the questioner wanted a ready-made answer that is given in the scriptures, but people like Mahavira speak out of their own being. What he said is tremendously beautiful. The definition that he has given is unique, unique in the whole history of humanity. He said, "ASUTTA MUNI -- one who is awake, he is the saint. And SUTTA AMUNI -- one who is asleep is the sinner."

Simple, but tremendously significant! Wakefulness is the only saintliness there is, and sleepiness, unconsciousness, is the only sin there is; all other sins are born out of it. Cut the root, cut the very root! Don't go on pruning the leaves.

FOR AN UNWOUNDED HAND MAY HANDLE POISON. And then, when you are aware, alert, watchful, then there is no problem. Then you are like an unwounded hand, you can handle poison. What does it mean?

Let me remind you of a situation that happened in Jesus' life. He took a whip and entered into the great temple of Jerusalem. A whip in the hand of Jesus...? This is the meaning of what Buddha is saying: an unwounded hand can handle poison. Yes, Jesus can handle a whip, no problem; the whip cannot overpower him. He remains alert, his consciousness is such.

The great temple of Jerusalem had become a place of robbers; subtle robbery was going on. There were moneychangers inside the temple and they were exploiting the whole country. Jesus alone entered the temple and upturned their boards -- the boards of the moneychangers -- threw their money around and created such turmoil that the moneychangers escaped outside the temple. They were many and Jesus was alone, but he was in such a fury, in such a fire!

Now, this has been a problem for the Christians: how to explain it? -- because their whole effort is to prove that Jesus is a dove, a symbol of peace. How can he take a whip in his hands? How can he be so angry, so enraged, that he upturned the boards of the moneychangers and threw the moneychangers outside the temple? And he must have been afire; otherwise, he was alone -- he could have been caught hold of. His energy must have been in a storm; they could not face him. The priests and the business people and the moneychangers all escaped outside shouting, "This man has gone mad!"

Christians avoid this story. There is no need to avoid it if you understand this sutra of Buddha: FOR AN UNWOUNDED HAND MAY HANDLE POISON. THE INNOCENT COME TO NO HARM. Jesus is so innocent! He is not angry; it is his compassion. He is not violent, he is not destructive; it is his love. The whip in his hand is the whip in the hands of love, compassion.

This is why in the East we have Krishna, who can fight in the war even though he has promised not to fight. He forgets all about his promise. People think that he is very diplomatic, political; he is not. That promise was given in a certain moment; now that moment is no longer applicable -- the situation has changed. He is not an opportunist, he is not political at all. He is simply honest, sincere, responsible to the situation that is present. It was so in that moment when he promised that he would not enter into war; it is no longer so, the situation has changed. He enters war with no repentance; he never repented for it. There is no need to repent.

A man of awareness acts out of his awareness, hence there is no repentance; his action is total. And one of the beauties of the total action is that it does not create karma; it does not create anything; it doesn't leave any trace on you. It is like writing on water: you have not even finished... it is gone. It is not even writing in sand, because that may remain for a few hours if the wind does not come -- it is writing on water.

If you go to Hindu temples you will find Rama with the bow and arrow in his hand. Now it has been a problem for the so-called Gandhians to explain it; for Mahatma Gandhi it was a problem. If Rama had a spinning wheel in his hand it would have been okay -- but the bow and the arrow? Gandhi tried to avoid it. He was repeating Rama's name every day; that was the last name on his lips when he died. When he was shot dead, the last words that came to his lips were, "Hey Ram! Oh Ram!" But how did he manage? What about that bow and arrow? He never encountered the problem honestly, sincerely -- because Rama fought the war, must have killed many people, certainly killed Ravana. What about this violence?

This sutra will explain: FOR AN UNWOUNDED HAND MAY HANDLE POISON. THE INNOCENT COME TO NO HARM. If you can be totally alert, then there is no problem. You can handle poison; then the poison will function as a medicine. In the hands of the wise, poison becomes medicine; in the hands of the fools, even medicine, even nectar, is bound to become poison.

THE INNOCENT COME TO NO HARM. If you function out of innocence -- not out of

knowledgeability but out of childlike innocence -- then you can never come to any harm, because it leaves no trace. You remain free of your actions. You live totally and yet no action burdens you.

BUT AS DUST THROWN AGAINST THE WIND,
MISCHIEF IS BLOWN BACK IN THE FACE
OF THE FOOL WHO WRONGS THE PURE AND HARMLESS.

Remember, if you function out of unawareness, then your whole life will be DUST THROWN AGAINST THE WIND. It comes back into your own eyes. It is spitting at the sky -- it falls on your own face.

You suffer not because of others, you suffer because of your own foolish actions. And what is a foolish action? Action which arises out of an unconscious state of mind.

BUT AS THE DUST THROWN AGAINST THE WIND, MISCHIEF IS BLOWN BACK IN THE FACE OF THE FOOL WHO WRONGS THE PURE AND HARMLESS. And the outcome is even more dangerous for the fool if his mischief and his wrong is against the pure and the harmless. If you are fighting with another fool there is not much problem: he spits on you, you spit on him. Your spit comes back to you, his spit goes back to him; everything is equalized. You harm him, your harm comes back to you; he harms you, his harm goes back to him.

But when you harm or do mischief to somebody innocent, then you are really in trouble because your mischief will come back to you a thousandfold. The innocent person will not do any mischief to you; he will simply re-echo, he will simply reflect, he will be a mirror. If you are ugly, your ugliness will be shown -- and of course, the purer the mirror, the more clearly your ugliness will be shown.

And the mind has a great desire to harm the innocent. It is afraid to harm the mischievous because the mischievous can prove too much. The innocent seems to be SO innocent that you are tempted to harm him. The innocent seems to be so vulnerable, so delicate, that you think there is no problem: you can do anything to him, he will not even reply. Hence Jesus is crucified, Socrates is poisoned, Buddha is stoned.

Remember, there is a great temptation to harm the innocent, because you know he will not return it in the same coin. But the trouble is, HE will not return it in the same coin, but the whole existence takes revenge on his behalf. Because HE is not going to take revenge, the whole existence takes his side. Existence is always on the side of the awakened one. You are bound to suffer much, although Jesus is ready to forgive you. The last words of Jesus were: Father, forgive all these people because they know not what they are doing. This is his response. But existence cannot forgive you.

Existence follows a very exact law: mischief is bound to create mischief for you, and misery, if you create it for others, is bound to rebound on you. And if it is done against the harmless, against the wise, against the buddhas, then in a thousandfold way you will suffer.

SOME ARE REBORN IN HELL,
SOME IN THIS WORLD,
THE GOOD IN HEAVEN.
BUT THE PURE ARE NOT BORN AT ALL.

Hell and heaven are not geographical, remember it. It is just a metaphor to explain something psychological. Hell is the state of the mind which is in deep misery -- of course, created by your own doings. All the dust that you have been throwing against the wind falling on yourself, that is hell -- all the wrong that you have been doing to people coming back to you. You have to reap the crop because you had sown the seeds. If you sow seeds of poison you will have to reap poison. It is so simple: AES DHAMMO SANANTANO -- this is the eternal law.

Nobody can be exempted from it, there is nobody who can be an exception -- although everybody thinks, "I may be an exception, I may find some way to get out of it." Certainly you can find ways to get out of human laws, you can find ways to get out of any law, because man-made laws are man-made laws; they can be broken. And you can find intelligent people who can show you how to bypass them. But eternal laws, natural laws, cannot be broken; if you break them you are bound to suffer. That suffering is hell.

Whenever you go against the law of life you are in hell, and whenever you go in tune with the law you are in heaven. Heaven means a state of joy. And whenever you are in a limbo, neither here nor there, neither

against nor for, in a state of lethargy, in a state of indecision, just hanging in between, then you are in this world. In the Buddhist scriptures this world is called MADHYALOK -- the middle state between heaven and hell.

There are three kinds of people in the world: a few who are in heaven, many who are in the middle, and many more who are in hell. And in fact these are not three kinds of people because each person goes through all these three states every day. In the morning you may be in heaven, by the afternoon you are in limbo, by the evening, coming home, you are in hell. You go on changing, shifting. These are psychological states.

To go beyond all these three is called nirvana, is called buddhahood, is called moksha. If you can go beyond all the three -- that means if you can go beyond all mind -- then you are not only in tune with the law.... If you are in tune with the law you are in heaven, if you are against the law you are in hell. If you are indecisive, half-half, fifty-fifty, you are in the middle world, this world. But if you become one with the law, you are no longer separate -- not even in tune, because in tune you are separate. If you become one with the law: if you drop your ego and mind totally; if you become immersed in the eternal law; if you become the ocean, your dewdrop disappears in the ocean and becomes it, then you are born no more. Then there is no birth, no death. Then this whole wheel of birth and death stops. Then you are one with the cosmos, then you are God.

This is the ultimate that has to be attained, this is the ultimate that man is capable of attaining, but also capable of missing. Unless great effort is made with great skill and intelligence, you will not be able to attain it.

NOWHERE!
NOT IN THE SKY,
NOR IN THE MIDST OF THE SEA,
NOR DEEP IN THE MOUNTAINS,
CAN YOU HIDE FROM YOUR OWN MISCHIEF.

Remember: there is no way to hide from your mischief. So don't go on befooling yourself that you will find some way: that you will go to the Ganges and take a dip in the Ganges and all your sins will be washed away. Don't deceive yourself -- the Ganges cannot do that. Don't think that you will go to Kaaba and you will do HAJ, the great pilgrimage, and you will become a HAJI -- the man who has been to Kaaba -- and then all sins are taken away from you, God has forgiven you. Don't think that by doing a certain ritual -- YAGNA, HAVAN -- you will be freed from your mischiefs. Nothing is going to help.

NOWHERE! Buddha says,NOT IN THE SKY,NOR IN THE MIDST OF THE SEA,NOR DEEP IN THE MOUNTAINS, CAN YOU HIDE FROM YOUR OWN MISCHIEF. It will follow you like your shadow, it will torture you wherever you go. It is better not to do it -- but you can avoid doing it only if you become conscious, otherwise you are bound to do it.

NOT IN THE SKY,
NOR IN THE MIDST OF THE OCEAN,
NOR DEEP IN THE MOUNTAINS,
NOWHERE

CAN YOU HIDE FROM YOUR OWN DEATH.

Mischief is bound to bring its own punishment just as certainly as birth is bound to bring its own death. You cannot avoid death, you cannot avoid the outcome of your deeds. So don't think in these terms, because all that time wasted in avoiding, hiding, is simply wasted. All that energy can be put into one effort: of becoming aware, of becoming meditative. That is going to help.

A man was going to the Ganges. He went to Ramakrishna, he was a follower of Ramakrishna. He asked Ramakrishna, "Paramahansadeva, I am going to the Ganges -- bless me. Do you think all my sins will be washed away?"

Ramakrishna said, "Yes, certainly, because the Ganges is so pure; whosoever dives deep into it becomes

as pure as the Ganges. But there is a problem that you have to remember."

The man said, "What is that problem? You just tell me, I will remember."

Ramakrishna said, "Have you seen the great trees that stand on the banks of the Ganges?"

He said, "Yes, I have seen."

Ramakrishna said, "Do you know what is the purpose of those trees?"

He said, "That I have never heard and it is not written in the scriptures. What is the purpose of those trees? You tell me."

Ramakrishna said, "The purpose of those trees is that when you dive in the Ganges, your sins have to leave you because of the power of the Ganges. Those sins sit on the top of those tall trees. When you come back out of the Ganges, they jump upon you again! So it is really futile. If you want to go you can go, but avoid one thing: if you dive in the Ganges, don't come out! Then be gone forever; otherwise those sins won't leave you. And they will take revenge, they will jump upon you with vengeance."

And this is literally true. The religious people, the so-called religious people, think that they can do a certain ritual and the sin is finished, and they are free to do the sin again! And once you know the trick how to finish it, why bother? You can go on doing as many sins as you can -- the Ganges is always there. And now there is no need to go to the Ganges either: you can bring the Ganges in pipes to your home, so every day, early morning or evening, you take a bath. Evening will be better, so the whole day's sins are finished and you are as pure as a lotus flower.

Buddha says nothing can help you. There is nowhere to hide from two things: the result of your deeds and death. They are going to happen.

Then what should we do? Become conscious, and in becoming conscious both disappear. In becoming conscious your actions automatically go through a transformation. The conscious man cannot do anything wrong, and the conscious man comes to know that, "There is no death for my consciousness. The body will die, the mind will die, but not my innermost being. I am eternal. AMRITASYA PUTRAH -- I am the son of eternity, I belong to the eternal existence."

Consciousness brings these two truths home. First it transforms your world by transforming your actions; secondly it transforms your interiority by making you aware that you are eternal. When you know you are eternal, when you know that you have always been and you will always be, all your values of life immediately start changing. Then whatsoever was important yesterday is no longer important, and whatever was never important before becomes important -- because now you think in terms of eternity and not in terms of time.

To think in terms of time is politics: to think in terms of eternity is religion.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

Chapter #6
Chapter title: Is this the way it is?

27 August 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
IT SEEMS TO ME THAT BEING HERE WITH YOU MEANS TO LET GO OF EVERYTHING -- NOT ONLY THE MISERY, FEAR, SADNESS AND THE SO-CALLED NEGATIVE SPACES, BUT ALSO THE HAPPY, LOVING, FLOWING FEELINGS, THE SO-CALLED POSITIVE SPACES THAT HAVE ALWAYS BEEN MY GOAL. BELOVED MASTER, IS THIS THE WAY IT IS?

Anand Hareesh, the positive and the negative, the night and the day, the summer and the winter, birth and death -- they are not separate. If you want to let go of one, you will have to allow the other also to go.

That is one of the greatest dilemmas: people want the positive to remain with them -- but if the positive remains, the negative remains as its shadow. The positive will not have any meaning without the negative. If you don't know what darkness is you will not be able to see light at all. If you want to see light you will have to be ready to experience darkness too. You cannot avoid death if you cling to life. It is life that brings death in.

And everybody wants to cling to the positive spaces and everybody wants to avoid the negative spaces. This is impossible -- this is against the eternal law.

If you watch carefully you will see that if the negative is torturing you too much then the positive is only a cover-up. What do you mean when you say that you are happy? You simply mean that "At this moment my unhappiness is covered up." What do you mean when you say that "Now I am relaxed"? It simply means that the tensions have gone deeper into the unconscious; now you are oblivious of them.

But sooner or later they will assert, sooner or later they will have their own time. You cannot remain with the positive forever. The negative and positive always balance each other: you will have as much happiness as you are ready to have unhappiness.

Hence one of the mysteries: the more affluent a society is, the more miserable it is. There is no other country more miserable than America, for the simple reason that America has now the highest peak of happiness; it cannot avoid the lowest depth. The peaks are possible only with valleys -- the higher the peak, the deeper the valley.

In India people feel very satisfied. The reason is they don't know the peaks of happiness; hence they don't know the valleys of unhappiness. They live more or less on neutral ground, neither positive nor negative. This is not true contentment, this is simply absence of positive spaces -- hence the negative spaces are also absent.

America is really in a mental torture, in a great psychological upheaval. No society has ever been in such a state. Individuals, of course, have been.

Gautam Buddha was the son of a king. He had all the joys -- that's why he became aware of the misery of life. It is not accidental that all the twenty-four TIRTHANKARAS of the Jainas were kings. Buddha was a king, Rama and Krishna were kings, all the Hindu AVATARAS were kings. There is something in it, something very fundamental. Why have beggars not become tirthankaras, avataras, buddhas? For the simple reason that they don't know what happiness is -- how can they be aware of the misery of life?

Buddha says: Life is DUKKHA -- pure misery. Only a buddha can say it because he has known the peaks. Knowing the peaks is simultaneously becoming aware of the valleys. If you live intensely, passionately, you will be more aware of death than the person who lives in a lukewarm way, who lives only so-so, who is not intense and passionate in his life. He cannot be very alert about death. The deeper you plunge into life, the greater will be your awareness of death. The positive and the negative continuously balance each other.

The Indians have played a trick upon themselves. They have become neutral: "Don't go to the heights of joy; that is the way to avoid the depths of misery, pain, sorrow." But this is not true revolution. True revolution is not by becoming indifferent, by becoming lukewarm, by living a very very dull life. Real revolution happens through transcendence.

These two words have to be understood because the difference is very delicate and subtle: 'indifference' and 'transcendence'. Indifference simply means you avoid the positive to avoid the negative. Transcendence means you avoid nothing, neither the positive nor the negative. You live the positive in its totality and you live the negative in its totality, with a new quality -- and that quality is that of a witness. You live totally but at the same time you remain silently alert, aware.

You know happiness surrounds you but you are not it; you know unhappiness surrounds you but you are not it. You know it is day but you are not it, and you know it is night but you are not it. You know now you are alive but you are not it; then when you will be dying you will know you are not it. This is transcendence.

NETI, NETI -- neither this nor that -- is the secret formula of transcendence: neither positive nor negative. But it does not mean NOT to live the positive and the negative. If you avoid living you will become dull, very dull; you will lose all intelligence.

That's the difference between the old sannyas and my new vision of sannyas. The old sannyas teaches you indifference, neutrality: "Don't go to the heights so you need not fall into the depths." Simple mathematics! "Don't be happy, then you will not be unhappy." How can you be unhappy if you have never been happy? "Don't rejoice, then there will be no sorrow, and don't laugh, then tears will not be possible." This is simple mathematics, but not the truth of transcendence, not the truth of real sannyas.

The real sannyas means: laugh deeply, but remember you are not the laughter; and cry and weep deeply, let the tears flow, be total in it, and yet alert, a flame inside watching it all.

Hareesh, you are to transcend, not to renounce. If you renounce you miss the point. And when I say, "Let go!" I simply mean don't cling. I am not saying to you don't try to be happy. Make every possible effort to be happy, joyous, but remember that sadness will follow -- that is natural. Accept it, and when it comes, don't run away from it, don't escape from it. That too is beautiful, part of life, part of growth; without it there is no maturity. Go deep into it.

Joy has something to contribute to your growth, and sorrow too. Joy brings a freshness, the freshness of the morning dew. Joy brings youth, joy brings a dance to your heart. Sadness also brings many gifts but you escape from sadness; hence you never become aware of the gifts. Sadness brings a silence which no joy can ever bring. Joy is always a little noisy; sadness is utterly silent. Joy is always a little shallow; sadness is deep, it has depth. Joy always makes you forget yourself; it is easier to drown yourself in joy, to be intoxicated with joy. It keeps you unconscious. Sadness brings an awareness because you cannot drown yourself in it. You cannot participate, you have to stand outside -- because you don't want it!

The first lessons of witnessing happen in sadness. One learns witnessing in sadness and only then, later on, the same witnessing can be applied to the moments of pleasure. But it is by witnessing that one transcends.

And when I say, "Let go of it all, the positive and the negative," I simply mean don't cling, don't be identified. I am not saying, "Renounce!" Live, and yet live above. Walk on the earth, but no, don't let your feet touch the earth. Yes, there is an art to it.

And that's what sannyas is all about: the art of living in the world without being part of it, the art of living life without being identified with it. That's what real let-go is.

The old sannyas is that of indifference. Exactly that is the word used in the old scriptures: a sannyasin becomes UDASIN -- indifferent to all that is -- VAIRAGYA. He becomes cold and detached. He escapes from the world of duality. He moves into a monastery or into the Himalayan caves, lives alone, lives without joy, without sadness.

A kind of death he lives: he is already in his grave, he lives not. His life is not worth calling life. He has fallen below humanity; he is closer to the animals than to human beings. Hence his search for the caves, forests, jungles, mountains, deserts -- he is afraid of being with human beings. He wants to fall below human beings, because human beings are bound to be divided by this great polarity, positive and negative, and he is afraid of it.

But the real sannyasin -- the sannyasin of my vision -- lives in the world, in the thick of it, in the dense world. He renounces nothing. He lives life as totally as possible, because if God has given life it means there is something to attain through it. Only by living it can it be attained, only by living it is there something to be learned. Transcendence has to be learned; that is the great gift of life.

If you become more and more conscious, let-go will happen and yet you will be here and now, and more than ever before. You will eat and you will taste more. You will love and you will have deeper orgasmic experiences. You will play and your play will have something of the spiritual in it. Your ordinary life will become sacred.

Only one thing has to be introduced: witnessing.

The second question:

BELOVED MASTER,
I AM FEELING MORE AND MORE THAT THIS LIFE IS SOMETHING MAGICAL. IS THIS HOW YOU SEE LIFE? IS THIS WHAT YOU MEAN BY THE GODLINESS ALL ABOUT US?

Yes, Anand Nur, that's precisely what I mean. By "God" I don't mean a person. By "God" I mean the magic that surrounds you, the mysterious, the miraculous. By "God" I don't mean anybody who created the world, but creation itself. The very process of creativity is God.

Hence you cannot worship God, you cannot pray to God. All prayers are false because they are addressed to a personal God -- and there is no personal God. You cannot relate to God, calling him "father," "mother." He is not a person; relationship is not possible. Then how to worship, how to pray? You will have to learn new ways of praying and worshipping.

To be creative is to worship. To be creative is to participate in the great process of creation -- and participating in creativity is participating in God. For a moment you are transported. When you are painting something you are no longer there; you have become just a creative force. When you are playing music, if you are not just a technician but really a musician, a lover of music, then you disappear -- then the ego is no longer there. At least for those few rare, diamondlike moments, immensely precious, some windows open. You are no longer there, not as an ego.

God is not a person, he is not an ego. And if you want to meet God you will have to be something similar: a non-ego, a nonperson. God is a presence. If you want to have any communion with God you will have to learn how to be just a presence and not a person; alert, fully alert, but without any idea of "I."

And the best way to let this "I" disappear is not through austerities, yoga, fasting -- no. It is through creativity. I teach you the yoga of creativity, because to me that is the only yoga. The word 'yoga' means union; when you are creative you are in a state of union with God. Standing on your head is not going to help much, in fact it is not going to help at all. You can stand on you head for lives -- it will do only one thing: it will make you stupid!

And I am saying a scientific truth, I am not joking; I am very serious about it. If you stand on your head for long periods of time you will become stupid, because your brain consists of a very very delicate nervous system. Those nerves are so thin... they are thinner than hairs. Your small head has millions of nerves; you cannot see them with your naked eyes, they are so thin. If you stand on your head too long the blood rushes towards your head, and in that flood those nerves are going to be destroyed.

In fact, scientists say man attained to mind, brain, because he stood on two legs -- upright. Animals have not attained to mind yet because they still go on remaining parallel to the earth. Their heads are getting too much blood; hence they cannot grow subtle nervous systems. It is only man who has been able to grow a subtle nervous system which can sustain great consciousness, which can sustain great intelligence.

It is very rare to come across an intelligent, so-called yogi -- I have not come across one yet! The people who distort their bodies and do all kinds of circus tricks and stand on their heads, they may have good bodies -- they can have; so much gymnastics is bound to give you a healthier body, more animallike -- but they don't have intelligence. I have yet to come across a yogi who is really intelligent, and one of the reasons is that their subtle, delicate nervous systems are too much flooded with blood.

You cannot sleep in the night without a pillow. Do you know why? -- because too much blood goes into the head. It keeps your whole nervous system vibrating. You need pillows. Pillows keep the blood flow less towards the head; you can sleep, you can rest, you can relax.

By "yoga" I exactly mean the literal translation: union, communion. When you are painting or playing music or dancing or singing, then you are in a state of yoga.

In my commune, this is going to be the yoga: you have to create. And the more you create, the more you become capable of creating. The more you create, the sharper is your intelligence. The more you create, the more you become available to infinite sources of creativity -- that is, God. The more you create, the more you become a vehicle -- a vehicle for the magic to flow through you.

Yes, Anand Nur, by "God" I mean the magic that surrounds you. Can't you feel the magic that surrounds you every moment -- THIS very moment? The birds making sounds... the trees utterly silent, in a state of meditation... and you all here together with me, from faraway countries... a silence pervading. You are utterly tuned with me, breathing with me, your hearts beating with my heart. Can't you see the magic of the now, of the here, and the beauty of it and the benediction? This is God!

God is not found in the temples and the mosques and the GURUDWARAS and the churches. God is found only in the company of the buddhas, because it is only in the company of the buddhas that you become aware of the magical existence.

The third question:

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Sudheer, they are not so much against me as they are afraid of me. Out of fear they are against, but the root cause is fear. And why are they afraid? -- because they don't understand. It is misunderstanding. It always happens, it is bound to happen; it is nothing new.

I say one thing, they understand something else because their minds are prejudiced. They have been brought up in certain traditions and I am breaking all traditions! They have been brought up to think in certain ways, and my whole effort here is to take you beyond thinking.

People are conventional, conformist, traditional. And to me religion is rebellion -- rebellion against all conventions, against all conformities, against all traditions. Religion is never a tradition, can never be a tradition. Science can be a tradition but religion never.

Science is really a tradition. Withdraw Newton -- for a moment think as though Newton was never born -- then there can be no Albert Einstein. Albert Einstein is possible only if Newton happens first. Science is a tradition, it is a continuum. Withdraw one brick and the whole edifice falls.

But I am possible without there ever being a Christ. I am possible not because there has been a Mahavira or a Patanjali, not because there has been a Buddha or a Confucius or Lao Tzu. Religion is not a continuum; it is an individual phenomenon, it is an individual flowering. You can become awakened even if you are not aware of anybody ever becoming awakened before. You are not related with the past in the same way as science is related.

That's why scientific truths, once discovered, become the property of everybody else. Albert Einstein worked hard for thirteen years to discover the theory of relativity; now you can read all about it within hours -- you need not discover it again. Edison worked for years, at least for three years, to discover the first electric light bulb; now you can go on producing electric light bulbs -- you don't need Edisons to produce them. Ordinary laborers knowing nothing of electricity can do the job -- they ARE doing it.

But religious truths are totally different: you have to discover them again and again. What Buddha discovered does not become universal property. It dies with him, it disappears with him; it is an individual flavor. That is the beauty of religion: that it never becomes a commodity in the marketplace. Hence science can be taught in the schools, colleges, universities; religion cannot be taught. Religion cannot be taught at all; you cannot be informed about religion. You have to discover it on your own.

Yes, you can get the inspiration, but inspiration is not information. You can be inspired by the presence of a buddha, you can become afire. You can attain to a burning longing to be like a buddha, but you will have to discover everything on your own. And you will not be able to give it to your children as a heritage. All that you can give, all that you can impart, is an intense longing for truth, that's all -- but not truth itself.

Hence it is very difficult for the masses to understand what I am saying. It was difficult when Buddha was here, it was difficult when Jesus was here -- it will be difficult always because the masses live according to the past. They are fed, continuously brought up, in traditional ways. They have been told what is right, what is wrong; they have been told whether God exists or not, and they have learned all these things. And they have accumulated so much information that their minds are full of knowledge; they think they already know.

So when anybody comes and brings a new dispensation into the world, when anybody brings a new revelation, when anybody becomes available to God, becomes a vehicle of God, the people are disturbed, their prejudices are shattered. Their old conceptions are not strengthened -- on the contrary, they start feeling, "If this man is right then we have been wrong all along... not only we but our forefathers and their forefathers." This goes against their ego. They would rather cling to their own ego than listen to the truth.

And then because of their prejudices they go on hearing something which is not said. I say one thing, they immediately interpret it according to their own ideas. They don't listen in silence; they listen through all kinds of barriers of thoughts.

For example, there are Jews, Mohammedans, Hindus, Christians, Jainas, Buddhists, Sikhs -- all kinds of people are gathered here. Do you think when I say something the Jew hears the same as the Jaina, the Mohammedan hears the same as the Christian, the Buddhist hears the same as the Hindu? Impossible! The Mohammedan has his own ideas....

For example, if I am talking about rebirth, then the Christian, the Jew and the Mohammedan are a little

on guard, unconsciously, because they have been told there is only one life; they cannot trust that there are many lives. But when I am talking about rebirth the Hindu is happy, absolutely willing. The Buddhist is willing, the Jaina is willing, absolutely willing. There is no problem in their minds. Not that they are agreeing with me -- they are happy because I am agreeing with them! And that's how it is about each single statement.

Words don't have any clear-cut meanings -- they can't have; otherwise each communication will become very scientific. Words have many meanings, many nuances, so when you hear a word you can give it a color of your own. You can hear in your own personal, private way. You have your own private meaning.

When I talk about God, the Buddhist listening here will immediately stop listening, it is absolutely automatic. Automatically he will be turned off. God? -- he has been told that the whole idea is nonsense. And when Buddha has said that the whole idea is nonsense, it has to be so. And not only Buddha -- for twenty-five centuries many other mystics who have attained to the ultimate have been telling him that God is not there. But the Hindu, the Mohammedan, the Christian, the Jew, they are absolutely willing, immensely happy that yes, I am talking about God -- their God! The Jaina and the Buddhist will not be happy; they don't believe in God.

When I talk about the soul, the Jaina will be happy, the Hindu will be happy, the Mohammedan, the Christian, the Jew -- everybody except the Buddhist. He does not believe in the soul either. He says there is no individual entity, everything is a flux. Just as the Ganges goes on changing every moment, just as you cannot step in the same river twice, you cannot meet the same individual again. There is nothing permanent, nothing at all. Except change, everything changes. The Buddhist, the moment I talk about soul or God, stops listening. He says, "This is not for me." Not that he does it consciously -- these are unconscious habits, conditionings.

It is not so much that people are against me; the reality is they don't understand what I am talking about, or they understand something totally different which is not being talked about. They are not aware what I am doing here. They don't come here, they depend on newspapers. Some third-rate journalist comes and reports something -- what can he report about meditation? He has never meditated.

Look at the stupidity of the world! You don't send a journalist to report about a surgeon if he does not know anything about surgery -- or do you? If there is going to be a conference of surgeons, you send somebody who is well acquainted with the world of surgery; only he can report. If physicists are meeting, papers are read and discussed and you send somebody, you have to send an expert who knows what physics is. And modern physics is a very very evolved phenomenon; it needs years of studies. One has to be a physicist. You can't depend on a general journalist who goes on reporting about mediocre politicians and their stupid speeches. You don't send the same type of journalist to report when physicists are talking; you have to send a special person or you have to appoint a physicist to report about the conference, because only he will be able to understand.

It is said that when Albert Einstein was alive, only twelve persons really understood -- all over the world -- what he was talking about. Now, who is going to report about him? Only one of these twelve may be able to report about Albert Einstein and his theory of relativity in such a way that at least some glimpse becomes possible to the common masses.

But when you send a journalist here, you never inquire, you never require that he should be a meditator, that he should know something about meditation, something about yoga, something about Sufism, Zen, Tao, Tantra. No, these are not the requirements.

Any Tom, Harry, Dick is thought to be perfectly capable of reporting about meditation, about Tantra, about Tao, about Zen, about Sufism. And people depend on his reports, and he has never meditated in his life. He has never had a single moment of meditation. He knows nothing of a state of no-thought. He knows nothing of those intervals, those spaces, where mind disappears, ego disappears, time disappears. How can he understand?

Just by watching people sitting silently, will you be able to understand anything? If somebody is sitting silently with closed eyes...? You can take a picture of the person but you will not be able to take a picture of the inner happening. You can see people dancing, you can see them like Sufis, whirling dervishes; you can see them dancing and you will report that you saw people dancing, jumping -- but how are you going to know their inner world?

You should participate! You should dance yourself. You should have a taste of it. Only then you may be able to report something of it -- only something, not all of it, because all of it is impossible to report, all of it is inexpressible.

And when these people report, who don't understand, their report is only sensational. And then the masses read them, and they read even that report according to their own ideas. Then misunderstanding upon misunderstanding, layers and layers of misunderstanding! I must be the most misunderstood man in this country at this moment.

Carolyn, a curvaceous traveling saleslady, was waiting her turn to register at a motel when she overheard the desk clerk tell Zabroski, the man in front of her, that he had just gotten the last room. She waited for the Pole to leave the desk and then approached him.
"There is not another motel within miles and I am dead tired," she pleaded. "Look -- you don't know me, I don't know you, they don't know us, we don't know them. How's about me spending the night with you?"
"I don't care," said Zabroski.

They went to his room; he took off his clothes and so did she. "Listen," she said, "you don't know me, I don't know you, they don't know us, we don't know them. Let's have a few drinks. I've got a bottle."

After they had gotten a little high, she cuddled up to him and whispered, "You don't know me, I don't know you, they don't know us, we don't know them -- let's have a party."
"Hey," said the Pole, "if I don't know you and you don't know me and they don't know us and we don't know them -- who the hell we gonna invite?"

Now the word 'party' is creating the trouble! The Pole is going to understand according to his idea of a party. Carolyn has something else in her mind -- a real party!

What I am saying is totally different from what is being understood by the outsiders. But that is natural and I accept it. I have no grudge, no complaint about it. It's how it is going to be.

I can be understood only by those who are in deep love, who are in deep trust with me. I can be understood only by those who are ready to put their minds aside. In that state of silence, something from me can stir your heart, can trigger a process of understanding.

The fourth question:

BELOVED MASTER,
WHERE DO REBELLION AND SURRENDER MEET?

Prem Rajo, rebellion and surrender meet in the idea of the ego. Drop the ego and simultaneously surrender happens, and rebellion too.

I know what you mean by your question. You mean that rebellion and surrender seem to be polar opposites -- how can they meet? How can one be rebellious AND surrendered? That's your question. That's how mind thinks about rebellion and surrender; through the mind you cannot see them meeting anywhere.

A man who is surrendered will look nonrebellious. A man who is rebellious will always be disobeying -- how can he surrender? He may die, but he will not surrender.

You know only one kind of surrender: the surrender that is forced on you, the surrender that is not done by you but you are made to do it -- at the point of a dagger you are forced to surrender. That is not the surrender I am talking about.

I am talking of a totally different kind of surrender. You are not forced -- you see the ugliness of the ego, you see the misery of the ego, you see the stinking ego, and you use the master as an excuse to drop the ego. The master is always an excuse -- remember.

When you surrender to me you are not surrendering to anybody in particular -- because I am not there as a person. And when you surrender I am not accepting your surrender, remember -- because there is nothing to surrender, just a false idea of the ego.

It is like a man who believes that he is rich and he is not, and he comes to me and he says, "I surrender my whole kingdom to you." I say, "Okay, I accept."

I accept so that you can get rid of this nonsense. You don't have it, so it is not going to create any trouble for me.

Two hippies were resting under a tree. It was a full-moon night, and they were really high. One looked long at the moon and then said, "I would like to purchase it, and I am ready to pay any price."

The other said, "Forget all about it, because I am not going to sell it."

When you surrender your ego you are not surrendering anything which is real, just an idea. If it was really something, then the master would be burdened by so many egos, he would be killed! He would have to carry a Himalaya of egos; it would be impossible for him to live; even to walk, even to breathe. I have one hundred thousand sannyasins in the world -- now, if I have to keep one hundred thousand egos, then Vivek will go mad!

She goes mad about other things she has to arrange. So many presents come to me and she wants to dispose of them immediately, because it becomes a burden on her to go on collecting them and to keep track of where they are and to keep them clean. Now she is very much worried about my fountain pens. She goes on asking every day, "When are you going to distribute these?" -- because it is becoming a problem for her. I think I must have two hundred or more, and I am waiting so that at least I can give one fountain pen to each sannyasin -- I am waiting! Right now it will be a problem for me; whom to give and whom not to give, so I go on telling Vivek, "Wait a little, wait." And I tell many people, "Go on bringing them!" Now Niranjana is going especially to the West to bring as many fountain pens as possible. But if I have to keep all these egos it will be impossible -- Lao Tzu House is too small!

I accept your ego happily because there is no problem in accepting it. You are not giving anything to me, I am not taking anything from you. But you are getting rid of an idea, a fantasy, and your getting rid of it is the point. It is not surrender forced on you; it is surrender out of your own understanding.

And then rebellion happens on its own accord, because a man without the ego is the most rebellious in the world. Again remember: when I use the word 'rebellion' I don't mean it in the political sense. A man without the ego cannot have any politics. Politics needs great egoists; the whole game of politics is the game of ego, it is an ego trip.

When you are no longer burdened by the ego, when you have been unburdened, when the master has taken your so-called ego away from you, your life will be that of a rebel, of tremendous revolution. You will not be a Hindu and you will not be a Mohammedan and you will not be a Christian and you will not be a Jaina. This is revolution. You will not be a German and you will not be a Japanese and you will not be an Indian. This is revolution. You will not belong to any religion, to any sect, to any society, to any tradition. This is revolution.

And because there is no ego, God can flow through you; great creativity becomes possible. THIS is revolution! And you will live now in a total let-go; in fact God will live through you -- not you. And God cannot be a slave, and God cannot be reduced to any slavery, and you cannot be reduced to any slavery either now.

Prem Rajo, rebellion and surrender certainly meet -- in dropping the ego. But don't just go on trying to understand these things theoretically. Do something existential so that what I am saying becomes your experience -- because only experience liberates.

The fifth question:

BELOVED MASTER,

I hear the Indians bragging too much about their spirituality. What do You say about it?

Sahajo, Indians have nothing else to brag about! Forgive them, be compassionate to them. They don't have money, they don't have big houses, they don't have big cars, they don't have anything of science, technology. It is very difficult for them to maintain their ego; spirituality is their shelter. And spirituality is a commodity. You can brag about it very easily because nobody can prove that you don't have it, neither can you prove that you have it. It is so invisible that either you accept it or you don't accept it -- but you cannot prove it.

And why particularly, spirituality? It sometimes happens that if you are very greedy you will pretend just the opposite, because that is the only way to hide the greed. If you are a very angry person, you may pretend to be very polite, compassionate, loving, because that is the only way to hide your anger. If you are obsessed with sex, you may start talking about BRAHMACHARYA -- celibacy. The opposite is the way to hide it.

The Indian mind is utterly materialistic, and the only way to hide it is to talk about, brag about,

spirituality. Yes, there have been a few people in this country -- a Buddha, a Mahavira, a Patanjali, a Krishna -- who were utterly spiritual. But such people have been everywhere! Heraclitus, Pythagoras, Socrates, Plotinus, in Greece -- the same type of people, the same quality, the same fragrance. Lao Tzu, Chuang Tzu, Lieh Tzu, Mencius, in China -- the same perfume. Christ, Eckhart, Francis, Bohme -- the same dimension. Spiritual people have been everywhere; it is nobody's possession. But Indians brag about it, I know.

Sahajo, I can understand your question, because what you see all around is just the opposite. That's why they brag about spirituality. Each Indian thinks that just by being an Indian he is a Buddha. It is not so easy to be a Buddha! And Buddha has nothing to do with being an Indian.

In fact, Buddha was not an Indian, he was a Nepalese. He was born on the border of India and Nepal; in fact, now that part is in Nepal. And the statue of Buddha that you see does not look like a Nepalese, or does it? It is not a true statue. It does not look like Bahadur! Nepalese are closer to Chinese, Tibetans, Japanese -- the Mongol type. Buddha's statue does not look like a Nepalese, not at all.

The statues were not made at the time of Buddha nor when he died. The statues were made five hundred years later. And you will be surprised to know, they were made in imitation of Alexander the Great. Alexander had come to India by that time, and he had a beautiful face, the Greek features. The statue of the Buddha is Greek! The man himself was Nepalese; the statue is Greek.

And all the scriptures that you read about Buddha are not original. Some have been translated from Tibetan, some from Chinese, some from Japanese. The originals were destroyed by the Hindus -- and now the same Hindus go on proclaiming that they are the inheritors of Buddha. Buddhists were killed by the Indians!

A time came after Buddha's death, after seven or eight hundred years, when all the Buddhists either were killed or they had to escape out of India. India was completely cleaned of Buddhists. Yes, they were killed, burned alive. Those who were fortunate escaped. In a way that was a blessing, because the people who escaped, the monks, they escaped to Tibet, to China. Those who were not too much afraid, they escaped to Tibet -- Tibet was very close. Those who were very much afraid went to China, to Mongolia, to Korea, to Taiwan, they simply never stopped, they went on and on! That's how the whole of Asia was converted to Buddhism. The whole credit goes to the Hindus. And now these same Hindus go on claiming that, "We have given birth to Buddha." Feel ashamed!

But India is poor and very materialistic. Poor people cannot be otherwise; a poor person is bound to be materialistic, grossly materialistic. But then where to feed one's ego? India has nothing else to brag about. Spirituality is a good commodity -- invisible, unprovable. Anybody can say, "I have experienced God." You cannot disprove it. Maybe he is right, maybe he is not right, but it is beyond proof this way or that.

But don't be worried about these stupid people who go on talking about spirituality, not knowing even the ABC of it. Yes, they may know something about the Vedas and the Upanishads. They may have crammed a few sutras, they may repeat them parrotlike, but they don't understand what they are saying -- because their lives belie it.

"Excuse me, sir," said the Indian, "but aren't you the gentleman that fetched my son out of the lake yesterday?"
"Why, yes, I am," said the embarrassed rescuer. "But that's alright -- let's just say nothing more about it."
"Say nothing about it?" shrieked the Indian. "Indeed, man, where is his cap?"

He is not even grateful! He has not come to say thanks to the person that, "You have saved the life of my child." He is worried about the cap....

A Mexican, an Italian and an Indian were discussing what they would do if they awoke one morning to discover that they were millionaires. The Mexican said he would build a bullring.

The Italian said he would hire thirty hookers -- one for each night of the month.

The Indian said he would go to sleep again and see if he could make another million.

If you watch the Indian mind, it IS materialistic. And it is not that it is materialistic only today -- it has always been, because twenty-five centuries ago Buddha was telling people not to be materialists, and he was talking to the Indians. And even before Buddha, almost twenty-five centuries before Buddha, Parshvanath was telling Indians not to be materialists.

India has given the greatest materialist philosophy to the world: the philosophy of the Charvakas. The Greek philosopy of Epicurus is nothing compared to the philosophy the Charvakas have given to the world. The word CHARVAKA is significant; it comes from CHARUVAK. Charuvak means sweet message, beautiful message. Another name of the philosophy of the Charvakas is LOKAYAT. Lokayat means popular; in which the majority of the people believe.

Maybe it is because of the Indian materialism that a Buddha, a Mahavira, a Parshvanath, a Neminatha, were possible. When people are too materialistic, a few intelligent people are bound to get bored by the whole thing. It becomes nauseating, it becomes sickening! Life works in a very strange way: when the society is materialistic, a few avant-garde people start becoming spiritualists.

Now the West is very materialist, and a great longing for spirituality is arising there. That's why you have come here. You don't see many Indians here. They believe they already know. They believe they have nothing to do -- no more research, no more inquiry. And they have become very cunning. Poor people are bound to become cunning.

Poverty is the root cause of all sins, of all crimes. So they start learning devious ways. They start becoming hypocrites: they say one thing, they do another thing. They start learning how to wear masks. You can see it, not only in the ordinary people, but in the so-called leaders and saints, political and religious. You will not find such hypocrites anywhere else.

An airplane crossing the Atlantic ran into engine trouble. After dumping all the baggage to lighten the load, the pilot informed the passengers that three people would have to jump in order to save the rest.
"We need three volunteers," announced the pilot.

Immediately an Englishman left his seat, shouted, "God save the Queen!" and jumped out.

In a little while a Frenchman got up and said, "Long live France!" and took the plunge.

Five minutes later an Indian politician in pure snow-white, handspun clothes, stood up, screamed, "Long live Mahatma Gandhi!" and threw a Mexican out the door.

The last question:

BELOVED MASTER,
WITH THE THREAT OF NUCLEAR DESTRUCTION, HOW CAN WE BE "JOYFUL AND SERENE"?

Julia Bradley, what else can you do? Time is short -- dance, sing, be joyous! If there were no nuclear destruction possible, no threat, you could have postponed. You could have said, "Tomorrow we will dance." But now there may be no tomorrow; you cannot postpone.

This is for the first time that tomorrow is absolutely doubtful. It has always been doubtful, but this time it is absolutely doubtful. Individually it is always doubtful: tomorrow may never come, even the next breath may not come in. Individually death is always imminent, but this time it is something global, universal. The whole earth may disappear, may explode; not only all human beings, birds, animals, trees, the whole life on earth may be gone.

Now it is up to you, Julia Bradley. You can cry and weep and you can beat your head against the wall; that will not stop nuclear destruction and its threat. In fact it may bring it closer and faster because sad people, miserable people, are dangerous people. Misery creates destructiveness.

But if the whole humanity can start dancing, rejoicing, feasting -- seeing that the threat is very close by.... The third world war can start any moment. The foolish politicians have enough atomic energy piled up to destroy this earth not only once but seven hundred times. That many atomic bombs, hydrogen bombs, have accumulated that we can kill each person seven hundred times -- although a person dies only once. But politicians don't want to take any chance, so seven hundred times you can be killed. It will not be needed, one time will do -- because we have heard only one story of resurrection; that is Jesus Christ. And even if Jesus Christ is resurrected and everybody is gone, what is he going to do? He will have to commit suicide.

Rejoice! -- because then there is a possibility. If the whole earth can become full of joy it will be less possible to destroy -- because who is going to destroy it? We are the people; it is up to us to decide that we want to live or that we want to commit suicide. If we start a new climate in the world -- of rejoicing, of dancing, of singing, of meditation, of prayer -- and if people become full of bliss, cheerfulness, laughter.... If the world is full of laughter, there is every possibility we can avoid nuclear destruction, because joyous

people don't want to destroy, they want to create.

And anyway, Julia Bradley, you are going to die. Whether the whole earth remains or not does not matter. YOU are going to die, that much is certain. How does it matter to you whether the world continues after you or not? If it continues, good; if it does not continue, good. How does it matter to you? You will not be here anymore. As far as you are concerned, death is absolutely certain. Still you love, still you sing, you listen to music, so what difference does it make?

If destruction has become global, we have to make laughter and dancing also global, in the same proportion, to counteract it. Why be sad? And what are you going to gain by sadness? Is it going to help in any way? It may be just a trick of the mind to keep you sad, it may be just a defense. You must be sad; now you are trying to find more and more rationalizations for remaining sad. And this is a beautiful rationalization, that, "What are you talking about? Telling people to dance and sing and rejoice, and the world is on the verge of destruction? Tell people to be sad; tell people to cry and weep and forget all laughter and forget all love!" Is that going to help in any way? It will bring the universal suicide closer.

But somewhere deep down in you there is a sadness that does not want to leave you, and that sadness is trying to find rationalizations.

David came from an orthodox family. One day he announced, "Mama, I am going to marry an Irish girl named Maggie Coyle."

The woman froze in shock. "That's nice, David," she said, "but don't tell your papa. You know he has got a weak heart. And I would not tell your sister, Ida -- remember how strongly she feels about religious questions. And don't mention it to your brother, Louis -- he might give you a bust in the mouth. Me, it is alright you told. I'm gonna commit suicide anyway."

Somewhere deep down you must have a suicidal instinct. You are just finding rationalizations.

Yes, I know the world is facing a danger, but each individual has always faced the danger of death. Still Jesus says: Rejoice and rejoice! And again I say unto you, rejoice! And in fact, Jesus was saying to people, "This world is to be destroyed soon. The Day of Judgment is very close by." It was never so close as it is now. Jesus was wrong! Twenty centuries have passed, and he was saying to people, "In your very life you will see the Day of Judgment!" His prophecy was not fulfilled.

In fact he was not a prophet, he was a mystic. He was saying these things for a totally different purpose. He was saying, "The Day of Judgment is very close by -- transform yourself! Don't waste time, don't postpone!"

Now the day of universal death is really close by, so, Julia, don't postpone. Rejoice, rejoice, I say unto you again and again, rejoice -- because if you can die rejoicing, you will transcend death, you will go beyond death.

One who can die blissfully never dies, because in death he comes to know immortality.

And if the time is short, then you have to spread this orange laughter all over the world. Then it is time that we should make people more and more joyous. Tell them that death can take over this earth any moment -- the days are numbered -- because the politicians are fools, and the fools have so much power now that it is a sheer miracle that the third world war has not happened yet. It should have happened. Why it has not happened yet is a mystery. Having all these stupid politicians all over the world having all the power.... Just pushing a button and the process can be triggered, and within ten minutes the whole earth will be on fire -- a fire that can melt steel and rock, a fire that will melt everything. The whole earth can explode.

This is good news! You don't have time to waste. Julia, come on -- join the dance!

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

Chapter #7

Chapter title: See yourself in others

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ALL BEINGS TREMBLE BEFORE VIOLENCE.
ALL FEAR DEATH.
ALL LOVE LIFE.

SEE YOURSELF IN OTHERS.
THEN WHOM CAN YOU HURT?
WHAT HARM CAN YOU DO?

HE WHO SEEKS HAPPINESS
BY HURTING THOSE WHO SEEK HAPPINESS
WILL NEVER FIND HAPPINESS.

FOR YOUR BROTHER IS LIKE YOU.
HE WANTS TO BE HAPPY.
NEVER HARM HIM
AND WHEN YOU LEAVE THIS LIFE
YOU TOO WILL FIND HAPPINESS.

NEVER SPEAK HARSH WORDS
FOR THEY WILL REBOUND UPON YOU.
ANGRY WORDS HURT
AND THE HURT REBOUNDS.

LIKE A BROKEN GONG
BE STILL, BE SILENT.
KNOW THE STILLNESS OF FREEDOM
WHERE THERE IS NO MORE STRIVING.

LIKE HERDSMEN DRIVING THEIR COWS INTO THE FIELDS
OLD AGE AND DEATH WILL DRIVE YOU BEFORE THEM.

BUT THE FOOL IN HIS MISCHIEF FORGETS
AND HE LIGHTS THE FIRE
WHEREIN ONE DAY HE MUST BURN.

HE WHO HARMS THE HARMLESS
OR HURTS THE INNOCENT
TEN TIMES SHALL HE FALL --

INTO TORMENT OR INFIRMITY,
INJURY OR DISEASE OR MADNESS,
PERSECUTION OR FEARFUL ACCUSATION,
LOSS OF FAMILY, LOSS OF FORTUNE.

FIRE FROM HEAVEN SHALL STRIKE HIS HOUSE
AND WHEN HIS BODY HAS BEEN STRUCK DOWN
HE SHALL RISE IN HELL.

What is the greatest mystery of existence? It is not life, it is not love -- it is death.

Science tries to understand life; hence remains partial. Life is only a part of the total mystery, and a very tiny part -- superficial, just on the circumference. It has no depth, it is shallow. Hence science remains shallow. It knows much and knows it in great detail, but all its knowing remains superficial -- as if you know the ocean only by its waves and you have never dived deep into it, and you don't know its infinity.

Life is finite, momentary. This moment it is there, the next moment gone. It is a breeze, comes and goes... it does not abide. Hence the claim of science that it knows the truth is not true. It knows only the partial truth, and to claim the partial as the total is one of the absurdities of the scientific approach. What it knows is true, but it is not the whole truth. And the moment you claim that the part is the whole, you falsify even the part.

Love is midway. It is exactly in the middle of life and death. It is half life, half death; hence the fear of love. Unless you are ready to die, you cannot know love -- although by dying you become more alive. It is through death that love resurrects itself again and again. It is by disappearing that it appears again and again.

Love is far more mysterious than life itself, because it has life in it and something more too: life plus death. Fifty percent of love is life, fifty percent is death. And only those who are ready to die will know the life of love. Those who are afraid to die will never enter the mystery of love.

Art explores the world of love. Hence art is far truer than science, goes deeper than science. The vision of the artist contains much more than scientific knowledge can ever contain, although the way of art is totally different from the way of science. It has to be different. Science can be objective because it is peripheral. Art cannot be absolutely objective; it is fifty percent objective, fifty percent subjective. It cannot be free from the observer.

Science tries to be absolutely free from the observer; the observer should not enter in it, should not participate, should remain absolutely neutral, nonparticipant, a spectator. He should not bring himself into it. That is the scientific outlook.

But how can you avoid the knower? If you really want to know, the knower is bound to enter into knowledge.

Now the more perceptive scientists are becoming alert to the phenomenon that it is impossible to be absolutely impartial: the observer is bound to be reflected by his observations. He cannot be a pure spectator. He will interpret, he will theorize, he will create hypotheses and he will move through his hypotheses. He will choose because the details are infinite. He will have to focus.

Who is going to decide where to focus, what to choose, what not to choose, in what direction to move? Because existence is multidimensional and you cannot move in all dimensions simultaneously, you can move only in one dimension, it is bound to be that what you know will be affected by the knower. But this has been the understanding of art from the very beginning.

When the scientist looks at the flower he tries to be just an observer. He simply takes note of what he sees; he does not bring his dreams, his visions into his observation. The poet has more freedom, the painter has more freedom. He moves deep into the phenomenon of the flower. He participates in its mystery, he is not separate; for a few moments he becomes one with it. There are moments when the poet dances with the flower -- in the wind, in the sun, in the rain. There are moments when the poet becomes the flower, when the observer is the observed. There are moments when the poet not only looks at the flower but looks THROUGH the flower, becomes the eyes of the flower. Naturally, he dives deeper than science; he brings far bigger diamonds, far more precious stones.

Poetry, painting, sculpture, music -- they come closer to reality because they are ready to participate. But they are only halfway.

Religion is concerned basically with death. Death contains all: death contains life, death contains love, and something more which neither life can contain nor love can contain. Death is the culmination of all, the crescendo, the highest peak. Life is the base, death is the peak -- love is somewhere in between.

The religious man, the mystic, tries to explore the mystery of death. In exploring the mystery of death, he inevitably comes to know what life is, what love is. Those are not his goals. His goal is to penetrate death, because there seems to be nothing more mysterious than death. Love has some mystery because of death, and life also has some mystery because of death.

If death disappears there will be no mystery in life. That's why a dead thing has no mystery in it, a corpse has no mystery in it, because it cannot die anymore. You think it has no mystery because life has disappeared? No, it has no mystery because now it cannot die anymore. Death has disappeared, and with death automatically life disappears. Life is only one of the ways of death's expression.

The corpse has no mystery because, with the disappearance of death, love is gone. Just one moment before there was great mystery; now there is nothing. You can only go and bury the dead or burn the dead. The full stop has come. The process has stopped. It is death that keeps the process going on. It is death that keeps you aware of something mysterious, miraculous, magical.

Religion is founded in the search into death, and to understand death is to understand all. To experience death is to experience all, because in the experience of death, you not only experience life at its highest, love at its deepest; in experiencing death you enter into the divine. Death is the door to the divine. Death is the name of the door of God's temple. The meditator dies voluntarily.

There are two kinds of death. One is the ordinary death; everybody dies it. That is not the mystic's death. The ordinary death happens against you; you go into it very reluctantly. You don't want to go into it, you cling to life. You don't become available to it, you don't become open to it. Hence you go on missing the point.

Many times you have died, but each time you died so much obsessed with life that you could not see what death is. Your eyes were focused on life, you were clinging to life. You were snatched away, and the only way to snatch you away is to make you unconscious.

When the surgeon is going to operate on you he makes you unconscious, he gives you anesthesia. That's what death has been doing for centuries, from eternity. If you can't go joyously, dancingly into it, there is a built-in anesthesia: people become unconscious before they die. That's why you don't remember your past lives, because you became so deeply unconscious before you died that the chapter became closed.

If a person can die conscious, alert, he will remember his past life. That's how India discovered that there is not only one life; millions of times you have lived. You are not new, you are very ancient pilgrims. But each time you died reluctantly, unconsciously; hence you forgot everything.

The mystic dies voluntarily. The mystic dies before the actual death; he dies in meditation. Lovers know a little bit of it because fifty percent of love is death. That's why love is very close to meditation. Lovers know something of meditativeness; unawares they have stumbled upon it. Lovers know silence, stillness. Lovers know timelessness, but they have stumbled upon it -- it has not been their basic search.

The mystic goes into it very consciously, deliberately. Meditation is total death, voluntary death. One dies into oneself. Before death ever comes the mystic dies. He dies every day. Whenever he meditates he goes into death. He reaches to those heights, those depths, and, slowly slowly, as meditation becomes natural, he starts living death. Then each moment of his life is also a moment of death. Each moment he dies to the past and remains fresh, because the moment you die to the past you become alive to the present.

He dies continuously and remains as fresh as dewdrops or lotus leaves in the early morning sun. His freshness, his youth, his timelessness, depend on the art of dying. And then when actual death comes he has nothing to fear, because he has known this death thousands of times. He is thrilled, enchanted; he dances! Joyously he wants to die. Death does not create fear in him; on the contrary, a tremendous attraction, a great pull.

And because he dies joyously he dies without becoming unconscious, and he knows the total secret of death. Knowing it, he has the master key that can unlock all the doors. He has the key that can open the door of God.

And now he knows that he is not a separate individual. The very idea of separation was stupid. The very idea of separation was there because he was not aware of death. You think yourself separate as an ego because you don't know what death is. If you know death, the ego will evaporate. And the moment the ego evaporates you start feeling for the whole existence.

That is why Buddha teaches nonviolence. It is not a moral teaching, not like Mahatma Gandhi. Mahatma

Gandhi's whole teaching is moral, social, political. It is ordinary; it has no mysticism in it. Buddha's nonviolence is totally different, qualitatively different. When he teaches nonviolence he means there is nobody other than you. To hurt anybody is to hurt yourself. To destroy anything is to destroy yourself. To be against, inimical, antagonistic to anybody is to be against your own being -- because there is only one being that permeates and pervades all.

Buddha never uses the word 'God', but by subtle hints he indicates again and again. This is his way of indicating. His respect for God is so tremendous that he feels to use the word 'God' is to commit a crime. That is my understanding of Buddha. He does not use the word because of deep respect, great reverence. He has been misunderstood -- as it happens always. All the buddhas are misunderstood, because the people who try to understand them have no insight, are blind, deaf.

Buddha has been thought to be an atheist. Nothing can be farther from the truth. Buddha has been thought to be against God. Nothing can be more untrue. Buddha's reverence is such that he cannot assert the word 'God'. To assert the word 'God' is to create a separation; as if "God" is separate from "me." The inseparableness is so much, the unity with God is so much, that even the word cannot be uttered.

That has been a tradition in ancient Israel: for centuries the name of God was not asserted. Only the highest priest of the great temple of Jerusalem was allowed, and that too in absolute aloneness, and that too only once a year. Nobody else was allowed to use the name of God. Only one day, once in a year, the highest priest, the purest, the most pious, the holiest man amongst all the Jews, would enter into the shrine, the innermost shrine of the temple. All the doors would be closed. Thousands of people would gather all around the temple just to be present there while the priest asserts the name of God. Nobody would hear it -- the priest would whisper it.

You cannot shout the name of God; it can only be whispered in silence -- and only once. It was a beautiful tradition. It shows reverence. Otherwise, beautiful words like 'God' become contaminated, become profane. They become ugly.

Even now, Jews, whenever they use the word 'God' or they write the word 'God', spell it differently. They don't use the full spelling G-o-d. They simply use G-d, they leave out the 'o', just to show that, "We are not competent enough to assert the full name." The essential part, the middle core of it, the very soul of it, is left out. And that 'o' is beautiful because it is also the symbol zero. It is not only 'o' but zero too, and zero is the innermost core of God.

Buddha calls it SHUNYATA -- emptiness, void. 'G' and 'd' are just peripheral; it's okay, one can use them, but the innermost core has to be left unexpressed. It is because of tremendous reverence for God, for existence, that Buddha has never used the word. But hints are there; for the perceptive ones, for the sensitive ones, there are infinite hints. In each sentence there is a hint.

The moment you die consciously, in meditation, God is born -- because you disappear as an ego. Then what is left? A stillness, a tremendously potential stillness, a silence that is pregnant -- pregnant with the whole. When you disappear, boundaries disappear. You melt and merge with everybody else.

The poet, only once in a while, becomes attuned with the flower, attuned with the sunrise, attuned with a bird on the wing. The mystic becomes one with existence forever. He is the flower and he is the cloud and he is the sun and he is the moon and he is the stars. He starts living in a multidimensional way because the whole life is his. He lives in the tree as greenness, and in the rose as redness. He is on the wings of the bird, he is the roar of the lion and he is the waves of the ocean. He is all... how can he be violent? How can he hurt? How can he be destructive?
His whole life becomes a creativity.
The mystic is utterly creative.

The sutras:

ALL BEINGS TREMBLE BEFORE VIOLENCE.
ALL FEAR DEATH.
ALL LOVE LIFE.

Simple statements, but with great meaning.

ALL BEINGS TREMBLE BEFORE VIOLENCE. Even unconscious animals tremble before violence. Even though you may not make them in any way alert that they are being killed, but still, before a sheep is

killed, she trembles. Now the scientists have discovered that the same is true about trees. When the woodcutter comes into the garden or into the forest the trees tremble.

Now there are sophisticated instruments like cardiographs, to note the trembling of the heart of the tree, which can make a graph of what is happening to the inside of the tree. Even the entry of the woodcutter into the forest.... He has not said anything, he has not yet cut a single branch of the tree, but the trembling arises as if some intuitive source makes the tree alert.

And scientists have watched a miracle: the same woodcutter with his axe on his shoulder may move from the forest. If he has not cut any tree -- if he is just passing by the way, going to some other place -- no tree trembles. It seems as if the intention of the woodcutter -- just the intention, not any act -- is being relayed, broadcast to the trees.

And one thing more they have observed. You may not cut the tree; a hunter may come and kill a tiger -- but all the trees surrounding the place tremble. Even the death of the tiger is enough to make them sad, to make them afraid. What scientists have just now become aware of, within these last three or four years, the mystics have been aware of for centuries.

Buddha says: ALL BEINGS TREMBLE BEFORE VIOLENCE. Violence is something against nature. The religious person cannot be violent -- not that he practices nonviolence, remember. If you practice nonviolence you will become a Gandhian, a phony. The Gandhian is not a religious person. He practices nonviolence, he TRIES to become nonviolent -- he has no understanding. He creates a character, but deep down he has no consciousness which can function as a center of that character.

The mystic first creates the consciousness, then the character follows on its own accord. And the moralist creates the character, but consciousness does not follow the character. Character is a very superficial thing. You can find in this country... there are thousands of people who practice nonviolence, the Jainas particularly.

The Buddhists have forgotten all that Buddha has said. The day Buddhism had to leave India, it left its nonviolence too. Now Buddhists are all meat-eaters -- the Chinese, the Japanese, the Koreans. Of course they have rationalized it. The rationalization is that, "We eat the meat only of those animals who have died a natural death." So in China, in Japan or in Buddhist countries, you will find written on shops' boards, "Here only that meat is served which has been taken from animals who have died a natural death." Now, not so many animals are dying a natural death that they can supply the whole of Asia. But that's enough -- people are cunning.

But in India the Jainas are still practicing nonviolence. But because they practice it, it remains something false, something closer to hypocrisy. It does not transform their being, it does not make them luminous, it does not give them grace and beauty. And in their ordinary life they are as angry, as full of ambition -- or even more so -- than others. And that "more" can be understood; there is a reason.

They have somehow forced themselves to be nonviolent. Now where will their violence go? It will have to find some new ways, new outlets. Because their master, Mahavira, who was a contemporary of Buddha, said to them: Create a consciousness which is followed by nonviolence -- in the same way as Buddha said it. In the same way as Buddhists have misunderstood Buddha, they have found a legal way to get out of it.
"Don't kill," Buddha said. And they say, "We don't kill; we only eat the meat of the animal who has died naturally." This is a legal strategy to get out of it.

Jainas have followed in a routine way, without understanding, the message of Mahavira... because Mahavira said: Don't kill animals, don't cut trees -- he was the first to say: Don't cut trees -- so Jainas have followed it, not understanding the depth and the significance of it, but only as a dead letter. Literally they have followed, so they stopped farming because in farming you will have to cut plants and trees.

They stopped being warriors. Mahavira was born into a warrior race; all twenty-four Jaina TIRTHANKARAS were warriors. Of course it is absolutely certain that the people who became interested in Jaina tirthankaras must have come, at least the majority of them, from the KSHATRIYAS -- the warrior race, the samurai of India. But they could not remain warriors anymore, they had to drop their swords.

They could not be warriors, they could not be farmers, and the brahmins wouldn't allow them to be brahmins. And they were not interested either in being brahmins, because they were not interested in brahmin scriptures -- because those scriptures are full of violence.

In those scriptures animal sacrifice is allowed; not only animal sacrifice but human sacrifice too -- that at the altar of God you can sacrifice human beings. Once in a while, even in these days, this twentieth century, it happens in India: once in a while a child is sacrificed, a man is sacrificed -- even now!

They could not become brahmins, they could not remain kshatriyas, warriors. They would not like to

become sudras. To be cobblers was impossible because that is violence, and it was against their ego to become sweepers. Then the only possible way for them was to be business people. So all the Jainas became business people, and their whole repressed violence became their ambition, their greed.

Hence the Jainas' is a small community in India, a very small community, but it manages and controls the majority of the wealth of the country. It is the richest community. The whole violence became directed towards one thing -- money. You can hurt people by being rich without hurting them in any visible way. You can exploit people. You need not kill them, you need not drink their blood, but you can still exploit them to such an extent that no blood is left in them. That's what happened with the Jainas. That is always going to happen if you try to do the superficial first.

It is as stupid as if I want to invite you for dinner -- I need not invite your shadow, it comes with you. If I invite your shadow, the shadow is not going to come; it cannot come and there is no question of your coming because you are not invited at all.

Character is a shadow phenomenon, consciousness is the center. Character simply reflects consciousness. So these sutras have to be understood not as moral teachings, but as spiritual insights. ALL BEINGS TREMBLE BEFORE VIOLENCE. "All beings" means trees, birds, animals, men....

We are so cunning that we go on saying that man is the master. Animals are created for him to enjoy, trees are created for him. Not only that we make distinctions and differences between man and other animals and other planes of existence, we make differences in humanity too.

For example, Adolf Hitler used to think that the Germans, particularly the Nordics, the purest Germans, are made by God to dominate the whole world. All other races are a little lower than the pure Aryans. So if they don't yield, don't surrender, they can be destroyed.

Jews have always been thinking that they are the chosen people. Hindus have always thought that they are the most pious people, God's own people; God always takes birth in Hindu families, nowhere else. Hindus have always thought that this country, India, is the only sacred country. But this stupidity is nothing special to Hindus; everybody thinks that way.

Mohammedans think that God has given the real and the final dispensation to Mohammed in the Koran. Now there is no need for any master, no need for any Buddha. The Koran is the full stop; evolution has stopped at the Koran. And Mohammedans have the privilege and the responsibility to turn the whole humanity into Mohammedans. And if people resist they have to be killed for their own sake.

And so is the case with Christians, because their Jesus is the only begotten Son of God. And what are all others -- bastards? Only Jesus is the only begotten Son of God, and you can reach heaven only through Jesus -- not through Buddha, not through Krishna, not through Zarathustra. No, Jesus is the ONLY way, the ONLY truth!

So not only in animals and trees have we made a hierarchy, we are trying to make a hierarchy in man too. All men are the same. Yes, there may be superficial differences -- which is good. It will be very sad if those superficial differences disappear. They make life more enchanting; they give life variety, color. They make life a garden, full of different colors and different perfumes. Small differences are beautiful; they have to be cherished, they have not to be destroyed. Man has not to be made into a single kind of humanity. These differences -- of Jews and Hindus and Mohammedans and Christians -- are beautiful. The differences in Chinese and Japanese and Germans and English and French and Italians, are beautiful, but these are superficial things.

At the core, all human beings are equal and the same.

Put two men and a woman on a desert island and this is what surely will happen:

If they are Jewish, the two men will play cards to see who gets the woman.

If they are English, they will discuss the weather and ignore the woman because they are more interested in each other.

If they are French, the two men will share the woman.

If they are Italian, the woman will kill one of the men.

If they are Eskimos, one of the men will claim the woman and then lend her to the other man.

If they are Americans, they will still be discussing the matter, trying to find a fair and amicable way to settle the problem.

These differences ARE there, and these differences are beautiful and they have to be cherished. They are lovely, they make the earth beautiful; otherwise it will be very boring.

The following ad appeared in the personal column of a London paper: "My husband and I have four sons. Has anyone any suggestions as to how we may have a daughter?"

Letters poured in from all over the world. An American wrote, "If at first you don't succeed, try, try again."

An Irishman sent a bottle of Scotch with instructions to drink the entire contents before retiring.

A German offered his collection of whips.

A Mexican recommended a diet of tacos and refried beans.

An Indian proposed yoga, particularly SHIRSHASANA -- the headstand.

A Frenchman merely wrote, "May I be of service?"

These differences are good, beautiful; they should be helped to grow. But the basic, the fundamental being is the same, not only in human beings but in ALL beings. The tree has a being -- only its body is different from you; and the tiger has a being -- only its body is different from you. The differences are only on the circumference. The center is always the same because the center is one. The name of the center is God.

ALL BEINGS TREMBLE BEFORE VIOLENCE. ALL FEAR DEATH. ALL LOVE LIFE. There is no need to prove these things. These are simple observations of everybody. But a few conclusions can be drawn from them. If ALL beings tremble before violence, then there is something wrong in violence, basically wrong. It is against nature.

Destructiveness is not natural, creativeness is natural. Not violence but compassion is natural, not violence but love. Not anger, not hate, because those are the things that lead to violence, those are the seeds. Love, compassion, sharing, these are natural. And to be natural is to be religious.

ALL FEAR DEATH; hence, do not kill. Rather, help people to know death. Their fear is because of ignorance. They are afraid of death because death is the greatest unknown. There is no way to know death unless you die. Help people to know death through meditation, because that is a way of dying and still remaining alive.

ALL LOVE LIFE; hence, love. Create contexts, spaces, where more love can grow. That's what I am doing here: creating a space where your love energies can flow, where they have no hindrance, no obstructions.

All the societies of the world have been too much war-oriented, hence they have not allowed love -- because if you allow love to flow, war disappears. If you allow love and help love and create contexts for love to grow and happen, it will be impossible for people to fight each other and kill each other.

So from the very beginning we have to give them military training. From the very beginning children have to be taught hatred. The Hindu is told to hate the Mohammedan, the Mohammedan is told to hate the Hindu. The Christian hates the Jew, the Jew hates the Christian, and so on, so forth. Each nation hates another nation, and in each nation also there are different, small communities which hate each other: Maharashtrians hating Gujaratis, Gujaratis hating Maharashtrians.

India is one country, but the North hates the South, the South hates the North. The Hindi-speaking people hate the non-Hindi-speaking people, and the non-Hindi-speaking people are always against the Hindi-speaking people.

It seems that we have been brought up in such a way that hate has become simple, habitual; we are habituated to it, and love has become almost impossible. With so much hatred, with so many enemies, you are hating almost everybody. How can you love your wife? How can you love your children? How can you love your parents? And then impossible demands are made on you: you are told to love your wife, to love your husband, and you are told to hate everybody else in the world. These are contradictions. Either you can love all or you can hate all; you cannot divide.

The man who hates everybody else cannot love his wife -- it is impossible. He becomes accustomed to hate. Hate flows in his blood, it circulates in his being. If for twenty-three hours in the day you are hating, fighting, struggling, competing, then do you think for one hour back home with your wife you will be loving? Impossible! Those twenty-three hours will continue underneath.

So the policeman becomes a policeman twenty-four hours. Even when he is at home with his wife he behaves as if he is a policeman. The magistrate becomes a magistrate, the clerk becomes a clerk twenty-four hours -- not only in the office, he carries his files in his head. Even while making love to his wife he is calculating, he is doing a thousand and one other things in his mind. He may be in the office or he may be

somewhere else....

Just watch when you are making love to your wife, where you are. Are you there? In fact, somebody else is making love to your wife; you are not there -- it is just a mechanical act. And do you think your wife is there? She is also not there. She may be in the kitchen or thinking how to purchase a new fridge -- may already be gone to the supermarket. She may be there; she may not be with you at all.

That's why your love is not satisfying; on the contrary, it leaves you very frustrated. And can you love your children? Impossible! How can you love your parents? -- these are the people who have taught you all kinds of hatreds.

We need a totally different world, a different upbringing, where hate is not taught. This is a very strange world that we have created! Up to now what we have done to humanity is really unbelievable: on the one hand we teach them hate, and on the other hand we go on talking about peace. On the one hand we poison them, and on the other hand we tell them, "You are all brothers." We talk about brotherhood, and we prepare for war; we talk about world peace, and we prepare for war. This is sheer neurosis; this is not sanity! Man hitherto has remained insane, and the reason is a wrong upbringing.

We have not listened to the buddhas yet. Now it is time! We HAVE to listen to buddhas now. If we don't listen, just a few years more and the whole humanity is doomed. We cannot afford anymore not to listen.

ALL LOVE LIFE. Help people to love more. Love yourself. Rejoice in love.

SEE YOURSELF IN OTHERS.
THEN WHOM CAN YOU HURT?
WHAT HARM CAN YOU DO?

See the point: this is not a moral teaching -- this is a spiritual regeneration, a revolution. SEE YOURSELF IN OTHERS. Not philosophically only -- existentially. Put the ego aside and you will be able to see that you are in all, that life is one. THEN WHOM CAN YOU HURT? WHAT HARM CAN YOU DO?

HE WHO SEEKS HAPPINESS
BY HURTING THOSE WHO SEEK HAPPINESS
WILL NEVER FIND HAPPINESS.

If you are trying to seek happiness by hurting those who also are seeking happiness, you cannot find happiness, because you have not even understood the most fundamental thing about life. In such ignorance how can you be happy?

Just see all around, watch with loving eyes, look with egoless mind, and you will see that life is absolutely against destructiveness. Life is creative energy. Even if sometimes people commit suicide, they commit it not in the service of death but in the service of life.

The people who commit suicide are the people who have been in tremendous love with life and feel frustrated, disillusioned. In those moments of disillusionment they go insane. Those people who commit suicide are not against life, remember. Ordinarily that's what is thought about these people, that they are against life. No, they are too much for life; they are so much for life that life cannot fulfill their demands. In utter frustration they commit suicide.

Mulla Nasruddin was so discouraged with life that he decided to commit suicide. One evening he walked out to the country, a loaf of bread tucked under his arm. When he came to a train junction he lay down on the railroad tracks. A peasant passing by was amazed by the strange sight.
"What are you doing," he asked, "lying on these tracks?"
Said the Mulla, "I am going to commit suicide."
"What do you need the bread for?" asked the peasant.
"In this country," said the Mulla, "by the time the train gets here, a man could starve to death."

Nobody wants to die. That means life wants to persist for ever and ever. That means life is in love with eternity. In fact life IS eternal. Death only changes the form, it does not destroy -- but it creates fear because it is the most unknown phenomenon.

Fear disappears only when, in deep meditation, you become acquainted with death; when in deep meditation you know that "I am not the body, not the mind. Then how can there be death?" The body will go into the earth -- dust unto dust -- but your consciousness will persist forever. Then fear disappears. And when fear disappears in you, a great desire arises to help others also so that they can dissipate their fear -- because people living in fear are living in anguish. Their life is a nightmare surrounded by fear.

Life should be surrounded by love, not by fear. It is fear that creates anger. It is fear that ultimately creates violence. Have you watched? Fear is only a feminine form of anger and anger is a masculine form of fear. Fear is a passive form of anger and anger is an active form of fear. So you can change fear into anger very easily, and anger into fear -- very easily.

Sometimes people come to me and they say, "We are feeling very afraid."

I tell them, "You go and beat the pillow and be angry with the pillow."

They say, "What will that do?"

I say, "You just try!" And it becomes a revelation even to them. If they can beat the pillow in real, hot anger, immediately fear disappears, because the same energy turns and becomes active. It was inactive, then it was fear.

Fear is the root cause of hate, anger, violence.

Help people not to be afraid. But how can you help people not to be afraid unless you know what fearlessness is?

HE WHO SEEKS HAPPINESS BY HURTING THOSE WHO SEEK HAPPINESS WILL NEVER FIND HAPPINESS. You can find happiness only if you help others also towards happiness. You cannot find happiness alone; that's what you have been trying. You have been trying to be happy alone and let the others go to hell. You are not so alone; we are joined together with each other. If everybody else is going to hell, you cannot go to heaven, remember.

There is a beautiful parable about Gautam Buddha:

He arrives at the gate of heaven. The doors are flung open for him, great music is there to receive him, and angels with garlands, but Buddha refuses to enter. He says, "I will wait here. Till the last being has entered into heaven I cannot enter."

The angels persuade him that, "This will take eternity... for everybody -- all men, all women, and all elephants, and ants and.... If you are thinking for all beings to enter first, then it will take eternity!"

Buddha says, "It is nothing to be worried about -- I will wait. I can wait, I know how to wait. And I am eternally blissful already -- what more can heaven give to me? There is nothing more than that. So I will wait here, but I cannot enter into heaven unless everybody else has entered."

And the story goes that Buddha is still waiting at the gate; the angels are still trying to persuade him. Again and again they try new arguments, but they have not yet been able to take him in and close the door. And the doors are open and Buddha is waiting....

There can be a thousand and one interpretations of this beautiful parable. Today I would like to remind you of one thing: even if Buddha wants to get in alone, he cannot. He understands that, that's why he is saying: Till the last being has entered, I am not going to enter -- because he understands that it is impossible.

We are all one, we are not separate. It is not possible just for my hand to enter into heaven; even if it enters it will be a dead hand, it will not be really my hand. It is not possible for one of my eyes to enter into heaven and the whole body to remain outside. Either I can enter as a whole being or not at all. That's what Buddha is saying.

Buddha is saying, "I am only a part -- the total is outside. I cannot enter in. I will enter only with the whole."

If you understand this, your approach, your relationship with life, will have a totally different flavor. You will see all are friends, you will befriend life. In that very befriending you will start becoming happy. In that love for all, a great bliss will arise in you.

FOR YOUR BROTHER IS LIKE YOU.
HE WANTS TO BE HAPPY.
NEVER HARM HIM
AND WHEN YOU LEAVE THIS LIFE

YOU TOO WILL FIND HAPPINESS.

This sutra has been misinterpreted for at least twenty-five centuries.

AND WHEN YOU LEAVE THIS LIFE YOU TOO WILL FIND HAPPINESS. This has been interpreted again and again as if it says something about life after death: "When you leave this life, when you leave this body, then you will find happiness" -- as if happiness is something which happens only after death; it cannot happen in life. This has been the way of the Buddhist interpreters.

I am not a Buddhist. The Buddhists have been interpreting it in a life-negative way. My interpretation is totally different. And I say to you that that is exactly what Buddha meant it to be, because I am not just interpreting it in a philosophical way -- this is my experience too. And as far as experience is concerned it can't be different; it is not different from Buddha's experience.

When Buddha says: AND WHEN YOU LEAVE THIS LIFE... he does not mean death. He simply means this way of living this life, this way of stupid living: this way of desires, ambitions, anger, possessions, jealousies -- this foolish way of life. And everybody who is not getting deeper into meditation is living in a foolish way.

Wiznicki and Polacek went to a used car lot to buy a car. They didn't have enough money to buy one but the salesman sold them a camel.

"Does this thing work?" asked Wiznicki.

"Of course," said the salesman. "This camel stops at red lights and goes on green."

Wiznicki and Polacek left on the back of the camel but in twenty minutes they were back without the animal.

"What happened?" asked the salesman.

"Camel do what you say alright," exclaimed Polacek. "We stop at red light, boys in car pull up beside us. One boy yell out, 'Look at those two jerks on the camel!' We got off to see who the two jerks were and camel ran away!"

If you look at your life, if you watch closely, you will see what a fool you are, what a jerk you are!

To live without meditation is to be foolish, because whatsoever you do then is going to be wrong. You cannot do right without meditation because right only grows in the soil of meditation. In the soil of the mind ambitions, desires arise. And when there is ambition there is competition, and when there is competition you are not a friend to others. You are an enemy and others are your enemies. The competitive mind lives in an inimical way, lives in hatred, lives in jealousy; its whole function is out of jealousy. And because of this kind of life man suffers, he remains in misery.

When Buddha says: AND WHEN YOU LEAVE THIS LIFE YOU TOO WILL FIND HAPPINESS... he means if you leave this life of ambition, jealousy, hatred, competition, if you leave this life of the ego, you will find happiness -- immediately, instantly, herenow. It is not a question of after death. It is not a question that after death you will be happy. You can be happy this very moment -- you just have to change your pattern of life.

And the pattern of your life can be changed in two ways: either from the outside, from without -- which is character, which is morality -- or from the inside, from the interiority, from within -- which is religion.

Don't be a moralist. That is not a way of real revolution, it is all hocus-pocus. The moralist is an egoist in a new way. He lives in misery. Only one who has started living from the center, who enters into one's own subjectivity in deep silence, will have happiness showering on him.

NEVER SPEAK HARSH WORDS
FOR THEY WILL REBOUND UPON YOU.
ANGRY WORDS HURT
AND THE HURT REBOUNDS.

A fundamental of life: whatsoever you do rebounds on you. If you use harsh words, they will rebound. If you hurt people, that will come back to you.

Once I was in Matheran with a few friends. We went to visit a place called Echo Point. One man was with us who started barking like a dog, and all the valleys and the mountains surrounding started barking as

if thousands of dogs were there.

I told the man, "Why don't you sing a song? -- because these mountains will only echo it. If you bark like a dog they will become dogs. Why don't you sing a song?"

And the man started singing a song... and we were showered by his beautiful song. From all the valleys and the mountains the song started coming back to us.

I told the people who were present that life is also an Echo Point. It gives you whatsoever you give to it. You have to reap the crop, whatsoever you have sown before. Sowing the seeds of poison, don't hope that you will be reaping a crop of nectar; you will not be able to attain to nectar by the seeds of poison. Poison will bring more poison. Sow the seeds of nectar and reap the crop of nectar.

NEVER SPEAK HARSH WORDS FOR THEY WILL REBOUND UPON YOU. ANGRY WORDS HURT AND THE HURT REBOUNDS.

LIKE A BROKEN GONG
BE STILL, BE SILENT.
KNOW THE STILLNESS OF FREEDOM
WHERE THERE IS NO MORE STRIVING.

This is the most pregnant sutra of all the sutras of today. This is the secret of meditation, this is what meditation is all about.

LIKE A BROKEN GONG BE STILL, BE SILENT. KNOW THE STILLNESS OF FREEDOM.... What is "the stillness of freedom"? -- freedom from desire. It is desire that creates noise in you. And there is not only one desire in you, there are millions of desires clamoring for attention, asking you, pulling you, pushing you, to follow them. You are falling apart because you are continuously being pulled and pushed in different directions.

KNOW THE STILLNESS OF FREEDOM.... That means freedom from desires. Then there is stillness.

... WHERE THERE IS NO MORE STRIVING. When there is no desire there is no more striving. Where there is no more goal there is no more striving. Where you are no more ambitious for anything -- worldly or otherworldly, material or spiritual -- when you are not ambitious at all, how can there be a noise in your being? All is bound to become silent. This is true silence.

There is another kind of silence too. You can sit in a yoga posture, you can take deep breaths, and you can chant a mantra, and you can force your mind again and again for months, years. If you go on doing such a thing, after years of practice you may attain to a certain stillness which will be forced, artificial. And if you will look deep within yourself you will find all the noise has become only repressed; it is still there lurking underneath you. It is no longer on the surface, it has gone to the bottom. And that is even more dangerous, because if something is in the conscious, getting rid of it is easy; if something becomes unconscious, then getting rid of it becomes impossible.

Hence psychoanalysis tries to bring everything to the conscious so that you can get rid of it. It brings your dreams, your unconscious messages, to the conscious -- because the only way to get rid of anything is to become fully conscious of it. Then it is up to you to keep it or to throw it, but to remain unconscious is to be a victim. Your strings are pulled from behind the curtain and you don't know who is pulling them. You are just a doll pulled this way and that. You are simply following unconscious desires.

Psychoanalysis brings your repressed desires to the conscious, but it cannot do it totally -- because even the presence of the psychoanalyst is enough to keep you repressed. Only meditation can help you totally, because you are not bringing it to somebody else's notice, you are bringing it in front of your own being. You can be absolutely free. You need not be afraid what the other will think.

The presence of the other is always repressive even though the psychoanalyst says, "Don't be worried, don't be afraid. I am not going to disclose it to anybody -- this will remain a secret with me, this will die with me." Whatsoever he says, his presence is enough to repress, because it is impossible for him not to be judgmental. If you are saying something which goes against his mind you can see in his eyes that the judgment has arisen.

It is because of this that Sigmund Freud used to sit behind a curtain; he never used to face the patient. He was fully aware of the phenomenon that the face, the eyes, the gestures, will show that you are judgmental, that you are judging. And if you are judging, the fear arises and repression happens. But even if you are sitting behind a curtain, the person knows you are there, the other is there -- and the other is

repressive.

Hence psychoanalysis helps only partially. And you know perfectly well that your psychoanalyst is as ill as you are, or maybe even more ill than you are. Psychoanalysts themselves go to other psychoanalysts to be psychoanalyzed, because they are suffering from the same problems.

Sigmund Freud and Carl Gustav Jung were traveling in a train together, when Jung was still a disciple and had not betrayed the master. Talking about psychoanalysis, Jung suddenly had an idea. He said, "You have psychoanalyzed us all, but you yourself are still unpsychoanalyzed. Would you like some of us to psychoanalyze you? I am ready! If you want, I can function as your psychoanalyst."

Sigmund Freud started trembling, perspiration came to his forehead although it was a cold winter morning. He said, "No, never!"

Jung asked, "Why?"

Sigmund Freud said, "That will destroy my whole prestige."

Jung said, "Then it has destroyed your prestige already. If YOU are afraid, then how can you say in front of us that others should not be afraid -- if even YOU are afraid?"

Sigmund Freud was afraid because he was carrying great repressions. About a few things he was so repressed that it is rare to find a person so repressed. He has done great work in bringing sex into the human consciousness from the repressed world. He has done the greatest service to humanity by destroying the taboo against sex, but he himself had very funny ideas about sex. He was not clear himself about sex, sexuality. He was carrying all kinds of dead, rotten ideas about sex himself. He was very much afraid of death too. Even the mention of death once or twice had made him go into a faint; just the mention of death and he had fainted, become unconscious.

Now, this is the founder of psychoanalysis -- fainting at the mention of the word 'death' and carrying very stupid, funny ideas about sex. What to say about other psychoanalysts -- they are in the same boat as their patients, and their patients know perfectly well.

No, it is not possible for you to expose yourself totally in front of anybody else. Hence in the East we never developed anything like psychoanalysis -- we developed meditation. That is exposing yourself in front of yourself. That is the only possibility to be utterly true, because there is no fear.

Freedom from desire, freedom from the unconscious, freedom from all kinds of goals, brings a different kind of stillness, a natural stillness that arises within your being, starts overflowing. Even others can feel it; it becomes almost tangible.

LIKE HERDSMEN DRIVING THEIR COWS INTO THE FIELDS
OLD AGE AND DEATH WILL DRIVE YOU BEFORE THEM.

Death is going to come sooner or later. Before death comes, learn how to die in meditation.

BUT THE FOOL IN HIS MISCHIEF FORGETS
AND HE LIGHTS THE FIRE
WHEREIN ONE DAY HE MUST BURN.

The fool goes on creating ditches for himself. You create your own misery, because you act out of unconsciousness, you act out of a noisy, cloudy mind. You don't act out of clarity; your action is not out of spontaneity; your action is not out of meditative silence. It creates fire. You may be thinking you are creating it for others, but everything rebounds on you.

There is no hellfire anywhere else unless you create it. Everybody has to carry his heaven or hell within himself -- it is your own creation.

HE WHO HARMS THE HARMLESS
OR HURTS THE INNOCENT
TEN TIMES SHALL HE FALL --

INTO TORMENT OR INFIRMITY,
INJURY OR DISEASE OR MADNESS,
PERSECUTION OR FEARFUL ACCUSATION,
LOSS OF FAMILY, LOSS OF FORTUNE.

FIRE FROM HEAVEN SHALL STRIKE HIS HOUSE
AND WHEN HIS BODY HAS BEEN STRUCK DOWN
HE SHALL RISE IN HELL.

FIRE FROM HEAVEN SHALL STRIKE HIS HOUSE.... It is not that somebody is sitting there in heaven who punishes you: you spit in the sky and it falls on you, you throw fire in the sky and it falls on you. You go against the current -- that is your whole misery.

Go with nature. Go absolutely in tune with nature, not upcurrent but with the current. Don't push the river, float with it. And life will be a bliss, and life will be an ecstasy, and life will be a benediction. Otherwise fire will strike your home. AND WHEN HIS BODY HAS BEEN STRUCK DOWN HE SHALL RISE IN HELL. And this happens every day.

When you go to sleep, many of you suffer from nightmares. Many write to me, "What to do about nightmares?" You cannot do anything directly about nightmares; you will have to change your pattern of life. Your nightmares are produced by what you are doing and thinking in the day. Your night is simply a reflection. If your day is beautiful, blissful, loving, you can't have nightmares. And if your day is silent, still, utterly thoughtless, contentless -- absolutely pure, whole, knowing no disturbance -- all dreams will disappear. In the night you will have a dreamless sleep.

The same happens when death comes. When the body falls, immediately either you experience heaven -- if you have lived rightly, mindfully, meditatively -- or you experience hell. These are not geographical places somewhere; these are when you leave the body. The mind left alone goes berserk. The mind left alone, unoccupied, creates something for which you have been sowing the seeds your whole life.

Now psychologists are agreeing with this, slowly slowly, that when a person dies, immediately -- in fact while he is dying -- he is already either entering into a nightmare -- that is hell -- or into a very very beautiful space -- that is paradise.

The third thing is neither hell nor heaven, neither happiness nor unhappiness, but just pure awareness. That is nirvana, that is moksha. There is no word to translate it, because in all the non-Indian religions -- Christianity, Judaism, Islam -- only two words have been talked about: heaven and hell. The third is missing, the highest is missing.

That's why I say these three religions are a little primitive compared to Buddhism. Buddhism reaches to the highest peak -- it transcends heaven and hell too.

One can die in absolute silence -- fully alert, experiencing neither pleasure nor pain. Then he will not be born again. Then he has jumped out of the ugly wheel of life and death. He has become one with the cosmos. To become one with the cosmos is nirvana. He has ceased as an individual being and he has become the whole.

Become still -- not a forced stillness, not a practiced and cultivated stillness -- become still naturally. Understanding the futility of desire, seeing the absolute absurdity of ambition, become still -- through understanding, not through practice.

LIKE A BROKEN GONG BE STILL, BE SILENT. KNOW THE STILLNESS OF FREEDOM WHERE THERE IS NO MORE STRIVING and you have gone into the beyond and you have become the beyond....

This is the goal of sannyas, this is the goal of all religion. This is the essential core of all spirituality. Science only knows the part; art a little more than science. Religion knows the whole.
Enough for today.

Chapter #8
Chapter title: Meditate a little bit

29 August 1979 am in Buddha Hall

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Q1 and Q2 on video

The first question:

BELOVED MASTER,
I HAVE ALWAYS THOUGHT THAT THE SENSE OF SCIENCE LIES IN ITS UTILITY FOR HUMAN NEEDS; IN HELPING TO PROVIDE ENOUGH FOOD, FINDING TREATMENTS AGAINST SICKNESS, CREATING MACHINES TO DELIVER MAN FROM HARD AND STUPID WORK, ETCETERA.
UNTIL NOW I HAVE ALWAYS BEEN CONVINCED THAT THERE IS NOTHING WRONG WITH SCIENCE, BUT RATHER WITH THE POPULAR ATTITUDE TOWARDS SCIENCE: THAT IT CAN DISCOVER THE INTERIOR LAWS OF LIFE.
NOW I HEAR IN YOUR WORDS THAT SCIENCE ITSELF IS A ROOT OF THE MISERIES IN THE WORLD, BECAUSE IT DESTROYS THE MYSTERIES OF LIFE AND HENCE LEADS TO AN ANTIRELIGIOUS ATTITUDE. ARE YOU AGAINST SCIENCE?

Prem Peter, I am not against science, but I am certainly for a different kind of science, with a totally different quality to it. Science as it exists now is very lopsided; it takes account only of the material, it leaves the spiritual out of it -- and that is very dangerous.

If man is only matter, all meaning disappears from life. What meaning can life have if man is only matter? What poetry is possible, what significance, what glory? The idea that man is matter reduces man to a very undignified state. The so-called science takes all the glory of man away from him. That's why there is such a feeling of meaninglessness all over the world.

People are feeling utterly empty. Yes, they have better machines, better technology, better houses, better food, than ever. But all this affluence, all this material progress, is of no value unless you have insight -- something that transcends matter, body, mind -- unless you have a taste of the beyond. And the beyond is denied by science.

Science divides life into two categories: the known and the unknown. Religion divides life into three categories: the known, the unknown and the unknowable. Meaning comes from the unknowable. The known is that which was unknown yesterday, the unknown is that which will become known tomorrow. There is no qualitative difference between the known and the unknown, only a question of time.

The unknowable is qualitatively different from the known/ unknown world. Unknowable means the mystery remains; howsoever deep you go into it, you cannot demystify it. In fact, on the contrary, the deeper you go, the more the mystery deepens. A moment comes in the religious explorer's life when he disappears into the mystery like a dewdrop evaporating in the morning sun. Then only mystery remains. That is the highest peak of fulfillment, of contentment; one has arrived home. You can call it God, nirvana, or whatsoever you like.

I am not against science -- my approach is basically scientific. But science has limitations, and I don't stop where science stops; I go on, I go beyond. Use science, but don't be used by it. It is good to have great technology; certainly it helps man to get rid of stupid work, certainly it helps man to get rid of many kinds of slavery. Technology can help man and animals both. Animals are also tortured; they are suffering very much because we are using them. Machines can replace them, machines can do all the work. Man and

animals can both be free.

And I would like a humanity which is totally free from work, because in that state you will start growing -- in aesthetic sense, sensitivity, relaxation, meditation. You will become more artistic and you will become more spiritual because you will have time and energy available.

I am not against science, I am not antiscience at all. I would like the world to have more and more of science, so that man can become available for something higher, for something which a poor man cannot afford.

Religion is the ultimate in luxury. The poor man has to think about bread and butter -- he cannot even manage that. He has to think about a shelter, clothes, children, medicine, and he cannot manage these small things. His whole life is burdened by trivia; he has no space, no time to devote to God. And even if he goes to the temple or to the church, he goes to ask only for material things. His prayer is not true prayer, it is not that of gratitude; it is a demand, a desire. He wants this, he wants that -- and we cannot condemn him, he has to be forgiven. The needs are there and he is constantly under a weight. How can he find a few hours just to sit silently, doing nothing? The mind goes on thinking. He has to think about the tomorrow.

Jesus says: Look at the lilies in the field; they toil not, they don't think of the morrow. And they are far more beautiful than even Solomon, the great king, in all his grandeur, ever was.

True, the lilies toil not and they don't think of the morrow. But can you say it to a poor man? If he does not think of the morrow, then tomorrow is death. He has to prepare for it; he has to think from where he is going to get his food, where he is going to be employed. He has to think. He has children and a wife, he has an old mother and an old father. He cannot be like the lilies of the field. How can he avoid toil, labor, work? -- that will be suicidal.

The lilies are certainly beautiful and I totally agree with Jesus, but Jesus' statement is not yet applicable to the greater part of humanity. Unless humanity becomes very rich, the statement will remain just theoretical; it will not have any practical use.

I would like the world to be richer than it is. I don't believe in poverty and I don't believe that poverty has anything to do with spirituality. Down the ages it has been told that poverty is something spiritual; it was just a consolation.

Just the other day, a French couple wrote a letter to me. They must be new arrivals here, they don't understand me. They must have come with certain prejudices. They were worried, very much worried. They wrote in the letter that, "We don't understand a few things. Why does this ashram look luxurious? This is against spirituality. Why do you drive in a beautiful car? This is against spirituality."

Now, for these three or four days I have been driving in an Impala. It is not a very beautiful car; in America it is the car of the plumbers! But in a sense I am also a plumber -- the plumber of the mind. I fix nuts and bolts. It is a poor man's car. In America, the people who use Chevrolet Impalas, etcetera, their neighborhood is called the Chevrolet neighborhood -- that means poor people's neighborhood.

But this French couple must have the old idea that poverty has something spiritual about it. Man has lived so long in poverty that he HAD to console himself, otherwise it would have been intolerable. He had to convince himself that poverty is spiritual.

Poverty is not spiritual -- poverty is the source of all crimes.

And I would like to tell the couple that, "If you want to cling to your beliefs and prejudices, this is not the place for you. Please get lost! -- the sooner the better, because you may be corrupted here. Listening to me is dangerous for you."

To me, spirituality has a totally different dimension. It is the ultimate luxury -- when you have all and suddenly you see that, although you have all, deep inside there is a vacuum which has to be filled, an emptiness which has to be transformed into a plenitude. One becomes aware of the inner emptiness only when one has everything on the outside. Science can do that miracle. I love science, because it can create the possibility for religion to happen.

Up to now, religion has not happened on the earth. We have talked about religion but it has not happened; it has not touched the hearts of the millions. Only once in a while a person has been able to become enlightened. In a big garden where millions of bushes and trees are, if only once in a while in thousands of years a flower comes to a tree, you will not call it a garden. You will not be thankful to the gardener. You will not say, "The gardener is great, because look: after one thousand years, out of millions of trees, one tree has again blossomed with one flower." If this happens that simply shows it must have happened in spite of the gardener! Somehow he has forgotten about the tree, somehow he has neglected the tree, somehow the tree has escaped his grip.

Man has lived irreligiously: talking about God, certainly -- going to the church, to the temple, to the mosque -- yet his life showing no flavor of religion.

My vision of religion is totally different. It has nothing to do with poverty. I would like the whole earth to become as rich as paradise -- richer than paradise -- so that people can stop thinking about paradise. Paradise was created by poor people just to console themselves that, "Here we are suffering, but it is not for long. Only a few days more, or a few years, and death will come and we will be transported into paradise." And what a consolation! -- that those who are rich here will be thrown into hell.

Jesus says a camel can pass through the eye of the needle, but the rich man cannot pass through the gate of heaven. What consolation! The poor people must have felt very satisfied, contented, that, "It is only a question of a few days more: then you will be in hellfire and I will sit in the lap of God, with all the luxuries, with all the riches, with all the joys that I am deprived of here and you are enjoying." The idea of paradise seems to be just a revenge.

I would like this earth to be a paradise -- and it cannot happen without science. So how can I be antiscience? Peter, I am not antiscience. But science is not all. Science can create only the circumference; the center has to be that of religion. Science is exterior, religion is interior. And I would like men to be rich on both sides: the exterior should be rich and the interior should be rich. Science cannot make you rich in your inner world; that can be done only by religion.

If science goes on saying there is no inner world, then I am certainly against such statements -- but that is not being against science, just against these particular statements. These statements are stupid, because the people who are making these statements have not known anything of the inner.

Karl Marx says religion is the opium of the people -- and he has never experienced any meditation. His whole life was wasted in the British Museum, thinking, reading, collecting notes, preparing for his great work, DAS KAPITAL. And he was so much into trying to gain more and more knowledge that it happened many times -- he would faint in the British Museum! He would have to be carried unconscious to his home. And it was almost an everyday thing that he would have to be forced to leave the museum -- because the museum has to close sometime, it cannot remain open for twenty-four hours.

He had never heard about meditation; he knew only thinking and thinking. But still in a way he is right, that the old religiousness has served as a kind of opium. It has helped poor people to remain poor; it has helped them to remain contented as they are, hoping for the best in the next life. In that way he is right. But he is not right if we take into consideration a Buddha, a Zarathustra, a Lao Tzu -- then he is not right. And these are the really religious people, not the masses; the masses know nothing of religion.

I would like you to be enriched by Newton, Edison, Eddington, Rutherford, Einstein; and I would like you also to be enriched by Buddha, Krishna, Christ, Mohammed, so that you can become rich in both the dimensions -- the outer and the inner. Science is good as far as it goes, but it does not go far enough -- and it cannot go. I am not saying that it can go and it does not go. No, it CANNOT go into the interiority of your being. The very methodology of science prevents it from going in. It can go only outwards, it can study only objectively; it cannot go into the subjectivity itself. That is the function of religion.

The society needs science, the society needs religion. And if you ask me what should be the first priority -- science should be the first priority. First the outer, the circumference, then the inner -- because the inner is more subtle, more delicate.

Science can create the space for real religion to exist on the earth.

The second question:

BELOVED MASTER,
WHY ARE THE FRAUDS WORSHIPPED BY PEOPLE, AND PEOPLE LIKE JESUS, BUDDHA AND SOCRATES CONDEMNED, STONED AND KILLED?

Saroj, the buddhas have always been condemned by the ordinary masses, but the ordinary masses are not responsible for it. They are unconscious. We cannot make them responsible for it. They can't help it -- they are fast asleep. And the buddhas disturb their sleep; the buddhas make every possible effort to wake them up. Nobody wants to be disturbed in one's sleep, and one may be having beautiful dreams, sweet, nice dreams....

People want to remain unconscious. Consciousness is unknown to them and they are naturally afraid of

the unknown. With the known they are secure, safe, and everybody else is just like them.

When buddhas happen, they create a great disturbance. They cannot help it, either. When they become awakened they come to know such bliss, such silence, such heights of ecstasy, such orgasmic joy, that it starts overflowing, that great compassion arises in them. They can see people moving, walking in sleep; they start shaking them, shocking them.

So it is an absolutely natural phenomenon. People become angry because you are disturbing their dreams -- their anger can be understood. Buddhas become compassionate -- they cannot help it. When you are blissful, compassion comes as a shadow, it follows you. Out of their compassion, they start waking people up. Naturally there arises a conflict.

And the people simply want not to be disturbed. They don't want awakening, they want opium. It feels very good; at least it keeps them unaware of the real problems of life.

Buddhas know it perfectly well, that trying to wake people up is getting into danger. But it is worth it.... And because they now know they are indestructible -- they have come to know the eternal in themselves, what can the people do? They can crucify -- let them crucify. The body is going to die anyway. They can torture, but the torture cannot reach to the buddhas. The suffering remains on the outside, it cannot come in. The buddhas remain alert, watchful, witnessing. Everything is outside; nothing can penetrate into their innermost core.

So they don't feel that they should avoid waking people up, disturbing people. The moment they become awakened they rush to the masses. When they were not awakened they went to the forests, to the mountains, to some place where they could be alone. All the buddhas -- Jesus, Mohammed, Mahavira, Gautama -- they all went into solitude. They avoided the masses when they were themselves asleep. But the moment they became awakened, the moment they saw the beauty and the benediction of life, the moment they saw the eternal beauty of existence, they rushed back to the marketplace -- all of them -- to give the message to the people, because the people are starving for spiritual food, although they are not aware that they are not nourished. Their souls are asleep; they are alive but not really alive.

And when buddhas speak to these people they bring a totally new kind of language. People cannot understand it. They can only misunderstand it -- they are bound to misunderstand it, it is so new!

Jacobs went into Levine's clothing store to ask the price of a suit on display in the window.
"You picked the best suit in the place," said Levine, "and to show you that I like to do business with a man who has got such good taste, I am gonna make you a special proposition. I will not ask you one hundred dollars for the suit. I will not ask you ninety. I will not ask you seventy. Sixty dollars is the price for you, my friend."

Jacobs replied, "I won't give you sixty, I won't give you fifty. My offer is forty."
"Sold," said Levine. "That's the way I like to do business -- no chiseling."

People have a certain language -- their language. Buddhas speak a totally different language; it comes from a different plane. People live in fear; buddhas live in freedom. People live in misery; buddhas live in ecstasy. How can they communicate? Communication is impossible.

Lanagan, aged eighty-eight, was on his deathbed and Father Feeney was trying to administer the final blessing.
"Open your eyes," said the father, "we have got to save your immortal soul."

Lanagan opened one eye, closed it, and tried to doze off. He was having a nice sleep. "Come on, now!" cried the priest. "If you don't want to go to confession, at least answer me this: do you renounce the Devil and all his works?"
"Well, I don't know, Father," said Lanagan opening his eyes. "At a time like this it ain't smart to antagonize anybody!"

The people want to be left alone -- don't disturb them. But buddhas are bound to disturb them. If somebody is responsible then buddhas are responsible, because they are conscious people. And I say it on my own authority: if people are against me, the responsibility is mine, not theirs -- they are doing the natural thing. But what can I do? I am also doing the natural thing -- but we exist on different planes.
And this struggle is bound to continue forever.

Three explorers -- a priest, a businessman, and a Sufi -- were passing through a dangerous jungle. As the days went by, the number of hostile wild beasts who circled around them became larger and larger. Eventually they had to take refuge in a tree.

After a council of war they decided that one of them should go for help, since if they stayed as they were, fear, hunger and fatigue would eventually force them to fall into the jaws of the ravenous beasts.

But they could not decide who should go. "Not me," said the priest, "for I am a man of God, and I should stay to comfort whoever is left behind."

"Not me," said the businessman, "because I am paying all the expenses of the trip."

The Sufi said nothing, but suddenly pushed the priest off his branch. He fell to the ground, and immediately a fierce pack of hyenas picked him up, fought off all the other animals, and placed him reverently on the back of the largest of their number. Then, guarding him carefully, they escorted him towards safety.

"A miracle!" cried the businessman. "After your cruelty, divine guidance has intervened to save that good man. I am, from this moment on, converted to a good and holy life."

"Steady on," said the Sufi, "for there is, after all, another explanation."

"What other explanation can there possibly be?" shouted the businessman.

"Simply this: that it takes one to know one," said the Sufi, "and the smallest always recognize their leader and honor him...."

Saroj, you ask me, "Why are the frauds worshipped and buddhas tortured?"

The frauds are understood easily; they speak the same language as the people. The frauds are understood because the frauds are serving people in their sleep, they are offering them opium. The frauds are understood, respected, worshipped, because the frauds are not a disturbance -- not at all.

P.D. Ouspensky has dedicated his great book -- one of the greatest ever written, IN SEARCH OF THE MIRACULOUS -- to his master, George Gurdjieff, with these words: "To my master, George Gurdjieff, who disturbed my sleep forever."

The third question:

BELOVED MASTER,
I DON'T KNOW WHO I AM AND I NEVER COULD KNOW WHO YOU ARE. ALL I KNOW IS THAT THIS SOMEONE-OR-OTHER LOVES YOU, WHOEVER YOU ARE.
OH, BELOVED MASTER -- YOU ARE SUCH A SWEET APPLE TO EAT IN THE DARK.

Prem Anuradha, one never comes to know who one is. If one comes to know who one is, then he must be wrong -- because this infinite that resides in you is UNKNOWABLE, not unknown. You can go searching into it....

To send you into that adventure, the buddhas have been telling you again and again: Know thyself. Don't misunderstand them -- they have been misunderstood. Because Socrates says: Know thyself, people think they can know; otherwise, why should Socrates say: Know thyself? Socrates is not saying that you CAN know yourself; he is saying try to know thyself. In knowing yourself you will come across the unknowable. The very endeavor to know yourself will bring you to the infinite ocean of life.

You will never know who you are, you will not be able to answer. You will not be able to say that, "I am A or B or C." Whatever answer you bring is going to be wrong.

When you become silent, utterly silent -- no answer, all answers that you had before have been dissolved and no new answer has come up; not only the answer has not come up, even the question is no longer remembered.... When the question and answer both are not there, in that deep silence, in that stillness, there is a kind of knowing that never becomes knowledge -- a kind of awareness, a kind of light, that enlightens you, yet you cannot inform anybody about it. You cannot even make a theory out of it for yourself. You will be utterly dumb.

Anuradha, this is a beautiful experience. This is how it should be. This is how it feels as you come closer and closer to satori, to samadhi.

You say, "I don't know who I am."

This is the beginning of real knowing. This state of a recognized ignorance is the first step into the temple of God.

You say, "I don't know who I am and I never could know who you are."

That too is true. If you cannot know who you are, how can you know who I am? -- because we are the same, we are one. You are unknowable, I am unknowable; we belong to the same mystery, we are part of the same orgasmic whole.

It is an ecstasy, a bliss. It is a benediction. You can dance in it, you can sing in it, you can overflow with love through it, but it never becomes knowledge. Yes, sometimes it can become a song, a Song of Solomon....

Meditate over the Song of Solomon. It is one of the most beautiful songs ever sung -- and it has not been understood by the Jews and the Christians. In fact, they feel a little embarrassed because it looks so sexual. It certainly looks sexual, because sex is the only possible language that comes closest to the spiritual. It is the sex energy that becomes spiritual energy. So it is perfectly right that the Song of Songs, the Song of Solomon, has such sensuality around it. It is so sensuous, it is incomparably sensuous! Nothing else has ever been written, sung, with such profound sensuality.

But the so-called religious person thinks a religious person has to be absolutely antisense, antisex; he can't be sensate and he can't be sensuous. That is utterly wrong. The religious person is more sensuous than anybody else, because he is more alive. And when you want to express the ultimate, the only possible way is to express it through the deepest human experience -- of sexual orgasm. Ecstasy cannot be expressed in any other way.

We are part of one organic, orgasmic whole. This whole existence is in a deep, sensuous play. Yes, you can feel it, you can taste it, but you cannot know it. Forget all about knowing it! The whole effort is an exercise in utter futility.

It is good, Anuradha, that you understand that you cannot know yourself and you understand that you cannot know me either.

You say, "All I know is that this someone-or-other loves you, whoever you are."

It is a tremendously beautiful experience. Anuradha is simply stating something inexpressible. Difficult it is to express, but she has come very close; she has almost hit the target. Yes, this is how it is felt between a master and a disciple, because it is the greatest love affair there is. Exactly like this it is felt: "All I know is that this someone-or-other loves you, whoever you are."

Only a great love is felt -- love pulsating between the master and the disciple. Slowly slowly, there is neither master nor disciple; only love remains.

And you say, "Oh, Beloved Master -- you are such a sweet apple to eat in the dark."

Yes, love is a taste -- the taste of tao. But Anuradha, why in the dark?

I am reminded:

A rabbi was asked, "Why does a Jewish wife close her eyes when making love?"

The rabbi said, "Heaven forbid she should see her husband having a good time!"

Anuradha, why in the dark? Let me also have a good time! Let me also see it and experience it.

But I can understand why she is saying it. Yes, in the dark you taste more. Because our eyes cannot function, the energy that moves through the eyes becomes available to other senses. In the dark you hear better. If you want to hear music, it is good to listen in the dark; you will hear better. Because the eyes are no longer functioning, the energy becomes available to the ears.

In the dark you will taste better because the energy will move to the tongue, and the eyes are using eighty percent of your energy. When you are eating, if you are seeing, then eighty percent is involved in seeing and only twenty percent is available to the other four senses -- so to each sense nearabout five percent. That's why our other senses have become retarded. We don't taste, we don't hear, we don't touch. If you touch in darkness you will feel more, you will know the texture. And if you hear in darkness, the music will penetrate to the very heart.

Eyes have become very oppressive, very exploitative -- they have become dictatorial. They have absorbed all the energy, which is not their right; it has to be distributed back. Each sense should have at least twenty percent of the energy. Yes, sometimes, when you want to go into one sense very deeply, you can make the whole energy available for it. Close your ears, plug them; close your eyes, blindfold them; close your nose -- and then eat. And you will be surprised: such subtle nuances of taste you have never known before, because the whole hundred percent of your energy is moving through the tongue.

So I understand why Anuradha says, "Oh, Beloved Master -- you are such a sweet apple to eat in the

dark."

But, Anuradha, an apple is a dangerous thing! You know what happened to Adam and Eve.... But I am making available to you the same apples, because to me the serpent who seduced Eve to eat the apple was the greatest benefactor of humanity. Without him there would have been no humanity at all. You would not have been here; no Buddha, no Jesus, no Mohammed, no Bahauddin, no Mansoor.... It is all because of the serpent. The serpent is the real founding father of humanity -- the whole credit goes to him. That apple proved of great significance.

I am not prohibiting you from anything -- no prohibition. I am making available to you all the joys of life. Eat them, be nourished by them. I am against the biblical idea of creating inhibitions, repressions, taboos. I am against the very idea of God telling Adam and Eve not to eat from a certain tree. It is against freedom and it is against growth and it is against maturity.

But that's how religions have functioned in the past. These stories are created by the so-called priests. Their whole idea of religion is that of repression, because it is only through repression that man can be reduced to a slave. It is only through repression that man can be exploited, oppressed. It is only through repression that man's intelligence can be destroyed.

Eat all the apples that life makes available to you. Nothing is prohibited -- because it is only through experiences of all kinds that one becomes enriched. And if you are not really rich in experiences -- of good and bad -- you will never become enlightened. Enlightenment is not possible for those who have lived only a poor, saintly life. It is not for those who have lived only the poor life of a sinner. It is for those who have lived life in its totality, who have known all that is dark and who have known all that is light, who have moved into all the polarities.

A real maturity happens only when you learn how one walks on a tightrope: sometimes leaning to the left just to keep balance, and sometimes leaning to the right just to keep balance. When he feels that he may fall towards the left, he immediately leans towards the right. If he leans too much to the right, to balance it he starts leaning towards the left. Leaning right and left, he keeps himself in the middle.

Don't be a leftist, otherwise you will fall; and don't be a rightist, otherwise you will fall. Be both, and both in such a balance, in such a synthesis, that you can remain walking on the tightrope. Life is a tightrope stretched between two hilltops. Unless you walk with full awareness, sensitivity, intelligence, you will not reach to the other shore.

The buddha is talking of the other shore. The other shore is available only to those who grow in intelligence. Priests want you to remain stupid and buddhas want you to become more and more intelligent. Hence there is a conflict between the priests and the buddhas.

Jesus was crucified not by criminals but by the rabbis, by the priests. Socrates was not poisoned by bad people but by the respectable ones. Why? -- because Socrates was trying to make life available to his disciples in its totality. What was his crime? The crime for which the people of Athens -- the respectable people, the highest strata of the society -- dragged him into the court was that he was corrupting the youth. He was making life available to his disciples in its totality -- and he was condemned as a corrupter of youth.

I am also condemned as a corrupter of youth. It seems humanity has not grown at all; we are moving in circles. If Socrates comes back he will not find it difficult to understand man. He will find it very difficult to understand a car or a radio or a television; it may be really inconceivable for him what these things are, how they function. Ordinary things that you never think about -- electricity -- he will not be able to understand. But he will be absolutely able to understand man, because man has not grown at all. Man is the same -- is doing the same, is behaving in the same foolish way.

People are against me because I am making all the apples available to you. Eat them. Live life in its totality.

And, Anuradha, soon -- the day is not far off -- many of you are going to become enlightened in this life. I can see you moving closer and closer to the point from where the ego disappears.

Now Anuradha is getting into difficulties: her memory is disappearing, she can't remember much. And of course Arup is worried, because Anuradha helps her in writing letters and she cannot remember.... Even to write a single letter she takes at least one hour. But as far as I am concerned, I am immensely happy -- it is Arup's problem! I am immensely happy. The past is disappearing, the memory is becoming totally different. Now more important things are happening which have to be remembered; the ordinary, the mundane, cannot be remembered.

And the ego is disappearing. Anuradha has become almost empty. I say "almost" -- just a little bit is left. Once that little bit is gone, the beyond will start showering on her. The first flowers have started opening,

the spring is close by.

Anuradha, feel blessed. The spring is very close by, and I am immensely pleased with you.

The fourth question:

BELOVED MASTER,
"HE HAS TAMED HIS HORSES...." YES! BUT HOW TO DO IT? WHAT IS THE WAY TO TAME THEM? I EITHER CONTROL, REPRESS AND STOP MYSELF, OR I AM LED BY MY SENSES AND DRIVEN BY MY "ANIMAL." WITH BOTH I FEEL NOT AT EASE AND I CONSTANTLY MOVE FROM ONE SIDE, REPRESSION, TO THE OTHER -- DRIVEN.
HOW TO COME OUT OF THIS TRAP? IS WATCHING AND AWARENESS ALL THERE IS TO DO?

Prem Sohan, do you think watching and awareness is a small thing? You ask me, "Is watching and awareness all there is to do?"

Just do it! -- and you will know that nothing is left to be done anymore. Don't philosophize about it, don't go on thinking about it. Of course, the word 'awareness' does not seem very big. And if you look in the dictionary the meaning is there: it is not so fantastic, it is not that far out.

You know your problems existentially, and you know the solution only intellectually -- that is the problem. You will have to know your solution also existentially. Awareness contains all the religions of the world, all the scriptures of the world, all that has ever been said by all the enlightened people. This simple word contains all; it is like a small key. Don't throw it "... because it is so small -- how can it open the doors, all the doors of the great palace?" It is a master key! And keys are not that big; you don't have to carry them in trucks, you can keep the key in the pocket. It is just a small thing, but it can unlock great doors, many doors. If it is a master key it can unlock all the locks.

Awareness is the key.

You say, "How to tame...? I either control, repress and stop myself, or I am led by my senses and driven by my 'animal'."

Yes, these are the two alternatives if you don't attain to awareness. Either you will repress and control -- which is ugly, which will make you unnatural, which will make you ill at ease with yourself, which will drive you ultimately into a kind of insanity... because you are repressing your own energies, which need to be transformed, not repressed. And energies repressed are dangerous; they will explode.

And your senses have their own aliveness. If you repress them you will become dull, you will become insensitive. You will become insensitive to beauty, to joy, to music, to poetry, to all that has any intrinsic value.

That's why your so-called monks, your mahatmas, your saints, are utterly insensitive. They can't see any beauty anywhere, they can't see any joy anywhere. And if you live with them for a few days you will know they are joy-killers; they will destroy your joy also, they will make you embarrassed if you are happy. They will ask such questions as, "Why are you happy? What is there to be happy about in this life? Life is misery! Why are you laughing and giggling? What is there to laugh about? Crying is okay, tears are accepted -- they are religious. But giggling? -- that is not religious."

Just the other day one person has written to me, "You must be the first enlightened one who is telling jokes." Yes, that is true -- at least I can claim that much originality! Otherwise it is very difficult to claim any originality in this world; there is nothing new under the sun. For millions and millions of years man has existed and thousands and thousands of enlightened people have existed; they have done almost everything that can be done. I was really searching what to do -- something new! Then I stumbled upon jokes. I said, "This is right!"

If you repress you will become humorless, you will lose all sense of humor. Your saints cannot laugh, and a man who cannot laugh is not a man; he becomes subhuman. Horses don't laugh, buffaloes don't laugh, donkeys don't tell jokes to each other. Laughter is absolutely human; no other animal laughs. And if one morning, just going for a walk, a donkey suddenly starts laughing, you will go crazy! You will not even be able to report to anybody that this has happened; they will think that you are mad.

It is man's privilege to laugh. Laughter has something divine about it; laughter has something which is available only to man. Only man can laugh, because he can sense the absurd, the ridiculous; because he can see through and through, and he can see all around such stupidity pretending to be wise, fools pretending to be intelligent, intellectual -- the intelligentsia.

Never repress. Repression will destroy all that is human in you. And once the human is destroyed you cannot attain to the divine, because humanness is the bridge.

Man is a bridge between the animal and the divine. And the animal is also beautiful because the animal has aliveness. That is exactly the meaning of the word 'animal'. It comes from 'anima' -- aliveness, life, vitality. Your saints become nonvital because they destroy the animal. They don't tame it, they destroy it -- to destroy they find easier.

Taming needs art, it needs great art. To kill a tiger is simple. To ride on the tiger and come back home... it is dangerous and it is arduous and it needs great art. And so is the case with all your senses: they have their own sensitivity, a little intelligence of their own. Have you observed it? -- that your senses have their own intelligence, their own small minds.

You are asleep and a cockroach starts crawling -- what else in India? -- a cockroach starts crawling up your leg, and you remain asleep and the leg simply throws the cockroach away. The leg has its own intelligence, its own built-in alertness; it functions on its own. Your sleep remains undisturbed. You eat -- your stomach must have its own intelligence; otherwise it is a very complicated process to digest, to transform bread into blood. Scientists have not yet been able to do it mechanically. They have not been able to create machines which can transform bread into blood. Your stomach must have an intelligence of its own -- and it does not ask you at all. Once you have taken anything down the throat you forget all about it; now it is up to the stomach to do the whole work. And the work is really complicated, immensely complicated: sorting out different elements, sending those different elements to different parts of the body....

You have wounded your hand. Immediately your hand, your blood circulation, your body starts a healing process. Your mind is not needed at all.

Remember that forcing your senses into some repressed state will take your vitality. You will not be fresh, you will not be young, you will not be flowing. That's what has happened to humanity at large: because of wrong religious teachings, people have become dull, stupid.

There is one woman in Soviet Russia who can read with her fingers -- and not braille; she can read ordinary books with her fingers, with closed eyes, blindfolded. She says that she can see through the fingers. There are people whose fingers are so sensitive, by touching you they will know much about you that even you may not be aware of. Just shaking hands with you they know much about you. Your hand gives them a kind of information: whether it is cold or warm, friendly or unfriendly, or indifferent. A sensitive person, just by shaking hands with you, has already become aware of many things about you, has already known much about you.

Each sense has its beauty and has to contribute to your intelligence. So please, don't repress, don't control.

While rambling along the railroad tracks, Isaac found twenty dollars. He walked a little further and felt his corns pinch. "Feet," he said, "I'm gonna buy you a brand-new pair of shoes."

He continued his walk, but soon felt the hot sun on his forehead. "Old top," promised Isaac, "I'll get you a cool, shady hat."

Just then Isaac's stomach grumbled. "Okay, belly," he said, "I will buy you a fine meal."

Isaac resumed his journey. Five minutes later, he stopped in shock. He looked downward at the front of his pants and hollered, "Hey, big stiff, who told YOU we came into big money?"

Each sense of the body has its own intelligence. No sense has to be curtailed; each sense has to be given freedom joyously. Each sense has to be nourished in its aliveness. Only then will you know that all your senses create an orchestra, a great melody.

But I understand your trouble; this is the trouble of almost everybody in the world. Either you control or you start indulging, and you don't know how to remain exactly in the middle. Indulgence is also destructive. Repression is destructive, indulgence is destructive -- because these are two extremes. One fasts for many days; he is trying to control, repress his hunger, his body's needs. Another eats too much, goes on stuffing.

It is said that Nero used to have four physicians always around him because he was a lover, a mad lover, of food; he was obsessed with food. He would eat too much, and the physicians' work was to help him vomit so that he could eat again. And this he would do many times in the day. Otherwise you can eat only once, if you live in a primitive, aboriginal part of Africa... because for centuries they have eaten only once, and that is enough. If you live in India you will eat twice, if you live in America five times. But Nero was eating sometimes even twenty times a day. Now, this is indulgence, mad indulgence! This is again going to

dull your senses. His belly must have been going berserk, his body must have been feeling a kind of insanity.

One has to be in the middle, the golden mean. That is Buddha's teaching.

There is a beautiful story in Buddha's life:

He came to Shravasti, one of the greatest cities of those days. It must have been something like the Paris of India of those days, because its beauty is described so much in the scriptures. And Buddha also must have loved the town very much, because in his forty-two years' teaching he came at least twenty times to Shravasti; that is the most times he ever visited any place. Sarnath he visited only once -- because of the mosquitoes. Sarnath has really big mosquitoes; Poona mosquitoes are nothing, Poonaites are nothing!

When I was staying with a Buddhist monk in Sarnath, we had to sit behind a mosquito net the whole day -- he in his bed, I in mine -- and we had to talk.... I told him, "This is my first and last visit. I am not coming back again to Sarnath."

He said, "Do you know, Buddha himself never visited twice."

I had not known that. I said, "You tell me...."

He said, "Yes, he came here only once -- to Shravasti twenty times, Sarnath only once. What is the reason?" And we joked.

I said, "The reason is clear: he didn't have mosquito nets. In the first place, these mosquitoes must have tortured him. And these are really monsters, not mosquitoes -- very big ones! Poor Buddha must have escaped!"

He only remained one day there. Shravasti he went to twenty times; he stayed twenty rainy seasons in Shravasti. Now Shravasti has almost disappeared; a small village is thought to be where Shravasti used to be. It was a big city -- ten lakhs of people -- one of the most beautiful in the country.

And the king of Shravasti was Shrona. He must have loved beauty; he made the city so beautiful -- beautiful lakes and roads and palaces. And he invited all kinds of artists, musicians, poets -- his court was full of talented people. He had the most beautiful women around him. He lived in utter luxury. His days were spent moving from one pleasure to another. Naturally, soon he got fed up, tired, wearied.

And then Buddha came. He was feeling so bored with life, this Shrona, that he went to listen to Buddha -- maybe he has something to say. He was feeling so meaningless, so utterly meaningless, that he had started lately to contemplate suicide. Seeing Buddha and his divine beauty, his grace -- and Shrona was a very aesthetic person -- seeing Buddha he immediately fell in love with him.

He didn't go back to his palace. He asked Buddha with folded hands, "Give me sannyas. Initiate me."

Buddha hesitated a little bit because he knew everything about Shrona and his life; it would be difficult for him. He may not have tasted water for years; alcohol was the only thing that he used to drink. He had indulged so much that for a moment Buddha was hesitant.

But Shrona said, "Don't hesitate. I am fed up with my life, I am finished with it! If you don't give me sannyas I will commit suicide -- and that will be your responsibility!"

My own observation is also this: that a man really becomes a sannyasin when he comes to the point where there are only two possibilities: either suicide or sannyas.

Buddha had to initiate him immediately, because he did not want to be responsible for his suicide. But what Buddha had not expected started happening. Shrona became just the opposite of what he had been up to now. Up to now he had been absolutely indulgent in everything, in every possible thing. Now he became a great ascetic, so much so that he started torturing his body, he became a masochist. He would lie down on thorns, he would stand in the hot sun. He would not live as other sannyasins were living -- moderately, balanced, the life of the golden mean. No, he moved to the other extreme. Within six months it was impossible to recognize him, he had become so thin, so dark. He was a beautiful person; he had become ugly. He was starving himself. Buddhist sannyasins used to eat once a day and he used to eat only thrice a week, and that too, so little!

It happens: people can move to the extreme very easily. Mind lives in extremes -- from one extreme one can jump to the other extreme very easily. The most difficult thing is to remain in the middle, because to remain in the middle you will need awareness. Moving from one extreme to the other you don't need awareness. You were unconscious before as an indulgent person, now you are unconscious as a great ascetic. First you were stuffing yourself with food and you were unconscious, now you are starving yourself and you are unconscious.

The man of consciousness stays in the middle: neither too much nor too little. He always gives to the

body what is needed, to the mind what is needed. His life has a very very rhythmic quality to it. He responds to his requirements very consciously, responsibly, but he does not go in an insane manner this way or that.

After six months Buddha had to go to him. Shrona had wounds all over the body because he was lying down on thorns. He was stinking because he had stopped taking baths; he thought that too was luxury....

In India, Jaina monks don't take any baths, they don't clean their teeth, because that is thought to be too materialistic -- you are decorating the body. It is very difficult to talk to Jaina monks. They used to come to me before, but fortunately they no longer come here. It was so difficult to talk to them because their breath smell is simply unbelievable, their body odor is intolerable! But that is thought to be a great renunciation.

Buddha went to see Shrona. He was ill, with wounds all over the body, almost dying. Buddha asked him one question: he said, "Shrona, I have come to ask one question of you. I have heard that when you were a king you used to play beautifully on the sitar. You were a great lover of the sitar and you had practiced your whole life."

Shrona said, "Yes, that is true."

Buddha asked him, "So I have come to ask you one thing: if the strings of the sitar are too loose, will there be any music?"

Shrona said, "No, how can there be any music? If the strings are too loose, music cannot be created."

Buddha said, "Then if the strings are too tight, will there be any music?"

Shrona said, "No, that too is not possible. If the strings are too tight, they will be broken."

Buddha said, "Then tell me, when is music possible?"

Shrona said, "There is a point exactly in the middle when you cannot say the strings are loose and you cannot say the strings are tight. It is a great art to bring the strings to that middle point -- exactly in the middle, neither leaning to this side nor to that; no leaning at all, exactly in the middle."

Buddha stood up and he said, "Shrona, I have nothing else to say. I just came to remind you that life follows the same law. Be in the middle. You have moved from a too loose life to a too tight life. That's why you are not attaining to the music called nirvana, the music called meditation."

Prem Sohan, that exact middle cannot be found without awareness. And don't say, "Is watching and awareness ALL there is to do?"

Yes, it is all. It is more than you need, more than you will ever need. It will fulfill all your needs. It will teach you how not to repress and how not to indulge. It will make you so alert that you will be just a witness. And when one is just a witness of one's senses, one enjoys and yet one remains above. One becomes a lotus leaf, in the water and yet untouched by the water.

The last question:

BELOVED MASTER,
I AM A VERY JEALOUS PERSON, PARTICULARLY AS FAR AS MY WIFE IS CONCERNED. EVEN IF SHE LOOKS AT ANYBODY, I BECOME ENRAGED. WHAT SHOULD I DO?

Gyaneshwar, it has nothing to do with your wife. If the wife is not there you will be jealous about something else.

Remember always: don't be too much concerned about outer causes, because causes are not outside you. Outside are only excuses; causes are inside you. You are full of jealousy; the wife simply functions as an excuse. Don't be too much worried about the excuse, because that is wasting time. Look inside yourself: why are you jealous?

Jealousy means ego, jealousy means unconsciousness. Jealousy means that you have not known even a moment of joy and bliss; you are living in misery. Jealousy is a by-product of misery, ego, unconsciousness.

Forget all about the wife; otherwise you will remain concerned about the wife, and that is a way of escaping from the real cause. The real cause is always inside. And not only about jealousy, remember, about all problems -- greed....

Somebody comes to me and says, "I am very greedy about money. How can I get rid of this greed for money?" It is not a question of money. Greed is greed. If you get rid of money you will become greedy for God; greed will still be there.

The night Jesus was saying goodbye to his disciples, one of the disciples asked him, "Lord, you are leaving us. There is one question, and it is on the minds of all your disciples. In the kingdom of God you will be sitting at the right side of God himself -- obviously, you will be his right hand. And who will be sitting next to you? Amongst us twelve, who will be the second to you? That is the most important thing in our heads. Please say something about it; otherwise, once you are gone it will be impossible for us to decide and we will be quarreling and fighting over it."

Now, this is jealousy. Now, what kind of disciples has Jesus? As far as my observation goes, Jesus was not very fortunate about his disciples. Buddha was far more fortunate. Never in the whole life of Buddha has a disciple asked such a stupid question. And these are the apostles, the twelve apostles -- his messengers to the world!

Remember, if greed is dropped about money, immediately it will take another object, it will become focused on something else. So the first thing to remember: it has nothing to do with your wife, it has something to do with yourself. Forget about the wife completely, keep her out of the problem. She is not the problem, YOU are the problem! Take responsibility, and then things start changing.

If you take the responsibility, if you think, "I am responsible, nobody else," you will not be angry with the wife. You will not be fighting and nagging, you will not be nasty with her. You will start looking deeper and deeper. And in that very search you will become aware. That's what awareness is, that's how one becomes aware.

And when you are fully aware of your jealousy you will be surprised, you are in for a surprise: when you are fully aware of it, it disappears. It simply disappears, not leaving even a trace behind it.

Two men had had enough of the world so they decided to leave their wives, kids and jobs for the peace and quiet of the wilderness. They stopped for supplies at a sporting goods store owned by a wise old man.
"Take this," said the old storekeeper to the renunciates as he handed them a board lined with mink fur, with a small slit cut out in the middle which was also lined with fur.
"No way!" cried the men. "We know what that board is for and I tell you we are through with that kind of thing forever!"

But the wise old man slipped the board into one of the packs while they were not looking, and the men left.

Three years later one of the men returned to the old man's sporting goods store.
"Well, hello!" cried the storekeeper. "Where is your partner?"
"Dead," said the returning survivor.
"What happened?"
"I shot him."
"But why?"
"Well," said the man, "I caught him in bed with my board."

It is not a question of the wife -- even a board will do: "MY board!..." It is a question of the ego, and the ego exists only when you live in an unconsciousness, in a darkness. The ego exists only in the dark night of the soul.

Bring a little light inside. Meditate a little bit. Sit silently, doing nothing, looking inwards. In the beginning you will find only rubbish. Don't be worried -- go on looking. Within three to nine months the rubbish will be gone, and a silence will start dawning on you and a stillness will arise.

In that stillness you will become aware of yourself and of the whole that surrounds you. That state is samadhi, and to know it is to know all, to be it is to be all.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

Chapter #9

Chapter title: Awake to the law

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HE WHO GOES NAKED,
WITH MATTED HAIR, MUD-BESPATTERED,
WHO FASTS AND SLEEPS ON THE GROUND
AND SMEARS HIS BODY WITH ASHES
AND SITS IN ENDLESS MEDITATION --
SO LONG AS HE IS NOT FREE FROM DOUBTS,
HE WILL NOT FIND FREEDOM.

BUT HE WHO LIVES PURELY AND SELF-ASSURED
IN QUIETNESS AND VIRTUE,
WHO IS WITHOUT HARM OR HURT OR BLAME,
EVEN IF HE WEARS FINE CLOTHES,
SO LONG AS HE ALSO HAS FAITH
HE IS A TRUE SEEKER.

A NOBLE HORSE RARELY
FEELS THE TOUCH OF THE WHIP.
WHO IS THERE IN THIS WORLD AS BLAMELESS?

THEN LIKE A NOBLE HORSE
SMART UNDER THE WHIP,
BURN AND BE SWIFT.
BELIEVE, MEDITATE, SEE.
BE HARMLESS, BE BLAMELESS.
AWAKE TO THE LAW.
AND FROM ALL SORROW FREE YOURSELF.

THE FARMER CHANNELS WATER TO HIS LAND.
THE FLETCHER WHITTLES HIS ARROWS.
THE CARPENTER TURNS HIS WOOD.
AND THE WISE MAN MASTERS HIMSELF.

Gautama the Buddha has no philosophy of life. He is not a philosopher at all. He is a man of insight, he is wise; he knows how to see into life, into reality. He has a way of seeing but not a philosophy of life. He has a way of living but not a philosophy of life.

A philosophy of life is a false substitute -- it is avoiding transformation of your being. You can learn beautiful words, systems of thought, ideologies, and you can become so much engrossed in them that you can forget totally that you don't know even yourself, that you don't know how to see that you are blind, that you have not been able to create light in your heart, that the flame is absent, that you are living in deep darkness; that your life may be very sophisticated, cultured, but it is not true life. You live on the surface; you don't know its depths and its heights. It has both deep valleys and high peaks, but to reach to those

depths and those peaks you will have to pass through an alchemical process.

Buddha is an alchemist. He shows you the way how to transform your energies from the lowest to the highest center of functioning, from the mud to the lotus, from the baser metal into gold, from stones into diamonds. He is a scientist of the inner. His approach is utterly scientific, not philosophic at all.

That's why he could not fit with the Indian mind; the Indian mind is too philosophical. The Indian mind has learned too much jargon, it has become very skillful in splitting hairs. Buddha is not concerned at all with all that nonsense. He goes directly to the problem.

The problem is that we are living with a darkness in the heart -- how to transform this darkness into a luminosity? We have the potential, but we don't know how to change it into actuality. Buddha is very pragmatic, very practical, the first man really to be so pragmatic about the inner world, about subjectivity, about interiority. People are very much interested in philosophies of life. If they don't have one they feel as if they are missing something. People are interested in phony words because they cost nothing. You can be a Hindu, you can read the Vedas and the Gita and Upanishads, and you can become very learned. You can become a great parrot, you can become a pundit, a great scholar, you can talk about great things for hours, but your life will remain ordinary -- it will not have any touch of the beyond.

You can be a Mohammedan or a Christian -- there are hundreds of ideologies in the world -- you can be a Catholic or communist. It does not matter what you believe in. What really matters is: are you capable of seeing? Do you have eyes to see the mystery of existence? Do you have the heart to feel the magic of it? Are you open, available, vulnerable to the unknown? And when the unknown calls, are you courageous enough to go into the uncharted sea, not knowing what is going to happen next? Do you have that type of guts?

Goldberg had a vague feeling that something was missing in his life. One night he was particularly depressed and told his wife about his yearning for something.
"But Sam," reassured his wife, "you have everything!"
"I know, I know! But I don't have a philosophy of life -- I want that."
"Sam, what do you want that for? None of the neighbors have one."

But that's really the problem -- the neighbors have. Somebody is a Hindu, somebody is a Mohammedan, somebody is a Christian, somebody is a Jew, somebody is a communist; somebody talks about DAS KAPITAL and somebody about the Gita and somebody about the Koran, and you start feeling as if you are missing something because you cannot talk about great things. You start feeling these people must be knowing all that they are talking about. They know nothing. They are as blind as you are, or maybe they are more blind than you are. At least you are free of the philosophies -- that is one of the basic hindrances in seeing.

The first thing to understand about Buddha and his approach is that he does not want to give you a teaching. He certainly wants to give you a science -- he is not interested at all in making your minds more sophisticated. He wants you to drop the mind. Sophisticated or unsophisticated, mind is a block, it hinders. No-mind is the capacity to see; mind is the capacity to believe, but it is not the capacity to see.

Hence Buddha has given a totally new meaning to meditation. Before him, meditation was concentration in the beginning and contemplation in the end. But concentration and contemplation both are part of the mind; the mind can play these games perfectly well. The mind is very much interested in concentration because through it, it becomes stronger. Concentration is a nourishment. And mind is immensely interested in contemplation too, because through contemplation, finer food, finer nourishment, become available.

If you concentrate you can become a scientist of the objective world; if you contemplate you become a great philosopher. But unless you know what meditation is you will never be a mystic; and without being a mystic, you will miss all -- your whole life will be a sheer wastage.

These sutras are tremendously important. In a few places the translation is not accurate, but on the whole it gives you the essence. Wherever I see it is not accurate I will remind you. Those inaccuracies are bound to happen -- because in the West nobody has talked like Buddha; hence no Western language is capable of translating Buddha accurately, adequately.

Jesus was a buddha, but his way of talking was not that of Buddha. Jesus talked as if he were talking to primary school children -- and that's exactly the case. The people he was talking to were really at a very very beginners' stage. He had to use parables, metaphors. He had to use phrases which are anthropocentric: kingdom of God -- there is no God and there is no kingdom. And Jesus knew it! -- but he had to talk in

words which people could understand.

People can understand a king -- then God is the greatest king. But the difference is of quantity, not of quality. Kings have kingdoms; hence God, the greatest king, must have the greatest kingdom. But again the difference is of quantity, not of quality. And because it is not of quality it misses the whole point, it misses the target.

God is not a person but a presence. And God had no kingdom because God is a pervading presence of life, of beauty, of music, of poetry. He is spread all over space; he is not separate from it. He is not the creator, he is the very phenomenon of creativity itself. But Jesus could not talk that way -- Buddha could.

Buddha was talking to a very ancient people, to people who were very well acquainted with higher reaches -- even they were not able to understand. Jesus had to use language which could be understood. And Jesus was a carpenter's son; he himself knew the language of the ordinary people. Buddha came from a royal family, a son of a king -- very sophisticated -- knew all about philosophy and was fed up with it; knew all about beautiful parables, stories, mythologies, and was finished with all that. He had seen through them, that they keep people occupied but they don't transform them. He had discarded all that is nonessential; he talked only about the very essential. He was very telegraphic too: he would not use a single word more than was needed. Unless it was absolutely needed -- only then would he use it.

And of course, he changed the meaning of words; that always happens when a buddha, an awakened person, uses words. He gives new color, new nuances, new meanings to ancient words. Buddha transformed the word 'meditation'. Meditation had always been something of the mind, and Buddha brought a new quality, so totally new, diametrically opposite to the old meaning: he said, meditation means a state of no-mind. It is not concentration, it is not contemplation. It is not thinking, it is not thinking about God. It is not even prayer -- because thinking is of the head, intellectual; prayer is emotional. That is another side of the head, not very far away from it; a different language used by another part of the head.

Now scientists agree about it, that the head has two hemispheres. The left hemisphere speaks the language of intellect, logic, arithmetic; and the right hemisphere speaks the language of emotions, feelings, sentiments. But both are two sides of the same head.

Buddha was the first to indicate this: that concentration, contemplation, belong to one side of the head, the left hemisphere; and prayer, devotion, they belong to the right hemisphere. But both are of the head, and the true seeker has to go beyond the head; he has to transcend the duality of the head, the division of the head. Only when you transcend the division can you come to the one.

Hence, he gives a totally new meaning to meditation, to DHYANA. He makes it mean a state of no-mind. You will constantly have to remember that. Wherever the word 'meditation' is used, remember, Buddha means no-mind.

The second thing: wherever you come across the word 'belief', beware. Buddha never means what you mean by the word 'belief'. His word is SHRADDHA. Shraddha does not mean belief, it does not even mean faith; it means trust, which is a totally different phenomenon.

Shraddha means a state of total trust. Belief is not total trust; doubt remains in it, repressed. Belief is a cover-up. You doubt but you have covered it with a blanket, with belief. You are afraid of the doubt. Doubt disturbs, so you cling to the belief, but the belief can never take you beyond the doubt.

Belief is doubt standing on its head, upside-down, that's all. The doubter doubts, the believer believes, but both are blind. They are in the same boat, maybe sitting back-to-back, but in the same boat. Hence the believer is always afraid of somebody provoking his doubt, and the doubter is always on guard that nobody should convince him of any belief. They both are entangled with each other.

What is trust? Trust is going beyond doubt AND belief. Belief is always in a certain idea; trust is always in that which is -- not in an idea but in existence itself, within and without. And between belief and trust there is another word, 'faith' -- beware of that too. Buddha never means faith when he uses shraddha, and he always uses shraddha. Faith is just in between: belief is in an idea, faith is in a person, and trust is in existence itself. Buddha never wants you to be faithful because faith creates fanatics, faith creates neurotics.

Just the other night, a young woman came to take sannyas. The way she approached me I became aware that she is neurotic. But I never say no to anybody. Who knows, there is always a possibility -- one can never say -- that the neurotic may become normal. And at least, if she is willing to take sannyas, she has still some sense left; maybe she can be helped.

I could see it was going to be difficult -- the way she came, the way she sat.... And finally, when I called her close to me, she refused to come close. She stood up with raised hands and said, "I am Jesus Christ!" I didn't say anything to her, although I wanted to say, "So, old chap, you are back again! Have you forgotten

what happened the last time? Maybe that's why you have come in the form of a woman this time." And declaring that she is Jesus Christ, she walked away.

Faith creates these types of neurotics. Christianity has many neurotic people, because the whole idea depends on faith: "Believe in Jesus Christ, have faith in him! He will deliver you!" -- as if he is responsible for your bondage! He can deliver you only if he has put you in the prison; otherwise, how can he deliver you? He is the savior and you are the saved; he is the shepherd and you are the sheep. Don't you see the indignity involved in it? You become just sheep. All the religions, more or less, have been doing this. If you believe in persons, you will be reduced into sheep -- you will not be human beings. Your humanity is destroyed. You are imprisoned in very subtle, invisible prisons. You cannot see them, they are transparent.

Buddha says: Be a light unto yourself. Don't believe in persons, don't believe in ideologies. And when you don't believe in any ideology, and you don't believe in any person, a great trust explodes, a trust in existence itself -- in the trees, in the rocks, in the people, in the stars, rivers, mountains, in all that is. Of course, the buddhas are part of it, but you don't believe in the Buddha particularly. You simply believe in existence. You believe in the fragrance of a Jesus. But this belief is not rooted in any idea. In fact, it is something subjective, it has nothing to do with any object.

If you believe in Jesus you cannot believe in Krishna. If you believe in Krishna you cannot believe in Mahavira. Naturally, if you believe in one you have to disbelieve in all others. That's how belief divides people. And the whole history is full of blood, murder, crusades. It is full of blood and violence in the name of religion, because you have been told to believe one against all others.

Trust is totally different. If you trust existence... existence implies Jesus as much as Krishna, as Buddha, as Zarathustra. They are all part of it. And you don't believe only in buddhas, you believe in the ordinary people that surround you too; not only people but animals, trees, rocks. It is not a question of what you believe in -- the object becomes irrelevant. You simply have a trusting heart, a great trust that we belong to this existence, we are part of this miraculous existence, that this existence cannot be unfriendly to us. It has given birth to us, and how can the mother be unfriendly?

This is a totally different meaning to trust. It is neither belief nor faith. Remember these two words because they are again and again translated wrongly.

The sutras:

HE WHO GOES NAKED,
WITH MATTED HAIR, MUD-BESPATTERED,
WHO FASTS AND SLEEPS ON THE GROUND
AND SMEARS HIS BODY WITH ASHES
AND SITS IN ENDLESS MEDITATION --
SO LONG AS HE IS NOT FREE FROM DOUBTS,
HE WILL NOT FIND FREEDOM.

These people -- the people who go naked, with matted hair, mud-bespattered, the people who go on long fasts, the people who sleep on uneven ground, or even on thorns, the people who smear their body with ashes -- these people have been thought of down the ages as if they are saints. They are simply masochists, they enjoy torturing themselves. They are very violent people.

The difference between them and Adolf Hitler and Genghis Khan and Nadirshah is only one: Genghis Khan, Nadirshah, Adolf Hitler, they enjoy torturing others, and these so-called saints enjoy torturing themselves -- but both enjoy torture. Now, if you torture others it is condemned, obviously, because "others" include you and you are afraid of being tortured. But if somebody tortures himself it is praised -- it has nothing to do with you; he is torturing himself.

In fact, the people who worship these masochists are sadists. You would like to torture them, but they are such good people, they are doing your job. What you would have liked to do, they are doing themselves. You can go and worship them.

Masochism is a disease: to torture oneself. And sadism is also a disease: to enjoy torturing others. If you are courageous enough, if you can risk... because great risk is there; if you torture others, they will take revenge. Adolf Hitler finally had to commit suicide, and Nadirshah lived his whole life in constant fear and trembling, because he had murdered so many people. He had made so many enemies, he could not trust anybody. He was not even able to sleep well; a slight noise and he would jump up -- and that's how he died.

One night a stray camel entered into the campus where Nadirshah was camping. That stray camel reached near Nadirshah's camp; he heard the noise. It was dark.... He jumped out of his bed, thought that the enemy had arrived, started running, got caught in the rope of the tent, had a heart attack and died.

These people who torture others cannot live peacefully -- it is impossible, because they make so many enemies. But they enjoy torturing.

Now, the best way to torture is to torture yourself; then there is no fear. Nobody is against you; on the contrary, people worship you as a holy person. Now, look at the foolishness! If a person walks naked, what is holy in it? You can go where great religious gatherings happen in India, particularly KUMBHA MELAS, and you can see the naked sadhus, and you will be surprised! -- you don't see any holiness. On the contrary, you will see in their eyes the worst kind of criminals. You can go to the prison and look into the eyes of the murderers, and you will find them more innocent. These people who exhibit themselves naked on the roads are really psychologically ill. In psychological terms they are exhibitionists.

And this is a strange thing, that Hindus have worshipped these exhibitionists for centuries. And the same Hindus are against my sannyasins because they think my sannyasins are going against Hindu culture because they are not wearing proper clothes. You are going against Hindu culture! Your culture has always worshipped the exhibitionists, your culture has always worshipped the perverted people.

Now, a person who spreads thorns and pebbles before he goes to sleep -- that is preparing the bed -- you worship him as holy? He has to be given electric shocks, not flowers, not to be garlanded; he needs psychological treatment. He is perverted. This is not natural! No animal ever does it; even animals are far more normal. Before they go to sleep they will remove the stones and thorns and they will prepare a soft bed for themselves, soft earth, and then they will go to sleep. Even animals seem to be far more intelligent, far more natural, than your so-called saints.

A person who throws dust on his body is simply being foolish, or maybe he is just an egoist, because this kind of behavior is worshipped in this country. Now, the same type of people raise questions against me: Why am I against saints? I am not against the saints. I am not against Buddha and I am not against Nanak and I am not against Kabir and I am not against Raidas, but I am certainly against these ill people, the exhibitionists, the masochists, the abnormal, the neurotic.... I don't call them saints, they are not! But out of a hundred, ninety-nine percent belong to these categories.

It is only because you have been worshipping them for centuries that you don't ask: What are you doing? And you are angry at me because I am raising questions for the first time -- questions which disturb you. But Buddha also was doing the same, and you were angry at him too.

He says: HE WHO GOES NAKED, WITH MATTED HAIR, MUD-BESPATTERED, WHO FASTS AND SLEEPS ON THE GROUND AND SMEARS HIS BODY WITH ASHES AND SITS IN ENDLESS MEDITATION -- SO LONG AS HE IS NOT FREE FROM DOUBTS, HE WILL NOT FIND FREEDOM. You can go on doing these things for years, your whole life -- you will not arrive anywhere. All these things are just empty rituals you are following because you have been told that this is what holiness is. You are so unintelligent that you cannot even see that: What kind of holiness is this? How can this be holy?

How can smearing your body with dust or ashes be holy? It is simply torturing yourself, because the body breathes.... Do you know that it is not only your nose that keeps you alive, but that there are millions of small doors in the body from where you breathe? You cannot even see them with bare eyes. Just try: paint a person's whole body, leaving his nose, paint it completely so all the holes and the pores of the body are closed. He will die within three hours. He can breathe from the nose -- that won't keep him alive more than three hours.

If all the pores are closed... and that's what is being done by smearing ashes on your body. You are closing the pores of the body. This is a way of torturing yourself, this is starving you of oxygen. And the less oxygen you get, the more stupid you become, because oxygen is one of the most essential nourishments for intelligence.

Without oxygen the mind starts becoming dull. That's why in the night you feel sleep coming to you more easily than in the day, because in the day the air has more oxygen in it and you are breathing more oxygen. That oxygen keeps you alert, awake. In the night the quantity of oxygen in the air falls low, the carbon dioxide is more -- that makes you feel sleepy. By smearing your body with ashes you are trying to reduce the amount of oxygen reaching to your brain cells, you are starving the brain. You will become dull, stupid. And that's why you will rarely see any sharpness, any awareness.

They live like robots. Of course, they follow a certain law that is written in the scriptures and delivered to them by the same kind of stupid people. They follow a certain law without understanding anything, why

they are doing it. I have asked many people who smear their bodies with ashes, "Why do you do it?" And they say, "Because it has been done since the beginning -- saints have always been doing it."

I have asked them, "What is the science behind it?" They look puzzled. They say, "Science...?" They are not aware of what they are doing. They are not aware that they are starving their brain cells of oxygen.

And they have many strategies like that: standing on the head for hours -- because of gravitation so much blood goes into the brain that it destroys the finer nerves of the brain. Your whole intelligence depends on those finer nerves. Or starving yourself -- call it fasting, then it becomes a religious thing. When you starve your body you are also starving your brain, because the brain is the subtlest part of the body.

Now it is scientifically proved that if a few vitamins are missing from the body you will lose intelligence. Sooner or later every child has to be provided with certain vitamins, certain chemicals, and his intelligence can be raised very high. In Soviet Russia they are already doing it. If you starve your body, then naturally your brain is starved. You don't allow the brain the right food, you don't allow the brain the right amount of oxygen... and do you think you will be able to become a great meditator, a buddha? Whom are you trying to befool? But you are following a certain law, a certain ritual, with no understanding about it.

Sir Reginald Farthington was on trial before the High Court of Australia for the crime of molesting an ostrich. "Before passing sentence," announced the judge, "do you have anything to say?"
"Your Honor," said the Englishman, "if I'd known you were going to make such a fuss about it, I'd have married the bloody bird!"

This is the legal mind. This is how the legal mind functions: "I would have married the bloody bird!" It goes from one foolishness to another foolishness.

If you starve your body of the right food, of the right amount of oxygen, problems will arise. And you will go to the same people who are creating problems for you, and they have ready-made prescriptions.

One man came to me, a young man; he was under the spell of Swami Shivananda of Rishikesh.

Shivananda told him, "Live only on milk, because that is the purest food."

Now, if you have seen pictures of Shivananda... one can see that this man has not lived only on milk. He was so fat that even to raise his own hands was difficult for him, they were so heavy. So he had to walk with two people, his hands on their shoulders. This man must be obsessed with food, must be eating too much. He must have been one of the fattest men in India, and he suggested to this young man to live only on milk.

And what was the problem? Why had this young man gone to him? The young man had gone to him to attain BRAHMACHARYA -- celibacy. He had read in the scriptures that unless you are absolutely celibate you cannot reach God. So he asked how to become absolutely celibate; now the suggestion was, "Live only on milk."

Now this is utter nonsense! If you live only on milk you will be more sexual than ever before, because from where are you going to get the milk? From cows or buffaloes. That milk is not created for man; cows' milk is created for bulls, and bulls are the most sexual animals in the world. Cows' milk has more chemicals to make you sexual than anything else in the world. It is the unholiest food.
But who cares? Who thinks about it?

Just because the scripture says it, Shivananda told him, "You live on milk." Now, it is only man, ONLY man, who lives on milk when he is small and just for a few months. Once he has become able to eat and digest solid food he drops the milk and moves to solid food. It is meant for children.

And one of the most important things that is growing in the child is his sexuality. He is becoming more and more mature and sexual, because the whole biology depends on sex. And after a time the child has to move to solid food. It is only man who continues to drink milk. It is okay in coffee or in tea, but just to live on milk -- it is going to be dangerous.

The young man became more sexual, and weaker. The body became weaker and the mind became more and more obsessed with sex. Again he went to the same saint. The saint said, "It is because you are suffering from TAMAS -- you are suffering from the very lowest kind of energy called tamas, which pulls you downwards."
"What has to be done?" the young man asked.

The saint, the so-called saint, said, "You need not sleep as much as you are sleeping, because sleep creates tamas" -- that too is written in the same scriptures: sleep creates tamas -- "so sleep only five hours."

First the food was taken away. He was starving, because for a fully grown-up person milk is not enough.

He needs solid food; he is not a child. And then the milk is coming from cows -- which is meant for bulls, not for men -- so he is becoming more sexual. Now the sleep is reduced. Five hours of sleep for a young man is not right. Yes, for an old man it is perfectly okay; as you become older, less and less sleep is needed, because the body is going to die, it no longer needs to recover. Otherwise, a young man's body recovers itself every day.

For recovery, for regaining lost strength, for recreating the cells that have died yesterday, you need a long sleep -- seven or eight hours, not less than that. Five is not enough. Now he started suffering from sleepiness; the whole day he would be yawning and feeling sleepy.

His father brought him to me and he said, "What is to be done? Now he is again trying to go to Rishikesh, and each time he goes he brings a problem. He was perfectly okay; reading these nonsense books he became interested in becoming BRAHMACHARI -- a celibate -- and then the whole trouble started. Now he cannot read, is losing interest in everything, is becoming obsessed with sex and food and sleep. Now these three are the things he is obsessed with. He is driving himself crazy and the whole family too."

I looked at the young man -- he was really in a mess. But he said, "I am following a great saint."

I asked him, "How do you know that he is a great saint? What is your criterion? Because he repeats the scriptures? How do you know that the scriptures are written by those who know?"

He said to me, "Please don't create doubt in me! I want to remain a believer, because without faith, without belief, there is no deliverance."

I said to him, "You don't need any deliverance. There is no need for any deliverance. You are already delivered! You are already in God! There is no need to search for him. You are part of truth. Just live naturally, sanely, and you will be able to understand the mystery of life. There is no need to become insane. All these ways are driving you insane."

And then one finds some way or other to satisfy the natural needs -- one becomes a hypocrite. Your whole religious training helps you only to become hypocrites. It does not make you holy; it simply makes you pseudo, phony.

You repress something from one side and it starts asserting from the other side.

Fogarty began to drop in at Barney's Bar regularly, and his order was always the same: two martinis. After several weeks of this, Barney asked him why he did not order a double instead.
"It is a sentimental thing," said Fogarty. "A very dear friend of mine died a few weeks ago, and before his death he asked that when I drink I have one for him too."

A week later Fogarty came in and ordered one martini. "What about your dead buddy? Why only one martini today?"
"This is my buddy's drink," came the reply. "I am on the wagon."

You can always find a way. Mind is very cunning, utterly cunning. You cannot get rid of the cunningness of the mind by such stupid things. And if you are doing such stupid things, you can sit long, endlessly, in meditation... nothing is going to happen, because meditation's first requirement is intelligence: awareness of your situation and of what you are doing to yourself and why -- not just following dead scriptures, not just following the so-called saints because the masses call them saints.

SO LONG AS HE IS NOT FREE FROM DOUBTS, HE WILL NOT FIND FREEDOM. What does Buddha mean by this? -- SO LONG AS HE IS NOT FREE FROM DOUBTS.... How does one become free from doubts? You will be surprised: unless you become free from beliefs you cannot become free from doubts. It is belief that creates doubt. For example, if you believe in God then the question arises whether God really exists or not. The doubt cannot come first; first comes the belief.

You are told by your parents, by your society, that there is a God. Because you are told there is a God, one day or other your intelligence asserts and starts asking, "What is the proof? How do we know for certain, for sure, that God really is?" Now doubt is coming....

In Soviet Russia, where they don't teach the children that there is a God, nobody doubts God's existence -- there is no question of doubt. Nobody believes in the first place -- why should they doubt? In India too, if you are born in a Jaina family you never doubt the existence of God. Why? -- because in the Jaina tradition there is no God, no belief. But a Jaina doubts about the existence of the soul, because he is told that there is a soul, invisible -- the body will die but the soul will continue on its journey.

Now the doubts arise: "Where is this soul? What is this soul? Has anybody ever seen it? Has anybody come back to the world after death and said that, 'I am still alive! You can't see me, but I am'?" The Jaina

doubts about the soul, not about God.

The Hindu doubts about God, the Mohammedan doubts about God, the Christian, the Jew, they all doubt about God -- because God is their belief. The Jaina and the Buddhist never doubt about God because that is not their belief, but the Jaina doubts about the soul. The Buddhist never doubts about the soul either, because that is not his belief.

Buddha has taken away all the beliefs, so that you need not doubt: no God, no soul, no hell, no heaven, no moksha. Buddha has taken all the beliefs away! See his scientific approach of destroying doubt -- very paradoxical.

Just the opposite has been done by others. Others have also tried to take your doubts away, but their method has been to impose belief on you so that the doubt goes deep into the unconscious, becomes repressed -- you don't see it anymore. It is covered by the belief, but it never dies; on the contrary, it moves deeper into your being and becomes more and more part of your being. All your believers know it perfectly well, that there is doubt in their hearts. At the very core there is doubt; only on the circumference is belief.

Buddha is the first human being in the world who has really tried to destroy doubt. But strange is his way: his way is to take away all the beliefs; then you have taken the very ground in which doubts grow. Be without belief and you will be without doubt. Without belief, without doubt, where can mind remain? Mind needs these two pillars to support it. These are mind's two wings: doubt and belief. This is the duality on which mind feeds and lives. Once belief and doubt both are gone, you have destroyed the very foundation of the mind.

And to be a no-mind is meditation. Not by sleeping on thorns, not by going naked, not by fasting, not by torturing yourself, but by great understanding of things. From where does doubt come? Go into it, search, and you will find it always comes because of a certain belief.

Now the modern mind can attain to meditation more easily than humanity was ever capable of, for one single reason: that the modern mind is no longer so much burdened by belief. Hence there is not so much doubt either. Nowadays you rarely come across people who are skeptical, people who are full of doubt, people who are atheists -- you rarely come across such people nowadays. In the old days they were many. And the reason is simple: now nobody believes! So if somebody says, "I don't believe in God," you will say, "So what? Who believes? Keep quiet!" Now nobody can argue against God because nobody is arguing FOR the poor man!

This is a very new situation. And your old traditions cannot accept the challenge of this new situation. If you declare that, "I am an atheist," people will say, "So be it. Why brag about it? Why make a fuss about it? Perfectly okay, we are happy -- you be an atheist." Who bothers about the church and who bothers about the temple? Even the people who go, go only as a social formality; even they don't believe.

This is a rare opportunity for the search; it has never been so spacious as it is today. Of course, your old traditional people are very much worried; they think this is the worst kind of age that has ever happened. This is not the worst kind of age -- this is the best, the pinnacle. This is the time, the right time, a ripe time. We can inquire with total hearts into reality, because no belief hinders, and because there is no belief, there is no doubt.

This is freedom. Buddha calls it freedom. SO LONG AS HE IS NOT FREE FROM DOUBTS, HE WILL NOT FIND FREEDOM. "Freedom" means freedom from the mind. Then you are simply in a silence, and in that silence you melt, you merge with the whole. And to melt and merge with the whole is to be holy. Not by fasting, not by torturing, but by becoming one with the whole, one becomes holy.

BUT HE WHO LIVES PURELY AND SELF-ASSURED
IN QUIETNESS AND VIRTUE,
WHO IS WITHOUT HARM OR HURT OR BLAME,
EVEN IF HE WEARS FINE CLOTHES,
SO LONG AS HE HAS FAITH
HE IS A TRUE SEEKER.

BUT HE WHO LIVES PURELY.... What does Buddha mean by "living purely"? He means living innocently, with no belief, with no doubt, living not out of mind but out of meditation. He has his own meaning of purity. He does not mean by "living in purity" rotten, old ideas. Purity does not mean that you should eat food only prepared by a brahmin; purity does not mean that you should eat only when the sun is in the sky; purity does not mean that you should only wear this and you should not wear that.

Purity means living out of no-mind, living spontaneously, moment to moment like a child, innocently -- living from a state of not knowing. All knowledge is cunning, and all knowledge corrupts. Living from a state of not knowing -- that is purity.

Socrates says: I know only one thing, that I know nothing -- this is purity.

Buddha used to tell his disciples, "Please never ask me metaphysical questions, because I don't know. Don't ask about God and don't ask about the soul, and don't ask about heaven and hell." He had a list prepared of eleven questions; those eleven questions contained all the questions philosophy is full of.

Whenever he would enter a new town, his disciples would go around and tell people, "Please don't ask these eleven questions, because Buddha will not answer these questions. He is interested only in practical questions. Ask about greed and how to get rid of it; ask about anger and how to go beyond it. Ask about possessiveness and how to drop it, ask about transformation. Ask how you can drop the mind and attain to meditation. But don't ask metaphysical questions because they don't help you at all. They create belief, and with belief comes doubt. And divided into belief and doubt you become a schizophrenic, you become zero. You lose your integrity."

BUT HE WHO LIVES PURELY AND SELF-ASSURED.... Now, this word 'self-assured' is also not rightly translated. What Buddha means is one who trusts his own being -- it is not "self-assured." "Self-assured" gives the sense of ego; Buddha means an egoless trust. One who trusts in the whole existence also trusts in himself, because he is part of the whole. He listens to his heart's voice and follows it. Unafraid he goes with his heart. He trusts his intuition. And once you have known the art of how to listen to your intuition, you will be surprised: intellect can err, intuition never errs -- it is infallible. It always directs you in the right course of action.

IN QUIETNESS AND VIRTUE.... "Quietness" means meditation, thoughtlessness, no thought disturbing, the lake of consciousness absolutely without any waves and ripples. And the consequence of such silence is virtue. Virtue is not something practiced by you; you cannot practice virtue. If you practice virtue, on the surface you will wear a mask, but behind the surface you will go on living in your old vicious ways. Of course, you can hide from others, but how can you hide from yourself?

That's what happens to your priests, your so-called saints; their whole life becomes very cunning -- they say one thing, they live a totally different life. They are bound to be so because the virtue is cultivated.

A sociologist was taking a survey based on the sexual proclivities of various national and ethnic groups. He approached an elderly Italian gentleman in a black suit and, after the usual preliminaries, asked him how often he had sexual intercourse.
"Oh, maybe ten, twelve times a year," stated the old fellow.
"But you are Italian and Italians are supposed to be very sexy," came the response.
"Listen, I don't think that is so bad for a sixty-year-old priest who does not own a car!"

Your priests, your saints, your so-called virtuous people, respectable people, they have double lives: on the surface one thing, in the depth totally the opposite of it.

Sister Semolina had lately arrived at the jungle mission. She was under the instruction of Mother Maria, who called her into her office late one afternoon.
"I must go to the capital and I will be away overnight," said Mother Maria. "I want to warn you: if Father Dominique comes to your room tonight do no let him in, no matter what he tells you."

Next day, Mother Maria returned to find Sister Semolina waiting in her office. "I am here to confess," she said tearfully. "Last night I disobeyed your orders. Father Dominique came to my door, and, oh Mother, he was so convincing! He said to me that I was the gateway to heaven and that he had the key to heaven and that if I let him put his key into my locked gate we could be in heaven together."
"That bastard!" exclaimed Mother Maria. "He told me it was Gabriel's horn, and I have been blowing it for fifteen years!"

But this is natural, it has to be so. These jokes are not just jokes, they have great truths in them. It is inevitable because your whole idea of virtue is to impose upon yourself good qualities, praised down the centuries. But if you impose something upon yourself, what are you going to do to your nature? You will become two persons, and the nature is certainly more powerful than anything imposed.

The nature has to be transformed. Character has not to be cultivated; it has to be a by-product of

consciousness. That is Buddha's great contribution to the world.

IN QUIETNESS AND VIRTUE.... Virtue comes number two. First comes quietness, meditativeness, purity, innocence, trust.

WHO IS WITHOUT HARM OR HURT OR BLAME, EVEN IF HE WEARS FINE CLOTHES, SO LONG AS HE ALSO HAS FAITH HE IS A TRUE SEEKER. Again read instead of "faith," "trust." He who has trust, he is a true seeker. The believer is not a true seeker -- he has already believed! He is phony from the very beginning. If you already believe in God, how can you seek and search? You have killed the quest from the very beginning, you have aborted the quest.

One can go into inquiry only when one has no belief and no doubt. When one is simply open, with no prejudice, no conclusion, no ready-made answers given by others, when one simply goes as a clean slate, as a mirror, then one comes across truth.

Truth can be known only by a mirrorlike mind. A mirrorlike mind is a no-mind. But if you are already a believer you will never know the truth. A Christian cannot know, a Mohammedan cannot know, a Hindu cannot know, a Buddhist cannot know. Unless you drop all these ideologies, unless you put them aside and go into the journey absolutely open, not even a small prejudice lurking somewhere in your mind....

Once a very famous professor, Doctor Bannerji, came to see me. He said that he wanted to prove scientifically the theory of reincarnation, the theory of rebirth. He wanted to prove that the Christians and the Mohammedans and the Jews are wrong, and he wanted to prove it scientifically. He had come to take my support.

I said, "The way you are saying it, the search is unscientific from the very beginning!"

He asked, "Why?"

I said, "You have already decided that Mohammedans, Christians, Jews are wrong. You have not entered into the search yet and the decision is already there that Hindus and Jainas and Buddhists are right. And how can you say you want to prove it scientifically? -- how can it be scientific?

"The first requirement of a scientific mind is not to start with a conclusion. You drop your conclusions. You will have to be perfectly alert that you don't know what the reality is -- then go into it. And then inquire, remaining very impartial. Even if it goes against your theory, let it go; even if it goes against Hinduism, let it go. Truth has to be revealed, not Hinduism to be proved. You are too much of a Hindu," I told him; "you can't be a scientist."

He had come to be with me for two hours -- within twenty minutes he left. He said, "I am in a hurry, I have to go somewhere."

I said, "You are not in any hurry and you are not going anywhere! You had asked for two hours and I have given you two hours -- and you cannot leave this place before two hours are up! You will have to answer me first: What kind of scientific approach is this?"

Of course he was unable. It was so clear, so obvious that in science you don't start with a conclusion -- you start only with a hypothesis: may be, may not be... perhaps. You start with a "perhaps"; the "perhaps" keeps you open.

Buddha cannot mean faith, Buddha cannot mean belief. He means trust -- trusting that if you go without any conclusion you will find. Because the truth is there! It is not something that has to be created, it is already there! Truth does not mean something in heaven; truth means the herenow reality. Whatsoever it is, XYZ, start with a "perhaps," be an inquirer.

And then Buddha says: EVEN IF HE WEARS FINE CLOTHES.... There is no need to be naked, there is no need to renounce, there is no need to go on a fast. The real thing to be renounced is your conclusions, your beliefs, your prejudices.

A NOBLE HORSE RARELY
FEELS THE TOUCH OF THE WHIP.
WHO IS THERE IN THIS WORLD AS BLAMELESS?

Buddha was a prince before he became enlightened, and when he was a prince he really loved horses. He was a lover of horses. In those days, horses were the greatest support in war. And there were lovers of horses: in English, the name Philip simply means a lover of horses -- Buddha was a Philip.

When he became enlightened he remembered the horses many times. In many ways he talks about horses. He says there are four kinds of horses. First, the worst: even if you beat them, the more you beat, the more they become stubborn. They have no aristocracy, no grace, no dignity. You can insult them, you can whip them, you can beat them -- they are very thick-skinned. If they don't want to move, they will not move.

Then the second kind: if you beat them they will move; they have a little dignity, a sense of self-honor. Then the third kind, a little higher: you need not beat them -- just the noise of the whip is enough. And the highest, the fourth: even the noise of the whip is not needed -- only the shadow of the whip is enough.

Buddha says men are also of four kinds. The highest, the most intelligent, the real seekers of truth, only need just the shadow of the whip; just a little hint from the master is enough. They need not be beaten, they need not be forced. A NOBLE HORSE RARELY FEELS THE TOUCH OF THE WHIP. There is no need for the noble horse to feel the touch of the whip -- just the shadow. So there are four kinds of disciples too. The highest kind simply takes the hint. Sometimes not even a word is uttered; the master just looks into your eyes, and that's enough.

That's what happened a few days ago.... A well-known therapist from America, Naomi, took sannyas -- an old woman. I can say she belongs to the fourth: just the shadow of the whip -- I just looked into her eyes -- and that was enough. And she has become mine and I have become hers. Immediately the contact happened, the connection. It cannot be broken now.

Yesterday she wrote a letter, because she is leaving today and she is afraid. In the few days she has been here she has known new depths of being -- she has not been here long, only a few days. She has seen me only once, just for two minutes. She says she has known great depths, subtle experiences have happened; they are very delicate, and she is a little bit afraid. "Going back to the West so soon, in the gross marketplace of the West, will I be able to continue growing?" She asked me, "Will I be close to you there as I am here? Will I be part of your commune even though I am thousands of miles away?"

Naomi, love knows no distance. You can be thousands of miles away -- if your heart is full of love, if your heart remembers me, you are as close as anybody can be.

My commune is going to spread all over the earth. Wherever you will see a sannyasin, my commune exists there. Wherever you will find a sannyasin, I am there with him. Wherever a sannyasin remembers me I am present to him, far more deeply than I can be physically present -- because I am no longer in my body, just somehow hanging around the body. I am no longer the body. If you love me you will know that I am something totally different from the body; it is a nonphysical phenomenon.

And, Naomi, you can be in contact wherever you are. The moment you close your eyes you will find me inside you. The master becomes part of the disciple. Slowly slowly, the master is no longer outside, he is more and more inside. And it has started happening -- the process is triggered, and it is a process which cannot be stopped; even the gross material world of the West cannot stop it. And you will not be there for long either; soon you will be pulled here. Now this is your home. Wherever you are you will find yourself an outsider.

A NOBLE HORSE RARELY FEELS THE TOUCH OF THE WHIP. WHO IS THERE IN THIS WORLD AS BLAMELESS? Buddha asks. WHO IS THERE IN THIS WORLD AS BLAMELESS? -- that one is capable of becoming a buddha. That one is capable first of becoming a disciple, then becoming a master.

THEN LIKE A NOBLE HORSE
SMART UNDER THE WHIP,
BURN AND BE SWIFT.

Be like a noble horse -- smart, aware, watchful. BURN AND BE SWIFT. If you are aware.... Awareness is fire; it burns all that is wrong in you. It burns your ego. It burns your greed, it burns your possessiveness, it burns your jealousy -- it burns all that is wrong and negative, and it enhances all that is beautiful, graceful, divine.

And when the gross and the ugly are burned, a great sharpness happens to your being, a great swiftness comes to your life, a great intensity and passion, a great totality and wholeness.

BELIEVE, MEDITATE, SEE.

Let me remind you again: don't read "believe," read "trust": Trust, MEDITATE, SEE.

These are the three steps, simple, very simple. The first thing is trust: have a loving trust for all that is, then meditation becomes easy because you can relax. The person who trusts can relax into existence. The person who cannot trust remains tense, remains anxious, afraid. The person who trusts can melt, can disappear, evaporate. He knows that, "Even if I fall into the ocean, I am just a dewdrop..." but he also knows that, "As a dewdrop I will disappear, but I will exist as the ocean. I will not be losing anything; I will be gaining all." Meditation is a dewdrop disappearing in the ocean.

And then there is seeing. That's why I say Buddha has no philosophy but a philosia -- he has no system of thought but a way, a method, to see.

BE HARMLESS, BE BLAMELESS.
AWAKE TO THE LAW.

Remain in tune with that law of existence. Flow with the river; don't try to go upstream. Let let-go be your fundamental sutra, and then you will be harmless and you will be blameless.

AWAKE TO THE LAW -- AES DHAMMO SANANTANO -- awake to the eternal law.

AND FROM ALL SORROW FREE YOURSELF.

Sorrow arises whenever you go against the law of existence, and bliss whenever you go in rhythm with it, dancing with it hand in hand.

THE FARMER CHANNELS WATER TO HIS LAND.
THE FLETCHER WHITTLES HIS ARROWS.
THE CARPENTER TURNS HIS WOOD.
AND THE WISE MAN MASTERS HIMSELF.

This is the way to be wise and to be a master of oneself. Without being a master of oneself, life is empty, vain, meaningless. It can't have any poetry, it can't have any joy, it can't have any ecstasy. And ecstasy, joy, is your birthright -- but you can have it only when you attain to this worth, to this worthiness.

Become aware, trust, start seeing -- drop all beliefs and all doubts, and the goal is not far away. You need not go anywhere. If you can trust, meditate, see, if you can awaken to the eternal law, you are the master -- not the master of anybody else but the master of yourself. And that is the true mastery. Jesus calls it the Kingdom of God.

But you will have to be reborn, you will have to learn a new way of life -- a new way, let me remind you, not a new philosophy. And Buddha is giving you hints. These hints can be used if you listen attentively, intelligently, meditatively.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 4

Chapter #10
Chapter title: Aes dhammo sanantano

31 August 1979 am in Buddha Hall

Archive code: 7908310

ShortTitle: DHAM410
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Q2 on video

The first question:

BELOVED MASTER,
HOW CAN I GO TO THE OTHER SHORE WHEN I AM TRYING TO BE HERENOW? IT IS A MESS IN MY MIND WHEN I THINK OF THAT, BUT SOMEWHERE IN MY HEART I FEEL A KIND OF REST.

Deva Darpan, "the other shore" is only a metaphor. There is no other shore; this is the only shore there is. To be herenow is to enter the other shore.

We can live in two ways: we can live in time or we can live in eternity. If we live in time, metaphorically that is called "this shore"; if we live in eternity, metaphorically that is called "the other shore." The gate to enter into eternity is herenow. To live in time is to live either in past or in future.

Mind lives in time -- mind IS time. It is always entangled either with the past or with the future -- and both are not. The past is no more, the future not yet, and the mind lives in something that is not. Mind's existence is a very shadowy, pseudo existence; it is just a reflection in the mirror, the moon seen reflected in the lake.

To be herenow means getting out of time. You will have to pull yourself from the past, you will have to be out of the past. You will have to slip out of the past as a snake slips out of the old skin. And you will have to be very alert not to get entangled into the future -- future projections, dreams. If you can avoid past and future you are alert, you are aware.

That's what Buddha means by SAMMASATI -- right awareness. Then you are now and you are here. Where else can you be? That's where you really are!

Even though you go on moving into the past and into the future, all that movement is like a dream. You fall asleep, you remain in your room, but in your dream you can wander all over the earth, or you can go to the planets, to the moon, or to the stars. But in the morning when you wake up you will not find yourself on the moon. You may have been the whole night in your dream on the moon; you are going to wake up in your room. So even when you were walking on the moon, in your dream you were in your room -- really you were in your room.

We are always in the present; there is nowhere else to be. But we can dream, we can imagine, we can revive memories, we can project in the future great illusions... but still we are herenow! The day, the moment, you become aware that you are here and you cannot be anywhere else, that you are now and you cannot be then, you sink into the reality, you go to the depth of reality itself, you change your gear from time to eternity.

The cross in its original sense represented time and eternity. It does not represent simply Jesus' crucifixion; the cross is an older symbol than Jesus. In fact it is only a part of the ancient Eastern symbol, SWASTIKA, just a part of it. The swastika in the East has always represented time and eternity; the cross also represents time. Time is horizontal, it is linear; it moves from one moment to another moment. And the vertical line on the cross represents eternity -- depth, height. In time you swim, in eternity you dive.

Herenow simply means this gap between the past and the future, this small interval. From this small interval you enter into a totally different world -- that is called "the other shore."

Darpan, you need not be puzzled. But sometimes if you catch hold of metaphors too literally you can become very much confused. And I have to use metaphors; there is no other way to express that which cannot really be expressed, to express that about which the only right course is to be silent. The only possible way is to use metaphors, parables, stories, because they give you indirect hints.

The reality is so delicate and so fragile; it is like a very delicate flower. If you try to catch hold of it

directly you destroy it. You cannot hold it in your fist; it is very mercurial. You can only move in a very indirect way, and very subtle has to be your movement -- not even the footsteps should be heard. You can only whisper with reality; you cannot shout and you cannot argue.

That's what a metaphor is: a dialogue which is done in whispers, a dialogue which is done in a poetic way; not prose, not clear-cut, not mathematical -- vague, mysterious. You cannot attack reality; you can only persuade, you can seduce reality. It is a love affair, not a rape.

That's where religion and science are different. Science is a kind of rape on reality. It tries to snatch truth from reality forcibly, violently; hence it destroys the natural equilibrium, the natural balance. It destroys ecology, it destroys the harmony, the accord of existence. It IS a rape, because science speaks in the language of conquest.

Religion is a love affair, it is not a rape. Religion woos reality, persuades, slowly slowly, in a very indirect way. One has to be exquisitely graceful, hence these metaphors.

"The other shore" is a beautiful metaphor, but let me remind you: this is the other shore, this is that. You are not going to change the shore, you are simply going to change your consciousness. The change has not to happen in the outside -- not that you take a boat, a ferry, and you go to the other shore. That will be a change in the outer circumstances. No, you drop the mind and you become consciousness, and the other shore has arrived. You have not moved even a single inch, you may not have done anything at all -- you may have been simply sitting with closed eyes....

That's what Buddha was doing when he reached the other shore. In Bodhgaya he was sitting underneath a tree by the side of the river Niranjana. It was early morning, a beautiful, silent morning, and he opened his eyes. The last star was disappearing from the sky; he saw the last star disappearing, and something inside, in him, also disappeared... the last trace of the ego. The sky became empty, HE became empty, and these two emptinesses met, merged, melted into each other. The sky entered into him, he entered the sky.

On the visible side, on the outside, nothing was changed; everything was exactly the same. The Niranjana continued to flow, the birds must have continued to sing; not even a leaf has fallen from the tree, nothing has changed... and all has changed. Now Buddha is no longer a mind; he has become meditation. He is no longer in thoughts; he has become a pure witness, a SAKSHIN.

This is the other shore I am talking about.

That's why when you think, Darpan, you feel a little confused, but when you don't think about it you also feel a kind of rest. Watch! Confusion must be felt in the head and the rest in the heart. The heart has its own reasons, its own way of understanding things.

When I am talking to you, I am not only talking to your minds -- that is only the superficial part. What is really transpiring between me and you is something of the heart. The mind is being used as a stepping-stone towards the heart, that's all. I am using words as stepping-stones, as means, not as an end in themselves.

That's why these two things are felt by you simultaneously: a confusion in the head and a deep rest in the heart. The heart understands -- the heart understands that this moment, the herenow, is the other shore. But the heart is not very articulate; the head is very articulate. This is one of the dilemmas: the head cannot understand but is very articulate, and the heart can understand but is not very articulate. It understands but its understanding remains silent; in fact the more it understands, the more silent it becomes. The head understands nothing; in fact the less it understands, the more noisy it is. You have to see this point.

Use the head to reach to the heart, but don't become rooted in the head. Don't stay there! Use it as a stepping-stone, as a ladder, but don't make your house there; otherwise your whole life will be of confusion, anxiety, anguish. Use it, and forget all about it. Enter into the heart and listen to the silent dance of the heart energy. Listen to the relaxed, restful song of the heart, the soundless sound, the one hand clapping.

The heart is very close to the mystery of existence; the head is the farthest away. The head is this shore and the heart is that shore -- but you are already on that shore. The head is simply dreaming things. When you get out of the head you simply get out of something which never existed in the first place.

The second question:

> BELOVED MASTER,
> YOU CONTINUOUSLY TELL US TO "BE AWARE," TO "BE A WITNESS." BUT CAN A WITNESSING CONSCIOUSNESS REALLY SING, DANCE AND TASTE LIFE? IS A WITNESS A MERE SPECTATOR OF LIFE AND NEVER A PARTICIPANT?

Anand Nur, mind is bound to raise this question sooner or later, because mind is very much afraid of your becoming a witness. Why is the mind so much afraid of your becoming a witness? -- because your becoming a witness is the death of the mind.

Mind is a doer, it wants to do things, and witnessing is a state of nondoing. The mind is afraid that, "If you become a witness, I will not be needed anymore." And in a way the mind is right....

Once the witness arises in you the mind has to disappear, just like if you bring light into your room and the darkness has to disappear -- it is inevitable. Mind can exist only if you remain fast asleep, because mind is a state of dreaming and dreams can exist only in sleep.

By becoming a witness you are no longer asleep, you are awake. You become awareness -- so crystal-clear, so young and fresh, so vital and potent. You become a flame -- intense, burning from both the ends -- as if, in that state of intensity, light, consciousness, mind dies, mind commits suicide. Hence the mind is afraid.

And mind will create many problems for you, it will raise many many questions. It will make you hesitate to take the jump into the unknown, it will try to pull you back. It will try to convince you that, "With me is safety, security; with me you are living under a shelter, well guarded. I take every care of you. With me you are efficient, skillful. The moment you leave me, you will have to leave all your knowledge and you will have to leave all your securities, safeties. You will have to drop your armor and you will be going into the unknown. You are unnecessarily taking a risk for no reason at all." And it will try to bring beautiful rationalizations. This is one of the rationalizations which almost always happens to every meditator.

It is not you, Anand Nur, who is asking the question; it is the mind, your enemy, who is putting the questions through you. It is mind who is saying, "Beloved Master, you continuously tell us to 'be aware,' to 'be a witness.' But can a witnessing consciousness really sing, dance and taste life?"

Yes, Anand Nur -- in fact only a witnessing consciousness can really sing, dance and taste life. It will appear like a paradox -- it is! But all that is true is always paradoxical, remember. If truth is not paradoxical then it is not truth at all, then it is something else.

Paradox is a basic, intrinsic quality of truth -- let it sink into your heart forever! Truth as such is paradoxical. Although all paradoxes are not truths, all truths are paradoxes. The truth has to be a paradox because it has to be both the poles -- the negative and the positive -- and yet a transcendence. It has to be life and death, and plus. By "plus" I mean the transcendence of both -- both and both not. That is the ultimate paradox.

When you are in the mind, how can you sing? The mind creates misery; out of misery there can be no song. When you are in the mind, how can you dance? Yes, you can go through certain empty gestures called dance, but it is not a real dance.

Only a Meera knows a real dance, or a Krishna, or a Chaitanya. These are the people who know real dance. Others know only the technique of dancing, but there is nothing overflowing; their energies are stagnant. People who are living in the mind are living in the ego, and the ego cannot dance. It can make a performance but not a dance.

The real dance happens only when you have become a witness. Then you are so blissful that the very bliss starts overflowing -- that is the dance. The very bliss starts singing; a song arises on its own accord. And only when you are a witness can you taste life.

I can understand your question, Anand Nur. You are worried that by becoming a witness one will become merely a spectator of life. No, to be a spectator is one thing, and to be a witness a totally different thing, qualitatively different.

A spectator is indifferent, he is dull, he is in a kind of sleep. He does not participate in life. He is afraid, he is a coward. He stands by the side of the road and simply goes on seeing others living. That's what you are doing all your life: somebody else acts in a movie and you see. You are a spectator! People are glued to their chairs for hours together before their TVs -- spectators. Somebody else is singing, you are listening. Somebody else is dancing, you are just a spectator. Somebody else is loving and you are just seeing. You are not a participant. Professionals are doing what you should have done on your own.

A witness is not a spectator. Then what is a witness? A witness is one who participates yet remains alert. A witness is in a state of WU-WEI. That is Lao Tzu's word: it means action through inaction. A witness is not one who has escaped from life. He lives in life, lives far more totally, far more passionately, but yet remains deep down a watcher; goes on remembering that, "I am a consciousness."

Try it walking on the road: remember that you are a consciousness. Walking continues -- and a new

thing is added, a new richness is added, a new beauty. Something interior is added to the outward act. You become a flame of consciousness, and then the walking has a totally different joy to it; you are on the earth and yet your feet are not touching the earth at all.

That's what Buddha has said: Pass through a river, but don't let the water touch your feet.

That's the meaning of the Eastern symbol of the lotus. You must have seen Buddha's statues, pictures of him sitting on a lotus -- that is a metaphor. A lotus is a flower that lives in the water and yet the water cannot touch it. The lotus does not escape to the Himalayan caves; it lives in the water and yet remains far, far away. Being in the marketplace but not allowing the marketplace to enter into your being, living in the world and yet not of the world -- that is what is meant by a "witnessing consciousness."

That's what I mean by saying to you again and again: Be aware! I am not against action, but your action has to be enlightened by awareness. Those who are against action, they are bound to be repressive -- and all kinds of repression make you pathological, not whole, not healthy.

The monks living in the monasteries, Catholic or Hindu; the monks of the Jainas and the Buddhists, who have escaped from life -- they are not true sannyasins. They have simply repressed their desires and they have moved away from the world, the world of action. Where can you be a witness if you move away from the world of action? The world of action is the best opportunity to be aware. It gives you a challenge, it remains constantly a challenge.

Either you can fall asleep and become a doer; then you are a worldly man, a dreamer, a victim of illusions -- or you can become a witness and yet go on living in the world; then your action has a different quality to it. It is really action. Those who are not aware, their actions are not real actions but reactions; they only react. Somebody insults you and you react. Insult the Buddha: he does not react -- he acts. Reaction is dependent on the other -- he pushes a button and you are only a victim, a slave; you function like a machine.

The real person, who knows what awareness is, never reacts; he acts out of his own awareness. The action does not come from the other's act; nobody can push his button. If he feels spontaneously that this is right to do, he does it; if he feels nothing is needed, he keeps quiet. He is not repressive; he is always open, expressive. His expression is multidimensional. In song, in poetry, in dance, in love, in prayer, in compassion, he flows.

If you don't become aware, then there are only two possibilities: either you will be repressive or indulgent. Both ways you remain in a bondage.

A nun was raped just outside the monastery. When she was finally found, she was carried inside and the nearby physician was called.

He came, raised his hands and said, "This is work for a plastic surgeon!"

A plastic surgeon was called. When he saw the poor nun he exclaimed, "Oh, my God! What a mess! Where should I start?"

The mother superior replied, "Well, that's easy. First get that smile off her face!"

The third question:

BELOVED MASTER,
WHAT IS YES? I FIND THAT I HAVE NO REAL UNDERSTANDING OF IT. I HAVE SEEN THAT WHENEVER I SAY YES, THERE IS A HINT OF SURPRISE, AS IF I AM AMAZED THAT THERE IS NO REASON TO SAY NO. MY YES IS ALWAYS INSTEAD OF NO. WHERE IS THE SEAT OF THIS EXPERIENCE, YES...?

Prem Satyamo, yes contains the very essence of all religions. Saying yes to existence is to be religious. Saying no is resistance, saying no is conflict, saying no is egoistic. Saying no is keeping your separation, keeping yourself aloof. Saying yes is merging, melting into the whole. Saying yes is opening up, just like a bud opens and becomes a flower. The no is a closed state of mind; yes is an open flower.

The difference between no and yes is the difference between a dead and an alive person. The person who lives in the no remains encapsulated, remains in a windowless world where the sun and the rain and the wind cannot reach; where God can go on knocking but even the sound of the knock will not reach; where love cannot reach.

The closed person, the person who lives with no, lives in the ego. The greater the ego, the less are the bridges between the person and existence. When the ego is total, the person is completely enclosed by a

wall; he lives in a prison of his own creation. He cannot say yes to the moon and he cannot say yes to the trees and he cannot say yes to anything! He has forgotten to say yes, and even if he sometimes says yes, his yes is nothing but a camouflaged no.

I have heard a story about Joseph Stalin:

Molotov, his foreign minister, phoned him from the UNO. His wife was sitting by his side while he took the phone call. Joseph Stalin said, "No, no, no, yes, no!"

The wife was surprised. Not by the no's, so many no's -- she knew her husband perfectly well, he was a man of no. He was one of the most egoistic men possible. His name is significant: 'stalin' means a man of steel. He was not really a man but a steel man, a machine, a robot. No was just natural to him.

The wife was puzzled that between those four no's there was one yes. She asked him, "Can I ask you one question? I don't want to interfere in your politics and what is going on between you and Molotov and what you are saying. Just one thing... and I have become very curious: did you really say one yes amongst all those four no's, or did I mishear you? Did you really say yes?"

Stalin said, "Yes, I said yes."

The wife asked, "Then one question more: Why did you say yes?"

He said, "When I said three no's, Molotov asked, 'Did you say no?' I said, 'Yes.'"

There are people who can say yes only when it is nothing but a camouflaged no. And there are also people, very rare, who can say no only as a camouflaged yes. These are the buddhas. Yes, sometimes they also say no, but their no is not a negative no; the heart of their no is yes. They are incapable of saying no. If they have to use the word sometimes, in certain circumstances, it really means yes.

A man like Buddha can sometimes be very hard, but he is hard because of his compassion and love. George Gurdjieff was very hard on his disciples just because of his infinite compassion, his total love.

Yes is the very essence of religion, no the very foundation of irreligion. The atheist is not one who does not believe in God; the atheist is one who believes in no. And the theist is not one who believes in God; the theist is one who believes in yes -- because there have been theists like Buddha and Mahavira who do not believe in God, yet where else can you find more religious people? And there are millions of people who believe in God, and their life gives no indication of any religion -- no fragrance. They stink of irreligion, of violence, of hatred, of jealousy, of possessiveness. Flowers of love don't bloom in their life.

Yes is the foundation of a true religious life.

You ask me, "What is yes?"

Yes is dropping of the ego.

Yes is coming out of the mind. Yes is trust.

Just the other day Buddha was talking about trust: Trust, meditate, and see. Yes means trust, and trust is the beginning of meditation. Meditation means relaxing with existence. Unless you trust, unless you can say yes to existence, how can you relax? People cannot relax because they are afraid. People cannot relax because they fear that if they relax they may be cheated. People can relax only with others whom they trust.

With a stranger in your room you may not be able to sleep in the night. Who knows, he may cut your throat. Who knows, he may steal your money and escape. But with your wife or husband you go into deep sleep, you can trust. The child can go with his father or mother anywhere. Even if the father is going into fire, the child can go singing a song, dancing, inquiring, questioning, unafraid, because he knows his hand is in his father's hand.

This trust is yes: knowing that this existence is our mother, that nature is our source -- it can't be against us, it can't be inimical to us. Seeing this, understanding this, trust arises. Then you can say yes. Then you can say "Amen"; that simply means yes.

And the moment you can say yes and you can relax, meditation becomes natural. Without any effort, without any strain, without any tension, you start falling into spaces called meditation... empty of all rubbish and junk, but full of God -- full of godliness rather; empty of the world, but full of something that you had never known before; full of a light which is immaterial, full of fragrance which comes from nowhere, out of the blue. Emptiness yet a plenitude, emptiness and yet a fullness -- not negative.

And when there is meditation, seeing arises, DARSHAN is born -- you become capable of seeing. Your eyes are so clear, so pure; no clouds, no confusion, no thoughts. Your eyes are so perceptive, so penetrating, that you can reach to the deepest core of the mystery of this existence, that you can have a glimpse of the magic that surrounds you, the eternal magic. AES DHAMMO SANANTANO: you can have a look into the

inexhaustible law.

Satyamo, you ask, "What is yes? I find that I have no real understanding of it."

Nobody has! Once you have a real understanding of yes, you have all that is needed for the journey to the other shore. Then you are ready to go to the other shore. The yes becomes the boat, and it is capable of crossing all the storms. Howsoever stormy the ocean may be, the boat of yes is capable of reaching the other shore. If you have the boat of yes, then nobody can prevent you from reaching to God.

You say, "I have seen that whenever I say yes, there is a hint of surprise, as if I am amazed that there is no reason to say no."

Yes. Anybody starting saying yes, learning how to say yes, is bound to be surprised again and again. The places where you would have said no before, now you are saying yes. You are bound to be surprised because there is no reason to say no. Why did you say no your whole life? Just watch people, and yourself -- almost ninety-nine percent of no's are just out of the ego; there is no valid reason for them.

The child wants to go and play outside. It is so sunny and the birds are singing and the wind is blowing and the butterflies and the bees are humming... and the child asks the mother, "Can I go out and play in the garden?" She says "No" -- not even thinking, not even listening to what he is really asking for, not even giving him a single thought, a moment's awareness. No simply comes automatically, as if it is built in. She has not thought, she has not looked at the child at all. She is not saying no to what the child has asked because she is going to say no anyway. It has no reference to the child; it has some reference to her power trip.

So many women don't really want to be mothers. They are not even worthy of being mothers, but they want to be mothers, they desire to be mothers, for a totally different reason -- not for motherhood.

Motherhood is a great meditation. Motherhood is one of the greatest arts: you are creating an alive being. The sculptor is nothing compared to the mother, because he will be creating only a marble statue. The painter is nothing, the poet is nothing, the singer is nothing, the musician is nothing, because they will be playing with things, objects. The mother is the greatest poet and the greatest painter and the greatest musician and the greatest sculptor, because she is creating a consciousness -- life itself.

But women are not interested in motherhood, their interest is totally wrong. Although they say that they would like to be mothers, really what they want is power. A woman feels very powerful when she has children -- because man has taken all other power trips from her. She is not allowed to be in the marketplace, she is not allowed to be in the church, she is not allowed to be in politics. She is not given any opportunity anywhere to have her ego fulfilled; almost ninety percent of opportunities have been taken by the man. The woman has been forced to live in the house; she can have only one power trip -- over her children.

Hence the no. She has not listened, she has not seen the child; she has simply said no. And it is absolutely meaningless! If she had listened there was no reason to say no. This is perfectly right: when the sun is dancing outside, why should the child remain in the house, dark and dismal? And when the wind is blowing outside, the child should also be allowed to dance in the wind. The child should be allowed to dance in the rain too, but the mother rationalizes, "He may catch cold or he may fall ill -- that's why I am saying no." But those are just rationalizations.

In fact, each child has a birthright to dance in the rain, in the wind, in the sun. It gives health, it gives vitality. It brings him closer to nature and closer to God. The mother forces him and takes him to the church or to the temple where he can't see anything, no God at all. And where God is so much alive, so much throbbing, in nature.... The child would like to climb a tree, it is such a challenge -- God is calling him from the tree, from the top of the tree!

All children should be allowed to climb trees, to climb mountains. They should be given all chances to accept all kinds of challenges. They should be helped to move into danger. They should be prepared, not protected; prepared to move into danger -- helped, persuaded, rewarded, to move into danger because a man who knows how to move in danger is bound to stumble upon God sooner or later. But the mother will say no, the father will say no.

For many years a Negro kid had been praying to God to make him white. One morning he woke up and found that his skin WAS white. He got out of bed very excitedly and shouted, "Momma, Momma! Look, I have turned white!"

From the kitchen Momma replied, "Shut up, Tommy, I am getting bored with you. Tell it to your father."

Tom went into the bathroom. "Daddy, Daddy! Look, I am white now."

The father did not even turn his eyes away from the mirror. He said in a tired voice, "Oh Tommy, please, I have no time. Go and tell your sister this nonsense."

Tom was puzzled more and more. He went to his sister. "Mary, Mary, have you seen? God did a miracle -- my skin turned white!"

Mary answered, "Fuck off, man! I'm late, I gotta go."

At this point Tom was quite pissed off, and looking at his watch he said, "Well, I've been white for only five minutes but I already can't stand these fucking niggers anymore!"

No comes easy, no has become our way of life.

You ask me, Satyamo, "I feel surprised, as if amazed that there is no reason to say no."

Yes, there is no reason to say no. And if you can avoid saying mechanical no's, if sometimes there is really a reason to say no, your no will have a positive value; it will not be negative. The man who lives in the climate of yes sometimes may have to say no, but his no will not be negative, it can't be. And vice versa. The person who lives in the climate of no, even if he says yes sometimes, it is not positive, it is not really yes; it is only a disguised no. Its value is negative.

You say, "My yes is always instead of no."

In the beginning it is bound to be so. You have become so habituated to saying no that your first yes will be instead of no. But that is not the real yes yet, it is only a substitute; it will have something of the no in it, some dirtiness of the no will still cling to this yes. It is as if your cup is dirty and you pour tea into it and your tea also becomes dirty. If your yes is only a substitute for no, if it is instead of no, then it will have some qualities of no still clinging to it. But in the beginning it is bound to be so, so don't be worried about it. Clean your cup a little more!

Start saying yes for no reason at all, just as you have been saying no up to now for no reason at all. It can be one of the most beautiful chantings, far better than repeating "Rama, Rama, Krishna, Krishna, Jesus, Jesus." Far more beautiful and far more significant, far more meaningful, will be to sit silently and repeat meaningfully, consciously, "Yes, yes, yes." It can be a far deeper going mantra than any other can ever be, because Rama and Krishna and Jesus are so far away, they are just stories; you can't really relate with them. The world has changed so much that they can't be more than stories.

I have heard that Jesus came back after eighteen hundred years just to have a look at the world, see how things are going -- hoping that things must have changed by now. Eighteen hundred years of Christianity, thousands and thousands of Christian priests all over the world, thousands of churches -- the world must have changed!

He landed on the bank of Lake Galilee where he had walked once on water. Just by chance a rabbi had come for a morning walk. Jesus wanted to see the rabbi, see who he is, so he walked on the water. The rabbi looked a little puzzled. Jesus came back and said to the rabbi, "Did you see what I have done?"

The rabbi said, "Yes, I have seen. Why didn't you learn to swim like everybody else? Are you crazy or something?"

The world has changed!

I have heard about another rabbi. He had come from America to visit the Holy Land. He was passing Lake Galilee -- he wanted to see the place also -- and he asked the boatman how much it would cost; he would like to have a trip round the lake. "Can you take me to the other shore and back?"

The boatman said, "Fifty dollars."

The rabbi said, "That is too much! I have seen bigger lakes than this and I have never paid more than five dollars. Fifty...?"

The boatman said, "But you don't recognize, rabbi, that this is the place where Our Lord walked on water!"

The rabbi said, "Seeing the cost, anybody would walk on the water! I cannot pay fifty dollars -- and I come from America. That poor carpenter's son, how could he have paid fifty dollars?"

The world has changed. If these people, Jesus and Krishna and Rama, suddenly land now, they will not be recognized, they will be thought crazy. They will look so outlandish, they will look as if they are coming from a film set, out of a movie -- movies like THE TEN COMMANDMENTS! They will not look real.

But yes can be a totally different matter.
"Jesus" you will repeat mechanically, but saying "Yes," really meaning it... bowing down to the earth and saying yes... lying on the earth naked and saying yes to the earth as if the earth is your mother, which it is... swimming in the lake and saying yes to the water, not only saying it, but feeling it all over, each fiber of your being, each cell of your being pulsating with yes... taking a sunbath and saying yes, not verbally, I mean, but existentially... being in the mood of yes... receiving the sun, welcoming the sun and the sand and the texture of the sand, and the coolness of the wind... welcoming all these gifts of God that go on showering on you -- and you don't even feel grateful.
Yes is gratitude.
No is ugly, ungratefulness.

But in the beginning, Satyamo, it is going to be so: your yes will be only instead of no. But it is a good beginning. Slowly slowly, you will come to a yes which is not instead of no but has its own roots in your being. When that yes has happened to you which has no reference to no -- not that it is not only instead of no but it has no reference to no, it is not the opposite of no, it has no resounding of no at all; you have forgotten the no, only yes exists, as if there is no opposite word to it -- that is the ultimate peak of yes.

In that moment yes becomes prayer, in that moment yes becomes a bridge. The ego disappears, the separation is gone. One feels one with the whole.

You ask me, "Where is the seat of this experience, this yes...?"

The heart is the seat. The seat of no is the head; the seat of yes is the heart. They don't come from the same place, they don't come from the same world. They are utterly different. In the dictionary they belong together, but in existence itself they are utterly different -- different planes, different dimensions.

The last question:

BELOVED MASTER,
WHY DO PEOPLE THINK SO DIFFERENTLY FROM EACH OTHER?

Govind, thinking can never be the same. Here there are three thousand sannyasins sitting around me -- three thousand sannyasins means three million minds. One sannyasin does not mean one mind -- many, thousands, a crowd. Each person is a crowd, and each person is a different crowd, because each person has been brought up in a different way.

Somebody has been brought up as Christian and somebody as a communist -- how can they think in a similar way? How can they avoid being different? And not only different but antagonistic towards each other? Somebody has been brought up as an Indian and somebody as a Chinese -- how can they think in the same rhythm? Impossible.

Thinking comes from the outside -- upbringing, education, conditioning, culture. And there is no way to put two people in a similar situation -- not even twins think in the same way. There is no way at all to put two people exactly in the same situation. Even twins born in the same family will have different conditionings, because the mother may love one child more than the other; the father may have just the opposite preference. One child may be physically weak, the other may not be; one child may be more or less ill, the other may be healthy. The one child may be interested in games because he is healthy, the other may avoid games because he remains ill. The child who goes to play will have different friends from the child who never goes to the games -- he WILL have different friends -- and so on, so forth. Small differences make so much difference that you cannot imagine.

It is reported that the great Napoleon remained afraid of cats his whole life. He was not afraid of lions but he was afraid of cats. Strange! He was not afraid of anything -- not even of death -- but in front of a cat he was simply not in his senses. When he was just a six-month-old child, a wild cat jumped on his chest, and he became so frightened and the fear went so deep into his heart, into his unconscious, that he was incapable of overcoming it.

It is said that he was defeated only once in his life, in the last war with Nelson. Nelson brought seventy cats to frighten him. Just in front of the army... the first battalion was of cats! And the moment Napoleon saw seventy cats -- one was enough! -- he lost all intelligence. He started trembling and perspiring.

He told his second in command, "Now I cannot think about the army!" -- and he was defeated. The

credit goes to the cats, not to Nelson. Statues have been raised of Nelson and people have forgotten the cats completely. Statues should be raised of the cats; Nelson is not the real conqueror.

Small things... now, how can you avoid such small differences? Impossible. Even in twins it is difficult.

So no two persons can be brought up in the same way; hence the difference in thinking. Differences only disappear when you meditate. If all three thousand sannyasins are in a state of meditation here -- just a silence, no thought -- then there are not three thousand sannyasins at all, because three thousand zeros joined together become one zero. Three thousand zeros are not three thousand zeros -- they become one zero.

And that is what is happening, slowly slowly. The more you become meditative, the more your differences are dropping. This may be the only place on the whole earth where differences are disappearing. Mohammedans and Christians and Hindus and Jainas and Buddhists and Parsis -- they are all together, without even thinking to what religion the other belongs. Swedish and Germans and French and Italians and Chinese and Japanese and English and Americans, all nationalities, and nobody takes any note of it, nobody even thinks about it. This may be the only communion happening on the earth, a real brotherhood.

And the reason is not that I am teaching you to be brothers, learn tolerance.... Remember, those who learn tolerance remain intolerant. The very word 'tolerance' is ugly. The moment you say, "I can tolerate others," that shows intolerance. You may have repressed your intolerance, but it is intolerance. To tolerate others means intolerance -- what else can it mean?

Here, nobody is tolerating anybody. People have simply forgotten the differences, because we are moving out of the mind. My whole effort is to bring you out of the mind. If you remain in the mind, you are different. If you come out of the mind, you are one. Meditation brings a kind of unity which is not a synthesis. I am not interested in synthesizing Hinduism with Christianity and Christianity with Islam and Islam with Buddhism. That is all nonsense.

My effort is totally different: I am trying to bring you out of your mind. When the Christian comes out of his mind he is no longer Christian, and when the Hindu comes out of his mind he is no longer Hindu. It is not a synthesis, it is dropping of the mind. Mind creates all the differences.

You ask me, Govind, "Why do people think so differently from each other?"

They have been brought up differently, they have been conditioned differently. They cannot think as others think -- that is impossible! They cannot interpret the way others interpret. A Jew can read the New Testament, but it will not be the same book -- although it is the same book visibly, it will not be the same book that Christians read, because to the Jew, Jesus is a renegade, Jesus betrayed Judaism. Now that is very deep-rooted. The Christian reading the New Testament is not reading an ordinary book -- it is the holiest of the holy. Jesus is God's only begotten son.

When the Hindu reads the same book, he reads it indifferently; it doesn't matter much. And he goes on comparing it with the Upanishads and the Gita and finds it poor. Not that it is poor -- he reads the Gita in a different way. That is the Lord's song and this is just a carpenter's son, Jesus -- how can he be compared with Krishna?

Krishna is an incarnation of God, and this man Jesus seems to be an intelligent child. Krishna comes directly from the seventh paradise. Krishna is incomparable, he is the perfect master. Jesus is good; one can say at the most, "a good man." The comparison from the very beginning becomes impossible.

The Jaina reads the Gita, but he cannot read it the way the Hindu reads it. Their eyes are different, their perspectives are different. The Jaina scriptures say that Krishna has fallen into hell because he was the cause of this great war. Arjuna seems to be closer to the heart of a Jaina, because Arjuna was saying, "I don't want to fight, I don't want to kill. What is the point of killing these people? Just for the kingdom? And one day my death will come and that kingdom will be gone, so what is the point? I am going to renounce, I am going to become a monk."

And if he had escaped there is every possibility he may have become a Jaina monk. If you really want to become a monk then the best way is to become a Jaina monk, because that is the worst kind of monk possible. Other monks are so-so; the Jaina monk is really a monk! You cannot improve upon it.

But Krishna persuaded Arjuna not to escape. He must have been a man like me, who said, "This is escape. You are a coward. Live in the world! Fight! -- because you are a warrior, and that is your type. You can't be a monk, that is not in your nature. Follow your nature."

Krishna says to Arjuna, "SWADHARME NIDHANAM SHREYAH PARDHARMO BHAYAWAHAH." Never follow anybody else's idea -- that is very dangerous because you will become imitative. Always follow your own nature, self-nature; only then will you attain to freedom. It is better to

die following one's nature than to live following somebody's else's nature, because that will be a pseudo life. To die following one's nature is beautiful, because that death too will be authentic.

Krishna convinced Arjuna -- that is how the whole Gita was born. It is a dialogue between Arjuna and Krishna. Arjuna was trying to escape and Krishna was pulling him back into the world -- and finally he succeeded.

Jainas have been very angry -- they missed a good monk. They have thrown Krishna into the seventh hell for a very long period, because he was the cause of millions of people's deaths. India has never known a greater war since. Now, how can a Jaina read the Gita with the same interpretation as the Hindu? Impossible. From the very beginning the mind is prejudiced.

People are bound to think differently, because they are brought up differently, in different religions, through different priests, different schools, different colleges, different universities. They have been fed different ideas, ideologies -- they are bound to think differently. And there is no way to make them think similarly -- impossible.

The only possible way is to bring them out of their minds. Then they slip out of the whole upbringing. Then suddenly there is oneness; then you see with pure eyes, uncontaminated by the culture and the tradition; then you see really as things are, not as you are supposed to see them. You become a pure mirror.

Thinking can never create one world: only meditation can create one world.

Clusky went to confession for the first time in twenty-five years. "Tell me," asked the priest, "did you ever sleep with a woman?"
"Eh, no, Father," replied Clusky.
"Now, son," said the priest, "I will ask you again. Did you ever sleep with a woman?"
"Ah, ey, ah -- no, Father!"
"There is you and me and God listening. I'm going to ask you once more. In the last twenty-five years, have you ever slept with a woman?"
"Well, eh, come to think of it, Father," said Clusky, "I did doze off a time or two!"

Now you see the difference: people listen according to their idea. And it is natural....

Claude was sitting at a sidewalk cafe sipping a glass of wine. Just then his friend Rene came running up to him.
"Claude," he gasped, "I just saw a man going into your house."
"Who is this man, Rene? What did he look like?"
"He was six feet tall and had black hair and a black mustache," reported Rene.
"And did he wear a checked cap with a striped Basque shirt?" asked Claude.
"Yes," agreed Rene. "You have described the man."
"That was only Pierre," he said. "He will make love to anybody!"

Both the persons are thinking differently. Their approach is different, their attitude is different; then the conclusions become different.

Foong, the laundryman, had been in America ten years and kept sending money to his wife in China, telling the bank clerk proudly that his wife had just had a new baby.
"But Mr. Foong," said the clerk, "you have been here in America ten years."
"Yes, yes," says the Chinaman happily. "I got velly good fliends in China."

People are full of different conceptions, philosophies of life, ways of looking at things; hence they are bound to think differently. Thinking makes you different from others, separate from others; thinking is a function of the ego. Nonthinking... suddenly all differences evaporate.

And that's what I teach, and that's what Buddha's whole message is: Become a no-mind. Become pure consciousness, an empty sky with no clouds of thoughts. Then who are you -- Hindu, Mohammedan, Christian? Indian, Japanese, German? Black, white? Man, woman? Who are you? Young, old? Rich, poor? Famous, notorious? WHO ARE YOU? All these differences disappear. You are a pure silence.

That silence is your supreme self. To attain it is to attain nirvana. To attain it is to be available to benediction, to all God's blessings.

Meditate more and more so that you can disappear, so that you can allow God to be. The moment you are not, God is -- and God is one, and you are many. Not only outside are you many, inside also you are many. And when you disappear -- the many disappear from the inside and from the outside -- then these are all waves of the same ocean.

And to know the ocean that is hidden behind all the waves of different shape, color, form, is to know the truth.

And truth liberates.

AES DHAMMO SANANTANO -- this is the ultimate, the inexhaustible law, that truth liberates.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

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The Dhammapada: The Way of the Buddha, Vol 5

Chapter #1
Chapter title: The world is on fire

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THE WORLD IS ON FIRE:
AND ARE YOU LAUGHING?
YOU ARE DEEP IN THE DARK.
WILL YOU NOT ASK FOR LIGHT?

FOR BEHOLD YOUR BODY --
A PAINTED PUPPET, A TOY,
JOINTED AND SICK AND FULL OF FALSE IMAGINATIONS,
A SHADOW THAT SHIFTS AND FADES.

HOW FRAIL IT IS!
FRAIL AND PESTILENT,
IT SICKENS, FESTERS AND DIES.
LIKE EVERY LIVING THING
IN THE END IT SICKENS AND DIES.

BEHOLD THESE WHITENED BONES,
THE HOLLOW SHELLS AND HUSKS OF A DYING SUMMER.
AND ARE YOU LAUGHING?

YOU ARE A HOUSE OF BONES,
FLESH AND BLOOD FOR PLASTER.
PRIDE LIVES IN YOU,
AND HYPOCRISY, DECAY AND DEATH.

THE GLORIOUS CHARIOTS OF KINGS SHATTER.
SO ALSO THE BODY TURNS TO DUST.
BUT THE SPIRIT OF PURITY IS CHANGELESS
AND SO THE PURE INSTRUCT THE PURE.

THE IGNORANT MAN IS AN OX.
HE GROWS IN SIZE,NOT IN WISDOM.

The most fundamental question before Gautama the Buddha was, "What is wisdom?" And the same is true for everyone. Down the ages the sages have been asking, "What is wisdom?" If it can be answered by you, authentically rooted in your own experience, it brings a transformation of life.

You can repeat the definitions of wisdom given by others, but they won't help you. You will be repeating them without understanding them, and that is one of the pitfalls to be avoided on the path. Never repeat what you have not experienced yourself. Avoid knowledge, only then can you grow in wisdom.

Knowledge is something borrowed from others, wisdom grows in you. Wisdom is inner, knowledge outer. Knowledge comes from the outside, clings to your surface, gives you great pride and keeps you closed, far far away from understanding. Understanding cannot be studied; nobody can teach it to you. You have to be a light unto yourself. You have to seek and search within your own being, because it is already there at the very core. If you dive deep you will find it. You will have to learn how to dive within yourself -- not in the scriptures, but within your own existence.

The taste of your own existence is wisdom. Wisdom is experience, not information.

Buddha renounced the world; it is reported in all the scriptures, but the report is not given in the true context. It is reported that the Buddha renounced the world because he was against the world -- because unless you renounce the world you cannot gain the eternal, the other world, the other shore. This is giving a totally false interpretation to Buddha's great renunciation.

He certainly renounced the world, but not to gain anything in the other. If there is any motive in your renunciation, it is not radical enough, it is not a revolution. It is again the same old business, the same old bargaining mind; it is based in desire and desire is the world. The world does not consist of things, the world consists of motives, desires, ambitions.

If you renounce the world to gain something, whatsoever it is -- nirvana, enlightenment, moksha, freedom, truth or God, whatsoever it is -- if you renounce the world to gain something, it is not renunciation.

Hence I will not say that Buddha renounced the world to attain something. The very idea of attaining something IS the world. The very idea of attaining something is to live in imagination, is to live in the future. And a man of understanding lives in the present, not in the future. A man of understanding does not really renounce the world -- the world simply falls from him, the world simply becomes irrelevant; it loses

meaning. His insight is such that he can see through and through the falsity of all desire -- not to attain something, but seeing the futility of desire, desiring ceases. That is true renunciation.

That's what Buddha did. In fact to say he did it is not right. Language creates so many problems. When you start talking about the buddhas, language is not an adequate vehicle; it becomes very inadequate. To say Buddha renounced the world is not exactly the truth. It will be better if we say the world disappeared from his vision. It was not an act but a happening.

When he became aware, alert, watchful, a witness, when he saw the absurdity of desire, desire ceased on its own. It is not an act. How can you go on desiring if you see the absurdity of it? You will not try to pass through a wall. Seeing that it is a wall, you will not try to pass through it. If you are still trying to pass through a wall, hitting it hard with your head, that simply shows your eyes are closed. And you are not seeing it as a wall -- somewhere you are imagining that it is a door. You are hoping to get through it. The moment you see it as a wall the transformation has happened.

To understand is enough -- there is no need to practice it. People practice only because they don't understand.

Many come to me and ask, "Give us a certain discipline to practice." For centuries they have been given disciplines to practice. I give you no discipline -- because you can practice a discipline, you can become very skillful, you can become very artful, crafty; still deep down you will remain the same person, because it is not a question of practicing a discipline.

The question is of SEEING, the question is of understanding your life, its unconscious motives. The question is to understand the darkness in which you are living. And the miracle is that if you can understand the darkness in which you are living, suddenly there is light, because understanding is light.

Buddha has been very much misunderstood, not only by his enemies but by his friends too -- in fact by friends more than by enemies. The enemies can be forgiven, but the friends cannot be forgiven.

Millions have followed him for these twenty-five centuries with a wrong understanding. Their very first step is wrong. The Buddhist monk has not been able to understand what Buddha is really pointing at. He has completely forgotten the moon which the finger of Buddha is pointing at. He is clinging to the finger, he is worshipping the finger, he has become obsessed with the finger. He has completely forgotten that the finger is only a means to point at the moon. Forget the finger and look at the moon. You cannot look at the moon if you cannot forget the finger.

Thousands and thousands of commentaries have been written on these beautiful sutras. But if the first step is wrong then everything goes wrong. The first wrong step all the commentaries have taken is saying that Buddha renounced the world. It is not true. The world simply fell; it ceased to have any meaning for him.

The night he moved away from his palace to the mountains, when he was crossing the boundary of his kingdom, his charioteer tried to persuade him, tried to convince him to go back to the palace.

The charioteer was an old man, he had known Buddha from his very childhood; he was almost of the same age as Buddha's father. He said, "What are you doing? This is sheer madness. Have you gone insane or what? Look back!"

It was a full-moon night and his marble palace was looking so beautiful. In the full moon the white marble of his palace was a joy to see. People used to come from faraway places just to have a glimpse of Buddha's palace in the full moon, just as people go to see the Taj Mahal. White marble has a tremendous beauty when the moon is full. There is some synchronicity between the full moon and white marble, a certain harmony, a rhythm, a communion.

The charioteer said, "Look back at least once at your beautiful palace. Nobody has such a beautiful palace."

Buddha looked back and told the old man, "I don't see any palace there but only great fire. The palace is on fire, only flames. Simply leave me and go back; if you see the palace, go back to the palace. I don't see any palace there -- because death is arriving every moment, and I don't see any palace there because all palaces disappear sooner or later. In this world everything is momentary and I am in search of the eternal. Seeing the momentariness of this world I can no longer befool myself."

These are his exact words, "I cannot befool myself anymore."

Not that he is renouncing the world! What can he do? If you see something as rubbish, if you see that the stones that you have carried all along are not real diamonds, what are you going to do with them? It will not need great courage to drop them, to throw them away; it will not need great intelligence to get rid of them. They will immediately fall from your hands. You were not clinging to those stones but to the idea that

they were diamonds. You were clinging to your fallacy, your illusion.

Buddha has not renounced the world, he has renounced his illusions about it. And that too is a happening, not an act. When renunciation comes as a happening it has a tremendous beauty, because there is no motive in it. It is not a means to gain something else. It is total. You are finished with desiring, you are finished with future, you are finished with power, money, prestige, because you have seen the futility of it all.

Seeing is transformation. Remember this as the very fundamental; then these sutras will have a totally different meaning to you. The meaning depends on the context. If you place these sutras in a wrong context they will have a different meaning, and that's what has happened to Buddha.

I repeat: he has been misunderstood more than anybody else in the world. And the reason is that he is one of the most profound masters of the world. His insight is so deep that it is bound to be misunderstood.

Jesus speaks to the common masses in parables, in simple language. He is not a philosopher; he is not very educated or cultured either. He is a son of the earth. He had been working for years with his father as a carpenter -- carrying wood from the forest, cutting wood, helping the old man.

Buddha is a totally different kind of person. He is not a son of the earth, he is a prince. He has never mixed with the crowds, he does not know their language. He speaks a language which can be understood only by the very sophisticated. He tried hard to bring it to the level of the masses, but it is almost impossible. And it is not only a question of language either.

Jesus talks about prayer, which is simple to understand, because prayer is a duality and the whole world consists of dualities. Prayer is a duality because it is a dialogue between you and an imaginary God, but still a dialogue. In prayer you are again desiring, asking to be forgiven for your sins, to be rewarded. Your prayer is a demand; you are a beggar when you are praying. And the prayer is based on the idea of God, and God is nothing but a projection of the human mind. God is anthropocentric. The Bible says God created man in his own image. The truth is just the contrary: man has created God in his own image. Your God simply represents you, your ambitions, your ideals. Your God is a projection of your mind. It is easy to talk about God, and it is easy to be understood when you talk about God; it is easy to talk about prayer, and easy to be understood when you talk about prayer, because everybody is living on that plane.

Buddha talks about meditation, not about prayer. Prayer has no place in his vision. Buddha never talks about God because he knows perfectly well that God has been manufactured by man either out of fear or out of greed; that God is the greatest desire of man and it is because of God that man remains in bondage, never becomes a light unto himself, always remains a beggar, dependent, a slave.

Buddha wants you to become emperors, not beggars. He wants you to be free of all projections -- God, paradise, the other world, all are included in your projections. Buddha wants you to get rid of mind itself, because that is what meditation is all about: entering into the world of no-mind. This is something very subtle, of immense depth; it is not easy to be understood.

Once Buddha was gone, great misunderstanding arose around him. The day he died his followers became divided into thirty-six sects. And what was the reason for their division, and so soon? The reason was that everybody was trying to impose his interpretation on Buddha, and of course they all had their own interpretations.

I am not interpreting Buddha at all because I am not a Buddhist, I am not a follower. I have experienced the same truth as Gautama the Buddha, so when I am speaking on Buddha it is as if I am speaking on myself. It is not a commentary, it is not an interpretation. Buddha is just an excuse to speak to you, a beautiful excuse to communicate my own realization to you. Let it be remembered that it is my own experience that I am talking about. I am using Buddha as a peg to hang my own understanding and experience on. And I love the man, I am in immense love with this man, because nobody else has ever touched such depths and such heights as Gautama the Buddha. He remains the Everest, the highest peak human consciousness has ever reached.

Be very meditative while you are listening to these sutras; that is the only way to understand them. Not analysis, not thinking, not a logical approach, but a meditative silent listening, JUST listening. And truth has a mystery about it: if you can listen silently you will see whether it is true or not, it will be a vision. Immediately. It will strike your heart if it is truth, something will start vibrating in your heart, your heart will immediately respond. It is not a question of the mind.

When you are listening meditatively you are not listening from the mind at all. Of course the words are very ancient -- twenty-five centuries have passed -- Buddha speaks in the language of his day. Don't be deceived by the language, don't be distracted by his language. It is natural because there is a gap of

twenty-five centuries between you and him. He can't speak the language that you understand. That's why I am talking about him, on him -- to give you a new version, a twentieth-century version of the same experience, of the same understanding, of the same transformation.

The first sutra:

THE WORLD IS ON FIRE....

What does Buddha mean by fire? He means anguish. What Soren Kierkegaard means by anguish, anxiety, despair, misery, that's what Buddha means by fire. It is a symbol. Everybody is on fire because everybody is divided, split, schizophrenic. Everybody is on fire because there is great anxiety in the world; the anxiety of "whether I am going to make it this time or not." There is great anguish in every heart -- the anguish of not knowing oneself, the anguish of not knowing from where we are coming and to where we are going, and who we are and what this life is all about. What is the meaning of life? -- this is our anguish, our agony.

Life seems to be so futile, so utterly meaningless, a mechanical repetition. You go on doing the same things again and again -- for what? The anguish is that man feels very accidental; there seems to be no significance. And man cannot live without experiencing some significance, without experiencing that he contributes something meaningful to the world, that he is needed by existence, that he is not just a useless phenomenon, that he is not accidental, that he is required, that he is fulfilling something tremendously significant. Unless one comes to feel it, one remains on fire.

The existentialist thinkers have made many words well-known. One of those words is 'anguish'; anguish is spiritual agony. It is not that everybody feels it; people are so dull, so stupid, so mediocre. Then they will not feel the anguish, they will go on doing small things their whole lives and they will die. They will live and they will die not knowing what life really was.

In fact when people are dying they become aware for the first time that they have been alive; in contrast to death they become alert: "I have missed an opportunity." That is the pain of death. It has nothing to do with death directly but only indirectly. When one is dying one feels great pain; the pain has nothing to do with death. The pain is: "I was alive and now all is finished and I could not do anything meaningful. I was not creative, I was not conscious, I lived mechanically, I lived like a somnambulist, a sleepwalker."

The mediocre mind goes on living without being worried. He seems to be happier than the intelligent person; he laughs, he goes to the club and to the movies, he has a thousand and one occupations, and he is very busy without any business. The more intelligent you are, the more sensitive you are, the more you will feel that this life -- the way you are living it -- is not the right way, is not the right life; something is wrong in it.

The unintelligent person lives like driftwood; he becomes so much concerned with sightseeing that he forgets all about the ultimate, he forgets all about the goal, he forgets all about the journey. He becomes too absorbed in sightseeing. He is curious but his curiosity is superfluous. He never inquires, because inquiry needs guts, inquiry is risky. Inquiry means you will be facing great problems, you will be coming across ultimate problems, and who knows whether you will be able to solve them or not? He remains only curious. The curious person is the stupid person; his curiosity keeps him occupied, his curiosity keeps him engaged, so he never becomes aware of the real problems.

Marty and his wife Louise sat at the bar of a Chicago hotel. Marty pointed to a striking blonde sitting at the other end and said, "That's a hooker."
"I don't believe it," said Louise.
"I will show you," said Marty. He walked over and chatted with the blonde -- five minutes later they were in his room.
"How much?" asked Marty.
"Fifty bucks."
"I will give you twenty."
"Forget it," said the prostitute as she walked out the door.

A few minutes later Marty rejoined his spouse at the bar. The call girl walked over and tapped him on the shoulder. "You see," she said, "that's what you get for twenty dollars."

The stupid mind remains curious about such things, about others -- who is who, and they never ask, "Who am I?" They never ask the real question for the simple reason that the real question will take them on an arduous journey. They may have to drop many many things on the way: their prejudices, their ideologies, their philosophies, their religions, their churches -- because if you really want to know who you are, you have to drop being a Christian or a Hindu or a Mohammedan, you have to drop being a communist or a fascist. If you really want to know who you are you have to forget all about your being white or black, Indian or American, Chinese or Japanese, because these are just accidental things. They don't constitute your essence.

Your soul is neither Christian nor Hindu nor Mohammedan; your soul is not even male or female. Your innermost center is beyond all concepts. All that has been told to you, all that has become your identity, has to be dropped. To raise the real question means to pass through an identity crisis; you will have to forget all about what you think you are.

And there is going to be an interval, a gap when you will not know who you are -- and that is a painful experience.

The Zen people say: Before one meditates, mountains are mountains and rivers are rivers. When one goes deep in meditation, mountains are no longer mountains and rivers are no longer rivers. That is a great crisis when mountains are no longer mountains and rivers are no longer rivers. You are passing through an identity crisis. The old is lost and the new has not been found. You have left the old shore and the new shore is not even visible. And the Zen people say: When the meditation is complete, when you have entered into no-mind, mountains are again mountains and rivers are again rivers; of course on a totally different plane, but things are again things. Everything settles again, crystallizes again, but now with a difference.

First others had told you that mountains are mountains and rivers are rivers, now YOU know -- and that makes the real difference. Information is never transformation.

Buddha says: THE WORLD IS ON FIRE! Fortunate are those who can understand it, not only intellectually but existentially. Can't you see your life is nothing but anguish? Now there are two ways to get rid of this anguish, this fire; one is to become so involved in meaningless things that you can forget your anguish, so that the anguish cannot raise its head because you are so occupied: the whole day occupied with money, power, prestige, running after shadows, and when you come back home you are so utterly tired that you fall asleep. And then too you remain engaged in your dreams. Dreams are nothing but reflections of your day; the same game continues in your sleep.

People pass their whole lives in this way. People cannot sit silently even for a few minutes. And the whole Buddhist approach is that unless you are capable of sitting silently for hours together, doing nothing, just being, you will never know who you are and you will never go beyond your anguish. So the first way is to become occupied, involved in anything, whatsoever it is, the only purpose being that you can keep the ultimate question of your life repressed. There is no time.

People come to me, I tell them to meditate. They say, "But we don't have any time." And these are the same people who are sitting for hours in the movies and they have time. And these are the same people who go to the Rotary Club and just go on doing stupid things. These are the same people whom you will find in the hotels, at football matches; these are the same people who will be playing cards and chess, and if you ask them they will say, "We are playing just to kill time." Time is killing you and you think you are killing time. Nobody has ever been able to kill time: time kills everybody.

And when you tell them to meditate the immediate response is, "But where is the time to meditate?" And it is not that they are consciously saying it; it is a very unconscious reaction. It is not that they are deceiving, they are deceived. It is not that they are just trying to deceive you by saying, "I don't have any time," they really feel, they think, that they don't have any time.

THE WORLD IS ON FIRE:
AND ARE YOU LAUGHING?

The world is on fire and you are playing cards?... and you are playing chess? The world is on fire and you are reading a detective novel? The world is on fire and you are gossiping? The world is on fire and you are going to a movie? And remember YOU ARE the world Buddha is talking about.

But sometimes it happens... Soren Kierkegaard has a beautiful parable. He says: once in a circus it

happened that suddenly the tent of the circus started burning. Somebody may have thrown a lit cigarette or... nobody knows what happened but the tent was on fire. The clown of the circus came to announce it; he announced that "The tent is on fire!" and people laughed. They thought, "He is playing a trick on us." And they clapped and applauded the clown and the clown was shocked.

He said, "I'm not joking. The tent IS on fire." And people clapped more and laughed more. The clown was at a loss as to what to do! He started beating his chest and saying, "Believe me! THE TENT IS ON FIRE, YOU ARE IN DANGER!"

But nobody believed him; people continued laughing. And many were burned.

This is not a parable: this is reality. Buddhas have been calling to you that the world is on fire, but you think they may be just taking things too seriously.

"My beautiful foxy lady," whispered the suave dude, "you are the only chick for me. I dig you, I am crazy about you, I am nuts about you. I can't make it through the night without your love."
"Hey, wait a minute," protested the bashful girl. "I don't want to get serious."
"Hell, baby," he queried, "who's serious?"

Nobody seems to be serious. Everybody is clowning, everybody is laughing -- or at least pretending to laugh, at least pretending to be happy, at least bragging about his pleasures, the joys of life, and maybe not only deceiving others but being deceived by his own bragging. One may start believing in one's own lies: then they start appearing almost like truths.

Buddha is saying: ARE YOU LAUGHING? AND THE WORLD IS ON FIRE!
Certainly it shows only one thing:

YOU ARE DEEP IN THE DARK.
WILL YOU NOT ASK FOR LIGHT?

This is ancient language. Now, since Sigmund Freud, we can translate darkness as unconsciousness and light as consciousness. That will be easier to understand, because when you talk about darkness and light it looks poetic, and Buddha is very scientific though he is full of poetry. But his poetry is not mere poetry, it has a great science in it, great alchemy in it. His poetry is because of his experience, but his poetry is not just to entertain you. His poetry is out of his grace, his very being is poetic, but his message is scientific, as scientific as it can be. He is talking about the unconscious and the conscious.

He says you are deep in the dark if you are not aware that the world is on fire, that people are living in anguish -- and they may not even be aware of it. That way the anguish is doubled or multiplied, because if you are aware of your anguish you can get out of it. When the house is on fire and you are asleep, the danger is far more. If the house is on fire and you are awake, the danger is far less -- you can escape, you can get out of the house. Neighbors can help you to come out, you can make a phone call to the fire department. You can do something! At least you can jump out of the window. But if you are asleep then things are more difficult.

YOU ARE DEEP IN THE DARK. Buddha says: Looking at you it seems you are not conscious at all, you are living an unconscious life. Now it is a psychological truth. The whole contemporary psychology, whether Freudian or non-Freudian, Adlerian or Jungian, ALL the schools of modern psychology agree upon one thing: that only a very small part of man is conscious, a very tiny part. The major part of his being is unconscious, is in darkness; you see only the tip of the iceberg, the rest is in darkness. And from that dark continent which is your unconscious come all the motives, desires, instincts, urges -- and the conscious has to follow them. The conscious is only a servant, it is not a master; it is in the service of the unconscious. The unconscious becomes angry and the conscious follows suit; the unconscious becomes full of a sexual urge and the conscious follows it. And the conscious has become very clever in rationalizing. It rationalizes everything. The conscious believes that it is the master and the unconscious laughs at it.

Just watch yourself. If you are angry you never say, "I was angry because of my unconsciousness." You say, "I was angry because anger was needed. I was deliberately angry. I HAD to be angry; otherwise people would start taking advantage of me. And the person had to be punished, he had to be taught a lesson. I was angry because I WANTED to be."

This is rationalization. You were angry because you could not be otherwise; you were not the master of

the situation. It was not within your hands to choose to be angry -- or not to be angry. You were driven by anger and it came from some basement of your being. It came like a cloud, it came like great smoke and you were blinded by it. You were surrounded by the cloud and you drifted with it, but later on just to save your face, your ego, your pride, you start rationalizing. You say, "I did it." You have NOT done it: you were FORCED to do it. Watch your sexual desire, watch your greed, watch your anger, and you will be convinced of what Buddha is saying.

A burly truck driver sauntered into a tavern in a mean mood, obviously looking for a fight.
"Everybody on this side of the bar is a no-good, dirty bum!" he shouted. "Anybody want to make something of it just stand up!" Nobody stood up.
"Everybody on this side of the bar is a faggot! A fairy!" No one moved, then suddenly a man stood up.
"You wanna fight?" snarled the truck driver.
"No," lisped the man, "it's just that I'm on the wrong side of the bar."

That's how the mind goes on playing the game -- rationalizing everything.

The psychiatrist was telling his patient, "It took us three years, but now you are cured. This is your last treatment."
"Thanks, Doc," said the patient. "But before I leave, kiss me."
"I tell you that you're cured. You are a healthy person again."
"I know, Doc, but kiss me."
"You don't understand. I got rid of all those crazy ideas. You are cured."
"Sure," his patient persisted, "but just kiss me."
"Kiss you? I shouldn't even be on the couch with you!"

Now, the psychiatrist and the patient, the helpers and the helped, the guide and the guided are all in the same boat.

Unless you can find a buddha you will be following some other blind person. Unless you are with a man like Buddha, Jesus, Zarathustra, Lao Tzu, you will be with people who are just like you. That is one of the greatest calamities that is happening to the modern mind, to the modern man. The spiritual guides have disappeared -- long ago they disappeared. They were replaced first by the priests. Now the priests are being replaced by the psychiatrists, psychoanalysts, psychologists. The priests were blind, now the psychiatrists, the psychoanalysts are blind. They don't know what they are doing, they don't know where they are. They go on helping people and they are unconscious, sometimes even more than the patient. They are insane, sometimes more so than the patient, but they are professional experts, they have studied, they are full of information. They know everything about light without ever having experienced any light. They know everything about what integration is, but it is only ABOUT -- they don't have any inner integration. Their own beings are in fragments, falling apart.

One can be helped only by a buddha, by one who is awakened, because only the awakened can wake those who are fast asleep. If you are asleep and your psychoanalyst is asleep, who is going to wake you up?

In the ancient days people searched far and wide for a buddha; they traveled thousands of miles just in search of a master. Not that they were not aware of many knowledgeable people who knew all about the Vedas and the Upanishads and the Gitas and the Korans and the Bibles; they knew about the scholars, but they had a clear-cut distinction between one who knows on his own authority and one who knows on the authority of the scripture. They never followed the man who had no authentic experience of his own, who had not encountered his self, who was not a flame. And it takes time to search.

You will come across hundreds of masters; ninety-nine point nine percent will be pseudo, false coins. But the only way to seek and search is to go on seeking and searching and whenever you come across a pseudo master, watch! Is what he is saying wisdom or knowledge? Is what he is saying his own or is it within quotes? And it is not very difficult; just a little patience is needed and you will know the pseudo as pseudo.

Harold started hitchhiking and in just a few moments he was picked up by Eleanor, a luscious-looking librarian.
"Would you like a cigarette?" he asked.

"No, thanks," she replied. "I don't smoke!"

They rode in silence for a short time and Harold said, "I know a nice bar up the road here; would you like to stop and have a drink?"

"Thank you, no," said Eleanor. "I don't drink!"

Ten minutes later, Harold took a wild shot and said, "Why don't we stop at the next motel and make love?"

She said, "Alright!"

They stopped, made it like mad for two solid hours, and then were back driving in her car.

"Say, I'm curious," said Harold. "When I asked you to have a smoke, you said no. When I offered to buy you a drink, you turned me down. Yet you went to the motel with me. How come?"

"Well," said the librarian, "I always practice what I preach. I tell my Sunday school that you don't have to smoke or drink to have a good time!"

You will come across such preachers everywhere who practice what they preach, but what they preach is not their own experience; what they preach is all borrowed. It may look like wisdom but it is not. And you cannot avoid it. You will have to knock on many doors before you find the right one. That's the only way, that's how things are. And it is good to knock on many doors because knowing many pseudo masters, slowly slowly you will become aware of what it is to be a real master. By knowing the false you will become capable of knowing the real. To know the false as false is a great step towards the real.

THE WORLD IS ON FIRE: AND ARE YOU LAUGHING? YOU ARE DEEP IN THE DARK. WILL YOU NOT ASK FOR LIGHT? And to ask for light is to ask for meditation.

Modern psychology has still not arrived at that point; it is still entangled with analysis. Analysis cannot bring light in. You can go on analyzing darkness for years, for lives, for centuries; by analyzing darkness you will not arrive at light. How can you arrive at light by analyzing darkness? You will have to find someone who knows how to create light -- that has nothing to do with darkness! When the light is created, darkness disappears, darkness is no longer found. But vice versa is not true: don't start pushing away darkness in order to attain to light -- you will be wasting your life, your energy, your opportunity. Don't fight with darkness! Psychoanalysis is still fighting with darkness, with disease.

And that is the difference between religion and psychoanalysis. Religion is a positive effort to create light; psychoanalysis is a negative effort to dispel darkness -- at the most it can help you to be normally abnormal, that's all. At the most it can help you to adjust to a society which itself is ill. It can help you to be in working condition again. That's all the society needs and requires of you, that you should be a good doctor or a good engineer or a good stationmaster or a good clerk or a good collector. That's all that society asks; society is not concerned with your inner health, with your wholeness. Society wants you to be a perfect machine.

And if you are doing the work given to you well, efficiently, that's enough. Society is not at all interested in your transformation; on the contrary, it is very much afraid of your transformation, because if you become transformed society will not be so easily able to oppress, exploit you. It will not be so easy to enslave you. If you become transformed, if you become full of light, you will be rebellious. Light brings rebellion.

Darkness is very helpful for those who have vested interests because darkness never allows you to escape out of your prison. When you are in the dark you can be convinced that it is not a prison, that it is your house or even that it is a temple of God.

But when there is light nobody can deceive you. You will be able to see that you have been forced to live in a prison cell. And once you have seen that you have been forced to live in a prison cell, you are going to do everything possible to get out of it. Society is very much afraid of buddhas -- hence the crucifixion of Jesus, the poisoning of Socrates, the murder of Mansoor. Many attempts were made on Gautam Buddha's life.

It is strange that man has always been against those who could have helped humanity; you have been against those who would have taken you to the heights of life and consciousness, those who would have helped you to be fulfilled. Why have you been against these people? You are part of a great slave system -- the state, the society, the church. You function as a Christian, as a Hindu, as a Mohammedan; these are names of slaveries, beautiful labels on ugly things.

A really religious person is neither Hindu nor Mohammedan nor Christian -- he cannot be! He is simply a human being. His religion has no adjective to it, he is simply religious. Seek light! And the only way to

seek light is to learn how to meditate, how to be aware, how to be more watchful.

Buddha's way was VIPASSANA -- vipassana means witnessing. And he found one of the greatest devices ever: the device of watching your breath, just watching your breath. Breathing is such a simple and natural phenomenon and it is there twenty-four hours a day. You need not make any effort. If you repeat a mantra then you will have to make an effort, you will have to force yourself. If you say, "Ram, Ram, Ram," you will have to continuously strain yourself. And you are bound to forget many times. Moreover, the word 'Ram' is again something of the mind, and anything of the mind can never lead you beyond the mind.

Buddha discovered a totally different angle: just watch your breath -- the breath coming in, the breath going out. There are four points to be watched. Sitting silently just start seeing the breath, feeling the breath. The breath going in is the first point. Then for a moment when the breath is in it stops -- a very small moment it is -- for a split second it stops; that is the second point to watch. Then the breath turns and goes out; this is the third point to watch. Then again when the breath is completely out, for a split second it stops; that is the fourth point to watch. Then the breath starts coming in again... this is the circle of breath.

If you can watch all these four points you will be surprised, amazed at the miracle of such a simple process -- because mind is not involved. Watching is not a quality of the mind; watching is the quality of the soul, of consciousness; watching is not a mental process at all. When you watch, the mind stops, ceases to be. Yes, in the beginning many times you will forget and the mind will come in and start playing its old games. But whenever you remember that you had forgotten, there is no need to feel repentant, guilty -- just go back to watching, again and again go back to watching your breath. Slowly slowly, less and less mind interferes.

And when you can watch your breath for forty-eight minutes as a continuum, you will become enlightened. You will be surprised -- just forty-eight minutes -- because you will think that it is not very difficult... just forty-eight minutes! It it is very difficult. Forty-eight seconds and you will have fallen victim to the mind many times. Try it with a watch in front of you; in the beginning you cannot be watchful for sixty seconds. In just sixty seconds, that is one minute, you will fall asleep many times, you will forget all about watching -- the watch and the watching will both be forgotten. Some idea will take you far far away; then suddenly you will realize... you will look at the watch and ten seconds have passed. For ten seconds you were not watching. But slowly slowly -- it is a knack; it is not a practice, it is a knack -- slowly slowly you imbibe it, because those few moments when you are watchful are of such exquisite beauty, of such tremendous joy, of such incredible ecstasy, that once you have tasted those few moments you would like to come back again and again -- not for any other motive, just for the sheer joy of being there, present to the breath.

Remember, it is not the same process as is done in yoga. In yoga the process is called PRANAYAM; it is a totally different process, in fact just the opposite of what Buddha calls vipassana. In pranayam you take deep breaths, you fill your chest with more and more air, more and more oxygen; then you empty your chest as totally as possible of all carbon dioxide. It is a physical exercise -- good for the body but it has nothing to do with vipassana. In vipassana you are not to change the rhythm of your natural breath, you are not to take long, deep breaths, you are not to exhale in any way differently than you ordinarily do. Let it be absolutely normal and natural. Your whole consciousness has to be on one point; watching.

And if you can watch your breath then you can start watching other things too. Walking you can watch that you are walking, eating you can watch that you are eating, and ultimately, finally, you can watch that you are sleeping. The day you can watch that you are sleeping you are transported into another world. The body goes on sleeping and inside a light goes on burning brightly. Your watchfulness remains undisturbed, then twenty-four hours a day there is an undercurrent of watching. You go on doing things... for the outside world nothing has changed, but for you everything has changed.

A Zen master was carrying water from the well and a devotee who had heard about him and had traveled far to see him asked him, "Where can I see so-and-so, the master of this monastery?" He thought this man must be a servant, carrying water from the well -- you cannot find a buddha carrying water from the well, you cannot find a buddha cleaning the floor.

The master laughed and he said, "I am the person you are seeking."

The devotee could not believe it. He said, "I have heard much about you but I cannot conceive you carrying water from the well."

The master said, "But that's what I used to do before I became enlightened. Carrying water from the well, chopping wood -- that's what I used to do before and that's what I continue to do. I am very proficient

in these two things: carrying water from the well and chopping wood. Come with me; my next thing is going to be chopping wood -- watch me!"

The man said, "But then what is the difference? Before enlightenment you used to do these two things, after enlightenment you are doing the same two things -- then what is the difference?"

The master laughed, he said, "The difference is inner: before, I was doing everything in sleep, now I am doing everything consciously. That's the difference: activities are the same, but I am no longer the same. The world is the same, but I am not the same. And because I am no longer the same, for me the world is also no longer the same."

The transformation has to be inner. This is real renunciation: the old world is gone because the old being is gone.

FOR BEHOLD YOUR BODY --
A PAINTED PUPPET, A TOY,
JOINTED AND SICK AND FULL OF FALSE IMAGININGS,
A SHADOW THAT SHIFTS AND FADES.

Buddha says, don't be too much attached to the body, don't get identified with the body, beware! That is a bondage. Live in the body, use the body, but be alert -- it is not you.

FOR BEHOLD YOUR BODY.... If you want to create light in yourself, this is the beginning: BEHOLD YOUR BODY -- A PAINTED PUPPET, A TOY, JOINTED AND SICK AND FULL OF FALSE IMAGININGS, A SHADOW THAT SHIFTS AND FADES.

How many people have lived on the earth? And they have all faded away, dust unto dust, they have all disappeared -- as if they had never existed at all. And the same is going to happen to you, to everybody. Today you are here, tomorrow you are gone. And then it is only in a few people's memories that you will live for a few days; they will remember you -- just a memory, a picture in their minds. And then those people will die and even the memory will fade away. After two thousand years, do you think there will be anybody who will know that you had ever existed? It is just a shadow, momentary; even though the moment lasts for seventy years, eighty years, it doesn't matter.

Buddha says truth is eternal, and whatsoever is not eternal is a dream -- beware of the dreams! And your mind is also part of your body; that's why he says beware of false imaginings. Your mind goes on giving you false ideas; it says, "Look how healthy I am, how strong I am, look how beautiful I am." It goes on deceiving you, it goes on telling you that death always happens to others, not to you. Nobody is an exception. And the mind is such a deceiver, so cunning, so crafty that it can make you believe anything. It can make you believe in money, and you will have to leave all your money when you go. But you cling to money, people are ready to die for money.

In fact, that's how many people die: their whole lives are spent accumulating money; they sell their lives just to accumulate a few pieces of gold. That gold will remain here and you will be gone, and the gold has no attachment to you. It is you who have created all kinds of attachments.

And the mind always goes on creating a future; it goes on saying to you, "What has not happened yet is going to happen tomorrow -- wait!" It keeps you hoping, it keeps you trying in new ways, in new pastures. If this woman has not satisfied you then the mind says, "It is because this woman is such -- find another!" And this will go on and on. If this man is not satisfactory, the mind says, "It is because this man is wrong." But the mind never allows you to see the fact that no man, no woman, can ever satisfy anybody. Satisfaction is not possible in this world. Contentment is possible only when you move into your state of being, when you become a no-mind. Contentment is the flavor of no-mind.

And when you can manage, mind gives you fantasies, foolish, stupid, absurd. But mind is a great seducer....

Muriel and Tina were discussing their recent experiences over cocktails.
"Say," asked Muriel, "how did you make out with that eccentric millionaire you met yesterday?"
"He gave me five hundred dollars," said Tina. "That screwball wanted to make it in a coffin."
"No kidding!" exclaimed Muriel. "I'll bet that shook you up?"
"Yeah, but not as much as the six pall-bearers."

The mind can seduce you into anything, into any stupid thing. And once anything gets into your mind, it tortures you, it haunts you. You have to do it -- it seems that is the only way to get rid of it. But before you get rid of it, mind gives you another idea. Mind is very inventive as far as imagination is concerned. Mind can go on inexhaustibly creating new ideas for you; that's what has been happening for centuries, for lives. You have lived in this world for so many lives repeating the same kinds of things again and again, maybe a little bit different but the things are the same... and still you go on hoping.

Buddha says beware of the false imaginings; the body is a shadow, you have to leave it one day. You are not it.

HOW FRAIL IT IS!
FRAIL AND PESTILENT,
IT SICKENS, FESTERS AND DIES.
LIKE EVERY LIVING THING
IN THE END IT SICKENS AND DIES.

Remember death, never forget it for a single moment! Because of this insistence, many people have thought Buddha is death-obsessed; he is not. You may be life-obsessed but he is not death-obsessed. He is simply bringing everything to a balance.

He says, as much as you are involved in life you have to remember death too, then there will be a balance, an equilibrium. He used to send his disciples, his sannyasins, to watch whenever a dead body was being burned: "Just go, sit there, meditate and watch and remember this is going to happen to your body too."

Death has to be meditated upon; otherwise life can go on giving you false hopes. If you remember death, life cannot deceive you anymore. Death will keep you alert.

Buddha is not death-obsessed, but he has come to know one thing: that it is only by becoming aware of death that one gets rid of the obsession with the body, the obsession with food, the obsession with sex, the obsession with money, the obsession with the world. You have to live in life, but let there be a consciousness, constantly, that this life is slipping out of your hands and death is coming closer every moment. That will not allow you to be a victim of false desires and false hopes.

BEHOLD THESE WHITENED BONES,
THE HOLLOW SHELLS AND HUSKS OF A DYING SUMMER.
AND ARE YOU LAUGHING?

YOU ARE A HOUSE OF BONES,
FLESH AND BLOOD FOR PLASTER.
PRIDE LIVES IN YOU,
AND HYPOCRISY, DECAY AND DEATH.

That's why people don't want to watch their lives. They don't want to go deeper into their beings because what they find is not soul, God, freedom, light. What they find in the beginning is ego, hypocrisy, decay and death. Yes, if you enter inside, first you will find these things. They are the first layers. But if you go on moving in spite of death, ego, decay, hypocrisy -- you go on moving courageously, then soon things start changing. Instead of death you start entering into eternal life, into life that is timeless; and instead of ego you come across your real self, your supreme self; and instead of death you come across immortality. But one has to go deeper.

The first penetration will make you afraid, you will become scared -- darkness all around and death. And people escape from that first layer. They become so afraid that they never try again.

The great English philosopher, David Hume, has written, "Reading again and again in the scriptures, 'Know thyself,' one day I tried. I closed my eyes and tried to go in. What I found was darkness, many many crazy thoughts, imagination, memory, desires, so many things crowding around, much noise and turmoil, but I could not find any immortal self." Just one day he tried, and that was that -- as if one becomes a

buddha in one day. And not even one day, it must have been one hour or half an hour -- not twenty-four hours. Even a man of such keen intelligence as David Hume could not see a small point: who is the watcher?

He said, "I found memories, ideas, and so on and so forth, many things, but I did not find any self." You see the absurdity of the statement? Who has found the ideas and the imagination and the memory? Who is this witness? That is the self! It is SO simple. You cannot be the idea; you are seeing the idea -- how can you be it? The seer can never be the seen, the watcher can never be the watched, the subject cannot be the object. But even a man like David Hume thinks that there is no soul, there is no self, and all these buddhas have been talking nonsense. And he never tried again. The experience must have been ugly, it IS ugly in the beginning; hence you need a master so that you don't escape from the first layer of your being.

THE GLORIOUS CHARIOTS OF KINGS SHATTER.
SO ALSO THE BODY TURNS TO DUST.
BUT THE SPIRIT OF PURITY IS CHANGELESS
AND SO THE PURE INSTRUCT THE PURE.

If you go on diving deeper and deeper into your being you will come to a pure consciousness which is changeless, timeless, deathless. This is what has been taught by the buddhas to the potential buddhas: AND SO THE PURE INSTRUCT THE PURE. It can be understood only in deep purity of the heart; it cannot be understood by the cunning mind, it can be understood only by the innocent heart. The buddhas can be understood only through the heart, through love, not through logic.

THE IGNORANT MAN IS AN OX.
HE GROWS IN SIZE,NOT IN WISDOM.

Man is born only as a potential. If you don't develop your potential, if you don't grow spiritually, you are just like an ox. The body will go on becoming bigger and bigger, but that is not growth. Growing old is not growing up, growing physically is not growing spiritually. And unless you grow spiritually you are wasting a precious opportunity.

Man is the only being on the earth who can attain to buddhahood. Elephants and lions and tigers can't become buddhas. Only man can become a buddha, only man can become a thousand-petaled lotus, only man can release the fragrance called God.

Don't waste a single moment in anything else. Do the necessary things, the essential things, but pour more and more energy into watchfulness, awareness. Wake up!

Unless you become a buddha you have not lived at all, because you will not know the great poetry of life, the great music of existence. You will not know the celestial celebration that goes on and on, you will not know the dance of the stars. It is for you to become part of this celebration. This bliss is for you! All these flowers and all these songs and all these stars are for you. You are entitled to miracles -- but grow up, wake up!

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #2
Chapter title: The heart has no questions

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The first question:

BELOVED MASTER,
DO YOU REALLY HAVE TO BREAK MY HEART?

Yes, Somendra. It is a thankless job, but it has to be done. Man exists on three planes: the head -- the world of thoughts, the thinking process -- the most superficial plane. Below it is the heart -- the world of feelings, emotions, sentiments -- a little deeper than thought, but not the deepest. And the third is the realm of being -- no thought, no feeling -- you simply are.

My work starts by destroying the thinking process first -- obviously, because that is where you are. I have to hammer your head mercilessly. Once your energy has moved from the head to the heart, I start breaking your heart too. First I use your heart as a temptation: I tell you to move from the head to the heart. It is just to give you a goal which is not very far away, because a too distant goal cannot appeal to you. If it is too far away it appears impossible; the goal has to be within your grasp.

Rooted in the mind, the world of being is very very far away; it looks almost nonexistential. Hence the heart is a midway place, a resting place; it is not the goal. One day you have to be ready to leave it too, but before that I use it as a temptation for you.

I talk about love and the beauty and the ecstasy of feeling... it is only a device so that you can move from the head to the heart. Once you have moved from the head to the heart, then I start hammering on your heart too. Then I have to help you to get rid of the feelings -- because feelings are as stupid as thoughts.

Logic is stupid, love is not less stupid -- sometimes even more! Logic is a game, love too is a game, and you have to be aware of all the games that you are capable of playing. Logic deceives, love does too. One has to rise to the heights or dive to the depths where logic and love both disappear. They are two sides of the same coin: on the one side is your head, on the other side is your heart.

The philosopher deals with the head, the poet with the heart, but the mystic is beyond both. The mystic is transcendental; he is pure being, just consciousness, neither thought nor feeling.

Hence, Somendra, I have to break your heart. I have destroyed your mind -- the first step has been taken. The second step is harder, because the heart is closer to being than the head. It is very easy to see the rubbish of the head; it is very difficult to see the rubbish of the heart. The head reflects nothing of the being; hence to disidentify yourself from the head is not such a great problem. It is easy to see that the thoughts are separate from you; it is very difficult to see that the feelings are different from you. They are so close and they reflect something of your being. Feelings are more attuned with your being; hence the possibility of being deceived by them.

The greater work starts when you start disidentifying yourself from your heart. The heart is not your soul; certainly it is better than the head. And why is it better? It is better only because it is closer to the being, but even though it is closer there is still a distance. Closeness is also a distance. You have to fall still deeper. You have to come to a point, to a center, from where you can see thoughts and feelings all separate from you, where you become just a mirror.

That moment is the moment of enlightenment; you become a buddha. Less than that will not help, less than that is not worthwhile.

The second question:

BELOVED MASTER,
IF HEAVEN AND HELL ARE ON THE SAME PLANE, ONLY DIVIDED BY A TATTERED FENCE, WHY IS THE POSITIVE SIDE OF THE MIND SUPPOSED TO BE BETTER THAN THE NEGATIVE?

Saguna, it is the same question put in a different way: mind is negative, heart is positive. The language

of the mind is rooted in no; the mind immensely enjoys saying no. The more you can say no, the more you are thought to be a great thinker.

There is a beautiful story by Turgenev, THE FOOL.

Once in a town there was a man who was condemned by the whole crowd as the greatest idiot who had ever lived. Obviously he was continuously in difficulty. Whatsoever he would say, people would start laughing, even if he was saying something beautiful, true. But because it was known that he was an idiot, people would think that whatsoever he did and said was idiotic. He might be quoting sages but still people would laugh at him.

He went to a wise old man and told him that he felt like committing suicide, that he could not live anymore. "This constant condemnation is too much -- I cannot bear it any longer. Either help me out of it, or I am going to kill myself."

The old wise man laughed. He said, "There is not much of a problem, don't be worried. Do only one thing, and come after seven days -- start saying no to everything. Start questioning each and everything. If somebody says, 'Look -- look at the sunset, how beautiful it is!' ask immediately, 'Where is there any beauty? I don't see any -- prove it! What is beauty? There is no beauty in the world, it is all nonsense!' Insist on proofs; say, 'Prove where beauty is. Let me see it, let me touch it! Give me a definition.' If somebody says, 'The music is ecstatic,' immediately jump into it and ask, 'What is ecstasy? What is music? Define your terms clearly. I don't believe in any ecstasy. It is all foolishness, all illusion. And music is nothing but noise.' "Do this with everything, and after seven days come to me. Be negative, ask questions -- questions which cannot be answered: What is beauty? What is love? What is ecstasy? What is life? What is death? What is God?"

After seven days the idiot came to the wise man -- followed by many many people. He was garlanded and beautifully dressed. The wise man asked, "What happened?"

And the idiot said, "It was magic! Now the whole city thinks that I am the wisest man in the world. Everybody thinks I am a great philosopher, a great thinker. And I have silenced everybody, people have become afraid of me. In my presence they remain silent, because whatsoever they say, I immediately turn it into a question and I become absolutely negative. Your trick worked!"

And the wise man asked, "Who are these people who are following you?"

He said, "These are my disciples -- they want to learn from me what wisdom is!"

This is how it is: the mind lives in the no, it is a no-sayer; its nourishment comes from saying no to each and everything. The mind is basically atheistic, negative. There is nothing like a positive mind.

The heart is positive; just as mind says no, the heart says yes. Of course, it is better to say yes than to say no, because one cannot really live by saying no. The more you say no, the more you become shrunken, closed. The more you say no, the less alive you are. People may think you are a great thinker, but you are shrinking and dying; slowly you are committing suicide.

If you say no to love, you are less than you were before; if you say no to beauty, you are less than you were before. And if you go on saying no to each and everything, chunk by chunk you are disappearing. Ultimately a very empty life is left -- meaningless, with no significance, with no joy, with no dance, with no celebration.

That's what has happened to the modern mind, to the modern man. The modern man has said more no's than ever before. Hence the question: What is the meaning of life? Why are we alive at all? Why go on living? We have said no to God, we have said no to the beyond, we have said no to all for which man has lived down the ages. We have proved to our heart's content that all the values man has lived for are worthless -- but now we are in difficulty, in deep anguish. Life has become more and more impossible for us. We go on living only because we are cowards; otherwise we have destroyed all the reasons to live. We go on living because we cannot commit suicide; we are afraid of death, hence we go on living. We live out of fear, not out of love.

It is better to be positive, because the more positive you are, the more you are moving towards the heart. The heart knows no negative language. The heart never asks, "What is beauty?" It enjoys it, and in enjoying it, it knows what it is. It cannot define it, it cannot explain itself, because the experience is such that it is inexplicable, inexpressible. Language is not adequate enough, no symbols help. The heart knows what love is, but don't ask. The mind knows only questions and the heart knows only answers. The mind goes on asking but it cannot answer.

Hence philosophy has no answers... questions and questions and questions. Each question becomes, slowly slowly, a thousand and one questions. The heart has no questions -- it is one of the mysteries of life -- it has all the answers. But the mind will not listen to the heart; there is no communion between the two, no communication, because the heart knows only the language of silence. No other language is known by the heart, no other language is understood by the heart -- and the mind knows nothing of silence. The mind is all noise: a tale told by an idiot, full of fury and noise, signifying nothing.

The heart knows what significance is. The heart knows the glory of life, the tremendous joy of sheer existence. The heart is capable of celebrating, but it never asks. Hence the mind thinks the heart is blind. The mind is full of doubts, the heart is full of trust; they are polar opposites.

That's why it is said that it is better to be positive than to be negative. But remember: the positive is joined with the negative, two sides of the same phenomenon.

I am not here to teach you the ways of the heart. Yes, I use them, but only as a device: to bring you out of your mind I use the heart as a vehicle; to take you to the other shore I use the heart as a boat. Once you have reached the other shore, the boat has to be left behind; you are not expected to carry the boat on your head.

The goal is to go beyond duality. The goal is to go beyond no and yes both, because your yes can have meaning only in the context of no; it cannot be free of the no. If it is free of the no, what meaning will it have? Your yes can exist only with the no, remember; and your no can also exist only with the yes. They are polar opposites, but they help each other in a subtle way. There is a conspiracy: they are holding hands, they are supporting each other, because they cannot exist separately. Yes has meaning only because of the no; no has meaning only because of the yes. And you have to go beyond this conspiracy, you have to go beyond this duality.

Saguna, it is the same question as Somendra's only asked in a different way, from a different angle. But it is not a new question, it is not a different question; it is the same question verbalized differently.

I am not teaching you the positive way of living, I am not teaching you the negative way of living: I am teaching you the way of transcendence. All dualities have to be dropped: the duality of mind and heart, the duality of matter and mind, the duality of thinking and emotion, the duality of the positive and the negative, the duality of male and female, yin and yang, the duality of day and night, summer and winter, life and death... all dualities. Duality as such has to be dropped, because you are beyond duality.

The moment you start moving away from both yes and no, you will have your first glimpses of the ultimate. Hence the ultimate remains absolutely inexpressible; you cannot say no, you cannot say yes.

Gautama the Buddha never said no to God, never said yes to God. He seems to be the only person in the whole history of man who is neither an atheist nor a theist. This is unique, something immensely valuable. He is a pioneer; he is breaking into a new dimension, he is a breakthrough.

People were continuously asking, as they have always asked, "Does God exist?" and they expected a categorical answer, yes or no. They were very puzzled by Buddha, because he would never answer clearly whether God exists or not. On the contrary, he would divert the question into something else; he might start talking about something else. And his impact and his magnetism were such that you would forget all about what you had come to ask him; you would remember only later on that he deceived you. You had asked about God and he didn't say a single word about it.

Many thought, "He does not believe in God and that's why he keeps silent about God, because he is afraid that if he says no then religious people will leave him." Many thought, "He knows God is, but he does not say so because he does not want the atheists to leave him." And many thought, "Because he knows nothing, he is utterly ignorant, that's why he remains silent about the most fundamental question." But they were all wrong.

He was silent because God means something which is transcendental; yes is irrelevant as much as no is irrelevant. Nothing can be said about God; to be silent about him is the only right answer. He was REALLY answering. Very few, rare people understood him.

Once a man came. He touched Buddha's feet and asked him, "Does God exist?" -- the perennial question.

Buddha said -- that was always his way, it will show you his method -- he said, "When I was young I used to love horses very much." Now, the man is asking about God, and he starts talking about horses! But he was a sweet talker... the man became interested in horses, and Buddha said, "I came across four kinds of horses. One is the most stupid and stubborn kind: you beat the horse, still he would not budge. Many people

are like that. The second kind is: you beat him and he would move, but he would move only if you beat him, if you whip him. Many people are like that. And the third kind you need not beat -- you simply show him the whip and that's enough; if he knows you have the whip in your hand, that's enough. And I have also come across very rare horses: even the whip is not needed -- just the shadow of the whip is enough."

And then he closed his eyes and sat silently. The man also closed his eyes and sat in silence with Buddha.

Buddha's chief disciple, Ananda, was present; he was watching the whole thing. He could see that the man had asked about God, and Ananda was also curious about what Buddha was going to say -- and he started talking about horses! Ananda was not happy about it: "This is no way, this is devious, this is cheating the person. He is asking about God and you talk about horses!" He made it a point, "When this man is gone I am going to ask. This is too much! If he talks about God, at least you can talk about meditation, but not about horses! If you don't want to talk about God, talk about meditation, talk about silence, but something relevant. Talk about desirelessness, or at least you can say, 'God is indefinable. Nothing can be said about God, but I can show you the way so you can also experience it.' That would be right, compassionate. But what kind of a joke is this -- you talk about horses?"

But more than that, he was puzzled when Buddha closed his eyes and the man also followed. And there was such great silence, so solid, so substantial, almost tangible; you could have touched it, you could have felt the texture of it. Ananda was not a very silent man, but even he was moved by these two men facing each other sitting in such a tremendous silence. He could see Buddha's face and he could see the face of the man becoming transformed just before his eyes. A grace descended, a great peace arose.

And then after an hour or so the man opened his eyes, touched Buddha's feet in deep gratitude, thanked him and went away.

Ananda asked Buddha, "It is incomprehensible to me: he asks about God and you talk about horses. But I know you, I have heard you doing this to many people -- but more than that I am puzzled about what transpired between the two of you. I know you, so it was not a great puzzle for me that you closed your eyes and you became silent. I know that it is more difficult for you to talk than to be in silence -- silence is natural to you, spontaneous to you -- but what happened to the other man? I could see that he was becoming silent and after a few minutes he was in such a deep silence -- as if he had lived with you for years. Even I have not known such silence! And then what happened in that silence? What communion happened? What communication happened? What transpired? For what was he grateful? Why did he thank you so much?"

Buddha said, "There are four kinds of horses -- you are the first kind, Ananda, and he is the fourth! Just the shadow of the whip is enough, he understood. And I was not talking about horses, I was talking about God; but God cannot be talked about directly. And I was not talking about horses, I was talking about meditation. But I knew the man -- he is also a lover of horses. When I saw him coming on his horse I knew it immediately: he had such a rare kind of horse, only a lover of horses could choose such a horse. That's why I talked about horses -- that was the language he could understand, and he understood it. And when I closed my eyes he saw the shadow of the whip. He closed his eyes -- he understood that the ultimate cannot be talked about, but you can be silent about it, utterly silent about it, and in silence it is known. It is a transcendental experience: it is beyond mind and beyond heart, it is beyond yes and beyond no, it is beyond negative, beyond positive."

But if you are going to choose between the negative and the positive, then I will say: choose the positive -- because it is easier to slip out of the yes than to slip out of the no -- because no does not have much space in it; it is a dark dark prison cell. Yes is wider; it is more open, more vulnerable. To move from no you will find it very difficult: you don't have much space, you are enclosed in it from every side, and all the doors and all the windows are closed. No is a closed space.

To live in the negative is the most stupid thing a man can do, but millions are living in the negative. Modern man particularly is living in the negative. He is repeating the story of Turgenev, THE FOOL, because living in the negative he feels great, his ego feels very satisfied. Ego is a prison cell created by the bricks of no's; negativity is its food.

So if you have to choose, Saguna, between the negative and the positive, choose the positive. At least you will have a little wider scope; a few windows and doors will be open, the wind and the sun and the rain will be available to you. You will have a few glimpses of the open sky outside and the stars and the moon. And sometimes the fragrance of flowers will start coming to you, and sometimes you will be thrilled by the joy of just being alive. And it is easier to move from the yes to the beyond.

From the no come to the yes, and from the yes go to the beyond. The beyond is neither positive nor negative -- and the beyond is God, and the beyond is enlightenment.

The third question:

BELOVED MASTER,
WHY DO I FEEL SO MUCH PAIN IN LETTING GO OF THE THINGS THAT ARE CAUSING ME MISERY?

Deva Akal, the things that are causing you misery must be giving you some pleasure too; otherwise the question does not arise. If they were pure misery you would have dropped them. But in life, nothing is pure; everything is mixed with its opposite. Everything carries its opposite in its womb.

What you call misery, analyze it, penetrate into it, and you will see that it has something which you would like to have. Maybe it is not yet real, maybe it is only a hope, maybe it is only a promise for tomorrow, but you will cling to the misery, you will cling to the pain, in the hope that tomorrow something that you have always desired and longed for is going to happen.

You suffer misery in the hope of pleasure. If it is pure misery it is impossible to cling to it. Just watch, be more alert about your misery. For example, you are feeling jealous. It creates misery. But look around -- there must be something positive in it. It also gives you some ego, some sense of your being separate from others, some sense of superiority. Your jealousy at least pretends to be love. If you don't feel jealous you will think maybe you don't love anymore. And you are clinging to jealousy because you would like to cling to your love -- at least your idea of love. If your woman or your man goes with somebody else and you don't feel jealous at all, you will immediately become conscious that you no longer love. Otherwise, for centuries you have been told that lovers are jealous. Jealousy has become an intrinsic part of your love: without jealousy your love dies; only with jealousy can your so-called love live. If you want your love you will have to accept your jealousy and the misery that is created by it.

And your mind is very cunning and very clever in finding rationalizations. It will say, "It is natural to feel jealous." And it appears natural because everybody else is doing the same. Your mind will say, "It is natural to feel hurt when your lover leaves you. Because you have loved so much, how can you avoid the hurt, the wound, when your lover leaves you?"

In fact, you are enjoying your wound too, in a very subtle and unconscious way. Your wound is giving you an idea that you are a great lover, that you loved so much, that you loved so deeply, that your love was so profound, that you are shattered because your lover has left you. Even if you are not shattered you will pretend to be shattered -- you will believe in your own lie. You will behave as if you are in great misery, you will cry and weep, and your tears may not be true at all, but just to console yourself that you are a great lover, you have to cry and weep.

Just watch every kind of misery: either it has some pleasure in it which you are not ready to lose, or it has some hope in it which goes on dangling in front of you like a carrot. And it looks so close, just by the corner, and you have traveled so long and now the goal is so close, why drop it? You will find some rationalization in it, some hypocrisy in it.

Just a few days ago a sannyasin wrote to me that her man has left her and she is not feeling miserable -- what is wrong with her? "Why am I not feeling miserable? Am I too hard, rocklike? I don't feel any misery," she wrote to me. And she is miserable because she is not feeling misery! She was expecting to be shattered. "On the contrary," she wrote, "I can confess that I am feeling happy -- and that makes me very sad. What kind of love is this? I am feeling happy, unburdened; a great load has disappeared from my being." She asked me, "Beloved Master, is it normal? Am I alright or is something basically wrong with me?"

Nothing is wrong with her, she is absolutely right. In fact, when lovers, after a long long togetherness and all the misery that is bound to happen when you are together, leave each other, it is a relief. But it is against the ego to confess it, that it is a relief. For a few days at least you will move with a long face, with tears flowing from your eyes -- phony, but this is the idea that has prevailed in the world.

If somebody dies and you don't feel sad you will start feeling that something is certainly wrong with you. How can you avoid sadness when somebody has died? -- because we have been told it is natural, it is normal, and everybody wants to be natural and normal. It is not normal, it is only average. It is not natural, it is only a long long cultivated habit; otherwise there is nothing to weep and cry about.

Death destroys nothing. The body is dust and falls into dust, and the consciousness has two possibilities:

if it still has desires then it will move into another womb, or if all the desires have disappeared then it will move into the womb of God, into eternity. Nothing is destroyed. The body again becomes part of the earth, goes into rest, and the soul moves into the universal consciousness or moves into another body.

But you cry and weep and you carry your sadness for many days. It is just a formality, or if it is not a formality then there is every possibility that you never loved the man who has died and now you are feeling repentant; you never loved the man totally and now there is no more time. Now the man has disappeared, now he will never be available. Maybe you had quarreled with your husband and he died in the night in his sleep. Now you will say that you are crying because he has died, but really you are crying because you have not even been able to ask his forgiveness, you have not even been able to say a goodbye. The quarrel will hang over you like a cloud forever.

If a man lives moment to moment in totality, then there is never any repentance, no guilt. If you have loved totally, there is no question. One day if the lover leaves that simply means, "Now our ways are parting. We can say goodbye, we can be thankful to each other. We shared so much, we loved so much, we have enriched each other's lives so much -- what is there to cry and weep about and why be miserable?"

But people are so entangled in their rationality that they can't see beyond their rationalizations. And they always rationalize everything; even things which are obviously simple become very complicated.

"I am in love with my horse," said Andrew to the psychiatrist.
"That's nothing," replied the shrink. "A lot of people love animals. My wife and I have a dog that we love very much."
"Ah, but doctor, it is a physical attraction that I feel towards my horse!"
"Hmm!" said the analyst. "What kind of horse is it? Male or female?"
"Female, of course!" said Andrew. "What do you think I am -- queer?"

You ask me, Akal, "Why do I feel so much pain in letting go of the things that are causing me misery?"

You are not yet convinced that they are causing you misery. I am saying that they are causing you misery, you are not yet convinced. And it is not a question of MY saying it. The basic thing is: YOU will have to understand, "These are the things which are causing me misery," and you will have to see that there are investments in your misery. If you want those investments you will have to learn to live with the misery; if you want to drop the misery, you will have to drop those investments too.

Have you watched it, observed it? -- if you talk about your misery to people, they give great sympathy to you. Everybody is sympathetic to the miserable man. Now, if you love getting sympathy from people you cannot drop your misery; that is your investment.

The miserable husband comes home, the wife is loving, sympathetic. The more miserable he is, the more his children are considerate of him; the more miserable he is, the more his friends are friendly towards him. Everybody takes care of him. The moment he starts becoming happy they withdraw their sympathy, of course -- a happy person needs no sympathy. The more happy he is, the more he finds that nobody cares about him. It is as if everybody becomes suddenly hard, frozen. Now, how can you drop your misery?

You will have to drop this desire for attention, this desire for getting sympathy from people. In fact, it is very ugly to desire sympathy from people -- it makes you a beggar. And remember, sympathy is not love; they are obliging you, they are fulfilling a kind of duty -- it is not love. They may not like you, but still they will sympathize with you. This is etiquette, culture, civilization, formality -- but you are living on false things. Your misery is real and what you are getting in the bargain is false. Of course, if you become happy, if you drop your miseries, it will be a radical change in your life-style; things may start changing.

Once a woman came to me, the woman of one of the richest men in India, and she told me, "I want to meditate, but my husband is against it."

I asked her, "Why is your husband against meditation?"

She said, "He says, 'The way you are, I love you. I don't know what will happen after meditation. If you start meditating you are bound to change; then I don't know whether I will be able to love you or not, because you will be another person.'"

I said to the woman, "Your husband has a point there -- certainly things will be different. You will be more free, more independent. You will be more joyous, and your husband will have to learn to live with a new woman. He may not like you that way, he may start feeling inferior. Right now he is superior to you."

That's why down the ages man has not allowed women to meditate, to participate in deep religious experiences. Man has not allowed women to read the Vedas, the Upanishads, the great scriptures of the

world. In many religions the women are not allowed to enter into the mosque or the synagogue. In Jainism it is said that you cannot be liberated from the body of a woman; first you will have to be born as a man, then only can you be liberated. From the body of a woman there is no way to God.

Why? Why this fear? The reason is very psychological: man has always been afraid of women becoming happier than him, more peaceful than him, more attuned, more integrated than him -- because once they are more integrated, more attuned to their beings and to the being of the whole, more in harmony with existence, more in accord.... And women can attain to harmony more easily than men, remember. For certain biological reasons, a woman is more capable of going into meditation than a man is. The male energy is aggressive, violent, outgoing, extrovert, and the female energy is introvert, passive, ingoing.

Hence what Jainism says is absolutely wrong -- not only absolutely wrong: just the opposite may be the truth. It is easier to enter into God through the body of a woman than through the body of a man. The woman's body is more harmonious, the man's body is not so harmonious. The woman's body is more balanced, more rounded; that's why she looks so beautiful. Her body is less tense, more relaxed.

Mothers become aware after a few months' pregnancy whether it is a male child or a female child in their womb, because the male child starts parading and doing things inside the womb, kicking... he cannot be at rest. You can watch small girls -- they are perfectly happy sitting in a corner with their dolls. And the boys? -- they can't sit.

Just a few days ago a little boy took sannyas. I had to ask him, "Can you be silent for one minute so I can explain your name to your mother?" But he was not even able to be silent for one minute. Small girls come for sannyas; when I say to them, "Close your eyes and sit silently," they sit so beautifully; they can sit for hours. When small boys come and I say to them, "Close your eyes," they have to clench their eyes! They are afraid that if they don't do too much they will open. They are so curious about what is happening, what is going on outside.

When small girls take sannyas they look at me. And the boys? -- they look at Krishna Bharti and his camera! They are all over the place! I am putting a mala on them and they are looking at people to see what the response is. "Are people laughing, enjoying, watching?" They are great performers! And a great curiosity keeps them constantly tense.

While on their honeymoon, Kit and Netty bought a talkative parrot and took it back to their hotel room. As they made love the bird kept up a running commentary. Finally Kit flung a bath towel over the cage and said, "If you don't shut up I am sending you to the zoo!"

Getting ready to leave the following morning, they could not close a bulging suitcase and decided one of them would stand on it while the other attempted to fasten it.

"Darling," said Kit, "you get on top and I will try."

That didn't work. So he said, "Now I will get on top and you try."

That didn't work either.

"Look," said Kit, "let us both get on top and try."

The parrot yanked away the towel and said, "Zoo or no zoo, this I've gotta see!"

The parrot must have been a male!

I told the woman, "Your husband is right: before you enter on the path of meditation you have to consider it, because there are dangers ahead."

She didn't listen to me; she started meditating. Now she is divorced. She came to see me after a few years and said, "You were right. The more silent I became, the more my husband became furious at me. He was never so violent -- something strange started happening," she told me. "The more silent and quiet I was becoming, the more aggressive he was becoming." His whole male chauvinist mind was at stake. He wanted to destroy the peace and the silence that was happening to the woman so he could still remain superior. And because it could not happen the way he wanted, he divorced the woman.

It is a very strange world! If you become peaceful your relationship with people will change, because you are a different person. If your relationship was because of your misery it may disappear.

I used to have a friend. He was a professor in the same university where I was a professor; he was a great social worker. In India, what to do with the widows is still a problem. Nobody wants to marry them, and widows are not in favor of marrying either; that seems like a sin. And this professor was determined to marry a widow. He was not concerned whether he was in love with the woman or not -- that was secondary,

irrelevant -- his only interest was that she should be a widow. And he persuaded her slowly slowly, and she was ready.

I told the man, "Before you take the plunge, consider it for at least three days -- go into isolation. Are you in love with the woman, or is it just a great social service that you are doing?" Marrying a widow in India is thought to be something very revolutionary, something radical. "Are you just trying to prove that you are a revolutionary? If you are trying to prove that you are a revolutionary, then you are bound for trouble -- because the moment you are married she will no longer be a widow and your whole interest will be gone."

He didn't listen to me. He got married... and after six months he told me, "You were right." He cried. He said, "I could not see the point: I was in love with her widowhood, not with her for herself, and now certainly she is no longer a widow."

So I said, "You do one thing -- commit suicide! Make her a widow again and give somebody else a chance to be a revolutionary! What else can you do?"

Man's mind is so stupid, so unconscious. Buddha says it is in deep sleep, slumber, snoring.

Akal, you cannot let go of things that are causing you misery because you have not yet seen the investments, you have not yet looked deeply into them. You have not seen that there is some pleasure you are deriving out of your misery. You will have to drop both -- and then there is no problem. In fact, misery and pleasure can only be dropped together. And then arises bliss.

Bliss is not pleasure, bliss is not even happiness. Happiness is always bound together with unhappiness and pleasure is always bound together with pain. Dropping both.... You want to drop misery so that you can be happy -- that is an absolutely wrong approach. You will have to drop both. Seeing that they are together, one drops them; you cannot choose one part.

In life, everything has an organic unity. Pain and pleasure are not two things. Really, if we make a more scientific language, we will drop these words: pain and pleasure. We will make one word: painpleasure, happinessunhappiness, daynight, lifedeath. These are one word because they are NEVER separable.

And you want to choose one part: you want to have only the roses and not the thorns, you want only the day and not the night, you want only love and not hate. This is not going to happen -- this is not the way things are. You will have to drop both, and then arises a totally different world: the world of bliss.

Bliss is absolute peace, undisturbedness, neither disturbed by pain nor disturbed by pleasure.

To celebrate their fortieth anniversary, Seymour and Rose went back to the same second-floor hotel room where they had spent their honeymoon.

"Now," said Seymour, "just like that first night, let us undress, get in opposite corners of the room, turn off the lights, then run to each other and embrace."

They undressed, went to opposite corners, switched off the lights and ran towards each other. But their sense of direction was dulled by forty years, so Seymour missed Rose and he went right through the window. He landed on the lawn in a daze.

Seymour tapped on the lobby window to get the clerk's attention. "I fell down from upstairs," he said. "I am naked and I gotta get back to my room."

"It's okay," said the clerk. "Nobody will see you."

"Are you crazy? I gotta walk through the lobby and I am all naked!"

"Nobody can see you," repeated the clerk. "Everybody is upstairs trying to get some old lady off a doorknob!"

People are so foolish! Not only the younger ones -- the older you get, the more foolish you become. The more experienced you are, it seems the more stupidity you accumulate through life. It really rarely happens that a person starts watching, observing his own life and his own life patterns.

See what your misery is, what desires are causing it, and why you are clinging to those desires. And it is not for the first time that you are clinging to those desires; this has been the pattern of your whole life and you have not arrived anywhere. You go on in circles, you never come to any real growth. You remain childish, stupid. And you are born with the intelligence that can make you a buddha, but it is lost in unnecessary things.

A farmer who had only two impotent old bulls bought a new, young, vigorous bull. Immediately the

stud began mounting one cow after another in the pasture. After watching this for an hour, one of the ancient bulls started pawing the ground and snorting.
"What's the matter?" asked the other. "You getting young ideas?"
"No," said the first bull, "but I don't want that young fellow to think I am one of the cows."

So even in their old age people go on carrying their egos. They have to pretend, they have to pose, and their whole life is nothing but a long long story of misery. Still they defend it. Rather than being ready to change it, they are very defensive.

Akal, drop all defensiveness, drop all armors. Start watching how you live your day-to-day life, moment to moment. And whatsoever you are doing, go into its details. You need not go to a psychoanalyst, you can analyze each pattern of your life yourself -- it is such a simple process! Just watch and you will be able to see what is happening, what has been happening. You have been choosing -- and that has been the problem -- you have been choosing one part against the other, and they are both together.

Buddha says: Attain to choiceless awareness -- don't choose at all. Just watch and be aware without choosing, and you will attain to bliss, you will attain to the lotus paradise.

The last question:

BELOVED MASTER,
WHO AM I?

Narayano, it is a question to be made a meditation. It is not a question to be asked, it is a question to be contemplated -- because nobody can answer it for you and nobody's answer can become your answer. This is one of those questions which is not really a question but a mystery.

Yes, you can go on asking the scholars, and some stupid scholar will say, "You are God, you are soul, you are this and you are that, you are eternal consciousness, immortal being." But do you think those words are going to have any meaning for you? They will be empty words. This is not a question to be asked, this is a question to be entered into.

Raman Maharshi made it his only meditation; that is the only meditation that he gave to his disciples -- a very potent method. Just sitting silently, first ask verbally, "Who am I?" And then slowly slowly, let the words disappear and only a feeling remain, "Who am I?" -- just a feeling. And finally let the feeling also disappear... a nonverbalized, nonemotionalized question mark. Not that you are asking, "Who am I?" but you have become the question mark itself. Sitting silently, remaining this question mark, you will enter into your being, you will know.

Knowing does not happen through scriptures, it cannot be taught. I know the answer, but my answer is MY answer; it cannot become your answer. You can repeat it like a parrot, you can believe in it, but it will not transform you. No information ever brings any transformation.

To ask this question is wrong: to contemplate this question is right. I cannot answer who you are, but I can say only this: start asking you own being, "Who am I?" and your mind will start supplying you with many answers. If you are a Christian it will give Christian answers, if you are a Hindu it will give Hindu answers, if you are a Buddhist it will give Buddhist answers. All those answers are false. So go on saying, "NETI, NETI -- neither this nor that." Go on saying, "This is not the answer." Whatever answer is supplied by the mind is deceptive -- beware!

When you have destroyed all the answers given by the mind and the mind is empty and has no answers to give anymore, the answer will arise in you. When the mind ceases, the answer arises. It will not be in words, it will be an experience.

Don't ask me, Narayano, ask yourself. Sit silently whenever you can find time.

But you must be asking others this question. People go on, from one master to another master, asking the same questions, receiving the same answers. The question remains in its place; the answers make no difference. You must have asked this question of many people -- your search is long. You have been to all the ashrams and they have all supplied you with answers, and still you are not satisfied. When are you going to see the point, that no answer given by the outside can ever be satisfactory, it cannot give you contentment?

Drop this question. Don't ask it, because if you ask somebody, there are people who are going to answer.

There are people who live on your questions -- the pundits, the priests, the scholars, the professors -- their whole business is to go on supplying answers to your questions. And can't you see the point, that no answer ever becomes your answer?

It is time, start asking yourself. At least this question, "Who am I?" has to be asked in the deepest recesses of your being. You have to resound with this question. It has to vibrate in you, pulsate in your blood, in your cells. It has to become a question mark in your very soul.

And when the mind is silent, you will know. Not that some answer will be received by you in words, not that you will be able to write it down in your notebook that "This is the answer," not that you will be able to tell anybody that "This is the answer." If you can tell anybody, it is not the answer. If you can write it down in a notebook, it is not the answer. When the real answer happens, it is so existential that it is inexpressible. To ask others is stupid. To ask oneself is wise.

The circus had finished its final performance in the country town when one of its zebras took sick. The local veterinarian suggested rest for the beast, so the circus owner made arrangements to board it at a nearby farm.

The zebra took to the new life by meeting all the animals of the barnyard. He came across a chicken and asked, "I am a zebra, who are you?"
"I am a chicken," said the chicken.
"What do you do?" asked the zebra.
"I scratch around and lay eggs."

The zebra walked up to a cow. "I am a zebra. Who are you?"
"I am a cow," said the cow.
"What do you do?" asked the zebra.
"I graze in the field and give milk."

The zebra met a bull next. "I am a zebra," he said. "Who are you?"
"I am a bull."
"And what do you do?" asked the zebra.
"What do I do!" snorted the bull. "Why, you silly looking ass -- take off your pajamas and I will show you!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #3
Chapter title: What you desire you will become

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VAINLY I SOUGHT THE BUILDER OF MY HOUSE
THROUGH COUNTLESS LIVES.
I COULD NOT FIND HIM....
HOW HARD IT IS TO TREAD LIFE AFTER LIFE!

BUT NOW I SEE YOU, O BUILDER!
AND NEVER AGAIN SHALL YOU BUILD MY HOUSE.
I HAVE SNAPPED THE RAFTERS,
SPLIT THE RIDGEPOLE
AND BEATEN OUT DESIRE.
AND NOW MY MIND IS FREE.

THERE ARE NO FISH IN THE LAKE.
THE LONG-LEGGED CRANES STAND IN THE WATER.

SAD IS THE MAN WHO IN HIS YOUTH
LIVED LOOSELY AND SQUANDERED HIS FORTUNE --

SAD IS A BROKEN BOW,
AND SADLY IS HE SIGHING
AFTER ALL THAT HAS ARISEN AND PASSED AWAY.

Gautama the Buddha is the greatest breakthrough that humanity has known up to now. Time should not be divided by the name of Jesus Christ; it should be divided by the name of Gautam Buddha. We should divide history before Buddha and after Buddha, not before Christ and after Christ, because Christ is not a breakthrough; he is a continuity. He represents the past in its tremendous beauty and grandeur. He is the very essence of the whole search of man before him. He is the fragrance of all the past endeavors of man to know God, but he is not a breakthrough. In the real sense of the word he is not a rebel. Buddha is, but Jesus looks more rebellious than Buddha for the simple reason that Jesus' rebellion is visible and Buddha's rebellion is invisible.

You will need great insight to understand what Buddha has contributed to human consciousness, to human evolution, to human growth. Man would not have been the same if there had been no Buddha. Man would have been the same if there had been no Christ, no Krishna; there would not have been much difference. Remove Buddha and something of tremendous importance is lost; but his rebellion is very invisible, very subtle.

Before Buddha, the search -- the religious search -- was fundamentally a concern with God: a God who is outside, a God who is somewhere above in the heavens. The religious search was also concerned with an object of desire, as much as the worldly search was. The worldly man sought money, power, prestige, and the otherworldly man was seeking God, heaven, eternity, truth. But one thing was common: both were looking outside themselves, both were extroverts. Remember this word, because this is going to help you understand Buddha.

Before Buddha, the religious search was not concerned with the within but with the without; it was extrovert, and when the religious search is extrovert it is not really religious. Religion begins only with introversion, when you start diving deeply within yourself.

People had looked for centuries for God: Who is the builder of the universe? Who is the creator of the universe? And there are many who are still living in a pre-Buddha time, who are still asking such questions: Who is the creator of the world? When did he create the world? There are some stupid people who have even determined the day, the date and the year when God created the world. There are Christian theologians who say that exactly four thousand and four years before Jesus Christ -- Monday, 1st January! -- God created the world or started creating the world, and he finished the job in six days. Only one thing is true about it: that he must have finished the job in six days, because you can see the mess the world is in -- it is a six-day job! And since then he has not been heard about. On the seventh day he rested, and since then he has been resting....

Maybe Friedrich Nietzsche is right, that he is not resting -- he is dead! He has not shown any concern. Then what happened to his creation? It seems to be completely forgotten. But Christians say, "No, he has not forgotten. Look! He sent Jesus Christ, his only begotten son, to save the world. He is still interested." That is the only interest Christians say he has shown, in sending Jesus Christ... but the world is not saved. If

that was the purpose of sending Jesus Christ to the world, then Jesus has failed and through him God has failed -- the world is the same. And what kind of concern was this -- that his messenger was crucified and he could not do anything?

There are many who are still living in this pre-Buddha worldview.

Buddha changed the whole religious dimension, he gave it such a beautiful turn: he asked REAL questions. He was not a metaphysician, he never asked a metaphysical question; to him metaphysics was all rubbish. He was the first psychologist the world had known, because he based his religion not on philosophy but on psychology. Psychology in its original meaning means the science of the soul, the science of the within.

He didn't ask: Who created the world? He asked: Why am I here? Who am I? Who is creating me? And it is not a question of the past -- "Who created me?" -- we are constantly being created. Our life is not like a thing created once and for all; it is not an object. It is a growing phenomenon, it is a river flowing. Each moment it is passing through new territory. "Who is creating this life, this energy, this mind, this body, this consciousness, that I am?" His question is totally different. He is transforming religion from extroversion into introversion.

The extrovert religion prays to God; the introvert religion meditates. Prayer is extrovert; it is addressed to some invisible God. He may be there, he may not be there -- you can't be sure or certain; doubt is bound to persist. Hence every prayer is rooted somewhere in doubt, in fear, in uncertainty, in greed.

Meditation is rooted in fearlessness, in greedlessness. Meditation is not begging anything from anybody, it is not addressed to anybody. Meditation is a state of inner silence. Prayer is still noise, you are still talking -- talking to a God who may not be there. Then it is insane, neurotic; you are behaving in a mad way. Mad people go on talking; they don't bother much whether there is anybody to listen to them or not. That is a sure sign that they are mad -- they imagine that somebody is there; not only that, they can almost see the other. Their visualization is great, their imagination is very substantial. They are capable of changing shadows into substance, imagination into realities, fiction into facts. To you they seem to be involved in a monologue; to themselves they are involved in a dialogue. You cannot see who is present there -- they are alone -- but they see that somebody is there.

It is because of this fact that psychoanalysis is very cautious about religion, because the religious person behaves just like the neurotic. And there are many psychoanalysts who think that religion is nothing but a mass neurosis -- and they have a point: the extrovert religion is a mass neurosis.

But psychoanalysts have not yet become aware of Buddha. Buddha will give them a new insight into religion, into true religion. There is no prayer, no God. Meditation is not a dialogue, or even a monologue -- meditation is pure silence.

People ask me, "What should the object of meditation be?" They are asking a wrong question, but I can understand why they are asking it. They have lived in the religions of prayer, and prayer cannot be without somebody there to pray to. Prayer needs an object of worship; prayer is a dependence. The worshipper is not independent; he is dependent on the object of his worship and he is afraid also.

But the meditator has no object. Meditation does not mean to meditate upon something. The English word 'meditation' gives a wrong connotation; in English there is no word to translate the Buddhist word DHYANA. In fact, in no other language of the world is there a word which is absolutely synonymous with dhyana. It is because of this fact that when Buddhism reached China they could not translate it into Chinese; hence dhyana became CH'AN -- it is the same word. The Sanskrit word is dhyana, but Buddha used Pali, another language, the language that was understood by the people amongst whom he lived. In Pali, dhyana becomes JHANA; from jhana, in Chinese it became ch'an, and from ch'an, in Japanese it became ZEN. Chinese had no equivalent, the Japanese had no equivalent. In fact, no other language has any equivalent because no other language has given birth to a man like Buddha. And without a Buddha it is impossible to give this new meaning, this new vision, this new dimension.

In English, 'meditation' means meditating upon something; but then it is thinking, at the most contemplation -- it is not meditation. Meditation means BEING meditative, silent, peaceful, with no thoughts in the mind, a consciousness without content. That is the true meaning of meditation: a pure consciousness, a mirror reflecting nothing. When a mirror is not reflecting anything, it is meditation.

Buddha turned the whole religious quest from metaphysics into a great psychology, because he asked: What are the causes of my life and my death? He is not concerned with the universe. He says: We should start from the beginning, and anything, to have a real significance in life, has to be concerned with me MYSELF: who am I and why am I? What are the causes that go on creating me?

His first sutra is:

> VAINLY I SOUGHT THE BUILDER OF MY HOUSE
> THROUGH COUNTLESS LIVES.

He is saying, "I have been seeking and searching for God for countless lives. It was all in vain, it was futile. I could not find any God, because in fact God is not a person and you cannot find him. God is not a 'he'."

Now there is great controversy whether God is a he or a she. He is neither. And if you insist that we have to choose between these two words, 'he' and 'she', I will suggest that 'she' is far better because she contains he, but he does not contain she. But in truth, God is not a person at all; hence the question of whether he is he or she is irrelevant.

God is a quality, not an object. God is not God but godliness -- and godliness has to be found first within yourself. Unless you have a taste of it in your own being you will not be able to see it anywhere else. Once you have tasted it, once you have become drunk on the divine, then you will see it in the trees -- in the green of the trees, in the red of the trees, in the gold of the trees. You will see it in the sun, in the moon, in the stars. You will be able to see it in the animals, birds, people, rivers, mountains. The whole existence will reflect your understanding, will become a mirror to you. You will be able to see your own face everywhere. We can see only that which we are, we cannot see that which we are not.

This is Buddha's great contribution: he dropped prayer, he dropped the idea of God, and he gave a new approach -- that new approach is meditation.

He says: VAINLY I SOUGHT THE BUILDER OF MY HOUSE THROUGH COUNTLESS LIVES. I COULD NOT FIND HIM.... Not because something was lacking in his effort, not because his effort was partial and not total, no. He was not that kind of man: his effort was so total that it could not have been more total. It was because of his total effort that he came to this great understanding, that he came to this great realization.

He went to all kinds of teachers and whatsoever a teacher told him to do, he did it with such passion, intensity, that no teacher was ever able to find any fault with him. And whatever task was given to him, he always fulfilled it. And it happened with so many teachers that finally they said to him, "This is all that we know, and we cannot say that you have not followed us. You have followed so totally that there is no question about your sincerity and your search, but more than this we don't know. You will have to go and find some other master -- this is all that we know. We are sorry that we could not help you more. And if any time you can find something more than this, remember us, and if we are still alive, convey your new realization to us."

This happens very rarely. It is always easy to find fault with the disciple, and if the disciple is at fault, then certainly the master, the so-called master, is at ease. A real disciple is a danger to the pseudo master, because with a real disciple his pseudoness is exposed sooner or later. It is because of the pseudo disciples that pseudo masters live. And there are so many pseudo seekers... just curiosity, they are seeking just out of curiosity; it is not existential. It is very rare to find a disciple like Buddha, because if you find a disciple like Buddha, sooner or later, either you will be proved right through his transformation, or you will be proved pseudo. But you cannot blame him, because he will put his total energies into the effort.

Buddha tried every possible way. He went to all the known and not-so-known teachers who were alive in the country, and from everywhere he came back empty-handed. Finally he decided, "There is something wrong in asking others, there is something basically wrong in going behind others, following others. It is better, it is time, that I should dive deep within myself, that I should seek and search alone." And that's how meditation was born.

Buddha dropped all extrovert efforts, became totally introverted, his whole energy turning in. He started tuning himself to his innermost core. God cannot be found outside you, because there is no God who can ever be outside you. God is the ultimate fragrance of your consciousness. When your consciousness opens like a lotus, the fragrance that is released is God -- better to call it godliness.

God is not a noun but a verb. Let this sink deeply into your heart: that God is not a noun but a verb. In fact, the whole existence is a verb. Change all your nouns into verbs and you will be on the right track, because everything is alive and flowing -- how can you call it a noun? A noun gives a fixed idea. A noun is always dead and a verb is always alive.

And God is alive. He is alive in you, he is alive in me, he is alive in the birds. Wherever life is, God is; God is synonymous with life.

VAINLY I SOUGHT THE BUILDER OF MY HOUSE THROUGH COUNTLESS LIVES. It was a misunderstanding and, unfortunately, a misunderstanding which still persists. Rather than searching for their own selves, people go on searching for God. They will not find God, and meanwhile they are missing the opportunity of finding themselves.

The very word 'God' has created trouble. Start using 'godliness', 'divineness', 'love'. Drop that God! The word 'God' looks like a dead rock: no flow, no movement, no growth. Let your God become a river.

Remember Herman Hesse's Siddhartha: he learned the deepest realms of meditation by living on the shore of a river, seeing the river in different moods, in different seasons. In the summer it was so thin, like a silver line, and in the rains it was so overflooded. And sometimes it was so silent and so musical, and sometimes it looked so angry, in a rage; sometimes it was so compassionate, and sometimes it was so cruel. Just sitting on the bank of the river, slowly slowly he became aware of the great life of the river, its emotions, its moods....

The first thing my own father taught me -- and the only thing that he ever taught me -- was a love for the small river that flows by the side of my town. He taught me just this -- swimming in the river. That's all that he ever taught me, but I am tremendously grateful to him because that brought so many changes in my life. Exactly like Siddhartha, I fell in love with the river. Whenever I think of my birthplace I don't remember anything except the river.

The day my father died I only remembered the first day he brought me to the riverbank to teach me swimming. My whole childhood was spent in a close love affair with the river. It was my daily routine to be with the river for at least five to eight hours. From three o'clock in the morning I would be with the river; the sky would be full of stars and the stars reflecting in the river. And it is a beautiful river; its water is so sweet that people have named it Shakkar -- SHAKKAR means sugar. It is a beautiful phenomenon.

I have seen it in the darkness of the night with the stars, dancing its course towards the ocean. I have seen it with the early rising sun. I have seen it in the full moon. I have seen it with the sunset. I have seen it sitting by its bank alone or with friends, playing on the flute, dancing on its bank, meditating on its bank, rowing a boat in it or swimming across it. In the rains, in the winter, in the summer....

I can understand Herman Hesse's Siddhartha and his experience with the river. It happened with me: so much transpired, because slowly slowly, the whole existence became a river to me. It lost its solidity; it became liquid, fluid.

And I am immensely grateful to my father. He never taught me mathematics, language, grammar, geography, history. He was never much concerned about my education. He had ten children... and I had seen it happen many times: people would ask, "In what class is your son studying?" -- and he would have to ask somebody because he would not know. He was never concerned with any other education. The only education that he gave to me was a communion with the river. He himself was in deep love with the river.

Whenever you are in love with flowing things, moving things, you have a different vision of life. Modern man lives with asphalt roads, cement and concrete buildings. These are nouns, remember, these are not verbs. The skyscrapers don't go on growing; the road remains the same whether it is night or day, whether it is a full-moon night or a night absolutely dark. It doesn't matter to the asphalt road, it does not matter to the cement and concrete buildings.

Man has created a world of nouns and he has become encaged in his own world. He has forgotten the world of the trees, the world of the rivers, the world of the mountains and the stars. THERE they don't know of any nouns, they have not heard about nouns; they know only verbs. Everything is a process.

God is not a thing but a process. But words can mislead you. This word 'God' has misled millions of people. It gives you an idea, a very childish idea of course, but once it settles in you, you carry it your whole life. You have an idea of God: some very ancient-looking man with a long white beard, sitting on a golden throne up in the skies, ruling, ordering, commanding the whole world. And whoever disobeys him has to suffer much -- a very dictatorial father. He has not yet forgiven Adam and Eve because they disobeyed him.

In the Garden of Eden there were two trees: one was known as the tree of knowledge and the other as the tree of life. God had said, "Don't eat from these two trees." But children are children -- if you prevent them from doing something they are bound to do it. The serpent is not needed; that is just a strategy, an ancient strategy of man, to throw the responsibility on somebody else. It was Eve herself who became curious.

They disobeyed God and God became afraid: "Now they have eaten the fruit of the tree of knowledge --

soon they will find the other tree and they will eat the fruit of life, and then they will become as eternal as gods." And he became very jealous, because once they had eaten from the tree of knowledge, they would be able to find the tree of life; it would not be long. Soon they would find it. They had become wise enough, and a wise man is bound to seek and search for immortality. Being afraid that they would become like gods, God threw them out of the Garden of Eden and closed the doors. Now there are naked swords preventing the re-entry of man into paradise.

This is a very childish concept of God, anthropocentric. But millions of people are still living with this idea of God. It is a sheer misunderstanding. Children can be forgiven, but you cannot be forgiven.

Old Lindley sat down at the doctor's desk.
"What is your problem?" asked the physician.
"Well, Doc, after the first, I am very tired. After the second, I feel all in. After the third, my heart begins to pound. After the fourth, I break out in a cold sweat. And after the fifth, I am so exhausted I feel I could die!"
"Incredible!" said the M.D. "How old are you?"
"Seventy-six."
"Well, at seventy-six, don't you think you should stop after the first?"
"But Doctor," exclaimed old Lindley, "how can I stop after the first when I live on the fifth?"

Words can be very deceptive -- and the word 'God' has deceived millions. Buddha is the first to recognize this fallacy. Hence I say we should divide history by Buddha, not by Christ -- before Buddha, after Buddha -- because he brings such a total and new vision to humanity. He brings a new idea of God: the idea of godliness. With Buddha, humanity becomes mature; it drops its childhood concepts.

I COULD NOT FIND HIM....

Of course there was no possibility of finding him. Nobody has ever found God; many have found godliness but nobody has ever found God.

HOW HARD IT IS TO TREAD LIFE AFTER LIFE!

And Buddha says: Without knowing who I am, without knowing the significance of life, without knowing the meaning, the goal and the destiny... HOW HARD IT IS TO TREAD LIFE AFTER LIFE. It is hard, it is tiring, it is boring, it is a burden.

Socrates says: A life unexamined is not worth living. Buddha would have agreed with him. Yes, a life unexamined is not worth living, because a life unexamined is not a life at all. It is only carrying a load, dragging -- dragging somehow towards your death. Your feet won't have a dance to them and your heart will not have a song in it. You will be utterly fruitless, impotent, futile. And the more intelligent you are, the more sensitive you are, the more clearly you can see the point.

And Buddha was one of the most sensitive men who has ever walked on the earth.

BUT NOW I SEE YOU, O BUILDER!
AND NEVER AGAIN SHALL YOU BUILD MY HOUSE.

This is one of the most important sutras. Meditate over it, ponder over it, because it has been misunderstood also.

When Buddha says: BUT NOW I SEE YOU, O BUILDER! many have thought that he means he has seen God. That is a total misunderstanding. He is not talking about God. When he says: BUT NOW I SEE YOU, O BUILDER! AND NEVER AGAIN SHALL YOU BUILD MY HOUSE... he is not talking about God, he is talking about desire. His word is TANHA; tanha means unconscious desire. He says, "It is because of my own unconscious desiring that I have been creating these lives. Nobody else is responsible." He takes the whole responsibility on his own shoulders. This is the beginning of a really religious man; you are no longer throwing responsibility on others -- fate, God, this and that.

In that sense, Marx is as immature as any other so-called saint, and so is Freud -- because they all agree on one point. Marx says: Man is in suffering because of the economic structure of society. The responsibility is thrown on the economic structure of society. Hegel says: Man is suffering because of a wrong history, a wrong past. This is throwing responsibility on the god named "History." And for Hegel, history was almost God: he used to write History with a capital H -- for him history is the most determining factor. And to Freud, the unconscious is responsible. What can you do? You are utterly helpless.

All these people are saying that you are utterly helpless, you cannot do anything; you have to be the way you are, this is the only way you can be. You are a victim of great forces, against which you cannot win.

Buddha says: You can be victorious, but take the responsibility upon your own shoulders. It is your own desiring mind that has been creating your lives. This wheel of life and death is your own creation. When for the first time you realize this, you are shocked, shaken -- shaken to the very roots. But slowly slowly, you start seeing a great freedom in it. You start rejoicing that, "If I am responsible, then there is a possibility for me to change the whole pattern."

BUT NOW I SEE YOU, O BUILDER! AND NEVER AGAIN SHALL YOU BUILD MY HOUSE. He is saying, "Now I see that it is desiring, constant desiring -- for this, for that, for money, power, prestige, God, paradise, nirvana...." It is desiring, always desiring, projecting yourself into the future, that is creating your wheel of life and death. And you are crushed between these two rocks: life and death. You have to be free from life and death.

That is Buddha's meaning of nirvana: to be free from life and death, to be free from desire. The moment you are free from all desires... remember, I repeat, ALL desires. The so-called religious, spiritual desires are included in it, nothing is excluded. All desires have to be dropped because every desire brings frustration, misery, boredom. If you succeed it brings boredom; if you fail it brings despair. If you are after money there are only two possibilities: either you will fail or you will succeed. If you succeed you will be bored with money.

All rich people are bored with money. In fact, that's how a rich person is known to be really rich -- if he is bored with his money, if he does not know what to do with it. If he is still hankering for more money he is not yet rich enough. If you succeed, you are bored, because the money is there but there is no fulfillment with it. All those illusions that you had carried for so long -- those illusions for which you had suffered so much, struggled so much, staked so much.... Your whole life has gone down the drain because of those dreams that when you have money you will be fulfilled. But when you have it you suddenly see the pointlessness of it: the money is there but you are as poor as ever -- in fact more so, because, in contrast to the money, you can see your poverty more clearly.

There is a story by Leo Tolstoy:

A poor tailor had this habit for thirty years of purchasing one lottery ticket every month, and for thirty years it had become a routine. Each month he would purchase a lottery ticket. He never won the lottery, he even stopped thinking of ever getting it, but it had become an old ritual: every month, in the first week he would purchase a ticket.

But one day it happened: a big Rolls Royce suddenly stopped in front of the poor tailor's house. A man walked up with a big bag. The poor tailor could not believe his eyes, because never had a Rolls Royce stopped before his house... and this rich-looking man! And the man said, "Rejoice! You have won the lottery -- here are one million rubles."

The man was overjoyed. He locked his shop, threw the key into the well -- because now he would never need this shop, he would never open this shop again. One million rubles is more than enough for ten lives!

But within a year that one million rubles was gone. He purchased the biggest cars, beautiful houses, the costliest prostitutes, the best food, the best clothes. He lived like the czar, utterly oblivious of the fact that the money was running out of his hands. After one year all was finished. And not only was it finished, but he had been a healthy man, young, and in one year he had aged at least ten years and he had become weak and ill -- all those prostitutes and alcohol and too much rich food. He was weak, ill, old, and he had to jump into the well to search for the key!

People had to pull him out -- he was almost drowning -- but he found the key and he opened his shop again. The whole year had been like a long long nightmare. And he said, "Enough is enough! I will never ask for money again."

But just out of old habit he started purchasing one ticket every month again. And after one year the same car stopped... he said, "My God! do I have to go through all that again?"

If you have money, you will know the misery of it; if you don't have money, you know the misery of not having it. Either way you suffer. Desire brings suffering -- success or no success, desire brings suffering. But you go on desiring in the hope that it may not be so with you.

Remember, life allows no exceptions: its rules are universally valid. Whatsoever is true for me is true for you, whatsoever is true for Buddha is true for you. Truth is the same! You cannot bribe truth, you cannot persuade truth to be a little different for you. Truth is neutral; it is not a respecter of persons. It is like gravitation: it does not care whether you are rich or poor, famous or notorious, known or unknown. If you go against the law of gravitation you will have a few fractures. Gravitation will not consider that you are the president or the prime minister of a country, or a beggar; it makes no distinctions. And the same is true about inner laws.

Buddha discovered one of the most fundamental laws: that desire is always frustrating. Even though you succeed in achieving your goal, you will be frustrated.

It is because of this that America is now the most frustrated country in the world. They have succeeded: they have created affluence, they have created richness -- about which humanity has been dreaming for centuries -- and they are more frustrated than the Indians. And India is poor, starving, yet India is not in such frustration as America is. And the reason is, when you are poor and starving you can hope that tomorrow things will be better, but when you are rich and you have all that you can imagine, you can't hope. Tomorrow can't be better -- it is already better! Seeing that you have all that you need, what more can happen tomorrow? At the most you will have a little more money -- but if this much money cannot help, a little more is not going to help. You have two cars -- you may have four; you have two houses -- you may have four: the changes are going to be only quantitative, and quantitative changes are not real changes.

The poor person thinks, "There will be qualitative changes when I am rich." He can hope, and through hope he can desire.

Hence I say again and again that before this world can become really religious it has to become very rich. It is not an accident that Buddha was the son of a king. All the twenty-four TIRTHANKARAS of the Jainas were kings, and all the AVATARAS of the Hindus -- Rama and Krishna... were kings. It can't be just coincidence. Why only kings? Why have beggars and poor people not become buddhas? The reason is simple: the poor person can still hope, the rich person has no hope.

When hope disappears, desire is seen in its nudity. Hope keeps on hiding desire in beautiful garments.

BUT NOW I SEE YOU, O BUILDER! AND NEVER AGAIN SHALL YOU BUILD MY HOUSE. Buddha says... this is his first statement after his enlightenment. The moment he became enlightened, the morning he became enlightened, with the last star disappearing, this was his first utterance, tremendously pregnant. He looked at the sky; the sun had not yet risen and the last star had just disappeared. He was as empty as the outer sky. And this was his first declaration to existence -- not to anyone in particular. He simply said, uttered -- as if talking to himself or thinking aloud: BUT NOW I SEE YOU, O BUILDER! AND NEVER AGAIN SHALL YOU BUILD MY HOUSE.

He says, "I have seen the secret of desire. It is desire that has been creating new bodies, new minds for me, new bodymind mechanisms for me -- and I have seen it. Now it will not be possible for it to create any more trouble for me."

The moment you see the cause of your trouble, the trouble disappears -- and the cause too. Seeing is transformation. To know is to be liberated.

I HAVE SNAPPED THE RAFTERS,
SPLIT THE RIDGEPOLE
AND BEATEN OUT DESIRE.
AND NOW MY MIND IS FREE.

What are the rafters and what does he mean by the ridgepole? These are his metaphors. By rafters he means the past and the memories. The past tries to persist, the past goes on perpetuating itself. Yesterday you were angry, the day before yesterday you were angry, and so on and so forth. Now that anger is waiting in you just for an excuse to explode. The past perpetuates itself. And if you cannot find an excuse you will be angry without any excuse. You will create an excuse, you will invent one -- you will have to, because the anger that you have been going through every day is waiting for its time. It is like tea-time, and your body

starts asking for tea. A little tannin is needed... or a little nicotine.

This is happening to Krishna Prem! Just a few weeks ago Laxmi was after him: "Stop smoking!" He was smoking too much. And finally he stopped; with great will he forced himself and stopped. Since that time he has not been in good shape. He became ill, for weeks he remained ill, weak. Now he has come out of his illness. He had to take many medicines and treatments. Now he gets angry at any slight excuse, or no excuse.

Just the other day he asked me, "Beloved Master, what should I do?"
I said, "Smoke! And don't listen to Laxmi again!"

An old habit... now the body needs a certain quantity of nicotine; if it is not there then uneasiness is created. And there is nothing unspiritual in nicotine, remember; nicotine is as spiritual as anything else.

If you have been doing something for a long time you become habituated, and once you become habituated to a certain thing, it forces you to do it again and again. Buddha calls it "the rafters of desire": the past tries to perpetuate itself.

He says: I HAVE SNAPPED THE RAFTERS. I am finished with the past! I am disconnected from my past, I am no longer continuous with my past. I have SPLIT THE RIDGEPOLE. By "ridgepole" he means the future. Desire has these two dimensions: it comes from the past and it goes to the future, it never stays in the present. The present becomes a death to desire.

Hence all meditations are nothing but efforts to bring you to the present. When you live in the present moment, with no past hanging around you, with no future projection, you are free from life and death, you are free from body and mind. You are free -- simply free -- you are freedom.

Buddha says: And this is how I have BEATEN OUT DESIRE. AND NOW MY MIND IS FREE.

THERE ARE NO FISH IN THE LAKE.
THE LONG-LEGGED CRANES STAND IN THE WATER.

A beautiful metaphor, very pictorial: THE LONG-LEGGED CRANES STAND IN THE WATER. Very still they stand, very silent, unmoving, because if they move, ripples are created in the water and those ripples make the fish afraid. The cranes stand absolutely still, like yogis, unmoving, as if they are not there. If there are no ripples in the water, the fish can come close to the cranes and they can catch hold of the fish.

Buddha says: Now a revolution has happened.... THERE ARE NO FISH IN THE LAKE. By "fish" he means desires: My consciousness is free of desires.

THE LONG-LEGGED CRANES STAND IN THE WATER. But because I am alive -- I will not be coming back again into the body, but this body has its own momentum, this mind has its own momentum -- it will have to finish its momentum. So the body is there, the mind is there, like long-legged cranes standing in the water, although there are no fish anymore.

Buddha is saying: I am here in the world, but without desire, so the world is not in me. I will not be coming back again because there is no reason to come back: there is no desire to fulfill. All desires have been known to be futile.

The world is nothing but an opportunity to fulfill your unfulfilled desires. You are sent back again and again to the world by the universal law -- AES DHAMMO SANANTANO. This is the universal law. Buddha says again and again that if you desire you will be thrown back into the world. Whatsoever you desire you will become; what you become depends on your desires. If your desires are such that they can be fulfilled only in the life of a dog, then you will become a dog. If your desires are such that they can be fulfilled only in the life of an elephant, you will become an elephant. It depends on your desires: your desires create the mold of your bodymind mechanism. It is our desiring that has created us. If you are a man, it is your desire; if you are a woman, it is your desire. You may have forgotten about it....

I have been experimenting in many many ways. I have looked into many people's past lives, and in the beginning I was very much surprised. The most surprising thing was this -- that if somebody is a man in this life, he was a woman in his past life, and vice versa: if somebody is a woman in this life she was a man in the past life. I was puzzled -- why? Then slowly slowly, it became clear to me that man thinks that women are enjoying more than men, and more so now, after the research of Masters and Johnson -- because women have multiple orgasms! Man has a single orgasm and then he is finished for at least twenty-four hours, and a woman can have multiple orgasms -- many orgasms within seconds.

Now many men must be feeling very much frustrated about being men; they may not say so directly,

because of their male egos. But it is going to happen. In the coming twenty-five years this is going to happen more and more, that many men will decide to become women -- now it can be done scientifically too -- and many women will decide to become men. In fact, they are trying in every possible way: they are behaving like men, they want to do everything the way man is doing it; they want to compete with him in politics, in the marketplace -- everywhere. They want all the opportunities, because man is enjoying so much. And man thinks that women are enjoying so much: "I have to fight the whole world and the woman simply rests at home!"

This has been happening in the past also, but not scientifically -- naturally. Everybody thinks the other is enjoying. And this idea of multiple orgasms! And also the idea has come that women have two types of orgasm and man has only one type of orgasm. The woman can have vaginal orgasm and clitoral orgasm. Man is so poor! And the woman's orgasm is more total -- her whole body becomes involved in it -- man's orgasm is local. Poor man!

A pretty coed had been receiving obscene phone calls from the same man for months. She was beginning to enjoy it. One night she picked up the phone and it was him again.
"I am gonna come over there, throw you down on the bed, rip off your clothes, spread your legs, and shove something into you that you will never forget!"
"Come on over!" said the girl.
"What?" answered a surprised voice.
"I am serious! You turn me on!"

Twenty minutes later the phone nut was in her apartment. Within five minutes they had their clothes off and within ten seconds the guy was all finished. To add insult to injury, he rolled over and went to sleep on the poor frustrated girl.

An hour later he got up, dressed and headed for the door.
"I will say one thing for you," snapped the coed, "you give great phone!"

Man starts feeling that the woman is enjoying more, and the woman feels the same. It is always so. Even kings think that beggars are more happy: no worry, no anxiety; they can sleep so soundly, so deeply. And it is very difficult for kings to sleep. Beggars don't have food, but they have great appetites; and kings have food but no appetites. Beggars are thinking that kings are enjoying such beautiful palaces, such great food, so many beautiful women, and everything that one can desire. But they don't know that kings can't enjoy food -- their appetites have disappeared long before the food appeared. Yes, they have marble palaces, but they cannot sleep. Their life is a nightmare, constant anxiety, anguish, fear. The king thinks the beggars are in a far better situation: nothing to worry about. Nobody can steal anything from them, nobody can attack them. They don't need bodyguards, they don't need any defense; they can sleep on the road.

Everybody is jealous of everybody else, and that's how it goes on changing. If you are a man, you must have been a woman in your past life; if you are a woman, you must have been a man. You started desiring the other and then the desire has brought a new mechanism for you.

Buddha says it is desire, not God, which has to be looked into, which has to be examined, which has to be observed.

SAD IS THE MAN WHO IN HIS YOUTH
LIVED LOOSELY AND SQUANDERED HIS FORTUNE....

And Buddha says: Beware! Time is passing fast, life is slipping out of your fingers; soon it will be gone. Before it is gone, do something to get rid of desire.

SAD IS THE MAN WHO IN HIS YOUTH LIVED LOOSELY AND SQUANDERED HIS FORTUNE.... What is fortune for Buddha? -- this opportunity, this great opportunity to be aware of desire and its futility, this great opportunity to get rid of desire. This is the great fortune! And sad is the man who has spent his youth loosely, unconsciously, and squandered his fortune. What to say about old people? Even in old age people are repeating the same stupid games.

Ninety-year-old Parker went to a bordello and was so great in bed that the prostitute said, "Old man, if you can do it again, it's on the house!"

"Okay," said Parker, "but if you don't mind, I'd like to take a fifteen-minute nap."
"Okay."
"And while I'm sleeping I'd like you to hold my ding dong!"

She agreed. When he woke up, Parker gave another great performance. So the girl said, "Look, if you can handle it, I'll give you another one for free!"

He agreed. "Okay, but I gotta take another fifteen-minute nap and while I'm sleeping, you have to hold my knob!"

Parker woke up later and once again performed like a teenager. "Say, Pop," said the hooker, "I can understand why you want to take a fifteen-minute nap, but why did you want me to hold your ding dong?"
"Well," said the old man, "the last place I went to, somebody stole my wallet!"

A ninety-year-old man... but the same stupidities! Young people can be forgiven -- although Buddha is not ready to forgive them -- but they can be forgiven; they don't have much experience of life. But even old people, even on their deathbed, at the moment of death, they are still thinking of stupid things and desires. Somebody is thinking of money, somebody is thinking of sex, somebody is thinking of becoming famous -- even on their deathbed! They are completely unaware that they have wasted a fortune.

SAD IS THE MAN WHO IN HIS YOUTH LIVED LOOSELY AND SQUANDERED HIS FORTUNE.... And almost everybody in the world today IS living loosely. By "living loosely" Buddha means that living unconsciously, we go on wasting opportunities which could become great moments of understanding. I am not saying escape from the world; I am not saying escape from anywhere -- but certainly you have to be there with more awareness.

When a recently bought rooster died after only three weeks on the job, Farmer Foster was determined that its replacement would last much longer. So before putting the new rooster to work, Foster dosed it heavily with vitamins and pep pills. The instant the bird was released, it charged into the hen coop and serviced every one of the hens. Then it flew into the adjoining coop and proceeded to do the same for the geese.

Farmer Foster went back to the house, shaking his head and muttering, "He will never last out the day."

Around sunset, Foster was crossing the yard, and there lay the rooster, legs aloft, flat on its back, with two hungry buzzards slowly circling above.
"Damn it!" groaned Foster. "Now I have got to buy me another new rooster!"

The rooster opened one eye, winked, and pointed at the nearing buzzards, saying, "Shhh!"

Be a little more alert than the rooster!

Man is man only when he becomes aware of what he is doing. Otherwise a few are roosters and a few are bulls and a few are horses -- in the form of men. A few are money-mad, a few are sex maniacs, a few are power-hungry. These are all ill people and they have suffered for many lives, but it has become such a settled pattern with them that they go on moving in circles.

SAD IS A BROKEN BOW,
AND SADLY IS HE SIGHING
AFTER ALL THAT HAS ARISEN AND HAS PASSED AWAY.

The day is not far away when you will see that you are just a broken bow. The day is not far away when you will breathe your last, and then you will sigh and weep and cry deep within yourself, because you will know that whatsoever you have been doing has been all just a dream, writing on water. You have lived with shadows; you have not gained any substance in your life. You have wasted a great opportunity in which you could have become a buddha.

Unless you become a Buddha or a Krishna or a Christ, remember that you are wasting a great treasure bestowed upon you by existence. You have not earned it, you don't deserve it. It is a pure gift, a gift of love. Please don't waste it....
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #4
Chapter title: Morning has broken

14 October 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
WHEN I AM DEAD, AM I REALLY DEAD? I WANT TO BE REALLY CONVINCED THAT DEATH IS ETERNAL SLEEP.

Ram Jethmalani, death is the greatest illusion. It has never happened, it can't happen in the very nature of things. Yes, there is something which creates the illusion: death is a disconnection between the body and the soul but only a disconnection; neither the body dies nor the soul. The body cannot die because it is already dead; it belongs to the world of matter. How can a dead thing die? And the soul cannot die because it belongs to the world of eternity, God -- it is life itself. How can life die?

Both are together in us. This connection becomes disconnected; the soul becomes unplugged from the body -- that's all that death is, what we call death. The body moves back to matter, to the earth; and the soul, if it still has desires, longings, starts seeking another womb, another opportunity to fulfill them. Or if the soul is finished with all desires, with all longings, then there is no longer any possibility of its coming back into a bodily form -- then it moves into eternal consciousness.

Moving into eternal consciousness is a very paradoxical phenomenon: one is not and yet one is. A dewdrop slipping into the ocean is no more, in a sense -- as a dewdrop it is no more; the boundary that made it a dewdrop has disappeared. But in another sense it is more than it has ever been: it has become the very ocean, its boundary has expanded to infinity, its boundary has exploded into the unbounded.

A man like Buddha becomes the universal consciousness, yet -- and this is the paradox -- his individuality is not lost, his consciousness is not lost.

So, Ram, I cannot say that death is eternal sleep -- on the contrary, it is eternal awakening. Poets have been telling you down the ages: Death is eternal sleep -- don't be afraid. They themselves know not, they are simply giving you consolation. But what can the difference be between real death and eternal sleep? Have you ever thought about it? If sleep is eternal it is death. If it is never going to be broken then where is the difference? A corpse and an eternally asleep man are exactly the same. If the sleep is going to be forever and forever, it is death.

The primitive people are far closer to the truth: they say that sleep is a small death. They are right, because for a few hours you become completely oblivious to the world, to others, to yourself, to your body. You become completely disconnected for a few hours, then you are reconnected again. It is a small death. Sleep is a small death but not vice versa: death is not eternal sleep; if it were then what would the difference be, Ram?

If you simply want to console yourself that, "I will be eternally asleep in death," that's another matter. But the truth is not to console you; truth is as it is. The truth is that death has two possibilities. If you die

with longing, desiring, then it brings you back into another body, because without a body you cannot make any effort to fulfill your desires. Without the body you cannot eat food, you cannot make love; without the body you cannot become the prime minister of a country -- without the body it is impossible to do anything. The body is the vehicle for doing things; gaining, journeying, reaching, arriving. Without the body you simply are; it is a state of being. With the body you are always becoming: becoming this, becoming that, richer, more famous, more successful. Without the body all becoming ceases. Becoming is another name for desiring, so if a person dies with a deep, deep desire to become something he will be born again into another body. That is one alternative.

The second is: if you have understood the futility of desire, the utter stupidity of desire, if you have seen it through and through -- that no desire can ever be fulfilled, that it promises and it promises greatly but it never delivers the goods, that all desires are deceptive, that it is because of our unintelligence that we go on being victims of desires; if you have seen it through and through and you die with no projection in the mind, with no seed of desire, then all seeds are burned. It is because of this that Patanjali has called the ultimate state of samadhi, NIRBEEJ samadhi, seedless samadhi -- if you can die with all the seeds burned, there will be no sprout anymore, there will be no other births.

Then where do you go? You don't fall asleep. In fact to attain to a state of seedless samadhi one has to be absolutely awake, one has to be a buddha, because the seeds of desire are burned only in the fire of awakening. So if you die without any desire, you die in utter awareness, you see death happening. And remember again, by "death" I mean you see the disconnection happening -- slowly slowly, the soul is becoming separate from the body. Slowly slowly, it is becoming uprooted from the body, it is becoming freer from the prison. And one moment comes when you are totally free from the prison, outside the prison cell called the bodymind mechanism.

Then you remain eternally awake. Then you remain in the universe, diffused in the ocean of life, but eternally awake. It is not a state of sleep.

You ask me, "When I am dead, am I really dead?" Ram Jethmalani, the real YOU will not be dead, but Ram Jethmalani is going to be dead, because Ram Jethmalani is nothing but the name of the combination of soul and body; it is the name of the identity. We feel identified with our bodies; we think we are our bodies, our minds. Remember, mind is only a part of the body, the subtle part, the invisible part. If we are identified with the bodymind mechanism, then certainly this identification is going to die.

Ram Jethmalani is bound to die, but there is something in Ram Jethmalani which is not going to die. You have to become aware of it. And the only way to become aware of it is to be more meditative, to be more of a witness. Start watching your body, start watching your mind; don't get involved, remain aloof, distant, cool. Just as one sits on the bank of a river and watches the river flow by. You don't say, "I am the river." So it is with the body, watch it. Become more and more of a witness. And as witnessing grows and becomes integrated, you will be able to see Ram Jethmalani disappearing even before death.

In meditation the ego dies, the ego disappears. Once the ego has disappeared, once you have seen yourself as an egoless entity, then there is no death for you.

We can say it in another way: it is the ego that creates the illusion of death. And ego itself is false, hence death too is false. We cling to the false, that's why we have to suffer from death.

Sannyas means to become disidentified from the bodymind mechanism -- becoming a witness, a seer, a watcher on the hill. And as you become a seer, a watcher, the hill rises higher and higher, and the dark, dark valley is left behind. You go on seeing the valley for the time being; then, slowly slowly, it becomes so distant you can't see it, you can't hear any noise from the valley, and a moment comes at the ultimate peak of the hill when the valley no longer exists for you. Then although alive, in a sense you are dead. Ashtavakra, one of the greatest seers of this country, says: The sannyasin is one who is dead even while he is alive. But the person who is dead while he is alive will be alive when he is dead.

You also ask me, "I want to be really convinced that death is eternal sleep."

Ram, convictions can't help much, because conviction means somebody else silencing your doubts, repressing your doubts, somebody else becoming an authority for you. Maybe logically he is more argumentative, maybe he has a great rational mind and he can convince you that there is no death, and you may be silenced and your doubts may be silenced. But even the doubts that have been silenced will come back again, sooner or later, because they have not disappeared -- they have only been repressed by logical arguments.

Convictions don't help much; doubts persist as an undercurrent. One is a convinced Christian, another is a convinced Hindu. And I have seen all kinds of people -- they are all full of doubts, all of them --

Christians, Hindus, Mohammedans. In fact the more full of doubt a person is, the more stubborn he is, the more he tries to believe, because those doubts are painful. He says, "I strongly believe in the Gita, in the Koran, in the Bible. I am a staunch Catholic."

Why do you need to be a staunch Catholic? For what? You must be suffering from great doubts. If you don't have any doubts you don't have any beliefs either. Doubts are the diseases and beliefs are the medicines, but all beliefs are allopathic medicines -- they repress, they are all poisons. All beliefs are poisonous. Yes, for the time being they can give you a feeling that now there is no problem, but soon the doubts will assert themselves; they will wait for the right time. They will explode with great urgency one day. They will erupt like a volcano; they will take revenge. Because you have repressed them they have gathered too much energy. One day, in some weak moment, when you are off guard, they will take revenge. Your so-called saints are all suffering from great doubts.

No, I cannot give you any conviction; I don't trust convictions, beliefs. But, Ram, I can invite you to come along with me, I can help you to see. Why be convinced? There is no need.

I have seen and I can help you to see, and only your own seeing is going to be of any value. I have realized: I can help you to realize. I have traveled the path: I can take your hand in my hand, I can take you, slowly slowly, to the highest peak of meditative experience. Your own experience will be a real transformation; then doubts can never come back again. And when YOU have known, you will be surprised that all the poets who have been telling you that death is sleep, deep sleep, eternal sleep, have been telling you lies -- consoling lies, beautiful lies, helpful lies, but lies ARE lies, and the help can only be momentary.

It is like when you are too worried, too tense and you take to alcohol. Yes, for a few hours you will forget all your worries and all your tensions, but the alcohol cannot take your worries away forever; it cannot solve them. And while you are drowned in alcohol those worries are growing, becoming stronger; you are giving them time to grow. And when you are back the next morning with a hangover and a headache added to the worries, you will be surprised; they are bigger than when you had left them.

Then it becomes a pattern of life: become again and again intoxicated so you can forget -- but again and again you have to face your life. This is not an intelligent way to live.

I am against all intoxicants, against all drugs. They don't help; they only help you to postpone problems. I would like to really solve your problems. I have solved mine, and the problems are the same, more or less. I can bring you closer to me so you can feel my heart and you can see through my eyes and you can feel what has happened. And that feeling, that taste, will become a magnetic pull on you.

It is not a conviction, it is not a belief -- it creates trust. And once trust is created the journey has started. I know, Ram, you need great help. I have looked into your eyes -- just once you have been here and just once I have looked into your eyes -- they look very sad. You must be carrying great anguish inside yourself.

On the outside you are a successful man, the topmost criminal advocate in this country. On the outside you are successful in every way -- a member of the parliament, president of the lawyers association of India -- but deep down I have seen, just a passing glimpse, that you are sitting on a volcano. I have seen great anguish in your eyes, great tears just waiting to flow from your eyes. You are not in any way blissful.

I can make you blissful -- why ask for convictions? -- I can give you the real experience. My whole effort here is not to give beliefs to people but experiences, not to help them superficially but really to transform them. I am absolutely available to you. And you cannot escape me for long.

Ram is also my advocate and he enjoys telling people that "I am God's advocate." But to be my advocate is to be in danger; sooner or later you will be trapped. Maybe that's why I have chosen you as my advocate, so that you can come closer to me. My ways are devious.

A great love has arisen in you for me. Now, that love is the first flower of the spring; much more is on the way.

But remember, my whole approach is that of existential experience. I don't want you to be believers, I would like you to experience on your own; I don't want to convince you. What I am saying is my experience: there is no death. I am not saying to you, "Believe that there is no death." I am simply expressing, sharing my experience that there is no death. It is a challenge! It is not an effort to convince you, it is a challenge to come and explore. You are welcome. Think of me as your home!

The second question:

BELOVED MASTER,
I HAVE FELT A DEEP SADNESS ALL DAY LONG STEMMING FROM YOUR REMARKS TODAY ABOUT

PSYCHOANALYSIS AND RECALLING YOUR JOKES OVER THE YEARS ABOUT PSYCHIATRISTS. IN MY OWN LIFE I HAVE BEEN BLESSED WITH ENCOUNTERING A FEW RARE AND WISE PSYCHIATRISTS, PSYCHOLOGISTS -- ONE OF WHOM LED ME TO YOU.
THESE PEOPLE PROVIDED -- AND CONTINUE TO PROVIDE -- AN OASIS FOR ME IN AN OTHERWISE BARREN DESERT IN THE WEST. IT IS NOT SO MUCH THEIR PROFESSION AS THE LEVEL OF THEIR BEING THAT ATTRACTS ME.
WHY DO YOU HIT THIS PROFESSION SO HARD? AND HOW CAN I TRUST MYSELF AND MY EXPERIENCE WHEN IT CONFLICTS WITH WHAT YOU SAY? I FEEL CAUGHT IN A PARADOX.

Prem Sarjana, I hit people only when I love them, I don't waste my hits on unnecessary people, on unworthy people. Psychoanalysts, psychiatrists, psychologists, are my targets. I am throwing my net to catch hold of as many as possible.

It is said of Jesus:

One day, early in the morning, he came to the lake; two brothers, both fishermen, were throwing their net into the lake to catch fish.

Jesus puts his hand on one of the brothers; he looks back, looks into those eyes of Jesus which are far deeper than the lake, far more silent than the lake and far more beautiful.... He understands only the lake; his whole life he has been working on the lake, fishing. Looking into the eyes of Jesus, for the first time he becomes aware that this is possible, that eyes can be so beautiful and can have such depth and such clarity and such blueness and such vastness. He is immensely attracted -- he is a simple fisherman -- and Jesus says to him, "Enough is enough, you have been catching fish your whole life, now come and follow me: I will teach you the art of how to catch men."

And the fisherman followed Jesus, became one of his apostles.

I am interested, immensely interested, in catching all kinds of psychologists, psychoanalysts, psychiatrists, for the simple reason that they have the greatest potential. They can become the right soil for the new man to arrive; they are free of all religious nonsense, they are free from all political stupidity. They are the freest men in a way. Now there is only one thing left with them, a thin barrier: they have made psychoanalysis their religion, they have created their own trinity -- Freud, Adler, Jung. They have created their own Bible, their own theology, now they are caught in it... it happens.

When you have lived for centuries in prisons, even if you are allowed freedom you will soon enter into another prison because that has become your habit. You cannot live without chains. They have broken all the chains but they have now created new chains of their own making, and when you make your own chains, handmade, homemade, you are more attached to them.

Who bothers about what Buddha said? Twenty-five centuries have passed. Who cares what Jesus said or did not say? In fact they have receded so far that nobody is really obsessed with them, except a few people -- who are not contemporaries, who are still living twenty centuries back.

But when you create your own chains and your own prisons... and psychoanalysis is the latest religion -- it is very much easier to fall a victim to psychoanalysis, to Sigmund Freud than to Jesus Christ; it is easier to believe in Marx than in Mohammed, than in Mahavira, than in Manu, than in Moses, because he is so close to us, he speaks such a contemporary language. And that's what has happened to the communists. The Kremlin has become their Kaaba, their Kashi, their Kailash; they also have their own trinity -- Marx, Engels, Lenin; they have their own Bible -- DAS KAPITAL. They have their own apostles -- Stalin, Mao, Castro, Tito. And the same is happening to psychoanalysis, it has become a new religion.

I hit psychoanalysts, Sarjana, because I love them. I am really interested in them. I would like them to come and experience me, and to come and to know what is happening here. And many have heard the call; out of all the professions, psychoanalysts, psychiatrists, psychologists, have received me the most deeply, the most profoundly. Hundreds of them have come and become sannyasins.

And certainly I go on joking about them; those jokes are also my love affair. That's how I show my love, my interest.

You say, "I have felt a deep sadness all day long stemming from your remarks today about psychoanalysis and recalling your jokes over the years about psychiatrists."

You seem to have made a religion out of psychoanalysis yourself, that's why you feel sad; otherwise you would have enjoyed the jokes, you would have loved them. They are so true.

Psychiatrists are crazy people, I mean beautiful people. Whenever I say that somebody is crazy, I am

appreciating them. You have to learn my language. Whenever I say that somebody is crazy I mean that somebody is valuable. To be normal is not a very great thing; to be normal is to be average. That is a condemnation, that somebody is just normal; that means he has nothing in him, he is just hollow.

Don't feel sad, I am not against psychoanalysis -- although I would like psychoanalysts to go beyond it. It has to be a stepping-stone. And whenever I see somebody clinging to a stepping-stone I hit him hard to show him that there is something beyond.

And you say, "In my own life I have been blessed with encountering a few rare and wise psychiatrists, psychologists -- one of whom led me to you."

You may have -- there are a few people who are really intelligent, knowledgeable. But you don't understand the meaning of the word 'wisdom'. It is impossible to find a wise psychoanalyst; if he were wise he would have already become a sannyasin, he would not be a psychoanalyst any longer. And they can be of great help; and particularly in the West where masters don't exist, a psychoanalyst is the only possibility of gaining any help, a pure substitute for a master -- because the master means one who is enlightened, one who has arrived, one who no longer has any problems to solve, any desires to be fulfilled -- one who is already fulfilled.

It is very difficult to find a master in the West. The next best is the psychiatrist, the psychoanalyst. But remember, he is only the next best. And when I say it is difficult to find masters in the West I mean that the Western tradition has fallen into the hands of the priests. For two thousand years the priests have not allowed masters to survive, to exist; or even if, in spite of them, a person became enlightened, he had to go into hiding. He could not declare his enlightenment, he could not share his enlightenment, or he had to share it in such a way that the priests didn't become aware of what he was doing.

So two things Western enlightened people have been doing: one was pretending to be part of the church, using the language of the church and pouring their enlightenment into it, because that was one of the ways not to get into conflict with the church and the state; that's what was done by Meister Eckhart, Saint Francis, Jacob Bohme and others. They remained part of the church. It was just a device to survive and to share something. And they used the language of the church which is very unfitting. They could not be so free as Zen masters or Sufi masters; they could not express themselves totally; they had to force their experience into Christian jargon, which was dull, dead. Or those who were not ready to compromise had to go into hiding, they had to go underground; that's how alchemy was born. Alchemists were not chemists; alchemists were not really trying to transform base metals into gold, that was just a device to hide behind.

The alchemists were real masters but they pretended to be alchemists, and if you had seen them from the outside you would have seen them concerned with base metals and gold and silver. And many experiments were going on, but deep inside the real experiment was going on. Transforming unconsciousness into consciousness -- that is the real transformation of base metal into gold. Gold represents consciousness, enlightenment.

So this happened in the West. The priests were so powerful and the priests were in such a conspiracy with the state that either they burned people like Joan of Arc, who was a mystic -- they killed many mystics -- or forced mystics to go underground, or forced them to speak the language of the church.

Hence in the West masters almost disappeared, and now from the East, particularly from India, there are many many so-called masters roaming all over the West -- Mahesh Yogi, Muktananda, etcetera, etcetera. I call them "etceteranandas." These are all pseudo people, because a master waits for the disciple to come to him; there is no need for the master to go anywhere. If he has real magnetism he will attract people from the farthest corners of the world. If you don't have any magnetism in you then you will have to go and sell whatsoever you can to foolish people. So now the whole West is full of these pseudo masters.

It is better, Sarjana, to be with a psychiatrist than to be with a Muktananda, because the psychiatrist is at least moving in the right direction. He has not arrived yet but he is moving in the right direction. You can find a few very intelligent people in that profession. But wisdom is totally different: wisdom means enlightenment, wisdom means one who has known himself.

But I can understand your difficulty: being in the desert of the West, an oasis becomes of tremendous importance, and that's why you become very sad if I hit psychoanalysts. But without hitting them it is impossible to wake them up. I can understand your difficulty. But now that you are here, part of a buddhafield, you should get rid of your psychoanalysts and psychiatrists. Say goodbye to them; thank them for all that they have done for you, but say goodbye to them. In the West you were helpless and that was the only possibility of getting any help.

"It was deep in the woods back yonder," began old Herbie, the guide. "I was plodding along minding my own business when suddenly a huge bear sneaked up behind me. He pinned my arms to my sides and started to squeeze the breath out of me. My gun fell out of my hands. First thing you know, the bear had stooped down, picked up the gun, and was pressing it against my back."
"What did you do?" gasped the tenderfoot.
Old Herbie sighed, "What could I do? I married his daughter!"

In the West what else could you do? Helpless.... But now that you are here don't feel sad if I hit psychoanalysts.

You say, "It is not so much their profession as the level of their being that attracts me."

You don't know what you are saying. What level of being are you talking about? I have seen hundreds of psychoanalysts -- the commune is full of them, we have more psychiatrists than psychiatric patients. What level of being? There are not many levels of being in the first place.

There are only two planes: either you are enlightened, or you are unenlightened. Do you think there are many many planes so that one man is ten percent enlightened, another is twenty percent enlightened, another is thirty percent enlightened? No, either it is one hundred percent or it is zero -- zero percent or one hundred percent.

You must have been attracted -- that much I can understand -- but your attraction is more because of you than because of the level of the person to whom you became attracted.

The West is suffering from many mental illnesses; it is better to suffer from mental illnesses than to suffer from physical ones, it is at least something higher. It is better to be rich and frustrated than to be poor and starving. I have known both poverty and richness, and to be frank with you I must say, to be rich is better, because the rich person suffers from rich illnesses; the poor person suffers from poor illnesses. The poor person is concerned with the body, the rich person is concerned with the mind.

And the psychiatrist, the psychoanalyst, can provide you with many consolations, many adjustments. And, certainly, when you are disturbed anybody who looks undisturbed, who looks very wise in his advice, who goes on analyzing your dreams, looks as if he has a different level of being. It is not so.

All that psychoanalysis is doing is helping people to become adjusted. The Western modern mind has become very maladjusted -- it is a good sign, it is the sign of a crisis, an identity crisis. All the old values have become invalid, new values are needed. The past has become irrelevant; we have succeeded so much in the West that we cannot live with the values which were created when people were poor, remember it.

A poor society needs different values, a rich society needs different values. When a poor society succeeds in becoming rich it becomes maladjusted, because it goes on teaching the old values which are no longer relevant, and it lives in the new society which is rich.

So people's minds are in a mess. What has been told to them by the priest, by the school, by the college and the university, belongs to the past. And the society has moved from there. It is as if you are taught the mechanism of a bullock cart and you have a car; you will be maladjusted, because you know the mechanism of a bullock cart and you have a Mercedes Benz. You are at a loss; your knowledge is irrelevant, but you cling to your knowledge because that is all that you know. That's what is happening.

People were told for centuries to be ambitious, to have all kinds of riches, to succeed in the world. Now it has all happened! Now to tell people to be rich, to be successful, is utterly futile. They will laugh at you, they will say, "What nonsense are you talking about!"

Hence the hippies. In the East they cannot happen; old values are still relevant -- people know about bullock carts and people have bullock carts. They fit perfectly well. But Western technology, Western science, Western affluence, has gone far ahead of the Western mind and attitudes. So everybody is at a loss. A person's knowledge does not fit with the situation he lives in. He cannot drop the knowledge because by dropping the knowledge he becomes almost ignorant. And there is no other knowledge available.

The function of the psychiatrist is to help these maladjusted people to become adjusted again. This is not very revolutionary work; it is antirevolutionary, it is reactionary. That's why I hit psychoanalysis. Psychoanalysis has to herald the new age! And on the contrary, what it is doing is helping people to become adjusted to the old, rotten society, which is dying. Psychoanalysis has to help people towards the new man who is soon to arrive on the horizon. That's my effort here.

My work is multidimensional. It is not only religious, it is not only educational, it is not only psychological, it is not only artistic -- it has all the dimensions; because the new man will be a multidimensional man. And psychoanalysis is helping the old, rotten society to survive better than it would

survive without the help of psychoanalysis.

Priests, rabbis, and ministers often face anxieties, fears, and frustrations. This was the case with Father Flannagan. The demands of his parish overwhelmed him. He feared lest he might face a complete mental breakdown. So he consulted a psychiatrist. The doctor encouraged him to lay aside his ecclesiastical vestments, then don civilian clothes, red tie, striped shirt, overalls, go out to a tavern and mingle with common people who frequent such places. There, incognito, he might readily overcome his frustrations. He accepted the prescription, changed his garments , and made his first trip to the tavern.

As he sat at a table a go-go girl came tripping up to him to take his order.

Said she, "Have I not seen you before? Your face looks familiar."

A bit embarrassed he answered, "No, indeed, you have never seen me before. This is the first time I have ever been in this tavern."

Finding the treatment encouraging, he returned to the tavern a second time. The same go-go girl rushed over to him to take his order. This time she said, "I am sure that I have seen you some place."

More embarrassed, but still convinced that he was unrecognized, he exclaimed, "Of course you have never seen me before. This is only the second time I have ever come to this tavern."

Some time later he visited the tavern for a third time. Immediately the little go-go girl ran to him with a big smile saying, "Now I know who you are! You are Father Flannagan from the church on Dublin Street!"

The shock of this recognition almost floored him, but the little girl tapped him on the shoulder with these sympathetic assurances: "Don't fret, Father Flannagan! I am Sister Elizabeth from Saint Theresa Convent. I go to the same psychiatrist!"

The old ideas about life, the old morality, the old ideas of sin and repentance, all have become irrelevant. The old priesthood is absolutely maladjusted, and the people who live according to old religious ideas are feeling out of place. And the new people are also feeling out of place, hence the gap between the generations -- it has never been so big as it is today.

Parents can't understand children, children can't understand parents. They speak different languages, there is no communication; a China Wall has come between parents and children.

All the old cherished values, cherished for centuries and centuries, look stupid. Things that we thought were spiritual are no longer spiritual. The world needs a new spirituality and a new kind of religiousness.

I hit psychiatrists, psychoanalysts, more than any other profession for the simple reason that they are the ones who can understand what I am doing here. And if they understand rightly they will serve the future and not the past. They will help you to become more harmonious with yourself rather than become adjusted to an ill society which is just on its deathbed.

That is where my work differs: I don't help you to become adjusted to society. This society is bound to die, it is doomed to die, and the sooner it happens, the better, because it has become ugly. To go on carrying this rotten corpse does not allow people to live rightly. They have to take care of the corpse which stinks, and there are so many corpses in your house that there is no space for you to live.

We have to get rid of the past. Up to now neither Freudian nor Adlerian nor Jungian psychology has been of any help; it has become part of the establishment. As priests have been doing in the past, psychoanalysts are now doing the same: helping people to compromise with society, helping people to be normal. Normality is not health! Health is very rebellious, and psychoanalysis is not yet courageous enough to be rebellious. Hence I hit it -- because I know the potential; it can become rebellious.

Once psychoanalysis becomes rebellious it will help the new man to arrive sooner, it will help the first real revolution in the world. Up to now all the revolutions were very tiny, pseudo, superficial, because the real revolution can happen only in the psyche of man, not in the social structure or the economic structure. A real revolution has nothing to do with politics; it has something to do with the spirituality of man.
We have to create a new spirituality, a new vision.

You say, Sarjana, "In my own life I have been blessed with encountering a few rare and wise psychiatrists, psychologists -- one of whom led me to you."

But where is he? Now it is your duty to lead him to me. Pay him in the same coin! What is he doing there? He should be here! He must have read, he must have heard about me, but that is not the way to know me. The only way to know me is to be a sannyasin, is to be part of my energy field, to vibrate with me, to pulsate with me, to synchronize with me. Now this is your duty, you owe this to him. Help him to come here; he may be afraid to come himself.

Just the other day I received a letter from Hari Chetana in Germany saying that on the radio a very famous psychologist was asked by a woman, "It is now six years since my son went to Poona and there seems to be no possibility that he will ever come back. What do you say about it?"

And the famous doctor said, "I have heard much about Poona, I have read also. You need not be worried -- your son is in the right place."

But hearing about me and reading about me while I am alive here.... And the distance between Berlin and Poona is nothing. Within hours you can be here -- he has never come here.

These people know only one way of becoming acquainted with anything -- and that is reading, studying. These people are knowledgeable people, but not wise.

We are helpless. We cannot do anything about Buddha -- we have to read him because he is no longer present. But how many times, reading Buddha and his beautiful sutras, has not the idea arisen in millions of hearts, "How fortunate it would have been if we had been alive in the time of Buddha." Or reading the beautiful words of Jesus has not the idea occurred to you that, "How tremendously blessed were those people who followed Jesus while he was alive, walked with him, talked with him, dined with him, wined with him"? Reading about Krishna have you not heard the distant, distant call of his flute? Have you not felt a little sad that now there is no possibility of encountering this beautiful man?

But when buddhas are alive you don't use that opportunity. You may have been alive when Jesus was there -- he may have passed through your village and you may not have gone to see him. You may have been alive while Buddha walked on the earth and you may not have ever encountered him. You may have been alive while Krishna was playing on his flute and a few courageous people were dancing around him; you may have passed and you may have thought, "These people are crazy and this man has hypnotized them with his music" -- and you would have thought yourself very sane.

But now you cry and weep and you feel sad.

Sarjana, help your psychiatrists, your psychoanalysts to come here. Tell them a buddha is alive, a christ is back on the earth -- tell them!

And this is not only a message for Sarjana, this is for all of you. Jesus says: Go on the rooftops and shout so that people can hear. I say to you also: shout from the rooftops; help as many people as you can to come here, because right now the water is available, the water is flowing. It can quench the thirst of millions, but they will have to come to the river and they will have to bow down to the river; only then can they receive the gift.

Don't feel sad, feel happy that you are here. And I am going to hit again and again, so you have to become accustomed to my ways. I hit people only when I see great potential in them.

The third question:

BELOVED MASTER,
I AM OBSESSED WITH FOOD. I EAT TOO MUCH AND HAVE GAINED ENORMOUS WEIGHT. CAN YOU HELP ME TO REDUCE MY WEIGHT?

Sangito, this is strange, coming to me from California just to reduce your weight. In California there are far more facilities available to reduce weight. I know it because I had to send Mulla Nasruddin to California. The problem was the same.

When Mulla Nasruddin reached California, he was directed by our sannyasins there to this ultimate weight-losing program. It took four days and was guaranteed to take off fifty pounds or your money would be refunded.

He entered the building and was told to enter the first door to his left and to undress there. He did so and then from a second door in the room entered a beautiful blonde woman, naked but for a sign around her neck. It read, "If you catch me, you can make love to me!"

Nasruddin felt the passion rise within him. The room was fairly small, but the lady was agile, and it took him twenty minutes to catch her. After his love-making, Nasruddin showered and left, eagerly awaiting the next day.

On the second day, he was directed to another room, a bit larger than the first. There a beautiful redhead, naked except for the sign, greeted him. The chase lasted for almost forty minutes.

On the third day, it was another, larger room, and a beautiful brunette! After almost an hour, he caught her too.

Throughout the three days, Nasruddin had kept an account of his weight loss -- twenty-eight pounds to date.

On the fourth day, he envisioned perhaps a bevy of beauties. He was directed to the top floor. He climbed the stairs, removed his clothes and waited. There was a click behind him as the door was locked, and out of his left eye he caught sight of a huge gorilla coming his way with a sign around its neck which read, "If I catch you I'm going to make love to you!"

Sangito, you need not come from California to Poona! But one thing is certain: people become obsessed with food only when they lose the capacity to love. It is an indication that you have forgotten the language of love. If you are in love you never become obsessed with food. Obsession with food is a symptom that you don't know how to love. How it happens has to be understood.

The first acquaintance of the child with the world is the mother's breast. That is his first introduction to the world, his entry into the world -- his first relationship is with the breast of the mother. And the breast becomes the symbol for him of two things: food and love.

Whenever the mother is loving, the breast is available; and whenever the mother is unloving, the breast is not available. Food and love become associated; a deep conditioned reflex happens. It becomes so unconsciously rooted that you repeat it your whole life. If the child knows that the mother loves him he will not drink too much, because he KNOWS, he is secure; whenever he needs the mother her breast will be available.

If the child is insecure and feels that next time the mother may not be available, he will start drinking too much, eating too much.

Now, you can see the point: whenever love is there, there is security and a kind of fulfillment, and the child never becomes obsessed with food. If love is not there, there is insecurity, fear, and a kind of emptiness, and the child stuffs that emptiness with food.

In the West, weight is becoming more and more of a problem for the simple reason that mothers are not ready to give their breasts to their children. Of course the breast loses its shape; and the fear that the breasts will lose their shape and make the woman look old has gripped the mind of women in the West so deeply that they are afraid to give their breasts to their children. And they are creating an obsession about food in the child unknowingly, unconsciously. The child will become obsessed with food, he will eat too much. Eating will become his substitute for love.

Sangito, you will have to learn love. There is no other way to reduce your weight. All other programs can help you a little bit, but sooner or later you will gain weight again because the basic root cause remains the same. You can diet, you can run, swim, exercise, but how long can you diet? Sooner or later you will be fed up with dieting and your mind will become more and more obsessed with eating. Now you will eat in your fantasy, in your dreams, and your mind will convince you that this is not the right way to live. You can't eat this, you can't eat that, and somehow if you ask the doctors, all the good things have to be avoided.

A child was talking to his mother, "You say God is very wise. I don't believe it."
The mother said, "But why don't you believe it?"

He said, "If he was wise, he would have put more vitamins in ice cream. He puts vitamins in things which are uneatable, and things which are really worth eating are dangerous."

How long will you avoid ice cream? The temptation will be such that it will be unavoidable. So you can lose weight for a few days and then you will eat too much, you will take revenge. And you may gain more weight than you had lost by dieting. This is the pattern of millions of people, particularly in the West.

In the East people are starving. You can see a few fat people in Bombay, in Delhi, in Calcutta, but that's all. If you go to the real India, eighty percent of the people in India are starving. There is no question of gaining more weight, they don't have enough weight. They are suffering from malnutrition. Yes, sometimes you will find villagers with big bellies and thin bodies, because they are eating food which is not nourishing, unbalanced, and they eat only when it is available. So when it is available they eat too much.

There are millions of people in India who eat only once a day because they can't afford to eat twice. So to keep their bodies together for twenty-four hours they eat anything, whatsoever is available; sometimes they have to eat the roots of trees.

So the problem is not in the East, the problem is in the West where enough food is available and people have completely forgotten that food grows on trees. Children know that food grows in the fridges. You go to the fridge any time and food is available.

I have heard about a woman who must have been suffering like Sangito. She went to her psychiatrist and asked him his advice -- what to do? He pondered over the problem and gave her a picture, a picture of a naked woman, such an ugly fat woman, disgusting, nauseating, sickening -- just to see it was enough to become afraid of food. And he told the woman, "Stick it inside your fridge so that whenever you open it you will see this picture -- this will remind you of what is going to happen to you."

So she sticks in the picture of the naked woman. The psychiatrist has also given her another picture of a beautiful young woman with a very proportionate body, a world beauty, and has told her, "Stick this in too, so you can compare. If you don't eat too much you will be like this woman, if you eat too much you will be like that one."

Immediately, from the next day, the woman starts losing weight. But a miracle happens: her husband starts gaining weight. The woman is puzzled. She says, "What is the matter?"

He says, "Since you have put that beautiful naked woman inside the fridge, I go again and again to see the picture. And when I see the picture I see the food too, and the flavor and the smell... and I say, 'Why not take a cake or some ice cream or something?' I am eating too much because of your pictures."

In the West the child grows with the idea that food is somehow miraculously produced by the fridges and it is always available, twenty-four hours a day; any time he can go and eat. And mothers have taken their breasts away and mothers are not available much either. The husbands go to work and the mothers go to so many committees -- they belong to the liberation movement, and consciousness-raising committees -- and they have so many charity shows going on and they have to sell tickets and collect the charity funds... they are not available. The father is gone, the mother is gone; the child is left with the fridge and with no love.

Sangito, just understand the root cause of it: love is missing somewhere in your life. I will not take your obsession with food as a real problem, it is a symptom. Love is the real problem -- love more. And if you love more, you will be loved more. And it is not yet too late; you can find a woman. And all women are mothers, and all men are always like children. So any woman will do, because she will function like a mother. And each man needs a mother his whole life, he needs mothering, and each woman needs children. Even the husband is only the oldest child, that's all. And if you cannot find one, you can come to me -- I always have many applications with me; women searching for men, men searching for women. And I fix anybody with anybody! I don't believe in astrology, I believe only in accidents.

Mulla Nasruddin awoke one morning and looked at the clock. It was five minutes to five. Unable to go back to sleep, he went to the front door to get his newspaper. On the front page he saw the date: May 5th. "Oh, fifth day, fifth month, five minutes before five," he thought. "Today will be my lucky day!"

He decided to go to the horse races, so he got dressed and went to the corner to wait for the bus. Soon it came -- it had the number five, and Nasruddin noticed when he boarded that there were three other passengers, the driver and himself -- five in all.

He arrived at the track and waited for the fifth race. He bet five hundred rupees on number five to win -- his horse came in fifth!

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #5
Chapter title: Love knows nothing of duty

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LOVE YOURSELF AND WATCH --
TODAY, TOMORROW, ALWAYS.

FIRST ESTABLISH YOURSELF IN THE WAY,
THEN TEACH,
AND SO DEFEAT SORROW.

TO STRAIGHTEN THE CROOKED
YOU MUST FIRST DO A HARDER THING --
STRAIGHTEN YOURSELF.

YOU ARE YOUR ONLY MASTER.
WHO ELSE?
SUBDUE YOURSELF,
AND DISCOVER YOUR MASTER.

WILLFULLY YOU HAVE FED
YOUR OWN MISCHIEF.
SOON IT WILL CRUSH YOU
AS THE DIAMOND CRUSHES STONE.

BY YOUR OWN FOLLY
YOU WILL BE BROUGHT AS LOW
AS YOUR WORST ENEMY WISHES.
SO THE CREEPER CHOKES THE TREE.

HOW HARD IT IS TO SERVE YOURSELF,
HOW EASY TO LOSE YOURSELF
IN MISCHIEF AND FOLLY.

THE KATTHAKA REED DIES WHEN IT BEARS FRUIT.
SO THE FOOL,
SCORNING THE TEACHINGS OF THE AWAKENED,
SPURNING THOSE WHO FOLLOW THE LAW,
PERISHES WHEN HIS FOLLY FLOWERS.

We begin with one of the most profound sutras of Gautama the Buddha:

LOVE YOURSELF....

Just the opposite has been taught to you by all the traditions of the world, all the civilizations, all the cultures, all the churches. They say: Love others, don't love yourself. And there is a certain cunning strategy behind their teaching.

Love is the nourishment for the soul. Just as food is to the body, so love is to the soul. Without food the body is weak, without love the soul is weak. And no state, no church, no vested interest, has ever wanted people to have strong souls, because a person with spiritual energy is bound to be rebellious.

Love makes you rebellious, revolutionary. Love gives you wings to soar high. Love gives you insight into things, so that nobody can deceive you, exploit you, oppress you. And the priests and the politicians survive only on your blood -- they survive only on exploitation. They are parasites, all the priests and all the politicians.

To make you spiritually weak they have found a sure method, one hundred percent guaranteed, and that is to teach you not to love yourself -- because if a man cannot love himself he cannot love anybody else either. The teaching is very tricky. They say: Love others -- because they know if you cannot love yourself you cannot love at all. But they go on saying:Love others, love humanity, love God, love nature, love your wife, your husband, your children, your parents, but don't love yourself -- because to love oneself is selfish according to them.

And they condemn self-love as they condemn nothing else -- and they have made their teaching look very logical. They say: If you love yourself you will become an egoist, if you love yourself you will become narcissistic. It is not true. A man who loves himself finds that there is no ego in him. It is by loving others without loving yourself, trying to love others, that the ego arises.

The missionaries, the social reformers, the social servants, have the greatest egos in the world -- naturally, because they think themselves to be superior human beings. They are not ordinary -- ordinary people love themselves -- they love others, they love great ideals, they love God. And all their love is false, because all their love is without any roots.

A man who loves himself takes the first step towards real love.

It is like throwing a pebble into a silent lake: the first circular ripples will arise around the pebble, very close to the pebble, naturally -- where else can they arise? And then they will go on spreading; they will reach the farthest shore. If you stop those ripples arising close to the pebble, there will be no other ripples at all. Then you cannot hope to create ripples reaching to the farthest shores; it is impossible.

And the priests and the politicians became aware of the phenomenon: stop people loving themselves and you have destroyed their capacity to love. Now whatsoever they think is love will be only pseudo. It may be duty, but not love -- and duty is a four-letter dirty word. Parents are fulfilling their duties towards their children, and then in return children will fulfill their duties towards their parents. The wife is dutiful towards her husband and the husband is dutiful towards his wife. Where is love?

Love knows nothing of duty. Duty is a burden, a formality. Love is a joy, a sharing; love is informal. The lover never feels that he has done enough; the lover always feels that more was possible. The lover never feels, "I have obliged the other." On the contrary, he feels, "Because my love has been received, I am obliged. The other has obliged me by receiving my gift, by not rejecting it." The man of duty thinks, "I am higher, spiritual, extraordinary. Look how I serve people!"

These servants of the people are the most pseudo people in the world, and the most mischievous too. If we can get rid of the public servants, humanity will be unburdened, will feel very light, will be able to dance again, sing again.

But for centuries your roots have been cut, poisoned. You have been made afraid of ever being in love with yourself, which is the first step of love and the first experience. A man who loves himself respects himself, and a man who loves himself and respects himself respects others too, because he knows, "Just as I am, so are others. Just as I enjoy love, respect, dignity, so do others." He becomes aware that we are not different; as far as the fundamentals are concerned, we are one. We are under the same law: AES DHAMMO SANANTANO.

Buddha says: We live under the same eternal law. In the details we may be a little bit different from each other -- which brings variety, which is beautiful -- but in the foundations we are part of one nature.

The man who loves himself enjoys the love so much, becomes so blissful, that the love starts overflowing, it starts reaching others. It HAS to reach! If you live love, you have to share it. You cannot go on loving yourself forever, because one thing will become absolutely clear to you: that if loving one person,

yourself, is so tremendously ecstatic and beautiful, how much more ecstasy is waiting for you if you start sharing your love with many many people!

Slowly the ripples start reaching farther and farther. You love other people, then you start loving animals, birds, trees, rocks. You can fill the whole universe with your love. A single person is enough to fill the whole universe with love, just as a single pebble can fill the whole lake with ripples -- a small pebble.

Only a Buddha can say: LOVE YOURSELF.... No priest, no politician, can agree with it, because this is destroying their whole edifice, their whole structure of exploitation. If a man is not allowed to love himself, his spirit, his soul, becomes weaker and weaker every day. His body may grow but he has no inner growth, because he has no inner nourishment. He remains a body almost without a soul or with only a potentiality, a possibility, of a soul. The soul remains a seed, and it will remain a seed if you cannot find the right soil of love for it. And you will not find it if you follow the stupid idea: "Don't love yourself."

I also teach my sannyasins to love themselves first; it has nothing to do with ego. In fact, love is such a light that the darkness of the ego cannot exist in it at all. If you love others, if your love is focused on others, you will live in darkness.

Turn your light towards yourself first, become a light unto yourself first. Let the light dispel your inner darkness, your inner weakness. Let love make you a tremendous power, a spiritual force. And once your soul is powerful you know you are not going to die, you are immortal, you are eternal.

Love gives you the first insight into eternity; love is the only experience that transcends time. That's why lovers are not afraid of death: love knows no death. A single moment of love is more than a whole eternity. But love has to begin from the very beginning. Love has to start with this first step: LOVE YOURSELF....

Don't condemn yourself. You have been condemned so much, and you have accepted all that condemnation. Now you go on doing harm to yourself. Nobody thinks himself worthy enough, nobody thinks himself a beautiful creation of God; nobody thinks that he is needed at all.

These are poisonous ideas, but you have been poisoned. You have been poisoned with your mother's milk -- and this has been your whole past. Humanity has lived under a dark dark cloud of self-condemnation. If you condemn yourself, how can you grow? How can you ever become mature? And if you condemn yourself, how can you worship existence? If you cannot worship existence in you, you will become incapable of worshipping existence in others; it will be impossible. You can become part of the whole only if you have great respect for the God that resides within you.

You are a host, God is your guest. By loving yourself you will know this: that God has chosen you to be a vehicle. In choosing you to be a vehicle he has already respected you, loved you. In creating you he has shown his love for you. He has not made you accidentally; he has made you with a certain destiny, with a certain potential, with a certain glory that you have to attain. Yes, God has created man in his own image.

Man has to become a god. Unless man becomes a god there is going to be no fulfillment, no contentment. But how can you become a god? Your priests say that you are a sinner. Your priests say that you are doomed, that you are bound to go to hell. And they make you very much afraid of loving yourself.

This is their trick: to cut the very root of love. And they are very cunning people, the most cunning profession in the world is that of the priest; then he says: Love others. Now it is going to be plastic, synthetic, a pretension, a performance.

They say: Now love humanity, your mother country, your motherland, life, existence, God. Big words, but utterly meaningless. Have you ever come across humanity? You always come across human beings -- and you have condemned the first human being that you came across, that is you. You have not respected yourself, not loved yourself. Now your whole life will be wasted in condemning others.

That's why people are such great fault-finders. They find fault with themselves -- how can they avoid finding the same faults in others? In fact, they will find them and they will magnify them, they will make them as big as possible. That seems to be the only saving device; somehow, to save face, you have to do it. That's why there is so much criticism and such a lack of love.

I say this is one of the most profound sutras of Buddha, and only an awakened person can give you such an insight.

He says: LOVE YOURSELF.... This can become the foundation of a radical transformation. Don't be afraid of loving yourself. Love totally, and you will be surprised: the day you can get rid of all self-condemnation, self-disrespect, the day you can get rid of the idea of original sin, the day you can think of yourself as worthy and loved by God, will be a day of great blessing. From that day onwards you will start seeing people in their true light, and you will have compassion. And it will not be a cultivated

compassion; it will be a natural, spontaneous flow.

And a person who loves himself can easily become meditative, because meditation means being with yourself. If you hate yourself -- as you do, as you have been told to do, and you have been following it religiously -- if you hate yourself, how can you be with yourself? And meditation is nothing but enjoying your beautiful aloneness, celebrating yourself; that's what meditation is all about.

Meditation is not a relationship; the other is not needed at all, one is enough unto oneself. One is bathed in one's own glory, bathed in one's own light. One is simply joyous because one is alive, because one is.

The greatest miracle in the world is that you are, that I am. To BE is the greatest miracle, and meditation opens the doors of this great miracle. But only a man who loves himself can meditate; otherwise you are always escaping from yourself, avoiding yourself. Who wants to look at an ugly face and who wants to penetrate into an ugly being? Who wants to go deep into one's own mud, into one's own darkness? Who wants to enter into the hell that you think you are? You want to keep this whole thing covered up with beautiful flowers and you want always to escape from yourself.

Hence people are seeking company continuously. They can't be with themselves; they want to be with others. People are seeking any type of company; if they can avoid the company of themselves anything will do. They will sit in a movie house for three hours seeing something utterly stupid. They will read a detective novel for hours, wasting their time. They will read the same newspaper again and again just to keep themselves engaged. They will play cards and chess just to kill time -- as if they have too much time!

We don't have too much time; we don't have time enough to grow, to be, to rejoice. But this is one of the basic problems created by a wrong upbringing: you avoid yourself.

People are sitting before their TV's glued to their chairs, for four, five, even six hours. The average American is watching TV five hours per day, and this disease is going to spread all over the world. And what are you seeing and what are you getting? Burning your eyes... because TV is the first thing in the world in which you have to look at the very source of the light. Ordinarily you never look at the light itself -- you look at lighted objects. You don't look at the sun; you look at the rose -- the sun is shining on the rose. You look at the green trees, you look at people's faces. You don't look at the electric bulb itself; you look at the painting on the wall. You will not be able to see the painting if the light is not there, but you don't look directly at the source of light because that burns the very delicate mechanism of your eye.

Now in TV you are looking directly at the source of the light. A movie is far better than TV, because at least you are not looking directly at the source of light. TV is creating so many diseases, now they are suspecting that even cancer may be one of those diseases caused by TV. And a few more new diseases are bound to be discovered soon, because the generation that is looking at TV for five, six hours per day is growing up.

But this has always been so; even if the TV were not there, there are other things. The problem is the same: how to avoid oneself, because one feels so ugly. And who has made you so ugly? -- your so-called religious people, your popes, your SHANKARACHARYAS. They are responsible for distorting your faces and they have succeeded. They have made everybody ugly.

Each child is born beautiful, and then we start distorting his beauty, crippling him in many ways, paralyzing him in many ways, distorting his proportion, making him unbalanced. Sooner or later he becomes so disgusted with himself that he is ready to be with anybody. He may go to a prostitute just to avoid himself.

LOVE YOURSELF..., says Buddha. And this can transform the whole world. It can destroy the whole ugly past. It can herald a new age, it can be the beginning of a new humanity.

Hence my insistence on love -- but love begins with you yourself, then it can go on spreading. It goes on spreading of its own accord; you need not do anything to spread it.

LOVE YOURSELF..., says Buddha. And then immediately he adds: AND WATCH.... That is meditation, that is Buddha's name for meditation. But the first requirement is to love yourself, and then watch. If you don't love yourself and start watching, you may feel like committing suicide.

Many Buddhists feel like committing suicide because they don't pay attention to the first part of the sutra, they immediately jump to the second: watch yourself. In fact, I have never come across a single commentary on THE DHAMMAPADA, on these sutras of the Buddha, which has paid any attention to the first part: LOVE YOURSELF.

Socrates says: Know thyself, Buddha says: Love thyself. And Buddha is far more true, because unless you love yourself you will never know yourself -- knowing comes only later on, love prepares the ground. Love is the possibility of knowing oneself, love is the right way to know oneself.

I was staying once with a Buddhist monk, Jagdish Kashyap; he is now dead. He was a good man. We were talking about THE DHAMMAPADA and we came across this sutra, and he started talking about watching, as if he had not read the first part at all. No traditional Buddhist ever pays any attention to the first part; he simply bypasses it.

I said to Bhikshu Jagdish Kashyap, "Wait! You are overlooking something very essential. Watching is the second step and you are making it the first step, and it cannot be the first step."

Then he read the sutra again and he said with mystified eyes, "I have been reading THE DHAMMAPADA my whole life and I must have read this sutra millions of times -- it is my everyday morning prayer to go through THE DHAMMAPADA, I can repeat it simply from memory, but I have never thought that 'Love yourself' is the first part of meditation and watching is the second part."

And this is the case with millions of Buddhists all over the world, and this is the case with neo-Buddhists also -- because in the West Buddhism is now spreading.

The time for Buddha has come in the West. Now the West is ready to understand Buddha, and the same mistake is being made there too. Nobody thinks that "Love yourself" has to be the foundation of knowing yourself, of watching yourself... because unless you love yourself you cannot face yourself, you will avoid. Your watching may itself be a way of avoiding yourself.

First:

LOVE YOURSELF AND WATCH --
TODAY, TOMORROW, ALWAYS.

Create loving energy around yourself. Love your body, love your mind. Love your whole mechanism, your whole organism. By "love" is meant: accept it as it is, don't try to repress. We repress only when we hate something, we repress only when we are against something. Don't repress, because if you repress, how are you going to watch? And we cannot look eye-to-eye at the enemy; we can look only in the eyes of our beloved. If you are not a lover of yourself you will not be able to look into your own eyes, into your own face, into your own reality.

Watching is meditation, Buddha's name for meditation. 'Watch' is Buddha's watchword. He says: Be aware, be alert, don't be unconscious. Don't behave in a sleepy way. Don't go on functioning like a machine, like a robot. That's how people are functioning.

Mike had just moved into his apartment and decided he should get acquainted with his across-the-hall neighbor. When the door was opened he was delightfully surprised to see a beautiful young blonde bulging out of a skimpy see-through negligee.

Mike looked her squarely in the eye and ad-libbed: "Hi! I am your new sugar across the hall -- can I borrow a cup of neighbor?"

People ARE living unconsciously: they are not aware of what they are saying, what they are doing -- they are not watchful. People go on guessing, not seeing; they don't have any insight, they can't have. Insight arises only through great watchfulness: then you can see even with closed eyes. Right now you can't see even with open eyes. You guess, you infer, you impose, you project.

Grace lay on the psychiatrist's couch.

"Close your eyes and relax," said the shrink, "and I will try an experiment."

He took a leather key case from his pocket, flipped it open and shook the keys. "What did that sound remind you of?" he asked.

"Sex," she whispered.

Then he closed his key case and touched it to the girl's upturned palm. Her body stiffened.

"And that?" asked the psychiatrist.

"Sex," Grace murmured nervously.

"Now open your eyes," instructed the doctor, "and tell me why what I did was sexually evocative to you."

Hesitantly, her eyelids flickered open. Grace saw the key case in the psychiatrist's hand and blushed

scarlet.
"Well -- er -- to begin with," she stammered, "I thought that first sound was your zipper opening...."

Your mind is constantly projecting -- projecting itself. Your mind is constantly interfering with reality, giving it a color, shape and form which is not its own. Your mind never allows you to see that which is; it allows you to see only that which it WANTS to see.

Just twenty years ago, scientists used to think that our eyes, ears, nose and our other senses, AND the mind, were nothing but openings to reality, bridges to reality. But within twenty years -- the last twenty years -- the whole understanding has changed. Now they say our senses and the mind are not really openings to reality but guards against it. Only two percent of reality ever gets through these guards into you; ninety-eight percent of reality is kept outside. And the two percent that reaches you and your being is no longer the same; it has to pass through so many barriers, it has to conform to so many mind things, that by the time it reaches you it is no longer itself.

Meditation means putting the mind aside so that it no longer interferes with reality and you can see things as they are. Why does the mind interfere at all? -- because the mind is created by society. It is society's agent within you; it is not in your service, remember! It is your mind but it is not in your service; it is in a conspiracy against you. It has been conditioned by society; society has implanted many things in it. It is YOUR mind, but it no longer functions as a servant to you; it functions as a servant to society.

If you are a Christian then it functions as an agent of the Christian church, if you are a Hindu then your mind is Hindu, if you are a Buddhist your mind is Buddhist. And reality is neither Christian nor Hindu nor Buddhist; reality is simply as it is. And you have to put these minds aside: the communist mind, the fascist mind, the Catholic mind, the Protestant mind....

There are three thousand religions on the earth -- big religions and small religions and very small sects and sects within sects -- three thousand in all. So there exist three thousand minds, types of mind -- and reality is one, and God is one, and truth is one!

Meditation means: put the mind aside and watch. The first step -- LOVE YOURSELF -- will help you tremendously. By loving yourself you will have destroyed much that society has implanted within you. You will have become freer from the society and its conditioning.

And the second step is: watch -- just watch. Buddha does not say what has to be watched -- everything! Walking, watch your walking. Eating, watch your eating. Taking a shower, watch the water, the cold water falling on you, the touch of the water, the coldness, the shiver that goes through your spine -- watch everything, TODAY, TOMORROW, ALWAYS.

A moment finally comes when you can watch even your sleep. That is the ultimate in watching. The body goes to sleep and there is still a watcher awake, silently watching the body fast asleep. That is the ultimate in watching. Right now just the opposite is the case: your BODY is awake but you are asleep. Then YOU will be awake and your body will be asleep. The body needs rest but your consciousness needs no sleep. Your consciousness IS consciousness; it is alertness, that is its very nature.

The body tires because the body lives under the law of gravitation; it is gravitation that makes you tired. That's why running fast you will be tired soon, going upstairs you will be tired soon, because the gravitation pulls you downwards. In fact, to stand is tiring, to sit is tiring. When you lie down flat, horizontal, only then is there a little rest for the body, because now you are in tune with the law of gravitation. When you are standing, vertical, you are against the law; the blood is going towards the head, against the law, the heart has to pump hard.

So when you have a heart attack the doctors suggest a long rest period: just lie down horizontal -- Snoopy-style! That will keep you in tune with gravitation, otherwise gravitation is tiring. But consciousness does not function under the law of gravitation; hence it never gets tired. Gravitation has no power over consciousness; it is not a rock, it has no weight. It functions under a totally different law: the law of grace, or, as it is known in the East, the law of levitation. Gravitation means pulling downwards, levitation means pulling upwards. The body is continuously being pulled downwards. That's why finally it will have to lie down in the grave; that will be the real rest for it -- dust unto dust. The body has returned back to its source, the turmoil has ceased, now there is no conflict. The atoms of your body will have real rest only in the grave.

The soul soars higher and higher. As you become more watchful you start having wings -- then the whole sky is yours. Man is a meeting of the earth and the sky, of body and soul.

FIRST ESTABLISH YOURSELF IN THE WAY,
THEN TEACH,
AND SO DEFEAT SORROW.

Each sutra is pregnant with great meaning. First Buddha says: LOVE YOURSELF AND WATCH.... And immediately he reminds his disciples: FIRST ESTABLISH YOURSELF IN THE WAY....

He says: Mind you, don't start teaching what I am telling you. The mind plays so many games, and the ultimate game is the game of becoming a teacher. It is difficult, arduous, to transform yourself; it is very easy to teach others. It is difficult to be a disciple, it is very easy to be a teacher -- because the disciple has to surrender and the teacher can keep all his ego. In fact, he can have more ego because so many people are surrendering to him. Unless he has become established in the way -- that means he has attained to love and to watchfulness -- unless he has come to that clarity of consciousness which makes one a buddha, he should not teach.

FIRST ESTABLISH YOURSELF IN THE WAY, THEN TEACH, AND SO DEFEAT SORROW. Otherwise this happens: listening to a buddha, his beautiful teachings, you become so full of the teachings that a great desire arises to teach others. You forget completely that first you have to practice before you can preach. That's how it is happening all over the world.

Once I was taken to a Christian college, one of the biggest in India, where they create missionaries, ministers, priests, etcetera. I was a little puzzled: how can you create priests, ministers, missionaries in a college? That is impossible. The principal was very much interested in me; he invited me. He said, "Come and see!"

It was a six-year course, and I looked around the college, a big campus -- seven hundred people were getting ready to become priests, preachers, teachers -- I looked around, went into many classes, and what I saw was really hilarious. It was so ridiculous.

In one class the teacher was telling the students, "When you give this sermon, this is how you have to stand, and when you come to this point, this is how you have to raise your hand, these are the gestures you make, this is how you have to close you eyes -- as if you have gone into a deep deep meditation...." As if -- don't forget the "as if." They were learning like actors.

In Poona there is a film institute where they prepare actors; that I can understand -- acting can be taught. Even there I have never heard that film institutes have created great actors, but one can understand that acting can be taught, even though great actors have not been created by film institutes. Even there it fails.

Actors are also born like poets, because acting is poetry, it is art; you have to have an inborn spirit. Not everybody can be an actor, because one has to get so much involved in the act, so deeply involved, that one forgets that one is separate. One has to lose one's identity in the acting, one has to become one's part; one has to forget everything about oneself. This is no ordinary feat. One can think that acting can be taught -- but how can you teach people to become masters?

Taking leave of the principal I told him one story:

"I have heard -- it must have happened in some college like yours -- the teacher was telling the students, 'When you talk about paradise, heaven, smile a heavenly smile, your eyes full of joy and light, and look upwards towards heaven. And for a moment become silent and just let people see how joyous, full of light and joy you are.'

"A student raised his hand and he said, 'That's right, but when we are talking about hell, what to do?'

"The teacher said, 'Then just as you are will do -- just stand as you are. You need not do anything else, just be yourself, that's all, and that will show them what hell is.'"

Teaching people to become masters is such an absurdity. Jesus did not learn in any college. It is fortunate that such colleges did not exist in those days; otherwise they might have destroyed Jesus. Buddha never went to any religious institution to learn. Religion has to be lived, because that is the only way to learn it.

Buddha says: AND SO DEFEAT SORROW.

Love, watch, become an enlightened person -- then teaching will be simple, then it will start flowing from you. You will be teaching by your walk, by your sitting, by your silence, by your talking. You will be continuously teaching in every possible way.

To live with a master is to be constantly showered by his teaching. Whatsoever he is doing, his way of doing has a totally different fragrance: it is IN the world but not OF the world.

TO STRAIGHTEN THE CROOKED
YOU MUST FIRST DO A HARDER THING --
STRAIGHTEN YOURSELF.

It is easy to look at people's faults. One loves to see people's faults, because that helps and strengthens your ego: "I am far superior." It is very difficult to see one's own faults; only a man who loves himself can see them.

Don't listen to others, what they say about you. See yourself, who you are, where you are, what your faults are. And the miracle is: seeing a fault through your own awareness dissolves it. You need not make any effort to dissolve it; the very awareness is enough. It starts melting like ice in the hot sun. But it is very difficult to see one's own faults, because you never look at yourself; you are constantly extroverted, looking at others.

The shapely new stenographer gave a piece of paper to the company auditor, saying, "Here is that report you wanted, Mr. Berry."
"My name is Mr. Perry!" he corrected. "You must have been talking to the head bookkeeper who can't pronounce his P's right. Did he say anything about me?"
"Only that when it comes to meaningless details, you are a regular brick!"

It is certainly difficult, because you have to turn your whole consciousness towards yourself. And we have become so extroverted, we have been MADE so extrovert, that introversion seems to be almost impossible. We are paralyzed; we can look only at others. Even if we want to look at ourselves we have to look in a mirror. Then the image in the mirror becomes the other.

One has to learn to look at oneself with closed eyes, to watch silently. And don't carry any a priori prejudices. Many people have told you, "These are your faults." Don't carry those ideas within you, otherwise you will find them -- because thought is very inventive. Put aside all that has been told about you. Remember only one thing: unless you know it on your own authority, it has no value, no meaning. So go without any prejudice -- for or against. Just go in total openness and see. And if you love and if you know how to watch, you will come across the most mysterious phenomenon: seeing a fault is dissolving it. That is Buddha's great secret: knowing that you are doing something wrong is enough; you can't do it anymore.

Socrates says: Knowledge is virtue. He can be understood only in the light of Buddha. He was misunderstood very much in Greece, because Greece has produced great philosophers but not great buddhas. There are only four names from Greece which can be counted among the buddhas: Socrates, Pythagoras, Heraclitus, Plotinus. And there are thousands of names of great philosophers. The Greek tragedy is that there are so many philosophers and so few buddhas.

Socrates was saying something immensely valuable, but it was out of context. There was no atmosphere in which it could be understood. He was speaking the truth: knowledge is virtue. If you KNOW something is wrong it disappears; if you know something is right you start behaving accordingly.

That's what Jesus means when he says: Truth liberates. It is enough to know the truth, and liberation happens of its own accord. It is not that first you have to know and then you have to practice. Knowing is enough: it transforms your conscience, and once conscience is transformed, your character follows suit like a shadow.

YOU ARE YOUR ONLY MASTER.
WHO ELSE?
SUBDUE YOURSELF,
AND DISCOVER YOUR MASTER.

Buddha says the outer master is nothing but a reflection of the inner. To be with an outer master is for a certain purpose -- so that the inner master starts getting synchronized with the outer. The outer is just a provocation, a challenge, but the real function of the master is to help you discover your own master.

The real master never makes dependents of his followers and disciples; he helps them to be independent, to be free. He never gives them a certain pattern of life; he only gives them hints of how to attain light of their own. He helps them to be themselves; he does not impose his personality on his disciples.

This is the criterion by which to judge whether the master is real or pseudo. If somebody is trying to impose his personality on you, his ideas on you, his character on you, his morality on you, his principles on you, beware! Avoid such a man as quickly as possible. He is dangerous, he is destructive. He may look very loving to you, but his love is poisonous. He may be very sweet, but his sweetness is nothing but sugarcoated poison.

The real master is one who helps you to be yourself, who helps you to be free -- even free of himself.

The Zen people say: If you meet the Buddha on the way, kill him! And they worship Buddha, and still they say: If you meet the Buddha on the way, kill him! They are simply saying what Buddha himself has said. Buddha insisted his whole life: Don't follow -- understand. Imbibe my spirit, but don't follow my character. You will have your own character, which is going to be unique, because there has never been another individual who is like you and no other individual will ever be who can be like you. You are unique.

Don't become imitators. But that's what happens: people become parrots. They repeat what their masters say, they imitate how their masters live.

Reid was very fond of his male parrot. The parrot had become despondent and after all sorts of experiments to snap him out of it, Reid decided that his feathered friend needed some sex.

Reid found a beautiful female parrot in a pet shop and paid fifty dollars to have his bird serviced.

The female was delivered to Reid's house and placed in the male parrot's cage. Instantly the male let out a terrifying scream and began tearing the female's feathers out.

"What are you doing?" screeched the female.

"For fifty bucks, baby," shouted the male, "I want you nude!"

He may be simply imitating his master! Don't be a parrot, don't imitate. Be authentic to yourself, be true to yourself.

YOU ARE YOUR ONLY MASTER. WHO ELSE? SUBDUE YOURSELF. When Buddha says, SUBDUE YOURSELF, he does not mean repress yourself. The translation is not exactly what he means. And there is a difficulty in translating him, because Buddha uses the word 'self' in the sense of ego. He is not a believer in the self. He says any sense of self is nothing but a subtle form of ego.

And when he says, "Subdue yourself," he simply means: look deeply into the idea of your ego -- and it will be gone, it will disappear. It is a false phenomenon. The idea that "I am separate from existence," is a false idea, totally false. It needs only a right perception and it will be dissolved. And the moment ego disappears, you can discover your own master.

When the ego is not there, who is there? -- a pure consciousness, a pure awareness, with no center to it, with no content either. There are no thoughts and no center, just a pure consciousness -- a consciousness without any center and without any circumference. That consciousness is nirvana, enlightenment; you have come to your own master. From then onward you need not ask anybody. Even if you want to ask you cannot: all questions have evaporated, all problems have evaporated.

This state of no-problem, no-question, is the state of bliss, of peace, of truth, of freedom.

WILLFULLY YOU HAVE FED
YOUR OWN MISCHIEF.
SOON IT WILL CRUSH YOU
AS THE DIAMOND CRUSHES STONE.

And remember: whatsoever you have been doing, nobody else is responsible for it. WILLFULLY YOU HAVE FED YOUR OWN MISCHIEF. It is your own will, it is out of your own choice, that you have been doing things which are finally destructive to you. In the beginning they may not appear so; in the end you will come to know that you have killed yourself, poisoned yourself, slowly slowly. And because it was such a slow process, you could not become aware. To become aware of slow processes, great watchfulness is needed.

I have heard about an experiment:

A scientist threw a frog into boiling water. Naturally the frog immediately jumped out of the water -- instantly, he didn't lose a single moment; it was a question of life and death. He really jumped high, as he had never jumped before.

Then the scientist put the frog into another bucket of water of the same temperature as the frog's body. The frog was very happy, was resting at the bottom. And then the scientist started heating the water so slowly that it took twenty-four hours for the water to come to the boiling-point. The frog never jumped out of it. He could not become aware -- the process was so slow, the increase in heat was so slow that it needed a buddha's awareness. You can't expect it from a frog -- you can't expect it from people!

The frog died. The water was boiling, the frog was boiling, but he wouldn't jump out of it. Twenty-four hours was enough; he became accustomed to the slow increase. It was warming up so slowly that he could never discriminate that the water was being heated up.

That's what is happening in your life: you go on doing mischief, you go on doing wrong things, in the hope that by wrong means you can reach the right end. This is one of the great fallacies, a universal fallacy, that means and ends are not joined together, that wrong means can help you to reach a right end. The fallacy is so prevalent that nobody thinks of it as a fallacy.

It is impossible to reach the right end by wrong means. Wrong means are bound to lead you to wrong ends, but then it is too late. By the time you reach, it is too late -- the process cannot be reversed. The whole time has been wasted -- and you may have become accustomed meanwhile to wrong means. You may go on perpetuating those wrong means your whole life. Others may say that this is wrong and you may even agree with them intellectually, but intellectual agreement never brings any change. Unless you existentially feel, "Something is wrong and I am poisoning myself," you will not be able to snap out of it.

And we are so clever at rationalizations that we go on doing mischief, thinking that it is not mischief, convincing ourselves that this is not mischief. And we are so skillful with words, with logic, with arguments, that we can prove to others, "This is not mischief, I am doing something great."

Joseph Stalin killed millions of people in Russia, and with a very clean conscience; he was never disturbed that he was killing millions of people. In fact, no other person has killed so many people. But he was working for the great idea of equality, communism, a classless society. Those ideas are great, but they are simply IDEAS and just for ideas, abstract ideas, abstractions, he was killing real people.

And the people who were killed were not rich people, they were poor people -- poor people who were very much attached to their small pieces of land; they did not want the land to become collective. They were killed. And the beauty is -- or the irony -- that Stalin was thinking he was killing them for their own sake, because "Unless the land belongs to the state, unless a dictatorship of the proletariat is ushered in, the poor people cannot be helped." And it was the poor people who were too attached to their small things!

In Russia there were not many rich people. It was almost like India; very few rich people, and ninety-eight percent poor people. But poor people have their own attachments -- more so because they don't have much -- a small piece of land, an old cow, a bullock cart, a few hens. And they are very much afraid because this is all they have.

There is a story told:

A communist was asking a farmer, "Do you believe in communism or not?"

He said, "Yes, I believe in communism!"

The communist leader asked, "If you had two cars, would you give one to somebody who had none?"

He said, "Yes, absolutely yes!"

"And if you had two houses, would you be willing to give one house to somebody who had none?"

He said, "Absolutely!"

And then the communist leader asked, "If you had two cows, would you give one to the person who had none?"

He said, "No, absolutely no!"

The communist leader said, "But this seems to be absurd -- up to now you are saying, 'Yes, yes, yes!' Why suddenly no?"

He said, "I don't have two cars, I don't have two houses -- but I have two cows!"

When you don't have, what is the problem? You can give everything when you don't have it. You can give the moon, you can give the sun to anybody who wants them, but when it comes to real problems then it

is difficult.

Poor people were killed, but Joseph Stalin slept well. He was never disturbed because "I am killing so many people." And the communist ideology was also a good rationalization for him, because communism believes there is no soul: consciousness is only a by-product of matter, an epiphenomenon. So when you kill a person you are not killing anybody -- there is nobody inside; a man is just matter.

This was a great help for the murderer, Joseph Stalin. If there is nobody inside, you are not committing any crime, and when YOU die YOU will die: there is not going to be any afterlife and there is not going to be any Judgment Day.

People can create philosophies, rationalizations, arguments, for doing all kinds of mischief. And people are ready to believe anything that helps them to continue as they are.

Holding a butterfly in his palm, Basil walked into a cocktail lounge.
"See this butterfly?" he shouted. "If somebody will tell me how much this butterfly weighs, I will bestow all my charm on him."
"Shut up, you bum," shouted a man at the bar. "It weighs a hundred pounds."
"Ah, sweetheart, you win!"

If you want to do something, then anything can be accepted if it helps your desire, your wishes.

Lars came home early one afternoon and found his wife lying naked on the bed breathing heavily.
"June, what is the matter?" he asked.
"I think I am having a heart attack," she gasped.

Quickly, Lars rushed downstairs to phone a doctor when his son came rushing in and exclaimed, "Daddy! There is a naked man in the front closet!"

Lars opened the closet door and found his best friend cowering there.
"For God's sake, Emil!" screamed Lars. "June is having a heart attack and here you are sneaking around scaring the children!"

When you want to believe in anything, you can invent all kinds of ideas. Watch how you defend your mischief, how you defend your wrongs, your faults.

BY YOUR OWN FOLLY
YOU WILL BE BROUGHT AS LOW
AS YOUR WORST ENEMY WISHES.
SO THE CREEPER CHOKES THE TREE.

When the creeper starts moving up a tree, the tree feels very good; it is very ego-fulfilling that the creeper needs the tree. Whenever you are needed you feel good. The tree knows, "I am strong and the creeper has to depend on me." The tree wants the creepers, more and more creepers, to go round and round the tree, to have its support. It may think it is doing a great public service, or it may think that it is a great lover and the creepers are beloveds. Creepers are female and the trees are all male chauvinists! But sooner or later the creepers are going to suffocate the tree, to choke the tree -- but then it will be too late.

Beware, be watchful of every step: TODAY, TOMORROW, ALWAYS. Don't lose a single moment in unawareness, because in unawareness you are bound to do some mischief -- and all mischief is going to rebound on you, sooner or later.

Morgan, aged eighty-six, was talking to his doctor. "About four weeks ago," he said, "I picked up an eighteen-year-old girl, took her to a motel, and we made love all night. Three weeks ago, I met a twenty-year-old, double-parked in front of her house, and we did it for three hours. Just last week, I grabbed a seventeen-year-old, took her to the park and we have been making love for six straight days."
"My goodness!" gasped the doctor. "Picking up all these strange girls, I hope you are using some precautions."
"Oh, sure," said the old man. "I give them a phony name and address."

Eighty-six years old, remember! And what precautions is he taking? He is giving a phony name and a phony address.

If you have persisted in your follies your whole life, even dying you will die full of your follies. Hence, don't postpone till tomorrow -- one never knows whether tomorrow will come or not. Start being watchful from this very moment.

HOW HARD IT IS TO SERVE YOURSELF,
HOW EASY TO LOSE YOURSELF
IN MISCHIEF AND FOLLY.

HOW HARD IT IS TO SERVE YOURSELF.... What does Buddha mean by it? He means how hard it is to be aware -- because that is the only true service to yourself. Unless you love yourself immensely you will not go on that arduous journey of being watchful. You can be watchful only if you love yourself so tremendously that you don't want to commit any folly, any mischief, that you don't want to bring any misery on yourself.

Be selfish -- because if you are selfish you will be altruistic. First get rooted into your own being, and then you will be of help to others. But you have been told that if you are selfish that is bad. "Be unselfish, be altruistic! Help others, serve others, and forget yourself!"

A mother was telling her small boy, "It is our duty to serve others. God has made you to serve others."

The boy thought for a moment and then said, "I can understand that -- that God has made me to serve others -- but why has God made others? To serve me? But this seems to be ridiculous! He makes me to serve others, makes others to serve me? Why can't I serve myself and they serve themselves? It will be more simple, less complicated."

You have been told to serve others -- and you serve them, but what service can you do for them? In the name of service you do all kinds of wrong things to people. You are bound to do wrong things because you are not alert enough....

THE KATTHAKA REED DIES WHEN IT BEARS FRUIT.

There is a certain reed, the KATTHAKA reed, in India, which dies when it bears fruit.

SO THE FOOL,
SCORNING THE TEACHINGS OF THE AWAKENED,
SPURNING THOSE WHO FOLLOW THE LAW,
PERISHES WHEN HIS FOLLY FLOWERS.

It takes a little time for the seed to grow and become a sprout, and the sprout to grow and become a tree. And the tree also takes time, the right season, to grow flowers, and then fruits come. It takes time. When you sow the seeds you don't see the flowers or the fruits.

Be watchful when you are sowing your seeds, because once sown you will have to suffer the consequences. Whatsoever you sow you will have to reap. It is just that the time gap creates illusions in people's minds. They think they can escape, that they can sow wrong seeds and reap the right crops. That is impossible -- that is against the eternal law.

And these are the people -- "the fools" Buddha calls them -- who scorn the teachings of the awakened, who laugh and ridicule the buddhas, because the buddhas seem to be enemies to them. They know that if buddhas are right then their whole life is wrong, and that is too much for them to accept. They know that if buddhas are right then they are utterly stupid, utterly idiotic, and that is too much for their egos to accept, too humiliating. Hence it is better to crucify a Jesus, poison a Socrates, stone a Buddha, than to listen to them.

SCORNING THE TEACHINGS OF THE AWAKENED, SPURNING THOSE WHO FOLLOW THE LAW.... And those who listen to the buddhas and follow the law, the ultimate law of life -- the law of love

and the law of meditation -- those who follow, they are being laughed at. People ridicule them. People think that they are mad, insane. People try in every possible way to pull them away from the right path, because their very presence hurts them.

When a single person starts meditating, all the nonmeditators are against him. He is doing something which raises questions about their life-style, and if by meditation he becomes more peaceful and more blissful, then of course they become more and more suspicious of their life-style, more and more doubtful -- and nobody wants to live in doubt. And it is easier to kill the person, to destroy the person, than to destroy your doubts. It is easier to remove the buddha, to murder the buddha, than to become conscious.

Christians have never been able to explain why Jesus was crucified, and they have found all kinds of wrong interpretations. They think he was being crucified for the sins of humanity. Utterly stupid! If you commit a sin, YOU will suffer. Why Jesus Christ? Why this poor man? What has he done? Christians say Jesus was crucified because Adam and Eve committed the original sin. Why not crucify Adam and Eve? What has this poor carpenter's son done? He is utterly innocent, he has not committed any sin.

And then they say -- and they have to find new, and more, explanations, because no explanation satisfies -- he has chosen to be crucified himself, as a sacrifice to save humanity. But humanity is not saved yet, two thousand years have passed. So one thing is certain: his sacrifice was futile.

But all these explanations are wrong. The real thing is that a man who is enlightened is bound to be crucified, killed, murdered, by those who have invested deeply in unconsciousness.

Buddha reminds you that you can scorn the teachings of the awakened and spurn those who follow the law, but remember: THE KATTHAKA REED DIES WHEN IT BEARS FRUIT. SO THE FOOL... PERISHES WHEN HIS FOLLY FLOWERS. It will not be too long. Soon you will see the fruits of your own actions and then you will cry and weep, but then it will be too late.

Beware! And do two simple things -- in fact simple, but they look arduous, because we have been brought up with absolutely wrong conditionings. The first is: LOVE YOURSELF. And the second is: WATCH -- TODAY, TOMORROW, ALWAYS.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #6
Chapter title: Christ: the last Christian

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The first question:

BELOVED MASTER,
I LOOK INTO YOUR EYES AND THERE IS NO ONE THERE. WHERE ARE YOU?

Anand Bhavo, the dewdrop has disappeared into the ocean... now forget the dewdrop and look at the ocean. If you go on searching for the dewdrop, you will miss the ocean; you will remain preoccupied with the dewdrop, you will not be able to see the vastness that has happened. The dewdrop disappearing into the ocean in a sense is no more, but in another sense it is for the first time -- now it has become the ocean.

Looking into my eyes, don't try to search for a person; you will not find any person there. The person has disappeared; now there is a presence. Presence is infinite; a person has a definition -- a boundary, a certain name, form, a label. Presence is simply presence. The flower is no more, it has become the fragrance. You can hold the flower in your hand, but you cannot hold fragrance in your hand. To experience fragrance hands are not needed at all. That's how you should come close to me: you should be more sensitive towards the presence, synchronize with my presence.

And the only way to synchronize with my presence is for you also to dissolve your person and become a presence. Only two presences can meet and mingle and merge. If you are a person then there is no possibility of melting and merging with me. You remain a rock and I am a river -- how are you going to melt and merge with me?

You also become a presence -- that's my whole teaching, my whole message. Let the person die, let the flower disappear, because the person is nothing but a mask. The presence is your essence. The presence is what is meant by godliness. There is no God, only godliness; but because we are persons we imagine God also as a person.

Our attitude towards ourselves is bound to reflect in our other attitudes too; our attitude towards existence is bound to be part of our attitude towards ourselves.

You are still searching in my eyes for a person -- certainly there is none. Hence you can become afraid, scared, because you will see emptiness, nothingness.

There are three stages of being with me. One stage is that of a student who thinks about me as a person. He never looks into my eyes, he never tries to penetrate my being, he remains concerned with the superficial, the formal, my body, my words. He remains an outsider, curious, desirous to know more about me, longing for more and more knowledge, information. But there is an infinite distance between me and him. He will gather a little information about the mysteries of life and will leave. He will become more knowledgeable, more egoistic; in fact he will leave more sick than he had come, more burdened than he had come -- burdened by knowledge.

He will not have any taste of my wisdom. He can't understand wisdom; he understands only knowledge, he understands only that which can be expressed through words, theories, logic. He will be unable to see the beyond. He has to be pitied. He comes and goes empty-handed. He comes to the river and goes back home thirsty. He thinks he has gained much, but all that he has gathered are crumbs fallen from the table while he could have been my guest -- he remained a beggar.

The second stage is that of a disciple -- who comes a little bit closer, becomes aware of something mysterious, starts feeling, moves from the world of thinking to the world of feeling, slips from the head to the heart. He will be able to hear not only the words but the poetry hidden behind them. He will be able to hear not only the words, but the silence contained in those words.

Of course he will see the superficial too, but he will be able to understand that that's not all -- something more is there. He will not be exactly conscious of it, but an unconscious intuitive feeling is bound to be there. If he lingers here a little longer then that feeling will become more solid, more substantial. First it will be only a shadow, a glimpse, a vision that happens once in a while and then is lost, as when clouds disappear and for a moment you see the sun, and again there are clouds and the sun is no more.

The student never sees the sun, he only sees the clouds. The disciple, once in a while, is touched by the beyond, moved by the beyond. The student lives in the head, the disciple lives in the heart. But just to remain a disciple is not enough either -- better than being a student, far better, far superior, but not enough. One step more -- and that is the step of being a devotee.

A devotee is one who neither thinks about the master, nor feels about the master, but starts synchronizing with his being; neither from the head nor from the heart, but from the very core of his existence. He starts pulsating, he starts living in the same rhythm, he breathes the way the master breathes. His heart dances with the beat of the master's heart. He loses himself, he is no longer an outsider.

The student is absolutely an outsider, the devotee absolutely an insider, and the disciple is in between. The disciple is in the middle, on the way. If he is courageous he will become a devotee, if he is a coward he will fall back and become a student. The student is at ease, because he is not aware at all of the real; the devotee is at ease because he is in tune with the real. The greatest difficulty is that of the disciple; he is in between, pulled apart in two directions. He will have to decide sooner or later either to be a student or to be a devotee; one cannot prolong the state of being a disciple for long, because it is a state of anguish, it is a state of tension.

The student is relaxed because he is unconscious, the devotee is relaxed because he is conscious, but the

disciple is vague -- vaguely conscious, vaguely unconscious, the disciple lives in the world of twilight, neither day nor night, neither here nor there, in a kind of limbo.

Anand Bhavo, you are in the state of being a disciple. Yes, glimpses have started showering on you -- now be courageous, move a little closer. Don't only look into my eyes, but be my eyes. Don't be a spectator, become a participant, get involved, committed. Don't look at me as somebody separate from you. The time has come: become inseparable, so attuned that you don't have any identity of your own. I don't have any identity of my own. And when you also lose your identity we are two zeros coming closer and closer and closer, and in a sudden flash of thunder the two zeros are no more two, they have become one.

That orgasmic experience of oneness is the first experience of godliness. The first experience of godliness happens in being utterly one with the master.

The master is only a device, remember, he is only a window to the divine. Come closer and closer to the window and the window disappears and the frame of the window disappears and the whole sky opens up with all its stars.

And then you will be able to see me in the eyes of my sannyasins and in the song of the birds and in the green and red and gold of the trees and in the stars and in the rivers -- you will be able to see me everywhere.

Ramakrishna was dying, one of the greatest modern masters. He was suffering from cancer of the throat. It had become impossible for him to eat anything, even to drink water was impossible. For the last three days of his life he could not eat or drink anything.

Vivekananda fell at his feet and said, "If you ask God, just for the asking -- the miracle is bound to happen. Why don't you ask him to take this cancer away? At least you can say, 'Allow me to eat and drink.'"

Ramakrishna said, "If you say so, I will do it. I never thought of it. Your idea is good. I will try."

He closed his eyes. Tears started flowing from his closed eyes, his face became full of light. All the anguish of the cancer, all the pain -- intolerable was the pain -- suddenly disappeared. He opened his eyes. Vivekananda was very happy, the other disciples were very happy, that something had happened, something miraculous. But they were not aware of what it was, they thought God had taken the cancer away, or at least had allowed Ramakrishna to eat and drink. But that was not the real miracle.

Ramakrishna opened his eyes, he was ecstatic; for a few moments he could not utter a single word. Then he said, "Vivekananda, you are a fool! You suggest such stupid things to me, and you know that I am a simple man, a villager, so I accept. I said to God, 'I can't eat, can't drink -- why can't you allow me at least to eat and drink?'

"And he said, 'Ramakrishna, have you gone crazy? Now you can eat from the mouths of your disciples, now you can drink from others' throats -- why do you cling to your own throat?' And that released me from my body. That's why I cried in joy. Yes, that's true! -- all throats are mine. I can eat, I can drink from others' throats."

When he was dying, his wife Sharda asked him, "What am I to do when you die?" because death was so imminent and so certain. In India when the husband dies, the wife has to drop all her ornaments. In Bengal particularly, the wife has never to use any colored clothes, she can only use white, no ornaments. Sharda asked, "What am I to do? Should I wear white and no ornaments when you are gone?"

Ramakrishna said, "But I am not going anywhere! I will be here! You will be able to see me in the eyes of those who love me. You will be able to feel me in the wind, in the rain, in the sun. A bird on the wing and suddenly you will remember me, and I am there! A beautiful sunset and you will remember me and I am there! You are not going to become a widow; you are married to me forever and forever. This marriage is not of time, it is of eternity."

He is talking about the marriage between a devotee and a master. Sharda was a devotee, not only his wife -- that was secondary. And that's how it happened. Ramakrishna died, Sharda never even wept; she continued her way of life as if Ramakrishna was still alive.

Every night she would prepare the bed for Ramakrishna, as she used to prepare it before. She would put up the mosquito net and she would tell Ramakrishna, "Now you go to sleep, it is already too late." She would prepare the food that he used to like, she would bring the THALI, would sit by his side and tell Ramakrishna, "Look what I have prepared for you."

People used to think that she had gone mad. No, she was not mad. People were mad. She had understood the point. When she was dying, her last words were... she told all the disciples that had started loving her as their master, in the absence of Ramakrishna -- they started crying and weeping -- she said, "Wait, what are

you doing? Have you forgotten what Ramakrishna told me? That he was not going anywhere? I am not going anywhere either. Feel blissful, feel happy that I am also getting free of the body. Rejoice because now I can melt into Ramakrishna, into his universality."

This is the state of the devotee. But to be a disciple is no mean achievement. It is a necessary step towards being a devotee.

Anand Bhavo, one step more -- then you will not say, "I am looking into your eyes," you will say, "I am looking through your eyes." Then you become my eyes, then you are not standing outside, you stand inside me and you start looking at existence as I look at it. And then a great transformation, a great transcendence, a great revelation....

The second question:

BELOVED MASTER,
YOU TALK SO OFTEN OF WONDER AND OF LOVE. HOW IS BEING IN A STATE OF AWE AND CHILDLIKE INNOCENCE RELATED TO BEING IN A STATE OF LOVE?

Anand Nur, wonder and awe are the greatest spiritual qualities. Wonder means you function from a state of not knowing. The knowledgeable person never feels wonder; he is incapable of feeling wonder because he thinks he already knows. He knows all the stupid answers, he may know the whole ENCYCLOPAEDIA BRITANNICA; hence every question is already answered in his mind. When a question is such that there is no answer to it, that it is unanswerable; not only today, but forever; not that it is unknown, but it is unknowable -- when one encounters the unknowable, unanswerable, one experiences wonder. One is in a state of awe, as if the heart stops beating, as if you don't breathe for a moment.

The experience of wonder is such that everything stops. The whole world stops; time stops, mind stops, the ego stops. For a moment you are again a child, wondering about the butterflies and the flowers and the trees and the pebbles on the shore, and the seashells -- wondering about each and everything, you are a child again.

And when you can wonder and can feel the immense beauty of existence which can only be felt in awe, when suddenly you are possessed by existence, overwhelmed, you can dance, you can celebrate that moment, you can say "Aha!" and you don't know anything else to say, no word, just an exclamation point...!

The knowledgeable person lives with a question mark and the man of awe and wonder lives with an exclamation mark. Everything is so tremendously deep and profound that it is impossible to know it. Knowledge is impossible. When this is experienced then your whole energy takes a jump, a quantum leap, from the mind to the heart, from knowing to feeling. When there is no possibility of knowing, your energy does not move in that direction anymore.

When you have realized that there is no possibility of knowing, that the mystery is going to remain a mystery, that it cannot be demystified, your energy starts moving in a new direction -- the direction of the heart. That's why I say love is related to wonder and awe, to childlike innocence. When you are not obsessed with knowledge you become loving. Knowledgeable people are not loving, heady people are not loving; even if they love, they only think that they love. Their love also comes via their heads. And passing through the head, love loses all its beauty, it becomes ugly. The heady people are calculating; arithmetic is their way.

Love is jumping into a dangerously alive existence with no calculation. The head says, "Think before you jump," and the heart says, "Jump before you think." Their ways are diametrically opposite.

The knowledgeable person becomes less and less loving. He may talk about love, he may write treatises about love, he may be conferred Ph.D.s, D.Litt.s for his theses on love, but he knows nothing of love. He has not experienced it! It is a subject that he has been studying, it is not an affair that he is living.

You ask me, Nur, "Beloved Master, you talk so often of wonder and of love...."

Yes, I always talk about wonder and love together, because they are two sides of the same coin. And you will have to learn to start from wonder because the society has already made you knowledgeable. The school, the college, the university -- the society has created a great mechanism to make you knowledgeable. And the more you are stuffed with knowledge, the less and less your love energy flows. There are so many blocks created by knowledge, so many rocks in the path of love, and there exists no institution in the world

where you are helped to be loving, where your love is nourished.

That's my idea of a real university, that's what I want to create here. Of course it will remain unrecognized by the government, it will be unrecognized by other universities. And I can understand -- if they recognize it, that will be a surprise to me. Their not recognizing it is really recognizing it -- recognizing that it is a totally different kind of institution, where people are not made knowledgeable but loving.

Humanity has lived with knowledge for centuries, and has lived in a very ugly way. D.H. Lawrence once proposed that if for one hundred years all the universities and colleges and schools were closed, humanity would be benefited immensely.

I agree with him totally. These two persons, Friedrich Nietzsche and D.H. Lawrence, are beautiful people. It was unfortunate that they were born in the West; hence they were not aware of Lao Tzu, of Chuang Tzu, of Buddha, of Bodhidharma, of Rinzai, of Basho, of Kabir, of Meera. It is unfortunate that they knew only the Jewish and the Christian tradition. And they were very much offended by the whole Jewish and Christian approach towards life. It is very superficial.

Friedrich Nietzsche used to sign himself, "Anti-Christ, Friedrich Nietzsche." First he would write "Anti-Christ." He was not really anti-Christ -- anti-Christian of course, because in one of his saner moments he said that the first and the last Christian was crucified -- he was Jesus Christ, the first and the last.

But in his name something absolutely false is existing, and the day Christ was denied by the Jews they became false. Since that ugly day they have not lived truly. How can you live beautifully if you reject your own climaxes? What Moses had started, a beautiful phenomenon, came to a climax in Jesus Christ, and the Jews rejected Jesus Christ. That very day they rejected their own flowering, their own fragrance. Since that day they have not been living rightly.

And the people who followed Jesus have created something absolutely against Jesus. If he comes back he will be nauseated, disgusted, seeing the Vatican and the pope and all that goes on in the name of Christ. My own feeling is... somebody was asking me, "Jesus promised to come back again -- will he come back?"

I told him, "If he comes back this time, you will not need to crucify him -- he will commit suicide himself! Just seeing the Christians will be enough -- enough to commit suicide. Hence my feeling is that he is not going to come. Once is enough, twice will be too much."

But these two men, Nietzsche and Lawrence, were immensely misunderstood in the West. They also provided reasons for being misunderstood; they were helpless, they were groping in the dark. Of course their direction was right; had they been in the East they would have become buddhas. They had the potential -- great potential, great insight. I agree with them on many points.

D.H. Lawrence was very much against your so-called education -- it is not education, it is mis-education. Real education can only be based on love, not on knowledge. Real education cannot be utilitarian, real education cannot be of the marketplace. Not that real education will not give you knowledge; first, real education will prepare your heart, your love, and then whatever knowledge is needed to pass through life will be given to you, but that will be secondary. And it will never be overpowering; it will not be more valuable than love.

And whenever there is a possibility of any conflict between love and knowledge, real education will help you to be ready to drop your knowledge and move with your love; it will give you courage, it will give you adventure. It will give you space to live, accepting all risks, insecurities; it will help you to be ready to sacrifice yourself if love demands it. It will put love not only above knowledge but even above life, because life is meaningless without love. Love without life is still meaningful; even if your body dies it makes no difference to your love energy. It continues, it is eternal, it is not a time phenomenon.

To have a loving heart, you need a little less calculating head. To be capable of loving you need to be capable of wondering. That's why, Nur, I always say that awe and childlike innocence are deeply related with the energy called love. In fact they are different names for the same thing.

The third question:

BELOVED MASTER,
YOU SPOKE TODAY ABOUT NOT DOING WRONG. WHAT IS RIGHT AND WHAT IS WRONG?

Prem Murti, hitherto right and wrong have been decided by all the religions as if they were fixed entities; do this, don't do that, this is sin, that is virtue. That is not a right approach to reality, because what

is right today may be wrong tomorrow, what was wrong yesterday may be right today.

Life is a flux, it is constant movement, it is change. Except change, everything else changes. So I cannot give you fixed ideas about what is right and what is wrong. I cannot do that harm to you. All the old religions have done that; maybe it was needed because humanity was in a very immature state. But now man has come of age. Small children have to be told don't do this....

A small boy was asked by the teacher in school -- it was his first day -- "What is your name?" He said, "Don't Johnny."

The teacher was puzzled, he said, "Don't Johnny? Never heard such a name before."

He said, "This is my name, because whatever I do my mother says, 'Don't Johnny!' This MUST be my name."

He had been told so many times, "Don't, Johnny! Don't, Johnny!" that he thinks it is his name.

But it can be forgiven as far as children are concerned because you cannot go into deep explanations; you cannot explain to them the reasons, the motives. You have to give them simple instructions, clear-cut; otherwise they will not be able to follow.

Humanity was also in such a state for centuries, but now all those commandments look very stupid. They were relevant one day, they are no longer relevant; they are corpses we are carrying. They don't work anymore, they don't help anybody -- they hinder everybody.

So don't ask me, Prem Murti, what is right and what is wrong -- it depends. All I can say to you, all I would like you to be aware of is: any act done in awareness is right and any act done in unawareness is wrong. The act does not matter as far as I am concerned, my approach is concerned, my philosophy of life is concerned; the act does not matter, what matters is your consciousness. Are you acting unconsciously or consciously?

So the real question is something within you, not what you do but who you are. I change the whole emphasis from the objective to the subjective, from the outer to the inner. If you are doing it consciously you are right -- and that has always been the approach of the enlightened ones.

A great master, Nagarjuna, was asked by a great thief.... The thief was well known over the whole kingdom and he was so clever, so intelligent that he had never been caught. Everybody knew -- he had even stolen from the king's treasury, many times -- but they were unable to catch him. He was very elusive, a master artist.

He asked Nagarjuna, "Can you help me? Can I get rid of my stealing? Can I also become as silent and blissful as you are?" It happened in a certain context.

Nagarjuna was the greatest alchemist that the East has given birth to. He used to live naked, with just a begging bowl, a wooden begging bowl, but kings worshipped him, queens worshipped him. He came to the capital and the queen touched his feet and said, "I feel very much offended by your wooden bowl. You are a master of masters; hundreds of kings and queens are your followers. I have prepared a golden bowl for you, studded with beautiful diamonds, emeralds. Please don't reject it -- it will wound me very much, it will hurt me very much. For three years great artists have been working on it, now it is ready."

She was afraid that Nagarjuna might say, "I cannot touch gold, I have renounced the world." But Nagarjuna did not say anything like that; he said, "Okay! You can keep my begging bowl, give me the golden one."

Even the queen was a little shocked. She was thinking that Nagarjuna would say, "I cannot accept it." She wanted him to accept it, but still, deep in her unconscious somewhere was the old Indian tradition that the awakened one has to live in poverty, in discomfort, as if discomfort and poverty have something spiritual in them. There is nothing spiritual in them.

Nagarjuna said okay. He didn't even look at the golden bowl. He went away. The thief saw Nagarjuna moving outside the capital, because he was staying in a ruined temple on the other bank of the river. The thief said, "Such a precious thing I have never seen -- so many diamonds, so many emeralds, so much gold. I have seen many beautiful things in my life but never such a thing, and how did this naked man get hold of it, and how is he going to protect it? Anybody will be able to take it away from him, so why not me?"

The thief followed Nagarjuna. Nagarjuna heard his footsteps, he knew somebody was coming behind him. Nagarjuna reached the temple. The temple was an absolute ruin, no roof, no doors; just a few walls were left. He went inside a room without a roof, without a door, without windows.

The thief said, "How is he going to protect such a precious thing? It is only a question of hours." He sat outside the window, hiding behind a wall.

Nagarjuna threw the bowl outside the window. The thief was very much puzzled. The bowl fell just near his feet. He was puzzled: "What has this man done?" He could not believe his eyes, he was also shocked. He stood up -- even though he was a thief, he was a master thief and he had some dignity. He thanked Nagarjuna. He said, "Sir, I have to show my gratitude. But you are a rare man -- throwing out such a precious thing as if it is nothing. Can I come inside and touch your feet?"

Nagarjuna said, "Come in! In fact I have thrown the bowl out so that you could come in."

The thief could not understand what he was saying; he came in, he looked at Nagarjuna -- his silence, his peace, his bliss -- he was overwhelmed. He said, "I feel jealous of you. I have never come across a man like you. Compared to you, all others are subhuman beings. How integrated you are! How gone beyond the world! Is there any possibility for me too one day to attain such integration, such individuality, such compassion and such nonattachment to things?"

Nagarjuna said, "It is possible. It is everybody's potential."

But the thief said, "Wait! Let me tell you one thing. I have been many times to many saints and they all know me and they say, 'First you stop stealing, then anything else is possible. Without stopping stealing you cannot grow spiritually.' So please don't make that condition because that I cannot do. It is impossible. I have tried and I have failed many times. It seems that is my nature -- I have to go on stealing, so don't mention that. Let me tell you first so you don't make it a condition."

Nagarjuna said, "That simply shows you have never seen a saint before. Those must have all been ex-thieves; otherwise why should they be worried about your stealing? Go on stealing and do everything as skillfully as possible. It is good to be a master of any art."

The thief was shocked even more: "What kind of man is this?" And he said, "Then what do you suggest? What is right, what is wrong?"

He said, "I don't say anything is right or anything is wrong. Do one thing: if you want to steal, steal -- but steal consciously. Go tonight, enter into the house very alert, open the doors, the locks, but very consciously. And then if you can steal, steal, but remain conscious. And report to me after seven days."

After seven days the thief came, bowed down, touched Nagarjuna's feet and said, "Now initiate me into sannyas."

Nagarjuna said, "Why? What about your stealing?"

He said, "You are a cunning fellow! I tried my best: if I am conscious, I cannot steal; if I steal I am unconscious. I can steal only when I am unconscious. When I am conscious the whole thing seems so stupid, so meaningless. What am I doing? For what? Tomorrow I may die. And why do I go on accumulating wealth? I have more than I need; even for generations it is enough. It looks so meaningless that I stop immediately. For seven days I have entered into houses and come out empty-handed. And to be conscious is so beautiful. I have tasted it for the first time, and it is just a small taste -- now I can conceive how much you must be enjoying, how much you must be celebrating. Now I know that you are the real king -- naked, but you are the real king. Now I know that you have real gold and we are playing with false gold."

The thief became a disciple of Nagarjuna and attained to buddhahood.

I cannot say to you what is right or wrong. I can say only one thing to you: be conscious -- that is right. Don't be unconscious because that is wrong. And then whatsoever you do in consciousness is right.

But people are living in unconsciousness. And let me tell you: in unconsciousness you may think you are doing something right, but it can't be right. Out of unconsciousness, virtue cannot flower; it may appear virtuous but it can't be. Deep down it will still be something wrong. If you are unconscious and you give money to a poor man, watch: your ego is strengthened. This is sin.

You are unconscious and you go on serving poor people, ill people; you open a hospital or a school -- but whatsoever you do gives you a very subtle ego, a pious ego. And a pious ego means pious poison -- but poison is poison! And pure pious poison is far more dangerous because it is unadulterated; it is pure poison. Hence ordinary people suffer from a very gross ego, it is adulterated.

I have heard:

Mulla Nasruddin wanted to commit suicide. He went to the druggist, purchased a big quantity of poison, drank it, and waited in his bed the whole night: "Now I am going to die, now I am going to die." He opened his eyes again and looked at the clock: "Twelve... two... four... six.... And the children are getting ready, and

the wife is preparing the breakfast -- and I have not died yet? Or have I died and become just a ghost? What is the matter?" He pinched himself and he felt the pain; he said, "No, I am still in my body."

He ran to the druggist; he said, "What kind of poison have you given me? Such a quantity should have killed at least ten people, and I drank it all and I'm still alive."

The druggist said, "What can I do -- in India you cannot find anything pure. Everything is adulterated, from milk to poison. What can I do?"

The ordinary ego is adulterated with many other things. But the religious ego, the ego of a saint, of a mahatma, of a sage, is unadulterated -- it is pure poison. Just a drop of it is enough.

So if you do good things unconsciously, they are going to create more ego in you. And only on the surface will they appear good; they will be harmful to the people to whom you are being good. Never be a do-gooder, avoid it. More mischief has been done by your public servants, missionaries, social reformers, than by anybody else.

The most fundamental thing is to be conscious and then act, and then whatsoever you do is going to be right. But people are unconscious.

"No, I will not go to the movies with you!" said Jackie. "I know your kind! As soon as we are seated, you will start fiddling with my blouse buttons with one hand and tugging at my skirt with the other, getting ready to take liberties!"
"No, I would not," protested Patrick. "The people sitting behind us could see what I was up to."
"Yes, that's true," said Jackie, "so maybe we had better get there early and find seats in the last row."

What you want to do, and what you say, and what you really do, are totally different things. You may be doing something which you never wanted to do, you may not be doing something which you always wanted to do. You live a schizophrenic life, divided into the unconscious and the conscious. And out of this schizophrenia whatsoever happens is wrong.

Biff was the strong, silent type. He walked into the school cafeteria, ordered coffee, and winked at the waitress, a sensuous blue-eyed senior. She smiled.
"Want to go riding?" he asked.
"Sure, I will be ready in five minutes."

So they got in the car and he drove out on the highway. He took off down a road, then he drove down a lane. The lane came to a dead end and he stopped the car and cut the motor off.

Turning to her, he uttered his first speech, "Well, how about it?"
The waitress nodded.
"Okay," she said, "you have out-talked me!"

Just watch what you are doing, why you are doing it, what you are saying, why you are saying it. Just go on watching your acts, your thoughts, and slowly slowly, a great consciousness arises in you. And then you can see all the games that you have been playing with others, and not only with others but with yourself too.

The patient, whose history card a doctor was filling out, said she was a spinster. So, when he came to the space for listing number of children, he automatically put down "none."
"But, Doctor," she said, "I have a thirteen-year-old daughter!"
"I thought you told me you were an old maid?"
"I am," she replied. "But I am not a stubborn old maid."

Whatsoever the conscious goes on pretending, the unconscious is the real source of your acts, and unless the unconscious disappears totally from your being, you can't do right. Only one tenth of your being is conscious, nine tenths are unconscious. The unconscious is almost a continent underneath a shallow layer of water you call consciousness. The unconscious motivates you. The conscious only finds rationalizations for doing what the unconscious wants to do. The conscious is at the service of the unconscious; this is a wrong situation. Let the unconscious be at the service of the conscious -- and you become a sannyasin.

That is what sannyas is all about: making consciousness more and more the center of your being, and transforming more and more chunks of unconsciousness into consciousness, bringing more and more light

into the inner darkness.

A day comes when you are full of light; your whole being is conscious. Not even a corner of your being has any darkness about it -- all is known and experienced through and through. You are well acquainted with yourself, totally acquainted with yourself; then whatsoever you do, Prem Murti, is right. Right is the flowering of consciousness, and wrong the flowering of unconsciousness.

The fourth question:

BELOVED MASTER,
WHY ARE THE INDIANS UNABLE TO SEE WHAT IS HAPPENING HERE?

Sandesh, they have a long past, a very long past, longer than any other country, longer than any other race. And the longer the past, the more prejudiced you are. The American is the least prejudiced in the world because he does not have a long past, only three hundred years old. It is nothing compared to the past of India.

Ten thousand years are absolutely certain historically, but India existed before that. In fact those who have gone deep into research, they say Indian culture has existed for at least ninety thousand years or more. Such a long past makes a country very old, utterly old. Its mind becomes settled and stagnant, it cannot accept anything new, it is very difficult.

What is easy for the American is very difficult for the Indian. The Indian thinks he knows already; he is so well informed, at least about spirituality, that he does not feel that he has to come to me. He never comes here, but without coming here he goes on expressing his opinions about me. It is natural in an ancient, old, dead culture. And it is a very repressive past that India has gone through; it does not allow freedom.

Freedom has never been the goal of Indian culture but obedience: obedience to the society, obedience to religion, obedience to the scriptures. And India has this idea that all that was beautiful has already happened, the golden age has already happened. Now man is not evolving, progressing -- but declining. This is something to be understood.

In the West the idea is that man is evolving higher and higher, evolution is happening, there is great progress happening. The golden age is in the future for the West.

For the East, particularly for India, the golden age has already passed thousands of years ago; we are on a decline. We are not moving towards the peak, we are moving towards the valley. More and more darkness will surround us, more and more death; man will become more and more ugly.

Hence when I speak of a new humanity the West can understand me; the Indian mind simply feels at a loss -- what am I talking about? "A new humanity, a golden age in the future? It has already passed, it is history. We are not going to attain any golden age in the future; there is only death, man is doomed."

India has accepted this idea that the future is nothing but death, the future holds no hope. And I bring a new hope to you. I give you a new promise, I herald a new humanity. Hence it falls on deaf ears; it is so much against their conditioning, they cannot bridge the gap, and it is a very very repressive conditioning.

India has repressed all that is natural; it has gone into its unconscious, it is there boiling within. And I am talking about expressing, and India believes in repression. India believes in repression -- sex, love, body, all that is natural. And I believe in expression, creativity. I am speaking a non-Indian language.

Hence this strange phenomenon that I am living in India but I am not part of India at all. This small community of my sannyasins is a world community -- it is not an Indian ashram, it is a world commune. This small commune represents the whole of humanity, not of the past but of the future.

So I am bound to be misunderstood, misinterpreted, condemned, hindered in every possible way . There are twenty-five cases against me in the courts. The government goes on inventing any kind of case against me -- a man who never leaves his room.... What crimes can I commit? Twenty-five cases against a man who never leaves his room! Just think -- if I were moving outside, they would have invented at least one thousand cases against me.

They have to be forgiven for the simple reason that they cannot understand; in their own minds they are doing something very right. They think of me as a destructive force, and in a way they are right: I am here to destroy the whole conditioning whether it is Indian or German or Jewish, whether it is Christian or Mohammedan or Buddhist.

My work consists of destroying the conditioning and making man free of all conditioning. This happens

every day -- not only to Indians, to others too.

A new sannyasin, Jacob, has written a letter to me. He is a Jew, so he is very much offended by the Jewish jokes. Now you cannot even understand humor, you become serious even about that, so what to say about serious matters? He has become a sannyasin but deep down the Jew is there, ready to be offended. I am going to offend EVERYBODY.

I offend Germans as much as I can, I offend Jews, I offend Indians, I offend Mohammedans.... I will offend everybody, because that's my whole work -- to clean you of all the shit that you have been carrying all along. And it hurts because you think it is something very valuable that you are carrying.

Now the Indian mind is the most sexual in the world, the most sexual because the most repressed. The Indian goes on seeing things which are not there; he projects or he invents or he tries hard to find something.

The woman phoned down to the hotel manager. "I'm up here in room 5110," she shouted angrily, "and I want you to know there is a man walking around in the room across the way with not one stitch of clothes on and his shades are up."

"I will send the house detective up right away, madam," said the manager.

The detective entered the woman's room, peered across the way, and said, "You're right, madam, the man hasn't any clothes on, but his window sill covers him from the waist down no matter where he is in his room."

"Indeed?" yelped the lady. "Stand on the bed! Stand on the bed!"

The lady must have been Indian. But Indians are everywhere; they are not only in India, they are not confined to India, remember. Wherever repressive people are, there are Indians. They can be in England, they can be in Italy, they can be in Spain, they can be anywhere. The Indian mind represents the repressive mind.

The woman was calling collect.

"Would you repeat the name, please?" said the telephone operator.

"Yes, Alice. A-L-I-C-E. A as in 'adultery', L as in 'lust', I as in 'incest', C as in 'copulation', E as in 'erotic'...."

Now, what to say about this woman? She must be carrying a monster within herself.

And that is the situation in India: everybody has repressed so much, there is so much pus inside the soul, that when they hear or read about me they feel hurt. The hurt comes because they are carrying wounds within themselves. And it always hurts if you go to the surgeon: he has to squeeze the pus out of your wounds, only then can the wounds heal. And I am a surgeon, my compassion does not allow me to leave you as you are. Whatsoever the cost to me, whatsoever the risk to me, I am determined to expose your wounds to you -- because once you know your wounds, once your wounds are exposed, brought to the surface, they immediately start healing. And India carries great wounds: it is not only physically poor today, it is spiritually poor too. And when I say this it hurts the most, because that is the only shelter for the Indian ego that, "We are spiritual people." And my own experience is that there is no spirituality left.

Yes, once in a while a buddha has happened in India -- and more buddhas have happened in India than anywhere else, it is true -- but the Indian masses, the crowd, is not spiritual, not at all. In fact because of this phenomenon of the buddhas, the Indian masses have become hypocrites. They have heard great teachings -- they cannot follow those teachings, because to follow them needs great effort. They cannot follow but they can pretend; that is cheap and easy. So Indians have become pseudo.

Larson took Charlotte for a drive way out in the country and parked the car in a desolate stretch.

"If you try to molest me," said Charlotte, "I will scream!"

"What good would that do?" asked Larson. "There isn't a soul around for miles."

"I know," said Charlotte, "but I want to satisfy my conscience before I start having a good time."

Indians also want to have a good time, but first they want to satisfy their conscience, so they are screaming at me. But slowly slowly, the sensitive, the intelligent Indians are coming closer to me. It takes time, but the most sensitive people are bound to become part of my buddhafield.

And Indians suffer from an inferiority complex because for one thousand years they have been slaves.

Rabindranath was never praised in India -- condemned, criticized as much as possible because he was a very life-affirmative person. He even had the courage to criticize Buddha in his own way. He was against the whole negative tradition of India.

In one of his poems he says:

After twelve years Buddha comes back home -- he has become enlightened. He has thousands of followers; naturally he remembers his wife, his child, his old father, and he wants to help them. He wants to share what he has attained, so he comes back to his palace. Yashodhara, his wife, whom he had deserted twelve years before, is naturally very angry.

For twelve years she has been accumulating anger, but an Indian wife, even if she is angry, cannot show her anger to her husband, at least not in those days. But in a very vicarious way... she asks one question of Buddha. It is not an historical thing, it is a poem by Rabindranath Tagore, his own invention but it shows his attitude and approach.

Yashodhara asks Buddha, "Just one question I have to ask you: for twelve years I have waited to ask you this question. You have become enlightened: was it impossible to become enlightened living in the world, in the house with me? Just one question I want to ask you: was it absolutely necessary to escape from the world, was it not possible here in the house? Am I more powerful than your consciousness? Was the temptation more than the search for truth?"

And Rabindranath says Buddha bows down his head and stands silently, says nothing. But that says everything -- now Buddha knows it could have happened in the house too. There was no need to desert the wife and the child and the old father and the family and the people; there was no need. Now he knows! Now he knows that enlightenment has nothing to do with the mountains and the forests; it can happen anywhere.

Rabindranath in another of his poems says, "I don't want NOT to be born again. I pray to God: Give me your world again and again and again! It is so beautiful, it is such a gift -- I am grateful!"

Now these are very anti-Indian attitudes, the whole hankering of India has been how to get rid of life; it is life-negative. Rabindranath is very life-affirmative; he loves life and loves it tremendously. He was condemned very much.

But when he got the Nobel Prize, then the whole country was just full of praise. But he refused to go to the gatherings, to the meetings, which were arranged to praise him. He said, "This is not praise for me -- you are praising the Nobel Prize. You can take the certificate and the medal and garland it and do whatsoever you want -- I am not going to come!"

He got the Nobel Prize for the book GITANJALI -- offering of songs -- which he had written twenty years before. In India nobody praised it because it is very life-affirmative, but once the Nobel Prize was given for GITANJALI, GITANJALI was the greatest thing that had happened to India. Then the same people started praising it.

India suffers from a great inferiority complex; for one thousand years it has been a slave. So don't be worried, I know how things are going to happen.

First, more and more intelligent, sensitive, alert Western people are bound to come to me. Once they are here, more and more, in thousands, Indians are going to follow suit -- that is because of an historical accident one thousand years old.

Whatsoever is done by the West, India becomes suspicious that it must be right. First it reacts: "How can it be right?" because it goes against its tradition. Then, slowly slowly, it HAS to compromise. So I am not worried about it, not at all. Let the seekers come from every nook and corner of the earth and sooner or later you will find India also coming closer and closer to me.

But they are always late in everything. They have been missing the train for five thousand years -- that has become their habit. They can't be pioneers, they have forgotten how to be pioneers. They can only be followers.

And this work is pioneer work, something immensely new is being tried here. India WILL listen to it, at least I hope so. But you need not be worried about it.

The last question:

BELOVED MASTER,
FOR SOME YEARS I HAVE BEEN PRACTICING STANDING ON MY HEAD. IT IS SOMETIMES GOOD TO

SEE THE WORLD UPSIDE-DOWN! NOW, HOWEVER, A SWAMI IN THE CENTERING GROUP HAS TOLD ME THAT YOU HAVE SAID IT IS NOT GOOD TO STAND ON ONE'S HEAD. NOW I'M WONDERING WHY THIS MAY BE SO. WHAT IS WRONG WITH STANDING ON MY HEAD?
PLEASE EXPLAIN THIS TO ME.

Anand Vibhu, nothing is wrong with standing on your head -- you will just become more stupid AND more respectable, more unintelligent and more holy. There are advantages and there are disadvantages. If you want to be intelligent, then please stand on your feet. If God had intended that man should stand on his head, he would have made you in a different way.

I also tried it once in my childhood, but I looked so silly standing on my head -- and, moreover, I fell asleep and because of sleeping, I fell down and had my neck strained for at least two weeks -- so I decided that this couldn't be what God wants me to do.

But, Vibhu, if you have been trying it long enough, now it cannot do any more harm. And some time it may come in handy too.

I have heard:

Sigmund Freud died and was sent to hell -- where else? When he arrived the Devil greeted him -- obviously.

"Welcome," said the Devil. "Here you will have one of three irrevocable choices about where you will spend eternity. Come on!"

The first room was filled with people who were carrying large stones up a steep hill only to see them fall back to the bottom -- to where they had to return and start the whole process again.

Freud was then shown the second room. It was filled with typewriters. Thousands of people were clattering away, each with a Devil's assistant behind him. Whenever a mistake was made, the assistant would slap the person on the back.

Freud was becoming extremely apprehensive.

The final room was filled with human feces, up to the necks of the thousands of people there. Each person had a cup of coffee which he or she was sipping, just above the dung.

"Well," said the Devil, "which room do you choose?"

Freud thought for a second, realizing that in the third room, at least there was no physical work, and he enjoyed coffee too.

"Okay, I will take the third room."

He waded into the feces and waited for someone to bring him his cup. Just as he heard the large door slam behind him he heard an assistant shout, "Alright, everybody! Coffee break is over! Everyone back standing on their heads!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #7
Chapter title: You are the source

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MISCHIEF IS YOURS.
SORROW IS YOURS.
BUT VIRTUE ALSO IS YOURS.
AND PURITY.

YOU ARE THE SOURCE
OF ALL PURITY AND ALL IMPURITY.

NO ONE PURIFIES ANOTHER.

NEVER NEGLECT YOUR WORK
FOR ANOTHER'S,
HOWEVER GREAT HIS NEED.

YOUR WORK IS TO DISCOVER YOUR WORK
AND THEN WITH ALL YOUR HEART
TO GIVE YOURSELF TO IT.

Man can either be in hell or in heaven -- it is his choice. Hell and heaven are not geographical; they are not places outside you but spaces within you -- and both alternatives exist in each individual. Man is like a ladder: you can go up, you can go down; it is the same ladder. Just change the direction and you start moving upwards. It is the same energy that becomes hell and that becomes heaven. Just a deep understanding is needed of your energies, of your possibilities, of your potential.

Heaven or hell are not when you die: they are possibilities right now. In this very moment one can be in hell or heaven -- and you may be in hell and your neighbor may be in heaven. And one moment you will be in hell and another moment you will be in heaven. Just observe closely: the climate goes on changing around you. Sometimes it is very cloudy and everything looks dark and dismal, and sometimes it is so sunny, and so beautiful, so joyous.

But the mistake, the greatest mistake a man can commit, is to think that the climate is created by outside forces. It is not created by outside forces; it is your inner decision, your inner will. It is your choice. It happens on the outside, but it arises from the deepest core of your being. It needs very alert watchfulness to see this point. Once you have seen it you need not live in hell at all. Why should you choose hell once this is understood -- that it is your choice?

But for centuries man has been trying to find excuses, rationalizations, pseudo causes, outside himself, for a certain reason: it feels very bad that you are the creator of all your miseries. First the miseries are there, and second, the very idea that "I am the creator of all these miseries" hurts even more than the miseries themselves. To avoid this hurt, to avoid this wound, to avoid this great responsibility, man has been finding a thousand and one ways.

In the past we created the idea of God: that HE determines, that everything is preordained, predetermined, that a child is born absolutely determined. God determines what he is going to be; he is not free, he has no freedom. If there is no freedom, there can be no responsibility; if there is freedom, then there is responsibility. They come together, they are inseparable. Man was ready to gain his freedom, but he was very much afraid to accept the responsibility. Even at the cost of losing freedom he wanted to be absolutely without responsibility. At least he could say, "It is not my will that I am suffering. What can I do? I am helpless! God has preordained it." Or fate, KISMET....

And the religions which don't believe in God and don't believe in fate either, they had to find some other explanations, but it is the same thing. They have found the theory of reincarnation, the theory of karma: your past lives determine your present life. Again you are helpless! Now nothing can be done about your past lives; there is no possibility of changing them. You cannot undo them, so one has to simply accept whatsoever is the case. If you are miserable, you are miserable -- accept it.

It is because of this acceptance that the East has remained poor, starved, ill. If you accept that whatsoever is happening is happening because of your past karmas, then it has to happen; there is no way to avoid it. Even utterly stupid ideas arose out of it, and they look very logical if you accept the basic premise.

In India there is a Jaina sect, Terapanth; Acharya Tulsi is its head. This Jaina sect says that if somebody falls in a well, don't help him to get out. You will be surprised -- how can one say this? You are standing there, the man is crying, shouting for help, but this sect says, "Don't help him, because he is suffering for his past karma. Don't interfere. If you interfere and pull him out he will have to fall in again, so you will not have really been a help. On the contrary, you will have delayed the process which would have been completed by now. And by interfering in his life and his karma YOU are creating a certain karma for yourself, because to interfere in somebody's life, to disturb his process, his growth, is a sin."

Hence the followers of this sect don't help anybody in any way. To help is a sin, to serve is a sin. It looks very absurd, but if you accept their premise then it is not absurd. The premise accepted, it appears the logical conclusion of it.

Absurd philosophies have arisen, just for one single reason: how to avoid responsibility? Throw it on somebody else's shoulders! It may be God, fate, the theory of karma, or, if you are not religious, if you are a materialistic person, then you can throw it on history, as Hegel did -- history is responsible. It is again the same game -- just the name changes, the label changes. It is no longer the past, now it is called history -- not individual karma but the karma of society is decisive; the individual is helpless. In fact, according to Hegel the individual is a fiction; only the society exists and history is the determining factor.

And millions and millions of years have passed! How can you fight with it? What can you do about it? You are utterly helpless! All that can be done is: accept it, be part of it. Whatsoever is the case -- misery or bliss -- you are not responsible. How can you be responsible for the whole history -- from the very beginning, if there was any beginning?

Karl Marx says it is not history but the economic structure of the society. Sigmund Freud says it is not the economic structure of the society but the unconscious structure of your psyche -- unconscious! You cannot do anything about it, it is beyond you. You are conscious and it is unconscious; there is no bridge. You are utterly unaware of it. The enemy goes on functioning from such dark corners inside you and there is no possibility of bringing any light to it. At the most we can analyze, understand the situation, and be adjusted to it.

All these philosophies, psychologies, sociologies, are inventions of man to avoid one single phenomenon: the phenomenon of responsibility.

A real religious person is born the moment you accept your responsibility for yourself, the moment you say, "Whatsoever I am is my choice -- not of the past but of the present. It is my choice of this moment, and if I want to change it I am absolutely free to change it. Nobody can hinder me -- no social force, no state, no history, no economics, no unconscious, can hinder me. If I am determined to change it, I can change it."

Yes, in the beginning the responsibility looks like a heavy, heavy weight; it feels good to throw the responsibility on somebody else. At least you can enjoy this much, that "I am not responsible." You can enjoy that you are just a victim, helpless. In the beginning to accept responsibility for yourself totally, unconditionally, IS heavy. It creates despair, anguish, anxiety, but only in the beginning. Once it is accepted, slowly slowly you become aware of the great potential and the great freedom that it brings.

If I am responsible for my misery, that also means, automatically, that I am responsible for my bliss. If I am responsible for my misery, I can stop it immediately. Let me repeat the word 'immediately' -- not even for a single moment does one have to wait. It is not a question of changing your past lives, it is not a question of changing the whole society, it is not a question of bringing the dictatorship of the proletariat, and it is not a question of going into years and years of psychoanalysis. It is a simple question of accepting the responsibility that "Whosoever I am, I have created my climate, my being."

Man is born only as a potential. He can become a thorn for himself and for others, he can also become a flower for himself and for others. And remember, whatsoever you are for others you are for yourself too, and whatsoever you are for yourself you are for others too. If you are a flower to yourself, your fragrance is bound to be released; it will reach others. If you are a thorn to yourself, how can you be a flower to others?

This is one of the greatest contributions of Gautama the Buddha to the world: he makes the individual absolutely, categorically, irrevocably responsible. Very courageous people accepted it, only rare individuals accepted it. Cowards always want to escape from responsibility.

The people who followed Buddha became disciples and devotees. The people for whom Buddha became the master were a rare kind of people: really courageous, ready to risk all, ready to accept the anguish of

being reborn... because this is a rebirth! Dropping all these philosophies which make somebody else, XYZ, responsible for your being -- it is a rebirth. Accepting the whole responsibility of your being, whatsoever you are -- good, bad, sinner, saint -- means you have taken a great quantum leap. But soon the responsibility turns into freedom. Such a great liberation happens through it!

The same type of people are gathering around me again. I am not here for cowards. Cowards have many other places in the world, many people to help them -- to help them to remain cowards forever. I exist here only for the courageous, the adventurous: people who are ready to risk and risk all, people who are ready to get involved, committed, people who are ready to stake everything for liberation, for transformation, for attaining the ultimate truth.

The sutras of today are very pregnant, small statements. That's exactly what a sutra means. A sutra means an essential statement, with no elaboration, with no explanation, with no decoration -- just the bare, naked core of it. It was needed in those days, because people had to remember these sutras. Hence they had to be very condensed, they had to be telegraphic, so people could remember for centuries, because they would go from one generation to another just as part of people's memories. Books were not in existence, printing had not come into existence. People had to remember; hence the device of the sutra. A sutra means a maxim, just the very essential core, but if you remember it you can always decode it.

And that's what I am doing here: decoding these sutras for you.

A man had three daughters. One day a friend came to see him and during the conversation asked what the daughters' names were.

The father said that the eldest was called S.C., the middle one, M.C., and the youngest, D.C.

"What does all that mean?" the friend asked.

The father replied, "The eldest, S.C., was born out of 'sheer curiosity'; the middle one, M.C., by 'mutual consent'; and the youngest, D.C., by 'damn carelessness'."

Just watch your life -- more or less it is damn carelessness, it is D.C.! Whatsoever you are, you are accidentally, like driftwood. You have not chosen to be whatsoever you are; you have not taken a conscious decision about it, you have not willed it so. You have just been at the mercy of the winds. Just look at your whole life, how things have been happening to you. Just accidents!

A woman meets you and you fall in love, because she has a beautiful nose. Now the nose is determining your life! Or she has blond hair or a beautiful shape. Just watch what is determining your behavior, your future! Now, the color of her hair or the way the woman walks or the way she sings or the color of her eyes -- are these the things that can determine your love? -- because your love is going to change your life! But that's how things happen.

Since the invention of the car things have changed, because the area of accidents has become very big. Otherwise people used to fall in love in their own neighborhood; now the range is bigger. Now young people have their own cars: within hours they can reach hundreds of miles away. In the past, people used to fall in love within the neighborhood -- somebody living next door or somebody living in the same house. The car has changed the whole pattern of people's lives, their love affairs!

Now, what kind of humanity is this which is determined by such superficial things? But that's how it is, and it is better to see it as it is.

People have become more intelligent -- if not intelligent, at least more intellectual, more educated, more cultured, more sophisticated -- but their basic style of life is still the same: unconscious, accidental. People don't live out of their essence, they simply depend on accidental circumstances. And not only the little people, but the people you think are geniuses, even they behave in very stupid ways.

The twentieth-century physicist, Niels Bohr, made great contributions to the world when he detailed the structure and function of atoms, and laid the groundwork for the theory of quantum mechanics. He was a scientist's scientist.

One day an American colleague visited Bohr in his Danish homeland. The American found a good luck charm above the desk -- an up-ended horseshoe hanging on the wall.

"Surely you don't believe the horseshoe will bring you good luck, do you, Professor Bohr?" asked the astonished visitor. "After all, we are level-headed scientists!"

"I believe no such thing, my good friend, not at all. I am scarcely likely to believe in such foolish nonsense," the Scandinavian reassured him. "However, I am told that a horseshoe will bring you good luck whether you

believe in it or not."

Now, a man like Niels Bohr, one of the geniuses of this century, still behaving in the same way, the same unconscious way as the common people have always been behaving! It seems education makes no difference, science makes no difference, civilization makes no difference. Man goes on living and repeating the old patterns.

And the greatest and the oldest pattern is: not to accept responsibility for yourself. And avoiding responsibility is avoiding the birth of your soul. And you can always find excuses to avoid that birth... because every birth is going to be painful, and the greater the birth, the greater the pain.

People shirk their responsibility, they shrink away from their responsibility. Whenever a point comes to respond spontaneously, they are at a loss. They search in their memories, in their past, how to react. And remember: reaction is not response. Reaction means you are repeating an old pattern. You are not aware of the present situation, you are not responding to it. You are responding to some other situation which is no longer there.

Life goes on changing and your patterns become fixed, because mind is a machine. The mind cannot change by itself. Unless you become very conscious and start using your mind consciously, the mind goes on giving you ready-made formulas. They may have been effective in some other situations, but they are not relevant forever -- because life is never the same even for two consecutive moments.

A responsible person is one who is alert, watchful, and never acts out of his past but acts out of his present awareness. Otherwise you will always be out-of-date. That's how people are -- always out-of-date. They go on giving answers to questions which are not being asked. They go on doing things which are a sheer wastage of time and energy -- because the situation does not demand them.

Now man has become scientifically very capable, but psychologically he is not mature enough. And the technology and all its powers in the hands of immature people is very dangerous. Hiroshima and Nagasaki are going to be repeated again and again. It is like giving a small child a naked sword to play with: either he is going to harm himself or somebody else. It is bound to happen; the harm is almost inevitable.

And that's what has happened to the modern world. Scientifically we have a great technology which can change the whole face of the earth and finally the whole face of the universe, but psychologically we are immature. Psychologically we are centuries behind -- there is a gap of centuries between our science and our minds!

Ponder over Niels Bohr's reaction again. He says, "I have been told that it is going to be a blessing whether you believe in it or not." He is living a superstitious life!

Yes, it is okay for a primitive man, but for Niels Bohr, one of the most sophisticated minds, who has contributed greatly to modern knowledge, who is in the same category as Albert Einstein, Eddington, Edison, and others... a man of great intellect, functioning like a small child, a primitive man, functioning very childishly!

And let me remind you again: just as there is a great difference between reaction and response, so there is a great difference between being childlike and being childish. Don't be childish. Yes, childlike innocence is beautiful, but childish superstitiousness is ugly.

And remember what kind of excuses you go on finding for your life, because if you go on finding excuses for the way your life is, it is going to remain the way it is. It will never be changed, because nobody else can do it for you.

The streetwalker tried to peddle her wares to a man on Park Avenue.
"I won't for three reasons," he replied. "I promised my wife, and I also promised my mother, that I would not fool around with strange women."
"What's your third excuse?" asked the prostitute.
"I just had a piece!" he said.

Just look at your irrational reasons -- stupid, if you are a little more observant; otherwise they look alright.
Buddha says:

MISCHIEF IS YOURS.

The first thing to note: Buddha does not call it sin, he calls it mischief -- mistake, error, but not sin. In fact, in Buddha's vision there is nothing like sin. To call something a sin is to condemn it, and not only is it condemning the act, it is condemning the person too. The word 'sin' is very loaded. Buddha uses the word 'mischief' -- the change is great. If you call it a sin, then you have to be punished for it. Then you are a sinner, then you will have to suffer sometime in the future.

The future was created by the priests, for a certain reason. In life we see many sinners flourishing: they are famous, they are powerful, they are rich. In fact, to be a president or to be a prime minister of a country, you have to be very immoral. You have to commit all kinds of immoral things, only then can you reach the highest post. It is not easy to reach there: you have to compete, by wrong means or right means.

In politics there is nothing wrong or right: everything is right which gives you results. Use all kinds of ladders to reach the highest post, and once you have reached, nobody is going to remember what you have done on the way. Once you are in power, people simply forget all about what you have done to them. Not only that -- you can rewrite the whole history! That's what Joseph Stalin did, Adolf Hitler did.

Joseph Stalin wrote the whole history of the Russian Revolution again: all the names that he was against were dropped. Trotsky, who was a far more prominent figure in the revolution than Stalin, was totally dropped; he was even removed from pictures. Stalin was in power for a long period: he changed the whole history, he made a new history -- invented!

Once he died, the same was done to him by Khrushchev -- he changed the history again. Even Stalin's body which was preserved like Lenin's was removed from its place, because his body was lying next to Lenin's. HE had only changed pictures and words! Khrushchev removed Stalin's body. People spat on his dead body. It was removed to a far corner, a place where nobody would ever go.

I have heard that somebody had suggested, "Why don't you send it to Israel?"

Khrushchev said, "I am afraid, because it is said that once a man was resurrected there after three days. I can send his body anywhere, but not to Israel. Who knows -- if he comes back...? Just the idea!" ... Because for thirty years Khrushchev was just wagging his tail before Stalin. For thirty years he was just like a dog, not more than that! After Stalin's death, when he became powerful, he took revenge.

Somebody asked him at a conference, "If you are so much against Stalin, why didn't you assert it when he was alive? For thirty years you were with him -- there is not even a single case on record that you argued with him or said anything against him or even discussed anything. You were always a yes-sayer. How do you explain it, your thirty years' association with Stalin? If he was wrong, then you were wrong!" Somebody shouted this from the back of the conference hall.

Khrushchev stood silent for a single moment, then he said, "Just please stand up and say who you are!" Nobody stood up, and he said, "Now do you see? This is my answer! You cannot stand and say your name before me; that was the same situation with me in those days. I can kill you -- he could have killed me!"
And the same was done to Khrushchev.

That's how it has been going on. In power politics you don't think of right or wrong means. In politics there is nothing right, nothing wrong: whatsoever succeeds is right and whatsoever fails is wrong. And the situation is the same in the marketplace. If you succeed in accumulating money, you are right.

The priests became aware of the problem. The problem was: sinners succeed in life -- then how to explain it? If sinners are to be punished, what kind of punishment is this? In fact, the saints seem to be punished and the sinners seem to be rewarded. How to explain this? The future life was the only way to escape the problem.

The priests invented this idea that hell and heaven are after life. In this life the sinner can succeed, but in the next he will have to suffer, after death he will have to suffer. And the saint may suffer in this life, but after death he will be rewarded: he will be taken to paradise. Now, nobody knows anything about the next life, whether it is or is not. Nobody has ever come back from there; nobody has ever reported what it is like, what is happening there. But it was a good device; it helped priests to console people.

Buddha never uses the word 'sin', because it is condemnatory. He has such a deep respect for humanity! No other master has ever shown such respect for humanity as Buddha. And it is difficult to show respect for humanity, really difficult, because humanity behaves in such stupid ways. Only an enlightened master can still show respect for humanity, in spite of all that humanity goes on doing.

Buddha uses the word 'mischief'; it does not condemn you. It simply says that you have chosen a wrong way. And he says: MISCHIEF IS YOURS. It is not predetermined by God, by fate, or by anybody else -- it is YOURS. And the sorrow that follows mischief -- or, more accurately, the sorrow that simultaneously happens with mischief, is also yours. There is no god who punishes you, there is no need, because if there is a god -- again an invention of the priests -- if there is a god as a judge... judges can be bribed.

And the priests have been telling people, "Pray to God, praise the Lord, and you will be forgiven." What is praise? It is a kind of bribery!

Hence, in a country like India where people have been praising God for centuries, bribery is very simple. Nobody thinks it is wrong -- it is something religious! If even God can be bribed, what about the poor policeman! If even God can be bribed and persuaded to do things in your favor, what about the poor magistrate? And if God is not wrong, why should the magistrate be thought wrong?

In the East, bribery is not thought wrong; it is a Western concept that bribery is wrong. In the East it is just a simple thing, it has always been done. The priests are nothing but agents between you and God: they take bribes from you, and on your behalf they plead with God. Of course, in things like bribery, agents were needed because to give a bribe directly you will feel afraid. The person may not feel right; he may be offended, his sense of dignity may be offended. He may feel hurt, thinking, "What do you think of me? That you can purchase me?" Or, even if he wants to take it, he may say no, he may deny it. He may say, "I never take any bribes." His sense of pious ego may take possession of his being. An agent is needed, a go-between who knows both the parties so you need not encounter the person directly. Everywhere agents are needed.

Priests have been agents between man and God. "You commit sin? Don't be worried," priests say. "Just give the right amount of bribes and you will be forgiven. And God is very compassionate." If you don't bribe, then of course you have to suffer.

Buddha removed God completely. He removed God because he wanted to remove the priest. Unless God is removed the priest cannot be removed; he is just a shadow of God, a by-product. God is his invention! Hence the whole priesthood of India was against Buddha, because he was destroying their very trade, he was revealing their very trade secret, he was cutting their very roots.

And India has the longest, the oldest priesthood in the world: the brahmins. For ten thousand years they have been exploiting people. They have lived on exploitation, they have not done anything else. They have not toiled, they have not worked. Their whole function has been just to act as a go-between.

Buddha was really cutting the very roots of the priesthood, the whole establishment that goes with it, and the exploitation in the name of religion. He says:

MISCHIEF IS YOURS.
SORROW IS YOURS.

There is no God to give you punishment, each act of mischief intrinsically brings sorrow to you. If you put your hand in the fire you will be burned. Not that a judge is needed to declare that now you have to be punished by the decree of God or the decree of the judge; you have to be punished because you have put your hand in the fire. There is no need for anybody to declare any judgment. The moment you put your hand in the fire you are burned -- immediately, instantly! In Buddha's vision, the action brings its own result; no judge is needed.

"How did this accident happen?" asked the doctor.
"Well," explained the patient, "I was making love to my girl on the living-room rug when, all of a sudden, the chandelier came crashing down on us."
"Fortunately you have only sustained some minor lacerations on your buttocks," the doctor said. "I think you are a very lucky man."
"You said it, Doc," explained the man. "A minute sooner and it could have fractured my skull!"

It all depends on you! MISCHIEF IS YOURS. SORROW IS YOURS.

BUT VIRTUE ALSO IS YOURS.
AND PURITY.

So don't be sad. In fact, feel joyous. Buddha is giving you total freedom... you can choose. If you are in love with sorrow, that's your choice. Then don't complain. You have chosen it yourself; enjoy it if you want to enjoy it. It is all up to you.

The bride returned from her honeymoon and was relating her experience to her best friend. "And how was the first night?" her friend asked in anticipation.
"Oh, it was horrible!" said the bride. "All night -- up and down, in and out, up and down, in and out. Never get a room next to the elevator!"

Your whole life is your choice: you can be in hell, you can be in heaven. And heaven and hell are not far away from each other. In fact, there is not even a fence between the two, there is no division; they merge and melt into each other. You can easily move from one space to the other.

And people have tried all kinds of things, but nothing succeeds. People have tried alcohol and drugs and people have tried prayers, religious rituals -- nothing works. Maybe for a moment, or for a few hours, mescaline or LSD can take you away from your present misery, but in fact they don't take you away -- they simply make you unaware of it.

Only one thing has been successful and that is becoming more conscious, accepting that it is your responsibility; if you are in misery, then looking at it and finding out how you have chosen it and why you have chosen it. And seeing that it is your choice is enough: if you still want the advantages that come with it....

Yes, there are a few advantages; that's why people choose misery. Nobody wants misery, but there are a few advantages that come with misery. Everybody wants bliss, but there are a few disadvantages -- at least they look like disadvantages from your standpoint. That's why people want bliss but don't choose it, people don't want misery but choose it.

Misery gives you a sense of the ego. Misery separates you from existence, defines you. Bliss is a merger, a melting. Your definitions disappear, your ego is found no more. So those who want to feel "I am," they have to choose misery, there is no other way. The 'I' feeds on misery; you may not like misery but you like the ego, and that is the subtle motive for choosing misery. You like bliss, but you don't want to melt.

It happens many times: people come to me and they say.... And the same was happening with Buddha: many times he was asked the same question -- and maybe it is the same people who asked him and now they are asking me! He was asked many times, "You say bliss will be there when we have disappeared. But if we are not there, what is the point of attaining bliss? If I am not there to enjoy it, what is the point?"

The same people come to me and ask, "If I disappear, then I don't see the point. Even if there is bliss, if I am not, who is going to experience it?" And logically it appears that their argument is valid -- but only logically, not existentially.

Bliss is not an experience. It is not that there is bliss and you are experiencing it. When you disappear YOU are bliss; there is no need for anybody to experience it -- you become it. You vacate... and bliss starts arising in you. You are blocking it, you are the only barrier.

You have to look deeply into it; only then will Buddha's sutra be clear to you.

MISCHIEF IS YOURS. SORROW IS YOURS. BUT VIRTUE ALSO IS YOURS. AND PURITY. And what does he mean by purity? Is not virtue purity? No; hence he has to mention it separately. Purity means a state which is beyond both good and bad, misery and bliss -- beyond both.

There is a transcendent state; it is peace. Buddha calls it nirvana: cessation of all states, good and bad both, day and night both. One simply IS: that is purity. No experience, nothing is happening, no content, a pure subjectivity, an eternal silence: that is purity.

MISCHIEF IS YOURS. SORROW IS YOURS. Virtue is yours, bliss is yours, and beyond all is purity, buddhahood, awakening, transcendence. That is also yours.

YOU ARE THE SOURCE
OF ALL PURITY AND ALL IMPURITY.

This is his continuous insistence, that: YOU ARE THE SOURCE.... He wants you to be reminded again and again that: YOU ARE THE SOURCE.... You come into the world as a pure potential, a

multidimensional potential. You can become anything. You can be a sinner, you can be a saint. You can be Adolf Hitler, Joseph Stalin, or you can be a Buddha or a Jesus. You bring all kinds of potential with you; you can choose whatsoever you want to be. You are not born ready-made; you come only as an infinite possibility, opportunity.

An occasion to grow, that's what life is -- a space to grow. But you can grow in many ways, diametrically opposite ways. Adolf Hitler can become Gautama the Buddha; Gautam Siddhartha could have become Adolf Hitler. Adolf Hitler is not born as Adolf Hitler.

We are born tabula rasa, a clean slate; nothing is written on it. It is later on that we start writing. Then one becomes the Bhagavadgita, the Bible, the Talmud, the Upanishads, and another becomes a book of pornography. And it is the same clean paper on which pornography is printed and on which the Bhagavadgita is printed, and it is the same ink that is used for both and it is the same press too. But vast differences! How vast is the difference between Adolf Hitler and Gautam Buddha! And both came with the same opportunity, but the choice was different.

Remind yourself again and again that: YOU ARE THE SOURCE OF ALL PURITY AND ALL IMPURITY. Once this is accepted, a great authenticity arises in you.

Frederick II of Prussia, also known as Frederick the Great, instituted social reforms and improvements throughout his country. One day he unexpectedly visited a prison to inspect the facilities. The head jailer was dismayed to be asked to show the king through the jail itself to see the conditions personally.

As Frederick proceeded through the jail, the convicted men came running up to him, pleading innocence and begging for pardons. The king listened to all, and walked on. He became surrounded by men claiming they were not guilty.

One man, however, stayed in his corner. The king was surprised. "You there!" he called. "Why are you here?"

"Robbery, Your Majesty," stated the prisoner.

"And are you guilty?" asked Frederick.

"Entirely guilty, Your Majesty. I richly deserve my punishment."

The king parted the throng with his walking-stick and pointed it at the jailer. "Warden," he said, "release this guilty wretch at once. I will not have him here in jail where by example he will corrupt all the splendid, innocent people who occupy it."

The moment you take responsibility totally, it is a great redemption, it is freedom. You are suddenly out of the jail -- just by taking the responsibility. It is difficult to accept, very difficult, hard to accept, that "I am responsible"; it hurts the ego. But there is no other way.

NO ONE PURIFIES ANOTHER.

This is the way Buddha drops the whole priesthood. If nobody can purify you, if nobody can purify another, then the whole function of the priesthood disappears.

The greatest priesthood in the world now is the Catholic priesthood. And do you see the reason why? -- because for twenty centuries they have been claiming that salvation is through Jesus. That is the basic root of the Catholic priesthood; it depends on it. If somehow it can be proved that Jesus cannot be the salvation of anybody else, then the whole Catholic church will become irrelevant.

The church is relevant, the pope is relevant, only because of the claim in the name of Jesus that "Jesus purifies," that "Jesus saves." And the pope represents Jesus: he is the representative of Jesus on earth, of God on earth. God is invisible; Jesus is no longer on the earth, but he has left his representatives and they have direct connections -- they can dial at any moment. They can recommend you or they can put your name on the blacklist.

Buddha says: NO ONE PURIFIES ANOTHER. You have done mischief to yourself -- now only you can undo it. Why bring somebody else into it? If Jesus has not been the cause of your mischiefs, how can he be the cause of saving you from those mischiefs?

Buddha says: buddhas can only point the way -- but you have to walk. They can't walk for you; nobody can carry you to paradise. You are men, you are not sheep! But the Christian idea is that Jesus is the shepherd and you are the sheep. And the Christian idea is that the more lost you are, the better are the

chances that Jesus will carry you on his shoulders to the ultimate home.

This is all invention! Jesus can only save himself, and by saving himself he can show you the path to saving yourself, but he cannot save you.

This is where Buddha stands out from all other religions. He was really very very aware not to give any chance to any kind of priesthood to arise behind him -- because priests are the greatest enemies of religion. And the priests are not bridges between you and God; on the contrary, they are the walls.

An elderly Jewish gentleman climbed into a railway carriage and soon struck up a conversation with the other passenger in the compartment, who explained that he was a Catholic country priest.
"And after being a country priest, vot you become in your church?" asked the Jew.
"Well, it is just possible I could be moved into a town parish."
"And after zat?"
"Oh, no! I will never be placed higher than that."
"But if you are very good in your job vot you can become?" persisted the Jew.
"Well, I could become a monsignor."
"And after zat?"
"If I was very, very lucky I could become a bishop."
"And zen?"
"Archbishop."
"And after zat?"
"Well, a cardinal in Rome."
"So vot next?"
"From the cardinals the pope is elected."
"Oh, the pope. Vot after him?"
"What! There is no higher than the pope. He is God's priest on earth!"
"So vot about Jesus Christ?"
"No, that's blasphemy! No one can become Christ!"
"Oh!" said the Jew, "'cos vun of our fellows made it."

It is not blasphemy -- everyone can become a christ, because christ is a state of consciousness; it has nothing to do with Jesus. Christ is equivalent to buddha. Buddha has nothing to do with Gautam Siddhartha -- anybody can become a buddha. Whosoever becomes awakened is a buddha and whosoever is awakened, is crowned by the glory of awakening, is christ. Christ means the crowned one. One who has come home and is crowned with the glory of becoming one with God is a christ.
YOU can be a christ.

There have been many christs before Jesus Christ and there will be many more. In fact, ultimately, each individual has to reach to the state of christhood. It is not blasphemy -- but the priest has to call it a blasphemy. He cannot allow you to become a christ, because if you become a christ, the priest is not needed anymore. Even the idea that you can become the christ means you have gone far away from the clutches of the priesthood. The very idea is dangerous to the priesthood; that's why it is blasphemy.
But Buddha says: NO ONE PURIFIES ANOTHER.

NEVER NEGLECT YOUR WORK....

Hence, don't depend on anybody else saving you -- only your own work on yourself can.

NEVER NEGLECT YOUR WORK.... It is arduous to transform yourself from wrong patterns to right patterns, and from right patterns to transcendence. It is a great, arduous pilgrimage, it is an uphill task. Don't go on believing and deceiving yourself that somebody is going to come: the messiah will come and will deliver you from your sins and from your bondage. This is just a hope, a wish-fulfillment. And people have been waiting for the messiah and the messiah never comes.

Not that there have not been messiahs -- there have been: a Buddha, a Krishna, a Zarathustra, a Jesus, a Mohammed, a Moses. These are all christs, all buddhas! But nobody can purify you -- unless you take the decision, unless you become committed to transforming yourself.

Don't wait for any shortcut -- you can't cheat existence. Nobody can carry you on his shoulders; you

have to go to the ultimate peak on your own. NEVER NEGLECT YOUR WORK....

FOR ANOTHER'S,
HOWEVER GREAT HIS NEED.

And Buddha says: There are needy people all around. There are ill people, there are poor people, there are paralyzed people and blind and deaf and lame. If you start serving all these people you will forget the real work. That's what has happened to the Christian missionary. He runs the school, the hospital, he serves the poor people, and of course he is very much respected for that, but he is neglecting the real work.

Buddha is not saying don't serve anybody; he is saying don't serve at the cost of your work. If you can serve people without disturbing your real work on yourself, it's okay; by the side you can do it. But in fact it is not possible -- you don't have that much energy. First you have to pour your whole energy, total energy, into self-growth.

Once you have become a grown-up, mature, alert, aware, then you can serve people and only then -- because then you will have something to share: love, compassion. Then you will have something to really help them: understanding, wisdom. Right now what can you do? Right now you yourself are in such a mess that if you serve somebody you are bound to create more mess for him.

And that's what the missionaries have been doing to the world -- they create more mischief, more mess. They think they are doing great work, holy work -- it is not possible! Unless you are holy your work cannot be holy. Actions are not decided by actions themselves but by the source from where they arise.

Buddha says: NEVER NEGLECT YOUR WORK.... Buddha is saying exactly what I say to you. I say to you: First be selfish, utterly selfish. That is one of the criticisms of my work: people criticize me because I am making people selfish. I am telling them to meditate, to grow, and forget all about the world. And the world is in trouble: there are poor people and there are miserable people, and great public servants are needed. And I am teaching people just to sit silently and meditate, or dance and rejoice.

But that's what Buddha was saying. That's what the awakened people have always been saying to the world. First become enlightened, be full of light, then do whatsoever happens through that light. If service comes easy to you, good. If you want to teach people, good. If you want to help the ill, the old, good. But right now you yourself are blind, you yourself are in a dark night of the soul. What can you do with your service? What are you going to give to people? You don't have anything -- you are empty, hollow.

NEVER NEGLECT YOUR WORK FOR ANOTHER'S, HOWEVER GREAT HIS NEED. Listen to Buddha's words: However great his need, never neglect your own work. There is something very fundamental involved in it: you can help others only if you have helped yourself first.

Once I was sitting on the bank of a river and a man started drowning. He shouted for help. I ran, but by the time I reached close to the river to jump, another man who was closer, just near the bank, had already jumped. So I stopped myself; there was no need. But then the other man started drowning -- I had to save both!

I asked the second man, "Why did you jump if you don't know how to swim?"

He said, "I completely forgot! The moment I heard him shout, 'Save me!' -- I completely forgot that I don't know how to swim. I simply jumped, it was a mechanical response."

This is not the way to help! I said, "If I had not been here, you both would have drowned! There was every possibility of the other person reaching the shore alone, without you.... Because you don't know how to swim and you would have caught hold of the other person and you both would have depended on each other, there is more possibility that you both would have drowned. And you created unnecessary trouble for me -- first I had to save you, because you were closer to the bank, and that man had to wait a little longer."

But this is happening in life every day: you start helping others without ever becoming aware that you yourself are in need.

Be altruistic only when your own self is fulfilled. Selfishness and unselfishness are not opposite to each other. A really selfish person is bound to become unselfish one day, because the really selfish person is one who comes to discover his inner self. A really selfish person cannot be interested in money, cannot be interested in power, cannot be interested in prestige. If he is really selfish, his first interest will be: "Who am I?" The people who are interested in money and power and prestige don't know real selfishness.

I also teach you real, authentic selfishness, because my own observation is: out of it arises altruistic love. They are not opposite. When one is fulfilled, one starts overflowing with compassion.

YOUR WORK IS TO DISCOVER YOUR WORK....

And the first thing is -- the first step of your work is -- to discover your work.

AND THEN WITH ALL YOUR HEART
TO GIVE YOURSELF TO IT.

What does Buddha mean when he says: YOUR WORK IS TO DISCOVER YOUR WORK...? A very mysterious statement, but only apparently so; otherwise simple, logical.

There are two kinds of people in the world. Just as biologically there are males and females, so spiritually there are also males and females. The biological male may not be spiritually a male, remember. There is no inevitability of them coinciding; sometimes they coincide, sometimes not. A biological female is not necessarily a spiritual female.

A man may find that deep within himself he is more feminine than masculine: more soft, more vulnerable, more receptive, more like a womb: less aggressive, less active. A woman may find deep down that she is not receptive, she is aggressive.

Just as there are males and females biologically and spiritually, so the spiritual path can be divided into two: the male path and the female path, the yin and the yang. This is the basic division. The whole of nature is divided into two: the negative and the positive, matter and mind, the earth and the sky. The whole of nature depends on this dialectic, on this duality -- and we are part of it right now. When you become enlightened you will go beyond it -- then there is no dialectic, then there is no duality, then you attain to one -- but before you attain to one you will have to find out what work is going to suit you.

I call these two types of work: love and meditation. Love is the feminine way and meditation is the masculine way. Meditation means the capacity to be absolutely alone, and love means the capacity to be absolutely together. Love means rejoicing relatedness; meditation means rejoicing solitude, aloneness. Both do the same work, because on both the paths the ego disappears. If you are really in love you have to drop your ego; otherwise love will not be possible. If you want to go deep into meditation you will have to leave the ego behind; otherwise you will not be alone. The ego will be there and the duality will remain: the being and the ego, consciousness and mind.

You will have to drop the mind if you want to go into meditation, and you will have to drop the mind if you want to go into love.

So the basic mechanism is the same, but the directions are different. The meditator goes inwards; he is introvert, he seeks interiority. And the lover goes outwards; he is extrovert, he seeks the being of the other. In love, the other becomes the mirror in which you find your face, your original face. In meditation, you need not have any mirror; you simply go into yourself and you find yourself, your reflection is not needed. These are the two basic types of work.

Buddha says: YOUR WORK IS TO DISCOVER YOUR WORK. The first thing is to discover exactly what type of person you are. Mahavira, Buddha, Lao Tzu, these are meditation types, meditative people. But Jesus, Chaitanya, Kabir, these are love types; they need a dialogue with existence. In meditation there is no prayer because there is no other; in prayer there is a dialogue of I and thou.

Whether God exists or not is irrelevant. Patanjali has said God is only a device for the love type, the person who cannot find himself without creating a mirror; then God is just the greatest mirror you can create. Whether God exists or not is not the point at all. Patanjali says it is a device: a device for prayer. The real thing is prayer, not God, remember it: the real thing is prayer, not God. The real thing is love, not the beloved.

If you can love, if you can pray, it doesn't matter whether God exists or not, whether your prayer is heard or not. Praying itself is transforming; heard, not heard, is beside the point. In deep prayer you dissolve your ego. But for prayer you need an excuse: whom to pray to? You need an excuse; hence God, the hypothesis of God. It is a hypothesis, remember; it is not really there.

There is no person like God sitting somewhere above in the sky listening to everybody's prayer. If there

was such a person he would have gone mad long ago -- so many many people, millions of people on the earth.... And now scientists say there are at least fifty thousand earths in the universe, all populated. Now millions and millions of prayers are arising every day, and God is one. Poor God! And so many worshippers!

When I used to travel in this country -- for fifteen years I was traveling and traveling, twenty-one days per month traveling -- I was in a difficulty. The greatest difficulty was the Indian attitude towards saints. They would come and they would massage your feet, and I was tired of those massages!

Once it happened I was coming from Udaipur. The train was stopping at some station; it must have been twelve o'clock at night. After a seven-day camp I was feeling very tired, and a man entered into my compartment and started massaging my feet. I said, "You will do a great service to me if you stop all this nonsense. Simply get out of the room!"

He said, "You go to sleep, don't prevent me! I have been waiting for the whole year so that when the train comes here to my station and you come back from your Udaipur camp, I could massage your feet, I could serve you."

I said, "How long is this train going to stay here?"

He said, "Don't be worried! It stays here for two hours, because from here the engine changes and the route changes, so you can go to sleep."

I said, "How can I go to sleep?"

And he was really doing such hard work -- something like Rolfing! I asked him, "Where did you learn Rolfing?"

He said, "I have waited for one year!"

I said, "That I understand." So he was taking revenge!

Finally I got tired, so tired that I had to call the police to remove that man. Now he was very angry. He said, "No saint has ever done this!"

I said, "I am not a saint!"

But that is not the point: first he projects the saint, then he can serve him. He really wants to serve some holy man; whether the holy man is holy or not is not the point.

I said, "I am even ready to be a sinner if you will leave me alone!"

Just think of God! That day I started thinking of God, what must be happening to him. The praying... millions of people praying. And there are millions of people already in heaven -- they must be doing Rolfing on him! He must be constantly escaping, running away.

I have heard:

In the beginning God used to live on M.G. Road in Poona, but then people started troubling him too much. Day and night they would knock on his door -- complaints and complaints: "Do this, do that. Tomorrow we need rains," somebody would say. And then somebody else would come; he would say, "Tomorrow no rains, because I am doing my laundry tomorrow."

He started feeling that he would go crazy! He asked his advisors. They said, "You can move to the Himalayas."

He said, "That is not going to help very much, because I can see into the future: soon..." because in the world of God time goes fast. For us it is centuries, for God it is moments.

Just the other day I was reading a story. A male dinosaur was in great love with a female dinosaur. For ten thousand years he waited to say to her, "I love you." Then for ten thousand years he courted her. Then for ten thousand years he said all the sweet things that lovers say to their beloveds. This way thirty thousand years passed. And then one day he said, "Darling, it is time: should we make love?"

And do you know what the female dinosaur said? She said, "I am having my decade!"

If this is so in the world of dinosaurs, what to say about God? Time scales are different.

God said, "You don't know -- soon a man named Hillary, helped by another man, Tenzing, will reach Everest. And once one man reaches there, then it is finished! Then buses will soon be coming and helicopters and airplanes, and hotels will open up and restaurants and I will again be on M.G. Road! That won't help."

Somebody suggested, "Then why don't you move to the moon?"

He said, "That is not going to help either. Just a few years more" -- that means a few moments more -- "and another man will walk on the moon. And if they find any trace of me anywhere, the whole world will rush towards me."

Then one advisor came close to him, whispered something in his ear, and God became really happy and said, "This is right!"

The man whispered, "Then why don't you hide in man himself?"

God said, "That's right! There, it is very very rare that people look. Once in a while, few and far between -- a Buddha, a Jesus will look in. Otherwise nobody looks in. And the people who look in are not dangerous. The deeper they go inwards, the more peaceful they become. By the time they reach to the center they have lost all language, so they can't complain and they can't pray! By the time they reach me they will melt into me and I will melt into them."

And since then God has been residing in man. This is a secret I should not have told you. At least do me one favor -- don't tell it to anybody else!

YOUR WORK IS TO DISCOVER YOUR WORK. The first thing is to decide whether you feel joy being alone. For example, Chetana is sitting here. Vivek always asks me, "Chetana remains alone and she looks so happy. What is the secret?" She is a meditative type! Vivek is unable to understand that one can live totally alone. Now Chetana's whole work is doing my laundry; that is her meditation. She never goes out, not even to eat in the canteen. She brings her food... as if not interested in anybody at all.

If you can enjoy this aloneness, then your path is meditation. But if you feel that whenever you relate with people, when you are with people, you feel joy, cheerfulness, bouncing, you feel more alive, then certainly love is your path.

Watch, and you will find it is not very difficult to decide what your path is. Once you have found your work, then Buddha says: WITH ALL YOUR HEART TO GIVE YOURSELF TO IT. Then don't wait a single moment and don't withhold any energy from it. Get involved totally, absolutely -- because transformation is possible only when you are boiling at the one-hundred-degree point, not lukewarm. Being lukewarm won't do; you have to boil at a hundred degrees. You have to be totally in your work. First find out, take time.

The function of the master is to help you to find out what your real work is, what your type is. If you cannot find out, take the help of a master. Take the help of the master to find out what exactly is meditation and love. He will show you the path, but then you have to follow and you have to follow totally. You cannot follow it in fragments, in parts; you have to go utterly into it. Then transformation is possible instantly. In a single moment one can become a buddha or a christ.

And remember, it is only you who can do this miracle, nobody else can do it for you.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #8

Chapter title: A little taste of buddhahood

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The first question:

BELOVED MASTER,
I HAVE EXPERIENCED THE FRAGRANCE AND THE NECTAR OF THE BUDDHAFIELD WHILE I HAVE BEEN HERE. HOW DO WE KEEP THIS WITH US WHILST WE ARE AWAY, ESPECIALLY IN THE MIDST OF ANTI-BUDDHAFIELD FORCES?

Jagdeesh Bharti, to experience the presence of the divine is to be transformed so essentially that even if you want to lose it, you cannot lose it. It becomes part of your being, and more so when you are surrounded by anti-buddhafield forces. It will crystallize there. The contrast is always helpful. The contrast cannot destroy it; it becomes a challenge, it is an opportunity. Never think of it as a calamity.

I send my sannyasins to the farthest corners of the earth; that is a device, because when they go away, far away from me, they start relying more on their own awareness -- they have to. They start being more spontaneous -- they have to. They become more responsible, and each moment they have to be alert, watchful, because there are so many things to destroy their treasure. The very existence of the anti-forces becomes a constant challenge for them. It helps integration.

So you need not be worried; the fragrance will remain with you. The nectar is already a part of your being. And while you are in Chicago you will find yourself closer to me than you can be here, because here there are so many sannyasins, you are lost in the many. There you will be alone and you can relate to me more directly, more intimately. And the physical distance makes no difference at all. Love knows no distance. Then Chicago becomes a suburb of Poona. And whenever you close your eyes, you will find me there. The right way to see me is to see me with closed eyes. With open eyes you can see only the physical part of me, with closed eyes you can see the real me.

A great Indian mystic, Paltu, has said something very strange; nobody else has ever said it. He has said: Only those who are blind will be able to understand me, only those who are blind will be able to see me -- who I am. A very strange statement when you think of other statements made by other mystics. For example, Jesus says: Those who have ears, hear me! Those who have eyes, see me!

Paltu says: Only the blind ones can see me. He means, "I can be seen only with closed eyes." When your eyes are open your energy is moving in an extrovert way. And I am not there. You can find me only when your eyes are closed; then in the deepest core of your being, at the innermost shrine you will find me. That's how the disciple always finds the master.

And that's how the disciple, in one sense becomes absolutely devoted to the master, and in another sense becomes absolutely free of the master. Because when you have found the master within yourself, then there is no dependence on the outer master; then the outer master was just a reflection of the inner. Hence people go on seeing in me what they want to see, they go on projecting.

There are three kinds of meditators in the world. The first kind meditates with open eyes. There are methods of meditation which can be done only with open eyes. With open eyes you relate with nature, the physical manifestation of God, with all its beauties, all its rejoicings, the birds singing and the trees flowering and the stars. With open eyes you can see the manifest God; hence there are a few techniques of meditation which have to be done with open eyes.

And there are a few techniques which have to be done with closed eyes. Then you see the unmanifest God, which is far more important, because the manifestation is momentary and the unmanifested is eternal. I am here in the body; this is a momentary phenomenon. Tomorrow I may not be here in the physical body.

My sannyasins have to learn it -- whether they are in Poona or Chicago they have to learn to connect with me, to contact me with closed eyes. Then I am forever; then whenever they close their eyes they will be surrounded by me. It will not be a form, it will not be a face, it will be simply fragrance; it will not be a flower but only fragrance. You can catch hold of a flower but you cannot catch hold of fragrance. You can experience it but there is no way to keep it in your fist. You cannot touch it, but you can be moved, tremendously moved by it, transformed by it, transmuted by it.

And there are a few meditations which are done with half-closed and half-open eyes; Buddha particularly insisted on doing your meditation with eyes half-closed and half-open. Why? His path is the middle path in everything. He is a very consistent man. He says: Be exactly in the middle, because if you are outside with open eyes you may become attached to the manifest world; if you are with closed eyes you may become attached to the unmanifest world. But with half-open and half-closed eyes you will remain detached from both. You will be just a watcher, in the middle. On one side the existence of nature, on the

other side the existence of God, and you simply standing in the middle -- that too is a way to meditate.

My own suggestion is: first meditate with open eyes; second, meditate with half-open and half-closed eyes; third, meditate with closed eyes. Slowly slowly, move into the unknown and the unknowable.

Jagdeesh Bharti, you say, "I have tasted the fragrance and the nectar of the buddhafield while I have been here."

My effort is to make this whole earth a buddhafield, so wherever my sannyasins are there is a mini-buddhafield. And now that you are one of my sannyasins, you will function there as a vehicle for me. Allow me to function through you and a mini-buddhafield will be created. Slowly slowly, each of my sannyasins has to become a buddhafield, he has to carry around himself the aroma of enlightenment, of love, of prayer. He has to create a small climate that follows him wherever he goes. He has to remain in that small atmosphere of his own; wherever he goes it follows him like a shadow.

Soon we are going to fill the whole earth with many many sannyasins, and wherever a sannyasin is, there is an oasis. And a single sannyasin can trigger the process, and many more souls can be ignited, can be made aflame. And this is going to happen with you.

I have seen in you a great potential, you can become a true vehicle for me, you can be a hollow bamboo and I can sing the song. Now spread the fragrance and the nectar that you have tasted -- what else can we give to our friends? What else can we give to our lovers, beloveds, our wives, husbands, children, parents? What more is there to give or what is more precious than to give them a little taste of buddhahood?

Whatsoever you have tasted here, share it and by sharing it will go on growing. In the inner world the economics is totally different from the outer. In the outer, if you share you lose; whatsoever you give is lost to you. In the inner world whatsoever you cling to is lost, whatsoever you share is yours forever; not only is it yours forever but it is multiplied. Give more and you will have more.

Go with great joy, you are carrying a treasure with you. You are a messenger and you are carrying a message which is immensely needed by humanity today. It has always been needed, but never so much as today.

Man has never been in such anguish before, man has never been in such despair before, man has never felt so meaningless before. He needs people whose presence can make him feel again at ease, relaxed, whose presence can give him hope again that meaning is possible, that life can be lived in a totally new way, that there are new ways of life, new altitudes of life, that one need not remain empty. Then one can have a new kind of fullness which does not come by money, by power, by prestige, but comes only through a meditative awareness, a loving awareness.

Go as my messenger, spread whatsoever you have tasted here to as many people as possible, and you will see: the more you spread the message, the more deep-rooted you will become in it. You will not lose contact; don't be worried at all. I will be coming with you, following you. You will find me always very close to you. Yes, sometimes you can chitchat with me, and if sometimes the idea arises to have a little dialogue with me, don't feel that it is crazy. Let the dialogue happen and you will be surprised that your questions are answered in the same way that I am answering them here. They will be answered from the deepest recesses of your own being. They will be answered by your own center; the questions come from the circumference and the answers come from the center. In the beginning it will look as if I am answering you, but sooner or later you will discover that they are being answered by your own real self.

The master represents only your real self; he speaks to you only to provoke the sleeping center of your being. Once the center is awake the master becomes silent with the disciple.

There is a Sufi story about Bahauddin, one of the great Sufi mystics.

He was living with his disciples, a few hundred disciples, in the desert. A few travelers passing by thought just out of curiosity to see what was happening, so they went to the monastery and asked permission. They wanted just to see what was happening and they could not believe their eyes: hundreds of people were looking crazy. Somebody was dancing, somebody was shouting, somebody was talking to the sky, and it was all chaos. They said, "This man, Bahauddin, seems to be insane and he has gathered all kinds of insane people here. What is going on?" And Bahauddin was sitting just in the middle of it all.

They went away to their destination. When they were coming back, again out of curiosity they thought, "What is happening now? We should go and see." They went there. Bahauddin was still sitting in the same place and all the disciples who had been shouting and looking crazy just a few months before were all sitting in silence, as if no one was there. The monastery was so quiet, so utterly quiet.

Now they were even more puzzled: "What has happened? Where has all that insanity gone?" Not a

single word was uttered by Bahauddin, not a question was asked by the disciples. The spectators remained there for a few minutes and then they went away.

After a few years they were again passing by and they said, "Now let us see what is happening." They went there; Bahauddin was still sitting in the middle and there was not a single disciple around; the whole monastery was empty. Now they could not contain their curiosity, more so because Bahauddin was alone. They thought, "Why not ask him?"

So they asked. "When we first came a few years ago," they said, "all hell was loose, and we thought that you were mad and your followers were mad. What was happening at that time?"

Bahauddin said, "Catharsis. They were throwing out the insanities that they had gathered in many many lives because of you people, because of a repressive society, because of an insane society. I was allowing them to throw it out, to get rid of it."

The people asked, "Then what happened? When we came back they were all silent!"

Bahauddin said, "They threw out all that was inside and nothing was left; they became sane. Hence they were sitting in silence."

Those people said, "We can understand these two things. But what has happened now? Where have they gone?"

Bahauddin said, "Now they have gone to spread the message. Now there is no more for them to do. They have tasted the nectar; now they have gone to the farthest corners of the earth to bring more crazy people. And next time when you come you will again find the same thing happening: crazy people throwing out all their craziness."

Jagdeesh is a professor of psychology in Chicago. Go there and bring as many insane people as you can. Help my work. And to help my work is to be with me, to help my work is real intimacy with me. And I will be constantly watching you.

Remember, wherever you are, that I am with you. And soon it will not just be an idea, it will become a reality; it IS a reality -- you just have to discover it. And the anti-buddhafield forces are going to help you immensely. Because of these anti-buddhafield forces you will become more crystallized, you will become more centered, more rooted.

This is part of the process of growth, to send you again and again into the marketplace.

The second question:

BELOVED MASTER,
YOU TALK SO MUCH ABOUT THE WITNESS, BUT WHAT IS THE WITNESS AND WHAT IS THE JUDGE?
HOW CAN WE TELL WHICH IS WHICH -- THE WITNESS OR THE JUDGE?

Deva Bhumika, it is very simple; the distinction is very clear. It is impossible to be confused about it. The judge is always judging, saying, "This is good, this is not good. This is virtue, this is sin. This is moral, this is immoral. This should be and this should not be." The judge is continuously judging. A thought passes in the mind and immediately the judge says, "This is not good to have such a thought, this is a bad thought, evil." Or the judge says, "This is a beautiful thought, cherish it, nourish it, treasure it; it is very precious."

The judge is always making judgments, for or against. It has a priori ideas of what is right and what is wrong. The judge is given to you by the society; hence there are different judges in you. A Christian has a different judge from a Hindu.

I have heard:

A woman went swimming in the sea, went too far, was drowned and was pulled out of the sea by the guards. They made every effort to revive her but it was too late, so they had to leave her body there and they went to the nearest phone to inform their office that a woman had died. It happened somewhere on the French coast.

When they came back they were surprised; a Frenchman was making love to the dead woman. They said, "What are you doing? Are you mad or something -- the woman is dead!"

The Frenchman said, "My God, I thought she was Catholic!"

Now a Catholic woman is not expected to enjoy or to move or shriek with joy or to shout "Alleluia!" No, not at all. She has to lie down there absolutely dead. Only bad women make any kind of movement, good women never. They simply lie there, they simply suffer.

A Catholic has a different conscience, hence a different judge. A Hindu has a different conscience, hence a different judge. The Jaina has a different conscience, hence a different judge. And the conscience is created by the society, the judge is in the service of the society. From their very childhood we start teaching children what is right and what is wrong. And by and by they imbibe it, they imitate it, it becomes part of their conditioning.

The judge is in the service of the society in which you have been brought up; hence there are as many judges as there are cultures, societies, religions, ideologies.

But the witness is one; there is not any difference between a Christian and a Hindu and a Buddhist. The witness is one. The witness is not given to you by the society; it is the awakening of your soul, it is awareness. What is meant by being a witness is that you don't condemn, you don't appreciate either. You don't evaluate at all -- you don't say anything, you simply see.

A thought passes inside your mind; you simply see it, mirrorlike. You don't say good, bad; you don't label it. You simply see it is coming in, it is in front of you, it is going out. You don't make any comment about what it is. A witness is a pure mirrorlike consciousness; judges are different but the witness is one. If the Christian becomes a witness he will be the same as the Hindu when he becomes a witness.

That's why Buddha and Jesus and Moses and Mohammed are not different; they are witnesses. But the Mohammedan, the Christian, the Buddhist, the Jew, they are different. They live through the ideology given by the society, and the society has its own interests. You can be given very stupid ideas and you will carry those ideas your whole life. Unless you make great efforts to awaken yourself you will remain enclosed in your ideologies; they will dominate you. This is a social strategy to dominate you. Not only have they placed the policeman outside, and the magistrate and the government; inside they have also interfered with your being, inside the society has also trespassed on you.

The judge simply shows the trespass of the society. If we are to create a better humanity we have to stop creating judges. We have to help people to be conscious. Don't give conscience to people, just give them consciousness. And their consciousness about their lives has to be decisive; then they have to act out of their own awareness, not by given commandments, not by rules given by others. That is the way of slavery. That's how we have existed up to now.

My effort here is to help you to drop your conscience; that's why all the religions are against me. It is natural. On one point they agree. In India, the Christians, the Hindus, the Jainas, the Buddhists, the Mohammedans, they are all agreeing on one point: that I am a dangerous man, that people should be prevented from approaching me, that great barriers should be created so that nobody can come under my influence, because to them it seems an evil influence.

Just the other day I saw one Italian magazine with my picture on the front cover -- I loved it -- my picture with two horns. That's how I must be appearing to the pope of the Vatican, that's how I appear to the SHANKARACHARYAS, that's how I appear to the Jaina monks. It is natural; I appear to them to be the most dangerous person. And the reason? -- because whatsoever they have created I am trying to destroy, because to me they have created only bondage for you. They have created chains for you, subtle prison cells for you. The conscience is the most subtle slavery.

Live through consciousness, not through conscience. Be so alert that you can take responsibility for your own life. Witnessing is totally different from being a judge; witnessing is simple. You come before the mirror; whether you are beautiful or ugly the mirror makes no comment. It simply mirrors you, that's all, whatsoever you are, with no comment, with no judgment. It does not say, "You are ugly -- get lost!" or, "You are beautiful -- remain here a little longer. I enjoy you, I enjoy your company." A witness becomes a mirror, he goes on watching.

And the miracle is, if you can watch your mind without becoming a judge, you will go beyond mind very soon. It is your judgments which create entanglements with the mind. One thing you like and you cling to it, another thing you dislike and you want to push it away. You become entangled, you get involved with the mind, you become identified with the mind. And you don't know what truth is and you don't know what good is and you don't know what beauty is. All that you know is borrowed, all that you know is what the society has told you.

And societies have been repeating for centuries, and go on repeating the same things. Society is not enlightened; there has not yet been an enlightened society, only enlightened individuals.

You can become enlightened by becoming more conscious, more of a witness. Be less of a judge and you will be surprised that when you become a witness and you don't judge yourself, you stop judging others too. And that makes you more human, more compassionate, more understanding. The man who judges himself continuously is bound to judge others too. Even more -- he will be cruel, he will be hard on others. If he condemns himself for something, he will condemn others even more; he will always be looking for faults. He will never be able to see the glory of your being; he will become too concerned with trifles, with trivia. He will become too concerned with your small acts.

If he finds a Buddha sipping tea, he will become more concerned about the tea than about the buddha. He will say, "Buddha, and sipping tea?" You will be surprised, there are people, for example Mahatma Gandhi -- he was against tea.... "It is a sin!" It was a sin in his ashram. If somebody was found drinking tea a great fuss was made about it. Once he himself went on a three-day fast to purify himself because one of his disciples had been drinking tea. He punished himself -- that is a very subtle and cunning way to punish somebody.

Just think: if you do something and I go on a fast for three days, that will be a great torture for you; you will not be able to sleep those three days; it will be heavy on you. You will think again and again, "Why did I do such a thing? The master is suffering!"

And he is purifying himself. Why? -- because he said, "If I was really pure then no disciple could do anything which is wrong. How can a disciple do anything wrong if the master is absolutely pure?" That was his arithmetic. So he would punish himself. Punishing himself was a kind of masochism, but it worked; it works better than punishing others -- because the people who have gathered around such a person love him; that's why they have gathered around him. Now for such a small thing... but he created a great clamor about tea and about smoking.

In his ashram nobody could smoke, nobody could drink tea, what to say about wine? If he had met Jesus he would have condemned him immediately; he would have gone on a fast for at least three months to purify himself and to help Jesus, because he used to drink wine. The best wine was always created by Christian monasteries; in their cellars they have the oldest wine, the best.

Now this must have been inconceivable to Mahatma Gandhi -- a man like Jesus drinking wine? But Buddhists have been drinking tea down the ages and there is no problem. In fact in Japan they have made it a great ceremony. They drink tea so meditatively that each Zen monastery has a special temple. Yes, it is called a temple where they go to drink tea.

You can't enter the temple with shoes on. You can't talk in the temple where you drink tea. There is a special process and the whole thing is so meditative that the guests will come silently and they will sit in a meditative posture. The host, usually a woman, will prepare tea, and the aroma of the tea, and the samovar and the sound and the music of it.... And everybody will be silently sitting and listening to the sound of the samovar, and everybody will be smelling the beautiful perfume of the tea. And they are getting ready; as the tea is getting ready they are getting ready, becoming more silent, more quiet.

Then the tea is served in beautiful, very aesthetic cups and saucers, specially made, handmade, so they can be unique. And then people will drink tea -- not as people do on railway stations: one sip and then they look back at the train, then another and then they look back at the train, somehow they have to swallow it and run to catch the train, otherwise the train may be gone -- not like that. Sitting silently for hours, sipping tea slowly. There is no hurry. It is a meditation.

Now, I would say that Zen people are really doing something more beautiful than Mahatma Gandhi. The real art is to transform the mundane into the sacred. That is the touch of a master. He touches dust and it becomes gold. Now tea is transformed into prayer. This is beauty, this is alchemy; now tea-drinking becomes a witnessing, a watchfulness.

But if you are prejudiced against something... and everybody is prejudiced; the whole world is prejudiced in one way or another. And I am here to destroy all your prejudices. All that has been implanted in you has to be taken out; you have to be made pure again, pure like a child, innocent, not knowing what is wrong and what is right, just witnessing.

Out of that witnessing a response arises -- a response which is total because your whole heart is behind it, a response which is total because it is your own response, not a repetition of somebody else's teachings; a response which you will never regret, a response which will not make you feel guilty, that "I have done something wrong," which will not make you feel egoistic, that "I have done something great." A response is a simple response, it neither makes you feel inferior nor superior. It is simply the requirement of the moment. It comes out of your witnessing and it is finished. It leaves no trace behind.

The witnessing soul is like the sky. The birds fly in the sky but they don't leave any footprints. That's what Buddha says, that the man who is awakened lives in such a way that he leaves no footprints. He is without wounds and without scars; he never looks back -- there is no point. He has lived that moment so totally that what is the need to look back again and again? He never looks ahead, he never looks back, he lives in the moment.

Judgment comes from the past, and witnessing is a present consciousness. Witnessing is now and here, and judgment is somewhere else in the past. Whenever you judge anything, try a small experiment: try to find out who has given you this idea. And if you go deeply into it, you will be surprised: you can even hear your mother saying it, or your father, or your teacher in school. You can hear their voices still there resounding in your memory, but it is not yours. And whatsoever is not yours is ugly; and whatsoever is yours is beautiful, it has grace.

The third question:

BELOVED MASTER,
WHY DO YOU TELL SO MANY JOKES ABOUT THE JEWS?

Sanatano, Jews have a sense of humor as nobody else has. For example, Hindus have no jokes, not a single joke which can be called Hindu. All the jokes that Indians tell to each other come from the West. India has lost the sense of humor; it has become too serious.

Jews could not become too serious for the simple reason that for centuries their lives have been of great suffering. It is humor that helped them to survive. They had to create a great sense of humor.

India has lived in a lukewarm way. It has not suffered much, nobody has tortured it much, nobody was bent upon destroying it. It never needed a sense of humor to save itself from seriousness; on the contrary, because life has been simple, without much suffering and pain, people have become serious.

Jews have the best jokes in the world. You will be surprised, but this is my observation: it is their sense of humor that has saved them; otherwise they would have been destroyed long ago. They had to create a great sense of humor; even in the concentration camps of Adolf Hitler they were joking. That was their way of remaining alive.
And I love jokes, hence I love Jews too.

Two Jews met each other for the first time.
"Where are you from?" asked one.
"Miami Beach, Florida," answered the other. "Where are you from?"
"Lincoln, Nebraska," answered the first. "What's the population of Miami Beach?"
"Oh, about a hundred thousand people."
"And how many Jews are there?"
"About ninety thousand."
"And what do they do for a living?"
"Oh, they are doctors, lawyers, judges, accountants, retired wealthy men, bankers, etcetera."
"And tell me about the other ten thousand people? What do they do?"
"They are policemen, carpenters, laborers, etcetera. So now you tell me about Lincoln, Nebraska. What's the population there?"
"About three hundred thousand people."
"And how many of them are our people?"
"I guess there are about five thousand Jews."
"Wow!" said the other, "How come you need so many servants?"

Jews are intelligent people, they snatch away more Nobel Prizes than anybody else. That intelligence is also there because they have suffered long, and they always have to find new ways to survive.

Intelligence arises when it is challenged; intelligence arises, becomes sharpened, when it is used. If it is not used it gathers dust. When it is not used, when there is no need to use it, it dies. It is as if you don't use your legs for years -- you will lose them, you will not be able to walk again. It is as if you keep your eyes closed for three years, you will lose your eyesight.

Thieves have better eyesight than anybody else; naturally, because they have to look in the dark into other people's houses. Maybe they have entered into the house for the first time: they don't know where the door is and where the wall is and how the furniture is arranged -- still they have to walk silently. They start getting better eyesight than anybody. You will not find a thief with glasses; at least I have not found one yet. So whenever you see a person without glasses, beware! Who knows? Keep watch.

A man with eyeglasses, you need not worry about him. He cannot even find his own things; how can he find your things? -- impossible. He cannot find things in his own house.

Jews have really lived a long long, arduous life because of the Christians. The whole idea is absurd, because once Jesus was crucified, the Jews did not need to be tortured for ever and ever. And the Jews you are torturing did not crucify Jesus; those people are gone. But that's how foolish prejudices continue, and Christians particularly go on and on repeating the same thing.

The sin that was committed by Adam and Eve is still heavy on them. Now if Adam and Eve committed it, they will suffer for it. Why are you worried? You have not committed it. But they think it is in your blood; it has come to you because you are in the same chain, in the same continuity. This is absurd, utterly absurd.

Buddha had a son, Mahavira had a daughter; the daughter must have given birth to a few children -- where are they? Mahavira is not carried by his descendants. Where are Zarathustra's sons or daughters? Zarathustra is not carried by his sons and daughters. Everyone lives his own life and dies his own death. Everyone is unique.

Remember, the body comes from the parents but not the soul. And it is so with Adam and Eve. Adam and Eve are not carried by blood cells. It is utterly stupid to torture Jews for something that happened two thousand years ago. But it continues. In a way it has been a blessing in disguise: it is a curse but it has given Jews a sharpness, a brilliance, an intelligence, a sense of humor. They can laugh even when they are facing death.

I have heard that in the concentration camps they survived not on food, because the food was not enough -- they survived on jokes. Even going into the oven, into the gas chamber, they were going telling jokes to each other, laughing. A beautiful people!

Christians don't joke about their bishops, popes; Hindus never joke against their mahatmas, impossible. Jews joke even about their rabbis; they joke more about rabbis than about anybody else. That shows intimacy, that shows love and respect, remember. That shows that the rabbi is not something of an outsider, he is an insider.

There was a function in a Jewish community. They were raising money for the synagogue -- the synagogue was in bad condition -- so they had sold tickets for a lottery. And now the day had come when the first three prizes were going to be distributed.

A man was called and it was declared that he had got the third prize -- a Lincoln Continental. The beautiful car was there on the stage. That was the third prize.

Then the man was called who had got the second prize -- he was given just a big cake. He was hoping that he might be given an airplane or something. The third prize was a Lincoln Continental and the second prize was a cake! He said to the man who was distributing the prizes, "Are you mad?"

But the man said, "You don't understand. The cake was prepared by the rabbi's wife herself."

The man was so angry he said, "Fuck the rabbi's wife!"

And the man said, "But that is the first prize."

Only Jews can joke this way; that shows intimacy, that shows respect, love. The rabbi is part of the community.

Three men were hurt in an airplane crash in Africa and were recuperating in a Moroccan hospital. In Morocco they allow the shepherds to bring their flocks into town to graze -- which helps to keep the grass short.

Confined to their hospital rooms for several months, one day, one of the three, a Christian, looked out of the window. There was a flock of sheep enjoying lunch.

The Christian pointed to a plump ewe and exclaimed, "I wish that one was Elizabeth Taylor!"

The second, who was a Mohammedan, said, "I wish that was Raquel Welch!"

And the third, who was a Jew, said, "I just wish it was dark."

The fourth question:

BELOVED MASTER,
YOU ONCE SAID THAT ACTING IS THE MOST SPIRITUAL OF PROFESSIONS, AND NOW WE HAVE A THEATER GROUP. CAN YOU SAY SOMETHING ABOUT ACTING?

Krishna Prem, acting is certainly the most spiritual of professions for the simple reason that the actor has to be in a paradox: he has to become identified with the act he is performing, and yet remain a watcher.

If he is acting as Hamlet he has to become absolutely involved in being a Hamlet, he has to forget himself totally in his act, and yet at the deepest core of his being he has to remain a spectator, a watcher. If he really becomes absolutely identified with Hamlet, then there is bound to be trouble.

In India the most popular scripture of the Hindus is the RAMAYANA, the story of Rama. It is played all over the country every year; it has been played for thousands of years and every village has its own small theater group to play RAMLEELA. In RAMLEELA, Rama, one of the characters, is the incarnation of God, and Ravana, his opposite, the incarnation of the Devil. The fight is between light and darkness; it is a parable.

Rama gets married to Sita, one of the most beautiful women of those days. In those days marriages were not arranged; they were called SWAYAMVARAS. Swayamvar means the woman was free to choose, and particularly the women from royal families used to make conditions. Those people who fulfilled these conditions would be entitled to be chosen.

The condition that Sita made was that anybody who could break the great bow of Shiva with his bare hands would be chosen. Now the bow of Shiva was of such strength and made of such steel that nobody could even bend it with his bare hands, what to say about breaking it into pieces?

All the princes of the country had gathered. Rama came too, and Ravana also. Ravana was the king of Sri Lanka, and there was great fear in the camp of Sita's father because they did not want Ravana to win the contest. And there was every possibility that he would because he was the strongest man in those days. He was also a devotee of Shiva, and his devotion was such that once Shiva had appeared to him and told him, "You can ask anything and I will give it to you."

Ravana had ten heads, a beautiful metaphor, ten faces; everybody has. Who can have only one single face? -- only a buddha, the original face; otherwise everybody has many faces. You need one face with your wife, another face with your mistress. You can't function with the same face with them both. You need one face with your servant, another face with your boss. If the servant and the boss are both present, when you look to the left, at the servant, you show him one face, and when you look to the right, at your boss, you show him another face; you start smiling and wagging your tail.

It was said that Ravana had ten faces. He asked Shiva, "Give me this blessing that if one of my heads is cut off, immediately another will grow and I will always have ten heads, never less than that." And Shiva had blessed him; such a devotee of Shiva and such a powerful man that you could not cut off his head -- it would immediately grow again. There was fear, great fear of his power. He might win the contest.

And Janaka, the father of Sita, was really in great anxiety. Something had to be done, so a conspiracy was made. When all the princes and the kings had gathered and the contest was going to happen and the bow was brought, a false messenger came running to Ravana and said, "What are you doing here? Your country is on fire. Sri Lanka is burning!"

So he rushed immediately to Sri Lanka. Meanwhile Rama won the contest and was married to Sita. This is the story.

Now, in a village it happened: the play was being played, and when the messenger comes and says to Ravana, "Your country is on fire!" he said, "Let it be. I don't care. This time I'm going to win Sita. Enough is enough!"

In fact, this man had always loved the woman who was acting as Sita, deep down in his heart. He completely forgot the play; he became utterly identified. It became a reality. He rose... now it was not Shiva's real bow, just one a village carpenter had made. He broke it into many pieces and threw it away before anybody could prevent him. Then he said to Janaka, "Now, where is Sita?"

Now, what to do with such a man? And the whole audience was simply shocked. He was finishing the

whole story, because now there could be no more to it. The whole story depends on Ravana being avoided, Rama getting married, and then the struggle when Ravana steals Sita, and the war and the whole thing happens. But if Ravana marries Sita, then it is all finished within two minutes -- and it is just the beginning, the first scene. And the man who had become Ravana was the strongest man in the village, naturally, and Rama was just a boy. He could crush Rama at any moment!

For a moment there was utter silence. But Janaka, the father of Sita, was an old man, an experienced man; he had played the role many times. He said, "It seems that my servants have brought the wrong bow. This is not the real bow, drop the curtain and bring the real bow!" The curtain was dropped... ten people had to carry Ravana out, but he was shouting and people could hear him saying, "Where is Sita? This time I am not going to lose!"

Somehow tranquilizers were given to him, he was put to sleep -- otherwise he might have come back again and created trouble -- and another man had to play the role. He became too much identified. He forgot that this was just a play.

The real actor has to live a paradox: he has to act as if he is what he is acting, and yet deep down he knows that "I am not this." That's why I say acting is the most spiritual of professions.

The really spiritual person transforms his whole life into acting. Then this whole earth is just a stage, and all the people are nothing but actors, and we are enacting a play. Then if you are a beggar you play your act as beautifully as you can, and if you are the king you play your act as beautifully as you can. But deep down the beggar knows, "I am not it," and the king too knows, "I am not it."

If the beggar and the king both know that "What I am doing and acting is just acting; it is not me, not my reality," then both are arriving at the very center of their being, what I call witnessing. Then they are performing certain acts and witnessing too.

So, Krishna Prem, acting is certainly the most spiritual profession, and all spiritual persons are nothing but actors. The whole earth is their stage, and the whole of life is nothing but a drama enacted.

The last question:

BELOVED MASTER,
IT SEEMS THAT NOBODY UNDERSTANDS ME EXCEPT YOU. I HAVE BEEN TO THE PSYCHOANALYSTS, BUT THEY ALSO SEEM NOT TO UNDERSTAND ME.
WHY AND HOW DO YOU MANAGE TO UNDERSTAND ALL KINDS OF PEOPLE?

Gatha, the most fundamental secret is that I never try to understand them at all. I simply look at them, I love them, I accept them as they are. The very effort of understanding the other person is to reduce him into an object of inquiry; it is immoral. He becomes an object. And to reduce a person to an object is the most ugly thing you can do to anybody. Who are you to understand the other? Understand yourself, because there the object and the subject are one; the observer and the observed are one. There the knower and the known are one.

But how can you know the other? You can love and through love this miracle happens. If you love the other, great understanding arises on its own. Not that you try to understand the other: you simply love the other as he is, with no judgment.

The psychoanalyst cannot understand you, Gatha, because he has his own judgments. Before you start saying anything he has already judged you by the way you walk in, the way you sit in the chair. He is watching you, he has learned all these strategies, the body language; he has already reduced you to an object. He will not allow love to happen; he is already far away, an inquirer, a scientific inquirer. You are a guinea pig; he is insulting you, offending you.

It is said that a psychoanalyst is a person who looks at others when a beautiful woman comes in. He does not look at the beautiful woman, he looks at others -- how they are feeling about the beautiful woman, what they are thinking about the beautiful woman. His whole interest is to penetrate the mystery of people, why and how.... He wants to reduce everything to manipulatable knowledge.

And the moment you lie down on the couch of a psychoanalyst, he is reducing you to less than human. In fact, when you lie down on the couch, you lose much. Lying down on the couch is a good posture for sleep, you become more prone to unconsciousness; you become defenseless, vulnerable. And the psychiatrist or the psychoanalyst stands behind a curtain so that his presence does not keep you alert. He

wants you to become as unalert as possible so in your unalertness you can blurt out many things which you would not have said to anybody else. He wants to poke into your unconscious; he wants to unlock you. He is treating you as if you are a machine.

And then immediately he labels this as an inferiority complex, that as schizophrenia, this as neurosis, that as psychosis. You are removed; now he will treat the label that he has given to you -- he does not relate to the person, he relates to the labels. He cannot understand you. In fact he does not even understand himself, and the first requirement to understand anybody in this world is to understand yourself.

If you understand yourself you will never try to understand anybody. You will love, you will accept, and your acceptance and love will be unconditional. My love for you is unconditional, I make no condition. I don't give you a certain discipline to follow; I want you to be yourself, totally yourself. I give you absolute freedom to be yourself. I support you in every possible way, so that you can be independent.

The psychoanalyst is not really making you independent; he makes you more and more dependent so the psychoanalysis goes on being prolonged for years and years. And when you get tired of one psychoanalyst you have to go to another. It becomes your style of life, going from one psychoanalyst to another.

And these psychoanalysts are in the same misery as you are; they are not different people, they can't be, because only one thing makes the difference -- that is love, and that is missing. Only one thing transforms a person and that is meditation, and that is missing.

Sigmund Freud knew nothing of meditation; all was intellectual analysis. He was really afraid of meditation, afraid of falling into some uncharted sea, unfathomable.

Analysis is within your hands; it is a mind thing. The psychoanalyst is in the same boat as you are.

A disillusioned man finds his way to a psychiatrist. When he is called in, he explains, "Everybody neglects me. It is as if I'm not there at all, as if I'm the air, they just don't notice me, they...."

The psychiatrist stands up, walks gently to the door and opens it saying, "Next patient, please!"

He is not different from you. Knowledgeable he certainly is, but wise he is not. He suffers from the same problems, the same anger, jealousy, possessiveness, as you suffer. Even the greatest of psychoanalysts, like Reich, one of the greatest of this century.... His wife has written in her memoirs about Reich that he talked so much of how to get rid of jealousy, he talked so much of freedom in sex. And as far as he himself was concerned he moved with many women, but he never allowed his wife to have any freedom. He was so suspicious and so possessive that he would open all the letters written to his wife. And he would keep an eye on her; he would tell the children to keep a note of who came when he was not at home.

Now this man talked about getting rid of jealousy, possessiveness, and he was really a great intellectual, but as far as his own life was concerned, he behaved in the same way. And many are the followers of Reich who will go on repeating him, never knowing the real person.

The wife of a well-known psychoanalyst was entertaining a number of guests one evening.

At one point during the party her ten-year-old son flitted into the room, arrayed in a strapless black evening gown, his lips covered with lipstick, high-heeled suede shoes on his feet, and a feathered hat on his head.

Quite naturally, the woman was stunned.

"Rodney!" she cried. "You naughty, naughty boy! Go upstairs and remove your father's clothes before he comes in and catches you!"

They cannot understand you. In fact, nobody can understand you except an enlightened person, a Buddha, a Jesus, a Lao Tzu -- but not Freud, Jung, Adler, they cannot understand. They don't have that light in their being yet; they cannot shower that light on you. They are not really authentic people; they are as inauthentic as you are, and as foolish and as stupid as you are.

During a beautiful walk in the Himalayas a father who was a famous psychoanalyst suddenly hears his son scream as he falls into a deep ravine.

"Johnny!" he cries desperately. "Don't move, I'll get a rope to pull you out!"

A few hours later he returns with a rope. Throwing it down he cries, "Johnny boy, grab the rope."

"Daddy, I've got no hands anymore," was the answer from deep down.

"Use your teeth, bite strongly on the rope and I'll pull you up."

Slowly slowly, meter by meter, Johnny is pulled up. When only the last few meters remain the father calls, "Johnny, is everything alright?"

"Yeeeeeeeeeeeeeeehhhhhhh!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #9
Chapter title: Entering the stream

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DO NOT LIVE IN THE WORLD
IN DISTRACTION AND FALSE DREAMS,
OUTSIDE THE LAW.

ARISE AND WATCH.
FOLLOW THE WAY JOYFULLY
THROUGH THIS WORLD AND BEYOND.

FOLLOW THE WAY OF VIRTUE.
FOLLOW THE WAY JOYFULLY
THROUGH THIS WORLD AND ON BEYOND!

FOR CONSIDER THE WORLD --
A BUBBLE, A MIRAGE.
SEE THE WORLD AS IT IS,
AND DEATH SHALL OVERLOOK YOU.

COME, CONSIDER THE WORLD,
A PAINTED CHARIOT FOR KINGS,
A TRAP FOR FOOLS.
BUT HE WHO SEES GOES FREE.

AS THE MOON SLIPS FROM BEHIND A CLOUD
AND SHINES,
SO THE MASTER COMES OUT FROM BEHIND HIS IGNORANCE
AND SHINES.

THIS WORLD IS IN DARKNESS.
HOW FEW HAVE EYES TO SEE!
HOW FEW THE BIRDS
WHO ESCAPE THE NET AND FLY TO HEAVEN!

SWANS RISE AND FLY TOWARDS THE SUN.
WHAT MAGIC!
SO DO THE PURE CONQUER THE ARMIES OF ILLUSION
AND RISE AND FLY.

IF YOU SCOFF AT HEAVEN
AND VIOLATE THE LAW,
IF YOUR WORDS ARE LIES,
WHERE WILL YOUR MISCHIEF END?

THE FOOL LAUGHS AT GENEROSITY.
THE MISER CANNOT ENTER HEAVEN.
BUT THE MASTER FINDS JOY IN GIVING
AND HAPPINESS IS HIS REWARD.

AND MORE --
FOR GREATER THAN ALL THE JOYS
OF HEAVEN AND OF EARTH,
GREATER STILL THAN DOMINION
OVER ALL THE WORLDS,
IS THE JOY OF REACHING THE STREAM.

The first sutra:

DO NOT LIVE IN THE WORLD
IN DISTRACTION AND FALSE DREAMS,
OUTSIDE THE LAW.

It is one of the most misinterpreted sutras of Buddha. For centuries the Buddhists have believed that Buddha is saying, "Renounce the world," that Buddha is against the world, that he is a life-denyer, that he would like everybody to become an escapist. But that is not the meaning of the sutra; the sutra has a totally different meaning.

The sutra says: DO NOT LIVE IN THE WORLD IN DISTRACTION AND FALSE DREAMS, OUTSIDE THE LAW. It does not say: Do not live in the world. It says: live in the world, but do not live in distraction and false dreams. Live in the world, but do not live outside the eternal law of life and existence. Live in the world, but be not of it. Live in the world, but do not let the world live in you.

If it had been understood the way I understand it, the whole history of Buddhism would have been totally different, and not only the history of Buddhism but the whole face of humanity would have been totally different. Because the sutra was understood as AGAINST the world, the Buddhists became life-negative. They became more interested in dying than in living. They became more interested in suicide -- slow suicide, gradual suicide. Suicide became their goal. This is a perversion -- a perversion of a great master and his great words.

The words are clear: DO NOT LIVE IN THE WORLD IN DISTRACTION AND FALSE DREAMS, OUTSIDE THE LAW. Live in the world without distraction, without dreams, and in communion with the law. His expression is a little negative. His expression is always a little negative, for a certain reason. Rather than speaking in an affirmative way, Buddha always says the same thing in a negative way. The reason is

that when you affirm something it becomes so definite, so solid, that people tend to follow it blindly; hence Buddha uses the negative expression. That way he gives you freedom to analyze, to meditate, to find out on your own. He never says what is, he always says what is not; he defines through the negative. It is a beautiful device for those who can understand, but for those who cannot understand, it is a dangerous device because they will become victims of negativity.

And Buddha had to choose the negative way of expression, because for centuries before him religion was always expressed in the affirmative way, and the affirmative way had become a burden on people's being. He changed the whole religious expression. He would not say: God is; he would only say: You become absolutely empty and then see what is. This is just indicating a way very vaguely, so you cannot cling to it. Otherwise people are clingers: they will fall upon anything and they will possess it.

Buddha is elusive, you cannot catch hold of him. He says: Be empty and see. He says: Let there be no mind and then see. He never defines exactly what will happen when there is no mind. He knows that if he says what will happen when there is no mind, you will start desiring it. And to desire it is never to achieve it, because desiring is a process of the mind.

For example, if Buddha says, just like the Upanishads say, that when there is no mind there will be great bliss... now listening to this, a great desire for bliss is bound to arise. But desire is mind, even the desire for bliss. If, just like the Upanishads, Buddha says: If you drop the mind you will find God, freedom, absolute freedom -- immediately the desire enters from the back door: "How to find this eternity, this deathlessness, this joy, this God? How to attain to paradise?"

Now it will be impossible to drop the mind. The mind has taken a new form, a new desire, new garments, but it is the same old mind. First it was desiring money, power, prestige; now it desires God, samadhi, enlightenment, bliss, truth, freedom. The objects have changed -- but the mind is not in the objects; the mind is in the process of desiring.

Hence Buddha never gives you any object to desire; he takes away all objects. This can be done only through VIA NEGATIVA. And he leaves you in an emptiness... but that emptiness is not real emptiness. Just the contrary: it is fullness, it is plenitude, it is overflowing with bliss, with God, with love. But Buddha will never say that, about that he is very conscious -- because for centuries the affirmative has been a distraction for people.

Millions of people in the East have become desirous of the other world, the other shore -- so much so that the very desire for the other shore became their hindrance. To destroy that hindrance, to remove that obstacle, Buddha uses the negative way.

But man is such a fool! The masters move very cautiously, they take every step very cautiously, because man is such a fool. They take every precaution not even to use any word which can be misinterpreted -- but all words can be misinterpreted! Man is so unconscious that to expect that he will understand rightly is to expect too much from him. He is bound to misunderstand; in unconsciousness, misunderstanding is the only possibility.

The Upanishads were right, but they were misunderstood because of their affirmative approach. People became very indulgent: "If life is God, then indulge in God as much as possible!" This is a logical conclusion: "If existence is God, then eat, drink and be merry! If to be is to be divine, then enjoy life, then let your life be a merry-go-round. All is divine. The Upanishads say: SARVAM KHALVIDAM BRAHMA -- all is God. If all is God, then why not accumulate as much money as you can? -- because money is God!"

You see how our unconscious mind goes on distorting: "If all is God, then why not have more power, more prestige? Then why not go on great ego trips? If all is God, then ego too is God!" The Upanishads say: AHAM BRAHMASMI -- I am God. And when it is heard in deep unconsciousness, we understand the Upanishads are saying the ego is God, because to us 'I' and 'ego' are synonymous. The Upanishads are misunderstood because of their affirmation, their total affirmation.

And Buddha is misunderstood because of his negation, total negation. He moved the pendulum to the other extreme; just to avoid the pitfalls that he had seen on the path of affirmation he moved to the other extreme. He used only negative expressions. DO NOT LIVE IN THE WORLD IN DISTRACTION AND FALSE DREAMS, OUTSIDE THE LAW. He could have said, in a more positive way: LIVE in the world, without distractions, without dreams. LIVE in the world, in accordance with the ultimate law. AES DHAMMO SANANTANO -- LIVE in accordance with the eternal law. But that is not his choice. He had seen the affirmative becoming an imprisonment and it was a necessity to destroy the affirmative. You can destroy the affirmative, and for the time being, while the master is alive, people will understand his negative approach because he is there to explain it to you. But when he is gone, then? The negative becomes your

imprisonment.

Hindu sannyasins are caught in the affirmative and Buddhist BHIKKHUS are caught in the negative.

My effort here is to help you understand both, and to understand your capacity to misunderstand. And be alert; otherwise each word is going to create something else, something that was never meant.

A performing octopus could play the piano, the zither, and the piccolo. His trainer wanted him to add the bagpipes to his accomplishments, so he placed the Scottish instrument in the octopus' room. Hours passed, but no bagpipe music was heard.

The trainer was disturbed. The next morning he anxiously asked the eight-tentacled creature, "Have you learned to play that thing yet?"

"PLAY it?" replied the octopus. "I have been trying to LAY it all night!"

The octopus can be forgiven -- YOU cannot be forgiven. But men behave in the same way, as unconsciously as possible. Even if they become conscious sometimes, their consciousness is also mixed with unconsciousness. Even if they are alert, their alertness is not pure. Even if they are watchful, their watchfulness has something wrong in it.

McBride and Kavanaugh were in a cafeteria sitting near the WATCH YOUR HAT AND OVERCOAT sign. McBride kept turning every minute, nearly choking on his food, to look at his overcoat.

Kavanaugh continued eating, paying no attention to his own coat on the hook. But McBride's constant twisting began to irritate him. "You dope!" he said. "Stop watching our overcoats!"

"I am just watching mine," said McBride. "Yours has been gone for half an hour!"

Man's state is that of a mess, of chaos! Great work is needed to make you really alert. And the first sutra is the beginning of that great work: DO NOT LIVE IN THE WORLD IN DISTRACTION AND FALSE DREAMS....

Your mind is continuously creating distractions. Just watch your mind, and you will understand what Buddha is saying. It never allows you to sit silently even for a few moments. If you sit silently it says, "Why not listen to the radio? The newspaper must have come, your post may have arrived. Why not go to the movie? Why not watch TV?" If you are in the shop your mind says, "Go home, rest -- you are tired." If you are at home your mind says, "What you are doing here, wasting your time? Go to the shop -- you could have earned something!"

The mind never allows you to be where you are, it never allows you to see things as they are. It is always taking you somewhere else, either into the past or into the future; it never allows you to be in the present. Either it drags you into memories -- which are nothing but footprints on the sands of time -- or it drags you into the future: great projections, great expectations, desires, goals.... And you become so much involved with them -- as if they have some reality! And the reality is slipping out of your hands while you are engaged in all these trips into the past, into the future.

The mind never allows you and will never allow you to see that which is; it always takes you to that which is not.

Edith was complaining to her friend, Rose, that her husband never showed any interest in making love. He would just sit every night and watch television. Rose suggested that she make herself more appealing and somehow tantalize him.

So the next night Edith put on her most bewitching perfume and dressed herself in nothing but shoes, hat, gloves, and handbag. She went into the living room and casually strolled around. Her husband kept his eyes glued on the TV set. She coughed, and he finally looked up at her.

"Oh, are you going out?" he asked.

"Of course!" she said sarcastically.

"Great," he replied, "because I was hoping you could mail this letter for me."

He is not there. He is not seeing the woman, he is not seeing that she is naked. He is not there at all! Nobody is -- everybody is somewhere else.

It is said by the ancient Sufis that God wants to meet you, and wherever he thinks you should be he comes, but he never finds you there. You are always somewhere else. He comes in the present -- you are in

the past, you are in the future. He knows only one time: now, and only one place: here. But you are never here and you are never now; you are always there and you are always then. The meeting is impossible. He knows no other time than the present and no other place than this. He lives in thisness, suchness. Buddha's word is TATHATA -- he lives in suchness, tathata.

One of the names of Buddha is TATHAGATA -- one who lives in suchness, one who has become free from all the distractions of the mind. And the miracle is that the mind consists only of distraction, so once you are free of all distractions there is no mind left. In the present there is no mind. In the present there is only consciousness, awareness, watchfulness.

Live in the world, but not through the mind. Don't let the past or the future stand between you and reality. And if you can manage the state of no-mind even for a few moments -- that's what meditation is all about -- you will be surprised: suddenly you are in rhythm with existence. You will know what Buddha calls AES DHAMMO SANANTANO -- the eternal law. You will pulsate with it, vibrate with it. You will be just a wave in the great ocean of the law. You will be in such attunement, in such at-onement, in such deep harmony and accord, that the whole sky will start showering flowers on you, the whole existence will rejoice with you.

This is paradise: paradise is the state of no-mind. Buddha calls it the lotus paradise, because your consciousness opens up like a lotus in the early morning sun and there is great fragrance, great beauty, and there is great grace.

But remember, he does not mean renounce the world, as all the commentators down the ages have said. He is saying: Renounce the mind -- MIND is the world! Renounce distractions and renounce dreams -- because if you live in dreams you cannot see the reality. Your eyes are covered with the dust of dreams, layer upon layer. There are dreams and dreams and dreams, and you are surrounded by so many dreams that you cannot see what reality is. And your priests go on helping you to create new dreams, your psychologists go on helping you to create new dreams. If they take away one dream they immediately replace it with another.

This is the whole foundation of the science of hypnosis: man can be persuaded to believe in something absolutely false. Hypnosis shows the capacity of man to fall into such dreams, into such unrealities that on the surface it looks unbelievable.

Have you seen a hypnotist perform? If he says to a person, "You are not a man but a dog," the man believes it -- if he has been hypnotized rightly, if he has been hypnotized into deep sleep. Hypnosis means created sleep, deliberately created sleep. If he has been hypnotized rightly and told that he is not a man but a dog, he starts barking like a dog! He may never have done it before, but he can do it immediately. He believes it, and the moment you believe something you become it. Of course, your belief is false and your becoming is false.

Psychologists are becoming aware that almost ninety percent of diseases are only beliefs. My own understanding is that as they go deeper into it, they will find that almost ninety-nine percent of diseases are beliefs. Maybe it was a real disease the first time, but then you started believing in it, you started projecting it, you started repeating it, rehearsing it, practicing it. And slowly slowly, it became a reality for you.

Go into an insane asylum sometime and watch people. They are the same people as you, just a little ahead of you -- the difference is only of degrees. You may be below the boiling point, maybe ninety-nine degrees, and they may have gone beyond -- one hundred and one degrees -- just a two-degree difference or a one-degree difference.

Insane people go on living in their own worlds; they create their own worlds, they believe in their own worlds. They believe in them so much that you cannot pull them out of their dreams. Their dreams have become realities -- that is their insanity.

I have heard about one man who became mad and started thinking that he had died. Now the whole psychological department of that mental institute was after him to pull him out of the idea that he was dead. It was a challenge for them, it was also something new -- they had never come across such a case.

They tried everything but it was impossible, because mad people may be mad but they are as logical as you are. They have their own logic, their own rationality; they have a great capacity to rationalize everything that they are doing.

Finally, a great psychologist was called from the outside to help. The great psychologist came; he talked to the man and he asked him one single question. He asked, "Do you believe that dead men can bleed?"

He said, "No, never! How can dead men bleed? Once one is dead... it is impossible for a corpse to

bleed."

Then the psychologist said, "Come along with me!" He took him to the mirror; he pricked his hand with a sharp instrument -- blood started coming out. He said, "Look! So this proves that you are still alive!"

The madman laughed and he said, "This only proves that my statement was wrong -- dead men DO bleed!"

It becomes so impossible to pull them out! And the same is the case with you. As far as buddhas are concerned, the same is the case with you. To pull you outside your minds, to help you to climb out of your dreams -- it is really difficult.

Hypnosis tries one method, but that is not the method of the buddhas. It gives you another dream, maybe a better one -- a little more sophisticated, a little less dangerous, less harmful, more beneficial -- but a dream is still a dream. Whether you dream of poison or of nectar does not really make much difference; at least it makes no difference to the man who has become awakened.

Ordinarily it will make a difference: a man who believes that he is drinking poison will always remain ill; the man who thinks that he is drinking nectar will always look healthy, joyful. Yes, in the ordinary way there is a difference. Hence hypnosis has a limited utility: if you cannot be pulled out of your dreams, at least you can be helped to move from nightmares to sweet dreams. That's the function of hypnosis.

After being troubled with recurring headaches for which her doctor could not find the cause, Jean decided to consult a hypnotist. Amazingly enough, after two treatments the headaches disappeared. Her husband, Ben, was intrigued and asked how the cure had been effected.

Jean said, "Well, all I had to do was to put my hand over my forehead and repeat several times, 'I have no headache, I have no headache.'"

Some months later Ben was aware that he was losing interest in the physical side of marriage and decided to consult the same hypnotist for help. He did so, and the result was amazing.

Jean was ecstatic and asked how it had been accomplished, but Ben refused to tell her. Finally one night, Jean noticed that Ben was staying in the bathroom for an inordinate length of time before coming to bed.

She tiptoed to the bathroom door and peeped through the keyhole. He had one hand over his forehead and his lips were moving. Putting her ear to the keyhole, she heard him murmuring, "She is not my wife, she is not my wife...."

Now, this is creating a new conditioning. You are going from one prison into another -- maybe a better prison with more facilities, but a prison is a prison, after all. And the buddhas want you to be free of all prisons.

DO NOT LIVE IN THE WORLD IN DISTRACTION AND FALSE DREAMS, OUTSIDE THE LAW.

ARISE AND WATCH.
FOLLOW THE WAY JOYFULLY
THROUGH THIS WORLD AND BEYOND.

You can see how Buddha has been misunderstood. You will not find Buddhist bhikkhus joyful, not at all. They are very sad, somber, living almost hopelessly, in despair. They can't find anything to be joyful about, because from the very beginning they have gone on a wrong track.

Buddha says: ARISE AND WATCH. How to get out of the mind and its distractions and dreams? ARISE AND WATCH. Wake up and watch! Watch your mind -- what it goes on doing to you, how it plays games with you, how it goes on and on creating new illusions, new hopes for you. Buddha is not saying become hopeless, he is not saying fall into despair -- because that is again a mind strategy: the despair, the anguish, the anxiety.

Escape is again a mind game. You are worldly; the mind says, "There is nothing in the world. Listen to the buddhas. Escape from the world, go to the Himalayan caves, and everything will be perfectly right. In this world nothing can ever be right." Now the mind is giving you a new projection, a new project.

Buddha says: Don't follow the mind -- detach yourself from the mind. See the mind separate from yourself: playing around, creating new games -- alluring ones, enchanting ones in which you can be caught

again.

FOLLOW THE WAY JOYFULLY.... And if you are really following the awakened ones you will follow joyfully, because a man without distractions and dreams is naturally joyful. Not that he has something to be joyful about, not that he has attained great money, power, prestige, or the power to do miracles -- the power to walk on water and cure the blind people and help the dead to be alive again. No, he has no reason to be joyful. But just because all the distractions of the mind have disappeared, the energy involved in the distractions is released -- that energy is joy.

William Blake is right. He says: Energy is delight. William Blake has many beautiful insights. He is one of the greatest poets the West has produced. Just a few steps more and he would have been an enlightened person. These two poets -- Walt Whitman and William Blake -- they could have been RISHIS, seers. Just a few steps, maybe only one step, a little jump... but they had come very close to the boundary of realization.

William Blake says: Energy is delight. He is right -- this is a great revelation. It can't be said without experiencing it somehow, in howsoever small a measure.

Your joy is always caused from the outside. You have won a lottery and you are joyful; you have purchased a house that, for many years, you have been longing for -- and you are happy; you have found the woman that you had desired and you are happy. But these are momentary happinesses. After two or three days the house will be old, and after a few days the woman will look ordinary. How long can one remain interested in a woman or in a man? Because these are superficial attractions, sooner or later the reality will be revealed.

The Nazi leader, Goring, was seated next to a fine blonde Aryan FRAULEIN at a very important state dinner. During dessert he began feeling her leg under the table. As his hand moved up her thigh he heard a hoarse masculine whisper, "Don't be surprised when you get to my balls -- I am Secret Agent X-7."

What things appear to be from the outside is one thing; what you will find inside is totally different. You may have fallen in love with a secret agent! Everybody is in for a surprise.

When you fall in love with a woman, she is a totally different kind of person. When you are married to her, to your surprise, she is no longer the same person. Sometimes you suspect: what has happened? Has she deceived you? But she is also in the same situation. She is worried: where has that beautiful man disappeared to?

There are old stories of frogs becoming beautiful princes. In my own experience just the opposite happens: you bring home beautiful princes and overnight, in the morning, you find there is a frog! Princes disappear and become frogs -- all princes, unconditionally. Those stories have some truth in them. If frogs can become princes, why not vice versa? Nobody has ever seen a frog becoming a prince, and everybody has seen many princes becoming frogs!

ARISE AND WATCH. The essential core of Buddha's message is awareness, mindfulness. Look at your own mind. Don't get involved with it, remain unidentified. That's what he means when he says: Watch. And as you watch you will become more and more awake and your life will start having a new kind of joy, which has nothing to do with the outside; it wells up within your being.

FOLLOW THE WAY JOYFULLY.... If you are rightly following the way of the awakened ones -- Jesus, Buddha, Mahavira, Mohammed, it does not make any difference -- then one sure sign is that you will be joyful for no reason at all. You will be just joyful, naturally. If that thing is missing, remember, you have misunderstood. You have gone onto some wrong track, you have misinterpreted.

FOLLOW THE WAY JOYFULLY THROUGH THIS WORLD AND BEYOND. And look at the Buddhist bhikkhus -- they are miserable! I have known many, I have known very famous ones -- miserable! There is no dance in their feet and no song in their hearts. They are deserts: nothing grows in their being, nothing is green in their life. I have never come across a Buddhist monk who has flowers in his heart, lotuses blooming, birds singing -- nothing of the sort, just an empty desert.

And the reason is, Buddha's negative expression has become his way of life; he has become caught in negativity. How can he be joyous? Joy does not fit with his interpretation of Buddha. And the words are so clear -- but you read only that which you want to read and you see only that which you want to see. You don't read, you don't see that which goes against your prejudices. Such clear words, and yet great misunderstanding has arisen.

Buddhist monks are the saddest people in the world -- long faces. It is bound to happen because they have become escapists.

And Buddha says: FOLLOW THE WAY JOYFULLY THROUGH THIS WORLD AND BEYOND. He does not forget this world. He says: THROUGH THIS WORLD.... If he is in favor of renouncing the world, then what is the point of saying: THROUGH THIS WORLD...? He is not saying renounce the world: renounce the mind and the world is renounced. You live in the world and yet you remain untouched by it. And a great joy arises in you, a great laughter, a great love. And you will be able to carry this love, this joy, this dance, to the other shore, because it is something that is happening inside you; it is not dependent on outside causes, it is not caused by anything.

Remember, one of the fundamentals of life is: that which depends on outside causes will be taken away from you sooner or later. At least one thing is absolutely certain: you will not be able to carry it with you into death. But that which is independent of outside causes, that which is caused in the innermost core of your being, in your own interiority, nobody can take it away. You cannot be robbed of it, it cannot be stolen -- even death cannot destroy it.

The body will be destroyed, but not the song. The body will be gone, but not the dance. The dance, the song, the joy, will move into the universal song, into the universal joy, into the universal ocean of consciousness, of truth, of godliness.

FOLLOW THE WAY OF VIRTUE.
FOLLOW THE WAY JOYFULLY.

He repeats it again, because he wants to emphasize it. He must be alert that his way of expressing things negatively could create a great misunderstanding. People could become sad, and the moment you are sad you have fallen out of tune with existence.

FOLLOW THE WAY OF VIRTUE. And what is the way of virtue for Buddha? He does not give any details, he does not give you ten commandments. He gives you the eleventh commandment, and the eleventh is enough. If you fulfill the eleventh then you can forget all about the ten, because in following that one, the eleventh, all ten are contained.

That eleventh commandment is meditation. Meditate. That is what is missing in the Jewish-Christian ten commandments: nothing is said about meditation. Everything else is included in them; those are consequences, not causes. That cause is missing. Virtue without meditation is an imposition, a forced imposition. Virtue without meditation is repressive. Virtue without meditation is pseudo. Virtue without meditation is just a facade: you can deceive others, but how can you deceive yourself?

With meditation there arises a totally different kind of virtue: a natural virtue, a spontaneous virtue. Whenever Buddha says: FOLLOW THE WAY OF VIRTUE, he means meditate: arise, awake, watch. These are his words for meditation because if you are alert you cannot do anything that is wrong. Not that you will have to prevent yourself from doing it; even if you want to do it you cannot. Sin becomes impossible if you are alert. Then virtue is the only possibility. Then whatsoever you do is virtuous.

Out of meditation the flowers of virtue arise, bloom. Their fragrance is released to the winds, into the infinity of existence. Buddha gives you only one commandment: awareness. You can call it meditation, you can call it watchfulness. His own word is SAMMASATI -- RIGHT awareness. He insists each time he mentions awareness that it should be of the right kind, because he knows there is a possibility of a wrong kind of awareness too.

What is wrong awareness? People can be aware of others' acts, of others' faults: they can be very keenly aware -- in fact they are. It is so easy to see everybody else's faults in the world. That is a wrong kind of awareness; that is not your business at all. Who are you and why should you be worried?

Right awareness is awareness of one's own being in its totality: all that is good and all that is bad. But as you become aware, the bad starts disappearing -- just as when you bring light into the room, the darkness disappears. When light is in the room, darkness cannot exist there. Sin is darkness, forgetfulness, unconsciousness.

FOR CONSIDER THE WORLD --
A BUBBLE, A MIRAGE.
SEE THE WORLD AS IT IS,
AND DEATH SHALL OVERLOOK YOU.

One thing which is unique to Buddha is that that he never says "Believe." He never says, "You simply have to follow what I am saying." No, that is not his approach. He is very much against believing. He invites you to consider. He says: FOR CONSIDER THE WORLD -- A BUBBLE, A MIRAGE. He says: Not because I am saying it is it a bubble, a mirage, do you have to believe it. You consider it yourself. If it is a truth, your consideration will show it to you. What is the point, what is the need, of believing?

Religious priests go on telling people: Believe there is God. Believe there is paradise. Believe that your good acts will be rewarded and your bad acts will be punished, that there is heaven and hell -- believe! No priest ever says "Consider." No priest ever wants you to be independent. Only a buddha, an awakened one, can say to you "Consider" -- because he respects you. He knows you are deeply asleep, but your sleep is full of the potential of waking up. Today you are asleep, tomorrow you may be awake. Today you are not a buddha, tomorrow you may be a buddha. Your potential is there. You can go on neglecting it for lives together, but one day or another it is going to happen.

A buddha has tremendous respect for people; hence he can never say "Believe." Belief means that the person who is saying it has no respect for you, he does not trust your intelligence enough. Buddha trusts your intelligence. He provokes it, he challenges it, he invites you. It is an invitation.

CONSIDER THE WORLD -- A BUBBLE, A MIRAGE. He says: I considered it and I found it only a bubble, a mirage, a deception, an illusion. I have lived in the illusion, believing that it was true. You are also living in the illusion believing that it is true, but consider. Give it a little more time. See a little more intensely, concentratedly. Try to penetrate its secret, and you will be surprised: just a pinprick and the bubble is gone, just a little more alertness and there is no mirage... it disappears.

Gurdjieff, one of the buddhas of this century, used to give a certain meditation to his disciples which is very significant. He used to say to his disciples, "If you can remember in a dream that 'This is a dream,' then you are on the very threshold of transformation."

But it is very difficult to remember in a dream that it is a dream. When you are in a dream you believe that it is the truth. And every night you are in a dream, and every morning you come back and you see and you know that it was all false. And again when you fall asleep the dream is there and you start believing in it again, as if you never learned anything. But how to remember?

He created a small device. He would give this device to a few advanced disciples: that in the daytime... because you cannot do anything while you are asleep and in a dream. The preparation has to be done in the daytime; then you have a little bit of awareness. He used to tell them, "As many times as you can manage -- brushing your teeth in the morning -- just put your left hand on your head and say, 'This is all dream.' Walking on the street, put your left hand again on your head and say, 'This is all dream.' Let your left hand and the putting of it on your head become associated with the idea that 'This is all dream.'

"Repeated many times, whenever you put your left hand on your head, immediately the idea will come: 'This is all dream.' Or whenever you say, 'This is all dream,' automatically your left hand will go on your head. This has to be practiced for at least three to nine months in the daytime.

"And then," Gurdjieff used to say, "one day suddenly in a dream you will see it happen: the dream is there, and you put your hand on your head, your left hand, and suddenly you say, 'This is all dream.' And the moment you say it the dream disappears, you are fully awake. The dream cannot exist if you know that it is a dream."

And that is a great experience when it happens -- you can try it. When it really happens, that one night your hand goes to your head while you are asleep, while you are dreaming, and suddenly the idea comes that "This is all dream...." And you are immediately fully awake and you find your hand on your head. It has become so associated; it is like a conditioned reflex. But one thing has become clear: if you can remember, "This is all dream," the dream disappears. The dream can only disappear by your remembering that this is a dream; reality cannot disappear. You can go on remembering, "This is all dream," but you know all the time this is not so. Philosophically you can go on repeating, "This is all dream," and you can be very cunning philosophically.

Once it happened:

A great philosopher came to the court of a king. He said, "This whole world is a dream."

The king was a crazy type of person; he said, "Then wait."

He had a mad elephant. He told his whole court to watch. The mad elephant was brought into the

courtyard of the palace and the poor philosopher was left alone with the mad elephant. The mad elephant started chasing him, and the philosopher started crying, "Save me! He will kill me -- save me!" He was crying and weeping. And the mad elephant took him and threw him at least thirty feet away. He fell on the ground -- so many bones fractured -- crying and weeping.

Then he was brought back to the court and the king said, "What now? What do you say about the elephant? Is that too a dream, MAYA, illusion?"

But philosophers are cunning people. He said, "Yes, it was a dream -- a bad dream, a nightmare."
And the king said, "What about the fractures?"
He said, "That too is a dream."
"Then why were you crying?"

He said, "I was crying in the dream, and I was crying and shouting -- I remember perfectly well -- 'Save me!' But it was all a dream."

Now this is cunningness -- but man can find cunning rationalizations for everything. The philosopher knows it was not a dream: the elephant was far too real, and he was shaken, afraid, and death was so close that he had forgotten all his philosophy. But back again in the safe court and the mad elephant gone, although he was fractured all over and it was painful, his philosophy was back again, his ego was back.

Reality is reality -- you cannot make it disappear by remembering that it is a dream. But if something is a dream, just by remembering that it is a dream, it disappears.

Buddha says: FOR CONSIDER THE WORLD.... What world? Does he mean the rocks and the mountains and the rivers and the stars? No, not at all. He means the world that you have been creating in your mind -- your mind world is a bubble, a mirage.

SEE THE WORLD AS IT IS,
AND DEATH SHALL OVERLOOK YOU.

If you can see the truth as it is, without your mind coming in between, you will not die; death will be impotent in encountering you. Death will come, but it can't take anything away from you, because you have already dropped all those dreams which death can destroy. Death can destroy only the mind. Consider it. Death cannot destroy your body, death cannot destroy your soul; death can only destroy the mind. The mind is a mirage, but the man who has dropped his mind himself, voluntarily... nothing is left for death to destroy.

COME, CONSIDER THE WORLD,
A PAINTED CHARIOT FOR KINGS,
A TRAP FOR FOOLS.

Buddha calls those people kings who have intelligence, understanding. He does not call a person a king who has much money, a great kingdom -- no. Buddha calls a man a king, an emperor, who has conquered himself, who has conquered his foolishness, his unconsciousness, who has been able to dissipate all illusions. He is the real king: he has entered into the kingdom of God. Again he invites: COME, CONSIDER THE WORLD, A PAINTED CHARIOT FOR KINGS....

As far as kings are concerned, the knowers are concerned, the wise ones are concerned, it is just a painted chariot; it is not a real chariot. It is just a painting. But a painting can be done so beautifully -- the painting can be three-dimensional -- that it can give you all the appearances of being real. But a painting is a painting, it is not real. It is real as a painting, but it is not the chariot. It cannot take you anywhere, you cannot ride in it.

The world is A PAINTED CHARIOT FOR KINGS, A TRAP FOR FOOLS. It is because of our unintelligence, unawareness, that we become trapped in it.

The seventy-year-old groom and the twenty-five-year-old bride caused raised eyebrows when they checked in at a hotel. Next morning, he came down early into the dining room, and ordered ham and eggs. From his smile and twinkling eyes, it was obvious that he was extremely happy.

After a while the bride came down. Her face was drawn, voice weak, complexion pale. She ordered toast

and coffee. The waitress said, "Honey, I don't understand a young bride looking worn out, with an old man for a husband."
"He double-crossed me," replied the young bride. "He told me he had saved up for sixty years, and I thought he was talking about money!"

Beware of your mind! It can give you great illusions. It can make things appear as they are not and it can help you to see things as they are not. The mind is very inventive. The mind has only one power -- that of dreaming. In the daytime it dreams -- then it dreams through words, language; and in the night it dreams -- then it dreams in pictures.

And there are two types of people: a few people dream in black and white and a few people dream in technicolor. The people who dream in technicolor can become poets, painters, sculptors; they can be very artistic. They need not depend on drugs; their minds supply mescaline and LSD. Their body chemistry is enough to create psychedelic trips for them. But there are other people who only dream in black and white. Those people are scientists, businessmen, bankers -- calculative people -- mathematicians. But whether you dream in black and white or in color it does not matter -- a dream is a dream.

Beware of dreams! And watch your dreams day in, day out, because they are continuously there. You can watch them, and by watching them you will become unidentified with them, you will become a mirror reflecting them. And this brings great freedom. Freedom from dreams is freedom from the world.

COME, CONSIDER THE WORLD, A PAINTED CHARIOT FOR KINGS, A TRAP FOR FOOLS. It is the same world: for the meditators, for the kings, it is a painted chariot. Buddha is not saying anything against the world -- simply describing its truth. And for the fools it is a trap. It depends on you.

They had been married that afternoon in Minneapolis and journeyed to the city of Saint Paul, where they had a room at a downtown hotel. Night had fallen. The bride had already donned the beautiful silken nightie reserved for this occasion and was lounging voluptuously upon the bed. For over an hour now, the groom, still fully dressed, had been gazing out the open window into the darkness.

Impatiently Gladys addressed him: "Why don't you undress, dear, and come to bed?"
"Never mind me," he replied. "Go ahead and go to sleep. My mother told me this would be the most wonderful night I would ever see, and I don't want to miss a single minute of it!"

Now, how are you going to interpret the buddhas? In the world of your unconsciousness everything is distorted. You impose your ideas, you color, you distort. You manage to believe in whatsoever you want to believe; otherwise it is a simple fact.

If you look at the world, if you look at yourself, if you look at people, if you look at your life, your past, it will not be very difficult to find that ninety-nine percent of it is just dreaming; only one percent is true. And because of this ninety-nine percent of dreaming you are not able to find that one percent. And only that one percent is substantial, all else is shadow. That one percent is truth, all else is untruth. That one percent can save you, can become the boat to the other shore.

AS THE MOON SLIPS FROM BEHIND A CLOUD
AND SHINES,
SO THE MASTER COMES OUT FROM BEHIND HIS IGNORANCE
AND SHINES.

What is Buddha's idea of ignorance? -- not the lack of information but the lack of attentiveness. This sutra also has created great trouble, because the Buddhist bhikkhu thinks that to come out of ignorance he has to become very knowledgeable. So he ponders over the scriptures for years, he goes on repeating scriptures upon scriptures... and there are many scriptures. In fact, Buddhism is the richest religion in that sense.

Buddhism has nearly sixty thousand scriptures. Christianity is very poor -- just the Bible; Mohammedanism is very poor -- just the Koran. Buddhism has so many scriptures that one can go on wasting many lives pondering over them. And yet that is not Buddha's meaning.

When he says: ... THE MASTER COMES OUT FROM BEHIND HIS IGNORANCE AND SHINES, he is saying, it is not a question of gaining more information, it is a question of becoming more conscious,

more alert, more attentive. But these people -- the pundits, the scholars -- they can always find reasons, proofs, arguments, to support themselves. All their arguments are stupid!

Once I was staying with a Buddhist monk. He was reading LANKAVATAR SUTRA, one of the very famous Buddhist scriptures. I asked him how long he had been reading it.

He said, "For twenty years this has been my everyday practice. I cannot live without it; this is my food, my nourishment. This is my soul."

I asked him, "But you don't seem yet to have become a buddha. I don't see light in your eyes, any silence around you. I can't smell any fragrance. Twenty years you have been trying to dispel ignorance by knowledge! And LANKAVATAR SUTRA is a beautiful scripture, but it is like a painted lamp: you can go on worshipping the painted lamp for twenty years or twenty centuries -- it is not going to dispel darkness. A real lamp is needed. One has to become conscious inside."

But he started arguing, giving so many reasons. His first argument was this... which is absurd to all outsiders, but this is how it happens. The insiders think this is a great argument. He had two disciples with him. They said, "Right! This is a beautiful argument!"

The first sutra says that those who read this sutra are bound to become liberated. He said, "Look! The sutra itself says that 'Those who read this sutra are bound to become liberated!'"

I said, "This is foolish! It is like...."

I have heard:

Mulla Nasruddin one day declared in the marketplace, "My wife is the most beautiful woman in the world." People gathered; they knew his woman, his wife, perfectly well -- she was an ordinary, homely woman -- and here he is declaring that she is the most beautiful woman in the world.

They said, "Mulla, who has given you this information?"

He said, "Who else? -- my wife herself! Just last night she told me."

Now, quoting the sutra itself in its favor... scholars are cunning people. In Indian scriptures this is always done: first they will praise the book, so much so that they say if you read it once you will be liberated; even a single word of it heard is enough for liberation. Now they are persuading your greed, seducing your greed! They will relate old stories saying, "One man who heard this sutra on his deathbed went directly to heaven. Another, who was ill, heard this sutra and became healthy. Another, who was poor, heard this sutra and became rich. This sutra is so precious that it gives both in this world and the other!"

Every sutra, every scripture, starts this way. This is nothing but salesmanship and rationalization.

The husband wired home that he had been able to wind up his business trip a day early and would be home on Thursday. When he walked into his apartment, however, he found his wife in bed with another man.

Furious, he picked up his bag and stormed out. He met his mother-in-law on the street, told her what had happened, and announced that he was filing suit for divorce in the morning.

"Give my daughter a chance to explain before you take any action," the older woman pleaded. Reluctantly he agreed.

An hour later, his mother-in-law phoned the husband at his club. "I knew my daughter would have an explanation," she said, with a note of triumph in her voice. "She did not receive your telegram!"

The mind is very cunning. Unless you are really watchful you are bound to be trapped by it.

THIS WORLD IS IN DARKNESS.
HOW FEW HAVE EYES TO SEE!
HOW FEW THE BIRDS
WHO ESCAPE THE NET AND FLY TO HEAVEN!

Very rare! It is very rare to find a man who has eyes to see, and very rare is the man who has got back his wings and can fly to the ultimate.

THIS WORLD IS IN DARKNESS -- and the darkness is created by our unconsciousness. It is not part

of the world, it is projected by us.

HOW FEW HAVE EYES TO SEE! It is really very rare; hence in the old days people used to travel far and wide to seek somebody who had eyes. They would knock on many doors before they came upon the right door. They would listen to many teachers before they found a master. And once they had found a master, that was the end of their journey. Then they would become involved, committed; then they would devote their whole life and their whole energy to the work.

Again something like that is happening in the world: people have started looking for masters. And when you look for masters, remember, out of one hundred, ninety-nine will be false. And the false will appeal to you more than the real one, because the false will speak your language and the false will try to convince you, to argue. The false will quote scriptures, the false will console you. They will try to convince you, they will give you beliefs. And the real is going to be hard.

Many people knocked on George Gurdjieff's door, and then escaped from the man because he seemed to be so cruel. He was immensely compassionate, but because of his compassion he had to be hard; otherwise people could not be awakened.

When you want to wake a man up, you don't go to sing a lullaby by his side. You have to shake him, you have to throw ice-cold water into his eyes -- and of course it looks cruel. He may be having sweet dreams, and you are throwing cold water into his eyes!

A real master is hard. A real master is always watching for the right moment to hit you, to hammer you. And he is trying to find the weakest point in you so that you can be exposed easily -- exposed to yourself -- because if you are not alert to your own weaknesses, to your own limitations, you cannot grow.

A real master gives you growth, gives you wings, but takes away many things. He takes away all the rocks hanging around your neck, although you think they are diamonds, great diamonds. He takes your chains away, although you think they are your securities. He takes away all your conceptions, beliefs -- and you think those beliefs and conceptions are great knowledge; you have been bragging about them. He takes away many things from you which you have always cherished and thought were great treasures. He looks hard. And he gives you something of which you have had no taste up to now. He gives you something very unknown and takes away all that is known to you. He looks cruel.

Many people come to me. Very few courageous ones are going to stay with me. The cowards will escape. They will find many rationalizations.

One coward wrote a letter to me yesterday. I will not tell you his name, because he is new and it is not right to hit him so hard immediately! He wrote a long letter saying, "You talk about freedom, you talk about love, you talk about how to get rid of churches, beliefs, rituals. I want to become a sannyasin, but I don't want to wear orange, because this is a ritual and this is again a bondage. This is again fettering me, this is again a chain."

He does not know what it is, because one can know sannyas only by entering into it. No outsider can know what it is, and no insider can explain it to the outsider. It is not explainable. No lover can explain about love to somebody who has never loved. No man who has eyes can explain to the blind man what light is.

What he is really trying to do is to protect his ego, but he is not aware of that. Sannyas is dropping your ego. Yes, by dropping your ego you become free. Freedom means egolessness.

"And the orange clothes and the mala and meditation," he says, "these are the three fetters you are giving to your sannyasins." These are not fetters; these are just indications from the sannyasin that he is ready to take the plunge into the unknown. A simple gesture that he belongs to me, a simple gesture that now, if I want to do something to him, he is ready.

Orange has no other meaning. It is just a statement from your side that you are even ready to look crazy for me, that's all! It is a love affair, and if you are not even capable of looking crazy for me, then it will be difficult -- because later on more and more surrender will be needed.

And ultimately, when you drop your mind, it will look like insanity. In the beginning it looks like insanity; ultimately it proves to be the only sanity in the world. But that is only later on, when the mind is dropped.

Now the mala around your neck with my picture -- it makes you look silly! It is not a fetter, it is simply your readiness. You say, "Okay, if you say this has to be done, I am ready to do it."

And if you think even meditation is a chain, a prison, then why do you want to become a sannyasin at all? The man seems to be very clever in his foolishness. A long letter... and he concludes the letter saying,

"If whatsoever I say is right you need not answer. If what I say is wrong, then too there is no need to answer."

Then why write it to me? Why waste my time? Reading the whole letter! If it is right, please don't write to me; if it is wrong, what is the need of writing to me? If you know already that you are right, there is no need to be here, and if you know that you are wrong, then take a jump! Then seek and search for that which is right.

Yes, I am all for freedom, but by freedom I don't mean what you mean. You mean freedom of your ego and I mean freedom FROM the ego. That's how things go on being continuously distorted.

SWANS RISE AND FLY TOWARDS THE SUN.
WHAT MAGIC!
SO DO THE PURE CONQUER THE ARMIES OF ILLUSION
AND RISE AND FLY.

Be ready! Kabir's statement is worth remembering. He says: HANSA UR CHAL VA DESH: O great swan, let us fly to our real land.

The swan is a symbol of purity in the East, because it is so white. And the swan is also the symbol of purity because it lives in the deepest mountains in the Himalayas, it drinks the purest of water.

There is a lake in the Himalayas, Mansarovar. It must be the most pure water in the world, because the air is absolutely unpolluted. Rarely does a man reach there. Very rarely, once every few years, a man reaches there; the journey is long, arduous, dangerous. Swans live on that lake. Only when it is too cold and the lake becomes frozen do they come to the plains; otherwise they remain there, that is their original land. Once the winter is gone, they start flying back to the Himalayas.

The swan is a symbol that this world is not our home, this muddy pool of water is not our real home. We belong to some other world: the world of the Himalayas, of virgin peaks, of the purest of lakes. We belong to Mansarovar. Don't forget. Don't become too much involved in the muddy water of this pool. Remember, go on remembering, your real home.

Buddha also uses the same symbol: SWANS RISE AND FLY TOWARDS THE SUN. WHAT MAGIC! SO DO THE PURE CONQUER THE ARMIES OF ILLUSION AND RISE AND FLY.

IF YOU SCOFF AT HEAVEN
AND VIOLATE THE LAW,
IF YOUR WORDS ARE LIES,
WHERE WILL YOUR MISCHIEF END?

Beware of yourself!

THE FOOL LAUGHS AT GENEROSITY.
THE MISER CANNOT ENTER HEAVEN.
BUT THE MASTER FINDS JOY IN GIVING
AND HAPPINESS IS HIS REWARD.

Don't be a miser! Share your love, share your joy, share your dance. This is the way of my sannyasins, and this is what Buddha wanted, but his followers never followed him.

AND MORE --
FOR GREATER THAN ALL THE JOYS
OF HEAVEN AND OF EARTH,
GREATER STILL THAN DOMINION
OVER ALL THE WORLDS,
IS THE JOY OF REACHING THE STREAM.

That is a Buddhist expression: REACHING THE STREAM. Buddha says: Coming to a master is reaching the stream, getting involved with the master is entering the stream. And once you have entered the

stream you can relax, you can go with the stream. The stream is already going to the ocean.

Be part of a master and your journey, your real journey, has started. Now you are on your way towards the ultimate ocean, the ocean of joy, of peace, of silence, of truth. What other religions call God, Buddha calls nirvana: the ocean of enlightenment.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 5

Chapter #10
Chapter title: This mad, mad game

20 October 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
WHEN I EXPECT YOU TO USE A PRECISION SCALPEL WITH MUCH SUBTLETY, YOU USE A SLEDGEHAMMER. WHEN I EXPECT YOU TO USE A SLEDGEHAMMER, YOU KISS ME. I GIVE UP!

Amitabh, God functions in a very mysterious way; it is never according to your expectations. And I am not here as a person but only as a vehicle. I simply allow God to function through me; I am not doing anything at all. Things are happening, but they are not being done. I am just as much a spectator as anybody else.

I am also surprised, just like you. When you expect a sledgehammer, I also expect one. And when I see the kiss happening I say, "Gosh! What is he up to?" But I have also given up.

You are on the right track. When so many times you expect something and just the opposite happens, slowly slowly you learn a great secret: that expectation is not the way to be with the divine; it is the barrier, not the bridge. Expect, and you will be frustrated. Don't expect and simply wait... then whatsoever happens has tremendous beauty. Be ready to be surprised, constantly ready to be surprised.

Each moment brings new surprises to the one who has no expectations, who comes with an absolutely open mind. Then incredible things start happening. Even if you had wanted them you could not have expected them; you could not have found yourself worthy enough to expect them.

When you feel that you are unworthy, suddenly great love showers from the divine. You were thinking you would be punished, you were thinking you would be judged, condemned. That's not the way of God: there is no judgment and there is no condemnation. There is no hell, all is heaven -- and all the way to heaven it is heaven. You just need a totally different way of looking at things.

Look with clean, clear eyes, with not even a slight expectation lurking somewhere. Then each moment is a mystery, a revelation. And slowly slowly, you will come upon the second secret -- this is the first secret, when one says, "I give up."

The second secret is: suddenly you see that the sledgehammer is also a kiss and the kiss is also a sledgehammer. Then opposites lose their opposition, they become complementaries. If a sledgehammer is used, that too is because of love, for no other reason. It IS a kiss! Those who understand, those who are ready to surrender, to trust, know it is a kiss. And a kiss is also a sledgehammer, because to be kissed by

God is to be transformed -- to be crushed, killed, resurrected. Sledgehammer or kiss, there is no difference: that is the second secret.

And once these two secrets are fulfilled, there is no more to discipleship. One has arrived home. You have fulfilled half the journey by saying, "I give up." Now please don't forget it.

The mind tends to forget. The mind is very much attached to its old patterns. It goes on again and again slipping and falling back. It is easier to fall back because it is downhill. It is difficult to remain with the understanding that happens once in a while because it is an uphill task.

It is one thing to see the sun, it is another thing to remain filled with its light twenty-four hours a day. Yes, there are moments when windows open and everything is clear and transparent, but those moments will be gone. Soon they will be only memories, just dry flowers with no perfume, just ruins of something. And slowly slowly, as the experience recedes into your memory, you start being doubtful about whether it ever happened or you just imagined it. Was it really so? And once that suspicion, that doubt, arises, you have lost contact with something great, something of the unknown -- you have lost track of it.

This is a great moment, the moment of giving up. It means no more expectations from now on. And when there is no expectation there is no possibility of frustration. Expectation is the mother of all frustrations; expectation gone, frustration disappears. And when there is no frustration in your life, life really becomes a bed of roses. Then God is a constant blessing; he goes on raining his grace, his beauty on you.

I am here only to be a medium, just like a window. Don't be attached to the frame of the window; look at the sky that the window makes available. The stars and the sun and the moon, they don't belong to the window. What I am giving to you does not belong to me; there is no one inside to whom they can belong. I possess nothing, but that is the greatest possession in the world -- nothing -- because when you are nothing, a nobody, you are God. When you are nobody, for the first time the whole can flow through you.

What I do here with my disciples is not my doing; I simply allow something to happen. I don't know what is going to happen, I don't know what I am going to say, I don't know what is going on -- why you are here, why I am here. But something mysterious is happening. I am here, you are here, and between the master and the disciple something transpires which belongs neither to the disciple nor to the master.

It is a mad, mad game in which a third party is involved which is invisible. Yes, I call this disciple/master game a mad game -- M stands for master, A for and, D for disciple!

The second question:

BELOVED MASTER,
LOVE IS A SECRET. WHY?

Ganesh Giri, love is certainly a secret, but not an ordinary secret -- an extraordinary secret. And its extraordinariness consists in its being an open secret. Everybody knows it and yet nobody knows it; hence I call it the open secret. Everybody knows it in his deepest heart, but nobody knows it in his head. It is a totally different kind of knowing. It is NOT knowledge. You cannot learn about it, you can only live it. Living is knowing. It is not something that scriptures can give to you; nobody can give it to you. Only you are capable of conferring this gift upon yourself; it is your responsibility. You can KNOW it, but knowing is intuitive.

This word 'intuition' is beautiful. You know the other word, 'tuition'; tuition means somebody else is giving it to you. Intuition means nobody is giving it to you; it is growing within yourself. And because it is not given to you by somebody else, it cannot be put into words.

Language is needed when we are talking to each other. Language is not needed when something is growing in your consciousness, because there is no dialogue. It grows in silence, it blooms in silence; hence when you try to put it into words it escapes. Its very climate is silence. It can't be brought into language; it can't be reduced to theories, concepts, ideologies. That's why it is an open secret: knowing is possible, knowledge is impossible.

Saint Augustine is reported to have said once.... Somebody asked him, "What is love?"
He said, "Love is like time."

The questioner was puzzled. He said, "Okay, then -- what is time?"

Augustine said, "You misunderstood me. I meant it is like time because everybody knows what time is, but if somebody asks you what it is, you can't answer."

Can you answer what time is? And you KNOW -- it is not that you don't know -- but knowing seems to be so deep that it cannot be brought to the surface. Or if you try to bring it to the surface it becomes so distorted that it is no longer the same. In the depth it is a diamond; the moment you bring it to the surface it turns out to be an ordinary pebble. And because you know it is a diamond, you cannot use the pebble to represent it.

Love is one of the most mysterious phenomena in existence -- next to God. That's why love is closer to God than anything else. If you can understand love, if you can be love -- because that is the only way to understand it -- you will become aware of the presence of God, immediately, instantly! The moment of love is the moment of the experience of God. Suddenly he is everywhere.

Once your eyes are full of love you have the capacity to see into the trees, to see into the rocks, to their very innermost core, and find God there. Then he is everywhere. All that is needed is a loving heart.

And the problem with modern man is that we have forgotten the language of silence, we have forgotten the way of the heart. We have completely forgotten that there is a life which can be lived through the heart. We are much too hung up in the head, and because we are so much in the head we cannot make any sense out of love. It becomes more and more problematic. It becomes such a problem that there are many people who deny it just as they deny God. They say, "There is no God -- it is fiction; and there is no love either -- that too is only a fiction."

They would like to reduce love to pure chemistry; they would like to reduce love to something physiological, hormonal, concerned with your glands and their secretions. Yes, that too is part of love, but the most superficial part -- the chemistry, the physiology. They are its circumference but not the center. The center is elusive, mercurial; you cannot grasp it with your hand or with your head. It slips out, it escapes your fist. You can have it only with an open hand -- I call it the open secret.

Never make love a question.

You ask me, "Why? Why is love a secret?" There is no why: it is so. Why are the trees green? Small children sometimes ask, "Why are the trees green and why is the rose red?" How are you going to explain to them? If you are foolish enough -- that means if you are scientific enough -- you will try to explain to them that it is because of chlorophyll that the trees are green. But the child can ask, "But why does the chlorophyll make them green and why is the chlorophyll green?" The question remains the same, you have simply pushed it a little further back.

D.H. Lawrence is right. A child asked him, "Why are the trees green?" He said, "They are green because they are green." And the child rejoiced immensely in the answer. He said, "This is the right answer! I have been asking many people; they say foolish things. This I can understand. Yes, they are green because they are green!"

Love is a secret because it is a secret. But it is an open secret -- that much I would like to add -- it is an open secret. It is available! Nobody is guarding it. It is not locked in the temples, it is not locked somewhere in the libraries, it is not locked in some underground treasure. It is an open secret! It is in the rain and in the wind and in the sun. It is just for you to be open and allow it to happen to you. Don't make a question out of it.

Never make a question out of life. Let life remain a mystery, don't try to change it into a problem. That is one of the greatest mistakes we can make, and we have been making it continuously. First we make a question out of something which is a mystery, and then the question cannot be answered. Then the only resort is to deny the whole thing.

Make God a question and then sooner or later a Friedrich Nietzsche is bound to arrive and say, "God is dead." In fact, God died the day you put a question mark on him; he cannot live with a question mark. The question mark shows doubt, and God can live only with trust. The question mark shows doubt, and love can only be felt in trust.

Ganesh Giri, feel it, don't think about it. It is not a question to be solved by philosophy: it is a mystery to be understood by the poet, by the musician, by the actor. Love is not part of the territory of philosophy but part of the territory of poetry.

But poets can only give you glimpses; they cannot give you the experience of it. They can allure you, they can persuade you to go on a great pilgrimage, but they cannot deliver love to you -- it is not a thing to be delivered -- but they can make you enchanted with the mystery of love.

I am not a philosopher; I am very close to the poets -- but poets can also give you only a glimpse.

Mystics can help you to experience it; I am a mystic, I can help you to experience it, but the way to experience is not to be intellectually concerned about it. You have to be more sensitive.

Love is herenow. This whole place is full of love -- this is a temple of love.

That's why I am condemned all over the world, criticized, because the whole of human history has been a history of war, violence. The whole human past has been ugly, inhuman, uncivilized, primitive, animalistic. And all the societies that have existed up to now have tried to kill love and the very possibility of love in you, because only if love is killed can you then be reduced to a machine -- a machine which can kill, a machine which can function efficiently without creating any problems, a machine which will be obedient, a machine which will not rebel against any kind of slavery, oppression, exploitation. The priests, the politicians, all have wanted you to be machines, not men, and for centuries they have been in power because you were ready to be reduced to machines.

The only phenomenon that can bring you back to your real nature, that can revive you again into humanity, into human beings, is love. The whole human past has been against love. Yes, to write about love was allowed, but love itself was not allowed. In very cunning ways it was destroyed, killed, uprooted. And there is a great need that man should know what love is, because without love the soul remains unnourished, starved. What food is to the body, love is to the soul. Without love you can't have a very alive soul. Without love your potential will remain a potential; it will never become actual.

This is a temple of love. I am creating a situation here where you can start melting, where you can again start becoming warm, where you can start playing, where you can again be cheerful.

I am not here to create more soldiers in the world, but sannyasins. All the past societies were soldier-oriented. I see the future as sannyasin-oriented. The sannyasin is just the opposite of the soldier, exactly the opposite. The society that has lived up to now, rooted in the soldier, has really outlived its time. It is dying, it is going to die, and it is good that it should die. But before it dies we have to revive a few people as sannyasins; they will be the heralds of a new world, a new age.

But love cannot be taught, it can only be caught. I am love, my people here are love.

Ganesh Giri, what are you doing here? Melt, mix, drop your head! Become as headless as my people are, and you will know what love is. But still it will not become knowledge, it will remain a deep knowing. But that's enough -- that is nourishing. That's enough because that is transforming. That's enough because that opens the door to the divine.

The third question:

BELOVED MASTER,
WHAT IS UNCONSCIOUSNESS?

Consciousness means living with a witness; unconsciousness means living without a witness. When you are walking on the road, you can walk consciously -- that's what Buddha says one should do -- you are alert, deep down you are aware that you are walking; you are conscious of each movement. You are conscious of the birds singing in the trees, the early morning sun coming through the trees, the rays touching you, the warmth, the fresh air, the fragrance of newly opening flowers. A dog starts barking, a train passes by, you are breathing... you are watching everything. You are not excluding anything out of your alertness; you are taking everything in. The breath goes in, the breath goes out... you are watching everything that is happening.

It is not concentration, because in concentration you focus on one thing and you forget everything else. When you are concentrating you will not listen to the humming of the bees or to the singing of the birds; you will only see what you are concentrating upon. Concentration is narrowing down your consciousness to a point. It is good in archery: you have a target and you have to see only the target and you have to forget everything else.

In MAHABHARATA, one of the ancient scriptures of this country, this story occurs:

Drona, a great archer, is teaching his disciples archery. Arjuna wins finally, for the simple reason that his concentration is the most acute.

A bird is sitting on a tree, and Drona tells all his disciples to take their bows and arrows, focus on the bird, and get ready to shoot it. Then he comes close to each disciple and whispers a question in his ear,

"What are you seeing?"

One disciple says, "I see many trees and the bird and the eyes of the bird."

Drona moves to another disciple. He says, "I see only one tree and the bird sitting on it and his eyes."

He moves to the third. He says, "I see only the bird."

He moves to the fourth. He says, "I see only the two eyes of the bird." And Drona had said that the right eye has to be penetrated; that is the target.

Then he comes finally to Arjuna and he asks him. Arjuna says, "I see only the right eye of the bird and nothing else."

In a sense Arjuna is the most concentrated, but he has become unconscious of the whole -- just a pinpoint of consciousness.

When I talk about consciousness it is not the consciousness that is needed in archery. I am talking about a totally different phenomenon: a diffused consciousness, not concentrated, because concentration is tiring, tense, and sooner or later you will fall into unconsciousness. Anything tiring cannot be carried for long.

Consciousness has to be relaxed; it has to be equivalent to opening. You are simply open to all that is happening. I am talking to you, and the train is passing by, and the distant call of a cuckoo... and you are aware of it all. You are open to all the dimensions of your being. You are simply open and vulnerable, alert, not asleep.

This is consciousness, and its opposite is unconsciousness. You are not open at all, you are closed. You are in a kind of sleep -- a metaphysical sleep. All the buddhas down the ages have been fighting the metaphysical sleep.

George got drunk in a bar one night, and as he staggered home he tried to figure how he could hide his not very sober condition from his wife. He decided he would go home and read, since whoever heard of a drunken man being able to read a book? And he laughed at his own cleverness. He thought it would be good to read the Bible!

He made it home and went into the den. A few minutes later his wife called out to him, "What are you doing in there at this hour?"

"Oh, just reading, darling -- reading the Bible," he nonchalantly replied.

Knowing reading was not one of his late evening pursuits -- and certainly nobody had ever thought that he would read the Bible -- she got up and peeked in. "You idiot!" she cried. "Close that suitcase and get to bed!"

When you are drunk, whatsoever you do is going to be like that.

I have heard:

Mulla Nasruddin got so drunk that there was a fight with another drunkard, and he had wounds and scratches all over his face.

He came home in the middle of the night, looked into the mirror and thought, "Now, tomorrow morning is going to be difficult!" How is he going to hide these wounds and these scratches? His wife is bound to know and she will say, "You got drunk again and you have been fighting again!" How to hide it?

A great idea occurred to him. He searched in the medicine chest, found some ointment. He put it on his wounds and scratches, was very happy, pleased with himself that by morning things would not be so bad... and went to sleep.

Early in the morning when he was still in bed, his wife shouted from the bathroom, "Who has put ointment on the mirror?"

Of course a drunken man, a drunkard, looking into the mirror thinks that that is his face. It is natural; if you are unconscious, whatsoever you do is bound to be wrong.

And there is a great metaphysical drunkenness. From many many lives it has become a great weight on you. You have lived unconsciously for so long that the effort to live consciously even for a few minutes seems to be too much.

You love, it is unconscious, and it becomes jealousy, possessiveness. It is no longer love, because love cannot be unconscious. You make friends only to create enemies. You earn money to be happy, but by the time you have earned enough money you are only deeply tense, anxiety-ridden, and there is no joy in it. You run after power, fame, and one day, if you make hard efforts, you certainly succeed. You become

famous, but then you realize the fact that by becoming famous nothing has been achieved. Everybody knows you, that's all. Everybody knows your name, but how is that going to make you happy? You have power, but what are you going to do with the power?

In the hands of an unconscious man everything turns sour, bitter, poisonous, everything turns stupid. Give him some intelligent advice and it is bound to fall into wrong hands.

The young lady who was about to get married talked with her mother about the birds and the bees. In this conversation her mother told her that she did not have to take off everything when she went to bed on her honeymoon.

When they returned, the groom asked his mother-in-law, "Is there any insanity in this family?"
"No, why?"
"Well, your daughter slept in her hat all during our honeymoon!"

People are bound to do something stupid. And that's what they have done to the statements of all the buddhas. They write commentaries, great scholarship, but what comes out is stupid. Libraries are full of it, universities are full of it. All rubbish! But people are sacrificing their whole lives for that, and they are not doing the first necessary thing.

You cannot be wise unless you become conscious, unless you break this old habit of functioning in an unconscious way. You have to de-automatize yourself.

Simple things can do the trick. For example, you always walk in a hurry. Start walking slowly. You will have to be alert; the moment you lose alertness you will start again in a hurried way. These are small devices: walk slowly -- because to walk slowly you will have to remain conscious. Once you lose consciousness, immediately the old habit will grab you and you will be in a hurry.

If you smoke cigarettes, make it a very slow process, so slow that it becomes de-automatized. Otherwise, people are not smoking cigarettes -- cigarettes are smoking people! They are not conscious of what they are doing. In a very unconscious way they put their hands into their pockets, take out the packet, the cigarette and the matchbox. They are going through all these motions but they are not alert. They may be thinking a thousand and one things. In fact, when they are more unconscious they tend to smoke more. When they are more in anxiety, tension... worried, they tend to smoke more; that helps them to keep a face as if they are relaxed.

Make it a slow process. Take the cigarette packet out of your pocket as slowly as possible, as consciously as possible. Slowing down the processes is very helpful. Then hold the packet in your hand, look at it, smell it, feel its texture. Then open it very slowly, as if you have all the time in the world. Then take a cigarette out, look at the cigarette from all sides. Then put it in your mouth... wait! Then take the matchbox -- again go through those same slow movements. Then start smoking so slowly... take the smoke in very slowly, let it out very slowly.

And you will be surprised: if you were smoking twenty-four cigarettes per day you will be smoking only six at the most; it will be reduced to one-fourth. And slowly slowly, only two, one, and one day suddenly you will find the whole thing so stupid! Still you can go on carrying the cigarette packet in your pocket for a few days, just in case -- but it is finished, de-automatized.

This is one of Buddha's great contributions to the psychology of man: the process of de-automatization, slowing down everything.

Buddha used to say to his disciples, "Walk as slowly as possible, eat as slowly as possible. Chew each bite forty times and go on counting inside: one, two, three, four, five -- forty times. When the food is no longer solid, it is almost liquid...." He used to say, "Don't eat, but drink." That means make it so liquid that you don't eat it, you have to drink it. And he helped thousands of people to become conscious.

You are unconscious, although you believe you are conscious.... That is like seeing a dream in which you think you are walking in the marketplace. You are awake in your dream, but your awakenness in a dream is only part of the dream -- you are unconscious.

It hurts to accept that "I am unconscious," but the first act of being conscious is to accept that "I am unconscious." The very acceptance triggers a process in you.

The fourth question:

BELOVED MASTER,

DOES LOVE ONLY HAPPEN WHEN IT WANTS OR IS THERE SOMETHING WE DO, LET DOWN, OPEN UP, TO ALLOW IT?

Madhuma, positively, nothing can be done; negatively, much can be done. You will have to learn what negative action is. Lao Tzu calls it WU-WEI: doing without doing, action without action, effort without effort. It is one of the most significant things to learn. We know how to do things; that is a positive, aggressive, masculine way.

There is another approach, more subtle, more graceful, more feminine: to be in a state of let-go, to be in a state of surrender, and to allow existence to flow through you. That is doing through nondoing. In a sense it is negative, because you are not doing anything.

Sitting silently, doing nothing, the spring comes and the grass grows by itself.

This is the secret of real meditation: sit silently, do nothing. Wait.... Wait patiently. Wait in deep trust that the existence cares about you, that whenever you are ready and ripe you will be filled with love, that love will overflow you. The spring comes... that means there is a season to everything. You cannot have it before its time, you have to attain to a certain maturity.

And the greatest maturity is attained by learning the action which is basically inaction, the doing which is not doing at all but a state of nondoing. You remain available; if God calls you, you are ready. You are listening -- that is real prayer. When you say something to God, that is not real prayer; you have moved into action, you have become aggressive.

The real prayer is when you listen to God, you become all ears. You simply listen from every pore of your being; your every cell is just waiting: "If he calls, I will be ready. If he needs me, he will find me available." You remain unoccupied so that you can be available. You remain without thoughts so that you can hear him without distortion.

A maid who seemed to enjoy her work gave notice one day without warning.
"Why do you wish to leave?" the lady of the house asked her. "Is anything wrong?"
"I just can't stand the suspense in this house a minute more," the maid replied.
"Suspense? What do you mean?"
"It is the sign over my bed that says, 'Watch ye, for ye know not when the master cometh.'"

That statement, that beautiful statement -- "Watch ye, for ye know not when the master cometh" -- is one of the greatest sayings of Jesus Christ. But to the poor, unconscious maid it has a different meaning, altogether different -- a very distorted meaning, a meaning that SHE has given to it.

That's what goes on happening to you: God calls you, the spring comes, but finds you so much occupied that the grass cannot grow by itself; he finds you so much burdened, so full of yourself, that he cannot enter into you -- he finds you without any space. And he needs great space. You have to be utterly spacious, you have to be absolutely empty -- only then can God descend in you.

And love is nothing but God approaching closer and closer to you. The rays of God -- that's what love is. You ask me, "Does love only happen when it wants?"

There is no question of God wanting -- he is ALWAYS ready to happen to you -- just YOU are not ready. And what is needed on your part is not aggressive action; what is needed on your part is to become feminine, receptive, passive. Allow him in: he is knocking on your doors.

Jesus says: Ask, and it shall be given to you. Seek, and ye shall find it. Knock, and the doors shall be opened unto you.

I say to you: He is knocking on your doors -- please leave them open. He is seeking you and you are hiding. He is asking, but you are not responding.

It is not only that man seeks God -- in fact, God is seeking man continuously. But he never finds you, because you are never now, you are never here. You are always gone somewhere else.

Mulla Nasruddin was talking to one of his friends.
The friend said, "How was your night last night?"

Mulla said, "It was a beautiful night! I dreamed that I had gone to the Taj Mahal Hotel, and I have never tasted such delicious food in my life. I enjoyed my night, my dream. I can still feel the flavor of the food, I still feel the joy. Those dreams are still around me."

The friend said, "That's nothing! That's why I asked how your night was, because last night I dreamed

that I was on a boat at sea and Sophia Loren was with me -- naked, absolutely naked!"

Mulla suddenly became angry and he said, "What kind of friend are you? Why didn't you ask me to come?"

The friend said, "I did phone. Your wife said you had gone to the Taj Mahal Hotel!"

You are never at home. God goes on calling you, you are always somewhere else: the Taj Mahal Hotel, the Oberoi, the Blue Diamond... somewhere else. You are never found at home. Whenever he comes you are not there -- because God knows only the present time; he has no idea of the past and no idea of the future. Now is the only reality for him, and you are absolutely unaware of the now.

You enjoy, you reminisce with great joy... your old days, your childhood, your youth. You are always going backwards, into your memories, or you are always moving into "not yet," the future, and imagining, projecting. But you are never now.

The small gap between the past and the future is the only real time. It does not belong to your time, it belongs to eternity. It is only through that moment that God can penetrate you. It is only through that moment that love happens, the spring comes. The spring is always now, here; it is never then or there.

Love is the closeness of God felt in the heart. Be available, Madhuma. Allow. Be open and vulnerable. Don't live with armor around yourself. It is your armor, your safety and security arrangements, it is your strategies that are destroying you. Be innocent, be authentic, be true, whosoever you are. Then you will be able to see that which is, to know that which is. And seeing that which is creates love, releases your love energy.

In the ancient Hebrew the word for God simply means "that which is." It is a code word; it stands for reality itself.

But man goes on distorting scriptures, words, language, everything. Because of your preoccupation, your prejudices, your concepts, your knowledge, you remain ignorant.

It was their honeymoon night and the bride put on a sheer nightgown and crawled into bed -- only to discover that her husband was about to go to sleep on the couch.
"George," she called out, "aren't you going to make love to me?"
"I can't, honey," he replied, "because it is Lent."
"Why, that's awful!" she exclaimed, bursting into tears. "To whom and for how long?"

The preoccupied mind can't see what is, can't hear what is, can't feel what is. The preoccupied mind lives in its own world. Buddha calls that world the real problem: the world that is created by your mind. Renounce that world, renounce the mind! And, Madhuma, you will be overflowing with love and overflowing with God, overflooded. And it is an inexhaustible source; you can go on sharing it, but you cannot exhaust it. AES DHAMMO SANANTANO -- so is the ultimate, inexhaustible law, the law of the universe.

The fifth question:

BELOVED MASTER,
DID YOU SAY TODAY THAT THE PATH OF MEDITATION WAS FOR SPIRITUALLY MASCULINE PEOPLE? I AM CONFUSED AS BUDDHA, LAO TZU AND ALL THESE PEOPLE SEEM TO BE MORE FEMININE. PLEASE EXPLAIN.

Anand Dharmen, you are right and yet wrong. You are right because Buddha and Lao Tzu ARE feminine, but they are feminine when they have attained to the ultimate peak of meditation -- at the peak they are feminine. At the peak everybody is feminine, only God is masculine. At the peak only God is "he," everybody is a she.

There is a beautiful story about a great woman mystic of India, Meera. She was really a mad devotee, a mad BHAKTA, in tremendous love and ecstasy with God. She was a queen, but she started dancing on the streets. The family disowned her. The family tried to poison her -- the family itself -- because it was a disgrace for the royal family. The husband was feeling embarrassed, very much embarrassed, and particularly so in those days. And the story belongs to one of the most traditional parts of this country,

Rajasthan, where for centuries nobody had seen women's faces; they were covered, always covered. Even the husband might not have been able to recognize his wife in the daylight, because they were meeting only in the night, in darkness.

In those days, in such a stupid climate, in such a milieu, the queen started dancing on the streets! Crowds would gather, and she was so drunk with the divine that her sari would slip down, her face would be exposed, her hands would be exposed. And the family was obviously very much perturbed.

But she sang beautiful songs, the most beautiful ever sung in the whole world, because they came from her very heart. They were not composed, they were spontaneous outpourings.

She was a devotee of Krishna, she loved Krishna. She told her husband, "Don't go on believing that you are my husband -- my husband is Krishna. You are not my husband, only a poor substitute."

The king was very angry. He expelled her from the kingdom; she was not allowed to enter the territory. She went to Mathura, the place of Krishna. Krishna had died thousands of years before, but for her he was as alive as ever. That is the mystery of love: it transcends the barriers of time and space. Krishna was not just an idea to her, he was a reality. She talked to him, she slept with him, she hugged him, kissed him. Nobody else could see Krishna, but she was absolutely aware of him.

Krishna represented to her the very spirit of existence, what Buddha calls dhamma, the law. That is the masculine formation, the masculine expression: the law. Meera calls Krishna "my beloved" -- not law but love; that is the feminine heart.

She reached Mathura; there is one of the greatest temples of Krishna. And the head priest of that temple had taken a vow that he would not see any woman in his life; for thirty years he had not seen a woman. No woman was allowed to enter into the temple and he had never left the temple.

When Meera reached there, she danced at the gate of the temple. The guards became so enchanted, magnetized, that they forgot to prevent her. She entered into the temple; she was the first woman after thirty years to enter the temple.

The head priest was worshipping Krishna. When he saw Meera he could not believe his eyes. He was mad. He shouted at her, "Get out of here! Woman, get out of here! Don't you know that no woman is allowed here?"

Meera laughed and said, "As far as I know, I know that except God everybody is a woman -- you too! After thirty years of worshipping Krishna, do you think you are still a male?"

It opened the eyes of the head priest; he fell at the feet of Meera. He said, "Nobody has said such a thing ever before, but I can see it, I can feel it -- it is the truth."

At the highest peak, whether you follow the path of love or meditation, you become feminine. So you are right, Dharmen, that Buddha and Lao Tzu, all these people seem to be feminine, because you know them only when they have reached the highest peak. But you don't know their path, you don't know their journey. Their journey was masculine, it was not feminine.

Another story will help you:

A king was very much interested in the ideas of Moses; Moses was alive. The king said to the court painter, "Go and paint an absolutely realistic painting of Moses as he is. I would like his picture to always be in my bedroom."

The painter went. It took six months for him to do a really realistic painting. But when he came back with the painting, the king was puzzled, the whole court was puzzled, because the face of Moses looked like that of a murderer, that of a thief, that of a criminal.

He said, "You say this is the painting you have done in six months? The face looks like Moses, but it can't be Moses' face. I know the man, I have seen him with my own eyes! Yes, the outer lines are exactly like his face, but the gesture, the expression, it is not that of Moses!"

The painter said, "But you have told me to be very realistic, so I have not created any fiction around him. As he is I have painted him; this is just an exact replica. Now I am not responsible. If you find any difficulty in it, you ask Moses."

The painter, the king, the court, they all traveled. They went to Moses, the painting was brought to him and the king asked, "Sir, I have known you for years -- you are the most graceful man I have ever seen in the world. There may never be such a graceful man again... and this is the painting! My painter is a great painter, there is no doubt about it. He has never made any fault like this. He has painted my father, my mother, and thousands of other paintings -- he has painted me. And he is absolutely exact, whatsoever he

has done. But with this painting we are not satisfied -- not only not satisfied, I am angry at him. Your face looks like that of a murderer, a thief or a criminal."

Moses said, "You are both right. Now, looking at me, you will see grace. But your painter has painted with such acuteness that he has caught my whole life in the painting. Yes, for the first time I am confessing: once I killed a man. I am a murderer. I have never told this to anybody else. And I have been, in my past, all the things that your painter has painted; they have left their subtle marks on my face. You cannot see them because you don't have the eyes which your painter has. So your painter is right: he has depicted my whole history. It is not only my present face but all the faces that have been there before. And you are also right, because it does not correspond to my present face -- but I have to agree with your painter."

It is a very significant story. At the peak a person is transformed, but on the path he may have been a totally different person.

Yes, I did say that the path of meditation was for spiritually masculine people. In India, the Buddhists and the Jainas have followed the path of meditation. All the twenty-four TIRTHANKARAS, the great masters of the Jainas, were warriors. They belonged to the KSHATRIYA caste, the caste of the warriors; they were not brahmins. Buddha himself was not a brahmin; he was a kshatriya, a warrior. These warriors followed the path of meditation; they were as masculine as possible. Their whole training was that of the warrior. But at the ultimate peak they certainly were transformed: they became feminine. You can't find a more feminine man than Buddha. They became so feminine, they became so soft, so vulnerable, so beautiful, so graceful, so rounded -- they lost all the corners, all roughness. They became like lotus flowers -- the East has painted them without mustaches, without beards.

Have you ever seen a statue or a painting of Buddha with a beard and mustache? Not that some hormones were lacking in him, not that he could not grow a beard. I know him perfectly well -- he had a beautiful beard! But we have left it out because it does not represent his inner reality. His inner reality has become so feminine that we had to make his face according to the inner. The inner cannot be painted; it can only be painted symbolically. That's why Rama, Krishna, Mahavira, Buddha, none of them is painted with a beard, a mustache, no.

And one thing more: nobody is painted as bald. And I know perfectly well, they were all bald! But women don't go bald, hence the mustache and the beard have been taken away, and instead hair has been added to their baldness -- the same hair maybe, take it away from the beard and put it on the head.

So your question, Dharmen, is right in a way, and yet not right. The man on the path is one thing, and the same man at the peak is a totally different person, transformed, transmuted.

The last question:

BELOVED MASTER,
I AM SEVENTY YEARS OLD, AND IT FEELS EMBARRASSING TO BE STILL LONGING FOR SEX. WHAT SHOULD I DO?

Jagat Narayan, the first thing is to accept your longing. Don't reject it, don't deny it, don't repress it. It is because of repression that it continues; in your youth you must have repressed it too much.

Once it happened:

I was in New Delhi and a young monk was brought to me; he must have been not more than thirty-five. He was living a life of absolute celibacy. He told me, "It is only a question of a few more years that I have to fight with my sexual desire. Can you tell me," he asked me, "exactly how many more years it will take? I am thirty-five. I am getting a little bit tired of fighting, fighting. Up to now I have succeeded -- now how many more years?"

I said, "It is better if you don't ask me, because the real problem is still ahead of you. The real problem has not happened yet; it happens at the age of forty-two."

He said, "What do you mean?"

I said, "Right now you are young, full of energy, strength -- you can repress your sexual desire. But after forty-two you will become weak; slowly slowly, every day you will become weaker. YOU will become weak, but the repressed sexual desire, accumulated for years, will be very strong. The energy that is

repressing it will be weaker and the energy that is repressed will become stronger every day. The real problem starts after forty-two."

He said, "Nobody has ever said that to me. People say that by the time you reach forty-five, if you can manage to keep yourself celibate, the problem disappears."

I said, "They don't know at all, they don't know the ways of energy. The repressor will become weak, but the repressed never becomes weak, because the repressed accumulates."

After ten years, when he must have been forty-five, he came to see me again. I was in Amritsar. He touched my feet, cried, and he said, "You are right. Now I am on the verge of breaking down. Now the urge is so intense, as it has never been, and I am not in a situation to fight. I am tired, defeated, weak. You were right, but I didn't listen to you. And all the people who have been telling me that after forty-five the problem disappears, either were deceiving me or they were deceiving themselves or they were utterly ignorant, unaware of how energies function."

Jagat Narayan, you must have repressed. That's how people are brought up, particularly in India: the religious person is one who represses all his natural desires. Now you are seventy and it really looks embarrassing to still be so childish. The older you grow, the more embarrassing it will become, but the more persistent it will be. Twenty-four hours of your day will become obsessed with sex. And this is what has been done to you by your society: the society has created a kind of split in you, you have become divided from your own nature.

Even now it is not too late. Don't be worried and don't feel embarrassed. Why? If God has given you sex and the longing for it then it is perfectly right, it is divine. YOU have not created it -- why do YOU feel embarrassed? It is instinctive.

If you really want to feel embarrassed, feel embarrassed because you are a Hindu and for seventy years you allowed foolish people to dominate you, stupid priests to dominate you. Feel embarrassed that you were not intelligent enough to get out of the prison in which you were accidentally born. But don't feel embarrassed about sex and the longing for it -- that is natural. Being Hindu is not natural, being Mohammedan is not natural. Feel embarrassed that for seventy years you have been doing such harm to your own nature.

Accept your sexuality, say yes to it -- because only by saying yes to it is there a possibility of going beyond it. Yes is the stepping-stone. Without yes you cannot reach the other shore; the yes becomes the boat.

But my feeling is that you are still saying no. Be less of a Hindu, be less of a fanatic, be less of an idealist. Be a little more realistic.

Tony's wife passed away and he was almost inconsolable. At the cemetery he collapsed with grief. In the car riding back home, his whole frame shook with wild sobs.

"Now, now, Tony, my boy," soothed his friend. "It's really not so bad. I know it is tough now, but in six months maybe you find another beautiful bambina and before you know, you get married again."

Tony turned to him in rage. "Six months!" he shouted. "What I gonna do tonight?"

You laugh at Tony, but he is more natural. He is not embarrassed about it, he accepts it.

Jagat Narayan, even though you are seventy years old, your sex, because it has remained somehow unfulfilled, is not seventy years old but seventy years young! Now there is going to be difficulty: you are seventy years old and your sex is seventy years young. But if you accept it, if you embrace it, if you take it naturally, still it is not too late.

In the East we have a saying: Even if you come back home when the sun is setting, it is not too late....

Eighty-five-year-old Will Jones hobbled down to the local bar to have a cold one and shoot the breeze with his friends. Mr. Jones was the talk of the town, as he had recently married a beautiful nineteen-year-old girl. Several of the boys bought the old man a drink in an effort to get him to tell about his wedding night. Sure enough, the old rascal fell right into their plans.

"My youngest son carried me in and lifted me on the bed with my young bride. We spent the night together and then my three other sons carried me off the bed."

The men scratched their heads and asked the old boy why it took his three sons to take him off when it only took his youngest boy to put him on.

Proudly he replied, "I fought them!"

Jagat Narayan, gather courage! Don't feel embarrassed. At least deep down accept it, even though you may not be able to move into a sexual relationship. The very acceptance -- total, I mean, less than that won't do -- if you accept totally, even that very acceptance will heal the wound. There may be no need to actually move into a sexual relationship. That may be even dangerous; that may create more problems for you than it will solve.

I have heard:

One Friday afternoon a couple appeared before a justice of the peace in a small town and had a marriage ceremony performed. The man must have been nearabout eighty and the girl was only twenty-two. They then drove to a motel and checked in for their honeymoon. They had a lively evening together.

The next morning the groom raised the window shade just to take a look outside, pulled it down again and went back to bed.

The next morning, Sunday, this performance was repeated. The groom raised the shade, looked out for a moment, then pulled it down and went back to his bride.

On the third morning, as he raised the shade, he flew up with it.

So it can be dangerous! Don't blame me that I am telling you to find a bambina, no! You may be too old for it. But nobody is too old to accept something that he has been denying. Drop condemning it -- respect your nature.

And my own observation is, the moment you accept something totally, the very acceptance brings a revolution, a radical change. It is your energy -- accept it. It will make you stronger. Reject it, it keeps you weak. Fighting with your own energy is dissipating it. And fighting with your sex will take so much of your time and so much of your energy -- then when are you going to look at God who is knocking on your door?

Stop fighting, stop fighting absolutely. Start respecting. Drop condemnation. Nothing is sin -- not sex at least. It is a natural phenomenon. If people are allowed to live it naturally, then at the age of fourteen they will become flooded with it. But in an unnatural society they will be flooded before their time.

Do you know? In America the boys and girls are becoming sexually mature earlier than anywhere else. In every other country the boys become sexually mature at fourteen; in America, at thirteen or twelve they become sexually mature. There is too much sex around in the movies, on the TV, everywhere.

A small boy -- must have been six or seven -- was sitting on the steps of his house and crying big tears.

An old man came by and he asked, "My son, why are you crying?" He wanted to help the boy. He sat by his side, wiped his tears with his handkerchief and asked, "Why are you crying? What has happened?"

The little boy said, "I am crying because I can't do what other boys are doing."

And the old man started crying!

The little boy was surprised. He said, "Pop, why are YOU crying?"

He said, "I can't do what the other boys are doing either. Our problems are the same."

In America people are becoming sexually obsessed before their age. That is ugly, that is ill, that is premature. In India the opposite happens: people remain sexually interested even when they are seventy, eighty, ninety. They may not say so -- Jagat Narayan, you are at least authentic, courageous, to say it is so -- but they remain obsessed with it.

In a natural society, children will become sexually overflooded at fourteen -- a beautiful energy -- and by the time they are forty-two the energy will disappear suddenly, as it appeared at the age of fourteen. If a person lives naturally, without the interference of the priests.... Priests who are against sex or priests who are for sex -- avoid both! If a man lives naturally, then between fourteen and forty-two his sex energy will give him tremendous joy, great experience of ecstasy, first glimpses of God and samadhi. And by the time it disappears it will leave you ripe, mature, centered, rooted.

Right now you can do only one thing: accept it totally, absorb it. It is not too late, although the sun is setting. If you can come home, if you can become natural and spontaneous about yourself, authentic, true, at least to yourself, you will be able to face God with a smile on your face. You will be able to enter death dancing, singing.

And a death that can be welcomed with dance and song is not death at all. It becomes the door to the

deathless, it leads you into immortality.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

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The Dhammapada: The Way of the Buddha, Vol 6

Chapter #1
Chapter title: The security of insecurity

21 October 1979 am in Buddha Hall

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HE IS AWAKE.
THE VICTORY IS HIS.
HE HAS CONQUERED THE WORLD.

HOW CAN HE LOSE THE WAY
WHO IS BEYOND THE WAY?
HIS EYE IS OPEN.
HIS FOOT IS FREE.
WHO CAN FOLLOW AFTER HIM?

THE WORLD CANNOT RECLAIM HIM
OR LEAD HIM ASTRAY,
NOR CAN THE POISONED NET OF DESIRE HOLD HIM.

HE IS AWAKE!

THE GODS WATCH OVER HIM.

HE IS AWAKE
AND FINDS JOY IN THE STILLNESS OF MEDITATION
AND IN THE SWEETNESS OF SURRENDER.

HARD IT IS TO BE BORN,
HARD IT IS TO LIVE,
HARDER STILL TO HEAR OF THE WAY,
AND HARD TO RISE, FOLLOW, AND AWAKE.

YET THE TEACHING IS SIMPLE.
DO WHAT IS RIGHT.
BE PURE.
AT THE END OF THE WAY IS FREEDOM.
TILL THEN, PATIENCE.

IF YOU WOUND OR GRIEVE ANOTHER,
YOU HAVE NOT LEARNED DETACHMENT.

OFFEND IN NEITHER WORD NOR DEED.
EAT WITH MODERATION.
LIVE IN YOUR HEART.
SEEK THE HIGHEST CONSCIOUSNESS.

Gautama the Buddha is talking today about the very essence of buddhahood: the height of buddhahood and the depth of it, the glory and the grace, the tremendous freedom that it brings, the light that it showers, the love, the joy, the bliss, the awakening.

These sutras are rare -- rarest amongst the most rare sutras, because Buddha is opening his own heart to you. He is inviting you to become a guest into his innermost core. He is revealing, in simple words, the fragrance that has happened to him and that is possible for you too -- because each man is born to be a buddha.

Unless one becomes a buddha one has not lived and one has not known what life is. One has dreamed of course -- dreams of a thousand and one things -- but one has been asleep. And whether you dream beautiful dreams or ugly dreams it does not matter. In the morning of buddhahood, all those dreams, both good and bad, sweet and bitter, golden dreams and nightmares, will be known as false, illusory. It was a self-deception, and the capacity to deceive oneself is enormous. Beware of it! One can even dream that one is awake, one can even dream that one has become a buddha. That is the ultimate trick the mind can play upon you.

It happened in Baghdad:

A man was brought to the caliph, because the man had declared that he was the new messenger of God. The caliph was irritated, annoyed, and he said, "You must be mad, because Mohammed is the last messenger of God and there is not going to be anybody else. The message has arrived in the Koran. Yes, before Mohammed there had been other messages, but all those messages were fragmentary because man was not ready and ripe. Mohammed has brought the full message; now there is not going to be any other messenger in the world. You bring yourself to your senses; otherwise you will have to suffer for it!"

The man was thrown into the prison for seven days, tortured, beaten, starved. After seven days the caliph arrived. The man was bound to a pillar, bruised, wounded. The caliph said, "Now you must have come to your senses. What do you say now?"

The man laughed and he said, "All the torture and all the suffering that have been imposed upon me simply prove that I am really the messenger, because when God was sending me to the world he warned me

that 'My messengers have always been tortured.' And I was doubting, 'Why are people not torturing me if I am the real messenger?' You have proved it! God was right, there was no need to doubt."

The caliph was at a loss -- what to say to this madman? But suddenly another man who was also bound to another pillar started laughing hysterically. The caliph asked him, "Why are you laughing?"

The man said, "This guy is a cheat -- because I am God myself, and I have never sent this man to the world as my messenger!"

That man had been imprisoned one month before, declaring himself God.

Mohammedans are very fanatic; they can't allow -- sometimes even when it is the truth. When al-Hillaj Mansoor declared, "ANA'L HAQ! -- I am God himself!" it was a truth, he was not dreaming. But he was crucified. When Sarmad, another Sufi mystic, declared, "I am God!" his head was cut off. And these people were not dreaming. But it is very difficult from the outside to decide who is dreaming, who has gone mad, who is imagining, and who is declaring the truth. Because sometimes the dreamer believes in his dream, believes absolutely, so belief cannot prove anything. It may be just an ego trip.

The last deception that the mind can play on you is to say to you, "Why are you unnecessarily bothering? You are a buddha!" And I want you to be aware of it, because this is going to happen to many people. People can believe anything.

Just the other day a man wrote a letter to me saying, "I want to become a sannyasin, but I am a little afraid because I know that I am a Judas and I will prove to be a Judas to you." People can believe they are Christ, they can believe they are Judas. And he must be believing it really deeply.

I have sent him a message that "You can become a sannyasin. I already have many other Judases, so what difference does it make? One more is welcome!" Jesus had only one Judas: I have many, and it is better to have many -- one can prove more dangerous. If you have many Judases, first they will have to compete with each other. Their energies will be wasted amongst themselves. They will fight with each other; they will betray each other first. And Judas could betray Jesus because Jesus had only twelve disciples; I have one hundred thousand disciples.

I cannot take too much care as to who is a Judas and who is not; and I need not, because whatsoever happens is God's will. If a Judas is needed then he will have to come, that is the way God wants it to be. But your mind can play tricks with you. You can't just be a nobody -- if you cannot be Christ, at least you can be Judas. You can't accept the fact of anonymity.

And that is the very fundamental -- the first basic requirement, to enter into the world of religion: to accept oneself as anonymous, as if you have no name, no form, no identity. Then the mind cannot deceive you. Then the mind cannot seduce you into some idea, into some imagination.

Buddha is talking about what happens when a person becomes awakened. Ordinarily man is asleep, all men are asleep. Irrespective of their religion, nation, race, on one thing they all agree: they are all fast asleep -- dreaming different dreams, but the sleep is the same. The difference of dreams makes no difference to the quality of the sleep. One is dreaming Christian dreams, another is dreaming Jewish dreams, another is dreaming Hindu dreams, and so on and so forth, but dreams can't change your consciousness. In fact they are hindrances.

The sleep has to be broken, the sleep has to be shattered; otherwise you don't know who you are, you don't know what you are doing. You don't know where you are coming from, you don't know where you are going. You don't know what you are saying and what you are doing, to yourself and to others. You are accidental. You are like driftwood at the mercy of the blind winds -- there is no destiny. The winds throw you on this shore or on that shore, but you are not the master of your own being. You are a slave, a slave of blind forces.

The first thing to be done is to come out of your sleep.

Buddha says... the first sutra:

HE IS AWAKE.

He is defining buddhahood, or you can call it christhood; it is the same. Buddha and Christ are synonymous.

HE IS AWAKE. That is the most essential quality: he is no longer asleep, he is no longer dreaming. He has no thoughts, no memories, no imagination. He is utterly silent and alert. His silence is not a dead, cold

silence; his silence is wakeful, warm, alive.

HE IS AWAKE: you are not -- you are so full of junk. Unless you become empty of the junk you will not be awake. And you go on doing the same things again and again, you go on repeating. You move in circles, never seeing the fact that you are functioning like a robot, like a machine.

The legend goes that in the days of ancient Rome an officer called away to the wars locked his beautiful young wife in a chastity belt and gave the key to his best friend with the admonition, "If I don't return in a year, use this key. To you, my dear friend, I entrust it."

He then galloped off to the wars. Ten miles away from home he heard the clatter of hoofbeats behind him and he waited. His friend on horseback galloped up saying, "You gave me the wrong key!"
Man is so deeply unconscious!

A couple of drunks in a bar started talking about sex. "Say," said the first one, "have you ever gotten so drunk you kissed a broad's navel?"
"Drunker!" answered his pal.

Just watch your life and you will be absolutely in agreement with him: "Drunker!" What have you been doing? Can you say you have lived your life with awareness? Can you say your actions have the quality of awareness? Somebody insults you: do you respond or do you react? If you react, you are asleep; if you respond, you are awake.

And what is the difference between reaction and response? -- the difference is great.

Once Buddha was being insulted very much by a few people. They were shouting at him, saying all kinds of dirty words to him, and he was standing there listening to them as totally as possible.

After a few minutes they felt frustrated, because he was not saying anything, and one of them asked, "Are you deaf or something? Why don't you answer?"

Buddha said, "I am answering, but my answer is a response, not a reaction."

Naturally they asked, "What is the difference between reaction and response?"

And Buddha said, "Sit down and I will explain it to you."

And the enemies turned into disciples! They were listening to Buddha, sitting silently; listening to what he was saying. They were converted. Buddha said, "If you had come ten years ago, when I was asleep just as you are, I would have reacted. You would have pushed my buttons."

When you push the button and the fan goes on it is not a response; it is a reaction, it is mechanical. When you push the button and the lights go on or off, it is a reaction not a response. The light, the fan, or any other mechanism, has no freedom to choose; it simply reacts. Response means choice, response means "chosen with consciousness."

Buddha said, "Ten years ago if you had said these words to me I would have cut off your heads -- I used to carry a sword with me. But now I am awake. I listened to your words and I felt deep compassion for you -- that you were torturing yourselves unnecessarily. You cannot force me to do something -- I am not a machine, now I am a man. You cannot force me to do anything; I act out of my own choice. Hence it is not reaction, it is action, and action is a response. I see the whole situation, then out of my consciousness I act. At this moment I am feeling so compassionate for you, so sorry for you, that I cannot speak the same language that you are speaking to me."

The man who is asleep reacts; he knows nothing of action. And reaction is a binding: it binds you into new prisons, new chains. Response is out of freedom, hence it brings more freedom. Reaction is out of the past; you act according to your memories, built-in by your experiences, conditionings. You react not to the present, not in the present. You don't reflect the real situation as it is; you go on interpreting it according to your past, your past experiences.

The man who is awake is like a mirror: he reflects that which is the case. HE IS AWAKE.

THE VICTORY IS HIS.
HE HAS CONQUERED THE WORLD.

And Buddha says: It is only by awakening that one becomes victorious; not by conquering the world but by conquering one's unconsciousness.

There are only two types of people in the world: the Alexander the Great type and the Buddha type. There are millions... in fact ninety-nine point nine percent of people belong to the Alexander type -- small Alexanders and big Alexanders, but Alexanders all. Everybody is trying to conquer the world in his own way, big or small, through money, power, prestige. And everybody is carrying a deep desire, a great longing to succeed one day in becoming the most famous man in the world, the most powerful man in the world. This is the Alexander type, the extrovert, the worldly; he accumulates money, possessions, but he loses his soul.

And there are very rare, very few people in the world who belong to the Buddha type, who are no longer interested in the world, whose whole interest is in self-actualization, in self-realization, in becoming more aware of the reality that they are.

These are not fixed types, they are liquid. Anyone who belongs to the Alexander category can move to the category of being a buddha. And all the buddhas, in their past, had belonged to the Alexander category, and all those who are Alexanders now can become buddhas one day. It all depends on you; a conscious, deliberate choice is needed: that you turn your energies from extroversion into introversion, that you become more interested in the inner reality, that you become more interested in your subjectivity rather than in objects. You start moving, diving deeply into your interiority to find the center of your being.

And the magic is, the moment you find the center of your being you have found the center of the whole existence -- because there is only one center; my center and your center are not two centers. Anybody who moves inwards comes to the same center. On the periphery we are different people; at the center we are one.

HE IS AWAKE. THE VICTORY IS HIS. And Buddha says: The real conqueror is not the one who has conquered the world but the one who has conquered himself. He has conquered the world too, not in a visible way but in a very very invisible way. He becomes the master.

Buddha came to a town. The king of the town was reluctant to go and receive him, because he said, "I am a great king and he is just a beggar."

But his prime minister -- an old man, a wise man -- insisted that, "Either you come to receive Buddha or accept my resignation."

This was too much, because that old man was absolutely needed by the kingdom. The king was utterly dependent on the old man and his advice; he could not afford to lose him. He said, "But why? Why are you so insistent? He is just a beggar, and I am a king!"

The prime minister said, "To be frank, he is the king and you are the beggar! Either you come with me to receive him or accept my resignation, because I cannot serve such a stupid person who can't see a simple fact: Buddha is the real conqueror of the world. What do YOU possess? -- a few things; they will be taken when death comes. But what HE possesses, nobody can take away, not even death. He has conquered himself, and conquering himself is conquering the world."

The young king had to go to receive Buddha. When he was bowing down to Buddha, Buddha said, "No need to bow down to a beggar!"

He was very much shocked: "How does he know?" In that shock his eyes were opened. He looked at Buddha: that grace, that beauty, that silence, that light, that love -- he had never seen it anywhere else. He bowed again.

Buddha said, "Now it is right, now it is of your heart! Otherwise you were following the advice of your prime minister. Now you are really bowing down because you have seen me."

It is rare to find a buddha and more rare to recognize him, because you go on seeing with your old eyes, with your old, stupid mind. Your stupid mind is unable to see buddhahood. It can see only things; it cannot see the immaterial, the mysterious. It can only see the gross, not the subtle.

One Friday night Bob came home earlier than usual and surprised his attractive wife in bed with another man. Becoming enraged, he seized a pistol he kept hidden in his dresser and shot the lovers to death.

A next-door neighbor, Jim, was discussing the tragedy with some friends a few days later. Jim said, "Well, after all, it is not the worst thing that could have happened."

The others jumped on him. "What do you mean? Two people dead, and Bob may be about to be executed!"

Jim replied, "Well, I still say it could have been worse. If Bob had come home early on Thursday night,

I would be dead!"

Man lives in such unconsciousness. He goes on doing things motivated by the unconscious. He is not master of his own soul. He does not know where these desires arise from; they simply possess him. And when he is possessed by a desire, he is utterly helpless.

The buddha is awake, awake to all that is happening in his being; so alert that nothing can take possession of him, so full of light that no darkness can enter into his own being. He lives in that light, he lives with that awareness. His every movement, his every act, comes out of this consciousness. Hence there is never any repentance in a buddha. He never looks back; there is no point. Each thing that he has done, he has done totally and perfectly.

You always have to look back, for the simple reason that you are always partial, fragmentary. Only a part of your being gets involved, and you do everything in such a way that you are not totally in it, never wholly in it. Later on you start thinking, "I should have done that," or "I should have done this," or "maybe a better way of doing it was possible." You start repenting, you start feeling guilty. Your actions are so incomplete, that's why there is this hang-up. When some action is done with your totality, when you are entirely in it, then once you are out of it, you are entirely out of it.

Remember this fundamental law: if you are totally into something, you can be totally out of it. If you are not totally in it you will remain involved in it even when the time is past; even when its days are gone you will remain involved in it. Some part of you will go on clinging to the past, and you will always feel miserable. Whatsoever you choose, misery is bound to follow, because sooner or later you will realize that you could have done better.

But a man of awareness knows that there is no possibility of doing it any better. Then what is the point of remembering it? He does not remember the past. Not that he has no memory -- he has a clearer memory than you have -- but that memory is just a silent storage. If he needs it, that memory can be used, but he is not a slave to the memory.

And he never thinks of the future. He never rehearses for the future, because he knows that "Whatsoever happens, I will always be there with my totality. More than that is not possible." So he simply acts spontaneously, with no memory, with no future projection. His act is total AND of the present -- and the act which is total AND of the present brings freedom.

HOW CAN HE LOSE THE WAY
WHO IS BEYOND THE WAY?
HIS EYE IS OPEN.
HIS FOOT IS FREE.
WHO CAN FOLLOW AFTER HIM?

HOW CAN HE LOSE THE WAY WHO IS BEYOND THE WAY? By becoming fully aware you are freed from all ways, all methods, all techniques. All techniques and methods are just to bring you to the way -- the way that leads inwards. But once you have reached your innermost core, no method, no technique, no way, is needed. You have gone beyond, you have transcended all. Now you cannot go astray. How can you go astray if there is no way? Now you cannot do anything wrong. If there is no method, how are you going to do anything wrong? HOW CAN HE LOSE THE WAY WHO IS BEYOND THE WAY?

That is the state of a buddha. He cannot fall from that state, because it is not something like an achievement; it is your natural, spontaneous being. Once known it is forever yours. Even if you want to escape from it you cannot.

HIS EYE IS OPEN. Remember, Buddha is not saying: His EYES are open. He says: HIS EYE IS OPEN. We have two eyes; these two eyes look outwards. To look at the objective world we need two eyes, because the objective world is the world of duality. But there is one more eye which looks inwards; your two eyes looking inwards become one. Hence the idea of the third eye.

The third eye is only a metaphysical idea, but of great significance -- a metaphor. Not that there actually is a third eye, that if you operate on your skull you will find a third eye inside -- no. But there is an insight which is not divided in two; it is single, singular, it is one. Hence Buddha says: HIS EYE IS OPEN. Not "eyes" but "eye"; he can see inwards.

And again he says: HIS FOOT IS FREE. Not his feet, because the question is not of moving outwards but moving inwards.

In the inner world, everything is one; in the outer world, everything is two.

WHO CAN FOLLOW AFTER HIM? You cannot follow a buddha; you can understand him. You can learn much from a buddha, but you cannot follow him. You can't be a blind follower to him; you cannot simply say, "I believe."

There are a few people, particularly Indians, who come to me and say, "We don't need any meditation -- we believe in you. We don't need to go into any therapy groups -- we trust that your blessing is enough." Now these people are using beautiful words, but they are deceiving themselves.

Buddha has said: Buddhas can only point the way, but you have to go on it on your own. Nobody else can walk for you and nobody else can see for you. You will have to see your inner being yourself. There, at your innermost core, you will have to go alone, absolutely alone.

But you can learn much in the presence of a buddha. You can imbibe his spirit, you can start pulsating with his energy. You can be so utterly silent in his presence that his presence becomes a great transformation for you. But ultimately you have to go inwards alone; there, nobody can accompany you.

Buddha has said: Buddhas are like birds flying in the sky -- they don't leave any footprints. You cannot follow them, you cannot go after them. You cannot simply say, "I believe in Buddha, I believe in his compassion, and that's enough." No, it is not enough. Belief is not enough; only knowing can bring freedom. Belief brings bondage -- all beliefs bring bondage.

THE WORLD CANNOT RECLAIM HIM
OR LEAD HIM ASTRAY.
NOR CAN THE POISONED NET OF DESIRE HOLD HIM.

Once you have become awake at the center of your being, then a few things become impossible. THE WORLD CANNOT RECLAIM HIM....

The whole world with all its allurements, seductions, is absolutely impotent in impressing the buddha. He remains centered, he cannot be distracted. Distraction is possible only while you are asleep. In sleep you can decide not to be distracted, but you will be distracted. In sleep you can decide, "I will not do this," but you will have to do it.

In sleep, how many times have you decided not to be angry again? But when the opportunity arises you forget all your decisions; you are angry again. In fact, while you are deciding that "I am not going to be angry again," even then in that moment, if you look deep down, somebody is laughing, because somebody deep down knows that this is all nonsense, rubbish! And if someone else insists, "No, you have made this decision many times before and again and again you forget, and I say to you that you will be angry again," you could become so annoyed that you become angry with that person immediately -- even that may be enough to make you angry!

I have heard:

One man suffered from great anger, so much so that he killed his wife and threw his child into a well. Once he became so angry that he burned his whole house. That was too much! And later on he repented very much.

Accidentally a Jaina monk had come to the place. He went to the Jaina monk and he said, "Initiate me, because I don't think that I will ever get rid of my anger if I don't change my life drastically."

Now, that "drastically" changing your life is again an expression of anger. A drastic change is an angry change. But the Jaina monk was as asleep as this person -- he was very happy, he was getting one disciple! He immediately initiated him.

Jaina monks live naked. He immediately threw off all his clothes. The teacher was very impressed. He said, "It took me five years, slowly slowly to drop my clothes. You are a rare man -- within a moment you have thrown off all your clothes!"

There is a procedure in the Jaina system that first you reduce your clothes to three, then to two, then to one, and then finally you drop that one too. Go slowly, practice, so that you don't feel ashamed of being naked. But a practiced thing is not a real thing; all that is cultivated is false.

The teacher was very much impressed -- but in fact it was also part of the anger of this man... who could burn his house, who could kill his wife, who could throw his innocent child into a well and kill him. This man was capable of doing anything! He could throw off his clothes and be naked. It looks like great

renunciation -- it is nothing. If you look deep down, it is anger standing on its head; it is anger against anger.

Soon the man became very famous. Such people can become very famous, because whatsoever they do, they do with passion, with a certain intensity, with fire. He fasted long....

The teacher gave him the name Shantinath -- SHANTINATH means "lord of peace" -- just to remind him that he had renounced anger, now peace had to be his style of life.

And for ten years he was not angry -- not even for a single moment. In fact there was no need, no opportunity arose. Anger does not come from out of the blue; it needs a certain context. His wife was not there, his child was not there, the house, the family, the business, the people, nobody was there. And he was so highly respected; the whole country came to know about this great man, this mahatma.

He was in New Delhi. One of his old friends came to the capital, for some business purpose, but when he came to know that his friend was staying in Delhi and he had become a well-known personality -- the whole land worshipped him -- naturally he went to see him and pay his homage. But deep down he was a little suspicious, because he had known this man from his very childhood; he could not believe that he had really become "lord of peace." He was a devil incarnate! Was it possible -- such a change and so suddenly? He was suspicious, but changes happen in the world. He went.

He had hoped that the great man would at least recognize him; they were old childhood friends -- for forty years they had known each other. But the great man had become so great now, how could he recognize his friend? He recognized -- the friend immediately knew that he had recognized him -- but he wouldn't look at him. In fact, he avoided him; that very avoiding was an indication that he had recognized him.

The friend thought that nothing had changed -- the anger had now become his ego.

When all the other people were gone the friend remained there; he came close. He asked, "Sir, can I ask your name?"

Shantinath, Lord of Peace, was a little disturbed. What stupidity! All the newspapers printed his pictures and his name. On All-India Radio his name was broadcasted, he was shown on television. Everybody knew about him, he was a household name, and this fool was asking his name! But he didn't show anything on the surface. He simply said, "My name is Shantinath."

Some metaphysical dialogue followed, and the man again asked, "Sir, I have forgotten your name. What is your name?"

Now fire came to the eyes of the mahatma! But still he tried to control, though his face was getting red. He said, "I have told you. You seem to be an idiot! Can't you understand a simple name? My name is Shantinath!"

Again some little spiritual discussion followed, and the man said, "Sir, I have forgotten your name."

Shantinath took his staff in his hand and he said, "This is the last time -- enough is enough! If you ask me the fourth time I will break your skull! My name is Shantinath -- Lord of Peace."

And the friend said, "Now I have understood. You certainly are Lord of Peace -- your red eyes, your face, your fire and the staff in your hand! No, I will not ask the fourth time. I know that you killed your wife, you killed your child -- you can kill me!"

People don't change: so unconscious, so deeply unconscious are the desires, longings -- anger, greed, sexuality -- that on the surface they may seem to be changing, but deep down they don't change. By changing your character you can't change your consciousness, but vice versa it can happen: if you change your consciousness, then your character changes.

And that is the Buddha's way, that is my way too. I give you keys to change your consciousness from sleep to awakening; that is the real thing to be done. Then all that was part of sleep disappears with sleep -- anger, greed, possessiveness, jealousy; all that was part of sleep disappears. You cannot change those things unless your sleep is gone.

Enrico Caruso was the magni-idol of the world opera society in the early 1900's. He was also privately one of the more active lovers of his time. The following remark is attributed to the great Italian tenor: "I never make love in the morning," Caruso is supposed to have said. "It is bad for the voice, it is bad for the health, and besides you never know who you might meet in the afternoon."

Now you see the unconsciousness! And this is the way of almost everybody.

Two young women were having a conversation. One of them said, "I don't see what fun you and your husband have going out and getting drunk every weekend."

The other replied, "Well, every time he gets boozed up he thinks I am somebody else and sneaks me home the back way!"

Yes, when you are drunk you can even love your own wife. Even the impossible becomes possible when you are drunk. And this drunkenness is not new; it is very ancient, millions of years old. Hence it takes great effort to wake up. Once you are awake: THE WORLD CANNOT RECLAIM HIM OR LEAD HIM ASTRAY, NOR CAN THE POISONED NET OF DESIRE HOLD HIM.

HE IS AWAKE!

Again and again Buddha repeats: HE IS AWAKE!

THE GODS WATCH OVER HIM.

The moment you are awake the whole existence supports you, the whole existence becomes tremendously friendly. That is what Buddha means by "gods watch him, watch over him" -- every care is taken of him. Not that there are gods, but the whole existence itself, all the elements of nature, visible, invisible, start becoming very friendly towards the man who is awake, because he is the most precious treasure. In him nature has become fulfilled, in him existence has blossomed. He is the goal of all existence: the whole existence is moving towards buddhahood. And whenever one person becomes a buddha, a shiver of joy goes all over the universe... ripples of joy, great rejoicing.

HE IS AWAKE! Remind yourself again and again, the definition of a buddha is: HE IS AWAKE! -- and you are asleep.

A couple named George and Christine had been engaged for years and had put off their wedding day repeatedly because George's work was so important to him he didn't feel he could take any time off even for a honeymoon. Finally, however, Christine's constant prodding made him weaken and they were married. They were all set to drive off to Hollywood on their honeymoon when George got a phone call from his boss.

"Yes, sir," George said, "I will be right there."

"But George," wailed Christine, "what about our honeymoon?"

"I am sorry, honey," he said, "it can't be helped. There is an emergency situation at the office and I am the only one who can take care of it. I will tell you what: you drive out to Hollywood as we planned and I will catch a plane after things are straightened out and meet you there."

"But what if I arrive before you do?" she asked. "What can I do about our honeymoon?"

"Well," George replied, "just begin without me."

Man thinks he is living, but without awareness there is no possibility of life. How can you have a honeymoon without a husband? How can you begin it?

We are born, that is true, but we are not yet alive -- and that is far more true. We have to be reborn. Just as one day a child comes out of the mother's womb; that is a physical birth... the mother's womb is a physical phenomenon. Then one day you have to come out of the womb of your psychology, of your mind.

Unless you come out of your mind and become a no-mind you will not know what life is all about, you will live in vain. You will not have your honeymoon, it is impossible. You will not know the sweetness that existence is full of and the ecstasy. That is all yours just for the asking, but you have to do one thing -- you have to risk.

The child coming out of the mother's womb risks. His risk is great, because for nine months he has known a certain way of life, the most relaxed way he will ever know: no worries, no responsibilities. He is simply enjoying. It is a long long holiday, nine months' holiday, and everything is provided for. He has not even to breathe -- the mother breathes for him. Food is supplied, everything reaches him. He goes on growing, he simply rests. Now coming out of this womb there is a risk, a great risk: losing your old style of

life, so comfortable, so secure, so silent, so immensely relaxed. But every child takes the risk, comes out of the womb, enters into the world of worries, responsibilities, anxieties, challenges. And they are needed for your maturity, for your growth.

One more time you will have to come out of the womb. That womb is your mind, and it is far more difficult to leave it. And many die in that womb, they never come out of it. Those who come out of it are the buddhas.

The way to come out of it is to become more and more a witness of your own mind; that is the way of coming out of your mind. Your witnessing creates distance, your witnessing creates a separation from the mind. Your umbilical cord is cut. Slowly slowly, your identity with your mind is dropped. You start looking at yourself as consciousness; not as mind, not as thought, but as consciousness. That is the great beginning, the real life, the real honeymoon with life, honeymoon with God.

HE IS AWAKE! THE GODS WATCH OVER HIM. And don't be worried that out of your mind you may be unprotected, insecure. The whole existence will care about you, you will be taken care of. The whole existence becomes a mother to you.

Move into the insecurity of no-mind and you will find the real security: the security of insecurity. That's the definition of sannyas: the security of insecurity.

HE IS AWAKE
AND FINDS JOY IN THE STILLNESS OF MEDITATION
AND IN THE SWEETNESS OF SURRENDER.

Again and again Buddha repeats: HE IS AWAKE -- because that is the most essential quality. Everything else follows it, everything else is secondary.

The husband came home to discover his wife in the passionate embrace of his best friend.
"I love him, John," she said to her astonished spouse.
"See here," said the friend, "we are all too sophisticated to let a situation like this get out of hand. Tell you what we will do -- we are both sportsmen; I will play you a game of gin rummy for her."

The husband thought about that for a moment. "Alright," he said, "but let us play for a penny a point on the side, just to keep it interesting."

You cannot hide your unconsciousness; it surfaces. Your reality goes on expressing itself -- you may not be able to see it, but everybody else can see it. This is a strange world! You may not see your unconsciousness, but everybody knows about it, just as YOU know about everybody else's. Because we pay more attention to people than we do to our own mind, we are capable of knowing their faults, their reasons for misery, their causes of hell. We are very wise as far as others are concerned and we are very unwise as far as we are concerned -- with our own inner being.

We are focused on others, and this creates two things: you can't help others, you can only condemn them. And your condemnation is not going to change them; in return they will condemn you.

So society becomes a game of condemning each other. Nobody sees his own faults; on the contrary, everybody tries to cover them up. Not that he does not want to see them, he does not want them to be seen by others. But you can't help it: others are bound to see, because whatsoever there is in your unconscious goes on surfacing.

Doris, Carol and Maria were arrested and brought into night court.

The judge looked at Doris and she rolled her eyes and exhibited her legs.
"What is your business?" the judge demanded.
"Well, Judge," she cooed, "I am a dressmaker and this awful cop...."
"Thirty days!" interrupted His Honor.

Carol was called and she tried the weeping stunt. "Ah, Your Honor, I am a respectable dressmaker with a family to support, a crippled mother and a dying baby."
"Thirty days!" rasped the judge.

Maria was called to order and the judge asked, "What is your business?"
"I am a whore," she answered.

"How is business?" he asked.
"Just lousy," said Maria, "what with all these dressmakers around!"

It is very easy, very very easy, to see others. Everybody is transparent to everybody else; just to himself he is completely blind.

And when Buddha says: HE IS AWAKE, he means: he has started changing his focus, his attention, from others to himself. He is turning inwards. He is showering his whole consciousness upon his own being. In that very showering he is bathed, he becomes new, he is reborn -- AND FINDS JOY IN THE STILLNESS OF MEDITATION.

And meditation in the East is not what is understood in the West by the word. In the West, meditation means contemplation: meditating on God, meditating on truth, meditating on love.

People ask me sometimes, "You tell us to meditate, but on what?"

If you meditate ON something, you are not meditating at all, because you are again focused on something outside of yourself. It may be love, it may be truth, it may be God, it makes no difference.

Meditation in the East has a totally different meaning, just the opposite of the Western meaning. Meditation in the East means no object in the mind, no content in the mind; not meditating upon something but dropping everything; NETI, NETI, neither this nor that. Meditation is emptying yourself of all content. When there is no thought moving inside you there is stillness; that stillness is meditation. Not even a ripple arises in the lake of your consciousness; that silent lake, absolutely still, that is meditation.

And in that meditation you will know -- you will know what truth is, you will know what love is, you will know what God is. Not by meditating on God.... See the point: how can you meditate on God? You don't know anything about God. All your meditation is going to be just imagination, an exercise of imagination. You don't know truth -- what are you going to meditate upon? Some idea given by others, some belief, some concept! It is not going to help.

Buddha's way is: first become meditation, and then in meditation, truth, God, love, and all that is transcendental will be revealed to you. Meditation opens the eye and frees the foot.

... AND IN THE SWEETNESS OF SURRENDER. And in meditation, surrender happens -- surrender to the whole. Not to any idea, not to any idol, but to the whole. Not surrender to Krishna or Christ, but to the whole of existence. Nothing is excluded, everything is included in it, from the rocks to the stars, from a blade of grass to the sun. Everything is included: this whole organic, ecstatic celebration which we call the universe.

Why do we call it the universe? Because it is one -- 'uni' means one. Although we go on behaving as if it is a multiverse; it is not, it is a universe. It is one organic unity; it is a dynamic unity and it is organic too. It is tremendous ecstasy to meet and merge into it, to dissolve yourself into it. That is surrender. The river moving into the ocean is surrender. Two lovers dissolving into each other is surrender. But these are small surrenders, indicative only, fingers pointing to the moon.

The ultimate surrender is your individuality moving into the universality. You are becoming part of the whole.

HARD IT IS TO BE BORN....

Buddha means it is hard to be born as a human being. It takes millions of lives to arrive at this stage.

HARD IT IS TO LIVE....

And even if you are born, life is not easy. It is very hard, it is difficult, arduous, a thousand and one problems always surrounding you and no solution seems possible -- insoluble problems. But these are nothing compared to the third thing:

HARDER STILL TO HEAR OF THE WAY....

To be born is hard, because you could have been a dog or a tiger or an elephant or an ant or a rosebush.

There are millions of forms; from all those planes you cannot enter into buddhahood. After millions and millions of births you have come to the crossroads. Man is a crossroad: from man all the dimensions are open. And it is up to you to move, up to you to choose, up to you to be whatsoever you want to be. In the whole of existence only man is a free being. It is a glory, a great gift of God.

HARD IT IS TO BE BORN, and HARD IT IS TO LIVE. Life is not easy. And a life of unconsciousness -- how can it be easy? You create your own problems. You dig ditches into which you yourself are going to fall, you create walls which become imprisonments for you. You are your worst enemy.

Life is hard, but the hardest thing is to hear of the way: to find a buddha, a master -- a Christ, a Zarathustra, a Lao Tzu. It is very hard to find a buddha, and harder to hear him and to understand what he is saying. It is easier to misunderstand him, it is easier not to recognize him. You can find a thousand and one rationalizations and deny him. In fact you will try, because your ego is at stake. If you recognize somebody as a buddha, that means you have to surrender. Recognizing a buddha and not surrendering to him is impossible. Recognizing a buddha and surrendering to him is a natural phenomenon.

Once you recognize somebody as awakened, enlightened, there is no way to escape, you have to surrender. If you want to escape, then be alert. From the very beginning don't recognize, from the very beginning create barriers -- as many as you can. Distort everything, bring in all your prejudices. Don't see -- close your eyes. Don't listen, become deaf. Don't feel, and escape from the buddhafield, because who knows -- sometimes it happens in spite of you.

It is happening to many here in spite of themselves. They had not come here to stay forever. They had come out of curiosity, or a friend was coming and they accompanied him, or they were just passing from Kabul to Goa, or Kathmandu to Goa... and they were trapped in Poona! Then they forgot about Kathmandu and Kabul and Goa and all disappeared, the whole world disappeared. They entered into a totally different reality. They may not have come consciously, they may have resisted, reluctantly they may have decided to be here for a few days. Seeing so many people involved, they may have thought there must be something.

It is hard to recognize a buddha, to hear him silently, without distorting, without bringing your mind in. It is hard to understand him, because he speaks from a different altitude. He speaks from the peaks of the Himalayas, and you live in the dark valleys down below. The distance is great. He shouts so that he can reach you, but by the time his words reach you they are no longer the same. By the time they reach to your heart, much of their flavor, their authenticity, their truth, is lost. But though it is hard it happens -- and if you are courageous enough it can happen to you.

It has never been that there was not a buddha alive in the world, somewhere, in some part of the world. There has always been a source, there has always been a boat ready to take you to the other shore. If anything is missing it is just readiness on your part.

HARDER STILL TO HEAR OF THE WAY....

AND HARD TO RISE, FOLLOW, AND AWAKE.

And the hardest thing, Buddha says, is: Even if you hear a buddha it is hard to rise to those heights. It is a tremendous effort, an arduous journey, a great pilgrimage to rise to those heights... because you cannot truly understand a buddha unless YOU become a buddha yourself. The only way to understand a buddha is to be a buddha.

... HARD TO RISE, FOLLOW, AND AWAKE. Yes, you can understand intellectually, but intellectual understanding is not going to help; it may even become a hindrance. It will give you the idea in your sleep that you have understood... now there is no need to bother much more, you already know.

Intellectually, many people who come here know what Jesus says, what Buddha says. Intellectually they can analyze, they can discuss, but that is not the point. Knowing has to be existential, not intellectual. Intellect can be used as a stepping-stone, but it is not the real temple, it is only a stepping-stone.

You have to experience what Buddha is saying; what Buddha teaches has to become your own experience. You have to become a witness to this experience. Then only have you followed, then only have you risen, then only are you awake.

YET THE TEACHING IS SIMPLE.

Buddha says: Although it is hard to find and recognize a master, hard to understand, hard to realize the understanding, actualize the understanding in your life, it still has to be said that the teaching is simple. The difficulty arises from you; the teaching is very simple. It has to be so: truth is always simple.

The complexity is in you, and it is because of your complexity that a simple truth becomes very complex. You don't want to hear or you want to hear something else. You come for consolations, not for revolutions. You come to be patted, you come to be told that you are perfectly right. You come to be accepted and loved, not to be transformed. You come to be respected. You also come so that you can feel that you are important, needed.

The deepest need of the mind is to be needed. And if you start feeling that a master needs you, that you are indispensable, that gives you a great ego, but you have missed the whole point. You come so full of ideas -- and those ideas go on making such noise in you -- that when Buddha is shouting from the housetops, even then you listen only to that which you want to listen to.

A man walks into an ice cream shop. "I will have a gallon of chocolate ice cream."
"Sorry, we are all out of chocolate," says the clerk.
"In that case I will have a quart of chocolate ice cream."
"Listen, we don't have any chocolate."
"Well, in that case I will have a double scoop chocolate cone."
"Mister, we are all out of chocolate, all out!"
"Well, I guess I will just have some chocolate ice cream in a cup."
"Wait a second!" cries the clerk. "Can you spell the water in watermelon?"
"Sure!" says the man.
"Can you spell the gold in goldfish?"
"Easy!" says the man.
"Well, can you spell the fuck in chocolate?"
"Wait a second, there is no fuck in chocolate."
"That's what I have been trying to tell you!"

But it is very difficult when you are obsessed with something to understand a simple thing. YET THE TEACHING IS SIMPLE.

DO WHAT IS RIGHT.

And in Buddha's way, the right is that which is done consciously. That is his definition of right. DO WHAT IS RIGHT.

BE PURE.

And by purity he always means innocence: a state of not-knowing, a state of functioning like a child. He perfectly agrees with Christ, that: Unless you are like a small child you will not enter into my kingdom of God.

Be a child again. Your knowledgeability is a great obstruction in the way -- remove it. Be innocent.

AT THE END OF THE WAY IS FREEDOM.

And if you can fulfill these simple things -- awareness, rightness, innocence -- which are just three faces of the same phenomenon of being conscious, of being meditative, then: AT THE END OF THE WAY IS FREEDOM. Then you will attain to absolute freedom. His word is nirvana. Nirvana means absolute freedom: not freedom for the ego, but freedom FROM the ego; not freedom for you, but freedom from yourself. Freedom to Buddha is equivalent to God. He never uses the word 'God', because God has become

a bondage to many people. He uses the word 'freedom' -- moksha or nirvana.

Nirvana means cessation of the ego; literally it means blowing out a candle. Just as you blow out a candle and it disappears and cannot be found anywhere -- it disappears into the whole -- so disappears the ego of the awakened one. And in that disappearance of the ego you become unlimited. The dewdrop falling into the ocean becomes the ocean itself; then there is no limit to you. That is freedom.

TILL THEN, PATIENCE.

But it may not happen today. You may not be immediately ready to take the jump. Till then, patience is needed. Buddha says: YET THE TEACHING IS VERY SIMPLE. He has reduced it to a few words: DO WHAT IS RIGHT. That is, do everything consciously. BE PURE... innocent, childlike... and be patient. Don't be in a hurry. At the end, freedom is inevitable; it is a by-product of total awareness.

IF YOU WOUND OR GRIEVE ANOTHER,
YOU HAVE NOT LEARNED DETACHMENT.

Detachment is also one of the by-products of awareness. If you are alert you cannot wound or grieve another, because you know there is no other; it is all one reality. Wounding somebody else... is as if you are wounding yourself -- maybe your right hand wounding your left hand -- and the pain will be yours. You can wound somebody, but ultimately you have wounded yourself because there is nobody else, it is all oneness.

OFFEND IN NEITHER WORD NOR DEED.
EAT WITH MODERATION.
LIVE IN YOUR HEART.
SEEK THE HIGHEST CONSCIOUSNESS.

Simple statements, not a very complex theology that he gives to the world. He says: Don't offend anybody, avoid it. Don't hurt anybody. People enjoy hurting, because the more you can hurt, the more power you feel. But the power is of the ego, and the ego is going to become, more and more, a heavy load for you. Don't hurt. Don't feed the ego.

EAT WITH MODERATION. Buddha is always in favor of moderation: avoid excess in everything. He is not in favor of fasting. He says don't eat too much, and he says don't eat too little -- moderation. Just be in the middle, always in the middle. Be balanced, keep an equilibrium. LIVE IN YOUR HEART. And slip down from the head to the heart, from thinking to feeling, from logic to love.

AND SEEK THE HIGHEST CONSCIOUSNESS. And keep only one goal: constantly be mindful of it, remember it -- that you have to become a buddha. Less than that is not going to fulfill you.

SEEK THE HIGHEST CONSCIOUSNESS. With these simple requirements fulfilled, one day you will bloom into a one-thousand-petaled lotus. You have the potential to be a buddha; if you don't fulfill it you will live in misery, you will die in misery, you will be born again in misery, and the wheel will continue.

This is an opportunity here for you to jump out of the wheel. Don't miss the opportunity.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

Chapter #2
Chapter title: Many are called; few are chosen

22 October 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
I AM CONFUSED ABOUT WHICH PATH I AM ON. SOMETIMES I FEEL FILLED WITH JOY WHEN PLAYING, SINGING, DANCING OR FIGHTING WITH OTHERS AND I CAN ONLY SEE MYSELF BY LOOKING AT OTHERS. AT OTHER TIMES I CAN'T STAND TO BE WITH ANYONE OR RELATE AT ALL; I AM ONLY HAPPY BEING COMPLETELY WITH MYSELF. WHEN I AM WITH PEOPLE, I JUDGE THAT I AM ESCAPING MY ALONENESS AND WHEN I AM WITH MYSELF, I JUDGE THAT I AM AVOIDING LOVE. ISN'T IT POSSIBLE TO BE ON BOTH PATHS, ALTERNATING BETWEEN THEM? HOW CAN I TELL WHEN I AM USING ONE TO ESCAPE THE OTHER?

Prem Indivar, there is no goal and no path for people like you -- you are just crazy! Buddha is talking about sane people. Buddha is a very rational person: he divides, categorizes. But there is a third category Buddha is not aware of. The Sufis know about the third category; they call them MASTAS -- the mad people.

There is no need for you to alternate, because alternating between one path and the other you will always feel this problem -- the judgment. When you are on one you will think that you are missing the other, and this will become an unnecessary anguish.

Simply be wherever you are. Enjoy the moment, all the moments -- the moments of love and the moments of meditation -- and don't be bothered with the other. In a particular moment, be totally in it. Playing, loving, dancing, singing, forget that there is another path. And while you are feeling silent, still, alone, and enjoying your aloneness, forget that there is any path called love.

It is not a question of consciously alternating between the two; otherwise you will become divided, schizophrenic, and to be schizophrenic is to fall below normal sanity. Mastas, the really mad people, don't fall below sanity -- they go above it, they transcend it. They both look mad; both are no longer in the world of reason: one has fallen below it, one has gone above it. In a sense they are alike and in a sense they are absolutely different.

Indivar, you are a masta. Rejoice in being whatsoever you are. And this is the best that can happen to a man, what is happening to you. It is just natural for you to be sometimes with others and enjoying their company, and sometimes to be with yourself and enjoying your own company. It is like day and night for you. You need not choose: the day is followed by the night of its own accord. It is like summer and winter. It is not a question of choice on your part; it is something spontaneous and natural that is happening to you. I am tremendously happy with you -- so simply be as you are. Drop this judgment.

So let me state it clearly. There are three possibilities: one, meditation; second, love; third, one can just be crazy -- no question of choice, no question of deliberately going on a certain path, forcing yourself on a certain path.

And there are many here who are in the same situation. At least twenty questions have come to me, and the problem is the same. If there is no question for you and you can enjoy meditation without ever being worried about love, then that is your path. If you can enjoy love without ever being dragged by meditation, distracted by meditation, that is your path. If you find yourself in a deep synthesis, that both are happening, then that is your path.

My whole effort here is to help you to be your natural self. Any imposition is a violation. Indivar, rejoice in being whatsoever you are. There is no goal for you, no path for you. Rejoicing is the goal, rejoicing is the path.

In fact, we are all where we should be, we are already there. The paths are needed to awaken us. Don't be disturbed by the word 'path', because it gives you the idea that you have to go somewhere, reach somewhere; it is because of the language. We have to use words, and every word is loaded with our

mundane meanings.

Hence the buddhas have always found it difficult to commune with you. You can't understand silence, because you can't be silent. That is the best thing, if you can sit silently with a buddha even for a single minute... and all is conveyed.

Here, being with me, my real message is between the words -- the pauses, the intervals -- not in the words. Read me between the lines, not in the lines, and you will be able to understand me more.

There is a beautiful story:

A mystic received a letter. The letter had come from another mystic, but the letter from him was absolutely empty, nothing was written on it. There had been a problem: the man who had written the letter was older in age, but the man to whom the letter was written was older in enlightenment; he had become enlightened first. So how to start the letter?

In India, if you are writing to an older person you have to be very respectful. So how to start? How to address the person? He is younger, physically, so you cannot show respect, you have to show love. But he is older as far as enlightenment is concerned, so you cannot talk to him as if you are talking to a young man, younger than you; you have to be respectful.

The mystic was puzzled. And if you cannot start the letter, how can you write it? So he sent the paper empty.

The other mystic received it. He read it, rejoiced in it. He was so happy that a disciple who was sitting close by asked, "You look so happy -- can I also read the letter?"

The letter was passed to the disciple, then he read it and rejoiced in it.

Then the third person who was present became interested -- there seemed to be something very mysterious! But this man was not a disciple; just out of curiosity he had come to see the man. He said, "Can I also have a look?"

Both the master and the disciple hesitated. They looked at each other -- what to say to this man? The man became even more intrigued. He said, "Is there something very mysterious in it?"

They said, "There is really nothing in it! It is a very rare letter, you will not understand its language. That's why we are hesitating. We don't want to offend you, but if you insist you can see."

The man looked this side and that side -- there was nothing at all. He returned the letter without saying anything and rushed out -- both these people seemed to be mad!

Buddhas cannot use silence with you, because then you will not understand; you will escape. They have to use words -- words which have YOUR meanings, so they have to be very very alert in choosing their words, but even then those words are inadequate.

The word 'path' is so inadequate that Lao Tzu always uses "the pathless path." Now what is the sense of saying "pathless path"? It is empty paper. "Gateless gate," "effortless effort," "action in inaction" -- WU-WEI: all these contradictions together, paradoxes together, are just to shake and shock you out of your sleep. Otherwise there is no path and there is nowhere to go. You are already there -- you have been always there. All that is needed is: Wake up!

And, Indivar, I can see you are coming out of your dreams, your sleep. I can see you turning and tossing in your bed! The morning is not very far away.

Please don't be worried about the paths, because that worry can keep you asleep. Don't judge any moment. Don't compare any moment with another moment, because every comparison is a thought process and every thought process keeps you attached to the mind. Relax. Whatsoever happens, allow it to happen. Be in a let-go.

And I am saying these things to you because that is the easiest thing for you; just be in a let-go. God is going to come to you, you are not going to find him. The goal is going to happen to you. And it can happen anywhere; there is no path leading to it. In fact it is our own reality; we simply have to be alert to see.

In Japan there is the beautiful story of a really great buddha, Hotei. In Japan he is called the Laughing Buddha, because the moment he became enlightened he started laughing.

People asked him, "Why are you laughing?"

He said, "Because I have become enlightened!"

"But," they said, "we can't see any relationship between enlightenment and laughter. What is the point of laughing?"

Hotei said, "I am laughing because I was searching for something which was already in me. I was searching the seeker; it was impossible to seek it. Where can you seek the seeker? How can you know the knower? It was like a dog chasing its own tail or you chasing your own shadow; you cannot catch hold of it. It was so ridiculous, the whole effort was so absurd! That's why I am laughing: I have always been a buddha! Now it looks very strange that for millions of lives I remained unconscious. It seems unbelievable how I went on missing myself. Now that I have known, a great laughter is arising in me."

And it is said he continued to laugh till his death; that was his only message to the world. He must have been a man like Indivar -- just crazy, far out!

The second question:

BELOVED MASTER,
CAN SOMEONE WHO IS NOT OPEN WAKE UP?

Deva Ashoka, it is impossible to wake up if you are not open. Opening to existence is what waking up is all about: open to the sun, to the moon, to the rain, to the wind, open to this whole celebration of the trees, of the rocks, the earth and the stars, of animals, birds, people. Existence is a celebration, a continuous festival, a carnival. If you are not open, if you are closed, if you don't have any windows and doors towards existence, how can you wake up? Waking up and being open are synonymous.

People remain closed in their minds. They never come out of their minds and they never allow reality to penetrate to their hearts. A very transparent China Wall divides them from the world. And the world is divine, existence is God. And why do people remain closed? -- they are afraid, afraid of being open, because when you are open you are insecure, unguarded. When you are open you are vulnerable. When you are open you don't know what is going to happen, everything is a surprise. You are moving into the unknown; each moment brings the unknown to your door.

The closed mind is afraid of the unknown; the closed mind is interested in the known. Why? -- because with the known it is easier to manage. The mind knows everything about it, it is clever and efficient about it. But a closed mind is really below normal; it is not yet human. It cannot be intelligent.

Intelligence needs constant challenges, encounters with reality, because only through those encounters is your intelligence sharpened; your potential becomes actual.

Deva Ashoka, it is impossible to remain closed and wake up. You are trying that, I know! But it is not possible in the very nature of things. I feel deep compassion for you. I want to help you, but you won't allow me. You won't allow me to take your hand in my hand. You won't allow my energy to touch your heart, to move it, to bring a dance to it. You remain alert -- you remain alert only to guard yourself. You are afraid, afraid of falling in deep love, because the moment you fall in deep love the ego disappears. It is a kind of death, and one cannot be guaranteed what will happen afterwards.

Resurrection always looks like a myth, although it happens, it is inevitable. If you are ready to die, resurrection happens.

The last words of Jesus were, "Forgive these people, because they know not what they are doing. And I don't ask anything from you: let thy will be done, let thy kingdom come."

This is surrender! This is totally opening up to God: no complaint, no grudge, not even against those who are murdering him. The trust is total; it is because of this fact that the resurrection happens. It may not be an historical fact that Jesus revived after three days, but it is a metaphysical fact. And a metaphysical fact is far more real than an historical fact; it shows something of the depth of human beings. If you can die as an ego, you will be resurrected as a buddha, as a christ.

Come out of your mind, Ashoka! But we go on moving in circles....

The mother took her son to the psychiatrist and complained that he was always thinking about sex.

The doctor drew a square on a piece of paper, looked at the boy and asked, "Son, what comes to your mind when you see this drawing?"

The kid answered, "Looks like a window."

The doc said, "What do you think is going on behind that window?"

"People are behind that window," replied the kid. "They are huggin', kissin' and makin' love."

The doctor drew a circle and asked, "What comes to your mind when you see this?"

The kid said, "That's a porthole."
"And what do you think is going on behind that porthole?" inquired the doctor.
"Ah," said the kid, "There are people behind that porthole with their clothes off, drinking, making love and having a ball."

The doctor said, "Son, would you mind leaving the room? I would like to discuss this with your mother."

The boy got up to leave and as he reached the door he turned around and said, "Hey, Doc, can I have those dirty pictures you drew?"

A closed mind goes on interpreting life, existence, according to one's own prejudices and concepts, unconsciously acquired, and hence remains unavailable to the reality. Even if you come across a buddha, even if you meet Christ or Krishna or Confucius, you will miss. They can talk to you about the ultimate, but you will listen only about the mundane. They will talk about the sacred, but you will not listen to what THEY are saying; you will listen according to your closed mind. It has fixed ideas.

It was the nurse's day off, and the doctor stuck his head into the waiting room to ask, "Who is next?"
One guy got up and said, "Me, Doc."
"What's your trouble?" asked the doctor. So the guy told him. The doctor grabbed him by the arm, pulled him into his office and balled him out: "Never do that again, especially not in a roomful of people. Next time just say that your nose or your eyes bother you."

A couple of weeks went by and the fellow came back. The nurse was off again, and when the doctor asked, "Who is next?" the same guy said, "I am."
The doctor asked, "What is your trouble?"
The guy replied, "My ear's bothering me."
"What is wrong with it?"
"I can't urinate out of it!"

Even great advice is of no use -- you will come to your own conclusion again and again.

Ashoka, that's how you have been missing much that is possible here. Be open -- you have nothing to lose. Be open! Just look: what you can lose if you open up? What have you got? But people go on guarding their emptiness, their nothingness, their begging bowls, so much afraid.

In India we have a story that once a naked man was asked, "We never see you taking a bath."

He said, "I never take a bath, because if you put your clothes on the bank and you go to take a bath in the river, somebody may steal them."

The people who were asking said, "But you are naked! Why should you be worried about the clothes?"

But man is not ready even to see that he is naked. He wants to believe that he has beautiful garments. Who wants to see one's nakedness?

And, Ashoka, you are empty, you are naked. There is nothing to lose. Relax and open. And you have all to gain, you have everything -- the whole universe to gain. Just by waking up one becomes the master; otherwise one remains a slave.

The third question:

BELOVED MASTER,
LET US SEE YOU GET OUT OF THIS ONE, YOU TRICKY RASCAL! YOU TELL US OFTEN THAT SANNYAS DOES NOT MEAN RENOUNCING THE WORLD, BUT THE EGO. YET WHEN WE DECIDE TO STAY WITH YOU WE END UP RENOUNCING OUR HOMES, JOBS, MONEY AND POSSESSIONS; OUR PRIVATE SPACE, SOMETIMES OUR FAMILY AND FRIENDS TOO. WE DON'T MAKE ANY FORMAL RENUNCIATION, BUT IT HAPPENS ANYWAY, AND WE FLOURISH AND ARE PERFECTLY HAPPY. YOU ARE SO DEVIOUS, IT IS BEAUTIFUL!

Sannyas can have two possibilities. One is a formal renunciation. That means repression, that means escape. That is ugly. That has been the way in the past. It is life-negative; it is anti-life. It promises you all

the joys in heaven. In fact, it is out of greed that you renounce the world. The formal renunciation is pseudo; it is plastic. It is not a real flower, it has no fragrance. On the contrary, deep down it is a great greed: greed for the other life, for eternal life, for the joys of heaven.

Just look in the scriptures of the world and you will be surprised. The way they describe heaven or paradise is nothing but the dream of a very greedy, sensuous, materialistic mind. It has nothing to do with religion at all.

In the Mohammedan idea of heaven there are beautiful women; they always remain young. And not only beautiful women. Because in Mohammedan countries homosexuality has been a long long tradition, young boys are also available, beautiful young boys. And rivers of wine -- you need not go to a pub!... rivers of wine. Drink, swim, dive deep into the wine! And trees are of gold, and flowers are of diamonds and emeralds. What kind of dream is this? Whose dream is this? Greed projected. It is not renunciation. It looks like renunciation but it is not.

And the same is the case with the Hindu heaven and the Christian paradise. In fact, the Christian word 'paradise' comes from the Arabic FIRDAUS. Firdaus means a walled garden of pleasure, just as emperors and great kings used to have a walled garden of pleasure. In order to gain it you have to renounce this world.

If you look at it in the true light, then the so-called worldly people are not so worldly, not so materialistic as the so-called otherworldly. It is because of this that this country, which thinks itself very religious, is not at all religious; it is very materialistic: on the surface is religion, but deep down is the desire for pleasures.

The second kind of sannyas -- the kind I am introducing into the world -- is not one of formal renunciation. In fact, I never use the word 'renunciation' at all. I say: Sannyas is rejoicing. Rejoice in life, in love, in meditation, in the beauties of the world, in the ecstasy of existence -- rejoice in everything! Transform the mundane into the sacred. Transform this shore into the other shore. Transform the earth into paradise.

And then indirectly a certain renunciation starts happening. But that happens, you don't do it. It is not a doing, it is a happening. You start renouncing your foolishnesses; you start renouncing rubbish. You start renouncing meaningless relationships. You start renouncing jobs which were not fulfilling to your being. You start renouncing places where growth was not possible. But I don't call it renunciation, I call it understanding, awareness.

If you are carrying stones in your hand thinking that they are diamonds, I will not tell you to renounce those stones. I will simply say, "Be alert and have another look!" If you see yourself that they are not diamonds, is there any need to renounce them? They will fall from your hands on their own accord. In fact, if you still want to carry them you will have to make a great effort, you will have to bring great will, to still carry them. But you cannot carry them for long; once you have seen that they are useless, meaningless, you are bound to throw them away.

And once your hands are empty you can search for the real treasures. And the real treasures are not in the future -- as they used to be in the old concept of sannyas. The real treasures are right now, here.

A very handsome young chap was recently hired in a large accounting firm. In a short while the young man came to Mr. Diamond, his department head, and said, "I am sorry to tell you, but some of the young ladies in this office are tempting me sorely."

"Be firm, young man," was the reply, "and you will get your reward in heaven."

A few weeks later the lad complained again. "Mr. Diamond," he said, "I don't know what to do! This time it is that beautiful redhead who is pursuing me."

"Resist, my son, and you will get your reward in heaven."

"I don't know how much longer I can resist," the young man said. "By the way, Mr. Diamond, what do you think this reward will be that I will get in heaven?"

"A bale of hay, you jackass!"

Yes, that's what you will get! If your renunciation is to get something in the other world, you will simply get a bale of hay, you jackass! Because it is greed projected, and greed is going to remain unfulfilled. The so-called religious people are greedy for the eternal -- and you become religious only when greed disappears totally.

Heaven is not somewhere else: it is a way of living. So is hell -- a style of life. Hell is living

unconsciously; heaven is living consciously. Hell is your own creation, so is heaven. If you go on living unconsciously, through your unconscious desires, instincts, motives -- of which you are not the master but only the victim -- then you create hell around yourself. But if you start living a conscious life, a life of bringing more and more light to the deep, dark corners of your being, if you start living full of light, your life is moment-to-moment ecstasy.

There is no need for trees to be of gold. They are perfectly beautiful as they are. In fact, a tree of gold will be a dead tree. And the roses need not be of diamonds; roses of diamonds will not be roses, they will not be alive. And only stupid people need rivers of wine. A man who lives consciously is so drunk with the sheer joy of breathing, with the sheer joy of being, with the joy of the birds singing and the sun rising in the morning... he is so drunk with existence that he needs no other drug -- alcohol, LSD, mescaline or marijuana. He needs nothing! He is always in a psychedelic ecstasy, and that ecstasy is something his inner being releases; it is his own fragrance. Not only is he drunk -- whosoever comes to him, stays with him, becomes drunk with his being.

I am a drunkard! If you allow yourself to be here and available to me, you are bound to become drunkards.

That's what has happened. I am not devious, I am simply a drunkard! And I am not trying in devious ways to make you renounce the world; I am simply trying to make you aware of the real world. When the real is known the false disappears. To know the real as real is enough: the false disappears -- it becomes insubstantial.

If you are here with me, it is not that you had to renounce your family; on the contrary, you are here with me because you have found your family here. If you have dropped out of your job, it is not because of your being here; on the contrary, you have found your creativity here, you have found your joy here. You have found your real, authentic work; hence the false has disappeared. It is a transformation process.

But my emphasis is never on renouncing anything; my emphasis is on rejoicing more and more. And your rejoicing is bound to change your life patterns. You can't remain the same when you meditate, when you become aware. How can you remain the same? How can you go on doing the same foolish things? It was possible when you were unconscious; it is impossible when you become conscious.

A soldier just returning from three years overseas arrived at a camp near his home town. He was naturally very anxious to see his wife, but try as he would he could not possibly wrangle more than two hours' leave.

After six hours' absence he came back to the camp. "Why the hell are you four hours AWOL?" barked the sergeant.

"Well, you see," said the soldier, "when I got home I found my wife in the bathtub, and it took me four hours to dry out my uniform!"

When you live an unconscious life you live in a different way.

When Tom, the rising young insurance executive, appeared at his friend Ed's home in the early morning hours, asking to be put up for the night, Ed was concerned by his friend's hollow-eyed appearance. "What happened, Tom? You and your wife had a fight?"

"Yeah, when I got home last night I was really beat, tired as hell, so when she asked me for fifty dollars for a new dress...."

"Yeah?"

"Well, I guess I must have been half asleep or something, because I said, 'Alright, but let us finish this dictation first.'"

Are you all British, or what? Can't you get such a simple joke? Living an unconscious life you are even bound to miss jokes!

The moment you change from mind to meditation your whole life is going to be affected. It is natural. If it is not affected, that will be something unnatural. Your relationships are bound to change.

For example, a man may believe that he loves his wife. The moment he starts meditating it will become clear and transparent whether he loves her or not. He may never have loved her. He may simply be using her as a sex object, or he may be using her as a mother substitute. He may be using her because he is unable to be alone, but he may never have loved her. He may be dependent on her; she may have great utility.

But to use another human being is immoral, ugly -- and to pretend that you love.... And I am not saying that you are consciously doing it; it may be just an unconscious thing. You may not even be aware that you don't love her; you may also think that you love her. You may not be deceiving her deliberately; you may be deceiving her and you may be deceived yourself too.

But if you start meditating, things will become clear. You will have more light in your life; just as when you bring a candle into a dark room you start seeing clearly. In the darkness the window looked like a door; now it is no longer a door. Or the painting, the frame of the painting, in the darkness and dimness looked like a window; it is no longer a window. Now that you see things clearly you cannot behave in the old way. You will have to change; you will have to rearrange your whole life.

That's what happens to every sannyasin. If your love was true, it will be deepened; if it was false, it will disappear. If your respect for your parents was just a formality, it will disappear; if your respect for your parents was a reality, it will become more and more profound. The work that you were doing -- if it was your heart's fulfillment, you will go deeper into it.

A painter will become a greater painter, a musician will have new visions, a poet will have new insights -- if the poet was really a poet, only then. If the poet was just playing with arranging words and was writing poetry just to become famous and the poetry was not his love affair, he was not ready to sacrifice his life for it, then poetry will disappear. But it is not renouncing anything. You are not renouncing anything! A few things are disappearing; a few other things will appear.

One thing is certain: after meditation, after MY sannyas, whatsoever happens is going to give you more fulfillment, more maturity, more rootedness, more centering. It will become a life which does not only grow old but also grows towards heights and depths. You will start living not only a horizontal life but a vertical life too. You will live on the horizontal as far as it is needed; otherwise ninety percent of your energies will start moving in the vertical dimension, towards heights and depths.

Then this earth, this world, becomes only an opportunity to grow. And the man who is using the world, the earth, this life, as an opportunity to grow is on the right track. If you not only grow in age but you also become grown-ups, then you have lived rightly. And it is not renunciation: it is rejoicing, it is being grateful to God.

Your society, your parents, your teachers, your priests, your politicians, they have all tried to impose something upon you, and you are carrying all that. But anything imposed on you will remain a burden and you will be crushed under the weight of it, and the weight will go on growing every day.

The function of the master is to undo what the teachers, priests, parents and politicians have done to you. Here I only make things clear to you. I don't impose any discipline. I don't give you any character. I simply give you more consciousness, more light. Then you have to find your character. Then you have to find your life-style, your life pattern.

I give you just a small candle; then you can find your path into the darkness of life. And even a small candle is enough. If a little space around you becomes lighted and you can take three, four steps in the light, that's enough; because by the time you have taken four steps, the light goes four steps ahead of you. With a small candle one can pass through ten thousand miles of darkness.

And I am not against life at all, as the old sannyas was. The old sannyas had a very strange idea: that if you want to attain to God, you have to be anti-life -- as if God were against life. If God was against life, life would not exist even for a single moment. Who goes on nourishing life? Who goes on pouring energy into life?

The great Indian poet, Rabindranath, has said, "Whenever a child is born, I dance, I rejoice. Why? Because a new child gives me an absolute certainty that God has not yet become hopeless, that he still hopes. Each new child brings this certainty to the world, that God is still interested in humanity, that he has not abandoned the project, that he still hopes that buddhas will be born, that he still goes on creating new children, that he is not tired, that his hope is infinite and his patience is infinite."

God loves the world. It is his creation. To deny it is to deny him. If you deny the painting, you have denied the painter. If you condemn the poetry, you have condemned the poet. If you reject the dance, you have rejected the dancer. And this stupid logic has been going on for centuries: accept God, praise God, and deny life! And these same people went on saying again and again that God created the world. Then why did he create the world? So that you can renounce it? So that you can reject it? So that you can condemn it and become great saints?

God created the world as an opportunity to grow. Growth needs many many opportunities, challenges.

I have heard a story:

A farmer, an old farmer, mature, seasoned, one day was very very angry with God -- and he was a great devotee. He said to God in his morning prayer, "I have to tell it as it is -- enough is enough! You don't understand even the ABC of agriculture! When the rains are needed there are no rains; when the rains are not needed you go on pouring them. What nonsense is this? If you don't understand agriculture you can ask me -- I have devoted my whole life to it. Give me one chance: the coming season, let ME decide and see what happens."

It is an ancient story. In those days people had such trust that they could talk directly to God, and their trust was such that the answer was bound to happen.

God said, "Okay, this season you decide!"

So the farmer decided, and he was very happy because whenever he wanted sun there was sun, whenever he wanted rain there was rain, whenever he wanted clouds there were clouds. And he avoided all dangers, all the dangers that could become destructive to his crops; he simply rejected them -- no strong winds, no possibility of any destruction to his crops. And his wheat started growing higher than anybody had ever seen; it was going above man's height. And he was very happy. He thought, "Now I will show him!"

And then the crop was cut and he was very puzzled. There was no wheat at all -- just empty husks with no wheat in them. What happened? Such big plants -- plants big enough to have given wheat four times bigger than ordinary wheat -- but there was no wheat at all.

And suddenly he heard laughter from the clouds. God laughed and he said, "Now what do you say?"

The farmer said, "I am puzzled, because there was no possibility of destruction and all that was helpful was provided. And the plants were going so well, and the crop was so green and so beautiful! What happened to my wheat?"

God said, "Because there was no danger -- you avoided all dangers -- it was impossible for the wheat to grow. It needs challenges."

Challenge brings integrity; otherwise a person remains hollow, empty. If all facilities are provided for you and there is no danger in your life, you will remain hollow and empty. God gives life with all its dangers.

My sannyas is to accept this challenge. To live dangerously is what my sannyas is all about. The more dangerously you live, the more risks you take, the more you grow, the more you become integrated, crystallized, the more your soul becomes a clear-cut, well-defined phenomenon. Otherwise it remains vague, cloudy, doubtful.

I am all for life. If you ask me, God and his creation are not two separate things. The creator has become his own creation. The creation and the creator are one. I am in immense love with life. And this is my message to you: Love life totally! Get involved with life! Don't hold back, because whatsoever you hold back will remain empty. Become committed to life: a multidimensional commitment is needed.

Scientists say that even the greatest human beings use only fifteen percent of their potential -- even the greatest! What about normal people? They use only five to seven percent of their potential. Just think: if every person was using one hundred percent of his potential, if each person was a torch burning from both ends together, with intensity, with passion, with love, then life would be a sheer celebration. And you would see so many christs and so many buddhas walking on the earth! But because of this old idea of renunciation we have missed much.

I want to bring a totally new concept of sannyas to the world: a sannyas that loves, a sannyas that knows how to become committed, a sannyas that goes to the deepest core of life.

But nobody else can decide it for you. Not even I can decide for you. I can only make things clear to you. I can give you the map, but you have to go, you have to journey, you have to move. And remember one thing: my map will really be MY map and it can't be exactly your map. It may give you a few hints, a few indications, but it can't exactly be your map because you are a totally different person. You are so unique that nobody else's map can be your map. Yes, by understanding my map you will become aware of many things about yourself, but you are not to follow it blindly; otherwise you will become a pseudo human being.

Listen to me, to my words, to my silence, to my being. Try to understand what is happening here, what is transpiring here, and then decide on your own. Don't throw the responsibility on anybody else's shoulders. This is the way to grow. This is the way to arrive.

The fourth question:

BELOVED MASTER,
I HAVE MANY FRIENDS, BUT THE QUESTION: WHO IS A REAL FRIEND? ALWAYS ARISES IN MY MIND. WILL YOU SAY SOMETHING ABOUT IT?

Satyam, you are asking from the wrong end. Never ask, "Who is my real friend?" Ask, "Am I a real friend to somebody?" That is the right question. Why are you worried about others -- whether they are friends to you or not?

The proverb is: A friend in need is a friend indeed. But deep down that is greed! That is not friendship, that is not love. You want to use the other as a means, and no man is a means, every man is an end unto himself. Why are you so worried about who is a real friend?

A young honeymoon couple were touring Southern Florida and stopped at a rattlesnake farm along the road. After seeing the sights they engaged in small talk with the man that handled the snakes.
"Gosh!" exclaimed the young bride, "You certainly have a dangerous job! Don't you ever get bitten by the snakes?"
"Yes, I do," answered the handler.
"Well," she insisted, "just what do you do when you are bitten by a snake?"
"I always carry a razor-sharp knife in my pocket, and as soon as I am bitten I make a deep, criss-cross mark across the fang wound and then suck the poison from the wound."
"What? Ah, what would happen if you were to accidentally sit on a rattler?" persisted the bride.
"Ma'am," answered the snake handler, "that will be the day I learn who my real friends are!"

Why are you worried?

The real question has to be: Am I friendly to people? Do you know what friendship is? It is the highest form of love. In love, some lust is bound to be there; in friendship, all lust disappears. In friendship nothing gross remains; it becomes absolutely subtle.

It is not a question of using the other, it is not even a question of needing the other, it is a question of sharing. You have too much and you would like to share. And whosoever is ready to share your joy with you, your dance, your song, you will be grateful to him, you will feel obliged. Not that he is obliged to you, not that he should feel thankful to you because you have given so much to him. A friend never thinks in that way. A friend always feels grateful to those people who allow him to love them, to give them whatsoever he has got.

Love is greed. You will be surprised to know that the English word 'love' comes from a Sanskrit word LOBH; lobh means greed. How lobh became love is a strange story. In Sanskrit it is greed; the original root means greed. And love as we know it is really nothing but greed masquerading as love -- it is hidden greed.

Satyam, making friendships with the idea of using people is taking a wrong step from the very beginning. Friendship has to be a sharing. If you have something, share it -- and whosoever is ready to share with you is a friend. It is not a question of need. It is not a question that when you are in danger the friend has to come to your aid. That is irrelevant -- he may come, he may not come, but if he does not come you don't have any complaint. If he comes you are grateful, but if he does not come, it's perfectly okay. It is his decision to come or not to come. You don't want to manipulate him, you don't want to make him feel guilty. You will not have any grudge. You will not say to him that "When I was in need you didn't turn up -- what kind of friend are you?"

Friendship is not something of the marketplace. Friendship is one of those rare things which belong to the temple and not to the shop. But you are not aware of that kind of friendship, you will have to learn it.

Friendship is a great art. Love has a natural instinct behind it; friendship has no natural instinct behind it. Friendship is something conscious; love is unconscious. You fall in love with a woman.... Why do we say "falling in love"? That phrase is significant: "falling in love." Nobody ever rises in love, everybody FALLS in love! Why do you fall in love? -- because it is falling from the conscious to the unconscious, from intelligence to instinct.

What we call love is more animalistic than human. Friendship is absolutely human. It has something for

which there is no inbuilt mechanism in your biology; it is nonbiological. Hence one rises in friendship, one does not fall in friendship. It has a spiritual dimension.

But don't ask, "Who is a real friend?" Ask, "Am I a real friend?" Always be concerned with yourself. We are always thinking about others. The man asks whether the woman really loves him or not. The woman asks whether the man really loves her or not. And how can you be absolutely certain about the other? It is impossible! He may repeat a thousand times that he loves you and he will love you forever, but still the doubt is bound to persist: "Who knows whether he is speaking the truth or not?" In fact, repeating something a thousand times simply means it must be a lie, because truth need not be repeated so much.

Adolf Hitler in his autobiography says, "There is not much difference between truth and a lie. The only difference is that truth is a lie repeated so often that you have forgotten that it is a lie."

That's what the experts in advertisement will say: go on repeating, go on advertising. Don't be worried about whether anybody is listening or not. Even if they are not paying any attention, don't be worried; their subliminal minds are listening, their deepest core is being impressed. You don't look at advertisements very consciously, but just passing through them in the movie, on TV or in the newspaper, just a glance and there is an imprint. And it is going to be repeated again: "Lux toilet soap" or "Coca-Cola"....

Coca-Cola is the only international thing. Even in Soviet Russia: "Coca-Cola...." Everything American is banned and barred, but not Coca-Cola. Coca-Cola is the only international thing! Go on repeating it!

In the beginning electricity was used for advertisements -- static electricity was used. It remained "Coca-Cola." But later on they discovered that if you put it on and off it is far more effective, because a man passing by will read it only once if the light remains static. But if it changes, goes on and off again and again, by the time you pass it, even in a car, you will have read it at least five to seven times: "Coca-Cola, Coca-Cola, Coca-Cola...." That goes deeper. And sooner or later you become impressed.

That's how all the religions have lived up to now: they go on repeating the same stupid beliefs, but those beliefs become truths to people. People are ready to die for them! Now, nobody has seen where heaven is, but millions of people have died for heaven.

Mohammedans say that if you die in a religious war you will immediately go to heaven and all your sins are forgiven. And Christians also say that in a religious war, in a crusade, if you die you immediately go to heaven; then everything else is forgiven. And millions of people have died and killed others, believing that this is a truth.

We have seen such things happening even in this twentieth century; it doesn't seem to be very grown-up in that way. Adolf Hitler repeated for twenty years continuously that "Jews are the cause of all misery," and a very intelligent nation like Germany started believing in him. What to say about ordinary people? -- even people like Martin Heidegger, one of the greatest philosophers Germany has produced in this century, believed that Adolf Hitler was right. He supported Adolf Hitler.

A man of the intelligence of Martin Heidegger supporting a stupid, mad person like Adolf Hitler! What must the secret be? The secret is: repeat, go on repeating. Even Jews started believing that it must be true: "We must be the cause; otherwise how could so many intelligent people believe it? If so many people believe it, there must be something in it!"

You have been brought up with such beliefs, such ideas, which have no foundation in reality. And if you go on living according to them you will live in vain. You have to go through a radical change.

Ask questions about yourself, don't ask about others. It is impossible to be certain of the other and there is no need either. How can you be certain of the other? The other is a flux. This moment the other person may be loving, and the next moment he may not be loving. There can be no promise. You can only be certain about yourself, and that too only for the moment. And there is no need to think of the whole future. Think in terms of the moment and the present. Live in the present.

If this moment is full of friendship and the fragrance of friendship, why be worried about the next moment? The next moment will be born out of this moment. It is bound to be of a higher, deeper quality. It will bring the same fragrance to a higher altitude. There is no need to think about it -- just live the moment in deep friendship.

And friendship need not be addressed to anyone in particular; that is also a rotten idea, that you have to be friends with a certain person -- just be friendly. Rather than creating friendship, create friendliness. Let it become a quality of your being, a climate that surrounds you, so you are friendly with whomsoever you come in contact.

This whole existence has to be befriended! And if you can befriend existence, existence will befriend you a thousandfold. It returns to you in the same coin but multiplied. It echoes you. If you throw stones at

existence you will be getting back many more stones. If you throw flowers, flowers will be coming back.

Life is a mirror, it reflects your face. Be friendly, and all of life will reflect friendliness. People know perfectly well that if you are friendly to a dog even the dog becomes friendly to you, so friendly. And there are people who have known that if you are friendly to a tree, the tree becomes friendly to you.

Try great experiments in friendships. Try with a rosebush, and see the miracle: slowly slowly, it will happen, because man has not been behaving with trees in a friendly way; hence they have become very much afraid.

But now scientists say that when you come with an axe to cut down a tree, even before you have started cutting it, the tree goes into a shiver, a cold shiver. It goes into a great fear, panic. You have not even started, but just the intention -- as if the tree becomes aware of your intention! Now they have sophisticated instruments just like cardiographs, which can make graphs on paper showing what the tree is feeling. When the tree is feeling joyous, there is a rhythm in the graph; when the tree is feeling afraid, the fear is shown on the graph. When the tree sees the friend coming it rejoices, it jumps, it dances; the graph immediately shows a dance. When the tree sees the gardener coming....

Have you ever said hello to a tree? Try it, and one day you will be surprised: the tree also says hello in her tongue, in her own language. Hug a tree, and a day will come soon when you will feel that it was not only you who were hugging the tree -- the tree was responding, you were also hugged by the tree, although the tree has no hands. But it has its own way of expressing its joy, its sadness, its anger, its fear.

The whole existence is sensitive. That's what I mean when I say that existence is God.

Be friendly, Satyam, and don't be worried whether anybody is friendly towards you or not -- that is a businesslike question. Why be worried? Why not transform the whole existence into a friend towards you? Why miss such a great kingdom?

The last question:

BELOVED MASTER,
WHY ARE THOUSANDS OF PEOPLE FROM ALL OVER THE WORLD COMING TO YOU?

It is a very difficult question for me to answer. How can I answer on behalf of thousands of people who are coming to me? They have different reasons.

A few are coming to me because I have called them: they may know it, they may not know it. There is more possibility that they will not know it, at least not in the beginning. Only later on, as they become immersed into my commune, into my world slowly slowly, they will become aware that they have been called forth, just as Jesus called to Lazarus in his grave, "Lazarus, come out!" and he came out of his grave.

The life that you have lived has been life in a grave -- and I have called you. A few of you are being called. That's why you are here. About these people I can say why they are here because I have called them. They have been with me for many lives: this is a long long love affair with them. This is not the first time that they are with me: this is the LAST time certainly, because I am not going to come again. I have called them because of certain promises made in the past.

But there are many kinds of people. A few have come just accidentally; but even though they have come accidentally they have a certain potential in them and their potential became involved with me. They were not coming consciously, they were not called -- they were just passing by -- but they got caught in the net.

A few have come for certain needs to be fulfilled. There are a few people who are in search of father figures; because Friedrich Nietzsche says, "God is dead," and once God is dead man feels empty. The West is feeling very empty: God is dead, and God was the father, the permanent, eternal father.

It is not an accident that Christian priests are called "father," although it is very strange because they don't have any children, they are unmarried. It is a strange world: unmarried priests are called "father"! But it is perfectly logical, because the Christian idea of God is also without a woman. How do they manage it? God the Father, Christ the Son -- at least let the Holy Ghost be a woman! But they don't even allow the Holy Ghost! The trinity is not true: it is lacking something; it is missing something -- the feminine energy is missing.

But at least God was there. If not the mother, God was there as the father, a protector. And people were feeling protected -- whether there was a God or not was not the question, but people were feeling protected. And on the earth was the father, the priest and the pope -- or PAPA -- the great father, the highest priest.

'Pope' also means father -- 'papa', 'popa', 'pope', or whatsoever you call him!

But the Vatican has lost its grip on the West; the relationship between the pope and the West is only formal. Christianity has become a Sunday religion. And exactly the same is the case in the East: all religions have become formal. Now people are in search of a father figure.

A few people come because they are missing protection, they need protection. Either they will escape from me, because I don't give protection... on the contrary, I take all security away. I give you insecurity, because to me insecurity is the right situation in which one grows. If there is no God, no father, the whole responsibility falls on your own shoulders -- and it is good, it is perfectly good.

I absolutely agree with Friedrich Nietzsche. Buddha also agrees. Buddha says there is no God, Mahavira says there is no God, for the simple reason that the idea of God has been dangerous -- dangerous in the sense that people feel protected and they stop growing. If you are unprotected, if you are under the sky, then you have to depend on your own self. Then you have to become stronger, more integrated. Then you are free to live in hell or in heaven; nobody can reward you and nobody can punish you.

A few people are coming because they are missing a father figure. If they stay with me I will transform this situation into a beautiful, positive phenomenon; if they escape, then it is up to them. It is very easy for them to escape, because they will see that I am destroying them. If any idea of protection is left in their minds I am destroying that too. I am taking away all patterns, structures, strategies of the mind.

I want you to be utterly alone, so alone that you have to fall upon yourself -- there is nowhere else to go -- that you have to stand on your own legs, that you can't use any crutches.

A few other people are coming to find some kind of consolation. They will also be shocked, because I don't give any kind of consolation.

A pretty model took her troubles to a psychiatrist. "Doctor, you must help me!" she pleaded. "It has gotten so that every time a man takes me out I wind up in bed with him, and then afterwards I feel guilty and depressed all day long."
"I see," nodded the psychiatrist, "and you want me to strengthen your willpower?"
"Heavens, no!" exclaimed the model. "I want you to fix it so I won't feel guilty and depressed afterwards!"

People, many people, consciously or unconsciously, are here to find some kind of consolation -- some kind of consolation so they don't feel guilty, so that they don't feel unworthy. I am not here to give you consolations. Why give consolations when I can give you the real thing? Why give you plastic toys when I can help you to grow into a soul?

A few other people come because they are on the verge of going insane; psychology, psychoanalysis and psychiatry have not been of much help. It can help only up to a point. It can help a person to be normal if his madness is ordinary madness, but it cannot help a person if his madness has something spiritual in it.

People like R.D. Laing are becoming aware of it: that if a person's madness is because he is too sensitive, too alert and too aware of the misery in which people are living -- and he himself is living; if he becomes aware of the meaninglessness of this whole life that we have created on this earth, he is bound to go berserk. He will not be able to bear it -- it will be unbearable. Those people cannot be helped by psychiatry or psychoanalysis. Those people can only be helped if something like meditation starts happening in their being.

So if some ordinarily insane person comes here I send him back to the West, because psychiatry is perfectly capable of helping him. There is no need for me to waste my time on that kind of person: there are other plumbers who can do that! I do a special kind of plumbing. If your insanity is spiritual then I am here to help you. And spiritual insanity is really a beautiful beginning; it can become the greatest blessing in your life. It is a blessing disguised as a curse.

But still the question is difficult because there are so many people and each person comes with a different motive. But I am not much concerned about your motives -- I know why I am here and I go on doing my thing, irrespective of why YOU have come here!

Those who have something significant growing in them are bound to remain with me -- those who are courageous enough to move beyond the boundaries of the mind, beyond all boundaries and all limits. Those who are not courageous will leave of their own accord.

Many will be called; few will be chosen. Thousands will come, but only a few will be transformed. It is all up to you. You can use this opportunity that I am making available to you; you can miss it too. I cannot be forced upon you. I am available; you can share. You can look through my eyes. I have opened a door and

I am standing at the door welcoming you.
Why you have come is not the point. Come in!
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

Chapter #3
Chapter title: A slave in your own house

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AND STILL YOUR THIRST WOULD NOT BE SLAKED.
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OR IT ENDS IN TEARS, EVEN IN HEAVEN.

HE WHO WISHES TO AWAKE
CONSUMES HIS DESIRES
JOYFULLY.

IN HIS FEAR A MAN MAY SHELTER
IN MOUNTAINS OR IN FORESTS,
IN GROVES OF SACRED TREES OR IN SHRINES.
BUT HOW CAN HE HIDE THERE FROM HIS SORROW?

HE WHO SHELTERS IN THE WAY
AND TRAVELS WITH THOSE WHO FOLLOW IT
COMES TO SEE THE FOUR GREAT TRUTHS.

CONCERNING SORROW,
THE BEGINNING OF SORROW,
THE EIGHTFOLD WAY,
AND THE END OF SORROW.

THEN AT LAST HE IS SAFE.
HE HAS SHAKEN OFF SORROW.
HE IS FREE.

THE AWAKENED ARE FEW AND HARD TO FIND.
HAPPY IS THE HOUSE WHERE A MAN AWAKES.

BLESSED IS HIS BIRTH.
BLESSED IS THE TEACHING OF THE WAY.
BLESSED IS THE UNDERSTANDING AMONG THOSE
WHO FOLLOW IT,
AND BLESSED IS THEIR DETERMINATION.

AND BLESSED ARE THEY WHO REVERE
THE MAN WHO AWAKES AND FOLLOWS THE WAY.

THEY ARE FREE FROM FEAR.
THEY ARE FREE.

THEY HAVE CROSSED OVER THE RIVER OF SORROW.

MASTER YOURSELF ACCORDING TO THE LAW.
THIS IS THE SIMPLE TEACHING OF THE AWAKENED.

Man can either be interested in domination and mastering others, or he can be interested in mastering his own self. The first category is the category of the fools, but they make the major part of history: Genghis Khan, Tamerlane, Nadirshah, Alexander, Napoleon, Stalin, Hitler, Mao.... History is full of the names of the first category. It is a wrong kind of history to teach.

The right kind of history will teach about the buddhas: those who have tried and conquered themselves. It is far more arduous to conquer oneself. It needs far more integrity, awareness, strength, will, trust, surrender. It requires all the great qualities of consciousness. It basically requires consciousness. One can master oneself only if one is absolutely alert; otherwise you remain dominated by your desires.

You are a slave in your own house. One desire pulls you towards the south, another towards the north, and you are at the mercy of those blind desires. You are always falling apart. It is difficult even to manage to remain together: so many desires, so many attractions, so many objects alluring you. And you are simply in an insane state, running hither and thither, not knowing why, not knowing whether it is worth it at all.

But man is born unconsciously, although he has the potential to become conscious. And the potential will remain only a potential unless you work hard to actualize it. One is born with an intrinsic capacity to conquer oneself, but your whole energy becomes extrovert. Living with people who are extrovert, ambitious, desiring this and that, the child also starts imitating. He learns from others -- from his parents, teachers, priests, politicians -- and these are all in the same boat. Somebody is after money, somebody is after power, somebody is after fame, but nobody seems to be interested in one's own self. Nobody seems to be ready to go on that great pilgrimage of self-discovery.

Buddha says: MASTER YOURSELF.... If you are at all interested in mastery -- and who is not interested? -- then become interested in self-mastery. Don't waste your time in trying to dominate others. The effort to dominate others creates political conflict; the whole world is full of it. Even in personal relationships politics enters and destroys them. Even when you love a woman or a man, the mind starts its cunning ways to dominate, to possess, to destroy the freedom of the other... because you are afraid. You are afraid that if YOU don't dominate, the other is going to dominate you.

And for all those who want to dominate others, Machiavelli is the teacher. In India also a similar type of man has existed; his name was Chanakya. He preceded Machiavelli by thousands of years. Both men are the foundations of the extrovert mind; they have laid the foundations. And their first foundation is: the best way to defend yourself is to attack. Hence, before the other attacks you, attack the other. Before your wife starts

dominating you, you dominate her, or before your husband starts dominating you, you dominate him.

A young man was going to get married. He asked his father, "Is there any advice for me?" And the father whispered something into his ear. The young man laughed and said, "I will take care of it."

He went to the town to get married. As the couple were coming back to the village, the horse who was carrying them from the town stopped. The young man was very angry. He said to the horse, "This is the first time -- I can forgive you, but remember, I can forgive you only two times."

The horse moved, but again he stopped at another place and wouldn't budge. The young man said, "This is the second time -- now be alert!"

And when the horse stopped for the third time, the young man got down, took his pistol and shot the horse immediately then and there. The horse fell down.

The wife could not believe her eyes -- what cruelty! She said, "What are you doing?"

He said, "This is the first time.... Remember, you have only two more chances."

And from that day, it is said, his wife always followed him. What else to do?

This has been the way down the ages: either the husband dominates or the wife. In ninety-nine percent of the cases the wife dominates, because the husband is trying to dominate in the outside world, in the marketplace. He comes home so tired, he comes home so frustrated, he has no desire, will or power to fight with the woman. And the woman has been waiting the whole day, accumulating. Her energies are fresh and she has nowhere to go to dominate anybody else; only the husband is her dominion.

Man has imprisoned woman in the house at a great cost, because he has taken away all other possibilities of going on ego trips. Now only one outlet is left -- he himself -- and he is suffering a lot. In fact, the Women's Liberation movement is not only woman's liberation; if it really happens, it will be far more MAN'S liberation. Hence I don't see any intelligent man against it; all intelligent men are for it, because they know if the woman really becomes free they will be free too. It is going to be freedom for both.

It is one of the laws of life: either you both can be free or you both will be slaves. It is not possible that one should be the master and the other should be the slave. The law is that the master is always a slave of his own slave, because his mastery also depends on the slave. Without the slave he will not be a master at all.

The child finds all these people around, running in the same direction. The child is vulnerable, open, ready to be impressed. It is very difficult for the child to find a Buddha, to find a Jesus. He always finds these stupid people living their lives in absolute unawareness. He starts imitating them. By the time he is of age he is already structured, programmed, conditioned.

Unless you make a great effort to get out of this conditioning you will not be free. Unless you make a great, concentrated, determined decision that you have to get out of it -- even if life itself needs to be staked you are ready to stake your life for the freedom from all kinds of conditionings -- there is not much possibility. But you can make the decision.

This is what sannyas is: a determination, a decision, a commitment -- a commitment to yourself, a gift to yourself.

MASTER YOURSELF... because mastering yourself you enter into the kingdom of God, you enter into the real world of peace and bliss. You enter into your own treasures -- they are inexhaustible. You come to know for the first time the richness of your being, the beauty of your being and the ecstasy of your being.

MASTER YOURSELF ACCORDING TO THE LAW. Now, there is a possibility you may misunderstand Buddha, because "according to the law" in the eyes of Christians and Jews and Mohammedans means according to the law prescribed in their books: the Ten Commandments, the Koran, the Bible. That is not the meaning of Buddha. "According to the law" does not mean the law of the state or the law given by the priests. "According to the law" for Buddha means according to the ultimate law of life and existence.

There is a tremendous harmony -- anybody just a little bit sensitive, intelligent, can feel it -- life is a harmonious whole. It is not a chaos, it is a cosmos. Why is it not a chaos? -- because a law runs through and through it like a thread in a garland. That thread is invisible, you see only the flowers, but that thread is keeping them together. Existence is a garland; there is a thread, a SUTRA -- sutra means thread -- a very thin thread, almost invisible, running through the whole existence, that makes it a cosmos instead of a chaos.

"According to the law" in the words of Buddha means: Be in harmony with nature, existence. Don't fight with it, don't go against it. Don't try to go upstream, to flow upstream. To be in a let-go with existence is to follow the law. AES DHAMMO SANANTANO -- this is the inexhaustible law: that if you relax, if you allow the law to take you over, to possess you, you will be overflooded with it. You need not go on an ego trip. The river is already flowing to the ocean -- you simply flow with the river. No need to swim either -- float, and you will reach the ocean.

MASTER YOURSELF ACCORDING TO THE LAW. Buddha makes that condition, because the danger is that in trying to master yourself you may use the same strategy that you have been using in mastering others. That's what so many monks have done in the past: just as they fight with others they start fighting with themselves, but the fight continues. The object changes, the enemy changes, but the fight continues.

And they fall into a far deeper mess, because when you fight with yourself you have to divide yourself in two, you have to become two parties. You have to condemn some part of your being as the enemy. It may be sex, it may be your body, it may be your mind, anything, but you have to divide yourself in two: the higher and the lower, the heavenly and the earthly, the material and the spiritual, the body and the soul... and then you start fighting. Then YOU are the soul, and fight the body. Again you have become an extrovert.

In fact, the introvert cannot fight; there is no possibility, because there is no other. With whom are you going to fight and who is going to fight, and for what? You alone are left; when you move inwards only your consciousness is there. There is no reason, no possibility to fight. And any effort to fight with yourself is bound to create a split in you -- and that's what has happened to the whole of humanity.

The whole humanity has been reduced to a state of neurosis; it is schizophrenia. Everybody is split. And your so-called religious people are responsible for this great calamity. Man is not functioning as a whole, not as an integrated whole; he functions as a divided, split personality. That's why it is so difficult to trust man: one moment he says one thing, another moment just the opposite -- because one moment he may be talking from one side of his being -- his soul side -- another moment he may be talking from the other side -- the body side.

Howsoever you divide yourself, in reality you remain indivisible. You are not body and soul; you are bodysoul, you are psychosomatic, you are one individual, indivisible entity. Hence Buddha reminds you: don't start fighting with yourself in order to become a master.

That's what so many stupid people down the ages have been doing: fasting; torturing themselves; lying down on a bed of thorns; wounding their bodies; destroying their eyes; cutting off their sexual organs. Millions of people have done such stupid things. Studying them, they seem to be unbelievable.

In Russia there was a cult, a Christian cult, whose fundamental ritual was to cut off their sexual organs. Thousands of people used to do it. The women would cut off their breasts, the men would cut off their genital organs. And each year there was a particular day when they would gather by the thousands, and it would be done in mass madness. One person would do it, another would follow, and then there would be a frenzy. And thousands would start cutting off their sexual organs and the blood would be all over the place. They were just mad people, but they were worshipped.

Now there was a problem for the cult: how to increase their numbers. So they would purchase or steal children. That was the only way; otherwise they would never have a great religion with millions of followers. No religion wants to use methods of birth control for the simple reason that that reduces their numbers. Catholics are against it, Mohammedans are against it, Hindus are against it. Everybody is against birth control for the simple reason that it will reduce their numbers -- and numbers are power. The more people follow your church, the more powerful you are. This is part of politics, power politics. They are not concerned about the future of humanity, they are not concerned with the misery of people, they are not concerned with poverty.

To give birth to a child now is almost a crime, because the world is already overpopulated. Half of humanity is starving, and by the end of this century the starvation is going to be so acute, so intolerable, that the earth is going to become a mad planet. Either suicide or murder will be the only possible ways for people to exist, and both are wrong.

And the Catholic pope and the Hindu shankaracharya and the Hindu priests, these will be the responsible persons, because they are all against birth control. They talk beautifully, they rationalize beautifully, that they are against birth control because birth control is against nature. If birth control is against nature then the pope of the Vatican should be against medicine, because that too is against nature. If

a person is dying of cancer, let him die, don't give him medicine. On that point the pope is absolutely silent. In fact, Christians go on opening new hospitals.

If birth is natural, then death is natural. If you have disturbed the balance by preventing people from dying, then you have to accept the other part of it also. Allow people to die naturally; then let them give birth to as many children as they can. Then there will be no imbalance; nature balances itself.

Just fifty years ago in India, out of ten children nine were going to die within two years, only one was going to survive. Now just the opposite is the case: nine are going to survive, only one is going to die. How has it happened within fifty years' time? Modern medicine has done the miracle; it has changed the whole balance. If you accept medicine and if you accept the hospitals and if you accept that people have to be saved from cancer and tuberculosis, then you have to use birth control. Otherwise how can the population be kept within normal, bearable limits?

Those Russian sects were always in difficulty -- where to get new people? And it was difficult to get converts because of their practices; so the only way was to purchase children from poor people or steal them. Both were practiced, stealing and purchasing -- human beings!

And these kinds of practices have been followed almost all over the world. There have been people who have destroyed their eyes, because eyes distract you towards beauty. They create sexuality, so destroy the eyes. But can you destroy sexuality by destroying your eyes? Do you think sexuality exists in the eyes? Do you think blind people don't have any sexuality? In fact, even if you cut off your sexual organs you cannot destroy sexuality, because sexuality exists somewhere deep down in your skull.

The sex center is not really the sex organ; that is its outermost part. Its innermost core is in the brain -- there is a center in the brain. Once that center is triggered, the sexual organ starts becoming alive, but the triggering has to happen first in the brain. That's why you can have beautiful sexual dreams, you can have an orgasm in your dreams -- just the mind! That's why pornography is possible; sex organs cannot understand pornography, it is the brain. Now they have found the exact center where it is, and if it is touched by an electrode you immediately go into a sexual orgasm -- immediately!

The people who are working -- the behaviorists -- they are going to give man, sooner or later, a small, matchbox-sized thing you can keep in your pocket; nobody will ever be able to see it. You can just put your hand inside your pocket and push the button and you can have a sexual orgasm walking on the road. And even in India nobody can prevent you then! The police cannot, because nobody will be able to know why you are looking so happy, why there is such a great smile on your face!

But the danger is... and the danger is great; the behaviorists have become aware of it. They have been experimenting with rats. They had made a small machine, electrodes fixed in the head of the rats, and the rats were taught if they want a sexual orgasm they have to push a button. Those rats went berserk! They pushed the buttons so many times -- sixty thousand times one rat did it! He continued; he would not eat, he would not drink, he forgot everything, until he fell dead. He was so tired, but the joy was such... he risked all!

The eyes don't have sexuality, neither do the sexual organs have it; it is somewhere in the mind.

I have heard an ancient parable:

It seems that when the creator was making the world, he called man aside and bestowed upon him twenty years of normal sex life. Man was horrified: "Only twenty years?" But the creator did not budge. That was all he would give him.

Then he called the monkey and gave him twenty years.

"But I don't need twenty years," the monkey protested. "Ten is plenty!"

Man spoke up and said, "Can I have the other ten years?"

The monkey graciously agreed.

Then he called the lion and gave him twenty years. The lion too needed only ten. Again man said, "Can I have the other ten years?"

The lion roared, "Of course."

Then came the donkey. He was given twenty years, but like the others, ten years was enough for him. Man asked for the spare ten years and got them.

This explains why man has twenty years of normal sex life, ten years monkeying around, ten years of lion about it, and ten years of making an ass of himself.

Man seems to be the most stupid animal out of all of these. They say, "Ten is more than enough." Man

seems to be the most in the grip of desire: more and more.... Whatsoever he has is not enough, is never enough. This creates his sorrow, this makes him a slave. The "more" is your master. To be aware of the trap that is created by this constant desire for more is to take a very necessary step towards self-mastery.

"Something the matter?" asked the bartender of the young, well-dressed customer who sat staring sullenly into his drink.
"Two months ago my grandfather died and left me eighty-five thousand dollars," said the man.
"That does not sound like anything to be upset about," said the bartender, polishing a glass. "It should happen to me!"
"Yeah," said the sour young man, "but last month an uncle on my mother's side passed away. He left me hundred and fifty thousand dollars."
"So why are you sitting there looking so unhappy?" asked the bartender.
"So far this month, not a cent!"

You cannot be satisfied by anything, because the mind is always asking for more. And the desire for more creates sorrow, makes you a slave. And the desire for more does not allow you to live according to the universal law. You start fighting for more. Whether it is something outward or inward does not matter; if you are fighting for something more you are going against the law of nature.

Trust nature, be relaxed with it. It takes care. It is always providing you with whatsoever is really needed, and if it does not provide you, that means it is not really needed.

Buddha says: MASTER YOURSELF ACCORDING TO THE LAW. THIS IS THE SIMPLE TEACHING OF THE AWAKENED. One thing to be noted: Buddha always says this, "of the awakened." He does not say, "This is the teaching of Gautama the Buddha." He simply says, "of the awakened" -- whosoever is awakened. He does not make it a personal statement, he makes it a universal thing: Whosoever is awakened, this is going to be his teaching. And this is very rare, this is unique. Awakening can happen to anybody: it has happened to Jesus, it has happened to Lao Tzu, it has happened to Basho -- it can happen to anybody. Buddha is saying that whosoever is awakened, this is going to be his teaching.

MASTER YOURSELF ACCORDING TO THE LAW. THIS IS THE SIMPLE TEACHING OF THE AWAKENED. He is absolutely nonpersonal, there is no person. He is only a presence, a vehicle of the universal law, speaking not on his own behalf but on God's behalf, allowing himself to be used by God as a medium.

THE RAIN COULD TURN TO GOLD
AND STILL YOUR THIRST WOULD NOT BE SLAKED.
DESIRE IS UNQUENCHABLE
OR IT ENDS IN TEARS, EVEN IN HEAVEN.

DESIRE IS UNQUENCHABLE. Why? -- because desire means desire for more; how can you quench it? By the time you have arrived it asks for more. You wanted ten thousand rupees; by the time you have ten thousand, the desire has moved ahead of you -- it is asking for one hundred thousand. By the time you achieve that, the desire has moved. It always moves ahead of you; the distance between you and your desire always remains the same.

The distance between a beggar and his desire, and the distance between Alexander the Great and his desire is the same. Both are poor in the same way. Alexander may have much, that does not make much difference -- he is not satisfied with what he has.

It is said that Diogenes once said to Alexander the Great, "Have you ever thought about one thing? -- meditate over it: you want to conquer the whole world, but are you aware that once you have conquered the whole world, then what? There is no other world. Then what will you do?"

And it is said, just by Diogenes saying it, Alexander became very sad, and he said, "Please don't mention such sad things -- let me first conquer the whole world, then we will see. But don't talk about such sad things to me; it makes me feel very sad."

He had not conquered the whole world yet, but the very idea that if you conquer the whole world, then what are you going to do? There is no other world, and you will feel stuck. The mind will ask for more.

The mind lives through more, and the more cannot be fulfilled; that is impossible. IT ENDS IN TEARS.

Every desire ends in frustration, because every expectation is the beginning of frustration. Why does every desire end in frustration? There are only two alternatives: either you achieve your object of desire or you don't achieve it, but in both cases it will end in tears. If you achieve it you will see the utter futility of it all.

The rich man sees the futility of his riches -- how much he has labored, and how much he has worked for it! And now, whatsoever he has attained is absolutely useless, it fulfills nothing. You can have two houses or three houses, one in the city, one in the hills, one on the seashore, but you are the same person, as empty as before. You can live in a palace, but how can you change your inner meaninglessness? You will be as meaningless in a palace as you are in a hut.

In fact, you will be more meaningless in a palace, because while you are in a hut you can still hope that one day when you have managed to get into a palace, everything will be okay. You can hope, but the man who IS in the palace, he has no hope, he feels utterly hopeless. And he cannot say it to others either, because that will be stupid of him. People will think that you worked hard....

Just think of Alexander the Great: he devoted his whole life to conquering the world. And when he had conquered it, if he had said to the world that "It was useless. I wasted my time and my life," people would have thought he was stupid. Could he not see it before?

There is an ancient story in India:

A henpecked husband asked somebody, "What to do? My wife is so dominating."

The friend suggested, "You should not have allowed it from the very beginning, but now it is difficult. Still it is not too late. Today you get drunk so that you can have courage. Then go and shout and knock on the door and enter into the house and throw things and let her feel that you are a man. And beat her, give her a good beating! Settle it once and for all."

So the man got drunk, although he was afraid that, "These things seem to be impossible -- I cannot do it. But maybe the drink will help."

He drank and he felt really great, puffed up, but as he approached the house, slowly slowly he became sober; the effect of the alcohol was disappearing. The fear was arising, but he kept himself courageous by repeating, "The man is a wise man, and at least if I can do it once it will be finished forever. And it is worth doing it."

So he knocked on the door, shouted, entered inside, started throwing things.

His wife was very angry. She was so angry she cut off the nose of the man with a knife. Now without a nose it was very difficult to live in the town, so the man escaped from the town in the night -- that same night he escaped. But wherever he would go, people would ask, "What happened to your nose?"

So he became a SADHU, he became a monk, he renounced the world. He said he had renounced the world, the wife and all. And he had to find a rationalization for his nose, so he said, "This is the latest technique of attaining, of realizing God. The moment you cut off your nose... it is the nose that is the barrier!" And he philosophized about the nose and he said, "The nose represents the ego." And it is right -- the nose represents the ego. You can see the ego on the nose; nowhere else it is so apparent!

So he convinced a few people. And the method seemed so simple -- just cutting off the nose and you get the ultimate truth and the bliss -- and he used to look so blissful. He pretended, but what else to do? -- without a nose he had to save face somehow! And without a nose it is difficult, but he laughed, danced, and he was always ecstatic.

A few foolish people became ready to cut off their noses, so he would take one person into the forest, cut off his nose, and would ask him, "Can you see God?"

The man would say, "I can't see anything, and my nose is gone."

And the man would say, "Neither can I see, but now it is better that you don't tell anyone, because your nose is gone just the same way as mine is gone. Be part of the conspiracy now. "Tell others... become ecstatic and tell others that you have attained to God."

What else was there to do now? The nose couldn't be put back; in those days there was no plastic surgery possible. This seemed to be the only rational way. So the man would go dancing in the town and would tell others, "That man is the greatest master -- I have seen God. What an experience! I am so blissful and the bliss goes on showering on me! Twenty-four hours I am ecstatic and God is with me." And he would talk of great things. And Indians are very much capable of talking of great things; for centuries they have talked and talked and talked.

A few more people became interested, and slowly slowly he had a gathering. The more people were with him without noses, the more his theory was gaining ground. Even the king became interested: "If there

is such a simple method" -- almost like Transcendental Meditation! -- "Why not try?" But the prime minister was a little doubtful, skeptical. He said, "You wait, don't be in a hurry. Let me first inquire."

So he got hold of this man, gave him a good beating, and told him, "Tell the truth, otherwise we will kill you!"

So he had to tell the truth: "It is because my wife had cut off my nose, and what else could I do? I had to find some way to save my face, and this seemed to be the most simple, attractive way. And I am perfectly happy now: I have a following, my needs are taken care of, and you will be surprised -- even my wife who knows perfectly well that she had cut off my nose, she has come to see me the other day and asked me, 'What is the matter?' And I said, 'Although you had cut off my nose... but the moment my nose dropped I saw God!' And she is contemplating becoming a follower and I am just waiting for her. I want to cut off her nose! Let me cut off her nose, then you can kill me or whatsoever you want to do to me. Let me take revenge first!"

And what a spiritual way to take revenge!

You go on following others, although you see them living in misery. You go on following the powerful, the rich, the wealthy, although you see their faces are sad, their eyes are dull. They don't seem to be intelligent either; they don't have any grace, any joy, any beauty.

If you succeed you will be in pain, because your success will bring the truth home: that your whole life has been sacrificed for nothing. Or if you fail you will be frustrated, because you will see that you have failed, that you are not worthy, that you have no worth. You will become self-condemnatory.

Buddha is right. He says: IT ENDS IN TEARS. Every desire, whether fulfilled or not fulfilled, ends in tears. And no desire simply ends; before it ends it gives birth to other desires. So it remains a continuum: one goes on from one desire to another desire, life after life.

HE WHO WISHES TO AWAKE
CONSUMES HIS DESIRES
JOYFULLY.

Either you will be consumed by your desires or you have to consume your desires. And what does Buddha mean by saying, "Consume your desires"? He simply means: witness, watch. The whole affair is stupid.

The intelligent person lives joyfully, contentedly, whatsoever situation he is in, whatsoever he has got. He lives joyfully, thankfully, gratefully. You can take his possessions away from him but you cannot take his joy, because he knows how to live joyfully.

His joy is not dependent on anything, on any outer cause. His joy is his inner understanding: the understanding that from the outside one has never achieved joy, that from desires one has always come to tears. Seeing this nature of desire, his desire has disappeared; he lives without desire. And to live without desire is to live in contentment, it is to live without any hankering for more. Then whatsoever is, is more than enough.

Either you live in desire or you live in gratitude: remember this. The man who lives in desire cannot be grateful to God, he can only be complaining and complaining; he will always have some grudge against God. But the man who has no desires has only gratitude. Even that which is given to him is more -- more than he ever deserved. He is always thankful; in that thankfulness is beauty and benediction.

IN HIS FEAR A MAN MAY SHELTER
IN MOUNTAINS OR IN FORESTS,
IN GROVES OF SACRED TREES OR IN SHRINES.
BUT HOW CAN HE HIDE THERE FROM HIS SORROW?

You can escape to the caves, to the mountains, to the forests, but how can you escape from yourself? No escape is possible from yourself.

The only way out is to be transformed, to become awakened. To watch, to see, to witness your desires, slowly slowly brings awakening. HE WHO SHELTERS IN THE WAY.... So don't go anywhere else. There is no other shelter except dhamma, except the way.

HE WHO SHELTERS IN THE WAY
AND TRAVELS WITH THOSE WHO FOLLOW IT
COMES TO SEE THE FOUR GREAT TRUTHS.

Buddha says, without giving any adjective to it, simply "the way." That's exactly the meaning of tao -- "the way." It is neither Hindu nor Mohammedan nor Christian nor Buddhist; it is simply "the way." Take shelter in "the way."

DHAMMAM SHARANAM GACHCHHAMI -- I take shelter in the law, in the way. That's how those who were desirous of becoming initiates of Buddha used to pray to him. Three shelters: take shelter in the awakened master, take shelter in his commune, and take shelter in the law, the dhamma, the way. BUDDHAM SHARANAM GACHCHHAMI -- that is the first shelter -- I take shelter in the awakened one.

SANGHAM SHARANAM GACHCHHAMI -- I take shelter in the commune of the awakened one. And DHAMMAM SHARANAM GACHCHHAMI -- I take shelter in the law, in the way, in the ultimate harmony of existence. These three shelters are immensely important.

The sutra says: HE WHO SHELTERS IN THE WAY AND TRAVELS WITH THOSE WHO FOLLOW IT.... Religion is something which cannot be taught but can only be caught. It is like an infection: you cannot teach it, but if you live with people who have already caught it, it is contagious. Then you will become slowly slowly attuned to it.

It is said in one of the ancient Taoist scriptures that if even a pebble is thrown into a heap of diamonds, sooner or later the pebble will become a diamond. It is true: not about the pebbles -- it is true about man.

If you are part of a commune where many people are moving towards the sun or moving towards the source of light, love, joy, how long can you lag behind? Sooner or later the spirit of the commune is going to overpower you, to overflood you.

If you listen to good music and you start feeling it deep down inside of you, a kind of synchronicity arises. If you see a dancer dancing you feel your feet are ready to dance; something has been transferred to your feet. It is not visible, it is not measurable, it is not material, but some vibe... you have caught the vibe; you would like to stand up and dance.

The same happens in the commune of a buddha. The presence of the buddha is a tremendously powerful magnet. It attracts all those who are courageous, it attracts all those who are real seekers, it attracts all those who are authentic human beings. And then a commune slowly slowly is created. If you become part of a commune you start moving with the commune into unknown territory. It is easier to move in the unknown territory when you find so many people going towards that ultimate goal.

HE WHO SHELTERS IN THE WAY AND TRAVELS WITH THOSE WHO FOLLOW IT COMES TO SEE THE FOUR GREAT TRUTHS.

CONCERNING SORROW,
THE BEGINNING OF SORROW,
THE EIGHTFOLD WAY,
AND THE END OF SORROW.

The whole teaching of Buddha can be divided into four parts. The four noble truths he calls ARYA SATYA -- noble truths. The first is that unexamined life is sorrow, unenlightened life is sorrow. That is the most fundamental truth, Buddha says. Those who follow the way, they become aware of it: that life can be lived in two ways, either consciously or unconsciously. If you live unconsciously you will live in sorrow, you will be at the mercy of blind instincts.

A wealthy American widow had a fantasy about marrying a man who had never had any previous sexual experience with a woman.

She made contact with a discreet, international detective agency, and within six months they found an Australian gentleman who seemed to be perfectly suited for the widow.

On the wedding night the widow was trembling with excitement as she completed her toilette and entered the bedroom to greet her husband. To her amazement, he had piled all of the furniture, including the

bed, into the living room.
"Why did you get rid of the furniture?" she blurted in disbelief.
"Well," drawled her new spouse, "I have never slept with a woman before, but if it is anything like those kangaroos, we will need all the space we can get."

People go on living through fantasies, absurd fantasies. You look at your own fantasies and they will all be ridiculous. But you never see your own fantasies as ridiculous; it is easier to see others' fantasies as ridiculous.

Watch your own fantasies. What do you want out of your life? What you are living for? What is your program, your schedule on this earth? Why do you want to still be alive tomorrow? Just look at your fantasies. If you are given only seven days to live, how are you going to fulfill those seven days? With what? Write down your fantasies, don't be cunning and don't be clever -- be utterly true. And you will find all your fantasies ridiculous. But this is how people are living.

This life, Buddha says, is nothing but sorrow. He agrees with Socrates. Socrates says: An unexamined life is not worth living. And Buddha says: An unexamined life is nothing but sorrow. That is the first noble truth.

And the second noble truth one becomes aware of if one follows the way is: THE BEGINNING OF SORROW... the cause of sorrow. The cause is desire -- desire for more. First one experiences that his whole life is full of sorrow, then one becomes aware that the cause is desire. Those who have escaped from the wheel of desire are not in sorrow, they are utterly blissful. But those who are caught in the wheel are crushed by so many desires.

The first truth is: life is sorrow. The second truth: the cause of sorrow is desire, desire for more. And the third truth is the eightfold way. Buddha says that his whole approach of transforming your being can be divided into eight steps; that is called the eightfold way. And all those steps are nothing but different dimensions of a single phenomenon: right mindfulness, SAMMASATI. Whatsoever you are doing, do it absolutely consciously, alertly, do it with awareness. Those eight steps are nothing but applications of awareness into different aspects of life.

For example: if you are eating, Buddha says, eat with full awareness -- SAMYAK AHAR. Then whatsoever you eat is right -- just be aware. Now see the difference: other religions say, "Eat this, eat that. Don't eat this, don't eat that." Buddha never says what to eat, what not to eat. He says, "Whatsoever you are eating, eat with full awareness. And if your awareness says no, then don't eat it." Can you eat meat with awareness? It is impossible; you can eat meat only with unawareness.

In Africa a few days ago, one African dictator, Bokasso, who was trying to be another Napoleon, had been dethroned. The most strange thing that came to light was that in his house, in his freezer, human flesh was found. He was a man-eater.

Just think of a man eating another man's meat. Is it possible in consciousness? The whole thing is so disgusting! It is said that children were stolen just to prepare food for Bokasso. Of course, small children have delicious meat. Hundreds of children had disappeared and nobody could have ever thought that this man, who used to call himself emperor, was the cause behind the whole thing.

But so is the case when you eat animal meat, not much difference in it. The animals also have life just as you have. They are our brothers and our sisters.

Buddha never says what to eat, what not to eat; he never goes into details. And that's my approach too: just be aware.

And likewise he uses this method of awareness for other things in life: SAMYAK VYAYAM -- right effort. Don't make too much effort and don't make too little either. Right effort for everything, a balanced effort, effort which does not disturb your tranquility. Life is like walking on a tightrope: right effort is needed and awareness so that you cannot fall. Each moment there is danger: if you lean too much towards the left you will fall. Finding yourself leaning too much to the left you have to lean towards the right to keep balance. And when you lean towards the right a moment comes, you start feeling that now you will fall towards the right; then you start leaning towards the left just to balance. This is right effort: keeping balanced.

All those eight steps are nothing but applications of a single thing -- awareness. Buddha calls it right mindfulness. Don't do anything unconsciously.

And the fourth: AND THE END OF SORROW -- nirvana, cessation of sorrow. The man who follows the path finds four things: life is sorrow, the cause of sorrow is desire, the method to get rid of sorrow is the

eightfold path, rooted basically, essentially, in the phenomenon of awareness. And the fourth: that if you follow awareness you will attain to the cessation of sorrow, you will attain to nirvana. Buddha says: These are the four noble truths.

THEN AT LAST HE IS SAFE.

And one who has moved through all these four and attained to the fourth, he is at last safe.

HE HAS SHAKEN OFF SORROW.
HE IS FREE.

To be free of sorrow is to be free. If you remain in sorrow you are not free. If you remain sad, howsoever great a saint you may be, you are not free; you are still far away from the goal.

And our so-called saints are very sad-looking people. People think the sadder they are, the greater they are. They are not free from sorrow, in fact they are more in sorrow than the ordinary, worldly people. The worldly people sometimes laugh too, enjoy too, dance too, sing too, but the so-called saint looks at these laughing, singing, dancing people with condemnation. He thinks them just superficial. Their laughter is not laughter to him, their joy is not joy to him. He has a great condemnation of all this, because he has renounced all these things without understanding, without going through these four noble truths. He has simply renounced; he has followed a tradition, a convention, of renunciation. He is an escapist. He has to condemn all laughter, because he cannot laugh. He has become dry, dry like a rock; he cannot bloom into flowers. He has to condemn all springs and he has to condemn all rosebushes. And he finds ways and means to condemn you.

If you go to a so-called saint, he looks at you as if you are not a human being. He looks at you as doomed, as doomed to hell, bound towards hell, already falling into the bottomless pit of hell. He looks at you with condemnation, with pity. But pity is not compassion, and condemnation simply shows that he has not known anything at all.

He is just the same type of person as you are, only standing on his head. You are greedy for money, he is afraid of money. You are related to money through greed, he is related to it through fear. But both are related to money, both are obsessed with money.

It is said that if you take money to Vinoba Bhave he immediately closes his eyes -- he can't see money. Now this looks ridiculous -- there must be great fear. Just a ten-rupee note... why should you be so afraid of it that you have to close your eyes? But because he closes his eyes -- he never touches money, he does not want to see money -- he is revered as a great saint. But this fear of money, this antagonism, is a kind of relationship. He is not free of money, otherwise why close his eyes? And a ten-rupee note is nothing but a piece of paper. You don't close your eyes when you look at other pieces of paper -- why give so much importance to this piece of paper? There must be greed deep down which is standing on its head.

There are people who are running after women or after men, and then there are people who are running away from men or away from women. But both are obsessed with the other sex. This obsession does not show understanding. Understanding brings you freedom from all obsessions -- of fear, of greed. The real understanding simply makes you free from all kinds of desires and anti-desires. It makes you free of the world and the other world too. It simply makes you free.

THE AWAKENED ARE FEW AND HARD TO FIND.
HAPPY IS THE HOUSE WHERE A MAN AWAKES.

Buddha repeats this again and again, and it is worth repeating so that you become alert about the phenomenon; it is very rare -- THE AWAKENED ARE FEW AND HARD TO FIND. Yes, you will find many pseudo people pretending; and it is very difficult to judge who is pseudo and who is real. But a few things can be remembered. The pseudo will always be against the world; he has replaced fear with greed. The pseudo will always be an escapist. The pseudo will be always sad, he cannot laugh; laughter seems too mundane, almost sacrilegious to him.

The really awakened is neither for the world nor against the world. He lives in the world and is absolutely free of it. He lives in the world but the world does not live in him. He is in the world but not of it. He is never an escapist. Once you become awakened there is nowhere to escape, there is no need either; in fact, there is nobody TO escape.

The unawakened, the pseudo person, who is pretending to be a master or a buddha, is bound to create a division between God and the world, and he will tell you to renounce the world if you want to get to God. In fact, that is the same as: Cut off your nose if you want to see God.

Neither the nose prevents you from seeing God nor can the world prevent you from seeing God. In fact, if you have poor eyes the nose will help you -- otherwise where are you going to put your specs? Without a nose it will be very difficult! The nose is not a hindrance, it can be a help sometimes. Neither is the world a hindrance. It is a help, a challenge, a sharpening of your intelligence, an opportunity to grow, to be mature, to be alert.

The world is full of pitfalls, but those pitfalls are helpful because they keep you alert. If there are no pitfalls you will tend to fall asleep; when there is great danger you are bound to be awake.

A great Zen story:

A prince came to a Zen master; he wanted to learn meditation. He was in a hurry too, because his father was old and his father had sent him to this Zen master to learn meditation, because the father said, "In my life I have wasted much time unnecessarily, and only later on I became aware that the only worthwhile, only meaningful thing in life is meditation. So don't waste your time," he told his son, the prince. "You go to this master and learn meditation before I leave my body. I will be happier leaving my body if you have learned meditation. I cannot give you anything else. This whole kingdom is worthless; this is not your true heritage. I will not be happy giving you only this kingdom; I will be happy if I can help you to meditate."

So the prince came to the Zen master and he said, "I am in a hurry. My father is old, he can die any moment."

The master said, "The first principle of meditation is not to be in a hurry. Impatience won't do. Get lost, get out! Never come here again! Try to find some pseudo master who will give you a mantra to chant and will console you with 'Go on chanting fifteen minutes in the morning and fifteen in the evening and you will become enlightened.'

"But if you want to be here, forget time, because meditation is a search for eternity. And forget all about your old father -- nobody ever dies, believe me. One day you will see that what I am saying is true. Neither anybody ever gets old nor ever dies. Don't be worried. I know your father, because he has learned meditation from me. He is not going to die -- his body may die. But you will have to forget all about your father and your kingdom if you want to learn meditation. It needs one-pointed devotion."

The master was such, his impact was such, the young man decided to stay.

Three years passed. The master never said a single word about meditation. The young man served the master in every possible way, waited and waited, and he was afraid to mention the subject because he might say, "Get lost -- you are in a hurry!" So he could not say even that.

But three years is too much. Finally one day he said in the morning -- the master was sitting under a tree taking a sunbath -- he said, "Sir, three years have passed. Are you aware? And you have not even told me what to do, what is meditation."

The master looked at him and said, "So you are still in a hurry! Okay, today I will start teaching you meditation."

And he started teaching in a very strange way. The young man was cleaning the floor of the temple and the master would come from the back and hit him hard with a wooden sword -- really hard he would hit him! The young man would be reading the Buddhist sutras, and he would come from behind. And he was such a silent man that you would not even be able to hear his footsteps. And suddenly, out of nowhere, the hit -- the wooden sword would descend on him.

The young man thought, "What kind of meditation is this?" In seven days he was feeling so tired and wounded and scratched. He asked, "What are you doing? You go on hitting me!"

The master said, "This is my way of teaching. Be alert, be very conscious, so before I hit you, you can dodge -- that's the only way."

There was no other escape, so the young man had to be very alert. He was reading the book but he was alert, conscious. Slowly slowly, within two, three weeks, he started hearing the footsteps of the master -- and his walk was almost like a cat's. When the cat goes to catch the rat she walks so silently. The master

was really an old cat!

But the young man became alert enough; he started hearing his footsteps. Within three months the master was unable to hit him even a single time. Twenty-four hours a day he would try, but the young man would dodge and jump, whatsoever he was doing.

Then the master said, "The first lesson is over. Now begins the second lesson: now be alert in your sleep. Leave your doors open, because I may come any time."

Now this was a harder thing! Initially he would come and hit him hard. The old man did not need much sleep either; two hours was enough for him. And this was a young man, he needed eight hours sleep, and the whole night it was a struggle. Many times he would come and hit him, but the young man was now certain that if the first lesson had been of such value... he became so alert and so peaceful that he was no longer inquiring, "What are you doing? This is nonsense!"

The master himself said, "Don't be worried. Just keep alert even in your sleep. And the harder I hit you, the better, because then you will be really alert. The situation has to be created."

Within three months he would jump from his sleep. He would immediately open his eyes and say, "Wait! There is no need -- I am alert."

After three months the master said, "You have passed the second lesson. Now the third and the last."

The young man said, "What can be the third, because there are only two states -- waking, sleep. Now what are you going to do?"

He said, "Now I will hit with a real sword -- that is the third lesson."

It is one thing to be hit by a wooden sword -- you know that at the most you may be hurt but you cannot be killed. And he brought out a real sword. He took it out of the sheath, and the young man thought, "This is the end -- I am finished! This is a dangerous game. Now he can hit with a real sword. Even if I miss once I have missed forever!"

But he did not miss even once. When the danger is such, you rise to face that danger. After three months, not even a single time had the master been able to hit him with the real sword. The master said, "Your third lesson is complete -- you have become a meditator. Now tomorrow morning you can leave. You can go and tell your father that I am absolutely contented with you."

The next morning he would leave. It is evening; the sun is setting. The master is reading a sutra under a tree in the last rays of the sunlight. And the young man thinks -- he is sitting somewhere back -- "Before I leave" -- the idea had come to him many times -- "one time I have to hit this old man! Now this is the last day; tomorrow morning I will leave."

So he prepares. He takes a wooden sword, hides behind a tree. The master says, "Stop!" He does not look at him at all. "Come here! I am an old man, and such desires are not good -- the desire to hit your own master!"

The young man is puzzled. He says, "But I have not said anything."

The master says, "One day when you become really alert, even that which is not said is heard. Just as one day you were not hearing my footsteps and one day you became aware and started hearing them; just like one day you were not able to hear my footsteps in your sleep... but the day came when you started hearing my footsteps, even in your sleep -- exactly like that, one day you will know. When the mind is absolutely silent you can hear words that have not been spoken. You can read unexpressed thoughts. You can read intentions. You can read feelings. Not that you make any effort -- you become a mirror, you reflect."

Rare and few are the buddhas to find. And Buddha says: HAPPY IS THE HOUSE WHERE A MAN AWAKES. By "the house" he means the body. Happy is the body where a man awakes, where the flame of awareness has arisen. You become a temple.

BLESSED IS HIS BIRTH.
BLESSED IS THE TEACHING OF THE WAY.
BLESSED IS THE UNDERSTANDING AMONG THOSE
WHO FOLLOW IT.
AND BLESSED IS THEIR DETERMINATION.

AND BLESSED ARE THEY WHO REVERE

THE MAN WHO AWAKES AND FOLLOWS THE WAY.

THEY ARE FREE FROM FEAR.
THEY ARE FREE.

THEY HAVE CROSSED OVER THE RIVER OF SORROW.

To meet a buddha is rare. To take refuge in a buddha is even more rare. To follow, to live out the teachings of a buddha is even more rare. Hence Buddha says: BLESSED IS HIS BIRTH. BLESSED IS THE TEACHING OF THE WAY. A man who one day becomes a buddha, even his birth is blessed. His coming into the world is a blessing to the world, to himself and to others too. BLESSED IS THE TEACHING OF THE WAY. And then spontaneously he starts teaching; it is a sharing. He has come home and he starts calling others who are still wandering in the darkness.

BLESSED IS THE UNDERSTANDING AMONG THOSE WHO FOLLOW IT. And not only the buddha is blessed: blessed are those too who follow it. AND BLESSED IS THEIR DETERMINATION. And blessed is the commitment, the involvement of following the way, the dhamma.

AND BLESSED ARE THEY WHO REVERE THE MAN WHO AWAKES AND FOLLOWS THE WAY. THEY ARE FREE FROM FEAR. THEY ARE FREE.

To be free from fear is to be free. To be free from fear you need to be free from desire. Desire keeps you afraid. Desire keeps you always wavering: "Whether it is going to happen or not? Whether I am going to make it this time or not?" If you succeed you are afraid -- somebody will take it away from you. If you succeed in accumulating riches you are worried, afraid: you can be robbed, they can be stolen. If you don't succeed you are constantly in fear that "I am not of any worth." You fall in your own eyes, you are trembling. To be free from desire is to be free from fear.

Then one lives in the moment; neither the past is one's concern nor the future. How can there be any fear? And Buddha defines freedom as freedom from fear.

THEY HAVE CROSSED OVER THE RIVER OF SORROW. Life unexamined, unobserved, unenlightened, is nothing but a river of sorrow -- and we are all drowning in it. There is only one boat to get to the other shore. The name of the boat is awareness.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

Chapter #4
Chapter title: This too will pass

24 October 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
IN SPITE OF DREADFUL POLITICAL CATASTROPHES, POLITICAL ACTION SEEMS TO BE THE ONLY MEANS TO FIGHT AGAINST INJUSTICE IN THE WORLD. DOES THE SEARCH YOU ARE INSPIRING EXCLUDE POLITICAL ACTION?

Jean-Francois Held, I am in love with life in its totality. My love excludes nothing; it includes all. Yes, political action too is included in it. That's the worst thing to include, but I can't help it! But everything that is included in my vision of life is included with a difference.

In the past, man has lived without awareness in all the aspects of life. He has loved without awareness and failed in it, and love has brought only misery and nothing else. He has done all kinds of things in the past, but everything has proved a hell. So has been the case with political action.

Each revolution turns into antirevolution. It is time we should understand how this happens, why this happens at all -- that each revolution, each struggle against injustice, finally turns into injustice itself, becomes antirevolutionary.

In this century it has happened again and again -- I am not talking about a faraway past. It happened in Russia, it happened in China. It is going to happen if we continue to function in the same old way. Unawareness cannot bring more than that.

When you are powerless, it is easy to fight against injustice; the moment you become powerful, you forget all about injustice. Then repressed desires to dominate assert themselves. Then your unconscious takes over, and you start doing the same things that were done before by the enemies against whom you had been struggling. You had staked your very life for it!

Lord Acton says that power corrupts. It is true only in a sense, and in another sense it is absolutely untrue. It is true if you look at the surface of things: power certainly corrupts, whosoever becomes powerful becomes corrupted. Factually it is true, but if you dive deep into the phenomenon then it is not true.

Power does not corrupt: it is the corrupted people who become attracted towards power. It is the people who would like to do things which they cannot do while they are not in power. The moment they are in power, their whole repressed mind asserts itself. Now there is nothing to bar them, nothing to prevent them; they have the power. Power does not corrupt them, it only brings their corruption to the surface. Corruption was there as a seed; now it has sprouted. The power has proved only the right season for it to sprout. Power is only the spring for the poisonous flowers of corruption and injustice in their being.

Power is not the cause of corruption, but only the opportunity for its expression. Hence I say: basically, fundamentally, Lord Acton is wrong.

Who becomes interested in politics? Yes, with beautiful slogans people go into it, but what happens to those people? Joseph Stalin was fighting against the injustice of the czar. What happened? He himself became the greatest czar the world has ever known, worse than Ivan the Terrible! Hitler used to talk about socialism. He had named his party the Nationalist Socialist Party. What happened to socialism when he came into power? All that disappeared.

The same thing had happened in India. Mahatma Gandhi and his followers were talking about nonviolence, love, peace -- all the great values cherished down the ages. And when power came he escaped. Mahatma Gandhi himself escaped because he became aware that if he took power in his hands he would no longer be the mahatma, the sage. And the followers who came into power were all proved as corrupted as anywhere else -- and they were all good people before they were in power, great servants of the people. They had sacrificed much. They were not bad people in any way; in every possible way they were good people. But even good people turn into bad people -- that is something fundamental to be understood.

I would like my sannyasins to live life in its totality, but with an absolute condition, categorical condition: and that condition is awareness, meditation. Go first deep into meditation, so you can cleanse your unconscious of all poisonous seeds, so there is nothing to be corrupted and there is nothing inside you which power can bring forth. And then do whatsoever you feel like doing.

If you want to become a painter, become a painter. Your painting will have a difference; it won't be like Picasso. Picasso's paintings are insane -- he IS insane! In fact, if he had been prevented from painting he would have been in a madhouse. Through his paintings he is catharting, throwing out his insanity onto the canvas, getting rid of it. Yes, he feels better -- it is a kind of vomiting! After vomiting you feel better, but what about others who look at your vomit! But the world is so stupid that if Picasso vomits, people say, "What a great painting -- something never seen before, something unique!"

Vincent van Gogh really went insane, had to be hospitalized for one year, and then he committed suicide. And he was not more than thirty-seven. Now, what kind of paintings had this man been doing? Certainly he had the art, the skill, but the art and the skill were in the hands of a madman, suicidal. Watching his paintings you will feel restless, uneasy. Keep a Picasso painting in your bedroom and you will have nightmares!

A meditator can become a painter, but then something totally different will come out of him -- something of the beyond, because he will be capable to receive God. He can become a dancer; his dance will have a new quality to it: it will allow the divine to be expressed. He can become a musician... or he can go into political action, but his political action will be rooted in meditation. Hence there will be no fear of a Joseph Stalin or Adolf Hitler or Mao Zedong coming out of it; that is impossible.

I don't tell anybody to go in a certain direction; I leave my disciples totally free. I simply teach them meditation. I teach them being more alert, more aware, and then it is up to them. Whatsoever their natural potential is they will find it, but it is going to be with awareness. Then there is no danger.

Jean-Francois Held, I am not against political action -- I am not against anything. I am not life-negative; I affirm life, I am in absolute love with life!

And of course, when millions of people are on the earth, there is going to be some kind of politics or other. Politics cannot just disappear. It will be like dissolving the police, the post office, the railway -- it will create a chaos.

And I am not an anarchist and I am not in favor of chaos. I want the world to be more beautiful, more harmonious, more of a cosmos than of a chaos. Sometimes I praise chaos, only in order to destroy that which is rotten. I praise destructiveness also, only in order to create. Yes, sometimes I am very negative -- I am against conventions, conformities, traditions -- only to make you free so that you can create new visions, new worlds, so that you need not remain imprisoned with the past, so that you can have a future and a present. But I am not destructive. My whole effort is to help you to be creative.

A few people out of my sannyasins are bound to go into political action, but I will allow them only when they have fulfilled the basic condition: when they are more alert, aware, when their inner being is full of light. Then do whatsoever you want to do -- you can't bring harm to the world. You will bring something good, something beautiful; you will be a blessing to the world. Without it, without that awareness, even if you do something good, it is going to turn into something harmful.

Just a few days ago, Mother Teresa of Calcutta had received the Nobel Prize. Now this is something utterly stupid! The Nobel Prize Award Committee has never done anything so foolish before -- but on the surface it looks beautiful. It is being praised all over the world, that they have done something great.

J. Krishnamurti has not received a Nobel Prize -- and he is one of those rare human beings, those few of the buddhas, who are really laying the foundation for world peace. And Mother Teresa has received the Nobel Prize for world peace. Now, I don't understand what she has done for world peace! George Gurdjieff didn't receive a Nobel Prize, and he was working hard to transform the inner core of human beings; Raman Maharshi didn't receive the Nobel Prize -- because their work is invisible: their work is that of bringing more consciousness to people. When you bring bread to people it is visible, when you bring clothes to people it is visible, when you bring medicines to people it is visible. When you bring God to people, it is absolutely invisible.

Mother Teresa is doing something good on the surface only: serving the poor of Calcutta, the ill, the diseased, the old, the orphans, the widows, the lepers, the crippled, the blind. It is so obvious that she is doing something good! But basically what she is doing is consoling these people. And giving consolation to the poor, to the blind, to the lepers, to the orphans, is an antirevolutionary act. To console them means to help them remain adjusted with the society that exists, to remain attuned with the status quo. What she is doing is antirevolutionary. But the governments are happy, the rich people are happy, the powerful people are happy, because she is really NOT serving the blind and the poor. She is serving the vested interests, she is serving the priests and the politicians and the powers; she is helping them to remain in their power. She is making, creating, an atmosphere in which the old can continue.

In India no revolution has ever happened against the powerful, the rich, the wealthy, for the simple reason that it is a so-called religious country; there are so many consolers. Fifty lakhs of Hindu monks consoling people, giving them explanations why they are poor, why they are blind, why they are crippled: because of their past karmas! They have done something bad in their past lives, hence they are suffering. "Suffer silently, don't react," they go and teach these people, "because if you react, if you do something again, again you will suffer in your next life. Don't miss this opportunity, let the accounts be closed. This

time behave in a good way!" And of course, to be a revolutionary is not something good! Be obedient -- that is good -- don't be disobedient. Disobedience is evil, it is sin. The Christians call it the original sin.

What was the sin of Adam and Eve? -- just because they had disobeyed God. There seems to be not much of a sin in it. Eating the fruit from the tree of knowledge is not a sin. Why should it be called the original sin? It is called the original sin because they disobeyed. To disobey is the greatest sin in the eyes of the priests.

For ten thousand years in India these priests and the monks have been teaching people, "Be obedient to the system that is in power. Don't disobey; otherwise you will suffer in your future." Hence no revolution has happened, and these monks and priests are praised very much.

Now Christian missionaries are doing the same all over the world: serving the poor, the crippled. They are telling these poor people, "Suffer silently -- it may be a test for you that God has created. You have to pass through this fire, only then will you become pure gold." Christian missionaries are antirevolutionary.

And why are they serving these poor people? -- because of greed! They want to get to paradise, and the only way to get to paradise is through service. Now sometimes I wonder what will happen if there is nobody who is crippled, blind, poor; what will happen to the Christian missionaries? How will they reach paradise? The very ladder will disappear! They will miss the boat, there will be no possibility to go to the other shore. These Christian missionaries would like the poverty to continue, they would like these poor people to remain on the earth. The more poor there are, the more opportunities to serve, and of course, more people can get to heaven.

Giving the Nobel Prize to Mother Teresa is giving the Nobel Prize to antirevolutionary acts.

But that's how it has always been happening: you praise those people who somehow confirm the old, the dead, who help the society to remain as it is.

My work is invisible. In fact, I am teaching you, in an indirect way, the greatest revolution possible. I am teaching you rebellion, and this rebellion is multidimensional: wherever you will go, this rebellion will have its impact. If you go into poetry you will write rebellious poetry. If you go into music you will create a new kind of music. If you dance, your dance will have a different flavor. And if you go into politics, you will change the whole face of political action itself.

Jean-Francois Held, I am not against political action, but the way it has been up to now is utterly meaningless. Hence on the surface, nobody can see that I am involved in any political activity, nobody can see that I am involved in any kind of worldly activity.

I am teaching people to sit silently, watch their thoughts, get out of their minds. The stupid revolutionary will think that I am against political action, that I am a reactionary. Just the reverse is the case. Out of his stupidity -- although he may talk about revolution -- what he is going to do is going to be reactionary. He will drag the society backwards.

I am not doing anything that can be called political, social: I am not for social reform or political action. At least on the surface I look like an escapist and I am helping people to escape. Yes, I am helping people to escape to themselves.

Escape from all kinds of unintelligent activities. First sharpen your intelligence. Let a great joy arise in you. Become more watchful, so much so that not even a corner in your being is dark anymore. Let your unconscious be transformed into consciousness.

Then do whatsoever you want to do. Then if you want to go to hell, go with my blessings, because you will be able to transform hell itself.

It is not that meditators go to heaven, no: wherever they go they are in heaven and whatsoever they do is divine. But this is such a new approach that it will take time to be understood. I am using such a different language that it is natural that I will be misunderstood.

A beatnik ran through a red light. The cop pulled him over and said, "Did you not see the red light?"

The beatnik replied, "Like, man, I did not even see the house!"

There are different languages!

As Harry was shaving one morning he called out, "You know, sweetheart, I don't seem to get along too well with the other fellows at the office."

There was no response.

"Darling, the boys treat me like I am a little odd."

There was still no response.
He put the razor away and started to comb his hair.
"Lovey, the boys seem to think that I am queer."
Still getting no reply he finally shouted, "For heaven's sake, John, aren't you listening?"

I am talking one language, and people are accustomed to a totally different language.
Unless you meditate you will not be able to understand what is happening here, what I am saying and what I am doing.

Three men, English, Arabian and American, were standing on a street corner in Casablanca, when a spectacular oriental beauty walked haughtily by them.
"By Jove!" exclaimed the Englishman.
"By Allah!" sighed the Arabian.
"By tomorrow night!" said the American.

The second question:

BELOVED MASTER,
TO MANY PEOPLE IN THE WEST, THE MASTER/DISCIPLE RELATIONSHIP IS OUTSIDE THEIR EXPERIENCE. WHAT DOES IT INVOLVE?

Chris Lister, Allen Jewhurst, Lesley Rogers, the East has contributed a few tremendously significant things to human consciousness. One of those beautiful things is the phenomenon of the master/disciple relationship. It is an Eastern contribution; just as science is a Western phenomenon, mysticism is Eastern. Science is extrovert, mysticism is introvert. Science is trying to know the objective reality, and mysticism is an exploration of the subjective reality, of the interiority of your own being.

In the world of science the teacher/student relationship exists, because science can be taught -- hence the teacher/ student relationship. But religion, mysticism, cannot be taught, it can only be caught. Hence in mysticism there is no relationship like the teacher/student relationship. A totally different kind of relationship exists: the master/disciple. The differences are tremendous, the differences are great.

Between a student and a teacher, doubt is the method. The teacher is there to help your doubts disappear, he is there to answer your questions; he is there to inform you, make you more knowledgeable. The student is there with all his questions, curiosities, doubts. In fact, the more intelligent he is, the more doubtful he will be. The best student is full of doubts, and the best teacher is one who helps the student with new answers, new knowledge, so that his doubts can be disposed of. Science uses doubt as the method; that's its fundamental method of inquiry.

In the world of religion just the opposite is the case: trust is the method, not doubt; love is the method, not logic; surrender is the method, not conquest of knowledge. The student, when he comes from the university, comes with great ego because he has accumulated much knowledge, he has learned much. But the disciple, when he comes from the master, comes as a nobody, egoless. He no longer exists as a separate entity from existence. He has not learned anything; on the contrary, he has unlearned whatsoever he used to know before.

A great philosopher had come to see Raman Maharshi -- a German philosopher. He asked Raman, "I have come from far far away, to learn much from you."

Raman laughed and he said, "Your journey has been an exercise in futility. Unnecessarily you traveled to me, because I am not here to teach you anything -- if you have come to learn, you have come to the wrong place -- I help people to UNlearn!"

The master helps you to UNlearn. The master helps you to become innocent again, childlike.

Jesus says: Unless you are like a child, unless you are reborn, you shall not enter into my kingdom of God. He is speaking an Eastern language. Jesus traveled to India; whatsoever he taught later on, he had imbibed that spirit in this country. In fact, it was one of the reasons that he was crucified. It was one of the basic reasons why his people could not understand him: he was bringing a totally new language, a new approach, a new vision.

The East has always been the source. Pythagoras came to the East, Jesus came to the East... and

whatsoever the West has ever come to know about master-and-discipleship has been experienced through the East, directly or indirectly.

The master/disciple relationship is a love affair, the greatest love affair possible. The disciple surrenders his ego to the master. He bows down. He says: BUDDHAM SHARANAM GACHCHHAMI -- I bow down to the buddha, I surrender to the buddha, I take shelter at your feet. The moment he drops his ego he becomes part of the being of the master.

And the master is no more there as a person, he is only a presence. And when two presences meet, the greatest orgasmic experience happens, the greatest ecstasy. That ecstasy is the goal of the master-and-disciple relationship. That ecstasy has been happening for centuries in a very mysterious way: the master says nothing about it, the disciple hears nothing about it, but sitting by the side of the master, silently waiting, patiently, prayerfully, one day the synchronicity.... One day, suddenly, the disciple starts breathing with the master. His heartbeat is no longer separate from the master's heartbeat. They disappear as two and become one.

That experience of oneness with the master is the opening of the door of the temple of God.

The third question:

BELOVED MASTER,
WHAT IS PLATONIC LOVE?

Krishna Deva, love is simply love. It can't be Platonic or Hegelian or Kantian -- love is simply love! Platonic love is another name for homosexuality. Plato seems to be the first person who believed in homosexuality. Many must have practiced it before him, but he is the first proponent of it.

The Greek idea of beauty was not that of feminine beauty -- but male beauty. You must have seen in the museums Greek painting, sculpture, and you must have observed: you never come across the paintings of a nude woman or statues of nude women. No, it is always man.

Platonic love is just a good name for homosexuality. It is better to call it what it actually is rather than giving it a beautiful label.

But love is neither homosexual nor heterosexual. Love is simply love! In fact, love has nothing to do with the object. Love is a state of your consciousness when you are joyous, when there is a dance in your being. Something starts vibrating, radiating, from your center; something starts pulsating around you. It starts reaching people: it can reach women, it can reach men, it can reach rocks and trees and stars.

When I am talking about love, I am talking about THIS love: a love that is not a relationship but a state of being. Always remember: whenever I use the word 'love' I use it as a state of being, not as a relationship. Relationship is only a very minor aspect of it. But your idea of love is basically that of relationship, as if that is all.

Relationship is needed only because you can't be alone, because you are not yet capable of meditation. Hence, meditation is a MUST before you can really love. One should be capable of being alone, utterly alone, and yet tremendously blissful. Then you can love. Then your love is no more a need but a sharing, no more a necessity. You will not become dependent on the people you love. You will share -- and sharing is beautiful.

But what ordinarily happens in the world is: you don't have love, the person you think you love has no love in his being either, and both are asking for love from each other. Two beggars begging each other! Hence, the fight, the conflict, the continuous quarrel between the lovers -- on trivia, on immaterial things, on stupid things! -- but they go on quarreling.

The basic quarrel is that the husband thinks he is not getting what is his right to get, the wife thinks she is not getting what is her right to get. The wife thinks she has been deceived and the husband also thinks that he has been deceived. Where is the love? Nobody bothers to give, everybody wants to get. And when everybody is after getting, nobody gets it. And everybody feels at a loss, empty, tense.

The basic foundation is missing, and you have started making the temple without the foundation. It is going to fall and collapse any moment. And you know how many times your love has collapsed, and still you go on doing the same thing again and again.

You live in such unawareness! You don't see what you have been doing to your life and to others' lives. You go on mechanically, robotlike, repeating the old pattern, knowing perfectly well you have done this

before. And you know what has always been the outcome, and deep down you are also alert that it is going to happen the same way again -- because there is no difference. You are preparing for the same conclusion, the same collapse.

If you can learn anything from the failure of love, then that thing is: become more aware, become more meditative. And by meditation I mean the capacity to be joyous alone. Very rare people are capable of being blissful for no reason at all -- just sitting silently and blissful! Others will think them mad, because the idea of happiness is that it has to come from somebody else. You meet a beautiful woman and you are happy or you meet a beautiful man and you are happy. Sitting silently in your room and so blissful, so blissed out? You must be crazy or something! People will suspect that you are on a drug, stoned.

Yes, meditation is the ultimate LSD! It is releasing your own psychedelic powers. It is releasing your own imprisoned splendor. And you become so joyous, such a celebration arises in your being, that you need not have any relationship. Still you can relate with people... and that's the difference between relating and relationship.

Relationship is a thing: you cling to it. Relating is a flow, a movement, a process. You meet a person, you are loving, because you have so much love to give -- and the more you give, the more you have. Once you have understood this strange arithmetic of love: that the more you give, the more you have.... This is just against the economic laws that operate in the outside world. Once you have known that, if you want to have more love and more joy, you give and share, then you simply share. And whosoever allows you to share your joy with him or with her, you feel grateful to him or her. But it is not a relationship; it is a riverlike flow.

The river passes by the side of a tree, saying hello, nourishing the tree, giving water to the tree... and it moves on, dances on. It does not cling to the tree. And the tree does not say, "Where are you going? We are married! And before you can leave me you will need a divorce, at least a separation! Where are you going? And if you were to leave me, why had you danced so beautifully around me? Why in the first place did you nourish me?" No, the tree showers its flowers onto the river in deep gratefulness, and the river moves on. The wind comes and dances around the tree and moves on. And the tree gives its fragrance to the wind.

This is relating. If humanity is ever going to become grown-up, mature, this will be the way of love: people meeting, sharing, moving, a nonpossessive quality, a nondominating quality. Otherwise love becomes a power trip.

Don't be worried, Krishna Deva, about what platonic love is. Meditate on: what is love?

Mrs. Green and her neighbor, Mrs. Kenyon, were having a chat one day.
"Mrs. Green," said Mrs. Kenyon, "maybe it is none of my business, but after all we have been friends a long time and I am concerned about your reputation. You are divorced, that's true, but people are talking about you. It just does not look right when an eighteen-year-old boy comes every night and visits you till such a late hour."
"Well," Mrs. Green smiled, "don't worry about it. It is purely a platonic relationship."
"How can it be platonic?" Mrs. Kenyon asked.
"Well," said Mrs. Green, "it is play for him and it is tonic for me!"

That's what platonic love is: play for one, tonic for the other! More than that I don't know anything about it!

The fourth question:

BELOVED MASTER,
I AM A BUSINESSMAN. CAN I ALSO MEDITATE AND BECOME A SANNYASIN?

Ram Prasad, one has to do something in life. Somebody is a carpenter and somebody is a king, and somebody is a businessman and somebody is a warrior. These are ways of livelihood, these are ways of getting bread and butter, a shelter. They can't change your inner being. Whether you are a warrior or a businessman does not make any difference: one has chosen one way to earn his livelihood, the other has chosen something else.

Meditation is life, not livelihood. It has nothing to do with what you do; it has everything to do with

what you are. Yes, business should not enter into your being, that is true. If your being also has become businesslike, then it is difficult to meditate and impossible to be a sannyasin... because if your being has become businesslike, then you have become too calculative. And a calculative person is a cowardly person: he thinks too much, he cannot take any jumps.

And meditation is a jump: from the head to the heart, and ultimately from the heart to the being. You will be going deeper and deeper, where calculations will have to be left behind, where all logic becomes irrelevant. You cannot carry your cleverness there.

In fact, cleverness is not true intelligence either; cleverness is a poor substitute for intelligence. People who are not intelligent learn how to be clever. People who are intelligent need not be clever; they are innocent, they need not be cunning. They function out of a state of not-knowing.

If you are a businessman, that's okay. If Jesus can become a meditator and a sannyasin, and ultimately a christ, a buddha... and he was the son of a carpenter, helping his father, bringing wood, cutting wood. If a carpenter's son can become a buddha, why not you?

Kabir was a weaver. He continued his work his whole life; even after his enlightenment he was still weaving; he loved it! Many times his disciples asked him, prayed to him with tears in their eyes, that "You need not work anymore -- we are here to take care of you! So many disciples, why go on in your old age spinning, weaving?"

And Kabir would say, "But do you know for whom I am weaving, for whom I am spinning? For God! -- because everyone is now a god to me. It is my way of prayer."

If Kabir can become a buddha and still remain a weaver, why can't you?

But business should not enter into your being. Business should be just an outside thing, just one of the ways of livelihood. When you close your shop, forget all about your business. When you come home, don't carry the shop in your head. When you are home with your wife, with your children, don't be a businessman. That is ugly: that means your being is becoming colored by your doing. Doing is a superficial thing. The being should remain transcendental to your doing and you should always be capable of putting your doing aside and entering into the world of your being. That's what meditation is all about.

A marriage broker was trying to arrange a match between a businessman and a beautiful young girl. But the businessman was very cagey. "Before I buy goods," the businessman said, "I look over samples, and before I get married I must also have a sample."

"But good heavens, man, you can't ask a respectable girl for a thing like that!" the broker replied.

"Sorry," insisted the other, "I am strictly business and I want it done in my way or not at all."

The broker went off in despair to talk with the girl. "I have got you a fine fellow," he said, "with lots of money. But strictly business he is, and he don't do nothing blind. He must have a sample."

"Listen," said the girl. "I am as smart in business as he is. Samples I won't give him -- references I will!"

If you are THAT kind of businessman, Ram Prasad, then it is going to be difficult to meditate and impossible to be a sannyasin.

But you have come here, you have been listening to me; even the desire to become a sannyasin has arisen in you. That is a good indication that business has not yet poisoned your soul totally. A part of you is still available for love, a part of you is still available for God. A part of you is still not businesslike -- otherwise you would not be here.

Businesslike people can't come to me; it is impossible for them to have any communion with me. They can't understand a single word uttered here -- and what to say about the silence that is present here? They live in a totally different world, in a very mundane world.

It was quite a swanky bar in the best part of town. The new arrival ordered a bottle of beer. Paying with a dollar bill, he was surprised when the young bartender gave him ninety cents change. When questioned about it the bartender said that a dime was all he was charging.

The customer, being hungry and pleased with the apparently low prices of the place, ordered a ham and cheese sandwich on rye.

"That will be fifteen cents," said the barkeeper.

The customer's eyes widened: "I can't understand. How can you sell stuff so low?" he asked.

"Listen, buddy," said the bartender, "I just work here. I am not the boss. He is upstairs with my wife and I am doing the same thing to him down here!"

There is a certain mind which functions always in a businesslike way; in every dimension of life he is always a businessman. If you are that kind of businessman, then this is not the place for you.

This is the place for gamblers. This is the place for people who can risk -- who can risk all for nothing. Yes, exactly all for nothing, because meditation will bring you to nothingness. But those who arrive at the nothingness of meditation, immediately become aware that they have arrived at the fullness of God, too. Nothingness of you is the fullness of God, it is the other aspect. YOU become nothing, and suddenly a great plenitude descends in you -- you are overflowing with God. By becoming nothing you become spacious, you become a host to the great guest.

But if you are continuously calculating you cannot become nothing. How can you drop all for being nothing? You will always be calculating: you will move cautiously.

Then this is not the place for you. Then you go to some old, traditional, pseudo teachers. They will console you. They will tell you that you can remain a businessman and still can open a bank account in paradise. Be charitable, give some charity: donate to the poor; donate to the temple, or the church, or the synagogue; to the hospital; to the school -- and you will be rewarded in your afterlife. Just do virtuous things which you can afford. If you exploit people, you can always give a portion back to them.

I have heard:

In a church the priest was telling the people, "The building is getting very old and we need money."

Nobody responded -- all businessmen! Everybody was looking at each other; everybody was waiting and expecting that somebody would be foolish enough.

And then a woman stood up -- the prostitute of the town! -- and she said, "I donate ten thousand dollars to the church."

The priest could not believe his ears, his eyes! For a moment he was in shock, and then he said, "But I cannot accept your money -- I cannot accept any wrong money."

One businessman stood up and said, "You don't worry, that is our money! It is only coming via her -- you can accept it!"

You can donate a little bit to the church, to some charitable institution, you can give some money to the poor people. These are the consolations. And a place for you will be reserved in heaven.

Don't be such a fool -- heaven is not so cheap. In fact, there is no place like heaven anywhere; it is something inside you. No charity can lead you there, but if you reach there your whole life becomes a charity; that is a totally different phenomenon. If you reach there, your whole life becomes compassion.

Remain a businessman, but for a few hours forget all about it. I am not here to tell you to escape from your ordinary life. I am here to tell you the ways and the means, the alchemy, to transform the ordinary into the extraordinary. Be a businessman in your shop and don't be a businessman at your home. And sometimes for a few hours forget even the home, the family, the wife, the children. For a few hours just be alone with yourself. Sink deeper and deeper into your own being. Enjoy yourself, love yourself.

And slowly slowly, you will become aware, a great joy is welling up, with no cause from the outside world, uncaused from the outside. It is your own flavor, it is your own flowering. This is meditation.

Sitting silently, doing nothing, the spring comes and the grass grows by itself. Sit silently, doing nothing, and wait for the spring. It comes, it always comes, and when it comes, the grass grows by itself. You will see great joy arising in you for no reason at all. Then share it, then give it to people! Then your charity will be inner. Then it will not be just a means to attain to some goal; then it will have intrinsic value.

And once you have become a meditator, sannyas is not far away! My sannyas particularly is nothing but living in the ordinary world, but living in such a way that you are not possessed by it; remaining transcendental, remaining in the world and yet a little above it. That is sannyas.

It is not the old sannyas, Ram Prasad: in that you have to escape from your wife, your children, your business, and go to the Himalayas. That kind of thing has not worked at all. Many went to the Himalayas, but they carried their stupid minds with them. The Himalayas have not been of any help to them; on the contrary, they have destroyed the beauty of the Himalayas, that's all. How can the Himalayas help you? You can leave the world, but you cannot leave your mind here. The mind will go with you; it is inside you. And wherever you are, your same mind will create the same kind of world around you.

A great mystic was dying. He called his disciple, the chief disciple. The disciple rejoiced very much that

the master is calling him. There is a great crowd and he is calling only him; he must be giving some secret key that he has not given to anybody up to now. "This is the way he is choosing me as his successor!" He came close.

The master said, "I have only one thing to tell you. I didn't listen to my master -- he had also told me when he was dying, but I was just a fool and I didn't listen, and I didn't even understand what he meant. But I am telling you from my own experience he is right, although it had looked very absurd when he said it to me."

The disciple asked, "What is it? Please tell me. I will try to follow it word by word."

The master said, "It is a very simple thing: never, never in your life keep a cat in your house!" And before the disciple could have asked why, the master died!

Now he was at a loss -- what a stupid kind of thing! And now whom to ask? He inquired of some old people in the village, "Is there any clue to this message? There must be something mysterious in this!"

One old man said, "Yes, I know, because his master -- your master's master -- had also told him, 'Never, never keep a cat in your house!' but he didn't listen. I know the whole story."

The disciple said, "Please tell me so I can understand. What is the secret hidden behind it? I want it to be decoded for me so I can follow it."

The old man laughed. He said, "It is a simple thing, it is not absurd. Your master's master had given him a great message, but he never inquired, 'What is the meaning of it?' You are at least intelligent enough to inquire about it. He simply forgot about it. Your master was young when the message was given; he used to live in the forest. He had only just two clothes with him; that was all that he possessed. But there were big rats in the house and they would destroy his clothes, and again and again he would have to ask the villagers for new clothes.

"The villagers said, 'Why don't you keep a cat? You just keep a cat and the cat will eat the rats and there will be no problem. Otherwise -- we are poor people -- how can we go on supplying you new clothes every month?'

"It was so logical that he asked somebody for a cat. He got a cat, but then the problems started. The cat certainly saved his clothes, but the cat needed milk because once the rats were finished the cat was starving. And the poor man could not meditate because the cat was always there, crying, weeping, going round and round and round him.

"He went to the villagers and they said, 'This is a difficult thing -- now we will have to supply milk for you. We can give you a cow. You be finished, you keep the cow. You can drink, and your cat can also survive. That way you need not come every day for your food either.'

"The idea was perfectly right. He took the cow... now the world started. That's how the world starts. The cow needed grass, and the people said, 'We will come in the coming holidays and we will clear the forest, prepare the ground. You start growing a little wheat, other things, and leave a part for the grass.'

"And the villagers came according to their promise. They cleared the forest, they cleaned the soil, they planted wheat. But now it was such a problem: you have to water.... And the whole day the poor man was engaged in looking after the field. No time to meditate, no time to read the scriptures!

"He again went to the villagers. He said, 'I am getting deeper and deeper into difficulties. Now the question is, when to meditate -- no time is left.'

"They said, 'You wait. One woman has just become a widow, and she is young and we are afraid that she will tempt the young people in the town. You please take her with you. And she is healthy enough -- she will take care of your field, the cow, the cat, and she will prepare food for you, and she is very religious too. And don't be worried, she will not disturb you.'

"That's how things move to their logical conclusion. Now from the cat, how far the man had moved!

"And the woman came and she started looking after him, and he was very happy for a few days. And she would massage his feet... and slowly slowly, what was going to happen happened: they got married. And when you get married in India, at least one dozen children -- one dozen is the minimum! So all meditation, all sannyas, disappeared.

"He remembered only when he was dying. He remembered again that when HIS master was dying he had told him, 'Beware of the cats.' That's why he has told you. Now you be aware of the cats! Just one step in the wrong direction and you have to go the wrong way; and your mind is with you wherever you go."

I have moved in the Himalayas. Once I was in a deep part of the Himalayas with two of my friends. We entered an empty cave; it was so beautiful that we stayed the night there.

In the morning a monk came and he said, "Get out! This is MY cave!"

I said, "How can this cave be yours? I don't see -- this is a natural cave. You don't claim it, you can't claim it -- you have not made it. And you have renounced the world, your house, your wife, your children, your money, and everything, and now you are claiming, 'This is MY cave -- you get out of it!' This is nobody's cave!"

He was very angry. He said, "You don't know me -- I am a dangerous man! I can't leave it to you. I have been living in this cave for thirteen years!"

We provoked him as much as we could and he was all fire, ready to fight, ready to kill! And then I said to him, "Wait -- we will leave. We were just provoking you to show you that thirteen years have passed, but you have the same mind. Now this cave is 'yours', because you have lived here thirteen years so it is yours. You had not brought it with your birth and you will not take it away when you die. And we are not going to stay here forever, just an overnight stay. We are just travelers, we are not monks. I have just come to see how many stupid people are living in these parts -- and you seem to be the tops!"

You can leave the world... you will be the same. You will again create the same world, because you carry the blueprint in your mind. It is not a question of leaving the world, it is a question of changing the mind, renouncing the mind. That's what meditation is and that's what sannyas is.

The last question:

BELOVED MASTER,
WHAT IS UNAWARENESS?

Dinkar, to be in the mind, to be identified with the mind, is unawareness. To think that "I am the mind," is unawareness.

To know that mind is only a mechanism just as the body is, to know that the mind is separate.... The night comes, the morning comes: you don't get identified with the night. You don't say, "I am night," you don't say, "I am morning." The night comes, the morning comes, the day comes, again the night comes; the wheel goes on moving, but you remain alert that you are not these things. The same is the case with the mind.

Anger comes, but you forget -- you become anger. Greed comes, you forget -- you become greed. Hate comes, you forget -- you become hate. This is unawareness.

Awareness is watching that the mind is full of greed, full of anger, full of hate or full of lust, but you are simply a watcher. Then you can see greed arising, becoming a great, dark cloud, then dispersing -- and you remain untouched. How long can it remain? Your anger is momentary, your greed is momentary, your lust is momentary. Just watch a little and you will be surprised: it comes and it goes. And you are remaining there unaffected, cool, calm.

A great king asked a Sufi mystic to give him something in writing -- a sutra, a small maxim which would help him in every possible situation, good, bad, which would help him in success, in failure, in life, in death.

The Sufi gave him his ring and told him, "There is a message. Whenever you are really in need, in a real emergency, just open the ring, take up the diamond, and inside you will find the message -- but not out of curiosity, only when there is real danger which you cannot face on your own and you need me, you can see the message."

Many times the king became curious what is in there, but he resisted his temptation: he had given his promise, his word. He was a man of his word.

After ten years he was attacked and defeated. He ran away into the forest, into the mountains, and the enemy was following him. He could hear the horses coming closer and closer -- it was death coming closer. They would kill him! But he was going as fast as he could on his horse. Tired he was, tired was his horse; wounded he was, wounded was his horse.

And then suddenly he came to a cul-de-sac. The way ended; there was an abyss. And there was no possibility of turning back because the enemy was closing in, at every moment coming closer. He could not

take the jump into the abyss; that was sure death. Except for waiting there was nothing to do.

Suddenly he remembered the ring. He opened the ring, removed the diamond. Inside there was a piece of paper; on the piece of paper just a simple, single sentence: "This too will pass away." And suddenly a great calmness descended on him: "This too will pass away."

And it happened exactly like that. He was hearing those noises coming closer; by and by he started hearing them going farther away. They had taken a wrong turn. He had passed a crossroad, they must have moved on some other road. Then he gathered his armies, fought the enemies again, won back his kingdom. He was received with great joy, garlanded, flowers showered, the whole capitol decorated for his welcome.

Suddenly he felt great ego arising in him. Again he remembered the message, "This too will pass away," and the ego disappeared. And all those garlands and all that welcome became just a child's play. In failure it helped, in success it helped.

That became his meditation, that became his mantra. So whatsoever would come he would repeat deep down -- not verbally, but the feeling would be there in his heart -- "This too will pass away."

If you can remember it, then whatsoever comes into your mind you remain simply a witness: "This too will pass away." That witnessing is awareness -- but we are identified. We become greed, we become anger, we become lust. Whatsoever comes in front of our consciousness, we become identified with it. It is as foolish as when it happens to very small children.

Have you tried it? Just put a mirror before a very small child. He will look in the mirror very surprised, with wide open eyes he will look: "Who is this fellow?" He will try to catch hold, but he cannot catch hold of the person. And then, if the child is intelligent, he will try to go to the back of the mirror: "Maybe the child is hiding behind the mirror." He is not yet aware that it is only a mirror; there is no reality.

Mind is only a mirror: it reflects the clouds of the world, it reflects all that happens around in the world. Somebody insults and there is anger -- it is a reflection. Somebody beautiful passes by and it reflects -- it is lust. And you immediately become identified with it.

Keep a little distance... and slowly slowly, you will find that the distance goes on growing. One day the mind is so far far away, it does not affect you at all.

This is coming home, this is buddhahood. AES DHAMMO SANANTANO: this is the inexhaustible law of life. If you can be a witness you will be able to pass through a great transformation: you will know your real self.

The old maid sat stroking the head of her pet tomcat and worrying about what she had missed all her life, when all at once, a fairy appeared with her wand and told the old maid she was ready to give her any three wishes she might make. The fairy asked that she not get excited but take her time and decide on her wants carefully.

Her first wish was that she might have a beautiful body. The wand was waved and her wish granted. When she examined the result in the mirror, her second wish was immediate: that she be given clothing to drape this wonderful figure. Her wish was again fulfilled with racks of beautiful clothes made to fit perfectly.

When asked for the third wish, she said she wanted a man.

Said the fairy, "You have a beautiful cat there. How about making a man out of him for you?"

That was entirely agreeable, and the tomcat became a man. The old maid was very happy. When asked if she were entirely satisfied, she said she was. Then the fairy asked the man if he were entirely satisfied. "Yes," said he, "but she won't be."

"Why?"

"She forgot about that trip to the veterinarian!"

You go on doing things, unaware of what you are doing. You go on asking for things, unaware what you are asking for. If all your desires are fulfilled you will be the most miserable man in the world; it is good that they are not fulfilled.

The really religious person never asks anything from God. He says, "Thy will be done, thy kingdom come. Because what can I ask out of my unawareness? Whatsoever I ask is going to be wrong." He asks only one thing: "Thy will be done."

Be meditative, be prayerful. Remember these two sutras: "This too will pass away" -- that will help you to meditate -- and the second sutra, "Thy will be done"; that will help you to be prayerful. And when

meditation and prayer meet, you are at the highest peak of consciousness possible.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

Chapter #5
Chapter title: Live in joy

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LIVE IN JOY,
IN LOVE,
EVEN AMONG THOSE WHO HATE.

LIVE IN JOY,
IN HEALTH,
EVEN AMONG THE AFFLICTED.

LIVE IN JOY,
IN PEACE,
EVEN AMONG THE TROUBLED.

LIVE IN JOY,
WITHOUT POSSESSIONS,
LIKE THE SHINING ONES.

THE WINNER SOWS HATRED
BECAUSE THE LOSER SUFFERS.
LET GO OF WINNING AND LOSING
AND FIND JOY.

THERE IS NO FIRE LIKE PASSION,
NO CRIME LIKE HATRED,
NO SORROW LIKE SEPARATION,
NO SICKNESS LIKE HUNGER,
AND NO JOY LIKE THE JOY OF FREEDOM.

HEALTH, CONTENTMENT AND TRUST
ARE YOUR GREATEST POSSESSIONS,
AND FREEDOM YOUR GREATEST JOY.

LOOK WITHIN.
BE STILL.
FREE FROM FEAR AND ATTACHMENT
KNOW THE SWEET JOY OF THE WAY.

HOW JOYFUL TO LOOK UPON THE AWAKENED
AND TO KEEP COMPANY WITH THE WISE.

HOW LONG THE ROAD TO THE MAN
WHO TRAVELS WITH A FOOL.
BUT WHOEVER FOLLOWS THOSE WHO FOLLOW THE WAY
DISCOVERS HIS FAMILY, AND IS FILLED WITH JOY.

FOLLOW THEN THE SHINING ONES,
THE WISE, THE AWAKENED, THE LOVING,
FOR THEY KNOW HOW TO WORK AND FORBEAR.

FOLLOW THEM
AS THE MOON FOLLOWS THE PATH OF THE STARS.

It is a pleasant surprise to meditate on these sutras of today. They go against the idea that prevails all over the world about Gautama the Buddha. He is represented by his enemies and even by his friends and followers as the pessimist PAR EXCELLENCE. He is not a pessimist at all; he is one of the most joyous persons ever. These sutras will give you immense insight into the heart of this awakened man:

LIVE IN JOY,
IN LOVE,
EVEN AMONG THOSE WHO HATE.

Joy is the keyword of all these sutras. Joy is not happiness, because happiness is always mixed with unhappiness. It is never found in purity, it is always polluted. It always has a long shadow of misery behind it. Just as day is followed by night, happiness is followed by unhappiness.

Then what is joy? Joy is a state of transcendence. One is neither happy nor unhappy, but utterly peaceful, quiet, in absolute equilibrium; so silent and so alive that his silence is a song, that his song is nothing but his silence. Joy is forever; happiness is momentary. Happiness is caused by the outside, hence can be taken away from the outside -- you have to depend on others. And any dependence is ugly, any dependence is a bondage. Joy arises within, it has nothing to do with the outside. It is not caused by others, it is not caused at all. It is the spontaneous flow of your own energy.

If your energy is stagnant there is no joy. If your energy becomes a flow, a movement, a river, there is great joy -- for no other reason, just because you become more fluid, more flowing, more alive. A song is born in your heart, a great ecstasy arises.

It is a surprise when it arises, because you cannot find any cause for it. It is the most mysterious experience in life: something uncaused, something beyond the law of cause and effect. It need not be caused because it is your intrinsic nature, you are born with it. It is something inborn, it is YOU in your totality, flowing.

Whenever you are flowing, you are flowing towards the ocean. That is the joy: the dance of the river moving towards the ocean to meet the ultimate beloved. When your life is a stagnant pool you are simply dying. You are not moving anywhere -- no ocean, no hope. But when you are flowing, the ocean is coming closer every moment, and the closer the river comes, the more dance there is, the more ecstasy there is.

Your consciousness is a river. Buddha has called it a continuum. It is a continuity, an eternal continuity, an eternal flow. Buddha has never thought about you and your being as something static. In his vision, the word 'being' is not right. According to him, being is nothing but becoming. He denies being; he accepts becoming, because being gives you a static idea of something inside you like a rock. Becoming gives you a totally different idea: like a river, like a lotus opening, like a sunrise. Something is constantly happening. You are not sitting there like a rock, you are growing.

Buddha changes the whole metaphysics: he replaces being by becoming, he replaces things by processes, he replaces nouns by verbs.

LIVE IN JOY.... Live in your own innermost nature, with absolute acceptance of whosoever you are. Don't try to manipulate yourself according to others' ideas. Just BE yourself, your authentic nature... and joy is bound to arise; it wells up within you.

When the tree is taken care of, watered, looked after, it naturally blooms one day. When the spring comes there is great flowering. So is it with man. Take care of yourself. Find a right soil for your being, find a right climate, and go deeper and deeper into yourself. Don't explore the world; explore your nature. Because by exploring the world you may have many possessions, but you will not be a master. But by exploring yourself you may not have many possessions, but you will be a master. It is better to be a master of yourself than to be a master of the whole world.

LIVE IN JOY, IN LOVE.... And one who lives in joy naturally lives in love. Love is the fragrance of the flower of joy. Inside there is joy; you cannot contain it. It is so much, it is unbearable. If you try to be miserly about it, you will feel pain. Joy can be so much that if you don't share it, it can become suffering, it can become pain.

Joy has to be shared; by sharing it you are unburdened, by sharing it new sources open up within you, new streams, new springs. That sharing of your joy is love. Hence one thing has to be remembered: you cannot love unless you have attained to joy.

And millions of people go on doing that: they want to love and they don't know anything about what joy is. Then their love is hollow, empty, meaningless. Then their love brings despair, misery, anguish; it creates hell. Unless you have joy you can't be in love. You have nothing to give, you are a beggar yourself. First you need to be a king -- and your joy will make you a king.

When you are radiating joy.... Buddha says: When you have become the shining one, when your hidden secrets are no longer secrets but are flowering in the wind, in the rain, in the sun; when your imprisoned splendor is released, when your mystery has become an open phenomenon, when it is vibrating around you, pulsating around you, when it is in your breath, in your heartbeat -- then you can love. Then you touch dust and the dust is transformed into the divine. Then whatsoever you touch becomes gold. Ordinary pebbles in your hand will be transmuted into diamonds, emeralds. Ordinary pebbles... people touched by you will not be ordinary anymore.

A man who has attained to joy becomes a source of great transformation for many people. His flame has been lit, now he can help others. The unlit flames coming closer to the one who has become afire with joy, can also become lit.

That's what SATSANG is, that's what communion with a master is: coming closer to his fire, coming closer to his splendor, coming closer to his glory, coming closer to what has happened to him. And just by coming closer the flame jumps into you and you are never the same again.

Love is possible only when your flame is lit. Otherwise you are a dark continent -- and you are pretending to give light to others? Love is light, hate is darkness. You are dark within and trying to give light to others? You will only succeed in giving them more darkness -- and they are already in darkness. You will multiply their darkness, you will make them more miserable. Don't try to do that, because it is impossible, it is not according to the nature of things. It can't happen. You can hope, but all your hope is in vain. First be filled with joy.

LIVE IN JOY, IN LOVE, EVEN AMONG THOSE WHO HATE. And then it is not a question of what others do to you. Then one can love even those who hate him. Then one can live in love and joy even amongst enemies.

A disciple of Buddha became enlightened, and Buddha said to him, "Now that you have entered the temple, go and spread the message, because there are many who need a little help, there are many who are drowning in the river of sorrow. Now that you have learned how to swim -- help others. Now you have the boat, you can take them to the other shore. Remember the way I helped you; now you go and help others."

The disciple said, "Whatever you say I will do; I will go. It hurts to leave you. It hurts, it is painful to go away from you, but if you say so, I will go. If you had told me before...." See the love of a disciple, of a devotee! He says, "If you had told me before, I would not have tried for enlightenment at all, because to be with you is far more significant. I would have risked enlightenment, I would have dropped the very project, if I had known before that I would have to leave. But now it is too late. If you say so, I will go."

Buddha said to him, "You can choose the direction, the place, where you would like to go."

In Bihar there was one part where no disciple of Buddha had ever gone: Suka was the name of the place. The disciple said, "I will go to Suka."

Buddha looked a little surprised. The disciple was young, very young, not only in age but young also in his enlightenment. He did not know the ways of the world. Buddha said, "You are not aware, it seems, that the people of Suka are very dangerous people, murderers, thieves, robbers. That's why no one has chosen to go there yet."

The young man said, "But that's why I am choosing to go there, because they also need your message. They also need you, and more so than others. Bless me so that I can go and help a few people there."

Buddha said, "Then you will have to answer three questions. The first is: those people are so mischievous -- I know them -- if you go there they won't listen to you. They will insult you, they will try to humiliate you, they are going to be very nasty to you. When they will insult you and be nasty to you, how are you going to respond?"

The young man said, "There is no need to ask me -- you know how I am going to respond. I will thank them, will be grateful to them, because they are good people. They only insult me, they only humiliate me. They could have beaten me and they are not beating me. They could have thrown stones at me and they are not throwing stones at me. They are good people! I will be grateful to them that they are not harming my body."

Buddha said, "And if they start hitting you, beating you, wounding you, throwing stones at you, then what will your response be?"

And the young man said, "I will still be tremendously grateful to them that they are only throwing stones at me, beating me, but are still leaving me alive, are not killing me. They could have killed me!"

Buddha said, "Now the last question. If they kill you, by the time you are dying, in those last moments when you are dying, what will be your response?"

The young man said, "I will still be grateful to them because they have only killed my body; they cannot kill me. And sooner or later my body is going to go anyway. And I will also be grateful that they have destroyed my body and now they have taken from me all opportunities of committing any error. I will not be able to commit any error, I will not be able to go astray. I will be thankful, I will die with great gratitude."

Buddha said, "Now you can go anywhere. You can go to Suka or wherever you choose, you are ready. If this is your response, you have become a buddha -- you are the shining one."

It is not a question of loving those who love you. That is very ordinary, that is businesslike, a bargain. The real love is to love those who hate you. Right now even to love those who love you is not possible, because you don't know what joy is. But when you know joy, the miracle happens, the magic. Then you are capable of loving those who hate you. In fact, it is no longer a question of loving somebody or not loving somebody, because YOU become love; you don't have anything else left.

In the Koran, I have heard, there is a statement, "Hate the Devil." A great Sufi mystic woman, Rabiya, canceled that line from HER Koran. Hassan, another famous mystic, was staying with Rabiya; he saw Rabiya doing it. He said, "What are you doing? The Koran cannot be corrected -- that is blasphemy. You cannot cut any statement from the Koran; it is perfect as it is. There is no possibility of any improvement. What are you doing?"

Rabiya said, "Hassan, I have to do it! It is not a question of the Koran, it is something totally different: since I have known God I cannot hate. It is not a question of the Devil, I simply cannot hate. Even if the Devil comes in front of me I will love him, because now I can only love; I am incapable of hate -- that has disappeared. If one is full of light he can give you only light; whether you are a friend or an enemy does not matter.

"From where," Rabiya says, "can I bring darkness to throw on the Devil? It is no longer anywhere -- I am light. My light will fall on the Devil as much as on God. Now, for me, there is no God and no Devil, I

cannot even make a distinction. My whole being is transformed into love; nothing is left.
"I am not correcting the Koran -- who am I to correct it? -- but this statement is no longer relevant to me. And this is MY copy; I am not correcting anybody else's Koran. I have the right to put my copy right according to myself. This statement hits me hard whenever I come across it. I cannot make any sense out of it; hence I am crossing it out."

A man who is full of joy and love can't help it. He loves friends, he loves enemies. It is not a question of decision on his part; love is now his nature, like breathing. Will you stop breathing if an enemy comes to see you? Will you say, "How can I breathe in front of my enemy?" Will you say, "How can I breathe because my enemy is also breathing and his air which has passed through his lungs may enter into me? I can't breathe." You will suffocate, you will die. It will be suicide and utterly stupid.

On the way a moment comes when love is just like breathing -- the breathing of your soul. You go on loving.

In this light you can understand Jesus' statement: Love your enemies as yourself. If you ask Buddha, he will say: There is no need to do such a thing, because you can't do otherwise. You have to love. In fact YOU ARE LOVE, so wherever you are -- in flowers, in thorns, in the dark night, in the full noontide, in misery surrounding you like an ocean or in great success -- it does not matter. You remain love; everything else becomes immaterial. Your love becomes something of the eternal, it continues. One may accept it, one may not accept it, but you can't hate; you have to be your true nature.

LIVE IN JOY, Buddha repeats,

IN HEALTH,
EVEN AMONG THE AFFLICTED.

By health Buddha means wholeness. Health comes from the same root as 'healing'. A healed person is a healthy person, a healed person is a whole person. By "health" Buddha does not mean the ordinary, medical meaning of the term; his meaning is not medicinal, it is meditational -- although you will be surprised to know that the words 'meditation' and 'medicine' both come from the same root. Medicine heals you physically, meditation heals you spiritually. Both are healing processes, both bring health.

But Buddha is not talking about the health of the body; he is talking about the health of your soul. Be whole, be total. Don't be fragmentary, don't be divided. Be an individual, literally: indivisible, one piece.

People are not one piece; they are many fragments, somehow holding themselves together. They can fall apart at any moment. They are all Humpty-Dumpties, just bundles of many things. Any new situation, any new danger, any insecurity, and they can fall apart. Your wife dies or you go bankrupt or you are unemployed -- any small thing can prove the last straw on the camel's back. The difference is only of degrees. Somebody is boiling at ninety-eight degrees, somebody at ninety-nine; somebody may be ninety-nine point nine degrees, but the difference is only of degrees, and any small thing can change the balance. You can go insane at any moment, because inside you are already a crowd.

So many desires, so many dreams, so many people are living in you. If you watch carefully, you will not find one person there but many faces, changing every moment. It is as if you are just a marketplace where so many people are going and coming, so much noise, and nothing makes sense.

Just the other day, Subhash asked a question: "Beloved Master, do you ever dream?"

You can dream only if you are many. You can dream only if you have many desires. I have none. Dreams are a by-product of desiring: what you desire in the day, you dream in the night. Dreaming is a hangover; something has remained incomplete in the day that has to be completed. The mind is a perfectionist; it wants to try, in every possible way, to complete things.

On the road you saw a beautiful restaurant, but you were in a hurry. You were going for some work and you could not enter into the restaurant. And the smell of the food was so enchanting and the color of the food.... You wanted to go in but you could not. You will dream about the restaurant; you will have to dream just to complete the whole process, so that it drops and no longer goes on hanging onto you. But your dreams will reflect your insanity.

A sane person cannot dream -- but by a "sane person" I mean a shining one, a buddha. I don't mean by "sane" what YOU mean by the word. To you, the insane people are in the insane asylums and everybody outside is sane. That is not so. Just the wall of the asylum does not divide the sane from the insane. There

are insane people inside and there are insane people outside. The people who are outside have not yet been caught or maybe they are still within the boundary of normal behavior. At least on the surface they can manage; in their innermost core they may be insane.

I cannot dream even if I want to; it is impossible. Whenever I am sitting I am simply sitting -- there is no thought. And when I am sleeping I am simply sleeping -- there is no dream. But Subhash must be suffering from dreams. Everybody is suffering, day in, day out.

"I am worried. Last night I dreamed I was alone with a hundred beautiful blondes, a hundred beautiful brunettes and a hundred beautiful redheads. It was horrible!"
"Good heavens, man! What is so horrible about that?" asked the psychiatrist of the patient.
"I dreamed that I was a girl, too!"

Your dreams will reflect you. Who else can they reflect? Your dreams are keys; through your dreams much can be known about you.

The whole of psychoanalysis depends on your dreams for clues. When you are awake you are not trustworthy; what you say about yourself is deceptive. In your dreams you are more innocent, because there is nobody to control and repress. The conscience is fast asleep, morality is gone; you are more natural, more normal. In your dreams you are purer. Hence psychoanalysis has to depend on your dreams and through your dreams it comes to conclusions about you.

This is a very sad state of affairs: that you cannot be trusted at all, because you say one thing and you are totally something else. And it is not that you deliberately try to deceive; deception has almost become your second nature. That's why you immediately forget your dreams; it is a strategy of the mind. Within five seconds of waking up... when you wake up there is a little lingering, a little memory -- just a few fragments, the last parts of your dreams. But within five seconds they are gone. By the time you are out of bed all your dreams have disappeared, you have forgotten all about them. Unless you make a very conscious effort you will not be able to remember them. This is a strategy of the mind, it simply closes the door, because your dreams can be a disturbance to you.

If you come to know that in your dream you killed your father it will be heavy on you, you may feel guilty. If you are a very very moralistic, puritanical person and you see that in your dream you had eloped, escaped with the wife of your neighbor and you were enjoying it, you will be disturbed. You will become suspicious about your morality, about your purity. It will hang over you like a dark cloud.

The mind simply cuts you off from your dreams. It has created two kinds of worlds: one, the dreaming world, totally separate, and one, the so-called waking world, totally separate. You live in compartments. When you enter into dreaming you forget all about waking; when you enter into waking you forget all about dreaming.

The buddha is awake even while he is asleep. He has no compartments in his being. He is not many, he is one. Because he is one and he has no clinging to memories and no desires for the future, the present is enough for him. Then he lives moment to moment in its totality; he does not go on living partially. Your dreams simply show that you live partially, and the unlived parts have to be lived in your dreams. If you live totally each moment, then there is no possibility of any dreams.

Once it happened:

A Sufi came to me, a very beautiful person, and doing Sufi meditation -- ZIKR -- he had become capable of reading other people's thoughts. Some of his disciples, who were known to me, wanted him to come and read my thoughts.
I said, "Okay, bring him."

The man was really capable. He would simply close his eyes and he would start saying what thoughts are passing within you. For half an hour he remained with closed eyes, very puzzled. Then he finally gave up. He said, "But I don't see anything, just utter emptiness." He said, "This is the first time that I can't read. What have you done to me?"

I had not done anything to him. I said to him, "I have not done anything. I am simply sitting here, not doing anything to you or to anybody else. But how can you read if there are no thoughts? It is not that I have stopped your capacity to read."

He was thinking that I had done some damage to his thought reading. I said, "I have not done anything. If you want, I can start bringing up a few thoughts. It will be an effort. Just the way I speak outside I will

start speaking inside. I will have to think of my sannyasins and I will have to speak to them -- then you can read. Your capacity is intact. But I was just sitting silently, the way I always sit when I am alone. Neither in the daytime am I thinking, nor in the night am I dreaming. All dreams disappeared the day desires disappeared. All thoughts became meaningless the day I came to know that I am not the mind. But I understand your difficulties, I understand your confusion...."

A wealthy tycoon went for a cruise on his fancy yacht, taking with him five buddies, six gorgeous girls and a sailor to man the ship. They encountered a serious storm and the boat went down with the tycoon and his buddies, but the women and the sailor managed to make it to a desert island along with a waterproof bag of limited provisions.

All went well for almost a week. Our sailor friend had his Monday, Tuesday, Wednesday, Thursday, Friday and Saturday well taken care of. The only problem was that they were running out of food.

On Sunday a voluptuous native woman approached bearing gifts of bananas, coconuts and other edibles. The gorgeous girls were overjoyed. "We are saved!" they cried.

But the sailor muttered resignedly to himself, "There go my Sundays!"

You are living inside in a very confused state. And not only young people; even when they become old the same state continues -- not only continues, it becomes more and more confusing because, as you accumulate experience, your confusion becomes greater.

Interviewing the sixty-five-year-old rodeo champion in Amarillo, Texas, the New York newspaperman remarked, "You are really an extraordinary man to be a rodeo champion at your age."

"Heck," said the cowboy, "I am not nearly the man my pa is. He was just signed to play guard for a pro football team, and he is eighty-eight."

"Amazing!" gasped the journalist. "I would like to meet your father."

"Can't right now. He is in Fort Worth standing up for grandpa. Grandpa is getting married tomorrow; he is one hundred and fourteen."

"Your family is simply unbelievable!" said the newspaperman. "Here you are, a rodeo champion at sixty-five. Your father is a football player at eighty-eight. And now your grandpa wants to get married at one hundred and fourteen."

"Hell, mister, you got that wrong," said the Texan, "Grandpa does not want to get married -- he has to!"

You go on accumulating. Your childhood is the closest to buddhahood. As you grow old you grow insane. As you grow old, you go farther and farther away from buddhahood. It is really a very strange state; it should not be so. One should grow TOWARDS buddhahood, but people grow in just the opposite direction.

Buddha says: LIVE IN JOY, IN HEALTH, EVEN AMONG THE AFFLICTED.

This is a very important sutra to be remembered -- more so because the Christians are creating a totally wrong approach to life. They say: When there is so much misery in the world, how can you be joyous? Sometimes they come to me and they say, "People are starving and people are poor. How can you teach people to dance and sing and be joyous? There are so many people afflicted with so many diseases, and you teach people meditation? This is selfishness!"

But that's exactly what Buddha is saying. He is saying: LIVE IN JOY, IN HEALTH, EVEN AMONG THE AFFLICTED.

LIVE IN JOY,
IN PEACE,
EVEN AMONG THE TROUBLED.

You cannot change the whole world. You have a small lifespan, it will be gone soon. You cannot make it a condition that "I will rejoice only when the whole world has changed and everybody is happy." That is never going to happen and it is not within your capacity to do it either.

People have decided to be miserable; that is their decision, otherwise nobody is forcing them to be miserable. Poverty is their decision, maybe taken unconsciously, but poverty is their decision. You can see

it happening.

Just three hundred years ago the native people of America were as poor as one can imagine. They had the land -- the same land -- but they had chosen a life-style which kept them poor. Now America has become the richest country. It is the same country, but with a different type of people.

And you will be surprised that the first people who arrived in America were not very virtuous, religious types of people -- no. In fact the virtuous and the religious remain miserable. The people, who reached America and Australia, the pioneers, were more down-to-earth people who believed in "Eat, drink and be merry." These were the people who transformed the whole fate of the American continent; they transformed a poor country into the richest ever.

Now the same can happen to this country, but it has taken a wrong style of life. And it has lived with this style of life for so many centuries that it seems it is the only way to live. And it worships people who support its style, because they fit with its ideology.

The people of this country cannot agree with me because I am trying to change the very style of life, the very pattern, the very structure of their thought, their mind, their being. They can become as rich as any country in the world, maybe the richest, but first they will have to change their whole style of thinking, living, being. They worship poverty -- how can they become rich? They condemn richness -- how can they become rich? They condemn all joys of the earth, they are all for renunciation, they are anti-life. How can life shower upon them its grace, its bliss, its joys? They are not receptive; they are completely blind and deaf.

If the only way you can be happy is to have everybody else happy, then you are never going to be happy. Buddha is stating a simple fact. He is saying: LIVE IN JOY, IN HEALTH, EVEN AMONG THE AFFLICTED. He is not saying don't help them, but by being ill yourself you cannot help them. By being poor yourself you cannot help the poor, although the poor will worship you because they will see how great a saint you are. They worshipped Mahatma Gandhi for the sheer reason that he tried to live like a poor man. But just by living like a poor man you are not going to help the poor. If the doctor also falls ill to help his patients, will you call him a saint? You will call him just stupid, because this is the time he needs all his health so that he can be helpful to people.

This is strange logic, but it has prevailed down the centuries: that if you want to help the poor, be poor, live a poor life, live just like the poor. Of course the poor people will give you great respect and honor, but that is not going to help the poor, it will only fulfill your ego. And any ego fulfilled creates misery for you, not joy.

LIVE IN JOY, IN HEALTH, EVEN AMONG THE AFFLICTED. LIVE IN JOY, IN PEACE, EVEN AMONG THE TROUBLED. That is the only way to help, the only way to serve. First be selfish, first transform yourself. Your life in peace, in joy, in health, can be a great source of nourishment for people who are starving for spiritual food.

People are not really starving for material things. Material richness is very simple: just a little more technology, a little more science, and people can be rich. The real problem is how to be inwardly rich. And when you are outwardly rich you will be surprised -- for the first time you become more acutely, more keenly aware of your inner poverty. For the first time all meaning in life disappears when you are outwardly rich, because in contrast, the inner poverty can be seen more clearly. Outside there is light all around and inside you are a dark island.

The rich man knows his poverty more than the poor person, because the poor person has no contrast. Outside there is darkness, inside there is darkness; he knows darkness is what life is. But when there is light outside you become desirous of a new phenomenon: you long for inner light. When you see that richness is possible outside, why can't you be rich inside?

LIVE IN JOY,
WITHOUT POSSESSIONS,
LIKE THE SHINING ONES.

Buddha says: Enjoy the world, enjoy the sun, the moon, the stars, the flowers, the sky, the earth. Live in joy and peace, without possessiveness. Don't possess. Use, but don't possess -- because the possessor cannot use. The possessor really becomes possessed by his own possessions. That's why so many rich people become very miserable, they live a poor life. They have all the money in the world, but they live in a poor

way.

The richest man in the world, just fifty years ago, was the nizam of Hyderabad -- the richest man in the world. In fact, his riches were so great that nobody has ever been able to estimate how much he had. His treasuries were full of diamonds; everything was made of diamonds. Even his paperweight was the biggest diamond in the world; even the Kohinoor is only one third the size of his paperweight.

When he died, his paperweight was found in his shoe. The diamonds were not counted because there were so many. They were weighed, not counted -- how many kilos, not how many diamonds -- who could count?

Each year the diamonds were brought out of the basements. He had the biggest palace in India, but all the roofs were not enough, because his diamonds were spread on the roofs of his palace just to give them a little sunlight every year.

But the man lived a life of such misery, you cannot believe it; even beggars live far better. He used to collect cigarettes which others had already smoked and thrown away -- just cigarette ends. He would not purchase cigarettes for himself, he would collect these cigarettes and smoke them. Such a miser! For fifty years he used only one single cap -- it was so dirty and stinking! He died in the same cap. He never used to change his clothes. And it is said that he used to purchase his clothes from the secondhand marketplace where old, rotten things, used things, are sold. His shoes must have been the dirtiest in the world, but he would only send them once in a while for repair, he would not purchase new shoes.

Now, the richest man in the world living in such misery and miserliness -- what had happened to this man? Possessiveness! Possessiveness was his disease, his mania. He wanted to possess everything. He would purchase diamonds all over the world; wherever there were diamonds his agent was there to purchase them. Just have more and more! But you cannot eat diamonds -- and he was eating the poorest kind of food. He was so afraid that he was unable to sleep at all -- constant fear that somebody might steal from him.

That's how the paperweight -- the costliest diamond that he had, three times more in weight than the Kohinoor -- was found in his shoe. When he was dying he had hidden it in his shoe so nobody could steal it -- otherwise the paperweight would be too visible, too much in the eyes of people. Even dying he was more concerned with the diamond than with his own life. He could never give anything to anybody.

This happens to people who become possessive: they don't use things, they are used by things. They are not masters, they are servants of their own things. They go on accumulating and they die without ever having enjoyed all that they had.

Buddha says: LIVE IN JOY, WITHOUT POSSESSIONS, LIKE THE SHINING ONES. Live like the buddhas, who don't possess a thing but can use everything. The world has to be used, not possessed. We come empty-handed and we go empty-handed, so there is no point in possessing anything. To be possessive is ugly -- but use everything! While you are, use the world, enjoy everything that the world makes available, and then go without looking back, without clinging to things.

This is the way of the buddhas. AES DHAMMO SANANTANO: this is the inexhaustible law of the buddhas. Then a buddha can be a beggar if he chooses to be so -- if that is his way -- or a buddha can be an emperor. There have been emperors who were buddhas.

In India there has been one man, Janaka, the father of Sita, Rama's wife, who was a buddha. He lived in the palace with all the richness of a great king and yet he was absolutely nonpossessive, he possessed nothing. It was just as if you are staying in a hotel; you don't possess anything. You stay for a few days and then you are gone. You use.

The intelligent person uses life and uses it beautifully, aesthetically, sensitively. Then the world has many treasures for him. He never becomes attached, because the moment you become attached you have fallen asleep.

THE WINNER SOWS HATRED
BECAUSE THE LOSER SUFFERS.
LET GO OF WINNING AND LOSING
AND FIND JOY.

How to find joy? Let your ambition disappear; ambition is the barrier. Ambition means an ego trip: "I want to be this, I want to be that -- more money, more power, more prestige." But remember, Buddha says: THE WINNER SOWS HATRED BECAUSE THE LOSER SUFFERS. LET GO OF WINNING AND

LOSING AND FIND JOY. If you want to find joy, forget about winning and losing. Life is a play, a game. Play it beautifully, forget all about losing and winning. The real sportsman's spirit is not that of winning or losing, it is not his real question. He enjoys playing; that is the real player. If you are playing to win, you will play with tension, anxiety. You are not concerned with the play itself, its joy and its mystery; you are more concerned with the outcome. This is not the right way to live in the world.

Live in the world without any idea of what is going to happen. Whether you are going to be a winner or a loser, it doesn't matter. Death takes everything away. Whether you lose or win is immaterial. The only thing that matters, and has always been, is how you played the game. Did you enjoy it? -- the game itself -- then each moment is of joy. You never sacrifice the moment for the future.

THERE IS NO FIRE LIKE PASSION....

Buddha says: Beware of lust. Love is beautiful, but lust is just fire. It burns you and burns you badly. It wounds you.

A marine regiment was sent back for rest after a rough tour of duty at the front. At the base they discovered a contingent of WACS billeted and awaiting assignment to various posts.

The marine colonel addressed himself to the WAC commander, warning her that his men had been in the front lines a long time and might not be too careful abut their attitudes towards the WACS. "Keep them locked up," he told the WAC commander, "if you don't want any trouble."

"Trouble?" said she. "There will be no trouble. My girls have it up here." She tapped her forehead significantly.

"Madam," barked the marine, "it makes no difference where they have it -- my boys will find it. Keep them locked up!"

Lust is madness, lust is fire, lust is poison. It keeps people blind to the truth. It keeps them foolish, it keeps them unaware, it keeps them drunk.

It was sundown, and the young athlete was doing push-ups on the beach when a drunk appeared. The drunk weaved his way to within a few yards of the perspiring young man, sat down on the sand, and laughed and laughed. "What in the devil are you laughing about?" asked the annoyed young man.

The drunk laughed and laughed and then sputtered, "Don't look now, but somebody stole your girl!"

A man who lives through lust lives absolutely unconsciously. Whatsoever he is going to do is going to be wrong. Whatsoever he is going to say and see is going to be wrong. He can't see, he is blind. He can't hear, he is deaf. Nothing makes people more ugly and animallike than lust.

Hence Buddha says: THERE IS NO FIRE LIKE PASSION....

NO CRIME LIKE HATRED....

Why NO CRIME LIKE HATRED? -- because everything else, other crimes, arise out of it; it is the very source. And there is no virtue like friendliness, love, because all other virtues arise out of it. Love is the greatest virtue and hatred the greatest sin.

NO SORROW LIKE SEPARATION....

Buddha says: The only thing that is making you so sad is the separation from existence. In your unconsciousness you have believed that you are separate. You have started living a life of the ego. You are not following the ultimate law, the dhamma. You are not flowing with the river; you are resisting, fighting.

Do not resist, do not fight. Flow with the river. Go with the dhamma, the law. Be in harmony with the whole. Don't think yourself separate -- you are not. No man is an island; we are all parts of a vast continent of consciousness: NO SORROW LIKE SEPARATION.... And a very significant statement:

NO SICKNESS LIKE HUNGER.

Now, how can Buddha support poverty? He cannot. If hunger is the worst sickness in the world, then poverty is the cause of it. All kinds of crimes, immoralities, sins, vices, arise out of poverty.

I have no respect for poverty; I have absolute condemnation for it. It is the ugliest wound on the human soul. It has to disappear. We have to make the earth rich, and now it can be done. It was not possible in the past, now it is possible. If it is not happening it is only because of our old, stupid ideas.

Now in India, which is one of the poorest countries, those stupid ideas are so dominant that people still believe that by spinning your own clothes you are doing something spiritual. The spinning wheel has become a symbol of saintliness. All the Indian politicians, once in a while, pose for photographs with their spinning wheels. Once a year they go to Mahatma Gandhi's samadhi, and then they sit there for one hour or so at the spinning wheels so that photographs can be taken.

Why this spinning wheel and why so much praise for clothes made by your own hands? If you try to wear only clothes made by your own hands then the whole world is going to remain poor. The machines can do it in a far better way. Machines can become a great liberation to man, but they have to be used rightly. If you don't use them rightly they can be dangerous; they can pollute all of nature, they can destroy the whole balance -- the ecology can be disturbed by them. But if you use them consciously, meditatively, then all slavery can disappear from the world, because machines can do the work that man has been doing for ages. It can provide food, clothes, shelter.

Hence I am all for science, I am not against science. And I am all for religion too, because I can see a possibility of a great synthesis arising in the future. It has to arise now. If it does not arise, then man is doomed and finished and man has no future, no hope. The world can be made rich outwardly with technology and science, and the inner world can be made rich by meditation, by prayer, by love, by joy. We can create a new human being, fulfilled both within and without.

NO SICKNESS LIKE HUNGER....

AND NO JOY LIKE THE JOY OF FREEDOM.

Buddha says the greatest joy in life is freedom: freedom from all prejudices, freedom from all scriptures, freedom from all concepts and ideologies, freedom from all desires, freedom from all possessiveness and jealousy, freedom from all hatred, anger, rage, lust... in short, freedom from everything, so that you are just a pure consciousness, unbounded, unlimited.

That is the greatest joy, and it is possible -- it is within everybody's grasp. You just have to grope for it a little. The groping will be in the dark, but it is not far away. If you try, if you make an effort, you are bound to find it. It is your birthright.

HEALTH, CONTENTMENT AND TRUST
ARE YOUR GREATEST POSSESSIONS,
AND FREEDOM YOUR GREATEST JOY.

The whole: that is health. Be contented: that is desirelessness. And trust: that is drop your separation, your fight with nature. These three things are to be remembered: be whole, be one, be contented, desireless. Whatsoever is, is beautiful -- enjoy it to its totality, squeeze all the juice out of it. Each moment drink of reality as totally as possible, so you need not look back, you need not ever think that you missed that moment.

And never plan for the future, because when the future will come, it will come. You just go on living each moment as totally as possible, so when the future becomes present you can live that, too -- totally. Don't plan for it, because it is unpredictable. All your planning is going to be irrelevant. And once you have planned for something and it doesn't happen, then you are frustrated. And it never happens.

There is a proverb: Man proposes and God disposes. Yes, that's how it is felt, but the reality is not that

God is sitting there and disposing whatsoever you propose. The fault is not of God; the fault is yours because you propose. And out of your unawareness what can you propose? Whatsoever you project out of your mind is going to be something different than the whole. It is still a fight with the whole. Hence trust, no need to fight. We are part of the whole. We arise out of the ocean of the whole as a wave and we disappear back into the ocean. Enjoy the sunlight and the wind for the moment, and then disappear. Appear beautifully, joyously, dancing, and disappear beautifully, joyously, dancing. Live with immense joy and die with immense joy. This is how a sannyasin has to be: he knows the art of living and he knows the art and ecstasy of dying.

LOOK WITHIN.
BE STILL.
FREE FROM FEAR AND ATTACHMENT
KNOW THE SWEET JOY OF THE WAY.

LOOK WITHIN. The sutras are simple; intellectually very simple, but existentially arduous, because we have become so accustomed to looking outward. We have forgotten completely that there is something like the within too.

LOOK WITHIN. BE STILL. And the way to look within is: be still. Learn to sit silently, at least for a few hours, doing nothing, just being, breathing, watching your thoughts. That too without a strain -- in a very relaxed way as if you are not much concerned with what is passing by; an indifferent watchfulness, aloof, unconcerned, cool. Go on seeing the traffic of the mind.

Slowly slowly, as your coolness deepens, as your indifference becomes bigger, more crystallized, the thoughts will be coming less and less. And one day you are simply sitting there with no thought at all. You look around: no thought, the mind is empty. In that moment of inner emptiness all fear disappears, all attachment disappears, and one comes to KNOW THE SWEET JOY OF THE WAY.

HOW JOYFUL TO LOOK UPON THE AWAKENED
AND TO KEEP COMPANY WITH THE WISE.

And if you are fortunate to keep company with the awakened, with the wise, with the shining ones, then nothing better than that can ever happen to you. Because it is only in the company of the buddhas, the awakened ones, the wise, that there is a possibility of your change, of your transformation.

HOW LONG THE ROAD TO THE MAN
WHO TRAVELS WITH A FOOL.

And we are not traveling with one fool or two fools. We are traveling with a whole load of fools; a whole crowd of fools surrounds you. By the fools Buddha means those who are not yet awakened. Even if they want to do good they are bound to do something evil; they can't do good. A fool is a fool; he lives in unconsciousness. But you trust the fools, you trust them more than you trust the buddhas, for the simple reason that the fool speaks your language, because the fool seems just like you.

A new superintendent came to the mad asylum and the old one was retiring. So they had a ceremony to say goodbye to the old and welcome the new. They really rejoiced, they danced.

The old superintendent was a little bit surprised. In his entire time there he had never seen them so joyous. He asked them, "Why are you so joyous?"

Those mad people said, "It is simple. You are not one of us, but this man looks just like one of us. The new superintendent looks more crazy than we are, that's why we are rejoicing. You never really belonged to us, you were an outsider, but this man is an insider. Just in the two, three days he has been here he has become a friend. We can understand him, he can understand us."

The mad people are happy with another mad person. The fools are happy with other fools. And when you are with fools you feel very good, because they are not superior to you, your ego is not hurt. But when

you live with a buddha, sometimes you feel very disturbed because he is so superior to you, and if you start feeling hurt you will have to escape from him or you will have to kill him.

I receive letters and telegrams from all over the world. Just the other day Laxmi brought a telegram from Milan, Italy. This is the third from the same man, who goes on sending a message that "I want to kill you!" Now Milan is so far away, why he is so worried about me? And he means business -- three times in a month he has telegrammed. I hope that he comes sometime.

So many letters come, saying, "We would like to kill you." Why are people offended -- and offended by a man who never leaves his room? Why am I disturbing people in Milan and Berlin and New York and Delhi and Calcutta? Why? -- for the simple reason that they feel hurt.

Now it depends on your interpretation. You can rejoice in the presence of a buddha; then you start growing. You can feel hurt in the presence of a buddha; then you start feeling offended, humiliated, you become angry. And it has happened many times: Jesus is crucified, Socrates is poisoned, Mansoor is butchered. The same men, the same people, have been doing the same thing again and again. One is fortunate if one can feel joyful just by looking at the way a buddha is, and more fortunate of course are those who can keep company with him.

Your mind will suggest to you many ways to escape. Your mind is cunning, very devious: it will find such beautiful reasons -- you could not even conceive of them. Unless you are very alert, you are bound to be deceived by your own mind. To keep company with your mind is to keep company with a fool.

HOW LONG THE ROAD TO THE MAN WHO TRAVELS WITH A FOOL -- and you are traveling with fools on the outside and you are traveling with the fool -- the real fool -- inside: your own mind.

BUT WHOEVER FOLLOWS THOSE WHO FOLLOW THE WAY
DISCOVERS HIS FAMILY, AND IS FILLED WITH JOY.

That's why I say: to be a sannyasin is to come back home, to find your family. BUT WHOEVER FOLLOWS THOSE WHO FOLLOW THE WAY DISCOVERS HIS FAMILY.... Your real family is not your father, your mother, your brothers, your sisters, your wife, your husband, your children; they are just accidental. Your real family is the family of a buddha.

If you are fortunate enough to feel joyful in the company of a buddha, then dissolve into that company -- you have found your family. Don't miss the chance, because the chance is very rare. Only once in a while somebody becomes enlightened.

FOLLOW THEN THE SHINING ONES,
THE WISE, THE AWAKENED, THE LOVING,
FOR THEY KNOW HOW TO WORK AND FORBEAR.

Be with the buddhas, the shining ones, the wise, the awakened, the loving, because they know how to work on you and they know how to be patient with you. They know how to transform you. They have been to the highest peak. They come back to the dark valley just to call you forth, to take you with them to the highest peak of life, freedom.

FOLLOW THEM
AS THE MOON FOLLOWS THE PATH OF THE STARS.

Be courageous, be adventurous. Risk all, because less than that won't do. Risk all and trust. And if you want to be with a buddha, then the only way is: become more meditative so that you can start understanding his ways, his methods. Become more loving so that you can understand his love -- because his love is totally different than you have known. His love is cool; it is not hot passion, it is a very cool breeze. Those who don't understand, for them it will look cold. Those who understand, they will rejoice in its coolness. They will be rejuvenated by its coolness, they will be refreshed, they will be reborn.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

Chapter #6
Chapter title: No going back

26 October 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
UNIMAGINED ECSTASY, UNIMAGINED PAIN.

Yoga Sudha, it is natural. Ecstasy and great pain happen together, because it is a new birth: the joy of being born, the joy of entering into the unknown, the great adventure into God. But pain is also there, great pain: the pain of leaving the old, the familiar, the known; the pain of leaving the secure, the safe; the pain of dying -- dying as the ego. If the ecstasy is true, it is bound to happen that there will be great pain. This is one of the criteria by which to judge whether the ecstasy is true or not.

It is like uprooting a tree from its known soil and transplanting it into a new climate, into a new country. The tree will have to learn to live again from ABC; it is hard to unlearn and it is hard to learn again. There is bound to be pain. Great pain and agony precede great ecstasy. It can continue for months, for years too -- it all depends on you.

Now, don't look back. That which is gone is gone, and gone forever, never to return again. Whatsoever you do, you cannot bring it back.

The child cannot enter into the womb again, howsoever pleasant it was, comfortable, convenient, secure, safe. The child may have great nostalgia for the womb, for those beautiful, eternal nine months. Yes, I say eternal, because the child feels them as eternity, not as nine months. He has no idea of calculating time -- those long long nine months of such warmth, of such protection, of such unworried existence, of such tremendous rest and relaxation. The nostalgia hangs around. The child would like to go back to the womb, but it is not possible.

Going back is not possible at all; it is not in the nature of things. One always has to go forward. And when you look forward everything is so unfamiliar that great fear arises. One never knows where one is. One loses one's identity, one passes through a great crisis of identity. The known is no longer there to cling to, and the unknown seems to be ungraspable.

But don't look back; that which can't happen can't happen. Look forward! And don't interpret the new and the unknown as unsafe. Interpret it in terms of adventure, exploration. Interpret it as great freedom. Buddha talks again and again about freedom. It is freedom from the past, freedom from the mother, freedom from the parents, freedom from the society, freedom from the church, the state.

What I am giving to you is absolute freedom. Yes, fear can arise, but fear arises because of your interpretation. Deep down somewhere in the unconscious you still would like to go back, to close your eyes to the new sunrise. You would like to go back even though there was nothing very valuable, nothing significant, but at least one was safe. The territory was familiar; one lived surrounded by walls. We call it a prison, but you used to call it your home; and I have taken you out of your home because it was not your

real home, it was only make-believe. This freedom, this ecstasy that is arising, is your real home.

Now, if you cling to the past, which is no longer possible, and you don't allow the future to happen smoothly, the pain can continue, the agony can continue, for months, for years. And you will be split: a part of you clinging to the no-more and a part of you longing for the not-yet.

Now be courageous. Take the quantum leap! Just as the snake slips out of the old skin, slip out of the old. It has fulfilled its function, it has brought you to the new. Gratefully say goodbye to it and plunge into this exploration that is becoming valuable to you. Plunge into this insecurity, into this danger, because life is where insecurity is; life is where danger is. There is no way to live totally unless you learn to live dangerously -- more danger, more aliveness; less danger, less aliveness.

And I am making peaks upon peaks available to you. This is an unending chain. You will reach one peak thinking that this is the end and now you can rest, but by the time you have rested a little bit you will become aware of a higher peak challenging you, calling you forth. A new pilgrimage starts. And this goes on and on.

Life is an eternal pilgrimage. There is no goal to it, it is a pure journey. Hence the joy of it. If there was a goal to it, that would mean a full stop to your life. Then what are you going to do? After the full stop there is nothing, nothing more. Life knows nothing of full stops. Life is a continuum, a song that never ends, a story that goes on unfolding. Each moment something new is ready to happen if you are available.

Your observation is true. You say, "Unimagined ecstasy, unimagined pain."

That's how it has always been. I don't talk much about the pain, because that will make you so afraid that you will not take the jump. I talk about ecstasy to persuade you, to seduce you into taking the jump. Once you have taken the jump you will know that there is great pain too, but that pain is a blessing in disguise. That pain is the pain the gold passes through when it goes through the fire: it purifies, it makes you more and more integrated, it gives you centering, it creates a soul in you. Without this pain there is no soul, and without this pain no ecstasy is possible. You would like to bypass the pain and reach the ecstasy, but that cannot be done.

AES DHAMMO SANANTANO: this is the law and the law has to be followed; you can't go against the law. But once you have known the ecstasy, it is worth going through all the pain. You can sacrifice everything for the ecstasy, because ecstasy is another name for God approaching closer to you. Your melting into God is what ecstasy is all about.

The word 'ecstasy' is beautiful; it simply means "standing out." Out of what? Standing out of your ego, your personality, your mind; getting out of the whole structure in which you have lived -- not only lived but with which you have become identified. Standing out of all this, just a pure witness, a watcher on the hills -- and everything is left deep down in the valley.

Drop the nostalgia. Drop this dreaming about the valley. You have lived in the valley long enough, and what have you gained? For many many lives you have lived in the valley, in all those chains, thinking that they were ornaments. Maybe they were made of silver and gold, maybe they were studded with diamonds and emeralds; but whether a chain is made of iron or gold, it makes no difference. In fact, a golden chain is far more difficult to break because you become more attached to it.

You have lived in the valley so long, for so many lives -- now try to live on the peaks. And be totally with the peaks. Forget all about the valleys, because that will be a disturbance. That disturbance is creating pain. You are looking back again and again: there is still some desire, some longing, some hope that you may get back to your old structures again.

But let me make it absolutely clear to you: there is no going back. Now you have crossed that point from where a person can still go back, so it is an exercise in futility to feel pain for something which is no more. But it will keep you occupied and you will miss the joys of the peak, the fresh air of the peak, the unpolluted atmosphere of the peak, the closeness of the sun and the clouds. Now is the time to whisper with the clouds and with the sun and the stars! It is a beautiful moment.

Decide in favor of ecstasy, and whatever pain happens through that decision, accept it with joy, with thankfulness. The more gratefully you accept it as part of growth, the sooner it will disappear -- and it will not leave even a trace on you; you will be unscratched by it. If you cling to it too long, it will leave wounds. Even if they heal, the marks will remain.

In these moments, when one passes from one stage of being to another stage of being, one is very vulnerable. In these moments one is very soft, impressionable. Don't give much attention to pain.

And that's what you have been doing for a few months. I have been watching silently. Many times I have to be just a silent watcher, because I hate to interfere. Even though I know you are in need, still I

respect your freedom so much that, unless you ask, I will keep quiet, I will not say a word. I will feel great compassion for you -- I am perfectly aware of your tears and the anguish that you are passing through -- but I have been keeping myself aloof deliberately, because this is the only way to give the disciple a chance to grow.

If I go on interfering at every stage, helping, supporting, you will start depending on me too much. Then you will never be able to walk on your own feet; you will always need crutches. And I don't want to give you crutches, I don't want you to be dependent on me. The only gift that I can give to you is that of total freedom, of independence.

Hence I have been silent, waiting for the day when you would ask the question. Today you have asked the question. Now I can speak, I can share my understanding with you, but still the decision always remains with you. You can go on crying and weeping over spilled milk, or you can gather yourself and take a plunge into the new world that I have made available to you.

Don't waste time. Time is really precious, far more precious than money, far more precious than anything in the world, because it is through time that you can contact eternity. And these moments are rare: if you miss them once, you never know when they will come back again. Maybe after lives you will come across a buddha again... and there is every possibility you will repeat the same mistakes, because mind wants to repeat. Mind is repetition -- even after lives it repeats the same mistakes.

It happened once: a young prince asked Buddha to initiate him as a BHIKKHU, as a sannyasin. Buddha was a little reluctant. This was very rare -- buddhas are never reluctant, or very rarely; they are always happy if somebody is asking for initiation.

Ananda, Buddha's chief disciple, immediately became aware that Buddha was a little hesitant. He said, "Bhagwan, why are you hesitating? I have never seen you hesitate. You persuade people, you help people, you do everything possible to bring them to the way -- and this man himself is asking! And not an ordinary man -- a great prince, with great potential. If he becomes a disciple, many more will follow. Why are you hesitating?"

Buddha said to Ananda, "Because this young man has been initiated in the past by other buddhas at least seven times, and he has committed the same mistake again and again. And mind is repetitive. I know I can give him initiation, but he is bound to repeat the same mistake. But if you say so, I will initiate him. Now watch what happens."

The young man was initiated... and of course this whole dialogue with Ananda had happened in front of him, so he was very conscious not to repeat anything. But he did not remember anything of his past lives, and when you don't remember, how can you avoid repetition? If you remember, you can avoid.

He asked Buddha many times, "Please tell me, what is my mistake that I have been repeating again and again? And you say I have lived with seven other buddhas? I don't want to miss this opportunity."

Buddha said, "That won't help very much, because you have asked the sixth buddha the same question and the fifth also, and they answered. I am not going to do it. I will tell you only when the time arrives."

And the time arrived within a few days. They traveled to another city; they were staying in a small caravanserai -- ten thousand sannyasins -- there was no space. It must have been as overcrowded as it is here! Now when I look at you, I completely forget whether you are sannyasins or sardines. I have to go on reminding myself, "No, these are my sannyasins."

The older sannyasins of Buddha were given a little better space, a little more space -- they were old, senior. This young man was the latest addition to the Buddha's SANGHA -- his order; he got the place at the outermost circumference, just in the porch where people used to put their shoes. He had to sleep there. A prince, sleeping in a porch where people keep their shoes? He was very hurt.

In the night he could not sleep, for the same reasons that you suffer -- mosquitoes! They are the ancientmost enemies of meditators. If you are not meditating they will not take any notice of you; once you start meditating, they suddenly become interested in you. The blood of a meditator has a certain sweetness.

And there were mosquitoes and he was unable to sleep; and the serai was so overcrowded, and people were coming and going the whole night -- somebody was coming, somebody was leaving. How can you sleep in a porch? In the middle of the night he said, "This is stupid, this is just nonsense! I have not become a sannyasin for all this. I had a beautiful palace, every facility. Tomorrow morning I will say goodbye to Buddha."

In fact he wanted to leave at that very moment, but that would not be right. At least he had to say to Buddha, "I am finished."

But before morning, Buddha came to him and said, "Now the time has come. I can answer your question. This has happened to you again and again: you have been initiated seven times, but just for small things you always became so much disturbed that you went away. You can go -- this is your old habit. Because of this habit I was hesitant."

He had brought Ananda with him and he said, "Look! What do you say now? This man wants to leave tomorrow morning."

The young man had not said a single word. He fell at Buddha's feet. He said, "How did you come to know in the middle of the night?"

Buddha said, "That is not your business. That's what makes me a master. In the morning you want to go; you can go, but go with this awareness: that this is how you have been losing the track again and again."

The young man never left. It was difficult -- Buddha gave him many many uncomfortable situations -- but he was a man of integrity; he belonged to a very famous family, ancient, noble; he belonged to the warrior race. It was against his whole upbringing to leave the Buddha. And now that Buddha had told him what the cause had been in the past... and as meditation deepened he started remembering his past associations with other buddhas. Slowly slowly he became aware that yes, for small things he had left buddhas; for such small things he had lost the way many times.

Yes, Sudha, the pain is there, and it is not only for you; others will also pass through the pain. Many have passed through it, many will have to pass through it. Pass through it joyously. Keep your eye on the ecstasy. Don't focus yourself on the pain -- that is the wrong approach. Focus yourself on the ecstasy, and think that the pain is the price we pay for the ecstasy. Soon the pain will disappear. And the energy released from the pain will bring you to even higher realms of ecstasy, will bring you to greater altitudes of ecstasy. Be watchful....

The second question:

BELOVED MASTER,
ARE YOU A BLACK MAGICIAN OR A WHITE MAGICIAN?

Prem Tussir, I am an orange one.

The third question:

BELOVED MASTER,
HOW TO BECOME MORE AWARE?

Pankaj, by becoming more aware, one BECOMES more aware. There is no other method to it. It is a simple process. Whatsoever you are doing, do it with such consciousness as if it is a question of life and death; as if a sword is hanging over you.

There is an ancient story in India:

A great sage sent his chief disciple to the court of King Janak to learn something which was missing in the young man.

The young man said, "If you can't teach me, how can this man, this Janak, teach it to me? You are a great sage, he is only a king. What does he know about meditation and awareness?"

The great sage said, "You simply follow my instructions. Go to him, bow down to him; don't be egoistic, thinking that you are a sannyasin and he is only an ordinary householder. He lives in the world, he is worldly and you are spiritual. Forget all about it. I'm sending you to him to learn something; so for this moment, he is your master. And I know, I have tried here, but you cannot understand -- because you need a different context to understand it. And the court of Janak and his palace will give you the right context. You simply go, bow down to him. For these few days, he will represent me."

Very reluctantly, the young man went. He was a brahmin of high caste, and what was this Janak? He was rich, he had a great kingdom, but what could he teach a brahmin? Brahmins always think that they can teach people. And Janak was not a brahmin, he was a KSHATRIYA, the warrior race in India. They are

thought to be second to brahmins; the brahmins are the first, the foremost, the highest caste. To bow down to this man? This has never been done. A brahmin bowing down to a kshatriya is against the Indian mind.

But the master had said it so it had to be done. Reluctantly he went, and reluctantly he bowed down. And when he bowed down, he was really feeling very angry with his master, because the situation in which he had to bow down to Janak was so ugly in his eyes.

A beautiful woman was dancing in the court and people were drinking wine. And Janak was sitting in this group. The young man had such condemnation, but still he bowed down. Janak laughed and said, "You need not bow down to me when you are carrying such condemnation in you. And don't be so prejudiced before you have experienced me. Your master knows me well, that's why he has sent you here. He has sent you to learn something, but this is not the way to learn."

The young man said, "I don't care. He has sent me, I have come. But by the morning I will go back, because I can't see that I can learn anything here. In fact, if I learn anything from you, my whole life will be wasted. I have not come to learn drinking wine and seeing a beautiful woman dance and all this indulgence."

Janak still smiled and he said, "You can go in the morning. But since you have come and you are so tired... at least rest for the night, and in the morning you can go. And who knows -- the night may become the context of the learning for which your master has sent you to me."

Now, this was very mysterious. How could the night teach him anything? But okay, he had to be here for the night, so don't make much fuss about it. He remained. The king arranged for him to have the most beautiful room in the palace, the most luxurious. He went with the young man, took every care about his food, his sleep and when he had gone to bed, Janak left.

But the young man could not sleep the whole night, because as he looked up, he could see a naked sword hanging with a thin thread just above his head. Now, it was so dangerous that at any moment the sword could fall and kill the young man. So he remained awake the whole night, watchful, so he could avoid the catastrophe if it was going to happen.

In the morning, the king asked, "Was the bed comfortable, the room comfortable?"

The young man said, "Comfortable? Everything was comfortable -- but what about the sword? And why did you play such a trick? It was so cruel! I was tired, I had come on foot from the faraway ashram of my master in the forest, and you played such a cruel joke. What kind of thing is this, to hang a naked sword with so thin a thread that I was afraid that a small breeze... and I am gone, and I am finished. And I have not come here to commit suicide."

The king said, "I want to ask only one thing: you were so tired, you could have fallen asleep very easily, but you could not fall asleep. What happened? The danger was great, it was a question of life and death. Hence you were aware, alert. This is my teaching too. You can go, or if you want, you can stay a few more days to watch me.

"Although I was sitting there in the court, where a beautiful woman was dancing, I was alert to the naked sword above my head. It is invisible; its name is death. I was not looking at the young woman. Just as you could not enjoy the luxury of the room, I was not drinking wine. I was just aware of death which could come any moment. I am constantly aware of death. Hence, I live in the palace and yet I am a hermit. Your master knows me, understands me. He understands my understanding too. That's why he has sent you here. If you live here for a few days, you can watch on your own."

You asked me, Pankaj, how to become more aware. Become more aware of the precariousness of life. Death can happen any moment. The next moment, it may knock on your door. You can remain unaware if you think you are going to live forever. How can you live unaware if death is always close by? Impossible! If life is momentary, a soap bubble -- just a pin prick and it is gone forever -- how can you remain unaware?

Bring awareness to each act. Walking on the road, walk fully alert; eating, eat with awareness. Whatsoever you are doing, don't let the past and the future interfere. Be in the present. That's what awareness is all about. Taking a shower, just take the shower. Don't let the mind go far away, into the past, into the future. Don't allow the mind these faraway excursions, these journeys. Taking a shower, just take the shower.

Bokuju, a great Zen master, was asked, "What is your fundamental teaching? What is your fundamental practice? How did you become enlightened?"

He said, "My teaching is simple: When hungry, eat; when sleepy, sleep."

The man was puzzled. He said, "I have never heard of such a practice. I am asking about the fundamental practice and you are talking about 'When hungry, eat and when sleepy, sleep.' What kind of teaching is this?"

Bokuju said, "That I don't know, but that's how I became enlightened, and that's how many of my disciples are becoming enlightened. You can go and ask them."

But the man said, "That's what we all do. Hungry, we eat. Sleepy, we sleep."

Bokuju said, "No, there is a difference and a great difference. When I am eating, I am simply eating and doing nothing else. When you are eating, you are doing a thousand and one things in your head -- except eating; you are doing everything else. Eating is done mechanically. When you are sleeping, are you really asleep? How can you be asleep when you are dreaming? Dreaming so many dreams, the whole night; waves upon waves of dreams go on coming. Only for a few minutes, here and there, dreaming stops and you fall into deep sleep; otherwise, dreaming continues. Dreaming is a sleep distraction: you are distracted by a thousand and one things. But you are not asleep. You are not doing one thing only."

To be aware, Pankaj, one needs to do one thing at a time. And do it with full awareness, watchfulness.

A progressive kindergarten teacher wanted her charges to learn about life through firsthand experiences. So after much red tape, she was able to persuade her superiors to let her take the class of all boys to a horse racing track to learn about the pitfalls of gambling.

After they had been there a while, several of the children asked to go to the boys' room. She escorted them there under the guidance of a track employee who guarded the door for them. She saw to it that the boys had no problems and in some cases had to help them unbutton their trousers. As she moved helpfully down the line, she suddenly saw something that made her do a double take. "Are you only five years old?" she gasped.

The object of her contentions replied, "What do you mean, lady? I am riding Dandy Charger in the third race."

People go on doing things almost in a sleep. Just become a little more alert. Do whatsoever you are doing, but bring the quality of consciousness to your actions -- there is no other method. And you can bring that quality to small things and that is helpful. Sitting, just watch your breathing. The breath goes in, watch; the breath goes out, watch. Just go on watching your breathing. And it is of great help because if you watch your breathing, thinking stops.

This is something to be understood. Either you can think or you can watch your breathing. You can't do both together. Breathing and thinking are such processes that only one can exist in you -- in awareness. In unawareness, both can continue: you can go on breathing and you can go on thinking. But if you become aware, either you can think or you can breathe; and when you breathe with awareness, thinking disappears. Your whole consciousness becomes focused on breathing. And breathing is such a simple process: you need not do it, it is already happening. You can just bring your consciousness to it.

Buddha became enlightened through this simple method. He calls it vipassana, insight. Breathing brings great insight and when you are aware of breathing, the whole thought process simply comes to a stop -- and great stillness arises. After watching your breathing, it will be easy to watch your thinking directly, because breathing is a little gross.

Thinking is more subtle. Thoughts have no weight, they are weightless; they can't be measured, they are immeasurable. That's why the materialists cannot accept them. Matter means measure -- that which can be measured is matter. So thought is not matter because it cannot be measured. It is, and yet it cannot be measured; hence it is an epiphenomenon. The materialist says, "It is only a by-product, a side effect, a shadow phenomenon" -- just as you walk in the sun, a shadow follows you. But the shadow is nothing. You walk in life and thinking arises, but it is only a shadow. If you watch this shadow, this epiphenomenon, these thoughts and the processes of thought... it is going to be a more subtle phenomenon because it is not as gross as breathing.

But first, learn the process of awareness through breathing and then move to thinking. And you will be surprised: the more you watch your thinking... again, either you can watch or you can think. Both cannot be done simultaneously. If you watch, thinking disappears.

If thinking appears, watching disappears. When you have become alert enough to watch your thoughts and let them disappear through watching, then move to feeling -- which is even more subtle. And these are

the three steps of vipassana. First breathing, second thinking, third feeling. And when all these three have disappeared, what is left is your being.

To know it is to know all. To conquer it is to conquer all.

The fourth question:

BELOVED MASTER,
IF BUDDHA DID NOT REALLY NEED TO LEAVE HIS WIFE AND CHILDREN IN ORDER TO ATTAIN ENLIGHTENMENT, THEN CAN ENLIGHTENMENT HAPPEN ANYWHERE? WHY DO I FEEL THAT I NEED TO BE IN YOUR BUDDHAFIELD?

Deva Surati, Buddha also realized it only when he became a buddha -- that it could have happened anywhere. He had not realized it when he was not a buddha. Then he had to go, leave the palace, the children, the wife, the parents and move to faraway caves in the mountains, into faraway jungles, to live alone with nature, so that the society and all its conditionings could be left behind.

Yes, when he became a buddha then he knew that it could have happened anywhere. But when you have become a buddha, it is a totally different perspective. It is very easy to say things like that when you have attained.

And that is one of the greatest problems: what the buddhas say, they are saying after they have attained, to people who have not yet attained. Communion becomes difficult, very difficult. The buddhas say, "You are already buddhas"; and when you hear that "We are already buddhas," you say, "Then why be worried about it? Then why meditate? And why be a sannyasin?" Then you have missed the whole point! And Buddha is not saying anything wrong -- he is absolutely correct -- and yet before you can realize the truth of his statement you will have to experience it on your own.

One day you will have become a buddha. Then you will also be able to say that there was no need to leave anything. Then you will say, "There was no need to be in the buddhafield of a master." But right now it is a need, an absolute need.

A buddhafield facilitates many processes which can happen without the buddhafield, but it would take long long, arduous effort. It is the same as when the wind is blowing and going towards the other shore: you need not row your boat; you can simply leave the boat and the winds will take it to the other shore. In a buddhafield the winds are blowing towards the other shore; you can simply surrender to the winds and with no effort you will reach the other shore. You can reach the other shore alone too, but then you will have to row the boat. Then you will have to take the risk of being alone in the uncharted sea.

In a buddhafield you are not alone, there are many who are moving. A few are ahead of you, a few are behind you; and you know that people are moving, that people are gaining new insights, that people are evolving, that people are reaching closer to the other shore. And those who are ahead of you can always assure you, "Don't be worried. Go on. Come on! The other shore is visible from our state; soon it will be visible to you too." And you can say many things to those who are behind you. Those are the people who need great assurance. Moving into the unknown is not an easy process; a buddhafield becomes a chain.

Yes, Surati, fundamentally it is true -- you can be a buddha anywhere -- but being in a buddhafield things will be far easier. Being with a master in deep love and trust things start happening, just as the spring comes and flowers start blossoming. Out of season you can also manage to bring flowers to the plants, but then it takes great effort, unnecessary effort. When the spring is there, things happen of their own accord. Once it has happened, then it looks easy for everybody.

When Copernicus discovered some laws, people said, "We could have found them; they are so simple." But nobody had found them before him.

When Columbus reached America, discovered America and came back, people started saying, "This is not such a great thing. Don't make such a fuss about it. The earth is round. Anybody could have reached there!"

The queen of Spain invited Columbus for a dinner; the whole court was invited. And everybody was jealous of Columbus, so they were saying, "This is not something big that the earth is round."

Columbus said, "But just three years ago when I was saying the earth is round, nobody was ready to listen to me. In fact, I was surprised when the queen agreed to help me."

It has happened many times: when the man has not been able to understand something of the unknown,

the woman has been able to understand. Man goes with a slow, logical process towards a conclusion. Woman is intuitive: she does not go by a slow process, she simply jumps to the conclusion. That's why it is so difficult to talk with a woman, to argue with a woman. Man always finds himself at a loss, because he goes with very skillful logic, prepares the whole ground and the process step by step. He "logics" to the conclusion, and the woman suddenly jumps with no premise, with no process -- she simply arrives at the conclusion. They live in totally different worlds.

The queen of Spain agreed. She said, "Okay, go ahead, and I will bear the expenses."

Everybody had laughed at the foolish queen, and people had said, "A woman is after all a woman -- mad, crazy! What does she understand about geography, astronomy? This man has befooled the queen."

Now everybody was saying that it was so easy. Columbus did one thing: he took one egg from the plate and told the people of the court, "Can anyone make it stand upright on the table?"

Everybody tried, but it would fall down; it would not stand upright. They said, "This is impossible. This can't be done. How can you make the egg stand? It is so round shaped, it is bound to fall down."

When everybody had tried and agreed that this was impossible, Columbus took the egg in his hand, hit it hard on the table so the bottom became flat, and the egg was standing. They all said, "This is cheating! Why didn't you say so before? We could have done it!"

Columbus said, "It is always easy when a thing has been done. I have not prevented you, I have not said you can't do it, but none of you ever imagined doing it. Now it is simple, now everybody can do it, now it is nothing much."

When you become a buddha you will be surprised how simple the whole phenomenon is. You will be puzzled... why did it not happen before, why did it take so long, so many lives? In India they say millions of lives, and they are right. "Why did it take millions of lives? And the process was so simple!" One simply laughs at human stupidity and ridiculousness.

And yes, buddhas are bound to say things which can be dangerous to those who are not yet awakened.

For example, YOU listening to this -- that Buddha could have become enlightened anywhere -- you may find a rationalization to go away from here. That will be a trick of your mind. And I am not saying that you cannot become a buddha -- you can become a buddha anywhere, even in California -- but it is going to be more and more difficult. If it cannot happen here it will be very very difficult for it to happen anywhere else, although I don't say that it is absolutely impossible. It is not absolutely impossible -- it is possible -- but whatsoever is possible is not necessarily going to happen. Even the possible can be missed if you don't have the right context.

In fact the very idea of buddhahood, of becoming a buddha, has arisen in you because you are here. In the West people worship Christ, but nobody thinks that he is going to become a christ. That is blasphemy. There is only one Christ, the only begotten Son of God! It is enough to be a Christian; the very idea of becoming a christ looks crazy.

It is an Eastern contribution to human consciousness that you can become the Buddha, that you can become the Christ, that you can become the Krishna, that you can reach the highest peak that anybody has ever reached, that you carry the transcendental within your being like a seed. But the seed also needs a right soil, a gardener. The master is a gardener, and his field of energy is the right soil.

Beware of the mind's tricks! It can always find consolations, rationalizations. And those who are following the path have to be aware of rationalizations and consolations.

A farmer drove to town with some produce to sell. Afterwards he decided to have a good time for himself by going to see a burlesque show. The show inspired him so much that afterwards he decided to buy himself a complete new set of clothes, including a suit, hat and shoes, to surprise his wife. He put them under the driver's seat and set off for home.

When he got to a river, he got out and threw all of his old clothes in. Returning to his car he looked under the seat -- the new clothes were gone. "Well, what the heck," he said to himself as he drove off, "I will surprise her anyway!"

The mind can always console you. "If it does not happen there," the mind can say, "who knows? -- it may not have happened anywhere else either. If it happens here," the mind can say, "it could have happened anywhere else."

But I cannot deny the ultimate truth -- although the ultimate truth is not yet your territory. The ultimate

truth is that you are already buddhas. It is not a question of it happening, so where it happens does not matter. It can happen in the home; it can happen in the forest; it can happen in the marketplace; it can happen in a monastery. It can happen with a master; it can happen without a master. It can happen to the sinner; it can happen even to the saint. Yes, I know a few saints to whom it has happened -- believe me! So the ultimate possibility is there, but to make the ultimately possible immediately actual is a totally different process. How to make it immediately actual?

A master is of tremendous help, and if the master also has a buddhafield.... A master may be moving alone, not creating a buddhafield. To create a buddhafield, the master has to create thousands of disciples. He has to create a multidimensional energy in which all kinds of people contribute, pour their energies. He has to make an ocean of energy, so tremendously powerful that whosoever enters the ocean is bound to be transformed -- sometimes even in spite of himself; sometimes not even knowing what is happening.

It is easier for it to happen with a master. It is even easier for it to happen with a master who has a buddhafield. And my effort is not only to create the buddhafield here but to create small oases all over the world. I would not like to confine this tremendous possibility to this small commune only. This commune will be the source, but it will have branches all over the world. It will be the root, but it is going to become a big tree. It is going to reach every country, it is going to reach every potential person. We will create small oases; we have started creating small communes, centers, all over the world.

Almost two hundred small families are functioning all over the world, but this is only the beginning. Thousands of communes are bound to happen once this commune has become really and totally established. It is going to create such an impetus, it is going to create such a longing all over the world, that we will have many many communes all over the world. And wherever my sannyasins are together, I am there. Wherever they will sit in meditation, my presence will be felt.

So first we have to create the root, and then the branches. The whole world cannot come here, but we can send our messengers, our apostles; we can send our branches far and wide. We can cover the whole earth. We ARE going to cover the whole earth!

This is of such immense importance today that if it doesn't happen, humanity has no future. The "old man" is already dead: you are carrying a corpse. The new man is absolutely needed -- only then can this earth go on living; only then can this planet remain alive.

And man has the capacity to renew himself -- to die to the past and to be reborn. Man has the capacity for resurrection. But the earth is almost like a desert today and small oases are needed everywhere, so those who are thirsty cannot say, "What can we do? The water is not available. How can we quench our thirst?" We have to make God available to every possible seeker all over the world.

Yes, even in countries like China, Soviet Russia, and other communist countries, my effort is to create small oases there too. They have started: they are underground there -- they have to be underground there. You will be surprised, but in one Russian town we have twenty-five sannyasins -- of course not in orange. They have made their own malas, and when they meet in some underground basement they wear orange clothes, listen to the tapes, meditate, study books. They have translated a few books into Russian; now those translations are going around.

Just a few days ago I received a letter from the woman who has organized that underground group saying, "We are ready to become sannyasins. Just a hint from you and we will assert ourselves, whatsoever the cost." And of course, in Russia it can be dangerous. It can only mean imprisonment or a lifelong sentence in Siberia. So I have given her a message saying, "There is no need right now. And if you want to make orange clothes, don't make them orange, make them red -- let them look communist! I can function through the red as much as through the orange; don't be worried. I don't like unnecessary suffering. I don't want to create unnecessary martyrs, for no reason at all. And continue to work -- work is more important."

This is going to spread. Soon you will see communes sprouting everywhere, and then it will be possible for me to function on a wider scale. But the root commune has to be here, and the root commune needs at least ten thousand sannyasins. That is the minimum to create enough energy to pulsate the whole earth!

You can become a buddha anywhere, but to become a buddha here will be easier, will be possible in THIS life. To become a buddha somewhere else, nothing can be said -- one life, two lives, three lives or many lives. You will be working alone; you will not have any help.

There are a few people who are loners, they would like to go alone. If you feel like that, I will be absolutely happy -- you can go on your own. But you are not that type. That's why you say, "Why do I feel that I need to be in your buddhafield?" -- because you DO need to be here! Because you are not a loner. Because you love the same type of energy pulsating around you. Because your path is love and not

meditation. And love is possible only where you can find lovers of high quality. You can find lovers everywhere in the world, but that love will be only lust.

Here you will find lovers whose love is not lust, whose love is a sharing of joy, whose love is a help to you -- a hand stretched out to you so that you can be pulled out of your mud.

The fifth question:

BELOVED MASTER,
I AM IN LOVE WITH A WOMAN, BUT I WANT TO BE ABSOLUTELY SURE THAT SHE HAS NEVER LOVED ANYONE BEFORE. WHY AM I SO MUCH WORRIED ABOUT IT?

Ramprem, just the old male chauvinist attitude. You are not worried about yourself, whether you have loved any woman before or not. About that you are not worried, that's okay; boys are boys and everything is forgiven them. Why are you worried about the woman you love? In fact, the very desire that the woman should not have loved anybody before is unintelligent, because a woman who has not loved anybody before will be inexperienced. And life -- even with an experienced woman -- is hell. So what to say about an inexperienced woman?

If you want a driver for your car, you don't look for one who has never driven a car. If you want a typist, you don't advertise for somebody who has never been a typist. If you want a cook you ask for somebody who is experienced. Then why do you have a different logic about love? It is stupid.

The woman who has loved a few people is far more understanding; she will understand you better, she will create less trouble for you, she will help you in every possible way to come out of your own ego, unintelligence, mediocrity.

In fact, there are a few primitive societies where an experienced woman is much in demand. In India there are a few primitive tribes in Bastar where a woman will not get a husband if she has not been known to be a great lover of many many people.

A woman who has not been loved by anybody simply shows that either she is ugly or something is basically wrong with her. She must be unattractive, because nobody ever felt attracted towards her. A woman who has been loved by many people simply shows that she has some beauty, some magnetic force, some grace.

But the male chauvinist mind has for centuries desired that... for a single reason, which has now become irrelevant. The reason was that "My property should belong to my son, not to somebody else's son." That was the real fear. People were not interested in the woman, they were more interested in their inheritors; hence they were very much worried: if the woman has been in some love affair before, who knows, she may be carrying somebody else's child.

Two young men were pacing up and down in the corridor of a maternity home. The one said to the other, "You look so worried, what is the matter?"

He said, "Worried? I am in a mess! This is my vacation and this is the time my wife has chosen to give birth to a child. My whole vacation is destroyed."

The other said, "Hoo! That's nothing, this is my honeymoon! And my wife is giving birth to a child. I should be worried, not you!"

A young man was asking the doctor, "Does it happen often? My wife is giving birth to a child and we have been married only seven months."

The doctor must have been a wise old man, that type of doctor has disappeared. Now there are specialists, the ENT specialist and the dental surgeon; and somebody knows about one part and somebody else knows about another part and nobody knows about the whole man. The old physician was a wise man.

The old man said, "Yes, the first time it often happens, but never again."

People have always been very anxious, the fear is that the wife may be carrying somebody else's son. What difference does it make? In fact, when you make love to a woman, millions of living cells are released; millions, and you will not be able to recognize which is yours and which is not yours. They are so tiny, you cannot even see them with the naked eye, you will need some mechanical device, a microscope or

something to see them.

Those millions of living cells start the first race of life; they struggle, they start running towards the woman's egg, which is deep down inside the womb. And one of these fellows -- who is going to win the race, who is going to reach first -- will enter the egg. And once one fellow has entered the egg, then the egg closes. Sometimes it happens that twins are born and sometimes three, four, five, six, seven, eight children also, but it happens very rarely.

You don't know which, but out of these millions of people only one is going to be your child. All other cells will die within two hours, and you will never be aware who those others were. A woman may give birth to twelve children in her whole life or eighteen at the most, but a man has the potential of creating as many children as there are people on the earth today. A single male has so many living cells, he can populate the whole earth. If all his cells can find an egg, attain to life and are born -- then one person, just one person, is enough to fill the whole earth.

You will never know how many of your children have died, millions and millions of your children have died. And what is the difference whether it comes from some other body or your own body? It comes from God.

But this foolishness has persisted. Ramprem, you should drop it.

"Darling," he breathed passionately, "am I the first man to make love to you?"
"Of course you are," she snapped, "I don't know why you men always ask the same silly question."

You are not alone, feel good! The whole earth is full of such silly people.

He held her close against him, a warm glow of satisfaction covering them both.
"Am I the first man you ever made love to?" he asked.

She studied him reflectively. "You might be, your face looks very familiar."

The last question:

BELOVED MASTER,
I HAVE HEARD IT SAID MANY TIMES THAT LOVE IS GOD, EXISTENCE IS GOD, GOD IS EXISTENCE, GOD CREATED THE WORLD AND THAT GOD IS A SUPERNATURAL POWER WHO ADMINISTERS THE WORLD.
I HAVE TRIED TO FEEL ALL THIS, BUT COULD NOT. ALL THESE STATEMENTS ARE MORE AND MORE CONFUSING.
KINDLY TELL ME WHAT IS GOD. AND WHEN YOU USE THE WORD 'GOD' IN YOUR LECTURES, WHAT DOES IT MEAN?

Bal Krishna Bharti, don't try to imitate what others say. They may be saying a profound truth, but by imitating them you will never reach to that truth; because they never reached to that truth by imitation. They reached to that truth by being original.

Jesus says: God is love. I say that love is God. My statement is far more penetrating than what Jesus says. Jesus says: God is love; that means God may have many other qualities, one of the qualities is love. I say love is God, there is no other quality, love is the only quality that is divine.

And you listen to these things and you try... but what are you going to do? Do you know what love is? You become worried about God -- first you will have to know what love is, and the love that you know is nothing but lust. We are not talking about lust, neither Jesus nor I, we are talking about love. And love is something so mysterious that nobody has ever been able to define it precisely, only fingers pointing to the moon.

Now what can you do? Hearing that love is God you jump into so-called love, whatsoever you think love is, and that is just unconscious sexuality; lust parading as love. And you will not find God; on the contrary, you may encounter the Devil -- and then you are puzzled.

Imitation has to be avoided. Understanding should be the only law, never imitation.

So the first thing, Bal Krishna, stop imitating. Listen to me and to others -- to Krishna, to Jesus, to Buddha, to Zarathustra -- just to understand, but don't start imitating. Don't be in a hurry, let the understanding soak into you; in a hurry you are going to do something wrong.

The traveling salesman, when marooned in the country by bad weather, was permitted to share a bedroom with the farmer's son. In due time the two of them retired. The boy dropped on his knees beside the bed, his head in his hands in prayerful attitude.

The salesman thought of the quotation, "And the little child shall lead them." He felt bad, having failed to say his prayers for many months; he dropped out on the other side of the bed and knelt.

The boy raised his head and said, "What are you doing, mister?"

"Same thing as you are, son," he replied.

"Well, mama is going to give you hell then, because the pot is on this side."

You missed it.

I will wait, so you can get it....

Get it a little more!

Imitation is not going to help, imitation will create troubles for you. Understand! Why be in such a hurry to practice? Let understanding soak so deep that it transforms your being. That is the only way of arriving at truth; imitating is never the way.

And that's what you have been doing. You say, "I have tried to feel all this, but could not."

How can you feel all this? -- it is not a question of feeling, it is not a question of thinking; it is a question of being. And being is arrived at through understanding. Just listen silently, attentively, as open as you can be. Be open to me. Let there be no hindrance, no obstruction.

Now this constant idea of practicing, of doing something immediately, is becoming a hindrance between me and you. There is no hurry. I say understanding is liberation. You need not do anything at all. If you allow me to penetrate to your very core, if you let me touch your heart, I will give you my dance, I will give you my song, I will give you my music.

You need not do anything, being with a master is enough. Doing is needed if you go into scriptures; then you have to do something, because understanding can never arise out of scriptures. But by being with a master, understanding can arise. Just a little more open heart is needed.

And you ask me what I mean by the word 'God'. I don't mean a person, I simply mean a quality, a presence. By "God" I mean godliness; the whole existence is full of godliness. And when you will come to know, you will not see a god standing before you, you will see the trees as divine, the rocks as divine, the people as divine, the animals as divine. God is spread all over the place, from the pebble to the star, from the blade of grass to the sun -- it is all divine.

Whenever I use the word 'God' it is never meant to be a person; it simply means a presence, a silent absolute presence of intelligence in existence. But first you have to become aware of this intelligence in you, only then can you know this intelligence in others.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

Chapter #7
Chapter title: Forgetfulness, the only sin

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DO NOT LET PLEASURE DISTRACT YOU
FROM MEDITATION, FROM THE WAY.

FREE YOURSELF FROM PLEASURE AND PAIN.
FOR IN CRAVING PLEASURE OR IN NURSING PAIN
THERE IS ONLY SORROW.

LIKE NOTHING LEST YOU LOSE IT,
LEST IT BRING YOU GRIEF AND FEAR.
GO BEYOND LIKES AND DISLIKES.

FROM PASSION AND DESIRE,
SENSUOUSNESS AND LUST,
ARISE GRIEF AND FEAR.
FREE YOURSELF FROM ATTACHMENT.

HE IS PURE, AND SEES.
HE SPEAKS THE TRUTH, AND LIVES IT.
HE DOES HIS OWN WORK,
SO HE IS ADMIRED AND LOVED.

WITH A DETERMINED MIND AND UNDESIRING HEART
HE LONGS FOR FREEDOM.
HE IS CALLED UDDHAMSOTO --
"HE WHO GOES UPSTREAM."

WHEN A TRAVELER AT LAST COMES HOME
FROM A FAR JOURNEY,
WITH WHAT GLADNESS
HIS FAMILY AND HIS FRIENDS RECEIVE HIM!

EVEN SO SHALL YOUR GOOD DEEDS
WELCOME YOU LIKE FRIENDS
AND WITH WHAT REJOICING
WHEN YOU PASS FROM THIS LIFE TO THE NEXT!

inmate at the insane asylum was being examined for possible release. The first question the examining doctor asked him was, "What are you going to do when you leave this institution?"
"I am gonna get me a slingshot," said the patient, "and I am gonna come back here and break every goddamn window in the place!"

After six more months of treatment, the patient was again brought before the examining doctor for possible dismissal, and the same question was put to him.
"Well, I am going to get a job," the patient replied.
"Fine," said the doctor. "Then what?"
"I am going to rent an apartment."
"Very good."
"Then I am going to meet a beautiful girl."
"Excellent."
"I am going to take the beautiful girl up to my apartment and I am going to pull up her skirt."

"Normal, perfectly normal."
"Then I am gonna steal her garter, make a slingshot out of it and come back here and break every goddamn window in the place!"

Man moves almost in the same circles. Man as he is, is not sane, cannot be called sane. But because insanity is so widespread, it is so normal that we don't become aware of it.... Once YOU become awakened then you are surprised how people are living, what they are doing to themselves and to others. Their whole life is nothing but sheer madness. Somebody is mad after money, somebody is mad after power, somebody is mad after fame -- and all these things are futile.

Death comes, and the whole edifice that you have built with such labor collapses. Death comes and takes you away, and all that you have created has been in vain.

The sane person is one who creates something which even death cannot destroy. Let this be the definition of the sane: one who knows something of immortality, deathlessness, eternity -- he is sane, he is a buddha. To be a buddha simply means to be sane. One who is not aware of immortality and lives in time and thinks only in terms of this world is insane. He is not aware of himself, how can he be sane?

We have not yet been able to create a sane society for the simple reason that we have not been able to create many buddhas. The more buddhas there are in the world, the more is the possibility of humanity rising to higher altitudes of being, understanding, love, compassion. Otherwise you go on moving from one nightmare into another.

A big businessman was praying in the synagogue, pleading to God to help him get a fifty-thousand-dollar deal. Just then a very poor man entered and began praying to God for two dollars.

Angrily the big businessman pulled out two dollar bills, pushed them over to the poor fellow and whispered to him, "Here, take them and get out of here, you fool. Just stop distracting him from my business!"

The poor and the rich, the ignorant and the knowledgeable, the famous and the anonymous, are all in the same boat. Whether you ask God for two dollars or fifty thousand dollars does not make any difference. To go to God desiring is not to go to him at all, because it is only nondesiring that becomes a bridge. To desire is to create a wall between you and the total.

The moment you desire something you are saying that "I am wiser than the whole." You are saying that "You don't know what has to be done and I have come to advise you." You are telling the whole that "The way things are is not right: they should be according to me."

Prayer is just the opposite of desire. Prayer means, "The way things are is absolutely perfect, they are as they should be. Hence, I have nothing except a deep gratitude." Real prayer is bowing to existence in tremendous thankfulness because whatsoever is, the way it is, is the most perfect way it can ever be. A prayerful heart knows that the universe is perfect each moment; it is moving from perfection to more perfection.

The world is not moving from imperfection to perfection, remember: it is moving from perfection to more perfection. That's the understanding of the prayerful heart. But we are full of desires.

And if you go to the synagogue and the church and the temple you will find the same people, with the same mind, with no difference at all. They function with the same mind in the marketplace, they go to the temple with the same mind. And how can you go to the temple with a mind that functions perfectly well in the marketplace? The marketplace is an insane asylum! You will have to learn a different language. But people go on repeating the same kind of stupidity. You cannot even shake them, shock them, out of their sleep, because they become very angry.

Mulla Nasruddin was complaining of seeing striped camels whenever he tried to sleep.
"Have you ever seen a psychiatrist?" I asked him.
"No, never," he said, "just striped camels."

People go on living in their own small worlds, their own ideas, prejudices. They go on functioning in every situation in the same way. In the temple also, they speak the language they speak in the marketplace. In love also, they are always businesslike.

I asked Mulla Nasruddin, "Nasruddin, I hear you just had an accident?"

He said, "Yes, it was pretty bad, but I collected twenty thousand rupees, and my wife who was in the accident with me, got five thousand rupees."

I asked him, "Did she get hurt?"

Nasruddin laughed and said, "No, but I had the presence of mind to kick her in the face during the confusion!"

Now, even in an accident the mind goes on doing its thing!

All the buddhas have been trying to pull you out of your mind. The way is simple. In these sutras Buddha is talking about the way to get out of this stupid mind.

DO NOT LET PLEASURE DISTRACT YOU
FROM MEDITATION, FROM THE WAY.

Pleasure is a momentary titillation of the body. It is not joy, it is not bliss. Pleasure is getting intoxicated for the moment with the physical, getting identified with the physical.

When you become identified with the body and when you start listening to the body and its instincts, a certain kind of titillation, a momentary state of intoxication, arises in you. The intoxication is created within your own body chemistry.

One can take drugs from the outside, get intoxicated and forget all the worries, anxieties, burdens, and responsibilities of the world. One can completely forget the world; it is too much sometimes, it is too heavy. And just slipping out through alcohol, mescaline, marijuana, LSD, gives you a sense of pleasure. It is not real pleasure; it is only absence of pain.

Let this be understood clearly: what you call pleasure is only a state of intoxication where you become so unconscious that you can't be aware of the pain. This can happen by taking some drug from the outside; this can also happen by releasing some drugs in your inner body chemistry. That's what happens when you are sexually intoxicated: your body secretes its own drugs. It is not much different.

Your body is also outside of you. You are not your body, you are consciousness inside your body; your body is only a resting place, a house. One day you enter into it and one day you will have to leave it: a caravanserai, an overnight stay. You are not your body... your pilgrimage is eternal. But being in the body one can become identified, one can start thinking, "I am the body." And this is happening more today than ever before.

For centuries man has been aware that he is not the body, but within these two, three centuries, a scientific approach about everything has destroyed that long, long-cherished understanding. Science is a good method to know about matter, but it is absolutely impotent as far as the world of consciousness is concerned. Because science can only know matter it is bound to deny consciousness; it is beyond its grasp.

If you are trying to see light through your ears you will not be able to see it, and the ears will say, "There is no light." If you try to listen to music through your eyes you will not be able to listen, because your very method excludes it. Eyes can't hear music, ears can't see light, your hands cannot smell, your nose cannot taste. Every sense has its own limitation. It is perfectly valid within its own circumference; beyond it, it is utterly irrelevant.

Such is the case with science and such is the case with religion. In the past, religion denied -- absolutely denied -- the existence of the body, matter and the world. The mystics used to call the world illusory, MAYA, a dream. That is one extreme -- I am not in support of it. That is going beyond the religious approach, saying something which does not come into its vision. Now the same thing is being done by science, the same extreme: that consciousness is an illusion and the body is the only truth.

As I see it, both attitudes are half-truths -- and half-truths are far worse than absolute lies: because of that half-truthfulness they can deceive many many people. For thousands of years man was deceived by one half-truth: that consciousness, God, Brahman, is the only reality, and everything else is just dream stuff. Now the pendulum has turned entirely to the other extreme. Science says: Consciousness is illusion, body is the only reality. Both are fallacies.

The whole truth is: the body has its own reality, and consciousness has its own reality. And the miracle is, the mystery is, that these two separate realities are together, that these two separate realities are functioning in deep synchronicity. This is the mystery: matter dancing in tune with consciousness,

consciousness dancing in tune with matter. This mystery I call God, this mystery I call truth, the whole truth.

But if one has to choose between two fallacies -- the religious fallacy and the scientific fallacy -- if there is no other way and you have to choose one out of these two, then I will say: choose the religious fallacy, because at least it will take you to the other shore, to eternity.

But for three centuries we have decided to choose the scientific fallacy, which makes you more and more confined to the body. And when you are confined to the body, then "Eat, drink and be merry," becomes the very goal. Just think of yourself as a being whose whole life is nothing but "Eat, drink and be merry." It will be meaningless, it will be without any significance, it will be utterly mediocre. It will not have any ecstasy. Yes, there will be pleasures when you get lost into the body chemistry and there will be pains when you have to come out of that forgetfulness. So you will go on moving between pain and pleasure.

Pleasure is getting lost, getting unconscious into the body; and pain is again becoming aware of the nonbody reality, again becoming aware of the world that surrounds you. So pleasure means forgetfulness and pain means remembrance. Have you observed that you remember only when there is pain? If you have a headache you become aware of the head, otherwise who thinks of the head? Only a headache makes you remember the head. If your shoe pinches, then you become aware of the feet; if the shoe is not pinching, you remain unaware of the feet. When your stomach is disturbed, you become aware of the stomach. When everything is going well, smoothly, you don't become aware.

Pain brings awareness; awareness makes you aware of pain. Losing awareness gives you a false idea that there is no pain anymore. And many people have found many ways of how to become unconscious; those are all ways of getting drugged. You have found many anesthesias -- chemical, physical, religious -- yes, religious too.

If a person goes on chanting a certain mantra -- what you have come to know as Transcendental Meditation -- it is a drug, psychologically produced. If you repeat a certain word again and again and again it goes on hitting your psychic sources and the continuous repetition creates a state of unconsciousness. It becomes like a lullaby; you start falling into deep sleep. It is soothing, it is restful, but it is not meditation. It is just the opposite of meditation; it is a psychological drug.

Buddha says: DO NOT LET PLEASURE DISTRACT YOU FROM MEDITATION, FROM THE WAY. Beware that pleasure can distract you: it can distract you from meditation and it can distract you from the way. And what is meditation in Buddha's vision? Meditation is awareness, so anything that makes you unaware is a distraction; where it comes from does not matter. Whether you create it inside yourself by chanting a mantra or by ingesting some drug, by smoking, by injecting... how you manage it does not matter. If it distracts you from awareness... it may create beautiful dreams, but you are no longer conscious. You may feel the world becoming golden, the trees are greener, the roses are rosier, and everything seems to be tremendously beautiful, psychedelic -- but YOU are unconscious, you are no longer in your consciousness. This is the distraction.

A buddha is against drugs... or if I am against drugs, it is only for this reason. It is not because it is against the so-called morality, it is not because it is against the priests and the puritans, it is not because tradition says so. Buddhas are against drugs not because drugs are sin but only because they take you away from yourself, they distract you.

You will be surprised to know that the root which the word 'sin' comes from means forgetfulness -- the root means forgetfulness. If you can remind yourself that to forget is to sin, then you will have a very right approach: then to remember is virtue. George Gurdjieff used to call it self-remembering. Buddha calls it SAMMASATI -- right mindfulness. Krishnamurti calls it awareness. But all these words mean only one thing: Don't be distracted from your innermost core; remain rooted there, remain consciously there.

DO NOT LET PLEASURE DISTRACT YOU FROM MEDITATION, FROM THE WAY.

And meditation IS the way: there is no other way to God, there is no other way to truth. Truth is not something ready-made. Truth is something that you have to discover by becoming more and more aware. And you have to discover it not somewhere else, but within your own being. You are truth covered by unconsciousness, covered by forgetfulness, so anything that distracts, anything that takes you away from yourself, is irreligious, is unspiritual.

You will be surprised... because who wants pain? Nobody wants it -- at least apparently, nobody wants pain. But that is not true. There are two kinds of people: those who want pleasure or those who want pain. Those who want pleasure are called the worldly, and those who start wanting pain, they are called the otherworldly, the saints, the ascetics, the holy people. Pain becomes their pleasure; they start enjoying torturing themselves.

The whole history of humanity is full of these stupid people, and they have been worshipped. Who has been worshipping them? -- the people who desire pleasure! For them, these people look as if they are from some other world, because they desire pleasure and these people escape from pleasure. On the contrary they inflict pain upon themselves: they go on fasting, they go on sitting naked when it is ice-cold or they may sit by the side of a fire when the sun is already showering fire all over the place. These masochists, these self-torturers, are pathological.

Ninety-nine point nine percent of your saints are simply pathological -- and because of these pathological people religion has remained ill; it has not been possible to make religion healthy. Buddhas have been trying, but up to now they have failed, because nobody listens to them.

Man's mind has a strategy: it moves to its opposite very easily. You are running after money, then one day you see the whole stupidity of it and you start escaping from money. Now this is again remaining obsessed with the same money; money still remains the center of your focus. First you were moving towards it, now you are moving away from it, but it is your reference; your whole life still has that context. You still think in terms of money -- how much you have or how much you have renounced, but you go on counting.

Once a man came to Ramakrishna with a bag full of golden coins. He poured those golden coins onto the feet of Ramakrishna. There were many people sitting around; they were all surprised by how much money this man had brought, and he was pouring it onto the feet of Ramakrishna. What devotion!

But Ramakrishna was not happy. He said, "You are pouring it in such a way that it seems you want to impress people. You are performing! Fill the bag again with the money and go to the Ganges" -- and the Ganges was just behind Ramakrishna's temple -- "and throw all the money into the Ganges. You have given it to me, I give it to the Ganges."

The man was very much puzzled, worried -- throwing so many gold coins into the Ganges! And he had come with great expectations that Ramakrishna would say, "You are a great religious man. What renunciation! How pure you are, how holy!" ... And Ramakrishna has not taken any note. On the contrary, he says, "Go and throw all this rubbish into the Ganges." He did not want to do it, but now he could not say no to Ramakrishna. And once he has offered, how could he say no? So reluctantly he went to the Ganges.

Hours passed and he was not back. Ramakrishna asked, "Where is he?" Ramakrishna went to see. The man had gathered a big crowd. On the bank on a rock, first he would toss a coin, make much noise, look at the coin, and then throw it into the Ganges. And many people would jump into the Ganges to find the coin. He was making a great show of it. Hundreds of people had gathered and he was counting, "One, two, three, four...."

Ramakrishna went there and said, "You fool! When one collects money one counts, but when one is throwing it into the Ganges what is the point of counting? For two and half hours you have been doing it. Why waste your time? Throw the whole bag! What is the point of counting?"

But this is how human mind functions: even if it renounces it counts. It is the same mind which was accumulating; now it is renouncing. One is after power, prestige, then one day one escapes to the mountains as far away from the capital as one can go. But the capital remains the point of reference.

Hence Buddha says: FREE YOURSELF FROM PLEASURE AND PAIN -- both. He is not saying, "Free yourself from pleasure," because if he says only that then he knows perfectly well -- he is perfectly alert about you -- you will choose pain, and you will be in the same trap again from the back door; because pleasure is of the body and pain is of the body. Whether you enjoy eating or you enjoy fasting it makes no difference -- eating and fasting are both physical activities. There are people who enjoy eating and there are people who enjoy fasting, but both are rooted in the physical. They have not yet raised their eyes towards the beyond. Hence to remind you, he says: FREE YOURSELF FROM PLEASURE AND PAIN....

FOR IN CRAVING PLEASURE OR IN NURSING PAIN
THERE IS ONLY SORROW.

Yes, people go on doing both. There are people who go on wounding themselves.

You will be surprised to know that there was a Christian sect, thought to be very ascetic and pious, whose followers would wear belts with nails in them. The nails would go on wounding their bodies continuously. These people would wear shoes and inside the shoes there would be nails, and they would keep their feet always bleeding. They were thought to be great ascetics. People would count how many nails this saint had in his shoes; the more nails you had, the greater you were.

There have been Christian saints whose only prayer was to whip themselves early in the morning, and thousands would gather to see them whipping themselves. Their entire bodies would bleed. And when thousands are watching you whipping yourself, of course you will do the best you can, the most you can. People would faint; but until they fainted they would go on hitting themselves. And these people were thought to be spiritual people!

These are the people who are against me because I am teaching you a healthy religion, a religion which does not believe in any nonsense.

If you crave pleasure you will be in sorrow; if you nurse pain you will be in sorrow. And to be in sorrow is to be irreligious. Hence Buddha says again and again: Joy is the quality of the really spiritual man. Jesus says: Rejoice! Neither pain nor pleasure, but joy. Joy is something spiritual; it does not come from your body. One can be joyous even when the body is ill, one can rejoice even while dying. Joy is something inner. Pain and pleasure are both body-oriented; joy is being-oriented.

LIKE NOTHING LEST YOU LOSE IT,
LEST IT BRING YOU GRIEF AND FEAR.
GO BEYOND LIKES AND DISLIKES.

Likes and dislikes simply say that you think yourself separate from existence. A man who has dropped his ego has no likes and no dislikes. Then whatsoever is the case he rejoices in it. If he finds himself in poverty he rejoices in poverty, because there are beauties, a few beauties, which can be found only in poverty. If this man finds himself rich he rejoices in richness, because there are a few beautiful things which can be found only when you are rich. If this man finds himself young and healthy he rejoices in it, because a few things are possible only when you are young. And this man rejoices in old age too, because there are a few things which only old age can impart to you. One thing is certain: that he has no preferences, he does not hanker that this should be such and such. He makes no conditions on existence. He lives unconditionally, rejoicing in whatsoever happens.

To carry likes and dislikes is to carry prejudices, and everybody goes on carrying prejudices. That's why nothing ever makes you contented.

Even Buddha's father was not happy. He was unhappy because his son had moved on a wrong path; meditation to him was a wrong thing. He was desiring that his son become a great emperor; that was his deep ambition. Buddha was his only son, and one day Buddha escaped. I have every suspicion that the reason for his escape must have been his father. When you have only one son and then too, he is born when you are very old.... Buddha's father was very old when he was born. That was the last chance; one or two years more and there would have been no son at all. And his mother died immediately upon giving birth to Buddha; she was also getting old and this birth must have been too much.

Buddhists have made a beautiful story out of it. They say that whenever a buddha is born his mother is bound to die. That's how people create stupid stories. There have been many buddhas. Mahavira's mother did not die, but if you ask the Buddhists they will say, "That simply proves that Mahavira is not a buddha." Jesus' mother did not die, Lao Tzu's mother did not die -- but to the prejudiced mind that simply proves that these were not buddhas. Whenever there is a buddha the mother has to die; that has become the definition.

The real reason was: the mother was old, the father was old; this was the last chance. And they had lived a very miserable life because they had no son. And they had created a big kingdom: "Now to whom is this kingdom going to belong?" And when you have a child in your old age you cling to the child too much. The

father must have been too possessive: that's MY feeling of why Buddha had to escape. The father must have been the cause, he must have been too much of a bondage. He had made great palaces for Buddha and he wouldn't allow him to leave them. He had made every arrangement in the palaces, all kinds of pleasures. In fact he made too many arrangements and Buddha got fed up very quickly; he was only twenty-nine when he left the palace.

People usually become fed up by the end of their lives; it takes time to experience life. Buddha's father managed to provide him with all possible pleasures. Beautiful women -- all the beautiful women in his kingdom were brought to the palaces to serve Buddha. The best wine, the most beautiful women, marble palaces, musicians, poets, dancers... a continuous merry-go-round. Twenty-four hours a day Buddha was drowned in pleasures. Anybody who has any intelligence would escape. It became too tiring, it became too boring, it became such an ugly scene. He was fed up with it, so he escaped.

Buddha's father was angry, very wounded. He wanted him to become a king and he became a buddha. He was not happy. In his own mind, to be a king was a greater thing than to be a buddha. To have more money and more fame -- worldly fame -- was more important to him than to be a meditator and attain to samadhi. These words must have looked like nonsense to him; he must have been a down-to-earth materialist.

But this is not only so with Buddha; people are never contented with anything. If your son turns out to be a thief you are angry, if he turns out to be a buddha you are angry. It seems it is not possible for you to be happy. If your wife is too faithful you are fed up, if your wife is not faithful you are angry. If your husband is absolutely obedient you are finished with him; if your husband is continuously quarreling, fighting, you are finished with him, too. It seems man's mind has such likes and dislikes that it is impossible for him to be in a contented state.

An old woman died and went to heaven. When she arrived there Saint Peter asked her where she would like to stay. She said, "I would like to be near the Virgin Mary."

So Saint Peter put her into the same apartment house as the Virgin Mary. One day she walked over to the Virgin Mary and said, "There is one thing I have always wanted to say to you."

Mary said, "Yes, what is it?"

The old woman said, "It must have been wonderful to have given birth to a man who is proclaimed a god throughout the world!"

Mary said, "Well, I would have liked it better if he had been a doctor."

Yes, that's how man is -- nothing seems to satisfy. Nothing ever seems to give you joy, because you are already carrying some likes and dislikes -- and existence has no obligation to fulfill them. It has never promised to fulfill your likes and dislikes.

If you really want to be blissful you have to drop likes and dislikes. Then you have to learn a different language to commune with existence. Whatsoever happens, enjoy it. Don't bring your likes and dislikes. Your life can be a continuous dance, a celebration; otherwise you will live in hell.

LIKE NOTHING LEST YOU LOSE IT, LEST IT BRING YOU GRIEF AND FEAR. One thing: if you like something and you get it, there is bound to be great fear -- the fear of losing it. And nothing is permanent in this life; everything that you have is bound to be lost. So the fear arises, and when you lose it you are in deep grief.

GO BEYOND LIKES AND DISLIKES.

FROM PASSION AND DESIRE,
SENSUOUSNESS AND LUST,
ARISE GRIEF AND FEAR.
FREE YOURSELF FROM ATTACHMENT.

Why do people live in such misery? -- for the simple reason that they cling to things. The moment you cling you are creating misery for yourself, because nothing is going to be permanent here. Life is a river; it goes on moving, changing. You can't even predict the next moment. So if you cling to something and the

next moment you find it slipping out of your hands, you will be in great pain, great misery.

And the irony is: if you don't lose it and it remains with you, fulfilling your desire, then too, one day you are going to be very fed up... because the mind always requires the new to remain distracted. The mind is always searching for novelty, for something new. You love a woman, but still, once in a while an ordinary woman, who may not even be as beautiful as your own woman, attracts you. You seem puzzled: "Why does it happen?" Just that the mind always wants something new.

The mind cannot remain with one thing for long, so if you lose it you are in grief, if you don't lose it you are in grief. Either way grief happens.

Buddha says: FREE YOURSELF FROM ATTACHMENT.

Nadine, a pretty maid, was alone in the apartment where she worked and decided to lie down and rest for a while on the couch. After a few minutes, there was a knock on the door.

"Who is there?" she asked.

"The grocer," was the reply.

"What do you have for me?"

"Some staples."

"Leave them in the hall, will you?"

A few minutes later there was another knock. "Yes?" she asked.

"It is the egg man."

"Oh, what do you have for me?"

"Four dozen eggs."

"Please leave them with the groceries."

A few minutes after, still another knock. "Now what is it?"

"The superintendent."

"What do you have for me?"

"I've got an urge."

"Well, come in then. That won't keep."

And there are urges and urges; you are exploding with urges, desires. You don't have one desire, you have many desires. Not only that you have many desires, you have contradictory desires. If one is fulfilled, the other, which is its contradiction, remains unfulfilled and you are in misery. If the other is fulfilled, then something else remains unfulfilled.

A politician came to see me; he wanted peace of mind. I said, "Then get out of politics."

He said, "That is difficult. I am just coming closer and closer to be the chief minister of my state. For twenty years I have worked hard. Now I am the education minister and within two or three years I will be the chief minister -- I am the next man in the cabinet, so I cannot leave politics now."

Then I said, "Drop this idea of peace of mind, because being a politician, it is impossible to have peace of mind."

He said, "In fact, that's why I need it, that's why I have come to you, because it is becoming so much of a burden on me that I am falling apart. I am afraid that before I become the chief minister I may go mad. That's why I have come to you. Help me, teach me some method so I can be a little more peaceful, at ease, relaxed. But I cannot leave politics."

Now, this man wants two contradictory things together: he wants peace and he is ambitious. It is impossible. If you are ambitious, then your mind is bound to remain restless. If you want peace, then the first requirement is to drop all ambition. Unless you drop ambition you cannot be at ease, at peace, you cannot be relaxed. He could see the contradiction, but he said, "I will think it over."

I said, "If you can see the contradiction right now, what you are going to think about it? Your thinking is not going to make any difference."

It has made one difference: he has stopped coming to me. Since then I have not seen him. I have heard now that he goes to Maharishi Mahesh Yogi, because Mahesh Yogi says both can be fulfilled together. The more meditative you become, the more is the possibility of fulfilling your ambitions. Now this is utter nonsense. The more meditative you become, the less ambitious you will be. There is no question of fulfilling ambitions; ambition will start disappearing from your consciousness.

But if you look around your mind you will find many contradictory things -- one part going to the south, another to the north. It is a miracle how you go on managing yourself. Otherwise a part of you will be in Tokyo, a part in Timbuktu -- you will be all over the earth in fragments! It is really a miracle how you go on managing to keep yourself together. It is really only apparently together; deep down you are divided and split.

Buddha says: If you really want to transform your being into a peaceful consciousness, into serenity, into bliss, then you will have to GO BEYOND LIKES AND DISLIKES. FROM PASSION AND DESIRE, SENSUOUSNESS AND LUST, ARISE GRIEF AND FEAR. FREE YOURSELF FROM ATTACHMENT.

A few distinctions have to be made: when Buddha says "sensuousness" he does not mean sensitivity. In fact, a sensuous person is a gross person; the sensitive person is subtle. Sensitiveness is beautiful, sensuousness is ugly. Love is beautiful, lust is ugly. Love is sensitivity, lust is sensuousness. Love gives what you have, lust tries to snatch away something from the other. The sensuous person exploits the other, and the sensitive person shares himself with the other.

Be sensitive but don't be sensuous. Be loving but get out of lust. Lust and sensuousness are animal; love and sensitivity are human.

And there is still a world above the human -- the divine -- where even sensitiveness, love, and all these things disappear. There remains only one thing: a witnessing consciousness. That is the state of buddhahood, christhood. One becomes just a pure mirror of existence. Then stars are reflected and the flowers are reflected. Then you see God in his original face -- this whole existence is his original face. This mirrorlike consciousness, this witnessing self, is the goal.

Buddha says: In this state, HE IS PURE.... The seeker becomes pure.

HE IS PURE AND SEES.
HE SPEAKS THE TRUTH, AND LIVES IT.
HE DOES HIS OWN WORK,
SO HE IS ADMIRED AND LOVED.

Remember always the goal: the goal is to become a pure witness. By purity Buddha never means moral purity; by purity he means childlike innocence. There is a great difference between moral purity and childlike innocence. Moral purity is cunning, clever. It is not really purity, it is something imposed. It has a motivation. The moral person is trying to attain to heaven, to otherworldly joys; he wants to become immortal. The moral person is not desireless: his object of desire has changed and he is ready to sacrifice everything for his new object of desire. He imposes purity upon himself, but that purity is not even skin-deep. Deep down he is cunning, manipulating. In fact, he is trying to manipulate God according to his desires.

The moral person is so knowledgeable; he is too deep in the scriptures. He is not wise but only knowledgeable. He knows nothing -- because for knowing you need a childlike innocence, for knowing you need great wonder and awe. For knowing you need to drop all concepts, ideologies, scriptures. Only then will your eyes be utterly empty, nude, and when your eyes are nude they can see.

The knowledgeable person THINKS that he knows because he has heard or read beautiful words; but his knowledge is utterly superficial, borrowed. It has no roots in his being; it is in fact stupid. People cannot see that his knowledge is nothing but stupidity masquerading as knowledge, because people are as blind as he is. But when he comes to a buddha, the buddha can see that what he is saying is not his own.

Once I was invited to a religious conference -- many saints were invited there. One Jaina monk spoke before me. He talked about the soul, freedom from all attachment, and the attainment of bliss, moksha, nirvana. All that he spoke of was beautiful, but I was sitting behind him and I could see through and through that that man was just a parrot. He was repeating scriptures, he knew nothing, but he was very much respected by the Jainas.

When he had finished I whispered in his ears that, "I have to tell you, even if it hurts, that whatsoever you have said is all borrowed, it is all stupid. You don't know a thing. You have never meditated, you have never tasted any bliss. You have never known what enlightenment is, but you were describing it beautifully, you were defining it beautifully. You are a clever person, but beware: this cleverness is not going to become the boat to the other shore."

He was shocked. In the afternoon a man came to me from him and said, "He wants to meet you, but in absolute privacy."

I said, "Why in privacy? I have got my people, he has got his people, and they both would like to listen to what transpires between the two of us. Let it be a public thing!"

But he insisted. Still, at least two hundred people had gathered, but he said, "I want absolute privacy." So we went into a room; he locked the door, started crying.

I said, "Why are you crying?"

He said, "You are the first person who has been so frank and truthful towards me. I cannot accept what you have said before the people because they respect me. You will destroy my whole life's attainment -- this is my attainment. But before you I can confess that you are right -- I have been simply repeating. Now what should I do?"

I said, "The first thing is, come out and confess before the people that 'You have been respecting a wrong person.'"

He said, "That is too much -- I cannot do that."

"Then," I said, "get lost! If you cannot drop your ego, then I cannot be of any help to you because that is the first requirement."

He said, "I will think it over."

He is still thinking... twenty years have passed! In these twenty years I have sent people many times to inquire, "Have you come to any conclusion yet or not?" Last time when I sent a man to him he told the man, "Tell him, don't torture me -- for twenty years he has been torturing me. I know he is right, but at this age" -- now he is almost seventy -- "I cannot risk my reputation. I have to continue this life; next life maybe I will listen to his advice."

But I know that next life also he will not listen. I will not be there; somebody else may be there, but he will not listen.

A little girl answered the knock on the door of the farmhouse. The caller, a rather troubled-looking, middle-aged man, asked to see her father.

"If you have come about the bull," she said, "he is fifty dollars. We have the papers and everything and he is guaranteed."

"Young lady," the man said, "I want to see your father."

"If that is too much," the little girl replied, "we got another bull for twenty-five dollars, and he is guaranteed too, but he does not have any papers."

"Young lady," the man repeated, "I want to see your father!"

"If that is too much," said the little girl, "we got another bull for only ten dollars, but he is not guaranteed."

"I am not here for the bull," said the man angrily. "I want to talk about your brother, Elmer. He has gotten my daughter in trouble!"

"Ah, I am sorry," said the little girl. "You will have to see Pa about that, because I don't know what he charges for Elmer."

The little girl is simply repeating what she has heard. The father charges fifty for one bull, twenty-five for another, ten for another. She does not know exactly what he charges for... what is going on, but she has heard. She is simply repeating.

And this is how your knowledgeable people are. They have heard about God, they have not seen. They have heard about truth, they have not experienced. They have heard about love, they have not lived. They can talk and they can argue and they can prove themselves great scholars -- but they are stupid people. Beware of them -- they are not pure. They can even impose a certain discipline upon themselves out of this borrowed knowledge, but their idea of purity will also be something foolish.

Somebody will eat only vegetarian food; that will be his idea of purity. Somebody will not even eat all vegetables but only fruits -- he will be a fruitarian -- and fruits only when they become ripe and fall on their own so no harm is done to the tree. Now he will think that he is really pure. Somebody will think that just drinking milk is the purest thing.

In India milk is thought to be the purest food, SATTVIC, the most pure. Now that is strange, because milk is animal food. It is like eggs, it comes out of the animal's body. And certainly it is not for you -- it is for the kids of the animal. And it is dangerous too, because the cow gives milk for HER kid, and her kid is going to become a bull! Now in India people think that if you drink milk you will attain celibacy. That is

utter foolishness -- you will become a bull! How can you attain celibacy? Milk is the most sexual food possible.

But people can go to extremes. I have come across a few people who are trying to live only on water.

Once I came across a man who was trying to live only on water. He was dying, not living, but one can live for at least three months on water too, because one has enough emergency flesh accumulated in the body so one can go on eating it for three months. In fact to live just on water is to eat your own meat, because every day one pound of your weight will disappear. "Where has it gone?" I asked the man. "Who has eaten it?"

He was very much disturbed. He said, "You are the first man who is disturbing me -- because everybody says that this is the best, the most sattvic, the most pure food -- water, and Ganges water, not ordinary water."

Now, the water of the Ganges is the most impure in India, because people throw dead bodies in the Ganges -- and in no other river -- because if you throw a body in the Ganges, the person to whom the body belonged goes directly to heaven. So the Ganges carries all kinds of germs, dead bodies; they may have died from cancer, tuberculosis, this and that.

And he said, "I am drinking only Ganges water, and you are making me very afraid. You are saying that, 'You are eating your own meat.' Now I will not be at rest at all."

I said, "What can I do? -- you are eating it! Otherwise, where does your weight disappear to?"

But these are the ideas people go on carrying. Purity becomes something very foolish. Either you change your eating habits and you think you have become pure, or you change your clothes and you start living in rags and you think you have become pure. You leave your house and start living in a cave and you think you have become pure. Or you take an early bath and think you are pure, or you take four, five baths every day and that is your purity, or you don't sleep and that is your purity.... But these are all ideas you gather from others. You can impose them on yourself and you will be worshipped, but this is not what Buddha means.

When he says: HE IS PURE, he means he is innocent, he is not knowledgeable. He is functioning from the state of not-knowing. He is not bookish, he does not live according to the books.

Mr. Goldberg, a prosperous furrier, sent his daughter to Europe to get some culture and maybe meet a rich fellow.

A few months later she wrote and asked papa to send her a book on etiquette.

"Real fine people she is meeting," he thought to himself.

Five months later she wrote for another book on etiquette.

"Princes she is going with," said Goldberg and jumped for joy.

After two years Becky came home. Mr. Goldberg met her at the pier and was taken aback when she appeared with a child in her arms.

"Whose baby?" he asked.

"Mine," she replied.

"And the father?"

She shook her head. "I don't know, Papa."

Goldberg wept in despair. "Two books on etiquette you got and you don't even know to ask, 'With whom have I the pleasure?'"

Books can't help; even two books on etiquette won't make you cultured. A thousand books on spirituality and you will not become spiritual. It is not a question of becoming more informed. It is a question of transformation, not of information.

HE IS PURE, AND SEES. When you are innocent you have eyes to see the truth as it is, because you don't have any idea to distort. You have no prejudice, no like, no dislike. You are neither Hindu nor Mohammedan nor Christian. You are simply a consciousness, full of wonder, great inquiry. There is exploration; you reflect reality. In innocence reality is reflected and seen.

HE SPEAKS THE TRUTH.... And when you know, you cannot do otherwise. HE SPEAKS THE TRUTH... whatsoever the cost. Even if you are to be killed for saying the truth; you would rather be killed but you will not stop speaking the truth.

Socrates was told by the judges that if he could stop talking about truth he could be forgiven, but then he had to make a promise to the court that he would never talk about truth.

Socrates said, "I would rather die than stop talking about truth."

The judges were puzzled. They said, "But why? Life is so precious."

Socrates said, "Not more precious than truth. If I cannot speak the truth, then there is no point in living at all. I live to convey the truth. My life is only a means to spread whatsoever I have come to know. If I cannot do that, then there is no point in living -- please kill me. And I cannot make that promise for one more reason: even if I want to stop I cannot. I will go on saying what I see. I will go on living it. I can't do otherwise. Knowing the truth is being it."

HE SPEAKS THE TRUTH, AND LIVES IT. HE DOES HIS OWN WORK, SO HE IS ADMIRED AND LOVED.

What is his work? His work is to shout. His work is to call you out of your sleep. His work is to wake people up. Yes, those who understand him will admire and love him. And there will be many who will not understand him; they will condemn him, they will even kill him. But Buddha takes no account of those. He is simply taking account of those few rare souls who will be able to understand what he is saying and what he is living. And in fact only those few people MEAN anything. Only they are worth counting; the crowd is not worth counting at all.

WITH A DETERMINED MIND AND UNDESIRING HEART
HE LONGS FOR FREEDOM.
HE IS CALLED UDDHAMSOTO --
"HE WHO GOES UPSTREAM."

UDDHAMSOTO is a beautiful word that Buddha uses many times. UDDHAM means great endeavor; SOTO means the source. The English word 'source' comes from the same root as soto. The Sanskrit word is SHROT; from shrot comes the English word 'source' and the Pali word 'soto'. Buddha speaks Pali; he is using soto. Uddhamsoto means a man who is trying, with all his being, to reach to the source, to the very source of being. His whole effort is to know the ultimate, the very ground of existence, because that is where truth is, God is, nirvana is.

Great effort is needed, laziness won't do -- and people are really lazy. Because people are lazy, that's why priests could exploit them for centuries -- and they are going to exploit you if you continue to remain lazy. Because people are lazy they leave it to the priests: "You do the prayer, you do the worship for us on our behalf. We will pay you, but you do it on our behalf." They know that their priests are as blind as they are, as lazy as they are. They have not worked upon their beings.

Work is arduous. Many chunks have to be cut out of you and dropped; only then can you come to your original face. It is almost like a sculptor carving a statue out of a marble rock; with chisel and hammer in his hands he goes on cutting the rock, taking out all unnecessary pieces. Slowly slowly, the formless rock starts attaining a form, the ordinary rock starts becoming something extraordinary, beautiful. A Buddha can be found in it, a Christ can be found in it, a Krishna can be found in it. But before you can find a buddha in the rock much has to be destroyed. Unless you are ready to do great work upon yourself it is not going to happen. You cannot rely on agents.

Your priests, your bishops, your popes, are all agents -- agents between you and God. You don't know God, and the agents go on saying, "Don't be worried -- we know. We will convey your messages." They don't know either; they are simply exploiting your ignorance.

But people are lazy. Laziness is one of the problems.

Manuel was the new man on the railroad crew, so naturally he got the worst jobs around the camp. Among the he-men laborers, the most hated job was that of the camp cook.

During the first day on the job, Manuel complained bitterly about the horrible food only to be informed that whoever complained about the food had to be the cook. Manuel argued long and loud but the foreman would not yield: Manuel would have to cook until somebody else complained.

The next day Manuel got a brilliant idea. After washing the breakfast dishes he went off to the prairie

and soon located exactly what he sought -- a freshly deposited pasture pastry, a steaming green moose turd. Carefully Manuel collected the fragments, putting the fragrant treasure in a large box he had brought along for the purpose, and returned to the camp cookshack. He carefully prepared a large pie crust, inserted the moose turd, and baked the pie until it was a golden brown.

That night he gleefully served the tender pastry as his piece de resistance, and waited for the complaints to start. The faces of the crew were delightfully twisted as the diners choked down the delicate offering.

Finally one man rose to his feet, his face a twisted mass of disgust. "My God!" he roared at Manuel. "That is moose turd pie! It sure is good, though!"

Man is so lazy that he will go on as he is rather than working and trying to change -- trying to bring some changes in his circumstances. It is easier to remain contented, to remain insensitive, to go on pulling, somehow existing. But it is not life. And what is true about the outer circumstances is far more true about the inner, because the outer circumstances don't need so much effort to be changed but the inner lethargy is centuries old. The unconsciousness is so primitive, its roots are so deep, that it needs a total determination on your part, a tremendous determination, a commitment, a deep involvement. You have to risk all. Unless that happens it is impossible to change yourself, you will remain the same. You can go on reading, you can go on accumulating knowledge, you can go from one teacher to another teacher, but deep down you will not change. This is not the way to change.

The way to change is: WITH A DETERMINED MIND AND UNDESIRING HEART HE LONGS FOR FREEDOM.

HE IS CALLED UDDHAMSOTO -- "HE WHO GOES UPSTREAM." It is almost going upstream, because not to follow the crowd, not to follow the tradition, not to follow the scripture, not to follow the religion you are born in, the church you are born in, is going against the stream. Great effort is needed; otherwise ordinarily it seems easier, more comfortable and convenient to follow the crowd -- whatsoever they are doing, you go on doing. They will not give you trouble, but remember, you are simply destroying a great opportunity. And this life is going to disappear soon. Why not bring all your energies to such a point of integration where you can take a quantum leap from the known to the unknown, from time to eternity?

Unless you are determined... and that's what sannyas is all about: a determination, a commitment, to transform oneself, not holding back anything. I cannot change you unless you are totally determined to be changed. You cannot throw the responsibility on me. I am here to help, but I can help only those who are really committed, who are not halfheartedly here.

Fred was admitted to a madhouse because he always felt he was a mouse and was totally paranoid about cats.

After years and years of treatment he was finally declared normal again and the doctor said, "So you know now that you are not a mouse -- you are a human being like me and there is no need to be afraid of cats."

Fred agreed and was released. But as he stepped out of the gates he saw a cat walking on the opposite side of the road. He totally freaked and ran back inside in total shock.

The doctor said, "But Fred, I thought that it was clear to you that you are not a mouse."

Fred replied, "Doctor, you know I am not a mouse, I know I am not a mouse. But how the hell do I know that the cat knows?"

Nobody can help you from the outside. Yes, you can be convinced, but deep down you will remain the same. You can be silenced through arguments, but arguments cannot change you. You will have to bring all your energies to a single point, to an absolute determination, that "This life I am going to make it. I am ready to do whatsoever is required. I will not shirk any responsibility. I will not shrink from any responsibility. I will not find any excuses, rationalizations. I will not be a victim anymore of the old mind."

Once this determination is total, transformation immediately starts happening. In fact to be totally determined is almost half the journey.

Buddha says:

WHEN A TRAVELER AT LAST COMES HOME
FROM A FAR JOURNEY,
WITH WHAT GLADNESS

HIS FAMILY AND HIS FRIENDS RECEIVE HIM!

I am creating a family here, a family of friends. The day any of you will burst forth into a flame, the whole family will rejoice. And it is not only that this small commune of sannyasins will rejoice; the whole existence participates in rejoicing. Whenever a man becomes a buddha, the trees, the rivers, the mountains, the stars, all rejoice, because at least one of us has reached home.
And Buddha says:

EVEN SO SHALL YOUR GOOD DEEDS
WELCOME YOU LIKE FRIENDS
AND WITH WHAT REJOICING
WHEN YOU PASS FROM THIS LIFE TO THE NEXT!

And whatsoever you have done to transform yourself -- he calls it "the good deed" -- that is real virtue. Whatsoever you have done to transform yourself, that is your treasure. And you will be surprised that when you reach to the other shore, the beyond, your treasure will be awaiting you there, to rejoice, to receive, to welcome you.

Either you can collect money, power, prestige -- which will be left on this shore -- or you can accumulate a totally different kind of treasure: of meditation, of love, of bliss, of understanding, of awareness, of godliness. If you attain to this treasure, you will be surprised: when you reach to the other shore, when you go beyond this body, when death happens to this body, you will be received by all the treasures that you have accumulated. They will all rejoice.

Buddha means that there is a treasure that goes with you to the ultimate, and there is a momentary treasure which is left behind. Those who are wise accumulate that which will be theirs forever, and those who are foolish accumulate the momentary, which will be taken away from you -- which is going to be taken away by death.

Remember, each moment, what you are accumulating. Is it going to be taken away by death? Then it is not worth bothering about. If it is not going to be taken away by death, then even life can be sacrificed for it -- because one day or another life is going to disappear. Before life disappears, use the opportunity to find that which never dies.

Become an uddhamsoto. Find the source of existence, of your own being, of all that is. That source is God, that source is nirvana.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

Chapter #8
Chapter title: Everything is possible

28 October 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
TO ME, THE MOST BEAUTIFUL PASSAGE IN THE CHRISTIAN SCRIPTURES ENDS WITH THE WORDS, "AND JESUS WEPT." IT OCCURS WHEN HE APPROACHES JERUSALEM FOR THE LAST TIME, LOOKS DOWN ON IT IN HIS COMPASSION, SEES ALL OF THE FOOLISHNESS, FUTILITY AND PATHOS OF MANKIND -- AND WEEPS.
BELOVED MASTER, DOES THE BUDDHA WEEP?

Anand Deepesh, it certainly is one of the most beautiful passages in the Christian scriptures, because it shows the humanity of Jesus, that is his unique quality. Gautama the Buddha is not so human.

Jesus is both the son of man and the Son of God. He knows the dark valley, he also knows the sunlit peak -- and he has a very human heart. That humanity remains with him to the very end. All the buddhas are unique. In the same situation Lao Tzu, looking back, would have laughed at the foolishness, at the ridiculousness, at the absurdity of human beings. And in the same situation Gautama the Buddha would not even have cared to look back; that is his uniqueness, he never looks back, the past does not exist at all. Mahavira would have looked back but would have neither wept nor laughed.

This fact has to be remembered: never compare two buddhas, otherwise you will create great confusion for yourself. Although their experience is the same, their expressions are different, are bound to be different. They have different individualities, they have different forms of expressing their experience.

Jesus remains human, very human. If you ask a Buddhist, he will say, "Then he is not a buddha if he wept." When he is just going to be crucified and he is raised on the cross, he looks at the sky and says, "Have you forsaken me?" There is great complaint, the complaint of the human heart, complaining to God as a child would complain to his mother or father: "Have you forsaken me? What are you trying to do to me?" He is angry too, a little anger is there, which is part of being human; a little anger, a little love, a little joy.

When he enters into the great temple of Jerusalem he feels so offended by the presence of the money-changers in the temple that he takes a whip in his hand and, alone, he drives all the money-changers out of the temple, turns their money-changing boards upside-down, creates chaos; that too is very human. That is Jesus' speciality.

In the same situation you can't think of Buddha looking at the sky because for Buddha there is no God outside. God is within, you are looking at the empty sky, there is no one to respond. God is in the crucified person, there is no way to pray to God. Prayer is absolutely meaningless for a Buddha; he would have accepted it without any grudge, without any complaint, without any anger. He is suprahuman, his expression is absolutely suprahuman; not for a single moment will he allow human weakness to enter in.

When he was dying, he stopped his disciples from weeping and crying; he said, "You can do it when I'm gone, you will have enough time, but right now, at least while I am still alive, don't do such a stupid thing. There is nothing to weep for because there is nobody to die. Why are you weeping?"

Ananda, his disciple, said, "Bhagwan, we have loved you so much, how can we avoid feeling sad?"

Buddha said, "You loved a nothingness. I was never a person but only a presence, and I have been telling you again and again, don't think of me as a person. The person died the day I became Buddha. Gautama Siddhartha died the day enlightenment happened. Since then there has been nobody inside the house, the house is utterly empty. Hence nobody is dying, stop crying and weeping. Later on when I am gone you can do whatsoever you want, you will have enough time. Don't waste these precious moments in weeping."

This is a totally different expression. God is multidimensional. When he is experienced there are going to be many expressions of it.

Mahavira is absolutely indifferent to everything. He will not laugh, he will not weep either, because for him this whole world is nothing but a dream. If you know that something is a dream, how can you weep?

There is an ancient Chinese parable. Chuang Tzu used to tell that parable again and again.

A great king had only one son and the son was dying -- dying of a disease for which there was no medicine available. All the physicians had said, "There is no way to save him. It is only a question of a few hours or at the most one or two days and he will be gone."

The king had loved the son so much; he was the only son, the king was getting old and there was no possibility of another son. The king was sitting by the side of the bed the whole night because this might be the last night.

Nearabout four o'clock the old king fell asleep and had a dream. In the dream he saw a beautiful marble palace; he had never dreamed of such a beautiful palace. And the kingdom is so vast; he is the king, and he is sitting on a golden throne studded with big diamonds and emeralds. He HAD emeralds and diamonds but not so big, not so pure, without any flaw. And he had beautiful women and twelve sons; maybe the idea of losing his only son had created the desire for twelve sons, maybe it was just a reflection of his actual state. This dream might have been just a wish fulfillment, but he felt so blessed. And all his sons were so wise, so healthy, such great warriors.

And then suddenly his son died on the bed. The wife cried so loudly that the king's dream was shattered; he opened his eyes, looked at the dead body of his son and didn't say a word -- remained like a statue. His wife was shocked, she shook him and said, "Do you understand or not? Your son is dead!" The king said, "I can see it but now I am puzzled -- for whom to cry? Just a minute before I had twelve beautiful sons, very handsome, very wise, in every way skillful. And because of your crying my dream is shattered, those twelve sons have disappeared; and the golden throne and the marble palace and the great kingdom, all have gone. Should I weep for those or should I weep for this son because when I was dreaming I had completely forgotten my son, you and the kingdom?

"Now I am awake, I have forgotten the dream and the beauties of the dream. Which is true, which should I cry for? Because when I was seeing the dream it was true, at least it appeared to be true. Now I am seeing my dead son, it appears true, but how to decide which appearance is really true?"

Chuang Tzu, in another parable, says the same thing. He says, "Once I dreamed that I had become a butterfly, moving from one flower to another, enjoying the sun and the wind. And then somebody awakened me; it was morning and getting late and the sun was shining in my face. As I opened my eyes the butterfly disappeared, I was again Chuang Tzu. Since then I have been in confusion. The confusion is, if Chuang Tzu can dream that he is a butterfly, why can't the butterfly dream that she is Chuang Tzu?"

He seems to be very penetrating; this puzzle is something worth meditating over. If Chuang Tzu can become a butterfly in the dream... the butterfly may have fallen asleep, sitting on some tree, under the shade of a tree; the butterfly may have fallen into sleep and dreamed that she is Chuang Tzu. Now who is right and what is a dream? Both seem to be similar.

A man like Buddha knows the falseness of the whole world; he will not weep, he will not laugh, he will not even look back. That is his way of expressing his experience of the total. Mahavira will look back because he also has great compassion -- but different from Jesus; he will not weep, because it helps nobody. If you weep for the world, it does not help the world. If you weep at the stupidity of people it makes you look silly, that's all. It does not help people.

But Lao Tzu would have certainly laughed because looking at people's absurdity, their ridiculousness, what else can you do? Lao Tzu used to ride on a water buffalo, moving from one place to another. He was a jolly fellow, telling jokes, telling stories to people, always in a laughing state.

If you see the statues of Buddha that have been made in China and in Japan you will be surprised. They don't look like Buddha, particularly not like the Indian statues, not at all. The Indian statues have a very athletic form, Buddha has a big chest and a very small belly, no belly at all, his body seems to be very proportionate.

But the Chinese Buddha has a big belly; the chest is completely sunk in, the belly is too big. And not only is the belly big, even in the marble statues you can see the belly laughing, there are ripples of laughter on the belly. It has been conceived according to the Taoist idea; because China could understand only if Buddha was presented in the form of Lao Tzu. They knew Lao Tzu, they were acquainted with this enlightened man, and he was always laughing. To him there is nothing to weep for. What reason is there to weep at the ridiculousness of man?

Three college boys, upon entering their favorite juke joint to sit at their usual table, found it to be occupied by an oldish woman. After debating what to do about the situation, they finally decided to embarrass the woman into leaving.

Sitting next to the old lady, the first student started.... "Say, John," he said, "did you know that I was born three months before my parents were married?"

"Why, that's nothing," said the next one. "I was born six months before my parents were married."

"Fellows," replied the last of the hungry men, "I was born without my parents being married."

The old lady finally looked up from the table and pleasantly asked, "Will one of you bastards please pass the salt?"

Life is ridiculous, you never know what is going to happen, it is absurd.

An artist's model arrived at her boss' studio and was waiting for him to arrive. When he walked in the door she headed for the dressing room to get undressed.

But he said, "No, don't bother getting ready. I have got a terrific hangover and really don't feel like working today. But why don't you stay and join me in a cup of coffee?"

The model said, "I would love to."

Just then the artist heard familiar footsteps approaching the door.

"Oh my gosh," he gasped. "Here comes my wife. Get your clothes off -- quick!"

Lao Tzu would laugh; Jesus wept. Now it is for you to choose. I love both the men; in fact laughing and weeping are two sides of the same coin. And because of this story that Jesus wept, I say something which Christians have denied down the ages. Christians have been saying that Jesus never laughed. Now a man who is capable of weeping is bound to be capable of laughing, it is impossible to weep if you cannot laugh. In fact laughter and weeping are not opposites, but complementaries -- two extremes of the same spectrum.

Christians say Jesus never laughed. That is an invented story, I can't believe in it. Because Jesus was not an ascetic. Yes, I can understand some ascetic saint never laughing because he is so desertlike, so dry, so dull and so dead. But Jesus is a juicy man, he is not an ascetic; he enjoyed good food, good company, he enjoyed drinking wine, he enjoyed being festive with his friends. And his friends were all sorts of people, his friends were not Rotarians; they were gamblers, thieves; even a prostitute, Mary Magdalene, was part of his company. He enjoyed the real people.

If you want to see the unreal people you can go to a meeting of the Rotary Club. There you see pseudo people, all with masks, all smiling and saying hello to each other. These are not their real faces, they always keep their real faces locked in their cupboards, they never take them out. Only once in a while can you have a glimpse of their real face. It happens only when they are unconscious; maybe when they have drunk too much you can see their real face. The unconsciousness may give you a glimpse of their truth.

Gurdjieff used to give as much wine as possible to his new disciples; he would go on forcing. And when the master forces you to drink.... Just think of me asking you to drink, and I go on pouring and pouring -- how can you say no? And trust is the first thing.

Gurdjieff would force them to eat and drink so much that their real faces would show; that was his first contact with the disciple. The disciples were very much puzzled, they had never seen such a master. They would fall on the ground and would start saying incoherent things. Then Gurdjieff would sit by their side and listen to what they are saying, what their faces are showing, because these are the real faces, these are their realities.

You cannot think of Buddha telling people to drink, but Gurdjieff did. I cannot believe that Jesus never laughed; he lived with such alive people: fishermen, carpenters, poor people. He was not keeping company with the rabbis, the pundits, the scholars and the professors. He was moving with raw people, real people of the earth. It is impossible to think that he was a sad man, that he never laughed; and if he was incapable of laughter, he would be incapable of weeping too.

This statement, that he wept, shows with absolute certainty that he must have laughed too. That is one of the most beautiful things about Jesus; I love that he is very human. Buddha is a little cold, has no warmth, is far away -- that is his beauty. We need ALL kinds of masters, we need ALL kinds of flowers in the garden. A rose has its beauty and a lotus has its beauty. The lotus will need a lake, a different situation to happen in, it will have a different fragrance. But all kinds of flowers enrich the garden. The garden of buddhahood is full of strange, unique, incomparable beings: Lao Tzu, Zarathustra, Mohammed, Mahavira, Buddha, Krishna, Christ.

Now, Christ is on the cross. Whenever you think about Christ, you think of the cross too. It is impossible to think of them separately, they have become inseparable. If you see the cross you will think of Christ, if you think of Christ the cross is always there in the background. With Krishna it is not the cross but the flute. Now, Krishna is a dancer, a singer; you cannot think of Buddha dancing, singing, it is impossible to conceive. And it will look very ridiculous too; with Krishna it fits, his whole vision of life is such that the flute fits with it.

Remember this and don't become too much attached to one form of buddhahood. There are as many forms of buddhahood as you can conceive. Many more buddhas will happen in the future, who will have a totally different quality which was never available in the past. If you become too much attached and obsessed with a certain form, you will miss other buddhas.

In Holland there was a conference arranged by Krishnamurti followers. Krishnamurti was coming there and staying with the people for seven days. His disciples had gathered from all over the world. One woman went from India but after two, three days she was back.

She came to see me. I said, "You came back so early? Is the conference finished?" She said, "No, the conference is not finished but I am finished with Krishnamurti." I said, "What happened?" She said, "I had gone shopping and I saw Krishnamurti purchasing a necktie, and not only purchasing a necktie but making such a fuss. At least two hundred neckties were spread all over the table and nothing was liked by him. Something was wrong with everything: some color was wrong, the size was wrong, this was wrong, that was wrong." And she said, "I simply watched what he was doing. Is he a buddha? A buddha purchasing, shopping? A buddha looks good with a begging bowl but a buddha purchasing -- and what? A necktie! And then too, he is making so much fuss."

Krishnamurti is very fastidious about his clothes. She became so frustrated, she did not attend the conference. What is the point now? This man is not a buddha. Now, what to do with this woman -- to weep for her or to laugh at her? One can weep for her stupidity because Krishnamurti is Krishnamurti; he is not Gautama the Buddha, he is not Jesus Christ. He has his unique way of living, of expressing. He is not a renunciate, he lives in the world. And to see the point, that he lives in the world and yet is not of it, needs great understanding inside. This woman missed.

What to do with this woman? To weep for her? She went to Holland without even listening to a single talk of Krishnamurti.... Or to laugh at her stupidity? And one never knows -- Krishnamurti may have managed the whole thing only for this woman. Seeing that she is watching he may have made so much fuss... because people like Krishnamurti always want to get rid of the rubbish type of people, the stupid type of people.

Gurdjieff used to do many things just to get rid of unnecessary people. Sometimes he would behave so absurdly that the person who had come to see him would never come again -- thinking that he was mad. One day he is sitting drinking tea with two, three disciples and a journalist comes to see him. He was always against journalists entering into his ashram because this was his understanding: that they are bent upon misunderstanding.

He asked the journalist, very courteously, to sit and have some tea, some cake. The journalist was very happy because he had heard that Gurdjieff always throws journalists out, he tells them in no uncertain terms to get lost! He was very happy that he was being received with such love and compassion.

And then Gurdjieff asked the woman sitting by his side, "What day was yesterday?"
She said, "Friday."
"And what day is today?"

Then the journalist became a little confused -- this man cannot manage! If yesterday was Friday, then there is no point in asking, "What day is today?"
The woman said, "Of course today is Saturday."

And he shouted at the woman, he said, "How it can be? If yesterday was Friday, how it can be Saturday today? Impossible! You go and find out what day today is."

The journalist escaped, thinking that this is something insane, this man is insane; he never even looked back. When he had gone, Gurdjieff had a good, hearty laugh. He said to the woman, "You see how I got rid of that man. Now he will never come back and he will spread the story around and many more will be prevented from coming."

One never knows how an enlightened person is going to behave -- with what devices.

Deepesh, your feeling that you love these words, this beautiful passage, is good, but remember that man is worth both weeping and laughing over. Yes, he is in great misery but the misery is created by himself. He IS trapped and he suffers much, but the trap is made by himself. He is like a small child who was playing outside the house with a pile of bricks. He started making a house of bricks, standing in the middle he went on putting brick upon brick around himself. When they came up to his neck then he became puzzled, then

he started shouting to his mother, that "I am imprisoned, come and save me!" Now he cannot get out of it -- but he himself has created it!

This is the situation of man, we create our misery, our hell. If you see that we go on creating it, it is worth laughing at; but if you say, and see, that "Maybe we create it but still we are suffering," then it is worth weeping over.

But Buddha will not do either. He will remain detached, cool. He will not suffer because you are suffering and he will not even think your misery worth laughing about. He will keep his cool; he will do whatsoever he can to help you and will go on his way. Whether you are helped or not is not his business. His business is to say what is, and even THAT he had agreed to very reluctantly.

When he became enlightened he remained silent for seven days. The story is, the gods became very much worried because it rarely happens that a man becomes enlightened. Now this Siddhartha had become enlightened and he has not spoken a single word for seven days. They looked deep into the consciousness of Siddhartha and they saw that he was not going to speak at all.

They came down to the earth, bowed down to Buddha and asked him to speak because there were many who could be helped. Buddha said to them, "I had thought about it but there are only two alternatives. One is: I will speak but I will be understood only by very few people. The majority will not understand, maybe ninety-nine percent of the people will not understand at all. So ninety-nine percent of my efforts is going to be a sheer wastage.

"Of the one percent who will be able to understand me, my insight says that even without me, sooner or later they will find their own way. Their intelligence is such, their courage is such, their search is such... they are passionate lovers of truth. That's why they will be able to understand me.

"The ninety-nine percent will never understand, the one percent who are capable of understanding me will understand it anyway, whether I speak or not. In fact it will be easier for them to understand if I don't speak. My silence will be more of a communion with them. So what is the point of speaking?"

The gods were very much worried how to answer this. They gathered together, they discussed among themselves, then they came again with a new argument and they said, "Listen! You are right, there are people who will never understand you and there are people who will understand even without your saying a single word. But can you deny that there are people between these two? Can you say there is not a single person who is just between these two categories, a third category, who will understand if you speak, and who will never understand if you don't speak? Can you deny -- it may be a very small minority, it may be one in a million, but can you deny that one single person -- that link between the majority and the minority? The nonunderstanders and the understanders... they are linked."

Buddha could not deny it. He said, "You are right, there ARE a few people; yes, one in a million who will be helped."

"Then," those gods said, "even if it is only one in a million, it is your to duty help him."

It is because of this argument that Buddha started speaking; otherwise he was not going to speak. And remember, there have been many buddhas who have not spoken. They remained silent their entire lives, you will never hear about them because they have never spoken. No scripture exists to describe them.

One point I would like to make very clear to you: that each individual when he becomes enlightened, becomes part of the universal -- but his expression still remains individual. His experience is universal, but his expression is individual. If he was a poet before, like Kabir, when he becomes enlightened he will sing songs. If he was a poet, if being a poet was part of his individuality -- now knowing the universal, his understanding, his light, will start flowing into the old patterns of poetry. He will be like Kabir, Nanak, Farid. But if he was a painter, not a poet, and he becomes enlightened, then he will paint -- that will be his natural way of expressing. If he was a sculptor then his expression will be different.

Each buddha lives in the universal but expresses himself individually. This is Jesus' expression, he is all too human. Maybe that is his appeal -- now almost half the earth is in love with Jesus. The reason is his humanity. Buddha is a faraway star, Jesus seems to be very close to the heart. Buddha appeals to the very sophisticated, Jesus' appeal is for the masses.

Whenever a country becomes sophisticated, cultured, educated, rich, affluent, Jesus' appeal starts disappearing. That's what is happening in America. Buddha is becoming more and more powerful: more and more Zen centers are being opened, more and more people are becoming converted from prayer to meditation, more and more people are becoming interested in the sayings of Buddha.

Jesus is losing ground in America; he is still gaining ground in India, but he is losing ground in America. America is now in the same affluent state as India was in the times of Buddha. The country was rich, people were well-educated, sophisticated, cultured; they knew what philosophy was. They knew all the flights of metaphysics, they knew the highest peaks -- at least intellectually. And Buddha was speaking to this intelligentsia; it was a totally different communication.

Jesus was talking to the poor villagers, farmers, gardeners, fishermen. He was speaking to the lowest, the poorest of the poor. His language is different, it is very human, it has to be.

Buddha's language is very pure, philosophical, metaphysical. It is less concerned with whether you understand it or not, it is more concerned with being true, being closer to truth, as close as possible. Hence their expressions are bound to be different.

Deepesh, you ask me, "Beloved Master, does the buddha weep?" Some buddhas do, some buddhas don't. It all depends on the individuality.

It happened when Basho's master died -- Basho is a buddha, a buddha who writes poetry, a buddha who paints beautiful pictures, a very aesthetic buddha. His master died, thousands of people gathered. His master was very famous; more famous because of Basho, because Basho was a famous poet and painter and he was Basho's master. Thousands of people gathered and they were very much surprised when they saw Basho crying, big tears rolling down his cheeks.

A few close disciples of his master came to Basho and said, "It does not look right. Thousands of people are coming and they are getting confused. They don't think a buddha should be crying and weeping, and you are the man who has been saying to them again and again: There is no death and the innermost core lives forever. Then why are you weeping? Your master is not dead, he has only moved from the small body to the universal body of God. So why are you weeping?"

Basho wiped his tears and he said, "Listen! This is nobody's business. I live according to my inner feelings, I cannot pretend. When my innermost core
has disappeared into the universal. don't care whether people think it right or not. If they don't think that I am enlightened it's okay, but I cannot pretend. I cannot do something which is not really there. And yes, I have said that the soul is immortal and my master has not died, he has disappeared into the universal. That's why I am crying, not crying that he is dead but crying that now I will never be able to see his form. Now he has become formless -- and his body was beautiful. I will never be able to look again into those deep eyes, I will never be able to hold his hand and touch his feet. I have lost his form -- I am crying for his body, for his form; I am not crying for the formless soul. And I am not concerned whether people think me enlightened or unenlightened, that is their business. Who cares?"

No, this is Basho's approach, and he too is true. But never compare. Let each buddha be a Himalayan peak separate from other peaks. Let each buddha be understood according to his own way, never impose any other pattern on him. That has been done down the ages again and again. The Christian can't believe that Buddha is a christ, because he does not serve the poor, he does not heal the wounded, he does not make the blind see, he does not do miracles like Jesus did. Lazarus died and Jesus came, and after four days he revived Lazarus. Buddha does nothing like that; on the contrary, he does something absolutely different.

There is a beautiful story:

A woman lost her young son; just a few days before her husband had died. Kissa Gautami was her name, and now her only son had died. She was in great despair, naturally; the child was her only hope. Buddha was staying in the town; people said, "Don't cry and don't weep. Why don't you take the child to the Buddha? He is so compassionate, he may revive him back to life."

The woman rushed with the dead body of the child. Buddha looked at the woman, told the woman to put the child in front of him and said to her, "Yes, I will revive him, but you will have to fulfill one condition."

The woman said, "I am ready to give even my life. Say any condition and I will fulfill it."

Buddha said, "It is a simple condition, I never make big requirements of people, only small requirements; this is a very simple thing. You just go into the town and bring a few mustard seeds. Just remember one thing: the mustard seeds should come from a house where nobody has ever died."

The woman was in an insane state, she could not see the point. How can you find a house where nobody has ever died? She rushed with great hope and she knew that every house has mustard seeds because that was the only crop the people were growing. The whole village was doing the same work, growing mustard

seeds -- so there was no problem.

She knocked on many doors, the people said, "A few mustard seeds? We can bring cartloads of mustard seeds, but we cannot fulfill the condition; many people have died in our house. So our mustard seeds won't do."

By the evening the woman came to her senses. She had knocked on many doors; slowly slowly, she saw the point that death is inevitable -- it happens to everybody, that nobody can escape from it. She came back, she was a totally different woman when she came back in the evening. The child was there, Buddha was waiting. He said, "Where are the mustard seeds?"

The woman laughed, fell down at his feet and said, "Initiate me into your path, because I have understood your message, that everybody has to die. Today my son has died, a few days before my husband died, a few days afterwards I am going to die. Before I die I want to see the deathless. Now I am not interested in my child being raised from the dead. Now I am interested myself in seeing the eternal life."
Buddha initiated Kissa Gautami.

Now, these stories are the same, almost the same. Lazarus' sisters or Jesus' disciples, they sent for him. He was away. He came -- it took four days for him to reach there -- and he raised Lazarus from the dead. But what happened to Lazarus then? He must have died again because we don't see him anywhere. So what is the point?

If you ask Buddha he will say, "What is the point of raising the man? He will die again. You are simply creating another opportunity to die. Once is enough, why twice?" Buddha would have responded in a totally different way. Christians can't understand it because they are obsessed with the idea of Christ. They would like Buddha and Mahavira and Krishna to be the same way. That is not possible.

Buddhists cannot understand Christ either, because they have the idea of Buddha, the image of Buddha, and Jesus does not fulfill it. In fact there is no need for Jesus to fulfill anybody's idea, or for Buddha to fulfill anybody's expectation. They are unique people. We should stop this continuous comparison. Thousands of books are written every year comparing, and every comparison is going to be wrong, it is going to do some injustice to somebody or other. Either you will be unjust to Buddha, or to Christ. You cannot be just to both.

My effort here is to make you aware of the varieties of buddhahood, of the multidimensionality of enlightenment. The world is rich because there are so many birds and so many trees and so many flowers. And the same is true about the inner world; so many possibilities of growing, so many different, unique expressions when you become mature -- different flowers. The world is richer because there is a Buddha and a Christ and a Lao Tzu. The world would have been really very poor if there were only Ramas, just Ramas; the world would have been very poor. In each village and town you can find a few Ramas, carrying their bow. Or if there were millions of Christs everywhere it would not be beautiful, it would be boring.

It is good that Jesus has the touch of humanity and Buddha has pure divinity.

The second question:

BELOVED MASTER,
WHAT IS "COINCIDENCE"?

Anand Viramo, there are three things to be understood. One is the law of cause and effect. That applies to the material world and because science believes only in the law of cause and effect, it denies everything else. The law of cause and effect is mechanical, there is no coincidence. You heat the water to one hundred degrees and it evaporates, there is no coincidence. It is not that one day it evaporates at ninety-nine degrees, another day at ninety degrees. There is no question of the mood, the water cannot decide, the water is mechanically ruled by a law of cause and effect.

Those who believe in the law of cause and effect, they will not believe in any coincidence. Everything is predetermined, there is nothing like coincidence. Everything has an inevitability.

Then there is another law -- Carl Gustav Jung called it the law of synchronicity. Two things can happen together although they are not related as cause and effect. For example if somebody is singing a beautiful song, some cord in your heart is touched, but it is not inevitable, it is not cause and effect -- it may happen, it may not happen; it may happen to a few people, it may not happen to a few others. It may happen to you

one day, it may not happen to you another day.

Today you are feeling happy, you have met your woman, your friend, you are riding on the winds. Somebody is singing a song, suddenly it strikes a note in you, you also feel like singing. Somebody is dancing, your feet suddenly have the feel to dance, the mood to dance.

But your wife has died, you are sad and somebody is singing and it hurts. The moon has risen in the sky, a full-moon night, and you are sad -- the moon also looks sad, not beautiful. You are in such a sad state that the full-moon night looks like it is ridiculing you; it looks so indifferent to you, so unconcerned, so hard. You are in such a sad state and the moon is still shining the same way it used to, and the roses are blooming and the birds are singing. Nobody seems to be concerned about you, nobody seems to care about you.

The universe seems to be very neutral, very cold. You feel hurt, you feel alienated, you feel a stranger, an outsider. Now there will be no synchronicity.

The law of synchronicity means sometimes you fit and sometimes you don't fit. It is fluid. The law of synchronicity belongs to the world of mind; just as cause and effect belong to the world of matter, body, the law of synchronicity belongs to the world of mind, heart. Beyond these two there is a possibility of coincidence too. That means no law pertains, or you can call it the law of freedom. That is the ultimate, the law of your innermost core, in fact it is not a law because it is a law of freedom. Things can happen which are not caused by anything and which are not created by the law of synchronicity, just coincidences.

Coincidence simply means that there is a possibility of freedom. Now there are people here of all the three kinds. There are people here who have come according to the law of cause and effect; they had to come, it was inevitable, unavoidable. There was something pulling them like a magnet, they could not resist it.

There are people here who have come not through the law of cause and effect, but they felt a synchronicity, a harmony with me, a deep accord. If they wanted to resist they could have resisted very easily, if they wanted not to come they could have remained. There was not some gravitational pull, they had to choose. It is out of their choice that they are here.

And there is also the third category of people who have just come as a coincidence, accidental. A friend was here, and you had come to see your friend, not to see me, not to listen to me, not at all concerned about me; you had come just to see your friend -- but then you got caught. The friend may not be here anymore, the friend may have escaped. Now this is coincidence.

Your husband was coming here, and you simply followed him just as a dutiful wife. Now there are many children, many kids who are coincidentally here. Their parents are here, so they are here; their being here is not their choice, just a coincidence. Their parents are Christian, they are Christian; their parents are Hindu, so they are Hindu; their parents have become sannyasins, they have become sannyasins. This is just coincidence.

All these three things happen. The higher you rise, the higher your consciousness is, the more aware you become of freedom. At the lowest point everything is determined, at the highest point nothing is determined.

Buddha renounced his palace and the first day, when he was walking on the bank of a river, he created much confusion in the mind of a great astrologer.

The astrologer was coming from Varanasi; he had achieved the highest degrees possible in those days. He had become the most famous astrologer; now he is going back to his part of the country. He saw Buddha's footprint on the wet sand; he could not believe his eyes, because it was against all his astrological knowledge. The feet of the Buddha had a few marks which were clearly there on the sand. Those marks were thought to belong only to a man who is the ruler of the whole world, a CHAKRAVARTIN, who is the ruler of six continents.

Now what is the ruler of six continents doing in this poor village, on this dirty bank? And why should the emperor of all the six continents walk barefooted? He could not believe his eyes. He studied them very minutely and there was no suspicion, no doubt. Either his astrological books are not right or some emperor has passed from here. He followed those footprints in search of the man and he found Buddha sitting under a tree. Now he was more puzzled; the man looked as if he was the emperor of all the six continents, and yet he was a beggar with a begging bowl.

He bowed down to Buddha and he said, "I would like to see your feet. I am an astrologer, you may have heard my name." He looked at the feet and he said, "Now you have created such confusion in my mind, I have never been so confused. For twelve years I have studied astrology, should I throw my scriptures in the river and forget all about it? You should be the emperor of the whole world. What are you doing here? How

can you be a beggar?"

Buddha laughed and he said, "Yes, there is no need to throw away your books, there is no need to be so confused. Your books are right. I was meant to be a great king, but that belongs to the law of cause and effect. If I had simply followed the pattern in which I was born, then I would have been the king, a great king, a chakravartin. But because I renounced, I took a conscious, deliberate step against the pattern that was imposed, imprinted in my being. I revolted against it, I rebelled against it, I became free of it. I became a witness of it, I dropped my identification with my mind, and once you drop your identification with your mind you are no longer under the law of cause and effect."

First you enter into the world of synchronicity and then, ultimately, you enter into the world of freedom. In the world of freedom there are only coincidences. Nothing is absolutely certain, everything is possible. Nothing is impossible. Napoleon is reported to have said: Nothing is impossible. But Napoleon cannot say that, he should not say it. A Buddha can say: Nothing is impossible, all things become possible.

You ask me, Anand Viramo, "What is 'coincidence'?"

It simply means that life is not just mechanical. It is not determined by fate and it is not determined by history. It is not determined by your past or by your past karmas. It is not determined, as Karl Marx says, by historical necessity. It is determined only for those who live unconsciously; otherwise it is freedom. You can choose and you can choose to be anything. You can even choose to be a nothingness, that is the ultimate freedom.

And coincidences are always happening in ordinary life too. Life is not as logical as you think, it is very illogical. Only the surface looks logical.

The preacher decided to enumerate the Ten Commandments to his flock.

When he got to "Thou Shalt Not Steal," he noticed a fellow in the first row acting nervously. When the preacher got to "Thou Shalt Not Commit Adultery," he noticed the fellow brighten up and smile. After the service, the preacher approached the man and asked him the reason for his unseemly conduct -- to which the happy one replied, "When you said, 'Thou Shalt Not Steal,' I discovered my umbrella was gone. But when you said, 'Thou Shalt Not Commit Adultery,' I remembered where I had left it."

A bachelor named Clem showed up at his weekly poker game with a black eye.

His friend Joe asked what had happened to him.

"Well," Clem replied, "when I was getting dressed this morning a button came off my pants. I don't know how to sew a thing, so I went to the next apartment and asked the woman there if she would sew it on for me."

"Oh boy," Joe said, "she probably thought you were making a pass and socked you, huh?"

"No, that was not it," said Clem. "She was as nice about it as she could be. Got out a needle and thread right then and there. She sat down in front of me and sewed the button on while I was standing there. But just as she finished and was biting the thread off, her husband walked in."

Life is not just logic. It does not follow a clean-cut path, it goes zigzag. And it is good that it is not simply logical, otherwise there would be no joy, there would be no surprise, you would be simply machines, not men. Coincidences never happen to machines, they can't happen to machines, they can happen only to man. It is your being conscious that makes them possible. Remove man from the earth and all coincidences will disappear, things will be following simple, logical law. But remove man and life loses all its beauty, because life loses its ultimate peak of evolution.

The third question:

BELOVED MASTER,
WHY DO YOU GO ON SPEAKING AGAINST KNOWLEDGE? I HAVE NEVER HEARD YOU SPEAK AGAINST IGNORANCE.

Sargam, knowledge hinders, ignorance never does. Knowledge makes you egoistic, ignorance never does. Knowledge is nothing but hiding your ignorance, covering it up. If there is no knowledge, you will

know your ignorance because there will be nothing to hide it. And to know that "I am ignorant" is the first step towards real wisdom. Hence I never speak against ignorance, ignorance has something beautiful about it. One thing that is beautiful about ignorance is that it can give you the right direction to move.

Socrates says: I know only one thing, that I know nothing. But Socrates is one of the wisest men of the world.

It happened that a few people had gone to the temple of Delphi, and the oracle at Delphi declared that Socrates is the wisest man, the greatest wise man ever. Those people rejoiced very much because they had come from Athens. They came back, they went to Socrates and they said, "You should also rejoice. Have you heard or not? The oracle at the temple of Delphi has declared you the greatest wise man on the earth."

Socrates said, "There must be something wrong, some misunderstanding, because I am the most ignorant; I know only one thing, that I know nothing. You go back and you tell the oracle that Socrates says he is the most ignorant person in the world."

They went back, they told the oracle and the oracle laughed and said, "That's why I have declared him the wisest man in the world."

Hence I never speak against ignorance. Ignorance also has another beautiful thing about it: that it is yours. Knowledge is always borrowed. And something that is yours cannot be taken away from you. It cannot be stolen, robbed, but knowledge can be taken away from you very easily. It is borrowed.

And when you are ignorant you don't have any pretensions, you are simple, you are innocent. Ignorance has the quality of innocence about it. That's why children are so innocent, because they are so ignorant. Primitive people are so innocent because they are so ignorant; they are not cunning, they cannot be. They don't have enough knowledge to be cunning. Before you can be cunning you have to be educated. Before you can be cunning you need a university degree; the more universities there are, the more cunningness there is in the world. The more people become knowledgeable, the more they are deceptive, cunning, oppressive. And they go on finding ways to exploit others.

Ignorance is pure, unadulterated. From ignorance move towards wisdom, not towards knowledge. If ignorance becomes meditative it becomes wisdom; if ignorance becomes interested in more and more information then it becomes knowledge. To be knowledgeable is not going to help at all. Wisdom liberates. Wisdom is as much yours as your ignorance is yours.

Knowledge not only deceives others, it deceives you too. When you know answers parrotlike, you start thinking that you really know. Because you can read and you can write, you start to think that you know; because you can understand words you start thinking that you know; because your intelligence is covered with intellectuality, you start thinking that you are intelligent -- but you are not intelligent, only intellectual.

Intelligence is part of wisdom, intellectuality is part of knowledge.

Yes, Sargam, I speak against knowledge because there is nothing more dangerous than knowledge. It hinders you from knowing yourself. Knowledge hinders you from knowing, because it gives you plastic, synthetic, false things to play with and you forget all about the real thing. Don't start believing in words; it is the most dangerous game one can play. Don't be a parrot, otherwise you will be going farther and farther away from your inner source.

One very hot day a dog was walking along a road when he saw a take-away food shop. He went in and asked for a can of lemonade.
"Get out!" said the shopkeeper. "Dogs are not allowed in food shops."
"But look here," said the thirsty canine, "you've got a big sign outside that says, WE SERVE HOT DOGS!"

Just knowing the words is not enough. And the more words you know, the more confused you are going to become, because you don't know, your words are just on the surface. If somebody scratches a little bit more, your ignorance is bound to show. People go on pretending.

When I was a student in the university, I had a professor who was not even very knowledgeable -- wisdom was out of the question. But he had this habit of pretending. Whenever anybody would mention any name of a philosopher, author, poet, mystic or a name of some book, he would immediately say, "Yes, I have read the book, it is beautiful," or this or that, he would make some comment. But I could see in his eyes that the answer he was giving was hollow, he had not read the book, he knows nothing about the

person and nobody had ever seen him in the library. I had gone to his house also, and I had not seen any books there. I inquired in the library -- he had been in the university for ten years -- not a single book had been taken out in his name, and nobody had ever seen him reading, except the newspaper. He was not reading anything else, and that too, he used to borrow from the neighbors. I inquired everywhere, and I became absolutely certain that he was simply pretending.

One day I invented three names, just invented. I told him, "Have you read, sir, Nomineo's book?"

He said, "Yes." Now, there is no person like Nomineo....

I asked him, "Can you tell me the name of his book?"

He looked a little puzzled; he said, "I must have read it many years ago, I have forgotten the name. You can inquire in the library."

I said, "You come along." In the library there was no name like Nomineo and no book he had written, because he has never been -- so how could he write a book?

I told him, "The other two names were also inventions and you have agreed, and a few other books also you have agreed that you read -- they don't exist!"

He took me aside and said, "Listen, don't tell it to anybody but I don't know a thing about these books. But one has to keep one's face. I don't want to look stupid."

People go on trying to pretend to be what they are not. Knowledge gives you the greatest pretension; you can quote Buddha, Jesus. And you don't understand what they are saying and you will always do something wrong. You will interpret them in a wrong way.

In India there are thousands of commentaries on the Bhagavadgita. Now if Krishna was either mad or insane then there could be thousands of meanings to his words. But Krishna was very particular about what he wanted to say. How then can you explain these thousands of commentaries? These are people imposing their meanings on Krishna. If he comes back and looks at the commentaries he himself will be puzzled, he himself will be in some difficulty trying to decide what his meaning really was. And these people are very argumentative.

Anybody can prove anything. Shankara proves that the Gita is the philosophy of renouncing the world; the world is illusion, and the Gita preaches renunciation -- and he proves it beautifully. His contemporary, Ramanuja, proves just the opposite: that the Gita teaches one to live in the world and be a devotee of God. It does not preach renunciation, it teaches the art of living in the world with prayer.

And Lokmanya Tilak finds something else; he says the Gita preaches action. Of course with great detachment -- but you have to act.

These three are the paths, ancient paths. The paths of no-action, inaction, that is Shankara's finding in the Gita. The path of action, that is Lokmanya Tilak's finding in the Gita. And the third is the path of devotion; Ramanuja is finding the third in the same book. And then there are different variations of the theme.

Knowledgeable people can go on imposing their own ideas of those who have known. The right way to come across a book like the Bible, Gita or Koran is not to have any ideas, not to have any knowledge. Encounter them with great silence, just like a mirror, reflecting only, not interpreting; then you will be able to see the real meaning, their meaning -- not your meaning imposed on their meaning. And the man who can become a mirror need not go to the Gita, the Koran or the Bible, he can find the message in the trees, in the song of the birds, in the clouds, in the sun, in the moon. He can find it anywhere, because God's message is written all over existence. His signature is on each leaf; you just have to be mirrorlike, silent, meditative, with no thought, with no knowledge.

That's why I speak against knowledge. It is knowledge that has become your imprisonment.

Betty was constantly losing her boyfriends because of her grandmother's tendency to say the wrong things to them in her attempt to be modern.

One day, her current boyfriend arrived while Betty was upstairs changing, and the old lady started to brag about her granddaughter.

"I think Betty would rather screw than eat," Granny chatted cheerfully to the young man. "There is hardly a young man around she has not screwed with, and she even has a record to screw by."

The young man blushed, stammered, grabbed his hat, and beat it out the door.

A moment later Betty came downstairs, noted his absence and said, "Alright, Granny, what did you say this time?"

"Nothing," protested the old lady, "I was just telling him how much you liked to screw, when he ran out the door."
"Oh my goodness, Granny, how many times must I tell you, the word is not 'screw', it is 'twist'!"

What happens to Jesus in your mind, what happens to Buddha in your mind is exactly something like that. Your mind does both the things, it twists, it screws. Put your knowledge aside, just go in deep innocence, in deep ignorance, and then you will be able to find what truth is. Truth is not found by knowledge, it is found by silence. And knowledge is noisy.

The last question:

BELOVED MASTER,
IS IT REALLY DIFFICULT TO UNDERSTAND YOU?

Dhammo, it is the same old story. It has always been difficult to understand people like me. Not that you are not intelligent enough to understand, but because you are too knowledgeable. You already think you know and that is the trouble. Come to me not knowing anything, don't come to me as Hindus, Buddhists, Christians; otherwise you will misunderstand. I am saying simple things, but if you have a preoccupied mind, you are going to miss them.

"It was terrible, mother," complained the curvy teenager. "I had to change my seat four times at the movies."
"Some man started bothering you?" asked her mother.
"Yes," said the girl. "Finally."

An American girl visiting England went to a posh party. She was dancing with a rather stuffy Englishman when her necklace became unfastened and slipped inside the back of her gown. So she asked her partner to retrieve it.

Though he felt rather uncomfortable about it, he courteously attempted to reach the necklace. After a couple of tries, he finally said, "I am awfully sorry, but I am having trouble getting to it."
"Try further down," she instructed.

Just then he noticed that all eyes in the room were on him, and he blushed beet-red. He whispered to the lovely American, "I feel such a perfect ass!"
"Never mind about that," she said. "Just get the necklace!"

Different languages.... I speak one language, you speak another language. By the time words reach to you they have a totally different meaning. Unless you start listening to me in the same silent space in which I am speaking to you, misunderstanding is inevitable. But it can be avoided. Be a little bit more meditative, learn the ways of being more silent -- and many of you are learning, and many of you have become aware of it, and many of you are tasting me without misunderstanding me at all.

It is going to happen to you too, Dhammo. You are new; just get a little seasoned, a little ripe and mature. And the only maturity required here is to sit with me absolutely empty, so I can resonate within you, so I can touch your heart, so I can play upon the harp of your heart.

Then the sounds created will not come from your mind; otherwise, if you keep the mind between me and you, then whatsoever meaning you arrive at is your own; I have nothing to do with it, it has nothing to do with me either.

Wait a little, Dhammo, become a little more silent, learn how to be in communion with me. It is a love affair to be with a master, a love affair which is inexpressible in words; but one can get attuned, it is an attuning. Slowly slowly, the disciple falls into accord with the heart of the master. He breathes the way the master breathes, his heart beats in the same rhythm as the master's heart. Then understanding comes so naturally; just as your shadow follows you, understanding follows silence.
Enough for today.

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Chapter #9
Chapter title: Mind is a fraud

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LET GO OF ANGER, LET GO OF PRIDE.
WHEN YOU ARE BOUND BY NOTHING,
YOU GO BEYOND SORROW.
ANGER IS LIKE A CHARIOT CAREERING WILDLY.
HE WHO CURBS HIS ANGER
IS THE TRUE CHARIOTEER.
OTHERS MERELY HOLD THE REINS.

WITH GENTLENESS OVERCOME ANGER,
WITH GENEROSITY OVERCOME MEANNESS,
WITH TRUTH OVERCOME DECEIT.
SPEAK THE TRUTH,
GIVE WHATEVER YOU CAN,
NEVER BE ANGRY.
THESE THREE STEPS WILL LEAD YOU
INTO THE PRESENCE OF THE GODS.

THE WISE HARM NO ONE,
THEY ARE MASTERS OF THEIR BODIES
AND THEY GO TO THE BOUNDLESS COUNTRY,
THEY GO BEYOND SORROW.
THOSE WHO SEEK PERFECTION
KEEP WATCH BY DAY AND NIGHT
TILL ALL DESIRES VANISH.

LISTEN, ATULA, THIS IS NOT NEW,
IT IS AN OLD SAYING.
THEY BLAME YOU FOR BEING SILENT,
THEY BLAME YOU WHEN YOU TALK TOO MUCH
AND WHEN YOU TALK TOO LITTLE.
WHATEVER YOU DO THEY BLAME YOU.
THE WORLD ALWAYS FINDS A WAY TO PRAISE
AND A WAY TO BLAME.
IT ALWAYS HAS AND IT ALWAYS WILL.

BUT WHO DARES BLAME THE MAN

WHOM THE WISE CONTINUALLY PRAISE,
WHOSE LIFE IS VIRTUOUS AND WISE,
WHO SHINES LIKE A COIN OF PURE GOLD?
EVEN THE GODS PRAISE HIM,
EVEN BRAHMA PRAISES HIM.

BE AWARE OF THE ANGER OF THE BODY,
MASTER THE BODY,
LET IT SERVE TRUTH.
BE AWARE OF THE ANGER OF THE MOUTH,
MASTER YOUR WORDS,
LET THEM SERVE TRUTH.
BE AWARE OF THE ANGER OF THE MIND,
MASTER YOUR THOUGHTS,
LET THEM SERVE TRUTH.

THE WISE HAVE MASTERED BODY, WORD AND MIND,
THEY ARE THE TRUE MASTERS.

The first sutra:

LET GO OF ANGER, LET GO OF PRIDE.
WHEN YOU ARE BOUND BY NOTHING,
YOU GO BEYOND SORROW.

The most important thing to be understood is that Buddha is not saying, "Repress anger, repress pride." And he is not saying, "Drop anger, drop pride," either. He is using the words LET GO OF ANGER, LET GO OF PRIDE. The key is in the words 'let go'.

There are people who are full of anger, possessed by anger, possessed by pride. They are insane. Insanity is the climax of pride and anger. And there are people who are afraid of anger and pride; hence they repress them. But a repressed insanity is far more dangerous, because it accumulates. Then you are sitting on a volcano. It can erupt any moment. It will destroy you. It will destroy others who are related to you. It is poison.

If one has to choose between the two, expressing or repressing, then expressing is far better, because at least the poison never accumulates. It is thrown in mild doses, homeopathic doses. But if you accumulate, it is no longer homeopathy, it becomes allopathy. Then the doses are big and, sooner or later, your repressed anger will be so powerful that you will not be able to keep it repressed anymore. Then it simply explodes and you are absolutely helpless.

Humanity has been taught by the priest, the politician, the pedagogue down the ages to repress anger. The society is not concerned with you, it is concerned only with your outer appearance. What happens to your inner world is nobody's business; whether you suffer, live in hell inside, that is left to you. Just keep a beautiful appearance, learn etiquette, behave in a cultured way and if you are carrying a hell that is your problem.

But the person who is carrying a hell within, howsoever cultivated he becomes, sophisticated, cultured, he remains a wild animal within. Scratch him a little bit and his humanity will disappear, his character will disappear and you will find just the opposite kind of man inside. That's what happens when somebody drinks too much. A very cultured man, once he is intoxicated, starts being very uncultured. That is his truer self. Alcohol has not created it; it has only removed the barriers, it has only removed the rocks that were repressing it.

In the East there has been a secret tradition of tantrikas who go on practicing meditation -- and side by side they go on taking drugs in greater and greater amounts for a certain reason. They are not interested in drugs, they are interested in meditation. But they go on increasing the amount of the drug slowly slowly, so that they can remain alert with the drug. It takes a long time, it is a very subtle process of awakening.

In the hands of the fools it will be destructive, it will be suicidal. Hence it is a sacred tradition. Only the

master gives it to the disciple -- and very rarely. If he finds some disciple of such integrity, then only does he give this process: "Meditate and go on increasing the amount of the drug so slowly that it never overpowers you and your watchfulness remains intact."

But the drug will start removing all rocks and it will bring up all that you have repressed down the ages in your many lives. Watching it you will be allowing it to disappear. That is the magic of watching. If you watch something, either it is going to disappear totally from your being, or it is going to be dissolved into your being. If it is something natural, spontaneous, it will be dissolved into your being. That too is beautiful. If it is something not part of your being, extraneous -- has come from the outside, is a parasite on you -- it will evaporate.

The real definition of good and bad can only be this: the good is that which grows with meditation, watchfulness, and the bad is that which disappears as you grow in watchfulness, as you grow in awareness. Awareness has to be the decisive factor. When you become aware of your anger there happens a let-go, because anger is not part of your natural being, neither is pride. They start evaporating. As the sun of awareness rises in you, they start evaporating like dewdrops in the early morning sun.

And the second thing to remember: Buddha makes these two statements together, LET GO OF ANGER, LET GO OF PRIDE. Why? There is a reason: pride is ego, "I am superior, I am holier, I am greater, I am something special, I am." Ego is the root cause of anger. If you think you are superior, higher, holier, special, you will be constantly angry, because the world is not going to accept it. In fact everybody else also thinks in the same foolish way. And when there are so many great people, conflict is bound to arise. And everybody is trying to prove that, "I am greater than you." How can you avoid conflict? And that conflict brings anger. It is ego hurting, it is ego feeling the wound, it is unsatisfied ego that creates anger. And nobody's ego can be satisfied, that is impossible.

Even a man like Napoleon could not feel his ego absolutely satisfied, for the simple reason that he was not very tall -- only five feet five inches. And that was always heavy on him, because he had many servants, guards who were very much taller than himself. And whenever he would see a tall person he would become angry. He would not be able to control himself.

The great Russian leader, Lenin, had very small legs. His torso was bigger, his upper body was bigger; his lower body was very small, disproportionate. That kept him always angry. Even if somebody looked at his feet -- which was natural, because they were so disproportionate that anybody looking would notice -- he would become angry immediately. Anybody looking at his feet would create anger.

He used to sit on a big chair -- so big that his feet wouldn't touch the ground -- so nobody would think that he had small feet. But people had become aware of his big chair; they would look more closely and that would again create anger, because they would see that his feet were not touching the ground at all. Now, to be the dictator of the greatest country in the world, Soviet Russia, the largest country in the world and yet feeling hurt for a very stupid reason... that you have small legs!

You cannot have all and everything. You can arrange to have a few things, but a few other things will be missing. You may be tall, but you may be ugly. Any small thing is enough to hurt the ego. You may be very tall and very handsome, but unintelligent -- you may have a very mediocre mind. You may have a very intelligent mind, but a very ill body. You may have a very strong body, a very good physique, but you don't have any intelligence. You can't manage all. You may have intelligence, a beautiful body but no money. The world is vast and there are a thousand and one things and nobody can manage to have it all -- nobody has ever been able to.

And the ego is bound to be wounded; the ego is very sensitive, very fragile, because it is very false. It is ego that creates the space in which anger arises. Hence Buddha says, LET GO OF ANGER, and immediately adds, LET GO OF PRIDE. Because unless you let go of the ego you will not be able to let go of anger. Anger is a by-product. And one has to see very clearly the causes of things. Your minds are so jumbled up, in such a mess, you don't know what is the cause and what is the effect.

A woman used to come from a faraway village to the city each year to give birth to a child. When she came for the seventeenth time the doctor said, "We always wait for you. You are the only one we can depend on that each year you will be here. When will you be coming the next year?"

She said, "I'm not coming anymore, because we have just discovered what is the cause of it all."

Seventeen children and they have just discovered the cause of it all! She said, "I am not coming anymore."

But that too is early. You may have lived thousands of lives and you have not yet been able to find the cause... why this anger? Our minds are in such a mess that you cannot make head or tail of it. You cannot sort it out. Everything is so mixed up with everything else: causes pretending to be effects, effects pretending to be causes, things which are not related at all have become accidentally associated with each other.

Betty Engrove, the singer, switched on her radio one morning and tuned in on two stations at once: one broadcasting calisthenic exercises and the other giving out cooking recipes. Here is what she heard:
"Hands on hips, place one cup of flour on your shoulder. Touch your toes and mix them in one half cup of milk, repeat six times. Inhale one half teaspoon of baking powder, lower the legs and mash two hard boiled eggs, exhaling into a bowl and breathe naturally. Lie flat on the floor and roll in the white of an egg until it comes to a boil. In ten minutes lift your head from the fire and scrub briskly with a rough towel. Bend your knees, shake powdered sugar on them and serve it with soup."

And your mind is tuned to so many stations, not just two! All kinds of things are going on inside the mind. One day just sit down and write whatsoever is coming into the mind. And don't cheat, just write exactly whatsoever comes in and you will be surprised that this is your mind, this is where you have been living your life from. You will find it absolutely insane.

It is good that we don't have windows in the head, otherwise other people would look inside and they would be surprised; they would not be able to believe that this is you. YOU also will not be able to believe that this is what your mind is.

But this is the reality. People never look inside. In fact, as if unconsciously, they suspect that if they look inside they will find insanity there. It is better not to look; avoid, keep the mind in the dark and remain occupied with something in the outside world. People keep themselves busy without business for the simple reason that it helps them not to look in. They have become alienated from their own minds.

If you look in, in the beginning of course it is going to be a chaos; but if you start watching the chaos, slowly slowly things start settling and you will be able to see what are the causes and what are the effects. Once you have known the causes, you are on the right track. Many people are fighting with the effects. You can never win, you are bound to lose. Effects are only symptoms. You cannot fight with anger, because it is only an effect -- the cause is ego.

You cannot fight with causes either; unless you find that this is the ultimate cause. Anger is an effect; for anger, ego is the cause. But if you go deep down, watching your ego you will be surprised, it is also in its own turn an effect -- an effect of unawareness. Unawareness is the cause.

You can go on from anywhere -- from greed, from lust, from anger, from jealousy, from possessiveness and you will always come to the ultimate cause: unawareness.

So the only way to get rid of this mess, this chaos, is to be aware. And once you are aware you need not repress anything, you need not even drop; things start dropping on their own, they start disappearing on their own. That's what Buddha means when he says: LET GO OF ANGER, LET GO OF PRIDE. WHEN YOU ARE BOUND BY NOTHING, YOU GO BEYOND SORROW. And these are the two things which are keeping you tethered in an insane state. These are the two things which are creating all your sorrow and misery. Ego, hidden behind, goes on working, poisoning you. Anger is either expressed, then it poisons your relationships with people, or it is repressed, then it poisons your own being.

And slowly slowly, you find yourself in such a state in which many people would like to die; many people contemplate suicide for the simple reason that life is so painful and death seems to be a relief. Millions of people around the earth contemplate suicide -- many of them try, many of them succeed too. And those who don't contemplate suicide contemplate murder; they think that others are creating their trouble, so destroy others. Either they want to destroy others, or they want to destroy themselves, because they find no joy in life. When you don't find joy in life, when you are not blissful, you become destructive, either a sadist or a masochist.

When your life is full of joy, unbounded joy, it is creative, then great creativity is born in you. Then you do something to contribute to the evolution of humanity, to the evolution of the whole universe. You add some beauty to it, you share your celebration with it. You make at least a few flowers bloom.

You leave the world in great contentment, because creativity brings contentment. You leave this world joyously, because it has been such a beautiful opportunity to grow, to mature, to become aware. It has been such a joy to create a few things and share those things with people; otherwise you live in sorrow and you

die in sorrow.

ANGER IS LIKE A CHARIOT CAREERING WILDLY.
HE WHO CURBS HIS ANGER
IS THE TRUE CHARIOTEER.
OTHERS MERELY HOLD THE REINS.

If you look at people or at yourself, you will find that anger is as if it is a chariot without a driver.

Just the other day I was reading a book:

A man has lived in the desert and he writes of many experiences he had there. He tried one experiment:

There were no roads, there were no people, no trees, no rocks, no hills; just a desert, spread out for thousands of miles. And for centuries it had been so infertile, it had become hard. It was not a sand desert, the crust was very hard.

He was driving his car, suddenly a whimsical idea arose in him. He moved to the seat next to the driver's -- he was the only one in the car. He left the driver's seat and let the car run on its own, because there was no road, no people, there was no fear of any accident. The car started moving. It was a rare experience. Then he jumped out of the car.

Greater ideas came to his mind... and the car was still going on. Then he ran after the car, jumped in again, took out his bicycle and went exactly opposite to the car on his bicycle till the car was just a speck far away on the horizon. It was still moving, going nowhere, still going.

Then he again bicycled towards the car. It was strange. He writes it was thrilling that the car was still moving, going nowhere.

Reading his notes, I suddenly remembered Buddha's sutra: ANGER IS LIKE A CHARIOT CAREERING WILDLY. HE WHO CURBS HIS ANGER IS THE TRUE CHARIOTEER. OTHERS MERELY HOLD THE REINS. They may not even be holding the reins -- they may be simply sitting there. The car is running on its own. Your body is running on its own, your mind is running on its own. You are not needed at all. You can jump out of the window, take your bicycle, go away from the car and it will still be moving. And one day you can come back to meet yourself.

Yes, this has been tried. People down the ages have tried out-of-the-body experiences; they are exactly the same. You can try it. If you go a little deeper into meditation, one day you can find a way to get out of the body, to run in the room. Even running is not needed, you can float in the air, look at the body lying down there, sleeping, snoring; you can listen to the snoring. Everything is functioning perfectly well, the engine is humming, you can come close to the heart and listen to the beat. The body is breathing.

You are not needed at all. You can escape from the window, go around the neighborhood, come back, enter into the body, you are still fast asleep. It makes no difference, as if the body does not care much whether you are in or out.

The body is a very complicated, subtle mechanism; it is automatic, it does not need you. You have not done anything, that's why you are not needed.

If you become a real charioteer then you will be needed. If you are a meditator you will be needed. Then there are a few things the body cannot do. It cannot meditate on its own -- that is impossible. It can snore, it can sleep on its own, but it cannot be aware on its own. For awareness you are needed.

Remember it: only that thing is worth doing for which YOU are needed. Things which can be done without you are nonessential things. To devote your whole life to them is to miss the whole point.

"Take me to the railway station," said the drunk, stumbling into a waiting taxi.
"Look mate, we are at the railway station," said the cabby.
"Thanks," murmured the drunk, handing over a five-dollar bill. "And next time, don't drive so bloody fast."

The taxi had not moved even an inch. Your life may remain exactly where it was when you were born. It may not move even an inch. Millions die exactly as they are born. No growth happens, no flowering comes to their lives. Whether they are or are not simply makes no difference. They come and go like shadows. Their life is not worth calling life; they simply vegetate.

A farmer munching on a cookie was watching a big rooster chasing a hen and gaining ground at every lap. The farmer threw a piece of cookie in front of the racing pair.

The rooster came to a sliding stop and gobbled up the tidbit.

"Gosh," said the farmer, "I hope I never get that hungry."

But the rooster, the lion, the tiger, the dog, the cat and you, are not in any way different -- unless something of buddhahood starts arising in you. The rooster is dominated by his hunger, by his lust; so are you.

B.F. Skinner, the modern prophet of the behaviorist school of psychology, says that man is a machine. And about ninety-nine point nine per cent of people he is correct. George Gurdjieff used to say that man is a machine. And he was not a behavioral psychologist. He was one of the greatest spiritual giants who has ever walked on the earth. But still he used to say that not everybody has got a soul. It is very rarely that a person has a soul.

And I can understand B.F. Skinner. It is impossible for him to come across a buddha and to study a buddha. He studied rats and you; and he finds no difference. The instincts possessed by the rat are the same instincts possessed by man. Of course man is a little more complicated, true, a more complicated machine, that's all; a computer.

One day I was reading a fictitious story about the future, when scientists will be able to make mechanical men, robots. They look exactly like men, except that they have no soul. But from the outside you can't see any difference: they talk, they make love, they eat, they get tired and they go to sleep. And if you meet a robot -- who looks exactly like a man -- how are you going to judge whether he is a robot? Are you holding the hand of a robot or a man? Only once in a while will you be able to know: when the battery runs down and the robot starts, "Grrrr, grrrr, grrrr." Otherwise there is no difference.

You were making love to the robot and the robot says, "Grrrr, grrrr, grrrr." Then suddenly you become aware that this is not a man! But up to now he was perfectly alright. He was reciting great poetry, discussing great ideas, philosophy, quoting Socrates and Aristotle and he was hugging you and telling you, "I love you, and I will love you forever."

And these are all recorded things that he has been saying to every woman he meets. The moment he sees a woman something triggers in him and he starts talking poetically and saying, "I love you and I will die without you."

I have heard of a psychoanalyst who was very much puzzled. He was in love with a woman, but the woman was a little strange. Whenever he would say to her, "I love you," she would look down.

He asked her, "What is the matter? Whenever I say, 'I love you,' are you feeling ashamed, embarrassed or what? Why do you start looking down?"

She said, "I look down to see whether you really mean it. ... Because I can't trust your mind. I can only trust your body."

It is very difficult to lie through the body. One can learn it, actors do that -- but very few are actors. Otherwise it is a very difficult art to make the body lie. The mind is perfectly at ease in lying; it can say things which it doesn't mean. But the body is still far more authentic, far more true. What irony, that the body seems to be more authentic and your mind seems to be simply a fraud!

You can attain to the soul only by becoming more watchful of all that is happening in your body and in your mind. Unless and until the witness arises in you, you are a robot.

Sheela has written a question to me: "When I go away from you, I am such a rat, but when I come back to you I become just a mouse."

I know what she means. People think there is much difference between rats and mice; there is not much. The mouse is just a sophisticated rat, college-educated, a hypocrite. The rat is far more authentic, the rat is whatsoever he is. The mouse has a facade. But there is not much difference between the rat and the mouse. There is not much difference between the mouse and man, and there is not much difference between man and the machine.

The difference arises -- the only difference that makes a difference -- in meditation. Before it, you can never have any differences. All differences are only formal.

That's why psychologists study rats, particularly white rats, because they are simple people and it is

easier to understand them. Once you have understood the mind of the rat, you have understood the mind of man too. They infer all their knowledge about man through studying rats. It is really a condemnation of man that rats supply information about you. And that information works, it is perfectly applicable to you -- you behave in the same way.

That information will not be applicable to a Buddha, to a Jesus, to a Krishna. But where is B.F. Skinner going to find a buddha? And even if he can find a buddha, who is going to study whom? The buddha will study Skinner, not vice versa. Skinner will not be able to study a buddha; he will not have the right context, he knows only how to study rats.

A buddha will be absolutely incomprehensible to him. And when something is incomprehensible, the ego simply denies it. That is the ego's way of protecting itself. The incomprehensible, the mysterious has to be denied, overlooked, bypassed. One does not take note of the incomprehensible, because to take note of the incomprehensible means you are taking note of the limitation of your mind, and that hurts the ego.

Hence, buddhas are born once in a while, but nobody takes note of them. That is the difference between the Eastern and the Western psychology. Western psychology is based on the understanding of rats. Eastern psychology is not based on the understanding of rats or even on the understanding of man.

Eastern psychology is rooted in the psychology of the buddhas. We think from the highest and then we come downwards. First we think of the ultimate and from there we infer about those who are on lower ranks -- it is respectful.

Trying to observe the lowest and inferring about the higher is humiliating; it is ugly and it is going to be wrong. It is like studying a seed and inferring about a flower. Now, studying a seed, how can you infer about a flower? You can dissect the seed, you can look into it; you will not find any color and you will not find any beauty and you will not find any fragrance. Although it contains them all, but they are still in the unmanifest.

And if you decide by the seed about the flower and you say that the flowers don't have any fragrance -- can't have, because when it is not in the seed, how it can be in the flower? And the flowers are not beautiful, because the seed is not beautiful... then everything has to be reduced to the lowest denominator; then the flower has to be simply denied -- that it is just poetic imagination and nothing else. That's what has been done about buddhas. The materialists go on denying their existence, they say it is poetic imagination. Such people have not existed, cannot exist; it is impossible for them to exist, because the seed does not show any sign of them.

The psychology of the buddhas starts from the other extreme. It starts from the highest: it studies the flower and then infers about the seed. Because the flower has fragrance, it says the seed MUST have it; it is unmanifest. The flower is beautiful, the seed must have beauty in it, covered, hidden. The flower has color, the seed must have it, just waiting for its right time, for the spring, to explode into color, into fragrance, into beauty. Now this is the right way to understand man: not through rats, not even through ordinary man, but through buddhas.

This is the difference between the Eastern and the Western approach. The Western approach has reduced man to a very ugly phenomenon. The Eastern psychology has raised man to the height of the gods. And then the very process of both the psychologies becomes different. Western psychology goes through analysis, thinking -- that is its method. Eastern psychology follows the method of no-mind, of meditation; not of analysis, not of thinking, but of silence. Because to see the beauty of the flower you need silence, not analysis; beauty can never be understood through analysis. The dance of the flower in the wind, in the sun, in the rain, cannot be understood by the head; the heart has to be open for it.

WITH GENTLENESS OVERCOME ANGER....

This sutra is also tremendously important. Now Buddha is saying.... Anger contains energy. You cannot simply throw it away. It is your energy. Throwing it away will make you weak. Energies are not to be thrown away, but to be transformed. WITH GENTLENESS OVERCOME ANGER.... Let your anger be transformed into gentleness.

WITH GENEROSITY OVERCOME MEANNESS,
WITH TRUTH OVERCOME DECEIT.

He is saying that meditation is an alchemical process -- it is not morality, it is alchemy. It is the science of the soul. Through meditation anger slowly slowly disappears, and its energy becomes available and becomes gentleness.

You will be surprised to know that if you suffer from great anger you have great potential for gentleness. Anger simply shows that you have great energy. A man without anger is impotent, he has no energy. A man who cannot be angry cannot be gentle either. WITH GENEROSITY OVERCOME MEANNESS. Don't repress meanness, don't destroy meanness, but with generosity transform it into a generous consciousness, into sharing.

WITH TRUTH OVERCOME DECEIT. Don't fight with darkness, bring light in. That is the essence of this sutra. Don't fight with the negative, bring the positive in. And the positive comes through watchfulness -- the negative is already there. Your society prepares you for the negative, your society needs you to be negative. Your society wants you to be angry, full of anger, so that you can be forced into war, into crusades: religious, political, ideological conflicts; so you can be manipulated into killing people. Or, you can be manipulated into becoming martyrs; destructive to yourself.

Millions of Christians have died, Mohammedans have died, killing each other for the simple reason that so much anger is repressed, it needs some outlet. You will be surprised to know that Buddhism is the only religion in the world which has not shed blood, the only religion in the world which has converted millions of people without coercion of any kind.

Christianity has converted thousands of people, but with coercion. In the beginning it was by the sword. Mohammedans have converted millions of people, but it is through the sword, forcibly, violently. This is not conversion, this is something absolutely ugly and irreligious.

Now the sword is no longer used, because to use the sword directly will be condemned all over the world, so subtle means of coercion are used. In poor countries you can go with bread and butter, with clothes, with better facilities for life and you can convert people. Christian missionaries are doing this all over the world, particularly in the poor countries. It is not a conversion to Christ -- it is not at all a conversion -- it is simply purchasing people with bread and butter. People are starving -- whosoever can give them food, they are ready to go with him.

Buddhism is the only religion in the world which has really converted people without the sword, without bread and butter, without any coercion, positive or negative; which has simply converted through its understanding of people, bringing them more light, bringing them more understanding of their minds, their bodies.

And this is of great importance. Never fight with the negative. Your society prepares you for the negative. Transform the negative into the positive; transformation is possible. The medium that has to be used is meditation. Just become more watchful of all your mind things -- anger, greed, meanness; otherwise you can cultivate, you can deceive others and you can deceive yourself, but you will remain mean. A miser can donate, giving charity, but he is giving with calculation. His miserliness is there. Now he is opening a bank account in the other world. He wants to have a bank balance there too.

A blind man was standing in a bus queue, when his neighbor was startled to see a dog calmly cock his leg and piss all down the blind man's trousers.

When the blind man realized what was happening, he put his hand into his pocket and produced a bar of chocolate that he held downwards for the dog.

"That's a very charitable thing to do," said his neighbor.

"Oh," replied the blind man, "I am just finding out where his mouth is so I can kick him in the balls."

So don't be deceived about what people are doing on the outside, deep inside they may be calculating something else. Their act may be generous, but their motive is the real thing that matters; not the act, but the intention.

A man picked up a woman in a bar one night and took her home to his apartment.

When they got there, she started to disrobe, but he stopped her, saying, "No, let us just sit here on the couch together, and if you will keep both of your hands on my head while you are here, I will give you twenty dollars."

The girl thought this a little unusual, but did as he requested. Finally, she could not restrain her curiosity any longer and asked, "But what kind of a thrill do you get out of having my hands on your head?"
"No thrill," he answered. "I just get a sense of security knowing that your hands are on my head and not in my pocket -- for twenty dollars it is worth it."

The people who are miserly will remain miserly, even in their sharing. If you look deep down you will find they are trying to bargain for something, there is some business hidden in it. The priests go on telling people, "If you give to poor people here, you will get a thousandfold in the other world" -- a thousandfold, it is like a lottery! And who would not like to have it? Give a little bit here and you will get a thousandfold there.

Priests have been cheating people, because people are mean, because people are miserly; otherwise priests would disappear from the world. If people are really generous there will be no need for the priests, nobody can exploit generous people. They give for the sheer joy of giving. They don't think that giving is a means to some end. If you think giving is a means to some end you miss the whole point. Unless giving becomes a joy in itself, you don't know what it is.

SPEAK THE TRUTH,
GIVE WHATEVER YOU CAN,
NEVER BE ANGRY.
THESE THREE STEPS WILL LEAD YOU
INTO THE PRESENCE OF THE GODS.

Speak the truth, whatsoever the cost. It is going to cost you much, because the world lives in lies. People are brought up in such a way that truth never crosses their paths. And they are forced to believe in something which their society, their church, their state wants them to believe in; it is not a question of truth. People love lies, because lies are very consoling. And people love lies because others are also believers in the same lies -- and you feel part of others, you feel a kind of belonging, you don't feel alone.

The man of truth feels alone. A Socrates, a Pythagoras, a Heraclitus find themselves alone, very alone. In this world if you say the truth and you live the truth, you will have to live alone. You will not find many people who would like to be with you. You will not find great company in the world. You will find few people who are lovers of truth. And you will always be in danger, because your truth will be a dangerous thing for those who live in lies. They will not tolerate you. You will become an unbearable phenomenon for them. They will be bent upon destroying you.

But still, even if life is sacrificed, truth is worth it. A moment of truth is more valuable than a hundred years of life, because a moment of truth makes you part of eternity, part of God.

SPEAK THE TRUTH, GIVE WHATEVER YOU CAN. It is not a question that you have to give money or you have to give this and that; whatever you can, whatever you have -- if you have a song, sing the song, share it. If you can dance, dance and share it. GIVE WHATEVER YOU CAN. And, NEVER BE ANGRY, because people may not accept your gift. Don't get angry about that. People may never thank you, they may not feel grateful to you. On the contrary, they may feel offended by you.

It has always been so; they were offended by Jesus, they were offended by Buddha. Why? -- because those people look so different from the ordinary, that people become aware of their own ordinariness and it hurts. They bring great treasures to share -- but it hurts, because they have that great treasure and we don't have anything. People will not be thankful to you, in fact they will never be able to forgive you. They may crucify you, they may stone you to death.

Hence Buddha reminds you again: remember, don't expect anything, otherwise anger will be natural. If you expect even gratefulness from people and they don't show any gratefulness -- on the contrary, they show great ungratefulness -- you may feel angry. Beware, your joy is in giving. It is not for you to be worried about whether what you give is accepted or is not accepted; is accepted with gratefulness or is accepted indifferently.

You do good to people, they may do bad to you... still, don't be angry. Remember this is how things are, this is how people are. Remembering it will help you not to become enraged.

THE WISE HARM NO ONE... but the fools enjoy harming others. And who is wise? Not the one who knows much, but the one who understands much. The wise is not one who has all the scriptures at the tip of his tongue; the wise is one who has seen his own reality, and seeing it has become aware of the universe and

its beauty and its intelligence. The wise is one who has seen the wisdom of existence; he is not knowledgeable, but he is absolutely innocent. How can he harm anyone? -- that is impossible, because he can't see others as different from himself. He sees the whole as one.

Beware of knowledgeable people, beware of the so-called experienced, they are not wise.

Two women were sitting in the doctor's waiting room, comparing notes on their various disorders.
"I want a baby more than anything in the world," said the first, "but I guess it's impossible."
"I used to feel just the same way," said the second, "but then everything changed. That's why I'm here; I'm going to have a baby in three months."
"You must tell me what you did!"
"I went to a faith healer."
"But I have tried that. My husband and I went to one for nearly a year and it didn't help a bit."

The other woman smiled and whispered, "Try going alone next time, dearie!"

The experienced people, the people who have lived life... they appear wise; they are not wise, they are only mature fools. And mature fools are more dangerous than the immature fools, because the mature fool has all the arguments to support his foolishness, all his experience is at his disposal.

The professor of criminal law was concluding his final lecture before the holidays. "Remember, gentlemen, if you have an affair with an underage girl, with or without her consent, it is rape! If you have an affair with a girl of age without her consent, that is rape; but if you have an affair with a girl of age with her consent, Merry Christmas!"

These people are wise in a way, wise in the ways of the world; they can give you good advice, but they are not wise in the sense Buddha uses the word. They are as foolish as you are, just a little bit more experienced. And foolishness does not disappear with experience.

"I am looking for adventure, excitement, beautiful women," cried the young man to his father as he prepared to leave home. "Don't try to stop me! I'm on my way."
"Who is trying to stop you?" yelled the father, "take me along!"

THE WISE HARM NO ONE,
THEY ARE MASTERS OF THEIR BODIES
AND THEY GO TO THE BOUNDLESS COUNTRY,
THEY GO BEYOND SORROW.

As you become a witness, as you become aware, you simply come to know that you are not the body, not the mind, not even the heart. You are simply a watcher, different from all that surrounds you. The body is your outermost boundary; the mind a little more inner, the heart still more inner, but at the innermost core you are just a consciousness.

Knowing this you become detached from your own body, your mind, your heart; and that detachment brings mastery. Not that you become destructive to the body -- you take every care of it, it is a beautiful instrument, it is a great gift of God. But now you know that it is only the house you live in. Just as you take care of your house, you take care of your body; it is the temple.

Your consciousness is your reality; you become disidentified, and to be disidentified is to be the master.

THOSE WHO SEEK PERFECTION
KEEP WATCH BY DAY AND NIGHT
TILL ALL DESIRES VANISH.

Buddha expects only one thing from you: keep watch day and night till all desires vanish. Make your watchfulness so integrated, so powerful, so strong and so unwavering that it helps all the desires to evaporate, vanish. Desires are not to be dropped, but allowed to evaporate. LET GO OF ANGER, LET GO OF PRIDE. WHEN YOU ARE BOUND BY NOTHING, YOU GO BEYOND SORROW.

LISTEN, ATULA, THIS IS NOT NEW....

Atula is a disciple of Buddha. Buddha is saying to Atula: LISTEN, ATULA, THIS IS NOT NEW....

IT IS AN OLD SAYING.
THEY BLAME YOU FOR BEING SILENT,
THEY BLAME YOU WHEN YOU TALK TOO MUCH
AND WHEN YOU TALK TOO LITTLE.
WHATEVER YOU DO THEY BLAME YOU.

Why does Buddha suddenly address Atula? He was addressing all his sannyasins, and out of nowhere he suddenly addresses Atula. You may not be able to see the point immediately. Atula may be the one who was not listening, who was hearing, but not listening. And when you are in communion with a buddha, he knows perfectly well who is listening and who is only hearing. This happens here every day. When new people come, it is so clear that they are only hearing, not listening. As you live here a little longer, slowly slowly you start listening.

Listening is a totally different phenomenon than hearing. Hearing is physiological. Because you have ears, so you can hear. Listening is a deep phenomenon. You listen only when you are in absolute silence. Those who have been here long enough are falling into that silence.

Atula must have been hearing only, must have been a new disciple; hence Buddha specifically mentions his name, LISTEN, ATULA.... And it is also possible that Atula was thinking that Buddha was saying something very new, very strange. In fact what buddhas say is, in a way, the eternal truth, as ancient as the Himalayas; and in another way it is as fresh as the flower that has blossomed just this morning, as fresh as the dewdrops and as old as the Himalayas.

And all the buddhas in the past have said the same thing; maybe in different languages, with different expressions, in different ways. "There is nothing new under the sun." It is a truth -- but only half. The other half is, "There is everything new under the sun." Because truth has the capacity to renew itself continuously, to be reborn again and again. So buddhas always speak the ancientmost truth, and yet they speak the most rebellious truth possible.

Buddha says: THIS IS NOT NEW, ATULA, IT IS AN OLD SAYING. People are such that they will always find reasons to blame you. They blame you for being silent -- if you are silent they will blame you: "Why are you silent?" If you are talking too much they will blame you: "Why do you talk so much?" If you talk too little, they will blame you: "Why do you talk so little?"

Whatever you do, they blame you, because by blaming you their egos feel satisfied. Nobody looks at his own faults and everybody is capable of seeing the faults of others; not only seeing them, but magnifying them as much as possible.

Mother called upstairs, "Caroline, please stop that shouting and screaming. Why can't you play quietly like Tommy, who is not making a sound?"
"He's not supposed to make a sound," said Caroline. "We're playing our family. He's Daddy, after getting home late for dinner, and I'm you."

It is very simple to see others' faults, because one wants to see the faults of others. If they are not there, then one invents them. Your ego can live only by feeling superior; so you make every possible use of others' faults to feel superior. Blaming others is nothing but a strategy of the ego to feel superior. Beware of it.

The world always finds a way to praise and a way to blame. It always has and it always will. Yes, sometimes it praises too, but it praises only when you are helping other people's ego -- then it praises you. For example, if you say to the Hindus that their religion is the greatest religion in the world, they will praise you.

How can they praise me? Impossible! Because I am simply saying the truth: that no religion is greater than any other religion; that all religions are in the same trap of the priests. You may call the priest the shankaracharya, you may call the priest the pope, it does not matter. All the religions are in the grip of politicians. Hindus and Christians and Mohammedans, they are all no longer religions, but just politics --

power politics hiding behind the name of religion. No religion is greater than any other, superior to any other. In fact, a really religious person is neither Christian, nor Hindu, nor Mohammedan. He is simply religious.

Indians will praise you if you praise India: if you say that this is the greatest land in the world, the most spiritual land in the world -- then their egos are puffed up, they will praise you. They will blame you to puff up their egos, and they will praise you if you puff them up. The whole game is of the ego.

BUT WHO DARES BLAME THE MAN
WHOM THE WISE CONTINUALLY PRAISE,
WHOSE LIFE IS VIRTUOUS AND WISE,
WHO SHINES LIKE A COIN OF PURE GOLD?

Don't be worried about the praise and the blame of the ordinary masses, of the crowd. Yes, if you have to pay attention, then pay attention to the wise. If they say that something is wrong with you, listen carefully, because they are trying to help you. They have no egos to fulfill from your faults. They are just like mirrors; they reflect your face. If you have an ugly face, don't destroy the mirror; simply try to change your face.

And the wise ones praise too, but they praise not to puff up your ego. In fact they praise you only when they see that you are becoming a nobody; their praise showers like flowers on you. When you are becoming a nobody, when you are becoming a nothingness, you are coming closer and closer to the divinity hidden within you.

EVEN THE GODS PRAISE HIM,
EVEN BRAHMA PRAISES HIM.

A person who is praised by the wise, by the enlightened ones, is praised by the gods, is praised by the whole universe -- by the creator himself, by Brahma. Their praise is worth... even if a single buddha smiles at you, it is enough. The whole world may condemn you; don't be worried about it. If all the blind people of the world gather together and praise your beauty, will you be happy about it? They can't see, they have no eyes to see; you will not be very happy by being praised by the blind.

In India we have a saying that the best couple is when the husband is deaf and the wife is blind. The husband can go on doing whatsoever he wants -- fooling around -- and the wife can go on saying whatsoever she wants; the husband is deaf and the wife is blind. The saying says it happens only very rarely, with the blessings of God. It doesn't happen ordinarily. But what is the point of being praised by blind people? They can't see. And why be worried by their condemnation? They can't see your faults either.

But a buddha, an enlightened one, if he praises you, that means he has seen ego disappearing. If he finds fault with you, that simply shows he is trying to help you so you can drop the fault.

BE AWARE OF THE ANGER OF THE BODY,
MASTER THE BODY,
LET IT SERVE TRUTH.

Anger has three layers. The first layer is the anger of the body. BE AWARE OF THE ANGER OF THE BODY. You may not have watched it: that the body accumulates anger, that the body has its own ways of accumulating anger. When you feel angry you gnash your teeth, you clench your fists -- why?

In fact, in the East there have been devices to help you. Those are temporary helps, but of great value because they can make you aware of many things. When you feel angry, just gnash your teeth, clench your fists and you will be surprised: that as you gnash your teeth and clench your fists and just fight with the air -- a shadow boxing -- within five minutes the anger is gone. Something has happened, something has been released.

Now, Postural Integration, Rolfing, and methods like that are becoming very much aware that your repressed angers, sexuality, greed and all kinds of poisons accumulate in the body, in the muscles. By deep massage those poisons can be released. Rolfing is really a great contribution. Deep massage of the body can

be of great help. It can make you aware that your body is carrying many things; and your body drives you into things which you may not have gone into if the body was not driving you there.

BE AWARE OF THE ANGER OF THE BODY, Buddha says, MASTER THE BODY, LET IT SERVE TRUTH.

How to master the body? The first thing is to learn relaxation. Buddha taught his disciples how to relax. In the East, particularly, in the science of yoga, there is a special posture, SHAVASANA. This is the posture: lie down on the ground as if you are dead. Let the body slowly slowly die. Start from the feet. In fact, communicate with your body; say to the feet, "Die, please die." And then go on upwards.

A psychoanalyst had told one of his patients, "All that you need is relaxation, so from tonight you start relaxing. Start from the feet; say to your toes, 'Toes relax, feet relax,' and go on upwards, talking to each limb and then finally, tell your mind to relax."

The man went home. He was very much thrilled by the idea; the whole day he waited for the night. The night came, he was lying on the bed. He had taken a good, hot shower as the psychiatrist had suggested, was feeling a little relaxed lying down on the bed.

He started: "Toes relax, feet relax, legs relax, thighs relax," and so on, and so forth.

He was just coming to the mind to say, "Mind relax," and his wife came out of the bathroom absolutely naked, ready to go to sleep. Suddenly the man shouted, "Wake up! Everybody wake up!"

This won't help. Hence Buddha does not say to relax, to go to sleep, because then you can wake up and you can call everybody else to wake up. He says, "Feel dead. Let the body die for the moment, as if you are just a corpse." You cannot do anything. An ant starts crawling on you; you can't do anything.

And it is really a great experience, to feel like a corpse, and the ant crawling on your face or a mosquito biting; but you can't do anything, you are simply a watcher. It is a rare experience to go through it. Slowly slowly, you become a master by relaxing your body. The more tense your body is, the more it is a master of you.

BE AWARE OF THE ANGER OF THE MOUTH....

And when you have learned how to relax the anger of the body, the rage of the body, then start becoming aware of what you say. Sometimes, unconsciously, you say a word. You were not aware of the implications of the word. You may not have ever thought that it would create such trouble for you.

A young man arranged for his fiancee to meet his parents over cocktails at a swanky hotel. After his family left, the girl asked if she had made a good impression on them.
"Well, frankly, darling," he said, "my mother told me privately that she found you a little vulgar."
"But did you tell her that I went to one of the best finishing schools?" she asked.
"Yes, of course I did."
"And did you tell her of my interest in art and culture?"
"Certainly."
"And did you tell her how important my family is in the neighborhood?"
"Naturally, I did," he replied.
"Then what is this 'vulgar' crap all about?" the delicate young lady asked.

People go on saying things, not really aware of what they are saying. In fact, their minds are like gramophone records. They simply repeat.

Now science has discovered that holes can be made in your head and electrodes can be put in; certain points can be pushed and a very strange thing happens. For example, an electrode is pushed into your brain at a certain center and you start saying something for no reason at all. Nobody has asked it, there is no context for it, but you start saying it. Then the electrode is taken out and you stop saying it. Again the electrode is pushed in; you start the same thing again from the very beginning -- again the same sentences, the same words. It can be done a hundred times and each time you will do it again, as if the electrode is nothing but a needle on the gramophone record.

Your mind is a great recording mechanism. You have recorded all kinds of things and you go on saying

them, thinking that YOU are saying; that is not true. Unless you are really watchful, YOU are not saying things. Your mind goes on repeating old patterns and you go on getting into old problems, again and again. BE AWARE OF THE ANGER OF THE MOUTH....

MASTER YOUR WORDS,
LET THEM SERVE TRUTH.
BE AWARE OF THE ANGER OF THE MIND....

And finally, slowly, first the body, then the word, then the mind.

MASTER YOUR THOUGHTS
LET THEM SERVE TRUTH.

THE WISE HAVE MASTERED BODY, WORD AND MIND,
THEY ARE THE TRUE MASTERS.

If you can watch the body, the mind and all their functionings, you will become so separate from them that you can master them.

You can master something only when you have a distance from it. If you are identified with it you cannot master it. And Buddha says one who is master of his own self is the master of the whole existence; he has entered into a different plane of life. You are slaves, he is a master; you are machines, he is a real man; you function unconsciously, he functions consciously.

And to function consciously is to go beyond all sorrow, is to go beyond all misery, is to go beyond all anguish, is to go into the beyond. Other religions call that beyond "God"; Buddha calls it simply "the beyond." Prepare for the beyond.... Become masters of your own beings.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 6

Chapter #10
Chapter title: Happiness: the death of the ego

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The first question:

BELOVED MASTER,
WHY DOES MISERY FEEL SO SAFE AND HAPPINESS SO THREATENING?

Deva Surabhi, happiness is threatening and misery is safe; safe for the ego. Ego can exist only in misery

and through misery. Ego is an island surrounded by hell; happiness is threatening to the ego, to the very existence of the ego. Happiness rises like a sun and the ego disappears, evaporates like a dewdrop on the grass leaf.

Happiness is the death of the ego. If you want to remain a separate entity from existence as almost everybody is trying to do, you will be afraid of being blissful, cheerful. You will feel guilty in being blissful. You will feel suicidal because you are committing a suicide on the psychological level -- the level of the ego.

It almost always happens that people enjoy a few moments and then afterwards they feel very guilty. The guilt arises because of the ego. The ego starts torturing them, "What are you doing? Have you decided to kill me? And I am your only treasure. Killing me? You will be destroyed. Killing me is destroying yourself."

We are so much identified with the ego that when the ego says such things, they have a great appeal, attraction, conviction in them. The reality is just the opposite -- we are not our egos. In fact because of the ego we are not growing, the ego is like a rock preventing your growth. Remove the rock and you will start growing, growing into a big tree -- with great fulfillment, flowering.

But in the beginning it will feel as if throwing the rock away is throwing all safety. The rock was preventing many things. It was preventing rain from coming to you and you were thinking it is safer. In fact the rain is nourishing. If it had reached you, you would have started growing. The rock was preventing the sun and you were thinking it is a shelter: it prevents the heat of the sun from reaching to you. But that heat is needed, that heat is life.

What is destructive to you, you have been told by the society is not destructive; not only that it is not destructive but it is a shelter, a protection, a security. That idea has become deeply rooted in you. Hence, Surabhi, you feel misery is safe. Everybody feels like that. That's why everybody chooses to be miserable; it is your choice. Everybody chooses hell. It is your responsibility. If the whole earth is living in hell it is nobody else's responsibility. It is our decision -- a deliberate decision to live in hell because in hell the ego can remain.

The ego can remain when it is dark, dismal, no sun on the horizon. When the sun arises on the horizon, the sun of awareness, then the ego starts disappearing like the darkness. Of course if you feel identified with the darkness then the sunrise is threatening. But if you disidentify yourself with the ego then you will be able to welcome the sun, it is not threatening anymore. It is a thrill, adventure, it is new life, new birth, it is resurrection.

The ego is a grave. To come out of the ego you will need to come out of the grave. Don't think that the grave is safe. It appears safe because you have never ventured outside it. You have never been adventurous. You have not known the taste of danger, insecurity. Once you have tasted danger and insecurity you will never go back to the grave. It is better to live for a single moment but to live totally, than to lie down in a grave for a thousand years.

That is not life, it is avoiding life. Come out of your misery, Surabhi, come out of your ego, come out of your grave and accept the threatening happiness. Accept the danger of going to the heights, because those who go to the heights can fall -- they are risking.

Risk all because life is only for those gamblers who can risk all. But by risking all you become the beloved of existence, of God. By risking all you become worthy, by risking all you become a soul. Without risk there is no soul in you, you are just hollow, nothing inside you. Without risking there is no significance, no poetry, no song, no dance, no ecstasy in your life. No celebration at all.

Celebrate, dance, let joy fill your heart, let it overflow. And if the ego dies, let it die. Help it to die because it is not you. You are something transcendental to body, mind, ego and all. You are part of God, part of eternity.

Don't be worried, you cannot die. Even if you want to die, you cannot die -- you are eternal. So, in fact there is no fear, no need to be afraid. Death is impossible, only the ego can die. So if you remain identified with the ego then the fear remains there. Once ego is dropped, death disappears and fear disappears, anxiety disappears, anguish disappears; and the energy that was involved in fear, anxiety, anguish is released.

That same energy becomes your dance, your celebration.

The second question:

BELOVED MASTER,

Prem Jyoti, love has different meanings for all. To writers, love is words. To artists, love is color. To a comic, love is laughter. To a baby, it is mother. To bees, it's nectar. To flowers, it is sunshine. And to cows, it is a lot of bull.

It all depends on you what love is going to mean. Love is a ladder with many rungs. At the lowest it is physiology, biology, chemistry. It is nothing but a play of hormones. A man is attracted towards a woman, a woman is attracted towards a man. They think they are falling in love, but if hormones could laugh they must be laughing inside you -- you are befooled. What you are calling love is nothing but attraction between male and female hormones. It is pure chemistry; at the lowest point it is not more than that. It is animal, it is lust.

And millions of people know only love at its lowest. Because of these people there has arisen a great tradition of renouncing love. The people who think that lust is love have created great religions in which love has to be renounced. Both are wrong, because both have accepted the lowest rung as if it is the all. It is not so.

If you go a little higher, a man's love for music is not chemistry, it is not hormonal, it is not physiology; it is psychological. A man's love for flowers cannot be reduced to sexuality. A man's love for painting... there have been painters who have sacrificed their whole lives just to paint.

Vincent van Gogh, one of the greatest painters, sacrificed himself totally just to paint: painting was far more important than life itself. Because of the painting he could not work; he was continuously painting so there was no time to work. His brother used to give him just enough money to live by, because nobody was interested in his being a painter. And he was a strange painter too, a very great genius. Whenever there is a genius it takes hundreds of years to recognize him. He was not a traditional painter. He was bringing to painting something new, a new vision.

So nobody was able to appreciate his paintings, they were not selling. You will be surprised to know that not even a single painting was sold while Van Gogh was alive; now each of his paintings is worth millions of dollars. Only a few paintings have survived, two hundred at the most -- he painted thousands. All are lost, because nobody cared to preserve them.

He used to give his paintings to friends just free, because nobody was interested in his paintings; not only were they not interested, they were not even courageous enough to put his paintings in their sitting rooms because people would laugh at them. His approach towards life and nature was so new. His brother used to give him enough money weekly just to live on. He would eat for only three days in the week; four days he would save money to paint. Now how long can you live in this way?

By the time he was thirty-seven, only thirty-seven, he committed suicide. And the note that he has left is of tremendous significance. He has written that "I am committing suicide not against anybody -- I have no complaint against anybody or life -- life has been a great fulfillment to me. I am committing suicide because all that I wanted to paint I have painted; now there is no point in living. I have done what I had come to do; my work is finished."

He wanted to paint the sun in all its possible faces. For one year he was continuously painting the sun. He was continuously standing in the open under the sun. His stomach was empty, he was hungry, and the hot sun... and he was continuously painting because there was not much time left. The sun drove him mad, it was too much. And then he committed suicide, because he had painted the sun from the sunrise to the sunset, all the faces, all the colors, all possible clouds. He had done his work. He died contentedly.

Now, this love for painting, this love for art, is something higher -- higher than biology, higher than chemistry, higher than physiology. It is not lust, you can't call it lust. It is as passionate as lust or more so, because very few people die for a woman and very few people die for a man. But this man died for his paintings. This is psychological; this is far better.

But there is still a higher state: the spiritual love, the love of a Buddha, the love of a Jesus, the love of a Krishna. It is totally different. It is not even aesthetic, psychological; it is spiritual. Now love has the expression of compassion -- passion has turned into compassion. Buddha loves the whole of existence, because he has too much and he has to share it. He is burdened by the love released in him; the love has to be shared with the trees, with the birds, with people, with animals, with whosoever comes by.

At the lowest when love is just lust, physiological, it is an exploitation of the other, it is using the other

as a means. Soon it is finished. Once you have exploited the woman or the man you lose interest; the interest was only for the moment. The moment the woman is well-known to you you are finished with her. You have used the other human being as a means -- which is ugly, which is immoral. To use another human being as a means is the most immoral act in existence, because each human being is an end unto himself.

Psychological love knows how to sacrifice. The art, the poetry, the painting, the music, the dance, becomes the end, they are no more means. YOU become a means. The biological love reduces the other to a means; the psychological love raises the other as the end.

But in the spiritual world there is no question of means and ends, there is no question of the other; there are not two. Buddha loves the existence because Buddha has become the existence itself. There is no question of 'I' and 'thou'; it is not a dialogue. At the point of the ultimate consciousness love is not a dialogue; there is no I/thou relationship, it is not a relationship. It is pure overflowing of love.

Prem Jyoti, that is the meaning of your name: PREM means love, JYOTI means flame. A buddha is a flame of love, just pure flame with no smoke. The smoke comes from lust. When there is no lust, when you don't want to get anything out of your love, when you simply want to give, when you feel obliged because others accept your love, the flame is without smoke. It is pure, it is pure gold.

And do you know? -- love rises always upwards, just like the flame always rises upwards. The flame never goes downwards. Lust is like water, it goes downwards; love is like a flame, fire, it always goes upwards. And between the two is the psychological phenomenon: something of lust in it, passion, and something of compassion in it. It is just in the middle. It has some quality of the lower and some quality of the higher to it.

Hence when the poet is in his poetic mood he is almost like the mystic, but it is only a question of mood. When he is not in his poetic mood he is just as ordinary or maybe more ordinary than the so-called ordinary people. You may have observed it: when a musician drowns himself in his music he rises to such peaks, such ephemeral peaks, that you can feel the presence of great mystery. And the same musician you can see sitting in some hotel drinking tea, talking all kinds of nonsense. He looks too ordinary; you cannot believe that this man was creating such beautiful music, such celestial music!

If you read the poetry, the poet seems to be like a seer, a Kahlil Gibran. If you read THE PROPHET it is almost like a prophet, but if you meet Kahlil Gibran and see him in his ordinary moods you will be surprised: he is a very angry person, jealous, quarrelsome. He goes into very childish tantrums, throws things, is very possessive. If you meet Kahlil Gibran you will be surprised... how could this man write a book like THE PROPHET? -- because the book rises to the same heights as the Bible, as the Koran.

But the man is not abiding on those heights; only once in a while clouds are not there and the poet can see the sun, the ocean, can see the open sky and can give you a glimpse of it in his poetry, in his music. But soon the clouds are there again and the sun is no longer available... and the poet is as ordinary as you are or even more ordinary, because when you fall from a glimpse you fall into depths, just to keep balance.

So you can find a poet drunk, lying down in the gutter like a dog, shouting nonsense, and the same poet brings such beautiful flowers from the unknown. So in the middle both things will be together; it is a mixed phenomenon. Rise from the lower, but don't stop in the middle. Go on rising to the highest.

When I talk about love I always mean the highest, with one difference: when others speak of the highest they deny the lowest; I don't deny it, I accept it. I want to use it as a stepping-stone. The lower has to be purified by the higher. The lower has to be transformed by the higher, not denied, not rejected. If you reject it, it persists. If you reject it, if you repress it, it takes revenge. It makes you more ugly than you ever were before.

A woman with a baby, next in line in the crowded anteroom of a station of the Infant Welfare Society, was shown into the doctor's office by the nurse in charge.

The doctor examined the baby, and then asked the woman, "Is he breast-fed or bottle-fed?"
"Breast-fed," she replied.
"Strip down to you waist," he ordered. She did, and he examined her. He pressed each breast, increasing and decreasing pressure. He squeezed and pulled on each nipple. Suddenly he remarked, "No wonder this child is suffering from malnutrition -- you don't have any milk."
"Naturally," she replied. "I am his aunt. But I'm glad I came."

If you go on repressing things, then on the surface you may look like a saint, but only on the surface. It is better to be a sinner on the surface and a saint in the center than vice versa.

The old maid was walking down a dimly lit street when a holdup man jumped out of the bushes. "Give me your money!" he demanded.
"I don't have any," she managed to reply.
He proceeded to search her thoroughly. Every possible place of concealment was explored.
"I guess you were telling me the truth," he finally muttered angrily. "You don't have any money on you."
"For heaven's sake," she wailed, "don't stop now! I'll write you a check!"

I am not in favor of repressing the lower. The lower has to be raised to the heights, the lower has to be given wings. With insight, with understanding, it is possible. If you deny the lower you will never be able to reach the higher, because the lower rung is a necessary step. Yes, go beyond it, but you can go beyond it only if you don't reject it. Use it, but remember not to become obsessed with it. These two things have to be remembered: one is, not to be obsessed with it, not to stop at it, and the second is, not to reject and deny it but to use it as a stepping-stone.

Be skillful. Buddha's word is UPAYA -- skill. And when he says "upaya," he means be very artful in transforming your life. It is only a potential, a seed, but it can become a great tree and it can blossom in its own time. And when a tree blossoms, when thousands of flowers have arisen on the tree branches, there is great joy in the being of the tree, great ecstasy.

You are also a seed -- become a tree. The seed may be ugly -- seeds almost always are; the roots may be ugly, but remember, it is on the roots that the tree has to grow. The roots have to be used; without roots there will be no flowering.

Without physiological attraction there will be no psychological growth. And without psychological love affairs with art, music, sculpture, there is no possibility of spiritual love. Poets and painters and dancers and musicians are a necessary step towards becoming a buddha.

The third question:

BELOVED MASTER,
WHAT IS tathata -- TOTAL ACCEPTANCE?

Dharmesh, tathata is one of Buddha's most significant contributions to the world. Tathata means total acceptance: whatsoever the situation is, don't fight with it. Accept it wholeheartedly, because it is through total acceptance that transcendence happens. If you fight with it you will be unnecessarily wasting your energy. Accepting it you preserve your energy. Accepting it you become capable of understanding it, because only one who accepts can understand; one who rejects cannot understand.

Anything that you reject, anything that you become inimical to, you become incapable of understanding -- because we avoid that which is rejected. We are really afraid of it so we keep it at the back and we escape from it; we find ways and means to escape from it. And if you try to escape from something, how are you going to understand it? And without understanding there is no liberation, no transformation.

Buddha says "tathata" -- accept it totally. Whatsoever is the case, accept without denying, without condemning, and in that acceptance many things happen, many doors open. The first is: your energy is preserved, which is a great blessing. In fighting you dissipate energy, your energy leaks, you remain always energyless. And to go to the heights you will need great energy, you will need vitality. If you want to reach to the sun, the journey is long and arduous. You cannot go to the sun, you cannot fly that far away, without energy in you.

The man who is fighting his sex, anger, greed, jealousy, possessiveness -- and there are a thousand and one things to fight -- remains entangled in his fight; he cannot go anywhere. He is constantly disturbed and distracted by these things. He fights with one, represses one, something else raises its head -- because he is one and the enemies are many. You fight anger, you will become greedy. The whole energy you repress from anger turns into greed. You fight greed, you will become very sexual. You fight sex, you will become very angry. You repress one thing, and the same thing with a new face, with a new mask, arrives from the back door. You will go insane.

That's how the whole of humanity has gone insane. The insanity is so pervasive, that's why we don't think that people are insane. Everybody is insane! It is very rare that there is a sane person. To be sane in

this insane society is really a great work of understanding, courage, rebellion.

If you drop all the conditionings that the society has imposed on you, only then will you be able to remain sane. Otherwise society turns everybody into an insane person. The society turns everybody according to its own mode, mold, pattern, structure. It gives you ideas, ideologies, religions. It poisons you from the very beginning; when you are in your mother's womb the poisoning starts.

Now they are finding scientific ways of conditioning the child which is in the mother's womb. Yes, certain things can be done to condition the child. For example, they have tried using a certain type of tight belt on the mother's belly; that belt is made in such a way that it keeps the child in a tight situation. And they have discovered that these children are very obedient; when they are born they are more obedient than other children, because for nine months they have lived almost in a tight corner, in a prison.

In Soviet Russia they are trying the belt on many women. Now, the poor child who is not even born yet is already being conditioned, prepared for a certain society. He will be obedient. Certain music can reach to the womb. A soothing kind of music which lulls the child is helpful to create a slave. And so many drugs are available which can drug the child even before he is born -- he is born drugged. He will live his whole life in a kind of unconsciousness; but that's how the society wants him to live. Conscious people have proved dangerous; a Jesus, a Buddha, a Zarathustra, these people have proved dangerous.

The story is that the first thing that Zarathustra did when he was born was, he laughed loudly. Can you think of a more rebellious child? Children are not supposed to laugh when they are born; they are supposed to cry, but not supposed to laugh. He must have shocked his parents and the neighborhood and the people who had heard his laughter. Why did he laugh? And such a person is not reliable, not reliable at all -- this is a dangerous man! He has done his first act of rebellion. He has already said that "I am not going to be a part of the crowd -- enough is enough. Many children have cried, I don't follow them. I will start my life with laughter."

Whether it really happened or not is not the question. In fact it is difficult to laugh immediately after you are born, but the story is significant because it says something about Zarathustra's whole philosophy of life: it is that of great rebellion.

Zarathustra is one of the greatest teachers of the world -- he has accepted life in its totality. He is not a renunciate, he is against renunciation. That's why the few Zarathustra followers that have survived had to escape their original motherland, Persia. They had to leave, because Mohammedans were coercing them, converting them; they converted Persia into a Mohammedan country. Persia is now known as Iran.

A few people escaped who were not ready to accept this coercive violence. They came to India; they live in Bombay and around Bombay -- the Parsis. They are the only followers of Zarathustra; they are very life-affirmative people. Hence many Parsis have become interested in me; to them I have a great appeal because I also affirm life. I am not in favor of escaping.

It is because of Zarathustra's total affirmation of life that Friedrich Nietzsche loved him tremendously and wrote his great book, THUS SPAKE ZARATHUSTRA. He wrote the book to appreciate life and the love for life. He could not find any other master so life-affirmative as Zarathustra; a man who begins his life with laughter, whose whole life is a laughter. There is no pessimism, not even a strain of pessimism in him.

That's exactly the meaning of tathata -- accept the whole of life as it is. In your acceptance you will be preserving your energy, and you have inexhaustible sources of energy if you accept.

Secondly: when you accept everything, your life becomes cheerful. Nobody can make you miserable, nothing can make you miserable.

A man with three hairs on his otherwise bald head came into a hair saloon and asked to get his hair shampooed and braided. The hairdresser got on with his job but just as he was about to finish combing it, one of the hairs fell out.

The hairdresser was very embarrassed but the man only said, "Well, what to do? I guess I will have to part my hair in the middle!"

The hairdresser very carefully put one hair to the right side and was about to put the other to the left side when that one fell out too. The hairdresser could not apologize enough but the man took it really cool.
"Well," he said, "I guess now I will have to run around with my hair all ruffled up."

This is tathata, this is total acceptance! You cannot disturb such a man. He is always contented, he always finds a way to be contented. It is a great art. And a man who is always contented and always finds a way to remain contented has the capacity to see things transparently.

Discontent clouds your eyes and your vision; contentment makes your eyes unclouded and your vision clear. You can see through and through, you can understand things as they are.

Tathata is also translated as suchness; that too is one of its meanings. You see things as they are in their suchness; you don't impose any idea of your own on them.

And that is a miracle, a magic key. If you can see anger as it is, without any judgment, you will be surprised: seeing anger without judgment, without condemnation, without saying it is bad or good, should be or should not be, without bringing any "shoulds" in... if you can see your anger as it is, with no prejudice for or against, a miracle happens: anger disappears and its energy becomes absorbed in you. Just by pure insight you transform anger, greed, jealousy. And all that goes on dragging you hither and thither, keeps you running, never allows you rest and relaxation, is absorbed; more energy becomes available to you.

And slowly slowly, when there is no anger -- not that you have rejected it but you have absorbed it, digested it -- no greed, no jealousy, no possessiveness, no sexuality... you have digested all these phenomena in you. You are becoming greater and greater and you have energies available to rise higher; you have fuel enough to keep your fire burning bright and without smoke.

Dharmesh, tathata is a method of transforming your energies into your friends. Ordinarily you are taught such stupid ways that your own energies become your enemies and you are constantly fighting with yourself. Now there can be no greater stupidity than this; this is the most stupid act in the world that people go on doing -- fighting with themselves. You cannot win, you cannot defeat. You will remain quarreling with yourself, you will destroy yourself in quarreling your whole life. You will die, and you will never know what life was. You will never know the glories of life, the grandeur of life and the tremendous gift that life was, and could have been if you had lived with right mindfulness, with tathata, with acceptance.

The fourth question:

BELOVED MASTER,
I WANT TO THROW THIS UGLY MIND OUT OF MY SYSTEM. HOW TO DO IT?

Narayano, nothing has to be thrown out of your system; everything has to be transformed and absorbed. The mind is not ugly; your USE of the mind is ugly. Change your use. Mind is not ugly -- you are unconscious. The chariot is beautiful, it is a golden chariot, but the charioteer is drunk and fast asleep; and he calls the chariot names, condemns the chariot. When he finds himself in a ditch he beats the horses, he condemns the chariot, he condemns the chariot-maker, and he never thinks that it is not the fault of the chariot, not the fault of the horses, not the fault of the chariot-maker. It is his fault -- he was drunk, he was fast asleep. If the chariot has fallen into a ditch it is natural, the whole responsibility is yours.

It is not a question of destroying the mind or throwing the mind out. Mind is a beautiful mechanism, the most beautiful mechanism in existence, but you have become a servant to the mind. You are the master and the master is functioning as a servant; the mind is a servant and you have made the servant the master.

I have heard an ancient story:

A king was very happy with one of his servants. He was so devoted, so totally devoted to the king; he was always ready to sacrifice his life for the king. The king was immensely happy, and many times he has saved the king, risking his own life. He was the king's bodyguard.

One day the king was feeling so happy with the man, he said, "If you desire anything, if you have any desire, just tell me and I will fulfill it. You have done so much for me that I can never show my gratitude, I can never repay you, but today I would like to fulfill any of your wishes whatsoever it is."

The servant said, "You have already given me too much. I am so blessed just by being always with you -- I don't need anything."

But the king insisted. The more the servant said, "There is no need," the more the king insisted. Finally the servant said, "Then it's okay. You make me the king for twenty-four hours and you be the guard."

The king was a little apprehensive, afraid, but he was a man of his word and he had to fulfill the desire. So for twenty-four hours he became the guard and the guard became the king. And do you know what the guard did? The first thing that he did, he ordered the king to be killed, sentenced to death!

The king said, "What are you doing?"

He said, "You keep quiet! You are simply the guard and nothing more. It is my wish and now I am the

king!"

The king was killed, and the servant became the king forever.

Servants have their own devious ways to become masters.

The mind is one of the most beautiful, the most complex, the most evolved mechanisms. It has served you well, it serves you well. Because of its services you have repeated the same story in your life, everybody has repeated the same story: you have made the mind the master and now the master treats you just like a servant.

This is the problem, not that the mind has to be thrown out. If you throw the mind out you will go insane. Without the mind there is only one profession you can be in: that is politics!

I have heard:

One politician was going through a brain operation. His brain was taken out, they were fixing his brain and he was lying on the stretcher waiting.

Suddenly a man came in and said, "What are you doing here? You have been chosen the prime minister of the country!"

So he got up. The surgeon said, "Where are you going? -- your brain is here!"

He said, "What am I going to do with the brain now? I am already the prime minister, I don't need it. You can keep it. When I need it I will come back."

Once you are a prime minister you don't need the mind.

I have heard another story too:

A man -- it must be some future story -- a man went to the hospital because his brain was damaged in a car accident and he wanted a new brain. So he asked the surgeon to show him all kinds of brains available. The surgeon took him around; there were many brains.

The first brain belonged to a professor, a mathematician. He asked the price -- fifty dollars. He was surprised: a famous mathematician, a Nobel laureate, just fifty dollars' worth! Then there was a musician and his was only thirty dollars. Then there was a businessman's brain and it was only twenty dollars. And so on, so forth.

Finally they came to the brain of a politician -- it was five thousand dollars! The man was puzzled. He said, "Why does it costs so much?"

The surgeon says, "Because it has never been used. All the other brains are secondhand, this is brand-new."

Narayano, if you throw the brain out, then you will have to go into politics, that's all. Then you cannot be a sannyasin: a sannyasin needs more intelligence than anybody else. So please don't ask me how to do it. And don't do it on your own -- because sometimes people do, and then fixing it is very difficult.

William had a big problem with his wife, Lisa. Every night before she went to bed she would stop at the door, start running and then with a big jump leap into the bed. He got so upset about this habit of hers that he decided to do something about it. So one night when she was asleep he got up, went to the fridge, got a big piece of beef liver out of it and placed it on the floor in front of the bed.

The next morning he got up and said, "My God, Lisa, look what has happened -- your uterus has fallen out! I always told you to stop your jumping." Lisa was very shocked.

When he came home that evening from work he said, "Now, Lisa, you see what can happen with a bad habit like this."

She replied, "Oh, that was not so bad. You should have seen how much trouble it was to get it in again."

So Narayano, please don't do it! It is easy to throw it out, it is very difficult to get it back in. You will need all the mind that you have. Just be the master of it. Use it, and don't be used by it.

And that's what meditation is all about: the art of moving away from the mind, being above the mind, becoming transcendental to the mind, knowing that "I am not the mind." That does not mean that you have to throw out the mind. Knowing that "I am not the mind" makes you again the master. You can use the mind. Right now, mind is not within your hands. You are not a good charioteer.

Just the other day, in his sutra, Buddha was talking about a good charioteer. And he says: Others only hold the reins in their hands and the chariot goes on moving wherever it wants to, the horses go on moving wherever they want to. You are simply holding the reins, but you are not really in control.

Be a good charioteer. And the first step is to know that you are not the mind. If you are the mind then you cannot be the master, because there is no separation between the mind and you, no distance. Create a little distance. Watch the mind, its functioning, and create the distance. Watching automatically creates the distance. Hence Buddha's insistence again and again: watch, watch day and night. Slowly slowly, you will see that you are consciousness and mind is just an instrument available to you. Then you can use it when needed and when not needed you can put it off. Right now, you don't know how to put it off; it is always on.

It is like a radio in your room which is always on and you don't know how to turn it off, so you have to sleep with the radio on and it goes on shouting all kinds of advertisements and all kinds of songs that you have heard a thousand times, but you don't know how to turn it off. The whole day you are tired, many times you want to get rid of the radio, but you cannot because you don't know how to turn it off. It is like sleeping with the lights on because you don't know how to turn them off.

Freud remembers that when electricity came to Vienna for the first time, a friend, a villager, came to visit him. Freud took every care of the visitor, took him to the room where he was going to sleep, left him there, said good night.

The villager was very much puzzled by only one thing -- the electricity, the electric bulb. He knew how to put a lamp off, how to blow a candle out, but what to do with this electric bulb?

He tried all that he knew: standing on a chair he blew it many times, but nothing would happen to it. He watched it from everywhere; there was no hole, there was nothing. And how could he imagine that just on the wall there is a switch? That was impossible for him to imagine, he had never seen electricity. But he was also afraid to go and ask Freud or somebody else because they would think that he is a fool.... "You can't even put the light off -- what kind of man are you?"

So, feeling embarrassed, he tried to sleep with the light on. He could not sleep. Many times he stood up again on the chair, tried again. The whole night it continued; sleep wouldn't come because of the light -- too much light, too bright light, he had never seen such bright light. One candle he has known, and the bulb must have been of a hundred candles or more. In the morning he was dead tired.

Freud asked him, "You look very tired. Couldn't you sleep?"

He said, "Now there is no point in hiding, because I am going to stay three days -- this bulb is going to kill me! Even to look at it a shiver goes up my spine. How to turn it off?"

Freud said, "You fool! Why didn't you ask me?"

He said, "I was just feeling embarrassed -- so foolish to ask such a simple thing!"

Freud took him to the wall, showed him the switch. He tried it, put it on and off, and laughed. And he said, "Such a simple thing, and the whole night I tried and could not find it!"

He may have tried his whole life and may not have connected the switch with the light.

This is how it is happening to you; your mind is continuously on. They say that the mind is such a magnificent mechanism that it starts working the moment you are born and it goes on working till you stand before an audience -- then suddenly it stops, then something happens to it. Otherwise it continues till you die. And very few people need to stand before an audience, so the mind continues unhindered, and it keeps you utterly tired, exhausted, weary, bored. And it goes on saying the same things again and again. Why are people so much bored?

Life is not boring, remember. Life is always a tremendous mystery, it is always a surprise, it is always new, it is constantly renewing itself. New leaves are coming, old leaves are falling; new flowers are appearing, old flowers disappearing. But you cannot see life because you are constantly bored by your own mind. It goes on saying things which it has said thousands of times. You look so tired, for the simple reason that you don't know how to turn it off.

The mind has not to be thrown out, Narayano. The mind has to be put in its place: it is a beautiful servant but a very ugly master. You take the reins in your hands, you be the master. And the first act, the first step is: become detached from the mind. See that it is not you, create the distance; the greater the distance, the more is the capacity of turning it off.

And one more miracle you will be coming across: when you turn the mind off, the mind too remains fresh and more intelligent; because it is also tiring. Just think: from the day you are born it starts and goes

on working till you die. And one never knows, it may be even working when you are in the grave, because a few things continue to happen then. Nails go on growing even when you are in the grave, hairs go on growing, so some kind of mechanism still continues. Even in a dead body nails and hairs go on growing, something is still working, maybe some local mechanism, not the mind itself, but the body also has small, local minds to support the big mind, agents of the big mind. Maybe they have not known yet that the big guy is dead and they go on doing the old thing continuously. They know nothing else so they continue repeating their old job. Hairs go on growing, nails go on growing -- just small, local minds, mini-minds.

The mind has to be put into its right place, and when you need it you use it; just as you use your legs when you need them. When you don't need to you don't use your legs. If sitting on a chair you go on moving your legs up and down, then people will think you are mad. And that's exactly what is happening in the mind and still you think you are not mad.

A meditative awareness comes to know the key. Whenever it wants to put the mind off it simply says, "Now shut up!" and that's it. And the mind simply keeps quiet and great silence prevails inside. And the mind can also rest in those moments, otherwise everything becomes tired.

I have heard:

A man brings his computer to the mechanic and says, "What is the matter with the computer? It is not working well lately."

The expert looks inside the computer and says, "Metal fatigue." Just as you go to the psychiatrist and he says, "Mental fatigue," he says, "metal fatigue -- a metal case!"

Everything tires, everything gets tired -- even metals get tired. And your mind is made of very delicate tissues, so delicate that there is nothing more delicate in the whole existence. In your small skull millions of small fibers are functioning; so thin are they that your hairs, if compared with the nerves that function in your brain, are very thick, one million times more thick. Such a delicate phenomenon, but we don't know how to use it. It needs rest.

Hence a meditative person becomes more intelligent, he becomes saner. Whatsoever he does there is an art in it. Whatsoever he touches he transforms into gold. Mind is a blessing with meditation, otherwise it is a curse.

Add meditation to your being and the curse disappears, and the curse itself becomes the blessing; it is a blessing in disguise. You have not yet learned the art of how to use it and how to be a master. It is not a question of throwing the mind out; that will not help. That will make you even more hollow, more useless. If the brain, if the mind is thrown out, you will be just a cabbage -- or if you don't like the word 'cabbage', then cauliflower. And they say that there is not much difference between cabbage and cauliflower -- cauliflower is cabbage with a college education. You can choose, you can be a cabbage or a cauliflower, but you will not be a man. Very few men are men in reality. A man is one who is a master of his mind.

The English word 'man' comes from a Sanskrit root which means mind; MAN. To be master of your mind is the meaning of being man. If you are not master of your mind, there is no man inside you, only a computer functioning, a machine functioning, without any master. This is the situation. That's why the world looks so berserk, so insane.

The fifth question:

BELOVED MASTER,
WHY ARE THERE SO MANY JEWS HERE?

Harish, Jews are very intelligent people, one of the most intelligent peoples on the earth. They had to be intelligent; otherwise they would not have survived. And because they are intelligent they are always searching for new pastures, new worlds, new life-styles, new ways of seeing, living and being. It surprises everybody.

There are almost fifty percent Jews here. This may be the only place in India where there are so many Jews, because in India there are not any Jews, none at all. And if things go on growing as they are growing, soon you will find another Israel here! And why are Jews coming? -- because they are intelligent, they are always ready to accept anything new and they are ready to drop the old.

In fact, seeing the intelligence of the Jews it seems almost unbelievable that they killed Jesus. The more I have come in contact with the Jews -- and I have thousands of Jews as my sannyasins -- the more I have become puzzled about the phenomenon. Why could they not accept Jesus? Maybe it was not really the Jews who killed him but the Roman emperor, Roman imperialism. Romans have always been cruel and they have not proved themselves very intelligent either. It may have been just that Jews were used as an excuse and the Romans wanted to kill Jesus.

And the Jews were not independent people in those days, they were part of the Roman Empire. It is possible that the Romans used the Jewish priests as a facade, because they would not have liked to kill Jesus directly -- that may have created a revolution in the country, a rebellion. It is a simple diplomacy to use Jews themselves to kill Jesus; then there will be no rebellion, no revolution, no problems arising.

In fact, they pretended on the surface that they were not interested in killing Jesus, and from the back door they may have insisted. To the public they showed that "We are absolutely out of the game. If Jews want to kill him, they can kill him; if they don't want to kill him we are ready to forgive him." And from the back they may have been goading the Jews to kill Jesus. That's more possible, because Jews are not such unintelligent people that they would destroy their own greatest flowering.

Jesus was their greatest flowering. He was the climax of the Judaic approach to life. Jesus was born a Jew and died a Jew -- he was not a Christian, remember; he has not even heard the word 'christian'. And if he comes back he will find himself more in tune with the Jews than with the Christians, because he lived the life of a Jew. He was well acquainted with Jewish scriptures, he quoted Jewish scriptures. He said again and again that "Whatsoever has been said before by other prophets I am saying to you" -- giving it a more contemporary expression, of course, but he was not against Moses, Abraham, Ezekiel. He was not against the old prophets; he was fulfilling their prophecies, he was the very fulfillment.

Why should Jews kill him? There is every possibility that the Romans did it. They were afraid of his growing power.

The political powers always become afraid of anybody who starts becoming powerful in any way. Although Jesus was not interested in politics, not interested in political power, his language could be misinterpreted very easily. He was talking about the kingdom of God, but the Romans started thinking that he is talking of bringing the kingdom of Jews; he wants to become the emperor himself. They must have been apprehensive of his growing popularity.

Many many people were turning to him, coming to him, listening to him, becoming disciples, becoming initiates. Of course it was a religion now, but any moment religion can take the turn and become politics. Hence the politicians always become very alert and cautious.

They are doing the same to me. I am not interested in politics, I am not interested in that stupid game at all, but they are very much afraid. And the best way to kill me will be to find a sannyasin, a Judas, to kill me; that will be the best way. Then there will be no problem.

If a sannyasin kills me, then the whole responsibility falls on my own shoulders or on the shoulders of my sannyasins. The sannyasin may not be a true sannyasin, he may be just a detective, a spy, a government man, who has taken sannyas just to kill me. That will be the easiest and the most diplomatic way.

And there are many spies here: German spies and Italian spies and Indian spies. One Indian spy took sannyas. I gave him sannyas -- not only that I gave him sannyas, but I told him, "You become part of the ashram. Why live outside?" He was a little puzzled! Not only that, I told him that "Because you are an L.L.B., a practicing advocate... and we need a department, a law department; there are at least twenty-five cases against me in the courts, so we need our own legal department. You be in charge of it!" I had made him the head. He escaped after one month, because he became more and more interested in me, became more and more interested in meditation, and I gave him access to all the files and everything, because he was the head of the law department. I gave him every access, so if he wants to report anything to the government he can -- there is nothing to hide! My trust in him became such a heavy burden on the poor man. If I had suspected him he would have remained here; but because I trusted him so deeply, he escaped. He said that he would be coming back, but he has not come. Almost eight months have passed.

He became so afraid of me that he sold his house where he used to live, because I am sending my sannyasins to his house in Patiala, in Punjab, to find out what happened to him -- we need him! He has sold his house and escaped from Patiala too, and he has not given his address to anybody in Patiala. But I am in search! I am going to find him, wherever he is. Now I have told my sannyasins in Delhi to search for him. We need him! I never allow people to escape so easily.

Jews are intelligent people; hence they are always the first to accept new ideas, original ideas, new

visions, new dreams.

A Jew and a Catholic were sharing the same compartment on a train. The Jew took an apple out of his suitcase and ate it, core and all. The Catholic looked a little surprised and asked, "Do you always eat the core as well?"
"Of course," explained the Jew. "That's why we are so intelligent -- we get that way by eating the core. And you happen to be a lucky fellow, because I have just one apple left which I will sell to you for fifty dollars."
The Catholic accepted the offer, thinking to himself that fifty dollars for intelligence was a good deal. He bought the apple and ate it, core and all.
After sitting silently gazing out of the window for a while he said, "Now that I think of it, for fifty dollars I could have bought a whole crate of apples."
"See," said the Jew, "it has started working already!"

The Jews have survived out of sheer intelligence. They have lived without a country, without a homeland. They have lived through all kinds of tortures, all kinds of concentration camps, gas chambers; still they have survived. The people who were bent upon destroying them are no more. Where are the Nazis? -- gone down the drain. The people who wanted to destroy Jews absolutely, to annihilate them, are no longer anywhere, but Jews are there.
In fact, all those tortures, gas chambers, concentration camps, imprisonments, all those things have given them an integrity, a solidity. A tremendous intelligence is released in them; it is always released when you have to face great challenges. In fact, no other race has been facing such great challenges as the Jews.
Naturally they are always the first to accept anything that is new, they are always the first to drop the old. That is the sign of intelligence.

Two Jews meet on the street.
"How are you, Solomon?" says Irving.
"Terrible!" says Irving. "Ah, what a catastrophe! My son is converting to Christianity!"
"Funny thing," says Irving. "My son too is converting to Christianity! Let us go to the synagogue and pray."
Irving and Solomon run into their friend Myron who asks where they are going. When they tell Myron that their sons are converting to Christianity, Myron says, "Funny thing, my son is converting to Christianity too. I will go with you to the synagogue and pray."
Well, Myron and Irv and Sol meet their friend Herman, tell him their story and Herman says, "Funny thing, my son is also converting to Christianity! Let us go and pray."
This goes on for a while until a large group of Jews reach the synagogue. There they see the rabbi sitting on the front steps with his head in his hands. When the rabbi hears their story he replies. "Funny thing, my son is converting to Christianity. Let us all pray."
The group goes into the synagogue, lift their eyes to heaven and the rabbi says, "Oh God, please help us. All our sons are converting to Christianity!"
Suddenly they hear thunder, lightning flashes across the sky, and a deep voice intones, "Funny thing...."

The last question:

BELOVED MASTER,
YOU REALLY GET US!! WE ARE ALL RUNNING AROUND LIKE HEADS WITHOUT CHICKENS!!! IS IT LOVE -- OR IS IT MEDITATION? AH DEAR! SQUACK SQUACK! BELOVED MASTER, WHAT IS A PATH?

Prem Maitri, you are really becoming a sannyasin now -- going cuckoo! That's what sannyas is all about.

In the Osho Meditation Center in Zurich, Switzerland, there was a clock-making contest. Many beautiful clocks were made.
The third prize was won with a clock which had a cuckoo coming out every hour saying, "Osho, Osho."
The second prize was won with a clock which had a cuckoo all dressed in orange with a mala around his neck coming out every half hour saying, "Osho, Osho."

The first prize was given for a clock which had Osho coming out every fifteen minutes saying, "Cuckoo, cuckoo."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

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The Dhammapada: The Way of the Buddha, Vol 7

Chapter #1
Chapter title: Man: only a possibility

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YOU ARE AS THE YELLOW LEAF.
THE MESSENGERS OF DEATH ARE AT HAND.
YOU ARE TO TRAVEL FAR AWAY.
WHAT WILL YOU TAKE WITH YOU?

YOU ARE THE LAMP
TO LIGHTEN THE WAY.
THEN HURRY, HURRY.

WHEN YOUR LIGHT SHINES
WITHOUT IMPURITY OR DESIRE
YOU WILL COME INTO THE BOUNDLESS COUNTRY.

YOUR LIFE IS FALLING AWAY.
DEATH IS AT HAND.
WHERE WILL YOU REST ON THE WAY?
WHAT HAVE YOU TAKEN WITH YOU?

YOU ARE THE LAMP
TO LIGHTEN THE WAY.
THEN HURRY, HURRY.

WHEN YOUR LIGHT SHINES PURELY
YOU WILL NOT BE BORN
AND YOU WILL NOT DIE.

AS A SILVERSMITH SIFTS DUST FROM SILVER,
REMOVE YOUR OWN IMPURITIES
LITTLE BY LITTLE.

OR AS IRON IS CORRODED BY RUST
YOUR OWN MISCHIEF WILL CONSUME YOU.

NEGLECTED, THE SACRED VERSES RUST.
FOR BEAUTY RUSTS WITHOUT USE
AND UNREPAIRED THE HOUSE FALLS INTO RUIN,
AND THE WATCH, WITHOUT VIGILANCE, FAILS.

IN THIS WORLD AND THE NEXT
THERE IS IMPURITY AND IMPURITY:
WHEN A WOMAN LACKS DIGNITY,
WHEN A MAN LACKS GENEROSITY.

BUT THE GREATEST IMPURITY IS IGNORANCE.
FREE YOURSELF FROM IT.
BE PURE.

The first myth of man is that he exists. Man is only a possibility. Rarely has man become an actuality. Only once in a while a Gautam Buddha, a Jesus Christ, a Lao Tzu, a Zarathustra -- the names are not many, they can be counted on the fingers. They are the only proof that man is not impossible. But the so-called ordinary humanity is only a myth, a belief in something which is not really there. Unless you become aware of this false phenomenon, you will never become what you were destined to become. You will remain a seed. You will never bloom, you will not be able to release your fragrance.

The name of Gautama the Buddha is sweeter than honey, is more golden than gold itself. Gautama the Buddha is more godly than God himself. In fact there is no other God. God exists only when buddhahood exists. God needs the context of a buddha to exist. Without the space of a buddhafield God is just a theoretical, philosophical idea with no substance in it, just a shadow. Hence don't ask whether God is or is not. That question cannot be answered. God is when there is a buddha, God is not when the buddha is not.

Whenever there is an awakened person, in the context of his awakening God becomes real. This is the only possibility for God to be. To be really a man means to become a space for God to exist in you. Buddha is the most godly man that has ever been born on the earth, and still the most godless too. He never believed in God. Nobody who knows has ever believed in a God.

All believers are ignorant people -- belief IS ignorance. Buddha never believed, Buddha knew. And

when you know, you know; there is no question of belief. Buddha never argued about God, he himself was the proof. There can be no other proof. There are great arguers, speculators, theologians; their whole life they go on talking about God, but all their talk is mere talk, it is sheer nonsense. Even if they meet God, they will argue with him. Argument is their habit, argument has become their occupation, their profession, it has become an escape from their true being. Argument keeps them blind.

A rabbi's son converted to Christianity and the rabbi was totally distraught. God himself came down to earth to console him. "After all," said the Lord, "did not the same thing happen to my son two thousand years ago?"
"Yes," replied the rabbi, "but don't forget, my son was legitimate."

A theologian, a philosopher, a great thinker, even if he comes to encounter God, is bound to argue with him. He can't see him. For seeing, silence is needed, not argument. For seeing, love is needed, not logic. For seeing, scriptures are not needed but a totally different state of mind is needed: a state of mind where thoughts have disappeared, where the mirror of mind reflects nothing, is absolutely pure, not even a ripple of thought. In that silence, in that mirrorlike purity you need not go anywhere else to see God. Wherever you are you will see, because God is not a person, let me repeat again: God is a presence. If God was a person things would have been very easy. We would have caught him, we would have imprisoned him in the temples, in the churches, in the synagogues, in the mosques. If God was a person our scientists would be experimenting on him in their laboratories. Pavlov wouldn't waste his time on dogs, he would experiment on God. And B.F. Skinner would not remain occupied with rats.

Karl Marx actually has said that: Unless God is proved in a scientific experiment, I am not going to believe. Unless God is proved in the lab, I am not going to believe. But a God proved in a lab is not a God at all, cannot be a God. A God caught in the net of arguments will be impotent, utterly dead.

A group of cannibals attacked a mission but found that the missionaries had fled. The old chief was fascinated by a pile of magazines he found, especially one that had pictures of scantily clad women in the advertisements. Whenever he would come to a picture of a woman with very little on, he would tear out the page and eat it.

Finally one of his sons noticed what he was doing and said, "Tell me, dad, is that dehydrated stuff any good?"

But that's what people are doing. When you are pondering over the Bible, the Gita, the Koran, it is all dehydrated stuff. It is not going to nourish you. What is your Christianity and what is your Hinduism, and what is your Mohammedanism? A really religious person cannot be Christian, and cannot be Mohammedan, and cannot be Hindu. Yes, he can be an Ayatollah Khomeini, but not a Mohammedan, not really a religious person. Fanatics, lunatics, obsessed with unnecessary formalities....

What is the difference between a Christian and a Hindu and a Jew? If you look deep down there is no difference; all the difference is formal, and they are obsessed with the formalities. Dehydrated stuff has become much too significant.

The Silversteins sent their son to a highbrow New England boarding school. A few months later he returned home for the Christmas holidays.
"Samela," greeted his mother. "It is so good to see you."
"Mother," he replied, "stop calling me Samela. I'm grown up now and I wish you would refer to me as Samuel."
"I am sorry," said Mrs. Silverstein. "I hope you ate only kosher foods while you were away?"
"Mother, it is ridiculous to still cling to those old-world traditions. I indulged in all types of food, kosher and nonkosher, and you would be better off if you did."
"Well, did you at least go to the synagogue occasionally?"
"Really!" replied the young Silverstein. "Going to a synagogue when you are associating with mostly non-Jews is preposterous. It is unfair to ask it of me."
"Tell me son," said Mrs. Silverstein, "are you still circumcised?"

But these are the differences between Hindus and Mohammedans and Christians and Jews and Jainas.

What have we made of religion? We have not listened to the buddhas; we have not understood Moses, Abraham, Jesus, Mahavira, Buddha. We have misunderstood them, and we are living according to our misunderstanding.

These sutras of Buddha will give you an insight, an insight into the heart of an awakened one, how he sees things, how he feels, what is his understanding of the world. But please remember to listen to his words very carefully. Put your minds aside. If you listen through your minds, you will listen to something else, you will misinterpret, you will come in between. The words can't carry the meaning to you if you interfere -- and we are constantly interfering. That's why everybody knows how to hear, but very few people know how to listen.

Hearing is simple, listening is an art. Be a listener for these twenty days, while we will be talking on these tremendously significant sutras of Buddha. They can reveal to you a totally new vision of life.

Margaret got smashed at the company's Christmas office party. The sales manager, Harvey, offered to drive her home. She staggered out to his car, gave him her address and away they drove.

Fifteen minutes later, she leaned over and said, "Harv, you are passionate." Immediately he reached for her thigh. Margaret slapped his face.

They drove in silence, and then....

"Harv, you are passionate," and again he reached for her thigh. Pow! He stopped the car and said, "Look, honey, on the one hand you tell me I am sexy, on the other you whack me across the mouth. Make up your mind!"

Margaret looked at him and slobbered, "Who the hell said you were sexy? All I have been telling you is, my house, you are passing it."

Put your mind aside -- let there be a direct communion between me and you. And I'm not interpreting Gautam Buddha. What he is saying is my own experience too. Hence, in a way I am simply explaining to you my own existential experience. But I love Gautam Buddha, his words are beautiful. It is significant to revive them again and again, to give them life, to let them breathe again. I am not interpreting here, I am simply making myself available to him so that he can say something to you in your language, in the language of the twentieth century.

Of course his words will be a little old. Twenty-five centuries have passed since he spoke them; much water has gone down the Ganges, much has changed. Life is no longer the same, people are no longer the same. That innocence has disappeared from the world. The world has become very cunning, the world has become very political. The world is no longer religious, no longer innocent, no longer simple. In fact it is impossible now to be in the world and to be simple. It is an almost superhuman task not to be political -- the demands made upon you are so great. I feel deep compassion for you, but this is the only world we have right now and we have to understand this situation, we have to transcend this situation.

Buddha has to be revived, resurrected in such a way that you can recognize him again, and I have been doing the same with Jesus, with Lao Tzu, with Kabir and with other enlightened ones. Their names are different, but their taste is the same. Buddha is reported to have said: You can taste the ocean from anywhere, and you will find the taste always the same, it is everywhere salty. So is the ocean of buddhahood -- the taste is the same. If you can put your mind aside, if you can commune with me heart to heart, not head to head... because head to head there is only collision, no communion.

Don't be political while you are here with me, don't be clever, don't be cunning, because then you will be missing. This is a totally different kind of dialogue, this is not an ordinary dialogue; it is not mundane, it is sacred. Unless you approach these sutras very innocently, you will miss, and you will miss a tremendously significant opportunity.

Kornblum, aged seventy-six, took an unscheduled flight in the Middle East and suddenly found that two big Arabs had also boarded the airplane. One of them said, "Hey, Jew, we want the window seat!" So he gave it to them.

The plane took off and one of the Arabs said, "Go to the back of the plane and get me some coffee!" Kornblum got the coffee and when he came back the other Arab said, "Now I want coffee!"

The old man rushed back and got him some, but by the time he got back the fellow's companion wanted a refill. The two kept him running back and forth for an hour. Finally, Kornblum flopped down in a seat exhausted. One of the Arabs said, "Jew, what do you think of the world?"

"Well, it is in terrible shape," said Kornblum. "In Pakistan, Mohammedans are killing Hindus, in India Hindus are killing Mohammedans. In Ireland, Protestants are killing Catholics. And in airplanes Jews are pissing in Arabs' coffee!"

Yes, the world is in a terrible shape, but for these few days you will be here with me, forget the world. Be dropouts for these few days at least, so we can talk of other worlds, of other visions, because there are mysteries upon mysteries.

The sutras.... The Buddha says:

YOU ARE AS THE YELLOW LEAF.
THE MESSENGERS OF DEATH ARE AT HAND.

There are two things in life which are the most important. The first is birth, and the second is death -- everything else is trivia. The first has already happened, now nothing can be done about it. The second has not happened yet, but can happen any moment. Hence those who are alert will prepare, they will prepare for death. Nothing can be done about birth, but much can be done about death. But people don't even think about death, they avoid the very subject. It is not thought to be polite to talk about it. Even if they refer to death, they refer to it in roundabout ways. If somebody dies, we don't say that he has died. We say God has called him, that God loved him so much, that whomsoever God loves he calls earlier; that he has gone to heaven, that he has moved to the other world, that he has not died, only the body has fallen back to the earth but the soul, the soul is immortal.

Have you ever heard of anybody going to hell? Everybody goes to heaven. We are so afraid of death, we try to make it as beautiful as possible: we decorate it, we speak beautiful words about it, we try to avoid the fact.

But Buddha insists again and again... his whole life after his enlightenment for forty-two years continuously he was talking, morning, evening, day in, day out, year in, year out, about death. Why? Many people think that he is a pessimist -- he is not. He is neither optimist nor pessimist. He is a realist, he is very pragmatic. He means business, because he knows only one thing is left for you about which something can be done and should be done -- and that is death.

And remember: it is not a simple phenomenon that you die and go to heaven. It is a very complex phenomenon, more complex than life itself.

Mrs. O'Hara, a widow of some five years, went to visit a famous medium, thinking she might contact her late husband, Mike. The medium assured her that every effort would be made and that they would hold a seance that very evening. Several believers gathered around the table, and the medium ordered that the lights be dimmed and that everyone at the table join hands. A hush fell over the room, and the medium called the name Mike O'Hara over and over again.

Suddenly a strange calm seemed to permeate the room and a distant voice, faint at first but growing stronger and stronger, cried, "I am Mike O'Hara. Who is it who calls my spirit forth?"

The medium replied that it was indeed his own wife who called upon him, and that Mrs. O'Hara wished to speak to him. The spirit replied that he would speak to his wife.

"Mike," said Mrs. O'Hara, "are you alright?"

"Yes," he replied. "I am alright."

"Tell me, are you happy there?"

"Yes, I am happy here."

"Are you happier there than you were on earth with me?"

"Yes," replied the spirit, "I am much happier here than I was on earth with you."

Mrs. O'Hara seemed a bit shaken, but she had one last question. "Tell me, my husband, what is it like there? What is heaven really like?"

"Don't be absurd, woman," roared the truthful spirit. "Whatever made you think I was in heaven?"

Even hell will look like heaven in the beginning, because you have created a bigger hell on earth. You are living in such misery, in such hell on earth, of your own creation, that when you enter into hell, if there

is any hell, you will find great relief in the beginning. It will be only later on that you come to understand that this is hell. But we talk about everybody who dies -- that he has gone to heaven, that he has become a beloved of God, that God has chosen him, called him forth... ways of avoiding death.

But Buddha talks continuously about death. His first sutra is: YOU ARE AS THE YELLOW LEAF. Yellow leaf represents death. Any moment it is going to fall down. Dust unto dust, any moment and death is going to possess you. Tomorrow may never come, even the next moment is not certain. This is the only moment you can be certain of, next moment you may not be here. What are you doing to prepare for that great journey into the unknown?

YOU ARE AS THE YELLOW LEAF. THE MESSENGERS OF DEATH ARE AT HAND.

YOU ARE TO TRAVEL FAR AWAY.

It is a long journey, a long long journey, because whatsoever you know will be left behind: your friends, your family, your money, your power, your prestige, all will be left behind. You will be going all alone, even your body will be left behind. You will not be able to recognize your own face, because you don't know what your original face is. You know only the bodily face, that too you know through the medium of the mirror. You have not encountered your reality, you have not gone into your inner being, you have not seen yourself, you don't know who you are. All the friends gone, family, money, power, prestige, body... will you be able even to recognize that it is you? You will be simply in a chaos. Buddha asks you:

WHAT WILL YOU TAKE WITH YOU?

Tomorrow is death -- YOU ARE LIKE THE YELLOW LEAF -- next moment is death: WHAT WILL YOU TAKE WITH YOU? Have you earned anything that you can take with you? If you have not earned anything, then your life has been a sheer wastage. You may have accumulated much wealth, you may have become very famous, but all that is futile. You cannot take it with you. Your degrees, your titles, your awards, all will be left behind. You will be going utterly alone. Is there something which you can take with you?

There is only one thing which you can take with you, and that is true wealth. Buddha calls it meditation, awareness, watchfulness, mindfulness, consciousness. If you become more and more conscious, you can take that consciousness with you. But you are living a very very unconscious life. Your whole life is mechanical, you simply go on repeating. You are not really living, you are being lived by unconscious desires.

Buddha says: Meditation is the only wealth, because you can take it beyond death. In fact he says this is the criterion: if something can be taken beyond death it is true wealth. If it cannot be taken beyond death, it is untrue wealth, it is a deception. And not only that you are deceiving others, you are deceiving yourself. And when death will knock at your door, you will weep, you will cry, but then nothing can be done.

It is said of Alexander the Great that when he was dying, tears were rolling down his cheeks, because the physicians had told him that he had only twenty-four hours at the most; his death was absolutely certain within twenty-four hours. His physician asked, "Why are you crying? You are a brave man."

Alexander said, "I had promised my mother that I would come back home. In twenty-four hours I cannot reach there. At least forty-eight hours are needed, and I am ready to give my whole kingdom to you if you can manage twenty-four hours more for me. I would like to fulfill my promise. I have given my word, and my mother will be waiting for me."

The physician said, "It is impossible. Nothing can be done. In fact twenty-four hours is also too optimistic a hope. As I see it, things are going down the drain. Within two or three hours you will be gone. Twenty-four hours is the most, more than that is not possible."

And Alexander died within six hours. Before he died, he asked for one thing only.

He said, "When you take me towards the cemetery, let my hands hang outside the casket."

"Why?" asked his generals. "It has never been done, it is not conventional. Why this eccentric idea?"

Alexander said, "For a simple reason. I would like people to know that I am going empty-handed. I am

dying like a dog. Let people know. I lived with the idea that I am great, that I am the world conqueror. But all that I have managed to do is waste my life. My whole kingdom is not capable of purchasing even a few minutes for me."

Death is so powerful, but one thing it cannot take away from you, that is meditation. If you can become rooted in your being, alert, conscious, watchful, you will see that you are not the body, and you are not the mind, and you are not the heart. You are simply the witnessing soul, and that witnessing will go with you. Then you can witness even death. That witnessing is the source of all religion. Those who have attained to that source are the enlightened ones, are the buddhas.

In life, whatever you are doing, whatsoever it is, is wrong if it is not leading you towards meditation.

You must have heard about the famous Peter principle. The principle is: If anything can go wrong, it will.

The second principle of Peter is: No matter which way you ride, it is uphill and against the wind.

And the third principle of Peter is: You can't win, you can't break even, you can't even quit the game.

But Peter... I don't know who this Peter is. Nobody knows, so many Peters are petering around the world. But it seems he has not heard about Buddha. Yes, it is true you can't win. It is true, you can't break even. It is true, you can't even quit the game. And all three have been tried, and nothing has succeeded. Capitalism tries to win the game, that is the capitalist approach, the approach of Alexander the Great. Socialism tries to go against the second, that you can't break even. Capitalism has failed, because all Alexanders have failed, and socialism has failed, all Stalins and Maos have failed. And the pseudoreligious person has failed: he tries to quit the game, and that too can't be done.

But there is a fourth thing that only buddhas know. There is no need to quit the game, you can watch it. There is no need to escape, you can be a witness. And that's my approach too. To my sannyasins this is my message: don't be an escapist, because nobody can escape. Where will you escape to? Wherever you go you will be the same, wherever you will go it is the same world. And wherever you go your mind will create the same world again, because the seeds of the world are within you. You can't quit the game, it is true. But you can be a witness of the game, the game of life, you can transcend it. Witnessing is transcendence.

And once in a while you come to know it too. Every person, once in a while, comes to have a little glimpse of witnessing.

Churchill is reported to have said: Man will occasionally stumble over the truth, but most of the time he will pick himself up and continue on.

In life, many times you stumble upon the truth, many times you feel a great bliss arising whenever witnessing happens: witnessing a sunset or a bird on the wing, a roseflower opening in the early morning sun, a lotus in the lake. Just witnessing, you are not doing anything about it; you can't do anything about the sunset, you are just seeing it. You have forgotten that you are a doer, you are just a mirror, a pure mirror reflecting. And such joy arises in you, such bliss, such unbounded bliss descends on you, and great silence and great beauty is experienced.

You think that it is because of the sunset that you are feeling so joyous? No, your analysis is wrong. You stumbled upon the truth, but you picked yourself up and continued on. You analyzed wrongly. It is not the sunset, it is not the lotus flower, it is not the beauty of a starry night that gives you silence and peace and bliss; it is witnessing. But because it happened accidentally, you missed it.

Buddha says: do it deliberately, consciously. That's what yoga is all about -- conscious effort, deliberate effort of becoming available to bliss, to silence. Buddha says:

YOU ARE THE LAMP
TO LIGHTEN THE WAY.
THEN HURRY, HURRY.

On the one hand he says: YOU ARE THE YELLOW LEAF. If you are unaware, you are the yellow leaf, you are death. But if you become aware, YOU ARE THE LAMP TO LIGHTEN THE WAY. THEN HURRY, HURRY. Don't waste time, because who knows, there may be no time left -- this may be the only moment. Always remember that this is the last moment. Behave as if this is the last moment. Each night

when you go to bed, remember that this is the last time you are going to bed. Who knows, tomorrow morning you may not rise.

If you can exist each moment with such intensity, as if this is the last, great energies will be released in you. You will be so focused, so centered that you will become integrated, that you will be born anew, that you will become a soul, that you will not remain just a body.

WHEN YOUR LIGHT SHINES
WITHOUT IMPURITY OR DESIRE
YOU WILL COME INTO THE BOUNDLESS COUNTRY.

And as your awareness deepens, your light shines forth. We are made of the stuff called light. The whole existence is made of light. Awareness is igniting the fire within you. And once you become aflame desires will be burned in that fire, impurities will be burned in that fire. You will come out of it as pure gold. You will come into the boundless country.

Buddha says there is only one impurity: desire. Hence he uses impurity or desire synonymously; desire is impurity. What is desire? Desire means there is future, desire means there is tomorrow, desire means you are projecting yourself into the next moment, and that is foolish, stupid. This is the only moment you can be certain of. Desire is a way of postponing this moment for something in the future which is not yet, and may never be. Desire is deceiving yourself.

But people go on deceiving, they go on pushing their lives into the future. Today they will say tomorrow, and tomorrow again they will say tomorrow, and they will go on saying this. Many people come to me....

Just a few days ago one old man wrote a letter to me. His young son who is only thirty wants to take sannyas, and the old man is very angry; he is seventy. He wrote a letter to me that said, "My son is only thirty, so young, and he wants to become a sannyasin. Is it right, is it right of you to give him sannyas at such a young age?"

I inquired of the old man, "I am ready not to give sannyas to your son, if you replace him. You are seventy. What about you?"

And he wrote, "Yes, some day I will also take sannyas, but the time has not come yet."

But how will you manage? Death may come before and if the time has not come even when you are seventy, when is it going to come?

There are ways of postponing; desire is a way of postponing. Today is ugly, miserable; tomorrow you hope. And because of that hope you somehow manage to drag on. It is only a question of today -- tomorrow everything will be alright. It is not going to be so! Tomorrow is going to be born out of your today.

I have heard another principle. Somebody just like Peter, his name is Murphy -- Murphy's maxim. He says: Smile, because tomorrow is going to be worse.

This moment is all. Buddha insists very much: Live in the moment. And desire does not allow you to live in the moment. And you go on repeating the same things, you move in circles. Just watch your life, look back. You have been moving in circles: the same anger, the same sex, the same greed, the same ambition, the same postponement and the same desiring mind. When are you going to wake up?

A bartender at a very posh gentlemen's club was on duty when a distinguished gentleman seated himself at the bar, but made no attempt to order a drink. The bartender inquired what the gentleman would have, but the man replied that he was not drinking because he had tried liquor once and had not liked it.

The bartender hated to see the man just sitting there, so tried offering him a cigar. "No, thank you," was his firm reply. "I tried a cigar once, but I did not like it."

The bartender persisted in trying to make the customer comfortable, so he suggested that perhaps if he stepped into the billiard room he might find a friendly game of cards to sit in on. "Ah no," he replied, "I did gamble once, and did not care for it at all. I will just sit here, if you don't mind. You see, I am waiting for my son."

"Ah," replied the bartender sympathetically, "your only child I assume."

But very few people are so alert. They go on repeating the same things again and again. And not only in one life, in many many lives you have been doing the same things.

Desire means you are dragged out of the moment; that creates a tension, that creates anxiety, that creates hope. And then finally hope turns sour, becomes frustration. Each hope leads you into anguish. Buddha calls it the only impurity. Cut the roots of desire, live in the moment so totally, pull yourself out of the past and don't project yourself into the future. Let this moment be all and all. And your life will have such a purity, such a crystal-clear consciousness that right now you cannot imagine.

In fact, listening to buddhas you start creating new desires: a desire of becoming pure, a desire of becoming a sannyasin some day, a desire of meditating tomorrow. That's how you misinterpret them. Your misinterpretations rarely, very rarely can be of any help, only accidentally. Otherwise, ninety-nine point nine percent, you will go on playing the same stupid game, even in the name of religion.

An old country doctor found his work load too heavy and managed to persuade a young doctor to share his practice. "Just remember, son," cautioned the older man, "these are simple country folk. They don't have much of a way with words, and sometimes they won't be able to describe their symptoms accurately. But just keep your eyes open, and you will be able to diagnose their ailments with no trouble at all."

That very evening the two doctors were called to the aid of a beautiful young girl who lay in a stupor. The older doctor took her pulse while the younger man tried to take her temperature. His efforts only seemed to upset her, and her violent tossing and turning caused him to drop the thermometer. He bent over and picked it up and put it back in his bag.

He waved the older doctor aside and whispered a few words into the young woman's ear. Whatever he said seemed to soothe her and the two men went on their way. When they got in the car, the old doctor demanded to know what the young man had said to the patient.

"I simply told her she would have to cut down on her political activity."

"Now that is ridiculous," exclaimed the old practitioner. "She was practically in a coma, and you thought it was politics? You are a fool!"

"No, sir. I just did what you told me to do. I just kept my eyes open."

"Now what is that supposed to mean?" demanded the irate physician.

"Well, when I bent over to pick up the thermometer, I saw the mayor under the bed."

Yes, once in a while accidentally, you may be able to understand a part of the message. But the part cannot be of much help. An accidental understanding is not liberation. Understanding has to be deliberate and conscious.

Now, this young doctor will do it again and again -- everywhere, wherever he will go, he will look under the bed. You can't hope that you will find mayors everywhere, and he will be at a loss. This time it worked. And sometimes a few wrong things can work. And once they work you become obsessed with them, and you start trying them in every possible way, hoping that they will become your very life-style. They will simply create chaos.

Hence on the path it is absolutely necessary to be a disciple, so that a constant source of light remains available to you; so the master can go on forcing you to see things as they are, and helping you to become deliberately conscious.

It is a long, arduous process, much hammering is needed on your head. You have remained unconscious for so long that unconsciousness has become your second nature, and it has grown so thick, that unless these rocks of unconsciousness are broken, waters of consciousness will not flow in your being. The first thing you can do is, start uprooting the weeds of desire: all kinds of desire, worldly and otherworldly.

That's why Buddha never talks of heaven, never talks about heavenly pleasures, never talks about moksha, nirvana. He never says to his disciples that great bliss is waiting for you, but goes on insisting: be desireless, be alert, be aware. Because if you say to people that great joy is waiting for you if you become desireless, they can try to become desireless, but that too will be only another desire. The desire to be desireless is still a desire, and it is not going to help.

YOUR LIFE IS FALLING AWAY.
DEATH IS AT HAND.
WHERE WILL YOU REST ON THE WAY?
WHAT HAVE YOU TAKEN WITH YOU?

This is Buddha's special way -- he repeats. When for the first time Buddhist sutras were translated into non-Indian languages, the translators were at a loss to understand why he repeats so much. Particularly when he was translated into German, French, English... the translators went on cutting his repetitions. He used to repeat for a certain reason: the reason is your sleepiness. He was not writing, he was communicating. He was talking to disciples, and he knew that you go on missing.

The truth has to be hammered again and again and again. Hence the repetition. The repetition is significant. One time you may miss, a second time you may be able to listen; the second time you may miss, a third time you may be able to listen. And who knows -- there are moments in your being when you are less sleepy, and when you are very sleepy. When you are less sleepy something can penetrate in. When you are very sleepy, densely asleep, then nothing can penetrate.

YOU ARE THE LAMP
TO LIGHTEN THE WAY.
THEN HURRY, HURRY.

WHEN YOUR LIGHT SHINES PURELY
YOU WILL NOT BE BORN
AND YOU WILL NOT DIE.

He says, "Only one thing I can promise you. If you become enlightened, if you become fully alert and aware and conscious, if you dispel all desire and darkness from your being, this much I can promise: you will not die." Of course, if you are not going to be born, how can you die? There will be no birth and no death, and to go beyond birth and death is to go into eternity, is to be immortal. That's what nirvana is, that's what absolute freedom is.

Birth is a bondage, it is a confinement, you are chained into the body. And death again leads you into another birth, it is a vicious circle. Birth leads you into death, death leads you into birth, and you go on moving in a circle. Jump out of the wheel of birth and death.

AS A SILVERSMITH SIFTS DUST FROM SILVER,
REMOVE YOUR OWN IMPURITIES
LITTLE BY LITTLE.

Don't be greedy. Many times it happens, you become spiritually greedy, you start asking too much without any inner capacity to receive it. You start demanding too much -- that too is desire and greed. Don't be greedy, go slow, go steady. Be persistent in your effort but be ready to wait too.

Hope for the best, and expect the worst, so nothing will ever disappoint you, and nothing will ever frustrate you.

OR AS IRON IS CORRODED BY RUST
YOUR OWN MISCHIEF WILL CONSUME YOU.

If you don't listen to the buddhas you will be consumed by your own mischief. The harm that you do to yourself is such that nobody can do it to you; you are the greatest enemy to yourself, right now as you are. Of course you can be the greatest friend too, but you have not tried it.

All that you have done to yourself has been just a constant creation of hell, but you go on doing it, for the simple reason that you never take the responsibility on your own shoulders. You always throw the responsibility on others, on fate, on God, on the society, on the economic structure, on politics, on the state, on this, on that. You go on throwing your responsibility on others. This is a sure way to remain a slave forever. Take the whole responsibility.

When Buddha says, "You will be consumed by your own mischief," he is saying, "Remember that whatsoever happens to you is your own doing. Good or bad, bliss or misery, darkness or light -- whatsoever

you reap you have sown, and you are absolutely responsible for it and nobody else."

Giving responsibility to somebody else is becoming a slave. Take the whole responsibility on your own self. In the beginning it is hard, it is a burden, but soon you realize: if you can create hell, you can create heaven too. Just more awareness will be needed. Hell is downhill, no awareness is needed. Heaven is uphill, more and more awareness will be needed. When you move towards the peaks, you will have to be very watchful.

People are watchful of wrong things. If you have money, you are very watchful. You go on constantly looking into your pockets. You look again and again into your suitcase to see whether the money is safe. That's how thieves come to know that you have something. When a person constantly goes on touching his pocket, he himself is inviting thieves. He is making them aware, they are also watching. When you are hiding something, you are inviting people -- it must be precious. Just throw the kohinoor diamond in the garden, and nobody will steal it.

People are very watchful about wrong things, but not watchful about their inner being.

Mulla Nasruddin and his family were walking to the cemetery with the body of his recently departed wife. Suddenly one of the pallbearers tripped on a cobblestone and fell. The casket dropped to the ground and opened. Everyone stood in shock as the dead Mrs. Nasruddin opened her eyes. She was very much alive, the victim of catatonia.

Five years went by and Mrs. Nasruddin passed away, this time a victim of natural causes, but Nasruddin had not forgotten. And on the way to the cemetery as the pallbearers approached the spot where her casket was dropped, he shouted, "For God's sake, watch the cobblestones!"

Even after five years he had not forgotten, but within five seconds you forget. If it is real inner watchfulness even five seconds is too much.

George Gurdjieff used to give to his disciples his pocket watch and would tell them, "Just watch the second hand. If you can manage for sixty seconds, one minute, I will accept you as a disciple. Remember, looking at the second hand, remember that 'I am watching the second hand... I am watching the second hand.' Don't forget it!"

And out of a hundred it was rare that even one or two persons were able to manage for sixty seconds. Sixty seconds... within five seconds the mind goes far away, it starts thinking of other things, it forgets. You try it, keep a watch and try, and you will see within five to seven seconds you have gone into the past, into the future. You are no longer now and here. But about unnecessary things, trivia, you are so careful.

Your mischief is going to consume you. And we are all doing mischief. We think because we are doing with others... that is absolutely wrong. Whatsoever you are doing with others is going to fall upon you, it is going to rebound on you a thousandfold. The world is constantly throwing things back to you. If you throw flowers, flowers will be coming back. If you throw stones, stones will be coming back. And why are you throwing stones, why are you so violent? Why you are behaving in such a mischievous way? You are thinking, "This is the way to win, this is the way to compete. This is the way to be victorious in the world."

In the first place, out of millions of struggling people one percent will be able to become Alexander the Great. All the remaining ones will fall in great frustration. And secondly, the one who after arduous effort comes to the peak, finds the peak utterly empty, although he will not say so, because that looks silly. You worked so hard, you struggled so much, and then you arrived and became president of a country -- and then telling people that there is nothing here.... You are bound to say, "Aha! I have arrived, what beauty, what joy!" You HAVE to say it, just to save your face.

And people are ready to do anything to win. They can crawl like dogs, they can wag their tails like dogs, they can do anything to win. And ask the winners -- they are utterly empty, but not honest enough to say that nothing has been achieved.

McNellis shuffled home one night in a drunken stupor, carrying the biggest ham Mrs. McNellis had ever seen.

"Now then, out with it," she exclaimed. "Where did you get that ham?"

"Won it at the tavern, drinking with the boys, me darlin'."

"And how did you come to win it, may I ask?" she continued.

"Me love," said McNellis proudly. "It was given to the man with the biggest organ. Everyone at the bar opened up and...."

"Kevin Patrick Michael McNellis!" shrieked his wife. "You don't mean to tell me you took out that thing in front of everybody?"
"Now, darlin'," said the Irishman, "not the whole thing. Just enough to win."

The Buddha says:

NEGLECTED, THE SACRED VERSES RUST.
FOR BEAUTY RUSTS WITHOUT USE
AND UNREPAIRED THE HOUSE FALLS INTO RUIN,
AND THE WATCH, WITHOUT VIGILANCE, FAILS.

IN THIS WORLD AND THE NEXT
THERE IS IMPURITY AND IMPURITY:
WHEN A WOMAN LACKS DIGNITY,
WHEN A MAN LACKS GENEROSITY.

BUT THE GREATEST IMPURITY IS IGNORANCE.
FREE YOURSELF FROM IT.
BE PURE.

NEGLECTED, THE SACRED VERSES RUST. FOR BEAUTY RUSTS WITHOUT USE. And that's how your great potential for awareness is getting rusted, neglected -- neglected for lives together. You have completely forgotten that you can become a buddha. You have completely forgotten your real nature, your authentic being; much rust has grown around you, and now you think, "This is all that I am."

FOR BEAUTY RUSTS WITHOUT USE AND UNREPAIRED THE HOUSE FALLS INTO RUIN, AND THE WATCH, WITHOUT VIGILANCE, FAILS.
IN THIS WORLD AND THE NEXT THERE IS IMPURITY AND IMPURITY....

There are all kinds of impurities, but three Buddha specifically mentions. They are significant. First he says: WHEN A WOMAN LACKS DIGNITY, grace, and WHEN A MAN LACKS GENEROSITY, Sharing for sharing's sake. Why does Buddha make this difference? This is tremendously significant. This is part of the psychology of the buddhas.

The feminine mind is basically receptive, and the masculine mind is basically aggressive. The feminine mind is inward-going, and the masculine mind is outward-going. The inward-going mind can grow into grace very easily. Hence the woman has a natural grace, a natural beauty, a natural roundness, a certain sweet aura around her. If she becomes more aware, her grace deepens. If she becomes more aware, she becomes pure grace.

Many times I have been asked why there have been so many men masters, but not so many women masters. The reason is that when the woman becomes enlightened, she becomes so passive, so receptive, that she cannot teach. Teaching means approaching the other. Teaching is in a certain way an outgoing effort. The woman is a womb. You never ask why a woman never becomes a father. The woman becomes the mother, she can't become a father. Her sexual energies are not outgoing, they are ingoing, she has an interiority. And the same is true about her spirituality. The woman becomes the perfect disciple. No man can compete with the woman as far as disciplehood is concerned.

Hence it is always the same proportion with Buddha, with Mahavira, with Jesus, with everybody. The woman proves to be the more authentic disciple. When Jesus was crucified all the men disciples escaped. Those twelve apostles, not even a single one.... But the women disciples were there. Even the prostitute, Mary Magdalene, was there; she did not escape, she was ready to risk her life.

Mahavira had forty thousand sannyasins: thirty thousand were women and ten thousand were men. And exactly the same was the proportion with Buddha -- and you can see here. People ask me why I am giving the whole ashram into women's hands. What can I do? They are the best disciples, they know how to say yes, they know how to trust, they know how to be committed totally. Man remains a little skeptical, somewhere deep down the no remains alive. Even if he trusts, he trusts conditionally. The woman trusts

unconditionally, her trust is forever. The man trusts intellectually. The woman trusts with her whole body, mind, soul, with her every fiber. Her trust is love not logic.

Hence Buddha says, if a woman is not graceful she is missing something, that is an impurity. The absence of grace in a woman is impurity. It can be forgiven in a man, but not in a woman; and in a man, generosity, sharing, giving -- that is an outgoing phenomenon. If a man is not generous, if he cannot give, then he is not really a man.

That's why there have been so many male masters, because it is generosity, it is giving, it is sharing. The woman can receive, the man can give. The question is not who is the master and who is the disciple. The question is, in whatsoever way you are perfect you are fulfilling your nature. Be a perfect disciple and you will enter into God, be a perfect master and you will enter into God. Perfection is the key. It doesn't matter whether you are a disciple or a master, but be perfect.

And thirdly, and the most important, which has nothing to do with man or woman, which is applicable to both is: BUT THE GREATEST IMPURITY IS IGNORANCE. Not knowing yourself is the greatest impurity. The first two impurities are peripheral, on the circumference; the third and most important is central, is at the very core. Hence it has no male/female division. Man and woman are only different on the circumference, but at the center, consciousness is neither male nor female. Its expressions are male and female but its purest nature is beyond duality. Not knowing oneself is the greatest impurity.

How are you going to know yourself? Drop desiring and become more conscious. Free yourself from self-ignorance. Be pure. Free yourself from desiring. Be in a state of no desire, alert, conscious, and you have arrived home.

Remember, until you become a buddha you have wasted your life. Buddhahood is your flowering, your fragrance. A tree is fulfilled when it blooms, and a man is fulfilled when he releases the fragrance of buddhahood, when he becomes luminous; then he comes to know who he is. In knowing that, all is known. In knowing that, God is known. In knowing that, truth is achieved -- you become the truth, and truth liberates. Truth is freedom.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

Chapter #2

Chapter title: The greatest rebellion ever tried

12 December 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
FROM WHERE DOES FRESHNESS COME?

Prem Naren, it does not come from anywhere; it is always here. Existence is freshness itself. Existence is fresh because it is always now and here. It is not burdened by the past, it does not gather any dust from the past. It is never old.

Time makes no impact on existence. Time does not exist as far as existence is concerned. Time exists

only for the mind; it is a mind invention. In fact, time and mind are synonymous. Stop the mind, and time stops.

Jesus is asked by someone, "What will be the most unique thing in your kingdom of God?" And Jesus says, "There shall be time no longer." A very unexpected answer: There shall be time no longer. That will be the most unique thing about the kingdom of God -- because there will be no mind, how can there be time?

Time does not consist, as ordinarily conceived, of three tenses: past, present and future. Time consists only of two tenses: past and future. The present is not part of time; the present is beyond time. And the present is always fresh. Present is part of eternity. Present is the penetration of the eternal into the dreamy world of time, a ray of light into the darkness of mind.

Past is never fresh -- cannot be, obviously. It is always dirty, it is always stinking -- stinking of death, stinking of all that is rotten, stinking of tradition, stinking of corpses. The past is a cemetery. And the future is nothing but a projection of the dead past. And out of the dead past the future cannot be alive -- the dead can only project the dead. What is your future? -- modified past, touched up here and there; a little better, a little more sophisticated, a little more comfortable, but it is the same past. You are hankering to repeat it. Your future has nothing new about it, it cannot have.

Mind cannot conceive of the new. It is impotent as far as the new and the fresh and the young is concerned. It can move only within the small world of the familiar, the known -- and the known is the past. The future is nothing but a desire to repeat it -- in a better way, of course. Hence future is also not fresh. The present is fresh.

Naren, you ask me, "From where does freshness come?"

Freshness never comes and never goes. It is always here, it is always now. YOU be here and now, and you are suddenly fresh, bathed in eternity, showered by something which is timeless. Call it God, call it the kingdom of God, call it nirvana, or whatsoever you want. All those names refer to the same unnameable. All those words try to express the inexpressible.

Just put the human mind aside. And by that I mean, put the past aside and the future, and look. This very moment... and the whole heaven descends upon you. You are overwhelmed. The birds are singing and their songs are fresh; they are not repeating old songs. They have no idea of yesterdays and they are not singing for the future. They are not rehearsing for tomorrows. And the trees are fresh. All is fresh except man.

So don't ask, "From where does freshness come?" Ask, "From where does this dullness come, this staleness, this deadness?" Because this deadness comes and goes. Freshness is always there -- it is the very nature of existence. It is God's presence.

Meditation is nothing but a way, a method, to connect you with the eternal, to take you beyond time, beyond that which is born and dies, to take you beyond all the boundaries, to take you to the inconceivable and the unknowable. And it is not far away; it is as close as it can be. Even to say that it is close is not right, because it is exactly your very being, it is you. Freshness is your soul.

Your mind is boring, utterly boring. Get out of the mind. At least for a few moments every day, put the mind aside, be utterly nude of the mind. And then you will know it is welling up within you -- the freshness you are asking about. From where does it come? It comes from the deepest core of your being -- and it does not really come. Suddenly you find it has always been the case. It has always been there like an undercurrent, underground, hidden behind many many layers of memories, dreams, desires.

Buddha says: Be desireless and know. Be desireless, and you will reach to the realm which is beyond birth and death, and you will enter into the unbounded.

But why is man not going into his own being which is so close? He is ready to go to the moon, he is ready to go anywhere! He is ready to go to the stars, but not into his own being. Why? There must be some deep reason behind it. The reason is: to go within yourself you will have to lose yourself. And one is afraid of losing oneself. One clings, one wants to remain oneself. One does not want to lose one's identity. It is a very poor identity and false too, but still, something is better than nothing. That is our logic.

We don't know who we are, so we cling to the body, to the mind, to whatsoever has been given to us -- the conditioning, Catholic, communist, Hindu, Mohammedan. We cling to all that has been forced upon us, because it gives us a cozy feeling as if we know ourselves: "I am a communist," that becomes my self-knowledge. "I am a Catholic," that becomes my self-knowledge. "I am an Indian," "I am a German," that becomes my self-knowledge.

You are neither a communist nor a Catholic, neither Indian nor German. Your consciousness cannot be confined to such stupid labels. Your consciousness is so infinite, it cannot be contained in any word. It is as

vast as the sky itself.

But you are afraid to go into that vastness. That vastness appears like emptiness, void. And one clings to one's own small, arbitrary identity. Hence the fear of going into oneself.

Buddha says: Know thyself. Socrates says: Know thyself. They all say: Know thyself. All the awakened ones have only one message: Know thyself. We listen and yet we don't listen. We go on moving on the same rotten tracks, we go on living in the same old miserable way. And the reason is, the old, miserable way has one thing to give to you -- the ego.

And if you go in you will have to pay the price. The price is, you will have to lose your ego.

Sweeney met Brecon on the road. "Where are you off to?" he asked.
"I am going to Connemara," replied Brecon.
"You mean you are going to Connemara, God willing?"
"No, I am going to Connemara, God willing or not."

Because of this presumptuous remark Brecon was turned into a frog and kept in a pond for several days. When he had completed his penance Brecon was changed back to his original form. Returning home, he began packing his belongings again.
"Where are you going now?" asked Sweeney.
"I am going to Connemara."
"You mean you are going to Connemara, God willing?"
"No!" shouted Brecon. "I am going to Connemara or back to the frog pond!"

One cannot leave one's ego. It is better to be a frog! One is ready to be anything. We have become rocks. We only appear to be alive -- ninety-nine percent we are dead. Yes, we breathe and we eat and we propagate, but we are not alive.

If you are alive you will not ask the question, "From where does freshness come?" You will know; there will be no need to ask the question. You will experience it moment to moment. It is arising in you.

That's how I feel. That's how all the buddhas have always felt. It does not come from anywhere; it simply wells up within you, and each moment. It is never the same. It is as fresh as dewdrops in the early morning sun. Tremendous is the beauty of it and great is its benediction.

But nothing is without a price. You will have to lose the ego, you will have to lose your idea of who you are. In the first place, it is false. You are not really losing anything, just an idea, a very nonsubstantial idea. But, repeated so often, the idea has become very deeply rooted in you; you have become hypnotized by it.

The ego is nothing but a deep hypnosis. And meditation is the process of dehypnosis. It is the process of bringing you back to that innocent state where you were not yet hypnotized.

Hence, Jesus says again and again: Unless you are like small children you will not enter into my kingdom of God. What does he mean? He means you have to be unconditioned again, you have to be dehypnotized.

Each society hypnotizes you. These societies exist on the strategy of hypnosis. A Hindu means one who has been hypnotized in a certain way, who has been told that the Vedas are written by God and that only the Vedas contain the truth, that the Bibles and the Korans are all nonsense. If you repeat it for centuries, it starts getting deeper and deeper into your being, it becomes part of you. Then you start repeating it -- you become a gramophone record. Then you function only as "His Master's Voice"; you are no longer really a human being.

All the societies in the past, hitherto, have been dehumanizing human beings. We have not yet been able to create a real civilization. These are all very primitive methods to control people -- ugly, violent, antihuman, but all the societies have done it. There has not been even a single exception.

It is really surprising how once in a while a person has escaped from our imprisoning atmosphere -- how Gautam Siddhartha escaped and became a buddha, how Jesus escaped from the Jews and became a christ, how Saint Francis managed....

The greatest miracle in the world is to be so intelligent that nobody, no society, no state, no church, can hypnotize you.

My work here consists of dehypnotizing you. Hence, all the societies will be against me. Beware of it! To be with me is dangerous -- all the governments will be against you. And this has to be known and accepted. This has to be simply accepted, because this is going to be the case. The more I start working deeply on you.... It is just the beginning of the work: I am preparing the ground from where to take off.

Once the dehypnosis starts functioning within thousands of people, all the societies, all the governments, all the states, all the churches, are going to be against me and my people -- because this has never been done before. This is the greatest rebellion ever tried! This is true revolution.

And if you pass through this revolution you will know from where freshness comes. It comes from your own innermost core. God is not outside you; it is your very center, your very ground. Freshness comes from it, life comes from it, love comes from it, bliss comes from it. All that is significant -- poetry and music -- they all arise from it.

And when the dance comes from within, it has a totally different quality to it: it is spiritual, it is divine.

The second question:

BELOVED MASTER,
WHY DOES GAUTAMA THE BUDDHA INSIST THAT LIFE IS ALWAYS MISERY?

Dharmendra, because it is so! Life as you know it IS misery. Buddha is not talking about HIS life, because what do you know about his life? That is not utter misery; that is utter bliss, that is ultimate bliss. But the life that you know IS misery. Does it need any proofs? Have you not observed yourself that it is misery? Do you need a Buddha to remind you?

And even when a buddha reminds you, you don't feel good. You feel offended, as if your life is being condemned. He is not condemning your life -- buddhas never condemn anything. They simply say whatsoever is the case. If you are blind, they say you are blind. If you are dead, they say you are dead. They simply state the fact -- and they state the fact because there is a possibility to go beyond it.

Buddha insists again and again that life is misery because life CAN be tremendous bliss. But unless you understand the first thing you will not understand the second thing.

First you have to be very very aware that your life is misery, so much so that it becomes impossible to live in the old way even for a single moment. When you see your house is on fire, how can you go on living in it? You will run, you will escape from the house! You will forget all your treasures. You will not carry your cherished items, beautiful paintings, art works, or whatsoever you love. You will forget all about your postal stamps and your picture albums. You will forget even your wife, your husband, your children. You will remember them when you are out of the house.

Buddha used to tell a story:

There was an old man, eighty years old, who became blind in old age. His friends, his physicians, suggested to him that his eyes could be cured, but the old man was a philosopher, a logician, a great scholar. He said, "What do I need eyes for? I have twelve sons -- that means twenty-four eyes; their twelve wives -- that means twenty-four eyes more; my wife -- two eyes more; and so many children of my sons.... I have so many eyes, why do I need eyes for myself? In this house there are at least one hundred eyes; if two eyes are missing it doesn't matter. My needs are looked after."

His logic had a point in it. He silenced his friends and physicians. But one night the house caught fire. Those hundred eyes escaped -- they forgot all about the old man. Yes, they remembered, but they remembered only when they were safe outside. Suddenly they remembered that the old man is in the house. What to do now? And the flames were so big now they could not go in. And the old man was trying to find his way stumbling, getting burned here and there. And then he remembered that his logic was absolute stupidity.

In times of real need only your own eyes can be of help. But it was too late: he died, he was burned alive.

When Buddha insists again and again that life is DUKKHA -- misery, anguish, pain -- he is simply reminding you that your house is on fire and your eyes are still blind. It is time -- prepare! Your eyes can be cured. A way can be found to come out of this fire. You can still save yourself, all is not yet lost. Hence the insistence.

Not that he is a pessimist -- as many people in the West particularly have condemned him, and in the East too. People think that Buddha is a pessimist, saying life is misery. He is not a pessimist -- not a pessimist in the same way as Arthur Schopenhauer is. Schopenhauer is a pessimist: "Life is misery and there

is no way to get out of it. You have to suffer it, nothing can be done about it. Man is a helpless victim."

It is said that when Schopenhauer read Gautam Buddha's works for the first time he danced because he thought, "This enlightened man agrees with me!"

Now, no enlightened man can ever agree with those who are not enlightened; it is impossible. Either you agree with them or you don't agree with them, but they never agree with you. They cannot. How can the man who has eyes agree with the man who is blind about light? -- or about darkness even?

Remember one thing: the blind man knows nothing about darkness even, what to say about light! Because to see darkness eyes are needed. You may be thinking that blind people live in darkness -- you are totally wrong. They know nothing of darkness. Because YOU close your eyes and you feel darkness, so you think blind people must be living in darkness -- but they don't have eyes to close. And unless you know light you cannot know darkness; they are two aspects of the same coin. Eyes are needed for both.

Schopenhauer was utterly wrong -- Buddha was not agreeing with him. Of course, Buddha can be interpreted in such a way that he may look like a pessimist philosopher. He is neither a pessimist nor a philosopher. He is not even an optimist -- because pessimism and optimism both belong to the world of the blind.

Hopeless people hope. Blind people think sooner or later they will attain to eyes. In the dark night of your souls you cling to the hope that there must be a dawn. To tolerate the present misery you have to create a certain kind of optimistic attitude so that you can hope for a beautiful tomorrow -- although it never comes. But in hoping, you can tolerate. At least you can dilute your misery a little bit, you can avoid getting too much disturbed by it. You can remain occupied somewhere else. You can keep your eyes closed to the present anguish.

Buddha wants to bring you to the reality of your existence. He is a very earthly man, very pragmatic. He is a realist, he is not an idealist. He has nothing to do with pessimism and nothing to do with optimism. He is simply trying to shake you up. It is a way of hammering on your head. That's why he insists again and again that life is misery.

Watch your life, and you will find proofs and proofs, more than are needed, more proofs than you can manage. In fact, you will see that Buddha's insistence is not as much as it should be, that he is very lenient, very liberal.

Let me remind you about Peter's principles:

His first principle: Anything that begins well ends badly; anything that begins badly ends worse.

His second principle: Negative expectations yield negative results; positive expectations yield negative results.

Whatever you do, this way or that, everything ends in failure, everything ends in frustration. Still you feel offended by Buddha?

Two bums came to rest on the same park bench and struck up a conversation. Eventually they got around to how each of them had come to such dire straits.

One explained, "You are looking at a man who never took a word of advice from any man."
"Isn't that a coincidence?" replied the other. "You are looking at a man who took everybody's advice!"

Do whatsoever you want to do, but you will end in the same way. Everything ends in misery, everything ends in death. People make tremendous effort, but what can you do? -- all your efforts are doomed, because you don't do the fundamental thing that can bring a radical change. You don't create consciousness. That is the only radical transformation of life: from misery to bliss. You do everything else except meditate. You will earn money and you will become more and more powerful and you will have all that the world can provide.

And remember: I am not against the world. And I am not saying don't earn money and I am not saying don't make a beautiful house. But remember: these things in themselves cannot make your life a life of joy. Yes, if you are meditative then a beautiful house will have a totally different quality. A beautiful garden, a pond in your garden....

Mukta has just made a pond by the side of my room, a really beautiful pond with a small waterfall. If YOU are meditative, then it is a tremendously beautiful experience just to see water dancing on the rocks, just to see the rocks, just to feel the texture of the rocks, the moss that will start gathering on them. Then

everything is beautiful if inside your heart there is awareness; otherwise everything is ugly.

It is not that a meditative person enters into heaven -- no, heaven enters into a meditative person. Paradise is not a geographical place, it is a psychological experience. A meditative person can enjoy everything -- only he can enjoy. He is not a renunciate. Only he knows how to taste the beauty of things, how to experience the tremendous presence of existence all around. Because he IS, he knows how to love, how to live.

But your life is going to be one misery after another misery. It will be a long chain of misery.

Berkowitz, a salesman, while driving through the Negev desert, saw an Arab lying on the sand. Berkowitz rushed to the man's side and lifted him up. The Arab whispered, "Water, effendi, water!"
"This is kismet!" exclaimed Berkowitz. "Are you in luck! I happen to have in my suitcase the finest selection of ties you ever saw!"
"No!" wailed the Arab. "Water, water!"
"These ties you could see right now in the King David Hotel -- fifteen dollars apiece. For you, only ten dollars."
"Please, effendi, I need water!"
"Look, you seem like a nice person. I am known all over the Negev as Honest Abbie. Whatever kind of ties you like -- silk, wool, wrap, crepe -- you can have what you want -- eight dollars each!"
"I need water!"
"Alright, you drive a hard bargain. Tell you what, take your pick, two for ten dollars!"
"Please, give me water!"
"Ah, you want water?" said Berkowitz. "Why didn't you say so? All you gotta do is crawl five hundred feet to the sand dune, hang right for a quarter mile. You will come to Poppy's Pyramid Club; he will give you all the water you want."

The Arab slowly crawled to the sand dune, turned right, and with his last remaining strength came to the door of the club. Poppy, the owner, was standing out front.
"Water, water!" begged the Arab.
"You want water? You came to the right place. I got well water, seltzer water, whatever water you want I got inside. The only thing is, you can't go in without a tie."

Buddha is right: in your life, whatsoever you do, you are bound to meet misery. And as time passes, more and more misery, because life starts slipping out of your fingers, death starts overshadowing you. And you become very tense -- life is slipping by and you have not arrived anywhere yet. You start running, you put all that you have at stake... but only death is the culmination of what you call life. How can death be the culmination of life? If death is the culmination of life then life is utterly useless -- not only useless but a very ugly joke played on man. Then God cannot be the creator -- then the Devil must be in charge. And that exactly seems to be the case.

The Old Testament says God created the world in six days. And then? Then it seems the Devil is running it! Since then, God has not been heard of; since then the Devil is in charge.

Your life is a cruel joke, as if some evil force is playing tricks with you. Just like small children torturing some insect, you are being tortured by some unknown force -- as if some unknown force is enjoying your torture, as if God is a sadist!

Buddha is right: your life simply proves not only that YOU are wrong, but it even proves that the God you worship must be wrong. It not only proves YOU wrong, it proves your popes and your shankaracharyas wrong. It proves your so-called religions wrong, because they don't help in changing your quality of life. They don't change your vision, they don't change your insight. They don't bring more sensitivity and awareness to you so that you can live on a new plane, in a new plenitude, in a new fullness.

Buddha insists for a certain reason. The reason is: if you listen to him and if you become aware that your life IS misery, you are bound to ask him, "Sir, then what should we do?"

Buddha has the way; he can show you the path. He diagnoses your illness, because he has the key which can transform your illness into health, your madness into sanity.

The third question:

BELOVED MASTER,

WHAT IS SO FUNNY ABOUT YOUR DRIVING TO DISCOURSE IN A ROLLS ROYCE?

There is a long story behind it! I was driving... I was coming in an Impala, and people like you started writing letters to me saying that, "This is a plumber's car!"

I told Laxmi, "Change it!" So she bought a Buick -- and people started writing to me that "This is a pimp's car!"

So I told Laxmi, "Change it!" So she was bargaining for a Lincoln Continental. And people wrote to me, "This is good -- this is a president's car!"

I said, "That is worse -- worse than being driven in a plumber's or a pimp's car!" So I told Laxmi, "Now, for a poor man like me, only a Rolls Royce will do!"

Now, please don't make any objection to it... because coming from Lao Tzu to Buddha Hall, a helicopter won't do. Don't create troubles for me!

The fourth question:

BELOVED MASTER,
I KNOW NOW THAT I AM ALRIGHT JUST AS I AM, BUT HOW CAN I MAKE SURE THAT OTHERS KNOW THAT TOO?

Deva Kamma, I know how you are feeling!

Alan, a real ladies' man, rushed into a Catholic church. He slipped into the confession booth and said, "Father, Father, I just made love to a woman twenty-five times!"

"Are you married?" asked the priest.

"No," said Alan, "and I am Jewish, not Catholic, but I had to tell someone!"

You start telling people! They will think you crazy because this is a very strange world: if you talk about your misery nobody thinks you are crazy. If you start saying that "I am tremendously happy, ecstatic! I am feeling fantastic, just far out!" then people start thinking you are going nuts, something is wrong with you.

Just the other day a letter came to me that "Sarvesh is again going nuts." And all that the poor man was doing was just expressing his ecstasy. Seeing the new commune place he became so ecstatic that people thought that he is going crazy.

In this world to be insane is alright. To be sane is difficult, because the majority consists of insane people. To be sane is really difficult.

Nobody will believe you, Kamma, and people will laugh at you. And it happens: when inside you are feeling a great joy and everything seems to be fitting perfectly well, humming, you want that others should know it. It is a natural by-product -- otherwise buddhas would have remained silent. Why did Gautama the Buddha speak at all? Why did Mahavira speak? When he was unenlightened he went to the mountains; when he became enlightened he came back to the world. And this has always been the case: people have gone to the mountains, to the forests, to the jungles, in the search for truth. They have gone into silence, but when they attained they rushed back, they have not lost a single moment. They have rushed back to the marketplace to shout from the housetops!

But then there are dangers. The danger is that people will think you are mad. The danger is that they will think you are a nuisance. The danger is that they will think that you can create trouble in the society, because a few others may become interested in your ideas.

It is not accidental that Socrates is killed, Jesus is killed, Mansoor is killed. The society protects itself and its sanity -- its so-called sanity, which is really not sanity at all.

So, Kamma, if you are ready to take the risk, say it to people, don't be afraid. That's the only way they will come to know about it. But remember: then you have to accept joyfully whatsoever they do to you. Then don't throw the responsibility on me -- I am warning you right now. Now start advertising!

Malcolm G. Krebbs was the last of the old diehards who believed in doing business without advertising, and like so many others he found that his philosophy just did not work anymore. So he finally went to an advertising agency, but with great misgivings. Mr. Krebbs just could not manage to understand the principle behind advertising until his account executive explained it to him like this: "Doing business without advertising is like winking at a girl in the dark -- you know what you are doing, but nobody else does."

And that's how you are feeling, Kamma, right now. You can go on winking in darkness -- nobody will know. Come into the light and wink... and then suffer the consequences!

But my people won't take it badly. They are becoming slowly slowly aware of such phenomena. They will accept you -- but outside the commune there will be trouble for you, so be cautious. MY people will understand. If they can understand me -- this far, far gone guy -- what about you, Kamma? You are just a beginner!

Dugan, a delivery man from near Hyannisport making his first trip to New York, saw the sign CLIMB THE STAIRS AND SAVE FORTY DOLLARS ON A NEW SUIT. The Irishman went up and was immediately shown a number of shoddy garments by Spiegal, the eager salesman. Dugan refused to bite.

Spiegal knew that Zimmer, the boss, was watching him, so he made a special effort with the next number. Spiegal whirled the customer around and around before the mirror crying, "It fits like a glove! You look like a movie star!"

When the Irishman again said no, Zimmer took over, produced one blue serge suit and made the sale in five minutes. As Dugan left, the boss said, "You see how easy it is when you know how? He went for the first suit I showed him."

"Yeah," agreed Spiegal, "but who made him dizzy?"

Here I am making my people so dizzy... you don't worry, you can say anything! But outside the commune be a little cautious. Don't laugh loudly. Don't be so loving, so much hugging and so much kissing....

It almost always happens: the deeper you go, such great joy arises, and with joy, as a by-product, the desire to share. But there is no other way -- you have to share.

Start sharing, first with my crazy people -- that way you will learn the art -- and then if you feel that you are confident enough, then start sharing with strangers, outsiders; people who have no idea of what meditation is; people who have no idea what it means to go inwards, what it means to know oneself, what it means to be silent, to be empty. They have very strange ideas. They think the empty mind is a Devil's workshop. The empty mind is GOD'S workshop, because meditation means nothing but emptiness.

First start talking to the people who can understand your language, and then shout from the housetops. I am a firm believer in advertising, don't be worried!

A minister who believed firmly in advertising had a sign erected in front of his church which proclaimed: IF YOU ARE TIRED OF SIN, COME IN!

Some enterprising member of his congregation who also believed in advertising, however, scrawled the additional message: "If you are not, call Grandview 9-6001."

The fifth question:

BELOVED MASTER,
WHAT IS YOUR FUNCTION HERE AS A MASTER?

Geeto, it is a difficult question, because I have to do so many things -- without doing them, that is the most difficult part of it! I never leave my room, but I have to do many things, conceivable, inconceivable.

But the basic function of the master is to force people out of their unconsciousness. It is a thankless job, because you have to hit them hard -- their ideas, their notions, their middle-class, bourgeois philosophies. All that they have thought is great, all that they have thought is true, you have to go on telling them that it is all nonsense, that it is just bullshit! And of course they feel hurt.

Rizzutti was sitting in the neighborhood bar. Next to him sat McIntyre who had had more than enough beer and was staring at his empty glass.

He turned to Rizzutti and asked, "Say, did you spill a glass of beer on me?"

"Absolutely no!" answered the Italian.

McIntyre turned to the man on his other side. "Mister, did you by any chance throw a glass of beer in

my lap?"
"No!" snapped the man.
"Just what I have been suspecting," said the Irishman. "It is an inside job!"

You are as unconscious as that. You don't even know what is happening to you as an inside job! Even that has to be brought to your notice. And you try to escape from seeing any truth, because it will shatter many of your old ideas, and you have become very acquainted, familiar with them. You feel cozy surrounded with your old nonsense.

Whenever you are forced to see a new idea you shiver -- because it is not only a question of seeing one single new idea. Allow one single new idea in your being and you will have to change your total vision, because then you will start seeing that this new concept, this new vision, does not fit with anything old.

I have heard a story about Count Keyserling -- his grandson is here, a sannyasin. Count Keyserling was one of the most famous German thinkers. He traveled far and wide in the East; he was fascinated by the East. The grandson must have something of Count Keyserling in him, hence he has come to me.

When Count Keyserling was in China, a friend presented him with a beautiful box, two thousand years old, but with a condition which has been fulfilled for two thousand years: that the box's face has to be towards the East. A beautiful piece of art work, a great work of art! With that condition, for two thousand years whosoever had it has followed it.

Count Keyserling went with it. He placed the box in his drawing room facing towards the East, but then the whole drawing room was unbalanced. The box looked odd, so the whole drawing room had to be redone. But then the whole drawing room was no longer fitting with the house! But Count Keyserling was a man of his word -- he changed his whole house... but then the garden was not fitting, so he had to change the garden. And then he became afraid, because when he changed the garden the house was not fitting in the neighborhood. Now, he could not do anything with the neighborhood!

Then he wrote a letter to the friend who has given the box, "Please take this box back -- I don't know how I can fulfill the condition. I will have to change the whole world! Now the neighborhood, then the town, then the district, then the province, then the country.... This is too much!"

If you start seeing just a ray of light, a new light, you will have to change your whole world.

The friend wrote to Count Keyserling, "Don't be worried, that's exactly the message: that even a small box can change your whole world. It is an ancient Taoist symbol; a message is contained in it. You have understood the message."

Allow a single insight of a buddha in you and you will never be the same. That's my function here as a master: to give you something which will not fit with you but which will be so tremendously significant for you that you will be ready to change for it, that you will be ready to risk everything for it.

A zookeeper was headed for the kangaroo cage right around feeding time when, much to his surprise, the kangaroo jumped right over the ten-foot fence and went hopping out of sight. The startled zookeeper dashed up to the cage and confronted a woman who was standing in front of the cage.
"What happened?" he asked.
"I have not the faintest notion," she replied. "All I did was tickle him a little."
"Well, lady," he replied, "I guess you had better tickle me in the same place -- I am the one who has to catch him now!"

My function is to tickle you in the right place -- because it is a long long journey, a pilgrimage, and you are to catch hold of God. Less than that is not going to fulfill you.

The last question:

BELOVED MASTER,
WHY AM I NOT GETTING ENLIGHTENED SOON? WHY IS THERE SO MUCH DELAY?

Sagaram, the cause must be in you. In fact, YOU ARE the cause. You are not trying to understand what

I am saying. Now enlightenment has become an object of your desire -- and enlightenment happens only when there is no desire left. And when I say no desire I exactly mean no desire -- absolutely no desire. The desire for enlightenment is still a desire. If you go on desiring enlightenment it is not going to happen, neither sooner nor later. It is never going to happen. You will have to drop the desire.

See the point, because mind is so cunning and so stupid too that it can go on being clever. You can even say, "Okay, then I will drop the desire -- but is it guaranteed that when I drop all the desires, the desire for enlightenment included, is it guaranteed that I will become enlightened?" You miss the point again: it can't be guaranteed. And dropping desire to attain enlightenment is not dropping at all -- the desire is coming from the back door again. You are not getting enlightened because you WANT to get enlightened, and it is not something that can be wanted, can be desired. You can't be ambitious for it.

Then what is to be done? Try to understand the futility of desire. Try to see that desire is the culprit, that desire goes on taking you away from the present moment. It is desire that is not allowing you to be meditative. It is desire that goes on creating the mind and goes on creating hindrances for meditation. Mind is a hindrance for meditation. It is desire that goes on creating time and time prevents eternity, becomes a rock between you and eternity.

See the point -- simply see it! It is not a question of having to drop it. Just see the point, that desire is your hell. Seeing it, desiring disappears, because if you see it clearly, totally, one hundred percent, how can you go on desiring anymore? It will slip out of your hands on its own accord. And in that very moment is enlightenment. That moment is enlightenment.

Enlightenment is not something that is going to come to you from somewhere else. Desire dropped, and you are a buddha. The only difference between you and a buddha is desire.

It happened to Gautam Siddhartha exactly the same way. For six years he was also, Sagaram, continuously hankering for enlightenment and could not attain it. For six years he tried hard, harder than any man has ever done. He risked all. He was a warrior, a KSHATRIYA -- a man who knew only how to fight. He fought with God, with existence. He wanted to conquer truth, he wanted to become a conqueror. And after six years of arduous effort he was reaching nowhere, not even a single inch closer to truth than when he started.

One full-moon night sitting under the tree, he started looking backwards. Six years have passed since he renounced his family, his palace, his kingdom. All that is written in the scriptures he has done and all that the teachers he came across told him to do he has done -- and he has done it with totality. Now there is nothing more to do. This whole project has failed.

Then suddenly he became aware that "Although I was searching for truth, I was searching for God, I was still the same person -- the same ego, the same desire, the same ambition: the ambition to conquer, to be victorious. I was the same old man; these six years nothing has changed. Objects of desires have changed -- they are no longer worldly, they are otherworldly -- but what difference does it make? Desire is desire, worldly or otherworldly, it doesn't matter. Desire is desire; its nature is the same."

Seeing it and seeing the futility of it, that evening he dropped... or it will be better to say, desire dropped itself. That evening as the moon rose, a totally new being arose in him: a desireless consciousness, a nonambitious being, not asking for anything. His eyes were clear for the first time, unclouded, no smoke of desire. His flame was burning bright. That night he slept for the first time in his life without dreams, because once desires disappear, dreams disappear. Dreams are reflections of your desires.

And early morning just before the sun was to rise, he opened his eyes. There was nothing to do that day, all is finished. He is no longer interested in the world, he is no longer interested in the other world. He remained in the moment; there were no projects to do. He was utterly empty. He looked at the rising sun... and that was the moment when he became enlightened.

What is enlightenment? -- the insight that desire is futile, that ambition is illness. Then suddenly you are thrown back to the present moment. To be in the present is to be enlightened. To be now and to be here is to be enlightened.

You are all buddhas -- dreaming, desiring. Understand the desire and let it go.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

Chapter #3
Chapter title: Life: the greatest gift

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LIFE IS EASY
FOR THE MAN WHO IS WITHOUT SHAME,
IMPUDENT AS A CROW,
A VICIOUS GOSSIP,
VAIN, MEDDLESOME, DISSOLUTE.

BUT LIFE IS HARD
FOR THE MAN WHO QUIETLY UNDERTAKES
THE WAY OF PERFECTION,
WITH PURITY, DETACHMENT AND VIGOR.
HE SEES LIGHT.

IF YOU KILL, LIE OR STEAL,
COMMIT ADULTERY OR DRINK,
YOU DIG UP YOUR OWN ROOTS.

AND IF YOU CANNOT MASTER YOURSELF,
THE HARM YOU DO TURNS AGAINST YOU
GRIEVOUSLY.

YOU MAY GIVE IN THE SPIRIT OF LIGHT
OR AS YOU PLEASE,
BUT IF YOU CARE HOW ANOTHER MAN GIVES
OR HOW HE WITHHOLDS,
YOU TROUBLE YOUR QUIETNESS ENDLESSLY.

THESE ENVYING ROOTS!
DESTROY THEM
AND ENJOY A LASTING QUIETNESS.

THERE IS NO FIRE LIKE PASSION,
THERE ARE NO CHAINS LIKE HATE.

ILLUSION IS A NET,
DESIRE A RUSHING RIVER.

HOW EASY IT IS TO SEE YOUR BROTHER'S FAULTS,
HOW HARD TO FACE YOUR OWN.
YOU WINNOW HIS IN THE WIND LIKE CHAFF,
BUT YOURS YOU HIDE,
LIKE A CHEAT COVERING UP AN UNLUCKY THROW.

DWELLING ON YOUR BROTHER'S FAULTS
MULTIPLIES YOUR OWN.
YOU ARE FAR FROM THE END OF YOUR JOURNEY.

THE WAY IS NOT IN THE SKY.
THE WAY IS IN THE HEART.

SEE HOW YOU LOVE
WHATEVER KEEPS YOU FROM YOUR JOURNEY.

BUT THE TATHAGATAS,
"THEY WHO HAVE GONE BEYOND,"
HAVE CONQUERED THE WORLD.
THEY ARE FREE.

THE WAY IS NOT IN THE SKY.
THE WAY IS IN THE HEART.

ALL THINGS ARISE AND PASS AWAY.
BUT THE AWAKENED AWAKE FOREVER.

LIFE IS EASY
FOR THE MAN WHO IS WITHOUT SHAME,
IMPUDENT AS A CROW,
A VICIOUS GOSSIP,
VAIN, MEDDLESOME, DISSOLUTE.

Life can be lived in two ways: either as a continuous fall... then you are pulled by the unconscious forces of gravitation; you need not make any effort. You are not trying to reach to the peaks, you are simply a rock rolling downwards. Naturally it appears easy, comfortable, convenient. If you conform with the society, if you live according to the tradition, if you follow the stupid crowds, life is easy, but at a very great cost: you don't grow. You miss the whole point, because life is significant only when it is a continuous growth.

Man is the only animal in existence who has the capacity to evolve. Charles Darwin says that monkeys have evolved and become men. I don't agree with him, I can't agree with him. Not that I have anything against the monkeys -- they are good people! -- but if what he says is true, then why have not all the monkeys become men? For millions of years monkeys have remained monkeys. Why are they not growing? They should have taken at least a few preliminary steps by now, but they are exactly the same as they have always been.

You can find proofs for Charles Darwin's theory only if you watch the politicians. Then one suspects he may be right -- otherwise not! Otherwise, monkeys have remained monkeys. And the people who have been following Darwin and trying to prove his theory have been coming across great, unbridgeable gaps. The

greatest is, they have not yet found the missing link -- because between monkey and man there must have been a few links. There is a great distance between monkey and man. Where are the missing steps? Not even a single proof has been found yet... except Idi Amin of Uganda!

In fact, Darwin's whole theory is only a guess; it is not yet scientifically valid. And spiritually it is never going to be valid, because those who have known man's spiritual growth have come decisively to this conclusion: that man is a different being altogether from any other being on the earth. He is an evolving animal. No other animal evolves; they remain the same. They are very conformist: they don't go beyond their heredity. They never cross the limit of what is allowed by their instincts; they never do anything beyond the instinctive, beyond the unconscious.

It is only man who has been able to produce a Buddha, a Lao Tzu, a Jesus, a Bahauddin. It is because of the buddhas that we can say man has the capacity to be a god. It is in the buddhas that we have found the link between man and God. Darwin and his followers have not been able to find the link between monkeys and man, but we have found in the buddhas the link between man and God. Man has an infinite potential.

But then you cannot live an easy life. You cannot just be a Rotarian or a Lion. You can't be just a Hindu or a Mohammedan. You can't go on following the crowds. Crowds behave instinctively; they don't know anything of the beyond. Their life is easy. If you are part of them your life will also be easy, but there will be no growth. And growth is all that matters.

The only thing that matters in life is growth. Unless you are moving to the ultimate peak of becoming a god you are wasting a tremendously pregnant opportunity.

Buddha says:

LIFE IS EASY
FOR THE MAN WHO IS WITHOUT SHAME.

This Buddhist idea of shame has to be understood in contrast with the Christian idea of guilt. In the dictionaries they seem to be synonymous; they are not. Shame is a totally different phenomenon.

Guilt is imposed by others on you. It is a strategy of the priests to exploit. It is a conspiracy between the priest and the politician to keep humanity in deep slavery forever. They create guilt in you, they create great fear of sin. They condemn you, they make you afraid, they poison your very roots with the idea of guilt. They destroy all possibilities of laughter, joy, celebration. Their condemnation is such that to laugh seems to be a sin, to be joyous means you are worldly.

Christians say Jesus never laughed. What a lie! And they have been lying for centuries and with such theological acumen, with great scholarship. They have been lying very piously, very religiously. Have you ever come across a picture of Jesus or a statue in which he looks happy, blissful, joyous? Impossible! You can't conceive of a joyful Jesus -- after two thousand years of Christian propaganda the whole figure of Jesus has become distorted.

He was a man of great joy. He was a man who knew how to laugh and how to love and how to live festively. He loved eating and drinking. He must have danced, he must have joked with his friends, with his disciples. I cannot conceive of him not having a sense of humor, because it is impossible for me to conceive of a man being spiritual and without a sense of humor. A sense of humor is one of the most fundamental qualities of a religious man.

But the picture that Christians have depicted of Jesus is ugly. He is always sad, in deep sorrow -- carrying the whole burden of the original sin committed by Adam and Eve. He has been depicted by the Christians as doing a great service to humanity. He is the savior -- and how can the savior laugh? Laughter seems to be such an earthly quality. He has to be very serious, long-faced. They have destroyed the beauty of Jesus.

Jesus has to be resurrected. He was killed twice. First he was killed by the Jews and the Romans, and then he has been killed by the Christian priests. He got away from his first murder, but from the second he has not yet been able to escape. He is still a captive of the Vatican; he has to be freed from the Vatican.

These people who have made Jesus look so serious, so sad, so sorrowful -- who have made him a martyr -- have also created great guilt in humanity. Whenever you laugh you feel as if you are doing something wrong. Whenever you are happy you start looking guilty. How can you be happy? How can you laugh? How can you dance? How can you sing? The whole world is in such a suffering, and you are singing, and you are dancing? It seems that you must be cruel.

Krishna seems to be cruel to Christian eyes: playing on his flute, dancing, singing, celebrating. He seems to be a hedonist, a Zorba the Greek! Christians can't conceive Krishna to be spiritual. And in fact, the word 'christ' is a derivation of the word 'krishna'. Jesus must have the same qualities as Krishna; hence he has been called Christ. 'Christ' comes from 'krishna', and Krishna-consciousness simply means ecstatic consciousness.

But why does the priest go on creating guilt in man? There is a secret behind it. If you can make humanity feel guilty you remain powerful. The guilty person is always ready to serve those who are powerful. He is always ready to serve those who are puritans. He is always ready to be a slave to the priests. The guilty person cannot have courage enough to be a rebel -- that is the secret. Only a blissful person can be rebellious. The priests must have found this secret long ago, because they have been practicing it for centuries and they have destroyed all the beauty of the human soul.

Remember, when Buddha says "shame" he does not mean guilt. Shame is a totally different phenomenon. Guilt is imposed by others; shame is your own experience. Shame is interior, guilt is from the outside. Shame is not because of others but because of your own understanding: "What am I doing to my own self? What am I doing to my life? How am I wasting it?" It has nothing to do with the priests, Christian, Hindu or Mohammedan. It has something to do with your awareness. It has nothing to do with the moral codes of a society. It has something to do with your consciousness, not with your conscience.

Guilt is part of conscience, and conscience is created by others. You have a Hindu conscience and a Mohammedan conscience and a Jaina conscience, but consciousness is simply consciousness. There is nothing like a Hindu consciousness or a Mohammedan consciousness.

Consciousness makes you aware of what you are doing to yourself. And when you see that you are destroying tremendously pregnant opportunities for growth, shame arises in you. You start feeling a deep anguish, and that anguish is helpful for growth, that pain is helpful to growth. It brings you, for the first time, a vision of the possible, a glimpse of the peaks.

Guilt simply says that you are a sinner. And the feeling of shame simply shows you that you need not be a sinner, that you are meant to be a saint. If you are a sinner it is only because of your unconsciousness; you are not a sinner because the society follows a certain morality and you are not following it.

All moralities are not moral, and something which is moral in one country is not moral in another country. Something moral in one religion is not moral in another religion. Something is moral today and was not moral yesterday. Morals change, morals are just arbitrary. But consciousness is eternal, it never changes. It is simply the absolute -- the truth.

Once you have become a little more aware you start feeling what you have done to yourself and to others. That experience brings shame, and shame is good and guilt is bad. With guilt, deep down you know that it is all nonsense.

For example, in the Jaina religion to eat in the night is a sin. If you are born a Jaina and sometimes you eat at night, you will feel very guilty; knowing perfectly well -- if you are intelligent enough you will know it -- that this is foolish, there can't be any sin in eating at night. But still your conscience will prick you, because the conscience is manipulated by the priest, by the outside powers who are dominating you.

Hence guilt creates a dual personality in you: on the surface you are one person and deep down you are another -- because you can see the futility of it, the nonsense of it. You become split -- guilt creates schizophrenia. And the whole of humanity suffers from schizophrenia for the simple reason that we have created guilt, so much and so deeply that we have divided every man in two.

One part of him is social, formal. He goes to the church and follows the rules as far as they are feasible. He maintains a certain front, a certain face, and from the back door he goes on living a totally different life -- just the opposite of what he goes on preaching, just the opposite of what he goes on praising.

The idea of shame never creates any conflict within you, it never creates any split. It creates a challenge, it challenges you, it challenges your guts. It says to you, "Rise above -- because that is your birthright. Reach to the peaks, they are yours. Those sunlit peaks are your real home, and what are you doing in these dark valleys, crawling like animals? You can fly -- you have wings!"

Guilt condemns that which is wrong in you. The idea of shame makes you aware of that which is possible. Guilt goes on bringing in your past again and again -- burdens you with the past. And the idea of shame brings the future to you, it releases your energies. They are totally different.

Buddha says: LIFE IS EASY FOR THE MAN WHO IS WITHOUT SHAME...

IMPUDENT AS A CROW....

Cunning! And people think that to be cunning is to be clever. It is not so -- only mediocre people are cunning. A really intelligent person need not be cunning. He is intelligent and that's more than enough. Cunningness is a poor substitute, a plastic substitute for intelligence. The mediocre person tries to look intelligent; in that very effort he becomes cunning.

And the greatest cunningness is to be a hypocrite: to be one thing and to show something else. But then life will be easy. Buddha makes it clear: you will fit with other cunning people, they will understand your language.

What was the fault of Jesus? The only fault was that he was not cunning. What was the fault of Socrates? The only fault was that he was a really intelligent person, utterly innocent, full of intelligence but with no cunningness.

Cunningness is cowardice, intelligence is courage. And the greatest courage in the world is to be exactly what your consciousness says to you to be. And the greatest cowardice in the world is to follow others, to imitate others. Then you remain artificial. Then you are never a real rose, just a plastic rose which looks like a rose but is not a rose. It will not have any fragrance and it will not have any aliveness, and it will not dance in the wind and sing in the sun. It will be dead! IMPUDENT AS A CROW....

A VICIOUS GOSSIP....

Why do people gossip? What must be the reason behind it? Why do they go on biting each other's backs? This is the way of cunningness. They are not sincere people, they are not authentic people. They don't say what they want to say to you, but they have to say it; otherwise they will remain burdened with it. Hence gossiping. They can't say the truth to your face, they have to say it behind your back. And they say it with a vengeance, naturally.

They have to repress themselves in front of you, they have to smile and show a false face; and they feel that they are being insincere, they feel they are being ugly, they feel that they are being cowardly. They will take revenge. And this is their way of taking revenge: they will gossip about you, they will say things about you, they will invent things about you. And they will invent things about themselves too; what they are not, they will pretend to be. They will magnify your faults and they will magnify their glories.

Sokolow, aged seventy-five, rushed into a doctor's office. "You gotta give me a shot so I can be young again," he pleaded. "I got a date with a young chicken tonight!"
"Just a minute," said the physician. "You are seventy-five years old. There is nothing I can do for you."
"But Doctor," exclaimed the old man, "my friend, Rosen, is eighty-five, and he says he has sex three times a week!"
"Alright," advised the doctor, "so you say it too!"

What you cannot do, you can at least say you do. Who is preventing you from saying it?

... VAIN, MEDDLESOME, DISSOLUTE.

These people are vain, empty, utterly empty, hollow, full of straw and nothing else. But they go on bragging about themselves, they go on declaring themselves to be great -- they find ways and means. And the easiest way to declare yourself great is to declare that others are nothing, to reduce them as much as possible. That helps you feel that you are somebody special. And these people are bound to be meddlesome, querulous, always ready to fight for trivia.

Just watch yourself and watch others. What are people doing? Ninety percent of their energies are being wasted in being cunning, hypocrites, gossips, vain, meddlesome, dissolute. And, of course, when you waste so much of your energy in such stupid activities you cannot have any decisiveness in your life, you cannot be committed, you cannot become involved in anything. And your old habits will always come in to destroy all your commitments, your involvements. You will be just driftwood, you will be dissolute.

Many people ask me... they want to take sannyas, but they cannot decide. Who else can decide for you? My suggestion is: Decide this way or that, but never remain in indecisiveness. If you cannot decide for sannyas, decide against it -- at least decide something! But be decisive, because being decisive is of great importance.

What you decide is not so important; much more important is that you are capable of making a decision. And once you decide, then let the commitment be one hundred percent. That's the only way to become integrated; otherwise you will remain fragmentary. You will remain a crowd, you will never become a single individual. In fact, that's exactly the meaning of the word 'individual': it means indivisible. If you are fragmentary you are not an individual. The whole process of individuation is the process of commitment, involvement.

Sannyas is a great commitment, the greatest in life, because you are moving into a world of which you cannot be certain at all beforehand. You are moving into such an uncharted sea that you don't know what is going to happen; there is no guarantee whether you will be able to reach to the other shore, whether you will be able to come back to the old shore again -- there is no guarantee. And the ocean is vast and it is always stormy... and the boat is so small! But just the courage to take a small boat and go into the uncharted....

The very phenomenon of risking your life makes you alive. The very risk gives you a new birth.

Buddha says: But then life will be difficult.

BUT LIFE IS HARD
FOR THE MAN WHO QUIETLY UNDERTAKES
THE WAY OF PERFECTION,
WITH PURITY, DETACHMENT AND VIGOR.
HE SEES LIGHT.

If you want to see light -- that is Buddha's word for God -- if you want to see truth and if you want to be liberated by truth, if you want to get beyond all this stupid misery that you have been living in for centuries, if you want to have wings to soar above the clouds into the vastness of the sky, if you want to whisper with the stars and dance with the whole cosmos... then life is going to be hard, because growth is painful, growth is arduous. It is going uphill, it is going against gravitation. It is going against the crowd, it is going against tradition, it is going against convention. It is becoming free from all that keeps you in bondage.

But when you live in a prison you have many securities. For example, in a prison nobody can murder you; you are always guarded, more guarded than any king. Kings have been murdered, but prisoners cannot be murdered. Your bread and butter is safe. In a prison you need not be worried about employment, and everything will be supplied to you. You need not think about tomorrow, it is not your responsibility.

At breakfast time you will get your breakfast, at lunchtime you will get your lunch. It is not going to be much of a lunch but at least it is certain! And supper is going to be supper and never a dinner, but so what? People feel better in a secure situation, even though the security is poor. Insecurity creates great turmoil and anxiety in your mind.

This is the experience: that people who have lived in prisons for a few years don't want to get out, and if they have to come out, sooner or later they find ways to get in again. They are called jailbirds... because the outside life is too much trouble. Then you have to think about everything: where to live, where to find your work, search for work, for food. And everything seems to be too much of an unnecessary harassment. When you are in a jail, everything is supplied for you. You live like a king!

And that's why millions of people have decided to live in the jails called Hinduism, Christianity, Mohammedanism, communism, India, Pakistan, China, Japan... all kinds of jails, political, spiritual, ideological. It seems to be very convenient to be a slave.

Hence Buddha is right: BUT LIFE IS HARD FOR THE MAN WHO QUIETLY UNDERTAKES THE WAY OF PERFECTION. If you want to grow towards the heights, if you want to be perfect, if you want to be total and whole, if you want to know what it is all about, then you will have to risk many securities, many safeties, many comforts. You will have to go into the unknown, into the dark night -- and sometimes without even a candle.

... WITH PURITY, DETACHMENT AND VIGOR. HE SEES LIGHT. You will have to learn the ways of purity. By purity Buddha always means innocence, the unburdened consciousness -- unburdened of knowledge, unburdened of scholarship, Vedas, Bibles, Korans. They all burden you, they give you a false sense of knowing; and the false sense of knowing becomes the barrier in knowing. If you really want to

become a knower you will have to drop all knowledge, you will first have to become ignorant. That is purity: a mind without any content, a mind like a child's, a pure mind.

And detachment.... By detachment Buddha means, don't think of yourself as the body. If you think yourself to be the body you cannot undertake this adventure of finding yourself, because you have already become identified with your body. Don't be identified with the mind either. If you think that you know already, then you will remain confined to whatsoever you are.

Remain open: that is detachment. Don't say that "I am the body, I am the mind." Say that "I know nothing. The body is there, the mind is there, but I don't know who I am. And certainly I am not my body."

As you go deeper into innocence you will be able to see that if your hand is cut off, your consciousness is not reduced that much -- it remains the same. Your leg can be cut off; your body is no longer the same, but your consciousness remains the same, it is not reduced. If your mind changes -- and mind continuously changes -- your consciousness does not change with your mind; it is an unchanging phenomenon. It is the only unchanging factor in existence; everything else is a flux. Only the witness remains permanent, absolutely permanent. It is eternal. Mind is time and you are timelessness.

But for that you will have to learn the ways of detachment and you will have to release great vigor, great enthusiasm and great energy. Ordinarily your energy is being wasted in unnecessary pursuits. You will have to cut your unnecessary pursuits. That is true sannyas.

Sannyas does not mean renouncing life but renouncing the unnecessary life. Just look, take note, watch, analyze, observe, and conclude how many things you are doing which are unnecessary -- how many things you go on doing because you have become accustomed to doing them. You have never thought about them, whether they are necessary or not. How much do you talk with people? Is it all necessary?

If you start watching you will be surprised: you will become more telegraphic, in words, in actions, in your pursuits. You will become very choosy. And you will be surprised that almost ninety percent of your activity was futile; its only function was to keep you occupied. Its only function was a slow suicide. It was poisoning you.

When this ninety percent of your unnecessary activity is reduced, great energy becomes available to you. And only with such energy, such detachment and such purity can you create the right space in which light is seen.

Fenton's wife was going to have a baby and he could not get a doctor. The snow outside was eight feet deep, the telephone lines were down, and it was still snowing. He decided to go out and look for an M.D. He fought his way through the storm and saw a light which turned out to be a bar. He went in and began drinking heavily.

"What's the matter?" said Hymowitz, sitting on a nearby stool.

"My wife is going to have a baby," cried Fenton, "and I can't find a doctor...."

"I can help you," said the Jewish man.

"Are you a doctor?"

"I am a veterinarian. But you give me your address. I will go and get my satchel, and I will come over and do the job for you."

Fenton rushed home and soon Hymowitz arrived carrying his satchel. "Now don't worry about a thing," he said. "Get blankets and plenty of hot water." He went into the bedroom.

Twenty minutes later, Hymowitz came out, sweat pouring from his brow and said, "You got a hammer?"

"A hammer!" roared Fenton. "What do you want it for?"

"Don't ask no questions, get me a hammer."

Fenton brought him the tool and Hymowitz said, "Don't worry about nothing. Get plenty of hot water, lots of blankets!" He ran back into the bedroom.

Thirty minutes later he came out, stripped to the waist, perspiration pouring from his body. He said, "Hey, you got a chisel?"

"My God!" screamed Fenton. "First you want a hammer, now it's a chisel. What are you doing to my wife?"

"What do you mean, your wife? First I gotta open the satchel!"

The real work has not yet started -- even the satchel is not opened! And that's how your life is: you are born, but the real work has not yet started.

My function here is to supply you with hammers and chisels and a few vets too -- my therapists. The satchel has to be opened first. And it is hard work because you have learned how to remain closed; that has

become your way of life. And to be open seems to be just impossible.

Yes, once in a while you open up, in a certain situation -- maybe in a therapy group, in a meditation, in a Sufi dance, in music -- once in a while, in a certain space, you allow yourself to open up. And then you see the beauty of life and the great joy pouring out of you. But then you become afraid, guilt arises. Suddenly you close again.

Almost every day I receive letters from sannyasins saying, "I am feeling very good, a great well-being is arising in me, but simultaneously I am also feeling guilty. Why?" Somebody writes, "I am feeling very blissful, but also, side by side, a shadow is following my bliss. I am feeling guilty."

Why does this guilt arise? That guilt is the strategy of your old mind. The old mind is saying, "What are you doing, man? This is not your way of life. Close up! You are going beyond your limits. And I am giving you a warning -- then later on don't say to me that you were not warned."

So you take one or two steps beyond yourself and then rush back and close the doors. You have become so afraid of the fresh air. It has to be learned -- howsoever hard it is, but it has to be learned -- because that is the only way to be reborn, the only way to celebrate, the only way to know bliss and benediction.

Buddha says:

IF YOU KILL, LIE OR STEAL,
COMMIT ADULTERY OR DRINK,
YOU DIG UP YOUR OWN ROOTS.

But that's what people are doing continuously. We are all destructive. That's what he means when he says: IF YOU KILL.... Don't take it literally -- you are not murderers, but you are all killers. If you are destructive you are a killer. And the closed person is always destructive, he is never creative.

You can only be either destructive or creative. If your energies are not released into creativity they are bound to become sour, bitter, poisonous; and they will make you angry, full of hatred and violence. Then there are two ways for that violence to go: one is to be violent with others, and the other is to be violent with yourself. Buddha is against both, so am I.

The politician is violent with others. Adolf Hitler, Mussolini, Stalin, Mao -- these people are violent with others; they destroyed millions of lives. Mahatma Gandhi is totally different, he has not killed anybody -- he is the apostle of nonviolence -- but he is continuously destructive towards himself. His violence has turned upon himself. That's how your saints are created, your mahatmas are created. The politicians are sadists and the saints are masochists; both are psychologically ill.

IF YOU KILL, LIE.... And everybody is lying. If you are not being your true self, whatsoever the cost, howsoever hard it is -- if you are not being your true self you are lying. You may not be literally lying, you may not even be aware that you are lying, but if you are a hypocrite -- you smile when you are not feeling like smiling, you say hello to somebody when there is no heart in it -- it is a lie. When you say to somebody "I love you," just formally, you are lying.

That's why Buddha says: It is hard to be authentic, because even your own people will feel offended. Your wife will feel offended because you will not be continuously saying, "I love you, I love you." Once in a while you will say, "I hate you, I hate you more than I hate anybody else!" And your wife is not going to be sweet to you all the time. Once in a while she will throw things at you, destroy the crockery, nag you.

But if you live an authentic life you accept all this, in you and in others; you don't reject it. This is part of the life situation, this is how we grow. All sweetness and all politeness is phony, it is bourgeois. An authentic person is sweet and bitter; he loves, he hates. When you accept both the polarities of your being you become authentic. Then you are not lying.

OR STEAL.... Very few people are thieves in the ordinary sense of the word; otherwise everybody is stealing. If you are pretending to be wise on borrowed knowledge it is stealing, it is a theft -- subtle, but it is theft.

COMMIT ADULTERY.... The meaning -- the ordinary meaning -- of the word 'adultery' is: making love to a woman you are not married to. But the real meaning of adultery is making love while you are not in love. She may be your own wife, but if you are not in love, then making love to her is adultery.

And man is a complex phenomenon: today you may be in love with your wife -- yes, even with your wife! I know it is difficult, it is hard, and it is very rare too, but it happens. Today you may be in love with your own wife, and then making love to her is prayer, is worship, it is communion with God. And this

communion can happen even with some other woman to whom you are not married. If love is there then it is not adultery, and if love is not there, then even with your wife whatsoever you are doing is adultery.

OR DRINK.... Remember, all the buddhas are against any chemical drug that can make you unconscious, for the simple reason that you are already so unconscious.

Just the other day somebody had asked a question: "Jesus used to drink alcohol. What do you say about it?"

I can allow Jesus! He was so conscious that he could afford to drink once in a while. But I cannot allow you. You are already so unconscious, you are already so burdened; now, making you more unconscious will be dragging you towards hell.

In the East, particularly in India, there has existed a tremendously beautiful esoteric school of tantrikas. One of their very secret methods is that whenever a master thinks that a disciple is ready, he allows him to drink alcohol or take some other drug in small portions, in small quantities, slowly. As his meditation deepens he is allowed to drink bigger amounts. The only condition to be fulfilled is that he should remain conscious. Even under the influence of the drug he should remain conscious -- that is the only condition to be fulfilled. This is a rare experiment!

And a moment comes when a real meditator can drink as much... he can drink alcohol just like water and he will remain as centered as ever, as conscious as ever. That is the crucial test. That day the master says, "Now there is no need to drink at all. You passed through the test."

Buddha is talking about you. He is not giving these sutras to tantrikas, he is talking to the common man. Hence he says: IF YOU KILL, LIE OR STEAL, COMMIT ADULTERY OR DRINK, YOU DIG UP YOUR OWN ROOTS. He is not telling you to repress. He is simply saying, become more aware. Buddha was never in favor of repression. Repression is an unconscious effort; it never transforms you. It keeps you the same but repressed.

"Sinners!" shouted the evangelist, accusingly, at the tent full of true believers. "You are all sinners. Every one of you has something on his conscience, and one sin is just as bad as another. Stealing is as bad as lying. Ain't that so, Brother William?"
Brother William nodded his agreement.
"And adultery is just as bad as murder. Ain't that right, Sister Rose?"
"Can't rightly say, Preacher," replied Sister Rose. "I never killed nobody."

Young Maureen knelt in the confessional and whispered to the priest, "Ah, Father, I have sinned grievously. On Monday night I slept with Seamus. Tuesday night I slept with Timothy. On Wednesday night I slept with Dennis. Ah, Father, what shall I do?"
"My child," replied the priest, "go home and squeeze the juice from a whole lemon and drink it."
"Ah, Father, will this purge me of my sin?" she asked.
"No, child, but it will take the smile off your face."

Repression will do only that: it will take the smile off your face; otherwise, everything will remain the same.

Buddha is not for repression. He says: Become more conscious of your lying, of your destructiveness, of your stealing, of your adultery, of your becoming constantly unconscious and finding new ways of becoming unconscious. Beware, because you are digging up your own roots.

AND IF YOU CANNOT MASTER YOURSELF,
THE HARM YOU DO TURNS AGAINST YOU
GRIEVOUSLY.

These are the ways that destroy the possibility of your ever becoming a master of your own being. And the man who is not a master of himself -- whatsoever he is doing to others is destructive, and ultimately all that destruction rebounds on himself. Harming others he is harming himself, because he is sowing seeds which he will have to reap.

YOU MAY GIVE IN THE SPIRIT OF LIGHT

OR AS YOU PLEASE,
BUT IF YOU CARE HOW ANOTHER MAN GIVES
OR HOW HE WITHHOLDS,
YOU TROUBLE YOUR QUIETNESS ENDLESSLY.

Share whatsoever you have, but share for the sheer joy of sharing; don't think of others. People, even in being religious, even in practicing spirituality, are always comparing and competing with others. Somebody is fasting for one day and you fast for two days, just to show him that you are higher, holier.

In a small town they had just erected a fine new church. All it needed was a set of chimes. So Father McLain went around collecting donations for the chimes.

Deegan, the blacksmith, donated fifty dollars; Dugan, the contractor, came across with seventy-five; Donnelly, the undertaker, gave his check for one hundred.

When the priest got to Brennan's Bar and Grill, the owner did not like the idea of contributing two hundred dollars.

"But Brennan," said the priest, "just think -- Deegan, Dugan and Donelly gladly contributed to the chimes, and you should be represented with a donation."

"Well, Father, it is an awful lot of money."

"But think how proud you will feel, along with Deegan, Dugan and Donelly, when the chimes ring out."

The saloonkeeper finally agreed and when the chimes were installed, the reverend met Brennan on the street. He said, "Brennan, did you hear the chimes?"

"I heard them."

"What is the matter? Don't you like them?"

"Well, I hear them ring out Deegan, Dugan, Donelly; Deegan, Dugan, Donelly... but doggone it, I never hear anything that sounds like Brennan!"

People are so stupid that even when they are trying to be spiritual they continue their old ways of competition, of jealousy, of envy.

Buddha says: YOU MAY GIVE IN THE SPIRIT OF LIGHT OR AS YOU PLEASE, BUT IF YOU CARE HOW ANOTHER MAN GIVES OR HOW HE WITHHOLDS, YOU TROUBLE YOUR QUIETNESS ENDLESSLY. Never think of the other in the world of spiritual growth -- just think of yourself. Be utterly selfish in that way. Don't compare, otherwise you will never be able to attain to stillness and silence; you will be continuously disturbed.

THESE ENVYING ROOTS! Buddha says,

DESTROY THEM
AND ENJOY A LASTING QUIETNESS.

If you can destroy jealousy, envy, competitiveness, you enter into a world of lasting quietness.

THERE IS NO FIRE LIKE PASSION,
THERE ARE NO CHAINS LIKE HATE.
ILLUSION IS A NET,
DESIRE A RUSHING RIVER.

Beware of lust, unconscious sexuality. When sex becomes conscious it has a totally different flavor. It becomes tantra, it is no longer sex. When sex becomes conscious it is love, it is no longer lust. Love brings freedom, and lust simply creates prisons for you.

THERE IS NO FIRE LIKE PASSION, THERE ARE NO CHAINS LIKE HATE. ILLUSION IS A NET, DESIRE A RUSHING RIVER. Beware of desire, because it is going to drown you. It has drowned so many many people, and it has drowned you many many times in the past. This time be alert. Don't allow desire to drown you and don't allow unnecessary wastage of energies. Because this is my observation: that the weaker you are spiritually, the more desires will be powerful in you. The stronger you are spiritually, the more energy you have spiritually, the less is the power of desire able to drag you, to drown you. And

illusions and illusions... that's all desires are. That's what your mind is. It is never satisfied; it only goes on creating newer and newer nets for you to be caught in. It goes on postponing the moment of your becoming free -- it goes on alluring you for the tomorrow.

Becky's greatest dream was to make love with Mick Jagger. After spending the night with a man, her best friend Jane would ask her about the experience, and the reply was always the same: "It was good, but it was not Mick Jagger."

Finally Becky's dream came true and she got a chance to sleep with Mick Jagger.

The next day her friend Jane was eager to hear the report, but when she asked Becky how it was, Becky replied, "It was good, but it was not Mick Jagger."

Nothing is ever going to satisfy you. Even Mick Jagger will not be Mick Jagger! It is your illusion that you project on Mick Jagger. The real Mick Jagger is just as ordinary as any Harry, Tom, Dick... or is it Tom, Dick, Harry? I always get confused between these three people!

HOW EASY IT IS TO SEE YOUR BROTHER'S FAULTS,
HOW HARD TO FACE YOUR OWN.
YOU WINNOW HIS IN THE WIND LIKE CHAFF,
BUT YOURS YOU HIDE,
LIKE A CHEAT COVERING UP AN UNLUCKY THROW.

DWELLING ON YOUR BROTHER'S FAULTS
MULTIPLIES YOUR OWN.
YOU ARE FAR FROM THE END OF YOUR JOURNEY.

Because the reason -- the basic reason -- of dwelling on your brother's faults is to make your own faults look smaller. You magnify others' faults so that you can say, "I am far better than them," so that you can feel, "There is nothing much to be changed in me. Look at people, how ugly they are!"

When everybody is so ugly, you start feeling beautiful. When everybody is so materialist, you start feeling spiritual. It is a trick, a strategy, to hide yourself from your own eyes. And remember, while you are hiding your faults, they are growing inside of you like cancer.

Just do the opposite. Don't bother about others' faults, that's not your business at all. Just look at your own faults, watch them, observe them -- because observing them you will be able to be free of them. In fact, the deeper the observation, the more is the possibility of those faults disappearing from you on their own accord, just as dewdrops disappear in the early morning sun.

THE WAY IS NOT IN THE SKY.
THE WAY IS IN THE HEART.

Don't look upwards! When you pray you look upwards, as if God is there. Buddha says: Look inwards, because God is there.

SEE HOW YOU LOVE
WHATEVER KEEPS YOU FROM YOUR JOURNEY.

A very important indication for the seeker: See how you love your own chains, see how you love your own faults. See how you protect and defend your own misery. SEE HOW YOU LOVE WHATEVER KEEPS YOU FROM YOUR JOURNEY.

Jealousy.... You say, "How can I live without jealousy?"

Just the other day, somebody had asked, "You teach us not to be jealous, but then without competition what will life be? Without competition there will be no progress!" Now he is trying to hide his competitiveness and his jealousy behind the great word 'progress'. And not only are YOU jealous, even

animals are. In fact, jealousy is a very animal desire.

The rutting season had begun and the veterinary surgeon was on the farm giving the cows artificial insemination. By the time he got to the last cow he had no sperm left so he began to pack away his equipment.

The cow slowly turned her head towards him and with big, mournful eyes, said, "Not even a kiss, Doctor?"

Watch yourself! SEE HOW YOU LOVE WHATEVER KEEPS YOU FROM YOUR JOURNEY.

BUT THE TATHAGATAS,
"THEY WHO HAVE GONE BEYOND,"
HAVE CONQUERED THE WORLD.
THEY ARE FREE.

The buddhas, the TATHAGATAS, those who have gone beyond the world -- listen to what they say. They say: Real progress is in being nonambitious. Real growth is in being without envy. The moment your jealousies disappear totally, you have arrived home.

THE WAY IS NOT IN THE SKY. THE WAY IS IN THE HEART. Look within. Watch how many jealousies, how many angers, how many lustful desires are boiling there. Just watch them!

And this is the greatest contribution of Buddha -- that he has said, and proved beyond doubt because it has worked for thousands of people -- that a deep observation of anything that is wrong in you is enough; you need not do anything else. Just be aware of it and it disappears. It disappears just as you bring light into a room and the darkness disappears.

ALL THINGS ARISE AND PASS AWAY.
BUT THE AWAKENED AWAKE FOREVER.

Become aware, awake. Then you will see that everything comes and goes, all things come and pass. Life is a flux. Your consciousness is the only thing that is immovable, that is eternal. To attain it is freedom. To attain it is the goal of life. If you miss it you have missed your life and you have missed a tremendously great gift, a great opportunity.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

Chapter #4
Chapter title: A real man is unpredictable

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The first question:

BELOVED MASTER,
WHEN THE MOMENT COMES THE LEAF LETS GO ITS TENDER HOLD AND GREETS ITS DYING WITH INNER GRACE. IS IT THEN THAT THE WAY IS OPEN FOR LIFE TO EMBRACE ITS OWN E'ER THE LEAF TOUCHES DOWN?

Yes, Amitabh, that's the secret of life and death both, the secret of the secrets: how to allow existence to pass through you totally unhindered, unobstructed, how to be in a state of absolute nonresistance. Buddha calls it TATHATA -- suchness.

The ego is resistance. Let-go means disappearance of the ego. When you are just a hollow bamboo, existence sings millions of songs through you. It transforms you into a beautiful flute. But you have to be a hollow bamboo, utterly empty, so there is nothing to obstruct the flow.

A total yes is sannyas, an unconditional yes: yes to all, to life and to death -- because death is not against life but is life's ultimate culmination, its highest peak. Yes to joy and yes to sadness too, because joy cannot exist without sadness. Joy is possible only if sadness creates the background. They are joined together so intrinsically that they are inseparable. And man's whole effort is to separate them. Man goes on trying to do the impossible -- he wants to live without death. Now that is utter stupidity! Life implies death; death is at the very core of life. The only way to deny death is to deny life too.

So the people who have tried to deny death have died; before death has come they are no longer there. They have not lived at all. In denying death they had to deny life too, because the more you live the more you become available to death. When life is at the peak, death is the closest. Avoid death and you will have to avoid the peaks of life. You will have to live in a lukewarm way, neither dead nor alive, which is far worse than death itself.

And so is the case with all the polar opposites: destroy one and the other is automatically destroyed. You cannot save the other; they are like two aspects of the same coin.

Seeing it, Amitabh, a great understanding arises. One relaxes. One says yes, to life, to death, to darkness, to light, to sadness, to joy, to all that is without any choice. That choiceless understanding is enlightenment, is buddhahood.

You say, "When that moment comes the leaf lets go its tender hold and greets its dying with inner grace...."

That's how YOU have to learn to die. The way of the leaf is the way of the sannyasin too. And your hold has to be tender; otherwise it will be difficult to let go. Your hold has to be almost not a hold at all. Your hold cannot be a clinging. Only those people cling who don't understand this polar game of existence, and their clinging destroys all. They have to die, but their death becomes graceless. They have to die, as everybody else, but their death becomes agony.

The word 'agony' comes from AGON -- agon means struggle. Agony means struggle. They die fighting. The whole fight is an exercise in futility: they are not going to win, but still they go on trying. Millions of people have tried and failed; still we are such fools, we go on repeating the same pattern. We still hope that "Maybe I am the exception, maybe I can manage somehow."

Nobody has been able to manage, not because they have not tried enough, not because they have not tried strongly, but because it is not possible in the very nature of things. They have done all that can be done, nothing has been left undone, but death is bound to happen -- in fact it has already happened in your very birth. To be born is one pole; the other pole is hidden in it.

One starts dying the moment one starts breathing. The first moment of birth is also the first moment of death. Yes, it takes seventy, eighty years to complete the process. Death does not come suddenly after eighty years; it grows, it grows every moment. It is growing now.... Life is one wing, death is another wing, and both wings are yours. And you are trying to fly with one wing? This is how you create misery for yourself, failure and frustration. Accept both.

Let your hold be tender, so tender that it can be dropped at any moment and there will be no struggle in dropping it, not even a moment's delay -- because even a moment's delay is enough to miss the point, to miss the grace of it.

My work here consists of teaching you how to live and how to die, how to be joyous and how to be sad, how to enjoy your youth and how to enjoy your old age, how to enjoy your health and how to enjoy your illness. If I teach you only how to enjoy your health, your joy, your life, and the other part is neglected, then I am teaching you something which is going to create a division in you, a split in you.

I teach you the totality of existence. Don't possess, don't hold anything, don't cling. Let things come and pass. Allow things to pass through you, and you remain always vulnerable, available. And then there is great beauty, great grace, great ecstasy. Your sadness will also bring a depth to you, as much as your joy. Your death will bring great gifts to you, as many as life itself. Then a man knows that this whole existence is his: nights and days, summers and winters, all are yours.

In remaining vulnerable, open, relaxed, you become a master. That's a strange phenomenon, very paradoxical: in remaining surrendered to existence you become victorious. And these moments will be coming to you again and again. My whole effort is to bring more and more of such moments, such penetrating moments, for you. Don't behave stupidly, don't go on repeating old strategies, old patterns of your mind. Learn new ways of being.

And the greatest thing to learn is not to hold onto anything: to your love, to your joy, to your body, to your health. Enjoy everything -- your health, your body, your love, your woman, your man -- but don't cling. Keep your hands open -- don't become a fist. If you become a fist you become closed -- closed to the winds and the rains and the sun and the moon, closed to God himself. And that is the ugliest way to live; it is creating a grave around yourself. Then your existence is windowless. You go on suffocating inside and you are suffocating because you think you are creating safety and security for yourself.

I have heard an ancient Sufi parable:

A king was very much afraid of death, as everyone is -- and the more you have, the more, of course, you are afraid. A poor man is not as much afraid of death. What has he got to lose? What has life given to him? He remains unconcerned.

That's why in poor countries you will see again and again a great indifference about death, poverty, starvation. The reason is, people have lived in such poverty for so long that now they are not so worried about death. Death comes to them as a relief -- relief from all the miseries and anxieties, relief from starvation, suffering, poverty.

People coming from richer countries think, "Why are they so indifferent to death?" The reason is simple: there is nothing to cling to. Their life has not given anything to them. Their life is so poor that death can't take anything away from them; it can't make them poorer than they already are. But the more you have, the more you become afraid of death. The richer the society, the more fear of death.

In poor societies the taboo is sex, and in richer societies the taboo is death. That is an indication whether the society is rich or poor -- you can just look at what their taboo is. If they are very much against sex that means they are poor; if they are very much against death, even afraid to mention it, that simply means they are rich. Hence it is a very difficult encounter between poor countries and richer countries -- their taboos clash.

This is happening every day here, because my people have come from all over the world and the poor Indian society has the taboo against sex. Sex is their problem, sex is their fear. Birth is their fear, not death. They think of how to stop birth, they ponder over birth control methods. In richer countries the scientists go on searching how to postpone death. In poor countries the problem is how to postpone birth.

So the king was very much afraid, naturally. He had so much and death would take everything away; and he had wasted his whole life in accumulating. How to protect himself? And in accumulating so much wealth he had created many enemies and they were always in search of an opportunity to cut off his head, to shoot him.

He took advice from old, wise people of his country. They told him to make a castle with only one door -- no windows, no other doors, just a single door to enter into and to come out of. He would be safe. And on the door he could place a one-thousand-strong security force so it would be impossible for anybody to enter.

The idea was appealing. He made a big castle with no windows, no doors, except the one door which was guarded by one thousand warriors.

The neighboring king, his friend, was also afraid of death. He heard about this castle and he came to see. He was very much impressed. He said, "I will immediately start working, I will immediately create a castle for myself -- this is so safe and so secure!"

When his friend was departing -- the king had come out of the castle to say goodbye to him -- he again appreciated the castle. While he was appreciating the castle, a beggar sitting by the side of the road started laughing loudly. Both the kings were shocked and they asked him, "Why are you laughing? Have you gone mad? And don't you know how to behave in the presence of kings?"

The beggar said, "I could not control myself. Excuse me! But I used to be a king myself, and let me tell

you the truth of why I am laughing. I have been watching, because I beg here on this road. I have been watching... the castle is being built, but I am puzzled: I say to you, there is only one mistake, one error, which is going to prove fatal."

The king said, "What is that mistake? You tell us, we will correct it." The king was ready to listen, and not only to listen but to correct it.

The beggar said, "You do one thing: you go inside and tell your people to close the door also, forever, because this door is going to prove dangerous. Death will enter from here! These one thousand warriors will not be able to prevent death, they will not even be able to see it. So close the door completely. Instead make a wall, and you be inside the castle and you will be safe forever! Nobody can kill you, not even death can enter in."

But the king said, "That means I will be already dead! If I cannot come out, what is the point of living?"

And the beggar said, "That's why I am laughing. You are ninety-nine point nine percent dead! Only one door is left, so only that much you are alive."

The more safe you are, the more dead you are. And this is not a beautiful death, the graceful death of the leaf, of the rose petal falling towards the ground, moving back to the source. It is an ugly death, man's invention. A natural death is beautiful; man has made it ugly. Man has made EVERYTHING ugly; whatsoever man touches becomes ugly. If he touches gold it turns into dust.

Amitabh, let this understanding penetrate as deeply as possible. Let this become your very core, your insight. Yes, it is so. Don't possess, don't hold tight. Remain relaxed, remain nonpossessive. If something is available, enjoy it; when it disappears, let it disappear with gratitude -- gratitude for all that it has done for you, with no grudge, with no complaint. And you will know the greatest joys of life and death, light and darkness, of being and nonbeing both.

The second question:

BELOVED MASTER,
IN EXISTENCE WHENEVER AN ENLIGHTENED PERSON APPEARS, BOTH THE BAD AND THE GOOD FORCES START FUNCTIONING. AS HISTORY TESTIFIES, OFTEN THE BAD FORCES WIN. A JESUS IS CRUCIFIED, A SOCRATES IS POISONED, A MANSOOR IS CHOPPED, BUDDHA, MAHAVIRA ARE STONED. AS SUCH, A LARGE PART OF HUMANITY REMAINS IN UTTER DARKNESS. BELOVED MASTER, WILL THIS STATE OF AFFAIRS REMAIN AS IN THE PAST? WILL THE SAME PHENOMENON CONTINUE AFTER YOU LEAVE? PLEASE THROW SOME LIGHT.

Dharma Bhikkhu, the first thing to understand is: don't divide existence into good and bad, into God and Devil, into forces of good and forces of evil. That division is a wrong way to look at reality. Existence is one. In existence Jesus and Judas are not separate, but players in the same drama. Can you think of Jesus without Judas? You think Christianity was founded by Jesus alone? Then you are utterly wrong -- fifty percent by Jesus, fifty percent by Judas. And in fact, Judas has played a more important role than Jesus himself.

Hence I don't call Christianity "Christianity"; I call it "Crossianity," because the cross has become the symbol. And who is responsible for the cross? Judas is responsible for the cross. Without Judas, the story of Jesus will lose all its glory. Judas gives the contrast; he is the blackboard on which Jesus becomes a silver line. He is the black cloud, and Jesus shines forth as a lightning energy -- but without the black cloud you will not be able to see the lightning either.

Do you see stars during the day? They are there, but you can't see them. To see them you will need the dark night -- the darker the night, the more shining are the stars. The night is more starry because more and more stars appear as the darkness deepens. Will you say that darkness is against the stars? It enhances them, it nourishes them.

So the first thing to remember, Dharma Bhikkhu, is that existence is not divided into two camps. It is one game, it is one play; we are all players in it, and the enemy is as much needed as the friend.

It is not accidental that before Jesus was caught he kissed Judas and washed his feet. Christians think this is just saintliness, holiness. My observation is: it is understanding; it has nothing to do with saintliness or holiness. A tremendous understanding!

Jesus is saying, "Although Judas is going to betray me, he has to fulfill his role and I have to fulfill mine

-- and we are part of the same drama." This is the Eastern insight: that the forces of light and the forces of darkness are not really separate, they only appear so.

If Socrates was not poisoned you would have forgotten him long ago. And he was going to die anyway, so the people who poisoned him helped his work, they really served his cause. They made his name immortal.

There have been many Sufi mystics of the same status as al-Hillaj Mansoor, but how many names do you remember? Do you remember even the name of the master of Mansoor? All names have been forgotten. Mansoor has become an eternal light, for the simple reason that he was killed, brutally killed -- yes, chopped into parts. Jesus' death compared to Mansoor's looks very human, compassionate. Mansoor was killed part by part. First his legs were cut off, then his hands, then his eyes were taken out, then his tongue was cut out, then his head was cut off -- in parts, in pieces.

But Mansoor became the most precious name in the whole Sufi tradition; and the tradition is rich: Bahauddin, Jalaluddin, Hassan, Rabiya, Mansoor's own master, Junnaid, and thousands of others who have become enlightened.

These two traditions in the world have created the most enlightened people: one is Zen, born out of Buddha's insight, and another is Sufism, born out of Mohammed's insight. These two traditions have created the greatest light in the world. But you cannot find a single name in Zen compared to Mansoor, for the simple reason that no Zen master was chopped up, killed, crucified.

If Jesus has conquered almost the whole world -- because almost half of humanity is under his impact -- what is the reason? Is Mahavira in any way lagging behind in his enlightenment? Is Kanad not capable of transforming the whole world? They are as capable as Jesus, but they don't have their Judas -- the cross is missing. They died in their beds, they died in an ordinary way. As far as their inner being is concerned they died in an extraordinary way, but who is going to see and understand it? Jesus' death becomes such an historical phenomenon, so significant, that history is divided at that point: before Jesus and after Jesus. Jesus becomes the line of division. Nobody else has been so significant. Why?

And you say, Dharma Bhikkhu, "Often the bad forces win."

No, never. In the first place, the good and the bad are not enemies -- playing a game of hide-and-seek. And in the second place, the good always wins because the good is bigger than the bad. Jesus is far bigger than Judas, and Socrates is far bigger than the people who poisoned him, and Mansoor is far bigger than the people who killed him.

Good is infinite; bad is just a part in it, a small part -- intrinsic, necessary, inevitable, but a small part. It serves good.

No, by Jesus' crucifixion the forces of evil have not won -- they can't win, it is impossible. God is always victorious. His ways are strange: sometimes he conquers you in such a strange way that you can't see the point immediately. He conquers through Jesus by crucifying Jesus -- a strange method, a mysterious way, but such are the ways of God.

And thirdly, it is always going to remain the same; about that, there is going to be no change. And I don't think that there is any need for any change either; it is perfectly right. It is far more beautiful to die on the cross than to die in Sassoon Hospital!* Just the idea of dying in Sassoon Hospital is frightening. I am not afraid of death, but I am afraid of Sassoon Hospital!

The third question:

BELOVED MASTER,
I AM A STRONG MAN, BUT I CANNOT FIND A WOMAN WHO TRULY LOVES ME. WHAT IS MISSING IN ME? I HAVE COME HERE TO FIND A SOULMATE. CAN YOU HELP ME?

Sudhiro, maybe... but before I can help you to find a soulmate I will have to create a soul in you, which is far more difficult! You may be physically strong; that does not mean that you have a soul.

Soul is only a seed; you don't have actual souls within you, just possibilities. And without a soul, people start searching for a soulmate! Only a SOUL can attract another soul. If you have a soul, then some soul is bound to be attracted towards you; you will find the soulmate.

But one never thinks that way. And the idea that you are a strong man may become an obstruction, because a strong man ordinarily is one who is more animalistic. That's our idea of strength: a man who

looks more like an animal.

Whenever I see the pictures of Mr. Universe I am simply puzzled -- I can't see any beauty, they look utterly ugly; all muscles and nothing else! They look more like animals than men.

And this is not health either, because they all die early and they all die with dangerous diseases, for the simple reason that they force their bodies in a certain mold. They don't love their bodies; their bodies are tense. By the time these Mr. Universes are forty they are on the verge of dying and they succumb to great illnesses, incurable, because they themselves have created those illnesses. They have been forcing their bodies, manipulating their bodies. They have succeeded, but at a great cost.

Strength, in the ordinary mind, means aggressiveness. And a woman needs a little more tenderness, not aggressiveness. And who knows, Sudhiro? You may just be carrying this idea that you are a strong man and you may not even be that. It may be just an ego idea, a fantasy.

Moe and Sophie had been married for twelve years. One night in bed Moe said, "Lift up your nightgown."
Sophie did not answer.

Moe tried once again. "Hey, be a good girl. Lift up your nightgown."
Sophie still did not reply.

Moe stormed out of the room, slamming the door. Sophie got up and locked it. For half an hour Moe walked the living room. Then he strode back to the bedroom, pushed on the door, and found it was locked.
"Open the door," he pleaded. "I am sorry I got sore. Open the door!"
Sophie did not answer.
"If you don't open the door I will break it down!"
"Look at my athlete!" shouted Sophie. "A nightgown he can't lift up, but a door he will break down!"

So I don't know how strong you are. Maybe you are able to break doors -- that won't help. You will have to learn the other art! And I don't know, Sudhiro, how old you are -- because you must have been searching long; otherwise you would not have reached here. And if you have been failing for your whole life you must have become crystallized into certain patterns. You may be aggressive, you may be a pretender, you may be less interested in love and more in conquering a woman.

There are many people who go on doing that: they go on counting how many women they have conquered. There are women also -- now only in the West but soon they will be in the East too -- who go on counting, as if love is a question of quantity!

A man was making love to a woman and he asked her, "Am I the first man to make love to you?"

And a long silence followed. The man asked, "Have you heard me or not?"
She said, "I have heard, but I am counting."

There are people who keep count: how many women they have conquered, how many men they have conquered. If you are interested in conquest you are not interested in love. And when slowly slowly, life starts slipping out of your hands, when death starts knocking on your doors, you become frightened. Suddenly you become alert that you have missed something beautiful.

Love is one of the greatest experiences in life -- and many miss it. They may reproduce children, they may have married many times, but love is a totally different phenomenon. It needs a great sensitivity, it needs a soul. And when time passes and energies starts waning and death comes closer, you are in a panic.

That's exactly my feeling reading your question, Sudhiro -- that you are in a panic.

Two little old ladies were chatting over the backyard fence. The first one boasted, "I went out with old man Cain last night and I had to slap him twice."
"To stop him?" asked her friend.
"No," she giggled, "to start him!"

But it is good that you have come here. If you cannot start, we can slap you! Something is always possible. One thing that you need is: rather than searching for a soulmate, become a soul, become more conscious.

When love is unconscious it is only lust and nothing else -- a beautiful name for an ugly thing. When

love is conscious, only then it is love. But how many people are conscious? When love is meditative, only then it is love.

And a meditative love will attract a meditative love energy. You get only what you deserve, remember, neither less nor more. You always get exactly that which you deserve. Existence is very just and very fair. So if you are not getting a soulmate, it is not going to help to frantically search for one. Rather look in. You are missing something in you -- you are missing love qualities. You are not tender, you are not sensitive, you are not conscious. And you don't know how to give without asking anything in return. Your love is a demand, there is a condition to it. It is a kind of exploitation. You want to use the other's body, and no woman is ever happy if she is used -- she hates it.

Millions of women hate their husbands for the simple reason that they feel used, as if they are just machines for your sexual lust to be relieved so that you can have a good night's sleep. No woman can ever respect you if she feels she is being used. Each being is an end unto himself. Never use a woman, never use a man, never use anybody. Nobody is a means for your purposes. Respect -- love is a sharing, it is not using the other, it is not trying to snatch something from the other. On the contrary, it is giving wholeheartedly for no reason at all, just for the sheer joy of giving.

And then suddenly you will find one day you have found someone with whom your energies are in harmony, in accord. And it is a beautiful experience even to find a single person with whom you are in accord. And here you can find many persons with whom you are in accord.

You can't imagine my ecstasy, because I am in accord with all of my sannyasins, in deep accord, a tremendous harmony. Then love reaches its highest peak. It is no more sexual, it is pure prayer. And when love is prayer, you have found the soulmate.

But if your love is lust you can't find a soulmate, you can only find some woman's body. And the body is not going to help fulfill your longing. You need attunement with the soul, with the inner being, with the interiority of the woman or of the man. At least with one person if it happens, great joy arises. And then when you know the art, it can happen with many more people. And that's what friendship is.

My effort here is to create a commune where thousands of souls are in such deep friendship, in such love, as if they are all soulmates. We can release such great light into the world through that energy field! We can start such a revolution in the world, we can ignite such fire, that it will go on burning in the future, down the centuries, helping people to be transformed, to be reborn.

The fourth question:

> BELOVED MASTER,
> I HAVE COME ACROSS A STATEMENT BY R.D. LAING THAT MADNESS IS NOT BREAKDOWN, IT IS BREAKTHROUGH. OUR MEDITATION CAMPS, WHENEVER THEY ARE CONDUCTED, ARE SEEN AS A BREAKDOWN, EVEN BY PSYCHIATRISTS. IS IT JUSTIFIED AND ETHICAL FOR PATIENTS OF DEPRESSION TO BE GIVEN DYNAMIC MEDITATION? PLEASE ADVISE. I AM MERELY A SURGEON.

Krishna Teertha Bharti, R.D. Laing is bringing a radical change into the world of therapy. He is not an ordinary psychiatrist, he is a revolutionary psychiatrist. He understands me and what I am doing here. He goes on sending his books to me. He reads what is happening here, what I am saying, what I am teaching. He has been meeting with sannyasins in London -- he is immensely interested. But he is a revolutionary and his insight is great, and I agree with him in toto. He is right: madness is not a breakdown, it is a breakthrough.

But one thing I would like to say: all madnesses are not breakthroughs. But every madness can be transformed into a breakthrough -- and that should be the work of the therapist. Even if the madness is a breakdown, the function of the therapist is to help the breakdown to be transformed into a breakthrough. Otherwise, what is your purpose? What are you doing?

Up to now, the function of the therapist has been to normalize the person, to bring him back to his old self. And what was his old self in the first place? It is his old self that has brought this state of madness. If you bring him back to the old self you are simply postponing the same thing happening again. Sooner or later he will again become mad. Maybe you are helping him for temporary relief. Unless his breakdown becomes a breakthrough you have not been a real help to him.

My methods of meditation are methods for future psychotherapy. The orthodox, the ordinary psychiatrists will be against my methods, because they cling to the old idea. They are afraid of the

breakdown -- I am not afraid of the breakdown. Breakdown simply means the change has started. Breakdown simply means all the old strategies, all the old securities, have failed. Breakdown simply means that your old personality is of no use anymore. You need a new being, a new birth.

When the child is born out of the womb he must be thinking -- if he can think -- that this is a breakdown, because his whole world is disappearing. The womb, its coziness, its warmth, its safety, security -- no worry, no responsibility -- all that is disappearing. And the child has to pass such a narrow passage, he must be feeling that he is dying. And then he has to learn a new way of life from ABC. It takes twenty-five years for us to educate him to function rightly in the society.

But our society is abnormal, our society is neurotic. It has been dominated by neurotic politicians, neurotic priests, for centuries. So we convert each child into a neurotic -- Hindu neurotics, Mohammedan neurotics, Christian neurotics. We change every child into a fanatic, and the more fanatic he is the more we praise him. The more he says, "Hinduism is the only religion, the only right religion, the only true religion," Hindus will praise him.

That's how Ayatollah Khomeini is being praised by foolish people in Iran. He is a lunatic -- he needs a breakdown! -- but he is being praised as a great leader, a revolutionary leader. Down the centuries, fanatics have been praised.

If somebody says, "India is the greatest country in the world, the most religious, the most sacred land," people will praise him. They will say, "Look how devoted he is to the country." He is simply mad -- he needs therapy!

Because we have praised these kinds of neurotic attitudes, approaches, and we have condemned others... if somebody does not praise Mohammedanism, Hinduism, Christianity, we think he is a traitor. If somebody is not a great nationalist we think he is a traitor. We have condemned the sane people and we have praised the insane. Naturally, the crowd has remained insane.

The whole world needs a breakdown! But just a breakdown is not going to help. Before the world goes through that breakdown -- and the day is coming closer every day -- methods and devices have to be invented, innovated, which can transform the breakdown into a breakthrough.

That's what my meditation techniques are: a preparation for the future, a preparation, an absolutely necessary preparation, for something which is going to happen. Humanity IS on the verge of a breakdown -- we have come to the very end of the tether. Now there is no more, we cannot go on any longer in this way. The old patterns have been outlived; they are all outdated.

Your psychiatrists and your psychoanalysts will be against me, because they serve the past and I have no love for the past, not at all. I love the present, and through the present I prepare for the future. The past is so ugly, it is not even worth looking at. In a better future we will stop teaching people about past history, about Alexanders, Genghis Khans, Nadirshahs, Tamerlanes, because even to mention them to the children is wrong. Even to give them an idea that such people have existed, that man can fall into such degradation, is poisoning their minds.

But your psychoanalysts, psychiatrists, are in the service of the past; hence they will be against my methods. Their whole effort is somehow to patch up people. If some hole appears they simply patch it up, if some wound appears they cover it up. They keep you functioning efficiently as a clerk in an office, as a deputy collector, as a police inspector, as a stationmaster, etcetera. They are not interested in your humanity. Their interest is only that you should remain a functioning member of society, mechanically useful, that's all.

My purpose is totally different: I want you to be a human being. I want you not only to be a human being but to rise towards being divine.

You ask me, Krishna Teertha Bharti.... He is a surgeon, a doctor; naturally this question has arisen in his mind. You ask me, "Is it justified and ethical for patients of depression to be given Dynamic Meditation?"

What else can be more justified and more ethical -- because to be a sufferer of depression simply means he has repressed too much. Depression is nothing but repression. He is depressed so much because he has not been allowed to express himself. Dynamic Meditation is expression. In expressing himself, in catharting all that has been repressed in his unconscious, he will be unburdened, he will become saner, healthier.

Two robbers broke into a bank in a small town.
"Alright," said the bigger man. "Line up! We are gonna rob all the men and rape all the women!"
"Wait a second!" snapped his partner. "Let us just grab the dough and beat it!"
"Shut up and mind your own business," said the spinster from behind the counter. "The big fella knows

what he is doing!"

We have made everybody repressed, pushing down all kinds of things. They are boiling within.

Before she left a friend's house Aunt Emma was warned that a sex maniac was loose in the neighborhood. That evening when she returned to her apartment, she cautiously looked under her bed, in her closet and behind the draperies.

Then Emma switched on the light. "Well, he is not here!" she sighed. "Damn it!"

Everybody who has been brought up in our societies needs some methods to vomit anger, sex, greed, jealousies, envies. You are sitting on a volcano... and the volcano can erupt at any moment! If catharsis is allowed -- and that's what Dynamic Meditation is all about -- the volcano will disappear. You will become saner.

I am not saying you will become more normal, but I am saying you will become more sane. Now, the two may not coincide; in fact they cannot -- because by the normal we really don't mean the normal but we mean the average. It is a wrong use of the word. 'Normal' should mean one who lives according to the norm, one who lives according to the natural, spontaneous -- he is normal. But people are not allowed to live naturally and spontaneously. They are forced to live an average life as others are living -- and the average is thought to be normal.

That's why I say I make people saner. They will be normal REALLY, but they may not coincide with your idea of the normal. They will not be average, certainly -- they will be higher than the average. They will have more insight into life, more joy in their lives, more freedom in their lives, more rebellion too -- more freedom and more rebellion. And the society and church are against freedom. They don't want you to be free, they want you to be slaves. Their whole vested interest is in your being always a slave.

Hence they are all against me. I can understand, I am not at all surprised by their anger against me. Their anger is natural, because whatsoever I am doing here is going to sabotage their whole structure, and sometimes just a hole in the boat is enough to sink it. And my effort is to make as many holes as possible!

The last question:

BELOVED MASTER,
IS MAN PREDICTABLE?

Tosho, man is not predictable -- if he is a man. But very few men are really men -- they are machines. Machines are predictable. Man has freedom. You cannot predict Buddha, but you can predict the so-called ordinary people. They are predictable -- they go on doing the same thing again and again. You know what they have been doing up to now and according to that you can predict what they are going to do tomorrow.

Small children are not predictable because they are not yet converted into machines.

Preparing to give a small boy an aptitude test, a psychiatrist told his nurse to put a pitchfork, a wrench and a hammer on the table.

"If he grabs the pitchfork he will be a farmer. If he grabs the wrench he will be a mechanic. And if he grabs the hammer he will be a carpenter," the doctor explained.

The boy fooled everyone -- he grabbed the nurse.

Man has become so mechanical that even animals sometimes behave in a more unpredictable way than man.

Experimental psychologists like to tell a story about a professor who investigated the ability of chimpanzees to solve problems. A banana was suspended from the center of the ceiling, at a height that the chimp could not reach by jumping. The room was bare of all objects except several packing crates placed around the room at random. The test was to see whether a lady chimp would think of first stacking the crates in the center of the room and then of climbing on top of the crates to get the banana.

The chimp sat quietly in a corner, watching the psychologist arrange the crates. She waited patiently

until the professor crossed the middle of the room. When he was directly below the fruit, the chimp suddenly jumped on his shoulder, then leaped into the air and grabbed the banana.

Tosho, man -- a real man -- is not predictable, because he lives moment to moment. He does not live out of the past and he does not live out of any ideology for the future. He simply lives THIS moment. He responds to the situation, he is responsible; hence he is not predictable.

My sannyasins have to become unpredictable. The more unpredictable you are, the more you are human. Enough for today.

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Chapter #5
Chapter title: Truth is that which is

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IF YOU DETERMINE YOUR COURSE
WITH FORCE OR SPEED,
YOU MISS THE WAY OF THE LAW.

QUIETLY CONSIDER
WHAT IS RIGHT AND WHAT IS WRONG.
RECEIVING ALL OPINIONS EQUALLY,
WITHOUT HASTE, WISELY,
OBSERVE THE LAW.

WHO IS WISE,
THE ELOQUENT OR THE QUIET MAN?
BE QUIET,
AND LOVING AND FEARLESS.

FOR THE MIND TALKS,
BUT THE BODY KNOWS.

GRAY HAIRS DO NOT MAKE A MASTER.
A MAN MAY GROW OLD IN VAIN.

THE TRUE MASTER LIVES IN TRUTH,
IN GOODNESS AND RESTRAINT,
NONVIOLENCE, MODERATION AND PURITY.

FINE WORDS OR FINE FEATURES
CANNOT MAKE A MASTER
OUT OF A JEALOUS AND GREEDY MAN.

ONLY WHEN ENVY AND SELFISHNESS
ARE ROOTED OUT OF HIM
MAY HE GROW IN BEAUTY.

A MAN MAY SHAVE HIS HEAD
BUT IF HE STILL LIES AND NEGLECTS HIS WORK,
IF HE CLINGS TO DESIRE AND ATTACHMENT,
HOW CAN HE FOLLOW THE WAY?

THE TRUE SEEKER
SUBDUES ALL WAYWARDNESS.
HE HAS SUBMITTED HIS NATURE TO QUIETNESS.

HE IS A TRUE SEEKER
NOT BECAUSE HE BEGS
BUT BECAUSE HE FOLLOWS THE LAWFUL WAY,
HOLDING BACK NOTHING, HOLDING TO NOTHING,
BEYOND GOOD AND BEYOND EVIL,
BEYOND THE BODY AND BEYOND THE MIND.

The way of Gautama the Buddha is the way of let-go; it cannot be determined by willpower. Willpower is only a beautiful name for ego power. The existence of the will is nothing but a by-product of the ego. The ego itself is a shadow, hence willpower is a shadow of a shadow. The very idea of having a will of one's own is against existence. It creates a rift between you and the whole. The whole has will -- how can the part have a will of its own? The part can win, not against the whole but with the whole. The part can win, not by winning but by surrendering.

The path of Buddha is of total surrender: total surrender to the dhamma, to tao, to the universal law, to God. These are different names for the same phenomenon. We are living in a cosmos, not in a chaos. Everything is as perfect as it can be; nothing can be improved upon. The very idea of trying to improve upon things is sheer stupidity. Those who have known, they have known the absolute perfection of existence.

Then what is left? To dissolve in the whole and celebrate! This cannot be done as a determination on your part, because if YOU determine, then you remain there behind your determination hiding in disguise. If YOU determine, how can you dissolve? YOU cannot surrender -- if you surrender, it is not surrender.

Then what is surrender? How is it going to happen at all? Surrender is the understanding that the ego is false. In that very understanding, the ego evaporates -- is not found anymore -- and the surrender has happened. Not that it has been done by you; it happens without your doing. Only then is it true, authentic; it has immense beauty and tremendous power, because then you become a vehicle of the whole. You are no longer a part, you simply represent the whole.

You are the wave in the ocean -- and the wave in the ocean is the ocean itself! If the ocean contains the wave, the wave contains the ocean in a similar way. They are inseparable, they are one. The wave is the manifestation of the unmanifest, a finite expression of the infinite. So are you just a wave. The moment you start thinking yourself separate, the wave has gone insane.

The first sutra:

IF YOU DETERMINE YOUR COURSE
WITH FORCE OR SPEED,
YOU MISS THE WAY OF THE LAW.

The ego is always aggressive; it can exist only through aggression. It creates such fuss, such dust, such smoke, that you can't see. It makes you blind. It whirls you round and round, it makes you dizzy. That's why the ego is always hankering for more and more power, more and more force. It wants to do things with absolute force.

The ego is a fascist, it is totalitarian, it is dictatorial. It does not want any rebellion against itself. It immediately destroys any possibility of you becoming free of it. Just the seed of a rebellion... and it starts destroying it. It is constantly watching. It is constantly trying to keep you so occupied that you never become aware of the great slavery you are living in. And the ego is very cunning: it convinces you that "I am you."

So whenever the idea of dropping the ego arises you start feeling as if you are losing your identity. The ego is not your identity. It is because of the ego that you are not able to know who you really are. The ego is the barrier. It keeps you running and it keeps you at such a speed, in such a hurry, that you don't have any time to think things over, to ponder, to meditate, to see what you are doing, why you are doing it.

It does not give you any time to see. It keeps you crazy, engaged, constantly engaged in one desire or other. Before one desire is spent it creates ten more. It keeps new desires ready so there is never a gap, never an interval left between two desires -- because in that gap you will be able to see and recognize the stupidity of your life, the utter madness of your life. And once you have seen it you cannot remain part of it anymore. You will jump out of it! You have seen that the house is on fire.

Buddha says: IF YOU DETERMINE YOUR COURSE WITH FORCE OR SPEED, YOU MISS THE WAY OF THE LAW. You miss the whole point of existence, because existence is available in all its beauty and benediction only to those who are living in a relaxed way -- not with force, not with any speed; who are not rushing, running, who are not ambitious, who are not at all engaged in some not-yet future. It is available to those who are at rest, at home with the present moment, so relaxed as if there is no other time. This moment is all.... In that relaxed state, tao opens its doors.

Buddha's name for tao is dhamma. In English there is no real synonym for tao or dhamma, hence it has been translated as 'the law'. It is a poor word. 'The law' does not really indicate the meaning of Buddha's word 'dhamma'. Dhamma means the nature of existence. Dhamma means the harmony of existence. Dhamma means that which holds the existence together. Dhamma means the universal interconnectedness. It is a multidimensional word, tremendously pregnant. To call it "the law" is to reduce it to a one-dimensional word.

And why do we miss the point of existence, the very point which can make us blissful, which can make us free from all misery? We miss because we are in such a hurry. Strange! Ordinarily we think the man who is moving with speed will reach sooner, and the man who works with great force is going to achieve. Yes, that's how it happens in the world; but in the deepest realm of existence just the reverse is the case.

If you go with speed you will miss; if you are in too much of a hurry you will not be able to see. Your eyes will remain clouded, you will remain tense. You will not be able to see that which is, because your mind is so full of desire, of ambition, of achievement, you can't see that which is. You are always hankering for that which should be.

Ordinarily, the "ought" has become more important than the "is," the "should be" has become more important than "that which is." And God is that which is, truth is that which is.
Hence, Buddha says: Relax, let go, rest.

QUIETLY CONSIDER
WHAT IS RIGHT AND WHAT IS WRONG.
RECEIVING ALL OPINIONS EQUALLY,
WITHOUT HASTE, WISELY,
OBSERVE THE LAW.

Much is missed in the translation: QUIETLY CONSIDER.... Buddha's word is not 'consider' -- he says meditate, quietly meditate. But in English, to meditate means to consider, to think concentratedly. To

meditate means to meditate UPON something. There is an object, you have to contemplate about it. Meditation in English has the connotation of concentrated thinking on a certain object.

But the Buddhist meaning of meditation -- DHYANA -- is totally different. It has nothing to do with any object in particular; it has something to do, certainly, with you, but not with the object. It has something to do with the consciousness, not with the content. It is a totally different orientation. The content is outside, the object is outside, and consciousness is inside. The English word 'meditation' is extrovert; the Buddhist word 'meditation' is introvert.

When Buddha says meditate he means don't think -- it is just the opposite of the English meaning. He says: drop all thinking and see. That is the only way to know things as they are... because if you are thinking, you are bringing your prejudices in. If you are thinking, you are bringing your past conclusions in. If you are thinking, your mind is functioning -- and mind is past, and the past never allows you to see the present. Thinking has to stop for meditation to be. Thinking has to evaporate totally. In that state of no-thought you can see.

But to the Western mind, the state of no-thought seems as if you will fall asleep. What will you do if there is no thought? The Western mind is constantly DOING something. It can keep itself awake only if it is occupied, doing something. It is a doer. And that is the difference between the Eastern and the Western approach.

The East has stumbled upon a totally different kind of experience -- the experience of no-thought and yet being fully awake. This was the greatest revelation, one of the most important contributions to the world. The West knows thinking and sleep. You are doing something either with the body or with the mind; if you have nothing to do with the body or the mind you go to sleep, then sleep takes over.

Rest, in the West, becomes sleep; rest, in the East, is a state of wakefulness without thought. It is neither sleep nor thinking; it is a totally different thing from both. Thoughts have disappeared....

The Western psychologists say: If there is no thought, how can there be consciousness? Western psychology insists that consciousness is always consciousness OF something; it can't exist by itself. Logically it is appealing, convincing, but existentially it is absurd.

Consciousness can exist without any thought -- I say it by my own experience. It is not a question of my conclusion through a thought process, it is my experience. It is the experience of all the buddhas of the past: consciousness CAN exist without thought. That is the only possibility of liberation; otherwise there will be no possibility -- either you are occupied with thoughts or you fall asleep and become occupied with dreams.

And you go on moving in this vicious circle: dreams, thoughts, dreams, thoughts.... Dreams are pictorial thoughts, thoughts are verbal pictures; they are not much different. Dreams are a little primitive, thoughts are a little more sophisticated, but they do the same thing. They keep you focused on the outside, they never allow you to experience your own subjectivity.

That subjectivity is your truth. And the only way to know it is to be in total rest -- as one is in sleep -- and yet be totally aware, alert, and without any thoughts. This is samadhi, this is the ultimate state of dhyana -- meditation. This is what Buddha means when he says: QUIETLY CONSIDER WHAT IS RIGHT AND WHAT IS WRONG.

Now, if you consider what is right, what is wrong, you miss. You are bound to start thinking, "What is right and what is wrong?" And what will you think about? You will start chewing over many thoughts that have been provided to you by the society. The society has taught you, "This is right and that is wrong," and you will start chewing them again. Maybe you will make some new combinations, you will color and paint and decorate them, but basically, essentially, they will be impositions from others. It is not your own experience. Hence Buddha can't mean thinking.

He says: meditate quietly. Be silent and see. And in that seeing you will know -- without any logical process you will simply know: This is this. This is good and this is bad. Not that you have to decide it according to the Bible or the Koran or the Gita. If you have eyes you know where the wall is and where the door is. Do you have to think about it? Each time you go out of your room do you have to think again and again where the door is and where the wall is? You simply go out of the door without thinking at all, because you can see! But if you are blind, each time you will have to think again, "Where is the door?" You will have to grope for the door.

Thinking is a blind state, it is a groping in darkness. Meditation is a state of having eyes, you are capable of seeing. You simply see what is right and what is wrong. And when you see what is right and what is wrong you can't do the wrong, you can't go against the right.

A meditator naturally follows that which is good -- not that he decides to follow it -- and naturally

avoids that which is bad. Not that he decides to avoid it; a meditator never takes any vows -- there is no need. A man with eyes never takes the vow that "I will always enter from the door, go out from the door. I promise you, God, that I will never try to enter from the wall. Believe me, I am a man of my word, I will keep it, although I know there will be many temptations." If somebody is saying that, you will laugh. "What nonsense he is talking! What temptations?" Have you ever been tempted by the wall to get in and out through it? No such temptation is there.

When one can see clearly, good results. It is so natural, it is so spontaneous, you can't say that you have decided it. You can't say that you have used your will. You can't even say that this is your act. All that you can say is that this is how things are happening, not that you are doing them, you are only allowing them to happen. Then life has such a relaxed joy, because no tension follows it, no strain. The achieving mind is no longer there, hence there is never any frustration.

QUIETLY CONSIDER WHAT IS RIGHT AND WHAT IS WRONG. But in the English translation it becomes just the opposite. If you simply cling to the English words it means think, ponder, consider, what is right and what is wrong.

RECEIVING ALL OPINIONS EQUALLY, WITHOUT HASTE, WISELY, OBSERVE THE LAW. Buddha says: Don't have any prejudice. And we are so full of prejudices, we are bundles of prejudices. And whenever we think that we have come to a conclusion, it is just a deception -- you have again come to a prejudice which has already been put inside you by the society, by the church, by the state. You are victims of so many vested interests, which are all sitting around you with greedy eyes to exploit you, to suck your blood and soul.

Watch, the next time you feel that you have understood something, observed something. Go back and try to see: is it some past prejudice that has again popped up in a new form, in a new format, with new words? And you will be surprised: it is so.

The head doctor at the hospital was making his rounds and he passed before a group of newborn babies. "What's the matter with this little fellow? He seems awfully puny and underweight."

The nurse said, "He is one of those artificial insemination babies, and I am afraid he has been coming along rather slowly."

"Confirms a pet theory of mine," said the doctor. "Spare the rod and spoil the child!"

That's what you go on doing. Peter's principle says: If the facts do not conform to the theory they must be disposed of. He also says: If you cannot convince them, confuse them.

And that's what your great scholars go on doing. They cannot convince anybody, but they can certainly confuse. They have confused the whole world. That's what your theologians have done, your priests have done. The world lives in such confusion because of these great scholars, priests, professors, philosophers, pundits; and they have devoted their whole lives to confusing you. They are not convinced themselves of what they are saying, but when they become capable of confusing you they enjoy the ego trip. It is very satisfying to confuse somebody because you become superior. And there are always foolish people who are ready to become victims of words -- beautiful, fine words. And systems made of words are nothing but houses made out of playing cards.

George Bernard Shaw used to say: Build a system that even a fool can use and only a fool will want to use it.

Every religion tries to convince the lowest denominator, the ordinary man. They can't succeed in convincing, because they themselves are not convinced. Conviction comes out of truth, not out of thinking, not out of studying. Conviction comes out of experience. They are themselves not convinced, but they have become very very skillful, efficient, in using words, making great systems out of words. They can confuse people. And there are millions of fools who are ready -- ready to be confused, and they think that their confusion is their conviction.

That's why there are so many Christians -- all confused about Christ. Whenever somebody says, "I am a Christian," I immediately translate it that he is confused about Christ. When somebody says, "I am a Buddhist," I know that he is confused about Buddha. Because if you are NOT confused about Christ you will not be a Christian, you will be a christ! If you are convinced of the truth of Christ, you will be a christ not a Christian. If you are convinced of the truth of Buddha, if YOU have experienced it, you will be a buddha not a Buddhist.

Fools are many and they can be exploited by these clever, cunning people. Scholars are clever and

cunning people. They are experts in using fine words with such skill that you cannot see the loopholes. Because you can't see the loopholes you start believing in their words. But no belief ever delivers you from your misery, no belief becomes salvation -- Christian, Hindu or Mohammedan. Belief as such is a bondage.

Buddha says: RECEIVING ALL OPINIONS EQUALLY.... Without any prejudice, without any opinion already arrived at, without any a priori.... Just listen to, and watch, all kinds of things. Be a pure mirror -- that is meditation. And without haste, because if you are in a hurry you will jump upon the conclusion. You are not really concerned with truth, you are more concerned with a conclusion, because the conclusion gives comfort, the conclusion gives you a security, the conclusion makes you feel that you know. It covers up your ignorance, it makes you feel sure and certain.

Hence people are so ready to become part of any church. They are not ready to become free. Even if sometimes they leave a church, they leave only to join another church. The Hindu becomes the Mohammedan, the Mohammedan becomes the Christian, the Christian becomes the Hindu. And this way they go on moving from one church to another, but they remain the same people because their approach remains the same.

There are only two approaches: one is of the mind, the other is of meditation. The approach of the mind remains confined to the world of beliefs, and the approach of meditation is the approach without thoughts, without beliefs, without prejudices.

WITHOUT HASTE, WISELY, OBSERVE THE LAW. Don't be in a hurry. In hurrying you may decide something which is not true. Just for the longing to make a decision, you may conclude, you may start believing. A real inquirer is ready to wait, he is very patient. Even if it takes lives he is ready to devote lives.

Truth is worth devoting as much time to as you can. One should not be in the mind in any way or have any hurry; otherwise he is bound to fall victim to some false commodity. In the name of truth, he will have something bogus.

Buddha says: ... WISELY, OBSERVE THE LAW. Again the problem arises: OBSERVE THE LAW makes it appear as if Buddha is saying, "Follow the Ten Commandments." No, he is not saying that. Again he is saying: Observe your nature, your self-nature, follow it. Be yourself, be authentically yourself. Risk everything for being yourself. It is comfortable not to be yourself, because when you are ready not to be yourself people are very happy with you. You follow them, you imitate them, they become your leaders -- religious, political, etcetera. But when you try to be yourself you are nobody's follower and nobody is your leader.

My sannyasins are not my followers, just friends, fellow-travelers. I am not their leader, I am not leading them towards anything. I am simply a poet singing my song, a musician playing on my sitar. You enjoy it! It is not a question of being convinced by me. When you listen to the birds in the morning you don't become convinced of the truth of their song... just the beauty.

My effort is to share my joy, my beauty, my experience with you. And I am grateful that you allow me to be with you. That you allow me to hold your hand in deep love, I am grateful. But you are not my followers, just my friends. I am not your leader, I am not your guide. I have become awakened, true -- and you are fast asleep. I can wake you up. But if somebody wakes you up in the morning he does not become your leader and does not become your guide. Just a friend! And a friend in need is a friend indeed. And that is the greatest need: that you are asleep and somebody is needed to wake you up.

"Follow the law," in Buddha's vision, means follow your self-nature, dhamma, tao.

WHO IS WISE,
THE ELOQUENT OR THE QUIET MAN?

Buddha asks: WHO IS WISE? The clever, the cunning, the man who is very skillful with words, the man who can make great systems of thoughts, great structures which have all the explanations for all the questions? Is that man wise? Or the one who is silent? Is that man wise who demystifies existence and supplies all the answers to you? Or the man who mystifies existence again through his silence, through his being, through his presence, through his love, through his sharing?

Certainly, that man is wise who mystifies existence again for you; with whom you again start looking at things with wonder, with awe, with whom you again start listening to the sermons of silence and songs of stones. That man is wise with whom you again become capable of being innocent like a child, with whom

you again become capable of dancing in the wind, in the sun, in the rain. That man is wise, because he brings you closer to nature, and to be closer to nature is to be closer to yourself.

He does not give you a certain code, a morality, a pattern to live by. He does not impose a discipline upon you. He simply shares his vision, insight, clarity, and things start becoming clear to you. And out of your clarity you start living. Of course, your life is going to be unique, it is not going to be an imitation of the master. If it is an imitation, you miss the point, you miss the master. It is going to be unique; it will have its own flavor, its own fragrance.

WHO IS WISE, THE ELOQUENT OR THE QUIET MAN?

BE QUIET,
AND LOVING AND FEARLESS.

Three things Buddha says: Be quiet -- learn to be silent more and more -- AND loving, because if your silence is not loving it will make you insensitive. Then your silence will be that of a cemetery -- dull, dead. It will not be a silence which can celebrate, it will not be a silence which can sing and dance. It will not be a silence which can bloom in a thousand and one flowers. Hence, Buddha immediately says: it should be loving.

And love is possible only if you are fearless; if you are afraid you cannot be loving. The man who is afraid of anything -- death, the police, the magistrate, the government -- the man who is afraid of anything can't love.

And all fears are basically fears arising out of death. The fear of the policeman is also the same, because he can kill, he can shoot you. The fear of the government is nothing but the fear of violence -- the government can kill more powerfully than anybody else. What is the fear of the magistrate and the law? -- because the magistrate has the power to send you to the gallows or he can give you a life sentence. You are afraid. But deep down all fear is of death... and death is a myth. It has never happened, it never happens, it is never going to happen.

The meditator comes to know the falsity of death, and in that very moment all fear disappears; he becomes fearless.

Remember, Buddha is not saying be brave, he is saying be fearless. That is a totally different dimension. There are three words to be understood. One is the coward, who is continuously afraid; everything makes him fearful, whether valid, invalid, possible, impossible. He goes on living in the fears of his own imagination, he creates his own nightmares.

Then there is the brave man, who is the opposite of the coward. And we have praised the brave man very much, but the brave man is nothing but the coward standing on his head; he is the same type of man. It is not that the brave man has no fears -- he has fears, but in spite of them he goes on fighting, he goes on moving in a direction where he knows there is fear. But the fear gives him a challenge; to fight with the fear becomes his ego trip. He is the brave man.

Buddha is not talking about the brave man. He is saying simply: Be fearless. When you are fearless you are neither a coward nor brave, because both are rooted in fear. The coward has succumbed to fear and the brave is trying to win over fear, but both are concerned with fear. And the fearless one has simply dropped the whole thing. He is neither brave nor cowardly. He knows there is no death, there is nothing to be afraid of and there is nothing to be brave about.

This is a different dimension, a transcendence of the duality of cowardice and bravery.

Be fearless, be loving, be silent, and you will be wise. This is his definition of wisdom.

FOR THE MIND TALKS,
BUT THE BODY KNOWS.

The word 'body' can give you a wrong connotation again. What Buddha means is: the mind talks -- the mind is a part. And when he says the body knows, he means the WHOLE knows. Buddha always used the word 'body' for the whole; it is not the same as when YOU use the word 'body'. When you use the word 'body' it is a part; body, mind, soul, these are three parts in your mind, in your thought processes. This is

how you have divided yourself. When Buddha says the body he means your wholeness: "This very body the Buddha, this very earth the Lotus Paradise." When he uses the word 'body' he means your wholeness, your totality. The mind talks, your totality knows.

The mind is useful if you have known. Then the mind can be used as a beautiful instrument to convey, to communicate. After all, Buddha himself is using these words through the mind, but when you have known, mind is a beautiful instrument. Without knowing, you may have studied much from the scriptures... and your mind becomes a gramophone record. You go on repeating others. Avoid that.

It is better to be ignorant and be yourself than to be very knowledgeable, because all knowledge that is not yours is far worse than ignorance -- it keeps you unaware of your ignorance. If you become aware, something can be done. If you become aware, ignorance can be dissipated.

GRAY HAIRS DO NOT MAKE A MASTER.
A MAN MAY GROW OLD IN VAIN.

Just becoming old does not mean that you have become a wise man. Age in itself does not make anybody wise. One may grow old; that does not mean that one has become a grown-up. Growing old and becoming grown-up are totally different phenomena.

A young reporter was interviewing old Harry Blackwell on his one hundred and first birthday.
"Tell me, Mr. Blackwell, if you had your life to live over again, would you still make the same mistakes?"
"Sure as hell would!" came his emphatic reply.
"You mean you would not do ANYTHING differently?"
"Sure would. I would start sooner."

This man must have been at least sincere. Otherwise old people become cunning, insincere, dishonest.

Sunday was to be the day of Joe's wedding, and he and his father were enjoying a nightcap together. Lifting his glass in a toast to his father, Joe asked, "Any advice before I take the big step, Dad?"
"Yes," the father said, "two things. First: insist on having one night out a week with the boys. Second: don't waste it on the boys."

People go on growing in age but not in maturity. They don't become really ripe; they remain as childish as anybody else. And when you are a child and are childish it is not so embarrassing, but when you have become old and you are childish it is very embarrassing. They hide it, but deep down they are the same person, nothing has happened -- because nothing ever happens without meditation. Just accumulating experience of the outside world does not transform you. It makes you very well informed about many things, but information is information, it is not transformation.

THE TRUE MASTER LIVES IN TRUTH,
IN GOODNESS AND RESTRAINT,
NONVIOLENCE, MODERATION AND PURITY.

The true master is not one who knows about truth; the true master is one who lives in truth, who IS truth. The Upanishads say, "AHAM BRAHMASMI -- I am God." al-Hillaj declares, "ANA'L HAQ -- I am God!" They are saying, "We are not talking about truth, we have BECOME it." Unless you become the truth your wisdom is not true wisdom, it is only mere knowledge. You can go on exhibiting it as wisdom, but you are not fooling anybody except yourself.

THE TRUE MASTER LIVES IN TRUTH.... And when you live in truth, when truth is your very breath, then goodness follows as a shadow.

And the word 'restraint' is again not a right translation. Buddha means discipline: a discipline not imposed by others, a discipline that arises out of your own being, out of your own understanding, out of your own truth.

The wise man lives as truth, as goodness; his whole life is that of discipline. He does not try to live in

any controlled way; he simply lives according to his nature -- and that is his discipline. He lives in nonviolence. He cannot hurt anybody, because to hurt anybody is to hurt oneself. Now he knows all is one. He lives in moderation.

That is Buddha's very specific contribution: the middle path. Buddha says: Avoid the extreme, because it is on the extreme that anxiety arises. You can indulge in an extreme way and you will suffer. You can renounce the world, become another kind of extremist, and you will suffer. Extreme always brings suffering. To be in the middle is to be beyond suffering.

When the traveling salesman's car broke down, he stopped at a farmhouse and was invited to sleep with the farmer's daughter. They went to bed and he made a pass.

She said, "Stop. Stop that or I will call my father."

He tried again. She said, "Stop, or I will call my father." But she moved closer.

Finally he succeeded.

Shortly after, she tugged on his pajama sleeve and said, "Could we do that again?" He obliged.

A little later she woke him up and asked if they could do it again. He obliged.

The third time she woke him up and asked if they could do it again he said, "Stop that or I will call your father."

Indulge to the extreme and you will suffer. Or renounce to the extreme and you will suffer. Buddha is a very down-to-earth man; he says remain in the middle, exactly in the middle is the way. There you become balanced.

... NONVIOLENCE, MODERATION AND PURITY. All these things follow naturally if you are wise -- not knowledgeable, remember, but wise. Mind becomes knowledgeable, meditation brings wisdom.

FINE WORDS OR FINE FEATURES
CANNOT MAKE A MASTER
OUT OF A JEALOUS AND GREEDY MAN.

ONLY WHEN ENVY AND SELFISHNESS
ARE ROOTED OUT OF HIM
MAY HE GROW IN BEAUTY.

You may have a beautiful face, fine features; you may have a very articulate way of expressing yourself, of communicating your ideas, you may be very good with words. These things do not make a master; cannot, because if you are jealous and greedy you remain the same.

ONLY WHEN ENVY AND SELFISHNESS ARE ROOTED OUT OF HIM MAY HE GROW IN BEAUTY. A real master is truly beautiful, but that beauty is not of the body. It is something inner that starts radiating out of the body. Yes, his body has a certain aura, a light around itself, a coolness, a grace -- but they arise from his innermost core. They arise from his center and spread towards the circumference. But just having a beautiful body does not mean that you are wise.

Yes, a man of truth is bound to find some way to communicate it, he has to. It is inevitable, because when truth is known, a deep urge is felt to share it. When you have the truth you will find words, but just having beautiful words does not mean that you have found the truth.

A MAN MAY SHAVE HIS HEAD
BUT IF HE STILL LIES AND NEGLECTS HIS WORK,
IF HE CLINGS TO DESIRE AND ATTACHMENT,
HOW CAN HE FOLLOW THE WAY?

One can become a renounced beggar, one can become a monk, a nun -- that is not going to help. Unless something in your inner being changes... a radical change is needed. Superficial changes won't do.

THE TRUE SEEKER

SUBDUES ALL WAYWARDNESS.

What is waywardness? Your mind moving to the past and to the future, your mind going in all directions, your mind never being herenow: that is waywardness. A TRUE SEEKER SUBDUES ALL WAYWARDNESS.

HE HAS SUBMITTED HIS NATURE TO QUIETNESS.

He surrenders everything to the present moment and its silence.

HE IS A TRUE SEEKER
NOT BECAUSE HE BEGS
BUT BECAUSE HE FOLLOWS THE LAWFUL WAY....

Remember again: by lawful he means the natural.

HOLDING BACK NOTHING, HOLDING TO NOTHING....

The true seeker holds back nothing, he gives everything that he has. He shares totally his love, his joy, his experience -- and he holds to nothing, he clings to nothing. He need not cling to anything: the whole universe belongs to him, the whole kingdom of God is his.

BEYOND GOOD AND BEYOND EVIL,
BEYOND THE BODY AND BEYOND THE MIND.

He lives a transcendental life, in the world and yet not of the world; lives in the body but is not identified with it; lives in the mind but never for a moment finds himself deluded that he is the mind. He is neither the mind nor the body.

Living in the world, doing all that is needful, he remains transcendental. He is like a lotus leaf or a lotus flower -- in the water and yet untouched by it.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

Chapter #6
Chapter title: Don't take enlightenment seriously

16 December 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
HOW DID YOU BECOME ENLIGHTENED?

Prem Christo, one never becomes enlightened -- one IS enlightened. One simply remembers it. It is not an achievement, but only a recognition. You are as much enlightened as I am, nothing is missing. You have not lost your god, it is impossible to lose him. He is our very life; without him we cannot exist for a single moment.

So the question is not how to find him. The question is how to become more alert, aware of that which already is the case.

Enlightenment is not a process of becoming, it is a discovery of being. You don't grow towards enlightenment; hence it is never gradual -- growth is gradual. It is an explosion -- sudden, instantaneous. It happens in a single moment... it can happen any moment.

You are only asleep, not unenlightened. You have to be awakened. So remember it: never think in terms of becoming. Becoming is desire, and desire is a hindrance, desire is a dream. If you want to become enlightened you will never be enlightened. Don't make it a goal, an object for desire, because all goals bring future in. And when the future comes in you are in a turmoil. That is what your so-called unenlightenment is. When there is no goal there is no future. When there is no desire, there is no possibility of dreaming. And the moment dreaming stops, sleep disappears.

The state of that no sleep, no desire, no dreaming, no goal, IS enlightenment. Suddenly you find yourself utterly perfect. And one starts laughing, because one was searching for something which was never lost; one was seeking something which one has already been. How can you find that which you already are? It is impossible to find it. That's why enlightenment seems to be such a difficult process -- because it is not a process at all, hence the difficulty.

The masters down the ages have simply been devising methods to wake you up, to shake you up, into enlightenment. They have used all kinds of methods, all kinds of devices. But all those devices are arbitrary; they have no intrinsic value of their own. Their value depends on the master and his artfulness, his skill. If somebody else is going to try those devices they won't work. It is not a science, it is an art, a knack.

The Zen master may slap you, may throw you out of the door, may jump upon you and beat you, but it works only in the hands of a Zen master. If YOU do it you will find yourself beaten, that's all, or in jail. A Zen master has a totally different vision of life, and slowly slowly, he creates a certain energy field around himself where the device starts functioning. It cannot function anywhere else.

The Sufi master uses his own devices, they were great device-makers. The most important Sufi tradition is called Naqshbandi; NAQSHBANDI means the designers, the devisors. And strange devices they have invented. For example, Jalaluddin Rumi's Sufi dance, whirling, a very strange device. In his hands it worked tremendously, because when you really whirl you become disidentified with the body. That's why children enjoy whirling very much; they feel a great upliftment.

But for that, certain preparations are needed; certain food, certain patterns of sleep, certain exercises have to precede it. Otherwise, if you start whirling suddenly, you will simply feel nausea and nothing else; you may fall sick. No enlightenment is going to happen through it. Everybody cannot do it. A preparation is needed for the device to work, because the device is arbitrary, it is a hothouse plant.

When the master is alive he gives his life to his devices. The moment he is gone, only dead formulas are left. And people go on repeating those formulas for centuries. All those formulas appear stupid later on. In the hands of the master they had a golden touch; without the master, without the awakened one, they are just empty exercises.

Remember it: that the great masters cannot be imitated. They are unique and they should not be imitated.

A diplomatic dinner was being held at the embassy in Paris. Among the guests was an elderly dowager. She had overindulged in food, as was her wont, and as a result belched loudly. In the embarrassed silence that followed, an Englishman, seeing a countryman in difficulty, gallantly pretended that he was the offender and apologized for the faux pas profusely.

The difficult moment passed, but not for long. Once again a hearty belch rose through the murmur of polite conversation. This time a Frenchman, not to be outdone by the suave Englishman, apologized for the offensive interruption and received admiring glances for his quick thinking.

An American observing all this determined not to be outdone and placed himself in the vicinity of the dowager so that he could do honor to HIS country. Inevitably, the poor lady belched again and the American cried out, "That's alright, lady, this one is on me!"

Avoid imitation! That's what has happened to all the great devices invented by the masters. People go on imitating literally, not understanding the spirit -- and the spirit is the real thing to understand, not the letter.

Hindus go on repeating methods invented by people like Patanjali, Manu, Yagnavalka. Thousands of years have passed, but the orthodox mind clings to the letter; it is afraid to change anything. And without understanding the spirit of it, it goes on repeating like a parrot. And situations go on changing.

Now Patanjali cannot be applied to modern human beings exactly as he has taught to HIS disciples. Five thousand years have passed, man is no longer the same. If you want to apply Patanjali you will need another Patanjali to shift many things, to change many things, to drop many things, to add many things. He will have to create the whole methodology again, because man does not exist for any methods -- all methods exist for man.

No system is so valuable that man can be sacrificed to the system; all systems have to serve man. If they serve, good; if they become useless, out-of-date, irrelevant, they have to be dropped -- with deep reverence, with gratitude -- they have done their work.

But the human mind is such, it always loves the past. The more ancient a method is, the more it is loved. In fact, the more useless it is: it can't change you, it can't help you to change.

Each time a new person becomes aware of his innermost being, listen to him, and while he is alive be available to him. It is going to be hard to be available to the alive master, because he will not only be teaching you words, he will be cutting chunks of your being. It hurts, because you have gathered so much unnecessary garbage around yourself; it has to be cut, mercilessly cut. Only then can your essential being be revealed in all its beauty.

A farmer gathered his sons around him and demanded, "Which one of you boys pushed the outhouse into the creek?"

The culprit did not step forward. "Now, boys," said the farmer, "remember the story of George Washington and the cherry tree. It is true that young George chopped down that tree, but he told his father the truth and his father was proud of him."

Whereupon the farmer's youngest son stepped forward and admitted that he had pushed the outhouse into the creek. The farmer picked up a switch and proceeded to whip his son soundly.

"But Pa," protested the boy tearfully, "you told me that George Washington's father was proud of him when he confessed to chopping down the cherry tree."

"He was, son," replied the farmer, "but George Washington's father was not sitting in the cherry tree when his son chopped it down!"

The situation has changed... and you go on repeating old formulas. First watch the situation. Hence, methods that have worked before are not going to work now.

Enlightenment is the most simple thing, but because man is very complex -- and as time passes man becomes more and more complex -- he will need more and more complex methods.

I must be the first enlightened person who is using therapeutic groups as a help to meditation, for the simple reason that in the past man was so simple there was no need for him to pass through therapies first. He was healthy in a way, saner in a way, authentic, truer, sincere and honest.

Modern man is cunning, very cunning, and very repressed, so much so that he himself is not aware what he has repressed in his being. And modern man is very clever, he is not simple. He is so clever that he can go on deceiving even himself. By deceiving others continuously he has become skillful in deceiving. The skill has become so ingrained that now no conscious, deliberate effort is needed for him to be cunning. He can simply be cunning without any effort on his own.

This changed situation demands new methods, new approaches, new windows, so new that your mind is at a loss what to do. If your mind knows what to do, the device cannot be of any help. The mind, when it is unable to find a way out, is at a loss -- that is the great, precious moment when something of the beyond can happen.

A little old bearded Jew accidentally brushed by a Nazi officer and knocked him off balance.

"Schwein!" roared the German, clicking his heels.
"Solomon," said the Jew, bowing politely. "Pleased to meet you."

You see the cunningness, the cleverness!

Liddell walked into a Chinatown tavern and said to the Oriental behind the bar, "Hey, Chink, give me a drink!"

Ten minutes later Liddell called out again, "Alright, Chink, give me a drink!"

A short time passed and once again Liddell shouted, "Say, Chink, give me a drink!"
"Listen," said the Chinese bartender, "I have held my temper, but you come behind the bar and see how you like to be insulted."

The two men exchanged places. "Okay," said the Oriental. "Now, you Nigger, give me a jigger!"
"Sorry," said the black, "we don't serve Chinks in here."

The modern man cannot be helped by Patanjali or Moses. It will need a totally new approach.

That's exactly what I am doing here. You need therapies so that much garbage can be thrown out of you. Therapy is catharsis; it brings you face-to-face with your own unconscious. No old method has ever been able to do it -- it was not needed in the first place, it was unnecessary. Sitting silently, doing nothing was enough. But now, if you sit silently doing nothing, that is not going to help.

In the first place, you can't sit silently -- so much turmoil is inside. Yes, from the outside you can manage to sit just like the Buddha, a marble statue, still, but deep down are you still? The body can learn the trick of being still, but the mind is not so easily overcome. In fact, the more you force the body to be still, the more the mind rebels against it, the more the mind will try to pull you out of your so-called stillness. It takes the challenge and explodes on you with a vengeance, and all kinds of thoughts, desires, fantasies, erupt.

Sometimes one wonders where all these things go when you don't meditate. The moment you sit for a few moments' silence, all kinds of nonsense things start floating in your head, as if they were just waiting; when you sit for meditation they will come.

It was not so in the past. The primitive man was simple, the primitive man never needed anything like a Primal Therapy group. He was already primitive! You have become so civilized that first your civilization has to be taken out of you. That is the function of Primal Therapy: it makes you again primitive, it brings you to the point of innocence. No primitive man ever needed anything like Encounter; his whole life was an encounter!

But now, when you want to hit, you say hello and when you want to kill, you smile. And not only is the other deceived, you also believe that your smile is true. And people are so polite that they tolerate you, they accept you, they don't look at what you are doing. If you don't interfere with them they leave you alone. Everybody is living a double life: the social life, which is formal, and the private life which is just the opposite.

You will need some processes in which you are brought to your authentic self so your duality is dropped, so that you can for the first time see who you are. Your morality, your so-called religions, they all teach you a kind of duality, they all make you pseudo. They talk about truth, but that is mere talk. They don't make you true, they make you polished, polite, civilized. They teach you how to be formally good. They give you a beautiful surface and they don't take any care of your inner being which is your real you. And you tend to forget your real you.

Enlightenment is seeing your real being. And you have become so accustomed and attached to the unreal. You have to be hammered back into your reality.

I have devised dynamic, chaotic methods just to give you again a glimpse of your pure childhood when you were as yet uncontaminated, unpolluted, unpoisoned, unconditioned by the society; when you were as you were born, when you were natural. The society molds you into certain patterns. It destroys your freedom. It takes all other alternatives from you; it forces a certain alternative to you. It forces and pressures you in so many subtle ways that you have to choose it. Of course, it also gives you the idea that you are choosing it.

I have heard:

When Ford started manufacturing cars he had only one color, black. He would show his cars to the

customers and he would say, "You can choose any color, provided it is black!"

That's what people are doing to their children. You can be anybody you like, provided you are a Hindu or a Mohammedan or a Christian. Provided you behave like this, you are free, you are absolutely free. They go on creating a facade of freedom and go on creating simultaneously a deep slavery.

You need to be thrown back to your reality. And sometimes even cruel methods are needed. Zen masters beating their disciples: you can't say this is a very compassionate method. It is a cruel method, but it is arising out of great compassion. And sometimes what cannot be taught can be provoked by the master by slapping your face.

A man went into a store to buy his wife a gift. When he received the package from the clerk he started to leave, but then turned suddenly and slapped the clerk across the face. No sooner had he done it than the man began to apologize profusely. The clerk was naturally taken aback, but he could not doubt the sincerity of the man's apologies.

"Perhaps," suggested the sympathetic clerk, "you ought to see a psychiatrist."

A few months later the man reappeared at the store. He made a purchase but made no attempt to do the clerk any harm. "I took your advice, young man. I went to see a psychiatrist."

"How did he cure you?" inquired the clerk.

"Well," replied the man, "right after I paid him for my first visit I slapped him in the face."

"Then? Then what happened?"

"He slapped me back."

You get it? And that cured him, that was the treatment. That brought him back to his senses. Sometimes it is needed, and only a cruel method can become a breakthrough.

A chaotic, a dynamic meditation, is a very cruel method. It is not like sweet prayer, it is bitter, but it can cleanse much dust off your being. It can bring great awakening to you. It can become your first satori. Just a hundred-percent commitment is needed.

Christo, you ask me, "How did you become enlightened?"

The first thing: I never became enlightened. I had always been enlightened just as you are, just as everybody is. All that happened is, I recognized it. And the journey was as arduous as you can imagine. It was more arduous than it is for you, because I had no master to guide, to indicate.

In India there are thousands of pseudo teachers. Masters have disappeared long ago. India has become so pseudo a country that today there exists no other country which is as pseudo. India is unique, incomparable! But this was going to happen for a certain reason, for a certain historic inevitability it was going to happen.

India has produced Patanjali, Gautam Buddha, Mahavira, Nagarjuna, Bodhidharma, great masters, and when you produce great masters, naturally imitators arise. Imitators can arise only when the real exists; when the real is not in existence you cannot have the false. If there is real currency, then you can have false notes, but if there is no real currency at all then you cannot have false notes. The false is possible only because of the real.

And economists say that there is a law: the false currency tends to put the real currency out of work. It pushes the real currency out of its function. You can observe it, it is a simple law. If you have two ten-rupee notes in your pocket, one real and one false, first you will try the false because you want to get rid of it first -- the sooner the better. The real can be used any time, but the false, who knows? Somebody may catch hold of you.

So you will be in a hurry to push the false into circulation so it moves away from you and you are freed from the burden. If all the people have false notes, they will hide the real notes in their treasures and the false will become the currency.

And that's exactly what happens in the world of spirituality too: the true masters become nonexistential, nonfunctioning, and the untrue become leaders of men... for simple reasons. One is that the true master will never fulfill your expectations; hence you will like more to be with a false teacher because he will fulfill your expectations. He will be more than willing. He wants to catch hold of you, he wants you to be his disciple. He will be ready, very much ready, to fulfill your expectations so that you don't leave him.

The true master lives according to his light. You cannot expect anything from him. Unless you are ready to drop all your expectations you can't live with the true master. The false master will always buttress your

ego. He will say, "You are great, you are virtuous." He will give you small tricks to feel virtuous: "Go every Sunday to the church and you will be virtuous, religious, spiritual." Now, just by going to the church every Sunday do you think you become spiritual? Is spirituality so cheap? But he will give you cheap things which you can easily purchase and feel great.

With the true master, real work has to be done. The real master works on you just like a sculptor, with the chisel and hammer in his hand. He starts dismantling you, because that is the only way to transform you, to give you a new birth. He starts killing you! A real master is a death, because only after death is there a possibility of resurrection.

I was without a master. I stumbled in darkness on my own. It was hard work, it was maddening, because nobody was there even to give me hope, any guarantee -- even to give me just simple sympathy that I am on the right track. I was moving into the uncharted sea without anybody encouraging me.

You are far more fortunate. I can tell you when you are right and when you are wrong. I can tell you, "Go on, you are on the right track, the moment is not far away when things will start changing; the spring is just on the way. Any moment it will be here. In fact, the first flowers have started appearing. You may not be able to see those first flowers. I can see."

Now in medical circles there is great discussion and great hope that sooner or later we are going to find ways in which a disease that is going to happen after six months can be predicted beforehand. It has become possible through Kirlian photography. It gives the photograph of your body energy, and it shows where the body energy is going wrong. Six months before you may actually fall ill, Kirlian photography starts giving you indications. If those indications can be well understood, you can be treated before you are ill. Then you will never be ill.

A master can see flowers which are going to happen to you after a few days, which are not yet visible to you or to anybody else -- but can be visible to the master. He can recognize the signs, the invisible indications. He can decipher the language of the unknown and the unknowable. He can tell you, "Go on!" Buddha says to his disciples again and again, "CHARAIVETI! CHARAIVETI! Go on! Go on! Don't be worried. I can see the dawn is not far away."

You can only see that the night is becoming darker and darker, but when the night is really dark, that is only an indication that the dawn is very close, that soon on the eastern horizon the sun will rise. But this can be seen only by one who has seen the sunrise before.

I worked hard in every possible way, but the day I came to know who I am was a great surprise. I had never thought about it, that it was going to be so. God was never missed, I had only forgotten the language. God was already there, always has been there; god is our innermost nature. The day I recognized it I started laughing. That day I knew that life is a great joke -- god playing a great joke, a great game of hide-and-seek; but a game all the same. Don't take it seriously.

Christo, don't take enlightenment seriously. Take it playfully. And the more playful you are, the closer you will be to it.

The second question:

BELOVED MASTER,
DO I EVER SEE ANYBODY OR ANYTHING AS THEY REALLY ARE?

Prem Shanta, mind is incapable of seeing. Mind is blind -- blind with a thousand and one prejudices, blind with concepts, ideologies, philosophies, religions, blind with your past experience. Your eyes are so much covered with dust, layer upon layer, that you can't see that which is. And whatsoever you see is your interpretation of reality, not reality itself. You never hear what is said to you, you never see what confronts you. You see that which you want to see; you see that which you are capable of seeing. And you hear that which you want to hear; you hear that which you already believe in.

Your mind continuously goes on screening; it allows only that which fits with it, it does not allow anything in which does not fit with it. It is on a constant vigilance; it guards.

I am talking to you here: three thousand people, that means three thousand meanings! When I am saying anything I am saying it with one particular meaning, but when it reaches to you it takes an individual color -- you give it your own color. Immediately it is something else. Unless you learn how to listen without the mind, how to see without the mind....

That's what meditation is all about: putting the mind aside, seeing without any prejudice, without any a priori conclusion, without any conclusion at all. When your eyes are functioning just like mirrors, simply reflecting that which is, neither condemning it nor appreciating it... when your eyes are nonjudgmental, when you don't say, "This is good, this is bad. This should be, this should not be" -- when you don't say anything, you simply reflect... then you see that which is -- otherwise not, ordinarily not.

You have to disappear to see the reality as it is. If you are there, the more you are there, the less you see the real.

A number of showgirls were entertaining troops at a remote army camp. They had been at it all afternoon and were tired and very hungry. At the close of their performance, the major asked, "Would you girls like to mess with the enlisted men or the officers this evening?"
"It really doesn't matter," spoke up a shapely blonde, "but we've just got to have something to eat first."

Preoccupied mind! They are hungry, the hunger is too much there. Now everything they hear they will hear through this hunger.

Fast one day and then go to M.G. Road, and you will see only restaurants, hotels, and you will not see anything else. And for the first time you will start smelling food smells coming from the restaurants and hotels. And you have passed the same road many times, but you have never smelled so intensely. Fast two, three days and your nose becomes so sensitive to food odors, to the aroma of food, that you will be surprised -- your nose has never been so sensitive.

If you are hungry and you look at the full moon, you may see just a chapati! It is impossible to see the full moon.

The Jewish lady and her son were walking along the beach when a tidal wave crashed on them. When the water receded the boy was gone.
"Ah Merciful Father," the mother pleaded. "Please return my beautiful child. I will be so grateful -- I will never cheat on my income tax or my husband again, I will stop smoking, I will do anything -- anything!"

Just then another wave loomed up and her small son was standing there. She clasped him to her bosom, looked at him a moment and once again turned her eyes heavenward.
Looking up she said, "But he had a hat!"

Now, the Jewish mind... she can't forget the hat! The son is back -- so what! Where is the hat?

Everybody has a certain mind. All minds are your choices. When you look without the mind you look without any choice. Then you are choicelessly aware. That's the real way to see things as they are.

Shanta, ordinarily you don't see the real existence, you only project your ideas. That's why you go on missing the great beauty that surrounds you, the splendor that is all over. You cannot see god, not because he is absent but because your mind is so full of ideas ABOUT god -- Christian ideas about god, Hindu ideas about god, Jewish ideas about god. You can't see god if you go on carrying these ideas.

God is a simple reflection; it is not a philosophy, it is not ideology. Knowingly, unknowingly, we are all full of ideologies -- political, religious, social -- and we go on looking through them.

A politician was bitten by a dog, and a few days later his doctor told him that the lab tests were positive, that the dog had rabies, and that he too was infected.

The politician pulled out a notebook and began writing furiously.
"Now, take it easy," said the doctor. "No need to start writing your will. You will pull through."
"Will, hell!" snapped the politician. "This is a list of the people I am going to bite."

Now before he forgets, before he really goes insane, he wants to make a list. A politician is a politician, even if he is on the verge of going mad! He must be making the list of all his political enemies. He is not much concerned about his own problem -- he wants to use his problem to create problems for others. He is much more concerned about who he is going to bite; he wants to be ready for that. That is the basic political mind: the political mind is not interested in himself; it is more interested in harming others, how to topple others, how to destroy others.

The religious person is much more interested in his own joy. The politician is much more interested in seeing others miserable; his joy is only in seeing others miserable. Now, such a mind is incapable of seeing

anything good in life -- impossible. He can't see any beauty, he can't see any grace. He has none, how can he see it? You can see only that which you are.

And if you want to see that which is, then you have to disappear completely. You have to be utterly empty, a nobody, a no-mind, just an empty space. Then life bursts forth with all its splendor.

The third question:

BELOVED MASTER,
I AM UNABLE TO UNDERSTAND WHY GAUTAMA THE BUDDHA RENOUNCED HIS BEAUTIFUL WIFE.

Kamalesh, it seems you must be a bachelor!

Murphy's definition of a bachelor: A rolling stone who gathers no boss.

Murphy's definition of marriage: A man is incomplete until he is married; then he is really finished.

You don't understand what poor Buddha suffered! Only married people know it, but very few married people have the courage to say it.

I have heard an anecdote:

Maxim Gorky, Anton Chekhov and Leo Tolstoy, the three great Russian novelists, were sitting on a bench in a park and chitchatting. Naturally they started talking about the phenomenon called woman.

Chekhov was very bitter; he was abusing women like anything. Gorky was also not in any way sympathetic.

When they both were finished they asked Tolstoy, who was keeping quiet. Tolstoy said, "If you really want to hear the truth you will have to wait."

They said, "What do you mean by 'You will have to wait'? How long?"

He said, "I can't say how long, but you will have to wait. I can say the truth only when one of my legs is in the grave. I will say the truth and jump into the grave! Then I don't want to be outside the grave, because if my wife comes to know about it then my life, which is already hell... I don't know what will happen to me!"

And remember, the same is the case with women: if you ask them, they will tell the same stories about the husbands.

There is an ancient Arabic saying:

The gods gave man fire, and he invented fire engines. They gave him love, and he invented marriage.

Marriage, up to now, has been such a suffering! It is because of marriage that monasteries have existed -- the whole credit goes to marriage! Otherwise there would be no monks and no nuns. It is seeing the ugliness of marriage, millions of people simply decided never to get into it, or even those who had already got into it escaped.

The woman has suffered much, but her suffering has been of a different quality: she has suffered because her freedom has been taken away from her. Man has dominated her, made her a slave. Man has also suffered... because remember one simple law of life: If you make others suffer, the suffering is bound to rebound on you. Man made the woman a slave, physically... and the woman? She made the man a slave spiritually. In fact, man's suffering has been much deeper than the woman's suffering.

There is now the Women's Liberation movement. Some daring men are needed to start a Men's Liberation movement, because man's slavery became spiritual -- and spiritual slavery is far more dangerous.

Murphy's definition of cooperation: An exchange between a woman and a man in which she coos and he operates.

Kamalesh, you seem to be absolutely unaware of the phenomenon of marriage -- which is destructive to both man and woman. Love is creative, marriage is destructive. But love is not dependable: this moment it may be there and the next moment gone. And man wants permanent things; he is obsessed with permanent things. He wants security, safety, he wants to cling. Hence love is not reliable, so he created marriage.

Marriage is a plastic flower. Love is a real rose, but the real rose is beautiful in the morning; by the evening it is gone. Nobody can say when it will disappear, when the petals will start falling. Just a strong wind and it is no more, just a strong sun and it is no more. But the plastic flower will be there; come rain, come sun, come anything, the plastic flower will be there. In fact, plastic is the only permanent thing in the world.

Now ecologists are very much worried about plastic because you cannot destroy it. You go on throwing plastic bottles and containers and they all go on accumulating in the earth or in the sea. Sooner or later they will surround the whole earth and they will destroy the fertility of the earth, because they cannot melt, merge, become one with the earth.

The real flower goes back to the earth, becomes earth again. Then again a new flower will arise. But the plastic flower sticks, remains forever. It is dangerous; it is a hindrance in the circulation of life processes.

Marriage is a plastic flower -- marriage is an institution. And who wants to live in an institution?

If Buddha escaped, you should not be worried; it is understandable. He must have suffered!

"Daddy, what is polygamy?"
"Polygamy is a situation in which a man can have more than one wife."
"Okay. So what do you call a situation in which a man can have only one wife?"
"Monotony, my son, monotony."

Marriage is monotonous, it is utter boredom. Two persons are just hooked with each other.

Buddha was courageous -- at least he escaped. Not much of a courage, but some courage still is there: he escaped.

I am teaching my sannyasins a far more courageous way: don't escape, but try to live in love. And start forgetting the whole idea of marriage -- slowly slowly.

A recently divorced man was feeling so depressed he decided to consult a psychiatrist. The doctor listened to his complaints and then had this to recommend, "I think you ought to get married again, Mr. Jones.... Buy a house, have some kids; live like other men. You will be back to your old self in no time."
"No thanks, Doc," said Mr. Jones. "I would rather commit suicide."

Once you have known the ugliness of marriage there are only two possible ways. One is, escape from it like Buddha, which I don't approve of because that doesn't change much. Yes, it helps Buddha -- he gets out of it -- but the world continues the same.

My own suggestion is, drop the very concept of marriage -- live in love. And if love continues, good; if it disappears, good. What is the harm in it? Anything that appears one day is bound to disappear one day; that's how things are -- the way of things, the natural way. Allow it. Don't cling, don't be possessive. Live passionately while it is there, and when it is gone it is gone. Feel grateful for all that it has done to you. Say goodbye. Don't complain, don't have any grudge.

The newspaper account of George's tragic death read: "His friends could give no reason why he should have committed suicide. He was a bachelor."

Kamalesh, you must be a bachelor! One thing is good about being a bachelor: you will not commit suicide. And if you commit suicide you will leave everybody in a puzzle. Nobody will be able to figure out why. You are not yet experienced about this so-called relationship business. You seem to be utterly inexperienced. Hence you say, "I am unable to understand why Gautama the Buddha renounced his beautiful wife."

Certainly he had a very beautiful wife, but beauty of the body is so superficial that within a week you start not looking at it. You start ignoring it, you start forgetting it.

Ask any husband for how many years he has not looked at his wife's face -- and he used to think before that she is a beautiful woman. Ask any wife how long she has not looked at her husband's face. Years may have passed.

Do a small experiment: close your eyes and try to remember your wife's or your husband's face. You will not be able to remember it. You may be able to remember the face of your neighbor's wife, but not your own wife; it is almost impossible. If you can do it you are a rare specimen, you are a wonder! It does not

happen. If you try to remember your wife's face, everything will go dizzy. Thousands of other faces will appear, but not your wife's face. Why?

You have not looked at the poor woman for years, for the simple reason that marriage makes things so certain. Marriage makes things so dead and dull. Marriage takes all surprise and wonder away. Marriage makes you take your wife for granted, your husband for granted. What is the need to look at your wife? She will be there tomorrow and the day after tomorrow and forever. You look at people when you know you may not be able to look at them again. Marriage kills; it makes something tremendously beautiful very ugly.

Yes, Buddha had a beautiful wife, but then he became tired -- tired of the whole repetitive game. He was a very alert man, intelligent. If he was as stupid as millions of others are he would have lived without any effort to go through a radical change. He would have simply repeated the whole circle of life -- eating, drinking, reproducing -- he would have lived and died. But he became aware that life can't be only this repetition. Life must be something more, life has to be something more. There must be some hidden secret in it which we are missing because of our repetitiveness.

He escaped not exactly from the wife: he escaped to know the truth of life. It was not basically escaping from the wife; it was not an escape FROM but an escape FOR. That's why, when he attained the truth, the first thing he did was to come back to the palace to share his new vision, his insight, with his wife. He remembered her.

He felt that this much he owed to her. He had come to ask her forgiveness because he had escaped, left her. He had not even asked her permission. He had not even told her that he was going away. He escaped like a thief and had come back to apologize. A man of great grace: even after becoming enlightened he came to apologize to somebody who is not enlightened.

His disciple, Ananda, said to him. "This does not look right, an enlightened person going to the unenlightened to apologize, to ask her, 'Forgive me.'"

Buddha said, "I know it does not look right, but this much I owe to her. I have to complete, finish things; otherwise something remains hanging. And more than that, my going to her will help her to come to me; otherwise -- she is a very proud woman -- she will not come to me. And she will go on carrying that grudge, that wound; she will suffer unnecessarily. And what I have found I am going to share with everybody, why not with my wife? What wrong has she done to me?"

He went to his wife. The wife was very angry, naturally. She shouted, screamed; she did all that a woman will do in such a situation. And Buddha stood there utterly silent, not even uttering a single word. Then suddenly she became aware that he has not said a single word. She wiped her tears, looked at Buddha, saw that he is so silent and so beautiful, and a totally different kind of beauty: the beauty of the inner. He is radiating, he is luminous.

She asked him, "Why are you not answering me?"

Buddha said, "How can I answer? I am no longer the same person that had left you. You look at me, you observe! Look into my eyes, feel my presence! I am not the same person -- that person is dead. I am a totally new being, I am reborn! And I have come to share my joy, my finding, with you, because I love you. And the old love was not love, it was exploitation; this new love is really love. The old love was just lust. Now I want to give all that I have known to you, for no other reason, but just for giving's sake. Just sharing will make me so blissful. If I can help you in any way I will feel tremendously obliged."

The wife became a sannyasin; she was initiated.

You ask me, Kamalesh, "I am unable to understand why Gautama the Buddha renounced his beautiful wife."

In fact he has not renounced the wife: he has renounced the whole marriage system, he has renounced the old way of life. The wife was just a part of it. He renounced the way he had lived up to that moment.

When he left his palace he was twenty-nine years old; when he came back, twelve years had passed... he had become enlightened. He had come to know the truth, the meaning, the significance, of existence. He had come to know the great celebration that goes on and on: the celebration you call God. He had come to share his celebration with his wife, with his child, with his father, with his stepmother, with his friends. Whosoever was ready, he was ready to give to them. And he transformed their lives.

Gautama the Buddha is the only man in the whole history of human consciousness who has transformed so many people. The debt of humanity is immense, unpayable.

The last question:

BELOVED MASTER,
WHEN YOU SAY, "WAKE UP, BE CONSCIOUS, COME OUT OF YOUR DREAMS!" -- AND TO MAKE IT CLEAR YOU GIVE EXAMPLES -- INSTEAD OF GOING DEEPLY INTO IT WE LAUGH AS IF IT IS A JOKE. HOW DO YOU FEEL?

Abhinav Bharti, I also laugh! But I am not allowed to laugh loudly in front of you, because that is against the art of telling jokes. The joke teller must be serious. But I laugh in my room! When there is nobody, I have a hearty laugh. And in fact, this whole thing is a joke: your misery, my enlightenment. Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

Chapter #7
Chapter title: The silence of a song

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SILENCE CANNOT MAKE A MASTER OUT OF A FOOL.

BUT HE WHO WEIGHS ONLY PURITY IN HIS SCALES,
WHO SEEKS THE NATURE OF THE TWO WORLDS,
HE IS A MASTER.

HE HARMS NO LIVING THING.

AND YET IT IS NOT GOOD CONDUCT
THAT HELPS YOU UPON THE WAY,
NOR RITUAL, NOR BOOK LEARNING,
NOR WITHDRAWAL INTO THE SELF,
NOR DEEP MEDITATION.
NONE OF THESE CONFERS MASTERY OR JOY.

O SEEKER!
RELY ON NOTHING
UNTIL YOU WANT NOTHING.

Silence has been praised down the ages as one of the most important factors for inner transformation; but silence alone is neither enough nor beneficial. Silence alone can be tremendously harmful. Silence alone is a negative state, it can make you more dead than you are. It can destroy the joy of inner being, it can be an obstruction for the growth of a celebrating soul.

Silence is beautiful only if it is rooted in awareness; if it is not rooted in awareness, then it is utterly empty. With awareness silence has a depth, a plenitude, a fulfillment, a contentment, an overflowing joy. With awareness silence blooms, releases great fragrance; without awareness the silence is utterly empty and dark, dismal, sad.

Silence can be either of the cemetery or of a sunrise. Silence can be of a bird on the wing, or it can be that of a corpse. Both are silences, but diametrically opposite. The silence of a corpse has to be avoided, the silence of a flower has to be imbibed. The silence of the flower will make you a flower, the silence of the corpse will make you a corpse. Both look the same from the outside. Don't be deceived by appearances -- always look for the essential, for the very core.

Two things can appear similar from the outside and may be just the opposite of each other. The seeker has to be very cautious, very conscious on each step; because the false is easy to attain. It is very easy to become dead, and very difficult to be overflowing with life.

That's why millions of monks and nuns have followed a false path -- they have become silent. You can go to the monasteries and you will find people who are silent, but their silence has the taste of death. Their silence is not the silence of a song, of a dance; their silence is not divine. In fact they have fallen rather than risen higher, soaring upwards. They have fallen so much, they have become just dead rocks. Their silence has not been a transformation, it has been a suicide. And because it has not been a soaring up high, you will find all kinds of foolishnesses still in it, waiting for their opportunity, for their moment to explode.

The foolish person can become silent. It may deceive many, they may think, "He has arrived." But he is simply hiding his foolishness, his stupidity, his unconsciousness behind a beautiful facade of silence.

An ancient Sufi parable says:

Four persons decided to go into silence. They moved into a cave; they wanted to live in silence for three months, because they had heard so much about it -- they had become so much intrigued. They were so ambitious to gain something out of it. It was not understanding that had brought them to the cave. It was greed, it was desire, ambition.

Hence within minutes everything was exposed. Just within minutes the first man said, "I wonder whether I have put the candle out or not? It will be a sheer wastage, there is nobody in the house."

The second one said, "You fool! You have spoken! And we have taken the vow of silence."

The third one laughed and said, "You are a greater fool! If he had spoken, what was the need for you to speak?"

And the fourth one said, "Thank God, I am the only one who has not spoken yet."

Just by being silent nothing changes, you remain the same. Transformation comes through awareness. Awareness brings a silence of its own, very alive, throbbing with eternity, full of a song. It is not sad and not serious because it is not dead, it has a dance to it. It is tremendously beautiful, it is positive, existential. It does not make you just a hollow thing. It makes you so full that you start overflowing with joy. You become so fulfilled that you cannot contain your contentment within yourself, you have to share it. You become a cloud full of rainwater. You have to shower it.

But out of a hundred so-called seekers, it is only once in a while that a rare seeker comes to know the difference between the real silence and the unreal silence. How can the fool within you be dropped by being silent? Yes, it will not be expressed, but it will be there. In fact it will become more and more powerful -- unexpressed it will accumulate energy. And any moment, any opportunity, and you will show it; you will be unable to hide it forever.

It was discovered in an apartment building, that exactly fifty apartments were rented by Jewish families and fifty by Christian families. Word got around and thereafter, for years, whenever a Jew moved out, another Jew rushed into his place, and likewise the Christians. Thus the balance was maintained. Once, however, the Jews were faster than the Christians and the numbers became unbalanced -- fifty-one to forty-nine. After that the Christians started moving out until at last the building was ninety-nine percent Jewish.

A movement arose among the tenants for an all-Jewish building. A committee was formed and Mr. Ginsberg, as spokesman, went to visit Mr. Gallagher, an Irish bachelor. When he came home, Mrs. Ginsberg asked what happened. "Well," replied Mr. Ginsberg, "Gallagher says he has made love to every woman in the building except one, and won't move out until he makes love to her."

"Hm," mused Mrs. Ginsberg, "it must be that lousy, stuck-up Mrs. Pincus."

The first moment, and your fool will be out. How long can you keep it down? How long can you sit upon it? How long can you be on guard? Just a little relaxation and it will be out.

Buddha says:

SILENCE CANNOT MAKE A MASTER OUT OF A FOOL.

A strange statement from a buddha, because silence has been praised so much; but the buddha says the truth as it is. He does not care about the tradition.

In India, silence has been one of the most praised qualities for centuries. The Jaina monk is called MUNI -- muni means "the silent one." His whole effort is to be silent, more and more silent. Buddha says, "But don't be a fool, just silence is not going to help." It may help you keep your foolishness to yourself, but the foolishness will go on accumulating, and sooner or later it will be too much. It is bound to come out, and it is better to let it come out in small doses every day, rather than accumulating it, and then having it come like a flood.

This has been my own observation, too. The people who have remained silent for a long time become very stupid, because their silence is only on the surface. Deep down there is turmoil. Deep down they are the same people, with greed, jealousy, envy, hatred, violence -- unconscious, with all kinds of desires.

Maybe now they are desirous of the other world, greedy for the other world, thinking more of paradise than of this world and the earth. But it is the same thing, projected onto a bigger screen, projected on eternity. In fact, the greed has become a thousandfold. First it was for small things: money, power, prestige. Now it is for god, samadhi, nirvana. It has become more condensed and more dangerous.

Then what has to be done? If silence cannot make a master out of a fool, then what can make one a master? Awareness. And the miracle is, if you become aware, silence follows you like a shadow.

But then that silence is not practiced; it comes on its own accord. And when silence comes on its own accord, it has a tremendous beauty to it. It is alive, it has a song at its innermost core. It is loving, it is blissful. It is not empty; on the contrary, it is a plenitude. You are so full that you can bless the whole world and yet your sources remain inexhaustible; you can go on giving, and you will not be able to exhaust the source. You have stumbled on God already -- but it happens through awareness.

That is Buddha's very significant contribution, his emphasis on awareness.

Silence becomes secondary, silence becomes a by-product. One does not make silence a goal -- the goal is awareness. If you take care of the rosebush, if you give it the right amount of water, sun and shade, roses are bound to come in their own time. You need not be worried about the roses. Silence is a rose, awareness is the rosebush. You take care of the rosebush, don't be too much concerned about the rose. If you are too much concerned about the rose without thinking about the rosebush, there is every possibility you will purchase some plastic roseflowers. A practiced silence is a plastic phenomenon, it is false, pseudo, deceiving others and deceiving yourself.

SILENCE CANNOT MAKE A MASTER OUT OF A FOOL. And what does Buddha mean by a fool? Who is foolish? He does not mean the unknowledgeable person, he does not mean the uneducated, uncultured. The fool can be very much cultured. The fool can have a Ph.D., the fool may have accumulated great knowledge, learning. In fact, fools are known to do such things, for the simple reason that they are afraid of their own foolishness and want to cover it up. A Ph.D., a D.Litt. becomes a good cover.

The fool becomes a great philosopher, a great scholar. Instead of knowing he becomes knowledgeable. Instead of seeing light he knows more about light. And slowly slowly, he convinces himself that knowing about light is knowing light, knowing about God is knowing God, knowing about love is knowing love. It is not so. He remains confined to the empty words. He will be verbose, he may know fine words. He may use language skillfully, he may use logic to prove his ideology, he may be a skillful logician. But nothing of these things changes his foolishness, he remains a fool all the same.

Then what is foolishness? The word that Buddha uses, the original word, is MULHA, which has been translated as the "fool." In fact it should be translated as "one who lives in unconsciousness," one who lives like a sleepwalker, who lives mechanically, who goes on moving through many things, but all his gestures are empty. He lives without knowing why, he goes on rushing without knowing where. He is not even aware

of who he is -- he has not tasted his own consciousness. And because his inner being is in darkness, he remains foolish in whatsoever he tries to do. His knowledge, his learning, his scholarship, are of no avail.

One who lives unconsciously, like a somnambulist, is a fool; one who lives consciously starts changing from foolishness towards wisdom. Again let me remind you: wisdom is not knowledge. Wisdom is consciousness, and the man who attains to the perfection of wisdom, perfection of consciousness, is called a master by the Buddha. SILENCE CANNOT MAKE A MASTER OUT OF A FOOL.

On his honeymoon, Abe was so overtaken with gratitude towards Becky, that he wanted to give her something. Having nothing else at hand, he reached into his wallet and gave her twenty dollars. Thereafter it became a family ritual. Each time Abe would make love to Becky, he would give her some money, the amount varying according to how his business was going.

Years passed, the Depression came and business got really bad. For weeks and months Abe did not make love to Becky. Finally, in desperation, she asked, "Abe, what is the matter? Don't you love me anymore?"

Abe told her the truth, that he was nearly bankrupt. "Don't worry, darling," she replied, and lifting up the mattress, she revealed thousands and thousands of dollars. "All the money you gave me, I put in the bed," she said.

"Ah," he screamed hitting his forehead, "I should have given you all my business."

An unconscious man can't always be on his guard. There are moments when the secret comes out. You can deceive, but only for a time -- you cannot deceive forever, at least not your wife.

And how can you deceive God himself? How can you deceive existence? With existence you have to be absolutely true, because before existence you are utterly naked. Existence knows you through and through, you are transparent. It is better not to hide, because if we don't hide, there is a possibility that we may start changing our life patterns, our ways, our styles.

And there are only two styles:

One style is unconsciousness -- I call that the worldly style. And the other style is that of consciousness -- my name for that style is sannyas. Sannyas simply means a committed effort to live consciously.

BUT HE WHO WEIGHS ONLY PURITY IN HIS SCALES,
WHO SEES THE NATURE OF THE TWO WORLDS,
HE IS A MASTER.

Who is a master according to Buddha? ... HE WHO WEIGHS ONLY PURITY IN HIS SCALES.

Remember always, with Buddha purity is never a moral concept. He is not a priest, he is not a politician. He is a man who has gone beyond all dualities -- the duality of good and bad included. Then what can he mean by purity? By purity he always means innocence, just like a small child who knows nothing of what is good and what is bad.

The sage also becomes a child again, but he goes beyond. The child is below the duality, and the sage is beyond duality. One thing is similar, that both are not part of the world of duality, of the world where everything is divided into polar opposites: good and bad, night and day, love and hate, life and death, this world and that world, the sinner and the saint.

The sinner is one who knows what is good and what is bad, but follows the bad. The saint is one who knows what is good and what is bad, but follows the good. And the sage is one who knows what is good and what is bad, but has gone beyond both and is no longer interested in those divisions. He lives in a choiceless awareness. That is purity.

To live without any choice means to let God live through you. If you choose then you don't allow God to live through you. When you stop choosing, when you simply surrender to the whole, when you say, "Thy will be done," you are no more a chooser, no more a doer, you become a medium. Then God lives through you, then whatsoever happens is divine; it is neither good nor bad, it is simply divine. Out of choiceless awareness, actions become divine.

BUT HE WHO WEIGHS ONLY PURITY IN HIS SCALES, WHO SEES THE NATURE OF THE TWO WORLDS.... Religious people go on talking about this world and the other world. They condemn this world: this is momentary, this is a flux, nothing abides, everything changes, everything turns into dust. They

go on condemning this world in every possible way, and they go on praising the other world. But Buddha says that this world and that world are both parts of your projection; you have projected the other world against this world. Because you see this world is impermanent, you project a permanent world. That is a desire on your part, it has nothing to do with reality.

You would like to have a permanent world where things abide, where everything remains as it is. You are afraid of change, hence you create an unchanging world. You call it paradise, heaven; nothing changes there, time exists not. This world is temporal, that world is nontemporal. This world is made of dust, and that world is made of gold. But dust or gold are all your projections.

It is out of the misery of this world that you have created your paradises; and if you look in the scriptures of all the religions, you can easily detect the projection. Whatsoever is missing here, you have placed it there. Whatsoever you don't like here, you have not put into the other world. Whatsoever you like here, but you are afraid that it will be taken away by death or by circumstances, you have made absolutely eternal there.

For example, in heaven nobody ever grows old -- everybody remains young. Have you ever seen an old angel in any picture? They are all boyish-looking. In Hindu mythology the heavenly women never grow beyond the age of sixteen; that is a desire. In Hindu mythology the APSARAS, the heavenly women, don't perspire, no deodorants are needed, no perfumes are needed. Their bodies are made of gold. But what kind of a woman is it if her body is made of gold? Would you be able to love a woman whose body is made of gold? -- a wish fulfillment.

In Hindu mythology there are trees in heaven, wish-fulfilling trees. You just sit underneath the tree, you wish anything and it is immediately fulfilled, instantly. These are desires, unfulfilled desires, unfulfilled dreams. We are so frustrated here that we project a world.

Karl Marx is right in that way when he says that religion is the opium of the people. Yes, the so-called religions have functioned as the opium. They keep people intoxicated with the other world, they help them somehow to tolerate the suffering that is present in this world. It is only a question of a few days -- then comes death and deliverance. And then you will live in God's presence for ever and ever, in eternal joy.

Buddha never talks about the other world; he says this world and the other are both projections of our mind. One should get rid of both, one should turn inwards rather than looking outwards. This world is outside, that world is outside; both are exterior to you, and both are objects of desire. And any object of desire is bound to bring frustration. Any expectation is bound to turn into frustration. Expectation is the beginning of frustration, the very seed. Beware of it!

Buddha says, one who knows this is a master, and one who lives in choiceless awareness, neither choosing this nor that, is a master. He is really a king; otherwise everybody is a beggar. If you have desires you are a beggar. Desiring means begging; you are constantly begging for this and for that.

Just look at your mind, the mind is a beggar. Drop the mind and you will be surprised: your consciousness is the master. But the mind lives through division, it always lives through the polar opposites: it puts that against this, and then goes on choosing. Mind means choice, choice means unconsciousness. Consciousness means choicelessness, and to be choiceless is to be free from all desire, is to be free from all projection, is to be free from all imagination, is to be free from future.

And the moment you are free from the future, the present suddenly bursts forth in all its splendor before you; its glory is infinite, its joy is unbounded, its ecstasy is inexpressible. It transforms your beggar into a master.

HE HARMS NO LIVING THING.

The master cannot be violent, he can only be love, pure love; he cannot harm, it is impossible. Why? Many religions have been teaching nonviolence. Buddha does not teach nonviolence; again, it is a by-product, a consequence of being a master. He does not say, "Be nonviolent so that you can be a master." He says: Be a master, so that you can be nonviolent. That's where he differs from ordinary religious thinking. He brings a very extraordinary insight of tremendous import.

If you understand his insight, you will have understood the essential core of real religion. If you practice nonviolence, you will remain violent; at the most, your surface will become nonviolent. You will paint it in beautiful colors; but behind it, behind all those rainbow colors, you will be the same person, the same violent person.

Why does violence exist in man? Because we can't see ourselves as part of a universe, we see ourselves as separate. In that separation is violence. If I am separate from everybody else then of course I have to fight for my own survival.

Charles Darwin says: Life is a struggle -- a struggle to survive, and only the fittest survive. So you have to fight tooth and nail, you have to fight with your total energy, only then can you survive; otherwise, you will be eaten, destroyed. And if you look outside, it seems so.

Politics proves Charles Darwin. Everybody is fighting with everybody else; and how can you be nonviolent if you are continuously fighting? Man is so cunning that he can change, transform his nonviolence also into a weapon. He can make a weapon out of it, he can start fighting nonviolently.

I have heard a story:

A young man, a Gandhian, a follower of Mahatma Gandhi, was in love with a woman. The father was very much against him, the woman herself was very much against the man -- she hated even to see his face. But he was determined, he was a man of willpower, and he was very nonviolent. So he did a nonviolent trick.

He went to the woman's house, sat at the door and declared that he would fast unto death, unless she married him. A very nonviolent method: fasting unto death. You are not harming anybody. That's what Mahatma Gandhi was doing his whole life: fasting unto death. But is it nonviolence? It is violence, pure violence. Of course you are not destroying the other, you are destroying yourself; but the threat that "I will destroy myself," is a threat of violence. And you leave the other absolutely undefended.

The woman was very much perturbed, disturbed, what to do? If this man dies, she will feel guilty her whole life that she has been the cause of the death of a young man. The father was also very much disturbed. And newspapers were writing and praising the young man: how nonviolent he is, how Gandhian he is. The father was getting crazy -- what to do, what not to do? Somebody suggested, "You inquire of some older Gandhian, some method must be there, some antidote."

He went to an old Gandhian who told him, "No, don't be worried. I know. You do one thing, a very simple thing." He whispered a secret in his ear and the father was very happy -- and the trick worked. The old Gandhian said, "You go to an old prostitute I know, you tell her to come to your house, sit by the side of the young man, and let her declare that 'I am fasting unto death unless this young man marries me.'"

And that very night the young man escaped and was never seen again.

Nonviolence in the hands of politicians is bound to become violent. It is only a beautiful name for an ugly phenomenon. This is not Buddha's approach, although Gandhians go on declaring that Gandhi is the greatest nonviolent man after Gautam Buddha. He is not; he has no understanding of Buddha and his insight. He is purely and simply a politician. His politics are also very subtle -- his politics are very cunning, devious. But he is not religious at all. His whole approach is political.

If you practice nonviolence -- and he practiced it his whole life -- the nonviolence will be false. It cannot be practiced. Anything -- nonviolence, wisdom, silence, love, compassion, joy, none of these beautiful qualities can be practiced. If you practice them you falsify them. They come on their own; all you need to do is to be more and more aware.

On the tree of awareness many flowers bloom: the flower of love, the flower of truth, the flower of compassion, the flower of nonviolence. Why? -- because the more you become aware, the less you can believe in the separation. The more you become aware, the less you are an ego. When you become totally aware, you disappear -- you become part and parcel of the whole. Then how can you be violent? To whom? There is nobody else, with whom are you going to fight?

Violence or nonviolence is not the question at all. There is nobody else to fight with. It is all oneness, this whole universe is one God and we are part of it. Seeing it, knowing it, realizing it, compassion and love start flowing. HE HARMS NO LIVING THING.

AND YET IT IS NOT GOOD CONDUCT....

Remember these words, their import, their significance. They are very pregnant. AND YET IT IS NOT GOOD CONDUCT.... "Remember," Buddha is saying, "I am not talking about good conduct."

THAT HELPS YOU ON THE WAY.

Good conduct can give you only respectability. Good conduct can help you attain a pious ego, good conduct will make people praise you. They will call you a saint, your ego will be very satisfied; but good conduct can't help you on the way. In fact it is going to hinder.

The more respectable you become, the less rebellious you are. The more respectable you become, the more and more afraid you are of going against tradition, against conformity, against convention. The more respectable you are, the more you are a slave; a slave of the society and the church, a slave of the state, a slave of others -- because they start dominating you. They start in subtle ways telling you what to do and what not to do. Then they reward you with respect. That is bribery. By rewarding you, they are saying, "Look, if you go on doing the same thing, we will reward you more. If you don't do the same thing, if you go astray, we will withdraw our respect. We will condemn you."

They respect you for the simple reason that you fulfill their desires and their expectations, that you become just a part of the dead tradition, an example of all that has been dead for a long time. You become a slave to the past.

AND YET, says Buddha, IT IS NOT GOOD CONDUCT THAT HELPS YOU ON THE WAY... because your good conduct is only practiced by you; it has not arisen from your own innermost core, you are following the conditioning. You are following whatsoever has been forced upon you. If you are a Hindu you will follow a certain conduct that Hindus expect of you. If you are a Mohammedan, you will follow certain other conduct which has been forced upon you.

Ayatollah Khomeini, whose real name is Ayatollah Khomeiniac, goes on telling his followers: Be martyrs, we are martyrs -- if you die fighting for religion, you will be born into paradise. JIHAD, religious war, is the surest and the most easily available way to reach to God; every other way is a very long way. To die in a religious war is a shortcut.

Now many people, mad people, are following this lunatic. Yes, he is Khomeiniac. But this has been always so. These maniacs, these lunatics, fanatics, have dominated humanity. They go on promising you a beautiful future after death. It is a beautiful business, because nobody comes back to say whether it really happens or not. It is dealing in invisible goods.

You can have good conduct according to a certain society but you will still remain as unconscious as you were before. By being a Mohammedan or a Hindu or a Christian you don't become conscious. If you become conscious you CAN'T be a Hindu or a Mohammedan or a Christian. How can you be so foolish as to be a Hindu, to be a Buddhist, to be a Jaina? -- impossible! You will not have any adjective to you. You will simply be a human being, a divine being. That's more than enough, what else is needed?

But following so-called good conduct, you will remain the same unconscious person.

Joe was out all night with a dazzling blonde. He came home at dawn and tried to appear quietly sober, as his wife eyed him with suspicion.
"Joe, where is your underwear?" she said as he was undressing.
"My God," he cried with aggrieved dignity, "I have been robbed."

Your whole life is lived in such an unconscious way. You can practice good things, you can do good things, give service to people, you can donate to charity. You can even become a Mother Teresa of Calcutta, but your life will be the same. Yes, you will get a Nobel Prize, and you will be honored all over the world. The world consists of fools and only the fools are honored.

Just look at the irony: Jesus is crucified and Mother Teresa is given a Nobel Prize. Socrates is poisoned and Mother Teresa is given a Nobel Prize. Maharshi Raman was not given a Nobel Prize. J. Krishnamurti has worked his whole life as nobody has ever worked, for a better human being, for a better, conscious world. But he has not been given a Nobel Prize, his name has never even been considered for it.

George Gurdjieff, one of the greatest masters, who transformed people's lives into light, was not given a Nobel Prize. Mother Teresa is not a Raman Maharshi, she is not a J. Krishnamurti, she is not a George Gurdjieff. But why is she honored? Because she fulfills your requirements: she serves beggars, orphans, widows. And that is your idea of a saint -- that he should serve. He should serve all kinds of fools, then he is a saint. Then other fools will respect him.

You are unconscious, your expectations are unconscious and there are people who will fulfill them. You

will respect them, you will call them saints. Now, Mother Teresa has no taste of awareness, no experience of ecstasy, but that is not the point for people. The point is how many hospitals she runs, how many orphans she has raised -- as if the world is not already much too overpopulated. How many old people does she serve, how many old people have survived through her efforts?

These things have nothing to do with real religion; these are social services. She is really serving the status quo, that's why she is respected. The Nobel Prize was not given because she is religious or a mystic. The Nobel Prize was given because she serves the capitalist system, she serves the status quo, she serves the vested interests. She is not a revolutionary, but a reformist. She is not a rebel.

Unless you become capable of seeing the beauty of rebellion, the beauty of a Jesus, Socrates, Buddha, you will not understand what real religion is.

The tensions of life were threatening to get a stranglehold on Bill; so after he had finished a good dinner, he relaxed mindlessly in a soft chair next to the stereo, with a stiff drink in his hand. His wife knew nothing of his nervous state, and climbed onto his lap with the thought of trying to wheedle a fur coat out of him.... She snuggled and murmured and fondled.
"Good heavens, Ethel," he exploded. "Get off. I get enough of this at the office."

You just watch yourself: what you say, what you do, what you hear, what you see, and you will be surprised -- you are always surrounded by smoke. A subtle smoke surrounds you, and you see through that smoke, and everything becomes distorted. Buddha's simple message is, first be aware. He says: AND YET IT IS NOT GOOD CONDUCT THAT HELPS YOU UPON THE WAY....

NOR RITUAL....

Going to church every Sunday, doing your PUJA, your worship every morning, saying your prayer every night before going to bed... these are all rituals, dead rituals that you go on repeating; you have become habituated to them, they are just habits. If you don't do them you feel as if you are missing something. If you do them you don't gain anything at all.

A man said to a psychiatrist, "Look, I have everything I need -- a good house, a beautiful wife, successful children, a lovely job, but still my life is humdrum."
"Well," said the psychiatrist, "you are suffering from too much routine. You must bring novelty into your life. When do you usually make love to your wife?"
"Always at bedtime," replied the man.
"That's the trouble. You are too settled. Try grabbing your wife passionately at some unusual time. Fling off your clothes when you come into the house and get her. Then come back next week and report what happened."
"So," said the psychiatrist the following week, "how was it?"
"Well," replied the client, "the bridge club loved it, but it was still humdrum."

Just by changing your outer routine nothing is changed. You go to the church, you can change -- you can start going to a temple. You were repeating one mantra, you can change -- you can start repeating another mantra. You were a member of the Lions Club, you can become a member of the Rotary Club. Christians become Hindus, Hindus become Christians in the hope that by just changing outer forms something is going to be changed in their life. But the inner remains the same.

Unless the inner changes, your life is going to remain humdrum. And a humdrum life can never know the flavor of the divine, can never know the taste of the wine of God.
NOR RITUAL, says Buddha....

NOR BOOK LEARNING....

You can learn as much as you want. The psychologists say that each single human brain is so capable of learning that it can accumulate all the knowledge contained in all the libraries of the world; a single human

mind is capable of storing all the knowledge possible. You can become a walking ENCYCLOPAEDIA BRITANNICA, but that is not going to help. You will know the words, but words are words. The word 'fire' is not fire; don't try to cook your food on the word 'fire'. The word 'love' is not love either, and the word 'God' is not God.

But people become so much obsessed with words -- they become so much obsessed that if somebody says anything against the Bible, you are ready to be killed or kill. And bible is just a word; the word 'bible' simply means "the book." It does not mean anything else.

If somebody says anything against the Vedas, Hindus become mad. Words have become so important, more important than your life. The whole history is full of blood and bloodshed just because of words. Buddha says: Beware, don't get too much entangled in words.

A Jewish mother was very unhappy because her son did not like BLINTZES. In desperation she consulted a psychiatrist who suggested that if she showed Sammy, step by step, how blintzes were made, he might come to love and understand them. Eager to try out the suggestion she took Sammy into the kitchen the very next day.

"Look, Sammy," she said, mixing the dough. "Eggs, milk, flour. You like eggs and milk and flour, don't you Sammy? Taste a little."

The little boy, with a sour expression, grudgingly tasted a bit of each. She rolled out the dough and fried it into cakes.

"Taste a little," she urged him, and again he tasted a bit. Encouraged, she went on mixing the cheese and cinnamon and sugar.

"Look, Sammy, cheese, cinnamon, sugar. You like them, don't you Sammy?"

"Yes, Mom," he replied.

Really encouraged now, she placed the cheese mixture in the middle of a cake. Cautiously she folded over one corner.

"Okay, Sammy?"

"Okay, Mom."

The she folded a second corner.

"Okay?"

"Okay."

The she folded the third corner and finally the fourth one.

"Blintzes!!! Yech!!!" screamed Sammy, and ran out of the kitchen.

And it is not so only with children. It is so with your great theologicians, philosophers, thinkers -- just words.

Buddha says: NOR RITUAL, NOR BOOK LEARNING....

NOR WITHDRAWAL INTO THE SELF.

Buddha must be the first enlightened master who has said this so clearly. Now modern psychology has rediscovered it. I say rediscovered it because they are not aware of Buddha's statement. They think that introversion is a kind of disease. Buddha is saying exactly the same thing. He is saying: NOR WITHDRAWAL INTO THE SELF.

Introversion is a disease, so is extroversion. The real man of awareness is neither extrovert nor introvert -- he simply is. When needed he goes out, when needed he goes in; he is fluid, flexible. He is not focused and fixated. There are extroverts who can't go in, and there are introverts who can't go out. Both are ill, both are pathological. NOR WITHDRAWAL INTO THE SELF is going to help you on the way....

NOR DEEP MEDITATION.

Let me repeat.... You will be surprised, because Buddha is one of the greatest meditators of the world. And Buddha is responsible for the greatest stream of meditation that has flowed up to now. He is the very source, but still he is such a sincere man that he says: NOR DEEP MEDITATION.

NONE OF THESE CONFERS MASTERY OR JOY.

Why not even meditation? -- because meditation is a method. Meditation can cause a certain state of the mind, but it cannot make you available to the uncaused. It may prepare the ground, it may cleanse the ground, but it cannot bring the flowers. It is as if you prepare the ground for a garden: you remove all the rocks, all the weeds, all the roots, all the grass. You prepare the ground, but that's not enough. If you prepare the ground and then sit under a tree and wait for the roses to come, they will not come.

Meditation is only a negative method; it helps you to prepare the ground. It removes the barriers, but then you have to sow the seeds -- only then will flowers be coming. Meditation is creating the ground, awareness is sowing the seeds. Only meditation with awareness can help you on the way; and then there is mastery, and then there is joy.

O SEEKER!
RELY ON NOTHING....

To make it absolutely sure that you don't rely on anything, he has said: AND YET IT IS NOT GOOD CONDUCT THAT HELPS YOU UPON THE WAY, NOR RITUAL, NOR BOOK LEARNING, NOR WITHDRAWAL INTO THE SELF, NOR DEEP MEDITATION. NONE OF THESE CONFERS MASTERY OR JOY.

But who knows? -- you may find something else. Hence, to make it absolutely clear, categorically clear, he says: O SEEKER! RELY ON NOTHING.

Reliance on anything brings dependence, dependence brings slavery, slavery is misery. Don't depend, not even on meditation. One day, even meditation has to be transcended. Don't depend even on the master, because the master can only point the way, YOU have to follow the path. The master cannot go with you.

Buddha is reported to have said: If you meet me on the way, kill me; if I come in your way as a hindrance, kill me immediately. Don't have any hesitation... that I am your master.

How can you kill me?... He is saying something very metaphorical. He is saying, "Deep in meditation, the last thing to be dropped is the master." Everything can be dropped easily, but the more the master helps you to drop things, the more you become attached to the master himself; and the love for the master is so pure, and so ecstatic, it brings such joy, that it is very difficult to drop the master at the last moment. And the last moment is the last barrier. The master has to be dropped, you have to go alone -- absolutely alone into the unknown. RELY ON NOTHING....

UNTIL YOU WANT NOTHING.

Go on dropping your desires, even the desire for being a master, the desire for being blissful, the desire for knowing God, the desire for nirvana. All desires have to be dropped.

Mind is so cunning: you can drop one desire and it immediately supplies you with another. And it may supply you with a more subtle desire. The gross desire can be understood by everybody, the subtle desire is more difficult to understand. For example, the desire for God is not thought to be a desire worth dropping. No Christian will say, no Jew will say, no Mohammedan will say, "Drop the desire for God." Drop all desire FOR God, but don't drop the desire for God.

It is only Buddha, the only man in the whole history of human consciousness, who has said the whole truth -- truth in its absolute purity, truth and nothing else. He is so insistent on the truth, that he says you will have to drop the master, and you will have to drop all kinds of desires. Otherwise, mind is very innovative, very creative, imaginative. You drop one thing and it immediately says, "Good. Now seek this, seek truth, seek God."

Now nobody can raise any objections about seeking God -- Buddha raises objections to that, too.

After numerous complaints from the neighbors, Harry sadly agreed to have a veterinarian render his cat fit to guard a sultan's harem.

"I will bet," said one neighbor, "that that ex-tom of yours just lies on the hearth now and gets fat."
"No, he still goes out at night. But now he goes along as a consultant."

If you cannot do anything, at least you can function as a consultant; but the going continues. Nothing has changed, the operation has failed.

Remember, if you are a real seeker... and this is a strange paradox: if you are a real seeker, you will have to drop all seeking as such. Otherwise you will go on seeking one thing after another, and there is no end to it.

When all seeking stops, you are suddenly at the very center of your being. Seeking drives you outside, seeking takes you away from yourself. Jesus says: Seek and ye shall find. Knock and the doors shall be opened unto you. Ask and it shall be given.

Buddha will not say that. Buddha will say, "Seek and you will not find. Knock and the doors will never be opened for you. Ask and you will not be given."

Then why does Jesus say so? Is Jesus not a buddha? Jesus is also a buddha, but the difference of their statements is because of the audience. Jesus is talking to ordinary people, and Buddha is talking to very evolved disciples. Jesus is talking to the crowds. If he had said to them, "Seek and ye shall never find," they would not have understood him. They would have thought him mad, absolutely mad.

Seek and you shall not find? Ask and it shall not be given to you? Knock and the doors shall not be thrown open unto you? He was talking to ordinary people, hence he has to use very ordinary expressions.

Buddha is talking to adepts, initiates. Jesus was not so fortunate as Buddha. Jesus' disciples were very ordinary, even those twelve apostles were very ordinary, unconscious people. Buddha had thousands of BODHISATTVAS, thousands of disciples who were just on the verge of becoming buddhas any moment. Thousands were just on the verge of bursting into a flame of eternal light. He could talk without any fear of being misunderstood; hence he says: RELY ON NOTHING UNTIL YOU WANT NOTHING.

The greatest moment in life is when there is no desire left inside you, when desirelessness settles, absolute desirelessness. In that very moment all is attained, because all has always been there inside you. It was because of desires that you were running hither and thither, not looking inside. When all running has stopped, suddenly your own truth explodes with all its beauty, with all its benediction upon you.

Listen to Buddha, meditate over his sutra. It will give you great insight -- insight into desire and its futility. It will help you to drop all desires. And the moment you are desireless you have arrived home.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

Chapter #8
Chapter title: Be in it; don't be of it

18 December 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
AT DARSHAN ON YOUR BIRTHDAY I LOOKED AT YOU, A STILL POOL OF SERENITY, AND

EVERYTHING ELSE HAPPENING AROUND YOU WAS IRRELEVANT. IT WAS SUDDENLY SO CLEAR THAT THIS -- SITTING SILENTLY AMIDST THE CHAOS AND FERVOR -- WAS YOUR TEACHING; THAT YOU ARE THE WAY.

Prem Pramod, so at last a ray of light has entered into your darkness -- an insight, a glimpse. Now don't lose track of it! It is very difficult to get it and very easy to lose it. In fact, the mind and its ways are so old that soon you start suspecting whether the glimpse was true or you had only imagined it.

And the mind tries to convince you that it was sheer imagination, that you projected it, that it was just an idea. Maybe you became hypnotized by the situation. Maybe you became overwhelmed by so many people in such joy, in such ecstasy. Maybe you were touched by the flood of energy around you. Soon the mind will start creating doubts. Go on remembering. These insights are rare.

Yes, Pramod, that's exactly what my teaching is: Be in the world, in all its absurdities, in all its nonsense, noise, and yet remain cool, aloof, detached. Be IN it, but don't be OF it. Let it happen all around you -- there is no need to escape from it, there is nowhere to escape. And even if you escape somewhere, that is not going to transform your being; your mind will remain the same. The best way is to use the opportunity of the world.

The world is an opportunity, a great opportunity, a tremendously valuable gift of God. It is a teaching device. Be in it and yet so far away, so transcendental, that nothing of it reaches to the core of your being. Only your circumference is touched by it, but your center remains aloof.

Be the center of the cyclone: that's exactly my teaching. The world IS a tale told by an idiot, full of fury and noise, signifying nothing. But it is very easy to get caught into the net, because the fool is not only outside, the fool is also inside. Your mind is part of the tale told by an idiot and your mind would like to find some meaning it it -- whereas none exists. The mind cannot remain without finding some meaning; if it cannot find, it invents it. Otherwise it feels empty, it feels something is missing.

There is no meaning in the world; all meaning is in the very center of your being. The world is simply noise, there is no music. Music is in the deepest recesses of your being -- and that music has to be heard in all the noise of the world. Then the noise of the world functions as a backdrop, a background; it becomes a context. You can hear the inner music more clearly because of the noise. Then the noise is no longer a disturbance, rather a help.

That's why I don't teach renunciation: I teach rejoicing.

The second question:

BELOVED MASTER,
I HAVE HEARD THAT SWAMI PREM CHINMAYA IS SO ILL, SO WEAK, THAT HE IS BEING GIVEN BLOOD. WILL IT NOT BE RIGHT THAT OUR SANNYASINS DONATE BLOOD IN SUCH CASES?

Avinash, don't be worried! The blood of a nonsannyasin is not going to disturb Prem Chinmaya. Blood is blood; it is neither sannyasin nor nonsannyasin -- and it is not thicker than water.
Yes, there are stories which create worry....

Because of his rare blood type, Gaffney was selected to be the donor for an English king who had been seriously ill.

The first transfusion helped enormously. A second brought the stricken monarch back to consciousness.

The third was in progress when the king jumped up in bed and shouted, "The hell with the King of England!"

But these are only stories -- blood cannot do that!

And Prem Chinmaya is faring well: he is going very steadily in his consciousness. The body is weak, but the spirit is not weak. The flesh is weak, but the spirit is very strong. In fact, his illness has been a great blessing to him. He has learned more from his sickness than from anything else. He has become more and more silent, accepting, unfearing. Even if death comes now he will be able to receive it, welcome it as a guest.

I am tremendously happy with him! When seven, eight years ago he had come to me, he was suffering

from the same disease, but his fear was greater than the disease.

The body has to go one day; nobody can live here forever. What excuse one chooses to go is a private affair. One can choose cancer, one can choose tuberculosis, one can choose heart attack; and there are a thousand and one alternatives available. But those are all excuses. The basic thing is that one cannot live here for long; it is not our home.

We have to go in search of the home, and only those who can go silently, joyously, can find it; otherwise, you will immediately find yourself in another womb, back into the world. Unless you learn the lesson, you will be thrown back again and again into the world.

Eight years ago when he had come to me, the thing that was more disturbing was not the illness but his fear of death. All these eight years he has lived with death... it can happen any moment. But slowly slowly, as his meditation has deepened, as his love has deepened, as he has understood more and more that death is part of life -- you cannot deny it, and in denying it you will be denying life itself -- he has become more accepting. A great suchness has descended upon him, and that is significant -- more significant than life, more significant than death.

He will die one day, but now I am not worried about his death. He knows now how to die, he has learned the knack of it. Death will not be just an end but a great beginning for him. He will not be drowned by death; he will ride on it, he will go victorious. Hence there is no need to worry about him. And any blood will do. Blood is blood; it goes only into the body, it does not affect your soul.

But these ideas have existed for centuries: your food affects your soul, your clothes affect your soul.... These are all nonsense ideas! They affect you only if you are identified -- but then anything will affect you. If you are not identified, nothing affects you; you remain untouched. And that's the great experience: to feel untouched amidst all turmoil.

And I am tremendously happy with Prem Chinmaya: he has proved himself. And it is possible that because of his understanding, his life has been lengthened. Even doctors are a little puzzled how he is continuing; by all ordinary rules he should not be here anymore.

Amritam, our doctor, has also asked a question: How does Chinmaya go on pulling himself?

The reason is, he is no longer interested in pulling, that's why he goes on pulling himself. If death comes this moment, he will accept it. Because of this, death has become irrelevant. He has become absolutely free of the anxiety. It is anxiety that kills more; it is deep down anxiety that becomes destructive. Because he is no longer in anguish, he may live a few more years, he may live long.

But whether he lives or not is no longer of any importance. The important thing has happened. If he lives he will live with a cool heart; if he dies he will die with a cool heart. He has learned the lesson.

Rejoice with him! Learn from him -- because everybody has to encounter his death sooner or later. And one can never be certain: you may be perfectly healthy, and tomorrow death may take you away. So health is no guarantee.

In fact, it happens more often that a perfectly healthy person dies more quickly than an ill person. Because the healthy person has no way of coping with illness, any illness can prove fatal. But a person who has lived long with illness becomes adjusted to it, he can cope with it; he knows the ways of death. The healthy person knows nothing, so it often happens that the healthy person will die with the first stroke and the unhealthy person may live long. His body has become seasoned, has become more tolerant of diseases.

But remember, that is not the point at all. Whether Chinmaya lives a few years or not has no meaning anymore. If he lives, good; if he goes, he can go with joy in his heart, because his life has not been meaningless, his life has not been futile.

The first flowers have started blossoming.

The third question:

BELOVED MASTER,
CAN YOU CONVINCE ME ABOUT THE EXISTENCE OF GOD?

Sargam, why are you worried about God? What wrong has he done to you? Why can't you forgive him and forget him? Why remain so concerned about God? Be concerned more with life, with existence, and you will know God! In its right moment, life itself becomes luminous, existence itself becomes divine. It all depends on your inner clarity. If you can see clearly, ONLY God is. No proof is needed. If you can't see

clearly, then no proof is going to be of any help.

There have been philosophers arguing for and against God for centuries, at least for five thousand years, with no conclusion in sight. They have not been able to come to any conclusion. Five thousand years of constant speculation, thinking, argument, logic, and what is the result? What is the outcome? It has all been an exercise in futility! And you still go on asking about proofs.

Proofs have been supplied, but they can be argued against, they can be disproved. Faults can be found in them for the simple reason that God is not an object which can be proved by logic. God is your subjectivity which is beyond logic, beyond thinking, beyond mind.

God is not a thing but an experience. And how can you prove the experience? Can you prove the experience of love? Nobody has been able to prove that love exists, nobody can prove that beauty exists. Nobody can prove anything really valuable. It may be truth, it may be love, it may be bliss, it may be beauty; they are all beyond proofs or disproofs. Nobody can disprove either.

And God is the culmination of all the great values, the essential core of beauty, love, truth, bliss. God is the essential core of all these values; these values cannot be proved. How can you prove the essence of them? He is just a perfume -- not even the flower but just the fragrance.

But why does this desire arise? The desire arises because your mind says, "Unless God is proved there is no need to waste time for God or in meditation or in prayer." It is mind's strategy to keep you away from meditation, from prayer.

There is no need for God! If you want to meditate you can meditate without God. Buddha meditated without God; he had no belief in God. Mahavira meditated and became enlightened without any idea of God. God is not a necessity, God can be disposed of! But when Buddha attained to meditation he became a god. Mahavira became a god himself.

That's how it happens: you meditate and YOU will become a god, you will discover godliness in your own being. And that is the beginning of discovery. Then you start discovering it in others. Then slowly slowly, the whole existence is full of God, overflooded with God.

But ask for the proof first and you will miss the whole journey. Then the mind says, "First prove, then meditate." The mind has played a trick on you, the mind has befooled you. And it looks logical: before you start any inquiry, let it be proved. If God is, then meditation is significant; otherwise why are you meditating? If God is, then prayer is significant; if there is no God, then prayer is futile.

I say to you: whether there is a God or not, prayer is significant. Prayer does not change God -- prayer changes you! Prayer has nothing to do with God; it has everything to do with you. The praying person becomes a totally different kind of person. Meditation has nothing to do with God, but meditation transforms you.

These are alchemical ways of transforming your interiority. And when your interiority is changed, is full of light and clarity, you will be able to see.

God can be seen but cannot be proved. Only small things can be proved, only things which are worthless can be proved. Be free of this desire for proof. It is a stupid desire.

Mary and Bob were in their upper berth on the train to Niagara Falls, and she kept repeating, "Bobby, I just can't believe that we are really married!"

From the lower berth bellowed a sleepy voice, "For Chrissake, Bobby, convince her -- we wanna get to sleep!"

Yes, of such things you can be convinced, but nothing higher, nothing deeper, nothing really valuable.

You ask me, Sargam, "Can you convince me about the existence of God?"

And what else do you think I am doing here? I am not arguing for God, I am not directly trying to prove the existence of God; but in an indirect way I am creating the right situation, the right milieu, the right context, where God can become available to you. That's what is going on here. I don't talk much about God because there is no need. I talk about love, about meditation, about awareness, about mindfulness, and I talk about a thousand and one things. They all are significant in the sense that they will create the right atmosphere, the right climate for God to happen.

I am trying to create a buddhafield: a certain space in which you can grow into gods. My effort is not to give you a belief in God; my effort is to give you an experience of God. And belief is of no value because hidden behind belief there is always doubt. Only experience is of real help, because in experience there is no doubt left.

When YOU know, only then you know. I can silence you through logic, I can make you convinced through logical argumentation, but that conviction will be only intellectual -- somebody else may destroy it. If somebody else can argue in a better way against God, you will be at a loss; your whole belief system will collapse. But nobody can argue against your experience. If you have known, then the whole world can say there is no God, but still you know that there is God. And only such existential conviction is of any value.

Beliefs are for fools; the wise ones seek experience. Hence, please don't ask that I should convince you, that I should give proofs for God's existence. That is not my function. I am not here to convert you to a particular ideology. I am here to transform you to a totally new existence, a new way of life, a new way of vision.

God is not there somewhere outside you; hence science is never going to discover God. God is your inner nature. You will have to dive within. You will have to encounter your own self. You will have to go on seeking and searching in your consciousness. And when you have reached to the center of your consciousness... the revelation!

The fourth question:

BELOVED MASTER,
AH RAREST ONE, HOW IS IT THAT YOU GIVE SO MUCH?

Chaitanya Kabir, I would like to give you much more! But the real cannot be given in words. The real can be conveyed only through gestures, through silence, through presence. And sometimes even silence is not adequate enough; even presence, at the ultimate peaks, fails. The ultimate cannot be given in any possible way.

I go on talking to you, but it is not that which I would like to say. That which I would like to say to you cannot be spoken, and that which can be said is not really the thing that I would like to say to you. It is the ancient dilemma, the dilemma of the mystic. He knows, but he cannot say it; and whatsoever he says is not what he knows.

Lao Tzu says: The tao cannot be said, and if you say it, it is no more tao. Read instead of tao, "dhamma," and it becomes the statement of Buddha. Read instead of tao, "truth," and it becomes a statement of Socrates. The truth cannot be said -- it is so vast! -- but efforts have to be made. In those very efforts, a few people who are vulnerable, open, intelligent, may be able to have a little glimpse -- a faraway glimpse, of course -- but that glimpse will become a seed in them and will start growing.

And what I have to say to you is inexhaustible, hence I can go on speaking. For these five years I have been speaking nonstop, and yet I have not said anything -- not even a single word has been said! Hence I can go on speaking, because it can never be said.

One can ask, "Then why speak at all?" There is a reason to it: I have caught so many of you through speaking! If I was just sitting silently here, yes, a few people would have been here, but very few, because silence is a difficult phenomenon, the most difficult to understand. It needs tremendous intelligence; not only intelligence, it needs a certain silence in you too. Then only, two silences can commune. And the world does not teach you to be silent; it teaches you words, language.

I have to use words and language so that you become caught in the net. Once you are caught and cannot escape, then you will have to listen to my silence too. And once you have understood my words, you will start feeling the silence that surrounds those words. Those words are born out of silence; they carry something of silence in them, some fragrance around them.

But what I have been saying to you is only the most rudimentary; it is for the beginners. As you grow in understanding, as your silence deepens, my contact with you will be more and more of silence. Even while I am speaking, you will listen to the intervals between the words and you will read between the lines. You will not be so much concerned with the words, but with the wordless. You will be more concerned with the origin of it all.

Two hippies were crossing the Atlantic by steamship. They were out on deck, looking at the ocean, and one said, "Man, look at all that water out there!"
"Yeah, man," the second, farther-out cat replied. "And just think, like that is only the top of it."

Only the superficial, the surface, can be talked about; the depths remain hidden. But the surface can become an invitation.

Chaitanya Kabir, my words are only invitations -- invitations towards my being, invitations towards my presence. Hence, those who come here and remain nonsannyasins are bound to go empty-handed. They will accumulate a few words, they will become a little more knowledgeable; philosophically they will become a little enriched, but their being will remain the same. They will know more but they will not be more. Unless you become committed, unless you become involved, unless you risk all that you have, you will remain concerned only with the words.

The deeper your commitment, the greater is the possibility of moving towards the depths, because to move towards the depths is possible only when you are ready to die -- die as an ego, die as a person.

And that's exactly what transpires between the master and the disciple: the master is no more an ego; the disciple also slowly slowly becomes a non-ego, a nonentity, a nobody... and then they merge and meet, then they melt into each other.

I have chosen a flag for the new commune. The flag is of two colors: white and orange. The white represents the master, the orange represents the disciple. And the flag has a full moon on it as a symbol. The full moon represents enlightenment. Enlightenment is light, but not like the sun; it is not hot, it is cool -- it is like the moon.

Enlightenment is not masculine but feminine, because enlightenment is a gift from God. You cannot be aggressive about it, you have to be just receptive, available, open, like a womb; hence the moon. And the moon is half red and half white; that represents the meeting and merger of the master and the disciple. The master is in the disciple, hence the moon is half red; and the disciple is in the master.

The master and disciple are not two. When they become one, when it is no longer a dialogue, when there is no question of I and thou, when the I and thou disappear into one unity, then silence is understood, then presence is understood. And then inexhaustible sources open up for you. Then you are moving into the ocean, the river is falling into the ocean.

These words are only invitations. Come along with me! These words are just to prepare you so that you can take a jump into the ocean. It needs guts, it needs daring, because jumping into the ocean means disappearing as you have known yourself up to now, losing your old identity. It is a loss in the beginning -- but not really, because the river loses itself as a river but becomes the ocean. It is a gain.

The disciple losing himself in the master becomes a master; he attains to his true identity. And the master is only a door: from the master he moves into God himself.

That's why in the East, the master is conceived of as a god. That is very difficult for non-Easterners to understand, why the master is conceived of as a god... because he is the door into the divine.

Chaitanya Kabir, I can understand your wonder. You say, "Ah rarest one, how is it that you give so much?"

But from my side I am not giving you so much, for two reasons. One is that you have to be prepared before you can be given. You can be given only as much as you can accept, digest. You can be given only that much which can become your blood, bones and marrow; more than that will cause indigestion, which will not be helpful to you but will be harmful.

And I would like to give you much more, but in the very nature of things it cannot be given. I am utterly helpless. I can shout, I can go on calling to you, "Come closer!"... because if you come closer, slowly slowly, my energy field will start vibrating with YOUR energy field. And when my heart and your heart are pulsating with the same beat, in the same rhythm, then the real communion has started.

But it is happening, slowly slowly. A few of you are coming closer, dropping your egos. A few of you are becoming more and more silent. A few of you are daring the ultimate, are getting ready to take a jump into the ocean from where no return is possible. Things are happening, but they take time.

And such an energy field has not existed for centuries; so many things have to be worked out from ABC. Such an energy field existed while Buddha was here. Such an energy field existed with Bodhidharma in China. Such an energy field existed with Zarathustra in Iran. Such an energy field existed with Jesus in Jerusalem. But for centuries this phenomenon has disappeared from the world, and man has become too much worldly, too much interested in trivia, in the superficial, in the meaningless. Even if he goes to God, he goes for meaningless things. He does not go for inner transformation, he does not go to die and to be reborn.

You are here to die and to be reborn. Much is happening... much more is going to happen. As you become more and more ready, I will be showering more and more.

And it is inexhaustible because it is not mine, it has nothing to do with me. I am just a vehicle, a hollow bamboo. I am simply available to existence: whatsoever song it wants to sing through me, I am ready to sing it. I am simply a medium.

Use this opportunity as much as you can, because such doors open only once in a while and it is very easy to miss them. For stupid things one can miss them, and you can rationalize your stupidity easily. Beware, be watchful....

The fifth question:

BELOVED MASTER,
THERE IS RESEARCH IN THE WEST THAT SUGGESTS THAT MEN ARE HAPPIER BEING MARRIED THAN NOT, AND THAT THE SUICIDE RATE IS LOWER FOR MARRIED MEN. AND THAT THE REVERSE IS TRUE FOR WOMEN. PLEASE COMMENT.

Prabhudasi, there is a difference between the male mind and the female mind; their functioning is different. They are polar opposites -- never forget that. Spiritually they are exactly the same, but physiologically they are poles apart; they function in different ways.

For example, man is more physical than woman, man is more extrovert than woman. The woman is more psychological and more introvert. That's why there are so many magazines like PLAYBOY with nude women on their covers and pictures of nude women inside -- and millions of copies are sold. So much pornography exists all over the world, but it is all a male idea. The woman is not as much interested in the nude man as man is interested in the nude woman.

When a man and a woman are in deep, loving embrace, the woman immediately closes her eyes. Kiss a woman, and she closes her eyes. But the man watches himself kissing the woman, watches the woman kissed, watches her reactions, watches continuously whether she is getting an orgasm or not. He remains more or less an outsider, a spectator. He is more interested in watching than in BEING in it.

The woman simply closes her eyes. She is less concerned with the man and what is happening to him; she is more concerned with her inner being, what is happening there. Hence, women are not interested in pornography; their real interest is in their inner processes. These differences are so great that they make for different life-styles.

Prabhudasi, you are right: modern research has certainly found a very strange-looking fact. But it is not really strange. Men are happier being married than not because when they are not married they simply feel lonely. When they are married, even if the marriage is miserable, it is better than to be lonely; at least there is something to keep you occupied. Misery also keeps you occupied and man always wants to remain occupied -- something on the outside so that he need not go in, so he can keep his eyes open.

The woman is not so interested in the outside, so when a woman is unmarried she feels more alone than lonely. And she can enjoy her aloneness better than a man because she is more inner-directed -- she is more selfish, in a way. I am using the word with a very positive meaning: she is selfish, she is self-centered. The man is other-centered; he is constantly thinking of others.

The woman is thinking more about herself. At the most, she remains interested in the neighborhood -- who is fooling around with whom. She is not much concerned about Vietnam or Iran. She simply feels a little puzzled about why men are so much interested in Vietnam. What have you to do with Vietnam? It is so far away, why be bothered about it?

I have not come across a single woman who has asked me about proofs for God. It is so far away! No woman has asked me whether heaven really exists, is hell a reality? She is not concerned about these things. She is more concerned with things that are close to her; she is more concerned with her clothes than with God.

And man thinks all these feminine interests as stupid: when there are such great subjects, the woman is concerned about her clothes! She will not discuss communism and Karl Marx, Mao and Mahatma Gandhi. She, at the most, can listen to all these things out of politeness. Her interest is about where you got your sari, the texture of your clothes, and who is looking beautiful. She is concerned with that which is close; her concern is for herself.

Hence, she can remain alone in a more healthy way than man; he feels very lonely. If he can't get his morning newspaper he starts freaking out! He has to know what is happening in the whole world. He can't be alone. Even in his aloneness he will create some imaginary beings -- God, angels -- and imaginary

problems: How many angels can stand on the point of a needle? And he will be really into the problem; he will waste his whole life counting the angels, and he will argue to no end! The woman simply laughs. The woman deep down knows boys are just boys -- let them talk nonsense! They call it philosophy, theology -- they are very skillful in giving great names to stupid things.

That's why man will commit suicide if he is lonely. Marriage is a must for him; he needs a woman for many things. First, she gives him a grounding -- the woman is very earthly, earth-bound. In all the mythologies of the world she has been represented by the earth. The woman gives him roots into the earth; otherwise, without a woman, he is just without earth, without roots; hanging in the air. The woman gives him a nest, the woman becomes a home for him. Without the woman he is homeless, a vagabond, driftwood.

Still, there is going to be conflict, there is going to be misery, there is going to be constant nagging... it is inevitable because they are such polar opposites; their interests never meet. Hence the woman has to nag, otherwise the man will never fulfill HER desires -- and the man has to concede. Slowly slowly, if the man is intelligent enough, he becomes henpecked.

Only very stupid and stubborn people never become henpecked. A little intelligence and the man understands it: that it is better to listen to whatsoever she says and follow it. Otherwise twenty-four hours a day she will be after you. She will not leave you any rest. It is better to do whatsoever she is saying and be finished with it, so you can read your newspaper!

All that nagging and all that misery can be tolerated because the woman fulfills a certain very deep need: she makes you earth-bound and she takes care of your body. She is not much concerned about your soul -- that she leaves for you to think about -- but she nourishes your body. She nourishes, she cares, she loves; she makes you feel loved, needed -- she gives you a deep contentment. Without her, you simply don't know who you are. Without her you are always a lost child. She mothers you.

Hence it happens that married men are happier than unmarried men. It should not be so, because the unmarried man has no problems. The married man has problems, so logically it seems very strange that the married person should be happier than the unmarried. But life does not follow logic; life has its own strange ways. The unmarried man is without roots, without nourishment, without warmth. He is cold, living in a cold world; he goes on shrinking and dying. The woman gives warmth, gives life, makes him feel at home, helps him to remain together. Without the woman he starts falling apart.

But the woman can be more happy alone than married, because she can make herself rooted without the man; the man is not such a great need. She can be more independent than the man -- she IS more independent.

Just because the woman is more independent, down the ages man has tried to make her dependent in other ways -- economically, socially. Naturally, she is more independent and that hurts the man and his ego, so he has tried to make her dependent in some way; artificial dependence has been created for her. Economically she has been paralyzed, she has to depend on man. This is a consolation for man: if he depends on her, she also depends on him. It is a compensation and a consolation.

Politically, socially, she has been thrown out of the society; she has been forced to remain in the home so that man can feel that "I am not the only one dependent, she is also dependent on me." This is a psychological strategy of the ego, of the male ego. Otherwise, if the woman is given total freedom -- economic, social, political -- man will look really poor compared to her.

In matriarchal societies, man IS poor. There are a few tribes still existing on the earth which are matriarchal, where woman rules; the women are stronger, more confident of themselves, and men are weaklings.

Certainly the woman is stronger than man in many ways. She lives longer than man, five years longer than man. If man's average lifespan is seventy, then woman's will be seventy-five. She lives five years longer than man -- why? She must have more resistance. And after giving birth to ten, twelve children.... Just think of a man giving birth to ten, twelve children -- he will be finished long before! Just carry one child in your womb for nine months and you will commit suicide! Or if that is difficult, just try to bring up a child -- and either you will kill the child or you will commit suicide.

The woman has great resistance, great tolerance of things. The woman is more balanced; physiologically, chemically, she is more balanced. That's why she looks more beautiful -- her beauty has roots in her physiological balance.

It is like this: if people are created from two cells, one from the mother and one from the father -- each cell consisting of twenty-four smaller parts -- then man has two cells, one consisting of the full twenty-four while the other contains less. And the woman has two cells, both consisting of the full twenty-four, equally.

The woman is more balanced.

Man has an inner imbalance, hence goes berserk more easily, goes mad very easily. Any woman can drive any man mad, it is such a simple phenomenon! Women are ill less than men; men are ill more, they suffer more illnesses. One hundred fifteen boys are born for each hundred girls, and by the time they reach the age of marriage, fifteen boys have disappeared. By the marrying age there are one hundred girls to one hundred boys. Nature also gives birth to fifteen more boys knowing perfectly well that fifteen are going to die sooner or later. So by the time the boys and girls come to the marriageable age, the proportion will be the same.

Unmarried women are more at ease with themselves. If politically and economically they were not prevented, they would like, they would love to remain unmarried. Maybe that is one of the reasons why man has made them so helpless politically, socially and economically, so that they HAVE to decide for marriage; otherwise many women would like to remain unmarried. Even if they would like to become mothers they would like to become mothers without marriage. Yes, there is a great need to be a mother in a woman, but there is no great need to be a wife.

Men's needs are more physiological; women's needs are more psychological. Hence the woman always feels as if she is exploited in marriage. And her feeling is true, because man's interest is sexual and the woman's interest is far more total; it is not just sexual. Sex may be a part in that totality. But man's interest is basically sexual; everything else is just decorative, it is not essential. He is continuously interested in sex.... The simple reason is that their sexualities are very different.

Man has a local sexuality; his sex is confined to the genital organs, it is not spread all over his body. The woman is totally sexual, her whole body is sexual; it is not genital. Hence a woman needs longer foreplay before she can go really into lovemaking.

And the man is always in a hurry; his love is nothing but a hit-and-run affair! The woman is not even warmed up, and the man is getting dressed and going away! The man is finished. His sexuality is genital. The woman is more total; her whole body has a deep sexuality in it. Unless her whole body becomes involved she can't have orgasmic experience. And if she can't have orgasmic experiences she becomes disinterested in sex. So wives are disinterested in sex. Man's whole interest is in sex.

The young executive greeted his attractive secretary warmly as he entered the office. "Good morning, Marge," he said, tossing his briefcase on his desk. "I had a dream about you last night."

Flattered, but wishing to appear aloof, she casually inquired, "Ah, did you?"

"No," her boss replied. "I woke up too soon."

Their understanding is different. The woman always feels cheated, used, as if she is a machine. She feels used as a means; it is humiliating. Hence marriage is very humiliating to the woman. It seems only a permanent kind of prostitution, nothing else. She feels as if she has been sold forever. And in the bargain what does she get? A repetitive life, with no creativity, with no joy, with no exploration; a slavery, a constant slavery and the constant humiliation of being used as a means.

Of course, if more married women commit suicide that is natural; more married women go mad, that is natural.

Lester was continuously nervous and tense, so he went to see his doctor. He was greeted by the lovely, red-headed nurse, and he told her his problem.

She said, "That's easy to fix." And she took him into a little room, relieved his tension and said, "That will be ten dollars, please."

A few weeks later he was nervous and tense again, went back to the doctor, and the doctor examined him and gave him a prescription for tranquilizers and said, "That will be five dollars."

"If it's all the same to you, Doc, I would just as soon have the ten-dollar treatment."

For men, sex is not a spiritual phenomenon but only a physiological release. For women it is a spiritual phenomenon. Hence the woman always feels offended; unless love happens as part of a great spiritual experience she is unable to cooperate in it. Yes, she can be part of it in a cold way. It is because of this situation that millions of women have completely forgotten what orgasm means; they have become frozen. It is due to man's nonunderstanding about the difference.

Each man and each woman needs a great education about it -- that they are different; their physiologies

are different, their psychologies are different. And they have to understand each other's psychology, each other's physiology. They have to be taught. Each university should help the students to understand each other's biology, spirituality. But nothing is being taught.

Sex is taboo: don't talk about it. People act as if we are born with all the knowledge needed. That is sheer nonsense! You may be able to produce children, that's possible, but that is not enough.

Sex has a far deeper significance. It is not only for reproduction; it has a multidimensional quality to it. It is also fun, it is play, it is prayer, it is meditation, it is religion, it is spirituality. Sex has the whole spectrum; it is the whole rainbow, all the colors from the lowest to the highest.

A great education is needed so that man can understand the woman and can help her to move towards orgasmic peaks, and the woman can understand the man and can help him.

Marriage right now is based on ignorance, and it has been so for centuries. All knowledge about sex has been repressed. It has been discovered again and again, but it has been repressed again and again by the moralists, by the puritans, by the priests, by the politicians, because they don't want you to become orgasmically blissful.

There is a danger for the politicians and the priests: if people are orgasmically blissful they won't go to the churches and to the temples because they will know a far higher and deeper form of prayer in their own lives. And if people are orgasmically blissful they won't follow stupid leaders into war. They will love life so deeply, they will not be so ready to be killed or to kill. Their respect for life will be so tremendous, their joy of life will be such, that they will feel grateful to God. They will not be in such a hurry to throw away life at any stupid excuse: Mohammedans fighting Hindus, Hindus fighting Mohammedans, killing each other.

The politicians and the priests both are agreed upon one thing: don't allow people to have orgasmic joy; otherwise they will no longer be slaves. It will become impossible to manipulate them; it will become impossible to reduce them to sub-human, mechanical persons. They will have a spirituality of their own and they will have such a rich life, they will not be ready to lose it so easily.

These priests and politicians have created such a repressive society and such a repressed man that the whole humanity is ill and abnormal.

Charlie entered the airline ticket office, and the girl behind the counter was as magnificently endowed with feminine equipment as any girl he could ever remember seeing. She was wearing a low-cut dress and bending low over the notations she was making. He stared at her.

She looked up and said, "What can I do for you, sir?"

Charlie heard his own breath hissing in his ears like steam, but tried to master the situation. He did, after all, need two tickets to Pittsburgh.

He finally spoke. "Oh, give me two pickets to...."

The whole humanity is boiling within. People are so afraid, they are just somehow managing to keep their faces together. Charlie's statement: "Give me two pickets to..." is not really complete. The complete sentence will be: "Give me two pickets to Tittsburgh." That is left out because the joke has been compiled by a man who must have been afraid himself. It is not a complete joke. "Tickets to Pittsburgh" becomes "pickets to Tittsburgh" -- and this happens to almost everybody.

Such an abnormal situation is created by centuries of repression. People don't talk about sex clearly -- they don't talk about sex at all. Even if they talk, they talk in roundabout ways, they talk diplomatically.

Mr. Ginsburg was walking home from the shop when he ran into Mrs. Cohen who said, "Mr. Ginsburg, your business is open."

He said, "You must be wrong. I just closed it."

Then he ran into Mrs. Goldberg who also said, "Mr. Ginsburg, your business is open." Again he denied it.

When he got home his wife told him his fly was open and then he understood. So he called Mrs. Cohen on the telephone and said, "Mrs. Cohen, when you told me my business was open, tell me, was the salesman in or out?"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

Chapter #9
Chapter title: Man's absence is his freedom

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THE WAY IS EIGHTFOLD.
THERE ARE FOUR TRUTHS.
ALL VIRTUE LIES IN DETACHMENT.
THE MASTER HAS AN OPEN EYE.

THIS IS THE ONLY WAY,
THE ONLY WAY TO THE OPENING OF THE EYE.
FOLLOW IT.
OUTWIT DESIRE.

FOLLOW IT TO THE END OF SORROW.

WHEN I PULLED OUT SORROW'S SHAFT
I SHOWED YOU THE WAY.

IT IS YOU WHO MUST MAKE THE EFFORT.
THE MASTERS ONLY POINT THE WAY.

BUT IF YOU MEDITATE
AND FOLLOW THE LAW
YOU WILL FREE YOURSELF FROM DESIRE.

Gautama the Buddha worked hard for six years in all kinds of disciplines to arrive home, to know the truth of his being, to realize the meaning of life. But he failed utterly -- not because he was lacking in effort, not because he was not committed to the methods he was practicing, but because he was not meditatively in them. His efforts were, in a way, superficial; they were not arising from his own innermost core. On the contrary, they were imposed from the outside by others -- by tradition, by teachers, by scriptures.

After six years of arduous effort and frustration he realized this: "I can be transformed only when something becomes my own insight, when something comes out of my own vision. Borrowed visions won't do, borrowed methods won't help. Scriptures will make me a parrot, but they cannot make me the enlightened one."

After six years he changed his whole way of life: he started living from the within. And that became the turning point. That became the beginning of the endless journey into truth. That became the beginning of eternal joy, celebration.

It was natural. Everybody in the beginning follows others; that comes easy. You yourself don't know where to go, what to do, how to do it. You start asking the experts. And the problem is that in the spiritual inquiry there are no experts -- there cannot be, because each individual is so unique that expertise is not possible.

Expertise is possible if there is no individuality. About matter you can come to conclusions -- matter is predictable -- but about man you cannot come to conclusions in the same way.

Something about man remains unpredictable, and that unpredictable quality is his very essence. That's what makes him man; that is his freedom. He is not bound to the law of cause and effect; he functions under a totally different kind of law. He can behave in such a way that it would have been inconceivable for you, seeing the situation, given the situation, to imagine. If you had predicted it, your prediction would have seemed like an absurdity. But man can function outside the law of cause and effect.

Then how to help man? -- how is a master supposed to help others? He helps not by giving detailed information, instructions; he helps only by indicating. He hints, he does not guide. That is one of the most essential things to be understood about Buddha: he is not a guide. He does not give you the whole map of the journey but only an indication, a vague, subtle hint. You need not follow him in all details. You can understand him and then you will have to work out your own life-style.

And I perfectly agree with him. He learned it the hard way; I have also learned it the hard way.

Listen to me -- listen with an open heart. Try to understand what is being conveyed to you, but don't follow it mechanically. Let it first become an understanding in you, then follow your understanding, not my instructions. My instruction can only help you to raise your eyes towards the sky. It cannot give you a fixed pattern of life; it cannot give you a discipline but it can give you the direction. And the difference is great: a direction is a totally different phenomenon; a description, a detailed description, makes you a slave.

Just an opening... fingers pointing to the moon are of immense help. You need not cling to the fingers, you need not worship the fingers. In fact, when you start looking at the moon you have to forget all about the fingers. You will feel grateful, but you will not be an imitator. You will be an individual in your own right. You will be a free consciousness. That is Buddha's fundamental message.
He says:

THE WAY IS EIGHTFOLD.

Remember, it is only a hint. "The eightfold path" is simply a way of expressing his experience, giving you a certain direction. The essence of the eightfold path is in the word 'rightness'. Buddha uses the word 'rightness' about everything. He divides life into eight parts and he uses 'rightness' about each part: right food, right effort, right mindfulness, right samadhi, and so on and so forth. And it is not only a question of eight things; if you understand, then it has to be used as a direction.

Whatsoever you are doing can be done in a wrong way or in a right way; both the alternatives are always there. So you have to understand what he means by "rightness," the essence of it. You have to taste the flavor of rightness, then you can apply it in everything that you are doing. You are walking: you can walk in the right way and you can walk in the wrong way. You are talking: you can talk in the right way, you can talk in the wrong way. You are listening: you can listen in the right way, you can listen in the wrong way.

If you are listening with all kinds of prejudices, that is a wrong way of listening; it is really a way of not listening. You appear to be listening, but you are only hearing not listening. Right listening means you have put aside your mind. It does not mean that you become gullible, that you start believing whatsoever is said to you. It has nothing to do with belief or disbelief. Right listening means, "I am not concerned right now whether to believe or not to believe. There is no question of agreement or disagreement at this moment. I am simply trying to listen to whatsoever it is. Later on I can decide what is right and what is wrong. Later on I can decide whether to follow or not to follow."

And the beauty of right listening is this: that truth has a music of its own. If you can listen without prejudice, your heart will say it is true. If it is true, a bell starts ringing in your heart. If it is not true, you remain aloof, unconcerned, indifferent; no bell rings in your heart, no synchronicity happens. That is the

quality of truth: that if you listen to it with an open heart, it immediately creates a response in your being -- your very center is uplifted. You start growing wings; suddenly the whole sky is open.

It is not a question of deciding logically whether what is being said is true or untrue. On the contrary, it is a question of love, not of logic. Truth immediately creates a love in your heart; something is triggered in you in a very mysterious way.

But if you listen wrongly -- that is, full of your mind, full of your garbage, full of your knowledge -- then you will not allow your heart to respond to the truth. You will miss the tremendous possibility, you will miss the synchronicity. Your heart was ready to respond to truth.... It responds only to truth, remember, it never responds to the untrue. With the untrue it remains utterly silent, unresponsive, unaffected, unstirred. With the truth it starts dancing, it starts singing, as if suddenly a sun has risen and the dark night is no more, and the birds are singing and the lotuses are opening, and the whole earth is awakened.

Exactly like that, when you hear the truth really, totally, immediately something awakens in you. Truth has that immense impact. Hence Buddha will say: Right listening, right effort....

You can make efforts to the extreme, and then you will miss. You can make too much effort and you will miss, or you can make too little effort and you will miss. You can become enlightened only when the effort is exactly balanced, in equilibrium.

Buddha's word is SAMYAKTVA; it is difficult to translate. Only one of its meanings is rightness. Another meaning is equilibrium; and it has a few other qualities about it, too. The third meaning is equanimity. The fourth meaning is, looking at things with a similar eye, with no judgment; looking at things equally, without any a priori judgment or conclusion -- looking at things with no conclusion at all. Because if you have a conclusion already, you can't look at the thing as it is; your conclusion will interfere. But the most important meaning is rightness.

Right effort will mean neither leaning too much to the left nor leaning too much to the right. Right effort will mean exactly like walking on a tightrope. Have you seen the tightrope walker? He continuously balances himself between the right and the left. If he leans a little too much to the left he will fall; he immediately balances himself by moving to the opposite side. But if he leans a little too much to the right he will fall, too; then again he balances by moving to the left. He is continuously moving between right and left. Balance is not something static; it is a dynamic process.

Hence you cannot decide your character once and for all. And those who decide their character once for all are dead people. They simply go on following a dead routine; they are not transformed by this dead routine.

Life is a continuous process, a movement -- it is a river. You have to adjust yourself according to the situations; otherwise you remain fixed, and life goes on changing all around. The only result will be that a gap arises between you and your life, and that gap creates misery, sorrow.

You are always missing the train. Either you are too early or you are too late, but you are never on the exact point. You are either running ahead or you are lagging behind. You are either in the past or in the future. Some people live in their memories and other people live in their imagination.

And to live rightly means to be in the present, to be exactly in the middle -- in the middle of past and future, in the middle of imagination and memory, in the middle of that which is no more and that which is not yet. In that exact middleness is the rightness: samyaktva.

And Buddha applies this to every facet of life, to every aspect. You can eat too much and then one day you become tired of eating too much; you suffer, your body suffers. Then you start fasting -- that is moving to another extreme. Again your body suffers, first from too much food, then from no food at all. When are you going to be exactly in the middle?

And remember, again let me repeat it: the middle is not a fixed point. You cannot decide once and forever that this is the middle, that "I will eat only so much" -- because your needs change. One day you have walked ten miles, you may need a little more food. One day you have rested, you have not worked at all, it was a holiday -- you will need a little less food. One day you have been chopping wood; you will need more food, your body needs more nourishment. And one day it was raining and you were simply playing cards; you can do with little food.

And once in a while your body may not need food at all. If you are ill it will be good to give the body complete rest, because eating means work for the body. The body has to digest it, the body has to continuously work on the food. Once in a while it is good; if you are feeling that the body is not in good shape, it is good not to eat. But there is no religious quality about it; this is a very scientific approach.

One thing is certain: that nothing can become a static phenomenon. You have to go on moving.

When you are young you will need eight hours sleep. When you become old you will need four hours sleep, three hours sleep, and that will be enough. When you were a child you needed ten hours of sleep. In the mother's womb the child needs twenty-four hours of sleep; after the birth, twenty-two hours, then twenty hours, then eighteen hours, and slowly slowly... by the end, when a person comes to die, he needs only two hours sleep and that's enough.

In the mother's womb the child is growing; those nine months one grows so much that one will not be growing as much in ninety years' time. Leaps and bounds! The pace is so quick and so fast that the child needs absolute rest. But the old man, he has stopped growing long ago. Now the body does not need so much rest. The body no longer revives itself; it is getting ready to die, the process of revival has stopped. Now whatsoever cells are dying are dying; they are not being reproduced again. Hence, less and less sleep is needed. You can't fix it forever.

There are fools who fix it, who say, "I have taken a vow to sleep for only five hours a night." They will suffer when they are young, they will suffer when they are old; their suffering will never end. When they are young they will suffer because the body may need ten hours sleep, nine hours sleep, at least eight hours sleep -- and they have decided to sleep only five hours. They will be continuously missing those three hours. They will look a little sad, tired, their faces lusterless, their eyes always sleepy. They will not show intelligence, because body and mind both need deep rest. They will simply move through life like a somnambulist, half asleep.

And their scriptures say that if you feel sleepy in the daytime it means you are a sinner, TAMASIK, that you are suffering from lethargy. And the only thing that you are really suffering from is foolishness! You have decided that you will sleep only five hours when the need is for eight hours. And in old age you will try to sleep five hours and you will not be able to sleep, then you will suffer because you can sleep only three hours. Then the whole night you are tossing and turning and cursing the whole world, and you can't conceive why you can't sleep at least five hours. And trying to sleep five hours when you can sleep only three hours will be a disturbance; it will keep you in despair. You will continuously think that something is being missed.

Never decide like that. Buddha says: Let your life be dynamic. It has to correspond to the reality, to the situation in which you are. Don't follow dead rules; respond to reality, to that which is. In that responsibility you grow, you become mature. To be responsible is to be right.

And he says this rightness has to be applied in all aspects of life. Even about awareness, meditation, he says "right mindfulness" is needed -- because one can become too obsessed with meditation. One can become so fascinated by meditation that one may start escaping from life.

It has happened down the ages. Millions of people have escaped from life for the simple reason that they wanted to meditate and life is a disturbance. They can't meditate in the marketplace, they can't meditate in the family, they can't meditate with the children around. They have to go to the Himalayan caves; only then they can meditate. That is a wrong meditation. If meditation is so poor, so impotent that you can't meditate in your own home, then your meditation is not worth anything. If it needs the Himalayas, then it is not your meditation that is making you silent; it is the silence of the Himalayas.

After thirty years of meditating in the Himalayas, you come back to the world, and then all the effort, that whole arduous journey, all those thirty years of work upon yourself, will simply disappear, evaporate. The world will disturb you more than before, because now you have lived outside the world for thirty years. You have become unaccustomed to it, its noise, its people, their ways. This is not right meditation.

Right meditation has to become a strength in you, not a weakness. It has to make you stronger -- so strong that you can sit in the marketplace and yet be meditative.

And Buddha even uses the word 'right' for samadhi. That has to be understood. He says: "right realization of truth." One wonders, can there be wrong realization of truth? Buddha says yes. Samadhi is the ultimate state when all desires disappear, all thoughts disappear, the whole mind disappears. You are in a state of no-mind. But this can happen in two ways.

You can fall into a deep sleep, so deep that there are no longer even dreams -- the mind has disappeared. In deep sleep there is no desire, there is no mind, no thought. But this is not samadhi -- this is coma!

And many people -- in India particularly -- go into such a coma, and they think they are in samadhi. For hours together they become unconscious. It is a kind of hysterical fit. You can see their faces, their mouths foaming. You can see the quality of their being. They are just lying down like corpses; they are not radiating. You will not see any joy around them, just a negative kind of emptiness. But they are thought to be great saints.

Buddha says this is a wrong kind of meditation and a wrong kind of samadhi. Right samadhi means you have to be without mind, fully awake; in wakefulness, thoughts have to disappear. It is easy to fall asleep, to fall into a deep coma, in a kind of hysterical fit and be without mind; but that is falling below mind not transcending mind. Right samadhi is a transcendence: you go beyond mind, but you are fully alert, aware. Only then is samadhi right -- when it grows in awareness and when awareness grows through it. When you become enlightened you have to be absolutely awakened; otherwise you missed at the last step.

This way Buddha divides life into eight parts and calls his way "the eightfold way." THE WAY IS EIGHTFOLD. But you have to look at your life, you will have to decide about your life. Don't just follow the words of the Buddha. Follow the SPIRIT of it, because things have changed. In twenty-five centuries it was bound to be so. You are living in a different kind of society, you are living with a different kind of mind. Your life is no longer the same as it was in Buddha's time. So the essential core will remain the same, but many things will have to be changed.

Remember that you have to be always alert, watchful, balanced; always in the middle, never moving to the extreme, never becoming excessive in anything. But then you have to work it out; different people will have to work out different plans for their own life.

If you simply follow the Buddha's words -- as Buddhists are doing all over the world.... They miss the whole point; they still go on doing the same thing. Buddha used to walk, they are still walking, because you have to walk in a right way....

I will tell you: there is no need to walk in order to practice the right way of walking. You can sit in an airplane in the right way. You have to apply the essence of his teaching to YOUR situation. He could not have said -- obviously -- that you should sit in the airplane in a right way. Now, you cannot walk from Chicago to Poona, you will have to come by airplane; but you can sit in the airplane in a right way. And if the pilot informs you that one engine has failed and the other is just on the verge of failing, you have to remain tranquil, still, balanced. Even if the plane catches fire and you are falling and sooner or later -- it is a question of moments -- you will be dead, you have to keep your awareness, you have to keep your coolness. You are not to become disturbed.

You have to apply the essence to your life; otherwise things remain superficial. One practices them, but deep down one remains unchanged.

An Italian woman and a Jewish woman were sunning themselves next to each other at a fine Miami hotel. The Jewish woman started to brag about her husband. "My husband is so generous -- I asked him for a Cadillac and he gave me a Rolls Royce!"
"It's-a nice!" said the Italian lady.
"He is so wonderful. If I ask for a coat, he buys me a mink."
"It's-a nice!" came the reply.
"If I say I am tired, he immediately sends me to Miami."
"It's-a nice!"
"What about your husband?"
"My husband," said the Italian woman, "is-a so nice, he's-a send me to finishing school-a, where they teach me to say 'It's-a nice,' instead of 'You are full of-a shit-a!'"

You can learn beautiful words. You can go on saying "It's-a nice!" and deep down you are still saying the same thing. Deep down you are not changed at all. Finishing schools won't help. You become cultured, sophisticated, religious. You meditate, you pray, you do all kinds of rituals, but they remain rituals -- not even skin-deep. Just scratch a little bit and you will find the real man -- and he is as animal as other animals, or sometimes even more. Because no animal can fall as low as man, and no animal can rise as high as man. Man's fall is great, man's rise is great.

Man is a ladder between heaven and hell, between the animal and God. Falling towards being an animal is an unconscious process; rising towards being a God is a conscious effort.
Buddha says:

THE WAY IS EIGHTFOLD.
THERE ARE FOUR TRUTHS.

These are the four truths, he insists again and again. First: life as you know it is sorrow. He wants to make you aware of the phenomenon that your life is nothing but misery. It is a long long tragedy, it is tragic. You don't want to listen to such things; you want to go on believing that you are already in paradise.

You don't want to see your wounds -- and Buddha opens up your wounds again and again. He forces you to see all the pus that you are carrying. Hence people became angry at him. Before Buddha, they were told beautiful things about themselves by other priests and so-called religious teachers.

Buddha is the first master who wants you to be absolutely authentic about yourself. He wants you to become aware of the real situation. He is not interested in singing a lullaby, his interest is in waking you up. He is not a sedative, he is an awakener.

The first truth for the real seeker, he says, is to know that life is sorrow. The second truth is that there is a cause to it. His approach is very scientific. He says: first become aware that your life is sorrow. But don't be worried, don't become sad because of this fact. There is a cause to it. And if there is a cause to it, the third truth is: there is a way to remove it. If there is a cause to it, it can be uncaused. If there is no cause to your misery, then it is not removable; then there is really despair, then there is no hope.

That's exactly where modern existentialists are finding themselves. They have understood the first truth -- that life is sorrow, meaningless, absurd -- but they have not moved beyond that. Sartre, Heidegger, Jaspers, Marcel, they are all hanging around the first truth. Hence, they have created a great despair in the intelligentsia of the whole world. If life is sorrow and there is no way out of it, naturally it creates hopelessness. Naturally, it seems suicide is the right thing to do; to go on living is cowardly. For what? If it is only sorrow, then why go on living? Why not return the ticket? And what is there to be grateful to God for?

Buddha says: "Life is sorrow" is only the first truth. The second is: there is a cause to it, so don't be worried. Sorrow is there, but because there is a cause to it there is hope. And there is a way to remove it. That eightfold path is the way to remove it.

And what is the cause? Desire -- TANHA -- is the cause of it.

And the fourth truth is the ultimate truth: there is a state when sorrow is no more: the state of enlightenment, liberation, nirvana.

In these four simple truths he has reduced the whole spiritual inquiry, the whole spiritual endeavor. And he has reduced it in such a beautiful way and in such a simple way that anybody who is a little intelligent will not find if difficult to understand.

THERE ARE FOUR TRUTHS....

This life that you are living is sorrow, but this is not the only life. This is the life you have chosen. You can live another kind of life: Buddha lived it, I am living it, you can live it. You can live in a totally different way: you can live desirelessly, you can live meditatively, you can live with choiceless awareness. You can live so centered and rooted in your being that no sorrow can remain. No sadness, no misery, no death remains possible; they all disappear. As you become full of light, your life goes through a transformation. This is not the right kind of life that you are living.

The traveling salesman asked the farmer to put him up for the night. The farmer said, "Sure, but you will have to sleep with my son."
"Good Lord," said the salesman, "I am in the wrong joke!"

Yes, you are in the wrong joke -- you are in the wrong life. But because YOU have chosen it there is great hope: you can stop choosing it. And you have to choose it continuously, constantly, only then can you be in it. Remember, to be in the wrong you have to make great efforts -- and you are making great efforts.

Look at the politicians, how much effort they make to remain in power. Look at the rich people, how much effort they make to remain rich. And their richness brings only misery, and their power trips bring only misery. The more power they have, the more greedy they are; the more riches they have, the more greedy they are. They become more and more obsessed with the same thing. They go on and on wasting their lives... and in the end they die with empty hands.

You are feeding your wrong life. You go on watering the weeds and you go on hoping that one day roses are going to bloom. You go on hoping that "the spring will come and there will be roses and roses in my garden." But weeds can't produce roses. You have to uproot the weeds and you have to stop feeding and nourishing them. You have to clean the garden of the roots, of the rocks, of the weeds, and then only can

you plant roses.

There is a cause to your misery: YOU are the cause. Your sleepiness is the cause, your unconsciousness is the cause. And in your unconsciousness you go on dreaming and desiring stupid things, with such great fervor, with such great enthusiasm. It is strange to see people putting so much effort into creating their own hell; with the same effort they can create a thousand and one paradises. The effort that you put into creating one hell is enough to create one thousand and one paradises.

Buddha says: There is a cause to it -- your constant desire. And there is a way to remove it -- becoming aware of your desire, seeing it through and through. And there is then the ultimate state of freedom, when desire ceases, disappears. You are left without any desire, without any dream, without any sleep -- alert, aware, conscious. Then you know real life.

You can call it God; that is not Buddha's word. He is suspicious of the word 'God'. Because of this word 'God', priests have exploited man for so long that Buddha never uses it. He is suspicious of the word 'soul' too, because there have been many who have not used the word 'God', but then they have substituted 'God' with 'soul'. And they have used the same exploitation with the word 'soul', they have done the same to humanity.

Buddha avoids God, soul, heaven, everything. He creates a new word, a very strange word. Now it doesn't sound so strange, but when for the first time he used it it was really strange, particularly in this country where for thousands of years people had been talking about religion.

Nobody was ever aware that such a word could be used for the ultimate state. Buddha uses the word 'nirvana'. Nirvana literally means cessation, disappearance, dissolution; you are no more. It doesn't seem to be very appealing! You are no more? This is the goal? You cease to be -- and for that one has to make arduous effort? And one has to meditate and become choiceless and drop all desires? For what? -- just not to be?

Shakespeare says: To be or not to be, that is the question. He will decide for "to be"; Buddha decides for "not to be." He says, "Yes, that's the question. To be is misery, not to be is joy."

But people were very much puzzled: "How can there be joy if I am not there? If I have ceased completely to be, who is going to enjoy?"

And Buddha said, "That is the whole point to understand: if YOU are, misery is -- misery is your shadow; when you are not there, of course there is nobody to enjoy, but there is joy."

A very strange way of expressing it, but I can understand his difficulty. Use any word that can give you some idea of the ego and you cling to it. 'Soul' becomes only magnified ego, purified ego. And remember: a purified poison is more poisonous. The word 'soul' simply means nothing but a very great ego, superior, holy, sacred, divine; but it is the same ego, now tremendously decorated, crowned, garlanded. First it was temporary, now it is immortal. First it was momentary, now it is eternal... but it is the same ego!

Whenever you think of yourself as enlightened what are you doing? What is your idea of enlightenment? You still remain there just as you are; only one thing is added to you: enlightenment. You remain the same PLUS enlightenment. Buddha says that is not possible; either YOU are, or ENLIGHTENMENT is; both cannot be together. You have to disappear. And he is right, he is absolutely right.

The ego has to go, in all its forms, and then the authentic reality explodes. And that explosion is tremendous joy, it is bliss. There is nobody to experience it, there is nobody to observe it. You are not an observer of this bliss, you are the bliss itself; there is no observer separate from it. The observed is the observer, the experienced is the experiencer, the knower is the known. The old duality is no longer relevant.

Buddha's word is significant: nirvana, cessation, stopping to be.

ALL VIRTUE LIES IN DETACHMENT.

Hence, become detached from your ego, become detached from your possessions. Become simply detached from every possible source of attachment.

The forgetful professor left his hotel room and discovered he had left his umbrella behind. He went back to get it and found that the room had been rented already. Through the door he heard sounds.

"Whose little baby are you?"

"Your little baby."

"And whose little hands are these?"
"Your little hands."
"And whose little feet are... and whose little knees... and whose little...?"
"When you get to an umbrella," said the professor, through the door, "it is mine."

'I' exists through 'my', 'mine'; hence so much desire for possessions. You go on accumulating and the more you accumulate, the more you can feel you are. The greater your possessions, the more money you have, the more you can feel you are. Ego is empty; it needs to be filled by things continuously so that it can go on remaining in the deception, in the illusion that it is full. But it never really becomes full; it is a bottomless pit. You go on putting things into it and they go on disappearing; it remains empty. It is never full -- it cannot be full in the very nature of things. It is a false entity, how can it be full?

YOU are full. But when I say "you," I don't mean the ego; I don't mean anything that you understand by yourself. All that has to go, then the real you is discovered. And that real you is not separate from me, and that real you is not separate from the trees, and that real you is not separate from the clouds. That real you is part of the whole.

That's why Buddha says you become part of the universal law, dhamma, tao. You disappear as a separate entity. You are simply a wave in the ocean. This is liberation: liberation from yourself is liberation, freedom from yourself is freedom.

ALL VIRTUE LIES IN DETACHMENT.

THE MASTER HAS AN OPEN EYE.

Your eyes are closed because you see only outside. Inwardly, you are completely blind. And there is the real treasure and there is the truth of your life -- and about that you are blind. You see meaningless things, you see all kinds of rubbish. You just go on missing your own center, your own source of consciousness. Buddha says: To see it is to be a seer; otherwise you are blind.

THE MASTER HAS AN OPEN EYE -- and you also have those inner eyes, but you are keeping them closed. You have completely forgotten that you have those eyes. The methods of meditation are nothing but methods of opening the inner eyes. They are there; you have to learn how to open them.

THIS IS THE ONLY WAY,
THE ONLY WAY TO THE OPENING OF THE EYE.
FOLLOW IT.
OUTWIT DESIRE.

The only way to open the inner eyes is to drop desiring. What is desire? Desire means: "I feel empty and I would like to be full." Emptiness hurts. "I need money, I need power, I need prestige, so that I can feel full" -- although those who have much money and power and prestige are as empty as you are. Just look at them, just watch! Just look around! Do you see the rich person? -- is he really rich? Surrounded by riches, of course, but is he rich? Is there any inner richness? Is he more sensitive to truth? Is he more aware of beauty? Is he more capable of love? Has he experienced who he is? Does he know the significance of life? Has he any sense of the ultimate?

These are the things that make one rich. Yes, he has a big bank balance, but how can that make him rich? He may be famous, the whole world may know of him, but does he know himself? And if he himself is unacquainted with himself, what does it matter how many people know him? Deep down he is not even aware of his own being. There is great darkness inside -- and there is light all around, but what is the point of having so much light when there is no light inside? Yes, there are suns and stars and moons outside, but inside not even a small candle! And you call it richness?

No, Buddha is rich because the inner light is there. Jesus is rich because the inner light is there. You are rich if your inner being is suffused with light, bathed in light. You are rich if you know that existence is divine. You are rich if you have experienced the exquisite beauty that surrounds, that permeates the whole. You are rich if you have tasted the nectar of your own consciousness. You are rich if you are capable of sharing your love unconditionally. Otherwise you are a beggar.

Buddha says: THE ONLY WAY TO THE OPENING OF THE EYE is to become desireless.

FOLLOW IT TO THE END OF SORROW.

And go on uprooting one desire after another desire -- because the mind is very cunning. You uproot one desire, it immediately starts growing another desire. It is so cunning, it can even become desirous of God. It is so cunning, it can even become desirous of nirvana. It can desire not to be. That desire is absurd, but mind is so cunning. Beware of the cunningness of the mind!

Passers-by on a New York subway were intrigued by a rather scruffy-looking Irishman standing before a large sign which read: SEE THE WORLD'S ONLY, ONE AND ONLY, TALKING CAT FOR ONLY 10 DOLLARS!

After a large crowd had gathered and the man's pockets were spilling over with money, he pulled a mangy-looking animal from a box and holding it in the air, whispered in the ear of the nearest member of the audience.

Rather embarrassed, the poor spectator looked into the eyes of the bewildered cat and said, "Who was the last president of China?"

Swiftly the Irishman yanked the cat's tail and the beast wailed loudly, "MAO...!"

The mind is very cunning. It can find ways to exploit others and it can find ways to exploit you too. And it goes on gathering all kinds of cunningness from the world. That's what you call experience.

The older you grow the more cunning you become, although you pretend that you have become more wise. Just by becoming old nobody becomes wise; otherwise every old man would become a buddha. Just by becoming old you certainly become cunning. Of course, your whole life's experiences of being cheated teach you some lessons: you start cheating others, you start learning the ways of the world. A child is innocent; an old man still innocent is very difficult to find. You become great experts on borrowed knowledge.

A man suffering from backache went to a very expensive specialist who recommended hot packs. After using hot packs all night long he felt worse than ever.

His maid, seeing him in agony, asked what the trouble was. When he told the story she said, "Not hot packs. Cold packs!"

He tried it and got prompt relief. Irate, he returned to the specialist and reported the whole story.

"Hmm," mused the doctor, "cold packs. My maid says hot packs!"

The specialist and the nonspecialist are not very much different. The expert and the nonexpert, both are in the same boat.

Beware of knowledgeable people! They know nothing and yet they pretend that they know. Not only that, they teach others. They themselves have wasted their lives and unconsciously they are destroying other people's lives.

In this world, if everybody decides one thing -- that "I will say to others only that which I have known" -- the world can immediately become a far more beautiful and better place than it is. A single decision on everybody's part, that "I will not go on conveying borrowed knowledge. I will say only that which I have experienced"... immediately, ninety-nine percent of the rubbish will simply disappear from the world.

But with it will disappear your scholars, your pundits, your priests, your political leaders -- and they don't want to disappear. They have invested so much in their borrowed knowledge; even to tell them that "your knowledge is borrowed" makes them angry.

Real knowing happens only when desire has disappeared. Then your eyes are clear of all smoke, all clouds. Then you can see. And when you can see, you can see both within and without.

A lovely young thing entered a doctor's office on her lunch hour and addressed a handsome young man in a white coat. "I have had a pain in my shoulder for a week. Can you help me?" she asked.

"Lie down on this table," he said, "and I will massage it for you."

After a few minutes the beautiful patient exclaimed, "Doctor, that is not my shoulder!"

The young man smiled and replied, "No, and I am not a doctor either!"

Watch who you are listening to. Watch who you are reading. I have known so many books on meditation written by people who know nothing of meditation. They have come to me to ask about meditation, and when they came to ask I was puzzled. I asked, "But I have read your book. You have written such a beautiful book on meditation!"

They said, "Yes, it has sold well and we have earned much, but as far as meditation is concerned, we have not done it at all."

I asked them, "How have you written such beautiful books?"
They said, "Reading other books."

All that you need is good scissors and glue, and you can write a book on anything! Just collect fifty books, go on cutting relevant pieces and glueing them, and a new book is created. That's how all kinds of absurdities go on. New books go on appearing on each subject. There are so many books on meditation that if so many people were meditating this world would be a paradise! So many books on yoga, so many books on God, so many books on Christ, Buddha, Mahavira!

If people knew Buddha, Mahavira, Christ, Mohammed, so well, this world couldn't be in such ugly shape. But they don't know. They are knowledgeable, certainly, but their knowledge is mechanical. They have read -- because they can understand language -- but they have not experienced anything.

And religion is basically experience. It is an experiment with your own subjectivity. It is a journey inwards. It is a penetration into your own interiority. Buddha says:

WHEN I PULLED OUT SORROW'S SHAFT
I SHOWED YOU THE WAY.

He says, "I am not a scholar, I am not an expert, but one thing is certain -- I am no longer miserable. My sorrow has disappeared. And the moment my sorrow disappeared, I showed you the way." That's the right way to show the way to others. Be what you would like others to be. Except that, all that people go on saying is nonsense.

I have known many Buddhist monks who are great scholars on Buddha, who have read all Buddhist scriptures, but who have not meditated at all; who have not tasted even a single drop of Buddha's experience, but they go on believing that they are Buddhists. Not only that, they go on converting others to Buddhism.

Beware of such people! Whether they are Buddhists, Hindus, Mohammedans, Jainas, Jews, it doesn't matter -- beware of such people. Avoid such people. Look into the eyes of a man; feel his presence. If you can see something that is not borrowed, if you can feel something that has happened to the man, then and only then -- if your heart is touched and stirred -- listen to him and follow his insight: otherwise not. It is not a question of books, it is a question of existential experiencing. WHEN I PULLED OUT SORROW'S SHAFT I SHOWED YOU THE WAY.

IT IS YOU WHO MUST MAKE THE EFFORT.
THE MASTERS ONLY POINT THE WAY.

Buddha says, "Still I can only point the way. You will have to make all the effort. I cannot make it for you. I cannot be your salvation."

Look at the beauty of this man! He says, "I cannot be your salvation. If it was possible for me to be your salvation, then I would have done it already. I would not have even asked your permission!"

Christians go on saying that Jesus is the salvation, but that is nonsense because if Jesus is the salvation, then why is the world still in misery? Jesus has happened! He would have solved everybody's problems. He has not solved anybody's problems, not even the Christians' -- he cannot! Nobody can do it, and it is good that nobody can do it, because if others can do it then they can undo it too. And if your freedom can be given by others it won't be much of a freedom; it will be another kind of bondage.

Freedom has to be achieved by your own efforts. Nobody can give it to you; hence nobody can take it

away from you. It is absolutely yours.

Buddha says: IT IS YOU WHO MUST MAKE THE EFFORT. THE MASTERS ONLY POINT THE WAY.

BUT IF YOU MEDITATE
AND FOLLOW THE LAW
YOU WILL FREE YOURSELF FROM DESIRE.

Just do two things: meditate, watch your thought processes; become just a spectator of your mind. That is meditation, becoming a witness. And second: follow the law, follow the natural course. Don't be unnatural, don't try to fight with nature -- stop being a fighter. Learn how to relax with nature, learn to let go. Flow with nature, allow nature to possess you totally. By "nature" he means dhamma, tao, the ultimate nature of things, the universal law.

Do these two things, and you will free yourself from desire and desire will disappear. Meditate and let go. This is the path, the only path... and desire disappears on its own accord.

It is desire that keeps you in bondage, that is the cause of misery. And because of desire you have to do so many stupid things; you have to behave like a fool. Running after money is foolish, running after power is foolish. You are making a fool of yourself, but you never become aware of it because others are also doing the same. Because the majority is doing the same nobody takes note of it; otherwise you would be thought to be mad.

I know rich people who have so much that they don't know what to do with it, but still they go on and on. They have forgotten how to stop, as if their minds don't have any brakes, only accelerators. So they go on accelerating; they don't know how to stop. Now there is no point in earning more money because they have all that money can purchase. They have more money than their next ten generations will need -- but they can't live. From morning to night they are possessed with the mania, with that madness of earning more and more and more.

If you ask them why, they can't answer. And it is not thought to be polite to ask such embarrassing questions!

Just watch: your desires make you stupid, they dull your intelligence. They make you behave like buffoons.

Mrs. Nusbaum told her husband that he always looked shabby and that he should buy some new clothes. At lunchtime Mr. Nusbaum noticed that there was a sale at a shoe store so he bought some new shoes. When he came home he said expectantly, "What do you think, Becky?"
"I don't see anything," she said.

So he went to the bathroom and took off everything except his new shoes and then came out again. "So?" he said.
"So," she replied, "it looks the same to me!"
"No, look! It is pointing to my shoes."
"Hmm! Then better you should buy a new hat!"

Desire makes a fool of everybody. But because everybody else is also in the same boat you never become aware of it. And if, once in a while, a Buddha appears in your boat, you throw him out of the boat because he becomes a disturbance, a nuisance. He starts telling you that "This is nonsense! This is stupidity!" He is intolerable.

It is a very strange phenomenon that the real benefactors of humanity look dangerous and the really dangerous people -- who go on poisoning your minds and your beings -- appear to be benefactors. The politicians and the priests and the pundits, these are the poisoners; but they are great leaders, great guides. They guide you -- they guide you into bigger and bigger ditches, they guide you into more and more darkness! You can look at the world and you will be convinced of the fact.

Whenever a buddha appears you are very much annoyed by him, by his presence. because he starts talking about light. He starts talking about opening your inner eyes. He starts talking about your subjectivity, your consciousness. And these are things you have not heard about. These are things you are not interested in, because nobody else seems to be interested in them. You are interested in money, and a

buddha talks about meditation.

Sometimes people come to me and they say, "If we meditate, will we become wealthy?"

And there are frauds who say "Yes." Maharishi Mahesh Yogi says to people, "If you meditate you will become wealthy, you will become rich -- because a meditator attracts money."

No wonder he has such a great appeal in America, because who would not like to sit for just fifteen minutes in the morning and in the evening and attract money? A magic secret to become more rich, more powerful -- you can become the president, the prime minister, just by doing Transcendental Meditation, morning and evening. Twenty or thirty minutes does not seem to be a wastage; it seems to be worth it.

People come to me too, to ask, "Will it help us to become rich, to become more powerful?" Even if you become interested in meditation you become interested for wrong reasons. Your meditation is also a wrong meditation, not a right meditation.

If you become interested in samadhi, you ask, "What will be the gain? What we will get out of it? What kind of paradise will become available to those who have attained to samadhi?"

And there are religions which go on giving you ideas about paradise, that you will have this and you will have that -- rivers of wine, beautiful women, golden trees, paths studded with diamonds and emeralds. All that you desire, they are ready to provide you. And then you become interested in samadhi. That is a wrong samadhi. That is not a right approach towards religion.

Buddha is right. He says, "YOU will not be there, your mind will not be there. None of your desires will be fulfilled. All your desires will evaporate, disappear. There is no way to say anything to you about that ultimate state because you are bound to misunderstand it. It will be discontinuous with you. You will cease, totally cease, and there will be a totally new kind of life about which nothing can be said in your language, in the language that you can understand."

Those who followed Buddha must have been really courageous people, people with guts. It has always been so and it will always be so.

Those who are with me are courageous people, people who are ready to risk all: their desires, their egos, their very existence. But if you can risk all, all becomes available to you.

Just two small things: meditation and let-go. Remember these two key words: meditation and surrender. Meditation will take you in, and surrender will take you into the whole. And this is the whole of religion. Within these two words Buddha has condensed the whole essence of religion.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 7

Chapter #10
Chapter title: Perfection is death

20 December 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
WILL YOU PLEASE TALK ABOUT THE DESIRE TO HELP PEOPLE, ITS DIFFERENCES AND SIMILARITIES TO OTHER FORMS OF DESIRE?

Veet Aikagro, desire is desire; there is no difference at all. Whether you want to help people or you want to harm people, the nature of desire remains the same.

A buddha does not desire to help people. He helps people, but there is no desire in it; it is spontaneous. It is just the fragrance of a flower that has bloomed. The flower is not desiring that the fragrance should be released, should reach to the winds, to people. Whether it reaches or not is not the concern of the flower at all. If it reaches, that is accidental; if it does not reach, that too is accidental. The flower is spontaneously releasing its fragrance.

The sun rises: there is no desire to wake up people, no desire to open the flowers, no desire to help the birds to sing. It all happens on its own accord.

A buddha helps not because he desires to help; compassion is his nature. Every meditator becomes compassionate, but not a servant of the people. The servants of the people are mischievous; the world has suffered too much from these servants -- because it is desire masquerading as compassion. And desire can never be compassionate; desire is always exploitation.

Now they will exploit in the name of compassion; they will exploit with beautiful names. They will talk about service to humanity and they will talk about brotherhood and they will talk about religion and God and truth. And all their beautiful talk will bring only more and more wars, more and more bloodshed -- more and more people will be crucified, burned alive.

That's what has been happening up to now. And if you don't bring a new understanding to the world, it is going to continue the same way.

So two things to be remembered. One: to desire is the same, whether you desire to help or to harm. It is not a question of the object of desire; the question is of the NATURE of desire. The nature of desire leads you into the future; it brings the tomorrow in. And with the tomorrow come all the tensions, all the anxieties, "whether I am going to make it or not, whether I am going to succeed or not."

The fear of failure and the ambition to succeed will be there, whether you desire money or you desire victory in the world or you desire to be compassionate to people or you desire to bring salvation to people. It is all the same game, only names change. This is very fundamental to understand.

A man asked Buddha, "I would like to help people. Instruct me."

Buddha looked at him and became very sad. The man was puzzled, confused. He said, "Why have you become sad? Have I said anything wrong?"

Buddha said, "How can you help people? You have not even helped yourself! You will only harm them in the name of help."

First bring the light within your being. Let the flame be enkindled in your consciousness... and then you will never ask this question. Then, naturally, your very presence and whatsoever you do will be of great help.

Aikagro, desire is desire: there is neither material desire nor spiritual desire. It is an ego trip, helping people, and you become holier than others, and you become wiser than others -- you know and they don't know. You want to help because you have arrived and they are all ignorant people stumbling in darkness, and you want to become a light for them. You want to become a master and you want to reduce them into disciples.

If this desire is there, then this desire is not going to help them -- it is not going to help you either. It will do a double harm; it is a double-edged sword. It will cut others, it will cut you too. It is destructive, it can't be creative.

Then there is another kind of help which is not out of desire, which is not out of any ego projection. That kind of help, that kind of compassion, happens only at the ultimate peak of meditation, never before it. When the spring has come to your consciousness, when you are all flowers inside, fragrance starts reaching to others. You need not desire -- in fact you can't help it. Even if you want to prevent it you can't prevent it. It is inevitable -- it will reach to others. It will become a light in their life, it will become a herald of new beginnings, not because you are desiring it but because you are transformed.

The second question:

BELOVED MASTER,
I WANT TO BE A SANNYASIN, BUT I DON'T WANT TO WEAR ORANGE OR A MALA AND I DON'T WANT TO CHANGE MY NAME. CAN I BE A SANNYASIN TOO?

Rupesh, then why bother? Then believe that you are a sannyasin. Who can prevent you from believing? You can believe anything!

It happened in Baghdad:

The caliph of Baghdad was very angry at a man who was brought to his court. The man was declaring that he is a new prophet, the new messiah. God has sent him after Mohammed, because now fourteen centuries have passed and the message of Mohammed has become old. A new dispensation is needed; "hence he has sent me to deliver the message."

Mohammedans can't tolerate such things! The caliph said, "You come to your senses, otherwise you will be in trouble!"

And he ordered that this man should be whipped, put into jail -- no food, no water for seven days, and beaten as much as possible. "Don't allow him any sleep, any rest."

For seven days the man was tortured. Then the caliph came to the jail. The man was chained to a pillar; he was looking very pale, tired, his whole body swollen, bloody. He had not even been given water, no food, no sleep, and continuous beating.

The caliph asked him, "What do you think now?"

He said, "What do I think now? I am more convinced than ever that I am the messiah, because when I was coming, God said to me, 'Listen! My messengers have always been treated very badly; Jesus was crucified, Mohammed was continuously hunted by murderers, Socrates was poisoned, Mansoor was killed. So, many tortures will happen to you.' So I am grateful," the man said to the caliph, "that you have proved to my heart's content that I am the prophet!"

At that moment a man who was chained to another pillar started laughing loudly.

The caliph asked, "Why are you laughing?"

The man said, "This man is simply lying -- because I am God myself and I have not sent this man at all!"

You can believe anything! Nobody can disturb your belief; even disturbances can become proofs that you are right. But why bother?

If you can't even change the color of your clothes, will you be able to change your soul? If you can't even change your name, which is just a fiction.... All names are fictions: you come into the world without names and then names are given to you. If you are so identified, Rupesh, with your name, how are you going to change your inner world, your identity with the body, with the mind? If you cannot drop the identity with a fictitious name, the body is too real, the mind is too real; it will be impossible for you to change that.

A poor man came home and asked his wife, "Why don't we ever have blintzes?"

"Well," replied the wife, "blintzes are expensive. They require cheese."

"Could you not leave out the cheese?"

"Maybe," she said, "but they still require eggs."

"So leave out the eggs."

"Yes," she said, "but they require butter and cinnamon and sugar."

"So leave them out," he said.

Sometime later she served him some flat cakes made practically from flour and water.

Taking a taste he said, "I don't see what rich people like about blintzes."

The third question:

BELOVED MASTER,
I WANTED TO ASK YOU A QUESTION THE OTHER DAY, BUT WITHOUT MY ASKING YOU ANSWERED IT. HOW DO YOU MANAGE SUCH MIRACLES?

Suriyo, if you are looking for miracles you will find them aplenty -- but miracles don't happen. The universal law always remains the same; there are no exceptions to it. But there is a stupid desire in almost everybody for miracles. We have not yet outgrown the days of magic. Only in the history books do they say that the days of magic are over. Religion was born out of magic, philosophy was born out of religion, science was born out of philosophy. But these are only words. In fact, there are millions of people who still live in the world of magic, who are childish in their approach towards reality. So they will jump on anything.

It must have been just a coincidence. Now there are three thousand people here and everybody has questions. Three thousand people must be having at least thirty thousand questions! And I go on speaking year in and year out. Just leave a little space for coincidences!

An old farmer had three daughters. When the oldest girl married she moved to Twin Cities, Minnesota, and soon gave birth to a beautiful set of twin boys. Her sister married shortly thereafter, and she and her husband took up residence in Three Rivers, Ontario. Pretty soon she gave birth to triplets. The youngest sister got herself engaged, but after almost a year she still refused to set the date for the wedding.

Her father grew concerned and finally demanded that she stop procrastinating and set the date. "If you love that boy, you will marry him this spring or you won't marry him at all!"

"But Pa," she wailed, "I really do love Fred, but he keeps talking about moving to the Thousand Islands!"

Suriyo, it was just a coincidence that you had the question and I talked about it. I was not aware of your question -- I was not even aware that you are here! It is so difficult to remember sannyasins now -- one hundred thousand sannyasins! If I try to remember them all, I will go crazy! I somehow manage.... Mukta goes on prompting me by the side every evening, who is coming... and then still I sometimes make a mess out of it. She says, "He has just come," and I ask him, "When are you leaving?" Or somebody is leaving and I ask him, "When have you come?"

So what miracle?

The fourth question:

BELOVED MASTER,
I HAVE BEEN PRAYING FOR YEARS, BUT NONE OF MY PRAYERS HAS BEEN ANSWERED. WHAT IS WRONG WITH ME AND WITH MY PRAYERS?

Govind, prayer simply means gratitude, thankfulness. It is not a demand, it is not a desire. And if you desire anything, then it is not prayer. Then don't call it a prayer. And that's what you must have been doing: desiring something, asking God, "Do this, do that for me." And because he is not doing it, you are becoming frustrated. And rather than thinking that something is fundamentally wrong in the very idea of prayer that you are carrying in you, you may be even suspecting whether God exists or not.

Prayer is not a demand on God, it is not a desire for something. If it is, then it will never reach to him. Desires are heavy things. They gravitate towards the earth, they can't fly into the sky.

When you have a pure gratitude, when you are not asking anything but simply feeling thankful for all that he has already done for you... and he has done more than you are worthy of, he has done more than you deserve. Just look at what he has done for you! He has given you life and love and joy. He has given you a tremendous sensitivity for beauty. He has given you awareness. He has given you the possibility of becoming a buddha. What more do you want?

Feel thankful, and then prayers have wings, they can fly; they reach to the ultimate. Then the earth cannot pull them downwards. Then they start rising, soaring upwards, they levitate. With desire the prayer gravitates downwards; it cannot levitate.

But millions of people go on praying with this wrong attitude: they pray only when they need something.

The Texan was on his knees in church giving thanks for all his blessings.

"Of course," he added, "I am grateful for my six houses, although I could use two or three more. Now, I am

grateful for my Rolls and six Cadillacs, but I could use a couple more yachts to add to my collection. And I know I should be grateful for the banks I own, but could you see your way clear to give me five more to make it an even dozen?"

A little man kneeled next to him and talked up to God: "I need bread and a job -- I would be so grateful."

The Texan whipped out a hundred-dollar bill and handed it to the man. "Will you please stop bothering God with that small stuff?"

But whether the stuff is small or big, whether you are asking for bread or for banks, it is the same, exactly the same! Don't ask for anything. Thank him for all that he has already done. Bow down! Words are not needed in thankfulness. Just bow down in deep gratitude, in silence.

A real prayer is nonverbal; words are inadequate. They are made for other things, not for prayer. Yes, once in a while you may find tears rolling down from your eyes, and they are far more significant than all the words you could use. Yes, once in a while you would like to dance like a Baul mystic -- for no reason at all, for the sheer joy of being! That dance will be prayer. Yes, once in a while you may like to play on the flute. And believe me, God loves music! He is tired of your words! Sing, dance, cry, or just be silent.

And you will be surprised: great light starts showering on you. You are bathed in bliss, in benediction.

The fifth question:

BELOVED MASTER,
HAVING HAD THE ADVENTURE OF LOOKING THROUGH ANCIENT SCRIPTURES OF YOURS, I HAVE NOTICED THAT FOR AT LEAST TEN YEARS YOU HAVE KEPT ON REPEATING THIS LEGEND: "THERE ARE FOUR TIMES MORE FEMALE DISCIPLES THAN MALE DISCIPLES. THE SAME WAS THE CASE WITH BUDDHA, THE SAME WITH ME TOO."
ABOUT BUDDHA I DON'T KNOW -- I WAS NOT THERE -- BUT ABOUT YOU, AFTER DOCUMENTED AND METICULOUS RESEARCH, I AM HAPPY TO INFORM YOU THAT YOU HAVE FIFTY-TWO THOUSAND, THREE HUNDRED AND EIGHTY-SEVEN FEMALE DISCIPLE AND FIFTY-THREE THOUSAND, NINE HUNDRED AND FORTY-SIX MALE DISCIPLES.
AS THE OLD BOB DYLAN USED TO SAY: "THE TIMES THEY ARE A-CHANGING" -- FORTUNATELY!
WOULD YOU PLEASE SAY SOMETHING ABOUT THIS? A DISCIPLE DOES NOT LIVE ON LEGEND ONLY.

Sarjano, you will have to do a little more meticulous research. Just look into those fifty-three thousand, nine hundred and forty-six male disciples... how many of them are really male? And then you will understand that my legend is still exactly true; it can't be otherwise. Buddhas don't lie! If facts don't fit with the legend, the facts have to be changed!

To be male or to be female is more a question of psychology than of physiology. One may be a male physiologically and may not be a male psychologically, and vice versa. There are aggressive women -- and unfortunately they are growing in the world -- very aggressive women. The whole Women's Liberation movement is rooted in these aggressive women's minds. When a woman is aggressive she is not womanly.

Joan of Arc is not a woman and Jesus Christ is a woman. Joan of Arc psychologically is a man; basically her approach is that of aggression. Jesus Christ is not aggressive at all. He says: If somebody hits you on one cheek, turn the other. Give him the other cheek, too. That is psychological nonaggressiveness. Jesus says: Resist not evil. Even evil has not to be resisted! Nonresistance is the essence of feminine grace.

Remember that if a man is totally receptive, physically he remains a man but his interiority becomes more a womb. And only such men whose interiority becomes feminine are capable of receiving God. To be receptive, totally receptive, you will need to learn how to be a woman. Each seeker of truth has to learn to be a woman.

Science is male, religion is female. Science is an effort to conquer nature; religion is a let-go, dissolving oneself into nature. The woman knows how to melt, how to become one. And each seeker of truth has to know how to dissolve into nature, how to become one with nature, how to go with the flow, without resisting, without fighting. And then you will see: the proportion will always be the same.

Here also you will see that change happening. Many women have reported to me, complained that, "What is happening here to men? They are becoming more and more feminine!" That is true -- that is bound to happen. As you become more and more meditative, your energies become nonaggressive. Your violence

disappears; love arises. You are no longer interested in dominating; instead, you become more and more intrigued with the art of surrendering. That's what makes a feminine psychology.

To understand feminine psychology is to understand religious psychology. The effort has not yet been made, and whatsoever exists in the name of psychology is male psychology. That's why they go on studying rats, and through rats they go on concluding about man.

If you want to study the feminine psychology, then the best examples will be the mystics -- the purest examples will be the mystics. Then you will have to learn about Basho, Rinzai, Buddha, Jesus, Lao Tzu. You will have to learn about these people, because only through their understanding will you be able to understand the peak, the highest crescendo of feminine expression.

Because the woman has been dominated for centuries, religion has disappeared from the earth. If religion comes back, the woman will again gain respect. And because the woman has been dominated, tortured and reduced to a nonentity, she has become ugly. Whenever your nature is not allowed to go according to its inner needs it turns sour, it becomes poisoned; it becomes crippled, paralyzed -- it becomes perverted. The woman that you find in the world is not a true woman either, because she has been corrupted for centuries.

And when the woman is corrupted, man cannot remain natural either, because after all, the woman gives birth to the man. If she is not natural, her children will not be natural. If she is not natural -- she is going to mother the child, male or female -- those children naturally will be affected by the mother.

Woman certainly needs a great liberation, but what is happening in the name of liberation is stupid. It is imitation, it is not liberation.

Here there are many women who have been in the Liberation movement, and when for the first time they come here they are very aggressive. And I can understand their aggression: centuries and centuries of domination have made them violent. It is a simple revenge. They have become insane, and nobody is responsible except man. But slowly slowly, they soften, they become graceful; their aggressiveness disappears. They become, for the first time, feminine.

Real liberation will make the woman authentically a woman, not an imitation of man. Right now that's what is happening: women are trying to be just like men. If men smoke cigarettes then the woman has to smoke cigarettes. If they wear pants then the woman has to wear pants. If they do a certain thing then the woman has to do that. She is just becoming a second-rate man.

This is not liberation, this is a far deeper slavery -- far deeper because the first slavery was imposed by men; this second slavery is deeper because it is created by the women themselves. And when somebody else imposes a slavery on you, you can rebel against it, but if you impose a slavery on yourself in the name of liberation, there is no possibility of rebellion ever.

I would like the woman to become really a woman, because much depends on her. She is far more important than man because she carries in her womb both the woman and the man, and she mothers both, the boy and the girl; she nourishes both. If she is poisoned then her milk is poisoned, then her ways of bringing up children are poisoned.

If the woman is not free to be really a woman, man will never be free to be really a man either. The freedom of woman is a must for the freedom of man; it is more fundamental than man's freedom.

And if the woman is a slave -- as she has been for centuries -- she will make a slave of man too, in very subtle ways; her ways are subtle. She will not fight with you directly; her fight will be indirect, it will be feminine. She will cry and weep. She will not hit you, she will hit herself, and through hitting herself, through crying and weeping, through using these Gandhian methods, she will dominate you.

Even the strongest man becomes henpecked. A very thin, weak woman can dominate a very strong man simply by using Gandhian methods. Gandhi is not the inventor of those methods; they have been used for centuries by women. He simply rediscovered them and used them politically. The woman has been using them for centuries, but only in a family context.

The woman needs total freedom so that she can give freedom to man too.

This is one of the fundamentals to be remembered: if you make somebody a slave you will be reduced to slavery ultimately, finally; you can't remain free. If you want to remain free, give freedom to others; that's the only way to be free.

The sixth question:

BELOVED MASTER,

Sagaro, perfect people don't exist. And perfect people, if they existed, would be very boring. It is imperfection that keeps life interesting. Just think of a perfect husband, a perfect wife: they will be utterly bored!

Bertrand Russell is reported to have said: I don't want to go to heaven, for the simple reason that there will be sages and sages, all perfect. Heaven is bound to be very boring.

Just think of all perfect people -- what life can there be? Bertrand Russell is right: in hell there is much more life than in heaven. Heaven will certainly be dull and dead.

Perfection is death; perfection is not found in the world. The world lives through imperfection, because in imperfection there is growth, evolution. Perfection means you have come to a dead end; now there is no way to go further ahead. You are stuck.

You ask me, "Cannot one ever find a perfect partner in marriage?" Very difficult, almost impossible!

I have heard about a man who searched his whole life for a perfect woman, and naturally he had to die a bachelor. When he was dying, somebody asked him, "Your whole life you were searching for a perfect wife. Could you not find a single woman who was perfect?"

He said, "Who said that I didn't find her? Many times I came across a perfect woman."

Then the questioner asked, "Then what happened? Why didn't you get married?"

He said, "Because she was also looking for a perfect husband!"

In the first place, to find one person who is perfect is very difficult -- and you are trying to find two persons. Impossible! It has not happened up to now; it can't happen.

And what will make a perfect marriage? If the woman is truly a woman and the man is truly a man, there is bound to be some tension, and that tension is beautiful. In fact, that's what brings beauty to marriage. A little conflict is natural; without that conflict there will be no salt. Your food will be without salt -- it will not taste good. There will be no spice in your life. If the woman is really a woman, the man a real man, then they will be polar opposites -- and that is their attraction.

Yes, once in a while they will come close and that closeness will bring great joy, and then they will fall away again. And this will be a constant process of coming together and going away again. Each time they go away they will fight, because that's how they can go away from each other.

Fighting is nothing but a device. If you understand things, fighting is a device for separation. And each separation is beautiful because it again gives you an opportunity for a mini-honeymoon. Then you can meet again. Fighting and then persuading each other, fighting and then making things okay again, is beautiful. If there is no fight, those two persons will not be real persons.

It was the night before the wedding.
"Honey," the young man said, "I have a confession to make. If you change your mind about marrying me it is alright, but you've got to know -- I am a sadist."
"Ah baby!" cried the girl. "Am I glad you told me! I have been keeping it from you -- I'm a masochist!"

... Now this is a perfect marriage: marriage between a sadist and a masochist. You can't improve upon it.

So the two got married and went away on their honeymoon. That evening at the hotel, the eager bride threw off her clothes, fell on the bed and in a throaty voice said, "Beat me! Beat me!"

The groom stood over her, crossed his arms and replied, "Hope!"

He is a REAL sadist, because if he beats her he is not torturing her, he is simply giving her joy: she wanted to be beaten and he beats her. Instead he says, "Hope!" and just stands there with crossed hands... so even this perfect marriage failed!

I have never heard about any perfect marriage. They say perfect marriages are made in heaven. Nobody comes back from there so maybe it is true, but what kind of marriage will those perfect marriages be? There will be no tension, there will be no individuality in the man or in the woman. They will never collide, they will never fight. They will be too sweet to each other.
And too much sweetness brings diabetes!

The seventh question:

BELOVED MASTER,
IS THE REASON FOR TALKING SO MUCH IN FAVOR OF THE WOMEN HERE BECAUSE YOU MAY ALSO BE A LITTLE AFRAID OF THEM TOO?

Anand Toshen, it is true! Even Buddha was afraid, so this is nothing new. For ten years continuously he refused women. He would not accept them as his disciples, he would not initiate them -- for ten years continuously. Thousands of women wanted to be initiated as his sannyasins and he would say no. He was very adamant about it. Finally he had to relax for a certain reason, out of courtesy.

When he was born, his mother died immediately after his birth and he was brought up by a stepmother. And the stepmother had served him so much that when his stepmother came and asked to be initiated as a sannyasin he could not refuse -- just out of courtesy. She was the most valuable woman in his life; without her he would not have been alive at all. He could not say no to her. And because he said yes to her then the doors were opened. Then other women came and then he could not say no to anybody else.

But one thing he said: "My religion was going to last for five thousand years; now it will last for only five hundred years, because these women are going to disturb the whole thing."

I am not that much afraid! In fact, my first disciples, the first people I initiated, were women -- just to put accounts right! Buddha was too adamant, and it does not look good.
But, Toshen, there is a truth in it....

Murphy's maxim: You can fool all of the people some of the time and some of the people all of the time, but you can't fool your own woman.

That is impossible, she is bound to find out. Nobody can befool a woman for the simple reason that she does not function through logic; she functions through love, through the heart. Her process is illogical; she simply jumps to the conclusions. She cannot argue, but she immediately arrives at the conclusions. Her process is like a quantum leap: she immediately understands, she can see through and through. The more you try to hide from her, the simpler it is for her to find it out.

Women are powerful people, not in the muscular sense but as far as their resistance is concerned, as far as their life energy is concerned, as far as their tolerance is concerned. And I am bound to be a little afraid because my whole work depends on them.

This is the first time that a commune is being run by women -- the first time in the whole history of man. I have given more power to women knowingly, because my understanding is that their functioning is graceful, insightful, loving, compassionate. It is not rude. And when I have made them the pillars of my temple, certainly I cannot speak against them!

So whatsoever I say about women, listen very cautiously! They are in many ways more powerful than men. Modern research says they are more powerful sexually. And if they are more powerful sexually, then as a corollary, remember -- spiritually they are bound to be more powerful, because it is sex energy that becomes transformed into spiritual energy.

Just the other day I was telling you: man's orgasm is local, woman's orgasm is total. Her whole body is involved in it; each fiber of her being pulsates with joy. And man became so much afraid of her joy that he has repressed, for centuries, the orgasmic qualities of women. And I can understand why he became so afraid -- because when the woman REALLY goes into orgasm she will scream, she will shout, she will go into a kind of LATIHAN. She will start saying sounds, words -- meaningless, gibberish, what Christian mystics call glossolalia.

There is a certain Christian sect which goes into an orgasmic state; it is a kind of meditation, deep meditation. I have used glossolalia on many of my sannyasins. I had to stop it, because three thousand persons going into glossolalia would disturb the whole of Poona! And neighbors started complaining to the police. But in old camps I used the method very much; it is tremendously powerful.

You simply become relaxed, in a state of let-go. You start swaying, moving. And then you allow whatsoever comes to your mind, you start saying it -- meaningless words or sounds or anything. And soon you are possessed by it. Christian mystics say it is God speaking through you. It's exactly so. Sufis call it gibberish.

Gibberish comes from the name of a Sufi mystic, Jabbar. Jabbar used it for the first time in Sufi tradition. Just as I go on speaking every day, he also used to speak -- but in gibberish! Sometimes I think that when you get tired of words -- because I am never going to be tired! -- when you say, "Beloved Master, enough is enough!" then I will start gibberish. Then I will simply sit here and say anything. You can make any sense out of it; it will be Greek, Latin, Arabic, Chinese, Sanskrit, any language you want to make out of it. The meaning you give to it will depend on you.

Jabbar helped many people, because he would go into such orgasmic joy when he would say these things that his disciples would also start. And then there would be chaos! It is because of his name in the word 'gibberish' that you still remember Jabbar, not knowingly. The English word 'gibberish' has come from Jabbar.

If a woman really goes into orgasmic joy, she will start saying things which will not be meaningful. Sheer joy, utterances of joy, like Alleluia! It does not mean anything; meaning is left far behind. It has a tremendous intensity and passion in it.

Man became afraid, because the whole neighborhood would know that you are making love to your woman. And police would come and dogs would start barking, and all kinds of things would happen! And people used to live in joint families. In one house there would be a hundred or more people -- and one woman going into orgasmic joy would create such chaos!

And more difficulties were ahead.... When a woman goes into orgasmic joy she has the capacity of multiple orgasms, which man is incapable of fulfilling. Man can have only one orgasm and the woman can have multiple orgasms -- twelve, fifteen, twenty. Then how is the man going to satisfy her? Either he will feel defeated, ashamed, poor, humiliated, or he will have to call his friends! And that too was against his ego.

Sheila and George were spending the first night of their honeymoon in a quaint medieval town in France. Sheila suggested coyly that they make love every time the old watchman rang his hourly bell. George smiled in delight at this prospect, but four rings later he pretended he had to go out for cigarettes and staggered off to the watchman's tower.

"Listen, old man," he wheezed, "do me a favor and for the rest of the night ring that bell at two-hour intervals instead of hourly. Here, I will give you some money."

"I would be happy to oblige," said the watchman, "but I cannot. A beautiful young lady has already bribed me to ring the bell every half hour."

It is because of that fear that man has repressed all of woman's orgasmic capacities. Millions of women have lived and died without knowing that they have the capacity to experience orgasm. And without knowing that you can have great orgasmic explosions, you will not be able to understand anything of spirituality; it will be almost impossible for you. The woman is more powerful sexually. It is because of her greater power that she has been repressed; it is out of fear that man has repressed her.

You are right, Toshen, I am a little afraid -- knowing perfectly well that I am doing something which has never been done before. I have to move very cautiously. It is a new experiment, but great possibilities will be released out of this experiment. If this experiment succeeds on a small scale it can succeed on a bigger scale too.

My own vision is that the coming age will be the age of the woman. Man has tried for five thousand years and has failed. Now a chance has to be given to the woman. Now she should be given all the reins of power. She should be given an opportunity to allow her feminine energies to function.

Man has utterly failed. In three thousand years, five thousand wars -- this is man's record. Man has simply butchered, killed, murdered; he has lived as if only for war. There are a few days in between two wars which we call days of peace. They are not days of peace; they are only days of preparing for the new war. Yes, a few years are needed to prepare... and again the war, again we go on killing each other. It is enough! Man has been given enough chances. Now feminine energies have to be released.

My commune is going to be rooted in feminine energy, in the energies of the mother. To me God is more a "she" than a "he." "He" is poorer; it can't include "she."

The last question:

BELOVED MASTER,

Ageha, cleverness is only a beautiful name for cunningness. Hence I am against it. I am not against being intelligent, but an intelligent person need not be clever. It is only the unintelligent person who has to be clever; because he is missing intelligence he has to replace it with something else.

Cleverness is plastic intelligence, cultivated intelligence. It is a poor substitute. And I know in life -- at least in the short range -- it pays, but never in the long range. And the wise person has to think of the long range. You can be cunning, and for the moment it may pay, but sooner or later you will have to pay for it.

You are sowing seeds which are wrong and you will have to crop the reap... or is it "reap the crop"? You can't avoid the consequences; the consequences are bound to come.

Homer and his pretty wife were about to check out of the hotel when Homer expostulated over the amount of the bill. The hotel manager told him that was the normal rate for a double room with bath and TV.

Homer said they did not use the TV.

"I am sorry, sir," said the manager. "It was there for you to use if you had wanted it."

"Okay," said Homer, "but in that case I am going to charge you for making love to my beautiful wife."

The manager denied it, and Homer said, "That's okay. She was there for you to use if you wanted to."

The manager was so flustered he reduced Homer's bill and Homer decided to try it again the next time they went on a trip.

"Sir, that is our normal rate," said the young clerk.

"But we did not use the TV."

"I am sorry, but it was there for you to use if you wanted to."

"In that case, I will have to charge you for making love to my beautiful wife."

To Homer's chagrin the young man stammered, "Okay, okay, I will pay you. But keep your voice down, will you? I am new at this hotel and you are apt to get me fired."

Cunningness may pay in the short range, but sooner or later you will be caught in your own net. You will fall in the ditch you have dug for others. Beware of it!

I am not against being intelligent -- I am all for being intelligent -- but intelligence is a totally different quality. Intelligence is of the heart and cleverness is of the mind. Cleverness is a heady thing. Even a computer can be clever but not intelligent.

Be intelligent! But to be intelligent needs great changes in your life, in your life patterns. Intelligence is a by-product of meditativeness. If you become silent, if you become innocent, then you will be intelligent. Intelligence means responding to the situation immediately, without any preparation, without the past, without any rehearsal... just responding as a mirror reflects immediately whatsoever confronts it.

When you start reflecting whatsoever life brings in front of you and you act out of the moment, you are intelligent. But if you are clever and cunning you are using your past, your past experiences, and you are responding according to your past experiences. That is not response -- that is reaction. And that can be done by computer. You are not really human when you are bringing your past into the present and acting out of it.

Be wise, be meditative, be intelligent. Avoid being cunning. That is ugly, that is unspiritual, and that reduces you into a machine.

And you are not a machine, you are a man. Whatever can be done by a machine is not worth doing. Do that which only a man can do. Then your glory is great and then you will release great splendor in your life.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

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Chapter #1
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"EVERYTHING ARISES AND PASSES AWAY."
WHEN YOU SEE THIS, YOU ARE ABOVE SORROW.
THIS IS THE SHINING WAY.

"EXISTENCE IS SORROW."
UNDERSTAND, AND GO BEYOND SORROW.
THIS IS THE WAY OF BRIGHTNESS.

"EXISTENCE IS ILLUSION."
UNDERSTAND, GO BEYOND.
THIS IS THE WAY OF CLARITY.

YOU ARE STRONG, YOU ARE YOUNG.
IT IS TIME TO ARISE.
SO ARISE!
LEST THROUGH IRRESOLUTION AND IDLENESS
YOU LOSE THE WAY.

MASTER YOUR WORDS.
MASTER YOUR THOUGHTS.
NEVER ALLOW YOUR BODY TO DO HARM.
FOLLOW THESE THREE ROADS WITH PURITY
AND YOU WILL FIND YOURSELF UPON THE ONE WAY,
THE WAY OF WISDOM.

SIT IN THE WORLD, SIT IN THE DARK.
SIT IN MEDITATION, SIT IN LIGHT.
CHOOSE YOUR SEAT.
LET WISDOM GROW.

CUT DOWN THE FOREST,
NOT THE TREE.
FOR OUT OF THE FOREST COMES DANGER.

CUT DOWN THE FOREST.
FELL DESIRE.
AND SET YOURSELF FREE.

The way of Gautama the Buddha is the way of intelligence, understanding, awareness, meditation. It is not the way of belief; it is the way of seeing the truth itself. Belief simply covers up your ignorance; it does not deliver you from ignorance. Belief is a deception you play upon yourself; it is not transformation.

And the people who think themselves religious are only believers, not religious. They have no clarity, no understanding, no insight into the nature of things. They don't know what they are doing, they don't know what they are thinking. They are simply repeating conventions, traditions; dead words spoken long long ago. They cannot be certain whether those words are true or not. Nobody can be certain unless one realizes oneself.

There is only one certainty in existence and that is your own realization, your own seeing. Unless that happens, don't become contented; remain discontented. Discontentment is divine; contentment through beliefs is stupid. It is through divine discontent that one grows, but it is the path which is arduous. The path of belief is simple, convenient, comfortable. You need not do anything. You have only to say yes to the authorities: the authorities of the church, of the state. You have simply to be a slave to people who are in power.

But to follow the path of Buddha one has to be a rebel. Rebellion is its essential taste; it is only for the rebellious spirit. But only rebellious people have spirits, only they have souls. Others are hollow, empty.

These sutras of today are of immense beauty, truth. Meditate over them. The first sutra:

"EVERYTHING ARISES AND PASSES AWAY."
WHEN YOU SEE THIS, YOU ARE ABOVE SORROW.
THIS IS THE SHINING WAY.

Life is a flux, nothing abides. Still we are such fools, we go on clinging. If change is the nature of life, then clinging is stupidity, because your clinging is not going to change the law of life. Your clinging is only going to make you miserable. Things are bound to change; whether you cling or not does not matter. If you cling you become miserable: you cling and they change, you feel frustrated. If you don't cling they still change, but then there is no frustration because you were perfectly aware that they are bound to change. This is how things are, this is the suchness of life.

Remember Haldane's Law that the universe is not only queerer than we imagine, it is queerer than we CAN imagine. And remember, you are not alone. The world really is like this.

It is a very strange world. Everything is momentary, yet every momentary thing gives you the illusion of being permanent. Everything is just a soap bubble, shining beautifully in the sunrays, maybe surrounded by a rainbow, a beautiful aura of light -- but a soap bubble is a soap bubble! Any moment and it will be gone and gone forever. But for the moment it can deceive you.

And the strangest thing is that thousands of times you have been deceived, yet you don't become aware. Again another soap bubble and you will believe. Your unintelligence seems to be unlimited! How many times do you need to be hammered? How many times do your dreams have to be crushed and shattered? How many times has life to prove that clinging is nonsense? Stop clinging and then you go beyond sorrow. It is clinging that is the root cause of sorrow.

The world is dominated by two types of people: those who understand what they do not manage, and those who manage what they do not understand. Just watch your own life and you will see it happening within your mind too. You understand things which you don't manage; it is easy to understand things which

you don't manage.

Somebody asked George Bernard Shaw, "Do you believe that nothing is impossible?"

Bernard Shaw is reported to have said, "Yes, I DO believe that nothing is impossible, provided somebody else is going to do it."

It is easy to understand what you don't manage. What YOU manage you don't understand at all. Do you understand your life? You understand about God and you don't understand about your life energy. You understand about heaven and hell. There are people who know how many heavens there are and how many hells.

One man came to me and he said, "In our religion we believe that there are fourteen heavens. Mahavira has reached only up to the fifth; Buddha up to the sixth; Jesus, Mohammed, etcetera, only up to the fourth; Kabir, Nanak, up to the seventh. And my guru," the man said -- he belonged to the Radhaswami sect -- "MY guru has reached to the fourteenth."

I said to the man, "Yes, I know. I have seen him in the fourteenth, because I have reached to the fifteenth. I am acquainted with the guy."

He said, "Fifteenth? But in our scriptures there are only fourteen heavens, not fifteen."

I said, "How can there be fifteen in your scriptures? -- because your teacher has reached only up to the fourteenth!"

Foolish people! But they go on knowing how many heavens there are and how many hells there are. Jainas believe in seven hells. They have thrown Krishna into the seventh because he was the cause of the great war, Mahabharata. He persuaded Arjuna, his disciple, to fight and kill people. He was the cause of great violence so they have thrown him to the seventh, into the last. But in the days of Mahavira, one of the disciples of Mahavira, Makkhali Gosal, revolted against the master and declared that there are not seven hells but seven hundred.

People go on talking nonsense -- seven and seven hundred -- and they are not aware about their own inner life, from where this breath comes, to where this breath goes. They are not aware of the closest truth of their being, and they go on talking about ultimate things. These talks about ultimate things are simply to avoid real problems of life. These are strategies of the mind to keep you occupied with utter nonsense. Beware of the mind and its cunning ways!

Buddha says: "EVERYTHING ARISES AND PASSES AWAY." WHEN YOU SEE THIS.... He is not saying, "Believe this." He is not saying, "I have become the enlightened one, so whatsoever I say you have to believe in it." He is not saying, "Because scriptures are in my favor you have to believe me." He is not saying, "Because I can prove it logically you have to believe in me."

See the beauty of the man. He says: WHEN YOU SEE THIS, YOU ARE ABOVE SORROW. In that very moment when you have seen this -- that everything is momentary and everything is a flux and everything is BOUND to change.... Do whatsoever you want to do, but nothing is going to become permanent in this life. When you have seen this with your own eyes, and you have understood it through your own intelligence, suddenly you are beyond sorrow.

What happens? A great revolution happens in that seeing; that very seeing is the revolution. Then you don't cling. The moment you see that this is a soap bubble you don't cling to it. In fact, clinging to it will force it to burst sooner; if you don't cling to it, it may remain there dancing in the wind for a while. The nonclinger can enjoy life; the clinger cannot enjoy life.

Gussie had lived a good life, having been married four times. Now she stood before the Pearly Gates.

Father Abraham said to her, "I notice that you first married a banker, then an actor, next a rabbi, and lastly an undertaker. What kind of a system is that for a respectable Jewish woman?"

"A very good system," replied Gussie. "One for the money, two for the show, three to make ready and four to go!"

If you see, you can enjoy; then it is just a game. Then everything is totally different; then it is a big drama. Then the whole earth becomes just a stage and everybody is acting his part. But if you don't see, you become obsessed; you start clinging to things, and deep down you know that they are slipping out of your hands.

"I had everything a man could want," moaned a sad-eyed friend of ours. "Money, a handsome home, the love of a beautiful and wealthy woman. Then, bang! One morning my wife walked in!"

You can't remain in the same state for long. Life changes just like dreams. Hence the mystics have been calling life nothing but a dream; a dream seen with open eyes, a dream shared by others too. In the night the dream is private; nobody can share it. In the day the dream is public; everybody can share it. In the night the dream is subjective; in the day the dream is objective. But the quality of both is the same -- writings on water. You have not even finished writing and they start disappearing. Not even writings on the sand... because on the sand the writing may stay a little longer. It will have to wait for the wind to come or somebody to walk over it. It is writing in water. You go on writing and it goes on disappearing.

Seeing it, YOU ARE ABOVE SORROW -- immediately. Then nothing else has to be done. The moment you have seen it, where is sorrow? The cause has disappeared; you have removed the very cause. You cling and you create the cause. Nonclinging is liberation.

Hence Buddha says: THIS IS THE SHINING WAY -- so simple, so luminous, that unless you are utterly blind, spiritually blind, you can't miss it. He is not talking about great metaphysical truths. He is not philosophizing. He is not using complex words and systems and theories. He is simply stating a fact that he has seen -- and YOU can see it. It has nothing to do with Buddha, it is not his invention, it is not his idea. It is the facticity of life.

Look around. Everything is changing. It is like a river moving and moving -- and you want to catch hold of it? It is mercury! If you try to catch hold of it you will lose sooner than before. Don't try to catch hold of it. Watch joyfully, silently. Witness the game, the dream... and YOU ARE ABOVE SORROW. Buddha is not saying you will GO beyond sorrow. He says, YOU are ABOVE SORROW.

"EXISTENCE IS SORROW."
UNDERSTAND, AND GO BEYOND SORROW.
THIS IS THE WAY OF BRIGHTNESS.

"EXISTENCE IS SORROW." First he says: Sorrow arises out of clinging to momentary things which you cannot make permanent. It is not in the nature of things. It is against the universal law. It is against dhamma, it is against tao. You cannot win. If you fight with the universal law you are fighting a losing battle; you will simply waste your energies. What is going to happen is bound to happen; nothing can be done about it.

All that you can do is about your consciousness. You can change your vision. You can see things in a different light, with a different context, in a new space, but you cannot change things. If you think of the world as very real you will suffer; if you see the world as a strange dream you will not suffer. If you think in terms of static entities you will suffer. If you think in terms of nouns you will suffer. But if you think in terms of verbs you will not suffer.

Nouns don't exist; they exist only in languages. In reality there are no nouns. Everything is a verb because everything is changing and everything is in a process. It is never static, it is always dynamic.

The second thing Buddha says is: "EXISTENCE IS SORROW." To be is sorrow. The ego is sorrow. First he says: See the world as dream, fluctuating, changing, moment to moment new. Enjoy it, enjoy its newness, enjoy all the surprises that it brings. It is beautiful that it is changing, nothing is wrong about it; just don't cling to it. Why do you cling? You cling because you have another fallacy: that YOU are.

The first fallacy is that things are static. And the second fallacy is that YOU are, that you have a static ego. They both go together. If you want to cling you need a clinger; if you have no need to cling, there is no need for a clinger. Go deep into it. If you don't need to cling, the ego is not needed at all, it will be pointless. In fact, it cannot exist without clinging.

The dancer can exist only if he dances. If the dance disappears, where is the dancer? The singer exists only in singing. The walker exists only in walking. So is the ego: the ego exists only in clinging, in possessing things, in dominating things. When there is no domination, no desire to dominate, no desire to cling, no desire to possess, the ego starts evaporating. On the outside you start clinging and in the inside a new clarity starts arising. The ego with all its smoke disappears, the ego with all its clouds disappears. It can't exist because it cannot be nourished anymore. For it to exist it has to cling. It has to create "my" and "mine," and it goes on creating "my" and "mine" in every possible and impossible way.

The ego says, "This is MY country," as if you have brought it with your birth, as if the earth is really divided into countries. The earth is undivided, it is one. But the ego says, "This is MY country" -- and not

only that this is my country, "this is the greatest country in the world. This is the holiest land."

Ask the Indians. "This is the most spiritual country in the world. Everybody else is materialist and we are spiritualists." And everybody else has his own ideas. They are great. Ask the Germans. Nobody is of pure blood, only they are -- Aryan blood, Nordic blood, purest blood. God has created them to rule the whole world. And ask the Japanese. They have descended from the sun god directly; they are not ordinary mortals. The sun is their source, and the sun is the source of all life. And you ask anybody. Everybody has his own ideas how HIS country is great, how HIS religion is great. Religion also becomes your possession: "MY religion, MY Christianity, MY Hinduism."

Who can claim religion? Who can claim that religion is a possession? You can be religious, but you cannot claim that Christianity is yours, you cannot claim that Hinduism is yours. But the ego is so stupid! It goes on claiming all kinds of things.

Mr. Ginsberg came home one day from the garment district where he owned a company and said that he must get a mistress.
"Why?" gasped Mrs. Ginsberg.
"Well," replied her husband, "all the owners have them and it looks bad for my business that I don't."
"Well, if it is for business, alright," said Mrs. Ginsberg.

Sometime later Mr. and Mrs. Ginsberg were enjoying an evening at the opera when suddenly Mr. Ginsberg said, "Look, Miriam, there is Mr. Pincus and his mistress sitting across from us in a box."

Mrs. Ginsberg studied the pair for a long time with her opera glasses and then said, "Ours is better!"

Anything and everything will be claimed by the ego. And "ours is always better," whatsoever it is. The ego exists only through such claims. The "I" exists only as an island in the ocean of "my" and "mine." If you stop claiming things as "my" and "mine," the ego will disappear on its own accord.

Neither the wife is yours nor the husband nor the children. All belongs to the whole. Your claim is foolish. We come empty-handed into the world and we go empty-handed from the world. But nobody wants to know the truth -- it hurts. Empty-handed we come and empty-handed we go. One starts feeling shaky, one starts feeling scared. One wants to be full, not empty. It is better to be full of anything -- any garbage -- than to be empty. Emptiness looks like death, and we don't want the truth. Our whole effort is to live in convenience, even if that convenience is based on illusions.

"I demand an explanation and I want the truth!" shouted the irate husband upon discovering his wife in bed with his best friend.
"Make up your mind, George," she calmly replied. "You can't have both."

Either you can have the explanation or the truth. And people are more interested in the explanation than in the truth, hence so many philosophies. They are all explanations -- explanations to explain away things, not to give you the truth; explanations to create great smoke so you need not see the truth. And Buddha's insistence is: SEE it! -- because without seeing it you can't go above sorrow.

James, to his wife: "I am in the mood and you are so beautiful!"
Katherine: "What makes you think I am beautiful?"
James: "When I am in the mood, everybody is beautiful!"

The whole question is of your mood. If you are in the mood of an ego trip, then you will not listen to buddhas, or you will listen in such a way that you can manage, distort, interpret those truths according to yourself, to support you. If you are still interested in the ego you cannot understand these sutras.

If you have become fed up with the ego, if you are tired of its games, if you have seen that it brings only suffering and nothing else, then these truths are so simple to understand that in fact no explanation is needed. And I am not explaining them to you. I am simply hammering them on your head, from this side and from that side. You try to dodge, you try to escape, you try to close your eyes, but I go on shouting in your ears, hoping that sooner or later you will be able to understand -- because without this understanding happening to you, your life will be a nightmare. And many lives you have wasted in nightmares. It is time to wake up!

"EXISTENCE IS SORROW." UNDERSTAND, AND GO BEYOND SORROW. THIS IS THE WAY OF

BRIGHTNESS. Buddha says: This is the way of intelligence. This is not for dull, unintelligent, mediocre minds.

The way of the Buddha is for those who are intelligent. And who is not intelligent? If you decide to be intelligent, you are intelligent. You are born with great intelligence, but you keep it repressed. You are afraid of your own intelligence because your own intelligence will disturb your settled routine of life. Somehow you have managed to settle, and your own intelligence will keep you moving forward. It will go on telling you, "This is not the truth. Again you have fallen a victim of a dream. Move on. Unless you reach the truth, there is no way to rest in peace. Move on!" Because intelligence goads you to move on, you repress it.

Everybody is born intelligent. I have never come across a child who is not intelligent, but it is very rare later on to find intelligent people. What happens in the meantime? Every child turns out to be stupid later on. By the time you come from the university you are fully established in your stupidities. The university is a guarantee that now you are intelligence-proof. Nobody can make you intelligent again -- they have sealed you.

Socrates says: Know thyself. Buddha also says: Know thyself. And both have been misunderstood, Socrates more than Buddha. When Socrates says: Know thyself, people think there is someone inside who has to be known. There is nobody inside. When Socrates says: Know thyself, he is simply saying, "Go in and see what is there." He is not saying that there is someone that you will come to know; he is simply saying go in. But he does not make you so scared.

Buddha says clearly that there is no one: Go in and see. There is only seeing, but not a seer. There is understanding but nobody who understands, knowing but not a knower. This has to be understood. This is Buddha's very emphatic message: that there are processes, certainly, but there is no center to those processes. Yes, there is love but no lover, and there is meditation but no meditator, and there is liberation, but nobody is liberated. It looks very strange, but now modern science agrees with it.

As far as objective reality is concerned, modern science agrees with Buddha more than with anybody else. Hence Buddha has a great future, because science will come closer and closer every day to Buddha. Science is going to speak in the same language as Buddha. Science says there is energy but no matter. That's what Buddha is saying for the inner world: There is energy, movement, processes, but no entity, no ego.
"Know thyself" means: know that you are not. Great courage is needed to know this. People want to know that they are immortal souls. Then they are very happy: "We are immortal souls." And Buddha says, "Don't talk nonsense! You are simply not. Immortality is there, but you are not immortal. When YOU disappear completely, whatsoever is left behind... that cleanliness, that purity, that innocence, that nobodiness, that nothingness, that SHUNYA -- that is immortal. It has no beginning and no end, no birth and no death."

But rather than going in and finding the basic illusion of the ego, rather than going in and finding the root cause of all your misery, you go on throwing the responsibility on others.

Murphy's famous maxim: The man who can smile when things go wrong has thought of someone he can blame it on.

Everybody is trying to blame his misery on somebody else. And that's how we remain in misery, because this blaming is not going to help. In the first place it is wrong -- nobody else is the cause of your misery; the cause is within you. You are living with a fallacy. But even if you are living with a fallacy, the mind enjoys the idea that somebody else is responsible -- "I am not responsible"; you feel a relief.

"Doctor, you've got to do something about my husband."
"What seems to be the problem?"
"He's convinced that he is a refrigerator."
"That's terrible!"
"You're telling me!" snapped the wife. "He sleeps with his mouth open, and the light keeps me awake all night."

A woman called a psychiatrist on the phone and cried, "Doctor, you've got to help me. My husband is driving me crazy. He keeps insisting that he is Moses."
"That sounds serious," replied the psychiatrist. "I think you should bring him to my office tomorrow."
"Ah, I will," she replied, "but in the meantime how do I keep him from parting the water every time I try to

take a bath?"

Even if you are mad, the mind would like to believe that somebody else is responsible -- somebody else is mad. People are ready to believe that the whole world is mad, but not themselves. In fact, a madman never accepts that he is mad. You can go to a madhouse and you can ask all the mad people, and you will be surprised: not a single mad person will agree that he is mad. The whole world is mad, he is perfectly sane.

In fact, those who understand mad people, they say that once a madman accepts that he is mad he is no longer mad; sanity has started coming into his being.

That's what all the buddhas have been saying: the moment you understand that "I am ignorant," the first glimpse of knowing has happened. The moment you say that "I am not," for the first time, real existence has penetrated you. The first time you say that "I don't possess anything," the whole world is yours. The first time you say that "I am not separate," that "I am one with the whole," you become the whole. The dewdrop does not really disappear; it becomes the ocean. By knowing one's emptiness, one's egolessness, one loses nothing, one gains all.

And the third sutra:

"EXISTENCE IS ILLUSION."
UNDERSTAND, GO BEYOND.
THIS IS THE WAY OF CLARITY.

Buddha does not give you doctrines, he does not give you dogmas. He is not a bit interested in giving you philosophies of life. His whole concern is one: how to make your mind clear, how to impart clarity to you so that you can see unhindered, so your eyes no more carry any dust, so your eyes are without dust and you can see through and through as things are.

Ordinarily whatsoever you see is your projection. That's what you call existence -- you project. The existence functions only as a screen and the projector is inside you, and you go on projecting your desires, your imaginations, your hopes, your dreams, and you go on seeing things which are not there.

People go on to the very end projecting. Even if you meet them after their death you will find them in the same mess.

Business had been terrible for Blum and he cut down on his help. In a month he had to cut down still further, and everyone said that this terrible strain became a fixation that hastened his death a few weeks afterwards.

As they were carrying his body down the aisle of the chapel, Blum suddenly sat up in the coffin and asked, "How many man are carrying me?"

"There are eight pallbearers, Mr. Blum," said the undertaker.

"Better lay off two," said Blum, lying down again.

Even after death the old obsession continues! And don't take it as a joke -- this is how things are. People go on believing in the same things after death; they go on continuing the same desires. That's how they go on coming back again and again to the earth to fulfill the same unfulfilled desires. And those desires are unfulfillable, so they go on coming again and again, millions of times.

Buddha calls it a vicious circle, a wheel which goes on moving. You are just like a spoke in the wheel. Sometimes you come up and sometimes you go down. But the wheel goes on moving up and down, up and down; life and death, life and death; one moment of success, another moment of failure; one moment of hope, another moment of despair. It goes on and on, and it has been going on for eternity. And this whole thing is your own projection -- this is not reality.

Reality can only be known when you have nothing to project. That state of nonprojection Buddha calls clarity. Clarity means you have no desire, you don't want things to be in a certain way, you are ready to see them as they are. You are simply a mirror, not a projector.

When you are a mirror, this is samadhi, this is satori. You simply reflect like the silent, clear, cool water of a lake reflects the full moon and the stars. When you are absolutely clear, no dreams, no desires, no imaginations, no memories, the whole mind put aside -- the mind is a mechanism to project -- then there is clarity and things are reflected as they are. And for the first time you know what is the case; otherwise:

"EXISTENCE IS ILLUSION."

Understand this: that whatsoever you think as existence is illusion. Understand it, and go beyond. THIS IS THE WAY OF CLARITY.

YOU ARE STRONG, YOU ARE YOUNG.
IT IS TIME TO ARISE.
SO ARISE!
LEST THROUGH IRRESOLUTION AND IDLENESS
YOU LOSE THE WAY.

In ancient India, when Buddha was delivering these sutras to his disciples, this was the accepted tradition, that a man should become a seeker only in the last stage of his life. If you assume life to be a hundred-year span, then the Hindu idea is to divide life in four parts of twenty-five years each.

The first twenty-five years are for education, BRAHMACHARYA. You go to the university, you live with a master to learn the skills of the world, the arts, the craft, the science. And after twenty-five years you come back into the world, you get married. And for twenty-five years now -- the second stage -- you live as a householder, as a husband, as a father, fulfilling the duties of life.

And then comes the third stage, twenty-five years again: you prepare to renounce the world. The third stage is called VANPRASTHA. First is brahmacharya -- celibacy -- so that you can devote your whole mind to your studies, no distractions. Your whole sexual energies have to be concentrated in studies. Then the second stage is called GARHASTHYA -- the stage of the householder. You devote your whole energies to the family life: make a house, create a big business, earn money, raise children. And then the third is called vanprastha. Vanprastha means "facing towards the forest." Now prepare yourself to leave the world -- prepare for twenty-five years! Live still in the house, but turn towards the forest. Slowly slowly, disconnect yourself. Go on giving your responsibilities to your children, who will now be coming back from the university.

And the fourth stage -- after seventy-five years -- the last twenty-five years, you become a sannyasin. This was the routine, accepted, conventional thing in India.

In the first place, people don't live a hundred years, and particularly in those days not at all. All the scientific research that has been gone into proves that people in Buddha's time lived at the most an average of forty years; forty years was the average life. And it does not seem too bad because even now in India, thirty-six years is the average life. With all the new medicine, medical help, hospitals, if India has only thirty-six years as average age, then in those days, with no science, with no medical facilities, if people lived forty years average they were doing perfectly well! So people were not living for a hundred years. By the time one was seventy-five, one was gone. So for the majority of the people, the time for sannyas will never come.

It seems it was just an effort to postpone it. And even if somebody lived after seventy-five -- a few people lived, Buddha himself lived for eighty years -- if a few people lived after seventy-five, their life will be almost without energy. They will be dead, walking corpses. They won't have energy enough to meditate, to rise to the highest peaks of consciousness. They will not be able to transform their beings into buddhahood; that will be impossible for them.

Buddha brought a great revolution and India has never forgiven him for that. He destroyed the whole nonsense idea of stages. It is nonsense, because there are a few intelligent people who can be sannyasins even while they are young, and there are a few superintelligent people who can be sannyasins even while they are small children.

Shankaracharya became a sannyasin when he was only nine years of age. Buddha became a sannyasin when he was twenty-nine years old. So it is foolish to postpone it. And why go on postponing truth to the very end when you will be almost a corpse, no energy left? And then you will try to soar high into the sky? When the days have come to go into the grave, you will try to take flight towards the sun? It is impossible.

Buddha was the first in India to introduce the idea of a young sannyasin. His emphasis was that youth is the best time to be a sannyasin because it is great energy that will be needed for the inner transformation, for inner work. It can't be postponed. And who knows about the future? Who knows about even tomorrow or even about the next moment? He says: YOU ARE YOUNG, YOU ARE STRONG -- then this is the time. IT IS TIME TO ARISE. Don't postpone. There is no need to postpone. Don't say that "I will wake up only after seventy-five years of age." A person who has been dreaming for seventy-five years will find it very

difficult to wake up after seventy-five years of dreaming. Dreaming would have become almost a second nature to him.

As you grow old you become more and more stubborn, less and less flexible. As you grow old you become more and more mechanical, less and less alive. Your ways of life become so settled, your ways of thinking become so fixated, that it becomes impossible to change them. That's why it is so difficult for an old man to learn any new thing. They say: You can't teach an old dog new tricks. Children learn very easily; old men find it very difficult to learn because they already think they know. Their whole life's experience is there, and their life's experience starts dominating them; it goes on dominating them to the very end.

Zeb and his wife, Addie, had had a reputation for being the stingiest couple in the hills. Zeb died a few years back, and his kin was downright embarrassed about the way Addie went on about the cost of the funeral. She even insisted on having the coffin closed so she would not have to pay the undertaker for a room to hold the viewing.

A few years later, Addie got sick and it looked like she was going to meet Zeb in the hereafter. Addie called her only friend to her side and made her promise to see to the funeral.

"Promise you will bury me in my black silk dress," she said weakly. "But you may as well cut the material out of the back of the skirt. It is good material and it surely is a sin to waste it."

"Now, Addie," replied her friend, "I just couldn't. When you and Zeb walk through those Pearly Gates, you surely don't want to go with no back to your dress."

"Don't give it another thought," replied Addie. "They will all be looking at Zeb anyway."

"Why do you say that?"

"Because I buried him without his pants."

The whole life, if you are miserly... even in death you will be the same. As you grow old you become more and more settled.

Youth is the best time for inner transformation because youth is the most flexible time. Children are more flexible than young people, but they are not so understanding. They need a little experience. Youth is exactly the middle; you are no longer a child, no longer ignorant of life and its ways and not yet settled as an old man. You are in a state of transition, and the state of transition is the best time that you can jump out of the wheel of life and death. Youth is the most significant time to take any jump, because the jump needs courage, it needs energy, it needs risk, it needs daring.

Buddha says: YOU ARE STRONG, YOU ARE YOUNG. IT IS TIME TO ARISE.

To be youthful, to be young, to be fresh, is a great benediction. It is the time of rebellion. And if you miss your youth, it will be more and more difficult later on. Not that it is impossible -- it can happen even when you are old -- but it will take more arduous effort and things will not be so easy. It is just like climbing a mountain: when you are young it is easier, when you become old it becomes difficult. Breathing is hard, rising up is tiring, you perspire, you feel exhausted very soon, you will need more rest and the journey will look very long. When you are young you can run up; you can run up to the peak and each step will release more energy in you, because to be young is to be a reservoir of energy.

Many people come to me and ask why I am giving sannyas to young people. ... Because of this: youth is the time for sannyas, because sannyas is the greatest rebellion; no other rebellion is so great. Don't waste your youthfulness on other ordinary revolutions -- political, social, economic. Don't waste your life energy on those stupid games. Put your total energy, focus your total energy, on a single point -- the spiritual revolution -- because that is a radical change, and other changes can follow that change.

If your inner being changes, your whole outer life will be totally different. It will have a different fragrance, a different beauty, a different grace. And when your inner being is changed and becomes a flame of light, you will become a light unto others too. You will become a beckoning light, a great herald of a new dawn. Your very presence will trigger revolutions in other people's lives.

Buddha says: SO ARISE! Don't waste a single moment! -- LEST THROUGH IRRESOLUTION AND IDLENESS YOU LOSE THE WAY.

The only danger is irresolution. A life uncommitted, uninvolved, is not worth calling life. It is only through commitment, involvement, that your life attains sharpness, your intelligence becomes a sword. Through idleness you gather rust; your sharpness disappears. You become old even while you are young. And if you remain sharp and you remain rebellious, even when you are old you will not be old. Only physically you will be old, but your inner being will remain young.

And that is one of the greatest experiences of life: when your body becomes old, but your inner being keeps its youthfulness. That means you have not lost track of life, that you are keeping yourself in step with life. You are not left behind, you are not lagging behind.
The Buddha says:

MASTER YOUR WORDS.

He says, ordinarily a mind is full of words -- relevant, irrelevant, rubbish; all kinds of words go on gathering inside you. Two persons are talking; you simply hear, and those words become part of your mind -- for no other reason, accidentally. You heard two persons talking. You have become burdened. You go and you read the signboards, and those words become part of your being. You read unnecessary advertisements. In magazines, people read advertisements more than anything else. Or you go on gossiping with people, knowing perfectly well that this is just useless, a sheer wastage of time and energy. But words are gathering inside you like dust, layers upon layers, and your mirror will be covered by them

Buddha says: MASTER YOUR WORDS. Be telegraphic. Listen only to that which is significant, read only that which is meaningful. Avoid the unnecessary, the irrelevant. Speak only that which is to the point. Make your each word your heart. Don't just go on saying things as if you are a gramophone record.

Mary was sitting alone on the couch when her mother came in and turned on the light.
"Why, what is the matter, dear?" asked her mother. "Why are you sitting here in the dark? Did you and John have a fight?"
"Oh, no, nothing like that," replied Mary. "As a matter of fact, John asked me to marry him."
"Well, then why do you look so sad?"
"Oh, mother, it is just that I don't know if I could marry an advertising executive."
"But what is wrong with marrying a man who is in advertising?"
"Well, how would you feel if a man who was proposing to you told you that it was a once-in-a-lifetime, never-to-be-repeated, special offer?"

Just like a gramophone record! He may not be at all aware what he is saying, may be repeating his habit. He is skillful in that, it has become part of his mind. It may be repeating itself; he may not be conscious at all of what he is doing.

When Buddha says: MASTER YOUR WORDS, he means, be conscious. Why are you saying something? To whom? And what is the purpose of it? Be clear, otherwise be silent. It is better not to burden others with your garbage. If you can enlighten, good; if you can unburden, good; otherwise it is better to be quiet.

MASTER YOUR THOUGHTS.

Any thought goes on inside your mind. Watch for a few minutes and you will be surprised: the mind seems to be crazy! It jumps from one thought to another thought for no reason at all. Just a dog starts barking in the neighborhood and your mind takes the clue from it... and you remember the dog that you used to have in your childhood, and the dog died... and you start feeling sad. And because of the death of the dog you start thinking about death, and the death of your mother and the death of your father. And you become angry because you were never at ease with your mother; there was always conflict. The dog is still barking, completely unaware what he has done. And you have traveled so far!

Anything can trigger a process in you. This is a kind of slavery: you are at the mercy of accidents. This is not mastery. And a sannyasin, a seeker, should be a master. He thinks only if he wants to; if he does not want to think he simply puts his mind off. He knows how to put it on and how to put it off.

You don't know how to put it on, you don't know how to put it off; it goes on and on. It starts working in the childhood and goes on working till you die. Seventy years, eighty years, continuously working -- so much work, and then you cannot expect anything great out of it because it is utterly tired. It has not much energy left; it is leaking from everywhere. If you can put it off... that's what meditation is all about: putting the mind off, the art of putting the mind off. If you can put it off, it will gather energy.

If for a few hours every day you are without the mind, you will gather so much energy that that energy will keep you young, fresh, creative. That energy will allow you to see reality, the beauty of the existence, the joy of life, the celebration. But for that you need energy, and your mind has only very little energy. Just somehow you manage your life. You live a poor life for the sheer reason that you don't know how to accumulate your mind energy, how to make a reservoir of your inner being. It goes on and on leaking and you don't know how to stop those leakages.

NEVER ALLOW YOUR BODY TO DO HARM.

Three things, Buddha says: Be careful about words, be master of your thoughts, NEVER ALLOW YOUR BODY TO DO HARM. Because the body comes from the animals, the body IS animal. It enjoys harming, it is violent. Be conscious of it. Don't allow it to go into violence. Don't allow it to harm anybody, because if you harm others the harm will come back to you sooner or later.

That's the whole theory of karma: whatsoever you do to others will be done to you. So do to others only that which you would like to be done to you.

FOLLOW THESE THREE ROADS WITH PURITY
AND YOU WILL FIND YOURSELF UPON THE ONE WAY,
THE WAY OF WISDOM.

The last advice Buddha gives is: Don't follow these three paths out of calculation. Follow them innocently, in a childlike way, exploring, inquiring. Make it an adventure, but don't be calculative, don't be businesslike. We are all businesslike, and that is one of the basic reasons why we go on missing the joy of life. A businessman can never know what joy is; he is always thinking about profits.

People come to me and they ask, "If we meditate, what will be the profit out of it? What are we going to gain out of it?" If I say to them, "Meditate for meditation's sake," they look puzzled. They say, "Then what is the point?" They can't understand that, in life, a few things should be done without any calculation.

Love for love's sake, art for art's sake, meditation for meditation's sake. All that is beautiful and great can never be reduced to a means to something else. And the businessman knows only that. The businesslike mind always reduces everything to a means to some end. And these are ends. Meditation is an end unto itself, not a means to anything else. Hence, be childlike, innocent, noncalculative. Be pure... AND YOU WILL FIND YOURSELF UPON THE ONE WAY... the only way, the true way, THE WAY OF WISDOM. SIT IN THE WORLD, SIT IN THE DARK -- these words are tremendously pregnant:

SIT IN THE WORLD, SIT IN THE DARK.
SIT IN MEDITATION, SIT IN LIGHT.
CHOOSE YOUR SEAT.
LET WISDOM GROW.

Sitting in the world means to be in the mind and sitting in meditation means to be in the no-mind. To be in the mind is to be in darkness and to be in no-mind is to be in light. If you have understood the previous sutras you will know how to be a no-mind... and then there is light and only light. You are flooded with light, you become luminous. And that's how wisdom grows.

CUT DOWN THE FOREST,
NOT THE TREE.
FOR OUT OF THE FOREST COMES DANGER.

CUT DOWN THE FOREST means cut out the root, the very source of it all -- NOT THE TREE, because the tree is only a symptom. If you cut one tree, another tree will be growing. Don't fight with the symptoms; look into the root and destroy the root.

The root is the ego. The root is the desire of the ego. The root is the clinging of the ego. Cut the whole

forest: the ego, the desire, the clinging, the cunningness, the cleverness, the calculativeness, the politicalness -- cut all these. Don't go on fighting with small things.

Somebody comes and says, "How can I get rid of anger?" Now, without getting rid of ego you cannot get rid of anger, and if you try you will be only repressing it. People come to me and they ask, "How can we get rid of sexuality?" You cannot get rid of sexuality if you don't get rid of the ego and its continuous hankering for more and more. You can't get rid of sexuality if you cannot see the inner nothingness. In that seeing, sexuality is transformed into spirituality. Go to the root, to the source.

But people go on pruning the trees, thinking that this is how they are going to transform their life. Yes, they can become more sophisticated, more cultured, more civilized, on the surface more polished -- but this will be only the surface. Deep down they will remain the same person, as ugly as before or even more ugly because all that is repressed will make them more and more perverted.

CUT DOWN THE FOREST.
FELL DESIRE.
AND SET YOURSELF FREE.

If you want to cut out the forest, FELL DESIRE. See the point, that desire is futile. Live in the moment and don't try to live in the future. Nobody can live in the future. How can you live in the future which is not yet? And desire gives you the illusion of living in the future. Sitting, you start thinking you have become the president of a country. You start living a dream, a daydream, thinking that you have found great money, a lottery has been opened in your name. And you start thinking and become very much disturbed, really disturbed: "What to do with it?"

I had a friend, a doctor, and he was very much obsessed with crossword puzzles. Every month he would fill the crossword puzzles, and every month he would hope that this time he was going to get five lakh rupees, ten lakh rupees. I had been watching it for years. And the month would pass and nothing would happen, and he would start preparing for another crossword puzzle.

One day I was sitting in his dispensary, and I told him, "Look, you don't seem to have a great fate!"
He said, "What do you mean?"

I said, "I have been watching you for so many days, for so many years, and nothing happens. Join with me and this month you will get ten lakh rupees."

He was ecstatic. He said, "Why didn't you say it before?"

I said, "But there is a condition. The library of this city needs five lakh rupees. You will have to give five lakh rupees to the library. Then I can join with you. Then my fate will be with your fate -- and you know my fate!"

He said, "That I know!" But he said, "Five lakhs is too much." He started bargaining: nothing had happened yet, but he was so much disturbed! He started bargaining, "Five lakhs is too much, and I am a poor doctor, and you know how difficult it is and what great competition is there -- twenty doctors in this small town and I am the poorest. You are demanding five lakh rupees! Make it one lakh."

I said, "Okay, so it is agreed: one lakh I will get for the library, nine lakhs you get."

He said, "Yes." But he said yes in such a sad way: "One lakh rupees, just going like that!"

Twelve o'clock in the night he knocked on my door. It was summer and I was sleeping on the terrace so I asked from the terrace, "What is the matter? Who is there?"

He said, "I am your friend. I could not sleep, I had to come. One lakh is too much! This time just fifty thousand. Next month we join forces again and then I will give one lakh."

I said, "Okay -- because I don't want to disturb my sleep. You go away. Fifty thousand is okay, but now don't change it!"

Next morning he changed it. He said, "You know my situation. This time, let me keep the whole amount. Next month, whatsoever you say I will give to the library."

I said, "Then I withdraw my hand. Then you do it on your own."

The month passed. Nothing happened. He came to me and he was crying, just tears. And he said, "I am such a fool! I should have agreed with you. You were only asking fifty thousand rupees, but I did not agree. This month I am going to agree."

I said, "But now I am not going to do this business at all, because I know it will happen again the same

way -- great bargaining, and your nights will be disturbed and you will disturb my sleep. You do it on your own."

People even start living in imagination.... You watch yourself. Desire keeps you occupied in the nonexistential and goes on destroying that which is present. And the present is the only life. Now and here is the only life.

Live it in totality, live it with your whole being. Put your mind aside and jump into the now with a no-mind. And all blessings of God will shower on you.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #2

Chapter title: The who behind all who's

22 December 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
WHAT IS THE GOLDEN RULE IN GAUTAM BUDDHA'S PHILOSOPHY?

Prabhat, once George Bernard Shaw was asked, "Is there a golden rule in life?" He said, "There is only one golden rule: that there are no golden rules."

Life is not mechanical; that's why there is a possibility of religion. If life was mechanical, totally rooted in rules, in cause and effect, in causality, then science would have been enough. And science is not enough.

Science only touches the periphery of life; the innermost core remains untouched. Science only knows the rudimentary; it does not know the highest peak. It knows only the bodily part of existence but not its spiritual center. It is concerned with the circumference and utterly unaware of the center.

Hence there are no golden rules. Life is freedom, it is consciousness, it is bliss, it is love -- but not law.

That's why I am very reluctant to translate Buddha's word 'dhamma' as the "universal law"; it misses something very significant. Dhamma has freedom in it; freedom is the goal of dhamma. And law is absolutely without freedom. Law is like a goods train running on tracks, and dhamma is like a river descending from the peaks of the Himalayas, going zigzag, in absolute freedom, spontaneity, with no fixed routine, unpredictable, towards the ocean.

Life can be lived in rules, but then life becomes superficial. Live life not according to the laws but according to consciousness, awareness. Don't live life according to the mind. Mind has rules and regulations, mind has rituals. Live life from the standpoint of no-mind so that you can bloom into unpredictable flowers.

Buddha has no golden rule in his philosophy.

According to Peter's Principle, the golden rule of life is: Whoever has the gold makes the rules.

And Buddha has no gold -- he can't make the golden rule. And secondly, he has no philosophy either. He has a vision, a DARSHAN, a PHILOSIA, but not philosophy. A philosia simply means the capacity to see. Philosophy is thinking, philosia is seeing. Buddha is not concerned with thinking at all; his whole emphasis is on seeing. See the truth, don't believe in it. Don't think about it. You can go on thinking about it and about it, but you will never arrive at it by thinking about it.

Thinking about God has nothing to do with God. Thinking about light has nothing to do with light. In fact, only a blind man thinks about light. The man who has eyes ENJOYS light, he does not think about it. Have you ever thought about light? You enjoy it, you live it. It is dancing everywhere amongst the trees... you feel it, you experience it. Buddha is not a philosopher, in the Western sense of the word. He is a seer who has seen. And because he has seen he has become free: free of mind. Mind is needed only if you are a thinker.

Plato and Kant and Hegel and Marx and Bertrand Russell, these are philosophers. Lao Tzu, Buddha, Zarathustra, Jesus, Pythagoras, Heraclitus, Eckhart, these are not philosophers; these are seers. These are two totally different currents.

Belong to the seers. Be a seer, because without seeing the truth there is no deliverance.

The second question:

> BELOVED MASTER,
> THE OTHER DAY I UNDERSTOOD THAT YOU DON'T KNOW EACH AND EVERY ONE OF US. BUT ISN'T IT REALLY IMPORTANT THAT YOU KNOW US PERSONALLY? THE MASTER LEADS THE DISCIPLE BY THE HAND TOWARDS THE ABYSS, BUT HOW IS THIS POSSIBLE IF YOU DON'T KNOW US, AND WHO IS WHO?

Prem Jyoti, the personality is false; the master never knows his disciples by their personality. He never knows them personally, he knows them essentially. And there is a great difference between the two. To know you personally is meaningless. What is your personality? -- the accident of your birth, the accident of your upbringing -- as a Hindu, Mohammedan, Christian -- your name, your face, your color, your country. All these things make your personality; and all these things are false, all these things are accidental.

I am concerned with the essential core of your being -- and that is not different. It is the same core in everyone. The original face is the same behind all the faces. It has no color, it has no form, no shape. It has nothing to do with your father and mother, with your country. It has nothing to do with your name. I am concerned with your original face.

You come into the world without a name. The name has a certain utility in the world. The master knows you not by your accidents; he knows you by your essence. He does not know you personally; he knows you spiritually.

So I don't know who is who, but I know the "Who" behind all "who's" -- the essential one.

You ask me, "The master leads the disciple by the hand towards the abyss...."

I have got only two hands, and if I go on leading disciples by the hand towards the abyss, then it will take much time to finish all my disciples! That won't do. Jesus may have done it -- he had only twelve disciples -- but how can I manage that?

I have to work out a different way. I cannot take you by your hands. I catch hold of your souls; for that, hands are not needed. And I know YOU perfectly: you as you are before God, in your utter nudity, in your bare essence.

So, Jyoti, don't be worried. If I have to know everybody personally I will have to carry a big book, who is who. And then too it will be very difficult to find out.

The more and more you become meditators, your differences start disappearing, you become more and more alike. Your faces, your eyes, your climate, become more and more similar.

The moment you come close to the abyss to take the ultimate jump, you are no more a separate entity. You are one with the whole. I have to persuade your essence to take the jump; and that's what I am doing. You need not be worried, you need not become concerned.

Yes, you would like to be known by your personal name, you would like to be recognized. That is nothing but a deep deep ego desire. And that's what I want to shatter completely. So even if I know you, Jyoti, I pretend not to know you!

The third question:

BELOVED MASTER,
HOW CAN ONE DROP AN OBSESSION? OR IS IT NOT TO BE DROPPED AT ALL, BUT ENJOYED?

Satya, an obsession simply means a wound in your being, which keeps attracting you again and again, which goes on declaring itself, which wants your attention. You cannot drop it. How can you drop your wound? An obsession is a psychic wound, you cannot drop it. Understand it. Watch it. Pay attention to it. Be meditatively with it. And the more you are meditatively with it, the more it will be healed.

Meditation is a healing force. The words 'meditation' and 'medicine' are derived from the same root; they both mean healing forces. Meditation is medicine -- medicine for the soul.

So if you have any obsession, don't call names. The moment you call it an obsession you have already started condemning it. And if you condemn something you cannot watch it -- you are prejudiced against it. How can you watch the enemy? No need to condemn; whatsoever is the case is the case. Just by condemning it you can't change it; by condemning it you can only repress it. You can avoid seeing it, but the wound will continue; it will become cancerous, it will go on growing inside.

Rather than condemning it, rather than calling it names, giving it labels, watch it -- without any conclusion. See what it is. See as deeply as possible, with great friendliness towards it, with intimacy. It is YOUR obsession, YOUR wound! It says something about you, it is part of your biography. It has arisen in you, just as flowers arise in trees. It is essential because it says something about your past. Go deep into it, with care, with love, and you will be surprised: the more care you show about it, the less it hurts, the less it dominates, the less it forces itself upon you.

Yes, in a certain way, enjoy it! But by enjoying I don't mean become identified with it. If you become identified with it you go insane. If you condemn it, if you repress it, you go insane again. Avoid both the extremes. Keep yourself exactly in the middle, neither condemning nor identifying. Just be a pure witness.

And slowly slowly, it will be healed. Slowly slowly, it will lose all its poison. Slowly slowly, you will see it changing into a positive energy rather than a negative force. It will become helpful. Each obsession is a knot in your being. Once it is opened, great energy is released.

And everybody is carrying obsessions; our whole society is obsessive. A few obsessions are accepted by the people; then you don't call them obsessions. If they are not accepted, then they become obsessions. In one society one thing is thought to be obsessive, in another society it is not obsessive. It may be even respected, may be thought saintly, holy.

For a Jaina monk, to take a bath is an obsession. People who are taking baths every day once or twice are obsessive; they are too much concerned about their body, body-oriented. The Jaina monk condemns them. The Jaina monk does not take a bath. Jaina monks used to come to see me. It was really a difficult time for me -- they stink! But they think they are doing great austerity.

They don't clean their teeth either -- that too is an obsession. Morning, evening and before you go to bed... and a few people will clean their teeth after each meal, so four, five, six times a day. This IS obsession! You are madly concerned about your teeth. And all arguments that you can give are pointless to them because Jaina monks will say, "Look at the animals. Without any cleansing, without any toothpaste, without any toothbrush, their teeth are absolutely clean. Nature takes care, there is no need to worry about it. You are obsessed."

According to them, you are too much concerned about your body odor, about your breath, about your teeth. And this is materialism, and they are spiritual people! But except a Jaina, nobody will think that these are obsessive things.

Remember one thing: that obsessions differ from society to society, from country to country, from religion to religion. What is really obsession? Anything that becomes a dominating force upon you, that dominates you, that becomes master of your being. Anything that reduces you into a slave, that's my definition of an obsession.

Watch it, meditate. Be silently with it, because that is how you will become master again. Silence makes you a master of everything. Don't fight, and don't become identified. If you become identified you are mad. If you fight you are mad from the other extreme.

The director of a well-known mental hospital decided to resign his post after many years of service. This

decision brought the local press out for an interview.
"Tell us, Doctor, what are your plans? Will you resume private practice?"
"Well, I have given it some thought," replied the doctor. "I may go back into private practice, but on the other hand I may become a tea-kettle."

Now, living with mad people for so long, with so many tea-kettles, he has also become impressed with the idea.

If you want to become ANYTHING in your life, that is obsession. It is not a question only of becoming a tea-kettle: if you want to become the president of a country or the prime minister, it is the same -- other names for becoming tea-kettles! There are people who are obsessed with the idea that they will not take any rest unless they become the president. And then they are at a loss when they become the president; they don't know what to do now because all that they know is how to become the president. Their whole life they have devoted to a single purpose: how to become the president. Now they have become the president and they are certainly at a loss; they don't know what to do.

There are people who want to become rich; they become rich. If you persist you can fulfill any kind of stupidity. Man has immense powers. Yes, you can become a tea-kettle if you persist; nobody can prevent you. But then? Then you are suddenly empty. Then suddenly you find yourself without any goal, lost.

All obsessive people, when their obsessions are fulfilled, will feel lost. If you become identified with an obsession, sooner or later you will feel lost. If it is fulfilled you will be the loser; if it is not fulfilled, certainly you are the loser.

The other way is to repress it, to throw it into the basement of your being, somewhere deep in the unconsciousness, so you don't come across it. But it goes on growing there, and it goes on affecting you and your behavior; it goes on pulling your strings from the back. And the enemy is more powerful when it is hidden. You don't see it, but still you have to follow its dictates -- it becomes a dictator.

Both extremes, Satya, have to be avoided. That's what Buddha also would have suggested: Be exactly in the middle, watchful, choicelessly watchful. Neither choose to be identified nor choose to be repressive. Just see. It is a fact of your psychic life, whatsoever it is. Don't say good, bad, XYZ -- whatsoever it is, watch it. And see the tremendous power of watchfulness: how it transforms wounds into flowers, how it releases entangled energy knots into great forces, positive forces, nourishing forces.

The fourth question:

BELOVED MASTER,
WILL YOU PLEASE EXPLAIN THE TIME-LAPSE BETWEEN THE CLOCKS IN THE MAIN OFFICE AND THE FRONT GATE RECEPTION?

Anand Narayano, have you heard about the famous

Segal's law? It says: A man with one watch knows what time it is. A man with two watches is never sure.

Watches have no reason to agree with each other; they are not conformist. Watches are revolutionaries! And what are you talking about? You think you have a problem? You should ask me!

I have five clocks in my room, and the whole day I am working out, figuring out, what time it is -- and of course I am never right!

The fifth question:

BELOVED MASTER,
SINCE YOU SPOKE ABOUT THE DIFFERENCE BETWEEN A DISCIPLE AND A DEVOTEE, I KEEP FEELING THAT I AM A LOUSY DEVOTEE, YET AT THE SAME TIME IT SEEMS THAT I HAVE NEVER BEEN SO DEVOTED AND IN LOVE WITH YOU AS NOW. COULD YOU PLEASE SAY MORE ABOUT BEING A DEVOTEE?

Heeren, even to be a lousy devotee is something tremendously important. It is better than to be a very keen student. It is better than to be a very attentive disciple. Even to be a lousy devotee is better than

anything else. And as the devotion will grow the lousiness will disappear, because love cannot allow lousiness for long. Love is fire; it burns all that is nonessential, all that is rubbish.

I know, Heeren, it is happening, and I am immensely pleased with you. The lousiness will go. When the sun has started rising in the east, how long can the darkness of the night remain? It is already disappearing. In fact, that's why you have become aware of it.

You become aware of a few things only when they start leaving you, because when they are there you will not become aware of them; they have been always there. If you are becoming aware of your lousiness, that simply shows it is disappearing, it is leaving, it is going. Some change is happening; that's why you have become aware of it.

It is said that many people become aware that they were alive only when they are dead. When they are dying, suddenly the idea arises in their mind, "Gosh! So I was alive!" Otherwise it was impossible for them to know that they were alive; some background, some contrast is needed. Death becomes the contrast.

You are becoming aware of some lousiness; it is a good indication. Lousiness is on the go -- say goodbye to it. And once love enters in the heart, lousiness cannot reside there; it is impossible. Love is never lousy. They can't exist together. They are just like light and darkness.

The sixth question:

BELOVED MASTER,
IS IT TRUE THAT SOME PEOPLE WAKE UP AND FIND THEMSELVES FAMOUS?

Darshan, yes, it is true. Some people wake up and find themselves famous; others wake up and find themselves late for the morning discourse.

The seventh question:

BELOVED MASTER,
MY PREVIOUS LIFE WITH MY MOTHER, FATHER, SISTER AND BROTHER WAS A PERIOD FILLED WITH UNHAPPINESS. WHY DID I CHOOSE TO BE BORN INTO THIS FAMILY?

Prem Joshua, you have not chosen, because you died unconsciously. How can you choose? If YOU had chosen, you certainly would not have chosen such a family. It was unconscious. You moved into the womb robotlike. That's how it happens.

Ordinarily whenever a man dies -- except the buddhas -- he dies in unconsciousness. He lives in unconsciousness, how can he die in consciousness? Death is the culmination of your whole life. If you have lived in unconsciousness, you will die in unconsciousness. It is the condensed moment; your whole life becomes condensed.

If you have lived in unconsciousness, your death is going to be of tremendously condensed unconsciousness. You will die unconscious; then you don't choose. How can you choose?

But millions of stupid people are making love all over the world; millions of wombs are ready to receive you. They are also as unconscious as you are. They don't know why they are making love. They don't know why a certain man is with a certain woman. They don't know what is happening. Something takes a grip, something drives them towards certain acts. They are making love not out of awareness, they are making love out of unawareness. And if a couple has exactly the same kind of unawareness as you have, then immediately you will enter into that womb. That fits with you.

You say, "My previous life with my mother, father, sister and brother was a period filled with unhappiness."

You must have deserved them! We only get that which we deserve. It is fair too; it is not unjust.

Now you are asking, "Why did I choose to be born into this family?"

You could not have done otherwise. And beware! If you don't become alert you will do the same again. You have done it many times; this is not for the first time. You have not chosen the womb, it is not your choice at all.

A wealthy widower and his daughter were traveling to Europe on the S.S. UNITED STATES. The girl

fell overboard. Berman, aged seventy-three, hit the water and saved her. After the two were brought back aboard the ship, the widower threw his arms around Berman.
"You saved my daughter's life!" he exclaimed. "I am a rich man. I will give you anything. Ask me for whatever you want!"
"Just answer me one question," said Berman. "Who pushed me?"

It is not your choice. Your whole life must have pushed you into a certain womb. You can choose only when you are aware, and to die in awareness is the greatest experience of life. There is nothing more ecstatic than that.

In life, three things are the most important: birth, love and death. Birth has already happened; now nothing can be done about it. Something can be done about love: you can become a conscious lover, and by becoming a conscious lover you will be preparing for a conscious death, because love and death are very similar. In love also you die in a certain way; your ego dies.

The first experience of death is love. And once you have known the beauty of dying in love you will not be afraid of death at all. In fact, you will wait and you will welcome it when it comes. You will sing a song when it comes. You will dance. Death will not be your enemy but a friend, a great friend, because you knew a small death in love and it was so beautiful. Now it is a big death; it is bound to be a thousandfold more beautiful.

Love prepares a man to die -- but only conscious love, because only in conscious love you die; in unconscious love you don't die. Unconscious lovers quarrel continuously, fight. They try to dominate each other.

Conscious lovers surrender. In fact, surrender is not to each other; surrender is to the god of love. Both the lovers surrender to some unknown energy in which they dissolve their egos, and they experience small deaths. Each time, each orgasm brings a deeper death. As love deepens, death deepens, and they become prepared for the ultimate death. The day the final death comes is a day of rejoicing. They go dancing into death, singing, their hearts full of the thrill of the adventure.

Then they can choose. Then they can move into a certain womb of their own choice. Now they have eyes -- where to go, from what door to enter.

Love is the beginning of consciousness. Death gives you the great experience -- but still only ninety-nine percent, one percent is still left. That one percent is fulfilled by conscious birth. A conscious birth is a hundred percent death. The ego simply disappears, totally disappears. Love is one percent death, death is ninety-nine percent death, birth is a hundred percent death. And once you are born consciously, then there is no more love, no more death, no more birth.

This is the goal of all the buddhas: to be free from the wheel of life and death.

The eighth question:

BELOVED MASTER,
I HAVE BEEN DOING MEDITATION FOR ALMOST FORTY YEARS, BUT I AM AS FAR AWAY FROM THE GOAL OF GOD-REALIZATION AS EVER. WHAT SHOULD I DO?

Surendranath, to make God a goal is to start in a wrong direction. God is not a goal; if you think in terms of goals God becomes your desire, an object of desire. Then God-realization is nothing but the ultimate glorification of the ego. Hence you have been missing.

I don't know what kind of meditation you have been doing for forty years; it must be some wrong kind. It can't be right mindfulness -- what Buddha talks about -- it must be some wrong mindfulness. You must be doing some kind of concentration and thinking that this is meditation.

This is one of the greatest fallacies, very much prevalent in the so-called religious circles of the world, particularly in India. Concentration is thought to be meditation -- and concentration is not meditation; it is just the opposite of meditation. Concentration is a mind phenomenon. To concentrate upon something means you are focusing your mind on something. It has its own benefits, but those benefits are scientific, not religious. In science, concentration is needed; concentration is a scientific method.

And your schools, colleges, universities, all prepare you for concentration because their preparation is for scientific goals, not for religious experience. Concentration means excluding everything out of the mind

except one thing on which you are focusing.

Meditation simply means not focusing on anything at all, not even on God -- not focusing at all. Hence it does not exclude anything, it includes all. In meditation you relax, in concentration you become tense. In meditation you are in a deep rest, just alert about whatsoever is happening. A bird starts singing in the woods, a dog barks in the neighborhood, a child starts crying; the traffic noise on the road, delicious smells floating in the air from the kitchen... all this, everything that is present, that surrounds you -- all your five senses are alert, receiving.

Concentration can be disturbed because you are trying to focus on one thing; anything can disturb it. You are repeating "Rama, Rama, Rama," and a dog starts barking. Now you will be angry at the dog. The dog will look like the enemy who always disturbs you; whenever you meditate it starts barking. Must be an agent of the Devil! Or the child starts crying or the wife starts shouting at the kids, or something or other... and thousands of things are going on all around. You cannot stop the whole world because you are doing a foolish repetition: "Rama, Rama, Rama." You cannot stop the whole world for this. The world will continue.

And who knows? The dog may also be doing his concentration in his own way. Barking may be his Transcendental Meditation! They enjoy barking so much and they feel so exhilarated. Have you observed dogs when they bark, why they bark? Either they bark at the policeman or the postman or the sannyasin. They are against uniforms -- a very revolutionary approach! Any uniform... and the dog starts barking. He is never at ease with the uniform; he is always against, suspicious. Or they start barking at the moon. Maybe that is their way of appreciating beauty. And who are you to prevent them? They have as much right to bark as you have.

I have heard:

In an exhibition in Paris all kinds of dogs were exhibited. A couple of Russian dogs had also come and they were talking to the French dogs. The French dog said, "How are things in Russia?"

They said, "Things are beautiful, just beautiful! You can't imagine how beautiful things are. The food is perfect, medical care is perfect; everything that dogs have always imagined is fulfilled. We have attained utopia."

The French dogs felt very jealous, but when the time came for the Russian dogs to leave they asked the French dogs, "Can we renounce our Russian citizenship? Can we stay in France?"

The French dog said, "But why? You are enjoying utopia. Why should you want to stay here? For what?"

They said, "For only one reason: once in a while we want to bark, but barking is not allowed there. No freedom of speech! And once in a while we would like to bark, and we are ready to risk everything for it."

The dog is barking and you are chanting a mantra. He is not disturbing you -- he is doing HIS thing. But you will feel disturbed, not because of his barking but because of your effort to remain focused on one thing. It is because of your effort to focus that you feel distracted.

A meditator is never disturbed, is never distracted. You cannot distract him because he starts watching the distraction too. He is just a watcher; he watches everything, distractions included. How can you distract him? He transforms even distractions, disturbances, into deep silence.

Surendranath, my feeling is you must have been doing some kind of concentration; otherwise... forty years is a long time! You must have followed some stupid pundit, some scholar. You may yourself have become a scholar. Forty years is a long time. You may have read the YOGA SUTRAS of Patanjali and you may have read other books on meditation -- and they all talk about concentration.

Buddha is the first person in the history of humanity who has not talked about concentration but about meditation. And he changed the whole phenomenon of meditation; he gave it a totally new color, a new form, a new life.

You must be reading people who have not experienced anything but who go on writing.

Murphy's advice will be helpful to you. Murphy says: When all else fails, read the instructions.

I think for forty years you have been doing meditation without reading the instructions. Try to understand what right mindfulness is.

In India people go on doing all kinds of things. They concentrate, they chant mantras, they fast, they

torture their bodies, and they hope that through all these masochistic practices they will realize God. As if God is a sadist! As if God loves you to torture yourself! As if he demands that the more you torture yourself, the more worthy you become. God is not a sadist; you need not be a masochist.

I have come across people who think that without long fasting there is no possibility of meditation. Now, fasting has nothing to do with meditation. Fasting will only make you obsessed with food. And there are people who think celibacy will help them into meditation. Meditation brings a kind of celibacy, but not vice versa. A celibacy without meditation is nothing but sexual repression. And your mind will become more and more sexual, so whenever you sit to meditate your mind will become full of fantasies, sexual fantasies.

These two things have been the greatest problems for the so-called meditators: fasting and celibacy. They think these two things are going to help -- they are the greatest disturbances!

Eat in right proportions. Buddha calls it "the middle way": neither too much nor too little. He is against fasting, and he knows it through hard experience. For six years he fasted and could not attain to anything. So when he says, "Be in the middle," he means it. About celibacy also: don't enforce it upon yourself. It is a by-product of meditation, hence it cannot be enforced before meditation. Be in the middle there too, neither too much indulgence nor too much renunciation. Just keep a balance. A balanced person will be more healthy, at ease, at home. And when you are at home, meditation is easier.

What then is meditation? Just sitting silently doing nothing, witnessing whatsoever is happening all around; just watching it with no prejudice, no conclusion, no idea what is wrong and what is right.

Surendranath, start from ABC. Forget all those forty years. It is good that you have survived those forty years.

A peddler told a friend that the food for his horse was using up all his profits. The friend suggested that he slowly slowly, reduce the horse's diet by one straw at a time.
Sometime later he ran into his friend again.
"So, Abe, how are things?"
"Terrible!" exclaimed Abe. "I got the horse down to where he was only eating one straw a day and then suddenly he died!"

Surendranath, you have survived -- good! God is gracious. Otherwise, forty years of the wrong kind of meditation, austerities, can kill anybody. You are a strong man -- you have survived.

And if you have come here, please put aside your whole knowledge. It has not worked, now don't let it disturb you. Now put it aside completely. Start afresh with me. Still there is hope, there is always hope.

My meditation is simple; it does not require any complex practices. It is very simple. It is singing, it is dancing. It is sitting silently. It is being at ease with existence. It is accepting existence as your home.

Forget about God-realization. By your thinking you will never realize God. You simply enjoy life, celebrate life. And one day, when the celebration reaches to its peak, suddenly the curtain disappears from your eyes and the whole existence is nothing but divine. There is no God, but the whole existence is full of godliness. That is God-realization, that is nirvana.

The ninth question:

Beloved Master,
ANY MARKS FOR CHOICELESS UNAWARENESS?

Anand Buddha, even if you are aware of that, that will do. Are you aware of choiceless unawareness? That will destroy that choiceless unawareness. Make it an object of awareness and it will disappear, evaporate.

And no marks can be given for it, because if marks have to be given for it then everybody will succeed in getting marks -- everybody, because everybody is living it.

A huge bully sauntered into the dimly lit saloon. "Is there anybody here called Kilroy?" he snarled. Nobody answered. Again he sneered, "Is there anybody here called Kilroy?"
There was a moment of silence and then a little Irishman stepped forward. "I am Kilroy," he said.

The tough guy picked him up and threw him across the bar. Then he punched him in the jaw, kicked him, slapped him around and walked out.
About fifteen minutes later the little fellow came to. "Boy, didn't I fool him," he said. "I ain't Kilroy!"

A pretty young girl stretched out on the psychiatrist's couch. "I just can't help myself, Doctor. No matter how hard I try to resist, I bring five or six men with me into my bedroom every night. Last night there were ten. I just feel so miserable, I don't know what to do."
In understanding tones the doctor rumbled, "Yes, I know, I know, my dear."
"Ah!" the surprised girl exclaimed. "Were you there last night too?"

People are living in unconsciousness, doing all kinds of things in unconsciousness. Everybody is an unconscious robot. We are just pretending that we are conscious; we are not conscious.

The moment you become conscious, all unconscious actions disappear from your life. Your life starts moving in a new dimension. Your each act comes out of inner clarity; your each response is virtuous, is virtue. To live unconsciously is to live in sin; to live consciously is to be virtuous, is to be religious. And to live in total awareness is to be a buddha, is to be a christ.

It will be good if we start calling Christ "Joshua the Buddha." His real name was Joshua; from Joshua has come Jesus. And 'christ' has become ugly because of the Christian church; the word has lost its beauty. It will be good if we change, if we start calling him Joshua the Buddha -- because they are all buddhas, they are all awakened people. They live through inner light. You only grope in inner darkness.

Anand Buddha, I have given you the name Buddha. If you feel you are living in choiceless unawareness, make it a point to be aware of it.

A thief asked a great Buddhist mystic, Nagarjuna, "Can I meditate and still remain a thief?"

Nagarjuna said, "Yes. Just do one thing: while you are stealing remain alert, aware, conscious."

The thief was very happy. He said, "You are the right master! I have gone to many people, and they all say, 'First stop stealing, then you can be a meditator.'"

Nagarjuna said, "Those are not masters -- they must be ex-thieves. I am a master. I am concerned with meditation, not with other things. What you do is YOUR business; whether you steal or donate, that is your business. My business is to tell you to be alert, and do whatsoever you want to do."

Of course the thief was very happy -- happy because now he could have both worlds.

But after fifteen days he came back, fell at the feet of Nagarjuna, and he said, "You are a very sly fellow! You destroyed my whole profession -- because if I try to be alert I cannot steal; my hands simply won't move. Last night I entered into the king's palace; this was such an opportunity that it happens only once in a lifetime. It was very difficult to enter -- my whole life I have tried -- but it must be because of your blessings: last light I entered, and all the guards were fast asleep. I opened the treasure and such precious diamonds I have never seen in my life! I could have become the richest man, and everything was within my grasp, but you were standing between me and the treasure. You were telling me, 'Be aware!' You were shouting at me, 'Be aware!' And if I tried awareness, those precious stones looked just like stones, not worth bothering about. If I forgot about awareness, they were again precious stones, tremendously valuable.
"It changed many times. I became aware and they were ordinary stones; I became unaware and they were great riches. But finally YOU were victorious. I have come back to you. Now initiate me into sannyas."

Nagarjuna must have been a man like me; otherwise, ordinary teachers can't accept a thief.

Sometimes a drunkard comes to me and he says, "I am a drunkard. Can I also be a sannyasin?"

I say, "Don't be bothered about small things. Sannyas will do! You first be a sannyasin, then we will see."

He seems to be puzzled, he can't understand. But once he becomes a sannyasin, things start changing. Sooner or later he comes and reports that "You did the trick. I cannot drink anymore; it has become more and more impossible. It is so repulsive, disgusting."

One drunkard told me -- he has become a sannyasin just a few months ago -- he said, "It has become so difficult. Now I know the strategy and the trick behind these orange clothes, because when I go to the pub people start touching my feet! They say, 'Swamiji, this is a pub! You must have come thinking it is some other place.' And I say, 'Yes -- is this a pub?' And I have to turn back! I can't even go in." He was really angry at me; he said, "I can't even go to the movie, because standing in the queue people start touching my

feet, and they say, 'Swamiji, what are you doing here?' And I have to escape!"

Just a small bit of awareness and it will affect your whole life. Just a small bit of awareness and your total life as you have lived up to now will be shattered, will collapse, and a new life will start arising around that small center of awareness.

The tenth question:

BELOVED MASTER,
I JUST HAD A GENERAL ANESTHETIC. THE SPACE WAS SO FAMILIAR -- LIKE BEING IN LECTURE OR DARSHAN. IS THIS WHAT YOU ARE DOING -- ANESTHETIZING US SO THAT YOU CAN OPERATE?

Deva Kanta, anesthesia I don't use, but I have my own ways of making you unconscious so that I can operate.

In the first place, you are already unconscious enough; just a little bit of flickering consciousness sometimes you have. I have to prevent that! No anesthesia is needed for that.

A man who had just undergone a very complicated operation kept complaining about a bump on his head and a terrible headache. Since his operation had been an intestinal one, there was no earthly reason why he should be complaining of a headache. Finally his nurse, fearing that the man might be suffering from some postoperative shock, spoke to the doctor about it.
"Don't worry about a thing, nurse," the doctor assured her. "He really does have a bump on his head. About halfway through the operation we ran out of anesthetic."

And I don't have any anesthesia with me so I go on using the same method -- just a good hammering on the head! Yes, for a few days you will have a little headache and a bump! You are not conscious, so you don't need anesthesia -- just a little hammering and you fall flat! Then any operation can be done on you. And this operation is not physical; this surgery is spiritual. Some weeds from your spirit have to be taken out, uprooted. And that's what is happening in the morning discourse, in the evening darshan.

So I can perfectly understand, Deva Kanta, your experience: that in anesthesia you felt the same space, "like being in lecture or darshan."

Being here with me you lose track of your ego. Being here with me you lose track of your mind. You enter a vast space, a great freedom, a tremendous silence, a deep ecstasy; hence only those who are in deep love with me will be benefited. Those who come as outsiders, spectators, yes, they will gather a few words and they will think they have understood the point. They have not understood the point. Unless you start feeling this space that I am, you have not understood -- you cannot.

My message is not in the words that I use but in the silence from where those words come. My message is not verbal, philosophical. It is a communion, a deep communion of the hearts, a meeting, a merger, an orgasmic experience. It is spiritual orgasm.

The last question:

BELOVED MASTER,
I HAVE LIVED MY WHOLE LIFE AS A CELIBATE, BUT I STILL SUFFER FROM BAD SEXUAL THOUGHTS. WHY?

Ravishankar, if you had not suffered, that would have been a miracle! If you have tried to live the life of a celibate, what else can you expect?

And why do you call sexual thoughts bad? They are neutral, neither good nor bad. Sexual thoughts are sexual thoughts. Why bring these moral values in? Because of these moral values you remain in a constant fight, in an inner war, a civil war. You go on fighting with your own energy -- the sexual energy -- and that is the only energy you have. There is no other energy; it is the only energy, which has to be transformed into spirituality. This same sexual energy, which you are calling bad, is going to become a great perfume in you.

But trying to live a celibate life without meditation is dangerous. It keeps you obsessed. It keeps you continuously in sexual fantasies. And then naturally you call it bad, because twenty-four hours living with

the same ideas is a constant torture.

"Police?" came the voice on the phone. "I want to report a burglar trapped in an old maid's bedroom!"
After ascertaining the address, the police sergeant asked who was calling.
"This," cried the frantic voice, "is the burglar!"

After rushing into a drugstore, the nervous young man was obviously embarrassed when a prim, middle-aged woman asked if she could serve him.
"No-no," he stammered, "I would rather see the druggist."
"I am the druggist," she responded cheerfully. "What can I do for you?"
"Oh... well, uh, it is nothing important," he said, and turned to leave.
"Young man," said the woman, "my sister and I have been running this drugstore for nearly thirty years. There is nothing you can tell us that will embarrass us."
"Well, alright," he said. "I have this awful sexual hunger that nothing will appease. No matter how many times I make love, I still want to make love again. Is there anything you can give me for it?"
"Just a moment," said the little lady. "I will have to discuss this with my sister."
A few minutes later she returned. "The best we can offer," she said, "is two hundred dollars a week and a half-interest in the business."

Enough for today.

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Chapter #3
Chapter title: Freedom has to be earned

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WHILE A MAN DESIRES A WOMAN,
HIS MIND IS BOUND
AS CLOSELY AS A CALF TO ITS MOTHER.

AS YOU WOULD PLUCK AN AUTUMN LILY,
PLUCK THE ARROW OF DESIRE.

FOR HE WHO IS AWAKE
HAS SHOWN YOU THE WAY OF PEACE.
GIVE YOURSELF TO THE JOURNEY.

"HERE SHALL I MAKE MY DWELLING,
IN THE SUMMER AND THE WINTER,
AND IN THE RAINY SEASON."
SO THE FOOL MAKES HIS PLANS,

SPARING NOT A THOUGHT FOR HIS DEATH.

DEATH OVERTAKES THE MAN
WHO, GIDDY AND DISTRACTED BY THE WORLD,
CARES ONLY FOR HIS FLOCKS AND HIS CHILDREN.
DEATH FETCHES HIM AWAY
AS A FLOOD CARRIES OFF A SLEEPING VILLAGE.

HIS FAMILY CANNOT SAVE HIM,
NOT HIS FATHER NOR HIS SONS.

KNOW THIS.
SEEK WISDOM, AND PURITY.
QUICKLY CLEAR THE WAY.

Niravo asked just the other day, "Is Jesus Christ coming back soon to earth as he had promised?" Such nonsense questions go on in people's minds, and not only in the minds of ordinary, common people; but the so-called religious, theological, philosophical intelligentsia too keeps itself involved in such absurdities.

Christ is not a person, it is an experience. Jesus had it, you can have it. Christ is synonymous with Buddha. What we call in the East the buddha, the awakened, the West has called the christ, the crowned one. Jesus Christ cannot come back, but you can become christ any moment. Christ is already hidden in you as a seed; you are all bodhisattvas, buddhas in essence, in seed. Just a little effort, a little understanding and you can bloom, and your fragrance can be released. Jesus bloomed, Buddha bloomed, so can you. Why wait for Jesus Christ's coming? That is avoiding the fundamental quest. Why not become one? What is the point of waiting for someone else to come and deliver you, and how can anybody else deliver you?

The deliverance that will come from somebody else will not be much of a deliverance. Freedom has to be earned, it cannot be given; if it is given, it can be taken away. If it is given it is not yours, it is not your growth. And anything that is given to you remains only an accumulation on the outside. It never becomes part of your interiority.

Hence Buddha says:

KNOW THIS.
SEEK WISDOM, AND PURITY.
QUICKLY CLEAR THE WAY.

Don't waste time in unnecessary things.

Niravo, are you cuckoo or something? Why wait for Jesus Christ? What wrong has he done to you? Enough is enough. The poor man came once and you crucified him; now are you hankering to crucify him again or what?

The pope came before the gathering of cardinals. Rumors had spread as to the reason for this extraordinary meeting.

"Beloved cardinals," the pope began. "I have called this special session to announce incredible news. It is, however, good news AND bad news. As to the good: I have personally received a phone call from the Lord Jesus Christ. He has arrived on earth and has returned to fulfill his word."

The cardinals cheered and applauded.

"The bad news," the pope continued, "is that he called from 17 Koregaon Park, Poona, India."

Why are you waiting for Jesus Christ? He is already here, he has always been here in the awakened ones. And the world has never missed the awakened ones. Yes, few and far between they have been, but it is because of them the earth has still significance. It is because of them the earth is not yet dead. It is because of those few flowers that the earth has still the perfume of the beyond, that the earth has salt. Otherwise the

crowds are dead. If you look at the crowds the earth is a big cemetery.

Only these few people -- a Zarathustra, a Jesus, a Lao Tzu, a Buddha, a Kabir, a Nanak... these people who can be counted on the fingers keep the flame burning. But you can become the flame any moment, your heart is ready to burst into flame. But rather than looking inwards, you go on looking outwards, waiting for Jesus Christ. Rather than searching inwards, you go on searching in the scriptures, in mere words. Rather than transforming the state in which you are, you go on hoping that some miracle will happen and everything will be good.

These hopes are not going to help you, these hopes are deceptive, dangerous, suicidal.

In the first sutra, Buddha says:

WHILE A MAN DESIRES A WOMAN,
HIS MIND IS BOUND
AS CLOSELY AS A CALF TO ITS MOTHER.

One thing very significant has to be understood before we enter into this sutra. In Sanskrit we use the word KAMA both for desire as such, and for sexual desire. The same word is used for both, and there is a reason why the same word is used for both.

To desire a woman or a man, or desire at all, both are expressed by the same word, kama. The reason is very psychological, profound. Sanskrit is one of the most profound languages of the earth, very deliberately evolved. That is exactly the meaning of the word 'sanskrit'; SANSKRIT means consciously refined, consciously evolved.

In India two languages have existed in the past. One was called Prakrit -- PRAKRIT means the natural, unevolved, raw, crude, used by the people -- and the other was called Sanskrit. Sanskrit means refined, cultured, evolved, deliberate. That was used only by the intelligentsia, by the brahmins. Hence Sanskrit has many significant clues. It is rooted in great insights.

For example, this same word being used for both desire as such, and for sexual desire, has a tremendously important message in it. All desire is basically sexual desire; that is the message in it. Desire as such has the flavor of sexuality in it, and you can observe it. This understanding is based, rooted in great observation. A man who is mad after money -- watch his behavior, his being, look into his eyes, and you will be surprised that he loves money in the same way somebody else loves a woman or a man.

Now psychologists have performed a few experiments. They have made a few cards, one hundred cards, ordinary playing cards. Just two or three cards are there, inside the whole pack, of naked women. They give you the whole pack, shuffled in such a way that the psychologist himself is not aware where the cards are which contain the pictures of naked women. But he goes on watching the eyes of the person who is looking at the cards, who goes on looking at cards. When he comes to a naked woman suddenly his eyes change. His pupils become big; that is automatic. He is not aware what is happening, but immediately his pupils become so big, they want to take the naked woman in as much as possible. They open all the doors.

The same happens with people who are mad after money, money maniacs. Seeing a hundred-rupee note their pupils become immediately big. They may not be interested in a woman -- and women are aware of it, hence so many ornaments, beautiful saris and all kinds of arrangements for these foolish people. They may not look at the face of the woman but they will be immediately interested in her necklace. They may be immediately interested in her earrings, her hair clip; if it has a diamond, a big diamond, they become interested in the diamond, and via the diamond they become interested in the woman.

Their sexuality has become perverted, it has become focused on money. And so is the case with power-hungry people, those who are after political power, those who want to become presidents and prime ministers and governors. Just seeing the chair of the prime minister is enough and their whole being is in a state of ecstasy, in a state of orgasmic joy. Just seeing is enough. That is their goal.

Buddha is right to use the same word for both. Hence the misunderstanding in translation. The translator has thought that he is talking about women, so he translated kama as: WHILE A MAN DESIRES A WOMAN, HIS MIND IS BOUND AS CLOSELY AS A CALF TO ITS MOTHER. In fact, Buddha does not mention women. What he is trying to say is: WHILE A MAN desires, HIS MIND IS BOUND AS CLOSELY AS A CALF TO ITS MOTHER. Any desire is a bondage.

Desire AS SUCH is a bondage, because when you desire, you become dependent on the other, on the desired object. Whether it is a woman, money, a man, power, prestige, it does not matter -- it is desire, and

desire brings bondage. Why?

It is simple. When you desire something, your joy depends on that something. If it is taken away, you are miserable; if it is given to you, you are happy, but only for the moment. That too has to be understood. Whenever your desire is fulfilled it is only for the moment that you feel joy. It is fleeting, because once you have got it, again the mind starts desiring for more, for something else. Mind exists in desiring; hence mind can never leave you without desire. If you are without desire mind dies immediately. That's the whole secret of meditation.

Create desirelessness and mind is gone, gone forever, never to return back. If desire is there, mind will come. Desire is the root from where the mind comes in. Desire is its nourishment, its food, its very life, its breath. So mind cannot leave you without desire. If you desire God -- even God -- and you meet God, it will be only for a moment that you will be ecstatic. Then suddenly the mind will say, "Now what? Now this goal is achieved. Project future goals. You are finished with God, now there is no more in it."

Desire fulfilled only for a moment gives you a relief, and that relief has also to be understood. In the moment of a fulfilled desire there is relief. There is relief because in that small moment you are desireless. Desirelessness is joy. When one desire is fulfilled and before the mind projects another desire, between the two there is a small interval when there is no desire. That moment is of meditation.

That's how meditation has been discovered. It has not been speculated upon, it is not given by philosophers, by great thinkers. It is a simple observation, a scientific observation, that whenever desire is not there.... You wanted a beautiful house and you have got it. When you open the door of the new house, for a moment you are transported into another world, for a moment there is no desire. A long, long-cherished desire has been fulfilled. It will take a little time for the mind....

Mind needs time, remember. Mind cannot function without time; hence mind creates time. Without time there is no space for the mind to function. Mind will take a little time. In fact, mind is shocked. It was not hoping that the desire was going to be fulfilled. The goal was so far away, the house was so big, and it was almost impossible, but now that it is fulfilled mind is in shock. The mind is collecting itself again while you are opening the door of the new house, and you enter in the new house and a deep joy arises in you. You say, "Aha!" The time that passes while you say "Aha!" is enough, and mind has projected another desire.

The mind says, "The house is beautiful, but where is the swimming pool? The house is beautiful, but the garden is not looked after." You will have to create a new garden, a beautiful swimming pool, and again the whole process sets in, again you are in the wheel of the mind. But for a moment when there was no desire, there was joy. Joy is always when there is no desire. Whenever there is desire, joy disappears. Desire keeps you a prisoner.

Hence Buddha says: WHILE A MAN DESIRES HIS MIND IS BOUND -- and there is not much difference between one desire and another desire. So mind is not much worried what you desire. Mind's worry is only one: that you MUST desire. Desire anything! You can start collecting postal stamps, that will do -- but desire. Now, postal stamps are useless, but there are many people who go on collecting them.

I know one man who collects cigarette boxes. He has such a collection... he is ready to purchase at any cost. If a new cigarette packet can be given to him, he is ready.... He collects BIDI labels, and he goes on showing people with such great joy, as if he has conquered the world.

I know another man who goes on writing in books, "Rama, Rama, Rama." For years he has been doing it -- almost sixty years -- because now he is eighty years old. His whole house is full of books in which is written only one word, "Rama," and he goes on showing people and bragging: "Look how many millions of times I have written 'Rama'."

When I was a guest in his house, he showed me too. I said. "You must be a fool. You wasted all these books. You should have given these books to children, poor children. They would have used them in a far better way. You have simply wasted ink, paper, your time, your life. And moreover, whenever you will come across Rama, he will hit you on your head, because you must be continuously harassing him: 'Rama, Rama, Rama'. Day in, day out you go on harassing him. Avoid him; if you see Rama anywhere, escape." I asked him, "Do you know why he always carries a bow with him? It is for devotees like you. He is always ready with his bow and arrow, so you cannot escape."

He was shocked. He said, "What are you saying? Are you joking? I have been doing a religious act. Everybody has praised it, great saints have come and praised it."

I said, "Those people must have been fools just like you."

Mind can desire anything. Now, he is not collecting money, but more and more names of Rama.... It is the same game.

A man went to see his lawyer about getting a divorce.
"How much do you charge for handling a case like mine?" he asked.
"I really don't like to handle divorce cases," replied his attorney. "Why do you want to get a divorce?"
"Because I want to marry my wife's sister."
"Now, a case like that could get pretty messy. It might cost you as much as a thousand dollars. Why don't you go home and think it over."

So the man went home, and the next day he called his lawyer. "I have talked the whole thing over with my best friend," he said. "I have decided not to get a divorce after all."
"That's just fine," said his lawyer. "Tell me, what did your friend say that made you change your mind?"
"Well, he tells me he has been out with my wife and her sister, too, and there ain't a nickel's worth of difference between them."

Every desire is the same. The objects differ, but not the quality of desiring. You desire money, somebody else desires God; you desire power, somebody else desires paradise. It is all the same. Hence there are no religious desires, remember. Nondesiring is religious. Desiring is worldly, desire is the world. Nondesire is transcendence.

But when one is under the impact of a desire, the impact is hypnotic. Every desire hypnotizes you. It makes you blind, that's why we say... we use phrases like falling in love. That is significant. The love that you know is certainly a fall -- a fall from consciousness, a fall from understanding. You start crawling on the earth; you are no more in your senses, you lose your intelligence, you become stupid.

The more you are full of desire and lust, the more stupid you are.

Murphy's maxim.... Murphy says: I believe in love at first sight because it saves time.

When you are going to fall, then why wait? Fall at the first sight. At least time is saved if nothing else. When a person is in love with someone -- and by love I don't mean the love of the buddhas; their love is totally different. They are talking about prayer, they are talking about compassion, they are talking about a desireless expression of their being. They are sharing their bliss.

I am talking about YOUR love. It is lust, it is the lowest energy phenomenon possible. You are almost in a hypnotic state. A man in love with a woman, or a woman in love with a man is no longer able to see clearly. The mind becomes clouded, the desire creates so much smoke, it raises so much dust that you can't see clearly. And whatsoever you see is your own projection.

A young army sergeant was posted to the deserts of Arabia by the French Foreign Legion. After a few days he became restless and asked his officer what form of entertainment took place in the camp -- where were all the women and bars and so forth.

The officer replied, "Just be patient and wait until the camels arrive."

So the young sergeant waited patiently for several days more and inquired again and the officer replied, "For heaven's sake, just wait until the camels arrive."

The next night there was an almighty rush, all the soldiers came running out of their tents yelling and screaming.

The young sergeant grabbed the officer and asked, "What is going on?"
"The camels are coming!" replied the officer.
"But why the great rush?"
"Well, you don't want to get an ugly one, do you?"

If you are starving in a desert, even camels will start looking beautiful; otherwise you can't see any difference between one camel and another. But the more your desires are starved, the more blind you become.

So remember, Buddha is not saying to starve your desires. He has been misunderstood by people, by his own followers as much as by his enemies. That is the fate of the buddhas: to be misunderstood by the friends and the enemies both. When he is saying that desire makes you blind, he is not saying to repress desire, because a repressed desire is far more dangerous. He is saying, "Understand desire, meditate over the whole phenomenon of it, and through understanding go beyond it, not through repression. Through

meditation, transcend desire. Seeing that desire is misery, seeing that desire is bondage, seeing that desire drags you downwards into hell, one simply is released without any repression."

And to be released from desire is to be a buddha, is to be a christ.

The greatest mystery is that those who have desires live like beggars. They live in bondage, are bound to live like beggars. And those who have transcended desire live like emperors. It seems existence follows a very paradoxical law.

Old Murphy says: In order to get a loan you must first prove you don't need it.

If you want a loan from a bank, prove that you don't need it. If the bank suspects you need it, you won't get it.

Exactly that is the case with dhamma, with the eternal law of existence. When you don't need anything, the whole existence is yours, the whole kingdom of God is yours. And when you need anything, nothing is yours -- only the need and the wound and the desire and the bondage. And desires are jumping upon you from every direction, there are desires and desires. It is not a question of one desire; desiring is the same, but there are millions of desires. So you live simultaneously in millions of prisons, and they go on destroying you, they go on forcing things upon you which you would not have accepted if there had been a moment of insight, of clarity. You would not have accepted such humiliation as you accept because of desires. You would not have accepted this crawling state. You are meant to fly into the sky. You have wings -- wings which can take you to the ultimate. But desires are heavy like rocks; they are crushing you.

And how many desires do you have? One day simply write them down and count them, and you will be surprised: they go on sprouting one after the other. And each desire fulfilled brings ten more desires in. Desires don't believe in birth control; each desire gives birth to as many desires as possible. Desires are never barren, they are never childless.

Bobbie Jo, a truly homely gal, came home from the Georgia campus for summer vacation. One evening she calmly confessed to her mother that she had lost her virginity last semester.
"How did it happen?" gasped the parent.
"Well, it was not easy," admitted Bobbie Jo, "but three of my sorority sisters helped hold him down!"

Just look around at how many desires are holding you down and how you are being exploited, sucked. And if you look miserable, sad, depressed, if you look weak, if you look as if life has no significance, it is not an accident, it is your own doing. You have not understood how you go on creating your own anguish, how you go on creating, feeding your own enemies.

Yes, Buddha is right: WHILE A MAN DESIRES, HIS MIND IS BOUND AS CLOSELY AS A CALF TO ITS MOTHER.

A Martian landed at a busy intersection in New York City and spent the next two hours crossing the street. He kept going back and forth between the two electric signs that change from "Walk" to "Don't Walk" and then back again.

Finally the weary little Martian stopped at one of the poles and threw his arms around it. "Baby," he said, "I really do love you, but you've got to stop being such a nag."

All desires are a nag, they go on nagging you, they go on forcing you, they go on goading you. You can't have a moment of rest, you can't be relaxed -- all those desires are there. Rest, relaxation, is known only by those who have understood the art of being desireless. That's what Buddha is pointing out:

AS YOU WOULD PLUCK AN AUTUMN LILY,
PLUCK THE ARROW OF DESIRE.

It is an arrow, it is hurting you, it is wounding you, it is great pain, it is nothing but misery. But then why do people go on desiring? Why don't they listen to the buddhas? -- for the simple reason that desires are very cunning. They go on promising you. Desires are politicians; they promise you beautiful things. Of course, those things will happen tomorrow, not today. And it seems logical that time will be needed --

five-year plans. Within five years everything will be perfectly as you would like it to be. Wait! Hope! Let tomorrow come! -- and the tomorrow never comes. Again tomorrow the same desires will be there, promising you. This has been so for so many lives.

You may not remember your past lives, but you can remember your past in this life at least. This has been the case always. The desire goes on telling you, "Tomorrow, tomorrow, wait, be patient." And all promises are just toys to keep you occupied; the goods are never delivered.

The day you become aware of this cunning game that is being played upon you by your own mind, you throw all those toys. You stop listening to the continuous promises. You start laughing at your own stupidity, at your own ridiculousness, how you have been such a fool for so long. And the desire starts disappearing, it can't befool you anymore. It is an arrow, it hurts, but you are ready to suffer the pain in the hope that tomorrow you will be repaid, rewarded. And of course one has to pay for everything. The desire is very logical, it tries to convince you.

FOR HE WHO IS AWAKE
HAS SHOWN YOU THE WAY OF PEACE.
GIVE YOURSELF TO THE JOURNEY.

Buddha says: Enough is enough. You have listened to desire for thousands of lives and you have been moving in circles, suffering. You have not tasted anything of joy, you have not tasted anything of the beyond. Your mouths are full of dirt. You have not tasted real nourishment, because only God can be the real nourishment. Listen to those who are awake.

Even if you listen, you listen to people who are just as fast asleep as you are, or sometimes even more asleep than you are. You can understand them because they speak in the same language.

Once I was traveling in an air-conditioned compartment with three other passengers. It was really a great coincidence. I have been traveling for at least fifteen years continuously, and it had never happened like that. It was simply rare, unique. All the three passengers were such great snorers.

First the one on the lower berth started, and then the second started responding to him, almost answering. It was like a duet. I was surprised. And then the third started and he was something... those two were nothing, just learners, beginners. And they all snored in such a way as if they were answering each other. It was a great discussion. I could not sleep for one or two hours. I waited, and there was no way.

Then I started acting -- snoring so loudly, fully awake, that all the three started asking me, "Please, you are snoring too loudly."

I said, "Yes, I know it, because I am not asleep. Unless you all three stop, I am going to make this night a hell for you!"

But the way they were snoring was something worth witnessing, almost like answering each other. Great messages were being passed, and they followed the general format of a dialogue: when one was snoring the other two were silent. Then the second would start and the other two would listen -- and then the third would start, and the remaining two would be silent. They knew how to converse.

You can understand people who are asleep more easily because they use the same language, the language of sleep.

Florence and Emily, two pretty young housewives, arranged to have cocktails and lunch together. When they met, Emily could see that something serious was bothering her friend.
"Come on, out with it. What is depressing you?"
"I am ashamed to admit it, but I caught my husband making love."
"Why let that bother you? I got mine the same way."

Try to get it! Don't all be Germans, just try to get it. No... you need something else.

Two colleagues were discussing a patient. "I was having great success with Mr. Green," said the first doctor. "When he first came to me, he was suffering from a massive inferiority complex. He thought that he was too small, which was of course all nonsense."
"How did you treat this patient?" inquired the second doctor.

"I started out with intensive analysis and then group therapy. I convinced him that many of the world's greatest leaders were men of small physical stature. I really hated to lose Mr. Green."
"What do you mean?" inquired his colleague. "How did you lose him?"
"A terrible accident," replied the physician. "A pussycat ate him."

Now, these are your advisers -- more asleep than you are. Now the priests are being replaced by psychoanalysts. Priests were fast asleep; they used to snore, but their snoring has gone out of fashion. Now it is psychoanalysis and different schools of psychoanalysis. Just as there were different schools of theology, there are different schools of psychoanalysis, and you listen to their advice. They are your guides -- the blind leading the blind.

A beautiful girl was talking to her psychiatrist about her problem. "It is liquor, Doctor. Whenever I have a few drinks I have a compulsion to make love to whomever I happen to be with."
"I see," said the doctor. "Well, suppose I just mix up a couple of cocktails, then you and I sit down, nice and relaxed, and discuss this compulsive neurosis of yours."

Listen to the awakened; otherwise there is no way for you. Buddha says: FOR HE WHO IS AWAKE HAS SHOWN YOU THE WAY OF PEACE.
What is the way of peace? Understanding desire and transcending desire through understanding, great peace descends -- because desire is turmoil. Desire is maddening, desire keeps you neurotic.

Murphy's definition of a neurotic: A person who worries about things that didn't happen in the past, instead of worrying about something that won't happen in the future, like normal people.

So there are two types of neurotic people: those who worry about the past and those who worry about the future. The world consists of these two types of neurotics, and your desire is the cause of all this neurosis. It is desire that keeps you still engaged with the past, which is no more. It is utterly foolish to waste time for that which is no more. To look backwards is absolutely meaningless. You can't go back, you can't step backwards in time; then what is the point of wasting your present for that which cannot be recovered?
And then there are people who are too much concerned about the future, which is not yet. Future means that which is not. Remaining concerned with that which is not whether it is past or future is utterly ridiculous. But desire keeps you -- unfulfilled desire in the past keeps you engaged there; hopes of fulfilling desire tomorrow keep you engaged in the future. Only a desireless person lives in the present, and only those who live in the present are alive; others are dead.

FOR HE WHO IS AWAKE HAS SHOWN YOU THE WAY OF PEACE. GIVE YOURSELF TO THE JOURNEY.

Listen to the awakened ones. They are pointing you towards a tremendous journey, a journey into truth, a journey into awareness, a journey into bliss, a journey into peace, a journey into God, a journey into nirvana.

"HERE SHALL I MAKE MY DWELLING,
IN THE SUMMER AND THE WINTER,
AND IN THE RAINY SEASON."
SO THE FOOL MAKES HIS PLANS,
SPARING NOT A THOUGHT FOR HIS DEATH.

It is desire that keeps you clouded and does not allow you to see death, which is approaching every moment closer and closer.
Buddha says: The fool goes on thinking, "HERE I SHALL MAKE MY DWELLING, IN THE SUMMER AND THE WINTER, AND IN THE RAINY SEASON." And he is not aware that maybe the next moment he will be gone like a soap bubble and there may not be any more summer, any more winter, any more rainy season. But he is too concerned about making dwellings, dwellings on the earth, homes on the earth. Stay here, but remember you are in a caravanserai, an overnight stay, and in the morning we go.

Don't be foolish.

Even if you can make a house for the winter, another house for the summer, another house for the rainy season.... Buddha must have remembered this, because his father had made three palaces for him in different places, in different climates: for the summer one palace -- must have been on a higher altitude, somewhere in the Himalayas, so he could live without the torture of summer -- and another house for winter in some warm climate, and another house for the rainy season.

He must have remembered that, but he renounced all that for the search for that which is deathless. Wasting your time in these palaces... and death is coming closer, and death will take you away. Even if you can manage to have all you can desire, mind will not be satisfied.

In the first place you will not be able to manage it, because mind desires impossible things. But even if you can manage, you will not be satisfied.

Old Mrs. Abramson stood at the Wailing Wall hysterically crying and pounding the bricks. A tourist walked over to her and said, "Madam, there is no need for you to cry. The Jews now have a homeland, a place to go to. After two thousand years you finally have the country you have always wanted. Good heavens, why are you crying?"
The old lady said, "I want to go to Miami Beach!"

And when she was on Miami Beach she wanted to go to Israel. That's how the mind functions. It is never satisfied, it knows no contentment. It will always find some fault, it will always find some cause to be tense.

Once a tightrope walker wanted to put together an act nobody had ever seen before. He had a rope stretched across the Grand Canyon, refused a net, had himself blindfolded, and then announced he would walk across the rope playing the Blue Danube waltz on a violin. Needless to say, a huge crowd gathered to see this performance, but as he approached the far side of the canyon, this is the conversation he overheard.
"Now, admit it, Harry. Have you ever seen anything like that in your whole life? Is he not amazing? Is he not incredible?"
"Okay, I admit it," said Harry. "He is amazing. He is incredible. But I will tell you one thing he is not."
"And what is that?" asked his wife.
"Heifetz, he's not."

This is the way of the mind: it can't be satisfied. It is impossible to satisfy it; it is a great fault-finder, it is a great inventor of misery. So whether you succeed or you fail, you will remain in misery if you remain with the mind. And the way to remain with the mind is desire. Desire is the glue that keeps you with the mind. Unglue yourself from the mind, become desireless.

But when I say, "Become desireless," I am not saying to let this become your goal. I am not saying that now you have to make efforts to become desireless; I am not saying to make this your desire -- becoming a desireless person. No, not at all; otherwise you would have misunderstood the whole point. Try to understand the desire and all its miseries and all its futilities, and in that very understanding is transcendence.

DEATH OVERTAKES THE MAN
WHO, GIDDY AND DISTRACTED BY THE WORLD,
CARES ONLY FOR HIS FLOCK AND HIS CHILDREN.
DEATH FETCHES HIM AWAY
AS A FLOOD CARRIES OFF A SLEEPING VILLAGE.

Remember death. Remember death always. Never forget death for a single moment. Why? Why is Buddha so much interested in death? -- for the simple reason that it is only death that can keep you aware. If you forget death you will become immediately unconscious. It is because of death that only man can become enlightened and no other animal, because no other animal is aware of death. It is only man who is aware of death.

Let this awareness become more and more penetrating. Let it sink in your heart, so it remains there like a thorn, continuously reminding you that life is a shifting sand, that "Don't make your house here.

Remember death is coming and whatsoever you do will be undone by death, so what is the point of becoming so much worried, becoming so much concerned, remaining in such anxiety when death is going to take everything away?"

Despite warnings from his guide, an American Jew skiing in Switzerland got separated from his group and fell -- uninjured -- into a deep crevasse. Several hours later, a rescue party found the yawning pit, and to reassure the stranded skier, shouted down to him, "We are from the Red Cross!"
"Sorry," the imperturbable Jew echoed back, "I already gave at the office!"

The Jew is a Jew. He has fallen into a deep pit and the danger of death is all around, but he is more interested in saving a little money. Just hearing the name 'Red Cross' reminds him only of one thing: they must have come for donations.
T.S. Eliot has written these beautiful lines:

WHERE IS THE LIFE WE HAVE LOST IN LIVING?
WHERE IS THE WISDOM WE HAVE LOST IN KNOWLEDGE?
WHERE IS THE KNOWLEDGE WE HAVE LOST IN INFORMATION?
THE CYCLES OF HEAVEN IN TWENTY CENTURIES
BRING US FARTHER FROM GOD AND NEARER TO THE DUST.

What has happened to us? Why have we lost sight of God? Not only have we lost sight of God, we declared with Friedrich Nietzsche that God is dead. Why are so many people against God? And even those who are not against are not for, remember; they are neutrals. And those who are for are only formally for, they are not truly for. They can't commit their lives in the search for God. What has happened to the modern man?

One thing has happened: we have been able to become more and more forgetful of death. The great advancement in medical sciences has given us a hope as if we are going to live forever. Medical science has certainly helped us to live a little longer than before, but that simply means a little longer: the same misery, the same desire, the same lust, the same bondage. Medical science may be able....

It seems very possible now that man may start living more than one hundred years. There are people who think that man can live at least three hundred years very easily. But what is the point? Whether you live seventy years or seven hundred years, you will be the same stupid man. In fact, in seven hundred years your stupidity will grow very much. And if death is postponed for seven hundred years, who cares? It is not going to happen soon... and man does not have that much insight to look that far.

We live surrounded by small things. We see only so far, just a little bit ahead, enough to walk. Seven hundred years... that will make religion disappear from the earth, because man is not so intelligent that he can be aware of death if death is postponed for seven hundred years. He is not even intelligent enough to see it after seventy years, not even after seven years.

I have seen people who are seventy and yet not interested in meditation. Strange, very strange. I can't believe it. A man of seventy is still not interested in meditation? That simply means he has not yet been able to see death, and death is very close. Any moment it can happen.

Buddha wants you to remember death continuously. Don't think that he is a pessimist. Don't think that he is death-obsessed -- no, not at all. He simply wants you to remember death so that the sword of death hanging on you keeps you aware, alert.

It happened once:

A sannyasin was sent by his master to the court of the great king, Janaka. The sannyasin was a little puzzled; he said, "Why should I go to the court of the king?"

The master said, "You have to learn one thing, and you can learn it more easily there than anywhere else; hence I am sending you. Go and watch and be very alert. You are going to be enriched tremendously."

The sannyasin was not convinced. Remaining with such a great master, if he cannot learn something, then how can he learn in the court of the king? He used to think the king a fool because he has so many possessions, such a big kingdom, and HE had renounced all, so he had always thought himself holier than the king. Now, going to the king to learn something he felt a little insulted. But when the master was saying it he had to go. So he went, reluctantly, deep down resisting, but he went.

When he reached to the king's court he was shocked. In a way, his doubts were confirmed. The king was sitting, drinking wine; beautiful women almost naked were dancing around, and all the courtiers were there, completely drunk. The sannyasin thought, "What kind of a lesson have I to learn from these fools?" When he thought this, Janaka started laughing. He said, "Why are you laughing?"

Janaka said, "I am laughing because your old man knows something, he understands something, but you don't believe in him. You don't believe in your master. You have come, but reluctantly."

He was surprised: how had Janaka come to know this? He asked, "You seemed to be almost drunk and still you can understand? -- and I have not said anything."

Janaka said, "About this wine we will talk later on. Right now you do one thing; otherwise I am going to kill you." He ordered his soldiers to take their swords out of their sheaths and surround the court and give the sannyasin a cup full of oil, so full that it could not contain even a single drop more. And he told the sannyasin, "Put this cup on your head, and go around the court seven times. If even a single drop of the oil falls, your head will be cut off."

Now the sannyasin thought, "I'm amongst lunatics and I cannot even escape." Those naked swords were there all around.

And the king said, "Remember it, I mean business. When I say something I do it. So be careful."

Looking at the cup, so full, he could not believe that he would be able to save his head -- but there was nothing else he could do. He had to put the cup full of oil on his head and go round the court seven times. And the dance continued, and the beautiful women continued, and of course he was an old type of sannyasin, deep down very much interested in women. Many times the desire came just to have a look, but the fear of death and those naked swords.... He managed seven rounds, although it was almost impossible.

Then the king asked, "How did you manage? It was impossible."

The sannyasin said, "I could manage because of these naked swords all around. I have never felt death so close, just a foot from my side. Any moment...."

And the king said, "What about these beautiful women? And I know sannyasins; they may not be interested in anything else, but they are bound to be interested in women. And what about this beautiful, delicious food? And the aroma of the food, and the wine... and these are the things that you have suppressed, so they are deep down in your being, they want to surface."

The sannyasin laughed. He said, "Who cares about these things when death is so close by?"

The king said, "You have learned the lesson. This was the lesson the master has sent you to learn."

Remember death. It is closer than those swords, it is always closer than anything else. You are living surrounded by death, and if this can be remembered, this can become the greatest stimulation for meditation, for awareness.

Hence the emphasis. Buddha says: DEATH OVERTAKES THE MAN WHO, GIDDY AND DISTRACTED BY THE WORLD, CARES ONLY FOR HIS FLOCKS AND HIS CHILDREN. DEATH FETCHES HIM AWAY AS A FLOOD CARRIES OFF A SLEEPING VILLAGE.

Don't be a sleeping village; otherwise death will come like a flood and you will be gone. Be awake, be alert, be mindful.

HIS FAMILY CANNOT SAVE HIM,
NOT HIS FATHER NOR HIS SONS.

Nobody can save you except your own awareness. KNOW THIS... and don't only believe in what the awakened ones say. Know this on your own, let it become an existential experience.

KNOW THIS.
SEEK WISDOM, AND PURITY.

Seek the innocence of a child. Drop all your foolish knowledge. All knowledge is foolish.
Remember T.S. Eliot again:

WHERE IS THE LIFE WE HAVE LOST IN LIVING?

WHERE IS THE WISDOM WE HAVE LOST IN KNOWLEDGE?
WHERE IS THE KNOWLEDGE WE HAVE LOST IN INFORMATION?
THE CYCLES OF HEAVEN IN TWENTY CENTURIES
BRING US FARTHER FROM GOD AND NEARER TO THE DUST.

Where is the wisdom that we have lost in knowledge? Knowledge is purely a substitute for wisdom. Knowledge means borrowed from others. Drop all that which you have taken from others. Wisdom is that which grows in your innocence, when you are just like a small child, full of wonder and awe, mystified by existence, knowing nothing, and wisdom arises. Wisdom wells up in your being. Wisdom is not something that comes from the outside, it is your inner growth. KNOW THIS. SEEK WISDOM, AND PURITY.

QUICKLY CLEAR THE WAY.

And whatever hinders the way for the wisdom to arise, quickly clear it.

Remove knowledge, information, remove all your egoistic trips. Remove desires, remove memories, imaginations, remove the whole mind.

Become a no-mind.

That is purity, and in that purity wisdom blooms.

In the lake of that innocence the lotus of wisdom opens up, and that is the only possible way to be free, to have freedom -- ultimate, total.

"What are you reading?" asked the prison librarian.

"Nothing much," replied the prisoner. "Just the usual escapist literature."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #4
Chapter title: A madman's guide

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The first question:

BELOVED MASTER,
I DON'T KNOW WHETHER I AM LOSING MY MIND OR MY MEDITATION, OR BOTH.

Prem Arup, the greatest blessing is when you lose mind and meditation both. To lose the mind is only half the way; the goal is not reached. One who loses the mind starts clinging to meditation; meditation becomes his mind. Meditation becomes his possession, his treasure -- far more beautiful than mind certainly, far more joyous, far more blissful, worth achieving.

To lose the mind is to lose all your miseries. Then great ecstasies bloom, then great joys well up within your being. But even to be ecstatic is to be disturbed. Even to be joyous is to be not totally at home. One has to go beyond ecstasy, beyond the joy, beyond the exhilaration. One has to become utterly peaceful. Hence, Buddha never talks about bliss; he talks about peace, silence. That is the ultimate goal.

Transcend the mind, using the method of meditation. Then do not cling to meditation -- because clinging is the same; to what you cling is irrelevant. The moment the mind disappears, let the meditation also disappear. Neither be a mind nor a no-mind. This is the ultimate goal, the goal of buddhahood. Then you have arrived. Then there is peace. You are no more, only peace exists. There is nobody to possess it.

Half of you was killed when you dropped the mind, and half of you was killed when you dropped meditation. The worldly part disappeared with the mind and the so-called spirituality disappeared with the meditation. Now you are neither body nor soul. You are not. A tremendous nothingness, a total nobodiness exists. Buddha calls it SHUNYA, nirvana. Everything has ceased: misery and joy, day and night, summer and winter, life and death, all are gone. The whole duality is transcended.

Arup, feel blessed. Feel immensely fortunate if both disappear -- although in the clinging it will look very crazy. First, to drop the mind looks very crazy. But then meditation is there to give you a new settlement, a new order, a new discipline -- higher, better, more sophisticated, more cultured, more inner, more subjective.

When you drop meditation, all order, all discipline, all structure, disappears. You take a plunge into the utterly unknown, the ultimate unknown.

This is the moment of the real birth -- not of you but of God. You are no more, now only God is. And by "God" I don't mean a person; by "God" I only mean an experience.

The second question:

BELOVED MASTER,
YOU TELL US THAT AWARENESS IS ENOUGH. THEN WHY DISCOURSES, GROUPS, SANNYAS?

Rick Ferris, how did you come to know that awareness is enough? I have to tell it again and again -- that awareness is enough, that no discourse is needed. But even that has to be told to you: that nothing is needed. But you are so asleep, you won't come upon the truth by yourself and you won't come upon the truth even if repeated thousands of times.

Now see the trick of your mind: it is not that you have understood that awareness is enough. On the contrary, you have understood that discourses are not needed, groups are not needed, sannyas is not needed. See the tricky mind, the cunning mind... who goes on creating new hells for you. You missed the point and you have misinterpreted the whole thing.

Discourses are to tell you that words won't do, but even to tell that words won't do, words are needed. There is no other way, because you understand only words.

Buddha used to tell a parable:

A man had gone to the market. When he came back his house was on fire. His children were playing inside the house, absolutely oblivious of the fact that the house was on fire. It was a big house and they must have been in the innermost part of the house.

He shouted from the outside, because he was afraid to enter the house, but the children wouldn't listen. A great crowd gathered. Then he said to the children, "Come out! See what I have brought for you -- many toys. The toys that you had asked me for, I have brought all, and beautiful toys!"

The children came running out of the house -- and he had not brought a single toy! They started asking, "Where are the toys?"

He said, "Look at the fire! I have not brought any toys, but this was the only way to bring you out of the house. The house is on fire! I was shouting that 'The house is on fire!' and you were laughing and giggling. You were thinking I am playing a joke or something. Yes, I have lied to you that I have brought toys for you, but the lie has worked as a strategy -- it has helped you to come out. It has served a great purpose."

Words are not enough, but because you understand only words, Rick Ferris.... Can you understand silence? Then you would not have been here. There is no need to be here. You could have sat by the side of

a silent rock or you could have sat underneath a silent tree... and you would have understood all the buddhas. Then you will not read the Bible and the Koran and the Gita. You would have gone to the desert to feel the silence, the eternal silence of the desert. And you would have understood all the Bibles, all the Korans, all the Gitas. But you have come here!

You can understand only words. And I know truth cannot be communicated through words, but words can be used to bring you out of the house which is on fire. Words can bring you out of the world of words and dreams and desires in which you live. Words can be used in such a skillful way that they can lead you -- or at least point you -- towards silence; hence the discourses.

Groups are a little more rough. If you don't listen to me, if you don't understand words, then real hammers will be needed. I hammer you, but I hammer you with words. I don't whip you, I only show you the shadow of the whip. If you listen, good; if you don't listen, then you will need groups. There they use actual whips! To bring you to your senses they hit you hard. With great compassion they are cruel. They do everything that can be done to wake you up.

And sannyas? Sannyas is just to make a fool of you! You are too much in your knowledge, in your head. A little foolishness will do! You are too knowledgeable, too clever, too cunning. Sannyas is a surrender of all your cleverness, cunningness, knowledge.

Sannyas is a madman's path; I am a madman's guide! But before you can really become sane you will have to drop your old kind of sanity -- which is not sanity.

These are all devices -- sannyas, groups, discourses -- strategies. Not that only through these strategies you will know what truth is, but these will help you. If you are intelligent you will use them as a ladder, as a boat to the other shore. When you have reached the other shore, the boat has to be left behind. It is not that you have to sit in the boat forever and forever or that even when you have reached the other shore you have to carry the boat on your head, just out of sheer gratitude.

You are utterly unaware, and great effort is needed to make you aware.

A guy went to the track and won three hundred dollars. Thinking his luck would hold he went back the next day ready to make a killing.

As he was looking over the horses set to run in the last race he noticed a priest making signs over one of the nags. Thinking that he had really lucked in, the guy bet every nickel he had won and every cent he could scrape up on the horse. Naturally, the horse finished last.

Leaving the track he happened to bump into the very priest he had seen blessing the horse. "Father," he said, "I am a ruined man! I saw you blessing that horse and I bet every cent I had on him."

The priest was horrified. "My son," he said, "I was not blessing that horse, I was administering the last rites!"

I see your life as utterly ruined. You have been betting on dead horses! Your whole life is a mess -- and arranging your life from the outside is not going to help. Some radical transformation of your consciousness is needed.

The so-called religious people have been just doing the opposite. And that's why you go to the churches, to the temples, to the synagogues -- not to be awakened but to be helped to sleep better. You go there to listen to beautiful lullabies. You go there to be consoled. You go there to be comforted.

My work here is not to comfort you, is not to console you, is not to sing a lullaby by the side of your bed. My work is to wake you up.

Everything is arranged in such a way -- the discourses, the meditations, the groups, the sannyas... it is an attack on your sleep from all possible directions. In a single word it can be said: my work is to dehypnotize you.

For eight days and nights Schlossberg, the suit-maker, was unable to sleep. No medicine took effect, and in desperation, the Schlossberg family brought in a famous hypnotist.

The hypnotist stared at Schlossberg and chanted, "You are asleep, Mr. Schlossberg. The shadows are closing about you. Soft music is lulling you into a state of lovely relaxation. You are asleep, you are asleep...."

"You are a miracle-worker!" sobbed the grateful son. He gave the hypnotist a big bonus and the man left in triumph.

As the outside door closed, Schlossberg opened one eye, "Say," he demanded, "is that schmuck gone

yet?"

But these schmucks are your rabbis, your priests, your popes, your shankaracharyas, your imams, your Ayatollah Khomeiniacs.... And because you want more comfortable sleep and sweet dreams, their business prospers.

Sigmund Freud has said that it seems man cannot live without illusions. As far as the ordinary humanity is concerned he is right. Before Sigmund Freud, Friedrich Nietzsche had the same insight. He said that the people who destroy people's illusions are the real enemies of the people, because man cannot live without lies. "Truth is dangerous! Who wants truth?" says Friedrich Nietzsche. We want beautiful lies and illusions, sweet dreams.

This is true about ninety-nine point nine percent of humanity. Only very rarely a person starts searching for truth, but then he has to risk all his sleep and the dreams and the investments that he has made in his dreams.

A Buddha, a Jesus, a Moses: these people are not to give you comforts. They shatter all your lies; howsoever comfortable they are, howsoever cozy they appear, they shatter them. They want you to know the truth. In the beginning it is bitter.

Buddha has said: Lies are sweet in the beginning, bitter in the end. In the beginning they look like nectar, in the end they prove fatal, poisonous. Truth is bitter in the beginning, sweet in the end. In the beginning it looks like poison, as if it is going to kill you; in the end it is elixir, it is nectar. It makes you capable to know the eternal, the deathless.

The third question:

BELOVED MASTER,
DO YOU CONSIDER YOURSELF GOD, GOD'S REPRESENTATIVE ON EARTH, A PROPHET, AND/OR JUST A VERY CLEAR INDIVIDUAL? HAVING SEEN YOU A COUPLE OF TIMES IN MORNING DISCOURSE AND LISTENING TO TAPES AND VIDEOTAPES OF YOU, YOU NEVER SEEM TO ANSWER THIS QUESTION. HOW AND WHY DO YOU KNOW OR FEEL SOMETHING I DO NOT?

Harold Peltz, the first thing is that there is no God. Yes, there is godliness, but no God. The idea of God is anthropocentric. The Bible says: God created man in his own image. The truth is just the opposite: man has created God in HIS own image. God is nothing but a projection of human wishes, desires, longings. God is nothing but the projection of human mind.

That does not mean that I am an atheist, but I am not a theist either. My position is exactly that of Gautama the Buddha. He was not an atheist and he was not a theist. He did not believe in God, he did not DISbelieve in God. What was his position?

His position is very unique, his position is worth sharing. His space is worth communing with. And that is the space of all the meditators: they believe in godliness. The whole existence is overfull with spirituality, but there is no such person as God.

You ask me, "Do you consider yourself God?"

No, sir, certainly not! Even if I was I would have denied it -- because who will take responsibility for this ugly world? I cannot take responsibility for creating you! That will be the real original sin!

I am not God, but I have known godliness -- in me, in you, everywhere. Godliness is a quality; it is a fragrance that permeates the whole of existence. The only difference between you and me is that I am aware of it and you are not aware of it; otherwise there is no difference. I am awake, you are asleep. We are exactly the same, participating in the same existence, breathing the same godliness, living in the same ocean of godliness. We are the fish of the same ocean, but you are not aware of the ocean and I am aware of the ocean, within and without, both.

I don't know more than you know -- you may be knowing more than me. My knowledge is poor; I am not a knowledgeable person. And whatsoever I quote is not reliable! You may be knowing more, you may be well informed. You have a great accumulation of facts. In that way I am utterly poor, as poor as a child. But that is not the real difference; that is not the difference that makes the difference.

The only thing that is significant is being aware of the reality.

The English language is very poor; it has only one word, 'God'. Sanskrit is immensely rich, it has many words to signify different approaches. The ultimate, the absolute, is called BRAHMAN. That is the purest

godliness, uncontaminated. It is an abstraction: all matter has disappeared, only pure energy, only pure consciousness remains.

The second word in Sanskrit is ISHWAR; that comes close to 'God'. Ishwar means "the creator," but it is lower than Brahman. It is as illusory as the whole world. If the creation is illusory, how can the creator be the real? You can see the point: the creation and the creator are two polarities. The whole world is illusory, hence the creator too is illusory.

You will be surprised to know that you have to go beyond God; only then can you know the ultimate, not before it. To know God is a lower state of understanding.

The third word is BHAGWAN -- which cannot be translated as 'God'. Buddha never believed in God, yet we have called him Bhagwan. Mahavira never believed in God, yet we have called him Bhagwan.

H.G. Wells has said: Gautama the Buddha is the man in the whole history of humanity who is the most godless and yet the most godly.

How can this word 'bhagwan' be translated into English? It simply means "the blessed one"; it has nothing to do with God. Literally it means one who has attained; hence he is called the blessed one -- one who has arrived, one who has become awakened, enlightened.

Bhagwan does not mean a representative. There is no God, so how can you be a representative of God? Buddha is not a representative of God, neither am I. That is a very poor idea, being a representative of somebody -- just a salesman! That is very humiliating!

And Buddha is not a prophet -- neither am I. A prophet means one who brings the message from God to the world. He is nothing but a postman -- and I don't want to be a postman! A prophet is not of much value. There is no God; hence there can be no messengers, no messiahs, no prophets.

And you ask me, "... and/or just a very clear individual?"

One thing will have to be understood: if you become clear, individuality disappears; you are simply clarity. If you are unclear, then individuality is there. Individuality and clarity don't go together. Individuality is deep down nothing but an ego -- to feel oneself separate, separate from the whole.

I am just clarity, not an individual. It is very difficult to understand how you can be clear if there is no individual. Our language forces us to some unnecessary conclusions.

When the dance is total, the dancer is no more there; only dance is. And you can ask the great dancers -- you can ask Nijinsky, Gopi Krishna -- and they will agree with it: when the dance comes to the ultimate peak, the dancer disappears. There is only dance, there is nobody dancing. There are not two entities, the dancer and the dance.

When the painter is really merged into his painting, absorbed, then there is not painting AND the painter, there is only painting. There is no painter left; for a few moments the painter disappears. Only when the painter disappears, painting reaches to its ultimate beauty.

The dancer, the painter, the singer, the musician, the poet, they all know those moments, but those are only moments in their lives. In the lives of the buddhas those are not only moments; they have become their reality. The dancer has disappeared forever.

I am no more an individual, but just clarity; not a dancer but only a dance. If you can understand that, only then will you be able to have some communion with this nobodiness, with this nothingness, with this state of nirvana.

You ask me, "Having seen you a couple of times in morning discourse and listening to tapes and videotapes of you, you never seem to answer this question. How and why do you know or feel something I do not?"

I know only one thing: that I know nothing. And that's where the difference may be. You know that you know, I know that I don't know. Only when you come to that state of blissful ignorance, clarity happens. Knowledge is a disturbance; no-knowledge gives you clarity, transparency.

Old man Krestenfeld lay on his deathbed for months and finally passed away.

Two weeks later, the relatives gathered like vultures to hear the reading of the will.

The lawyer tore open an envelope, drew out a piece of paper and read, "Being of sound mind, I spent every dime before I died."

I would like to say only this much: that I am simply soundness -- not even sound mind... pure clarity, a sky without any clouds, utterly empty. You can also be that. In your innermost core you are already that.

And my effort here is, Harold Peltz, to help you to become nobodies just like me, ignorant just like me.

And remember: there is a knowledge that knows not and there is an ignorance that knows.

The fourth question:

> BELOVED MASTER,
> YES, THE HOUSE IS ON FIRE. MY FLAMES OF JEALOUSY, GREED AND VIOLENCE ARE BURNING ME. I SEE YOU SHINING AT THE DOORWAY, BECKONING ME TO SIMPLY COME OUT, YET I HOLD BACK, CLINGING TO MY MISERY WHILE MY MIND RACES ON WITH DESIRES. WHY CAN'T I LET GO?

Deva Dwabha, to be without misery needs great courage. To be miserable is very cheap, very simple; it costs nothing. To be miserable you don't need any courage, any intelligence. To be miserable is so easy, but to come out of it is difficult, arduous. To come out of it needs intelligence, because you are the creator of your misery, and you create your misery because you are unconscious. You can stop creating it only if you become conscious, and to become conscious needs great effort.

Moreover, misery keeps you occupied so that you can avoid your inner hollowness. It keeps you engaged. If you are not miserable you will have to go in, and you are afraid because there is great emptiness. It is a kind of death to go in.

The mystics have called it "the great death" -- greater than the so-called ordinary death, because in the ordinary death only the body dies. If you go in, your mind dies. And one is afraid to die -- your ego dies -- and one is afraid to lose one's identity. And how much effort you have put to attain to a certain identity. One is a famous actor, another is a well-known politician. Somebody is very rich, somebody is very knowledgeable. You have put so much effort... and now I am telling you to come out of it! That means all your effort has been a sheer wastage. It will need guts to come out of it and it will need courage to be without identity.

The Zen people say: Before you meditate, mountains are mountains and rivers are rivers. When you go deep in meditation, mountains are no more mountains and rivers are no more rivers. When you attain to satori, when the meditation is transcended, then again mountains are mountains and rivers are rivers.

This is a Zen way of saying that before meditation you have a certain identity. You have a name, fame, form, family, race, culture, religion, country; all these give you a certain idea who you are -- although that idea is absolutely false, arbitrary, accidental. It is just accidental that you were born as a Christian or a Hindu or a Mohammedan; it has no significance at all. It is just an accident whether you are born a German or an Indian or a Chinese. You are none of these.

Your consciousness is simply consciousness, neither Chinese nor Korean nor Japanese. Your consciousness is simply consciousness. It belongs to no country, no race, no color, no religion; all those are conditionings. You have been hypnotized and told that you are an Indian; this is a hypnosis. You have been hypnotized and told that you are a Mohammedan, and the hypnosis is prolonged your whole life. It goes so deep that you may even be ready to die for it. People die for religion, for country, for flags; for many nonsenses they are ready to die. It seems as if their life has no meaning at all, as if they are ready to die for any excuse -- any excuse will do.

Your identity is arbitrary. Before meditation you are a little bit certain who you are. As you go into meditation your miseries start disappearing and with those miseries your identity starts evaporating. You fall into a state of chaos, and that chaos creates fear.

Dwabha, I have given you this name.... DWABHA means twilight; it means neither day nor night, just in the middle. And that's where you are: afraid to go deeper, standing in shallow water. It feels safe, although you are miserable -- but the misery is familiar, well known; you have become accustomed to it. In fact, a kind of family relationship has arisen between you and your misery.

There is a Sufi parable:

A man used to call every night to God and he would pray the same prayer. Again and again he would ask, "Do one favor for me, at least one favor -- and I have been asking my whole life. As far as I can see, I am the most miserable man on the earth. Why have you chosen me to be the most miserable? I am ready to exchange my misery with anybody else, anybody will do -- just let me exchange my misery with somebody else. I don't ask for bliss. Can't you give me only this single opportunity to exchange my misery with somebody else? This is not asking much!"

And one night in a dream he saw God had spoken. A great voice came from the heavens saying, "Gather

all of your miseries into bundles and bring them to the temple hall."

So the whole town gathers their miseries into big bundles and they bring them. This man is tremendously happy: "So the moment has come! It seems something is going to happen!"

He rushes with his bundle. On the way he finds others also are rushing. By the time he reaches to the temple he becomes afraid, very afraid, because he sees people are carrying bigger bundles than his. People that he had always seen smiling -- Rotarians, Lions -- in beautiful clothes and always saying nice things to each other, and they are carrying bigger bundles! He starts becoming a little hesitant whether to go or not to go, but he has been praying his whole life, so he says, "Let us see what happens."

They enter into the temple. The voice says, "Put your bundles around the hall." They put their bundles, and the voice says again, "Now you can choose any bundle that you like."

And the miracle of miracles happens: everybody rushes to his own bundle! This man also rushes so fast towards his own bundle, afraid that if somebody else chooses it then he will be at a loss. Everybody has chosen his own bundle, with great relief and they are all happy, carrying their bundles back to their homes. Even this man is very happy, for the simple reason that "Who knows what is in the other's bundle? At least we are aware of our own bundle and what it contains. And we have become accustomed, we have become adjusted to our misery."

Dwabha, that's why you find it very difficult to get out of your miseries. And there may be investments also; your misery may not be just YOUR misery. You may be creating misery for others through your misery. If you are interested in creating misery in others, how can you drop your misery?

The husband comes home and the wife simply lies down on the bed and says she has a headache -- and I am not saying that she is pretending. In fact, it is almost impossible when you see your husband not to have a headache! She must be having one, I trust.... And then the husband becomes miserable. Now the wife cannot drop her headache, because if she drops her headache, then what about the husband? Her headache creates such misery for the husband that she is ready to suffer -- to make others suffer.

"I would divorce Milton in a minute," Mrs. Cooper told the woman doing her hair.
"Then why don't you?" asked the beautician.
"Because it would kill me to see him so happy."

It is difficult! It is difficult to come out of your misery, because it is not just your misery; it has become entangled with others' miseries, it has become a cause for others' miseries. And you enjoy torturing others; you feel powerful whenever you can torture. One is ready to sacrifice if one can create misery for others.

People are sadists and masochists both. It is very rare to find a pure sadist or a pure masochist. Those are only types found in psychological books. In reality, everybody is a sadist and everybody is a masochist. People are sadomasochists: they torture themselves in order to torture others; they torture others in order to torture themselves. It is all intertwined, interdependent. You cannot just slip out of it -- it is your whole life's investment. Otherwise, nobody is preventing you, Dwabha, you can come out. Just you have to understand. If you cannot even drop your misery, what else can you drop?

In the old days, a sannyasin was one who used to renounce life. I have changed the definition of a sannyasin. I call a man a sannyasin who is ready to renounce his misery. But in a way your life and your misery are almost synonymous.

What is your life? What you are doing with yourself and with others? You feel powerful whenever you can torture others; torture gives you a great release of power. Why are these Adolf Hitlers, Joseph Stalins and Mao Zedongs born again and again? From where do they come? They represent you. They represent the essential madness of humanity. They erupt again and again and they will go on coming, you can't prevent them, unless we change the very foundation of human existence. If we change human consciousness from misery to bliss, from tensions to peace.... Otherwise you will have to suffer. You deserve... in fact, you ask for them. Germany must have prayed long enough for Adolf Hitler to happen. And now there are again people in Germany who are starting the same fascist movement. You can't live without these insane people! Something in you needs them. Something that you cannot do to yourself they can do to you. They can release great misery in the world.

Have you seen, have you observed in times of war people look happier than ever? Their faces are more lighted up, they smile more. Suddenly their life has zest, enthusiasm, energy. They are no more dragging; their life has meaning. War gives them meaning. The death and the danger surrounding them helps them to

come alive.

After each ten years a great world war is needed. If it is not happening now it is not because of humanity and its changed consciousness. It is happening because of hydrogen bombs, because the third world war will be the last -- and that is too much. A little bit of misery once in a while is good, but just to commit a global suicide seems too much. Nobody will be there even to enjoy it!

If a nuclear war happens, then within ten minutes everybody will be gone. Even the newspapers would not have reached you. You would be absolutely unaware what is happening. It will be simply a chaos. And within ten minutes all life would have disappeared from the earth. Birds, animals, trees, men, women, all would be gone. What is the point if you cannot enjoy? The joy is when you see people in gas chambers evaporating.

In Germany, the gas chambers were made in such a way that people could come and see in. The people who were going to die were not able to see the spectators, but the spectators were able to see. Thousands of people were coming to see; they were paying tickets for it. It was great entertainment! One thousand people in the gas chamber will evaporate. Within a single moment, nothing will be left. And these people -- thousands of people -- have come to see. What joy must they be deriving out of it? There must be something very ugly deep down....

During the French Revolution, when the guillotine was being used almost around the clock, Slutsky lived in a small village outside of Paris. One morning he met Flambeau, who had just returned from the city.
"What's happening there in Paris?" asked Slutsky.
"Conditions are absolutely horrible," replied the Frenchman. "They are cutting off heads by the thousands."
"Oy," moaned Slutsky, "and me in the hat business!"

Man's ugliness! Heads are being cut off in thousands, but Slutsky's problem is not those thousands of people dying. His problem is: "So many heads are being cut off, and me in the hat business!"

Everybody is concerned about his own small, selfish, ugly ego. That's why you cannot come out of your misery. Try to come out of the ego and you will be able to come out of the misery. Try to come out of the self.

Your so-called religious people go on teaching you, "Don't be selfish." Buddha says, "Don't be a self." And I also say to you: Don't be a self. The teaching, "Don't be selfish," has not helped. It can't help because it leaves the root untouched. The self is the root, and your religious people go on teaching -- your so-called saints and mahatmas -- "Don't be selfish." That simply means let the self be there, let the root remain. Just go on cutting off the branches and pruning the leaves. "Don't be selfish"... but then the root is there, it will sprout again; again leaves will come.

Buddha is the only enlightened master of the world who has gone to the very root of the problem. He says: Don't be a self. This is a great insight, a great contribution, one of the most precious. He says, "If you are a self, you will be selfish. Your selfishness may become otherworldly, spiritual; it will remain selfish. A self can only be selfish; a self can exist only in the climate of selfishness. If you try to be not selfish with the self intact, you will be only a hypocrite."

The word 'hypocrisy' comes from a root which means play-acting. You will be just acting a game, playing a game, pretending. You can't be selfish if the self is not there.

And how can the self be dropped? In fact, it is not there if you look in, so there is no need to drop it. All that is needed is a deep insight into your own inwardness. Look into your interiority -- that's what meditation is all about -- look in, and you will not find any self there. And when you don't find any self -- it disappears like a shadow in the light -- all selfishness disappears on its own accord.

Then a totally new quality comes to your existence. You are no longer concerned with creating misery for others; hence you can come out of YOUR misery. And the moment you see inwards, great intelligence is released, great creativity is released. That intelligence brings bliss and, ultimately, even takes you beyond bliss -- beyond mind and beyond meditation. It brings you to the ultimate core of existence; peace, tranquility, silence, stillness.

You cease totally and only then you arrive. You enter into the world of God, or godliness, only when you are no more.

But before you can go in you will have to drop many stupid ideas that you have been carrying all along. You will have to drop all that you have been told and taught. You will have to drop all that you have been educated for.

Your whole society is rooted, based, in the idea of making your life comfortable. Not true, but only comfortable, convenient, so that you can live conveniently and you can die conveniently. Your whole society is based in providing tranquilizers for you. Your religion functions like a tranquilizer. Whenever you are in trouble you go to the rabbi, to the priest, to the imam, and they console you. Your child has died. You go to the rabbi, you go to the priest, and he says, "Don't be worried. God takes away only those whom he loves." He is consoling you! Your child has been chosen by God; your child is one of those chosen few.

If you go to the Hindu priest he will say, "Don't be worried. The soul is immortal, nothing dies. The child has only changed the house and he will get a better house, a new house. It is like changing an old car for a new model. So don't be worried." He consoles you. He does not help you with a radical change. His effort is to make your life as comfortable as possible. And you pay for this, naturally.
He serves you and you pay for it.

Jacobs and Lipkin, two Israeli commandos, were about to be shot by the Arabs.

Jacobs said, "I think I'm gonna ask for a blindfold."
Lipkin said, "Jake, don't make trouble."

People live just with this idea: Don't make trouble. Even when you are going to be shot -- at least at that time you can make a little trouble; you won't lose anything more. But this is our philosophy, our basic philosophy of life: Don't make trouble. So follow the tradition, follow the conventional. Be a conformist. Be a Hindu, Mohammedan, Christian. Go to the church. Don't make trouble. Don't stir the waters. Just keep yourself somehow alive, and die without making any trouble. Then you cannot come out of your misery.

To come out of the misery you will have to be a revolutionary. The greatest revolution in the world is to come out of the miserable patterns of life. You will have to change your whole psychology and you will have to risk many things. You will not be accepted by the society. Otherwise why was Socrates not accepted? Why was Jesus not accepted? You will not be respected by the crowd. The crowd gives you respect only when you are part of the crowd. If you want respectability, then you have to be part of the crowd. Then you have to be just a sheep and not a man.
Dwabha, you can come out of it. Be a lion!

Buddha used to say to his disciples, "Be a lion! Roar like a lion and come out of all kinds of slavery!" And whatsoever the risk, it is worth it.

The last question:

BELOVED MASTER,
THE OTHER DAY IN DISCOURSE YOU WERE SCOFFING AT MIRACLES, YET THREE THOUSAND PEOPLE SITTING SILENTLY FEELING YOUR PRESENCE, LISTENING TO YOUR SONG AND THE BIRDS AND THE WIND -- IS THIS NOT A MIRACLE IN ITSELF? OR ARE THERE REALLY NO MIRACLES?

Anand Prakash, listening to me, listening to the birds and the wind, being utterly silent here in a deep, loving communion... it is not a miracle in the sense the word is used. It is in fact the most natural thing. Man has become unnatural; hence it looks like a miracle. It is because of man's becoming unnatural that such a simple thing looks like a miracle; otherwise it is natural, it is spontaneous.

You are not doing anything, I am not doing anything. We are together here; something is happening. Something is transpiring between me and you. Nobody is a doer, neither I nor you; it is happening on its own accord. In that sense it is simple, natural; but in another sense, you can use the word 'miracle'. It looks like a miracle because man has become so unnatural that to be silent even for a few minutes seems like a miracle.

It is as though a man who has lived in darkness his whole life is brought into light and for the first time sees the color of the flowers and the sunrays passing through the trees and the rainbow in the clouds, and starts shouting, "Miracles, miracles, miracles!"

You will say, "These are simple things, natural things. It is just because you have always lived in darkness. That's why these colors, these butterflies, these flowers, the green and the red and the gold of the trees, look like a miracle." But for him it is a miracle.

To me it is just natural; to you it may be a miracle. It depends from what standpoint you are looking at it.

But when I was scoffing at miracles, I meant miracles like Satya Sai Baba is doing: producing Swiss watches. At least produce watches made in India -- that would be a miracle! What is there of a miracle in a Swiss watch? I was laughing at these tricks, and I was saying there are no miracles in the sense that the universal law, dhamma, accepts no exception. Everything is natural and according to tao, according to dhamma, according to the universal nature of things. Nothing is against it; hence there are no miracles. These are all sleight-of-hand. These are just magic.

If you find a magician on the corner producing Swiss watches you won't call it a miracle. But the same man comes as a holy man, as a mahatma, and then immediately it becomes a miracle. Such miracles don't happen.

But a few miracles really happen. For example, just a few days before, a Polack has become the pope! Now this IS a miracle!

I would like to suggest to Buddha to make a few exceptions in his universal law. A Polack and a pope! -- who has ever heard such a thing?

Once old Murphy was asked, "How do you spot a Polack at a cock fight?"
He said, "He is the one with the duck."

Then he was asked, "How do you know the Italians are there?"
He said, "They bet on the duck."

And then he was asked, "And how do you know the mafia is there?"
He said, "The duck wins."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #5
Chapter title: Be in the world and be holy

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THERE IS PLEASURE
AND THERE IS BLISS.
FORGO THE FIRST TO POSSESS THE SECOND.

IF YOU ARE HAPPY
AT THE EXPENSE OF ANOTHER MAN'S HAPPINESS,
YOU ARE FOREVER BOUND.

YOU DO NOT WHAT YOU SHOULD.
YOU DO WHAT YOU SHOULD NOT.
YOU ARE RECKLESS, AND DESIRE GROWS.

BUT THE MASTER IS WAKEFUL.
HE WATCHES HIS BODY.
IN ALL HIS ACTIONS HE DISCRIMINATES,
AND HE BECOMES PURE.

HE IS WITHOUT BLAME
THOUGH ONCE HE MAY HAVE MURDERED
HIS MOTHER AND HIS FATHER,
TWO KINGS, A KINGDOM, AND ALL ITS SUBJECTS.

THOUGH THE KINGS WERE HOLY
AND THEIR SUBJECTS AMONG THE VIRTUOUS,
YET HE IS BLAMELESS.

The first sutra:

THERE IS PLEASURE
AND THERE IS BLISS.
FORGO THE FIRST TO POSSESS THE SECOND.

Meditate over it as deeply as possible, because it contains one of the most fundamental truths. These four words will have to be understood, pondered over. The first is pleasure, the second, happiness; the third is joy, and the fourth is bliss.

Pleasure is physical, physiological. Pleasure is the most superficial thing in life; it is titillation. It can be sexual, it can be of other senses, it can become an obsession with food, but it is rooted in the body. The body is your periphery, your circumference; it is not your center. And to live on the circumference is to live on the mercy of all kinds of things that go on happening around you. The man who seeks pleasure remains at the mercy of accidents.

It is like the waves in the ocean; they are at the mercy of the winds. When strong winds come, they are there; when winds disappear, they disappear. They don't have an independent existence; they are dependent, and anything that is dependent on the other brings bondage.

Pleasure is dependent on the other. If you love a woman, if that is your pleasure, then that woman becomes your master. If you love a man, if that is your pleasure and you feel unhappy, in despair, sad, without him, then you have created a bondage for yourself. You have created a prison, you are no more in freedom.

If you are a seeker after money and power, then you will be dependent on money and power. The man who goes on accumulating money, if it is his pleasure to have more and more money, will become more and more miserable -- because the more he has, the more he wants, and the more he has, the more he is afraid to lose it. A double-edged sword: the more he wants... the first edge of the sword. Hence he becomes more and more miserable.

The more you demand, desire, the more you feel yourself lacking something, the more hollow, empty, you appear to yourself. On the other hand -- the other edge of the sword -- is that the more you have, the more you are afraid it can be taken away; it can be stolen. The bank can go bankrupt, the political situation in the country can change, the country can go communist. There are a thousand and one things upon which your money depends. Your money does not make you a master, it makes you a slave. Pleasure is peripheral; hence it is bound to depend on the outer circumstances. And it is only titillation.

If food is pleasure, what actually is being enjoyed? -- just the taste! For a moment, when the food passes your taste buds on the tongue, you feel a sensation which you interpret as pleasure. It is your interpretation. Today it may look like pleasure and tomorrow it may not look like pleasure. If you go on eating the same food every day your buds on the tongue will become nonresponsive to it. Soon you will be fed up with it -- that's how people become fed up.

One day you are running after a man or a woman and the next day you are trying to find an excuse to get rid of the other. The same person, nothing has changed! What has happened meanwhile? You are bored with the other, because the whole pleasure was in knowing the new. Now the other is no longer new; you are acquainted with the territory of the other. You are acquainted with the body of the other, the curves of the body, the feel of the body. Now the mind is hankering for something new.

The mind is always hankering for something new. That's how mind keeps you always tethered somewhere in the future. It keeps you hoping, but it never delivers the goods -- it cannot. It can only create new hopes, new desires.

Just as leaves grow on the trees, desires and hopes grow in the mind. You wanted a new house and now you have it -- and where is the pleasure? Just for the moment it was there, when you achieved your goal. Once you have achieved your goal, your mind is no longer interested in it; it has already started spinning new webs of desire. It has already started thinking of other, bigger houses. And this is so about everything.

Pleasure keeps you in a neurotic state, restless, always in turmoil. So many desires, and every desire unquenchable, clamoring for attention. You remain a victim of a crowd of insane desires -- insane because they are unfulfillable -- and they go on dragging you into different directions. You become a contradiction.

One desire takes you to the left, another towards the right, and simultaneously you go on nourishing both the desires. And then you feel a split, then you feel divided, then you feel torn apart, then you feel like you are falling into pieces. Nobody is responsible. It is the whole stupidity of desiring pleasure that creates this.

And it is a complex phenomenon. You are not the only one who is seeking pleasure; millions of people just like you are seeking the same pleasures. Hence there is great struggle, competition, violence, war. All have become enemies to each other because they are all seeking the same goal, and they all can't have it; hence the struggle has to be total. You have to risk all -- for nothing, because when you gain, you gain nothing, and your whole life is wasted in this struggle. A life which might have been a celebration becomes a long, drawn out, unnecessary struggle.

When you are so much after pleasure you cannot love, because the man who seeks pleasure uses the other as a means. And to use the other as a means is one of the most immoral acts possible, because each being is an end unto himself, you cannot use the other as a means. But in pleasure-seeking you have to use the other as a means. You become cunning because it is such a struggle. If you are not cunning you will be deceived, and before others deceive you, you have to deceive them.

Machiavelli has advised pleasure-seekers that the best way of defense is to attack. Never wait for the other to attack you; that may be too late. Before the other attacks you, you attack him! That is the best way of defense. And this is being followed, whether you know Machiavelli or not.

This is something very strange: people know about Christ, about Buddha, about Mohammed, about Krishna; nobody follows them. People don't know much about Chanakya and Machiavelli, but people follow them -- as if Machiavelli and Chanakya are very close to your heart! You need not read them, you are already following them. Your whole society is based on Machiavellian principles; that's what the whole political game is all about. Before somebody snatches anything from you, snatch it from the other. Be always on guard. Naturally, if you are always on guard you will be tense, anxious, worried. And the struggle IS such and it is constant. You are one, and the enemies are millions.

For example, if in India you want to become the prime minister, then millions of people, who also want to become the prime minister, are your enemies. And who does not want to become the prime minister? One may say, one may not say. So everyone is against you and you are against everybody else. This small life of seventy, eighty years, will be wasted into some utterly futile effort. Pleasure is not and cannot be the goal of life.

The second word to be understood is happiness. Happiness is psychological, pleasure is physiological. Happiness is a little better, a little more refined, a little higher, but not very much different from pleasure. You can say that pleasure is a lower kind of happiness and happiness is a little higher kind of pleasure -- two sides of the same coin. Pleasure is a little primitive, animal; happiness is a little more cultured, a little more human -- but it is the same game played in the world of the mind. You are not so much concerned with physiological sensations; you are much more concerned with psychological sensations. But basically they are not different; hence Buddha has not talked about four words, he has talked about only two.

The third is joy; joy is spiritual. It is different, totally different from pleasure, happiness. It has nothing to do with the other; it is inner. It is not dependent on circumstances; it is your own. It is not a titillation produced by things; it is a state of peace, of silence, a meditative state. It is spiritual.

But Buddha has not talked about joy either, because there is still one thing that goes beyond joy. He calls it bliss. Bliss is total. It is neither physiological nor psychological nor spiritual. It knows no division, it is indivisible. It is total in one sense and transcendental in another sense. Buddha only talks about two words. The first is pleasure; it includes happiness. The second is bliss; it includes joy.

Bliss means you have reached to the very innermost core of your being. It belongs to the ultimate depth of your being where even the ego is no more, where only silence prevails; you have disappeared. In joy you are a little bit, but in bliss you are not. The ego has dissolved; it is a state of nonbeing.

Buddha calls it nirvana. Nirvana means you have ceased to be; you are just an infinite emptiness like the sky. And the moment you are that infinity, you become full of the stars, and a totally new life begins. You are reborn.

Pleasure is momentary, of time, for the time being; bliss is nontemporal, timeless. Pleasure begins and ends; bliss abides forever. Pleasure comes and goes; bliss never comes, never goes -- it is already there in the innermost core of your being. Pleasure has to be snatched away from the other; you become either a beggar or a thief. Bliss makes you a master. Bliss is not something that you invent but something that you discover. Bliss is your innermost nature. It has been there since the very beginning, you just have not looked at it, you have taken it for granted. You don't look inwards.

This is the only misery of man: that he goes on looking outwards, seeking and searching. And you cannot find it in the outside because it is not there.

One evening, Rabiya was searching for something on the street in front of her small hut. The sun was setting; slowly slowly darkness was descending. A few people gathered. They asked the old woman -- she was a famous Sufi mystic -- "What are you doing? What have you lost? What are you searching for?"
She said, "I have lost my needle."

The people said, "Now the sun is setting and it will be very difficult to find the needle, but we will help you. Where exactly has it fallen? -- because the road is big and the needle is so small. If we know the exact place it will be easier to find it."

Rabiya said, "If you don't ask me that question, that will be better -- because in fact it has not fallen on the road at all! It has fallen inside my house."

The people started laughing and they said, "We had always thought that you are a little insane! If the needle has fallen inside the house, then why are you searching on the road?"

Rabiya said, "For a simple, logical reason: inside the house there is no light and on the outside a little light is still there."
The people laughed and started dispersing.

Rabiya called them and said, "Listen! That's exactly what you are doing; I was just following your example. You go on seeking bliss in the outside world without asking the first and primary question: Where have you lost it? And I tell you, you have lost it inside. You are looking for it on the outside, for the simple, logical reason that your senses open outwards -- there is a little more light. Your eyes look outwards, your ears hear outwards, your hands reach outwards; that's the simple reason why you are searching there. Otherwise, I tell you, you have not lost it outside -- and I tell you on my own authority. I have also searched on the outside for many, many lives, and the day I looked in I was surprised. There was no need to seek and search; it has always been there."

Bliss is your innermost core. Pleasure you have to beg from others; naturally you become dependent. Bliss makes you a master. Bliss is not something that happens; it is already the case.

Buddha says: THERE IS PLEASURE AND THERE IS BLISS. FORGO THE FIRST TO POSSESS THE SECOND. Stop looking on the outside. Look within, turn in. Start seeking and searching in your own interiority, into your own subjectivity. Bliss is not an object to be found anywhere else; it is your consciousness.

In the East we have always defined the ultimate truth as SAT-CHIT-ANAND. SAT means truth, CHIT means consciousness, ANAND means bliss. They are all three faces of the same reality. This is the true trinity -- not God the Father, and the Son, Jesus Christ, and the Holy Ghost; that is not the true trinity. The true trinity is truth, consciousness, bliss. And they are not separate phenomena, but one energy expressing in three ways, one energy having three faces. Hence in the East we say God is TRIMURTI -- God has three faces. These are the real faces, not Brahma, Vishnu, Mahesh. Those are for the children -- spiritually, metaphysically, for the immature. Brahma, Vishnu, Mahesh: those names are for the beginners.

Truth, consciousness, bliss -- these are the ultimate truths. First comes truth; as you enter in, you become aware of your eternal reality: sat, truth. As you go deeper into your reality, into your sat, into your truth, you become aware of consciousness, a tremendous consciousness. All is light, nothing is dark. All is awareness, nothing is unawareness. You are just a flame of consciousness, not even a shadow of unconsciousness anywhere. And when you enter still deeper, then the ultimate core is bliss -- anand.

Buddha says: Forgo everything that you have thought up to now meaningful, significant. Sacrifice everything for this ultimate because this is the only thing that will make you contented, that will make you fulfilled, that will bring spring to your being... and you will blossom into a thousand and one flowers.

Pleasure will keep you a driftwood. Pleasure will make you more and more cunning; it will not give you wisdom. And it will make you more and more a slave; it will not give you the kingdom of God. It will make you more and more calculating, it will make you more and more exploitative. It will make you more and more political, diplomatic. You will start sucking people; that's what people are doing.

The husband says to the wife, "I love you," but in reality he simply uses her. The wife says she loves the husband, but she is simply using him. The husband may be using her as a sexual object and the wife may be using him as a financial security.

Pleasure makes everybody cunning, deceptive. And to be cunning is to miss the bliss of being innocent, is to miss the bliss of being a child.

At Lockheed, a part was needed for a new airplane and an announcement was sent around the world to get the lowest bid. From Poland came a bid of three thousand dollars. England offered to build the part for six thousand. The asking price from Israel was nine thousand. Richardson, the engineer in charge of constructing the new plane, decided to visit each country to find the reason behind the disparity of the bids.

In Poland, the manufacturer explained, "One thousand for the materials needed, one thousand for the labor, and one thousand for overhead and a tiny profit."

In England, Richardson inspected the part and found that it was almost as good as the Polish-made one. "Why are you asking six thousand?" inquired the engineer.

"Two thousand for material," explained the Englishman, "two thousand for labor, and two thousand for expenses and a small profit."

In Israel, the Lockheed representative wandered through a back alley into a small shop and encountered an elderly man who had submitted the bid of nine thousand dollars. "Why are you asking that much?" he asked.

"Well," said the old Jew, "three thousand for you, three thousand for me, and three thousand for the schmuck in Poland!"

Money, power, prestige -- they all make you cunning.

Seek pleasure and you will lose your innocence; and to lose your innocence is to lose all. Jesus says: be like a small child, only then can you enter into my kingdom of God. And he is right. But the pleasure-seeker cannot be as innocent as a child. He has to be very clever, very cunning, very political; only then can he succeed in this cut-throat competition that exists all around. Everybody is at everybody else's throat. You are not living amongst friends. The world cannot be friendly unless we drop this idea of competitiveness.

But we bring every child.... From the very beginning we start poisoning every child with this poison of competitiveness. By the time he will be coming out of the university he will be completely poisoned. We have hypnotized him with the idea that he has to fight with others, that life is a survival of the fittest. Then life can never be a celebration. Then life can never have any kind of religiousness in it. Then it cannot be pious, holy. Then it cannot have any quality of sacredness. Then it is all mean, ugly.

Buddha says: FORGO THE FIRST TO POSSESS THE SECOND.

IF YOU ARE HAPPY
AT THE EXPENSE OF ANOTHER MAN'S HAPPINESS,
YOU ARE FOREVER BOUND.

Naturally. If you are happy at the expense of another man's happiness -- and that is how you can be happy, there is no other way. If you find a beautiful woman and somehow manage to possess her, you have snatched her away from others' hands. We make things look as beautiful as possible, but that is only the

appearance. Now the others who have lost in the game, they are angry, they are in a rage. They will wait for their opportunity to take revenge, and sooner or later the opportunity will be there.

Whatsoever you possess in this world you possess at somebody else's expense, at the cost of somebody else's pleasure. There is no other way. If you really want not to be inimical to anybody in the world, you have to drop the whole idea of possessiveness. Use whatsoever happens to be with you in the moment, but don't be possessive. Don't try to claim that it is yours. Nothing is yours, all is God's.

We come with empty hands and we will go with empty hands, so what is the point of claiming so much in the meantime?

But this is what we know, what the world is: possess, dominate, have more than the others have. And it may be money or it may be virtue; it does not matter in what kind of coins you deal -- they may be worldly, they may be otherworldly. But be very clever, otherwise you will be exploited. Exploit and don't be exploited -- that is the subtle message given to you with your mother's milk. And every school, college, university, is rooted in the idea: compete.

A real education will not teach you to compete; it will teach you to cooperate. It will not teach you to fight and come first. It will teach you to be creative, to be loving, to be blissful, without any comparison with the other. It will not teach you that you can be happy only when you are the first. That is sheer nonsense. You can't be happy just by being first. And in trying to be first you go through such misery that you become habituated to misery by the time you become the first.

By the time you become the president or the prime minister of a country you have gone through such misery that now misery is your second nature. You don't know now any other way to exist; you remain miserable. Tension has become ingrained, anxiety has become your way of life. You don't know any other way; this is your very style. So even though you have become the first you remain cautious, anxious, afraid. It does not change your inner quality at all.

A real education will not teach you to be the first. It will tell you to enjoy whatsoever you are doing, not for the result but for the act itself. Just like a painter or a dancer or a musician....

You can paint in two ways. You can paint to compete with other painters; you want to be the greatest painter in the world, you want to be a Picasso or a Van Gogh. Then your painting will be second-rate, because your mind is not interested in painting itself; it is interested in being the first, the greatest painter in the world. You are not going deep into the art of painting. You are not enjoying it, you are only using it as a stepping-stone. You are on an ego trip.

And the problem is: to really be a painter, you have to drop the ego completely. To really be a painter, the ego has to be put aside. Only then can God flow through you. Only then can he use your hands and your fingers and your brush. Only then something of superb beauty can be born.

It is never BY you but only THROUGH you. Existence flows; you become only a passage. You allow it to happen, that's all; you don't hinder, that's all.

But if you are too interested in the result, the ultimate result -- that you have to become famous, that you have to win the Nobel Prize, that you have to be the first painter in the world, that you have to defeat all other painters hitherto -- then your interest is not in painting; painting is secondary. And of course, with a secondary interest in painting you can't paint something original; it will be ordinary.

Ego cannot bring anything extraordinary into the world; the extraordinary comes only through egolessness. And so is the case with the musician and the poet and the dancer. And so is the case with everybody.

In the Gita, Krishna says: Don't think of the result at all. It is a message of tremendous beauty and significance and truth. Don't think of the result at all. Just do what you are doing with your totality. Get lost into it. Lose the doer in the doing. Don't be -- let your creative energies flow unhindered.

That's why he said to Arjuna, "Don't escape from the war... because I can see this is just an ego trip, this escape. The way you are talking simply shows that you are calculating: that you are thinking that by escaping from the war you will become a great mahatma. Rather than surrendering to God, to the whole, you are taking yourself too seriously: as if, if you are not there, there will be no war."

Krishna says to Arjuna, "Listen to me. Just be in a state of let-go. Say to God, 'Use me in whatsoever way you want to use me. Use me! I am available, unconditionally available.' Then whatsoever happens through you will have a great authenticity about it. It will have intensity, it will have depth. It will have the impact of the eternal on it. It will be signed by God, not by you. And you will rejoice because God has chosen you to be a vehicle."

Buddha says: IF YOU ARE HAPPY AT THE EXPENSE OF ANOTHER MAN'S HAPPINESS, YOU ARE FOREVER BOUND.

And happiness, pleasure, depend on exploitation. You are always at the expense of somebody else. You come first in the university -- what about those thousands of other students who were also struggling to come first? It is at their expense that you have come first.

Jesus says: Remember, those who are first in this world will be the last in my kingdom of God, and those who are the last will be the first. He has given you the fundamental law -- AES DHAMMO SANANTANO -- he has given you the inexhaustible, eternal law: Stop trying to be the first.

But remember one thing which is very much possible, because the mind is so cunning it can distort every truth. You can start trying to be the last -- but then you miss the whole point. Then another competition starts: that I'm to be the last, and if somebody else says, "I am the last," then the struggle, then the conflict.

I have heard a Sufi parable:

A great emperor, Nadirshah, was praying. It was early morning; the sun had not yet risen, it was still dark. Nadirshah was to start on that day a new conquest of a new country. Of course he was praying to God for his blessings to be victorious. He was saying to God, "I am nobody, I am just a servant -- a servant of your servants. Bless me. I am going on YOUR work, this is your victory. And I am nobody, remember. I am just a servant of your servants."

The priest was also by his side, helping him in prayer, functioning as a mediator between him and God.

And then suddenly they heard in the darkness another voice. A beggar of the town was also praying, and he was saying to God, "I am also nobody, a servant of your servants."

The king said to the priest, "Look at this beggar! He is a beggar and saying to God that 'I am nobody'! Stop this nonsense! Who are you to say you are nobody before me? I am nobody, and nobody else can claim this. And I am the servant of his servants -- and who are you to say that you are the servant of the servants?"

Now you see, the competition is still there, the same competition, the same stupidity. Nothing has changed. The same calculation: "I have to be the last. Nobody else can be allowed to be the last."

Mind can go on playing such games on you if you are not very understanding, if you are not very intelligent.

One thing Buddha wants you to remember is: never try to be happy at the expense of another man's happiness. That is ugly, inhuman. That is violence in the true sense. If you are a saint by condemning others as sinners, your saintliness is nothing but a new ego trip. If you are holy because you are trying to prove others unholy... and that's what your holy people go on doing. They go on bragging about their holiness, saintliness.

Go to your so-called saints and look into their eyes. They have such condemnation for you. They are saying that you are all bound towards hell. They go on condemning. Listen to their sermons; all their sermons are condemnatory. And of course you listen silently to their condemnations because you know also that you have made many mistakes in your life, errors in your life. And they have condemned everything so it is impossible to feel that you can be good -- impossible. You love food, you are a sinner. You love your children, you are a sinner. You love your wife, you are a sinner. You don't get up early in the morning, you are a sinner. You don't go to bed early in the evening, you are a sinner. They have arranged everything in such a way that it is very difficult not to be a sinner.

Yes, THEY are not sinners -- they go early to bed and they get up early in the morning. In fact, they have nothing else to do! And they never commit any mistakes because they never do anything. They are just sitting there almost dead. They are mummies, corpses, full of rubbish! But because they don't do anything they are holy. And if you do something, of course, how can you be holy? Hence for centuries the holy man has been renouncing the world and escaping from the world, because to be in the world and be holy seems to be impossible.

My whole approach is: unless you ARE in the world your holiness is of no worth at all. Be in the world and be holy! Then we have to define holiness in a totally different way. Don't live at the expense of others' pleasures -- that is holiness. Don't destroy others' happiness -- that is not holiness. Help others to be happy. Create the climate in which everybody can have a little joy.

And what have your saints done? They have done just the opposite. They have created a climate in

which everybody is living in hell -- and they are holy. They have condemned God's world and they have taught you to renounce it.

If God is against the world he should have renounced it himself! But he has not yet renounced. Still the spring comes and the flowers bloom, the bees buzz and the birds sing... and the sun still rises, and the night is full of stars. Still new babies go on coming. God has not stopped creation.

It is all nonsense that in six days he created the world and since then he has retired -- it is all nonsense! He can't have a single holiday, because if God goes for a single holiday we will all be dead. Then who will breathe life into us? Then who will be the color in the flowers and the wings of the birds? And who will be the light in the sun and the greenness of the grass? If for twenty-four hours he goes on a holiday, if he has a Sunday, finished -- everything is finished! He can't have a holiday -- and he need not have.

He loves the world; it is his creation. It is not work, it is creativity. It is his joy, it is his play. Do you think on Sunday morning birds don't sing because it is Sunday and they are not going to do any work? Sunday or Monday, it makes no difference. The birds sing and the trees grow and you breathe and existence continues in its celebration without any gap, without any discontinuity.

God has not renounced the world -- and your saints are bigger than God, higher than God, holier than God himself! My own feeling is: God must be afraid of your saints. That's why he never appears before them -- because they will condemn him. They will tell him how many mistakes and how many sins he has committed, and they will ask him how many fasts he has done and how many prayers he is doing every day. And of course he will be at a loss -- he does not pray and he does not fast and he does not read the holy scriptures! He will look very irreligious.

But these saints had to create this idea: that your life is a sin. You are conceived in sin and you live in sin, and in death you will be dying as a sinner. You are doomed! That gives them great joy. They feel holier-than-thou, they feel they are saved -- the chosen few.

I tell you, there is no difference between a sinner and a saint. All are chosen and all will be saved -- all ARE saved. God is always surrounding you. What more do you need? Everybody is saved.

But if this is the truth, then your saints will start disappearing -- with their big egos. It will be very difficult for them to exist. They are living at your expense. The worse sinner they prove you to be, the more saintly they look; hence they have invented many things. Catholics have confession. It is a great joy to the priest to listen to everybody's sins. The more you talk about your sin, the more he feels holy.

IF YOU ARE HAPPY AT THE EXPENSE OF ANOTHER MAN'S HAPPINESS, YOU ARE FOREVER BOUND.

The dumbest kid in class showed up at the reunion with a gorgeous blond on his arm and a Cadillac at the curb. He showered drinks on everybody. Stunned, one old friend asked, "How did you do it, Abe? You were always slow in math."
"Well," said Abe, "you buy something for a dollar and you sell it for two and that lousy one percent really adds up!"

That's what everybody is doing, whether you know mathematics or you don't. Everybody is exploiting everybody else. Everybody's hand is in somebody else's pocket; and he may not be able to detect it because his own hand is in somebody else's pocket. But then you will depend on the others, YOU ARE FOREVER BOUND. Whomsoever you exploit, on the surface you seem to be the master of the situation, but really you are a slave.

The new neighbor joined the mah-jongg group for the first time, and all the ladies gaped at the huge diamond she wore. "It is the third most famous diamond in the world," she told the women. "First is the Kohinoor diamond, then the Hope diamond, and then this one -- the Horowitz diamond."
"It is beautiful!" said Mrs. Fisch, "You are so lucky!"
"Not so lucky," sighed the newcomer. "Unfortunately, with the famous Horowitz diamond, I am afflicted with the famous Horowitz curse."
"What is that?" asked Mrs. Fisch.
"Mr. Horowitz," said the woman.

That's how it is: if you depend on someone for your happiness you are becoming a slave, you are becoming dependent, you are creating a bondage. And you depend on so many people; they all become

subtle masters and they all exploit you in return. It is a mutual arrangement, remember. Exploitation is never a one-way traffic. The husband thinks he is the master, and the wife smiles because she knows better who is the master.

One day Mulla Nasruddin's wife was running after him with a stick. To save himself he slipped underneath the bed. The wife is a fat woman and she could not enter.

Mulla said, "Now you know who is the master of the house!"

And then exactly at that moment, somebody knocked on the door; some neighbors had come. The wife started asking Mulla to come out. "We can finish this quarrel later on. Now the neighbors are there."

Mulla said, "Let them come! Let everybody know once and for all who is the master of this house! I am the master, and wherever I want to sit I will sit!"

What kind of mastery is this -- sitting underneath the bed?

But every husband thinks that he is the master and every wife thinks that she is the master. Even small children... parents think they are the masters; they are wrong. The children know how to manipulate you, they know how to create trouble for you -- in the right moment. When the neighbors are in the house they start exploiting you, they start demanding this and that. When you are in the marketplace, in the shopping center, they create a tantrum, and you have to purchase the toy they want. If others were not there you would have given them a good beating -- but when others are there you are very polite, very cultured. Let the neighbors come, then they will see! They have their own times, opportunities, when to manipulate you.

Every child knows -- even a small child knows -- how to exploit the mother, the father, and when. When the father starts reading his newspaper, he starts asking questions. He won't allow the father to read the newspaper unless his demands are fulfilled.

Everybody in his own way tries to be the master of the other. And in fact, it is a strange situation: everybody has become in a sense the master of others, and also a slave of others. It is a double-bind situation. We are all interdependent; we are both jailors and prisoners.

YOU DO NOT WHAT YOU SHOULD.
YOU DO WHAT YOU SHOULD NOT.
YOU ARE RECKLESS, AND DESIRE GROWS.

Buddha says: You go on doing that which you should not -- and you know it; and you go on doing things which harm you, harm others. Still you persist in doing them because you seem to be almost incapable of remaining conscious. You are so unconscious; that's why you do not what you should and you do what you should not.

He is not giving you commandments: that you should do this and you should not do that. He is simply making it clear to you that you are so unconscious that you go on harming yourself and others. You have to become conscious. With consciousness, your life starts changing.

Women's liberation has become an integral part of Egyptian society despite the traditional disapproval of girls who date many different men.

One night, Sabra was sitting in a car with a boy who began kissing her passionately while removing her dress. She started to sob.

"Why are you crying?" he asked.

"I am afraid you will take me for the wrong kind of girl. I am not that kind."

"Stop crying -- I believe you."

"You are the first man," sobbed Sabra.

"You mean I am the first man to do this with you?"

"No. You are the first man to believe me."

People don't know what they are doing, don't know what they are saying. People know only when they have done it, only when they have said it. People know only when it is too late to change anything, when the harm is already done.

YOU ARE RECKLESS, AND DESIRE GROWS. And in this unconscious soil nothing but desire

grows. Desire is like weeds. If you don't look after your garden, roses will disappear soon and there will be weeds and weeds.

Mulla Nasruddin has purchased a new house and he planted a beautiful garden, a beautiful lawn. Then a new neighbor moved into the empty house by the side of Mulla's house. He was enchanted with Mulla's garden and his lawn. He said, "I would also like to make a beautiful lawn, but how do you know what is grass and what is just weeds?"

Mulla said, "Very simple. You pull out both and throw them. Whatsoever grows again on its own is weeds."

Weeds grow on their own; you need not take any care of them. That's how it is with the unconscious desires: they grow on their own. They are rooted in your biology, in your past, in your physiology, in your hormones, in your chemistry.

Consciousness has to be deliberate. One has to make arduous effort to be conscious. And when you are conscious you do that which should be done and you do not do that which should not be done.

Buddha is not giving you detailed information about what should be done and what should not be done. That is the difference between Buddha and other masters. He simply gives you the master key which unlocks all the locks; there is no need to go on carrying a thousand keys for every lock.

Buddha says: Be conscious and that's enough. Then things will start changing in your life.

... THE MASTER IS WAKEFUL.

That is the fundamental key.

HE WATCHES HIS BODY.
IN ALL HIS ACTIONS HE DISCRIMINATES,
AND HE BECOMES PURE.

Now this word 'discrimination' is not the right translation. Buddha's word is VIVEK. Vivek can be translated in two ways: either as "discrimination" or as "awareness." Whenever Buddha and Mahavira use the word 'vivek' they use it in the sense of awareness, never in the sense of discrimination -- because discrimination means thinking. You are thinking, "This is good and this is not good. This I should do and this I should not do."

Awareness is not thinking; it is clear insight. It is not a question of choosing -- awareness is choiceless. You simply know that this is the only thing that can be done; there is no alternative. You don't choose, you don't weigh which is better. You simply know -- your whole heart knows -- that this is so, and you can't go against it.

IN ALL HIS ACTIONS HE is aware, AND HE BECOMES PURE. Awareness brings purity, innocence.

HE IS WITHOUT BLAME
THOUGH ONCE HE MAY HAVE MURDERED
HIS MOTHER AND HIS FATHER,
TWO KINGS, A KINGDOM, AND ALL ITS SUBJECTS.

THOUGH THE KINGS WERE HOLY
AND THEIR SUBJECTS AMONG THE VIRTUOUS,
YET HE IS BLAMELESS.

In Buddha's time, these were considered to be the greatest crimes: to kill your own father and mother, and to kill the king.

Buddha says: A man who becomes aware, for him his whole past is like a dream; it disappears without leaving even a trace behind it. It is as if in the dream you kill your father and mother and when in the

morning you wake up, do you go to the priest to confess that you have committed a great sin? -- you killed your father and mother in the dream. Or do you go to apologize to your parents, that "Forgive me -- I killed you last night"? You simply forget all about it. It is a dream, it doesn't matter. The father and mother are not killed.

Buddha says: When you become aware, all that you have done in your unawareness, in your unconsciousness, in your sleep, in your metaphysical sleep, is nothing but a dream.

And remember: bad deeds are dreams, good deeds are dreams. Your being a sinner in a dream is a dream as much as your being a saint. When you wake up you are neither a sinner nor a saint. You are simply awareness.

Once Buddha was asked, "Who are you? Are you a god?"
He said, "No."
"Are you an angel?"
He said, "No."
"Are you a CHAKRAVARTIN -- a great emperor of all the world?"
He said, "No."

The questioner was very much puzzled. He said, "You go on saying no to everything. At least you must be a human being! Now you cannot say no."

Buddha laughed and said, "Yes, I will still say no!"
"Then who are you?" the man asked, annoyed.

Buddha said, "I am just awareness. All these human beings and angels and gods, they were part of my metaphysical sleep. That sleep is no longer there; I have become awakened."

That's exactly the meaning of the word 'buddha': one who has become awakened, one who is enlightened, one who is no longer dreaming. And when you are not dreaming, you have clarity, you can see. And that very seeing becomes the determining factor of your life. Only then you do that which should be done and you don't do that which should not be done.

It is not a question of discriminating between right and wrong. It is a question of coming out of your sleep.
Wake up!
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #6
Chapter title: I call a spade a spade

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The first question:

BELOVED MASTER,
YESTERDAY YOU SAID THAT YOU DON'T NEED TO KNOW US ALL PERSONALLY. I FEEL THAT EVERY

ONE OF US IS AT A DIFFERENT PLACE AND HAS A DIFFERENT REASON TO BE HERE IN THIS LIFE, SO AM I WRONG IF I FEEL THAT THE WAY FOR EVERYONE IS DIFFERENT BUT LEADS TO THE SAME GOAL?

Annemarie Muller, there is no goal and there is no way to it. You are already there, you have never been anywhere else. The very idea of the way and the goal is a mind game. First you create a goal, an ambition, a desire far away in the future, a utopia, worldly or otherworldly, Catholic or communist, and then you start thinking about the ways. But basically there is no goal, hence all ways are false. And once you start trying to achieve the goal, you will get more and more in confusion.

All the ways are just dream stuff, because in the first place you have never left the home, you have only fallen asleep. Adam and Eve have never been expelled from the Garden of Eden, they have only fallen asleep. Eating from the tree of knowledge, the fruit of knowledge, they have become rational beings. That is their sleep; they have lost track of their own heart, they have forgotten about it. But it is there, it has not moved anywhere else.

You are still in the Garden of Eden, you are still in God; where else can you be? There is no other place to be. This is my fundamental approach: that there is no goal, no way, you are not to achieve something. The whole idea of achieving is nothing but an ego trip. First you try to achieve money, power, prestige, and when you fail -- which is bound to happen, because the mind goes on asking for more and more -- when you are in deep frustration, you start turning into a religious person. But your whole pattern remains the same. You still desire a goal. Now it is no longer money, it is meditation; now it is no longer power but paradise. It is the same game being played with other words. Mind has deceived you, mind has taken you on another trip.

How long are you going to be deceived by your own mind? The emphasis is not on going anywhere but on waking up. For example, three thousand people are here right now; if you all fall asleep, you will all be here, nobody will have left the place but you will all dream separate dreams. Dreams are very private things; in fact there is nothing more private than a dream. You cannot share your dream even with your beloved, you cannot invite your friends to participate in a dream -- it is impossible, you are absolutely alone there. A dream is not an objective phenomenon, it is not a reality; it is just an idea which has hypnotized you, so much so that it appears real. The presence of the other will reveal its unreality.

So if you all fall asleep, naturally you will be at different places. Somebody will be in Constantinople, and somebody in Tokyo, and somebody in Beijing, but in reality you will all be here and now. Your places will be different: somebody will be a king, somebody a beggar, and somebody will be a man, and somebody will be a woman, somebody will be very famous, somebody will be just a nonentity. But do you think these things make any difference? You can all be awakened, and all your dreams, separate dreams, different dreams, will evaporate alike.

You say, "I feel that every one of us is at a different place...."

Certainly, but in a dream. One is a sinner, another is a saint; one is a Christian, another is a Hindu; one is white, another is black. All dreams! In your innermost core you are only a pure consciousness, just awareness and nothing else, a pure mirror, not identified with the reflections.

That's the whole effort of a master -- to wake you up, not to goad you towards certain goals. If the master goads you towards certain goals he will have great appeal for your mind; your mind will agree with him, because that's what the mind hankers for: new goals, so the journey continues, and the stupidity of it all remains.

The real master shatters all your goals. It is only by the shattering of your dreams that you can be awakened. What do you mean by "persons"? The word 'person' comes from the Greek root PERSONA. Persona means a mask. A person is a false phenomenon, it is a mask, it is not your reality. But the ego wants to be recognized personally. The ego wants to relate personally, the ego wants recognition, attention; otherwise you are not a person. Nobody is, nobody has ever been. It is only on the circumference that the mask can exist and can deceive others. But you must know that it is a mask, a camouflage. Deep down behind the mask are you a person? No. Not at all. You are only a presence, not a person.

I relate with your presence, not with your personality. How can I relate with your dreams? I relate with you, but not with your dreams. And it is only in dreams that you are separate. In reality we are all one, it is one organic whole.

You say, "I feel that every one of us is at a different place and has a different reason to be here in this life...."

All nonsense. To be frank with you, just bullshit! But the ego goes on playing with this beautiful idea, that "I have a special reason to be here." Every grass blade also thinks the same way, and every pebble on the shore believes in the same way. Ask any dog or buffalo or donkey, and they all believe that they are here for a special reason and they have come to fulfill a certain mission, they have brought a message to the world. And those who want to exploit you go on telling you such nonsense.

Existence has no reason at all; it simply is. That's its beauty. It has no cause to it, it has no direction either, it is not going anywhere, it has nothing to fulfill. That's its beauty, tremendous beauty. It exists for no reason at all; that's its mystery, unfathomable, immeasurable.

If you can know the reason for existence you have demystified it, you have destroyed all its beauty. Then it carries no more meaning, remember. Then there will be no significance. Why is there love? Is there any reason to it? Yes, if you ask the chemist, the physiologist, he will say, "Yes, it is the hormones in the chemistry of your body; lust maybe, but not love." You are more than the sum total of your parts, and in that more exists God. In that irrational element that permeates the whole exists God.

Tertullian is right when he says: CREDO QUA ABSURDUM -- I believe in God because God is absurd. Tertullian is one of those great buddhas of the world who have really seen through and through. "I believe in God because God is absurd," is one of the greatest statements ever made, one of the most pregnant statements. To believe in God because there are reasons to believe is not much; then anybody will believe. It is not a quantum leap, it is not jumping out of your mind. All arguments convince the mind, and if the mind believes, it is not religious.

When your heart is stirred by something you cannot express; which cannot be adequately even put into words; out of which no system can be made, no scripture, no religion; which simply leaves you dumb, in deep awe and wonder, in a kind of tremendous shock, all old notions shattered, in silence -- you lose all your reasoning, all your argumentation -- only then are you in communion with the whole. It is not a question of argument, and you are not here to fulfill something. It is just a celebration: life for life's sake.

But our minds want something to be nourished by, so your so-called religious preachers, priests, philosophers, theologians, they go on giving you nourishment. They say, "You are sent here for special purposes. You have a special place. Some great work is being done by you." And your ego feels puffed up.

I cannot do it. I am not your enemy. The moment I find any chance I am going to destroy these puffed up egos, spiritual egos, pious egos, religious egos. But the ego is an ego; on what it stands does not matter, on what it is nourished is irrelevant.

No, I don't see that you have a different place; yes, a different dream. And I don't see that you have "... a different reason to be here in this life." There is no reason at all. It is simple celebration. It is the overflowing energy of existence, or God. What is the reason for the waves of the ocean? What is the reason for the rays of the sun? What is the reason for the birds singing? a distant call of the cuckoo? And what is the reason for a dewdrop shining in the early morning sun? What is the reason for a roseflower?

Can't you ever look at life without this business-type mind, always calculating? Can't you put it aside even for a few moments to look at reality as it is? And then you will be surprised: there is no reason at all. Then you can laugh and dance and pray, then only you will have a different quality to your being. The whole will start expressing itself through the part.

But remember again, I am not saying that it will express some special message, that you will become a messiah. I am simply saying the whole will start playing its tremendously absurd game through you without hindrance. It is exquisite, it is beautiful, but it is not arithmetic. It is poetry, it is music, it is dance -- art for art's sake. So is life, so is existence. And that approach I call religious.

The second question:

BELOVED MASTER,
WHY DO PEOPLE THINK THAT TO LIVE WITHOUT POLITICS IS IMPOSSIBLE?

Mukesh Bharti, mind IS politics, because mind is ambitious and ambition is the root of politics. If you are ambitious you are political. Your ambition may take the form of religion, but the politics is there. Then you are competing with other saints.

The night Jesus departed from his disciples, the so-called apostles were not much worried about what was going to happen to Jesus. Their worry was: after Jesus, when the Day of Judgment will come and they

all will go to paradise, who will stand next to Jesus? Of course, Jesus will be at the right hand of God; that much they can concede. But who will be next to Jesus? They were quarreling and arguing about this. The last night of the master, tomorrow he may be crucified... but that is not their concern. Those apostles are political, and those apostles have created Christianity, and Christianity is politics and nothing else. So is Hinduism and so is Mohammedanism -- all political desires hidden behind religious words.

Man cannot live without politics, because of the mind. You are brought up, you are trained to be political. Every child is poisoned from the very beginning, poisoned by ambition. We teach children to be ambitious: be somebody in the world, be somebody special, somebody superior, defeat others! We give the idea to every child that life is a struggle and only the fittest survive. Whether you survive by right or wrong means, that is not important.

Twenty-five years of education -- almost one third of your life you are being trained to be ambitious. How can you avoid politics? The only way to avoid politics is to get out of your mind; that means that unless mind is dropped totally, politics will go on clinging to you. You can even be antipolitical but then that will become politics.

You ask me, Mukesh, "Why do people think that to live without politics is impossible?" -- because they cannot conceive how to live without the mind and desire, or how to live without ambition. They know only one way to live: compete, fight! If you are not going to dominate the other, the other is going to dominate you; so before the other dominates you, dominate the other. It is certainly better to dominate than to be dominated; it is better to be the master than to be the slave; it is better to be rich than to be poor. And there is great struggle, and millions of people are fighting for the same thing -- and things are not so many.

How many people can be presidents, and how many people can be prime ministers, and how many people can be Fords, Rockefellers and Morgans and Birlas and Tatas? How many people? Very few people. And life is short, and these are the goals to be fulfilled. If you cannot be a Rockefeller, if you cannot be the president of a country, your life is a sheer wastage, you are a failure. Unless you understand that even by becoming a Rockefeller, a Morgan, you are not going to achieve anything... you will be farther away from yourself. You will be deeper in the dreams.

By becoming a president or a prime minister you are not going to achieve any peace or bliss. No music is going to explode in your innermost being. In fact, you will become more and more ugly. By the time a person becomes a prime minister he becomes the ugliest possible, because the whole struggle makes him ugly. He has to be cunning, more cunning than others, otherwise he will not succeed. He has to be cruel, he has to be violent, he has to be very diplomatic. He has to say one thing, think another, do still another. By the time he reaches to the highest post of his desire, he is completely destroyed. He is no more a human being. He is hollow inside; he has no substance, no soul.

But these people are thought to be successful people, these people are thought to be the makers of history. These people are thought to leave their mark on human evolution. These are the most mischievous people in the world, these are the greatest criminals: Genghis Khan, Tamerlane, Adolf Hitler, Joseph Stalin, Mao Zedong, these are the real criminals in the world. Small criminals suffer in the prisons, big criminals become presidents and prime ministers.

But the people who have not been able to achieve these foolish desires also suffer very much. They suffer from an inferiority complex, from failure. Your education creates only two kinds of people. First, those who succeed, and by succeeding they come to know that they have wasted their lives. But it is pointless to tell it to others, because then others will laugh and will think you ridiculous. It is better to go on smiling although you know deep down that you have failed, your life has not been of any significance, you have not enjoyed being here. You have not danced, no song has been sung by your heart. Your whole life has been an experiment in futility. You know it but it is too late. You cannot go back, and you cannot say the truth -- that will simply reveal your stupidity. It is better to go on playing the role of being successful.

And then the other kind is those who see these successful people and suffer with great jealousy, envy, are greatly wounded that "We could not make it in this life." This is politics.

My effort here is to teach you a different way of life which is not political at all. Let the mind be dropped. Don't be a slave of your mind. Become more conscious, more alert of all the nuisance that your mind is doing to you, the mess the mind is creating in you, the chaos the mind has reduced you to. Just watch, be alert. And slowly slowly, as your watchfulness grows -- Buddha calls it "right mindfulness" -- you will be able to slip out of the mind. Out of the mind and you are out of politics; otherwise, whatsoever you do is politics. If you don't do anything, that too is politics. You participate, either positively or negatively. If you vote you participate, if you don't vote still you participate, in a negative way. There seems to be no

choice. In every way you will be part of it.

During the days of Hitler's dominance, five Germans sat at a table in a coffee shop, each thinking his own thoughts. One of them sighed, another groaned aloud. The third shook his head desperately, and the fourth man choked down the tears.

The fifth man, in a frightened voice, whispered, "My friends, be careful! You know it is not safe to talk politics in public."

Whatsoever you do is going to be politics, except one thing: if you really become a dropout from the world of the mind.

People hate this situation, but they don't know what to do about it. They are caught in such a complex situation, they don't know how to get out of it. And the whole crowd is going in a certain direction. If you move in some other direction the crowd becomes angry at you. The crowd does not allow nonconformists. It wants total submission, it wants slaves, it respects slaves. It gives all kinds of honors -- from the lowest honor to the Nobel Prize -- to the slaves, to the conformists, to those who are somehow supporting the status quo.

You can see it happening everywhere. Just look at the so-called respectable people, they are the greatest slaves. That's why they get respect. It is a mutual understanding. You follow the crowd, the crowd respects you, calls you a saint, a mahatma.

Adolf Hitler did not trust the reports he had been getting that the people were still loyal to him. One evening he disguised himself and went to a movie house. Soon the newsreel went on. The announcer said, "And now the latest picture of our great, our benevolent dictator." The commentary went on. The picture flashed on the screen. With one motion, the audience rose in salute, shouting "Heil, Hitler!"

Hitler was so pleased with the response that he forgot to get up. The man behind him tapped him on the shoulder and whispered, "I know how you feel about that bastard, but you had better stand up or the police will arrest you."

That's how everybody feels, but who wants to get into unnecessary trouble?

To be a nonconformist is to ask for trouble, because the mob feels offended. Why does the mob feel offended by a nonconformist? -- because the nonconformist shows signs of intelligence, he shows signs of individuality, authenticity, responsibility, and then people feel stupid compared to him. They can't forgive him -- and the politicians cannot allow such people to exist at all.

The sultan decided to have the Sufi matched against some wild lions in an arena, to entertain and warn the multitude. Many thousands turned up. The Sufi went into the arena, caught the lions by the ears and threw them out of the ring. The crowd went wild. Then the sultan ordered him to be bound hand and foot and elephants to be stampeded over him. By split-second timing he managed to roll away from the elephants' feet. The crowd roared.

Now the sultan had a pit dug, the Sufi buried in it up to the neck, and ordered three powerful and skilled swordsmen to cut off his head. As they struck, he moved his head this way and that to avoid the swipes, so that they started to tire. But by that time the crowd was on its feet, yelling, "Stand still and fight like a man, you tricky mystic!"

Now the poor man is buried, just the head is out of the earth! But intelligence can manage. Down the ages the real Sufis, the real Zen people, the real Buddhas, the real Hassids, the real mystics of all the countries, of all the races, have been utterly disgusted with this whole nonsense that goes on in the name of politics. They have been teaching their disciples, "Get out of it, it is futile," and they have suffered much because of it.

Mukesh Bharti, if you feel that politics is a dirty game, don't be worried: "Why do people think that to live without politics is impossible?"

Don't waste your time in that. The crowd is going to remain like that forever, but you can come out of it. Even if you can manage that, that's enough. And maybe if you can manage, then a few others will see the light too, because they will see a new joy arising in your being, a new aroma surrounding you, a new aura, a new atmosphere, a new milieu will start touching other people's hearts.

I am not saying, "Become a missionary." That is a dirty word. But if you are out of these ugly games, your life becomes such a beautiful phenomenon that those who have eyes will see and those who have ears will be able to hear and those who have hearts will be able to feel it. And that's all that you can do. That is real service.

The third question:

BELOVED MASTER,
WHY ARE YOU SO MUCH AGAINST THINKING, THEOLOGY, PHILOSOPHY?

Gangadhar, because thinking is nothing but dreaming in words. Dreams are nothing but thinking in pictures.

What can you think? You can't think the unknown; you can only go on repeating the known. Thinking is repetitive, it is mechanical. Thinking never brings you to a new insight, neither in religion nor in science. Nowhere does thinking bring you to new windows to existence. Even in scientific work, real insights have happened not through thinking; they have been all intuitive, they have not been of the intellect. All the great scientists are convinced of the fact that it was not their effort that made them discover new ways of life, new secrets of nature, something of the beyond, something very mysterious. It was not their work, at the most they were only vehicles. Hence I am not in favor of making you great thinkers. In fact, you are already great thinkers. Everybody is a great thinker. So much traffic goes on in the mind; you are continuously thinking, day in, day out, your whole life you are thinking -- to what purpose, to what conclusion?

And I am more against theology than any other kind of thinking because that is the ultimate in stupidity. THEO means god, LOGY means logic: logic about God. That is a contradiction in terms. There is no logic about God. Love yes, logic no, a thousand times no. Yes, there can be love for God, but not logic. And if you come through logic to love, your love is also false, pseudo, plastic, synthetic.

Love happens, it is not an argument; then how does it happen? It does not happen through thinking. It happens by glimpses into no-thought, by entering into the intervals between two thoughts. Those are the windows, windows of the divine. I am against theology.

And philosophy has wasted so many beautiful minds that it is a crime now to go on teaching philosophy to people. At least for five thousand years people have been philosophizing. And what has been their conclusion? Philosophy has not come to any conclusion at all. It confuses people. Bertrand Russell has written in his memoirs that when he was young and went to the university, he had the thought that by studying philosophy at least he would be able to solve a few problems. By the end of his life -- and he lived a long, very long life, and a very philosophical life of constant thinking -- by the end of his life he said, "All that philosophy has done is to create more problems. It has not solved a single one. My old problems are exactly where they were. New problems have certainly arisen out of my philosophical thinking."

And that is the experience of all thinkers, all philosophers. Philosophy is thinking about the unknown, about God, about life after death. You don't know what life is before death, and you think about the life after death.

My emphasis is, please know what life is before death, because if you can have an experience of life before death, death will disappear in that very experience. Death evaporates. Then there is no death; life is eternal.

But rather than experiencing, the philosopher goes on thinking, and you have to make the clear-cut distinction between thinking and experiencing. One can think about food, but that is not going to nourish one. Eating is totally a different matter. And you may think about very delicious food with all the vitamins thrown in. Still it is not going to help. And just bread and butter, if really eaten, will do the trick; they will nourish you.

The philosopher thinks about love. He does not love, he does not know anything about love. He has not experienced it, but he thinks about it. What can you think about something you have not experienced? And what is the need to think if you have experienced? Hence I am against philosophy. In both ways it is futile. If you have not experienced it, it is futile; if you have experienced it, it is more futile than ever.

Just recently an ape escaped from the local zoo. Must have been a philosopher! Several hours later the beast was finally found in the reading room of the library. He was poring over the first chapters of Genesis

and he also had a copy of Darwin's THE ORIGIN OF SPECIES.

When a policeman asked the ape what he was doing, the ape replied, "I am trying to figure out once and for all if I am my brother's keeper or if I am my keeper's brother."

That's how philosophy goes on -- words and words. And words can be placed in such a systematic way that they can deceive you, just like playing cards can be put in such a way that they can give you the illusion of a palace. Paper boats can be made to look exactly like boats; you can paint them, but they are of no use.You can't go to the other shore by paper boats.

Philosophy is a palace made of playing cards, a boat made of paper. Painted beautifully, it looks exactly like a boat but is not a boat.

Except existential experience nothing is going to save you.

Two men were sent to define the border between Poland and Russia.

One day, in the middle of a big wood, they came to a very old house set right on the borderline. Unable to decide to which country it should belong, they approached the inhabitants. After they rang the bell for a long time a very old but well-known philosopher opened the door. They explained their difficulties and asked him what country he would prefer to belong to.

"Oh," he said, "I have been living here for so long now, I don't care at all," and he started to shut the door.

Suddenly he opened it again and said quickly, "No, wait, put me in Poland."

The rather hurt Russian went back after an hour to ask the old philosopher what the reason for his sudden decision was.

"Oh, no special reason," he replied. "I just read in the newspapers twenty years ago that the winters in Russia are very cold."

Philosophy is bookish, verbal, has no relationship with existence. My effort here is to help you enter into existence, and philosophy is a sheer wastage of life and energy -- a life which is so invaluable, an energy which can lead you to God, an energy which is divine. Avoid philosophy, avoid philosophers.

Sit with the wise ones, and they are totally different people. In the ancient days the philosopher was a wise man. Socrates was a totally different kind of philosopher from Bertrand Russell, Immanuel Kant, Hegel, Heidegger. Socrates was a wise man, as wise as Buddha. Pythagoras was also called a philosopher, but in those days the word philosophy had its original meaning: love of wisdom. SOPHY means wisdom, PHILO means love. But slowly slowly, that meaning has changed. Now what is being taught in the universities has nothing to do with wisdom. It is all rubbish knowledge.

Analysis of language is now called philosophy. G.E. Moore and Ludwig Wittgenstein are now thought to be great philosophers. They are linguists, analysts -- great linguists and great analysts, but not philosophers at all, not in the sense of Socrates, Buddha, Lao Tzu.

George Bernard Shaw had been wearied by the tedious conversation of a philosopher who was trying to impress him with his knowledge.

Finally Shaw cut in, "You know, between the two of us, we know all there is to be known."

"How is that?" the philosopher asked delightedly.

"You seem to know everything," Shaw said, "except that you are a bore, and I know that!"

The fourth question:

BELOVED MASTER,
WHY DO I FEEL SADNESS ABOUT CHRISTMAS WHEN THE WHOLE MESSAGE IS REJOICE AND BE MERRY?

Vachana, Christ's message IS rejoice and be merry. But that is not the message of Christianity. Christianity's message is: be sad, long faces, look miserable; the more miserable you look, the more saintly you are. Sometimes I really feel for poor Jesus. He has fallen in such wrong company, and I wonder how he is managing in paradise with all these Christian saints, so sad, so dull.

He was not a dull man, he was not a sad man -- he could not be. The word 'christ' is exactly synonymous

with buddha. He was an enlightened person. He rejoiced in life, in the small things of life. He rejoiced in eating, drinking, friendship. He loved companionship, he loved the whole life.

But Christians down the ages have painted him as very sad. They have painted him always on the cross, as if for thirty-three years he was always on the cross. And my own understanding is that a man like Jesus will not die sad, even on the cross. He must have laughed before he died. That's what al-Hillaj Mansoor did before he was killed by the fanatic Mohammedans, because he had declared: ANA'L HAQ -- I am God. Mohammedans could not tolerate it, just as Jews could not tolerate Jesus. They killed him -- but before they killed him, he looked at the sky and laughed loudly.

One hundred thousand people had gathered to see this ugly phenomenon, the murder of one of the greatest human beings who has ever walked on the earth. Somebody asked from the crowd, "al-Hillaj, why are you laughing? You are being killed!" And he was killed in the most cruel way, piece by piece. Jesus' crucifixion is nothing compared to Mansoor's: first his legs were cu off, then his hands were cut off, then his eyes were taken out, then his nose was cut off, then his tongue was cut off, then his head was cut off. They tortured him as much as was possible, but he laughed. Somebody asked, "Why are you laughing?"

Mansoor said, "I am laughing because the man you are killing is somebody else, I am not he. I am laughing at God too. What is happening? -- have these people gone mad? They are killing somebody else! Me you cannot kill; it is ridiculous, your whole effort is ridiculous. So let it be remembered, let it be on record that I laughed at your foolishness!"

And that's exactly what Jesus must have done, laughed. But Christians have tried their best to depict Jesus as sad. They have made a saint out of a real authentic human being; they have cut everything. The gospels are not true stories; much has been changed, much has been reduced, much has been added. They have become mere fictions.

Down the ages, Christians have been trying to paint Christ as more and more sad. Why? -- because all over the world religion has been dominated by a neurotic kind of people. It has been dominated by the people who are masochists, sadists. In the East too, Hinduism, Buddhism, Jainism -- they have all been dominated by the masochistic people, the people who enjoy torturing themselves, the people who are incapable of living life in its totality. The people who are too cowardly to live, escapists, have dominated religion up to now. These escapists have depicted Buddha as not laughing, Mahavira as not laughing.

And Christians actually say that Jesus never laughed in his life. Can you believe that? Jesus never laughed in life? -- and he enjoyed drinking and eating, he enjoyed gamblers and prostitutes, and he enjoyed all kinds of people, and he never laughed? Can you imagine that a man like Jesus, who was always feasting for hours with his friends, never laughed? It is inconceivable! How can you go on wining and dining without laughing? He must have joked, he must have told funny stories. They have been edited out. He was a very true man, and very courageous. He accepted Mary Magdalene, the famous prostitute of those days as his disciple. It needs courage, it needs guts. I cannot believe that he never laughed.

I can rather believe a very fictitious story about Zarathustra -- that the first thing he did when he was born was to laugh loudly. That I can believe, but I can't believe this story about Jesus, that he never laughed. It looks impossible. A child... just the first thing he did was a belly laughter. But I can believe it. It has a certain beauty about it, a certain significance. It simply says that Zarathustra was born wise, he was born enlightened, that's all. Whether he laughed or not, that is not the question.

And it doesn't seem too difficult: if children can cry, why can't they laugh? Doctors say that children cry just to clear their throat, so that they can breathe easily. But that can be done in a far better way by a belly laughter. And now there are doctors who say that if we take enough care children don't cry; on the contrary, they smile. That's a good beginning. Soon Zarathustras will be coming.

But up to now doctors have been very Christian. The first thing they do is they hang the child upside down and hit him on the buttocks. Do you expect a child to laugh? This is a great welcome to the world, putting the child upside down, giving him a hit -- a good beginning, because his whole life he is going to get hit in the pants, again and again. And hanging upside down, how can he laugh? No wonder he cries!

Now there are a few doctors working in a different direction. They bring the child in a more natural way out of the mother's womb; they don't cut the umbilical cord immediately because that creates crying, that is violence. They leave the child on the mother's belly with the umbilical cord intact. They give a good bath to the child, a hot bath, they put the child into a hot tub of exactly the same temperature as it was in the mother's womb.

In the mother's womb the child is floating in water. The water has the same contents as sea water, salty. In the same salty chemical solution, of the same temperature, the child is put in the tub. He starts smiling. It

is a real beautiful reception. And not with glaring tube lights... that hurts the eyes of the child. In fact, so many people are wearing glasses only because of the foolishness of the doctors. The child has lived for nine months in the mother's womb in darkness, utter darkness. Then suddenly so much light... it hurts his delicate eyes. You have destroyed something delicate in his eyes. The child should be received in a very dim light, and the light should be increased slowly slowly, so his eyes become accustomed to the light. Naturally the child smiles at the beautiful welcome.

I can believe Zarathustra loudly laughing, but I can't believe Jesus not laughing at all. He lived thirty-three years and did not laugh? -- that can only be possible if he was absolutely perverted, absolutely pathological, ill. Something must have been wrong if he didn't laugh. But nothing is wrong with him; something is wrong with the followers. They depict their saints, their messiahs, their prophets, as very serious, somber, sad, just to show that they are above the world, that they are beyond, that they are not worldly people. Laughter seems shallow, seems unspiritual.

That's why, Vachana -- because you have been brought up as a Christian. Although the message of Christmas is rejoice and be merry, still there is a sadness, because the whole of Christianity teaches you to be sad. It is not a life-affirming religion, it is life-negative. It is much more life-negative than Hinduism, much more life-negative than Judaism. It has no sense of humor at all. And a religion without a sense of humor is ill, pathological. It needs psychological treatment.

Peter, standing in the crowd, looked up at Jesus on the cross. As he watched, he distinctly saw Jesus motioning him forward.

"Pssst, hey Peter, come here," said the Lord.

As Peter moved forward, two Roman guards blocked his way and beat him till he fell to the ground.

A few moments later, Peter, bruised and bleeding, looked up and saw Jesus again motioning him forward.

"Pssst, hey Peter, come here!"

Looking around, Peter noticed that the crowd was gone and so were the Roman soldiers. He moved closer to Jesus, "Yes, Lord, what is it? What is it you want?"

"Hey Peter," said Jesus. "Guess what? I can see your house from here!"

The fifth question:

BELOVED MASTER,
WHY IS THE GOVERNMENT OF INDIA AGAINST YOU?

Vijayanand, any government will be, because I call a spade a spade, and that hurts. It has nothing to do particularly with the Indian government; any government will do. In fact, I have chosen to remain in India because the Indian government is the most lousy in the world. In Germany they will not tolerate me even for a single day. The Indian government seems to be such a chaos that even when they want to do something against me it takes months. By that time I will escape. The Indian government is a phenomenon....

There are at least thirty cases against me in the courts. In one court we lose the case, and the government officer doesn't come to know for months that we have lost it. They think the case is going on. By that time we move to another court. It is really a beautiful government, but they are bound once in a while to get angry with me.

The occasion was the visit of the Soviet leader, Nikita Khrushchev, to India. Prime Minister Nehru was anxious to impress his guest with the great strides India had made under his leadership following the principles of socialism and democracy.

They drove through the great park that surrounds the Indian parliament in Delhi, and Khrushchev caught sight of a figure squatting under a tree having a shit.

"Look over there!" said Khrushchev pointing to the figure. "You talk about the great strides your country has made, but I see your government has not even provided proper toilet facilities for the masses! What kind of socialist progress do you call this?"

It is said that Nehru was deeply embarrassed by this remark.

The following year it was his turn to be the guest of Mr. Khrushchev in Moscow. He longed to even the

score and find some criticism with which to taunt his host.

As the two leaders walked through the park close by the Kremlin, Mr. Nehru caught sight of a man. "Look over there!" Nehru shouted. Khrushchev looked... and when he saw the man his face turned crimson with rage.

"Arrest that man!" he yelled to his secret service men.

A dozen cops rushed to the tree and seized the man. They dragged him to the nearest police center for questioning.

The man -- it turned out -- was the Indian Ambassador!

The last question:

BELOVED MASTER,
I AM SEVENTY NOW, BUT STILL THE SEXUAL URGE IS THERE. WHAT SHOULD I DO?

Narayandas, you should not do anything. Enough is enough. Just the other day I have received from the great Madhuri a beautiful Christmas card. I must have received thousands of Christmas cards, but this is the most beautiful. And particularly for you, Narayandas, it will be helpful. So I will read this card from Madhuri.

From twenty to thirty, if you are feeling right
It is once in the morning and once at night.
From thirty to forty, if you are still living right,
You skip the morning but continue at night!
From forty to fifty, it is now and then....
And from fifty to sixty, it is God knows when!
From sixty on, if you are still inclined,
Believe me, fella --
It is all in your mind!
Happy Christmas!

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #7
Chapter title: You have slept long enough

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THE FOLLOWERS OF THE AWAKENED
AWAKE

AND DAY AND NIGHT THEY WATCH
AND MEDITATE UPON THEIR MASTER.

FOREVER WAKEFUL,
THEY MIND THE LAW.

THEY KNOW THEIR BROTHERS ON THE WAY.
THEY UNDERSTAND THE MYSTERY OF THE BODY.
THEY FIND JOY IN ALL BEINGS.
THEY DELIGHT IN MEDITATION.

IT IS HARD TO LIVE IN THE WORLD
AND HARD TO LIVE OUT OF IT.
IT IS HARD TO BE ONE AMONG MANY.

AND FOR THE WANDERER, HOW LONG IS THE ROAD
WANDERING THROUGH MANY LIVES!

LET HIM REST.
LET HIM NOT SUFFER.
LET HIM NOT FALL INTO SUFFERING.

IF HE IS A GOOD MAN,
A MAN OF FAITH, HONORED AND PROSPEROUS,
WHEREVER HE GOES HE IS WELCOME.

LIKE THE HIMALAYAS
GOOD MEN SHINE FROM AFAR,
BUT BAD MEN MOVE UNSEEN
LIKE ARROWS IN THE NIGHT.

SIT.
REST.

WORK.

ALONE WITH YOURSELF,
NEVER WEARY.

ON THE EDGE OF THE FOREST
LIVE JOYFULLY,
WITHOUT DESIRE.

Three reformed and very progressive rabbis were boasting about the advanced views of their respective congregations.
"We are so modern," said the first, "we have installed ashtrays in every pew so members can smoke while they pray."

"Ah!" snorted the second. "We now have a snack bar in the basement that serves ham sandwiches after services."
"You boys," said the third, "are not even in the same class as my congregation. We are so reformed, we close for the Jewish holidays."

That's what has happened to all the so-called followers -- Christians, Jews, Hindus, Buddhists. They are not real followers; their being a follower is only a formality. It is just by accident of birth that one is a Hindu and another is a Christian. It is not out of your own choice, it is not YOUR commitment. You have not chosen to be a Christian or a Hindu or a Buddhist; hence it is absolutely meaningless, it carries no weight. It is at the most a social phenomenon. It has nothing to do with religion, it has no sacredness about it -- a social conformity, useful in its own ways.

But your church is nothing but a club. Just as there are Rotarians, so there are Christians. You belong to a certain club and the club has a few privileges; belonging to it, you also have the right to have those privileges. It is not the search for truth because the search for truth does not make you a part of a tradition. It certainly makes you a disciple, but not a part of a dead tradition, religion, organization. It certainly brings you close to a Christ or a Buddha, but it has nothing to do with the scriptures.

A living master is bound to happen to the person who is in search of truth, who wants to know the meaning of life, who wants to go to the innermost core of his being, who wants to know the depth and the height of existence. He will have to hold hands with a master.

The master is one who has already known. The master is one who has been to the other shore and has come to this shore to show you the path. But only a master can show the path -- a living master, remember. A tradition is just a fossil, a corpse. Yes, once there may have been a light, but the light has gone to the infinite long long ago.

Twenty-five centuries have passed since Buddha's flame became one with the universal flame. Now you can go on worshipping Buddha, but you will not be, in the real sense, a disciple -- you can't be. The buddha you worship is your own invention, your projection. You will have to find a real buddha, a man who is alive, just as alive as you are, who is in the body, whose flame can help your unlit candle to become lit, whose fire can consume you.

But churches and temples and creeds and dogmas cannot consume you, they cannot make you aflame. They have no fire left. Two thousand years have passed since Christ. You can go on worshipping in the church, but now what you are doing is a kind of social duty. You are not involved in it, your heart is not there. Superficially, on the periphery, you have a label -- Christian, Hindu, Mohammedan -- but behind the labels you are all alike; there is no difference at all.

The first sutra of Buddha says:

THE FOLLOWERS OF THE AWAKENED
AWAKE....

Those who are really followers of the awakened ARE awake. That's the only way to be a follower of the awakened -- to be awake. It is not a question of worship, not a question of respect. It is a question of inner transformation. It is going through inner alchemy.

How can you go through inner alchemy if the master is not present? The gap of thousands of years cannot be bridged. But there is no need to bridge it either because whenever there is one who is awakened he is the same, the fire is the same. It does not make any difference in what lamp the flame is alive. The lamp may be of this shape or that shape, the lamp may be made of this metal or that metal, it is irrelevant. The flame has nothing to do with the metal and the shape of the lamp; the flame is always the same. But you will have to seek a lamp which can still show you the path.

The moment you see an enlightened person, if you allow yourself to SEE the enlightened person, three things happen in your life. The first is, you become a student. A student means one who becomes intellectually involved, who becomes intellectually intrigued, who starts feeling that his questions are being answered for the first time, his curiosities are dissolving for the first time. For the first time there is someone who can answer him and his answers are not borrowed; his answers are on his own authority. His answers are not coming from his memory; his answers are welling up from his very center.

And you can feel the difference, the difference is great. It is the difference between a plastic rose and a real rose. You can see that his answers are fresh, young, breathing. They have a heartbeat to them, they are not dead information. He has not collected knowledge; he has known, he has seen, he has become. And you will feel his being. The first step is to become a student; that's how the journey starts.

The second step is to be a disciple. When not only your head is in communication with the master but your heart too, when not only does he look logical but a great love arises in your being for him, then you become a disciple. A disciple knows how to commune, the student knows how to communicate. The student lives on the verbal, intellectual level; the disciple on the nonverbal, feeling level. His heart starts opening. Just as the sun rises in the morning and the flowers start opening, the disciple feels some opening is happening in him. He is no more the same person. The master has touched his being; something has penetrated in. The disciple has become pregnant.

And the third step is to be a devotee. The student relates through the head, the disciple through the heart, and the devotee through his totality. It is no more a question of head or heart, body or mind or soul; his whole being becomes suffused. He becomes one with the master. It is no more a dialogue of the head or of the heart. There are no more two; the flames have become one.

This is the moment of real initiation, of real sannyas. Buddha is talking about it. He says: THE FOLLOWERS OF THE AWAKENED AWAKE....

They become just like the master. They have the same quality, the same fragrance, the same aura. To understand a buddha, the only way is to become a buddha yourself; there is no other way.

The disciple will know ABOUT the buddha; the devotee will KNOW the buddha. The disciple will feel the buddha. The disciple is just in between the student and the devotee. He will remain a little vague, clouded; he will not have clarity. In that sense, the student is clear -- intellectually clear. The devotee is totally clear. The disciple is in the middle: something is clear and something is very unclear; something is light and something is dark. The disciple is in a state of twilight, neither day nor night.

Buddha is talking about the devotee when he uses the word 'follower'. He does not mean a Christian, a Hindu, a Buddhist. He means someone who has the courage to take the plunge into the very being of the master; he is a real follower. And in that plunge he starts having the same quality -- the quality of being awake.

Ordinarily you are living in a kind of sleep; a metaphysical slumber surrounds you. And even if sometimes there are possibilities, opportunities for you to be awakened, you avoid, because you have invested so much in your sleep. You are afraid of being awake. Deep down you know that if you become awake your dreams will be disturbed -- and you may be having beautiful dreams, nice dreams, sweet dreams. And who wants to get disturbed when there are so many beautiful dreams surrounding you? And when you are dreaming, you don't think that you are dreaming; your dreams look real.

That is one of the strange things about dreams: they have such a deep impact on you. They hypnotize you so deeply that many times you have known that they are dreams when you wake up in the morning, but again every night you fall back into the same hypnosis.

This is the case with you in so many lives. You have lived the same kind of life again and again -- the same desire, the same greed, the same ambition -- and each time you were frustrated, but again you are ready to become a victim. It is exactly like dreams.

This morning also when you woke up you remembered so many dreams from the night and you laughed; it looked so ridiculous. But let the night come again and you will dream again, and when you will be dreaming you will believe them. They are real deceivers! And when one believes that this is real, why should one want to be awake and disturb it? You resist awakening.

Even if you come across a buddha you will not look at him. You will look sideways; you will not look into his eyes. The fear... his energy may start pulsating in you. Hence, many times you have come across a Buddha, a Krishna, a Mahavira, a Christ, a Mohammed, but you have missed again and again on your own accord. You were afraid to encounter them -- the encounter may prove too dangerous.

"Hello. This is long distance. I have a call for you from Palm Springs."
"Hello, Herman, this is Rube. Listen, I am stranded here and I need five hundred dollars."
"I can't hear you. Something is wrong with the phone."
"I want five hundred dollars!"
"I still can't hear you."
"I can hear it okay," interrupted the operator.

"Then YOU give him the five hundred dollars!"

You listen only to that which fits with you; you avoid listening to that which can be a disturbance. You become deaf, you become dumb, you become blind. You have chosen a particular sleepy life and you have lived with that style for so long that it looks almost natural. The unnatural has become the natural and the natural has been completely forgotten.

To awake means to be natural again. To awake means to be awake in your consciousness, in your deepest core of the heart, to become aware.

We go on reading the Bibles, the Korans, the Gitas. That is not a problem. The problem comes when you come across a Mohammed. It is easy to read Ayatollah Khomeiniac; it is difficult to come across Mohammed, because Mohammed is bound to be like an electric shock. He will go like a deep tremor into your being. And these ayatollahs, these imams, they are not to be afraid of. They talk such nonsense.

Just the other day I was reading.... These people write great treatises on the Koran, and you will be surprised to know what they write in those treatises. Such stupid things! -- for example: "You should not urinate towards Kaaba." Great metaphysics! Great spirituality! You should remember continuously, otherwise be prepared for hell. But this can be managed; Mohammedans manage it, they remember the direction of Kaaba. As if God is only in Kaaba and nowhere else! As if Kaaba is the only direction which is divine and all else is undivine!

I was reminded of a beautiful story in Nanak's life:

He went to Kaaba and he slept with his feet towards the sacred Kaaba stone. The imam of Kaaba came and he was very angry. He said, "You pretend to be a holy man and you don't even know the ordinary rules! Whether you are a Mohammedan or not, at least you can be polite! This much courtesy you can show: you should not put your feet towards Kaaba. Change the direction of your feet!"

Nanak laughed and he said, "You have come in the right time -- that's what was puzzling me! Please, you do it. You turn my feet towards any direction... because I have tried and I have to go to sleep. I have tried; half the night I have wasted already. You try!"

In deep anger, rage, the imam turned Nanak's feet to the opposite direction. He was shocked to see that Kaaba moved towards Nanak's feet! He turned in every direction and Kaaba moved.

Whether it happened or not, that is not the point; but the story is beautiful. It simply says that God is everywhere. Wherever you put your feet it is God's direction, because nothing else exists. But these foolish scholars, they go on talking nonsense and they write big treatises. But they are not dangerous to you.

For example, on a day when you are fasting, in the days of Ramadan when a Mohammedan fasts, in desert countries a great problem has arisen: when you are moving in the desert sometimes you may swallow dust. Now the problem is -- what a great problem! -- in the desert on a fast day, if you swallow dust, is your fast broken or not? Now these ayatollahs say your fast is broken if you swallow the dust voluntarily. But who will swallow the dust voluntarily? For what? Dust is not food, dust is not nourishment! But if it happens INvoluntarily, then the fast is not broken.

Then for centuries people go on discussing such stupid nonsense -- sheer nonsense! They will miss a Mohammed, they will miss a Moses, they will miss a Lao Tzu; and then for centuries they will discuss useless things. Useless things are not dangerous.

The real danger comes from people who are awake, because to be in their presence it is possible that you may become infected. Awareness is contagious! But read the Koran and the Bible -- it is just a game of words. And if you read every day your Bible and Gita, then even words don't mean anything. You simply repeat like a parrot.

Every year dignitaries of the church come from Rome to Israel and a time-honored ceremony is re-enacted. One of the chief rabbis hands a jewel-covered scroll to a visiting priest who holds the scroll for a minute, shakes his head, and then returns it to the rabbi until the next year.

This year, however, the rabbi and the priest involved in the ceremony grew curious about the scroll and decided to open it. They removed the jeweled covering, then unrolled yards and yards of yellowed parchment with long columns of numbers on it and blurred words

The rabbi put on his glasses and finally managed to read the ancient Hebrew letters. It was the bill for the Last Supper!

For two thousand years they had been giving it to the other: "Please, you pay it!" And nobody has bothered what is written in it, what exactly it is.

Scriptures are cheap and scriptures are manipulatable. You can manage very easily any meaning out of them. You can invent, you can interpret, you can do a thousand things to the scripture. You can bring it to your own level.

But you cannot bring a buddha to your own level. If you want to commune with a buddha you have to go to HIS level, to HIS plane of being. And his plane of being is awareness.

THE FOLLOWERS OF THE AWAKENED AWAKE.... You are somnambulists! The only possibility in your life of being awake is coming in contact with someone who is awake. Only fire can ignite fire in you. And you are living in such a deep sleep that unless somebody hits you hard enough your sleep may not be broken.

The advance proofs of a cookbook for hipsters recently came my way. The wildest recipe is for a salad. "You cut up lettuce, tomatoes, cucumbers and green peppers, then you add a dash of marijuana and the salad tosses itself."

And that's the state you are in. For centuries the salad is tossing itself -- too much marijuana! Everybody is spiritually in a state of deep slumber, dreaming great dreams, but not an inch of evolution... because there are only two states: either you are asleep or you are awake.

This whole idea of human consciousness evolving, the idea of progress, is nothing but a strategy of the mind to keep you sleeping. It is a great trick of the mind. The mind goes on telling you, "Humanity is progressing. Don't be worried -- everything has its own time. When the spring comes, you will also become an evolved buddha. Wait! Nothing can be done before its time. Wait for the right time and you will also be ripe." And you have been waiting for centuries and you can go on waiting for centuries, the right time will never come. This is not the way that it comes. You have to catch hold of it.

You are just in a deep lethargy. Buddhas happen and disappear, light descends from the beyond, but you don't take any note of it. Yes, you do one thing: when a buddha is gone you worship him. You make him a god, you create temples for him, you make statues of him and you worship them. Statues are toys, they can't awaken you. And the real man? The real man you avoid. And because you avoid the real man, a great guilt arises in you. To put that guilt right you worship.

Worship is not religious; worship is just out of guilt. Because you never listened to the buddha when he was alive, when he dies you start feeling guilty. Now what to do? How to put your guilt and the burden of it aside? You worship. You compensate with worship, but you remain the same.

AND DAY AND NIGHT THEY WATCH
AND MEDITATE UPON THEIR MASTER.

The devotee -- the real follower -- is constantly watching what he is doing, how he is doing, why he is doing. Even in small matters he de-automatizes himself. Walking, he does not just walk; he walks with meditative awareness. He knows that he is walking. Eating, he knows he is eating.

You eat and you do a thousand and one other things. You go on swallowing food, you go on throwing food in, you go on stuffing yourself... and the mind goes on planning, goes on remembering, desiring, projecting. You are not there in the act; you are either in the past or in the future. And the present is the only time, only the present is real. Past is unreal, future is unreal; both are unreal -- and you are always living in the unreal.

This is sleep: you go on doing things.... You yourself sometimes say, "I did it in spite of myself." What do you mean when you say "in spite of myself"? It simply means that you were not conscious and you did it -- as if you are just an automaton, a robot!

A very fat lady boarded a crowded bus and managed to wedge herself in. She had a long way to go and feeling very uncomfortable reached down and unzipped the zipper in the back of her skirt.

A few minutes later, feeling the draft, she reached back and zipped it up again. Feeling more and more uncomfortable, she reached back and unzipped the zipper, but in a few minutes she reached back and zipped

herself up again.

This went on for nearly twenty minutes until finally the man standing behind her leaned over and said, "Listen, lady. I don't know what's on your mind, but in the last half hour you have unzipped my fly at least ten times!"

People are not conscious of what they are doing! They just go on doing things, half asleep, half awake, in a kind of alcoholic state.

The pretty young thing came slamming into her apartment after a blind date and announced to her roommate, "Boy, what a character! I had to slap his face three times this evening!"
The roommate inquired eagerly, "What did he do?"
"Nothing!" muttered the girl. "I slapped him to see if he was awake!"

People only appear to be awake; they are not. People only appear to be alive; they are not. People only appear to be; they are not -- because if they are really there, then there is no difference between them and the buddha. Then they will know all the secrets of life, then they will know the significance of life. Then their life will be a celebration, a constant celebration, a joy, a song, a dance. But people are living in hell, in misery.

Misery is symbolic of unawareness; bliss is symbolic of awareness.

FOREVER WAKEFUL,
THEY MIND THE LAW.

The devotees of a master, of an awakened one, are continuously wakeful and they are continuously making every possible human effort to be in tune with the universe, not to fall out of step with the universe -- because that is what misery is.

To be in tune, to be harmonious with the universe, is bliss, is joy, is music, is poetry. You start blooming the moment you are in tune with the whole. Whenever you are not in tune with the whole, something goes berserk in you. Then the whole no more nourishes you; then you are no more rooted in the whole. Then you become an uprooted tree, then you are undernourished. Then your green foliage starts disappearing. Then flowers can't happen to you, because flowers are possible only when you are overflooded with joy, overflowing with joy.

THEY KNOW THEIR BROTHERS ON THE WAY.

The real devotees are so awake that they immediately, intuitively recognize anybody who has the same quality -- the BROTHERS ON THE WAY. A sannyasin, if really meditative, will immediately know another sannyasin. This is not an intellectual understanding -- not that he infers that this must be a sannyasin -- but a simple intuitive feeling. Something strikes him deep down in his being. Something so similar is there present in the other person that he knows without any mental effort and exercise. He knows through the heart that the other is also on the way.

How do you recognize a man when he is awake? And how do you recognize a man when he is asleep? Sleepers cannot recognize other sleepers and sleepers cannot recognize that somebody is awake, that is true. But if you are awake you know who is asleep and who is awake. Exactly in the same way, on a higher plane, it happens again: the people who have a little bit of awareness immediately become aware of the brothers on the way.

That's how the commune arises, through this recognition. A commune is not a church. A commune is not an organization. A commune is not based on a dogma, on a creed. The commune grows out of this intuitive recognition that the other is also in tune with the whole. You can hear the music! You can hear something which cannot be heard by the outer ears. Something immediately rings a bell in your heart. It is a mysterious phenomenon.

Buddha says: THEY KNOW THEIR BROTHERS ON THE WAY. Wherever you will find anybody who is meditative, out of your meditation you will be able to recognize him.

Every commune has arisen in this way. Of course, every commune has fallen and become a religion finally. That's the way of the world. Once the master is gone, the commune slowly slowly, starts losing its quality of awareness, it becomes more and more formal. When the first disciples have also disappeared it is no more a heart phenomenon, it becomes a head phenomenon. When the second line of disciples has also disappeared, it is only because of your birth that you are a Christian or a Hindu or a Mohammedan. Then you are following a dead path which leads nowhere.

THEY UNDERSTAND THE MYSTERY OF THE BODY.

Buddha calls the commune THE BODY. The real devotees start feeling such attunement, such at-onement with other brothers, that they become one body. Buddha used to call it the SANGHA -- the commune, the one body, the family. If something happens it immediately affects all the people, a wave surrounds all instantly.

When Buddha died he had thousands of disciples. They were spread all over the country. The moment he died, all the disciples who were real disciples immediately were affected wherever they were. Thousands of miles away from Buddha, immediately they felt, "The master is no more."

This is a mysterious phenomenon, but now even science is going deep into this phenomenon -- from a different route, of course. They have been experimenting on animals, particularly the relationship between the mother and the child. And they are surprised, utterly surprised, by a mysterious phenomenon. You take the child of any animal deep into the sea, a mile deep or two miles deep into the sea, and you kill the child there. The mother is on the shore; there are two miles of water in between, but the mother immediately knows the child has been killed. She becomes sad, depressed; tears start flowing.

In Soviet Russia particularly, they have worked hard on this phenomenon. They have tried the distance of a thousand miles; and if the child is killed, the mother is immediately affected. There seems to be a spiritual umbilical cord between the child and the mother. It has become very confused in human beings, that's why they have to experiment with animals. Animals are still simple, innocent; they have not yet become educated, cultured, civilized. These misfortunes have not yet happened to them; hence they are working with animals, but it happens in human beings also.

If there is a deep love relationship between the child and the mother, the death of the child anywhere in the world will affect the mood of the mother immediately. Some mysterious connection exists between the mother and the child.

But this is nothing compared to the mystery that happens between the master and the disciple, because the mother/ child relationship is only physical and the master/disciple relationship is spiritual. It is far more profound, far deeper.

Buddha says: THEY UNDERSTAND THE MYSTERY OF THE BODY.

THEY FIND JOY IN ALL BEINGS.

You find only that in others which you have found in yourself first. If you are sad you will find sadness all over the place. To a sad person even the full moon looks sad, gloomy, depressed. To a joyous heart even the dark night is luminous. It all depends on you; it all depends how you are, where you are. The whole world moves with your heart, it becomes that which you are.

You have heard it said again and again that the person who is holy, who is meditative, who is prayerful, goes to heaven. That is wrong; just the opposite is the case. To the prayerful person, to the meditative person, heaven comes. Not that he goes to heaven -- heaven comes to him, to his heart. Wherever he is, he is in paradise. And the evil person, wherever he is, he is in hell. There is no need to send him to hell, there is no need to have a special place called hell. Nowhere is there any hell and nowhere any heaven.

If you are joyous you live in heaven, and your neighbor may be living in hell. And sometimes it happens, one moment you are in heaven and the next moment you are in hell. It all depends on your inner states. If you are soaring high, heaven opens up. If you are drowning in darkness, in sadness, hell is ready to welcome you. THEY FIND JOY IN ALL BEINGS.

THEY DELIGHT IN MEDITATION.

This is a very significant sutra; remember it. Buddha says: THEY DELIGHT IN MEDITATION. It is easy to meditate if you don't want to be blissful -- it is very easy to meditate. If you want just to be blissful and you don't want to be in meditation, that too is easy. The rarest combination is meditation plus bliss. Meditation minus bliss is easy; bliss minus meditation is easy. But meditation minus bliss is not true meditation and bliss minus meditation is not true bliss either. They are true only when they are together.

Many people have tried to meditate without bliss because it is simple, less complex. You have to take only one work upon yourself: that you have to still your mind. And you can force your mind to be stilled, but you will become sad, you will have a long face.

That's why your saints -- so-called saints -- look sad. Sadness has become a necessary quality for being a saint. They can't laugh, they can't dance, they can't sing, they can't love, they can't rejoice. They talk about bliss but they only talk about it. You don't see any bliss in their eyes, you don't see any bliss in their milieu, you don't see any bliss radiating from their inner center. They look sad, dull, dead, unintelligent, for the simple reason that they have chosen a shortcut and there is no shortcut. They have avoided the complexity of spiritual transformation. They have chosen meditation, they have forced their mind to be still. It is a negative state; their minds are only empty, not silent -- forcibly made still. But it is not a natural growth of silence, it is not the flowering of silence. Their silence is like the cemetery, it is not the silence of a garden.

The silence of the garden is full of music: the bees humming and the birds singing and a distant call of the cuckoo. They are all in it, essential parts of it. The garden has a very living silence, full of song and joy. The cemetery is also silent, but it is only the silence of death; because there is nobody, hence there is silence.

You can meditate, force yourself to be silent, but you will miss God, you will miss nirvana. And you can also try to be blissful; that means you can pretend, you can practice, you can rehearse bliss. You can always try to be blissful, smiling, at least looking happy.

Slowly slowly, it becomes so practiced... like Jimmy Carter. Now his smile is disappearing, but just remember two years before -- you could have counted his teeth! You can practice it. I have heard that in the beginning days of his presidency his wife had to close his mouth in the night! I don't know how far it is true, but it appears to be true -- because if you practice the whole day, then in the night too your muscles become fixed. Even in sleep you will go on smiling.

You can practice blissfulness too, but a practiced blissfulness is false. Anything practiced is false, remember it -- never forget it. Things have to be spontaneous and natural, not practiced, not cultivated. Cultivated blissfulness is only a mask. You are smiling, but the smile is not in the heart. You are showing joy, but you are not joyous. Your heart is a desert; only on the face you have put plastic flowers. They may deceive others, but they can't deceive you and they can't deceive a master. Your smile, your joy, is formal -- just good manners.

This too has happened. There have been many saints, very blissful, always singing and dancing, but deep down just deserts. They both have chosen only the half, and the half-truth is far more untrue than any untruth.

Truth has to be total, truth has to be whole. And the whole truth is: bliss PLUS meditation. It is difficult of course, arduous, to manage both. Why? -- because they seem to be polar opposites. Meditation means silence and bliss means dance. Meditation means stillness and bliss means a song. Meditation means escaping from the world and bliss means sharing with the world. Meditation you can do in a Himalayan cave, but to be blissful you will have to come back to the world.

Bliss needs to be shared; it exists only in sharing. It can't exist when you are alone, it disappears. It is a communion. Meditation can exist in aloneness and bliss can exist in togetherness. But when both exist then you have to learn a totally new way of life.

Buddha will give you the sutra soon. He says:

IT IS HARD TO LIVE IN THE WORLD
AND HARD TO LIVE OUT OF IT.
IT IS HARD TO BE ONE AMONG MANY.

He says: IT IS HARD TO LIVE IN THE WORLD.... Certainly, hence millions have preferred to escape. He himself had escaped in the beginning -- but remember that he did not become enlightened because of his escape. He became enlightened IN SPITE OF his escape. He did not become enlightened because he renounced the world; he became enlightened even though he renounced the world. It was in spite of it. It was not the cause of his enlightenment, it did not cause it.
Enlightenment is not caused by anything.

So when he comes back after his enlightenment to the world, goes to the palace to see his parents -- his old father, his old stepmother -- his wife, his son, the wife asks one question; a very pertinent question she asks Gautam Buddha. She asks, "Tell me one thing -- I have waited long just to ask you one thing. Whatsoever you have attained, was it not possible to attain it here in this house? Was it necessary to escape from the palace and from the world and from me and from your child? Was that absolutely necessary to attain it?"

And that is the only time when Buddha looks downwards without saying anything. His silence is eloquent. He accepts that yes, it was not necessary.

He escaped out of the world because it was hard to live in the world. It is hard.

"Son, I just know that you will do the right thing by this little girl," said the preacher. "You just marry her and you will be at the end of your troubles."

So he did the right thing and he married the girl. And about six months later, when he saw the preacher again, he tried to murder him.
"You miserable liar!" shouted the young man. "You told me if I married her I would be at the end of my troubles. Well, I married her and she has made my life miserable!"
"That may be true, son, but you can't blame me," replied the minister. "I said you would be at the end of your troubles, but I never said which end."

To be in the world is hard, to live in the world IS difficult, because it is living with so many lunatics. You yourself are a lunatic and everybody else is a lunatic! The world is in such a mess. It simply seems impossible how the good God could manage within six days to make such a mess of the world! There was not time enough... and no woman even to advise him! Still he managed.

Those who know, they say he created Eve only in the end simply so that she would not give advice to him; otherwise in six days it would have been impossible to make the world. She would have interfered in everything: "Do it this way. This is not right." And since he created Eve he has not created anything else. That was too much! He called it a day and he said, "Enough is enough!" Since then nothing has been heard about him.

Shed a tear for the beatnik who committed suicide, leaving a note saying, "Goodbye, cool world."

It is really icy-cold -- no warmth anywhere, no love anywhere, no compassion anywhere. IT IS HARD TO LIVE IN THE WORLD AND HARD TO LIVE OUT OF IT. And it is not easy to live out of it either; it is even harder to live out of it.

Man is in such a dilemma! It is difficult to live in the world, it is difficult not to live in the world. Have you ever tried living in a Himalayan cave? Try for one month, and the world will look so beautiful and so heavenly! A few experiences you have had. It is difficult to live with the wife, but when she goes for a few days to her mother's house, it is very difficult to live without her. When she is with you, you want to be without her; when she is gone, you want her immediately back.

It is going to be so, because the ultimate question is neither to live in the world nor out of it. The ultimate question is to live in a state of wakefulness. If you are living in sleep IN the world you will be in misery; if you live outside the world you will be in far more misery.

I know both types of people, the worldly and the otherworldly. I know the people who live in the marketplace, and I know the people who have renounced the marketplace, and have moved to the monasteries. Both are in misery, deep misery, for the simple reason that just changing the place, just changing your address from the marketplace to the monastery, does not make any difference at all. You are the same person, your consciousness has not changed. And change is needed there. Then you can become the center of the cyclone. Then you can live in the cyclone and yet undisturbed.
But Buddha says that is very rare.

IT IS HARD TO BE ONE AMONG MANY. That happens only once in a while. Among millions, only a single person manages to live joyfully wherever he is -- in the world or outside the world. Who is that person who can manage to live joyfully? -- the one who lives in awareness. That is Buddha's insistent message.

AND FOR THE WANDERER, HOW LONG IS THE ROAD
WANDERING THROUGH MANY LIVES!

And how long have you been wandering! When are you going to decide to be awake? You have slept long enough. It is time to wake up and to start a totally new kind of life which is lived from inside. Light a flame inside of awareness, and then wherever you are it is all joy.

LET HIM REST.... You need rest, you have wandered enough. You are tired, utterly tired, weary, bored.

LET HIM REST.
LET HIM NOT SUFFER.
LET HIM NOT FALL INTO SUFFERING.

The time is right now. Don't suffer anymore. Don't fall again and again into suffering. To fall into forgetfulness is suffering; to remember is to come out of suffering. And rest is the most necessary step for remembering, for awareness. Relaxation is the whole art of meditation and bliss both.

How can you rest with so many desires? They go on pulling you apart. You can rest only if you learn the secret of desirelessness; if you learn to live moment to moment without any future; if you learn to live without any hope for the future; if you live concentratedly in the present, totally involved in the moment, neither worried by the past nor worried by the future, relaxed, at rest. Then meditation and bliss both are easy, spontaneous growths out of a restful heart, out of a relaxed being.

IF HE IS A GOOD MAN,
A MAN OF FAITH, HONORED AND PROSPEROUS,
WHEREVER HE GOES HE IS WELCOME.

And don't be worried what will happen to you if you don't take care of your future, if you don't plan, if you don't arrange beforehand what is going to happen to you. Don't be worried.

Buddha says: IF HE IS A GOOD MAN, A MAN OF FAITH... a man who trusts existence, then don't be worried: WHEREVER HE GOES HE IS WELCOME -- at least welcome by those who know, at least welcome by those who understand... and only their welcome is of any worth.

LIKE THE HIMALAYAS
GOOD MEN SHINE FROM AFAR,
BUT BAD MEN MOVE UNSEEN
LIKE ARROWS IN THE NIGHT.

Don't be worried what will happen to you. You will become so luminous -- LIKE THE HIMALAYAS -- shining from thousands of miles away. You will become so radiant that people will start moving towards you as if you are a great magnet. From far and wide, from all corners of the earth, people will start moving towards you, pulled by an unknown force, by a mysterious energy.

Don't be worried about the future, everything will be taken care of. Trust nature. AES DHAMMO SANANTANO: this is the inexhaustible, eternal law. Trust, and nature will shower upon you millions of blessings.

SIT.... Don't rush, don't run. Don't continually be on the move for this and that. SIT. That's exactly the meaning of ZAZEN. The word 'zazen' has come from this sutra.

SIT.

REST.

WORK.

Zazen means just sitting doing nothing. The first thing to do is learn sitting, a deep restfulness. Become a pool of rest, not even ripples of desire, going nowhere, no ambition -- not even for God, not even for nirvana.

SIT... not only physically -- psychologically, spiritually too. Learn to sit; that is zazen. And REST -- and fall into a deep rest, so the breathing becomes natural, the body becomes cool, all the fever of constant desire and turmoil disappears, evaporates.

And then, WORK. That work will have a totally different quality. It won't be out of desire; it will be creativity. It will be because you have so much energy available that you would like to share your energy with the world, that you would like to create something, that you would like to make the world a little more beautiful, a little more blissful, a little more human.

ALONE WITH YOURSELF,
NEVER WEARY.

And remember the difference between loneliness and aloneness. Never feel lonely. You are never lonely. At the deepest core of your being, God resides; he is always with you. And whenever you are alone, only then will you be able to hear his footsteps. Whenever you are alone, only then will you be able to hear his music, his whisperings. He never shouts, he only whispers. He comes very silently and goes very silently. Be in a deep rest and you become the host; and he is the guest, God is the guest.

ON THE EDGE OF THE FOREST
LIVE JOYFULLY....

The forest represents the unknown, the unknowable. ON THE EDGE OF THE FOREST LIVE JOYFULLY.... Be always close to the unknown and the unknowable and don't be afraid. LIVE JOYFULLY... because the unknown, the unknowable, is also yours. You belong to it, it belongs to you. LIVE JOYFULLY....

WITHOUT DESIRE.

Don't ask for anything. Jesus says: Ask, and it shall be given. Buddha says: Ask not, and it shall be given. Jesus says: Seek, and ye shall find. Buddha says: Seek not, and ye shall find. Jesus says: Knock, and the doors shall be opened unto you. Buddha says: There is no need to knock; the doors are already open.

Why this difference between two enlightened persons? Both are awakened. The difference is because of the audience. Jesus is speaking to very ordinary people; Buddha is speaking to his commune -- that is the difference. He can speak the highest truth without any compromise. Jesus cannot. Jesus has to compromise with the listeners.

Jesus lived without a commune. Yes, a few disciples he had, twelve disciples -- and those twelve disciples are also not of much worth. Buddha had thousands of disciples and of tremendous value -- because many of them became enlightened while Buddha was alive. In his commune there were at least one thousand enlightened people, of the same status as he himself was. He could talk in any possible way and it would be understood; there was no worry on his part about being misunderstood. Jesus had to be constantly on guard, and even then he was misunderstood and crucified.

SIT. REST. WORK. Let these three words sink deep in your heart. Learn to sit silently, restfully, not fighting with yourself, relaxed. Not in a yoga posture, remember, because the yoga posture is a constant effort. No yoga posture is needed. Sit in any way that you find relaxed -- even a chair will do.

Buddha used to sit on the floor; that was easy in those days. You can sit in any posture you like. You can use a pillow, a zen pillow, to sit upon; you can use a chair. The question is not the posture; the question

is inner rest.

Be at rest... and when energy accumulates in you, start being creative. Paint, sing, dance, or do whatsoever you feel like doing to make this world a little more beautiful, a little more warm.

We have to create a paradise on the earth.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #8
Chapter title: Out of chaos stars are born

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The first question:

BELOVED MASTER,
WHENEVER ONE COMES TO THE ABSURD, SOMETHING INSIDE SIMPLY EXPLODES AND THE WHOLE WORLD LOOKS ANEW. IS IT WHEN THE ABSURD BECOMES OVERWHELMING THAT ONE GETS AN INSIGHT INTO THE GESTALT OF EVERYTHING?

Prem Prabhati, the absurd is nothing but another name of God -- and a far more beautiful name than God itself. For centuries the theologians, the philosophers have destroyed the beauty of the word 'God'. They have painted it, polished it, with such rational garbage that it has no more any life left in it. The god of the philosophers is not the true God because it is nothing but a rational concept.

The God of the lovers is a totally different phenomenon; it has nothing to do with reason, with mind. It is the heart pulsating in tune with the whole. It is a song, a symphony. It is a dance, a celebration. It is more poetry than prose. It is more intuitive than intellectual. It is something felt not thought.

Hence I say 'the absurd' is a far better name for God.

The mind has created a subtle structure around itself of rationality to protect the ego, to protect the separation from existence. All rationality is man-made -- and God is not man-made. All rationality is just a projection of our own ideas on the screen of existence. And God is not a projection; it is a discovery.

To see God one needs eyes absolutely without any idea. The idea is the greatest cloud.

One of the greatest mystics of the West -- whose name is not known because he has not signed his book -- has written one of the most important mystic treatises ever: THE CLOUD OF UNKNOWING. He says that it is not through knowledge that you come to know; on the contrary, you come to know by UNknowing. This is pure absurdity! It is talking in paradoxes: knowing through unknowing.

What does he mean? He means that when all knowledge has been dropped, when all experience has been put aside, when mind as such is no more functioning, then you relate with existence in a totally new way. Each fiber of your being pulsates with the whole; it is a rhythmic dance. It IS absurd -- you cannot make a theory out of it.

God is not a hypothesis. If God is a hypothesis, then that hypothesis is no more needed. Far better hypotheses have been proposed by science. But God has never been a hypothesis. It is a passionate love affair with existence. It is feeling the existence. It is being in a heart-to-heart contact with existence.

Tertullian is always worth remembering -- a great Christian mystic. He says: I believe in God because God is absurd -- CREDO QUA ABSURDUM EST. The reason that he gives for his belief is that there is no reason to believe.

Unless you have something in your life which cannot be supported by reason at all, your life will not have any significance. Unless you have something for which you can live and for which you can die without any rational grounds, you will go on missing the very meaning of life and existence. You will remain superficial.

Hence the absurd can release something tremendous in you; it can become an explosion. It can make you see the whole world anew, because it is a rebirth. You slip out of the mind. You are no longer covered by the dust of the mind. Everything is fresh and new then. It is mind which makes things old. Because of memory, past, the mind goes on interpreting everything new in terms of the old. Mind cannot do otherwise. Mind means memory -- memory and nothing else. It is your accumulated past experience, and you go on interpreting the new according to the past. Naturally, the past gives its color to the new, it gives its meaning to the new -- and the new is missed.

That's why the whole world looks so bored, utterly bored. Existentialists have brought out this situation of boredom as one of the most significant points to be pondered over. They say that man is utterly bored, and they are right. Only stupid people are not bored, or buddhas are not bored. Stupid people are not bored because they don't have that much sensibility, that much sensitiveness to feel boredom. And buddhas are not bored because they don't carry the past. Everything is so fresh, so new; everything is such a surprise. Every moment you are in for a surprise.

For a buddha, life is a continuous revelation, unending revelation. There is no beginning to it and no end to it. It is a mystery; unfathomable, immeasurable, unknown and not only unknown but unknowable too. You can only taste it, feel it, see it, touch it, but you cannot KNOW it. You cannot reduce it to a theorem, to a hypothesis; that is not possible.

Prabhati, you are right: if you can have a contact with the absurdity of it all, with the irrationality of existence, you are moving into a totally different dimension -- moving from mind to no-mind, moving from mind to meditation. That's what meditation is all about: taking you out of the prison of the mind, the prison of the past. And there is no other prison; that past is the only prison.

The man of awareness -- the meditator -- goes on dying every moment to the past so that he remains new, fresh, childlike. Yes, if the absurd becomes overwhelming, you will have your first insight into the gestalt of everything. But remember again, the insight will not be rational. You will not be able to explain it away. You will not be able to say anything about it. You will be able to see, but suddenly you will become dumb. Suddenly you will find language absolutely inadequate, words impotent; communication is not possible. Then only communion remains.

When you know WITHOUT knowledge, the only way to convey the message is through silence, through love, through compassion, through being. You can hold the hand of your friend and something may transpire. You can embrace your friend and something may transpire. You can just look into the eyes of your friend and something may transpire. The absurd can only be expressed through absurd ways. You can dance or you can sing.

There is a beautiful story of a Baul mystic:

A very rich man, a goldsmith, came to see the mystic and he asked about God: "Do you believe in God? Is there really a God? Does God exist?"

The Baul mystic listened to all his queries smiling, and then he started dancing, playing on his EKTARA -- a one-stringed instrument -- he started dancing.

The goldsmith said, "Are you mad or something? I am asking great metaphysical questions! Rather than answering me, you start dancing! Are you drunk?"

And the mystic said, "That's true, I am drunk -- drunk with the divine! But please don't misunderstand me, don't feel offended. This is the only way I can answer your questions."

And he sang a song -- a song of tremendous beauty and meaning and insight. He said, "I know that you are a goldsmith. I know that you can judge whether something is made of real gold or not. You have a touchstone on which it can be judged. But it will be absolutely useless if you come into the garden and start judging roses on your touchstone. For the gold it is okay, but for the roses it is not at all relevant. Roses cannot be judged on the touchstone on which gold can be judged. You can't know through the touchstone whether the roses are true or not true. For that you will need a totally different kind of approach.

"I know that you have studied much; you are very much interested in philosophical reasoning, argumentation. I have heard about you. But all that reasoning is as absurd here as the touchstone of the goldsmith will be in the garden. I am singing, I am dancing, I am playing music. Feel it! If you can dance with me, come on, dance with me! That may give you some insight into the world where I live. That may give you a touch of the unknown. There is no other way. I cannot logically answer your questions, hence my illogical act."

When Bodhidharma, the great mystic, reached China, the emperor of China had come to welcome him on the border; with thousands of people he had come to receive the great mystic. But he felt very embarrassed seeing Bodhidharma. He had never thought, he could have never imagined, that Bodhidharma would enter China in such an insane way. Bodhidharma was carrying one of his shoes on his head. One shoe was on one foot; the other foot was bare -- and the other shoe was on his head!

The king asked, "I don't understand. Why are you carrying one shoe on your head? Shoes are not meant to be carried on the head!"

Bodhidharma said, "This is the beginning. If you cannot understand this, then it is better I should go back. You have to understand one thing absolutely: that my approach is absurd. This is just to give an indication of my approach -- that I am not a philosopher. You can call me a madman, but I am not a philosopher -- and I am going to put things upside down! All that you have thought up to now, I am going to disturb it. I will bring a chaos into your being, because only out of chaos stars are born."

It is very difficult to drop reason, because one feels frightened. Reason gives you a sense of order. Reason gone, there is only chaos. But remember, reason is barren; chaos is a womb. Out of that chaos something of tremendous importance is born: YOU are reborn.

Yes, if the absurd can overwhelm you, you will have an insight into the gestalt of everything; an insight which is untransferable, an insight which is inexpressible. But there are ways beyond words through which it can be communicated.

That's the whole secret of the relationship of a master to a disciple. It is an absurd phenomenon. That's why the West has not known it yet. The West knows the relationship between a teacher and a student; it knows nothing of the relationship between a master and a disciple. The West is absolutely unaware of that dimension. That's why Jesus could not be understood, Socrates could not be understood.

In the East, crucifying a Buddha has not been our practice; giving poison to Lao Tzu has not been our way. Why were Jesus, Socrates and Mansoor killed? For the simple reason that they were trying to bring something absolutely Eastern to the West. They were trying to bring a new insight into God, and the time was not ripe. Maybe NOW the time is ripe. Jesus came a little early.

Now the time is ripe. Now the West has the possibility to open up a new door -- the absurd -- and enter through that door. That is the only door to the temple of God.

The second question:

BELOVED MASTER,
OLD HABITS DIE HARD!

Prem Harideva, it is true... but why? Why do old habits die hard? -- because you are nothing but your old habits. If they die, YOU will die. You don't have anything more, you don't have anything plus. You are just your old habits, old patterns. You are a mechanism, not yet a man; that's why old habits die hard. It is very rare that a man exists, very few and far between.

A Buddha is a real man, authentic. A Zarathustra is a real man -- a man worth calling a man. The ordinary humanity is just robotlike: it lives unconsciously, it lives mechanically. And habits are all that you have. If you drop all your habits you will simply start evaporating; you will not find yourself at all. What are you? Just watch, and you will find a bundle of old habits. You don't yet have anything more.

That's the whole effort of meditation: to bring something more to your life which is not a habit, something which is spontaneous, something which is nonmechanical, something which transforms you from a robot into a conscious being.

George Gurdjieff used to say that every man is not born with a soul. On the surface it appears not

believable because for centuries you have been told by the priests that everybody is born with a soul and you believe in it. It is comfortable to believe that you have a soul. It feels very good, cozy, warm, that deep inside you, you have a soul, eternal, immortal. And Gurdjieff says you don't have a soul at all! You are jut hollow within; there is nothing inside you -- just habits and habits, a cluster of habits and at the very center there is nobody. The house is empty. The master has not yet come or is fast asleep.

Gurdjieff is right: you are only potentially a human being. A possibility is there, but the possibility can be easily missed. And millions of people miss it because to become conscious, to become a soul, arduous effort is needed. It is an uphill task. To remain in your habits is cheap, easy, downhill. Gravitation is enough; it goes on pulling you.

It is like when you are coming downhill in a car, you put the engine off. You don't need any gas for coming downhill; the pull of gravitation is enough. But that cannot be done when you are moving uphill; then gas will be needed. You will need some integrity, some power. And only consciousness releases power.

Consciousness is the key, the ignition key, that releases power in you, and you become capable of soaring high.

Otherwise, Harideva, this old saying is right: Old habits die hard... because there is nobody who can kill those old habits.

At breakfast, Feinberg's wife said to him, "We are having Sonia's boyfriend to dinner for the first time. We are gonna have a big meal with our best dishes. So please behave. Don't eat with your knife, or you will kill her chance of marriage."

That night at supper all went well. Feinberg hardly touched a thing for fear of using the wrong tool. Then coffee arrived. Feinberg took the cup and started to pour his java into the saucer. The family was looking daggers at him. Feinberg kept right on pouring. Finally the saucer was full.

Feinberg raised it to his mouth, looked around the table, and said, "One word out of any of you and I will make bubbles!"

It is difficult, it is very hard. You have to be conscious, alert, on guard. You have to go on remembering. And remembrance is the most difficult thing in existence.

Habits can be dropped not by fighting against them. That's what people ordinarily do. If they want to change a habit they create another habit against it to fight with it. They move from one habit into another habit. If you want to drop smoking you start chewing gum; now it is as foolish as the other. You change one habit for another, but you remain the same unconscious person.

To drop the habit and not to compensate for it and to remain utterly aware and alert so that you don't start moving into another substitute is one of the hardest things in life. But it is not impossible; otherwise there will be no possibility of a Buddha, of a Christ, of a Krishna. Because buddhas happen, it is possible -- although difficult, very difficult; a great challenge has to be accepted. And all those who have any respect for themselves always accept the challenge of the greatest, the hardest thing.

To reach to the moon is not so hard, it is not so difficult. To go to Everest is child's play compared with remembering constantly what you are doing, being aware. But the day awareness starts happening, you know the ecstasy of being, the bliss of being. You know something which cannot be imagined. It is so vast, it is so inexhaustible!

AES DHAMMO SANANTANO. Buddha says: It is the ultimate law of bliss, of joy, of ecstasy. And it is inexhaustible; once you enter into it, it is forever yours. Jesus calls it the kingdom of God; that is his expression for it. But one has to become alert enough, aware enough, so that one can disidentify oneself with the habits, with the patterns, structures, that have become ingrained in your being.

This very rich but very miserly old man is dying, so he calls to his deathbed three men of the cloth -- a rabbi, a priest, and a minister.

When they arrive he says, "Gentlemen, you know the old saying: You can't take it with you. Well, taking it with me is precisely what I propose to do. And because of your religious backgrounds, I feel I can trust you. Here, in these three boxes, is the greater part of all my wealth. My dying wish is that each of you places one box in my grave."

All three agree to his request, upon which the dying man distributes the boxes and dies. Sure enough, on the day of the funeral, they all show up and each places a box in the grave. Later on they decide to go to a

nearby pub for a drink, where, after a long silence, the priest at last speaks.
"Friends," says the priest, "I am afraid I have a confession to make. I did not put all the money in the grave. What with contributions falling off lately and the church in need of repair, it seemed such a sin not to put some of the money where it will do some good."

Then the minister says, "Father, I am glad you spoke up. As you know, I am the head of several charities. And, likewise, it seemed to me such a sin to just bury all that money. So I too kept some of it, of course a small portion, to help these very worthwhile and needy charities of mine."

After another long silence, the priest and the minister ask the rabbi, who has been looking out the window all this time, what he thinks about their actions.
"Well," says the rabbi, "I must say that I am deeply surprised, not to say shocked. As a rabbi, respecting the wishes of a dying man, I could only put in the full amount. In fact, I gave him my own personal cheque!"

A Jew is a Jew! Whether he is a rabbi or not does not make much difference: old habits die hard. But they can die. And you have to make all the efforts so that they die, because in their death is the beginning of your real life.

The third question:

BELOVED MASTER,
IS THE INDIAN GOVERNMENT REALLY SO LOUSY AS YOU WERE SAYING THE OTHER DAY?

Pradipama, it is not really a question of the Indian government; basically it is the Indian mind. Indian mind is lousy; Indian government is only an expression of the Indian mind. And because the Indian mind is lousy, whatsoever it does becomes lousy. For centuries the Indian mind has lived in this state. There is a reason why it has happened.

The West is not so lousy; there is a reason for that too. Three religions were born outside of India: Judaism, Christianity, Islam. They are all really offshoots of Judaism; Judaism is the source of them all. Three great religions were born in India: Hinduism, Buddhism, Jainism. They also are all offshoots of Hinduism. So, in fact in the world there are only two basic religions: Judaism and Hinduism. And the one basic difference between them is that Judaism believes in one life and Hinduism believes in many lives, in reincarnation. That has made the whole difference.

If there is only one life you have to be in a hurry. You have to do everything quick and you have to do everything skillfully so you need not do it again, because time is short. In the West, time is money. Because time is so short -- seventy, eighty years... half of it will be simply wasted in sleep; most of it will be wasted in earning bread and butter, the remainder in looking at the TV. What is left for you? Hence there is a great hurry in the West and a great longing for speed -- without ever thinking where you are going. Everybody is going; the only question is that one should go fast. Who cares where? -- because who has time to bother about where? The only question is: with what speed are you going?

I have heard:

An airplane was lost in the clouds. Its many sophisticated machines were not working and the pilot informed the passengers on the telecom, "Don't be worried. There is bad news and there is good news too. The bad news first: that we don't know where we are going. The good news: that we are going with such beautiful speed that you need not worry. The speed is perfect."

In the East, Hinduism introduced the idea of reincarnation: many many lives, millions of lives. There is more time than you need; it is not money at all. Then there is no question of hurry, no question of speed, no question of being skillful. You can do the same thing again and again. You can sleep and let the time pass. If this life goes down the drain there is nothing to worry about: there will be another life and another, and so on, so forth.

These two ideas have created two different kinds of people on the earth: the Western mind and the Eastern mind. Both these ideas were created for a different reason, but when things reach to the unconscious man he changes them according to his unconsciousness. Both are beautiful ideas, can be of tremendous importance.

The idea that there is only one life means that you should not waste it in unnecessary things. Don't waste it in accumulating money, gadgets; don't waste it in superficial things. Think of the essential, not of the accidental. That was the message behind it. But what happened? People turned it completely upside down. They became much more interested in the nonessential, because there is not much time, so "Eat, drink and be merry! You are not going to be born again, so have as much as you can have of this world."

That's what happened in the West. The idea was to make you a seeker for the essential, but it was transformed into its very opposite. It became: "Eat, drink and be merry, because soon you will not be here -- and you will not be coming again. Who knows about the other world, and who knows about God, and who knows about heaven? Don't be bothered with such nonsense, such esoteric nonsense! You be simple, and enjoy this life as much as you can. Live it! Squeeze every moment to your heart's content." That's what became of the great idea that was given by Abraham and Moses to the West.

And in the East, the idea that there are millions of lives had also a tremendously significant message. It was to remind you that you have lived many many times in the same rotten way. You have been moving in a wheel, you have been going in circles. Are you not bored yet? Are you not fed up yet? Are you so stupid that you can't see the utter futility of it all? Living for so many lives, desiring the same things, succeeding and failing, and dying every time; have you not become aware that something ELSE is needed? This world won't do, you have to transcend it. This was the idea behind Patanjali, Mahavira, Krishna, Buddha, and their message.

Reincarnation simply means: be BORED with the whole idea of desiring this and that. Be finished with it. Jump out of this wheel of life and death. But what really happened was totally different, just the opposite. What happened was that India became very lousy, slow. The unconscious mind interpreted the whole message that there is no need to be in a hurry. "There are many many lives, so why worry? We will think of God in the old age or in the next life. There is no shortage of time, so go slow." East has not moved at all; it is stuck. It has become undynamic, dormant, stagnant.

This is one of the great calamities that happens always. Whenever a conscious man gives you a certain strategy, a certain idea to help you, you change it according to your mind, and rather than using it as a help it becomes a harmful thing for you. You are given nectar by the buddhas; by the time it reaches you it becomes poison.

So it is not really a question of the Indian government; the Indian government is only an expression of the Indian mind. The Indian mind needs a change, just as the Western mind needs a change. Both have gone wrong. I have no preference for either. Both have created misery for humanity up to now.

We need a new mind which will not be either Western or Eastern -- a new, global mind. For the first time, a universal mind is needed. And for the first time we need a man who thinks not in terms of nations, hemispheres, races, blood, color, religions, but who thinks only in terms of consciousness. We need to raise the consciousness of this whole humanity.

India suffers from great lousiness.

A guy dies and goes straight up to paradise. Saint Peter stops him at the gate and says, "Sorry, sir, but you can't come in. You are not registered in the paradise list. You have to go to hell. But as you were not so bad you can choose between the Indian hell or the German hell."

"Well," says the guy, "before choosing I would like to know what the difference is."

"Okay, I will explain," says Peter. "The Indian hell is a swimming pool full of shit and you stand in it with shit right above your head and each time you try to put your head out of the shit there is a guard who hits you on the head with his stick till you go back under."

"And what about the German hell?" asks the guy.

"The German hell is a swimming pool full of shit and you stand in it with shit above your head and each time you try to get out there is a guard who hits you on the head with his stick."

"So," says the guy, "I don't see much difference...."

"You know what," says Peter. "As I am feeling pretty far out today I will tell you something: in the Indian hell there is sometimes not enough shit, or the guard is not there, or he forgets his stick...."

The fourth question:

BELOVED MASTER,
DO YOU THINK IT IS POSSIBLE TO MEASURE LIFE AND LOVE IN PERCENTAGES, AS YOU DID IN THE

LECTURE THE OTHER DAY?

Meeshael, what other day? I have completely forgotten! My memory is not very good.

Harvey was traveling east by train to a business convention in New Orleans. On the train he happened to read an article in the READER'S DIGEST about a seventy-five-year-old American Indian from Arizona who was reported to have the longest memory in the world.

Since the train was passing within a few miles of this famous Indian, Harvey decided to stop and visit him. Sure enough, he was directed to a large teepee in the middle of an Indian reservation. Inside the teepee an old wrinkled man was sitting crosslegged smoking a pipe.

After exchanging a few formalities, Harvey asked, "What did you have for breakfast on December 11, 1908?"

The Indian crossed his hands over his chest and grunted, "Eggs!"

Harvey was immensely impressed and left to catch his train.

Ten years later, while traveling through Arizona, Harvey decided to stop and see if the old Indian was still alive. Sure enough, he was led to the same teepee, but was cautioned to enter very slowly as the old man was very old and must not be startled. Once inside Harvey raised up one hand and greeted him in friendly Indian style, "How!" -- upon which the old Indian grunted, "Scrambled!"

Now, I don't have that type of memory!

Meeshael, what I can say today I will say; I don't know about the other day.

Love and life cannot be measured in percentages. Nothing can be measured, in fact, because the whole is one and immeasurable. But for certain purposes it is possible to use the method of measurement, but that is only for certain purposes.

For example, life cannot be measured, but this can be said: that life exists only between a short range of temperature -- from ninety-eight degrees to a hundred and ten, only twelve degrees. Beyond a hundred and ten and you are finished; fall below the normal and you start slipping. So just twelve, fifteen degrees' span.... For a certain purpose -- for a medical purpose -- that's perfectly true.

Life cannot be measured if you think of consciousness, but if you think of the mind it can be measured. Your mind is nothing but a biocomputer -- and sooner or later, computers will be doing better than your mind. It is possible even in your life, because by the end of this century robots will be walking on the roads -- and they will look exactly like you. And many times you will be in trouble: you may think that the man is real or the woman is real, and the woman or the man may be just a robot.

Now scientists are thinking to cover the mechanism of the robot with artificial, synthetic skin. They will grow hair and they will behave exactly like you. Only once in a while you will suspect that something is wrong -- when their battery will go down. Then, "Grrr, grrr, grrr!" Otherwise they will be perfectly okay. Just a moment before the woman was hugging you and saying, "I love you," and now she says, "Grrr, grrr...." The difference will only be known when the person will fall ill: the real one will go to the hospital and the robot will go to the factory, to the garage. Then you will know the difference; otherwise there will be no possibility of knowing.

In fact, the ordinary man is already nothing but a robot. Your unconscious life can be measured in percentages and your love can also be measured in percentages -- because what love do you have? It is nothing but chemistry!

Yes, the love of a Christ or a Buddha is immeasurable because it is transcendental to the hormones, to the chemistry, to the physiology. But your love is hormonal. Just give an injection of strong hormones and great love arises in you. Take a few hormones out of you, and it falls flat on the ground; all love disappears. Your love can be measured, but it is not love; it is just a biological urge. And your life is a chemical phenomenon. But there is a life behind your life and there is a love above your love that is immeasurable.

But neither is my memory very good, nor is my mathematics very good.

Killoran was considered by most of the villagers to be the dumbest man in the town. One day he showed up in new clothes and began buying rounds of drinks at the neighborhood saloon. The neighbors wondered what had happened.

When one of them finally asked him, Killoran replied, "I won the first prize in a big lottery."

"How did you ever guess the lucky number?"

"Well, three times running I dreamed of seven. So I figured it out that three times seven is twenty-four and I bought ticket number twenty-four, and it won."
"Why, you fool, three times seven is twenty-one, not twenty-four."
"You've got the education," said Killoran, "I've got the lottery money."

And, Meeshael, that's what I would like to say to you: you may know mathematics -- you have got the education, I have got the lottery money!

The last question:

BELOVED MASTER,
I HAVE HEARD THAT MARRIED MEN LIVE LONGER THAN THE UNMARRIED. IS IT SO?

Satyadeva, meditate over Murphy's maxim: Married men don't really live longer. It only seems that way.

And, Satyadeva, why are YOU worried? I think you must be beyond sixty now. Are you thinking to get married so as to live longer? It is time to think of something else -- time to think of death, not of marriage; time to think of the eternal, not the longer.

Even if you live to seventy, eighty, ninety, what does it matter? What will you do? If you live ninety or a hundred years you will do the same stupidities again and again. What have you been doing up to now for these sixty years? You will do the same things even if you are given sixty years more. Think of something new!

And death is bound to come. When you die is not important; death is absolutely certain, THAT is important. After birth only one thing is certain in life and that is death; everything else is uncertain. Don't try to escape death, don't try to avoid it. For centuries people have been trying all kinds of ways to avoid death, but death comes all the same. Whether married or unmarried it doesn't matter: you will die. You are dying!

In fact, death does not come one day suddenly; it starts the day you are born. You start dying from the very first breath. Each birthday is a deathday. Your life is slipping out of your hands and you cannot escape.

An ancient Sufi parable:

A rich merchant in Baghdad sent his servant one day to the marketplace to buy food. But after a few minutes the servant returned looking panic-stricken.
"Master!" he cried. "You must lend me your best horse immediately, so that I may flee to Damascus and thereby escape my fate."
"Whatever is the matter?" asked the merchant.
"I went to the marketplace and I saw Death standing there among the stallholders!" exclaimed the servant. "He made a hostile gesture at me and started walking towards me. I beg you, lend me your best horse so that I may flee to Damascus and escape."

The merchant was a kind man and he did as his servant asked. Then he himself walked down to the marketplace to see if the story was true. Sure enough, Death was standing in the crowd.
"Why did you make a hostile gesture at my servant?" asked the merchant.
"I made no gesture of hostility," replied Death. "I was simply very surprised to see him, for I have an appointment with him tonight... in Damascus."

You cannot escape. Wherever you go you will find your death waiting for you. Yes, it can be prolonged, postponed, but what is the point? Rather than postponing, why not use this opportunity of becoming aware of death -- that it is approaching, that it is on the way, that any moment you will be in its grip. Don't ask for the horse and don't try to go to Damascus. You cannot escape. The only way is to transcend, not to escape.

You ask me, "I have heard that married men live longer than the unmarried. Is it so?"

If it is so, then what? Will you get married? At the age of sixty it will be so stupid. A man of twenty can be forgiven, but you cannot be forgiven.

Mr. Goldberg visited the doctor's office, complaining that he had flying crabs. A lab test was taken, and Mr. Goldberg anxiously waited while the doctor with a sad look came to give him the report. "I am sorry,

Mr. Goldberg," he said, "but those flying crabs we thought you had -- well, they turned out to be fruit flies. I am sorry, but your banana is dead."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #9
Chapter title: Sannyas is for sannyas' sake

29 December 1979 am in Buddha Hall

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ONE MAN DENIES TRUTH.
ANOTHER DENIES HIS OWN ACTIONS.
BOTH GO INTO THE DARK
AND IN THE NEXT WORLD SUFFER
FOR THEY OFFEND TRUTH.

WEAR THE YELLOW ROBE.
BUT IF YOU ARE RECKLESS
YOU WILL FALL INTO DARKNESS.

IF YOU ARE RECKLESS,
BETTER TO SWALLOW MOLTEN IRON
THAN TO EAT AT THE TABLE OF GOOD FOLK.

IF YOU COURT ANOTHER MAN'S WIFE
YOU COURT TROUBLE.
YOUR SLEEP IS BROKEN.
YOU LOSE YOUR HONOR.
YOU FALL INTO DARKNESS.

YOU GO AGAINST THE LAW,
YOU GO INTO THE DARK.
YOUR PLEASURES END IN FEAR
AND THE KING'S PUNISHMENT IS HARSH.

BUT AS A BLADE OF GRASS HELD AWKWARDLY
MAY CUT YOUR HAND,
SO RENUNCIATION MAY LEAD YOU INTO THE DARK.

The mother superior of a convent advertised for a cleaner and retired old Cohen applied for the job. Since he was the only applicant, the mother superior had no other choice but to hire him.

Six months later the mother called Mr. Cohen to her office and said to him, "Dear Mr. Cohen, we are very very pleased with your work. You are the first of your faith to be employed by us and I must repeat that we are pleased. You are a conscientious man and the church has never been cleaner. There are, however, three things I feel I should point out to you. Firstly, Mr. Cohen, don't wash your hands in the holy water. Secondly, don't hang your coat on the cross. And thirdly, please address me as Mother Superior and not as Mrs. Shapiro."

Man ordinarily is a robot. He lives apparently awake, but not really. He walks, he talks, he acts, but it is all as if in sleep -- not conscious of what he is doing, not conscious of what he is saying, not conscious of all that surrounds him. He moves surrounded in a dark cloud of unawareness.

According to Gautama the Buddha, this is the original sin: to live unconsciously, to act out of unconsciousness.

In fact, the word 'sin' comes from a root which means forgetfulness. Sin simply means that we are not conscious, aware, alert, that we don't have any inner light to guide us.

Buddha talks again and again in these sutras about falling into darkness, but you can fall into darkness only if your inside is full of darkness. Whatsoever is your inside is going to be your destiny. If the inner is full of light, the whole existence is full of light. If the inner is dark, then of course it is nothing but a dark night of the soul all around. You live through your inner core, so whatsoever is the case with your center is going to be reflected by your circumference. The whole world only reflects you, echoes you, resounds you. It is nothing but you multiplied a millionfold. So if you come across ugliness, it must be somewhere inside you. If you meet the enemy, you must have projected it. If you see death, that means something in you is rotten, something in you with which you have become identified corresponds to death.

The world is a mirror; it always shows your real face to you. Buddha insists again and again: Use the world as a mirror, and then go inside and find out the cause. The cause is always in the inner; the effect is in the outer. Don't be deceived by the effect. Don't start thinking that the effect is the cause because then you will be leading a life rooted in utter ignorance. The face in the mirror is not the cause; the face in the mirror is only the effect. Don't try to change the face in the mirror, don't try to paint it.

That's what we go on doing; that's what our whole life consists of. We are always trying to look good in the eyes of others; that is trying to look good in the mirror. What are those eyes of others but mirrors? We are always trying to convince others of our goodness, of our truth, of our sincerity, authenticity, religiousness, spirituality. What is the point of convincing anybody? In fact, by convincing others we are trying to convince ourselves. If the others are convinced -- if the mirror can reflect a beautiful face -- than we can be at ease with ourselves. We can also believe that we are beautiful.

This is the illusion in which we live, and this is the illusion that the society helps to strengthen. The society feeds it, the society nourishes it. The whole effort of the society is to make the mirror more important than yourself, because then you can be dominated, you can be reduced to slaves. And the mirror is in others' hands.

Somebody says to you, "You are so holy!" If you believe him, if this becomes an ego nourishment for you, unconsciously you have become dependent on the person. Now you will be afraid of him -- he can withdraw any moment. He can say to you any moment, "You are no longer holy." You have to go on convincing him. You have to behave according to his idea of holiness. If he wants you to fast, you will have to fast. If he wants you to go every Sunday to the church, you will have to go to the church every Sunday. If you want to keep your face beautiful in his eyes then you have to follow his ideas of what spirituality means.

This is a very subtle slavery and the society uses it. It respects those who become instruments of the society, of the tradition. It respects those who are conformists.

Buddha says: Discover your original face. Don't be bothered about the mirror, because mirrors can be made which may show your ugly face as beautiful. You must have seen mirrors of many kinds; they can show different kinds of faces to you. One mirror shows your face very long, another mirror shows your face very fat, another mirror shows your face very thin. They can distort, they can make it ugly, they can make it beautiful too. And the mirror is in the society's hands.

Don't trust the mirrors. Close your eyes and search for the original face. But to close one's eyes and to search for one's original face is a little arduous journey, because in your inner world for centuries, for many lives, you have accumulated only darkness. You are afraid of the inner. You have only a repressed reservoir of unfulfilled desires, greed, anger, lust.

Your religions have been telling you to repress, and to repress means you go on piling up inside your being all that the society condemns. Now you will be afraid to go in because you will have to encounter all those ugly things. They are not ugly, but you have been taught that they are ugly and you have been conditioned, hypnotized that they are ugly -- and you believe that they are ugly.

The first thing for the seeker is to get rid of all these beliefs given by others. A believer can never find the truth.

The first sutra:

ONE MAN DENIES TRUTH.
ANOTHER DENIES HIS OWN ACTIONS.

Buddha is talking about you, keep on remembering. He is not talking about anybody else, he is addressing YOU. Otherwise the mind is very clever and cunning. It goes on saying, "He is saying these things to somebody else -- you are an exception." You are not -- nobody is. When buddhas speak they speak to the universal, they don't speak to the exceptional -- because, in fact, there are no exceptions. You become exceptional only when you become a buddha, but then you don't need any buddha to talk to you. Then you don't need any message from any awakened person. You ARE awakened.

Once it happened:

One awakened man, a Sufi mystic, Farid, met Kabir, another awakened man. They sat for two days together in absolute silence. Yes, sometimes they hugged each other and they laughed madly and they danced together, but not a single word was uttered.

When the disciples of Farid asked him, "Why for two days continuously didn't you speak a single word?" he said, "There was no need, because wherever I am, Kabir is also there. We belong to the same dimension, we are bathed in the same light. We are not separate, we only appear separate -- on the circumference, from the outside -- but our inner beings are at the same point, merging, melting. There is no need to say anything to the other."

And the same was the reply of Kabir to his own disciples. He said, "It would have been foolish to say anything, absolutely foolish, ridiculous. Something has to be said only because you cannot understand silence; if you can understand silence, then what is the need of words? What is the need of language? Between two buddhas, language is irrelevant. Silence is so beautiful, so tremendously beautiful, so deep, so profound, so expressive, so eloquent, what is the need of words? But words are needed because you cannot understand anything else."

It is out of compassion that buddhas have spoken -- compassion for those who can only understand language. And language is a poor thing, very poor, very inadequate. Remember it; then slowly you can find out something in these sutras -- not exactly in the words, but between the words; not exactly in the lines, but between the lines, in the gaps, in the intervals, some glimpses, some taste of silence, some perfume.

ONE MAN DENIES TRUTH. How do people deny truth and why? First, their lies have become their investments. Watch your own life. You have invested so much in your lies, you would not like to know the truth, because the truth will shatter all your palaces, all your dreams. The truth will shatter all that you have believed up to now. You know it deep down in your heart that you are living in lies, but they are beautiful, they are nice, they are cozy, and you have lived in them so long that it seems difficult to live without them.

There is an ancient Sufi parable:

A man gave to a Sufi mystic a present, a golden bowl with a beautiful fish in it. The Sufi looked at the bowl and the fish and felt very sorry for the fish, because the bowl is an imprisonment.

He went to the lake and he was tremendously happy in liberating the fish. He threw the fish into the lake. He was happy that at least now the fish can have the whole lake, the great freedom, the space that

really belongs to her. A golden bowl -- although it is golden it is a confinement.

Then he thought, what will he do with this bowl? So he threw the bowl also into the lake.

The next morning he went to see how the fish was. He was surprised: the fish was in the bowl and the bowl was in the lake. What had happened to the fish? She had again chosen the bowl. Now the bowl is in the lake, but the fish is not in the lake; the fish has entered into the bowl again. She has lived so long in it, it is her home. The mystic thinks it is a prison, but not the fish; she may have been afraid of the freedom.

People become very afraid of freedom, more afraid than of anything else. You will be surprised to know that people talk about freedom, but when freedom is really given to them they become afraid, frightened, scared, because freedom is vast, unmanageable, uncontrollable. You cannot dominate it. Slavery is small, it is smaller than you. You feel good with it -- you seem to be big compared to your slavery. But compared to your freedom you are nobody, a nonentity, a nothingness. And who wants to be a nothingness? Everybody wants to be somebody; even though one has to live in a prison, one is ready.... If you can be made the head of the prisoners -- a president, a prime minister, or something like that -- you would like, you would love to live in the prison rather than be free and nobody.

The first requirement for attaining to truth is the capacity to be free, the capacity to be nobody. The ego is the greatest barrier. The ego can exist only in a golden bowl; it can't exist in a lake. It is bound to melt, merge and disappear.

Lies are good for the ego. In fact, the ego is the greatest lie; it feeds on other lies. Although truth has a way of coming up again and again... howsoever repressed, it surfaces, because it is truth; you can repress it only for the time being. And to repress truth you will have to be constantly on guard. Of course you will get tired, you will need a little rest, and whenever you are resting the truth surfaces. The truth comes in your life again and again; you can go on denying it, but it never denies you. You can deny God, but God never denies you.

Friedrich Nietzsche declared: There is no God. God is dead. But God has remained silent. He didn't become annoyed; otherwise at least he would have shouted.

I have heard about one atheist, Diderot, who used to argue against God. He had a special argument. In front of the audience he would take his pocket watch and would say that it is such a time -- eight thirty: "Now if there is a God and if you are almighty, omnipotent, omniscient, omnipresent, then you must be here, because you are everywhere. And if you are really there, do only one thing: stop this watch, even for five minutes, and that will be enough proof of your existence."

His whole life he used that argument. People would wait without breathing, that maybe God is going to do something. But God never stopped his watch, not even once.

You can go on denying God, but God never denies you. You can go on refuting truth, but truth never refutes you. Your denial does not become an irritation; your denial is only a childish act. Truth goes on again and again visiting you; it never tires of you. And if you watch your life, you will be surprised in how many ways it comes.

Bobby's mother had been away for a few weeks and was questioning her small son about events during her absence.

"Well, one night we had a thunderstorm and I was scared, so daddy and me slept together."

"Bobby," said the boy's pretty young French nursemaid, "you mean daddy and I."

"No," said Bobby, "that was last Thursday. I am talking about Monday night."

Truth has its own ways. It may speak through your child, it may speak through a flower, it may speak through a sunray, it may speak through a distant call of the cuckoo. It has different ways of approaching you. Unless you are absolutely deaf, and nobody is absolutely deaf; unless you are absolutely blind, and nobody is absolutely blind.... You recognize it, but you go on denying still. You go on avoiding it. You don't want to LOOK at it. You escape; you know ways how to escape from it, although your escapes are not of much value. In fact, in escaping also you emphasize truth.

Grace and Martha were from a very prim and proper Eastern finishing school, and they were spending their vacations together in New York. They met a bohemian artist and at one of his exhibitions Grace

noticed that a canvas of a provocative nude bore a striking resemblance to her girlfriend.
"Martha," she gasped, "that painting looks exactly like you! Don't tell me you have been posing in the nude."
"Certainly not," Martha stammered, blushing furiously. "He must have painted it from memory."

Even your escapes emphasize something from which you are escaping. There is really no way to escape from truth. There is no way to run away from truth because wherever you run, truth is there; in whatsoever direction you run, truth is there.
Buddha says: ONE MAN DENIES TRUTH.

The first and the most fundamental way of denying the truth is to believe in certain systems. Systems of belief are the most cunning ways of denying the truth. One is a Hindu, another is a Mohammedan; one is a Christian, another is a Jew. These are all ways of denying the truth. Rather than seeking and searching, rather than inquiring, you believe. Belief means you have borrowed it from others, who had borrowed it from others and so on, so forth. Belief means it is not your experience -- and unless it is your experience it is not truth.

But belief can give you a very deceptive feeling that you know. The Mohammedan, the Christian, the Jaina, the Buddhist, they all think they know. And what is the cause of their feeling? -- because they have learned from scriptures, from priests. Like parrots they have become efficient in repeating -- beautiful words, logical systems; but all is speculation, guesswork. All is imitation. They have not known a single truth in their lives... because a single truth is enough to deliver you.

Jesus says: Truth liberates. But remember one thing which he has not said -- or maybe he said it and it has not been reported in the gospels: Truth certainly liberates, but the truth has to be your own. Only then it liberates. If it is somebody else's it creates only a new bondage, a beautiful bondage; golden chains, maybe, studded with diamonds, very valuable, difficult to lose because you don't think in terms of chains; you think they are ornaments. Beliefs are chains, not ornaments.

A believer is the ugliest person in the world because his belief becomes a barrier into inquiry. I am not saying to become disbelievers, because disbelief is again belief from another side, from the negative side. Belief and disbelief are two aspects of the same coin. Don't be a theist and don't be an atheist.

The real inquirer remains an agnostic. He remains open, he has no conclusions. He says, "I know only one thing: that I know nothing." He remains available. The moment you have conclusions you become unavailable to truth; conclusions close you. The moment you have a priori prejudices, how can you know truth? You have already concluded, you have already accepted certain beliefs; they will be like clouds in front of your eyes. Your eyes are no longer empty, clean, mirrorlike; they can't reflect that which is, they can only distort. They will distort according to your belief.

So when the Hindu comes to experience God he sees Krishna with his flute. A Christian never sees that; that's strange. A Christian always sees Christ on the cross; a Hindu never sees that. That's strange! A Jaina will never see Krishna, Rama, Christ -- no, not at all; and a Buddhist will never see Mahavira, Mohammed, Moses. They all see their own belief. The phenomenon is very simple: you see whatsoever you project. Your mind functions as a projector. You don't see that which is, you see that which you want to see.

Avoid beliefs. Drop all beliefs, Catholic or communist. Don't believe in Kaaba, or Kashi or the Kremlin. Don't believe in the Bible or the Gita or the Koran or DAS KAPITAL. Avoid all beliefs. Remain clean, empty.

That's what meditation is all about: a state of silence, a state of no prejudice, a state of no belief. And then you are very close to truth. It suddenly explodes upon you, and its explosion is such a blessing that you cannot imagine it unless you have experienced it. There is no way to imagine it. Buddhas have been talking down the ages, but still you cannot imagine it. It is unimaginable because it is inexpressible -- but it can be experienced. It is experienceable but not expressible.

First you will have to be ready to drop the ego, because the ego can live only in lies. Secondly, you will have to drop belief systems because belief systems distort; they never allow things to be known as they are. And thirdly, you will have to drop your mind, because mind is a constant occupation with the past and the future, and truth is always in the present. Truth has no past, no future. Truth is always here, always now -- and you are never here and never now. Whenever you are also now and here, there is a meeting; then something transpires. Between you and the whole a bridge suddenly happens. In fact, the bridge has always been there, you were just not aware of it.

Bring your consciousness to the present. Don't go on wandering into the past, in the jungles of the past,

in the memories. Howsoever beautiful they are, they are dead -- they are no more. And don't go on great journeys into the future, because whatsoever you desire in the future is never going to happen. Existence has no obligation to fulfill your desires. Existence has no obligation to follow your projections into the future. Whatsoever you desire is going to be wrong.

When you are not there to desire, then existence starts guiding you into the ways of truth, into the ways of tao, dhamma. AES DHAMMO SANANTANO: this is the inexhaustible law. Drop the mind and you are possessed by the whole; cling to the mind and you remain as far away from the whole as one can be. The moment you drop the mind you start becoming alert and aware. It is mind that is your sleep. You are sleeping either in the past or in the future: both are ways of sleeping.

When I say, "Wake up!" again and again, when Buddha says, "Wake up!" a simple phenomenon is indicated: come to the present.

Mrs. Weissman lived in the thirtieth-floor penthouse of her Park Avenue building. Every day when she went up or down in the elevator, Manelli the elevator man would see her making the sign of the cross. After watching this for several days he could not resist asking her if she was Catholic. She replied, "Definitely not. I am Jewish."

"I no understand," said Manelli. "If you Jewish why you cross yourself every time you get in and out of the elevator?"

"Cross myself!" barked Mrs. Weissman. "Don't be ridiculous! I am checking to see if I have my tiara, my brooch, my clip... MY CLIP!"

People are living in absolute unawareness. Even if they are checking, it is through a deep deep layer of sleep. They are somnambulists. Everybody is in a kind of psychedelic state.

ONE MAN DENIES TRUTH. ANOTHER DENIES HIS OWN ACTIONS. And if you deny the truth you are bound to deny your actions too, because unless you are conscious you cannot take responsibility for your actions.

There are a thousand and one ways to deny your actions. In the past, people used to say, "It is karma." Now that disease has gone to the West; now in the West people are saying, "It is karma. What can we do? It had to happen. It was predetermined by a past life." That is simply a way of denying your action, of shirking your responsibility.

In the past, people used to say, "It is fate, KISMET. What can we do? God has already written it; we are just puppets in his hands. If he wants us to be a murderer, we are a murderer; if he wants us to be a thief, we are a thief." Cunning, tricky minds!

Now those old ways are no longer relevant, they have become outdated; we have found new ones. Karl Marx says, "You are not responsible. It is the society, the social structure, the economic structure, it is capitalism. You are not responsible." It is again fate in new words, in modern language, in contemporary jargon. Karl Marx is a fatalist.

And then there is Sigmund Freud who is even more sophisticated than Karl Marx, even more clever. He gives you new ideas. It is the unconscious which is responsible, not you. If you do something, what can you do? -- it is beyond your capacity to avoid it. It is coming from the unconscious, from the dark layers of your being. You have no access to those dark layers. And Sigmund Freud says there is no way to change it; man is a hopeless project.

According to Sigmund Freud, man is bound to live in misery; at the most we can help him to live in misery more comfortably. We can make him accept the misery so he will be a little more comfortable. We can make the misery a little more convenient by giving him good explanations so he is not so much disturbed; otherwise there is no hope. Man is determined by unconscious forces.

These are just new ways of saying the old things: karma, fate, God. The idea of predetermination has dominated the unconscious man up to now.

It is only once is a while that a buddha says, "Accept your act as your own and don't escape from the responsibility, because escaping from the responsibility means you will never be free of it." And you CAN be free of it. Be responsible, whatsoever is the case, good or bad. Remember, except you, no one else is deciding about it.

If you are living in misery it is your decision. It hurts, of course, to think that "I am living in misery out of my own decision." But if you observe a little more silently, this will give you great freedom. In the beginning it hurts; otherwise it is the harbinger of a new consciousness. If I am creating my hell it implies

that I can create my heaven too. If I am the cause of my darkness I can be the cause of my light too. I can be a light unto myself. The very idea that "I am solely and wholly responsible for my actions" is a deliverance.

Buddha says: BOTH GO INTO THE DARK....

The man who denies truth because of the ego, because of belief systems, because of the mind wandering in the past or the future, or the man who denies his actions either because of karma or fate or social structure or the unconscious, they both go into the dark. They are missing the opportunity of becoming light; they are choosing darkness.

... AND IN THE NEXT WORLD SUFFER
FOR THEY OFFEND TRUTH.

And whatsoever you do here and whatsoever you are here is going to be the cause, the continuity, in the next world too -- because the next moment is born out of this moment and the next life is born out of this life. Life is a continuum. Death does not create any discontinuity; you remain continuous. By death you simply change your house; you are the same person. You can come from the hut to the palace, from the palace to the hut. You can move from one city to another city, from one planet to another planet, from man to woman, from woman to man. You can go on changing your houses, but YOU, the real consciousness inside, the real self remains always the same.

So if you are creating darkness here, remember: this darkness will hang around you in the next world too. So you are not only destroying this life, you are creating wrong foundations for the next life too. Beware of it.

... AND IN THE NEXT WORLD SUFFER FOR THEY OFFEND TRUTH. The whole cause of suffering is offending truth. What does he mean by "offending truth"? Whenever you deny a truth because of your prejudices, whenever you avoid taking responsibility for your actions, you are offending truth. And by offending truth you are offending the universal law. You are falling apart. You are becoming a separate entity enclosed within yourself. You are no more part of the whole. You will suffer.

Suffering means going against the universal law and bliss means going in tune with the universal law. Bliss is nothing but harmony with the whole and suffering is discord.

WEAR THE YELLOW ROBE.
BUT IF YOU ARE RECKLESS
YOU WILL FALL INTO DARKNESS.

Read instead: WEAR THE orange ROBE. BUT IF YOU ARE RECKLESS YOU WILL FALL INTO DARKNESS.

Buddha had chosen the yellow robe just as I have chosen the orange. He chose it for a certain reason. The orange robe had been the robe of the sannyasin before Buddha; it is the ancientmost robe of the sannyasin. Buddha dropped it and chose instead the yellow robe for the simple reason that sannyas, the very idea of sannyas, had gone wrong, and he did not want to associate with it. And because he wanted to emphasize death and he wanted you to remember death again and again -- because death can bring awareness to your life -- he chose yellow.

Yellow is the color of death: the color of the yellow leaf, the color of the setting sun, the color of the dying man's face. Yellow is the color of death. Orange is the color of life, of youth, of love. Orange, in the East, is the color of spring, when all the trees bloom and birds sing and bees hum and there is fragrance all over. The whole climate is full of youth, freshness, rejuvenation.

Buddha emphasized death to make you aware, but now twenty-five centuries have passed and much dust has gathered on Buddha's ideas. Just as orange had become meaningless in Buddha's time, now the yellow robe has become meaningless.

I have chosen again the orange, and with a totally new vision. The old orange sannyasin was a renunciate. My sannyasin is not an escapist; he lives in the world, but lives with such skill and art that he remains transcendental to it.

But it is not a question only of the robe. You can change the robe to orange or yellow or whatsoever. Unless you become heedful, unless you start listening to the buddhas, to their message.... And their message is simple and very short: Wake up! It can be condensed into only these two words. If you don't listen to their message, IF YOU ARE RECKLESS YOU WILL FALL INTO DARKNESS.

It is not a question of formality, it is not a question of ritual. Buddha was as much against ritual as I am, he was as much against formality as I am; hence I feel a tremendous affinity with him. Twenty-five centuries simply disappear between me and him; we become contemporaries.

A pregnant woman was told that if she wanted her child to behave in a certain way, she should say every day, "I want my child to be so-and-so...." This would condition the fetus and the child would be born already having this trait.

She had noticed how hard it was to teach children manners, so every day without fail she said, "I want my child to be polite."

She was pregnant for nine months, then ten and eleven and for years she went on being pregnant. Finally she died without having given birth. The doctors did an autopsy on her body, and when they cut her open they found two little old men bowing to each other and saying, "After you!"

We are not interested in such formality; otherwise you will never be born. We are interested in the essential, not in the accidental. We are interested in the intrinsic, not in the incidental.

And the robe is accidental -- orange, yellow, green. The essential is awareness.

IF YOU ARE RECKLESS, says Buddha,

BETTER TO SWALLOW MOLTEN IRON
THAN TO EAT AT THE TABLE OF GOOD FOLK.

If you are reckless, unaware, if you go on living heedlessly, without listening to all these awakened ones, you will suffer much more than you can suffer by swallowing molten iron. Beware! You are creating suffering every moment. By being unaware you create suffering; by being aware you create bliss.

IF YOU COURT ANOTHER MAN'S WIFE
YOU COURT TROUBLE.
YOUR SLEEP IS BROKEN.
YOU LOSE YOUR HONOR.
YOU FALL INTO DARKNESS.

What to say of another man's wife? -- one's own wife is trouble enough, or for that matter, one's own husband. Buddha is saying: Are you not yet aware of the phenomenon? Is not your wife enough to make you aware? Is not your own husband enough to be finished with this game?

But the mind goes on saying, "Maybe this woman is not good; some other woman may be good. Who knows? It didn't fit with this woman; I may be happy with another." And you cannot be happy with anyone. Happiness has nothing to do with the other; happiness is something that you have to create inside you. And you go on asking for trouble. Whenever you depend for your happiness on the other you ask for trouble. Dependence IS trouble. YOU COURT TROUBLE.

The other IS hell, and depending on the other you become a slave. YOUR SLEEP IS BROKEN. Your peace is lost, your rest is gone. Your whole life becomes a constant disturbance, because you are trying to exploit the other and the other is trying to exploit you.

YOU LOSE YOUR HONOR... your grace, your beauty, your sincerity. Buddha does not mean respectability; by "honor" he means grace.

YOU GO AGAINST THE LAW,
YOU GO INTO THE DARK.

The law is that bliss or misery both arise in the innermost core of your being. Nobody can give you bliss

or misery. You need not go to anybody; you are enough unto yourself. Just go in. Dive deep in your consciousness.

And the more conscious you become, the more full of light your life is, the more and more benediction goes on showering on you. The more dark you are, the more unconscious, the more misery is bound to happen.

YOUR PLEASURES END IN FEAR
AND THE KING'S PUNISHMENT IS HARSH.

Buddha calls the ultimate law "the king." The punishment is harsh, but YOU are responsible. The law is not cruel; the law is simply law. It is just like gravitation: if you walk rightly, the gravitation cannot punish you. It is not interested in punishing you, it helps you to walk. But you drink too much, you become a drunkard, and you walk, and you fall on the ground and you break your leg. Can you blame the law of gravitation? The law of gravitation is simply there. If you go against it, you will be punished; whereas if you follow it, you will be benefited.

BUT AS A BLADE OF GRASS HELD AWKWARDLY....

Even such a soft thing, a blade of grass, held awkwardly....

MAY CUT YOUR HAND....

It all depends on you. If you are conscious you can hold a sword and it will not cut your hand; if you are unconscious, even a blade of grass may cut your hand.

SO RENUNCIATION MAY LEAD YOU INTO THE DARK.

A tremendously important saying. Buddha says: Even renunciation, taken unconsciously, is not going to help. You can become a sannyasin out of fear, you can become a sannyasin out of greed. These things are not going to help. Unless you become a sannyasin out of awareness, nothing is going to help.

People become religious for wrong reasons, and you cannot be religious for wrong reasons. And the person who lives rightly need not be religious: he is religious already.

Perlman made millions in the bakery business. While on a visit to Rome he went to see the pope and made a huge donation to the church.

The pope was very pleased and said, "Mr. Perlman, is there anything I can do to show my appreciation?"
"Yes, Your Holiness," answered the baking magnate. "Could you make a little change in the Lord's Prayer?"
"Ah, Mr. Perlman," frowned the pope, "I am afraid that would not be possible. The Lord's Prayer is repeated daily by millions of Christians."
"I know," said Perlman, "but I only want a small change. Where it says, 'Give us this day our daily bread,' just make it, 'Give us this day Perlman's pumpernickel bread.'"

Now, that great donation to the church has nothing to do with religion, it has nothing to do with charity; it is business, pure business.

And that's what people are doing. They donate to the poor, they serve the poor, to go to heaven. It is an investment, it is not service. Unless you are conscious, whatsoever you do is going to be wrong. In Buddha's definition, wrong means a thing done unconsciously and right means a thing done consciously. It has nothing to do with the thing itself but with the quality of consciousness through which it is done.

A Catholic priest took his new assistant to the hospital for the first time. The novice priest walked into an intensive care room and went up to a man in bed under an oxygen tent.

"I am here to help you in any way I can," he said. There was no response from the patient so again the priest offered his help. Still no response. Then suddenly the patient grabbed a pencil and paper and furiously began writing, after which he fell back dead.

The priest took the note and excitedly ran out of the room crying, "Father, Father! I got my first confession!" The father looked at the note and read, "Get off the oxygen hose, you sonofabitch!"

Buddha was perfectly aware that many people were becoming sannyasins in his day -- as it has always been -- for wrong reasons. Somebody was poor, somebody was a thief and the king was after him, somebody has committed murder and he wanted to hide and to be a sannyasin was the best place to hide.

BUT AS A BLADE OF GRASS HELD AWKWARDLY MAY CUT YOUR HAND, SO RENUNCIATION MAY LEAD YOU INTO THE DARK. Renunciation has not to be done for any motive. Sannyas has to be out of the sheer joy of being a sannyasin. Just as art is for art's sake, so sannyas is for sannyas' sake. Then it has tremendous beauty, and then it brings bliss, it brings paradise to you. Do whatsoever you want to do, but do it consciously. To be conscious is to be a sannyasin.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #10
Chapter title: Towards a new humanity

30 December 1979 am in Buddha Hall

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The first question:

BELOVED MASTER,
IF BY ANY CHANCE I MIGHT NOT GET ENLIGHTENED THIS LIFETIME, HOW CAN I MAKE SURE THAT I WILL BE A WOMAN IN MY NEXT LIFE? IT SEEMS SUCH A JUICY EXISTENCE.

Anand Baul, the first thing to be remembered is that nobody ever gets enlightened. Enlightenment is your nature; you are already it. It is not something to be achieved, it is not a goal to be reached. It is the source, not the goal. In the innermost core of your being you are all buddhas, and you have always been so, and you will always remain so.

Yes, you have forgotten it. So the question is not of realizing it, the question is only of remembering it. Hence Buddha says: Be more mindful, be more alert, be more watchful. Nothing else has to be done, one has nowhere to go, no pilgrimage is sacred. All pilgrimages are just going astray. You are already there where you want to be; just look within, just turn in, tune in. This is the first thing to be remembered, that it is not a question of achievement.

You say, "If by any chance I might not get enlightened this lifetime...."

There is no chance at all to miss it. It is impossible to be other than enlightened. It is your self-nature, your very being. This whole existence is enlightened.

Then what is the difference between a buddha and you? The difference is very simple. It has nothing to do with your quality. Your quality is exactly the same as that of Gautama the Buddha, or Jesus Christ, but

you are asleep and they are awake. They know where they are, who they are, and you are dreaming. But one can come out of the dreams; dreams cannot hold you, dreams can't hinder you.

Dreams are dreams, they have no substance in them. They can't prevent you from becoming awake. Dreams, desire, sleep -- they are all like darkness. When you light a candle the darkness cannot prevent it. The darkness may be very ancient, it may have existed for millions of years and the candle may be fresh and just a small candle, but that's enough. Light has a positive existence. Darkness has no existence at all; it is only absence of light. You can wake up any moment, the candle can be lit any moment, and all dreams and desires will disappear; hence devices have been invented.

What Buddha says, Patanjali says, Lao Tzu says, is that these are only devices to wake you up, alarms and nothing else.

Secondly, whether you want it or not, if you remain asleep next lifetime you are going to be a woman. Even if you don't want it, it is going to happen. There is a simple law. This is my observation of many people's past lives, this is how mind functions, this is very fundamental to the mind: it always moves to the opposite end. If you are rich the mind thinks poverty is religious, spiritual; it has something of innocence in it, and "Look how the poor are free from anxiety, and how the beggar sleeps soundly. I have got everything and I cannot sleep, I cannot rest, not even a moment's rest... continuous worry, anxiety."

The rich man thinks always that the poor are really in a better space than he is. It is the rich people who have given the idea that poverty is spiritual. You will be surprised, take note of it, that all the TIRTHANKARAS, all the great masters of the Jainas were kings. Buddha himself was a king. All the AVATARAS of the Hindus -- Rama, Krishna, they were all kings. It is because of these rich people that a deep idea has prevailed down the ages that poverty is spiritual.

There is nothing spiritual in being poor, there is nothing spiritual in being rich either. The poor man thinks that the rich people are enjoying real life; hence the poor man projects. If he cannot be rich in this life, then let it be next life; if not in this world, then let it be in the other world. It is the poor man's projection -- the paradise, the heaven, where he dreams that he will be rich, and he will have all that rich people have. Not only that, the poor man also dreams that no rich man will ever be able to reach heaven, they will be thrown into hell: "They have enjoyed enough here, now they have to suffer for it. And I have suffered enough here so I have to be rewarded."

Jesus is a poor man, he is not like Krishna, Buddha and Mahavira. Krishna, Buddha and Mahavira have not said that no rich man can enter into paradise. Jesus says: Even a camel can pass through the eye of a needle, but the rich man cannot enter through the gate into heaven. He is a poor carpenter's son; he knows what poverty is. And because of that poverty he speaks a totally different language than Buddha.

In India the idea has prevailed that if you are rich it is because of your past lives' good karmas that you are rich now. And Jesus says: Rich people cannot enter into the kingdom of God. He says: Those who are the first here will be the last there, and those who are the last here will be the first. It is not an accident that Christianity goes on spreading in poor countries; it has an appeal for the poor. It is not an accident that communism is a by-product of Christianity.

The East has not given birth to communism, it could not have done it. And whenever a country becomes rich, remember, it will start becoming Buddhist, it will start becoming more and more Hindu. It is not an accident that America is so much interested in Eastern wisdom. Whenever a society is affluent it starts thinking in a different way than a poor country thinks.

My observation is that if you are a man in this life, you must have been a woman in your past life, and if you are a woman in this life you must have been a man. That's how the pendulum of mind goes from one extreme to the other. Every man thinks -- not only you, Anand Baul -- that the existence of a woman is beautiful, it is juicy. But ask the woman: she desires to be a man, deep down she feels humiliated that she is a woman, a second-class citizen. Deep down she herself wants to behave like a man.

Women all over the world are trying in every possible way to behave like men. They are wearing men's clothes, smoking cigarettes like men, and whatsoever they can do. They use language like men have always used it, becoming arrogant, aggressive, losing the feminine quality. See the women of the liberation movement: they have lost something -- something soft, feminine, receptive, passive, is no more there. They are aggressive, violent. They can't wait for another life. In this very life they are in a hurry, they want to become like men. They want the same jobs, the same kind of work, the same kind of freedom. Even if that freedom is just stupid, even if that job is hard, they want to prove that they can manage it, that they are not less than men. Their next life they are bound to be born as men.

So don't be worried about that. You will be a woman, watch out! Don't tell me then that you weren't

warned. I am giving you the warning. And what do you mean by "juicy existence"?

It appears to you through the eyes of a man that the woman is beautiful; through the eyes of the woman the man is beautiful. This is a biological attraction. That's why two women cannot tolerate each other; it is impossible to find women friends. They are very jealous of each other, suspicious of each other. They cannot trust other women; they know too much about the woman's heart, about the woman's mind. They can't see any beauty. In fact, they cannot believe what man goes on seeing in women. There seems to be nothing. To a woman there is nothing, just as to a man there is nothing in man. It is the biological attraction, chemical attraction.

And the last thing, Baul: it seems you are not much acquainted with women. Become a little more acquainted. Suffer a little with women, let them torture you a little more, and then you will forget all this nonsense.

A man had decided to take a trip with his eighteen-year-old daughter. "Hey, how about me?" his wife exclaimed.

"Oh no," the man said. "You and your big mouth are not going on any vacation with me. I got enough of your big mouth all year long. I am taking our daughter and that's all."

So off they went. The train on which the man and his daughter rode was held up by robbers. They lost everything. "I'm ruined!" the man said. "Everything I own is gone!"

"No, Papa," the daughter said, "I saved the jewelry. The minute I saw the robbers coming, I took my rings, my diamonds and my bracelet and put them in my mouth."

"That's marvelous," said the father. "If your mother was here, we could have saved the suitcase."

The second question:

BELOVED MASTER,
WHAT IS THE USE OF ESOTERIC TEACHINGS AND SPIRITUAL KNOWLEDGE? HOW CAN I FIND OUT IF THEY ARE TRUE OR NOT?

Sef Kicken, the esoteric teachings are only for the fools. The fools are very much interested in anything they cannot understand. The idea of the foolish mind is that anything it cannot understand must be very mysterious, must be very superior, must belong to higher planes.

A really religious person has nothing to do with esoteric nonsense -- with theosophy, with anthroposophy, and with so many Lobsang Rampas... and all kinds of nonsense that goes on being written. It must be fulfilling some people's needs. Just as a few people like detective novels, a few others are interested in esoteric knowledge.

There is nothing esoteric in existence. Existence is nude, naked; nothing is hidden.

Once Buddha was asked, "Have you said everything, or is there something esoteric which you have not said?"

Buddha showed his hand -- an open hand -- and he said, "I am like an open hand, not like a fist."

And so is existence -- like an open hand, not like a fist. It hides nothing; all is there, all around you. God is overflowing... and you are pondering over esoteric things -- seven planes or seventeen, seven hells and seven heavens. And the more complicated is the system, the more appeal it has.

Theosophy is more or less sheer nonsense, but it attracted thousands of people around the world. It has become a great world movement. People were talking of hidden masters, guides, astral, ethereal.... And in Madam Blavatsky's room letters used to drop from the ceiling -- letters from hidden masters who live in the Himalayas. Later on it was found that a man used to hide there on the roof and he used to drop those letters. The man himself confessed in the court that "My whole work was that whenever the session of the theosophists would be there and they would wait with closed eyes and pray for masters, hidden masters, to guide them, I had instructions from Madam Blavatsky what letter to drop. Those letters were written by Madam Blavatsky." They were examined later on by experts and it was proved that they were written by Blavatsky herself. But she fooled people for years.

You ask me, "What is the use of esoteric teachings and spiritual knowledge?"

To fulfill the demands of the fools, that is the use. And there is no spiritual knowledge at all.

Spirituality is an experience, not knowledge. You cannot reduce it to knowledge; it is always knowing,

never knowledge. It is an insight, irreduceable into words. You cannot put it into theories, into systems of thought; that is impossible. And those who try to do it don't know anything... only then can they do it. This is a strange phenomenon: those who know, they never try to reduce their knowing to knowledge; and those who don't know, they are absolutely free. They can create any knowledge, that is their invention.

All spiritual knowledge is the invention of the mind. Real spiritual knowing happens only when the mind is dropped, when you are in a state of no-mind.

And you ask me, "How can I find out if they are true or not?"

Why should you be worried? Rather try to find out who you are. That's the only real religious question, the only quest: "Who am I?" That's enough; no other questions are significant. Avoid all other jargon -- spiritual, religious, theological, esoteric. Avoid all jargon. Just stick to a simple quest: "Who am I?" That's enough. If you know yourself you have known all; if you don't know yourself you may know everything in the world, but that is of no use. It is unnecessary burden and bondage.

Clarence and Lulu were sitting on the front porch in Kentucky on a warm summer evening, holding hands.

Lulu turned to Clarence and said, "Clarence, say something soft and mushy."

And Clarence embarrassedly turned to Lulu and said, "Ah, shit!"

That's what esoteric knowledge is -- soft and mushy!

The third question:

BELOVED MASTER,
YOU TOLD US THE STORY OF KRISHNA AND ARJUNA. BUT IS THERE NO VALUE IN RESISTING WAR IN A TIME WHERE A HANDFUL OF MADMEN PLAY WITH ATOMIC BOMBS?

Peter Bohm, how can you resist these few madmen who are playing with atom bombs? What will be your strategy of resistance? In fact, your resistance may bring the war sooner than otherwise; your resistance is not going to prevent it.

The only thing that can prevent the world war is that you start a totally new consciousness, that you start a new kind of humanity... a man who is capable of love, a man who is capable of meditation. Let love and meditation spread far and wide. Let meditation reach to as many people as possible. Except that, all your efforts at resistance are impotent.

You can protest and you can go on a long march, but have you ever watched the protesters, the people who are against war, the pacifists? Have you watched their processions? They look so aggressive, they themselves look mad! If they had the atom bombs, just to protect peace they would be the first to drop the atom bombs. They are as mad as the other party; there is no difference at all. Their minds are as political as the people who are in power; the only difference is that they are not in power. And their anger, their pent-up anger, you can see on their faces, in their slogans.

Every peace protest ends in a fight with the police, with the military. It ends in burning buses, post offices, police stations, cars. What kind of love is this and what kind of resistance is this? It is impotent! But they are feeling they are doing something great. It is an ego trip and nothing else.

The meek little bank clerk had his suspicions. One day he left work early and sure enough, when he arrived home, he found a strange hat and umbrella in the hallway and his wife on the couch in the arms of another man.

Wild for revenge, the husband picked up the man's umbrella and snapped it in two across his knee. "There, now, I hope it rains!"

What can you do? Yes, you can shout and you can go for a long march with great posters, and it will give you a certain satisfaction because your pent-up energies will be released. It is a kind of catharsis. Unknowingly, you are doing Dynamic Meditation -- but it would be better if you do it knowingly.

Yes, war has come to a point where it can destroy the whole humanity, and not only humanity but the whole earth. Life as such can be destroyed. What can we do?

Scientific knowledge has gone far ahead of man's spiritual growth; that is the problem, the real problem. Who are these madmen you are talking about? Are they any different from you, Peter Bohm? Richard Nixon, Brezhnev, Ayatollah Khomeini -- are these different people from you? Maybe there is some quantitative difference, but there is no qualitative difference. If YOU come in power you will prove the same. And one day these people were not in power; they were also just like you. When they are in power, then their real faces show up.

Lord Acton says: Power corrupts. It is not true. Power never corrupts, but corrupted people are attracted towards power. Of course, without power they cannot show their real faces. Power only gives them the right context in which they can reveal their heart's reality. Power does not corrupt, it only reveals the truth. Powerless people may not look mad because they cannot afford to be mad. Give them power and then you will see: they are as mad as anybody else.

I don't see any difference between warmongers and pacifists; they are the same kind of people. They appear to be polar opposites but they belong together. Deep down they are one; two ends of the same stick. Yes, I would like the earth to become a paradise and not a cemetery... but what kind of resistance?

Even if Krishna was here, at THIS juncture he would not have suggested war. I am absolutely certain about it. I say categorically that Krishna would not have said to Arjuna to fight at this moment, because this is global suicide. Five thousand years have passed since Krishna and much has changed.

We have come to the point where total war is possible. Nobody is going to be the winner, so what is the point of war? War has been significant in the past because somebody would win and somebody would lose. Now there is going to be no winner; all are going to be the losers. War has lost all significance -- war is absolutely stupid today. It may have had some meaning in the past; it has none anymore.

Krishna's message is irrelevant today; Buddha's message is more relevant. Krishna's message is out of date; Buddha's message is very contemporary. But what is his message? His message is: If you really want peace on the earth, create peace in your heart, in your being. That is the right place to begin with -- and then spread, radiate peace and love.

If more and more people become peaceful, joyous, if more and more people can dance and sing, if more and more people can say "Alleluia!" from their very innermost core, it will become impossible for these few mad people to create a war. Then we can put these mad people into mental asylums very easily. We can convert our capitals into mental asylums; that is not a big problem, once many many people's inner consciousness is transformed.

Be a meditator.

Be a lover.

Be a celebrant.

Create the whole existence with as much bliss and joy as possible. Make life so beautiful that nobody wants to die.

Right now, the situation is just the opposite: life is so ugly that who cares? If war happens, in fact, people will feel relieved. They don't have to commit suicide and still the war is going to do the work for them they always wanted to do themselves.

Psychologists say it is very difficult to find a man who has not thought at least four times in his life of committing suicide. But to commit suicide is not easy; it goes against the life instinct. But if somebody else can take the responsibility and somebody else can drop an atom bomb or a hydrogen bomb, then we are freed of the responsibility of committing suicide and still the suicide happens. And not only WE are dying but everybody else with us.

We have to change people's suicidal mind. Why do people think of suicide? -- for the simple reason that life is ugly and they don't know how to beautify it, how to make a song out of it. It is just sadness, a long long anguish, a nightmare. That's why people become interested in war and they support war -- for any stupid cause, for any excuse they are ready to kill and be killed.

And in fact, all political causes are stupid, all so-called political revolutions are stupid. The only revolution which is not stupid is spiritual, is inner, is individual.

If you really want a world without war, create this individual revolution I call sannyas. This is real resistance. Without resisting anybody you create a different space, a different context, in which life starts blooming, life becomes creative.

And if people are creative, blooming, joyous, politics and politicians will be things of the past. Yes, you can save a few politicians to keep them in the zoos for future children to come and see: "Look, this is Morarji Desai!" You can stuff them with straw -- they are already stuffed with straw and nothing else; they

won't need much more straw, just a little bit will do.

And this is possible now. It was never possible before because war was never such a danger. Politics is now the most stupid game, mad, utterly mad.

These are tremendously significant moments, because we can change the whole human consciousness from being political to spiritual.

The fourth question:

BELOVED MASTER,
WHAT IS PRESENCE OF MIND?

Kavita, presence of mind is really a state of no-mind. You can call it mindfulness, awareness, or you can call it a state of no-mind. The words seem to be contradicting each other, but they are indicative of the same state. Presence of mind means to be in the present, to be spontaneous, to be available to whatsoever is happening right now. To be available to here and now is presence of mind. But the only way to be available to here and now is not to be in the past, not to be in the future.

And mind consists of past and future; mind knows nothing of the present. Mind is always occupied, it is never unoccupied. And whenever the mind is unoccupied, utterly without any thought, just watchful, alert, conscious, there arises a great presence. That presence functions on its own accord. That presence makes your life a life of responses, not of reactions.

Ordinary life is of reactions; you react. Reaction means you are reacting to a present situation according to the past. It never fits because life never repeats itself. History may repeat, because history is a mind phenomenon, but life never repeats. It is always new, always fresh; something new is always transpiring. You go on carrying old ideas according to your experience, and you act out of those ideas thinking that you are acting out of experience. This is reaction: you are lagging behind, you are not true to the situation.

A response means being true to the situation; not acting out of the past but acting out of the present moment. Just like a mirror, it simply reflects that which is. If there is a flower, it reflects a flower; if there is a face, it reflects the face. Your mind never reflects that which is; your mind always reflects that which WAS. That's how your mind never comes into a state of communion with reality. Then whatsoever you do is wrong.

Presence of mind is a state of thoughtlessness, but not of sleep, not of unconsciousness. Thoughtless consciousness, contentless consciousness -- a mirror utterly empty, ready to mirror anything. The beauty of the mirror is that it never catches hold of any reflection; it is not like a photoplate. The photoplate immediately catches hold of the reflection and that's why it is destroyed. You can use it only once, then it clings to the past. That's what memory is, mind is -- a photoplate.

The mind of a buddha is not a photoplate but a mirror.

Try to be more and more and more responsible and less and less reactive.

A woman was driving her car at about eighty miles an hour, when she noticed a motorcycle cop following her. She did not slow down; she figured that maybe she could shake him off by doing ninety. When she looked back again there were two motorcycles following her. She boosted her speed again. The next time she looked, three motorcycles were screaming along behind her.

Suddenly she saw a service station looming ahead. She screeched to a stop in front of it, dashed out and ran into the ladies' room.

Ten minutes later, she walked demurely out. The three cops were standing right there, waiting for her. Without batting an eyelash she said coyly, "I bet you thought I wouldn't make it!"

The fifth question:

BELOVED MASTER,
YOU SAID, "UNLESS YOU BECOME A SANNYASIN OUT OF AWARENESS...." AT THE TIME I ASKED FOR SANNYAS BECAUSE I FELT SAFE WITH YOU AND YOUR SANNYASINS, BUT NOT OUT OF AWARENESS AT ALL. IN FACT, I HAVE MUCH DIFFICULTY IN BECOMING A LITTLE AWARE AND ALSO WITH MEDITATION. DOES THIS MEAN THAT IT WILL BE BETTER TO DROP SANNYAS?

Shridhar, you can drop it -- but only out of awareness!

The sixth question:

BELOVED MASTER,

Although You keep telling us that we have to be in the marketplace -- and coming from the West, that should be my marketplace -- I have that strong feeling now that I want to be here near You, that this is my home. Is this also a desire?

Prem Satyam, this is the marketplace I go on talking about!

The seventh question:

BELOVED MASTER,
SHOULD ONE TRY TO BE RICH OR NOT?

Asango, meditate on Murphy's maxim: Don't care if you are rich or not as long as you can live comfortably and have everything you want.

That's exactly what I have been doing and that's exactly what I would like you to do. Why bother whether you are rich or not? In fact, people go into unnecessary worries. Whatsoever you have, enjoy it -- it is already too much. You cannot look at it because your mind is constantly occupied with doing this, becoming that. And all that existence goes on giving you, you go on neglecting. You never even thank existence for it; you don't have any gratitude. Otherwise, even if you don't possess anything, you can live a very rich life.

A rich life is something inner. And I am not against outer things, remember, but basically a rich life is something inner. If you are inwardly rich you can make even outer things richer by your inner light. For example, if the buddha lives in a hut, he lives in the hut as if the hut is a palace. If the buddha lives in the palace, of course he will be able to enjoy the palace more than anybody else in the world. If he can enjoy the hut as a palace, what to say about the palace itself? Wherever he is he finds ways to enjoy life.

The whole art of sannyas is to live a rich life -- but the richness comes through your inner awareness. You can live a very poor life and you can be very rich outwardly; you can have a big bank balance, but you can live a dog's life.

I know very many rich people. I feel sorry for them. They have all, but they are living in such a poor way that I cannot conceive what blindness has befallen them. Can't they see their beautiful houses, their beautiful gardens? But they don't have any sensitivity. So the flowers come and go and they pass those flowers every day, but they don't see. Otherwise a single flower is enough. And whether the flower has grown in your garden or in your neighbor's garden, who cares?

You don't possess the stars, still you can enjoy them. Or do you first have to possess them, and only then you will be able to enjoy them? You don't possess the birds in the sky, but you can enjoy them.

What you need is not more possessions. What you need is more sensitiveness, more aesthetic sensibility, more musical ears, more artistic eyes. What you need is a vision which transforms everything into something significant and meaningful.

You ask me, Asango, "Should one try to be rich or not?"

You ARE rich! You have been given already that which you need. Let it grow, and then whatsoever you have on the outside will be enough.

You can see my sannyasins living here. They have not anything really that you can call possessions, but you cannot find more happy people anywhere in the world. For no reason they are happy, there is nothing to be happy about! But something inner has started growing, something like a subtle fragrance which only people who have sensibility, sensitiveness, can feel; others can't see it.

Many people have asked me, "Why do your sannyasins look so happy?" The why cannot be answered easily, because they want to know something on the outside which is causing the happiness. On the outside

there is nothing but all kinds of troubles -- the Indian government, the police, the Indian rotten society and the rotten mind. There is nothing on the outside. But still, my people are immensely happy. And they are not just sitting idly, they are working hard, and working hard for no rewards, no pay; they don't get anything. But something inner is happening; that is real richness.

Asango, think of that. You are a new sannyasin; soon you will become aware of it.

The eighth question:

BELOVED MASTER,
I WANT TO GET MARRIED. HOW CAN I BE SURE THAT THE WOMAN I AM MARRYING IS PURE IN CHARACTER?

Suresh, this is what I call the rotten Indian mind! If the woman is really pure, why should she be marrying you in the first place? And why this desire, this imposition on the other? And what do you mean by purity, purity of character? Do you mean that she has not known anybody sexually before you? But that will mean marrying a woman who is immature, marrying a woman who is inexperienced.

If you are going to employ an engineer, will you ask him, "The first requirement is that you shouldn't know anything about engineering"? Then you ask about experience; you want proofs, certificates.

If you are wise you will inquire whether the woman has been loved by other people too. If a woman has not been approached by anybody up to now, escape! What does it mean? It simply means the woman is dangerous!

Only very ugly people can have that kind of purity you are asking for. But I don't see that by having a few love affairs a person becomes impure. Love purifies. How can it make somebody impure? The more one loves, the more one becomes artful, skillful, intelligent in love.

Millions of marriages fail because two inexperienced persons are trying to work things out. If both are inexperienced, it is bound to fail.

There are a few primitive societies still existent in the world where it is thought to be a must that a woman should know a few men, that the man should know a few women, before they decide to marry. Marriage needs artfulness; it is a great effort to create a symphony between two persons' beings.

So don't ask foolish things. And if you are too much after such a kind of purity, then please, why are you deciding to make the woman impure? You will suffer for it, and she will suffer because she will be making you impure. Don't do such harm to each other. Why in the first place think of marriage? Remain pure!

"Daddy," said young David, "what is puppy love?"
"The beginning of a dog's life, my son."

Murphy says: Anything good in life is either illegal, immoral or fattening.

The three faithful things in life are money, a dog and an old woman.

So either get married to money or to a dog or to an old woman! If you are so much interested in purity, if you are so much wedded to purity, don't ask for a real woman. Find a plastic woman. You can always clean it and soap it. Why bother with real people? Real people are real people.

Two expectant fathers paced the floor in the waiting room of the hospital.
"What tough luck," said one. "This had to happen during my vacation."
"You think you've got troubles?" said the other. "I'm on my honeymoon!"

Real people are real people. Things happen to real people, not to plastic people. Yes, even on honeymoon things can happen!

A pair of good friends, Frenchmen both, were strolling down the Champs Elysees one day when they spied two women approaching. "Sacrebleu, Pierre!" cried one. "Here come my wife and my mistress walking toward us arm in arm."
"Mon Dieu, Henri!" cried out the second. "I was about to say the very same thing."

Charlie was taking his out-of-town pal for a stroll through the city. The friend observed a good-looking girl and asked Charlie if he knew her.
"Yes, that is Betty. Twenty dollars."
"How about that one?"
"That is Dolores. Forty dollars."
"Here comes one that is really first class. Do you know her?"
"That is Gloria. Eighty dollars."
"My God, aren't there any nice, respectable girls in this town?"
"Of course, but you could not afford their rates."

Suresh, either get rid of this idea of marriage or get rid of the idea of purity of character. If you keep both the ideas together you will be in trouble.

And who are you to decide about others' character? If you love the woman, you love the woman with all her limitations, with all her imperfections; she loves you with all your imperfections and limitations.

But this is what -- particularly to the Indian mind -- is very significant: perfection. And to demand perfection is a kind of neurosis. It will drive the other neurotic, and as far as you are concerned, you are already neurotic. If you ask perfection in any human being you will create trouble for yourself and for the other, and your life will be nothing but misery.

The real man of understanding and intelligence accepts the imperfections of the other and still loves. Love is great enough; it can even love people who have no character, people who are not pure according to your ideas, people who sometimes go astray, people who sometimes commit small sins. Love is big enough to accept all this and to transform it too.

The ninth question:

BELOVED MASTER,
WHY DO SO MANY PEOPLE BECOME SANNYASINS?

Murphy.... My God, are you the same Murphy I have been quoting and misquoting? You should have told me before! But you must be, I hope, some other Murphy, because if you were the same Murphy you would not ask such a question. That old guy is so wise he only gives answers, he never asks questions.

You ask me, "Why do so many people become sannyasins?"

Everybody does so for a different reason; hence it is very difficult to answer. The real sannyasins cannot even give any reasonable answer why they have become sannyasins. It is a kind of love affair; they fall in love with this madman. It is utterly mad, it is absurd. They simply find some inner communion; something happens to their heart, not to their head. And when something happens to the heart it is unanswerable.

But a few people become sannyasins out of the head; then they are only pseudo sannyasins. They can give you answers why they have become sannyasins.

So this much can be said: one who can answer WHY he has become a sannyasin is a wrong sannyasin, a pseudo sannyasin; the real one can only shrug his shoulders. He can say, "I don't know, it simply happened." He will not be convincing to you -- he can't be -- but try to be sympathetic with the person. It is a love affair.

Who has ever been able to say why he has fallen in love? One simply falls in love for no reason at all. Suddenly something clicks; it clicks in such a subtle way that you cannot figure out why. The why is unanswerable. And whenever it is answerable, the person is not a real sannyasin. This is the paradox: those who can answer, they are not real sannyasins; those who cannot answer, they are real sannyasins.

And then there are different people and they come with different backgrounds, they come here for different reasons. They open up to me in different ways, they take different time, they have different paces.

A modern-day Lewis and Clark exploration team had returned from a two-year exploration of the upper Amazon. Having bravely gone where no men had gone before, they were greeted by members of the press from every nation.
"Tell us, sir," asked a reporter of the first explorer, "what made you go?"

"I had to go," he replied. "I had to meet the challenge, to test my mettle, to meet the unknown, to face hardship, and to ponder the real meaning of life."
"And you, sir," he inquired of the second explorer, "why did you go?"
"You should meet my wife," came the weary reply.

Different people will have different reasons. Somebody is here for the exploration of the unknown; somebody is simply here because of the wife. Somebody is here because this has been his search for many lives; somebody is here accidentally. He was just passing Poona, from Kabul to Goa, and seeing so many crazy orange people he became intrigued. He said to himself, "Man, something far out is going on!" And then he got hooked... then he forgot all about Goa. Then slowly slowly, people forget about the whole world. Then this small place becomes their whole world.

Anxious to be on time for his date, Carl stopped at the drugstore for a hasty purchase. The druggist gave him a knowing smile, and he told the druggist about a lovely chick he met at a party. He was going to spend the evening with her, and her parents would be out at the opera.

When he got to her house, she and her mother were waiting for her father to return from work.

When her father walked in, she introduced both parents to Carl, and Carl said, "Say, why don't Nancy and I join you this evening?"
"You children don't want to spend your evening with us old folks," said Nancy's mother.
"Sure we do," said Carl.
"I didn't know you liked opera," the bewildered Nancy said to her date, as he was helping her on with her coat.
"No, and I didn't know your father was a druggist, either," he said.

So there are different reasons. I cannot give you a single answer. I cannot say why people become sannyasins.

All that I can say is that I am utterly mad, and a few people find themselves in tune with me.

The last question:

BELOVED MASTER,
WHAT IS UNAWARENESS?

Shivananda, yes, the question arises and is significant too. It is like the fish asking, "What is the ocean?" Obviously the fish cannot see the ocean; it has lived in the ocean always, from the very beginning. It was born in the ocean, it opened its eyes in the ocean, it has lived as part of the ocean. The ocean is so close, the fish does not feel itself separate from it. There is no space between the fish and the ocean to know about it.

And that's actually the case with unawareness. You are born in unawareness, you live in unawareness, you sleep in unawareness... you wake up in unawareness. You walk in unawareness, you talk in unawareness... you read Bibles, Korans, Gitas, in unawareness. It is so close, you are so permeated by it; it is in your every fiber and cell. There is no distance between it and you. Hence the question is very significant and one has to ask it. Only then can one move slowly out of unawareness towards awareness.

Unawareness is a state of robotlike existence. You go on repeating mechanically. You go on living without any alertness in it; sleepy, a somnambulist you are.

Out of ten people, one person can walk in his sleep, do you know it? That is a big number. Out of a hundred, ten people are capable of walking in their sleep. If you have ten persons in your family, that means one person is capable of walking in his sleep. People get up, they can walk in darkness, they can reach the fridge, they can eat things, they can come back to the bed. In the morning they have forgotten all -- and then they are worried why they go on becoming fatter and fatter! In the day they fast or diet and in the night they compensate as much as they can.

You will have to be a little separate from your acts; then you will be able to know what unawareness is. Somebody insults you; immediately, instantly, anger arises. It is like pushing a button and the light comes on. There is no gap: you push a button and the light comes on. The light has no time to think whether to come on or not. Somebody insults you; he pushes a button and immediately you are enraged.

Gurdjieff used to say to his disciples, "Wait at least for five minutes. What is the hurry? Let him insult you, let him finish first. Then you close your eyes and wait for five minutes, and watch what is happening inside you -- anger boiling."

Gurdjieff himself became enlightened through this simple procedure: that whatsoever is mechanical in man he tried to make it nonmechanical. And all is mechanical in you -- anger, lust, greed, jealousy -- all is mechanical. It simply is there whenever somebody pushes a button. You are functioning like a robot. Become a man.

That's what meditation is all about, that's what sannyas is all about. Create a little distance. Next time somebody insults you, give it five minutes, sit silently for five minutes, and then you can become angry. I am not saying "Don't become angry" -- because that will be too much. I am saying that just for five minutes allow a gap, and you will be surprised: after five minutes it is not the same anger that it would have been five minutes before.

Dale Carnegie remembers an incident in his life. He delivered a radio broadcast on Abraham Lincoln. He mentioned a few wrong facts about Lincoln; even his birthdate was wrong. He received one letter, a very angry letter, from a woman, calling him a fool, calling him stupid. "If you don't even know the right birthdate, what right have you got to speak on Abraham Lincoln?"

He became enraged, and he immediately wrote an angry answer. But it was too late in the day, so he thought, "Tomorrow morning I will post the letter."

Before posting it he read the letter again. It looked too angry -- twelve hours had passed. He read the woman's letter; it was not so insulting as it had appeared at the first glance. So he changed his letter, he wrote it again. When he was writing it again he said, "Why not wait twenty-four hours more and see what happens? What is the hurry? The woman is not going to die."

So he waited twenty-four hours and read his letter again. Now he was even more cool, and still the letter looked a little too strong. He changed it and thought, "Why not wait forty-eight hours? Let it be an experiment! I can always send the letter, but after twelve hours I had to change it, after twenty-four hours I had to change it much more. Let us see what happens after forty-eight hours."

After forty-eight hours he had to change it totally. All anger had disappeared. He said, "Now I will wait two days more and then I will send it."

And when finally he wrote the letter he apologized; he was no longer angry. The woman was right: what right has he if he does not know the facts? At least he should have checked the facts before going to broadcast. It was absolutely right on her part to get angry.

So he wrote, "You are perfectly right. Next time I will not commit such a mistake. I am deeply sorry that I hurt your feelings. I apologize. If any time you happen to be in this city, please come to see me, or, if I come to your town, I will come to see you. I would like to know more about Lincoln -- because I feel you know more than I know."

Naturally, the woman was tremendously impressed by the humbleness of the man; she was not expecting that he would be so humble. Next time she came to that town where Dale Carnegie lived she phoned him. He went, received her, invited her for a dinner. And finally the woman and he became so friendly, they fell in love!

It looks like a fairy tale -- does not happen in real life! In real life only tragedies happen. But we are responsible for all those tragedies because of our unawareness.

So the first thing I will suggest, Shivananda, is that if you want to know what unawareness is, allow a gap. This is the process of de-automatization. You have become automatic, you function automatically. You have to reverse the whole process, de-automatize it, slowly slowly, in small matters.

For example, you have gone for a walk. Don't walk the same way as you walk every day. Go slow or go fast, but don't just repeat the same routine. And you will be surprised: if you go slow you are more aware, if you go faster you are more aware; if you go exactly the same speed as you follow every day, you lose all awareness.

Buddha told his disciples to walk very slowly, as slowly as possible. Try it and you will be surprised. A great awareness arises if you walk very slowly. You speak in a certain way; one day try to speak in some other way. Speak slowly, and you will be surprised that the slowness of the speech makes you alert. Suddenly something is changed, because you are not functioning according to the robot.

Mind has two parts: one is the learning part, the other is the robot part. The learning part learns;

whenever you are learning something you are more aware. For example, if you are learning driving you are more aware -- you have to be. The moment you have learned it, the learning part gives its information to the robot part. Once you have learned driving, then you don't need any awareness; you simply go on doing it mechanically. You turn towards your house, you arrive in your garage, you lock the car. You are doing everything like a robot.

And this is the story of your life, twenty-four hours a day. Change it!

Gurdjieff's method was this: if some vegetarian had come to him as a disciple, the first thing he would insist was, "Eat meat!" Now this is a very shocking thing for a vegetarian -- to be told to eat meat. And Gurdjieff was a tough master; he would throw you out if you didn't listen to him, if you didn't follow the command, if you didn't follow the discipline. He would force you to eat meat. Now, when a vegetarian eats meat he becomes very conscious -- he has to. He has no idea in the past, no experience in the past, of eating meat. Just think of Mahatma Gandhi eating meat... he will become tremendously aware!

And if there was a meat-eater, then Gurdjieff would say, "For a few weeks you be just vegetarian. Don't eat meat at all -- no eggs, no meat, no milk, no animal food of any kind. Just go on eating vegetables." The whole body system had become accustomed to a certain pattern. He would change people's eating hours. If you were eating every day at one o'clock, he would say, "Eat at nine." If you were going to sleep every day at twelve, he would say to go at two or at ten. He would change everything. A man who had never been drinking wine, he would force to drink wine just to change and shatter his pattern. The man who had been a drunkard, he would stop him from drinking.

Gurdjieff was puzzling to people, but the method is simple: he was trying to de-automatize. He was one of the greatest masters of this age, very much misunderstood. Naturally, everybody was against him. Who has ever heard of religious masters forcing their disciples to drink? -- FORCING, actually forcing. And he would sit there....

The greatest thing in his commune was the dinner. It used to last four, five, six, seven hours. Every evening it would start... and it would end in the middle of the night. And he himself would take care of everybody, of what was being eaten, of what was given to them -- and he would go on forcing. People would become so drunk they would fall on the ground, and they would start saying things in their drunkenness -- and he would sit by the side and listen. He also used to drink with them, but he had worked hard on the way. He was a tantra master. He had been to India and to Tibet too, just to learn tantra.

Tantra has special methods how to go on drinking and yet remain aware. YOU cannot be aware even without drinking. Tantra has methods to slowly slowly drink, and keep awareness, not to lose track of your awareness. Slowly slowly, the quantity of your drug has to be increased as you increase in your awareness. A moment comes when -- you will be surprised to know, still there are people in the East who practice it -- a moment comes, when no drug can affect your consciousness at all.

Then the last thing they try is this: they keep poisonous snakes and they allow the snake to bite them on their tongue; that is the last method. Ordinarily a man will die.... These snakes are absolutely poisonous. Three percent of the snakes in India are dangerous; you cannot survive their bite -- once bitten you are gone. But these tantra masters will remain alert even in that moment and they will not die. Their bodies have become accustomed to all kinds of poisons and they have become alert, so alert that no drug can affect them.

Gurdjieff used to use that method with his disciples, simply to shatter your settled habits.

My approach here is to send you to this group, then to another group, then to still another group. When you go to different groups for two, three months, each group has its own structure and pattern and each group destroys other groups' patterns and structures.

And finally I send you to Zazen or to Vipassana. They are beyond all ordinary structures. Those are the methods given by Buddha himself. Then you are in a very simple state, watching your own breath -- the breath going in, the breath going out, and you are simply watching.

This watchfulness will make you aware of what unawareness is and what awareness is, both. You become aware of both simultaneously.

It was springtime, and two lovers were cuddling in a meadow on a dark, new-moon night.

The young man whispered to his girlfriend, "I sure wish we had a flashlight!"

The girl replied, "I do too. You have been munching on grass for the last five minutes!"

Get it? -- otherwise I will have to tell another! Meditate over it later on!

Marlene, a pretty Philadelphia secretary, was taking her first trip across the United States. Driving through the desert she ran out of gas. An Indian gave her a ride, sitting behind him on his pony. Every few minutes as they rode he let out a wild, whooping yell that echoed across the desert. Finally he deposited her at a gas station and went off with a last "Yaa-hoo!"
"What were you doing," asked the station owner, "to make that redskin do all that hollering?"
"Nothing," said the girl. "I just sat behind him with my arms around his sides holding onto his saddle horn."
"Miss," said the man, "Indians ride bareback!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #11
Chapter title: The psychology of egolessness

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The first question:

BELOVED MASTER,
GURDJIEFF SAID THAT IN ORDER TO ATTAIN TO REAL WILL ONE WOULD HAVE TO SURRENDER ONE'S FALSE WILL FIRST. IS THIS ALSO TRUE HERE?

Peter Markee, it is true everywhere. It is true forever. Truth is universal: time makes no difference, place makes no difference. And this is one of the most fundamental truths of spiritual growth: the false has to be given up because the false is the barrier. You remain deluded by the false; hence the search for the true never starts. You believe the false to be the true. Then why should you endeavor to realize the true?

If you think that darkness is light, then where is the necessity to search for light? If you think this life is all, then there is no question of seeking and inquiring about another life. If time is your total reality, then eternity never becomes a quest for you.

The false will means the ego; the true will means egolessness. The false will is yours; the true will is God's. The false will is personal; the true will is universal. The false will simply means that you believe yourself separate from the whole; and the true will is dissolving this illusion of separation, becoming that which you really are -- a part in this cosmic harmony, totally one with it. Then you don't have any separate destination, you don't have any private goal. Then wherever the whole is going, YOU are going. You are just a wave in the ocean.

And before the real can be known, the false has to cease, because the false is covering your eyes. You are clinging to the false, to the toy. And unless you see the point -- that the toy is only a toy, not worth clinging.... In that very moment of seeing the toy slips out of your hands on its own accord because you no more cling to it. Seeing the false as false is the beginning of the truth. But that seeing is arduous.

For lives we have lived with the false and we have believed in the false. We have nurtured, nourished the false. All our hopes, all our dreams, are rooted in the false. Our whole lives are investments in the false; hence we are afraid even to look, we are afraid to observe, watch.

The most frightening experience for human beings is to remember, to watch, to be aware; hence the difficulty in meditation. It does not arise from the outside; there is no disturbance outside. The real disturbance is within you. You really don't want to meditate. You are in a double bind. You listen to buddhas talking about the beauties and the blessings and the benedictions of meditation, and you become greedy for it. But then you look at your own investment and you become frightened, so you try to meditate. Yet you don't really want to meditate because meditation means you will have to see things as they are -- the false as false, the true as true -- and that is going to shatter your whole effort of lives in a single moment.

Great courage is needed to meditate, courage to drop all the investments. Great intelligence is needed. In fact, this is true intelligence: to see that howsoever and whatsoever efforts you make to realize the false, to make it come true, they are going to fail. To see it -- that the whole effort is an exercise in utter futility -- is intelligence. It has nothing to do with intellectuality; it is very simple.

See, watch, and don't be afraid and don't avoid seeing. And don't go on playing with yourself, deceiving yourself. Don't remain in a double bind, with one hand creating and with the other hand destroying.

That's what people are doing: half of their being wants to continue as they are -- the stupid half, the rational part, the arithmetic of their minds. And the other half, the intelligent half, the intuitive half -- the heart -- wants to start anew, because you have seen for so long that nothing succeeds. And still you go on in the same rut. It is time, the right time, to get out of the rut and to have a new birth.

What Gurdjieff was saying has been told by all the great masters of the world. "Awake," Buddha says. It is the same; words differ. "Be watchful," Jesus says. Be as watchful as if the master of the house has gone out and he has told the servants to remain alert because he may come any moment and he does not want them to be asleep -- any moment he can come. They have to be alert, on guard, all the time. Jesus says to be alert.

In alertness the first experience is that you have a personality which is false. Gurdjieff calls it the false will. And you have something else, something impersonal in you, which is the true will. Your appearance from the outside is false; what you experience from your innermost core is true. You are a mixture of the accidental and the essential, of the incidental and the intrinsic. You are the meeting point of time and eternity, a crossroads where matter and consciousness meet, where body and soul meet, where real and unreal shake hands. Yes, you are exactly a crossroads. And you have to be very alert not to choose the false -- because the false is very appealing. The false makes all kinds of propaganda for itself; the false will try to convince you with all kinds of arguments.

The truth remains silent. Unless YOU are ready to receive it, it will not even knock on your doors. The false is afraid that if much smoke is not created around it the falsity of it will be seen by you. So beware of the rationalizations of the false, its propaganda, its argumentation, its proofs. And also remember the silence of truth -- utter silence, absolute silence. Truth will never persuade you; it will wait -- it can wait for eternity. But the false cannot wait, it is momentary, it can't be so patient. It has to persuade you, it has to seduce you as immediately as possible. The false is very hypnotizing. Their ways are totally opposite.

Truth is achieved through awakening, and the false is achieved through deep sleep. The false is like a tranquilizer: it is very consoling, comforting, cozy, secure, safe. It gives you all kinds of protections, insurances. It goes on telling you, "Be with me and I will protect you. I am your guardian, your guide, your friend, your philosopher." The truth never claims anything.

Unless you become utterly fed up with the false and its claims -- which are all bogus.... It talks much, but it never delivers any goods. Unless you become totally frustrated, fed up, bored with it, you are not going to look at the silent truth; you are not going to listen to the still, small voice within. And that voice is God's voice. It is universal; it has nothing to do with you.

The true will is not yours. It is the whole speaking through you, functioning through you. The false gives you the idea of great ego -- "I am somebody" -- and the true takes all ego away. It makes you a nothingness, a nobody. Only through your nobodiness the whole can function unhindered.

Yes, Peter Markee, Gurdjieff is right. And whatsoever is true with Gurdjieff is true here too -- is true forever. Wherever a master exists, the false has to be surrendered.

That actually is the function of sannyas. It is a device to surrender the false. Sannyas means you surrender your ego. You say to the master, "Please take this burden off my head." You bow down, you touch the feet of the master. That is simply symbolic that "Now I will not function as a separate entity from you."

And the master is one who has surrendered his will already, who exists no more as a person, who is only a presence, a window into God. And when you surrender to the window you are surrendering to the sky

beyond. The window will only make the sky available.

The West has not developed the technique of the master/ disciple relationship yet. A few rare individuals tried, but they failed. Socrates was trying in Athens but he failed; he was not listened to. Jesus was trying again; he failed. The West has remained concerned, concentratedly focused on the false. It believes in the ego. The East believes in egolessness.

The Western psychology says to make the ego stronger. It is a psychology of the false -- rooted in the false, supporting the false. The East says: Let the ego melt, disappear, evaporate. It is the psychology of egolessness. This is a totally different standpoint.

Gurdjieff was again trying to bring the East to the West. He also failed. It is very difficult; centuries are against it, and the hypnosis and the conditioning of the society is against it. Even his own chief disciple, P.D. Ouspensky, could not understand him, misunderstood him. He betrayed him, just as Judas betrayed Jesus.

And do you know? -- Judas was the most cultured, educated person amongst Jesus' disciples; hence he must have had the most polished ego. He was an intellectual. The other followers were simple people: fishermen, carpenters, tax collectors, gamblers, drunkards, prostitutes -- simple people. The only person who was not simple was Judas; he was complex. He could have been a professor in Oxford or Cambridge or Harvard and he would have done perfectly well as a professor -- he was a good arguer. There are a few moments when he even argues with Jesus. And if you listen to the argument you will agree with Judas, you will not agree with Jesus.

One day Jesus is staying in Mary and Martha's home and Mary brings very costly perfume and washes Jesus' feet with that costly perfume. Judas immediately raises a question; he says, "This is stupid -- wasting so much money unnecessarily!" And he gives a good argument -- a socialistic argument. He says, "This much money could have been given to the poor. There are beggars outside the house. This money could have fed many beggars for many days. It was rare perfume! Why waste it? The feet can be washed with water -- there is no need!" And she had poured the whole big bottle of perfume!

Now, with whom are you going to agree? And do you know what Jesus said? Jesus said, "The beggars will always be there. I will not be here always."

This does not seem to be a very appealing argument! Jesus says, "Don't disturb her. Don't disturb her love, her faith, her trust. It's perfectly alright. It is coming from her deep love for me. Let her do it. And beggars will always be there. Even if this money is given to them, nothing much is going to happen. Maybe for a few days they will be able to eat; then again...."

With whom are you going to agree? Ninety-nine percent is the possibility you will agree with Judas -- and more so after Karl Marx, Engels, Lenin, Stalin, Mao; after so much socialistic communist propaganda all over the world, who will not agree with Judas? He seems to be the forerunner of socialistic philosophy. And Jesus' answer does not seem to be very appealing, convincing. It seems to be evading the question, evading the issue. But Judas betrayed Jesus for the simple reason that he was too much in his intellect, too egoistic, too proud.

The same happened again with Gurdjieff and Ouspensky. Ouspensky was the most articulate disciple of Gurdjieff. In fact, it is because of Ouspensky that Gurdjieff became famous in the world. It is Ouspensky's books that have made Gurdjieff's name known to the world at large. But why did he betray him? In the last years of his life he was very antagonistic to his master. Even to mention Gurdjieff's name in Ouspensky's presence was an offense to him; he did not tolerate even mentioning Gurdjieff's name. It has been completely dropped -- even in his books which were written before he disconnected himself from Gurdjieff. He changed the name from Gurdjieff to just G; he would not write the whole name. He would simply mention, "G said..." -- just like XYZ. And then -- he was clever enough -- whenever somebody asked, "You yourself mentioned G," he said, "Those were the days when he was right. The later Gurdjieff has gone insane. I am against the later Gurdjieff."

And why did he go against him? Gurdjieff was trying to destroy his ego totally and it was impossible for him to accept that. He was in London, Gurdjieff was in Russia, in Tiflis, and Gurdjieff sent a message, "Come immediately. Sell everything there. Don't waste a single moment. Bring all the money and come."

Those were the days of the first world war; it was very difficult to travel, dangerous to travel, and going back to Russia was dangerous for Ouspensky because the Bolsheviks, communists, had come into power and Russia, the whole of Russia was in a turmoil. There was no order, no government.

Still, the master had asked, so he sold all his possessions, his house, took all the money and traveled back to Russia knowing perfectly well he was going into danger. The journey was long; three months it took

for him to reach, sometimes traveling by train and sometimes by horse and sometimes he was prevented and the police were after him. But somehow he reached there -- the master had asked him to come, and he did. He was hoping that as he had made a great sacrifice, so he was going to be patted on the back by the master.

And do you know what Gurdjieff did? The moment Ouspensky arrived he said, "Put down your money and go back! Leave your money here and go back to London immediately!"

This was too much. He became antagonistic. He thought Gurdjieff had become insane. He was not insane. Had Ouspensky followed that too, although it was very illogical.... But Ouspensky was a mathematician, a logician, a great intellectual of this century, one of the most profound mathematicians that we have ever produced. He could not believe all this nonsense. He traveled back, but he turned against, turned very sour -- saying that Gurdjieff had gone mad.

That was his rationalization to avoid seeing the truth, that Gurdjieff was trying to destroy his ego totally. That was the last hit on his head. If he had allowed it he would have become enlightened. He missed the point -- and from the last rung of the ladder he missed and fell down. Sometimes it happens: you can miss at the last moment.

Then for his whole life Ouspensky was talking against Gurdjieff; his name became unmentionable. Whatsoever he was teaching he had learned from Gurdjieff, but he was very secretive. He wouldn't allow his disciples to read Gurdjieff's books. He wouldn't allow his disciples to go and see Gurdjieff. Ouspensky's disciples could see Gurdjieff only after Ouspensky's death; and then they were surprised at how much they had missed. Ouspensky was only a professor, nothing else. Gurdjieff was an enlightened man.

But the problem is always how to drop the ego. Gurdjieff offended many people in the West for the simple reason that in the West there is no tradition, no background, no context for the psychology of egolessness.

That's why I have chosen to be here in the East. Even if people are coming from the West they have to come to ME, because only in the Eastern space is it possible so surrender the ego. The whole milieu is helpful; much effort is not needed.

And once the new commune is established it is going to become a very easy phenomenon, a child's play, to drop the ego. When you see ten thousand sannyasins moving without the ego, without a head, you will look foolish with a head. You will be in a hurry immediately so that your head can be cut off and you can also run without a head and do all kinds of things which were not possible before -- because of the head.

Gurdjieff is right: the false has to be dropped. The false has to cease for the real to be.

The second question:

BELOVED MASTER,
PLEASE NEVER SPEAK AGAINST THE INDIAN MIND BECAUSE I GET SO ANGRY THAT I START THINKING HOW TO KILL YOU.

Deva Kumar, people who only think of killing never kill. You can go on thinking; thinkers can't do anything. And why do you get so much disturbed if I speak against the Indian mind?

I am against all kind of minds -- Indian, German, English, American -- and I speak against all kinds of minds, because mind is mind. There is not much difference, just different patterns, different ideas, but the basic structure is the same.

Mind means you are not conscious, and you can be unconscious in the Indian way or the Chinese way or the Japanese way; what does it matter? And if you cannot listen to words said against your mind you need not come here; this is not the right place for you.

I am not here to buttress your egos; I am here to destroy them. I have to speak against them. My whole work consists in destroying. First a great destruction is needed, only then your energies are released for some creative work.

And what really is an Indian mind? -- just an accident that you are born in India and you have been conditioned in a certain way. Somebody else is born in Japan and he is conditioned in some other way, but both are conditionings. And the function of the master is to uncondition you.

I can understand your anger, but that anger is not going to help you. Only understanding can help. Try to understand. Your anger will cloud your being more and more; you will become more and more incapable of seeing the truth.

Once upon a time there was a dog who was sitting by the side of the railway line when an express train roared by and cut off an inch of his tail.

Seeking revenge, the dog waited patiently for the train's next trip and tried to bite it as it went past. The train wheels ran right over the poor dog's neck slicing off its head.

The moral of this little story is simple: Never lose your head over a little piece of tail.

And this is only just the beginning, Deva Kumar; just a little piece of your tail has been cut. If you remain here long enough the tail will go, the head will go... and then only, for the first time, you will be reborn: reborn as consciousness, neither Indian nor French nor Italian.

But have you observed this? I speak against the Italian mind, I speak against the German mind, I speak against the Jewish mind, but nobody takes any objection to it. But if I speak against the Indian mind, immediately somebody is there to object. Indians have become very touchy; deep down they feel some kind of inferiority, and on the surface they pretend superiority. Particularly as far as religion and spirituality is concerned, they feel that they are the spiritual guides of the world, that God has chosen them as messengers, that they are the source of religion, that they are holier than everybody else in the world, that their country is divine and all other countries are evil, that they are saints, holy people, and all others are sinners, that they are spiritualists and all other people are materialists.

And because your stupid so-called mahatmas go on telling you these false ideas, when you hear me speaking anything against the Indian stupidity you become enraged. You cannot absorb it, you cannot remain open to it, because all your mahatmas go on buttressing your ego. It is because of this that the Indian masses are against me, for the simple reason that I cannot buttress their egos. I cannot say that "You are great spiritual people" -- and that's what they want to hear. They don't have anything else. They don't have science, they don't have technology; they don't have money, they are poor; they don't have food, they are starving. The only thing that can give them a little hope, a little satisfaction, is spirituality.

So when I say, "You don't have even that," it hurts very much. Then nothing is left.

Remember it: Buddha had it, Krishna had it, Mahavira had it, Nanak had it; that does not mean that all Indians have it. Socrates had it, Pythagoras had it, Heraclitus had it, Plotinus had it; that does not mean that all the Greeks have it. Lao Tzu had it, Chuang Tzu had it, Lieh Tzu had it; that does not mean that all the Chinese have it. These rare people have happened everywhere; it is nothing special to you.

So stop bragging about it. This bragging keeps you unaware of your real situation; it has become very intoxicating to you. It keeps you in a kind of unconscious state.

A fellow called up Mr. Vanderwater on Park Avenue and said, "Mr. Vanderwater, did my friend Bill come to your house party uninvited last night?"
"Yes, he did."
"Ah, the curse of drink! What a man will do when he is drunk! I would like to ask you another question, Mr. Vanderwater. Did he start beating up some of your guests and finish by throwing some of your art works out on Park Avenue?"
"Yes, he did that."
"I am so sorry. One more question: was I also there?"

Ego is very intoxicating, remember it. It is more alcoholic than any alcohol can be. And it is pious; when it is pretending to be holy it is very pious -- and a pious poison is the purest poison. Avoid it. Come back to the earth. Be simple and see the reality as it is.

Two drunks were passing the door of the honeymoon suite at the Ritz Hotel when they stopped a moment to listen. Inside the room the bridegroom was saying to his bride, "Darling, you are so deliciously lovely. Your fabulous beauty should be captured for posterity by the greatest artists in the world."

The two drunks started banging on the door straight away, and the husband called out, "Who the devil is that?"
"Rubens and Rembrandt!" replied both.

Deva Kumar, come down to the earth! Killing me is not going to help much. If you feel like doing that, you can do it; that's perfectly okay. That is not going to help you.

What is going to help you is killing your ego. Put your energy into killing your ego. I am not interested

in hurting anybody -- I am not against anybody. If sometimes I hammer on your heads, it is only out of love and compassion.

The third question:

BELOVED MASTER,
IS TO LISTEN TO DISCOURSE WITH COMPLETE, UNQUESTIONING ACCEPTANCE A FORM OF UNCONSCIOUSNESS?

Ra, if you are unconscious you cannot be complete in anything. The unconscious mind cannot manage to be complete, to be entire, to be total in anything. One thing is certain: if you can manage to be entire, total, whole in anything, you are not unconscious. You may be anything else but not unconscious.

You ask me, "Is to listen to discourse with complete, unquestioning acceptance a form of unconsciousness?"

No, it cannot be a form of unconsciousness, because to bring conscious effort is a must if you want to be absolutely, totally accepting. You will have to bring deliberate effort; you will have to be very conscious about it.

Unconscious mind is always fragmentary; it is many, it is not one. It cannot be one; it is a crowd, it is a mob, many voices within you. When you are unconscious you are many people; you are not a single individual. You are not integrated. Any effort to be total integrates you. And this is just a device, to listen with totality.

But who told you that I am telling you to accept it? Totality is needed in listening, but I have not asked you to accept it. If you accept, you will not be total, because accepting means you are choosing, and choice is always partial: something has been not chosen and something has been chosen.

Acceptance means you are rejecting many things: rejecting your own ideas, rejecting that which goes against me. If I am saying one thing and you accept it, that means you are rejecting the opposite of it. It is a constant choice.

I am not asking you to accept what is being said; I am only asking you to listen totally. Then what is it? It is a totally different phenomenon, neither acceptance nor rejection -- just awareness. When you listen to the birds singing, do you accept, do you reject? Do you agree, do you disagree? You simply listen. The sound of a waterfall... what do you do? You simply listen. The wind passing through the pines... is agreement needed, disagreement? Nothing is needed; you simply listen. The music of the wind passing through the pines, the dance of the trees in the sun... you simply see, you listen. You are just a mirror. The mirror does not agree and does not disagree; it only reflects.

And that is required from the disciple -- not acceptance, remember. I am not creating a creed, I am not giving you a dogma. I don't want you to be believers, neither do I want you to be disbelievers. But what is the point of bringing belief and disbelief into it? Just listen to me silently, fully, so nothing is missed, that's all.

And the beauty of truth is that if you listen silently, totally, it penetrates to the very core of your being; it reaches to the heart. You need not agree; the seed of it falls into your consciousness and starts growing.

Just the opposite is the case with the untruth: if you listen totally, no untruth can penetrate in your being. That totality is enough to throw any kind of untruth out. In a total state of consciousness, in total silence, untruth cannot penetrate; only truth can penetrate.

So I am not interested in your agreement; I am only interested in your openness. And I am not telling you to be unquestioning, neither am I telling you to go on questioning. Both are futile activities while you are listening. If you listen with a thousand and one questions in the mind, how can you listen at all? Those questions create so much clamor, so much noise; they don't allow anything to enter in. And if you listen with an unquestioning mind, that means you are being gullible, you are being just unintelligent. So there is no need for questions and there is no need for unquestioning acceptance.

What is needed, what is required from the disciple, is a total silence; just being here with me in deep communion, bridged, so slowly slowly, your breath falls in tune with my breath, your heart starts beating in the same rhythm as my heart, so we lose separation, so these three thousand people here become almost one entity, so attuned, so deep in accord that they can't feel separate. A great melting, merger, happens. And those are the moments of truth, moments of great joy, moments of meditation.

The disciple is required to listen meditatively, because in those meditative moments windows open into

the divine, doors open -- doors where you have never suspected that doors exist, where you have always thought there are walls. Suddenly doors open. Where you have never thought that there is any bridge possible, bridges suddenly appear. It is a mysterious phenomenon.

So those who are here as outsiders, they will only get the most superficial thing: my words. They will not be able to participate in my heart. They will not be able to drink out of my being. They will not be able to be part of my dance, of my song.

The fourth question:

BELOVED MASTER,
ARE YOU FALLIBLE?

Nityam, I am not the pope of the Vatican -- I am not infallible. I enjoy fallibility. And Buddha was not infallible and Jesus was not infallible. Only these stupid popes, they started claiming to be infallible, because they wanted to dominate, they wanted to exploit people. I have no desire to dominate anybody, I have no desire to exploit anybody. I have no desire at all.

Fallibility is natural; infallibility is unnatural. Even God has committed so many errors! The first error he committed was to create the universe; that was the beginning of the whole mess. But he did it and he continues to do it; he has not stopped. He created the Devil; if anybody is responsible for the Devil's existence, then God is responsible -- he created him. He created all kinds of sins in you, all kinds of instincts in you. If anybody is responsible, if anybody is punishable, then God is.

Whenever you meet God you can simply throw the whole load on him. You can simply say, "Why did you create me in this way? You should have created me a saint and you created me a sinner. It is up to you. If you are the creator, then it is your responsibility." If something is wrong in the painting, the painter is responsible not the painting. If something is wrong in the music, then the musician is responsible, not the musical instruments. If something goes wrong in the poetry, the poet is responsible.

God is very fallible, that's the beauty; otherwise, God would be too inhuman a concept. It is very human, and in the East we even have ideas of God which are far more human -- far more human than the Christian God. The Jewish God is far more human than the Christian God -- the Jewish God becomes angry. The Christian God is always love, always sweet, very saccharin. The Jewish God can be very bitter. The Old Testament says that God is very jealous and very angry. Be watchful. A very human God.

And if you come to the East you will be surprised. We have a beautiful story: God created the world because he was feeling lonely. Such a beautiful idea, God feeling lonely! So you need not feel too worried sometimes if you feel lonely -- it is divine. God was feeling very lonely, hence he created the world -- just to fill his loneliness. And when he created the first woman he fell in love with her. That is really going too far!

The people who wrote this story must have been really courageous people. That is falling in love with your own daughter. And of course, as women are supposed to do, the woman started the game of hide-and-seek. They love that game very much. They still love it, and they will always love it; that is part of feminine psychology. The man takes the initiative and the woman starts hiding; and the more she hides, the more the man becomes enchanted.

That's why Eastern women look more beautiful than Western women: for the simple reason that the Western woman has forgotten how to hide; she has become available. She is trying to be just like the man. The Eastern woman is not trying to be like the man; she tries to be absolutely feminine -- very shy, never takes any initiative. No Eastern woman ever will say to somebody, "I love you." She simply waits for you to say it to her.

So the woman started hiding. She became a cow just to hide from God. But how can you hide from God? He is omniscient. He looked around and he saw that the woman had become a cow, so he became the bull! Now that is going too far! And that's how the whole of creation happened: she became the mare and he became the horse, and so on, so forth. She went on hiding in new forms, and he went on finding her again and again. This seems to be something very close to the truth.

Even God is fallible. There is no need to be perfect.

These two words have to be understood as deeply as possible: one is perfection, the other is totality. My emphasis is never on perfection but on totality. The old religions have been teaching you for centuries to be perfect. You cannot be perfect; nobody can be perfect. Even God is not perfect -- because to be perfect

means to be dead. If something is perfect then there is no evolution possible anymore. Perfection means the full point has come, the cul-de-sac; the road ends. Now you are stuck, nowhere to go. You cannot come back -- because how can a perfect person come back? That will be becoming imperfect again. You cannot go ahead because you have become perfect; there is nothing ahead. Existence is imperfect and will remain so.

I don't teach perfection. Perfection simply creates neurosis in people. Perfectionists are neurotics; they drive themselves crazy in trying to be perfect, because they are trying to do the impossible.

I teach totality; I teach wholeness, not perfection. Be total in whatsoever you are doing. Be total. If you are angry, then be totally angry. If you are in love, then be totally in love. If you are sad, then be totally sad. Don't be halfhearted in anything. That is a totally different approach towards life.

The perfectionist will say, "Never be angry, never be sad." The person who believes in totality will say, "Whatsoever is the case, just be total in it. Don't be halfhearted, don't hold yourself back. Go into it totally."

Then life becomes really a tremendous adventure. Then even sadness is beautiful when it is total. If you can cry and weep totally, then even crying and weeping has a beauty of its own. It will refresh you, it will rejuvenate you, it will unburden you. If you can be totally sad you will come to know something immensely beautiful in sadness which no joy can ever give to you, because sadness has depth; joy is shallow. A person who has not known total sadness has missed a great experience of life.

And total anger also has its own beauty. It will give you the experience of boiling at one hundred degrees, of intensity, of passion, of fire, of becoming aflame. And the miracle is: the person who can be totally angry can be totally compassionate too, because anger will teach him compassion. And sadness will teach him ways of being blissful.

My approach is not that of a perfectionist; I am utterly against it. It has destroyed humanity. It has driven the whole of humanity into a kind of madness. The whole idea has to be dropped. We have to learn a new language -- the language of wholeness. And I call a person holy when he is whole in whatsoever he does.

If you are doing cleaning, then do it totally. Then be utterly lost in it, and it will give you as much as a musician gets when he gets lost totally in his music or a dancer gets when he is utterly lost into his dance. Even cleaning the floor or cooking the food or taking the bath or going for a morning walk -- anything.

Let this be your foundation of life: that whatsoever you are doing at the moment, be utterly lost into it. Nothing of you should be left behind. Don't keep any reservations. And you will come out of it immensely benefited, enriched.

I am as fallible as anybody with only one difference: I am totally fallible!

Moses and Jesus were sitting together in a boat reminiscing.
"I really liked the one where you parted the water of the Red Sea, Moses," said Jesus.
"Ah, yes," said Moses, "but that was nothing compared to your walking on the water -- that beats all. Say, do you think you could do it again?"
"Sure," said Jesus, "but it has been a long time."

He stepped out of the boat. Everything was fine, so he started walking slowly. Soon he noticed the water was coming up over the top of his feet. He was a little concerned, but kept walking. Soon the water was up to his ankles. He turned back towards the boat, worried. By the time he reached the boat again the water was up to his knees. He scrambled back in, relieved but puzzled.
"I don't understand," Jesus said, "I know it has been a long time, but I really thought I had it down. I wonder what went wrong."

Moses was thoughtful too. Finally he said, "I bet I know what it is! The first time you did it you did not have holes in your feet!"

The fifth question:

BELOVED MASTER,
IS NOT LIFE AT ALL BEAUTIFUL ACCORDING TO GAUTAMA THE BUDDHA?

Punito, life as you know it is not beautiful. When Buddha says life is misery, he is talking about the life that YOU know; he is not talking about the life that HE knows. There is no point in talking about the life he knows -- you won't understand it. You have not even any idea of it; you cannot even imagine it.

You know a life which is lived through the mind; he knows a life which is lived without the mind. You know a life which is nothing but nonessential, superfluous, peripheral; he knows a life which is lived from the very center of his being. He knows a life which is not temporal but eternal; you know only the life which is momentary.

He goes on saying that your life is misery -- misery and nothing else -- for the simple reason that it is so momentary. It cannot satisfy you, it cannot give you contentment. It cannot quench your thirst; on the contrary, it makes your thirst more and more persistent. It makes you more and more discontented.

The Irish paratrooper jumped from a plane and then discovered that he had forgotten his parachute. As he was falling through the air he looked around at the scenery and said to himself, "This would be very pleasant if it would only last!"

But this is our situation: without parachutes, falling towards the earth. Of course, it is beautiful scenery: clouds with sunrays and all greenery underneath you and a very silent atmosphere, no noise and unpolluted air. Everything is beautiful, but the problem is, it cannot last. Within moments all will be gone; within moments you will be shattered on the earth.

Hence Buddha goes on reminding you about death: death is there by the corner. We try to make our life to last forever. We try in every possible way to avoid death, but death is unavoidable. We try to befool ourselves that we are exceptions, but nobody is an exception. Death comes inevitably.

The only thing inevitable in life is death. But we go on creating illusions around ourselves that this is not going to happen -- not at least today. And who takes care about tomorrow? "We will see about tomorrow when it comes. Let us enjoy this moment -- eat, drink, be merry."

Buddha says that this "Eat, drink, be merry" philosophy is sheer unconsciousness. And this unconscious state can create more and more misery for you. Unconsciousness is misery, so if your life is unconscious it IS misery.

Consciousness is bliss. If your life is consciousness then it is bliss, but then it becomes a totally different kind of life. It becomes the life of the awakened one, of the enlightened one.

Shanahan staggered out of the saloon. He wandered up the street and by mistake went into a house where a wake was being held. He spotted the refreshments and helped himself.

The wake lasted all through the night and well into the next day. Shanahan made himself useful by serving as bartender and always had one with the guy who was drinking.

At the end of the second day the party thinned out quite a bit, until at last Shanahan was alone with the widow. She approached him for the first time. "You must have been a great friend of O'Leary to stay on like this," she said sadly, "so I feel I can ask your advice. Do you think we should take poor O'Leary to a funeral home or should we hold the services here?"

Shanahan took a final swig of gin and said, "Missus, why don't we just stuff him and keep the party going?"

Yes, everybody would like that, tries that, but it is not possible. The party cannot go on and on and on; it is bound to come to an end.

Buddha simply wants you to be reminded again and again that when death is there, what kind of life are you living? It can't be much of a life. There is another life which is beyond death, which is deathlessness, and it is your birthright to attain to it. But the false has to be dropped first. The false has to be seen as false and then the quest starts for the real. The moment you recognize your life as nothing but a slow kind of death you will start looking for the real life.

And the real life is available and not very far away; it is available inside you, within you. Whatsoever you do on the outside is to be taken away by death. Do something for your inner transformation, because that is the only treasure which cannot be taken away by death.

The last question:

BELOVED MASTER,
CAN MAN LIVE IN THIS CUNNING WORLD WITHOUT BEING CUNNING HIMSELF?

Anahato, the world is cunning because you are cunning, not vice versa. It is not that you are cunning because the world is cunning. The world is nothing but you; you are the world.

You project your world. And even though the world is cunning, what are you going to gain by being cunning? Even though the world is cunning, what are you going to lose by being innocent, simple?

Nothing of real value can be lost by being simple. In fact, by being simple and innocent the real is attained. Yes, by cunningness you can attain to power, to money, to prestige, but what is the point of attaining all that? Death is bound to take everything away from you. And can't you see the people who are powerful? Are they happy? Do you see any joy in their lives? Can't you observe the rich people? They live a dog's life, in utter misery!

Alexander the Great said to Diogenes, "If I am going to be born again I would not like to be Alexander again. I would like to be Diogenes."

Diogenes was a naked mystic, had nothing, not even a begging bowl. Buddha at least had a begging bowl with him; Diogenes was absolutely without any possessions.

He used to have a begging bowl, but one day he saw a dog drinking water and he meditated over it, and he thought, "If a dog can manage without a begging bowl, can't I manage without a begging bowl?" He threw the begging bowl into the river and he became very friendly with the dog. He used to tell people, "He is one of my teachers. He has given me one of the most important lessons of my life. Since I have thrown the begging bowl in the river I feel such freedom; otherwise, even in the night I used to remain afraid that somebody may steal my begging bowl. I used at least two, three times in the night to look around to see whether the begging bowl was still there or not. Since I have thrown it away, I have no worry left in the world."

Alexander heard about the joy of Diogenes and he came to see him, and he was tremendously impressed. He had never seen such a man! And to Diogenes he said, "Next time, if God is going to send me again to the world, I will come as Diogenes."

Diogenes laughed. He looked at his dog -- his friend and teacher -- and said to the dog, "Listen to what this man is saying. If he really wants to be Diogenes, who is preventing him? He can be Diogenes just this very moment!" It is said that he laughed and the dog smiled too. Must have been some ancient Snoopy!

Alexander said, "What is the matter? Why are you laughing and why is your dog smiling?"

Diogenes said, "What else can we do? You are talking such nonsense! If you want to be Diogenes, forget all about your world conquest and be here! I live on this bank of the river, and it is a big bank. We both can live here, there is no problem. Why wait for the next life? And why remain miserable meanwhile?"

Alexander said, "I cannot answer it. I understand -- you are right -- but I have my own investments, my own ideas to fulfill first. I have to conquer the world! Once I have conquered it, I can renounce it but not before that."

Diogenes said, "You will never conquer it, because nobody can conquer the whole world. And even if you conquer it you will never be able to renounce it, because then you will say, 'I have put so much energy into it and I have wasted my whole life. Why should I renounce it?'"

Alexander died in misery; Diogenes died in bliss. By coincidence, both died on the same day, and when they were crossing the river that separates this world from the other, Alexander was ahead, Diogenes was just a few feet behind. Alexander looked, felt very ashamed because he was naked. Diogenes was not ashamed at all because he had been naked his whole life. Just to hide his shame Alexander laughed -- a shallow laughter -- and said to Diogenes, "It is strange that an emperor and a beggar are meeting on the boundary line of these two worlds. It may not have happened before, it may not happen again."

Diogenes had a real laughter -- a belly laughter. He said, "You are right -- an emperor and a beggar meeting on this boundary is a rare phenomenon -- but about one thing you are wrong. You don't know who is the emperor and who is the beggar. The emperor is behind and the beggar is ahead!"

And Diogenes was right.

Buddha insists that by being cunning you can accumulate wealth -- but what is the point of it if it only brings misery, anxiety, anguish? By being innocent you may be cheated, you may be taken advantage of, but what is there to lose?

Anahato, you ask me, "Can man live in this cunning world without being cunning?"

Don't call the world cunning, because that is just a cover-up. You want to be cunning and you cover it up with an explanation, with the rationalization that "The world is cunning, that's why I have to be

cunning." It is your world: you make it, you create it.

And remember, everybody who is part of the world thinks in the same way. All the constituents of the world think in the same way: "The world is cunning, that's why I have to be cunning." Who is creating the world? We are the world and we are creating it. But we want to be cunning and we don't want to accept the fact, the ugly fact, that we want to be cunning; hence we call the whole world cunning.

Drop such explanations. And of course, others will also support your explanation because they are in the same boat. So your explanation will look almost like a valid truth. It is not.

Times in the fifties were not easy for Ma and Pa in the rural area of West Texas, as a ten-year drought took no mercy on small farmers. Still, Pa was determined to send Junior off to the prestigious University of Texas, if only for one semester, to boast of his son's academic achievements to the neighbors. So money was saved for several years until one thousand dollars were accumulated.

As Junior boarded the bus ready for departure, Pa sternly announced, "Junior, your Ma and I have sacrificed a lot to send you to the university, and if you really watch yourself you can make it through the year with this money." And he handed the boy an envelope containing the one thousand dollars.

Junior, however, arrived at the university with notions other than that of earning a degree. He enjoyed nights and days of fun and games, recklessly spending Pa's money until one month later all was spent.

In spite of his desperate situation, Junior wrote a letter, saying, "Pa, there are many smart teachers here and one of my professors says he can teach old Blue, our hound dog, to talk... for only five hundred dollars."

When Pa read the letter he became excited and told Ma, "This may be our lucky day at last. If the boy is right, we can put that useless hound dog in the circus, become rich, and retire for life!"

So Pa mortgaged the farm and all the equipment, borrowed five hundred dollars from the bank, and sent it along with Old Blue on the bus. When the dog arrived with the money, Junior, not wanting to be bothered with the animal, killed it and forgot about it. As he continued his carefree life-style for a few more weeks, the money again ran out.

By now, however, Junior had learned the trick, so he again wrote to his Pa, "Gee, Pa, Old Blue had us all fooled. He is smarter than we thought. The professor has already taught him to speak English, and now he says that this dog is so intelligent that for only five hundred dollars more he could be taught two more languages, to sing and to dance."

After reading the letter, Pa and Ma were overtaken by visions of great wealth and fame. They immediately hocked all of their belongings, borrowed from all of their friends, and finally raised another five hundred dollars to send to Junior. This time the money lasted until the Thanksgiving break, at which time Junior and Blue were both expected home.

Excited, Pa went to meet Junior at the bus station, but to his surprise, Junior was without the new superstar hound dog. Running up to him he cried, "Hi, Junior! Where is old Blue?"

Junior pulled Pa aside and with a serious look explained, "Pa, the damndest thing happened on the way here. Old Blue was sitting here beside me talking up a storm, when suddenly he said, 'Junior, I got to shit real bad!' And I said, 'Blue, just hold back till we get to the next town. I got to shave, also, and we have a ten-minute layover. We can use the restroom there.'

"So, Pa, Old Blue was sitting on the crapper and I was shaving with that straight-edged razor you gave me last Christmas, when Blue said, 'Say, I wonder if your Pa is still fucking that old cross-eyed mare at the farm?' And Pa, I got so damn mad I just cut that dog's head off!"

Pa bolted forward, very excited, and said, "Are you sure you killed that sonofaxbitch, son?"

This goes on and on. Somebody has to come out of it. If you are waiting for the whole world to become innocent, and then you will become innocent, then it is not going to happen ever. Forget about the world. You be innocent and lose anything that is bound to be lost by dropping cunningness. And you will not be a loser, remember.

Innocence will give you the real treasure, the kingdom of God. Blessed are the innocent, for theirs is the kingdom of God.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #12
Chapter title: Rivers don't exist

1 January 1980 am in Buddha Hall

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The first question:

BELOVED MASTER,
HOW CAN YOU, AS A MAN, TALK ABOUT THE FEMININE PSYCHE? HOW DO YOU KNOW THAT GOD IS A HE?

Gudrun Hofmann, I am not talking as a man, I am not talking as a woman. I am not talking as a mind at all. The mind is used, but I am talking as consciousness, as awareness. And awareness is neither he nor she, awareness is neither man nor woman. Your body has that division and your mind too, because your mind is your inner part of the body and your body is the outer part of your mind. Your body and mind are not separate; they are one entity. In fact, to say body and mind is not right; 'and' should not be used. You are bodymind -- not even a hyphen between the two.

Hence, with the body, with the mind, 'masculine', 'feminine' -- these words are relevant, meaningful. But there is something beyond them both; there is something transcendental. That is your real core, your being. That being consists only of awareness, of witnessing, of watchfulness. It is pure consciousness.

I am not talking here as a man; otherwise it is impossible to talk about the woman. I am talking as awareness. I have lived in the feminine body many times and I have lived in the masculine body many times, and I have witnessed all. I have seen all the houses, I have seen all the garments. What I am saying to you is the conclusion of many many lives; it has not to do with only this life. This life is only a culmination of a long long pilgrimage.

So don't listen to me as a man or a woman; otherwise you will not be listening to me. Listen to me as awareness.

Secondly, you say, "How do you know that God is a he?"

God is neither he nor she. God simply means the totality of consciousness in existence. God simply means life eternal. Life expresses in two ways, man and woman. God is the unmanifest source of life; you cannot call him "he," you cannot call him "she." But because for centuries the word 'he' has been used, I go on using it. You have to remember that I don't mean it.

If you really want to go deep into the phenomenon of God, then God does not exist at all -- as a person. God is only a presence. In other words, there is no God but only godliness: a quality that pervades, permeates, the whole of existence; that is everywhere, in every leaf, in every dewdrop. It is a quality. Once you start thinking of God as a quality, your whole outlook on life, on religion, on love, will be totally different.

Existence consists not of nouns but of verbs. Nouns are inventions of man and so are pronouns. Verbs are real. When you say "a river" what do you mean? Have you ever seen a river as a noun? The river is always flowing, it is always a movement. It is never static, it is dynamic. How can you make it a static

noun? The word 'river' seems to be static.

If you ask the buddhas, the awakened ones, they will say, "Rivers don't exist." But you see the river flowing by! The flow is there, a kind of rivering is there, but no river. You see so many trees, but in fact what exists is a kind of treeing, not trees, because every tree is changing every moment. The time that you will take in using the word 'tree', the tree is no more the same. A few old leaves have fallen, a few new leaves have started coming out, a flower has opened up, a bud is getting ready to open. There is great activity; the tree is constantly in momentum.

The whole existence consists of verbs, and God is nothing but the totality of all these verbs. God is not a quantity but a quality, not a person but a presence. God is an experience, not an object of experience but experience itself. God is subjectivity. And how can you call subjectivity "he" or "she"?

I know why the question has arisen. All over the world, particularly in the West, the liberated woman is asking, "Why call God 'he'?" And she is right, in a way. Why make God identified with the masculine mind? It is a kind of male chauvinistic approach. For centuries, the male has dominated everything, hence he has called God "he." And the rebellion against it is absolutely right.

But to start calling God "she" will not put things right; it will be moving to the other extreme. That will be another kind of chauvinism, it won't change anything. Simply the wrong that man was doing will be done by woman; both are wrong. God is neither.

Hence in the East, where for ten thousand years hundreds of people have arrived to the ultimate pinnacle of experiencing godliness, we don't call God "he" or "she," we call him "it." That is far more beautiful because it takes God beyond he and she. But something has to be called, and whatsoever words are used are going to be inadequate -- he, she, it -- because the word 'it' has also its own dangers. 'It' seems to be dead because we use it for things, and God is not a thing either. 'It' seems to be too neutral, and God is not neutral; he is tremendously committed, involved. 'It' seems to be lifeless, and God is life itself, love itself. Any word will have its own limitations.

So you can use any word -- he, she, it -- but remember, all words are limited and God is unlimited. If you use these words mindfully, then there is no danger. The basic remembrance is that God is a presence, otherwise many foolish questions arise.

If you call him "he" or "she," then the question arises, "Where does he live? Where is he?" And then the question seems to be very relevant because you have reduced him to a person; then where is his dwelling?

"Where is the dwelling of God?"

This was the question with which the rabbi of Kotzk surprised a number of learned men who happened to be visiting him.

They laughed at him, "What a thing to ask! Is not the whole world full of His glory?"

Then he answered his own question: "God dwells wherever man lets him in."

There is no dwelling outside somewhere. Whenever you allow yourself, you open up to existence, whenever you allow the wind and the rain and the sun to reach to your innermost core, suddenly there is God, godliness. Suddenly you are overwhelmed by something bigger than you, by something which is oceanic. You start disappearing into it like a dewdrop.

The moment we say, "God is a person," then we start praying, praising. That is a kind of bribery. That is a kind of buttressing his ego. If God is a person he must have an ego. Then praise him and he will be happy with you, and you will be rewarded either here or hereafter. The moment we think of God as a person we start searching for him not IN the world but somewhere far away in heaven, and we miss the whole point. God is now-here, God is nowhere else.

There is a tale that a man inspired by God once went out from the creaturely realms into the vast waste. There he wandered till he came to the Gates of Mystery. He knocked. From within came the cry, "What do you want here?"

He said, "I have proclaimed your praise in the ears of mortals, but they are deaf to me, so I come to you that you yourself may hear me and reply."

"Turn back!" came the cry from within. "Here is no ear for you. I have sunk my hearing in the deafness of mortals."

God is in the stones, God is in the waters, God is in the animals, God is in the birds, God is in people, in

sinners, in saints. God is equivalent to isness. Now, is isness he or she? The question will be utterly meaningless.

So don't be worried whether God is he or she. Rather, look within yourself and find the place where he and she both disappear. And that will be the beginning of your understanding of reality, of what it is.

This thing cannot be decided by argumentation. It is not a metaphysical question, it is something existential. If you can find something within yourself which is neither masculine nor feminine, then you will know that there is something in existence which is neither, which is beyond both. And that beyondness is God.

The second question:

BELOVED MASTER,
I AM SIXTY YEARS OLD, BUT YET THE SAME DESIRES PERSIST. WHAT IS THE MATTER WITH ME?

Narayandas, growing old is not growing up. Time by itself does not bring wisdom. Yes, it brings many experiences, but experiences by themselves cannot deliver wisdom to you.

Wisdom is a totally different phenomenon. It does not happen through experiences of the outside world. It happens when you become centered within your being, when you become rooted in your being, when you become integrated, when you are no more a crowd and you become a crystallized soul.

Desires can't disappear just because you have become sixty years old. You can be six hundred years old and desires will be there, in fact more, because they will be also six hundred years old. Your desires are sixty years old; they have gone deep in you in sixty years.

People have this idea that when you are young you suffer from desires, when you are old you go beyond them. Just by being old? That is ridiculous! You don't go beyond desires just by being old. You simply become a hypocrite; you start pretending that you have gone beyond desires. Maybe you can't go into desires because there is no energy available, but the mind thinks more and more. Because you can't do anything, your whole energy becomes cerebral. The young person can do something about his desires; you cannot do, so you only think.

And as death starts coming closer and closer, a great fear arises: so many desires are there which are unfulfilled. You become afraid: if death comes and takes you away.... It is bound to happen sooner or later, and the possibility is of sooner than later. All those desires start taking possession of you. "Fulfill us," they say. "Time is short. Do something." You start going crazy. You continuously become obsessed.

A moralist addressing an audience thundered, "Remember, my friends, when temptation comes your way you must resist it -- resist it!"
"I would like to," said one of the old men, "but I am always afraid it may never come again."

That fear is natural. Death may come before the temptation comes again. Who knows? -- it may not come again.

The old man becomes more and more afraid of losing his desires.

It is not an accident that Buddha introduced a new idea into the world of sannyas. He started initiating young people into sannyas. In India, the tradition was that you should take sannyas only when you are very old, after seventy-five years -- the fourth stage, when you have done everything and only death is left. Then take sannyas. That was the idea and it was a very comfortable idea, a very cozy idea.

In the first place, very few people are going to live beyond seventy-five, particularly in those days and in India. Even today very few people will live beyond seventy-five, so there is no fear of living after seventy-five and becoming a sannyasin. And if by chance you happen to live after seventy-five, all your energies will be already wasted, gone down the drain. Whether you take sannyas or not you will be a sannyasin, so why not take it?

People after seventy-five years used to take the vow of celibacy. You see the foolishness of it!

A man used to come to Ramakrishna each religious festival and he would give a big feast. He was a nonvegetarian, and many animals would be cut up for the feast. He was very rich. Then suddenly all those feasts stopped. There was one great festival and the feast was not happening, and the man had come to see

Ramakrishna.

Ramakrishna asked, "What happened? Why are you not celebrating this feast? Have you become irreligious or something? Are you no more interested in your religion?"

He said, "That is not the point. My teeth have fallen out. And when I cannot eat, why should I bother?"

The feast was not for any religious reasons; the feast was simply because he wanted to enjoy. Religion was just an excuse.

People can take the oath of celibacy after seventy-five, so they are saving both the worlds. They have enjoyed this world and now they are creating a bank balance in the other. They are becoming virtuous so cheaply that it is all false.

Buddha introduced the idea that young people should become sannyasins. Then it is something significant. When a young person goes beyond sex, when a young person goes beyond desires, when a young person goes beyond greed, ambition, the longing to be powerful, the ambition to be famous, then it is something tremendously meaningful, significant.

Remember one thing: when you are young you have energies. Those energies can take you to hell and those same energies can take you to heaven. Energies are neutral; it depends on you how you use them.

So the first thing: just by becoming an old person does not mean that you have become wise. Wisdom needs meditation not worldly experience. Worldly experience makes you more cunning; hence it is very difficult to find an old man who is not cunning. You can find a young man who is not cunning; you can find many children. In fact, almost all the children are innocent, they are not cunning. They have not known anything of the world. They have not learned tricks, strategies, politics, diplomacy. They are simply whatsoever they are -- they are authentic. As they grow more and more, as they become acquainted with the world and all the hypocrisy around, naturally they start becoming part of the world. They start learning the same kind of strategies.

By the time a person becomes old he becomes very cunning -- not wise, not intelligent. Remember: if you were stupid when you were a child you will be more stupid when you are old. You will have a long, long-rooted stupidity in you with great foliage and flowers and fruits. Whatsoever you have will grow with your age. If you meditate then meditation will grow. But just by becoming old you cannot be wise.

The ex-captain's wife paid a visit to a doctor who had achieved fame in the successful treatment of impotency. His method consisted of convincing the male patient he had the virility of a horse. The doctor consented to treat the woman's husband.

A few weeks later the doctor met the woman on the street, "Have you noticed the change you wanted in your husband?" he asked.

"No," replied the woman, "but he just won the Derby!"

Now, a stupid old man...! If you tell him that "You are a horse," you can't expect anything else! He will become a horse; he will become hypnotized with the idea.

Intelligence is a totally different phenomenon; intelligence cannot be hypnotized. An intelligent person cannot be Hindu, cannot be Mohammedan, cannot be Christian -- impossible, because these are all tricks, hypnotic tricks. People are being hypnotized from their very childhood that "You are a Hindu." A constant repetition that "You are a Hindu" makes you a Hindu. It is nothing else but a conditioning. A wise man becomes unconditioned.

So the first thing I will suggest to you, Narayandas: become unconditioned. Whatsoever your sixty years' life has conditioned you for, drop it. That's what your mind is: the accumulated conditionings. Drop them!

And the beginning of meditation is when you start dropping your conditionings. A moment comes when you become unconditioned again, like a child. Then your intelligence explodes. And an intelligent person cannot desire, that is impossible, because desiring only brings misery, frustration. Desiring only creates anxiety, anguish; it never brings any fulfillment, never any contentment.

An intelligent person cannot go on desiring. His very intelligence is enough and desiring disappears -- not that he renounces, remember. Only fools renounce.

Intelligent people don't renounce the world. They live in the world, but they live intelligently, without desiring. Whatsoever comes on their way they enjoy, but they don't hanker for anything. Their sleep remains undisturbed; they don't dream for anything. They don't project for the future, they live in the

present.

Yes, Narayandas, you are becoming old, but don't hope that just by becoming old you will become wise enough and desires will disappear on their own accord.

She lay in bed, blissfully happy on this, the first morning of her long-dreamed-of honeymoon.
"Darling," she called as she heard him puttering around in the bathroom, "did you brush your teeth yet?"
"Yes," he cooed, "and while I was at it, I brushed yours too."

Yes, old you can become, but just by becoming old nothing is achieved.

Real growth happens inwards. It is a transformation of your interiority. And now that you are here, forget those sixty years and all the nightmares that you must have passed through those sixty years. Start your life afresh from the very beginning again.

Jesus says: Unless you are born again you will not be able to enter into my kingdom of God. And he is absolutely right. You need a new birth; you have to be twice-born. And to be with a master is a rebirth. It is initiation into the inner world.

Sixty years you have wasted on the outside, accumulating money, accumulating this and that, trying to be respectable, famous, powerful. Now get out of all those stupid games -- no more games! Now let there be a single-pointed search for the truth: the truth that you are, the truth that resides in you, the truth that you are made of, the truth of your consciousness.

My whole effort here is to help you towards self-knowledge. It does not need time; it needs intensity, sincerity. It needs commitment. It needs a tremendous effort to go in, because those sixty years you have created so many things on the outside which will hinder you from going in. They have become walls. You have become unbridged to your own self.

You ask me, "I am sixty years old, but yet the same desires persist."

Good that you have become aware of it, that the same desires are still there. There are many people who are not aware; they have repressed their desires so deeply that even they themselves have become unaware of them. Good that you are aware. The first ray of intelligence... that you are aware that the same desires persist.

And you ask, "What is the matter with me?"

Nothing is the matter with you; it is the same with everybody. One phase of your life is over. Now it is time to grow into another dimension. Sixty years is enough time to know about the world and all that it offers -- or at least promises to offer. You have known it, and it is only by knowing it that one becomes aware of the deceptiveness of it all. You have seen the illusion -- now turn in. Now become a sannyasin! You have been a worldly man up to now. And by a worldly man I simply mean one who is absolutely unaware of himself and is concerned about trivia -- money, power, prestige.

And I call the person a sannyasin who becomes deeply interested in his own life's source, who starts asking, "Who am I?" and who starts moving towards his center. From the circumference he changes his abode towards the center.

The day you reach to your center is the day of great blessings, the day of great enlightenment. That day you transcend life and death. That day you transcend man/woman. That day you transcend all dualities. That day, for the first time, you will taste what bliss is.

The third question:

BELOVED MASTER,
WHY ARE YOU AGAINST FOLLOWING SOMEONE WHO KNOWS THE SECRETS OF LIFE? WHAT IS THE NEED TO DISCOVER THEM ONESELF ON ONE'S OWN?

Sudhakar, truth cannot be transferred. That is one of the intrinsic qualities of truth: nobody can give it to you. Yes, words can be given to you, theories can be given to you, theologies can be given to you, but not truth. Following somebody you will be following his words. Following somebody you will become a Jaina, a Mohammedan, a Buddhist, but you will never become your own self.

And Buddha is a unique individual just as you are. What did he do? Try to understand it; that may be helpful in your journey. But don't follow him literally; otherwise that will make you only phony, that will

make you only pseudo. Existence never repeats anybody. Jesus comes only once, Buddha comes only once. There has never been a person like Buddha before and will never be again, for the simple reason that existence never repeats.

You are a totally new manifestation of God. It has never been before so there has never been a person exactly like you. So whomsoever you follow, you will be following somebody who is not like you and you will get into trouble. You can cultivate a certain character around you, you can act, but by acting you are not going to become a buddha.

That's what the Buddhist monks have been doing for twenty-five centuries -- acting, performing, literally following. The way Buddha walks they will walk, the way Buddha eats they will eat, the way Buddha sits they will sit. You can do all these things and it is possible you may do them even better than Buddha, because Buddha was not imitating anybody else; he was spontaneous. When a person is spontaneous he has no time to rehearse it; you will have enough time to rehearse. You may even defeat Buddha in a competition.

It actually happened once:

Friends of Charlie Chaplin were celebrating one of his birthdays and they found a beautiful way to celebrate it. They advertised in the newspapers all over England that there will be a competition and whosoever can imitate Charlie Chaplin will be rewarded. There were three big awards.

Many people participated. At least a hundred were chosen from different cities and they all gathered in London for the final selection of the three winners.

Charlie Chaplin had an idea. He entered in the competition from a different town hoping that he was going to win the first prize -- there was no question about it. But he was wrong; he got the second prize! People came to know only later on that he was also a participant. He was so surprised that somebody managed better than himself. Naturally, the other had practiced it for a long time. Charlie Chaplin was just there being himself; there was no need to practice. He IS Charlie Chaplin, so why practice? What is there to practice? But the other was more polished, more practiced. He walked better than Charlie Chaplin, he talked better than Charlie Chaplin! He outdid him.

This is possible. Some Christian monk may defeat Jesus, some Buddhist monk may defeat Buddha. But still, Buddha is Buddha and you will be only an imitator. Still, Charlie Chaplin is Charlie Chaplin and the man who was acting even in a better way is just acting; deep down he is himself.

You can never be somebody else. Remember it as one of the most fundamental laws. AES DHAMMO SANANTANO -- this is the eternal law: you can never be like somebody else. That does not mean you should not learn. Learn, but don't follow. Absorb, but go on your own way. Learn from all the enlightened ones. Sit at their feet, absorb their presence, but go on your own way.

Buddha himself said as his last statement on the earth: Be a light unto yourself.

A squirrel on the ground was watching two other squirrels in a tree.

One of them fell to the ground, bounced a couple of times, looked back up in the tree and said, "That making love in the tree is for the birds."

That's why I say don't follow. Don't try to make love in the tree -- that is for the birds! -- otherwise you will be in the hospital.

A little boy and girl squirrel were chattering and playing around when suddenly a fox appeared. The girl squirrel dashed up a tree but the boy squirrel stayed on the ground.

"That's strange," said the fox. "Usually squirrels are afraid of me and run up the nearest tree."

"Listen," said the boy squirrel. "Did you ever try to climb a tree after playing with a girl for twenty minutes?"

Just look to your own situation! Buddha has a different space, different context, a different world. You cannot follow him -- literally you cannot follow him. Metaphorically you can understand him and you can be tremendously benefited by him.

You ask me, Sudhakar, "Why are you against following someone who knows the secrets of life?"

How do you know that someone knows the secrets of life? That is just a belief. Unless YOU know the

secrets of life, you will never know that someone else knows them. And following somebody just out of belief you may be getting into trouble. He may not know at all. He may be a convincing talker; he may be arguing better than you can argue. He can silence you in argument; that does not mean that he knows. He may be more articulate than you are, he may have studied the scriptures. Even the Devil can quote the scriptures! How do you know that he knows the secrets of life? You can know only if you also know.

You can understand Buddha really only when you are also a buddha. You can understand Christ only when you are also a christ -- not by following them but by becoming awakened on your own accord.

Hence I say there is the need to discover the truth by yourself. The inner truth is different from the outer truth. The outer truth can be discovered by one person and then the whole world possesses it. For example, the theory of relativity was discovered by Albert Einstein. Now everybody else need not discover it again and again; that will be just wasting time. He took years to discover it; now if you are intelligent you can understand it within days. If you are really intelligent, then within hours. There is no need to waste years in discovering it again and again.

Somebody discovered -- Newton discovered -- the law of gravitation. Now you need not go and sit in a garden and wait for the apple to fall and then brood over it and then come to the conclusion that there must be a certain magnetic force in the earth which pulls things downwards. Now, if everybody has to do that there are not so many gardens and there are not so many apple trees, and apples may not oblige you. You may go on sitting under the tree for hours, days, months; they may not fall.

And do you know, even before Newton they used to fall and thousands of people must have watched them falling, but nobody discovered the law of gravitation. So there is no certainty that even if they oblige you and fall in the right time that you will discover the law of gravitation. There is no need -- Newton has done it for you, for all, forever.

This is the quality of the outer, objective truth: once discovered it becomes universal.

The inner truth has a totally different quality: it always remains individual, it never becomes universal.

Buddha discovers it but he cannot convey it; he cannot adequately express it, he cannot make it universal. It remains essentially individual. And whatsoever he does is just inadequate; it never fulfills the great need of the masses -- that they need not discover it anymore. Buddha has discovered it, Jesus has discovered it; now you can simply follow it.

This is the beauty of the inner truth, that you have to discover it again and again afresh. And the very discovery is such a bliss that it is good that one person has not finished it forever; otherwise there would have been no spiritual quest left. Buddha is not the first; there had been other awakened people before him. One enlightened person would have done it and then in every primary school you could teach it to everybody. The whole joy of discovering it would have been lost. It is beautiful that the subjective truth remains individual. Thousands of times it has been discovered, but it has not become universal yet and it will never become universal; it will remain individual. You will have to seek and search it on your own.

And when you find it you will be surprised: it is the same truth that was found by Buddha, it is the same truth that was found by Mahavira, the same truth that was found by Mohammed or Moses; it is not a different truth. But this is the quality of the inner world -- that you have to go there all alone. Nobody can accompany you and nobody can give you ready-made maps.

It is a very mysterious world inside; the outside world is not so mysterious, maps are possible. But the inner world remains a secret, a hidden secret. Even when you have known it and you would like to share it you cannot. All that you can share is your desire to share, that's all -- your deep compassion to share, your love for others. But the truth remains as unexpressed as before.

Then why do masters speak at all? They speak not to share the truth -- they know perfectly well it cannot be shared. They speak to make your thirst for truth aflame. They speak to make you more thirsty, more hungry. They speak to create a tremendous longing in you to go inwards. Their presence, their vibe, their song, their dance, all indicate towards one thing: go in.

The fourth question:

Beloved Master,
I DON'T WANT TO DIE AND YET I AM HERE WITH YOU. AM I CRAZY?

Prem Svarupo, sane people don't come here, because the so-called sane people are the most insane in

the world. The sane people are those who crucified Jesus. The sane people are those who poisoned Socrates. The sane people are those who made many efforts to kill Buddha. The sane people are in politics; they don't come to the enlightened ones, to the awakened ones. Only crazy people can come -- but these crazy people, in the real sense, are the sanest.

It is a paradox. The people who followed Jesus must have been crazy -- they were crazy. Everybody was saying that they were crazy. The people who followed Buddha must have been crazy. Even Buddha's father was saying to people, "You are crazy! He is crazy and you are crazy! He has renounced his kingdom -- he is a fool. And now so many people are renouncing and going with him. What can you find in the jungles? Sitting under trees with closed eyes, what can you find? If you want to do something, do it in the world. If you want to find something, find it in the world."

When Buddha came back to his home after his enlightenment, his father was very angry and he said, "You ARE crazy, but I can forgive you because I have the heart of the father."

Buddha laughed and he said, "First say everything that you wanted to tell me all these twelve years I have not been here in the house. You must have accumulated much anger -- you first cathart! When you have thrown all the garbage out, then there is a possibility to communicate something to you."

The father was shocked. What is he saying? It was not expected at all! For a moment there was silence. And Buddha said, "Just look at me. I am not the same person who had gone. I am a totally different person because my inner being has changed. I am reborn. I am not your son anymore. I am not this body and I am not this mind either. I have attained to the beyond.

"So first throw out all your anger so that you can see me, so that your eyes are clear enough to recognize the change that has happened in me -- a radical change. The person that had gone has died, and the person that has come today is a totally different person -- of course in the same continuum. Hence I look the same way from the outside only; from the inside I am not the same at all."

Svarupo, you ARE crazy! All of my sannyasins are crazy. Only crazy people can be religious -- crazy in the eyes of the world but not crazy in the eyes of the awakened ones, because in the eyes of the awakened ones the world is insane. The world is a big madhouse; you have escaped from it. You are learning how to be sane, how to be saner.

You ask me, "I don't want to die, and yet I am here with you."

This happens to everybody. When you come here you start learning a new language, the language of transformation. You start seeing a new truth: that if the ego dies, then you will be really born. If the ego is dropped, then God can enter in you. The ego is the barrier.

When you come here for the first time, you come for improvement, for growth -- not to die. But slowly slowly, you start understanding that growth is possible only if first you allow a certain death: the death of the ego.

Then fear grips you and a contradiction arises in you, a double bind. The intelligent part of you starts saying, "Die -- don't waste time." And the unintelligent part -- your past -- says, "What are you doing? Are you crazy? Who knows what will happen after death? If you drop your personality and your ego, how will you keep yourself together? You may start falling apart! How will you control yourself?" You are afraid of so many things that can happen to you if the control is lost.

Hence you start doing a very contradictory work: on one hand you dismantle yourself, and on the other hand you put yourself together again. This can continue for years.

The fashionably dressed girl these days wears pants to make her look like a boy, and see-through blouses just to prove that she is not.

This is a double bind! And this is bound to happen.

Sooner or later, one day, Svarupo, you will have to take a decisive step. You will have to come out of this double bind, because this is wasting time, energy, opportunity. Who knows? I may not be here tomorrow -- or the next moment. This opportunity may be lost. Right now the door is open and I am beckoning you, "Come in!" Tomorrow the door may disappear and there will be nobody to beckon you to come in. And then you will suffer much, then you will be in deep anguish. Then you will cry and weep for the spilt milk.

Right now is the time to listen to the call, to the challenge. I am a challenge, a call: a challenge of the unknown calling you towards the uncharted sea. I know you are afraid and I know that to leave the shelter

of the shore is difficult. You have lived on the shore so long and you have made such a beautiful hut. So cozy it is there, with no fear of the waves and the ocean and the dangers of the unknown. You seem to be very secure there, and I am calling you, "Come out of your cozy security!" -- because it is just a deception.

Death is bound to destroy all. Before death destroys, take the decisive step on your own accord. Move into the unknown. Before death kills you, let the ego be killed by you yourself. Then there will be no death for you, then you can transcend all death.

Great courage, of course, is needed, but if you have taken the courage to be a sannyasin, now don't look backwards. For the sannyasin there is no way to look backwards. Listen to the challenge and go wholeheartedly towards it.

Yes, it will look more and more crazy because you will see you are committing a kind of suicide. But once you have committed the suicide -- the suicide of the ego -- you will be surprised: to live in the ego was REAL suicide and to get out of it is to attain to absolute freedom. Buddha calls that freedom nirvana.

The fifth question:

BELOVED MASTER,
WHY ARE YOU ALWAYS TALKING AND TELLING JOKES ABOUT THE JEWS? WHY NOT ABOUT INDIANS?

Shankara, Indians don't have jokes. They are such holy people, you know, so spiritual! They don't have any sense of humor. I have never come across a single originally Indian joke. All the jokes are imported. Sometimes I wonder why the government allows it! On everything else there is great taxation; only jokes can be imported and you don't have to pay three hundred percent tax on them. Indians don't have jokes, hence it is very difficult to tell Indian jokes.

And Jews are the most rich in jokes; they have the best jokes. They are very earthly people, just the opposite of the Indians. Indians have this nonsense of being very holy, and Jews are very earthly people. Their religion is also very earthly. They don't have any idea of renouncing the world. Their rabbis are not celibates; their rabbis are as ordinary as anybody else. This is something beautiful -- I appreciate it. These hierarchies should disappear. The greatest snobbishness exists in the minds of the so-called religious people. And India is very snobbish; hence they have not created any jokes.

Jews are earthly people, ordinary people. They have enjoyed their ordinariness, and they have a great sense of humor. In fact, their sense of humor has been a great blessing to them; otherwise, they have suffered so much.... For two thousand years they have been suffering all over the world. Without that sense of humor they would not have survived. Their sense of humor has helped them survive, has helped them to always resurrect again and again. They have been crushed and killed and destroyed, and yet their spirit has come back again. They could laugh at misery, at suffering. Laughter has been a great boon.

And it is very difficult to change a Jewish joke into anything else! Sometimes I try, but it loses its beauty.

A man said to a friend, "Let me tell you a joke."
"Okay," said the friend.
"Well, a Jewish man was walking down the street when he ran into...."
"Stop!" cried the friend. "Why are you always telling jokes about Jews?"
"Okay, okay, I will tell it differently. A Chinaman is walking down the street when he runs into another Chinaman. 'Are you coming to my son's bar mitzvah?' he asked."

It is very difficult to change the joke. Jewish jokes have a flavor of their own, and if you translate them, they lose that flavor; they become flat.

And why are you worried, Shankara? Why does it hurt you? Every race in the world has contributed something. Every race has lived in different situations, different climates, has evolved differently, has its own personality. Jews have their own personality, and Jewish jokes are very essential to that personality. They know how to laugh; they know how to laugh at themselves too. That is something really beautiful. It is easy to laugh at others; the real laughter is when you can laugh at yourself.

The sixth question:

BELOVED MASTER,
SOMETIMES WHEN I HEAR YOU READING A QUESTION MY FIRST REACTION IS, "WHAT KIND OF A STUPID QUESTION IS THIS?" DON'T YOU EVER FEEL THAT WAY?

Prem Malik, once in a while... for example, reading this question.

The last question:

BELOVED MASTER
I WOULD LIKE TO TRY EXPERIMENTING WITH ALCOHOL A LA GURDJIEFF, EXCEPT I AM BROKE. CAN I HAVE AN ALCOHOL ALLOWANCE?

Deva Shraddan, George Gurdjieff would not have given you that experiment. That was given only to people who are against alcohol! For example, if Morarji Desai had gone to George Gurdjieff, then he would have forced him to drink alcohol -- instead of his own urine! But not for you.

So it is very difficult for me to allow you an alcohol allowance -- that would be against the spirit of George Gurdjieff. He would never forgive me!

The essential core of the experiment is to disturb you, to shatter you, to shatter your patterns, fixed patterns. If you are desiring alcohol, then that is the LAST thing that is going to shatter you. It will be fulfilling, it will not be shattering. Instead of alcohol, start drinking the water of life!

"You know, you are the first man I have met whose kisses make me sit up and open my eyes."
"Really?"
"Yes. Usually they have the opposite effect."

With you, alcohol will not be of any help; the water of life may have the right effect. You may open your eyes and sit up. And one thing more is good about it: you can be broke and still you can enjoy it. No allowance is needed, so Laxmi need not worry about it. It gives you total self-dependence.

One Saturday night George ended up at a party in an unfamiliar apartment building. He got very drunk and somehow found his way home in the wee hours. When he woke up the next afternoon with a terrible hangover, he realized that he had left his jacket, tie, shirt and shoes at the party.

With much difficulty he found the apartment building, but he had no idea which apartment he had been in. The only thing he remembered about it was a magnificent gold toilet.

So he knocked at the first apartment. The door was opened by a man with a hangover.
"Hello," said George. "Did you have a party here last night?"
"We sure did!" groaned the man.
"And do you have a gold toilet?"
"A gold toilet? No, we sure don't."

So George had to go to the next door, and so on for three floors. Everyone was recovering from a party, but no one knew anything about a gold toilet. By the time he got to the last apartment, George was beginning to think he had imagined the gold toilet. The door was opened by a man with a hangover.
"Uh, hello," said George. "Did you have a party here last night?"
"We sure had a party here!" groaned the man.
"And do you by any chance have a gold toilet?"
There was a long silence.

Finally the man shouted back over his shoulder, "Hey, Harry -- here is the guy who shit in your tuba!"

So, Shraddan, the allowance can be allowed... but what about other people's tubas? You will create trouble. If you listen to my advice, forget the whole idea. It is good that you are broke. This is called a blessing in disguise. If you were not broke you would have gone a la Gurdjieff, and that would have led you into more trouble.

Gurdjieff certainly forced people to drink, but only the people who were against alcohol. He used to make toasts every night for all the kinds of idiots in the world. He had twenty-six categories of idiots. I don't know to which category you would belong, but you must belong to some category. Unless you are awakened you are bound to belong to some category or other.

An idiot is a person who is trying to find joy where joy does not exist at all, who is trying to search for something which he has never lost in the first place. The enlightened person is one who has looked into his being before searching for anything anywhere else. It is better to look in your own house. He has looked in and has found it there. Now his search has disappeared.

The person who is interested in alcohol must be living in misery, in a kind of suffering. That's why he wants somehow to forget it all. Alcohol is nothing but a chemical strategy to forget your miseries, anxieties, your problems, to forget yourself.

My whole effort here, Shraddan, is to help you to remember yourself -- and you want to forget yourself. By forgetting yourself you will be creating more and more hell for yourself and for others. Remember, rather, remember yourself.

My methods are different from George Gurdjieff's. I am not in favor of any alcoholic beverages. I am not in favor of any psychedelic drugs either, because they all create illusory worlds for you and they all are distractions. They make you more and more oblivious of your own being, unaware of your own self.

My work is based in awareness. The word 'awareness' is the golden key here, the master key. You have to learn to be more aware. Howsoever painful it is in the beginning, be more aware, because it is by becoming more aware that one day you will become part of the celebration of the whole.

AES DHAMMO SANANTANO -- this is the eternal inexhaustible law.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 8

Chapter #13
Chapter title: All words are lies

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The first question:

BELOVED MASTER,
ARE ALL WORDS LIES?

Peter Hendrickson, truth is an experience so profound that it is inexpressible, so vast that no word can contain it. Words are small things; they have a certain utility, but they have limitations. And truth has no limitations; it is vaster than the sky. Truth means the whole existence.

When you disappear into the whole you know it. Saying that you know it is not accurate; rather, you feel it. Or, to be even more accurate, you BECOME it. When you have become the whole it is impossible to say it. And truths need to be said; they have an intrinsic quality that they have to be shared.

Hence words are only hypothetical; they can be used, but one should not believe in them. They should be used as stepping-stones. Ultimately they are all lies; at the most, approximate reflections, but a reflection is a lie. The moon in the sky and the moon reflected in the lake are not the same. The face in the mirror is

not really your face; it is just an illusion. There is nothing in the mirror.

But small children become very much concerned about the face in the mirror -- their own face. When for the first time a small child is put before a mirror he thinks he is seeing somebody sitting in front of him. He tries to catch hold of the child. If he cannot -- and certainly he cannot catch hold -- he tries to go behind the mirror. Maybe the child is hiding behind.

And this is the situation of people who believe in words. But in a way the mirror is useful. By saying that the reflection is a lie I am not saying that it is of no use. If you understand, it says something ABOUT the truth, not the truth itself; it indicates. A finger pointing to the moon is not the moon, but it has tremendous utility: it can point to the moon. If you become too obsessed with the finger, that is your fault, not the fault of the finger. If you forget the finger -- and you have to forget it if you want to see the moon -- then the finger has served its purpose.

Even lies can help you to reach to the truth; otherwise buddhas would not have spoken at all. Unless lies can help you in some way to reach to the truth, words would not have been used at all. No Bible, no Koran, no Gita, no DHAMMAPADA, would have existed.

When Buddha became enlightened, for seven days he remained silent, thinking, "What is the use of saying things to people which cannot be said? -- and even if you say them, which are bound to be misunderstood? Moreover, if somebody is capable of understanding your words, he is bound to be capable of finding truth on his own."

The story says, then the gods from heaven descended. They touched the feet of Buddha and they prayed to him that he should speak.

Buddha said, "For what? Ninety-nine percent of the people are not going to understand at all, and the one percent perhaps may be able to understand, but that one percent who can understand through words will be able to find the truth even if I don't say anything about it at all. So what is the point of saying it?"

The gods were puzzled. The logic was right, but still something was wrong, because in the ancient days other buddhas had spoken. Then they conferred together to find out how to argue with Buddha. And they found a way; and it is good that they could find a way; otherwise we would have missed these tremendously significant messages of Buddha.

They came back and they said, "You are right; the majority will never understand. And there are a few people who will reach to truth even if you don't say anything. But can't you imagine that there are a few who are in between these two groups, just on the boundary line? If you speak, that will give them a challenge, inspiration. If you don't speak they may be lost. Speak for those few who are just on the borderland, who can be lost without your words and who can find the light with the help of your words."

You are right, Hendrickson: all words are lies, because when you experience you cannot put it into words. How to put love into words? And love is not a very rare experience. How to put beauty into words? Has any poet succeeded yet? Only the fools think that they have succeeded. The greater the poet, the more he is aware of his failure. Has any painter been able to paint the beauty that he experiences? No great painter is ever satisfied. A tremendous discontent follows him his whole life like a shadow. It haunts him. He goes on trying again and again and again; his whole life is a long failure, a tragedy. His great paintings are great for us, but he knows that he has failed. They are great for us because we don't know what beauty is. If these great paintings had not been there we would not have been aware of many things.

It is said that if all the paintings of the world disappear, you will not be able to see the beauty of a sunset. You will not be able to see the beauty of a roseflower. You will not be able to see the beauty of a bird on the wing. You have become able to see it because painters for centuries have been preparing the right context to see it. But ask the painters themselves. Ask a Van Gogh or a Rabindranath Tagore or Nandlal Bose, and they will say that they have failed. What they had seen was something totally different. It was so alive, so pulsating! And the painting is dead; it is nothing but canvas and color. How can you put a sunset on the canvas? It will be a still life and the sunset -- the real sunset -- is dynamic, it is moving, it is moment to moment changing. Your painting will be just a framed phenomenon -- and the sunset has no frame to it.

How can you sing a song that relates your experience of love? It is impossible; all words are inadequate. So first, when you try to express your experience, ninety percent of it is lost. And when somebody hears it, the remaining ten percent is distorted. Even if one percent reaches to the other person it is more than you can ask.

When I say something to you I know how much is already lost. When I see in your eyes I again know whatsoever was left in the words has been distorted by your mind. Your mind is continuously trying to allow only that which fits with it; it does not allow that which goes against it. It does not hear it at all, and it hears only that which is nothing but a reflection of its own past.

The analyst was concerned about the results of a Rorschach test he had just given for the patient, who associated every ink blot with some sort of sexual activity.
"I want to study the results of your test over the weekend and I would like to see you Monday," he said to the patient.
"Okay, Doc. I am going to a stag party tomorrow night. Any chance I might borrow those dirty pictures of yours?"

What he sees he believes is there; and what he sees is not there, it is his projection. What he hears may not be said at all, but one can hear it very clearly, so clearly that it is impossible not to believe in it. Your mind is coloring everything every moment.

Leonora went into a drugstore to buy film. When she came out she was ripping mad. "Rodney, you go into that store and cut that man real good!" she said to her boyfriend.
"Why, honey," asked Rodney, "what happened?"
"I told him I wanted some film," she explained, "and he had the nerve to ask me what was the size of my Brownie!"

You can read something which is not written. You can hear something which is not told. You can see something which does not exist anywhere except in your own imagination. Then words become farther and farther and farther away from the truth. Words are lies: lies in the sense that they are incapable of transferring the real, the existential. In the very transfer it dies.

One poet had gone to the sea early in the morning. It was a beautiful sunrise, and the waves dancing in the early sun, and the cool sand, and the salty air.... He felt so alive, he experienced such exquisite joy, that he wanted to share it with his girlfriend who was in a hospital, who was ill and could not come to the seabeach.

So the poet brought a beautiful box, opened the box to the sunrays, to the wind, closed the box, sealed it from everywhere so nothing escaped out of it, brought the box to the hospital. Tremendously happy he was, and he said to his girlfriend, "I have brought something so beautiful you may not have ever seen. Such a beautiful sunrise, such beautiful waves, such fresh air, such coolness, such freshness!"

And he opened the box and there was nothing -- no sun, no air, no coolness, no freshness.

You cannot catch hold of beauty in a box. You cannot catch hold of beauty, truth, love, in words. They are very poor. But nothing is wrong with them; they are useful in the ordinary world. When you move into the inner you are moving into the extraordinary. If you are alert, they can be used and they can be used profitably. Yes, lies can become stepping-stones towards truth.

An American G.I. standing outside a cathedral in Paris saw a magnificent wedding procession enter. "Who is the bridegroom?" he asked a Frenchman standing next to him.
"Je ne sais pas," was the reply.

A few minutes later the soldier inspected the interior of the cathedral himself and saw a coffin being carried down the aisle. "Whose funeral?" he demanded of the attendant.
"Je ne sais pas," said the attendant.
"Holy mackerel!" exclaimed the soldier. "He certainly didn't last long!"

Words have to be understood; they have to be understood according to the person who has spoken them. You should not bring your own mind in. You should keep your mind a little out of the way. The more you become capable of keeping your mind out of the way, the more is the possibility that you can use words as stepping-stones. Otherwise words will create a jungle and you will be lost in it.

In Leipzig, where one third of all street names have been changed since the Russian occupation, trolley conductors are required to call out both old and new names to make it easier for visitors to find their way.

The other day, the conductor of a car passing through the center of the city made the required announcement: "Karl Marx Square, formerly Augustus Square."

A passenger about to alight shouted back, "Auf Wiedersehen, formerly Heil Hitler!"

The second question:

BELOVED MASTER,
WOULD YOU PLEASE EXPLAIN THE DIFFERENCE BETWEEN CONDITIONING AND DISCIPLINE?

Prem Dharmendra, there is a great difference. They are totally different dimensions, and not only different but diametrically opposite too. Conditioning is something forced from the outside upon you against your will, against your consciousness. It is to destroy you, it is to manipulate you. It is to create a pseudo personality so that your essential man is lost.

The society is very much afraid of your reality. The church is afraid, the state is afraid, everybody is afraid of your essential person, your essential being, because the essential being is rebellious, intelligent. It cannot be easily reduced to slavery. It cannot be exploited. Nobody can use your essential being as a means; your essential being is an end unto itself.

Hence the whole society tries in every possible way to disconnect you from your essential core, and it creates a false, plastic personality around you and it forces you to become identified with it. That's what it calls education. It is not education; it is mis-education. It is destructive, it is violent.

This whole society, up to now, has been very violent with the individual. It does not believe in the individual; it is against the individual. It tries in every possible way to destroy you for its own purposes. It needs clerks, it needs stationmasters, deputy-collectors, policemen, magistrates, it needs soldiers. It does not need human beings.

We have failed, up to now, in creating a society which needs human beings, simple human beings.

The society is interested that you should be more skillful, more productive, and less creative. It wants you to function like a machine, efficiently, but it does not want you to become awakened. It does not want buddhas and christs -- Socrates, Pythagoras, Lao Tzu. No, these people are not needed at all by the society. If sometimes they happen, they don't happen because of the society; they happen in spite of the society.

It is a miracle how a few people have been able sometimes to escape from this great prison. The prison is so great, it is so difficult to escape out of it. And even in escaping from one prison you will enter into another because the whole earth has become a prison. You can become a Mohammedan from a Hindu or you can become a Christian from a Mohammedan or you can become a Hindu from a Christian, but you are simply changing your prison. You can become a German from being an Indian or you can become a Chinese from being an Italian, but you are simply changing prisons -- political, religious, social prisons. Maybe for a few days the new prison would look like freedom -- only because of its newness; otherwise it is not freedom.

Free society is still an idea that has to be materialized.

This whole slavery of man depends on conditioning. And conditioning starts even when you are in your mother's womb. Now they have found ways to condition the child in the mother's womb. In Russia they have developed certain kinds of belts which the pregnant woman can wear. Those belts press certain points in the growing child's brain and that pressure will create a robot. He will be born like a machine. He will be always obedient, faithful to the state, faithful to communism, faithful to the communist holy trinity -- or unholy trinity -- Marx, Engels, Lenin. He will believe in DAS KAPITAL, just as others believe in the Bible. Nobody reads the Bible, nobody reads DAS KAPITAL.

I have met many communists; I have not seen a single communist who has read DAS KAPITAL from the beginning to the end. Everybody has a copy. Russian books are so cheap and they look so good, they are bound so beautifully, that you can decorate your drawing room with Russian books. But nobody reads them, just like no Hindu reads the Vedas. There is nothing much to read either.

But conditioning starts from the mother's womb or, at the most, the moment you are born. You are circumcised and you become a Jew. You are baptized and you become a Christian, and so on, so forth. You are taken to the church and to the temple and to the mosque, and you are being brought up in a certain atmosphere where you will find all are Mohammedans or all are Christians or all are Hindus. And naturally

the child is bound to follow the people who are around him.

By the time he is twenty-five and comes back from the university he is utterly conditioned, and so deeply conditioned that he will not be even aware of the conditioning. Everything has been fed into his biocomputer. And the society punishes those who are reluctant, resistant to these conditionings. It rewards those, with gold medals, prizes, even Nobel Prizes; it rewards those who are very willing to be slaves, who are willing to serve the vested interests.

Holston was hired as a ranch hand in Texas. One day he approached Davis, the foreman. "What do you do for fun here on the prairie?"
"Well," replied the foreman, "we got a Mexican cook on the ranch and every Saturday night we dress him in women's clothes and six of us take him dancing."
"Not me!" declared Holston. "I don't go for that kind of stuff."
"Neither does the Mex," says Davis, "that's why it takes six of us."

And it is not only a question of sex. The whole society, millions of people around you, are conditioning you, knowingly, unknowingly. They have been conditioned. They may not be aware that they are destructive and violent. They may be thinking that they are being helpful to you. They may be thinking that they are doing all this great service to you out of compassion, because they love humanity. They have been conditioned so deeply that they are unaware what they are doing to their children.

The teachers, the lecturers, the professors, they are the instruments, subtle instruments of conditioning people. The priests, the psychoanalysts, they are very clever and very efficient people at conditioning; they know the whole strategy of it. They know how to manipulate, distort, how to give you a pseudo personality and take away your essential core.

Discipline is totally different. Discipline is out of your own choice; it is out of your own will. Discipline, the very word, comes from a root which means learning. Discipline means you start learning on your own, because nobody seems to teach you the truth. People are interested in teaching you Hinduism, communism, Mohammedanism; nobody is interested in teaching you the truth. When you start seeking, searching, learning, on your own -- knowing perfectly well that nobody is going to support you, you have to go alone -- discipline begins.

Discipline is your protection against conditioning. Discipline is your effort to get rid of all conditioning. Discipline is your rebellion, your revolution.

To be a disciple simply means to be with a man who is not going to condition you. A master is one who unconditions you. That is the definition of a true master: one who UNconditions you, simply unconditions you, and does not REcondition you.

That is one of the objections against me raised in India and in other countries, too: that I am giving people so much freedom that they will misuse it. I know that freedom can be misused if it is not rooted in meditation, but freedom is such a supreme value that even if there is a risk of misuse, it HAS to be given. Slavery can never be misused by the slave because he is not his own master; then too, it is slavery and is continuously being misused by those who are in power. Slavery is a sin, and howsoever decorated, it is ugly. Freedom can be misused, but it is better to misuse freedom than to be a slave, because you cannot misuse freedom for long.

Freedom -- its use and misuse both -- gives insight. One learns only through mistakes. That is the way of maturity. Maybe in the interim period, when for the first time you come out of the prison, you may misuse your freedom for a little while. You may drink too much, eat too much, but for how long?

And this freedom that a master gives is given through making you more conscious, more aware. And that is the safety valve: the more you are aware, the less is the possibility of misusing freedom -- because misusing it will be suicidal.

Discipline is that which you accept on your own. You are not forced to be a sannyasin; a deep longing arises in you. Something hidden in you takes the challenge. Some seed sprouts... you hear some unheard music... you become attracted to some unknown, mysterious force. But the decision is always yours; it is not imposed on you. YOU decide that you would like to learn, that you would like to seek and search. Out of that longing for truth, discipline begins.

And you are always free to stop. You are always free to drop out of sannyas. You are always free not to be related to me anymore. The guards on the gate are for outsiders so that they cannot enter inside unless they are ready; the guards are not for the insiders to prevent them from leaving. That is the difference. In a

jail the guards are for the insiders so that they cannot get out.

Here there are guards, but they are not for the insiders. If somebody wants to get out he gets out with all my blessings. It was his decision to be in; it is his decision to drop out of it. He is a free soul. It is nobody else's business to impose anything upon him.

Dharmendra, discipline comes out of your own inner feel, out of your own love. It is surrender but it is not a slavery. It is a surrender but not a slavery because YOU are doing it. If it is forced, then it is slavery, then it is conditioning.

Avoid all conditioning situations. Avoid people who condition you, even though they say it is for your own sake; even though they say it is for your own good, beware of all those poisoners. They have done enough harm to humanity. It is because of these people that real humanity has not yet been born.

My whole effort here is to bring a new human being on the earth: free, alert, conscious, responsible, doing things according to his own inner feelings, likings, leanings, not serving somebody else's purpose, living his life according to his own light.

The third question:

BELOVED MASTER,
WHAT IS YOUR OPINION ABOUT COMMUNISM?

Nagesh, I will not waste my time in giving you my opinion about communism. The whole thing is rubbish, but I will tell you five stories.

The first story:
"Who is your father?" a schoolboy was asked by Khrushchev when he was in charge of Soviet Russia.
"Nikita Khrushchev is my father," replied the lad.
"And who is your mother?"
"The Communist Party."
"Very good. Now tell me, what would you like to be when you grow up?"
"An orphan," replied the child.

The second:

At a Russian factory, workers were asked to choose a new workers' committee by secret ballot. Each man, upon approaching the ballot box, was handed a sealed envelope and told to deposit it through the slot at the top of a cardboard box.

Vasili slit open the envelope and began to examine the ballot.
"Hey," shouted a supervisor. "You can't do that."
"But I want to know who I'm voting for," explained the worker.
"You must be mad," claimed the supervisor. "Don't you realize that the ballot is secret in the Soviet Union?"

The third:

An amateur radio ham went delirious with excitement when he caught a newscast straight from Moscow on his set.
"Our great athlete, Ivan Ivanovitch," the announcer was saying, "has just smashed all existing records for the two-hundred-yard dash, the mile run, the five-mile run, and the one-hundred-mile run, overcoming a blizzard, a range of mountains, and complete lack of water. Unfortunately Ivanovitch's fantastic performance was in vain. He was captured and brought back to Russia."

The fourth:

When Stalin's body was removed from the Lenin mausoleum in Red Square and buried near the Kremlin walls, a small boy asked his grandmother, "What kind of man was Lenin?"
"Lenin was a very great man," she said.
"And what kind of man was Stalin?" asked the child.
"Sometimes he was a very evil man," said the old woman.
"Babushka, what kind of man is Leonid Brezhnev?"
"It is difficult to say, child," replied the grandmother. "When he dies, we will find out."

The fifth and the last:

At a Communist Party convention, one of the delegates kept yelling, "Long live Brezhnev!"

The chairman tried to hush him saying, "Remember you used to yell 'Long live Khrushchev!'"

"Right," said the delegate. "And is he living?"

The fourth question:

BELOVED MASTER,
I CANNOT BELIEVE THAT A MAN LIKE JESUS CAN COMMIT MISTAKES. LISTENING TO YOU SAY THAT, I WAS VERY MUCH HURT.

Ronald, this is conditioning. You have been told -- centuries of conditioning is behind it -- that a man like Jesus cannot commit any mistake. Why? If you cannot believe it, you cannot believe that Jesus is human either. To err is human. Yes, he will not commit the same mistake again, that's true. To commit the same mistake again is stupid; it is not human, it is simply stupid. But to commit a mistake is the only way in life to learn. Once it is perfectly okay to commit a mistake, and commit it with total awareness.

If it is a mistake you know it, and you know it so deeply and perfectly that you will never commit it again. But a man learns through committing mistakes. There is no other way of learning. If a man never commits a mistake he will never grow up. Jesus is a human being. Of course it is only through growing up that one day he becomes a divine flame. He was committing mistakes even to the very last.

My own understanding is that he became Christ only at the last moment on the cross. Just before he became a christ, a buddha, he committed the final and the last mistake, but he learned immediately. He must have been so aware even on the cross.

The last mistake was that when he was crucified he shouted at God, "Have you forsaken me?" This is distrust, this is doubt, this is a mistake; one of the greatest that a man can commit -- and a man like Jesus. But this is the last. "Why am I being tortured, what wrong have I committed?" He was complaining, he could not believe his own eyes that this was happening to him. He must have thought deep down -- somewhere a little part of his being must have remained unconscious, and in that dark corner this longing must have remained like a seed -- that "At the last moment God is going to save me. He will do a miracle and the whole world will know that I am the only begotten Son of God." Some unconscious longing... but even if a small part of your being remains unconscious you are not yet a christ.

From where comes this complaint, "Why have you forsaken me?" A great doubt arises, overwhelms him, because this is the last moment: if the miracle is not going to happen he is finished. But he must have been a man of rare awareness. He recognized it immediately, he saw the dark point, he saw the unconscious point. He became relaxed and he said, "Thy kingdom come, thy will be done. Don't take any note of my complaint, I was foolish to say so. Whatsoever is your will is my will. There is no point in saying, 'Have you forsaken me?' If this is what you want, then this is what should happen. Then this is the miracle and I should not ask for anything else. I should not have a separate will of my own."

The moment he said, "Thy will be done," he dropped his separate will. Just a small part of his being must have remained, some hidden subtle ego must have remained lurking somewhere. With the disappearance of that ego he became a flame of light. He became a buddha.

You cannot believe that a man like Jesus can commit mistakes because you cannot believe that Jesus is a man like you. And unless you believe that Jesus is a man like you, you cannot believe the other part of the story, that you are as divine as Jesus.

Remember these are two sides of the same coin. If you can believe Jesus is a man just like you, then you can also believe that you have the same potential as Jesus. If he can become a christ you can become a christ too.

A little introduction for a joke. This is an Italian story, the story of Pinocchio.

A carpenter, named Gepetto, is feeling very lonely and wishes to have a child. With some sticks of wood he creates a puppet -- with a red hat and a very pointed nose -- and calls it Pinocchio. Hardly has he finished it when Pinocchio kicks him in the leg -- and with this kick Gepetto realizes that this "son" will give him only trouble.

In fact, Pinocchio asks immediately for something to eat, and Gepetto, though very poor, manages to

find some food for him and goes to bed himself without dinner. Pinocchio, without even thanking him, goes out, and this way for years he tortures his creator. He goes on doing one mischief after another until finally he is swallowed by a whale in the ocean.

Now forget this introduction as if I have not told you at all; only then will you understand the joke. I had to tell it to you; without it you would not understand the joke -- and that I have to tell you. Now forget all about it. I have not said any introduction to you.

Now the joke....

After forty years of hard work an old carpenter dies and goes to heaven. When he gets to the Pearly Gates he knocks on the door. Saint Peter opens it and says, "Yes?"

The old carpenter explains, "I am an old carpenter. I have worked hard for forty years, I never did any harm to anyone, and I am here for my reward."

Saint Peter replies, "I don't know about that. Wait here for a minute and I will go and get some information on you."

He goes inside and is about to talk to the boss, God, when he runs into Jesus. Jesus says, "Why are you all excited?" So Peter tells him the whole story: an old carpenter, worked hard for forty years, never did any harm to anyone.

Jesus listens to the story with mounting interest and asks, "Did he have white hair?"

Peter says, "Yes!"

"Little pixie eyeglasses with chromium frames?"

"Yes!"

"About so tall? Wearing a waistcoat, a little paunchy?"

"Yes, yes, yes!" says Peter.

Jesus runs to the Pearly Gates, throws open the door, takes a look at the little old man and cries at the top of his lungs, "Daddy!"

And the carpenter looks at him and joyously exclaims, "Pinocchio!"

The fifth question:

BELOVED MASTER,
IS THIS A BLESSING? AFTER BEING ALONE FOR A LONG TIME, I FELL IN LOVE WITH THREE WOMEN AT THE SAME TIME, WHICH WAS EASY IN THE BEGINNING. BUT AS SOON AS I STARTED TO GET INTO A DEEPER RELATIONSHIP WITH ONE, EITHER I RAN TO THE NEXT ONE OR SHE WANTED TO BE WITH SOMEONE ELSE. OF COURSE THE SAME HAPPENED AGAIN AS SOON AS I GOT IN TUNE WITH ONE OF THE OTHER WOMEN. SO JOY AND SUFFERING ARE PRETTY CLOSE TOGETHER, BUT I WONDER -- AM I AVOIDING SOMETHING?

Prem Aditya, don't you think three are more than enough? Do you think you are avoiding the fourth? One woman is enough to create hell, and you are asking me, "Is this a blessing?" It must be a curse in disguise.

"What has happened to Jack? I have not seen him for ages."

"Oh, he married the girl he rescued from drowning."

"And is he happy?"

"Rather! But he hates water now."

You must be a great soul -- either so unconscious that even three women cannot create any trouble for you, or so enlightened that "Who cares?"

While riding home from work one evening, three commuters became friendly in the club car and, after the third round, they began to brag about the relative merits of their respective marital relationships. The first proudly proclaimed, "My wife meets my train every evening and we've been married for ten years."

"That's nothing," scoffed the second. "My wife meets me every evening, too, and we've been married for seventeen years."

"Well, I have got you both beat, fellows," said the third commuter, who was obviously the youngest in the group.

"How do you figure that?" the first fellow wanted to know.
"I suppose you have got a wife who meets you every evening, too!" sneered the second.
"That's right," said the third commuter, "and I'm not even married."

Three women, and you are not even married! They will make a football of you. And you are asking, "Is this a blessing?" -- with a question mark of course. Be a little more careful. This is a dangerous place for people like you, Aditya. There are so many women here and if you go on like this soon nothing will be left of you, and I will lose unnecessarily a sannyasin. Think of me too.

Weinstein, a very wealthy businessman, had an unattractive daughter. He found a young man to marry her and after ten years they had two children.

Weinstein called his son-in-law into the office one day. "Listen," he said, "you have given me two beautiful grandchildren, you have made me very happy. I am gonna give you forty-nine percent of the business."
"Thank you, Pop!"
"Is there anything else I could do for you?"
"Yeah, buy me out!"

I am ready to buy you out whatsoever the price. You just inquire of the three women!

Love is significant, a good learning situation, but only a learning situation. One school is enough, three schools are too many. And with three women you will not be able to learn much, you will be in such a turmoil. It is better to be with one, so that you can be more totally one with her, so that you can understand her and your own longings more clearly, so you are less clouded, less in anguish, because love in the beginning is only an unconscious phenomenon; it is biological, it is nothing very precious. Only when you bring your awareness to it, when you become more and more meditative about it, it starts becoming precious, it starts soaring high.

Intimacy with one woman or one man is better than having many superficial relationships. Love is not a seasonal flower, it takes years to grow. And only when it grows does it go beyond biology, and start having something of the spiritual in it. Just being with many women or many men will keep you superficial -- entertained maybe, but superficial; occupied certainly, but that occupation is not going to help in inward growth. But a one-to-one relationship, a sustained relationship so that you can understand each other more closely, is tremendously beneficial. Why is it so? And what is the need to understand the woman or the man?

The need is because every man has a feminine part in his being, and every woman has a masculine part in her being. The only way to understand it, the easiest way to understand it, the most natural way to understand it is to be in deep, intimate relationship with someone. If you are a man be in a deep, intimate relationship with a woman. Let trust grow so all barriers dissolve. Come so close to each other that you can look deep into the woman and the woman can look deep into you. Don't be dishonest with each other.

And if you are having so many relationships you will be dishonest, you will be lying continually. You will have to lie, you will have to be insincere, you will have to say things which you don't mean -- and they all will suspect. It is very difficult to create trust with a woman if you are having some other relationship. It is easy to deceive a man because he lives through the intellect; it is very difficult, almost impossible to deceive a woman because she lives intuitively. You will not be able to look directly into her eyes; you will be afraid that she may start reading your soul, and so many deceptive things you are hiding, so many dishonesties.

So if you are having many relationships you will not be able to dive deep into the psyche of the woman. And that is the only thing that is needed: to know your own inner feminine part. Relationship becomes a mirror. The woman starts looking into you and starts finding her own masculine part; the man looks into the woman and starts discovering his own femininity. And the more you become aware of your feminine -- the other pole -- the more whole you can be, the more integrated you can be. When your inner man and your inner woman have disappeared into each other, have become dissolved into each other, when they are no longer separate, when they have become one integrated whole, you have become an individual.

Carl Gustav Jung calls it the process of individuation. He is right, he has chosen the right word for it. And the same happens to a woman. But playing with many people will keep you superficial, entertained, occupied, but not growing; and the only thing that matters ultimately is growth, growth of integration,

individuality, growth of a center in you. And that growth needs that you should know your other part. The easiest approach is to know the woman on the outside first, so that you can know the woman inside.

Just like a mirror -- the mirror reflects your face, it shows you your face -- the woman becomes your mirror, the man becomes your mirror. The other reflects your face, but if you are having so many mirrors around you and running from one mirror to another and deceiving each mirror about the other you will be in a chaos, you will go nuts.

The sixth question:

BELOVED MASTER,
WHAT IS WRONG WITH KNOWING MORE AND MORE ABOUT GOD? CAN IT NOT HELP THE SEEKER?

Kamalesh, knowing and knowledge are different. I am all for knowing and I am all against knowledge. Knowing is your insight, it is your capacity to see, it is philosia. Knowledge is philosophy. It is not your capacity to see, it is just your capacity to memorize what others have said. How is it going to help, knowing about God? A blind man can know about light; how is it going to help? A deaf man can know about music, he can read about music, he can even read music, but how it is going to help? It is not going to help at all. The danger is that the blind man may start thinking that he knows so much about light that he must be knowing light itself. And that's what happens to the knowledgeable people.

Knowing about God, they start thinking that they know God. To know love is one thing; to know about love is totally another. To know God is a transformation of your being; to know about God needs no transformation. You can just go to the library and collect information. You can go to the pundits and the scholars and accumulate information.

You ask me, "Can it not help the seeker?"

No, not at all. It will hinder. The seeker has to be empty, unprejudiced. The seeker has to be without any idea of what God is, or truth is. If he has some idea, the danger is he will project his idea on the existence and he will think that he has come to know the truth. Truth can be known only when you are utterly empty, when there is nothing to distort or project inside you; when you are so silent that you are only receptive, not projective. In total receptivity truth is known.

Meditation is nothing but an effort to cleanse your mind of knowledge. Knowledge is dust that has gathered on the mirror of your being; it has to be cleaned.

A naked girl is standing, speaking endlessly to a naked man kneeling and embracing her belly, later lying supine at her feet. She says, "My life is empty... it is a mockery... I am nothing -- just a facade -- a shell... a dead and useless thing! I am twenty-six years old... and I have never had a meaningful relationship... never had a truly meaningful relationship.... I should not even admit that, I suppose. It is very humiliating! I have passed from one shallow sexual episode to another. That's the story of my entire life... one tawdry, shallow, clutching incident after another. My relationships have no deep, lasting significance -- if I could just ONCE lie down and have something meaningful happen!"

The man replies, from the floor, "Have you ever tried talking less... and lying down SOONER?"

People go on talking and talking about God. Better to be silent, better not to say anything but to sit. You don't know; it is better not to hide your ignorance in big words, in spiritual jargon. To know that "I don't know" is a great step towards real knowing. To know that "I know" without knowing is going astray, is going farther and farther away. Truth asks only one thing: Be silent, so that you can listen, so that you can hear the still, small voice within.

The seventh question:

BELOVED MASTER,
WHY DO I CRY AT THE SUTRAS AND NOT LAUGH AT THE JOKES? IS IT BECAUSE I AM BLOCKED OR BRITISH? I KNOW THERE IS NO QUESTION. THE TRUTH IS THAT I WANT TO COME CLOSER.

Sagaro, feel blessed if you are blocked, because if you are British there is no remedy. I have not heard of any therapy that can help. Blocked persons can be unblocked. Encounter will do, Primal Therapy will do,

Gestalt will do, and we have here at least ninety groups.

But if you are British, then I am helpless; then nothing can be done about it. To be British is like cancer: no remedy has been discovered yet. Then you will have to wait for the future. But I hope that you are not British; otherwise you would not have been here.

Sometimes British people come here.... Anurag's mother has come, she is British. For weeks she has been here, and she has come only to one lecture, yesterday. And what was her response to it? Her response was that I confirmed her ideas.

Just being here and being a sannyasin is enough proof that you are not British. And don't be worried: if you can cry at the sutras, this is a good beginning. Sooner or later you will start laughing at the jokes -- because a person who can cry, can laugh. The real problem is with those people who cannot cry; they cannot laugh either.

These are not two different things, they are the same. Crying and laughter are deeply related. Whenever you are overwhelmed by something, either you cry or you laugh. Crying is not necessarily sad, laughter is not necessarily joyous. Sometimes crying is a joy, sometimes laughter is ugly and maybe just a device to hide your sadness.

Remember one thing: it is only man who can cry and laugh. No other animal can do it, because no other animal is conscious enough to feel overwhelmed. Only man has that much consciousness that he can feel overwhelmed, flooded with something so much that either he starts crying or he starts laughing -- and both capacities are tremendously needed.

Crying will help you to relieve your tensions, laughter will help you to dance, to sing. Both are interlinked. Crying prepares the way for laughter: your tears will cleanse your heart, and then laughter will arise. If the first process has started the second is not far away.

The eighth question:

> BELOVED MASTER,
> THE OTHER DAY YOU SAID THAT THE OLD PEOPLE BECOME CUNNING. WHAT ARE YOUR GROUNDS FOR SAYING SO?

Kumarel, I am a crazy person. I don't say things because there are grounds to say them. I simply say something because I enjoy saying it. I cannot give you any proofs and I am never interested in proofs, but I can tell you a story. Those who understand, for them this will be a proof; and for those who don't understand, nothing can ever be a proof. I stated a simple phenomenon; no proofs are needed. Just watch, just watch yourself and others.

As you are growing older, if you don't start growing in awareness, you are bound to become cunning. These are the only two alternatives: either you become wise or you become cunning. If you don't become wise, you will have to become cunning. Cunning is a substitute for wisdom. Either become a buddha or you are bound to become cunning. And very few people become buddhas; others are out of necessity cunning. Life teaches them to be more cunning than others because it is such a struggle for survival and only the cunning ones survive.

Charles Darwin says that the fittest survive. That is not my observation. Not the fittest but the most cunning survive -- unless Darwin means by the fittest, the most cunning. Man is the most cunning animal; he is not the fittest, certainly not. Try to fight with a monkey and you will know who is fittest. Try to run with a horse and you will know who is fittest. Try to fly like a bird and you will know who is fittest. Try to see in the night like an owl and you will know who is fittest. You just look around: you are not the fittest animal on the earth. In fact man is the most unfit animal, the weakest.

Look at the human child. Can the human child survive without the support of the society and the family? But animal children survive; they are born more perfect. It is only man's child who seems to be prematurely born, as if he needed at least nine months more in the womb. But the problem is that if he lives eighteen months in the womb then he cannot come out; it will be too late, he will be too big. So he comes out, but utterly helpless. The human child is helpless, weak; he has to be taught.

In fact he becomes of any worth only after twenty-five years -- that is one third of his life. He needs preparation to be worthy enough to compete in the world. Then why has man survived and all other animals have either disappeared or are disappearing? They have all been defeated for the simple reason that man is the most cunning. Because of his cunningness he could invent; he does not have strength enough to fight

with any animal but he could invent weapons. He has not the strength to tear an animal apart just with his bare hands, but he has invented swords. Swords are nothing but magnified nails. He cannot use his teeth to kill so he has invented many things to kill. He is the most cunning, and as the centuries have passed he has become more and more cunning.

A farmer bought a new rooster for his chicken coop. He already had a rooster, but he felt it was getting too old to service all his chickens, of which he had quite a few.

When the farmer introduced the new rooster to all his chickens, the old rooster came up to the newcomer and arranged a meeting for later that night after the farmer went to bed.

"Listen," exclaimed the old rooster at the meeting that night, "that farmer thinks I'm too old to service all his chickens, but that's not true. I've still got a few good years left and I don't want to become the family's Sunday dinner prematurely. So let's make a deal!"

The deal that the old rooster had in mind was that the two roosters would get into a make-believe fight which would end up with the young rooster chasing the old-timer around the coop pretending not to be able to catch him. The noise of this make-believe altercation would bring out the farmer who would see the old rooster running faster than the new one and thus spare the old stud from the knife for a few years at least.

For doing this, the young rooster would get to fuck all the pretty chickens. The deal was made.

The next day the action started, with all the chickens squawking and the roosters cock-a-doodaling. The farmer came out and spied the new rooster chasing the old one. Picking up his rifle he shot the young rooster dead and exclaimed, "Goddamn! That is the third faggot rooster I've shot this week."

The last question:

BELOVED MASTER,
IS REPRESSION ALWAYS BAD?

Prasado, absolutely bad, always bad, with no exceptions bad. Repression simply means you don't understand your life energies. Repression means you are forcing your life energies into the unconscious, throwing them into the basement of your being. There they will go on growing, there they will go on boiling, and sooner or later the explosion. That's why so many people go mad.

Madness is the outcome of repression. That's why so many people are mentally ill -- even if not mad, mentally disturbed -- all over the world. In America they say that out of four, three persons are mentally disturbed. And don't think that is so only for America; the only difference between America and other countries is that America has the latest data, that's all. If you want to know about India you cannot know anything because there is no data available. And America is more honest: if you ask a person anything he will answer it more sincerely than an Indian.

The Indian may be sexually boiling within but from his outside he will always keep that holier-than-thou look. He will not be sincere. You cannot find real figures in India about anything. If you ask any woman, "Have you ever fancied any other man except your husband?" she will say, "No. Never. Not only in this life but in no other life either. And not only in the past, in the future also, I am going to cling to this man." Now this is patent nonsense.

Unless you are utterly a rock inside it is impossible not to fancy someone once in a while, not to be attracted. If you have sensibility, sensitivity, intelligence, it is natural to be attracted once in a while. That does not mean that you are committing a sin; that simply means that you understand what beauty is. That simply means that you are observing life all around you.

It is very difficult to find any data in India. America in that way is the most sincere country in the world. They will say whatsoever is the case. Three persons are mentally ill out of four, and in India my own observation is that four are mentally ill out of four -- but they are blissfully unaware of it.

Repression of any kind is destructive to the body, to the mind, to the soul. Energies have to be transformed, not repressed. Energies are your potential wealth, raw; you have to polish them, then they can become great diamonds. These same energies, sexual energies, can become your spiritual liberation. Repressed you will be in a bondage.

I am not saying to become indulgent; that is going to the other extreme. Buddha will also not support your indulgence. He is absolutely for the middle way, the golden mean. Neither be repressive nor be indulgent. Be watchful, be alert; be friendly to your energies, sympathetic. They are your energies; don't

create a rift, otherwise you will always be in conflict, and to fight with your own energies is an unnecessary dissipation. Fighting with your own energies, you are fighting with yourself: you cannot win. You will be simply wasting the whole opportunity of life. Be aware, don't repress, don't indulge. Be aware, be natural. Let energies be accepted and absorbed, and then the same energies, crude energies, become so refined, passing through awareness, that great flowers bloom in your being -- lotuses of enlightenment.

Unless that happens you will never feel at home in existence, you will never feel blissful, you will never feel what God is, you will never feel what nirvana is, what liberation is.

When a young nun comes to tell the mother superior that she has sinned with a man and wishes to do penance so she can be forgiven, the mother superior begins packing a suitcase.
"Oh, please don't put me out!" the young nun cries. "Where will I go? What will I do?"
"I'm not putting you out," says the mother superior grimly, "it's me that's leaving. For thirty years here it's been nothing but fucking and forgiving, fucking and forgiving. Beginning now, I'm through doing the forgiving, and I'm going to get in on some of the fucking before it's too late."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

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FOR IF IN YOUR RENUNCIATION
YOU ARE RECKLESS AND BREAK YOUR WORD,
IF YOUR PURPOSE WAVERS,

YOU WILL NOT FIND THE LIGHT.

DO WHAT YOU HAVE TO DO
RESOLUTELY, WITH ALL YOUR HEART.
THE TRAVELER WHO HESITATES
ONLY RAISES DUST ON THE ROAD.

IT IS BETTER TO DO NOTHING
THAN TO DO WHAT IS WRONG.
FOR WHATEVER YOU DO, YOU DO TO YOURSELF.

LIKE A BORDER TOWN WELL GUARDED,
GUARD YOURSELF WITHIN AND WITHOUT.
LET NOT A SINGLE MOMENT PASS
LEST YOU FALL INTO DARKNESS.

FEEL SHAME ONLY WHERE SHAME IS DUE.
FEAR ONLY WHAT IS FEARFUL.
SEE EVIL ONLY IN WHAT IS EVIL.
LEST YOU MISTAKE THE TRUE WAY
AND FALL INTO DARKNESS.

SEE WHAT IS.
SEE WHAT IS NOT.
FOLLOW THE TRUE WAY.
RISE.

Gautama the Buddha has given to the world the most psychological religion. It is incomparable; no other religion even comes close to it. Its heights, its depths, are tremendous. And the reason why Buddha succeeded in giving such a beautiful vision of life is very simple: he did not believe; he inquired, he explored. He did not believe in the tradition, he did not believe in the scriptures, he did not believe in the priests.

This was one of his fundamentals: that unless you know, you don't know. You can borrow knowledge, you can become knowledgeable, well informed, a scholar, a pundit, a professor, but you will not be a seer. Deep down the ignorance will persist and will affect your life. Deep down you will remain the same childish self, immature, ungrounded, uncentered, unintegrated. You will not be an individual, you won't have any authenticity. You will be pseudo, false, phony.

It is a quantum leap into the unknown. When you don't believe in the tradition, when you don't believe in the scriptures, when you don't believe in anything except your own experience, you are going into the unknown all alone. It needs guts, it needs courage. And only a courageous person can be truly religious.

Cowards are there in the churches, in the temples, in the mosques in millions, but they don't create any religious beauty, any religious fragrance in the world. They don't make the world more beautiful, more alive, more sensitive. They don't create anything. They only go on doing formalities, rituals. They themselves are dead and they go on deceiving others; they themselves are deceived.

Borrowed knowledge creates great deception because you start feeling as if you know -- and that "as if" is a big "as if."

Truth liberates, belief binds. Truth liberates because it has to be yours; it has to be an inner experience, an encounter with that which is.

Buddha is a nonbeliever. He is not an atheist like Karl Marx or Friedrich Nietzsche; neither is he a theist like all the priests of all the religions. He is an agnostic. He neither believes nor disbelieves; he is open. That is his great gift to the world: to be open to truth.

Go utterly naked, without any conclusions, without any ideology, any prejudice. Otherwise there is

every possibility that you will project your own idea. You will not see that which is, you will see only that which you want to see. You will be creating your own reality which is bound to be false. Reality has not to be invented, it has to be discovered. It is already there. And remember, it is not the reality which is hidden, it is your eyes which are covered with layers of dust.

Buddha gave to the world a nonmetaphysical religion, a psychological religion. He simply helps you to go beyond mind. He helps you to understand the mind because it is only through understanding that transcendence happens.

But when I say that Buddha has given the most psychological religion to the world, don't misunderstand me. He has not given a psychology; he has given a psychological religion which is a totally different phenomenon. He has not given a psychology like Sigmund Freud, Carl Gustav Jung, Adler, Pavlov, Skinner, etcetera. These people are confined to the mind; they think mind is all. There is nothing beyond the mind, so analyze the mind. If you have found the truth of the mind you have found the truth, according to them. That is beginning with a wrong attitude.

Man is neither the body nor the mind. Man is the awareness within which can look at the body, which can look at the mind, which is capable of witnessing all. You are the witness.

Hence I say, Buddha has not given a psychology. A psychology is a very ordinary phenomenon. It does not bring transformation to your life because it cannot bring any transcendence. At the most it helps you to be a little more adjusted to yourself and to the world that surrounds you, to the society, to the people with whom you have to live. It helps you to become a little more adjusted.

Psychology is basically orthodox; it is not revolutionary, it cannot be. It serves the status quo, it serves the establishment. It keeps you within the boundaries; it does not help you to go beyond the boundaries. It is not in your service. It is controlled by those who are in power -- by the state, by the church, by the society. In a very disguised way it keeps you tethered to the collective mind. It does not help you to become an individual, because to be an individual is to be rebellious, to be an individual is to go on your own, to be an individual is to be a danger to the society. Capitalist, communist, whatsoever the society is -- Hindu, Christian, Mohammedan -- it doesn't matter; the individual is a danger because the individual tries to live out of his own light. He does not follow anybody. He is not a follower, he is not an imitator.

Buddha gives a psychological religion. Religion means he helps you to understand the mind so that you can go beyond it -- not so that you can become adjusted to the collective but so that you can rise to the heights of your individuality, to the peaks of your destiny.

Psychology believes that man lacks meaning in his life and meaning can come only through therapy. Psychology in essence means meaning through therapy. And religion is just the opposite; religion means therapy through meaning. Religion gives you meaning first and then automatically the meaning becomes a healing force, it becomes therapeutic.

Buddha says again and again that, "I am a healer," that "I am a physician," that "My function is not that of a philosopher but that of a physician. I help people to become healthier, to become whole." And what is his process? His process is to impart meaning to your life. That too he does in a profoundly new way; it has never been done before like that. He does not give you an arbitrary meaning because the arbitrary meaning will be seen sooner or later to be arbitrary, and the moment it collapses you will fall into deep darkness. The darkness will be far darker than it was before. Now you have lost meaning. You will feel suicidal; you will not feel life is worth living at all. Even breathing will become hard, difficult. The question will arise: Why? Why should I go on living if there is no meaning?

Buddha does not give you any arbitrary meaning. Hence I say he has no metaphysics. He helps you to discover the intrinsic meaning of your life. He does not give you meaning, but he gives you methods and means to discover the meaning that you are already carrying within yourself like a seed.

Psychologists go on saying: First seek ye the kingdom of Freud, Jung, Adler, Pavlov, Skinner and company, and then all else shall be added unto you. It never happens; it has never happened yet to a single individual. It can't happen in the very nature of things. Even Freud knows no meaning, lives without meaning, lives deep down in despair. He says that there is no hope for man, that man can never be happy, it is impossible. It must be his own understanding, his own experience of life. He says that at the most we can help man to be less miserable, that's all. What kind of goal is this? -- helping man to be a little less miserable! It is not very appealing.

Man needs blissfulness, not less miserableness. Man needs something positive -- something to live for and something to die for, something so full of worth that even life can be sacrificed to it. But it should not be arbitrary. There are many arbitrary meanings.

Adolf Hitler gave Germany an arbitrary meaning: Live for the Aryan race, live for the pure Nordic blood, because you are born to rule the world. He gave great hope, but it flopped. It was bound to happen. He himself committed suicide; that was almost destined.

Religions go on giving false meanings to your life. They go on talking of the other life, the beyond: "After death there is paradise for those who are virtuous and there is hell for those who are not virtuous." And who is virtuous? The person who follows the priest is the virtuous person. The person who does not follow the tradition, the convention, the person who is not a conformist, is bound for hell.

Yes, out of fear and greed you can give a little meaning to life, but it is so arbitrary, so artificial, that there is not a single individual on the earth who is so stupid that sooner or later he will not see the falsity of it.

And now man has come of age; hence religions are disappearing. There is no possibility in the future for Christianity, for Islam, for Hinduism, for Judaism, to exist. And if they want to exist they will have to change their whole outlook, their very foundations.

But there is every possibility for Buddha and his message to prevail. In fact, his day has come. He came twenty-five centuries ahead of his time. Now is the time, the right time for him. He does not talk of fear, he does not talk of greed, he does not talk of hell and heaven, he does not talk even about God. He is so modern, so contemporary; he belongs to our century. Even we are not so contemporary as he is. He destroys all the old structures. He frees religion from all frozen ideologies. He brings many revolutionary changes in the religious outlook.

First he says there is no need to be knowledgeable; one has to be innocent. It is through innocence that the truth is known, not through knowledge.

A neighbor was saying, "Your cat was making an awful noise last night."

The other replied, "You are right. Ever since she ate the canary, she thinks she can sing."

You can go on eating the scriptures; you will not be able to sing at all. You can know all the Vedas, the Upanishads, the Gitas, the Korans, the Bibles, but you will remain as stupid as ever. Of course you will start bragging about your knowledgeability. You will start showing it, you will become an exhibitionist. Even when you don't know anything you will pretend that you know.

Spinster Peabody's proudest possession was Count, her exquisite cat. Unfortunately, he had been missing for two days. When she opened the freezer door, Miss Peabody nearly died of shock. There was Count frozen solid.

She immediately called the priest, who said there still might be a chance to save the poor animal. "Give it two tablespoons of gasoline," he told her.

With trembling hands, Miss Peabody opened Count's mouth and carefully spooned in the priest's strange prescription.

The seconds ticked away and nothing happened. She was about to give up hope when suddenly the cat opened his eyes, let out an ear-piercing screech and shot across the room at a hundred miles per hour, running over the furniture, the walls, even the ceiling. Count kept this up for two minutes and then suddenly stopped dead in his tracks, not moving a muscle.

Miss Peabody called the priest again.

"What do you think happened?" she asked.

"Simple," said the priest. "He ran out of gas."

The priests have all the answers. Ask them anything, any stupid thing. They can't say, "We don't know," that is impossible. The priests have never said that they are ignorant; their whole business depends upon their knowledgeability.

Socrates says: I know only one thing, that I know nothing. That is exactly Buddha's approach too -- and Socrates and Buddha were contemporaries; they have much in common. If Socrates was born in India he would have been called a buddha. He also trusts innocence, the innocence of a child who knows nothing. If you can become a child again, then only the doors of the mysterious can open for you. You can see. The dust on your eyes is nothing but knowledge, information, scripture.

The psychotherapists are called by people "shrinks"; they are! A psychotherapist's whole effort is to reduce you; he is a reductionist. He studies rats, and whatsoever he comes to know about the rats he applies

to you. It is so disgusting, so humiliating, so absurd, illogical! He studies the lowest to know the highest.

You can know nothing of the flower by studying the seed, by dissecting the seed, by analyzing the seed. For thousands of years you can go on analyzing the seed; you will never come across the colors of the rose, the lotus, or the fragrance. You will never know what fragrance was hidden in the seed. Analysis cannot yield it to you.

Studying rats and then applying that knowledge to man is simply saying that man is nothing but a kind of animal, a little more complex maybe, but nothing more than that. Reductionism means always bringing things to "nothing buts."

The real understanding of man is only possible not by studying the rats but by studying the buddhas, the christs, the krishnas -- the highest. By studying the peaks you will know exactly who you are, not by the lowest denominator but by the highest manifestation. When you study a buddha, a great longing arises in you to reach to those heights. When you study rats, then there is no longing. In fact, you feel very satisfied whatsoever you are. In fact, you feel greatly contented that you are a little better than the rats, a little more complex, a little more clever. You feel gratified. Religion disappears.

Religion lives in your longing to reach to the peaks, to attain to the ultimate heights, to bring your total potential into manifestation, into actuality. Religion is the science of self-actualization.

If a psychotherapist can be called a "shrink," then a real religious person should be called a "stretch." He stretches you to the ultimate possibilities.

Now the sutras:

FOR IF IN YOUR RENUNCIATION
YOU ARE RECKLESS AND BREAK YOUR WORD,
IF YOUR PURPOSE WAVERS,
YOU WILL NOT FIND THE LIGHT.

Buddha will talk again and again about light and darkness; hence those two words have to be understood. They are metaphors. Buddha has to use metaphors. All the buddhas, all the awakened ones, have to use metaphors. The ordinary language is not enough, is very inadequate. When you start expressing something inner you feel the difficulty. The language has no words for it, or even if the words are there they are too small and the experience is too big. The experience cannot be contained in those words, hence the use of the metaphor.

A metaphor simply means, don't cling to the literal meaning of the word. Understand it as a finger pointing to the moon. Don't cling to the literal meaning; otherwise you will be in difficulty because then you will only misunderstand. A metaphor is a metaphor. It is poetry, it is not prose. You have to be a little poetic, a little imaginative, a little sympathetic to understand it. Literal meaning has been a disaster.

But that's how we always read. Even if we are reading a buddha we try to read him literally. Then light means light and darkness means darkness. That's not so.

Jack was home from college for the holidays. One day he asked his uneducated mother if he could tell her a narrative. His mother, not being used to such big words, asked him the meaning of 'narrative'.
"A narrative is a tale," Jack said.

That night, when going to bed, Jack asked his mother if he might extinguish the light. She wanted to know the meaning of 'extinguish'.
"To put out," Jack said.

A few days later Jack's mother was giving a party at their home, and the cat wandered into the room. Jack's mother raised her voice and said confidently, "Jack, take the cat by the narrative and extinguish him."

Beware of that fallacy.

When Buddha uses the word 'light' he means the state of no-mind, because the state of no-mind is a state of tremendous light, as if thousands of suns have risen simultaneously within your soul. And whenever Buddha says 'darkness' he means the state of mind. Mind is dark; it is a dark night, not even a ray of light. And we all live in the mind, we all live in the dark night, and we have no idea of the dawn because we never go out of the mind. We cling to the mind. Mind is our blindness.

A man has eyes only when he goes beyond mind. Then he starts seeing things as they are. The mind distorts. The mind never allows you to see reality as it is; it projects. It does not allow the whole reality to penetrate to your heart. It allows only two percent; ninety-eight percent is rejected. And this two percent that is allowed in is distorted in a thousand and one ways -- interpreted, colored -- and by the time it reaches you it is no longer real. So you live in a very unreal world. If you live in the mind you live in dreams, you live in sleep.

So whenever Buddha says 'darkness', he means a state of unconsciousness, a mechanical state in which you function but you are not aware what you are doing, in which you move but your movement has no quality of alertness in it. You talk, you listen, you eat, you walk, you go to sleep, but like a zombie, unconscious. This is darkness.

When you start becoming more aware of what you are doing, of what you are thinking, of what you are feeling, when you become more and more aware, more and more light penetrates you. When you are a hundred percent aware you are full of light.

That's exactly the meaning of the word 'enlightened'. The word 'enlightened' is a translation for the word 'buddha'. Buddha means the enlightened one, the awakened one, the aware one. He says: FOR IF IN YOUR RENUNCIATION YOU ARE RECKLESS AND BREAK YOUR WORD, IF YOUR PURPOSE WAVERS, YOU WILL NOT FIND THE LIGHT.

Renunciation means sannyas. Renunciation can be of two types. The first type -- the wrong type -- is the renunciation that happens through fear or greed. You have been told that if you renounce the world then you will attain the pleasures of heaven. You have been told if you don't renounce you will suffer eternal pain and hell. Many people become afraid of hell and many people become greedy for heaven, and they renounce the world. This is a wrong renunciation.

Anything that you do out of fear and greed is bound to be wrong because fear and greed are unconscious states. Out of fear you have dreamed about hell, out of fear you have dreamed about heaven. There is no hell, no heaven. These are all your dreams. When you are not dreaming at all, when the sleep has disappeared and you are awake, there is no heaven, no hell. That state Buddha calls "liberation": liberation from greed, liberation from fear.

And if you act out of awareness, if your renunciation happens out of awareness, it is true renunciation because then you really don't do anything, things start happening. You see something is wrong; it drops, it simply drops. You don't have to make any effort. You see the ugliness of anger and anger evaporates; the very seeing becomes the transformation. You understand your desire and the futility of your desire -- that it cannot be fulfilled, that it is unfulfillable, that you are in a vicious circle. Seeing it -- that you are moving in circles -- you jump out. This is also renunciation, but you don't jump out of desire for another desire: to get into heaven, to avoid hell. You are not jumping out of desire; you are only changing one desire for another. You are exchanging worldly desires with unworldly desires, but desire is desire. You can change the object, but the nature of desire remains the same.

This is a great contribution of Buddha to religious consciousness. He says: Don't renounce, let renunciation happen. If it happens on its own accord it has a beauty of its own, it has grace, and you never repent, you never look back. If you renounce, if you make effort, your renunciation will bring sadness to you. And many times you will start thinking whether you have done right or wrong. Many times your mind will waver, many times desire for the renounced will again surround you like a cloud. Many times you will be full of lust and greed and fear. Many times the world will attract you again. That is natural.

Hence Buddha says: FOR IF IN YOUR RENUNCIATION YOU ARE RECKLESS AND BREAK YOUR WORD, IF YOUR PURPOSE WAVERS, YOU WILL NOT FIND THE LIGHT.

It can happen only in a wrong kind of renunciation that your purpose wavers, because when you renounce with effort it is always a halfhearted affair. A part of your mind says, "Renounce, because if you don't renounce you will suffer." A part of your mind says, "Don't renounce. Who knows whether there is any life after death or not? And who knows whether renunciation is rewarded or not? Nobody comes back from the other shore to tell the truth. It may be all imagination, it may be all a strategy of the priests. Who knows?"

Doubt is bound to persist, and when doubt is there there is wavering, and when doubt is there you are split. When doubt is there you can never be wholeheartedly into anything; you remain divided. You can never be an individual, indivisible. And the person who renounces for some motive is renouncing through the mind -- and that is impossible. You cannot renounce through the mind.

Mind is the first thing to be renounced -- and you are trying to use mind for renunciation? Mind will

poison everything. It will create new desires in you, it will create new greeds, it will create new ambitions, it will create new egos in you. Look at the so-called holy people, the so-called saints and mahatmas. They look more egoistic than anybody else. Their faces look sad, as if they are in great pain, suffering. And their eyes? They are looking at you always with that attitude of "holier-than-thou." They are condemnors; they will call you sinners. They are ready to throw you into hell and hellfire. For themselves they are hoping that they will be in heaven enjoying heavenly pleasures forever and forever.

What kind of renunciation is this? This is a wrong kind of renunciation and you cannot attain to light through it; you will go on falling into deeper and deeper darkness. You have taken the first step in a wrong direction, and the first step is the most important step because the second will follow the first, and so on, so forth. And you will go on farther and farther away from the truth.

Hence I don't tell my sannyasins to renounce, although renunciation happens. Many of my sannyasins write to me, "Beloved Master, you deceived us. We were thinking nothing has to be renounced, and now many things are simply disappearing."

Just the other day there was a letter. One sannyasin has written that his sexual desire has completely disappeared -- and he had tried his whole life to renounce it and he had never succeeded. And here we are not teaching to renounce anything, not even sexual desire, so his letter has a relevance. He says, "You tricked us. I was thinking that I have come here to enjoy my sexual desire for the first time, because the whole life I have been trying to be a monk. Tired of it, utterly a failure in renouncing it, I had come here -- and now it has disappeared!"

This is beautiful, if it has disappeared on its own accord. If you have not dropped it, it won't come back again. If you have dropped it, it is bound to come back again because dropping it simply means repressing it. Dropping does not mean anything else; it simply means you have repressed it forcibly. Sooner or later, in some weaker moment, it will be back again -- and with a vengeance. But if it drops on its own... you have not done anything to drop it, not even a decision; you have not willfully acted on it, it is through understanding. Seeing the futility of it, seeing that it does not fulfill, that it is a kind of a toy.... You can remain engaged in it, it keeps you occupied. It keeps you so much occupied that you don't have any time to look inwards. But it never takes you anywhere; you are always the same. It brings no integrity, it brings no joy. The more you know it, the more it becomes a boring phenomenon. The more you know it, the more boredom it brings.

If you really want to enjoy sex, be a monk, be a nun. Then you will enjoy it. Then you will not think of anything else; twenty-four hours you will be enjoying it. In a monastery what else is there to enjoy? Of course it will be just fantasy. Fantasy is personal pornography. Nobody else can see what you are seeing and you can go on giggling and enjoying. You can go on reading the Bible, the Koran, so everybody thinks how religious you are, how pious -- and nobody knows what you are really doing inside.

The so-called religious people are very pornographic; they are bound to be. The more you make an effort to escape from men and women, the more the unfulfilled, the repressed, is bound to become cerebral. It will become a fantasy in your mind, it will capture your imagination. You will dream about it, you will think about it, you will be surrounded by it. You can look into the records of all the monks and the nuns of all the world and you will be surprised: things were happening to them which are not happening to anybody anymore.

In the Middle Ages the nuns were reporting in thousands that the Devil comes and makes love to them. Now what has happened to the Devil? He does not come anymore. The ordinary devils are enough. But those nuns, they were imagining. And when for years you have been starved, you have willfully tried to do something, the imagination gathers force. A moment comes when you start dreaming with open eyes; you can see the Devil standing there.

And what imagination those nuns had! If you just look into the records you will be surprised. The Devil has a forked penis! It is not an ordinary genital organ -- but forked, so that it can enter both the holes! Now these nuns must have been mad, utterly mad. And false pregnancies were happening... nothing but hot air in the belly, but the belly would go on becoming bigger and bigger. Just fantasy has taken so much grip of the mind, of the body, that the nun thinks she has become pregnant, so she starts accumulating air in the belly. She looks to everybody as if she is pregnant. She walks like a pregnant woman. And of course, what can she do? If the Devil comes, she has to yield. Who knows? -- he may not come again!

And this is not only about one religion; this is the case with all the religions. In India, the scriptures tell so many stories of the great monks, ascetics, doing their penances in the forests. And when they are coming just on the verge of success, beautiful women descend from heaven to distract these poor fellows. They have

not done any wrong to anybody and even if they have done wrong, what kind of punishment is this? This is something like reward! Beautiful women come from heaven, goddesses, APSARAS, and they dance naked around them, and they make all kinds of obscene gestures to the poor fellows. Details are given in the scriptures, very detailed descriptions, what they do, how they do, how they seduce the poor fellow. And then he falls from his great heights, becomes an ordinary mortal. Then they don't come anymore. This is nothing but mental masturbation, but this is bound to happen if you repress. This is a wrong kind of renunciation. It has dominated the whole religious scene for ages, it has been very destructive.

The right kind of renunciation is very natural and spontaneous. It is not AGAINST anything. It allows you to watch, see, understand, be more meditative, so that you can bring more understanding to your actions, to your thoughts, to your feelings. Out of that accumulated understanding, things start happening. Then the mind is no more there to waver. Nothing has been repressed so nothing can come back again. Then things simply start disappearing like dewdrops in the early sun. That's the only possibility to find the light.

And remember, even these people who have been teaching repression, they don't call it repression -- they call it willpower. They give it beautiful names. Ugly things can be hidden very easily behind beautiful names. Willpower is nothing but ego power. When you call it willpower it looks beautiful; when you call it ego power you see the ugliness of it.

A religious person is one who has no more use for ego. Ego means violence with yourself. It may be very subtle, it may not look like violence. You may be doing violence to yourself in a very graceful manner. And the priests have been forcing you to do things, but they don't say that they are forcing. They have been conditioning children, hypnotizing whole societies, to do certain things. And once you are hypnotized and conditioned you think YOU are doing it on your own, out of your own freedom. And that is sheer nonsense. A Hindu who has been conditioned for thirty years to be a Hindu cannot do anything out of his own freedom unless he drops all his Hindu nonsense. And the same is the case with the Christian and the Jew and the Jaina and the Mohammedan and the Parsi and the Sikh.

The first step is to drop that which has been forced upon you. It may look almost as if it has not been forced because it has been so long, you have completely forgotten. Thirty years, forty years, fifty years conditioning -- who remembers when it began, how it began? You were so young, three years old or four years old... and then the teaching starts and it goes on conditioning you. It can condition you for anything, any stupid thing. Everybody else will see the stupidity; only you will not. You will think you are doing something great, something religious, something sacred.

Stalin was giving Mao Zedong instructions in practical communism. "Comrade," he said, "how would you make a cat eat chili pepper?"
"There are two ways," said Mao. "I could force it down him or I could stuff a fish with the pepper and give the fish to the cat."
"Wrong," replied Stalin. "It is not compatible with our ideology. The first method is coercion, the second deception. You know we never coerce or deceive the people."
"Then how would you do it?" asked Mao.
"I would rub the pepper on the cat's tail. When this started to smart, the cat would turn around and lick its tail, thus eating the pepper voluntarily."

This has been done by the priests for centuries. They rub the pepper on your tail, and one day you start licking your tail and you think you are doing it voluntarily.

The first step towards real religion is to drop Christianity, Hinduism, Mohammedanism, Buddhism, Jainism; to drop all ideologies, to unlearn what has been forced upon you -- to be a child again. Then you can start seeing things in their true colors, then you can start seeing things as they are. Children are more aware of the reality than you are. The older you become, the less aware you are because the more you become burdened with experience, knowledge, opinions, ideologies.

DO WHAT YOU HAVE TO DO
RESOLUTELY, WITH ALL YOUR HEART.
THE TRAVELER WHO HESITATES
ONLY RAISES DUST ON THE ROAD.

Buddha says: DO WHAT YOU HAVE TO DO RESOLUTELY.... But by resolution he does not mean will, as it is ordinarily meant in the dictionaries. Buddha is compelled to use your words, but he gives a new meaning to his words. By 'resolution' he means out of a resolved heart -- not out of willpower but out of a resolved heart. And remember, he emphasizes the word 'heart', not the mind. Willpower is part of the mind. A resolved heart is a heart without problems, a heart which is no longer divided, a heart which has come to a state of stillness, silence. That's what he calls a resolved heart.

DO WHAT YOU HAVE TO DO RESOLUTELY, WITH ALL YOUR HEART. Remember the emphasis on the heart. Mind can never be one; by its very nature it is many. And the heart is always one; by its very nature it cannot be many. You cannot have many hearts but you can have many minds. Why? -- because the mind lives in doubt and the heart lives in love. The mind lives in doubt and the heart lives in trust. The heart knows how to trust; it is trust that makes it one. When you trust, suddenly you become centered.

Hence the significance of trust. It does not matter whether your trust is in the right person or not. It does not matter whether your trust will be exploited or not. It does not matter whether you will be deceived because of your trust or not. There is every possibility you may be deceived -- the world is full of deceivers. What matters is that you trusted. It is out of your trust that you become integrated, which is far more important than anything else. It is not a question that first you have to be certain whether the person is worthy of trust or not. How will you be certain? And who will inquire?

It will be the mind, and the mind knows only how to doubt. It will doubt. It will doubt even a man like Christ or Buddha. It can't help.

Judas doubted Jesus. He could not trust -- even a man like Jesus. And Jesus trusted Judas; he could not doubt even a man like Judas. See the point. Who is the gainer? If you superficially look, then it seems Jesus has lost because he is crucified. If he had not trusted Judas he would have saved his life. But that is only a superficial understanding. In fact the loser is Judas, not Jesus. One has to die some day or other, and one cannot die a better death than Jesus. It is his death that brought a revolution into the consciousness of humanity.

If Buddha had also been crucified we would have been far richer. Dying on a bed would not have been of much help. And what difference does it make to Jesus where he dies? But a man like Jesus uses even his death as a situation, as a device. He used it and he used it very skillfully. Socrates could not use his death so skillfully. Maybe it is because of Socrates' death that Jesus has learned a lesson: how to use death. There are foolish people who cannot use their lives usefully, artistically, gracefully, beautifully, and there are people like Jesus who can even use their death. Their death is also a device.

The real loser is Judas, and he understood immediately. When Jesus was crucified he felt so ashamed that he committed suicide the next day. Now, committing suicide is ugly; being crucified has a beauty. It is a sacrifice, the ultimate sacrifice, the ultimate offering one can make to God. And Jesus made it. His last words were, "Thy kingdom come, thy will be done." He surrendered totally: "Let thy kingdom come." He effaced himself totally, he dropped his ego totally: "Thy will be done." He trusted Judas absolutely. He hugged him, he kissed him, he washed his feet. He knew that the man was going to betray him -- and still his trust was total.

So remember, trust does not mean that first you have to inquire, that first you have to make everything certain, guaranteed, and then you trust. That is not trust, that is really doubt: because you have no more possibilities to doubt, hence you trust. If another possibility arises of doubt you will doubt again. Trust is in spite of all the doubts, in spite of what the man is or what the man is going to do. It is of the heart, it is out of love.

When you trust and love with a resolved heart it brings transformation. Then you never hesitate. Hesitation simply keeps you in fragments. Taking a quantum leap, without any hesitation or in spite of all the hesitations, you become integrated. Hesitations disappear; you become one. And to become one is to be liberated -- liberated from your own stupid crowd that exists inside you, liberated from your thoughts and desires and memories, liberated from mind itself.

THE TRAVELER WHO HESITATES ONLY RAISES DUST ON THE ROAD.

IT IS BETTER TO DO NOTHING
THAN TO DO WHAT IS WRONG.
FOR WHATEVER YOU DO, YOU DO TO YOURSELF.

It is better to do nothing... but to do nothing is very difficult. When you think you are not doing anything... that is not what Buddha is saying. To do nothing means to be so still, so silent, that there is no action within or without, no thought even, no desire.

IT IS BETTER TO DO NOTHING -- one will have to be very conscious to do nothing -- THAN TO DO WHAT IS WRONG. The wrong can be done only when you are unconscious. The definition of the wrong and the right according to Buddha is a very different one; it is not moralistic. He will not say, "This is right and that is wrong." He will not give you a list of Ten Commandments; he has not given any commandments. He gives you rather a criterion so that you can judge in your life what is right, what is wrong. He has not decided it. It can't be decided because life goes on changing. What is wrong one day may be right another day; what is wrong this moment may be right another moment. So you cannot label actions as right or wrong. Situations change, you change, people change. So there is no possibility of giving you a list that says, "Do these things and don't do these things."

All other religions have done that; Buddha has not done that. He gives you a criterion, he gives you an insight. He gives you a touchstone so you can see what is gold and what is not gold. Consciousness is his touchstone. If you are conscious and not doing anything, that is far better than doing something wrong, because doing something wrong means you are unconscious. Doing anything out of unconsciousness is wrong and doing anything, even nothing, out of consciousness, is right.

When the bottle of Scotch broke on the floor, the three little mice lapped it all up. Now they were really blind.

"I'm going to find Muhammad Ali and knock his brains out," said the first one.

The second said, "Just let me at that Idi Amin! I'll give him what's coming to him!"

"You guys do what you want," said the third mouse. "Me, I'm going upstairs and making love to the cat!"

That's what is happening to everybody, because everybody is living in an unconscious state. You are unaware of what you are doing, why you are doing, who you are, why you are, where you are going. Everything seems to be in darkness, and still you go on doing things.

It is better, Buddha says, to do nothing. Be quiet, silent, still, in a state of nondoing, because that is possible only if you bring more and more alertness. And then out of that silence, out of that awareness, out of that nothingness, out of that nondoing, whatsoever arises is good, is virtue.

FOR WHATEVER YOU DO, YOU DO TO YOURSELF. If you harm people, the harm will come back to you. If you love people, the love will come back to you. The world goes on echoing back, reflecting back. The world gives you only that which you have given in the first place to the world.

LIKE A BORDER TOWN WELL GUARDED,
GUARD YOURSELF WITHIN AND WITHOUT.

That's what he calls awareness: Be on guard.

LET NOT A SINGLE MOMENT PASS
LEST YOU FALL INTO DARKNESS.

Not even a single moment should be left unguarded. Each moment you have to be alert, conscious. Walking, walk consciously. Breathing, breathe consciously. Eating, eat consciously. Do whatsoever you are doing, but bring the quality of consciousness into your work. Sitting, sit consciously. Let consciousness become a constant, running underground stream, so you go on doing your usual things, but there is an undercurrent of consciousness. That will make your life religious -- not going to the church, not going to the temple, not praying to some imaginary God, not repeating scriptures.

FEEL SHAME ONLY WHEN SHAME IS DUE.
FEAR ONLY WHAT IS FEARFUL.
SEE EVIL ONLY IN WHAT IS EVIL.

LEST YOU MISTAKE THE TRUE WAY
AND FALL INTO DARKNESS.

Buddha says: FEEL SHAME ONLY WHEN SHAME IS DUE. Don't be bothered what others say. Unless YOUR consciousness says it is shameful there is no need to be worried. Even if the whole world says that what you are doing is shameful, let them say it; you need not be worried about it.

This is a very revolutionary message. Ordinarily you have been told to follow others, to follow the collective, to follow the official religion, to follow whatsoever has been told for centuries. Buddha says it is immaterial what others say. What really matters is that if YOUR consciousness says it is shameful, then drop it. In fact, there will be no need to drop it; it will drop on its own accord. Let your consciousness be decisive in every matter.

FEAR ONLY WHAT IS FEARFUL... and don't be afraid of hell and don't be afraid of punishment after death. These are strategies of the priests to exploit people, to exploit their fear. Everybody is afraid because everybody has become an ego and the ego is always afraid. The ego means you think yourself separate from the whole; then fear arises because you are not separate from the whole. And when you think you are separate, the question arises: How long can you remain separate? Death will come; then what will happen to you?

The ego makes you so selfish, so self-centered, that you forget completely that you belong to the eternal universe. There is no need to fear that you are just a wave in the ocean; you will be here, whether as a wave or not as a wave, but you will be here. Nobody can destroy you. Nothing ever dies and nothing is ever born. The wave arises and disappears. Even before it has arisen it was there and when it has disappeared it is still there. That arising and disappearing is just a momentary phenomenon: something that was unmanifest becomes manifest.

But we are very much afraid, and the fear arises because we have believed, we have been told again and again, hypnotized to believe in the ego. This whole social structure up to now, hitherto, has been propounding an egoistic life attitude. Then fear, then greed, then ambition, are natural. And ego is being taught to every child; his ego is strengthened so that you can make him ambitious. Out of ambition arises politics. Ego is created so that you can make him afraid. Out of fear arises religion -- the so-called religion.

Little Sheldon seemed to be enjoying himself at the zoo with his father. As they were looking at the tigers, however, a troubled look came over the boy's face. His father asked him what was the matter.
"I was just wondering, Daddy. In case a tiger breaks loose and eats you, what number bus do I take home?"

Even small children are poisoned with the idea of the self. Buddha says there is no self, no ego. Deep down you are not separate. You are not an island; you are part of the universal continent. So: FEAR ONLY WHAT IS FEARFUL. SEE EVIL ONLY IN WHAT IS EVIL. Don't believe others; believe only your own eyes, your own insight... LEST YOU MISTAKE THE TRUE WAY AND FALL INTO DARKNESS.

Believing in others' ideas you are going to fall into darkness. They are in darkness and following them you will go into darkness. If you want to reach to light you will have to travel alone.

SEE WHAT IS.... Such a simple statement, but it contains the very essence of religion.

SEE WHAT IS.
SEE WHAT IS NOT.
FOLLOW THE TRUE WAY.
RISE.

SEE WHAT IS.... That is meditation. Put your mind aside. Face reality directly. Encounter it, be face-to-face. Put the mind aside. Look into reality silently, without any thought, so that the thought cannot be a hindrance, a barrier, a distortion. That's what meditation is: seeing what is and seeing what is not.

The past is not, but the mind remains in the past. The future is not, but the mind remains in the future. And the present is, but the mind has no contact with the present. And whenever you are in contact with the present, the past is no more there, the future is no more there. When you are absolutely here and now, totally, utterly here and now, your life will have a new quality to it. That is true holiness -- because you will know the whole and you will become the whole.

Buddha calls it the true way, the way of the awakened ones. You can also rise to these heights. Rise! Awake!
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #2
Chapter title: Is there life before death?

12 February 1980 am in Buddha Hall

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The first question:

BELOVED MASTER,
IS THIS REALLY ALL THERE IS? MY LIFE SEEMS SO MEANINGLESS AND EMPTY. I KEEP THINKING THERE MUST BE SOMETHING MORE. I WANT THERE TO BE SOMETHING MORE.

Prem Barkha, there is infinitely more, but your wanting it is a barrier in reaching to it. Desiring is like a wall that surrounds you; nondesiring becomes a door. This is one of the most paradoxical but very fundamental laws of life: desire and you will miss, don't desire and it is yours.

Jesus says: Seek and ye shall find. Buddha says: Seek ye not; otherwise you will miss. Jesus says: Ask and it shall be given to you. Buddha says: Ask not; otherwise it will never be given to you. Jesus says: Knock and the doors shall be opened. Buddha says: Wait... look... the doors are not closed at all. If you knock, your very knocking shows that you are knocking somewhere else -- on the wall -- because the doors are always open.

Jesus is as much enlightened as Buddha -- because there is no question of being more enlightened or less enlightened. But then why this difference?

The difference comes from the people to whom Jesus is speaking. He is speaking to people who are uninitiated, uninitiated into the mysteries of life. Buddha is speaking to a totally different kind of group, the initiates, the adepts, those who can understand the paradoxical. The paradoxical means the mysterious.

Barkha, you say, "My life seems so meaningless and empty...."

It seems so meaningless and empty because you are constantly hankering for more. Drop that hankering, and then you will go through a radical transformation. The emptiness disappears immediately as you stop asking for the more. The emptiness is a by-product of asking for more. It is a shadow that follows the desire for more. Let the desire disappear and look back: there is no shadow anymore.

Asking for more is what our mind is -- constantly asking for more. It makes no difference how much you have, it will go on asking for more. And because it goes on asking for more you go on feeling you are empty, you are missing so much. See the point: the emptiness is created by asking for more. The emptiness is not there, it is a fallacy, but it will look very real when you are caught in the net of desiring.

See that desire is the cause of your emptiness. Watch your desiring, and in watching it disappears, and with it disappears the emptiness. Then comes a deep deep fulfillment. You feel so full, so overfull that you start overflowing. You have so much that you start sharing, you start giving -- giving for the sheer joy of giving, for no other reason. You become like a cloud full of rainwater: it has to shower somewhere. It will

shower even on the rocks where nothing is going to grow; it will shower unconditionally. It will not ask whether this is the right place to shower or not. It will be so burdened with rainwater that it has to shower to unburden itself.

When desiring disappears you are so full of bliss, so full of contentment, so full of fullness that you start sharing. It happens on its own accord. And then there is meaning in life, then there is significance in life. Then there is poetry, beauty, grace. Then there is music, harmony -- your life becomes a dance.

Barkha, this emptiness and meaninglessness is your doing, so you can undo it.

You say, "I keep thinking there must be something more."

That's what is creating the trouble. And I am not saying there is not something more, there is -- much more than you can ever imagine. I have seen it! I have heard it! I have experienced it! There is infinitely much more! But you will never come into contact with it if desiring continues. Desiring is a wall, no-desiring is a bridge. This is the very essence of Buddha's teaching. This is his basic message to the world. Bliss is a state of no-desire, misery is a state of desire.

You say, "I want there to be something more."

The more you will want the more you will miss. You can choose. If you want to remain miserable, want more, more and more, and you will be missing more and more. This is your choice, remember, this is your responsibility. Nobody is forcing you. If you really want to see that which is, don't hanker for the future, for more. Just see to that which is.

The other day Buddha was saying: See that which is and see that which is not. That is meditation, and meditation takes you beyond mind. Mind is constantly asking, desiring, demanding and creating frustration because it lives in expectations. The whole world is suffering through meaninglessness, and the reason is that for the first time man is asking more than he has ever asked. For the first time man is desiring more than he has ever desired. Science has given him so much hope, so much support to desire more.

In the beginning of this century there was great optimism all over the world because science was opening new doors and everybody was thinking, "The golden age has arrived, it is just by the corner. We have reached it. In our very life we will see it -- that paradise has descended on the earth." Naturally everybody started desiring for more and more and more. Paradise has not descended on the earth. Instead, the earth has become a hell.

Science released your desiring, it supported your desires. It supported your hopes that those desires can be fulfilled. And the outcome is that the whole world is living in deep misery. It has never been so before. It is very strange, because for the first time man has more possessions than ever. For the first time man has more safety, more security, more scientific technology, more comfort than ever before. But more meaninglessness is also there. Man has never been in such a despair, in such a desperate effort to get more.

Science gives you desiring; religion gives you an insight into desiring. That insight helps you to drop desire. And then suddenly something that was hidden up to now becomes unhidden, becomes manifest. Something wells up within your being, and everything that you had ever desired is fulfilled... and more. More is available than you could have imagined, than anybody has ever imagined. Unimaginable bliss descends on you. But prepare the ground. Prepare the right soil. Nondesiring is the name of the right soil.

I have given you the name Prem Barkha. It means "love showering." Yes, exactly that can happen. Love can shower, bliss can shower, God can shower on you. Just be in a receptive mood. You are aggressive, you want more -- that is aggression, subtle aggression. Be receptive, open, available, and then you are entitled to all the miracles possible.

The second question:

BELOVED MASTER,
I FEEL LIKE I AM GETTING DETACHED FROM SEX. NOW WHAT IS NEXT?

Sant, that is only a feeling. It happens to almost everybody here. And the simple reason is not that you have become detached, but you have become afraid.

So many women write to me, "Why in your commune are men so afraid of us?"

Man has always been afraid. This is nothing new. But one man was living with one woman; he was afraid but was able to manage somehow. Now here he sees women and women and women. He becomes really afraid. There are biological reasons for the fear.

Women are capable of multiple orgasms, man is not. Sexually man is very poor compared to women. No man is capable of satisfying any woman. If the woman is allowed freedom she will make anybody afraid, because she will make you feel very inferior. She is capable of multiple orgasms: within seconds she can have many orgasms and you can have only one orgasm. And with one orgasm you are finished! She has not even started and you are finished -- that is very embarrassing. Because of this fear, man has repressed women all over the world. It is not that man is stronger, that is why he has repressed women. No, it is out of fear.

Man has destroyed women's capacity for orgasm. For centuries man has told them that orgasm is possible only to men, not to women. He has taught women to be absolutely unalive in a sexual relationship. He has told women, conditioned them, hypnotized them for centuries that it is more womanlike, ladylike, to be just silent, unmoving. It is for the man to make all the movements, take all the initiative. Hence man makes love, not the woman. The woman is just there, a silent partner. And the reason is great fear because, if she becomes an active partner, she will reduce the man to almost nothingness. If she becomes active the man is very much afraid. How is he going to satisfy her? All his manhood will be at stake. He will no longer be capable of bragging that he is man, something higher, superior. Sexually he is not; sexually he is very inferior. In a muscular way he may be stronger than the woman, but sexually he is not.

There are countries in Africa where operations are even done on small girls. The clitoris is cut when they are very small -- a very painful operation -- just to make sure that they don't have any idea of orgasm. In Sudan you will not find a single woman who knows anything about orgasm because their very mechanism for orgasm is damaged; their vagina is more like a wound than a healthy organ. What fear! -- to cut the clitoris. Then they will always be inferior. In India I have asked many women, "Have you ever achieved orgasm?", and they say, "What is it?" I have never come across an Indian woman who knows what orgasm is, because that is very un-Indian, for an Indian woman to feel orgasmic, to rejoice in making love.

I have heard that a man was making love to a woman on the seabeach. And then the policeman came and said, "Are you mad or something? She is dead! What are you doing?"
He said, "My God! I thought she was Indian!"

The Indian woman has to just be there, not doing anything. She has not to show any signs of joy. If a woman really becomes orgasmic she will wake up the whole neighborhood! She will shout and sing and dance and jump. She will do Dynamic Meditation! And the whole neighborhood will know what is happening.

Afraid of women, man has repressed them in subtle ways -- and sometimes not so subtle, like these Sudanese people. In Africa many Mohammedan countries do it -- the operation, the surgery on the clitoris. Not only that, they sew the vagina of the woman so much that making love to a woman becomes almost impossible. And the childbirth is so painful that once a woman has made love to a man she decides never to do that again, it is so painful! Once she has given birth to a child she decides never to be pregnant again; the whole experience is nightmarish. And this has been done by man, and the priests have been behind it.

Sant, in my commune it is a totally different phenomenon. Centuries-old taboos are broken, centuries-old inhibitions are thrown to the winds. I am all for freedom, particularly sexual freedom, because all other freedoms are rooted in that. If a man or a woman is not orgasmic he is not alive, she is not alive -- they are dead. They breathe, they eat, they walk, but that is not life. They only vegetate.

A scientist was doing an experiment on a certain species of fish. In that species the female fish, whenever approached by a male fish, starts moving away in a very coquettish way, alluring, enchanting, inviting, but starts escaping -- does not really escape but pretends that she is escaping. That excites the male; he starts running after her. The more he runs after her, the more he becomes excited, his passion is aroused. Then, of course in a very diplomatic way, the female fish allows him to make love.

One scientist, Lorenz, trained a female fish just to do the opposite: that whenever she comes across the male, go, take the initiative, jump upon the male fish. And Lorenz was surprised: whenever this was done, the male fish was so much afraid; the male fish could not believe his own eyes, what is happening! And the male fish was unable to make love -- a sudden impotence! The mechanism works in a certain way: the female has to be seductive but unavailable -- not absolutely unavailable because that will destroy the whole game, just a pretension of unavailability. That excites the male energy. That makes the male more and more interested, obsessed. He is functioning at the optimum, and when he is functioning at the optimum he makes love easily -- because the male mind, whether in men or in mice, is the same. The male mind wants to

conquer.

And, Sant, you are in the same situation like the male fish. Now female fish are jumping upon you, making you afraid, and you are trying to hide the fact in a beautiful religious term: detachment. It is nothing! If you feel it is detachment, just go to the Himalayas for one month -- sit in a cave, and you will think only of women and women!

I am just like another Lorenz. This commune is a pond, and I am training female fish to embrace every male fish!

When one is really detached -- out of understanding, out of meditation -- then there is no detachment either; that thing has to be understood. When one is really detached one is neither attached nor detached. The whole thing becomes irrelevant as if there is no question anymore of attraction, of nonattraction. The whole question drops. You are simply yourself. You don't think in terms of women, women don't think in terms of men. Thinking, "I am attached" -- or "detached" -- means you are still thinking in terms of women.

Real detachment -- that which comes out of understanding -- has no reference to the other. You are simply yourself, utterly joyous, happy, so blissful that you don't need the other. The other has been forgotten completely, the other exists no more. A woman will pass and you will not think whether she is a man or a woman. That is transcending your biology, and that is one of the greatest things in life -- to transcend your biology -- because only then, for the first time, you become something superior to the animals. Otherwise there is not much difference, maybe some difference of quantity but not of quality. Unless you transcend biology you remain part of the animal kingdom, another species of animal, that's all.

Sant, now watch your detachment, whether it is fear or understanding. Have you understood the stupidity of the whole game? If you have understood, then you will not ask, "Now what is next?" There is nothing next then. You have transcended biology and you will be really at rest with yourself. You will become orgasmic without the help of the other. And orgasmicness will become so natural, so spontaneous, it will have no reference to sex at all.

A Buddha is orgasmic twenty-four hours a day because he is rejoicing each moment in its totality; there is nothing more. If you have transcended the biology, if sex has disappeared -- through understanding, remember, not through some kind of repression or fear -- then you have entered into God, you have become divine.

The third question:

BELOVED MASTER,
WHATEVER I DO, I TRY TOO HARD. PLEASE TELL US ABOUT BUDDHA'S "RIGHT EFFORT."

Anand Nagaro, Gautama the Buddha has taught only one thing, and that is the middle way. Never go to the extreme. All extremes are the same. Be exactly in the middle and you will be freed, you will be liberated.

There are people who are obsessed with sex; that is one extreme. Then there are people who escape from women, and if they are women they escape from men; they escape to the monasteries, to the caves. They are also obsessed -- of course, in the opposite direction. That is the other extreme. There are people who are greedy, too much greedy; their whole life is nothing but greed. And then there are people who renounce, who become afraid of touching anything.

There are Jaina monks; in Buddha's time they were very influential. Buddha's whole fight was with Jaina monks, because they were extremists. They remain naked because if you wear clothes you may become attached to the clothes. They will not carry anything with them, not even a razor; when their hair is too long, they will pull it out. They will not wear shoes, they will walk barefoot, because shoes are a luxury. Naked, without any possessions, they impress people very much.

Extremists are always very impressive. You are greedy, you are after money, after power, prestige; they have renounced all. Certainly, a great respect arises in your heart for them because you know you cannot do this; it is too cold to be naked. And to live without money.... The Jaina monk cannot touch money; he is not allowed to touch it, he is not even allowed to SEE money. How can you live without money? A great respect arises in you. You live on one extreme and you respect the other extreme. Sooner or later, when you will become fed up with your extreme, you will start moving to the other extreme. But no basic change happens. The man who is afraid of touching money is still in a state of ignorance, unawareness.

Buddha says: Stop in the middle. There is no need to be indulgent, there is no need to renounce either. Just be in the middle, exactly in the middle. He has a great point there: if you remain exactly in the middle, that is the point from where transcendence happens.

It is like the pendulum of a clock. It goes from the right to the left, from the left to the right. Try to understand the pendulum and its process because it is very similar to the process of your mind. When the pendulum is going towards the right, visibly it is going towards the right, but invisibly it is gaining momentum to go to the left. When it is going to the left it is gaining momentum to go to the right.

When you are indulging you are gaining momentum for renouncing the world, and when you are renouncing you will gain momentum to indulge again. And this can go on for lives together. But hold the pendulum in the middle and the clock stops.

That's what Buddha says: hold the pendulum in the middle and the mind stops. The mind is the clock because the mind is time, the mind is desire. It brings past and future -- it IS time. Hold it in the middle. Don't live in the past and don't live in the future. Be in the present, that is the middle. Don't be indulgent and don't be a renunciate; be in the middle. Fulfill the necessities of life. Don't be obsessed by possessing things and don't be obsessed by renouncing them. Both are obsessions and both are pathological states. Avoid both, be in the middle. In the middle is balance.

You ask me, Nagaro, "Whatever I do, I try too hard. Please tell us about Buddha's 'right effort'."

Right effort means don't try too hard. Right effort also means don't stop trying completely. It means, just try in a relaxed way, neither too hard nor too soft, just in a relaxed way, in a very playful way. When you are trying too hard you become tense; when you are not trying at all you become lazy. When you are trying playfully you are neither lazy nor tense. Your life has a beauty, a grace, a balance, a harmony. Be in the middle, that's exactly the meaning of right effort.

Whenever Buddha uses the word 'right', remember, he means balance. 'Right' is a translation of a word which means balance, because the extreme is wrong, both the extremes are wrong. Buddha's word is SAMYAK; SAM means balance, equilibrium. He uses that word more than any other word; he uses it for everything. If you are making effort for anything, let it be samyak, balanced, exactly in the middle.

If you are meditating, Buddha says, let it be samyak -- right meditation. Don't make too much fuss about it, don't make a tension out of it. Don't create anguish. Don't become mad. Don't be aggressive. And he also says that that does not mean to forget all about it and go on living the way you are living. No, make efforts for meditation, but in a joyous way, a graceful way, always in the middle. Be gentle, be gentlemanly. Buddha is the perfect gentleman; the emphasis is on gentle. He is a rare person in that way.

Mahavira seems to be an extremist -- another enlightened person who was Buddha's contemporary, the last prophet of the Jainas. He seems to be very extremist. It is said that for twelve years he was silent, didn't speak a single word. Now, this is going too far. Don't speak too much....

I have heard a story about Morarji Desai:

Whenever he speaks, his wife will send him a note. Every-body around him became curious, naturally, "What is that note?" Always it comes, inevitably.... And on the note they found there is only one word: Kiss.

They told Morarji Desai, "This is rare in this age of unfaithfulness; your wife still loves you so much. You are eighty-four, she must be seventy-five or more. Still such romance that whenever you stand to speak she sends you a note always welcoming you with a kiss."

Morarji looked angry -- as he always looks, that is nothing new! When he smiles, that is rare. Even in his smile there is no smile; still he looks as if he is angry. The smile seems to be painted. But he was really angry. He said, "You don't know what she means. It is a short form; it means, 'Keep it short, stupid.' That is the meaning of 'kiss'."

If you keep it short, that's okay, but there is no need to become dumb for twelve years. Be telegraphic, use only words which are necessary. Don't go on chattering twenty-four hours a day, either with others or with yourself. People are chattering constantly, day in, day out. In the day they are chattering, in the night they are chattering.

Mulla Nasruddin's wife went to the physician and said that "My husband talks in his sleep. Something has to be done. I am very much disturbed about it."

The physician said, "I can understand. Take this medicine and within a week or two he will stop talking in his sleep."

The wife said, "You misunderstand me. I don't want him to stop, I want him to talk clearly so I can hear what he is saying."

People are talking in their sleep, people are talking while they are awake. People are constantly talking; needed, not needed, they go on talking. Talking seems to be a kind of escape from themselves. So Buddha says it is good for a few hours to be silent, but there is no need to be silent forever.

It is said that Mahavira ate only once in a while. Ten days he would fast -- or twenty days or thirty days -- and then one day he would take food. In those twelve years he took food only three hundred and sixty-five times; that means only one year. In twelve years, if that is the proportion, it comes to once every twelve days.

Buddha says that is unnecessary, that is torture, that is making an extreme effort for no reason. It is perfectly good if you eat only as much as is needed; people are eating too much, people are stuffing themselves with food. That is again another way of keeping yourself away from yourself, keeping yourself engaged.

People feel so empty -- like Prem Barkha -- everybody feels empty. And there is some unconscious desire to fill this emptiness -- through food, through smoking, through drink, through something; through talk, through the television, through the radio. Just remain occupied so you feel full.

Just the other day I was reading that in America they have now invented a new kind of refrigerator. You open the door and the refrigerator immediately says, "Excuse me, be kind to yourself. Please close the door." People are constantly moving towards the fridge; that seems to be their only exercise. Even in the night when they have nothing to do or they are not feeling sleepy they will go to the fridge.

There are people, and their number is big... out of ten, one person is capable of sleepwalking. They walk in their sleep and the direction is always towards the fridge. Even in sleep they know where the fridge is! They don't stumble anywhere, they go directly like an arrow. Now this is one extreme, and not eating for eleven or twelve days then eating only for one day, that is another extreme.

Buddha says "right food." Be in the middle. Eat as much as is necessary for your health, for your well-being, don't eat too much. And that goes for everything in your life.

A lady went into a shoe store to buy a pair of shoes. The salesman brought her a pair which she tried on. "Ah," she said, "I don't like these shoes. They are too wide. I don't want them too wide, I don't want them too narrow. I just want them in between."

So the salesman gathered up the shoes and returned with another pair which were tried on. This time she frowned and said, "These shoes won't do. The holes in the toes are too big. I don't want them too big and I don't want them too small. I just want them in between."

So the salesman went back to the store room and got her another pair at which she exclaimed, "Ah, I don't like them. The heels are too high. I don't want them too high and I don't want them too low. I just want them in between."

At this point the salesman looked at her and said, "Madam, if you will stand up and bend over I will give you a shoe not too high and not too low -- just in between!"

The salesman seems to be a Buddhist: just in between!

In every action, remain just in between. Through that balance comes transcendence, through that balance mind disappears. The mind is an extremist. It lives only through extremes; it dies if you stop moving from one extreme to another.

The fourth question:

BELOVED MASTER,
IS THERE LIFE AFTER DEATH?

Nijanando, first ask: is there life before death? People ask: Is there life after death? What concern is that for you? You are alive. Ask the significant question, the really relevant question: Is there life before death? Are you really alive?

A woman went to the insurance company and said, "Can I get the money for which my husband has been insured?"

The man in the office said, "But he is still alive. He is not dead. You will get the money only when he is dead."

She said, "I know that he is not dead, but no life is left in him either."

That's the situation: people are not dead and yet not alive either. They are somehow walking, talking, doing things, keeping themselves together, but there is no aliveness, there is no flavor of aliveness.

And you are concerned, Nijanando, with what happens after death. Forget all about it. You are alive -- first live it totally. And remember one thing: whatsoever you do with your life now, that is going to create your future. Your future comes out of your present. If you live miserably now you will live miserably after death -- even more miserably because your whole life lived in misery will produce more misery for you.

I am not concerned about life after death; my whole concern is life before death. And whatsoever you do with your life now will produce, as a consequence, your future. The tomorrow will be born out of today, the next moment will be born out of this moment. So if this moment is lived rightly, totally, wholly, meditatively, then the next moment is bound to be more total, more holy, more meditative, because life goes on accumulating. If you live blissfully, bliss accumulates. You will take with you when you die whatsoever you have gained in this life.

But down the ages people have remained concerned about the other life. I also talk sometimes about the other life, but just to joke, to laugh at it. It is not really a concern.

In hell, as punishment for his sins, Ayatollah Khomeini and Jimmy Carter had to walk together hand in hand for eternity. As they were strolling along, they came across Morarji Desai arm in arm with Gina Lollobrigida.

Carter asked, "Mr. Desai, how come I am stuck for eternity with this turkey, while you get the gorgeous Lollobrigida?"

Morarji Desai answered, "Jimmy, she is not my punishment -- I am hers!"

Only for jokes I talk about hell and heaven and life after death, but it is not my concern at all; I am not interested. My whole interest is in my present moment. Now is my interest, here is my interest, because God knows only one time -- now -- and God knows only one space -- here. If you want to be in contact with God you will have to learn how to be now and here.

The fifth question:

BELOVED MASTER,
WHY ARE DESIRES A "NO-NO," BUT LONGING FOR THE HEIGHTS OKAY? I GET LOST IN THE SUBTLETIES OF THE WORDS. THE BUDDHA MADE A SUPREME VOW NOT TO RISE FROM MEDITATION UNTIL ATTAINING ENLIGHTENMENT. FOR THREE DAYS AND NIGHTS HE HAD VISIONS AND HALLUCINATIONS, INCLUDING ONES OF HELL, DEMONS, ETCETERA. WHAT KIND OF EFFORT IS THIS?

Jyotirmaya, when Buddha made that vow he was not a buddha; he was as ignorant as you are. In ignorance, whatsoever he has done, please forgive him. Don't take much note of it. In ignorance everybody goes on doing stupid things. That vow is stupid.

Truth is not something that you can force by your willpower. Taking a vow that "I will not rise from meditation until attaining enlightenment" shows violence and ignorance. But Buddha was not Buddha at that time, he was Siddhartha Gautama -- stumbling, groping in the darkness as everybody else is groping. He was not in any way different from you. He had himself yet not learned the art of being in the middle; he was an extremist. This is extremism.

For six years he tried hard and failed. That hard work upon himself did not yield any result; it cannot. That's why when he became a buddha he was very much against hard effort, he was very much against extremes. He had lived through all kinds of extremes: he had lived like an ascetic, tortured himself. For six years he suffered as much as a human being can suffer -- but truth cannot be bought by your suffering. It is not a commodity and it is not possible to attain to it just by sheer force of willpower. You can sit for three

days or three lives under a tree, and you won't attain it.

He didn't attain it, remember. What he attained was hallucinations, visions of hell, demons, etcetera. That was his punishment, so beware of it.

How he became enlightened is a totally different story. After three days, when he was tired, utterly tired of his effort, and he saw the frustration, the failure... those six years' continuous torturing himself, and no gain, no success. He had not moved even an inch nearer to truth; he was still where he had started. Only one thing had happened: he had become weaker because he had been fasting. He had become ugly; he had become just bones, all flesh had disappeared. He had become just a skeleton. He looked like he had come out of a grave. No gain, no success... all efforts had failed.

Then one evening he saw the futility of human effort. He saw the futility of human ego -- because all efforts are egoistic: "I will attain." The 'I' is always behind all your achievements, desires of achievement. The 'I' is very ambitious: it wants to be successful in this world, it wants to be successful in the other world. It wants to have money, it wants to have God too. It wants to have power; it wants to have liberation, moksha, truth, nirvana. It wants to have everything.

Buddha saw it and in that seeing he dropped that mad effort and he dropped the very source of ambition. It was a full-moon night. He laughed at himself, at the whole stupidity of six years. He relaxed, he sat under a tree. For the first time after six years, just sitting not to achieve anything, just sitting, not meditating. Hence in Zen, meditation is called ZAZEN. Zazen means just sitting doing nothing, the spring comes and the grass grows by itself.

That evening he sat there under the tree with no desire, because all desires had failed. The worldly desires had failed, the otherworldly desires had failed.

You will be surprised to know: enlightenment is not a success. Enlightenment happens only when you have totally failed. Enlightenment is born out of total failure -- because if you succeed, the ego remains. When the failure is total, absolute, irrevocable, categorical, when there is no going back, the ego disappears. Ego lives, feeds on success; it cannot live in failure. It leaves you.

That evening the ego disappeared. The full moon rose. He watched the full moon, he enjoyed the full moon. For six years he had not seen the moon at all, he was so much preoccupied with his own spiritual attainment. The night was cool and beautiful. The forest was silent, and just by the side was flowing the river Niranjana. He enjoyed the reflection of the moon in the Niranjana. He enjoyed the silence. Then he fell asleep. He slept without any dreams, because all dreams are by-products of desires.

In the morning when it was dawn and the birds started singing he was awakened by their songs. Lying under the tree, nowhere to go, nothing to do, he watched the sun rise above the horizon; the east becoming red and a beautiful morning and the cool breeze.... And something happened, something clicked. He became enlightened -- not out of six years' effort but only one night's effortlessness. Not out of six years' constant striving of the ego, but only one night's state of no ego, no desire. And in the morning he was enlightened.

Then again he laughed. He laughed because he saw that he was always enlightened but could not see the fact, the truth of it, because he was so much concerned with attaining it. If you are so much concerned with attaining it you will not be able to see that it is already the case.

You are all buddhas. Nobody is born otherwise, everybody is born a buddha. It is not a question of achieving, Jyotirmaya, remember it: buddhahood, enlightenment, is not a question of attainment. It is a question of becoming silent, still, egoless, desireless, so that you can see with unclouded eyes who you are. You are a buddha already, you ARE enlightened.

He laughed in the night because his whole life had failed; it was ridiculous. In the morning he laughed because he was searching for something that was already inside his soul; there was no need to seek and search for it. In fact, seeking and searching was keeping him away from it.

Seek, and ye will not find; seek not and it is yours.

The sixth question:

BELOVED MASTER,
IS IT POSSIBLE TO LOVE AN ITALIAN MAN WITHOUT WANTING TO KILL HIM?

Satya Bharti, it is impossible. But remember, the moment you stop thinking of killing him, love will also disappear. To fall in love with an Italian in the first place is very crazy, and then this desire to kill him is

natural. Love is a kind of fight -- Italian or not Italian. Love is a kind of fight; it is a struggle. And when you stop fighting, when you stop struggling, love disappears. I am not talking about the love of the buddhas; I am talking about the love Satya is asking about.

And do you know who this Italian is? Sarjano, the most Italian out of all Italians!

After the Ark had pushed off, Noah assembled all the animals in the central cabin and made a short speech. He pointed out that the trip was liable to be a long one, and that quarters were somewhat limited. "Therefore," he said, "I want to emphasize that we can't have any population increases at all until the flood subsides and we can get to land. I am appointing the giraffe, as the tallest of you, to stand guard and make sure my instructions are carried out."

Finally the water subsided, the Ark landed and the doors were opened. Out came the animals, two by two, as they had come in -- no more of any species. Then the cats came out -- followed by a litter of little kittens. As they passed the giraffe, one of the cats looked up and winked. "I will bet," he said, "you thought we were fighting."

The seventh question:

BELOVED MASTER,
DO YOU BELIEVE IN ASTRONOMY AND ASTROLOGY?

Ismail Nagdum, I don't believe in anything and I don't disbelieve anything. My whole effort here is to help you to destroy all beliefs and all disbeliefs, because only then will you be able to know. Knowing happens only when the inner being is utterly empty of beliefs and disbeliefs, when you are neither a Catholic nor a communist, neither an atheist nor a theist. And that was Buddha's attitude too: he was an agnostic.

A real seeker of truth does not believe in anything, positively or negatively. He does not believe in God, he does not believe in no-God. So what to say about astronomy and astrology? Belief is not his concern; knowing, experiencing, seeing, is his concern, because it is only through seeing that transformation happens.

But people go on believing all kinds of things because belief gives you a false idea of knowledge. It makes you feel good -- it hides your ignorance. Otherwise belief is the most stupid thing that one can do. Belief means you don't know and yet you believe. Remember, belief is irrelevant when you don't know -- and belief is irrelevant when you DO know. When you don't know, your belief is false, rooted in ignorance. When you know, there is no need to believe -- you know already.

Do you believe in the sun, in the moon? Does anybody ask you, "Do you believe in the earth?" Nobody asks such questions. People ask, "Do you believe in God? Do you believe in astrology? Do you believe in life after death?" These questions seem to be relevant because nobody seems to know.

I don't believe in anything. And remember, if you start believing, then there is no end to it; you can believe in any nonsense. Once you believe, there is no problem.

Harry came home from work earlier than usual one afternoon. "Darling, I'm home," he cried and rushed upstairs to the bedroom, where he found his wife lying on the bed, a surprised look on her face. The curtains were drawn, the sheets and blankets were in disorder. "Is everything alright?" he asked.

"Why, yes... yes, of course, dear," she replied uncertainly.

Taking off his jacket he went to the wardrobe and to his surprise found a man crouching inside.

"Hello, what are you doing here?" said Harry in astonishment.

"Oh... I... I'm the gas man.... I've, er... come to check the gas meter."

"Hmm, I see," said Harry and hung up his jacket.

Then reaching under the bed for his slippers, he found another man lying there.

"Well... and who are you?" he asked.

"Ah, yes... well.... I'm the, er... the electrician... I've come to fix the wiring."

"I see," said Harry. "Alright then."

Then, taking off his tie and shirt, he remarked, "I say, dear, it is a bit dark and stuffy in here, don't you think?" and drawing back the curtain he saw a man perched outside on the window ledge.

"Hello," said Harry, "and what are you doing here?"
"Well," said the man, "if you believed those other guys -- actually, I'm waiting for a bus."

The eighth question:

BELOVED MASTER,
IS IT REALLY BAD LUCK TO HAVE A BLACK CAT CROSS YOUR PATH?

Narendra, it depends on whether you are a man or a mouse!

The last question:

BELOVED MASTER,
WHY ARE YOU ALWAYS LAUGHING AT THE KNOWLEDGEABLE PEOPLE?

Govindo, what should I do? Should I cry and weep over spilt milk? If you cannot laugh at knowledgeable people, at whom are you going to laugh? They are the most stupid people in the world, the most ridiculous.

A British couple after a few years of marriage finally had a child. As the child's hair was completely red and both parents' hair was brown, things looked a little suspicious. The bewildered wife, upset at the obvious insinuations, suggested that they both go to see a doctor.

The doctor, after taking note of the unusual phenomenon, looked even more puzzled than the couple. "According to the laws of genetics," he explained, "it is impossible that a man and a woman with brown hair can give birth to a child with red hair." The doctor decided to make inquiries in another direction. "How frequently do you have sexual intercourse?" he asked.
The answer was a British embarrassed silence.
"Once a day?" encouraged the doctor.
"Well, not really," was the embarrassed answer of the couple.
"Well, once a week then?" asked the doctor.
"Ahem, I wouldn't say that," answered the man.
"Once a month?" probed the doctor.
"Well, ahem, we don't -- not that often," was the reply.
"Aha!" cried the doctor. "Now I get it! Nothing to be worried about -- it's only rust!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #3
Chapter title: Buddhas only point the way

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I SHALL ENDURE HARD WORDS
AS THE ELEPHANT ENDURES THE SHAFTS OF BATTLE.
FOR MANY PEOPLE SPEAK WILDLY.

THE TAMED ELEPHANT GOES TO BATTLE.
THE KING RIDES HIM.
THE TAMED MAN IS THE MASTER.
HE CAN ENDURE HARD WORDS IN PEACE.

BETTER THAN A MULE
OR THE FINE HORSES OF SINDH
OR THE MIGHTY ELEPHANTS OF WAR
IS THE MAN WHO HAS MASTERED HIMSELF.

NOT ON THEIR BACKS
CAN HE REACH THE UNTRODDEN COUNTRY,
BUT ONLY ON HIS OWN.

THE MIGHTY ELEPHANT DHANAPALAKA
IS WILD WHEN HE IS IN RUT,
AND WHEN BOUND HE WILL NOT EAT,
REMEMBERING THE ELEPHANT GROVE.

THE FOOL IS IDLE.
HE EATS AND HE ROLLS IN HIS SLEEP
LIKE A HOG IN A STY.
AND HE HAS TO LIVE LIFE OVER AGAIN.

MY OWN MIND USED TO WANDER
WHEREVER PLEASURE OR DESIRE OR LUST LED IT.
BUT NOW I HAVE IT TAMED,
I GUIDE IT,
AS THE KEEPER GUIDES THE WILD ELEPHANT.

AWAKE.
BE THE WITNESS OF YOUR THOUGHTS.
THE ELEPHANT HAULS HIMSELF FROM THE MUD.
IN THE SAME WAY DRAG YOURSELF OUT OF YOUR SLOTH.

The fundamental problem is not metaphysical, it is not concerned with the ultimate reality. It is concerned with you, your mind, your functioning of the mind, your sleep, your state of a sleepwalker.

Man ordinarily exists only mechanically. He is not aware although he believes he is aware. In fact that belief hinders him from becoming aware. Man is fast asleep not only in the night but in the day too. He is constantly dreaming. You can watch it yourself. Any time close your eyes, relax a little and you will be surprised: dreams start moving. They were already moving like an undercurrent. You were occupied with outside reality, hence you were not looking at them, but they were there all the time. Your back was towards them. Just look a little in and you will find thousands of dreams crowding you: possible, impossible, consistent, inconsistent.

When you see this state, you will understand why humanity has missed always the awakened ones. The

awakened one has no more any undercurrent of dreaming in him. He is fully alert, aware. He speaks the language of awareness and you are asleep. There is no possibility of communication between you and the awakened one. He shouts, he makes every effort to reach you, to penetrate you, to penetrate your sleep and unconsciousness, but it is thick, dense and very deep. Rarely do you hear him, very rarely, and even when you hear him you misinterpret him. Even when you hear him you don't listen to him. You are like a drunk who seems to be hearing, but still goes on interpreting according to his drunken state. The whole humanity needs to be part of an organization like Alcoholics Anonymous. You may not be alcoholic, you may not be taking any intoxicant, you may not be taking or injecting any drug, but the society goes on injecting into your blood, into your being, many poisons.

For example, each child is poisoned by the society through teaching him ambition. Ambition is a poison far more dangerous than any alcohol can ever be, far more dangerous than marijuana or LSD, because ambition destroys your whole life. It keeps you moving in a false direction. It keeps you imagining, desiring, dreaming, it keeps you wasting your life. Ambition means a subtle creation of the ego, and once the ego is created you are in the grip of darkness. And the whole social structure depends on ambition. Be the first! Wherever you are, whatsoever you are doing: be the first! -- as if being the first has something divine about it. By what means you become the first is irrelevant. By right means or wrong means, succeed! As if success in itself has become equivalent to life, synonymous with life.

Life has nothing to do with success. Success keeps you rushing towards the future and that becomes your intoxicant. Hoping, hoping for the tomorrow, wasting that which you have or that which you don't have and will never have.

Rabinowitz walked into Gold's theatrical agency with a puppy under his arm.
"I got here an attraction that will make you a million dollars. I got a little puppy dog that plays an electric piano and sings 'My Yiddish Mama'."
"I don't believe it," said Gold.

Rabinowitz opened up a suitcase, pulled out a tiny piano, put the puppy at it and the dog began playing and singing.

The theatrical agent leaped up and shouted, "My God! We will clean up a fortune!"

Just then the door opened and in walked a big dog, grabbed the puppy by the neck, and ran out with him.
"What the hell was that?" asked the agent.
"That is the puppy's mother," answered Rabinowitz. "She wants him to be a doctor!"

That is being done to every child. Your mother wants you to be a doctor, your father wants you to be an engineer, your uncle wants you to be a scientist and so on, so forth. And nobody asks what you are intrinsically meant to be. They go on imposing their ideas on you. Their ambitions have remained unfulfilled, they project their ambitions through you. They want their ambitions and egos fulfilled through you. And they are going to remain unfulfilled again; hence you will have to do the same damage to your own children. It is from one generation to another generation that the poison is passed on.

For centuries man has lived in this mad situation. Now it has reached to a climax. The whole earth has become almost a madhouse.

If Buddha was not understood twenty-five centuries ago, it will be even more difficult to understand him now, because the unfulfilled ambitions of twenty-five centuries are overwhelmingly there, they are surrounding you. You are flooded with them. All the people who have lived and died have left their ambitions as a heritage for you. Your eyes are blind, your ears are deaf, your hearts only pump the blood, they no more feel....

The vicar was driving home one night when suddenly his car made a terrible noise and ground to a halt.

Taking out his flashlight and a box of tools, he pulled up the bonnet and started to look over the engine.

While he was tinkering away with a spanner in hand, the local drunk staggered by and stopped to ask, "Anything wrong, Vicar?"
"Yes. Piston broke."
"So am I," replied the drunk.

You are not in your senses. Hence buddhas have been misunderstood, and to understand them has become more and more difficult. Keep it in your mind when you meditate on these beautiful words -- simple

words, because buddhas have always used simple words, but with tremendous meaning.
The Buddha says:

I SHALL ENDURE HARD WORDS
AS THE ELEPHANT ENDURES THE SHAFTS OF BATTLE.
FOR MANY PEOPLE SPEAK WILDLY.

I SHALL ENDURE HARD WORDS.... Buddha expects that that is going to be his reward. He will shower you with his love and compassion and all that you can do is insult him, throw hard words or stones at him. All that you can do is some kind of harm. You are going to hurt him. Hence he says in the beginning: I SHALL ENDURE HARD WORDS. He expects that, and every buddha has expected that down the ages.

Once a disciple of Buddha was going to preach his word to the masses. He had become enlightened, and Buddha said, "Now you are ready to go, you need not accompany me any longer. Once in a while you can come to see me; otherwise you can help people on your own. Go and help people to become more aware, more meditative."

But he said also, "One thing I would like to ask: What part of the country would you like to go to?" There was a part of Bihar, where Buddha lived, where no sannyasin of Buddha's had ever gone. The name of the part was Suka. This newly enlightened sannyasin said, "I will go to Suka."

Buddha said, "Please don't go there. Nobody has gone there yet for a certain reason. The people there are very wild, uncultured, stupid, mischievous, murderous, very violent. Don't go there."

But the disciple said, "If they are in such a bad situation they need us more than anybody else. The physician is needed only where people are ill."

Buddha said, "That I can understand, but before you go, before I bless you to go, I will ask three questions. First: If they insult you, what will be your response?"

The young man said, "I will thank them, I will feel grateful that they are only insulting me. They could have beaten me. They are good people. They are not beating me; they are simply insulting me -- and what can words do? Words are words, they can't hurt me."

Buddha said, "The second question: If they beat you, what will be your response?"

The young man said, "I will thank them, I will feel grateful that they are beating me. They could have killed me. They are only beating me -- they are so compassionate, so kind. It would have been so easy for them to kill me."

Buddha said, "Now, the last question. If they kill you, dying, in the last moments, what will be your response?"

The young man said, "Still I will be grateful and thankful to them because they are taking a life away from me in which I may have done something wrong. If I had lived more I may have committed some crime, some sin; I may have fallen from my peak of awareness. They are simply taking that life which is useless to me. I have attained the treasure, I don't need life anymore. They are taking something useless away from me and I will be grateful because, who knows, if I had lived more, in some situation I may have gone astray."

Buddha said, "Now you can go anywhere you like with my blessings. You have not only become enlightened, you have become capable of being a master."

Remember it, that every enlightened person is not a master, although every master has to be enlightened. Many enlightened people have lived on the earth without ever becoming masters for the simple reason that to be a master needs certain qualities which are not necessary for being enlightened. Enlightenment is an individual process; it is something inward, subjective, it can happen within you. To be a master means the capacity to communicate, and not only to communicate but to commune with others, others who are almost mad, others who are almost incapable of seeing things.

Keller paid a lot of money for Buck, a golden retriever. One morning Keller went duck hunting with Buck. Within ten minutes he shot a duck that fell into a pond.

Buck ran over the surface of the water, picked up the duck, returned running over the top of the water,

and laid it at the feet of his master.

The rest of the morning every bird that fell into the pond when shot was retrieved by Buck running over the top of the water without even wetting his feet.

Around noontime Keller met a fisherman. While they chatted a duck flew by and Keller quickly sent it hurtling down into the middle of the pond.

Once again, Buck ran out over the top of the water, retrieved the duck, and brought it back.

"I just bought this dog yesterday and he cost me a lot of dough," said Keller.

"Well, they pulled a fast one on you," said the fisherman. "The dog can't even swim!"

To communicate, to commune about the unknown, about the invisible, about the mysterious, is one of the greatest of arts. To help people to see that which they have never seen before although it is always around the corner, to help people to hear that which they have never heard before although it has been always there, to help people to be silent, to be meditative, is one of the most difficult arts because people are mad. They don't know what silence is. To wake them up out of their sleep is almost a miracle.

A deaf man was visiting his friend and the dog of the friend barked at him like mad. Being unable to hear anything, he said to his friend after they had exchanged greetings, "Your dog did not sleep well last night."

"Why do you say that?"

"He looked at me and kept yawning."

A deaf man can't hear, he can't hear the dog barking; he can only see the movement, the gesture, the lips moving, the mouth opening and closing, and he will interpret it according to his own understanding. He says, "He looked at me and kept yawning."

That's how we have listened to the buddhas. We have not listened at all, we have heard their words, certainly. If we had listened to them there would have been no need for us to crucify Jesus or poison Socrates or kill al-Hillaj Mansoor.

Buddha says -- the first thing to remember: I SHALL ENDURE HARD WORDS AS THE ELEPHANT ENDURES THE SHAFTS OF BATTLE. It is a battle between the awakened one and the unawakened crowd. It is really a great battle, it is a war, and the unawakened are many and the awakened is one. And all the unawakened feel a certain humiliation in the presence of the awakened. They feel as if his presence proves to them that they have not risen to their real heights, that they have wasted their lives. Rather than rising to their heights they would like to remove the presence of the awakened one so that they can feel at ease. You always feel at ease with people who are just like you; their presence does not in any way make you feel inferior. The presence of a Buddha makes you feel inferior and you are bound to take revenge. It is a battle, and a buddha has to be like an elephant who endures the shafts in a battle.

FOR MANY PEOPLE SPEAK WILDLY.... Not only will their words be hard, they will be almost wild, mad. I know it from my own experience.

For twenty years I was traveling around this country. I have encountered all kinds of wild people. It was necessary to invite them, it was necessary to choose my people from the crowds, hence I had to go. But the way they were behaving was really strange. I was not harming them; I was simply telling them to wake up in a thousand and one ways, but they were throwing stones at me, they were disturbing my meetings, they were preventing me from entering their towns. They were preventing me from getting down from the train in their towns. They were doing all kinds of things... they were really wild for no reason at all.

They are still doing it, although I don't go to their towns; although I never move anywhere now, they are still behaving in a wild way. Strange things they go on saying -- and not only saying, but believing. And now it is not only in India that they are saying hard words about me, it is almost all over the world.

Just yesterday I received an article published in London. They say that I brainwash people here and when their brains are washed away completely, then the men are sent for smuggling jobs and the women are sent for prostitution. That's what I am doing to you, so beware! Once your brain is washed completely these two alternatives are left. And the man who writes it, writes it with great confidence as if he knows.

Just the other day I received a news from Bombay. A sannyasin has come across a few photographs in a studio. The sannyasin could see in the pictures somebody who looks like me. At the first glance he was shocked; when he looked closely then he could see that it was somebody else, but with some similarity. Now, they have bribed this man to be naked among naked women, and they have taken his pictures, and

now they are going to publish them all over the world. Great idea! I really loved it. Some imagination.

But this is how they have been doing always. And I am not saying that they do it knowingly. No, they may be thinking that they are serving humanity, they are making people aware of the danger that I am. They may have every good intention behind all these things; that makes it more complex. They are simply servants of humanity.

Buddha says: FOR MANY PEOPLE SPEAK WILDLY.

So if you want to live in this world and be awakened you will have to be ready to accept their hard words, their wild actions patiently, silently, with a deep understanding that what can they do? Whatsoever they can do they are doing. It is not their fault, they are simply asleep, and in their sleep they are saying absurd things.

When somebody is drunk and starts saying absurd things you don't take much note of it. You say, "He is a drunkard" -- but that's how people are.

THE TAMED ELEPHANT GOES TO BATTLE.
THE KING RIDES HIM.
THE TAMED MAN IS THE MASTER.
HE CAN ENDURE HARD WORDS IN PEACE.

THE TAMED ELEPHANT GOES TO BATTLE.... By "tamed elephant" Buddha means "the disciplined one." The words 'tamed elephant' are not very accurate; it will be better to say "the disciplined one." There is a great difference between taming and discipline. You can tame through force, coercion, violence, but you cannot discipline through coercion. Discipline comes out of understanding. You can help people to understand their own minds and the functioning of their minds, the state of their sleep, mechanicalness. Out of that understanding a change happens, a radical change happens: they become soft, compassionate, silent, peaceful, more understanding, more available, more open.

THE TAMED ELEPHANT GOES TO BATTLE. THE KING RIDES HIM. THE TAMED MAN IS THE MASTER.
HE CAN ENDURE HARD WORDS IN PEACE.

The disciplined man also becomes a master, also becomes a king. He rides on his own discipline, on his own understanding. He lives in the world with wild people, uncultured, uneducated in the real sense of education: they don't know who they are. That should be the first step for a right education. They are not acquainted with their own interiority. What kind of education is this that does not make them aware of their inner kingdom, that goes on stuffing them with nonsense, useless information? -- geography, history... what are you going to do with Genghis Khan and Tamerlane? What is the point of it all?

But we go on stuffing people with unnecessary information. What is the point of knowing where Timbuktu is? Let it be where it is. Even if it is not anywhere, it doesn't matter. And histories of murderers called kings, murderers called great conquerors, Alexander the Great or Napoleon.... And in future people will be reading about Adolf Hitler, Benito Mussolini, Joseph Stalin, Mao Zedong, Ayatollah Khomeiniac. It is all absolutely irrelevant.

The basic education is missing. The first thing to be taught is meditation, the art of going in, because only out of that arises a discipline. The word 'discipline' is beautiful; it means the capacity to learn. A disciplined man is always ready to learn more. He is never closed, he never claims that he knows everything. He knows what he knows, and he also knows what he does not know -- and what he knows is very small, and what he does not know is immense. He cannot brag about his knowledge. In fact the more he knows the more he becomes aware of the uncharted, of the unmapped, of the unknown; and not only of the unknown but the unknowable. The more and more he feels the mystery of existence, the more and more he wonders. That is true knowledge, true education, true culture.

Then a man becomes a master, a king; only then can he make an effort to reach people. Only then can he communicate his love, his understanding, his knowing, his seeing.

BETTER THAN A MULE
OR THE FINE HORSES OF SINDH
OR MIGHTY ELEPHANTS OF WAR
IS THE MAN WHO HAS MASTERED HIMSELF.

Buddha is not concerned with God, Buddha is concerned with you. His religion is man-oriented, not God-oriented. One of the great poets of India, Chandidas, has condensed Buddha's whole teaching into a simple sentence: SABAR UPAR MANUS SATYA -- the truth of man is the highest truth, there is no truth higher than it -- TAHAR UPAR NAHIN; there is nothing higher than that.

Buddha has given man such dignity as nobody else has ever done. All other religions condemn man, they condemn man in order to praise God; and their "God" is nothing but their imagination. Hence there are as many gods as there are religions. There are at least three hundred religions in the world, three thousand sects of those religions, and there must be thirty thousand subsects. And there are as many gods as there are sects in the world. Every sect has its own idea of god, and God does not exist at all.

What exists is a godly existence, a divine existence. God not as a person but as a presence certainly exists. But to understand that presence, you have to understand your own inner presence first, because it is from there that you can take off, it is from there that you can have the first glimpse of what godliness is. If you have not known yourself you will never know God.

You can go on worshipping in the temples, in the mosques, in the churches, but your God is childish. Compared to Buddha's teachings the gods that are worshipped look very stupid. The worshippers look stupid, and their gods, because they are created by the stupid worshippers, also look silly. Your gods are nothing but your projections; they can't be more than your own state of mind. Just watch. Different gods are created by different people. If horses could think of a religion, then their god must be a supreme horse. It can't be man, that much is certain. No horse can believe that man has any divinity in him. Man seems to be the most barbarious animal. If horses were to imagine, they would imagine the Devil in the shape of man. Man imagines God in his own image; hence Negroes have their god like Negroes. You can see the hair of the Negro gods, they are Negroid; you can see the lips of the Negro gods and they are thick. Hindu gods are Hindu, and Chinese gods are Chinese, the cheek bones showing prominently and the noses of course Chinese.

Every country, every race, every religion thinks of God according to its own idea of how man should be. But those are all our projections. Buddha is not concerned at all with them. Buddha wants YOU to become a god. He wants you to become divine. You are divine; he wants you to recognize the fact. There is nobody higher than you. This declaration is something superb, something unique. Nobody had dared before Buddha to respect man so much.

Father O'Reilly had taken up golf and was practicing on the church lawn while Sister McCarthy looked on. Father O'Reilly raised his club, and swung at the ball.
"Oh, shit! I missed," he shouted.
"Father O'Reilly," admonished Sister McCarthy, "God will be very angry if you use such language."
"Yes, Sister," answered Father O'Reilly. "I shall try to control my tongue." He raised his club for another try and swung at the ball. "Oh, shit! I missed," he shouted.
"Father O'Reilly, I am sure God will punish you severely if you say that again!" said the Sister.
"Yes, I will try especially hard next time, Sister McCarthy," said the priest. He raised his club again and swung at the ball. "Oh, shit! I missed," he shouted.

Just then a bolt of lightning flashed out of the sky and Sister McCarthy disappeared in a holocaust of flames. Then a great voice boomed from the sky. "Oh, shit! I missed."

Our gods can't be very different; they are our gods, they will reflect us. Hence Buddha says: Get rid of all gods. What you are worshipping in the temples is nothing but your own image. It will be better if you keep a mirror and worship your reflection in it. That will be far better, at least far truer, less deceptive.

Buddha's emphasis is on man. It is the only man-oriented religion in the world. And of course it transforms man, it does not make you superstitious, it does not give you any belief. It gives you a key to open the doors of your own being. And when you know who you are, you will know what this whole existence is and its beauty and its grace and its splendor.

NOT ON THEIR BACKS
CAN HE REACH THE UNTRODDEN COUNTRY,
BUT ONLY ON HIS OWN.

Remember, you cannot reach to the untrodden country on anybody else's back. You will have to reach on your own. The last words of Buddha were: Be a light unto yourself -- because there is no other light.

He gives you total freedom, he wants you to be free from all kinds of bondages. He does not want you to be a follower, an imitator; he wants you to be authentically your own self.

THE MIGHTY ELEPHANT DHANAPALAKA
IS WILD WHEN HE IS IN RUT,
AND WHEN BOUND HE WILL NOT EAT,
REMEMBERING THE ELEPHANT GROVE.

Even though it is a mythological elephant, Dhanapalaka is said to be the greatest elephant who has ever been on the earth, the wisest elephant. It is just a beautiful story. But even Dhanapalaka with such might, with such wisdom, goes wild when he is in rut; when he is sexually aroused he is no more in his senses, he becomes mad.

Sex is really an internal process of intoxicating you. It is chemical. You have nothing to do with it. It is your body chemistry, it is your physiology that releases certain chemicals in your body and then in a sexual state you can do something for which you will repent. Later on you will say, "I cannot believe how it happened. It happened in spite of me." And it is not only sex; so many things are happening in you through your physiology. When you are angry, it is not you. Again certain poisons are released in your blood and you are under the impact of those poisons.

Buddha says: If you start watching the processes of sexuality, anger, greed, you will be able to see that it is not out of you that these things are born. You are only a witness. These things are born in your body, in your mind; and body and mind are not two things, they are one. You are psychosomatic. The mind is your inner body, and the body is your outer mind. Hence the body affects the mind and the mind affects the body. You are a third force.

That third force is known only through meditation; there is no other way to know it, because it is through meditation that you become disidentified with the bodymind mechanism. Otherwise you can be very mighty, very knowledgeable, even sometimes in some moments very wise, but all that can go in a second. Your body can possess you, your physiology can become so powerful over you that you become a slave. You lose your mastery. Whenever you are angry, whenever you are in a sexual arousal, you are no more a master, you are simply a slave.

Buddha is not against sex, remember. Buddha is not against anger or greed, he is against slavery. And anything that creates slavery in you, he would like you to transcend it. Remember the difference. There are people who are against sex -- they are against sex because sex is hedonistic, they say; they are against sex because sex makes you happy. They are against happiness. They can't tolerate any happiness anywhere. They are sadists, they would like the whole world to be in suffering; they enjoy suffering. They not only want others to suffer, they make themselves suffer too. Suffering is their joy. That is a perverted state, a pathological state.

Buddha is not against sex because it gives you pleasure; he is simply trying to make you aware of the fact that these are the things that keep you tethered into a kind of inner slavery. You are a slave of your own chemistry, you are a slave of your own physiology -- and this slavery has to be transcended.

THE MIGHTY ELEPHANT DHANAPALAKA IS WILD WHEN HE IS IN RUT, AND WHEN BOUND HE WILL NOT EAT, REMEMBERING THE ELEPHANT GROVE. When he is under the impact of his sexuality he cannot eat; he thinks only of the elephant grove, he thinks of female elephants. His whole mind is possessed by fantasy -- and that's true about you too. Whenever you are under the impact of any chemical process you are no more yourself, you are distracted from your true being. You are no longer centered. You become eccentric. That's exactly the meaning of the word eccentric: you lose your center, you go off center.

THE FOOL IS IDLE.
HE EATS AND HE ROLLS IN HIS SLEEP
LIKE A HOG IN A STY.
AND HE HAS TO LIVE LIFE OVER AGAIN.

Buddha wants you to be reminded that if you live like a fool -- idle, lazy, without making any effort to transform your being, without making any effort to transcend your slavery, without making any effort to become a master -- if you live like a fool, just eating and rolling in your sleep, LIKE A HOG IN A STY, you will have to live again and again the same stupid life. You will have to repeat it. In fact you have already repeated it many times, and you have not yet understood why you are repeating it again and again. You have to learn the lesson. The lesson is freedom. If you don't learn it you will be sent back to the same school, to the same grade again and again.

That is one of the greatest contributions of Indian spirituality to the world. India has contributed a few things; this is one of the contributions of great significance. The idea is that existence is an opportunity for understanding, for transcending, for going through a radical change. It is a school. Life is a school. If you learn rightly, if you discipline yourself rightly you will not be coming back again, you will exist in the universal. You will never become again a separate individual; you will never have to be an ego again. You will live an egoless existence, like the wave which has disappeared in the ocean.

That has been the ultimate goal of the mystics: to disappear into the universal, not to be separate; to melt and merge into the universal. Separation brings anxiety, separation brings death, separation brings misery. We are miserable because we are feeling separate from God or the universe. Bliss arises whenever you feel one with the universe; when you are in harmony with the universe bliss arises. There is great joy, rejoicing; you disappear, you die in a way, but you are reborn. You are reborn as the ocean, you die as the dewdrop.

But if you don't learn the lesson you will have to come back again. Unless you learn you will have to repeat the same process.

David, a student of a university, received a telephone call from his brother Blake, back home.
"Hi, David," said Blake. "Your cat is dead."

David fell apart. He began crying uncontrollably. When finally he was able to compose himself, he scolded his brother.
"Damn it, Blake," he told him. "You know how I loved that cat. You did not have to call me and just spill it out, first thing -- 'Your cat is dead.' You should have broken it to me gently. You could have said, 'Dave, the cat got out of the window the other day and crawled up the rainspout and got up on the roof and slipped and fell,' and then you could have said it died."
"I am sorry," apologized Blake.
"Okay, forget it," said David. "How is Mom?"
"Well, Mom got out the window the other day and crawled up the rainspout...."

It is so difficult to learn, we go on repeating the same mistake again and again -- maybe in a new way, in a new fashion, in a new style, but it is the same mistake. You watch your life: you have not done many mistakes, you have been doing the same mistakes again and again. You move in a circle. How are you going to learn? I am not against making mistakes. Make as many mistakes as you can, but please at least don't make the same mistake twice. Then certainly there will come a great understanding to you. One learns through mistakes, so nothing is wrong in mistakes as such. The wrongness is in repeating them again and again. That means you are not learning anything.

Your whole life you have been angry. What have you learned out of it? Your whole life you have been jealous. What have you learned out of it? If you are not learning out of these experiences, you will have to repeat your life again. Learn out of every experience, small or big. Whenever you are jealous you are in a fire, your heart burns -- and you know what you are doing to yourself. You know the wrongness of it, but you know it only because others say so. It is not your own understanding, your own insight. Let it become your own insight, so the next time the situation arises to be jealous you can laugh at it, so the next time the same situation arises you don't behave in the same old pattern; you can get out of the old pattern.

To me this is sannyas: getting always out of the old patterns, becoming always new, remaining always fresh, young, learning. Then your whole life will teach you something of tremendous value and you will be able to die in deep silence, peace, joy. Then there is no coming back. Then you become part of the whole. That is nirvana, that is moksha.

In Western religions there is no word which can translate moksha or nirvana. In Western religions -- Christianity, Islam, are offshoots of one religion, Judaism -- there are two words, hell and heaven. In Indian

religions there are three words: hell, heaven and moksha. Hell means nothing but misery; it is a psychological state of misery, a state of negativity, a state of darkness, of utter loneliness. And heaven is joy, happiness, health, light. But there is a third word, moksha. Moksha means freedom, freedom from both heaven and hell, freedom from pain and pleasure -- because pain binds you as much as pleasure binds you. Pain may be an ugly chain and pleasure may be a beautiful chain, decorated, maybe made of gold, but it chains you. Hell may be a poor place and heaven may be a very rich place but poverty and riches are two aspects of the same coin. One has to be free of both.

When you are free of both, you are free of mind, because mind lives in the duality of heaven and hell, of darkness and light, of misery and happiness, of day and night, of life and death. When you have transcended both and reached to the third which is beyond, which is transcendental, it is moksha. Moksha means nirvana; it is cessation of the ego, and meeting and merging into the universal. That has been the goal of the Eastern mystic.

Just as science has reached its ultimate peaks in the West, religion has reached its ultimate peaks in the East. Whenever East and West will meet there will be a great meeting of science and religion. And that is going to be one of the greatest moments in the history of humanity, because then man can live outwardly a rich life and inwardly a full life. Then there is no need to be as poor as India is or to be as empty inwardly as America is. One can be rich outside, and one can be rich on the inside simultaneously.

THE FOOL IS IDLE. HE EATS AND HE ROLLS IN HIS SLEEP LIKE A HOG IN A STY. AND HE HAS TO LIVE LIFE OVER AGAIN.

An elderly German sat before the fire and in a reflective moment spoke to his dog, "You is only a dog, but I wish I was you. Wen you go your bed in, you shust turn round dree times and lie down; wen I go de bed in, I haf to lock up de place, and wind up de clock, and put out de cat, and undress myself, and my wife wakes up and scolds, and den de baby wakes and cries and I haf to walk him de house around, and den maybe I get myself to bed in time to get up again.
"Wen you get up, you shust stretch yourself, dig your neck a little, and you was up. I have to light de fire, put on de kiddle, scrap some vit my wife, and get myself breakfast. You be lays round all day and haf blenty of fun. I haf to work all day and haf blenty of drubble. Wen you die, you was dead; wen I die, I haf to go somewhere again."

You need not if you learn; if you learn the lesson you need not go anywhere again. You disappear into the whole, you are everywhere and nowhere then. You are no more an entity, confined into boundaries.

MY OWN MIND USED TO WANDER
WHEREVER PLEASURE OR DESIRE OR LUST LED IT.
BUT NOW I HAVE IT TAMED,
I GUIDE IT,
AS THE KEEPER GUIDES THE WILD ELEPHANT.

This also is something new in Buddha. Christians believe Jesus is special; he is the only begotten Son of God. Hindus believe Krishna is special; he is the perfect incarnation of God. Mohammedans believe Mohammed is special; he is the only prophet of God, the only messenger. Jainas believe Mahavira is special; he is the last, the twenty-fourth TIRTHANKARA, the last prophet of Jainism; there will be no more prophets after Mahavira. Unique they are, these people, special, not just ordinary human beings like you and me.

Buddha is different again. He says, "I am an ordinary human being." He says, MY OWN MIND USED TO WANDER.

Gospels never say anything like that, no Hindu scriptures will ever say anything like that about Krishna or Rama because that will make them ordinary like you. They are born gods.

Buddha simply says, "I was a human being just like you. I was groping in darkness just like you. I was doing all kinds of things as you are doing; I am in no way special. All that happened to me is happening to you and something more has happened to me which can happen to you if you allow it to happen. I was as ordinary as you are; just only one thing has happened to me which has made all the difference. I have become aware and you are unaware. You are carrying the truth in you as much as I am. I am aware of it;

you are not aware of it.
"But remember, whether you know the truth or you don't know, it makes no difference to the truth. The truth remains true. Knowing or not knowing does not make any difference. Truth is truth. It is behind you," Buddha says, "it is in front of me. I have turned in; I have taken the hundred-eighty-degree turn, that's all. It is not much to brag about. You can do it."

This is again very special about Buddha. He never claims that he is unique; hence he is of more help to humanity than anybody else. Because he says: I was just like you.... MY MIND USED TO WANDER WHEREVER PLEASURE OR DESIRE OR LUST LED IT.

He does not deny that there was lust in him from the very beginning. He does not deny that there was desire, he does not say that he was born pure. He simply says, "I was as much after pleasure -- I was as much full of desire as you are, and I was as much full of lust as you are. So nothing is wrong in lust, in desire, in pleasure; if anything is wrong it is in your unawareness. Be aware; and lust disappears, and desire disappears and the constant greed for pleasure disappears."

When you become aware, you are so at ease, so full of bliss, who bothers about pleasure? When you have diamonds who cares about pebbles? When you have inexhaustible sources of inner bliss who goes on begging for small pleasures, ugly pleasures? -- they simply disappear.

Buddha says: BUT NOW I HAVE IT TAMED, I have disciplined my mind, I have meditated, I have gone into the functioning of the mind, I have seen it through and through. Now I have become the master. Seeing it I have become the master. Knowing it I have become the master. Understanding makes you the master. Now I GUIDE IT, AS THE KEEPER GUIDES THE WILD ELEPHANT.

So don't feel guilty -- that is Buddha's message -- don't feel guilty for your greed, don't feel guilty for your anger, don't feel guilty for your lust. All that you need to do is become aware of your greed, become aware of your lust, become aware of your desire, and see the miracle happen. Just as you bring light in the room and darkness disappears, exactly like that, precisely like that, as you bring awareness in all desire, all greed, all anger, all lust simply disappears as if it has never been there. Don't try to escape, don't try to renounce, because if you renounce you are simply renouncing the opportunity.

A man escapes from his wife, goes to the Himalayas or moves to a monastery.... There are monasteries where no woman has been ever allowed in; there are monasteries where once you go in, you are not allowed to go out again your whole life. Now, this is not a transformation, this is simply escaping from the opportunity.

Dick brought Sally to his bed. "What would you like to do?" he asked.
"I would like to see today's newspaper," she said.
"Sure," said Dick, "I will send my dog for it. He is so smart he will even bring back the change." Dick gave the dog ten dollars and sent him for the paper. In an hour when the dog didn't return, Dick and Sally went out looking for him. They found the dog making it with a French poodle.
"Did he ever do this before?" asked Sally.
"No," said Dick, "this is the first time he ever had any money."

Opportunity.... You can escape from the opportunity, that will not change your being. Outwardly you will become a monk; inwardly you will remain the same person. Outwardly you will become a nun; inwardly you will remain the same person. And the real question is of your inner consciousness, not of your outer circumstances. The mind is not bad if it is used as a mechanism and you are the master. The mind is beautiful as a servant. When it becomes the master then it is ugly. Let consciousness be the master, the guide, and let the mind be like an elephant tamed, disciplined. How can you do it?
Buddha says:

AWAKE.
BE THE WITNESS OF YOUR THOUGHTS.

In these simple words he has given to the world the greatest meditation: vipassana. More people have become enlightened through vipassana than through any other method. There are thousands of methods but vipassana seems to be the easiest, the most perfect, and very natural. It does not demand any unnaturalness from you.

Reverend Johnson, an old black preacher, was warning his parishioners about sin.
"Sin," he said, "is like a big dog. There is the big dog of pride, and the big dog of envy, and the big dog of gluttony, and finally there is the big dog of sex. Now, folks, you gotta kill those big dogs before you are ever gonna get to heaven. It can be done -- I know -- because I've done it. I killed the big dog of envy, and the big dog of pride, and the big dog of gluttony -- and yes, brethren, I killed the big dog of sex!"
"Brother!" came a voice from the back of the church, "Are you sure that last dog didn't die a natural death?"

You cannot kill these dogs. Either they die a natural death -- but that does not bring any transformation to you -- or you have to become masters. There is no need to kill... Buddha will not suggest you kill anything. Why kill anything? If you kill anger you will never be compassionate in your life, because it is anger, and the energy involved in anger, which becomes compassion. If you kill sex you will be simply impotent, that's all; you will not attain to love. It is sex transformed that creates love energy. Love energy is confined to sex. When you bring awareness to it, sex disappears but love energy is released. Anger disappears but compassion is released. Greed disappears and sharing comes in its place.

It is not a question of killing; these are energies. Don't be such a fool as to kill anything, because if you kill it you will miss something very essential in your life. Transform. Religion has to be the real alchemy, the science of transformation. It is not murderous.

But the stupid religious people go on murdering, destroying. They are destructive, self-destructive. Hence even if they drop their anger they don't become graceful, they don't attain to creativity, they don't contribute to the world and its beauty. They are burdensome, they are not in any way a help. They are a hindrance in the progress of humanity. Buddha will not suggest to you to kill anything. He says: Just be awake. BE THE WITNESS OF YOUR THOUGHTS.

Anger is a thought, sex is a thought. Just watch, be alert, let them move on the screen -- anger, greed, lust -- and you remain aloof, cool, just a witness. In the beginning it is very difficult, but only in the beginning. If you persist then within three to nine months you will be able to do the impossible.

One day it happens that your witness has become so perfect that the screen remains empty, nothing passes -- no thought, no desire. That day you have attained to the first state of samadhi, the first satori. And the first satori is the beginning; it triggers many satoris in you, culminating ultimately into samadhi, into nirvana.

When the mind becomes just a pure mechanism... when you want to use it, you use it, when you don't want to use it, it remains silent.

THE ELEPHANT HAULS HIMSELF FROM THE MUD.
IN THE SAME WAY DRAG YOURSELF OUT OF YOUR SLOTH.

Buddha insists again: nobody can pull you out of your mud, nobody can help you. So don't believe that Jesus will come and everything will be solved. Jesus has been before and nothing has been solved. Don't believe in salvation through somebody; no messiah can help you. Buddhas only point the way. You have to do everything on your own. Nobody can do it for you. I cannot see for you, I cannot hear for you; you have to do it on your own.

There are a few things which cannot be done by anybody else for you, on your behalf, and those are the most precious things which only you can do. Awareness is one of those most precious things.

Buddha says: THE ELEPHANT HAULS HIMSELF FROM THE MUD. Just like that, IN THE SAME WAY DRAG YOURSELF OUT OF YOUR SLOTH.

By awareness Buddha does not mean presence of mind. Many people misunderstand. Whenever Buddha uses the words 'awake', 'awareness', people think he is talking about presence of mind. Presence of mind is presence of mind; awareness has nothing to do with the mind. Awareness is something beyond the mind.

Presence of mind is very ordinary. In any danger it comes to you. If somebody is going to shoot you, you will have presence of mind in that moment. If a tiger suddenly jumps in front of you, you will have presence of mind; you will do something which you have never done before.

Frank and Gene were tossing down a few brews at the neighborhood pub.
"Boy, did I have a close call with Angie last night," said Frank.

"What happened?" asked Gene.
"Well, I got home real late, so I took off my shoes, climbed the stairs, opened the door of the bedroom, tiptoed in, and closed the door without making any noise. Just as I am about to get into bed, the wife wakes up and says, 'Is that you, Toto?'"
"What did you do?"
"For once in my life I really used my head," said Frank. "I licked her hand."

This is presence of mind. She is thinking he is the dog, Toto. But presence of mind is not awareness; it is a small phenomenon, a tiny thing. Mind can do it.

Awareness is something beyond the mind. You have to watch the mind, you have to watch the presence of mind as much as absence of mind. You have to watch both, you have to go beyond both. It comes, it certainly comes, and when it comes it takes all that is your misery, your ego, your insensitivity, your cruelty. It takes all mud from you... and out of that mud arises the lotus, the one-thousand-petaled lotus of samadhi in you.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #4
Chapter title: Freedom is something inner

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The first question:

BELOVED MASTER,
THIS MORNING WHEN YOU WERE TALKING ABOUT WAKING UP AND RISING FROM SLOTH, I FELT SO STUPID -- AND I THINK I AM GETTING STUPIDER AND STUPIDER! WHAT TO DO... IS IT ENOUGH TO JUST BE HERE WITH YOU? I FEEL VERY HOPELESS. AND IT MAKES ME SAD.

Krishna Gopa, it is a good sign that you feel that you are becoming stupider and stupider. That simply means the borrowed knowledge is disappearing, hence the feeling. You are unlearning whatsoever you had learned up to now. Unlearning is the basic process of becoming innocent again.

But don't call it becoming stupid; don't use that word -- that is condemnatory. And then one starts feeling sad. You are becoming more innocent. You are becoming more and more unburdened from unnecessary knowledge, information. You are becoming more natural, more like a child, more full of wonder. And if you call it being stupid you will miss the whole point.

Your mind can call it stupid because the mind is losing its ground. The mind is dying, and the mind is bound to make all possible efforts to save itself, to survive. And the first step is to condemn the state of not-knowing that is growing in you. Every meditator comes across it and every meditator finds that mind condemns it. It is against the mind; you are becoming a no-mind. And who wants to die? The mind does not want to die; it wants to keep its possession of you. Hence the condemnation. Beware of it.

Let the knowledge disappear. Don't be worried at all because that knowledge has not given you

anything. In the first place, borrowed knowledge creates only bondage, not freedom. It burdens you; it does not give you wings. It does not make you light, it makes you heavy. It makes you hard, it makes you more and more mechanical, because through the thick wall of knowledge you cannot see the mysterious surrounding you. And the moment you don't see the mysterious you are almost dead.

Life is in harmony with the mysterious. Life is in being full of wonder. Life is knowing the art of wondering, of being in awe. The knowledgeable person is a poor person, very poor, utterly impoverished -- and he himself is responsible. He thinks he is very rich because he knows about roses, although he has not seen a single rose. He knows all about love, although he has never loved himself. He knows about God, but to know about God is not to know God. To know about light is not to know light.

A blind man can know all there is to know about light, but he will still remain blind. He will not experience the joy that light brings, that the morning brings, that the sunrise brings. He will not see the colors of the rainbow, of the flowers, of the butterflies. He will remain utterly oblivious of the world of light and color. He is blind! He knows about... but knowing about light is of no use if you are blind. And if you have eyes, whether you know about light or not, it makes no difference at all. Even without knowing light you experience it -- and that is TRUE knowing. Knowledge is not true knowing, it is not wisdom. Knowledge comes through information; wisdom comes through experience.

Gopa, don't condemn your innocent state that is growing in you. Don't call it stupid. That is mind playing a trick upon you; it always plays the trick. In the old scriptures, the same mind is called the Devil; there is no other Devil. It is the mind that tempts you to go wrong because the mind can exist only when you are wrong. The mind is not needed at all when you are moving towards truth, when you are right. When you are on the right track, mind has no utility; it simply loses its power over you. And that's what is happening.

You say, "This morning when you were talking about waking up and rising from sloth, I felt so stupid -- and I think I am getting stupider and stupider!"

You are blessed. Go on becoming more and more stupid -- stupid in the sense of innocent.

Jesus was called a fool. Saint Francis was called a fool; used to call himself "the fool of God." Why have Jesus and Francis and people like these been called fools? Even they themselves have called themselves fools for the simple reason that there is something which the fool can know and the knowledgeable can never know. The fool is innocent. The fool is not so foolish as the knowledgeable person is. Sometimes he seems to be wiser than your so-called wise people.

It was an ancient custom in almost all the countries of the world that every great king used to have a fool in his court. Why? -- for the simple reason that sometimes the fool says things which the wise -- so-called wise -- cannot say. The fool is so innocent that he simply utters the truth. The so-called wise are cunning; they will not say the truth, they will say that which appeals. It may be a lie -- and lies have great appeal because people live in lies. And particularly in the courts, all kinds of lies remain prevalent. The king is surrounded by all kinds of cheats, all kinds of cunning people; hence a fool was needed, so that he can depend on the fool. The fool will not be cunning and he will say whatsoever is the case. He is so foolish that he will not be bothered about the consequences of it.

This is strange, but something significant to be understood. The fool was a necessary part in every great king's court, and the fools have saved many kings many times. They have saved their kingdoms because their advice came from a state of not-knowing, utterly innocent. They have a clarity that the knowledgeable person cannot afford; he is clouded.

Gopa, your knowledge is disappearing. This is really SATSANG; this is what it means to be with a master. He takes away your knowledge and gives you wonder in return. He makes you a child again. And unless you are a child you will not enter into MY kingdom of God.

But because you are calling it stupidity, condemning it, giving it a negative name, you are feeling sad, hopeless. We live through words; we have become so much attached to words that we are deceived by words. Just change the word and you will see the change in your inner climate. Call it innocence and just feel the texture, the taste. Call it stupid and feel the texture and the taste. When you call it stupid you suddenly feel surrounded by darkness; when you call it innocence, as if a flower starts opening within your heart, a fragrance surrounds you.

Beware about words, what words you use, because we have lived so long with words, through words....

I have heard:

A hunter lost his way in the forest. By the evening he reached a private land, but he was afraid to enter because just on the gate there was a big signboard saying: BEWARE OF DANGEROUS DOGS. But the

night was descending and the forest was full of wild animals. It was better to encounter the dogs than to be eaten by the wild animals. And he was so tired, so utterly tired; he wanted to rest. And there was some hope: if dogs are there, there may be somebody -- the owner of the dogs, the owner of the land, the man who has put these big signs.

He entered in, a little afraid, shaky, but there was no other way, there was no alternative. Just a few yards he entered in and again there was a board, an even bigger one: BEWARE OF THE DANGEROUS DOGS. His heart started sinking, but there was no way to go back, nowhere to go back, so he had to go in. Again, even a still bigger board.

And then... just a small dog, a very small dog, standing before the cottage of the owner. So small a dog that you could simply take him by the feet and throw him at least a hundred yards!

The hunter was very much puzzled. He asked the owner, "Where are the big, dangerous dogs?"
He said, "There are none. This is my only dog."

The hunter asked, "Can this dog prevent people coming in?"

The man said, "No, but the signboards do. You are the first man in years who has entered. Even if there is no dog, those signboards will do."

People live through words. In a crowded theater, if somebody suddenly shouts, "Fire! Fire!" people will start running. Nobody will bother whether there is any fire. The very word 'fire' and your imagination starts working.

Gopa, don't call it stupid, otherwise you create your own sadness and you are a victim of your mind. Your mind will feel happy because it has made you sad. If you are sad you will start collecting the knowledge that has fallen from you; you will put it back into its old place. You will again start collecting information so that you don't feel stupid. Call it innocence.

Be very careful what words you use. Words have associations, deep associations. They have become almost concrete realities in our life; they are no more words, they are things.

You say, "I feel very hopeless. And it makes me sad."

Hopelessness always comes if you have been hoping too much; it comes in the same proportion. Expect and you will be frustrated. Hope and sooner or later you will feel hopelessness. Hence my whole effort here is to make you free from hoping. If you become free from hoping you will never be trapped into any hopeless state. Hopelessness is a by-product of hoping. Frustration is a by-product of expectation. But it is natural, in a way.

When you come to me, you come with great hopes; you want to become enlightened, you want to become a buddha. But the problem is, I cannot help you to become a buddha because you are already a buddha! There is no need for you to become a buddha. Becoming is not the question at all -- buddha is your being. And whenever you drop this idea of becoming, suddenly you will recognize the buddha within.

What I am doing here is not helping you to become somebody, but just to recognize who you are. All the devices here are just devices to make you remember -- not devices to help you become, but only to remind you.

The family moved from the city to the suburbs and was told to get a watchdog to guard the premises at night. So they bought the largest dog they could find.

Shortly afterwards the house was broken into by burglars who made a good haul -- while the dog slept.

The householder went to the kennel-owner and told him about it. "Well," said the dealer, "what you need is a little dog to wake up the big dog."

That's what you need! Buddha is fast asleep in you. Just a little device, a little dog will do -- to wake up the big dog!

Mrs. Mulla Nasruddin and her neighbor were chatting about their teenagers.
"Is your son hard to get out of bed in the morning?" asks the neighbor.
"No," replied Mrs. Mulla Nasruddin. "I just open the door and throw the cat on his bed."
"How does that wake him?"
"He sleeps with the dog."

My work consists of such things, throwing a cat on your bed.... It is not some great work -- it is sheer

fun!

The second question:

BELOVED MASTER,
WHAT DO YOU SAY ABOUT MODERN ART?

Asang, the first thing is, it is not art. For the first time something exists in the name of art which is not art at all. It is more a therapy than an art. Look at the modern paintings and you will be convinced of what I am saying. The painters must be insane; they have poured their insanity on the canvas. It helps them because it releases some tensions inside their being. It is a catharsis, but it is not art. It is therapy through art, but not art itself.

If Picasso is prevented from painting, he will go mad. Vincent van Gogh went mad before he committed suicide. And I have been looking into his life deeply and my feeling is he went mad because he could not paint as much as he wanted. He had no money to paint. His brother was giving him money enough just to survive, and he was not eating for four days per week. He would eat only for three days and four days he will fast to save money to paint. How long can you do that? But painting was more important for him than food -- and it ended in madness. He could not paint as much as he wanted, and when he saw that there was no possibility to paint anymore -- the brother is tired, the family is tired and nobody wants to help him and nobody wants to purchase his paintings -- he committed suicide.

The same would be the case with Picasso if he was prevented from painting: he would go mad or he would commit suicide. Suicide is the ultimate in insanity. But his paintings are a great help, a great relaxation.

And it is not only so with painting; it is so with poetry, music, dance. Everything modern is a little crazy because modern man is a little crazy, off the center.

Gurdjieff has divided art into two categories. The modern art he calls subjective art. The ancient art -- the real art -- the people who made the pyramids, the people who made the Taj Mahal, the people who made the caves of Ajanta and Ellora, they were of a totally different kind. He calls that art objective art. Subjective art is like vomiting. You are feeling sick, nauseous; a good vomit helps you to feel good. The poison is thrown out, you feel relieved. It is good for you, but not good for others.

Now, in the name of modern painting, you are hanging vomited, nauseous, sickening things in your rooms. In the name of modern music you are simply getting into crazier spaces within you. It is subjective art.

Objective art means something that helps you to become centered, that helps you to become healthy and whole. Watching the Taj Mahal in the full moon, you will fall into a very meditative space. Looking at the statue of Buddha, just sitting silently with the statue of the Buddha, something in you will become silent, something in you will become still, something in you will become buddhalike. It is objective art, it has tremendous significance.

But objective art has disappeared from the world because mystics have disappeared from the world. Objective art is possible only when somebody has attained to a higher plane of being; it is created by those who have reached the peak. They can see the peak and they can see the valley both. They can see the height of humanity, the beauty of humanity, and the sickness and the ugliness of humanity too. They can see deep down in the dark valleys where people are crawling and they can see the sunlit peaks. They can manage to create some devices which will help the people who are crawling in the darkness to reach to the sunlit peaks. Their art will be just a device for your inner growth, for maturity.

Modern art is childish -- not childlike, remember, childish; not innocent but stupid, insane, pathological. We have to get rid of this trend. We have to create a new kind of art, a new kind of creativity. We have to bring to the world again what Gurdjieff calls objective art.

The farmer was looking at one of those modern, abstract paintings. "It is a perfect picture of those fellows in New Delhi," he said. "No matter which way you look at it, it does not make sense."

But the farmer is saying something which Picasso himself has said. Picasso has said, "The world today does not make sense, so why should I paint pictures that do?"

If the world today does not make sense, that means more pictures, more music, more poetry is needed that makes sense -- to help humanity to come out of this absurd state. That was the function of objective art: to help you come out of your absurd state. But Picasso says, "The world today does not make sense..." as if it was making sense in the past. It has never made any sense; the world has always been the same. But he finds a rationalization. He is saying, "If the world itself makes no sense, why should I paint pictures that do?"

If you ask me, that should be precisely the reason to make pictures that DO make sense. Otherwise, how is the world going to be helped? It needs music, it needs poetry, it needs dance. It needs paintings which can help it to rise above its misery, its schizophrenia, its neurosis, its psychosis.

But Picasso himself is only a representative of the neurotic mind. Picasso became so famous for the simple reason that he represented us very clearly.

The marriage broker introduced a really ugly girl to a young man. The victim protested that the lady had misplaced eyes, a broken nose and a deformed face.
"Ah," said the marriage broker, "it is apparent that you do not like Picasso."

Looking at Picasso's paintings, have you not felt it? Everything is deformed, misplaced.

I have heard that a very rich lady wanted a portrait of herself done by Picasso. He agreed for a fantastic sum. The lady was ready to pay. Six months he took to make the portrait.

When the portrait was ready, the lady looked at it and said, "Everything is okay; I just don't like the nose. You will have to improve it."

Picasso looked at the lady, then he looked at the painting and he said, "It is impossible."

The lady said, "Why? I am ready to pay. If you want more money, I am ready to pay."

Picasso said, "It is not a question of money. I don't know where the nose is."

His paintings are nightmarish. And it is not only Picasso; Picasso simply symbolizes the whole of contemporary art. He is the most representative modern artist. He is right, in a sense, because the world makes no sense.

The world has never made any sense, but there have been people who created such art that it helped people to find some sense in a senseless world. And that finding of sense helps you tremendously to become centered.

"It is terrible to see men looking like girls, with long hair and all. You can't tell the difference. I was sitting in a restaurant when a girl came in. I turned to the person at the next table and said, 'Isn't it terrible how girls look like boys these days?'"
"That's my son," she said, pointing to the girl.
"Ah, I'm sorry. I didn't know you were the mother."
"I'm not," the neighbor said indignantly. "I'm the father!"

Things are topsy-turvy. Things are becoming more and more topsy-turvy. The world seems to be less a cosmos now and more a chaos.

In the ancient philosophies, cosmology was one of the most important things to be discussed. Now there seems to be no cosmos, no cosmology. The whole world seems to be in a chaos, as if all is accidental. Nothing seems to be essential, intrinsically valuable; everything seems to be just happening as an accident. And this is reflected in everything. It is reflected in art, it is reflected in science, it is reflected even in religion.

We need again a cosmology. I know the world IS a chaos; that is a challenge for human consciousness to create a cosmos out of it. It is a tremendously valuable opportunity to create a cosmos. Just to say that it is a chaos, remain with it as it is, is to fall below human dignity; it is not accepting the challenge. It is really a great challenge to change yourself AND the world. It IS a puzzle, but it is a puzzle only if you have already concluded that there can be no meaning at all; otherwise it is a mystery, not a puzzle.

A mystery may not have any meaning, but it has significance. And there is a difference between meaning and significance -- and significance is far more meaningful than meaning itself; significance is far more important. What meaning is there in a roseflower? -- but significance certainly is there. Just think of a

world without roses. It will be a poor world; some significance will be lost. What significance is there when you hear the sound of running water? Have you not felt some significance? Yes, meaning you cannot prove.

Meaning seems to be imposed by the mind upon existence; significance seems to be part of existence itself. We have lost contact with the language that can understand significance; we only understand meaning. Meaning is intellectual, significance is existential. There is no meaning in love, but great significance; no meaning in God, but great significance; no meaning in meditation, but great significance, great splendor.

I would like to say to my sannyasins, Asang, that my sannyasins have to be not only meditative, they have also to be creative. And they have to create what Gurdjieff calls objective art. They have to create something which can help a wandering humanity to come to a resting place. Yes, much can be created that can give shelter, that can become a deep, deep experience of communion with nature.

That is the real function of art: helping people to commune with nature, because out of that communion arises religion. Science is an intellectual effort to understand nature, art is an emotional effort to understand nature, and religion is an existential effort to COMMUNE with nature. Art is higher than science, religion is higher than art. Science has to be objective; if science is subjective it will be just fiction -- science fiction. Art has also to be objective; otherwise it will be fiction. And that's what modern art is -- fiction. And religion has also to be objective, really authentic; otherwise it is speculation, philosophy.

The third question:

BELOVED MASTER,
I WANT TO GIVE UP SMOKING. WHAT DO YOU SAY ABOUT IT?

Mahendra, why? Why in the first place do you want to give up smoking? What is wrong in smoking? Yes, it is a little stupid, silly -- just poisoning your breath, taking smoke in and out, wasting money, life. But it is not a sin, it is not a crime either. You should not feel guilty about it. Maybe you will live a little less, two or three years less than you would have lived. But what is the point of living three years more? What will you do by living three years more? You will create a little more trouble in the world -- so better you go a little earlier. And the world is too much populated.

Nobody had thought about birth control before. Now we are thinking constantly everywhere how to reduce the population, how to prevent new children from being born. Sooner or later we will have to think about the other end: how to help the old people to go faster, because that is absolutely logical, part of it. If we prevent children from coming in just to keep the world a little less populated -- it is already too much populated -- sooner or later we have to think about ways and means how to help old people to go quicker, faster. We will have to make it a birthright.

If somebody decides to die, it should not be a crime. In fact, he should be supported, respected, because he is creating space for new people to come. He is helping the world -- he is a great servant of humanity.
You say, Mahendra, "I want to give up smoking."

Why in the first place? -- because you have been reading that it is bad for your health? But what will you DO with your health?

There is a beautiful story about Jesus, not related in the Christian gospels. My feeling has always been that it has been deleted somewhere down the centuries because it is a dangerous story. But Sufis have kept it intact, recorded. There are a few Jesus stories which Sufis have guarded, and they should be thanked for it because they are the most beautiful stories out of all the stories that the gospels contain. This one is a beauty.

Jesus came to a village. He saw a man lying in the gutter, shouting, talking incoherently, making noise. It was difficult to understand what he wanted to say; he was completely drunk.

Jesus came close just to understand what he wanted to say -- maybe he needed some help. When he came close he recognized the face. He shook the man. The man opened his eyes, and Jesus said, "Don't you recognize me? I recognize you."

The man said, "I also recognize you, but please leave me alone."

Jesus said, "As far as I remember you were ill, very ill, almost on the verge of death, and I cured you. I have done a miracle -- and I don't see any gratitude in your eyes."

The man said, "Gratitude? I was going to die and that would have been a rest from this ugly life. You made me healthy again and now I am suffering again. Who is responsible? Why did you make me healthy again? Who gave you the right?"

Jesus was shocked -- he had never thought about it. Jesus said, "But you are healthy -- you can USE your health."

And the man said, "That's what I am doing. When one is healthy one drinks, eats, enjoys the things of life. What else can I do with my health?"

It is really a very pertinent question: What will you do with your health? Eat, drink, be merry! And the man seems to be almost angry at Jesus.

Jesus walked away very puzzled, and he saw another man who was running after a prostitute. He stopped the man and said, "Young man, I know you perfectly well. You were blind and I gave you eyes."

And the man said, "What else should I do with the eyes? The eyes are meant to look and search for beauty. And that woman -- have you not seen how beautiful she is? Leave me alone! I have no more time for you."

Jesus was very sad because he was thinking he had helped these people. He came out of the village and a man was preparing to kill himself. He asked the man, "Life is so valuable! Why are you killing yourself?"

The man looked at Jesus and he said, "Don't you recognize me? I had died and you are the man who disturbed my death and you brought me back from my death. It is too much! I cannot bear this life any longer. Enough is enough! And please, you have come again... and I have made every preparation to kill myself. Don't do your miracle again -- I don't want any of your miracles!"

This is a strange story, but of great significance. Man is such, so blind, that he will do something wrong if he is healthy, he will do something wrong if he is alive, he will do something wrong if he has eyes -- he will see something wrong. Unless you are conscious you are going to do wrong.

That's why in the East, Buddha, Mahavira, Lao Tzu and people like them have never done any miracles -- or they have done only one miracle, and that miracle is the transformation of unconsciousness into consciousness -- because unless that happens everything is going to be wrong. It is giving a sword into a child's hand: either he will cut himself or somebody else. You don't give poison to a child to play with; it is dangerous. Man is unconscious, almost in a state of drunkenness.

So what will you gain out of it if you stop smoking?

O'Leary walked into a bar and ordered a beer and a whisky. He drank the beer and poured the whisky into his vest pocket. O'Leary repeated this routine several times, and finally the puzzled bartender asked, "What is the idea?"

"None of your business!" said the Irishman. "And what is more, you are so nosy I have a good mind to punch you in the eye!"

Just then a mouse stuck his head out of O'Leary's vest pocket and said, "And that goes for your damned cat too!"

Man is unconscious. He only APPEARS conscious, he is not conscious at all.

So rather than asking me what I have to say about it, you should watch. The most important thing is not stopping smoking; the most important thing is to watch why you smoke in the first place. If you don't understand the cause of it and if the cause is not removed, you can stop smoking -- then you will start chewing gum, because the basic cause is there and you will have to do something. If you don't start chewing gum, then you may start talking too much.

I don't smoke. If any day I have to stop talking I may have to start smoking! You will do something....

This amorous playboy cornered the girl in the back seat of his sedan and was eagerly trying his hand at her. She kept resisting and pushing him away, but he kept coming with more hands than an octopus.

She finally slapped him away and hollered, "I don't know what has come over you. You have always been so restrained and gentlemanly."

He said, "Yes, I know, but I just can't help it. I am trying to give up smoking."

Smoking is keeping many people from many things which will be far more dangerous. Your hand is engaged, your mouth is engaged, your mind is engaged. And you are not harming anybody in particular,

only harming yourself. That is your birthright, that is your freedom. Otherwise you will do something else.

Have you watched? Whenever you feel nervous, tense, you start smoking. It helps you to cool down, to relax a little bit; otherwise life will become too much. When you are not feeling nervous, when you are enjoying, when you are relaxed, you don't remember smoking. Hours may pass and you may not smoke for the simple reason that there is no cause. Otherwise you become afraid you may do something wrong. Better to keep yourself engaged.

Mahendra, my suggestion is: first go deep down into your smoking habit. Meditate over it, why in the first place you smoke. It may take a few months for you to go into it, and the deeper you go the more you will be freed of it. Don't stop smoking. If it disappears on your understanding, through your understanding, that is totally a different matter. If it disappears because you went to the root cause of it and you saw the point....

For example, it may be that your mother's breast was taken away from you earlier than you wanted and it is just a substitute.

To many people I have suggested -- and it has been of help to smokers -- I say, "If you really want to stop smoking, then start sucking your thumb." They say, "But that will look very stupid!" That is true... smoking looks as if you are doing something great! You are doing the same thing, in fact a little more harmful. Just sucking on your thumb is not harmful at all, but smoking IS harmful. But because everybody is smoking and it is an accepted thing and it seems to be a very grown-up thing....

Small children want to grow up, if not for anything else than just for being allowed to smoke. Seeing grown-up people smoking they feel very inferior -- they are not allowed. They are told, "You are too small -- wait a little. This is something which only grown-up people can do." It symbolizes a grown-up person. And if you are really smoking costly cigarettes, costly cigars, rare, exotic, then it shows your success, it shows that you have arrived. It gives you dignity.

Go deep into it. It may be that your mother's breast was taken away too early. Then my suggestion is: in the night before you go to bed, Mahendra, have a bottle with a rubber nipple fixed to it and suck it. Every night before you go to sleep become a child again. Go on sucking on it. Fill the bottle with warm milk. That's what the smoking is doing. The warm smoke going in and out symbolizes the milk of the mother. You will have to go deep into the causes.

One of the great things in life is that if you understand the root cause of something you can overcome it without any trouble, without any willpower. If you use willpower to stop it you will find some substitute -- you will have to find some substitute. Maybe you are not allowed to speak; in the office the boss won't allow you, in the home the wife won't allow you. She goes on talking, she gives you no time to talk. And you are also afraid if you talk you get into trouble; whatsoever you say is wrong. And the wife jumps upon it, takes the cue from that and starts nagging you. So in the home you have to hide behind a newspaper. Whether you read the newspaper or not is not the point, but you have to hide behind the newspaper. You have to look engaged, occupied, so you need not talk and you need not hear what the wife goes on saying.

Women all over the world, except for a few countries in the West, don't smoke, for the simple reason that they talk too much. Their lips have so much exercise, there is no need! In a few countries in the West they have started smoking and the reason is the Women's Lib movement. They have to compete with men in everything; whether it is sense or nonsense that doesn't matter. I am very much afraid they may start pissing standing any day, because they are equal to men! Howsoever stupid it is, they will do it.

Go into the cause of it, Mahendra, and if you can find the cause it will simply melt away. But don't stop by force -- let it go on its own accord, through watchfulness, through awareness.

So I will not say to stop smoking or stop anything, but I will suggest always: watch, meditate, be aware, go into the roots. This is a fundamental law of life: if you can understand the root of something it disappears, it evaporates. Unless you understand the root it will continue in one form or another.

The fourth question:

BELOVED MASTER,
I AM IN LOVE WITH A BEAUTIFUL GIRL, BUT SHE IS POOR. THERE IS A HAG WITH LOTS OF LOOT IN LOVE WITH ME. SHALL I MARRY THE RICH GIRL OR THE POOR GIRL?

Narayano, marry the rich girl and be good to the poor!

The fifth question:

BELOVED MASTER,
I AM IN LOVE. WHAT SHOULD I DO?

Mahesh, the only cure for a man in love is marriage. If that does not cure him, nothing will.

The sixth question:

BELOVED MASTER,
FOR FORTY-FIVE YEARS I LIVED IN PRISON, MOSTLY MADE BY MYSELF. NOW I KNOW IT IS POSSIBLE TO BECOME MORE AND MORE FREE. BUT WHAT TO DO, WHEN YOU FEEL YOU NEED A SAFE PLACE, A GOOD CLIMATE TO GROW? ANOTHER PRISON? HOW TO BE FREE ANYWHERE, ANY TIME? I FEEL SORROW AND REBELLION IN ME ABOUT THAT.

Yvonne, freedom has nothing to do with the outside; one can be free even in an actual prison. Freedom is something inner; it is of the consciousness. You can be free anywhere -- chained, in a jail, you can be free -- and you can be unfree outside the jail, in your own home, visibly absolutely free, but you will be a prisoner if your consciousness is not free.

You are confusing outer freedom with inner freedom. As far as the outside is concerned you can never be absolutely free -- let it be clear once and forever. As far as outside is concerned you are not alone, so how can you be absolutely free? There are millions of people around you. On the outside, life has to be a compromise. If you were alone on the earth you would have been absolutely free, but you are not alone.

On the road you have to keep to the left. And Yvonne will feel this is a great bondage: "Why? Why should I be forced to be on the left? I am a free man. If I want to walk on the right I will walk on the right. If I want to walk in the middle of the road I will walk in the middle of the road." In India you can do it -- India is a free country, remember! It is the greatest democracy in the world, so right, left, middle, anywhere you can walk!

But one man's freedom becomes so many people's problem. You are free to be yourself, but you should not be an interference in other people's lives.

A man of understanding will respect his freedom as much as he will respect others' freedom, because if nobody respects your freedom, your freedom will be destroyed. It is a mutual understanding: "I respect your freedom, you respect my freedom, then we both can be free." But it is a compromise. I have not to interfere with your being, I am not free to trespass on you.

You want to sing loudly in the middle of the night. Of course you are a free person, and if you cannot sing loudly in your own house, what kind of freedom is this? But the neighbors have to sleep too; then there has to be a compromise.

On the outside we are interdependent. Nobody can be absolutely independent. Life is an interdependence. Not only with people are you interdependent, you are interdependent with everything. If you cut all the trees you will die because they are constantly supplying you with oxygen. You are dependent on them -- and they are dependent on you because you are constantly giving them carbon dioxide. We take oxygen in and exhale carbon dioxide; the trees do just the opposite, they exhale oxygen and inhale carbon dioxide.

So when people like Mahendra are smoking, trees must be feeling tremendously happy because more carbon dioxide is being created for them! Listening to me these trees will be feeling very sad that I am telling you to go to the root cause of it and then smoking will disappear. That means trees won't get as much carbon dioxide as they were getting before!

We are interdependent, not only with the trees -- with the sun, with the moon, with the stars. Everything is an interdependence.

Just tomorrow there is going to be a solar eclipse, a total eclipse. It will have tremendous effects on the life on earth. If you look at the sun directly you can go blind forever. Avoid looking at the sun -- in fact, don't come out. There will be every temptation to come out because in the middle of the day, nearabout

four-thirty in the afternoon, you can see stars in the sky; just as in the night you have always seen them, in the middle of the day you can see stars. There will be great temptation to come out and see, but avoid it, don't come out. It is dangerous to the eyes, it is dangerous to your nervous system, it is dangerous to your mind mechanism. Many people will go berserk, many people will go blind. Women who are pregnant should avoid coming out absolutely because the child in the womb is very very vulnerable. He has no safeguards yet; he is soft, so soft he can be affected by anything. And in the solar eclipse, when it is total, dangerous rays enter into the atmosphere.

So when the eclipse happens I would like all my sannyasins to go inside their rooms, close the doors, sit in deep meditation. It will last only a few minutes. Avoid the temptation of coming out, and don't try to find out devices through which you can see it without being harmed. No device is absolutely foolproof; it is better to avoid it.

Now life is so interdependent... the sun is so far away. It takes ten minutes for the rays of the sun to reach to the earth, and rays move with tremendous speed -- one hundred eighty-six thousand miles per second. But we are related to other suns and other solar systems too. Everything in existence is interdependent, so you cannot be absolutely free on the outside -- and there is no need either.

Enjoy this interdependence. Don't call it bondage. It is not dependence, it is INTERdependence. You are dependent on others, others are dependent on you. It is a brotherhood, it is relatedness. Even the smallest grass leaf is related to the greatest star.

But in the inner world, in the inner kingdom, you can be absolutely free. So the whole question is of the inner. And then, Yvonne, you will not feel sad and rebellious; there is no need. Understand that the outer interdependence is a must, it is inevitable; nothing can be done about it. It is part of how things are. Accept it. When nothing can be done about it, acceptance is the only way. And accept it JOYOUSLY, not as a resignation. Accept it! This is our universe; we are part of it. We are not islands, we are part of the whole continent. We are not egos.

Yvonne, your idea of freedom is rooted somewhere in the idea of the ego. We are not egos. The ego is a false entity -- because we are not separate, how can we have egos? It is good as far as language is concerned; it is utilitarian to use the word 'I', but it has no substance in it. It is pure shadow, utterly empty. A useful word, utilitarian, but not real.

But inner freedom IS possible. It happens as you go deeper and deeper into awareness. Watch your body, watch your thought processes.

Just the other day Buddha was saying: Watch, witness the whole process of your thoughts. And slowly slowly, you will see you are neither anger nor greed, neither Hindu nor Mohammedan nor Christian, neither Catholic nor communist. Slowly slowly, you will be aware that you are not any thought -- you are not mind at all. You are a pure witness. The experience of pure witnessing is the experience of total freedom, but it is an inward phenomenon. And a man who is inwardly totally free has no hankering to be outwardly free. He is capable of accepting nature as it is.

Yvonne, create inner freedom through witnessing. Sannyas is only for the inner freedom. And live out of inner freedom and then you will be able to see the interdependence on the outside. It is beautiful and it is a blessing. There is no need to rebel against it. Relax into it, surrender to it. And remember: only a person who is really free can surrender.

The last question:

> BELOVED MASTER,
> I ALSO THINK THAT A MAN OF KNOWLEDGE IS BETTER THAN AN IGNORANT MAN. AM I ABSOLUTELY WRONG?

Sanatan, a man of knowledge is a totally different phenomenon. I was saying that the man of knowledge and the knowledgeable man are not the same. The man of knowledge is what a buddha is: one who knows. But the knowledgeable man is not a buddha; he does not know. He has accumulated great information, but that information is borrowed. It is from the scriptures, from the books, from others. He has not experienced it; it is about and about. He can talk, he can write, he can sermonize, but he knows nothing. He talks ABOUT God; he has no idea what God is. He has no glimpse even -- what to say about experience.

The priests all over the world of all the religions are knowledgeable people. Jesus knows, but the pope is

not a man of knowledge. He is a knowledgeable man, he has great information. He can quote scriptures.

One of the great thinkers of the West was Ingersoll. Whenever he would deliver discourses -- and he was a great orator too -- he would make a mysterious sign in the air with his finger before he would start speaking. And when he would end, after that again he would make something with his fingers -- some very mysterious thing in the air. He was asked again and again, but he would laugh and he would not answer.

When he was dying somebody asked, "Now please tell us, otherwise we will be always curious and wondering -- what were you doing your whole life? Is there some magic in it? Why do you make some mysterious signs before you speak and then again when you end?"

He said, "There is no magic in it, but I could not tell it before. Now I can tell it. Before I started my speech I was making the sign of inverted commas, and after I ended I had to close the inverted commas. I was saying to myself and to you too that it is all just quotation, it is not my experience. The whole thing is borrowed -- it is within inverted commas."

That is a knowledgeable man. But Ingersoll is sincere, at least honest. The knowledgeable man is not better than the ignorant man, remember, Sanatan. The man of knowledge is certainly better than the ignorant man, of course, obviously, but the same is not true about the knowledgeable man. The knowledgeable man is even worse than the ignorant man. The ignorant man at least knows that he is ignorant; he has no pretensions, he has no facade. The knowledgeable man has a beautiful facade, a mask.

And the problem is: if you go on deceiving others, slowly slowly you become autohypnotized. You start thinking that you know. But there is no difference. The knowledgeable person is only on the surface painted with great knowledge and the ignorant person is not painted; he is raw. The knowledgeable person is a little polished. But deep down they are the same person. Both will be greedy, both will be full of lust, both will be full of anger, both will be full of ego. Their lives will be nothing but ego trips. Their lives will be nothing but sexuality, violence, greed, jealousy, possessiveness. There will be no difference at all.

Sanatan, remember, you have to become a knower on your own. If you quote me, that is knowledgeability; if you know it on your own, that is knowing. And knowing brings freedom, knowing brings truth. Knowledgeability is respectable; you become an expert. The more you know, the more people think you are great, but deep down you go on living the same animal kind of life, no difference at all -- or maybe only one difference: you are a bigger hypocrite than the ignorant man.

Norman Bush had a terrible stutter. His wife Rose suggested that he go and see a specialist. Reluctantly he was persuaded to visit the best man in Harley Street who told him, "Well, Mr. Bush, there is only one thing we can do about this stutter of yours. You see, the problem is your balls are too big. However, we should be able to transplant a smaller pair. That would undoubtedly cure your ailment."

Norman was given a week to think it over and reluctantly accepted to undergo surgery. When he came out, his speech fully restored, his wife was delighted. Then came those long nights when Rose was eager and Norman showed no interest. As the weeks went by she grew more anxious and frustrated.

Then one night she said to him, "You know, I think I preferred you the way you were before, with your big balls and your stutter. I would go and see that doctor again and have the operation reversed."

Reluctantly, Norman was dragged off again to the specialist. "You know, Doctor," said Norman, "my wife says she liked me better the way I was before with my stutter and all, and, um, well, ah, do you think I could have my old balls back again?"

"Not f-f-f-fucking likely!" said the doctor.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #5

Chapter title: The risk is worth taking

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IF THE TRAVELER CAN FIND
A VIRTUOUS AND WISE COMPANION,
LET HIM GO WITH HIM JOYFULLY
AND OVERCOME THE DANGERS OF THE WAY.

BUT IF YOU CANNOT FIND
FRIEND OR MASTER TO GO WITH YOU,
TRAVEL ON ALONE --
LIKE A KING WHO HAS GIVEN AWAY HIS KINGDOM,
LIKE AN ELEPHANT IN THE FOREST.

TRAVEL ON ALONE,
RATHER THAN WITH A FOOL FOR COMPANY.

DO NOT CARRY WITH YOU YOUR MISTAKES.
DO NOT CARRY YOUR CARES.

TRAVEL ON ALONE
LIKE AN ELEPHANT IN THE FOREST.

Nirupa says that this is my serious day. The fault is not mine; the whole fault is Gautama the Buddha's. That old guy is absolutely serious.

It is said of Jesus that he never laughed. That can't be true because Jesus is very much a man of the earth, very earthly. It is impossible that he never laughed. He loved people, he loved mixing with people, with ordinary people -- farmers, carpenters, fishermen, gamblers, drunkards, prostitutes. Seeing his company, it seems absolutely improbable that he never laughed. He enjoyed eating, drinking; he enjoyed company. He must have gossiped, joked, laughed.

But it is possible that Buddha never laughed. He is utterly serious. He is very much Indian. He is pure water... I mix as much wine as I can!

So Nirupa, forgive me, because if I mix more wine, then that old guy will be really angry! As it is, he already thinks I am corrupting him, but he can't do anything -- I am alive and he is dead! I am not an Indian at all.

Once an American lady was asking me, "What 'nese' are you? -- Japanese, Chinese, Javanese?"

I told her, "I am no one." And then I asked her, "Who are you? -- monkey, donkey or yankee?"

I belong to no country, to no tradition, to no race, to no religion. I am just a white cloud floating all over the world. I don't have any roots anywhere; hence I am free. Buddha has roots in the Indian soil, in the Indian mind.

Buddha would have remained the same, unavailable, unapproachable. It is through the Chinese and the Japanese that he became a little more human. Otherwise he would have remained a god above the clouds,

almost unreachable. When Buddhism was introduced into China they brought it down to the earth. Chinese are very down-to-earth people. They have never given birth to any men like Buddha. They had their own awakened people -- Lao Tzu, Chuang Tzu, Lieh Tzu -- but they are full of laughter, full of joy, full of gratitude. They belong to this existence; they are not in any way escaping from it. They are living it in its totality.

And the Japanese are even more earthly. When Buddhism reached Japan via China, its very color, texture, its very fragrance changed. It became tremendously multidimensional, creative, more life-affirmative. Laughter came in. The Japanese masters transformed the very seriousness of Buddha into its opposite.

But in India the effort has never been made. In India Buddha has remained old, for twenty-five centuries.

My effort here is to make him alive again. And to make him alive means to make him a contemporary, to help him to speak to you the way you would like to be spoken to, the way you will be able to understand him. He has to be brought from his heights. The earth has its own beauty and any height has to be based on this very earth.

So, Nirupa, forgive me, because speaking on Buddha something of him is bound to come in; that is unavoidable. I try my best to give new colors to his colorless way of expression, to give him more liveliness, but still, I cannot go too far from his sutra. Although I take enough rope, I go as far as it is possible -- nobody has gone so far as I have been trying to go -- but still the point of reference remains his sutras.

I love the man -- he has a beauty of his own -- but there is no need to be so serious. But it was the way in India in those days, and it is the way even today, to be serious. Religion is thought to be a very serious phenomenon.

I may be the first person in the whole history of India who is mixing religion with jokes. Let us start with a few jokes.

The first:

Pierre, a Frenchman, Tonio, an Italian, and Stash, a Pole, were traveling through the country when their car broke down.

They found lodging at a farm, and in the course of the night the Frenchman decided to sneak into the farmer's daughter's room.

The farmer heard him walking up the stairs and said, "Who is it?"

Thinking quickly, Pierre whispered, "Meow, meow...."

Twenty minutes later, Tonio made the same attempt. As he neared the farmer's daughter's room, the girl's father shouted, "Who is there?"

The Italian also imitated the feline sound, "Meow, meow...."

Stash decided that he, too, should make an attempt. Just as he got to the girl's room, the farmer shouted, "Alright, who is it?"

The Polack replied, "It is me, the cat."

The second:

Benson and his dog were sitting at a bar. He ordered two martinis. Benson handed one to the dog, who promptly drank it, then ate the glass until only the base and the stem remained. Then he left.

"That's the craziest thing I have ever seen," said the bartender.

"Yeah, he's a dumb dog," said Benson. "The stem is the best part."

Third:

Mr. Benchley was quietly drinking his martini in a corner when a lady approached him and said, "Don't you know that stuff you are drinking is slow poison?"

"That's alright," he answered. "I'm in no hurry."

Fourth:

The car hit her and a hundred yards away he stopped and looked back.

"Watch out!" he shouted.

The woman raised herself on her elbow and screamed, "Why -- are you coming back?"

The fifth and the last:

Roxanne, a beautiful, well-built blonde, applied at a circus for the job of a lion tamer. Ralph was another candidate.

"I will give you both a chance," said the manager. "The girl can go first."

Roxanne, wearing a full-length mink coat, entered the cage. A huge lion was let in with her and immediately the animal started to charge.

Suddenly, Roxanne opened her fur coat and stood there, completely naked. The lion stopped dead in his tracks and began licking her feet, then her hands, then he went meekly back to the corner.

The manager was amazed. He turned towards the young man. "Well, pal, do you think you can top that?"

"I sure can," said Ralph. "You just get that stupid lion out of there and I will show you."

Now, the sutras:

These stories are about the state of humanity. They are different aspects of man's unconsciousness, his mechanicalness, different aspects of man's unawareness. Man goes on living like a robot. All his behavior comes out of a dark space within him. Hence the misery of the world. Unless that inner space is lit, becomes full of light, there is no hope for humanity.

In the past we would survive because the weapons to kill man were not yet perfect. Now they are. Now we have perfect atom bombs, hydrogen bombs, laser rays, death rays and what-not. Now we have become so efficient in destroying humanity and the earth that if within this last part of the century we don't bring a light within millions of people's hearts, humanity is doomed. Then there is no future. We may be living the last years of human existence on the earth.

But this critical state can become also a great blessing in disguise. It may make us more aware, more responsible. It may provoke us to DO something so that humanity takes a surge towards the higher plane of consciousness.

Buddha's whole message is concerned with consciousness: how to raise consciousness in humanity, how to make him more alert, more capable of seeing things as they are, how to make him capable of becoming more spontaneous and functioning out of awareness and not out of unawareness. We function out of unconsciousness.

All these sutras are just to prepare the ground, a right ground from where you can take off.

IF THE TRAVELER CAN FIND
A VIRTUOUS AND WISE COMPANION,
LET HIM GO WITH HIM JOYFULLY
AND OVERCOME THE DANGERS OF THE WAY.

Each single word has to be meditated upon. The first word is 'if'; it is a big 'if'. Buddha says: If THE TRAVELER CAN FIND....

It is very difficult to find an awakened master for the simple reason that very few people ever try to get out of the routine of unconsciousness. The routine of remaining unconscious is comfortable, cozy, because it keeps you confined to the world of the familiar and it keeps you with the crowd. It is risky to go away from the crowd because the crowd never forgives a person who goes away from it. The crowd wants to possess you all in all, body and soul. The crowd wants to dominate you. The crowd lives through domination.

This effort to dominate is what politics is all about. Politics means the crowd is trying to dominate the individual, to destroy the individual, to destroy freedom, to destroy spontaneity, to destroy any idea of going on one's own, of living one's own life according to one's own light. The crowd wants you to follow the mass, the collective mind. The crowd does not want you to have your own way. The crowd has already made a superhighway; you can simply follow it. And in a way it is more comfortable, it is cozy. You are surrounded with people, it is warm.

When you move alone into the dense and deep and dark forest of the unknown, it is cold, and there are thousands of fears arising. You don't know, in the first place, how to cope with the unknown. You are efficient in coping with the known; your system of education makes you capable of coping with the known.

Your education is very much against the unknown.

You will be surprised to know that your education is against intelligence. Society needs imitators. It wants you to be good in memorizing, not in becoming intelligent. It wants you to become good machines, not beautiful people; efficient machines, but machines all the same. It needs you to function well, but it does not want you to be more conscious. Then you would start saying no to many things; you will not be so obedient.

The society wants yea-sayers. It wants blind people. It does not want you to see because if you see you are bound to be affected by your seeing, you are bound to change your ways. The society wants blind followers.

Hence it is very rare that a person becomes awakened because -- the first thing -- to become awakened, to be a buddha, means to go away from the collective mind; to become so much an individual, integrated, that even if the whole world is against you you don't care. You have decided that you will live according to your inner voice.

That is the first step, but a great step, a quantum leap. It is moving into danger, it is risky. You will be creating enemies. And you will be going into a world which is uncharted, a territory of which you know nothing. No maps exist; no maps can exist, in the very nature of things.

Hence it is very rare to find the awakened master. In hundreds of years it happens only once that there is a man like Jesus or Buddha or Lao Tzu. There are thousands of pretenders and they are easily available and they are very cheap. In fact, even if you don't find them, they will find you. They are constantly searching for followers. Their whole business depends on how many followers they have. Each religion is concerned in having more followers because more followers mean more power.

Just a few days before, the Protestant church of Germany has released a report against me -- a big report, eighteen pages! To all the churches the report has been sent. They have been alerted that, "This man is dangerous. And the danger is more so," says the report, "because this man quotes Jesus. And sometimes he explains Jesus in such a beautiful way that Christians may get hooked by him."

I am sitting here. I have never been to Germany and I will never be there. What is the fear?

A small commission was made to study all of my books to prepare the report. The commission seems to be a little bit confused. It seems a few people of the commission have become interested... because if you have a little bit of intelligence, even just a little bit of intelligence, how can you avoid seeing that there is something? So they say, "There is something, there seems to be something. And it happens to be very much like Jesus' teaching. But beware. Jesus has said, 'False prophets will be coming who will speak like me.' But Jesus is the only begotten Son of God."

There is a great fear that if a few people go away from the crowd, the crowd feels reduced, its power lost. So no crowd wants anybody to leave its fold. It will create all kinds of hindrances. And if you want to become enlightened you have to pass all those hurdles created by the society, by the church, by the state, by everybody around you, by your own family.

Remember Jesus. He has said: Unless you hate your mother and your father and your family you cannot come with me. It looks a little harsh and hard on Jesus' part. It looks as if these words can't be his -- but they ARE his. And the man was so loving and so compassionate; why should he be so hard on his family? -- because they were creating all kinds of hindrances for him.

And every family is going to create hindrances because when you go in search of truth you are going away from the power of the family. And everybody is power-hungry. The father is power-hungry, the mother is power-hungry, the husband, the wife. Even the children are power-hungry. Even the children don't want you to go out of the fold.

To become an enlightened person is almost like going the whole way AGAINST the current. Hence it is very rare.

That's why Buddha starts the sutra: If THE TRAVELER CAN FIND....

And it is a pilgrimage, the greatest, the most adventurous, of coming to oneself. It is a strange journey. You have gone so far away from yourself that you have to come back. You have forgotten the way how to come back home. You need a guide, but only somebody who has come home can guide you. And there are thousands of pretenders. It is very easy to pretend. Anybody can talk, advise, say beautiful things; it costs nothing. Anybody can read the scriptures, anybody can quote the scriptures -- and that's what is happening all around the world. And religion is a good business. You can exploit people very easily; "for their own good" you can exploit them.

Buddha says: IF THE TRAVELER CAN FIND A VIRTUOUS AND WISE COMPANION....

Remember: the real master from HIS side is only a companion, a friend. From YOUR side he is a master; from HIS side he is only a friend. From your side he is a master because you are unawakened and he is awakened. From his side he is only a friend because he knows there is no essential difference between him and you. You are just asleep; that is not much of a difference -- no difference in quality.
You can be awakened.
Your buddhahood can become manifest.

You are just a bud and he has become a flower, but any bud can become a flower any moment. He was also a bud before; now he has opened his petals, he has become a flower. He has released his fragrance. Everybody is capable of doing it. From the master's side, the disciple is a friend, a companion.

The pseudo master will always pretend that he is higher than you, holier than you, superior to you. He will talk always in such a way that you cannot understand; that is his way of hiding himself. He will talk in spiritual jargon, he will talk in esoteric ways. And there are foolish people who become victims, because people have some idea that if you cannot understand something, there must be something in it. If you cannot understand, it must be very deep, very profound.

Even here... I am with you, but there are a few people who pretend they are my mediums. And they tell people that, whatsoever they are saying, I am speaking through them. I am fully alive -- I can speak on my own! Wait a little. Let me die, then you can do your business. You will do it, but not now.

But I can forgive these people because they earn a little money and they exploit a few people. I cannot understand the people who become victims of these persons. They can't see the point. I am here: what is the need of somebody to function as a medium, to tell them what I want to tell them? I will tell you myself. Am I not telling you enough? Do you want more? Year in and year out I go on speaking to you every day.

But there are a few people... they don't come to listen, they don't come here. They avoid the commune, but they go on sitting in the Blue Diamond,* and a few foolish people go on meeting them there. And they roll up their eyes and they pretend to go in a trance, and then they start talking nonsense. The more nonsense it is, the more philosophical it seems, the more metaphysical it seems. And they always get a few people to listen to them, to follow them. It is a strange phenomenon, but somehow the pseudo has an appeal.

One thing about the pseudo master is that he manages a facade, he wears a mask. He wears a mask that you would like him to wear. He fulfills your expectations. The true master never fulfills anybody's expectations.

Jesus proved that he was a true master because at the last moment he frustrated everybody, even his closest disciples. They were hoping that he would do some miracle: "If he can raise people from death, if he can cure blind people, if he can cure crippled persons, he is going to do something when he will be crucified. Some great miracle is going to happen...." And nothing happened, nothing at all! That proves his authenticity. He was not there to fulfill your expectations.

But the pseudo master always tries to fulfill your expectations. Sometimes he manages beautifully. Sometimes he will do miracles.

I know one man. He told his story to me himself because he fell in love with me. He was worshipped by many as enlightened. By and by he became tired of playing the role. It is tiring. When you are not enlightened and you have to pretend to be enlightened and you have even to manage a few miracles, it is tiring.

He came to see me. He cried and wept and he said, "Save me from my followers! I am utterly tired and bored, and I have to do things just to keep them satisfied." He said to me, "Once I had to do a miracle because my followers were expecting something big so that many more people can come."

Followers are also interested that if many more people come to THEIR master, they feel that they are with the right person. If they are alone with the master, then they start feeling a little doubtful. Nobody believes in his own being, nobody trusts in his own intelligence. When you see thousands of people you say, "It must be right. So many people can't be wrong." Remember, the reality is just the opposite: so many people can't be right!

The man said to me, "I had to manage a miracle. I stopped a train for seven minutes."
I said, "How did you manage it?"

He said, "Simple! I had to bribe three persons. One was the ticket collector. I had managed it that I would be traveling without the ticket and he would come and ask for the ticket. And I would get angry and I would say, 'There is no need for any ticket for me. We are saints and we are allowed every freedom.' So I became very angry. When I became angry, he became angry -- he was bribed and he was told to become

very angry." He pushed the man outside the railway compartment.

This man was traveling with a big group of his followers; almost half of the train was full of his followers. They all got down, and the man said, "Okay, then try to take your train. I will not allow it to move a single inch" -- and he stood there with rolled-up eyes. And the driver tried, and the guard was showing the flag and the stationmaster was showing the flag, and nothing was happening. The train was stuck because the driver was bribed, the guard was bribed. Three persons were bribed.

Finally they rushed to him, fell at his feet, asked to be forgiven, asked him to come in again and told him, "Nobody will ever again ask you for the ticket. We are stupid people -- forgive us!"

He entered the train and immediately it moved. That created a great sensation. Thousands of people became his followers because he managed to do this miracle.

All miracles are done in this way. If you want to do miracles, you can come in private to me and I will teach you -- because these tricks cannot be taught publicly! Once you know, everybody knows; then they lose their whole mystery. All these tricks are done in this way. But people's expectations are fulfilled.

The pseudo masters speak the language of your desires. They say, "If you meditate, you will become rich, you will become successful." That is absolute nonsense.

Maharishi Mahesh Yogi says to people, "If you meditate you will become healthy, you will become rich, you will become successful, you will become famous. In whatsoever line you are working you will be at the top."

That's what you want, so you say, "Okay, then it is not much of a problem to meditate. Fifteen minutes in the morning, fifteen minutes in the evening..." just half an hour lost and all success is yours. This is the most successful formula for success -- and you want to succeed. You want a thousand and one desires to be fulfilled.

Now, there are masters who say, "Whatsoever you want, you will get it through meditation. Money will pour in. Just ask in deep meditation and it is going to happen."

This is speaking the language of your desire. The truth is just the opposite. If you ask me, if you really meditate you will be a failure in life, an utter failure. If you are succeeding, even that success will disappear because meditation will make you so relaxed, so nonviolent, so loving, so noncompetitive, so nonegoistic, that who cares for success? Meditation will make you so joyous that who wants to bother about the tomorrow? Who wants to stake today for the tomorrow?

Meditation will make you inwardly rich, certainly. Inwardly you will become ecstatic, but outwardly it can't be guaranteed that you will become rich, that you will become successful, that you will become very healthy, that no disease will ever happen to you. That is all sheer bullshit!

Maharshi Raman died of cancer, Ramakrishna Paramahansa died of cancer. Can you find greater meditators? J. Krishnamurti suffers from many illnesses; he has been suffering from severe headache for almost twenty years. The headache is so severe that sometimes he wants to hit his head against the wall. Can you find a greater meditator? Can you find a greater buddha alive? If J. Krishnamurti suffers from a headache, if Raman Maharshi dies of cancer, if Ramakrishna dies of cancer, do you think meditation is going to give you health? Yes, in a way it will make you more healthy and more whole, but only in a very inner way. Deep down you will be whole, deep down there will be an inner spiritual health.

Raman is dying with cancer, but his eyes are full of joy. He dies laughing. This is real health. In deep agony is his body, but he is just a witness. This is meditation.

Buddha says:

IF THE TRAVELER CAN FIND
A VIRTUOUS AND WISE COMPANION,
LET HIM GO WITH HIM JOYFULLY
AND OVERCOME THE DANGERS OF THE WAY.

If you can find a man who is awakened, who is really virtuous and wise, whose virtue is not only a cultivated facade but a spontaneous fragrance, whose wisdom is no longer knowledge, whose wisdom is his own authentic experience... if you can find such a person, then go with him joyfully, wholeheartedly, totally. Then don't hold back, because this is a rare opportunity.

How will you recognize the real awakened person? How will you recognize that he is authentic, true,

that what he is saying he knows? How will you recognize him? That is one of the most important questions that has been asked for centuries, and it has not been answered adequately because it can't be answered adequately. Only a few hints can be given.

You cannot recognize a true master through the head. To your head he may look very illogical. Let that be one of the hints -- because the pseudo master tries to be very logical. He has to convince you, and you can be convinced only if he is logical. He tries even to give logic about God. He creates theology, which is the most stupid thing in the world -- logic about God! There is no way to prove God logically, but the pseudo master tries to prove everything logically because you can understand only logic.

The true master speaks paradoxically. He is a living paradox. He contradicts himself, because truth is the meeting of the opposites. And in the true master the truth has happened, the opposites have met. The polar opposites have disappeared in him; they have become one, they have melted into one unity. He is as paradoxical as existence itself. That should be the first hint.

The head can only give you this much, so if your head feels somewhere that something is illogical, don't escape from the place. That illogicality simply means something mysterious is there. Now move to the heart. When your head says something is illogical, the head is saying, "It is beyond me -- drop it. I can't understand it. It is incomprehensible." Rather than dropping it, drop the head! Then you will be able to see the true master.

The true master can only be felt. It is a question of a loving openness on your part. The disciple has to open the heart. The true master comes through the heart, not through the head. He is felt as love, not as logic. He is felt as a song, not as syllogism. He is felt as poetry, not as prose. He is a dance; you can know him only through participation.

Be with a true master. Just being with him, sitting by his side in deep silence, with no prejudice, with no idea what is happening, something transpires. Something jumps from the master into your heart. You can feel it. It is energy, it is an energy phenomenon. It is not a question of a theory, of any hypothesis, of philosophy. It is a jump of energy, a quantum leap. Something invisible radiates from the true master and penetrates to the true disciple. And who is the true disciple? -- the one whose heart is open.

And once you have felt the presence of the true master, Buddha says: GO WITH HIM JOYFULLY... not reluctantly, not with doubts -- joyfully, dancing, celebrating. You have found the master. There can be no greater blessing than that, because on the way you will find many problems without the master. The first step will not be possible; only the master can push you. And you can allow him to push you only if you trust.

It is just like a new bird who has come out of the egg and sits on the edge of the nest, looks at his mother, father, parents, other birds flying in the sky. A great longing arises in his heart too. He flutters his wings, but he cannot gather courage; he is afraid he may fall down. He has never flown before. He does not know what it is all about, how these people are managing. They may be different, they may have certain qualities. Who knows that he has wings also? He can have a certain feeling that there are wings; he can see a certain similarity. But the fear of falling, of killing oneself or crippling oneself, is also there.

The mother goes and calls from the tree far away, gives him a call. He wants to go, but the fear.... The mother goes around the nest, flies, to show him that "What I am doing YOU can do." Slowly slowly, he gathers courage, and one day the mother simply pushes him. He has to be pushed. In spite of his fear, when he is pushed he can see that he opens his wings; he is able to balance himself. Of course, in the beginning it is a little awkward, but soon he becomes efficient.

Without the master the first step is difficult, the most difficult thing. How to move into the unknown if there is nobody to push you? But the master can push you only if you trust him, if you love him. It is just like the bird loves the mother and he knows that whatsoever she is doing she will not do any harm. Out of that trust he allows her to push him; in fact, deep down he wants to be pushed. He knows, "I cannot do it on my own." But if the mother is doing it she must be doing it right.

When the disciple feels such a love affair with the master, then things become possible. And then there are many dangers on the way. The first step is the most difficult; then as you move deeper and deeper many more things have to be dropped. Who is going to tell you what to drop and what not to drop? It is all unknown to you. Somebody needs to constantly watch you.

And then comes the last step, when the ego dies. That is also very difficult -- it seems as if YOU are dying. The master has to help you die because only through death you will be reborn. The master has to help you understand that this is not death. The seed disappearing in the soil is not dying; it is really being born as a tree. And the river disappearing in the ocean is not dying, it is simply becoming the ocean. It is not losing

anything, it is gaining much more. It is losing nothing and gaining all.

BUT IF YOU CANNOT FIND.... Buddha says: It is not easy to find an awakened master, so:

... IF YOU CANNOT FIND
FRIEND OR MASTER TO GO WITH YOU,
TRAVEL ON ALONE....

Travel you must. If you can find a master, a companion, a friend, you are blessed, you are fortunate. If you cannot find, just don't make it an excuse that what can you do? -- there is nobody like Buddha, Jesus, Lao Tzu available. "What can I do? I have to live the ordinary life. I cannot go into the unknown on my own." No, you CAN go. It will be a little bit difficult, hazardous, risky, but the risk is worth taking.

TRAVEL ON ALONE --
LIKE A KING WHO HAS GIVEN AWAY HIS KINGDOM,
LIKE AN ELEPHANT IN THE FOREST.

Don't be worried that you are alone. Slowly slowly, you will become able to balance yourself. Slowly slowly, in slow steps, you will be able to go beyond the known. Slowly slowly you will be able to die as an ego and be born as an egoless presence. It may take a little longer time. It may take you sometimes astray because you are alone and there is nobody to call you back again and again to the right path, but still it is better to travel alone than not to travel at all.

The greatest fault, the greatest misery is that people are not traveling at all towards truth. They are simply going in circles in their mundane affairs: the business, the wife, the husband, the children, the office and the home. And they go on in circles. Their whole life is just pointless; it makes no sense. It has no meaning, no significance. Still, somehow they go on, afraid of risking.

Don't be afraid of risking. If you can risk, the whole universe is going to help you because this universe is not in any way aloof and unconcerned about you.

Buddha has said, "When I became enlightened, the whole universe rejoiced. That moment I felt that the whole universe was helping me, waiting for me to become enlightened."

The story is beautiful. Don't take it literally. It is symbolic, it is a metaphor. When Buddha became enlightened, trees bloomed out of season. Trees cannot bloom out of season, but we have to express somehow the joy that was felt in existence itself.

Whenever there is a man like Buddha, the whole humanity takes an upward surge; it soars higher. Just take two dozen names from human history -- Jesus, Krishna, Buddha, Lao Tzu, Mohammed, Bahauddin, Kabir -- just two dozen names. Take them out of human history and you will not be human at all; you will lose all your humanity. It is through these few people that great consciousness has been released. And even though you have not done anything you have been blessed by it. It has showered on you without your becoming aware of it.

So if you have to travel alone, travel, but travel you must, in spite of all the dangers and risks. The greatest risk is NOT to travel, because then you are stuck, you don't grow, you are like a stone, you will never flower. In traveling maybe you will go astray, you will commit a few mistakes. So what? One learns through mistakes, one learns through going astray. And if one keeps alert one can't go very far away; that alertness brings one back.

TRAVEL ON ALONE,
RATHER THAN WITH A FOOL FOR COMPANY.

Buddha says: Just for the company's sake, don't move with a fool. Beware of that.

I have been observing thousands of saints and mahatmas -- Jaina, Hindu, Mohammedan -- and I was surprised to find one thing: ninety-nine percent of them look foolish, stupid. Something dull and dead seems to be inside them. There seems to be no flash of insight; no intelligence radiates around them. They look like walking graves. They have already died. They are worshipped because people worship death, and because people worship them they think they have arrived. They have not moved a single inch! They have

even fallen below the ordinary humanity.

This is my experience: that your so-called saints are far below the ordinary humanity as far as intelligence is concerned, awareness is concerned. They are not meditators, they don't know what meditation is. In the name of meditation they go on doing something else. They are utter fools!

When Buddha uses the word 'fool' he means somebody who is living an unconscious life. Somebody is accumulating money in an unconscious way, not knowing why, not knowing for what, not knowing that death will come and everything will be taken away. Somebody else has renounced money, but he is as unconscious as the one who is greedy for money. Somebody goes on stuffing himself with food and somebody else goes on long fasts. Both are torturing their bodies in different ways, but both are self-destructive. The man who eats too much tortures his body, remember it -- he is also ascetic in his own way -- and the man who fasts also tortures his body. Both are self-destructive.

And by self-destruction you cannot attain to liberation, to God, to nirvana. It is only through a tremendous creativity, sensitivity, awareness, that one comes home.

So Buddha says: Beware of the company of the fool. It is better to be alone rather than to be with a foolish person, because the foolish person is bound to affect you. You will be with him and he will certainly infect you with his foolishness.

Intelligence is also contagious. If you live with an intelligent person you start becoming intelligent, because we are not so separate, we vibrate together. If we live with somebody for a long time we start synchronizing with the person.

That's the whole secret of SATSANG -- the communion with the master. If he is awakened, his disciples slowly slowly start moving towards a subtle awakening. It is bound to happen. If the disciple can simply be in the presence of the master, surrendered, relaxed, in a state of let-go, he may not have to do anything at all. The presence of the master will start flooding him, will start changing his being. We are joined together.

Have you not watched it? If four persons are laughing and you are in a sad mood and you go to these people, you forget your sadness; you start laughing. Later on when you remember that you were sad, it looks very strange. How did you forget your sadness? How did you start laughing? What happened? The energy there, the space there, was totally different from you: it was more powerful than you. Those four persons were creating a certain vibe. Hence the significance of a buddhafield. The master creates a field around himself; through his disciples he creates an energy field. To be in that energy field is a transformation in itself.

But the same happens if you move with the foolish people. Just to keep company, people would like to be with anybody. They are so afraid of being alone.

Buddha wants you to beware of that. It is better to be with trees and the clouds and the river and the mountains and the ocean, because they will not make you more foolish than you are; they may even help you to become a little more intelligent, because the whole existence is nothing but intelligence. If you can be in deep communion with nature you will become more intelligent. There is all around you tremendous intelligence available, but only intelligent people can feel it. The foolish person remains closed.

The fool lives in his own world; that's why he is called the idiot. The word 'idiot' means one who lives in his own world, one who has his own idiom, one who has his own private reality. He is closed to the real; he has his own fantasy. He lives in his dreams.

Pat went to see the doctor about his eyes. The doctor suggested he bathe them every morning in brandy.

The next time Pat came to see the doctor, the doctor asked him how his eyes were.

"Did you follow my advice?" he asked.

"I tried to -- but I can't raise the glass higher than my mouth!"

The fool is not only the person who is ignorant. The fool can be very knowledgeable; often he is. He can be a pundit, he can be a priest, he can be a professor. And then he is more dangerous because he appears to talk sense, and deep down he is as ignorant as anybody else, as foolish as anybody else.

A famous professor walked into a travel agency to buy a steamship ticket.

"To where?" the agent asked.

"Have you got a globe of the world?"

The travel agent handed him a globe. The professor turned the globe around and around looking at all the countries and continents. After thirty minutes he said, "Pardon me, haven't you got anything else?"

Your professors, your pundits, your scholars, are not very much different.

And remember, the foolish person may have a certain character. It is easy for the fool to create a certain character because he is stubborn. Stupidity is always stubborn. If some idea gets into his head he may be able to practice it more consistently than the intelligent person because he is stubborn, he cannot be flexible. He is not dynamic, he is stagnant.

That helps many foolish people to become respectable -- because they can do stupid things nobody else will be able to do, but they do them with such perseverance, with such patience, with such strength, that they succeed in doing them. They can create great characters, they can be great moralists, they can be very pious, and they can impress you.

Remember, character is not of much value. What is valuable is consciousness -- not conscience but consciousness. Conscience is created by the society. The more foolish you are, the more the society is able to create a conscience in you. It gives you an idea how to live your life. It manipulates you in a very subtle way. It hypnotizes you and conditions you. And the conditioning is so long that you forget completely that these are not your ideas.

For example, if you are born in a vegetarian family you will be a vegetarian, thinking that you have renounced all meat-eating, etcetera, that you are great -- you are a vegetarian. But if you were born in a nonvegetarian family you would have been a nonvegetarian. It depends on the conditioning; you are not doing it consciously. You are allowing other people to dominate you, to decide for you.

The intelligent person is rebellious. He does not allow others to decide for him; he keeps the right to himself. Hence, stupid people become saints very easily because they allow the society to condition them. At least in that particular society they will be very much respected. To others they will look very stupid, to others they will look insane, but to that particular society which has conditioned them they will be great saints.

Just a few days before in Bombay, a naked Jaina saint has come -- Acharya Vidyananda. He lives naked. To the Jainas he seems to be a great saint; to others he seems to be a little bit crazy, eccentric. And if you look at his face he looks stupid, although he talks on great scriptures. But his face shows simply stupidity, no radiance. His body seems ugly. If there is going to be a competition, a world competition in ugliness for Mr. Universe, then he may succeed. But to his set, to his followers he looks so great -- that he has transcended his body. And all that he is doing is unnecessarily torturing his body.

If you torture the body it becomes ugly. It is a gift of God -- make it beautiful. It is your home, you have to live in it -- make it beautiful.

But once you are in a certain conditioning, that is your whole universe. You think in terms which others have told you. Unless by some accident you come across a new idea....

Old maid Sarah possessed several million dollars, a pedigree female cat, and some very Victorian ideas on the subject of sex. In fact, her feelings about sex were such that for five years she had never allowed her cat to go out of the house for fear of "contamination."

Deciding to take a vacation in Hawaii, Sarah instructed her housekeeper, "Now be sure you don't let the cat out. I repeat, do not, under any circumstances, let the cat out."

After Sarah had been gone about a week, the housekeeper received a telegram, "Having a wonderful time. Met the nicest young man. Let the cat out!"

People are living in small ponds of their own ideology and it is very rare that they will come across something new that will go through their thick layer of conditioning and will make them aware what they are doing to themselves. These are the people you worship, you respect, whom for centuries you have worshipped and respected. And because of this worship and respect the whole humanity has remained tethered to the lowest possibility of intelligence. You could have reached to the Everest of intelligence, but we have not allowed our intelligence to soar high, higher than the collective mind wants it to.

DO NOT CARRY WITH YOU YOUR MISTAKES.
DO NOT CARRY YOUR CARES.

Buddha says: Go alone, just remember two things. Don't carry your mistakes -- that means, don't carry

your past. There is no need even to repent about the past. Your religious people go on teaching you, "Repent!" because it is through repentance that they make you feel guilty, and when you are guilty you can be exploited.

A real master always makes you feel good about yourself, not guilty; respectful towards yourself, not guilty. But the priests live on creating guilt in you. They would not like you to forget your mistakes; they want to remind you again and again. They have not even forgotten the sin that was committed by Adam and Eve; they go on reminding you about the original sin. You have not committed it, but you are born into the chain in which the first man and woman committed it and you are carrying the load of it. You have to feel guilty even for that, what to say about your own mistakes? The priests have lived in great power for the simple reason that they have reduced you into guilty sinners.

The elderly priest listened in while the young curate took his first confession.
"You did well," he told the young priest, "but I suggest that when you hear the confessions of these pretty young ladies it would be more appropriate if you went, 'Tsk, tsk, tsk,' and not 'Wow!'"

DO NOT CARRY WITH YOU YOUR MISTAKES. Don't repent, don't feel guilty. Drop the past; it is no more.

And: DO NOT CARRY YOUR CARES. That is: don't think about the future, don't be worried about it. Live in the present. That is what meditation is all about: living in the present. Mind lives in the past and in the future; and if you can be in the present, mind disappears, and silence prevails -- profound silence, virgin silence.

See it as a fact... right now, here. If there is no past and no future, then this moment has such beauty, such grace. Then the birds singing and the traffic noise and this beautiful silence... and something will transpire between me and you. It can transpire only in the present.

TRAVEL ON ALONE
LIKE AN ELEPHANT IN THE FOREST.

Be in the present and travel on alone -- if you cannot find a master. But if you can find a master, let him go with you; go with him joyfully.... AND OVERCOME THE DANGERS OF THE WAY.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #6
Chapter title: Truth cannot be lost

16 February 1980 am in Buddha Hall

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The first question:

BELOVED MASTER,

I AM REJECTING MY MIND AND CLINGING TO AWARENESS.

Prem Shahido, mind has not to be rejected at all; if you reject it, it will remain. Rejection means repression. Anything rejected never leaves you; it simply moves from the conscious to the unconscious, from the lighted part of your being to the dark layers where you cannot face it. You become oblivious of it, but it is there, more alive than ever. It is better to face the enemy than to keep the enemy at your back; that is far more dangerous.

And I have not told you to reject the mind. Mind is a beautiful mechanism, one of the miracles of existence. We have not been able yet to make anything comparable to human mind. Even the most sophisticated computers are nothing compared to it. A single human mind can contain all the libraries of the world; its capacities are almost unbounded. But it is a machine, it is not you. To get identified with it is wrong, to make it your master is wrong, to be guided by it is wrong. But to be the master and the guide is perfectly right. The mind as a servant is of tremendous value, so don't reject it. To reject it will impoverish you, it will not enrich you.

I am not AGAINST the mind; I am in favor of transcending it. And if you reject you cannot transcend. Use it as a stepping-stone. It all depends on you: you can make it a hindrance if you start thinking that the mind has to be rejected, denied, destroyed; or you can make it a stepping-stone if you accept it, if you try to understand it. In the very effort of understanding it, transcendence happens. You go beyond it, you become a witness.

And, Shahido, a second thing....

You say, "I am clinging to awareness."

That is bound to happen. If you reject mind you will start clinging to awareness. And clinging is nothing but mind functioning from the back door. Clinging is a process of mind. But that is bound to happen to people who reject, repress.

The question is of transformation. The mind has to be used rightly; then there will be no clinging to awareness. Otherwise, afraid of the mind, that it may come back, you will cling to awareness -- and in clinging it has already come back, it is already there. Clinging is mind; nonclinging is intrinsic to awareness. You cannot cling to awareness; if you cling, it is just a mind phenomenon. Your awareness too is just a pseudo thing created by the mind because you were asking too much for it. It is false, utterly false; if you have to cling to it, it is false.

Real awareness remains with you; you need not cling to it. Who will cling to it? You ARE awareness. Who will cling to whom? In awareness there are not two -- the clinger and the object of clinging; in awareness you are one. There is only awareness and nothing else. One cannot cling to awareness. But it is bound to happen if you reject the mind; the very first step has gone wrong. Don't reject it -- understand it.

And in fact, the word 'understand' is very significant. When you understand something it stands under you. You become transcendental, you go beyond it; it is below you. It has its utility; great utility. There will be no science without mind and there will be no technology without mind. All human comforts will disappear without human mind. Man will fall back into the world of the animals or even far below without the mind. Mind has given much.

The problem is not the mind; the problem is your identification with it. You think you are it, that is the problem. Disidentify. Watch the mind, and you BE the watcher and let the mind be there watched, witnessed, observed. And a great radical change happens through observation. Mind functions far more efficiently when you observe it because all that is rubbish drops and mind need not carry unnecessary weight; it becomes light. And when you become a watcher, mind can have some rest too. Otherwise your whole life mind is working, working, day in, day out, year in, year out; it stops only when you die. It creates a deep fatigue, mental fatigue.

Now scientists say even metals become tired -- metal fatigue. So what to say about the mind which is very subtle, which is very delicate? Handle it carefully. But YOU remain aloof, unconcerned, uninvolved. When you are writing you don't become the fountain pen, although you cannot write without it. A good fountain pen is very essential for good writing. If you start writing with your fingers nobody will be able to read what you have written, not even you, and it will be very primitive. But you are not the fountain pen, and the fountain pen is not the writer but only a writing instrument.

The mind is not the master but only an instrument in the hands of the master.

Shahido, be more alert, aware, but don't cling to it. Clinging will destroy the whole beauty of it. Why cling? What is the fear? We cling only out of fear. You ARE awareness, you cannot lose it. Even now, when

you are unaware of the fact that you are awareness, you have not lost it.

Truth cannot be lost. Whether you know it or you know not, it makes no difference. The truth remains the truth, known or unknown. Your innermost being is still pure awareness. You live on the circumference, hence you are not able to see your own center.

Sannyas means exploring your interiority, moving towards the center. That's what meditation is all about. When you become centered, suddenly there is great freedom because you know you are not the mind and you are not the body. That does not mean that you start rejecting the body or the mind. You respect the body, you respect the mind. You love the body more so, more than ever. It is a beautiful house. It is your home and you have to live in it seventy, eighty, ninety years. And it is serving you so beautifully; its service is of great value. You respect it, you befriend it, you take care of it. But still you know: "I am neither the body nor the mind. I am consciousness."

And then there is no question of clinging. Knowing that "I am consciousness," you become part of God. Then there is no birth for you, no death for you. Then you ARE part of eternity, and to be part of eternity is to be blissful. When you know you cannot die, all fear disappears and the energy involved in fear is released as love. When you know you are part of the whole there is no anxiety left, no anguish possible, and the energy involved in anxiety, in anguish, is released. You become compassion, love, joy; it starts overflowing you. You are not only a blessing to yourself, you become a blessing to everybody else; you become a blessing to existence itself.

The second question:

BELOVED MASTER,
IS IT NECESSARY TO GO THROUGH DREAM ANALYSIS FOR ATTAINING ENLIGHTENMENT?

Gautami, dream analysis cannot help you to become enlightened, but dream witnessing can certainly help you.

That is the difference between psychology and religion: psychology analyzes dreams; religion watches them, helps you to become aware of them. And the moment you become aware of your dreams they disappear; they can't exist for a single moment longer. They can exist only when you are utterly unaware; for their existence that is an absolute condition.

A buddha never dreams, he cannot dream. Even if he wants to dream he cannot. Dreaming simply disappears from his being because even in the night while he is asleep, deep down in his innermost core he is awake. A flame of awareness continues and he knows what is happening. He knows that his body is asleep. Witnessing becomes so ingrained that not only in the day but in the night also it continues. And then dreaming disappears. You dream because you desire; your dreams reflect your desires. Now, you can go on dissecting your desires for lives, and you will not attain to anything. You can go on analyzing your dreams....

There are many systems of analysis. If you go to the Freudians they will analyze your dreams in one way: they will interpret everything as sexuality. Imaginable things, unimaginable things, everything has to be reduced to sexuality. If you go to the Adlerians with the same dreams, they will interpret them according to their ideology. Then every dream is reduced to Adler's idea: will to power. Then everything is nothing but will to power; each dream has to fit with his philosophy. And so is the case with the Jungians and others.

And one thing has been observed again and again -- a very strange phenomenon happens. If you go into psychoanalysis of any kind -- Freudian, Jungian, Adlerian -- you start dreaming in the way your psychoanalyst expects you to dream. If you go to the Freudian, sooner or later you start dreaming according to his idea. People are very obliging; they feel sorry for the poor analyst. And he is making such hard effort to analyze your dreams. First he starts giving you interpretations and then you start dreaming according to his interpretations. Soon you fit with each other -- you are as if made for each other. Then he is happy and you are happy. He is happy because his theories are confirmed and you are happy that you are a good boy, dreaming according to the great expert. And when you see your psychoanalyst happy, YOU feel happy. Seeing you feel happy, he feels happy. It is such a mutual arrangement! And nobody is really helped... dreaming continues.

I have never come across a fully psychoanalyzed person, because according to Freud, a fully

psychoanalyzed person is one whose dreaming has disappeared. And that was not true even about Sigmund Freud himself; he continued to dream to his very last. And he was very afraid of psychoanalysis, you will be surprised to know, because he knew his disciples would only prove that all his dreams were sexual.

Once Jung wanted to psychoanalyze Freud. Jung was his most beloved disciple in those days, just as once Judas was one of the most beloved disciples of Jesus. And what Judas did to Jesus, Jung did to Freud. People whose names start with 'J' are dangerous!

Freud and Jung were traveling and they started talking. Jung said, "This idea occurs to me again and again: that I would like to psychoanalyze you. You have not been psychoanalyzed. In fact, nobody who has not been psychoanalyzed should be authorized to psychoanalyze other people. And you are the founder -- you should be psychoanalyzed."

Freud actually started trembling and he said, "No, no, never! That will destroy my prestige."

Jung said, "If that is so, then it has already destroyed your prestige, at least for me. If you are so much afraid to talk about your dreams, that simply shows what kind of dreams you must be having."

There is not a single person in the world who is totally psychoanalyzed. And unless dreams disappear, your mind will remain in a turmoil. Dreams simply say you don't know how to put your mind off; you don't know where the switch exists so that you can put it on and off according to your needs. When you are going to sleep you can't put if off; it goes on chattering. Even if you say to it, "Shut up!" it does not listen to you at all; it does not care. And you know perfectly well it won't listen. You feel so impotent as far as your own mind is concerned that you have to move according to it, it does not move according to you. If it wants to chatter it will chatter; when you fall asleep, still it goes on chattering.

The art of meditation makes you aware where the switch is: it is in witnessing. Witnessing is the switch that can put your mind on or off. You become the master, so when you want to use it you use it and when you don't want to use it you simply put it off and it gives rest to the mind.

Hence the mind of a meditator is far more brilliant, far more intelligent, far more alive, sensitive, than the mind of a nonmeditator, because the mind of a meditator has a few periods of deep deep rest that rejuvenates it. If you see a meditator and he is not intelligent, that simply means he is not a meditator at all. A meditator cannot be stupid, a meditator cannot be mediocre; that is impossible. If he is a meditator, then he will radiate sharpness, intelligence, brilliance. He will be a genius, he will be creative.

In fact, if we can create more and more meditators in the world, in every dimension of life there will be more creativity, more intelligence, less stupidity, less lethargy. But it has not happened down the ages. Just the opposite has happened because in the name of meditation, something else has continued. In the name of meditation people either have been concentrating or contemplating. Both are not meditation.

Concentration is just the opposite of meditation and so is contemplation, in a different way. Concentration means closing your mind, focusing your mind, on a certain point, on a certain object. You are so focused on a certain object that you become unaware of everything else; that is concentration. It excludes everything else; it includes only one thing: the object of your concentration, whatsoever it is.

And meditation means absolute openness. It includes all, it excludes nothing. Hence it is not concentration at all. It is a state of vulnerability, openness, availability.

The person who is trying to concentrate can be distracted. He can be easily distracted by anything. Just a dog in the neighborhood starts barking and he is distracted, a child starts giggling and he is distracted, a bird starts singing and he is distracted. Anything will do, as if he is just waiting for anything to distract him; he is tired of focusing his mind. It is a tension, it is a strain.

Meditation is not a tension, it is not a strain. One is never tired of meditation. It is relaxation -- how you can be tired of it? It is deep rest, it is utter restfulness. One is available to everything; nothing can distract you.

You can listen to me either as concentration or as meditation. If you listen to me as concentration, then anything can distract. A car passes by... the cuckoo starts calling from the distance -- the chattering of the birds. Anything can distract you, any small thing. Not that the birds are interested in distracting you; they are not concerned with you at all. But you will feel anger arising in you.

That's why so-called religious people become more angry than anybody else. They live almost in rage. If a single person in your house becomes religious, he is enough to create trouble for everybody, because each small thing distracts him and then he takes revenge.

You can listen to me in meditation. Then you are not concentrating on me; you are simply sitting available, open. The birds go on chattering; that too comes to you, but because you are not concentrating it is not a distraction -- it enriches. What I am saying to you is enriched. The singing of the birds becomes a

background to it. And you never feel angry and you never feel tense.

Contemplation is also not meditation. Contemplation means thinking. Thinking can be of two types. One is zigzag, in jumps from one object to another, a little crazy; that is ordinary thinking. Anything leads to anything. A dog starts barking and you start thinking about your girlfriend. There seems to be no relationship, but maybe your girl had said once, "I go on barking at you and you don't listen!" Suddenly the dog reminds you. Or maybe she also has a dog who barks at you whenever you go to see her. And then from one thing to another... you will not stay with anything long. The girlfriend reminds you of her mother, and so on, so forth. Nobody knows where you are going to end. When you will look retrospectively you will be surprised: just the dog barking in the neighborhood started the whole process of thought.

Contemplation means remaining concerned with one object, thinking about it and only about it. Thinking has a consistency. If you are thinking about love, then you are thinking about love and all its aspects. You don't jump from one thing to another. Yes, you have a little rope just so that you can move around the subject of love, but you keep moving around it, around and around. You forget the whole world -- love becomes your world for the moment.

Meditation is not contemplation either because it is not thinking at all -- consistent, inconsistent, crazy, sane. It is not thinking at all; it is witnessing. It is just sitting silently deep within yourself, looking at whatsoever is happening inside and outside both. Outside there is traffic noise, inside there is also traffic noise -- the traffic in the head. So many thoughts -- trucks and buses of thoughts and trains and airplanes of thoughts, rushing in every direction. But you are simply sitting aloof, unconcerned, watching everything with no evaluation.

You ask me, Gautami, "Is it necessary to go through dream analysis for attaining enlightenment?"

No, not at all. Have you ever heard anybody becoming enlightened through psychoanalysis? Yes, people have become mad, but nobody has become enlightened.

Psychoanalysis depends on analysis of the mind, and they don't see anything else in you. The body is taken care of by the physiologists; then all that remains is a constant traffic in the mind either of thoughts or of dreams, memories, imagination, desires. The psychoanalyst has nothing else to do: he looks into your dreaming process. And why does he choose dreams? -- because if he asks you what you think when you are awake you are never authentic, you are never sincere. You are so deceptive, so dishonest, that whatever you say about your thinking is bound to be managed; it is not going to be true. You will say only that which is worth saying and you will delete many things. You will edit your thoughts. You will not allow the psychoanalyst to look into your thoughts without any censor, without any editing. You will not allow him the raw material of your thoughts because that will look like you are insane.

You can try it. Sit in your room, close all the doors so nobody can come in, and start writing whatsoever is happening in the mind -- whatsoever it is. Just go on writing for fifteen minutes, then read it -- and you will be shocked. This is your mind? All these thoughts are going on in your mind? Are you mad or something? You can't show it to anybody.

It is good that people don't have windows in their heads; otherwise the wife will look through the window in the head of the husband and she will find everything. She finds everything anyway, window or no window!

The psychoanalyst has to depend on your dreams because in dreams it is very difficult for you to deceive him. You don't know yourself what your dreams mean so you have to say them as they are, and he can find a few clues about you. But this is not going to make you enlightened. This may help you a little bit to become more normal, but what is normality? Even the people who are normal are not normal -- they are normally abnormal, that's all. So you will be normally abnormal.

There are two kinds of abnormal people in the world: normally abnormal, abnormally abnormal. The work of the psychoanalyst is to bring abnormally abnormal people to the first category: normally abnormal. He helps you to adjust with the society, with people, with yourself, but he can't help you to become enlightened.

You can go on and on analyzing your dreams and you will never come to your witnessing soul through that analysis. How can you come to the witness by analyzing the dreams? One dream will lead you into another dream. Maybe you will become a very skillful dreamer, very artful. Maybe you will start dreaming in a better way, in a more scientific way, but dreams are dreams. They cannot take you to the witness of the dreams which is your reality.

Al: "I had a great dream -- I dreamed I broke the bank at Monte Carlo."

Charles: "I had a great dream too -- I dreamed I was in a room with Sophia Loren and Brigitte Bardot."
Al: "Wow! Bardot and Sophia! Why didn't you call me?"
Charles: "I did, but your maid said you were in Monte Carlo!"

You can analyze this dream. What will be the gain? Neither the bank in Monte Carlo nor Sophia Loren or Bardot -- nothing is going to be your gain. But the psychoanalyst will analyze it. If you go to the Adlerian, his emphasis will be on the bank in Monte Carlo: will to power, money, prestige. He will forget all about Sophia Loren and Bardot; he is not interested -- that is nothing. If you go to the Freudian he will not think about Monte Carlo and the bank at all; that is nonessential, accidental. The real thing is Sophia Loren and Bardot.

And if you go to a Jungian, then nobody knows what he will do with your dream. He is so confused! But he will make much fuss about it, that much is certain. He will create much dust -- esoteric dust. He may start looking into your dream and finding things which you would have never suspected -- some ancient mysteries, maybe Egyptian. Or he may go even farther back -- Atlantis. He is really a grave digger. And he goes on finding things which are not there.

You must have heard the definition of a philosopher. The philosopher is a man who is blind looking in the dark night, in a dark room, for a black cat which is not there. But Jung FINDS it there! That's the beauty of Jung -- he finds the black cat which is not there; he finds it still. And he creates so much smoke and dust that you cannot deny him. He creates great argument. And he himself is very much afraid of going towards the witness.

He has been in India, and there was a man -- a man the like of whom happens only once in a while. Maharshi Raman was alive. And wherever Jung went in India, almost everywhere people suggested to him, "Why are you wasting your time here and there, going to Varanasi and Bombay? Why don't you go to Maharshi Raman?" People knew that he is a great psychoanalyst, world-famous. "You should go to Maharshi Raman, who has gone beyond the mind. Sitting by his side you may have a few glimpses. You may come away a totally changed person."

But Jung avoided him, he did not go there. On the contrary, back home he started writing against Eastern mysticism. He could not write against mysticism as such because he was himself creating great mysteries -- superficial because he was not an initiate in any mystery school. He was gathering things from superficial sources. He had never been in contact with a living master. He had come so close to a buddha -- Maharshi Raman -- yet he missed. And in self-defense he started writing back home that Eastern mysticism is not meant for the Western mind -- as if there are Eastern souls and Western souls too. Yes, there is a difference in the skin of the Eastern people and the Western people; it is not much of a difference, just a little color pigment -- four annas' worth. And remember, the black person has it more than the white. He is more valuable -- four annas more valuable -- because he has a certain pigment that makes him black which the white skin is missing.

And yes, there is a certain difference in the mind, because the Eastern mind is conditioned in a different way and the Western mind is conditioned in a different way. Conditionings are different, but the witness is the same. Jesus and Buddha, Mohammed and Mahavira, are not different. Saint Francis and Ramakrishna, Eckhart and Krishnamurti, are not different. One who has known the witness is neither Eastern nor Western. He is no more the body and no more the mind -- how can he be Eastern or Western?

And Jung started talking this nonsense in self-defense. He said, "That's why I avoided Maharshi Raman, because Eastern methods are not suitable to us. The West needs its own yoga, the West needs its own meditations." What difference can there be in being aware? Whether you are in the East or in the West, awareness will be the same -- and that is the essential core of meditation.

They are great interpreters of dreams... the whole world of the psychoanalyst is the world of dreams. And as far as the enlightened person is concerned, for him the whole world is nothing but a dream. For the psychoanalyst, dreams are his whole world, and for the enlightened person the whole world is nothing but a dream.

The analyst was annoyed with her patient who said she did not dream the night before.
"Look," he warned her, "if you don't do your homework, I can't help you."

Dreaming is a necessity; that is your homework. Do it at home and then come to the psychoanalyst, and

he is there with his whole expertise to analyze it.

Gautami, enlightenment means going beyond desires and dreams. There is no need to waste your time in analyzing. Just go beyond, put your whole energy in going beyond. And when you go beyond, all dreams disappear on their own accord.

The third question:

BELOVED MASTER,
WHY DO I KEEP LOSING EVERYTHING BUT MY EGO?

Sughanda.... Odum, an elderly black called before the justice of the peace, was charged with keeping a vicious dog.
"That dog bit my girl Bobbie Jo three times," complained the mother.
"Did your dog bite little Bobbie Jo?" asked the judge.
"No, sir," said Odum. "My dog, he never bit any little girl."
"Well," said the judge to the mother, "this man says that the dog did not bite your little girl."
"I will go home and bring Bobbie Jo here and show you," said the woman.
"Hold on," said the black man. "In the first place, the dog is so old he ain't got no teeth and he can't bite. In the second place, the dog is blind and could not see Bobbie Jo anyhow. In the third place, the dog is deaf and can't hear a thing. And in the fourth place, he ain't my dog in the first place."

Sughanda, you cannot lose your ego because in the first place it does not exist at all. You can lose everything else because those things really exist, but how can you lose something which does not exist? You cannot lose your shadow; it does not exist. And the ego is far more false than your shadow; it is not even a shadow. It is not substance, it is not even a shadow. It is just an idea planted by society within you. It has no reality, so how can you lose it?

The only way to lose it is to LOOK for it -- and you will not find it. And when you don't find it you have lost it. Go within and look for it, search for it.

That's what the meditators have been doing for centuries. They close their eyes and they go in and they search for the ego, where it is -- and they can't find it. When you can't find it and you have looked in all the nooks and all the corners of your being and it is not found anywhere, then you know you have lost it. In the first place, really it was never there; it was only your belief.

It is like you see a rope in the dark and you believe it is a snake. Then you are trembling and perspiring and running and trying to save yourself from the snake -- which does not exist at all. All your running and your perspiration and all your shouting is just futile, but it can be dangerous to you. Even a false snake can kill you -- you may have a heart attack! That's the trouble with false things; you cannot lose them -- they are not there -- but they can do real things to you.

You may have experienced it sometimes in your dream, when you are having a nightmare. You are running, and a tiger is chasing you, and the tiger is coming closer and closer, and you are running faster and faster and you know that only few moments are left. You can almost feel the hot breath of the tiger on your back.

And then suddenly you come to a cul-de-sac; the road ends. You can't go back -- the tiger is there; you can't go ahead. If you jump into the valley you will be dead before you reach the bottom.

In that state you wake up. The nightmare is too much; it wakes you up. Your heart is palpitating, your breath is disturbed, you are perspiring on a cold winter night. And there is no tiger -- just your wife putting her hand on your back, breathing so close.... You are awake, the nightmare has disappeared. You know there is no tiger -- "It is only my poor wife" -- but still, for a few minutes the perspiration will continue, the heart will go on beating faster, you will start up. Still, knowing perfectly well that all was false, you are trembling.

Exactly is the case with the ego: it is a false entity. When you wake up you can't find it. So the question is not of dropping it. How can you drop something which is not? The question is seeing into it, looking for it, searching for it.

I don't say to you, "Seek and search for God." That is nonsense. How can you seek and search for God, and where? You don't know the address. And even if you meet the gentleman you won't recognize him.

Even if he says hello, you won't understand his language. He does not speak German, he does not speak French, he does not speak Italian -- not even Italian!

But every nation believes that "He speaks our language." The Indians think that he speaks Sanskrit, that he himself has written the Vedas. And the Mohammedan thinks he speaks Arabic -- he himself has spoken in Arabic through Mohammed, the only messenger. And of course, the Jews think they are the chosen people of God -- he speaks Hebrew.

After the second world war one German general was talking to an English general. He said, "I can't believe how it happened, how we failed. We had better armies than you, more advanced technology, we were better equipped in every way. How did we fail and you succeeded?"

The English general smiled and he said, "The reason is we used to pray before starting to fight every day."

The German said, "But we also did. We also used to pray before we started to fight."

The Englishman said, "That we know, but we used to pray in English and you in German -- and he does not understand German at all."

Every country believes its language is divine, God's language. But God knows only the language of silence -- and you don't know silence. So when he will say hello it will be a very silent hello. It will not be uttered, it will not be said; it will be only a gesture. And it is almost impossible for you to hear it because it cannot be heard.

You cannot recognize his face because it does not resemble Jesus', it does not resemble Krishna's, it does not resemble Buddha's. All faces are his and still he has no face. The Zen people call that face "the original face"; it resembles nobody. Christians will not recognize him because they will be looking for Christ's face and Hindus will not recognize him because they will be looking for Krishna's face. Yes, in Krishna's face also he was and in Christ's face also, but they are just waves -- Krishna, Christ, Buddha, Mahavira -- and he is the ocean. You can't recognize the ocean if you only know about a single wave; the ocean is not a wave although all waves belong to the ocean.

You cannot search for God, and you are so asleep that all your search is going to be wrong. The first thing is to search for your ego; that is the right direction for the seeker. And when you don't find the ego -- when the ego is not found at all, it simply disappears -- then is the possibility of recognizing God's face, because he is egolessness. And when you have the taste of egolessness, a little taste, you will understand him. When the ego disappears you will know what silence is, what space is, what emptiness is. You are so full of nonexistential ego; when it is gone you will know great spaciousness within you. And he is space, pure space. Something of him will be known by you; then you can recognize him, you are bridged to him.

Sughanda, you say, "Why do I keep losing everything but my ego?"

Because everything else has a concrete reality and the ego has no reality at all. If you want to lose your ego you will have to go in. Maybe that's why people don't go in -- afraid that they may lose themselves. And their fear is right. Beware! If you are ready to lose yourself, then only decide to go in.

But that moment is the greatest moment in life -- when you lose your ego -- because that very moment, immediately, God is found. The moment you are not, God is. The moment you evaporate, God descends in you.

The fourth question:

BELOVED MASTER,
I ALWAYS FEEL THAT ANIMALS ARE VERY FRIENDLY WITH ME. WHY?

Roberto, you are an Italian! I will tell you one Italian story.

"It is wonderful the power I have got over dumb animals," boasted Rizzoli to his wife. "You notice wherever we go, dogs -- big ones, small ones -- no matta how mean, they all-a come up and lick-a my hand."

"Maybe," said Mrs. Rizzoli, "if you would eat-a with a knife and fork-a once in a while, they would not be so friendly!"

Just be a little less Italian, Roberto, so that even human beings can be friendly to you.

The fifth question:

BELOVED MASTER,
WHAT IS THE RIGHT WAY TO HANDLE A WOMAN?

Somesh, there is only one way to handle a woman. The trouble is, nobody knows what it is.

The sixth question:

BELOVED MASTER,
I DID NOT LIKE YOUR TELLING TO US NOT TO LOOK AT THE SUN TODAY WHILE IT IS IN TOTAL ECLIPSE. I THOUGHT YOU BELIEVED IN ABSOLUTE FREEDOM.

Sunderam, you are not the only one to ask this question. At least twenty other fools have also asked the same. Please forgive me that I told you not to look at the sun directly -- do it! Please do me a favor! I was utterly wrong to say it so -- your freedom is destroyed. Enjoy your freedom; at least today, don't forget to enjoy it. Look as much as you can at the sun and don't use any device -- because that will hinder your freedom. With the naked eyes -- natural eyes -- look at the sun. Enjoy it to your heart's content.

I was not going to say it to you. The whole blame goes to Vivek! She nagged me and nagged me to tell you; otherwise I was not going to tell you anything.

A few of these twenty fools have said, "We had never thought that you are superstitious." This is not superstition -- these are scientific facts. There are millions of superstitions also. For example, in India, after the eclipse is over then take a bath and if you can take the bath in a holy river like the Ganges it is thought to be very religious, holy -- because Indians believe that the sun has been in deep difficulty and it is out of the difficulty. That is superstition. The sun is not going into any difficulty at all. The eclipse is not happening on the sun; the sun has nothing to do with the eclipse. It is just the moon coming between you and the sun; it is not happening on the moon either. It is only happening for us.

Indians give donations after the eclipse is over, rejoicing that the sun god is out of trouble. Those are superstitions.

But looking at the sun is dangerous -- scientifically dangerous; it is not a question of superstition. You can try it. A few of the others have written, "How can we believe in what you say when your date was wrong, your day was wrong?" That is true. Even if my date is wrong and my day is wrong, the sun in eclipse will have the same effect. About days and dates I am not so sure. In fact, I have no idea of time. I have to go on looking at the clock again and again, otherwise I will go on talking and talking.

Just last month it happened: the clock stopped... at eight twenty it stopped. I looked at it again and again... it was ten to ten. And I am so superstitious that I still believed the clock! I was still thinking it was eight twenty. Finally I started seeing some restlessness around me. I thought, "What is the matter? Something somewhere is wrong." I looked at the clock -- again eight twenty. I said, "There is no problem; there is still time enough."

Yes, on the fourteenth I said, "Tomorrow." Naturally, my date was wrong, but that does not mean that what I said is wrong. Fifteenth or sixteenth, that doesn't matter; dates are arbitrary. They are just our creation -- days are arbitrary. But just because of that, if you ask me how you can believe....

I am not telling you to believe anything. You can go and check with the scientists -- it is dangerous to the eyes, and sometimes so dangerous that the blindness that will be caused by it will be incurable.

But this is not a commandment. I am not saying that looking at the sun in eclipse is a sin or a crime. I am not saying that it is something immoral, irreligious, unspiritual. It is simply stupid!

The last question:

BELOVED MASTER,
IS IT TRUE THAT MONEY CANNOT BUY HAPPINESS?

Anando, yes, it is true. Money cannot buy happiness -- but it makes misery more comfortable. That's why I am not against money, I am all for it. It is better to be comfortably miserable than uncomfortably miserable. I have lived in poverty and I have lived in richness, and believe me: richness is far better than poverty.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #7
Chapter title: How sweet it is

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TO HAVE FRIENDS IN NEED IS SWEET
AND TO SHARE HAPPINESS.
AND TO HAVE DONE SOMETHING GOOD
BEFORE LEAVING THIS LIFE IS SWEET,
AND TO LET GO OF SORROW.

TO BE A MOTHER IS SWEET,
AND A FATHER.
IT IS SWEET TO LIVE ARDUOUSLY,
AND TO MASTER YOURSELF.

OH HOW SWEET IT IS TO ENJOY LIFE,
LIVING IN HONESTY AND STRENGTH!

AND WISDOM IS SWEET,
AND FREEDOM.

Gautama the Buddha does not talk about God, but he talks about love, freedom, truth, authenticity. He talks about the essential religion. He does not waste his breath on heaven and hell, the theory of reincarnation. He is absolutely unconcerned about the so-called great metaphysical problems. He is nonmetaphysical -- in a sense, very down to earth. He means business. He wants to give you a science which can transform your life. He is interested in creating an alchemy of inner revolution so the baser metal can be changed into gold. His religion is unique, in a way.

There are three types of religions in the world. Jainism is the only religion which is emphatically atheistic. It denies God and raises man to his ultimate peak. It declares that man is God and there is no other God. Except Jainism, all other religions -- Hinduism, Judaism, Islam, Christianity -- are theistic. They are

rooted in the idea of God; without God they will be at a loss what to do. They ARE at a loss because since Nietzsche declared "God is dead," humanity, by and by, has agreed with Nietzsche. His statement became very prophetic; it represents the twentieth-century mind. And the religions which have depended on the idea of God for centuries feel uprooted. They are dying, withering away.

Buddha is unique. He is neither atheistic like Jainism, nor theistic like other religions. He is a superb agnostic. He says there is no need to worry about unnecessary things. Think of the essential, think of the intrinsic, and don't be bothered about the accidentals.

If you are authentic, if you are compassionate, if you are meditative, then if there is a God he will come to you; you need not go in search for him. And if there is a paradise it will descend in your heart. There is no need to be bothered about such abstract ideas; they simply waste your time. And if you are not authentic, not meditative, not compassionate, not wise enough, even if you come across God what are you going to do? You will feel a little embarrassed and God will feel a little embarrassed facing you. You both will be unnecessarily in a strange situation -- what to say, what to do, what not to say, what not to do. You would like to escape and he would like to escape.

Just think: if suddenly you come across God, what will you do? You will run away from him as fast as you can!

Rabindranath has a beautiful parable. In one of his poems he sings: I searched for God for many lives. I saw him sometimes far away on a star, but by the time I reached there he had left the star long before; he was somewhere else. He was always somewhere else and I was chasing him. The very adventure was beautiful; I was enjoying the thrill of it.

And then one day I happened to reach his home. For a moment I was ecstatic that I had arrived, but the next moment I became very sad. Standing at his door I was just going to ring the bell, but my hand became frozen. I thought for a while, "If I ring the bell and he comes out, then what? Then what am I going to do? And after that whom am I going to search? All is finished! My whole past has been nothing but a search for God; it was meaningful because of the search. If the search disappears, all meaning will disappear."

So Rabindranath says, "I descended back from his steps. I took my shoes in my hand so that he would not hear that somebody had come. Otherwise, who knows? He may simply open the door and he will say, 'Come in!' And then I ran away from the place as fast as I could.

"And again I am searching for God, and now I know where he is so I avoid that space only and I search everywhere else, knowing perfectly well that I am not going to meet him there and my search can continue. I can go on hoping and desiring and deep down I know the whole ridiculousness of it -- because he is just by the corner; I can reach his home any moment."

This is a true parable about man: you also know where he is. If he is anywhere at all he is within YOU, not even by the corner. If he is anywhere, he is in your consciousness, in your heart of hearts. He is your life. There you don't look at all, afraid you may find him. And you go on searching in Kaaba, in Kailash, in Kashi, and you go on and on searching knowing perfectly well that you will not find him. And the search can continue and the thrill can continue and you can go on hoping and desiring.

Buddha simply cuts all your hoping and desiring. He does not say there is no God, he does not say there is. He simply says it is irrelevant. It does not matter whether he is or he is not; it is absolutely beside the point. What matters is your inner transformation, and the inner transformation cannot be postponed for tomorrow; it can happen right now.

That's the trouble with Buddha: if you go with him you have to drop your hopes, you have to drop your desires. You have to be in the present, utterly silent. And then life has a new color, a new joy, a new music. Then life has a new beauty.

Right now, in the first place, you cannot meet God because you don't have eyes to see him and you don't have ears to hear him and you don't have the right heart to feel him. You are not loving enough. Your eyes are not clear; they are so full of dust -- dust of knowledge, memories, experiences. Your ears only appear to hear, but they don't listen.

But by chance even if you meet him, what are you going to ask? A new wife, a new husband, another place to live, a little longer life, youth...? What are you going to ask? -- money, power, prestige? Whatsoever you ask will be stupid.

A black man worshipped God, praying every day for six years. He was always asking for this or that

problem to be resolved.

God became very fed up with him and decided to pay him a visit. So one day while the man was praying, God came to his side in living flesh and said, "Hey man, here I am! What do you want to know? Ask!"

The man could not believe his eyes, but he finally asked, "Ah my God, why is my skin so black?"

God answered, "Because the sun in your country is very hot and you must survive."

"And why is my hair so short and kinky?"

"Because in the jungle you have many trees and your hair would get caught."

"And why am I so thin and fast?"

"So that you can fight with lions and other animals in the jungle."

"Then, God, what the fuck am I doing in New York?"

That's going exactly to be the case with you. What are you going to ask God? All your questions will come out of your unconscious. In fact, all questions will be absurd. That's not the way to encounter reality. One has to be silent, utterly silent.

Hence Buddha says, don't be bothered about God. Be concerned with your own preparation, be prepared. The emphasis is totally different. All the religions emphasize God, the object of search; Buddha emphasizes YOU, the subject. All other religions emphasize the sought; Buddha emphasizes the seeker. And it is certainly more significant to change yourself and prepare yourself for the ultimate encounter with reality -- call it God, existence, truth, liberation, or whatsoever you would like to call it. The real thing, the essential thing, is to be prepared for that encounter.

And if you are ready, if your heart is flowing with love and your head is no longer crazy, no longer full of rubbish, and your eyes have clarity and your ears are ready to listen, then the whole reality turns into God; then everything is divine. Buddha does not say anything about it; he goes on emphasizing your inner change.

These sutras are simple but immensely beautiful. Truth is always simple; it is untruth which is complicated. The untruth has to be complicated so that you don't find that it is untrue, so that you can't find it. Truth is simple, utterly simple and naked.

Buddha says:

TO HAVE FRIENDS IN NEED IS SWEET
AND TO SHARE HAPPINESS.

He emphasized friendship very much. To translate his word for friendship -- MAITRI -- is a little difficult because it has the quality of friendliness more than friendship. Friendship becomes a relationship, fixed; friendliness is more flowing, more fluid. Friendship is a relationship, friendliness is a state of your being. You are simply friendly; to whom, that is not the point. If you are standing by the side of a tree you are friendly to the tree, or if you are sitting on the rock, you are friendly to the rock. To human beings, to animals, to birds, you are simply friendly. It is not something static; it is a flow, changing moment to moment.

He says: TO HAVE FRIENDS IN NEED IS SWEET.

Friendliness is one of the most significant qualities for the seeker to develop; it is really sweet. It makes your whole life full of sweet music, full of sweet harmony. In Buddha's vision it is higher than so-called love. Your so-called love is tethered to your biology; friendliness is freedom from biology. The ordinary so-called love is the same in human beings as it is in animals, as it is in the trees. It is sex-oriented. It is only a sugarcoating around the bitter pill of sex. In fact, if love is taken away from your sex, sex will look very ridiculous. It is because of the sugarcoating that you can swallow the pill.

Watch animals having sexual intercourse and one thing you are bound to observe; it is impossible not to observe it, it is so emphatically there: they don't seem to be joyous. They seem to be in a hurry and their faces look sad, as if they are being forced by some unknown energy into certain acts in which they are not interested. Hence animals have their sexual seasons when their biology takes a grip on them, forces them to do something which they are not really interested in at all. They have to do it almost like slaves. And once they are finished with their sexual intercourse they move away from each other -- not even a thank-you! They don't look at each other.

Scientists say love has grown in man for the simple reason that man is the only animal in the world who makes sexual intercourse face-to-face. You have to say something, you have to smile, you have to say goodbye, you have to say so long. Otherwise it will look so awkward to finish suddenly and escape! Because you are facing each other you have to be a little polite, a little cultured, a little polished. You have to behave in a certain manner; you can't be rude.

Animals are not facing each other while making love so they don't encounter, they don't look into each other's eyes. It is a simple biological process and they are almost forced by their biology, by their hormones, to go through it. They go through it, they are dragged through it like slaves. And the same is the situation with you; only the sugarcoating is different.

Friendship is a higher phenomenon. It is pure love; it has nothing to do with your biology. Love -- ordinary love -- can be explained through biology, but friendship cannot be explained. It is a mystery. Friendship is like fragrance; love is gross, because of its sexuality, because of its origins. It is a little heavy. It functions under the law of gravitation: it goes on falling downwards, it has no wings. Friendship has wings. It is nonbiological; it makes you really human, it helps you to transcend your animality.

Buddha praises friendship, friendliness, very highly. He has even chosen that when he comes back again his name will be Maitreya -- the friend. He must have loved the word very much. I don't think he will come again or anybody ever comes again. God never makes the same mistake again, remember! Once is more than enough, twice will be too much. But he must have loved the word so much that he says, "Next time, if I am at all going to come, my name is going to be Maitreya -- the friend." The word contains his whole philosophy.

He says: TO HAVE FRIENDS... IS SWEET.

Why is it sweet? -- because with friends your relationship is not physiological, it is not even psychological; it is a spiritual communion. With friends you can sit in silence. When you are with your lover you can't sit in silence; silence looks awkward. The woman will think, "Why are you silent? Are you angry or something?" And if she is silent you will think something is wrong -- she is sulking. Why is she so silent? Silence becomes heavy, a burden; it has to be removed.

So people go on talking, whether it is needed or not. They go on talking about anything.

Mulla Nasruddin was coming from his village to see me in his bullock cart, with his dog. It was too hot, a summer afternoon, and suddenly he was surprised that the dog said, "It is too hot."

He looked around; there was nobody, just his dog. He said to the oxen, "Have you heard? Have you heard what has happened?"

And the oxen said, "Yes, he is just like anybody else -- always talking about the weather and doing nothing."

If people have nothing else to talk about they talk about the weather. Anything will do, just go on talking. It keeps you, in a way, connected. In fact, it keeps you DISconnected. It is not a bridge; rarely it is a bridge. It is a bridge only between a master and a disciple; otherwise it is not a bridge. When the master speaks out of his silence and the disciple listens out of his silence, it is a bridge. Otherwise it is a wall, a China Wall.

Lovers are facing each other. They have to say something; otherwise silence becomes awkward, embarrassing. Friends don't face each other in that way. They face something else -- maybe the sunset, a bird on the wing, a beautiful white cloud. Holding hands, sitting together, they face something else. They both are facing something else. They are in a sort of deep communion, they are one. Their hearts are beating in harmony. Real friends sitting together will find that their hearts start beating in the same way. They even start breathing in harmony; when one exhales, the other exhales. This happens on its own accord; it is a synchronicity. When you are feeling in communion, this happens.

This happens here every day. When you are in communion with me it happens.

Many sannyasins write to me, "Beloved Master, how does it happen? Just before you are going to say something we know you are going to say this. It is so clear and then you say it." It happens because of a deep communion. As it arises in MY being it starts arising in YOUR being.

Hence the ultimate between the master and the disciple is silence, sitting together. There is no need to say anything. Whatsoever happens in the master's being also starts happening in the disciple's being. The disciple starts reflecting the master like a mirror.

On a smaller scale the same happens with friends. But by friends Buddha does not mean acquaintances.

By friends he means a love which has gone beyond sexuality, a love which has gone beyond biology, a love which has transcended ordinary nature, transcended gravitation and has become part of the higher law of grace.

TO HAVE FRIENDS IS SWEET AND TO SHARE HAPPINESS....

You can share your happiness only with the friends. Sharing is possible only when two hearts are open to each other; only in deep trust can you be open to the other. In fear you are closed, in doubt you are closed. You are on guard. You are afraid the other may be some danger to you, the other may do some harm. You are not vulnerable when you are in fear. Only with friends you can be vulnerable, open, available. Then sharing is possible. And sharing is one of the greatest spiritual qualities.

The miracle is that the more you share your bliss the more you have it. The more you share, the more it comes to you. The more you share, the more you become aware of an inexhaustible source within yourself.

Happiness is great in itself, but to share it makes it immensely rich, multidimensionally rich. If one is a miser about one's happiness he will kill it. To hoard your happiness is to destroy it; to spread it far and wide is to help it grow more and more. Miserliness is very dangerous as far as bliss is concerned.

But with whom you will share if you don't have friends, if you don't know the art of being friendly? If you know the art of being friendly you can share with as many people as possible, with as many animals as possible, with as many trees as possible. You can go on sharing every moment of your life because you are always with someone. You can share it with the sun, with the moon, with the stars. No distance prevents. You can share your bliss with a friend who is far far away, thousands of miles away from you. In that moment of sharing spaces disappear, time disappears. There is no time gap, no space gap. You are suddenly together. You can even share with friends who are no longer alive. In deep communion they become available to you, nonphysically.

AND TO HAVE DONE SOMETHING GOOD
BEFORE LEAVING THIS LIFE IS SWEET,
AND TO LET GO OF SORROW.

Friendship is good, it is virtue. Sharing your joy is good, it is great virtue. In fact, all other virtues are by-products of sharing your bliss. Sharing is the very foundation, the source. Share your truth, share your meditation, share your love. Share whatsoever inner beauty arises in you, whatsoever inner glow arises in you. Share your inner flame and never be a miser, and you will become richer and richer, and there is no end to that richness.

In the ordinary world sharing will make you poor. If you share your money you will become poor. You have to be a hoarder, you have to be miserly. In the inner world just the opposite is the case: hoard, and you will lose; share, and you will have it.

In the inner world a totally different kind of law exists. There you can have your cake and eat it too. And it would be better if you don't eat it alone, if you invite your friends to eat with you.

AND TO HAVE DONE SOMETHING GOOD.... What does Buddha mean by "something good"? Buddha always emphasizes that unconscious acts are bad and conscious acts are good. You can do something apparently good, but if you are unconscious it can't be good. Your intention is good, but the action and its consequences are going to be bad.

For example, just the other day somebody had asked, "I want to stop smoking. What should I do? What do you say about it?" Now, he is asking a simple question. You can ask the same question to any of your so-called saints -- Hindu, Mohammedan, Christian, Jaina, Buddhist -- and they will all say, "Stop it immediately! Smoking is bad." But I can't say it that way. I can say to you, "Become more conscious. If your consciousness changes something in you and smoking disappears, good; otherwise, please continue to smoke." Why?

Adolf Hitler never smoked, but I can't call him a virtuous man. He was always getting up before the sunrise -- BRAHMAMUHURT. In India this is a must for a saint. Brahmamuhurt means God's moment -- as if all other moments are the Devil's and just the few moments before the sunrise are God's! Getting up early in the morning before sunrise is thought to be very religious. And if you are sleeping late and getting up at nine or ten, certainly you are a sinner.

Adolf Hitler was a very religious man, if this is what religion is -- getting up early. And he was going to

bed also very early. He was not a smoker, he was not a drinker.

In that sense, Jesus is less religious than Adolf Hitler. He loved drinking, he loved good wine. He loved it so much that once he transformed the whole sea into wine, you know! Now, what kind of religious man is this Jesus? He loved eating with friends, inviting friends. He was always in a festive mood.

Adolf Hitler used to eat alone. He was a perfect dog! Dogs eat alone. Even if you are just looking they will keep their backs towards you, afraid you may snatch away their food or something. Some other dog may come and start barking and fighting may start. They can't invite anybody. Dogs don't believe in parties! They are loners, very meditative! They eat alone. And of course they eat very silently, no conversation. And they eat quick and fast; they don't waste time. Adolf Hitler did the same. He was also afraid of people, just like dogs.

It is said that he had not a single friend in the whole of Germany. And Buddha says: Be friendly. It is sweet to have friends. He had no friend because he was so afraid of people, so suspicious, that he could not afford friendship. To be friendly means to be intimate. To be friendly means to be available to the other. To be friendly means to trust the other.

He never got married in his whole life. He got married only at the very end, just three hours before he committed suicide. When it was absolutely decided that he was going to commit suicide he called a priest and got married, so that at least in death he can have a companion. The woman had to commit suicide with him also. A strange marriage! Why did he avoid marriage his whole life? -- for the simple reason that he was not sure whether to allow a woman in the same room in the night when he was asleep. Who knows? -- she may cut your throat, kill you, poison you. You may start uttering some secret in your sleep; she may hear it. She may open your letters. Women are known to do such things, well known, really. In fact, it is very difficult to get your letter without it being read by your woman; she is bound to read it.

Mulla Nasruddin's wife was fighting with him. "Something has to be done -- you have to write to your mother. She has been very cruel and crude towards me."

Nasruddin said, "But she is a thousand miles away. How can she be suddenly cruel and crude towards you?"

The wife said, "Yes, she has been. Look at this letter!"

In the letter there was a postscript. The letter was written to Nasruddin and the postscript to Nasruddin's wife, "Please, after you have read it, give the letter to my son!"

Women know each other!

Adolf Hitler was very afraid to get married. He remained a bachelor, a BRAHMACHARI, a celibate. Now, what more religious qualities do you need in a saint? -- no smoking, no drinking, no wife, no friends. He lived the life of a monk!

But my feeling is, if he had smoked a little, if he had got drunk once in a while, had fallen into the hands of some woman, had loved somebody, had some friends, played chess or gambled a little bit, he would have been a far more human being and the world would have been saved from the second world war. But he became almost stonelike.

You can do good things, but if you are not conscious your good things are bound to result into something disastrous.

In Manhattan, a policeman strolling his early morning beat stopped in front of an East Eighties brownstone. Sitting on the stoop was Millarney, completely snookered.
"Why don't you go home?" suggested the cop.
"I live here," said Millarney.
"Why don't you go inside then?"
"I lost my key," answered the drunk.
"Why don't you ring the bell?"
"I did, an hour ago."
"Why don't you ring it again?" asked the officer.
"To hell with them!" snorted Millarney. "Let them wait!"

The ordinary humanity is really in a state of stupor. People are asleep. There is no need to be a drunkard, people are already drunk. Naturally we are not born conscious, we are born unconscious, and then we go on

becoming more and more unconscious in life -- because we are unconscious, we want to be more unconscious. It seems to be natural, it fits with us. To be conscious seems to be a very uphill task.

Hence the immense attraction for alcohol or for other drugs. From the times of the Vedas up to now it has been the same. The Vedas praise SOMARAS very highly. Somaras seems to be something like marijuana, LSD, psilocybin, something like that. It has not yet been discovered exactly what it was, but whatsoever it was, it was one of the most perfect of drugs.

Aldous Huxley, one of the most intellectual, philosophic persons, a great scholar, has called the perfect LSD "soma." He says that in the twenty-first century we will be reaching to that perfection. From the Vedas to Aldous Huxley, drugs have been an obsession with humanity, for the simple reason that we are born unconscious and the problems of life, anxieties of life, dangers of life, make us sometimes conscious. They wake up our deep, deep slumber, they disturb it. So we need more drugs, more and more drugs, to remain undisturbed in our unconsciousness. And out of that unconsciousness we act, we live our lives.

Ferguson and Malone decided to go hunting one morning.
"Listen," said Ferguson, "I will bring all the guns and such and you bring all the provisions."
"Fine," said Malone.

The next morning when they met, Ferguson was loaded down with guns and ammunition. Malone was carrying a loaf of bread and six bottles of whisky.

Ferguson blew his stack. "Look what happens when I leave the provisions to you!" he shouted. "A loaf of bread and six bottles of whisky! What the hell are we gonna do with all that bread?"

When Buddha says, AND TO HAVE DONE SOMETHING GOOD, he means when you do something consciously. You cannot do anything bad consciously; that is an impossibility. It is as much impossible to do anything bad consciously as it is impossible to do good unconsciously.

Before leaving this life be conscious, act out of your consciousness, so that you can beautify this existence a little bit, so that you can sing a little song, so you can dance a little dance, so the world is enriched, so that you can be a little more creative, so that the world is a little more divine than it was before you came into it. Contribute something to it. Don't be just a wastage.

AND TO LET GO OF SORROW. People think sorrow is clinging to you; that is utter nonsense. YOU are clinging to sorrow, because you have invested so much in sorrow. Your greatest investment is your ego. When you are sad, when you are miserable, your ego can feed on these illnesses, diseases. The ego can keep alive only through these pathologies; the ego lives on them.

When you are blissful, really blissed out, ego disappears. You are, but there is no ego, no idea of I, no idea of separation. In bliss there is a merger with the whole; in misery you are alone and separate. Misery makes you an island and bliss takes all your boundaries away from you. In bliss, the river disappears in the ocean. And we are very afraid to disappear as an ego. We want to keep our identity intact.

Mulla Nasruddin came across a small boy sitting in the gutter crying loudly.
"My boy, don't cry like that," said the Mulla.

Said the little boy, "Listen, mate, you cry your way and I will cry mine."

Sorrow has something very personal about it; bliss is impersonal. Your misery is YOUR misery; it defines you. It is nobody else's misery, it is especially yours; it gives you a certain uniqueness. But bliss? Bliss is universal.

Hence Buddha, Jesus, Krishna, Lao Tzu, these people have disappeared into bliss. They don't have any personality. They are no-persons, they are nonentities. They are tremendously alive, but they are not separate from the whole. They have allowed the whole to live through them.
Buddha says: AND TO LET GO OF SORROW.

Please watch how you are clinging to your sorrow, your misery. Drop it, let go of it! And your life will have a great sweetness.

TO BE A MOTHER IS SWEET,
AND A FATHER.
IT IS SWEET TO LIVE ARDUOUSLY,
AND TO MASTER YOURSELF.

TO BE A MOTHER IS SWEET.... Why? Just giving birth to a child is not to be a mother, remember. Otherwise there are millions of mothers on the earth -- and there seems to be no sweetness. In fact, if you ask the psychologists they will say just the opposite. They will say the only problem to be solved is the mother. The only pathology that millions of people are suffering from is the mother. And what they are saying they are saying after fifty, sixty years of constant analysis of thousands of people. Everybody's illness basically comes to one point: that it has been given to you, transmitted to you by your mother.

There are people who are afraid of women; and if you are afraid of women you can't love them. How can love arise out of fear? And why are you afraid of women? -- because your childhood was lived in fear of your mother. She was constantly after you, she was constantly hammering you. She was constantly telling you to do this and not to do that -- of course, for your own good. She has crippled you, she has destroyed many things in you. She has made you phony because she has told you what is right to do. Whether you like it or not, whether it is spontaneously arising in you or not, you have to follow the order. And you were so helpless... your survival depended on the mother so you had to listen to her. She conditioned you. And it is because of the fear of your mother that you are afraid of women.

Millions of husbands are henpecked for the simple reason that their mothers were too strong. It has nothing to do with the wife; they are simply projecting the mother on the wife. The wife is only a new edition of the mother. They are expecting everything from the wife that they expected from the mother. On the one hand it cripples them; on the other hand they start expecting things which are not possible from the wife's side -- because she is not your mother. So you feel frustrated. And how can you make love to your wife?

A boy who has really been dominated by the mother, who has been reduced into absolute obedience, will not be able to make love to a woman, because as he will come close to the woman psychologically he will go impotent. How can you make love to your mother? It is impossible.

Hence many people become impotent with their wives, but only with their wives. With the prostitutes they are not impotent. It is strange: why are they not impotent with the prostitute? -- for the simple reason that they can't think of their mother as a prostitute; that is impossible. Their mother, and a prostitute? The prostitute is a world apart. But they can think of their wife as a mother, they can project the mother. The wife becomes simply a screen. They want the wife to take care of them like a small child, and if she is not taking care they feel offended.

Thousands of neurotic people and psychotic people are there in the world because of the mother. And Buddha says: TO BE A MOTHER IS SWEET. He must mean something else. He can't mean a Jewish mother! He means not just giving birth to a child; that does not make one a mother. To be motherly is a totally different phenomenon. It is something absolutely human; it transcends animality. It has nothing to do with biology. It is love, pure love, unconditional love.

When a mother loves unconditionally -- and only a mother can love unconditionally -- the child learns the joy of unconditional love. The child becomes capable of loving unconditionally. And to be able to love unconditionally is to be religious.

And it is the easiest thing for a woman to do. It is easy for her because naturally she is ready for it. She is just on the verge of transcending biology through being a mother. You can be motherly without giving birth to a child. You can be motherly to anybody. You can be motherly to an animal, to a tree. You can be motherly to anything. It is something inside you.

Being motherly means being capable of unconditional love, loving the person for the sheer joy of loving, helping the person to grow for the sheer joy of seeing somebody grow.

A real therapist is a mother. If he is not, he is not a real therapist. He is only a professional exploiting people, exploiting them because of their misery. But a real therapist is a mother. He becomes a womb for the patient. He gives the patient a new birth. He starts the life of the patient again from ABC. He gives him a clean sheet to write his life again.

That's what I mean when I say "the psychology of the buddhas"; that is real therapy. A master is a real therapist; his very presence is therapeutic. He surrounds you like a mother. He is a cloud who surrounds you from everywhere, from all the sides, in all the dimensions, like a mother.

TO BE A MOTHER IS SWEET, AND A FATHER. To be a father is a little more difficult. To be a mother is easier because each woman is born intrinsically to be a mother. But fatherhood is an institution invented by man; hence it is very difficult to come across a real father. But when you come across a real

father it is a miracle. A real father is also a mother. He is called a father because he is a man, but his whole approach is of unconditional love.

In ordinary life lovers are exploiting each other; it is a mutual exploitation. Unconditional love means no exploitation. The other is not being used as a means but is respected as an end unto himself or herself.

Give your children your love, but don't give your ideologies. Don't make them Catholics and communists; that is poisoning them. Don't make them Hindus and Jainas and Buddhists; that is very destructive. Give your love, give your loving nourishment, and give them strength enough to inquire who they are, what this reality is all about. Give them every support so they can go on in life with an adventurous spirit. Then you are helping them; then you are really educating them. Ordinarily, whatsoever exists in the name of education is nothing but mis-education.

Real education is helping the person to be himself. It is possible only if you love the person for his own sake, for no other motive. If there is a motive, your love is contaminated. Then you are not a real father or a real mother.

IT IS SWEET TO LIVE ARDUOUSLY, AND TO MASTER YOURSELF.

Life is basically insecure. Only death is secure. Life insurance is a contradiction in terms; there can be only death insurance. Life is an adventure, unpredictable. Hence one has to live it arduously. Life is dangerous; only death is safe. So the people who want to live safely die before their death, and the people who want to live without any danger don't live at all.

Life means danger, life means risk. Life means going always from the known to the unknown, from one peak to another peak, always climbing peaks which have not been climbed before, always moving into the uncharted sea with no maps, with no guidelines. Only then you live ecstatically, and only then you know what life is. Through living dangerously one becomes integrated. Through living a life of insecurity one passes through fire and becomes pure gold.

The only way to become a master of oneself is to go into the unknown, unafraid or in spite of all the fears. Buddha invites you for an arduous life. That's what sannyas is all about.

"Hello, hello, police. Please come quickly. There is a big black cat coming to get me. Hurry up! I am afraid."

The policeman replied in a tired voice, "Now, come on! What kind of man are you, afraid of a black cat?"

"I am not a man. I am a peacock."

It is very rare to find a real man. Even to find a peacock is very rare. There are only rats, white and black and all colors of rats! It is not an accident that psychologists go on studying rats to understand man. Strange, trying to understand rats so as to understand man! But not really, not really so strange as it appears, because the majority of men live like rats.

The psychology of Pavlov is based on the study of dogs, and the psychology of Skinner is based on the study of rats. And both are perfectly true as far as the majority of humanity is concerned. Only once in a while they may not be right. If they try to apply their psychology on a buddha they may not be right, but as far as the ordinary humanity is concerned they are perfectly right. What has happened to man? He has lost all meaning and significance for the simple reason that he has become a very cowardly being. He lives in such cowardly ways, he is so afraid of anything new.

I know people who have been listening to me for years -- ten years, twelve years, fifteen years -- and they go on saying to me, "We want to become sannyasins, but we are still thinking." And they go on finding excuses, sometimes one excuse, sometimes another excuse. They love me, but they are not courageous enough to declare it. They hide the fact. They are not courageous to move into this unknown dimension of sannyas. They love me so they listen to me, and they love me so sometimes they think that one day they are going to become sannyasins, but they go on finding excuses to postpone it.

It is because of this cowardliness that man has lost all meaning and significance. All joy, all bliss, all ecstasy, has disappeared. Man looks very sad. Even if he laughs, his laughter looks phony, mechanical, false -- something cultivated, managed, not coming from the depths. It has no profundity, it does not sound like it is coming from the center. It is only a painted smile on the circumference.

Do you know how the word 'phony' came into existence? It came because of the telephone. When the telephone was invented and people started listening to others thousands of miles away on the telephone, the

voice sounded strange. It is bound to be so. It is mechanical; it has not that authenticity. And there was nobody behind it; it was coming out of nowhere. Hence the word 'phony'. You smile, but you don't seem to be behind it; you may not be there at all.

And now even a new thing has come into existence. At least in the old days you could imagine that on the other side there must be somebody. Now there may be just a tape recorder saying, "Hello. How are you?"

I have heard:

One psychologist became very tired with a patient, tired because he was saying the same things again and again. And he was so rich that there was no hope of getting rid of him! So the psychologist said, "You do one thing. I will leave my tape recorder and you go on talking to the tape recorder. And whenever I have time I will listen to it."

The man said, "That's perfectly right" -- because psychologists sit behind a screen, particularly Freudian psychologists. The patient lies down on the couch and the psychologist sits behind a screen. It is a good device... so that the psychologist can go to sleep, can read a newspaper, or may even leave. And the patient goes on talking, believing that he is there. Only once in a while he has to say, "Hmm. Yes. Go on," but this can be done by a tape recorder.

Next time, next session, and the psychologist said, "You did perfectly well last time. Now my tape recorder is here again. You go on talking to it. I am going to see a matinee show. When I am back I will listen."

When he was outside he saw the patient walking out. He said, "Where are you going?"

The patient said, "To the matinee show."

He said, "What happened? Aren't you going to talk to the tape recorder?"

He said, "I have put my tape recorder there. I have told everything to my tape recorder, and my tape recorder is talking to your tape recorder, so what's the need of me being there? I'm also coming to the matinee show!"

Life has become phony because of us, because we are living in a very cowardly way. We are not living arduously. We are not trying to climb new mountains, new peaks. We are not trying to explore. We have become more concerned with comfort, with security, safety.

Buddha says: IT IS SWEET TO LIVE ARDUOUSLY.

Have you ever enjoyed climbing to the peak of a mountain? It is hard. You perspire, breathing becomes difficult, you become tired. And then you reach to the sunlit peak and then you lie down on the grass, and what relaxation and what joy arises in your being! The silence of the peak and the arduous climb, and you have reached, and the joy of reaching! You could have been dropped by a helicopter, but then there would have been no joy. It would have been comfortable.

Edmund Hillary could have reached to the peak of Everest by a helicopter -- it was easier -- but he tried the hard way. And he writes, "I have never known such bliss. When I reached to the peak I was all alone, the first man on Everest." Nobody had seen the sky from that point, nobody had seen the world from that point. It was sheer ecstasy. He danced.

Sooner or later buses will be going there and hotels will be there and cinema houses, and it will become very comfortable. But don't hope that you will have the same ecstasy as Edmund Hillary had, although you will be standing on the same spot. You will look a little silly and stupid, that's all. And you will not believe why this Hillary danced; you don't see any point. All around there are hotels and tourist centers and guides and everything is available; the whole world is there. You don't see why he laughed, why he enjoyed, why he danced, because you don't feel any dance.

Life is joy only when you live it raw, when you live it in all its wildness, when you live it naturally, spontaneously. Yes, there are bound to be difficulties, there are bound to be dangers, but they are part of life, and without them life will not be life at all. And this is the only way to master yourself.

OH HOW SWEET IT IS TO ENJOY LIFE,
LIVING IN HONESTY AND STRENGTH!

Strange words from the mouth of Buddha. They would be perfectly right from the mouth of Zorba the

Greek, but from the mouth of Buddha? OH HOW SWEET IT IS TO ENJOY LIFE, LIVING IN HONESTY AND STRENGTH!

Just the other day I received a very angry letter from someone who was here for a few days. He is the librarian in Dharamsala of the Dalai Lama's library -- must be a scholar!

He writes to me, "You are saying things which are not Buddhist at all. In Mahayana sutras," he quotes, "Mahayana scriptures, it is perfectly and clearly stated that one has to live life ascetically. And you are changing the whole color of Buddha -- you are making him look as if he is a hedonist!"

I don't care about the Mahayana sutras and the scriptures, but I know Buddha, I know his heart. I know that space from my own experience. I am not a scholar; in fact I have never read these sutras before! Every day I have to look at them and start talking to you. I am not concerned much with what Buddha said, but I know what Buddha WOULD have said. I cannot believe that he was a pessimist. He believes, of course, in a totally different kind of life. He does not believe in the ordinary, unconscious life -- dishonest, unauthentic, unloving, unmeditative. He calls that life misery, but only a certain kind of life he calls misery. True life cannot be misery, true life is bliss.

OH HOW SWEET IT IS TO ENJOY LIFE, LIVING IN HONESTY AND STRENGTH!

We have forgotten all honesty. Out of fear we have become dishonest, out of fear we have become false. Out of fear we follow the crowd and become phony. Out of fear we wear masks so that we look like everybody else -- and we are not like everybody else. Everybody is unique; nobody is like anybody else. We have fallen below the animals as far as honesty is concerned.

Kaflin was planning a vacation and did not know what to do with his collie. He wrote to the resort hotel and asked if dogs were allowed.

He received this answer from the manager: "Dear sir, I have been in the hotel business for over thirty years. Never yet have I had to call in the police to eject a disorderly dog in the small hours of the morning. No dog has ever attempted to pass off a bad cheque on me. Never has a dog set the bedclothes afire through smoking. I have never found a hotel towel in a dog's suitcase. Certainly, your dog is welcome. P.S. If he will vouch for you, you can come too."

Of course, a dishonest life cannot be a life of bliss. You think you are deceiving others; you are simply destroying yourself and destroying all possibilities of growth, because growth comes through sincerity, honesty, authenticity. Growth comes through accepting your truth in its total nudity. And then life is certainly a joy, then life is certainly a bliss.

But you cannot expect anything else from a scholar. A scholar is bound to be stupid, otherwise why should he be a scholar in the first place? An intelligent person will seek and search for truth. He will not bother about Mahayana sutras and scriptures. I have no respect for scholarship.

And this man became very much disturbed, so much so that he has left already. If he had been here I would have hammered him a little more, but I received his letter just the other day when he had left. I hope that sometime again he will come, because to me the space of Buddha is a totally different space from what Buddhist scholars think it is.

He said, "Whatsoever you are saying is illogical and against the scriptures." So far so good! If it is against the scriptures it must have some truth in it. If it is illogical then it must be closer to truth, because truth IS illogical. Life is illogical. Those who think that life is logical are simply befooling themselves. Life is absolutely illogical because life contains contradictions and logic cannot contain contradictions. Logic is stupid.

A cyclist was stopped on the road by a policeman. He was no ordinary man -- he was a professor of logic.

"Ah so! No light, that is twenty marks. No brakes, that is fifty marks. No bell, that is ten marks."

The cyclist turned round and looked at the row of traffic lined up behind him. He pointed at the man behind him and said, "Alright, that is eighty marks. But the poor man behind me, what will he have to pay? He has no bicycle even!"

Logically, that's true. If no bells, ten marks, no brakes, fifty marks, no light, twenty marks -- no bicycle, how much will he have to pay?

A male scorpion was walking along the bank of a river. At a certain point he saw on the other bank a most beautiful female scorpion dancing erotically to attract him. He desired very much to cross the river, but he could not swim.

Suddenly he saw a big red frog and called to him, but the frog, being afraid of the scorpion's poison, started to hop away.

The scorpion, however, was a philosopher, and he said to the frog, "Come on, don't be afraid. Look at it logically. I am not interested in you, I am interested in her. I just want you to get me across the river. Everything will be okay. I am obviously not going to sting you because if I do, not only will YOU die, but I will die too because I can't swim. So come on, be logical and help me get across."

The red frog reluctantly agreed. The scorpion jumped on his shoulders and they began to cross the river. The frog swam very carefully, always looking towards the approaching shore.

Suddenly the frog felt a shooting pain in his ass and shortly after he felt the coolness of death slowly overtaking him. He turned to the scorpion and said, "Shit! This is not logic at all!"
"Yes," the scorpion agreed. "It is not logic, it is my nature."

Logic is one thing, life is totally another. My concern here is not logic but life. My statements may not be logical -- they cannot be -- but they are alive; they have the flavor of life.

Buddha says: OH HOW SWEET IT IS TO ENJOY LIFE, LIVING IN HONESTY AND STRENGTH!

AND WISDOM IS SWEET,
AND FREEDOM.

Buddha says: Meditation brings two things. It brings wisdom, it brings freedom. These two flowers grow out of meditation. When you become silent, utterly silent, beyond the mind, two flowers bloom in you. One is of wisdom: you know what is and what is not. And the other is of freedom: you know now there are no more any limitations on you, either of time or of space. You become liberated.

Meditation is the key to liberation, to freedom, to wisdom.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #8
Chapter title: The nature of things

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The first question:

BELOVED MASTER,
I UNDERSTAND YOU TO SAY THAT THE INTELLECT IS A BARRIER TO SELF-REALIZATION. PLEASE EXPLAIN FURTHER WHAT YOU MEAN BY THIS. I HAVE BEEN VERY INTERESTED TO LISTEN TO YOUR LECTURES DURING THE PAST FEW DAYS. FAR FROM BEING UNINTELLECTUAL, THEY COULD

BE DESCRIBED AS AN INTELLECTUAL TOUR DE FORCE. FURTHERMORE, A SCIENTIST CANNOT DISCARD HIS SHARE OF KNOWLEDGE ON WHICH HE BASES HIS JUDGMENTS: SURELY HIS JUDGMENTS MUST BE OBJECTIVE. I FEEL THAT I MUST HAVE MISUNDERSTOOD YOU.

Richard, I have been saying nothing against intelligence, intellect, but against intellectuality -- and that's a totally different phenomenon. When somebody becomes identified with his intellect, intellectuality is born; when somebody remains the master, unidentified with his intellect, intelligence is born. Intellect is the same. The whole thing depends whether you get identified with it or you remain transcendental to it. If you become identified, it is intellectuality; if you remain unidentified, it is intelligence.

Intelligence is of tremendous importance; intellectuality is a barrier. Intellectuality is a barrier even in the world of science. Intellectuality can, at the most, give you scholars, wordy people who go on and on spinning, weaving systems of thought with no substance at all.

In the scientific endeavor, intelligence has to be focused on the objective world; in the religious exploration, intelligence has to move inwards. It is the same intelligence, only the direction changes. In science, the object, the outer object, is the goal of inquiry; in religion, your subjectivity, your interiority, is your adventure. The intelligence is the same.

If you become an intellectual then you will not be a scientist; you will only write histories of science or philosophies of science, but you will not be a scientist, an explorer, an inventor, a discoverer, on your own. You will be simply accumulating information. Yes, that too has a certain use; as far as the outside world is concerned, even information has a certain limited utility, but in the inner world it has no utility at all. It is a barrier; it has a negative effect on the inner experience.

You say, "I understand you to say that the intellect is a barrier to self-realization."

The intellect is neither a barrier nor a bridge; intellect is neutral. Get identified with it, it becomes a barrier; remain unidentified with it, it is a bridge. And without meditation you cannot know your transcendental nature.

In science, concentration is enough; at the most, contemplation is needed. In religion, meditation is the only way. Concentration is not needed, is not a help; it is a positive hindrance. Contemplation also is not a help; it is a compensation for not being meditative, it is a poor substitute for it. Meditation -- only meditation -- can bring the inner revolution.

Meditation means getting out of the mind, looking at the mind from the outside. That's exactly the meaning of the word 'ecstasy': to stand out. To stand out of the mind makes you ecstatic, brings bliss to you. And great intelligence is released. When you are identified with the mind you cannot be very intelligent because you become identified with an instrument, you become confined by the instrument and its limitations. And you are unlimited -- you are consciousness.

Use the mind, but don't become it. Use it as you use other machines. Mind is a beautiful machine. If you can use it, it will serve you; if you cannot use it and it starts using you, it is destructive, it is dangerous. It is bound to take you into some trouble, into some calamity, into some suffering and misery, because a machine is a blind thing. It has no eyes, it has no insight. Mind cannot see; it can only go on repeating that which has been fed into it. It is like a computer; first you have to feed it.

That's what your so-called education is, you go on feeding it. Then it becomes a great memory in you, so whenever you need to remember anything it can supply. But you should remain the master so that you can use it; otherwise it starts directing you.

Don't be guided by your car; remain a driver. You have to decide the direction, you have to decide the goal. You have to decide about the speed, when to start and when to stop. When you lose control and when the car takes over and it starts going on its own you are doomed.

But I am not absolutely against information. Information is good if it is stored in the memory and whenever you need it you can find it easily. It is dangerous only when you don't need it and it goes on hammering itself on you; when it forces you to do something, when you are just a victim, then it is dangerous. Otherwise it is beautiful. It is a beautiful means, but it is not the end.

At school the teacher was asking his class questions. He turned to Jenkins, "Who knocked down the walls of Jericho?"

"Please, sir," replied Jenkins. "It was not me, sir."

The teacher was very angry. He went straight to the headmaster and said, "I have just asked Jenkins who knocked down the walls of Jericho and he said it was not him. What do you think about that?"

The headmaster said, "I have known the Jenkins family for years, and if he said it wasn't him, it WASN'T him."

The teacher was even more angry. He phoned the Minister of Education and said, "I asked a boy in class who knocked down the walls of Jericho and he said it wasn't him. I then went to the headmaster to complain. He said he had known the family for years and if the boy said it wasn't him, it WASN'T him. What do you think about that?"

The minister was silent for a second, then said, "Listen, I am fed up with complaints from your school. Get the walls repaired and if there are more complaints, I am going to shut that school down!"

Information is not bad in itself -- you have to know who knocked down the walls of Jericho! But if information becomes so powerful in your mind that it goes on and on and you cannot put it off, you cannot put the mind in a state of relaxation, then the mind becomes wearied, tired, bored, exhausted. In that state, how can you be intelligent? Your energies are dissipated. Intelligence needs overflowing energies. Intelligence needs health, wholeness.

A meditator will be more intelligent than anybody else and a meditator will be able to use his mind objectively and subjectively both. He will be able to move outside as easily as he will be able to move inside. He will be more flexible. He is the master. He can take the car forward, he can take the car backward.

When Ford had made his first car there was no reverse gear in it. It was a difficult problem to come back home. You had to go round, you had to take the long route, just to come back home. Even if you had gone a few yards past your garage you could not come back to the garage -- there was no reverse gear in it. Later on it was added.

Meditation gives you the reverse gear. Ordinarily you don't have it and you have to go round the world again and again, and still you cannot find where your home is; you cannot come back. You cannot go in; you know only how to go out. You cannot back in. A meditator becomes more fluid, more flexible. He becomes more enriched.

I am not in favor of those people who in the past, in the name of religion, became fixated into their introversion; that is another extreme. A few people are fixated as extroverts; as a reaction, a few other people become fixated as introverts. Both become dead. Life belongs to the flexible one who can move from extroversion to introversion and from introversion to extroversion as easily as you move outside your house and inside your house. When it is too cold inside you come out in the sun; when it becomes too hot you come inside under the shelter, in the coolness of the house -- and there is no problem. It is as simple as that.

Meditation does not mean going against the outside world. It has been so in the past. That's why religion has failed, it could not succeed; it could not have succeeded in any way. Life belongs to the fluid, to the flowing. Whenever you become fixated you become a thing. Your monks were introverts; they closed their eyes to the outside world.

That's why in the East we could not develop science, although the first steps were taken in the East. Mathematics was developed in India. The first steps towards technology were taken in China. But there it stopped for the simple reason that the greatest people in the East became fixated introverts; they lost interest in the objective world, they closed themselves totally to the objective. This is being only half of your total potential.

Now the West is doing just the opposite: it has become utterly extrovert, it does not know how to go in. It does not believe that there is any "in," it does not believe in any soul. It believes in man's behavior, not in man's inner existence. It studies the behavior and it says there is nobody inside it -- it is all mechanical.

Man has become a robot. If you don't know the soul, man becomes a robot. He is understood to be just a beautiful mechanism developed over millions of years -- the long long journey of evolution -- but he is only a sophisticated machine.

It was not difficult for Adolf Hitler to kill so many people so easily for the simple reason that if man is a machine, what is the harm in killing people? If you destroy your wristwatch you don't feel guilty; howsoever sophisticated it was, it was only a wristwatch. If you decided to destroy it, it is for you to decide; nobody can object to it. You cannot be dragged into a court as a murderer.

Stalin could kill millions of people easily without any prick in his conscience for the simple reason that Marxism believes that there is no soul. Man is nothing but matter; consciousness is only a by-product of matter. This is one extreme.

Science has developed in the West, but religion has disappeared. In the East, religion developed but

science disappeared. In both the ways man remains poor and half.

My effort here is to create the whole man who will be able to be scientific and religious together.

A big, mangy dog was threatening a mother cat and her kittens. He had backed them into the corner of a barn, when suddenly the cat reared back on her hind legs and started barking and growling loudly. Startled and confused, the dog turned and ran from the barn, its tail tucked between its legs.

Turning to her kittens, the mother cat lifted a paw and told them, "Now do you see the advantage of being bilingual?"

I want man to be bilingual. He should know science as much, as deeply as he should know meditation. He should know mind as much as he should know meditation. He should know the language of the objective world -- that is science -- and he should know also the language of the subjective world -- that is religion.

Only a man who is able to bridge the objective and the subjective, a man who is able to bridge the East and the West, a man who is able to bridge the materialist and the spiritualist, can be a whole man. The world is waiting for the whole man. If the whole man does not arrive soon, then there is no future for humanity. And the whole man can come only through deep, profound intelligence.

I am not against intellect, I am not against intelligence; I am against intellectuality. Don't get identified with your mind. Always remain a watcher on the hills; a witness to the body, to the mind, a witness to the outer and to the inner, so that you can transcend both the outer and the inner and you can know that you are neither -- you are beyond both. That beyond is God.

God is neither an object nor a subject. God is neither the outside nor the inside. He is both and he is neither.

Richard, you say, "I have been very interested to listen to your lectures during the past few days. Far from being unintellectual, they could be described as an intellectual tour de force."

When I am talking to you, even if I am talking about something supra-intellectual, I talk in intellectual ways because otherwise you will not be able to understand what I am saying. Intellect is the only possible communication right now. Unless YOU learn the language of total silence I have to go on talking in YOUR language. You understand logic, I use logic -- for very strange purposes: to help you go beyond logic. I use every possible way to help you transcend duality.

I am not unintellectual or anti-intellectual, but my effort here is to help you to go beyond intellect and anti-intellect both, to go beyond logic and illogic both. It is possible. When you are in absolute silence you are neither logical nor illogical, but that silence cannot be expressed directly; that silence has to be translated into your language. That's what I am doing here. It is an arduous effort because much splendor and grandeur is lost in translating it. That experience of silence is so vast it cannot be put into words, but it has to be put into words. Only then will you be able to hear it. Even then very few people hear it, because people are not present; they are absent, they are asleep.

I have to start with your language, and slowly slowly, you will start learning my language. I am bilingual and I will make you also bilingual. There are two languages: the language of words and the language of silence. Right now I have to use the language of words to translate the poetry of silence, the music of silence. Later on, when you have developed a little meditativeness, you will be able to understand the poetry of silence, the music of silence directly -- just by sitting near me. There will be no need for me to say anything at all.

I am waiting for that day and I am really in a hurry for that day, because talking is becoming more and more difficult for me. To you it may seem that I can go on talking forever; as far as I am concerned it is becoming more and more difficult because I can see the impossibility of putting the unknowable into words. It seems murderous -- the whole beauty is lost. Only something reaches you and that too depends on you: if you are available to me it reaches to you; otherwise it will not reach you. You will go on listening to that which you want to listen to and you will go on seeing that which you are capable of seeing.

For a holiday, Donnelly decided to go to Switzerland to fulfill a lifelong dream by climbing the Matterhorn. He hired a guide and went up. Just as they neared the top, the men were caught in a snow slide.

Three hours later, a Saint Bernard plowed through to them, a keg of brandy tied under his chin.

"Hurray!" shouted the guide. "Here comes man's best friend!"

"Yeah," said Donnelly. "And look at the size of the dog that is bringing it!"

You hear that which you can hear, you see that which you can see. It is a tug of war between me and you to bring you to a point from where you can see something that I am seeing.

Once I have accomplished the right number to create the buddhafield I will go into silence. The way you are going into meditation makes me hopeful soon it will be happening; it will not be long. Soon the right amount of energy will be available. Then I can just sit silently with you; you can dance and sing around me or sit in silence. And there will be a communication -- more a communion than a communication. Something is bound to transpire then. But before that can happen I have to go on persuading you through words, through logic. It is a kind of seduction. I have to seduce you towards something which you have utterly forgotten.

The second question:

BELOVED MASTER,
CAN YOU PUT YOUR PHILOSOPHY IN A NUTSHELL?

Vandan, any philosophy that can be put in a nutshell, belongs there.

The third question:

BELOVED MASTER,
WHAT IS PESSIMISM?

Gyanesh, man can look at life in two ways: either through a no or through a yes. Either he can be negative in his approach or positive. These are the two easily available ways for the mind.

There is also a third way, but to achieve to the third you have to go through arduous effort of becoming more and more aware. To the sleeping person these two ways are ready-made, available from the very birth.

The positive person lives through a kind of optimism. His optimism is shallow, but he is full of hopes. He counts only the roses on the rosebush; he does not look at the thorns, he ignores them. Sooner or later he is bound to be disappointed.

Every child begins with a positive attitude towards life. That is natural because if the child begins with a negative attitude he will not begin at all; he would have died in the mother's womb. He waited for nine months, he passed through the birth canal, which is a painful process, suffocating. There must be deep down an unconscious hope; hence he is patiently waiting for the day when he can see the sun, see the light, be in the world. He is like a seed, very unconscious; he is not aware of it. But every child is born with great hopes, every child is an optimist; he looks through the positive.

But life disappoints everyone. Life is very strange, in a way: if you don't get what you want, you are disappointed, naturally; but if you get what you want, then too you are disappointed. Disappointment seems to be the destiny. If you don't get what you want, you suffer -- you have failed. You have not been able to prove yourself, you have not been able to prove your mettle. Others have succeeded, you are a failure. You can't respect yourself. And if you can't respect yourself, you can't respect life. It seems like a curse. You would like to return the ticket to God. If you meet him, your first question will be, "Why have you created me? For what? -- for all these disappointments? Are you a sadist or something, creating so many people and then giving them so much misery?"

And the religious people say, "It is God's play, his LEELA." What kind of play is this? God does not seem to be in his right senses. It seems as if he is enjoying the tortures. He seems to be more like Adolf Hitler, Joseph Stalin, Mao Zedong, than like Gautam Buddha, Mahavira, Jesus.

These people don't seem to be like God, because when all your hopes are turned into hopelessness, when all your desires are frustrated, when nothing comes out of your optimism, naturally you become sour, you become bitter, and pessimism is born.

Pessimism is nothing but the failure of optimistic attitudes. Then you start counting the thorns and ignoring the roses. Then you look always for the darker side. That is the philosophy of pessimism.

Contemplate on these laws of Murphy:
First: If anything can go wrong, it will.

Second: Nothing is ever as simple as it seems.
Third: Everything takes longer than you expect.
Fourth: Left to themselves all things go from bad to worse.
Fifth: Nature always sides with the hidden flaw.
Sixth: Mother Nature is a bitch.
Seventh: It is impossible to make anything foolproof because fools are so ingenious.
Eighth: If everything seems to be going well, you have obviously overlooked something.
Ninth: If you can keep your head when, all around you, others are losing theirs, you just don't understand the situation.
And the tenth: For every human problem, there is a neat, simple solution -- and it is always wrong.

Pessimism simply means looking at life negatively, always searching for the flaw, for the loophole, for something negative, and accumulating all those negativities. And when you look at the dark side, always, of course, there are two nights and only one small day sandwiched between the two nights -- dark dark nights.

Optimism ends into pessimism. Every pessimist has been an optimist once -- he is an ex-optimist. He hoped too much and because those hopes were not fulfilled he has become sour, angry, enraged. Now he cannot see the flowers and the stars. He can't see anything beautiful; he goes on looking for the ugly. And when you look for the ugly you will find it on every step. Whatsoever you look for you are bound to find it, remember, because life consists of both -- positivity and negativity -- in the same quantity. Life cannot exist without the other; the other pole is a must.

It is just like electricity. Electricity cannot exist only with one polarity, positive or negative; it has to have both the poles together. It is possible only through the tension that is created between the negative and the positive.

But there is a third kind of person -- I call that person the awakened, the enlightened -- who looks at life in its totality, who is neither a pessimist nor an optimist, who simply accepts life as it is; who accepts the night, who accepts the day, who accepts the rose and the thorn, because he understands that life is out of necessity dual, dialectical. And in his awareness grows a synthesis between the polar opposites. The synthesis never grows on the outside, as Karl Marx says.

Karl Marx says life is a dialectical process between thesis and antithesis and it always comes to a synthesis. Then synthesis turns again into a thesis and creates its antithesis. That is utterly wrong. Outside, life is always thesis and antithesis; it never comes to any synthesis.

Synthesis is achieved only in the inner vision of an enlightened being. Synthesis is attained when you have attained to absolute silence. In that silence you are so clear, so transparent, that you can see through and through. Then you know that life needs both: day and night, birth and death. Then there is nothing wrong in death; it is perfectly useful, needed, inevitable. Then a deep acceptance arises in you. Buddha calls that acceptance TATHATA -- suchness. Life is such. You understand it and through that understanding you transcend it.

Don't be a pessimist and don't be an optimist. Just watch, be a watcher and attain to the ultimate synthesis where you become a third force rising higher and higher and seeing from above, a bird's-eye view. Deep down everything is in conflict, but it is okay because you understand life cannot exist without it. It is not God's fault. There is no God as a person who can be blamed for it. It is just the nature of things -- tao, dhamma -- that life functions through duality. But consciousness can soar so high that it can transcend all duality and can reach to oneness.

The real meditator is neither pessimist nor optimist. He lives in a kind of suchness, in total "accept-ability."

The fourth question:

BELOVED MASTER,
I AM BORED WITH MY HUSBAND. I HAVE TRIED EVERYTHING, BUT NOTHING SEEMS TO WORK.
HAVE YOU ANY SUGGESTIONS?

Geetama, not many, just one. Write a letter to five of your friends like this:
Hello there!

This letter was started by a woman like yourself, in hopes of bringing relief to a tired and discontented wife.

Unlike most chain letters, this one does not cost anything. Just send a copy of this letter to five of your friends who are equally tired. Then bundle up your husband and send him to the woman at the top of the list and add your name to the bottom of the list.

When your name comes to the top of the list you will receive 16,478 men and some of them are bound to be a hell of a lot better than the one you already have.

DO NOT BREAK THE CHAIN... HAVE FAITH!

One woman broke the chain and got her own sonofabitch back.

At the date of writing this letter, another friend of mine received 183 men. They buried her yesterday.... But it took three undertakers thirty-six hours to get the smile off her face.

The fifth question:

BELOVED MASTER,
YOUR MESSAGE IS UNIVERSAL, BUT IS IT ONLY FOR THOSE WITHOUT A RELIGION? WHY ARE NOT YOUR FELLOW INDIANS CROWDING AT THE GATE TO GET IN?

Charles Gardiner, my message is universal. That does not mean that everybody will be able to understand it. The more universal a message is, the less people will be able to understand it, because the more universal it is, the more mysterious it is. It is so beyond the reach of the ordinary, stupid mind -- just because it is universal.

People can understand things which are not so universal more easily. They can understand racial things, they can understand national things, they can understand ideological things. But any message that is really universal is bound to be understood only by a very few chosen people.

Only the most intelligent people will be interested in what I am doing here. Hence you will see gathering around me intelligent people from all over the world, young, fresh, intelligent.

India is not young, it is not fresh. It is very rare to find an Indian who is young. In India everybody is born old. It is such an ancient country with such a long long tradition that everybody is burdened. A younger country is of course more receptive.

For example, America is more receptive to any new message than any other country for the simple reason that it is the latest country in the world -- with only a three-hundred-year tradition, it is nothing. India has lived at least ten thousand years -- ten thousand years according to the historians, one hundred thousand years according to Indians themselves. The truth may be somewhere in between. I can settle on fifty thousand years -- but that too is very long. And as the country becomes old it goes on gathering rubbish, junk. And every generation goes on giving its junk and rubbish to the new generation, thinking that this is heritage, thinking that they are giving something very valuable.

America is the most receptive. And next to America, Germany seems to be very receptive for the simple reason that Adolf Hitler killed the old Germany completely, he destroyed the old completely. He created a discontinuity. The new German generation is no longer looking backwards. Adolf Hitler is standing there and nobody wants to look at him, so better forget all about it! Adolf Hitler has done a great service to Germany. He has destroyed the old heritage -- not knowing that he is doing such good work, otherwise he would not have done it -- not knowing that he is doing something immensely valuable. Unconsciously he has done it.

India also needs a discontinuity with the past. The past hinders.

Hence people from other countries are coming to me more. And certainly one becomes curious, just as Gardiner has become curious: "Why are not your fellow Indians crowding at the gate to get in?"

India is too old, my message is too new. India is ancient, traditional; I am rebellious. There is no meeting ground between me and India. I am not an Indian, in fact. So please don't call them "fellow Indians" -- they are not. I am not an Indian, I belong to no nation; only then can I be universal. If I am an Indian, then I am already prejudiced in favor of India. Then my message cannot be universal; it will be deep down Indian, basically Indian -- camouflaged, hidden behind beautiful words, abstractions, but it will remain essentially Indian; it can't be universal.

Mahatma Gandhi used to say that the whole universe is one, all religions are one. In his ashram he used

to teach that Hindus and Mohammedans and Christians are all one. In his prayer meetings all the prayers of all the religions were recited. He loved one prayer the most which says: ALLAH ISHWAR TERE NAM -- Ishwar and Allah, both are your names, God.

But when he was killed he forgot all about Allah. He said, "Hey Ram!" Then the hidden Hindu came to the surface. His whole life he was saying, "Both are the same, both are names of the same." But when the bullet went into his heart he forgot all his philosophy. It would have been really beautiful if he had said, "Allah!" But he said, "Ram!"

He used to say that the Gita and the Koran and the Bible have the same message, but he worshipped the Gita and he called the Gita his mother. Then what is the Koran? He has not even called the Koran his auntie! The Gita is his mother -- and of course he has chosen a few pieces from the Koran and from the Bible which are in agreement with the Gita. Anything that disagrees with the Gita has not been chosen by him, so the Gita remains the criterion. Now this is so clear, that anything that does not fit with the Gita is wrong; it may be in the Koran, it may be in the Bible, but it is wrong. He would not say it so clearly because he was a politician.

I am not a politician -- I say things as they are. I call a spade a spade -- and sometimes a fucking spade! I am not a politician; I simply say whatsoever is the case.

Indians are not very happy with me, they cannot be. Neither am I very happy with them, so why should they be? I am utterly against their traditionalism, their egoistic idea that they are holier than everybody else in the world. Nobody is holier than anybody else. I am against their idea that their country is the only religious country in the world, that they are the source of all that is great. These are stupid ideas. Every country carries them and every country believes in them.

You ask the Chinese, you ask the Japanese, you ask the Italians, you ask anybody. Every country believes it. And you can find always great arguments to support it.

Indians would have crowded at the gate if I was helping in some way, nourishing and feeding their ego. I am not doing that, I cannot do that. Only then can I be universal. I am continuously hammering on their ego. I am continuously trying to destroy their "holier-than-thou" look. They are angry at me. How can they crowd at the gate to come in?

If sometimes a few of them out of curiosity come in, within five to seven minutes they start getting up. Only a few stupid Indians get up from here. What I am saying does not suit them. They would like me to praise their Vedas as the only scriptures, the real scriptures, written by God himself. They would like me to praise everything that is Indian. I cannot do that. I can praise only that which is praiseworthy, not because it is Indian. I can praise things, not because they are Hindu, Jaina, Buddhist, but simply because they are beautiful.

I praise the Taj Mahal not because it is Mohammedan, but just because it is a beautiful piece of objective art. I praise the Upanishads not because Hindus have written them but because they are so immensely valuable, intrinsically valuable. I praise Lao Tzu in the same way, I praise Jesus in the same way, I praise Mohammed in the same way. Wherever truth has happened, whomsoever it has happened to -- to Bahauddin or to Buddha -- it does not make any difference to me.

That makes Indians very angry. They would like me to criticize Mohammed and to praise Mahavira, or if I cannot do that then at least praise Mahavira more than Mohammed, but create a hierarchy in which Buddha, Krishna and Mahavira are at the top. Yes, Jesus is also good and Mohammed is also good, but not at the top -- far below in the hierarchy. That I cannot do because I see the same phenomenon happening in Buddha and the same experience in Jesus. I am not helping Indians' ego in any possible way -- I am doing just the opposite. They cannot crowd at the gate to come in.

What I am trying here is not something of the past; it belongs to the future. So only a few Indians will be able to come to me -- a few Indians who are capable of rising above their Indian mind, very rare individuals who are ready to rise with me above nationality, above race, above all kinds of egoistic attitudes. They are here, but they are here because they are also no longer Indians.

Indians believe that they know, they are very knowledgeable. Naturally -- it is an ancient country; you need not read the scriptures, the scriptures are in the atmosphere. And my idea is that the knowledgeable person can never be religious. And up to now India has believed in the knowledgeable person -- the pundit, the scholar, the professor. And my effort is to help you become more and more childlike, more innocent, full of wonder not full of knowledge, full of awe not full of information. There is no need to read the Vedas -- because anyway ninety-nine percent of the Vedas is absolutely rubbish! Now this hurts the Indians. Only one percent is beautiful; you have to be very choosy.

The same is the case with other scriptures of the world. You look at the Bible, look at the Old Testament; ninety-nine percent is just rubbish. It would be better if we got rid of that rubbish so only diamonds can shine forth. Otherwise the pebbles are so many, the diamonds are lost. But no -- no Jew will be ready to drop anything out of the Old Testament. And the same is the case with the New Testament, and the same is the case -- more so -- with the Koran.

I have many Mohammedan sannyasins. They go on asking me when I am going to speak on the Koran, and I go on postponing it for the simple reason that there is not much in it to speak on. Very rarely do you come across a line one can manage to speak about in a beautiful way. Otherwise, just very ordinary statements....

But the reason is, in those days everything was written in the religious scriptures: history, geography, mythology. That was the only way. The old religious scriptures are like ENCYCLOPAEDIA BRITANNICA; they are the encyclopedias of the old days. Everything is written, whatsoever was happening in those days and whatsoever was thought important. It may have been important in those days; now it is irrelevant.

And even when I speak on Buddha, Mahavira, Krishna, I speak in an absolutely nontraditional way. I speak out of my own experience, I am not a commentator. I love Buddha because I have known the same light, I have experienced the same truth. So when I comment on Buddha it is not a commentary. Buddha's statements are only excuses, just pegs; I go on hanging myself on those pegs.

The Indian mind is very much against that. They think I am distorting. They think I should comment according to the scriptures. I am commenting according to my consciousness, not according to any scripture. And when I see something which cannot be said by a buddha I simply drop it, I don't comment on it.

I know what buddhahood is! I go on creating Buddha again. That is resisted very much. They would like me to be just a historian, a commentator, a scholar. They would like me to quote their scriptures, refer to their scriptures. I never refer, I never quote. In my books you will not find any footnotes. I don't believe in all that nonsense. I speak out of my heart. I love Buddha, I love Jesus. I speak, I use their statements as grounds to take off, that's all -- just jumping boards. It goes against the Indian approach, Indian scholarship.

Gardiner, because my message is universal it will appeal only to those people who ARE universal, who don't belong to any country anymore, to any religion, to any church. Yes, you are right. You say, "Is it only for those without a religion?"

Yes, it is for those who are without a religion, without a nation, without a race; it is only for those liberated ones. It is for the new generation. The new generation is courageous; it has dropped much of the load that people have been carrying for centuries. Only then can there be a communion between me and you.

And you can see this is a universal gathering. People from at least forty countries are here. Except the Chinese and the Russians -- except the communist bloc -- you will find people from every country here. And even in Russia the orange people are starting to work underground. Small cells have started functioning. People are meeting really in underground basements, meditating. A few people even have become sannyasins. It is very difficult to send them malas and names, but we have found ways and they have found ways. They cannot wear orange in the open.

One woman who has become a sannyasin wrote to me, "What to do?" I said, "Use red instead of orange. Wear red and tell people that you love communism so much that you cannot resist the temptation of wearing red!" She loved the idea. She said, "This is beautiful!"

But when they meditate and they meet in underground basements they wear orange, they wear malas, they read the books, they listen to the tapes. They have even translated a few books into Russian; just hand-written, those books are passed from one hand to another. But they are not here; it will be difficult for them to be here.

One woman has written that she is ready to escape from Russia if somebody can help her so that she can remain here forever. She is ready to leave her husband, her home, her security, safety, everything.

Soon from China and Russia also people will be coming here. This is becoming a universal temple -- and it is especially for those who have no more interest in religion. They can understand me, because the priests have destroyed their interest in religion. The churches have destroyed any possibility for any intelligent person to be religious.

The last question:

BELOVED MASTER,
WHY DO I ALWAYS GET SEXUALLY EXCITED WHEN I SEE A BEAUTIFUL WOMAN?

Nanda Kishor, the first thing is that you are an Indian. It is very difficult for an Indian not to get excited when he sees a beautiful woman. Long long repression... your unconscious is full of repressions so you don't miss any opportunity.

Of course you don't show it. It is courageous of you that you have asked the question.

Nothing is wrong in being sexually excited by seeing a beautiful woman. You are simply paying a compliment to her, that's all. You are saying she is beautiful and attractive. In a more understanding world you will simply go to the woman and thank her and she will accept your compliment with gratitude. If a woman passes and nobody gets excited about her, nobody ever, that is really a miserable thing to go through.

I was a professor in a university for a few years. One day it happened: I was sitting in the vice-chancellor's room. A girl came, she was crying and weeping and she said that one boy was continually teasing her. He was throwing small stones at her, writing love letters to her.

The vice-chancellor was, of course, very angry. I was sitting there so he told me, "Can you help this girl? Can you console her?"

I asked the girl, "If nobody ever teased you and nobody ever wrote a love letter and nobody threw pebbles at you, would that be right? Would you be happy?"

Her tears disappeared. For a moment she was shocked. Then she said, "I have never thought of it in that way."

I said, "That will be real misery! This simply shows that somebody is interested in you. Go to him and thank him! Nothing is wrong in it. He is simply a little foolish; he does not know how to pay compliments to a beautiful girl. Send the boy to me and I will teach him a few things! He needs a little tuition -- he has no intuition. And you need not be worried and you need not be crying: this is natural!"

You are, Nanda Kishor, one of the species of animals. Man is an animal unless he becomes a buddha. If you become a buddha and then you are excited by seeing a beautiful woman, come and ask the question. Then it will be something worth asking because then it will be a problem. But you are not a buddha -- so meanwhile enjoy! Once you become a buddha, then I cannot help -- nobody can help. Then even if you want to get down, there is no way.

It is an animal instinct, as much in animals as in human beings. Yes, it has to be transcended, but by repression you cannot transcend. Accept it. Acceptance is the first step towards transcendence. And don't feel guilty about it -- it is not a sin.

When you see a beautiful sunset you don't feel any guilt. When you see a beautiful flower and you are attracted you don't feel any guilt. When you see a beautiful face of a man or a woman, why should you feel guilty if you are attracted, if you want to look back, if you want to go close and have a closer look? Why should you feel guilty about it? But that's how you have been taught for centuries. If you go closer to the woman, the woman will start shouting for the police and you will start finding excuses.

Nobody looks into each other's eyes. It is thought to be offensive. Even if you want to look into some beautiful eyes you cannot. Only three seconds is allowed. How all over the world people have come to agree on three seconds is something mysterious. Just for three seconds you can look at somebody and the other will not be offended. If you look more than that, the other feels offended.

Maybe there is a reason. You don't know how to look at the other; you don't know how to look gracefully. Maybe your look is ugly -- and it is bound to be ugly if you are carrying much repressed sexuality. Your look will be pornographic. Deep down in your imagination you will be undressing the woman, and she feels offended. Who are you to undress her even in your fancy? Your look is ugly; it looks as if you are penetrating her being, as if you have found a substitute for sexual penetration through the eyes. You are reducing her into a thing, and nobody wants to be reduced into a thing. Your look has no respect in it. If your look has respect, if your excitement has beauty, grace, there is no problem.

Yes, it has to be transcended one day because this is also a duality -- man/woman -- the same duality as between positive and negative, birth and death, summer and winter. It has to be transcended. One has to

come to a point from where nothing disturbs your coolness, nothing distracts you from your center.

But the way to come to it is not repression, Nanda Kishor. The first step is acceptance: it is natural. Accept it as part of your nature, as part of your biology. And then try to understand it, watch it, observe it, witness it. Slowly slowly, as your witnessing will grow, you will go beyond it. One day you will not find any difference between a man and a woman: you have gone beyond sexuality. That is true BRAHMACHARYA, true celibacy, but it is not what has been told to you.

In the name of celibacy, sex has been repressed for centuries and you have become just full of sexuality. Rather than transcending it you are boiling within.

In order to find out whether his wife was cheating on him, a man bought a parrot. The parrot was an amazing bird, but in a fight had lost both legs and had to balance itself on its pelvis.

One day the man questioned the parrot and found out that his wife was, in fact, cheating on him. Quickly he asked the parrot, "What happened?"

The parrot said, "First your wife was kissing a strange man, and then she started to take off her clothes...."
"And then?" interrupted the man.
"And then they both got on the bed...."
"And then?" cried the man.
"Then she pulled on the blankets...."
"And then, and then?"
"I don't know," said the parrot. "I fell over!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #9
Chapter title: The monkey in the forest

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IF YOU SLEEP,
DESIRE GROWS IN YOU
LIKE A VINE IN THE FOREST.

LIKE A MONKEY IN THE FOREST
YOU JUMP FROM TREE TO TREE,
NEVER FINDING THE FRUIT --
FROM LIFE TO LIFE,
NEVER FINDING PEACE.

IF YOU ARE FILLED WITH DESIRE,

YOUR SORROWS SWELL
LIKE THE GRASS AFTER THE RAIN.

BUT IF YOU SUBDUE DESIRE,
YOUR SORROWS FALL FROM YOU
LIKE DROPS OF WATER FROM A LOTUS FLOWER.

THIS IS GOOD COUNSEL
AND IT IS FOR EVERYONE:
AS THE GRASS IS CLEARED FOR THE FRESH ROOT,
CUT DOWN DESIRE
LEST DEATH AFTER DEATH CRUSH YOU
AS A RIVER CRUSHES THE HELPLESS REEDS.

FOR IF THE ROOTS HOLD FIRM,
A FELLED TREE GROWS UP AGAIN.
IF DESIRES ARE NOT UPROOTED,
SORROWS GROW AGAIN IN YOU.

Gautama the Buddha's most fundamental message to humanity is that man is asleep. Man is born asleep. He is not talking about the ordinary sleep; he is talking about a metaphysical sleep, a deep deep unconsciousness within you. You are acting out of that unconsciousness, so whatsoever you do goes wrong. It is impossible to do right with this unconsciousness within you. This unconsciousness perverts all of your efforts, it leads you into wrong directions. It is bound to be so.

Even if a buddha is with you, you will misunderstand him for the mere reason that you are not conscious. If you are really asleep and a buddha is sitting by the side of you, you cannot recognize him, you cannot see him, you cannot feel him. You will go on dreaming in your own way; you will remain confined to your own private world of dreams.

The most private thing in life is your dreaming. When the dreaming disappears you enter into the world of the universal. Then you enter into truth, into God, into nirvana. But with all your dreams, that is impossible; you are lost in your own dreams. And it is not only one dream within you; millions of them are constantly growing... one is being replaced by another. You think that now you are awake because one dream has left you, but another has taken its place. You can even dream that you are awake. Buddhas go on shouting, but you don't hear.

Jesus says: If you have eyes to see, see. If you have ears to hear, hear. He is not talking with deaf and blind people, he is talking with people like you. He is saying exactly the same thing that Buddha is saying: that you are asleep.

Jesus had been to India, and when Jesus came to India, Buddha was very much alive. Although he had left his body five hundred years before, the air was still full with his songs. There were still people deeply connected with him; there were still people for whom he was almost a tangible reality.

Buddha had said that "My religion will last for five hundred years." Those years were coming to an end; it was the last phase. The sun was setting, but the sun was still on the horizon.

Jesus must have visited Buddhist schools, monasteries. In Ladakh there is still a hand-written scripture in existence in which Jesus has written about his coming to India, his visit, his experiences, what he had gained here. Christian scriptures are completely silent about his life. He is mentioned once when he is twelve years old and then for eighteen years there is a gap. Then he is mentioned when he is thirty, and then he lives only three years more. Where had he been for eighteen years? The people who were writing the gospels must have been aware of the gap, but they were afraid to say anything about those eighteen years, because he was traveling, moving from one mystery school to another mystery school.

He talked very much the way Buddha talked. He carried a similar message and a similar understanding to his people. He was misunderstood for the simple reason that he had brought something which was not part of Jewish tradition; he had brought something alien. And the most alien thing was that he was telling people, "You are asleep, you are really dead."

Just being born is not enough to be awake. Awakening has to be achieved through arduous effort; otherwise you can pass your whole life wandering in the forest of dreams. And he was aware that the people who were listening to him were not capable of understanding him at all. He was saying one thing and they would understand another. He was aware that there was something that seemed to be hindering the message.

Jesus is sitting at the table with his twelve disciples, eating beef and drinking wine. At a certain point he looks intensely up at his disciples and says, "One of you will betray me. Judas, Judas, why, why you?"

At this, in a fit of anger, Judas gets up and screams at the disciples, "Why the hell is it that every time he gets drunk he takes it out on me?"

Jesus looks drunk to Judas. Buddha also looks drunk to the people. And in a way, they are drunk -- drunk with the divine. They belong to another world. We live in the night, they have seen the dawn. We live in our dreams of achieving this and that, in our ambitions, in our ego trips for power, for money, for prestige. And they live at a totally different point. They live as beings, we live as becomings. We live as desires, as dreams; they are real beings: they have no dreams, no desires. We live in the past or in the future; they live in the present. We live in words, they live in silence. We live in thousands of frustrations, they live in deep peace.

Why do we live in frustrations? How do we manage to live in so many frustrations? We have become experts in creating frustrations although we don't do it intentionally. We don't do anything intentionally; our whole lives are accidental. In sleep, your life is bound to be just accidental, at the mercy of the winds. We are just as straws in the wind or dry leaves in the wind. We don't know who we are, we don't know where we are going, we don't know from where we are coming. We don't know anything about our being -- and we know great information about facts, figures which are utterly meaningless.

Unless you know yourself, no knowledge is of any meaning. At the very center of your being there is darkness; no light from the outside can dispel it.

The greatest problem in the world is how to commune your awakening with those who have never tasted it. They are bound to misunderstand. Misunderstanding is almost inevitable.

The color TV was invented in the USA. News of this beautiful new toy arrived up to the kingdom of God. God, being very curious, sent one of his archangels down to the earth to get one.

As God sat in front of his new color TV set with the archangel sitting beside him, he pressed the first button. Immediately, the image of naked, tired, sweating people appeared on the screen. They were working incredibly hard in a Johannesburg diamond mine.

Upon seeing this, God shouted, "Ah Christ, holy shit, what the hell are they doing down there?"

Saint Peter replied, "They are being good and working hard, my Lord, just as you wanted."

"No, no, no, that is not what I meant! They have missed the whole point!" screamed God at the top of his thunderous voice.

Then he pushed another button. The image changed to the glorious Vatican in all its pomp and splendor, with his holiness the pope, dressed in gold. He was surrounded by luxuriously dressed nobles and velvet-cloaked cardinals with massive crowns on their heads.

God turned to Peter, shouting, "And who are they?"

Saint Peter humbly replied, "These are the ones who did not miss the point...."

In fact, everybody misses the point; it is bound to be so. Coming from the peaks of awakening to the dark valleys of sleep one cannot expect that it will be understood rightly.

Hence Buddha insisted, he always emphasized to his disciples, "Before you start trying to understand what I am saying and what I am doing, be silent at least for two years, utterly silent, thinking nothing. When you have attained to stillness, then you will be able to communicate with me. Then if you have any questions you can ask, and then it will be possible for me to pour my heart into your heart."

But it used to happen that whenever somebody would come and would stay for two years in silence, he would never ask anything -- because silence is the answer of all the answers. Silence is the answer for all the questions. There would be no need to ask Buddha because in silence he would see the glory, the splendor of Buddha, and it would start permeating his being like a flood, taking away all dust accumulated down the centuries.

The first sutra:

IF YOU SLEEP,
DESIRE GROWS IN YOU
LIKE A VINE IN THE FOREST.

Desire cannot be dropped unless you wake up. Millions of people have tried to drop desiring without waking up. In fact, the very idea of dropping desire was another desire and nothing else. They heard from the buddhas, from the awakened ones, that there is great peace if you drop desire, there is great bliss if desires wither away; that you will attain to eternity, that you will not know any birth, any death anymore, that you will become part of the universal celebration that goes on and on -- if you drop desire. Millions became greedy, thinking that by dropping desire they will attain all these joys. Now, this is a new desire taking root in you. The desire for God, the desire for truth, the desire for liberation, the desire for becoming desireless, is still a desire. You have misunderstood the whole point again. A new greed -- religious greed -- has taken possession of you.

Millions of people have lived in the monasteries -- monks and nuns and all kinds of ascetics -- torturing themselves in the hope, in the desire, that this is the way to destroy desires. When all desires are destroyed they are going to attain to heavenly pleasures. And those pleasures are real pleasures; they are not momentary like the pleasures on this earth, they are eternal. How can you drop desire by creating a new desire, a bigger desire, a far more dangerous desire?

As I see it, the religious people are more in the grip of desire than the nonreligious. The nonreligious is satisfied with small things -- a good house, a beautiful wife, children, a little bank balance -- small things. But religious people go on condemning these people that they are sinners. And they themselves are saints because they want a bank balance in the other world, and a bank balance which will be inexhaustible!

It is very difficult to drop desire; unless you wake up you cannot drop desire. Desire is a natural phenomenon when you are asleep. Desire is dreaming and nothing else. When you wake up dreams disappear, and when you wake up desires disappear.

Hence it has to be understood: the real point is not to fight with your desires but to fight with your sleep. That is cutting the very root; otherwise you remain the same. You will function out of your unconsciousness and you will go on doing the same; it does not matter what it is.

Three men were riding in a bus on a hot summer day in Israel. One of them was a rabbi, a Jew, another a Greek, and the other a Palestinian.

The bus departed, and a fly flew onto the shoulder of the Greek. He simply slapped it away. The fly then flew over to the rabbi's shoulder and he did the same. The fly then flew over to the Palestinian. The Palestinian immediately grabbed the fly and ate it.

A second fly flew into the bus and exactly the same thing happened: the fly landed on the Greek, the Greek slapped it away over to the Jew, the Jew also slapped it away, and finally it landed on the Palestinian who grabbed it and ate it.

At this point, the Greek and the Jew both looked at the Palestinian in amazement.

Sure enough, a third fly flew into the bus. It flew over to the Greek and was slapped away. It flew over to the rabbi and this time the rabbi grabbed the fly, went over to the Palestinian and asked, "You want to buy a nice fly?"

Rabbi or no rabbi, a Jew is a Jew! If there is some business he is not going to miss it.

You are living in dreams. Your priests, your rabbis, your monks, your nuns, your bishops, your popes, they are all living in the same sleep. Maybe your dreams are a little bit different from each other, but the quality of the dream is the same.

Why do you dream? -- because there are so many desires unfulfilled, and to live with unfulfilled desires is painful. In dream you try to fulfill them; in dream you create a false feeling of fulfillment. Hence your dreams show much about you: what your desires are, what you want to become. But if you want to become anything in life, you are asleep.

The man who is awake knows there is nowhere to go, nothing to become. He is already that which he ever can become. Seeing the grandeur of his being, desires wither away on their own accord. You are not

even expected to drop them; they drop by themselves, like dry leaves falling from the trees.
IF YOU SLEEP, says Buddha, DESIRE GROWS IN YOU....

Remember: desire grows only when you are asleep, unconscious, unaware, unmeditative. And this is natural. It grows... LIKE A VINE IN THE FOREST. And whatsoever you do in this sleep is going to be wrong, remember. You can become an ascetic, you can fast, you can pray, but your prayers will be wrong.

Hence, Buddha never says pray; he says meditate. What can you pray? You will always pray FOR something; it will be a desire. You can go to the churches and the temples and listen to people's prayers, and you will be surprised: they are always asking and asking. Their prayers are superficial. They had not gone there to thank God; their prayers are not full of gratitude but full of complaints. They want more and they are ready to pray. Their prayer is nothing but buttressing: they praise the Lord; they hope that this buttressing will help their prayers to be fulfilled. And behind the prayer there is a desire.

Buddha says: Don't be bothered with prayers, because you are asleep and your prayer is bound to be nothing but a desire. Your asceticism is bound to be nothing but an expression of your desire. Your asceticism is going to be nothing but a deep hedonism. Hence all religions talk about the joys and the pleasures of heaven and paradise. These are the allurements which keep people going to the temples and to the churches and to the mosques.

Buddha says: Go into silence, because silence creates the right space to wake up. Silence goes to the very center of your being like an arrow and wakes you up. And when you are awake, your whole life is a prayer! And don't go on doing things in your sleep because you can do much more harm. It is better to be ordinary when you are asleep -- your harm will be ordinary. Don't try to be extraordinary, don't try to be a saint or a mahatma; your harm will be far bigger.

Contemplate on this maxim of Murphy:
If two wrongs don't make a right, try three.

What else can you do when you are asleep? Try and try and try again; go on trying. But if the fundamental is wrong, whatsoever you do is going to be wrong.

And the problem with desire is this: if you DON'T get it -- which is almost inevitable because all your desires are impossible.... You ask for the impossible; it can't happen in the nature of things; hence you feel frustrated when it doesn't happen. And if at all it happens by some miracle, by some accident... if it happens, then, too, it is not going to fulfill you or make you contented because the moment it happens, again your mind starts asking for more; or, by the time it happens you are no longer interested in it.

The soldier boy was unhappy.
"But this is Christmas time," I tried to cheer him up. "Santa Claus and all that!"
"What Santa Claus?" he cried. "Twenty years ago I asked Santa for a soldier suit -- now I get it!"

Murphy's maxim: Being frustrated is disagreeable, but the real disaster in life begins when you get what you want.

Blessed are those who don't get what they want, because at least they can hope. The real disaster happens when you get what you want, because then there is no possibility to hope; then you are stuck with it. And it is YOU who have desired it, who had worked for it. But out of sleep nothing else is possible.

Sleep is our common disease; we are born with this disease. It is so common, that's why we don't think about it at all as a disease; otherwise this is the greatest disease, according to all the awakened ones.

Buddha's suggestion is: Be conscious. Bring more consciousness to your inner being and also to your outer actions. He does not want you to create new desires -- holy desires instead of unholy desires. He does not want you to become a saint as against being a sinner. He does not want you to substitute your mundane desires with sacred desires. He wants you to do something totally different, that is his great contribution to humanity: he wants you to become conscious.

Out of consciousness a radical transformation happens: desires disappear and peace descends -- the peace of desirelessness.

LIKE A MONKEY IN THE FOREST
YOU JUMP FROM TREE TO TREE,

NEVER FINDING THE FRUIT --
FROM LIFE TO LIFE,
NEVER FINDING PEACE.

Observe what you have been doing: LIKE A MONKEY IN THE FOREST....

Charles Darwin became aware of the phenomenon very late: that man is a descendant of monkeys. And he may not be right, because he thinks that PHYSICALLY man is a descendant of the monkeys. That does not seem to fit the reality: man seems to be essentially different from monkeys as far as the body is concerned.

For millions of years, monkeys have been seeing man standing on two feet and they have not learned the trick yet. You don't see suddenly a monkey walking like a man. How did it happen in the first place that a few monkeys started walking on two feet and became the ancestors of humanity? It does not seem to be likely.

But all the awakened ones of the world have known that as far as the MIND of man is concerned, it is very like the monkeys; it is not much different. The real monkey is not in your body but in your psychology; it is not physiological, it is psychological.

Your mind is continuously jumping from one tree to another tree. It is constantly restless; it cannot remain restful even for a single moment. It wants to be continuously occupied. And what is the gain?

Buddha says: LIKE A MONKEY IN THE FOREST YOU JUMP FROM TREE TO TREE, NEVER FINDING THE FRUIT -- FROM LIFE TO LIFE, NEVER FINDING PEACE.

Peace is the fruit -- and the mind has no idea what peace is. It knows only conflict, it knows only war, violence, destruction. It knows only all sorts of perversions, neurosis, psychosis. It knows a deep inner split, but it knows nothing of peace; it has never tasted it, it is absolutely unknown. It is only a word, empty of any meaning. Meaning comes through experience, otherwise all words are empty. God is an empty word to you because you have not experienced it. Peace is an empty word to you because you have not experienced it.

Buddha does not use the word 'bliss'. That was always the case before Buddha: that bliss is the fruit. SAT-CHIT-ANAND -- truth, consciousness, bliss -- these are the three aspects of the ultimate fulfillment. But Buddha does not talk about bliss for a certain reason. The reason is that the moment you talk about bliss you are bound to be misunderstood. People start thinking about happiness and pleasures -- maybe on a higher plane, but their idea of pleasure remains the same, their idea of happiness remains the same. They think of sexual pleasure even in paradise.

There are religions who even allow homosexuality in paradise, because they were born in countries where homosexuality was very much prevalent. And every religion promises you beautiful women in paradise. Who has projected these ideas? Frustrated people, those who have failed here; now they are hoping they will succeed in the other world, on the other shore.

Buddha does not use the word 'bliss' for the simple reason that it can create a misunderstanding. It creates it because you know something about happiness, and you think maybe there is a great difference between bliss and happiness, but happiness gives you some idea of what bliss will be.

Bliss is not happiness. Bliss is more like peace than like happiness. Bliss is neither unhappiness nor happiness; it is peace from that turmoil, that conflict. It is peace, absolute peace, because it is a transcendence of duality. Happiness always lingers with unhappiness; unhappiness is always with its other side, happiness. They are two sides of the same coin. When the whole coin drops from your hand you are neither happy nor unhappy.

It is because of this that Buddha never had a great appeal to the Indian masses. Who wants peace? Everybody wants happiness -- and everybody knows that happiness is followed by unhappiness, as day is followed by night, as death is followed by birth, birth is followed by death. It is a vicious circle: if you are happy, you can be certain that soon you will be unhappy; if you are unhappy, you can be certain that soon you will be happy again.

Seeing this game of happiness and unhappiness, the watcher, the meditator becomes unidentified with both. When happiness comes he knows that unhappiness will be coming, so why get excited? When unhappiness comes he is not at all disturbed because he knows happiness will be coming just around the corner, so why become disturbed? He is neither excited by happiness nor disturbed by unhappiness. This is peace. He remains the same, in a deep equilibrium; his silence is undisturbed. Day comes and goes, night comes and goes, everything comes and goes. He remains a witness, unconcerned, cool. That coolness, that

unconcernedness is peace.

But nobody wants peace. People who are asleep cannot want peace. Hence Buddha, although while he was alive thousands of people were transformed by him, as had never happened before.... Many more people became enlightened around him than around anybody else in the whole history. Still, his religion disappeared from India; it did not appeal to the masses. That carrot was not there hanging in front of you: bliss. He was talking of peace.

Peace seems to be very unalluring; it does not ring bells in your heart. Peace, just peace? So much effort for meditation and so much effort for waking up, and the result is only peace? You want something more exciting, more sensational. You want ecstasy, not peace. Your sleep creates the dream of bliss, of ecstasy, of great joys, eternal joys.

But Buddha's choice of the word is very right, absolutely right. He never moves from the inner truth, he goes on insisting on it. Whether it appeals to you or not, he is not much concerned about that. He is not at all going to compromise with you and your desires and your sleep.

Of course, when Buddha died, the scholars started interpreting his peace as bliss -- another name, they said, for bliss. But from India it disappeared, the religion disappeared. The scholars and the pundits learned it a little late. When the religion had disappeared from India, then they thought over it, and why it had happened. And this was the cause: Buddha was talking about peace, about nirvana. Nirvana means cessation, that you will cease totally. Who wants to cease totally? Deep down you want to remain, abide. Yes, you can accept that the body will not be there, the body will fall into dust -- dust unto dust. But your spirit, your soul WILL be there.

And Buddha says you don't have any soul, because your soul is nothing but a holy name for your old ego. And what is your spirit? -- nothing but another facade for the ego to survive. He is very compassionately cruel. He says you will not be there at all.

People used to ask him, "Then why should we meditate? It seems like committing absolute suicide!"

And Buddha said, "Yes, exactly it is that. But peace will be there."

Now the problem becomes even more complicated. You can even become interested in peace; tired of your joys, happiness, unhappiness, sadness, misery, suffering, you can even reluctantly, in a resigned way, agree to attain to peace -- but YOU will not be there. Then another problem arises which is far more significant to you in your sleep: "If I am not there, who is going to experience peace? And what is the point of attaining something if you can't experience it, if you are not there at all?"

And Buddha is absolutely right. He says: If YOU are there, peace cannot be. When you are not there, peace is.

Shakespeare says: To be or not to be is the question. Buddha says: Choose not to be. To be is the problem; not to be means all problems have been transcended, all worries have been transcended.

Buddhists learned that there is something dangerous in Buddha's message; it has to be changed. They changed it. In Tibet, in China, in Japan, they dropped Buddha's words or they gave new meanings to those words. While they were translating Buddhist scriptures into Tibetan, into Chinese, into Japanese, Korean, they made it a point that all negatives should be dropped from Buddha and they should be replaced by positives. "You will be there in all your glory, in all your grandeur, in all your beauty. You will be there in your purity. Your soul will be there, utterly purified, pure gold. And you will attain to bliss: MAHASUKH -- great bliss."

And then, like fire, the religion of Buddha spread all over Asia. It disappeared from the country of its origin for the simple reason that Buddha would not compromise with your sleep; it succeeded all over Asia because the followers compromised. They destroyed the purity of Buddhism; they brought it down to your level. Buddha's effort was to raise you to HIS level, and his followers brought him to your level.

That's what happens always with the followers, because they are also asleep; they are people like you. They are also dreaming like you, they are also desiring like you. There is a certain understanding between you and them. They can understand your dreams because they are their dreams too. Buddha is as far away from them as he is from you. It is a strange phenomenon, but it has always been so. Christians succeeded when they betrayed Christ and Buddhists succeeded when they betrayed Buddha. You have to betray the master, then you can be a success. When the master starts speaking like sleepy people, then sleepy people become interested; then he is speaking in your language.

The other night, Veet Marco had a dream:

While Jesus Christ was on the cross, three soldiers were playing cards beneath him. At a certain point

one of the soldiers got up and pierced Jesus' rib with his spear. Jesus moaned, and the soldier laughingly returned to his seat and continued playing cards.

Soon after a second soldier got up and held a sponge soaked in vinegar up to Jesus' face.

Jesus screamed, "Father, Father, why have you forsaken me?"

The soldier started laughing, then went back to his seat and resumed playing cards.

Suddenly the sky became dark, the earth started to tremble, lights beamed from the north and from the south and a mysterious silence filled the air.

The nails on Jesus' hands and feet started disappearing. The third soldier, seeing this, ran to Jesus' feet and began praying and worshipping God. A terrible wind started blowing and Jesus began to ascend. The soldier hung on to his legs, screaming and crying, "Jesus, Jesus, yours is the power and the glory!"

Jesus' face was filled with light, his hair blowing in the wind, his body donning a white silken robe, ascending up and up into the sky, with the third soldier clinging to his legs, ascending along with him.

The soldier, suddenly realizing what was happening, became frightened and cried up to Jesus, "Jesus, Jesus, where are you going?"

Jesus smilingly replied, "I am going to my father up in the Kingdom of God."

"And how about me?" quizzed the frightened soldier. "Where am I going?"

Jesus, kicking him off, screamed down to the falling figure, "You sonofabitch, you go back to your fucking mother!"

Now, Marco's dream is Marco's dream; it has nothing to do with Jesus. But in your dreams, Jesus will take a form that is really imposed by you, Buddha will take a form that is imposed by you. Rather than allowing them to transform you, you would like to transform them according to YOUR ideas. This has been happening down the ages.

IF YOU ARE FILLED WITH DESIRE, says Buddha,

YOUR SORROWS SWELL
LIKE THE GRASS AFTER THE RAIN.

The more desires you have, the more misery you will create for yourself. Misery is a consequence of desiring -- and you go on desiring. In fact, you think that if your desires are fulfilled your miseries will disappear. In the first place they are never fulfilled; in the second place, if they are fulfilled, nothing is fulfilled by their fulfillment. You remain as empty as you have always been -- or even more, because up to now you were occupied with a certain desire; now even that is fulfilled. A deep deep emptiness comes to you.

You wanted to have a beautiful house; now you have it. Suddenly, you don't know what to do. You were so much engaged in earning money, you were so mad after getting the house; now you have got it. For a moment you feel good -- not because of the house, remember, but just because the whole tension, that mounting tension has disappeared -- the house is yours. All that strain and tension is relaxed; it is the relaxation of that tension that gives you a little experience of pleasure. That you could have experienced any time if you had relaxed; it has nothing to do with the house.

See the mechanism of desire! But after that relaxation, after a few moments or a few hours or maybe a few days... it depends how intelligent you are. If you are really intelligent, then within seconds that disappears -- you can see the futility of it. If you are not that intelligent, then a few hours; if you are really stupid, then a few days. It is in the proportion of your stupidity: you will remain happier for a longer period if you are more stupid because you will not see the point. But sooner or later, howsoever stupid you are, it is bound to disappear. And then you will be left with a great emptiness, hollowness, and you would like again to strive for something else. Maybe you need more money now or a beautiful woman to suit the beautiful house. Again a new desire, and you rush. Again you will attain... and for a few moments, the relaxation.

It is like the sexual experience. What pleasure you attain in sexuality is nothing but the pleasure of a mounting excitement, tension, and then the relaxation. Your energies go on mounting higher and higher and higher, and then you explode -- you ejaculate. And suddenly you fall back into a certain calmness; the excitement is gone. But you don't learn anything from it: that this is the whole secret of all your pleasures. Running, rushing, competing, fighting for something creates great tension.

That's why it happens that if you are involved into something really deeply you may not feel any interest

in sexuality. If you are involved deep in scientific endeavor you may not be interested in sex at all. You may be a little puzzled, confused: "Why are people so much interested in sex? What is there?" You have found a new sexuality for yourself. Science is your wife; now you are running after science. Or you may be a politician; then politics is your wife. But one day, when you become the prime minister of the country or the president of the country, you have reached to the climax, and then after the climax there is nowhere to go... a certain calm falls over you. That calm is misunderstood as if you have attained it through the experience, by becoming the president, the prime minister, famous, respectable, a Nobel Prize winner. It is not that; it is because of relaxation.

If you relax right now without attaining anything, that same calm will fall over you -- even deeper because you will be full of energy. But we never look into anything, and even if we look into anything we conclude very superficially.

I have heard about a man who was passing through a forest, felt his bladder was full, stopped his car, went behind a bush. As he was pissing, a wild bee stung his prick. He screamed -- the pain was too much and he did not know what to do.

Then suddenly he remembered, twenty years back when he was just a child it had happened once and his mother had a remedy for it. She had given him a glass of milk and told him to put his prick in the glass, and it had soothed him, calmed him. But where to find the glass of milk? And the pain was excruciating! And tears were coming down from his eyes as he started driving in the hope of finding somebody in the forest.

He was able to find a small hut. He knocked on the door. He was feeling very embarrassed -- how to say it and what to say? A woman opened the door, but the pain was so much that he had to say something. So he said, "Please don't ask me why, just give me a glass of milk. I am in terrible pain, I am dying! Just give me a glass of milk and please, don't ask why because I cannot answer it. I am feeling so embarrassed!"

The woman could see the pain of the man. She rushed in, brought a glass of milk.

The man took the glass of milk, rushed towards the back of the house.

The woman was curious, naturally, as to what was happening. She had never seen such a thing before! So she went back just silently so she would not disturb the man. And what she saw... she could not believe her eyes! She said, "My God, I have been married for thirty years, and now I know how you fill up these things! I was always wondering how you fill up these things again and again and again! Now I know!"

Your conclusions are as superficial as that! That poor man is not filling it up! You pass through experiences, but you never go deep into them to find out the truth, what really happens.

You must have made love many times, but have you ever thought about it? -- what really happens that gives you calmness, a certain pleasure, a certain joy? Nothing much... just a mounting tension is relaxed. First you go into mounting it higher and higher, and then you fall from that height in a deep deep valley of calmness. But this calmness is available to any meditator without creating any tension.

Hence, meditation takes you beyond sex; nothing else can ever take you beyond sex. Everything else is a substitute for sex. Somebody is running after money -- money is his sex; and somebody is running after power -- power is his sex; and somebody is running after something else. Those are all sexualities, substitutes for sex. These people can easily avoid sex because they have found their own new version.

IF YOU ARE FILLED WITH DESIRE, YOUR SORROWS SWELL LIKE THE GRASS AFTER THE RAIN.

BUT IF YOU SUBDUE DESIRE,
YOUR SORROWS FALL FROM YOU
LIKE DROPS OF WATER FROM A LOTUS FLOWER.

The word 'subdue' has to be rightly understood. It does not mean repression; it means understanding, it means transforming. It means transcendence. It means that you have become master of your own soul, that now nothing dominates you -- sex, power, money, nothing dominates you. It does not mean that you have to renounce the world; it simply means that you have to renounce your unawareness.

Desire disappears as you become more and more aware. When awareness is one hundred percent, there is no desire at all. YOUR SORROWS FALL FROM YOU LIKE DROPS OF WATER FROM A LOTUS FLOWER.

Ordinarily, people are not raising their consciousness. On the contrary, they live through conscience, not through consciousness. To live through conscience is to live according to the mob psychology, is to follow the crowd. Conscience is created by the crowd; consciousness is an individual phenomenon -- you have to create it. The society won't help you at all; it will hinder you in every possible way. The society does not want conscious people at all. They are rebellious, they are dangerous for the status quo, for the establishment, for the church, for the state, for the nation. They are dangerous because they have gone through a revolution and their very vibe creates revolution in others.

The society lives through conscience. It gives you the idea about what is right and what is wrong: "Do this and don't do that." It goes on giving you commandments. It gives you detailed information about what is right and what is wrong. And in fact that is absolutely absurd, because life goes on changing every day.

What was wrong in the times of Moses is no longer wrong today, and what was right in the days of Krishna is no longer right today. Nobody can give you a detailed map of what is right and what is wrong. In fact, something may be right in the morning and may be wrong in the evening. Next moment it may not be right! Life is a flux, and conscience is a static thing. Consciousness goes on moving with life; it is a flow.

Murphy says: A conscience cannot prevent sin -- it only prevents you from enjoying it.

Conscience prevents nothing; it simply prevents you from enjoying your life. You remain the same; you simply become more miserable! That's why your saints have such long long faces, look so serious, sad, dead. Nothing has changed in them: they don't radiate life, they don't radiate love, they don't radiate peace. They only show you what conscience can do. It can kill you, it is a slow poisoning.

Buddha does not believe in conscience; he believes in consciousness. But buddhas talk about consciousness and you always understand conscience. In fact, there are languages like French in which conscience and consciousness are not two words; 'conscience' means both, consciousness and conscience. That's actually the process, how you understand.

A man lost in the woods finally arrived at his destination, The Old Log Inn. On his arrival, however, he was all beaten up, with swollen eyes, bloody nose and mouth.

The alarmed receptionist demanded, "My God, what happened to you?"

The man replied, "I was lost and found a couple making love in the woods, and all I asked was 'How far is The Old Log Inn?'"

Please remember, consciousness does not mean conscience. Don't translate it as conscience; it has been translated so for centuries.

And then sorrows fall away from you LIKE DROPS OF WATER FROM A LOTUS FLOWER. So naturally they disappear, they don't leave a trace behind.

THIS IS GOOD COUNSEL
AND IT IS FOR EVERYONE:
AS THE GRASS IS CLEARED FOR THE FRESH ROOT,
CUT DOWN DESIRE
LEST DEATH AFTER DEATH CRUSH YOU
AS A RIVER CRUSHES THE HELPLESS REEDS.

The unconscious man is a helpless victim of circumstances; he is accidental. He has no intrinsic value yet because he has not created any inner light yet. Only with consciousness you have intrinsic value; otherwise your life is just accidental.

When a child was born in Bethlehem, three kings came bearing gifts for him in the stable where he lay.

The first king came forward, putting down his gift of frankincense and myrrh before the cradle. The second king set down his gift of a large bar of gold. The third king advanced with his gift, but tripped over the bar of gold.

"Jesus Christ!" he exclaimed.

The father of the child looked up at him and said, "That's a good name! We were thinking of calling him Fred."

Your names, your lives, your everything is accidental. Consciousness will make you go beyond accidents.

FOR IF THE ROOTS HOLD FIRM,
A FELLED TREE GROWS UP AGAIN.
IF DESIRES ARE NOT UPROOTED,
SORROWS GROW AGAIN IN YOU.

Remember: there is no other revolution except consciousness. It cuts the desires from the very roots and it brings freedom to you.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 9

Chapter #10
Chapter title: Intelligent people are dangerous

20 February 1980 am in Buddha Hall

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The first question:

BELOVED MASTER,
IT IS LIKE DRIVING A CAR IN FORWARD AND REVERSE AT THE SAME TIME. I AM NOT GOING ANYWHERE. IS THE IGNITION SWITCHED ON OR AM I JUST A BAD DRIVER?

Ray Horton, the very idea of going somewhere is basically wrong. Nothing is going anywhere. Existence is now-here; it is not moving towards a particular destiny. There is no destiny, there is no ultimate purpose. But we have been taught for centuries that existence is moving towards a certain goal and we have been also taught to live ambitiously, to prove that you are something, somebody: "Reach somewhere." But existence is absolutely purposeless.

I am not saying that it is not significant. Precisely because it is purposeless it is significant, but its significance is not that of the marketplace. It is a totally different kind of significance: the significance of a roseflower, the significance of a bird on the wing, the significance of poetry, music. It is an end unto itself.

We are not to become something -- we are already it. This is the whole message of all the awakened ones: that you are not to achieve something, it has already been given to you. It is God's gift. You are already where you should be, you can't be anywhere else. There is nowhere to go, nothing to achieve. Because there is nowhere to go and nothing to achieve, you can celebrate. Then there is no hurry, no worry, no anxiety, no anguish, no fear of being a failure. You can't fail. In the very nature of things it is impossible to fail, because there is no question of success at all.

It is just a conditioning by the society that creates the problem in you. And then you start thinking, "I am not reaching anywhere, and life is slipping out of my hands and death is coming closer. Am I going to make

it or not?" And then there is great fear of missing, frustration that so much is lost. And who knows? -- tomorrow may never arrive. "I have not yet been able to prove myself, my worth. I have not become famous yet. I have not accumulated much wealth. I am not a president of a country or a prime minister."

Or you can start thinking in otherworldly terms, but the process is the same. You can say, "I have not yet become enlightened. I have not yet become a Buddha or a Jesus. Meditation is far away. I don't know who I am." And you can go on creating a thousand and one problems for yourself.

All these problems are created because the society wants you to be ambitious, and ambition can only be created if there is a goal in the future. For ambition, future is needed. And without ambition, the ego cannot be created. And the ego is the basic strategy of the society to rule over you, to exploit you, to oppress you, to keep you miserable. The ego exists in the tension between the present and the future: the bigger the tension, the bigger the ego. When there is no tension between your present and future, the ego disappears because there is no point where it can have shelter, where it can exist.

Hence society teaches you, "Become this, become that." It teaches you becoming. Its whole education system is based on the idea of becoming.

And what I am telling you here is just the opposite of it. I am talking about BEING, not about becoming. Becoming is an invention of the crafty politicians and the priests -- and these are the people who have poisoned the whole humanity. They go on giving you goals. If you become tired of the worldly things -- money, power, prestige -- they are there to tell you about paradise, God, samadhi, truth. Again the whole process starts.

And it is easy to be frustrated with the worldly things. Sooner or later you can see the whole stupidity of having more money or more power. Sooner or later you are going to see the futility of the very idea of "more," because the more brings nothing else but more misery. It takes away all bliss from you, all peace from you. It is destructive. It gives you only fear, trembling, anxiety, neurosis. It makes you insane; that can be seen very easily. It has made the whole earth a madhouse.

But to see that the otherworldly goals -- nirvana and moksha and God and paradise -- are also the same is very difficult. You will need tremendous intelligence to see that those goals are also of the same quality. There is no qualitative change because you are still thinking in terms of becoming, you are still thinking in terms of the future.

Future does not exist, it is nonexistential. It is as nonexistential as the past. The past is no more, the future is not yet; only the present is. And in the present there is no possibility for desiring, no possibility of being ambitious, not space enough for the ego to exist. Whenever you are now and here there is no ego to be found. You are a pure silence. Right now... see what I am saying. I am not propounding a theory or a philosophy; I am simply stating a fact.

Ray Horton, just for a second see... this very moment! Where is the ego? And what heights and what depths of peace suddenly become available to you. They are always within you, but you never look at them -- you are running and running. And because you are not arriving anywhere you are very much worried.

You say, "It is like driving a car in forward and reverse at the same time. I am not going anywhere."

There is no need. This very moment, wherever you are, it is a blessing, it is divine. Where else do you want to go? Why live in the past? It is the past that gives you goals. It is the past that you are carrying in your head which projects goals in the future. Future is only a reflection of the past.

From your very childhood you have been told, you have been hypnotized, by the society, by the priests, by the politicians, by your parents, by the pedagogues. You have been hypnotized continuously that you should have a goal in your life, that you should have some purpose, that you should be a great achiever, that you have to be famous -- a Nobel Prize winner or something -- that you are not to die just an ordinary man. To die just an ordinary man is ugly; you have to die like a president or a prime minister -- as if their death has something special!

Because of this constant hammering on your head you have become so much accustomed to the idea that it is driving you crazy. Otherwise, life is so beautiful as it is; no purpose, no goal is needed. Future can be completely dropped. You live in the future just to escape from the present, and you become so psychologically obsessed with the future that you go on missing that which is for that which is not.

Among the first things that a Jewish boy learns is the biblical injunction: "Honor thy father and mother -- or else!"

Herschel, aged six, was reminded of the admonition the day his father came home and announced that he had decided to buy a car, the first his family had ever owned.

The father was in high spirits. "Imagine, we are in this country only a few years and soon we will own a new car," he said proudly. "I can just see us riding around in Central Park. In the front I am steering, and sitting next to me is Mamma, and in the back is our little Herschel."

Mamma nodded, smiling her approval. "So, when are you planning to buy the car?" she asked.

"In two weeks, a month maybe -- no later."

The pleasant interlude was suddenly shattered by Herschel's mournful cry, "I don't wanna sit in the back! I wanna sit in the front and help steer!"

"Only one steerer we need in this family," the father reminded his son. "In the front sits Mamma, in the back sits you."

"If I have to sit in the back I will bang my head on the wall, you will see!" wailed Herschel. He ran to the wall and assumed a threatening pose, ready to give action to his words. "Mamma is sitting in the back, I am sitting in the front!"

"No, Herschel, you are in the back," said the father sternly.

"In the front, not in the back!" Herschel's voice rose in a sudden screech. "I ain't gonna sit in the back!"

Father, his manner grim, extended his arm and pointed a commanding finger. "Herschel," he said coldly, "get out of my car!"

People go on living in the future!

And the same is the case with your paradise, just like the car. The same is the case with your nirvana, your enlightenment -- the same as with the car.

It is only the mediocre mind that becomes psychologically obsessed with the future. But the society destroys everybody's intelligence and makes everybody mediocre. The society does not want you to be really intelligent; it is afraid of intelligence. Intelligent people are dangerous people. They are radicals, they are revolutionaries; they are always sabotaging the status quo. The society wants you to remain mediocre, stupid. It wants you certainly to be efficient, mechanically. It wants you to accumulate as much information as possible, but it does not want you to be really intelligent because if you are intelligent you will not care for the future. You will live IN the present and FOR the present, because there is no other life.

Listen to the birds chirping, chattering... the trees flowering... the stars, the sun, the moon. The whole existence lives in the present except you, except human mind. And it is only human mind that suffers.

Come out of the future! It is your dream. You are not supposed to go anywhere. Be happy wherever you are. Be contented with your being and drop the idea of becoming. Then each moment is so precious, then each moment has such beauty, such grandeur, such splendor. Then each moment is exquisite. Then you can feel God everywhere each moment.

God is not a goal; God is the presence right now. If you are present, God is available. If you live in the moment, you are enlightened; there is no other enlightenment. And then ordinary life is so extraordinary. Then to be just a nobody is so fulfilling.

I call this whole approach sannyas: dropping the goals, the purposes, the future -- becoming part of existence this very moment, not postponing it. Then in this very moment, a great explosion is possible in you: the ego disappears, you are no more, but God is. And that is bliss and that is truth.

The second question:

BELOVED MASTER,
WHY ARE SO MANY JEWS HERE?

Alexandra, Jews are intelligent people, the most intelligent in the world. That's why they are hated so much. They have committed only one mistake in their whole history: they crucified Jesus and missed the greatest business that was available to them! It is such a rare phenomenon, that it went into the hands of the Italians -- the whole business! It is inconceivable -- Jews losing it to the Italians! If the Italians are selling spaghetti, that is okay, but they are selling Jesus! Otherwise, the Jews have never committed any mistake.

But that one mistake has cost them very much: they became uprooted. But sometimes blessings come in the form of curses. When they became uprooted, when they lost their land, they became naturally more intelligent than anybody else because they had to exist in adverse conditions. No other race has existed in such adverse conditions as the Jews. And when you live in adverse conditions the challenge is such, you can

survive only if you bring your intelligence to its highest peak. If you behave stupidly you will be destroyed. They were living always amongst strangers antagonistic to them; they became more and more intelligent.

More Nobel Prizes go to Jews than to anybody else. And wherever they are they succeed, whatsoever they are doing they bring a certain magic to it. So whenever they feel a certain vibe, a certain phenomenon happening anywhere, they are the first to reach, they are the first to reap the crop.

Yes, the question arises to many people. Almost fifty percent of my sannyasins are Jews -- so many Jews that sometimes I become suspicious whether perhaps I am a Jew!

Alexandra, you are right, your curiosity is right. But they can understand what I am saying. In fact, they have to drop a certain guilt that they have carried for two thousand years. If they can feel in tune with me, their guilt for killing Jesus will disappear. Deep down the guilt is there; they need somebody who can take away that guilt. It is like a thorn in their very soul -- it hurts. They may not say it, but it hurts. They destroyed their greatest flowering.

Jesus was their highest potential actualized; he was the highest peak of Jewish intelligence -- and they destroyed it. They are carrying the wound; they are wounded people. They want somebody who can heal the wound.

But the problem is: if you go to the priests they wound you more. Go anywhere, you will be wounded more, because your so-called religions all exist on your guilt. The greater the guilt, the more is their power over you. They make you feel guilty, they make you feel sinners.

I am a totally different kind of man: I help you to get rid of your guilt. I want to tell you that you are not sinners, and to commit mistakes is just human -- to err is human. There is no need to make much fuss about it. And your errors are small; just a little awareness and they will disappear. You do not need to be thrown into hell.

And just see the stupidity of the idea.... Christians say that once you are in hell you are there for eternity. Nobody comes out of hell. It has no exit, only the entrance. And then for eternity! -- the very idea is absurd. Even the greatest criminal need not be punished for eternity.

Bertrand Russell has said, "When I look at my sins, if I confess all my sins that I have committed, they are not many, they are not very big. I have not murdered people. Then the cruelest magistrate can send me to jail at the most for four years. And if my thoughts are also to be included, not only my actions, then eight years jail, that's all." He has written a beautiful book, WHY I AM NOT A CHRISTIAN. And among the many that he has given, this is one of the reasons: "I cannot agree with the idea of eternal hell. Nobody has committed such a sin that he should be thrown for eternity into hell -- forever, no escape. And nobody has done so much good that he should be enjoying paradise for ever and ever."

But religions have existed, and they are powerful, for the simple reason that they create fear in you -- fear of hell -- and they create greed in you -- greed for heaven. They wound you deeply. The more you bleed, the more your wound bleeds, the more powerful they are over you.

My effort here is to redeem you from all your wounds, to redeem you from the fear of hell and the greed for heaven. There is no hell and no heaven. Those are not places somewhere, those are just your own states of mind. Whenever you are in anger, in rage, you are in hell; and whenever you are in love, in compassion, you are in heaven. So you can move from heaven to hell many times in a day.

It is not a question to be decided after death; it is to be decided each moment. And it is absolutely within your capacity to decide.

One Sufi mystic was dying. His disciples had gathered and they said, "One thing we want to know. You are departing forever and then we will never know what was the secret. We have never seen you sad, unhappy, miserable. It seems so superhuman. We have watched you for thirty years, forty years; there are a few people who have lived with you for fifty years, sixty years" -- the man was almost a hundred years old -- "and nobody remembers that you were ever sad, not even a small sadness. What is your secret?"

He said, "There is no secret at all. Every morning when I get up, before I open my eyes I say to myself, 'Listen, old man, a new day is there. What do you want? -- to be sad or to be happy?' And I always say, 'To be happy.' So then I remain happy! I decide in the morning and I remain happy. I have to follow my decision. This I do every day. It is a decision."

You choose misery; it is not a punishment, it is your choice. And you choose joy; it is not a reward, it is your choice.

Jews have suffered very much; they are wounded. Of course, two thousand years of suffering have made

them very mature, intelligent, alert. Hence they can recognize me better than anybody else. That's why, Alexandra, they are here.

In July 1974, President Nixon was in the Soviet Union, hoping to achieve a nonaggression pact between that country and the United States, but he was having a hard time of it.
"Before we sign," declared Prime Minister Brezhnev, "you Americans will have to announce to the world that Adam and Eve were communists."

Nixon, uncertain as to how he should cope with this dilemma, decided to consult an authority on Genesis -- in this case, Henry J. Kissinger -- who assured him that he had read several pages of the Bible in his younger days.

Kissinger retired to his study, pored over the Old Testament and the text. Next day he told Nixon to go ahead and sign the pact with the Soviet Union. "The Russians are right," he said, "Adam and Eve were indeed communists. After all, they did not have a stitch on their backs, they had nothing to eat but apples, and they still thought they were in paradise!"

Three boys, a Catholic, a Presbyterian and a Jew, were discussing how they each spent Christmas Day. The Catholic boy had gone to mass, come back, kissed all his family and given them presents, and later on had Christmas dinner. The Presbyterian boy had not gone to church, but had kissed all the family, given out his presents, and then had Christmas dinner.

The Jewish boy said, "Well, dad and I went down to our toy factory, looked at all the empty shelves, sang two verses of 'What a friend we have in Jesus!' and then caught a plane for Osho Commune International, Poona, India."

The third question:

BELOVED MASTER,
IF YOU WERE HERE RIGHT NOW, I THINK I WOULD HIT YOU. IF YOU DON'T RECOGNIZE ME SOON AND START SAYING YES TO ME INSTEAD OF NO, I AM GOING TO HAVE TO KILL YOU.

Somendra... thank you, Somendra! I also will need a Judas; otherwise the story will remain incomplete. I can be a Jesus only with a Judas. Yes, somebody has to do the work of Judas -- it is hard work.

There are secret mystery schools which carry the tradition that Judas was one of the most obedient disciples of Jesus. He betrayed Jesus because Jesus wanted to be betrayed.

That's exactly what George Gurdjieff used to say: that Judas was not a renegade, he was simply following Jesus. And his obedience was so total that when Jesus said, "Go and betray me, and sell me for thirty silver coins," he went and did it. Of course, he felt very sorry for doing it, miserable, in deep anguish, but he had to follow the master. So he betrayed Jesus, Jesus was crucified, and next day Judas committed suicide. Judas died the next day. He must have felt very bad, although he had to follow the master. He was the most intelligent of all the disciples of Jesus.

So, Somendra, somebody has to do the hard work of Judas. Some day, I may choose you -- don't be worried and don't be in a hurry! One day I may order you, "Now, Somendra, you can kill me." But before that, let ME kill YOU!

And that's why I go on saying no to you. That is my device to kill you. You would like to be recognized, but it will be too early if I recognize you. It will be nothing but a recognition of your ego. I will recognize you only when I see the ego has disappeared; while the ego is there I will go on destroying it. My no's are nothing but hits on the ego.

Yes will also be said when you have become capable of accepting my no's joyfully. When you have become worthy of receiving the yes, it will come on its own accord; you need not remind me. Your reminding me will only delay it. Your reminding me will make me say more no's to you. You cannot force yes from me, you cannot force me to say yes to you. If you can force yes from me, my whole function of being a master is destroyed. You cannot force anything from me.

Pass through these no's: this is the dark night of the soul. And when the night is the darkest, the dawn is very close.

The fourth question:

BELOVED MASTER,
ARE SCRIPTURES NOT REALLY OF ANY USE WHATSOEVER?

Thomas, scriptures ARE beautiful, but beautiful only for those who can understand them -- not for you. You cannot understand them, you can only MISunderstand them. I am not against the scriptures -- how can I be? I am speaking on one of the scriptures, THE DHAMMAPADA, Buddha's sayings. I have spoken on Jesus' sayings, I have spoken on Mahavira, on Krishna. I have spoken on the Upanishads, I have spoken on TAO TEH CHING. I have spoken on almost all the beautiful scriptures of the world. How can I be against them and how can I think they are useless? -- although I insist that you don't depend on them. For you they are of no use.

Then what is their use? Their use is a totally different thing. When you become more meditative, the deeper you go into meditation, the more will be your capacity and clarity to understand the scriptures. Scriptures will become witnesses to you that you are on the right track. And when you reach to your innermost core, when you realize your being, then you will know what Jesus means by the kingdom of God, then you will know what Buddha means by nirvana, then you will know what the Upanishads mean by truth -- not before that.

Right now, if you read the Bible or the Koran or the Gita, you will interpret them according to your unconscious state, according to your nonmeditative state. You will misinterpret, you will misunderstand. You are not in the right shape; you are upside down, you are topsy-turvy. You are a confusion, a chaos. You are a crowd, you are not yet an individual. You don't have a center at all. So how are you going to understand Jesus or Buddha or Krishna?

Remember one very fundamental thing: you can understand Jesus only if you have tasted something of Christ-consciousness in you; otherwise there is no way. You can have some glimpses of Buddha only when you have attained something of buddhahood, some texture, some taste, some fragrance. When you have entered into the country of Buddha and the buddhas, then you will be able to see the meaning.

Otherwise, words are there, but who will put meaning into those words? YOU will put meaning into those words. You will be reading Krishna but you will not be really reading Krishna -- you will be reading yourself THROUGH Krishna. The words will be Krishna's, the meanings will be yours -- and it is the meaning that is significant, not the word.

Chauncey de Plotkin was suffering from the heartbreak of psoriasis. After vainly trying the usual patent medicines sold over the counter he finally consulted a doctor and was given a prescription and told how and when to take it.

That evening at home Chauncey's wife was astonished to see her husband swallow a spoonful of the medicine, race out of the house and dash around the block. When he returned he was so exhausted that he flopped down onto the bed and fought to catch his breath.

On the second evening he repeated the performance: he gulped down the medicine, galloping around the block and returning home a few minutes later.

On the third evening he changed his tactics. This time he took his medicine as usual, but instead of racing he began to skip around the room with all the grace of a prancing pachyderm.

The wife could stand it no longer. "Chauncey," she cried, "what in the world are you doing racing around the block and jumping about like that? Have you lost your mind?"

"Of course not," replied the weary hubby. "I am just following the doctor's orders. He told me to take my medicine two nights running and to skip the third night."

The words may be of Christ, Buddha, Zarathustra, but who is going to give the meaning to them? Chauncey de Plotkin -- he will put meanings into those words! He will impose his meaning, he will project his meaning.

I am not against scriptures. How can I be? I am for all the scriptures, but I cannot say to you that through the scriptures you can find the truth. That is not possible.

A Christian missionary and a rabbi were traveling together in a train. The Christian missionary said to

the rabbi, "Jesus saves."

The rabbi looked at the missionary and then said, "But Moses invests."

Words are bound to be colored by you, they are bound to be part of you. They may descend from very high sources.... It is just like rainwater. When it comes from the clouds it is pure, the purest, but when it falls on the ground it depends on the ground. If it falls in cow dung, then it may be holy for the Hindu but for nobody else! Pure water descending from heaven will have the color of the earth on which it falls, will have the taste of the earth on which it falls.

Exactly the same is the case with the words falling from Buddha, Jesus, Zarathustra, Lao Tzu. It depends on your earth -- on your mind. And what is the state of your mind? Can you think anything original? Can you understand anything original? Your mind only repeats that which it has heard or read, that which it has been taught. It is a machine; it can never produce a single original thought. The original thought never comes from the mind; it comes from the beyond.

Buddha uses the mind to communicate with you. He has to use words, obviously, and by using words he is taking a dangerous step. For seven days he was hesitating.... When he became enlightened, for seven days he didn't utter a single word.

The story is that the gods came from heaven, touched his feet, and asked him to deliver the truth that he had attained because the masses were so thirsty for it. Millions of people would be benefited.

He listened in deep silence. He simply said one thing: "As far as I am concerned, for seven days I have been pondering over it and this is my conclusion: that those who can understand me need not hear my words. Those who can understand me are already meditative, they are already on the way. They don't need my words; they will reach anyway, with me or without. Maybe with me they will reach a little earlier, alone a little later, but what difference does it make in eternity whether you come one year earlier or one year later?

"Those who can't understand me are bound to MISunderstand. My words will become a problem for them. They are already confused and I don't want to confuse them any more. My words will create more confusion in them."

The gods were at a loss what to say, how to persuade Buddha. They went away. They discussed it among themselves to find out some way, and then they came back with a new argument. They said, "You are right, there are people, a very few people, who will understand you immediately. And yes, we agree with you totally, they don't need it; they will reach anyway. They are just on the borderline: one step more and they will be buddhas. Even without you they will become buddhas, that is certain. If YOU could become a buddha without any other buddha helping you, they can also become -- we can understand it.

"And your other point is also right: there are millions of people who will not understand you. But we don't agree with you that your words will create more confusion. Those people are so confused, there cannot be more confusion. They have already reached to the rock bottom of confusion; you cannot confuse them any more. So don't be worried about them.

"And we have thought about a third category also. There are a few people who are just in between these two categories: who are not so evolved that they will immediately understand you and become enlightened and who are not so unevolved either that they will simply become more and more confused by hearing you. They are just in the middle -- a small minority, but those people are there. With your help they will reach to the other shore; without your help they may wander and wander for centuries and centuries.

"And you are right in saying that what difference does it make in eternity? It does not make any difference to YOU because you know eternity, but for those poor people who live in time it makes much difference. For many many lives they will be suffering. For you it makes no difference -- you have entered eternity -- but they are living in time, and time means birth, death and the wheel of birth and death. And they will have to go on the wheel, in the vicious circle, millions of times. Compared to eternity it is nothing, but compared to a small life -- a seventy-year life, a sixty-year life -- it is too much. You have to think about that third category too."

Buddha listened to them and immediately agreed to speak. He followed the argument: yes, there IS a third category. The first category is of those people who cannot understand at all. Words they can understand; intellectually they are capable of understanding whatsoever is said to them. But deep down the meaning is missed, the significance is missed. They hear the music, but they don't get the melody of it. They hear the noise, but they don't feel the harmony; that is a subtle phenomenon. They hear the words.

All the three categories are here. The majority is hearing my words, but they will not feel my silence, they will not feel my presence in them. It is the same to them. They can read a book, they can listen to a tape or they can hear me directly; it is all the same to them, no difference, because the words are the same.

But to the second category there is a difference. To read my words in a book is one thing, because I will not be there in those words, my presence will not be there. I will not be breathing in those words; they will be dead. When you listen to the tape it is a little better than the book, but still my presence is not there. Tapes are mechanical repetitions; there is nobody behind them.

Here when you are listening to me, my words are there and my silence is there. My silence can go with the words if you are available. The second category of people will be able to feel my presence, my silence, my song. And the first category of people will immediately realize that this is it! A sudden enlightenment... not even a moment's gap.

The fifth question:

BELOVED MASTER,
THE OTHER DAY I READ THAT TARU MET YOU ONCE IN THE STREETS OF BOMBAY WHILE YOU WERE CARRYING A BAG OF GIN AND WHISKY IN BOTH HANDS. ARE YOU REALLY A DRUNKARD? 5

Prem Aditya, if Taru says so, it must be so. I am such a drunkard that I can't remember! Yes, vaguely I remember Taru meeting me on the streets of Bombay. I can remember her hug -- it is difficult to forget! But my memory is not very good... so maybe I was carrying bottles of whisky in both of my hands.

That has been very usual for Zen masters in Japan. That is the last stage of enlightenment! To be enlightened means to be utterly drunk -- drunk with the divine.

Maybe those bottles of whisky were empty. They must have been, because a drunkard like me cannot keep those bottles full very long. The moment I get them I drink them. I don't postpone anything! But my memory is not very good....

"Doctor, I have a very serious problem," Max began. "I am losing my memory -- maybe I have already lost it completely. I can't seem to remember anything."

The psychiatrist smiled indulgently. "I am sure it is not quite that drastic. You must remember SOMETHING."

"No, nothing at all. I tell you, I can't remember a single thing."

"You mean, of course, such things as names and faces and dates? We all tend to forget them now and then."

"Doctor, you don't understand. I mean EVERYTHING!"

"Ah, that is pure nonsense!" snapped the doctor. "No one just forgets everything he has ever known. Even a person suffering from amnesia remembers SOMETHING -- such as whether he drinks coffee or tea or whether he smokes cigarettes or not."

"Listen, Doc," Maxwell said despairingly, "I am telling you for the last time -- I can't remember anything at all. Everything I see, everything I hear, everything I read, it just makes a temporary impression and then goes out of my head forever. That's it, Doctor, I swear to you. I simply can't remember one single goddamn thing!"

The psychiatrist frowned, leaned back in his chair and pondered this unique malady for several moments. Then he asked, "How long has this been going on?"

"How long has WHAT been going on?"

That's my situation too! I don't remember much. I am not much interested in the past, I am not interested in the future either. My whole interest is in the present moment.

And you can see right now -- I am a drunkard! Why bother what Taru says, and somewhere it is written and you read it? Why bother? You can look into my eyes... and they are full of whisky!

And if you don't believe me, come to me in private, and I will cry a little and you can taste my tears. And you will know how they taste -- they will taste of whisky! If Jesus can turn the whole ocean into wine, can't I turn my own tears?

The sixth question:

BELOVED MASTER,
NO ERECTION HAPPENS. AM I STILL SEXY? FISHES COME, BUT GO THIRSTY.

Sant... Sant, contemplate on Murphy's maxim: If you play with something long enough, you will surely break it.

The big tomcat was eyeing the cute angora from behind a barbed wire fence. Finally, he decided to jump over it to get to her. With a big leap he landed on the other side.
"Say, aren't you Toby, the tomcat?" asked the angora.
"Not anymore," he replied. "That fence was higher than I thought."

The seventh question:

BELOVED MASTER,
WHAT ARE THE ABC'S OF PSYCHOLOGY?

The A of psychology: neurotics build air castles. The B of psychology: psychotics live in them. The C of psychology: psychiatrists collect the rent.

The last question:

BELOVED MASTER,
WHY DID YOU DECIDE TO SPEAK INSTEAD OF WRITING YOUR PHILOSOPHY?

Gautam, my spelling is far worse than my pronunciation!
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

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THIRTY-SIX STREAMS ARE RUSHING TOWARD YOU!
DESIRE AND PLEASURE AND LUST....
PLAY IN YOUR IMAGINATION WITH THEM
AND THEY WILL SWEEP YOU AWAY.

POWERFUL STREAMS!
THEY FLOW EVERYWHERE.

STRONG WINE!
IF YOU SEE IT SPRING UP,
TAKE CARE!
PULL IT OUT BY THE ROOTS.

PLEASURES FLOW EVERYWHERE.
YOU FLOAT UPON THEM
AND ARE CARRIED FROM LIFE TO LIFE.

LIKE A HUNTED HARE YOU RUN,
THE PURSUER OF DESIRE PURSUED,
HARRIED FROM LIFE TO LIFE.

O SEEKER!
GIVE UP DESIRE.
SHAKE OFF YOUR CHAINS.

YOU HAVE COME OUT OF THE HOLLOW
INTO THE CLEARING.
THE CLEARING IS EMPTY.
WHY DO YOU RUSH BACK INTO THE HOLLOW?

DESIRE IS A HOLLOW
AND PEOPLE SAY, "LOOK!
HE WAS FREE.
BUT NOW HE GIVES UP HIS FREEDOM."

Gautama the Buddha's whole religion can be reduced to a single word. That word is freedom. That is his essential message, his very fragrance. Nobody else has raised freedom so high. It is the ultimate value in Buddha's vision, the SUMMUM BONUM; there is nothing higher than that.

And it seems very fundamental to understand why Buddha emphasizes freedom so much. Neither God is

emphasized nor heaven is emphasized nor love is emphasized, but only freedom. There is a reason for it: all that is valuable becomes possible only in the climate of freedom. Love also grows only in the soil of freedom; without freedom, love cannot grow. Without freedom, what grows in the name of love is nothing but lust. Without freedom there is no God. Without freedom what you think to be God is only your imagination, your fear, your greed. There is no heaven without freedom: freedom is heaven. And if you think there is some heaven without freedom, then that heaven has no worth, no reality. It is your fancy, it is your dream.

All great values of life grow in the climate of freedom; hence freedom is the most fundamental value and also the highest pinnacle. If you want to understand Buddha you will have to taste something of the freedom he is talking about.

His freedom is not of the outside. It is not social, it is not political, it is not economic. His freedom is spiritual. By "freedom" he means a state of consciousness unhindered by any desire, unchained to any desire, unimprisoned by any greed, by any lust for more. By "freedom" he means a consciousness without mind, a state of no-mind. It is utterly empty, because if there is something, that will hinder freedom; hence its utter emptiness.

This word 'emptiness' -- SHUNYATA -- has been very much misunderstood by people, because the word has a connotation of negativity. Whenever we hear the word 'empty' we think of something negative. In Buddha's language, emptiness is not negative; emptiness is absolutely positive, more positive than your so-called fullness, because emptiness is full of freedom; everything else has been removed. It is spacious; all boundaries have been dropped. It is unbounded -- and only in an unbounded space, freedom is possible. His emptiness is not ordinary emptiness; it is not only absence of something, it is a presence of something invisible.

For example, when you empty your room: as you remove the furniture and the paintings and the things inside, the room becomes empty on the one hand because there is no more any furniture, no more paintings, no more things, nothing is left inside; but on the other hand, something invisible starts filling it. That invisibleness is "roominess," spaciousness; the room becomes bigger. As you remove the things, the room is becoming bigger and bigger. When everything is removed, even the walls, then the room is as big as the whole sky.

That's the whole process of meditation: removing everything; removing yourself so totally that nothing is left behind -- not even you. In that utter silence is freedom. In this utter stillness grows the one-thousand-petaled lotus of freedom. And great fragrance is released: the fragrance of peace, compassion, love, bliss. Or if you want to choose the word 'God' you can choose it. It is not Buddha's word, but there is no harm in choosing it.

Meditate over these beautiful sutras:

THIRTY-SIX STREAMS ARE RUSHING TOWARD YOU!

"Thirty-six" is only a Buddhist metaphor; it stands for "many." Many streams are rushing towards you. Each moment you are surrounded by a thousand and one desires, and they are all pulling you in different directions. You are a victim and you are falling apart.

A young man entered an hotel. He saw a very beautiful woman sitting alone in the corner drinking coffee. She was so beautiful and so attractive, the young man could not resist the temptation. He went close to her and asked her, "Can I join you?"

The woman looked at him for a few seconds and said, "Do you think I am falling apart?"

But that's exactly the case: everybody is falling apart, even that woman. If I had been in the place of that young man I would have said, "Yes. You need to be glued together."

Everybody is falling apart. You are not one; you have become many many fragments, and all the fragments are going in different directions. That's why there is so much misery in your being, because when your parts, which are essentially your intrinsic parts, are being pulled in different directions you feel the pain of it. That's what misery is: the pain of falling into different directions simultaneously, rushing into different directions simultaneously. That is what creates craziness, insanity.

Buddha says: THIRTY-SIX STREAMS ARE RUSHING TOWARD YOU! Beware! Not only one but many streams are rushing toward you. And if you don't take care, if you are not alert, you will be possessed

by them. If you remain unconscious, if you remain sleepy, you will be defeated by those streams. Those streams are not basically enemies to you. They are pure energy, and energy is always neutral. But when you are asleep those same streams are dangerous; when you are awake, those same streams become great creative energies for you. They are rushing towards buddhas too, but in the hand of a buddha, dust turns into gold. The touch of awareness is alchemical. In YOUR hands, even if by chance you come across gold, it turns into dust. You are so asleep, you impart your sleepiness to whatsoever comes to you.

Those thirty-six streams he is talking about are gifts of existence, gifts of great energy. It is coming from everywhere. Now, it depends on you whether you can transform those energies into a synthesis, whether you can transform those energies into an integrated whole, whether you can create an orchestra out of all those energies. Then you become a song, you create great music. Your life becomes a melody.

But if you cannot transform those energies, then you will be a victim and you will be divided into so many parts. You will lose all integrity. You will become a crowd; you will not be an individual anymore.

THIRTY-SIX STREAMS ARE RUSHING TOWARD YOU!

DESIRE AND PLEASURE AND LUST....

And so on, so forth. What is desire? Desire means greed for more. It is unfulfillable. It is impossible to fulfill the greed for more because that "more" has no limitation. "More" simply means an unlimited phenomenon. You have ten thousand rupees, you want one hundred thousand rupees. One day you get one hundred thousand rupees -- now you want more. You want more and more and more. Whatsoever you get, the distance between you and your goal will remain the same; it is never reduced, not even by a single inch.

That's why beggars are beggars, obviously, but emperors are also beggars. Both are still hankering for more. What is the difference? No difference as far as the quality of their consciousness is concerned. Of course, the beggar does not possess much and the emperor possesses much, but that is not the point. The distance between the beggar's possessions and what he wants and the emperor's possessions and what he wants is exactly the same. One is a poor beggar, the other is a rich beggar; that much difference you can make. But both are beggars all the same.

To be in the grip of "more" is to be really eccentric, off-center. If you can't see it then you are not intelligent at all. It is such a simple phenomenon that just a little intelligence is needed to see it. In your whole life you have been trying and it is not that you have always failed; it only LOOKS as if you have always failed. You have succeeded many times, but each time you succeed, your desire for more is projected again and you remain in the same position: miserable, unhappy, frustrated. If you DON'T get what you want, you will be frustrated; if you GET what you want, you will be frustrated. It seems frustration is the destiny, the absolute destiny, of the unconscious man.

A psychiatrist was going around a mental hospital. He saw one man beating himself, pulling his hair, looking very suicidal. He was kept in a cell -- he was dangerous. He asked the superintendent, "What happened to this man?"

The superintendent said, "He loved a woman, he loved her very much, but he could not get her. She married somebody else. Since then he has been in this state. He wants to commit suicide, he does not want to live. He says there is no meaning in life: 'My meaning was in that woman. If I could not get that woman, that means my life is finished!'"

Feeling sorry for the man -- he was young and beautiful -- they moved ahead. They saw another cell and another man was inside it, and he was even more ferocious, very murderous.

The psychiatrist asked, "What has happened to this man?"

The superintendent said, "This is the man who married that same woman! Since he has married her he wants to kill her, and if he cannot kill her then he wants to kill anybody instead, but he wants to kill and destroy. He wants to kill the whole world! That woman drove him mad."

One is mad because he could not get her, the other is mad because he COULD get her. This is the whole history of every human being, more or less. It may not be so extreme, so you don't see it, but the differences are only in degrees. The man in the grip of desire is bound to become insane.

And Buddha says: PLEASURE.... Pleasure means that you think the body is the only source of

happiness. That is sheer stupidity. The body's pleasures are very momentary; they are not real pleasures. But everybody is caught in the net of the body. We are born as bodies, but we need not die as bodies. If we die as bodies, our whole life was a sheer wastage. You have to grow up.

And remember: growing old is not growing up. Everybody grows old, but very few people, very rare people grow up. One who really grows up becomes a buddha. Growing up means you start becoming alert about bodily pleasures -- that they are momentary and they can change into their opposite very easily.

For example, you love eating and you can go on eating too much. Then it becomes a pain. It was pleasure in the beginning, but there is a limit to that pleasure. It is said of Nero that he used to have four physicians always with him. Even when he was going into war those four physicians used to accompany him. When Nero would eat, their whole work was to help him to vomit so that he could eat again. He used to love eating so much that he would eat twenty times, twenty-five times per day. You will call him mad -- and he was mad.

Now, what is the pleasure of eating? Maybe just a little pleasure of taste.... On your tongue there are little buds which experience taste. They can be operated on very easily and then you will not feel anything at all. Then the whole pleasure of eating disappears. That's what happens when you are in fever: your buds become dull, insensitive, so you eat but you don't feel any taste. People are living for eating; there are very few people who eat to live. Millions are living only to eat.

Humanity can be divided into two types of mad people: one type is obsessed with food, another type is obsessed with sex. And there is a deep relation between the two. The person who is obsessed with sex will not bother much about food and the person who is repressive of sex will become obsessed with food.

Whenever a country is repressive of sex it becomes very obsessed with food. That's what has happened in this country: for centuries it has been repressive of sex. That's why Indians have been very inventive about food -- new sweets, thousands of sweets. The world is completely unaware of all those sweets! And their food is so spicy.... When a foreigner comes he cannot eat it; he cannot see how people can eat it. It is burning hot! Why so much spicy food? It is repression of sex! If your sex is not repressed you will not eat such spicy food.

Just the other day I received two letters, one from a Western sannyasin, Mudita. She says, "Beloved Master, listening to you I feel great joy, but then suddenly I become horny." She must have been brought up with Victorian ideas, with Victorian education -- outmoded thoughts.

And another letter has come from Rekha, an Indian sannyasin. She says, "Listening to you, suddenly I had a great desire to eat spicy food." Now, she is an Indian! An Indian woman cannot recognize even in herself that she is feeling horny -- that is impossible. The whole desire has to move towards spicy food. But both are the same, there is no difference.

Food and sex have one thing in common. Food is needed for the individual's survival; without food you will not survive. And sex is needed for the species' survival; without sex the species will disappear.

Another phenomenon: the person who is living a natural life will neither be obsessed with sex nor will be obsessed with food. He will not be obsessed at all. But religions don't allow that: you have to be obsessed with something or other. If you are not obsessed you will not go to the temples and the mosques and to the churches and to the synagogues. That is the very secret of their trade. This whole business of religion goes on and on with no sign of ever stopping, for the simple reason that YOU go on being obsessed with something or other.

The person who is obsessed with sex will be less selfish; the person who is obsessed with food will be more selfish, for the simple reason that food means YOUR survival and sex means survival of the species. It is better to be sexual and to be after sexual pleasures than to live just to eat.

This country has become very selfish for the simple reason that sex has been completely denied; BRAHMACHARYA -- celibacy -- has been propounded down the ages as one of the greatest values. And the ultimate result has been that everybody has become obsessed with food. Whenever people are obsessed with food they become selfish -- obviously, because they are no longer interested in the species.

Immanuel Kant, one of the great thinkers of the world, says: This to me is the fundamental criterion of all morality: that any principle, if followed, destroys humanity. It is immoral. Now, what will Immanuel Kant say about brahmacharya? If brahmacharya is followed by the whole humanity it will destroy humanity. It will be a suicidal phenomenon. According to Immanuel Kant, brahmacharya is immoral -- more immoral than stealing, more immoral than dishonesty, more immoral than breaking your promise, more immoral than anything.

And I agree with Immanuel Kant, rather than with the whole Indian tradition. The criterion is this: you

should think what will be the result if the principle is followed by everybody. It will be suicidal -- it will be global suicide. There will be nobody left to be celibate anymore.

And the same is true about the so-called old escapist sannyas -- renunciation; that too is immoral. If everybody follows the escapist idea and drops out and escapes to the Himalayas, the whole humanity will die.

In fact, your so-called mahatmas and saints live because you are in the world and you go on supporting them. If you are not in the world -- if you are also in the Himalayas, following your saints and mahatmas -- they will be at a loss. Who will feed them? Who will support them? They will have to commit suicide with their followers -- and the Himalayas is a really beautiful site if you want to commit suicide, the best place in the world. If you could not live beautifully, at least you can die in a beautiful place. Your mahatmas are supported by the worldly people -- and still they go on condemning the world. It is an immoral act. Escapism is an immoral act.

I agree with Immanuel Kant; his criterion has something really valuable about it.

Pleasure means either the pleasure of the tongue, food -- which is very childish -- or the pleasure of sex, which is also very childish because you are not just the body, you are more than that.

Rise from pleasures to happiness. Happiness is psychological, pleasure is physiological. Listening to great music or reading great poetry or watching a sunset or just enjoying a morning walk and the wind passing through the pines and the music that it creates, the sound of running water -- it thrills you. Although it comes through the body, it reaches deeper -- deeper than food or sex. It is more fulfilling. But that, too, is not the end because anything that is psychological is bound to be momentary.

Beyond happiness is bliss which is of the spirit, which is a timeless phenomenon. You go beyond time, you go beyond mind and body both. Then you know who you are. Then you function from your center. For the first time you are not eccentric. You become centered, you are not off-center. For the first time you have roots in your being, and those roots connect you with God, with the whole. You become holy only when you are blissful. But pleasure prevents you; it prevents you at the lowest.

I am not against pleasure, remember. I am not against anything. Everything has to be used as a stepping-stone for the ultimate peak. The body IS beautiful and enjoying your food is good. Just don't be obsessed by it. But if your saints are continuously condemning it, you will be obsessed by it.

Obsession is created by your so-called saints. Whatsoever they condemn becomes your obsession. In fact, the more they condemn, the more attractive it becomes, the more magnetic it becomes.

I am not against sex, but I would like you to go beyond it. Use it as a stepping-stone, use it as a ladder. It is beautiful in itself, but it is not the end, only the beginning. Don't stop at the first chapter of your life; it has much more, much more hidden value that has to be discovered.

... AND LUST. Lust is even far below pleasure. Pleasure at least respects the other. If you love a woman, you love her company, or a man... you respect the other. But in lust you don't have any respect; you simply use the other. Lust is even more degraded than pleasure; it is falling below humanity. You are simply using the other as a means.

When you make love to a woman without any respect towards her, what you really are doing is nothing more than masturbation. You are using the woman only to deceive yourself. There is no connection between you and her. When you go to a prostitute, that is not pleasure; that is lust. You are paying. Love cannot be purchased; only bodies can be purchased.

And remember, when you purchase a body it is a dead body; the soul is not there. The woman is somehow tolerating you because she needs money. She hates you from her very guts; she would like to kill you. But she is pretending to be very loving, very affectionate, because she is being paid for it. With her closed eyes she thinks of other things; she simply tolerates you. You are using her as a means, and she is using you as a means. She wants the money, you want the body; it is a mutual exploitation.

Lloyd went to visit his favorite lady of the evening. He rang the bell and found there was no answer. Then he put on his glasses and read a note that was pinned to the door: "On vacation. Do it yourself."

It is not more than that. It is a mutual masturbatory practice -- ugly. It is not even pleasure.

Buddha says: All these streams are rushing towards you -- DESIRE AND PLEASURE AND LUST....

PLAY IN YOUR IMAGINATION WITH THEM
AND THEY WILL SWEEP YOU AWAY.

And you are all full of imagination. Making love to your wife you are not making love to her; you may be thinking of Sophia Loren or Lollobrigida, and she may be thinking of somebody else. Both are pretending. Their imagination is somewhere else. If you could look into the minds of people who are making love you would be surprised.... It is very rare to find only two persons in a single bed; you will find a crowd. At least four are absolutely certain. It is always group sex, because their minds are fancying, fantasizing.

Even grown-up people -- so-called grown-up people -- are living in imagination. Not only children live in imagination; even old people live in imagination. People go on playing with toys, they never wake up. Their imagination continues to keep them asleep.

Once again we enter that handy vehicle, the time capsule, and journey back through the sexy sixties, the nifty fifties, the fighting forties, the dirty thirties, and on into the roaring twenties where we stop, hat askew and shirt-tails flying from that fast and breezy trip. We are at that point in time when the transplanting of monkey glands and other such operations for the restoration of male vigor were in vogue.

Surgery for the restoration of youth had just been performed on a seventy-year-old man who had hoped that, as a result, his chromosomes would henceforth be bouncing off the ceiling. As he came out from under the influence of the ether he began to weep bitterly.

Mrs. Bernstein, the attending nurse, bent over him.

"Mister, it is not necessary for you to feel worried," she said kindly. "The operation was a big success. Take my word, when you leave here you will feel twenty years younger. Maybe more, who knows?"

But the poor old man only continued to wail, the tears coursing down his cheeks and losing themselves in his long white whiskers.

"Please don't cry," pleaded Mrs. Bernstein. "The pain will soon go away."

"Who is crying from pain?" sobbed the patient. "I am afraid I will be late for school."

Just look deep down inside yourself and you will find the child intact; it has not grown up. The ordinary mental age of every human being is not more than twelve. Physiologically you may be eighty; psychologically you are hanging around twelve. Hence, once in a while, you start behaving like a child -- in spite of yourself. If you are pushed and pulled too much you forget that you are a grown-up person. The child is sitting there, covered by many experiences, but those experiences have not been digested; covered by much knowledge, but that knowledge has not become your wisdom because it has not been achieved through awareness. You have been collecting and accumulating it in your sleep, so you have accumulated much rubbish alongside. Yes, once in a while you may have picked up a diamond too, not knowing that it is a diamond -- just another colored stone.

PLAY IN YOUR IMAGINATION WITH THEM AND THEY WILL SWEEP YOU AWAY. If you allow desire and pleasure and lust and greed and anger and jealousy and possessiveness and violence and all these rushing streams towards you, they will sweep you away. Don't play with them in your imagination; that is strengthening them, that is getting under their sway.

And the miracle is that everybody can understand everybody else's imagination, except his own. When somebody falls in love with somebody else you say, "How foolish!" Everybody thinks they have gone crazy. "Look at the face of that woman. She looks like a Picasso painting! And why is this man crazy about her? What does he see in her?" And when YOU fall in love, then it is totally different. She is a Cleopatra! Nobody else will agree with you; it is your imagination. And the same goes on and on in different layers, in different dimensions.

The nonsense that is written in your religious scriptures is absolutely right; it is scientific. The nonsense that is written in others' scriptures is so clearly nonsense; there can be no question about it, no doubt about it. Hindus can see all kinds of stupidities in the Bible, and Christians see all kinds of stupidities in Hindu scriptures. But this seems to be really a miracle: that no Hindu will see in his own scriptures anything wrong; everything is scientific. And not only does he think it is scientific, he tries to prove it.

Once a Hindu monk was brought to me. He came with many followers. One of his followers said, "He is a very great scholar; he has written many books. And his whole effort in his life has been to prove that Hinduism is the only scientific religion of the world."

I said, "Can he give any example?"

He said, "You can ask anything and he will say why it is scientific."

I asked him, "Why do Hindus cut all their hair but keep a small bunch -- the CHOTI -- on the top of their heads?"

He said, "Simple! Have you ever looked at big buildings? They keep there an iron rod."

I could not see the point immediately.

He said, "It is to protect the building from electricity. Hindus discovered it long ago: if you keep a choti -- a little bunch of hair -- standing up on your head, it saves you, protects you from electricity."

Now, what nonsense he is talking! But he is known as a great mahatma because he is helping your egos; he is proving that your religion is scientific. He had come to see me with all his disciples. They were all wearing wooden shoes, wooden CHAPPALS -- KHARHAON -- and making great noise. The way Hindus have been using those wooden shoes for centuries.... It is really difficult because you have to hold them on with your toes, between your toes. It is heavy.

I asked him, "Why this? What science is there?"

He said, "It keeps one celibate. The pressure of it is such that it keeps one's sexual glands nonfunctioning." Great, just great!

So I said, "Then India need not bother about population. Just give wooden shoes to everybody and let them all grow chotis so electricity does not affect them, sexuality does not affect them. They will all be saints. Such simple formulas!"

But Hindus think he is doing a great service to Hinduism. That's how it is with all the religions. Your imagination is truth; others' truth is only imagination.

A rabbi and a priest were discussing the differences between the Old Testament and the New. It was the priest's contention that the New Testament gave more proof of divine cooperation because of all its purported miracles.

"Remember," argued the priest, "our Lord walked on water, he raised the dead, he fed hundreds of people with a few loaves of bread and some little fishes, he changed water into wine, and he ascended bodily into heaven."

"So what does that prove?" insisted the rabbi. "The Old Testament includes such miracles as parting the Red Sea, making the sun stand still, Moses ascending bodily to Mount Sinai to talk personally with God and to receive the Decalogue from the very hands of the Almighty."

The priest nodded. "I believe in those miracles too," he acknowledged. "But be honest about it -- do you really think your miracles have as much substance as ours?"

The rabbi glared at him. "What is the matter with you?" he snapped crossly. "Can't you distinguish between fact and fiction?"

OUR fiction is a fact and YOUR fiction is fiction -- your fact too is fiction.

Beware of imagination. It can cloud your mind. It can destroy your capacity to see clearly. Hence I say: Unless you drop being Hindus, Mohammedans, Christians, you will not be able to see clearly. Your imagination has been contaminated for centuries. All your ideas and ideologies have to be put aside so that your eyes can face, can encounter truth as it is.

Imagination keeps you asleep. If you come out of your imagination you start waking up.

Gurdjieff used to say to his disciples that the most important thing is to remember in a dream that "This is a dream." But how to do it? It seems almost impossible. How to remember in a dream that "This is a dream"? But if you practice the Gurdjieffian method, one day you can remember it.

The method is simple. You have to go on remembering the whole day, whatsoever you see, that "This is a dream." Walking on the street, "This is a dream"; the dog barking, "This is a dream." Go on remembering the whole day, "This is a dream, this is a dream...." It takes three to nine month for the idea to sink into your heart. Then one day, suddenly, in your dream you remember and you say, "This is a dream!" -- and that is a moment of great illumination. Immediately, the dream disappears. The moment you say it is a dream, it disappears and you are awake, fully awake, in the middle of the night.

Of course, these trees and the people on the road are not a dream so they don't disappear. You can go on saying, "This is a dream." That was just a method to practice. But when you really remember in a dream that "This is a dream," the dream disappears. The dream can exist only if believed; the dream disappears if you don't believe in it. Our imagination is intoxicating.

Lend an ear to this exchange of dialogue, circa 1936, when Dr. William Goldman was professor of English at Brandeis University.

It was Graduation Day, and the father of one of the students had celebrated, not wisely, but all too well. He was in the parking lot adjacent to the university campus, peering owlishly at the cars, when Dr. Goldman appeared.

"Say, mister," called the weaving celebrant. "Is my car the one on the left or on the right?"

"Yours is the car on the right, sir," replied the professor. "The car on the left is a subjective phenomenon."

It does not exist -- just a subjective phenomenon. That's exactly the meaning of the Indian word MAYA: a subjective phenomenon, it does not exist. But if you believe, it exists. It depends on you. You can make it almost function as real. And there are many things which don't exist, but you are believing in them and for you they are realities. And you are surrounded by fictions -- religious, spiritual, metaphysical. There are so many fictions surrounding you -- and you have to wake up from all these.

POWERFUL STREAMS! Buddha says.

They are everywhere....

THEY FLOW EVERYWHERE.

These streams are powerful, and your sleep is so deep. It seems very difficult to wake up -- but you can wake up. My own observation is that these streams are powerful only in the proportion that you are asleep. If you become less sleepy they are less powerful. If you become fully awake, their power disappears totally.

A drunk was passing a bus intersection when a large Saint Bernard brushed against him and knocked him down. An instant later a foreign sports car skidded around the corner and inflicted more damage.

A bystander helped the poor fellow up and said, "Are you hurt?"

"Well," he answered, "the dog did not hurt so much, but that tin can tied to his tail nearly killed me."

Now, when you are not in your senses you go on seeing things which are not there at all or you go on projecting things. The world becomes a screen and you live in a private world. That's exactly the meaning of the word 'idiot': to live in a private world, to live in a subjective phenomenon. That's the meaning of 'idiot'.

After each drink at the local pub, Murphy took a small, furry kitten from his pocket, put it on the counter and stared at it. Finally the barman could no longer contain his curiosity and asked Murphy what he was up to.

"Well, you see, it is this way," said Murphy. "So long as I can see one kitten it is alright. But when I see two of them I have to do something."

"Like what?"

"I pick up the two of them, put them in my pocket, and go home," said the Irishman.

If you are intoxicated you will see the same world but in a different way. Your imagination will get mixed with it. You will not be able to make any distinction between what is fiction and what is fact. You will not have any power of discrimination. That's exactly what makes these streams so powerful. THEY FLOW EVERYWHERE.

STRONG WINE!
IF YOU SEE IT SPRING UP,
TAKE CARE!
PULL IT OUT BY THE ROOTS.

So whenever you see some imagination arising in you, be alert. Don't let it grow, don't let it become a

big tree. It will be far more difficult then for you to get rid of it because you may become attached to it; you may have invested many things in it; you may have started liking its company; you may feel unsheltered without it. It is better to cut it from the very roots in the very beginning. The moment you see it arising in you, take care, beware -- beware means be aware -- PULL IT OUT BY THE ROOTS.

People go on changing. They don't pull out things by their roots; they substitute one fiction with another fiction. That may give you a relief for the moment, but it does not transform your life. Somebody is running after money, then he stops running after money; he starts running after power. Then he stops running after power and starts running after God or meditation or enlightenment. But he goes on running after something or other. He goes on substituting a new fiction for the old; the old functions no more. He has seen it is fictitious, but he has not yet got the point that one has to uproot ALL imagination in one's being.

Lovebirds are supposed to be so devoted to one another that if one dies the other dies of a broken heart. A woman who owned a very cute pair had a fire in the house and one of the lovebirds was suffocated. Right away the other bird began to pine. The woman wondered if there was not some way to keep it alive so she put a mirror in the cage.

The lovebird let out a joyous coo and cuddled up against the mirror, and lived for two years. It then died -- of a broken mirror.

One can postpone -- but don't go on postponing. Your life is very precious. If one lovebird dies it is better to come to your senses rather than replace it by a mirror or by something else.

PLEASURES FLOW EVERYWHERE.
YOU FLOAT UPON THEM
AND ARE CARRIED FROM LIFE TO LIFE.

Watch out. It is a risky phenomenon to remain too much attached to your pleasures, to your imagination, because this is how you have been going from one life to another. The seed cause of birth and death is desire, imagination, hankering for more. And remember, you are feeling so discontented in life because of your imagination. The more imaginative you are, the more discontented you will feel.

Poets are very discontented people, so are painters, for the simple reason that they can imagine very well. They can imagine such a beautiful world that this world, in comparison, starts looking like hell. Ordinary people are not so discontented for the simple reason that they don't have that much imagination. This world seems to be good enough for them.

When imagination simply disappears from you, this world -- this very world -- is the lotus paradise. It is because of your imagination that you go on condemning this world. And remember, your imagination will be with you even if you are taken by the back door into heaven. You will condemn it, you will find faults. You will find a thousand and one things which should not be. You will find loopholes, flaws. Even in paradise you are going to be miserable. And a man without imagination, without desire, even in hell will find paradise. It is not outside you that paradise or hell exist; they exist inside you.

If your mind is unclouded, if you can see clearly, then everywhere you will find bliss showering. Each moment you will find paradise descending in you. Each moment you will find yourself surrounded by God. You need not go to Kaaba, you need not go to Kashi, you need not go anywhere. God is coming to you in thirty-six streams, but because you are asleep that which could have been a blessing becomes a curse. Be aware and transform your curses into blessings. Just by being aware the transformation happens on its own accord.

LIKE A HUNTED HARE YOU RUN,
THE PURSUER OF DESIRE PURSUED,
HARRIED FROM LIFE TO LIFE.

You think you are the pursuer, you think you are the hunter; that is not true. You think you are the possessor; that is not true. The possessor is really the possessed: your things start possessing you. You watch, and you will see the fact in your own life. Your things start possessing you. You don't use them -- they start using you. And you are not a hunter... in fact you are hunted by your desires; those are the real

hunters. And you are running, pursuing shadows which you will never find. And who is pushing you from the back? Who is making you run? The real power is in the hands of your desire, imagination, in your unconsciousness.

O SEEKER!
GIVE UP DESIRE.
SHAKE OFF YOUR CHAINS.

One day Miss Tilly saw her big tomcat corner a cockroach in the kitchen. He was about to kill the bug when it addressed Miss Tilly: "Have your cat spare my life and I will grant you three wishes."
"A million dollars?" asked the spinster.
"Granted!" said the roach, producing the money.
"I want to be young and beautiful!"
"You got it!" And she was.
"Now," said Tilly, "turn my tomcat into a tall, handsome prince lying next to me in bed!" It was done.
"I am so happy!" she exclaimed.
"I am glad," said the prince beside her. "But aren't you sorry now you had me fixed?"

Even if your desires are fulfilled, something or other will be missing.

O SEEKER! GIVE UP DESIRE. SHAKE OFF YOUR CHAINS. The more you desire, the more you become imprisoned. People are imprisoned in things, people are imprisoned by wives and husbands, people are imprisoned by their power. People are creating so many prisons -- prisons within prisons, boxes within boxes -- and still they want to be happy, they want to be joyous. How can you be joyous? Your life is suffocating! And nobody else is responsible except you.

The kindly rebbetzyn asked, "Tell me, my good man, why do you drink all that whisky?"
"Madam," replied the good man, "what else should I do with it?"

You don't know what else you can do with your life. You know only how to create prisons. You know only how to create more misery. You have become really skillful! For centuries, for lives together, you have done only one thing: creating chains, creating misery, creating pain for yourself and for others. You are sadomasochistic; that is your whole art. Either you will torture others or you will torture yourself, but you will torture. You don't know that life can be a dance, a celebration. You can't know it till you drop your desiring.

Desire exists like a cloud of smoke around you; you can't see anything. And you go on giving more fuel, you go on creating more and more smoke around yourself. Your eyes are burning, your eyes are full of tears, you can't see, but still you think what you are doing is going to help you one day attain all the joys of life. What you are doing to yourself is only going to give you more pain, more misery, more suffering.

YOU HAVE COME OUT OF THE HOLLOW
INTO THE CLEARING.
THE CLEARING IS EMPTY.
WHY DO YOU RUSH BACK INTO THE HOLLOW?

Once in a while, it happens to you too; that you come out of your black hole -- the black hole of desiring -- into the clearing. Once in a while you can see.

Right now many of you can see that yes... a deep yes arises in you. You know perfectly well that you have been creating your misery, and you don't want.... It is just that you have become very skillful in the art; you don't know what else to do so you go on doing it. Without doing it you feel very empty -- and you are very afraid of being empty.

For centuries emptiness has been condemned. Emptiness is beautiful. And the foolish people have been telling you, "The empty mind is the Devil's workshop." The empty mind is God's workshop! The OCCUPIED mind is the Devil's workshop.

But one has to be truly empty. Just being lazy does not mean that you are empty; not doing anything

does not mean that you are empty. Thousands of thoughts are clamoring inside. You may be lazy on the outside, but inside much work is going on. Many walls are being created, new prisons are being prepared, so that when you get fed up with the old you can enter into the new. Old chains may break any time so you are creating new chains in case the old chains break; then you will feel very empty.

Once in a while it happens naturally -- because it is your very nature to be free. So once in a while, in spite of you... seeing a sunset, suddenly you forget all your desires. You forget all lust, all hankering for pleasure. The sunset is so beautiful, so overwhelming, that you forget the past and the future; only the present remains. You are so one with the moment, there is no observer and no observed. The observer becomes the observed. You are not separate from the sunset.

You are bridged; in such a communion you come into a clearing, and because of the clearing you feel joyous. But again you are back into the black hole for the simple reason that coming out into the clearing you need courage to remain in the empty sky.

That's what I call sannyas.

This courage I call sannyas -- not escaping but coming into the clearing, seeing the sky unclouded, listening to the songs of the birds without distorting. And then again and again you are becoming more and more attuned with the emptiness and the joy of being empty. And slowly slowly, you see that emptiness is not just emptiness; it is fullness, but a fullness of which you have never been aware, a fullness of which you have never tasted. So in the beginning it looks empty; in the end it is full, totally full, overflowingly full. It is full of peace, it is full of silence, it is full of light.

YOU HAVE COME OUT OF THE HOLLOW INTO THE CLEARING. Sometimes while meditating it happens, sometimes while listening to music it happens, sometimes while dancing it happens, sometimes while just sitting doing nothing it happens. That's what meditation is all about: allowing these moments to come more and more, welcoming these moments, cherishing these moments, so that you become easily capable of coming out of the black hole. And as you become accustomed to the clearing and the beauty of it and the blessing of it, you move less and less into the black hole. One day, suddenly you abandon the black hole; it is no more your home. The clearing becomes your home, clarity becomes your home. That is the day of great rejoicing.

DESIRE IS A HOLLOW
AND PEOPLE SAY, "LOOK!
HE WAS FREE.
BUT NOW HE GIVES UP HIS FREEDOM."

I can see it happening in you. Many times I see a certain person coming into the clearing and then moving again into the black hole.

This is what is happening to Somendra. He was coming into the clearing, he had tasted something of the clearing, but then the very experience of the clearing made him egoistic. It gave him a certain pious egoism. He started feeling special; hence, just the other day he was asking for recognition. He used to sit here in the third row; he wanted to sit in the first row. Now he has disappeared from the third row. He sits somewhere in the back, and there too he sits not facing towards me; his BACK is towards me! Moving into the black hole again!

And this is happening to many people. Many people come into the clearing and then so easily they move into the black hole. In a way it seems logical, because they have lived in the black hole so long. The new experience is new and threatening and the black hole starts claiming them again and again.

This is happening to Turiya. She was coming into a clearing, and now moving into a black hole -- on her own accord. And the beauty of the whole thing is that when people start coming into the clearing they don't thank me at all. They don't write letters to me saying, "Thank you, Beloved Master." But when they start moving into the black hole they write great letters to me: "Why are you doing it to me? Why are you taking it away?" They had never thanked me. In the first place I had not given it to them, so how can I take it away? These things are not given or taken away.

These things, you have to understand, happen from your very center. And you have to learn one very fundamental rule: that when they happen there will be every possibility of moving back to the old pattern. You are so familiar with it, so accustomed to it -- you have lived in it for so long; it seems so safe, secure, cozy, warm. And the clearing seems to be cold, vast, empty, insecure. But in the clearing is real security

because in the clearing is eternity. That black hole is only your mind, a small mind. But with the small mind you are familiar.

You have to learn to love the unfamiliar, the unknown, and one day finally, the unknowable. Then you move into the mysterious more and more. Only then can you say one day, "I know nothing" -- because existence is not knowable; it is a mystery, not to be solved. It is not a problem to be solved but a mystery to be lived, to be loved, to be shared.

DESIRE IS A HOLLOW AND PEOPLE SAY, "LOOK! HE WAS FREE. BUT NOW HE GIVES UP HIS FREEDOM." And you are ready to give up your freedom -- you are ready to give up anything. You are so ready to give up your freedom -- for any toy. You don't know the value of freedom.

When the daughter of an aristocratic French family announces her engagement to a black man, Big Sam, her parents decide they must try to stop the marriage.

They call Big Sam in and tell him that their daughter is used to every luxury and has to have the finest, largest house in Paris to live in. The black man draws himself up and announces, "When Big Sam loves, Big Sam buys," and off he goes.

Sure enough, he buys the biggest and best house in Paris.

So the parents call him in again and tell him that their daughter longs for the largest, brightest diamond in all of France.

"When Big Sam loves, Big Sam gets," says the groom-to-be, and off he goes, returning with the biggest, brightest diamond the parents have ever seen.

In the last-ditch attempt to stop the marriage, the girl's father goes to see him privately, and tells him that to make their daughter happy he absolutely must have a prick that is twelve inches long.

The black man answers firmly, "When Big Sam loves, Big Sam cuts."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #2
Chapter title: Whatsoever happens is good

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The first question:

BELOVED MASTER,
CANNOT THE PRIESTS HELP HUMANITY IN SOME WAY OR OTHER?

Veeresh, they have been helping humanity for centuries; hence this miserable state of things. They have helped a lot to create as many lies as possible -- lies which appear comfortable. But in the end, lies are lies. Maybe for the time being they give you a feeling of warmth, coziness, security, but only for the moment. Sooner or later you are in a far darker state, far colder than ever.

Priests have been inventing down the ages strategies for you to remain as you are. You don't want to

change; you simply want comfortable lies to be handed over to you so that you can go on living the way you are. To change oneself needs courage. Priests help you to remain cowards. You are afraid of death. Priests go on consoling you, "Don't be worried. Your soul is eternal." And you don't have any idea of the soul at all.

George Gurdjieff used to say that it is very rare to come across a person who has a soul. Others are only empty; there is nothing inside. Yes, there is a potential to create the soul in everyone, but it is not an actuality. You can be a soul, you can become part of eternity, you can be immortal, but that is only a possibility. Much work -- hard work, arduous work -- will be needed to make it a reality, to realize it.

But priests have been telling you for centuries that you already have a soul. Only the body dies and the soul continues on its eternal pilgrimage. It consoles you. It keeps you, in a certain sense, together. You don't become too scared of death. In fact, it would be better if you WERE too scared of death. That very fear might start an inquiry in you. That very shock might trigger a process of transformation in you.

Buddha used to send his disciples to see the dead bodies being burned, to meditate there, to go on watching the flames consuming a body. And then in the end nothing is left, only a few bones and ashes. This was his usual procedure -- for the new sannyasins to be sent to watch the burning bodies, for three months at least, so that they can feel the reality of death, so that the reality of death sinks deep into their hearts. Only that can wake you up.

But the priests are helping, by giving you tranquilizers, to keep you asleep as comfortably as possible. That has been their service and we have paid them enough for their service. They are as ignorant as you are, as unaware as you are. They are in the same situation as you are: they also need consolation. They look into scriptures for their consolation. They go on reading the scriptures, continuously repeating the same scripture again and again, because that's how one gets autohypnotized. The Christian priest goes on reading the same Bible again and again, and the Hindu priest goes on reciting the Gita again and again. Every day, every morning he recites the same scripture. It becomes mechanical. It becomes like a gramophone record. He goes on repeating. It becomes part of his memory with no meaning, no significance. He is just like a parrot. But it gives consolation. Repeating again and again certain truths hypnotizes you.

Krishna says: When the body dies, the soul does not die. You can burn the body, but the fire cannot consume the soul. NA HANYATE HANYAMANE SHAREERE -- you can kill the body, but you cannot kill the spirit, you cannot kill the soul, because no arrow can reach to it, no sword can cut it. NAINAM CHHINDANTI SHASTRANI, NAINAM DAHATI PAVAKAH -- neither any weapon can cut me nor fire burn me. Go on repeating it again and again and again, year in, year out; you become autohypnotized. You start believing it, although you have not created any soul in you yet.

Krishna is right: the soul is eternal -- but in the first place you have to have it. It is not there. Soul means consciousness, soul means integratedness. Soul means that you know through your own experience that you are not the body and not the mind. It arises only through witnessing the bodymind mechanism; it is not created by repetition. Repetition is hypnosis. It is experienced just the other way: you have to become dehypnotized, you have to become unconditioned. You have to forget all the scriptures and all the priests and you have to look into yourself. Howsoever fearful it is, you have to encounter your interiority.

The priests help you to remain on the circumference. They seem to be great friends, but in the final reckoning they are the greatest enemies. It is not Adolf Hitler and Joseph Stalin and Mao Zedong who are the real enemies of religion. The real enemies are the priests, the popes, the shankaracharyas, and so on, so forth. They don't know what they are doing. How can they help you? They simply go on repeating tradition, handing over to you conventions -- ancient conventions, but dead.

You ask me, Veeresh, "Cannot the priests help humanity in some way or other?"

Yes, they can help... if they disappear! We no more need them. Man has come of age. All these consolations are not needed. We need people, rebellious people, not conventional priests. We need buddhas, awakened people to wake you up. We need buddhas, not these priests who go on giving you new toys to play with. And they have created beautiful toys, no doubt about it. They are very clever, cunning. Centuries of experience is behind them, how to exploit humanity, how to exploit humanity's weaknesses.

But remember: they don't differ from you in any way as far as consciousness is concerned. Maybe they know more than you know, their information is more than yours. That is a quantitative difference; it is not a difference that MAKES a difference. Some qualitative difference is needed.

And being led by blind people is dangerous. They have destroyed the whole beauty of human beings, they have destroyed the freedom of human beings. They have destroyed all that is valuable. They have left you just deserted, empty, meaningless. It is felt all over the world. Why are people feeling so empty and meaningless? Who has done this to them? Centuries of priesthoods, of different religions, have been giving

them false consolations. All those false consolations are no longer applicable. Man has become more adult. It is good to give children toys to play with, but when somebody comes of age and you go on giving him toys to play with, he will start feeling life is meaningless. He needs something more; he needs something more real.

Beware of being led by blind people!

A young woman, hardly more than a girl, went to see the local rabbi. "You don't know me," she began with a catch in her throat, "but I just had to speak to somebody. You see, I have no mother or father and I don't know much about worldly matters."

"You don't have to say another word," said the rabbi. "I understand perfectly. It is a man, isn't it?"

"Yes, and he is always trying to kiss me. Kiss, kiss, kiss -- that's all he ever thinks of."

You must be firm," said the rabbi sternly. "That kind of man you don't need. Just tell him you don't allow such kinds of goings-on."

As she left, the rabbi said, "Come back in a week and let me know how you are making out."

Sure enough, the girl returned a week later, but this time she was even more disturbed than before.

"What is the matter now?" asked the rabbi.

"I stopped him from all that kissing," said the unhappy young lady, "but now -- well, I don't know how to put it...."

"Put, put!" urged the rabbi. "With me you got nothing to be ashamed."

"He's trying to -- er -- touch me with his hands," she stammered in embarrassment.

The rabbi rose from his chair in righteous anger. "You tell that no-goodnik he should keep his dirty hands to himself!" barked the rabbi. "What kind of a way is that to treat a decent Jewish girl? Tell him to stop at once, you hear?"

But when she visited the rabbi again she was almost in tears. "I did everything you said," moaned the girl, "but now he insists he wants to sleep with me."

"What!" yelled the outraged rabbi. "I never heard of such chutzpah in my whole life. You go right home and the next time you see him I want you to throw that bum out of the house. You understand? I am ordering you! Throw him out!"

A few days later she visited the rabbi once more. Her eyes were red from weeping and her face was a picture of misery.

"Did you do like I ordered?" demanded the rabbi.

She nodded, and, still sobbing, she said through her tears, "Now he wants a divorce!"

Your priests are as unconscious as you are, or even more. They are not even aware of the situation man is passing through. They go on handing out old recipes which are no more relevant. They go on giving you great advice which may have been useful sometime in the past but is utterly out of context in the present situation.

You don't need more priests and their help. You need a few awakened people in the world. You need more meditators -- not mediators. The priests have been mediators between you and God. You need more meditators, people who go deeper into their being, people who become centered, people who know the inner silence, the virgin silence and the tremendous beauty of it. They will help humanity, and they will not help humanity directly either. Their very presence will radiate new vibes which can transform.

A real person always helps people indirectly. He is not aggressive. He does not command you, "Do this, don't do that." He does not destroy your freedom in any way. He simply lives his life in the light that he has found within himself. And being with him, something transpires between you and him.

A real master is never a priest. And I have never heard about a priest who was a real master. If you are a master you cease to be a priest, and if you are a priest it is impossible for you to be a master. The priest belongs to a certain ideology -- Hindu, Christian, Mohammedan. The master belongs to no ideology. He is more conscious, not more knowledgeable. He has more being, not more knowledge. He has more soul, not a bigger memory. He may not know the scriptures -- because he himself IS the scripture! And you will not find him in the temples and the mosques and the churches.

I have heard about a very religious Negro who wanted to go to the church, but there was only one church in his neighborhood and that belonged to white people.

The priest was a kindly man -- as priests are supposed to be. When the Negro knocked on the door one

day, the priest came out. The priest was in an embarrassing situation -- whether to say yes to him or no. To say yes was dangerous because the whole congregation will be against it. It was the white people's church and no black person had been allowed; that was a tacit agreement. But how to say no to this simple man whose eyes were full of tears and who said, "I want to come in and I want to pray to Jesus Christ"?

But priests are cunning people. Howsoever kind they may appear on the surface, deep down they are cunning. If they are not cunning they will not be in the profession of the priests at all, because that profession is far worse than any other profession. Even prostitutes are better than priests! At least they sell only their bodies, and priests are selling even their souls.

The priest immediately invented some strategy. He said, "Good, you can come, but not right now. First purify yourself, only then your prayer will be heard."

That was a tricky strategy. No white man was ever asked to purify himself first, and then enter into the church. And who is going to decide when the man is pure enough? That will be up to the priest and he can always go on saying, "You are not pure enough yet."

The Negro went back. He was really in a deep love affair with God; he cried and wept, and he tried in every possible way not to do anything wrong, to avoid anything that may make him impure. For three weeks he remained in isolation, fasting, praying. And after three weeks God appeared to him: his desire was fulfilled.

After that experience he went to the church. The priest was very much afraid -- this man was coming again, and he had such a beautiful aura around him that the priest was very much afraid to say, "You are not pure yet." His purity was shining; it was like a sun rising on the horizon. It was so clearly there that to deny it would be a sin, and the priest was afraid.

The man came very close to the door, just near the steps, stood there, laughed loudly, turned back and went home. The priest was very much puzzled why he did this. He ran after him, got hold of him and said, "Why did you do this? Don't you want to come in the church?"

He said, "No, I don't want to come in the church. I had just come to see you and the church once more, because last night God appeared and I asked him -- when he himself was there I asked him, 'Can I enter into the church? Am I pure enough now?' God said, 'You are pure, more pure than anybody else who goes into the church, more pure than the priest himself. But please, don't go into the church. They won't allow you in. I know it from my own experience because for years I have been trying to go into that church and they don't allow me. If they don't allow ME into the church, how can they allow you? You drop the whole idea. I have dropped it myself!'"

Your churches, your temples are empty. They are graves of religion. Religion no more flowers there. Yes, when a Jesus is alive there is a great flowering, when Buddha is alive there is a great flowering, but not in a Buddhist temple, not in a Christian church.

Priests are the people who take advantage of the awakened ones. Once the awakened person goes, leaves his body, the priests jump upon his doctrine, start making a great business out of it, start making interpretations according to themselves.

Christianity has nothing to do with Christ, remember, and Buddhism has nothing to do with Buddha, and Jainism has nothing to do with Mahavira. It is a strange thing, but it has been happening consistently. No religion has anything to do with the original source. In fact, Christians are more destructive to Christ's message than anybody else, and the priests are the leaders of the Christians. They don't have any relationship with Christ -- they can't have. They are afraid of Christ. They must be afraid deep down that if sometime they come across Christ and he asks, "What have you done to my message?" how are they going to answer it?

I have heard:

Once the phone rang in the pope's room in the Vatican. There was nobody else there so the pope himself took the call. It was from New York, and the archpriest from New York was trembling, his voice was trembling. He said, "Look! Listen! Believe me -- one man has come into the church and he looks exactly like Jesus Christ. What am I supposed to do now?"

The pope pondered over it for a few moments and then said, "Look busy!"

What else to do?

Priests have dominated humanity. They are the politicians of the inner world, just as politicians are the

priests of the outer world. And there is a conspiracy between the priests and the politicians, a mutual understanding, a division: "You rule man in his subjectivity and we will rule man from his outside." They have exploited, oppressed. They have destroyed much.

And, Veeresh, you ask me, "Cannot the priests help humanity in some way or other?"

The only way that I can conceive is that because they are no longer needed, they should disappear. That will be their greatest service to humanity.

The second question:

BELOVED MASTER,
I FEEL AN URGE FOR ARTISTIC EXPRESSION AND HAVE HAD A DISCIPLINED, CLASSICAL TRAINING IN WESTERN MUSIC. OFTEN I FEEL THIS TRAINING IMPRISONS SPONTANEOUS CREATIVITY AND IHAVE FOUND IT VERY DIFFICULT TO PRACTICE REGULARLY LATELY. I AM NOT SURE ANYMORE WHAT THE QUALITIES OF TRUE ART ARE AND BY WHICH PROCESS THE ARTIST PRODUCES AND DELIVERS AUTHENTIC ART. HOW CAN I FEEL THE ARTIST IN ME?

Barbara Limberger, the paradox of art is that first you have to learn its discipline and then you have to forget it totally. If you don't know its ABC you will not be able to move very deep into it. But if you know only its technique and you go on practicing the technique your whole life you may become very skillful technically, but you will remain a technician; you will never become an artist.

In Zen they say, if you want to be a painter, for twelve years learn how to paint and then for twelve years forget all about painting. Just completely forget -- it has nothing to do with you. For twelve years meditate, chop wood, carry water from the well. Do anything, but not painting.

And then one day you will be able to paint. Twenty-four years training: twelve years training in learning the technique and twelve years training in forgetting the technique. And then you can paint. Now the technique has become just a part of you; it is no longer technical knowledge, it has become part of your blood and bones and marrow. Now you can be spontaneous. It will not hinder you, it will not imprison you. That's exactly MY experience too.

Now don't go on practicing. Forget all about classical music. Do other kinds of things: gardening, sculpture, painting, but forget about classical music, as if it does not exist at all. For a few years let it remain deep down in your being so that it becomes digested. It is no longer a technique then. Then one day a sudden urge will take possession of you -- and then start playing again. And when you play again, don't be bothered too much about the technique, otherwise you will never be spontaneous.

Be a little innovative -- that's what creativity is. Innovate new ways, new means. Try something new that nobody has ever done. The greatest creativity happens in people whose training is of some other discipline.

For example, if a mathematician starts playing music he will bring something new to the world of music. If a musician becomes a mathematician he will bring something new to the world of mathematics. All great creativity happens through people who move from one discipline to another. It is like crossbreeding. And children that come out of crossbreeding are far healthier, far more beautiful.

That's why in every country for centuries, marriages between brothers and sisters have been prohibited; there is a reason in it. A marriage is better if it is between people who are very distantly related or not related at all as far as blood is concerned. It will be good if people from one race marry into another race. And if some day we discover people on some other planet, the best way will be a crossbreeding between earth and the other planet. Then newer kinds, newer people will be coming into existence.

The prohibition, the taboo against brother/sister relationship, their marriage, is significant, scientifically significant. But it has not been worked out into detail to its extreme, to its logical extreme. The logical extreme is that no Indian should marry another Indian, no German should marry another German. The best thing is that a German marries an Indian, an Indian marries a Japanese, a Japanese marries a Negro, a Negro marries an American, a Jew marries a Christian, a Christian marries a Hindu, a Hindu marries a Mohammedan. That will be the best thing. That will raise the consciousness of the whole planet. It will give better children, more alert, more alive, richer in every possible way.

But we are so foolish that we can do anything, we can accept anything. Then what am I saying...?

Chauncey, a handsome, almost pretty young man, was speaking earnestly with his mother.

"Mumsie, the time has come -- it really has -- when we must have a heart-to-heart talk about my relationship with Myron. To be quite candid about it, our relationship has blossomed into -- how shall I say it without sounding indelicate? -- well, into something beautiful and good and even holy. The truth is, Mumsie dear, I love Myron and Myron loves me in return. We want to be married as soon as possible and we both hope you will give us your blessings."
"But Chauncey," the mother protested, "do you realize what you are saying? Can you honestly expect me to condone such a marriage? What will people say? What will our friends and neighbors think?"
"Ah, Mumsie, you are going to be dreary -- I can feel it in my bones. And after we have been such good pals, too. I never would have believed it of you -- of all people. I could just cry!"
"But, son, you can't go against convention like this!"
"Alright, Mumsie, let us have it right out in the open like civilized persons. Exactly and precisely what possible objection could you or anyone else have to Myron and me becoming husband and husband?"
"You know perfectly well why I object: he is Jewish!"

She is not objecting to a homosexual marriage; she is objecting because he is Jewish. People are so much against each other. They have been conditioned for this antagonism for so long that they have forgotten completely that we are all human beings, that we belong to the same earth, to the same planet.

The greater the distance between the wife and the husband, the better will be the by-product of the marriage.

And the same happens in music, in painting, in mathematics, in physics, in chemistry: a kind of crossbreeding. Whenever a person moves from one discipline to another discipline he brings the flavor of his discipline, although that discipline cannot be practiced. What can you do with your music when you go into physics? You have to forget all about it, but it remains in the background. It has become part of you; it is going to affect whatsoever you do. Physics is so far away, but if you have been disciplined in music, sooner or later you will find theories, hypotheses, which somehow have the color and the fragrance of music. You may start feeling that the world is a harmony -- not a chaos but a cosmos. You may start feeling, searching into deeper realms of physics, that existence is an orchestra. Now, that is not possible for one who has not known anything of music.

If a dancer moves into music he will bring something new, he will contribute something new to music.

My suggestion is that people should go on moving from one discipline into another discipline. When you become accustomed to one discipline, when you become imprisoned with the technique, just slip out of it into another discipline. It is a good idea, a great idea to go on moving from one discipline into another. You will find yourself becoming more and more creative.

One thing has to be remembered: if you are really creative you may not become famous. A really creative person takes time to become famous because he has to create the values -- new values, new criteria, only then can he be judged. He has to wait at least fifty years; by that time he is dead. Only then people start appreciating him. If you want fame, then forget all about creativity. Then just practice and practice, and just go on doing the thing that you are doing more skillfully, more technically perfectly, and you will be famous -- because people understand it; it is already accepted.

Whenever you bring something new into the world you are bound to be rejected. The world never forgives a person who brings anything new to the world. The creative person is bound to be punished by the world, remember it. The world appreciates the uncreative but skillful person, the technically perfect person, because technical perfection simply means perfection of the past. And everybody understands the past, everybody has been educated to understand it. To bring something new into the world means nobody will be able to appreciate it. It is so new that there are not any criteria against which it can be valued. No methods are still in existence which can help people to understand it. It will take at least fifty years or more; the artist will be dead. By that time people will start appreciating it.

Vincent van Gogh was not appreciated in his day. Not even a single painting was ever sold. Now each of his paintings is sold for millions of dollars -- and people were not ready even to accept those paintings as gifts from Vincent van Gogh -- the same paintings. He had given them to friends, to anybody who was ready to hang them in their room. Nobody was ready to hang his pictures in their rooms because people were worried. Others would ask, "Have you gone mad or something? What kind of painting is this?"

Vincent van Gogh had his own world. He has brought a new vision. It took many many decades; slowly slowly, humanity started feeling that something was there. Humanity is slow and lethargic; it lags behind time. And the creative person is always ahead of his time, hence the gap.

So, Barbara, if you really want to be creative you will have to accept that you can't be famous, you can't be well-known. If you really want to be creative, then you have to learn the simple phenomenon: art for art's sake, for no other motive. Then enjoy whatsoever you are doing. If you can find a few friends to enjoy it, good; if nobody is there to enjoy, then enjoy it alone. If YOU are enjoying it, that is enough. If you feel fulfilled through it, that is enough.

You ask me, "I am not sure anymore what the qualities of true art are."

True art means: if it helps you to become silent, still, joyous; if it gives you a celebration; if it makes you dance -- whether anybody participates with you or not is irrelevant; if it becomes a bridge between you and God -- that is true art. If it becomes a meditation, that is true art. If you become absorbed in it, so utterly absorbed that the ego disappears, that is true art.

True art comes very close to religion. So don't be worried what true art is. If you rejoice in doing it, if you feel lost in doing it, if you feel overwhelmed with joy and peace in doing it, it is true art. And don't be bothered what critics say. Critics don't know anything about art. In fact, the people who cannot become artists become critics. If you cannot participate in a running race, if you cannot be an Olympic runner, at least you can stand by the side of the road and throw stones at other runners; that you can do easily.

That's what critics go on doing. They can't be participants, they can't create anything.

I have heard about a Sufi mystic who loved painting, and all the critics of his time were against him. Everybody would come and show him, "This is wrong, that is wrong."

He became tired of these people, so one day, in front of his house he hung all his paintings and he invited all the critics and told them to come with brushes, with colors, so that they can correct his paintings, because they have criticized enough; now the time has come to correct.

Not a single critic turned up. It is easy to criticize, it is difficult to correct. And since then critics stopped coming and stopped criticizing his paintings. He did the right thing.

People who don't know how to create become critics. So don't be worried about them. The decisive thing is your inner feeling, inner glow, inner warmth. If making music gives you a feeling of warmth, joy arises in you, ego disappears, then it becomes a bridge between you and God. And art can be the most prayerful thing, the most meditative thing possible. If you can be in any art, music, painting, sculpture, dance, if any art can take a grip of your being, that's the best way to pray, the best way to meditate. Then you don't need any other meditation; that is your meditation. That will lead you slowly slowly, step by step, into God. So this is my criterion: if it leads you towards God, it is true art, it is authentic art.

The third question:

BELOVED MASTER,
WHAT DO YOU THINK OF LIFE AFTER DEATH?

Sargamo, I totally agree with Tristan Bernard, the French-Jewish writer, who was once asked the same question. He was asked what he thought of life after death. He replied, "With regard to the climate, I would prefer heaven, but with regard to the company I would give preference to hell."

The fourth question:

BELOVED MASTER,
WHAT TO DO WITH THE PERSISTENCE OF UNBLISSFUL, SEEMINGLY INFINITE RESISTANCE?

Amit Prem, accept it, don't resist it. Don't resist the resistance. That's what you are doing. The first resistance is not the problem at all; the second resistance creates the problem. You are resisting your resistance. Your misery is unnecessarily multiplied. You drop the second resistance and you will be surprised: if you drop the second, the first will evaporate on its own accord.

Jesus says: Resist not evil. A very strange statement... no other awakened person has given such a rebellious statement. Christian priests, missionaries, don't talk about it at all. They talk about other things, but they don't talk about this strange statement: Resist not evil. It seems very illogical, irreligious. Evil has

to be resisted -- and Jesus says: Resist not evil. Why?

There is a secret in it. If you resist evil, you give energy to it. Every resistance gives energy to the thing resisted. "Don't resist evil" means if you don't resist it, it will drop on its own accord because you will not be nourishing it by your energy; you are disconnected immediately.

Amit Prem, you say, "What to do with the persistence of unblissful, seemingly infinite resistance?"

Nothing has to be done. If you do anything you will create this resistance more and more; that's how you have made it infinite. It is not infinite. Only God is infinite, nothing else. How can your resistance be infinite? But you are making it infinite because you are pouring your energy into it. You are trying to resist it, fight it, repress it in subtle ways -- so it comes up again and again.

My suggestion is: Accept it, and then see what happens. Whatsoever happens is good. In the beginning you may be afraid in accepting it. In the beginning you will think, "If I accept it then I will have to follow it." No, that is not the truth. If you totally accept it you will see it dying immediately -- you have cut the very roots. That's what Jesus means. He wants to destroy evil totally; hence he says: Resist not evil. If you resist you will go on feeding it.

The first resistance is never the problem, the second resistance is. And you cannot do anything about the first; you can do something only about the second, because that is yours. What can be done? If resistance is there it is there -- welcome it, accept it. But you are doing that in many ways.

Amit Prem goes on writing letters to me: "I feel very sad, I feel very miserable, depressed. I suffer from an inferiority complex." When I was reading his letter in which he talks about his suffering from an inferiority complex I was reminded about a politician who was going through psychoanalysis....

After three years of great psychoanalytic work, the psychoanalyst one day welcomed him beaming with joy, and he said, "Come in. I have found everything. Now there is no need for any psychoanalysis anymore. Your problem is solved!"

The politician was also happy. He said, "What solution have you found?"

And the psychoanalyst said, "You are not suffering from an inferiority complex -- you simply ARE inferior, so there is no problem!"

This is acceptance. Amit Prem, you simply ARE inferior -- accept it! You suffer from an inferiority complex because there is a great desire to be superior. That desire for superiority creates in its wake the suffering of an inferiority complex. Accept it.

I am inferior -- look at me! You can't be more inferior than me. I am so ordinary! I cannot do any miracle, I cannot walk on water. I must be suffering from an inferiority complex -- because Jesus walked on water. You see how ordinary I am! But I am so blissful because I go on saying, "So what?" I can't walk on water, that's true. I don't make a problem out of it. You can make a problem out of anything.

I have heard:

When Moses was coming from Egypt and the enemies were following on his heels and they came close to the sea, now there was a problem: What to do? The sea was a barrier and the enemy was closing in. They were coming closer and closer every moment.

And then suddenly a miracle happened: the sea became divided into two parts. Huge columns of water on both the sides and a small pathway....

Moses looked at the sky and said, "My God, only one thing I have to ask you. Why is it always me who has to be the first? Now I have to enter into this danger! Why do I have to be the first always?"

You can even complain about your miracles -- and I don't complain even about my ordinariness.

Golda Meir, the ex-prime minister of Israel, used to say again and again, "I cannot forgive Moses. For forty years he led our people in the desert, and he found Israel -- the only place where there is no oil! I cannot forgive this man. And he passed many places which had oil."

Amit Prem, simply accept the way you are. You can't be anybody else. Because you are trying to be somebody else, that creates the trouble.

He goes on writing to me, "I want to be an insider in the ashram, and I remain on the periphery." So what is wrong with being on the periphery? I am not even on the periphery! You are at least on the

periphery. Wherever you are, enjoy it. If you become accustomed to creating misery for yourself, even if you are at the very center you will be suffering. You will say, "God, why do I have to be at the center always and to carry the whole responsibility?"

I say, I am not at the center because I carry no responsibility at all. You will not find a more irresponsible person in the whole world than I am. I have no responsibility at all. Even on the periphery you have some responsibilities. Even the guards sitting on the gate have some responsibility.

Learn to enjoy wherever you are and whatsoever you are. Don't make much fuss about it. If there is resistance it is natural, because this whole process is of surrender. Sannyas is surrender. Resistance is natural. So accept it, and through acceptance it will die a natural death.

The fifth question:

BELOVED MASTER,
ARE YOU AGAINST THE WOMEN'S LIBERATION MOVEMENT?

Shakti, I am not against women, I am all for them. But the liberation movement is something ugly -- and I know the responsibility is on the male chauvinists. They have been doing so much harm to women down the ages that now the woman wants to take revenge. But whenever you start taking revenge you become destructive. The movement is still in a destructive phase; it has not become creative. And I am against destructiveness.

It is of no use to go on looking at past wounds. It is of no use to take revenge because of the past. One should learn to forgive and forget. Yes, it was wrong -- accept it. Whatsoever has been done to women down the ages was absolutely wrong. Man HAS exploited them. Man has been very brutal, very animalistic. Man has reduced women to slaves; even more than that, he has reduced them to things, to possessions. But what is the point of taking revenge? Then you become the pursuer and man becomes the pursued. Then another kind of chauvinism begins to take form and shape. Then the female chauvinist is born. And this is not going to put things right. Then the women will start doing harm to men, and sooner or later they will take revenge. Where is this going to stop? It is a vicious circle.

And my feeling is that instead of men stopping it, it is far easier for women to stop it, to come out of the vicious circle -- because they are more loving, more compassionate. Man is more aggressive, more violent. I don't have much hope from men, I hope much from women. Hence I am not in favor of the aggressive attitude and approach of the Women's Lib movement.

Mrs. Farid presented herself at the gate of heaven and knocked with trembling hand.
"Madam," said Father Abraham, peering suspiciously through a peephole, "from whence did you come?"
"From Flatbush I came," replied Mrs. Farid with embarrassment, as great beads of perspiration spangled her spiritual brow.
"Never mind, my daughter," replied the patriarch compassionately. "Eternity is a long time; you can live that down."
"Mister, I got something to confess," she went on, obviously worried.
"In our religion we don't have confessions."
"But this is different. If you will take a look in your records, you will see that maybe I don't belong here. I -- I -- well -- I poisoned my husband and I chopped up my brother-in-law. Not only that, I...."

Father Abraham suddenly grew stern. "Your aggressive behavior does indeed present a problem, madam. Were you a member of the Women's Liberation movement?"
"No."

The gates of pearl and alabaster swung open upon their golden hinges, making the most ravishing music, and the patriarch bowed low.
"Enter into thy eternal rest."

But Mrs. Farid hesitated. "The poisoning, the chopping, the... the...." she stammered.
"Of no consequence, I assure you. We are not going to be hard on a lady who did not belong to the Women's Lib. Take a harp."
"But I applied for membership. They would not let me in."
"Take two harps."

Don't be worried, Shakti. There are many women here who have belonged to the Women's Lib movement. But as they have come closer to me, their attitudes have changed, their approach has changed. Life's problems can only be solved by love, they cannot be solved by any violent approach.

Men and women are different worlds; hence it is difficult to understand each other. And the past has been full of misunderstandings, but that is not necessarily to be so in the future. We can learn a lesson from the past, and the only lesson is that man and woman have to become more understanding of each other and more accepting of each other's differences. Those differences are valuable, they need not create any conflict; in fact, they are the causes of attraction between them. If all the differences between men and women disappear, if they have the same kind of psychology, love will also disappear because the polarity will not be there. Man and woman are like negative and positive poles of electricity: they are pulled towards each other magnetically; they are opposite poles. Hence, conflict is natural. But through understanding, through compassion, through love, through looking into the other's world and trying to be sympathetic to it, all the problems can be solved. There is no need to create more conflict -- enough is enough.

Man needs as much liberation as woman. Both need liberation -- liberation from the mind. They should cooperate with each other and help each other to be liberated from the mind. That will be a true liberation movement.

That's what sannyas is all about.

The last question:

BELOVED MASTER,
ARE YOU GOD THE CREATOR?

Sudheer, do you think I am mad?

For almost a year, Grandpa Sulzberg had been a constant embarrassment to his family. He would mount a soap box on street corners in his neighborhood and proclaim himself the messiah. Then he would proceed to harangue the amused crowds that gathered, hurling fierce warnings and injunctions, reminding them of the dire consequences of their evil ways. In his long white robe which he had fashioned from a bedsheet, and his flowing, silvery beard, he did indeed look like a biblical patriarch.

Old Sulzberg's delusion gradually worsened, and finally his sons and daughters and grown grandchildren held a conference and reluctantly agreed to send him to an institution. There, they hoped, with proper treatment, he might regain his sanity and then return home.

At the Cedars of Lebanon Home for the Mentally Disturbed, the "messiah" got along famously with his fellow patients. Until, that is, he made the mistake of exhorting them to abandon their godless ways.

"I am Moses reincarnated," he thundered like a prophet of old. "I am the messiah!"

"Oh yeah?" yelled one of the patients. "Who said so?"

"I will tell you who said so," yelled Mr. Sulzberg-turned-messiah. "God said so!"

And from the outer circle of patients an indignant voice rang out: "I did not!"

Enough for today.

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IT IS NOT IRON THAT IMPRISONS YOU
NOR ROPE NOR WOOD,
BUT THE PLEASURE YOU TAKE IN GOLD AND JEWELS,
IN SONS AND WIVES.

SOFT FETTERS,
YET THEY HOLD YOU DOWN.
CAN YOU SNAP THEM?

THERE ARE THOSE WHO CAN,
WHO SURRENDER THE WORLD,
FORSAKE DESIRE, AND FOLLOW THE WAY.

O SLAVE OF DESIRE,
FLOAT UPON THE STREAM.
LITTLE SPIDER, STICK TO YOUR WEB.
OR ELSE ABANDON YOUR SORROWS FOR THE WAY.

ABANDON YESTERDAY, AND TOMORROW,
AND TODAY.
CROSS OVER TO THE FARTHER SHORE,
BEYOND LIFE AND DEATH.

DO YOUR THOUGHTS TROUBLE YOU?
DOES PASSION DISTURB YOU?
BEWARE OF THIRSTINESS
LEST YOUR WISHES BECOME DESIRES
AND DESIRE BINDS YOU.

The most fundamental message of Gautama the Buddha is not God, is not soul... it is freedom: freedom absolute, total, unconditional. He does not want to give you an ideology, because every ideology creates its own slavery. He does not want to give you a religion, because religion binds you. That's exactly the meaning of the English word 'religion' -- that which binds you together. Religion is a bondage, very subtle, so subtle that unless you are very aware you will not be able to see it. He does not want to give you a philosophy of life, because any philosophy given by somebody else is going to fetter you. You have to live according to your own light, not according to somebody else's light.

The whole world is full of slaves for the simple reason that everybody is living according to somebody else. Somebody is living according to Jesus, somebody is living according to Mahavira, somebody is living according to Krishna, somebody is living even according to Buddha.

Buddha says: Be a light unto yourself. Unless you create a light within your own being you will remain a slave, you will be dominated. And there are crafty priests, cunning, very clever, very worldly; and they know, they are very experienced in creating new bondages for you. If you escape from one prison, they immediately create another. They are very clever with words. They go on interpreting words in such subtle ways that you will never be able to understand how these words of the buddhas are being manipulated, distorted. Words that were meant to give you freedom have been made into chains.

But man is very unaware; hence he goes on remaining a victim -- a victim of all kinds of psychological exploitation.

Buddha teaches you freedom as the ultimate goal, the SUMMUM BONUM, the highest good. There is nothing higher than freedom. Every other value is a by-product of freedom; they follow freedom as a consequence.

Jesus says: First seek ye the kingdom of God, then all else shall be added unto you. Buddha will not say that. He will say: First seek ye total and absolute freedom, and then all else shall be added unto you. If you seek God you are again seeking a new prison, maybe better than the old, maybe made of gold, very precious -- but a prison is a prison all the same. Whether your chains are made of iron or gold, it makes no difference at all. In fact, if the chains are made of gold it will be more difficult to come out of them because you will become attached. You will think those chains are not chains but ornaments. You will protect them, you will guard them -- somebody may steal them away from you!

Freedom is the fragrance of Buddha's whole message. No other enlightened person has emphasized freedom so much. Why did Buddha emphasize freedom so much? -- for the simple reason that he had seen all other ideals being changed into imprisonments. He had seen all beautiful philosophies poisoned by the priests. Beware of the priests!

Buddha is not a priest, neither is Jesus, nor is Mahavira. No enlightened person is a priest. The priest lives on the words of the enlightened people and goes on exploiting the unenlightened. He certainly is clever but not wise, knowledgeable but not enlightened. He succeeds in manipulating you because you are unconscious.

Hence, the second thing Buddha emphasizes is meditation, awareness. Freedom can come only through being more and more aware. By freedom he does not mean any social phenomenon or any political change. There are people... I have come across books written by communists, Marxists, socialists, who try to prove that Buddha's freedom means communism, socialism, that his freedom means a social revolution, a political revolution. That is utter nonsense! Buddha has nothing to do with the outside world; his concern is your interiority. He wants to change your unconsciousness into consciousness, he wants to change your darkness into light, he wants to change your death into deathlessness.

He is really doing the work of the seers of the Upanishads who have been praying to God, "ASATO MA SADGAMAYA. O God, O Lord, take us away from the false, from the untrue, to the truth. TAMASO MA JYOTIRGAMAYA. O God, O Lord, take us away from darkness into light. MRITYOR MA AMRITAMGAMAYA. O God, O Lord, take us away from death to eternal life." But they were praying to God.

Buddha says: No prayer is going to help. Unless YOU do something, your prayer is impotent. There is no need to pray, but there is great need to meditate. His religion is not a religion of prayer. His religion is very scientific in the sense that he does not presuppose any belief. You need not believe in God, you need not believe in afterlife. He says when you can experience, then why believe? All beliefs ultimately reduce you to slaves.

Buddha is against all kinds of beliefs AND disbeliefs. He is an agnostic. He says remain open; if you believe you become closed. The Hindu is closed, the Mohammedan is closed, the Christian is closed: they have already concluded. They have already accepted a certain belief as true without experiencing it. This is dishonesty! And these people are thought to be religious people. They are not even authentic, they are not even honest -- what to say about their religiousness? From the very beginning they are dishonest; belief makes you dishonest.

The very process of belief is believing in something that you have not experienced on your own. How can you believe if you are sincere? If your search for truth is authentic you cannot believe; you cannot disbelieve either. You cannot say God is, you cannot say God is not. You can only say, "I don't know and I am searching and I am seeking and I am experimenting and I am trying to experience."
That is the way of meditation.

Prayer requires belief as a presupposition; without belief there is no possibility of prayer. To whom will you pray? To whom will you address your prayers? -- to some God which you have accepted because it has been told to you from your very childhood, you have been hypnotized.

Every belief is nothing but hypnosis. One is hypnotized as being a Hindu, another is hypnotized as being a Mohammedan; both are living in a kind of deep sleep. Hypnosis means sleep; the very word means sleep. You have been given so much poison, slowly slowly, through belief that you have fallen asleep. You are no longer aware what you are doing, why you are doing. Why are you going to the temple? Why are you

bowing down to a stone statue? Why are you reciting something meaningless? Why are you going to Kaaba or Kashi or Girnar? For what? There IS something a priori. You already believe that is what religion is, without experiencing, without inquiring.

This is the way of the coward, this is the way of the zombie.

Meditation requires courage. It requires the basic integrity, sincerity, respect towards your own being. At least don't deceive yourself.

Buddha says: Let your own experience decide. If this is understood you are bound to move towards meditation instead of prayer. Then meditation will bring a prayer of its own -- a prayerfulness, rather. You will not be praying but you will be in prayer, because more and more you will become silent, more and more you will become still. More and more you will experience the presence, the mysterious presence that overwhelms everything, penetrates everything. You may like to call it God, you may not like to call it God; it doesn't matter what you call it. You may not like to call it anything; you may be silent about it, because that is the most appropriate thing to do. It cannot be put into any words; no words are adequate enough to express it.

But Buddha has not been listened to. Humanity has remained in its old, zombielike, sleepy way. It has remained hypnotized, unconscious.

Howard Rabinowitz, a huge, granite-fisted, supertough young fellow, was drinking a whisky in a bar when he heard the announcement of the Six-Day War on the radio. Filled with excitement and Jewish fervor, he rushed to the airport and took the first available flight to Israel where he was immediately inducted into the army.

But his reception at the military base was rather cool. He was not exactly avoided by the Israeli soldiers, but neither did they go out of their way to welcome him.

"Listen, what's with you guys?" he complained to his sergeant. "Here I come halfway around the world to help you out and I'm practically ignored. What must an American do to get accepted in this army?"

The sergeant eyed the muscular young giant, glanced around somewhat furtively so that he might not be overheard, and then, in a voice that was almost a whisper, he said, "Confidentially and off the record, if you really want to be one of us, there are three things you must do."

"Name them," said Rabinowitz.

"First," explained the sergeant, "You must drink down a whole quart of our strongest Mount Carmel wine without stopping for a breath. Second, you must kill an Arab army officer. Third, you must make love to an Israeli beauty."

So Howard Rabinowitz chug-a-lugged a whole quart of Mount Carmel wine without stopping.

"Now," he demanded, "where can I find an Arab officer?"

"Right across the Suez Canal," said the sergeant. "I'm afraid you'll have to swim both ways -- that is, if you're still alive."

"I'll be alive," promised the American as he lurched off. "Hell, I was the roughest, toughest, biggest guy on the East Side. What's a little adventure like this?"

A few hours later he returned, soaking wet from his return swim, his clothes torn and his face scratched and bloody.

"Okay, I took care of that Arab officer," he roared. "Now, where's that Israeli beauty you want killed?"

That's exactly the situation of humanity. You don't know who you are, you don't know what you are doing, you don't know WHY you are doing it in the first place. You don't know, even if you succeed, what is the point of it all. But still you go on doing something. It keeps you engaged and keeps you unaware of your unawareness.

All your occupations are basically nothing but an effort to remain unaware of your unawareness -- because it hurts. It hurts to know that "I am a zombie," it hurts to know that "I am a slave." So you go on bragging about your slavery as if it is something very precious and valuable. You go on bragging about your being Indian or Pakistani or Israeli or German or American. You go on bragging about your being Hindu, Mohammedan, Christian, Jaina -- and you don't know you are bragging about your prisons!

It is as if two prisoners are talking: "My prison is better than your prison. Look at the flag! My prison has the best flag in the world, the highest pole. And never say a word against my prison; otherwise you will suffer for it, you will have to pay for it."

MY nation, MY country, MY church, MY religion is higher than your religion, is higher than your

church, is greater than your nation -- and we are bragging about our prisons. This is utterly stupid. But why do we go on doing it? -- because that is the only way to save our faces.

If we try to see the point, that all these are prisons, how can we avoid knowing that we are a prisoner -- not of one prison but of many prisons, prisons within prisons? And that will destroy our ego. It helps our egos very much that "We are a great nation," that "Our history is full of bravery," that "We have created the greatest warriors"... or greatest saints, or whatsoever it is. "We have created the most religious society in the world," or the most democratic society or the most communist society. This helps us to protect our egos. We find in every way methods and means, devices and strategies so that our ego remains intact.

And the ego is the most false phenomenon in existence; there is nothing more false than the ego. It has no substance. It is a balloon full of hot air -- or maybe there is no balloon, only hot air! But we are living according to the dictates of this false god, the ego. And there are priests who go on helping us, who go on giving us new strategies, new interpretations. As times change, priests are ready to give us new interpretations.

A small boy in the Sunday school was very much puzzled when the priest said that God made everything. The boy looked puzzled, almost a question mark in his eyes.

The priest asked him, "What is the matter, Johnny? You look very puzzled."

Johnny said, "Yes. You say everything -- do you really mean EVERYTHING? Then where is the reference that God made railway trains? I have never come across it."

And the priest said, "Yes, you must have overlooked it. There is a reference. It is said in the Bible that God made all creeping things; it includes the railway train!"

And it is not only that they are deceiving small children; they do the same to you.

"Rabbi," said the worried father, "I wish you would speak to my son. Here he is, bar mitzvah age, and all he ever thinks about is baseball."

The rabbi sighed to himself. "With so many delinquent children getting into trouble," he thought, "this is indeed a minor problem."

"I am sorry to disappoint you," he said, suppressing a desire to show his annoyance, "but I cannot scold your son for something we Jews have been practicing for thousands of years. In fact, there are several references to baseball in the Bible."

"Are you serious?" demanded the father incredulously. "What are they?"

"Well, for example, you will recall that Eve stole first and Adam stole second; Gideon rattled the pitchers; Goliath was put out by David; and the prodigal son made a home run!"

Priests are the most cunning people in the world.

In Baltimore, at the turn of the century, an itinerant MAGGID, or preacher, looking for all the world like a prophet of old, with his majestic white beard and flowing, snow-white robe, was invited to speak at the Sanhedrin Temple. The synagogue's regular rabbi was somewhat apprehensive about the old man's ultra-orthodox views, but he had come highly recommended. The rabbi's fears, as it turned out, were justified. The maggid harangued the congregation with a scorching sermon that would have done credit to a Bible-thumping, fundamentalist Baptist preacher. As the venerable patriarch brought his sermon to a close he shouted, "And I say unto you, the Day of Judgment is at hand, and unless you have lived in strict accordance with the law as handed down to us by Moses himself, there will be weeping and wailing and gnashing of teeth!"

An old lady in the front row, frightened half out of her wits, cried out, "But, Rebbe, I have no teeth!"

"My good woman," thundered the righteous maggid, "teeth will be provided!"

Buddha is not a priest, he is not a prophet either; he is a totally different kind of person. He is an awakened being, he has come to know himself. He is not an incarnation of God -- he has no claims like that. He is not a special messenger of God; he has no ego like that. He does not claim that "I am the only begotten Son." All this looks absurd if you think of Buddha. He is very simple and yet his message is the most practical, most scientific, most penetrating.

He says, "I was as unconscious as you are; now I have become conscious and all my fears and sorrows

have disappeared. One day I was like you, one day you can be like me; there is no qualitative difference between us. I am awakened, you are asleep; that is the only difference. I am not extraordinary, I am just as ordinary as you are. The only thing that has happened to me is that I have opened my eyes and you are still keeping them closed. Open them and see for yourself!"

The sutras:

IT IS NOT IRON THAT IMPRISONS YOU
NOR ROPE, NOR WOOD,
BUT THE PLEASURE YOU TAKE IN GOLD AND JEWELS,
IN SONS AND WIVES.

IT IS NOT IRON THAT IMPRISONS YOU... your prison is not that gross, it is very subtle. It is not so visible, it is very invisible. It is transparent. It is not that you remain in the prison; on the contrary, the prison surrounds you, wherever you go it moves with you. It is something in your mind, not something around your body. It is something in your very approach towards life.

He says: IT IS NOT IRON THAT IMPRISONS YOU NOR ROPE NOR WOOD, BUT THE PLEASURE YOU TAKE IN GOLD AND JEWELS....

Now one thing very significant has to be remembered: this sutra has been misinterpreted for centuries. Twenty-five centuries of misinterpretation are there. For the first time I am telling you that it does not mean what Buddhists have been saying that it means. They think it means that gold and jewels have to be renounced; it does not mean that -- it is so clear -- BUT THE PLEASURE YOU TAKE IN GOLD AND JEWELS.... It is not the gold that binds you but the PLEASURE that you take in it. If you don't take pleasure in it you can live in a palace and you are as free as anybody who lives in a cave in the Himalayas. If you take pleasure in your cave in the Himalayas you are as unfree as anybody who lives in a palace. The question is psychological.

And one thing more: why do you take pleasure in the palace, in gold, in jewels, in diamonds? They all decorate your ego. Your ego is empty in itself, it is nonexistential. You have to continuously go on pouring things into it so it goes on giving you the sense that it is something substantial. It is constantly demanding, "Give me this, give me that." It goes on demanding. It exists in the demand, it exists in the desire.

It is just like when you are on a bicycle: you have to peddle it continuously. If you stop peddling, maybe for a few feet the bicycle may move out of the past momentum, but then it is bound to fall. Ego is just like a bicycle: you have to continuously peddle. If you stop peddling it falls then and there, flat on the ground.

So if you have a palace it will demand a bigger palace and it will take great pleasure in the palace. It will brag about it, it will feel very puffed up. If you are a president of a country, it feels very puffed up. If you become famous, respectable, it becomes very puffed up. And the ways of the ego are very subtle. It moves in your unconsciousness, in the darkest layers of your being. It can take pleasure in gold, it can take pleasure in RENOUNCING gold, but it is the same thing.

I know many so-called saints who go on bragging still after thirty or forty years. Forty years before they had renounced the world and they still go on saying that "We renounced so much money, so much gold." Still they go on talking about it! Forty years have passed, but they are still taking the pleasure.

You see the point? You can take pleasure when you HAVE gold, you can take pleasure when you RENOUNCE gold. In fact, when you have gold you can't take so much pleasure as when you renounce it. Why? -- because millions of other people have gold, it is nothing very special. But when you renounce you are a rare person: your ego becomes more extraordinary, holier-than-thou, superior.

I know one person who was a homeopathic doctor. Now, you know about homeopathic doctors -- they somehow manage to live. Very rarely I had seen any patients visiting him. Yes, a few people used to come -- they used to come to read the newspapers! In fact, that's how I started going to his dispensary -- to read the newspapers and to have a little chitchat, and then we became friends. He was always talking about his troubles and he was very much worried.

And then one day I heard that he had renounced the world; he became a saint. After three years I met him in Calcutta. He was worshipped, and people were telling me that he had MILLIONS of rupees that he renounced. I said, "Don't be stupid -- I know this man! He had only three hundred and sixty rupees in the

bank!" Now they have become millions!

When you renounce you can go on increasing your amount; nobody can prevent you and nobody can check on it -- no auditing is possible. You can go on spreading the rumor how much you have renounced.

When I saw him, I asked him, "Doctor...."

He said, "I am no longer a doctor."

I said, "You are still the same. I know perfectly well that you had three hundred and sixty rupees in the post office! What millions are you talking about? You should say simply that you have renounced three hundred and sixty rupees!"

He looked at me and he said, "Don't talk so loudly. You will destroy my whole reputation!"

The reputation depends on how much he has left, so when he moves from one town to another, the amount that he has renounced increases. It has been going on that way. This is not something new; this has happened before, too.

Even in Buddha's life story, Buddhists have written that he renounced so many golden chariots and so many elephants and so many horses and so many palaces. That is all nonsense, because he was not the son of a very great emperor or anything. The kingdom that he belonged to, Kapilvatu, was such a small place that it has almost disappeared from the earth, not even a trace.... All those palaces have not left any ruins. There were no palaces, and it was such a small village that to keep so many golden chariots there and so many elephants and horses would have been impossible. But the people who were writing the story had to go on making it look bigger and bigger.

There was great competition between the Jainas and the Buddhists because Mahavira and Buddha were contemporaries. So you can look in the scriptures.... Jainas write, "So many horses, so many elephants, so many chariots," and the next Buddhist scripture makes a bigger claim. Then comes another Jaina scripture which makes a bigger claim than the Buddhist scripture -- and this went on for hundreds of years, until now it appears as if Mahavira and Buddha were great emperors, as if they dominated the whole of India.

The truth is that in Buddha's time in India there were two thousand kingdoms. Two thousand kingdoms? -- that means each kingdom could not have been more than a district, at the most, and the father of Buddha was not more than a deputy collector or maybe a collector... or, if you insist, a commissioner, but nothing more than that.

People take pleasure in gold, so much so that when they renounce it, still the pleasure lingers; one goes on thinking of it. Ego can fulfill itself either by having more money or by renouncing more money, but it always needs money and it always needs more. Remember it.

Buddha says: BUT THE PLEASURE YOU TAKE IN GOLD AND JEWELS... that is the real imprisonment; that creates your bondage -- not the gold, not the jewels. What can they do? How can they bind you?

I have lived in poor huts, they can't bind you; I have lived in palaces, they can't bind you. I have lived as a poor man -- poverty cannot bind you; I have lived as a rich man -- richness cannot bind you. Those things are on the outside. If you start taking pleasure in them, a certain gratification, then the bondage starts. If you take pleasure... IN SONS AND WIVES. That too has been misinterpreted: Renounce your wives and renounce your sons.

There is no need to renounce anything; just understand.

MY interpretation of Buddha is that renunciation is not the point; UNDERSTANDING is the point. And if through understanding, something drops from your life, it is not renounced by you; it has simply fallen like a dead leaf from a tree. You cannot claim any credit for it.

Just look into your relationships with your wife, with your son, with your husband, and see the fragility of it all. It has no substance in it. It is all poetry and fiction, it is not a fact.

Just a few days ago a man came to me and he said, "I would like to become a sannyasin, but my wife says she will kill herself!"

I said, "Let us try, for a change, because I have never seen anybody.... I have one hundred thousand sannyasins all over the world. No wife has yet killed herself, no husband has yet committed suicide, although many have said that."

People take these things very seriously. Your wife or your husband may say, "I cannot live without you" -- and she was living without you perfectly well before! Just a few days before she was not even aware of you and she was living perfectly well -- in fact, she was better than she is now! But she says she cannot live without you, and you believe it because it nourishes your ego.

Mrs. Goldfarb stood weeping at her husband's grave when a courtly stranger approached her.
"Madam, I regret the unfortunate circumstances under which I say this," he began in a respectful manner, "but I must tell you I have fallen in love with you at first sight."
"Loafer! Bum!" cried Mrs. Goldfarb indignantly, aghast at this monumental impertinence. "Get out of my sight this instant or I will call a policeman! Is this a time to talk about love?"
"I assure you, madam, that I did not intend to reveal my feelings at this sad time," the gentle stranger explained, "but I was simply overwhelmed by your exquisite beauty!"
"Listen," said Mrs. Goldfarb, "you should see me when I haven't been crying!"

In a single moment things change. In this world, all your relationships are just made of the stuff poetry is made of; they are not even prose, they are fictions. People are living in fictions, and they go on painting, repainting their fictions; they go on keeping the fiction alive.

Mrs. Saperstein had just sent the children off to school when the phone rang.
"Is your husband's name Philip Saperstein?" asked a sepulchral voice at the other end of the line.
"What else?" replied the lady.
"This is the coroner's office. I am sorry to tell you this, but we have a traffic death here. We found your telephone number in his pocket. Would you please come down here to the morgue and identify the body?"
Mrs. Saperstein arrived within half an hour and an attendant escorted her to a figure covered with a white sheet. The attendant then lifted a corner of the sheet and uncovered the victim's face.
"Was this man your husband?" he asked.
Mrs Saperstein eyes widened. "Ai-ai-ai! How did you -- yes, that is my husband -- ever get your sheets so white?"

Don't believe in fictions. Your wife, your husband, your children, your parents, all are beautiful fictions. And I am not saying to renounce them; I am saying, simply, understand the fictitiousness of them all. Live wherever you are, but don't get identified with these imagined roles. Act, but don't get identified with your acting role.
That's exactly what Buddha means:

SOFT FETTERS,
YET THEY HOLD YOU DOWN.
CAN YOU SNAP THEM?

They are not very strong fetters, very soft, but CAN YOU SNAP THEM? You cannot snap them if you are not conscious; and if you are conscious you need not snap them -- they are no longer there. You simply see the point that in this world we come alone, we live alone and we go alone. Yes, we play many games -- games of being a husband or a wife, being a friend or an enemy.
We play many games because we have to fill the time with something, or else we have to "kill time," as they say, by playing cards, by chess.... And these are all the same kinds of things, nothing more serious. You have seen playing cards -- kings and queens -- and when you are playing cards they become very real. You can fight, people have even killed each other; just in playing cards they became so serious!
We become so much identified because we are not conscious at all. It is consciousness that helps you to become unidentified.
Then you can go on playing all kinds of games -- I am not against games. Play them as artfully as you can. Let your life be fun! I don't want you to be serious, I don't want you to have long faces. Enough of that! Religious people have suffered much; there is no need. You can laugh and you can enjoy, but remember one thing: that all is just a game. Death will come and the curtain falls and the game disappears and the play is finished.

THERE ARE THOSE WHO CAN,
WHO SURRENDER THE WORLD,
FORSAKE DESIRE, AND FOLLOW THE WAY.

Who are those who can snap out of these identities? They are the courageous people, the meditators: the people who try to bring awareness to their life, to their acts, to their thoughts, to their feelings.

Buddha's persistent effort was one: to make you aware in everything that you are doing. If you are walking, walk with awareness. If you are eating, eat with awareness. Don't simply go on stuffing yourself in a mechanical way. De-automatize yourself. Don't be a machine, be a man.

And then you will be surprised to know that desires start fleeing away from you and the way opens.

Moe and Ike, aged ninety and ninety-two respectively, had been widowers for many many years. Both were healthy and handsome-looking despite their years. The Florida climate agreed with them, and many lovely widows were still after them despite their age.

One day Moe said to Ike, "Ike, I'm really lonely. It's been years since I lost my Becky and I've never remarried. But I think now is the time and I'm willing to take another chance at marriage -- even at my age."
"It sounds like a good idea," said Moe. "In fact, maybe I, too, should take a new wife."

Soon thereafter, Moe and Ike both married lovely ladies -- eighty-nine and ninety respectively -- and they both went on honeymoons.
A few days later, Moe and Ike met on the boardwalk.
"Well," asked Moe, "how was your honeymoon?"
"To tell you the truth, Moe, I couldn't consummate our marriage."
"Well," said Moe, "to tell you the truth, I didn't even think of it!"

But even at the age of ninety, people want to continue to play the old, childish games. Children can be forgiven. They need to play, they need to get identified, they need to go astray, they need to commit errors, mistakes, because that is the only way to learn and to mature. But even in old age, people behave as if they have not grown up at all.

Remember, you grow only in the proportion that you become aware. You grow only in the proportion that you become unidentified with all the games that life makes available for you.

O SLAVE OF DESIRE,
FLOAT UPON THE STREAM.
LITTLE SPIDER, STICK TO YOUR WEB.
OR ELSE ABANDON YOUR SORROWS FOR THE WAY.

Buddha calls people who are just slaves of their desires... they are nothing but driftwood, victims of blind forces. They don't know their destiny, they don't know any meaning. They are just accidental; they don't experience any intrinsic significance in life. From one game they move to another game. Their whole life is a series of keeping themselves occupied somehow so that they don't become aware of the fact that they have wasted a great opportunity of growing up, of coming home, of becoming a conscious being, of becoming that which they were MEANT to be. They go on missing.
LITTLE SPIDER, Buddha says, STICK TO YOUR WEB.

It is your OWN creation. The world in which you live is your own creation, just like the spider creates its web out of itself and then is caught in the web and cannot leave it. You project your world out of your own mind, you project thousands of desires. That's how you create the web and then you are caught in it. Somebody is caught in the desire for money, somebody is caught in the desire for power, somebody is caught in the desire for renunciation, somebody is caught in the desire for paradise -- all desires!

A real man of understanding has no desire. He lives in the moment and whatsoever is available, he enjoys it to its totality. He squeezes each moment, he drinks each moment! He eats whatsoever is available. He sleeps, but he is total in whatsoever he is doing.

A Zen monk, Rinzai, was asked, "What is your meditation?"

He said, "When I feel hungry I eat and when I feel sleepy I sleep, that's all. I have no other meditation."

He is a real follower of Buddha! But you will miss the point if you are not told that when he says, "When I feel hungry I eat," he eats with total awareness.

In fact, a man who lives in awareness also sleeps in awareness.

Krishna, in the Gita, says: The real seeker is awake even while others are fast asleep. When it is night for others it is still day for him. Something deep inside him remains constantly alert.

That which is a night for everybody else is not a night for the one who is aware, who is alert, who is meditative, who is balanced, who lives in equilibrium, who lives in silence. Something deep inside him keeps awake. The body sleeps, the mind sleeps, but the soul is always alert. It is never tired so it need not sleep at all. It is awareness itself; it is made of awareness.

LITTLE SPIDER, STICK TO YOUR WEB.

Hilda and Herman were spending a quiet evening at home. That is to say, Herman was quietly engrossed in a book, but Hilda was in a talkative mood.

"Honey," she began, "if I should die before you do, will you promise me something important?"

"Yeah," grunted Herman, without lifting his eyes from the page he was reading.

"Promise me you'll always keep my grave green."

"Aw, don't be so morbid," he replied. "What's the use of talking about dying? You look pretty healthy to me."

He buried his nose in the book, completely absorbed once more, hoping he would not again be distracted.

"Well, yes, I feel healthy, dear," Hilda interrupted again after a minute of blessed silence, "but I want to be sure my final resting place won't be neglected. You might want to remarry or something, and forget all about me."

"Look, Hilda, I'll remember you forever. Stop shopping around for an undertaker and let me read!"

This time he was rewarded with three whole minutes of peace and quiet, when his wife again took up the thread of conversation exactly where it had broken off.

"I'd hate to be forgotten by my own husband. I suppose it is because I'm so sensitive -- because I have so much emotion. Darling, are you positive that you'll keep my grave green?"

"Yeah, I'm positive," he growled, his eyes glued to the page.

"Well, that's a great consolation. Only, I'd like for you to say it with more feeling.... Precious, are you absolutely, positively sure you'll keep my...."

"Hilda," shouted the pestered man, casting his book aside, "I will keep that damn grave of yours green if I have to paint it myself!"

First we create these relationships -- wife and husband... and then they start hankering for children, great desire for children arises... and it goes on and on. Then they want their children to get married; then they want their children to have children. This is an unending process. They go on and on thinking that this is going to fulfill them; if this is not going to fulfill them, then something else.... Your whole life is wasted.

And I am not saying don't love or don't have a wife or don't have a husband or don't have children. What I am saying is that the most essential thing should be looked at first. First be aware, be meditative, and then if you feel like having a little fun, enjoying a little misery, you are welcome! Get married, have children and children's children, but don't forget your awareness because only that is going with you. Only your awareness will pass through the fires of death; everything else will be left behind.

And one thing very important, Buddha says: OR ELSE ABANDON YOUR SORROWS FOR THE WAY.

People find it very difficult to abandon their sorrows. It looks, on the surface, somehow not right. Why should people hesitate to abandon their sorrows for the way?

A real master never asks you anything except to sacrifice your sorrows. He wants you to give your sorrows to him, nothing else. But it is the most difficult thing to abandon your sorrows because you have lived with them for so long, you are so friendly with them, and to live with the familiar sorrows feels so cozy, so warm -- old friends, and to abandon them.... And suddenly all your walls will disappear and you will be under the open sky because your walls consist of nothing but your sorrows. Your prison will disappear! -- and you have lived in the prison for so long, for so many lives that it has become your home.

I know many prisoners. Whenever they are released from the prison, within three or four months they are back; they will do something and they will be back in the prison. I used to visit prisons and I asked a few people who were coming again and again back to the prison, "What is the matter?"

They said, "When we leave the prison it feels as if we are leaving our home! We have lived in here so long and all our friends are here." One man said, "Not only my friends but my whole family is here! Outside I am just a stranger and I start feeling homesick, so I have to do something and come back."

Once a person is imprisoned it is very rare that he will not come back again. He will come back again because the prison gives some security, some safety. You need not bother, you need not worry about tomorrow. At the right time the food will be provided, at the right time you will go to bed, at the right time you will be awakened in the morning. Life is so disciplined -- like a monastery!

In fact, monasteries and prisons are not very different, just the names are different. Monasteries are a little harder, that's all! Prisons are a little more human. And modern prisons, particularly in the developed countries, are far superior to the monasteries. It is better to be in a prison than to be in a monastery.

I have heard about a Trappist monastery. A man entered and he was told by the abbot, "Remember, our rule is that you can speak only once in six years." So for six years he was silent, boiling within.

After six years the abbot called him and asked him, "Have you something to say?"

He said, "Yes. The bed is too hard. I need another bed."

The abbot said, "Okay, that will be done. You can go."

For six years again he was boiling. Six years afterwards the abbot called him and said, "Have you something to say?"

He said, "Yes" -- he was really angry. He said, "The people who were bringing the new bed broke the glass of the window and it is too cold."

The abbot said, "Well, it will be mended. You go back."

For six years again he was boiling within. He was called and the abbot said, "Have you something to say?"

He was just going to say it and the abbot said, "Wait! For eighteen years you have done nothing but complain and complain. You get out of the monastery! You are not meant to be a monk. You want to live a soft and easy life."

Jails are far better, and modern jails are really worth living in, with color television and everything!

Man has been improving continuously for centuries. He has improved his prisons very well. He has become very sophisticated, cultured, civilized. And this is nothing but just painting the prison walls, making them beautiful. And now suddenly a buddha comes and says to you, "Come out in the open. Abandon your miseries, your sorrows." You cannot abandon your miseries and sorrows so easily.

That's why people who leave the world, renounce the world, create new miseries of their own. If there is nobody else to create misery for them -- if you don't have a wife to create it, if you don't have a husband to create it, if there is nobody to support you in your misery -- you will create it yourself. People are sleeping on beds of thorns... now, no wife prepares it, they themselves work hard on it! People are fasting, almost killing themselves. Now, nobody is doing it to them, that is their own idea.

The ascetics are self-destructive; they are suicidal people, masochistic, perverted, but they are worshipped. They are worshipped because they create their own misery! You worship people as saints, as mahatmas, if they create their own misery. They should be entered into mental asylums, they should be treated! They need medical care. They are not mahatmas, they are simply masochists. They have renounced the world, but they cannot renounce misery so they start creating their own misery. And when a person creates misery for himself, you all respect him. You have been told that this is something great; he is sacrificing his life for God.

God is not a sadist. He does not enjoy your miseries and your sorrows. Don't be foolish, don't be stupid! But the reason is that people cannot abandon their miseries. They can renounce the gold and the palaces and the money and the power, they can renounce everything, but when it comes to renouncing the miseries, this becomes the most difficult thing they encounter, because miseries have been with you so long that you don't know any other style of living. The only style that you have become accustomed to is sorrow.

That's why your saints are so ugly, so sad, so serious. And the more serious and the more sad they are, the more they are worshipped, so their ego is again nourished. When their ego is nourished they torture themselves more; you worship them still more, then they torture themselves still more. This becomes a vicious circle.

ABANDON YESTERDAY, AND TOMORROW,
AND TODAY.
CROSS OVER TO THE FARTHER SHORE,
BEYOND LIFE AND DEATH.

If you really want to reach to the ultimate, to the deathless, to the timeless, you will have to abandon yesterday. That which is gone is gone forever. Don't look back and don't look ahead. That which is not yet is not yet. Don't look for the tomorrow.

And people are so foolish: they are not only looking for tomorrow, they are looking for life after death; they are even thinking of heavenly pleasures. They are rejoicing in the idea that there will be the eternal possibility of enjoying the same foolish things that they have renounced here. Strange logic! Here they say, "Don't drink alcohol, it is irreligious." But in BAHIST, in the Mohammedan paradise, there are rivers, streams, waterfalls of alcohol! There you can drink as much as you want, you can swim in alcohol, you can dive deep in alcohol -- and you don't have to pay anything for it!

Here they say, "The woman is the door to hell"; particularly Hindu scriptures say, "The woman is the door to hell." And what is happening in heaven? Beautiful women, continuously dancing! How did these women enter there? And they are doors to hell.... Your gods must have all reached hell long ago! Here, renounce the woman and then you will be rewarded with beautiful women in heaven. And do you know? -- those women never grow old. In the Hindu paradise, nothing is told about the men, whether they grow old or not, but it is absolutely certain that women are stuck at the age of sixteen, they cannot grow beyond that. That is the Hindu idea: sixteen is the climax of beauty, according to the Hindu idea. And ideas differ....

In the Mohammedan paradise, even beautiful boys are available, not only girls, because homosexuality was very much prevalent in the days when the Koran was being written. And of course, saints will not be satisfied only with girls, they will need beautiful boys too.

Louis Jourdan, the French movie star, was in the United States seeking a good literary script for his next film. He happened to run into Budd Schulberg, the American author and playwright.
"There is a new book out called PRECOCIOUS PAULA," Schulberg suggested tentatively. "It would give you a great co-starring role."
"I nevair hear of zis book," said Jourdan.
"It is something like Nabokov's novel, LOLITA," explained Schulberg.
"And what ees zis LOLITA about?"
"Well, frankly, it is about a middle-aged man who falls in love with a twelve-year-old."

The Frenchman gave him a blank look. "I do not undairstan," he said. "A twelve-year-old what?"

Man, woman, animal -- what? The Frenchman has his own ideas. I don't know what happens in the French paradise -- it must be worth visiting! Not worth living in, but worth visiting. You will see all kinds of sexual perversions.

Two professors were talking, one French, another American, about how many positions there are for making love.

The Frenchman said, "One hundred and twelve," and the American said, "One hundred and thirteen."

The Frenchman said, "You surprise me, because we French are the experts. You start telling me what those one hundred and thirteen positions are."

And the American said, "First, the woman lying down on her back and the man on top of her."

The Frenchman said, "Wait! Yes, there are one hundred and thirteen. I never thought of that!"

It must be worth visiting, the French paradise! And what to say about the French hell? That may be even worth living in! You will find great company, and on each step a surprise.

And these are the people... all over the world they have been thinking of the same joys in a far bigger way in paradise -- the same joys they are condemning here! This is not renunciation; this is just repression.

Real renunciation comes out of understanding. It is not renunciation at all. The real renunciation is not renunciation at all, it is pure understanding. You see the point, and all that is stupid and all that is false disappears, and you start living your ordinary life with more awareness.

ABANDON YESTERDAY, abandon TOMORROW, abandon TODAY. Buddha says: Abandon time -- past, future, present, abandon everything. Forget about time; that's the way to enter into a timeless space within yourself. That is meditation. CROSS OVER TO THE FARTHER SHORE, BEYOND LIFE AND DEATH.

DO YOUR THOUGHTS TROUBLE YOU?

If they trouble you, then something immediately is needed. If your thoughts trouble you that means you have not yet been able to disidentify yourself from your mind.

DOES PASSION DISTURB YOU?

If it disturbs you that means you are still identified with the body. You think, "I am the body," then passion disturbs you. If you think, "I am the mind," then thoughts disturb you.

BEWARE OF THIRSTINESS....

This word 'thirstiness' is a translation of a Buddhist word TANHA. Tanha has many more dimensions than thirstiness; thirstiness is a literal translation. Tanha means desire, desire for more, unending desire, endless desire. The more you get, the more you want. It is like throwing fuel in a fire. That is called tanha, and tanha is the root cause of your misery.

BEWARE OF THIRSTINESS LEST YOUR WISHES BECOME DESIRES.... Beware, because desires don't arise suddenly. First they are just wishes, then slowly they condense and become desires. And once they become desires it is more difficult to become aware; you can become aware more easily when they are just wishes. Destroy the seed rather than wait for the whole tree to grow and then to cut it; it will be unnecessary work.

... LEST YOUR WISHES BECOME DESIRES
AND DESIRE BINDS YOU.

Desire is our imprisonment. The man who wants nothing, who is absolutely contented as he is, is free of all bondage. He has attained to ultimate freedom, nirvana -- and that is the goal of life. And it is only by attaining that freedom that you will know the significance of being, the song of being, the celebration of being. Your life will become a continuous bliss, and not only that YOU will be blissful, you will be able to bless others too. The whole existence will be blessed by you, by your very presence.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #4
Chapter title: Transcendence -- the true therapy

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The first question:

BELOVED MASTER,
YOU SPEAK ON THE PSYCHOLOGY OF THE BUDDHAS, THE PSYCHOLOGY OF TRANSCENDENCE, AS THE ESSENCE OF THE WORK HAPPENING HERE IN THE BUDDHAFIELD. WHAT IS THE UNIQUENESS OF THIS THIRD PSYCHOLOGY? IS THERE A PSYCHOTHERAPY OF TRANSCENDENCE?

Amitabh, Sigmund Freud introduced psychoanalysis into the world. It is rooted in analyzing the mind. It is confined to the mind. It does not step out of the mind, not even an inch. On the contrary, it goes deeper into the mind, into the hidden layers of the mind, into the unconscious, to find out ways and means so that the mind of man can at least be normal. The goal of Freudian psychoanalysis is not very great.

The goal is to keep people normal. But normality is not enough. Just to be normal is not of any significance. It means the normal routine of life and your capacity to cope with it. It does not give you meaning, it does not give you significance. It does not give you insight into the reality of things. It does not take you beyond time, beyond death. It is at the most a helpful device for those who have gone so abnormal that they have become incapable of coping with their daily life -- they cannot live with people, they cannot work, they have become shattered. Psychotherapy provides them a certain togetherness -- not integrity, mind you, but only a certain togetherness. It binds them into a bundle. They remain still fragmentary. Nothing becomes crystallized in them, no soul is born. They don't become blissful, they are only less unhappy, less miserable.

Psychology helps them to accept the misery. It helps them to accept that this is all that life can give to you, so don't ask for more. In a way, it is dangerous to their inner growth, because the inner growth happens only when there is a divine discontent. When you are absolutely unsatisfied with things as they are, only then do you go in the search, only then do you start rising higher, only then do you make efforts to pull yourself out of the mud.

Jung went a little further into the unconscious. He went into the collective unconscious. This is getting more and more into muddy water, and this is not going to help.

Assagioli moved to the other extreme. Seeing the failure of psychoanalysis he invented psychosynthesis. But it is rooted in the same idea. Instead of analysis he emphasizes synthesis.

The psychology of the buddhas is neither analysis nor synthesis; it is transcendence, it is going beyond the mind. It is not work within the mind, it is work that takes you outside the mind. That's exactly the meaning of the English word 'ecstasy' -- to stand out.

When you are capable of standing out of your own mind, when you are capable of creating a distance between your mind and your being, then you have taken the first step of the psychology of the buddhas. And a miracle happens: when you are standing out of the mind all the problems of the mind disappear, because mind itself disappears; it loses its grip over you.

Psychoanalysis is like pruning leaves of the tree, but new leaves will be coming up. It is not cutting off the roots. And psychosynthesis is sticking the fallen leaves back onto the tree again -- gluing them back to the tree. That is not going to give them life either. They will look simply ugly; they will not be alive, they will not be green, they will not be part of the tree -- but glued, somehow.

The psychology of the buddhas cuts the very roots of the tree which create all kinds of neuroses, psychoses, which create the fragmentary man, the mechanical man, the robotlike man. And the way is simple....

Psychoanalysis takes years, and still the man remains the same. It is renovating the old structure, patching up here and there, whitewashing the old house. But it is the same house, nothing has radically changed. It has not transformed the consciousness of the man.

The psychology of the buddhas does not work within the mind. It has no interest in analyzing or synthesizing. It simply helps you to get out of the mind so that you can have a look from the outside. And that very look is a transformation. The moment you can look at your mind as an object you become detached from it, you become disidentified from it; a distance is created, and roots are cut.

Why are roots cut in this way? -- because it is you who goes on feeding the mind. If you are identified you feed the mind; if you are not identified you stop feeding it. It drops dead on its own accord.

There is a beautiful story. I love it very much....

One day Buddha is passing by a forest. It is a hot summer day and he is feeling very thirsty. He says to Ananda, his chief disciple, "Ananda, you go back. Just three, four miles back we passed a small stream of water. You bring a little water -- take my begging bowl. I am feeling very thirsty and tired." He had become old.

Ananda goes back, but by the time he reaches the stream, a few bullock carts have just passed through the stream and they have made the whole stream muddy. Dead leaves which had settled into the bed have risen up; it is no longer possible to drink this water -- it is too dirty. He comes back empty-handed, and he says, "You will have to wait a little. I will go ahead. I have heard that just two, three miles ahead there is a big river. I will bring water from there."

But Buddha insists. He says, "You go back and bring water from the same stream."

Ananda could not understand the insistence, but if the master says so, the disciple has to follow. Seeing the absurdity of it -- that again he will have to walk three, four miles, and he knows that water is not worth drinking -- he goes.

When he is going, Buddha says, "And don't come back if the water is still dirty. If it is dirty, you simply sit on the bank silently. Don't do anything, don't get into the stream. Sit on the bank silently and watch. Sooner or later the water will be clear again, and then you fill the bowl and come back."

Ananda goes there. Buddha is right: the water is almost clear, the leaves have moved, the dust has settled. But it is not absolutely clear yet, so he sits on the bank just watching the river flow by. Slowly slowly, it becomes crystal-clear. Then he comes dancing. Then he understands why Buddha was so insistent. There was a certain message in it for him, and he understood the message. He gave the water to Buddha, and he thanked Buddha, touched his feet.

Buddha says, "What are you doing? I should thank you that you have brought water for me."

Ananda says, "Now I can understand. First I was angry; I didn't show it, but I was angry because it was absurd to go back. But now I understand the message. This is what I actually needed in this moment. The same is the case with my mind -- sitting on the bank of that small stream, I became aware that the same is the case with my mind. If I jump into the stream I will make it dirty again. If I jump into the mind more noise is created, more problems start coming up, surfacing. Sitting by the side I learned the technique.
"Now I will be sitting by the side of my mind too, watching it with all its dirtiness and problems and old leaves and hurts and wounds, memories, desires. Unconcerned I will sit on the bank and wait for the moment when everything is clear."

And it happens on its own accord, because the moment you sit on the bank of your mind you are no longer giving energy to it. This is real meditation. Meditation is the art of transcendence.

Freud talks about analysis, Assagioli about synthesis. Buddhas have always talked about meditation, awareness.

You ask me, Amitabh, "What is the uniqueness of this third psychology?"

Meditation, awareness, watchfulness, witnessing -- that is the uniqueness. No psychoanalyst is needed. You can do it on your own; in fact, you have to do it on your own. No guidelines are needed, it is such a simple process -- simple if you do it; if you don't do it, it looks very complicated. Even the word 'meditation' scares many people. They think it something very difficult, arduous. Yes, if you don't do it it is difficult and arduous. It is like swimming. It is very difficult if you don't know how to swim, but if you know, you know it is so simple a process. Nothing can be more simple than swimming. It is not an art at all; it is so spontaneous and so natural.

Be more aware of your mind. And in being aware of your mind you will become aware of the fact that you are not the mind, and that is the beginning of the revolution. You have started flowing higher and higher. You are no longer tethered to the mind. Mind functions like a rock and keeps you. It keeps you within the field of gravitation. The moment you are no longer attached to the mind, you enter the buddhafield. When gravitation loses its power over you, you enter into the buddhafield. Entering the buddhafield means entering into the world of levitation. You start floating upwards. Mind goes on dragging you downwards.

So it is not a question of analyzing or synthesizing. It is simply a question of becoming aware. That's

why in the East we have not developed any psychotherapy like Freudian or Jungian or Adlerian -- and there are so many in the market now. We have not developed a single psychotherapy because we know psychotherapies can't heal. They may help you to accept your wounds, but they can't heal. Healing comes when you are no longer attached to the mind. When you are disconnected from the mind, unidentified, absolutely untethered, when the bondage is finished, then healing happens.

Transcendence is true therapy, and it is not only psychotherapy. It is not only a phenomenon limited to your psychology, it is far more than that. It is spiritual. It heals you in your very being. Mind is only your circumference, not your center.

The second question:

> BELOVED MASTER,
> I FEEL LIKE I HAVE JUMPED INTO AN OCEAN KNOWING NOTHING OF ITS WATERS. I SEE YOU AS THE LIFEGUARD. MY FEAR IS THAT I AM A TERRIBLE SWIMMER AND THERE ARE SO MANY OF US OUT HERE, YOU WON'T SEE OR KNOW WHEN I AM DROWNING.

My whole effort here is to help you drown, because the moment you disappear, God appears. To be drowned is to reach the other shore.

Yes, you are right, Mradula. If I was trying to take everybody to the other shore, it would be really difficult: one lifeguard and one hundred thousand people to be taken to the other shore. It will be really tiring and almost impossible, unmanageable. Then every possibility is that you will drown the lifeguard!

But the beauty of my work is that it is not a question of going to the other shore. If you are drowned, in that very drowning you have reached the other shore. So I need not remember everybody, his name, face -- there is no need for me to be bothered with all that. My whole concern is to push you into the water, and then the water takes care. And really it is a deep ocean, and there is no possibility of anybody ever crossing it -- so whether you are a terrible swimmer or not does not matter. If you are a terrible swimmer that is better, you will drown sooner than others! Those who can swim a little longer will remain a little longer in misery because they will be saving themselves.

There are people here who are good swimmers, but they are the unfortunate ones. The really fortunate ones are those who don't know even the ABC of swimming, so the moment I push them in the water they are gone down! And that is the way to reach the other shore -- because only your ego drowns; you cannot. Only your ego dies; you cannot. You were never born and you will never die. No ocean can destroy you. No power can destroy you. No fire can consume you. That's why I go on pushing you without any worry about you -- whether you know swimming or not, whether you will be able to reach the other shore or not. I talk about the other shore so that I can persuade you to jump into the ocean. Once you have jumped I forget all about you! I have to persuade others too!

So, Mradula, don't be worried. You are fortunate that you are not a good swimmer. Soon you will be drowned. And the moment you are gone, that is the greatest moment of your life, because in that very death is resurrection.

The third question:

> BELOVED MASTER,
> WHAT DO YOU MEAN BY UNDERSTANDING SOMETHING IN MEDITATION? HOW DOES ONE GO ABOUT IT, AND WHAT PART OF ONESELF IS INVOLVED IN THE UNDERSTANDING?

Nigel, meditation and understanding are synonymous. So when I say "understand in meditation," I am simply saying to be silent, quiet, cool, and see. You are not to do anything else, you have to be just silent, cool and calm, and see. And understanding arises on its own accord. It is the fragrance of being silent.

Misunderstanding arises because your mind is very cloudy, noisy. Your mind never allows you to see that which is, never allows you to hear that which is said to you. Buddhas come and go but you remain the same. Yes, you become Christians and you become Buddhists, and you become Hindus, but you don't change. These are your strategies to escape change, to avoid the awakened ones.

You ask me, "What do you mean by understanding something in meditation?"

It is not a great problem. Meditation IS understanding. You are trying to figure it out intellectually, and that is not possible. You are trying to think about it, what it is all about. Whatsoever conclusion you arrive at will be wrong.

It is not a question of thinking what is meant by it. Meditate, and experience. It is something to be experienced.

You say, "How does one go about it...?"

One does not go at all about it, otherwise you will go about and about. The word 'about' means around, and you will go around and around in circles. Don't make it an intellectual question; it is an existential approach. But the very word 'understanding' has misled you, because by 'understanding' we always think 'intellectual understanding'. That is not so. There is nothing like intellectual understanding. Intellectual understanding is pseudo. It is misunderstanding pretending to be understanding. The word 'understand' is beautiful.

When you are in meditation everything stands under you, you are so above it. That's the meaning of understanding. Everything is there far below you, so you can see... like a bird's-eye view. You can see the whole from your altitude. Intellect cannot see it; it is on the same plane. Understanding happens only when the problem is on one plane and you are on a higher plane. If you are also on the same plane, understanding is not possible. You will misunderstand only. And that is one of the greatest problems to be encountered by every seeker.

Jesus says again and again to his disciples, "If you have ears, hear; if you have eyes, see." He was not talking to blind people or deaf people, he was just talking to people like you. But why does he go on insisting? -- for the simple reason that hearing is not listening, and seeing is not true seeing. You see one thing and you understand something else. Your mind immediately distorts it. Your mind is upside down. It makes a mess of everything. It is in confusion, and you look through that confusion, so the whole world looks confused.

Old Nugent loved his cat, Tommy, so dearly he tried to teach it to talk.

"If I can get Tommy to converse with me," he reasoned, "I won't have to bother with ordinary humans at all."

First he tried a diet of canned salmon, then one of canaries. Tommy liked both -- but he didn't learn to talk. Then one day Nugent had two extremely talkative parrots cooked in butter and served to Tommy with asparagus and french fries. Tommy licked the plate clean, and then -- wonder of wonders -- suddenly turned to his master and shouted, "Look out!"

Nugent didn't move. The ceiling caved in and buried the old man under a mass of debris. Tommy shook his head and said, "Eight years he spends getting me to talk, and then the dummy doesn't listen!"

You go thousands of miles to listen to a master and then "... the dummy doesn't listen."

The mind cannot, it is impossible for the mind to listen; it is not in a state of receptivity. The mind is aggressive, it jumps to conclusions so fast, so quickly that it misses the whole point. In fact, it has already concluded, it is simply waiting for its conclusion to be proved right.

Nigel, please don't try to understand; rather try to meditate. You must be new here. Dance, sing, meditate, let the mind settle a little bit. Let this stream of the mind, which is full of dead leaves and dirt, settle down a little. Let it become clean and clear, transparently clear; only then will you be able to understand what I am saying. Then it is so simple. I am not talking very complicated philosophy -- it is not philosophy at all -- I am simply indicating towards certain truths which I have experienced, and you can experience any moment you decide to experience. But it has to be a journey.

You say, "How does one go about it, and what part of oneself is involved in the understanding?"

It is not a question of any part being involved in it. Your totality is involved.

Meditation is not of the body, not of the mind, not of the soul. Meditation simply means your body, your mind, your soul, all functioning in such a harmony, in such wholeness, humming beautifully; they are in a melody... one. Your whole being -- body, mind, soul, are all involved in meditation. That's why my effort here is to start every meditation with the body. That is something new.

In the ancient days people tried to start meditation directly in your innermost core. That is a difficult process. You don't know anything about your inner center; how can you start your journey from somewhere where you have never been? You can start your journey only from where you already are. You are in the body, hence my emphasis is on dancing, singing, breathing -- so you can start from the body. When the

body starts becoming meditative.... And don't be puzzled by my use of the word 'meditative' for the body. Yes, the body becomes meditative. When it is in a deep dance, when it is functioning perfectly, undividedly, as a whole, it has a meditative quality about it, a certain grace, a beauty.

Then move inwards, then start watching the mind. Then the mind starts settling down. And when the mind has also settled, has become one with the body, then turn towards the center -- a one-hundred-and-eighty degree turn -- and a great peace will descend on you. It will pulsate from your soul to the body, from the body to the soul. In that pulsation you will be one.

So don't ask what part of oneself is involved in the understanding. Your totality is involved. And only when your totality is involved, there is understanding. Your body knows about it, your mind knows about it, your soul knows about it. Then you start functioning in unison, in unity. Otherwise the body says one thing, the mind says another, and the soul goes on in its own way. And you are always moving into different directions simultaneously. Your body is hungry, your mind is full of lust, and you are trying to be meditative. That's why I am not in favor of fasting -- unless it is done purely for health purposes, as a dieting for reducing weight, or maybe once in a while just for purifying, so the whole stomach is left for one day to rest, so the whole digestive system can sometimes get a holiday. Otherwise, it is continuously working and working and working -- it too gets tired.

Now scientists say even machines get tired. They call it metal-fatigue, just like mental fatigue. Even metal needs rest, and your stomach is not made of metal, remember. It is not even made of plastic. It is made of fragile material, very fragile material. But it works your whole life. It is good sometimes to give it a holiday. Even God had to rest one day -- after six days work he rested for one day. Even God gets tired.

So sometimes, just out of kindness for the poor stomach, who works for you continuously, fasting is okay. But I don't suggest it -- that it is going to be helpful in meditation. When you are hungry your body wants you to go to the fridge.

I am against repressing your sex, because if you repress sex, whenever you will sit silently your mind will start fantasizing about sex. When you are occupied with other things the mind goes on fantasizing like an undercurrent, but when you are not doing anything it comes into the light. It starts demanding, it creates beautiful fantasies: alluring beauties surround you. How can you meditate?

In fact, the old traditions have created all kinds of barriers to meditation, and then they say, "Meditation is very difficult." Meditation is not difficult; meditation is a simple process, a natural process. But if you create unnecessary hindrances, then you make it something like a hurdle race. You create barriers: you put rocks on the way... you hang rocks around your neck, you keep yourself chained, imprisoned, locked from within and the key thrown out.... Then of course it becomes more and more difficult, more and more impossible.

My effort here is to make meditation a natural phenomenon. Give to the body what is the body's need, and give to the mind what is the mind's need. And then you will be surprised, they become very friendly. And when you tell the body, "Now for one hour allow me to sit silently," the body says, "Okay. You have been doing so much for me, you have been so respectful towards me, I can do at least this much for you."

And when you say to the mind, "Please, keep yourself silent for a few minutes. Let me have a little rest," the mind will understand you. If you have not been repressing, if you have honored the mind, respected the mind, if you have not condemned it, then the mind will also become silent.

I am saying this from my own experience. Respect the body, respect the mind, so that they respect you. Create a friendliness. They are yours; don't be antagonistic. All the old traditions teach you to be antagonistic to the body and the mind; they create enmity, and through enmity you cannot move into meditation. Then the mind will disturb you more when you are meditating than at any other time. Then the body will become restless -- more in meditation than at any other time. It will take revenge, it won't allow you to sit silently. It will create so many problems for you.

If you have tried to sit silently for a few minutes you will know. Imaginary things will start happening. You will think that some ant is creeping on your leg, and when you look there is no ant. Strange.... When you were sitting with closed eyes you felt absolutely that it was there, creeping, coming, coming, coming... and when you open your eyes there is no ant, nothing. It was just the body playing tricks with you. You have been playing tricks with the body. You have been deceiving the body in many ways, so now the body is deceiving you. When the body wants to go to sleep you force it to sit in a cinema hall. The body says, "Okay. When the right opportunity arises I will see to it." So when you sit in meditation the body starts creating problems for you. Suddenly you start feeling your back needs scratching... and you are surprised because it never happens ordinarily.

One woman brought for me a plastic hand with a battery attached to it, to scratch your back. I said, "But why have you brought this to me?"

She said, "You must be sitting in meditation.... Whenever I sit in meditation the only problem is my back starts... I feel so much like I have to scratch it, and I cannot reach it. So I have purchased this hand. This is very handy! You put it on and it can scratch anywhere. So I was just thinking that you must be sitting in meditation... you will need this!"

I said, "I never sit in meditation. I AM in meditation, so I don't need to sit. Whatsoever I am doing I am in meditation. If my back needs scratching I will scratch it meditatively. What is wrong in scratching your own back? You are not scratching somebody else's back."

Just take care of the body and the body will repay you tremendously. Take care of your mind and the mind will be helpful. Create friendship, and meditation comes easily. Rather than trying to understand... because understanding is not possible before meditation, only MISunderstanding.

A man walked into a pub one night and sat down at the bar to drink a beer.

While he was engaged in conversation with the man on the stool beside him, a monkey clambered down one of the bar posts, stopped at his glass and pissed in his beer.

The man noticed it too late.

"Hey!" he exclaimed. "Did you see that? That monkey just pissed in my beer!"

"Well, no use tellin' me about it," said his neighbor. "Tell the barkeeper -- he owns this place."

The man called the barkeeper over.

"Hey!" he said. "Do you know that while I was talking with this gentleman a monkey came over and pissed in my beer?"

"Nothin' to do with me," said the landlord. "Go and have a word with the pianist over there -- it is his monkey!"

The man walked over with his pint mug, tapped the pianist on the shoulder and said, "Hey, do you know your monkey has just pissed in my beer?"

"No," said the pianist, "but if you sing the words, I will play it."

The fourth question:

BELOVED MASTER,
IS NOT EGO A PART OF DIVINE PLAY? WHO AM I TO DROP IT?

Vedant Bharti... so please don't drop it!

The venerable old rabbi, known throughout the land for his wisdom, lay in a coma, very near death. On either side of his bed hovered his most worshipful disciples.

"Rebbenyu," pleaded the spokesman for the grieving congregants, "please do not leave us without a final word of wisdom. Speak to us for the last time, dear Rabbi." For a few moments there was no response, and the weeping visitors feared he had passed on to his well-earned reward. But suddenly the rabbi's lips moved ever so slightly. They bent over him to hear his final words.

"Life is a cup of tea," he whispered in a faint voice.

The disciples looked at each other in perplexity. What did he mean? What great secret of life was hidden in that mystic statement? For the better part of an hour they exchanged opinions, analyzing the sentence from every conceivable standpoint, but they could not decipher the deeper meaning.

"We must ask him before it is too late," said the leader. Once again, he leaned over the still figure of the revered sage. "Rabbi, Rabbi," he called out urgently, "we implore you to explain. Why is life a cup of tea?"

With his last spark of energy, the rabbi lifted his palms and croaked, "Alright, so life is not a cup of tea."

Vedant Bharti, you say, "Is not ego a part of divine play? Who am I to drop it?"

If you are enjoying the divine play, please don't drop it. And there is one fear also: somebody may pick it up. It is better you keep yours. One to one is more than enough; somebody will have two if you drop it.

And do you understand what is meant by divine play? If you understand it, then where is the ego? If you understand it is all divine play, the ego has disappeared. The ego exists only when you take life seriously.

Ego is a very serious phenomenon -- false, but serious. If life is a divine play, if you have come to this great wisdom, then where is the ego? Then you are just playing a part, you need not be identified with it. You are acting only. You need not become your acting. Ego simply means you become identified with your part, so much so that you forget that you are separate, you forget that you are consciousness. You become lost in the acting itself, you become it -- that's what ego is.

Ego is not something that you have to drop. Ego is only a misunderstanding. You don't drop misunderstandings, you simply understand and the misunderstanding is no more there. You don't drop darkness, you simply bring light in and it is not found at all. Not that first you bring light in, then you catch hold of darkness and throw it out of the house -- there is no need. If you are really aware that it is a divine play, that means light has been brought in. Then you cannot ask the second thing.

If it is your understanding that life is a divine play, then you cannot ask, "Who am I to drop it?" Then you are not, you disappear. There is no dropper and nothing to be dropped.

But the first part of your question is not your understanding. So please, if you have dropped it, put it back, because there are so many foolish people, somebody may pick it up.

An angry mother dragged her nine-year-old son to the doctor's office and asked, "Is a nine-year-old boy able to perform an appendix operation?"
The doctor barked impatiently, "Of course not!"

The mother said to the kid, "So, was I right? Put it back!"

The fifth question:

BELOVED MASTER,
LISTENING TO YOU, A DESIRE ARISES FOR AWARENESS; BUT IS NOT THIS VERY DESIRE ANTITHETICAL TO AWARENESS?

Prem Sunderam, if listening to me a desire arises for awareness, then you have missed the point. Listening to me you will become aware. If you are rightly listening, then awareness will happen through listening. If you are not listening, then a desire will arise to be aware. Desire means tomorrow you will be aware -- you want to be aware tomorrow. And if you are really listening to me, who bothers about tomorrow? This moment is all that is -- you ARE aware.
See right now....

This is awareness: the birds chirping, the silence, three thousand people lost into one organic, oceanic unity, as if there is nobody. This is awareness, and the taste of it will transform you. And then wherever you want to be aware you can be aware. It is something that is happening in you. Listening to me is only a device.

I am not here preaching to you; this is only a meditative device. Just as you are doing other meditations, this is also a meditation in which I participate with you so that your minds can become engaged with me, and your hearts can slip deep into your very core.

Sunderam, if a desire arises for meditation, for awareness, then you have missed the whole point, because desire is a barrier. Either be aware right now -- either now or never! You can't say "Tomorrow...." The moment you say tomorrow you have postponed it forever.

Yes, a desire is antithetical to awareness. Listening to me, understand that a desire is antithetical to awareness. Desirelessness is awareness. Seeing that desirelessness is awareness, how can you desire awareness? When, sitting with me each morning, you become silent, what is happening? There is no desire to be silent -- that's what is happening. Because there is no desire to be silent you are simply silent, and then that silence will go on surrounding you for the whole day.

And if you see the point then there is no need for any special situation for you to be aware in. You can be aware anywhere. In the very marketplace you can suddenly become aware. It is not a question of desiring; it is becoming aware suddenly. Any moment shake yourself a little, wake yourself a little.

Two drunks were riding a roller coaster when one turned to the other and said, "We may be making good time, but I've a feeling that we're on the wrong bus."

If you are postponing for tomorrow you are on the wrong bus; you are drunk; you are unconscious.

A policeman appeared in court as a witness against Max Loeb, arrested for being drunk in public.
"How do you know the defendant was intoxicated?" inquired the magistrate.
"No doubt about it at all," said the officer. "When I saw him, he was dropping a penny in a parking meter. Then he looked up at the big clock on the City Hall building and moaned, 'My God, I have gained eleven pounds!'"

Just a little consciousness.... And it can happen only now. God knows only one time, now, and only one place -- here. He knows no past, no future, he knows only the present. If you want to have any communion with reality you have to be aware right now.

Wife: "How did you happen to hit a telephone pole?"
Drunk: "I hit it in self-defense."

Just watch your life, what you are doing to yourself.

The fireman was pulling the drunk out of the burning bed. "You fool," he shouted, "that will teach you to smoke in bed!"
The drunk answered, "I was not smoking in bed -- it was on fire when I lay down."

So shake yourself. Don't say tomorrow. Whenever you remember, whenever you remember me, whenever you remember Buddha, whenever you remember Jesus, just shake yourself. Wake up! See all around -- the people, the trees, the birds. Be silent, available to existence, in a deep deep let-go... and awareness, slowly slowly, will go on penetrating deeper and deeper into you.

Mulla Nasruddin was saying to me:
"I am the sensitive type -- a poet. When I see a beautiful woman I want to cry... or write a poem... or jump on her!
"I was at a party in my hotel and I met this really great girl, and we drank champagne. I managed to get her up to my room. I locked the door and took off my glasses -- showed her no mercy! And I winked... and she winked. And I took off my shirt... and she took off her shirt. I took off my pants... and she took off her pants -- and I lunged at her. Then I realized I had been looking into a mirror. I was taking glass out of my legs for weeks. I must say I was the best I ever had!"

The last question:

BELOVED MASTER,
ARE YOU AN ANTI-SEMITE?

Levin, me? An anti-Semite? You must be crazy!

Louie Feldman -- a traveling salesman -- caught the last train out of Grand Central Station, but in his haste he forgot to pack his toiletry set.
The following morning he arose bright and early and made his way to the lavatory at the end of the car. Inside he walked up to a washbasin that was not in use.
"Excuse me," said Louie to a man who was bent over the basin next to his, "I forgot to pack all my stuff last night. Mind if I use your soap?"
The stranger gave him a searching look, hesitated momentarily, and then shrugged. "Okay, help yourself."
Louie murmured his thanks, washed, and again turned to the man. "Mind if I borrow your towel?"
"No, I guess not."
Louie dried himself, dropped the wet towel to the floor and inspected his face in the mirror. "I could use a shave," he commented. "Would it be alright with you if I use your razor?"
"Certainly," agreed the man in a courteous voice.

"How you fixed for shaving cream?"

Wordlessly, the man handed Louie his tube of shaving cream.

"You got a fresh blade? I hate to use one that somebody else already used. Can't be too careful, you know."

Louie was given a fresh blade. His shave completed, he turned to the stranger once more. "You wouldn't happen to have a comb handy, would you?"

The man's patience had stretched dangerously near the breaking point, but he managed a wan smile and gave Louie his comb.

Louie inspected it closely. "You should really keep this comb a little cleaner," he admonished as he proceeded to wash it. He then combed his hair and again addressed his benefactor whose mouth was now drawn in a thin, tight line.

"Now, if you don't mind, I will have a little talcum powder, some after-shave lotion, some toothpaste and a toothbrush."

"By God, I never heard of such damn nerve in my life!" snarled the outraged stranger. "Hell, no! Nobody in the whole world can use my toothbrush."

He slammed his belongings into their leather case and stalked to the door, muttering, "I gotta draw the line some place!"

"Anti-Semite!" yelled Louie.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #5
Chapter title: The Buddha is your birthright

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QUIETEN YOUR MIND.
REFLECT.
WATCH.

NOTHING BINDS YOU.
YOU ARE FREE.

YOU ARE STRONG.
YOU HAVE COME TO THE END.
FREE FROM PASSION AND DESIRE,
YOU HAVE STRIPPED THE THORNS FROM THE STEM.
THIS IS YOUR LAST BODY.

YOU ARE WISE.
YOU ARE FREE FROM DESIRE

AND YOU UNDERSTAND WORDS
AND THE STITCHING TOGETHER OF WORDS.
AND YOU WANT NOTHING.

"VICTORY IS MINE,
KNOWLEDGE IS MINE,
AND ALL PURITY,
ALL SURRENDER.

"I WANT NOTHING.
I AM FREE.
I HAVE FOUND MY WAY.
WHOM SHALL I CALL TEACHER?"

THE GIFT OF TRUTH IS BEYOND GIVING.
THE TASTE BEYOND SWEETNESS,
THE JOY BEYOND JOY.

THE END OF DESIRE IS THE END OF SORROW.

The whole philosophy of Gautama the Buddha is contained in the first sutra. It is of uttermost importance. It is not only to be intellectually understood, it has to be lived; only then will you be able to understand it.

QUIETEN YOUR MIND.

Buddha does not preach any belief -- belief in God, heaven or hell. His whole emphasis is on creating a silent space within you. You are already full of knowledge; more knowledge you don't need. You need more innocence. You need an innocence like a small child. You need more wonder, more awe, more clarity.

And all these come to you when the mind is silent. When the mind is silent you are in communion with existence; when the mind is noisy you are disconnected. Your own noise functions like a wall around you. Silence is the bridge; knowledge, noise, is a barrier. And all knowledge creates noise in you. The more you know, the more you become indoctrinated, the more you are full of rubbish, junk.

You need a spacious being within you, utterly empty, so empty that even YOU are not there, so silent that even the idea of 'I' has disappeared. Then there is no barrier between you and existence. You fall in harmony. You become part of this tremendous celebration that goes on and on. You dance with the stars, you dance with the wind, you dance with the clouds. Your whole being becomes a dance, a song. You burst forth into thousands of flowers. But a silent being is a must; in a noisy being, nothing is possible. The noisy mind is impotent; it is not fertile, it is not creative. The silent mind is the right soil for your being to grow -- to grow to its ultimate heights and depths.

Hence the first sutra: QUIETEN YOUR MIND.

One sometimes feels surprised the way Buddha starts. The way Buddha approaches reality is so unique. It is utterly revolutionary, radical. One would have thought he would start with a prayer to God -- but there is no God. In Buddha's vision God has no place. God is the invention of the ignorant people.

For Buddha there is no God as a person; there is no creator because the creation is eternal. Yes, there is creativity, but no creator. There is godliness, but no God. The whole existence is overflowing with godliness, but God is not a person so you cannot pray to him.

Remember, prayer is impossible with Buddha. Prayer presupposes a God, a personal God who can favor you if you praise him, who can be very disfavorable to you if you annoy him. This is childish -- the whole approach is childish; it is not religious at all.

Buddha begins in a very scientific way. Rather than talking about God he talks about you and about your reality. As you are, you are nothing but noise. Look within and you will see the facticity of Buddha: you are just noise; not even a moment of silence happens to you. Hence your doors and windows remain closed. You are surrounded by your own garbage that you go on creating and accumulating, thinking that it

is great treasure.

QUIETEN YOUR MIND.... And the statement is very significant, because the moment the mind is quiet the mind disappears. A quiet mind means a no-mind. A quiet mind is not anymore a mind at all. Negatively you can call it a no-mind. That's what Zen people have done, that's what mystics like Kabir, Nanak, have done. They call it AMANI -- a state of no-mind. But you can use a positive term also. Mahayana Buddhists call this state BODHICHITTA -- the universal Mind. Mind with a capital M, mind you, not YOUR mind, not MY mind, but simply THE Mind: the oceanic Mind, the Mind of the whole.

Both are good. If you love positive ways of saying things you can call it bodhichitta -- the Mind of the Buddha, the universal Mind. Or, if you love to be more accurate, then the negative way of saying it is far more correct; then call it no-mind, because as noise disappears, mind disappears. Just as when your disease disappears, health is left behind -- not that now you have a healthy disease. Disease is never healthy and mind is never silent. Disease is disease and mind is noise. When there is no disease then there is health; when there is no noise then there is no-mind.

But a new experience arises in your innermost core: the experience of a silent music, a soundless sound. The mystics have called it ANAHAT NAD, the soundless sound; or, as the Zen people say, the sound of one hand clapping. It is basically paradoxical; hence the expression, the sound of one hand clapping.

Buddha says: QUIETEN YOUR MIND. Really he is saying: Go beyond mind, drop the mind, be finished with it. And what is the way? How has it to be done?

REFLECT....

That is the first fundamental. Remember, by "reflect" he does not mean contemplate, think. No, by reflect he actually means reflect -- like a mirror. The mirror reflects; whatsoever comes in front of the mirror, it reflects it. It does not think about it, it does not contemplate it; it simply reflects. When it has moved, the reflection disappears.

This should be the fundamental: reflect things, and when they have disappeared, let them disappear. Don't go on carrying the past. Don't become a photo-plate; remember to remain a mirror. The photo-plate also reflects, but it becomes attached to the reflection, it becomes obsessed with the reflection. It clings to it, it becomes imprinted with it. The mirror remains clean; it is not imprinted by what it reflects. It does not become beautiful when a beautiful face is reflected; it does not become ugly.

So should be the seeker. When success comes, reflect; don't become attached to it. When failure comes, reflect; don't be disturbed by it. When you are in a palace, reflect the palace, and when you are in a hut, reflect the hut. Don't become attached either to the palace or to the hut. Let everything come and pass, and you simply be a mirror.

If you are a mirror you cannot carry the past with you, and if you don't carry the past you will remain fresh, you will remain young, you will remain in a continuous process of birth. Each moment you will be born anew. We become old... I am not talking about physiological age, I am talking about psychological age. We become very old for the simple reason that we collect the past.

You are still carrying something that happened thirty years ago. Somebody had insulted you and that wound is still there; you still hanker to take revenge. You were rich fifty years ago, you cannot forget that yet; or you were poor and you are still carrying that with you.

That's how you find the world full of miserly people. From where do they come? These are poor people who have become rich, but they are still clinging to their poverty. Only on the surface they have possessions, but deep down they are poor, very poor. They can't leave their poverty -- they can't depart from their past. They are carrying it; it has become a habit, it has become second nature to them. Hence the clinging to the money. They cannot spend, they cannot use their money.

I know a person who has at least ten buildings and earns a lot of money but lives in such a dirty house. All his buildings are beautiful, but those beautiful buildings have been rented and he lives in a dirty black hole. He has no wife, no children; he is alone.

The reason I became acquainted with him, was that whenever he would pass through the street where I used to live, at least from one furlong I would know that he was coming, because he used a bicycle so old that it must have been used by Adam and Eve! It made so much noise that I became interested in the man.

I inquired, "Who is this man?" and they said, "He is one of the richest men of the town. His bicycle has

no brakes, but one thing is good about his bicycle: if you tell him to purchase a new one he says no, he can leave it anywhere -- nobody ever steals it! Who will steal it? Anybody stealing it... it will be known all over the city who has stolen it, it makes so much noise!"

I told a common friend that I would like to meet the man, and I asked him, "Why are you living in such misery when you can live beautifully, in a beautiful house? You have enough money, more than you need, and once you are dead there is nobody else for whom you are collecting all this."

He said, "I know it, but somehow I cannot spend. That is impossible. Once I get some money, the hardest thing for me is to spend it." Tears came into his eyes and he said, "I also feel, What am I doing to myself? But I lived in poverty -- my parents died when I was very young. I have been a beggar; slowly slowly I have earned money. I gambled, I did all kinds of things, and that poverty is still within me -- I am still an orphan. I am not a rich man -- I am the poorest in this town."

And I could see it in his eyes. This is what happens to people.

You just watch your mind and you will see a queue of past events going back, far back, to the age when you were three or four. And all that has become collected; it is heavy on you.

Buddha says: If you want to quieten the mind, the first thing is to learn the art of reflecting. Just reflect and move on. Yes, live in the moment, live totally. Reflect whatsoever is and then let it move. Don't cling to it, so that you are again pure, again innocent, again available, again empty, ready to experience again.

It is because of your past that you cannot experience the present; your past distorts everything. It is because of your past that you go on desiring the future, because you don't want to repeat the mistakes of the past and you would like to have all the pleasures that you enjoyed in the past again and again in the future. So your future is nothing but a modified past: all the pains have been deleted and all the pleasures have been multiplied. And between your past and future is the small present -- which is real. Between two unrealities you are destroying that which is real. If you learn to reflect, then the past is irrelevant, the future is irrelevant; the only relevance is that of the present.

Be present to the present -- that is the meaning of reflecting.

And the second thing: to quieten the mind, Buddha says:

WATCH.

What will you do when you reflect? You are not a dead thing, you are not like a dead mirror. Be like a mirror, but you can't be dead -- you are alive. So what will you do? WATCH.

You think, you imagine, but you never watch. Watching is a totally different process. It means you don't have any likes, any dislikes. You don't condemn anything, you don't appreciate either. You simply see and you are aware and you are alert -- not dead like a mirror. You are aware. You are watching what is happening.

You see a roseflower; you reflect it and you watch it. You don't say anything about the rose. You don't bring words between you and the rose because all those words are useless. When you are confronting a real rose why bring words in? Why destroy the reality of the rose by bringing interpretations of the past? You may be quoting great poets -- Shelley and Yeats -- but by quoting them you are bringing between you and the rose a barrier. Leave your eyes utterly empty -- but don't fall asleep. Watch, just look silently. Be a witness.

Watching means looking at things without any evaluation, neither saying it is good nor saying it is bad -- because nothing is good and nothing is bad. Things are simply what they are.

A rose is a rose and a thorn is a thorn; neither the thorn is bad nor the rose is good. If man disappears from the earth, roses will be there, thorns will be there, but there will be nobody to say that roses are good and thorns are bad. It is our mind that creates these values. And these go on changing.

Just a hundred years ago nobody would have ever thought to put a cactus in one's home. A cactus is all thorns. If you had brought a cactus into your home, people would have thought you were mad, something had gone wrong with you! But now to grow roses in your home is orthodox. The avant-garde people grow cactuses; they are the really cultured people. They keep cactus plants in their bedrooms too -- poisonous, dangerous, but the cactus is "in" and the rose is "out." Fashions change.

In this century, ugly things have become beautiful and beautiful things have become ugly. Picasso is valuable -- one of the ugliest painters the world has ever known! Just two hundred or three hundred years

ago he would have been forced to live in a mental asylum if he had painted things like this. He would have been thought insane, utterly insane, because the world of Michelangelo is a totally different world; a different valuation existed. The world of Leonardo da Vinci is a totally different world.

Fashions go on changing. Every day man goes on changing. Nothing is, in fact, good or bad, beautiful or ugly. It all depends on you. Whatsoever you start thinking is good, beautiful, becomes good and beautiful. A Jaina monk moving naked is thought to be great by the Jainas, but others think it a little obscene. Many times problems arise.

Just a few days ago in a village, there was a riot because one Jaina monk entered in the town and the non-Jainas objected that a naked man walking inside the town.... "This is bad for our children and our wives and our daughters."

I am not against nudity, but I am also not in favor of Jaina monks moving naked. My reason is totally different; my reason is that they look so ugly. Unless you have a beautiful body you don't have the right to be naked. I can accept Mahavira moving naked. It is said that he had one of the most beautiful bodies -- and it seems so because all his statues are so beautiful. He must have had a very beautiful body, very proportionate. If he moved naked, that can be understood. To cover his beautiful body with clothes will not be right. But Jaina monks deliberately destroy their bodies. They are masochistic people: they cripple their bodies in many ways. They make them as ugly as they can, because the uglier your body is, the more respected you are. So they become caricatures. They are cartoons, not real people. It is better to cover them in beautiful clothes.

It depends what your criteria are, what your values are. But in reality, nothing is good and nothing is bad; things are simply what they are. If you witness then there is no question of choice. Then a choiceless awareness arises in you.

That's what J. Krishnamurti goes on saying; it is basically the message of Buddha. The followers of Krishnamurti think that he is teaching something very original. It has nothing original in it; it is essentially the message of Buddha. It is not J. Krishnamurti's invention. In a different sense it is original; it is original in the sense that it is his experience. He also knows it as much as Buddha knew, but it is not new -- not original in the sense of being new. It is original in the sense that it has originated in him. He is not repeating Buddha, that is true. He is not imitating Buddha, that is true. He is simply saying what HE has known. But whatsoever he has known is the same truth as Buddha's truth.

In fact, there are not two truths in the world, so all the awakened ones know the same truth again and again. Their language is different, their expression is different; it is bound to be so. Twenty-five centuries have passed since Buddha. How can I speak the same language? And how could Buddha have spoken the language that I speak? That is impossible. But as the followers of Krishnamurti go on claiming that his teaching is absolutely original, new -- that is utter nonsense. It is basically the same teaching as Buddha's: choiceless awareness. That is the meaning of "reflect" and "watch."

Be aware, but don't choose. If you choose, you lose watching. If you start clinging -- because the moment you choose you will start clinging -- then reflection is lost. And once you have fulfilled these two simple things -- reflection and watchfulness....

NOTHING BINDS YOU.
YOU ARE FREE.

These simple sutras are enough. If you can practice only these two things -- reflection and watchfulness -- nothing else is needed. You ARE free, nothing binds you. You are really freedom; nothing can ever bind you. All bondage is imaginary. You think you are in bondage; hence you are in bondage. It is your thought.

Harvey Pincus, the passionate playboy of Prospect Park, oblivious of human limitations, speeded up when he should have slowed down. To his surprise and dismay, he awoke three days later in Bellevue Hospital where he was placed on a strict diet of raw eggs and oysters with wheat germ, garnished with ginseng and soybean sprouts.

A week later, his physical desires returned and, after having been rebuffed by Bellevue nurses of various shapes, sizes, ages and national origins, he demanded to be released forthwith so that he might resume his "al fresco" prowling in the Prospect Park perimeter.

Pincus was soon confronted by Dr. Siegel, the hospital's staff psychiatrist. "Before we release you, you

will have to take a Rohrschach test," explained the medic.
"What is that?" asked Pincus suspiciously.
"A kind of personality gauge. I will just show you some inkblots and you tell me what each one suggests to you."
"So go ahead and test."
Dr. Siegel handed him the first blot. "What does this bring to mind?"
"That's easy," replied Pincus instantly, his eyes lighting with pleasure. "It is a girl's hips."
"And this?" asked the psychiatrist, handing him another inkblot.
"A woman's breast. Very nice, too."
"Hmm -- how about this one?"
"Wow, Doctor, what a gorgeous pair of legs!"
Siegel had already reached an obvious conclusion about his patient's proclivities, but he continued with a half-dozen more inkblots just to make sure. When Pincus continued to respond as though all the "pictures" were sexual symbols, right up to the last blot, the doctor leaned back in his chair and rendered his diagnosis.
"My dear fellow," he began, somewhat severely, "in case nobody ever told you, you have an abnormal fixation on sex."
"What does that mean, if I may be so bold to inquire?"
"It means, sir," Siegel explained bluntly, "that you have a filthy mind."
"Well, look who's talking!" Pincus yelled, outraged. "YOU are showing me all those dirty pictures and I'VE got a filthy mind!"

What you are seeing in the world is not really there; it is your projection. What the world is like you will be able to see only when your mind has learned to be silent, to watch, to reflect. Then you will know that which is. Right now what you know is nothing but your own mind being projected on the screen of the world. Everything functions as a screen for you and you go on projecting your ideas; hence the insistence of Buddha on making the mind absolutely quiet.
When the mind is silent the projector stops, the screen becomes blank, and then for the first time you see the glory of existence. Then for the first time you become aware of the splendor and the blissfulness and the peace that surrounds everything. You become aware of godliness overflowing everywhere. Everything is known then in its authentic reality, undistorted by you.

The preacher was telling his congregation that there are over seven hundred different kinds of sin.
The next day he was besieged with mail and phone calls from people who wanted the list -- to make sure they were not missing anything.

If you talk about sin and you want people to stop, what they hear is totally different. They start feeling that they are missing something: "Seven hundred sins -- just think about it!" And you will also start feeling, "My God, how much I am missing! Seven hundred, and I have not even committed seven! I go on committing only a few, two or three again and again -- and there are seven hundred sins! What a wastage of life!" You don't even know the names of them.

The night clerk at the Hotel Algonquin was surprised to see a battered-looking man, wearing nothing but his undershorts, enter the lobby from the street. The stranger staggered to the desk and paused there, weaving groggily. "What can I do for you?" inquired the clerk.
"I would like to be escorted to the third floor, room 302," said the near-naked man.
"Room 302," repeated the clerk. He consulted the register. "I am sorry, sir, but that room is occupied by Mr. Oscar J. Levine of Toledo. It is pretty late to be rousing a guest!"
"I know what time it is, well as you do," retorted the inebriated one. "Just show me to room 302 without any further con-conver... any further talk."
"Well, what is your name?"
"My name is Oscar J. Levine, and for your information I just fell outa the window!"

People are almost asleep, drunk with a thousand and one desires. There is nothing more intoxicating than desire. And it is not only one desire that is intoxicating you, there are many many desires -- seven hundred desires at least! And they are all intoxicating you, and they don't allow you to see that which is.

You can't see that which is unless you stop desiring.

Desiring disappears on its own accord if you become silent, because in a silent mind no desire can grow. Desire can grow only in a clouded mind, clumsy and confused.

Buddha says:

YOU ARE STRONG.
YOU HAVE COME TO THE END.
FREE FROM PASSION AND DESIRE,
YOU HAVE STRIPPED THE THORNS FROM THE STEM.
THIS IS YOUR LAST BODY.

If you can fulfill the requirement of being silent, reflecting, witnessing, then you are strong, you are no longer weak. The man who lives in desires always feels weak because thousands of desires are pulling him in different directions. He is almost falling apart. Somehow he is keeping himself together, managing, dragging. He is tired, but he does not know what else to do. Everybody else is doing the same. People are running after desires. Nobody seems to be fulfilled, nobody seems to reach anywhere, but what else to do? When everybody is running, you start running. It is a crowd psychology.

To be a sannyasin, to be a seeker of truth, means getting out of the world of crowd psychology, the mob mentality. Unless you become aware that the crowd is dragging you with itself and you step out of the power of the crowd, you will never be able to know what truth is, you will never become a buddha. And to be a buddha is your birthright.

YOU ARE STRONG... but your desires go on making you weak. Once you have become silent you will be able to see it. A silent state of your being is so strong that you know you have come to the very end, you have come to fulfillment. One comes to fulfillment not by achieving something in the outside world but by reaching to one's own innermost core: what Jesus calls the kingdom of God, what Buddha calls nirvana, what Mahavira calls moksha.

When you have reached to your innermost core suddenly you become aware that all that you have been desiring was useless and what you really needed, what was your real nourishment, has been waiting for you inside you. Your search has to be inner, not outer. You can become Alexander the Great, you can conquer the whole world, and yet you will die with empty hands. Don't be bothered with all that nonsense. Be a Buddha, not an Alexander!

Buddha means one who has seen his truth and is contented, utterly contented with it. FREE FROM PASSION AND DESIRE, YOU HAVE STRIPPED THE THORNS FROM THE STEM. THIS IS YOUR LAST BODY. If you can be free from passion and desire....

Passion is a state of fever, it is a hot state. We know only two states: either we are very hot -- that is passion -- or we are very cold -- that is anti-passion. If you love, you become very hot; if you hate, you become very cold. And exactly in the middle is the point where you should stop. That point is neither hot nor cold. It is transcendental to both, it is cool. And when you are really cool, silent, peaceful, mysteries open their doors for you. A feverish man, in a passionate state, is almost blind.

Feinberg came home from a business trip and his wife coolly informed him that she had been unfaithful during his absence.

"Who was it?" shouted Feinberg, "that rotten Goldberg?"

"No," his wife replied, "it was not Goldberg."

"Was it that crooked partner of mine -- that goniff, Levy?"

"No, not Levy."

"I know who it was -- it was that momzer, Shapiro!"

"No, it was not Shapiro, either."

Feinberg glowered at his wife. "What is the matter?" he barked. "None of my friends are good enough for you?"

People are living... not really living, just mechanically moving, victims of blind forces. When sex takes possession of you, you are not your own master. Or when greed takes possession, or anger, or jealousy, you are not your own master. You are being dragged. And it is very strange that you allow it to happen -- you don't feel insulted or humiliated! Each of your instincts makes you a slave. You not only tolerate this

slavery; on the contrary, you enjoy it. On the contrary, you think this is what life is supposed to be. This is not life that you are living. It is biology, it is physiology, it is chemistry, but it is not life. To live under the influence of instincts is not to live at all.

Life begins only when you rise above your instincts. And the way to rise is: REFLECT, WATCH, and you will immediately know: NOTHING BINDS YOU. YOU ARE FREE. You are a master. In your watchfulness, slowly slowly, passions disappear, because a watchful person cannot be hot.

Desires are always leading you into the future. Desire means future; it can only happen tomorrow. So you go on looking at the tomorrow, and meanwhile the time is passing. And the tomorrow never comes; it can't come, in the very nature of things. So your whole life is just a waiting for nothing -- waiting for Godot! And Godot never comes. In fact, nobody knows who this Godot is.

But we go on waiting for something to happen some day, and we know that it has not happened to anybody. It didn't happen to your father, to your father's father. It has not happened to your neighbors. You can look around people's faces: it has not happened. You don't see the glow, you don't see in their eyes contentment, you don't see joy. You see only a desperate effort to achieve something which they are not really aware of, what exactly it is and whether it is possible or not. But they go on running in hot pursuit -- and they go on destroying their life.

"Grandma, how long have you and grandpa been married?" asked the romantic young granddaughter.
"Forty-nine years," replied the old lady.
"Ah, what a beautiful life you must have had," sighed the girl. "And I will bet you never even thought of a divorce."
"Well," said grandma, "divorce, no -- murder, yes!"

Just ask the old people what they have attained, what they have been doing. And if they are true and authentic, if they are sincere, they will tell you nothing but that "Life has been a tale told by an idiot, full of fury and noise, signifying nothing. And now comes death, and all is finished." But to a meditator, death is not the end but the beginning of a new life.

Buddha says: THIS IS YOUR LAST BODY. If you have quietened the mind, if you have become free from desire and passion: THIS IS YOUR LAST BODY. Now you will be born into a bodiless existence. Now you will be part of the invisible life, the eternal life which knows no birth, no death.

The body is a limitation, the body confines you. You are unlimited consciousness, but your body forces you into a small, dark hole. You live in a dark hole, in a dark cave. Of course, it is going to be miserable. You are vast and somehow you have been forced to live in a small space. Nobody has done it to you; you yourself go on doing it. Each time you die, you die with desires. Those desires bring you back into new wombs. Those desires give you another body.

If you can die without desires, then there is no longer any birth. When there is no birth there is no old age, no death. And when there is no birth there is no time. You go beyond time. You live in eternity, you become divine. That's what Buddha means by godliness -- BHAGAVATA.

YOU ARE WISE.

Through silence you become wise, not through learning, not by becoming more informed but by becoming absolutely silent. YOU ARE WISE... otherwise you will know only words -- hollow words, meaningless words. Yes, you can accumulate much knowledge. You can know the Vedas and the Koran and the Bible and the Gita and you can repeat them, but you will not understand anything. More is the possibility that you will misunderstand. From where will you get the right perspective to understand them? With all your passions and desires and all your confusion and clouded mind, how are you going to understand the Upanishads, the Koran? Impossible. They come from people who had gone beyond the body. Unless YOU go beyond the body you will not understand them. You can understand only that which you have experienced.

But the knowledgeable people not only deceive others, they start deceiving themselves -- maybe not knowingly, not deliberately. If you go on deceiving others your whole life, pretending that you know, slowly slowly you start believing in your own pretensions. You forget that you don't know; you don't want to remember it. Who wants to know that "I am ignorant"? Everybody wants to feel that he knows.

Ask anybody about God and it is very rare to find a person who will say to you, "I don't know." Very rare... almost impossible. Many will say, "Yes, God is, God exists." And they are ready to fight, to argue, to kill you or be killed, for something that they know not, not at all. And there are a few who will say, "No, there is no God." But it is very rare to find a person who will say, "I don't know" -- and that is the real religious person.

The agnostic is the real religious person -- neither the theist nor the atheist. One believes without knowing, one disbelieves without knowing; both are deceiving. But I am not doubting their sincerity. They may be thinking... they may be absolutely convinced that they know. And then you ask other questions about God and then they have to invent answers, because basically they have accepted that they know.

Ask them how many heads God has, and they will tell you three or four, and they will make much out of nonsense. They will say that God has four heads because there are four directions and he has to look in all directions, or three because there are three dimensions and he has to look into all dimensions. How many hands has he? And some say he has one thousand hands because he has to work so much and he is so alone, and he has to create the world and manage the whole show all alone. One thousand hands... two hands are not enough. Do you think one thousand hands will be enough to manage this vast universe? Do you think four heads will be enough to see everywhere?

But people go on inventing answers. You ask the question and they invent -- they have to invent because they cannot accept one thing, that they don't know.

A blonde took her dog to the vet who advised her to buy some Nair to remove the excess hair around the Schnauzer's eyes and ears.

The blonde entered a pharmacy and asked for the hair remover.

"Use it full strength for leg hair," said the druggist, "but dilute it one half for the underarms."

"Ah," said the girl, "but I want to use it on my Schnauzer."

"In that case," said the pharmacist, "you better use one quarter strength and I wouldn't ride a Honda for a couple of weeks."

The knowledgeable person cannot ask, "What is this Schnauzer?" That shows his ignorance and he cannot show that. Sometimes knowledgeable people commit such stupidities that no ignorant person can ever commit, because the ignorant person can always ask what it is -- "I don't know." But the knowledgeable person finds it impossible. He cannot say these three words: "I don't know." If you can say, "I don't know," you have taken one of the greatest steps towards real knowing, towards wisdom.

Buddha says: When mind is empty, silent, you are wise. By wisdom he does not mean knowledgeability; by wisdom he means innocence. Knowledge comes from the outside, wisdom arises within. Knowledge creates noise, wisdom brings more and more silence. The wise person slowly slowly becomes utterly silent. Even if he speaks, his words carry the flavor of silence, the music of silence.

By wisdom he means spontaneity, childlike spontaneity, eyes full of wonder. When your eyes are full of wonder you can see the beauty that surrounds you. When your eyes are full of knowledge you can't see the beauty because you have explanations for everything -- and explanations help you only to explain things away, nothing else.

But knowledgeable people have been doing good business. They have dominated humanity too long; that is their joy.

"I've got a problem, Doc," the new patient began.

"We all have problems," replied the doctor, smiling his assurance.

"My problem is this, Doc: I get migraine headaches every time I think of my wife. I break out in a rash every time I think of my job. I get cold sweats every time I think of my bank account. Talk about problems! Boy, have I got them!"

"Every problem has its answer, of course, and I understand this one perfectly," said the psychiatrist, nodding. "You will need a hundred sessions on the couch, at twenty-five dollars per session."

The patient gulped. "Well, Doc," he said after a painful pause, "that solves your problem. Now, how about mine?"

The knowledgeable people are doing good business. The priests, the professors, the pundits, the scholars, the theologians, they have been doing good business. Without knowing a thing about God, without

knowing a thing about themselves even, they go on talking about great problems and great solutions. They talk about metaphysics, about philosophy. They have ready-made answers for everything.

Beware of these people! And they are all around, in the churches, in the mosques, in the temples, in the universities; you will find them everywhere. Beware of them. They are the people who will not allow humanity to ever become wise because once humanity becomes wise their profession is finished.

YOU ARE WISE.
YOU ARE FREE FROM DESIRE
AND YOU UNDERSTAND WORDS
AND THE STITCHING TOGETHER OF WORDS.
AND YOU WANT NOTHING.

Buddha says: When you are wise... not knowledgeable, not well informed, but when meditation has released your inner fragrance, when your inner consciousness has become a fully open lotus, then you will be able to understand words -- the words of the buddhas -- not before that. Don't waste your time with the Gita and the Koran and the Gurugrantha -- unless you become meditative.

Once you know your own being, in deep silence you have encountered yourself, then, of course, scriptures are tremendously beautiful. Then you will be able to understand because you will be standing in the same position, you will be having the same vision. Now scriptures will become your witnesses, they will witness for you. When you have known something on your own, reading in the Gita or in the Koran suddenly you will come across a sentence that will say exactly the same that you have experienced, and suddenly now the meaning is revealed.

Meaning has to come first to you through experience; only then can you understand words -- particularly the words of buddhas. In the ordinary world we don't understand even the words of those who are not enlightened. You can see it happening everywhere. Talk to your wife and you will understand; you both speak the same language, but there is no conversation possible. You say one thing, she understands another. You try to explain it to her, she goes even farther away. She tried to explain something to you and you jump to some other conclusion. It seems conversation is impossible. Both are in a state of madness. Both are so full of their own ideas that before the other has said anything they have already concluded what he means.

Nobody is listening to anybody else. Even when somebody is silent and pretending to listen to you, he is not listening. He is thinking a thousand and one things. While you are talking, he is preparing, so when you stop he starts saying something to you.

Passing Beth Yisroel Synagogue in Staten Island, in the wee hours of the morning, a drunk noticed a sign that read: RING THE BELL FOR THE SHAMMES. He did just that, and a sleepy-eyed old man came to the door.
"What do you want at this hour?" the shammes demanded crossly.

The drunk looked the old man over for a full twenty seconds and then retorted, "I want to know why you can't ring that silly bell yourself!"

People are bound to understand according to their minds.

Tannenbaum the tailor had saved up his money for years so that he could fulfill a longtime dream -- to take a Caribbean cruise. But he had not reckoned with seasickness. On the second day out from port, the captain noticed him, green-faced, hanging on the ship's rail.
"Sorry, sir," said the captain politely, "but you can't be sick here."
"No?" said Tannenbaum. "Watch!"

Rabbi Longbleibt of Far Rockaway had a well-deserved reputation for being long-winded. On this Sabbath, he was in especially good form. His topic for the day was "Prophets of the Bible."
"Now then," he added, after speaking for half an hour, "we have disposed of the major prophets. Next we come to the minor prophets. To what place, my dear friends, shall we assign them?"

From a seat in the rear of the temple, a bored-looking stranger arose. He waved an explanatory hand at the seat he had just vacated and said, "One of them can have my place!"

It is impossible to understand even the people who are just like you. What to say about buddhas? They speak from sunlit peaks and you live in dark valleys. By the time their words reach you they are no longer the same. By the time you hear them, great interpretation has happened. Your mind has colored them in its own color.

Buddha says: Now YOU ARE WISE. YOU ARE FREE FROM DESIRE. That is the sign of wisdom: freedom from desire. Only fools desire. Wise people live and live joyously, but without desire. Either you can desire or you can live, you can't do both. If you desire, you postpone living; if you live, who bothers about desiring? Today is enough unto itself.

... AND YOU UNDERSTAND WORDS AND THE STITCHING TOGETHER OF WORDS.

This is a very beautiful sutra. Buddha says: The words of the awakened ones have to be understood in a special way because they are stitched in a special way. Between two words there is silence; that is the stitching. You have to read between the lines. If you can just understand the lines you will miss the whole point. You have to read between the lines. You have to read between the words. You have to read the silences, the pauses. Hence it is more easy to understand a living buddha than to understand a dead one, because with a living buddha you can experience his pauses, his periods, when between two words suddenly there is a gap, the interval, which is far more pregnant than the words themselves.

... AND THE STITCHING TOGETHER OF WORDS.
AND YOU WANT NOTHING. Once you have become silent and you have understood the words of the awakened ones, what is there to want? You have already got it. You have got the inexhaustible treasure. You have become a king.

"VICTORY IS MINE,
KNOWLEDGE IS MINE,
AND ALL PURITY,
ALL SURRENDER."

In silence, everything is yours: victory -- victory for which you have been struggling your whole life, maybe many lives, is suddenly yours. And without any fight it is yours because it has been yours from the very beginning. You simply never looked within. You are not a beggar, nobody is; everybody is born an emperor. But look within. If you look without you are a beggar. In fact, to look without means to become a beggar, and to look within means to become an emperor.

"VICTORY IS MINE, KNOWLEDGE IS MINE...." And now a totally different kind of knowledge happens to you. It is not coming from the outside; it is arising from your very depth, it is welling up within you. It is not borrowed; it is authentically yours.

"... AND ALL PURITY...."

Silence is virgin. The most innocent and the purest experience of life is to know a deep silence when everything stops. Time stops, space disappears, ego is nowhere to be found. Not a single thought on the mind, just silence from end to end. This is purity.

By "purity" Buddha does not mean any moral purity. Moral purity is never real purity. It is calculated, it is greed. It is greed for the other world, it is greed for heavenly pleasures.

There are three persons in the world, three categories. First, the sinners: they have chosen to be immoral. Second, the saints: they have chosen to be moral. But both are half, nobody is whole. The sinner is half, the saint is half. The sinners are attracted towards the saints, the sinners go and bow down to the saints. And the saints are continuously thinking in their minds that maybe they are missing; maybe the sinners are enjoying life.

I have heard that one great saint and a prostitute who lived just in front of him died on the same day, and the messengers from the beyond came and started dragging the saint towards hell and the prostitute towards heaven.

The saint said, "Wait! There must be something wrong. You must have misunderstood the orders. I am the great saint and that woman is the greatest sinner. What are you doing?"

And the messengers said, "We have asked God. We also thought that there is some misunderstanding.... But God said, 'No, there is no misunderstanding. The prostitute was continuously thinking how bad she was, how ugly she was, and she was continuously thinking how pure the saint was. And whenever the saint

would do his prayers, would chant his sutras, she would sit silently by the door and listen. She never thought herself capable of entering into the temple. She would sit outside the door and listen from there, and tears would flow from her eyes. And she always thought that the saint was living the life of bliss.
"'And the saint? He was continuously thinking of the prostitute, how beautiful she was. And whenever visitors would come to the prostitute he would suffer very much. "They must be enjoying. She is enjoying her life, and what have I done to myself? I have become an ascetic. Who knows but maybe I have done something wrong." The saint was continuously obsessed with the prostitute. In his dreams he was making love to the prostitute. And in the prostitute's dreams there was a totally different flavor: she was always worshipping the saint, bowing down to the saint -- hence the decision.'"

God said, "Take the saint to hell; he has lived respectably long enough. And bring the prostitute to heaven; she has suffered enough in the world."

The sinner is half, the saint is half -- and they both are attached to each other, both are thinking of each other. I know many saints who have confessed to me in their privacy, "Sometimes the question happens in our minds that maybe the whole world is right and we are wrong. But now it is too late. We may have missed real joys to attain something abstract which may not exist at all. Who knows about God and who knows about paradise? We may prove to be fools finally."

That doubt lingers in your so-called saints; it is bound to linger. The more they feel this doubt, the more they condemn the sinner. The more they condemn the sinner, so the sinner thinks they are great saints; he goes to worship them. The opposites attract each other.

But there is a third category also: the sage. He is neither a sinner nor a saint; he is beyond both. And he is the person who is always misunderstood in the world. You understand the sinner very well: he lives in immorality. You understand the saint: he lives in morality. The sage is a mystery; you cannot understand him. He seems to be beyond comprehension; hence Jesus is misunderstood, Socrates is misunderstood, Buddha is misunderstood. That has been the fate of all the sages. They have been misunderstood for the simple reason that you cannot put them in the ordinary categories; they are beyond the categories.

When Buddha says "purity" he means the purity of the sage who knows nothing of morality or immorality, who has become again a child, who is reborn.
"VICTORY IS MINE, KNOWLEDGE IS MINE, AND ALL PURITY, ALL SURRENDER." When you become absolutely silent, ego disappears; it is not found at all.

Just the other day Vedant Bharti asked, "Why should I drop the ego? That too is part of the divine play." You don't understand what divine play is, and you don't understand that no buddha has ever said to you, "Drop the ego." I am not saying to you, "Drop the ego," either. What I am saying is: Try to find it... and you will not find it at all! That is how it disappears, that's how it is dropped. When you can't find it, what can you do with it? It has never been found. It exists only when you don't search for it. It exists only like a shadow. If you look and search, then you come to understand that a shadow is a shadow; it has no substance in it. There is no need to drop it; in understanding it and not finding it there, it is dropped.

This is surrender. In silence surrender happens because in silence you can't find the ego at all. Surrender is not something that you have to do. If you do it, it is not surrender, because if you are the doer how can it be surrender? One day you do, another day you can undo it. One day you can say, "I surrender"; another day you can come and you can say, "I withdraw it." Who can prevent you? It was your doing, you can withdraw it. But surrender cannot be withdrawn, you cannot undo it, because it is not your doing in the first place. It is a happening. When you are silent, suddenly you see there is no ego; ego disappears. This is surrender, this is purity, this is wisdom, this is freedom.

"I WANT NOTHING.
I AM FREE.
I FOUND MY WAY.
WHOM SHALL I CALL TEACHER?"

Buddha says: Now, whom should I call my teacher? The whole life has been a learning, the whole life has been my teacher. I have learned through failure, through success, through poverty, through richness. I have learned through pain, through pleasure. I have learned through agony, through ecstasy. Whom should I call my teacher?

It is impossible because the whole life, in fact, is a teaching device. Life exists so that you can grow up

towards wisdom, so that you can grow up towards godliness.
And a very beautiful sutra:

THE GIFT OF TRUTH IS BEYOND GIVING.

Truth is always a gift. You cannot snatch it away, you cannot conquer truth. It is always a gift. When you are silent it simply descends in you. It fills your silence, overfills it, starts overflowing.

THE GIFT OF TRUTH IS BEYOND GIVING. But when you have it, the problem is you cannot give it to anybody else. You would like, you would love to share it, but how to share it? The other person has to be utterly silent, only then can it be shared. But when the other person is silent, he need not share YOUR truth; truth descends in him on its own accord. Hence it is beyond giving.

THE TASTE BEYOND SWEETNESS....

It is far sweeter than sweetness itself, it is beyond sweetness.

THE JOY BEYOND JOY.

We can call it blissfulness, but it is a blissfulness that goes far beyond our idea of blissfulness. In fact, it is incomprehensible for the mind. It is impossible to express it in adequate words. If we call it joy, yes, only a bit of it is expressed. If we call it sweet, only just a fragment of it is expressed; the total remains unexpressed. It has to be experienced, there is no other way.

THE END OF DESIRE IS THE END OF SORROW.

You do only one thing: let desire be gone. And how will desire go?

QUIETEN YOUR MIND.
REFLECT.
WATCH.

NOTHING BINDS YOU.
YOU ARE FREE.

Contemplate over these sutras. Try to experience them... because Buddha is not an ordinary religious person. He is not interested in miracles. He is not interested in anything occult, esoteric. He is interested in transforming you. He is very down to earth.

Moses and Jesus were playing a round of golf at the Celestial Country Club. First, Jesus teed up and made a hole in one. Then Moses also drove a hole in one.
"Well, Moe, we are even so far," said Jesus.
"Now look here, Jake," Moses protested. "We made our point. Now what do you say we cut out the miracles and play a little golf?"

Buddha never did any miracle -- that is the greatest miracle. He is not interested in mystifying you. His whole effort is to give you the key so you can open the doors of all the mysteries. He is very existential, nonphilosophical, nonintellectual in his approach. He is not heady -- but very practical, pragmatic. His whole approach is experimental, experiential. So you will not be able to understand him if you only go on reading.

Try to experiment with what he is saying. Try to quieten your mind, reflect, watch, and see yourself

what happens: freedom, bliss, truth, wisdom, innocence, purity... thousands of flowers start blooming in you. The spring suddenly bursts forth.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #6
Chapter title: Life transcends logic

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The first question:

BELOVED MASTER,
IN WANTING TO KNOW WHO I AM I OFTEN FEEL IN A SPACE OF NOTHINGNESS. IN ONE WAY IT SCARES ME, IN THE OTHER IT FEELS FULFILLING. I FEEL BOTH ALL AND NOTHING. HOW TO FEEL ONE OR THE OTHER? AND WHERE DOES THE DISTINCTION LIE BETWEEN A VACUUM -- THAT SPACE OF NEITHER PAST, PRESENT OR FUTURE -- AND A DEAD SPACE?

Prabhato, the first indication of a right, positive nothingness is that it will be paradoxical. It will be felt as all and nothing, both simultaneously. Then it is alive. All that is alive is paradoxical; only that which is dead is logical. Logic is applicable only to dead things; logic has nothing to say about life. Life transcends logic. Life is basically illogical. That's what I mean by calling it paradoxical: it contains its own opposite.

Hence it is a good indication that you feel both all and nothing. If you feel just nothing, then it is a dead space; if you just feel all, then it is all imagination. When you feel both, it is neither dead space nor pure projection; it is something authentically true.

Whenever you will feel all and nothing together, naturally, on the one hand you will feel scared because of nothingness, because nothingness looks like death.... It IS death; death of the ego, death of all that you have known up to now as yourself. It is a total discontinuity with the past; hence fear arises. You are losing your identity, and that is the greatest crisis in life. One wants to cling to one's identity; at least one knows who one is. Even though that identity was nothing but hell, still you would like to cling to it. At least it was something tangible. Now all tangibles are disappearing and all that you have known about yourself is evaporating. A great fear grips you. It seems as if you are going to die. It is natural to feel scared.

But you also feel, on the other hand, deeply fulfilled, because it is death and resurrection, crucifixion and resurrection. When you are ready to lose your old identity you are born anew. A new life starts pulsating, a new heart starts beating. As an ego you disappear, but you appear as part of the whole, of the immense vastness, of the totality.

This is really the birth of the holy man, because one becomes part of the whole. This is the birth of a buddha, of a christ. So in spite of all your fears, go into it, don't cling to your past. And remember, fear is very powerful because your whole past will support it, and you have a tremendously long past of millions of lives. Not only this life but many many lives are contained in your collective unconscious. They will all pull you back. They will say, "Where are you going? Are you going mad? Come back to the old shelter, to the old security!" The past is long; it has immense weight, great gravitation. And the new that is being born is

just like a new sprout, very fragile. It can be crushed very easily, it can be destroyed very easily.

Remember that unless you go on in spite of all your fears you will never go into the unknown. And to go into the unknown is to go into God. God is never known. He is not only unknown, he is also unknowable. And whatsoever you know about God is just your ideas about God, not your experience.

Those who have experienced God have kept mum, have kept completely silent. They have not uttered a single word about God. They have indicated the way. Buddha says: Buddhas point you the way, but they don't say anything about the ultimate experience. They show how to reach it, but they never say what exactly it is. It is indefinable, inexpressible. God is a mystery. In fact, God is another name for the mysterious universe in which we are living, breathing. We are part of this great mystery and there is no way to demystify it.

So you will have to go knowingly, deliberately. You will have to risk your past. You will have to listen to the call of the unknown. It is a faraway, distant call and there is no guarantee for it. Nobody can give you the guarantee, only hints.

I can say to you: You have heard the right call. But it is risky because you will be risking all that you know about yourself for something which is far away, invisible, mysterious. One can never be certain. You can't be calculative about God, you can't be cunning and clever about God. You have to go into simple innocence, just like a small child holding the hand of his father can go into the deep forest without any fear. Lions may be roaring, but the child has no fear because he knows his hand is in his father's hand. The father himself may be trembling, but the child is enchanted with the whole journey, with the whole adventure. Such a simplicity is needed, such innocence is needed; only then can you take the risk.

The child is the most courageous being. As he grows in age, in experience, he starts becoming cowardly, he becomes calculating. He thinks twice before he takes any step, and when you think too much you never take any step. Very calculative people remain stuck their whole lives. They never move because each movement creates fear in them -- and this is the greatest movement.

Prabhato, go joyously into it. And don't be worried what is the distinction between an empty space, a negative space, and a space that is positive, fulfilling. Don't be bothered. This is how the mind starts calculating, this is how the mind starts functioning. There is no need -- you are on the right track.

Wherever you feel a paradox happening, remember, that is the criterion that you are on the right track. If you don't come across a paradox you must have missed somewhere, you are moving in a wrong direction.

So don't ask me, "How to feel one or the other?" If you feel one or the other you will be wrong. When you feel both, then you feel the total. The total is bound to be both, the negative and the positive. It is bound to be both death and life, summer and winter.

And that's where mind feels baffled, puzzled. Mind would like clear-cut things, but nothing can be done about it. Mind's requirements and expectations cannot be fulfilled. Existence has no obligation to fulfill mind's requirements and demands. You have to accept existence as it is. It is paradoxical and mind is not paradoxical. Mind is linear, logical, not dialectical. As far as mind is concerned it is Aristotelian, and as far as life is concerned it is more Hegelian than Aristotelian. It is dialectics: it moves from thesis to antithesis, and so on, so forth. The whole movement depends on thesis and antithesis. The polar opposites are really not opposites but complementaries.

Enjoy the polarity, the paradox. Rejoice that you are on the right track. And go on moving in spite of all the fears. They are natural. I cannot say that you should not feel those fears -- they are absolutely natural, but you can go on in spite of them.

Remember, the difference between a coward and a courageous man is not that the coward feels fear and the courageous man does not feel fear. No, that is not the difference between the coward and the courageous. Both feel fear. The difference is that the coward listens to the fear and stops his movement, and the courageous takes no notice of it, pushes it aside, and moves in spite of it.

The second question:

> BELOVED MASTER,
> WHY DO YOU SAY THAT IT IS RIGHT TO MEDITATE BUT WRONG TO PRAY? IN MY OPINION, MEDITATION GIVES DEEP INNER CALM TO A PERSON FOR HIS OWN SAKE, BUT TO PRAY DEEPLY AND CALMLY GIVES YOU THE DIRECT AND INTENSE CONNECTION TO GOD, AND HIS HOLY SPIRIT COMES DOWN TO YOU.

Rosemary, I have not said what you have heard. You must be hearing through a thick layer of Christianity, a thick layer of rubbish.

In the first place, you say, "Why do you say that it is right to meditate but wrong to pray?" ... Because meditation is the only prayer there is, and prayer is possible only in meditation; any other prayer is going to be false, pseudo. If you have not been in deep meditation, how are you going to know that there is God? Then the idea of God is just a conditioning given by others to you.

Just think, Rosemary, if you were born in Soviet Russia, then you would not have talked about God at all. You would not be talking about the Bible; you would be talking about the COMMUNIST MANIFESTO or DAS KAPITAL. You would not be talking about the Holy Trinity of God the Father and the Son and the Holy Ghost; you would be talking of the unholy trinity of Karl Marx, Friedrich Engels and V.I. Lenin, because you would have been told and conditioned by communist education.

If you had been born in a Jaina family you would have never thought of prayer, never -- because there is no God, so to whom to pray? If you were born in a Buddhist family, things would have been totally different because you would have been conditioned in a different way. It is not you, Rosemary, who is asking this question; it is your conditioning. And all conditionings are wrong.

Meditation means a state of unconditioned mind. Meditation is the process of undoing the harm that every society goes on doing to every individual -- communist or Catholic, Jaina or Jew, it does not matter. I am not talking about any particular conditioning that is wrong; I am saying conditioning AS SUCH is wrong.

Conditioning is nothing but a process of hypnotizing people: go on repeating from the very childhood, in the church, in the Sunday school.... You have been told about God and prayer and you have been told by your parents and teachers and priests and all the authoritative people. And the small child has learned how to imitate those who are in power. Now you have completely forgotten the beginning of conditioning.

No child is born as a Christian or a Hindu. No child is born with any idea of God's existence -- whether God exists or does not exist, whether there is one hell or seven hells or seventy or seven hundred. No child is born with any theology.

Meditation means a process of removing all that has been forced upon you so that you can become again a child. That's what Jesus says. He says: Unless you are like a child you will not enter into my kingdom of God. He is talking about deconditioning, dehypnotizing. He is not using these words 'deconditioning', 'dehypnotizing', because these words did not exist in his days, but that's what actually he is saying. He is saying: Unless you become a child again.... Again and again he says: Unless you are BORN again... because this birth has been contaminated by the people; they have poisoned your minds. You need a new spiritual birth. And it is possible only through meditation; there is no other way.

Prayer will mean you will be continuing the conditioning. If you are Christian, your prayer will be Christian. Your very question says... it has the stink of Christianity! A Hindu will not say this, he will not use such words: "And his holy spirit comes down to you." A Jaina will never use such terminology -- impossible, because for a Jaina, nothing comes down, everything goes up! He believes in growing up into a god. God is not someone there high above who comes down to you; there is no God. You have the seed of divineness in you; it grows upwards. The holy spirit descending on you is simply something that has been taught to you.

You say, "In my opinion...."

Opinions mean nothing! If you have some experience, then it is important. Opinion is just opinion. Opinion means something of the mind. You have not experienced anything; it is just a thought. People have all kinds of opinions.

I have heard:

Two camels were passing through a desert. Both were looking very tired and both wanted to say something to the other, but somehow they were keeping control.

Finally one exploded and he said, "Whatsoever people say, whatsoever their opinion, I want to say that I am thirsty!"

Thirst is not an opinion, it is your experience. Is it your experience? If it is your experience, the question cannot arise, because then you would have understood exactly what I was saying.

Meditation is the process that cleanses you, and when you are utterly clean a fragrance arises in you. That is prayer. Prayer is a consequence of meditation. I am not against prayer; I am against YOUR prayer,

but not against prayer itself. Your prayer is false. Your prayer is only a part of your conditioning. The Hindu prays in the Hindu way and the Mohammedan prays in the Mohammedan way, but a real prayer is neither Hindu nor Mohammedan. It comes out of an unconditioned being. How can it be Hindu or Mohammedan?

A real prayer is simply prayer. It has no words; it is pure silence. It is a surrender in deep silence. In fact, it is not addressed to any God; it is bowing down to the whole existence. It is not an address. God is everywhere, all is God, so you simply bow down in tremendous gratitude, in ecstasy, in joy, in love. But first your love, your ecstasy, your joy have to be released. You are just a seed, and talking about fragrance will be only an opinion heard from others, borrowed. And anything borrowed is ugly. Anything borrowed is going to be only verbal.

And that's what has happened: when you heard me you only understood the literal meaning of the words. You missed the significance.

A gentile friend... a Christian friend cajoled Rabbi Berkowitz into attending Saint Joseph's in the city that made Schlitz famous. The old rabbi, long since retired, finally agreed when it was explained that a visiting dignitary would speak about the Jewish influence on the formation of the church.

In the front row, Rabbi Berkowitz's eyes widened as the visiting lecturer announced his topic: "My Name is Joseph, Father of Jesus."

At the conclusion of the talk, when they had been introduced, the rabbi said dryly, "My friend, you have had a most unusual experience!"

He misunderstood the whole thing. He took the title of the lecture literally: My Name Is Joseph, Father of Jesus. That was just going to be the subject. The man is not saying that he is Joseph, the father of Jesus. The rabbi said, "My friend, you have had a most unusual experience" -- being the father of Jesus, after two thousand years. And Jesus was the son of a virgin woman; it was certainly an unusual experience for the father!

That's what has happened to you, Rosemary. I have not said anything against prayer, but I have said that meditation prepares the way. It cleanses you -- it cleanses you of all thoughts given by others. It creates the space in which prayer can flower. Meditation brings the spring -- and there is no other way. If you pray without meditation, then your flowers will be plastic flowers. Real flowers of prayer grow only in meditation. And then prayer is not addressed to God; in fact, then there is no God.

The whole idea of God the Father is childish, and Sigmund Freud is right that it is a projection of our deep desire to cling to the parents. It is a projection of your idea of the father, because your father cannot be with you forever. One day he dies and you miss the protection, the security, the safety. And you project a father in heaven who is forever and forever, who will never die and who will always take care of you. And you pray on your knees to the father in heaven. The idea is YOUR creation, the prayer is your creation. And you go on doing this stupid thing for your whole life, thinking that you are doing something religious.

And sometimes it can happen that certain of your prayers may be fulfilled. That is just coincidence. If you go on praying for thousands of things, once in a while it is bound to happen.

One man came to me and he said, "I never believed in God, but now I believe."
I said, "What happened?"

He said, "I gave an ultimatum to God that if within fifteen days my son does not get employment, I will become a confirmed atheist forever. And the threatening worked: within fifteen days my son got the employment. Now I am a firm believer."

I said, "It is perfectly good, but never give the ultimatum again because it may not work always. It was just coincidence."

But he did not listen to me. After two years he met me and he said, "You were right. I again gave the ultimatum. My wife was very ill and I told him that he has to save her, otherwise I will become an atheist." He thought that once the trick had worked; now he knows how to force God into his service.

That's what people who are praying are doing; they are trying to use God. They are trying to use God as a means for certain ends.
And the wife died. Certainly he became an atheist.

Prayers sometimes will be fulfilled -- not that there is somebody who is there listening to your prayers and fulfilling them -- and sometimes they will not be fulfilled. And priests are very clever. They will say,

"Whenever your prayer is fulfilled you prayed deeply, truly, sincerely." And whenever your prayer is not fulfilled they say, "Your prayer was superficial." And the argument has much appeal because, in fact, ALL your prayers are superficial so you know perfectly well that your prayers are superficial. The priest can always say that you prayed, but deep down there was doubt.

There is ALWAYS doubt because your belief in God cannot destroy doubt; it can only repress doubt. And the repressed doubt is always there boiling within you, ready to explode.

So don't be deceived if sometimes a coincidence happens. That's how many things continue in the world, many things CAN continue in the world. All hocus-pocus!

For example, there are so many "pathies" in the world: homeopathy, naturopathy, ayurvedic, and so many others. They all claim to cure -- and their claims are not false; they cure many people. You try. Just go on giving sugar pills to people and you will be surprised; many are cured, so you have invented a new therapy. Seventy percent of people are only falsely ill, they are not truly ill. Seventy percent of illnesses are psychological, so all that is needed is somebody to convince them that "This is going to help." And people go to homeopathy and to other exotic medicines only when nothing else helps them.

The trouble with allopathy is that it can help only if your illness is real. If your illness is not real, then a real medicine will do harm instead of helping you. So you have to search for some quack, somebody who can give you a false medicine to cure you of a false disease.

Your prayers are false, your diseases are false. Sometimes they do help, and when they help, you become more and more convinced. And in despair, in deep helplessness, you don't know where else to go. When all human efforts fail you start looking towards the sky. That has been always so; nothing much has changed.

In the Vedas it is said: When there is lightning in the clouds, it is God who is angry; it is his anger. Pray to God. Now we know it is not God or his anger; now we know it is electricity, natural electricity. Now we are using God's anger in running our fans and machines. Now nobody prays. In India, still, when you put the light on in the evening, orthodox Hindus will immediately bow down their head with folded hands -- to an electric bulb! Just an old conditioning.

God used to do many things; now science is doing all those things. God is being deprived every day! In fact, soon he will be out of employment; you will find him standing before some employment office in a queue! Your God is your invention. Friedrich Nietzsche is right about your God -- that that God is dead. So don't be too much surprised or convinced when some coincidence happens. Coincidences are always happening.

On board an El-Al jet flight to Israel, a young mother and her two children were just getting settled when the youngsters began to clamor that they had to go to the "bafroom." Two priests on a pilgrimage to the Holy Land, seated in front of the little family group, smiled in amusement while the embarrassed mother quickly took the children to the rest rooms on the plane. After a moment's hesitation, she put the small boy in the compartment marked "Gentlemen," while she entered the ladies' room with her little daughter.

The boy left quickly and one of the two priests went in, forgetting to lock the door. A few seconds later, the mother emerged from the ladies' lavatory and opened the other door a mere slit, thinking her boy was still there. "Don't forget to slide up your zipper," she whispered.

When the priest returned to his seat he was full of praise for the airline. "You have to hand it to these Jewish stewardesses," he said to his fellow priest. "They think of everything!"

Beware of coincidences!

You say, Rosemary, "Why do you say that it is right to meditate but wrong to pray?"

To pray is not right; to be in prayer is right. To pray means you will be saying something to God. Your God is your invention, your prayer is your invention. And what are you going to say? Just something trivial: Do this, do that, don't do that. Or: You are great. He has been hearing that for so long, he must be fed up! He must be using ear plugs just to avoid these so-called religious people! Millions of people praying and saying all kinds of things to God. He must be getting tired, utterly tired.

But to be in prayer is a totally different phenomenon. To pray is one thing; that is childish, out of a conditioned mind. But to be in prayer means to be in love with existence, to be in a dance with existence, to dance with the stars, to sing with the birds, to flow with the river. That is prayer. But that prayer arises only when meditation has created the right space for it. Hence my emphasis is on meditation and I don't talk much about prayer, because when meditation is complete, prayer comes on its own accord. There is no need

to talk about it -- because if I talk about prayer there is every danger you will misunderstand, because prayer is easy and meditation is difficult.

Prayer is easy, very cheap. You can go to the church, kneel down on your knees, fold your hands, talk to God. It costs nothing. Or every night before you go to sleep you pray to God....

I have heard about a very very intelligent man who had put his prayer on the wall just by the side of his bed. And before he used to go to bed he would say to God, "Please read it."

What is the point of saying the same thing every day? And one hopes that God must be at least able to read it! That seems to be far more clear, intelligent. Why go on repeating it like a parrot every day?

I don't say to you to pray because I know that whatsoever you do right now will be wrong. I teach meditation -- and prayer comes inevitably; it can't be avoided, but a totally different kind of prayer, with a different fragrance, a different texture to it. It is just a joyousness, a cheerfulness, a gratitude. You feel so fulfilled, so blessed, that your whole heart says thank you -- not in so many words -- your whole heart says yes. Your whole heart becomes the yes. You are surrendered. Your life is a prayer. Then you need not go to a church or a temple or a mosque. You LIVE your prayer. You breathe, you drink, you move... and all that is prayer.

You say, "In my opinion, meditation gives deep inner calm to a person for his own sake...." Rosemary, have you ever meditated? A mere opinion has no value -- and it is a mere opinion. You may have read, you may have heard about it, but don't give much importance to opinions.

You say, "Meditation gives deep inner calm to a person for his own sake...." You don't have any experience, any taste of meditation. In meditation, the self disappears, the ego disappears. There is no question of "for one's own sake." One is no more an island; one becomes part of the vast continent of existence. Meditation means you disappear, evaporate. You are no longer there, just a pure nothingness. How can it be for one's own sake? There is no SELF left. In meditation, no self is ever found so how can it be selfish?

People come to me and they ask me -- particularly Christian missionaries -- they write letters to me: "You are teaching people meditation; that is a kind of selfishness." They don't know what they are talking about.

Meditation is the only way to get rid of the self. Meditation is the only possibility to create unselfishness in the world. Everything else is selfish. The Christian missionary serving the poor people, the crippled -- this is all selfish. Mother Teresa of Calcutta and all her work is absolutely selfish.

Why do I call these works selfish? They are doing great service to humanity, but they are doing service to humanity as a means to reach to heaven. They are using the poor people and the blind people and the crippled and the lepers as ladders to reach to heaven.

Just think of a world where there is nobody poor, nobody crippled, nobody is a leper, nobody is blind. Then what will Mother Teresa do? Will you still give her a Nobel Prize? For what? The basic requirement is that blind people should be there, poor people should be there, lepers should be there, widows should be there, orphans should be there. Thousands of orphans are needed for one woman to become a great servant of humanity.

One of the Hindu priests, the head of the Hindu priests, Karpatri, has written a book, AGAINST SOCIALISM. He gives many reasons against socialism, but the most hilarious reason that he gives is that in Hindu scriptures it is said: Unless you donate to the poor people you will never enter into heaven. And socialism is trying to destroy classes so there will be no poor, no rich. Once there is nobody rich and nobody poor, who is going to donate unto whom? And what will happen to heaven? Very logical! And these people are great servants of humanity! These stupid people are thought to be saints!

In meditation, you disappear; in prayer, you are very much there. You have to be there to pray; otherwise who is going to pray and to whom?

Martin Buber has written one of the greatest books of this time, I AND THOU. He says that prayer is a relationship between I and thou; both are needed. "I" is needed -- the one who is going to pray -- and "thou," a concept of God. Then prayer is possible. Prayer is a dialogue between I and thou. Prayer is basically selfish, self-centered.

But meditation is not a dialogue at all. Neither I is needed nor thou is needed. No I, no thou. The whole idea of I-and-thou disappears. A silence prevails, a virgin silence, undisturbed with any dialogue. It is not for one's own sake. One disappears; only then meditation happens.

Meditation is like a flower opening, and prayer is the fragrance of the flower that is released to the winds. I don't talk about the fragrance, I only teach how to cultivate roses, Rosemary, remember!

The third question:

BELOVED MASTER,
WHAT ARE THE ESSENTIAL THINGS TO KEEP ONE'S WIFE HAPPY?

Satyam, I don't know much about wives. I am an unmarried man. You are asking a question to a wrong person. But I have been observing many wives and many husbands. So this is not my EXPERIENCE -- just my opinion!

There are two things necessary to keep one's wife happy. First: let her think she is having her own way. And second: let her have it.

The fourth question:

BELOVED MASTER,
WHY DOES TRUTH HURT?

Prem Patipada, truth hurts because we live in lies. Our whole life consists of lies.

Friedrich Nietzsche has said: Don't take lies away from man; otherwise it will be impossible for him to live. Sigmund Freud also says exactly the same thing: that man cannot live without lies; he needs many lies -- religious, metaphysical, philosophical, political.

Just watch yourself -- how many lies you need to support yourself, to go on nourishing your ego.

Why does man need so many lies? -- because the basic lie is the ego, and the ego can exist only surrounded by many lies to support it. Any truth hurts because it takes away a few lies, a few props, a few supports, and your ego starts falling down. And that is all that you know about yourself. You don't know that you are something transcendental to the ego.

Somebody says to you, "How beautiful you are!" and you believe it immediately. Nobody ever objects. I have told it to many people; nobody ever objects. I have never come across a person who will object, "No, you are wrong because I know my face. I see it in the mirror every day." You say it to anybody, even the ugliest. Say it to a camel, and he will nod his head. He will say, "Right. I had always known it. You are the first intelligent person who has given it recognition." Even the ugliest person deep down thinks he is beautiful. He believes, otherwise it will be difficult to exist, to live. The most stupid thinks that he is very intelligent. Hence you go on giving compliments to each other. All those compliments are lies -- and everybody is ready to believe. And it is not only in the ordinary life. When you enter into your inner journey, there also you expect recognition.

Just the other day Somendra asked, "Why don't you give me recognition?" Everybody wants to be recognized, told that "You are enlightened," that "You have attained," that "You have realized" -- and you will be so happy! But that happiness will be only momentary because it is not true.

I cannot give you any lie; hence I am, many times, offensive to you, outrageous. I hurt you -- not that I want to hurt you, but to take any lie away from you is like taking a teddy bear from a child who can't sleep without the teddy bear. He goes on carrying the teddy bear -- dirty, but he will carry it everywhere. That is his life; you can't take it away from him. And you are carrying many teddy bears, Patipada; that's why it hurts.

Now Somendra is very angry because I said that he can be a good candidate for Judas. Soon there is going to be a notice: "Wanted: a Judas." And there are many people eligible. Somendra can do the work. He is so angry because I had said that he sits behind keeping his back towards me, so the next day he came to his old place.

Today he has disappeared, because today he has asked a very ugly question out of sheer anger. That's why he has disappeared from here. Even though he has been sitting here for two or three days he does not look at me; he keeps his eyes down. He has not been coming to his group therapy darshan many times. Last night he appeared, but he did not look at me... boiling within. Today he has disappeared because of the question. He must have been afraid. He has put the question in somebody else's name -- but you can't

deceive me! And the moment I saw that he is not there my suspicion became absolutely certain that it is his question.

In his question he says, "Are you not a lazy person? And still, what chutzpah you have to tell other people to work and be creative." I am not a lazy person -- I am the laziest! And naturally, the laziest person can live only if others work; otherwise how am I going to live? So I go on teaching, "Work, be creative! Clean the floor meditatively! Clean the toilets!" That is simple. It is not a question of chutzpah, it is simple logic! A man like me needs at least ten thousand people to work for him!

And he asks, "How can you tell others to work?" For a man who has never done anything, everything seems to be possible. Even the impossible seems to be possible. I have never worked, not for a single day. That's why I can say to you to do ANYTHING, because I don't know the trouble. I have no experience about it.

Truth hurts. And then it comes in many ways, it expresses itself in many ways.

Patipada, remember, if anything hurts then meditate over it. There must be something of truth in it, something true. If anything hurts, respect it, go deep into it. Find out why it hurts, and you will be rewarded. You will grow through that.

Lies are sweet; they don't hurt. So beware of sweet lies. When something does not hurt you it cannot become an impetus for growth; it is useless, not to be bothered about at all. But pay your total attention to anything that hurts, and don't get angry. You are to understand here, to be aware, not to be angry.

Just a few months ago I told Somendra that he had attained his first satori. He was just joy. You should have seen his face that time -- all laughter, all smiles, bubbling with ecstasy! That was easy for him to accept because although it was true, the ego jumped upon it, grabbed it, felt very good -- and that is how he missed it.

When truth -- any truth -- becomes an ego trip, you miss it, you lose track of it. And remember: before samadhi happens, before enlightenment happens, you may attain thousands of satoris -- and you may miss them. If one remains very alert when a satori happens, only then he will not miss it. If you become very gratified about it and you start bragging about it in subtle ways, you are bound to miss it. And many people are doing the same.

Sometimes it is very difficult for me; even if I see that something beautiful is happening to you I have to control myself not to say it, because there is every danger that just by saying it your ego may feel puffed up. And that will be the point when you will lose it.

There are many people who are coming closer and closer to the ultimate, but it is better for me not to say it to them. I go on blessing them as much as I can, I go on loving them as much as I can, but I don't say it. Saying can be a distraction; it can take them on a different route, it can distract them.

So lies are dangerous; sometimes even truth can be dangerous. If it does not hurt, then it can be dangerous; if it hurts, there is no danger. If it hurts, it will wake you up; if it becomes a lullaby, then it is dangerous; it may take you in a deeper dream. You may start dreaming about satoris and enlightenment and becoming a buddha. And all that is possible -- it is within your capacity, it is within your reach -- but you can lose the thread many times.

Hence, don't ask for recognition. If I feel that the time is ripe and by recognizing something you will not slip back, I will give the recognition. But why hanker for the recognition? The real thing is happening to you. The recognition does not matter at all, it is irrelevant. If you are becoming a buddha, you are becoming a buddha whether I say so or not. Sometimes it may be needed that I will go on saying, "No, you are not becoming," just to help you go on in the right direction.

Patipada, anything that hurts, meditate over it and you will be immensely enriched.

The fifth question:

BELOVED MASTER,
WHY DO YOU HAVE SO MANY ENEMIES?

Gayan, remember two fundamental laws. One is: No good deed goes unpunished. And second: Friends may come and go, but enemies accumulate.

The sixth question:

BELOVED MASTER,
I VERY MUCH DOUBT MY WIFE. WHAT SHOULD I DO?

Narayan, the wife is not your God. You need not doubt, you need not trust. It is a game -- don't make it so serious! But you have been told to trust your wife, to trust your husband. And because of this very teaching, distrust arises. In fact, you have been told to trust. For centuries it has been known that it is very difficult to trust your own wife, very difficult to trust your own husband; it is next to impossible.

If your wife is interested in you, how can you trust her? If she is still interested in men -- and you are only a man, and there are many many men who are far more beautiful -- how can you trust your wife? If she is interested in you she must be interested in others too. She can be trusted only when she loses all interest in you too; then, of course, you can trust her. She has lost all interest in men -- she is almost dead.

You can trust your husband only if he is no longer interested in your body. If he is interested in your face, your body, your proportion, your beauty, how can he avoid being interested in other women's bodies, other women's faces, other women's beauty? It is impossible. You are asking something inhuman or something superhuman. And your poor husband is neither -- neither inhuman nor superhuman. He is just a poor husband, a poor human being... or a poor wife.

Don't demand such impossible things. It is natural; your wife is bound to fantasize about other men. It is impossible for her to dream about you, remember. I have never heard of a wife dreaming about her own husband. Who dreams about one's own husband or one's own wife? For what? Is the day not enough? Do you have to devote your night and your dreams also to the same woman, to the same man?

In dreams you are free; that is the only freedom left. In dreams you have a private world of your own. Your wife cannot peep in your dreams and say, "What are you doing? Stop!" In dreams you can have a few parties with the neighbors' wives. And nothing is wrong in it, nobody is harmed. Just, you have a good sleep and in the morning you have a smile on your face.
Don't ask the impossible.

Mulla Nasruddin was saying to me, "For the whole ten years of our married life I always trusted my wife. And then we moved from Calcutta to Poona -- and I discovered we still had the same milkman!"

There is no need, Narayan, to trust or not to trust. Why bring in the question of trust? It is just a game! Play it joyfully. You make it too serious. And when you start demanding, "Be faithful to me!" you are creating a situation in which it will become impossible for the poor woman to be faithful to you. Give her total freedom; then she may be faithful to you.

Life functions in a very strange way. If you give her total freedom you are WORTH trusting. A great faith may arise in her. If a wife gives total freedom to the husband, that shows she loves him so much that she would like him to be happy in every possible way. Even if sometimes he is happy with some other woman she will feel happy because he is happy. And then a totally different quality of trust may arise. I am not saying that it is bound to arise -- it is not an inevitability. I am saying perhaps, because about human beings nothing can be predicted.

The relationship between wife and husband is a very strange relationship because these are two different worlds. The woman functions in a different way, from a different center. She is more intuitive and the man is more intellectual. That's why they are attracted to each other. Not only physiologically they are polarities, but psychologically also they are polar opposites. They are intimate enemies. There is bound to be a little conflict, and that is not bad; it keeps the relationship alive. Whenever you see that the husband and wife have stopped fighting completely, that means the marriage is really finished; nothing is left now. Even fight is not left... all is finished.

The butcher and the milkman were discussing the pros and cons of married life. "Do you really believe it is better than being single?" demanded Weiss, the butcher.
"In a way," said the milkman, who was fond of philosophizing. "After all, if it were not for marriage, we would have to do all our fighting with strangers."

Yes, that is true. It is good to fight with your own wife; at least the fight is with the friend. Otherwise

you will have to do your fighting with strangers.

There is no need to demand these things -- trust, faith. Live together joyously. Make as much out of your being together as possible. Rather than doing that, people create such problems, useless problems, and destroy all their joys. The wife has no obligation to be faithful to you, neither do you have any obligation to be faithful to her. You love her, she loves you; that's enough. Don't bring faith into it. If love cannot keep you together, nothing else can keep you together. And if love cannot keep you together, then anything that can keep you together is dangerous.

The last question:

BELOVED MASTER,
ARE ALL WORDS REALLY USELESS?

Dharmendra, not all words. The words of the buddhas are immensely significant. They are the same words as your words, but they come from a deeper experience. Let your words come from deep experience; then they will have significance, then they will have some perfume of the unknown, of the beyond. But leaving the buddhas aside, then too all words are not useless. Otherwise, how are you going to communicate? You cannot communicate through silence, you cannot communicate without words.

To communicate without words you will have to become a total meditator. And then, too, you can communicate only with another total meditator, not with everybody else. The whole of humanity is not going to be in meditation, not at least in your life, and you will have to talk to people who are not meditators.

I am using words, Buddha used words, Jesus used words. You have to use words. Just make one effort; don't use unnecessary words. Be more telegraphic, be more condensed. Make your words more meaningful. When you use them, don't just go on using them so that you remain occupied.

Little Alma, a pupil in the first grade, arrived home from school all out of breath.
"Daddy, Daddy," she cried, her eyes sparkling with excitement, "we had our very first drill today!"
"That's good, shayneh," he said, smiling. "I believe in fire drills. Why I once almost died in a fire."
"Ooh, tell me."
"Well, it was like this: I fell into a great big vat of chicken soup. So I climbed on top of the knaidlach to keep from drowning and I hollered 'Fire' at the top of my lungs."
"Fire?" exclaimed Alma, "Was there a fire, too?"
"No," grinned the father, patting her curls, "but who would have helped me if I had yelled 'chicken soup'?"

Words are significant.

For their first date, the boy takes the girl to a carnival. After walking around for a while the girl says to her date, "I want to get weighed."

So the boy finds a man who guesses people's weight. The man accurately guesses the girl's weight.

After visiting some other attractions the boy again hears the girl say the same thing, "I want to get weighed." Again he finds another stall where she again has her weight judged correctly.

After some ice cream and taffy, she again says, "I want to get weighed."

The boy replies, "No, this is too much. I am taking you home."

After being deposited on her doorstep, the girl goes inside and seeing her mother, starts to cry and blurts out, "Oh, mother, I had such a wousy time!"

Enough for today.

Chapter title: The fool is his own enemy

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THE FOOL IS HIS OWN ENEMY.
SEEKING WEALTH, HE DESTROYS HIMSELF.

SEEK RATHER THE OTHER SHORE.

WEEDS CHOKE THE FIELD.
PASSION POISONS THE NATURE OF MAN,
AND HATRED, ILLUSION AND DESIRE.

HONOR THE MAN WHO IS WITHOUT PASSION,
HATRED, ILLUSION AND DESIRE.

WHAT YOU GIVE TO HIM
WILL BE GIVEN BACK TO YOU,
AND MORE.

Man is born intelligent, but the society does not allow intelligence to flower; it destroys it. In a thousand and one ways it makes every effort to make every intelligent being unintelligent. The unintelligent person seems to be more obedient -- obedient to the state, to the church, to the society. He is less rebellious -- he CANNOT rebel. Rebellion needs intelligence. The greater the intelligence, the greater the rebellion. The unintelligent person seeks security and safety with the crowd. He cannot be an individual. He is always hankering to become part of a crowd -- Christian, Hindu, Mohammedan. These are all crowds. They depend on those people who have become victims of the social strategy of destroying intelligence.

An intelligent person will not go to the church in search of God, or to the temple. An intelligent person will go within. He will not go to Kaaba or to Kashi, because if God is not here he cannot be anywhere else -- and if he is ANYWHERE else, why not here? If God is not in me, he cannot be anywhere else; and if he is anywhere else, he is bound to be in me too.

The intelligent person is an individual; he is not part of a crowd, mob psychology. He is not a sheep, he is a man. And all the vested interests are against the individual -- against the man. They want machines. They don't like people who are intelligent, who decide on their own. They want people who depend on others, on authoritative figures -- on the leaders, on the priests, on the saints, but always on others, never on themselves.

The society has lived up to now in a very destructive way. It destroys the very possibility of your ever being a buddha or a christ. It has always been against the wise; it respects the fool. The fool fits with the society perfectly. The fool is cut out to fit with the society.

No child is born foolish, and every child, sooner or later, turns out to be idiotic. The powers are so big, so great, that it is almost impossible for the child to resist. The child cannot survive if he resists too much. It is really a miracle that a few people have escaped from being machines. These few people are the salt of the

earth; they are the only flowers. Because of them, humanity has a little perfume, a little fragrance; otherwise, all others are walking dead, corpses, somehow dragging towards the grave.

The way of the fool has to be understood because only if you understand it you can go beyond it. The fool also has a way of life. His way of life is the way of the crowd. Whatsoever others say, he repeats. The way others live, he imitates. He is always looking around for clues how to be, how to behave, what is right, what is wrong. He has no insight into anything. He depends on commandments from others. For thousands of years he goes on following commandments that were given in different situations, to a different kind of people, for different purposes, but he goes on following.

He is never spontaneous; that is the first thing to be remembered about the fool. He is repetitive: he repeats the past, but he is never spontaneous. He is never responsible -- he never responds to the situation. He has ready-made answers. He never listens to the question; he is not concerned with the question at all. The question simply triggers in him a process of memory, and a ready-made answer comes up. He is like a computer.

To be responsible means to be aware. Unless you are aware you will not be able to see the situation that is confronting you. And the situation is changing every moment, it is never the same -- not even for two consecutive moments is it the same. Hence one has to be very aware, then only can one respond to reality. And to respond to reality is to commune with God.

The fool knows nothing of God; he never comes across anything divine. He remains part of the stupid collectivity. Remember, the society, the collective has no soul; the soul belongs to the individual. Hence, those who belong to the collective are destroying every possibility of being souls.

George Gurdjieff used to say that it is very rare to find a person who has a soul -- and he was right. To have a soul means to have awareness, to have individuality, to have freedom, to be able to respond -- and to be able to respond on your own accord, not following dictums from others, directions from others.

The fool is never spontaneous; that is the first thing to be understood about the fool. If you become spontaneous you start becoming intelligent. The fool never learns; he is very stubborn about learning. He thinks he already knows.

The fool is not necessarily the ignorant person, mind you. The fool may be a great scholar; the fool may be a famous pundit; the fool may be a well-known professor; the fool may have a Ph.D., a D.Litt. In fact, who else bothers about Ph.D.s? The fool can be very well-informed, but that makes no difference to his foolishness.

Information does not transform you. Transformation is a totally different phenomenon than information. Transformation comes through awareness, through being open: open to life, open to people, open to everything possible. The fool lives in a closed world; he is dumb and deaf.

That's exactly the meaning of the English word 'idiot': closed. He lives in his own private world. He knows nothing of the reality. He lives in his own dreams -- and he thinks that's what reality is. He lives in beliefs. He lives what tradition, what convention has taught him -- whatsoever he has been conditioned for.

In a Catholic country he will be a Catholic. In a communist country he will be a communist -- the same person; there is no difference at all. Whether he quotes from the Bible or from DAS KAPITAL, it is all the same: he quotes mechanically. He cannot understand because he is not ready to learn.

He remains utterly closed. He is afraid of opening his windows, his doors. He is afraid to be open to the wind, to the sun, to the rain, because who knows? -- if he opens to life, his ready-made answers may not be adequate. He is very much afraid to lose his ready-made answers; he depends on them. They may be right or wrong, that is not important for him. As long as he believes they are right, they are right for him.

Hence the second characteristic of the foolish man: he is dumb and deaf. He is unlearning. He never listens. He may be able to hear, but he is not able to listen. Hearing is a physiological phenomenon; listening is something deeper. You hear through the ears; when your heart is also joined with your ears, listening happens. And the fool's heart is never joined with his ears. He is not able to see; he goes on seeing whatsoever HE wants to see. He never allows the reality to be reflected in him; he is incapable of reflection. He is not a mirror.

After a day at the seaside, a bus full of deaf and dumb people stopped at a country pub. The bus driver went in to explain to the barman: "You see those people over there? They are all deaf and dumb. They have a special sign language. Two fingers means a pint of bitter. Three fingers means a lager; four, a light ale; five, a guinness; a shake of the head, a whisky; a nod to the left, a brandy; and a nod to the right, a vodka."

The barman, having taken in all this information, agreed he could handle the situation.

Things went well for the first hour or so, and then the barman noticed three of the party standing at the bar, opening and shutting their mouths. He tried to figure out what they wanted, then gave up and forgot all about them.

But ten minutes later, a dozen of the deaf and dumb people were at the bar, opening and shutting their mouths like goldfish in a bowl. He started to feel a bit uneasy and pretended not to notice. But soon the whole crowd from the bus was at the bar, all of them opening and shutting their mouths.

Not knowing what to do, he rushed outside, ran over to where the bus was parked and hammered on the window.

"Hey, what's up?" asked the driver.

"Well, you know all those people in there? Well, it was okay for the first hour or so -- three fingers, two fingers, shake of the head, nod to the left -- but now the whole crowd of them is up at the bar, all opening and shutting their mouths!"

"Ah, no," said the driver, "they are not singing again! Now we will never get them home!"

The fool lives in a totally closed world. Neither is he available to reality, nor is he capable of expressing anything. He is uncreative because he cannot express.

Hence the third characteristic: the fool is uncreative. Imitative he is, but absolutely uncreative. He may be able to compose a few things, he may be able to put a few things together, but it is never creativity. Never is a new thing born through his being -- he himself is still unborn. He can become a great technician, but he is never a great artist. He can know how to paint -- and he can know perfectly well how to paint -- but he will not be able to paint anything genuinely new, authentically novel, original. He is absolutely unoriginal. He lives like a robot; he has been reduced to a machine.

If man is reduced to his lowest, he becomes a machine; if he is raised to his highest, he becomes a god. Man is a ladder: at the lowest rung, he is a machine; at the highest rung, he is a god. Either you can be a machine or you can be a god. If you remain unintelligent, unaware, you will remain a machine.

Conscience cannot change you. You have been told, "This is right and that is wrong," but that has not changed you. Nobody can change you from the outside. Any change from the outside is going to be only superficial; deep down you will remain the same -- and you will persist in your foolishness.

I have seen sinners who are foolish, I have seen saints who are foolish in the same way. There is a great difference between the sinner and the saint from the outside, but both may be fools. The sinner may have fallen in a wrong company, that's all, and the saint has fallen in a right company; that is the only difference. The sinner is following the wrong crowd; it is accidental. And the saint is following the right crowd, but that too is accidental. Deep down, both are the same.

Foolishness has a quality of persisting. It persists because for lives together you have lived through it, you have remained identified with it. It has been safe to be a fool. It has been safe to pretend that you know without knowing, because you know perfectly well that the world has not behaved well with the knowers. It has not poisoned any fool, but it has poisoned Socrates -- one of the most wise men ever born. It has not crucified any fool, but it has crucified Jesus.

Two hippies, short of cash, hit on a way of making money. With their long hair and beards, a couple of nightshirts and a makeshift cross, they headed one Sunday morning for the local Baptist church, arriving in the middle of the service. The first hippie entered, proclaiming aloud, "Make way for the Lord!"

The second staggered behind, wielding the cross.

The worshippers cried out aloud. Some fell flat on their faces. Coins and bills were showered on them as they paraded up the aisle and back out again into the street. That Sunday they made over forty dollars.

The following week they hit the local Catholic church. "Make way for the Lord!" The parishioners tore out their hair and shrieked up to heaven in paroxysms of divine ecstasy. That morning they made over a hundred dollars.

The following week, just for a laugh, they tried the synagogue. The first hippie entered crying, "Make way for the Lord!" and the second lumbered in with his load.

The old rabbi turned to his neighbor and whispered, "Moishe, get the hammer and nails out. He is back!"

To be a fool is safer. To be a Jesus is dangerous. To be a buddha is to live in insecurity. It is going against the crowd, and the crowd is vast; it is going against the current. Hence your experience of centuries tells you, "Remain a fool. Pretend that you are not foolish." That is part of foolishness. The moment a

person stops pretending, he starts becoming wise.

The beginning of wisdom is to know that you are a fool -- and then you are not a fool at all; you have stopped being a fool. It is very rare to accept the fact that "I am a fool."

They say that if a madman knows that he is mad, he is no longer mad; sanity has come back. But no madman ever agrees that he is mad; he thinks he is the sanest man in the world. Everybody else may be mad, HE is not. That is also part of remaining foolish. The foolish person pretends in every possible way. He will pretend that he knows what he knows not. He will pretend he is somebody he is not. His life becomes an acting. His life becomes a superficial show. He is always in a kind of exhibition; he becomes a showcase. He has many faces. He wears masks and he forgets his original face completely.

Hence, the Zen Buddhists say: Unless you discover your original face you will not know who you are and you will not know what this reality is all about, and you will not know the blessing and the benediction of being alive.

Discover the original face. Your original face is lost in so many masks. You have been pretending to others and, slowly slowly, you have become convinced of your own pretensions.

Now that Jack and Irma were rich they decided to add a little culture to their hitherto shallow lives. At their first opportunity they went to the Metropolitan Museum of Art and took a guided tour of the exhibits.
"Say, this is a fine bust of Michelangelo," said Jack admiringly.
"That is not Michelangelo," explained the guide. "That is Leonardo da Vinci."
"Jack," she hissed, "why do you have to open your big mouth when you don't know a single thing about the New Testament?"

You will find these pretenders everywhere. You will find these pretenders inside you, outside you. You are living with them -- you are one of them. Recognize that "I am a pretender," and that is a great beginning.

The fool may try to be good, but he cannot be good because there is nothing like mechanical goodness. Goodness can only be out of consciousness. All that is mechanical is bad. In my definition and in the definition of Gautama the Buddha, to do anything unconsciously is bad, is evil, and to do anything consciously is good, is virtuous. It is not a question of what you are doing, it is not a question about your actions in particular; everything depends on what source it is coming from. If it is coming from your deep awareness, then whatsoever it is....

For example, Mohammed fought in many wars with a sword in his hand, but I will not call his wars evil. No, his wars are not evil because they are coming out of a deep awareness, a deep meditativeness. He is simply responding to the situation. Of course, what he is doing is violence -- but violence, too, in the hands of a conscious, alert person, transforms its quality.

Adolf Hitler was a vegetarian, but his vegetarianism was not good. His vegetarianism was evil, because it was coming out of a totally unconscious mind. He never smoked, he never drank alcohol, he lived the life of a celibate. He was almost a monk -- a Jaina monk. If you look at his life, he lived it in a very disciplined way. He was not in any way an evil person -- never gambled, never even played cards. But he was not good, he was not virtuous. All that was coming out of an unconscious mind.

If you find Jesus drinking... yes, he used to drink, he enjoyed drinking. And I don't think there is anything wrong in drinking if you can drink the way Jesus drank, with absolute awareness; then there is nothing wrong in drinking. Then drinking, too, is good. But you may be a nondrinker like Adolf Hitler, and it is not good. So the question is not WHAT you do, but HOW you do it, from where comes the action.

Molly O'Brien went to visit the parish priest. "Father," she said, "I feel so bad! Last night I called a man a bastard."
"Now, why," said the priest, "would you want to do a thing like that?"
"Well, Father, you see... he put his arm around me."
"What -- like this?"
"Yes, just like that."
"Well, that is no reason to call him a bastard."
"Yes, but then, Father, he kissed me!"
"What -- like this?"
"Yes."
"Well, that's no reason to call him a bastard."

"I know, but then you see, he put me down on the sofa and lifted my dress up."
"You mean... like this?"
"Yes, Father."
"Well, still that is no reason to call him a bastard."
"Yes, but then he pulled his trousers down."
"Like this?"
"Yes."
"Well, that is still no reason to call him a bastard."
"But Father... then he made love to me."
"Like this?"
"Yes."
"And you called him a bastard just for that?"
"But Father -- you see -- then he told me he had the clap."
"Why, the dirty bastard!"

The fool can be found in the sinners, in the priests, in the saints. The fool is a very subtle phenomenon; it is not so gross as you think. You cannot judge from the outside whether a man is wise or foolish because sometimes their acts may be the same.

Krishna says in the Gita to Arjuna, "Fight, but fight with absolute surrender to God. Become a vehicle." Now, to surrender means absolute awareness, otherwise you cannot surrender. Surrender means dropping the ego, and ego IS your unconsciousness. Krishna says, "Drop the ego and then leave it to God. Then let his will be done. Then whatsoever happens is good."

Arjuna argues. Again and again he brings new arguments and he says, "But to kill these people -- innocent people, they have not done anything wrong -- just for the kingdom to kill so many people, so much violence, so much murder, so much bloodshed... how can it be right? Rather than killing these people for the kingdom I would like to renounce and go to the forest and become a monk."

Now, if you just look from the outside, Arjuna seems to be more religious than Krishna. Arjuna seems to be more a Gandhian than Krishna. Krishna seems to be very dangerous. He is saying, "Drop all this nonsense of being a monk and escaping to the Himalayan caves. That is not for you. You leave everything to God. You don't decide, you drop this deciding. You simply relax, be in a let-go, and let him descend in you and let him flow through you. Then, whatsoever happens.... If he wants to become a monk through you, he will become a monk. If he wants to become a warrior through you, he will become a warrior."

Arjuna seems to be more moralistic, puritanistic. Krishna seems to be totally different. Krishna is a buddha, an awakened being. He is saying, "Don't YOU decide. Out of your unconsciousness, whatsoever you decide is going to be wrong, because unconsciousness is wrong."

And the foolish person lives in unconsciousness. Even if he tries to do good, in fact he succeeds only in doing bad.

Paddy NcNaughty went to confession: "Bless me, Father, for I have sinned."
"And what is it that you have done, my son?"
"I made love to one of the girls in the village."
"My God!" said the priest, "and which of the village girls did you commit sin with?"
"Ah, Father, that I cannot tell."
"And if you will not tell me, then I shall not give you absolution."
"Ah dear!" said Paddy.
"Was it Molly O'Flaherty?" asked the priest.
"No, it was not Molly O'Flaherty."
"Then was it Flora Fitzgibbons?"
"Ah no," said Paddy, "it was not Flora Fitzgibbons."
"Was it Maggie Muldoon, then?" persisted the priest.
"Ah, sure no, it was not Maggie Muldoon."
"Then who in heaven's name was it?"
"Ah, sure, Father -- that I cannot tell."

"And if you don't tell me I shall not give ya absolution."
"Ah, Father, that's too bad!" said Paddy and walked out of the confessional.
His friend, Michael, was waiting outside. "Well, Paddy, did ya get yar sins forgiven?"
"No," said Paddy, "but I got the names of a few good broads!"

If you are unconscious you may go to get forgiven, you may go to confession, but it is not going to help -- you will remain the same. Foolishness tends to persist. Beware of these characteristics of foolishness. Foolishness is very egoistic. In fact, the more intelligent you are, the less egoistic you are. When intelligence blooms in perfection, ego disappears. Hence, foolishness is very argumentative; it always tries to defend itself. In a thousand and one ways it will convince you that this is the right course, this is what is to be done.

One has to be very aware of all these deep tendencies; they go on forcing you to go astray, they go on forcing you to go off center. They make you eccentric. Consciousness centers you; unconsciousness takes you off your center.

A man walked into a cafeteria and ordered coffee and a cream bun. "Sorry," said the attendant, "but we're out of buns. Why not have a doughnut instead?"
"In that case," said the man, "I'll have a cup of tea and a cream bun."
"I just told you, sir, we're out of buns. Why don't you have a doughnut?"
"Hmm... so in that case, I'll have a toasted bun with butter and a cup of tea."
"Look! How many times do I have to tell you? We don't have any buns -- cream buns or toasted buns, or any other kind of buns!"
"Okay then," said the man. "Then give me a currant bun and a hot chocolate."
"Look here, you!" said the attendant, seizing the man by the collar and shaking him violently, "We DON'T HAVE NO BUNS! We don't have no cream buns, we don't have no currant buns, nor hot cross buns, or toasted buns with butter -- or any other kind of buns. Get it?"
"Okay, okay!" said the man. "No need to shout -- I'll just have a bun!"

Buddha says:

THE FOOL IS HIS OWN ENEMY.
SEEKING WEALTH, HE DESTROYS HIMSELF.

THE FOOL IS HIS OWN ENEMY... for many reasons. First: he will die without being born. He will die as a seed. He will never bloom, he will never come to flowers and to fruits. He will never know what fulfillment is. His life will be a sheer wastage. His life will be a desert without any oasis. He will not know any blessing, any benediction, any ecstasy -- which was his birthright. He will be self-destructive. Not to grow into consciousness is the most suicidal act one can commit; hence Buddha says: THE FOOL IS HIS OWN ENEMY. He misses a great opportunity.

Life is such a precious opportunity to know, to be, but the fool misses. He will not even be aware what he has missed. He will pass through life like a zombie. His whole life is mechanical. He gets up early in the morning, takes his breakfast, goes to the office, does his work, drives back home... and he is doing everything, but still he is a robot. He is not yet inwardly full of light; deep inside him there is only darkness. He is doing all these things because he has practiced doing them. He has become skillful.

Scientists have been working for centuries to create robots. I don't see why they should be so much concerned about creating robots -- there are so many, millions of them! And there is no need to make robots at all; all these millions of robots go on producing more robots! In fact, the question is how to stop them from producing more!

Each fool leaves at least a dozen fools -- particularly in India -- behind him. When he dies he makes the world twelve times more foolish; he leaves a dozen fools as a proof that he has been here. What is the need of creating robots?

I was reading a story that robots have been created -- it is a twenty-first century story -- and they are so exactly like human beings that it is very difficult to distinguish. If you meet a robot on the way driving his

car you will not be able to distinguish whether he is a robot or not. He will look exactly like a man. Only one difference will be there: he will be more efficient. Less accidents will be there on the road. He will finish his work in time. He will not go on piling up files on his table; his table will be clean.

So a few indications so you can judge whether the man is really a robot or a man. Once in a while only you will know who is a robot -- when his battery runs down. Then only... if he was talking to you and he was giving you great argument, philosophical arguments for God's existence, and then he suddenly says, "Grrr, grrrr, grrr-rr-rrr...!" and immediately runs towards the electric plug and connects himself to the electricity to recharge himself -- then you will know that this is not a real man; otherwise there will not be any difference.

And that, too, is possible to overcome sooner or later: we can fix two batteries. Why one battery? I was worried: why fix one battery in the poor man? -- you can fix two batteries so that while one is being used, the other is being charged automatically. If you can create a robot, can't you create an automatic battery? Why make him look foolish: "Grrr, grrr, grrr"? And this can happen any time. He is making love to his woman, and "Grrr, grrr, grrr!" And he has to say, "Excuse me, I have run out of gas!" Either electricity... or he will need petrol.

THE FOOL IS HIS OWN ENEMY. His first inimical act towards himself is his mechanicalness.

"Look what I got today! A brand-new car, and it only cost eight hundred pounds."
"Eight hundred pounds? But that's impossible -- a brand-new car?"
"Ah well, you see, it's got no engine."
"Got no engine?"
"That's right. You talk to it, see... you just talk to it and it goes."
"Is that so?"
"Yep, that's right. Wanna come for a ride? Only one thing, though, before we start. This car only understands a few words. Like, to make it go forward you say, 'Bloody hell'; to make it stop you say, 'Bastard.'"
"Oh... is that so?"
"Yep. Sure is. Come on, I will show ya. 'Bloody hell' -- she goes, see, and all you have to do is turn the steering wheel, blow the horn, flash the indicators.... 'Bastard' -- see, she stops when you want, too."
"Wow! I've never seen a car like that before!"
"Let's take her out into the country. Maybe we can go out towards the cliffs by the sea. See, on a straight road she'll go up to ninety, no problem -- ninety-four, ninety-five...."
"Uh... ahem... I say, aren't we getting a bit close to the edge of the cliffs?"
"Come on now, don't worry. Just watch how she brakes."
"Hey! Hey, careful! That sign says, 'Road ends in fifty yards,' and you're going ninety-five!"
"Right! Watch this: Bastard.... Hey, come on now -- she doesn't want to stop! Bastard! Bastard! Bastard! We made it! See, she stopped."
"Phew, bloody hell, that was close...!"

THE FOOL IS HIS OWN ENEMY. SEEKING WEALTH, HE DESTROYS HIMSELF. By "wealth" Buddha means everything that is outside you: power, prestige, money, sex -- anything that is outside you. The fool is extrovert; he never looks in. He accumulates everything on the outside. His whole life is devoted to money, power, prestige, and then one day death comes, but then it is too late. When death comes, he realizes that all that he has been doing has been simply stupid because all is slipping out of his fingers. All that he has been doing was making sandcastles. Just a blow of death, and everything disappears like a dream.

Buddha says: SEEKING WEALTH, HE DESTROYS HIMSELF. He remains constantly extrovert; hence he never becomes aware who he is, why he is, from where he comes, to where he is going, what is his destiny, what is his significance, why this existence needs him, what purpose he is supposed to fulfill, what fragrance has to be released by him. He never looks in. He goes on rushing faster and faster. As death comes closer he runs faster so that he can accumulate a little more wealth, a little more respect, respectability, so that he can become a president or a prime minister.

But death destroys everything -- your presidents, your prime ministers. You may be rich; death is not going to favor you. Before death, everybody is the same -- rich or poor, knowledgeable or not

knowledgeable, famous or not famous.

Buddha says: If you are putting your energies into such projects which can be destroyed by death, then you are destroying yourself. Attain something that is imperishable. Attain to something that death cannot snatch away from you. Realize something that will go beyond death with you. Realize something that even fire cannot burn, swords cannot cut, atom bombs, hydrogen bombs cannot destroy. Then only you have been a friend to yourself; otherwise you are an enemy.

Three couples were killed in a car crash. Saint Peter was waiting for them at the Pearly Gates, his big book under his arm. The first couple was summoned forth.

"Name?" shouted Saint Peter.

"Jones," replied the husband.

Saint Peter opened his big book and started thumbing through the pages.

"Hmmm... Jackson... Johnson... ah yes, Jones! Hmm... Jones, hey? Well now, Jones, this is not a very good record, is it? Drink, drink, drink -- that's all you've ever been after -- even married a woman called Sherry. Well, Jones, this isn't good enough, you know. I'm afraid it is downstairs to hell for you."

The Joneses broke into sobs and hugged each other, but two guardian angels pulled them apart and dragged the man towards the gates of hell. The wife followed shortly.

"Next!" called Saint Peter and the second couple shuffled forward. "Name!"

"Smith," they both replied shakily.

"Hmm... Sutherland... Spencer... ah yes, Smith! Hmm... well, Mr. and Mrs. Smith, this one doesn't look too good either. Money, money, money -- that's all you two have ever been after -- even called your sons Buck, Frank and Mark, and your daughter, Penny. Now what kind of a life is that! Well, there's only one place for people like you. You'll have to go downstairs -- down to hell!"

The Smiths wept and fell at his feet, but the verdict was final.

"Next!" shouted Saint Peter, as the guardian angels were hauling the Smiths away.

The next husband turned to his wife and said, "Come on, Fanny... I'm not gonna stand here and be insulted!"

SEEK RATHER THE OTHER SHORE.

Buddha says: Don't be too much concerned with this shore; it is momentary. Tomorrow you have to go. Even seventy years is not a long time; compared to eternity it is just a moment. Your life lasts only as long as a soap bubble. You THINK it is long enough -- seventy years -- because you compare your life with the life of flies or mosquitoes; then it looks long enough. But ask the mosquitoes and they think they are doing perfectly well: they are doing everything that you are doing and in a short span. They are born, they fall in love, they get married, they have children -- and many more than you can ever have -- and they sing and they dance. Maybe they have their own religion and priests and politicians. And then they become old and then they die. Maybe it lasts only for a few weeks, but in those few weeks they have done everything!

There are insects that will live only for a few hours, but in those few hours is condensed your whole life: boyfriends and girlfriends, husbands and wives, and all the fights.... I have heard they go even to marriage counselors, they consult sexologists!

One woman had a cat and the cat was creating much trouble in the neighborhood. He was a playboy and the whole night he was going from this house to that, and they were making so much noise -- because cats don't believe in making love silently. They are not Hindus, not Indians! They are all hippies!

So the whole neighborhood told the woman, "Do something. It's too much -- we can't sleep! This lovemaking of your cat -- he's driving us mad!"

Finally the woman took her cat to the vet and he was operated on. But the neighborhood was in as much trouble as before.

People asked the woman, "What is the matter? What kind of operation is this? Your cat has been operated on, you say, but we still see him coming."

The woman said, "Yes, he still goes -- now as a consultant."

Time does not matter. In a few hours you can live seventy years or seven hundred years in a condensed

way. Into seven minutes seventy years can be condensed. And seven minutes look very small compared to seventy years, but what are seventy years compared to the age of the sun or the moon or the earth or the stars? And what are seventy years compared to eternity?

This shore consists of momentary phenomena. Don't waste your total energy in that which is momentary. Go on remembering the other shore. By "the other shore" Buddha means that which is beyond time and beyond space. This shore is outside you and the other shore is within you. This shore consists of money, sex, power, prestige, and that shore consists only of awareness, silence, peace, prayer.

SEEK RATHER THE OTHER SHORE.

WEEDS CHOKE THE FIELD.
PASSION POISONS THE NATURE OF MAN,
AND HATRED, ILLUSION AND DESIRE.

But you are full of weeds, hence you cannot grow roses. Before you can grow roses you will have to remove all the weeds, you will have to prepare the ground, you will have to prepare the soil. You will have to remove the weeds, the stones, and all that can be a hindrance for the roses. WEEDS CHOKE THE FIELD.

And about weeds, one thing has to be understood: you need not grow them, they grow on their own accord. Even if you pull them out they will grow again.

Mulla Nasruddin has a very beautiful lawn. A new neighbor moved recently next door to Mulla's house and he became very interested in Mulla's garden, particularly his lawn. He also wanted to make a beautiful lawn and a garden. He planted seeds, he planted plants, but so many weeds started growing.

He asked Mulla, "How to distinguish which is grass and which are weeds?"

Mulla said, "Simple. You pull them both out. The grass will not grow again and the weeds will grow again. That's how one knows, that's how one can distinguish."

Weeds have a quality -- the same quality as the fools: they persist, they insist, they don't want to be removed. Everything great in this life is fragile and everything ugly is rocklike, very strong. Weeds grow on their own accord. You have not cultivated anger and you have not cultivated lust. There are no schools where you are taught how to be jealous and how to be greedy. No teachers, no masters are needed to teach you how to be unconscious. These things grow on their own accord.

Falling downwards is easy; rising upwards is difficult -- it goes against gravitation.

You have to remove the weeds, otherwise they choke the field. You are so full of anger, greed, lust, that they are choking your energies. It will be impossible for you to grow -- they won't allow you to grow. They will suck all your energy; they are suckers, they are parasites.

Buddha says: WEEDS CHOKE THE FIELD. PASSION POISONS THE NATURE OF MAN, AND HATRED, ILLUSION AND DESIRE.

Passion creates many things in you. It creates fever, it makes you more unconscious -- more unconscious than you already are. It drags you deeper into the mud. And with passion come hatred, illusion and desire -- and then you are distracted from your nature. Your nature is poisoned, your innocence is poisoned. You lose all simplicity, all humbleness.

Beware of the poisoning by passion. Be warm, be loving -- that is a totally different phenomenon -- but don't be full of lust. Warmth is possible with your consciousness. A Buddha is very warm, a Jesus is very warm, very loving. Passion has disappeared. Passion has become transformed into compassion. Their compassion showers on you like flowers. Just as passion poisons you, compassion purifies you. Compassion is nectar if passion is poison. The energy that is involved in passion can be released into compassion.

And the way to release the energy, the way to rechannel it towards compassion, is what Buddha calls SAMMASATI -- right awareness, right remembering; what Gurdjieff calls self-remembering, what Krishnamurti calls simply awareness, what I call meditation. They are all the same, different names indicating the same energy. You have to become alert, conscious of what you are doing.

Try, when you are angry, to be conscious, and you will be surprised -- you are in for a great surprise. If you become conscious, anger disappears. And suddenly you have found a key, you have stumbled upon a

secret. When sex dominates you and you are full of lust, close your eyes, sit silently and meditate on this energy that is surrounding you, this lust that is surrounding you like a cloud. Just watch it, see it. I am not saying be against it, because if you are against it you have already taken a standpoint. Now you cannot watch.

For watching, the necessary step, the most necessary, is not to take any prejudice, not to conclude beforehand. Just remain silently watchful, neither for nor against. And within minutes you will be surprised that that great storm of lust is over. And when the storm is over, the silence that is left behind is so profound, is so great, such a blessing that you may not have felt it ever. No sexual experience can give you that beauty that will come if you watch your lust and through watchfulness the lust disappears. Then a silence comes to you which is virgin, which belongs to the beyond, which belongs to the other shore.

HONOR THE MAN WHO IS WITHOUT PASSION.... Hence Buddha says: If you can find a man who is without passion -- if you can find a christ or a buddha -- honor the man... for the simple reason that he has done almost the impossible: he has escaped from the ordinary bondage of humanity. He is no longer a prisoner, no longer a slave. He has asserted his individuality, his intelligence. He is no longer a fool. Wisdom has happened in his being. He is full of light; darkness has disappeared.

HONOR THE MAN WHO IS WITHOUT PASSION,
HATRED, ILLUSION AND DESIRE.

And the moment passion disappears, hatred disappears, illusion disappears, desire disappears, because one feels so contented, one feels so utterly fulfilled. One feels one has come home. There is nowhere to go, nothing else to ask for or desire.

Just think of those moments when there is no desire, when there is no tension, when your mind is absolutely quiet. Only then will you know God exists -- or it will be more right to say, godliness exists.

WHAT YOU GIVE TO HIM.... If you give anything to Buddha... what can you give to him? You can give him your respect, you can give him your trust, you can give him your self, your surrender.

WHAT YOU GIVE TO HIM
WILL BE GIVEN BACK TO YOU,
AND MORE.

Whenever a disciple surrenders himself to an awakened master he becomes the richest person in the world. In his very surrender is victory. In his dropping of the ego he attains to beinghood. For the first time he is -- and in a very strange way, because he has dropped himself. But the one he has dropped was a false self, and when the false disappears, the real appears. When the false ceases to be, the real starts shining in all its glory, in all its splendor.

Whatsoever you give to a buddha comes back to you a thousandfold.

The disciple surrenders, the disciple opens his heart, and the buddha starts flowing into the heart of the disciple. The buddha is like a raincloud, so full of love, so full of truth, so full of ecstasy, that if you open your heart, if you are ready to drink out of him, you will, for the first time, feel a deep satisfaction. Your thirst will be quenched.

That's why Jesus says: Eat me, drink me. He is not telling you to become cannibals! He is saying to you, "I am available. Just open your heart and let me in."

When the awakened one knocks on your door, please open the door, because you may miss the opportunity and you may miss it for many many lives. It is very rare to come across a Buddha, a Christ, a Krishna, a Mahavira, a Mohammed. If you are fortunate enough to come across an awakened person, then don't be miserly. Then drop yourself totally, then be committed totally.

Just the other day somebody has asked, "You say: I am the gate. I have come here, I love you. I have come from far away, but I am not a sannyasin and I am not being allowed to see you. Then why do you say: I am the gate if I am not allowed to come through you?"

You are allowed to come through me, but a few things you will have to leave at the gate: your shoes, your heads. That's what sannyas is. These are your two extremes, the two polarities: the shoes and the head. Leave both the extremes outside, then you are balanced. The very word 'sannyas' means a state of

equilibrium, of balance, of absolute balance.

I am the gate, but I am the gate only for those who are ready to pass through me. You have to pay the price -- and sannyas is the price. And if you love me, then love is always ready to sacrifice. And I am not asking for your money, I am not asking for your house; I am not asking anything of this shore from you. I am asking only for that which you don't have but you believe that you have. I am asking only for the false things: your beliefs, your ego, your hatred, your passion, your desires, your lust, your greed. I am asking for all your diseases! Give all your diseases to me; that's what sannyas is all about. Then I am the gate and I am ready. Come through me and you will find that which you have been seeking for lives together.

But you can miss the gate if you are so miserly or so cowardly that you cannot take the jump into sannyas. Then what kind of love are you talking about? Love knows how to be committed, how to be involved. Love knows how to die and how to be reborn. Love is ready to pass through any fire because love knows, "Nothing can destroy me, not even fire can burn me." Love knows its eternity. Hence love is always courageous.

Sannyas is courage, it is adventure.

Buddha says: WHAT YOU GIVE TO HIM WILL BE GIVEN BACK TO YOU, AND MORE.

Don't be worried and don't be miserly. Be open with me, be vulnerable, be receptive, so that I can pour myself totally in you. I am ready to be a guest in your heart, but you will have to be ready to be a host and you will have to cleanse your heart of all the weeds. You will have to empty your heart of all the junk that you have collected: of all the past, of all the memories, of all the belief systems, of all the philosophies, ideologies -- political, religious, social.

When you are absolutely empty you can come in me, I can come in you. The meeting can happen. And that meeting is the greatest orgasmic experience of life.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #8
Chapter title: Not gospels but gossips

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The first question:

BELOVED MASTER,
I FEEL LIKE SUCH A NO-SAYER. IS THERE ANY HOPE FOR NO-SAYERS?

Prem Jinesh, no-saying is a good beginning, but not a good end. No-saying is the seed; yes-saying is the flowering of it. The yes has to come through the no -- the no is the womb of the yes. If you cannot say no, your yes will be impotent. It won't have any meaning at all, it won't transform your life. It will be just on your lips, not in your heart.

That's what has happened to the whole of humanity. People have been forced to become yea-sayers, theists, God-believers, without ever knowing the taste of no. The yes has been forced upon them. They have not arrived at the yes, the yes has been handed over to them, it is borrowed.

It is a mere belief, and all beliefs are blind. They keep you blind, they keep you in darkness. They keep you stuck and stagnant.

There is nothing wrong in saying no. No has as much beauty as yes. No is the way to arrive at yes. Use the no as a stepping-stone. Don't let it become a habit; be conscious about it, that's all. I cannot say to you to start saying yes, because that will be not yet ripe for you. Go on saying no as long as the no remains significant to you. The no will destroy all that is false, borrowed. It will negate all beliefs. It will create an empty space in you.

In the East we call the whole process NETI, NETI -- neither this nor that. We have never condemned it.

It cleans you of all rubbish, it purifies you. It is a fire. Passing through it is a necessary step you cannot avoid. Those who avoid passing through it, their yes is just parrotlike. You can teach the parrot anything and he will go on repeating it. He does not mean it. He has no heart within it, he simply says the words -- empty words, hollow words.

A man was purchasing a parrot. He went to the pet shop. He liked one parrot -- very beautiful. He asked the price. The price appeared to be a little too much: the man was asking one thousand dollars.

The purchaser asked, "Is that parrot worth that much?"

The shopkeeper said, "You can ask the parrot himself."

He asked the parrot, and the parrot said, "There is no doubt about it."

He said it so convincingly. It appeared so natural. The man purchased the parrot, and he was very excited to show it to his wife, to his children. He brought the parrot home.

He asked the parrot, "What is your name?"

He said, "There is no doubt about it."

The man said, "What?"

He said, "There is no doubt about it!"

The man asked, "Do you know anything else or not?"

He said, "There is no doubt about it."

The man said, "My God, I must have been a fool to purchase you!"

The parrot said, "There is no doubt about it!"

That was all that the parrot knew. You ask any question, the answer is the same. It has nothing to do with the questions, it has nothing to do with the reality, it is not a response. It is just like a gramophone record. It goes on repeating meaninglessly.

The people who have been conditioned to say yes -- yes to God, yes to the religion, yes to the society, yes to the parents -- their yes is bogus, it has no substance. It is not even a shadow. Even shadows have something in them, but this yes is absolutely a nonentity. Parents teach you to respect the parents, say yes to them, be obedient. Of course, that is THEIR vested interest. And the priest says: Respect the priest, respect the Bible, the Koran, the Gita, respect the tradition, respect convention. That is HIS vested interest. And so on, so forth.

Somebody asked George Gurdjieff, "Why has respect for parents been emphasized, in every religion, in every country, in every society? Is there something divine in it?" Gurdjieff laughed and said, "Yes. God knows perfectly well that if people are trained to say yes to the parents only then will they say yes to God. He has a vested interest in it" -- because God is the father figure, the ultimate father. And Gurdjieff also said, "Parents are sooner or later going to die, and then there will be a vacuum. You respected your parents, you were obedient to your parents, you were always following, imitating whatsoever they said. You were just a carbon copy. You will feel very empty -- so much so that you would like to fill your emptiness with something. And that is the place which God will start filling in you."

He was joking. It is not God's vested interest. Of course it is the vested interest of the priests. God has no vested interest in anything. In fact there is no God as a person; God is only godliness.

One need not believe in God, one need not be a yea-sayer. One should learn the process of saying no.

So Jinesh, don't be worried. Say no boldly, courageously. Risk everything for the no. Slowly slowly, you will become aware that the no has limits. There are points when you cannot say no. When you explore the possibilities of saying no, you will come across certain spaces where no-saying is impossible and yes arises within your heart on its own accord, not as a conditioning, not because somebody has told you. Now it is your own flowering. And then that yes has beauty, then that yes has truth, that yes makes you a religious person. Otherwise you remain just imitators. You can imitate Christianity or Hinduism or Mohammedanism

-- it does not matter whom you imitate.

I have seen Christians becoming Hindus, Hindus becoming Christians -- they are the same people. Not only that, I have seen Catholics become communists -- they still remain the same people. I have seen communists become religious -- but still they are the same people. Just the object of worship changes. Gods go on changing. One God fails, another God is replaced -- but the worshipper is the same. Whether you worship Mohammed or Marx, Mahavira or Moses, it is not going to make any difference.

If your yes has not come as a growth to you, then it is absolutely useless. Pass through this fire of no-saying, but remember only one thing: don't let it become a habit. It can become a habit, that is the danger. The danger is not in no-saying. The danger is that your no-saying may become mechanical. So say it consciously, that's all I can advise you -- say it consciously! Just don't go on saying it because you have become accustomed. That is as foolish as saying yes meaninglessly. If you say it as a habit, it is meaningless.

There are theists and there are atheists, and they are all in the same boat. Somebody has been told from the very beginning that God is -- say yes and you will be saved. And somebody has been told there is no God -- say no and you are saved. And they both are repeating. Whom you are imitating is irrelevant.

A man entered into a restaurant and ordered a cup of tea. He said, "P-p-please b-bring a cup of tea."

Another man who was sitting across the table also repeated the same, "P-p-please b-bring a cup of tea."

The first man looked at the second man in anger but didn't say anything. Then a third man entered and he asked that he should be brought a cup of tea.

And the second man said, "Yes, bring another cup of tea for me too."

Now the first man was really angry. He said, "Y-y-y-you have been imitating me!"

And the second man said, "N-n-no. I am imitating HIM."

But whom are you imitating? Does it matter? Imitation is imitation.

People are imitators. The whole world is full of those imitators. You think those imitators are yea-sayers? You think those imitators are no-sayers? They are not saying anything, they are simply repeating whatsoever they have been told to repeat.

So Jinesh, just remember one thing: don't let it become a habit. Be conscious of it and you will be immensely benefited.

I have heard:

One ex-Nazi was trying to hide the fact that he had been a stormtrooper. He decided to become an opera singer.

When the night for his big debut came he walked on stage, looked at his audience and announced, "I am going to sing -- and you are going to listen!"

Things become unconscious. You cannot hide them. Everybody else will be able to see them except you. If you can also see your habits, you start becoming a little detached, unidentified from them, a little aloof. And that very aloofness is a transcendence. Then you will be able to say when no is needed -- you will say no. And you will be able to say yes when yes is needed. You will not be fixated.

To be fixated is insane. I don't want you to become yea-sayers; I want you to be conscious, alert, watchful, responsive. There are moments when your total being would like to say no. Then say no. If everything has to be risked, risk, but don't be false to your own being. And there will be moments when your whole being says, "Say yes." And then too, maybe there is great danger in saying yes, but say it. That's the way of the sannyasin, the really religious person.

Don't become fixated. You can move from no-saying to yes-saying, and you can still remain unconscious and fixated. Then nothing has happened. Your disbelief has become belief, but you are the same person.

Ira Schwartzbaum thought he was God. His worried parents, unable to convince him otherwise, finally took him to see a world-famous psychiatrist.

Ira lay on the couch and closed his eyes.

"Tell me," the psychiatrist asked him in an encouraging, sympathetic voice, "how did it all start?"

"Well," Ira said, "on the first day I created the earth, then...."

You can be fixated. And once you are fixated on a certain thing, when you cannot have a detached view of it, when you cannot create a distance between it and you -- you are insane. What your fixation is is not important. You may be a communist or a Catholic, Hindu or a Mohammedan, believer/disbeliever, no-sayer/yes-sayer -- it is all the same.

Hence, Jinesh, don't be worried about your no-saying. Be conscious of it. Next time you say no, don't just say it out of habit, out of a past pattern. Reflect, watch, wait... and let a response arise in you. And you may be surprised -- a yes is born. And it will be born in you, it will not be imposed from the outside.

Your freedom is a supreme value. Nothing is higher than that. But your freedom is possible only if you are not encaged in your habits, unconscious patterns of living. Change your gestalt from unconsciousness to consciousness. And I know that as you become conscious you will be able to say more yes than no.

Ultimately a moment comes when life becomes just yes. But it is not fixation. You are still capable of saying no, not that you have become incapable of saying no. In fact, the greater is your yes, in the same proportion is your capacity to say no. You may not say... it may not be needed. Your understanding of life, your love affair with life may have brought you such tremendous joy that you may not like to say no. You may see the childishness of it, the stupidity of it, the stubbornness of it. You may see its poison and you may not say no, but that does not mean that you have become incapable of saying it. The more capable you are of saying yes, in the same proportion you will be capable of saying no too. But now everything will be decided by your conscious response.

Ultimately the awakened person stops saying no. Not that he deliberately decides not to say no... it simply withers away just as dead leaves fall from the trees.

The second question:

BELOVED MASTER,
WHY IS IT SO DIFFICULT AND SCARY TO SHOW YOUR FEELINGS AND JUST TO BE YOURSELF?

Prem Deven, it is difficult to show your feelings and just to be yourself because for thousands of years you have been told to repress your feelings. It has become part of your collective unconscious. For thousands of years you have been told NOT to be yourself. Be Jesus, be Buddha, be Krishna, but never be yourself. Be somebody else. Down the ages you have been taught so continuously, so persistently that it has gone into your blood, into your bones, into your very marrow.

A deep self-rejection has become part of you. All the priests have been condemning you. They have been telling you you are sinners, you are born in sin. Your only hope is that Jesus can save you, or Krishna can save you, but there is no hope as far as you are concerned -- you cannot save yourself, somebody else will save you. You are doomed, you can only pray to Jesus, to Krishna, to save you. As far as you are concerned you are just worthless, you are just dust and nothing more. You have no value, you have been reduced to ugly things, to disgusting beings. It is because of this, Deven, that one finds it very difficult and scary to show one's true feelings. You have been taught to be hypocrites.

Hypocrisy pays, and whatsoever pays seems to be valuable. They say honesty is the best policy -- but remember, the best POLICY. Even honesty has become only a policy because it pays. If it does not pay, then? -- then DIShonesty is the best policy. The whole thing depends on what works, what pays, what makes you richer, more respectable, what makes you more comfortable, more safe, more secure, what gives you more nourishment for the ego -- that's the best policy. It may be honesty, it may be dishonesty... whatsoever it is, use it as a means; it is not an end.

Religion also has become a good policy. It is a kind of insurance for the other world. You are preparing by being virtuous, by going to the church, by donating to the poor, for the other world. You are opening a bank account in paradise, so when you go there you will be received with great joy, angels shouting "Alleluia!", dancing, playing on their harps. How big a bank account you have there will depend on how many virtuous deeds you have done.

Religion too has become business, and your reality is repressed. And the repressed people have been respected so much. You call them saints; they are really schizophrenic. They should be treated, they need therapy -- and you worship them. Out of your hundred saints, even if one turns out to be a real saint that will be a miracle. Ninety-nine are just hocus-pocus, pretenders, deceivers. And I am not saying they are

deceiving you... they are deceiving themselves too. They are repressed people.

I have known many mahatmas in this country, respected by the masses like anything. I have been very intimate with these people, and in their privacy they have opened their hearts to me. They are more ugly than you will find the ordinary people.

I used to visit prisoners, to teach them how to meditate, and my observation was.... I was surprised in the beginning that prisoners -- even those who have been sentenced for their whole lives -- are far more innocent than your saints, are far better people than your saints, far simpler, far more innocent. Your saints are cunning, clever, and your saints have only one quality: that they are able to repress themselves. They go on repressing. Then naturally, they become split. Then they have two kinds of lives: one that they live at the front door, and the other that they live at the back door; one that they live as a showpiece, and the other -- the real one -- that they don't show to anybody. They are afraid even to see it themselves.

And that's the case with you too, on a smaller scale, of course, because, Deven, you are not a saint. Your illness is not yet incurable, it can be cured. It is not yet so acute, it is not yet chronic. Your illness is just like the common cold: it can disappear easily.

But everybody is influenced by these so-called saints, who are really insane people. They are repressed so much -- they have repressed their sex, they have repressed their greed, they have repressed their anger -- and they are boiling within themselves. Their inner life is very nightmarish. There is no peace, no silence. All their smiles are painted.

I have heard of a beautiful woman who came from the West in search of peace. She went to the Himalayas. She had heard about a great saint who used to live in the caves. It was hard to reach to those caves, but you know Americans: the harder a thing is, the more they become interested; it becomes a challenge.

So the American lady reached to that peak where the saint lived. He had lived there for thirty years absolutely alone. Not a single human being had visited him all this time, because Indians are very lazy; they don't bother to go that far. They have managed in a different way: every twelve years they gather in Allahabad and all the saints from all the caves come down so they can have all the saints together. They don't bother much to go to the Himalayas. Those who want to be worshipped come on their own.

But the American lady reached with arduous effort, and she told the saint -- he was very old, ancient -- she told the saint, "I have come here in search of peace. I want peace of mind and peace of heart."

The saint said, "Yes, you have come to the right place. You will be given both. Don't be worried, my daughter. It is not difficult. You will have peace of mind and peace of heart."

She was very happy. At last somebody is so certain. She has seen many psychiatrists and therapists; they all said that it will take seven years, ten years of analysis, and then too there is no guarantee. This man is so certain, and he looks so silent, so happy... a man from a totally different world, so unearthly.

But in the middle of the night the saint jumped into the bed of the woman. She was so shocked, for a few seconds she could not utter a single word. And the saint started making love, wild love, to the woman.

And the woman said, "What are you doing? You had promised me peace of the mind and peace of the heart! And what are you doing?"

He said, "First things first: piece of ass! We will take care of other things later on. One has to begin from the beginning."

If you repress.... That was his problem. Peace of mind and peace of heart was not his problem; he must have been repressing for thirty years, and he had not seen even a single woman. And I don't know whether the woman was really beautiful or not, because if you don't see a woman for thirty years, any woman looks beautiful! Any woman looks like she is coming from the gods.

Hindu scriptures are full of the stories that whenever a great saint reaches very close to attaining enlightenment, beautiful women come from the gods to disturb him. I have not been yet able to find out why the gods should be interested in disturbing these poor fellows. Some ascetic, fasting for years, repressing, standing on his head, torturing himself... he has not done any harm to anybody else except himself. Why should the gods be so interested in distracting him? They should really help him! And they send beautiful women... naked... and those women dance around and make obscene gestures to the poor fellow. Naturally he becomes a victim, he is seduced, falls from grace -- as if the gods are against anyone who is reaching closer to enlightenment. This seems so ridiculous. They should help. Rather than helping they come to destroy.

But those stories should not be understood literally; they are symbolical, they are metaphors. They are very meaningful. Had Sigmund Freud come across those stories, he would have utterly enjoyed them. It would have been a treasure for him. It would have supported his psychoanalysis as nothing else. Nobody was coming; those repressed people were projecting. These were their desires, repressed desires -- so long repressed that now they have become so powerful that even with open eyes they were dreaming.

So I don't know whether this woman was really beautiful, but she must have appeared beautiful to the so-called saint.

In India, if a woman is sitting in one place, the saints are taught not to sit in the same place after the woman has left for a certain length of time, because that space vibrates with danger. Do you see the foolishness of it all? And these have been the teachers of humanity. And these are the people who have made you, Deven, scared of your own feelings -- because you cannot accept your own feelings. You reject them, hence the fear.

Accept them, nothing is wrong, nothing is wrong with you! All that is needed is not repression or destruction. You have to learn the art of creating harmony in your energies. You have to become an orchestra. Yes, if you don't know how to play on musical instruments, you will create noise, you will drive your neighbors mad. But if you know the art of playing on the instruments you can create beautiful music, you can create celestial music. You can bring something of the beyond on the earth.

Life is also a great instrument. You have to learn how to play upon it. Nothing has to be cut, destroyed, repressed, rejected. All that God has given to you is beautiful. If you have not been able to use it beautifully, it simply shows that you are not yet artful enough. We have all taken our lives for granted, and that is wrong. We are given only a raw possibility. We have been given only a POTENTIAL for life; we have to learn how to actualize it.

That's what sannyas is all about, Deven. That's what all the devices are: meditation, therapies -- all possible sources have to be used so that you can know how to use your anger in such a way that it becomes compassion, how to use your sex in such a way that it becomes love, how to use your greed in such a way that it becomes sharing. EVERY energy that you have can become its polar opposite, because the polar opposite is ALWAYS contained in it.

Your body contains the soul, matter contains mind. The world contains God. Dust contains divineness. You have to discover it, and the first step towards discovery is to accept yourself, rejoice in being yourself. You are not to be a Jesus, no, you are not to be a Buddha. You are not to be me or anybody else. You have to be just yourself. God does not want carbon copies; he loves your uniqueness. And you can offer yourself to God only as a unique phenomenon. You can be accepted as an offering but only as a unique phenomenon. An imitation Jesus, Krishna, Christ, Buddha, Mohammed -- these won't do. Imitators are bound to be rejected.

Be yourself, authentically yourself. Respect yourself. If God has given you life he respects you. And do you have higher standards than God himself? Love yourself. God loves you. And then start watching all kinds of energies in you -- you are a vast universe!

And slowly slowly, as you become more conscious, you will be able to put things right, into right places. You are topsy-turvy, that is true, but nothing is wrong with you. You are not a sinner -- just a little rearrangement and you will become a beautiful phenomenon.

The third question:

BELOVED MASTER,
AM I WASTING ENERGY BY LOOKING TO OCCULTISM AS A WAY TO EXPLORE INNER SPACE?

Mark, occultism is for stupid people. God is not hidden; God is very much manifested. He is all over the place: singing in the birds, flowering in the flowers. He is green in the trees, red in the roses. He is breathing in you. He is talking through me and listening through you right this very moment. But you don't want to see the obvious.

Man has a very pathological interest in the occult. Occult means that which is hidden. Man wants to be interested in the hidden -- and there is nothing hidden! As far as God is concerned nothing is hidden. Just open your eyes and he is standing before you. Be silent and you will hear the still, small voice within yourself. Why go into occultism to explore inner space? Why not go directly into inner space? Occultism is

so much nonsense, and there is no end to it because it is all invention. It is religious fiction. Just as there is science fiction, occultism is religious fiction. If you love fictions, it is perfectly okay. But then don't think that by reading science fiction you are studying science. And don't believe in science fiction, and don't act out of that belief; otherwise you will end up in a madhouse.

Occultism is exactly like science fiction. People love fiction; there is nothing wrong in it, but you should know that it is fiction. Enjoy, but don't take it seriously.

In Buddha's time there were eight great masters. Mahavira is well-known -- he was the last enlightened master of the tradition of the Jainas. He used to say there are three hells. One of his disciples became a renegade, betrayed him, declared himself to be a master, and he started talking about seven hells. He used to say to people, "Mahavira does not know much; he knows only about three hells and I know about seven." And naturally people were impressed. Mahavira talks only of three hells and he talks about seven!

One great master was Sanjay Belattiputta, another contemporary of Buddha. He must have been a man something like me -- nonserious. He started talking about seven hundred hells. He said, "What is this Gosalak talking about? -- only seven? There are seven hundred, and there are seven hundred heavens too."

He was joking, but people were very interested. This seems to be the right man, who has gone so deep into occultism.

Once a follower of Radhaswami, a small sect which is confined to an area near Agra, came to see me. I was in Agra. He was some kind of a priest, and he said, "Do you know? -- our master has said there are fourteen planes of existence."

I said, "Just fourteen?"

He said, "What do you mean, 'Just fourteen'? Are there more?"

I said, "Certainly."

He said, "But our master has said there are only fourteen. Mohammed has reached only up to the third," he said -- he had brought a map -- "Kabir and Nanak have reached up to the fifth. And Mahavira and Buddha up to the seventh," and so on, so forth. But there has never been another who has reached up to the fourteenth except his so-called master.

I said, "I know your master. I have seen him struggling in the fourteenth. He is trying hard, but he cannot get out of it. I know it because I exist at the fifteenth. There are fifteen planes of existence."

He said, "But you are the first man...." And he was much impressed. When he was leaving he touched my feet and he said, "You have revealed a new secret."

I said, "Don't be foolish. I was just joking! There are only two categories of people: the people who are not aware and the people who are aware. The people who are aware have no hierarchy that one is more aware than the other, that somebody is at the fifth, somebody at the seventh, somebody at the ninth, somebody at the fourteenth. There is no higher and lower in awareness. Awareness is simply awareness."

But he was not much interested in that. He was more interested in my being on the fifteenth plane.

People are interested in religious fictions.

Mark, don't waste your time in occultism, unless you are interested in novels, fictions. Then it is okay, then there is no problem....

The lecturer on the occult was warming to his subject of supernatural manifestations.

"Ah, my friends," he exclaimed, a look of dedicated zeal animating his face. "If you could but be made to believe! If only the world would cease its scoffing and come to realize that visitations from the Mystic Shore happen all the time."

The lecturer searched the faces in his audience to find those sympathetic souls who agreed with his philosophy.

"I have told you about my own experiences," he continued, "but surely one of you has also had direct communication with a departed spirit. If there is any such person here in this audience who has been in touch with a ghost, I would appreciate it if he or she would stand up."

From her seat in the front row, Mrs. Faigel Frume got to her feet. "Me," she said loudly. "Such a experience I had you would not believe."

"This is very gratifying," said the delighted speaker when the applause died down. "Behold, a volunteer witness; one who is a total stranger to me, arises to give her testimony. My dear lady, do I understand you to say that you have been in touch with a ghost?"

"In touch with him?" echoed Mrs. Frume. "Better even than that. When I was a little girl in Russia one of them butted me till I was black and blue."
"A ghost BUTTED you?"
"A GHOST, you said? Gosh! I thought you said a GOAT!"

Don't waste your time in ghosts and goats. If you want to explore inner space, explore inner space. How does occultism come in? That's a way of escaping from inner space, not exploring it. That's a way of keeping yourself engaged in sheer nonsense! And theosophy, particularly in this age, has released so much nonsense: hundreds of books and all kinds of foolish things. People are so gullible that they are ready to believe anything.

Man today exists in a kind of vacuum. Old religions have died or are almost dying. Either they have died or they are on the deathbed; hence new creeds are cropping up everywhere, and all the new creeds need new fictions to allure you.

I cannot give you any occult fiction. I am not interested in anything esoteric. I am a very down-to-earth man. I am simply stating the facts. I don't want to decorate them. I don't want to create illusions in your mind; I don't want to create projections in your mind. My effort here is to help you to go beyond the mind and all your occultism and esotericism, theology, anthroposophy -- and there are so many schools. You can create your own; there is no need to believe in anybody else's, you can create your own. All that you need is a pencil and paper; you can just go on writing your own fiction. That will be far more enlightening. At least it will be something creative. Then give your copy to somebody, and you will find a few believers. Then you will know how people go on believing in any kind of thing.

J. Krishnamurti was brought up by theosophists. He was fed, spoon-fed with all kinds of occultism. He became so fed up that when the theosophists were going to declare him to be the world teacher.... The day they had gathered from all over the world -- six thousand leading theosophists -- when they asked Krishnamurti to declare, he stood up and said, "I dissolve this organization. I am nobody's teacher. I am finished with it all, and I don't want to say anything more!"

They were shocked, but as far as I see it, it is a logical conclusion. For years he was taught all kinds of nonsense by all kinds of stupid people. He was getting fed up with the whole thing. But old ladies, and particularly retired old people, were very interested. They were the majority of the theosophists -- retired people and old ladies who now had nothing else to do -- and they would gather and talk nonsense about ghosts and about Tibetan masters who come flying in the air, and about letters that Master K.H.... Now nobody knows who this K.H. is. His full name is Koot Humi. That too, nobody knows what it means. The less you understand, the better.

Koot Humi -- in short K.H. -- used to write letters, until finally it was found that those letters were written by Blavatsky herself. A servant used to hide on the roof -- just think, just on the roof of Buddha Hall! -- and there was a small hole from where, when the theosophists would be sitting with closed eyes waiting for Koot Humi, he would drop a letter.

Now, people are so foolish.... Just ordinary paper -- they could have seen what brand it was, in what factory it had been made -- ordinary ink, and the handwriting was Blavatsky's. Then the letter would be read, and those letters were collected, and they were great treasures. But in the High Court there was a case against one of the great theosophists, Leadbeater. He was a colleague of Annie Besant, and he was suspected of homosexuality. Just a dirty old man, that's all!

So there was a case in the High Court against him, and in that case his servant confessed that he was the man who used to hide on the roof. He went and showed the hole and the place where he used to hide, and everything was discovered. Still, people go on reading those letters believing that Koot Humi wrote them.

When people WANT to believe, when they are feeling empty, some belief is needed. They cling to anything, they don't listen... they don't listen to their own heart. They just need belief; so anybody is ready to supply it. Wherever there is demand there is supply. People need fictions, so there are other people -- clever, cunning people -- who go on supplying fictions.

In a Catholic school, little Hans was asked to give an example of a dependent clause.
"Our cat has a litter of ten kittens," he replied, "all of which are good Catholics."
"That's excellent," said the teacher. "You have a good grasp on grammar as well as on our religion."

The following week the bishop visited the school and the teacher called on Hans.
"Our cat has a litter of ten kittens," said Hans, "all of which are good sannyasins."

"That is not what you said a week ago!" snapped the teacher.
"Yes," replied Hans, "but my kittens' eyes are open now."

Be a little alert, be a little watchful. There are deceiving people all around; you can be easily deceived.

Morrissey, the ventriloquist, was on his way down to a bar for a drink when a big shaggy dog fell in at his side.

They went in, the ventriloquist ordered a scotch, and for a laugh he looked at the dog and said, "Well, are you having the usual?"
"No, thanks, I have had enough this morning," said the dog.

The barman was flabbergasted. He offered fifty dollars for the animal.
"No, sir!" said Morrissey. "I have had him since he was a pup."
"I'll make it a hundred dollars!" said the bartender.

Morrissey shook his head. When the offer went to five hundred dollars the ventriloquist grabbed the money and headed for the door.
"Alright," he added, "take good care of him." And with a last look at the dog, "Farewell, old pal!" he exclaimed.
"Old pal, my foot!" said the dog. "After what you have just done I will never speak to another human being as long as I live!"

Be aware of the cunning people, they are all around. Don't be exploited. Long enough humanity has been exploited by the cunning and the clever; it is time to put a full stop to it. Be a little more mature.

If you want to explore inner space, meditate. Listen to what Buddha says: Quieten the mind, reflect, watch, and all darkness will disappear on its own accord, and you will be full of light.

The fourth question:

BELOVED MASTER,
YOUR JOKES ARE FAR OUT! EASE UP A LITTLE ON THE PRIESTS.
BELOVED MASTER, I REJOICE WITH EXISTENCE BECAUSE OF YOUR ENLIGHTENMENT! I FEEL GOOD TO BE HERE, TO BE HOME AFTER YEARS OF SEARCHING.

Deva Chintana, I am sorry if it hurts you. I know.... Deva Chintana has been a nun. She has been courageous. She dropped out of the monastery and became a sannyasin. And my jokes about the priests must be looking a little hard to her, naturally. I should have thought of her. I will be more careful in the future, Chintana.
A joke for you:

The pope died... and naturally assumed that he would go to heaven. So, dressed in all his papal finery, he went striding up towards the Pearly Gates, brushed past Saint Peter, and made straight for the entrance.
"Hey, you! Where are you going?" shouted Saint Peter, and two guardian angels stepped forward to bar the way.
"Look-a here," said the pope. "I am-a da popa and I...."
"Who?"
"Da Popa!!! I am-a da popa of da Catholic-a Church-a and I wanna go to heaven."
"The pope?" said Saint Peter. "Never heard of you. We don't have anyone of that name in our books, do we, Gabriel? No, sorry sir, you cannot come in."
"Hey, come on! I am-a da popa! You gotta let me in. Ask-a God da Father -- he knows me!"

Saint Peter calls God the Father: "Hey, God, this is Saint Peter -- gate duty. Sorry to disturb you but there is a guy here who calls himself the popa and wants to come inside -- says you know him."
"Who?" asks God the Father.
"The popa."
"Who?"
"I think that's what he said."
"No, never heard of him."

"Sorry, Pope -- God the Father says he doesn't know you."
"What? But leesten, I am-a da popa. He must know me! Look-a here, you ask God da Son. For sure he knows me -- I am-a his representative on da earth-a -- he must-a know me!"

Saint Peter calls God the Son, but the answer is the same: "The pope? No, I've never heard of him!"

The pope is in despair: "Look-a, you gotta help me. Ring-a the Holy Ghost -- for sure he knows me! I am da popa -- da popa of the Catholic-a Church-a, the spiritual representative of Jesus Christ-a on da earth-a!! He has just gotta know me!"

Saint Peter calls the Holy Ghost. "Hmmm, the pope, you say!" answers the Holy Ghost. "Hmm, yes, I've heard that name before somewhere.... Wait a minute! He's that bastard who goes on spreading rumors about me and Virgin Mary. Tell him to go to hell!"

Chintana, I will try my best. But the priests are the priests; they are the most ugly people on the earth, the most cunning and the most mean, although their appearance is totally different.

And I am not saying that there are not some good people. Some good people are also caught in the net, but those good people are childish. Those good people are gullible, those good people are easily exploitable.

Humanity has to get rid of priesthood, only then can there be religion. They have been very destructive. It is because of them that the world is not religious yet. They have divided humanity instead of making humanity one whole. Much more blood has been shed in the name of religion than in the name of anything else. In fact, I am not really hard on them, I am very soft with them. They need to be hit harder. And when I am hitting them, I am not really hitting them, but simply hitting your conditioning.

What do I have to do with the pope or the shankaracharya or the imam or Ayatollah Khomeiniac? I have nothing to do with these people. But when I hit them I am simply hitting the chains inside you that keep you in a bondage. My jokes about the priests are just to help you to come out of the prison, laughing. I don't want it to become a serious affair for you to come out of the prison, because if it becomes a serious affair you will be affected by your seriousness and you will carry that load with you. And there is every danger that you will start projecting your seriousness on me.

I can free you from the priest very easily, but the danger is that you may start projecting all that you have been projecting on the priest, on me. That is not freedom at all; only your chains are changed.

Someone else has asked me:

BELOVED MASTER,
I AM A COWARD AND I CANNOT TAKE SANNYAS. WHAT WILL HAPPEN TO ME?

Jesus was on the cross, a thief on either side of him. Suddenly the guards disappeared and they were alone. Seeing that there was no one around, Jesus addressed the two thieves.
"Repent, my brethren!" he said. "Repent, and the Kingdom of God will be opened unto you. I will take you with me to the House of my Father. REPENT!"

One of the thieves bowed down to Jesus, saying, "I repent, my Lord! Take me with you into the Kingdom of God!"

The other thief turned his head away in disdain. "Stop all this crap!" he exclaimed.
Jesus insisted, "Repent! Come to my feet!"
"Fuck you!" replied the thief.

Jesus looked at him compassionately, and said, "Tough luck, old bean! You won't be in the souvenir picture, that's all!"

So don't be worried if you are not a sannyasin. If you cannot gather courage to be a sannyasin, you won't be in the souvenir picture, that's all. Don't take it seriously.

My whole effort here is to make sannyas as nonserious as possible. I don't want to become a pope or a shankaracharya. I don't want to become a replacement for you, a substitute for you. I don't want to become a father figure to you. I want simply to be a friend.

Hence my discourses are not ordinarily religious sermons. I am just chitchatting. They are not gospels, but gossips!
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #9
Chapter title: Delight in meditation

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MASTER YOUR SENSES,
WHAT YOU TASTE AND SMELL,
WHAT YOU SEE, WHAT YOU HEAR.

IN ALL THINGS BE A MASTER
OF WHAT YOU DO AND WHAT YOU SAY AND THINK.
BE FREE.

YOU ARE A SEEKER.
DELIGHT IN THE MASTERY
OF YOUR HANDS AND YOUR FEET,
OF YOUR WORDS AND YOUR THOUGHTS.

DELIGHT IN MEDITATION
AND IN SOLITUDE.
COMPOSE YOURSELF, BE HAPPY.
YOU ARE A SEEKER.

Freedom is the ultimate goal of true religion -- not God, not paradise, not even truth, but freedom. This has to be understood because this is Gautam Buddha's essential message to the world. Freedom is the highest value according to him, the SUMMUM BONUM; there is nothing higher than that. But by freedom he does not mean political freedom, social freedom, economic freedom. By freedom he means the freedom of consciousness.

Our consciousness is in a deep bondage; we are chained. Inside is our prison, not outside. The walls of the prison are not outside us; it exists deep in our unconscious. It exists in our instincts, it exists in our desires, it exists in our unawareness.

Freedom is the goal.

Awareness is the method to reach that goal.

And when you are really free you are a master; the slavery disappears. Ordinarily we may appear free, but we are not free. It may appear that we are the choosers, but we are not the choosers. We are being pulled, pushed by unconscious forces.

When you fall in love with a woman or a man, do you think you have decided it, it is your choice? You know perfectly well you cannot choose to love, you cannot force yourself to love somebody. You are not

the master, you are just a slave of a biological force. That's why in all the languages the expression is 'falling in love' -- you FALL in love: you fall from your freedom, you fall from your selfhood. If love were your choice you would rise in love, not fall in love. Then love would be out of your consciousness, and it would have a totally different quality, a different beauty, a different fragrance.

The ordinary love stinks -- stinks of jealousy, anger, hatred, possessiveness. It is not love at all. Nature is forcing you towards something which is not of your choice; you are just a victim. This is our slavery. Even in love we are slaves, what to say about other things? Love seems to be our greatest experience; even that consists only of slavery, even in that we only suffer.

People suffer more in love than in anything else. The greatest suffering is that it deludes you -- it creates the illusion that you are the chooser, and soon you know that you are not the chooser; nature has played a trick upon you. Unconscious forces have taken possession of you, you are possessed. You are acting not on your own; you are just a vehicle. That is the first misery that one starts feeling in love, and one misery triggers a whole chain of misery.

Soon you become aware that you have become dependent on the other, that without the other you cannot exist, that without the other you start losing all sense of meaning, significance. The other has become your life, you are utterly dependent; hence lovers continuously fight, because nobody likes to be dependent, everybody hates dependence. Nobody likes to be possessed by somebody else because to be possessed means to be reduced to a thing. The whole humanity suffers for the simple reason that every relationship goes on reducing you, goes on making your prison smaller and smaller.

Buddha says: This life is not true life. You are being lived, you are not really living. You are being lived by unconscious forces. Unless you become conscious, unless you take possession of your own life, unless you become independent of your instincts, you will not be a master. And without being a master there is no bliss, no benediction; life remains a hell.

The first sutra:

MASTER YOUR SENSES,
WHAT YOU TASTE AND SMELL,
WHAT YOU SEE, WHAT YOU HEAR.

This sutra has been very misunderstood, misinterpreted, so much so that the Buddhists have taken exactly the opposite meaning of it. MASTER YOUR SENSES does not mean destroy your senses. If you destroy them, whom are you going to master? And that's what has been done for twenty-five centuries: Buddhists have been destroying the senses. That is easier, hence the mistake. It is difficult, arduous to master your senses. It needs great consciousness to master your senses; to destroy them needs nothing.

If you want to make a beautiful house you will have to learn many things, but if you want to demolish it you need not learn anything. Anybody can demolish it, any madman can do that. In fact, a madman can do it faster than anybody else, quicker. You need not know architecture to demolish a building. Destruction needs no art, no intelligence.

And that's how this sutra has been interpreted down the ages, for the simple reason that destruction is easier; any stupid person can do it. And your so-called saints are almost always stupid. It is very rare to come across a real saint who is a creative person. They are worshipped as saints because they have been successfully committing suicide -- slow suicide, of course -- destroying themselves slowly, poisoning themselves slowly. We have worshipped death, destruction. We should learn -- it is time now -- we should learn to love life and to love creativity, creation.

MY understanding of this sutra is totally different. "Master your senses" means become more conscious of your senses, become more sensitive. Don't destroy them; otherwise you will be left without the doors and windows into creation, into God, into truth.

There is a story of a Hindu mystic. I don't believe that it is true because I have been deeply impressed by that mystic's great sayings; they are so beautiful that it is impossible for me to conceive that he could have done such a thing.

Surdas is his name. He was a blind man, not born blind; that's how the story goes. He destroyed his eyes himself because he saw a beautiful woman and became fascinated by her. She took his fancy, he started

thinking of her -- and he was a monk. He destroyed his eyes because he thought it was these two eyes that had made him aware of her beauty. If these eyes were not there, he would not have been infatuated.

I don't believe the story, but it is true of thousands of other people. My own experience is that Surdas must have been blind from the very beginning because his insight in his poetry is such that it is inconceivable that such a man will do such a stupid act.

By destroying your eyes you cannot get freedom from women or from men. You can close your eyes, that will not make much difference. In fact with closed eyes women appear more beautiful than they are!

That's why whenever you make love to a woman she closes her eyes; you appear more beautiful. Otherwise, looking at you she will become afraid, because on your face the expression of passion and lust can't be described as beautiful; it is ugly, it is animal. A man full of lust is nothing but an animal. Women must have learned the art of closing their eyes seeing again and again that the man turns into an animal.

I love a famous Zen anecdote:

Two monks were coming back to the monastery; they had gone into the village to preach. It was evening, the sun was setting; soon it would be night. They came across a river. A young woman, a beautiful woman, was standing there on the bank hesitating whether to enter the river or not: it may be too deep, it appears very deep.

The first monk -- the older one -- followed the Buddhist rule not to look at a woman. But that is a very strange rule: first you have to look, then only will you be able to see whether she is a woman or not. You can follow the rule only by breaking it! So he must have looked -- of course a stolen look -- and then he must have looked down. The Buddhist rule is: Don't look more than four feet ahead. Such fear... and he must have been trembling inside. And he crossed the river.

When he was crossing the river and was reaching the other shore, suddenly he remembered his younger fellow monk, who was also coming behind. What has happened to him? He looked back. The younger monk was carrying the woman on his shoulders! The older one was really enraged; in his rage there must have been jealousy also; otherwise why be angry?

The younger one brought the girl to the other shore, left her there, and both the monks moved towards the monastery. For one mile the old man didn't say a single word. Then, when they reached to the gate of the monastery, the old man turned to the younger monk and said, "Listen, I will have to report it to the abbot. This is against the rules. Buddha has said: Don't touch a woman, don't look at a woman. You have not only seen her, you have not only touched her, you have carried her on your shoulders. This is too much! This is going against the law."

I don't think that Buddha has said that. A man like Buddha cannot say such nonsense things. But twenty-five centuries of stupid interpreters have done as much harm as they can do.

The young monk said, "But I have left the woman on the bank, far behind. Are you still carrying her on your shoulders?"

It has a great truth in it: the old man was really still carrying her. You can see without seeing, you can carry without carrying, you can touch without touching. Man has great imagination.

Hence I cannot believe that Surdas destroyed his eyes; otherwise it would be impossible for him to give such beautiful insights. He must have been a man of inner vision, of inner eyes, of great understanding. So I don't believe in the story, but the story is significant. It is true about so many so-called saints. It may not be true about Surdas but it is true about almost all so-called saints -- Hindu, Mohammedan, Christian.

In Christianity there has been a sect which used to cut off their genital organs -- just in order to transcend sex. If just by cutting off your genital organs you can transcend sex, things will be very easy. You can just go to the Sassoon Hospital and they will really do a butchery on you! They are official butchers, government butchers, recognized, authorized. But by removing your sexual organs you will not transcend sex; you may become more obsessed with sex than ever before.

That's what happens to old people -- hence the expression, 'the dirty old man'. You don't say 'the dirty young man' -- why? The old man is called dirty for the simple reason that now all his sexuality has entered into his mind. His sex center has moved into his mind; it has become cerebral. Now he thinks about it only, he continually thinks about it. Physiologically he has become incapable; that does not mean that psychologically he has transcended it, that he has mastery of his sexuality -- no.

By destroying your senses you don't, you can't become masters. Then what is the way to become the

master?

Buddha says: MASTER YOUR SENSES.... He could have simply said: Destroy your senses. But mastery is a totally different phenomenon; it needs great art, skill, awareness, meditativeness, watchfulness, alertness. Only then the senses will remain there. In fact, the master is more sensitive than the slave.

My own understanding is that Buddha smells more deeply; his sense of smell is far deeper than yours. Your sense of smell is repressed, very much repressed. For centuries you have been repressing sex, and the sense of smell is very much connected with your sexuality. You have been repressing your sense of smell. You use so many perfumes just to hide the smell of your sexuality. Otherwise, when a woman has her period she smells differently; you can smell that she has her period. When a woman is sexually aroused she starts smelling differently; you can know just by her smell that she is sexually aroused. And the same is true about man: sexually aroused, his body starts smelling because there are great chemical changes happening inside him. They affect his body, his perspiration, his breathing, his blood.

Man has been so much afraid of his sexuality: somebody may become aware, somebody may note what is happening to him. He has used clothes to hide his body, he has used perfumes to hide his natural smells. He has tried in every possible way to appear as nonsexual as possible. And we have had to repress our noses very much....

You know the animals. They know through their noses whether the female is willing or not. Just the nose is enough to know whether the female is saying yes. Unless the nose says the female is saying yes, the male won't approach the female. That is aggression, that is rape. No animal ever rapes, remember, except man. Man is the only rapist animal in the world. I am not including the animals who live in the zoos because they have become more like human beings. Living in the company of human beings they have been distorted; otherwise no animal rapes. Love happens only when both the parties are absolutely willing. But man has lost his sensitivity of smell. It is because of the so-called religious teaching down the centuries.

My understanding is that Buddha's sense of smell is far more clear than yours because there is no repression in him. His eyes see better than you can see because his eyes are not clouded by any prejudice, by any a priori conceptions. He hears perfectly well because his ears are not full of noise, his mind is silent.

When the mind is utterly silent you are capable of listening. Then you are capable of listening to the song of the birds, a distant call of the cuckoo. Then you are able to listen even to the silence. Just now, listen to the silence... not only sound but soundlessness can be listened to. But you have to be noiseless.

And you can start smelling people not only in their sexuality, you can start smelling their anger because anger also changes their body chemistry. You can start smelling their greed, their jealousy, their hatred. You can start smelling all kinds of emotions. The moment a person comes to you, if your mind is silent and your senses are clear, unclouded, without any fog, you can smell everything that the man is carrying. He may be smiling on the surface, but deep down you can see that he is angry, a hypocrite. Try smelling people -- their greed, their anger, their cruelty.

And if you can learn to smell cruelty, anger, greed, slowly slowly you will be able to smell more subtle things: their compassion, their love, their prayer. Yes, even their meditativeness, their silence has its own fragrance. When a person is full of greed, he stinks of greed; when a person is full of silence, he exudes something of the beyond, something of the unknown.

Buddha is not saying destroy your senses. He is saying master your senses, become more aware of your senses. Bring awareness to your senses so that they become more sensitive. They are doors, windows, bridges with existence. Without them you will be just a closed phenomenon, a Leibnizian monad, windowless. You will not see the light of the sun, moon, stars. You will not feel anything.

Destroying your senses will simply mean you are killing yourself. You have five senses. Destroy your eyes and eighty percent of your life is destroyed -- eighty percent, because your eyes contain eighty percent of your life; eighty percent of your sensibility depends on your eyes. Hence we feel so much sympathy for the blind man. You don't feel that much sympathy for the dumb or for the deaf. Why, all over the world, do we feel so much sympathy for the blind man? -- because he is really suffering much. He can't see colors, he can't see the light -- and life consists of light and life consists of colors. It is a rainbow. He will remain utterly in the dark. He will not know what colorful existence was available. He will not know the butterflies and the roses and the marigolds. He will not know the green and the red and the gold of the trees. He will not know the faces of the people, he will not be able to look into the eyes of the people. His main bridge is broken.

Destroy your ears, and something more dies in you. Destroy your tongue, and something more dies in you. When you have destroyed all your senses you are just a corpse, you are no longer alive. Life means

sensitivity: more sensitivity and you have more life. So I cannot say destroy your senses -- you have already destroyed them. Revive them, rejuvenate them, pour energy into them. And the method to pour energy into them is by becoming aware.

Sometimes just become aware of your ears, as if you are just the ears and nothing else, as if your whole body has become the ears. Just be ears, and you will be surprised that you become aware of such subtle noises, such subtle happenings around you that you have never been aware of. You may start hearing your own breathing, your own heartbeat. You may start hearing many things -- and you have lived always amongst these things, but you were never aware; you were so occupied into yourself.

Buddha says: WHAT YOU TASTE AND SMELL, WHAT YOU SEE, WHAT YOU HEAR -- MASTER YOUR SENSES. Bring your awareness to taste. When you are eating, forget everything else; just become your tongue, just your taste buds. Exist there in your totality. Taste your food as deeply as possible, and you will be in for a great surprise -- not one but many surprises.

First you will become aware that you cannot eat more than is needed. You need not diet -- only foolish people diet. And you can diet for a few days, and then you jump upon the food with a vengeance, and you gain more weight than you have lost! If you are intelligent, bring your awareness to your taste. Why do you eat more? The simple reason is that you don't taste, and your hunger for taste remains, so you go on stuffing more. If you really taste, soon you will be satisfied, contented. Soon the body will say, "Stop!" And if you are alert you will be able to listen when the body says stop.

Right now you are not there at all. You are eating, but you are not there, present. You may be in your office or you may have gone somewhere else, doing a thousand and one things. One thing is certain: that you are not at the table where you are sitting, you are always somewhere else. You are never where you are; you can't be found where you are. If you are really there, totally absorbed in eating, you will be surprised. The first thing will be that for the first time, food becomes something divine.

The Upanishads say: ANNAM BRAHMA -- food is God. Such a beautiful statement: Food is God. These people must have tasted. Without tasting you cannot see God in food. These people can't be against food, they can't be for fasting, they can't teach you to starve your body. The people who have said: Annam Brahma -- food is God -- cannot be in favor of starving. Starvation cannot be anything spiritual.

Eat, but eat meditatively, silently. When you are eating you are talking. Don't talk, because if you are talking you will miss the joy of absorbing God into yourself. You will miss the joy of eating, and when you miss the joy of eating, your hunger for taste goes on asking for more, so you go on stuffing. And that seems to be nonending. People are stuffing the whole day and still it seems they are not satisfied. Eating twice may be enough or at the most thrice, but people are eating the whole day -- particularly Americans! If they are not eating they won't know what else to do. Just doing something with the mouth keeps them occupied. If they are not eating they are talking, if they are not talking they are smoking, if they are not smoking they are chewing gum -- as if the mouth has to remain continuously occupied.

Stan and Sid, both on the road with noncompeting merchandise, usually traveled together, sharing the same car and hotel rooms to save money.

One evening the two friends registered at a small hotel in Schenectady, and Stan immediately sat down to write his wife a letter.

Sid happened to notice his buddy's unusual salutation. "Tell me something, Stan," he said curiously. "How come you always address your wife as 'Dear AT&T'? Is she a big investor?"

"No, nothing like that," answered Stan. "AT&T does not stand for American Telephone & Telegraph. It means 'Always Talking & Talking'."

People are continuously talking, particularly women more so -- for the simple reason that man has taken every other avenue from them. They are left only with one thing -- talking; they are not allowed anything else. Every other door has been closed, so their whole energy is turned into talking. They are talking because their minds are too noisy and they have to pour them out: it is a kind of catharsis. Even when you are eating you are talking. How can you taste food and how can you be sensitive to taste?

When you go into the garden you are talking. If you are not talking with somebody else you are in a constant dialogue within yourself. You divide yourself into many persons, you make a crowd inside yourself. You are questioning and answering within yourself. You don't look at the flowers. You don't feel the fragrance, the joy of the birds, the celebration of the trees. You don't allow yourself any sensitivity, any opportunity to be more sensitive, to be more available to existence, to be more vulnerable.

Sensitivity means openness, vulnerability, availability.

Buddha says: MASTER YOUR SENSES, WHAT YOU TASTE AND SMELL, WHAT YOU SEE, WHAT YOU HEAR.

People are either talking or reading newspapers or listening to the radio or watching the television -- even five hours, six hours per day, watching television, destroying your eyes! And there is so much to see, and you are sitting before a box, glued to your chair!

In his heavenly abode, the patriarch Abraham lit the shabbes candles and then, over a glass of tea and lemon, he settled back to read the 'Forvetz'.

Suddenly, from down below on Earth, he heard a raucous tumult.

"Now, who could be desecrating the Sabbath like that?" he wondered.

With his new laser telescope, he looked down and there he saw a crowd of at least eighty thousand people in the Houston Astrodome watching a baseball game. A quick count showed him that over thirty thousand Jews were among the spectators. Outraged, he picked up the phone and dialed G-O-D. After a few rings, the boss picked up the receiver.

"Hello," said Father Abraham, "that you, Joe?"

"Now look here, Abe -- the name is Jehovah! Show a little respect!"

"Alright, Jehovah, then. I have a complaint."

"What is it this time? Those people from the New Testament picking on you again?"

"Nothing like that. But you really must do something about all that goyishe conduct back on Earth. Did you know that at this very minute thirty thousand Jews are watching a baseball game at the Astrodome?"

"You got something against baseball?"

"No, of course not. But that is not the point. This is Friday evening and it seems to me our people ought to be a little more observant of the holy day."

"What is the big attraction they are all watching the game?"

"Hank Aaron is coming to bat and he is about to break Babe Ruth's record."

"You are absolutely right, Abe. That is no excuse for them to act like a bunch of wild Republicans. Call me back after the game and I will do something about it.... And by the way, what channel is it on?"

Not only man but even God is glued to his chair, looking at the television!

Buddha says: Whatsoever you are doing... small things -- eating, walking, drinking water, taking a bath, swimming in a river -- whatsoever you are doing -- lying down in the sun -- be utterly there, be totally there. Become your senses. Come down from the mind to the senses, come back to the senses.

And what the Buddhists have done for twenty-five centuries is just the opposite: they have gone more and more into the head, they have destroyed their senses completely. They have become dead as far as their bodies are concerned. Only their heads are continuously working, occupied day and night in great interpretations. And they have created so many absurd laws in the name of Buddha that you will not believe it. Thirty-three thousand laws and rules to be followed; even to remember them is impossible. Thirty-three thousand laws and rules to be followed!

Buddha knows only one law and that is awareness -- and that's enough; it takes care of everything. He gives you the master key; you need not carry thirty-three thousand keys with you. Otherwise, whenever the time arises to open a lock you will be at a loss, searching into those thirty-three thousand keys! I don't think you will be able to find the right key. It is impossible to find the right key, because that's how things work. If you are supposed to take two pills, open the bottle and they will always come in threes, never twos! If you are supposed to take three pills, they will come in twos, they will never come in threes. Life is very mysterious!

Thirty-three thousand keys... and you think you will be able to find the right key when you come across a lock? Impossible... or it will take thirty-three thousand lives for you to find it; by that time the lock will be gone. Either you will have the key or you will have the lock, but never both at the same time. In your unconsciousness how can you carry thirty-three thousand laws?

Mulla Nasruddin came home one night late, utterly drunk. He was trying... and he had only one key, but it wouldn't go in the lock because he was trembling and shaking.

The policeman came to see because for half an hour Mulla was trying and trying. And he said, "Wait! Give me the key, I will open it."

He said, "No need to bother with the key. You just hold the house in place and I can open it!"

In your unconsciousness, thirty-three thousand keys! You will be burdened. That's what has happened to Buddhism. That's what has happened to all the religions. So many laws and so many rules that people have become burdened so much with them, they have forgotten all about them.

Religion is very simple. It consists of a single law -- awareness -- and that is the master key. Make each act of your life full of awareness. Focus your awareness on each act, and that very focusing transforms it, because when you give your awareness to anything it becomes alive; you are pouring your life into it. Your senses will become totally sensitive, and because you are aware you will remain the master. Slavery means unawareness.

Karl the Knaidel, King of Kansas City, had everything in life that a man could ask for, except for one thing: he wanted a grandson to carry on the family name, to say nothing of the family business. So he was understandably happy when his bachelor son told him one evening that he had fallen in love and was planning to marry.

"It is a smart thing you are doing," advised Karl. "Until a man marries he is incomplete."

He pondered the wisdom of his own statement for a moment or two and then added solemnly, "He is not only complete -- he is finished!"

And you are not falling in one thing -- in love -- you are falling in a thousand things -- in anger, in greed. You are continuously falling, falling victims of some unconscious forces within you that you have carried from your animal heritage.

We have to make our unconscious full of light. No nook or corner should be left without light inside you. Only one tenth of our mind is conscious; nine tenths is in darkness, deep darkness. We are like an iceberg: one tenth shows up, nine tenths is hidden underneath -- and that nine tenths is nine times more powerful.

So you may decide something, but you will not be able to follow it; that nine tenths will destroy it any moment. You may decide to get up tomorrow early at five o'clock, but this decision is only by the one tenth of your mind; nine tenths is completely unaware of your decision, absolutely unaware of your decision. So when in the morning the alarm goes, nine tenths of the mind says, "What is the hurry? And it is so beautiful and so cozy and so warm. And that Dynamic Meditation can wait! Tomorrow we can meditate." And of course, the tomorrow never comes. And when you wake up you will feel guilty -- but this is again not the mind that stopped you from waking up which is feeling guilty; that is another one tenth which is feeling guilty.

And this goes on your whole life, this hide-and-seek. One part decides, another part cancels. And the part that cancels is nine times more powerful. You have decided many times not to be angry again, but all your decisions are impotent because that nine times more powerful unconscious is always there and it won't allow the one tenth to take possession, to be powerful.

Hence the transformation is not through decisions, through taking vows; the transformation needs a totally different approach. You have to change your unconscious slowly slowly into consciousness. That's what meditation is all about: it is making your light grow bigger, spreading it deeper, slowly slowly diving deeper into your own being.

As more and more of your unconscious is reclaimed by the consciousness your decisions will start becoming great fulfillments. Then you can promise yourself something. Right now all your promises are false; you know they are not going to work. You know you have failed so many times and you know you will fail again; but you go on hoping -- hoping against hope.

The ordinary religion taught in the temples and the churches by the priests teaches you character. The real religion -- the religion of the buddhas, the awakened ones -- teaches you consciousness, not character. Character is a by-product; when you are conscious, character comes on its own accord. The ordinary religion teaches you conscience; it is cheap. The buddhas teach you consciousness, not conscience.

Buddha says:

IN ALL THINGS BE A MASTER
OF WHAT YOU DO AND WHAT YOU SAY AND THINK.
BE FREE.

Man can be divided into four parts. The outermost circumference consists of action, what you do. The second layer, a little deeper than your action, consists of your saying, what you say. A little deeper, the third layer consists of your thinking, what you constantly think. And the fourth is not a layer; the fourth is your reality, your being. That is your center, the center of the cyclone. Your center, your being is surrounded by three concentric circles: thinking, saying, doing.

Buddha says: IN ALL THINGS BE A MASTER OF WHAT YOU DO.... Are you aware of what you are doing? Are you doing it consciously or just because others are doing it? Are you an imitator, just following the crowd like a sheep? Be a man, don't be a sheep! Don't follow the crowd, be individual. Only then can you be a master; only individuals can be masters. In the crowd you have to be a slave; the crowd consists of slaves. The crowd wants you to remain a slave; only then the crowd remains powerful. All the politicians and all the priests of the world want you to remain slaves; only then can they be priests and can they be great leaders. Otherwise who will follow your stupid leaders? Who is going to follow your so-called religious priests?

If you are a little alert, aware, you will be able to see perfectly well that your leaders are hocus-pocus, that your priests are pseudo, that you need not follow them, that following them you have been falling in ditches. Who is going to follow Adolf Hitler or Joseph Stalin or Ayatollah Khomeini? Who is going to follow these people? Only slaves, only people who don't know what they are doing.

A young sports car enthusiast saved up enough money to buy the latest model of sports car.

After trying out the car, he went to his favorite pub to brag to all his friends about it. "Shit, man -- my new car is so fantastic! I just went from London to Liverpool in one hour!"

The next day he was back at the pub again, bragging to his friends. "Today," he said, "I made it from London to Liverpool in forty minutes!"

The day after, the young sports car enthusiast was again at the pub. "Today," he said, "would you believe it? London to Liverpool in twenty-eight minutes!"

After an absence of two days, to the astonishment of his friends, the young man arrived at the pub on foot.

"Where is your car?" asked his friends.

"I've sold it," he replied sadly.

"But why?" they asked incredulously.

"I could not help it," he told them. "What the fuck was I supposed to do in Liverpool every day?!"

But people go on doing it! This man must have been a little intelligent. They go on going to Liverpool, never thinking why. Why do you go to the church? Why do you go to the synagogue -- or to the mosque, or to the temple? Why do you go on following stupid ideologies, ridiculous politicians? Why? You have never asked.

I have heard about a man who went to the court and wanted his name changed. The magistrate was a little puzzled, but he could not object. He was puzzled because the new name that he had chosen was very strange. His new name was 'None of the above'.

The magistrate said, "What kind of name is this?"

He said, "But this is what I want." So he was allowed. He changed his name; he became 'None of the above'.

Then he stood for president. Then the secret was known. All other candidates who had stood for president objected because this man is dangerous: his name is 'None of the above'. Anybody marking his name on the vote list, on the vote, means canceling everybody! They objected. The man was called back to the court.

The court said, "Your name is a little deceptive."

He said, "Whatsoever it is, it is my name and I want to change the president. I want to give people a chance to cancel everybody else. I am not interested in being the president myself; my whole interest is to cancel all the others, because everybody knows they are all fools, but you have to choose somebody. So I simply want to give them a chance: if they want to reject all, they can reject. They can simply mark on my name: 'None of the above'."

If you look at the situation of the world you will be able to see what these politicians and the priests have done to humanity: they have made it a hell. There is no need to ask for any proof. Now there is no need to ask whether hell exists or not. Politicians and priests, in a deep conspiracy, have made it a reality on the earth. Who is going to follow them? That's why they don't want you to be intelligent, they don't want you to think, they don't want you to be alert. They want you to live in a kind of deep sleep. They want you to be machines, not men.

Buddha says: IN ALL THINGS BE A MASTER -- so that you are not reduced to a machine -- OF WHAT YOU DO....

Watch what you are doing and why. Is it worth doing? Is it worth wasting your life and your breath? Are you just doing it because you don't know what else to do? It is better to do nothing than to do something without knowing why, without knowing what. ... OF WHAT YOU DO AND SAY AND THINK.

You go on saying things and you suffer much because of your sayings. And many times you have decided not to say such things because unnecessarily you get into trouble; you say something and you are in trouble. But still you will go on saying the same things and getting into the same troubles, as if you never watch yourself, what you are doing. You are moving like a somnambulist in your sleep.

And have you ever looked at what you think? Have you ever looked inside? You will be surprised: you are carrying many many mad people inside you. But nobody looks inside; people are continuously occupied on the outside. Nobody thinks what he is doing, what he is saying, what he is thinking.

Rabbi Isaacs was quite fond of the Shapiro family whose members were long-time congregants of his temple. So it was understandable that he would react sympathetically when they asked him to have a serious talk with their daughter, Rachel, who was unmarried but pregnant again for the third time.

He confronted the young lady on the following evening. "I can't understand how a nice Jewish girl could allow such a disgraceful thing to happen," he began severely. "Three times yet! I suppose the babies all have different fathers!"

"Ah no!" said Rachel. "It is the same fellow."

"He is single, this man?"

"Certainly. You think I would go with a married man?"

"Then why don't you marry him?" demanded the rabbi.

"Well, frankly," Rachel answered with complete candor, "he does not appeal to me."

Just look at yourself and you will not laugh at Rachel. People are living with each other not knowing why.

So many people come to me, they write letters to me. They say, "I am living with a man for fifteen years. I don't know why because all that he gives me is misery, suffering!" Maybe that's why -- because you are a masochist. You love being miserable, you want to suffer. That man is giving you good service! And people write to me, "I am living with a woman and my life is hell." But why are you living with that woman? Nobody is forcing you. People say to me, "I am working in a job that I hate" -- but why? Get out of it immediately! Walk out of it!

I was a professor in the university. One day I was talking to the vice-chancellor and I told him, "This whole thing is nonsense. Just give me a piece of paper so I can write my resignation."

He said, "What are you doing? Are you mad? Such a good job, so little work!" He said, "I know perfectly well that you don't do even that!" And that was true! "Why are you leaving?"

I said, "It is just nonsense. Enough is enough!"

He said, "But wait! I have been in this business for thirty years -- I also know it is all nonsense. But how can you leave like this? I have not been able to leave this. Many times I have decided, but now look -- I have succeeded. I have become the vice-chancellor. One day you may become the vice-chancellor."

I said, "Forget all about it!"

He rushed... when he saw me leaving his office, he rushed out. He pulled me back inside. He said, "What are you doing? Think it over!"

I said, "Finished is finished! I don't think twice!"

He thought I was ill or something, or I had taken some drug. He said, "Wait! I don't think you are in a state to drive back home. I will come with you."

I said, "You don't be worried. In fact, this is the first time I am perfectly sane! I was insane when I joined this university!"

But he came with me just to see whether I could drive back home. For two or three days he continued to come. He said, "You think. I am still keeping your resignation, I have not sent it. I have not told anybody."
I said, "That's up to you. I am not coming back."

The fourth day he said, "You are really a man! I have also thought many times to divorce my wife -- I could not. And now I have seven children!" Seven children from a wife you always wanted to divorce.... So what were you doing with her?

I asked him, "Are those children really yours? If you wanted to divorce the woman, why were you making love to her?"
He said, "You are right, but what else to do?"

And for thirty years he had been thinking to drop out of the job, because he always wanted to be a musician. And now the poor fellow is dead -- just two years ago he died. He could never become a musician; he died a vice-chancellor. What a failure! What frustration! But that's how things are.

Watch your life. Buddha is all for watchfulness. IN ALL THINGS BE A MASTER OF WHAT YOU DO AND SAY AND THINK. BE FREE. If you can be a master, if you can be watchful, freedom comes on its own accord. Freedom is the shadow of being a master of your life.

YOU ARE A SEEKER.

Remember, always remember. Buddha insisted again and again: Remember you are a seeker. You are seeking your true home; you have not yet found it. Many lives you have been seeking, this life also you are seeking. Have you found it? Don't waste your time, don't go astray. Pour your whole energy into seeking, because nobody knows about tomorrow. This may be your last day. Find it so that you can live joyously and you can die joyously. YOU ARE A SEEKER.

DELIGHT IN THE MASTERY....

The only delight in life is when you master something. And when a man has mastered all his being -- his action, his saying, his thinking -- his delight is infinite. DELIGHT IN THE MASTERY....

OF YOUR HANDS AND YOUR FEET,
OF YOUR WORDS AND YOUR THOUGHTS.

Buddha never divides your bodymind. He says: Be a master of both because you are psychosomatic, you are bodymind. So be a master of your body and be a master of your mind. Then you will know who you are. Then you will know the master is you beyond bodymind. Then you will know you are pure consciousness.

DELIGHT IN MEDITATION....

Delight in silence, stillness; that is meditation.

AND IN SOLITUDE.

Delight in being alone. Enjoy being alone as much as feasible, as much as practical. Delight in solitude.

Sitting silently, doing nothing,
The spring comes and the grass grows by itself.

If you can sit silently doing nothing, the spring is not far away, the spring is bound to come. It always comes in silence. It always comes when you know how to delight in your aloneness because only then are you independent. If you delight in others' company you are dependent. If you feel lonely when you are alone you don't know aloneness yet.

Loneliness and aloneness are two different things, notwithstanding what the dictionaries say. In dictionaries they are synonymous, but in existence they are totally different. Loneliness is negative. It means you are dependent, you are hankering for the other, you are suffering. Your being alone is not a joy, it is a misery. You want to be occupied.

The zookeeper guided the visitors to the next cage. "Now here, ladies and gentlemen, we have the laughing hyena. Now, the laughing hyena has sex on only one night in the year."
"Well, what has he got to laugh about then?" asked a young lad in the group.
"Aha! Well, tonight's the night!"

People are happy with others, but that happiness is dependent; it can be taken away. It WILL be taken away, it is bound to disappear. It can't be permanent, it is momentary.

Raleigh Rosenblum, the romantic young bachelor of Palm Beach who was also a big spender, telephoned the girl he had just met the night before. She was not only gorgeous but had also proved to be a real swinger. He wanted another date. To his surprise, however, she turned him down.
"How come you are refusing to go out with me tonight?" he demanded. "Only yesterday you said there was something about me you adored."
"There was, baby," she crooned in a husky voice, "but you spent it."

All happiness that is dependent on others is bound to disappear sooner or later. It is temporary, it is momentary, it is illusory. Only that joy is yours which wells up within your own being. Hence Buddha says: DELIGHT IN MEDITATION, delight IN SOLITUDE.

Aloneness is the joy of being just yourself. It is being joyous with yourself, it is enjoying your own company. There are very few people who enjoy their own company. And it is a very strange world: nobody enjoys his company and everybody wants others to enjoy his company! If they don't enjoy he feels insulted -- and alone he feels disgusted with himself. In fact, if YOU cannot enjoy your own company, who else is going to enjoy it?

Aloneness, solitude is positive. It is overflowing joy for no reason. It is our very nature to be joyous; hence there is no need to depend on anybody else. There is no other motive in it, it is simply there. Just as the water flows downwards, your being rises upwards. Just give it a chance -- give it solitude. And remember again, solitude is not solitariness, just as aloneness is not loneliness.

COMPOSE YOURSELF, BE HAPPY.
YOU ARE A SEEKER.

Buddha reminds you again: YOU ARE A SEEKER. COMPOSE YOURSELF.... Be harmonious, be graceful. Learn the art of being alone and yet utterly happy. Then one day, in that solitude, something starts happening which you had never expected. Something immense, something vast descends in you. Something of the beyond penetrates you. A great uplift, a great feeling of levitation arises in you. You are being uplifted, you start rising towards the ultimate. Call that ultimate God, truth, whatsoever you prefer to call it. Buddha calls it freedom, nirvana: cessation of the ego, freedom from the ego, freedom from all bondage, freedom from all dependence on others. And you become unbounded, you become as vast as the sky: even the sky is not your limit.

MASTER YOUR SENSES,
WHAT YOU TASTE AND SMELL,
WHAT YOU SEE, WHAT YOU HEAR.

IN ALL THINGS BE A MASTER
OF WHAT YOU DO AND WHAT YOU SAY AND THINK.
BE FREE.

YOU ARE A SEEKER.
DELIGHT IN THE MASTERY
OF YOUR HANDS AND YOUR FEET,
OF YOUR WORDS AND YOUR THOUGHTS.

DELIGHT IN MEDITATION
AND IN SOLITUDE.
COMPOSE YOURSELF, BE HAPPY.
YOU ARE A SEEKER.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #10
Chapter title: Love is its own reward

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The first question:

BELOVED MASTER,
WHY DO I TAKE MYSELF AND EVERYTHING SO SERIOUSLY?

Prembodhi, the ego can exist only if you take yourself and everything seriously. Nothing kills the ego like playfulness, like laughter. When you start taking life as fun, the ego has to die, it cannot exist anymore. Ego is illness; it needs an atmosphere of sadness to exist. Seriousness creates the sadness in you. Sadness is a necessary soil for the ego. Hence your saints are so serious, for the simple reason that they are the most egoistic people on the earth. They may be trying to be humble, but they are very proud of their humbleness. They take their humbleness very seriously.

The real saint cannot be serious. The really religious person has to be a celebrant. Just look around... look at the trees -- are they serious? Look at the birds, listen to them -- are they serious? Look at the stars, the moon, the sun -- are they serious? Existence is utterly nonserious; it goes on dancing. It is an eternal celebration, it is a festivity.

Only man is serious, because only man has been trying to create a separation between himself and

existence. He doesn't want to be part of the whole, because then he disappears. He wants his own identity, his own name, his own form, his definition. Even if it creates misery it is okay, even if he has to live in hell he is ready for it.

Once George Bernard Shaw was asked where he would like to go after he dies -- to hell or to heaven. He said, "Wherever I can be the first, I don't want to be the second" -- and in heaven there is no chance to be the first, because so many saints have already reached there: Jesus and Zarathustra and Mahavira and Buddha. Who will take note of poor George Bernard Shaw? He is willing to go to hell if he can be the first there.

Ego wants to be the first, ego wants to put everybody below itself; hence it takes itself seriously. Hence it is perfectionist: it demands perfection, which is impossible. Nobody is perfect; nobody can exist for a single moment if he is perfect. Imperfection is the way of life, because it is possible to grow only if you are imperfect. If you are perfect there is no more growth, no more evolution. If you are perfect you are stuck. Perfection means death; imperfection means flow, growth, movement, dynamism.

The ego demands perfection of oneself and of others too. It asks for the impossible, and because the impossible cannot be achieved it can go on living. It is not happy with the ordinary; it wants the extraordinary, and life consists only of the ordinary. But the ordinary is beautiful, the ordinary is exquisite. There is no need of anything extraordinary. The ordinary life is sacred, but the ego condemns it as mundane. It demands extraordinary life. Hence all the religions go on inventing stories about their founders which are all untrue: Moses separating the sea, Jesus walking on the water... all these stories are inventions, lies, created by the followers just to prove that their master is extraordinary; he is not an ordinary human being.

In fact, the truth is that you cannot find a more ordinary human being than Buddha, Mahavira, Jesus, Moses, Zarathustra, Lao Tzu. They are so simple! They have accepted themselves as they are. They live in suchness, in TATHATA. They don't hanker for any perfection. They are perfectly at ease with the imperfect world, utterly contented with it. And they don't take themselves so seriously that they have to attain to great heights, great peaks, that they have to surpass everybody. They are not insane! They are beautiful people, and their beauty consists in having accepted the ordinary as the extraordinary, the mundane as sacred.

Prembodhi, you ask, "Why do I take myself and everything so seriously?"

Everybody takes himself and others seriously. That's the way of the ego to exist. Start being a little more playful and you will see ego evaporating. Take life nonseriously, as a joke -- yes, as a cosmic joke. Laugh a little more.

Laughter is far more significant than prayer. Prayer may not destroy your ego; on the contrary, it may make it holy, pious, but laughter certainly destroys your ego. When you are really in a state of laughter, have you observed? -- the ego disappears for a moment. You are again a child, giggling. Again you have forgotten that you are special. You are no longer serious; for a moment you have removed your fixation.

That's why I love jokes -- they are poison to your ego! You would like me to talk about serious things: astral planes and how many bodies men have, seven or nine, and how many chakras. And every day there are questions -- esoteric, occult. These are the serious people. They have fallen in a wrong company!

I am not serious at all. I don't laugh with you because that is part of telling a joke: the person who tells it has to be very serious, he cannot laugh with you. All my laughter I have to do alone. But my approach towards life is utterly nonserious, playful, because in my experience this is how the ego disappears.

Watch when you laugh: where is the ego? Suddenly you have melted, suddenly you are liquid, no more solid, but flowing. You are not old, experienced, knowledgeable.

Listen to this joke and try to find out whether the ego remains or not.

Shortly after arriving at their honeymoon suite, the still nervous groom became worried about the state of his bride's innocence. Deciding on the direct approach, he quickly undressed, pointed at his exposed manhood, and asked his mate, "Do you know what that is?"

Without hesitating, she blushed and answered, "That's a wee-wee."

Delighted at the idea of instructing his naive wife, the husband whispered, "From now on, dearest, this will be called a prick."

"Ah, come now," the girl chided, "I've seen lots of pricks, and I assure you, that's a wee-wee."

The second question:

BELOVED MASTER,
WHAT IS HAPPINESS?

Jayananda, it depends. It depends on you, on your state of consciousness or unconsciousness, whether you are asleep or awake.

There is one famous maxim of Murphy. He says there are two types of people: One, who always divide humanity in two types, and the other, who don't divide humanity at all.

I belong to the first type.... Humanity can be divided in two types: the sleeping ones and the awakened ones -- and, of course, a small part in between.

Happiness will depend on where you are in your consciousness. If you are asleep, then pleasure is happiness. Pleasure means sensation, trying to achieve something through the body which is not possible to achieve through the body, forcing the body to achieve something it is not capable of. People are trying, in every possible way, to achieve happiness through the body. The body can give you only momentary pleasures, and each pleasure is balanced by pain in the same amount, in the same degree. Each pleasure is followed by its opposite because body exists in the world of duality, just as the day is followed by night and death is followed by life and life is followed by death. It is a vicious circle. Your pleasure will be followed by pain, your pain will be followed by pleasure.

But you will never be at ease. When you will be in a state of pleasure you will be afraid that you are going to lose it, and that fear will poison it. And when you will be lost in pain, of course, you will be in suffering, and you will try every possible effort to get out of it -- just to fall again back into it.

Buddha calls this the wheel of birth and death. We go on moving in this wheel, clinging to the wheel... and the wheel moves on. Sometimes pleasure comes up and sometimes pain comes up, but we are crushed between these two rocks.

But the sleepy person knows nothing else. He knows only a few sensations of the body -- food, sex. This is his world; he goes on moving between these two. These are the two ends of his body: food and sex. If he represses sex he becomes addicted to food: if he represses food he becomes addicted to sex. Energy goes on moving like a pendulum. And whatsoever you call pleasure is, at the most, just a relief of a tense state. Sexual energy gathers, accumulates; you become tense and heavy and you want to release it.

The man who is asleep, his sexuality is nothing but a relief, like a good sneeze. It gives you nothing but a certain relief. A tension was there, now it is no more there; but it will accumulate again. Food gives you only a little taste on the tongue; it is not much to live for. But many people are living only to eat; there are very few people who eat to live.

The story of Columbus is well-known. It was a long trip. For three months they saw nothing but water. Then one day Columbus looked out at the horizon and saw trees. And if you think Columbus was happy to see trees, you should have seen his dog!

That's why the Siberian dogs are the fastest in the world: because the trees are so far apart.

But this is the world of pleasure. The dog can be forgiven, but you cannot be forgiven.

During their first date, the young man, looking for ways to have a good time, asked the young lady if she would like to go bowling. She replied that she did not care to go bowling. He then suggested a movie, but she answered that she did not care for them. While trying to think of something else he offered her a cigarette which she declined. He then asked if she would like to dance and drink at the new disco. She again declined by saying she did not care for those things.

In desperation he asked her to come to his apartment for a night of lovemaking. To his surprise she happily agreed, kissed him passionately and said, "You see, you don't need any of those things to have a good time!"

It depends on people what can be called happiness. To the sleeping, pleasurable sensations are happiness. He lives from one pleasure to another pleasure. He is just rushing from one sensation to another sensation. He lives for small thrills. His life is very superficial; it has no depth, it has no quality. He lives in the world of quantity.

Then the people who are in between, who are neither asleep nor awake, who are just in a limbo, a little

bit asleep, a little bit awake. You sometimes have that experience in the early morning: still sleepy, but you can't say you are asleep because you can hear the noise in the house, your wife preparing tea, the noise of the samovar or the milkman at the door or children getting ready to go to school. You can hear these things, but still you are not awake. Vaguely, dimly these noises reach to you, as if there is a great distance between you and all that is happening around you. It feels as if it is still a part of the dream. It is not a part of the dream, but you are in a state of in-between.

The same happens when you start meditating. The nonmeditator sleeps, dreams; the meditator starts moving away from his sleep towards awakening. He is in a transitory state. Then happiness has a totally different meaning: it becomes more of a quality, less of a quantity; it is more psychological, less physiological. He enjoys music more, he enjoys poetry more, he enjoys creating something. He enjoys nature, its beauty. He enjoys silence. He enjoys what he had never enjoyed before, and this is far more lasting. Even if the music stops, something goes on lingering in you. And it is not a relief.

The difference between pleasure and THIS happiness is: it is not a relief, it is an enrichment. You become more full, you become a little overflowing. Listening to good music, something is triggered in your being, a harmony arises in you -- you become musical. Or dancing, suddenly you forget your body; your body becomes weightless. The grip of gravitation over you is lost. Suddenly you are in a different space: the ego is not so solid, the dancer melts and merges into the dance. This is far higher, far deeper than the joy that you gain from food or sex. This has a depth. But this is also not the ultimate.

The ultimate happens only when you are fully awake, when you are a buddha, when all sleep is gone and all dreaming is gone, when your whole being is full of light, when there is no darkness within you. All darkness has disappeared and with that darkness, the ego is gone. All tensions have disappeared, all anguish, all anxiety. You are in a state of total contentment. You live in the present; no past, no future anymore. You are utterly herenow.

This moment is all. Now is the only time and here is the only space. And then suddenly the whole sky drops into you. This is bliss. This is REAL happiness.

Seek bliss, Jayananda; it is your birthright. Don't remain lost in the jungle of pleasures; rise a little higher. Reach to happiness and then to bliss.

Pleasure is animal, happiness is human, bliss is divine. Pleasure binds you, it is a bondage, it chains you. Happiness gives you a little more rope, a little bit of freedom, but only a little bit. Bliss is absolute freedom. You start moving upwards; it gives you wings. You are no more part of the gross earth; you become part of the sky. You become light, you become joy.

Pleasure is dependent on others. Happiness is not so dependent on others, but still it is separate from you. Bliss is not dependent, is not separate either; it is your very being, it is your very nature. To attain it is to attain to God, to nirvana.

The third question:

BELOVED MASTER,
WHAT IS SELFISHNESS?

Yoga Chetana, selfishness is the shadow of the idea of a separate self. It is a shadow of a shadow, a reflection of a reflection. It is as if you see the moon in the lake and then you see the moon reflected in the lake in a mirror. It is far far removed from reality. Even the reflection in the lake is not real, but the reflection of the lake in the mirror is even more unreal.

The ego is a reflection in the lake of your true being. Your true being is the moon; the ego is only a reflection in the lake. The reflection in the lake can be disturbed even by a small pebble. Throw a small pebble and you will see: the moon is disturbed, distorted. Ripples arise and the moon is broken into thousands of pieces.

Selfishness is the shadow of the ego, even more unreal. You are not a self. In Buddha's words, you are not an ATTA -- a self; you are ANATTA -- a no-self. Hence, Buddha does not teach you altruism, neither do I teach you altruism. This point has to be understood well: I don't teach you to be altruistic. That's what the priests of almost all the religions go on doing. They say, "Selfishness is bad." They don't say, "Selfishness is false." They say, "Selfishness is bad, selfishness is sin." But they accept its reality, they don't reject its reality. If it is unreal, then they cannot condemn it as a sin. How can you call anything unreal a

sin? If it does not exist in the first place, how can it be sin and how can it be bad? So they go on saying, "Selfishness is bad, selfishness is sin." And to avoid it they teach you to be altruistic: "Serve others, be servants of humanity, public servants."

Many times people who have been conditioned by these priests and missionaries come to me and, of course, they are shocked because I never talk about altruism. And they ask me why I don't teach my sannyasins to be altruistic.

I cannot, because in the first place the self is false, so to tell them to be unselfish is absolutely wrong. To tell them to serve others, to be altruistic, is taking them deeper and deeper into unreality.

My effort here is to help them to see that the self is false. Hence I am not against the self -- it does not exist. How can I be against something which does not exist? And I don't teach you altruism. If the disease is false, what is the point of giving you some medicine?

I simply tell you to look within yourself, watch silently... and you will not find the ego at all. The self disappears. In fact, to say "disappears" is not right; it has never been there, but you had never looked in. When you look you don't find it.

It is like you say, "In my room there is darkness," and I give you a lamp and I tell you, "Go and search with the lamp where the darkness is." You go with the lamp and you search -- and you can't find it! You come back and you say, "I can't find it!" So I say, "It is finished! Don't be worried about it. Whenever this itching arises in you, this urge, this doubt, take the lamp and go again and search." Slowly slowly, the truth will settle in you that there is no darkness; it is only absence of light.

Ego is absence of your attention, absence of your awareness, nothing else. If you move in, if you look in, it is not found at all. And with self gone, where is selfishness?

And then your life is a life of love, of compassion. Then your life is truly altruistic. I will not call it "unselfish," I will call it "nonselfish," because in the word 'unselfish' the reality of the self is recognized. I would like to use the Buddhist word, 'nonselfish' -- anatta, no-self.

Buddha's insight is tremendous, very significant. There is no need to teach people to be unselfish. Just let them know that there is no ego, and then their whole life, without any effort, becomes a life of love. They will not become missionaries because they will not be doing anything in particular. They will not brag that they have done so much for humanity; they have done it because they enjoyed it. They are already well rewarded. The reward is not somewhere in a future life, after death, in paradise; the reward is in love itself. Love is its own reward.

When you live out of love, your life is tremendously joyous, ecstatic; that is the reward. And when you live out of a false ego, your life is a misery, it is a suffering, it is hell; that is the punishment. There is no need to wait -- that after death you will be thrown into hell. Forget all these stories! They are good to tell to children because they can't understand anything else; they can understand only stories. But to mature people those stories are irrelevant.

Each act is either its own punishment or its own reward. If it is arising out of your reality it brings great joy, beauty, bliss, benediction. If it is arising out of some false idea it brings misery, pain, suffering. That's what hell is.

Yoga Chetana, selfishness is the shadow of a self which does not exist at all. But don't accept what I say just because I am saying it. You will have to look in, let it become your experience. You will have to become a little more awake to look in. You will have to come out of your slumber.

It was down South in a dry state. The railroad station was packed with a party on their way to a football game. Over at one side of the waiting room stood Baxter, a quiet little man, fidgeting about and attempting to hide himself from the crowd.

A federal agent, assigned to this moonshine-making area, noticed Baxter had something under his jacket from which drops were falling in slow trickles. The fed, with a gleam in his eye, walked over to him, put a finger out under one of the drops, caught one, and tasted it.

"Scotch?" he asked.

"Nope," said Baxter. "Airedale pup."

You missed it! Taste it again... it is not Scotch, it is an Airedale pup.

There was a big alcoholic party on at this flat in San Francisco. Everything was at its drunkest and wildest when it happened -- an earthquake. Chimneys toppled in the street, water mains were broken. All

the guests rushed outside from the wild party. But one man was missing. The heroic host dashed back and there in the bathroom he found the missing man, knee-deep in water. The inebriated guest could only mumble, "Honest, Paul, I swear all I did was pull the handle."

Yoga Chetana, you will have to become a little more conscious, that's all. Come out of your drunkenness; it is very ancient. For many many lives we have lived in a drunk state. You will have to make a little effort to pull yourself out of the mud of unconsciousness. And then the ego disappears and a pure space is left behind.

Out of that pure space, lotuses bloom -- lotuses of compassion, of love, of joy. Not only are you blessed, but you become a blessing to the whole existence.

Don't fight with selfishness, remember. Fighting with it is what you have been told again and again. Don't fight with it. Fighting with it means you have already accepted its reality; hence I don't teach you to fight with your ego. If you fight with your ego you will become humble, but then in your humbleness the ego will hide. Then the ego will go on bragging about its humbleness. The ego can even say, "I am the most humble person in the world, the greatest humble person in the world."

Three Christian priests were talking; they met on a crossroad. One belonged to a Trappist monastery. He said, "As far as asceticism is concerned, nobody can compete with us. We are the most ascetic people in the whole Christian kingdom."

The second belonged to another monastery. He said, "That may be so, but as far as scholarship is concerned you are nowhere. Our people sacrifice their whole life for the scriptures to find out the truth and the gems."

The third one smiled and said, "You both may be right, but as far as humbleness is concerned, we are the tops!"

"As far as humbleness is concerned we are the tops...."

Hence, Yoga Chetana, I will not say fight with your selfishness. Fighting has not been of any help; it has only created pious egoists all over the world. My suggestion is watch it, look at it, observe it. Observe how it functions, how you go on creating it -- because it IS your creation.

It is very arbitrary. It is a fiction that you maintain and manage. And the maintenance is very costly because it keeps you in hell; it destroys your whole life just to maintain something false. Watch it. The moment you will see its falseness it is gone. You need not drop it, it simply drops on its own accord. It is not found at all.

And then a totally new life begins. You are reborn. That's what I call sannyas.

The fourth question:

BELOVED MASTER,
IS IT REALLY TRUE THAT YOU NEVER WORKED IN YOUR WHOLE LIFE?

Sandesh, it is really true. I am the original hippie! You may not know it, but I am the founder of the whole movement!

The shop foreman, irritation showing plainly in his face, strode over to Sheldon, a hippie.
"Listen," he grated, "do me and everyone else in the shop a big favor and quit whistling while you work."
"Hey, man," retorted Sheldon defensively, "who's working?"

I have lived, I have not worked! Whatsoever I have done I have enjoyed it; it was not work, it was my joy, it was play. I loved it, that's why I did it. I was not doing any service to anybody, I was not working for any other motive; hence it was not work at all, it was my joy.

I am talking to you. It is not work, it is my joy. I enjoy -- yakkety, yakkety, yakkety... this is not work! I simply love it. To call it work will not be right -- it is fun!

Whatsoever I have done in my life, it has never been work. I have been simply whistling!

The fifth question:

BELOVED MASTER,
YOU ARE EXACTLY WHAT I HAVE BEEN SEEKING FOR THE LAST TWENTY YEARS IN STUDIES, POLITICS, YOGA, FAMILY AND COMMUNITIES. NOW FINALLY I AM HERE. AND IT'S SO BEAUTIFUL! AND TOMORROW I LEAVE. AND I AM HAPPY, TOO. WHY?

Hans Peter Finger, there is no tomorrow. Today you are here, and that's more than enough; that's more than one can ask for. Who knows about tomorrow? I myself may be leaving, even before you leave!

And it is not a question of BEING here. If you have found me, you have found me; wherever you are you will be with me, I will be with you. The whole thing is once you have found the right person with whom you fit together, with whom you find absolute harmony, communion, then no space can divide you. That's why you are feeling happy. I can understand your problem.

You say, "And I am happy, too. Why?"

Ordinarily, if you have fallen in love with me and are going tomorrow you should have thought, expected to be miserable, because "Now here is the man I have been looking for, for twenty years and now I have found him, and I have to leave tomorrow." But you are not miserable. That is a clear-cut indication that you have really found me. To find me AND be miserable is impossible!

There are a few people who are here AND miserable, because they have not found me. And there are people who are not here but are immensely joyous because they have found me, wherever they are.

You will belong to me from now onwards.

A single moment of deep harmony is enough, a single moment of love is eternity.

Then time does not matter, space does not matter.

Your heart knows it, but your mind is questioning because it seems illogical. Your mind says, "If you are really so much in love, then why are you leaving? If you are really enjoying, then why should you go at all? For twenty years you have been searching! You wasted twenty years and now you have found -- and you are going! And still you are happy! What is happening to you?" This is your mind which is creating a question mark, but your heart knows you have found me. Now wherever you are, this communion will continue.

Whatsoever has transpired between me and you is something beyond time, beyond space. So you can go happily, you can go joyously. And whenever you will close your eyes and remember me, you will be now and here.

My buddhafield has not to become confined to the commune; it has to spread all over the earth. So wherever a person exists who loves me deeply, he creates a small buddhafield around himself.

Hans-Peter, not only will you remain related to me, but you will become a bridge to many people towards me. You will become a messenger -- not a missionary but a messenger. A missionary is bogus. A missionary is one who himself has not understood at all, who has not experienced anything at all. A missionary is a professional: he has chosen religion as a profession, he earns his livelihood out of it. You will be a messenger. You will be spreading the word to many more people -- to your friends, to people you know, you love.

Yes, it is perfectly good -- go and share me with others. And whenever it is needed you will be called forth, you will be back here again. And if it is needed to be here forever you will be here forever. Whatsoever is needful will happen.

Trust!

The sixth question:

BELOVED MASTER,
WHY DOES NOBODY TAKE ANY NOTICE OF ME?

Narendra, meditate over Murphy's maxim:
Nobody notices when things go right.

You must be going right. People notice only when something goes wrong. If everything goes absolutely right, people are not going to notice you at all.

It is said of Mahavira that he wanted to renounce his kingdom. He asked the permission of his mother. The mother said, "Stop this nonsense -- never ask me again! Till I die I won't allow you. If you leave the house without permission you will be doing something very violent to me -- and you go on talking about nonviolence. So remember!"

Mahavira never asked her again. After two years she died. When they were coming back from the funeral he asked his elder brother on the way home, "Can I leave now? -- I was just living here because our mother said, 'Never ask again.' Now, fortunately, she is dead -- so can I go?"

The brother said, "Stop all this nonsense! Such a calamity has fallen over us -- our mother has died -- and you want to leave me? Till I die you are not allowed."

And Mahavira was so obedient -- he said okay. He started living in the palace as if he had renounced. He would meditate, he would be silent, he would move so quietly and so gracefully that, slowly slowly, he became almost absent. It is a beautiful story, that the family stopped taking any notice of him.

Then one day suddenly the brother realized, "For months we have not taken any notice of him." He remembered, "Where is he?" He went in search of him. He called the whole family and asked them, "What to do now? He has almost left! He has become so silent, so peaceful. He makes no noise, he never interferes, he never says anything to anybody. He is as if he is not in the house at all! So what is the point of preventing him anymore?"

They all gathered together and requested Mahavira, "Now you can go. In fact, you have already gone because we have stopped taking any notice of you."

Mahavira said, "It makes no difference now. But if you say go, I will go."

Narendra, don't be worried. People take notice only when you are doing something wrong. When a dog bites a man it is not news, but when a man bites a dog it is news! So if you want to become news, bite a dog! Do something stupid, become some kind of nuisance. Only people who are a nuisance are taken notice of.

That's why you see in the newspapers all the politicians are covered every day, for the simple reason that they have nuisance value. You can ask any prime minister or any president of the world on what grounds he chooses his cabinet. It is nuisance value! Whoever is going to create nuisance, if he is not chosen has to be chosen. The more you are a nuisance, the more you will be taken notice of, obviously. If you are a silent person living in deep harmony with yourself and existence, who is going to take any notice of you? Do something wrong, anything!

That's why your saints go on doing such stupid things -- just to be taken notice of. Stand on your head in the M.G. Road market and a crowd will gather. People will stop wherever they were going. They may have been going on some urgent work, but now a greater thing is happening: a foolish man is standing on his head! They have to stop, they have to watch. Do something stupid.

Robert Ripley says that one man wanted to become famous. He asked Ripley what to do. Ripley is a famous man; he has written many books -- BELIEVE IT OR NOT.... He used to accumulate all kinds of unbelievable things; he was an expert in unbelievable things -- true but unbelievable. People used to ask him also... somebody asked him how to become famous.

He said, "You do one thing. Shave half the hair of your head and just walk silently all over New York. For three days go on walking and don't say anything, just let people watch."

And within three days he was in every newspaper! That a strange man is there, half his head shaved, walking all over New York, never saying anything. You ask him and he keeps quiet. Very strange!

That's why I have chosen orange for you, so that wherever you are -- New York, Berlin, Paris, Rome, wherever you are, everybody has to take notice of you. It helps my work! People start asking, "What has happened to you?" My sannyasins all look like Jesus is back!

Narendra, you must be doing everything right. Be happy that nobody is taking notice of you.

The seventh question:

BELOVED MASTER,
WHY DO YOU GIVE THE PRIESTS SUCH A BAD TIME? THEY DON'T STOP YOU DRINKING AND YOU

ONLY HAVE TO LISTEN TO THEM ONCE A WEEK.

Niranjan, it is enough to poison people if they have to listen once a week to all kinds of nonsense. For centuries it has been propagated... it has come into the air, it has become part of the atmosphere. It is not a question of listening to them once a week only; their vibe is everywhere. They go on reminding you in every possible way. Whenever you pass, there is a church or a temple or a mosque. Do you think it does not remind you of something? And they go on tolling bells in the churches just to remind you, "Don't forget we are still here!" And the towering churches, you can see them from anywhere; they are reminding you. These are subtle processes of reminding you.

In India you cannot pass a street without coming across a temple -- everywhere temples. And it is so simple in India to make a temple: you can just paint any stone. You can try! Just bring a rock from anywhere, put it under a tree, paint it red and just sit by the side with closed eyes. Within a few minutes you will see people are arriving. Somebody will put flowers, somebody will bow down to the rock; they will think this is the statue of Hanumanji!

India does not believe in very costly things; it has made everything cheap. It is a poor country, you know, so things have to be cheap, within everybody's capacity. You can have as many gods as you want. Any stone will do; just, if it is round it becomes Shankara, Shiva. If it is not round, ugly in shape, paint it red; it becomes Hanuman! Just sit by the side and wait, and you will find worshippers have started coming.

I am not giving a bad time to the priests. In fact, the intelligent priests are immensely pleased with me.

Just the other day I received a card from a priest who is very happy because he has been listening to my tapes, reading my books. He is happy because I am here -- a congratulation card from a priest! I am not giving a hard time to intelligent priests. No, I am simply showing them the exit! And a few have escaped. There are many priests, monks and nuns who have become sannyasins. And there is great fear now because if this goes on happening there is danger.

The Protestant authorities in Germany have ordered all the Protestant churches of Germany that my name has not to be mentioned in any sermon. There was an eighteen-page report published by a special commission appointed by the Protestant church to investigate what I am saying. They have read all the books... and my feeling is half of them will be converted because the report seems to be very confused! Sometimes they seem to be favorable to me, sometimes they seem to be against me. They are not in a situation to say whether this man is right or wrong. Their report is very revealing.

They say, "This man talks like Jesus -- yet beware of him." Now I think more priests, particularly Protestant priests in Germany, will read the books. They have quoted all the books. They have given the names of the books. Even the priests who would not have known about me will be knowing about me now! This is how things happen in the world. This is a very strange world!

And I am not giving anybody a hard time. At the most, I told a few jokes about the priests. And my feeling is that reading them when they are alone they must be enjoying!

The pope stood before a hushed crowd of attentive villagers and spoke to them, "You must not use the Pill!"

A lovely signora stepped forward, shaking her finger. "Look," she chided the pontiff, "you no play da game-a, you no make-a da rules!"

The last question:

BELOVED MASTER,
MY HUSBAND IS MAD, BUT SOMETIMES WHAT HE SAYS IS TRUE. IS IT POSSIBLE FOR A MADMAN TO DO THAT? 8

Neelam, madmen can do anything, obviously -- they are mad! They can even say the truth. It is the so-called sane people who are unbelievable, who are expert in lying. Mad people are simple; they can say the truth. They don't worry, they don't care.

Listen to your husband. He is far saner than the other so-called sane people. If sometimes you find that he is telling you the truth, maybe at other times also he is telling you the truth, you are just not aware of it.

Mad people are beautiful people. They are mad only because they are so sensitive that they cannot live

in this mad world. This mad world drives them mad! They are so sensitive and vulnerable that they become victims. They are not cunning; they are innocent, sincere and honest people. I know many mad people -- in fact, I know only mad people -- and I respect them.

You ask me, Neelam, "Can a madman do that? Is it possible for a madman to say the truth?"
Only madmen can say the truth.

Jesus must have been mad; otherwise he would not have said the truth. He would have played the game of the crowd and he would have become a famous rabbi, not crucified but crowned. But he was mad and he said the truth.

Socrates must have been mad, utterly mad; otherwise why bother about truth? Live as other people live, imitate them; lie as they lie, deceive as they deceive, be hypocrites as THEY are. Why try to be true? Why insist on truth? But he must have been mad.

The judges had asked him in the last moment... because they also felt sorry for the man, they knew his sincerity. They told him that if he was ready to leave Athens he could be forgiven -- but he could not enter Athens again.

Socrates said, "That I cannot do. I have lived in Athens, I have taught in Athens, my disciples are here, my people are here. Now in this old age, where am I going to start my business again?"
Yes, he actually used the word 'business'.

The judges asked, "What do you mean by your business?"

He said, "The business of telling the truth -- that is my business."

The judges were really sympathetic. They said, "Then you do one thing. You can live in Athens, but stop talking, be silent."

He said, "That is not possible. It is better to die because then my death will speak. And let me remind you," he said to the judges, "even after centuries, when I am dead, my death will go on speaking to people about the truth. And you will be remembered only because of me; otherwise nobody will remember you. I cannot stop my business of speaking the truth. I am ready to die."

He must have been mad! Even his disciples thought that he was mad. Life is so valuable! But to a man of truth, truth is more valuable.

And mad people can do anything. Help your husband, don't hinder him. Help him to be authentic and true and don't call him mad. Who knows who is mad? In fact, no definition exists. Psychoanalysts call Jesus neurotic. Friedrich Nietzsche says Buddha is mad. Freud says Nietzsche is mad. Jung thinks Freud is mad. Who is to be believed?

The noted doctor opened the patient's stomach and a bunch of butterflies flew out.
"Say," the doctor said, "this guy was really telling the truth!"

And maybe he is just playing a role, just acting, because sometimes it is really beautiful.

I know one madman. When he was alone with me he was absolutely sane, and when he would go home he would become mad. I asked him, "What is the matter?"

He said, "This is very comfortable. I don't have to go to work, I don't have to bother about the family business, I don't have to worry about anything. I enjoy! I swim in the river, I lie down in the sun, and everybody thinks, 'He is mad!' My wife, my children, they have all taken all the responsibility. My wife runs the shop, my children about whom I was always worried -- now they are worried about me! And I am enjoying, I am having the time of my life!" He said, "I have done enough. Now this is the only way."

There are many mad people who are simply pretending to be mad.

Just help your husband. Maybe it is just because of you that he is pretending to be mad! Neelam, women are dangerous! You should see Aseema....

Aseema is a beautiful sannyasin. I have seen her two ex-husbands -- both have gone crazy! Then I started thinking, what is the matter? And both are beautiful people -- you know both. One is Sarvesh, the ventriloquist. He was perfectly okay before he met Aseema. Now this beautiful sannyasin has driven him mad! Another is Nikunj; Nikunj is mad. The whole credit goes to Aseema! Now, if anybody else is thinking to fall in love with Aseema, think twice! And then stop yourself!

A woman goes to a palm reader.
"Your husband will die a violent death," she is told.

"One more question," she asks. "Will I be acquitted?"

A group of hikers passing a hillbilly's cabin smiled as they saw the owner reclining in a rocking chair on the porch. They noticed his wife going into the house via the front, and only door. A few seconds later they saw a wildcat leap through the open window.

They rushed up to the mountaineer. "Do something quick!" someone shouted. "A wildcat just leaped into your house and your wife is in there."

"That's his tough luck," said the hillbilly. "I never did like wildcats, anyway."

So, Neelam, meditate a little about yourself. Why is this poor man behaving as if he is mad?

At the height of the unfortunate American involvement in East Asia, an owlish-looking young fellow approached the recruiting officer's desk.

"What must I do to get to Vietnam as soon as possible?" asked the prospective soldier.

"Well, first you have to sign up," exclaimed the officer with a grin.

"Do volunteers have to take a physical?"

"Certainly."

"Darn, that'll slow me up. I wanna get to the front lines right away."

"In any case, you'd have to go to boot camp for training," explained the officer. "Nobody goes where the fighting is until he's properly trained."

"Then at least will the army fly me to Vietnam? I'd hate to go there by slow boat."

"What are you so all-fired anxious about?" growled the army man. "Don't you realize you could get killed or wounded over there?"

"So I get killed or wounded. What's the difference, as long as I'm getting all the glory?"

"Listen, buddy," snapped the recruiter, "why don't you go home and forget the whole thing? You're crazy!"

The young fellow abruptly reached into his coat pocket, pulled out a paper and thrust it into the army officer's hands.

"Here," he said quickly. "Just sign!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #11
Chapter title: All is not lost, but time is running short

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The first question:

BELOVED MASTER,

Rajesh, it is absolutely inevitable, it is unavoidable. It has to be so. It is part of the destiny of those who speak the truth. They are bound to be misunderstood, misinterpreted. If they were not misunderstood, not misinterpreted, that would be a miracle. It has not happened up to now and there is no hope that it is ever going to happen.

Buddhas have always been misunderstood for the simple reason that they speak from a totally different vision which is not available to the masses. They speak from a totally different experience. Their experience is such that it cannot be expressed through words, yet they try to express it through words -- they try to do the impossible. Saying it through words creates trouble. They use words in their own way, they give the words their own color, but when those words reach YOU they have lost all the meaning that was given by the awakened ones. Immediately you interpret them, you translate them into your experience.

Buddhas speak from sunlit peaks and you live in dark valleys. They talk about light and you have never seen light. They talk about eyes and you have not even dreamed about eyes. They talk about eternity and all that you know is time; all that you know is temporary and they talk of that which never changes, which is always the same, which abides. It is unbridgeable, the gap. Unless YOU become also conscious it remains unbridgeable.

Hence only a few disciples, slowly slowly, attain to the meaning of the masters. Very slowly a few people become awakened, they come out of their sleep. It is arduous, too, because all that you know about your life is your sleep and your dreams. Leaving your dreams and your life behind is hard. It is demolishing your whole past. It is entering into such an unknown territory and without maps -- one feels scared.

Only disciples can understand; the masses cannot understand. The masses have every investment in NOT understanding. Even if there is some possibility of understanding they will avoid that possibility. They will not come close to the buddhas. They will try in every possible way to create more and more barriers. They will create rumors, all kinds of rumors. They will surround the buddhas with so much smoke of their own creation that the buddhas become almost invisible to them. They don't WANT to listen -- it hurts. Their whole life is rooted in lies and the truth hurts, it shatters.

And the masses are vast, the blind people are millions. The people with eyes are rare, few and far between. Only once in a while comes a Zarathustra, a Lao Tzu, a Jesus, a Moses, a Buddha. They are doing something unimaginable. They are trying to explain light to the millions who are blind. The blind people can hear the word 'light', but they cannot understand it -- or they will understand it in their own way, whatsoever is their idea, opinion about light. And they are not only blind; they have thousands of opinions. They have much knowledge -- without knowing anything at all. They are full of scriptures. They hide their blindness behind scriptures. They can quote scriptures, they can argue. They are clever and skillful in argument.

In fact, truth cannot be argued about. Either you know it or you don't. Truth cannot be proved either; either you know it or you don't. Knowing is all that is possible, or not-knowing; there is no way to prove it.

Once it happened:

A blind man was brought to Gautama the Buddha. He was a logician, a philosopher, very argumentative. He had been arguing with the village that there is no light, "and you are all blind, just as I am blind. I know it and you don't know it, that's the only difference." He was saying this to people who had eyes! And he was so clever in argument that the villagers were at a loss what to do with this man.

He was asking them, "Bring your light. Let me taste it or smell it or touch it. Only then will I believe."

Now, light cannot be touched, cannot be tasted, cannot be smelled. You cannot hear it. And these were the four senses available to the blind man. Then he would laugh in victory. He would say, "Look! There is no light. Otherwise, give me the proofs!"

When Buddha came to the village, the villagers thought it would be good: "Let us take this man to Buddha."

They brought the man to Buddha. Buddha listened to the whole story and then he said, "He does not need me. I also work with blind people, but of a different kind -- spiritually blind people. I heal them, I cure them. But this is physical blindness. You take him to a physician. You take him to my personal physician."

He had a personal physician a king had given him. The greatest physician of those days, Jivaka, was given to Buddha as a gift to take care of his body. "You take him to Jivaka, and I am certain that he will be able to do something. He needs a physician; he does not need great philosophy about light. Talking about

light is just stupid. And if you argue with him, he is going to win. He can prove that there is no light."

Remember, to prove that there is no God is very easy; to prove that there IS God is impossible. To prove the negative is easy because all logic tends to be negative. To prove the positive is not possible; logic has no opening towards the positive. Hence the atheist is more argumentative and the theist feels almost defeated. He cannot prove the existence of God or the soul.

Buddha said, "You take him to Jivaka." Jivaka cured his eyes. Within six months the man was able to see. He came dancing with many flowers and fruits as a present to Buddha. He fell at his feet and he said, "If you had not been there I would have argued my whole life against light -- and light is! Now I know!"

Buddha said, "Can you prove it? Where is light? I would like to taste it and touch it and smell it!"

And the blind man -- the EX-blind man -- said, "That is impossible. Now I know it can only be seen; there is no other way to approach it. Excuse me, I am sorry. I was blind, utterly blind, and in my blindness I was saying things. I was arguing against something which exists and is the most beautiful experience of life. If YOU were not there I would have argued my whole life against something which is, and I would have remained a blind man. And you did well that you did not say a single word about light; otherwise, I had come prepared, fully prepared to argue with you, and I know now, even you would not have been able to prove it. But your insight is deep: you could see that I didn't need any proofs; I needed some medicine. I didn't need philosophy, I needed a physician. You directed me to the right person. I am immensely grateful."

And the man never left Buddha. He said, "What you have done to my physical eyes, now do to my spiritual eyes too."

He became a disciple, he became a sannyasin.

To be a disciple means to be ready to be operated on. It is a surgery, a very internal surgery: surgery in the very deepest core of your being. Only then can you understand me, what I am saying to you.

But the masses are not ready. And don't be worried about them, Rajesh. That is none of our business. If they misunderstand, for us it does not matter. If they misunderstand, they miss something. If they misinterpret, it is their loss. Try to help them to come closer to me, but don't argue with them.

I am a physician, I am not a philosopher. My work here is that of a surgeon, not that of a teacher. The master is always a surgeon. He cuts away all that is false in you, chunk by chunk. Slowly slowly, he demolishes the whole edifice of your falsehood. And then what is left behind is your truth, is your being. When you have experienced it, only then will you be able to understand what is being conveyed to you through words, through silence, through communion.

I am trying every possible way to reach to you, but I can reach you only if you are open to me. I cannot reach to the masses; that is not possible in the very nature of things.

The second question:

BELOVED MASTER,
HOW CAN I BECOME THE NEW MAN THAT YOU SPEAK ABOUT?

Bhagwato, Jesus says: Unless you are born again you will not enter into my kingdom of God. Exactly that's what I say to you: Unless you are born again....

There are two births. One is given to you by your parents; that is a physical birth. That is only an opportunity for the second birth. If you think that the first birth is all, you have missed the whole point. The first birth is only a seed. It is of immense value if the second happens; it is of no value at all if you miss the second birth. You have to be twice-born. That's how we have defined the buddhas in the East.

The second birth has to happen within you; it is of consciousness. It is not of your body, it is not even of your mind; it is of awareness.

Ordinarily, the first birth makes you only a machine. You start living in a very superficial way; you don't have any depth, you don't have any soul yet. You eat, you drink, you work, you sleep, but all like a robot. You don't see the beauty of existence -- you can't see it. You don't see the godliness of every moment; it is impossible for you to experience it. It needs a transformation of your whole interiority. It needs a new subjectivity, a new vision, a new perspective.

You see in a certain sense, you hear only in a certain sense. Yes, you hear the words, but the meaning is missed. You read the Bible, the Koran, the Vedas, but just like a parrot. Even parrots are far more intelligent

than your so-called pundits, than your so-called knowledgeable people. You go on repeating like a gramophone record. And you are so egoistic that you can't accept, you can't say, "I don't know."

Jascha Heifetz, the distinguished violinist, was in London where he was scheduled to give a concert. A few hours before curtain time, he noticed that a violin string had broken, so he hurried to a music supply shop for a replacement. He was waited on by a girl who was new to the business.
"I would like to have an 'E' string for my violin," said Heifetz.
"A what?" asked the uncomprehending girl.
"An 'E' string."
"Sorry, luv," she replied apologetically, "but ye will have to pick it out yourself. I can't tell the he's from the she's!"

People are very reluctant to accept the fact that they don't know. They try in every possible way to manage a facade that they know. This is the greatest mistake in life. You are not yet born, but if you think you are already born, if you think you have already attained to life, then this whole opportunity is going to be lost. It will go down the drain.

And you can learn great words; they are available. You can learn them so much so that if you meet Jesus you may repeat his words better than he can do it himself because you have been repeating them for so long. You may defeat him; in a competition he may not be able to survive at all. Some stupid priest may win the competition because he will be just repeating exactly, word for word. Jesus cannot do that; that is impossible. He has to be spontaneous. He will respond to the situation. He may say some new things -- because twenty centuries have passed. How can he go on saying the same old things? Impossible.

That's why the people who believe that they know are the most ignorant in the world. To be ignorant is not that bad, but to believe that you know, without knowing, is very dangerous.

It seems that talking parrots had become quite fashionable. Understandably, Mulla Nasruddin's wife decided she must have one for herself. However, every store she went to had sold out of parrots. Finally she found a shop that had one left.
"But," the owner cautioned, "this bird was previously owned by a madam in a whorehouse and its language may be quite salty. Perhaps if you keep him covered for a week, he will forget what he has seen and heard."

Mrs. Nasruddin purchased the bird and did as the shopkeeper bid. At long last the week was over and the bird was finally uncovered. He first blinked his eyes and then after adjusting to the light looked around and said, "Hmm... pretty new house. Hmm... pretty new madam. Hmm... pretty new girls too."

Just then Mulla Nasruddin walked in. The bird took one look at him and said, "Ah, shit! Same old customers. Hi, Mulla!"

Yes, even parrots are more spontaneous than your pundits. You go on repeating. Your parents believed that they lived and their parents believed that they lived, and they have given you the idea that you are alive. You are not alive, you are only vegetating. To be alive means to be awakened.

Bhagwato, when I say the new man, I mean the conscious man. Humanity cannot be saved if the conscious man does not arrive. In the past it was not so necessary, but now it is absolutely necessary, it is a must. If the new man does not arrive on the earth, if more and more people are not going to become conscious, alert, awake, then this earth is doomed. Its fate is in the hand of the stupid politicians, and now they have immense power of destruction, such as they never had before. That is something new.

Just five years ago they had so much power that they could have killed every single human being seven times -- although you don't need to kill any human being seven times, once is enough. We had five years ago so much atomic energy -- atom bombs, hydrogen bombs -- that we could have destroyed this earth seven times. And within five years we have really progressed -- now it is seven hundred times! We can destroy seven hundred earths like this earth, and we go on piling up.... And any moment, any mad politician can trigger the process of self-destruction.

The coming twenty years are going to be the most dangerous in the whole history of humanity; it has never been so dangerous -- we are sitting on a volcano. Only more consciousness, more alertness can save it; there is no other way. We have to de-automatize man. The society automatizes you. It creates efficient machines, not human beings.

My effort here is to de-automatize you. I am doing something absolutely antisocial. The society makes

you a machine and my effort is to undo it. I would like this fire to spread and reach to all the nooks and corners of the earth, to help as many people as possible to be conscious. If in a great quantity consciousness grows on the earth, there is a possibility, a hope, we can save humanity yet. All is not lost, but time is running short. Everything is being controlled by politicians and by computers, and both are dangerous. Politicians are mad. It is impossible to be a politician if you are not mad enough. You have to be absolutely insane, because only insane people are power-obsessed.

A sane person lives life joyously; he is not power-obsessed. He may be interested in music, in singing, in dancing, but he is not interested in dominating anybody. He may be interested in becoming a master of himself, but he is not interested in becoming a master of others.

Politicians are insane people. History is enough proof. And now computers are dominating.

You know the saying: To err is human.... That is true, but if you really want to create a great mess, human beings are not enough -- you need computers. Now machines and mad people are dominating the whole world. We have to change the very foundation. That's what I mean by a new man.

A new man means more conscious, more loving, more creative. This whole process is possible through being more meditative. Become more meditative, silent, still. Experience yourself deeply. In that experience, a fragrance will be released through you. And if many many people become meditators, the earth can be full of a new perfume.

The third question:

BELOVED MASTER,
I NEVER KNOW WHAT IS COMING NEXT.
IT IS NO USE BEING PREPARED.
YOU ARE KILLING ME.
I AM SO GLAD, BUT IT IS SO PAINFUL AND SO SCARY.
P.S. THIS IS FOR A FEW STROKES. PLEASE DON'T CAUSE ANY MORE TROUBLE.

Prem Samarpan, a few strokes are enough to cause trouble. And when you ask it, you get it! Sometimes people get it even without asking. Whatever you need and whenever you need, it is given to you.

Pain is not always bad; sometimes it is absolutely necessary. It is a blessing in disguise. You grow through it; you cannot grow if you try to bypass it. One becomes integrated, crystallized through pain. The only condition to be fulfilled is that you should go into it consciously. Then pain, too, is a gift of God, just as death is. Then everything is a gift, if you can go consciously into it. Then everything prepares you for the new birth, for the new man.

You say, "I never know what is coming next."

Nobody knows and nobody needs to know. Samarpan, it is good not to be bothered about the future. The present is enough. And to live in the present, totally absorbed in the present, is the way of the sannyasin.

Jesus says to his disciples, "Look at the lilies in the field, how beautiful they are!" And what is their secret? The secret is, they never think of the morrow, they live in the present. The whole existence lives in the present, except man. Hence, except man, there is no anxiety, no anguish. All anxiety, all anguish is man-created; it is our own doing. It simply exists in our own minds. Either we are worried about the past -- which is so stupid because you can't do anything about it; whatsoever has happened has happened, you cannot go back. But we go on thinking, "Had I done this, had I said this...." You are simply wasting more time. People go on repenting about the past -- that which is not is not worth repenting about. People feel guilty about their past. That which is gone is gone forever. Feel disconnected, become discontinuous.

Each moment, Samarpan, one has to become discontinuous with the past. And if you become discontinuous with the past, only then do you stop worrying about the future, because the future is nothing but a projection of the past. The people who live in the past also live in the future. The future is a reflection of the past. What exactly is your idea of future? It means you are not going to commit the mistakes that you committed in the past -- delete those mistakes. And you are going to enjoy all that was pleasant in the past more deeply. That's what your future is: intensifying your pleasures of the past and deleting your pains of the past.

But you don't understand life. Pains and pleasures are joined together. If you want the same pleasures that you enjoyed in the past and you want them to be more intense, you are asking for the pain that you also suffered in the past. And, of course, the pain will be as intense as the pleasure. They are always balanced,

they move together, they are inseparable. They are two sides of the same coin.

So you are simply wasting time, whether you are thinking of the past or of the future. And the future is not going to be according to YOU. Who are you to decide about the future? This vast universe can't be decided by your private will, by your ego. You have to stop pushing the river. You have to learn how to go with the river, how to go with the wind.

Lao Tzu says: Be like a dead leaf, so wherever the wind blows the leaf goes with it. It has no destiny of its own, it has no private goals of its own, it has no will of its own. It is utterly surrendered. That is the meaning of your name, Samarpan. SAMARPAN means "totally surrendered": one who has lost his will into the will of the whole.

Jesus says on the cross, "Thy kingdom come, thy will be done." That is samarpan, that is surrender. "Thy will, not mine." That is his last prayer and the very essence of prayer, the very soul of a religious man.

There is no need to prepare for the future. Live in the present so totally, that's all. That is preparation for the future without preparing at all. Why? -- because when you live totally in the present, the future is going to be born out of the present. From where is it going to come? It is going to grow out of this moment. If you have lived this moment in its total beauty, joy, celebration, the next moment will come out of it and you will be able to live it even more totally, even more joyously. But you don't think about it and you don't prepare for it because thinking and preparing means missing this moment. And if you miss this moment you will miss the next too, because it will be coming out of this empty moment which you absolutely missed.

So a strange phenomenon happens, a very strange law of life: those who prepare for the future are the ones who go on missing, and those who don't prepare but LIVE in the present, utterly surrendered to the whole, they never miss anything. Their future comes out of the present, flows out of the present. Then the whole takes care. When you are surrendered, the whole takes care; when you are not surrendered, you have to take care of yourself. And that is like trying to pull yourself up by pulling your shoestrings.

Mulla Nasruddin went for his first airplane flight. When he came back he was looking very tired -- and just a fifteen-minute flight from Bombay to Poona -- he was trembling, his face was looking so pale.
I asked, "What is the matter?"

He said, "What is the matter! Those two plane flights!"

I said, "What two plane flights? You have been only on one plane flight."

He said, "Two -- my first and my last! I am finished with this nonsense! I was so afraid, I had to sit just on the edge of the chair."
"But why on the edge?" I asked him.

He said, "So that my whole weight was not on the plane, that's why."

And this is the way millions of people are living in the world: so their whole weight is not on the whole; otherwise something may go wrong.

The whole is capable of carrying you. You are almost nothing; it is not a problem for the whole.

A man who had finished his life went before God. God reviewed his life and showed him the many lessons he had learned. When he had finished God said, "My child, is there anything you wish to ask?"

The man said, "While you were showing me my life, I noticed that when the times were pleasant there were two sets of footprints, and I knew you walked beside me. But when times were difficult there was only one set of footprints. Why, Father, did you desert me during the difficult times?"

And God said, "You misinterpret me, my son. It is true that when times were pleasant I walked beside you and pointed out the way. But when times were difficult, I carried you."

You say, Samarpan, "I never know what is coming next. It is no use being prepared."

Certainly, it is no use being prepared -- or, there is a totally different way of being prepared. That is what I am trying to show you. Live in the moment totally, fully aware. That is the real way of preparing WITHOUT preparing. That is preparation without preparation. You will be ready for the next moment naturally, without any worry.
You say, "You are killing me."
Yes, in a sense. And in another sense....

Meditate over this story:

A man is taking a walk in a park late at night. Suddenly, behind some bushes he hears strange gasps and muffled screams. Alarmed, he shouts, "Is anybody being killed in there?"
"No, no," shouts back a voice. "Just the opposite!"

Yes, in one sense I am killing you; in another sense, I am giving you a new birth. I am doing just the opposite.

The master is a womb. He takes the disciple inside his womb. We call that womb the buddhafield. And then the disciple grows in his love, is nourished through his love, in his light. He is showered continuously with his compassion, with his understanding. And one day he comes out of the womb of the master, a totally new man. The old dies and the new is born. This is how you become twice-born.

The fourth question:

BELOVED MASTER,
YOU TALK ABOUT THE DIFFERENCE BETWEEN 'KNOWING' AND 'KNOWLEDGE'. BUT TO BECOME A MASTER, DO YOU NOT HAVE TO HAVE 'KNOWLEDGE' AS WELL AS 'KNOWING'? IT SEEMS TO ME THAT YOU, IN YOUR TALKS, SHOW MUCH KNOWLEDGE. CAN THIS NOT BE A PART OF THE WAY FOR SOME?

Nicholas Mosley, there is a great difference between knowledge and knowing. And to you, knowing may appear as knowledge because you are not acquainted with knowing at all; you know only knowledge. Hence you may find much knowledge in what I am saying, but it is not KNOWLEDGE to me, it is knowing to me. Knowing means my own experience; knowledge means something borrowed.

And it is not necessary that my knowing should go against the knowing of Buddha or Jesus or Krishna. In fact, it cannot go against anybody's knowing. Knowing is the same, the process is the same, whether Buddha knows or Zarathustra. It is the same.

Knowing means you enter into your interiority, you move inwards, you reach to the very center of your being. You experience who you are... and in that very experience you know you ARE God, because only God exists. To say, "God is," is a tautology because God means "is"; "isness" is God.

Whatever I am saying here may appear to you as knowledge because it can be found in the Bible, in the Koran, in the Gita, in THE DHAMMAPADA. And you will think, "Of course, it is knowledge." It is not. The difference is subtle and delicate.

One can know about love -- libraries are full; thousands of books about love have been written. You can gather as much knowledge about love as possible. You can make an encyclopedia of love. You can become an encyclopedia of love. Still, if you have not experienced love, all that you know is rubbish, all that you know is verbal, intellectual; it has no existential value.

Buddha used to say: It is like a man who goes on counting other people's cows and buffaloes every day -- and he himself has no cow, no buffalo. Counting other people's cows and buffaloes you may become very expert in counting, you may become very reliable, but unless you have your own cow you will not be nourished by that counting.

To know means to be silent, utterly silent, so you can hear the still, small voice within. To know means to drop the mind. When you are absolutely still, unmoving, nothing wavers in you, the doors open. You are part of this mysterious existence. You know it by becoming part of it, by becoming a participant in it. That is knowing.

And once knowing has happened, then to read the Bible and the Koran and the Gita is beautiful, because then they all become witnesses. Otherwise you can read, you can repeat, but they are only words with no meaning, with no content.

Knowledge is without content, empty shells with nothing inside. But if you have seen only knowledge, from the outside both will look almost the same. Knowledge comes through studying and knowing happens through meditation. The processes are different. In knowledge you have to go into words, into language, into scriptures. In knowing you have to go within yourself. The processes are not only different but polar opposites. In knowing, first you have to drop knowledge because that becomes a hindrance. First you have to know that "I don't know." You have to become innocent.

Jesus says: Unless you are as innocent as small children you will not enter into my kingdom of God.

The clergyman was telling his guests a story when his little girl interrupted.
"Daddy," she asked, "is it true or is it mere preaching?"

There is a great difference whether something is true or is just preaching -- "mere preaching."

An old priest had to leave his village one Saturday -- the day everyone goes to confession. He taught the new young priest who was taking over his job the necessary basics: "If a woman steals money from her husband -- three 'Ave Maria' and two 'Pater Noster'; if someone commits adultery -- five 'Ave Maria' and three 'Pater Noster'; for those who have been telling lies -- one 'Ave Maria' and two 'Pater Noster', and so on."

The young priest heard first the confession of a pretty village girl.
"Father, I have committed a sin," the girl said.
"What have you done-a, my child-a?" asked the priest.
"I have given the boy next door a blow job," she replied timidly.

The young priest was puzzled because he had not been instructed about such a situation. At that moment, he saw the old priest passing by, his suitcase in hand, preparing to leave. Quickly he called out to the old man, "Father, Father, one moment please. There is a young-a girl-a here. What do I give her-a for a blow-a job?"
"Fifty dollars," replied the old priest.

Knowledge is borrowed; knowing is yours, your own. It is authentic. Knowledge is information, knowing is transformation.

You ask me, Nicholas, "You talk about the difference between knowing and knowledge. But to become a master, do you not have to have knowledge as well as knowing?"

Knowing is enough. To be a master, knowing is enough.
"It seems to me," you say, "that you, in your talks, show much knowledge."

I am not a master because of my knowledge, but in spite of it! I was a professor in the university. I had to struggle a great deal to get out of my knowledge. Still, something of it goes on lingering around me. Forgive me for that! But it has nothing to do with being a master.

Jesus had no knowledge; he was more fortunate. He was not a professor in a university, he was just a poor carpenter's son. Mohammed was fortunate; he was absolutely illiterate. I was unfortunate. I have suffered a lot from knowledge. My whole problem was how to get rid of it. That's why I am so much concerned about you and I continuously insist on being aware of knowledge -- don't become knowledgeable. I am saying it because of my own experience.

It is easy to renounce wealth, it is easy to renounce power, prestige, because they are outside things. The greatest problem is to renounce your knowledge because it goes so deep. It becomes almost a part of your being, it becomes so ingrained. You can escape to the Himalayas -- the wife, the shop, the power, everything will be left behind, but not knowledge. It will be there with you wherever you go. It is not a shadow, it is something inside your skin. It is easy to get out of your skin; it is more difficult to get out of your knowledge. Hence I go on saying to you: Beware, beware of becoming knowledgeable. And there is a great tendency in the mind to become knowledgeable because it is very ego-fulfilling.

But one need not be knowledgeable to become a master. If you are already knowledgeable, then put it aside. Become innocent again so that you can know on your own, and when you have known you can use your knowledge. It can be used, but only later on. Knowing comes first, then you can use your knowledge, but your use of knowledge will be totally different from the use of the scholars.

That's why MY interpretation of Jesus, Buddha, Mahavira, is totally different from the interpretations of scholars. It is bound to be so. Their interpretations are verbal, they are only logical interpretations. They are great argumentators, clever in hairsplitting.

My interpretations are not argumentative, are not intellectual. My interpretations are paradoxical. If you are against me you can call them anti-intellectual; if you love me you can call them supra-intellectual. It depends on you. If you are against me, they are irrational; if you are in love with me, they are suprarational. If you are against me, they are self-contradictory; if you love me they are mysterious, paradoxical.

And when I say anything I am not concerned whether I am being true to Buddha or not. My concern is whether I am being true to myself or not. If I am true to myself I know that I must be true to Buddha; it can't be otherwise. So I don't take much care whether I am literally true to Buddha, to Jesus, or not. I take every

freedom.

Sometimes I change the stories because when I see that this story is not possible, it can't happen to a buddha... sometimes I invent stories too.

Once a great Buddhist scholar, Bhadant Anand Kausalyayan, came to see me. He said, "Everything you say is beautiful, but a few stories I have come across which I have not found in any scriptures."
I asked him, "For example?"

He said, "For example, just the other day I was reading a beautiful story you have told: Buddha is passing down a street talking to his disciple, Ananda, and a fly sits on his head. He goes on talking and just moves his hand to scare away the fly, and then he stops suddenly in the middle of the road. The fly is gone, but he moves his hand again slowly as if the fly is there.
"Ananda is very much puzzled. He says, 'What are you doing? The fly is no longer there!'
"Buddha says, 'Yes, I know, but this is how I should have done it before. I continued to talk with you and automatically I allowed my hand to move. That is not right for me. I should move my hand with more awareness. So now I am doing it as I should have done.'"

Anand Kausalyayan said, "I have never come across this story. I have read ALL the scriptures."

I asked him, "But do you think the story is beautiful?"
He said, "The story is beautiful."

Then I said, "It is perfectly right. Then why bother about the scriptures? Don't you see a Buddhist flavor in it?"
He said, "I can see."
"So that is the whole point!"

I am not functioning here as a man of knowledge, but only as a man of knowing.

The fifth question:

BELOVED MASTER,
I AM LOSING MY MEMORY AND IT IS WORRYING ME TO DEATH. WHAT SHOULD I DO?

Mamta, nonsense! Just forget all about it!

The sixth question:

BELOVED MASTER,
WHAT WOULD YOU SAY WAS WRONG WITH THE INDIANS?

Madhuri, almost everything!

The seventh question:

BELOVED MASTER,
YES! I WAS NOT SURE UNTIL NOW! I SAID THE SAME WORDS TO ASEEMA A MONTH AGO: "YOU HAVE DRIVEN TWO OTHER MEN MAD. DON'T LET IT BE ME." WOW! WE HAVE BEEN IN LOVE FOR MAYBE ONE YEAR NOW, AND TO TELL YOU THE TRUTH I AM REALLY ALLOWING HER TO AFFECT ME IN ALL POSSIBLE WAYS. BOTH NIKUNJ AND SARVESH ARE AFFECTED BY HER, AND FOR MYSELF I SEE WHAT IT IS: LOVE WITH A WITCH! RELEASE ME, BELOVED MASTER.
AH... WHAT SHALL I DO?

Narayana, it is too late! And I am not a witch doctor! Now, nothing can be done. In fact, you are already mad.

Mulla Nasruddin plays on the sitar, but he goes on playing the same note continuously for hours. His wife has gone mad, his children have gone mad, his parents have gone mad.

One day he continued to play the same note, and a neighbor asked him, "Mulla, we have seen many

people playing sitar, but they change notes."

Nasruddin said, "I know they go on changing -- because they have not yet found the right note. And I have found it, so why should I change?"

The neighbor said, "But now it is two o'clock in the night. Please! Just one hour more and I will go mad. Stop it!"

Nasruddin said, "It is too late because I have stopped already. It is almost two hours since I stopped! What are you talking about?"

Narayana, one year with Aseema... you are finished! She is dangerous -- all beautiful women are. All women are witches! In fact, the word 'witch' means wise. It is exactly the equivalent of 'buddha'. If a woman becomes enlightened she becomes a witch.

Aseema is just on the verge of becoming enlightened, and on the way she is giving whatsoever help she can. Whosoever meets her, she helps him. You have been helped by her, and there is no way now for you to be released. All is finished! You had better settle in it.

Nikunj and Sarvesh got mad because they tried to escape. Only then they became aware that they were mad. If they had remained with Aseema, there would have been no problem.

So don't try to escape from Aseema, that's my only advice. Remain with her. She is beautiful and I love her.

The eighth question:

BELOVED MASTER,
IS THERE ANY GOOD QUALITY IN THE INSTITUTION OF MARRIAGE OR NOT AT ALL?

Jagdeesh, an ancient scripture says... this is knowledge: Marriage is an institution that teaches a man regularity, frugality, temperance, forbearance and many other splendid virtues he would not need had he stayed single.

The venerable old man was celebrating his one-hundredth birthday and was asked by a reporter, "To what do you attribute your advanced age and remarkable physical condition?"
"I will tell you," replied the centenarian. "When my wife and I were first married, the rabbi who performed the ceremony suggested that whenever I saw an argument coming I should take a walk around the block. I took the rabbi's advice and I want you to know that for seventy years the constant exercise did wonders for my health."

The last question:

BELOVED MASTER,
ABOUT THIS TALK YOU GAVE IN FAVOR OF MIXED MARRIAGES. I COME FROM GOOD OLD TRADITIONAL DUTCH STOCK AND HAVE RECENTLY GOTTEN TOGETHER WITH A SIMPLE-MINDED, BEER-BOOZING COCKNEY. SINCE THEN I HAVE TAKEN UP DISCO DANCING, ROCK 'N' ROLL SINGING, PARTIES AND BEER. I AM HAVING A BALL -- BUT ARE YOU SURE THIS IS THE WAY TO RAISE THE CONSCIOUSNESS IN THE WORLD?

Arup, I am absolutely sure!
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #12
Chapter title: A new man with a new vision

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The first question:

BELOVED MASTER,
I AM AN UNEDUCATED MAN. CAN I STILL BECOME ENLIGHTENED?

John, there is more possibility for you than for an educated man. The education that exists in the world is not true education. True education will be a help towards enlightenment because it will make you more meditative, more silent, more aware, more inward-looking.

The education that exists in the world makes you more ambitious, outward-looking, more egoistic, more superficial. It gives you all kinds of wrong values. It is a kind of poisoning. It does not help you, in any way, to be yourself. It is destructive. It helps you to be somebody else, and that's its very destructive foundation. It is a poisoning, but so slow that you never become aware. It begins the day you are born and it goes on slowly slowly destroying you, distracting you from your nature.

By the time you come out of the university you are no longer a natural being. You are artificial, arbitrary. Universities are like factories, assembly lines, where man is destroyed and machines are created, where man is reduced to a machine.

Enlightenment means discovering your being. It has nothing to do with education. In fact, those who are educated will have to become, in a certain sense, uneducated again. Those who are knowledgeable will have to cease to be knowledgeable. They will have to become again childlike, innocent, so their eyes can be full of wonder, surprise, so they can again see the tremendous beauty of existence, the eternal joy, the celebration that surrounds you. But the knowledgeable person is absolutely unaware because he thinks he knows; that is his barrier.

The more you know, the less you are surprised by anything. The more you know, the less you wonder. And God is only for those whose wonder is total, who know the experience of being in awe; those who can dance with the wind and the sun and the rain; those who, seeing a roseflower, are so struck by its beauty that they become speechless, that for a moment their minds stop functioning. Only those few can know God. Only those few can become enlightened.

John, you are fortunate. Of course, if you are educated you will be able to earn more money -- but not more meditation. You will be able to have more political power because you will be more cunning, more clever -- but not insight into your own being. You may be able to possess many things, but that will be only a deception. In fact, things will possess you because you will not be your own master. It is better to possess one's own being than to possess the whole world. It is better to be a buddha -- a beggar -- than to be Alexander the Great, because the buddha lives a full life and dies a full death, and Alexander the Great lives an empty life, hollow, somehow stuffing it in an effort to convince himself that he is not empty, and then dies utterly empty.

When he died he said to his generals, "Let my hands hang out of my coffin."
"Why?" they asked, because that was not the way to carry a dead body.

He said, "That may not be conventional, but I would like my hands to hang out of my coffin so people can see that I am dying empty-handed."

That's how his body was carried. Millions of people had gathered to see, and everybody was wondering, "Why are his hands hanging out?" And, slowly slowly, the rumor went around that Alexander wanted it to

be known by everybody that he was going empty-handed. His life had been utterly futile.

John, no need to be worried about education, knowledge. In the inner world, the ordinary education is not needed -- something else, a TRUE education.

The word 'education' is beautiful. It means "drawing something out": drawing out that which is within you. In fact, we should not use it for the ordinary education. It is wrong to use a beautiful word like 'education' for this rotten system of schools, colleges and universities. It is not education in the literal sense even, because instead of drawing out what is within you it forces things from the outside upon you. It is an imposition.

Real education is like drawing water from a well, not pouring something into the well. Real education is drawing out your being so that your inner luminosity starts filtering through your body, through your behavior.

I am reminded of a beautiful story. It really happened, it is not just a story.

Stosh, a new immigrant, got off a boat at Ellis Island and set about finding himself a job. Door-to-door inquiries brought no luck until he rang the bell of a whorehouse. The madam was sympathetic and employed him to clean up the basement. After completing the task in record time, Stosh asked for further work, whereupon the madam suggested that he become their permanent bookkeeper.

When Stosh explained that he could neither read nor write, the madam paid him ten cents and sent him off on his way with her best wishes.

With the ten cents Stosh bought two apples in the market. He ate one and sold the other in the town center for ten cents. He returned to the market and bought two more apples which he sold again for ten cents each. Increasing his business this way he eventually became the owner of a small fruit wagon, then several fruit wagons, then a small fruit store, then a supermarket, and finally a chain of supermarkets.

When several of the giant national food chains offered to buy him out, he accepted the highest bid -- seven and a half million dollars. The contracts were drawn up and the corporate executive and Stosh, surrounded by a large number of attorneys, met in the plush corporate offices atop one of Manhattan's most prestigious skyscrapers. The contracts were looked over, heads were nodded and finally the executive signed on the relevant dotted line. Then Stosh picked up the solid gold pen and laboriously scrawled his 'X' at the bottom of the page.

The corporate executive leaped up from his chair and shouted, "My God, man! You mean to say you have amassed this business worth seven and a half million dollars without being able to read or write?"
"Hell!" snorted Stosh emphatically. "If Stosh could read or write, Stosh would still be a bookkeeper in a whorehouse!"

The second question:

BELOVED MASTER,
WHAT IS MECHANICAL GOODNESS?

Gina Goyt, there is nothing like mechanical goodness. Goodness cannot be mechanical and anything mechanical cannot be good. It is a contradiction in terms. Goodness can only be conscious, nonmechanical; and evil can only be unconscious, mechanical.

But I understand your question. It is relevant, because for centuries something like mechanical goodness has been taught to people because it is easy. People ARE mechanical. To bring real goodness in their lives, real virtue, you will have to transform their unconsciousness into consciousness, you will have to change their darkness into light. That is an arduous effort, and the society, moreover, is not interested in it at all. In fact, it is afraid of it because whenever a REALLY good person has happened in the world he has created trouble for the society.

A Jesus, a Lao Tzu, a Buddha, a Kabir, these are the greatest rebels for the simple reason that they were so conscious that they could see through the whole stupid game that we go on playing. They could see through our lies, they could see through our deceptions. It was impossible to deceive them and it was impossible to exploit them and it was impossible to enslave them. Not only was it impossible to enslave them, but they created great movements of consciousness in the world. They created chains, they triggered chains. Many many people became enlightened through their efforts. Their efforts were thought to be

antisocial. That's why Jesus was crucified.

Where can you find a man who is more good than Jesus? What was his crime? His crime was that he was REALLY good. If he had been only mechanically good there would have been no trouble. There were many rabbis who were mechanically good. The society is not afraid of mechanical people; they are manageable. They are dependent on the society. They always live with the collective, they are always following the crowd. The crowd is very happy with these people. And it is easy to create mechanical goodness because, in the first place, people ARE mechanical. You have just to replace their evil ideas with good ideas, not changing at all their beings.

For example, hell was created -- the idea of hell -- to create mechanical goodness. People are afraid, people live in fear; priests became aware of it in the very beginning of humanity, that it can be exploited: make them more afraid. They depicted hell in such detail, they created so much fear in people, that people became conditioned -- out of fear.

It is the same type of conditioning that can be done now in easier ways because we have more developed technology. There is no need to teach for twenty-five years the idea of hell; then a person becomes mechanically good. Now you can ask Pavlov, Skinner and other behaviorists: they will teach you some methods. Just electric shocks will do.

Somebody smokes and you don't want him to smoke -- just give him electric shocks. Whenever he smokes let him have an electric shock. Within three days he will drop smoking because the moment he takes a cigarette in his hand he will start trembling. He will become so much afraid that now the shock is coming. That's how they teach rats, they teach monkeys and chimpanzees. And that's how they are trying to teach human beings.

Religious people created hell, politicians created prisons -- just to torture people. If you torture them enough, people become accustomed. Pavlov calls it "conditioned reflex." He worked his whole life with dogs; he conditioned his dogs.

If you bring food before a dog, of course, it affects his saliva. He starts salivating, his tongue starts hanging out, saliva starts dripping. Seeing delicious food, it is natural. But if you ring a bell it won't happen. There is no connection between a bell and saliva glands, but Pavlov did one thing: whenever he would give food to his dogs he would ring a bell. Whenever he would ring a bell he would give food to the dogs. The bell and the food became associated, linked, hooked with each other. After fifteen days he just rang the bell and the dogs started salivating and their tongues hanging out. Now, there is no natural connection between the bell and the tongue, but a new, unnatural connection has been created.

Pavlov became the founder of communist psychology. That's how in Soviet Russia, in China and other communist countries, people are being conditioned. They don't think that man is any different from dogs; maybe a little more developed, a little more complicated, but still a dog.

Skinner goes on working on rats and goes on finding how to condition rats, and he says the same is applicable to human beings. You just create fear and then they will not do certain things; and you create greed.... And that's why paradise, heaven were created. These are simple strategies for dominating people. Create fear for that which you want people not to do and create the idea of reward for that which you want them to do -- and you have created a mechanical behavior. They will not do the bad and they will do the good.

But what kind of good is this? It is exploitation by the society, by the church, by the state -- by the vested interests. It has not changed the BEING of the man. It has not made him more aware, alert, more joyous, more celebrating. It has not given him any taste of bliss. It has not opened any window for him from where he can have a little glimpse of God. I don't call it goodness, virtue. My idea of virtue is that it should be a by-product of consciousness. You should become so conscious that you CAN'T do wrong -- not because you are conditioned but because you can see it is wrong.

For example, I was born in a Jaina family. Now, Jainas are the most fanatic vegetarians in the world. In my house even tomatoes were not allowed because their redness reminds you of meat and blood. Even poor tomatoes, so innocent! In my childhood, the very idea of somebody eating meat was enough to make me sick. In my family there was no possibility to eat in the night. Jainas don't eat in the night. Who wants to suffer in hell just for eating in the night?

When I was eighteen years old, for the first time I ate in the night. It was so much against my whole background, but I had to because we had gone for a picnic and all the other boys were Hindus. They were not interested the whole day in preparing food, and I don't even know how to prepare tea! So I had to

depend on them. I told them many times, but they were not interested. They were interested in exploring the mountains we had gone to, the fort, a very ancient fort, and the statues and there were many other things.

The day was tiring and by the evening we were utterly tired. Then they started cooking food. The food was ready in the night. Tired, hungry... and the delicious food that they were preparing... and the aroma! And I was the only one who was in such suffering! I could not eat because just one night's wavering and you suffer in hell for eternity. But I was wavering -- naturally. On the surface I was keeping calm and cool as I was supposed to, but they were persuading me -- and deep down I was ready to be persuaded. In fact, I was hoping that they would be able to persuade me! Finally they persuaded me and I ate. But I have never suffered so much. The whole night I was sick and vomiting. Nobody else was vomiting, nobody else was sick. It was just my conditioning.

Now, this kind of vegetarianism is not good. It does not come out of your consciousness -- it is mechanical.

Mechanical goodness is not real goodness; it is just a facade. Intelligence is needed to be good, awareness is needed to be good.

The unshaven and booze-smelling Polack was arrested for public drunkenness, and now he stood in front of the judge.

"Your honor," he pleaded, "I honestly didn't mean to drink a whole quart of vodka at one time."

"Then why did you do it?" demanded the judge.

"I lost the cork."

A contractor working for the U.S. government in Vietnam submitted a bill for the tiling of a roof. The government office was astonished at the total of over twenty thousand dollars, most of it for medical expenses incurred on the job. A lieutenant was dispatched to the hospital to investigate.

This was the contractor's explanation: "At the outset of the job I attached a pulley to the edge of the roof and ran a rope through it. To one end I attached a large barrel; the other end I tied to a stake in the ground. I then filled the barrel half full with tiles, untied the rope, hoisted the barrel up to the roof, retied the rope to the stake, climbed up the ladder, unloaded the tiles on the roof, lowered the barrel, climbed down the ladder, and repeated this process several times until all the tiles were on the roof.

"Early in the evening the job was completed and I began loading the unused tiles into the barrel. I had overestimated the number of tiles needed and so had a full barrel of extras. I climbed down the ladder and unhooked the rope.

"It was then that I realized my error. The barrel, now full of tiles, was heavier than I and began descending. In my shock, I forgot to let go -- up I went! Halfway up, the barrel and I met, breaking my right hip. I continued up, breaking several fingers and one hand as I hit the edge of the roof. Meanwhile the barrel hit the ground, tipped over and spilled out most of the tiles. The barrel, now lighter than I, came back up. I descended. Halfway down we met again -- this time my ribs were crushed. When I hit the ground my left leg was broken.

"It was at this time that I had the presence of mind to let go of the rope. A few seconds later the barrel landed on my head giving me concussion!"

More intelligence is needed, more awareness is needed, and then life becomes naturally good, spontaneously good.

The third question:

> BELOVED MASTER,
> I AM HOMOSEXUAL. I FEEL TERRIBLY OPPRESSED AND STRICKEN BY THE STIGMA OF HOMOSEXUALITY. IT SEEMS FALSE TO ME TO COME HERE TO FIND A WAY TO COME CLOSER TO MYSELF AND AT THE SAME TIME NOT TO HAVE THE COURAGE TO SHOW MYSELF THE WAY I AM. THEN I WANT TO RESIGN AND RETURN HOME SO THAT I DON'T HAVE TO THINK ABOUT IT ANY LONGER. WHAT CAN I DO?

Hein Steff, there is nothing wrong in being homosexual. You need not feel guilty about it. One certainly

has to go beyond sex, but that is as much applicable to heterosexuality as it is applicable to homosexuality. Heterosexuality or homosexuality are just styles of the same stupidity! You need not feel guilty.

In fact, looking at the population of the world, homosexuality should be supported. At least you will not be increasing the population of the world, you will not be loading the earth more. It is already loaded too much. Homosexuality should be valued, respected -- it is pure fun! Heterosexuality is dangerous. And what is wrong? If two persons are enjoying each other's bodies, nothing is wrong. It should be their concern; nobody else's business to interfere.

But the society is continuously interfering in everything; it does not leave anybody any privacy. It enters in your bedroom too. Your society is not a free society. It talks of freedom and democracy and all that rot, but it is pure slavery. It is a big prison. And your priests and your so-called God are all Peeping Toms. They are all looking into your private lives, what you are doing. It should be nobody's business.

What is wrong in loving a man or a woman? Two men can love each other, two women can love each other. Love is a value in itself. And fun should not be condemned. Life is already such a burden, such a drag, such a boredom. Leave at least something in life so people can feel a little less bored.

Here you need not feel afraid to show yourself the way you are. My whole approach is to help you to be the way you are because that is the only way to help you transcend it. Feel guilty and you will remain the same. Guilt never transforms anybody.

And homosexuality is such an innocent phenomenon. Why is it so much condemned? The reason is that if it is not condemned, the fear is that almost everybody will turn homosexual because every child has the tendency. Every child passes through the stage when he is homosexual. Every boy, every girl, passes through a time when boys like boys and girls like girls. The fear is that if many people turn homosexual -- and particularly in the past when the population was not big and every society wanted more numbers because numbers meant power.... To allow homosexuality was dangerous; it had to be condemned, absolutely condemned, so much so that in a few countries it is the greatest crime.

For example, in Ayatollah Khomeiniac's country, Iran, it is one of the greatest crimes. You can be imprisoned for your whole life or you can even be sentenced to death, just for being homosexual. It seems absolutely absurd, ridiculous, but in the past there was some reason in it. Every society wanted to be more powerful. It was a constant struggle -- a struggle between groups, struggle between tribes, struggle between clans -- the deciding factor was your number, how many you are. If people become homosexual, then the population will decrease; hence it has to be condemned as the greatest sin.

It may have some meaning if you think of the past, but in the present it is absolutely meaningless. In fact, the whole situation has become just the opposite: now heterosexuality is the danger; less numbers are needed. If humanity goes on growing this way, then we cannot support humanity, we cannot live any longer. By the end of this century the population will be so much, the poverty will be so much, that there seems to be no way out except a third world war which will kill almost everybody -- so that a few people can start the whole story again.

I have heard a story, a twenty-first century story:

The third world war has happened, and a monkey is sitting on a rock taking a sunbath. A female monkey comes with an apple and gives the apple to the monkey. And the monkey says, "My God, are we going to start it all over again?"

Homosexuality is condemned because there is every possibility that if it is not condemned many more people will turn towards it. The inner tendency is there in every person. In fact, the person who is against it... the more he is against it, the more he has the tendency. Deep down, unconsciously, he knows it is there. To repress it he has to be very much against it; he feels disgusted by the very idea.

But nobody is telling HIM to become homosexual. If others feel attracted, then it is not your business to interfere or to condemn them. It is their freedom, and they are not doing any harm to anybody. It is a harmless game -- stupid, certainly, but not a sin. But as far as stupidity is concerned all sex is stupid, for the simple reason that it is a biological urge and you are not the master of it, you are just a victim.

And you need not be so much worried about it, Hein, because homosexuality has a very beautiful origin: it originated in the monasteries. It is something religious! The first homosexuals were monks and nuns -- Christians, Buddhists, Jainas; all great religions have contributed their share to it. It was bound to be so because there are monasteries even now in existence where no woman has ever entered.

In a Catholic monastery in Europe, Mount Athos, for one thousand years no woman has entered; not

even a six-month-old girl has been allowed to enter in. What kind of people are living there? A six-month-old girl and they are afraid even of that! What can they do? But repressing sex creates fear, so the whole monastery is full of men; and homosexuality is a natural by-product if only boys are together or only girls are together.

Religious people have contributed greatly. Educationists have contributed greatly, because boys have to be educated separately. They have to reside in different hostels specially for them and girls have to stay aloof in separate hostels, in separate schools. If you put too many girls together they are bound to become lesbians, because when the sexual urge takes possession of them and they cannot find a boy, then anything is better than nothing.

In zoos even animals turn homosexual -- only in zoos, remember. In their wild state they don't become homosexual. There is no need -- females are available. But in a zoo, if females are not available, they become homosexual. A zoo is worth studying. I used to study zoos because the zoo gives you many indications about human society. The human society is a big zoo because everything has become so unnatural.

Go to a zoo and watch the animals and you will be able to see many things. They become homosexuals; they never become homosexuals in their wild stage. They are FORCED to become homosexuals. They go crazy, they become insane, mad. In wild states they never become insane. No animal ever becomes mad in his wild state; he remains sane. But his sanity needs a little freedom.

A lion has a big territory in his wild state, miles of territory, and he is the king of the whole territory. In a zoo he is in a small cage. If you go to the zoo you will see the lion walking up and down the cage, up and down, up and down, the whole day. It can drive anybody mad. He needs freedom, he needs a certain territory. In such a small space he is overcrowded. He becomes angry, enraged, violent.

Many diseases never happen in the wild. For example, no animal suffers from tuberculosis or cancer, but in a zoo animals suffer from tuberculosis and cancer. Strange! In the wild there are no medical facilities for them and in the zoo every kind of medical facility is available. Doctors are there to look after them, great doctors, doing something great! What they cannot take care of on their own -- cancer, tuberculosis -- doctors help them with. Animals become victims of illnesses which they have never known before.

Human society has been so much forced to live in unnatural circumstances -- and the monastery is one of the most unnatural circumstances. It is a zoo, a religious zoo! Homosexuality was born there, so you need not feel very bad about it. You are a religious person! And you have a great lineage of homosexuals....

If you look for homosexuals you will be surprised. Many poets, many authors, many painters, many musicians, many dancers, many great people, many creative people, were homosexuals. Many Nobel Prize winners have been homosexuals.

And don't be worried about enlightenment either, because at least one homosexual I know has become enlightened -- Socrates; he was a homosexual. And there are suspicions about Jesus. I cannot prove it, they are only suspicions -- because he always moved with the boys. Those twelve apostles... who knows? But if he was, nothing is wrong in it. Socrates was certainly a homosexual. Plato was, Aristotle was. Greeks are great people!

One American girl was going to marry a Greek. The mother was very much worried. She said, "Wait! If you can avoid this marriage...."

The girl was mad. She said, "No. He looks so beautiful, just like a Greek god!"

The mother said, "I know, but after only a few days you will know he is nothing but a goddamned Greek! And one thing more," the mother said, "if you marry this man then remember one thing: never turn your back towards him, never! Whatsoever happens sleep on your back the whole night!"

The girl got married. She insisted, and soon she found the mother was right: the Greek god was nothing but a goddamned Greek! And she was also puzzled because he was always trying to tell her, "Why don't you turn over?" -- but she wouldn't turn over; she was also stubborn!

After six months all efforts failed. The Greek said, "Listen. If you don't turn over you are not going to have children ever."

Then the girl had to turn because she wanted children. The Greek played a logical trick.

Greeks have been homosexuals for centuries. All their great people have been homosexuals. So you need not worry -- you have a great history behind you! Walt Whitman was a homosexual -- one of the greatest poets of all the ages.

There seems to be something in homosexuality that makes people creative, or creative people homosexuals. There is something in it and I can see the point. When you stop creating children, your creativity takes new turns, new dimensions. You create poetry, you create painting.

And the people who have been condemning homosexuality for ages are also condemning it for one more reason. As far as the man/woman relationship is concerned it is always on the rocks, because man cannot understand the mind of the woman, the woman cannot understand the mind of the man. They are poles apart. That is their attraction, but that is also their conflict, constant conflict. If homosexuality is allowed, accepted, the fear is that many people will settle into it because a man can understand another man more easily -- they have the same mind. And women can understand each other more easily -- they have the same mind.

That's why homosexuals are called "gay" people. They are really gay! The heterosexuals look so sad. Whenever you see a couple you can immediately know whether they are married or not: if they are sad they are married, if they are looking dull and dead they are married. Marriage kills all joy for the simple reason that it creates so many conflicts. Hence all societies have condemned homosexuality, for the simple reason that if it is not condemned, what will happen to reproduction? In the past it had some meaning, but now it has no meaning.

Now the day has come when homosexuality CAN be accepted, should be accepted as a natural outlet of your sexual energies. I am not against it, I am not for it either. I am simply saying that if you have to live your sex you can choose your style, you are free to choose your style. If you decide to be stupid, at least you should be given the freedom to choose what kind of stupid you want to be! I give you total freedom.

My effort here is to help you to go beyond it, so if you are homosexual you have to go beyond homosexuality, if you are heterosexual you have to go beyond heterosexuality. And there are other people also who are neither, who are autoerotic, autosexual. They have to go beyond their autoeroticism. Man has to transcend sex, whatsoever kind of sex it is, because unless you go beyond your biology you will never know your soul. But meanwhile -- before you go beyond -- it is your freedom to be whatsoever you want to be.

You say, "I am homosexual. I feel terribly oppressed and stricken by the stigma of homosexuality."

There is no need to be "terribly oppressed." You must be accepting people's condemnation. Deep down somewhere you are also against it; otherwise, why feel oppressed? If people are against, let them be against! You need not declare to everybody that you are a homosexual. You need not move with a flag that you are a homosexual! You can remain a homosexual. Of course, you cannot hide it because your sex style changes your body language. The way the homosexual walks is totally different from the heterosexual; the way he talks is totally different. And he looks so gay, so happy!

So you will have to remain a little less happy, that's all. Don't look so happy, and walk a little more consciously, that's all. Don't feel oppressed and don't feel stricken by the stigma of homosexuality. That is all nonsense!

And you say, "It seems false to me to come here to find a way to come closer to myself and at the same time not to have the courage to show myself the way I am."

What courage are you talking about? Here there is no question of courage. If you are homosexual you are homosexual! Here it does not need courage to declare it. Here you can write on your shirt, "I am homosexual." Nobody will take any notice of it. People will say, "So what?"

This is a totally different world. Here we accept all kinds of people: sane, insane, crazy -- we have no objection. Unless you start harming others we have no objection. And homosexuality is a harmless game, absolutely harmless. But you think that this is courageous that you are declaring that you are a homosexual. Here it is not; anywhere else it will be. And I will not suggest that you declare it anywhere else; there is no need. Why brag about it? Accept it silently, relax into it.

But you wanted to say it because it is boiling within you. Don't be worried what others say. Just look within yourself, what you are saying to your own homosexuality. You are not at ease with it. The society has corrupted you, contaminated you. The society has given you ideas. It has created a certain conscience in you and that conscience is pricking, continuously feeling hurt.

Now you say, "Then I want to resign and return home so that I don't have to think about it any longer."

Just by going back home you will not be getting rid of it. Neither you will get rid of homosexuality nor will you get rid of the stigma or the feeling of being oppressed. You will have to drop your conscience that has been created by the society in you. You will have to understand yourself and clean yourself of all ideas imposed by others; only then will you be able to relax.

You ask me, "What can I do?"

Hein, don't make a problem out of it. Nothing has to be done about it. I don't tackle individual problems. My whole approach is that there are millions of diseases, but there is only one cure, and that cure is meditation.

You meditate -- homosexual, heterosexual, bisexual.... You meditate. You become more still and more silent. You create inner emptiness. You become more transparent, and then things will start changing. You will be able to see what you are doing to yourself. If it is right you will go on doing it with more joy, with more totality, with more intensity, with more passion. If it is wrong it will simply drop, just like dead leaves falling from a tree.

So I cannot suggest any specific method because to me all the problems are arising because we have become minds and we have forgotten that deep down there is a space within us which can be called no-mind. Entering that space, no-mind, will give you perspective, vision, clarity.

Meditate. Sit silently watching your thoughts -- homosexual, heterosexual, whatsoever they are, it doesn't matter. You watch, you become the witness. Slowly slowly, a distance will be created between you and your thoughts. And one day suddenly, the realization that you are not your mind. And that day a revolution has happened within you. After that day you will never be the same again. A transcendence has happened. After that, whatsoever you do is right; you can't do wrong then. And before that, whatsoever you do is wrong.

So when I say I have nothing against homosexuality I am not supporting it, remember. I am not saying, "Be homosexual." I don't have anything against heterosexuality either, but I am not supporting heterosexuality. I am not supporting anything. These are all mind games -- and you have to go beyond all the games.

Your mind is created by the society.

Fifteen-year-old Bobby was running out of a theater where he had just seen a porno movie.

The manager stopped him. "Why are you in such a hurry?"

"My mother told me," said Bobby, "that if I ever looked at anything bad I would turn to stone -- and I have started!"

Two members of London's exclusive Explorers Club were discussing a mutual friend over large brandies and soda.

"Well, I'll be damned," said the first old boy. "You say Parkhurst has gone to Africa and married an ape?"

"Quite so, old man."

There was a pause and the first clubman asked in a discreet tone, "A female ape, naturally?"

"Of course," came the reply. "There is nothing queer about old Parkhurst."

The mind functions as an agent of the society within you.

To go beyond mind is to go beyond society.

To go beyond mind is to go beyond the whole history.

To go beyond mind is to go beyond past.

To go beyond mind is to enter into God.

And then whatsoever happens is good, is virtue.

The fourth question:

BELOVED MASTER,
THE WEST SEEMS TO BE OBSESSED WITH SEX. PEOPLE ARE STUFFED WITH ENDLESS TECHNIQUES AND PORNO IMAGES. WHY, IN ALL THIS TIME, ARE PEOPLE STILL STUCK AND UNABLE TO MOVE INTO THE TANTRIC EXPERIENCE OF SEX, OF LOVE AND OF LIFE? 4

Prem Karin, it is not a question of West or East. Both are obsessed with sex -- of course, in different ways. The West is indulgent, the East is repressive, but the obsession is the same. And the significant question is: Why is the West so indulgent? It is two thousand years of Christianity and its repressive methods that have brought this indulgence.

The East is repressive; sooner or later, it is going to become indulgent. The mind of man moves like a

pendulum, from the right to the left, from the left to the right. And remember, while the pendulum is moving to the right it is gaining momentum to move to the left, and vice versa. It appears it is going to the left, but it is gaining momentum, energy, to go to the right. When a society is repressive it is gaining momentum to become indulgent, and when a society is indulgent it is gaining momentum again to become repressive.

So a strange thing is bound to happen, and in fact, it is happening: the West has been indulgent for a few decades and the repressive trend is arising again. There are many cults which preach celibacy now. The Hare Krishna movement preaches celibacy, BRAHMACHARYA, and thousands of people have become interested in it. And there are many cults arising which are all agreed on one point: that sex has to be repressed. In the name of yoga, in the name of Zen, in the name of Christianity, many cults are arising which are again repressive. The West will become repressive soon.

And in the East, the number of porno magazines is growing every day; porno movies are coming more and more. The East is a little slow in everything, a little lazy in everything, so it takes a little longer. The West moves with speed. But the East is becoming West and the West is becoming East, and that is one of the greatest problems. If this happens, then the misery remains the same. Again the pendulum has moved and again you will go on doing the same things.

This has happened many times in the past. A repressive society becomes indulgent sooner or later. When the repression comes to a point where you cannot repress it anymore it explodes: people go berserk. Or when a society has been very indulgent it starts seeing the futility of it, the sheer wastage of energy. And it gives no contentment; rather it makes one feel more and more frustrated. Then one starts thinking of brahmacharya -- celibacy. Maybe the ancient RISHIS were right!

In the East also it has happened many times. The Hindu religion, in the beginning, was very indulgent; it was not a repressive religion. The Hindu seers were married people. Not only were they married, they were allowed to have a few other women also as their concubines. They were allowed even to purchase women -- because in those days in India, men and women were sold in the marketplaces just like any commodity.

Beware of all those people who go on talking about the Golden Age of India. There has never been any golden age. Even in the days of Rama... Hindus talk very much about Ramarajya -- the kingdom of Rama is thought to be the highest pinnacle. People were sold like commodities in the marketplaces, and particularly women were thought to be just property; anybody can sell, anybody can purchase. People used to give them as gifts. A guest would come to your house and he would like one of your women, and you would present the woman to him. Even the so-called saints used to have many women; they were all indulgent. All the stories of those days, even about the gods, are very indulgent.

You must have seen Shiva temples -- temples devoted to the god Shiva. The statue is nothing but a phallic symbol. If you look, if you observe minutely, you will be surprised: it has both man and woman's sexual organs in it. It depicts the meeting of man and woman. The story is this:

One day Vishnu and Brahma went to see Shiva... this is the Hindu trinity: Brahma, Vishnu, Shiva. Brahma is the creator god, Vishnu is the maintainer god and Shiva is the destroyer god. All the three are needed to keep the world running. One creates, one maintains, one destroys; then again one creates, the other maintains and the third one destroys. So it remains in a flow.

Brahma and Vishnu went to see Shiva. As it happened, the guard was fast asleep, so they entered in without asking any permission, and Shiva was making love to his wife, Parvati. He was so passionately into it, so drunk! -- he may have taken some drug, because he is perfectly well known to have used drugs. Marijuana and hash and opium were all known to him.

He continued to make love and these two gods stood there watching. Great gods! They could not even say, "Excuse us," and get out. They must have enjoyed the scene -- living pornography! Six hours it continued, the love-making, and these two gods stood there for six hours watching. A long blue film! -- and nothing else, just making love! No other incidents, nothing else... just Shiva making love to his wife. But they were very angry.

When Shiva was finished they told him, "We have been waiting for six hours and you have not even taken any notice of us. We are very angry and we curse you that you will be remembered forever and forever by your sexual organs."

That's why in the Shiva temple you see the phallic symbol: Shiva is remembered by his sexual organ.

Now, these Hindus must have been very indulgent. Their gods, too, were very indulgent. But then came a reaction, the pendulum moved. Buddhism and Jainism rebelled against this indulgence and they created a

very repressive world, a repressive morality.

India still lives under that influence, but it is moving slowly slowly again towards the indulgent. The West is influencing it -- Western films, Western novels are influencing it. The West is being influenced by Buddha, by Zen, by Patanjali, by yoga, by meditation, and the East is influenced by PLAYBOY! People are reading PLAYBOY, hiding it inside their Gitas!

Prem Karin, you ask, "The West seems to be obsessed with sex."

It is not true only about the West. The whole of humanity, up to now, has remained obsessed with sex, and it is going to remain so unless we change the whole gestalt. Up to now the gestalt has been repression/indulgence, indulgence/repression, going on moving between these two. We have to stop exactly in the middle. Have you ever tried to stop the pendulum of a clock in the middle? What happens? The clock stops. The time stops.

That's my effort here. I don't want you to be indulgent and I don't want you to be repressive. I would like you to be balanced, just in the middle. It is in the middle that transcendence is possible, and it is in the middle that we can create a humanity which will be neither Eastern nor Western. And it is immensely needed, urgently needed, that a man comes on the earth which is neither Eastern nor Western: a new kind of man with a new vision, freed of all the bondage of the past.

You ask, "Why, in all this time, are people still stuck and unable to move into the tantric experience of sex, of love and of life?"

Tantric experience means neither to be repressive nor to be indulgent. Tantric experience is possible only if you move deep into meditation, otherwise not. When you become very very still, silent, aware, alert, then only is it possible that you will know something of tantra. Otherwise, tantra can also become an excuse for indulgence -- a new name, a religious name. And you can move into indulgence behind the name of tantra. Names won't make much change; your being needs change.

Zelda, the Hebrew zebra, was walking down a country lane, some place in the boondocks of Pennsylvania. Soon she came upon a flock of sheep.

"Yoo-hoo, may I speak to you, please?" she called out.

One of the sheep came to the fence.

"What do you want to speak about?"

"I represent the Hadassah Zebra Association of South Africa. You are Jewish?"

"Oh yes, we are all Jewish here."

"Well, I am on a fact-finding tour. Our zebras are interested in learning how Jewish animals in America earn a living. Would you mind telling me what kind of work you do?"

"What do I do?" exclaimed the sheep. "What kind of a question is that? I give wool, what else? Every year they shear it off and next season they do the same thing. Is it any different there in South Africa?"

"Oh no, it is just the same. Well, I must be running along. Ta-ta, and thank you most kindly."

Zelda continued on her fact-finding mission until she met a cow.

"Excuse me, madam, I am from the Hadassah Zebra Association of South Africa. I am interviewing Jewish-American domestic animals. Would you be so kind as to describe your work?"

"Glad to," murmured the cow. "I am employed by a strictly kosher dairy, being orthodox myself, of course. My work, you ask? Well, I am a purebred Guernsey, and I give Grade A milk. I live up there in that pretty white barn. Sorry I can't ask you in, but we were not expecting company and the place is a mess."

"That's perfectly alright. Thank you for your information. You have been most helpful. Toodle-oo."

A short time later, Zelda saw a stallion in a pasture, and there was no mistaking his Jewishness. He happened to see her at just about the same moment. He charged toward the fence, skidded to a four-footed stop and loomed over the zebra with nostrils flaring.

"And just what is it that you do, sir?" asked the zebra demurely.

"Honey, you just slip out of those fancy pajamas," he said, "and I will show you what I do!"

The whole humanity is suffering from obsession, either through indulgence or through repression. The whole humanity is concerned with sex twenty-four hours a day.

Psychologists have discovered that every man thinks of women at least once in three minutes, and every woman thinks of man at least once in six minutes. That may cause enough problems -- the difference; that may be the whole trouble between man and woman.

Tantric sex is not sex at all; it is meditation. Meditation has to spread all over your life. Whatsoever you

do, do meditatively. Walk meditatively, eat meditatively. If you are making love, make love meditatively. Meditation has to become your life twenty-four hours a day; then only the transformation. Then you go beyond sex, you go beyond body, you go beyond mind. And for the first time you become aware of godliness, of ecstasy, of bliss, of truth, of liberation.

The last question:

BELOVED MASTER,
WHY ARE THE INDIANS SUCH A PROUD PEOPLE?

Paul, God knows! They have no reason to be. I am also surprised. There is nothing -- but the ego clings to anything or it invents something. India goes on inventing a beautiful past. It is invention, pure invention. It has never been there, it has never existed.

Yes, there have been people like Krishna and Mahavira and Buddha, but they are not Indians at all. Jesus is not Jewish and Lao Tzu is not Chinese. These people are universal; nobody can claim them. The whole earth belongs to them; they are our common heritage, so you cannot brag about them.

But every country has to invent something to feel good. Just as individuals need egos, countries need egos, races need egos, religions need egos. And Indians have a tremendously big ego. They think they are the most spiritual people on the earth, and that is just bullshit! The very idea is unspiritual.

To be spiritual means to be humble. To be spiritual means to be nobodies. To be spiritual means not to belong to any country, to any nation. To be spiritual means not to be Hindu, not to be Mohammedan, not to be Christian. But even spirituality is being used as a prop.

It happens every day: some new Indians come, once in a while, those who don't understand me... because it is not possible to understand me just if you come once as a visitor just to look around. You can't understand me if you come as a tourist. Indians come, but they come only as visitors.

And the few Indians who have become absorbed into my commune, who have become sannyasins, I don't count them as Indians anymore. They have become universal. It is a universal brotherhood.

But when new Indians come they ARE Indians, very much Indians. And what egos they carry! When I pass around the Buddha Hall with my hands joined together, with my head bowed down to them in love, in prayer, in salutation, they can't even respond. They sit like stones. Not even a formal gesture they can show. They look so silly, so stupid, and I feel so sorry! How to help them? These people seem to be beyond help, beyond approach. And they see the whole ocean of sannyasins with their hands joined together joyously bowing, responding in love, communing, but they can't do it. They just sit there like dead rocks. Strange... but not so strange because deep down they think they already know. Deep down they think they are great inheritors of a spiritual tradition. They know the Vedas and the Gita and the Upanishads.

I watch them, I watch their spirituality. They don't look at me -- they look at my Rolls Royce! That's why I have asked my secretary to bring a Rolls Royce: at least for Indians there must be something to see! They are more interested in the car -- and they are spiritual people, not materialists! When they come to the ashram, the first question they ask the guides here is, "Where is the Rolls?" They are not interested in seeing meditations, they are not interested in seeing Sufi dancers, they are not interested in seeing vipassana, they are not interested in anything. "Where is the Rolls?" Their whole mind is materialistic, but they go on pretending to be spiritual. And you can always invent something or other.

The country is poor so they cannot brag about richness. The country is uneducated, they cannot brag about education. The country is technologically backward, they cannot brag about technology. So they have fallen upon something invisible: spirituality. You can always brag about spirituality. Nobody can disprove it. Of course, you cannot prove it either, but one thing good about spirituality is that it cannot be disproved. So you can go on talking about your spirituality -- which exists nowhere, which has never existed.

Individuals have been spiritual beings, societies have never been. We have still to wait for that great day when there will be so many individuals awakened that the society will start having the color of spirituality. Up to now, it has not happened. Hitherto it has not been happening; it has only been a hope. But every religion believes that they are religious. Just believing in certain ideas gives you a false feeling of being religious. And whenever you come across a real religious person you shrink back, you become afraid.

Hence they are against me -- they are bound to be against me. I am shattering all their structures. I am shattering their whole egoistic patterns. I am trying to bring them down to the earth, to the reality -- and it

hurts.

India has never been against anybody as India is against me, for the simple reason that nobody has ever shattered their egos. I am making every possible effort to shatter their egos because that is the only hope. If India loses its ego, there is a possibility of a rebirth. The country can be reborn. It has great potential. It has the same potential as when you don't use a field for many many years, you don't grow any crop, and the field becomes more and more potential every year.

For centuries India has not grown any creativity. It has become the most potential country in the world. If it explodes into creativity it is really going to be something great, something of great consequence to the whole earth. But before it can ever happen the shell of the seed has to be shattered, has to be broken.

I am going to be condemned, criticized, rejected; that is bound to be my destiny. But I am the only hope. If I succeed in helping a few intelligent Indians to come out of their closed egos into the open, that will help not only India but the whole world. It will be a great contribution to the growth of consciousness.

It is possible, and you are all here to help it happen.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 10

Chapter #13

Chapter title: Religion is a song, poetry, a dance of your heart

4 March 1980 am in Buddha Hall

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The first question:

BELOVED MASTER,
ARE YOU CONVERTING PEOPLE TO YOUR OWN RELIGION?

Christina, I don't have any religion at all: a certain kind of religiousness, but no religion in particular. That's why it is so easy for me to absorb Jesus, Buddha, Lao Tzu, Zarathustra, Moses, Mohammed, Mahavira. If I had a religion, then it would not be possible for me to be so universal.

To have a religion means to become limited. To have a religion means you have defined life, you have made a dogma out of life, you have demystified it. It is no longer infinite; it is no longer unknown, unknowable. You have reduced it to a system of thought.

My whole effort here is to melt all systems of thought, to melt your minds which have become ice-cold, frozen into prejudices, so that a new kind of warmth surrounds the earth. It will be a kind of religiousness -- just a vague feeling, not a definite thought. You can experience it, but you cannot explain it. It will not be like a flower, it will be more like a fragrance. If you are not suffering from cold you will be able to feel it, the fragrance. And people's heads are too full of coldness; they are suffering from cold, they have become frozen. One is a Hindu, another is a Christian.

That is the meaning of your name, Christina: a Christian.

Be a christ and never be a Christian! Be a buddha, never be a Buddhist! That is settling for rubbish.

When you can experience the truth yourself, why settle for secondhand knowledge? All religions are secondhand knowledge.

When a master is alive he has a certain climate, there is no doubt about it, a certain atmosphere around him, where people start growing -- growing into themselves. That is true conversion. Conversion does not mean a Hindu becoming a Christian or a Christian becoming a Hindu; that is not conversion. That is simply changing one prison for another, moving from one dead system of thought to another dead system of thought -- but you remain the same.

Conversion means a radical change in your being. It is not a question of changing your ideology, it is a question of changing your consciousness. In that sense, people are certainly being converted. And I am not converting them, they are allowing themselves to be converted. Remember that difference. I am not interested in converting anybody; I am simply making a space available for those who want to go through this revolution. They can go through this revolution. Neither directly nor indirectly am I trying to make you part of any religion.

Just the other day I was reading... somebody has written -- a Hindu -- that I am converting people into Jainism because I was born in a Jaina religion. And Jainas think that I am converting Jainas into the Hindu religion because orange is a Hindu color -- as if colors can also be Hindu or Mohammedan! And Christians have been writing letters to me, writing articles against me, that I am converting Christians to Hinduism. It is a very strange world! Christians think I am converting you to Hinduism, Hindus think I am converting you to Jainism, Jainas think I am converting you to Hinduism, Mohammedans think I am converting you to Buddhism and Buddhists thinks I am converting you to something else.

I am not converting you to any organized system of thought, directly or indirectly. I am not interested in that at all. But certainly I am making a dimension available to you. If you are interested in going through a revolution you can go. If you have guts and courage you can have a new consciousness.

But I can understand the question, particularly from a Christian, because Christians have been doing this business of conversion all over the earth for centuries, in every possible way, right or wrong. If people cannot be converted by convincing them, then convert them by swords. If swords have become out-of-date and look ugly, then convert them by money, by bread and butter. People are poor and starving.

In India I have never come across a single rich family who has become Christian. Only very poor people who are always on the verge of dying because of starvation have become Christians. The reason is not that they are interested in Christ; they are simply interested in surviving -- and Christian missionaries have the money. They can give them the money, employment, clothes, medicine, schools, hospitals. And when it is a question of survival, who cares about religion? To what religion you belong does not matter -- the first requirement is to survive. So in India all the poor people, very poor people have been converted. This is converting them by bribery. Now instead of swords, a very subtle methodology is being used to convert them.

But I am not interested in converting anybody. I love Jesus as much as I love Buddha because I don't see any difference. Both are religious because both are awakened. There is no difference at all between the awakened people. But the churches are not concerned with awakening or the awakened people; their concern is with numbers, and they use every possible way, direct, indirect, gross and subtle to convert people.

Hence, Christina, the question has arisen in your mind: maybe I am doing something like the Christian missionaries. I am not a missionary.

Mr. and Mrs. Chotnik had hoped that their son, Stanley, would follow in the path of their own orthodox ways and pursue his higher education at Yeshiva University. Instead, despite their voluble concern, he entered a Christian college. But when he returned home for summer vacation, they were vastly relieved to see that their fears had been groundless. Stanley had not forsaken his ancestral faith, he had not been converted, he had not, it was clear, been affected in the slightest way by his non-Jewish environment. In fact, on the very next Friday, he readily agreed to accompany them to synagogue.

That evening, at the close of shabbes services, the rabbi, an old friend of the Chotnik family, greeted the young student with a wide smile.

"It is good to see you here in the temple again, Stanley," said the rabbi, shaking the youth's hand. "Frankly, your parents and I were afraid you might be Catholicized there at South Bend."

Stanley's eyebrows lifted in surprise. "Impossible!" he declared. "No one will ever convert me, Father."

There are subtle ways to convert. The person who is being converted does not become aware at all what is happening. You go on conditioning him, slowly slowly. You go on repeating the gospels and slowly slowly, without his awareness, his mind becomes full of all that has been repeated. He is being conditioned. It is a process of hypnosis.

MY effort here is just the opposite: it is a process of dehypnosis, deconditioning. I decondition you, whosoever you are, Christian, Hindu, Mohammedan. I simply decondition you and then I leave it to you so that you can be yourself. I don't recondition you again. I stop with deconditioning so that you are free from the old pattern, from the old gestalt that has been imposed upon you. Once you are free then my work is finished. Then you can grow on your own according to your own light, according to your own inner needs. Each individual has a birthright to be himself.

The world does not need Christians, Hindus and Mohammedans; it needs certainly religious people. And what do I mean when I use the words 'religious people'? I mean people who are aware that the world is not only matter, that the world is something more, something plus. It is not finished with matter; matter is only the circumference: consciousness is at the center. And this is possible only when you experience consciousness at your own center; then you can experience consciousness everywhere. When you start feeling consciousness everywhere you have come across godliness. This experience is religion.

I am certainly interested in introducing you into this vast experience, but you have to come to it on your own. You have to come to it without any beliefs, prejudices -- open, vulnerable, ready to see that which is, rather than to project what should be. I don't give you any shoulds and should-nots, I don't give you any commandments. I simply help you like a gardener helps a seed. It is not an effort to make a lotus out of a rosebush or vice versa. The gardener helps the rose to be a rose and the lotus to be a lotus. Whatsoever is your potential, you have to be that.

I am not here to decide what you have to be; I can only give you hints how to grow into your own being. And that's how a person becomes a Jesus, a Buddha, a Zarathustra.

The second question:

BELOVED MASTER,
THE WEST IS OVERPOPULATED WITH PSYCHOTHERAPISTS AND THEIR PATIENTS, BUT WHY DOES NO ONE SEEM TO BE HELPED?

Patrick, the help is possible only through a buddha. The help is possible only through the awakened one.

The psychotherapists are as asleep as you are; they are in the same boat. There is no qualitative difference between you and them -- in fact they may be crazier than you are. They may be more in a mess than you are because they constantly deal with mad people; day in, day out, they are surrounded by mad people. Rather than helping the mad people to become sane, just the opposite happens: being constantly in contact with mad people, slowly slowly they become mad themselves.

This is natural. They don't have yet that awareness which can remain aloof, unaffected. They don't have that distance, that coolness, that detachment. They are not living on sunlit peaks; they are groping in the same dark valley where you are groping. They are as blind as you are, but they have to pretend that they are not blind -- and that is more dangerous.

If a person is blind and knows that he is blind and never pretends otherwise, there is every possibility he will walk more cautiously. If he pretends that he is not blind, if he projects that he is not blind, if he convinces others that he is not blind, slowly slowly he will be hypnotized by his own sayings, auto-hypnotized. He will start believing that he is not blind and he will start walking less cautiously. And that is more dangerous.

I have heard:

Once a blind man came to visit a Zen master. When he was leaving -- it was night, a dark night, no moon, and so many clouds -- the master said to the blind man, "Please take this lamp with you."

The blind man laughed loudly. He said, "Are you joking? What can a lamp do for me? I cannot see! It is all the same to me whether I have a lamp or not."

But the master said, "That I know, that you cannot see, but at least others will be able to see in the darkness that you are coming so they will not stumble into you."

The argument appeared right. The blind man took the lamp, went away. He had just walked only a hundred yards and a man just walked into him. He said, "What is the matter? Are you too blind? Can't you see this lamp?"

And the man said, "I am not blind. Excuse me, but your lamp is no longer lit; its flame has gone out."

The blind man went back to the Zen master and said, "Look, never give a lamp to another blind man again. If there was no lamp I would have walked more cautiously. I always walk cautiously. Because of the lamp I walked as if I were no longer blind -- and the lamp went out. But how was I to know that the lamp went out? Because of this lamp, for the first time I have been hurt by a man. Otherwise, I have walked my whole life in every possible situation, but because I was so cautious, always making noise with my stick on the road so people can feel that some blind man is there, always groping with my stick in the darkness so I know where I am, whether I am facing a wall or a door.... It was the first time that I walked without any fear."

And that's what is happening to your psychotherapists, Patrick. They think they know -- they know nothing. They are more informed, but information is not knowing. They are well educated, but they have not a higher being than you. And help is possible only when somebody higher than you gives you a hand.

More psychotherapists go mad than any other profession and more psychotherapists commit suicide than any other profession. And it is natural. Living with mad people, one can understand -- they become affected. A few scenes will be helpful to you....

The first scene:
A man walks into a psychiatrist's office.
"You must help me!" he exclaims.
"What do you do for a living?" asks the shrink.
"I am an automobile mechanic."
"Get under the couch!"

The second scene:
First psychiatrist: "Hello!"

Second psychiatrist: "I wonder what you mean by that?"

The third scene:

The patient: "Of course I am upset, doctor. I have eleven children and I find out my husband does not love me."

The doctor: "You are very lucky. Imagine if he did!"

The fourth scene:
"Doctor, my wife accuses me of being a compulsive card-player."
"That's ridiculous. Now shut up and deal!"

And the fifth scene:
"Doctor, now that you have cured me of my homosexual tendencies and since this is our last session, may I kiss you goodbye?"
"Don't be ridiculous -- men don't kiss. I shouldn't even be lying on the couch with you!"

You ask me, Patrick, "The West is overpopulated with psychotherapists and their patients, but why does no one seem to be helped?"

Help is possible only from higher sources. A person who is on the same ground as you cannot be of any help to you. Help is possible only when a fully conscious man tries to help the unconscious. It is as if you are asleep; do you think somebody else asleep can help you in any way? Only somebody who is awake can wake you. If you want to be awakened at a particular hour, you don't say to somebody else who is asleep, "Please wake me up at five o'clock in the morning. I have to go for that goddamned Dynamic Meditation!" You have to ask somebody who is awake. Only somebody awake can wake you up. In fact, the person who is asleep may help you to fall into a deeper sleep.

You may have watched it happen. If a few people are sitting just by your side yawning, you start feeling

sleepy. They create a certain vibe; they create a certain atmosphere in which anybody vulnerable will start feeling it is better to go to sleep.

The same happens with awakened people: a buddha creates a totally different vibe. He shakes you up, he wakes you up. He goes on shocking you in many ways; he finds devices to shock you.

Kavita has asked, "Beloved Master, sometimes you use such words that I feel shocked -- and I used to think that no word can ever shock me. Don't you have any couth?"

Kavita, I will go on using these words unless you wake up. You would like to listen to lullabies -- but lullabies are not going to help. What appeals to you, what you like is not going to help. Something that shocks you.... I am going to use rough words till you stop yawning.

Whenever I see somebody yawning somewhere, immediately I have to say something which shocks you -- and I can see his yawning disappears. The moment I say "bullshit" -- immediately I say it he stops yawning! His spine is erect, his kundalini is rising upwards!

Unless you all become awakened I am not going to leave you at ease; I will go on hitting you in every possible way.

Help is possible, Patrick, only from the awakened ones. You don't need psychotherapists, you need buddhas.

Secondly: you go to the psychotherapist, but you don't really want to be helped. You have great investment in your pathology.

A few scenes again.

First:
"Doctor, my wife thinks she is a refrigerator."
"Why don't you divorce her?"
"I would but I need the ice."

Second scene:
"Doctor, my girlfriend thinks she is a rabbit."
"Bring her in. I will see what can I do."
"Okay, but whatever happens, I hope you don't cure her."

Nobody wants really to be helped. People are only playing games. They go to the psychiatrist in the hope that he can't do anything, that he is not going really to change them. Nobody wants to be changed; everybody wants to remain the same as he is. You have become so accustomed to your misery, to your pathology... it is your life, it is your way of life.

If you want to be changed you will seek a master, not a psychotherapist.

The third question:

BELOVED MASTER,
IS THERE ANY TRUTH IN THE PHILOSOPHY OF PHYSICAL IMMORTALITY WHICH SAYS THAT IT IS ONLY OUR BELIEF IN THE INEVITABILITY OF DEATH WHICH PRODUCES OLD AGE, DISEASE AND DEATH? TO WHAT EXTENT DO OUR THOUGHTS MANIFEST RESULTS?

John Fisant, man is afraid of death; hence he goes on creating all kinds of stupid ideas. Physical immortality is sheer nonsense because anything that begins is bound to end. Physical immortality is possible only if you are not born through parents but manufactured in a factory. If you are made out of plastic, if you are not a real man, then there is a possibility. Plastic seems to be the only immortal thing.

So if you don't have skin but plastic instead, if you don't have real blood but synthetic blood which you can change any time -- you can go to the petrol pump -- and all that you have in your body -- your bones, your joints, everything -- is replaceable so whenever there is some problem, things can be replaced; you just have to change a few parts and parts will be available.... You may have to go to the garage for a time; a few things may have to be unscrewed and screwed again. Then you can be physically immortal -- but then you will not be a man, you will be a machine.

If you are born you are bound to die. Yes, it is possible your life can be prolonged -- life HAS been prolonged. As medicine has evolved, as scientific technology has come to help human beings, as we have become more and more aware of the secrets of life, life has been prolonged. It may be prolonged from seventy years to seven hundred years, but then too you will not be physically immortal.

And I don't think many people would like to live seven hundred years; even seventy years is too much! People start thinking after a time, "Now it will be better to die." Death is a relief, a relaxation. Everything wants rest; death is going into rest. Your body also gets tired, matter also gets tired. It wants to go back to its original source: water into water and air into air and earth into earth and fire into fire. Everything wants to go back to its source to rest, to rejuvenate itself, and come back again. But man has always cherished these ideas -- physical immortality. And not ordinary people, even people who are thought to be extraordinary, they also go on having such stupid ideas.

Sri Aurobindo and the mother of Sri Aurobindo both believed in physical immortality -- and both died! When Sri Aurobindo died nobody believed it, because all the disciples who had gathered there had gathered for the simple reason that he knows the secret of physical immortality and by being his disciples THEY are going to become physically immortal. How can they believe that he had died?

For three days it was kept a secret that he had died. They waited: he may be in deep samadhi, he may come back. But after three days when they saw no sign of his coming back and his body started stinking, then they had to bury it. Then they hoped that the mother would be immortal. She lived a long life, but a long life does not mean physical immortality. When she died, again they were shocked. Their whole philosophy was confused by these two persons' deaths.

But one thing is good about death: now you cannot ask Sri Aurobindo, "Why have you been telling your whole life that physical immortality is possible, that you know the secret, that you have been able to bring God into the physical world?"

But fools gathered. Fools become attracted always to strange things. Just deep down the fear is there -- nobody wants to die. Why? Why in the first place are you afraid of death? Death is not the enemy. To a man who has really lived, death is the friend. It is like sleep. Nobody wants to remain wakeful twenty-four hours a day.

There are a few people who think that sleep is also just an old habit and they try to reduce it. For centuries they have tried. Yes, it can be reduced, it can be reduced to two hours because two hours is the essential sleep; you also sleep only two hours in a deep way. Somewhere between two and four or three and five you sleep for two hours very deeply; those are the refreshing moments. All dreaming disappears, you are almost dead. Hence the ancients used to say sleep is a small death. But people have been trying to avoid sleep also.

The logic is: if you can avoid sleep then you can one day avoid death too. If sleep is a small death and you have conquered sleep, you will be able to conquer the big sleep, death, too. But why? What is wrong in dying? The people who are afraid of death are the people who have not really lived their lives. They are not afraid of death, they are simply afraid that they have not lived yet and death has come.

Rather than thinking of physical immortality, think of living your life totally. While you are here, live your life in a multidimensional richness. And then when death comes you will feel it as a crescendo, as a peak, as an ultimate -- life reaching to the highest -- and you will enjoy death as much as you have enjoyed life. You will be utterly satisfied with death because it will give you rest, relaxation; it will renew you. It will take away the old garments and it will give you new garments.

But people go on philosophizing. They have created things like Christian Science, mind over matter. They think that if you believe that you are not going to die then you will not die.

I heard about a man who was a Christian Scientist. One day he met a young man. He asked the young man, "Any news about your father?"
The young man said, "He is very ill."

The Christian Scientist said, "All nonsense! Tell him, 'Mind over matter.' He believes he is ill, that's all; it is his belief that is creating illness. Don't believe in illness and you will be healthy."

After a few days again the young man came across this Christian Scientist, and the Christian Scientist asked, "How are things now with your old man? How is he?"

And the young man said, "Now he believes that he is dead."

It is not a question of belief: illness has a reality, and death too has a reality. Yes, by believing also you can create a few illnesses -- which are false, bogus -- and by disbelieving in them you can destroy them. But you cannot destroy a real illness; the illness has to be false in the first place. If you BELIEVE in it and create it, then by disbelieving in it, it can be dropped.

But death is not your belief; otherwise why do animals die? They don't believe, they don't believe that they are going to die. Why do trees die? They don't believe that they are going to die, they don't have any belief system. Why do stars and suns and moons die? Why do earths die? They don't believe; death is a universal phenomenon, it happens everywhere. It is part of life; it is the other side of the coin.

I am not in any support of Christian Science. It is neither science nor Christian -- it is simply nonsense.

Two middle-aged men were walking off the tennis court after only a few minutes of play. The older, somewhat corpulent fellow was puffing heavily.
"I guess I am in pretty poor shape," he confessed ruefully.
"How long have you been playing, Herbie?" asked the young man.
"About two weeks."
"Then let me give you a little practical advice. Try the Christian Science way -- mind over matter."
"I already have," admitted the fat one. "When my opponent serves the ball to me, my Christian Science mind says, 'Now, Herbie, you just race right up to the net, slam a blistering drive to the far corner of the court and then jump back into position.' That's exactly what my Christian Science mind tells me....
"But my Jewish body says, 'Herbie, to make a schlemiel out of yourself you don't need!'"

In fact, body and mind are not two things: the body is the outer side of the mind, the mind is the inner side of the body. To use the phrase 'body AND mind' is not right; you are bodymind, not even a hyphen in between. We should use it as a single word 'bodymind', 'psychosomatic'. So of course, your inner affects your outer, your outer affects your inner -- you are bodymind -- but you are not finished with the bodymind. There is a witness also.

John Fisant, rather than bothering about physical immortality, get in touch with your witnessing soul which watches the body and mind both. It watches life, it watches death; hence it transcends life and death both. Only this witness is immortal because it is never born and it never dies.

The Zen people call it the original face. This witnessing is your original face. And meditation is nothing but an art to discover your original face. You are immortal, but not physically; just in your awareness, in your consciousness you ARE immortal, you are universal.

The fourth question:

BELOVED MASTER,
WAS BUDDHA NOT A POET? DID HE NOT HAVE A LOGICAL MIND? HOW ARE WE AS NEW MEN AND WOMEN TO GO BEYOND WHAT YOU HAVE CALLED HIS ONE-DIMENSIONALITY, WHEN IT SEEMS THAT YOUR BASIC TEACHING, AS WELL AS THAT OF BUDDHA, IS SIMPLY AWARENESS?

Roderick, Gautama the Buddha was not a poet if you understand him directly, but if you understand him via me, he IS a poet. When I am speaking on Buddha it is very natural that my color is reflected in him.

I love poetry and I go on finding poetry even where it is not.

Buddha is like a desertland -- but I love oases and I go on discovering them. If you had seen Buddha you would have seen immediately that he couldn't have anything to do with poetry. Poetry was fiction for him, as much fiction as it was for Plato. In his Republic, Plato says, poets will not be allowed, for the simple reason that they are liars, they live in lies. What is poetry? Beautiful lying! Buddha was also of the same mind; he would have agreed with Plato. He was very insistent on truth.

My approach is different. I don't see religion as a dry, dead thing. To me religion is a song, a dance. If I am going to create a republic, a utopia, then poets will be the only citizens there; they will be the only ones allowed -- because beauty is far more valuable than truth itself. And the poet discovers beauty -- not only discovers, he creates. The poet is creative.

It is because of me that in Buddha you will find poetry. Excuse me, I cannot do otherwise. That's why Buddhists are not happy with me; particularly Buddhist scholars are not happy at all. They say I go on

finding in Buddha things which are not there. I am not much concerned whether they are there or not. I use Buddha only as an excuse, just as I use Jesus and I use Mahavira and I use Patanjali. I am not a commentator -- I have my own vision. I use them as pegs to hang myself on.

When you are hearing Buddha through me, it is a totally different phenomenon. You are looking through MY eyes; hence Buddha will look like a poet -- but he was not. He was a very logical man; hence I say he was one-dimensional. He was utterly logical, as logical as Ludwig Wittgenstein.

Wittgenstein says you should not speak about something which cannot be spoken of. That's exactly Buddha's standpoint; Buddha would have immediately agreed with Wittgenstein. That's exactly what he said twenty-five centuries before Wittgenstein. He never spoke about God because nothing can be spoken about God; hence don't say anything. Even to say that nothing can be spoken about God is to say something about God; better not to say even that.

The Upanishads say: Nothing can be said about God; he is indefinable. Buddha will not say even that because that is self-contradictory. To say that nothing can be said about God is self-contradictory because you have said something already. Even to say that nothing can be said is saying something. Buddha was utterly logical, absolutely logical. He kept absolutely silent.

Whenever he would enter a town, a city, a village, his disciples would go ahead of him to declare, "Don't ask these eleven questions to the Buddha, because he is not going to answer, so don't waste your time and his time." Those eleven questions consisted of everything that philosophy, theology, metaphysics is made of. If you don't ask those eleven questions, nothing is left to ask -- nothing metaphysical. Then you can ask only actual problems. You can ask about your anger, your greed, your sex. You can ask about your misery, suffering, how to get rid of it, but you cannot ask whether God is. You cannot ask what will happen after death. You cannot ask what is truth, what is beauty, what is good; he forbade it. He was a very logical man and one-dimensional.

Life is three-dimensional. And up to now there have been people, great people, but they were all one-dimensional. For example, Buddha is logical, so is Socrates. There have been great poets -- Kalidas, Rabindranath, Shelley, Shakespeare. They are one-dimensional: beauty is their god. And there have been moral people, absolutely moral people, virtuous people whose whole life was devoted to being just as virtuous as possible: Mahavira, Lao Tzu. But all are one-dimensional.

Humanity has come now to a crossroads. We have lived the one-dimensional man, we have exhausted it. We need now a more enriched human being, three-dimensional. I call them three C's, just like three R's.

The first C is consciousness, the second C is compassion, the third C is creativity.

Consciousness is being, compassion is feeling, creativity is action. My sannyasin has to be all the three simultaneously. I am giving you the greatest challenge ever given, the hardest task to be fulfilled. You have to be as meditative as a Buddha, as loving as a Krishna, as creative as Michelangelo, Leonardo da Vinci. You have to be all together simultaneously. Only then your totality will be fulfilled; otherwise something will remain missing in you. And that which is missing in you will keep you lopsided, unfulfilled. You can attain to a very high peak if you are one-dimensional, but you will be only a peak. I would like you to become the whole range of the Himalayas, not just a peak but peaks upon peaks!

The one-dimensional man has failed. It has not been able to create a beautiful earth, it has not been able to create paradise on the earth. It has failed, utterly failed! It created a few beautiful people, but it could not transform the whole humanity, it could not raise the consciousness of the whole humanity. Only a few individuals here and there became enlightened. That is not going to help anymore. We need more enlightened people, and enlightened in a three-dimensional way.

That is my definition of the new man.

Roderick, you ask me, "Was Buddha not a poet?"

He was not! But the people who will become awakened here with me are going to be poets. When I say "poets" I don't mean that you have to WRITE poetry -- you have to be poetic. Your life has to be poetic, your approach has to be poetic. Logic is dry, poetry is alive. Logic cannot dance; it is impossible for logic to dance. To see logic dancing will be like Mahatma Gandhi dancing! It will look very ridiculous. Poetry can dance; poetry is a dance of your heart. Logic cannot love; it can talk about love, but it cannot love. Love seems to be illogical. Only poetry can love; only poetry can take the jump into the paradox of love. Logic is cold, very cold; it is good as far as mathematics is concerned, but it is not good as far as humanity is concerned. If humanity becomes too logical then humanity disappears; then there are only numbers, not human beings -- replaceable numbers.

Poetry, love, feeling give you a depth, a warmth. You become more melted, you lose your ice-coldness.

You become more human.

Buddha is superhuman, about that there is no doubt, but he loses the human dimension. He is unearthly. He has a beauty of being unearthly, but he does not have the beauty that Zorba the Greek has. Zorba is so earthly.

I would like you to be both together: Zorba the Buddha! One has to be meditative, but not against feeling. One has to be meditative but full of feeling, overflowing with love. And one has to be creative. If your love is only a feeling and it is not translated into action, it won't affect the larger humanity. You have to make it a reality, you have to materialize it.

These are your three dimensions: being, feeling, action. Action contains all creativity, all kinds of creativity: music, poetry, painting, sculpture, architecture, science, technology. Feeling contains all that is aesthetic: love, beauty. And being contains meditation, awareness, consciousness.

You ask me, "It seems awareness is your basic teaching, as well as that of Buddha...."

I have no basic teaching, I cannot have a basic teaching. I am not a teacher at all. I don't teach you, I am simply a presence. You can learn, but I don't teach. You can imbibe my spirit, and my spirit and its implication will depend on you.

There are people to whom awareness will help as a basic teaching; they will learn awareness from me. And there are people to whom love will help; then they will learn love as a basic teaching from me. It will depend on you. I am multidimensional, hence I can absorb all kinds of people.

Buddha would not have accepted you all, remember, neither would Jesus or Mahavira; they would have chosen. A few people would have been chosen by Buddha and a few would have been chosen by Jesus and a few would have been chosen by somebody else. But I don't choose at all, I am absolutely choiceless. Whosoever comes to me is accepted, absolutely accepted, totally accepted, because I don't have a basic pattern. I have only hints -- and hints for all, for all kinds of people.

It is not a teaching; teaching becomes rigid, becomes defined. It is only a presence. I am only a window; through me you can look into God. And once you have looked into God, then you can look into God on your own -- I am not needed anymore.

The fifth question:

BELOVED MASTER,
WHY ARE ALL THE AWAKENED ONES AGAINST DESIRING? WHAT IS WRONG WITH DESIRE?

Sujata, meditate over Murphy's maxim: Be careful about what you want, because you are liable to get it.

The sixth question:

BELOVED MASTER,
WHY DO I ALWAYS FIND IT DIFFICULT TO RELATE TO MY WIFE?

Richard, because you are British, and you know British wives!

Sent to Australia for an extended business trip, the Englishman was asked if he missed his wife, who was still back in London.
"Ah, I don't miss her all that much," he explained. "One day a week I hire a local woman to come in and nag."

After they had been discussing their problems for more than an hour, the prissy English lady said to the marriage counselor, "I think it is unfair to suggest that I don't enjoy sex. But what can you say about a man who wants it five or six times a year?"

And the last:

"I am taking Kung Fu lessons just in case some sex fiend tries to rape me on some dark night," the prune-faced Englishwoman told her long-suffering husband.

"Why bother?" remarked the husband. "It will never get that dark."

The seventh question:

BELOVED MASTER,
ALL THE BUDDHAS SAY THAT ONE SHOULD LEARN TO BE SILENT, BUT IN DAY-TO-DAY LIFE ONE HAS TO SPEAK. THEN WHAT SHOULD ONE DO?

Shakti, first meditate over Murphy's maxim: Think twice before you speak and then don't say anything. But if you have to say something, then meditate over this:

Walker, a newspaperman, was on vacation up in Maine. He came across a lonely hut and began interviewing the owner with the idea of doing a story on the locale.
"Whose house is this?" asked the reporter.
"Moggs'," replied the Mainer.
"What in the world is it built of?"
"Logs."
"Any animals natural to the locality?"
"Frogs."
"What sort of soil have you?"
"Bogs."
"How about the climate?"
"Fogs."
"What do you live on chiefly?"
"Hogs."
"Have you any friends?"
"Dogs."

Be telegraphic!

The eighth question:

BELOVED MASTER,
AHA! I THOUGHT THERE WAS SOMETHING FAMILIAR ABOUT HIM -- MURPHY IS A JEW! USED TO BE CALLED MOSHE KAPOYER?

Tao, this is a remarkable discovery! I wonder how you managed to find it out. It is true. Moshe Kapoyer was the only Jew in a small town and since business was bad he decided to change his name. There were other reasons also to change his name: because he was a Jew and the only Jew, people were avoiding him and his business was suffering. And secondly because his name, Moshe Kapoyer, means Mr. Topsy-turvy or Mr. Upside-down, so he was not very happy with his name either.

He went to a judge and became Mr. Jones. One week later he was back before the same judge asking that his name be changed to Murphy.
"Why do you want your name changed? I just changed it last week."
"So that when people ask me what my name was before it was Murphy, I can say it was Jones."

The ninth question:

BELOVED MASTER,
CAN I ALSO BE A GOD?

Krishna, Deva, I have given you the name Krishna Deva. It means God Krishna. Yes, there is no trouble about it. In fact you ARE a god; even if you want to be somebody else you cannot. Everybody is trying to

be somebody else, but nobody has ever succeeded in being somebody else. God is our nature. You can forget all about it, but you cannot change it.

Flaherty and Gluckstein were discussing the merits of their religion.
"Answer me this," said the Irishman, "could one of your boys be pope?"
"No," answered Gluckstein. "Could one of your boys be God?"
"Why, of course not!" replied Flaherty.
"Well," said Gluckstein, "one of our boys made it!"

If Jesus can make it, if Buddha can make it, why not you? In fact, they could make it because it is not something to be achieved, it is something to be only discovered. We have forgotten it; it is already there like an undercurrent. Our godliness is always there; wherever you go it goes with you. It is you. It is in the sinner, it is even in the saint!

The tenth question:

BELOVED MASTER,
I LOVED YOUR ANSWER THE OTHER DAY TO ARUP'S QUESTION. THE ONLY TROUBLE IS THAT I HAVE STARTED COMING HOME EARLY AND NOT DRINKING SO MUCH, WHILE ARUP IS GETTING DISCO PARTIES TOGETHER, GOING OUT AND GENERALLY HAVING A GOOD TIME. AM I BECOMING MEDITATIVE, WHILE ARUP IS BECOMING AS LOOSE AS A GOOSE?

Niranjan, now you know why I said to Arup that this is absolutely the sure way to raise the consciousness of humanity. She has started -- she has begun with you. You are her first victim!

The last question:

BELOVED MASTER,
WHAT IS MISUNDERSTANDING?

Dhyanesh, three stories for you:

Anna: "Is it true what I hear about your husband cutting down on his smoking?"
Hannah: "Yes, now he is smoking only after meals -- his meal, my meal, the children's meals, everybody's meal!"

The second:
The defendant was accused of sullying the honor of a pure young maiden, according to the lady's testimony, and he was having a difficult time explaining the circumstances.
"I am innocent, Your Honor," he declared. "All I did was offer her a scotch and soda, and she reclined!"

And the third and the last:
Young Moishe was getting married. On the day of his wedding, his father took him aside and said, "Look here, Moishe, if you want to have a successful marriage you've got to make three things clear right from the start: you've got to show your wife that you're the master of the house, that you're a man, and that you're independent."
Moishe thanked his father and went off to his wedding and honeymoon.

Kavita, if you are asleep, be awake!

After the couple had returned and father and son were alone together in a quiet moment, the father asked how his advice had worked.
"Ah, beautiful!" beamed Moishe. "I put it into practice on the first night of our honeymoon. When we were alone in the hotel room, I first ripped off her clothes to show her who's the master; then I ripped off my

clothes to show her that I'm a man; and then I jerked off in front of her to show her that I'm independent!"

Enough for today.

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The Dhammapada: The Way of the Buddha, Vol 11

Chapter #1
Chapter title: Hold your tongue

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HOLD YOUR TONGUE.
DO NOT EXALT YOURSELF
BUT LIGHTEN THE WAY
FOR YOUR WORDS ARE SWEET.

FOLLOW THE TRUTH OF THE WAY.
REFLECT UPON IT.
MAKE IT YOUR OWN.
LIVE IT.
IT WILL ALWAYS SUSTAIN YOU.

DO NOT TURN AWAY WHAT IS GIVEN YOU,
NOR REACH OUT FOR WHAT IS GIVEN TO OTHERS,
LEST YOU DISTURB YOUR QUIETNESS.

GIVE THANKS
FOR WHAT HAS BEEN GIVEN YOU,
HOWEVER LITTLE.
BE PURE, NEVER FALTER.

Life is full of complications. Even when we are born there is a string attached. The greatest complication, the source of all complications is unawareness, unconsciousness. We are focused on the objective world and we are totally unaware who we are.

The whole message of Gautama the Buddha is to turn in. The message is simple, but the implementation is arduous. It is arduous because for many many lives we have lived outwardly, we have lived the life of an extrovert. We have completely forgotten how to relate with our own beings, how to be with ourselves. We have forgotten the path, the language, the method. Not only that, we have become completely oblivious that there is an interiority to us. We think as if we have only an outside. Now that is stupid. The outside can exist only with an inside; without the inside the outside is impossible. If we can see out, we can also see in. In fact, to see in is easier because it is there that we are rooted.

But never seeing in, we go on rushing in all directions, doing all kinds of things, not knowing why, just because others are doing them. We are imitating, following. We become carbon copies. That's the most ugly thing in life: to be a carbon copy. Man can never be blissful unless he is original, unless he knows his original face.

I have heard a very beautiful story. It may be true, it may not be true. Its truth is not historical but, far more significant, it is metaphorical.

The story is: Alexander the Great was on his way to India. He met a fakir sitting by the roadside with a round, small, crystal-like object in his hand.

"What's that?" inquired Alexander.

"I will not tell you," said the fakir, "but I will bet you that it is heavier than all your gold, silver and jewels."

Alexander ordered an enormous balance to be brought along with all of his treasures. On one side of the balance he piled all the treasures; the fakir put his small round crystal on the other side and, lo! it was heavier. Down it went and the vast treasures were lifted into the air. Alexander was amazed.

Then the fakir said, "I will show you one more thing." He took a little dust and spread it over the crystal. It immediately became light, went up into the air, and the treasures came down.

Alexander could not contain his amazement anymore and asked the fakir, "Please, you must tell me. What is this object?"

Said the fakir, "It is nothing special. It is only a human eye."

Man has the capacity to see himself too, but that capacity is full of dust. We have an inner eye too -- the third eye -- but that eye is not functioning, and we have not used it for so long that it has gone out of function completely; it has become a paralyzed part in our being.

Now even physiologists have discovered a certain part in the human brain which seems to be absolutely superfluous. They are puzzled because nature never creates anything superfluous. It must have a purpose, but it seems to have no purpose. It can be removed and that will not affect you at all.

But all the mystics down the ages have been saying the same thing -- of course, not in scientific terminology; they have their own way of saying it. They call it the third eye. A certain part of your mind is capable of functioning in an introvert way only. Meditation creates the right atmosphere, the right climate for it to function.

Meditation simply means removing the dust that the fakir threw on the eye. And the dust is nothing but the whole mind process of thoughts, desires, imagination, memory. If you become capable of a few intervals, gaps, when all thought processes cease... suddenly you are and there is nothing to see inside. Then the turning happens; then immediately there is a radical change in your vision, your gestalt changes. The outside world disappears and the inside world appears.

It is because of this that the mystics say that the outside world is illusory. Not that it does not exist; it exists, but it is illusory because the mystic knows a certain state of consciousness when it simply evaporates, it is found no more. You enter into a totally different dimension: the dimension of bliss, the

dimension of peace, the dimension of Buddha, Christ, Krishna.

These sutras today are very special. This whole series... this is the last series of Buddha's sutras. Up to now he was talking to the disciples who were getting ready. Now this last part of his sutras is meant for the BODHISATTVAS, for those who have become ready, for those who have experienced something of the inner. It is not for the initiates, it is not for the adepts. Hence this last part is the most important part.

Buddha says there are two kinds of enlightened people in the world; he is very scientific about his approach. His categories are very significant; nobody has done that before or since. He says the first category of the enlightened ones is called ARHATAS. The arhata is a mystic; he has known, he has realized, but he is utterly unconcerned about others. He has found the way. He has reached his home and he does not care about others who are seeking and searching, because his understanding is that if they seek and search authentically they will find the way themselves. And if they are not true seekers, nobody can make them true seekers; hence no help is needed. The arhata does not help anyone. He has traveled alone and he knows everybody has to travel alone.

When Buddha became enlightened himself, his first idea was to become an arhata. For seven days he remained absolutely silent, not saying a single word.

The story is: Gods from heaven came. They were very much worried because only once in a while does a person become awakened, and if he remains absolutely silent the world will miss his message. And his message is a medicine for those who are dying; his message is a nourishment for those who are starving for truth. His message can be a boat to the other shore. His message HAS to be delivered, he has to be persuaded. They came, and they argued.

But Buddha said, "You must agree with me that nobody was able to help me -- of course, I knocked on many doors -- because it is something which is not transferable. Even if they had it they could not give it to me; I had to find it by my own effort. Hence I think that is the only way: people have to seek and search; it cannot be borrowed."

He was right and the gods had to agree. And he said, "Even if I say it, only one out of ten thousand people will understand. The remaining ones will not understand; on the contrary, they will MISunderstand. So why create so much misunderstanding in the world? The world is already in confusion -- why create more confusion? Out of compassion I am keeping quiet. And the one who will understand will find it himself anyway. The man who can understand what I say is so intelligent that really he needs no help. So what is the point? Why should I bother?"

The gods were silenced. They moved into the woods to ponder over the matter. "How to convince the Buddha? He appears to be right, he is logical, but some way has to be found." It is good that they were able to find some way, otherwise we would have missed THE DHAMMAPADA; these beautiful sutras would have been missed. The world would have been far poorer. The whole credit goes to those anonymous gods who persuaded Buddha!

They pondered over the matter for hours; they found a way. They came back and they said, "We agree with you, but only on one point we cannot agree. And that point is that we understand that only one person will understand out of ten thousand, so you need not bother about that one person; he will find himself sooner or later. It is only a question of time, and time does not matter because existence is eternal. So what does it matter, how does it matter, whether one achieves today and somebody else achieves tomorrow or the day after tomorrow? All those who have become awakened are contemporaries; it does not make much difference at all."

That's why I say I am a contemporary to Buddha, a contemporary to Jesus, a contemporary to Zarathustra, a contemporary to Lao Tzu. Once you know, you become contemporary to all the knowers. All small time gaps simply disappear, they are so tiny. Twenty-five hundred years make no difference at all.

That's why in the East we have not bothered much about time. Nobody knows when Krishna was born. We could have also created a calendar in the name of Krishna -- before Krishna, after Krishna -- we could have made a history. And Krishna certainly preceded Jesus by at least three thousand years, so his calendar would have been five thousand years old by now. But we have never bothered about it. Nobody knows when the founder of Jainism, Adinatha, was born or when he died. He must have preceded even Krishna by at least five thousand years. If we had a calendar then, his calendar would by now have been at least ten thousand years old. I am saying "at least," because Jainas say that he is far older. According to them he is almost ninety thousand years ancient; it is possible.

But we have not created history, we have not written history, for the simple reason that the people who

are worth writing about go beyond time; for them time becomes irrelevant. And the people who are not worth writing about, only they make much noise in the world of time. Genghis Khan, Tamerlane, Adolf Hitler, Joseph Stalin, Ayatollah Khomeiniac, these people make much noise in the world of time. A Buddha, a Krishna, a Jesus, a Zarathustra simply make no trace in time; they disappear without leaving a trace, as if they are not part of history, or they are part of a totally different kind of history which is nontemporal.

The gods argued with Buddha. They said, "We agree about that one person: he will find it whether you tell him or not, he is so intelligent; if he can understand you immediately, then he will find it by himself. And we also agree about the others, that thousands will not understand you at all; they will, on the contrary, misunderstand you. But they are already misunderstanding, what more misunderstanding can there be? So you need not be worried about that point. They are already in confusion, you cannot confuse them any more."

And this is my experience too: howsoever I try I cannot confuse you any more! You have already touched the rock bottom; there is nothing below it, you can't go deeper than that. You are utterly secure.

So the gods said, "You cannot confuse them more. They are so skillful in confusing themselves, they have done it already to the maximum. So about that we don't agree.

"And one thing more: there may be one or two people among ten thousand who are just between these two sorts of people -- the one who can understand you and the millions who cannot understand you and are bound to misunderstand you. Between these two do you think," they said to Buddha, "there is not a possibility of a few people, one or two or three -- yes, they will be very few, they can be counted on the fingers -- who may be just in the middle, neither so confused that they cannot be helped at all nor so clear that they can find their path on their own? Speak for them; they will be helped by you."

And Buddha had to agree; it was not an argument for argument's sake. People like Buddha don't argue for argument's sake; he saw the truth of it. He said, "I have to agree with you. Yes, there are a few people who are exactly in the middle, on the boundary line. If I don't say anything to them they may be lost in the crowd; if some help is given to them, a little hand, they may be pulled out of their mud. I will speak for them."

He was going to be an arhata. Arhata means one who has arrived but is unconcerned about others, almost cold, does not care a bit. He became a bodhisattva; that is the second category.

Bodhisattva means one who is not only a mystic but also a master, who has not only known himself, but tries to make it known to others. Of course, the work of the bodhisattva is far more difficult; the arhata is in a better position. The bodhisattva has to struggle with all kinds of insanities -- insane people, split people, schizophrenic people, neurotics, psychotics. Humanity is full of these people. The bodhisattva has to go into the crowd, into the mud where you are, because that is the only way to help you out. Unless he comes amongst you, unless he lives with you, unless he relates with you, communicates with you, in a thousand and one ways seduces you, creates the longing for truth in you, he cannot help you. And these are not easy things.

People are not concerned about truth at all. They are concerned about money, they are concerned about power, about prestige. They are not interested in being liberated, they don't want to be sane. They protect their insanity in every possible way because they have invested so much in their insanity. It is THEIR insanity and they are very proud of it.

Are you not proud of being a Christian, of being a Hindu, of being a Mohammedan? Are you not proud of being a German or British or an Indian? You are proud of all these insanities. These divisions have been destructive. These divisions have proved curses to humanity. They have been calamities, but you are very proud. Everybody seems to be proud.

I have heard:

An Englishman was talking to an Italian. And the Englishman asked the Italian, "If you had been given a choice before you were born, what nationality would you have chosen?"

He said, "Of course I would have been British!"

And the Englishman asked, "How would you have felt?"

He said, "I would have felt very proud!"

These were the days of the second world war and the Italians and the Germans were being defeated. They were losing their prestige and their power, they were condemned all over the world.

The Italian asked the Englishman, "If you had not been born British, how would you have felt?"

And the Englishman said, "I would have felt ashamed."

That's why the British seem to be the most neurotic of all -- very much obsessed with being British, as if it is something very great.

The same is the case with the Indians; they also suffer from the same chronic disease. They feel very proud of being Indian. They don't think that anybody else in the world is really human; all are a little below. But that's how everybody thinks deep down.

When the first Westerners reached China, they wrote in their diaries that they could not believe the Chinese were human. Encountering such a different race for the first time it must have been difficult for them to accept them as human. And what about the Chinese? Their records say that looking at the Western people they were very much puzzled -- they had never thought that monkeys could talk like human beings!

Everybody tries to protect his insanity; hence it is difficult work.

"Psychiatry is a lot of junk," said one man to another.
"Oh?" said his companion. "Why do you say that?"
"Well, today my psychiatrist told me that I am in love with my umbrella. Have you ever heard of anything so silly?"
"It does sound rather daft."
"I mean, me and my umbrella certainly have a sincere affection for each other. But love? That is just ridiculous!"

Affection is okay: "... A certain affection between me and my umbrella, that's okay, but love? That's ridiculous!"

Just watch yourself, the functioning of your mind, how you go on protecting, how you go on defending yourself. And what are you? Nothing but a bundle of insanities!

These sutras are for the bodhisattvas, for those who are going to work with the crowds, with the insane people. These are suggestions for them. Try to understand each single sutra as deeply as possible.

HOLD YOUR TONGUE.

Buddha says: Speak, but speak only when it is absolutely necessary. Speak, but speak only to those who are ready to listen. Don't go on speaking to each and everybody; that is a sheer wastage. Speak only to the disciples because only a disciple is ready to risk. It is really a risk to transform yourself. It is a risk to encounter yourself. It is a risk to find yourself, to know yourself. It is a risk because by knowing yourself all your old projects will fall down to the dust, and your whole life that you have spent working for them will be gone down the drain. You will have to start from ABC, afresh.

Unless you are very courageous you cannot make an effort to know yourself. Yes, you would like to know ABOUT yourself; that is cheap. Knowing about is cheap because it is only information, it is not transformation. But knowing oneself is transformation; it hurts, it cuts you. It has to cut many chunks out of your being which are unnecessary, which are only a drag on you, which are only an unnecessary weight and a barrier to your growth. And it hurts because it goes against your idea of yourself, your image of yourself.

Hence Buddha says: Speak, but be alert -- speak only to those who are ready to listen. Speak only to those who are surrendered to listening. Otherwise: HOLD YOUR TONGUE.

Buddha is asked thousand of questions by all kinds of people; he rarely answers. He answers only when a disciple asks.

This happens here too every day. Many people ask questions who have come just for one day -- visitors, tourists, and immediately they ask great questions. I never answer their questions; they feel offended. They write angry letters: "Why don't you answer my questions?" I cannot answer your questions unless you are ready to listen, unless you are a disciple.

A disciple means one who is ready to learn. If your question comes out of your knowledge I am not going to answer it; if it comes out of your innocence, certainly I am here to answer it. If you are asking only to be confirmed that whatsoever you think is right, I am not going to answer because I am not here to confirm all kinds of stupid ideologies.

Somebody believes in UFO's and goes on asking, "What do you think about UFO's?" Why should I

think? I don't think at all!

Just a few days ago somebody was here who was asking about the theory of the hollow earth. I laughed at his question, I joked about his question. But people are so encapsulated in their knowledge. Back in America he wrote a letter thanking me, saying, "Whatsoever you say, I know you believe in the theory of the hollow earth." How does he know that I believe in the theory of the hollow earth? He gives the reason that it is impossible for an enlightened person NOT to believe. Now if I am to be an enlightened person I have to believe in the theory of the hollow earth. Buddha never heard about it and he was enlightened; Jesus never knew about it and he was enlightened. But this man writes a letter saying, "You may joke, you may laugh at it, because you don't want to say anything about it. There may be some reasons why you don't want to talk about it, but I am absolutely certain that you know that it is so."

Even if you deny it, even if you laugh and joke, the people who are convinced of a certain idea, whatsoever it is, howsoever insane, absurd, will find ways and means to get support for it. If you don't answer they will think you are not answering because other people, the common people, won't understand it; it is such a subtle matter that only very few people can understand it.

Now one woman has inquired, "Beloved Master, what do you say? I feel I have become enlightened." I never asked anybody. Why should you ask me? If you are enlightened, very good! Get lost! What are you doing here? Now become a bodhisattva and help others to become enlightened. Go to California because there you will find so many enlightened people, and all confirming each other!

Buddha says: The first thing to remember when you move into the masses is to hold your tongue.

Once he was convinced of the fact that people are in need of great help he insisted his whole life that, unless you find it absolutely contrary to your innermost nature, become a bodhisattva. But there are a few people for whom it may be against their inner nature; then they have to remain arhatas. Don't force them. Remember: people need help. If you can be of any help, do whatsoever you can, but if you cannot, if it feels simply something totally against your intrinsic nature, your inner voice, then forget all about it.

An arhata also helps in his own way; without helping he helps -- by his presence. He remains in his silence, he lives his ordinary life without telling anybody anything, without manifesting his experience, without expressing his joy. He lives joyously, but he makes no deliberate effort to communicate. Still, a few sensitive souls will be attracted to him. They will start following him silently, they will sit by his side. He will not say anything; they will listen to his silence. If he has arrived then there is an aura around him; they will be nourished by this aura. If he has found his home there will be such peace radiating that you will be bathed in it, you will be blessed to be with him. He will be able to help you only indirectly.

A hot and flustered city gent in his big car was hopelessly lost in a maze of country lanes. Spotting a local sitting on a gate, chewing a piece of straw, he drew up opposite and shouted, "I say, my good man, can you tell me where this road goes to?"

"No," was the reply.

"Can you tell me where that road goes to, that turns off to the left?"

"No."

Getting quite a bit irritated the city gent yelled, "Well, where does that road that goes off to the right go to?"

"Don't know," was the reply.

"You must be some sort of idiot!" yelled the frustrated gent.

"Maybe," said the cool man, "but at least I know where I am."

This is the way of the arhata: he knows where he is. He will not say anything about any road, anything about any way, but he knows where he is and he is utterly contented with that. You can sit by his side, you can be nourished by his presence, but he is not going to make any direct effort. Indirectly... if you can drink out of his presence you are welcome, but he will not call you forth, he will not seek and search for you.

Buddha says: Mostly it happens that fifty percent of the enlightened ones are arhatas and fifty percent are bodhisattvas. That's how nature keeps its balance on every plane. So don't be worried if you feel one day that you have arrived, but there is no desire to help anybody; then don't force it. Forcing it will be ugly, will be violent, will be destructive. If it is not there it is not there. Then God is happy with you as you are.

But if you feel that there is a desire arising in you to help, to be compassionate, to hold somebody's hand, to make a boat and take people to the further shore, then don't be worried about the troubles. The troubles ARE there, but the world needs some people who can show the way, and only those who know can

show the way. Even for them it is difficult. And the world is in immense need because it is being led by stupid people. It is being guided by politicians and priests, all kinds of people who don't know what they are doing. That's why it is always in such chaos.

Mulla Nasruddin's son came home late from school. The Mulla grabbed him and gave him a beating, saying, "Let this be a lesson to you not to come home late!"

The next day the boy came home with his clothes dirty from playing. The Mulla gave him a good smacking, saying, "Let this be a lesson to you not to dirty your clothes!"

The following day the boy came home with bad grades. The Mulla beat him again, saying, "Let this be a lesson to you not to get bad grades!"

The fourth day, as soon as the son came home, the Mulla just grabbed him and beat him.

"What is the matter, father?" asked the boy, crying. "Today I came on time, with clean clothes, and with good grades!"

"Let this be a lesson to you," said Mulla Nasruddin. "There is no justice in the world!"

Now these are the people who have created the world and who are guiding it and who are teaching and who are bringing up new children -- to create more chaos in the world.

Yes, bodhisattvas are needed, but their path is far more arduous than the path of the arhatas. The mystic enjoys his bliss. He is like a beautiful roseflower, fragrant, dancing in the wind, in the sun, in the rain, but unconcerned about anything else. The bodhisattva takes the burden of others on his shoulders. He tries to help people who are mostly incapable of taking any help, who are not only incapable of taking any help but who are also very stubborn in their refusal of it, who feel offended if you try to help them.

That's why Buddha says: HOLD YOUR TONGUE.

Be very conscious of what you are saying, to whom you are saying it, for a few reasons. The first: the truth that you have found cannot be said; language is inadequate. You can only indicate, you can only make a few gestures -- fingers pointing to the moon. You cannot argue for it. You can persuade, but you cannot convince anybody. It is not their experience, so don't be angry if they don't listen to you. If they go against you, don't feel that they are ungrateful. They are simply behaving the way they can behave. You have to be very very patient with them. You have to accept all kinds of abuse that they will throw on you. You have to accept their stones as flowers. Even if they kill you, you have to die loving them.

That's how Jesus died: with a prayer on his lips to God, "Forgive them, for they know not what they are doing."

Secondly: to say the truth is to falsify it -- so try to say it indirectly; never make direct statements about it. Don't say "God is" or "God is not." These direct statements have created much confusion in the world; rather than helping people they have created conflict, wars, murders. Don't make any direct statement about God or truth or nirvana. You have to be very very subtle. You have to live in such a way that people become aware that you have attained something which is missing in their lives, that there is something more in life which is not available to them. That's all that you can do.

Speak not in prose but in poetry. Sing a song -- no syllogism is needed. Let your laughter and your joy trigger some process in them so that they can also start searching and seeking. Let YOU be the proof rather than making great arguments. A bodhisattva is not a theologian, he does not argue for anything. He IS the proof; he gives no other proof.

Truth is something which is beyond words and beyond even meaning. It is closer to music. So let there be a music around you: HOLD YOUR TONGUE... otherwise your words may destroy the music. Silence is more musical, more eloquent. Words give to truth a certain meaning, naturally, because words have meanings. Meaning gives a frame to the truth which is infinite.

It is like when you are looking from the window towards the starry sky and your window gives a frame to the sky. The sky has no frame; it begins nowhere, ends nowhere, but now your window is making a frame on the sky. That frame belongs to the window, but the person who has always lived inside the window and has never gone out of it will think that the sky is square like the window, that it has the same shape and form.

People live in words, they have never known anything wordless, so give them an experience of wordlessness. Help them to meditate. Rather than giving them a doctrine give them an experience.

Third: remember always, whatsoever you say is bound to be misunderstood by millions. So don't feel offended, don't feel angry, don't feel judged. When they are misunderstanding you they are simply saying

something about themselves, not about you. Unless you can remain cool with all kinds of misunderstandings being heaped upon you, you cannot be of any help to them; then you yourself will need help.

Two very hippie hippies were walking down a country lane.

One hippie turned to the other and asked, "Did you shit in your pants?"

"No," replied the other.

A little further down the lane the first hippie again asked the other, "Are you sure you haven't shit in your pants?"

"Quite sure," said the other.

Further on down the lane the first hippie said, "Come on, take down your pants and let me see."

When the other hippie had obliged, the first hippie exclaimed, "There, I told you so!"

"Oh," said the other, "I thought you meant today!"

People understand according to themselves.

Mulla Nasruddin was going to Italy, so I told him, "Nasruddin, learn a little bit of Italian."

He said, "I have done it. I have been taking lessons from Radha."

When he came back from Italy he was very angry. I said, "What is the matter?"

He said, "One day I went-a to a big town to a big-a hotel. In-a the morning, I go down to breakfast. I tell-a the waitress, 'I wanna two piss toast.'

"She bring-a me only one piss. I tell-a her, 'I wanna two piss.'

"She say, 'Go to the toilet.'

"I say, 'No, you no understand -- I wanna two piss on-a my plate.'

"She say, 'You better no piss on-a the plate, you sonavabitch!'

"Later I go out to eat at a big-a restaurant. The waitress bring-a me a spoon and knife, but no fock. I tell-a her, 'I wanna fock.'

"She say, 'Everyone wanna fock.'

"I tell-a her, 'You no understand -- I wanna fock on-a the table.'

"She say, 'You better no fock on-a the table, you sonavabitch!'

"So I go to my room in-a hotel and there is no shits on-a my bed. I call-a the manager and tell-a him, 'I wanna shit.'

"He tell me, 'Go to the toilet.'

"I say, 'You no understand -- I wanna shit on-a the bed.'

"He say, 'You better no shit on-a the bed, you sonavabitch!'

"I go to check out and the man at the desk say, 'Peace to you.'

"I say, 'Piss on-a you too, you sonavabitch. I gonna go back home!'"

When you are learning Italian, avoid Radha! I have also been learning from her, but since Mulla Nasruddin told me I have stopped -- it is dangerous!

People have their own language, their own minds, their own prejudices, their own concepts, their own systems of philosophy, religion. When you talk to them you are talking to a mind which is full of garbage; you are not talking to somebody who is silent. And unless one is silent one is bound to misunderstand. Hence Buddha says: HOLD YOUR TONGUE.

And the fourth reason is: truth is something existential, it is not philosophical. Philosophy can be talked about; in fact, you can't do anything with philosophy except talk about it. About and about it goes, round and round it goes. The word 'about' means round and round. But truth is existential. You have to help people to taste it. So talk only if you see that through talk you can persuade a person to meditate, to be silent.

It is a very paradoxical effort, hence the difficulty. You have to talk to people to help them become silent. You have to talk about silence because people can't understand silence directly. It is very absurd -- talking about silence, teaching people to be silent -- but that has to be done, particularly in the beginning.

Second: DO NOT EXALT YOURSELF....

It is very natural when you become enlightened. It is not egoistic, it happens very naturally. It has nothing to do with the ego because if the ego is still there you cannot become enlightened.

Buddha says: HOLD YOUR TONGUE. DO NOT EXALT YOURSELF... because when you become enlightened the ego HAS disappeared -- you can become enlightened only when you have fulfilled that condition -- but now the experience is so vast, so overflowing, so ecstatic that it starts expressing itself. You have to learn....

It is said of al-Hillaj Mansoor -- who was crucified like Jesus, in a far more inhuman and cruel way than Jesus himself -- it is said about him that the day he became enlightened, he shouted, "ANA'L HAQ -- I am the truth! I am God!"

His master, Junnaid, was present. He came close to him, whispered in his ear, "Mansoor, keep it inside you. Please keep it inside you! Contain it! I know it is very difficult to contain it -- it is so vast, almost uncontainable. It expresses itself. I know you are not uttering it, it is being uttered by some unknown force, by God himself, but still I say to you, hold your tongue!"

And Mansoor promised, "I will hold my tongue." He understood the point, but again and again he would forget. Again and again he would come into that same state of inner light, joy, bliss, and again the shout -- the lion's roar, as Buddha used to call it -- would come out of him in spite of himself.

He would come and apologize to Junnaid, his master, but the master would say, "Mansoor, something has to be done; otherwise you are going to get into trouble unnecessarily. You could be of great help to humanity, but this way you will be unnecessarily in trouble. And not only you, you will stop my work too. It happened to me too, but I had to contain it and you have to contain it too."

But Mansoor was not capable of it. Junnaid sent him to Kaaba for a three-year pilgrimage. "Maybe on this three-year-long journey, being with many mystics, he may cool down. The experience is so new; by and by he will become accustomed to it." But he could not become accustomed to it; when he came back he was again in the same state. He was caught by the king, by the people... because it was a Mohammedan country and it was one of the greatest crimes, the greatest sins, to call oneself God, to declare oneself God. He was killed.

For centuries it has been discussed among Sufis who was greater, Junnaid or Mansoor. Ordinarily one would say Mansoor: he was really a great martyr: he suffered and suffered laughingly. He died with laughter. Even Jesus had gone a little forsaken. When the last nail was put in his hands he looked at the sky and said, "God, have you forsaken me? Have you forgotten me? Why is all this happening to me?" There must have been a little doubt, just a shadow of doubt. He understood immediately, he apologized. He said, "No, forgive me. Let thy will be done." But for a moment he had wavered. Mansoor never wavered.

And he was killed so mercilessly that Jesus' crucifixion seems to be very humane compared to Mansoor's. First his legs were cut off, then his hands were cut off, then his eyes were destroyed, then his tongue was cut off, then his head was cut off. But even though all this suffering was there he was all laughter.

Before his tongue was cut off, somebody asked, "Why are you laughing?"

He said, "I am laughing because you cannot destroy my experience; whatsoever you do is irrelevant. And I am laughing because you are killing one person and I am somebody else. You are such fools, that's why I am laughing! And I am also laughing at God. I am laughing at him, 'You cannot deceive me. In whatsoever form you come I will recognize you. I recognize you in the butcher who has cut off my feet, who has cut off my hands. It is you who are in him, and nobody else.'"

In fact, Junnaid seems to be a little cowardly; many people think that he was a little cowardly. Why should he tell Mansoor to keep it inside? But that is not true -- he was not a coward. In fact, he sacrificed far more than Mansoor. Mansoor's sacrifice is apparent; Junnaid's sacrifice is not apparent, it is very subtle.

To contain the truth when it happens is a superhuman feat, it is a miracle. And he tries to contain it so that he can help people. He is a bodhisattva and Mansoor is an arhata. He cares nothing for the work, he cares nothing for anybody else. He has attained, now there is no problem. Death is not a problem at all, he knows he is immortal.

Junnaid is working silently, in the dark, to help people who are blind. And you don't know HIS suffering. His suffering is that he has to contain something which is uncontainable.

Buddha says: DO NOT EXALT YOURSELF.... Avoid any exaltation, avoid any declaration -- unless you find it is going to help, unless you find it is going to prepare the way; then it is okay.

Buddha himself declared, "I am the most perfect enlightened one." He knew that this was going to help. But if Jesus had asked him he would have said, "No, contain it," because Jesus was in a wrong country with

wrong people. To declare there that, "I am God" was just asking for your death, nothing else.

Jesus could only work for three years. Hence Christianity is so poor, because the master lived only three years. Up to his thirtieth year he was working for his own enlightenment. When he was ready he came out of the monasteries, started working, and then lived only three years. By the age of thirty-three he was crucified. Now, three years' time is not enough at all. Buddha worked for forty-two years; even that is not enough.

If Jesus had asked Buddha, Buddha would have told him, "Keep quiet, work silently. Just be an ordinary rabbi. There is no need to declare that you are the Son of God. You know it, that's enough; and God knows it, that's enough."

But in India, Buddha himself declared it. It is a totally different milieu, it is a totally different climate. For centuries buddhas have happened in this country, they have prepared the way; hence it is very simple to declare, no problem.

Still Buddha says: Be very cautious, because your function is to LIGHTEN THE WAY. Don't create more trouble for people who follow you. They are already in trouble, they are living in hell. You have to make their burden light.

FOR YOUR WORDS ARE SWEET.

If your words come out of silence, compassion, understanding, out of absolute emptiness -- if your words don't come from somebody who is extraordinary but from somebody who is just ordinary -- then they will be sweet and they will help people far more deeply than anything else.

FOLLOW THE TRUTH OF THE WAY.

What is the truth of the way? Buddha is always for experience and never for believing. He says: Whatsoever you have experienced, now follow it. Don't believe it because it has been told by other buddhas; follow it only when you have experienced and follow it only to the extent that you have experienced. If you follow it to that extent, your light will fall a little further ahead and you will be able to follow in that light a little more and a little more. And just by a small lamp one can travel thousands of miles; one can pass the dark night of the soul very easily, howsoever long it is.

And remember never to find a shortcut. Belief is a shortcut; experience is not a shortcut.

Just a few days ago my samurai-in-chief, Shiva, had a fall from a wall. Now, a samurai is not supposed to be a Humpty-Dumpty! So I inquired, "What happened?" I came to know that he was trying to find a shortcut from one house to another house by crossing the wall. And the shortcut turned out to be a long cut -- he had twelve stitches!

Avoid shortcuts; shortcuts don't help. There are no shortcuts in life. Life has to be lived in all its totality. A shortcut means you are avoiding a few things. You are jumping to the conclusion, avoiding the process, avoiding a few steps. You may reach the conclusion, but it will not be your conclusion. And if it is not your conclusion it is of no value, it is borrowed. You are like a parrot. Even a parrot can be very knowledgeable, but that does not make him a buddha.

Rastus, the hot, black Harlem stud, decided that he needed an exotic parrot for his classy apartment.

After searching for some time, he finally found a pet shop that sold talking parrots. The shopkeeper showed him one for twenty-five dollars.

"Polly wanna cracker?" inquired Rastus, to which the parrot did not respond. "This parrot doesn't talk," said Rastus, "I wants me a talking parrot. Do you have any others?"

The owner said there was one for seventy-five dollars. He brought out a cage from behind the counter and uncovered a most attractive bird.

"Polly wanna cracker?" asked Rastus again, and again there was no response. "This parrot don't talk!" shouted Rastus with annoyance. "Don't you have any birds that talk?"

The shopkeeper told him that he did keep another one in the back room, but that it was quite expensive -- two hundred and fifty dollars.

He brought out the most beautiful bird Rastus had ever seen, and he excitedly asked, "Polly wanna

cracker?" There was no response. Rastus was outraged. "Do you or don't you have any talking birds?" he asked.

The shopkeeper hesitated and then replied that he did have one bird that was quite exceptional, and although he had not planned to sell it, for two thousand dollars he would consider it. He led Rastus to a room at the very back of the shop. There, surrounded by one of the most complete libraries Rastus had ever seen, was the parrot. He was sitting in an overstuffed chair under a reading lamp, book in his lap, wearing glasses, a smoking jacket and slippers. He was smoking a pipe, deeply involved in his reading.

"Polly wanna cracker?" inquired Rastus breathlessly from the doorway.

Slowly slowly, the parrot looked up from his reading and wryly responded, "Nigger want a watermelon?"

Even then a parrot is a parrot!

Unless you have experienced, whatsoever beliefs you have are absolutely worthless. Hence Buddha says: FOLLOW THE TRUTH OF THE WAY. He means that which you have experienced by moving on the way of meditation, REFLECT UPON IT. Before you start helping others, reflect upon the experience that has happened to you through meditation -- because it is one thing to experience, it is totally another to express. Meditation is not so difficult as expressing the experience of meditation and persuading people to meditate. Mystics have been many, masters are very few.

A master has a golden touch. The moment he touches you, something in you starts growing. He is like a gardener who has green fingers.

REFLECT UPON IT.
MAKE IT YOUR OWN.

Absorb it totally. Meditation in the beginning is just an experience and you are the experiencer. Slowly slowly, the distance between the experiencer and the experience disappears; it takes time. Unless the experience and the experiencer become one you cannot help others. Unless meditation becomes your very heartbeat you will not be able to persuade anybody. It is almost a seduction! MAKE IT YOUR OWN.

LIVE IT.

Before you start helping others, live it in all possible ways. Walk meditatively, eat meditatively, sit meditatively, even sleep meditatively. Let meditation be spread all over your life. It should become a twenty-four-hour phenomenon, like breathing -- so much so that you need not remember to meditate. It becomes so much your own that it is always there like an undercurrent. Only then can you help.

LIVE IT.

IT WILL ALWAYS SUSTAIN YOU.

DO NOT TURN AWAY WHAT IS GIVEN YOU....

Remember, meditation will give you many joys, many blessings, many gifts will descend on you.

DO NOT TURN AWAY WHAT IS GIVEN YOU. Don't be a miser in receiving. People are miserly in giving, they are miserly in receiving too. When great gifts descend on you, you shrink away, you back away; you become afraid because those great gifts are so great that you feel you may be drowned. When bliss comes to you it is like a flood.

Hence Buddha says: DO NOT TURN AWAY WHAT IS GIVEN YOU... because if you turn it away you will miss the opportunity, and it may not knock on your door again for a long time. One never knows when the moment will come again. So whenever something happens to you in meditation, open your heart. Even if you are afraid of the unknown, still go into the unknown. And go dancing, go joyously, because in

meditation nothing wrong can ever happen to you. In meditation, only blessings are possible.

NOR REACH OUT FOR WHAT IS GIVEN TO OTHERS....

But that's how our minds function. Even when the minds are gone, even when the snake is no more, it leaves its trace on the sand. People become more interested in what is happening to others. Rather than receiving that which is happening to them they start becoming interested in what is happening to others; they start striving for those things.

Remember, that which is happening to you is yours and that which is not happening to you, you are not yet ripe for; and it cannot happen before its time, so don't hanker for it. Wait. Keep yourself as patient as possible. Receive whatsoever comes and don't hanker for that which does not come on your way; it will come.

... LEST YOU DISTURB YOUR QUIETNESS.

You can disturb your quietness in two ways. One: by refusing that which comes to you, out of fear. And two: by asking for that which has not come to you, out of ambition.

GIVE THANKS....

For all that comes to you, be grateful.

... FOR WHAT HAS BEEN GIVEN YOU,
HOWEVER LITTLE.
BE PURE, NEVER FALTER.

Whenever Buddha uses the word 'pure' he always means innocent. Don't become knowledgeable. Even if you have come to know yourself, don't become knowledgeable. Even if you have encountered God, don't become knowledgeable. Whatsoever you have known, forget all about it. Become again innocent. Remain always in the state of not-knowing, then much more will go on happening to you.

What ordinarily happens when you move into meditation is that something happens, but you don't feel grateful; on the contrary, you feel this is your due -- in fact it should have happened long ago. You are such a worthy person, so virtuous, so holy, and you have done so much; why should you be grateful?

That is a wrong approach; that means you are stopping the process. In gratefulness much more will come to you. So even if a little glimpse comes to you, feel grateful. Just a ray of light and feel grateful, as if the whole sun has come to you. And the whole sun will be coming, following the ray. But if you are not grateful you become closed; even the ray will disappear and you will again be in your darkness, back in your darkness.

And remember to remain always in the state of not-knowing. Don't start becoming knowledgeable, don't start philosophizing, don't start creating systems of thought. This happens; that's why Buddha is making his bodhisattvas alert.

I would like you to remember these sutras because many of you -- at least fifty percent of you -- are going to become bodhisattvas sooner or later. So remember these sutras -- they ARE for you. I am not interested in THE DHAMMAPADA, I am interested in YOU! I am speaking for YOU! THE DHAMMAPADA is just an excuse. I would like to say the same things to you, but Buddha has said them so beautifully, so poetically that I don't see any need to say them on my own; I can just comment on him -- because the truth is eternal and it remains the same forever.

Avoid philosophizing when you enter into the world of meditation. It arises, it arises inevitably -- the itch to philosophize -- because so many beautiful things are happening and you would like to create systems of thought around them. All these philosophies in the world have arisen in this way. Something, just a little, had happened, and they started creating a big palace out of that. Just a brick was there and they made a big house, a palace, just an imaginary palace, out of it. Even the brick is lost in that imaginary palace.

Three small mice were sitting in front of their holes in a field. They were in a sad mood, as they silently watched the birds flying from one tree to another. After a while one mouse said, "It must be wonderful to be a bird and to fly in the sky."

All three mice pondered about it for a long time and became more sad.

Eventually the second mouse said, "It would be very nice to be one bird, but it would be even nicer to be two birds. If you were two birds you could fly behind yourself."

The mice thought about this even longer and they became even sadder than before.

After a long time the third mouse said, "The most beautiful feeling must be to be three birds, because then you could watch yourself fly behind yourself!"

This is what philosophy is. People just go on thinking things which are nowhere. But you can enjoy it. Philosophy is enjoyed by many people for the simple reason that everybody can afford it. If these three mice can afford it, what about man? Every man is a philosopher.

Buddha is very much against philosophy. He says philosophy corrupts, it makes you knowledgeable -- without making you a knower it makes you knowledgeable. It brings impurity; it pollutes your inner being. Be pure and never falter from your purity.

If you want to help people, these sutras have to be remembered constantly. Meditate over them, make them your own, live them. They will always sustain you; they are a great nourishment.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 11

Chapter #2
Chapter title: In a right moment

12 April 1980 am in Buddha Hall

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ShortTitle:	DHAM1102
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Length:	44 mins

Q2 and Q4 on video

The first question:

BELOVED MASTER,
WHY CAN'T I TAKE SANNYAS? I GO ON THINKING AND THINKING AND THINKING.

Richard, sannyas has nothing to do with thinking at all. It is the crazy man's way to enlightenment! By thinking you can never come to a decision as far as sannyas is concerned. Thinking, at the most, can only help you to postpone it, and you can go on postponing it ad infinitum. Thinking, in fact, is a process of postponement.

Sannyas is not something that you can think about. You don't know it, you have not experienced it. Thinking moves within the world of the known; it has no approach towards the unknown, no bridge with the unknown. And sannyas is unknown for you. You may have seen sannyasins; that does not mean that you know what sannyas is. By seeing lovers you cannot know what love is. By seeing meditators you cannot

know what meditation is. There are things which are known only existentially.

Sannyas is not a philosophical phenomenon, it is something existential. You have to take the jump... then think later on, then think as much as you want, to your heart's content. But once you have tasted it, then there is no way of going back.

Thinking is part of the head and sannyas happens in the heart; it is a love affair. It is utterly mad, as mad as love or even madder, because love happens biologically and sannyas happens spiritually.

Sannyas happens only to a very few, rare human beings. Love is ordinary; it happens to animals, to birds, even to trees. It is nothing special. Religion is absolutely supernatural: it surpasses your instinctive world. But our hearts are not functioning, and the head cannot work in the place of the heart.

That's what you are doing, Richard. You can go on doing it, but you will never arrive in the world of sannyas. The head is impotent; it cannot act because it is never spontaneous. It is only the heart that acts. The head only reacts; the head only goes on repeating the past. You have not been a sannyasin before, so how can you think about it? What can you think about it? There is no base to begin with.

Only the heart is courageous enough to take a jump into the unknown, into the unfamiliar. But with the unfamiliar open up millions of possibilities. With the unknown you start growing. With the known you go on moving in circles. Be a little heartful, not so thoughtful.

Richard, your name means hard. Transcend hardness, become a little soft, a little more feminine, a little more round. Losing a few corners will be of tremendous help. Logic is hard, love is soft. Logic is square, love is hip! Logic is always a coward; it thinks and thinks before it acts. And, in fact, by the time it comes to act it is already too late; the moment has passed.

Life is not static. It won't stand still for you, it won't wait for you. Who knows? Tomorrow I may stop giving sannyas -- then what? Then you will have missed the train! And remember, the sannyas I am giving to you nobody else can give to you. Gather a little courage. Today is the day!

The two skeletons in the corner closet were grumbling about the heat, the dust, the boredom.
"What are we staying here for anyhow?" one asked.
"Damned if I know," the second skeleton answered. "I would leave in a minute if I had any guts."

The second question:

BELOVED MASTER,
I AM MORE AFRAID OF LIVING THAN OF DYING. IS IT POSSIBLE?

Yogananda, it must be possible if it is happening to you! Do you think you are managing the impossible? In fact, it is a very common phenomenon, nothing extraordinary about it -- very normal. Nobody is more afraid of dying than of living. The fear of death is nothing compared to the fear of life.

That's why thousands of people around the earth commit suicide, and many more think many times in their lives of committing suicide. Many try but are prevented; many try but try halfheartedly. But very few people try to live. The number of people who try to live life is much less than those who try to commit suicide or actually commit suicide.

The man who lives life becomes a buddha. How many buddhas do you have? They can be counted on your fingers. Only once in a while is there a man like Jesus, Zarathustra, Lao Tzu. Centuries pass; millions of people come and go, then only is there a man who really lives, authentically lives, lives to the utmost, lives fearlessly. Then what are the others doing? Their life is not life; on the contrary, it is a constant avoidance of life. They are simply protecting themselves from life. They are hiding in their black holes in the name of security, safety, comfort. They are simply trying to evade life.

You can watch yourself -- have you lived? You can watch others around you -- are they really living? People only become aware that they were alive when they die. When death knocks on your door, suddenly you become aware: "My God, I was alive! And now death has come." But when death comes, millions of people feel relieved -- relieved of the burden, of the anxiety, of the constant fear of life.

Death has no fear in it. When you are no more, what fear can there be? Death cannot hurt you -- life can hurt you. Life hurts because one needs to be very intelligent, alert, to live. If you live unconsciously, life is bound to be a painful experience, an agony. Life can be ecstatic too, but only when you are alert, aware. Life is an opportunity, but it demands; it is a challenge, it is an adventure, a moment-to-moment adventure

into the uncharted.

You cannot be imitators if you really want to live. You cannot be Christians and Hindus and Mohammedans. If you really want to live you have to be yourself -- simply yourself. You cannot be anybody else; that is a way of avoiding true life.

God never repeats. He creates each and every individual unique, absolutely unique. You are not manufactured like cars on an assembly line. Hence Jesus will never be again, Krishna will never be again, howsoever beautiful they were. God does not believe in carbon copies; he always creates individuals. He is a creator and no creator would like to repeat.

But that's what you have been told to do, and you are doing it. Somebody is trying to be like Krishna or like Confucius or like Mohammed; these have become your ideals. Then you go on missing that which you are -- and that is the only way you can be. You become pseudo. Yes, to be pseudo seems to be a little more comfortable than to be original, because you can adjust to a pseudo society more easily, more comfortably. When everybody is false like you, you can easily become part of the crowd. When you are true and authentic, living your life on your own, in your own light, with no blueprints given by others to you -- by the parents, by the priests, by the politicians -- when you are moving every day into the unknown with no idea of what is going to happen, with great creativity, sensitivity, awareness, but with no fixed ideology; when you are exploring newer pastures, new peaks of being, then certainly you are no more a part of the crowd.

And the crowd hates individuals for the simple reason that they are so different. It hates them because they are rebels. It hates them because they cannot be enslaved easily; in fact, it is impossible to enslave them. It hates them for their intelligence, it hates them for their joy, it hates them for their creativity. It wants to destroy them.

Yogananda, that's why people are afraid of life: life has many dangers. The path of life is full of hazards. One never knows what is going to happen the next moment; everything is possible. You cannot live with expectations because life has no obligation to fulfill your desires. You can live with an open heart, but you cannot live with expectations. The more expectations you have, the more frustrated you will be.

And then you can go astray. In death, nobody can go astray; in life you can go astray. In life you can commit errors, mistakes. In fact, if you really want to live you will have to commit many errors and many mistakes. Remember it: never be afraid of committing errors and mistakes; otherwise you will be paralyzed because of the fear. Go on committing mistakes and errors. Remember only one thing: don't commit the same mistake again. Once is enough. Invent new mistakes, discover new errors! Don't go on falling in the same ditch -- find new ditches! By committing mistakes, by going astray, you grow. That's the only way to grow.

Life is dangerous; death is very cozy, very comfortable. Lying down in your grave, what danger is there? There is no problem, no anxiety. You can't go bankrupt, your wife cannot leave you, you cannot die anymore. You are so safe in death! Life is not safe -- anything is possible. Life is full of accidents. Some madman may cut off your head...!

I have heard:

A great psychoanalyst was reading, sitting in his garden underneath a tree, and his only daughter, just eight, nine years old was playing with one of her friends on the lawn. Suddenly she hit her friend on the head with a stick so hard that blood started coming out of her head. The psychoanalyst rushed over, but before he could say anything his daughter turned towards him and asked, "Daddy, now tell me why I did this!"

She must have been hearing again and again that her father goes on finding reasons for every act, unconscious reasons and this and that, so now she asks, "Now tell me WHY I have done this."

Life can do anything and you cannot even ask why: you have to accept it. There is nobody to answer. Hence the fear, Yogananda. You say, "I am more afraid of living than of dying."

Everybody is more afraid of living; that's why people are dead. People die nearabout the age of thirty. Of course, they are not put into their graves at that time; they go to their graves nearabout seventy, eighty. The fifty years between their death and their entry into the grave are just a drag. It is a miracle to see dead people walking, talking, doing all kinds of things. It certainly is a miracle!

Love life. That's why to me life is the only religion, the only god. Live life in its totality. And the beauty is that if you live life in its totality there is no death. The body is bound to die one day, but you are not the

body. If you have lived your life totally, if you have loved your life totally, you will have come across the eternal in you. That is the meeting with God. That is the encounter with truth that transcends time. And to know it is to know bliss; to know it is to know all that is worth knowing.

The third question:

BELOVED MASTER,
DO YOU CALL THIS PLACE A PUB? A PUB! I HAVE BEEN HANGING AROUND THIS PUB FOR TWO YEARS AND I STILL CAN'T GET THE RIGHT BEER!

Niranjan, Perce walked in to where the Last Supper was being held, sat down at the table and said to the waiter, "Give me a scotch and soda!"
"I am sorry, sir," said the waiter, "all we are serving is wine."
"Okay, give me a nice steak with a baked potato and salad."
"Sorry, but all we are serving is bread."
"Holy mackerel! Only bread and wine! The guy who is giving this party ought to be crucified!"

Niranjan, please don't crucify me! This is not the Last Supper! And if you cannot find the right beer, the reason is because you are not the right person. You are so full of beer already, how can you find the right beer? How can you manage to know what is right and what is wrong? I don't think that in Niranjan's veins there is blood -- just beer! Go to the Medical Center and be examined. You can't have blood in your veins: you are really full of beer!

If some cannibals ever find you they will dance with joy. They will have found the right beer! And they are not going to kill you or cook you -- they will sip you!

Michael picked up a blonde at a bar and after quite a few drinks they went to a hotel room and made love. In the middle of the night Michael woke up to go to the bathroom and noticed that the woman had taken off a wooden leg and laid it by the bed.

As the girl slept Michael began fiddling with its springs and braces and finally found he had taken the wooden leg apart and could not put it back together again.

He went out into the hall and stopped a man perfumed with booze, saying, "Can you help me? I've got a woman in my room with one leg apart and I can't seem to get it back together."
"Hell!" said the drunk, "I got a woman in my room with BOTH legs apart and I can't even find the goddamn room!"

The fourth question:

BELOVED MASTER,
DOES THE SEEKER HAVE TO SUFFER INEVITABLY ON THE WAY?

Deva Louis, it all depends. Growth in itself has no suffering in it; suffering comes from your resistance towards growth. Suffering is created by you because you resist continuously, you don't allow it to happen. You are afraid to go totally with it; you go only halfheartedly. Hence the suffering -- because you become divided, you become split. A part of you cooperates and a part of you is against it, resists it. This conflict inside you creates suffering.

So drop the idea -- many people have that idea -- that you have to suffer if you are to grow. It is sheer nonsense. If you cooperate totally there is no suffering at all. If you are in a let-go, instead of suffering you will rejoice. Every moment of it will be a moment of bliss and benediction.

So don't throw the responsibility on growth. Our mind is very tricky and cunning: it always throws the responsibility on somebody, on something; it never takes the responsibility on itself. YOU are the cause of suffering.

If you can remember three things.... The first is: drop the past if you want to grow, because it is from the past that resistance arises. You are always judging from the past. The past is no more, it is absolutely irrelevant, but it goes on interfering. You go on judging according to it; you go on saying, "This is right and

that is wrong," and all those ideas of right and wrong, all those judgments are coming from something which is dead. Your dead past remains so heavy on you that it does not allow you to move.

Drop the past completely and you will be surprised: much of the suffering has disappeared.

The second thing to remember is: don't create expectations for the future. If you are expecting, then again you will create suffering, because things are not going to happen according to YOU; things are going to happen according to the whole. The wave, the small wave in the ocean, cannot be the deciding factor. The ocean decides; the wave has to be in a state of let-go. If the wave wants to go to the east, then there is going to be trouble, then there is going to be pain. If the winds are not going to the east, if the ocean is not willing, then what is the wave going to do? It will suffer. It will call it fate, it will call it circumstances, social conditions, the economic structure, the capitalist society, the bourgeois culture, the Freudian unconscious... and now you will call it growing pains. But you are simply shifting the responsibility.

The real thing is that you are suffering from your expectations. When they are not fulfilled -- and they are never going to be fulfilled -- frustration arises, failure arises, and you feel neglected, as if existence does not care for you.

Drop expectations for the future. Remain open, remain available to whatsoever happens, but don't plan ahead. Don't make any psychological, fixed ideas about the future -- that things should be like this -- and much more suffering will disappear. These two are the root causes of suffering.

And the third is: the Human Potential movement lacks something essential. It tries to help you to grow, but it has not yet been able to create a meditative space in you. So there is constant struggle, effort, will, but no relaxation, no rest. Hence the third thing to be remembered and all suffering will disappear: create meditative energy, create a meditative space within you. Western methods lack that something which is very essential.

That's why here in my commune the effort is to use all the Western methods side by side with all the Eastern methods. This may be the only place in the whole world today where East and West are REALLY meeting, and not meeting in a diplomatic way as they meet in the UNO. Here they are really merging -- not politically, not diplomatically, because a diplomatic meeting is not a meeting, it is only a facade, it is pseudo. It is a love meeting that is happening here. For the first time East and West are in a love affair.

The West has grown a few very important methods: gestalt, encounter, primal, bioenergetics and many more. The East has also grown many methods: zazen, vipassana, Sufi whirling, yoga, tantra. Their approaches are different, so different that both are only halves of one whole; hence both lack something. The Eastern methods can create a meditative space, but they make you so introverted that you start escaping from life; all Eastern methods have proved escapist in the past. You want to go to a monastery, you want to go to the Himalayas, you want to go to a cave somewhere and to live alone. They teach you how to be alone, joyously alone -- but then something is missed.

Life is also relationship, life is also togetherness, life is also communion. It is beautiful to be blissful when you are alone, but that is only half the story; you should be blissful also when you are together with someone. And when you are blissful with someone, the bliss reaches a higher peak. When you are alone you are like a solo flute player; when you are blissful together in relationship, the music is more like an orchestra.

The West has created methods which give you more impetus to be extroverts. They allow you methods, skills to relate, and to enjoy relationship. They are love methods, but something is missing. You enjoy relationship, but whenever you are alone... and essentially you ARE alone. You are born alone and you will die alone, and at the deepest core of your being you are always alone. So on the surface you remain happy, but deep down a subtle current of misery continues. You cannot encounter yourself, you cannot face yourself, you cannot meet yourself.

The West has failed because all that it has developed is extroversion; the East has failed because all that it has developed is introversion. And man is neither extrovert nor introvert.

I would like it to be on record that Carl Gustav Jung's typology is absolutely wrong. Man cannot be divided so easily into categories -- that somebody is an extrovert and somebody is an introvert -- because man is a totality, a wholeness. He has an inside and he has an outside, and both have to be nourished and both have to be fulfilled.

So if you are only following Western methods you will be going through much pain because you will not be able to create a meditative space through them. If you are following only Eastern methods you will be able to create a meditative space, but you will become absolutely useless in the world, and you will miss the enrichment that comes with communion with other human beings.

My effort here is to create the first synthesis between extroversion and introversion and help man to become so capable of both, together, simultaneously, so easily able to move from extroversion to introversion and from introversion to extroversion, that there is no need to divide man into such categories. Man can become so fluid.

It is as simple as when you come out of your house: you don't think that you are becoming extrovert coming out of your house. When you feel it is cold inside and outside there are no clouds and it is so sunny, you come out, but you don't think at all. You don't decide, "Now I want to be an extrovert." Or when the sun becomes too hot and you start feeling the heat, you don't make a deliberate decision, "I should go in. Now I want to be an introvert." No, when the sun is too hot you simply move in! And when inside it is cold you come out. Coming out of your house or going into the house is not a problem at all, because you are free from the inner and the outer.

My effort here is to help you to be free from the inner and the outer, because you are neither the inner nor the outer, you are something transcendental to both. The inner and the outer are just parts of your personality; it is the house in which you live which has an outside and an inside. But your awareness has no inside and no outside.

So these three things are to be remembered: drop the past, drop future expectations, and third, create a synthesis between extroversion and introversion... and all misery disappears.

Deva Louis, it is not inevitable for a spiritual seeker to suffer. You suffer because you are not aware of your own responsibility. It is not because of growth that you suffer. You suffer because you are unconscious of your resistance, of your past-orientation, of your future expectations, and you are unaware that you don't have any meditative space within you.

The fifth question:

BELOVED MASTER,
IS IT POSSIBLE TO MISS THE PERFECT JEWEL? IS IT POSSIBLE?

Prem Maitri, it depends how conscious you are. If you are conscious it is impossible to miss. If you really know the perfect jewel, if you recognize it, if it is your own vision, your own understanding, it is impossible to miss it. But it may not be so. You may have heard others say, "This is a perfect jewel"; it may be a borrowed understanding. Then it is not only possible to miss it, it is absolutely inevitable that you will miss it -- it is impossible not to miss it.

If you come across a buddha and you pay your respects just because others are paying their respects, because others are saying, "He is a buddha, he is enlightened, he is awakened," you will miss. But if you have even a glimpse of your own into the being of the buddha, just a little taste of his milieu, just a small experience of his perfume, that's enough; it is impossible to miss. Then no force in the world can distract you. But it has to be your own experience. And we are so unconscious that nothing seems to be our own experience.

People say that Jesus is Christ, so you believe it. But the people who crucified him, they could not see anything in him; otherwise, do you think it would have been possible for them to crucify a man like Jesus? They crucified him so easily. No problem was felt; their conscience was not disturbed. They did it just as they used to kill criminals every year. The day they crucified Jesus they also crucified two thieves. They treated all three persons in the same way; in fact, they treated the thieves in a far more human way because the thieves were more like them.

Thousands of people had gathered to see. Nobody was crying, nobody was weeping, nobody had any pain in the heart. Even Jesus' own disciples had escaped, fearing that they may be caught.

When the people had gone -- when the show was over -- and Jesus was almost dead on the cross, three soldiers were there just playing cards. They were on duty so nobody could steal the dead body of Jesus. So just sitting underneath the cross they were playing cards!

And Maitri, you ask, "Is it possible to miss the perfect jewel?"

Those three soldiers were just people like you. Of course, now you will think, "Those soldiers must have been utterly stupid, great sinners, unconscious, not knowing what they were doing -- we could not have done it," because now you have heard for two thousand years continuous propaganda that Jesus was Christ. But Jews still don't think that he was Christ; they still think that he was a charlatan, that he was a deceiver,

that he was a false messiah. Two thousand years' continuous propaganda has not helped at all; they have kept on clinging to their idea.

Do you think you would have recognized Buddha? Now, of course -- because now twenty-five centuries have passed and Buddha has become bigger and bigger, so huge; he looms large on the horizon like a beautiful sunrise -- you cannot believe that people could have missed him. But they were missing him! Even his own father could not recognize that he was enlightened; even his own wife could not recognize that he was enlightened. There were only a few people who had the courage to recognize him -- because to recognize him means you have to change your life-style, to recognize him means you can't remain the same anymore. To recognize a buddha as a buddha means you are waking up.

The big cafeteria was crowded. A long line of people carrying trays was slowly moving along the counter when someone shouted, "Fire! McGinty's house is on fire!"

Came the crash of a tray of dishes as an Italian near the front of the line made a mad dash out of the restaurant, around the corner, and up the side street, bumping into people and knocking several of them down as he worked his way homeward.

Then, just as suddenly, after he had narrowly escaped death several times, the man stopped short, clapped his hand to his head and moaned, "Hey, what am I doing? My name ain't McGinty!"

People are living in such unconsciousness. What to say about recognizing a buddha? -- you don't even know who YOU are!

Maitri, it is possible to miss the perfect jewel if you are not aware. But if you are aware then it is impossible. It all depends on your awareness.

The sixth question:

BELOVED MASTER,
DID GOD REALLY MAKE THE WORLD, AND JUST IN SIX DAYS?

Sujata, looking at the world, one thing is certain: it has been made in a hurry. Whoever made it, it is in such a mess that it must have been made in six days. Whether God made it or not I cannot say, because if you look at the world it seems more like a creation of the Devil than of God!

Man is so destructive, so violent, so mad, that it is very improbable that God made this kind of mind. Either the Devil made it or it was only the first time that God was making it so he made many mistakes. And he became so afraid of his own creation that he has not tried again. It seems he has escaped! Seeing what he has done he must have become frightened.

The story is that he made trees and mountains and rivers and animals. On the sixth day he made man and since then he has not made anything. It seems man brought him to his senses: "What are you doing?" He simply stopped absolutely.

But, Sujata, why do such questions bother YOU? It is none of your business! One thing is certain: you have not made it, so why should you be worried? You are not responsible, I am not responsible either -- I have not made it. So why should we waste our time with it? There are many crazy people who have nothing else to do -- leave it for them to think about. These are great subjects; one can go on thinking about them for ever and ever; they are unending. That's why philosophy begins but never ends, theology begins but never ends. It goes in circles. Each answer brings more questions than it answers.

If I say, "Yes, God made it," then immediately many questions will arise: "Why did he make it in the first place? Why did he not ask us whether we wanted to be made or not? This seems to be such a dictatorial act, not democratic at all -- people are being made without even asking them! And why did he make THIS kind of world when he is omnipotent, omnipresent, omniscient? He must have seen what was going to happen, he must have seen the future. He must have seen that there would be Genghis Khan and Tamerlane and Adolf Hitler and Mussolini and Tojo; he must have seen all these people. He must have seen that man would fight thousands of wars. He must have seen that sooner or later man would discover atomic bombs and hydrogen bombs and deathrays and whatnot. Then why did he create this world? Is he a sadist? Is he enjoying all this misery? And millions of people live in such misery -- and what does he go on doing? Can't he come and help?"

In scriptures it is said... in the SRIMAD BHAGAVADGITA Krishna declares: I will come whenever there is too much misery. Is it not enough, the misery that man is living in now? When is he going to come? And what did he do when he really came? He didn't help anybody. In fact, in his days the greatest war in India was fought. If we believe the scriptures, so many people died in that war... the whole of India could not have contained so many people. Even now the whole world contains only three times as many. It must have been some war! Today it would have been one person out of three; in those days, five thousand years ago, the population was not so large. It could have been the end of the whole of humanity. What kind of help was that?

And God comes in Jesus: he sends his only begotten Son to save humanity. Nobody seems to have been saved. Jesus could not even save himself -- he was crucified! The savior was crucified by those for whom he had come; he had come to save them.

Thousands of questions will arise. Leave these questions to mad people.

Two inmates of a Michigan mental institution were chatting in the recreation room. The first loony said, "Don't talk to me, I am Napoleon!"
"What do you mean, you are Napoleon?" asked the second nut.
"I told you not to speak to me. I am Napoleon."
"How do you know you are Napoleon?"
"God told me I am Napoleon."
A little voice from the corner piped, "I did not!"

Leave such theological problems to nuts!

Some visitors to an insane asylum were being shown around by a guard.
"You see that man over there?" said the guard. "He thinks he is the Lord."

One of the visitors approached the lunatic and asked, "Did you really make the earth in seven days?"

The nut sneered at him, "I'm not in the mood to talk shop!"

Sujata, these are not really religious questions, although religious people have been talking about these questions for centuries -- because religion has been dominated by lunatics for centuries.

The really religious questions are concerned with YOU, with your unconsciousness and how to transform your unconsciousness into consciousness. Real religion is not metaphysical; it is rooted in psychology, it is psychological, because real religion means a way to transcend the mind. Unless you understand the mind you cannot transcend it.

The seventh question:

BELOVED MASTER,
"HOLD YOUR MOUTH," YOU SAID.
DIFFICULT! ALMOST IMPOSSIBLE FOR AN ITALIAN. MY APPROACH TO THE BODHISATTVAHOOD IN THESE DAYS IS CONTAINED IN THIS LITTLE STORY THAT HAS BEEN HAUNTING ME FOR MONTHS: THERE IS THIS LITTLE MAN (ANYONE) THAT I MEET IN A STREET (ANYWHERE) AND HE LOOKS VERY MISERABLE, LIKE ALL THE LITTLE MEN EVERYWHERE... AND SEEING ME AFTER A LONG TIME, HE SAYS, "HEY, YOU LOOK GREAT!"
"HMM," I REPLY, "I WOULD LIKE TO SAY THE SAME THING ABOUT YOU, BUT YOU LOOK SO SAD!"
"WELL, YOU KNOW MY LIFE... I FEEL SO MISERABLE. BUT WHAT ABOUT YOU? HOW COME YOU LOOK SO RADIANT?"
"WELL," I SAY TO HIM WITH A SMILE, "I HAVE FOUND A MASTER."
"AH!" HE LOOKS AT ME SADLY. "AND WHY DIDN'T YOU TELL ME?"
SO PLEASE, YOU AND THE OTHER GUY, BUDDHA, DON'T TELL ME TO HOLD MY MOUTH. I CAN'T BEAR THIS LITTLE MAN KNOCKING EVEN WHEN I AM DANCING, AND ASKING, "WHY DIDN'T YOU TELL ME?"

Sarjano, now you have told him, what happened? The little man has not come to me yet. Just your telling him is not going to make any difference; he will simply think that you are crazy.

The miserable people think that if you are looking blissful you are mad. They can't believe that anybody

can be blissful; that is beyond their grasp. Their whole life is such a misery, how can they believe there is any possibility of being blissful? -- unless you are mad. If you tell them that you have found a master they may not say anything to your face, but behind your back they will laugh at you; they will think something has gone wrong. They are not going to believe you. How can one become blissful by finding a master? They can't see any relatedness between their problems and finding a master. If their wives are nagging them to death, how is finding a master going to change it? Now the master will nag you more! If they are suffering from nightmares -- and everybody is suffering from nightmares, day in, day out -- how is finding a master going to help? They can't make any sense out of the statement.

I can understand your difficulty, Sarjano. It is very difficult to keep silent when you know the answer, but part of being a bodhisattva is to learn the art of being silent. Let them ask again and again. Let them feel that your bliss is not just something crazy, that your bliss is something real, authentic. Let them feel it of their own accord. Let them come and knock at your doors again and again.

Only in a right moment, when you see that they can understand, when you feel that their hearts are open, when you see a real thirst, a longing in them, when a search has arisen in them, only then tell them; otherwise you will simply be wasting your breath. And if you go on telling everybody and nobody listens, sooner or later you will feel very tired of the whole thing.

Buddha is right -- that guy is almost always right. Of course, he was not talking to Italians! That was not his problem, that is MY problem! But I know how to manage it.

Truth insists that it should be spoken, although it cannot be spoken -- that is the paradox -- but it insists that it should be spoken.

When you know and you see that others can be helped, it is impossible to resist the temptation to tell them -- but that is part of being a bodhisattva.

Somebody else has asked: "Beloved Master, you say fifty percent of enlightened people become arhatas and fifty percent become bodhisattvas. Still you say again and again that there are many mystics but very few masters -- there seems to be a contradiction in it...?"

There is no contradiction in it. Yes, apparently there is, but only apparently. Not all bodhisattvas are masters. The bodhisattva is one who tries to help others; the master is one who SUCCEEDS in helping others. Just trying does not mean that you will succeed. Many try, very few succeed. Whosoever attains truth is bound to have the temptation to tell it. If he is not by nature an arhata then he will try to say it to each and everybody, and he will be thought just crazy. Communication is a difficult art, and communicating the ultimate truth is the most difficult phenomenon in the world. A master is one who waits for the right time.

Many people have asked me why I kept silent although I became enlightened in 1953. For almost twenty years I never said anything about it to anybody, unless somebody suspected it himself, unless somebody said to me on his own, "We feel that something has happened to you. We don't know what it is, but one thing is certain: that something has happened and you are no more the same as we are -- and you are hiding it."

In those twenty years not more than ten people asked me, and even then I avoided them as much as I could unless I felt that their desire was genuine. And I told them only when they had promised to keep it a secret. And they all fulfilled it. Now they are all sannyasins, but they all fulfilled it, they kept it a secret. I said, "You wait. Wait for the right moment. Only then will I declare it."

I have learned much from the past buddhas. If Jesus had kept a little quieter about being the Son of God it would have been far more beneficial to humanity. I had made it a point that until I stopped traveling in the country I was not going to declare it; otherwise I would have been killed -- you would not be here.

Once I had finished with traveling, mixing with the masses, moving from one town to another.... For twenty years continuously I was moving, and there was not a single bodyguard. Shiva and his samurai had not yet arrived! And I was in constant danger. Stones were being thrown at me, shoes were being thrown at me.

I would reach a town after traveling for twenty-four hours in a train and the crowd wouldn't allow me to get down at the station; they would force me to go back. A fight would ensue between those who wanted me to get down from the train and those who did not want me to get down, in their town at least.

If I had declared it I would have been killed very easily. There would have been no problem in it; it would have been so simple. But for twenty years I kept absolutely silent about it. I declared it only when I saw that now I had gathered enough people who could understand it. I had gathered enough people who were mine, who belonged to me. I declared it only when I knew that now I could create my own small world

and I was no more concerned with the crowds and the masses and the stupid mob.

Sarjano, there IS a difficulty. I can understand your difficulty. But please keep your big mouth shut -- Italian or not Italian! Otherwise you will simply be thought crazy. And if you cannot keep your mouth shut, then I will declare, "He is crazy!" Then nobody will listen to you. Then you can go on saying to these little men, "I have found the master," but they will say, "The master says you are crazy!"

The last question:

BELOVED MASTER,
WHY IS EVERYTHING TOPSY-TURVY HERE?

Anurati, it must be because of the Italians! One has to find some reason....

The Italian died and went to the Pearly Gates where he was greeted by Saint Peter and his impressive Golden Book. After staring intently at the new applicant's sallow face, weak chin and shifty eyes, Saint Peter declared in thunderous tones, "I trust you are not Italian?"

Saint Peter's voice became stentorian, "Are you Italian?"

The Italian's reply was meek, "No, sir, I am Puerto Rican."

Saint Peter smiled. "Pass, friend," he said, "Come in."

Even Saint Peter is afraid!

And then there was one Italian chick -- so ugly that when she came into a room all the mice jumped up on the chairs.

Can anyone doubt that New York is a great city?

The Jews own it, the Irish run it -- and the Italians after fifty years are still wondering what happened!

How did Columbus happen to discover America?
He was trying to get away from Italy.

What did God say when he made the first Italian?
"Shit! I fucked up again!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 11

Chapter #3
Chapter title: The quiet way to the happy country

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YOU HAVE NO NAME AND NO FORM.
WHY MISS WHAT YOU DO NOT HAVE?
THE SEEKER IS NOT SORRY.

LOVE AND JOYFULLY
FOLLOW THE WAY,
THE QUIET WAY TO THE HAPPY COUNTRY.

SEEKER!
EMPTY THE BOAT,
LIGHTEN THE LOAD,
PASSION AND DESIRE AND HATRED.

AND SAIL SWIFTLY.

THERE ARE FIVE AT THE DOOR
TO TURN AWAY, AND FIVE MORE,
AND THERE ARE FIVE TO WELCOME IN.

AND WHEN FIVE HAVE BEEN LEFT
STRANDED ON THE SHORE,
THE SEEKER IS CALLED OGHATINNOTI --
"HE WHO HAS CROSSED OVER."

A new inmate checked into a California asylum. He seemed quite happy -- in fact, he was laughing uproariously. "Nearest kin?" asked the examining physician.
"Twin brother," responded the fellow. "We were identical twins. Couldn't tell us apart. In school he would throw a spitball and the teacher would blame me. Once he was arrested for speeding and the judge fined me. I had a girl, he ran off with her."
"Then why are you laughing?"
"Because I got even with him last week."
"What happened?"
"I died and they buried HIM."

Man IS mad. Madness is not a disease, it is the normal condition of mankind. Yes, people differ in degrees, but that is not much of a difference. Man as he exists on the earth is insane.

The effort of all the buddhas is to bring sanity to you, to dispel your madness. But because everybody is mad, just like you, you remain oblivious of the fact your whole life. Unless you come across a buddha you will never be aware of the fact that you are mad. The buddha becomes a mirror: he reflects your reality, he shows you your face as it is -- and it is utterly distorted. It is not the way you are meant to be. Something has gone fundamentally wrong, something very basic is missing.

Man is born in such a state of unconsciousness that whatsoever he does brings more and more misery to him and to others. He goes on blaming fate, he goes on blaming nature, he goes on blaming the society -- but he always goes on blaming others, he never blames himself. The moment you gather courage enough to blame yourself, the moment you accept the responsibility of whatsoever you are, a ray of light enters into your being. You are on the path of inner transformation.

These sutras are for the bodhisattvas. Now Buddha is saying to his bodhisattvas -- to those disciples who are going to become helpers to mankind, who are ready to go into the world and to help people who are drowning in their own insanity -- Buddha is saying to his bodhisattvas, "These are the basic things you have to start your teaching with."

The first thing he says: Tell the people that... YOU HAVE NO NAME AND NO FORM -- because that

is where millions are stuck. People live and die for name and fame. It seems their life purpose is to have a name known to the whole world, a name which is going to be written in golden letters in history, a name which will go on resounding down the corridors of time for ever and ever.

And the whole thing is so stupid, so ridiculous, because you don't have any name in the first place. You are born nameless, you are nameless. All names are arbitrary. Don't sacrifice your life for a name. Don't sacrifice the real for something unreal. We are sacrificing something true for something which is untrue and cannot be made true.

When a child is born, you know he does not bring a name with him; he is born as namelessness. But of course a name is needed; it has a certain utility but no reality. It is arbitrary. You can call him anything, any name will do -- X, Y, Z will do. In a more scientific age there is every possibility that we will drop these old names. Somebody will be O-11, somebody will be X-13. Names are going to be more mathematical one day because they will be more precise. And there is no need to have the same name for two persons; computers can decide. The computer can say that this is a new name, nobody has it all over the world. Right now so many people have the same name; it is bound to happen. It is not very scientific, but it works.

Buddha wants his bodhisattvas to tell the people the first thing: You are nameless. So don't be worried about your name or your fame. You are also formless: your innermost being has no form. Your body has a form, but your body goes on changing; every day it changes. Within seven years your body is completely new, entirely new. Not even a single cell of the old exists in it, everything goes on changing.

If you come across the first sperm of your father that started your life, will you be able to recognize it as yourself? Impossible. Will you be able to recognize your mother's egg as yourself? Impossible. That was your form one day, but you were not it. And then in nine months' time in the mother's womb you passed through many forms.

The scientists say that each child passes quickly, very speedily, through the whole evolution of humanity. From the fish to the monkey to the man, he passes through all the phases -- of course in very quick succession because he has to fulfill the whole evolution in nine months. That's why a premature child is a little retarded, because he has not evolved yet completely; he has not been able to complete the whole cycle of evolution. Every child begins as a fish in the mother's womb. Will you be able to recognize that fish as you? But one day that was your form. Will you be able to recognize your face the day you were born? If a picture is shown to you it will be impossible for anybody to recognize that, "This is me." Right now you have a certain form; that form will also go down the drain in the same way. Every moment it is changing.

But there is something eternal in you: your consciousness, your being, your awareness. You can call it your soul, whatsoever you want to call it; names don't matter. But one thing is certain: that you don't have any particular form; you pass through many forms. You can pass through many forms only because you don't have any form, so don't become attached to any form. Don't become attached to any name and don't become attached to any form.

This is the beginning of sannyas. This is the beginning of initiation into the path.

In fact, you don't have any father, you don't have any mother; you can't have. The father fathered your body and the mother mothered your body; they both contributed to your body, to your form, but not to your essential core. Your body is accidental. You have been in many bodies before, thousands of bodies. You have passed through, you have lived in many many houses, and when you were living in a certain house you became identified with it.

Hence the pain of death. It is not because of death, remember; it is just because of your identification with the body, with the form. If you understand the message of Buddha, there is no pain in death. If you are not identified with any name or form there is nobody who is born and there is nobody who is dying.

In fact, that should be the real meaning of Jesus' virgin birth. Everybody is born in the same way. It is not only that you don't have a father, you don't have a mother either. The day you discover your original being you will know that you pass through the mother and the father, you come through them, but you are not created by them.

A snoopy social worker investigating conditions in an old tenement stopped a ragged, neglected-looking youngster and asked him where his mother lived.
"Ain't got no mother," replied the child.
"What about your father, then?"
"Ain't got none, lady."
"What, both your father and your mother dead!" exclaimed the social worker.

"Nope, never had any."
"Good grief, but that's impossible, my boy!"
"If you've gotta know, lady," said the urchin contemptuously, "some damned racketeer played a dirty trick on my aunt."

In fact, nobody has a father or a mother -- and no dirty racketeer has played any trick on your aunt either. You are eternal beings: you are never born and you never die. Death and birth are episodes in the long journey, in the eternal journey of your life. Life does not begin with birth and does not end with death.

But this is possible to know only if you become a little detached from the form with which you have become so much attached. You are not man and you are not woman either; your body is male or your body is female. You are not man, you are not animal, you are not vegetable. These are all forms, accidental forms, just circumferences, not the centers of your being. The centers of your being are totally different from the circumferences. And we have become so attached to the circumferences that we have completely forgotten the centers.

This is the basic and fundamental cause of our insanity. A man who does not know his center is insane.

Buddha says, tell the people:

YOU HAVE NO NAME AND NO FORM.
WHY MISS WHAT YOU DO NOT HAVE?

How much people suffer if they are not famous, if they are not well-known! To be anonymous feels so humiliating. If nobody knows you, you feel as if you are no longer alive. The more people know you, the more alive you feel. If the whole world knows you, your ego is puffed up to the extreme, it is bursting.

That's why politics has so much interest for people, because that is the easiest way to become world-famous. You don't need to be very intelligent to be a politician; in fact, if you are very intelligent you cannot be a politician. You need a certain stupidity, in good quantity, to be a politician. You need to be stubborn, you need to be violent, you need to be utterly mediocre -- so that you can't see what you are doing, so that you can't see how you are wasting your life, and you go on and on.... You have to be utterly blind, you have to be very gross. Politics has great appeal because it can give you both a great name and great fame; it can make you a world figure.

I have heard:

A pope and a politician both showed up in heaven one day. Saint Peter greeted them and led the pope to his quarters where he would be spending eternity. Upon opening the door, the pope found a small, plainly furnished room with but one window. When he looked out he noticed the politician being shown to the luxury apartments across the way, which were equipped with hot tubs, saunas, swimming pools, tennis courts and the like.

Filled with righteous indignation, he turned to Saint Peter and protested vehemently, "I am a pope! Why is this politician being treated like this while I get almost nothing?"
"Well," replied Saint Peter, "we have over two hundred popes up here, but this is the first time we've seen a politician!"

But here on the earth the politicians make much fuss. Politics has become the center of life; your newspapers are full of it, your radio programs are full of it. Everything seems to be colored by politics for the simple reason that these people have got something which you are all hankering for -- they have got name and fame.

But Buddha says: WHY MISS WHAT YOU DO NOT HAVE? And, in fact, why miss that which you do not have and can never have? To believe that you are famous is to live in a fool's paradise. And even if your name is going to be written in history... you can make so much nuisance that they will have to write it down in history. Adolf Hitler and Joseph Stalin and Mao Zedong, of course their names will remain in history, but not in golden letters. History is not written in golden letters at all, and their names will be only in some footnotes. And even if they are there, what does it matter? Your whole history is bunk! It is less history and more hysteria! Of course, if you are very hysterical you will become historical. But what is the

point of it all? You would have missed a great opportunity.

The real man does not care about name and fame. The authentic man lives his life irrespective of name and fame; he does not care a bit whether anybody knows him or not.

THE SEEKER IS NOT SORRY.

Buddha says: Teach people that the search for truth should not be a sad search. This is one of the things which has been very much misunderstood. Somehow the sad people have dominated the whole religious scene down the ages. Only once in a while do you find a Buddha or a Jesus or a Zarathustra who talks about joy, who talks about living in bliss. Only once in a while do you find a Krishna -- who not only teaches dance but dances himself, who not only teaches singing but sings himself. Otherwise the scene is dominated by pathological people, either by masochists or by sadists.

Ninety-nine percent of so-called religious people are ill, seriously ill people. They have gone into religion because they have failed in life, they have gone into religion because they could not cope with life. It is an escape -- and the escapist can never be happy.

Christians say that Jesus never laughed. Now, there cannot be a greater lie than that. Jesus, and never laughed? Then who will be able to laugh? Then nobody will be able to laugh at all! And the whole life of Jesus proves that he must have been a man of very joyous nature. He must have been really spiritual -- in the sense the French use the word SPIRITUEL. In French this word 'spirituel' means both "spiritual" and "humorous." There seems to be a great insight in it -- the same word meaning both. He must have laughed with his companions. It is well known that he used to enjoy eating and drinking, and when a man enjoys eating and drinking it is difficult to think of him never laughing. People who enjoy eating and drinking, people who enjoy parties, also enjoy dancing and singing and joking. He must have laughed, he must have joked. One cannot believe that twenty-four hours a day he was delivering only gospels -- he must have gossiped!

But the people who are sad, they would like him also to be sad. All the figures, statues, paintings of Jesus seem to be false. And they have been changing down the ages. In the earliest pictures he was shown without beard and mustache. After two centuries, suddenly the beard and the mustache appeared -- because without a beard and a mustache he did not look like a prophet; he looked too young, not mature enough. A face without a beard and without a mustache looks a little boyish... suddenly the beard appeared.

In the East just the opposite has been the case. Buddha is never painted with a beard, neither is Krishna or Mahavira, neither is Rama or Patanjali... nobody. Why? -- because the Eastern idea is that these people were so young, spiritually young, that it is better to let them appear young from the outside too. The outside should represent the inside.

Buddha became very old, he died when he was eighty-two, but still he is never depicted as having a beard. Jesus died when he was only thirty-three, but the beard appeared after two centuries. Still his face was not sad. After two centuries even that face changed. He became more and more sad -- as if he were carrying the whole burden of the earth. Now they have changed him into the savior; he is carrying the cross. He has come to deliver you from your sufferings, he is taking your sufferings on himself. And they have falsified this beautiful man who used to enjoy the company of very ordinary people -- carpenters, laborers, gardeners, fishermen, gamblers, prostitutes, drunkards, tax collectors, every kind of people -- even tax collectors! They are making him more and more abstract; he is losing his earthliness. He is becoming more and more a concept rather than a real human being; he is losing his humanity. He is no more the Son of Man, he is becoming only the Son of God.

These are the sad people who are projecting their sadness on him. They say he never laughed -- I can't believe it. I can believe a far more impossible thing....

The followers of Zarathustra say that he laughed the very moment he was born -- I can believe that, that he was born laughing. It looks absolutely impossible -- no child is ever born laughing -- but it has something beautiful about it. Zarathustra getting out of the womb, laughing, appeals to me more. Such a joyous spirit! That's why Zarathustra could not become a world religion. The followers of Zarathustra are confined to Bombay only. And they are good people -- not religious in the ordinary sense, not at all.

Nobody thinks that Parsis are religious; in India nobody thinks them religious. They enjoy eating, they enjoy beautiful clothes, they enjoy the beautiful things of life, they enjoy beautiful houses... they enjoy everything! And we have the idea of religion as renunciation.

I can believe Zarathustra coming into the world laughing, but I cannot believe Jesus never laughing, because to me sadness can never become the source for the search -- although millions of people go in search of God just because they are sad. You remember God only when you are unhappy, miserable; when you are in deep anguish then you remember God, otherwise who cares?

But let me tell you: if you remember God only when you are miserable, your remembrance is not worth anything. It is almost a complaint; it is not a prayer, it cannot be. You cannot be grateful for being miserable, and prayer needs to be essentially gratitude.

Buddha says: THE SEEKER IS NOT SORRY. He is telling his bodhisattvas: Go to the people and tell them that if you don't drop your being sorry you can never become a real seeker. Seek God out of happiness, seek God out of joy, seek God because this call of the cuckoo is so beautiful, because the songs of the birds are so joyous, because the flowers are so ecstatic, because life is such a blessing. Look at the blessing that life is and then go for the source of it. From where are all these songs and all these flowers and all these stars born? What is the cause of it all, of this mysterious existence?

Don't go in search because you are sad, miserable, a failure. If you go with failure in your heart you will be simply repressing your sadness. You may start smiling, but that smile will be only a painted smile. You can see the priests smiling, but that smile is not true, it can't be true. They have never loved life enough for their smile to be true, they have never lived life enough for their smile to be true. They are escapists, they are afraid of life. And the people who are afraid of life, their search is wrong from the very beginning. But this misunderstanding has happened and this misunderstanding has to be dispelled.

A policeman patrolling lovers' lane late at night shines his flashlight in the window of a car and sees a couple making love. He taps on the window and says, "I am next!" In ten minutes he comes by again and the couple is still making love, so he taps on the window again and says, "I am next!"

In twenty minutes he comes by again and the couple is still making love. Again he taps on the window and says, "I am next. What's taking you so long anyway?"

The man looks up and says, "Man, I'm really nervous. I've never screwed a cop before!"

Misunderstandings and misunderstandings....

Buddhas have been misunderstood so much that whatsoever you think about Jesus, Krishna, Buddha, Lao Tzu, be very cautious -- ninety-nine percent of it is going to be a misunderstanding. If you ask me, "Who are Christians?" I say "The people who have misunderstood Christ." If you ask me, "Who are Buddhists?" I will say, "The people who have misunderstood Buddha."

Misunderstanding is so easy because if you want to understand a buddha you will have to rise a little higher to see what he is showing. But if you want to misunderstand you need not move anywhere; wherever you are, remain there and you can misunderstand. To misunderstand is so comfortable, so cozy. You can misunderstand without any effort; it requires no change on your part. But it will show in your life.

People go to the temples, but there is no dance in their eyes. Going to the temple and no dance in your feet and no dance in your eyes -- then why are you going? What is the point? Why are you wasting your time? People are praying, but there is no joy, there is no light on their faces. Then why are you wasting your time and God's time? But one thing is good: that God is utterly deaf -- deaf to all languages. He listens only to silence, he is available only to silence. So you can go on praying -- nobody is listening. It is a monologue.

Martin Buber says that prayer is a dialogue. I say no, unless a prayer is absolutely silent it is not a dialogue. Martin Buber says a prayer means an I/Thou dialogue. If there is I, then there can be no Thou; these two things can't exist together. If there is I AND Thou, then the Thou is only a projection and there is no dialogue at all; it is a monologue. You can believe that somebody is listening -- nobody is listening. You are simply wasting your time, your breath. Do something else, anything will be better. Even playing cards will be far better, drinking Coca-Cola will be far better!

Your prayers are meaningless. You cannot hide the fact. If you move towards God or truth in sadness, in misery, in some way or other, your life will show it. Truth cannot be repressed.

The Gladwells had a baby born without ears. They brought it home and their neighbors, the Petersons, were preparing to visit it. "Now, please be careful," said Mrs. Peterson to her husband. "Don't say anything about the baby not having any ears."

"Don't worry," said Peterson. "I won't do anything to hurt their feelings."

So they went next door, up into the nursery and stood over the new baby's crib with the Gladwells. "He's

so cute," said Mrs. Peterson to the baby's mother.
"Yeah," agreed Mr. Peterson. "What strong arms and legs the kid has -- he's gonna grow up to be a bruiser."
"Thanks," said the baby's father.
"How's the kid's eyes?"
"They're perfect!" said Gladwell.
"They'd better be -- he won't ever be able to wear glasses!"

Somehow or other it is going to come up. How can you avoid it? The more you avoid, the greater is the possibility you will stumble upon it. In fact, the very effort to avoid it makes you focused on it; then you can't see anything else.

A very holy man went into an optician's one day to order a new pair of spectacles. Behind the counter was an extremely pretty girl, which reduced the customer to total confusion.
"Can I help you, sir?" she asked with a ravishing smile.
"Er -- yes -- er... I want a pair of rim-speckt hornicles... I mean I want a pair of heck-rimmed spornicles... er... I mean...."
At which point the optician himself came to the rescue.
"It's alright, Miss Jones. What the holy man wants is a pair of rim-sporned hectacles."

Hence Buddha says the seeker has to start his journey not out of misery but out of joy. Rejoice in life. He says:

LOVE AND JOYFULLY
FOLLOW THE WAY,
THE QUIET WAY TO THE HAPPY COUNTRY.

When one first comes across these words one feels a little surprised. Buddha, and saying: LOVE AND JOYFULLY FOLLOW THE WAY, THE QUIET WAY TO THE HAPPY COUNTRY...? Yes, one is a little shocked because the Buddhist priests have been avoiding these beautiful sayings, they have been bypassing them. They have been emphasizing those words of Buddha which emphasize pessimism. And he was not a pessimist at all, he could not be. One who knows, how can he be a pessimist? It is impossible. He is not even an optimist, remember, because the optimist is connected with the pessimist; he is the other extreme.
Buddha is beyond both; he is neither a pessimist nor an optimist. He simply wants you to see that which is -- and that is enough to make you love life. It is enough, more than enough, to make you dance with joy, with gratitude.
And the way is silent, very quiet. Hence Buddha has not taught any prayer, he only teaches meditation. When prayer is silent it is meditation; when meditation becomes eloquent it is prayer. But first you have to learn meditation; otherwise you will move in a wrong direction. Without knowing meditation all your prayers are going to be false. You will be pouring your rubbish on God -- holy rubbish, but it is all holy cow dung!
First learn to be silent. And yes, out of silence some songs are born, out of silence some flowers bloom. Then offer those songs, those flowers to God. But they will be of joy, of tremendous joy.

SEEKER!
EMPTY THE BOAT,
LIGHTEN THE LOAD,
PASSION AND DESIRE AND HATRED.

Let me remind you again and again: Buddha is talking to his bodhisattvas, to his messengers, to his apostles, who are going to the masses. He is helping them with what to say, from where to begin. He is saying the first thing a seeker has to fulfill is, the first requirement of a true seeker is, that he should not have any belief system, that he should not have any philosophy, any ideology. If you already believe then there is no question of seeking, inquiring. Inquiry means you start with a state of not-knowing. Hence:

SEEKER! EMPTY THE BOAT.... Empty your mind of all the baggage that you have been carrying all along. Become utterly empty. Then the same mind that has been causing you so much insanity, so much turmoil, so much anguish... the same mind when empty becomes the boat for the other shore, for the further shore. Empty, it becomes a vehicle; burdened with all kinds of thoughts, with all kinds of beliefs, scriptures, which each generation goes on handing over to the next generation.... We are so much burdened that we are carrying almost Himalayas of weight on our heads; it is not possible to move with such a load. You need unlearning. You already have too much knowledge; all this knowledge has to be dropped.

EMPTY THE BOAT, LIGHTEN THE LOAD.... When you are utterly empty, when you say, "I know nothing," then the inquiry starts. It is fresh, it is young, it is authentic, because there is a fundamental law of life that if you are in a state of not-knowing, a great urge will arise in you to know. Just as nature abhors a vacuum and it rushes to fill it, exactly in the same way if your mind is totally empty, truth rushes in and fills it.

But right now there is no space. Your mind is so full, even YOU cannot go in. You have to live somewhere on the outside. People are living in their porches; their houses are so full of junk that they are afraid to go in. They may get lost, and there is no space either.

And three things Buddha mentions particularly which are making you loaded, much too loaded. The first he calls passion, the second, desire and the third, hatred.

Passion means animal lust, biological, unconscious lust. Every animal has it, there is nothing special about it. If man has it he simply remains part of the animal kingdom; it is an animal heritage. You don't really become human unless you go beyond lust. You think that it is your love and you have great, romantic words to describe it and you use great poetry, but that is all rubbish. If you look deep down it is biology, it is chemistry, it is hormones and nothing else. If your hormones are changed you will not be interested in any woman anymore, or if you are a woman and your hormones are changed you will not be interested in any man anymore, and all poetry and all romance will disappear. The Don Juan simply needs a small operation... and he will disappear.

Buddha says the first thing that keeps your mind full of junk is lust. And it is, in a way, natural because for millions of years we have been in animal bodies; we are still carrying those imprints, we are full of animal heritage. We are ninety-nine percent animals; only one percent perhaps -- that too is a perhaps -- are we human beings. Just a little part of us has risen a little above.

A fiery-tongued Italian priest was laying down some heavy stuff about sex and morality. Stabbing his bony finger at his Little Italy congregation, the guinea padre bellowed, "Sex is-a dirty! I want-a see only good-a girls tonight. I want-a every virgin in-a church to-a stand up."

Furious at the lack of his parishioners' response, he repeated the exhortation.

After a long pause, a sexy-looking chick with an infant in her arms got to her feet.

"Virgins is what I want-a!" the outraged preacher said.

"Hey, Father," the lady asked, "you expect a two-month-old baby to stand by herself?"

It is said that's why Jesus chose to be born two thousand years before us, because now where can you find a virgin? And, moreover, where will you find three wise men? Even if you find a virgin -- a two-month-old baby, okay -- but three wise men? The conditions cannot be fulfilled now.

People tell me again and again, "Jesus has promised he will come again." I say to you, forget all about it! -- he cannot come. The conditions cannot be fulfilled. If he drops his conditions, then it is okay. But then he won't be a Jesus, remember -- he will be just another hippie, maybe a Jesus freak but not Jesus!

Remember, Buddha does not want you to repress your lust, he wants you to understand, he wants you to meditate over it. He wants you not to repress it, because repression has never helped. It is repression that has made this sad situation in which humanity is living. It is repression that has driven humanity mad.

Buddha wants you to transform sex energy, not to repress it, because it is the only energy you have got. It can be refined, it can be uplifted, it can be channeled in new directions; it can be moved towards higher planes of being. And it all happens through a simple process of meditation.

The process of meditation is not complicated at all. If your mind can drop its load and if it can become absolutely empty, immediately your sex energy starts rising upwards to fill the gap, as if the emptiness pulls it upwards. A new law starts functioning: the law of levitation. Ordinarily we live under the law of gravitation: everything goes downwards. And you are so top-heavy that nothing can go towards the top; the top is already full, everything goes downwards. Make the top light.

In Japan they make a DARUMA doll. Daruma is the Japanese name of Bodhidharma, one of Buddha's greatest disciples, who founded Zen in China; he is the first patriarch of Zen. Bodhidharma was his Indian name, Daruma is his Japanese name. They have made a doll in his name, in his memory; for centuries the doll has been made. It is one of the most beautiful dolls; it has a great message. You throw the doll any way, it always sits back in a Buddha posture; you cannot put it upside-down. You can throw it, you can tilt it, you can do anything with it, but you cannot shake or make Daruma fall. He always sits back again in the lotus posture, as Buddha used to sit.

The secret is: his top is not heavy, his bottom is heavy. He has a hollow head, an empty head; there is nothing inside. The head is so empty and the bottom is so heavy that naturally he settles back again into the Buddha posture. It is a beautiful doll. It was invented by the Zen monks for children to play with, and the children are bound to ask, "What is the secret?" And the secret is that the head is totally empty -- the secret is meditation.

The second thing is desire. Desire is psychological; just as lust is biological, desire is psychological. Desire means more and more, always for more. Nothing satisfies, nothing fulfills; you go on running for more and more. And you know it, because many times you have achieved your target but your discontent remains the same. Again the desire arises for more, and you start running without giving it a second thought.

Buddha says: Wait, contemplate. Where is it going to end? You are chasing an illusion. The desire for more can never be fulfilled. You can have ten thousand rupees and your mind asks for one hundred thousand; you can have one hundred thousand, the mind starts asking for more -- and so on and so forth. Whatsoever you have, the distance between what you have and what the mind asks for remains the same. It is unfulfillable. It is driving people crazy. Seeing it, seeing the point of it, one drops it. Or it would be better to say: the moment you see the futility of it, it drops of its own accord.

And the third thing is hatred. Hatred arises because of these first two, passion and desire. Whosoever comes in the way of your passion or in the way of your desire, whosoever becomes a hindrance, whosoever becomes a competitor, becomes your enemy. Whosoever tries to grab something that you wanted creates hatred in you. If the first two disappear, the third disappears on its own.

The first two are like fire and the third is just smoke. If you are still feeling hatred for something, for somebody, then remember somewhere there is fire still. Wherever there is smoke there is fire. Hatred and anger simply show that you are still living through lust and desire, consciously or unconsciously. But your smoke shows that the fire has not been put out. Go back deep into your being and put out the fire. And it can be put out not by repressing but by understanding.

Understanding is the most fundamental message of Gautama the Buddha. If it happens, you can SAIL SWIFTLY.

THERE ARE FIVE AT THE DOOR
TO TURN AWAY, AND FIVE MORE,
AND THERE ARE FIVE TO WELCOME IN.

AND WHEN FIVE HAVE BEEN LEFT
STRANDED ON THE SHORE,
THE SEEKER IS CALLED OGHATINNOTI --
"HE WHO HAS CROSSED OVER."

These fives have to be understood. THERE ARE FIVE AT THE DOOR....

The first five: Buddha says the first is selfishness, the second is doubt, the third is pseudo spirituality, the fourth is passion and the fifth is hatred. They are always standing at the door. You have to be very conscious; otherwise they will jump upon you.

Even the people who think they are doing selfless service -- their service is selfish. They are hoping to gain some reward in the other world, in paradise; hence they are serving. Their service is not just out of love, their service is a bargain. It is a search for some great reward -- heaven, paradise and the heavenly joys. Beware of selfishness.

Second is doubt. Even people who believe are full of doubt; in fact, if you are not full of doubt there is no need to believe. Belief simply means you have covered up a doubt. You have a wound, you cover it up

with a beautiful flower, but the wound remains.

Third is pseudo spirituality. When people want to be spiritual it is easier to be pseudospiritual because it costs nothing. You can be a Christian, you can be a Hindu, you can be a Mohammedan; it is so easy, it is so formal. You go and do certain rituals in a temple and you are a Hindu, or you go to the church every Sunday and you are a Christian -- and it is so easy!

But real spirituality is going through fire. Real spirituality is rebellion against all that is rotten, against all that is past, against all that is being forced on you by others, against all conditionings. Real spirituality is the greatest rebellion there is. It is risky, it is adventurous, it is dangerous.

So beware of pseudo spirituality which is always there, available, easily available at the door.

And passion.... You can drop passion here, you can repress it here, but then you are asking for it somewhere else. In heaven, all the religions have provided for your passion -- beautiful women are available there. Of course, because these stories have been written by men they talk only about beautiful women. Now I think some liberated woman is going to write a few scriptures; then they will manage some beautiful men, very beautiful men who always remain young, never become old, are always nice....

Your so-called mahatmas and saints, all have been hoping that beautiful women are waiting; it is only a question of a few days. Just torture yourself a little more and you will get an even better one. Just go into the scriptures of your religions and look and you will be able -- it is so clearly there -- to see the projections.

In the Hindu heaven the girls never grow older than sixteen, because in India that is thought to be the best age. So thousands of years have passed, but in heaven the same beautiful women are still hanging around at sixteen. They don't perspire; in heaven you don't need deodorants, you need not use perfumes, etcetera! Their bodies are made of gold. I think if right now you write the scriptures again you will not make the bodies of gold because they will be too heavy. Carrying a golden woman will give you a heart attack! A plastic one will be far better -- with washable, exchangeable parts! And just a few buttons... so you push one button and the woman smiles and you push another button and the woman goes into an orgasm and you push another button... and it will just be far more scientific now. In the old days those old fools could not think of anything better -- gold bodies! And if it is solid gold it is going to be really difficult.

But you can see the desire.... So Buddha says: Beware! You can repress here, but you will be desiring somewhere else. Passion is not going to leave you so easily.

And hatred: all your saints are full of hatred -- hatred for the sinners. That's why they have created hell: heaven for themselves and hell for the sinners; heaven for themselves and hell for people who don't follow their religion. If you are a Catholic you will go to heaven -- according to Catholic priests. The Hindu has no hope. First he has to become a Catholic, then he can hope; otherwise he is bound to go to hell. And ask the Hindus: they laugh at the whole idea! Their scriptures are far more ancient and they have a longer tradition -- and a longer propaganda. They think that except Hindus nobody is going to heaven; and not even all the Hindus -- the SUDRAS, the untouchables, have no place there.

This is hatred! This is still the same mind, the same ugly mind playing new games, but nothing has changed.

THERE ARE FIVE AT THE DOOR TO TURN AWAY.... These are the five. Buddha says: Turn them away. Be watchful so they don't catch hold of you.

AND FIVE MORE.... These five are very visible, and there are five more which are not so visible, but they are also there hiding behind these five. Those five are: first, lust for life.... It is easy to drop the lust for a woman or the lust for a man, but it is very difficult to drop the lust for life itself. Everybody wants to live and to live as long as possible.

You can ask in India -- yogis are trying hard to live as long as possible. Now what is that? Why should they be so much concerned about living long? And what is going to happen even if you live long?

Before Bernard Shaw died he left a message to be engraved as an epitaph on his grave. The message was, "I knew all along that if I lived long enough, something like this was going to happen."

So whether you live ninety years or a hundred years or two hundred years, what is the point of it? Death is going to happen. But lust for life.... Buddha says that ordinary people lust for money, power, prestige, and your so-called saints lust for life, long life. And the yogis go on pretending that they are more aged than they are.

I have heard:

One yogi was telling people that his age was seven hundred years, and all the Indians were nodding their heads. One Westerner was also there, a tourist, who could not believe this. The man looked not more than

seventy -- and he was saying he was seven hundred years? Impossible! He wanted to find out so he remained there.

He saw one man who used to serve the old man; he bribed the young man. And it is so easy in India to bribe anybody! In fact, nobody feels offended by it; it is absolutely accepted. It is a way of life in India, no problem in it.

And the young man was happy. He said, "What do you want?"

The Westerner said, "I want to know only one thing. Is your master really seven hundred years old? -- because only you can tell me; you have been with him."

He said, "Yes, I can tell you only one thing, more than that I don't know. I have been with him for only three hundred years."

And the man was not more than thirty years old!

And there are books -- now they are being translated into all the languages of the world -- saying that if you practice yoga you will prolong your life. And if you eat this and if you eat that, and if you do this ASANA, this posture, your life will be prolonged. If you breathe in this way or that way....

Buddha is saying this is the same lust. So the first subtle thing is lust for life.

And second: longing for birth in higher realms. Even if you drop it from here -- "Okay, I don't want to live long here" -- then you have a deep desire to be born on some subtle planes, some higher planes, bodiless planes. You would like to be angels. Beware of all these games!

The third is vanity. The people who are virtuous are very vain, they are not humble. In fact they may have practiced humbleness for years, but their practicing of humbleness has given them only a new kind of vanity, a new kind of ego.

Fourth: restlessness. These people are restless, they are not at ease herenow, they can't be. All their hopes are somewhere else, beyond death, in heaven, in paradise. How can they be at ease herenow?

A really spiritual man is absolutely at ease herenow. He has no other time; his only time is now, and his only place is here. And he is utterly at ease, at home. He does not hanker for anything.

And the fifth is self-ignorance. These people go on practicing yoga... a thousand and one methods are available. You can distort your body this way and that -- you can become a good performer in a circus -- but that will not help you to know who you are. And unless you know "Who am I?" all your knowledge and all your cultivated virtues and practices are simply futile -- exercises in utter futility.

AND THERE ARE FIVE TO WELCOME IN. And what are those five? Faith.... Remember, by faith Buddha does not mean belief; by faith he means trust, a loving trust, a trust in existence -- not in theories, not in scriptures, not in dogmas and creeds, but in existence itself, a trust -- because this is our home, we are part of it. If we live in doubt, we live disconnected from the whole; if we live in trust, a bridge is slowly slowly made between the part and the whole. Only with trust can one know what one is and what the whole is; and they are not different. The dewdrop contains the whole ocean; in exactly the same way, every man contains the whole of God.

Second: vigilance. One has to be very alert. Alertness is Buddha's method; his only yoga that he has taught is that of being alert. We are living almost mechanically, robotlike. Bring alertness to your actions, to your thoughts, to your feelings.

And the third is energy. We go on dissipating energy in stupid things -- quarreling, arguing, for no reason at all. Preserve your energy because unless you have an overflowing energy you will not be able to take the ultimate jump. The ultimate jump means the river entering into the ocean, the river disappearing into the ocean and becoming the ocean. If you are not full of energy you will not be able to reach the ocean; you will be lost somewhere in a desert.

And the fourth is meditation. By "meditation" he means remaining more and more silent so slowly slowly, a shift happens from mind to no-mind, so slowly slowly, the gestalt changes from noise to silence.

And fifth: wisdom. Wisdom is not knowledge. Knowledge is borrowed, wisdom is yours. Knowledge can be gathered from a library; you can contain the whole library in your mind. Still you will remain as ignorant as before; in fact, you will be far more ignorant than before because now the load is bigger. Wisdom comes from your own heart; it is the voice of our own inner being. It happens in meditation: when you are silent you start hearing the still, small voice within. That is wisdom.

AND WHEN FIVE HAVE BEEN LEFT STRANDED ON THE SHORE.... What are those five? Greed, anger, delusion, ego, false teachings. ... THE SEEKER IS CALLED OGHATINNOTI -- "HE WHO HAS CROSSED OVER."

This is Buddha's message for the seekers. He is telling his bodhisattvas to go and give it to the people who are ready, to the people who are prepared, to the people who are willing to listen, to understand, to follow the path.

Meditate over these sutras -- they are for you. Everything that Buddha says is very significant. It is no ordinary religion, it is pure religiousness.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 11

Chapter #4
Chapter title: I goofed again!

14 April 1980 am in Buddha Hall

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Q2 and Q4 on video

The first question:

BELOVED MASTER,
THERE IS SOMETHING THAT EVEN YOU CANNOT DO. YOU CAN'T PUT AN ITALIAN IN AN IRISH JOKE. IT IS AGAINST THE DHARMA.

Dharma Chetana, it is true, I goofed again! Go on reminding me. These goddamned jokes are dangerous! And I love the Italians so much that wherever I can find a place for them I try to manage. Sometimes I succeed, sometimes I fail, but you caught me.

To put the record right, the joke is:

Two gentlemen are sitting in a garden, one British, one Irish.

The British gentleman asked the Irish, "If you were not Irish, what would you be?"

The Irish says, "Of course I would be British."

And then he asks the British, "If you were not British, what would you be?"

And the British said, "I would be ashamed."

But I got mixed up. That's why I have all my jokes typed with me. That one was not typed with me. About God and about truth and about religion there is no trouble -- I know them from my personal experience. But these jokes!

Yes, Chetana, it is against the Dharma. And I hope it is not going to happen again.

The second question:

BELOVED MASTER,
WHY CAN'T I SEE MY OWN FAULTS WHILE I AM IMMENSELY CAPABLE OF SEEING OTHERS', EVEN THEIR SMALLEST ONES?

Prageeta, it is very normal. It is not something exceptional. Our eyes are focused on others; we are other-oriented. We only see the others -- it is not only a question of faults -- we never see ourselves. Even if we want to see ourselves we have to look in a mirror, we have to create the image. When the image is there the other has appeared. The mirror helps us to see ourselves because it creates the other. Otherwise we are absolutely extroverts; we have forgotten the language of how to look in. Hence, as a consequence, you cannot see your own faults; nobody can.

The moment you start seeing your faults they start dropping like dry leaves. Then nothing else has to be done; to see them is enough. Just to be aware of your faults is all that is needed. In that awareness they start disappearing, they evaporate. One can go on committing a certain error only if one remains unconscious of it. Unconsciousness is a must to go on committing the same errors. Even if you try to change you will commit the same error in some other form, in some other shape. And they come in all sizes and all shapes. You will exchange, you will substitute, but you cannot drop it because deep down you don't see that it is a fault. Others may be telling you because they can see.

That's why everybody thinks himself so beautiful, so intelligent, so virtuous, so saintly -- and nobody agrees with him! The reason is simple: you look at others, you see their reality, and about yourself you carry fictions -- beautiful fictions. About yourself you are very fictitious. All that you know about yourself is more or less a myth; it has nothing to do with reality.

The moment one sees one's faults, a radical change sets in. Hence all the buddhas down the ages have been telling only one thing: awareness. They don't teach you character. Character is taught by priests, politicians, but not by the buddhas. Buddhas teach you consciousness -- not conscience. Conscience is a trick played upon you by others. Others are telling you what is right and what is wrong; they are forcing their ideas upon you. And they go on forcing them from your very childhood, when you were so innocent, so vulnerable, so delicate, that there was a possibility to make any impression on you, any imprint on you. They have conditioned you from the very beginning. That conditioning is called conscience and that conscience goes on dominating your whole life. Conscience is a strategy of society to enslave you.

Buddhas teach consciousness. Consciousness means you are not to learn from others what is right and what is wrong; there is no need to learn from anybody. You have simply to go in; just the inward journey is enough. The deeper you go, the more consciousness is released. When you reach the center you are so full of light that darkness disappears. When you bring light into your room you don't have to push the darkness out of the room. The presence of the light is enough because darkness is only an absence of light. So are all your insanities, madnesses.

But everybody can see others' faults, so don't be worried about it, Prageeta. This is the situation in which everybody is living.

A man dressed as Adolf Hitler visited a psychiatrist.
"You can see I have no problems," he said. "I have the greatest army in the world, all the money I will ever need and every conceivable luxury you can imagine."
"Then what seems to be your problem?" asked the doctor.
"It's my wife," said the man. "She thinks she's Mrs. Weaver."

Don't laugh at the poor man. It is nobody else but you.

A man went into a tailor's shop and saw a man hanging by one arm from the center of the ceiling.
"What is he doing there?" he asked the tailor.
"Oh, pay no attention," said the tailor, "he thinks he's a light bulb."
"Well, why don't you tell him he's not?" asked the startled customer.
"What?" replied the tailor. "And work in the dark?"

The moment you know you are mad you are no longer mad. That's the only criterion of sanity. The moment you know you are ignorant you have become wise.

The Oracle at Delphi declared Socrates the most wise man on the earth. A few people rushed to Socrates and they told him, "Be pleased, rejoice: the Oracle at Delphi has declared you the wisest man in the world."

Socrates said, "That is all nonsense. I know only one thing: that I know nothing."

The people were puzzled and confused. They went back to the temple, they told the Oracle, "You say that Socrates is the wisest man in the world, but he himself denies it. On the contrary, he says he is utterly ignorant. He says he knows only one thing: that he knows nothing."

The Oracle laughed and said, "That's why I have declared him the wisest man in the world, the greatest wise man in the world. That's why -- precisely because he knows that he is ignorant."

Ignorant people believe they are wise. Insane people believe they are the sanest.

Yes, Prageeta, it happens; it is part of human nature that we go on looking to the outside. We watch everybody except ourselves. Hence we know more about others than about ourselves; we know nothing about ourselves. We are not witnesses to our own functioning of the mind, we are not watchful inside.

You need a hundred-and-eighty-degree turn -- that's what meditation is all about. You have to close your eyes and start watching. In the beginning you will find only darkness and nothing else. And many people become frightened and rush out because outside there is light. Yes, there is light outside but that light is not going to enlighten you, that light is not going to help you at all. You need inner light, a light which has its source in your very being, a light which cannot be extinguished even by death, a light which is eternal. And you have it, the potential is there! You are born with it, but you are keeping it behind you; you never look at it.

And because for centuries, for many lives, you have looked outside, it has become a mechanical habit. Even when you are asleep you are looking at dreams. Dreams mean reflections of the outside. When you close your eyes you again start daydreaming or thinking; that means again you become interested in others. This has become such a chronic habit that there are not even small intervals, small windows into your own being from where you can have a glimpse of who you are.

In the beginning it is a hard struggle, it is arduous, it is difficult -- but not impossible. If you are decisive, if you are committed to inner exploration, then sooner or later it happens. You just have to go on digging, you have to go on struggling with the darkness. Soon you will pass the darkness and you will enter into the realm of light. And that light is true light, far truer than the light of the sun or the moon, because all the lights that are outside are temporal; they are only for the time being.

Even the sun is going to die one day. Not only do small lamps exhaust their resources and die in the morning, even the sun with such an immense resource is dying every day. Sooner or later it will become a black hole; it will die and no light will come from it. Howsoever long it lives it is not eternal. The inner light is eternal; it has no beginning, no end. It is synonymous with God.

And I am not interested in telling you to drop your faults, to make yourself good, to improve your character -- no, not at all. I am not interested in your character at all; I am interested only in your consciousness.

Become more alert, more conscious. Just go deeper and deeper into yourself till you find the center of your being. You are living on the periphery, and on the periphery there is always turmoil. The deeper you go, the deeper the silence that prevails. And in those experiences of silence, light, joy, your life starts moving into a different dimension. The errors, the mistakes start disappearing.

So don't be worried about the errors and the mistakes and the faults. Be concerned about one single thing, one single phenomenon; put your total energy into one goal, and that is how to be more conscious, how to be more awakened. If you put your total energy into it, it is going to happen, it is inevitable. It is your birthright.

The third question:

BELOVED MASTER,
WHAT DO YOU MEAN BY CALLING SARJANO A BIGMOUTH?

Nirmal, exactly that: a big mouth!
I will tell you a fictitious story:

I was going to the Himalayas; Radha was accompanying me. The train was stopped in the middle of the night in the jungle and the whole train was robbed. The robbers came to our compartment also.

I told them, "Don't disturb us. Take whatsoever you want."

So they carried away the two suitcases. I was worried about Radha, that she might get very much frightened, might become very much concerned about her things, but I was surprised. When they left she started laughing, "Ha, ha! Ha, ha!"

I said, "What is the matter, Radha? What's-a matta?"

She said, "I befooled them! I have saved your fifty-thousand-dollar diamond watch, I have saved my Rolex, I have saved my earrings, I have saved my gold and diamond ring, and all the valuables."

I said, "How did you manage?"

She said, "I kept all of them in my mouth."

I said, "That makes me feel very sad."

She said, "Why?"

I said, "If we had brought Sarjano with us, he would have saved the two suitcases! Next time we come to the Himalayas never forget: Sarjano has to accompany us!"

The fourth question:

BELOVED MASTER,
DOES IT MEAN THE SAME TO WEAR A MALA OR A CROSS?

Jan, it does not mean the same -- they are polar opposites. The people who have become interested in the cross are pathological. They are not interested in Christ, they are interested in the cross. If they were really interested in Christ they would have also been interested in Buddha, in Lao Tzu, in Krishna, in Kabir. But they are not interested in Christ, they are interested in the cross.

Hence I don't call Christianity "Christianity," I call it "Crossianity." If Jesus had not been crucified there would have been no such thing as you find all over the world in the name of Christianity. These people became interested in death; this interest is morbid. They became interested in worshipping death. Jesus is secondary, the cross became primary. Because he was crucified, because he suffered, he caught their attention. There are people who are always interested in suffering, in misery, in death.

My interest is not death, my interest is life. I love life unconditionally. I celebrate death too, just because it is part of life -- not as death but as part of life, as the finishing touch, as the crescendo, as the ultimate flowering of life. If you have lived rightly, your death is a beautiful phenomenon. But my interest basically, intrinsically, is life.

The mala represents life, the cross represents death. The mala represents a certain art of making life a garland. The beads are the moments. Each bead has to be perfect; each moment has to be lived in its perfection. And there is a thread running through them which is invisible, passing through each bead; that thread is of eternity. Each moment is threaded with eternity.

Unless your life knows what eternity is your life will be just a heap of beads or a heap of flowers, but it will not be a garland, it will not be a mala. It will not have any inner harmony -- the beads will remain unrelated. It will be a chaos, it will not be a cosmos; there will be no order, no discipline. But the discipline should be invisible like the thread.

And how does one come to know eternity? The only way to know the thread is to go inside the bead. There, at the very center of the bead, you will find the thread passing. Going deep into each moment, going totally into it, you will find eternity. Each moment is part of an eternal procession, of an eternal celebration.

The mala represents time as beads, visible, and the thread as eternity, the invisible. There are one hundred and eight beads in the mala. One hundred and eight beads represent one hundred and eight methods of meditation; all the methods of meditation can be reduced to one hundred and eight -- one hundred and eight methods are the fundamental methods of meditation. Then they can have thousands with little differences, little changes -- joining two methods or three methods or a few parts of one method and a few parts of another method. One can make as many methods as possible, but the fundamental methods are one hundred and eight.

The mala has one hundred and eight beads and a locket with a picture of somebody... nobody knows who he is. Somebody anonymous, somebody who is more a nobody than a somebody; a man who has died long ago as a separate entity, who does not exist anymore as an 'I' but is only an open space. That is where you have to reach, that is where you have to arrive. That is your ultimate home.

The mala is not a cross. Christianity worships death and that is where it has gone wrong. It has lost the

joy of life, the laughter, the humor. It has lost contact with Jesus. It goes on worshipping the crucified Jesus, but it is not capable of worshipping the alive Jesus.

And my effort here is to help you to worship life, to live so joyously, with such humor, that your life becomes a dance. I don't want you to become sad and serious -- sincere of course, but serious, never. I would like you to go deeper into existence. Dance with the flowers! Have dialogues with the stars! Look into people's eyes and love and don't hold back. The only unspiritual people are those who are holding back, who are living in a miserly way, who are living only partially, fragmentarily, who are not integrated.

And don't live an accidental life; let there be a thread running through it. The Sanskrit word for thread is SUTRA. That's why these great sayings of Buddha, Patanjali, Krishna, Mahavira are called sutras: these are threads. If you understand them your life will not remain just a heap, an accidental heap. You will not be just driftwood at the mercy of unconscious forces. Your life will become a conscious movement, your life will become an art. It will have a sense of direction, and each act will be connected with every other act of your life. You will not be accidental. If you are accidental you will be only a noise; if you are not accidental you can become music.

The mala represents music, it represents harmony. It shows that you have found the sutra, the thread that makes your life one whole, one piece. Life is beautiful when it is one piece; life is ugly when it is fragmentary -- when you are just a crowd and when the crowd is always fighting within you, when there is always a civil war.

Of course, the cross has influenced humanity very much, because millions of people find meaning in the cross -- because it fits with their lives. Their lives are almost on the cross: they are living in agony, they have never tasted what ecstasy is.

It is not an accident that Krishna's message has not reached millions. Just the other day I was telling you that Zarathustra has not reached millions for the simple reason that he loved life. Jesus has reached millions not because of himself but because of an accident in his life. It is because of the Jews and the Romans: if they had not crucified him, if they had tolerated him, he would have died by himself and then nobody would have heard anything about him. All these churches and thousands of monks and nuns would not have been seen at all -- they gathered around the cross. The cross became significant because it synchronizes with something in their life. Their life is of suffering and the cross represents it. They are also on the cross. Their whole life is agony, their whole life is hell.

What I am saying is not going to appeal to many people. It is going to appeal to only a few intelligent ones, courageous ones, to only a few who are really healthy and whole. This is unfortunate, but this has been so up to now.

Whenever somebody comes here to teach life to you he seems far away; there seems to be no dialogue happening between him and you. He talks about dance and you don't even know how to walk! He talks about ecstasy and you don't know what that word means.

One of my sannyasins has just come from Greece. She has informed me that in Greece 'ecstasy' -- EKSTASIS -- means bus stop! That seems to be more meaningful. And in a sense it is a bus stop, in fact the terminus, the last stop. Beyond that there is no way to go -- the last bus stop. You hear the word 'ecstasy', the sound comes to you, but the meaning is missed. But when you hear the word 'suffering' it is not only the sound that comes to you, you know the meaning too. When you know what the cross is, you perfectly agree; your life agrees with it.

But your life is wrong. Your life is not yet life, you are not yet born. That's why Jesus goes on saying again and again: Unless you are born again....

My whole effort here is to give you a rebirth. The mala is not a cross.

The fifth question:

BELOVED MASTER,
WHY ARE THE JOURNALISTS ALWAYS WRITING AGAINST YOU?

Sudarshan, feel happy that they are always writing; don't be worried about what they write. It they are writing that means something is happening here. And they can only write against because when you write something in favor you have to experience what is happening here; without experiencing it you cannot write a favorable report about it. You have to be here for a few months.

They come only for one day, they look around, they see the meditators -- but by seeing the meditators you can't see meditation. They see that something is happening and something so new for them that it does not fit with their idea of an ashram, of a monastery. Hence, naturally they turn against me, they become antagonistic.

If they are Hindus they are bound to be absolutely against me -- for the simple reason that this is not a Hindu ashram; it does not fit with their idea of an ashram. The Hindu ashram has to be very dull and dead. And here there is so much dance and so much song and so much joy and so much love, they are shocked. And things are so intense here.

For centuries they have created a certain ideal of the Hindu ashram. People should not be active there; inaction is worshipped. People should renounce life -- and here we rejoice life. How can they write in favor? To them it appears that I am destroying their whole ideal. To them it seems for centuries they have worshipped a certain ideal and I am sabotaging it. And in a way they are right.

I want to sabotage that stupid idea of an ashram: that it should be dead, people should be inactive, people should be dull, uncreative, against life, against love, against everything that smells of joy -- they should be walking corpses!

And the Hindu idea of sannyas is that one should become a sannyasin only after seventy-five years. That means in India, nobody can become a sannyasin! The average age is thirty-six, so as far as the average man is concerned there seems to be no possibility of anybody ever becoming a sannyasin. Seventy-five years, then sannyas: the fourth stage of life, when death starts knocking on your doors, when one foot is already in the grave -- then you should become a sannyasin.

And here they see young people, so young they cannot believe their eyes. Why have these people become sannyasins? This is not the time for sannyas!

I am trying to create a totally new concept of sannyas. Because they are against life... of course, if you are against life seventy-five years seems to be the right time. Because life has already left you now you can renounce, at least you can enjoy the idea that you are renouncing life. Life has already left you -- what is the point of renunciation now? What are you renouncing? The whole idea is stupid. Then why not take sannyas when you are dead? Just wait a few days more, maybe one week. Why be in such a hurry? Just a little more!

In India when a man dies, they cover him with orange clothes. I don't know whom they are deceiving; the dead body is covered with the clothes of a sannyasin. And they chant the name of God when they are taking the dead body to cremate it. Now I don't know who is hearing their chanting -- that poor fellow is no more there. They are simply deceiving themselves.

Hindus are bound to be against me. Jainas come here, they are bound to be against me -- this is not a Jaina ashram. In fact, Jainas have always been against ashrams; there is no such thing as a Jaina ashram. They want their sannyasins to be wanderers. They are very much afraid that if a person stays in one place he may become attached to the place; to the house, to the people surrounding him. And they are so much afraid of life that it is better to keep moving. The Jaina monk has to stay not more than three days in one place; the fourth day he has to leave. So no attachments, no friendships, no love affairs are possible; at the most he becomes acquainted. In three days you cannot have intimacies with people. One day you come, in fact only one day you remain in the village, the third day you are preparing to leave. This is fear of life! And to me, a sannyasin should be fearless.

So when a Jaina comes here, seeing so many people living together with so much joy, with such love, in deep involvements with each other, in great intimacies, friendships, love affairs.... Much more love is happening in these six acres than may be happening all over the world. In fact, sometimes I wonder how much love six acres can contain! It seems the capacity to contain love is infinite.

And anybody who comes... if a Christian comes he can't find the idea of his monastery. There are Christian monasteries where women are not allowed; for one thousand years no woman has ever entered. Not even a small female baby, a two-month-old baby is allowed. What kind of people are living inside -- monks or monsters? They are afraid of a two-month-old baby. What can a poor, two-month-old baby do to them? They are afraid of themselves -- they may do something. They are boiling! And they are committing all kinds of perversions, they become perverted. If people are not allowed to be natural their energies become perverted.

All sexual perversions came out of the monasteries, remember it. They all have religious origins, they are very very spiritual and holy. All sexual perversions have their sources somewhere in religion. Now only monks are living in a monastery... how long do you think they can avoid homosexuality? Only nuns are living in a nunnery; how long can they avoid lesbianism? -- impossible to avoid. It is natural, something is

bound to happen.

So when these people come here they are somebody. It is very difficult to find a journalist who has no prejudices of his own; he comes with his prejudices. And this place is totally new, so naturally they are offended, outraged. And my statements are outrageous -- they are meant to be. They are electric shocks to these people. They get very much disturbed and they take revenge.

Remember one thing: if you report something good it never becomes news. Nobody is interested in good things; people are interested in something bad, something sensational. So they are in search of sensation. And you can find enough sensational things here, more than you can find anywhere else. You need not invent them -- we provide them!

Father Murphy was a priest in a very poor parish. He asked for suggestions how he could raise money for his church, and was told that horse-owners always had money.

He went to a horse auction, but he made a very poor buy as the horse turned out to be a donkey.

However, he thought he might enter the donkey in a race. The donkey came in third, and the next morning the headlines in the paper read, "Father Murphy's Ass Shows."

The archbishop saw the paper and was very angry.

The next day the donkey came in first and the headlines read, "Father Murphy's Ass Out Front."

The archbishop was up in arms and figured something had to be done.

Father Murphy entered the donkey for a third time and it came in second. Now the newspaper read, "Father Murphy's Ass Back In Place." The archbishop thought this was too much so he forbade the priest to enter the donkey the next day, which inspired the editor to write the headline, "Archbishop Scratches Father Murphy's Ass."

Finally, the archbishop heard this and ordered Father Murphy to get rid of the donkey. But he was unable to sell it, so he gave it to Sister Agatha for a pet. When the archbishop heard this he ordered Sister Agatha to dispose of the animal at once. She sold it for ten dollars.

Next day the headlines read, "Sister Agatha Peddles Her Ass For Ten Dollars."

Don't be worried about the journalists. Enjoy whatsoever they write and help them to find things so they can go on writing. I am much more concerned right now that they should go on writing, because whether they write for or against they bring more and more people to me. And once a person comes here it is very difficult to escape! So I am just absolutely grateful to the journalists, whatsoever they are doing. They are doing such humanitarian work, such a great service to me!

So when they come here, don't feel antagonistic. Help them in every possible way.

The sixth question:

BELOVED MASTER,
I AM SITTING SILENTLY DOING NOTHING, AND THE WEEDS ARE GROWING ALL AROUND ME.

Roderick, weeds are divine. Don't call them weeds. They are as spiritual as the buddhas. They partake of God as much as roses. Remove men from the earth -- will there be any difference between weeds and roses? All these distinctions are made up by the mind.

You are not really sitting silently; otherwise, who is telling you weeds are growing? Your mind is still functioning, whispering things to you. It is your mind! If you are really silent there is no mind -- then whether weeds grow or roses grow it is all the same to you. What difference is there? Can't you enjoy weeds? They are beautiful people! See the weeds swaying, dancing in the wind, in the sun.... What do you think is lacking in them which roses have? Nothing is lacking. This is just an idea, and ideas change. It is possible one day that roses may go out of fashion, weeds may become an "in" thing.

A hundred years ago nobody had ever thought that cactuses would be loved by people, but now the cactus is "in" and the rose is "out." To talk about the rose looks old-fashioned, looks orthodox, conventional; to talk about cactuses is avant-garde, it shows that you are modern, contemporary. People are keeping cactuses in their bedrooms -- dangerous cactuses, poisonous cactuses, which can kill you! But they have come into fashion, and once something comes into fashion there are so many fools who start appreciating it.

People simply go on following whatsoever is made fashionable by a few clever and cunning people. Just a hundred years ago nobody would have liked Picasso's paintings, and now Picasso is the greatest artist -- not only of this century but of the whole history. What has happened? Just the fashion has changed. People get tired of one thing; they go on moving to the opposite extreme.

Roderick, there is nothing wrong in weeds! There is nothing wrong in anything. The idea of right and wrong means the mind is there. You are not sitting silently and you are not sitting doing nothing. You are discriminating, and that is action. You are labeling, and that is thinking. And you are judging.

Drop all judgment, all labeling, all discrimination... and just watch weeds growing. So what -- let them grow! When you don't have a mind at all, you are also a weed; so weeds growing around you, it is not something strange -- weeds surrounding a weed! Enjoy!

Once a Zen master was asked by a king -- because the master was a great painter -- to paint a picture of a bamboo.

The master said, "It will take time."

"How long?" asked the king.

The master said, "That is difficult to say, but at least two or three years."

The king said, "Are you mad or something? You are one of the greatest painters. I was thinking you could just draw it right now!"

He said, "That is not the problem, drawing a bamboo is not the problem -- but first I have to be a bamboo; otherwise how do I know what a bamboo is? I want to know the bamboo from the inside! So I will have to go and live in a bamboo grove. Now, one never knows how long it will take. Unless I know the bamboo from within I cannot paint it. That has been my practice my whole life: I paint only that which I have known from its deepest core."

The king said, "Okay, I will wait."

One year passed. He sent a few people to see what was happening, whether the man was alive or dead. They came back and said, "The man is alive, but we don't think that he is a man anymore -- he is a bamboo! He was swaying with the bamboos in the wind. We passed by his side; he didn't take any notice. We said, 'Hello!' He didn't hear. We wanted to talk to him. We looked at his eyes -- they were so empty that we became frightened; either he has gone mad or something has happened. And he can do anything, so we escaped. He may kill or, who knows? -- he may jump upon us! He is no more the same man."

The king himself went to see, and the master was swaying in the wind, in the sun. And the king asked, "Sir, what about my painting?" He didn't answer.

After three years he appeared at the court and he said, "Now bring the canvas and the paints. I am ready. And why were you people disturbing me again and again? If you had not disturbed me I would have come a little earlier. These fools from your court, they were saying things to me. They were saying, 'Hello!' Do you say hello to a bamboo? They disturbed the whole thing. It took months for me to again settle into being a bamboo and to forget that I am a man. And then you came and you said, 'Sir.' Is that the way to address a bamboo? 'When are you going to paint?' Has anybody ever heard that bamboos paint? You are a fool, you are surrounded by fools! I had told you that I would come whenever I was ready."

The canvas was brought, the brushes and the color, and within seconds he drew the bamboo. And it is said that the king wept for joy. He had never seen such a painting: it was so alive! It was no ordinary painting. It was not from the outside, it was from the bamboo -- as if a bamboo had sprouted on the canvas, not been painted.

Roderick, sit silently doing nothing, and let things happen -- whatsoever is happening. If weeds are growing, let them grow. They have the right to grow as much as you have the right to grow. And if you allow everything without any judgment, if you are nonjudgmental, you will grow to such pinnacles of joy and benediction that you cannot imagine right now.

The seventh question:

BELOVED MASTER,
IT IS TERRIBLE WHAT YOU SAY ABOUT ITALIANS. TRUE, OF COURSE, BUT TERRIBLE.

Adi, I know it is terrible, but what can I do? I love the Italians and I want to talk about them as much as I can. They are beautiful people. I hit only when I love. You should be worried about those whom I am not hitting. For example, I have not yet hit the Dutch. I am waiting -- when I have gathered enough love for them I am going to hit them too! It is my way of showing love and showering love.

Why don't Italians believe in reincarnation?

Well, look at it this way: who would want to come back to life as an Italian?

A woman with a baby in her arms was sitting in the waiting room at a railway station in Italy, sobbing bitterly. Up came a porter and asked her what the trouble was.

"Oh, dear me," she cried, "some people were in here and they were so rude to me about my son. I'm all upset -- they said he was so ugly!"

"There, there now, luv," said the porter soothingly. "Don't worry about it. I tell you what -- how about a nice cup of tea?"

"You are very kind," she said, wiping her eyes. "That would be very nice."

"And while I'm at it," he said, "how about a banana for your monkey?"

An Italian with a one foot high man sitting on his shoulder walked into a bar and ordered a scotch and soda. The barman was stunned but delivered the drink as ordered. Just as the fellow was about to drink it, the little man knocked it out of his hand. He ordered another one, and again the little man knocked the drink onto the floor. This scene was repeated three times.

Finally, the bartender could stand it no longer. "What's going on here?" he asked.

"It is a long story," the Italian said, "but many years ago I was in Egypt and found a magic lamp. I rubbed it and a genie offered me three wishes. First I wished for ten million dollars. Then I wished for everlasting life."

"Sounds great," said the bartender. "What was your third wish?"

"I wished for a prick twelve inches long."

Get it? Remember if you come across a genie some time, never ask for the third wish. Look in the dictionary to find out the real meaning of "prick."

The last question:

BELOVED MASTER,
I FEEL SHOCKED WHEN YOU USE THE WORD 'FUCK'. WHAT TO DO?

Sargamo, it is one of the most beautiful words. The English language should be proud of it. I don't think any other language has such a beautiful word.

One Tom from California has done some great research on it. I think he must be the famous Tom of Tom, Dick and Harry fame.

He says:

One of the most interesting words in the English language today is the word 'fuck'. It is one magical word: just by its sound it can describe pain, pleasure, hate and love. In language it falls into many grammatical categories. It can be used as a verb, both transitive (John fucked Mary) and intransitive (Mary was fucked by John), and as a noun (Mary is a fine fuck). It can be used as an adjective (Mary is fucking beautiful). As you can see there are not many words with the versatility of 'fuck'.

Besides the sexual meaning, there are also the following uses:

Fraud: I got fucked at the used car lot.

Ignorance: Fucked if I know.

Trouble: I guess I am fucked now!

Aggression: Fuck you!

Displeasure: What the fuck is going on here?

Difficulty: I can't understand this fucking job.

Incompetence: He is a fuck-off.
Suspicion: What the fuck are you doing?
Enjoyment: I had a fucking good time.
Request: Get the fuck out of here!
Hostility: I am going to knock your fucking head off!
Greeting: How the fuck are you?
Apathy: Who gives a fuck?
Innovation: Get a bigger fucking hammer.
Surprise: Fuck! You scared the shit out of me!
Anxiety: Today is really fucked.

And it is very healthy too. If every morning you do it as a Transcendental Meditation -- just when you get up, the first thing, repeat the mantra "Fuck you!" five times -- it clears the throat. That's how I keep my throat clear!
Enough for today.

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Chapter #5
Chapter title: How sweet to be free

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SEEKER!
DO NOT BE RECKLESS.
MEDITATE CONSTANTLY
OR YOU WILL SWALLOW FIRE
AND CRY OUT: "NO MORE!"

IF YOU ARE NOT WISE,
HOW CAN YOU STEADY THE MIND?
IF YOU CANNOT QUIETEN YOURSELF,
WHAT WILL YOU EVER LEARN?

HOW WILL YOU BECOME FREE?

WITH A QUIET MIND
COME INTO THAT EMPTY HOUSE, YOUR HEART,
AND FEEL THE JOY OF THE WAY
BEYOND THE WORLD.

LOOK WITHIN --
THE RISING AND THE FALLING.
WHAT HAPPINESS!
HOW SWEET TO BE FREE!

IT IS THE BEGINNING OF LIFE,
OF MASTERY AND PATIENCE,
OF GOOD FRIENDS ALONG THE WAY,
OF A PURE AND ACTIVE LIFE.

SO LIVE IN LOVE.
DO YOUR WORK.
MAKE AN END OF YOUR SORROWS.

FOR SEE HOW THE JASMINE
RELEASES AND LETS FALL
ITS WITHERED FLOWERS.

LET FALL WILLFULNESS AND HATRED.

ARE YOU QUIET?
QUIETEN YOUR BODY.
QUIETEN YOUR MIND.

YOU WANT NOTHING.
YOUR WORDS ARE STILL.
YOU ARE STILL.

BY YOUR OWN EFFORTS
WAKEN YOURSELF, WATCH YOURSELF.
AND LIVE JOYFULLY.

YOU ARE THE MASTER,
YOU ARE THE REFUGE.
AS A MERCHANT BREAKS IN A FINE HORSE,
MASTER YOURSELF.
HOW GLADLY YOU FOLLOW
THE WORDS OF THE AWAKENED.

HOW QUIETLY, HOW SURELY
YOU APPROACH THE HAPPY COUNTRY,
THE HEART OF STILLNESS.

HOWEVER YOUNG,
THE SEEKER WHO SETS OUT UPON THE WAY
SHINES BRIGHT OVER THE WORLD.

LIKE THE MOON,

COME OUT FROM BEHIND THE CLOUDS!
SHINE.

The Scots angler died, made his way to heaven, and was stopped at the gate by Saint Peter who said, "You have told too many lies to get in here!"
"Have a heart," replied the angler. "Remember you were a fisherman once yourself!"

Gautama the Buddha is reminding his bodhisattvas that the path that they have followed themselves, the very beginning of the path, they may have completely forgotten about by now. Who remembers the dreams in the morning when he is awake? Within seconds those dreams are forgotten.

The same happens when you become enlightened: all the misery, all the nightmares, all the sorrows that you had suffered so much simply become so insignificant, so irrelevant that they disappear from your consciousness. They are no more part of your life story -- as if they had happened to somebody else and not to you. Hence Buddha is reminding his bodhisattvas how the journey starts from the very beginning; only then can these people be of help to others.

The first thing he says: Remember only to talk to seekers. There are many who are inquirers but who are not seekers, many who are curious but not seekers. The curious person is a little childish. Every child is curious -- curious about each and everything, curious about one thousand and one things, but not really interested in knowing. He asks one question; by the time you answer him he has started asking about something else. He is not listening to your answer at all, he is not interested in it anymore; it was a momentary phenomenon. He had just become attracted to something: he saw a flower and he asked about it, and then he heard the noise of an airplane and he started asking about airplanes, and then something else caught his eye....

A seeker means one for whom the inquiry is not only curiosity, not a childish phenomenon, but a mature inquiry, for whom it has become a question of life and death. Unless truth becomes a question of life and death you are not a seeker.

Buddha is saying to his bodhisattvas, his apostles: Talk only to seekers, address yourself only to seekers. Don't waste your time with childish people who are curious about each and everything. Their questions may look very great, but their hearts are not in their questions. They have asked just to ask; they are not interested in finding the answer and they are not ready to risk anything. If they can get the answer free, maybe they are ready to listen; but they are not ready to pay. And life's real questions are not to be solved in such a cheap way. You have to pay and you have to pay with your whole being. You have to get involved; it needs commitment.

Anybody can ask about God, but very few people are ready to risk anything, to go into the unknown, to go into the adventure -- and the adventure for God is the greatest adventure there is. And it demands; it is very demanding -- it demands your total commitment. It won't allow you any other involvement. It can't be just one involvement among many other involvements; it has to be the one and only involvement. Only then is there a hope that some day you may find the answer which liberates you. Hence he says:

SEEKER!
DO NOT BE RECKLESS.

And the first thing to be taught to these people who are seekers is not to be reckless. People are living very recklessly, people are living very accidentally. Their lives have no sense of direction. They don't know where they are going, from where they are coming, why they are doing a certain thing. Maybe others are doing it so they are imitating, but imitators are not seekers. Maybe others are going to the church or to the temple so they are also going. They are not really men but sheep.

A seeker has to be a lion. He has to learn to be free from the crowd psychology, from the mob mind. He has to learn ways of individuality, of independence. He has to think of what he is doing and why. He should not be just a victim of natural life forces; he should have a certain sense of direction. Only then is there a possibility of achieving, of coming back home, of reaching somewhere, of attaining contentment, fulfillment, flowering, fruitfulness. Otherwise life remains meaningless; it is just a jumble of unrelated events.

DO NOT BE RECKLESS. First thing: Do not be just curious. Second thing: Do not be reckless.

New York City was jammed for the convention. Every hotel and rooming house was full. Phillips was tired -- he simply had to find a place to sleep that night.
"Anything will do," he said to the hotel clerk.
"I can let you have a cot in the ballroom," replied the clerk, "But there's a woman in the opposite corner. If you don't make any noise she'll be none the wiser."
"Fine," said Phillips. He went to the ballroom but five minutes later came running out to the clerk.
"Say," he cried, "that woman there is dead!"
"I know," was the answer, "but how did YOU find out?"

Everybody is curious for no reason at all -- it was none of his business. Even he cannot answer why -- some unconscious instinct, maybe biology, maybe chemistry, but not his consciousness.

Who or what is deciding your life? -- your biology, your chemistry, your psychology, your hormones? Who is deciding your life? Are you? -- you as a conscious being?

A drunk walked into a bar in Glasgow and asked, "Was I in here last night?"
"Yes, you were," replied the barmaid.
"Did I spend much money?"
"About thirty pounds."
"Thank God -- I thought I'd lost it!"

Angus was staggering home after a night with his fishing pals when he came upon a scarecrow, arms outstretched.
"Hey, Jimmy," he said, "I refuse to believe you. There never was a trout that size."

A number of Scottish soldiers were court-martialed for wrecking a public house, and one of them was asked to explain to the court how the trouble had started.
"Well, sir," he said, "Private McSporran called Private McDougall a liar, and Private Paterson hit him over the head with a chair. Private Fraser pulled out his dirk and cut a slice out of Private McDougall's leg. Two or three of Private McDougall's mates piled onto Private Fraser, and a couple of others started throwing glasses and tables around. One thing led to another and then the fighting started."

Buddha says: SEEKER! DO NOT BE RECKLESS.

MEDITATE CONSTANTLY.
OR YOU WILL SWALLOW FIRE
AND CRY OUT: "NO MORE!"

MEDITATE CONSTANTLY. The person who is a seeker will not really be interested in getting only philosophical answers from others; he will be interested in knowing on his own. He will not be interested in philosophy, he will be interested in religion. That is the difference between philosophy and religion. Philosophy is juggling with words, the art of hairsplitting, arguing endlessly about abstract ideas, arriving nowhere. Religion is more like science: it experiments, it emphasizes experience. Science is the religion of the objective world, and religion is the science of the subjective world.

Philosophy is going to die one day; it is already on its deathbed. You can go to the universities and see: every year less and less people are turning to the departments of philosophy. Many philosophy departments are empty, deserted. People are going to science or to religion. Those who are interested in knowing the truth about the world are going to scientific inquiries, to physics, to chemistry, to mathematics, to biology. Or, people who are interested in their own interiority, in their own subjectivity, in their own consciousness, are moving towards religion, more and more towards religion.

Religion is the science of the inner. Philosophy is neither: it is neither the science of the outer nor the science of the inner; it is just in between. It only thinks; it thinks about everything -- about science, about religion -- but it only thinks. And just by thinking, nothing ever happens. You can make very clever answers, but they are not going to solve your real problems; the problems are real and the answers are just

abstract. Real problems can be solved only by real answers.

Hence Buddha says: The seeker can be persuaded to meditate -- only the seeker can be persuaded to meditate. Meditation means you start changing your inner world. You start removing dust from the inner world, you start removing all that is unnecessary in the inner world. You remove all that clutter, all the rubbish you are full of. Meditation means emptying yourself of all that the society has put inside you so that you can have a clean, clear vision, so that you can have a mirrorlike quality. When a mirror is without any dust it reflects reality; so is the case with meditation.

Meditation means making your consciousness a mirror. Thoughts are like dust, they have to be removed. And thoughts contain everything belonging to the mind: desires, ambitions, memories, fantasies, dreams... all mindstuff is different forms of thoughts, different kinds, different layers of dust. And the dust is so thick that the mirror is not functioning at all -- hence you have to ask others. Once the dust is removed you need not ask anyone, you yourself can see. Existence has given you the magic mirror -- it is within you.

I have heard a beautiful parable; it must be a parable, it cannot be an historical phenomenon:

When Alexander the Great came to India he collected many valuable treasures. And when he was leaving he came across a fakir, a naked fakir. He asked him, "Do you see my treasures? Have you ever seen anybody with so many treasures?"

The fakir said, "All your treasures are nothing, but I can give you one thing that will really make you rich!"

Alexander could not imagine what this naked fakir could give him. In his begging bowl he had a small mirror. He gave the mirror to Alexander.

Alexander said, "This mirror will make me the richest man in the world? You must be mad!"

The fakir said, "First look in the mirror."

And Alexander looked into the mirror: it did not show his face -- it showed his inner being, it showed his interiority, it showed his subjectivity. His being was reflected in the mirror.

He touched the feet of the fakir and said, "You are right -- all my treasures are nothing before this mirror."

And it is said he kept that mirror continuously with him.

The parable is beautiful. That mirror represents meditation. The fakir must have given him some meditation because only meditation can make you aware of who you are.

But Buddha says meditation has to become something constant. Buddha brings a totally new vision of meditation to the world. Before Buddha, meditation was something that you had to do once or twice a day, one hour in the morning, one hour in the evening, and that was all. Buddha gave a totally new interpretation to the whole process of meditation. He said: This kind of meditation that you do one hour in the morning, one hour in the evening, you may do five times or four times a day, is not of much value. Meditation cannot be something that you can do apart from life just for one hour or fifteen minutes. Meditation has to become something synonymous with your life; it has to be like breathing. You cannot breathe one hour in the morning and one hour in the evening, otherwise the evening will never come. It has to be something like breathing: even while you are asleep the breathing continues. You may fall into a coma, but the breathing continues.

Buddha says meditation should become such a constant phenomenon; only then can it transform you. And he evolved a new technique of meditation.

His greatest contribution to the world is vipassana; no other teacher has given such a great gift to the world. Jesus is beautiful, Mahavira is beautiful, Lao Tzu is beautiful, Zarathustra is beautiful, but their contribution, compared to Buddha, is nothing. Even if they are all put together, then too Buddha's contribution is greater because he gave such a scientific method -- simple, yet so penetrating that once you are in tune with it, it becomes a constant factor in your life.

Then you need not do it; you have to do it only in the beginning. Once you have learned the knack of it, it remains with you; you need not do it. Then whatsoever you are doing, it is there. It becomes a backdrop to your life, a background to your life. You are walking, but you walk meditatively. You are eating, but you eat meditatively. You are sleeping, but you sleep meditatively. Remember, even the quality of sleep of a meditator is totally different from the quality of the sleep of a nonmeditator. Everything becomes different because a new factor has entered which changes the whole gestalt.

Vipassana simply means watching your breath, looking at your breath. It is not like YOGA

PRANAYAMA: it is not changing your breath to a certain rhythm -- deep breathing, fast breathing. No, it does not change your breathing at all; it has nothing to do with the breathing. Breathing has only to be used as a device to watch because it is a constant phenomenon in you. You can simply watch it, and it is the most subtle phenomenon. If you can watch your breath then it will be easy for you to watch your thoughts.

One thing immensely great that Buddha contributed was the discovery of the relationship between breath and thought. He was the first man in the whole history of humanity who made it absolutely clear that breathing and thinking are deeply related. Breathing is the bodily part of thinking and thinking is the psychological part of breathing. They are not separate, they are two aspects of the same coin. He is the first man who talks of bodymind as one unity. He talks for the first time about man as a psychosomatic phenomenon. He does not talk about body and mind, he talks about bodymind. They are not two, hence no 'and' is needed to join them. They are already one -- bodymind -- not even a hyphen is needed; bodymind is one phenomenon. And each body process has its counterpart in your psychology and vice versa.

You can watch it, you can try an experiment. Just stop your breathing for a moment and you will be surprised: the moment you stop your breathing, your thinking stops. Or you can watch another thing: whenever your thinking is going too fast your breathing changes. For example, if you are full of sexual lust and your thinking is getting too hot, your breathing will be different: it will not be rhythmic, it will lose its rhythm. It will be more chaotic, it will be unrhythmic.

When you are angry your breathing changes because your thinking has changed. When you are loving your breathing changes because your thinking has changed. When you are peaceful, at ease, at home, relaxed, your breathing is different. When you are restless, worried, in turmoil, in anguish, your breathing is different. Just by watching your breath you can know what kind of state is happening in your mind.

Meditators come across a point: when the mind really completely ceases, breathing also ceases. And then great fear arises -- don't be afraid. Many meditators have reported to me, "We became very much afraid, very much frightened, because suddenly we became aware that the breathing has stopped." Naturally, one thinks that when breathing stops death is close by. It is only a question of moments -- you are dying. Breathing stops in death; breathing also stops in deep meditation. Hence deep meditation and death have one thing similar: in both the breathing stops. Therefore, if a man knows meditation he has also known death. That's why the meditator becomes free of the fear of death: he knows breathing can stop and still he is.

Breathing is not life; life is a far bigger phenomenon. Breathing is only a connection with the body. The connection can be cut; that does not mean that life has ended. Life is still there; life does not end just by the disappearance of breathing.

Buddha says: Watch your breathing; let it be normal, as it is. Sitting silently, watch your breath. The sitting posture will also be helpful; the Buddha posture, the lotus posture, is very helpful. When your spine is erect and you are sitting in a lotus posture, your legs crossed, your spine is aligned with the gravitational forces, and the body is at its best relaxed state. Let the spine be erect and the body be loose, hanging on the spine -- not tense. The body should be loose, relaxed, the spine erect, so gravitation has the least pull on you.

Have you watched it? If you want to go to sleep you have to lie down, for the simple reason that when you are lying down flat on the ground you are in touch with the gravitational forces at the maximum, because all over the body the gravitational pull works, it pulls you. You immediately start falling asleep. It is difficult to fall asleep standing. The most difficult posture to fall asleep in is the lotus posture. The body is so relaxed there is no need to fall asleep, and the gravitational forces are at the minimum; hence they cannot pull you downwards; they can't make you heavy and dull and lethargic. You are bright, you are full of life. You are more intelligent in the lotus posture than you can ever be in any other posture. The body affects your mind.

Scientists now agree with this: that it is only because a few of the monkeys somehow... they have not been able to find the reason why and how it happened, and monkeys are monkeys -- it may have just happened out of curiosity, a few monkeys tried to stand on two legs and these are the monkeys who became the original men; they were the originators. That was the greatest innovation; nothing else has been greater than that. A few monkeys standing erect on their two legs created a great revolution; the revolution happened in the growth of the mind. The erect posture helped the mind to come out of sleep. It became more intelligent, it became more alert, it became more conscious.

Other animals who move on their four legs have not been able to develop intelligence, although many of them have a mind of almost the same capacity as man. For example, the elephant has a mind of almost the

same capacity as man, but has not been able to develop it and I don't think it is ever going to happen. In circuses they try hard to teach the elephant to sit in a chair or to stand even for a few seconds on two feet, but the body is so heavy the elephant cannot manage to be on two feet. Hence the brain remains clouded; the gravitational pull keeps it unconscious.

Hence this lotus posture is something valuable. It is not just a body phenomenon; it affects the mind, it changes the mind. Sit in a lotus posture -- the whole point is that your spine should be erect and should make a ninety-degree angle with the earth. That is the point where you are capable of being the most intelligent, the most alert, the least sleepy.

And then watch your breath, the natural breath. You need not breathe deeply, you don't change your breathing; you simply watch it as it is. But you will be surprised by one thing: the moment you start watching, it changes -- because even the fact of watching is a change and the breathing is no more the same.

Slight changes in your consciousness immediately affect your breathing. You will be able to see it; whenever you watch you will see your breathing has become a little deeper. If it becomes so of its own accord it is okay, but you are not to do it by your will. Watching your breath, slowly slowly you will be surprised that as your breath becomes calm and quiet your mind also becomes calm and quiet. And watching the breath will make you capable of watching the mind.

That is just the beginning, the first part of meditation, the physical part. And the second part is the psychological part. Then you can watch more subtle things in your mind -- thoughts, desires, memories.

And as you go deeper into watchfulness, a miracle starts happening: as you become watchful less and less traffic happens in the mind, more and more quiet, silence; more and more silent spaces, more and more gaps and intervals. Moments pass and you don't come across a single thought. Slowly slowly, minutes pass, hours pass....

And there is a certain arithmetic in it: if you can remain absolutely empty for forty-eight minutes, that very day you will become enlightened, that very moment you will become enlightened. But it is not a question of your effort; don't go on looking at the watch because each time you look, a thought has come. You have to again count from the very beginning; you are back to zero. There is no need for you to watch the time.

But this has been the experience in the East of all great meditators: that forty-eight minutes seems to be the ultimate point. If this much of a gap is possible, if for this much of a gap thinking stops and you remain alert, with no thought crossing your mind, you are capable of receiving God inside. You have become the host and the guest immediately comes.

IF YOU ARE NOT WISE,
HOW CAN YOU STEADY THE MIND?

You have to be very intelligent; only then can you steady the mind. And what does he mean by intelligence? Ordinarily we behave in a very unintelligent way: we behave according to beliefs; beliefs keep us unintelligent. We behave according to borrowed knowledge; that keeps us unintelligent.

Try to accept the challenges of life directly; don't act out of belief or knowledge. Don't follow the scriptures and the traditions. They are the root cause of making you stupid, because unless you face life directly, unless those challenges are encountered, your intelligence will not arise -- because there will be no opportunity for it to arise. Give it the opportunity. Life gives many opportunities but you go on missing the opportunities because you live on borrowed answers.

Face life and its questions and its realities on your own, even if your own responses are not so great -- they cannot be. Of course you cannot respond like a buddha, but by borrowing some answer from Buddha you will never be intelligent enough to become a buddha yourself. Yes, you will commit many errors, many mistakes. Yes, you will go astray many times -- go, don't be worried! Life is meant for that, so that you can try. It is through trials, many errors, many mistakes, that one learns. When you learn by your own efforts you become intelligent. And only an intelligent person can see the beauty of meditation, can understand the significance of meditation.

IF YOU CANNOT QUIETEN YOURSELF,
WHAT WILL YOU EVER LEARN?

And all learning happens through meditation; it does not happen through study. That is accumulation of information, it is not learning. Always be alert about borrowed knowledge: howsoever precious it appears it is all false, pseudo -- for you. It is not pseudo for the man who has lived it. It is true for Buddha, true for Jesus, true for Krishna, but not for you. You will have to live....

Buddha also had the scriptures available. He could have read Krishna; the Gita was available. And he was well-educated -- he was the son of a king. All the scriptures must have been available to him and great scholars and great teachers were available to him. He could have recited the Gita every day; he could have learned the Gita so absolutely that he would have been able to repeat it just from memory, but then he would have missed buddhahood.

And in Krishna's time also the Vedas were available, but Krishna did not borrow knowledge from the Vedas. In Jesus' time the Old Testament was available, but Jesus tried to find out the truth for himself. This is something very essential to understand: truth has to be found by oneself. Only then is it liberating; otherwise it becomes a bondage -- a beautiful bondage, but a bondage all the same.

And if you cannot learn....

HOW WILL YOU BECOME FREE?

It is only by experiencing truth on your own that freedom happens. Freedom is the fragrance of the experience of truth.

WITH A QUIET MIND
COME INTO THAT EMPTY HOUSE, YOUR HEART,
AND FEEL THE JOY OF THE WAY
BEYOND THE WORLD.

Buddha says: With the silent mind, the quiet mind... COME INTO THAT EMPTY HOUSE, YOUR HEART.

Your heart is your real home; it is utterly empty. Your head is full of rubbish, your heart is totally empty. Move from the head to the heart! The whole process of meditation is a movement from the head to the heart, from the mind to no-mind.

COME INTO THAT EMPTY HOUSE, YOUR HEART, AND FEEL THE JOY OF THE WAY -- and you will be full of joy -- BEYOND THE WORLD. A joy that is not of this world, a fragrance that comes from the beyond.

LOOK WITHIN --
THE RISING AND THE FALLING.

The rising and falling of your breath: that is the way of looking within. Many have said: Look within. Socrates has said: Look within, know thyself, but nobody has given the exact method. Buddha gives you the exact method: the rising and the falling of the breath. It is through the breath that you are bridged. Breath is the bridge between your soul and your body. If you can watch your breath rising and falling, slowly slowly you will be able to see the body as separate from yourself and also the breath as separate from yourself, because the watcher cannot be the watched, the observer cannot be the observed. Suddenly one day you will realize that you are the witness of it all. And the witness is certainly transcendental to all that it witnesses. In that very moment freedom has happened to you. Then:

WHAT HAPPINESS!
HOW SWEET TO BE FREE!

IT IS THE BEGINNING OF LIFE....

Birth is not the beginning of life. This is the beginning of life, when you experience your witnessing soul. IT IS THE BEGINNING....

OF MASTERY AND PATIENCE,
OF GOOD FRIENDS ALONG THE WAY,
OF A PURE AND ACTIVE LIFE.

Meditate over these words. Buddhists have not understood these words at all. How can this man, Gautama the Buddha, be an escapist? He says: IT IS THE BEGINNING OF a new LIFE, OF MASTERY AND PATIENCE, OF GOOD FRIENDS ALONG THE WAY....

He is giving you a new world, a new way to love, a new way to be friendly; he is giving you new friends. In fact, only meditators can be friendly towards each other because they are not competitors. Nobody else can be friendly, they only pretend. How can competitors be friendly? Deep down they are enemies because everybody is coveting the same things. You are greedy for money, your friend is also greedy for money. How can you be friendly? Impossible. All friendship is bogus, phony.

You want to be the prime minister and your friend also wants to be the prime minister. Who does not want to be the prime minister? How can you be friendly? Hence they say in politics there is no friendship at all. A few are enemies openly, a few are enemies in a hidden way. That's why in politics every day changes happen: somebody who was a friend yesterday, today is an enemy; somebody who was an enemy yesterday, today is a friend. It is a strange world, the world of politics.

Machiavelli, in THE PRINCE, suggests to the politicians, "Never say anything to your friends that you would not like to be known by your enemies, because any friend can become your enemy any day." He also says, "Never say anything against your enemies that you would not like to say against your friends because any enemy can become a friend any day" -- then there will be difficulty. Then you will have to swallow something and it will be humiliating.

Politicians go on doing that: they go on spitting and swallowing it back again and again. They say one thing today, another thing tomorrow; they have to. In politics no friends are possible.

Friends are possible only on the way, on the way towards God, because it is not a competition. You can have God, I can have God; there is no question that by your having God I will not be able to have God anymore. Millions of people can have God and there is no problem because God is infinite, truth is infinite. My having the truth does not mean that now you cannot have it. In fact, on the contrary, my having the truth means that you can also have it! If I can have it, why not you? Hence, on the way, there is a totally new kind of friendship.

... OF A PURE AND ACTIVE LIFE. How can Buddha be called an escapist? He says: ... OF A PURE AND ACTIVE LIFE. He means creativity, a creativity that comes out of meditative innocence, of meditative purity. And a real creator is possible only through meditation. Your so-called painters, ninety-nine percent of them, are not real painters. Your so-called poets are not poets, your so-called musicians are not musicians -- maybe technicians. They know how to play, they know how to compose, they know how to paint, but just knowing how to paint does not make you a creator.

A creator is a totally different phenomenon. The creator brings something of God into the world, something of the creator into the world. But how can you bring something of God into the world if you have not known God yourself?

A Buddha is a creator, a Jesus is a creator. Their words, their acts are the only proof that God exists. Their very presence is proof that God exists. Their presence is creative: in their very presence thousands of people are transformed. Buddha is not an escapist; he cannot be. No awakened person can be an escapist. Cowards escape, courageous people are creative.

SO LIVE IN LOVE -- these are Buddha's words, mind you:

SO LIVE IN LOVE.
DO YOUR WORK.
MAKE AN END OF YOUR SORROWS.

He is not against love, he is not against creativity, he is not against work either. DO YOUR WORK -- because unless you do the work that is close to your heart you will remain unfulfilled. And the meditator finds immediately what his work is. The meditator finds intrinsically that this is his work; he does not have to think about it. It is so clear and so loud that he knows that he has to be a musician or he has to be a poet or he has to be this or that. It comes so clear that there is no question of doubt. And then he starts working; that work is his meditation.

There are many people here who are afraid of work. They don't know that the work that is happening here is totally different from the work that you have come across in your life. That was something totally different. When I give you some work it is to help your growth. Until you become capable of finding your own work I will go on giving it to you -- only up to the moment when you are capable of finding it yourself. And any work that is being given here is nothing but a meditation for you. If it is not a meditation for you then you have not understood my message at all.

FOR SEE HOW THE JASMINE
RELEASES AND LETS FALL
ITS WITHERED FLOWERS.

LET FALL WILLFULNESS AND HATRED.

Buddha says: As the jasmine flowers fall when they have withered away or leaves fall from the trees when they die, dead leaves. Just like that, LET FALL WILLFULNESS AND HATRED. The first thing he says that has to be dropped -- easily, without effort, just like a withered jasmine flower falling of its own accord -- is willfulness, your will, your ego.

So sometimes I have to put you in a certain work where you have to drop your ego and you think it is a kind of punishment. It is not a kind of punishment; it is a challenge, it is a situation where you will have to drop the ego sooner or later because it will be creating misery again and again for you. It will make you clearly aware that your ego is causing your misery.

Just the other day, Anshumali wrote saying, "Beloved Master, working in Vrindavan under Deeksha seems to be a punishment." It is not, Anshumali. It is a reward, not a punishment! It is a punishment if you want to cling to your ego; if you let the ego fall, it is a reward. And then you will be able to see the beauty of the work, and you will be able to see the beauty of Deeksha too. She is a beautiful Italian mama! She loves her workers, she loves her people; she is utterly devoted. Of course, she loves so much that she shouts also, she screams also. Her love is such that she trusts that you will understand her screaming too. But she is a good device; she has been of immense help to many people.

There are one hundred therapy groups here, but Deeksha's is the best! Although it is not known as a therapy group -- it is a secret therapy group.

If you drop your willfulness, your ego, then hatred also drops because hatred is nothing but the shadow of your ego. If there is no ego there is no hatred; if there is ego, there is always hatred following it. Whosoever comes in the way... and everybody will come in the way because egos cannot adjust to each other. Egos are always in conflict, egos are always quarreling, they are quarrelsome, hence the hatred.

Drop the ego and see the beauty of egolessness. Then there is no hatred, no anger. You become so silent, your energy becomes so calm and quiet, that suddenly you start seeing the world in a different light, in a different perspective. Then this ordinary world is no longer ordinary -- it becomes sacred.

ARE YOU QUIET?
QUIETEN YOUR BODY.
QUIETEN YOUR MIND.

Buddha says: First start with the body and then move to the mind. Quieten your body by watching your breath, quieten your mind by watching your thoughts.

YOU WANT NOTHING.

YOUR WORDS ARE STILL.
YOU ARE STILL.

Then you will come to see that there is no desire. How can desire exist in a silent mind? Desire is a state of turmoil, desire is a state of unconsciousness, desire is mad. When you are silent, madness disappears.

Three times Jessie brought Sandy to the vicarage, hoping to be made man and wife, but each time the minister refused because of the groom-to-be's intoxication.
"Why do you persist in bringing him to me in such a state?" asked the minister.
"Please, Reverend," explained Jessie, "he won't come when he's sober!"

The moment you are sober, silent, you will not do many things that you are doing and you will start doing things that you have never thought of before. Your life will no more be a wastage; it will become creativity, tremendous creativity. Your life will not grow thorns, it will grow flowers. It is the same energy!

But the mind keeps you occupied in such stupid things, in such stupid details about stupid things. Just see what your mind goes on doing... and you will not need anyone to tell you that you are mad.

A little man walks into "The Perfect Stationers" -- an exclusive New York shop specializing in paper products. He is approached by an elegant salesman in a Brooks Brothers suit. "Can I help you, sir?" the salesman intones in a cultured voice.
"Yes, I would like some writing paper, please."
"Would you prefer lined or unlined paper, sir?"
"Oh, anything is fine. It doesn't matter."
"Then will you be writing with a fountain pen or a ballpoint?"
"I really don't know. Whatever comes to hand...."
"Would you like to have a thick paper or onion-skin paper, sir?"
"Look, anything is fine. Just give me any old packet!"
"Perhaps you would prefer one of the perfumed varieties?"
"If you like. But I have a bus to catch -- just give me some paper, PLEASE!"
"It will just take a moment now, sir. Would you like a hand-made paper in a special presentation box or a simple commercial brand?"

The little man's voice rises an octave. "Look, for the tenth time... any paper will do! Make it fast, would you?"
"Then perhaps you have a favorite color -- red, blue, yellow...?"

Just at that moment another man bursts into the shop. His eyes have dark circles underneath and his cheeks are wet with tears.
"Look," he sobs, "this tile is the color of my bathroom and this is the size of my toilet. I showed you my asshole yesterday. Now, could I please have some toilet paper?"

Just look at your mind... stupid things and stupid details ad infinitum! You go on and on -- when are you going to stop?... please! That's what Buddha is saying.

Feinberg, the funeral director, was lunching with his friend, Weinstein.
"I got a good bargain for you in a coffin," he said.
"I don't like to think about things like that. How much?"
"It's made of mahogany with silver handles and a lock. For you, only two thousand dollars."
"I'll think about it."

On his way home from work, Weinstein stopped at the Minkis Mortuary to compare prices.
"I can give you something nice," said the director. "I've got a mahogany coffin with silver handles and I'll even throw in a lock. The price is one thousand dollars."

Weinstein rushed over to Feinberg's and began screaming. "Some friend you are! I just saw the same coffin you wanted to sell me and it was a thousand dollars cheaper."
"Was it mahogany with silver handles and a lock?"
"Yes!" replied Weinstein.
"Did it have a silk lining?"

"I didn't look. I don't think so."
"You see!" said Feinberg. "In six months you'll need a new lining."

Not only about life but even about afterlife, the mind goes on preparing even for that. People decide about their wills, they decide about their epitaphs, they decide how their tombs have to be made, in what kind of marble. Man seems to be so utterly unintelligent and he goes on wasting his life on such things which don't make any sense at all. But you have to look into your own mind.

YOU WANT NOTHING. YOUR WORDS ARE STILL. YOU ARE STILL. Buddha says this is how one should be -- no desire, because all desires are futile. They are about the future; life is in the present. All desires distract you from the present, all desires distract you from life, all desires are destructive of life, all desires are postponements of life. Life is now and the desire takes you away, farther and farther away from now. And when we see that our life is misery we go on throwing the responsibility on others, and nobody is responsible except us.

"My good man," said the visitor to the prisoner, "how did you happen to come to this sad place?"
"Well, sir," replied the convicted man, "you see in me the unhappy victim of the unlucky number thirteen."
"Indeed!" said the visitor. "How was that?"
"Twelve jurymen and one judge, sir."

Nobody wants to take the blame on himself. Anything will do -- unlucky number, palmistry, fate, astrology... stars, poor stars are creating misery for Anshumali! Even if they search for Anshumali it will be difficult for them to find him; they cannot even find the earth -- the earth is so tiny. Our sun is twelve thousand times bigger than the earth and our sun is a very mediocre star. There are stars millions of times bigger than the sun; compared to those stars this earth is just a particle of dust, unnoticeable, negligible. It can be neglected, ignored. And there are millions of stars that science has counted and millions more must be beyond because our reach is limited, our instruments are limited. And these stars are deciding the fates of a clerk in the collector's office, of a peon in the railway station!

Man is so stupid, unbelievably stupid. He goes on throwing the responsibility on somebody else. Unless you stop this you will never become religious. A religious person is one who takes the responsibility upon himself.

The first thing that is making you miserable is your desiring, constant desiring for this and that. Stop that. And when there is no desire there are no thoughts either. The function of the thoughts is to help you desire; they are instrumental. If you don't have desires, thoughts are bound to disappear of their own accord. And when there are no desires, no thoughts... YOU ARE STILL. You are calm, collected, centered, rooted.

It was an early morning fire, and the young Italian reporter was lucky enough on arriving at the scene to get an account of it from one of the residents of the apartment house who had escaped.
"It was terrible," narrated the man. "Imagine walls crumbling about you, the flames of the fire practically licking your cheek in whatever direction you turned and the very iron of the bannisters smoking under your hands. But in the midst of it all, I want you to know, I kept quite cool and balanced."
"It's a shame, since you were so calm and cool," replied the reporter, "that you didn't think of putting your pants on."

The people who think they are quiet and calm are not quiet and calm, they are just believing that; they are just hoping that they are quiet and calm. Only very rarely is a person quiet and calm. It happens only at the ultimate peak of meditation, not before it. So don't deceive yourself.

BY YOUR OWN EFFORTS
WAKEN YOURSELF, WATCH YOURSELF.
AND LIVE JOYFULLY.

Accept the responsibility and that gives you great insight. If you are responsible for all your misery, if you are responsible for all your nightmares, then the other thing is also possible: you can wake up. If you are responsible for your sleep, you can wake up; if you are not responsible, some stars are responsible, then

what can you do? You are just a victim and you have to suffer. Unless the stars change their mind, if they have any mind....
BY YOUR OWN EFFORTS WAKEN YOURSELF, WATCH YOURSELF. AND LIVE JOYFULLY. And people say Buddha is a pessimist? -- and he says: LIVE JOYFULLY.

Buddha says: Don't believe in a savior because that is the old mind, the same mind that wants to throw the responsibility on somebody else. Now Christians think Jesus saves. Hindus think that whenever the need arises, Krishna will come back; he will take another incarnation to save humanity. When are you going to feel your responsibility? And people don't think that this is just ugly, insulting, humiliating; it is falling below human dignity.

A Christian and a Jew were out walking. They came across a church and in front of it there was a big board with the words, "Jesus saves!"
The Jew said, "That's nothing -- Moses invests!"

Nobody can save you; don't wait for any savior. You can save yourself, that is true.

This is also one of Buddha's great insights into human misery, into human reality, that he says: Don't believe that somebody will save you. You are the cause of your misery, you can be the cause of your bliss.

YOU ARE THE MASTER,
YOU ARE THE REFUGE.
AS A MERCHANT BREAKS IN A FINE HORSE,
MASTER YOURSELF.

HOW GLADLY YOU FOLLOW
THE WORDS OF THE AWAKENED.

And if you meditate, if you become a little silent, a little alert, you will love these words because they have the taste of truth -- but only for those who are meditating.

HOW GLADLY YOU FOLLOW THE WORDS OF THE AWAKENED. Then all the awakened ones suddenly become your contemporaries. Then only can you understand Jesus, Buddha, Krishna, Mahavira, Lao Tzu. Then only, when you meditate, suddenly mysteries open up, closed doors open and things which were never clear to you suddenly become clear. But it happens through meditation and there is no other way. Not by studying, not by gathering more and more knowledge, not by arguing, not by philosophizing, but only by becoming more and more silent. In utter silence, God speaks to you through all the awakened ones.

HOW QUIETLY, HOW SURELY
YOU APPROACH THE HAPPY COUNTRY,
THE HEART OF STILLNESS.

And then your steps have a confidence because all the buddhas are witnesses to you. As you start tasting the joys of meditation, as you start becoming alert to the beauties of meditation, as flowers start blossoming inside you, all the buddhas become witnesses to you. You know you are on the right track; great confidence arises in you.

HOW QUIETLY, HOW SURELY YOU APPROACH THE HAPPY COUNTRY, THE HEART OF STILLNESS.

HOWEVER YOUNG,
THE SEEKER WHO SETS OUT UPON THE WAY
SHINES BRIGHT OVER THE WORLD.

And it is not a question of age. Buddha was the first to initiate young people into sannyas. Otherwise, in

India the tradition was that only very very old people, older than seventy-five, were allowed to take sannyas. Sannyas was for the old people. Buddha created a revolution: he initiated young people.

And my own experience is: the younger you are, the better, because as you become older you gather more and more rust, more and more dust. As you become older you become more and more burdened with experience, knowledge and all kinds of stupid things. As you become older you start losing the vigor, the energy, the courage to experiment with the unknown, to explore the unknown. As you become older you become so afraid of death that out of fear you go to God, and those who go out of fear to God never reach God. Fear is not a bridge, it is a wall. Those who go towards God inquiring for truth out of love for truth, only they are bridged. It needs a certain youth, a certain courage, a certain capacity to take risks. It needs energy, freshness; because religion basically is rebellion.

Buddha says: HOWEVER YOUNG.... Don't be worried about that. Maturity has nothing to do with age; growing old is not necessarily growing up. One can be young and grown-up and one can be very old and very childish. Age and maturity have no necessary link. Maturity comes through meditation. Aging is an ordinary process; everybody ages. Animals age, trees age, people age; that has nothing to do with transformation.

HOWEVER YOUNG, THE SEEKER WHO SETS OUT UPON THE WAY SHINES BRIGHT OVER THE WORLD.

LIKE THE MOON,
COME OUT FROM BEHIND THE CLOUDS!
SHINE.

Buddha says to his bodhisattvas, go and tell the seekers: LIKE THE MOON, COME OUT FROM BEHIND THE CLOUDS! SHINE.

The same I say to you: LIKE THE MOON, COME OUT FROM BEHIND THE CLOUDS! SHINE.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 11

Chapter #6
Chapter title: Rising in love

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Q2 and Q4 on video

The first question:

BELOVED MASTER,
I HAVE FALLEN IN LOVE WITH A WOMAN I HAD DIVORCED TWO YEARS AGO. IS IT POSSIBLE?

Shraddhan, man is almost a machine. Man is not yet man; he functions unconsciously, he lives in sleep. Hence everything is possible. In fact, you always fall in love with the same woman, even though apparently you fall in love with somebody else. The type is the same because your liking is the same, your mind is the same, your choice is the same.

Just watch people, watch their love affairs, and you will be surprised. It is always the same man or the same woman -- yes, with a different face or with a different mask, different clothes, different shape and size. But these differences are not real differences.

Unless you are new how can you fall in love with somebody new? Who is going to choose? How is one going to choose? The same mind will like the same type of face, the same eyes, the same color, the same shape, the form, the way the woman walks, the way she talks. Again within a few days you will be tired, just as you were tired before. Again you will find you are trapped, imprisoned, and the woman will also find the same thing. But man lives in such an unconscious state that you cannot expect more than that.

If man is conscious, then many things become impossible. In the first place, falling in love itself becomes impossible. You start rising in love, not falling in love; the very quality of your love becomes totally different. It is no more a relationship, it is more a state of your being. You are full of love, you share your love, but there is no demand on your part. It is no longer a business, it is no longer conditional, it asks nothing. It is simply thankful that somebody accepted, that somebody did not reject your love. You feel grateful. It is not a bondage for the other, it does not enslave the other. It is not possessive; it is absolutely nonpossessive, unconditional, undemanding. It gives freedom. And when love gives freedom, lovers start soaring high, they start moving towards God. Love becomes a door to the divine.

Right now love simply drags you downwards. 'Falling in love' is a meaningful phrase -- you certainly fall, you gravitate downwards. In the beginning you feel great, but only in the beginning. That is just infatuation, because you are hoping something new is going to happen. In the beginning you are excited, it seems a great adventure, but soon you find it is the same old, rotten thing -- nothing special, nothing new. Just the partners have changed, but the game is the same -- and played with the same violence, with the same ugliness.

Shraddhan, it is not only you who have fallen in love with the same woman; everybody is doing that. In the ordinary, unconscious state of humanity more than that cannot be hoped for. You were fortunate that you got divorced, but it is difficult to live alone unless you know the beauties of being alone.

The moment you are alone you start suffering from loneliness, you start hankering for the company of the other. And then anybody will do, even the same woman that you had divorced; it is better than being lonely. Even if it is miserable, people prefer misery for company rather than loneliness.

Unless you know the joys of meditation you cannot avoid falling in love. Once you start enjoying your own being, the joy, the space, the absolute freedom, the unhindered consciousness, nobody occupying your attention, nobody trying to catch your attention, nobody impinging on your freedom, interfering with your freedom.... When you start enjoying your aloneness you have become a meditator. Yes, love will also be possible after that, but a totally different kind of love.

You must have been suffering from loneliness and, finding the same woman again, you may have thought it is better to be with her than to be lonely. And you must have forgotten all the miseries -- people's memories are very short.

And this has to be understood: the mind tends to forget the miserable part, it tends to remember the pleasurable part. That is one of the strategies of the mind to remain in control, to remain your master. It always tends to forget the misery; it goes on magnifying, enhancing, decorating the pleasurable part. Reality is totally different, but the mind lives in imagination.

And your memories are not reliable at all because your memories are fictitious. You just think how beautiful it was, you have forgotten all the misery; you have chosen only a few moments that may have been beautiful. There must have been a few moments which were beautiful, but only a few moments, few and far between. And they cannot be as beautiful as you were thinking; otherwise what was the need to divorce the woman? The misery must have been much more, the pain must have been too much, unbearable. You must have suffered too much, the woman must have suffered too much. It is not a question of the woman being at fault or you being at fault; it is simply that two unconscious people being together are bound to create misery for each other.

If you cannot be happy alone, how can you create happiness for anybody else? You yourself are not happy, how can you give happiness to the other? You can give only that which you have. You are miserable -- you can pretend that you are not miserable, but for how long? The honeymoon cannot last forever. Within

a week or at the most two weeks it is finished, and then you know that both are miserable people. And when two miserable people live together, misery is not only doubled, remember, it is multiplied.

But you forget all that. Later on you efface those parts which were miserable, you preserve the beautiful moments. And not only do you preserve them, you go on decorating them, painting them, again and again. Slowly slowly they have no relationship with the reality. Your past is fictitious, your future is fictitious; only your present is real. But you don't live in the present at all; either you live in the past or you live in the future.

And why has this question arisen, Shraddhan? Misery must have started again! That's why you are asking, "Is it possible?" You have done it, and you are asking me, "Is it possible?" You yourself cannot believe what you have done.

When people are together they want to be alone; when they are alone they want to be together. People are impossible!

Middle-aged Rizzoli sat on the front steps weeping bitterly.
"What's-a matta for you?" asked his neighbor, Pasquale.
"Bonnaocchi's wife-a just-a die," said Rizzoli, wiping his tears.
"So what?" said his neighbor, "She was-a no blood-a relative of yours."
"I know that," said Rizzoli. "It is-a just-a that everybody seems-a to have-a good luck but-a me!"

When you are with someone, immediately a thousand and one problems arise which were not there before. When you are alone those problems disappear, but a new problem arises: the loneliness seems to be so empty. You feel at a loss, you don't know what to do. Soon you start forgetting all the misery that was coming out of your relationship; you start hankering for another relationship. You think, "Maybe this time it is going to be different." Maybe she has changed, maybe you have changed. Maybe both of you have learned from the experience.

Harry and his girl, Francesca, were on the couch watching an old Roy Rogers movie on TV. As Roy rode through a pass, Harry said, "I will bet you a screw his horse steps in a gopher hole and falls."
"Okay," said Francesca, "you're on!"
Sure enough, the horse stumbled.

After the bet was paid in full Harry said, "I oughta tell you I saw the movie before. That's how I knew."
"So did I," said the Italian girl, "but I didn't think-a a horse-a be dumb-a enough to fall-a in the same hole twice-a!"

But man is more dumb.

Now make the best out of it. When you have fallen in the hole, try to make a home there! You are an American, and the only religion the American believes in is: Try and try and try again.

The second question:

BELOVED MASTER,
I CANNOT UNDERSTAND YOU; I HAVE TRIED HARD BUT FAILED. WHAT SHOULD I DO NOW?

Govindo, is there a need to understand me? What is understanding? It is an intellectual effort. What I am trying to communicate to you has nothing to do with the intellect. You can feel it, but you cannot understand it. You can live it, and only by living it will you be able to understand it.

But people try just the opposite -- first they want to understand. The idea is: Unless we understand a thing, how can we try it, how can we live it? It is logical that first one should understand and only then should one try to live.

But life is not logical; life is far deeper than logic, and many times life is absolutely illogical. If you try to cling to logic you will miss many things, and those many things are the most precious. You will miss love, you will miss meditation, you will miss joy, you will miss God, you will miss freedom. You will miss all that makes life significant, that gives life beauty, splendor. You will miss the presence of godliness that surrounds you. Logic is a barrier, not a bridge.

And Govindo, you say, "I cannot understand you." You must be trying from the head. It is a heart-to-heart communion. If you want to misunderstand me then the head is the right instrument; then you can go on misunderstanding me forever and forever. But if you want to understand me, then you have to forget all about your old patterns of understanding things. It is not mathematics that I am teaching here, it is not philosophy that I am teaching here.

I am teaching something absolutely existential. You have to live it, you have to take the quantum leap. You have been told again and again that before you take the jump, think twice. And what I am saying to you is: Take the jump first and then think as many times as you want, because then thinking cannot do anything, it cannot do any harm. But let the jump happen first.

Meditation has to be experienced. If you try to figure it out, what it is, you will miss the point because it is not a question of mind at all. Meditation means a state of no-mind. I am constantly pulling you towards the state of no-mind, in every possible way.

What I am doing here is absurd, it is not logical. You will have to put logic aside; otherwise I will say one thing and you will understand something else.

The judge asked the philosopher who was produced in court, "Now tell me, sir, why did you park your car where you did?"

The professor said, "There was a sign saying, FINE FOR PARKING."

Put your intellect aside. And remember, I am not telling you to put your intelligence aside. On the contrary, if you can put the intellect aside you will be far more intelligent because intelligence and intellectuality are not synonymous, they are antagonistic. Intelligence is a clarity; intellectuality is nothing but a clouded state. Intellectuality means you are too knowledgeable; your knowledge goes on interfering. Your mind is continuously interpreting, your mind is judging.

Listen to me without any judgment. I am not saying agree with me -- there is no question of agreement or disagreement -- just listen.

When you go to the mountains and you listen to the sound of a waterfall, do you agree with it or disagree with it? You simply listen! When you listen to beautiful music, do you agree or do you disagree? There is no question of agreement or disagreement; listening is nonjudgmental.

Hence the critics go on missing many things. If a critic goes to listen to music, his listening is not total; he is constantly comparing, judging, interpreting. You have to be very noncritical. You have to be just open, vulnerable, receptive, silent; so that whatsoever is happening can penetrate to the deepest core of your being.

If you are full of your own mind, Govindo, you are going to misunderstand me; that is bound to happen.

Miss Zockwoski, an attractive redhead, got on a crowded bus and stood near a young fellow.

The lad, thinking of giving his seat to her, looked up and said, "How far?"

"You got your nerve!" snapped the Polish girl. "Would I ask you how long?"

If you are carrying something in your mind, if you are preoccupied, then whatsoever you hear is not what is being said, it is what you are capable of hearing.

Quizmaster: "Lady, for fifty dollars, tell me who was the first man on earth?"

Lady: "Adam."

Quizmaster: "Right. Now for two hundred dollars tell me Eve's first words when she met Adam."

Lady (stuck for an answer, turns to the quizmaster and says): "Gee, that's a hard one, isn't it?"

Quizmaster: "Give this lady two hundred dollars!"

Govindo, don't remain preoccupied with your own thoughts. You must have come with great knowledge, you must have come with conceptions of your own and you are listening through a jungle of your own ideas.

What I am saying is very simple, utterly simple. My statements are absolutely ordinary. I am not a holy man, I am not a saint. I am far more ordinary than you are! I have nothing special about me. I don't exist at all, how can I be special? So my statements are very simple -- a child can understand them. But you can go on missing.

On a Third Avenue bus in Manhattan, a very prim spinster was shocked overhearing Scarpetti, the immigrant, saying to his friend, "Emma come-a first, I come-a next, two assa come-a together, I come-a again, two assa come-a together again, I come-a once-a more, pee-pee twice, then I come-a for the last-a time."

When Scarpetti was finished, the crimson-faced old maid turned to a policeman sitting nearby. "Aren't you going to arrest that terrible old man?" she whispered.

"Why?" asked the policeman. "For spelling 'Mississippi'?"

Let me repeat: "Emma come-a first, I come-a next, two assa come-a together, I come-a again, two assa come-a together again, I come-a once-a more, pee-pee twice, then I come-a for the last-a time."

You ask me, "What should I do? I have tried hard but failed." Now please don't try hard. In fact, stop trying, drop trying. Just listen for the sheer joy of listening. The wind passing through the pine trees... listen. The sound of running water... listen. The birds singing in the morning... listen. Don't try to understand. And just by listening something will start reaching your heart. A song, a dance will start happening. Your heart will start opening up like a flower and great fragrance will be released -- and that will be real understanding.

Govindo, you have been unnecessarily trying hard. Relax with me, don't try hard. If you try hard you will be tense -- and there is no possibility of understanding me through tension. Relax, rest. I am here to teach you relaxation and total rest.

Understanding is going to happen but not through the head, it is going to happen through the heart -- not through logic but through love.

The third question:

BELOVED MASTER,
WHY IS CREATIVITY SO PAINFUL?

Prem Sarva, creativity is the highest peak of your consciousness; hence it is painful, it is arduous. You are going uphill. To be uncreative is very comfortable; it is a downward journey. You need not do anything, nothing is needed on your part; just the gravitational pull is enough. When you are coming down from the hill towards the plains you can just turn your car engine off, no gas is needed; the car will go on rolling down. But if you are going uphill then effort is needed, great effort is needed.

Creativity needs the greatest effort because many things have to be dropped when you are moving upwards; unnecessary weights have to be dropped. And you are carrying so much luggage; it is all unnecessary, it is useless. But people go on collecting, people are great collectors. They will collect any kind of rubbish, hoping that maybe some day it will prove of some use. They are greedy and they feel empty so they go on stuffing themselves with every kind of thing. You are so full of ego and ego is a great weight. You cannot move upwards. You will have to put the ego aside -- and that is the greatest pain.

To be a creator means you drop the very idea that "I am separate from existence." Creation happens only when you are one with the existence. Creation happens only when you are so in tune with the creator that there is no disturbance from your side. And the greatest disturbance comes from the ego. It nourishes itself on disturbance, it lives on disturbance. Ego means the idea that "I am separate." And if you think you are separate, you are living in a lie -- and creativity flows out of the experience of truth.

You have to know the truth, that you are not separate. No man is an island, we are all part of one vast continent. The whole existence is one, it is one organic unity; hence all that is great has come out only in those moments when the creator was dissolved into the whole. Great paintings, great poems, great music, great dance, all happen only when you are dissolved, when you are no more. If you are, suddenly you become the block, you stop the flow. Then God cannot use you as a flute, he cannot sing through you. The flute has to be just a hollow bamboo, just an open space, just a vehicle. The great poets, the great musicians, the great dancers, are all vehicles. They don't dance, they are being danced. They don't sing, some unknown energy sings through them.

That's why creativity is painful, because nobody wants to melt and merge and dissolve. We cling to our identities. In fact, we want to be creative so that we can hang a few more awards around our egos -- so the

ego can become more famous, so that you can say, "I am somebody special. I am a great poet or a great composer or a great author" -- or something. And that's the greatest problem to be faced by any creator: that he has to drop his ego.

And in the beginning it is for the ego that you want to be creative. It is a very paradoxical process: you have to drop the very ego that was the impetus in the beginning, that wanted to be famous, that wanted to leave its name resounding down the corridors of time, that wanted to make history. That very same ego becomes the cause of stopping the flow of unknown energies in you. Otherwise God is always pouring; you have just to be open, available. You are not to be separate.

It hurts in the beginning; it hurts more if you are resisting. If you are not resisting much it hurts less; if you are not resisting at all it doesn't hurt at all. Then dropping the ego can be one of the most joyous acts.

That's what sannyas is all about. The whole message is based on this single phenomenon: dropping the ego joyously. It is not a question of surrendering your ego to me. Ego is not something that you can surrender; it is just a fiction, it is not a reality. So when the master says, "Surrender your ego to me," he is simply giving you a device, because you live with the idea that ego is very substantial. He knows it is nothing, so he says, "Surrender it to me, give it to me, and you be free of it." Not that you are giving anything -- there is nothing to give; not that he is receiving anything -- there is nothing to receive. But to help you to get rid of a false notion, a device is created. Once you have dropped the idea, suddenly you see the whole thing: nothing has been given, nothing has been taken. You are the same, only the old wrong notion has disappeared. People are very reluctant to surrender.

Just the other day one sannyasin wrote to me saying, "I can do everything you are saying, but I cannot surrender." Then how can you do everything that I am saying? That is the first thing that I am saying! And he says, "I can do everything you are saying, but I cannot surrender." And he is thinking he is making a very clear statement. That is the only thing that I am saying: Surrender the ego. And it is not a question of surrendering it to me -- surrender it to a tree, but surrender. Surrender it to the river, go and drown it in the river. Burn it, bury it, cremate it! Do whatsoever you want to do, but be finished with it.

I am not interested in collecting your egos. What will I do with so many egos? If you are suffering so much with one, I will be in the seventh hell with so many egos! I am not an ego collector. It is just a device, a simple device. You say, "Where can I put my ego?" I say, "Okay, give it to me," because I know that there is nothing to give, but you will be happy in giving it. At least you will feel great that you have surrendered; at least you have given your ego into the right hands.

But this sannyasin says, "I cannot surrender." And people coming from the West, particularly, find it very difficult.

This is something which has to be understood: the Western education, the Western psychology, all emphasize ego; they all emphasize, "Enhance the ego, strengthen the ego." In different names the ego is strengthened. Willpower -- it is nothing but another name for ego. The whole idea is that man has to have an ego of steel, unbendable, strong, rocklike, hard, because life is a constant struggle for survival. You have to fight, you have to conquer.

Even a man like Bertrand Russell writes a book on science and calls it CONQUEST OF NATURE. The whole idea, the Western idea, is how to conquer; even nature has to be conquered. And who are you? -- a part of nature. A part is trying to conquer the whole. It is like your left hand trying to conquer your whole body. Is it possible? It is ridiculous. Science has not conquered nature, but in the very effort to conquer it, it has destroyed much.

In the East we have a totally different idea: nature has to be understood. The law -- what Buddha calls dhamma, the fundamental law of life -- has to be understood so that you can be in tune with it. It is not a question of conquering but of being in step with it, being in harmony with it. To be harmonious with nature is to be blissful.

If the West has lost all bliss, all peace, nothing is responsible except this stupid idea of conquering nature. Nature has not to be conquered. But the same idea persists in many ways -- in science, and even so-called religious people go on talking about willpower. Hundreds of books have been written on willpower. It is a sheer wastage, and not only a wastage but it is poisoning people's minds. People like Dale Carnegie and Napoleon Hill go on poisoning: HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. Deep down the idea is the same: how to win, how to influence. Napoleon Hill has written a book: THINK AND GROW RICH. And what is the secret of growing rich? When you look, you will find it is willpower; the whole secret, the magic secret is willpower. But willpower is only another name for ego power -- and ego is impotent, there is no power in it. So people go on struggling unnecessarily, fighting with each other,

competing with each other, and the end result is that everybody is miserable. Hence for the Western mind it seems very difficult to surrender.

The situation is not better in the East either. In the East for thousands of years it has been taught that surrender is the key, so people are very easily ready to surrender, so easily ready that it has become a simple formality; it has no significance. The Eastern man can touch the feet of the master with no intention of surrender. He touches the feet of each and everybody; that is just formal. It is like shaking hands, it does not mean anything; it is like saying hello. It has no meaning in it, it is formal. It is a kind of greeting to elderly people, to anybody who is respected by others, to anybody who is known as religious, holy, saintly. People touch the feet of their fathers, their mothers, their elderly relatives; it is just a conditioning.

So the Eastern person is in a different difficulty. His difficulty is that he does not know what surrender is; he has not enough ego to surrender. And the Western man has too much ego; hence he feels resistant. But on the whole the Western man is in a better position, because if he understands the point and he consciously surrenders the ego, his surrender goes far deeper than the Eastern man's surrender.

That is my experience of thousands of sannyasins from the East and from the West. The Western sannyasin's surrender is far more total. Of course it is difficult for him, it takes longer for him, but whenever it happens, it really happens. The Eastern man's surrender takes no time; he is always willing, he is ready, even before you have asked, but it does not change him. He has been touching so many people's feet; in fact, he has started feeling a new, subtle kind of ego, "I am so humble that I am ready to surrender. I am so surrendered." But that 'I' persists now in a far more subtle way.

You ask me, Sarva, "Why is creativity so painful?"

It is because of the ego. And then there are other problems also. If you are too knowledgeable it will be difficult for you to be creative.

In Zen they have an ancient tradition. They say if you want to become a painter, for twelve years learn as perfectly as possible the technique of how to paint, and then for twelve years forget all about the technique and painting; do something else. Turn your back on painting completely; forget all about it, as if you have nothing to do with it. And then one day start painting again.

This is something significant. For twelve years you have to learn the technique, because without the technique your painting will be childish; but if it is just the technique, then technically it will be perfect but it will not have any life, it will not be creative. So you have to learn the technique, let it soak in and then forget all about it so it becomes part of your blood, of your bones, of your marrow. And then after twelve years, one day suddenly start painting again. Now you don't know the technique. In a way you know, existentially it has become part of you; it is no longer knowledge. So your painting will not be just technical and it will not be childish either.

First learn the technique and then unlearn the technique. Only then one day does creativity explode. First learn the technique of how to dance, then forget all about technique and become spontaneous. Then only....

And there are two types of people -- one who will think that there is no need to learn the technique: "I want to be a creative person, not a technician." Then their painting, their music, their dance, will remain just a childish effort, amateurish; cannot be of much value. And then there are the opposite people who will learn the technique as much as they can and then they are caught in the technique. They paint perfectly but something is missing: the soul is missing, the spirit is missing; it is a dead corpse. So you have to drop all knowledgeability. You have to unlearn so again you can become fresh, innocent.

And third: if you are trying to be creative with a certain hidden motive you will never find the right direction for your energies, because if painters are famous then there will be many painters. For example, in France there are many painters. In India you will not find so many painters, but many saints -- just whatsoever is the fashion. In France painting is fashionable; the people who are thought to be intelligent should be painters. In India they should be saints -- the same fools! If they were born in France they would be painting; in India the same fools have become saints.

In each country the fashion is different, and at different times. For example, in India no saint will ever think of painting, but in Japan all the saints try to paint. They learn calligraphy and painting -- just the fashion.

When you are living according to a certain prevalent fashion, that simply means you want to be famous, you want to be accepted by the tradition and by the people. You are not inquiring about your real potential; you are far more interested in other people's opinions. You have to drop that too. Don't be worried about other people's opinions; simply find out what feels good for you. Nobody may ever appreciate it -- so what?

You may not become famous -- so what? Don't be worried about it. The reward is not in being famous; the reward is in being involved, totally involved in creativity. The reward is in the act itself; it is not beyond the act, it is not after the act. It is not when you have painted the painting and people have appreciated it and it is being exhibited all over the world. No, the reward is when you are painting it, when you are utterly absorbed in it. That silence, that joy, that energy, that moment when you are not and God is: that is the reward.

The fourth question:

BELOVED MASTER,
WHAT HAPPENS? I AM AN ITALIAN AND YET NOT ENLIGHTENED.

Anand Shravan, it is enough to be an Italian; enlightenment is no longer needed. Enlightenment is for others who are not Italians. You have the first prize -- enlightenment is the second prize! You should not be greedy for that. To be an Italian is such a great phenomenon; that's why no Italian has ever become enlightened. And I don't think it is ever going to happen, for the simple reason that Italians are born enlightened. Drop this greed. What will you do with enlightenment? Spaghetti is enough! Enjoy it to your heart's content. Leave enlightenment to poor Indians; they don't have anything else. That's why in India so many enlightened people have happened: when you don't have anything else at least you can have enlightenment.

And enlightenment needs a few things which are basically missing in Italians. It needs intelligence. Where are you going to get it? It is not a commodity; you cannot find it in the marketplace, you cannot purchase it. It is not available in the outside world. And Italians are utterly extrovert, and enlightenment happens somewhere inside. It needs great understanding -- and Italians are very skillful in misunderstanding.

One summer in New York a gorilla escaped from a traveling circus. As Bronzini was walking down Broadway the ape suddenly appeared and sidled up beside the Italian.

An astonished police officer directing traffic rushed over to the unusual sight of Bronzini and the gorilla.
"Hey," said the cop, "what are you doing with that ape?"
"I don't know," said Bronzini, "He just-a come up and-a take-a walk-a with me!"
"You better take that ape to the zoo!"
"Okay, boss," said the Italian.

The next day the same policeman spotted Bronzini and the gorilla walking hand in hand along Park Avenue. The cop was livid. "Just a minute," he shouted to Bronzini, "I told you yesterday to take that ape to the zoo!"
"I did," said the Italian, "and he like-a it so much, today I'm-a take-a him to the moving picture show!"

Italians are so earthy, they are pure Zorbas! Except for me, nobody is going to accept them as sannyasins. But I love to do absurd things. I want to do this miracle: to make a few Italians enlightened. There is not much hope -- I am hoping against hope -- but there is nothing to lose. They need a good try.

They are very bodily people, utterly body-oriented. The Romans have always been the most physical people on the earth. That has a beauty of its own, because the people who think they are spiritual become in many ways eccentric, crazy, insane, very egoistic -- of course, in a very pious way. They are always thinking they are "holier-than-thou." And they are wishy-washy. They talk about great things, but their life becomes ugly.

That has happened to the East: they talk about God -- and the bread and butter is missing. And without bread and butter there is no God, no possibility of God.

So nothing is wrong in being body-oriented; one should be rooted in the body. One should be a Zorba, but one should not remain stuck there. One should go a little higher. Zorba should also become a Buddha. Then there is fulfillment; both are fulfilled, the body and the soul.

Italians are too body-oriented and they are stuck there.

Granaldi's wife had just died and he was making an awful scene at the graveside. Over and over he kept

tearing at his hair and yelling, "What-a am I gonna do? What I am-a gonna do? What-a am I gonna do?"

The parish priest gently took Granaldi's arm and tried to console him. "My son, I know you have suffered a terrible loss, but you will get over it in time," he said, leading Granaldi away from the cemetery.

"Oh, what-a am I gonna do?" wailed Granaldi. "What I am-a gonna do?"

"Try to control yourself," said the priest. "Months will pass, you will get over your grief, and then in a year or two you will meet some fine young woman and marry her and everything will be fine."

"Yeah, Father, I know all that!" said the Italian. "But what-a am I gonna do tonight?"

The Italians have to be freed from their excessive body-orientation. Enlightenment is the ultimate flowering of consciousness. It can happen only when you are rooted in the body, but it cannot happen only with the body. You have to move inwards, you have to transcend the body too. Your roots should be in the body and your wings should be in the soul.

Shravan, don't be worried. It has not happened yet, but it can happen. There are so many Italians here; their surrender is deeper than anybody else's. Their commitment is also deeper than anybody else's. For the first time so many Italians are trying to move deeper into meditation; something is bound to happen out of it. But they find something in me that they cannot find anywhere else. They can find a connection with me because I am not against the body. I am not against anything. I don't think there is any problem if you love spaghetti -- you can still be spiritual! There is no antagonism.

For me even sex and samadhi are related, together. For me gossiping and gospels are not different -- somewhere deep down they are aspects of the same coin. Hence Italians find a deep affinity with me. They cannot be interested in any other spiritual man, but I am not a spiritual man in the ordinary sense. I am a whole man, I am not holy.

Locatelli, Swenson and O'Hara were sitting in the corner saloon. "There's no doubt about it," said Swenson, "Italian broads are the greatest!"

"Yeah," agreed O'Hara, "I would like to spend a nice long weekend with Gina Lollobrigida."

"Me," said Swenson, "I will take Sophia Loren."

"That's-a very nice," said Locatelli, "but I wanna Virginia Pipe-a Line-a!"

"Never heard of her!" said Swenson.

"Who is she?" asked O'Hara.

"Why, she is-a just-a the greatest Italian girl of them all. She even make-a the headlines in-a newspaper," said Locatelli. "See, here it is on-a page-a one." And there was a headline: "Five Die Laying Virginia Pipeline."

Don't be worried, Shravan, I am here to help you. This time maybe you cannot escape. So many Italians are caught in the net, a few of them are bound to become buddhas. Don't be worried, enlightenment is going to happen to many people -- Italians included!

And the last question:

BELOVED MASTER,
AND WHAT ABOUT THE POLACKS?

Purnananda, my God, are you a Polack? I was aware that one of my sannyasins, Anando, was a Polack, but I was not talking about Polacks because one Polack cannot do much. But two Polacks are too much; then there is danger! Polacks are great people, even greater than the Italians. Italians are nothing compared to the Polacks! You see, they were searching for a pope, they could not find one in Italy -- they had to choose a Polack. If you are searching for a fool you have to go to Poland.

Swami Anando has contributed this authentic letter from his Polish mother:

Dear Son,

Just a few lines to let you know that I be still alive. I writing this letter slowly because I know you not able to read fast.

You won't know the house when you get home. We moved.

There be a washing machine in the house when we move in, but it not working too good. Last week I put fourteen shirts into it, pull the chain, and I not see the shirts since.

Your sister Hanna had baby this morning. I not find out yet whether it be boy or girl, so I not know whether you be an aunt or an uncle.

Your uncle Leopold drown last week in a vat of whisky. Some of the men dived in to save him, but he fight them off hard. We cremated his body, but it took three days to put out the fire.

Your father not have much to drink at Christmas. I put a bottle of Castor oil in his pint of beer. It keep him going until New Year's Day.

It only rain twice last week. First for three day and then for four day.

Try to learn write me soon.

Your loving mother,

XXX

P.S. I be going to send you ten dollars, but I already seal the envelope.

Polacks are great people -- more Polacks are needed here! But it is difficult for poor Polacks to come because their country is dominated by the communists.

Just a few days ago I received a letter saying they would like to start a center somewhere in Poland. They would like the center to remain hidden; I don't think they will be able to manage it! They even want to become sannyasins but they will be caught.

In Russia there are a few sannyasins. They cannot wear orange, they cannot wear the mala, but they have been managing well. They have their malas, they have made arrangements for the malas to reach them. Now, this letter from Poland: they want malas and they want books -- but they have not given their address!

Johnson went to the zoo to see Samson and Lionel, billed as the two most vicious lions in the world. There was no doubt about Samson, the smaller one, for if even a feather came within his reach he would pounce on it and rip it to shreds. But Lionel, the other, larger lion, did nothing but lie against some rocks licking between his hind legs.

Johnson asked the zookeeper how come Lionel was advertised as being so savage.

"Even though he is just lying there licking his sensitive areas," explained the zookeeper, "Lionel is more ferocious than the other one. In fact, not twenty minutes ago he ate a Polack that fell into the cage."

"Then why is he licking himself like that?"

"Oh," said the zookeeper, "he is trying to get the taste out of his mouth!"

Purnananda, meet Anando. Try to find out -- there may be a few other Polacks also trying to hide themselves, because they know once they are known I will be after them. Now you can declare whosoever is a Polack because I will be after them anyhow! So you can declare whoever is a Polack. You can make a small society of the Polacks.

In the new commune it will be good to have small communities, separate communities, of Italians, Polacks, of Germans.... There will be a few difficulties.

Gayan wrote to me this morning saying, "Beloved Master, you may not be aware, but now I have to tell you that I am half Italian -- the fault was my father's, he was Italian -- and half German; that fault is my mother's, she was German."

There will be some difficulty for people like Gayan, but we can make arrangements: they can live on the boundary line, half in the Italian commune and half in the German commune. And I don't think there will be people who are German and Italian and Polack, all three; that will be difficult, very difficult.

Miss Zabriski walked into a physician's office and said, "I would like to get a vassilation."

"Miss," said the M.D., "I think what you are talking about is a vaccination."

"Yeah," said the Polish girl, "and I don't want you to give it to me on my arm because I wear a sleepless nightgown."

"You mean sleeveless nightgown?"

"And I don't want it on my thigh because I have a zucchini bathing suit."

"You mean bikini?"

"And I don't want you to vaccinate me on my Virginia."

"You mean vagina?"

"Alright," shouted the girl. "Virginia, vagina, just as long as I don't get small cox!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 11

Chapter #7
Chapter title: Beyond the beyond

17 April 1980 am in Buddha Hall

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WANTING NOTHING
WITH ALL YOUR HEART
STOP THE STREAM.

WHEN THE WORLD DISSOLVES
EVERYTHING BECOMES CLEAR.

GO BEYOND
THIS WAY OR THAT WAY,
TO THE FARTHER SHORE
WHERE THE WORLD DISSOLVES
AND EVERYTHING BECOMES CLEAR.

BEYOND THIS SHORE
AND THE FARTHER SHORE,
BEYOND THE BEYOND,
WHERE THERE IS NO BEGINNING,
NO END.

WITHOUT FEAR, GO.

MEDITATE.
LIVE PURELY.
BE QUIET.
DO YOUR WORK, WITH MASTERY.

BY DAY THE SUN SHINES,
AND THE WARRIOR IN HIS ARMOR SHINES.
BY NIGHT THE MOON SHINES,

AND THE MASTER SHINES IN MEDITATION.

BUT DAY AND NIGHT
THE MAN WHO IS AWAKE
SHINES IN THE RADIANCE OF THE SPIRIT.

"Look, Captain Columbus, land! We've discovered land!"
"Wonderful! Cable Queen Isabella immediately!"
"But, Captain, the cable hasn't been invented yet!"
"Mamma mia! Do I have-a to do everything myself-a!"

Science is a tradition, it does not depend on one man's discovery. It is a continuity; many people have contributed, still many will go on contributing. Then too it is never going to be complete; something will always remain to be discovered. It is a social phenomenon. Without Newton there is no possibility of Albert Einstein; without Albert Einstein there will be no possibility of anybody else to find something beyond the concept of relativity. Science is interdependent; it is not one man's work. Much has to be accepted from others, much has to be borrowed; it is inheritance. Hence science depends on the past, it is rooted in the past.

Religion is totally different: every individual has to discover on his own. Religion is not a tradition and can never be a tradition. You cannot borrow insights from somebody else; the insight has to be authentically yours. Only then is it significant. You can see only through your own eyes, you can understand only through your own meditation, you can experience only through the flowering of your own heart.

And there is no question of dependence. If there had been no Buddha you could still be awakened, if there had been no Christ you could still be enlightened. Your enlightenment is absolutely your own, it is individual. That's the beauty of religion; that's why religion cannot be taught. Science can be taught; religion has to be discovered again and again by each and every individual, by each and every seeker. The path of science is like walking on the earth; you leave your footprints. Buddha has said: The path of religion is like birds flying into the sky -- they don't leave any footprints... so nobody can follow a buddha.

You can love a Buddha, but you cannot follow him. You can love a Christ, but you cannot follow him. Yes, your love will help you, will help you to understand, will give you courage to inquire, will strengthen your spirit to go into the unknown. It will be a tremendous help because the journey is without any maps and you are going into the ocean. The other shore, the farther shore is not visible; there is no guarantee that you will ever reach it. By loving a Buddha, a Christ, a Zarathustra, a Krishna, a Lao Tzu, a deep trust arises in you about the farther shore -- that it exists: "If I search with my total being there is a possibility I may discover it." But the risk is great and everything has to be done by you. You have to go alone. You have to be totally alone; nobody can accompany you on the way.

The master can show you the path, but he cannot go with you. He can push you, he can encourage you, he can help in many ways, but still you have to go alone. You have to discover everything, each detail of the truth, again.

In science it is totally different: once a truth is discovered it is discovered for the whole of humanity. Once electricity is discovered there is no need for everybody to discover it again and again. That will be stupid, utterly stupid. Once discovered it becomes part of the whole humanity's heritage.

But it is not true about the inner, subjective truth. Thousands of times it has been discovered, but when it comes as a question, as an inquiry for you to discover it, you have to go again from ABC, as if you are the first, as if nobody has preceded you. You have to break the ice, you have to move in the virgin land.

This is a great challenge. Cowards shrink from it, but courageous people feel tremendously attracted. Courageous people find it almost like a magnetic force pulling them. Hence Buddha always talks about fearlessness. He says: WITHOUT FEAR, GO.

Other religions, particularly the organized religions, are rooted in fear. If Buddha had written the ancient parable of Adam and Eve and their expulsion from heaven he would have written it in a totally different way. He would have appreciated Adam and Eve. He would not have called it the original sin, he would have called it the original virtue -- that they rebelled, that they were not afraid of God and the punishment, that they were fearless people.

He would not have condemned them, that much is certain; he would have praised them immensely. It was a challenge to their spirit, to their very soul, to have been told, "Don't eat from this tree, the tree of

knowledge, because if you eat from this tree you will be punished, tremendously punished -- not only you but your progeny also will be punished for ever and ever."

And the punishment was going to be great. God had said to Adam and Eve, "If you eat from the tree of knowledge, if you eat the fruit of the tree of knowledge, you will become mortal. Right now you are immortal." Death was going to be the punishment. What more punishment can there be? Death is the ultimate in punishment.

Buddha would have appreciated them. If Adam and Eve had not rebelled, had not eaten from the tree of knowledge, there would have been no humanity -- and there would have been no Christ, no Buddha, no Zarathustra, no Lao Tzu. Adam and Eve would be still roaming naked like animals in the Garden of Eden. There would have been nothing like humanity. This consciousness, this awareness, this inquiry -- nothing would have been there. The whole credit goes to Adam and Eve.

And the serpent would not have been the Devil. In Buddha's story, the serpent must have been an ancient buddha provoking Adam and Eve, "Go without fear and eat the fruit and don't be afraid, don't be cowards!" In the East the serpent has always represented wisdom. Jesus also says: Be ye as wise as serpents. The serpent in the East represents the inherent power, the seed power of your ultimate flowering; it is your potential. Hence KUNDALINI is called serpent power.

Kundalini means the serpent lying there fast asleep; it has to be awakened. Once it wakes up it starts rising upwards. When it reaches to the ultimate center of your being -- SAHASRAR -- the last center, the last rung of the ladder, you have arrived home. The serpent is not a representative, a disguised form, of the Devil. Buddha would have written the whole story in a totally different way.

But Christianity, Judaism, both are fear-oriented; so is Islam, so is Hinduism. Only two religions in the world, Buddhism and Jainism, are not; otherwise all other religions are fear-oriented. Only these two religions are rooted in fearlessness, and I cannot see how a religion can be fear-oriented. In all the languages of the world we have words like 'God-fearing' for religious people; that is utter nonsense. A religious person is not God-fearing, he is God-loving -- and love and fear don't exist together. If you love somebody you are not afraid; if you are afraid you cannot love.

Love does not exist in the world for the simple reason that we have been trying to create love through fear. The father, the mother, the priest, the politician, they all are trying to create fear in you. The mother says, "Listen to me, otherwise you will suffer!" The father says, "I am powerful." In a thousand and one ways he proves his power over the helpless child and then says to the child, "Love me -- I am your father!" Of course the child has to pretend, because he is dependent, he is helpless. He loves the mother out of fear; his love is pseudo. He loves the father out of fear; it is only a pretension, it is hypocrisy. He loves God out of fear -- the fear of hell, the fear of being punished, the fear of being tortured.

And do you know? Christianity believes that if you commit sins you will suffer in hell forever. That seems such an absurd concept. How many sins can a man commit in one small life? And Christianity believes in only one life. If Hindus were thinking that you will suffer for a long time in hell one could understand the arithmetic because they believe in millions of lives, so you can commit as many sins as you like. Of course, the suffering will be in the same proportion, the punishment will be in the same proportion. But Christianity proposes an eternal hell. And what sins can you commit? You can smoke cigarettes and then in hell you will be thrown in fire and you will smoke forever and forever! Or you can be an alcoholic, but how much can you drink in one small life? Out of seventy years one third goes into sleep; you can't commit any sin in your sleep unless your dreams are also counted. Another one third goes into the offices, into the factories, into the fields, into the shops.... How much time have you got to commit sins? Just count all the days -- you will not find much time. And your sins will be just trivia. Yes, you can fall in love with your neighbor's wife, but for that you will be suffering for ever and ever? It is utterly unjust, unfair! Maybe three or four years' imprisonment in hell will do, but eternity? Can you conceive of eternity? It will never end, the suffering will be unending!

This is just to create fear. And people love God out of this fear, they pray out of this fear.

Buddha is against fear; fear is the original sin according to him. He believes in fearlessness -- he believes, and he believes rightly; it is his experience. It is my experience too, that true love happens only when fear disappears completely.

A true religion has not happened in the world because we have been trying to create a cheap religion based on fear. True love has not happened in the world. The wife is afraid of the husband, hence she pretends to love; the husband is afraid of the wife, hence he goes on saying, "Darling, I love you!" as many times as possible.

That's what Dale Carnegie suggests to all the husbands: "Whether you love her or not, that is not the point. Repeat it as many times in the day as possible, as many opportunities as there are. Once or twice from the office phone your wife just to say 'I love you.'" And this is all out of fear.

Because of fear the world is missing the roses of love. Love can happen -- every man is born with infinite capacity for love -- but fear cripples everybody, paralyzes everybody.

Buddha says to his bodhisattvas: Go and teach people these few fundamental things. The first thing he says:

WANTING NOTHING
WITH ALL YOUR HEART
STOP THE STREAM.

These sayings are his code words; you will have to understand his code words. In those old days things had to be remembered, so only very small sutras, very condensed sutras were given. Each sutra is expressed in a code language; you have to decode it. You have to translate it into contemporary language; otherwise you will miss the significance of it.

WANTING NOTHING.... How is it possible -- wanting nothing? That is the most fundamental truth in Buddha's teachings. He is not saying don't want anything, remember; that will be a misunderstanding. He is saying: WANTING NOTHING WITH ALL YOUR HEART STOP THE STREAM.

By "the stream" he means the mind. He always calls the mind the stream because it goes on flowing; whether you are awake or asleep it goes on flowing. It is the stream of thoughts.

In the modern world, William James, one of the great psychologists, used for the first time a Buddhist expression for the mind; he called it "stream of consciousness." Buddha says it is like a river constantly flowing. How can you stop it? The old methods are to repress, to control, but they have failed, utterly failed; they had failed even in Buddha's time.

In a sense Buddha is the first psychologist of the world, not Sigmund Freud. And Buddha's insight into the mind is far deeper than all your psychologists put together. There is no way to get rid of the constant overpowering flood of mind energy, of mindstuff, just by controlling it or by repressing it. Repression is absolutely destructive. If you repress something it will come up again and again and you will have to repress it again and again. Your whole life will become a kind of civil war; you will be constantly fighting with yourself. And the fight is going to be unending because you cannot destroy the mind in this way; this is not the way to get rid of the mind. In fact, you are giving mind great energy by fighting with it.

Mind can be given energy in two ways: either by fighting with it or by indulging in it. One leads to repression, the other leads to identification, and both go on nourishing the mind. The stream becomes bigger and bigger.

You can repress -- repression is easy -- and the whole of humanity has learned to repress because you always fall for the easy. Repression is not a difficult thing. Anger arises: you can sit upon it, you can go on smiling a false smile, and sooner or later you will forget about it. But it is there boiling within you and you are accumulating every day more and more anger. Anger has a beauty of its own if it is spontaneous, but you are accumulating anger which will become irrelevant, it will not be spontaneous.

Something may have happened ten years ago; now it has no reference to reality, no context -- and suddenly you explode. You look insane. That's how people go insane. If they had been angry ten years before when the right context was there, nobody would have called them insane, but for ten years they were sitting on it; then it became too much. And then for ten years continuously they were accumulating more and more anger. Every day they were repressing, they were sitting on a volcano; sooner or later it was going to erupt. Either that, or you have to become so dead and dull, so unalive that nothing can erupt. You have to withdraw yourself so totally from life, into a monastery, you have to become so insensitive to life that people can go on insulting you and you gather such a thick skin that nothing penetrates you....

Giovanni was sentenced to jail for having made love with his wife's body a few hours after her death. "Do you have anything to say in your own defense?" asked the judge.
"Honest, Mista Your Honor," replied the Italian, "I didn't know she was-a dead. She has-a been like-a that for the last-a twenty years!"

There are millions of people who are not really alive -- afraid of being alive because if they are alive then their anger, their lust, their greed, all become alive. To keep them repressed they have to remain at the minimum; they never live at the maximum. And not to live at the maximum is to miss God, is to miss all -- all the beauties and the benedictions of life.

You should live at the maximum; only then do you come to know the tremendous beauty of existence. Only from that height do you become aware of the immense splendor, of the constant celebration that goes on and on. But you cannot live to the maximum; you are afraid because if you live so totally then all that you have repressed will come up.

Millions of people have decided for a dead life; before they really die they are dead. They live only for the minimum, to earn a livelihood; not to live but just to vegetate. They are so afraid -- the priests have made them so afraid.

Buddha is against repression. And if you repress something it will start finding some other way to come up, some perverted way. That's why I say that all sexual perversions have religious origins, for the simple reason that all religions have been against sexuality.

Sex has to be transformed, not repressed. It is pure energy, it is fire! But you need not burn your house with the fire. You can heat your house when it is too cold, you can make your house full of light when it is dark. It is the same fire which becomes light, which becomes heat, but it can also burn your house. You have to be very alert, careful, cautious.

Your life energies are neutral: they can harm you, they can help you; it all depends on you. Don't condemn them. You are responsible -- and only you!

But people go on condemning sex as if sex has something to do with you. Sex has nothing to do with you; sex is pure energy. But if you repress it it will become a perversion; then it will find ways. If you close the natural way, then it comes through some unnatural way. And you are the same stupid person, you have not changed at all; your understanding has not grown up.

Mulla Nasruddin came from his village to the big city, and a rich friend invited him to his box at the opera.

Said the friend, "We will be sitting close to other people, so be sure to change your socks before you come!"

A short time after they entered their opera seats, the neighbors started turning their noses up at the bad smell.

"I told you to change your socks," said the friend to Mulla.

"I most certainly did," said Nasruddin. "And furthermore I knew you wouldn't believe me, so I brought the old socks right here in my pocket to prove it!"

If you are the same old stupid guy it does not matter what you do with your sex, with your greed, with your jealousy. They will be coming back in some other form, by some other route; they will become even more subtle.

Buddha says what is needed is more awareness, more understanding -- neither repression nor control. If you can become aware of your desires, if you can watch your desires, then a miracle happens, the greatest miracle of all. The moment you become aware of your desires you can easily see that no desire can ever be fulfilled; its very nature is unfulfillable. Every desire is just a hankering for something which cannot be, every desire means more and more and more. Now, how can you fulfill this constant hankering for more? You can have all the wealth of the world, still the desire will be there.

I have heard that when Diogenes said to Alexander the Great, "Have you ever thought about one thing? -- although it is a very remote possibility, have you thought about it? You may really conquer the whole world -- then what? There is no other world to conquer, there is only one world. If you really succeed -- have you ever pondered over the matter? -- then what will you do?"

And it is said that Alexander became very sad. Diogenes laughed and he said, "Look! You have not yet conquered it, but the very idea that if you conquer the whole world... what are you going to do next? -- because there is no other world. You will be quite at a loss, because the mind will ask for more. It is not going to be satisfied with this world only -- it is not going to be satisfied."

Mind means discontent; it is its very nature. Desires are only manifestations of this discontent. When

you watch your desires you slowly slowly become aware of the futility of desiring, you become aware of the absurd nature of desiring. You become aware that by their very nature desires are unfulfillable. Seeing this, a transformation happens, a miracle happens, a radical change sets in; but by seeing this -- not by repression, not by control but by understanding.

A violinist was convinced he could use his art in music to tame wild animals. So, violin in hand, he traveled to the heart of the African jungle to prove it.

He had no sooner begun to play than the jungle clearing was filled with animals of all kinds gathering to hear him play. Birds, lions, hippos, elephants -- all stood round entranced by his beautiful music.

Just then a crocodile crept out of the nearby river and into the clearing and -- snap! -- gobbled up the violinist.

The other animals were extremely irate. "What on earth did you do that for?" they demanded. "We were enjoying that."

"Eh?" said the crocodile, cupping its hand to its ear.

The mind is absolutely deaf; it goes on and on doing the same stupid things, never seeing, never listening to the message. Every desire brings you to a point where a radical change can happen, but the mind can neither see nor can it hear. It is blind, it is deaf. As one desire fails it simply jumps on another desire. If one desire fails, the mind thinks, "If this desire has failed that does not mean that all other desires are going to fail." It goes on hoping that there must be some desires which can be fulfilled, maybe not this time but next time; if not today then tomorrow; if not in this life then in the life after death, in heaven. But the mind goes on and on thinking in the same old rut.

At the scene of a bank raid the police sergeant came running up to his inspector and said, "He got away, sir!"

The inspector was furious. "But I told you to put a man on all the exits!" he roared. "How could he have got away?"

"He left by one of the entrances, sir!"

The mind always finds a way to convince you again of the same stupid game. Buddha says watch it. It is only through watchfulness that wanting nothing happens.

And your watchfulness has to be with all your heart; it should not be partial, otherwise it is not going to work -- because if you only watch partially then the part that has not been involved will go on doing the old tricks, the old strategies. Your whole heart has to be watchful so no dark spot is left in you, so your whole being becomes aware of the absurdity of desiring.

Jimmy Carter was visiting one of the largest institutions for the mentally unbalanced. He finished inspecting the main building and wanted to see the Farm Section. His chauffeur was not around so the president boarded the regular bus.

In a few minutes the keeper brought on some inmates. When they were seated he began counting, "1, 2, 3, 4, 5...." He got to the president and said, "Who are you?"

Mr. Carter said, "Why, I'm the president of the United States!"

The keeper said, "6, 7, 8...."

It does not matter who you are, where you are. If you are still desiring you are mad: "6, 7, 8...." You are insane. In fact, unless you are insane enough, how can you try so hard to be the president of a country? For years people try to become the president of a country; almost their whole life is devoted to a single goal, to be the president of a country. And what is attained? With the same energy they could have become buddhas, with the same effort they could have become awakened. But we put our energies to such wrong goals -- money, power, prestige -- and they all lead to insanity.

Desiring is insane. Enjoy life! -- but don't be too much bothered about tomorrows. Don't sacrifice your today for tomorrows; otherwise you will always go on missing all the opportunities which open up for your inner growth.

WANTING NOTHING WITH ALL YOUR HEART STOP THE STREAM.

Watch. Try to understand the very nature of desiring, and in that very understanding there comes a stop of its own accord. The stream simply disappears, evaporates, as if it has never been there. And the moment you are free of the mind you are free of all misery, of all discontent.

WHEN THE WORLD DISSOLVES
EVERYTHING BECOMES CLEAR.

With the dissolution of the mind, the whole world that the mind has created around itself also dissolves, obviously -- it depended on the mind, it was mind's projection. Not that the trees will disappear and the roses will disappear... roses will be far rosier and trees will be far greener. People will be far more beautiful; even pebbles on the seashore will be like diamonds. Everything will become precious.

This world, the real world, is not going to disappear with your mind, but you are living in a totally different private world: the world of your desires. You don't see the real world, you only see your own private world projected on the real world. The real world is simply being used as a screen on which you go on projecting your desires. You never see that which is; you only go on seeing that which you desire.

It is said that the shoemaker never looks at people's faces, he always looks at their shoes. Of course he is not concerned with their faces, he has nothing to do with their faces; he is concerned with their shoes. And by seeing the shoes he knows about the person; the shoe contains all the messages for him: whether the person is rich or poor, successful or unsuccessful. The shoe will say everything: the shape of the shoe, the newness, the oldness, the tiredness of the shoe; everything will say what kind of man this is. The shoe, analyzed by a shoemaker, will give you a perfect analysis of the man. There is no need to go to a psychoanalyst, you can go to the shoemaker, leave the shoe with him. And he can make a chart about you: what kind of man you are, what is happening in your life.

The tailors never see you, they only see your clothes. They decide from your clothes. People see only that which they desire and they project their desire. If somebody is full of lust even an ugly woman may look beautiful.

Mulla Nasruddin goes to a hill station once in a while; he has a bungalow there. Sometimes he says, "I am going for three weeks," and comes back after only ten days. It happened many times so I asked him, "You never follow your decision. You say, 'I am going for three weeks,' then you are back within a week. Sometimes you say, 'I am going for five weeks,' and you are back in ten days. What is the matter?"

He laughed; he said, "I have a criterion and I cannot decide from here. You know that I have got a bungalow in the hill station -- well, I have kept one woman there to look after the bungalow. She is the ugliest woman you can conceive of and how long I am going to stay is determined by that woman."
I said, "I don't understand."

He said, "Let me explain. She is so repulsive, so disgusting, but when I go there, after two or three days she is not so repulsive, so disgusting. After four or five days I even start seeing something beautiful in her. By the seventh or eighth day she starts looking really beautiful. The moment I see that a desire for her is arising in me, I escape -- that's how I decide. That means now it is time for me to leave. I know that she is ugly, but my eyes are deceiving me now, now they are projecting. Now my unfulfilled sexual lust is being projected on her; she is not what she is appearing to me. Then I start escaping -- I am going insane. Then I immediately rush back home; it is time to go home, otherwise there is danger. And I don't want to make love to that disgusting woman. I know perfectly well she is disgusting, but there comes a time, somewhere between seven and ten days, when she starts looking so beautiful, as if she is a Sophia Loren."

You experience this again and again, but you don't understand. When for the first time you fall in love with a woman or a man, the other looks almost like a god or a goddess; that is your projection. Soon you will be disillusioned. The fault lies with you, not with the other. It is not that the other has cheated you; the other has not done anything. You were starving, you were hankering, you were living with a repressed desire and that desire created an illusion for you. You fell in love, you saw something which was not there. Lovers go on seeing things which are not there, nobody else sees them; that's why lovers are thought mad by everybody else. They themselves will think they were mad after two or three weeks, but when they are in love for the first time they think they have discovered the woman they are made for -- that they are made for each other.

Here, I go on receiving letters. One woman sannyasin finds somebody almost every month and she writes to me and she forgets all about the fact that she has been writing it for at least three years: "Beloved Master, it seems we are made for each other." She has no idea that she has written this at least fifty times! But when she is infatuated with somebody she forgets everything else.

I reminded her. She said, "The other times I may have been wrong, but this time, believe me, we are made for each other!" And within two or three weeks these people who are made for each other are finished.

In fact, nobody is made for anybody else; everybody is made for himself or herself. Nobody is made for anybody -- God never makes you in pairs! Drop that whole nonsense. He simply makes individuals.

In the East we have stories -- they must be stories, they cannot be history. In Jaina scriptures it is said that in the beginning when the world started, God used to make men and women together. Each mother used to give birth to twins, one girl, one boy; they were going to be husband and wife. They were not sister and brother -- they were made for each other! That must be a wish fulfillment. Man has always been thinking, "There must be someone with whom I am going to fit absolutely. Somewhere someone must exist who is just for me and I am for her." There is nobody just for you or you for anybody. God creates only individuals, God believes in individuality -- he is an individualist.

In fact, marriage is a human invention, God does not believe in marriage. He himself is alone without a wife; you can see -- the point is so clear. Otherwise he would at least have married the Holy Ghost! The Holy Ghost can be turned into a woman or a man -- a ghost is a ghost! He does not have any body; he could have given it a body. If he can create the whole world, can't he create a woman for himself? He was so generous with man -- he gave man first a woman, Lilith. And Lilith was really a beautiful woman, but the first night there was a pillow fight -- the first liberated woman! The Women's Liberation movement started with Lilith. And the fight was because God had given them only a single bed and both wanted to sleep on it and it was not big enough for two persons. Lilith simply rejected the idea that she should sleep on the floor. She said, "If you want to sleep on the floor you can!"

Adam felt very insulted -- a man, and sleeping on the floor, and the woman sleeping in the bed? In the middle of the night they knocked on God's door and said, "You have to settle it."

God also seems to be very strange -- it was such a simple thing. He could have called Asheesh: "Make a double bed!" That's what I would have done. Why make so much fuss about it? Or if Asheesh was going to take a long time -- as he usually does -- he could have removed the bed: "Both of you can sleep on the floor, be equal!" He could have sent Deeksha to remove it; she would have removed everything, even the floor! But God's ways are strange.

He dissolved Lilith. He said, "You disappear. You will not be able to work it out." Then he made Eve, taking a rib out of Adam so that she would be a part of Adam. That is an ugly act, that is very antifeminist. And since then God has been a male chauvinist pig!

Nobody is made for anybody else, hence no two persons can fit absolutely. All your ideas about fitting with the other are illusions, and they are shattered sooner or later. Either you have to compromise or you have to separate. But nobody is made for the other.

Those who understand, they start accepting the uniqueness of the other, they start respecting the uniqueness of the other. They know they are different, yet they have decided to be together. And it is beautiful that they are different because that variety gives richness to life.

But you go on creating a world around yourself, an illusory world. Buddha is talking about that world when he says: WHEN THE WORLD DISSOLVES -- he means when the mind dissolves with all its projections -- EVERYTHING BECOMES CLEAR.

When all your projections are gone you have a clarity, an immense clarity, no clouds in your consciousness. You can see through and through. That seeing is freedom, that seeing is salvation, that seeing is nirvana, that seeing is coming home.

GO BEYOND....

Go to that seeing. Go beyond the mind, go beyond the known, because the mind consists of the known. And go beyond the knowable because whatsoever is knowable will sooner or later become known and will again create the mind. So go beyond the known -- known means that which has already become your mind -- and the knowable -- that which is potentially going to become your mind sooner or later. Go beyond the

known and the knowable so that you can enter into the unknowable, into the mysterious. The beyond represents the mysterious.

THIS WAY OR THAT WAY....

Buddha is not a fanatic; he says it doesn't matter which way you follow. Remember: you have to go beyond the mind. Follow any way! This is his beauty -- it is very rare. You will not find this quality in religious fanatics; he is not a fanatic at all. He says it is immaterial what way you follow, whether you swim to the other shore or you go by a boat or a steamship or how you manage... that is up to you. Go to the other shore; that is the point. Every path is valid if it leads to the other shore, every path is valid if it leads you beyond the mind.

And there are only two paths. One is awareness, meditation -- Buddha's path. And the other is love, devotion, the path of the Sufis. There are basically only two paths, but Buddha is very clear. He says: THIS WAY OR THAT WAY....

By "this way" he means his path; by "that way" he means the path of love, of devotion. That is not his path, but he does not prohibit you. He does not say that you cannot reach by the other path. He does not say, "My path is the only path." He does not say, he does not claim, "Only those who come with me will reach and everyone else will fall into hell." No! He says, "You can follow other paths too. Just keep one thing in your consciousness -- that you have to go beyond."

TO THE FARTHER SHORE
WHERE THE WORLD DISSOLVES
AND EVERYTHING BECOMES CLEAR.

BEYOND THIS SHORE
AND THE FARTHER SHORE,
BEYOND THE BEYOND,
WHERE THERE IS NO BEGINNING,
NO END.

"Beyond the beyond" is Buddha's expression for God; he never uses the word 'God'. But "beyond the beyond" is exactly what the word 'God' represents. Why does he say "beyond the beyond"? Is it not enough to call it "the beyond"? It is not, because when you say "the beyond" it seems you have comprehended it; it means your mind has comprehended. When you say "the other shore" it means that it is the other shore, but it is something like this shore; at least it is also a shore so it must be something like this -- maybe a little bit different, more beautiful, with more trees, with more greenery, with more beautiful flowers and fragrance -- but a shore is a shore.

"This shore" and "that shore" your mind can comprehend. Hence he says: Anything that is comprehensible to the mind has to be left behind. The beyond is comprehensible.

BEYOND THIS SHORE AND THE FARTHER SHORE -- you have to go beyond both the shores -- BEYOND THE BEYOND, WHERE THERE IS NO BEGINNING, NO END.

When a man came to Buddha -- he had been practicing meditation for years -- he said, "You have told me, 'Attain to nothing,' and I have attained it. Now what else do I have to do?"

Buddha said, "Now throw it away! Go out and throw it away!"

He was puzzled. He said, "I have spent years in attaining it!"

Buddha said, "The only purpose in attaining it is to throw it -- then only will you be really in a state of nothing; otherwise, this nothing has become something -- you have attained it. It is not real nothing. How can you attain real nothing? Real nothing is not attainable, it is not graspable. It is beyond grasp, it is beyond comprehension. So go out and throw it!"

A king came to Buddha with many diamonds in one hand, very precious, very rare, and with a lotus flower in the other hand, out of season. He wanted to offer the diamonds. Buddha said, "Drop it!" So he dropped the diamonds -- reluctantly, because it was such a great treasure -- thinking, "This man does not

understand what he is saying." But ten thousand monks are there and now not to drop them will look miserly and people will laugh and they will say, "If you have come to offer him something and he orders, 'Drop it!' then drop it! You have offered them to him, now it is his business what to do with them." So he dropped them, but very reluctantly.

Then he offered the lotus flower. Buddha said, "Drop it!" He dropped that flower too. Now he was standing with empty hands and Buddha said, "Drop it!" Now the king was at a loss. He said, "Sir, I don't have anything to drop; my hands are utterly empty." Buddha said, "Then DROP it!" Now the king thought, "This man is crazy! I am saying my hands are empty, still he says 'Drop it!'"

One of Buddha's bodhisattvas, Manjushree, laughed and he said, "Sir, you don't understand my master. He is saying, 'Don't carry this idea of emptiness, drop that too -- because the idea of emptiness is enough to fill yourself; the idea of emptiness is enough to create a mind.' Buddha is saying, 'Drop ALL unconditionally. And when you have dropped all, don't carry this idea that now nothing is left. Drop that too so you have nothing to claim.'"

That is the meaning of going beyond the beyond. That is the ultimate state of nirvana -- when the ego, the mind, the personality, all cease to exist and you disappear into the mysterious, into the miraculous, into the universal.

WITHOUT FEAR, GO.

MEDITATE.

This is what meditation is all about: watching your desires, understanding their nature... and letting them fall like dry leaves from the trees in the autumn.

LIVE PURELY.

And when meditation has happened and desire has disappeared, then live out of that innocence. Right now you are living out of desires. You desire this, you desire that, and sometimes you desire even God, sometimes you desire nirvana, sometimes you desire even meditation, but you live out of desires.

There is another kind of life -- the real life -- which is lived through innocence, without desiring. So whatsoever comes on the way you enjoy, you rejoice, but you don't desire.

LIVE PURELY -- that's what Buddha calls a pure life: a life which is not lived out of desires.

BE QUIET.

Naturally you will be quiet -- when there is no desire left there is no turmoil left.

DO YOUR WORK, WITH MASTERY.

Then whatsoever you are doing, whatsoever you enjoy doing, do it with mastery and skill. He loved skill very much, he loved excellence, he loved perfection. He was not a perfectionist, remember, because he was not a neurotic person, but he loved perfection. Do everything with your totality. Whatsoever you are doing, do it with such love, with such commitment and involvement that for the moment that is your whole life.

Once Vincent van Gogh was asked by somebody, "Which is your best painting?"

He was doing a painting. He said, "This one -- this is the best."

After a few months the man asked again -- he was painting something else -- he asked, "Which is your best painting?"

He said, "This one."

The man said, "But this is not right. Just a few months ago you said about some other painting that that was your best."

Vincent van Gogh said, "Whatsoever I am doing at the moment is the best. It is always this, it is never that. It is always now, it is never then."

This is the way of perfection, the way of excellence, the way of skill, mastery. Whatsoever you are doing, do it as if it is a question of life and death. Put your total energy into it, and it will give you tremendous bliss. Don't be halfhearted. Only then does creativity bloom, only then do you become a participant in God the creator.

BY DAY THE SUN SHINES,
AND THE WARRIOR IN HIS ARMOR SHINES.
BY NIGHT THE MOON SHINES,
AND THE MASTER SHINES IN MEDITATION.

These are code words. The sun represents the warrior. The sun is hot energy; the sun is violent energy. The moon represents the meditator, the mystic; it is cool energy. It is the same energy, remember -- it is the same energy, it is not a different energy. But passing through the moon the sunrays become cool; that is the miracle of the moon, the alchemical change that happens through the moon. The moon simply reflects sunrays; it is a mirror. But just by passing through the moon a radical change happens: the rays which are hot, violent, become silent, cool, peaceful.

The sun represents the warrior, the fighter, the soldier. The moon represents the sannyasin, the meditator, the mystic.

Buddha says: BY DAY THE SUN SHINES, AND THE WARRIOR IN HIS ARMOR SHINES.

The day belongs to the warrior, the sun belongs to the warrior. The warrior means one who is trying to conquer others, who is trying to become a master of others. That is a stupid effort, but it is cheaper. It is easy to enslave somebody else, it is always easy to find somebody who is weaker than you, it is easy to impose yourself upon somebody.

But the mystic, the meditator is moving in a totally different direction -- he is moving in his interiority. He is trying to be a master of himself, not of others but of himself -- and that is true mastery. The first effort is stupid.

And the world has been dominated by the soldiers for centuries, that's why the world is in such a mess. The world needs more and more sannyasins because each sannyasin becomes a moon: he transforms the violent energy of the world into a cool pool of energy. The world needs to be full of sannyasins, only then can we have a world which forgets the ways of war and learns the language of peace and love. The world needs many sannyasins as transformers of energy.

That's exactly what is meant by a buddhafield: where many sannyasins are together and create such a great transforming force that all kinds of energies passing through the buddhafield become cool, become feminine, become more like flowers and less like rocks. They lose their hardness, they become delicate -- delicate like rose petals.

BY NIGHT THE MOON SHINES.... The night is the time of the mystic, the day is the time of the warrior. The night represents a change in the whole atmosphere. It is easier to meditate in the night than in the day. Meditation is far closer to sleep than to any other activity, with only one difference: in sleep you fall unconscious, in meditation you remain conscious, but with the same relaxation. In the day it is difficult to sleep; if you want to sleep in the day you have to close the doors and the windows and pull all the curtains so it becomes dark. If sunrays are coming they won't allow you to sleep; sunrays activate your energies. Night helps you to rest and relax. It is the time of the mystic.

Sannyasins should use the time of night more and more for meditation. You can go deeper, and easily, because the winds are blowing that way; you can move with the winds with less effort. In the day you are moving against the winds. In the day active meditations are good; dynamic meditation is good in the day, dancing meditation is good in the day. But in the night vipassana, silent meditations, just sitting and doing nothing, just relaxing because the whole atmosphere is relaxing.... The sun has gone down, the trees have fallen asleep; it is a totally different quality of energy that surrounds you in the night. It is easy to meditate.

Buddha says: THE MASTER SHINES IN MEDITATION in the night.

By "the master" he means one who is trying to be a master of himself; by "warrior" he means one who is trying to be a master of others. But once you have attained, once you have become enlightened, then there is no question of day and night, no question of sun and moon.

BUT DAY AND NIGHT
THE MAN WHO IS AWAKE
SHINES IN THE RADIANCE OF THE SPIRIT.

The buddha, the awakened, the enlightened one shines both in the night and in the day; there is no difference for him. Once you have become awakened, then nothing makes any difference. But till that happens use the night atmosphere more and more for meditation.

And when the moon is there in the night it is far easier to meditate. The full-moon night is the best for meditation. Many people who have become buddhas have attained their enlightenment on the full-moon night, even Buddha himself. It may have been a coincidence, but it is significant to remember: he was born on the full-moon night, he became enlightened on the full-moon night and he died on the full-moon night. Something in the full moon seemed to be synchronizing with his energy.

Use it. Be alert and use every possibility to help you go in. Once you are awakened, then there is no problem. Then you can be at ease, at rest, at peace, anywhere.

Somebody asked Buddha, "When you die will you go to heaven?"

Buddha said, "Don't ask nonsense questions. Wherever a buddha is there is heaven. Buddhas don't go to heaven; wherever a buddha goes, heaven goes there."

This is much closer to the truth, far more beautiful; the very statement is significant. There is no question of enlightened ones going to paradise -- enlightened ones live in paradise wherever they are. You can send them to hell -- if there is a hell -- and the hell will be transformed. By their very presence the hell will become a buddhafield. By their very presence the energies of hell will go through a transformation.

Once it happened:

A Christian priest was delivering a sermon one Sunday and he said, "Those who don't believe in God and live immoral lives will go to hell; those who believe in God and live moral lives will go to heaven."

A man stood up and asked, "A question has arisen in me. The question is: Those who don't believe in God and live a moral life, where will they go? Those who believe in God and live immoral lives, where will they go?"

The priest was at a loss; he had not thought about it. The question was tricky. He said, "Please give me time to ponder over it. After seven days I will answer, next Sunday."

Those seven days were real hell for him. He tried to figure it out, but it was impossible to figure it out. If he says, "Those who don't believe in God and are moral still go to heaven," then the man will say, "Why believe in God? Why bother about God at all? Just being moral is enough." He thought, "And if I say the people who don't believe in God and are moral have to go to hell, then morality loses all relevance. Then why be moral? Just believing in God is enough. Believe in God and live as immorally as possible. Why miss that opportunity?" He was driving himself crazy, he could not sleep. Continuously he was thinking and consulting books, but there was no answer coming.

Sunday came; he came a little early to the church to pray to Jesus. "Help me!" he prayed to Jesus. The whole night he had not slept so while he was praying he fell asleep, and he dreamed a beautiful dream, a very significant dream. He saw that he was in a train. He asked where the train was going and the other passengers said, "The train is going to heaven."

He said, "This is very good! That's what I wanted to see -- see with my own eyes. Socrates never believed in God, but he lived a moral life. Buddha never believed in God, but he lived one of the purest lives. Mahavira never believed in God, but who can surpass Mahavira in his moral life? If I can find these three people there, then the question is solved; if I don't find them there, then too the question is solved."

The train reached heaven; he was very much surprised. Seeing heaven, he could not believe it -- it looked more like hell! Of course the board said it was heaven, but it had not been painted, it seems, for centuries. So much dust had collected, everything was dirty. It looked like a desert: no greenery, no trees, no

roses, no lotuses. He came across a few saints who looked almost dead, somehow dragging themselves. Dust had also gathered on them as if they had forgotten how to take a bath, as if nobody took baths in heaven.

He asked, "Is Socrates here? Is Buddha here? Is Mahavira here?"

Those saints said, "Never heard of these people."

He rushed to the inquiry office. He inquired, "Is there a train that goes to hell?"

They said, "Yes, it is leaving immediately. You can catch it right now."

And he rushed in the train towards hell, and as hell came closer he was again in for a great surprise: so much fragrance, so much greenery, so many flowers, so many beautiful birds, and singing and dancing. He said, "What is the matter?" And everybody looked so joyous, so radiant. He asked people on the station, "Is this really hell? Is THIS hell?"

They said, "Yes, this is hell, and nobody can believe this is hell. Since these three people -- Socrates, Buddha and Mahavira -- arrived, everything changed. They have transformed the whole scene. Just the name is hell now -- it is really heaven. And the other place is only heaven in name; it has become hell."

I agree absolutely with the dream. I can visualize that your so-called saints, wherever they are, will create hell. But if a man like Buddha or Socrates or Mahavira or Jesus or Lao Tzu or Zarathustra is in hell, then hell has to change. It is not a question of the place; the question is of who is there.

BUT DAY AND NIGHT THE MAN WHO IS AWAKE SHINES IN THE RADIANCE OF THE SPIRIT.

You can say hell or heaven... THE MAN WHO IS AWAKE SHINES IN THE RADIANCE OF THE SPIRIT. Wherever he is he creates a new world, he creates a totally new energy. He is an alchemical transformer.

First, don't be soldiers, be sannyasins, because that is how one day you can become buddhas. Move towards self-mastery. Use all devices, methods, to become a master of your own self. And then one day, when the mind has disappeared with all its illusions and you have attained to clarity, when you can see that which is as it is, you are a buddha. Then wherever you are there is paradise.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 11

Chapter #8
Chapter title: Laughter: love, joy, gratitude

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The first question:

BELOVED MASTER,
IS IT ALL A JOKE? BUT I DON'T GET IT.

Vimalkirti, it certainly is a joke, but you cannot get it. You are German, and not only an ordinary German -- you are the great-grandchild of the German emperor! Just think of the old man in his grave: he must be tossing and turning, seeing you in orange, cleaning floors in Poona! What do you think? -- is it not a joke? Could your great-grandfather ever have imagined or dreamed that this was going to happen to his own children one day? Impossible that he would have ever dreamed about it -- but it has happened.

You have been told for centuries that life is a serious affair; it has become a deep conditioning. Otherwise life is really a joke. It is playfulness, it is LEELA. It all depends on how you take it. If you take it seriously it becomes serious, but then you suffer -- you suffer from your own idea. Life becomes heavy, it becomes a weight, a mountain on your chest; you are crushed underneath it. Life loses all joy, all laughter. You simply drag, you don't live. How can one live without laughter?

It is man who is the only animal on earth who knows how to laugh. Laughter is the only thing that is special to human beings, not reason but laughter. Animals can also reason -- they reason in their own way -- but they cannot joke, they cannot laugh, they cannot see the humorous side; that is impossible for them. All animals are serious people and all serious people are animals! The moment you get rid of your seriousness you get rid of your animality.

Hence I have no respect for your saints. They are very serious, far more serious than the donkeys, far more serious than the buffaloes. They have fallen, they have not risen. Your saints are serious, your politicians are serious, your revolutionaries are serious, your scientists are serious. They are all taking life as if somehow one has to pass through it -- not dance. The very concept of dance is far away from them. They cannot even walk, they drag. They don't live, they only slowly die. They are all waiting for death to relieve them of the pain and the suffering of life.

It is very rare to find a human being who has not contemplated committing suicide once or twice. On average, four times in his life every human being thinks of committing suicide. He does not do it, that is another matter. Maybe he has no guts to do it, maybe he is afraid of what is going to happen after death. Who knows? It may be far worse than life itself. At least life is known, familiar; it is risky to move into the unknown.

Indians don't commit suicide much because they believe that they will be sent back again, so what is the point? -- millions of times you have to be born. All Indian religions seek and search not for God, remember, but for freedom from life, freedom from the circle of birth and death. How can these people rejoice and how can these people be thankful to God? They are complaining and their complaining is very loud. They are saying, "We don't want to be born. We never wanted to be born. Why didn't you ask us first? It is unfair! It is not a gift, it is unfair to send us into a life which we had never asked for. And it is unfair to go on sending us into a life which is nothing but misery."

But life is not misery. It is our approach, it is our way of looking at it that has made it ugly. Our vision is distorted, not life itself. Our mirror is distorted, not life itself. Because our mirror is distorted, life appears distorted.

Vimalkirti, to me it is all a joke. And I am not joking -- I am really serious about it!

You say, "But I don't get it."

I have heard that in Germany people are not allowed to tell jokes on Saturday evenings. Why? -- because they might burst out laughing in church on Sunday morning. It takes time for them to understand! And you are the great-grandchild of the German emperor, it may take a little longer for you! But if you are here you are bound to get it. Don't be worried. Life is so full of hilarious moments that it is almost impossible to miss them. It is a miracle how people go on missing them; otherwise you will come across jokes everywhere.

When Winston Churchill was appointed prime minister for the first time -- he was tired from the election campaign and all the politics that had gone before and all the struggle to reach the top -- his wife thought it would be good to call a friend who knew many beautiful jokes so he could tell a few jokes to Winston Churchill. "That will relax him, help him to laugh a little. He has been so serious for so many days and he looks so tired."

The friend was called; he came with all the latest jokes. He asked Winston Churchill, "Would you like to know the latest jokes?"

Churchill looked at him and said, "Please, no more -- I have appointed them all in my cabinet!"

If you look around, if you are watchful enough, then you are bound to stumble again into something so beautiful and so ridiculous. The very idea of creating the world and creating you all is such a cosmic joke! God must have a sense of humor.

An old rabbi was dying and somebody asked him... because they were afraid for the old rabbi. He was not very religious, not very virtuous; in fact, he was just the opposite. They were worried. They asked him, "Are you ready to meet God?"

He opened his eyes and said, "Yes, that's what I am doing -- I am just trying to remember a few beautiful jokes to tell him. He must be getting tired of all those long faces, sad saints. He will really enjoy a few jokes, a few gossips about the earth."

And I absolutely agree with this old rabbi. If you meet God, don't fall on your knees and start praying -- he is tired of all that! Tell him a beautiful joke. That will be a deeper communion with him. Let him have a good laugh. In that laughter there will be a revelation.

Vimalkirti, a few jokes for you:

Karpuik was rushed to the emergency room of the city hospital. The doctor on duty was amazed to discover that Karpuik had scalded his scrotum. "How did it happen?" he asked.

"I was making tea," replied the Polack, "and the directions said, 'Soak bag in hot water.'"

Pilzudski took his wife to the doctor and complained that he could not have intercourse with her because she was too tight.

"Alright," said the doctor, "let's test it!"

The sawbones put the wife on the table, applied some vaseline to his instrument and entered Pilzudski's wife easily.

"Hey," said the Polack, as he watched the doctor pumping away, "if it not be for the medicine I think you be screwing my wife!"

There once was a pious young priest,
who lived almost fully on yeast;
"For," he said, "it is plain
that we'll all rise again,
and I want to get started at least!"

My approach towards life is that of laughter. And laughter contains love, laughter contains joy and laughter contains gratitude. Laughter contains a tremendous thankfulness towards God.

When you are really in deep belly laughter, your ego disappears. It happens very rarely in any other activity, but in laughter it is bound to happen. If the laughter is total the ego cannot exist; nothing kills the ego like laughter. That's why all egoists are serious. Ego can exist only in seriousness; ego lives, feeds on seriousness. And serious people are dangerous people.

We have to destroy all kinds of seriousness in the world. Temples should be full of laughter and song and dance and celebration. That's how trees are, stars are, rivers are, oceans are. The whole existence, except man, is in a nonserious state; only man seems to be very serious. No child is born serious, remember, but we destroy the innocence of the child. We destroy his qualities of wonder and awe, we destroy his laughter, we destroy everything that is beautiful and valuable, and instead we give him a load to carry on his head -- of knowledge, of theology, of philosophy. The more and more he becomes educated by us, the more and more he loses all sense of humor. He can't see any humor in existence because he starts living through his knowledge; he knows everything. Because of his knowledgeability all wonder is destroyed. Because of his knowledgeability, the greatest religious quality -- awe -- is killed.

A young man at college, named Breeze,
weighed down by B.A.s and M.D.s,
collapsed from the strain;
said his doctor, "It's plain

you are killing yourself by degrees!"

By the time you come back from the university you are almost dead. Your state is pathological. You are ill -- ill with knowledge, suffocated by knowledge. And you cannot laugh; that is only for children and madmen.

And my whole effort here, Vimalkirti, is to make you both simultaneously: to make you childlike and to make you utterly mad. If these two things happen, then only are you a sannyasin. My only commandment is laughter!... and everything else will follow. If you can love and if you can laugh, totally, wholeheartedly, your life will become such a bliss and a benediction, not only to yourself but to everyone else. You will be a blessing to the world.

You have to drop all seriousness. You have to drop this seriousness because it has been forced upon you; this is not your nature. You did not come serious into the world, you came laughing. Each child is bubbling with joy and by the time he is four he starts dying. The age of four for the boys and the age of three for the girls is the time when death starts occurring. Girls are always ahead of boys in every way; even in this matter they are one year ahead.

And once death settles in you, it kills you slowly slowly. It is not that you die suddenly when you are seventy or eighty; that is only the completion of a process that started at the age of three or four. Have you ever noticed the fact that if you try to remember backwards you cannot pass the barrier of the age of three? At the most you can remember when you were three years old; beyond that all is blank. Why? You were here, certainly, and those three years were not blank at all; in fact they were more full of experience than any other year of your life is ever going to be. Each moment was full of experiences. You were constantly exploring life, people, everything; you were constantly in inquiry.

In one university they were doing an experiment. The experiment was... that children seem to be so active -- from where do they get so much energy? Their bodies are so small and their bodies are so delicate -- they are just like flowers, fragile -- but they seem to be so energetic, so vital, so overflowing with energy. From where do they get so much energy?

So they tried an experiment. They arranged that a very strong man would follow a child, and he would do exactly whatsoever the child was doing. And they were going to pay him; whatsoever he wanted they were going to pay him. He was a really big man, a wrestler, a famous wrestler, so he was not worried about following a child. What can a child do? But within four hours he was flat on the ground, because once the child knew that he was imitating him, the child jumped and the child ran and the child rolled on the floor and the child laughed uproariously.... And the child did so many things that the wrestler, within four hours, was finished!

He said, "Never in my life have I been so tired. I have been fighting my whole life, I have fought great fights, I have been always a winner. This is my first defeat!"

And that small child was not tired at all; he was still ready, he was still challenging the man. He said, "Come on! Let us have a little more fun! Are you finished? Why are you lying down on the ground?"

Every child is born with such great energy, but we destroy it. We paralyze every child, we cripple every child. And our churches and our temples and our priests have done the greatest wrong to humanity. They are the greatest criminals in the world, they are the real sinners. They have sinned against humanity -- they have paralyzed every human being. You don't know who you would have been if you had been allowed total freedom from the very beginning -- if your laughter had been free, your love had been free, your joy had been free, and you had not been hindered, interfered with, distorted, manipulated, forced, channeled in certain directions....

No child is interested in money, because no child is foolish. No child is interested in being the president of a country or the prime minister, because no child is so stupid. His interests are far more natural. He is interested in the flowers, he is interested in the butterflies, he is interested in the pebbles on the seashore. He is interested in dancing under the stars, in dancing in the sun, in dancing in the wind. He is interested in climbing the tree or in climbing the mountain. He is interested in swimming the river or in going into the ocean.

His interests are totally different, but we divert all his energies. We say, "No need to climb the tree, no need to climb the mountain. Climb the ladder of success!" -- which is an absolutely mediocre process, which is an absolutely unintelligent process. "Climb the ladder of success. Be more rich than others. Be competitive. Be jealous. Be possessive. Fight!" -- a fight for things which are meaningless. Then you lose your joy, then you lose your laughter. Then life seems more like a nightmare than like a beautiful joke.

Vimalkirti, it is a cosmic joke.

And my vision is that the future religiousness is bound to be rooted more in life than in death, more in laughter than in sadness, more in dance than in dragging your life.

The second question:

BELOVED MASTER,
WHY, DESPITE APPEARANCES, IS THE VOID MORE TANGIBLE THAN THE FORM, CONSCIOUSNESS MORE THAN THOUGHT, SILENCE MORE THAN THE WORD?

Deva Bruce, the void is the source of all forms. The void is eternal, forms are temporary. Forms are like ripples in the lake, the void is the lake itself. Forms come and go, the void remains. Forms are only appearances, the void is the reality.

Hence Buddha calls reality SHUNYA. Shunya means the ultimate void. Yes, it is far more tangible than your so-called real things, because these real things come from the void and will go back down to the void. The void is the source and the goal. Everything comes out of nothingness and disappears back into nothingness.

Hence, remember, nothingness does not mean that it is nothing; nothingness simply means that it is all. Nothingness means "no-thingness." Things are forms; nothingness is a formless energy. It can manifest in millions of forms, and it can only manifest in millions of forms because it has no form of its own. It is fluid, it is available for any form, it has no resistance to any form. It can express itself in millions of ways because it has no obsession, it has no fixation. It can bloom as a rose, it can bloom as a lotus. It can be a song, it can be a dance, it can be silence. All is possible because nothingness simply means that no form has yet been taken. Once a form is taken, things become limited, alternatives become limited. Once a form is taken you are not totally free; your form becomes your bondage. Hence, meditation is an entry into nothingness.

The Western religions have missed the point completely. Even their God has a form; God cannot have a form. To give God a form is anthropocentric, it is projecting our own form onto God.

If horses were philosophers -- and who knows, a few horses may be -- then God would be a horse, a beautiful horse, with all the great qualities of a horse. Horses cannot think of God as a man, impossible. Man has not been good to the horses at all. They can think of the Devil as man, but not of God as man. Man thinks of God as man.

The Bible says God created man in his own image. The truth is just the contrary: man creates God in his own image. Hence the Negro God will have a Negro form, the Hindu God will have a Hindu form, the Chinese God will have a Chinese form. The Chinese God cannot have a Hindu form; it is impossible. The Chinese cannot think that God can have another form than the Chinese -- of course, the most beautiful Chinese form, but it is going to be Chinese. These are our ideas projected onto God.

God is not a form, God is formlessness. God is absolute nothingness, God is total void. Out of that voidness everything arises -- trees, people, mountains, earths, stars, creations. They come, for the time being they are there, and then they again disappear into the ultimate void. That is the beginning and the end; it is before the beginning and after the end. Buddha calls it the beyond, the ultimate beyond, beyond the beyond.

You ask me, Bruce, "Why, despite appearances, is the void more tangible than the form, consciousness more than thought, silence more than the word?"

Consciousness is God because consciousness is nothingness. Thought is a world; hence Buddha calls mind "the world." The moment a thought arises, a wave has arisen in the lake of consciousness, a form has arisen, and the form is only temporal, momentary. Soon it will disappear; it is not going to abide, it is not eternal. Don't cling to it. Watch it come in and watch it go out. Watch it arising and watch it disappearing, but don't cling to it. Remember consciousness, in which it arises and in which it dissolves again. That is your reality, that is your truth. The thought can be good, the thought can be bad, but good or bad it makes no difference. A thought is a thought; it is not eternal -- and that is the only criterion of reality.

That's how the mystics have always been judging reality: whatsoever is eternal is real and whatsoever is momentary is only a dream phenomenon. There is no difference between the dream that you see in the night and the dream that you see in the day, the dream that you see with closed eyes and the dream that you see with open eyes. Yes, there is a little difference: one dream is absolutely private. In the night with closed eyes you see a private dream; in the day with open eyes you see a collective dream, an objective dream.

There are many participants in it, hence it gives you the feeling as if it is real. It is not so. What happens when you fall asleep? You forget all about the day.

It is said about Chuang Tzu that one morning he woke up and started laughing. His disciples gathered together and they asked, "What is the matter?"

Chuang Tzu said, "I have come across a problem that I cannot solve. Help me to solve it."

That was the first time that he was asking the help of the disciples to solve a problem. Otherwise he was always solving their problems.

The disciples said, "It must be a really great, complicated problem -- you tell us."

He said, "The problem is simple, but in a way very complicated -- and I don't think it can be solved, it seems insoluble. That's why I am laughing. I have looked at it from every side; it seems absolutely insoluble. The problem is, in the night I dreamed that I had become a butterfly."

The disciples said, "That's nothing. We all dream all kinds of things -- dreams are dreams. Now you are awake the dream is finished. Why make so much fuss about a dream?"

He said, "I am not making much fuss about a dream. The problem is: if Chuang Tzu can dream that he is a butterfly -- now the problem arises -- the butterfly may have fallen asleep and is dreaming that she is Chuang Tzu! Now what is what? Am I Chuang Tzu who dreamed about the butterfly or am I the butterfly who is dreaming of being Chuang Tzu?"

In fact there is no difference. The butterfly is also a form and Chuang Tzu is also a form. One form arose when you were asleep, another form arose when you were awake, but both are forms. Chuang Tzu is neither -- he is neither the butterfly nor Chuang Tzu. He is the consciousness, he is the awareness; the awareness of the dream, the awareness of the butterfly and Chuang Tzu. That awareness he is. And that awareness is far more real, the only reality in fact. No thought is real.

And the same is true about silence. Words arise in the lake of silence, beautiful words, but they are just forms. Hence the insistence of all the mystics: move from words to wordlessness, move from sound to silence, move from form to formlessness, move from thought to consciousness. Don't get entangled with the forms, thoughts, words. That's what meditation is all about.

Don't get identified with all that arises in you and disappears. Remain centered in that which never appears and never disappears, which is always there. Remain centered in the abiding reality of your being, and you will know the greatest bliss possible and you will know the truth that liberates. You will know freedom from all forms -- because all forms create bondage. You will know you are neither a man nor a woman, neither white nor black, neither this nor that -- NETI, NETI. You will know that you are only the pure awareness which has no name, no form.

That's what Buddha says: You don't have any form and you don't have any name. Don't hanker for that which you are not, because hankering for that which you are not is creating misery for yourself, is creating unnecessary pain for yourself. Just be that which you are and have always been and will always be. Don't try to become -- be! And that you already are. It is not a question of becoming, it is not a question of desiring, it is not a question of reaching somewhere. You are already there, you have always been there. Just wake up! Wake up from the dreams, all the dreams -- night dreams, daydreams. Wake up from all the forms and abide in the formless.

And all the awakened ones say the same thing: Knowing that formlessness, knowing that eternity, your life is fulfilled. You will attain to tremendous contentment and bliss and benediction.

The third question:

BELOVED MASTER,
I AM GREEK AND I LOVE GARLIC. MY GIRLFRIEND CAN'T STAND IT, SHE IS BRITISH. SHE CALLS ME PRIMITIVE. WHAT IS WRONG WITH ME?

Devo, nothing is wrong with you, nothing is wrong with garlic either, but garlic is going to create a few problems for you. And the problem that you have come across is not really a great problem; soon you will have to face greater problems. The British lady at the most may leave you; that is not a problem -- that will be getting out of the problem!

Find some woman -- be free of ladies! A woman is beautiful, a lady is a problem. And it is very difficult to find a British woman -- I have not come across one yet. They are all ladies. The men may not all be lords, but the women are all ladies.

An Englishman and his wife were strolling around their West Indian estate when they came across a black girl and boy making love in the bushes.
"My gracious!" exclaimed the British lady to her husband. "They do it just like human beings!"

If she thinks you are primitive that is nothing -- at least she thinks you are a human being! Or maybe she does not think that you are a human being, but she cannot say it. It is so unmannerly to say to you that you are not a human being so she says you are primitive. That is not a great danger -- at the most the lady will leave you. You continue eating garlic. If there is going to be a choice between a British lady and garlic, prefer garlic; it is far healthier. But the real problem will come later on -- once the British lady has left you, then you will be in trouble.

Did you hear about the Gypsy girl who had to give up wearing garlic around her neck?
It kept the vampires away alright, but it attracted too many Italians.

So if you want to drop garlic, drop it when the British lady has left you; meanwhile she will protect you from the Italians. Every man needs a woman as a protection; otherwise he is so helpless. Once the other women see that one woman is protecting you they don't bother you. The moment they see you are unprotected they all jump upon you!

So first use garlic to get rid of the British lady, then immediately stop garlic; otherwise Italians will start coming. And it is easy to get rid of a British lady; it is next to impossible to get rid of Italian women because they are not ladies. They are true women and they will create so much trouble for you. They help only in one thing: they make you so much aware of the trouble that love brings, or that comes in the wake of love, that you start thinking of religion, God, meditation. All these great things would not have been possible without women. The people who started thinking about all these great things were people who were tortured by women. These were their escapes, escape routes, so they could tolerate whatsoever was happening around. They could hope for a paradise somewhere after death. They lost all hope in life because they knew wherever they went some woman was going to create trouble for them.

It seems God sent man alone first. He made Adam, but if man had been alone here he would never have thought of God. He made woman -- the woman is a constant reminder. She never leaves you at ease, she forces you to believe in hell. And once you believe in hell you have to believe in heaven too.

Devo, nothing is wrong with you, but if you want to live with garlic you have to renounce life. The British lady may be right in a sense: you have to be primitive, you have to go to the caves, as far away from humanity as possible. Garlic is simply dangerous for any communion, for any communication. It is very medicinal; it will keep you healthy and it will keep you alive longer than you would have lived without it. Or maybe because you will have to live alone your life will look longer!

If you want more advice about garlic you can ask Maitreya -- he is the expert about garlic and all its great qualities. I have never tasted it, so whatsoever I am saying is not very reliable. And I have never allowed any primitive to be close to me. You know my sniffers! No people who eat garlic will ever be able to come close to me! Garlic is good but a little inhuman: it is good for you, but bad for everybody else.

The fourth question:

BELOVED MASTER,
CAN INNOCENCE IN AN ADULT HAPPEN WITHOUT AWARENESS?

Anand Manuel, it is impossible for innocence to happen to an adult without awareness. Awareness is the only method that can help you to destroy all the conditionings that the society has imposed on you. Society has hypnotized you, but the hypnosis is done in such a subtle way, for such a long time, and it starts when you are so small, that you never become aware of it. You are hypnotized with the milk of your mother, you are given all kinds of conditionings, and those conditionings destroy your innocence.

Unless you become aware, you will not be able to see that you are a conditioned human being, that you are living with borrowed ideas -- ideas which have been imposed by others on you against your will -- that you are almost a prisoner. Not that you live in a prison, but you live in an ideology which is a subtle prison. You are a Hindu -- how can you be innocent? You are a Christian -- how can you be innocent? The ideology keeps you away from innocence; it makes you knowledgeable, and knowledgeability is the only thing that destroys innocence. It takes all wonder away from you.

There are millions of people who don't feel any wonder in life. They will see a roseflower and yet they will not see anything -- no beauty, no awe. They will not even stop for a single moment. The rose seems to have no message for them, as if they have not seen it at all.

Every day you pass by beautiful trees, birds singing in the early morning sun, flowers releasing their fragrance, but you are a robot. You go on chattering inside your mind, yakkety-yakkety-yak... you go on and on. And what you are chattering inside has been put inside you. Your mind has been used like a computer: just as they feed a computer they have fed you.

In communist Russia they will feed you with communism. They will also teach you the holy trinity, their own holy trinity. They will teach you their own Bible, they will teach you their own religion. Communism is a religion, a substitute for other religions. Marx, Engels, Lenin, that is their trinity; DAS KAPITAL is their Bible. And they believe in all these things as fanatically as any Catholic, any Hindu, any Mohammedan. The Mohammedan believes in Kaaba and the communist believes in the Kremlin. The objects differ, but the belief is there. Both are knowledgeable, both have lost their purity, their innocence, their childlike quality.

Once you are full of knowledge you think you know all the answers. You don't know anything because unless you know yourself, nothing is known. And the beauty of self-knowledge is that it deepens the mystery of life, it does not demystify it; it makes it more mysterious, more miraculous. The person of wisdom, one who has dug deep into his own consciousness, becomes more and more full of wonder and awe. But the ordinarily knowledgeable person goes on living in absolute unawareness; nothing makes him wonder. He knows all the answers.

A dog walked into a restaurant and ordered a steak.
"How would you like it cooked?" asked the waiter.
"I like it well done, with crushed cherries on top. Then put some marinated tomatoes on it and soak it in pepper."
The waiter brought the food.
"Did you enjoy your dinner?" the waiter asked when he was finished.
"Very much," answered the dog. "By the way, don't you think this is all very odd?"
"No," answered the waiter, "I like my steak the same way."

The waiter knows too much about the steak -- he is not looking at the dog at all.

It was two o'clock in the morning and Gedalia the goniff was trying to break into a house. He tried all the doors and windows but he could not pry any of them open. Cautiously he climbed up to the second-floor balcony. Peering through a locked window, he saw a baby in its crib. By this time he was quite desperate so he decided to enlist the aid of the infant.
"Hoo-hoo, bay-bee," he called softly. "Itsy-bitsy boo-boo, is oo gonna open window for nice mansi-wansie, hmm?"
"Open the window?" yelled the baby. "Why, ya dumb schnook, I can't even walk yet!"

The baby cannot walk, but he has become knowledgeable, he can talk.

You have all become knowledgeable. You know nothing and yet you are full of knowledge. Your knowledge simply covers your ignorance, it does not make you wise. It simply makes your foolishness a little decorated, a little polished.

A troubled young man went to see a doctor. The doctor told him to take off his clothes for an examination, then said, "Ah, you have orange candle wax in your navel? -- I know about this problem. Just the other day a girl came to see me; she also had wax in her navel -- because her boyfriend likes to eat by candle-light. Does your girlfriend like to eat by candlelight too?"

"No," said the man, "she needs the candle to find it."

Just look at things, don't bring your knowledge in, and you may be always in for a surprise.

You ask me, "Can innocence in an adult happen without awareness?"

It is impossible. The beginning of innocence in an adult is to be aware that you are conditioned. Millions of people are not aware that they are conditioned. If you don't know that you are in a prison, why should you try to get out of it in the first place?

Just the other day I came across a newspaper. The editor must have been here, he must have listened to one of my discourses. He comments that whatsoever I said was against Indian culture -- as if that is enough to criticize me, that it was against Indian culture! He takes it for granted that anything that is against Indian culture is bound to be wrong. But who has said that I am not against Indian culture? I am against all rotten things -- Indian, non-Indian, it makes no difference! I am against the very idea of Indian culture and Chinese culture and Japanese culture. I am against the very idea of dividing humanity and I am against the past. I am not here supporting Indian culture. So that is not a criticism of me -- in fact, that is a compliment!

I am against all that is dead. One should not carry dead bodies for ever and ever, they should be buried or burned. I don't believe in any culture and I don't believe in any country and I don't believe in any race and I don't believe in any religion.

I believe in religiousness, I believe in culturedness, I believe in humanity. But humanity is not Indian, religiousness is not Christian or Hindu or Mohammedan, culturedness has nothing to do with any country. It is a grace that comes through meditation, through awareness. It is a beauty that happens to you when you become rooted in your consciousness, when you are settled in your consciousness, when nothing can distract you from your consciousness.

Yes, every person has to become a child again, but how is he going to become a child again? Except through becoming aware there is no other way. First, become aware of your conditionings -- and there are a thousand and one layers of conditionings -- and when you are aware, then slowly slowly disentangle yourself from all the conditioning. Drop those conditionings, become dehypnotized, so no layer of dust remains on the mirror of your being. When there is no layer of dust on the mirror of your being, you will be able to reflect that which is -- and that is God and that is truth and that is nirvana.

But you are asking the question so that you can avoid awareness. You would like to find some shortcut to innocence. There is no shortcut; awareness cannot be avoided. Awareness is the only method -- let me repeat, the ONLY method -- which can cut from the very roots all the conditionings and can make you free from the prison in which you are living. And it is only a question of becoming more and more aware; nothing else can help you. I cannot do it for you, nobody else can do it for you. If somebody else does it for you, you will be reconditioned again. Remember it, you have to be unconditioned, not reconditioned. That's what happens: a Christian becomes a Hindu; of course he becomes unconditioned as a Christian, but he becomes reconditioned as a Hindu.

My effort here is to uncondition you, to help you to be unconditioned, and not to recondition you again. My effort is to leave you in total freedom; then you have to decide what to do with your life. You are the master of your life; I can simply give you a few indications of how to get rid of all the nonsense that has been forced upon you. Once you are free from all that nonsense, I am not going to give you any positive instructions about what to do or what not to do, because that will be a reconditioning again.

So awareness will help you in two ways: first it will help you to become unconditioned and then it will help you to find ways and means to live your life. It will be the only way to uncondition and the only way to find a new style of life, a new vision of life.

The fifth question:

BELOVED MASTER,
I AM LEAVING SOON ON A TRIP WITH RADHA. BEFORE HEARING ABOUT YOUR EXPERIENCE OF TRAVELING WITH HER I FELT CONFIDENT AND SAFE ABOUT OUR LUGGAGE, BUT NOW DO YOU THINK I NEED SARJANO ALSO TO COME ALONG WITH US?

Anand Amito, no, categorically no! Sarjano may help to save your boxes and bags, but what about Radha? Radha will be in danger. It is better to risk the suitcases -- you will not be able to save Radha from Sarjano. Avoid Sarjano, even if he wants to come. Certainly he will help you to save the suitcases, but

Radha will be gone.

So it is up to you. If you are too much attached to your suitcases, then you can take Sarjano with you; otherwise, that incident is not going to happen every time. And it was a fictitious journey that I talked about -- you are going on a real journey. On a real journey things like that don't happen....

The sixth question:

BELOVED MASTER,
DO YOU REALLY KNOW ITALIAN? THEN PLEASE TELL ME WHAT THE ITALIAN WORD IS FOR REFRIGERATOR AND ALSO THE ITALIAN WORD FOR A PRETTY GIRL.

Satyam, I don't know that much Italian, but I will try my best. The Italian word for refrigerator is 'ice-a box', and the Italian word for a pretty girl is 'nice-a box'!

The last question:

BELOVED MASTER,
IS THERE ANY HOPE FOR SOMEONE FROM AMERICA? WHAT ABOUT ONE WHO COMES FROM CALIFORNIA, BUT IS ENGLISH AND GERMAN; HAS A SCOTTISH STEPFATHER AND A JEWISH MOTHER; LOOKS SWEDISH AND FEELS ITALIAN?
P.S.: AND LIVES WITH A NEW YORK JEWISH-RUSSIAN POLACK!

Anupama, you are in quite a mess! Enlightenment is absolutely sure!
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 11

Chapter #9
Chapter title: What mischief!

19 April 1980 am in Buddha Hall

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A MASTER GIVES UP MISCHIEF.
HE IS SERENE.
HE LEAVES EVERYTHING BEHIND HIM.

HE DOES NOT TAKE OFFENSE
AND HE DOES NOT GIVE IT.
HE NEVER RETURNS EVIL FOR EVIL.

ALAS FOR THE MAN

WHO RAISES HIS HAND AGAINST ANOTHER,
AND EVEN MORE FOR HIM
WHO RETURNS THE BLOW.

RESIST THE PLEASURES OF LIFE
AND THE DESIRE TO HURT --
TILL SORROWS VANISH.

NEVER OFFEND
BY WHAT YOU THINK OR SAY OR DO.

HONOR THE MAN WHO IS AWAKE
AND SHOWS YOU THE WAY.
HONOR THE FIRE OF HIS SACRIFICE.

MATTED HAIR OR FAMILY OR CASTE
DO NOT MAKE A MASTER
BUT THE TRUTH AND GOODNESS
WITH WHICH HE IS BLESSED.

YOUR HAIR IS TANGLED
AND YOU SIT ON A DEERSKIN.
WHAT FOLLY!
WHEN INSIDE YOU ARE RAGGED WITH LUST.

THE MASTER'S CLOTHES ARE IN TATTERS.
HIS VEINS STAND OUT,
HE IS WASTING AWAY.
ALONE IN THE FOREST
HE SITS AND MEDITATES.

Hank was riding the range, a-singing and a-humming. Suddenly his horse reared and stopped. In front of them was a huge snake. Hank drew his gun and was about to fire when the snake cried, "Don't shoot! If you spare my life I have the power to grant you any three wishes you make!"
"Okay," said Hank, figuring he had nothing to lose. "My first wish is a handsome face like Paul Newman. Second I want a muscular body like Muhammad Ali. And my last wish is to be equipped like my horse here!"
"Granted!" said the snake. "When you wake up tomorrow you will have all these things."

Next morning Hank awoke and rushed to the mirror. Sure enough, he had a face like Paul Newman and to his delight he saw a pair of massive shoulders and arms like Muhammad Ali. Then glancing down in great excitement he let out a blood-curdling howl, "My God, I clean forgot!" he babbled. "Yesterday I was riding Nellie!"

Man lives almost in a kind of deep sleep. He is not aware who he is, what he is doing, what he is thinking, where he is going, why he is going. His whole life is the life of a somnambulist, a sleepwalker. He is utterly unconscious. Out of this unconsciousness arise a thousand and one mischiefs; not that he knowingly wants to do them, he cannot avoid them. It is not a question of his decision to stop being mischievous; it is a question of his awareness. If he is aware, mischiefs disappear as darkness disappears when you bring light in. If he is not aware he may think he is doing something good, he may believe with his whole heart that he is doing something good, but he will be doing something mischievous. The total outcome of his life is going to be more chaos in the world.

You can watch the do-gooders: they all try to help, they all try to serve; they make it a point that their

whole life should be one of service. So many public servants in the world, so many missionaries, so many social reformers, so many great revolutionaries -- and look at the shape the world is in. Can it be more in a mess? This is the outcome of all your great efforts, of all your great saints. The tree is known by the fruit, and all your religions and all your saints and holy men can only be known by the world that they have helped to create. It is the most ugly world possible.

Not that God is responsible -- God has made a beautiful world. His world is immensely beautiful: the trees, the flowers, the rivers, the mountains, the stars. But the world that man has made, the social structures that man has created are all ugly, violent, utterly mischievous. But everything bad can be done in the name of good.

Adolf Hitler was not consciously trying to do evil, remember it. He was not knowingly destructive; he was thinking he was trying to help humanity. He was thinking he was trying to bring a better human being into the world -- the superman. He believed deeply in Friedrich Nietzsche's philosophy of the superman and he also believed that the Germans were the really superhuman beings, that they were entitled to rule the world.

And it was not that he was deceiving anybody; he was utterly convinced of the fact. It was not a fiction for him, it was a fact that the German race is the real Aryan race, that the Nordics are the purest people in the world. He could influence millions of very intelligent people for the simple reason that he was convinced of what he was saying and doing. His conviction was hypnotizing. He was not a man of great intelligence, he was utterly mediocre, but one thing was there: he was convinced that only through him could the world be made a better place to live in. By murdering millions of Jews, he was not thinking that he was doing any violence -- he was serving humanity, he was getting rid of the enemies of humanity. And it was not a question of his befooling anybody -- he was so unconscious that he himself was befooled by his own convictions.

Adolf Hitler did great mischief -- all the politicians do. And they always do it behind beautiful slogans: socialism, democracy, freedom, equality and whatnot. They are all trying to improve upon the world, but the total result is more and more confusion and chaos. The world would be a far better place if we could be alert enough not to listen to these lunatics. But we are also asleep. What they say appeals to us; it has a great magnetic quality in it.

In fact, a Buddha is bound to be misunderstood, not Adolf Hitler; a Jesus is bound to be misunderstood, but not Joseph Stalin. Joseph Stalin, Adolf Hitler, Benito Mussolini, they speak the language that you understand. They are just people like you; they live in the same kind of sleep. Hence there is a communication between you and them which is missing between you and a Buddha, between you and a Lao Tzu.

Buddha stands on the Everest and you live in the dark valleys far below. You don't look up, you have forgotten how to look up. You crawl in the mud. Those who are crawling by your side can be understood more easily by you. They speak your language, they speak your idiom; they are perfectly in tune with you. They are not different people. But a Buddha, a Krishna, a Mohammed, these are different people. They speak a different language, from a different height, from a different vision -- although they use the same words. But they give different meanings to your words, and you are going to miss those meanings.
Meditate over this:

"Why won't you, honey?"
"I'm too tired."
"Ah, come on...."
"Leave me alone!"
"I won't be able to sleep!"
"Well, I can't sleep now."
"Please."
"Why -- in the middle of the night?"
"Because I'm hot."
"You get hot at the damnedest times!"
"You don't love me!"
"Yes, I do...."
"If you loved me you would do it."
"Well, damn it -- alright."

"What's the matter?"
"I can't find it."
"That feels better."
"It should be -- it's all the way up."
"That's enough; thanks, dear."
"Next time, open the damned window yourself!"

And all the time, what were you thinking?

Buddha says:

A MASTER GIVES UP MISCHIEF.

... Because a master gives up mind. Mind is mischief; there is no other mischief. Mind is the source of all mischief. A master is a master only because he has ceased to be dominated by the mind. A master is a master of himself; he is no longer unconscious. Whatsoever he does, he does it knowingly. Whatsoever he is, he is perfectly aware about it. His life is not accidental. His every act is rooted in consciousness, it is intentional.

We live in the mind. The mind can even become a saint, can pretend to be holy, but it will not be. It is impossible; it is not in the very nature of the mind to be holy. Just look at the history of religions -- they are full of bloodshed. In fact more crimes have been committed in the name of religions than in the name of anything else. More people have been killed, butchered in the name of religion, God, truth, Christianity, Islam, than in the name of political ideologies even. Religion tops the list. Religion has been far more mischievous; it has even defeated the politicians. It could defeat them for the simple reason that the politician cannot hide himself for very long; sooner or later he is exposed. But the religious person can hide himself for centuries and you will never know.

The people who crucified Jesus have not even yet understood that they committed a sin. I have not come across a single Jew who accepts it consciously, that it was a crime to crucify Jesus. And it is not that there are not good Jews, not that there are not saintly Jews, not that there are not learned rabbis... there are very pious people. Even a man like Martin Buber could not gather the courage to say, "We have committed a crime in the past." No, that seems impossible. The crime was on Jesus' part because he tried to declare himself the Son of God. That is the crime: that he tried to project his image as the messiah, as the messenger of God. That was the crime and he was rightly punished -- Jews are absolutely convinced of that.

Two thousand years have passed; I have not come across a single book written by a Jew who can accept that "We committed a mistake." It seems impossible. They can't see it because the crime was committed in the name of religion.

Thousands of Christians have been killed by Mohammedans, and vice versa. And these wars have been called JIHADS -- holy wars. Now, no war is ever holy, no war is a jihad; all wars are unholy. What excuse you find, that is another matter; that is just an excuse to fight. You want to fight, you want to kill and destroy. You find good excuses, beautiful excuses -- holy wars... and millions of people destroyed.

In these holy wars millions of women were raped; now, that rape is holy. If murder is holy, why not rape? That too is holy -- it is done in the name of religion. Everything that is done in the name of religion is good.

Your saints, who look so holy and pious, are the causes of all this nonsense, of all this nuisance in the world. When are we going to get rid of all this stupidity? Is man not yet mature enough? Has not the time come yet that we should get rid of all this foolishness that has remained overwhelmingly powerful down the ages? Is not the time ripe to disconnect ourselves from the past?

But the only way to disconnect yourself from the past is to disconnect yourself from your mind because your mind is the past. Mind means the known, the past. Mind is history, mind is time. Mind is Christian, Hindu, Mohammedan, mind is Indian, German, Chinese. And unless you get out of the hold of the mind, whatsoever you do is going to be mischievous. It may or may not appear mischievous to you -- that is another matter -- but it is going to be mischievous. Out of mind nothing good can ever happen.

Good is a by-product of meditation, and bad, a by-product of mind.

A man said to Mulla Nasruddin, "How is your great friend, the lawyer?"
Mulla said, "I'm afraid he is lying at death's door."
"These lawyers! At death's door and still lying?"

That's the state of the mind: it goes on lying even at death's door. In fact, as death comes closer to you you start lying more and more, you start deceiving yourself with many more fictions, you start creating myths around you of God, of heaven, of hell. You start creating dreams and you start living in dreams because your whole life is shattered. You have wasted the opportunity. You have not been creative, you have been destructive.

And remember, nobody can be neutral. Either you create something in life or you destroy; either you live in the mind or you live beyond the mind. If you live beyond the mind you become creative. To be in meditation is to be creative. Then whatsoever you do is beautiful; it brings more glory, more blessings to the world. Otherwise whatsoever you do is going to make the world more ugly.

The table and the chair were profoundly in love. They decided to get married and in due course they had a new arrival.
"What shall we christen him?" asked the chair.
"Chable," was the other's logical reply.

Of course the child of a table and a chair should be called a chable. And that's what people are doing: they go on producing chables. That seems to be their only productivity: all that they can do is produce more children.

A woman was telling me, "I hate my husband! From my very guts," she was saying, "I hate my husband! I am afraid some day I may kill him, may poison him!"
I said, "If you hate him so much, then how come you have eighteen children?"
She said, "I was trying to create such a crowd that he would get lost in it."

People hate and still they go on reproducing because their productivity knows no other way.

Rena went into the city clerk's office to report the birth of her sixth child.
"But, miss, this is your sixth child by the same father," said the clerk. "Why don't you marry him?"
"Are you jivin'?" replied Rena. "I don't even like the sonofabitch!"

But people have to do something; they can't just sit. They have to find something to remain occupied with. That's how all the mischiefs arise in the world.
Buddha says: A MASTER GIVES UP MISCHIEF.

HE IS SERENE.

Serenity is the flavor of meditation, serenity is the fragrance of meditation. He is so serene, so silent that he can be absolutely empty, with no desire to do anything. When all desire to remain occupied disappears, then only can something good happen through you, then God can happen through you -- and good only happens through you when God happens through you. Good is nothing but God flowing through you.

HE IS SERENE.

HE LEAVES EVERYTHING BEHIND HIM.

He leaves the past, he leaves his mind, he leaves his memories, he leaves his tradition. He is not a conformist, he cannot be a conformist. No master has ever been a conformist; that would be a contradiction in terms. He is always a rebel. He is pure rebellion. He dies every moment to the past; he never collects the past. Hence he remains always fresh, as fresh as the dewdrops in the early morning sun, as fresh as the lotus

leaf, as fresh as the petals of a rose. He is always fresh, he is always young; he never grows old. He grows up, but he never grows old. The body of course grows old, but his consciousness remains absolutely fresh; it never gathers any dust or rust. And he is so serene that he can sit alone for eternity with nothing to do -- still he will be absolutely blissful. He will enjoy his serenity.

This serenity cannot be cultivated from the outside; this serenity comes only when you have become a watcher of the mind, when you have become a witness of the mind and through witnessing you have transcended the mind. Then suddenly, out of nowhere, a serenity explodes from all directions. It showers on you like flowers and it goes on showering. Your life then is a life of virtue. It is not a question of cultivating it, it is not a question of creating it -- it is a consequence of meditation.

This point should be remembered again and again; never forget it, because it has been forgotten millions of times. Again and again a buddha comes to remind you but you go on forgetting it, for the simple reason that a cultivated serenity is cheap. You can look serene, you can make a serene face; you can act it, you can be a good actor, you can be very efficient, but that will be nothing but hypocrisy. Deep down you will be boiling; deep down inside you there will be hell. And from the outside you have perfumed yourself and inside you are stinking. Inside you are clinging to all your misery, to your past, to all that is dead, to all that is rotten, to all that should be burned; you are clinging to it. And those who cling to dead corpses slowly slowly become dead themselves; those who live with corpses become corpses themselves. On the surface you may smile, you may laugh; deep down there are only tears -- tears of pain.

But this strange fact about man has to be understood: that he clings to the past. Even if the past is ugly he clings to the past, even though he has only suffered. Why does he cling to the past? -- because the past gives him a definition, the past gives him an identity, the past gives him an idea of who he is.

After six weeks away on business the married executive entered a West Side brothel in Chicago. He walked up to the madam, handed her a hundred-dollar bill and said, "I want the worst screw in the house!"
"But sir," answered the madam, "one hundred dollars will buy you our best."
"No," demanded the businessman, "I want the worst available."
"I can't let you do this," the woman pleaded. "You're entitled to the top of the line."
"Listen, lady," said the man, "I'm not horny, just homesick!"

Watch your mind, how you cling to the past. There is nothing to cling to -- just dry bones, skeletons, but you are holding onto them as if they are your very life. And because you are holding them, your hands are not empty to hold anything else; because you are looking towards the past you cannot see the present and you cannot enjoy the beauty of it, the joy of it. You cannot enter into the present -- and the present is the door to God. The past is no more.

And God is never past, God is always present. God is never future either, God is always present. You cannot say "God was," you cannot say "God will be," you can only say "God is." In fact to say "God is" is a repetition because God means isness; isness and God are synonymous.
Buddha says: HE LEAVES EVERYTHING BEHIND HIM.

The master cannot be a Hindu, cannot be a Buddhist, cannot be a Christian. The master is simply a master; these names are of the slaves. Somebody is a slave in the name of Christianity and somebody is a slave in the name of Hinduism. These are all slaves; they don't know what freedom is. They are clinging to such utter nonsense, but they are clinging so hard that they can't see anything else. Their eyes are full of the dust of the past. They are blind because of the past; they are blind for no other reason.

You are not missing God because you are sinners; you are missing God because you are past-oriented. And God is available only now... here. God knows only one time, now, and only one place, here. And you are never now and you are never here; you are always somewhere else. 'Then' and 'there' are significant words for you; 'now' and 'here' are almost meaningless to you.

The master lives now and lives here. HE LEAVES EVERYTHING BEHIND HIM. He goes on destroying the bridges he has crossed.

HE DOES NOT TAKE OFFENSE
AND HE DOES NOT GIVE IT.
HE NEVER RETURNS EVIL FOR EVIL.

Obviously, if somebody insults him he does not take it. You cannot insult a master, that is impossible. How can you insult a man who does not take it? To insult a man two things are needed: somebody to insult him and his readiness to take it.

Once Buddha was insulted very much by a few people. They abused him badly. He listened silently and then he said, "Have you anything more to say? -- because I have to reach the other village in time. People must be waiting there. If you still have something else to say, when I come back I will be coming by the same route and I will inform you and I will keep a special time for you, so you can come and say whatsoever you like."

Those people were very much puzzled. They said, "We are not saying something, we are insulting you!"

Buddha laughed. He said, "For that you have come a little late. You should have come at least ten years ago. Now I am not so foolish. You can insult, that is your freedom, but whether to take it or not that is my freedom. I am not taking it."

And he said to them, "In the other village which I just passed before yours, people came with sweets to offer me. I thanked them. I said, 'I don't need sweets and I don't eat sweets.' What do you think they must have done with the sweets?"

Somebody from the crowd said, "They must have taken them back home."

Buddha said, "Now what will you do? You will have to take your insults back home. I don't take your insults -- there is no other way, you have to take them back."

When you feel insulted you have participated with the person. But you are not conscious, so anybody can push your buttons. You function like a machine: push the button and you are on; push the button and you are off. Anybody can enrage you, anybody can make you smile and laugh, anybody can make you cry and weep. Anybody, any stupid fellow can do that! One just needs to know where the buttons are -- and almost always they are in the same places. It is very rare to find a person whose buttons are in different places.

A Polack was driving his Volkswagen, when suddenly it stopped for some reason. He went to look -- maybe there was some trouble in the engine -- but he could not find the engine. So he thought, "My God, my engine has been stolen!"

Just then another Polack stopped by his side. He said, "Is there some trouble?"

The first man said, "Yes, it seems my engine has been stolen."

The man said, "Don't be worried. This morning I was looking at the back of my car -- there is a spare engine. You can take it!"

Now in a Volkswagen the engine is not in the usual place; it is at the back, not in the front. But God has not yet learned anything from the Volkswagen -- he still makes the same engine with the same buttons, maybe a little bit different here and there, just a little change. Anybody can find... just a little groping and you can find anybody else's button. If you know your buttons you know everybody else's buttons.

You will be in a difficulty only with a buddha, because you can go on pushing his buttons and nothing will happen because he is no more identified with his mechanism. He will watch you pushing his buttons and he will enjoy the exercise that you are giving him, but that's all.

HE DOES NOT TAKE OFFENSE AND HE DOES NOT GIVE IT. HE NEVER RETURNS EVIL FOR EVIL. He understands humanity so deeply. By understanding himself he has understood the miserable state of all human beings. He feels sorry for people; he is compassionate. He does not return evil for evil for the simple reason that he does not feel offended in the first place. Secondly, he feels sorry for you; he does not feel antagonistic towards you.

Once it happened in Baroda:

I was talking to a big crowd. Somebody sitting just in the front row became so disturbed by what I was saying, he became so disturbed by it he went out of control, he lost his senses. He threw one of his shoes at me. At that moment I remembered that I used to play volleyball when I was a student, so I caught hold of his shoe in the middle and asked him for the other one. He was at a loss.

I said, "You throw the other one too! What am I going to do with one? If you want to present something...." He waited. I said, "Why are you waiting? Throw the other one too, because this way neither

will I be able to use the shoe nor will you be able to use it. And I am not going to return it, because evil should not be returned for evil! So you please give the other one too."

He was so shocked because he could not believe it... first, what he had done he could not believe -- he was a very good man, a scholar, a well-known Sanskrit scholar, a pundit. He was not expected to behave like that, but it had happened -- people are so unconscious. If I had acted the way he was unconsciously expecting, then everything would have been okay. But I asked for the other shoe, and that shocked him very much. He was dazed.

I told somebody who was sitting by his side, "You pull off his other shoe. I am not letting him off, I want both the shoes. In fact, I was thinking of purchasing some shoes, and this man seems to be so generous!" And the shoe was really new.

The man came in the night, fell at my feet, and asked to be forgiven. I said, "You forget all about it, there is no question... I was not angry, so why should I forgive you? To forgive, one first has to be angry. I was not angry, I enjoyed the scene. In fact, it was something so beautiful that many people who had fallen asleep were suddenly awakened! I was thinking on the way that it is a good idea, that I should plant a few of my followers, so once in a while they can throw a shoe so all the sleepers wake up. At least for a few moments they will remain alert because something is happening! I am thankful to you."

For years he went on writing to me, "Please forgive me! Unless you forgive me I will go on writing."

But I told him, "First I have to be angry. Forgiving you simply means that I accept that I was angry. How can I forgive you? You forgive me, because I am unable to be angry with you, unable to forgive you -- you forgive me!"

I don't know whether he has forgiven me or not, but he has forgotten me. Now he writes no more.

ALAS FOR THE MAN, Buddha says,

> WHO RAISES HIS HAND AGAINST ANOTHER,
> AND EVEN MORE FOR HIM
> WHO RETURNS THE BLOW.

Why ALAS FOR THE MAN WHO RAISES HIS HAND AGAINST ANOTHER...? Because he is raising his hand against himself, because there is no one who is other. All existence is one. When you hit somebody you are hitting yourself. You are simply being childish. It is the same reality: I am one of its waves, you are another of its waves. One wave hitting another wave in the ocean -- they are both hitting themselves.

ALAS FOR THE MAN WHO RAISES HIS HAND AGAINST ANOTHER, AND EVEN MORE FOR HIM WHO RETURNS THE BLOW. Why more for him? -- because then he creates a vicious circle. And that's how we are living, in many many vicious circles. People go on fighting; once something starts then it seems there is no end to it. You do something in revenge and the other has to wait for his opportunity to do something against you, then you do something against him, and so on and so forth. It goes on from one life to another life, it continues.

The wise person is one, the master is one, who stops all these vicious circles.

Once a man came and spat on Buddha's face, he was so angry. Buddha asked him, "Is that all or do you want to do something more? Please do it and finish it."

The man asked, "What do you mean -- 'Please do it and finish it'?"

Buddha said, "In a past life I had insulted you and now the time has come when the vicious circle can be closed. Now you insult me and I will not return anything; I will simply accept it and close the circle -- it is just to close the accounts with you. I was waiting for you; in fact, the day I came into this town I was hoping that you would come and you would do something and the accounts could be closed. This is my last vicious circle; I have closed all others. Now I am out of all vicious circles. I am thankful to you; otherwise something was hanging in the air -- only one thread, but something was hanging in the air, something incomplete.

"Now the circle is complete and I don't want to continue it anymore. Now it is up to me to continue or not to continue. Now I am the master; up to now you were the master. By spitting on my face your mastery is gone; now I am the master and I don't want to continue this vicious circle anymore. This is my last life and I want to close all accounts with everyone -- good accounts, bad accounts, all kinds of accounts have to be

closed -- so that I can disappear into the ultimate with no strings attached to the world. I am immensely happy," Buddha said to him.

RESIST THE PLEASURES OF LIFE
AND THE DESIRE TO HURT --
TILL SORROWS VANISH.

Pleasure is dependent on others, and whatsoever is dependent on others will make you a slave, will create a bondage. And Buddha's ultimate goal is freedom, nirvana -- freedom from all bondage.

Hence all the awakened ones have been saying: Search for bliss. Don't waste your time in ordinary pleasures. In the first place they are momentary; in the second place every pleasure brings pain. Pain is the other side of the same coin. It brings pain in the same proportion; the greater the pleasure, the greater the pain. So when you are enjoying something, be aware: soon the pain will follow; it is inevitable. Just as the day follows the night and the night follows the day, pain and pleasure follow each other. They are not separate, they are inseparable.

First, pleasures are momentary, they are just soap-bubbles. To waste your precious life for them is simply stupid, unintelligent. Second, every pleasure brings pain. But people are so foolish that they never look at the association. They think pain has come from some other source, they think pleasures can be forever. Again and again they are ditched by their pleasures into pain; again and again they go on thinking that there were some reasons why this pleasure was destroyed.

Whether reasons were there or not is irrelevant; every pleasure is momentary, it is going to disappear, and in its wake the pain.... You can rationalize it; that rationalization will only help you to continue in the same old rut. But see the fact. Seeing the truth is a great liberation; seeing that every pleasure is inevitably a bringer of pain, you will be freed from both.

And third: it is the same energy that is involved in pleasure which has to move towards bliss. Pleasure is dependent on others; bliss is totally independent, it is your own. It arises within your being, it is your self-nature; hence you are not dependent on anybody. And because it is your self-nature it is forever. There is no contrary, there is no opposite to bliss.

Happiness is just in between pleasure and bliss. In happiness something is independent and something is dependent; it is a mixture of both. Hence the man who lives in sheer pleasure is in a better condition in a way; he is healthy, as healthy as animals are. Animals live in sheer pleasure: when the pain comes they suffer, when the pleasure comes they enjoy. They go on rotating between pleasure and pain. The man who lives only in pleasures -- a Don Juan -- he is in a way healthy, normal, because he is part of the animal world; he is not yet human. In a way his life is clear, it has no complexity.

But the man who lives in happiness or tries to find happiness, lives for happiness, is far more confused because he is nowhere. He is neither the animal nor yet the divine; he is in a limbo. He is riding on two horses; he will be in very great difficulty. And that's where almost all human beings are. It is very rare to find a human being who lives purely in pleasure -- it is rare to find a Zorba the Greek who lives purely in pleasure. He is clear, there is no confusion in him. He simply walks on the earth; he has no idea of flying in the sky. He has accepted the law of gravitation and he knows no other law.

The man who lives for happiness, who knows the beauty of music, who knows the beauty of paintings, art, who knows something higher than the animals can know, is far more confused; he is in far more of a mess... because while you are listening to great music something is contributed by the music which is outside and something is contributed by the music which is inside; it is a meeting of two polarities. You are hanging in the middle and both are pulling you in separate directions. You will find more anxiety in your life.

That's why poor people are less in anguish than rich people. Rich countries live in anguish because they have enough pleasure; they are fed up with it. Now they want something higher, and with the higher the problems arise.

The animal part is well settled because it is your heritage of millions of years. It is in your chemistry, in your biology, in your physiology. Everything is settled, instinctive. You need not be aware, you need not do anything. But if you seek and search for happiness then you are going into a more shadowy world which is less substantial -- higher but more shadowy.

And the third goal is bliss, which again is very clear, as clear as the first, in fact far more clear than the

first because the first has a clarity, but the clarity is of a much lower kind. The third has a clarity of the highest quality. Only the awakened one knows the clarity of the third.

Buddha says: RESIST THE PLEASURES OF LIFE.... Become a little more mature. Don't be childish, don't remain animals. Put your energies towards the highest goal in life -- let bliss be your goal.

And people who live in pleasures also have one thing more in their life, and that is the desire to hurt others, because pleasures create competition. If you want more money, of course you have to snatch it from somebody else. If you want power, then somebody else will lose power. If you want to be the president, then somebody else will not be the president. Hence it is a constant struggle. You have to hurt many to succeed. You have to be very destructive, inhumanly destructive.

It is only the goal of bliss which can be nonviolent; otherwise pleasures are going to be violent.

Buddha says: RESIST THE PLEASURES OF LIFE AND THE DESIRE TO HURT -- TILL SORROWS VANISH. Be alert. He is not saying repress, he cannot say that. Be aware -- so that pleasures don't pull you downwards, so that slowly slowly you are freed from your animal heritage, so that slowly slowly you can transcend your biology.

And avoid the desire to hurt others. There is a certain joy in hurting others. We go on hurting people; it gives you the feeling of power. It helps you to feel that you are powerful when you can hurt somebody. It is a very ugly desire, egoistic, but everybody does that. Watch yourself, in how many ways you hurt people. You may not be doing anything in particular to hurt them, but your gesture may be enough. People walk in such a way, talk in such a way, that others are hurt. And nobody can blame them because what they are doing is so subtle. They use words which can hurt, and they use them with such skill that you cannot blame them. They can always find a way to rationalize.

A black gentleman was arrested for shooting a man. The next morning he was brought into court.
"Why did you shoot that man?" asked the judge.
"Because he called me a black sonofabitch!"
"You didn't have any business shooting a man for that!"
"Well, Your Honor, what would you have done if he called you that?"
"Oh, he wouldn't have called me that!"
"I know, Judge, but suppose he had called you the kind of a sonofabitch you are, then? Of course he cannot call you 'a black sonofabitch' -- you are not black -- but the kind of a sonofabitch you are, if he had called you that, what then?"

People can go on finding ways skillfully.... One has to remain aware until all sorrows vanish.

NEVER OFFEND
BY WHAT YOU THINK OR SAY OR DO.

That does not mean, remember, that people will not be offended. They may still be offended, but it should not be an intention on your part. Buddha is not saying that nobody will be offended by the master, because thousands were offended by Buddha himself. Certainly many were offended by Jesus; otherwise why should he have been crucified?

Buddha is saying: NEVER OFFEND BY WHAT YOU THINK OR SAY OR DO. It should not be your intention. Still, it is going to happen: whenever the master speaks it is almost inevitable that many will be offended because they will understand in their own way what he is saying. They will not hear what he is saying; they will hear only what they can hear. They are going to misunderstand him. That is absolutely inevitable, it cannot be avoided.

It was late afternoon in a small town. Joe, the owner of the local beer parlor, was lazily polishing glassware when his friend, Mickey, came running in.
"Joe," he shouted, "get over to your house real quick. I just stopped off to see if you were home and I heard a stranger's voice in your bedroom. So I looked in the window and, gosh, I hate to tell you this, but your wife is in bed with another man!"
"Is that so?" said Joe, matter-of-factly. "What does this guy look like?"
"Oh, he is tall and completely bald."

"And did he have a thick red mustache?" asked Joe.
"Right! Right!" yelled Mickey.
"Did you notice if he had a gold front tooth?"
"Damn it, man, you're right!"
"Must be that jackass, Dick Roberts," said Joe. "He'll screw anything!"

Now, when you are talking to a husband about his wife it is a totally different matter. He does not care, he is no longer interested, he is fed up, he is finished. You may be excited that something has to be done, but the husband will hear through his experience of being a husband to the woman; he cannot put that experience aside.

I am saying something to you; you will hear it through your experiences, through your memories, through your ways of interpreting things. Nobody knows what you are going to gather out of it; that will be more your own than mine. I may have triggered the process, that's all, but you will be the creator of the whole phenomenon.

Hence, remember, the master never offends, still people are offended.

Buddha says:

HONOR THE MAN WHO IS AWAKE.

That has been one of the most beautiful things in the East -- that flower has bloomed in the East -- the East can be proud of it: we have always honored the man who is awake. In other parts of the world, particularly in the West, the expert is honored, the technician is honored, the scientist is honored, the man who can do many things is honored. But the man who is conscious is not considered at all just for his consciousness.

Gurdjieff was not honored at all. In the East he would have been a buddha; in the West he was not honored at all -- insulted in every possible way, for the simple reason that the West has no idea how to honor the awakened man, because the awakened man fulfills no utilitarian purpose. If your machine is broken he cannot be of any help; he cannot mend your car... he cannot help you in any way in the world. In fact, all that he can do is help you to get rid of the world. And nobody wants to get rid of the world; everybody wants to be in possession of the world. Hence the expert is honored in the West; in the East the expert has not been honored, never. The expert is okay -- he is a servant, he serves, he is paid for it. But we have honored the buddha.

To honor a buddha is to honor a roseflower, which has no utilitarian purpose. You cannot eat it. If it is a question of starvation, roses won't help; wheat will be far better. If it is a question of choice between wheat and roses you are going to choose wheat. What are you going to do with roses? A buddha is like a rose: you can appreciate the beauty, you can dance around the rose, you can sing songs to it, you can look at the rose and praise the Lord, but what else? It cannot fill your hungry stomach, it cannot help you to succeed in the world, it cannot make you a great warrior. If you carry a roseflower you will not become Alexander the Great; a sword is needed, not a rose.

But the expert is as much asleep as you are; there is no difference, no qualitative difference. Hence in the East the expert is paid but he commands no honor.

A motion picture actor told his psychiatrist, "I'm attracted to men instead of women."

The shrink replied, "You've come to the right place, handsome!"

Now the shrink cannot be honored in the East; in the West he has become one of the most honored people. He has even defeated the priests. Now priests are learning how to be shrinks; priests are going to the universities to learn psychotherapy, psychoanalysis, psychosynthesis and all kinds of nonsense, because now they know the profession of the priest is finished; they have to add something more to its glamor. And they see the shrink is getting higher and higher; he is the most highly paid person in the West. In the East nobody will think anything special about a shrink. Yes, he cannot be more than a motor mechanic, maybe he is a mind mechanic -- he is also a plumber. You pay him, but honor is totally different.

Honor is due only where payment won't do. Where you cannot pay, where there is no possibility of paying back, then honor. Honor is the acceptance of the fact that it is impossible to pay back; the debt

cannot be paid.

HONOR THE MAN WHO IS AWAKE
AND SHOWS YOU THE WAY.
HONOR THE FIRE OF HIS SACRIFICE.

The buddhas show you the way. You have to walk, you have to go; buddhas only point. They don't give you detailed directions because each individual is so unique and different that no detailed directions can be given. Only vague instructions, only indicators, pointers, hints at the most -- not orders, not commandments....

I have heard the story about the Ten Commandments. Of course God had asked the Indians first, "Would you like to have a few commandments?" They said, "No, not at all."

Then he asked the French and they said, "We want to live in freedom, we don't want any hindrances."

And he went on asking and nobody was ready. Finally he asked Moses, "Would you like a few commandments?"

He said, "How much?"

And God said, "Free, absolutely free!"

He said, "Then I will have ten!"

HONOR THE MAN WHO IS AWAKE AND SHOWS YOU THE WAY. He does not command you; he does not tell you, "Do this and don't do that." He simply gives you a few hints here and there -- and keeps you free, allows you total freedom. He is not to be imitated or followed; he is only to be understood. You have to learn from the awakened person the beauty, the bliss of being awakened, that's all, and then you have to search on your own. It is always an individual search, a private exploration. Truth cannot be transferred from one hand to another; it is untransferable.

HONOR THE FIRE OF HIS SACRIFICE.... And why should a buddha be honored? -- because of the fire of his sacrifice. It is impossible for you to understand the sacrifice of a buddha because it is absolutely invisible to you. You will know it only when you become a buddha. What he has known cannot be put into words, still he tries; it is a constant sacrifice.

What he has known is beyond the mind, yet he tries in every possible way to make you understand it, to help you understand it. He puts all his energy into making the incomprehensible comprehensible. His sacrifice is great. He takes so much trouble -- for no reason at all, because he is not going to gain anything out of it. His work is finished! His ship has arrived. He can leave the body any moment, any moment he decides, still he goes on living in the body -- which is a confinement, which is a bondage. Still he goes on suffering in the body for the simple reason that he would like to convey the unconveyable. His compassion is infinite.

Ramakrishna suffered from cancer. Many times his disciples said to him, "Paramahansadeva, if it is too much of a pain, we will be very sad, miserable, but you please leave your body."

He said, "It is all the same whether the body has cancer or does not have cancer. To be in the body now is a suffering; even if it is healthy it is a suffering because now I can be as vast as the sky. But for you I will cling to the body a little longer."

And the master has to find ways and means to cling to the body because all the old associations are broken, all the old connections are broken. He has to forge new connections, which is really one of the most difficult things in existence.

Ramakrishna was very much interested in food, so much so that his wife was always feeling embarrassed. He would be talking to his disciples and suddenly in the middle of it he would rush to the kitchen and ask Sharda, "What are you cooking?"

It is just like if suddenly, in the middle of the lecture, I rush to the kitchen and ask Vivek, "What are you cooking?" and then come back again, and you have to wait!

Sharda said many times, "This is not right. What will the people think?"

Ramakrishna always laughed and never answered. One day Sharda persisted: "You answer me! There is something strange about it." Whenever she brought his food he would stand up; he was so eager to know. He would remove the cloth and look into the THALI. People were always sitting there and they would start laughing and giggling: "What kind of God-realized man is this?"

One day Sharda persisted, then Ramakrishna said, "If you want to know the truth I will tell you: this is the only way I am clinging to the body. I have created a false desire for food. And remember, the day I show no interest in food then that is the end. Only three days more will I live after that."

Sharda did not pay much attention to it -- who pays much attention to such people? They go on talking about things, so many things; you listen and you don't pay much attention.

But one day Sharda came in with the thali... Ramakrishna did not stand up. Not only that: he was looking at the door, he turned his back towards Sharda and started looking out of the window in the other direction. Sharda suddenly remembered -- the thali fell from her hands.

Ramakrishna said, "So now you understand; that day you missed. Now only three days more...." And exactly on the third day he died.

Only when you become enlightened, awakened, will you know how a man who has come home still goes on living in the caravanserai -- dirty, ugly -- and still goes on helping people who are insane. HONOR THE FIRE OF HIS SACRIFICE.... Hence, Buddha says, honor him.

MATTED HAIR OR FAMILY OR CASTE
DO NOT MAKE A MASTER
BUT THE TRUTH AND GOODNESS
WITH WHICH HE IS BLESSED.

YOUR HAIR IS TANGLED
AND YOU SIT ON A DEERSKIN.
WHAT FOLLY!
WHEN INSIDE YOU ARE RAGGED WITH LUST.

Character is not a decisive factor. You can cultivate a beautiful facade around yourself, but the really decisive factor is your inside.

THE MASTER'S CLOTHES ARE IN TATTERS.
HIS VEINS STAND OUT,
HE IS WASTING AWAY.
ALONE IN THE FOREST
HE SITS AND MEDITATES.

For years Buddha was meditating in the forest, alone, not caring about his clothes, not caring about his body, not caring about anything else except his meditation; except for one thing all was dropped from his consciousness: how to reach the center. Once you have reached it then there is no problem, but before you can reach it, it has to be a one-pointed search. You have to be concentratedly concerned about only one thing, excluding everything else. Unless your search is so total, so whole, so wholehearted, you will not succeed in it.

ALONE IN THE FOREST HE SITS AND MEDITATES.

Wherever you are, learn to be alone, sit alone. It is difficult, the most difficult thing in the world, because when you are alone the mind starts dying. It cannot exist in aloneness, it needs company. Hence whenever you are alone the mind says, "Do something, go somewhere. Turn on the TV or the radio." The mind wants company, engagement, occupation.

If you can be just alone... sitting silently doing nothing, the spring comes and the grass grows by itself. One day your inner being blooms into a one-thousand-petaled lotus. That day you have also become a buddha, and only then will you be able to understand the meaning of Jesus' life, the meaning of Buddha's

sayings, the meaning of Lao Tzu, Zarathustra. Before that whatsoever you try to understand is just your mind interpreting, and that interpretation has been one of the greatest causes of mischief.

Drop the mind -- the only thing to be renounced in the world is the mind -- and move towards the no-mind, the inner silence and serenity. Know yourself in your absolute aloneness and your life will be fulfilled, your life will be blessed: blessed with eternal bliss, blessed with truth, blessed with freedom.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 11

Chapter #10
Chapter title: Laugh your way to God

20 April 1980 am in Buddha Hall

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Q2 and Q4 on video

The first question:

BELOVED MASTER,
TO BECOME ENLIGHTENED, DO YOU NEED TO BE JEWISH OR DOES IT JUST HELP?

Amitabh, religion has been missing one very fundamental quality: the sense of humor. It has been very unfortunate because it has made religion sick.

The sense of humor is part, an essential part, of the wholeness of man. It keeps him healthy, it keeps him young, it keeps him fresh. And for centuries the sad people have dominated religion. They have expelled laughter -- from the churches, from the mosques, from the temples. The day laughter enters back into the holy places they will be really holy, because they will be whole. Laughter is the only quality that distinguishes man from other animals. Only man can see the ridiculous, the absurd. Only he has the capacity and the consciousness to be aware of the cosmic joke that existence is. It IS a cosmic joke; it is not a serious affair.

Seriousness is a disease, but seriousness has been praised, respected, honored. It was absolutely essential to be serious to be a saint; hence only pathological people became interested in religion, people who were incapable of laughter. And people who are incapable of laughter are subhuman, they are not human yet -- what to say about their being divine? That is impossible -- they have not yet become human. And to be human is the bridge between the animal and the divine. Hence I have tremendous respect for the sense of humor, for laughter.

Laughter is far more sacred than prayer, because prayer can be done by any stupid person; it does not require much intelligence. Laughter requires intelligence, it requires presence of mind, a quickness of seeing into things. A joke cannot be explained: either you understand it or you miss it. If it is explained it loses the whole point; hence no joke can be explained. Either immediately you get it.... If you don't get it immediately then you can try to find out the meaning of it; you will find out the meaning, but the joke will not be there. It was in the immediacy.

Humor needs presence, utter presence. It is not a question of analysis, it is a question of insight.

Amitabh, as far as humor is concerned, to be a little bit Jewish is very good -- everybody should be a little bit Jewish! For enlightenment it will prepare the ground, it will make you more alive. Enlightenment is becoming totally alive. Laughter brings life to you.

And if you can laugh totally there are a few more things to be understood. In deep laughter the ego disappears, it is not found at all. You can't have both laughter and the ego. If the ego is there it will keep you serious. All egoists are serious people, and all serious people are egoists.

To be able to laugh, you need to be like a child -- egoless. And when you laugh, suddenly laughter is there, you are not. You come back when the laughter is gone. When the laughter is disappearing far away, when it is subsiding, you come back, the ego comes back. But in the very moment of laughter you have a glimpse of egolessness.

There are only two activities in which you can feel egolessness easily. One is laughter, another is dancing. Dancing is a physiological method, a bodily method to feel egolessness. When the dancer is lost in his dance he is no more -- there is only dance. Laughter is a little more subtle than dance, it is a little more inner, but it has also the same fragrance. When you laugh.... It has to be a belly laughter. It should not be just superficial, it should not be just polite, it should not be just a mannerism.

I have heard:

One typist was leaving her job. This was her last day in the office, and the boss was telling the old jokes that he had always been telling. Everybody was laughing, except the typist. The boss asked, "What is the matter with you? Can't you get the jokes?"

She said, "I got them long ago. You've been repeating them a thousand and one times, but I need not laugh anymore. Anyway tomorrow I am leaving. These fools are laughing because they have to laugh -- you are the boss. So whether the joke is worth laughing at or not doesn't matter. They have to laugh, it is part of their duty. But I'm leaving, what can you do to me? I'm not laughing, you cannot make me laugh at all those rotten jokes."

If you laugh out of duty or out of a sense of mannerism, out of politeness, then it is not a belly laughter, then it is just superficial; on the circumference, you are managing it. You will not understand what I am saying about laughter then.

Laugh so that your whole body, your whole being becomes involved, and suddenly there will be a glimpse. For the moment the past disappears, the future disappears, the ego disappears, everything disappears -- there is only laughter. And in that moment of laughter you will be able to see the whole existence laughing.

Indians don't have the sense of laughter. In India we don't have any Indian jokes. All the jokes that are told in India are borrowed, there is no such thing as an Indian joke. Indians are serious people, very religious people, holy people. How can they descend to such low things as joking? They talk about God, they talk about moksha, they talk about nirvana... they can't laugh. These are not laughing matters! You cannot laugh about God. But if you can't laugh about God you will never understand God.

The Indian statues of Buddha are totally different from the Chinese or the Japanese statues of Buddha. You must have noted the difference; the difference is great. The Indian Buddha has a very athletic body. His belly is very small, almost nonexistent. He never had a belly laugh. If there is no belly how can you have a belly laugh? But the Chinese Buddha has a big belly, and not only a belly -- even on the statue you can see ripples of laughter on the belly. Even in marble you can see he is laughing, the belly is laughing.

No Indian will agree with the Chinese statue. He will say, "This is not right, Buddha was not like this, with such a big belly...." The Chinese Buddha looks like a clown -- but I have great respect for the Chinese Buddha. The Chinese Buddha has absorbed Lao Tzu, Chuang Tzu, Lieh Tzu. He is pregnant with Lao Tzu, that's why that big belly. Inside his belly there is Lao Tzu. And you cannot keep Lao Tzu quiet. He must be laughing and kicking and doing things; hence the ripples on the belly.

Lao Tzu has the sense of humor. Maybe because of that Lao Tzu could not become the founder of a great religion. There exists no religion in his name. Yes, a few rare people have followed his path, but there is no organized church, for the simple reason that Lao Tzu seems so nonserious. He used to ride on a buffalo. Now, can't you find a horse? Anybody could have afforded at least a donkey -- but a buffalo...? And that too, not in the right position, but sitting backwards! The buffalo is going one way and Lao Tzu is looking the other way. He must have created laughter wherever he passed. People must have gathered to see the scene, what is happening.

And Chuang Tzu far surpassed his master. There has never been such a beautiful man as Chuang Tzu. All that he has said is utterly absurd, ridiculous! -- but with profound meaning. First you will laugh and then slowly you will see the point that he is indicating, in a very joyful way, towards certain truths which can only be indicated in a joyful way. If you are serious you cannot make people understand the beauty of existence, the celebration of existence.

Life is not a tragedy, it is a comedy. It is not tragic. But religious people have depended on the very idea of life being tragic: it is misery, utter misery -- what is there to laugh at? Hence they attracted the people who are incapable of laughter, of living, of loving.

My effort here, Amitabh, is just the opposite. I want you to learn as much from Buddha, as much from Lao Tzu, as much from Krishna, as much from Chuang Tzu as possible. I would like you to absorb all the great experiences that have happened in the past, so that a higher synthesis becomes possible. In that higher synthesis laughter is going to be one of the most essential qualities. With truth, courage and virtue, laughter also has its own place.

In that sense Jews are beautiful people. They have the greatest sense of laughter in the whole world. They are on the one extreme; on the other extreme are the British people. So many letters I have received, angry: "Beloved Master, you don't understand the British." Who cares to understand? And why should I understand the British, for what? Is nothing else left to understand?

I have been telling so many jokes about the Italians, but not a single angry letter. They understand that jokes are jokes! If you understand too much you cannot joke. A little bit of misunderstanding is needed.

Now, one of the most British of all the British sannyasins, Prembodhi, has written, "You don't understand the British at all." You simply prove my point!

Somebody else has written, "This is not right. You say that no British woman is a woman; they are all ladies." I was simply paying respect!

And I think it is a well-known fact that nothing should be said against the dead. For the dead you should always show respect. That's what I was doing! Why are you angry about it?

I repeat again: it is very difficult, almost impossible, to find a British woman -- only ladies are there. All men may not be gentlemen; men after all are men, boys are boys! And old boys more so! But as far as women are concerned, they carry the culture, the religion, they are the foundation stones. The British woman has a certain face. No other woman has that kind of nose... they all need plastic surgery!

Amitabh, the only problem with the Jews is when it comes to the question of price. Then they will go on haggling for centuries. Enlightenment will be just in front of them, but they will haggle for the price.

So that is the problem, Amitabh; there you have to be aware.

A Scot went into a tailor's and asked to see a suit.

The Jewish proprietor came back with a nice Harris tweed. "Look at this," he said, "and it's not fifty pounds, not even forty. Thirty pounds and it's yours."

The Scot examined it carefully. "I wouldn't give you twenty-five pounds for it, not even twenty. My price is eighteen pounds."

"Right," said the Jew. "That's the way I like to do business -- no haggling."

Then there were the two Jews who bumped into each other after forty years, and rushed to the nearest pub to celebrate.

"It will be magic to have a drink together after all these years," said one.

"Yeah," said the other, "but don't forget, it's your round."

The rich widow needed a blood transfusion, so a Jew donor saved her life. She was so grateful, she gave him a hundred pounds, but after a relapse she needed another one and this time gave the donor fifty pounds.

The third time he saved her life she had so much Jewish blood in her that she just thanked him very much.

The second question:

BELOVED MASTER,
I AM UTTERLY MISERABLE. HOW CAN I GET OUT OF MY MISERY?

Vandan, I have never come across a person who is utterly miserable. You are tolerating it, you are existing with it, you are living with it. If it is so bad one should stop breathing! Why should one go on living?

It can't be so bad. Maybe you love to exaggerate. There are people who always like superlatives, who magnify everything. Small miseries of course there are, but what big misery can you have? Where will you have it? I cannot conceive of any misery that can be so bad that you can call it absolute; otherwise one will simply die, immediately.

So one thing, remember, stop exaggerating. That is also a way of the ego. The ego is so strange that it wants to exaggerate everything. Even if it is misery it will magnify it, it will make a big fuss about it. There may be nothing much in it: if you go to the roots you may find a mouse, but you are talking about elephants.

And I know you, Vandan. I have never seen you utterly miserable. You look perfectly normal. Unless all normal people are utterly miserable... just the ego has the habit of magnifying.

A boy came running home from school. He was breathing hard, puffing, perspiring. He told his mother, "Somehow God saved me. A tiger is following me, a very dangerous tiger, a very ferocious tiger."

The mother said, "You stop exaggerating! I have told you a million times not to exaggerate, and again you are doing it. Where is that tiger?"

The boy showed her from the window. A very small dog, thin, lean, hungry, was standing outside. And the mother said, "This is the tiger? You go upstairs, pray to God and ask his forgiveness. And never exaggerate again. Enough is enough!"

So the boy went upstairs. After five minutes he went back to the mother, and the mother said, "Did you pray?"

He said, "Yes, I prayed, and do you know what God said? He said, 'You don't be worried. When for the first time I saw that dog I myself thought that it was a ferocious tiger. So nothing to be worried about. I myself was deceived, so what about you? And I am so big, still I thought it is a very dangerous tiger. I was just getting ready to run away, then I had another look and found: oh no, it is just a dog. And you are a small child, so if you got frightened it is natural.'"

Misery is not so big as you make out. So the first thing is to reduce it to the right proportions. Before you can get out of it let the tiger disappear. Be very factual. If you really want to transform your life, be factual. You cannot get out of fictions. You can get out of facts; facts can be tackled, but fictions cannot be tackled.

But this is the way of the mind, the way of the ego, to magnify everything. It makes everything look big. And then of course you start suffering in a big way. The cause is not so big, but the effect can be very big -- it depends on you.

Look again, consider again, reconsider the whole situation. What is it that you are calling "utterly miserable"? And then you will find ordinary facts of life. But we don't want to be ordinary. The ego hankers to be extraordinary. Even if it is misery we would like to be extraordinary.

Somebody asked George Bernard Shaw, "Where would you like to go when you die, to heaven or to hell?"

He said, "Wherever it is, that does not matter. What matters is: I want to be the first. Even if it is hell, I want to be the first. I don't want to be second to anybody. Hence I think hell will be better, because in heaven Buddha and Jesus and Zarathustra... and there are so many competitors. And I will have to stand in a queue, and that I hate! I am ready to go to hell, I am ready to suffer in hell, but I want to be the first."

The ego is always hankering to be the first. It says, "My misery is bigger than anybody else's. Whatsoever I am, I am bigger, I am special, I am extraordinary."

Once a high court judge came to me. His wife used to come to me. I was surprised, because the wife always used to say that he is very much against me and he does not want her to listen to me or read my books or to go and see me. But whenever I visited that city she was always coming.

So I was surprised. I asked him, "Your wife always says you are very much against me."

He said, "Not that I am very much against you -- I am simply afraid that.... My wife is already crazy, and what you are saying, if it gets into her mind, she exaggerates everything. You will create more trouble

for me."
I asked him, "Why have YOU come?"

He said, "I have just come to say to you that if she says that she has cancer, reduce it to a headache. Don't be bothered about her cancer. I have suffered my whole life. Then I have learned this lesson: she exaggerates."

And in fact that was the case. Every time she used to come she was talking about cancer. She was telling that she has cancer of the heart and this and that -- and the husband said she had nothing! Just a hypochondriac... she goes on exaggerating.

A hypochondriac died. Before he was dying his wife asked, "Have you some last words?"

He said, "Yes. On my gravestone write in big letters: Now do you believe me or not?"

The first thing for you is to bring things down to the level of reality. It is difficult, Vandan, particularly so for a woman. They live in fancy. When you fall in love you think you have fallen in love with a Greek god, and by the time the honeymoon is finished you know he is nothing but a goddamned Greek! Within seven days the Greek god is nothing but a goddamned Greek.

And again it will happen. Again you will fall in love, and again you will create a great fancy, you will create projections. And all your projections are going to be shattered sooner or later, because reality has no obligation to fulfill your projections.

So first bring down your idea of misery to the fact, to the real. And then it is not difficult to get out of it. Then the second thing is to be aware of it. Just be aware of it, and you are out of it -- because you can be aware only if you are not it.

That is the miracle of awareness. When you observe something one thing is certain, absolutely certain: that you are not it. The observer is never the observed. The observed is there as an object confronting you. You are the observer, you are the subject.

So misery is there, pain is there or pleasure, or whatsoever experience is there -- you are not it. You are out of it!

Two ham actors were moaning about how tough things were in the motion picture business.
"I haven't had a part for over ten years," one of the thespians sighed.
"That's nothing," the other ham said. "I've not worked since sound pictures came in."
"That's really tough."
"You bet it is. I wish to hell I could figure some way to get out of this business."

For forty years you are not in the business, and you are still figuring out how to get out of it!

Just watch. These two steps, Vandan: first, bring your misery to the level of reality, and then watch it -- because only reality can be observed; fictions cannot be observed, you become identified with them. Once the reality is there, it is objective; watch it, and suddenly a great realization happens. You are the watcher, you are out of it.

You ask me, "How can I get out of it?" Vandan, you ARE out of it. Right now you are out of it! It is only an illusion that you are in it. If you want to believe you can go on believing that you are in it. Otherwise you can snap out of it any moment. Try. Try to snap out of it. Snap your fingers and slap your face and wake up!

The third question:

BELOVED MASTER,
ARE YOU AGAINST GARLIC? I HAVE BEEN EATING IT SINCE MY CHILDHOOD AND I DON'T THINK THAT IT STINKS.

Virago, meditate over this story....

Forster sat in the posh offices of Park Avenue's most famous physician.
"I've got this terrible problem," he explained. "Everything I eat turns to gas. I just had steak and potatoes and it turned to gas."
"That could be serious," countered the doctor.

"But fortunately," said Forster, "my gas is noiseless and odorless. Can you cure it?"
"I'm sure that I'll be able to help, but first I'm going to fit you with a hearing aid and then I'm going to fix your nose."

The fourth question:

BELOVED MASTER,
RECENTLY YOU MENTIONED THAT THE SPIRITUAL EGO IS MORE DANGEROUS THAN THE NORMAL EGO. CAN YOU EXPLAIN?

Prem Unmado, all egos are dangerous, because the ego is a false entity. It does not exist, in fact. It is there because you are not aware of who you are.

The ego is just like darkness. Darkness has no positive existence of its own; it is only the absence of light. Hence you cannot do anything directly with darkness. If you want to remove darkness you cannot remove it directly; you will have to bring light in. If you want to bring darkness in you cannot bring it directly either; you will have to put the light off. Whatsoever you want to do, you will have to do with the light, because the light has existence. Darkness has no existence, and with the nonexistential nothing can be done.

The ego is nonexistential, it is a nonentity. It is the absence of awareness, of alertness. You are not conscious; hence the ego prevails, hence the darkness remains.

All egos are dangerous, because you are living in something which is not. You are living for something which is not, you are sacrificing that which is for something that is not. This is the danger. A real life is being sacrificed at the altar of the nonexistential ego.

You are running after money, after power, after prestige, but in fact nobody is really interested in power, money, prestige. They are just ways of the ego to exist. If you have more money you can have more ego; if you have more power you can have more ego. The basic desire is to expand the ego, but the more your ego becomes strengthened, the more the darkness becomes dense, the less is the possibility of your becoming aware. And without becoming aware you are missing the whole opportunity of life, a golden opportunity, in which God can be realized, in which truth can be lived. A life which can be a constant celebration, an eternal joy, is sacrificed for something absolutely meaningless.

Hence, remember, all egos are dangerous. But the spiritual ego is the most dangerous simply because all other egos are gross. You can see that the politician is after his ego, you can see even the politician in some moments can see it. It is very gross, how can you avoid seeing it? You are bound to stumble on it, it is like a rock.

But the spiritual ego is very subtle, it is like fragrance. You don't stumble, it does not hit you like a rock. You cannot remove it so easily as you can remove a rock. It is a subtle fragrance. The more spiritual you become, the more your ego becomes subtler and subtler. Your ego becomes pious, and when the poison is pious, of course it is more dangerous, because you think it is nectar. Now, the label is nectar; inside the bottle is the same poison.

Hence your saints are more egoistic than your sinners. There is every hope for the sinners, they can reach to God far more easily than your so-called saints. Your saints are living with such egoistic attitudes, they are full of holy cow dung, rubbish.

The man of the world claims that he has so much money and the religious man claims he has so much virtue. The worldly man claims he has so much power, so much prestige, and your so-called holy man claims he also has power, spiritual power. He tries to show his spiritual power.

Once such a so-called spiritual man came to see Ramakrishna. Ramakrishna was sitting on the bank of the Ganges in Dakshineshwar, where he used to live. The spiritual man said to Ramakrishna, "I have heard that you are a great saint. If you really are, then come with me and walk on the water. If you can walk on the water then I can believe that you are spiritual."
Ramakrishna laughed. He said, "Can you walk...?"
The man said, "Yes, I can walk."

Ramakrishna asked him, "How long did it take you to learn to walk on the water?"

The man said, "It took me eighteen years of tremendous effort, austerities, TAPASCHARYA, fasting,

prayer. I lived in a cave in the Himalayas. I sacrificed everything. Then this spiritual power has been given to me."

Ramakrishna said, "I am not spiritual, I am a simple man, very ordinary. But one thing I would like to tell you. When I want to go to the other shore, the ferryman takes me for just one paisa. Your whole eighteen years' effort is not worth much more than that. You wasted your eighteen years. You may be spiritual, but you are a fool, you are utterly stupid! I have never come across such an unintelligent person -- wasting eighteen years just to walk on water! Then what is the point? Okay, you can walk on water, so what?"

This is the spiritual ego, which will go sooner or later to exhibit its powers, to prove that "I am holier than you." That man had come with that idea -- to prove to Ramakrishna that "I am holier than you, I am higher than you."

It is meaningless. Buddha is not reported to have done any miracle. Mahavira is not reported to have done any miracle. And my own understanding is that all the miracles that are talked of in the name of Jesus are inventions.

(the sound fails....)

You see? Some Christian got mad! They are all inventions of the Christians.

I have a totally different approach. When Christians say Jesus turned water into wine it is not a literally factual thing. It simply means that people like Jesus get drunk on simple water. I know it from my own experience. I never mix my soda with whisky; I mix my soda with soda, and I get drunk, so what is the point of mixing it with whisky? Just pure air is enough to get drunk; water is enough. It all carries the essence of God, what more do you need to get drunk? This existence is more than is needed.

But the spiritual man will try to prove in some way that he is spiritual. He will prove it through miracles, he will become an exhibitionist. That's why the spiritual ego is more dangerous. He will not be able to see it, and others will not be able to see it either. Because you cannot see it easily, Unmado, I called it more dangerous.

Drop the very idea that you are separate from existence. And I am not telling you to fight with the ego, that is nonsense. I am telling you to create more awareness in you, become more full of light and consciousness and the ego will disappear on its own. And when it disappears on its own it has a beauty, it has a benediction. When there is no ego in you, no ego worldly or otherworldly -- when there is no ego at all of any kind, you are one with God. The barrier is removed, the last barrier has fallen.

And to experience God is to experience life in its utter simplicity, in its utter beauty. To experience God is to experience truth in its eternity. Then you are beyond death and beyond time.

Ego is the only barrier. But don't fight with it -- spiritual or worldly, it is the same. Create more consciousness, be more meditative. Meditation is the only medicine. Both the words come from the same root: 'meditation' and 'medicine' -- because meditation also is a medicine. It heals you, it cures you from the greatest disease, the disease of the ego.

The fifth question:

BELOVED MASTER,
WILL YOU ONE DAY GO IN THE MIDDLE OF THE DISCOURSE TO THE KITCHEN TO INQUIRE WHAT IS BEING PREPARED FOR YOU?

Pantha, sorry, I cannot do that -- for many reasons. One is, I am not Ramakrishna; I am just myself, I am nobody else.

Secondly, all my kitchen people are here: Vivek is here, Astha is here, Nirgun is here, Pragya is here -- there is nobody to ask.

Thirdly, I eat the same food, morning, evening, year in, year out. In fact, all my kitchen people are bored with preparing it. Except me everybody is bored! This is a device to bore them.

Just think: the same thing they have to prepare, morning, evening, every day. Unless they become enlightened they are going to go crazy.

So there is nothing to ask, I already know. There is no change ever in my food.

Thirdly, I don't know where my kitchen is! So, Pantha, even if I want I cannot find it. I know only my

room, and the way from the room to Buddha Hall and back. I will get lost into Lao Tzu House. And after many many lives somehow I have found the way. Please don't make me get lost again.

The sixth question:

BELOVED MASTER,
WHAT IS THE DIRTIEST FOUR-LETTER WORD IN THE INDIAN LANGUAGE?

Darshan, 'work'!

The seventh question:

BELOVED MASTER,
YOU DID NOT FINISH THE STORY OF THE PRIEST AND HIS SUNDAY SERMON. IS IT NOT SO?

Chetan Hari, that is true. Knowingly I did not finish it, but now that you have asked I have to finish it.

When the priest saw the hell, so beautiful, with such ecstatic people, he certainly became infatuated. He knew all the ways to reach to heaven, he had no idea how to go to hell. And now, seeing hell, he wanted to go to hell, not to heaven.

So he inquired of a few people. They said, "Better you ask the Buddha, he is there sitting under the tree."

He went to the Buddha and he asked, "Sir, can you show me the way to hell, because now I don't want to see heaven again. Once is enough. I don't want to go there at all. I have lived my whole life preparing for heaven. I know all the ways and all the methods and means how to reach there. I don't know how to get to hell."

Buddha said, "You go back to the station and buy a ticket to Poona and take sannyas. That is the best and shortest way to go to hell."

The priest is here. Please don't ask me his name, because priests are a little shy, and he will feel embarrassed -- and particularly a Catholic priest. But he is here. If you try a little harder you will find him.

The last question:

BELOVED MASTER,
OKAY, GIVE IT TO ME STRAIGHT. CAN GOD REALLY EXIST IN AMERICA? LEAVING TOMORROW, I GET A LITTLE NERVOUS REALIZING HOW SERIOUS THE WORLD TENDS TO BE, AND WELL, YOU KNOW, GOD TOO. SO WOULD YOU GIVE ME ONE OF YOUR FUDDY-DUDDY JOKES TO SHARE WITH HIM JUST IN CASE WE MEET?

Toshen, you forget this word 'him'. God is not a he, God is a she. If you go with this idea that he is a he, you will never find him. That's how people go on missing him. They go on looking for him as if he is a man, and he has changed himself long ago.

Colonel Stanford, a staunch segregationist, died and somehow made his way to heaven. A week later his friend, Colonel Beauregard, departed and was also allowed to get past the Pearly Gates. The two of them met.

"Never had any doubt we would make it," said Colonel Beauregard, "but now that we did, tell me, how are things up here?"

"Not bad," answered Colonel Stanford, "but I would advise you to watch your step. I saw God the other day and she is a Negress."

And not only that he is a she, she is a Negress -- a black woman. So if you are really in search of God in America, remember this.

And then you will have to learn a few things. If you meet a black woman you will have to learn some art, you will have to learn to be a little like a black man, otherwise there will be no communication, no communion.

God has changed. He was tired of being male and white. Everybody gets tired of being the same. And people are still thinking that he is the old. You are worshipping old photographs, you are carrying old albums. No wonder very few people find him.

Now think of God as a woman. And God can only be a woman; the very idea of God being a man is the male chauvinist idea, it is the idea of man. The Christian trinity has not a single woman in it. Look at the nonsense: they have made even a place for the Holy Ghost. Now, who is this Holy Ghost? The trinity would not have missed much if there was no Holy Ghost, but the trinity looks a little ugly without a woman. The father is there, the son is there, and where is the mother? Do you think God is gay?

This is man's egoistic projection. Remember: the she contains he, but the he does not contain she. Man is born out of a woman, but no man can give birth to a woman. It is natural to think of God as woman -- as mother, not as father. That is a fascist idea.

It is not accidental that Germans call their country "fatherland." Nobody calls their country "fatherland." Everybody calls his country "motherland" -- that seems to be right -- except the Germans... they call it "fatherland."

God is a mother, a motherly phenomenon. This whole existence is motherly. And God is far softer than man can ever be, far more vulnerable, far more open. God is the womb of existence. The whole existence comes out of the womb.

So, Toshen, drop this idea of "he" and "him"; think of "she" and "her." And remember: he is tired of being white, he is no longer white. He is black now, and he is enjoying being black, because very few people are able to find him now. Even if you come across him, you think, "It is just a nigger." Even if he knocks on your door you will not open the door.

And if you meet him, you are asking me that you would like to tell him some joke. Tell him this joke:

"What makes you black men such good lovers?" asked the white employer of Kinney, the chauffeur.
"The trouble with you white folks is that you just go in there and rush, rush, rush, and before you know it, it is all over," said Kinney. "Now the way us black folks do it is get in there, take it easy, make long strokes, talk sweet a while, stop a while, take our time, then some more slow long strokes, nice and cool-like."

That night whitey climbed into bed with his wife and began making love to her exactly as Kinney had suggested.

After twenty minutes of sheer delight she gasped, "My God, where did you learn to screw like a black man?"

Enough for today.

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Chapter title: No-self actualization

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A MAN IS NOT BORN TO MASTERY.
A MASTER IS NEVER PROUD.
HE DOES NOT TALK DOWN TO OTHERS.
OWNING NOTHING, HE MISSES NOTHING.

HE IS NOT AFRAID.
HE DOES NOT TREMBLE.
NOTHING BINDS HIM.
HE IS INFINITELY FREE.

SO CUT THROUGH
THE STRAP AND THE THONG AND THE ROPE.
LOOSEN THE FASTENINGS.
UNBOLT THE DOORS OF SLEEP
AND AWAKE.

THE MASTER ENDURES
INSULTS AND ILL TREATMENT
WITHOUT REACTING.
FOR HIS SPIRIT IS AN ARMY.

HE IS NEVER ANGRY.
HE KEEPS HIS PROMISES.
HE NEVER STRAYS, HE IS DETERMINED.
THIS BODY IS MY LAST, HE SAYS!

LIKE WATER ON THE LEAF OF A LOTUS FLOWER
OR A MUSTARD SEED ON THE POINT OF A NEEDLE,
HE DOES NOT CLING.

FOR HE HAS REACHED THE END OF SORROW
AND HAS LAID DOWN HIS BURDEN.

Man is born only as a seed, not as a flower. Flowering has to be achieved; one should not take it for granted. Birth itself is only the opportunity for life, it is not life itself. You can still miss life -- and millions miss it for the simple reason that they think that just being born is enough to be alive. It is not enough. It is necessary -- without it there will be no life -- but it is not synonymous with life. You have to be twice-born.

Jesus says: Unless you are born again you shall not enter into my kingdom of God.

A kind of rebirth is needed. The ordinary birth is the birth of the bodymind mechanism, but your spirit is only a potential -- it has to be actualized. Abraham Maslow has called this process self-actualization. Gautam Buddha would call the same process "no-self actualization." Abraham Maslow has no idea of the ultimate; he is thinking about it, speculating about it. He has stumbled upon a certain truth, but he does not know how to express it. He has not experienced it himself; it is only an intellectual understanding, hence he calls it "self-actualization."

But in that ultimate flowering the first thing that disappears is the self. In fact, the self is the only barrier for that flowering. The self is the hindrance, not the help. The self surrounds you like a wall; it is not the bridge.

When you are really born, born to life or to God -- to me both are synonymous -- you are no more, no more as you understand yourself to be. A pure emptiness prevails, an utter void prevails, a silence which is soundless. A music is there certainly, but without any sound. The Zen people call it the sound of one hand clapping. That no-self is your original face. When you are not, you are, and you are for the first time.

If Abraham Maslow had experienced the ultimate state of flowering he would never have called it self-actualization; he would have called it "no-self actualization." You are born as a self, as an ego. This is the seed and the seed has to disappear before the sprout can start growing. The seed has to die in the soil; then and only then the life that is hidden inside the seed will start manifesting itself.

It is a miracle! You are blind, that's why you can't see. So many miracles are happening all around you. When a seed becomes a sprout, a great miracle is happening. If you cut the seed you will not find any leaves, you will not find any flowers, you will not find any tree, you will not find anything at all -- just emptiness. Through analyzing the seed you will not reach any conclusion. But if you let the seed fall down into the right soil, if you allow the seed to die and disappear, out of that nothingness something immensely beautiful arises, something impossible happens. Leaves come, branches come, a big tree grows. Such a small seed contains such a big tree! Now hundreds of people can sit under its shade, hundreds of birds can make their nests, can come to rest every night in its shelter, and thousands of flowers will bloom.

A single seed is capable of making the whole earth green. It has so much potential -- infinite potential, because out of a single seed millions of seeds will arise, and so on and so forth. If you have one single seed the whole earth can be a garden. Why just the whole earth? -- the whole universe can be a garden! The potential is infinite; you have just to find the right opportunity for its expression, for its manifestation, for its realization.

Buddha says:

A MAN IS NOT BORN TO MASTERY.

Every man is born as a slave. It hurts to know it; we would like to be told that we are born as masters. We believe that we are masters -- nobody suspects it. The people who start suspecting their mastery are the only people who are capable of becoming, some day, masters. You doubt everything, but you never doubt your mastery over yourself, and that is the most doubtful thing, the most doubtable thing. What kind of mastery have you got? You are a slave, an utter slave of biological instincts, of sex, of anger, of greed, of ambition. You stink of all these things, you are full of all these things. And still you go on believing deep down somewhere that you are masters.

And rather than making an effort to destroy this slavery you start proving your mastery over others. You try to become Alexander the Great or Genghis Khan or Tamerlane. That is an effort to deceive yourself. That is an effort to prove something which is not there at all. You are trying to gather proofs about your mastery. Of course, if you become powerful enough over many people you can believe more easily that you are a master. It is easier for Alexander to believe that he is a master, but it is only a belief with no

foundation to it. He is as much a slave as anybody else; maybe he is a far bigger slave than anybody else.

When he was coming to India, Alexander met a rare man, Diogenes. Had Diogenes been born in India he would have been considered a buddha; he was one of the awakened ones. Even Alexander was immensely impressed by him. He lived utterly naked by the side of a river. It was early morning when Alexander went to see him; he was lying naked on the bank of the river taking a sunbath. Seeing the man, feeling his presence, Alexander for the first time felt a kind of inferiority arising in him. He had come across many kings, he had defeated many kings, but here was a real king -- a master.

When you come across a master it is impossible not to feel the presence -- unless you are absolutely blind, absolutely deaf, utterly dead. Alexander must have been a little sensitive, a little alert, otherwise he would not have come to see this naked fakir. Just the fact that he came to see him, out of the way, shows that he had some deep feeling that all his possessions were not enough to make him contented: "There must be some other way to be contented. Life cannot be only possessions and power; life must have some more secrets to it."

He had heard many things about Diogenes: "He carries a lighted lamp in the day, in the full light of the day. Naked he is, but he carries only one thing in his hands -- a lamp, a lighted lamp. And people ask him, 'Why do you carry this lamp?' And he says, 'I am seeking and searching for a real man; I have not come across one yet. I carry this lamp so that I don't miss him.'"

A real man? Is he so rare? Alexander must have brooded over it. He must have thought, "I am a real man. Let me go and see this Diogenes." He had heard many stories about him: "He seems to be the most blissful person in the world. Nobody has ever seen him in anxiety, in anguish, in fear; he is utterly fearless."

Alexander had heard that once he was caught by a few people -- eight people were needed to catch this simple man -- but he told them, "Don't make so much effort, you need not. What do you want? Simply tell me."

They said, "We want to sell you in the slave market."

He said, "Then there is no need to strain yourselves so much -- I hate to give trouble to anybody. I am coming with you."

And he went with them, ahead of them. They followed him as if they were his followers. And when they reached the market where men were sold and purchased, everybody was attracted towards this beautiful man. He stood there on a platform and shouted, "Listen, all you slaves who have gathered here: a master is being sold! Is there any slave interested in purchasing a master?"

So many stories were in the air about Diogenes... Alexander slowly slowly became so interested that he went to see him. The very interest shows that there was some deep feeling in him about the futility of his own endeavors to conquer the world. And seeing Diogenes he immediately felt himself a nonentity, while Diogenes was an authentic being. Still he tried to laugh it away.

Diogenes said, "Stop laughing! Don't try to befool yourself! You can see the fact that you are missing life."

And Alexander said, "Yes, sir, I can feel it. For the first time I have seen a really alive person. What can I do for you? I have enough money, I can do anything. Just you say and it will be done."

Diogenes said, "I don't need anything. You may have all the money in the world, but I don't have any desire, so all your money is absolutely irrelevant. But one thing you can do is stand aside, because you are blocking the sun. That's all that I can ask from you and you will be kind enough if you can stand aside."

He didn't ask for anything. Alexander said to him, "If I have to come into the world another time, I will ask God to make me Diogenes instead of Alexander the Great."

Diogenes said, "Why wait for the next life? You can be Diogenes right now! Can't you see the point?" he said. "Nothing is needed to be a Diogenes. You are making so much effort to conquer the world and even if you succeed, what are you going to gain out of it? You will be as miserable as ever, in fact far more miserable, because right now your mind is occupied with the idea, with the ambition of conquering the world. Once you have conquered it you will be at a loss what to do. Better stop now!"

Alexander said, "I can understand -- you are right -- but I cannot stop in the middle of my journey. I have decided to conquer the world."

Diogenes said, "Then go, don't stop -- but death will stop you in the middle. It always stops everybody in the middle, and then you cannot do anything. Then you will remember me. And your victories won't help you at all. When death knocks on the door, a slave, a poor man, a great king, a world conqueror, all are the same -- they are all equal in the eyes of death. Death cannot knock at my door," Diogenes said. "Listen, and

look into my eyes. I have conquered death. That is a real victory because I have come to know my real being which is deathless. I have come to experience my consciousness which was before I was born and which will be there after I am gone. I am eternal."

And the day Alexander died he remembered Diogenes -- with bitter tears, of course, because Diogenes was right: his whole life had been a sheer wastage. He had struggled and struggled for nothing.

You have heard the proverb: Nothing succeeds like success -- that is absolutely wrong. I suggest to you another proverb: Nothing fails like success. But because very few people succeed very few people come to know about it. Those who succeed, they always come to know the utter impotence of success.

Buddha says: A MAN IS NOT BORN TO MASTERY.

The first thing to be understood is that you are a slave of unconscious forces. This is the beginning, the first step towards mastery; to recognize your slavery. To see that you are unconscious is the beginning of consciousness. But you go on throwing the responsibility on others, you never look inwards; for ANY causes you never look inwards.

The judge looked sternly down at the defendant. "Young man, it is alcohol and alcohol alone that is responsible for your present sorry state."

"I'm glad to hear you say that, Your Honor," the man replied with a sigh of relief. "Everybody else says it's my fault."

Nobody wants to recognize that he is responsible for the sorry state he is in. You always try to find some excuse. Any excuse will do; if you cannot find one, you can always invent. But you never feel responsible.

The beginning of a religious life is: total responsibility for yourself. Whatsoever you are, you are responsible and nobody else. And your life is a mess.

Have you heard about the Polack who tried to throw himself on the floor... and missed?

Your whole life is a failure -- whatsoever you do, even throwing yourself on the floor -- the reason is that you are not conscious at all, not aware at all. You are living in such unconsciousness, you are almost a machine.

Gurdjieff used to say to his disciples, "You are not men, you are machines." And people used to feel very offended; nobody likes the idea that he is a machine. "I and a machine? Me -- a machine? Others maybe!" But Gurdjieff was saying something very essential: man IS a machine. Everybody else can see it; everybody else can see it about you -- except you. But that is not going to help unless YOU see it.

There were three travelers -- a Jew, a Hindu and an Italian -- who needed a place to stay overnight. They knocked on a farmer's door. The farmer said he only had room for two in the house, but one could sleep in the barn. The Jew said he would sleep in the barn.

They all settled down for the night. A little while later there was a knock on the door. The farmer answered it; it was the Jew. He apologized, but said there was a pig in the barn and as pigs were not kosher he could not spend the night in the same place as them. The Hindu said he would sleep in the barn as pigs did not bother him.

Again the farmer went back to bed. A little while later there was a knock at the door; it was the Hindu. He apologized and said he was sorry, but there was a cow in the barn and as cows were sacred animals it was not proper for him to sleep in the same place as them. So the Italian offered to sleep in the barn as he had no problem with cows or pigs.

Again the farmer went to bed, but a little while later there was a knock at the door. The tired farmer got up and answered it. There stood the cow and the pig!

Even cows can see, even pigs can feel that you are an Italian -- but not you! You never look at yourself, you always look at others. You are focused on others. You are so extrovert that you don't know how to turn your eyes in. And a hundred-and-eighty-degree turn is needed. Unless you start seeing yourself there is no possibility of mastery in your life; you will remain a slave.

When you fall in love you think you are a master. Are you, or is it just a biological, chemical phenomenon? If it is a biological and chemical phenomenon you are not the master. When somebody insults

you and you become angry, are YOU angry or are you just a victim of some unconscious force that is being released in you? When you are angry, enraged, you are almost temporarily insane; you can do anything. You can destroy, you can kill, you can commit suicide. And whatsoever you do, if you survive the moment you will repent. You will say, "I cannot believe how it happened, how I could do such a thing? I did it in spite of myself!"

That expression is significant. Whenever you say, "I did it in spite of myself," you are recognizing, without knowing it, your slavery: that things happen in you which are happening without you -- you are just a victim.

Nobody is born as a master, but everybody is born with a tremendous potential to be a master. Everybody can be a master, but very rarely do people attain to their potential. Very rarely do people attain to their maximum peak, to the crescendo of their being.

The psychologists say that the ordinary person only uses seven to ten percent of his potential in his whole life; ninety percent or more remains unused. And this is about the ordinary person. The psychologists say even the talented people, very talented people, don't use more than twelve to thirteen percent. And the people we call geniuses, they don't use more than fifteen percent of their potential.

Just think, if the whole of humanity were using one hundred percent of its potential -- which it is capable of -- there would be no need to IMAGINE a paradise, we could make it here. We will be in paradise if one hundred percent potential is being used by everyone. But if you don't use it, it remains like a weight. Rather than being a help in your life it becomes such a weight, like a rock hanging around your neck. That which could have become a boat becomes the cause of your drowning.

Religion is concerned basically with helping you to bring your potential into action, to make your potential actual, so it is not just there as a seed but becomes a flower and a great fragrance is released.

That's what happened to Gautama the Buddha, that's what happened to Jesus the Christ. These few people were just like you, made of the same stuff. There is nothing special about them, they are not special beings. Forget that idea. The priests have been preaching it down the ages -- that they were special, that Jesus was the only begotten Son of God. It is all sheer nonsense. You are as much a son of God as Jesus was, no more or less -- no difference between you and Jesus. As far as the potential is concerned you are absolutely alike. But Jesus actualized it and you have not even touched it, it is simply lying there. It is a treasure which has not been used, and anything which is not used for a long time goes dead, becomes stale. It goes rotten, it becomes a dead weight on you, it makes you heavy and ill.

Buddha has nothing special in him. Of course, the Buddhist priests say that he is special. Why do these priests go on saying that Buddha is special, Mahavira is special, Jesus is special, Krishna is special? Why? -- for a simple reason: that helps to protect our egos. They are special, what can we do? If they became enlightened they were bound to become enlightened, they came with a special capability. We are normal human beings, they were AVATARAS. They were direct descendants of God, we are very very faraway, distant relatives, and the distance is so much that it is impossible to bridge it. They were coming directly from the above; they were messengers of God, messiahs, prophets, TIRTHANKARAS -- and we are ordinary people. This is a way of defending our egos -- a very logical way, a very rational way.

Do you think you are paying respect by saying that Jesus is the only begotten Son of God? You are not paying respect, you are being very cunning; you are trying to protect yourself. You are saying, "You are special and we are ordinary, so we have to behave in an ordinary way. You can behave like an enlightened person. What can we do about it? We are made in this way. The responsibility is God's, not ours. It is not our fate to be a Buddha or to be a Krishna or to be a Lao Tzu. It is not our destiny to be a Zarathustra. They were destined and we are not destined. So if something happened to them it was bound to happen, and if nothing is happening to us, nothing is happening to us because nothing is destined for us."

This is a trick, a strategy. Buddha wants you to be reminded that you are made of the same stuff, the same blood, the same bones, the same marrow, the same consciousness. The only difference is that you are not working on yourself, you are not using the opportunity, you are not transforming yourself. And you go on finding excuses: "How can we do it? We have so many children and the wife and the husband and the parents. And we have to work in the world and we have to earn money and a livelihood." You go on making excuses.

That's why my insistence is that none of my sannyasins are to leave the ordinary world. They have to become enlightened in the ordinary world so that this excuse, this traditional excuse, can be dropped forever.

And there have been people who have become enlightened living very ordinary lives. Kabir was a father

and a husband, and he worked his whole life -- he was a weaver -- yet he became enlightened. He didn't renounce the world, he didn't escape. Or Raidas, he was a shoemaker. He continued his work, he remained in the world, and became enlightened.

And there have been many, but you will be surprised: priests don't talk much about these people because these people are dangerous. They talk about the renunciation of Buddha, that he renounced the world, went into the forest; they talk about Mahavira who renounced his kingdom. In the first place you have to have a kingdom to renounce. Where is the kingdom? And if you don't have the kingdom, then in this life at least you can't become enlightened. Even if you have the kingdom, then you have to renounce it.

Jesus is presented in such a way that it becomes almost impossible to conceive of him as a human being. He is born out of a virgin mother -- now, what nonsense! You are not born out of a virgin mother, so at least this life you have missed the train. Next life choose a virgin mother, because everything starts from there! In the first place you have chosen a wrong train.... But there are difficulties: if you choose a virgin mother you are a bastard. If Jesus chooses a virgin mother he is simply exceptional -- it is God's grace.

The priests have been trying to create a distance between you and the enlightened ones so that you can feel at ease. And the effort of all the buddhas is not to let you feel at ease, is to make you restless, to make you divinely discontented, to make you aware that you are capable of tremendous bliss and you are missing it, to make you alert that it is your birthright and yet you have not claimed it.

A MAN IS NOT BORN TO MASTERY.

A MASTER IS NEVER PROUD.

But Buddha immediately in the second sutra says something very significant, because there is every possibility that he will be misunderstood -- hence the second statement. He says that mastery is an achievement, but not in the ordinary sense of the word, because whenever you achieve something you become proud; you say, "I have achieved this." If mastery is an achievement -- which certainly it is -- it is in a totally different sense from ordinary achievements. It is not like becoming a president of a country or becoming the richest man in the world; it is not like becoming famous -- it is totally different. The difference is that in the very achievement of it the achiever dies.

Remember it, never forget about it; otherwise your spirituality can also become a new ego trip. Hence, immediately, Buddha adds: A MASTER IS NEVER PROUD. He cannot be -- because he is no more! This is a very strange achievement: in the very process of achieving it, the ego melts, disappears. In fact it happens only when the ego is found no more. It is a very paradoxical achievement: an achievement certainly, but there is no achiever. Just as a sugar cube dissolves into the tea, the achiever dissolves into the achievement itself. He is no more found anywhere. He becomes one with the achievement. The achievement is not something that he can brag about, it is simply a natural flowering. He is not proud of it.

Roses are not proud, lotuses are not proud, of course, however beautiful they are. The sunrise is not proud, the sunset is not proud, the night full of stars is not proud, the full moon is not proud. It is natural; there is nothing to say about it. It is how it should be. There is no question of being proud about it, no ego enhancement about it.

Beware of the ego. If you start bragging about your spiritual attainment you have missed the whole point. It is no longer spiritual at all; it is again the same game played with new words. Only the words have changed, but nothing has really changed; there has been no transformation.

And people play the game of the ego in many ways. The Indian thinks that he is the holiest, the most spiritual person in the world; now that is the same game. The American thinks, for different reasons, that he is special, that he is higher than anybody else. And so is the case with everybody. You will not find a single race in the world, a single nation in the world which does not think that it is special. Now the game is played in the name of nation, race.

Every religion thinks, "This is the only way, the true way: all other ways are false." If you ask the Jaina he thinks all other ways are pseudo. If you ask the Christian he has the same idea: "Unless you are a Christian you are not going to be saved, you will suffer in hell." Ask the Mohammedan.... And you will be surprised: they belong to different religions, but do they really belong to different religions or do they all belong to the same religion -- the religion of the ego? They all belong to the same religion: the religion of the ego.

The white man thinks he is special, the black man thinks he is special....

I have heard a story about Dr. Radhakrishnan. He was the president of India and he was talking to a few friends.

One white man said, "We are the best -- otherwise why did God make us white?"

Radhakrishnan said to the white man, "You are half-cooked, that's why you are white!"

A black man was also present; he was very happy. He said, "That's right. We are the best!"

Radhakrishnan said, "You are cooked too much -- you are almost burnt! WE are the best, we are just in the middle, neither white nor black. Cooked just right."

People go on trying to defend their egos in every possible way.

An Egyptian and an Indian archaeologist were vying with each other.
"In our recent excavation we came across lengthy cables and have deduced that there was some kind of a telephone system then," the Egyptian boasted.
"We dug and dug and could find no cable. We have reached the conclusion that there was wireless during those times in India," said his Indian counterpart.

Beware! We are playing the same game in the name of religion, in the name of nation, in the name of race, in the name of color, but the game is the same. The name of the game is ego.

The spiritual man is one who has stopped playing the game. He is the master. A MASTER IS NEVER PROUD.

HE DOES NOT TALK DOWN TO OTHERS.

He has no holier-than-thou look. But look at your so-called saints -- they are all looking at you with deep condemnation. They know you are sinners and they are saints. They are higher beings, superior beings; you are mundane, worldly, ordinary. What have you done? What virtue can you claim? They can claim that they have been fasting for years, that they are celibates, that they eat only once a day, that they sleep only three hours per night. And they have invented many kinds of torture for themselves. And of course torture has been thought for centuries to be the way towards spirituality. It is masochism, pure masochism: it has nothing to do with spirituality. But when a person tortures himself, of course he can feel his ego fulfilled. You cannot do it and he is doing it. And you certainly start feeling inferior because it is difficult for you to do it.

If you see a man lying down on a bed of thorns you cannot do it. Certainly he is higher, has superior powers. And if he looks at you as the condemned, as the people who are going to hell, you have to accept it because he is earning rewards. What have you done? You have not done anything like that. You cannot sleep on such a bed; you are a very ordinary human being. His will is like steel -- look at his willpower!

And it is nothing. He is simply more stupid than you are, he is more dull than you are, his body is less sensitive than yours. And there are methods to make your body less and less sensitive. If you sit naked in the hot sun your body starts getting burnt; slowly slowly, all the sensitive parts which are very fragile become hard -- they have to become hard. You become thick-skinned and the thicker the skin, the more easily you can lie down on a bed of thorns.

Have you not watched? Women can use sleeveless clothes more easily than men for the simple reason that their arms are less sensitive -- more beautiful but less sensitive. Even in cold countries they can move very easily with sleeveless clothes; man finds it difficult. Man's body is more sensitive in that way and more fragile. In cold countries he needs a necktie to prevent any air going in. And look at the women -- their clothes are almost disappearing!

Their bodies are just less sensitive; they have to be less sensitive because they have to be mothers. Giving birth to a child and having a very sensitive body will be difficult, will be very painful, will be utterly painful. Have you any idea... if the body is very sensitive then carrying the baby for nine months in your belly will be a great torture. Just think of yourself carrying a baby in your belly for nine months... you will commit suicide! It will be impossible. Nature makes the woman's body less sensitive and compensates it with more beauty and more roundedness. Man's body is not that beautiful, not that rounded, but more

sensitive -- sensitive to cold, sensitive to heat, sensitive to many things.

That is one of the causes of the constant conflict between men and women: because the woman comes to orgasm very slowly; her sensitivity is much less. It takes a longer time for her to come to an orgasm. Man comes quickly; his body is very sensitive. And the gap between the man's body and the woman's body creates a great problem. Unless the man is very alert and takes every care to move slowly with the woman's body, the woman will never be satisfied.

And her dissatisfaction will show in many ways: your tea will be cold, your vegetables will have too much salt. The whole day, from the kitchen, such noises of breaking things will come, as if you are living in an earthquake! Not that she is doing it consciously, that too is absolutely unconscious -- nobody is a master, all are slaves -- but she is taking revenge in her own way.

So whenever you want to make love to a woman, immediately she has a headache, she is tired, she is no longer interested, for the simple reason that she never achieves the orgasm. Why should she participate in a game in which she is always the loser? It is only recently that man is becoming aware of the difference; that difference can be bridged, but skill is needed.

Just ask your wife to prick your back with a needle on many places, and you will be surprised: there are a few places which are absolutely insensitive -- the prick will not be felt at all -- and a few places where the prick will be felt. A few spots are blind. Those people who are lying on a bed of thorns have simply arranged the whole thing in such a way that the thorns are touching the blind spots. It is just a kind of skill; there is nothing in it, nothing holy in it.

You can eat once a day. There are tribes, many aboriginal tribes in India, in South Africa, in the Himalayas, who eat only once a day. The body is so adjustable: you can eat once a day, then it eats too much. You can eat twice, you can eat thrice, then it divides. You can eat five times... and, in fact, to eat five times is far more scientific than to eat one time, because to eat one time means putting too much load on the system. It is better to divide the load. And if man has really come down from the monkeys, look at the monkeys -- they are eating the whole day! Americans are doing exactly that, so whether Darwin is correct about anybody else or not, he is correct about the Americans!

You can eat one time a day; the body will adjust to that. These things are nothing to do with spirituality, but these are the things that your so-called saints go on bragging about.

A real master is not proud: HE DOES NOT TALK DOWN TO OTHERS. The real master is one who has recognized that everybody has the same potential. How can he talk down to others?

Buddha has said that when he became enlightened, immediately he saw that the whole universe had become enlightened with him. This is true as far as he is concerned. Of course the whole universe has not become enlightened -- you have not become enlightened yet -- but as far as Buddha is concerned it is absolutely true. He saw the potential, he saw that everybody is the same. Just that a few people are awake and a few are asleep; that is the only difference, and that is not such a big difference. Don't make such a fuss about it.

And even if your saints don't say directly, "We are holier than you," in a thousand and one indirect ways they go on telling you.

Every time the cowboy rode through the Indian village he would wave at the aged chief. In response the old man would give him the finger in the usual vertical manner, then he would turn his hand so that the third digit stuck out horizontally.

After a few weeks the cowboy could stand it no longer. He stopped his horse and said to the redskin, "I know what it means to get the finger straight up, but what does it mean when you turn it sideways?"
"I don't like your horse either!" replied the chief.

There are direct ways and indirect ways, gestures. The way your saints look at you -- they may not say a single word -- the way they behave, all points to one thing: that they are higher than you. And they keep you constantly afraid of hell. They are telling you, "Beware of hell. You are bound to go to hell." So they are making you alert in advance.

Preacher Pitts had undertaken that morning to describe the terrors of hell to his congregation.
"Brothers and sisters," he intones, "some of you have seen melted iron running out of a furnace, haven't you? It's white, sizzling and hissing. Well, in the place I'm talking about they use that stuff for ice cream!"

Their whole effort is to make you as frightened as possible. Look at the great idea of ice cream! And if you want to go to heaven you have to follow their advice, you have to follow in their footprints, you have to become imitators. And imitators are pseudo people. A real master is never an imitator.

Hence I say to you, never become Christians, be a christ, and never become Buddhists, be a buddha. Your potential is of such infinite possibility that why should you settle for some small thing? Just being a Christian is a poor substitute -- why not be a christ? Why not be a buddha yourself? Why be Buddhists?

But your preachers are telling you: Be Christians, be Buddhists, be Jainas, be Hindus! They are not telling you about your ultimate potential, they want you to be followers. And of course there is no Buddha, no Jesus available, so they are the representatives. They have created a strategy: Follow Jesus! Of course you will have to follow the pope -- where is Jesus? The pope is the representative and the pope is infallible. Look at the foolishness of it all. Only a fool can say that he is infallible -- even God is not infallible.

Fallibility is part of the fun -- God must be fallible; otherwise he would not have made you! God must be fallible; otherwise why and how did he manage to create man? And since then he has not created anything; he stopped -- seeing what he had done he stopped the whole process. Since then nothing has been heard about him, where he is, what he is doing.

The Bible says that in six days he created the world -- okay; the seventh day he rested. And what about the next week? Did the Monday come or not? And since then what has he been doing? Seeing that he has committed a mistake he must be escaping as far away as possible.

Now the scientists say the world, the universe is expanding. The simple reason is that God is escaping, so with him of course the world goes on expanding; the boundary goes on expanding with tremendous speed. Do you know at what speed he is escaping from you? One hundred and eighty-six thousand miles per second! That is the speed at which the universe is expanding; that must be the speed of his escape. And I don't think we will be able to catch him; it seems impossible to make spaceships which can go at that speed, because that is the speed of light and anything moving at that speed will immediately become light. So if you are moving with that speed, the plane and the passengers and the pilot, all will disappear; they will become simply pure light. With that speed everything will melt and become light. Unless we can find some way not to follow him but to try to find him from the other side....

And I think that is the way of the buddhas. They don't try to reach God, they don't run after him, they simply stand silently. That is the other way, the other way round -- because how long can he escape for? If the universe is also round, finally he will come back to where these people are standing -- and there is the possibility of meeting.

HE DOES NOT TALK DOWN TO OTHERS.

OWNING NOTHING, HE MISSES NOTHING.

The buddha simply uses, the master uses. He owns nothing, he is not an owner. Either he owns nothing or he owns the whole universe -- which is saying the same thing in two different ways. There is no need to own anything -- he uses. You use the sun, you use the moon; you need not own them. So, if one day the sun is cloudy you need not become anxious, you need not go mad, you need not get worried: "What is happening to my sun?" It has nothing to do with you. If one day the moon has an eclipse you are not worried at all because you don't own it; if you own it, then trouble arises. If you own the garden and the roses are not blooming, then there is anxiety; if you don't own it then you just enjoy.

The master enjoys existence but he owns nothing; because he owns nothing he misses nothing.

HE IS NOT AFRAID.

There is nothing to lose, why should he be afraid?

HE DOES NOT TREMBLE.

Soren Kierkegaard says that every man is trembling inside, there is a constant trembling -- and he is

right. The fear of death keeps you constantly trembling. You may keep yourself occupied in a thousand and one things and you may forget about your inner trembling, but it is there.

Soren Kierkegaard is one of the most important thinkers of the Western hemisphere. What he is saying he must be saying from his own personal experience; he was very much afraid of death. He was afraid only of two things: death and money. He never earned anything. His father had left a certain bank balance for him; he lived on it. Each month, on the first day, he would go to the bank and withdraw a certain amount and live on it. He lived in a very very economical way, but he was very much afraid: sooner or later the money was going to be finished -- that was his constant worry. People had seen him in Copenhagen going to the bank and coming home always in a state of trembling.

And then death... and death is certainly related to money. People who are very much afraid of death start accumulating money as a protection -- as if money can protect! People who are not afraid of death don't care much about money; they use money, but they don't care.

And one strange thing happened: Soren Kierkegaard died on the road the day he withdrew the last amount of money from the bank. He was coming home from the bank; this was the last amount, the bank balance was finished. The manager had said, "Next month you need not come -- all the money is finished." He fell in the middle of the road -- he didn't reach home -- and died then and there. If money is finished, life is finished! He must have been a man of tremendous fear.

When he was young he loved a woman, a very beautiful woman, Regina. For three years the love affair continued and finally, when they were going to get married, he refused. It was very strange because Regina was a beautiful woman and he was an ugly man. If Regina had refused it would have been logical, but why did Kierkegaard refuse? He refused out of the simple fear that "If we get married and some trouble arises, then? If some fighting arises or if she falls in love with somebody else? -- she is such a beautiful woman...." Afraid of the possibilities of the future, he simply refused. He refused to live! He never left the city, he was so afraid of accidents. So when he says man is a trembling he is saying it from personal experience.

Buddha says: The master does not tremble. All his trembling disappears because he knows there is no death. Knowing himself he has transcended death. He has no fear of the future because he lives in the present. He is not possessive; hence nothing can be taken away from him.

NOTHING BINDS HIM.
HE IS INFINITELY FREE.

Because he is nonpossessive, NOTHING BINDS HIM. He is freedom, absolute freedom.

SO CUT THROUGH
THE STRAP AND THE THONG AND THE ROPE.
LOOSEN THE FASTENINGS.
UNBOLT THE DOORS OF SLEEP
AND AWAKE.

Three things are our bondage: body, mind, self -- THE STRAP, THE THONG AND THE ROPE. SO CUT THROUGH.... Be aware you are neither the body nor the mind nor the self. Awareness is the sword with which to cut through.

And LOOSEN THE FASTENINGS: lust, greed, anger, hatred, ambition, jealousy, possessiveness.

UNBOLT THE DOORS OF SLEEP: awaken yourself, become conscious.

On a crowded subway a well-built mulatto secretary felt behind her the presence of a sexually excited soul brother. She tried to move away, but her fidgeting only made things worse. Finally she turned around and snapped, "Mister, you are vulgar!"

"I didn't do nothin' wrong, honey!" said the black man. "But I can understand why you're a little peeved. I got paid tonight, the boss had nothing but small change, and it makes a lump in my pants pocket. Believe me, baby, that's all there is to it."

"I suppose," said the woman, "you also want me to believe that all the time we're standing here your boss is giving you raises!"

Just look at your sex, at your anger, at your greed. You are utterly in their power, helplessly in their power.

Buddha is not a metaphysician; he is a superb psychologist. He is the first to create the psychology of the buddhas.

He is saying: Cut through all this slavery. UNBOLT THE DOORS OF SLEEP AND AWAKE.

Mrs. Rafferty was sitting at home in Dublin with her children, all waiting for the man of the house to come home from his job in the local brewery. A knock came at the door. When Mrs. Rafferty opened it she saw Mick standing with downcast eyes and a sad look on his face. "Bad news," he said. "Pat fell into a vat of whiskey and drowned this afternoon."

Mrs. Rafferty and the children burst into anguished tears, but she managed to stammer, "Oh Jesus, did he suffer? Was it a painful death?"

Mick coughed reverently and took off his hat. "No, mam," he said, "I don't think so. He got out twice for a piss!"

Be awake. Just see what you are doing, just see what your life consists of. Is there any awareness or is it just an unconscious play of unconscious forces? Are you just a victim of forces you are not aware of -- either from where they come or what they are doing to you? Are you going to die in this way?

THE MASTER ENDURES
INSULTS AND ILL TREATMENT
WITHOUT REACTING.

The master cannot react. He responds, but he never reacts. Reactions come from the past, response is spontaneous; it is in the present. The slave reacts, the master responds. The unconscious mind reacts, the conscious man responds. He has no ready-made answers. He encounters the situation, he reflects the situation. He accepts the challenge of the situation -- and acts accordingly. His action is born out of the present.

And remember one fundamental secret of life: if the action is born out of the present it is never binding; if it comes out of the past it is binding, it is karma. If the action comes out of your present awareness it is not karma, it is not binding. You do it and it is finished, you do it and you get out of it; it never accumulates in you. The master never accumulates the past; he dies every moment to the past. He is born anew every moment.

THE MASTER ENDURES INSULTS AND ILL TREATMENT WITHOUT REACTING.

FOR HIS SPIRIT IS AN ARMY.

He need not react. Insults cannot insult him, ill treatment only brings his compassion, because he knows his awareness is a citadel, is a shelter which cannot be broken. It is an ultimate protection; he is ultimately secure in his awareness.

HE IS NEVER ANGRY.
HE KEEPS HIS PROMISES.
HE NEVER STRAYS, HE IS DETERMINED.
THIS BODY IS MY LAST, HE SAYS!

LIKE WATER ON THE LEAF OF A LOTUS FLOWER
OR A MUSTARD SEED ON THE POINT OF A NEEDLE,
HE DOES NOT CLING.

He does not cling to anything -- body, mind or self. He clings not, he is no more there to cling. He is just pure emptiness. And out of that pure emptiness arises innocence, out of that pure emptiness arises godliness.

FOR HE HAS REACHED THE END OF SORROW
AND HAS LAID DOWN HIS BURDEN.

According to Buddha the only burden is the self, the ego. Put the burden aside and you are absolutely free. He does not talk about God; he only talks about the burden, the ego. Put it aside and you will know what God is. There is no need to talk about God; talking about God is utterly futile. He emphatically avoids talking about God; it is useless. He gives you the right way to experience godliness.

You are gods. Just the seed has to die, the self has to die, and you will start growing. That growth is divine. Religion is the process of inner growth, the process of actualizing the potential, the process of being reborn. Unless you are born again you cannot enter into the kingdom of God.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 12

Chapter #2
Chapter title: Just throw the whole bag

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The first question:

BELOVED MASTER,
YOU SAY THAT ENLIGHTENMENT CAN HAPPEN ANY MOMENT. TO ME IT FEELS LIKE A VERY SLOW PROCESS OF LEARNING AND BECOMING AWARE OF THE UNCONSCIOUS PARTS OF MY BEING. DO YOU HAVE SOMETHING TO SAY ABOUT THIS?

Dharmapriya, enlightenment is not a process of learning; on the contrary, it is a process of unlearning. Whatsoever you know has to be dropped. Knowledge, the knowledgeable mind, has to be renounced.

If it were a process of learning, then certainly it would take time, it would be gradual. But if it is a question of dropping something then it is not gradual, it need not be gradual. You can simply drop it instantly.

Once it happened:

A man came to Sri Ramakrishna with ten thousand gold coins to offer him. Ramakrishna accepted his offering and then said, "Now these coins are mine -- you go to the Ganges and throw them all into the river." Ramakrishna lived in a temple just on the bank of the Ganges.

The man was very much shocked. "Ten thousand gold coins, solid gold coins, and this fool is saying, 'Throw them into the river!' And I have always thought that this man had become enlightened -- he is simply mad!" He hesitated.

Ramakrishna said, "When you have offered them to me they no longer belong to you. Why are you hesitating? I can send somebody else to throw them away. You please go."

The man went, reluctantly of course, and he didn't come back. One hour passed. Ramakrishna inquired, "What happened to that man? Has he escaped with the coins? Go and inquire."

Somebody was sent. There was a great crowd, he had gathered a great crowd, and he was throwing each single coin, one by one, and counting them!

When Ramakrishna was told, "This is what is happening -- it may take a few hours more," Ramakrishna went himself, hit the man on the head and said, "Are you mad or something? When you collect coins, of course you collect them one by one, it is a gradual process. But when you are throwing them away, why are you counting? Just throw the whole bag! Whether they are ten thousand or a few more or a few less, it doesn't matter. The Ganges won't take any note of it!"

This is the situation. When you stop gathering knowledge you also unlearn slowly, not because unlearning has to be slow. It is only your clinging mind. It is the mind that does not want to renounce knowledge, hence it goes on postponing. It finds beautiful rationalizations.

The idea of gradual enlightenment is one of the most beautiful rationalizations, and it appeals to the mind because all that mind knows is gradual. The whole language of the mind is the language of time. Whatsoever the mind can do has to be done in time, it needs time.

But enlightenment does not happen in time. When I say it can happen in a moment, please don't misunderstand me -- the moment is not part of time at all! I am saying it can happen immediately; it needs no time at all, not even a single moment is needed. It can happen now... but you cling. You say, "How is it possible? I have to become slowly slowly alert, aware, meditative. Chunk by chunk I have to transform my unconscious being. I have to drop greed, anger, lust, jealousy, possessiveness, hatred, and there are a thousand and one things, and each thing is going to take time. I have to drop fear, I have to drop my identification with the body and the mind, I have to drop my attachments...." And the list is almost infinite. It will take eternity for you to become enlightened; in fact, you will never become enlightened. The very idea that it is going to be a gradual process is only a strategy of the mind to postpone it.

Enlightenment is always sudden. It is a question of understanding, insight, illumination. It is like sudden lightning. It has always happened like that.

Gautam Buddha was trying for his enlightenment for six years; it was a lengthy process. He was following many methods, many paths. He was doing whatsoever is humanly possible to do, but nothing was happening. He was moving in circles; he was where he had started, he was not going anywhere else. He was becoming tired, utterly tired. Finally one evening this sudden illumination happened to him that his whole effort was irrelevant.

Enlightenment is not something like an achievement; one cannot achieve it. One has to disappear for it to happen. It is a happening and it happens only in the absence of the ego. And whenever you are doing something the ego becomes more and more strengthened. The ego is a doer, and enlightenment happens in a state of nondoing. It is simply the realization of who you are; it is not a question of achievement. You are already it! Just an awakening, just a turning in!

Seeing the point, Buddha relaxed; he dropped all his methods. That is the only use of methods: you get tired of them, you feel utterly bored with them. One day out of sheer boredom you drop all the methods.

That evening he dropped his whole spiritual search. He had dropped all worldly search six years before, but it is the same search whether you are seeking money or meditation, whether you are seeking power or enlightenment, whether you are running after prestige or God -- it is the same thing! The mind needs some object to run after. The mind wants something to desire. It wants an objective goal; whatsoever that objective goal is doesn't matter -- XYZ, anything will do.

Seeing the point, "It is the same mind -- I have renounced the world, but I have not renounced the mind, and the mind is the real world. And these six years I have only been changing the objects of my desire, but I have not dropped desiring. Instead of money, now I desire enlightenment. Instead of power, now I desire ultimate truth. But is there any difference? It is the same desiring mind, the same ambitious ego; in fact, it has become more subtle. It was gross before, now it is very subtle..." seeing it, he laughed. These six years he had not laughed at all, he had been serious. He laughed at the whole ridiculousness of the effort.

Spiritual effort is more ridiculous than the worldly effort. The worldly effort has a certain relevance, but the spiritual effort has no relevance.

He relaxed -- obviously, naturally. Not that he made an effort to relax: relaxation came to him because

there was nothing to achieve, nowhere to go. Relaxation simply came to him; from the beyond something descended. He fell into deep rest.

That night he slept for the first time without dreams. When there are no desires there are no dreams; dreams are reflections of desires. That night there was no nightmare; for six years he had been suffering from many nightmares. A nightmare simply says that you are desiring impossible things; hence your night is disturbed, your sleep is disturbed. There is no rest; it is feverish, it is pathological, it is not healthy. For the first time in his life he relaxed and slept well, totally, like a small child newly born.

Deeply rested, in the morning when he opened his eyes the last star was disappearing from the sky. Seeing the last star disappear, the last trace of the ego disappeared in him. He had found it -- but he had found it without any effort. It had happened, but it had happened not as a goal, not as an achievement -- it had happened out of deep relaxation.

But remember, don't start trying to relax; that is the most absurd thing in the world. And there are many stupid people writing books about relaxation. I have come across one book -- the name of the book is YOU MUST RELAX! Now that very word 'must' is enough to keep you tense. Relaxation cannot be a "must," it cannot be an effort.

Try one night to go to sleep, make an effort to go to sleep, and it will become more and more impossible for you. Every night you go to sleep very easily. If you want to suffer from insomnia this is the sure method to suffer from insomnia. Try, make an effort to go into sleep. Toss and turn and take long breaths and count sheep and jog in the room and take a bath and do some Transcendental Meditation. And then naturally sleep will become impossible, because all these things will be disturbances, distractions. How do you go to sleep? If somebody asks you, will you ever be able to explain? How do you manage? Every night when you fall asleep you are doing a miracle! You are moving from doing to nondoing, from action to no-action. How do you manage it? Is there any art? Have you learned it? What is the trick in it? Try to think about it, and then you will never be able to sleep.

I have heard about one centipede -- the centipede has one hundred legs. The centipede was taking a morning walk and a spider became very much intrigued. The spider must have been a mathematician or something like that. He said, "Uncle, can you satisfy my curiosity? How do you manage? One hundred legs! Which one to put first and which one to put next and then... a hundred legs! You don't fall, you don't get confused? Do you keep counting inside? If I had one hundred legs I am certain I would not be able to walk. My legs would become entangled with each other, I would fall immediately."

The centipede laughed. He said, "You mathematicians, you are always asking nonsense questions! You know that I am managing perfectly well -- but I have never thought about it. Let me think it over."

So he tried to walk and think -- and he fell down immediately. He was very angry at the spider and he said, "Listen! Never ask a centipede this question again -- now for my whole life I will be in trouble! I had never thought about it, things were going perfectly well. I had never looked into the matter. Now that you have asked me I will never be at ease until I have found the answer. Trying to figure it out... you see I am in a mess! Please never ask any centipede. You have crippled me for my whole life. Now I don't think that I will ever be able to walk. One hundred legs! Of course you are right, and I don't know how everything was being managed."

If somebody asks you how you go to sleep, don't try to find out the answer; otherwise you will suffer from insomnia from that very day. People who suffer from insomnia, all that they need is to forget about sleep; there is no need to worry about it. If you are not feeling sleepy, be happy, enjoy. Read something, listen to music, sing, dance, go for a walk -- you are more fortunate than the people who are fast asleep and snoring. But forget all about sleep. Watch the stars, enjoy the stars, feel yourself far more fortunate than the others, and you will fall asleep without any effort on your part. But don't make any effort.

Enlightenment is something like that. It is not a question of making effort.

Dharmapriya, you say, "To me it feels like a very slow process." It is not a process at all -- it is a jump, a quantum leap! And it has nothing to do with learning; it is UNlearning. You are conditioned. Enlightenment means becoming unconditioned again, becoming a child again. You were a child once so you can be a child again. You have just to put aside all kinds of rubbish that you have gathered around yourself. You have to jump out of it, that's all. It is not a question of a slow process of learning, it is simply a question of seeing the point.

But we are cunning, mind is very cunning. It can't accept the simple fact that we still want to avoid

enlightenment. We don't want to be enlightened, we are afraid of the fact, but we are cunning and we cannot accept it. Hence we find out ways -- ways to deceive ourselves that it is a slow process, a very slow process; that it takes not only one life but many lives to become enlightened. It does not take time at all, what to say about a life or many lives? It has nothing to do with time. It is immediate -- it can happen now!

See the point. Allow relaxation to happen, don't try to relax. Simply relax, don't make it a "must." Rest... and if you rest you will start falling into the deep abyss of your own being, and sooner or later you will reach the rock bottom of yourself. To experience that rock bottom of yourself is to be enlightened, is to be a buddha, is to be a christ.

That's why I insist again and again it can happen any moment, just to remind you that your mind is very clever. It can deceive others, it can deceive you. Beware of the mind! It keeps you clouded, it never allows you to see things as they are.

Enlightenment is your nature, hence there is no question of learning, no question of reaching somewhere. You are already there, it has already happened. It is your very being, your very ground. It is in your every breath and in every beat of your heart.

The second question:

BELOVED MASTER,
WHY DON'T I FEEL ANY SURPRISES IN MY LIFE? ALL SEEMS SO DULL AND DRAB.

Gyano, I have given you the name Gyano: Gyano means knowledge. You are too knowledgeable, you know too much. And when one knows too much, life loses the quality of being mysterious. Then you are never surprised by anything. Your knowledge goes on supplying you all kinds of answers; even before you have asked, the answer is there, you seem to know everything. Knowing nothing you go on believing in borrowed knowledge, and slowly slowly, that borrowed knowledge hypnotizes you so much that you forget that you don't know. You start believing in your own knowledge -- and it is not your own, it is just borrowed. You may have read the Bible, the Gita, the Koran....

Krishna knew what he was talking about, but when you read you don't know. Jesus knew what he was talking about, but when you read the Sermon on the Mount you are simply collecting, gathering words -- words which are not meaningful to you at all, which cannot have any meaning because meaning comes from experience.

Jesus says: If somebody hits you on one of your cheeks, give him the other one too. You can read it, it is a simple statement. You can even try to follow it -- thousands of Christians are trying to follow it.

I have heard about a Christian saint who used to talk too much about this statement. A mischievous person came and hit the saint on one cheek. Of course, true to his teaching, the saint gave him his other cheek hoping that now he would understand: "He will see how great I am, how compassionate, how considerate, how full of love!"

But the mischievous person was also a great devil; if the saint was great he was also great. He was not in any way inferior to the saint. He hit on the other cheek even harder.

Now this was too much! The saint immediately jumped upon him and started hitting him. The mischievous person was surprised. He said, "What are you doing? What happened to your teaching? What happened to Jesus?"

He said, "Jesus has said: If somebody hits you on one cheek, give him the other. I have got only two cheeks, so his teaching is finished -- now I am free of the teaching. I will show you who I am! I have followed the teaching literally, exactly."

Once Buddha was asked by a man, "How many times do you say one should forgive?"

Now, the very question is enough to show the quality of the person. He is saying, "How many times...?" When you ask about how many times, you are not a man of compassion.

Buddha said, "Seven times."

The man said, "Okay."

Because of the way he said, "Okay," Buddha said, "Wait -- seventy times!"

The man felt a little reluctant about accepting seventy times, but still he said, "Okay."

Buddha said, "I withdraw my words. You have to forgive infinitely; even seventy times won't do. The way you are accepting it, it seems that when seventy times are over you will take revenge. And you can do harm in a single blow, you can take revenge in a single blow. You are not a man of compassion. You don't understand me, it is not a question of how many times."

You can read Buddha, THE DHAMMAPADA, you can recite it every day; you will become knowledgeable. All questions will disappear because you will have all kinds of answers, but all those answers are borrowed. Hence they will destroy the beauty of life and they will destroy your sense of awe and wonder, which are the most essential religious qualities.

If someone asks me which is the most fundamental religious quality, I will say wonder. And knowledge kills wonder. You start knowing about everything and the more you know, the more your life will be dull and drab, because all that dust of knowledge that gathers around you makes your mirrorlike consciousness so clouded -- there are so many layers of knowledge -- that you lose the quality of childlike wonder. You can't see the beauty of flowers, you can't see the beauty of a sunset, you can't see the miracle of existence. And existence is full of miracles, and surprises are everywhere, all around you.

Just look, but look with open eyes. The knowledgeable person is blind; the most blind person in existence is the knowledgeable person.

Gyano, I have given you the name just to remind you again and again that that is your problem, that is your main characteristic. Gurdjieff used to say to his disciples, "The first thing for the disciple is to know what his main characteristic is." Your main characteristic is knowledgeability.

Look around without carrying your burden of knowledge, and then you are stumbling continuously into new surprises and life again becomes worth living, worth rejoicing. Life again becomes a mystery to be loved and lived. It is not a problem to be solved, it is a mystery to be lived.

"Brothers," said the colored preacher, "the subject of my sermon today is 'liars'. How many in this congregation have read the sixty-ninth chapter of Matthew?"
Nearly every hand went up.
"You are the very people I want to preach to," the reverend said. "There is no such chapter!"

But nobody wants to accept that he does not know. Sixty-ninth chapter of Matthew.... Everybody wants to pretend. And I will not say that they were doing it very consciously, deliberately. Maybe they were thinking that they had read it, maybe they were believing that they had read it, and seeing so many hands going up they must become convinced that yes, there is such a chapter.

In the old days down South, a minister had a Negro named Ezra in his household. Ezra was smart and ambitious, but he could not read or write.

One Sunday the minister saw Ezra in the church, scribbling away industriously through the sermon. Afterwards, the minister asked him, "Ezra, what were you doing in church?"
"Taking notes, sir. I's eager to learn."
"Let me see," said the minister, and he glanced over Ezra's notes, which looked more like Chinese than English.
"Why, Ezra," he chided, "this is all nonsense!"
"I thought so," said Ezra, "all the time you was preaching it!"

Your preachers have poisoned you. Your knowledge has destroyed you; it has taken away the simple joy of not-knowing. Regain that joy of not-knowing. That's the whole purpose of meditation: coming out of knowledge just as a snake slips out of its old skin.

Slip out of your knowledge, Gyano, and then life is full of surprises. Every moment you will come across so many wonderful things. A seed becoming a sprout is a miracle. A bud opening in the morning is a miracle. A flower releasing its fragrance is a miracle. The night full of stars... what more miracles do you need? The whole existence is in a constant celebration!

And still you say, "I feel dull and drab and dragging"?

Then you must be at fault somewhere; nobody else is responsible for it. But we cling to our knowledge because it fulfills our ego.

D.H. Lawrence was walking in a garden with a small child. And, as children are prone to, the child asked, "Why are the trees green?"

D.H. Lawrence is one of the people I love and I respect. D.H. Lawrence is one of the people of this century who had tremendous insight into things. He stood there, thought for a moment, closed his eyes, meditated.

The child said, "Is it such a difficult question for you? Don't you know why the trees are green?"

D.H. Lawrence said, "The trees are green because they are green."

The child said, "Right! That's the right answer."

But you will not agree; no knowledgeable person will agree with D.H. Lawrence. He will say trees are green because of chlorophyll or some other nonsense. But his answer is tremendously beautiful: "Trees are green because they are green!"

And the child was immensely happy. He said, "Right, that's what I also feel. We agree about it!"

Drop your knowledge, become more childlike, and regain your joy in life. To rejoice in life is sannyas. My sannyas is not renunciation: it is rejoicing, it is celebration.

The third question:

BELOVED MASTER,
YOU HAVE SUSSED ME OUT. NOW IS THE TIME TO TELL MY DREADED SECRET! I AM ONE OF YOUR POLACKS. WHAT TO DO?

Prem Veechi, that's the most beautiful thing about Polacks I love and like. You are not the first Polack who has declared it. Asha wrote a note saying that, "Beloved Master, I am also a Polack." Anupama wrote a note saying that her lover, Amitabh, is a Polack. And many others. This is beautiful!

And see what the British are doing. One British lady, Prem Lisa, has written saying, "We ARE superior so what can we do?"

Veechi, it is beautiful to be a Polack. It is beautiful to be a little foolish, not so superior as the British.

Why don't they have ice-cubes in Poland?
Because the woman with the recipe died.

One Polack arrived in New York seeking his fame and fortune. As he strolled down the sidewalk he noticed a great long ladder propped against the side of a building, stretching upward as far as the eye could see. He started to pass on by, but a voice high in the clouds called down, "Climb up the ladder to success!"

Somewhat nervously he began to ascend, rung by rung, all the way to the top of the fifty-story edifice. When he got there, a slender, blond, blue-eyed boy seated on the ledge of the building smiled sweetly at him.

"Hi, there!" he said. "I am Cess!"

The fourth question:

BELOVED MASTER,
IF GOD IS A SHE, WHY DO YOU KEEP ON CALLING HER A HE?
AND ANOTHER QUESTION: YOU SAY THE ENGLISH ARE LADIES AND THE ITALIANS, WOMEN.
WHERE WOULD YOU PUT THE GERMAN FEMALES?

Prem Prageeta, the German females are precisely that -- females -- neither ladies nor women. 'Female' is more scientific and more German, more scholarly, neutral; it has no evaluation in it.

And God, in fact, is neither he nor she.

So if you say he is a he I will say he is a she; if you say he is a she I will say he is a he -- simply to unhinge you from your convictions.

Once it happened:

Buddha entered a village. A man asked him as he was entering the village, "Does God exist?"
He said, "No, absolutely no."

In the afternoon another man came and he asked, "Does God exist?"
And he said, "Yes, absolutely yes."

In the evening a third man came and he asked, "Does God exist?"

Buddha closed his eyes and remained utterly silent. The man also closed his eyes. Something transpired in that silence. After a few minutes the man touched Buddha's feet, bowed down, paid his respects and said, "You are the first man who has answered my question."

Now, Buddha's attendant, Ananda, was very much puzzled: "In the morning he said no, in the afternoon he said yes, in the evening he did not answer at all. What is the matter? What is really the truth?"

So when Buddha was going to sleep, Ananda said, "First you answer me; otherwise I will not be able to sleep. You have to be a little more compassionate towards me too. I have been with you the whole day. Those three people don't know about the other answers, but I have heard all the three answers. What about me? I am troubled."

Buddha said, "I was not talking to you at all! You had not asked, I had not answered YOU. The first man who came was a theist, the second man who came was an atheist, the third man who came was an agnostic. My answer had nothing to do with God, my answer had something to do with the questioner. I was answering the questioner; it was absolutely unconcerned with God.

"The person who believes in God, I will say no to him because I want him to drop his idea of God, I want him to be free of his idea of God -- which is borrowed. He has not experienced. If he had experienced he would not have asked me; there would have been no need.

"The person who believed in God, he was trying to find confirmation for his belief from me. I was not going to say yes to him -- I am not going to confirm anybody's belief. I had to say no, I had to deny, just to destroy his belief, because all beliefs are barriers to knowing the truth. Theist or atheist, all beliefs, Hindu or Christian or Mohammedan, all beliefs are barriers.

"And the person with whom I remained silent was the right inquirer. He had no belief, hence there was no question of destroying anything. I kept silent. That was my message to him: Be silent and know. Don't ask, there is no need to ask. It is not a question which can be answered. It is not an inquiry but a quest, a thirst. Be silent and know. I had answered him also; through my silence I gave him the message and he immediately followed it -- he also became silent. I closed my eyes, he closed his eyes; I looked in, he looked in, and then something transpired. That's why he was so much overwhelmed, he felt so much gratitude, for the simple reason that I did not give him any intellectual answer. He had not come for any intellectual answer; intellectual answers are available very cheap. He needed something existential -- he needed a taste. I gave him a taste."

Remember this: God is neither man nor woman; he cannot be man or woman. Either he is both or he is neither. God is the ultimate synthesis of all opposites. Man is one extreme, woman the other. God is not an extreme, he is the whole existence. He is vast enough to contain the opposites; all opposites become complementaries in God.

So don't cling to my answers; they are not answers. I am not a teacher at all. I am not here teaching you a certain dogma, a certain creed. I am simply trying to help you to be unburdened of your knowledge so that you can be silent with me. And I am in a hurry because soon I want to go into silence, so you also have to be quick. Don't linger too much. Don't go on postponing because I will not be talking for ever and ever. Soon I want to be silent. You can sit in silence with me then, you can sing, you can play music, you can dance, but I want to stop all kinds of intellectual communications between you and me. I want to be existentially related to you. I am simply preparing the ground -- I am pulling out weeds.

So it depends: whatsoever your belief is I am going to destroy it. I am against all beliefs. That's why you will find Christian priests against me, the Catholic pope against me, the Hindu shankaracharya against me, the Mohammedans against me, even the communists against me; for the simple reason that I am against all beliefs, communist or Catholic, Hindu or Buddhist, it doesn't matter -- belief is belief.

I want you to be in a state of no-belief, in a state of not-knowing. I want you to function from that state of not-knowing, from that innocence. Only in that innocence will you be able to know. So if you have communist weeds in you I will pull them out. If I need the help of Catholic instruments, I will use Catholic instruments to pull out communist weeds. If you are a Catholic and communist instruments are needed, I will use communist instruments to pull out Catholic weeds.

My function here is that of a surgeon. I am not much interested in what instruments are being used -- surgery has to be done. Something has to be pulled out of you. Your soil has to be completely cleared of all stones, of all weeds. Only then will your nature start growing roses.

So you will be puzzled. Many times you will find my statements contradictory -- they are, and I don't want to hide the fact. They are contradictory, they are absurd! Because I will say one thing one moment and I will contradict it the next moment. And I am not at all consistent -- or I am only consistent in one thing: about my inconsistencies, that is my only consistency. I am consistently inconsistent, that's all. I am always contradictory, for the simple reason that you have come here from different backgrounds and I am trying to destroy all backgrounds, all conditionings. So it depends on you.

God is neither a man nor a woman. In fact, God is not a person at all. The very idea of God being a person is anthropocentric. There is no God, in fact, but only godliness. Drop the idea of God as a person. You all have that childish idea of God as a superfather sitting somewhere on a golden throne in the sky, pulling everyone's strings -- a puppeteer or something, controlling, managing, a superboss, a great manager, engineer, architect. You have this idea of God.

God is not a person at all; God is the ultimate harmony of existence. Remember the harmony, the accord, the music, the melody, the faraway, distant call of a cuckoo... and there is godliness in it. This bird calling... and there is godliness in it. This silence here in which you are all drowned... and there is godliness in it. Godliness certainly exists.

I perfectly agree with H.G. Wells; he has made one of the most profound statements about Buddha ever made. He said that Buddha was the most godless yet the most godly person who ever walked on the earth. The most godless and yet the most godly?

Yes, that's how existence is. It is a godless existence but tremendously godly. Godliness has to be remembered, God has to be forgotten. If you remember God you will go to the church and to the temple and to the mosque and you will do all kinds of stupid things which have been done down the centuries. If you remember godliness then it is not a question of going to Kaaba or Kashi; then it is a question of living it. Then live in a way which is godly. Live in harmony, live beautifully, live aesthetically, live sensitively, live lovingly. Let your life be a tremendous love affair.

Then there is no need for prayer, because there is nobody to hear it. It is a question of meditation, not of prayer. Then don't go on calling on God; you are wasting your time. Be silent, more and more silent, and live out of that silence, act out of that silence. Meet people and animals and the trees and the rocks with deep reverence because all is divine.

Existence is nothing but God.

Existence is synonymous with God.

The fifth question:

BELOVED MASTER,
I AM A TOURIST. I AM HERE ONLY FOR ONE DAY. CAN I ALSO RECEIVE YOUR GRACE?

Tom, so you have come! I was always waiting. Where are Dick and Harry? And you are from California -- of course, you can't be from anywhere else. Californialand consists only of tourists!

"Tourist" is a new species: they are not ordinary human beings. That is a new development, a breakthrough -- or a breakdown. A tourist is a strange kind of person: he is always rushing to nowhere, he does not know why -- from one place to another place. When he is in Kabul he thinks of Poona, when he is in Poona he thinks of Goa, when he is in Goa he thinks of Kathmandu. He is never where he is, he is somewhere else; he is all over the place except the place where he is. He is never at home. You will never find him in his own home; he has always gone somewhere else, he is always dreaming of other places.

The tourist goes on missing everything; he is in such a rush that he can't see anything. To see things you have to be a little more relaxed, a little more restful. But the tourist is always on the go. He will take his breakfast in New York, his lunch in London, and he will suffer indigestion in Poona!

He carries a camera, inevitably, because he cannot see anything right now, so he goes on taking photographs. Later on he makes albums -- he is a bum and makes albums! And then later on, when it is all over, he looks at the Himalayan peaks, at the Goa beach -- and when he was there he was not there! The camera was doing his work. He need not be there; in fact, why does he bother at all? He can purchase these

photographs anywhere, better photographs than he can take because he is amateurish; professionals are already taking photographs. He can get beautiful albums and, sitting at home, he can look at them. But now the problem is that he cannot sit down.

It is one of the qualities that a few people are completely losing; they cannot sit. They have to do something, they have to go somewhere, and they have to go fast. They don't want to lose any time -- and they are losing their whole lives in not losing time! They will not appreciate anything because appreciation needs intimacy.

If you want to appreciate a flower you have to sit by the side of the flower, you have to meditate, you have to allow the flower to have its say. You have to experience the joy, the dance of the flower in the sun, in the wind, in the rain. You have to see all the moods of the flower in the morning, in the afternoon, in the hot sun, in the evening, in the full moon. You have to see all the moods of the flower. You have to become acquainted, you have to create a friendship. You have to say "hello" to the flower; you have to get into a dialogue, an existential dialogue. Only then can the flower reveal its secrets to you.

But the tourist is pathological. Why is he rushing? -- for the simple reason that he does not know what to do with himself if he is left alone, if he is not to go anywhere, if he has just to sit silently. He does not know what to do with himself. He feels awkward, embarrassed; he has to do something.

Man has become a doer. He has lost the quality of being a witness, a watcher.

The tourist cannot understand the Zen approach, the essential Buddhist approach of sitting silently doing nothing, spring comes and the grass grows by itself.

Zen people sit for years doing nothing -- just sitting, watching... what is outside and what is inside, watching their breath....

Now, the tourist will think this is absolutely ridiculous. Why watch your breath? What is the point of it all? Why not watch TV, some horror film? They are glued to their chairs only when the TV takes them into some torture story, into some murder, into some sexual orgy, into something so they can become participants. They are no more spectators, they become identified with the characters. They start becoming part of the story.

Now new dramas are being developed in the West in which the spectators can participate, for the simple reason that spectators cannot sit for three hours, so they are allowed to come on the stage. At least they can come on the stage from this side and go from that side, and the play goes on. Or they can say something, they can have a little chitchat with the actors -- on the stage! Now they are even developing new techniques where the stage should be just in the middle and it's okay if anybody wants to come in, sit on the stage, do something, do some yoga postures. Now in a Shakespearean drama somebody comes and stands on his head... that will help! The people who have fallen asleep will wake up -- something is happening! Otherwise who wants to see Shakespearean drama? The universities have bored people to death with Shakespeare; people are finished with Shakespeare. Once they get out of the university they don't want to even hear the name of Shakespeare. It feels like a dirty word! But the real reason is that people cannot sit there for three hours; they have to do something. They have to be allowed some action; then they can sit.

A strange quality has happened to humanity, a very insane quality: that nobody can sit silently. And that is what meditation is all about.

You ask me, "I am a tourist. I am here only for one day."

I am grateful that you are here for one day, Tom, because there are tourists who are not here even for one day.

"Can I also receive your grace?" you ask.

My grace is available, but are you available to my grace?

An American tourist was gazing into the crater of a Greek volcano. "It looks like hell," he said.

"Ah, you Americans," said his guide, "you've been everywhere!"

Where are you going? And what is the hurry? Can't you be here a little longer? You will be going to Goa -- it is almost certain, it is predictable. What are you going to do in Goa? You can do all those stupid things here!

We run almost one hundred therapy groups -- for what? Just for people who can't sit silently, just to tire them. So they are pushed and pulled and they are massaged and Rolfed. Do you know what the latest thing in hell is? -- Rolfing! Learn it here because otherwise you will be in difficulty there. Ida Rolf has died and gone to hell; now she is training people there! But we have managed all kinds of groups here. If you pass

through these one hundred groups and you can survive, then you need not be afraid of hell at all. In fact, the Devil and his disciples will be afraid of you! The moment they see the orange people coming they will close the doors. They will say, "Go to the other place!"

And we do all kinds of stupid things with expertise. In Goa you will be just amateurish! Here we have the best experts in the world -- and package deals!

Tom, just be here a little bit more....

The sixth question:

BELOVED MASTER,
I CAN'T MAKE UP MY MIND WHETHER I WANT TO BE A PSYCHIATRIST OR AN AUTHOR.

Veetrag, why not toss for it -- heads or tales? Get it...?

The seventh question:

BELOVED MASTER,
I THOUGHT I HAD FOUND A NICE-A BOX-A, BUT SHE TURNED INTO AN ICE-A BOX-A. WHAT IS THIS KARMA THAT THIS NEW YORK JEWISH BOY HAS TO WORK OUT WITH GERMAN WOMEN?

Prem Samvid, every nice-a box-a turns into an ice-a box-a finally; it is nothing special about you. "Nice-a box-a" is only the label -- "ice-a box-a" is the reality! But you are fools, you go on being befooled by the labels. Nobody else is responsible for it.

Every ice-a box-a carries a beautiful facade written in big neon letters: NICE-A BOX-A. Once you are caught, then you know: every woman is a nun!

Hattie and Aretha were standing on a street corner talking when two nuns passed.
"Say," asked Hattie, "why do they call them ladies nuns?"
"Because," replied Aretha, "they ain't had none, they ain't got none, and they ain't never gonna get none."
"No wonder they wear mourning!"

But every woman basically is a nun -- and no man is a monk! That is the trouble. God loves troubles! He creates puzzles, jigsaw puzzles. There is no way to solve them; one simply learns to accept.

Samvid, you accept the ice-a box-a. And it is summer and you will need an ice-a box-a! And when winter comes, we will see. Who knows about tomorrow? By that time you may be befooled by another box-a.

And it has nothing to do with any karma; it is simply the sheer stupidity of the human mind. Women are always attractive when they are not available to you. They are seducers, they are all coquettish. That is natural, that comes just naturally, part of their femaleness. And man is constantly befooled, again and again. Once he is befooled he thinks for a few days, becomes very wise -- but only for a few days. That wisdom does not last long; after a few days again he is deceived. He starts thinking, "Maybe all women are not the same." But I tell you: all women are the same and all men are the same!

Be more aware. Either accept things as they are... then you are not miserable about it because you have no more expectations; you know this is how things are going to happen -- a deep acceptance of things as they are. Or, don't be deceived again, if you are fortunate to get out of this trap this time -- which is not easy, which is very difficult. To get into the trap is always easy.

And the beauty is that it is the man who tries in every possible way to get trapped. The woman knows there is no need to go after you, she simply waits. She believes perfectly in your stupidity, that you will come. The more aloof she remains, the more you are attracted. Once a woman starts running after you, you will escape, you will become afraid. That is like a mousetrap running after a mouse! The mousetrap simply sits there, knowing perfectly well that the mice are bound to come. Where else can they go? And they circle around.... And the mousetrap has all the allurements -- bread and butter and everything... spaghetti! And once the mouse is in, there is no way out -- no exit!

Jean-Paul Sartre has defined hell as "No Exit." Once you get in, you are in forever, you cannot get out of

it. That's why it is called hell. And even if by some chance you get out of it you will feel very lonely. You have become so accustomed to the comforts of the mousetrap, to the security. There is some security; if you are inside a mousetrap, no cat can catch you. You see the security, the safety! Outside the mousetrap there is always danger. So sooner or later you will enter into another mousetrap -- of a different color. The hair will be different, the nose will be different, the body will be different -- just a few differences, but the inside is the same.

Once this is understood -- that every man and every woman carries on the same program -- once this is understood, you can deprogram yourself, you can decondition yourself. Then you can remain with a woman; there is no problem about it. She has turned into an ice-a box-a because you still want her to be a nice-a box-a. If you don't want her to be a nice-a box-a, then what does it matter what she is? Let her be a nice-a box-a or an ice-a box-a -- it is perfectly okay! You become cool and calm.

And the same is the problem with the woman from the other side. Again and again she thinks that this man will fit, this man is going to deliver the goods. No man ever delivers the goods, no man can ever deliver, that is beyond their capacity. No man is responsible really, but your expectations are so high that nobody can meet them. They are impossible; hence everybody falls short. Every woman finds sooner or later just a henpecked husband and nothing else. And who loves a henpecked husband? No woman can love a henpecked husband.

Just watch your life, whether you are man or woman, watch your program, your biological program. Be aware of it so it can be deprogramed. Then wherever you are you will be free of it because you will be free of expectations.

The last question:

BELOVED MASTER,
I AM A RUSSIAN. CAN YOU TELL ME A JOKE ABOUT THE RUSSIANS?

Darshan, I am never miserly about jokes. If you ask me for one I will tell you two. The first:

Brezhnev, the head of the Russian Communist Party, invites his aged mother to leave the village where she has always lived to come visit him in Moscow. When she arrives he proudly shows her his huge luxury flat inside the Kremlin... the priceless Persian carpets, the imported Swedish furniture, the antique silverware and crystal tableware, and the latest labor-saving machines from America.
"It's beautiful, son," she says.
"That's not all, Mama," he replies.

So he takes her in his huge, chauffeur-driven limousine to his country villa outside Moscow and shows her his private forest, the swimming pool, the stables full of race-horses and the household staff of fifty servants.
"So what do you think of all this?" he asks, sweeping his arm around the estate.

His mother looks a bit worried and whispers, "But, Leonid, what will you do when the communists come back?"

And the second:

Ivan, a small Russian boy, is having great difficulty grasping the basic principles of Soviet communism. After several hours of instruction, his father finally says to him, "Well, look at it this way. Imagine that I, your father, am the party, that your mother is the motherland, that your brothers and sisters are the unions and you are the people."

Ivan still cannot understand the relationship between these institutions, and in a fit of rage his father locks him inside a cupboard in the parental bedroom.

Later that night, forgetting Ivan is still there, his father makes love to his mother. When he is finally released by an embarrassed father the next morning, Ivan exclaims:
"Now I know what you meant, father. The party rapes the motherland while the unions sleep and the people stand by and suffer!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 12

Chapter #3
Chapter title: With love among the unloving

23 April 1980 am in Buddha Hall

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HE LOOKS DEEPLY INTO THINGS
AND SEES THEIR NATURE.
HE DISCRIMINATES
AND REACHES THE END OF THE WAY.

HE DOES NOT LINGER
WITH THOSE WHO HAVE A HOME
NOR WITH THOSE WHO STRAY.
WANTING NOTHING,
HE TRAVELS ON ALONE.

HE HURTS NOTHING.
HE NEVER KILLS.

HE MOVES WITH LOVE AMONG THE UNLOVING,
WITH PEACE AND DETACHMENT
AMONG THE HUNGRY AND QUERULOUS.

LIKE A MUSTARD SEED FROM THE POINT OF A NEEDLE
HATRED HAS FALLEN FROM HIM,
AND LUST, HYPOCRISY AND PRIDE.

HE OFFENDS NO ONE.
YET HE SPEAKS THE TRUTH.
HIS WORDS ARE CLEAR
BUT NEVER HARSH.

WHATEVER IS NOT HIS
HE REFUSES,
GOOD OR BAD, GREAT OR SMALL.

HE WANTS NOTHING FROM THIS WORLD
AND NOTHING FROM THE NEXT.
HE IS FREE.

THE MASTER LOOKS DEEPLY INTO THINGS
AND SEES THEIR NATURE.
HE DISCRIMINATES
AND REACHES THE END OF THE WAY.

Only the master can look because only the master has eyes. Without meditation you are blind. You can see, but only the most superficial things, only the surface of things, only the circumference and never the center. You cannot penetrate into the nature of things. And truth remains hidden at the very core.

Meditation gives the master an insight into himself and the same insight becomes his bridge to the whole of existence. He is no more blind. Only a man of meditation is not blind. Unless you have attained meditation think of yourself as blind. Yes, you can see, but you can see only outwardly. And the real nature is inside you; it is in your interiority, it is in your subjectivity.

You live outside the house of your being; you have never entered into the innermost shrine. Not knowing yourself, you know nothing. And if you don't know even yourself, what else can you know? All that you think you know is only inferences -- not knowledge, not authentic knowledge but only guesswork.

All your knowledge depends on guessing. Sometimes it works only by coincidence, sometimes it does not work. When it works you think you are very intelligent, when it does not work you think fate is against you. But you never realize the fact that you have no eyes yet to see into things.

Two men were riding on a train for the first time. One of them had a bunch of bananas. He offered one to his friend and began to peel one for himself. Just then, the train entered a tunnel.
"Have you tasted your banana yet?" asked the first man, very alarmed.
"No, I haven't," replied his friend.
"Well, for heaven's sake don't!" said the first man. "I took one bite and went blind."

This is what your knowledge is -- just inferences from coincidences.

Just the other day I told you a joke about a Polack who had come to New York to earn name, fame, money, power, prestige. He heard a voice coming from far away in the sky, "Climb up to success!" A little hesitant, a little scared, he tried; he started climbing the ladder, a fifty-story-high ladder, rung by rung. He reached the very end and there he found a young man who said, "Hi there, my name is Cess!" And would you believe that last night the young man came to take sannyas! In my whole life this is the first time a man with the name of Cess has come to take sannyas! I must have given sannyas to more then one hundred thousand people; thousands of Johns and Peters have turned up, but Cess for the first time! And I think it may be the last time too.

Life is full of coincidences; there is nothing esoteric about it. And he looked exactly like the description! But he was an intelligent man -- he wanted to change his name.

You go on inferring. Inference is not knowing, inference is just guesswork. Yes, sometimes it may work, but more often it fails. Knowing is totally different; it is never guesswork, it is a clear insight into things, into the very nature of things. To see into the very nature of things is the whole purpose of meditation.

Meditation is not something occult, it is very scientific. It is a process of cleansing your eyes, of giving you clarity, of making you alert. Your minds are so full of prejudice that you can't see. Your minds are so full of a priori conclusions that whatsoever you see is colored by your conclusions, by your conditionings. Your observation is not pure; it is polluted, it is poisoned. You don't see what is the case, you go on seeing what you want to see or what you are prepared to see or what you are conditioned to see. This is not real seeing.

Meditation means removing all your prejudices, putting all your conclusions aside -- seeing without any hindrance, seeing without any curtains, seeing clearly without any mediation of any thought, seeing without Buddha standing between you and reality, or Krishna standing or Christ standing.

That's why Buddha is reported to have made one of the most strange statements; only a man of the caliber of Buddha can say it. He said to his disciples, "If you meet me on the way, kill me. Don't allow me

to stand between you and the truth. Immediately kill me, remove me; otherwise I will be the barrier."

The true master is one who helps the disciple finally to get rid of the master too, so that the disciple can encounter reality directly, immediately. The false master is one who creates more and more dependence in the disciple, makes him a slave, so much so that the disciple cannot even think of being without the master.

That's what is happening all over the world. So many so-called saints go on creating dependence in you; their whole effort is how to enslave people. They condition you in such a way that their conclusions become your conclusions. They don't give you eyes, they give you ideas.

The real master gives you eyes, not ideas. He gives you insight into reality and then leaves you in total freedom to function out of that insight.

Buddha says:

HE LOOKS DEEPLY INTO THINGS
AND SEES THEIR NATURE.
HE DISCRIMINATES
AND REACHES THE END OF THE WAY.

'Discrimination' is one of the very important words to be understood. Buddha has used the word again and again; his word is VIVEK. Vivek has far deeper meanings than the English equivalent 'discrimination'. Vivek contains awareness, and discrimination through awareness. One can discriminate without being aware; then it will not be discrimination according to Buddha. You can be told what is right and what is wrong and you can discriminate, "This is right and this is wrong," but because it is not your awareness it is not discrimination. Unless you see what is right and what is wrong it is not going to help much.

The Ten Commandments are of no help to you unless they are handed over to you by God himself, not to Moses. They may have been of infinite value to Moses because he came to those insights himself, independent of the whole past, of the whole tradition. But you are simply repeating like parrots.

From their very childhood we start teaching children what is right and what is wrong, what should be done and what should not be done. And they become conditioned so much that they forget completely that this is not their own voice. They start thinking this is their conscience -- it is not. It is a strategy of the priests and the politicians, a conspiracy against man. They have created a conscience in you and because they have created a conscience in you they have prevented the growth of your own conscience. Your own conscience comes out of your own consciousness; it can't come from the outside. Nobody can give it to you, it has to happen to you in your deep aloneness.

Buddha says: The master knows what is false and what is true. He knows on his own authority, not on any other authority. He does not know according to the Koran and he does not know according to the Talmud, he does not know according to the Vedas -- he knows himself. And only when you know yourself does your knowing have a validity, an authenticity -- an authenticity that can transform you, that can give you a new birth.

And he REACHES THE END OF THE WAY.... The moment that authentic insight has arisen in you, your consciousness is born, YOU are born. This is a rebirth. You are born anew. You have reached the end of the way, there is nowhere else to go. You have arrived home.

HE DOES NOT LINGER
WITH THOSE WHO HAVE A HOME
NOR WITH THOSE WHO STRAY.
WANTING NOTHING,
HE TRAVELS ON ALONE.

In India, people are divided into two categories; this is a traditional division. It was so in Buddha's time too, it is a very ancient division. Buddha is trying to make a distinction: he is trying to make his disciples a third category. The old, ancient categories are two. The first is the worldly, the householder, those who have a home. They are called householders for the simple reason that they live in the fallacy of security, safety -- a safety that they think comes through money, power, prestige, a security that they think comes out of relationships. The wife thinks she is safe with the husband, the husband thinks he is safe with the wife, the parents think they are safe with their children. The safety is fallacious because neither the family nor money nor anything else of this world can save you from death.

When death comes it shatters everything; it shatters all your sandcastles. The householder lives in a kind of dreamworld, a world of his own projections. It is not true, it does not correspond to reality; it is his own projection. The wife thinks the husband is her security and the husband thinks the wife is his security. Now, both are insecure. How can two insecure persons give security to each other? Two insecure persons together become doubly insecure, but the fallacy is created.

This is the first category: the GRIHASTHA, the householder.

And the second category is of those who have renounced the first category, who have moved to the other extreme -- who don't live in houses, who don't live in families, who don't earn money, who don't even touch money, who have moved to exactly the opposite extreme. They are known as sannyasins. They used to wander around the country in small or big groups.

Jaina monks are not allowed to move alone. In Buddha's time there were thousands of Jaina monks because Jainism had existed for at least three thousand years before Buddha. Thousands of Jaina monks -- they are not allowed to move alone, they have to move in a group of at least five, for the simple reason that a person moving alone cannot be trusted. He may fall into some error and, knowing that nobody is with him, nobody knows, he may drink wine somewhere or he may fall in love with a woman or he may go and visit a prostitute or he may do something.... But moving with four others it is impossible; the other four are constantly watching.

So that was a strategy to prevent anybody getting any kind of freedom, any kind of license -- a psychological strategy. Unless all the five decide to conspire together... and that is very difficult, that is almost impossible. Sinners are known to become friendly to each other, saints are not known to become friendly to each other. They don't know what friendship is, they can't conspire. They will watch, they will try to find every kind of fault in the other and they will report to the master. And Hindu monks used to move -- even now they do the same -- in big groups of hundreds.

Buddha says: You have dropped a small family and now you have moved into a bigger crowd -- you have become another family. Nothing has changed. First you were thinking that was your security, now you think this is your security, but the old idea of security still persists.

He says that to be a sannyasin means to accept the natural insecurity of life. That very acceptance is sannyas -- to accept that, "I am born alone and I will die alone, and between these two alonenesses all ideas of being together with somebody are just fantasies. I am alone even while I am alive." One is born alone, one lives alone, one dies alone.

Buddha's emphasis is very much on the fact of your aloneness; he wants you to be aware of it. Once you are aware of it you will be surprised at the beauty of it, at the joy of it. You will not be scared; you will rejoice in it because it has a freedom, it has an ecstasy in it, it has a purity and innocence in it. And why hanker for security?

Life is insecure in its very nature, hence it is simple logic: those who want to be more alive, they have to live in insecurity. The greater the insecurity, the more will be your aliveness; the greater the fallacious, so-called security, the less will be your aliveness.

That's why you see so many dead people in the world, almost dead, for the simple reason that they have become so much attached to the idea of security. And the more dead you are, the more secure you are. Don't do anything that can create any insecurity, remain confined to the familiar, don't ever go beyond the limits. You will never know the ecstasy of going beyond the limits. You will never know the ecstasy of exploring the unknown and the unknowable.

According to Buddha, both categories are the same people. Of course they are extremists and they appear opposite to each other, but don't be deceived. They are not really opposite; they have found different kinds of security.

A Jaina monk wrote to me that he would like to come here. He has been reading my books and he wants to become my sannyasin, but he is afraid he will lose all his security because now the Jaina community protects him, feeds him, takes every care of him, respects him. Once he leaves the monkhood, the Jaina community won't be protecting him anymore.

He asked me whether I am ready to take his life in my hands, whether I will be his security. Now he wants to change from one security to another security, he cannot take a jump into insecurity. And my sannyas is insecurity.

Real sannyas is always insecurity because real life is insecurity. There is a great security in being insecure. In dropping the very idea of security you are secure with the whole, with God, with the total. And there is great excitement then, because each moment you don't know what is going to happen.

Buddha says that the master... DOES NOT LINGER WITH THOSE WHO HAVE A HOME. He does not linger with the first category, the people who are obsessed with money, power and prestige. He does not waste his time with these people, he does not linger with these insane people.

And he says: ... NOR WITH THOSE WHO STRAY -- nor with those who go on roaming around the country in groups because that is another kind of security, a subtler kind, but the mind is the same. One wants to belong, one can't be alone.

He says: WANTING NOTHING, HE TRAVELS ON ALONE -- because the real master has no desire, not even desire for life; hence he is not afraid of death. He has no desire in this world or in the other; hence he is not concerned with creating all kinds of safeties around himself. He is not concerned. He can be alone, utterly alone. He is not trying to be clever and cunning with existence; he trusts existence.

People are trying to be very cunning with existence, although they call their cunningness their intelligence. They always give good names to ugly things. Just look at your life, how cunning you have been trying to be -- even with existence. On the one hand you will go to the church and pray, and on the other hand you are trying to be very cunning in every possible way, seeking your ends, sacrificing everybody else for your ends, not caring about anybody, utterly uncaring, having no respect, no love, no reverence for life. And on the one hand you go on praying in the churches and the temples; that too is part of your cunningness. You know what you are doing in your life; to compensate you go to the church every Sunday, or you go to Kaaba....

At least once in his life every Mohammedan is expected to go to Kaaba. For what? -- to repent for all the sins that he has committed, so that he can be forgiven. Hindus go to the Ganges as many times in their lives as possible, just to take a dip in the Ganges because they think the Ganges cleanses you of all your sins. You commit sins and the Ganges has the responsibility of cleansing you of your sins. And what will happen to the Ganges, taking so many people's sins? It must be the most polluted river in the whole world, the most impure! Each drop of the Ganges must be full of millions of sins. So many Hindus for so many thousands of years have been cleansing their sins there. Avoid the Ganges! Even if by chance you come near the Ganges, escape as fast as you can!

Once a man came to Ramakrishna; he was going to the Ganges to take a dip, a holy dip. He asked Ramakrishna, "Paramahansadeva, you bless me -- I am going for a holy dip. Do you think all my sins will be cleansed?"

Ramakrishna was a very polite man. He said, "Of course, when you take a dip in the Ganges all sins fly away from you; you are freed."

The man said, "When YOU are saying it, I trust it. So it is worth going."

Ramakrishna said, "It is worth going, but remember one thing: when you dive in the Ganges, don't come out."

The man said, "What are you saying? Have you gone mad? I will have to come out, I cannot survive under the water for more than a few seconds!"

Ramakrishna said, "Then it is futile because whenever you come out... have you seen the big trees standing on the banks of the Ganges?"

He said, "Yes, I have seen."

"Do you know their purpose and their function?"

He said, "That I don't know. It is not mentioned in any scriptures."

Paramahansadeva said, "I will tell you the secret. When you take the dip, when you dive in, your sins have to leave you because of the purity of the Ganges, but they sit on the trees waiting for you. When you come back they jump upon you! And the danger is that some other sins may also jump upon you which were not yours in the first place. So be very alert -- if you take a dive, then don't come out!"

People have found cunning ways to continue their lives as they are. All your so-called religions are your cunning ways of avoiding God, not of finding God.

A young clerk in a telegraph office got married and, after a couple of years, was going to attain fatherhood. He was sure that the child would be a boy. However, he wanted to keep the whole thing secret from his co-workers so that he could surprise them with the news that he was the father of a male child.

As the delivery was imminent, he sent his wife to her father's place and asked her to send a telegram to him. The telegram, he told her, should contain only the following words: "Cycle arrived," so that he would

know that she had safely delivered.

When the time was ripe she gave birth to a female child. As the telegram, "Cycle arrived," was to be given only after the delivery of a male child, the wife was in a fix as to what to do. Luckily her brother was an intelligent person and he sent the telegram in this fashion: "Cycle arrived with front tire punctured."

Now these people are thought to be intelligent. All kinds of cunning people are thought to be intelligent people. And you have to watch your own cunningnesses. To be cunning is not to be intelligent; to be intellectual even is not to be intelligent. Intelligence has a totally different flavor from intellectuality. Intelligence is the fragrance of meditation -- only a master is intelligent.

WANTING NOTHING, HE TRAVELS ALONE. He can see that the householders are living in a projection, in a projected world of their own; and the so-called monks and nuns are living in another projection, but again it is a projected world. He moves alone -- it has not only to be an outward act, it has to be an inward feeling also.

To be alone is the most fundamental thing for a meditator -- to experience aloneness, to sit silently and just be yourself, just be with yourself, not hankering for any company, not hankering for the other. Enjoy your being, enjoy your breathing, enjoy your heartbeat. Enjoy the inner accord, the harmony. Enjoy just that you are, and be utterly silent in that enjoyment.

People find a thousand and one ways to avoid this aloneness; there are worldly ways and there are otherworldly ways. The worldly person will start listening to the radio or he will turn on his idiot box -- his television. He can't be alone. And the otherworldly person, the religious person, will start praying or reading the Bible. He is also doing the same.

You have to be constantly aware that there are religious ways of avoiding yourself too -- irreligious ways, religious ways, all kinds of ways are available to avoid yourself. The religious person will start a dialogue with God. He will start praying in a formal way -- the Christian prayer, the Lord's Prayer, or the Jewish prayer or the Hindu prayer -- and he will recite mantras, just like a gramophone record, meaning nothing. All that he wants is occupation. All that he wants is somehow not to feel alone. All that he wants is that God is there: "If nobody is there then at least God is there; I am not alone."

The whole idea of God as a person is the fiction created by the people who cannot be alone; hence they have created God. When nobody is there, at least God is always there; you need not be worried about that, he is everywhere. To have an idiot box you need some money and you cannot carry the idiot box everywhere, but God is always there following you like your own shadow. He is always with you. Even when you are in your bathroom he is not gentlemanly enough to leave you alone; he comes with you. You are lying down in your bath naked and he sits by your side. He is a kind of Peeping Tom -- he goes on looking at you! You are making love to your wife and he is standing there; you don't even allow him to be a little gentlemanly. No need for him to be British, but if he is a little gentlemanly, there is nothing wrong in it.

This idea of God is created out of fear -- fear of aloneness. When you close your eyes you are alone, but God is there. Even in your inner being he persists, he insists on being there. This is violence! But there is no God -- it is your idea.

It is like when you are alone and moving into a dark lane in the night or you have lost your way in the forest and you start whistling, just to cheer yourself up. Now that is stupid. It is your whistling, there is nobody else, but even that helps. It is psychologically helpful. You start whistling, you start singing, humming -- to forget that you are alone, to forget that you are lost.

All your prayers are nothing but whistling in the dark.

Buddha is not in favor of prayers. And this difference has to be understood: he is absolutely in favor of meditation, but never in favor of any prayer. Prayer is again the old trick, the old game which does not allow you to be alone. Meditation is the art of being alone. He says: WANTING NOTHING, HE TRAVELS ON ALONE.

Aloneness is not loneliness, remember it. Aloneness is not solitariness, remember it. Aloneness is solitude. It is tremendously beautiful; it is innocent because there is nothing to pollute it, there is nothing to disturb it, to distract it. It is pure stillness, it is silence. It has a music of its own.

Once you have heard the music of your own aloneness you will not like any other music. Then all other music is only noise; howsoever beautifully arranged, it is noise.

HE HURTS NOTHING.
HE NEVER KILLS.

It is impossible for him to hurt or to kill, because now he knows that he is not separate from existence, that there is nobody else. It is all one, it is one organic unity. We are all waves of the same ocean. Hurting another wave is hurting yourself. It is like hitting your hand, one hand with another hand. It is childish, it is insane. Sometimes small children do that. If the table has hurt them they hit the table hard; they are hurt more, but they enjoy. They think they are punishing the table.

Whenever you punish somebody you are punishing yourself. Whenever you torture somebody you are torturing yourself -- because there is nobody else. The master knows it. It is not only a belief for him, it is his experience. Reaching his own center he has reached the center of the whole existence.

This fundamental has to be remembered: that as far as the circumference is concerned we are all different, but as far as the center is concerned we have only one center. That one center you can call God or truth or nirvana.

HE MOVES WITH LOVE AMONG THE UNLOVING,
WITH PEACE AND DETACHMENT
AMONG THE HUNGRY AND QUERULOUS.

HE MOVES WITH LOVE AMONG THE UNLOVING.... His work is difficult. He is talking to his bodhisattvas, making them aware of the arduousness of their work. It is not going to be easy, it is not going to be cheap, because the awakened one has to move amongst those who are fast asleep. The person who has eyes has to live with those who have no eyes. Communication becomes impossible. He says one thing, they understand something totally different. He tries to help them and they feel offended. He tries in every possible way to save them, but they think that he is trying to exploit them or something.

Just a few days back, a friend from Germany took sannyas. His name was Richard; I have called him Veet Richard. Richard means "hard"; German names are like that. Strange, that all German names I come across, either they mean "hard" or they mean "strong" or they mean "masculine" or they mean "bear-strong" or they mean "the walk of the wolf" -- Wolfgang. I told him, "Go beyond your hardness. VEET means going beyond. Become soft, become a little less German."

And just the other day he wrote a question, saying, "While you were giving me sannyas I was looking at your shoulders and I could not believe that 'This man is my master.'" Now, what do my shoulders have to do with my being a master or not? This is something new! I have come across thousands of definitions of what a master means, but neither Buddha nor Lao Tzu nor Zarathustra nor Jesus, nobody has said anything about the shoulders! And he was looking at my shoulders, not looking into my eyes -- I had asked him to look into my eyes.

But this is how things are. When you are moving with people who are fast asleep they have their own ideas. Then, Veet Richard, go to Muhammad Ali! Find some stupid wrestler for your master. And now I am wondering -- whatsoever I was saying to him, was it worth saying to him? I was simply wasting my time and his time. There is no possibility of any communication. He was in his own world; maybe he was looking for Adolf Hitler or somebody. I am not Adolf Hitler and I am not Muhammad Ali either, but he must be carrying some idea....

Everybody is carrying some idea -- strange ideas people are carrying. And I cannot fulfill your ideas. You are so unloving and I go on pouring my love on you and there seems to be no response.

People write me such ugly letters that if you come to know about those letters you will be simply shocked. You will not be able to believe it. One woman wrote just the other day, "Either you are mad or you are a fool!" Madam, can't I be both together? Is there any contradiction? Not all fools are mad, true, not all madmen are fools, true, but there are a few who are both together. I belong to that third category. And certainly I must be mad; otherwise why should I be working on you? And I should be a fool, I must be a fool; otherwise I would not have initiated this madam into sannyas. You don't belong here.

But the problem is, everybody who comes is asleep, unloving, and they can't see their sleep, they can't

see their unlovingness, they can't see their prejudices.

So many questions have come from British ladies and British gentlemen saying, "The British lady is just a myth and you should not be so interested in a myth. It is not a reality -- the British lady exists nowhere." But these same people believe that the Polack exists, the Italian exists, the Jew exists; they are not myths... because when I am joking about Jews or Italians or Polacks no British lady or gentleman writes to me that these are myths -- they are realities.

Now, no Jew, no Italian, no Polack is writing to me that the British lady is a myth. Why are only the British writing to me about it? Can't you see the point? And if it is a myth -- and I know it is a myth! -- why not enjoy it? Why become so much worried about it? Somewhere deep down you believe it is not a myth, otherwise why? Have a good laugh and it is finished!

But your concern to make me aware of the fact that the British lady does not exist... I KNOW it! I am surrounded by British ladies! I have more British ladies around me than I have Jews or Polacks or Italians. I know it is a myth -- but a beautiful myth!

And one thing is very good about British ladies: they never disappoint you because from the very beginning they are ice-a box-a. That must be said in their appreciation. The Italian lady begins with a nice-a box-a; ultimately, finally, you find out, but then it is too late, that she is not a nice-a box-a, she is an ice-a boxa. But the British lady from the very beginning is clear; she never disappoints anybody. She is truthful, sincere. If you want an ice-a box-a, it is your responsibility.

Buddha says: HE MOVES WITH LOVE AMONG THE UNLOVING.... Yes, the master has to move among the Polacks and the Italians and the Jews, the British and the French... and he has to move with people who know nothing about love, although they all believe they love. And the love of the master is so different that you cannot understand his love. His love is very cool; to you it appears it is cold because you know only two categories, cold or hot. You don't know the third category: cool, neither cold nor hot.

Coolness is not coldness, remember. The master is never cold, but certainly he is not hot either. You know a love which is hot, passionate, lusty, and you know a love which has gone dead, has become cold -- ice-a box-a -- everything has become frozen, it is a corpse. But you don't know the third possibility: the coolness of love and the freshness of that coolness. And the coolness has a paradoxical quality in it. If you compare it with cold, then it is cool; if you compare it with hot, then it is warm. It is exactly in the middle where warmth and coolness are one. The master has a warmth which is cool and has a coolness which is warm, but that is very difficult for people who live in extremes to understand.

HE MOVES WITH LOVE AMONG THE UNLOVING, WITH PEACE AND DETACHMENT.... He loves but he is never attached, and you cannot understand a love which is not attached. To you love and attachment are always associated; it is impossible for you to keep them separate. Love is always attachment to you; the deeper the attachment, the more you think it is love. But the master's love is utterly detached. He loves, yet he is not bound by it. He loves, but he is not binding on you. You know a love which creates excitement. The master's love is utterly peaceful; there is no excitement. It is nothing to do with romance.

HE MOVES... AMONG THE HUNGRY.... The people who are always desiring more, Buddha calls them hungry, constantly hungry. They go on stuffing themselves with every kind of thing and they are never satisfied. Their hunger is impossible, their thirst is unquenchable. The more you give, the more they want. They are never grateful.

... AND QUERULOUS. And, of course, when they are always hankering for more they are quarreling with each other. The master is never querulous, he is never hungry. He is fully contented, utterly contented, absolutely contented. He has arrived! He asks for nothing. Hence it becomes more and more difficult for you to understand him.

LIKE A MUSTARD SEED FROM THE POINT OF A NEEDLE
HATRED HAS FALLEN FROM HIM,
AND LUST, HYPOCRISY AND PRIDE.

The most important thing to remember is: these things have fallen from him. He has not dropped them, they have fallen. If you drop them they will hang around you. He has not repressed them, he has transcended them -- and the difference is great. If you repress them they will always be with you. If you repress lust it will spread deep down inside your being like cancer. If you repress hypocrisy you will be creating a deeper kind of hypocrisy, that's all. If you repress pride you will become a pious egoist.

Beware of it. Millions are befooled by this because repression is easy, anybody can do it. It needs no intelligence; it needs only a little stubborn stupidity and you can do it. You just have to be a little stubborn, you have to insist and you have to force something inside yourself. You have to put pressure on it, you have to sit upon it. But then you will be in trouble. It is always there boiling, ready to explode any moment.

Three priests -- an archbishop, a bishop and a rather young, newly ordained priest -- stood in the lobby in the airport. The archbishop told the priest to get the tickets while they took care of the baggage.

The priest approached the ticket counter, noting the shapely, seductively dressed young woman behind the counter. By the time she got around to him he was quite flustered by her and stammered, "I would like three pickets to Tittsburgh."

Embarrassed and ashamed, he ran from the counter back to his two companions. He told the archbishop, "Father, I am sorry, I cannot get the tickets. Furthermore, I have sinned... I was tempted by the flesh!"

The archbishop said, "You are young, my son, and weak -- we shall pray on your problem."

The archbishop then sent the bishop for the tickets. The bishop, though not easily swayed in his faith, was also quite taken with the young woman's beauty. He said, to her, "I must apologize for my brother -- he is young. Now, I would like three tickets to Pittsburgh and I would like the change in nipples and dimes."

Shocked by his slip and completely overwhelmed by embarrassment, he returned to the archbishop without the tickets.

The archbishop was by now quite angry at both the priests and the young woman. He then went for the tickets himself. He said, "I would like three tickets to Pittsburgh and I would like my change in nickels and dimes."

As the young woman began processing the tickets, the archbishop said, "Look at you... you should be ashamed. How do you dare to leave the house that way? Why, your breasts are not covered and your skirt is entirely too short. Every man who approaches you is tempted. When you go to heaven," he said, with his voice raising in pitch, "Saint Finger will surely shake his peter at you!"

That is bound to happen. Hence Buddha says: LIKE A MUSARD SEED FROM THE POINT OF A NEEDLE HATRED HAS FALLEN FROM HIM.... He has not dropped it or repressed it; it has fallen of its own accord. ... AND LUST, HYPOCRISY AND PRIDE.

How does this miracle happen that these things fall of their own accord? They fall of their own accord if you become more aware of them -- not repression but awareness is needed. Repression makes them more unconscious and more dangerous. Become more conscious of them, watch them, meditate over them. And as you become more and more capable of watching all kinds of thoughts in your mind, you will become more and more detached from them. You will come to know that the observer is separate from the observed, that they are there like the traffic on the road and you are just a spectator. They have nothing to do with you, they are not part of your being. Repress them and they become part of your being. Repress them and you become more and more controlled by them. You will remain afraid your whole life if you repress anything. Repression creates fear, because you know it is there -- any opportunity and it can arise again.

My approach is also the same: don't repress anything -- watch. Nothing has to be repressed, everything has to be watched. Just by being watchful things start dropping on their own. And then there is a beauty because a silence comes to you, a stillness comes to you which is not forced, not cultivated.

HE OFFENDS NO ONE.
YET HE SPEAKS THE TRUTH.
HIS WORDS ARE CLEAR
BUT NEVER HARSH.

HE OFFENDS NO ONE -- he cannot because all violence has disappeared from him -- but HE SPEAKS THE TRUTH. If truth offends you, then he is helpless. There is no intention to offend you, but if you are living in lies then truth offends. About that the master cannot do anything, he has to say the truth. In fact, he says only the truth; otherwise he is not interested in saying anything to you.

The little baby was very quiet. He never cried or chuckled or said "Mama" or "Dadda."

When he was three, the parents began to get rather worried, thinking he might never talk at all.

At last, when the child was seven years old, he suddenly spoke. They were sitting having lunch when he said, "Not enough salt."
"Good gracious!" exclaimed his mother. Then she asked, "How is it that in seven years you have never said a word?"
"Well," said the child, "up to now everything has been alright!"

The master speaks only if something is wrong; otherwise he keeps quiet, he remains silent. He speaks only if something is wrong. But that can hurt you, that can offend you. To show that something is wrong with you seems to be offensive to you. You love to be appreciated, not criticized. You love to be buttressed, not to be criticized. You love that your lies should be supported, not destroyed. But about that the master cannot do anything. He has to shatter your lies, he has to bring the truth to your notice. If truth hurts, then that is another matter; otherwise, the master has no intention of hurting anybody. HIS WORDS ARE CLEAR BUT NEVER HARSH.

"How was Lady Hastings' party?" Lord Peter was asked.
With an absentminded, faraway glance in his eyes, he said, "Had the soup been as warm as the wine, had the wine been as old as the chicken, had the chicken been as tender as the maid and had the maid been as willing as the Lady, it would have been a great party!"

The master will not be that roundabout. He will simply say it clearly, although he is not harsh. But he can appear harsh to you -- that is your problem. He is always sweet, and if sometimes he appears harsh to you, ponder over it, why he appeared harsh to you. Maybe something was inside you that started pinching, that started hurting. Maybe there was a wound inside you that you were hiding and the master hit the wound. He has to hit your wounds. He has to pull much pus out of your being. It hurts. The master is a surgeon.
Buddha himself has said again and again: I am not a preacher but a physician.

WHATEVER IS NOT HIS
HE REFUSES,
GOOD OR BAD, GREAT OR SMALL.

That's exactly the definition of meditation according to Buddha and according to all other buddhas too. Watch your mind, and whatever is not yours, whether it is good or bad, great or small, don't get identified with it, don't accept it, go on refusing.
In the East this method is called -- even prior to Buddha it was called -- NETI, NETI, neither this nor that. Go on saying that "I am not this, I am not this, I am not that either." Go on rejecting inside your being whatsoever you can observe you are not.
Slowly slowly, eliminating all that you are not, one day only that is left which you are. That day is a day of great rejoicing. Then the watcher turns over onto itself. Nothing else to watch, it starts watching itself. Nothing else to see, it starts seeing itself. That is the moment you become a seer. That is the moment your wisdom explodes. That is the moment when darkness disappears and there is just light and light and nothing else.

HE WANTS NOTHING FROM THIS WORLD
AND NOTHING FROM THE NEXT.
HE IS FREE.

Once you know that all that the mind contains is not you, all that the mind craves is not you, all that the mind is hungry for is not you, you are becoming free. Slowly slowly, desires disappear. Seeing that all desires are basically futile, that all desires end in frustration, seeing it on your own -- not because I say it or the Buddha says it -- seeing it on your own, desiring evaporates. You are left without any desire and there is no smoke of desire. Your flame of awareness burns bright, and freedom is the fragrance of that flowering of awareness.
Ordinarily we are living like robots. Ordinarily we are living mechanically. We are not conscious at all,

although we believe that we are conscious. We are not conscious at all. And because we are not conscious, if we drop the desires of this world, then we start desiring something in the other world. It is absolutely ridiculous.

See your so-called saints and mahatmas desiring the same things that they have dropped desiring in this world, but now they are desiring the same things in the other world.... Mohammedans believe that in their paradise there are streams of wine. Now this seems to be very illogical! Here wine is a sin and there it is the reward -- reward for all your virtues. And you don't have to go to a pub -- streams are flowing everywhere! Here the woman is hell and the woman has to be renounced, and there...?

In the Hindu paradise beautiful women are available, always young, stuck at the age of sixteen; they don't grow beyond that. In fact, I always wonder how they reached sixteen! They must have been born sixteen years old from the mother's womb. Since then they have not grown. And they have bodies of gold -- solid gold, it seems! And not American gold, mind you, pure gold, twenty-four-carat gold! And their eyes are made of emeralds, pure green emeralds. And their bodies don't perspire of course, how can they perspire? If their bodies are made of solid gold it is impossible to perspire. They may melt in the heat, but they cannot perspire!

Here women have to be renounced. And the Hindu scriptures say: The woman is the door to hell. And there the mahatmas are provided with beautiful APSARAS, beautiful women. What kind of nonsense is this?

And the same is the case with all the religions. Because in Mohammed's time when the Koran was written homosexuality was very prevalent in the Arabian countries, provision is made for gay people also! In the Mohammedan paradise not only are beautiful women available but beautiful boys too. They never grow their mustaches, they remain always the same -- young. Now here, in all the Mohammedan countries, homosexuality is one of the greatest crimes. The homosexuals have to be beheaded, death is the penalty. Can't you see the absurdity? In paradise you will be provided with all kinds of beautiful boys! I am not against homosexuality, I am simply against this absurdity. It is perfectly good, generous -- but then why are you against it here?

It is the stupid, unconscious mind of man. He is ready to let go of something in this world, but then he moves to the other extreme. He lets it go here, he renounces it here, and he starts asking for it in the other -- the same thing. The problem does not change. From one problem he moves to another problem, from one desire to another desire.

A fat, round-bottomed Italian woman comes to the doctor's office with her husband. "My husband no shit-a!" she exclaims.

The doctor gives her a small bottle of cod-liver oil, saying, "Give him this tonight and he will be alright tomorrow."

But the next day the woman returns and says, "My husband no shit-a!"

So the doctor gives her a bigger bottle with the same instructions.

The following day the woman is back again: "My husband no shit-a!"

The doctor finally gives her a huge bottle of cod-liver oil. The next day the woman comes back again. "Doctor, Doctor," she exclaims, "no husband, only shit-a!"

But the problem remains; now it is the other extreme.

The seeker of truth has to be very watchful not to move from one prison into another, from one desire into another. He has to be very alert and aware. He has to de-automatize himself. He has to become a man, not continue as a machine. You are born as a machine, and unless you make a great effort, you will remain as a machine and you will die as a machine. Make every effort to become aware so that you are no more a machine. Then the real man is born.

A wild West cowboy purchases a horse from the local priest. "This horse is very special," the priests explains. "When you shout, 'Praise to the Lord' this horse will start galloping like crazy and the only way to stop it is to call out, 'Amen!'"

At once the man jumps up on the horse's back and shouts, "Praise to the Lord!"

He shoots like an arrow across the desert. Suddenly he becomes aware of a steep canyon ahead of him. "Goddam! I forgot the other command," he says. "What shall I do with no means to slow down this mad horse?"

Cursing and sweating, he approaches the deep canyon, and at the last moment he remembers: "Amen!" And just above the gorge the horse comes to a standstill.

Trembling and relieved, with tears in his eyes, the cowboy looks up to the sky and says, "Praise to the Lord!"

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 12

Chapter #4
Chapter title: Music comes closest

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The first question:

BELOVED MASTER,
IS IT REALLY SO DIFFICULT FOR THE AWAKENED ONES TO WORK WITH US BLIND PEOPLE AS GAUTAMA THE BUDDHA SAYS?

Aseema, yes, it is even more difficult than Gautama the Buddha says, because man has become far more blind now than he has ever been before -- he has become more knowledgeable. That is his blindness. Now he lives under the illusion that he knows and that is the greatest illusion of all. Once you start believing that you know, the work of an awakened one becomes almost impossible.

The awakened one can work easily only when you are ready to accept the fact that you know nothing, that your knowledge is borrowed, that it is mere information, that it is not any inner flowering of your being, that it is not your own music, that it is not your own experience. Once a person accepts this, things become very simple. The very acceptance of ignorance is the beginning of disciplehood.

But as time has passed, man has been accumulating more and more knowledge, his mind has become more and more capable of memorizing. He has become a walking encyclopedia. Today man knows more than ever, hence the difficulty is greater today than ever before.

The eyes are blind in proportion to the weight of knowledge that you carry. Children are not blind. The younger the child, the more clearly he sees, far more clearly. His perspective is totally different from the so-called grown-up.

Just the other day there was a letter from a young boy from Germany. One month ago he also wrote -- that he wants to become a sannyasin. He is only sixteen years old so I told him, "You inquire of your parents, ask their permission; otherwise they will create difficulties for you. If they allow, you are welcome."

His answer has come and what he says is tremendously beautiful. He says, "Beloved Master, my parents will never understand you. We went to see the film about your ashram -- I was the only one in my family who understood it. My father and mother were absolutely unable to comprehend it, what it was all about. And I am afraid that if I become more grown-up like them I may miss the opportunity. Moreover," he says,

"I have dyed all my clothes orange so I am already half a sannyasin -- just the mala is needed."

He says, "I understood the film completely but my parents were simply confused by it. I have been trying to explain it to them, but they seem incapable of understanding." He also says, "I am afraid that if this is what happens when one becomes grown up, then I may miss the opportunity of becoming a sannyasin. So please, send the mala immediately before I become blind!"

A child is not burdened with knowledge. You have to become a child again; then the work of a Buddha is very simple. It is the simplest work in the world -- because the Buddha is not going to make you achieve something, he is simply helping you to see what is already the case. What can be more simple?

But grown-up people are really blind, utterly deaf. Their hearts are closed, they can't feel, they are hung up in their heads, and to communicate with a Buddha you need an open heart. People are encapsulated in their thoughts, so much so, that they live in their own world, continuously imprisoned in their ideologies, in their words. You can't talk to them. You say one thing and they immediately understand something else.

Just the other day I received a letter dated April 18, from the Ritz Hotel, Mysore:

"Dear Sir,

I am very upset since one of your devotees staying at this hotel, a friend of Swami Anand Hasyo, informs me that you make fun of our new president, the Reverend Canon Banana, in your daily Sufi dances. I am told that your devotees are taught to sing: 'You are a banana to me.' This is very disrespectful. How would you like it if in Zimbabwe we taught our people to sing, 'You are not my Bugwan'? Trusting that you will deal with this matter without delay...."

The song is this:

"You can fall in love with a star,
You can fall in love with a tree.
I love you just the way that you are.
You are a mystery to me."

Or, if your partner looks serious, say "banana" instead of "mystery to me."

This Sufi dance has been going on for years, and this fellow, Reverend Banana, became president only on 7th April this month, only one week ago. In fact the nation of Zimbabwe is only one week old. On 11th April he became the president elect, on 17th April he actually became the president. We have been using the word 'banana' for years; it has nothing to do with Reverend Banana.

The letter-writer has also sent a picture of Reverend Banana -- and he LOOKS like a banana, so I can very well understand why he is upset!

Now he should approach the UNO to change the English language; bananas should not be called bananas anymore. And what will you do about the expression "He has gone bananas"? Now you will have to say, "He has gone Reverend Bananas." That will be much more suitable. All the other bananas will be very happy.

Now, these stupid people are all over the world....

And would you believe what the name of this man is? His name is Israel Tomato!

Now I am waiting for some letter from Michael Potato! I really got worried about the whole thing. I love bananas, I love tomatoes, I love potatoes. Now to eat them will mean you are a cannibal!

I immediately went into the garden and asked a bunch of bananas, "What do you think? What should I do?" The bananas were so ashamed they didn't speak a single word. I shook them and I said, "You have to say something!" They said, "We are sorry, but once in a while a banana falls.... But this man has fallen too much! Please don't include him in our family. No other banana has ever been a politician before. Yes, we have fallen and we have committed many sins before, but this is too much. We feel ashamed!"

I asked the tomatoes, and they are such innocent people -- they look so meditative, almost like Zen masters sitting silently, doing nothing. And they all laughed and they said, "Don't be worried. Continue to eat us. That is the only way for us to become buddhas!"

And he says, "How would you like it if in Zimbabwe we taught our people to sing, 'You are not my Bugwan or Bhagwan'?" I would love it -- please do it! ANYway, if your people start remembering me, that will be good. In fact, my sannyasin kids already call me Bugwan, and it sounds so beautiful! It is far smoother than Bhagwan -- nothing is wrong with it.

But this fellow has not given his address; otherwise I was thinking to send him my answer! And these people are all around the world.

Now my South African sannyasins will be very very happy because they were writing to me again and again, "Beloved Master, you never say anything about the South Africans." Veena, Vidya, Veetrag, they were all worried because I am talking about the Italians and the Jews and the British, and nothing is being said about the South Africans. This Tomato has given me an opportunity to say something.

The doctor advises an African to jog ten miles a day for two weeks.

The guy reports that he feels fine; his only complaint is that he is one hundred and forty miles from home!

One African applying for a post as footman in a country house is asked by her ladyship to raise his trouser leg so that she may ascertain whether his legs will be sufficiently shapely in plush knee-breeches. He does so. She then appears satisfied but asks to see his testimonials.
"And that," he says, recounting the event, "was where I made my big mistake and spoiled everything!"

Get it?

"Why are you so angry?" the doctor at the maternity ward asked the African father. "You should be proud that your lovely wife had twins."
"Oh yeah," snarled the leaping African. "Just wait till I find the other guy!"

The African sergeant gave an order for the whole company to raise the right leg. One confused draftee raised his left leg in error. The sergeant looked down the line and saw the upraised left leg of one soldier right next to the upraised right leg of the recruit beside him. "Who is the smart aleck in the middle of the line," he bellowed, "who raised both legs?"

And to Mr. Tomato I would like to say that I have no respect for politicians; whether they are African or American or Indian or European, it does not matter.

A cannibal rushed into his village to spread the word that a hunting party had captured a politician.
"Good," said one of the cannibals. "I've always wanted to try a baloney sandwich."

Three surgeons were at the pub, chatting about their experiences.

The first said, "One guy who came to me had been in a car accident and had lost both his legs. I fixed him up and today he's a champion runner."
"Wow," said the second. "I had a patient once who had been hit by a train and his body was completely smashed. We gave him surgery and today he's a famous dancer."
"That's nothing," said the third. "One guy came to me -- he was a bomb disposal expert. One day a bomb went off and all they found was an asshole and a pair of ears... today he's the president!"

The second question:

BELOVED MASTER,
I AM A MUSICIAN AND I HAVE COME ACROSS MANY MUSIC TEACHERS OVER THE YEARS. BUT NOW IT SEEMS THAT I HAVE NOT ONLY FOUND A MASTER BUT ALSO THE ULTIMATE MUSIC TEACHER. IS IT PERHAPS THE SAME THING? AND COULD YOU PLEASE SAY SOMETHING TO US ABOUT MUSIC AND MEDITATION?

Harisharan, music comes closest to meditation. Music is a way towards meditation and the most beautiful way. Meditation is the art of hearing the soundless sound, the art of hearing the music of silence -- what the Zen people call the sound of one hand clapping. When you are utterly silent, not a single thought passes your mind, there is not even a ripple of any feeling in your heart. Then you start, for the first time, hearing silence.

Silence has a music of its own. It is not dead, it is very much alive, it is tremendously alive. In fact, nothing is more alive than silence.

Music helps you from the outside to fall in tune with the inner. Music is a device; it was invented by the

buddhas. All that is beautiful in the world, all that is valuable in the world has always been discovered by the buddhas. Only they can discover because they have traveled the inner country, the inner, immeasurable universe. Whatsoever they have found in the inner world, whatsoever they have experienced in the inner world, they have tried to make something similar on the outside for those who can only understand that which is objective, who are not yet able to enter the interiority of their own being, who are not yet even aware that there is an inner world. Devices can be created on the outside which can help.

Listening to great music you suddenly become silent -- with no effort. Falling in tune with the music you lose your ego with no effort. You become relaxed, you fall into a deep rest. You are alert, awake, and yet in a subtle way drunk.

Once it happened:

A great musician came to the court of a king. The musician must have been an awakened master, must have been a buddha. He said to the king, "I will play on my instruments, but you will have to fulfill one of my conditions. Unless this condition is fulfilled I cannot play."

The king said, "Whatsoever the condition is, it will be fulfilled. You say it." He had never thought what the condition could be: "Maybe he will ask for much money -- that can be given easily -- or for some other favor which can be given easily." The king had been waiting a long time for this man.

But the condition was very eccentric. The condition was: "While I am playing nobody should move his head. If anybody moves his head, his head has to be cut off. So the audience has to be informed beforehand that people should come knowing that they are playing with fire. If they start moving their heads in tune with the music, then they will lose their heads -- make it clear to everyone who comes. And surrounding the audience let at least one thousand soldiers stand with naked swords so everybody remains aware and never forgets."

The king was so interested in hearing the musician -- he had heard about him for years and he was not ready to lose this opportunity even at this cost. Of course, whatsoever he was demanding was simply insane, but the king had to agree. He said, "Okay, your condition will be fulfilled."

The whole capital was informed. Thousands of people would have come, but now they were afraid -- only one thousand people came to listen to the musician. Even seeing one thousand people come, the king was surprised: "So many lovers who are risking their lives!" And one thousand soldiers were standing with naked swords. Again it was declared, "You have to remember and go on looking at the swords -- they are standing for you. Nobody can escape." And there were people standing who would take notes -- whoever shook his head, moved his head, would not reach home alive.

The musician started playing, and he was such a master! After only a few minutes, a few heads started moving in tune with the master's music. The king was very much afraid. He saw heads moving, swaying -- people were getting drunk. He himself was afraid for his own head! But a tremendous desire arose in him too, he could not resist it. He himself started moving his head, he forgot all about it. What to say about the audience? The people who were standing with naked swords, many of them started moving their heads and their swords were swaying!

The queen was very much worried. She saw that there were going to be hundreds of people unnecessarily murdered. But sooner or later almost everybody was drunk with his music.

When he finished in the middle of the night, the people who had to report, they reported that "Not a single soul has remained without swaying, and we are sorry to say that we are also on the list!"

The king said, "Now, Master, what do you want? -- all these people butchered, murdered? I am also on the list, my wife is also on the list, my whole court is on the list!"

The master laughed and he said, "I was waiting for these people. These are the right people for whom I can play. Forget all about the condition! It was just a strategy to prevent those who were not ready to risk their lives, it was to prevent the cowards. These are the people for whom I will play. And not only today -- I am going to stay in this town for months together because these are MY people. They have forgotten about their lives, or even if they had remembered they could not resist. The joy was so tremendous that they were ready to go, even with the risk; they were perfectly aware. These are the people for whom I exist because these are the people who can be turned inwards. They were fully aware and yet drunk."

And that is the whole secret of meditation. The paradox disappears -- the paradox between drunkenness and awareness. And its first experience can happen in music more easily than in any other place, than in anything else. Music, dance... all these are devices, discovered by great awakened masters. They have fallen

into wrong hands.

To be a teacher of music is one thing -- he can teach you the technique. I am not a teacher of music -- I cannot teach you the technique -- but I can help you to listen to the inner music, and that is real music.

In China they have the saying: "When the musician becomes perfect he throws away his instruments" -- because they are no more needed. He can close his eyes, he can turn himself inwards and he can listen to the music that is already there and always there. And when the archer becomes perfect he throws away his bow and his arrows; there is no need for them.

Whenever any art is perfect it ends in meditation -- it HAS to end in meditation. If it is not leading you towards meditation then something has gone wrong.

That's why much of the modern art is not art, it is insanity. Much modern music is not music; it simply makes you sexually excited. It is just the opposite of real music. Real music helps you to transcend your biology, your physiology, your psychology. Real music takes you to the world of the beyond -- what Buddha calls the farther shore, even beyond the beyond.

Gurdjieff used to call real art "objective art." Modern art is not, in that sense, objective art. In the past the awakened masters have used all kinds of devices: painting, sculpture, music, dance, drama. Every kind of device has been used to help you, because there are different types of people who can be helped in different ways: somebody through music, somebody through painting, somebody through poetry.

And that's my function here: to create a buddhafield, a commune where all kinds of devices are used. But the purpose is one, the purpose is single, one-pointed. All these paths are leading you to the same goal -- to your own inner being.

Harisharan, you have come to the right place. I am not a teacher of music because I don't teach you the technique of music, but I am certainly the master of the inner music. I have heard it and I can help you to hear it -- not only to hear it but to be it.

And to be it is to be for the first time. To be it is to be reborn. To be it is to know what bliss is and benediction is.

The third question:

BELOVED MASTER,
TWO YEARS AGO I WAS A CALIFORNIAN TOURIST. AFTER ALL THIS TIME YOU STILL FILL ME WITH WONDER AND AWE. I LOVE YOU.

Deva Nartano, I am not a consistent man. With a consistent man you are bound to get bored because the consistent man goes on repeating the same thing. I am so inconsistent, so unreliable, so unpredictable that you never know what I am going to say and what I am going to do. What is going to happen in this commune tomorrow nobody knows -- not even me! I will know only when I have done it. I know only when I have said it.

Hence you can be here your whole life and your wonder and awe will not disappear; in fact it will deepen, it will become more and more profound.

And I am not imparting information to you, because it kills wonder. And wonder is such a valuable treasure; no information is of such worth.

I am not here to help you to learn about anything; on the contrary, my work is to help you unlearn. If you become knowledgeable, naturally whatsoever you know has no surprise for you in it anymore. Your awe and wonder disappear, it becomes old. You know it -- how can you still feel wonder for it? You can feel wonder only if you remain in a state of not-knowing.

That's what I call meditation: the state of not-knowing. I cleanse you. I don't allow any dust to gather on your mirrors. I want you to remain fresh and young. The moment you become knowledgeable you will lose wonder. The moment you become knowledgeable you have lost contact with me.

This place is not for pundits and scholars. This place is for people who have the quality and the courage of remaining ignorant before the immense mystery of existence.

Winslow walked into the saloon and asked for a double bourbon. Suddenly he looked up and realized that tending the bar, apron and all, was a large dog.
"What's the matter?" asked the canine. "Haven't you ever seen a dog tending a bar before?"

"Oh, it's not that," replied Winslow. "What happened to the horse? Did he sell the joint to you?"

This is how the knowledgeable person functions -- nothing can surprise him.

McCarthy walked into a saloon where there were only the bartender, a dog and a cat.

As McCarthy ordered his drink, the dog stood up, yawned and said, "Well, so long, Joe," then walked out.

"Did you hear that?" said McCarthy to the bartender. "The dog talked!"

"Don't be a jackass," said the barkeep, "a dog can't talk."

"But I heard him."

"You think you heard him. Dogs can't talk. It's just that wise-guy cat over there -- he's a ventriloquist."

The moment you start feeling that you know something, remember, you are losing your contact with existence. Knowledge is the barrier, the only barrier that prevents you from communing with God. Remain innocent, remain ignorant. Go on dying to the past and go on dying to all your experiences. Don't collect them, don't be a collector. Remember that every night before you go to sleep, be finished with that day, be totally finished. Go to sleep again as a child and in the morning when you wake up, again wake up as a child. And you will never lose the eyes of wonder and the heart which can feel awe.

And this is what I call the fundamental quality of a religious person: not that you know the dogma, not that you know the creed, but that you know nothing, or that you know only one thing -- that you know nothing. It is better to be a fool with the trees, with the rivers, with the mountains, than to be a scholar, because as the scholar reaches the trees, the trees simply stop any communication, they close their doors. As the scholar reaches close to the flower it is not the same flower; it stops sending its fragrance.

If you reach as a fool and you can say "Hello!" to the tree and you can say "How are you?" the tree feels rejoiced: "Here is a man who is worth talking to, with whom I can have a dialogue." Sit with the tree, hug the tree, kiss the tree, feel the tree. Of course, people will think that you are mad. Let them think! It doesn't matter. What people think about you is absolutely immaterial; don't pay any attention to it. But make friends with trees, because they have deeper secrets to reveal. Make friends with rocks, feel their texture, their coolness, their weight, their age. Commune with nature and soon you will be surprised that if you are available to nature, nature starts becoming available to you. And it is not only that YOU say hello -- the tree responds. It sends its messages to you clearly and loudly.

Now even scientists are aware of the fact that the tree behaves with different people differently. When the woodcutter comes, the tree trembles in fear. Now there are machines like cardiographs which can detect the trembling; they make a graph of what is happening in the inner being of the tree. Seeing the woodcutter with his axe coming to cut the tree, the tree is trembling, the tree is afraid, the tree is angry, the tree is full of hate, the tree does not like this man. If the tree could run the tree would run away from this man. If the tree could attack this man the tree would attack him, in sheer self-defense. But because the tree is rooted and she cannot do anything, at least she can become utterly dead.

But when the gardener comes to water the tree, there is a different graph on the cardiogram. The tree is dancing and swaying, she is all open to the gardener as if she is ready to embrace him, to kiss him. If the tree could make love to the gardener the tree would do it. She is full of love. The fragrance of the flowers is more when the gardener is close by.

Now these are scientific facts -- although there are mythological stories about Buddha that trees would become greener when he sat underneath them and meditated. It is possible -- now it can be said on scientific authority, it may be possible. A Buddha sitting underneath the tree, what more happiness can a tree have? And the tree underneath which Buddha became enlightened must have felt tremendous joy.

Now scientists say that the tree Buddha became enlightened sitting underneath is the most intelligent tree of all the trees: the bo tree. It has the same chemical in the biggest proportion that makes a man capable of having a mind. No other tree has that quantity of that particular chemical. Buddha must have chosen that tree. And the tree has been preserved, still it is there. It has a different quality, but the quality can be felt only by those who are innocent.

And the same is true about the whole of existence: it is full of God, overfull, overflowing with God. All that you need is an innocent heart to receive it. You are not open, you are closed.

My whole message to you is: function from a state of not-knowing and you will know the truth -- not through knowledge but through innocence.

Nartano, I am happy that you say, "Two years ago I was a Californian tourist. After all this time you still fill me with wonder and awe. I love you."

It is really difficult for a Californian tourist because California is so gullible that all kinds of fools have gathered there -- Muktananda in Palm Beach... all kinds of stupid people from all over the world. They are being attracted towards California as if California has a magnetic force. And any fool can gather disciples there. All that you have to know is some esoteric nonsense. You talk about seven chakras and seven planes and you talk about kundalini and the serpent power and you talk about SIDDHIS, spiritual powers and astral travels, and you will find people coming to you -- intelligent people, far more intelligent people than these Muktanandas. In fact, it is a miracle!

I have met Muktananda. Once I was passing by the side of his ashram and he invited me in, so just for a few minutes I went there. I have come across all kinds of stupid people -- he tops them all! But in California he has a great following. And what is he doing there? -- arranging Hindu marriages! Now, any kind of nonsense -- as if the Hindu marriage is something spiritual. It is the most absurd thing in the world, but people are ready to do anything outlandish.

It is difficult for a Californian tourist, but you made it. That's really creditable. I appreciate it, because to be with me one needs guts. One needs to be ready to drop all bullshit. And Californians are carrying so much bullshit because they are going from one so-called guru to another guru and collecting it from everywhere. Tibetan lamas are there and Hindu monks are there and Japanese Zen gurus are there and the so-called Sufis are there....

In fact, real masters never go anywhere. The disciple has to seek and search, the disciple has to come to the real master. The thirsty person has to come to the well; the well does not go running after the thirsty.

If two years have not destroyed you and your innocence, that means now nothing will ever destroy it. Even if you are not here you have tasted the beauty of being silent, you have tasted the beauty, the joy of being innocent. Wherever you are you will never allow anybody to disturb your innocence, to destroy your beauty.

Be alert. If you can simply live an ordinary life with joy, if you can relish the ordinary things of life, then nothing else is needed. Religion is not something exotic, it is not something supernatural. It is the very ordinary experience of being silent and innocent, of being full of wonder and awe.

The fourth question:

BELOVED MASTER,
WHAT IS THE MEANING OF MATURITY?

Prem Lalit, maturity means the same as innocence, only with one difference: it is innocence reclaimed, it is innocence recaptured. Every child is born innocent, but every society corrupts him. Every society, up to now, has been a corruptive influence on every child. All cultures have depended on exploiting the innocence of the child, on exploiting the child, on making him a slave, on conditioning him for their own purposes, for their own ends -- political, social, ideological. Their whole effort has been how to recruit the child as a slave for some purpose. Those purposes are decided by the vested interests. The priests and the politicians have been in a deep conspiracy, they both have been together.

The moment the child starts becoming part of your society he starts losing something immensely valuable; he starts losing contact with God. He becomes more and more hung up in the head. He forgets all about the heart. And the heart is the bridge which leads to being; without the heart you cannot reach your own being, it is impossible. From the head there is no way directly to being; you have to go via the heart. And all societies are destructive to the heart; they are against love, they are against feelings. They condemn feelings as sentimentality. They condemned all lovers down the ages for the simple reason that love is not of the head, it is of the heart. And a man who is capable of love is sooner or later going to discover his being. And once a person discovers his being he is free from all structures, from all patterns. He is free from all bondage. He is pure freedom.

Every child is born innocent, but every child is made knowledgeable by the society. Hence schools, colleges, universities exist; their function is to destroy you, to corrupt you.

Maturity means gaining your lost innocence again, reclaiming your paradise, becoming a child again. Of course it has a difference, because the ordinary child is bound to be corrupted, but when you reclaim your

childhood you become incorruptible. Nobody can corrupt you, you become intelligent enough. Now you know what the society has done to you and you are alert and aware, and you will not allow it to happen again.

Maturity is a rebirth, a spiritual birth. You are born anew, you are a child again. With fresh eyes you start looking at existence. With love in the heart you approach life. With silence and innocence you penetrate your own innermost core. You are no more just the head. Now you use the head, but it is your servant. First you become the heart, and then you transcend even the heart....

Going beyond thoughts and feelings and becoming a pure isness is maturity. Maturity is the ultimate flowering of meditation.

Jesus says: Unless you are born again you will not enter into my kingdom of God.

He is right, you have to be born again. The whole process of sannyas is a process of rebirthing.

Once Jesus was standing in a marketplace and somebody asked, "Who is worthy of entering into your kingdom of God?"

He looked around. There was a rabbi and the rabbi must have moved forward a little, thinking that he would be chosen -- but he was not chosen. There was the most virtuous man of the town -- the moralist, the puritan. He moved forward a little hoping that he would be chosen, but he was not chosen.

He looked around. Then he saw a small child who was not expecting to be chosen, who had not moved, not even an inch. There was no idea, there was no question that he would be chosen. He was just enjoying the whole scene -- the crowd and Jesus and people talking, and he was listening.

He called the child, he took the child up in his arms and he said to the crowd, "Those who are like this small child, they are the only ones worthy of entering into my kingdom of God."

But remember, he said, "Those who are LIKE this small child...." He didn't say, "Those who are small children." There is a great difference between the two. He did not say, "This child will enter into my kingdom of God," because every child is bound to be corrupted, he has to go astray. Every Adam and every Eve is bound to be expelled from the garden of Eden, they have to go astray. That is the only way to regain real childhood: first you have to lose it. It is very strange, but that's how life is. It is very paradoxical, but life is a paradox. To know the real beauty of your childhood, first you have to lose it; otherwise you will never know it.

The fish never knows where the ocean is -- unless you pull the fish out of the ocean and throw it on the sand in the burning sun; then she knows where the ocean is. Now she longs for the ocean, she makes every effort to go back to the ocean, she jumps into the ocean. It is the same fish and yet not the same fish. It is the same ocean yet not the same ocean, because the fish has learned a new lesson. Now she is aware, now she knows, "This is the ocean and this is my life. Without it I am no more -- I am part of it."

Every child has to lose his innocence and regain it. Losing is only half of the process. Many have lost it, but very few have regained it. That is unfortunate, very unfortunate. Everybody loses it, but only once in a while does a Buddha, a Zarathustra, a Krishna, a Jesus regain it.

Jesus is nobody else but Adam coming back home. Magdalene is nobody else but Eve coming back home. They have come out of the sea and they have seen the misery and they have seen the stupidity. They have seen that it is not blissful to be out of the ocean.

The moment you become aware that to be a part of any society, any religion, any culture is to remain miserable, is to remain a prisoner, that very day you start dropping your chains. Maturity is coming. You are gaining your innocence again.

But every child is not a saint. Of course every saint -- real saint -- is a child. The child has the same quality, but he is unaware of it. And what is the point of having something if you are not aware of it? You may have a great treasure and you are not aware of it; then it is as if you don't have it. Having it or not having it makes no difference.

A very rich man was very much puzzled because his whole life he tried to be rich and rich and rich, and finally he succeeded. He became rich, he became the richest man in the world, but there was no bliss. And he was thinking that once you become rich, bliss is attained. He was very frustrated. That is the fate of all successful people. He started going around asking for any wise person who could help him to attain bliss.

Somebody suggested a Sufi master. He went to the Sufi master on his beautiful horse. He was carrying a big bag full of diamonds, maybe the most precious stones in the world, and he told the master, "I have all

these diamonds, but not a drop of bliss. How can I gain bliss? Can you help me?"

The master jumped -- the rich man could not believe his eyes -- the master snatched away the bag and ran away. The rich man followed him crying, shouting, "I have been robbed! I have been cheated! This man is not a master, this man is a thief -- catch hold of him!"

But in that village the master was well acquainted with all the roads and all the lanes and all the streets, so he dodged the rich man. And the rich man had never run after anybody; it was difficult. A crowd started following. They knew the Sufi master, that his ways were very strange.

Finally they came back to the same tree where the master had been sitting and the rich man had found him. The master was again sitting under the tree with the bag. The rich man came there, the master gave the bag to him, and the rich man held the bag close to his heart and said, "I am so blissful. I am so happy that I have found my lost treasure!"

And the master said, "Have you tasted a little bit of bliss? Unless you lose it you cannot taste it. I have made you taste it. This is the way to taste bliss -- lose something."

If you can lose your ego you will gain yourself -- what Buddha calls no-self. He calls it no-self for the simple reason that it is not your old ego anymore. It has no shadow of the ego at all; hence he calls it no-self. Lose the ego and gain the self or no-self, and suddenly you are mature. Lose the mind and gain consciousness and you are mature. Die to the past and be born to the present and you are mature.

Maturity is living in the present, fully alert and aware of all the beauty and the splendor of existence.

The fifth question:

BELOVED MASTER,
WHAT DO YOU CALL THE AMERICAN FEMALES?

Vivek, they are also ladies, but not in the British sense. English English has one meaning of 'ladies'; the American English has another meaning. A lady is one who is a good lay -- but that is the American meaning!

The American hangman comes home.
"It's terrible, darling," he says to his wife. "I'm going to change my profession."
"Why?" asks the wife.
"I'm so fed up with seeing one hanging!"
"Me too," says his wife. "That's why I'm going to divorce you."

The American is the most alive person on the earth today. He is the most alive person for the simple reason that "American" is not a race, it is a mixture -- a mixture of all races. It is a meeting-place -- a meeting-place of all the countries. America has become the richest country for the simple reason that crossbreeding brings out the best in every child. Other races are small ponds breeding amongst themselves; it is as if you are breeding in your own family. The smaller the race, the lower the standard of its intelligence becomes. That's why it is prohibited for brothers to marry their sisters -- for the simple reason that the child will be just dumb, he will not have any salt. He will not be really a man, he will be more a banana or a tomato! He will not have any intelligence.

Intelligence comes through crossbreeding. And America is the most fortunate country in that way, because its whole history is only of three hundred years and all the world has met there. It is the future of the world; that's how the whole world is going to be. All other countries should learn something; crossbreeding should become the normal thing. Marry somebody as far away as possible from you. But people marry in just the opposite way. They find somebody in the neighborhood, somebody of the same religion, of the same race, of the same color. That is destroying humanity.

Now, you can ask animal breeders -- they have raised the quality of all kinds of animals. Ask the people who are working on raising the quality of fruits and vegetables; they have raised the quality of fruits and vegetables for the simple reason that they have used crossbreeding. But about man we are very unscientific and very superstitious.

In America all these superstitions have broken down. They had to because it was a new country and the

whole world converged there. People from every country, from Spain, from Portugal, from Italy, from France, from Holland, from Poland, from England... from everywhere people gathered together there. A totally new kind of human being has been born which is far more intelligent, far more healthy, lives longer, has tremendous capacities for adventure, has courage. And it has created the richest country in the world.

An Indian, an Englishman and an American were walking in a cemetery. "When you die, who would you like to be placed alongside of?" asked the American of his buddies.
"Mahatma Gandhi," said the Indian.
"Winston Churchill," said the Englishman.
"Well," said the American, "I would like to be next to Raquel Welch.
"Wait a minute," said the Indian, "she ain't dead yet!"
"I know," said the American. "But neither am I!"

Even small children in America are showing great insight, intelligence, far more than anywhere else.

Jimmy decided it was time to lecture his young son who was something of a screwball.
"Bob," he said, "you're getting to be a young man now and I think you ought to take life more seriously. Just think if I died suddenly, where would you be?"
"I would be here," replied the kid. "The question is, where would YOU be?"

The last question:

BELOVED MASTER,
SO THIS IS NOT THE NUT-HOUSE I THOUGHT IT WAS -- IT IS A ZOO! TODAY A SPIDER, A CENTIPEDE, A MOUSE, A CAT (NOT TO MENTION THE MONKEYS ON THE ROOF), YESTERDAY A PIG AND A COW, AND BEFORE THAT FISHES, FROGS, PRINCESSES.... ARE YOU NOAH?

Premananda, you have stumbled upon a truth. I am Noah and this is Noah's Ark!

You say, "So this is not the nut-house I thought it was."

There you are wrong. It IS a nut-house, but now you yourself have become one of the inmates! That's why you can't see that it is a nut-house. No nut will see it as a nut-house. Of course, it is a zoo too. It is many things....

And you say, "Today a spider, a centipede, a mouse, a cat (not to mention the monkeys on the roof)...."

There too you are wrong. They were not monkeys... they were American tourists on the way to Goa!

And you have mentioned a spider, a centipede, a mouse, a cat, monkeys, pig, cows, fishes, frogs, princesses... you have forgotten ducks, so I will tell you a joke about ducks; otherwise many orange ducks will be angry at you. Nobody here wants to be forgotten. I am being reminded every day. The Australians are writing every day, "Have you forgotten us?" Norwegians, Swedish, Swiss, they are all writing letters, "Beloved Master, when is our turn coming?"

When their father died, three brothers inherited one duck each. They decided to sell their ducks and see who could get the most money.
The first brother sold his for five dollars.
The second sold his for ten dollars.

The third brother was walking along a country road when he met a pretty young girl.
"Give you my duck if you'll make love with me."
"Sure," said the girl.

When they finished, the girl was so pleased she said, "I'll return your duck if you'll make love with me again."
"Sure," said the third brother.

Walking along the road again, the duck got free from the brother's arms and ran out into the path of an oncoming car. The car ran over the duck. The driver agreed to pay fifteen dollars for the dead duck.

When all the brothers had gathered together again the first brother said, "I got five dollars for my duck."

The second brother said, "I got ten dollars for mine."

Then they both turned to the third brother and said, "What did you get for yours?"

The third brother replied, "I got a fuck for a duck, a duck for a fuck, and fifteen dollars for a fucked-up duck."

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 12

Chapter #5
Chapter title: He is the moon

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DESIRING NOTHING, DOUBTING NOTHING,
BEYOND JUDGMENT AND SORROW
AND THE PLEASURES OF THE SENSES,
HE HAS MOVED BEYOND TIME.
HE IS PURE AND FREE.

HOW CLEAR HE IS.
HE IS THE MOON.
HE IS SERENE.
HE SHINES.

FOR HE HAS TRAVELED
LIFE AFTER LIFE
THE MUDDY AND TREACHEROUS ROAD OF ILLUSION.

HE DOES NOT TREMBLE
OR GRASP OR HESITATE.
HE HAS FOUND PEACE.

CALMLY
HE LETS GO OF LIFE,
OF HOME AND PLEASURE AND DESIRE.

NOTHING OF MEN CAN HOLD HIM.
NOTHING OF THE GODS CAN HOLD HIM.
NOTHING IN ALL CREATION CAN HOLD HIM.

DESIRE HAS LEFT HIM,

NEVER TO RETURN.
SORROW HAS LEFT HIM,
NEVER TO RETURN.

Gautama the Buddha is describing the indescribable. He is describing the inner world of a master. He is defining what a master is, what the quality of his consciousness is. Where does he exist? -- in time or beyond time, in space or beyond space? Does he have any limitations? any boundaries? or has he only a pure vastness, the vastness of the sky? The very phenomenon is so mysterious that it is beyond the words that we use, that we can use. But still a few indications have to be given. These are only hints -- don't cling to these hints. They are not scientific statements; think of them as pure poetry. Yes, fingers pointing to the moon, but forget the fingers and remember the moon.

No word is adequate enough to define a master. All words do injustice to the master because words are meant to describe the ordinary and the master has transcended the ordinary. Words belong to the world; the master is in the world and yet he is no more of it. He exists here and still he does not exist here. He is only a reflection in the lake. He is only a shadow lingering on this shore; the real one has already reached the other shore.

If you can remember this, then even these words will be of great help; otherwise you are bound to misunderstand them.... I have been telling you again and again that life is a mystery to be lived, not a problem to be solved. And Prem Mukta informs me, "Osho, this really happened: I overheard an Italian sannyasin enthusing after the lecture, 'Osho really knows what life is like. It is so true what he says, that: Life is not a problem to be solved but a misery to be lived.'"

Words are dangerous! You can hear in them something which is not there. You can project into them something which is your own, and it is impossible to detect what you are doing. It is good that the sannyasin was saying it to somebody else, but if you don't say it to anybody else... and there are a thousand and one things that you will never say to anybody else -- then they simply remain part of your inner world. And if you have utterly misunderstood them in the first place, then you can start making a foundation out of them for your life. Words can be dangerous.

A true story:

Two mothers were overheard talking about their sons.
"My boy has taken up meditation," said one.

The other replied, "Well, I suppose it's better than sitting around doing nothing."

But that's exactly what meditation is: sitting around doing nothing -- REALLY nothing, not even inside, not even thinking, not even feeling. When action as such stops in toto, meditation begins. When doing ceases utterly, categorically, when there is no movement in your being, then for the first time there is the flowering of meditation.

So listen to these words. These words are beautiful if understood rightly -- which is very difficult because you are so unconscious, you are so blind. You are living in a state of stupor. You are almost drunk -- although you never think of it that way. You may see the drunkenness of others, but you never think that you are also drunk -- drunk with greed, lust, ambition, ego. And these are more alcoholic than any alcohol.

One of the greatest problems with man is: he can see very easily that others are wrong but he cannot see that he himself is in the same boat.

Two pink elephants walked into a pub.
The barman looked up and said, "He's not here yet!"

Get it? He is thinking of some other drunkard who sees pink elephants. He is not drunk, it is some other guy who gets drunk and starts seeing pink elephants. Now he is seeing them, but he is telling the elephants, "Wait, he has not come yet. He must be coming sooner or later."

The moment you start seeing your own state, a great, radical change sets in.

So listen to these sutras with great alertness, awareness, not in a kind of half-asleep, half-awake state. People are mostly in that state twenty-four hours a day: half asleep, half awake. Something they hear, something is always missed. And the trouble is that whatsoever is more significant is always missed because that is beyond their capacity. Whatsoever is nonessential is immediately heard, is understood by

them; that is within their capacity. But they go on forgetting the essential -- even if they hear it.

Just watch yourself. Understanding a Buddha, a Christ, a Krishna is one of the greatest exercises in awareness.

Paul was riding his bicycle on a blistering hot summer day. But the heat and fatigue had finally so gotten to him that he stopped and sat down beside the road. Minutes later, a small Mercedes pulled up.
"Anything wrong?" asked the man behind the wheel.
"No, sir, I'm on my way to town," replied the black boy. "I'm just plumb tuckered out."
"As you can see I don't have enough room for you and your bicycle," said the occupant of the Mercedes. "But if you tie your bike to my rear bumper you can sit on it and I will tow you."

In a few moments the car, pulling the black boy on his bicycle, headed down the highway. At the first stop-light a Jaguar pulled alongside. "Hey," said the man inside, "wanna race?"
"You got it!" was the reply.

They were soon racing at over one hundred and twenty miles an hour, the Mercedes driver having completely forgotten about the black boy behind him on the bike.

Both cars were up to one hundred and forty when they passed a squad car. The bewildered police officer quickly picked up his radio mike. "Hey, Sarge, you ain't gonna believe this!" he shouted. "A Jaguar's racing a Mercedes all hell bent for leather, and there's some white kid keeping up with them on a bicycle!"

Listen to these beautiful sutras very consciously, meditatively, in tremendous reverence, in deep trust, because Buddha is revealing the greatest secrets of life.

DESIRING NOTHING, DOUBTING NOTHING,
BEYOND JUDGMENT AND SORROW
AND THE PLEASURES OF THE SENSES,
HE HAS MOVED BEYOND TIME.
HE IS PURE AND FREE.

Go slowly -- each word is significant. DESIRING NOTHING, DOUBTING NOTHING.... You have been told by the priests down the ages, "Don't doubt, drop doubting." But why in the first place do you doubt? You doubt because you desire. Buddha is bringing the very root of the problem to your consciousness. If a man desires nothing he has no need to doubt anything at all; it is desire that brings doubt in its wake.

This is something very special, nobody has said it so clearly. In fact, nobody had said it before Buddha. If you desire you cannot get rid of doubt because desire brings belief and belief brings doubt. And what your priests are doing is simply ridiculous. They insist that you should believe and you should not doubt. They are putting you in a difficult situation which is impossible to maintain. If you believe, you are bound to doubt; all believers are doubters. This is the great insight of Buddha: no believer can ever get rid of doubt.

Belief means basically that there is doubt and you are covering it with belief. Doubt is there like a wound and you are covering it with beautiful flowers of belief. But by covering a wound with flowers you are not curing it, it is not being healed. In fact by covering it you will make it far more dangerous. It will be growing deep inside you, it will go on spreading; it will become a cancer finally. Why do you believe in the first place? If you don't doubt, what is the need to believe?

Buddha's approach is always very fundamental; he goes to the very root of the problem. You believe because you doubt. And why do you doubt? He does not stop there. Why do you believe, why do you doubt? -- because you desire.

For example, you believe in an afterlife and you also doubt an afterlife. Both the belief and the doubt persist in you side by side. You believe in afterlife because you desire; there is a great lust for life, you don't want to die. Because you don't want to die, any priest can exploit you. He can tell you, "Don't be worried, only the body dies; your soul will live forever. Your soul is immortal." And you are immediately ready to believe. Why? Without inquiring into such an important matter, you believe some stupid priest who knows nothing about it, who has not experienced anything about it himself, who has not gone deeper into his own being. Maybe he knows the scriptures, he can quote the Bible and the Koran and the Gita, but so what? By knowing the Gita or the Koran or the Bible he does not know that the soul is immortal. How does he know?

On what authority is he speaking? On the authority of Christ? -- then it is borrowed. On the authority of Krishna? -- then it is not his own. And unless it is his own there must be doubt in him.

Unless some experience arises in your own being, doubt cannot be dispelled. You can go on believing in light sitting in a dark room, but that does not mean that the darkness will disappear by your believing. You can recite the Gita and you can talk about light, but darkness will remain. You can deceive yourself by believing in light, you can say there is no darkness, you can pretend that there is no darkness, but you know that there is darkness. Otherwise, why are you talking about darkness at all if there is no darkness? Why are you saying there is no darkness? If there is no darkness there is no darkness! Why waste your time?

Why are the priests continuously teaching people that the soul is immortal? They know people are afraid of death and desire life. The fear of death and the desire for life are two sides of the same coin.

Buddha says: If you desire something then you have to believe. Why do you believe in God? Have you seen God? Have you experienced God? You can say Jesus saw God, but he may have been a deluded man. Either he himself lived in an illusion or he was deceiving you. Who knows? How can you be certain that he knew? What grounds have you got that anybody has ever seen God?

If you are suffering from a headache, nobody else can know except you yourself. Yes, if you say it, people can sympathize with you. They may not say so -- they may agree with you, they may disagree with you -- but how can they know that you are suffering from a headache? Only you know.

A visiting psychiatrist, wandering through the wards of a state asylum, saw a patient huddled in a corner scratching himself incessantly.
"Excuse me," said the doctor, "why do you scratch yourself like that?"
"Because," replied the man, "I'm the only one who knows where I itch."

There are things which can only be trusted if they become your personal experience.

But you are afraid of death, you believe in an afterlife, you desire an afterlife. You are afraid of being alone, you want protection. You want a God, a father figure. You are still childish. You can't live on your own, you can't stand on your own feet. Your real father may be dead or if he is not dead now you know perfectly well that he is as limited as you are -- he has his own fears, he has his own tremblings. Now you cannot believe in him in the same way as you used to believe when you were a small child; then your father was all-knowing, all-powerful.

Every child brags about his father, saying, "He is the greatest man in the world!" But sooner or later, he finds he is just an ordinary man like everybody else. He knows that, "He suffers from the same fears as I do." Now he is no more a protection to him.

You cannot hide behind your mother anymore.... You need a greater father, hence the projection of God. It is just your need, your desire for security, safety, for protection. You are not mature enough yet; hence you believe in God.

And look at the qualities of God: omnipresent... obviously. If he is not everywhere, then what is the point of believing in him? You may fall in a ditch and he is not there, and you may go on shouting and he is not there, or he is engaged somewhere else. And there are millions of people on this earth and this is not the only earth. Scientists say there are at least fifty thousand earths which are populated with life, millions of stars. If he is not omnipresent -- and you are so small and the universe is so big -- how is he going to take care of you? Of course you believe he is omnipresent, he is everywhere, so wherever you need him he is immediately available, instantly available.

So he may be omnipresent, but if he is not omnipotent, then? He may not be capable enough to help you; he may have only two hands, and with two hands how much can he do? Hence there are people who believe that he has thousands of hands. But even thousands of hands won't do much, so you have to believe that he is infinite, that his power is infinite, he can do anything.

And not only that: you also have to believe that he is omniscient because he may be omnipotent and he may be omnipresent, but if he is not omniscient then he can only take care of the present. That means when you have fallen in the ditch, only then can he help you, but you have fallen and broken your leg and you have fractures. He is omniscient, he can see the future, he can see everything, so before you fall in the ditch he can prevent you from falling in the ditch.

Just look at the qualities that you have given to your God. Those are not the qualities of God, those are your desires of how God should be. Then you can believe in him; if these qualities are missing then doubts will start arising. And God has to be infallible; if he is fallible, then there is danger. How can you believe in

a fallible God? You cannot believe in a fallible God because he may mismanage, he may mess you up. Rather than helping you he may create more trouble. He has to be infallible. And when God is infallible, his son Jesus Christ has to be infallible, because if the father is infallible how can the son not be infallible? And then his representative, the pope of the Vatican, has to be infallible.

Now, you see how your logic goes on in this way... but it is rooted in desire. You believe in such foolish things -- that the pope is infallible. And even now, after two thousand years, you still believe that the pope is infallible. And the popes have done so many stupid things.

Galileo said that the earth moves around the sun, not vice versa.... The Bible says the sun moves around the earth, all the scriptures of the world say that the sun moves around the earth, because it is apparently so. All the languages have these words -- 'sunrise', 'sunset'. We experience it every day; every day we see the sun rising in the morning and setting in the evening. We see the whole movement of the sun from the east to the west, and then in the night it disappears; it has gone to the other side of the earth, it is going round the earth. It is our experience! That's what we know, so before Galileo, all the scriptures of the world believed that the sun went round the earth.

Galileo was the first man who said that the reality is just the opposite: the earth goes round the sun. Now this was against the Bible and to find any fault in the Bible is dangerous. If one thing can be faulty in the Bible, then what about other things? Maybe they are also faulty; they just need some other Galileo to find the faults. Then where will it end? And if prophets are faulty, what about the pope? And all the popes had believed....

Galileo was called into the court of the pope. He was forced -- he was very old, seventy years old, ill -- he was dragged in chains to the court. He was in bed and so ill that he was going to die any day. And he didn't live long after. He was forced to apologize. And Galileo must have been a man of great insight. He said, "Of course, if the Bible says and if all the prophets agree and if all the popes, who are infallible, if they say that the sun moves around the earth, I apologize, I am sorry."

The pope was very happy, the court was very happy that they had brought a sinner back to his senses.

Then Galileo said, "But one thing I must tell you: I can apologize, I can say if you want me to that the sun moves round the earth -- but the sun won't listen to me and the earth has no obligation to follow my orders. Still the earth will go on moving round the sun, my apologies apart. I apologize, but what can I do? If the earth moves around the sun I cannot stop it."

And these popes have been preventing all scientific growth. Still in the twentieth century millions of Catholics go on believing that the pope is infallible. But this is really a logical consequence: if you believe God is infallible, then of course his son is infallible, then his son's representatives are infallible.

But deep down, why do you believe in such nonsense? And this is not only so about Catholics; it is so about Hindus, about Mohammedans, about Jainas, even about Buddhists. They all go on believing in utter nonsense.

Buddhists believe that Buddha was born while his mother was standing in the garden; she had gone for a walk. Not only that, he was also born in a standing posture himself. He came out of the womb, stood on the earth, walked seven steps and declared, "I am the awakened one!" Now for twenty-five centuries Buddhists have believed in this nonsense. No baby can do that, but if you suspect it then you suspect the scriptures. If you doubt the scriptures then great trembling arises in you because then you become afraid. Doubting is not good, doubting is irreligious; one should believe. And the more absurd the belief, the greater is the test for the believer.

Buddha is saying: DESIRING NOTHING, DOUBTING NOTHING.... The master desires nothing, hence he doubts nothing -- because he believes nothing. A master lives without desire, without belief, without doubt. And then what is left in the inner being of the master is trust. Trust is not belief; it is absence of both doubt and belief. Buddha calls it SHRADDHA. It can only be translated as trust -- trust in existence.

Belief is rooted in desire and every belief carries its own counterpart, doubt, as a shadow. Trust is absence of desire, belief, doubt. It is purity of the heart, innocence of the heart. In that innocent heart there is a meeting and merging with the universe. That is trust; it has nothing to do with you. It is not that you trust; you are no more there, only trust is.

DESIRING NOTHING, DOUBTING NOTHING, BEYOND JUDGMENT AND SORROW.... The master goes beyond judgment; hence there is no question of belief or doubt. He never judges; he never says,

"This is right and that is wrong." He has dropped the mind which is a constant process of judgment. The mind continuously judges; its judgment has become an obsession.

You see the roseflower and before you have even seen it, the mind has said, "It is beautiful." You see a man passing by and before you have seen the man rightly, the mind says, "He is ugly." The judgment is instantaneous, it seems to take no time. You are continuously judgmental.

The master looks at the fact but has no judgments, because in fact beauty and ugliness all are our projections. When you say a rose is beautiful it is your idea, nothing else. The rose is a rose is a rose; it is neither beautiful nor ugly, it is simply itself. The ugly man is not ugly and the beautiful man is not beautiful; it is only a question of your idea of what beauty is. Hence with different people different things are thought to be beautiful.

In China beauty has a different color, a different form; in India it has a different form and color, in Europe obviously it is going to be different. Each country has its own idea of beauty and those ideas go on changing, they come like fashions. One thing is beautiful today and tomorrow it becomes ugly; today it is ugly and tomorrow suddenly it becomes beautiful.

Can you believe that Picasso's paintings would have been thought beautiful just two hundred years ago? Impossible! Not even a single person would have been found in the whole world who would have said they were beautiful. And whosoever would have said they were beautiful would have been thought insane.

Vincent van Gogh could not sell one of his paintings, not even one, for the simple reason that everybody thought they were just insane -- not only ugly but insane too. Now only two hundred paintings are in existence and each painting has so much value that if those people come back and see that Vincent van Gogh's paintings are being sold for millions of dollars they will not be able to believe their eyes, what has happened to man. "What kind of beauty have people started seeing suddenly in Vincent van Gogh's paintings? Nobody thought them beautiful." The idea of beauty has changed.

Modern poetry is not beautiful in the same way as Shakespearian poetry is; it is not beautiful in the same way as Kalidas or Bhavabhuti, as Byron or Shelley. It is a totally different kind of beauty. Just our idea! If man disappears from the earth there will be nothing beautiful and nothing ugly. Weeds will be as valuable as roses; there will be no difference, there will be simple equality.

A master is one who has dropped all human ideas about things, hence he has no judgments. He lives in a nonjudgmental way. And can you see? -- when you live in a nonjudgmental way you attain to great serenity, naturally; nothing disturbs you, nothing offends you, nothing attracts you, nothing infatuates you.

BEYOND JUDGMENT and you are BEYOND SORROW. Buddha says: If you really want to go beyond sorrow, go beyond judgment. But going beyond judgment means going beyond mind. Mind is judgmental; if you live in the mind it will keep you tethered to all kinds of judgments. If you drop the mind then suddenly the whole existence becomes available to you. For the first time you are unclouded.

"Come on, let's screw," the Italian told his new date five minutes after he called for her.
"Oh, you're so sophisticated, Pietro," she said.

"So sophisticated" -- after five minutes only! But in Italy it may be sophisticated; after five minutes, in India, it will be rape and the girl will shout for the police. It will take months for you to woo the woman, to persuade her, to bring her down to earth. It is a long long process. But things in Italy seem to be quick: five minutes and she says, "You are so sophisticated, so cultured!" It all depends on your ideas.

> DESIRING NOTHING, DOUBTING NOTHING, BEYOND JUDGMENT AND SORROW AND THE PLEASURES OF THE SENSES, HE HAS MOVED BEYOND TIME. HE IS PURE AND FREE.

These four things have to be understood. The first is the senses and their pleasures; that is the lowest kind of life. And remember, by calling it the "lowest" Buddha is not judging it, it is not an evaluation -- it is simply stating a fact. Just as you say "the lowest rung of the ladder" -- there is no judgment. It is not bad, it is no more special than the highest rung. It is simply a statement of fact. This has to be continuously remembered, otherwise you will forget; you will start thinking that Buddha himself is judging. Then is he a master or not? He is not judging, he is simply stating a fact.

Senses are the lowest because they are on the circumference, they are part of your body. There are people who live only in the senses, they are still living like animals. Again remember, it is not a judgment: animals are not bad, animals are not immoral. There is no question of hierarchy. But animals live in the body, and the man who lives only in his senses is living an animal kind of life. He is living in the porch of

his palace. Not that he is immoral, but certainly he is unintelligent. He could have lived in the palace and he is living in the porch -- and suffering the heat of the sun, and in the rains he suffers the rains and in the cold he suffers from the cold. He could have been in the safety and the comforts and the coziness of the palace. The palace belongs to him, but he lives in the porch believing that that's all there is to life.

The man who lives only in sensuality, lust, who is obsessed with food, who is obsessed with his body, continuously thinking of the body, is not yet a man. He is a good animal, but utterly blind to the potential that he is born to, utterly blind to what he can become, unconscious of the whole range of his being.

The second circle, deeper than the body, is that of the mind. Mind has its own pleasures which are a little higher. Again, remember, it has nothing to do with judgment. They are a little deeper, they are a little closer to the innermost shrine. They actualize a little bit of your potential. The man who enjoys mathematics, science, philosophy certainly has a deeper sense of joy. Plato has a deeper sense of joy than Nero.

It is said about Nero that he used to keep four physicians constantly with him even when he went to war. Those four physicians were to help him vomit because he liked to eat so many times in the day. Now you cannot eat so many times a day; there is a limitation. You can eat three times, four times, five times at the most; more than that will be impossible. The body will not contain it, you will burst. So after eating, the physicians would help him to vomit immediately so he could eat again. He used to eat at least twenty times per day. He must have been the greatest eater in the world. But what kind of life is this? -- twenty times vomiting to eat twenty times! -- as if he lived only in the buds of the tongue, in the taste buds.

Of course Plato is far deeper. He enjoys a contemplative life: he contemplates the stars, he contemplates the sunrise and the sunset, he contemplates the possibility of human progress. And he enjoys it -- and he enjoys it so much that many times he forgets to eat, he forgets completely that he has missed a meal.

It happened once:

Albert Einstein was brought his breakfast and he was so deep in contemplation -- it must have been some great mathematical puzzle he was involved in -- that he was sitting with closed eyes. So the servant did not disturb him; he left the breakfast in front of him and went away.

Meanwhile a friend came. He also saw him so deeply absorbed that he thought, "It is better... the breakfast is getting cold." So he ate the breakfast and pushed the plates aside.

At that moment Einstein opened his eyes, looked at the empty plates, looked at his friend and said, "Sorry, you came a little late. I have taken my breakfast."

Now, this is better than being a Nero. But there is a third layer still higher, still deeper: the layer of the heart -- love, music, poetry, dance. People who enjoy art, people who can enjoy and appreciate harmony, color, people who can see some poetry in life and existence, who can feel some celebration going on all around, of course they are going still deeper. A Rabindranath... the poet goes deeper than the mathematician, the musician goes deeper than the philosopher. But these are still concentric circles around your center.

The fourth -- the mystics in India have called it simply, "the fourth," TURIYA -- is the world of your being, the innermost core. Those who enjoy meditation, neither food nor philosophy nor poetry, but who have gone beyond all these and entered into the world of utter silence, of absolute emptiness, who know how not to be.... Yes, the question is, "To be or not to be?" Those who have chosen not to be, they are the meditators. They have moved from the senses to samadhi, and that is the highest experience of life.

Buddha says: DESIRING NOTHING, DOUBTING NOTHING, BEYOND JUDGMENT AND SORROW AND THE PLEASURES OF THE SENSES, HE HAS MOVED BEYOND TIME.

The man who has moved into his being has moved beyond time. Time exists with the body, with the mind, with the heart, but with the being there is no time. You suddenly experience timelessness -- or you can call it eternity. It is only in that state when you have transcended mind, transcended time, that you are pure and free. For the first time you know what purity is. It is not something to be cultivated; it is something like a fragrance of deep meditation. The joy, the song, the celebration that arises out of silence, the sound of soundless silence -- that is purity, that is innocence; you have become a child again. And that is maturity too, that is growth. You have come of age. You are really born, you are born anew.

HOW CLEAR HE IS....

Now the master has clarity because all the clouds have disappeared, the clouds created by the body.... The body creates the darkest clouds, the densest clouds, the thickest clouds. As you go further inwards the clouds are less dark, less thick, less dense. When you have reached the fourth, turiya, all clouds have disappeared; there is pure clarity. You can see through and through. The whole existence becomes transparent. Nothing is hidden from you anymore. HOW CLEAR HE IS.

HE IS THE MOON.
HE IS SERENE.
HE SHINES.

At this point, suddenly there is an alchemical change in his energy. Ordinarily a man lives as a sun energy; the master lives as moon energy. These are just metaphors, but tremendously significant, very expressive indicators. Moon energy means cool energy, sun energy means hot energy. When you live in passion, lust, anger, greed, jealousy, possessiveness, hatred, you live as fire. It is not only that others are burned through you, you are burning yourself. In fact, if you want to burn others you have to burn yourself first; only then can you burn others. You are constantly in a fever. The sun energy is feverish, it creates insanity, it drives you crazy. It keeps you running and rushing after illusions.

Meditation is the miracle that transforms the sun energy into moon energy. The moon creates magic every night. The moon has no rays of its own, it simply reflects the sunrays. It absorbs the sunrays and reflects them back; the moon functions only as a mirror. Hence the moon represents two things: first it is a mirror. The master is a mirror, meditation makes you a mirror -- without any dust, absolutely clean and pure, so everything is reflected in you as it is, with no judgment but simply as it is in its absolute facticity.

And second, the moon, just by reflecting them, transforms the hot rays of the sun into cool energy. That's what happens through a master. He absorbs the same energy that you absorb, he eats the same food as you eat, he drinks the same water as you drink, he breathes the same air as you breathe, but some alchemical change is constantly going on in him.

Out of your food you become more and more sexual, out of your breathing you become more and more hot. The master breathes the same air, but some miracle happens within him that is not perceptible to you. The same air no longer creates the same results for him as it creates for you, the same food no longer creates for him the same problems as it creates for you. The master does not live in another world; he lives in your world and he lives in the same way as you live.

Those who escape from the world are not real masters; they are afraid of the world. They are afraid to absorb this crazy energy. The world is full of it; hence they escape to the Himalayas. But they simply show by their escape that they are not yet masters. The real master lives here in the world. He absorbs the same crazy energy, but when it comes back, when it is reflected back through him, it is no longer crazy. It becomes a grace, it becomes cool. He showers a thousand and one blessings even on those who are not worthy, even on those who are not receptive, even on those who will never feel thankful, even on those who may do harm to him.

Jesus even kissed Judas and washed his feet, and he knew the man had betrayed him. He knew perfectly well, because before he washed the feet of Judas he told his disciples, "Tonight I am going to be betrayed by one of you." But he cannot do otherwise: he can only kiss, he can only wash the feet. He has no ego, he is utterly humble. In fact, he has no self; he is a nonself. Buddha's word for it is ANATTA -- no-self. And he is constantly radiating the cool energy of the moon.

HE IS THE MOON. HE IS SERENE. HE SHINES -- he is as serene as the moon and he shines as beautifully as the moon.

FOR HE HAS TRAVELED
LIFE AFTER LIFE
THE MUDDY AND TREACHEROUS ROAD OF ILLUSION.

He knows from bitter experience. He has every compassion for you. If you are deep in your mud he only has compassion for you. He makes every effort to pull you out of the mud because he has been in the same

mud for lives. He has traveled the same path, he has gone astray thousands of times, he has suffered in the same way.

That is one of the most beautiful things Buddha taught, because all other religions were trying to prove something else. Hindus were saying in India that Krishna, Rama and all their AVATARAS, they descend from heaven, they are parts of God, they are incarnations of God. That is the meaning of 'avatara'; avatara means "descending from above." They are not part of us, they came as messengers of God. They have not traveled on the same muddy path. How can they understand our misery? How can they understand our problems? They have never suffered the same problems.

And the same was the case with Judaism. And remember, these are the only two religions; all other religions are born out of these two. Judaism was also preaching the same idea: that God sends his messengers, messiahs, prophets. Those are special people, they are not ordinary like you.

Buddha's approach is tremendously human; he is the first humanitarian mystic. He says, "I have traveled on the same muddy path, I have suffered in the same way you are suffering, I have committed the same mistakes. Hence I can understand you, and I can understand why you are unable to understand me, because I have come across many buddhas in my other lives, many buddhas; I never understood them, I always misunderstood them. So if you are misunderstanding me there is nothing to make a fuss about. It is simple, it is natural, it is inevitable. So whatsoever you do to me," Buddha says, "it is okay. Still I will go on showering my flowers on you because I have nothing else to shower."

Buddha is not an avatara. He has not come from the above, he has risen from the below. He is a lotus: he has grown out of the same mud in which you are struggling. And I completely agree with him. The Hindu and the Jewish concept is utterly inhuman; that concept is not right. That cannot help humanity to be transformed.

Buddha brings a totally new insight. His approach is not mythological, his approach is scientific. FOR HE HAS TRAVELED LIFE AFTER LIFE THE MUDDY AND TREACHEROUS ROAD OF ILLUSION -- so he knows and he understands you. You may not understand him, but he understands you.

A little girl was being driven very erratically in a car by her grandma.
"Don't go round corners so fast, Gran," she pleaded.
"Do as I do, dear," said the sweet old lady, "and close your eyes!"

Blind people are leading other blind people and they have created all kinds of superstitions, mythologies, religions. Only a buddha is capable, only one who is awakened, only one who up to now had belonged to you. You are asleep and he is awake, that is the only difference; there is no other difference. He can help you to be awakened because he knows how he has become awake, how difficult it is, what problems have to be faced. He knows your state.

The bandage-covered patient who lay in the hospital bed spoke dazedly to his visiting pal. "Wh-wh-what happened?"
"You had one too many last night and then bet that you could jump out of the window and fly around the block."
"Why didn't you stop me?" he screamed.
"Stop you, hell! I had twenty-five dollars on you!"

The receptionist of a five-star hotel picks up the phone: "May I help you?"
"Yes," is the reply, "can you please tell me when your bar opens?"
"Yes, sir. The bar opens at five o'clock."
"Thank you."

An hour later the phone rings again and the same voice asks, "C-c-an you tell me, p-p-please, when the b-b-b-bar opens?"
"At five o'clock, sir," says the receptionist.
"Th-th-thank you!"

Another hour passes and the phone rings again. "Please, when doesh... doesh... doesh the bar (hic) o-open?"
"I repeat, at five o'clock," answers the annoyed receptionist.

Still another hour later, the phone rings again. "Hic! Hic! Heelloo!"

"You again!" exclaims the receptionist, "I told you we open our bar at five o'clock, but in your state of inebriation we cannot allow you into our bar!"
"But... but... but -- hic -- I don't want to get in!" cries the drunk. "I want to get out!"

Only somebody who has been in knows the ins and the outs. Only one who has been drunk like you can help you. That's why the organization called Alcoholics Anonymous is so helpful. It has helped thousands of drunkards for the simple reason that other drunkards are helping. They understand each other, they understand the problems. They are not standing high above the others looking with eyes of condemnation at them, looking at them with that stupid holy look, "holier-than-thou," and preaching to them to be good. They have been in the same plight, they have suffered much; they understand each other's language.

Hence Buddha helped more people to become enlightened than anybody else in the whole history of humanity. I don't think Krishna helped anybody to become enlightened; he was enlightened, but he could not help anybody else. I am afraid Jesus could not help anybody, not even among his own twelve apostles. They remained very ordinary to the very end; not one of them became enlightened.

Buddha seems to be an exceptional master -- in fact the first master whom we can really call a master, because through him thousands of people became enlightened. And the reason why Buddha's appeal is so deep is that he is not a pretender. He is not a messiah, he has not come from above, he claims nothing. He is not the only begotten Son of God; he does not talk about God at all. He does not talk any nonsense. He is very sensible and very down-to-earth. He means business. And he can help immensely. He says: FOR HE HAS TRAVELED -- the master has traveled -- LIFE AFTER LIFE THE MUDDY AND TREACHEROUS ROAD OF ILLUSION.

When are you going to wake up? You go on postponing, you go on saying tomorrow. And you have been doing this for centuries, and tomorrow has not come yet. When is it going to come? Stop postponing. Postponing is a trick of the mind.

After a smooth take-off the captain of the Boeing 707 welcomes his passengers: "Ladies and gentlemen, welcome aboard. I, Captain Cook, and my crew wish you a pleasant flight. We land in Amsterdam in approximately five hours."

A few minutes later the same voice is heard through the speakers: "Shit, Johnny, I feel like a nice cool beer and a good screw...."

As the stewardess runs towards the cockpit to inform the pilot that the speakers are on, a passenger grabs her by the arm and says, "Hey, lady, what's the rush? We still got another five hours to go!"

We are always thinking in terms of the future. Stop thinking in terms of the future; that is the way of the mind to live, to prolong, to get nourished. The future is the food of the mind. The moment you become decisive about the present, the mind has started dying. It is the beginning of the end, the end of the mind. And the end of the mind is the beginning of your real existence, your real life.

And can't you see that life has been very treacherous, that it has been deceiving you again and again? Still you go on being deceived. How gullible you are! And you go on falling in the same ditches -- they are not even different -- the same traps.

A Jew and a Polack are sitting together in a train compartment. The Jew is eating some apple seeds.

After some time, the Polack becomes curious and asks the Jew, "Why are you eating apple seeds?"
The Jew replies, "Apple seeds make you smart!"

The Polack, even more curious, asks, "Are they for sale?"

The Jew answers, "Yes, of course, You can have these five apple seeds for five dollars only."

The Polack agrees to the deal and starts eating the seeds. Suddenly the Polack turns to the Jew and says, "Hey, you, listen, for five dollars I could have bought five kilos of apples!"

The Jew turns to him with a satisfied smile and answers, "Now you see -- it has started working already!"

You go on repeating the same mistakes. You go on being exploited by the treacherous life, by all kinds of traps which are all around you. And the emperors and the beggars are all in the same boat; there is no difference. The poor and the rich are in the same boat; there is no difference because all are full of desires. And wherever desire exists ego exists, and wherever ego exists illusion exists because ego is the greatest

illusion there is. Even in a beggar who has nothing else you will find the same ego as you will find in Alexander the Great, because desiring is the same. Alexander the Great may have much money and much power, that does not matter; he is still desiring. The beggar may not have anything, but he is also desiring.

The distance between you and your desire always remains the same. It is like the horizon: between you and the horizon the distance is always the same. You can go on moving towards the horizon your whole life; the distance is never shortened, it remains the same. You can renounce the world, you can start running away from the horizon, but then again you will be facing another horizon. And now the desire to reach the other horizon.... If you were heading west, now you will be heading east, but it is the same horizon -- or south or north. You can go in any direction, it is the same horizon. Escaping won't help. You can renounce the world, it will not change you.

There is only one change -- only one change, only one revolution and that is the revolution of dropping the illusion of the ego. It is the ego that keeps you on the muddy and treacherous road of illusion.

And remember, don't fool yourself that "Alexander the Great is an egoist. I am a poor man, a humble man. I go to the church every Sunday -- how can I be an egoist?" You are in the same boat, in the same way. You have the same ego.

As a chauffeur-driven Rolls Royce stopped at some traffic lights, a tramp tapped on the window and held out his hand. The somewhat literary English gentleman in the back seat rolled down the window and said in a very cultured voice, "'Neither a borrower nor a lender be'... William Shakespeare." And the Rolls Royce drove on.

The tramp, seeing that the Rolls had stopped at the next set of lights, raced down the road and tapped on the window again. The gentleman rolled down the window and the tramp said, "'Fuck you'... D.H. Lawrence."

HE DOES NOT TREMBLE
OR GRASP OR HESITATE.
HE HAS FOUND PEACE.

He has no fear. Once desire has gone fear cannot exist. When desire is there you are always afraid -- are you going to make it this time or not? Or if you have achieved the goal of your desire then you are afraid whether you are capable of keeping it forever or not. If you want to become the president then comes the fear -- how are you going to make it? Millions of people want to be the president. There are so many neurotic people -- you are not the only one. The whole world is mad; you are not the only mad person. Are you going to make it? And you have to be really the maddest to make it because you will have to fight with other madmen. There is always trembling.

And if by chance -- and it is always a chance -- if by some coincidence you become the president, then a new fear arises: are you going to keep it? -- because so many people are pulling you. Your legs are being pulled, people are pushing you from your chair. And there are so many people around you and everybody is dangerous because everybody wants to sit in the same chair, but the chair can contain only one person. Now there is great fear, you cannot sleep. In fact now you are more afraid than you ever were; you know sooner or later they will topple you. They are so many and you are alone. They will gather together to topple you.

But the master has no trembling because he has no desire. And he does not cling to anything because he knows that there is nothing worth clinging to; he has that clarity of vision. All that is his is always his, nobody can take it away. He sees it now. And all that is not his is going to be taken away whether you cling to it or not, so what is the point of clinging? Why waste time?

He never hesitates -- his clarity is such. For a master it is never a question of deciding between alternatives; he simply sees... and he acts. It is not a question of either/or. Never! He sees the door and goes out through it. It is not a question of deciding whether to go through the wall or through the door. It is always a question for you to decide whether to go through the wall or through the door. In fact, the wall looks more appealing because millions of times you have tried through the wall and you are really angry at the wall and you want to prove that one day you are going to defeat this wall. This dumb wall has been defeating you again and again; you want to take revenge. In fact, you can't see the door; you only see this wall and that wall. It is always a question of choosing which wall you want to go through.

For the master it is never a question of choice. He lives choicelessly because he lives consciously. He is

alert, he has eyes to see, and you are blind; hence you always hesitate. Because he has no fear, no clinging, no hesitation: HE HAS FOUND PEACE. Naturally, there is tremendous peace in his being.

CALMLY
HE LETS GO OF LIFE,
OF HOME AND PLEASURE AND DESIRE.

CALMLY HE LETS GO OF LIFE.... He does not make any fuss about it, he does not brag about renunciation. Whatsoever he sees is futile, he drops it. In fact, to say he drops it is not right -- he lets it go, he allows it to be dropped. He does not resist, that's all. He makes no effort to keep it. And very calmly, without any effort. His life is effortless.

OF HOME.... Home represents security -- he drops the idea of security. What security can there be here when death is going to take everything away? In this life there can be no security, on this shore there is no security; hence he does not bother about security.

AND PLEASURE... because he knows pleasure always brings pain. He has seen it clearly, that pleasure is only a facade; behind it comes hidden pain. He can see through and through; hence he lets it go. And desire he has lived for many many lives and seen that it is unfulfillable. It is always after more: the more you have, the more you ask for. It is an absolutely absurd exercise in futility.

Seen, all these things start disappearing from his life. Not that he renounces.... That's what my emphasis is: never renounce anything. If things are worthless they will fall of their own accord. And when things fall of their own accord there is tremendous beauty in them, because they leave you peaceful, calm and quiet, collected and centered.

NOTHING OF MEN CAN HOLD HIM.
NOTHING OF THE GODS CAN HOLD HIM.
NOTHING IN ALL CREATION CAN HOLD HIM.

When there is no desire, what can hold him? What can make him a prisoner? Neither this world nor the other world, neither the earth nor paradise.

All the religions of the world talk about heaven and hell. Buddha says there is something beyond heaven and hell and that is the true existence. He calls it nirvana. No other religion talks about nirvana; nirvana is a totally different vision. It means you are not hankering for heavenly desires, heavenly joys and pleasures, because it is the same stupidity again repeated on a bigger scale, on a higher plane, but the stupidity is the same.

The master knows the futility of desire; hence he has no desire for heaven, he has no desire at all. Nothing binds him and nothing holds him.

DESIRE HAS LEFT HIM,
NEVER TO RETURN.

... Because he has seen that it is futile. If you drop it because I am saying it, then it will return again and again. If you drop it out of your own experience through meditation, then it has gone forever, NEVER TO RETURN.

SORROW HAS LEFT HIM,
NEVER TO RETURN.

And sorrow is only a shadow of desire. Remember it always: everything has to happen to you through your own experience.

Buddha's last words to his disciples were: Be a light unto yourself. And how can you be a light unto yourself? Go beyond the body, the mind, the heart. Find the center of your being and suddenly there is light. It is already there, it is already burning bright. It is your very being; you just have to discover it.

Discovering it one discovers truth.
Discovering it one discovers peace.
Discovering it one discovers bliss, nirvana.
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 12

Chapter #6
Chapter title: Life, love, laughter

26 April 1980 am in Buddha Hall

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The first question:

BELOVED MASTER,
RAMAKRISHNA STAYED IN HIS BODY THROUGH SHOWING INTEREST IN FOOD. NOW TELL ME THE TRUTH -- IS IT THE JOKES THAT KEEP YOU HERE?

Anand Masta, yes, in a way it is true. Religion has for centuries lacked many things. One of the most important of them all is laughter; religion has been too serious. Seriousness is a kind of disease: it is the cancer of the soul. It is very destructive, it is suicidal. Hence, if you don't see religion flowering on the earth -- although there are three hundred religions, millions of churches, temples, mosques, still the earth goes on missing religious consciousness -- the simple reason is that seriousness has killed religion.

Seriousness tends to become sad. You cannot be serious without being sad; they are two sides of the same coin. And you can be serious and sad only if you have missed your roots in life and existence. Only the pathological people are serious; the healthy, the whole will never be serious, cannot be serious.

It was one of the most unfortunate accidents in human history that religion became associated with seriousness. That association has to be destroyed, mercilessly destroyed. Religion has to be freed from the imprisonment of seriousness. Only then will it be healthy, only then will it be able to sing and dance and rejoice. The serious religion has always been rooted in the idea that there is something wrong in life, something basically wrong in life, as if life is a punishment.

Life is a gift of God, not a punishment. And there is nothing wrong in life. If something is wrong it must be in you. You don't know the art of living, you are incapable of moving into the depth and into the mystery of life. You must be a coward; hence you cling to the shore, to the known, to the familiar. And life always goes on moving into the unknown. Life is adventurous and you are a coward, hence you soon part company. Life goes on its way of adventure and you cling to your security. Clinging to your security you become dead, and when you become dead, life seems to be a drag, a dull affair. In fact, you have lost contact with life.

It is as if you uproot a rosebush from the earth -- soon it will start dying, it will lose its greenness, its roses will wither away. Nothing is wrong with the rosebush, nothing is wrong with the earth either, only you have disconnected them. The rosebush needs nourishment, then it can bloom in thousands of flowers, it can have all the green of the world and all the red and all the gold. Man also is a rosebush. He needs his own soil, he needs roots into existence.

When you are born you are born only with the potential to exist, to survive, not with the art of making life a joy, a bliss, a celebration. That art has to be learned. To me, religion is that very art, the supreme art: the art of transforming the lower into the higher. Religion to me is alchemy. It is the process of transforming the potential into the actual. Man has lived at the minimum; hence he looks so dull. Man can live at the maximum and then there will be great brilliance and great radiance and then there will be great flowering.

Laughter is as precious as prayer or even more precious than prayer, because the man who cannot laugh cannot pray either. A prayer that does not come out of a joyous heart is already dead. It cannot reach God, it cannot leave the earth, it has no wings. It is like a rock: it will fall back to the earth, it cannot fly into the sky.

Religion has lived without laughter, that's why religion has been a corpse. And you are worshipping corpses in your churches and in your temples and in your mosques, you have become worshippers of death. Rather than worshipping life you have been worshipping death.

My approach is totally different -- I bring you a new vision. Religion is against laughter, is against love, is against rejoicing, is against celebration. The religious person, the so-called religious person, condemns everything of this world; he lives surrounded by a thousand and one condemnations. He lives in fear, in trembling. He does not live, he only vegetates.

Your so-called saints and mahatmas are not real people, they don't have the guts to be real, they are phony. But you have worshipped them for so long, and you still go on worshipping them. And the reason you worship them is because they are so dead, because they are so serious, because they are so ugly, because their whole approach towards life is so negative. They are anti-life, anti-love, anti-laughter -- how can they be FOR God? It is only through love and laughter and a tremendous joy in life that you start feeling the presence of something that is beyond.

When life becomes an adventure, a dance of ecstasy, then only do you move beyond the confinement of the body and the mind and soar high towards the infinite.

Yes, Masta, you can say I live on your laughter. I rejoice seeing you dance, sing and laugh. I rejoice seeing you in deep love. I rejoice seeing you dropping the garbage of centuries, the rotten, stupid superstitions of centuries. I rejoice seeing you getting out of the old, being born anew.

All the religions were born thousands of years ago; everything has changed. Those religions don't fit anymore, they have no relevance, their context has disappeared. But they go on sitting on your head, heavy mountains, and they don't allow you to move. In fact, the older the religion, the more precious you think it is. It is not so: the older the religion, the more irrelevant it is.

Religion has to be as new as life itself. Religion has to be new every day, each moment. And that's how the religious person lives: he goes on dying to the past every moment, he is born anew every moment. He moves with life. He has no clinging to the Vedas and no clinging to the Bible and no clinging to the Koran. He can read them as beautiful literature, but he does not cling to them. Those who cling to them are being stupid because something may have been relevant two thousand years ago, but it has no meaning anymore. And you know it perfectly well, but you don't have courage enough to get out of the old fold.

All the vested interests are against you getting out of the old fold. All the vested interests want you to remain committed to the past because then you can be exploited more easily. If you are not committed to the past the priests will disappear, because they represent the past. Who will pay any attention to the pope or to the shankaracharya? They will become laughingstocks! In fact they are ridiculous, utterly ridiculous. All their ideas are so out-of-date that you go on tolerating them only because it is risky to say that they are out-of-date. It is risky because you may lose something in your business, in your investment. You may start falling apart from the society. You are afraid of being individuals, you want to remain part of the crowd.

And religion's whole purpose is to make you individuals. Religion loses all meaning when it starts making you, forcing you, in fact, to be part of the crowd. Christian, Hindu, Mohammedan, Buddhist -- these are crowds. You have not chosen to be a Christian; it is accidental that you are born a Christian or a Jew or a Hindu. How can religion be accidental? Is such an important phenomenon decided by the accident of birth? You have to be consciously alert to choose your path towards God. You have not chosen your path, you have not even chosen God. You have been forced to choose, and you have allowed all this to happen. It is a bondage! Your being a Christian is a bondage.

The people gathered around Christ were real Christians, were the only Christians, because they had chosen. They were going against the crowd, they were risking their lives, they were moving in danger. They were born as Jews. They would have been more comfortable, they would have lived more conveniently if they had not followed Jesus. Following Jesus was dangerous. It proved dangerous to Jesus himself; he was

crucified. His disciples were victimized in every possible way. Those were real people, authentic people. To be a Christian now means nothing.

The people who were gathering around Gautama the Buddha were real Buddhists. They were religious people, because going against the whole crowd of the Hindus, against the whole pattern of the society and following a very rebellious man, being with him, was accepting the life of insecurity. They were genuine, authentic seekers. But the man who is born a Buddhist has not risked anything; it is just a coincidence that he is born a Buddhist.

If you had been adopted by a Mohammedan when you were a small child you would have been a Mohammedan; if you had been adopted by a Jew you would have been a Jew. And you would have never known who you were by your birth, because nobody is born as a Christian or a Buddhist or a Hindu -- everybody is born free. God gives you freedom to choose.

But society does not want you to be free. Neither the state nor the church nor other vested interests want you to be free. They want to cripple you and paralyze you, they want to destroy your intelligence. They don't want you to be very happy either because happy people can be dangerous. Miserable people are good, miserable people are always controllable, miserable people are always ready to become enslaved. They are so miserable, they are always seeking somebody who can give them support, who can make their lives a little easier. The happy person becomes independent; the happier he is, the more independent.

A Jesus or a Buddha or a Krishna or a Confucius, these are the most blissful people the earth has known. They are utterly independent people. They don't care a bit about what others say; they don't bother about their opinions for the simple reason that they don't depend on anybody else. Their bliss is inner.

The society does not want you to be really blissful. It wants you to be sad and ill; it wants you to be pathological, neurotic. Only a neurotic society can be dominated by the priests and the politicians. Only people who have lost all intelligence can be led by idiots like Adolf Hitler and Benito Mussolini. People who have intelligence can't be led by such people. These people are insane! In a better world, there won't be any possibility of Adolf Hitlers. The moment there is somebody like that he will be put in a mental asylum: he has to be treated, he is mad. But right now these mad people have become very influential. Their very madness makes them powerful. They are so mad that the people who are not so mad start following them. They look like leaders.

And people are different only in degrees. Somebody is more mad than you and you are a little less mad than him; of course, one who is more mad than you is going to be your leader. He will be more stubborn, more dogmatic, he will appear more determined, he will appear to have more willpower, he will have a certain hypnotic influence, but that is possible only if you have lost all your intelligence.

My effort here is to give you back that which is really yours. I don't want you to become part of any religion. I simply want you to be religious -- neither Christians nor Hindus, nor Mohammedans -- just religious. That is enough! There is no need to choose a particular doctrine. Religion has nothing to do with doctrines, it is more existential.

And unless you love life you will not be able to love God either. If he is the creator you have to love his creation to love him. To hate his creation and to show love to the creator is absurd. To condemn the creation and to praise the creator is utterly stupid, illogical, unintelligent. If you love the music, only then do you love the musician, or vice versa. And this existence is so beautiful!

Except in man you will not find any sadness anywhere. The trees are not sad and the animals are not sad and the stars are not sad, even rocks are not sad, only man -- because only man has been manipulated, exploited, distracted from his center.

Yes, Masta, when I see you laughing, loving, rejoicing, dancing, singing, I feel like lingering a little more in the body for you.

I have given you the name Anand Masta. ANAND means bliss and MASTA means mad -- madly blissful, utterly drunk in blissfulness. And very few sannyasins are so deeply fulfilling their names as you are doing. I am absolutely happy with you, all my blessings are for you. Get more and more drunk!

God is not far away. Just when you lose yourself in love he is as close as he can ever be. When you lose yourself in dance, when you abandon yourself in dance, when the ego disappears in your dance, he is just your partner in the dance -- nobody else but him. Whoever the partner is, he is the partner. When your heart is throbbing with joy and ecstasy in singing, he is in your heart, at the very core of your being. And when you laugh, if the laugh is total, if every fiber of your being is laughing....

That's why I love jokes. Jokes are very religious, very spiritual! All jokes are spiritual because they suddenly trigger a process in you and you forget all your seriousness. For a moment you are again an

innocent child, again full of wonder and awe. And the laughter overwhelms you, you are drowned in the laughter. The ego is not found when you are deep in laughter. And whenever ego disappears, God is.

Remember it as one of the most fundamental laws: whenever the 'I' is absent, God is present -- they both cannot be present together. The relationship between the ego and God is just like the relationship between darkness and light. If light is present, darkness cannot be there, because darkness is nothing but the absence of light. How can there be presence and absence together? If darkness is there then light cannot be there.

There is an ancient parable:

After many many millions of years, Darkness approached God and told him, "This is too much! I have been patient enough, but for no reason at all your Sun goes on torturing me, chasing me every morning. I have not even taken enough rest and he is back and the chase begins. And I have to run and he goes on running after me. Now it is getting tiring. I have not done anything wrong to this Sun. Why is he so much after me? Why is he carrying such enmity for me?"

God also thought, "This is unfair!" And he called the Sun. The Sun came and said, "I don't know what you are talking about. Have you gone mad or something? What Darkness? I have never come across any Darkness. I have never seen her, I have never met her, so of course, why should I chase your Darkness? I don't even know her! Where is she? You bring her before me! And unless you bring her before me, how can I answer? Both parties have to be present in court. First I have to see who this Darkness is who has been complaining against me and with whom I am not even acquainted. All these millions of years since you have made me I have never seen her, I have never met her. I don't even know her whereabouts."

And God said, "That is right. I will call her."

And since then, millions of years have again passed and God has been trying. You have heard that God is omnipotent -- he is not, because he has not been able to call both of them together yet. Yes, sometimes Darkness comes and complains and sometimes the Sun comes and says, "This is unfair -- let us both be present." But even God is not capable of making that happen. So it is just pending, it is in the files. One day, just looking in the files I came across it, and I think it is going to remain forever in the files.

Darkness and light cannot be present together. The ego is just darkness; absence of consciousness is ego. When you become conscious, ego disappears. When consciousness is total, ego is not found at all. And the totality of consciousness is another name for the experience of God.

God is not a person, let me remind you again and again -- God is only an experience of absolute awareness, of ultimate ecstasy. Hence I say laugh deeply, love deeply, live deeply. Risk everything for love, laughter, life. Let your life be a great exploration and go on always moving into the unknown and the unknowable.

Nobody else has used jokes in a spiritual way; hence sometimes people are shocked. When they come for the first time to listen to me, naturally they are shocked because they want to hear something very serious -- as if they are not serious enough already! They want to hear something esoteric, something nonsensical, something which makes no sense to them; then they think there must be great meaning in it. When something is incomprehensible to them they think this is great philosophy! Whenever they come across something written in stupid jargon, esoteric, occult, spiritual, they become very much interested. They think they are going to find some treasure in it.

The treasure is not hidden in big words, the treasure is hidden in you. And it is to be discovered, not through big words, it is to be discovered through wordlessness, it is to be discovered through silence.

And haven't you felt after deep laughter that a sudden silence comes to you in the wake of it? -- the silence after a storm. For a moment it is as if the mind stops functioning... you are utterly relaxed, in a deep rest.

Those are the moments, Masta, when you start feeling the presence of God. Those are the first glimpses that God is. There is no other proof.

Hence my commune is going to remain a shock to the traditional people. They have seen many spiritual communes, but they were all serious. Jesus will understand what I am saying, but not the pope of the Vatican, because these fools go on saying that Jesus never laughed. And I tell you, on my own authority, that he must have been one of the most hilarious persons. Who else can laugh so beautifully as Jesus? Who else has the right? He was not a deadly kind of saint; he lived, and lived very close to the earth. He lived with all kinds of ordinary people -- with drunkards and gamblers and tax collectors and prostitutes -- and he loved eating and drinking.

Indian spiritual phonies are very much against drinking. That's why they cannot believe that Jesus is enlightened. Many Jaina monks have asked me, "Why do you say that Jesus is enlightened, as Buddha and Mahavira are? He used to drink wine!" There is nothing wrong in it, one just has to learn the art of drinking wine. One should not drink too much; the golden mean has to be followed. Nobody has ever heard that Jesus was lying in the street! He must have known how much to drink and when to drink and when not to drink.

And moreover, wine is absolutely vegetarian; far more vegetarian than milk which Hindu, Jaina and Buddhist monks think is the purest food. It is animal food! It is closer to nonvegetarian food than to vegetarian food. It is part of the human body or the animal body. Wine has nothing wrong in it. And if one is foolish one can drink too much water and can get into trouble. So it is not a question of drinking.

And what is wrong with enjoying eating? He must have enjoyed eating because we have many references that every night with his disciples the gathering used to continue late into the night, eating, drinking.... And do you think he was eating and drinking and they all were eating and drinking and everybody was sitting serious and somber and saintly? Is this the way to drink and eat and enjoy it? They must have been telling jokes and they must have been gossiping and they must have been talking like human beings.

He was very human in that sense, far more human than Buddha and Mahavira. They look more abstract, more in the sky and less on the earth. He was very earthly. He used to stay in the house of a prostitute, Mary Magdalene. Now, your Vatican pope will not have that much guts! Even though he is a Polack, that much guts I don't think he will have!

But when people come here, these people who think themselves spiritual, they come with their ideas, their prejudices -- that there should be no laughter, no dancing, no singing. And when they see sannyasins hugging, then this is too much -- as if there is something wrong in hugging! When they see people holding hands with deep love they are shocked. Spiritual people should be very anti-life, utterly life-negative; they should not affirm life in any way. And my whole effort here is to affirm life in all possible ways.

Masta, a few jokes for you:

Once there was a little girl who came across the word 'frugal' and asked her mother what it meant. She was told that it meant "to save." The next day the child was asked to write a story at school, and handed in the following:

"Once upon a time a princess was lost in the woods and as night fell she became frightened. She began to run, crying out, 'Frugal me! Frugal me!'

"A passing prince heard her pleas and ran to her rescue. He frugaled her and they lived happily ever after."

"Hey, Giulio, where did you get the black eye?"

"Aw, I was at my girl's house," explained the young lover, "and we was-a dancing together real-a tight-a when her father walked-a in!"

"So?"

"So," said the Italian, "the old-a guy's deaf-a. He couldn't-a hear the music-a!"

A Texas cowboy was walking down a Tijuana street. Suddenly young Pablo walked up to him and yanked on his sleeve.

"Hey, meester," said the boy, "you wanna make love to my seester?"

"Podnah," said the Texan, "Ah don't even drink the water here!"

The second question:

BELOVED MASTER,
YOU SAID THAT FOR BUDDHA FREEDOM IS THE HIGHEST. BUT HIS "DHAMMA" MEANS "THE LAW," WHICH INHIBITS FREEDOM. HOW DO FREEDOM AND LAW GO TOGETHER? PLEASE COMMENT.

Anand Maitreya, freedom for Gautama the Buddha is the very law of life. Hence there is no contradiction. Life itself is rooted in freedom. We are not machines, we are not preprogramed. We are utter freedom -- now it is up to us what to make of it. All the alternatives are open, we can choose any alternative,

that is our choice. We can become anybody, that is our choice.

It is as if you find a marble rock -- now it depends on you what you want to make out of it. You can sculpt a Christ, you can also sculpt a Judas. The rock is totally available to you; now you have to decide, it is your decision, your conscious decision, what you want to make out of it.

Michelangelo was passing by a shop which used to sell marble. He saw a big marble rock outside the shop, he had seen it lying there for years. He asked the owner, "What's the matter? Can't you sell it?"

The man said, "I have dropped the idea. I can't sell it. Nobody is ready to purchase it, it is useless. I have thrown it out. But if you are interested you can take it free of charge so at least my place will be empty and I can put other rocks there."

Michelangelo took the rock with him, and after one year he invited the owner to see. The owner could not believe his eyes; he had never seen such a beautiful Jesus. He said, "How could you do it? You are really a magician! That rock was utterly useless; no other sculptor was ready to take it even free of charge."

And Michelangelo is reported to have said, "It has nothing to do with me. When I was passing, Jesus called out from the rock saying, 'I am imprisoned here! Help me to get out of this rock!' And I have just removed the unnecessary chunks, I have freed him."

But a Michelangelo is needed to hear it, to hear the Jesus inside the rock calling him to help him to be freed.

A rock is just a rock; it depends on you what you make out of it. That's what existentialists say: that man is born absolutely free. In the ancient days, philosophers used to think that man is born with an essence. Existentialists say man is born only as an existence, with no essence. He has to create the essence out of his own choice. And I perfectly agree with the existentialist approach.

Buddha is the first existentialist of the world and far more truly an existentialist than Martin Heidegger, Jean-Paul Sartre, Jaspers and others, because after all these existentialists are only thinkers -- they think about existence. Buddha really transformed himself. He was not talking about the essence -- he created it, he showed the world what man can make out of himself.

Gurdjieff used to say that man is not born with a soul. The meaning is the same. It looks very strange when you hear for the first time that man is not born with a soul. The soul has to be created, man is born empty. And millions die only as hollow emptinesses. Their souls are never born because they never make any effort. The old idea is that everybody is born with a soul; it frees you from the great responsibility of creating your own being, of creating yourself. When there is no responsibility to create, you go on living accidentally, like driftwood.

Buddha says freedom is the very law of life. What he means by it is that there is nothing higher than freedom. But by the word 'law', please don't misunderstand him. In fact for dhamma, the word 'law' is only approximately right. In the English language there is not exactly the right word for dhamma. In Chinese there is a word tao that exactly means dhamma. The closest word in English is logos, but that has gone out of use. Hence 'the law' is used, but 'law' has other associations: the ordinary law of the state, of governments, of societies. That is not the meaning of Buddha. Of course, these laws are inhibitions; they prohibit you, they hinder you from freedom.

Buddha is saying freedom is the only real law and anything that hinders your freedom is against the law of life. Be free. All those laws have to be broken, sabotaged. You have to take your life in your own hands and you are responsible for it. No fate is responsible, no destiny is responsible. You have to create yourself by your own effort.

You are just a tabula rasa. You can write beautiful poems on it, beautiful calligraphy, you can do beautiful paintings on it; or you can leave it as it is. Or you can simply throw colors on it, meaninglessly, in an insane way, like a small child. You can destroy the whole thing. And there is nobody else who is responsible except you; the total responsibility is yours.

That is the most emphatic thing that Buddha wants you to remember: don't shirk your responsibility. Whatsoever you are is your own work and whatsoever you want to be you can be. But you can be that only if freedom is the law of life. If everything is destined, if there is something like fate, if there is something which has been preprogramed in you, then you are not a man at all, then you are just a biocomputer. You are simply going to repeat the program, you are a gramophone record. You don't have any freedom, you can't change anything. You are just play-things in the hands of unknown forces.

Buddha says this is not true. Hence he even denies the existence of God for the simple reason that if God is there then there will be trouble; then he will be the suprememost being. His very presence will become an inhibition to you.

That's exactly the logic of Friedrich Nietzsche. He said: God is dead, therefore man is now free. But Nietzsche was only a philosopher. He could not contain that much freedom. He went mad.

Buddha is not a philosopher at all, he is a mystic. He used the freedom. He really became responsible for himself. He created his own being and he became the most beautiful person who has ever lived on the earth. He followed the law of freedom and achieved the ultimate joy, the ultimate truth.

You can do the same too. That is his message. He says, "Whatsoever has happened to me can happen to you. If it is not happening, nobody else is responsible except you." So take the total responsibility in your own hands, feel and be responsible, and use the law of freedom because it is available. Life has been given to you with no preprogram; now it is up to you what you want to make out of it. You can become an ugly monster -- a Genghis Khan, a Tamerlane, a Nadirshah -- or you can become a Gautam Buddha, a Jesus Christ, a Lao Tzu, a Zarathustra. It all depends on you, it is your freedom. Choose!

But you can choose only when you are conscious; you can choose only when you are aware, alert. The more aware you are, the more you are capable of choosing the course of your life. The more aware you are, the more you know, the more you can feel a sense of direction.

Freedom is the foundation of life and freedom is the ultimate goal too. Freedom is the source and freedom is the goal.
Use freedom to be free from all bondage.
Use freedom to become ultimately free.
Use freedom to become freedom itself.

The third question:

BELOVED MASTER,
I-A NEVER-A THOUGHT-A IT WOULD-A COME-A TO THIS-A, BUT-A I WISH-A I-A WERE-A AN-A ITALIAN!
MUCH-A LOVE-A AND-A PASTA, BIGGA PREMA.

Bigga Prema, avoid such desires, because if you carry them too long they start becoming a reality. Then don't make me responsible for it! Be very careful what you desire, because the danger is that the desire may be fulfilled sooner or later.

I love Italians -- as much as I love others -- but naturally many people are feeling jealous of Italians, for the simple reason that I am telling so many jokes about Italians. But the reason is not that I love Italians more than the Dutch or the Australians; the reason is simply that my librarian happens to be Lalita, an Italian, so she goes on finding Italian jokes for me! So rather than you desiring to be an Italian, just desire that I may get one assistant for Lalita from every country. In the new commune, I am thinking Lalita must have at least a dozen assistants! But beware of having this desire.

Do you know why they hang salami at Italian weddings?
To keep the flies off the bride.

And do you know who fired the bullet into Mussolini's body?
One hundred top Italian marksmen.

Bianco, the barber, nicked his customer six times while shaving him. Finally the bleeding man asked if he could have a razor.
"Why?" asked the Italian. "You wanna shave-a yourself?"
"No," said the victim, "I want to defend myself!"

Collared by the cops after he roared up a one-way street and crashed his 1949 Ford into a store window, the Italian drunk wanted to know what the hell was going on.
"You went against the traffic, you dumb bastard," the angry cop said, "Didn't you see the arrows back there?"

"Holy Mother-a Jesus!" the boozed-up guinea said. "I didn't even see the Indians!"

And if you really want to change in your next life, in the next round when you come back, Bigga Prema, rather than being an Italian, be a Polack! Now you see, the Polack has become the pope -- he has defeated all the Italians! Now if a Polack can become a pope, the next thing is that a woman is going to become a pope-a.

Why do Polack dogs have flat noses?
From chasing parked cars.

And why can't Polacks be pharmacists?
They can't fit the little brown bottles in their typewriters!

And do you know what is written on the bottom of Polish milk bottles?
"Open at other end."

Wojawicz walked into the department store with his mangy mutt. A floorwalker rushed over, pointed to the sign that read, NO DOGS ALLOWED and said, "Hey, mister, can't you read?"
"So," said the Polack, "who's smoking?"

And just the other day all the orange Italians and all the orange Polacks gathered together to decide who is really the greatest. Of course, there was no question of intellectual discussion... it had to be something existential! So they decided to go to the football ground by the side of the railway station and play football -- whoever wins....

For two hours everything happened -- except football. Karate chops were flying and yoga was done and boxing and wrestling and Dynamic Meditation and Kundalini Meditation. And they had forgotten completely that they needed a few referees as well; there were no referees at all.

After two hours even the football lying by the side started laughing! "What is happening?" Then a train passed by and hearing the whistle of the train the Italians thought the game was over, so they left the ground, thinking, "We are equal and the game is over."

But the Polacks were bent upon winning, and now, because the sun was going down, the game became even more fierce. And finally after one hour's effort the Polacks were able to score one goal -- without the Italians, but that doesn't matter!

So if you want to be something really great, it is better to be a Polack rather than an Italian. Why choose something second-rate?

Milewski was trying to light a match. He struck the first match, it didn't work, he threw it away. He struck a second match. That didn't work either and he threw it away. He struck a third one and it lit up.
"That be a good one," said the Polack, blowing it out. "I got to save it!"

A Polack and a Jew were walking in the desert. The Jew was carrying a watermelon, the Polack was carrying a car door.

After a while the Polack said, "Why are you carrying that watermelon?"

The Jew said, "So when it gets too hot I cut it open and eat a piece of it."

After a while, the Jew said, "And why are you carrying that car door?"
"So," said the Polack, "when it gets too hot I just roll down the window!"

The fourth question:

BELOVED MASTER,
A WHILE AGO I WROTE TO YOU ABOUT BEING CONFUSED, AND YOU SAID YOU WERE TAKING CARE. NOW SINCE THEN I HAVE GOT EVEN MORE CONFUSED! WHAT ARE YOU DOING TO ME?!

Prem Asang, taking care! That's my way of taking care! You get confused because you are carrying certain ideas and prejudices in the mind. If you don't carry any ideas, any prejudices in the mind, even I cannot confuse you; nobody in the whole world can confuse you. Confusion arises from your own inner causes.

For example, if you believe in a certain idea and I say something against it, then there is confusion. You cannot leave the old idea; it is so old, it has got so many roots in you and you have lived with it so long that it has become comfortable and cozy. You have believed in it so long, it has given you so many consolations, that now suddenly to drop it will mean moving in a state of insecurity; it has become your security and safety.

But listening to me you cannot cling to it anymore. You cannot drop it and you cannot cling to it, hence the confusion. You cannot cling to it anymore because what I am saying appeals to you, your heart understands it. Deep down something in your inner being says, "Yes, it is so." Between your heart and head a conflict ensues; that is confusion.

Confusion simply means that now you are unable to decide where to go: to go on clinging to the old, which will be impossible because now you have seen that that is not right, that you have been clinging only to a comfortable lie. It is not true, and your heart feels that it is not true... although it gives you consolation. Lies can give you consolation, they are very consoling; otherwise nobody would believe in lies. Everybody believes in lies for the simple reason that they are cheap and give you great consolation. You need not make any effort to realize them. They are handed over to you by others: by your parents, by your teachers, by the society, by the atmosphere. You simply go on gathering from everywhere, from every source.

You are living in a sandcastle; but everything goes well -- unless somebody tells you that this is a sandcastle. Once you have heard that this is a sandcastle, the problem arises: you cannot live in it anymore, it is dangerous to live in it. And you cannot get out of it because you have become so accustomed to it. Hence the confusion. Confusion simply means you are unable to decide.

Unless you become decisive, Asang, the confusion will go on growing. My work consists in creating confusion in you, because without creating confusion I cannot pull you out of your sandcastles, I cannot pull you out of your paper boats, I cannot pull you out of your lies and dreams. And I know perfectly well that when you have put so much investment in a certain belief -- maybe you have lived for thirty years, forty years in a certain belief -- to see now that it was wrong, that it was utterly stupid, that it was ridiculous, creates a great problem for you. Your self-image of being intelligent is shattered. For forty years you have carried something ridiculous without seeing it. What kind of intelligence do you have? You become suspicious of your own intelligence and that doesn't feel good.

That's why to be with a master needs courage. To be with a master needs the courage to accept that "I don't know."

The moment you accept, Asang, that "I don't know," all confusion will disappear, evaporate, simply evaporate -- just as dewdrops evaporate in the early morning sun leaving no trace behind them. The confusion is because you are clinging to a few things which in the past you thought were very valuable. You thought that they were ornaments, golden, studded with diamonds, and now I have made you aware that they are nothing but chains -- maybe golden chains and maybe studded with diamonds, but what are diamonds? -- they are also stones. And what is gold? The difference exists only in man's mind, otherwise gold and iron are the same. The evaluation is ours, the projection is ours. But chains are chains and the chains have to be broken. Now the things you have believed were ornaments, decorations, are being shown to you persistently as nothing but chains.

Either you will have to escape from me... but remember, escaping won't help you. Once you have been on my surgical table it is better to go through the whole operation! If you escape in the middle of the operation you will remain confused your whole life, because whatsoever you have understood from me is not going to leave you, it will haunt you. So there is no escape from me.

Once you are with me you have to learn the ways of transformation, you have to go through a radical change. You have to die to the past and be born anew. It is hard, it is painful. Every birth is painful, and spiritual birth particularly is very painful. There are no sedatives available. For spiritual birth one has to go through many pains, but those pains are worth it because you grow out of your imprisonments; you grow into freedom, you grow up.

And once you have tasted the joy of growing up, of becoming mature, then there is no problem. Then you know that all that you have left behind was worthless, was rubbish.

But, Asang, this moment has to be passed through. This critical moment has to come in every disciple's

life when the disciple is in a kind of limbo, neither here nor there, half in the past and half moving with me, many times thinking to escape.

Just the other day Somendra asked a question: "But, Beloved Master, where is the exit?" There is no exit here! It is one-way traffic. You only come in... we don't have another door, only the entrance. Then you have to be reborn; that is the only exit. But the exit is not in escape, it is in "inscape." It is going inwards.

Asang, I am taking as much care as you can tolerate at this moment! I will take more.... The medicine is bitter and it has to be given in small doses. And this is not homeopathic treatment, remember, this is pure allopathy -- it is pure poison! It is crucifixion, because only then is there resurrection. But that too takes three days. Between the crucifixion and the resurrection... three days. Remember those three days; they are significant, very significant. Those three days are the most difficult days.

Just think of Jesus: three days in the cave, neither dead nor alive. He couldn't have been completely dead because once you are completely dead you are gone. He was not completely alive either; otherwise he would not have remained for three days in the cave, he would have escaped sooner. He must have been hanging between these two polarities of birth and death.

Those three days are significant, they are symbolic. Those three days represent body, mind, heart. You have to die in the body, in the mind, in the heart; then only can you be born as a soul. You have to pass through this dark night of the soul. This is the womb period, those nine months in the mother's womb. In exactly the same way, the disciple has to be in the womb of the master. This buddhafield is nothing but a womb. You are in the womb. It depends on you: if you go on clinging too long it will take a long time for you to come out.

In India we have many beautiful stories about Lucknow. Lucknow is the most mannerly city in India, very mannerly; too much in fact, so it is said. Once it happened, a woman got pregnant and she was carrying two children within her womb, and they wouldn't come out. Nine months passed, then nine years passed, then ninety years passed....

Finally the woman died and the doctors had to open the womb. Two small, ninety-year-old gentlemen were standing there and they were saying to each other, "Sir, you first!"

Don't take that much time -- here you need not be that mannerly! Jump out of the womb as quickly as possible... because the spiritual womb has no natural time -- nine months or nine years -- it all depends on the individual. It can happen in a single moment or it may not happen in an eternity.

Asang, I am taking care of you, and as you become a little more available to me, a little more patient, a little more capable of absorbing my energy, I will take more care of you.

Just a few days ago I was going to call you one night as a guest medium, but Arup informed me that, "The first time you called Asang as a guest medium, for many days she was almost in a state of craziness, so please don't call her so soon." So I had to drop the idea.

If you are ready, you can come tonight! But then don't get too insane for many days. Try to absorb me. The more capable you become, the more I will confuse you till nothing is left to confuse, till the mind is completely gone and there is nobody to confuse.

That's what happens to my disciples who have been here long enough. Now, whatsoever I say, they listen joyously without making any comparison, without making any judgment, without any evaluation. They don't think of what I said yesterday, because if they think of that they start becoming confused. So they live in the moment with me. I live in the moment, and once you have understood how to live, you will also live in the moment with me. And then there is no confusion, then there is all clarity. And clarity is innocence and clarity is freedom.

The last question:

BELOVED MASTER,
WHAT IS YOUR DOGMA?

Peter, I believe you must be a tourist here; otherwise you cannot ask such a question. I don't have any

dogma. In the first place I don't like dogs at all! And 'dogma' means mother of dogs! Neither do I like any sonofabitch, nor do I like any mother of dogs! There are Christian dogmas and Hindu dogmas and Mohammedan dogmas, and what do they do? They go on barking at each other! I don't have any dogma at all. Even my kids understand it here, my small sannyasins. You can ask them.

Upachara has informed me:

Just heard on the steps in front of the office. Five sannyasin kids are having a serious talk. One of them says, "Osho is not even a sannyasin!"

Enough for today.

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Chapter #7
Chapter title: No yesterday, no tomorrow, no today

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HE IS CALM.
IN HIM THE SEED OF RENEWING LIFE
HAS BEEN CONSUMED.
HE HAS CONQUERED ALL THE INNER WORLDS.

WITH DISPASSIONATE EYE
HE SEES EVERYWHERE
THE FALLING AND THE UPRISING.

AND WITH GREAT GLADNESS
HE KNOWS THAT HE HAS FINISHED.
HE HAS WOKEN FROM HIS SLEEP.

AND THE WAY HE HAS TAKEN
IS HIDDEN FROM MEN,
EVEN FROM SPIRITS AND GODS,
BY VIRTUE OF HIS PURITY.

IN HIM THERE IS NO YESTERDAY,
NO TOMORROW,
NO TODAY.

The master is calm, but with a difference. Many people are calm, but they are not masters. Calm can be cultivated very easily from the outside; it will deceive others, but it cannot deceive existence. Deep inside you will remain in a turmoil.

Hence, the first thing to be understood is that Buddha is never in favor of anything cultivated. The moral preachers, the moralists, are continuously telling people, "Be this, be that. Try to be calm, practice calm." And for thousands of years these things have been told to you; these qualities have been praised, appreciated, worshipped. Naturally you try to be calm and quiet and collected, but when you practice something it simply means you are creating a facade, you are just creating a face. It can't transform your being -- it is an exercise. Yes, it will help you to be more prestigious, to be more respectable; people will look up to you as a holy man. But in fact you have become schizophrenic, you have become a split personality, you are divided. Your surface says one thing, your inner reality is totally the opposite. You will live in a continuous civil war, you will be continuously at daggers with yourself.

It is hell to be a saint in this way. Sinners may go to hell after they die; your so-called saints live in hell here and now. There is no certainty about the future hell, but the saint's hell is very much a reality.
Never try to cultivate any quality.

Then what has to be done? Should one remain violent, disturbed, insane? No, Buddha says there is another way, the right way. The right way is that these things should come as consequences -- consequences of inner awareness. The magic of awareness is that the more you become alert, naturally, the more a calm surrounds you. You need not cultivate it, it follows you like a shadow, it is simply your vibe. You are surrounded by a subtle aura of peace, serenity. When you are aware inside, there is a grace radiating from your being. That grace is spontaneous, not cultivated. And when something is spontaneous it has tremendous beauty. It is not an artificial flower, it is not a plastic flower; it is something that has grown in you, that has bloomed in you. It is your own flowering. It has fragrance because it has roots in your being.

Unless calmness comes as a shadow of awareness, beware of it. It is false, it is utterly futile. The whole effort that you have put into cultivating it has been a sheer wastage. The same effort could have been put into becoming aware.

That is the difference between morality and religion. Morality is a social phenomenon; society needs it because society consists of millions of people. It has to keep a certain order, a certain discipline; otherwise there will be chaos. Morality keeps that order. Morality creates a conscience in you. Conscience functions as an inner policeman who does not allow you to do anything that is against the law or against the code or against the tradition. Society has imprinted in your heart certain ideas and now you are dominated by those ideas. Even if you go against those ideas they will torture you, they will become a nightmare to you. If you follow them you will feel you are not tortured so much.

So the immoral person finds himself in two difficulties. One comes from the outside because he starts losing people's respect; and in this world respect is the most valuable thing in people's eyes because it is a nourishment for the ego. The moment you lose respect your ego starts dying, your ego is hurt, your ego is wounded. Secondly, something inside you starts creating an inner torture for you -- your conscience. That conscience is also created by the same society.

Hence, society pressures you from both sides, outer and inner. You are just crushed between these two rocks. So cowards cannot be immoral people; cowards are always moral people. In fact they are not moral but only cowards; because they are cowards they cannot be immoral -- that is too dangerous, too risky. And the moral people, the so-called moral people, live a superficial life. They are bound to live a superficial life because their conscience is not their own -- what else can be their own? They don't possess even their own conscience, what else can they possess? They are the poorest people in the world.

And they are not moral because they understand the beauty of being moral; they are moral simply because they don't have guts enough to be immoral. They follow the dictates of the society and the conscience just out of fear. There is fear of the law and there is fear of hell; there is fear of the policeman and there is fear of God. They are constantly trembling, their life is nothing but a constant trembling. Their prayers arise out of that trembling -- naturally those prayers are false; they are fear-oriented. Even their conception of God is nothing but a projection of their fear.

That's why these people are rightly called God-fearing people. They are not God-loving people. And remember, one who fears God can never love God, and one who loves God need never fear. Fear and love can't exist together, it is impossible. Their coexistence is not possible in the nature of things.

But society pays you enough to be moral, gives you as much ego as it is possible to give -- not only here but in the afterworld too. There are also places, special places reserved for you in heaven. The sinner is

suffering here and the sinner will suffer in hell too, and the so-called saint is respected here and he is going to be respected in the other world too.

This is a strategy, a very subtle psychological strategy of society -- to exploit you. But because of this strategy you have completely lost track of real morality: a morality that is not dictated by fear, a morality that does not arise out of cowardice, a morality that is not fear-oriented.

A totally different vision of morality has been given by the buddhas, by the awakened ones of all the ages. Their vision is that real morality comes not out of conscience but out of consciousness. Become more conscious, release more conscious energy in your being, explode into consciousness! -- and then you will see you are living a life in absolute attunement with existence. Sometimes it may be in tune with society and sometimes it may not be in tune with society, because society itself is not always in tune with existence. Whenever society is in tune with existence you will be in tune with society; whenever society is not in tune with existence you will not be in tune with society.

But the real moral person never cares, he is even ready to risk his life. Socrates did that, Jesus did that. Buddha was constantly living in danger. This has always been the case, for the simple reason that they were living according to their own light. If it fits with society, good; if it does not fit with society it is bad for society but it has nothing to do with you. Society has to change itself. Socrates is not going to change himself, Jesus is not going to change himself according to society, Buddha is not going to live according to the crowd. The crowd consists of blind people, of utterly unconscious people who are fast asleep, who know nothing of themselves. To follow them is the most stupid thing in the world that a man can do. One should be intelligent enough to wake up one's own consciousness.

Religion consists not of conscience but of consciousness. Hence, even an atheist can believe in morality. Of course, in Soviet Russia or communist China they have to follow a certain code of morality. They may not believe in God, but they have to enforce morality on people. In fact, they have to enforce it even more because the fear of God is lost. Now the state has to be really very dangerous, because that is the only fear which will keep people confined within the boundaries of morality.

It is not accidental that the Russian government and the Chinese government don't allow any freedom; they cannot allow it. Capitalist countries can allow a little freedom because God is there to help. You allow a little freedom, God won't allow that freedom -- it compensates. But in a communist country there is no God so there is no fear of the supreme, the ultimate, and no other life so there is no fear of hell.

Communist countries have to create hell here, right now, so they create concentration camps; they use Siberia as a substitute for hell. And they have created all kinds of very complicated tortures, all kinds of inhuman tortures. Even the Devil himself can learn much from them! Now in Russia if you don't agree with the society you are immediately declared a mental case -- not that you are politically of a different opinion, no, that is impossible. There can't be any possibility of somebody being politically different from the government policy, from the authoritarian principles, from the recognized ideology. Only an insane person can think that he is different. How can you go against Marx, Engels and Lenin? Impossible! This unholy trinity rules absolutely. The Russian government is totalitarian; it has to be because it has to function in such a way that the fear of God has to be replaced by something; otherwise people will become unmanageable.

Communist countries are bound to become totalitarian. They cannot be democratic, it is impossible, because who will do the work of keeping people afraid and trembling? Unless they accept God and hell.... God and hell are very helpful because they do almost all of the work. For a religious person -- a so-called religious person -- that fear is enough to hold him back, and the rest can be done by the government, but that is a lesser part, not more than twenty or twenty-five percent. Seventy-five percent of fear comes from the psychological creation of a conscience. In a communist country there is no question of conscience, and of course the question of consciousness does not arise at all because no such thing as meditation is accepted.

A few people in Soviet Russia have become interested in my way of thinking. They have started meditating, but they have to meditate hidden underground in their basements. They cannot tell somebody else that they are meditating because meditation means you have gone insane! "There is no need to meditate at all. Why should one meditate? There is no soul to experience, no God to experience. Man is nothing but a by-product of matter. When death comes all ends, nothing remains beyond death, nothing abides." So consciousness cannot be allowed because meditation is not allowed: meditation is the science of releasing consciousness. And conscience cannot be created because the old ways of creating fear are no more accepted. The whole work has to be done by the government. Of course the government becomes ugly, the government becomes a monster.

But the same is happening in other countries too -- in more subtle ways. Communists are gross; the

capitalist countries, the so-called democratic countries, are not so gross, they are subtle, but they do the same thing. They keep you tethered to the crowd, but in such an indirect way that it needs great intelligence to become aware of the fact that you are chained. Those chains are invisible.

Religion really consists in creating a different kind of morality, not the so-called ordinary morality, but a morality which is spontaneous, a morality which arises by itself and is not imposed, a morality which is a consequence of your own intelligence.

Buddha is talking about that when he says: The master IS CALM. He means that he has gone deep into his center, he has penetrated his being to the very core, and he has settled there; now he is at rest. All hustle and bustle has dropped, all running hither and thither has disappeared. Now he knows there is nowhere to go. He has arrived home, he has found his ultimate shelter, the ultimate refuge. Now he knows, "This is my shrine." Sitting in that shrine he is absolutely calm. You cannot see where he is, but you can feel his calm. You can feel him like a cool breeze, you can feel him as a shower of silence. If you come close to him, suddenly you will be touched by something invisible. Your heart will start dancing. Not that he has done anything to you, but your mind can deceive you, your mind can start rationalizing.

Just the other day I was reading a manuscript. One woman came a few months ago, a friend of Pankaja and Savita. She came here just to see what had happened to Pankaja and Savita. Pankaja is a well-known novelist and has published beautiful novels. Suddenly she became a sannyasin and dropped her beautiful career. There were great possibilities: she could have become world-famous. She was on the way -- she was becoming more and more known. Not only did she become a sannyasin, she never went back to England. Not only that -- rumors must have reached England that now she functions in the ashram as a toilet cleaner. Her friend must have been puzzled -- what had happened to her?

Then Savita also disappeared. She was also doing well in her profession. She was a therapist, earning a lot of money and moving ahead. And she also never returned to England.

Their friend came here just to see what was happening to these people -- "They must have been hypnotized." What else can the mind think? The simple explanation comes to the mind: "These people have been hypnotized." Otherwise why should one leave one's prosperous career, good livelihood -- a career which was full of possibilities? Why should one suddenly leave? Either one has gone insane or one has become hypnotized.

She came here just to observe what is happening. Then she also became a sannyasin. But she escaped immediately -- I gave her the name Kanan. She escaped. Now she writes a book about the whole experience and she says, "I don't know what happened, why I became a sannyasin. There is something which pulls you. There is something intangible -- one cannot figure it out, what it is exactly -- but something like hypnosis." She infers, "It may be in the eyes of this man or in the sound of his voice that one feels to become a sannyasin. Even I became a sannyasin, but then I became very much afraid: now I am being pulled the same way into this orange whirlpool in which Pankaja has disappeared, Savita has disappeared. It is better to go before I am too much in it and escape becomes impossible. I escaped. I dropped sannyas immediately because I was afraid -- carrying this man's mala and his picture around my neck was dangerous. Who knows what is hidden in it?"

Now, this woman thinks she is very clever, she thinks she is very rational, she thinks she has done the right thing. All that she has done is she has missed an opportunity which comes only once in a while; maybe for many lives she will not come across such a man again.

There is no hypnotism. Nobody is trying to pull you, nobody is trying to influence you. But certainly there is a fragrance which affects you, which affects you deeply. There is a calm which goes into the heart and stirs the fast-sleeping heart into a kind of wakefulness. But if you are too much in your dreams, and you have invested too much even in your nightmares, you may become afraid -- you may become afraid of being awakened. You may miss the opportunity, you may escape from the opportunity. But then you try to rationalize. You HAVE to rationalize, otherwise how will you console yourself?

Now, by writing this book she is trying to convince herself that she has done the right thing. She has done the most stupid thing in her life.

And the opportunity is still not lost, Kanan. Wherever you are in the world my eyes are reaching there too. And whatsoever I am saying here, the sound of my voice goes on resounding around the earth. If you have even a little bit of intelligence you will be pulled back into the orange whirlpool!

HE IS CALM.
IN HIM THE SEED OF RENEWING LIFE
HAS BEEN CONSUMED.
HE HAS CONQUERED ALL THE INNER WORLDS.

What has happened in the master? What has really happened in the inner world of the master? Buddha says: The first, most fundamental thing is that the seed of renewing life is burnt, utterly burnt, is consumed in the fire of awareness. Yes, awareness is a fire. It burns all that is rubbish, but it also purifies all that is gold. It does two things: burns the rubbish and purifies the gold. It is alchemy.
"The seed of renewing life" is desire. Buddha used to call it TANHA. Tanha means one wants to be born again and again, one wants more and more. In this life you want more and more, but that more is never fulfilled. When you are dying, all desires are standing there unfulfilled so you start desiring another life, one more chance.

There is a beautiful story, a great parable in the Upanishads:

One of the great kings, Yayati, was dying. He was a hundred years old, ripe enough to die -- one should be ready by that time -- but not grown-up enough; the seed of renewing life was not yet burnt. So when death came, Yayati fell at the feet of Death -- a great king, a great conqueror! -- and he said to Death, "Spare me only one hundred years more. I don't ask for more, just one hundred years more. And it is nothing for you, you can do it. All my desires are still unfulfilled because I had never thought about you. I was simply preparing and preparing. I have not enjoyed my life. Now that everything is ready -- I have conquered the whole world, I have all the riches, the most beautiful women, the most intelligent and courageous sons, the best army in the world, everything is settled, all enemies killed -- I was just thinking to relax and enjoy. Is this the time to come? All these hundred years have been spent simply in preparing for these moments. Spare me just one hundred years more so that I can live to my heart's content."

Death laughed and said, "I am ready to spare one hundred years more to you, but I will have to take one of your sons because I have to go with somebody who resembles you; if not you, at least one of your sons. I can't go empty-handed, I have to give the account to my boss himself. He will ask, 'Where is Yayati?' What am I going to say? Such a thing has never been done before, but I feel sorry for you. Just ask one of your sons."

Yayati had a hundred sons; he must have had a hundred wives too. He asked his sons. The oldest was eighty, but he started looking downwards, was not ready to say yes. Why should he? He had lived only eighty years; if his father is not contented with a hundred years, how can he be contented with only eighty years? At least twenty years more he is entitled to live. In those days, the story says, people used to live a hundred years. Why should he die a premature death, an untimely death? And this old fellow has lived enough! He did not want to hurt the old man so he didn't say anything, he kept quiet.

The father was very much shocked; he used to think that his sons were ready to sacrifice themselves. But in this world nobody is ready to sacrifice himself for anybody else. He looked around. His sons also started looking at each other, meaning "Why don't YOU go?"

The youngest, who was only twenty years old, stood up and he said, "I am ready. Take me with you, I am coming with you."

Even Death felt sorry for the boy. Death came close to the young man and said, "Are you a fool or something? Your other brothers -- one is eighty, one is seventy-five, one is seventy, sixty, sixty-five, fifty -- these people are not ready to go and you are the youngest, you have not lived at all. Why are you ready to go?"

The young man said, "If my father could not live in a hundred years, if my eldest brother could not live in eighty years, if my other brothers... nobody has been able to live, then the whole project is nonsense. I don't want to waste time. If I have to die it is better to die now. Why wait for eighty years? If THESE people have not been able to manage, it is absolutely certain it is unmanageable. And let my father try a hundred years more."

Death tried to convince him, but he wouldn't listen. Death had to take him away.

After a hundred years, Death came back and the situation was the same. Again Yayati fell at his feet and started crying and weeping and he said, "I know that now I should be ready, but nothing is fulfilled yet; all the desires are the same. I have LIVED all the desires, I cannot say that I have not lived them, but nothing is

fulfilled. I want more! Now that I have lived a hundred years a new desire has arisen -- I want more! I want to live at least one time more, a hundred years more, just one time more."

And this went on happening again and again. When Yayati became one thousand years old and Death came, he was just going to fall at his feet. Death said, "Wait -- enough is enough! Can't you see the point, Yayati? Are you so blind? You have lived one thousand years, and you have been doing the same things again and again. You have done nothing new in these one thousand years, and still you want more? Can't you see the simple point that mind lives in the more, it goes on asking for more? There is no end to it. Now you come with me -- I am not going to listen anymore. Now even my boss is feeling angry with me. He says, 'This is too much! This man has been given too much time.' But I also wanted to try -- let us see what you can make out of one thousand years. You have not made any progress, you are exactly in the same place, going in circles."

Buddha calls this tanha -- going in circles -- this constant desire for more. One becomes a master when this desire for more disappears, when the seed is burnt in the fire of awareness. HE IS CALM. Then of course he is calm.

When there is no desire, when the winds of desire are blowing no more, there are no waves in the inner ocean, then the ocean becomes absolutely calm. In fact, the ocean is not the cause of waves -- the cause is the invisible winds. You see the waves in the ocean so you think the waves are caused by the ocean; they are not. The waves are caused by invisible winds blowing over the ocean. If the winds stop the ocean will be absolutely calm.

Why are you in a turmoil? Why are there constantly so many waves inside you, so many thoughts and so many memories, fantasies? Why does this whole circus go on? For the simple reason that there are invisible winds of desire blowing upon you.

The watchful person, the intelligent person, becomes aware of the root cause: it is in the winds, the winds of desire. He stops desiring. Seeing the futility of desire he drops desiring. The seed is burnt and then there is calm. This calm is not the calm of your so-called polished, cultured man. This calm is totally different, its quality is different, its source is different -- it comes from the innermost core. The Buddha is calm because the winds are not blowing anymore. And they cannot blow because the very seed has been burnt. HE HAS CONQUERED ALL THE INNER WORLDS. There are worlds upon worlds inside you too, just as outside there are worlds upon worlds. Scientists go on discovering new solar systems, new stars, new galaxies of stars, new milky ways. They go on discovering, there seems to be no end. There seem to be universes and universes unending. So it is in the inner world: there are also many planes and many universes, but all are rooted in a single seed.

Out of a single seed a big tree can grow. You can't see it in the seed, but if you put it in the soil soon a tree starts growing. A small seed brings such a big tree with such thick foliage that thousands of people can sit underneath it, thousands of birds can make their nests in it. And millions of seeds will grow in this tree and each seed contains again millions of trees, and so on and so forth. The scientists say a single seed can make the whole earth green; not only this earth but all the earths in the universe can be made green by a single seed. What potential!

You are all carrying frozen seeds within you which are just waiting for their right opportunity. Maybe you have forgotten completely about a certain desire because there has not been an opportunity to provoke it. That's why monks and nuns and the traditional sannyasins used to escape from the world, simply to deceive themselves -- because when they went to the caves in the mountains they were going away from the opportunities where they would have become aware of the seed, where the seed would have had a chance to grow.

But remember, the seed is there whether you give it a chance to grow or not, and the seed can remain there for years; for lives it will wait. Give it an opportunity, an accidental opportunity, and immediately the seed becomes alive. The seed can remain frozen, almost dead for millions of lives.

That's why I am absolutely against escapism -- for the simple reason that if you want to burn the seed the best place is in the world, in the marketplace, because there are all kinds of opportunities. You cannot avoid seeing the seed and seeing it means you have to do something about it. If you stop seeing it, if you put a seed on a rock, you will forget about the seed because it cannot grow on the rock.

That's why monks and nuns used to move to the monasteries, nunneries; those were rocks. And they chose to be in the mountains. Have you observed it? -- that all the monasteries of the world have been made in rocky mountains, not beautiful mountains where there are great trees and animals and birds -- because

there is danger: even two birds making love is enough of an opportunity to give you the idea! Just two animals in foreplay, and the monks and the nuns will have a great desire arising in them. Suddenly the seed will start sprouting. So they chose to be in rocks, utter rocks where not a tree grows. Or the monasteries were built somewhere in the desert. All Christian monasteries were made in the desert. The ancient Christians lived in the desert, for the simple reason that, in a desert, life is so absent, so utterly absent, that you can forget all about it.

Jaina monks chose mountains, but ugly mountains, just rocks and nothing else, because anything beautiful can create trouble. The distant call of a cuckoo can drive you cuckoo! -- because it has a sexuality of its own, it has a sensuality of its own, it is a sensual call. Do you know? -- it is the male cuckoo who is calling; the female simply waits. She simply waits for the male to come closer. Yes, she gives hints that "I am available," and yet keeps herself very aloof, very proud -- available, but not so easily available either!

Have you seen in the animals one strange phenomenon? -- that it is always the male who is taking the initiative. The peacock with beautiful feathers is the male; one should have thought otherwise, but it is the male not the female. The female has no feathers; the female is ordinary, does not look so beautiful. The male looks very beautiful and the male dances with great exhibition of all his feathers -- they are really beautiful feathers -- and he dances a great dance. He tries to allure.

Something strange has happened in man only; it seems unnatural. In fact, ornaments should be used by men, not by women. Men should use more colorful clothes than women. There is no need for women to bother about anything else, just to be female is enough! That's the whole story of nature if you look around: all the strategies have been used by males.

The monks and nuns have to be protected, but this kind of protection is not going to help. Even if the seed can remain protected for many lives it is there, it is not burnt yet.

An old maid had been going to sit in the park each day for years. As she fed the pigeons, which always roosted and fluttered around the bronze statue of a young Apollo, her eyes would wander over his nude form and she would dream of holding him alive in her arms.

One day as she sat there, a good fairy took pity on her.

Appearing by her side, the fairy offered her three wishes. Without delay the old maid began, "First I want to be young and very desirable."

This was no sooner said than done.

"Second, I wish that the statue of Apollo would come to life."

A wave of the fairy's wand and instantly he sprang down from the pedestal, vibrantly alive. The new voluptuous maid faltered and began to blush. Fluttering her eyelashes coyly she murmured, "I would like to give the third wish to Apollo."

Turning to the naked young god, the good fairy said, "What is your wish?"

"I want to shit on a pigeon," he answered.

Now the marble statue had been carrying this seed maybe for hundreds of years. Those pigeons were continuously doing this thing to him. Waiting, waiting, waiting... one day the time arrived -- all that he wants to do is this.

Buddha says: HE IS CALM. IN HIM THE SEED OF RENEWING LIFE HAS BEEN CONSUMED. HE HAS CONQUERED ALL THE INNER WORLDS.

There are three worlds, and within those three there are many worlds within worlds. The first is the world of the body, the mysteries of the body. The second is the world of the mind, the mysteries of the mind. And the third is the world of the heart, the mysteries of the heart. And each contains many worlds. Because of these three layers there have arisen three yogas, three sciences. One is HATHA yoga. Hatha yoga means going into the mysteries of the body. And the body has many mysteries; if you go into the mysteries of the body they are unending. You can go on and on forever, it is an infinity in itself.

But that is not the way to freedom and that is not the way to nirvana: you are caught in a new net. You are no more interested in money and you are no more interested in being a president, you are no more interested in worldly name or fame, but now your whole interest is how to become a superman, how to attain the powers that your body contains. For thousands of years so many yogis have been wasting time in that.

Buddha is not concerned with that type of inquiry at all. He wants you to cut through it. He wants you to remember that, if you go into the mysteries of the body, you may be able to walk on water, you may be able

to walk in fire, but what is the point of walking on water or in fire? It is simply stupid! Even if you can walk in fire, so what? What is gained? You can fly in the air like a bird, so what? Birds are doing it already -- nothing special.

Three yogis were eating their lunch on the seventeenth-floor girder of a new skyscraper. They were working on their bodies, talking about it continuously, discovering new mysteries.
"Wow," said the second man, who was new on the job. "I see why you guys like to eat your lunch here. The view of the city is beautiful!"
"Yes, the view is nice," said the first man. "But do you want to know why we really like to eat lunch here?"
"Yes," said the new yogi.
"Well," explained the first, "there's the most incredible updraft right at the fourth floor, and when we finish lunch we like to jump off and ride back up on that air current. It puts you right back on the very spot you jumped from."
"Bullshit!" said the second man. "I don't believe you."
"You don't?" said the first, putting down his coffee thermos. "Then I'll show you."
He jumped. Down he went, and sure enough, right at the fourth floor -- whoosh! He was turned back and landed on the seventeenth-floor girder on the exact spot from which he had leaped.
"Wow!" said the second man in total amazement. "That beats the hell out of hang-gliding or anything! Let me do it next!"
He stood up and jumped. Down he went -- then fourth floor, third floor, second floor... splat! All over the sidewalk! Finished!
Back up on the seventeenth floor, the third man, who had been silent until now, turned to the first and said, "You know, Superman, sometimes you're a real prick!"

What is the point of it all?
Buddha is not interested in the yoga of the body, neither is he interested in the yoga of the mind -- MANTRA yoga and other methods which work on the mind and create mental powers, SIDDHIS. Yes, you can do miracles... you can read others' thoughts, but are not one's own thoughts enough? You can predict others' futures, but what is there to predict? It is going to be almost the same as their past.
Just the other day one sannyasin asked... he had been to some Hindu astrologer, very famous. And the astrologer said to him, after great deliberation, brooding, thinking about his chart and meditating about his future, that in this lifetime he cannot become enlightened. Now, this much can be said by any fool about you, because a man who goes to an astrologer to ask about his future is bound to remain unenlightened! That is enough proof. And what does that foolish astrologer know about enlightenment? Is HE enlightened? You should have asked him, "What about you? Are you enlightened, and still doing astrology?"
Because of these fools I have to appoint Kabir here! Why go to other places? Somebody right on the spot is available here. Kabir makes beautiful charts, very colorful! He is doing a good job. Fools need... what to do? And if they are going to go somewhere, it is better to finish them here.
Only fools are interested in the future. The intelligent person is interested only in the present. And enlightenment is not predictable; enlightenment is absolutely unpredictable. It is such a mysterious phenomenon that there is no possibility of predicting it.
But now this idea has been put into his head. Now he will feel at ease: "This time it is not going to happen, so why bother?" So this man will stop meditating, he may even think of dropping sannyas. What is the point when you are not going to become enlightened this lifetime? "So we will see next lifetime when the time comes, we will meditate again and become enlightened."
But I tell you one thing: next lifetime you will go again to an astrologer -- I can predict it right now! And last time also you had done this! Are you really interested in becoming enlightened or not? Why go on finding excuses? And people can find any kind of excuse -- people are great rationalizers. Now you have a reason not to meditate -- because this time around it is not going to happen, so why waste time? But then how is it going to happen? And why should you go to an astrologer in the first place? Even stars are not enlightened! At least one thing is absolutely certain: that enlightenment is not determined by any causes, it is a sudden phenomenon. Your death may be predictable, your illnesses may be predictable, your foolishnesses may be predictable, but not enlightenment. You see? (AT THIS MOMENT THE VIDEO LIGHTS SUDDENLY COME ON...!) How does it happen? -- for no reason at all!

Somebody asked Picasso, "You seem to be so much interested in art studies in the nude. Why?"
"Well," said Picasso, "I guess it's because I was born that way."

One can always find some reason.

Julie: "And if I refuse you, Edward, will you kill yourself?"
Edward: "That has been my usual custom."

The third world is of the mysteries of the heart, BHAKTI yoga. First is hatha yoga, second is mantra yoga, third is bhakti yoga. Buddha says: Go on cutting across them; don't move sideways, otherwise you will be lost in the inner worlds. Hence Buddha is neither interested in yoga, nor in mantra, nor in bhakti, devotion, prayer -- nothing. His simple interest, one-pointed interest, is awareness.

And I absolutely agree with him because that is the only possibility for you to get rid of all this nonsense that you have been living for millions of lives. And you will go on repeating it, because just by living through it again and again you don't become intelligent. You change a little bit, but the basic foolishness remains the same.

A telegram arrived at the army camp saying that Private Smith's father had died. The sergeant was told by the colonel to break the news gently to Private Smith. With the colonel watching, the sergeant went over to the private and said, "Smith, your father died."

The colonel called the sergeant over and said, "If it ever happens again you must be more gentle -- break the news easier!"

Two weeks later another telegram arrived saying that Private Smith's mother had died.

The sergeant lined up the whole platoon and said, "Anyone who has a mother take two steps forward.... Not so fast, Private Smith!"

Now, just the strategy has changed, but it is the same! And that's what has been going on in your life, life after life. A little bit, of course, you change in the details, but the fundamental foolishness persists.

WITH DISPASSIONATE EYE
HE SEES EVERYWHERE
THE FALLING AND THE UPRISING.

One who has become aware, he sees everywhere only one thing: that everything is born and dies, everything begins and ends, that everything is a flux. Nothing is worth clinging to, nothing is worth holding, nothing is worth possessing, because it is bound to disappear sooner or later. Hence he remains nonpossessive. He moves through the world detached, calm, cool, seeing everywhere the falling and the uprising. He knows things come and go; he watches. When something arises he watches and knows perfectly well it will go. Misery comes -- he is not worried because he knows it will go. Happiness comes -- he is not excited because he knows it has come, it will go.

WITH DISPASSIONATE EYE.... Awareness gives him a new kind of eye, a new vision -- dispassionate. He simply looks with no desire; it is a totally different vision. When you look with no desire, the world appears totally different; when you look with desire you are confined in your desire and you color everything according to your desire.

"What are you thinking about, John?"
"The same as you, Jane."
"Oh, if you do, I'll scream!"

Not even a single word can you hear which is not colored by your inner processes of thought.

A farmer persuaded one of his cowhands to buy two raffle tickets for which the draw was to be held that night at a dance. The next day the cowhand asked the farmer who had won the draw.
"Oh, I won the first prize," said the farmer. "Aren't I lucky?"

"And who won second prize, farmer?" asked the cowhand.
"My wife won that. Wasn't she lucky?"
"Arr, she were that. And what about third prize?"
"Oh, my daughter won that. Wasn't she lucky? By the way, you haven't paid me for your tickets yet, have you?"
"No," replied the cowman. "Aren't I lucky?"

Everybody is looking with his own world of desires, expectations, passions, lust, greed, anger. There are a thousand and one things standing between you and your world; that's why you don't ever see it as it is.

Once your eye is completely clean, clean of all the dust, once it becomes a pure mirror, it reflects that which is. And that is truth and truth liberates, but it has to be your own. My truth cannot liberate you, Buddha's truth cannot liberate you. There is only one possibility of liberation, that is your own truth. And all that you have to do is to create a dispassionate eye.

AND WITH GREAT GLADNESS
HE KNOWS THAT HE HAS FINISHED.
HE HAS WOKEN FROM HIS SLEEP.

The master is glad that he is finished with all the nonsense, with all the stupidity, with all the games of life. He is glad that he is finished, he is out of it, he has transcended. HE HAS WOKEN FROM HIS SLEEP.

Willie D. left Harlem to visit friends in Mobile. On his second night there he met Laura Mae, a beautiful lady whom he soon led out in the woods. As they prepared to make love, Willie removed his pants and hung them neatly on a tree.
"You must be from the North," said Laura Mae.
"Right on, baby," said Willie, "but how could you tell?"
"A Southern boy don't hang up his clothes 'cause when we're finished we're gonna be three miles from here!"

And these games are there... and where are your pants and where are you? Three miles away! Where are your senses? Where is your intelligence? You must have hung it up somewhere and you have completely forgotten where.

The nurse took the gentleman standing by the bed of a woman in the maternity ward aside and asked, "Would you like to see the baby?"

The gentleman nodded. "Looks just like you!" she enthused when they finally came out of the baby room.

Later the nurse told the woman about her husband's delight at seeing the baby. The woman was horrified. "Husband? My husband is on duty in the next town and hasn't arrived yet to see the baby! That man was here to collect the overdue installment on my refrigerator!"

People are asleep. What is happening to them is almost accidental. Why you have fallen in love with somebody is accidental. Your birth is accidental, your death is going to be accidental.

Buddha says: The master looks at everything falling and rising, rising and falling. All are accidents. There is only one thing which is not accidental, which is intrinsic, and that is your awareness of it all. That awareness makes you awake.

The couple evolved a perfect plan for spending their time. One night a week he goes out with the boys, the other six nights SHE does.

Here is a flash from Detroit: They have come up with a fast car with equally fast brakes -- you can come to a standstill in just the car's length from a hundred miles per hour. It is equipped with a device which automatically wipes your remains from the windscreen.

Altie and Big Bertha stood before the altar. Big Bertha weighed two hundred pounds, her groom a mere one hundred.
"Does you take dis woman for your lawful wedded wife?" asked the minister.
"Ah takes nothin'," replied Altie. "Ah's bein' took!"

Just watch your life, what is happening.

After a long, boring sermon, the minister asks Sandy, "Well, how did you like my sermon, Sandy?"
Sandy replies, "Oh, a bit like outer space, Minister."
"What do you mean, 'a bit like outer space'?"
"Well," says Sandy, "plenty of it but not much in it!"

And that's exactly what your life is: plenty of it, but nothing much in it. Just accidents and nothing else. You have not yet known the intrinsic. That's what Buddha calls sleep.

The master has woken from his sleep. He has come to see that which is eternal in him. He has come to see his own consciousness, he has become aware of his own awareness. And that is the ultimate truth, the ultimate awakening.

AND THE WAY HE HAS TAKEN
IS HIDDEN FROM MEN,
EVEN FROM SPIRITS AND GODS,
BY VIRTUE OF HIS PURITY.

And the way he has taken is invisible. It is not that of fasting; people can see that you are fasting, starving, killing your body. It is not that of torturing your body, it is not that of distorting your body through so-called yoga postures. The way of the buddha is so subtle; nobody can see it except you yourself -- unless you come across another buddha. Only another buddha can see it because it is simply the way of being watchful. How can anybody else see it? It has no ritual.

Buddha's religion is tremendously beautiful -- no ritual, no so-called ordinary religious performances -- simply, you remain watchful. But that is something inside you, nobody else can even detect what you are doing. You can be driving your car, you can be sitting in your office and you can be doing it. It is not even deep breathing -- that others can feel, that you are doing some deep breathing. It is simply vipassana, it is simply watching, watching everything -- outside, inside.

Buddha has given the purest way and the simplest and the subtlest -- but the most fundamental. He has given the golden key, the master key which can unlock all the mysteries of life and existence.

IN HIM THERE IS NO YESTERDAY,
NO TOMORROW,
NO TODAY.

Time has disappeared, because when you become absolute awareness there is no time left. Not only yesterdays disappear... they disappear first. In that order they disappear.

IN HIM THERE IS NO YESTERDAY.... First yesterdays disappear; you become more and more unconcerned about the past. What is gone is gone, only fools care for it. And there are fools who are so worried about their past -- they even write letters to me....

One man from Switzerland has written a letter just the other day, saying, "Seeing your picture and reading a few of your books I have recognized you, that we have met in our past lives. I recognize you absolutely. I am sending my picture -- do you recognize me? If you recognize me, then I will come."

I have told Laxmi, "Inform that fellow that I don't recognize anybody from the past. The past is finished! You have not read my books and you have not seen me yet. And why should you be concerned about being recognized -- that I had seen you in the past? What purpose is it going to fulfill?" Some ego-fulfillment is involved: "Then I will come" -- if I recognize him, that I have seen him in the past.

Now, this type of foolish person is caught by people like Muktananda. They will immediately say, "Yes, we have been together in the past. You have been a disciple to me in the past too and you were working so

beautifully and you were growing so high. Just a little bit is left that can be done now, so get initiated into siddha yoga."

The past exists nowhere. Many people write to me, "Give us methods so that we can remember our past lives." What are you going to do? Even if you remember that you were Alexander the Great or Cleopatra, how is that going to help in any way? It will create more complications. You are already in such a mess!

That's why nature closes the door every time you die. This is great compassion, otherwise you will be born mad. Remembering all your past lives you will be in such a state that it will be impossible for you to function at all, because your mother may have been your wife in the past life and in another life she may have been your daughter. Now, how to behave with her? -- as your mother, as your wife, as your daughter? You will get very confused!

There is no need to bother about the past. As you become aware, the first thing to disappear from your mind is the past, and the past is one third of the mind. It is the very base of the mind, the foundation. Once it disappears, then the whole building starts collapsing.

The second to go is tomorrow. When there is no yesterday you cannot conceive of tomorrow. Tomorrow is nothing but a projection of yesterday. You would like to live the joys of yesterday again tomorrow and you would like to avoid the miseries of yesterday; that's what your tomorrow is. If yesterday is gone, tomorrow is finished; soon it will disappear.

And when yesterdays are gone and tomorrows are gone, where is today? It exists between the two. If both the banks have disappeared, the river itself will disappear. If both the banks have disappeared, the bridge will disappear. Chunk by chunk in three pieces, time dissolves: first the past, then the future, and finally the present. Then you are left with no time, a state of timelessness. And this, Buddha says, is nirvana.

To experience timelessness is to experience deathlessness. To experience timelessness is to experience that which really is. It is neither past nor present nor future; it simply is. It cannot be confined to any compartment, into any category; it cannot be categorized. You simply experience each moment with tremendous peace and silence and joy. And each moment becomes so fragrant, so alive! Each moment becomes such a benediction that it is impossible to imagine it, it is impossible to describe it. One has to know it to know it; there is no other way. Nobody can explain it to you. It is not expressible, it is not explainable. It is the greatest mystery. When time disappears, mind disappears, what is left? That which is left, that vastness... that is your real being -- in Buddha's words, your nonbeing, your no-self.

Jesus will call it the kingdom of God; that is a positive way of describing it. And Buddha calls it a state of cessation -- all has ceased. AND WITH GREAT GLADNESS HE KNOWS THAT HE HAS FINISHED. HE HAS WOKEN FROM HIS SLEEP.

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 12

Chapter #8
Chapter title: Born enlightened

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The first question:

BELOVED MASTER,
WHAT IS INNOCENCE AND WHAT IS THE WAY TO BECOME INNOCENT?

Sonja, innocence is your very nature. You do not have to become it, you are already it. You are born innocent. Then layers and layers of conditioning are imposed upon your innocence. Your innocence is like a mirror and conditioning is like layers of dust. The mirror has not to be achieved, the mirror is already there -- or rather, here. The mirror is not lost, it is only hidden behind the layers of dust.

You don't have to follow a way to reach your nature because you cannot leave your nature, you cannot go anywhere else. Even if you wanted to, it is impossible. That's exactly the definition of nature: nature means that which cannot be left behind, that which cannot be renounced. But you can forget about it. You cannot lose it but it can be forgotten.

And that's exactly what has happened. The mirror is not lost but forgotten -- forgotten because it is not functioning anymore as a mirror. Not that any defect has arisen in it, just layers of dust are covering it. All that is needed is to clean it, to remove those layers of dust.

The process of becoming innocent is not really a process of becoming, it is a process of discovering your being. It is a discovery, not an achievement. You don't attain to something new, you simply attain to that which you have always been. It is a forgotten language.

It happens many times: you see a person on the road, you recognize him, his face seems familiar. Suddenly you remember also that you know his name. You say, "It is just on the tip of my tongue," but still it is not coming to you. What is happening? If it is just on the tip of your tongue, then why can't you say it? You know that you know it, but still you are not able to remember it. And the more you try, the more difficult it becomes, because making an effort makes you more tense, and when you are tense you are farther away from your nature, you are farther away from that which is already there. When you are relaxed you are closer; when you are utterly relaxed, it will surface of its own accord.

So you try hard, but it doesn't come, so you forget all about it. Then lying down in your bath, or just swimming in the pool, and you are not even trying to remember that man's name when suddenly it bubbles up. What has happened? You were not trying to remember, and you were relaxed. When you are relaxed you are wide, when you are tense you become narrow -- the more tense, the more narrow. The passage between you and that which is inside you becomes so narrow that nothing can pass through it, not even a single name.

All the great scientific discoveries have been made in this very mysterious way -- in this very UNscientific way, so to speak.

Madame Curie was working on a certain mathematical problem for three years continuously and the more she tried, the farther and farther away the solution seemed. She tried every possible way, but nothing was working, nothing was happening. And there was somewhere a deep, tacit feeling that "The solution exists. I am not struggling with something absurd." This tacit feeling continued all the time as an undercurrent; hence she could not drop the effort either. She was getting tired -- three years wasted for a single problem. But deep down within herself somebody was saying, "The solution IS possible. This exercise is not futile. Go on." And she went on stubbornly, she persisted. She dropped all other projects, she forced herself totally into the one problem. But the more she tried, the more impossible it became.

One night it happened, almost as it happened to Gautama the Buddha; of course, the problems were different, but the process was the same. Buddha had struggled for six years to attain enlightenment and he had attained nothing. Then one night he dropped the whole effort, went to sleep, and, by the morning when the last star was setting, he became enlightened.

That night Madame Curie dropped the idea, the whole project -- she closed the chapter. "Enough is enough! Three years wasted is too much for one problem." There were other problems which were waiting to be solved. It was finished in her mind, although the tacit understanding was still there just like a constant murmur. But she had followed it long enough, it was time. One has only a limited time; three years is too much for one problem. Deliberately she dropped the idea. As far as she was concerned she closed the whole project. She went to sleep never to be bothered by that problem again.

And in the morning when she got up she was surprised. On a piece of paper on her table, the solution was there, written in her own handwriting. She could not believe her eyes. Who had done it? The servant could not have done it -- he knew nothing of mathematics, and if Madame Curie had not been able to do it

in three years, how could the servant have done it? And there was nobody else in the house. And the servant had not entered in the night -- the doors were locked from inside. She looked closely and the handwriting resembled hers.

Then suddenly she remembered a dream. In the dream she had seen that she had got up, gone to the table, written something.... Slowly slowly, the dream became clear. Slowly slowly, she remembered that she had done it in the night. It was not a dream, she had actually done it. And this was the solution! For three years she had been struggling hard and nothing was happening -- and the night she dropped the project, it happened. What happened? She became relaxed.

Once you have dropped the effort you become relaxed, you become restful, you become soft, you become wide, you become open. It was there inside her, it surfaced. Finding the mind no longer tense, it surfaced.

Innocence is there, you have simply forgotten it -- you have been made to forget it. Society is cunning. For centuries man has learned that you can survive in this society only if you are cunning; the more cunning you are, the more successful you will be. That's the whole game of politics: be cunning, be more cunning than others. It is a constant struggle and competition as to who can be more cunning. Whosoever is more cunning is going to succeed, is going to be powerful.

After centuries of cunningness man has learned one thing: that to remain innocent is dangerous, you will not be able to survive. Hence parents try to drive their children out of their innocence. Teachers, schools, colleges, universities exist for the simple work of making you more cunning, more clever. Although they call it intelligence it is not intelligence.

Intelligence is not against innocence, remember. Intelligence is the flavor of innocence, intelligence is the fragrance of innocence. Cunningness is against innocence; and cunningness, cleverness are not synonymous with intelligence. But to be intelligent needs a tremendous journey inwards. No schools can help, no colleges, no universities can help. Parents, priests, the society, they are all extrovert; they cannot help you to go inwards. And buddhas are very rare, few and far between. Not everybody is fortunate enough to find a buddha. Only a buddha can help you to be an intelligent person, but you cannot find so many buddhas who want to become primary school teachers and high school teachers and university professors; it is impossible.

So there is a substitute for intelligence. Cunningness is a substitute for intelligence -- a very poor substitute, remember. And not only is it a poor substitute, it is just the opposite of it too. The intelligent person is not cunning; certainly intelligent, but his intelligence keeps his innocence intact. He does not sell it for mundane things. The cunning person is ready to sell his soul for small things.

Judas sold Jesus for only thirty silver coins -- just thirty silver coins. And a Jesus can be sold. Judas must have thought that he was being very intelligent, but he was simply cunning. If you don't like the word 'cunning' you can call him clever; that is just a good name for the same thing, for the same ugly thing.

The society prepares you to be cunning so that you are capable of competing in this struggle for existence, the struggle to survive. It is a cut-throat competition, everybody is after everybody else's throat. People are ready to do anything to succeed, to be famous, to climb the ladder of success, name and fame. They are ready to use you as stepping-stones. Unless you are also cunning you will be simply used, manipulated. Hence the society trains every child to be cunning, and these layers of cunningness are hiding your innocence.

Innocence has not to be achieved, Sonja, it is already there. Hence it is not a question of becoming, it is your being. It has only to be discovered -- or rediscovered. You have to drop all that you have learned from others, and you will immediately be innocent.

Hence my antagonism towards all knowledge that is borrowed. Don't quote the Bible, don't quote the Gita. Don't behave like parrots. Don't just go on living on borrowed information. Start seeking and searching for your own intelligence.

A negative process is needed; it is to be achieved through VIA NEGATIVA. That is the Buddha's way. You have to negate all that has been given to you. You have to say, "This is not mine; hence I have no claim over it. It may be true, it may not be true. Who knows? Others say it is so; unless it becomes my experience I cannot agree or disagree. I will not believe or disbelieve. I will not be a Catholic or a communist, I will not be a Hindu or a Mohammedan. I will simply not follow any ideology." Because, whoever you follow, you will be gathering dust around yourself. Stop following.

Here, being with me, you are not my followers, remember it. Friends certainly, but not followers. You

are in a love affair with me, but it is not a question of following. And my work here is not to teach you something, but to help you to discover yourself. Just drop all knowledge. It hurts because you have carried that knowledge for so long and you have been bragging so much about that knowledge -- your degrees, M.A.s and Ph.D.s and D.Litt.s, and you have been bragging about all those degrees. And suddenly I am saying to you: Drop all that nonsense.

Just be as simple as a child. Just be again a child as you were born, as God sent you into this world. In that mirrorlike state you will be able to reflect that which is. Innocence is the door to knowing. Knowledge is the barrier and innocence is the bridge.

The second question:

BELOVED MASTER,
CAN I ALSO BECOME A GAUTAMA THE BUDDHA?

Govind, yes and no. Yes because buddhahood is nobody's personal possession. Gautama does not have it as a personal attribute; he is not the owner of it and he is not the only buddha. There have been many buddhas before him, there have been many buddhas after him. The word 'buddha' simply means the awakened one.

You are asleep. Naturally, if you can be asleep you can wake up. One who is capable of sleep is also capable of waking up; the very phenomenon of sleep implies the capacity to wake up. If you are incapable of waking up you will be incapable of sleeping too; they are two sides of the same coin.

So, Govind, if you can sleep, if you can dream, you can wake up, you can be a buddha. Hence I say yes -- but you cannot be a GAUTAMA the Buddha; Gautama you cannot be. You can be Govind the Buddha, but not Gautama the Buddha; that is not possible. Nature never repeats. They say history repeats -- and it certainly repeats because history consists of stupid human beings. What else can they do? They can only repeat. But nature never repeats; it never creates the same person again, the same form again. Nature is immensely innovative.

That's the meaning when we say God is a creator. A creator is never repetitive, he never creates the same painting again and again. He goes on creating something new, he is always on a new venture.

Govind, God has never created another person like you and will never create another person like you. He loves individuality, he loves uniqueness. That's his way of showing respect to you, tremendous respect. And it is not only so with human beings: go into the garden, watch the leaves minutely -- you will not find even two leaves exactly the same. Not on the whole of the earth will you find two leaves exactly the same, or two pebbles exactly the same on all the seashores.

Everything is unique, everything has its own signature. Just as your thumb is unique and its print is unique -- there is nobody else who has the same print -- what to say about your soul? Even about such small details God is so careful -- or you can say "nature," if "God" has lost its appeal for you. If the word 'God' has lost its appeal for you, 'nature' is as beautiful, or 'existence', or whatsoever you want. Buddha likes the word 'dhamma' -- the universal law. Lao Tzu loves the word 'tao' -- the harmony of existence, the inner order.

The universe is not a chaos, that much is certain. Whether there is a God or not is irrelevant, the universe is not a chaos. That's why we call it a universe. It has a certain unity, hence "universe," otherwise we would have called it a "multiverse." It is not a chaos, there is an order running inside it, a thread which joins everything together. Even the smallest grass blade is joined to the biggest star. Nothing is separate, and yet everything is unique and individual. This is the tremendous beauty of existence: it loves and respects the individual, it nourishes the individual.

Hence, Govind, you cannot be Gautama the Buddha, but there is no need to be Gautama the Buddha. That will be ugly, that will be imitative. Never try to imitate because then you will always be only a carbon copy and never something original. And unless you are something original you are not using your life's opportunity to its maximum, you are wasting it.

Don't be a Christian -- be a christ. And don't be a Buddhist -- be a buddha. The Christian is trying to be like Jesus Christ, the Buddhist is trying to be like Gautam Buddha, and this is not possible. What is possible is that you will become an imitator, an actor. And you can act beautifully. You can walk like Buddha, you can talk like Buddha, you can sit like Buddha. You can use the same words, the same language, the same gestures, but still deep down you will be Govind, not Gautam. And you will know it! That all that you are

doing is just on the outside. And it is ugly because it will create a kind of hypocrisy in you.

Hence all Christians are hypocrites and all Buddhists are hypocrites. All followers are bound to be hypocrites because they are divided persons, split persons. And whatsoever they show is only on the surface, and whatsoever they really are is hidden behind. And there is a constant conflict between these two, they live two kinds of lives. Avoid this.

I know this desire arises. This desire seems to be very prevalent.

Jesus and Moses were playing golf. When they came to a two-hundred-yard water hazard. Jesus took out a five iron club. Moses warned him that two hundred yards were too far for a five-iron, but Jesus insisted, "If Arnold Palmer can make it with a five-iron, so can I!"

He hit the ball and it landed in the middle of the lake.

"Will you get the ball for me, Moses?" asked Jesus.

"Just this once," he replied, walked over, raised his club, and parted the water. Then he walked out and brought the ball back to Jesus.

Again Jesus took a five-iron and again Moses warned, "If you don't make it, I'm not going to get it for you!"

Jesus reassured him, "If Arnold Palmer can do it, surely I can do it!"

Again he swung the five-iron and again the ball fell in the water. This time Jesus walked out on the water, reached down, and was picking up the ball when the next foursome came up to the tee where Moses was standing. The leader of the group asked Moses, "Who does he think he is, Jesus Christ?"

"No," replied Moses, "he thinks he is Arnold Palmer!"

Govind, you just be Govind the Buddha. There is no need for you to be Gautama the Buddha. Gautama was beautiful, but once it is beautiful -- twice it is too much. And what is the point? What will your contribution to existence be if you are Gautama the Buddha? No contribution. Gautama has done it, he has done what a Gautama can do. You cannot improve upon it.

You do something that YOU can do and no Gautama can ever do. God has great hopes for you: he hopes you will contribute something to existence. He never loses hope, that's why he goes on creating people. Although people go on deceiving, people go on misusing the opportunity, people go on wasting time, but still God goes on hoping. With each child a new hope is born in the world. You have to contribute something that only you can do and nobody else can do, hence YOU have to do it. Forget this whole idea of being Gautama the Buddha -- just be yourself.

And that's exactly what Buddha has taught, that's exactly his essential message. His last words to his disciples were: APPA DEEPO BHAVA -- be a light unto yourself.

When he was dying, naturally thousands of disciples had gathered and they started crying and weeping. The master was leaving, it was natural, and the master had lived with them for forty-two years and they had loved the man, they had loved his vibe. He was one of the most beautiful men who has ever walked on the earth. Not only was he spiritually beautiful, physically he was also one of the most beautiful men. About Jesus that cannot be said. He was spiritually beautiful, but the ancient scriptures say that physically he was not beautiful. He was only four feet five inches and, moreover, a hunchback. Buddha was one of the most beautiful expressions physically too, really a lotus flower. And they had all loved him. They had renounced everything and risked everything for this man and now he was leaving. They started crying. One can understand their crying and their weeping and their tears.

But Buddha said, "Stop! Stop all this nonsense! Why are you crying? What difference is it going to make? I was not your light, you have to be your own light. And," Buddha said to them, "it may be a blessing in the form of a curse, because when I am gone you will try to find yourselves. While I was here you were more interested in me; although I was insisting: Go in! you were focused on me. Now I will not be here, you are bound to go inside."

And that's exactly what happened: many people became enlightened after Buddha died. When they were asked, "Why did so many people become enlightened when Buddha died?" they all said, "Now we understand what he meant, that in the form of a curse it is a blessing -- because once you have seen a buddha and he is gone there is nothing worth seeing outside. So we closed our eyes.

"We have seen all that was the most worth seeing: we have seen the most beautiful person. What else is there? There is nothing worth hearing, worth seeing. We closed our eyes, we turned inwards and because Buddha was not there anymore we heard his words for the first time. When he was here we were able to

postpone, tomorrow or the day after tomorrow. We were so much enchanted by his personality, by his charisma. Once he was gone we had to fall back upon our own selves. Maybe that was his last device."
Govind, be Govind the Buddha!

The third question:

BELOVED MASTER,
ARE THERE GREAT DIFFERENCES BETWEEN THE DIFFERENT RACES OF MANKIND?

Meera, essentially there are no differences at all. Essentially there cannot be any differences. The whole of mankind is one species of being. But different races have evolved different qualities. They have lived in different climates, they have encountered different situations, they have passed through different histories; naturally they have learned to behave in different ways.

For example, the Jews had to experience a totally different history from anybody else. They have lived for centuries without a country, they have wandered all over the world, they have lived without security, without a home; naturally that has made them very money-minded. When you don't have a home, when you don't have a country, then all your security becomes focused on money; then it is only money that can save you. And when you become focused on money, naturally you become more clever than others in earning it. Your whole being turns into a money-making machine. That's what a Jew is -- a money-making machine. Nobody can defeat him in that because they have lived a totally different past.

When you are living in your home surrounded by the same kind of people, the same race, protected by the country, by the society, you need not worry too much about money. Even without money you are not going to die, people will support you, you can depend on that. But the Jews had no way to depend on anything else; hence money became their country, money became their religion, money became their home, money became their security. That was bound to happen.

In a country like India where for thousands of years everybody has been told to seek and search for his salvation.... And, of course, you can seek and search only for YOUR salvation; you cannot seek and search for somebody else's salvation, that is not possible. The inward journey has to be done in absolute aloneness. But the by-product of it has been that Indians have become very selfish. It was bound to happen. It is an ugly phenomenon, but too much insistence on going inwards, extreme insistence on going inwards, has made people very selfish, because there is nobody who is yours. That has been the teaching of all the mahatmas: "You are alone. You are born alone, you have to live alone, you have to die alone. Nobody is going with you. All relationships are just superficial, so don't be bothered much by them and don't invest much in them." That has made India more selfish than any other country.

This is one of the most selfish countries in the world. It is because of this selfishness that India has remained in bondage for thousands of years -- because everybody thinks only of himself. So if an enemy comes and conquers the country, who bothers about the country? The country does not really exist; there is no idea of nation in India. Individuals are there, but there is no nation. Hence all kinds of quarrels and small divisions and subdivisions... you will not find the same thing happening anywhere else in the world. Every political party goes on splitting into many many small fragments. Then those small fragments start splitting into smaller ones, and the process seems to be unending -- unless you are your own party! You are the member and you are the president and you are the secretary. When only you are left alone, only then will the process stop. And who knows whether there too the process will stop or not? -- because the habit of splitting everything has gone so deep that you may start saying, "Legs are not part of my party, the lower part of my body is not in my party, only the higher. The higher part is superior and the lower is inferior. The higher part means the brahmins, and the lower means the SUDRAS, the untouchables."

Every race has passed through different phases, different climates. This is a hot country. A hot country makes people lazy, so you cannot compete with Indians as far as laziness is concerned. They are utterly lazy and lousy! You cannot compete with them, it is impossible; they will surpass everyone in that. No country can have any superiority as far as laziness and lousiness is concerned. Indians are the tops!

Because it is a hot country and the climate is not provoking people to work more, people have remained poor. If one person in the whole family earns then it is enough. If just enough is available to survive, Indians are satisfied, more than satisfied. Of course, they find rationalizations for it, they find great spiritual rationalizations for it -- "We are very contented people." That is all nonsense. The reality is that they are

simply lazy and the climate is hot and they don't want to work -- so they have to create a philosophy to support themselves: "We are not much concerned about mundane things, we only think of spiritual things."

India condemns everybody as materialist -- and those materialists have always been coming and conquering these great spiritualists! And all their spiritual power has not been of any use. All their Sai Babas, etcetera, have not been of any help. All they can do is, they can produce ash, holy ash, through their spiritual powers, nothing else. Just ordinary magic tricks, any stupid person can do it -- nothing to do with spirituality.

This country has not been able to create science, technology, because, the Indians will say, "We are so spiritual we don't bother about creating material wealth." But they all hanker for it, deep down they all are longing for it. Their hearts are full of desires, but because of their old habit of laziness they can't do anything.

The cold countries became world powers for the simple reason that in a cold country if you want to be alive you have to work. In fact, when the climate is cold it provokes you, challenges you to work; otherwise you will become cold, you will die. You have to work hard, only then can you feel hot and alive. Cold countries became world powers; no hot country has ever been a world power, cannot be. Cold countries easily defeated big, hot countries.

England is a small country, not bigger than a small state of India, a small province, but it dominated India -- easily, very easily, with no problem. It was so simple to dominate. Cold countries become adventurous; Indians have never been adventurous. They will not leave their villages. There are thousands of people in India who have never gone beyond the boundary of their village, and they will never go. But the cold countries started traveling around the world. Now the world is finished; they are trying to reach the stars -- they have reached the moon.

Everest is Indian, the mountain is Indian, but no Indian has ever tried to climb it. "For what?" Indians will say. "For what? What is there? It is so futile!" But for a hundred years Western mountain-climbers have been coming and risking their lives; many have died knowing that it is risky. The more risky it was, the more it was a challenge.

When Edmund Hillary, the first man to reach the top of Everest, was asked, "Why?" -- of course by an Indian! -- "Why did you try in the first place?" do you know his answer? He said, "Simply because it is there! It is a challenge. For no other reason. We cannot tolerate this mountain unless we conquer it -- it is a humiliation! The mountain stands there so high and goes on telling us that nobody has been able yet to climb up to the top. It is a constant challenge!" But no Indian is challenged by it.

Every country, every race has lived in a different way for centuries: climate, situations, history, accidents, ideologies also have made much difference.

For example, Jews would not have been in such trouble if they had not carried this idea that they are the chosen race of God. The very idea has been the cause of all their trouble. If you think you are the chosen people of God, then of course you will be in trouble, because others will start fighting with you and proving that you are not the chosen people. "We are the chosen people. Who says you are the chosen people?" The very idea has been torturing them.

But this is something to understand: people love their misery. People are sadomasochists, they always love suffering. So any idea that gives you suffering, you cling to it. Jews have suffered so much, but they don't drop their idea. In fact, the very suffering and the antagonism of the whole world proves that they must be the chosen people of God; otherwise why is everybody against them?

So there are great differences on the surface -- and the surface is all that comes in contact with others. Intrinsically no two human beings are different; in their innermost core all human beings are just human beings.

So, Meera, we have to understand both things. Essentially, all human beings are one, but accidentally they are not one. And it is not bad that they are not one. Variety is beautiful, it enriches the world, it makes the world more beautiful. It will be an ugly world where only Hindus live, where only Jews live, or where only Negroes live. It will lose all charm, it will lose all beauty.

It is such a beautiful mess.... Italians and Polacks and the Germans and the French, and they all have their own ways, their own understandings, and they have all developed different styles.

So although everybody, every human being belongs to one species, still we have been able to create a variety -- different flowerings on the same bush. It makes the world really rich. I would not like to destroy these differences, I would like to enhance them -- still with this understanding that human beings are human beings. Nobody is higher and nobody is lower; we should drop the idea of hierarchy, but variety is good.

Do you know how to recognize an Italian in a submarine? He is the only one carrying a parachute!
And how do you recognize the Polack? He is the one running after the Italian to steal his parachute!

A colored maid and her white employer became pregnant at the same time and gave birth on the same day. A few months later the white woman came running into the kitchen and exclaimed to the maid, "My baby said his first word today!"
In the crib the colored baby sat up and said, "He did? What did he say?"

An American couple was touring Europe.
As the bus pulled up at yet another famous cathedral in yet another famous town, the wife turned to the husband and said, "You do the inside of the cathedral, dear, and I will do the outside."

An airplane full of tourists is flying from New York to Texas when one of the engines stops working.
The captain speaks to the passengers: "Ladies and gentlemen, in order to stay alive we have to throw all the luggage overboard. Then we will have less weight and we will safely reach our destination."
So they do. But a few hours later the second engine stops working and again the captain speaks to the passengers: "Ladies and gentlemen, in order to safely reach our destination we need three persons to jump off the plane."
An Englishman stands up. "Sorry," he says, "I beg your pardon... but of course...." He turns around to the rest of the passengers, grabs his umbrella and jumps out of the plane shouting, "God save the Queen!"
A Frenchman gets up with tears in his eyes. "Vive la France!" he cries and jumps out.
A man from India wearing pure white khadi clothes, looking more like Morarji Desai than Morarji Desai himself, walks through the plane, grabs one old woman by the throat, throws her out of the plane and shouts, "Long live Mahatma Gandhi!"

Once a British lady was approached by a German man. As he was quite taken by her beauty, he marched over to her and shouted, "I love you!"
She said, "If you really love me, jump off the cliff!"
Before he could think he kissed her hand and jumped.
A short time later the British lady was approached by an Italian. He swaggered up to her and passionately whispered in her ear, "Amore mio!"
She responded by whispering in his ear, "If you really love me, jump off the cliff."
Coming up for air between kisses he answered, "If you really love me, you must jump with me!"
Impressed with his wit, she conceded to make love with him.
Still a short while later the British lady was approached by a British man. He made her acquaintance and invited her for tea. After several hours of polite conversation, he said, with some reserve, "I love you."
She answered, "If you really love me, jump off the cliff."
To which he gallantly replied, "Ladies first!"

The fourth question:

BELOVED MASTER,
IS THERE REALLY NO DIFFERENCE BETWEEN AN ORDINARY PERSON AND ONE WHO IS ENLIGHTENED?

Narendra, everyone is born enlightened. Everyone is born absolutely innocent, absolutely pure, absolutely empty. But that innocence, that purity, that emptiness, is bound to be lost because it is unconscious. One has to regain it -- one has to gain it consciously. That is the only difference between an ordinary person and the enlightened one.
The ordinary person came with the same potential, has got the same potential still, but he has not claimed it yet. The enlightened one has lost it and claimed it back. The ordinary person is in a state of paradise lost and the enlightened person is in the state of paradise regained. But you can gain it any moment, it is up to you. Nobody can prevent you from becoming enlightened.

It is not a question of any particular talent. Not everybody is a musician and not everybody can be a musician; that is a question of talent. Only a few are musicians and real musicians are born musicians. You can learn the technique; if you go on and on practicing music, sooner or later you will be able to play, but you will still not be a musician. You will only be a technician -- one who knows how to play but one who has no inspiration, one who is not really in tune with the music of existence. Music is not flowing through you naturally, spontaneously.

Not everybody can be a poet and not everybody can be a scientist or mathematician; these are talents. But enlightenment is not a question of talents. Everybody is enlightened; to be alive is enough. Life itself is the only need, the only requirement. If you are not dead you can still become enlightened. If you are dead, then of course wait for the next round, but nobody is so dead. People are ninety-nine percent dead, but even if you are one percent alive that is enough. That much fire is enough; it can be kindled, it can be helped. It can be used to create, to trigger more fire in you.

The difference between the enlightened one and the ordinary person is not one of talent. This is the first thing to be remembered, because many people think that it is a question of talent. "A Jesus is talented, a Buddha is talented; we are not so talented. How can WE become enlightened?" No, it is not a question of talent at all. You cannot become a Michelangelo and you cannot become a Shakespeare unless you are born one, but you can become a christ, a buddha.

Everybody is entitled to it, it is everybody's birthright, but you will have to reclaim it. And the effort has to be made consciously. You have lost it simply because you were unconscious. And if you remain unconscious, then the difference will remain. The difference is only of unconsciousness.

Buddha is as ordinary as you are, but he is full of awareness in his ordinariness. Because of awareness his ordinariness becomes luminous. He lives the same ordinary life, remember it. That is another illusion that people are carrying within themselves: that a Buddha has to be extraordinary, that a Jesus has to walk on water. You cannot walk on water, so how can you be a Jesus? A buddha has to be special, from the very beginning.

The stories say that before Buddha was born his mother had a few dreams. Those dreams are absolutely necessary. If the mother has not had those dreams before the birth, then the person cannot be a buddha. Now this is sheer stupidity! Joining Buddha with the dreams of his mother is sheer nonsense, there cannot be a more stupid idea.

And what kind of dreams? Jainas have different dreams. Before Mahavira is born, the mother has a few dreams. She sees one white elephant -- that is a must. Every TIRTHANKARA, every prophet of the Jainas, before he is born has to be preceded by a dream of the mother of a white elephant -- as if the son is going to be a white elephant!

Buddha's mother has to see a few dreams, a series of dreams.... These are just stories, fictitious, created by the followers afterwards. The story is that the mother of a buddha has to die immediately when he is born, she cannot live. How can she live after such a great phenomenon? It is so vast and so big, the experience is such that it is bigger than death, she simply disappears. But Mahavira's mother lives, Jesus' mother lives; they didn't have that idea there. But they have other ideas: that when Jesus is born he has to be born to a virgin mother.

Now people can go to absurdities, to the very extremes of absurdities, just to make one thing settled in your minds: that Jesus IS special while you are ordinary. Now where will you find a virgin mother?... and you have already missed. Next time maybe you try again to find a virgin mother -- and unless you conspire with the Holy Ghost, it is impossible. How will you manage? And then three wise men have to come and a star has to lead them. Now stars don't do that at all, no star can do it. Stars go on their routes; they cannot lead the wise men from the East to the exact place where Jesus is born in a stable, in a poor man's house. Stars can't do that -- that is impossible.

These fictitious stories have been invented just to give the idea that you are ordinary and these people are special.

My whole effort here is to proclaim to you that if they are special you are special, if you are ordinary they are ordinary. One thing is certain: you don't belong to different categories, you belong to the same category.

The miracle is not walking on water, the miracle is not walking in fire; the miracle is waking up. That is the real miracle. All else is nonsense.

Wake up... and you are a buddha! Wake up and you are enlightened! And when you wake up it is not that you will become totally different from your ordinary self; you will be the same person but luminous.

You will eat in the same way, but it will not be the same, there will be an intrinsic difference. You will live in the old way, yet it will not be the old because YOU will be new. You will bring a new touch to everything and whatsoever you touch will start turning into gold, will start turning into something meaningful. Before it was meaningless, now it will have significance and meaning. And it is time that you wake up!

The master cannot force you to wake up; the master can only create a situation in which a process can be triggered in you. And ANY situation can be helpful.

Lao Tzu became enlightened just by seeing a leaf, a dry leaf falling from a tree. As the leaf started falling towards the earth, he became enlightened. Now what happened? Seeing the dead leaf falling on the wings of the wind, with no idea of its own, utterly relaxed, utterly surrendered to the winds, he had a glimpse. He must have been in a very vulnerable state. And from that very moment he became a dead leaf in the winds. He surrendered his ego, he surrendered his clinging, he surrendered his own ideas of what should be and should not be. He surrendered all his mind, he simply became a let-go. And that's how he became enlightened.

Anything can trigger the process. The master only creates a thousand and one situations. Who knows what situation is going to trigger the process?

Here you are going through hundreds of groups, doing all kinds of meditations, because nobody can predict in what moment, in what situation, what is going to trigger the process. It has always happened in such a mysterious way, it is not a scientific phenomenon. It is not a question of cause and effect, otherwise things would have been easier. You heat the water to a hundred degrees and it becomes vapor -- but it is not like that. A few people evaporate at zero degrees, a few people evaporate at a hundred degrees, a few people evaporate at one thousand degrees. People are not matter; people are consciousness, people are freedom, so nobody knows what will trigger the process. Not even the master can say that this is going to trigger the process. He can arrange all kinds of devices and he can wait patiently, lovingly, compassionately, prayerfully, and you have to move through all kinds of devices.

I am talking to you. Any word may trigger it... or maybe just a pause may trigger it... and suddenly the sleep is gone, the dreams have disappeared. You are born, spiritually born, twice-born. You have again become a child. That's what buddhahood is, that's what enlightenment is.

Narendra, you ask me, "Is there really no difference between an ordinary person and one who is enlightened?"

There is no difference in this sense: that both belong to the same world of consciousness. One is asleep, one is awake; hence the difference. But the difference is only peripheral, not central, not intrinsic, but accidental.

Respect the buddhas and that will teach you to respect yourself. Respect the buddhas, but don't condemn yourself. Love yourself because you are also carrying a buddha within you. You are also carrying a bud which is going to become a buddha. Any moment, any day... it can be now, it can be here....

The fifth question:

BELOVED MASTER,
A GERMAN NEWSPAPER CALLED YOU THE MOST FAMOUS RELIGIOUS LEADER AFTER POPE PAUL AND KHOMEINI. HOW DO YOU FEEL IN THAT COMPANY?

Veet Vivarto, I would rather be in hell than be in that stupid company -- Pope Paul the Polack and Khomeini the Khomeiniac! I have not done anything so sinful in my life to suffer that company. I have no karmas to be punished -- that will be a punishment.

I have heard:

One mahatma, a great saint, died -- must have been someone like Muktananda. One of his followers died the next day. When the follower reached heaven, the first thing that he was interested in was, "Where is our guru, our Muktananda? He must be enjoying -- he must have been given all the joys that only heaven can provide."

And then suddenly he saw Muktananda underneath a beautiful tree... with whom, do you know? -- with Sophia Loren! Sophia Loren sitting in his lap, both naked, hugging each other! The follower fell at the feet

of Muktananda. He said, "Guru Deva, O Great Master, I always knew that you were the greatest master; now I am seeing with my own eyes. God is so pleased with you, he has given you Sophia Loren as a reward!"

Muktananda looked very angrily at the man and said, "You fool, stop talking nonsense! You don't understand a thing. She is not my reward, I am her punishment!"

I have not committed any sin so I don't think that I belong to that company. I belong to very ordinary people -- drunkards, gamblers, not to such stupid people, full of holy cow dung!

But that journalist must think he is praising me. That's what goes on in the world: people are so unconscious that they don't know what praise is and what condemnation is. This is condemnation, not praise!

Khomeini is not religious at all. Khomeini is the most irreligious person present today. And do you think Pope Paul is religious? If he is religious he cannot even be Catholic, what to say about being Pope Paul? He cannot be a pope. A religious person cannot be a Catholic or a Christian or a Hindu or a Mohammedan. These are just politicians playing the same game of power politics in the name of religion.

I have seen the article. The article is one of the most positive articles written about me, except for this small condemnation. So the journalist is not really trying to condemn me; in his vision, in his idea, he is praising me as the third most important religious leader.

I am not religious in the ordinary sense of the word, and I am not a leader at all. I don't like leading anybody. Certainly I am a finger pointing at the moon, but I am not a leader. You have to do all your walking, I am not coming along with you. I am not going to be ahead of you leading you. You are not to follow me, you have to be your own self. I can simply share my experience.

If that experience touches something in you, if that experience makes you aware that life is not what you think it is, that it is far more, that's enough. If I can create a thirst in you, that's enough -- a thirst for God. I am not a leader. If I can create enough thirst in you, then you will seek and search. And those who seek find, and those who search are bound to find, are absolutely, inevitably bound to find. All that is needed is an authentic thirst, a thirst in the very heart, in the very center of your being.

But these people are fast asleep. This journalist has never been here, he does not understand anything that I am saying. Otherwise he would not have compared me with Khomeini and Pope Paul.

The Prince of Wales was vacationing in Paris. After a sumptuous dinner and many drinks he asked the hotel manager for a beautiful young lady to keep him company during the night. The manager showed him to his room and sent him a young lady.

Although the prince was quite drunk he tried to make love with the lovely woman. Each time he tried, however, she would cry out, "MATOUSKA! MATOUSKA!" After several attempts he fell asleep exhausted.

The next morning the prince went for a stroll to a nearby village where he noticed some boys shooting marbles into holes in the ground. Suddenly one of the boys shouted, "Matouska! Matouska!"

The prince, surprised to hear this word used again, was curious and asked what it meant.
One boy answered, "Matouska means the wrong hole."

What more can you expect from a man who is fast asleep and drunk? But he was doing his best -- at least he was trying to make love.... Missing the target, that is another thing.

The sixth question:

BELOVED MASTER,
WHAT IS A FATHER?

Anand Sugeet, a father is a Catholic priest -- who is neither a husband nor a father; but Catholics are well known to do such strange things. Why they call their priests "father" is really strange. Pope also means "father"; it is another form of "papa."

Father Francesco and Father Viggiani were sitting in a grotto chatting.

"Do you think the pope will ever allow priests to marry?" asked Father Francesco.
"It won't happen in our time," replied Father Viggiani. "Maybe in our children's."

The seventh question:

BELOVED MASTER,
CAN I ALSO BECOME THE PRESIDENT OF AMERICA?

My God, Tom! I believe you must be the same Tom -- Tom the Tourist! Now great things are happening to you! Reading your question for the first time I understood the meaning of the word 'tomfoolery'. I had always wondered, why this word 'tomfoolery'? Now I know.

Yes, you can be the president, only I think President Tom won't look right. Change your name to Banana, Tomato, Potato. Mr. Potato the President -- what pure poetry! And I think you have the required qualifications for it. The first thing is, you have to be stupid.

You have seen what Jimmy Carter did just two days ago? When Vivek told Asheesh, Asheesh thought it was a joke... because our orange people don't read newspapers. Who cares about all this nonsense? But what he has done is so stupid one cannot believe it. They must have sent their best people for this rescue mission, and what happened is really just great, far out! The two American planes crashed into each other and eight persons died and the rescue mission was canceled. Now the whole world is laughing!

But this is bound to happen when you make a peanut grower a president -- this is bound to happen. What else can he do? His whole life he was growing peanuts, now he has grown up and become a nut himself!

So the first requirement is: you have to be stupid. If you are not, at least pretend to be. That's what Nixon was trying to do; he was not that stupid, but he pretended long enough. But finally the Americans found out that he was not that stupid; they threw him out immediately. So don't be caught -- continue doing something stupid. If you are caught, the same fate awaits you. Be like Ford, just pure stupidity, unadulterated!

The second requirement... that I have been trying to find for you. I have been doing great research since your question! The second requirement is: you need an ugly wife. This is something strange. Nixon, Ford, Carter, they have such ugly ducklings. It is strange, it cannot be coincidental. Only Kennedy had a beautiful wife, and they killed him, remember. So avoid!

Now Reagan has every chance, because just the other day, I was looking at his wife's photograph. I said, "This man seems to have every possibility. Now he can defeat anyone -- as far as his wife is concerned he can defeat Nixon, Ford, Carter, all." And they are sitting together on a sofa and the caption reads, "Reagan is being charged by his wife." I was simply wondering... this woman can DIScharge anybody! If you have such a wife you will renounce the world immediately! And Reagan is being charged by his wife....

So these two things I have found -- stupidity and an ugly wife. And change your name: become Reverend Banana, Reverend Tomato, Reverend Potato -- anything will do. Tom does not look good, it is too ordinary; you need a special name, and then you can become the president. And you have toured enough now -- go back home. This is the time! Carter is losing ground every day, don't miss this opportunity. Get married to an ugly woman, pretend to be stupid. Learn to laugh for no reason, no rhyme. Just exercise your lips, keep them open as much as possible. And I think you have every possibility, as any other American has. Don't waste your time here anymore, because you don't belong here. This is not the place. We don't prepare people to become presidents and prime ministers.

The last question:

BELOVED MASTER,
BUDDHA SAYS, "THE MASTER GIVES UP MISCHIEF." BUT AS I KNOW YOU, YOU ARE PAR EXCELLENCE MASTER OF MISCHIEF! HAVE YOU SOMETHING TO SAY ABOUT IT?

Dharma Bodhi, do you think I need to say something about it? But Buddha had no knowledge about me. When he said that, I was not included in it. When I make sutras, then you will see!
Enough for today.

The Dhammapada: The Way of the Buddha, Vol 12

Chapter #9
Chapter title: Possessing nothing, wanting nothing

29 April 1980 am in Buddha Hall

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POSSESSING NOTHING,
WANTING NOTHING.

HE IS FULL OF POWER.
FEARLESS, WISE, EXALTED.
HE HAS VANQUISHED ALL THINGS.
HE SEES BY VIRTUE OF HIS PURITY.

HE HAS COME TO THE END OF THE WAY,
OVER THE RIVER OF HIS MANY LIVES,
HIS MANY DEATHS.

BEYOND THE SORROW OF HELL,
BEYOND THE GREAT JOY OF HEAVEN,
BY VIRTUE OF HIS PURITY.

HE HAS COME TO THE END OF THE WAY.

ALL THAT HE HAD TO DO, HE HAS DONE.

AND NOW HE IS ONE.

These are the last golden sutras of THE DHAMMAPADA:

POSSESSING NOTHING,
WANTING NOTHING.

HE IS FULL OF POWER.

Why does man want to possess? It is one of the most fundamental things to be understood. Unless you understand why there is a constant hankering to possess more and more things, money, power, you will not be able to get rid of this insanity of possessiveness. Man wants to possess because he has not known who he is; he is unaware of his inner kingdom. He thinks he is a beggar, hence he begs.

Desires are beggars. The more you desire, the more you prove that you are unaware of your own treasures. That very unawareness leads you into the desert of possessiveness. It is a desert because you will not attain to anything. You may possess the whole world, still you will remain the same hollow person, empty, your life meaningless, your vision clouded, your heart dead, your soul unborn.

Man wants to possess because he feels tacitly that something is missing. What exactly is missing he is not able to decipher, but something is missing -- that much is felt by everybody -- so rush and fill the gap. Naturally we start imitating others.

Children are imitators; the only way they learn things is by imitating their parents and the people who surround them. They are all running after money, after power, prestige, respectability. Naturally the child thinks these are the things that have to be attained, achieved. "Whatsoever the cost, I have to risk all. And life is short; hence I have to focus my energies in a concentrated way. I have to move in one particular direction with my totality. I have to be money-mad if I really want to possess money, because I am not the only one who is running after it; millions of people are running after it. It is going to be a great struggle and only those who are cunning, clever, crafty, are going to win the race." So be cunning, be crafty, but anyhow you have to win the race. You have to prove yourself, that you are somebody, that your life was not in vain.

The child learns all this in a very unconscious way from the atmosphere into which he is born. And whatsoever the society is, the game is the same. Somewhere it is money that is more important. If you are born in America, money is more important; that brings power. If you are born in Soviet Russia, then money is not so important; then political power is real money, real gold. You have to be high in the hierarchy of the Communist Party, but the game is the same. If you are born in a so-called religious country like India, then you have to become a great saint, you have to defeat all the other saints. It is the same game now played in the name of religion. You have to be the greatest ascetic, the most famous; you have to leave everybody far behind.

Look deep down: it is one single game being played in so-called religious countries, in capitalist countries and in communist countries. Whatsoever the format, the structure, the game is the same. The game is the game of the ego.

And we are tremendously interested in fulfilling our ego, but it cannot be fulfilled. It is impossible to fulfill it -- because in the first place the ego is a nonentity. It is not real, it is fictitious. If you have real hunger there is a way to satisfy it, but if your hunger is unreal there is no way to satisfy it. If you have a real disease it can be cured, but if you are a hypochondriac and you invent diseases which exist nowhere, nobody can cure you. It is impossible to cure you -- there is nothing to cure. And if somehow you are convinced that one disease has been cured, you have the same old mind and it will invent another disease. It will go on inventing.

Ego is your invention. The hunger of the ego is your invention. You have to keep yourself occupied because you feel in a state of embarrassment. You are not even aware of who you are -- how can you be at ease? You feel a deep unease, it is always there. To hide it you keep yourself occupied with money, with power, with religion, with politics. These are all escapes. You can find any escape -- there are many alternatives available -- but you keep yourself occupied so that there is no need to become so conscious of your inner trembling.

Whenever you have time, whenever you are unoccupied, suddenly the inner hollowness starts opening up and you become afraid. It is like an abyss, you are afraid you may slip into it. Hang onto something, invent something if there is nothing else to hang on to.

That's why people are even ready to cling to their misery; nobody is ready to drop his misery easily. That's my experience of working with thousands of people. All their problems can be reduced to one problem, that they cling to their misery. It is very difficult for them to drop their miseries because their miseries keep them occupied. Their miseries help them to avoid themselves and their inner hollowness, emptiness, meaninglessness. Their miseries are nothing but a way to escape. Of course those miseries are hurting; hence they talk about how to get rid of them, but they cannot drop them because dropping them means they will be left empty.

So they are in a double bind: they don't want to be miserable and yet they cannot drop their miseries. Miseries are not clinging to you, remember -- you are clinging to your miseries.

You can drop your miseries only when some inner meaning starts flowering in you. Miseries can be dropped only when meditation starts blooming in you because then you start enjoying your emptiness, it is no longer empty. Emptiness itself starts having a positive fragrance; it isn't negative anymore. That's the whole magic of meditation: it transforms your emptiness into a positive fulfillment, into something overwhelming. Emptiness becomes silence, emptiness becomes peace, and emptiness becomes divine, it becomes godliness.

There is no greater magic than meditation. To transform the negative into the positive, to transform darkness into light, that is the miracle of meditation. To transform a trembling person into a fearless soul, to transform a person who was clinging to every stupid thing into a nonclinger, into a nonpossessor, that is what happens through meditation.

Buddha used to call meditation a great sword, it cuts your problems at the very root. It makes you aware that you need not be afraid of your inner abyss. It is beautiful, it is blissful. You have not experienced its bliss and beauty because you have never gone into it, you have always been escaping. You have not tasted of it; it is nectar, it is not poison. But how are you going to know without tasting it? You are running away from something which can become your life's fulfillment. You are running away from something which is the only thing worth achieving. You are running away from yourself.

POSSESSING NOTHING, WANTING NOTHING.... Buddha says that's where meditation brings the master. He is no longer interested in possessing and he is no longer desiring anything. All desires have left him because he has found the ultimate beyond which there is nothing else. He has found the inexhaustible treasure of joy, of bliss, of ecstasy. What else can he desire? He has found a mine of diamonds; now he cannot go on collecting colored stones and seashells on the seabeach. Now that whole activity is stupid -- not that he renounces it.

That is one of the most significant things to be remembered: the real sannyasin never renounces anything, he simply understands his own inner world -- its beauty, its benediction, its blissfulness. And understanding it, great renunciation happens of its own accord. All that is futile slips out of his hands, he cannot cling to it anymore. He becomes nonpossessive. Nothing is so important to cling to anymore. Everything of this world becomes just a toy to play with, good for those who are not yet grown up -- but a meditator has become adult.

Only a meditator becomes adult. Otherwise, your chronological age may be seventy, eighty or ninety, it does not matter -- you are only an old child... ninety years old but still immature because still interested in toys, still carrying your teddy bears, still interested in possessing more and more toys. Children can be forgiven, but you cannot be forgiven. Only a meditator comes of age; for the first time he becomes mature, grown-up. All childishness disappears from him.

And the beauty is, when all childishness disappears from you, you again become childlike but on a different plane. No childishness but absolutely childlike -- the same purity, the same innocence, the same wonder, the same awe. Again existence becomes a mystery. But it is not that you are childish -- you are childlike. It is a totally different phenomenon. Childishness is immaturity; to have a childlike purity is maturity. They are polar opposites.

POSSESSING NOTHING, WANTING NOTHING... the master is at home. He is no longer running after shadows, he is not running at all. Just now to say to you that you are also buddhas will look absurd; at least to you it will look absurd. You will listen, you love me and you will try to understand what I am saying, but deep down you will not be convinced that you are buddhas.

That's why we have been finding every possible rationalization to prove to ourselves that buddhas are a totally different race. Every country has tried to prove to its own heart's content that "Buddha belongs to some other plane of existence, Christ belongs to some other plane of existence. They are amongst us, but they are totally different from us. They are strangers, they are outsiders. Whatsoever they say is true, but it is not applicable to us, it has no relevance to our world. We live in an ordinary world and they come from some extraordinary existence -- from the beyond."

Every country, every race has convinced itself that Moses, Krishna, Lao Tzu, Buddha, Jesus, Mohammed are not ordinary people. In some way or other we have been trying to prove that they are extraordinary. Not that we are much interested in their being extraordinary, we are simply interested in one thing: if they are extraordinary then we need not worry. Then we can go on the way we are going, we need not change. We can simply remain the same, as we are. To avoid a radical change we create these great

rationalizations.

I say unto you that they are all as ordinary as you are -- or as extraordinary as you are. No difference at all. Just a very small difference which is not a difference really: you are asleep and they are awake. You can be awakened, you can wake up -- unless you decide not to wake up. But right now it is difficult for you to understand that you are buddhas.

The function of the master is to remind you that you may be believing that you are slaves, but you are not -- that is only your belief. You are masters. The function of the master is to remind you, to go on reminding you again and again that you are buddhas. If you are behaving like fools that is your choice. You have the freedom to behave like fools, but you also have the freedom to transform your being totally, to become as centered as a Buddha.

Looking at yourself it will be difficult to believe, looking at your life it will be difficult for you yourself to believe that you can ever be mature, that you can ever be a master, that you can ever say about yourself: POSSESSING NOTHING, WANTING NOTHING. You are always wanting. People are so ridiculous that if they become convinced about wanting nothing, then they start wanting this state of wanting nothing. But it is the same game; now the desire has come from the back door.

I have heard:

After Beethoven finished his joyous Fourth Symphony he went through a dry period. Inspiration left him, his imagination went blank and he could compose no new music. This was too much for his restless energy and he fell to drinking at the local taverns where he often wound up in bar fights or went off with whores.

One night, after losing a bar fight and being rejected by the cheapest whore in town, Beethoven sat spending his last pennies on cheap wine. As he was the last customer in the empty tavern, the bartender came over to him and said, "Hey, buddy, you are always causing trouble around here. What do you do for a living anyway?"

Beethoven looked up, his face bruised, his lip bleeding, and said through clenched teeth, "I am a composer."

The bartender said, "You, a composer?! Ha-ha-ha -- Ha!"

That's how the Fifth Symphony was born!

Looking at you it is very difficult to believe that you are buddhas -- bruised face, bleeding lips, even rejected by the cheapest whore, drinking cheap wine. Who will believe that you are a buddha? But I believe it! And not only do I believe it. I know it.

Just something is needed to trigger it. Just something is needed to wake you up.

Beethoven went home and again the inspiration was back, again the sources were flowing.

The master cannot do anything directly, but he can push you, pull you in indirect ways, to help you to see the point. Once seen it becomes yours and unless it becomes yours it is of no use, it is of no meaning, it has no validity.

You are so unaware of yourself. That's why you are running after money, power, prestige. Become a little more aware of who you are. Give a little more attention to yourself.

Lukowski went to the bank to cash a cheque. Since Lukowski had no account at the bank, the clerk asked if he could identify himself.

"Say," asked Lukowski, "is there a mirror around here?"

"Yes," said the teller, "on the post beside you."

Lukowski glanced in the mirror and heaved a sigh of relief. "Yeah," he said, "it is me alright."

That is how you recognize yourself, always looking in the mirror. The mirrors differ. You look in the eyes of other people; if they think you are a good man, you think you are a good man. If they think you are beautiful, you think you are beautiful. If they think you are intelligent, you think you are intelligent. All that you know about yourself is collected from others -- others who don't even know themselves.

This is a very strange world: you are asking people, "Who are you?" and they don't know themselves, and you depend on what they say about you -- you depend on it. You go on collecting information. That's why it hurts when somebody says you are a fool. Why does it hurt? Let him say that you are a fool; just by his saying it you don't become a fool. But why does it hurt then? It hurts because all that you know about

yourself depends on public opinion. Now that opinion comes from the same source -- from the outside -- from where you have been collecting the opinion that you are very intelligent. Now you are in a contradiction, that's why you are upset, disturbed. Now he has created a contradiction. Now he has created trouble for you, he has created a dilemma. Now you are again confused, you don't know who you are.

A Sufi parable:

A Sufi stayed in a caravanserai but there was no empty room available. So the manager said, "You will have to share the room with somebody else."

The Sufi said, "That is going to create trouble because when I am alone in my room, in the morning when I wake up I know perfectly well it is me, but when there are two persons in the morning, how am I going to decide who is who?"

While this strange conversation was going on, the man with whom the Sufi was to share the room was also listening to the whole thing. He had a great idea. The manager said, "That seems to be a relevant point" -- because the manager had come across these mad Sufis many times: "They are always saying strange things. Now what is this thing he is talking about?"

But the Sufi was saying something really significant: how do you know in the morning who is who? When there are two persons and there has been a gap of the whole night's sleep, how to gather again that "I am myself"?

The manager said, "I have come across many Sufis and slowly slowly, I have learned many things about them. Do one thing: take this rope with you and when you go to sleep tie this rope around your feet so when in the morning you see the rope around your feet you will know it is you."

The Sufi said, "That seems to be sensible."

In the night, in the middle of the night, when the Sufi was snoring, the other man took away the rope just to play some mischief, tied the rope around his own feet and went to sleep. And in the morning there was havoc! The Sufi woke up; the other man was still sleeping. He shook him and he said, "Now I know you are the Sufi, but then who am I? I am perfectly certain you are the Sufi -- the rope is there -- but the problem is, now who am I? And I had told this foolish manager that some trouble is bound to arise; now this trouble has arisen."

This Sufi parable is significant, it is about you. That's how you know who you are. Yes, not so visibly; but invisibly how do you recognize yourself? -- in the mirror or in the mirror of other people's eyes, in the mirror of their opinions?

Only a buddha is unaffected by others' opinions because he really knows who he is. He needs no arbitrary method, no ropes, no mirrors, no information from anybody else; he knows himself directly. He has an intuitive feeling about his own being, but you don't have any intuitive feeling about your own being.

You say you are a Christian. This is a rope your parents have put around your neck -- not even around your feet, around your neck! And you are dying because you go on getting bigger and the rope was tied when you were a small child; it is becoming tighter every day. A few people are dying as Christians, a few as Hindus, a few as Mohammedans, and everybody has a rope around his neck.

How do you know you are a Christian? You never encountered Christ. If you had not been told that you were a Christian there is no possibility that you would have ever loved Christ or ever thought about him. No Jaina ever thinks about Christ, no Jew ever bothers about Christ, although Christ was born a Jew, lived as a Jew, died as a Jew. But it is the same. No Christian ever bothers about Mahavira. Who cares about Mahavira? Even if you come across a statue of Mahavira you may look at it as a beautiful piece of art, an antique, or you may be a little puzzled why this man is standing naked.

In one of the hotels in Bombay... just a few days ago the hotel opened. It belonged to a Jaina family so they placed a statue of Mahavira naked, a marble statue, a beautiful statue, in the compound of the hotel, in a beautiful spot surrounded by plants and fountains. Immediately it became a great attraction for the tourists. And the Jaina family was very happy, thinking, "We are spreading the message of Mahavira." But the tourists were not interested in Mahavira or in his message; they were only interested in his nakedness. They were taking photographs.

The manager asked, "Why are you so interested in this statue? Are you interested in Jaina philosophy?"

They said, "What Jaina philosophy? We don't know anything about Jaina philosophy, we don't even know who this man is. All that we know is that he is standing naked and we are interested in nudity."

Once this was known, the Jaina community was very much against it: "This is insulting to Mahavira. Remove the statue." First they were very happy, now they are against. Now they know perfectly well why people are taking photographs and why tourists are coming to the statue: for the simple reason that it is a statue of a naked, beautiful body -- and Mahavira has a beautiful body.

In fact, only a man like Mahavira who has such a beautiful body should be allowed to be naked, nobody else; that should be a condition. I have seen many Jaina monks -- they are so disgusting! They should be forced to wear clothes because to look at them is nauseating! They are eyesores.

No Christian is interested in Mahavira, no Jaina is interested in Christ, no Mohammedan is interested in Buddha, no Buddhist is interested in Mohammed. You are interested only in the rope that was tied around your neck when you were a child. You are still carrying it, it has become your identity.

Who are you? If you write it down, then you will write your name which has been given by others -- you were born without a name. And you will write your degrees which have been conferred by others -- you were born without any degrees. If you write down the whole description of yourself you will be surprised: there is nothing that depends on your own experience, all is dependent on others. This is not self-knowledge, this is self-deception.

Unless you drop this whole deception and start discovering yourself from ABC you will never be able to know this beautiful experience of: POSSESSING NOTHING, WANTING NOTHING. This continuous wanting of something is simply to stuff your inner emptiness. And this constant hankering to be on top is nothing but a projection of a deep feeling of inferiority. All the politicians suffer from inferiority complexes; all the Alexanders and the Napoleons and the Hitlers and the Stalins, without any exception, they suffer from deep inferiority complexes. Somewhere deep down they know that they are nothing; they have to cover this nothingness with something beautiful. They know they are like a wound, they have to cover the wound with beautiful flowers.

A politician was very much in love with his dog. One day he went to the market to buy some dog biscuits.

He entered a shop and shouted, "Have you got biscuits for dogs?"

The shopkeeper calmly replied, "Do you want to eat them here or do you want to take them home?"

Politicians fight like dogs. They are dogs, and they have to be, because it is a very difficult struggle that they have to go through. They have to be very stubborn and stupid, doggedly stupid and doggedly stubborn, only then is there a possibility that some day they may reach the top. Of course, they will not find anything there, but they will go on smiling because now it is meaningless to say, "I have not found anything here." People will laugh. People will say, "We knew it from the very beginning -- there is nothing." That's how people are. They always say, "We knew it from the very beginning. We told you before that you were a fool trying to climb an empty ladder -- on the last rung you would not find anything." So one who has reached the last rung has to go on smiling as if he has achieved something, just in order not to show his idiocy; that he has been an idiot, that he has wasted his whole life.

There is no need to struggle really, life is spacious enough. If we drop these foolish ideas of hierarchy, of who is on the top and who is the first and who is the president and who is the prime minister... if we drop these stupid ideas of hierarchy, if we simply start living whatsoever we are, wherever we are, life can be infinitely rich because the whole energy available can transform this earth into a paradise.

Noah was closing the gate of the ark ready to leave when the elephant appeared on the horizon running like mad.

"Come on," encouraged Noah, "faster!"

The elephant walked the last few steps into the ark. At that moment the mosquito who also was late rushed in, stumbling upon the elephant's ass -- sting!

The elephant turned back in anger and said, "Don't push, please. There is plenty of room for everybody!"

Even elephants understand there is plenty of room for everybody -- and just a mosquito! There is enough room for you if there is enough room for an elephant -- don't push. But these political mosquitoes, they go on pushing like mad; their whole life depends on pushing. Go on pushing till you reach the end --

and then there is nothing. There has never been anything, but we are brought up, educated, conditioned, to be ambitious, to be egoists. Yes, people drop desiring and wanting only when they are almost on their deathbeds, but then it is too late.

The old idea of sannyas was that you should become a sannyasin after seventy-five years. Buddha changed it; he brought a revolution into the very concept of sannyas. Hence India has never been able to forgive him. Even now India has not forgiven him, although he was born in India. He was the best flowering of Indian genius, no other person can be compared to him. In the whole history of the Indian subcontinent he is the brightest star, but India rejected him. There were many reasons to reject him; one of the most important was that he destroyed the old idea of sannyas.

The old idea of sannyas was, when you are too old to live, when life itself is slipping out of your fingers, then renounce. Buddha said, "What is the point of renouncing then? Life is renouncing you. Now why are you trying to deceive yourself? You deceived yourself your whole life -- do you still want to deceive yourself?" Buddha said, "If you want to renounce life, renounce it when desires are very young, when possessiveness is very strong, when your whole being is ambitious. THAT is the moment. If you cannot do it then, you have missed one life."

Mrs. Silver and Mrs. Gold were gossiping over the back fence as they hung out the wash.
"My husband, ah, such a faithful man!" boasted Mrs. Silver. "He never even looks at another woman."
"The same with my husband," said Mrs. Gold. "He never chases after women either. He is too fine, too decent -- too old!"

Buddha says: POSSESSING NOTHING, WANTING NOTHING....

HE IS FULL OF POWER.

When you try to possess, your power becomes invested in meaningless things. When you desire, your power becomes desires and desires are infinite. Each desire becomes a leakage of your power. When all possessiveness and all desires have been understood as futile, and dropped, you become a reservoir of power. And to be a reservoir of power is the only experience that gives you the feeling that God is -- because God is power. When you also experience power within yourself, overflowing, abundant power, you know God is. If you are empty, with no power, tired, wasted in your desires, no proof that God exists can help. All those proofs are for impotent people.

The real person needs no proof for God. He comes to know God from the experience of inner power, from his own inner glow.

FEARLESS, WISE, EXALTED.
HE HAS VANQUISHED ALL THINGS.
HE SEES BY VIRTUE OF HIS PURITY.

And when you are full of power, death disappears. Death appears only because you are so powerless. Death appears only because your desires are exploiting your power, they are sucking your power. Desires are suckers, parasites; they leave you empty. When you are overflowing with energy there is no death. That experience of overflowing power makes you absolutely certain without any doubt that you cannot die. The body will go, the mind will go, but this power that you have felt is going to remain. It is going to expand; there is no way to destroy it. If you yourself don't waste it in desires, death cannot take it away from you.

And when there is no death there is no fear. All fear is death-oriented, all fear is the shadow of death. When you don't possess anything you are fearless, when you don't desire anything you are fearless. Nobody can take anything away from you because you don't possess anything. Nobody can hinder you because you don't have any desire. Nobody can obstruct your path, nobody is your enemy. The whole of existence suddenly becomes friendly.

And when there is power, fearlessness, wisdom arises. Wisdom means your capacity to see the truth. You become a seer. Not that you know the Koran, the Gita or the Bible, but that now you know the inner scripture of consciousness itself. You know the inner christ, you know the inner krishna. You know that as

Mohammed was receiving messages from God you are also receiving messages from God; you are no less than any Mohammed. You are also a prophet and a messenger, you are also a messiah. When you are full of power you become receptive.

God can connect with you only when you have power. Right now you are powerless; there is no possibility of any communion between you and God. Power can only be connected with power. Powerlessness cannot be connected with power. Only the same can meet the same. You have to be something of the divine in your own right; then only do you earn, do you deserve that God should communicate with you.

He becomes wise, exalted -- exalted by existence itself. Society may not respect you, society may condemn you, society may crucify you, but who cares about society? Society is man-made. Existence itself exalts the man of wisdom -- the man who has known himself, the man who has experienced God, the man who can say authoritatively, "I know God, not through the scriptures but through my own experience," existence exalts him.

It is said that when Buddha became enlightened trees bloomed out of season. When Mahavira became enlightened gods descended from heaven and showered flowers on him. These are just metaphors, remember, not historical facts, but they indicate something. Whenever a man becomes a buddha, whenever a man becomes enlightened, the whole of existence exalts him, the whole of existence bows down to him. He has come home. The whole of existence welcomes him.

And why does the whole existence exalt him? -- because existence itself is exalted through him. One of its members has reached the ultimate peak of awakening; through him the whole existence has moved a little ahead in evolution. Just cancel a dozen names from the history of humanity -- Lao Tzu, Moses, Abraham, Krishna, Buddha, Mahavira, Christ, Kabir, Nanak... just a dozen names, cancel them, and where will mankind be? You would all have been Reverend Bananas or Reverend Tomatoes, Reverend Potatoes, but not human beings at all. You may know, you may not know; you may be aware, you may not be aware, but these few people have contributed immensely to the growth of human consciousness. Without Buddha and Mahavira and Krishna and Christ, humanity would be still hanging in the trees, just like American tourists!

They came a few days ago and they were making much noise on the roof. You knew them as monkeys, but you could not see them because they were on the roof. I can see through the roof! I immediately recognized them -- these are American tourists on their way to Goa, just paying their homage for a moment here and then gone. You would have all been American tourists!

These few people have released so much consciousness into the world. With each buddha, with each person becoming enlightened, humanity goes a little ahead, a step ahead. Hence the whole universe exalts him.

HE HAS VANQUISHED ALL THINGS. Buddha means by "all things" the world of the mind; not that he has vanquished all the things which are really there. You don't live in reality, you live in your projections.

"The water is absolutely divine this morning," enthused the pretty lass as she came out on the beach. "It is full of men!"

It is your projection. You live in a world of your own ideas.

"My wife deserted me," moaned the unhappy husband. "She took the car and ran off with a traveling salesman."
"Why, that is terrible!" exclaimed his friend, aghast. "Your brand new car!"

Everybody lives in his own world of ideas.

Buddha says: HE HAS VANQUISHED ALL THINGS. Now there is no world of ideas, he has vanquished the mind. Once the mind disappears you can see things as they are in reality. Otherwise you never see them as they are, you see them according to your ideas. You always look through your own projections; those projections are subtle, but they color everything. You always look through your own prejudices; those prejudices are so close to you that you are not aware that they are there. It is as if on the panes of your window a layer of dust has gathered.

I have heard:

One old woman was looking out of a window and she said to the small boy playing outside, who must have been her grandson, "Bobby, today the morning seems to be very cloudy."

And the boy said, "Grandma, the day is perfectly fine as it always is. There are no clouds, it is just that on our window much dust has gathered."

But the old woman is not aware, may not be able to see; her eyes are weakening. She is not able to see that the panes are dusty and she thinks the morning is cloudy.

Your window panes are dusty, but when they are so close to your eyes you become unaware of them; they are colored, hence the whole world looks colored.

Buddha says: When you are full of power and all desires and all possessiveness have disappeared from you, that means your mind has died, ceased to exist. Now you can see things as they are. HE SEES BY VIRTUE OF HIS PURITY. Now everything is pure. He does not see through any screen, he sees through purity. Now he regains the wonder of childhood again, the same awe, the same mystery.

HE HAS COME TO THE END OF THE WAY,
OVER THE RIVER OF HIS MANY LIVES,
HIS MANY DEATHS.

And this is the end. When the mind ends, the journey ends. Now there will be no birth anymore and no death anymore. You have been born millions of times and you have died millions of times. What have you been doing all this time, all along? Nothing in fact, just playing the same games again and again and forgetting the lessons again. It seems man never learns a thing. Each time he dies he forgets all the lessons of that life. Next time, next birth, he starts from ABC again.

It happened:

A great king asked to be initiated by Buddha and became a BHIKKHU, became his sannyasin. But he was just a junior sannyasin; there were elders who had meditated for thirty years, forty years. So where Buddha was staying in a caravanserai, the younger sannyasins -- not younger according to age, younger according to the time of initiation.... This king was old and he was a great king, but in the world of Buddha those things don't count, neither the age nor the money nor the kingdom. He was the most junior because just that day he had taken sannyas, so he had to sleep in the porch because there was no other place.

The king could not sleep; it was difficult, and one can understand his difficulty. He had never slept in such a place. And you know Indian mosquitoes... and the king had never experienced mosquitoes. And the ground was hard and the bhikkhus use no pillows, just their hands, their arms. He tossed and turned but he could not go to sleep.

In the middle of the night he thought, "What have I done? This seems to be stupid! I should be sleeping in my palace, I had everything. This seems to be pointless. Tomorrow morning the first thing I am going to do is to ask permission of the master: 'Please excuse me. I cannot tolerate such unnecessary misery. I am going back to my palace.'"

But in the middle of the night Buddha came out and he said, "Why wait for the morning? If you want to drop sannyas, drop it right now! Why suffer the whole night?"

The king was amazed. He had not said it to anybody -- there was nobody else, he was alone in the porch. He said, "But how did you come to know? It was just a thought in me."

Buddha said, "If your thoughts disappear you can start seeing others' thoughts because others' thoughts are then like things. It is because of your thoughts that you cannot see others' thoughts. You are so covered with your own thoughts that there is no space for others' thoughts. But you please go!"

The man said, "Now I cannot go. How can I leave such a master?"

Buddha said, "But my suggestion is still this, because you will again think of leaving. You had better leave. Only one thing I have to remind you of: you took sannyas in your past life too -- and the same difficulty was there, and you renounced sannyas. Now the same difficulty has arisen and it will arise again and again. You have not learned anything from your past life."

As Buddha was saying this, the man suddenly felt a tremendous upsurge of the memories of the past life. He could see, he could remember that yes, this had happened. The whole situation was the same. The

master was different, the serai was different, the mosquitoes must have been different, but the king was the same person and the difficulty was the same.

The king said, "That's enough, now I am not going to leave; I am going to stick to it. Now whatsoever happens.... I have lived in palaces many times and I have not gained anything so I am not going to waste this life anymore."

And he became enlightened one day. He persisted; a great perseverance must have been needed.

HE HAS COME TO THE END OF THE WAY, Buddha says, OVER THE RIVER OF HIS MANY LIVES, HIS MANY DEATHS.

What have you been doing all your past lives? You have been just a driftwood at the mercy of the winds, no sense of direction. You have not achieved any integrity. Don't waste THIS life; make something out of it, create something out of it.

Bailey, a violin player from New York, finally found a job in a small restaurant orchestra. But on his first night of work he played so terribly that the other musicians decided to fire him on the spot.

Bailey explained to them that he could really play much better, but he had been traveling for two months and had not been able to even touch his instrument. Tomorrow he would practice the whole day to get back in shape.

The second day of work came and he sounded just as bad. Now he was really going to get fired, but he explained to the others that his wife had been nagging him the whole day so that he had been unable to play even one note. Now this was something that the other musicians had much understanding for, so they gave him another chance. Bailey said that tomorrow his wife would go to her mother's so he could practice the whole day.

But the third day Bailey sounded so bad that now even the waiters complained. That was it -- he did get fired.

Just as he was about to leave one of the other musicians walked up to him and said, "Excuse me, but just out of curiosity, do you really make a living as a musician?"

"Yes," replied Bailey.

"Oh, but where do you work?"

"Well, three nights here and three nights there," answered Bailey.

And that's what you have been doing for many nights: three nights here and three nights there, somehow earning your livelihood, somehow just trying to hold yourself together. But for what purpose? What have you achieved? What has been the gain? Certainly you have passed time, but life is such a valuable phenomenon, it is not just to pass through. It is an opportunity to grow, to be.

BEYOND THE SORROW OF HELL,
BEYOND THE GREAT JOY OF HEAVEN,
BY VIRTUE OF HIS PURITY.

... The master transcends. BEYOND THE SORROW OF HELL, BEYOND THE GREAT JOY OF HEAVEN.... He is no longer interested in pain and pleasure. Remember, if you seek pleasure you are bound to suffer pain in the same amount; they always come in the same proportion. If you have so much pleasure you will have to suffer so much pain; that is unavoidable. This is a fundamental law of life, life keeps a balance. The more pleasure you have, the more you will have to suffer pain.

Hell and heaven are not geographical places but psychological experiences. And they are not separate either, they are two sides of the same coin. If you have one, the other is there just waiting for the right opportunity to assert itself.

The man of understanding, the man of awareness, the man who has gone deep into meditation, into no-mind, becomes aware of this whole phenomenon; he drops the whole coin. He is neither interested in hell nor in heaven. He is neither worried about hell nor desirous of heaven, because he knows if you desire heaven you will suffer in hell.

This is something tremendously beautiful -- remember it. The so-called religious people are all desirous of heaven and the heavenly joys; they are not religious at all. And these are the people who will suffer in

heaven... in hell. Wherever they are it is not going to make much difference because if you desire one, the other follows it like a shadow.

I have heard about a man.... In Hindu mythology it is said that in heaven there are KALPAVRIKSHAS. A kalpavriksha means a wish-fulfilling tree. You sit underneath the tree and whatsoever your wishes are they are fulfilled immediately. You wish and they are fulfilled instantly. Even instant coffee takes a little time, it is not so instant, but under a kalpavriksha there is no time gap between the desire and its fulfillment; you have not even desired and it is fulfilled.

One man, a very religious man, reached heaven. He was tired -- the long journey from earth to heaven. The first tree that he came across he sat underneath. Tired he was, weary from the journey, and the tree was cool, shady. He rested underneath the tree.

Suddenly he felt hungry. Immediately beautiful food appeared. He was so hungry he did not even bother from where this food had appeared. He ate to his heart's content.

Then he thought, "If there was something to drink...." Immediately a cold drink -- maybe Coca-Cola! -- appeared. He was very happy and he thought, "Now I would like to rest a little bit, but the ground is so uneven. If there was some bed available somewhere...." Suddenly out of nowhere a beautiful bed -- he had never seen one like it in his life. He fell asleep; he was so tired that there was no question of becoming curious. But when he woke up the sun was just coming down, was going to set. Now he was refreshed, well, nourished. He became a little suspicious: "What is the matter? I desired food, food appeared. I desired drinks and drinks appeared. I desired the bed and the bed appeared. It seems this tree is haunted by ghosts! My God! Are there ghosts?" he thought.

And suddenly ghosts appeared, so terrible, big monsters, just ready to jump upon him. He said, "I am finished! These people are not going to leave me!" And, of course, he was finished; they did not leave him, because whatsoever you wish.... They jumped upon him, tore him to pieces and ate him up then and there, raw!

The religious person, the so-called religious person, is not going to find peace even in heaven because his whole desire for heaven is basically wrong. The desire for pleasure is wrong because it contains the other side, pain. You cannot divide them, they are indivisibly one.

This is one of the greatest contributions of Buddha: that he helped religious consciousness to go beyond heaven and hell. Otherwise Judaism, Christianity, Mohammedanism, Hinduism, they are all confined to the world of heaven and hell. Their ultimate desire is how to attain to heavenly joys. Buddha says the ultimate is how to drop all desire, even that of heaven, because only when all desire disappears are you in a state of absolute freedom. He calls it nirvana. When the mind ceases then you yourself are bliss. But it happens not because of desiring, it happens only when the state of desirelessness has been achieved. When desires have left you, in that space, bliss starts growing in you.

HE HAS COME TO THE END OF THE WAY.

Of course there is no longer anywhere to go -- he has come home.

ALL THAT HE HAD TO DO, HE HAS DONE.

AND NOW HE IS ONE.

... One with himself and one with the whole. You are many, you are a crowd. The master is one, he is not a crowd. You are not one, you are many selves. So one moment you are one thing, another moment you are another thing. You go on changing. Just watch your mind -- every moment you go on changing, because one self says do this, then another self comes and says don't do this, then another self comes and says do something else. And you have many selves -- you are multipsychic. You don't have one mind, you have many minds. And you are being tortured by all these minds, pulled into different directions.

The master has no mind, hence he becomes one. With no desire, with no possessions, with no desire even for heaven, he is bound to become one. He becomes integrated. He is really individual, literally individual. The word 'individual' means one who is indivisible. You are not individuals, you are only persons, personalities -- and that too not one. You have many personalities, many faces, you wear many masks. The master has no masks, no faces; he has only one face -- his original face. He is simply natural. He has no mind; hence he is one.

And the miracle happens: when you are one with yourself, when you are one within yourself, you become one with the whole. And that is the ultimate state. Call it nirvana, call it kingdom of God, call it God-realization, or whatsoever name you want to give it -- it is nameless. But this has been the real goal of all the seekers of truth.

Let this be your only goal. Prepare for it. I hope these beautiful sutras of Buddha will help you tremendously. Meditate over them. They are not philosophy; they are just statements of inner truths, statements of his experience. And they are also statements of my experience.

Whatsoever I am saying here is not just a commentary on Buddha's sutras; Buddha's sutras are just an excuse. I am saying something which is my own experience. I would like you to be able to say one day this is your experience too. It is possible. You all have the potential of being a buddha. Don't settle for anything less than that.

Shake yourself and wake up!

Enough for today.

The Dhammapada: The Way of the Buddha, Vol 12

Chapter #10
Chapter title: Forget all about it

30 April 1980 am in Buddha Hall

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The first question:

BELOVED MASTER,
YOU CONTINUALLY SPEAK OF DROPPING THE EGO, BUT HOW CAN I DO SO WHEN I CAN'T DISTINGUISH BETWEEN WHAT IS THE EGO AND WHAT IS MY TRUE NATURE?

Anand Vedant, the ego cannot be dropped. It is just like darkness -- you cannot drop darkness, you can only bring light in. The moment light is, darkness is no more. You can say this is the way of dropping darkness, but don't take it literally. Darkness does not exist at all -- it is absence of light. Hence you cannot do anything directly to it. You can only do something to light -- either bring light in or take light out. If you want darkness, put the light off; if you don't want darkness, put the light on. The ego cannot be dropped.

Meditation can be learned. Meditation functions as a light, meditation IS light.

Become light, and you will not find the ego anywhere.

If you want to drop it you will be in trouble, because who is this one who wants to drop it? It is the ego itself -- now playing a new game, the game called spirituality, religion, self-realization. Who is asking this question? It is the ego itself, befooling you. And when the ego asks how the ego can be dropped, naturally

you think, "This can't be the ego. How can ego ask for its own suicide?" That's how ego goes on deceiving you.

Your self-nature has no questions, it needs no answers. Your self-nature is absolutely light, full of light. It knows no darkness, it has never met any darkness.

Bodhidharma reached China. He was one of the greatest buddhas of all the ages. After Gautam Buddha, Bodhidharma seems to be the most precious person in the Buddhist heritage. When he reached China, his fame had reached far ahead of him. Even Emperor Wu who ruled over the whole of China came to receive him at the boundary. And the conversation that transpired between the two is of immense importance. It has to be meditated upon again and again. It has a tremendous message for you all.

Emperor Wu was not only a great emperor, he was very religious too, and he had done much for Gautam Buddha's message. In fact no other person except Emperor Ashoka had done so much for Buddhism as Emperor Wu had done. He transformed the whole of China into a Buddhist world. He made thousands of temples for Buddha, he made hundreds of monasteries -- millions of Buddhist monks were supported by the royal treasury. He translated all the Buddhist scriptures into Chinese. Thousands of scholars worked for years, almost their whole lives. He had done great work. Naturally, he wanted to know from Bodhidharma, "What is my merit?"

The first thing that he asked Bodhidharma was, "I have done so much, what is my merit? What have I gained? What virtue?"

Bodhidharma looked at him very sternly. If you have seen Bodhidharma's pictures you will be puzzled. He looks more like a lion than like a man -- very fierce; his eyes are very penetrating, like swords. He must have cut Wu down to his proper size just by his look.

Wu started trembling, he had never come up against such a man. He had conquered many enemies, he had conquered many dangerous kings, but Bodhidharma was the most dangerous person he had come across. It was a cool morning, but he started perspiring.

And Bodhidharma said, "Merit? Virtue? You are stupid! Now this is the ego and nothing else getting nourished and fat in the name of religion and spirituality. You are bound for the seventh hell, mind you!"

Wu could not believe his ears, could not believe his eyes. He said, "But thousands of other monks have come from India and they have all said, 'Wu, you have done a great service to Buddha's religion. You are a beloved of Buddha, you are blessed by Buddha.' But you are saying just the opposite!"

Bodhidharma said, "Forget all about those monks! They were buttressing you, they were praising you because they knew that that's what you expected from them. They are cunning and crafty people. They know nothing of Buddha and his message. I am a buddha myself, I am not a Buddhist monk. I speak on my own authority, and I say to you: You are cursed!"

Emperor Wu asked, "Do you mean to say there is nothing holy, nothing spiritual, in all these beautiful acts?"

Bodhidharma said, "No action is holy, because every action arises out of the ego. When you forget all about actions, when you disappear and things start happening on their own and you cannot claim that they are YOUR actions, only then does something of immense value, of immense beauty penetrate your life.

"Spirituality has nothing to do with doing, spirituality is the fragrance of being, and you are not a being yet. You are still concerned that you have done this, you have done that.

"The ego is a doer, your self-nature is a nondoer. Your self-nature simply allows existence to flow through it, it simply allows the ultimate law to function through it. Your self-nature is just a hollow bamboo. In the hands of the ultimate nature it becomes a flute and a beautiful song is born out of it. But the flute cannot say, 'This is my song. What is my merit? What am I going to gain out of it? To what heaven, to what joys will I attain?' The bamboo flute is just nothing. Its whole being consists of nothingness. That's why the song can flow through it, it is utterly empty."

Shocked -- but he could see the point -- Wu said, "You are the first man who is not impressed by my great power, money, my empire. You are the first man with whom I am feeling that something is possible. How can I drop this ego? Yes, I can understand your point. First, I was claiming a great empire, now I am claiming something of the beyond. But the claim is the same and the claimer is the same. I can see your point. I bow my head to you. I am grateful that you have not been polite to me, that you have hit me hard. You have wounded me but I am thankful. How can I drop this ego?"

And Bodhidharma asked, "What ego do you want to drop? Again you want to do something. If YOU drop it, then the ego will persist. This is the subtle game of ego: if you drop it, the ego starts coming from

the back door. It starts saying, 'Look! I have dropped the ego. Look how humble I am. There is nobody who is more humble than me. I am the humblest person in the world -- just dust under your feet.' But look into the eyes, look into the heart of the man who is claiming that he is the humblest person -- it is the same ego. It is not egolessness. Egolessness cannot claim humbleness. Egolessness cannot claim egolessness. Egolessness cannot claim at all, it simply falls silent. It cannot even say, 'I am not, I am nobody' -- because the 'I' can exist in any claim whatsoever."

The emperor asked, "Then help me because I cannot get out of this ego."

Bodhidharma said, "Come early in the morning, three o'clock. Come alone, don't bring anybody with you. And don't be worried -- I will finish it once and for all."

The emperor could not sleep the whole night. "What does he mean? -- this mad monk. He will finish it once and for all? And the man looks so dangerous... and three o'clock is not the time to meet such a person. He can do anything, he's so unpredictable. And he has asked that I should come alone."

Many times he decided not to go, but the pull was great, the man had something magnetic. He had to go. At three o'clock he found himself getting ready. He went. Bodhidharma was staying outside the town in a small temple. It was dark, and Bodhidharma was waiting... with his staff in his hand.

And he said, "So you have come! although you hesitated much. You decided many times not to come. You could not sleep the whole night, neither did you allow me to sleep -- because I had to go on pulling you. But now that you have come things can be settled forever. Sit in front of me, close your eyes, go in, and find out where the ego is! And don't fall asleep because I am sitting in front of you with my staff. I will hit you on the head immediately if you go to sleep! Be alert because when I hit I hit really hard. And find out.... If you can find the ego, just show me that this is the ego and I will finish it. First you have to find it, where it is."

The emperor followed the logic. He closed his eyes. It was impossible to fall asleep. Bodhidharma was sitting there. Even with closed eyes he could see Bodhidharma sitting there, and once in a while Bodhidharma would hit his staff on the ground just to let him know that "I am here. You go on searching."

Two hours passed, three hours passed. Wu looked and looked. For the first time he looked inside. In fact if you look inside and you can remain alert, just for forty-eight minutes.... That is the limit. The ego can go on eluding you only for forty-eight minutes, not more than that. This has been the experience of all the buddhas down the ages. Now, don't ask why forty-eight minutes, because that's impossible to answer. It is just like at a hundred degrees water evaporates, nobody asks why. Why not at ninety-nine degrees? Why not at a hundred and one degrees? There is no question about it, it is simply so, the law of nature. At a hundred degrees water evaporates. Exactly like that, if you can remain alert and watchful continuously without wavering, for forty-eight minutes, your whole inner being becomes so quiet, so silent, so peaceful, so alert. For the first time there is clarity, transparent clarity. You can see everything that is there.

And Wu looked and looked and looked and could not find any ego -- because ego cannot be found. It is fictitious, it is just your idea, it has no substance in it. It is not even a shadow, what to say about substance? It exists only because you have not looked in. Looking in, your light is discovered -- which is always there, you just have to look in and find it. He was looking for the ego but he found the light, because the ego is not there and the light is there. He had gone to search for the ego but he found the light. And once the light was found there was no darkness.

Three hours passed and then the sun was rising, and Wu's face was transformed. He had a new beauty, a new grace. Bodhidharma laughed and he said, "Now, open your eyes. You have not been able to find it... so I have finished it forever."

Wu opened his eyes, touched Bodhidharma's feet and said, "Master, you have not done anything and yet you have finished it." That's the miracle of a master; he never does a thing, and yet the ultimate miracle happens in his presence. His presence is the miracle, his presence has the magical quality.

Anand Vedant, you need not drop the ego. Just look in, search for where it is -- first find it. Don't worry about self-nature right now. Just go in, search for the ego, and you will not find it; instead you will find your self-nature, luminous, fragrant like a lotus flower. One never comes across such beauty anywhere else. It is the most beautiful experience of life. And once you have seen your own lotus of light, your own lotus blossoming, the ego is finished forever. Then you will not ask such meaningless questions.

"How to distinguish," you say, "between what is the ego and what is my true nature?"

Either the ego is there, then the true nature is not known; or the true nature is known, then there is no ego left. You cannot have both, hence you cannot make any distinctions; you cannot distinguish them, they

can't both be present together. Only one can be present.

Right now, whatsoever you are is ego, so don't be worried about distinguishing. If there were no ego the question would not have arisen at all. Self-nature knows no questions, self-nature is ecstasy, not a problem.

The second question:

BELOVED MASTER,
PLEASE TELL ME WHAT THE DIFFERENCE IS BETWEEN SURRENDERING TO A MASTER AND FOLLOWING A MASTER?

Edward Kiefer, there is a great difference. They are poles apart. Surrendering to a master is something of the heart, it is a love affair, it is not an intellectual conviction. It is not that you are convinced intellectually that what the master is saying is right. It is not philosophical. What the master is saying may be absurd -- in fact, it is bound to be absurd, because he speaks from a totally different kind of vision, from the peak where opposites meet, where the ultimate synthesis has happened, where life and death are one, where man and woman are one, where negative and positive are one. Hence whatsoever he says is bound to be paradoxical.

Surrendering to a master means you have felt his grace. It is not a question of his knowledgeability. He may not be knowledgeable at all. Jesus was not knowledgeable. Mohammed was not even able to read or write, he was not even able to sign his own name. But thousands fell in deep love with the man. He had no logical acumen. If you go into the Koran you will not find great philosophy -- simple statements which can be refuted very easily. But the man must have had something totally different. So many people gravitated towards him. Now you cannot see gravitation; it is an energy, it is a force, invisible. It is a communion, heart-to-heart. The master's presence overwhelms you, then surrender happens.

It is not something that you do. You cannot do surrender, remember. Surrender done is not surrender at all, because you can withdraw. Any day you can say, "I take back my surrender." Surrender is something that happens. Sometimes it happens even in spite of you, you never wanted it to happen, you resisted it. People resist to the very end; when it becomes impossible to resist, only then do they surrender, because surrender goes against the ego, it shatters your ego. The very idea of surrendering to someone is against your whole upbringing, your whole education, your whole psychology. You are brought up with the idea of having a strong ego.

Surrender means you are dropping your whole upbringing, you are pushing aside all your knowledge, you are bypassing your mind, you are allowing the heart to say "Yes!" -- a total yes. It is a happening, not a doing. It is just like falling in love.

What is the difference between falling in love and marriage, an arranged marriage? Exactly that is the difference between surrendering to a master and following a master. Surrendering to a master is like falling in love. The force is irresistible. You are behaving like a madman. The master is mad, now you are becoming mad. The master is like a flame, and you are moving towards the flame like a moth, to your own death.

Following a master is a safe phenomenon, like an arranged marriage. You are moving on safe ground. You think about everything -- about the family of the woman or the man, about their economic status, about their social prestige, about everything except love. It is a calculated phenomenon. There is no risk in it. And not to take any chances you go to the astrologer so that he can even predict the future, how things will be going in the future: "Will I be sailing safely?"

You make everything safe before you take the plunge. It is not a jump, it is a calculated step. And that's what following a master is. It is intellectual, it is of the mind, it is of the head. You are trying to understand intellectually, logically what he is saying. Does it appeal to you?

And who are you and what do you know? And how are you going to judge whether he is right or wrong? -- according to your prejudices, according to your conditioning? A Christian coming across Jesus may be impressed, but not a Jew, because their conditioning differs.

I have heard about two hippies:

They were hungry and had no money, and on a Sunday morning they were just passing by a church when an idea occurred to them. Both had long hair, beards, tattered clothes -- they looked exactly like Jesus

and his followers would have looked.

One said to the other, "We should find a cross; we should go to the cemetery and take one cross from some grave. You carry the cross, you look more like Jesus, and I'll go ahead of you proclaiming that the Lord has come. Let's see, maybe something is possible."

So they entered the church. It was a Protestant church. The first entered and shouted loudly, "Awake! Behold! The Lord has come back! He has fulfilled his promise."

Everybody looked and then entered the second hippie with the cross. A few women fainted, a few old people fell at his feet. And people started giving money. When they went out they had collected fifty dollars. They were very happy.

The week went beautifully -- marijuana and all. They enjoyed it as spiritually as possible.

The next week they entered a Catholic church. Even more things became possible. The Catholics went crazy! They could not believe their eyes. People were crying and weeping and trembling and calling "Lord!" They collected one hundred and fifty dollars. That week they were really high....

The third week, just for fun, they thought why not try the synagogue? So they went into the synagogue. They proclaimed, "Behold! The Lord has come back as he promised!"

The old rabbi fixed his glasses, looked, and then asked his assistant, "You go and bring the hammer and nails -- it seems that fool has come back."

You behave according to your conditioning.

If Mahavira appears suddenly on M.G. Road, only Jainas -- and that too only DIGAMBARA Jainas -- will recognize him. The SVETAMBARA Jainas, another sect of the Jainas, will not recognize him because they don't believe that he lived naked. He lived in white clothes -- of course those clothes were invisible. So they will ask, "Where are the invisible clothes?" And Hindus and Mohammedans and Christians will simply rush to the police station, because a naked man is standing on M.G. Road -- he seems to be an Osho freak!

How are you going to judge? According to your prejudices. When you become convinced that this man is saying the right thing, that simply means he is saying the thing that you think is right. But if you know already what is right, there is no need to bother about this man.

Following is useless, it is unnecessary. You are simply collecting support for your own beliefs. It is not going to help, it is not going to change you. Only surrender transforms. Anything that happens through the heart can bring a radical revolution into your being. The head is impotent -- avoid the head.

Sir, avoid the head! Listen to the heart and follow the heart, then surrender happens of its own accord.

The third question:

BELOVED MASTER,
WHAT IS MISUNDERSTANDING?

Sahajananda, misunderstanding happens only to knowledgeable people, it never happens to the innocent. It never happens to those who know that they know nothing; only to them understanding happens. But to those who think they know already, their very knowledge is a disturbance, a distraction. It is knowledge that creates misunderstanding.

If you are already carrying something in your mind, and then you listen to me, there are only two possibilities: either you find me agreeing with you or you find me disagreeing with you. If you find me agreeing with you, you must have misunderstood, because I cannot agree with you. It is impossible, I can agree with you only if you are also awakened, if you are also in the same space, only then. So you must have distorted the words, dropped a few words, added a few words, given them new meanings -- your meanings, coloring them, dyeing them according to your philosophy, way of life, or whatsoever you call it. It is a kind of adjustment. And then you can be very happy that I agree with you.

I cannot agree with you. It is impossible. Agreement is possible only if we both exist in the same space, otherwise not. In your confusion, in my clarity, there is no possibility of agreement. So that is the first kind of misunderstanding, which is far more dangerous than the second kind of misunderstanding.

The second kind of misunderstanding is: I say one thing and you immediately jump against it because you have come with a negative approach. The first misunderstanding comes from the one who has come with a positive approach. Ordinarily, people think that if you come with a positive approach you cannot

misunderstand. The positive approach is very much appreciated around the world. Of course, your priests, your leaders praise your positive approach because you are agreeing with them. I cannot praise it because your agreement means nothing to me.

Your negative approach means disagreement, but both are misunderstandings. If you have come already with a negative mind -- that you are against me, that this man is wrong -- you must have gathered it from public opinion, from newspapers, from magazines. And if you have come already with a negative attitude, then whatsoever I say you will find something wrong with it. You are bent upon finding something wrong with it. That is another kind of misunderstanding.

To me, both are misunderstandings. And the first is more dangerous, because the second misunderstanding is not going to do any harm. You will go empty-handed, that's all; you have not lost anything. But the first misunderstanding can be dangerous. You will go with the idea that I agree with you. You will become more egoistic, thinking that your ideas are right, and that is more dangerous. If you think my ideas are wrong, there is no problem, you remain the same. But if you think that your ideas are right because they are in agreement with me and I am in agreement with you, then you are going with a more strengthened ego.

The positive approach is far more dangerous than the negative.

The real seeker comes with neither the positive mind nor the negative mind. He comes only with an open mind. He comes silently. He has no a priori idea this way or that way. He simply listens, he does not interfere. He does not go on continuously judging. He remains in a kind of let-go -- silent, open, vulnerable. It is not a question of agreeing or of disagreeing. You are simply listening! What this man has to say, you are simply listening to it. And you are not continuously commenting inside yourself that "Yes, this is right, that is wrong. This agrees with the Gita and this does not agree with the Gita. If it does not agree with the Gita how can this man be right? The Gita is bound to be right."

And what do you know about the Gita? All that you know about the Gita is your idea of the Gita. You can't understand Krishna. To understand Krishna you have to be a krishna, to understand Buddha you have to be a buddha -- there is no other way. And when you are a buddha, why should you bother to understand Buddha? When you are a krishna, what is the need to understand Krishna? You yourself know.

The real seeker listens with an empty mind, utterly empty. He listens totally, with no evaluation, no judgment. Then there is no possibility of misunderstanding. And the miracle of right listening is that, if you listen silently, whatsoever is true immediately strikes deep down somewhere in your heart a chord, a rhythm. Deep down somewhere in your heart a synchronicity happens. That is the miracle of truth. If the mind is silent and if truth is being told, your heart immediately starts beating with it, starts dancing with it. And that is true agreement, not the agreement of the head, not the agreement of the ego, but something existential, something total. Then you have understood. And if something is not true, your heart remains cold.

So there is no need to bother whether it is right or wrong. If it is right it touches something so deep in you that you were not even aware that such a depth exists. And if it is not right nothing moves in you. So your whole being becomes decisive, not just your head -- which is just a fragment. Never allow the fragment to decide for the whole; let the whole decide.

The fanatic fisherman was telling a pal about his great dream: "I dreamt I was out on a lake alone in a boat with Elizabeth Taylor."
His pal said, "Wow -- how did you make out?"
He said, "Great -- I caught a ten-pound flounder!"

You know fishermen, you know people who are mad about catching fish -- who cares about Elizabeth Taylor? That is beside the point. He catches a ten-pound flounder.

He was really a golf nut. He was just about to tee off on the first hole when a beautiful girl came running up to him in a gorgeous bridal outfit.

The golfer waved her away and said, "Sylvia, I told you -- only if it rains!"

Two drunks were driving over a bridge and one said, "When you come to the end of the bridge, turn left."

The other slobbered, "What're you telling me for? You're drivin'!"

In your state of sleep, in your state of drunkenness, what agreement? what disagreement? what understanding? what misunderstanding? It is all the same.

Here, listening to me, become more and more silent and alert. Forget all about agreeing and disagreeing. I am not interested in converting you, I am not a missionary. I am not interested in creating a following -- not at all. I am certainly interested in sharing my joy with you, certainly interested in sharing my truth with you. But that is a totally different matter.

Dave and Mabel were just married and on their way home to the farm. Their old horse was getting slower and slower, and despite Dave's efforts, just before dusk the nag fell and died! There was nothing to do but put up camp for the night under a nearby tree.

The newly-weds snuggled under the blanket, and Dave turned to Mabel, saying, "Well, what about it, love?"

"What about what, dear?" Mabel replied.

"Oh, never mind," said Dave.

Shortly after, Dave said, "Well... ah, hum, what about it?"

Mabel replied, "What about WHAT, dear?"

Dave asked, "Oh, didn't your mum ever tell you about what marriage is for?"

Mabel answered, "I don't know what you mean, dear!"

Dave said, "Well -- ah -- um -- ah -- you are a woman, and I am a man, and you see -- well -- a man has this -- and it gives life."

"Well, for God's sake, Dave," said Mabel, "go and stick it in the horse and let's get going!"

The fourth question:

BELOVED MASTER,
IN YOUR PROPHETIC VISION, WHAT DO YOU THINK WILL BE THE FUTURE OF SCIENCE?

Raju Bharathi, I have no prophetic vision. I am not a prophet -- I am not that old-fashioned at all. Do you think I am coming out of the Old Testament?

I am a twentieth-century man and still fully alive, and I don't care a bit about the future; neither do I care about the past. My whole concern is the present, because only the present exists. The past is no more, the future is not yet. Both are nonexistential. Those prophets must have been mad who were concerned about the future. They were always talking about the future.

There are only two types of mad people in the world: a few who are always talking about the past, and a few who are always talking about the future. The people who are talking about the past are the historians, archaeologists, etcetera. And the people who are talking about the future are the prophets, visionaries, poets. I am neither.

My whole concern is this moment... now... here.

So drop that idea, Raju. Raju is a scientist, and naturally he is interested in the future of science. I am not a prophet, but one thing I can say, and it has nothing to do with the future really. It is happening right now. Because people are blind they cannot see it. I can see it. It has already become a reality.

The greatest thing that is happening -- which will be understood only later on -- is the meeting of science and religion, is the meeting of East and West, is the meeting of materialism and spiritualism, is the meeting of the outer and the inner, is the meeting of the extrovert and the introvert. But that is happening right now. It will grow in the future, but my concern is the present. And I am tremendously happy that something of great importance is on the way.

The seed has sprouted. You are so much concerned with the past or with the future that you can't see the small sprout that is growing right now. Here, under your eyes... the meeting of the opposites -- the opposites are turning into complementaries.

Science alone is only half and cannot be a fulfillment for man. It can give you a better body, it can give you better health, longer life. It can give you more comforts, more luxury. I am not against any of these. I am not an ascetic, I am not that stupid at all. But it can only give you things of the outer world -- which are beautiful in themselves.

I would like everyone to live in more comfort, in more luxury, in better health, better nourished, better fed, better educated. But that's not all -- that is only the circumference of life, not the center.

Religion provides the center. It gives you a soul. Without it science is a corpse -- a beautiful corpse maybe. You can paint the corpse, you can wash the corpse and put beautiful garments on it, but a corpse is a corpse! And, remember, the same is the case with religion. Religion alone is not enough at all. Religion alone makes you a ghost, maybe a holy ghost, but it makes you a ghost.

You can see this happening in India. The whole country has become a holy ghost -- the body has disappeared, the physical health has disappeared, the material wealth has disappeared. And when there is no body to support a soul, you are simply talking nonsense. You can go on talking about the Brahman -- the ultimate reality -- but on a hungry stomach it does not work. It may be just an escape from reality.

If religion itself is not realistic it becomes an escape from reality. If religion is not materialistic enough it becomes an escape, it becomes a dreamworld, a Disneyland. That's what has happened in the East: we talked too much of the spirit and forgot all about the reality that surrounds us. We became introverts, too much concerned about ourselves. We forgot all about the beauties of the trees and the mountains and the sun and the moon and the stars. Humanity in the East became ugly. It has a center but no circumference. Everything has shrunk to the center.

The West has a circumference but no center. People have everything, but something essential is missing.

Science and religion are becoming one. They are already becoming one. I am not saying they will become one, they are already becoming one. All the greatest scientists -- Eddington, Planck, Einstein -- people of the highest caliber in the world of science, became aware that science alone is not enough. There is something far more mysterious which cannot be grasped only through scientific methodology and means, something which needs a different approach, which needs more meditative awareness.

Eddington says in his autobiography, "When I started my career as a scientist I used to think that the world consisted of things, but as I grow old I am becoming more and more aware that the world does not consist of things but of thoughts."

Reality is far closer to thoughts than to things. Reality is far more mysterious than you can weigh, measure, than you can experiment with. Reality is not only objective but also subjective. Reality is not only content but also consciousness. And the greatest religious people, like J. Krishnamurti, are aware that religion cannot exist anymore as it has existed up to now. Something of a radical change is needed.

My own approach is that we have to create Zorba the Buddha.

Today, just by coincidence, is Buddha's birthday, also his enlightenment day, and also the day of his death. He was born on this day, he became enlightened on this day, he died on this day. Today's full moon belongs to him. It is a strange coincidence that this long series of Buddha lectures -- one hundred and twenty-six lectures in all... when I started I had no idea that it would end today.

Just the other night Laxmi told me, "Tomorrow is Buddha Purnima" -- Buddha's full moon.

Let this day also be the birth of a new buddha. The new buddha will be a synthesis of Zorba the Greek and Gautama the Buddha. He cannot be just Zorba, and he cannot be just Buddha.

And that's my whole effort here, Raju, to create a bridge between Zorba and Buddha -- to create a bridge, a golden bridge, or a rainbow bridge, between the earth, this shore, and the farther shore, the beyond. It is happening here! You can't see it happening anywhere else....

We have all kinds of scientists here. Now, Raju himself has become a sannyasin. He has great scientific intelligence. He is young, but of tremendous intelligence. He is one of those scientists who put the first man on the moon -- he belongs to that project. There are so many other scientists here. There are poets and musicians, painters -- all kinds of people, and they have all joined together in one great effort: meditation. There is only one meeting-point here and that is meditation. Only on one point do they meet; otherwise they all have their own individualities. Out of this meeting a tremendous explosion is possible. It is already happening. Those who have eyes can see it happening.

This may be the only place on the earth where all the countries are represented. We were missing Russians but now I am happy to say that they are also here. All the races are meeting here, all the religions are meeting here. This is a miniature universe, a small world, and we are all meeting here as human beings. Nobody is a Christian, Hindu or Mohammedan. Nobody knows who is a scientist, who is a musician, who is a painter, who is a famous actor. Nobody even tells....

Just the other day I came across the news: one of our sannyasins has won a great, world-famous prize. She has been here, she was here for months, but she never told anyone that she is a great actress. And now she is world-famous; she is now thought to be one of the most serious contenders for the highest award. But

she never told anybody anything.

There are musicians of great caliber, poets, authors, painters, sculptors, magicians... all kinds of people are here. And they have all met in a deep merging. Their only meeting-point is meditation -- and their love for their master.

A totally new science is bound to arrive. It will be both science and religion, only then can it be total. It will be science both of the inner and the outer. In fact, the days of religion are over, just science will do, one word will do. 'Science' is a beautiful word; it means knowing, wisdom.

Science should be divided in two categories: objective science -- chemistry, physics, mathematics, etcetera -- and subjective science. Then there is no need to divide religion and science. And the meeting of religion and science in one whole will create for the first time a whole man on the earth. Otherwise, up to now humanity has been schizophrenic, split, insane, divided.

I am all for the whole man, because to me the whole man is the holy man.

The fifth question:

BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN BEING MAD AND BEING ENLIGHTENED?

Deva Sadyo, not much. The only difference is that the enlightened person knows that he is mad and the madman does not know that he is mad.

The sixth question:

BELOVED MASTER,
IF ITALIANS ARE "WOMEN," BRITISH ARE "LADIES" AND GERMANS ARE "FEMALES," WHAT ABOUT SOUTH AMERICAN WITCHES? CAN YOU MAKE SOME COMMENT ABOUT THEM?

Deva Samya, they are amazons.

The seventh question:

BELOVED MASTER,
I AM LEAVING TOMORROW FOR FRANCE. PLEASE TELL ME A JOKE TO MAKE THE FRENCHIES LAUGH.

Toshen, an agitated Frenchman came into a Paris bistro and told the waiter to bring him a triple shot of cognac. He downed the huge drink in one gulp and asked for another.

The waiter brought it and asked, "What's the matter, monsieur? Did your wife catch you making love to the maid?"
"No," he sighed. "The maid caught me in bed with my wife!"

The eighth question:

BELOVED MASTER,
WHY DOES THE BUDDHA ALWAYS SAY: BE A LIGHT UNTO YOURSELF?

Paritosho, simple. Buddha says: Be a light unto yourself, because you cannot trust Indian electricity. In fact, you cannot trust anything made in India.

What is the difference between an American computer and an Indian one?

The American computer has a memory; the Indian one has a vague remembrance.

How many Polacks does it take to put in a light bulb?

Four -- one to hold the bulb and three to spin him around.

How many Jews does it take to put in a light bulb?
Three -- one to put it in and two to supervise.

How many Californians does it take to put in a light bulb?
Four -- one to put it in and three to share the experience.

How many Italians does it take to put in a light bulb?
About sixteen -- one to give the orders, one to handle the money, one to get the bulb, one to tell the rickshaw driver where to go, one to clean up the broken glass, one to translate, three to carry the ladder, one to check the switch, one to shoo away the beggars, four to entertain you while you wait two or three minutes, two or three minutes, two or three minutes... etcetera.

And how many Indians it takes to change a light bulb?
Two hundred -- one to hold the bulb... and one hundred and ninety-nine to turn the house around!

And the last question:

BELOVED MASTER,
IN A PREVIOUS LIFE YOU MUST HAVE BEEN AN ITALIAN. COULD YOU SAY SOMETHING ABOUT THAT EXPERIENCE?

Satyen, I am not a Californian, so I cannot share the experience with you. But I will tell you a few jokes....

"I find it hard to believe that you murdered that crippled old man for fifty cents," the outraged judge told the Italian mugger.
The Italian shrugged. "Fifty cents here, fifty cents there -- it adds up."

Martinelli always takes his superugly wife along with him when he goes away on business.
He explains, "It's easier to take her along than to kiss her goodbye."

Maria was complaining to her neighbor, Donna Arminda, "These pains drive me crazy. Every night it's the same thing. If I turn right, the pain attacks the liver; if I turn left, it attacks my heart. It's really hell!"
"But why don't you sleep on your belly?" asked the neighbor.
"On my belly? If I sleep on my belly, Roberto attacks me!"

An Italian was walking down the street with a pig under his arm.
"How much did that cost you?" asked a passerby.
"Fifty cents," replied the pig.

"I see you are no gentleman," hissed the woman on the street corner at the Italian who laughed as the wind swept her skirt over her head.
"No," he replied, "and I see-a you are not-a one-a either."

A long-suffering Italian husband was burying his wife. It chanced that in passing through the gate, the coffin was thrust hard against one of the posts. Almost immediately, to the amazement of the mourners, a muffled scream was heard. The lid was hastily unscrewed, and lo! the woman was not dead at all. She was taken home, and lived for three years. Then she died again.
At the funeral, as the coffin was being lowered from the hearse, the husband addressed the bearers very solemnly: "Boys, mind that post!"

Enough for today.

The Diamond Sutra

Talks on Vajrachchedika Prajnaparamita Sutra of Gautama the Buddha
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VAJRA CHEHEDIKA
PRAJNAPARAMITA
SUTRA

OF
GAUTAMA

THE
BUDDHA

THUS HAVE I HEARD AT ONE TIME.
THE LORD DWELT AT SRAVASTI.
EARLY IN THE MORNING THE LORD DRESSED,
PUT ON HIS CLOAK, TOOK HIS BOWL,
AND ENTERED THE GREAT CITY OF SRAVASTI
TO COLLECT ALMS.

WHEN HE HAD EATEN AND RETURNED
FROM HIS ROUND, THE LORD PUT AWAY
HIS BOWL AND CLOAK, WASHED HIS FEET,

AND SAT DOWN ON THE SEAT ARRANGED FOR HIM,
CROSSING HIS LEGS, HOLDING HIS BODY UPRIGHT, AND
MINDFULLY FIXING HIS ATTENTION IN FRONT OF HIM.
THEN MANY MONKS APPROACHED TO WHERE
THE LORD WAS, SALUTED HIS FEET WITH
THEIR HEADS, THRICE WALKED ROUND HIM
TO THE RIGHT, AND SAT DOWN ON ONE SIDE.

AT THAT TIME THE VENERABLE SUBHUTI
CAME TO THAT ASSEMBLY, AND SAT DOWN.
THEN HE ROSE FROM HIS SEAT,
PUT HIS UPPER ROBE OVER ONE SHOULDER,
PLACED HIS RIGHT KNEE ON THE GROUND,
BENT FORTH HIS FOLDED HANDS TOWARDS
THE LORD, AND SAID TO THE LORD:
'IT IS WONDERFUL, O LORD,
IT IS EXCEEDINGLY WONDERFUL, O WELL-GONE,
HOW MUCH THE BODHISATTVAS,
THE GREAT BEINGS, HAVE BEEN HELPED
WITH THE GREATEST HELP BY THE TATHAGATA.
HOW THEN, O LORD, SHOULD ONE WHO HAS
SET OUT IN THE BODHISATTVA-VEHICLE,
STAND, HOW PROGRESS,
HOW CONTROL THE THOUGHTS?'

AFTER THESE WORDS THE LORD SAID TO SUBHUTI:
'THEREFORE, SUBHUTI, LISTEN WELL,
AND ATTENTIVELY!'

SOMEONE WHO HAS SET OUT IN THE VEHICLE
OF A BODHISATTVA SHOULD PRODUCE
A THOUGHT IN THIS MANNER:
'AS MANY BEINGS AS THERE ARE
IN THE UNIVERSE OF BEINGS,
COMPREHENDED UNDER THE TERM "BEINGS",
ALL THESE I MUST LEAD TO NIRVANA,
INTO THAT REALM OF NIRVANA
WHICH LEAVES NOTHING BEHIND.
AND YET, ALTHOUGH INNUMERABLE BEINGS
HAVE THUS BEEN LED TO NIRVANA,
NO BEING AT ALL HAS BEEN LED TO NIRVANA.'
AND WHY?
IF IN A BODHISATTVA THE NOTION
OF A "BEING" SHOULD TAKE PLACE,
HE COULD NOT BE CALLED A BODHI-BEING.
AND WHY?
HE IS NOT TO BE CALLED A BODHI-BEING
IN WHOM THE NOTION OF A SELF
OR OF A BEING SHOULD TAKE PLACE,
OR THE NOTION OF A LIVING SOUL
OR OF A PERSON.'

I love Gautama the Buddha because he represents to me the essential core of religion. He is not the founder of Buddhism -- Buddhism is a byproduct -- but he is the beginner of a totally different kind of religion in the world. He's the founder of a religionless religion. He has propounded not religion but religiousness. And this is a great radical change in the history of human consciousness.

Before Buddha there were religions but never a pure religiousness. Man was not yet mature. With Buddha, humanity enters into a mature age. All human beings have not yet entered into that, that's true, but Buddha has heralded the path; Buddha has opened the gateless gate. It takes time for human beings to

understand such a deep message. Buddha's message is the deepest ever. Nobody has done the work that Buddha has done, the way he has done. Nobody else represents pure fragrance.

Other founders of religions, other enlightened people, have compromised with their audience. Buddha remains uncompromised, hence his purity. He does not care what you can understand, he cares only what the truth is. And he says it without being worried whether you understand it or not. In a way this looks hard; in another way this is great compassion.

Truth has to be said as it is. The moment you compromise, the moment you bring truth to the ordinary level of human consciousness, it loses its soul, it becomes superficial, it becomes a dead thing. You cannot bring truth to the level of human beings; human beings have to be led to the level of truth. That is Buddha's great work.

Twenty-five centuries ago, just some day early in the morning -- just like this day -- this sutra was born. Twelve hundred and fifty monks were present. It happened in the city of Sravasti. It was a great city of those days. The word Sravasti means the city of glory. It was one of the glorious cities of ancient India; it had nine hundred thousand families in it. Now that city has completely disappeared. A very very small village exists -- you will not find even its name on any map; even the name has disappeared. Now it is called Sahet-Mahet. It is impossible to believe that such a great city existed there. This is the way of life -- things go on changing. Cities turn into cemeteries, cemeteries turn into cities... life is a flux.

Buddha must have loved this city of Sravasti, because out of forty-five years of his ministry he stayed in Sravasti twenty-five years. He must have loved the people. The people must have been of a very evolved consciousness. All the great sutras of Buddha, almost all, were born in Sravasti.

This sutra -- The Diamond Sutra -- was also born in Sravasti. The Sanskrit name of this sutra is Vajrachchedika Prajnaparamita Sutra. It means perfection of wisdom which cuts like a thunderbolt. If you allow, Buddha can cut you like a thunderbolt. He can behead you. He can kill you and help you to be reborn.

A buddha has to be both -- a murderer and a mother. On the one hand he has to kill, on the other hand he has to give new being to you. The new being is possible only when the old has been destroyed. Only on the ashes of the old the new is born. Man is a phoenix. The mythological bird phoenix is not just a mythology, it is a metaphor. It stands for man. That phoenix exists nowhere except in man. Man is the being who has to die to be reborn.

That's what Jesus said to Nicodemus. Nicodemus was a professor, a learned man, a rabbi, a member of the board that controlled the great temple of Jerusalem. One dark night he came to see Jesus. He could not gather courage to come to him in the day time; he was afraid what people would say. He was so respectable, so much respected. Going to a vagabond teacher?... going to somebody who is hated by all the rabbis and all the learned people?... going to somebody who moves with thieves and drunkards and prostitutes? But something in him was very desirous to see this man. maybe he had seen Jesus walking, coming to the temple. He must have felt something deep in his unconscious for this man. He could not hold himself back.

One night when everybody had left, when even the disciples had gone to sleep, he reached Jesus and he asked, "What should I do so that I can also enter into the kingdom of God?"

And Jesus said, "Unless you die nothing is possible. If you die, only then can you enter into the kingdom of God. You will have to die as you are, only then can you be born as really your inner being is."

The ego has to die for the essential being to surface. That is the meaning of Vajrachchedika Prajnaparamita. It cuts like a thunderbolt. In one stroke it can destroy you. It is one of the greatest sermons of Buddha. Get in tune with it.

Before we enter into the sutra, a few things to be understood that will help you to understand it. Gautama the Buddha has started a spirituality that is nonrepressive and nonideological. That is a very rare phenomenon. The ordinary kind of spirituality, the garden variety, is very repressive. It depends on repression. It does not transform man, it only cripples man. It does not liberate man, it enslaves man. It is oppressive, it is ugly.

Listen to these words of Thomas a Kempis, author of Imitation of Christ. He writes: "The more violence you do to yourself, the greater will be your growth in grace. There is no other way save of daily mortification. To despise oneself is the best and the most perfect counsel." There are thousands of saints down the ages who will agree with Thomas a Kempis. And Thomas a Kempis is pathological.

Or the French priest Bossuet says: "Cursed be the earth! Cursed be the earth! A thousand times cursed be the earth." Why? Why should the earth be cursed? Life has to be cursed. These people have been thinking as if God is against life, as if life is against God. Life IS God, there is no antagonism, there is no

separation even. They are not different things, they are two names for one reality.

Remember this: Buddha is nonrepressive. And if you find Buddhist monks to be repressive, remember, they have not understood Buddha at all. They have brought their own pathology into his teachings. And Buddha is non-ideological. He gives no ideology, because all ideologies are of the mind. And if ideologies are of the mind, they cannot take you beyond the mind. No ideology can become a bridge to reach beyond the mind. All ideologies have to be dropped, only then the mind will be dropped.

Buddha believes in no ideals either -- because all ideals create tension and conflict in man. They divide, they create anguish. You are one thing and they want you to be something else. Between these two you are stretched, torn apart. Ideals create misery. Ideals create schizophrenia. The more ideals there are, the more people will be schizophrenic, they will be split. Only a nonideological consciousness can avoid being split. And if you are split how can you be happy? how can you be silent? how can you know anything of peace, of stillness?

The ideological person is continuously fighting with himself. Each moment there is conflict. He lives in conflict, he lives in confusion, because he cannot decide who really he is -- the ideal or the reality. He cannot trust himself, he becomes afraid of himself, he loses confidence. And once a man loses confidence he loses all glory. Then he is ready to become a slave to anybody -- to any priest, to any politician. Then he is just ready, waiting to fall in some trap.

Why do people become followers? Why are people trapped? Why do people fall for a Joseph Stalin or an Adolf Hitler or a Mao Zedong? Why in the first place? They have become so shaky, the ideological confusion has shaken them from their very roots. Now they cannot stand on their own, they want somebody to lean on. They cannot move on their own, they don't know who they are. They need somebody to tell them that they are this or that. They need an identity to be given to them. They have forgotten their self and their nature.

Adolf Hitlers and Joseph Stalins and Mao Zedongs will be coming again and again until and unless man drops all ideologies. And remember, when I say all ideologies, I mean ALL ideologies. I don't make any distinction between noble ideologies and not so noble. All ideologies are dangerous. In fact the noble ideologies are more dangerous, because they have a more seductive power, they are more persuasive. But ideology as such is a disease, exactly a dis-ease, because you become two: the ideal and vou. And the you that you are is condemned,,, and the you that you are not is praised. Now you are getting into trouble. Now sooner or later you will be neurotic, psychotic or something.

Buddha has given a nonrepressive way of life, and nonideological too. That's why he does not talk about God, he does not talk about heaven, he does not talk about any future. He does not give you anything to hold onto, he takes everything away from you. He takes even your self. He goes on taking things away, and finally he takes even the idea of self, I, ego. He leaves only pure emptiness behind. And this is very difficult.

This is very difficult because we have completely forgotten how to give. We only know how to take. We go on taking everything. I TAKE the exam and I TAKE the wife and even I TAKE the afternoon nap -- a thing which cannot be taken, you have to surrender to it. Sleep comes only when you surrender. Even a wife, a husband, you go on taking. You are not respectful. The wife is not a property. You can take a house -- how can you take a wife or a husband? But our language shows our mind. We don't know how to give - how to give in, how to let go, how to let things happen.

Buddha takes all ideals away, the whole future away, and finally he takes the last thing that is very very difficult for us to give -- he takes your very self, leaves a pure, innocent, virgin emptiness behind. That virgin emptiness he calls nirvana. Nirvana is not a goal, it is just your emptiness. When you have dropped all that you have accumulated, when you don't hoard anymore, when you are no longer a miser and a clinger, then suddenly that emptiness erupts. It has always been there.

Hakuin is right: "From the very beginning, all beings are buddhas." That emptiness is there. You have accumulated junk so that emptiness is not visible. It is just like in your house you can go on accumulating things; then you stop seeing any space, then there is no more space. A day comes when even to move in the house becomes difficult; to live becomes difficult because there is no space. But space has not gone anywhere. Think of it, meditate over it. The space has not gone anywhere; you have accumulated too much furniture and the TV and the radio and the radiogram and the piano and everything -- but the space has not gone anywhere. Remove the furniture and the space is there; it has always been there. It was hidden by the furniture but it was not destroyed. It has not left the room, not for a single moment. So is your inner emptiness, your nirvana, your nothingness.

Buddha does not give you nirvana as an ideal. Buddha liberates instead of coercing. Buddha teaches you how to live -- not for any goal, not to achieve anything, but to be blissful herenow -- how to live in awareness. Not that awareness is going to give you something -- awareness is not a means to anything; it is the end in itself, the means and the end both. Its value is intrinsic.

Buddha does not teach you otherworldliness. This has to be understood. People are worldly; the priests go on teaching the other world. The other world is also not very otherworldly, it cannot be, because it is just an improved model of the same world. From where can you create the other world? You know only this world. You can improve, you can decorate the other world better, you can remove a few things that are ugly here and you can replace a few things which you think will be beautiful, but it is going to be a creation out of the experience of this world. So your other world is not very different, cannot be. It is a continuity. It comes out of your mind; it is a game of imagination.

You will have beautiful women there -- of course more beautiful than you have here. You will have the same kinds of pleasures there -- maybe more permanent, stable, but they will be the same kinds of pleasures. You will have better food, more tasty -- but you will have food. You will have houses, maybe made of gold -- but they will be houses. You will repeat the whole thing again.

Just go into the scriptures and see how they depict the heaven and you will find the same world improved upon. A few touches here and a few touches there, but it is not in any way otherworldly. That's why I say the otherworldliness of other religions is not very otherworldly; it is this world projected into the future. It is born out of the experience of this world. There will not be misery and poverty and illness and paralysis and blindness and deafness. Things that you don't like here will not be there, and things that you like will be there and in abundance, but it is not going to be anything new.

Mind cannot conceive of anything new. Mind is incapable of conceiving the new. Mind lives in the old, mind IS the old. The new never happens through the mind. The new happens only when mind is not functioning, when mind is not controlling you, when mind has been put aside. The new happens only when the mind is not interfering.

But all your scriptures talk about the heaven -- and the heaven or the paradise or FIRDAUS or SWARGA, is nothing but the same story. It may be printed on a better art paper, with better ink, in a more improved press, with more colorful illustrations, but the story is the same; it cannot be otherwise.

Buddha does not talk of otherworldliness or the other world. He simply teaches you how to be here in this world; how to be here alert, conscious, mindful, so that nothing impinges upon your emptiness; so that your inner emptiness is not contaminated, poisoned; so that you can live here and yet remain uncontaminated, unpolluted; so that you can be in the world and the world will not be in you.

The otherworldly spirituality is bound to be oppressive, destructive, sado-masochistic -- in short, pathological. Buddha's spirituality has a different flavor to it -- the flavor of no ideal, the flavor of no future, the flavor of no other world. It is a flower here and now. It asks for nothing. All is already given. It simply becomes more alert so you can see more, you can hear more, you can be more.

Remember, you are only in the same proportion as you are conscious. If you want to be more, be more conscious. Consciousness imparts being. Unconsciousness takes being away. When you are drunk you lose being. When you are fast asleep you lose being. Have you not watched it? When you are alert you have a different quality -- you are centered, rooted. When you are alert you feel the solidity of your being, it is almost tangible. When you are unconscious, just dragging by, sleepy, your sense of being is less. It is always in the same proportion as the consciousness is.

So Buddha's whole message is to be conscious. And for no other reason, just for the sake of being conscious -- because consciousness imparts being, consciousness creates you. And a you so different from you that you are, that you cannot imagine. A you where 'I' has disappeared, where no idea of self exists, nothing defines you... a pure emptiness, an infinity, unbounded emptiness.

This Buddha calls the state of meditation -- SAMMASAMADHI, right state of meditation, when you are all alone. But remember, aloneness is not loneliness. Have you ever thought about this beautiful word, alone? It means all one. It is made of two words -- all and one. In aloneness you become one with the all.

Aloneness has nothing of loneliness in it. You are not lonely when you are alone. You are alone but not lonely -- because you are one with the all; how can you be lonely? You don't miss others, true. Not that you have forgotten them, not that you don't need them, not that you don't care about them, no. You don't remember others because you are one with them. All the distinction between one and all is lost. One has become the all and all has become one. This English word alone is immensely beautiful.

Buddha says sammasamadhi is aloneness. The right meditation is to be so utterly alone that you are one

with all. Let me explain it to you. If you are empty your boundaries disappear because emptiness can have no boundaries. Emptiness can only be infinite. Emptiness cannot have any weight, emptiness cannot have any color, emptiness cannot have any name, emptiness cannot have any form. When you are empty, how will you divide yourself from others? -- because you don't have any color, you don't have any name, you don't have any form, you don't have any boundaries. How are you going to make any distinctions? When you are empty you are one with all. You have melted into existence, existence has merged with you. You are no more an island, you have become the vast continent of being.

Buddha's whole message is condensed in this one word -- sammasamadhi, right meditation. What is right meditation and what is wrong meditation? If the meditator exists then it is wrong meditation. If the meditator is lost in meditation then it is right meditation. Right meditation brings you to emptiness and aloneness.

This sutra... this whole sutra is concerned with how to become utterly empty. This is his basic gift to the world.

THUS HAVE I HEARD AT ONE TIME.

These sutras have been remembered by Buddha's great disciple Ananda. And one thing to be remembered: all sutras start: THUS HAVE I HEARD....

When Buddha died all the disciples gathered together to collect whatsoever Buddha had said in those forty-five years. Ananda was the only one who had lived continuously for those forty-five years with Buddha. He was the most authentic to be relied upon. Others had heard, but they had heard from others. Sometimes they were with Buddha and sometimes they were not with Buddha. Only Ananda had lived like a shadow.

So Ananda relates, but the beauty is that he never says that "Buddha said this"; he simply says, "Thus have I heard". The difference is great. He does not say, "Buddha has said this," because he says, "How am I to say what Buddha has said? All that I can say is this -- that this is what I have heard. What Buddha said, only he knows. What he meant, only he knows. All that I can remember is what I have heard. My capacities are limited. He may have meant something else. I may have forgotten a few words, I may have put a few words of my own."

This is a great sincerity. He could have claimed, "This is what Buddha said. I was present, I am an eyewitness." And he WAS an eyewitness; nobody can deny that. But look at the humbleness of the man: he says "Thus have I heard. Buddha was saying, I was hearing -- I can only relate what I have heard. It may be right, it may not be right. I may have interfered, I may have interpreted, I may have forgotten a few things, something of my own mind may have got into it -- that all is possible. I am not an enlightened man." Ananda was not yet enlightened, so he says, "This is all that I can say, I can vouch for."

THUS HAVE I HEARD AT ONE TIME.
THE LORD DWELT AT SRAVASTI.
EARLY IN THE MORNING THE LORD DRESSED,
PUT ON HIS CLOAK, TOOK HIS BOWL,
AND ENTERED THE GREAT CITY OF SRAVASTI
TO COLLECT ALMS.
WHEN HE HAD EATEN AND RETURNED
FROM HIS ROUND, THE LORD PUT AWAY
HIS BOWL AND CLOAK, WASHED HIS FEET,
AND SAT DOWN ON THE SEAT ARRANGED FOR HIM,
CROSSING HIS LEGS,
HOLDING HIS BODY UPRIGHT, AND MINDFULLY
FIXING HIS ATTENTION IN FRONT OF HIM.

This you will be surprised at. When Ananda says, he goes into very small details. One never knows -- when you are reporting about a buddha, you have to be very careful, mm? Even this much he reports again and again -- such small things.

EARLY IN THE MORNING THE LORD DRESSED,
PUT ON HIS CLOAK, TOOK HIS BOWL,
AND ENTERED THE GREAT CITY OF SRAVASTI
TO COLLECT ALMS.

Ananda is following him like a shadow, a silent shadow just watching him. Just to watch him was a benediction. And he watches everything.

WHEN HE HAD EATEN AND RETURNED
FROM HIS ROUND, THE LORD PUT AWAY
HIS BOWL AND CLOAK, WASHED HIS FEET,
AND SAT DOWN ON THE SEAT ARRANGED FOR HIM.

When for the first time Buddhist sutras were translated into Western languages, the translators were a little bit puzzled -- why this continuous repetition? It goes on and on like that; again it will be, again this repetition. Why are these small things related? They could not understand it. They thought that this is repetitive, that this is a very unnecessary repetition; it is not needed at all. What is the point of it all? But they missed. What Ananda is saying is that Buddha pays attention to small things as much as to big things. For a buddha there is nothing small and nothing big -- one thing.

When he takes his bowl he is as respectful to the bowl as he would be respectful to any God. When he puts his cloak or puts his dress on he is so mindful; he's absolutely alert, he is not mechanical. When you put your dress on you are mechanical. You know mechanically how to put it on, so what is the point of paying attention to it? Your mind goes on moving into a thousand directions. And you take a shower -- but you are very disrespectful to the shower. You have not been there, you have been somewhere else. You eat, but you are disrespectful to the food. You are not there, you simply go on swallowing the food inside you. You go on doing your things habitually, mechanically. When Buddha does a thing he is utterly there, he is nowhere else.

WHEN HE HAD EATEN AND RETURNED
FROM HIS ROUND, THE LORD PUT AWAY
HIS BOWL AND CLOAK, WASHED HIS FEET,
AND SAT DOWN ON THE SEAT ARRANGED FOR HIM,
CROSSING HIS LEGS,
HOLDING HIS BODY UPRIGHT, AND MINDFULLY
FIXING HIS ATTENTION IN FRONT OF HIM....

These minor details are worth relating, because they bring the quality of buddhahood. Each moment he lives in awareness. What he is doing is irrelevant; each moment he pours his attention into whatsoever he is doing. When he makes a gesture he is totally the gesture. When he smiles he is totally the smile. When he talks he is totally his words. And when he is silent he is totally silent.

To watch a buddha is a blessing in itself -- how he walks, how he sits, how he makes gestures, how he looks at you. Each moment is a radiant moment of awareness. That's why Ananda reports. There must have been great silence when Buddha came, arranged his dress, washed his feet, sat on the seat arranged for him, sat upright, then focussed his whole attention in front of him. What is this 'fixing your attention in front of yourself'? That is a special Buddhist method called ANAPANSATIYOGA -- mindfulness of breath coming in and breath going out. That is the meaning of focussing your attention in front.

When Buddha is doing something, for example dressing, then he is attentive of that act. When he is walking he is attentive of walking. When he is not doing anything then he is attentive of breath coming in and breath going out. But he is attentive; even while he is asleep he is attentive.

Ananda asked Buddha once.... For ten years he lived with Buddha and he was surprised that he remained in the same posture the whole night. Wherever he put his hand, he kept it there the whole night. He must have looked many times, must have sneaked in in the night. It was worth it, mm? -- how the Buddha sleeps? And he was surprised and puzzled that he kept the same posture -- the same posture the whole night. He could not hold his curiosity. One day he said, "It is not right for me to get up in the night and look at you, I

should not do such a thing, but I am curious about you and I am puzzled -- you remain in the same posture? Do you sleep or do you continue your awareness?"

And Buddha said, "Sleep happens in the body, I remain alert. Now the sleep is coming, now it has come, now it has settled, now the body is relaxed, the limbs are relaxed -- but I keep my awareness bright."

Meditation is a twenty-four hour thing. It is not that you do it once a day and you are finished with it. It has to become your flavor, it has to become your climate. It should surround you wherever you are, whatsoever you are doing.

... AND MINDFULLY FIXING HIS ATTENTION
IN FRONT OF HIM, HE SAT.
THEN MANY MONKS APPROACHED
TO WHERE THE LORD WAS,
SALUTED HIS FEET WITH THEIR HEADS,
THRICE WALKED ROUND HIM TO THE RIGHT
AND SAT DOWN ON ONE SIDE.

To ask a question to a Buddha needs a certain attitude, only then will you receive the answer. Not that Buddha will not give the answer. You can ask very disrespectfully -- Buddha will give the answer, but you will not receive it. So it is not a question that only when you are respectful will Buddha give the answer. Buddha will give the answer anyway, but if you are not very respectful, very humble, receptive, feminine, you will miss it. How you ask the question determines whether you will be able to receive the answer or not.

How you ask, in what mood.... Are you receptive? Are you just curious? Are you asking the question out of your accumulated knowledge or is your question innocent? Are you asking just to test whether this man knows or not? Are you asking from a state of knowledge or from a state of not knowing? Are you humble, surrendered? Are you ready to receive the gift if it is given to you? will you be open, will you welcome it? will you take it to your heart? Will you allow it to become a seed in your heart? To ask a question to a Buddha is not to ask a question to a professor. It needs a certain quality in you; then only will you be benefited by it.

THEN MANY MONKS APPROACHED
TO WHERE THE LORD WAS,
SALUTED HIS FEET WITH THEIR HEADS,
THRICE WALKED ROUND HIM TO THE RIGHT
AND SAT DOWN ON ONE SIDE.

Walking thrice is symbolic of the three bodies. The first round is for the physical body, the body that we can see, which is available to the senses. The physical body of the Buddha is also beautiful; it is the shrine where God abides. So the first round is a salutation for the first body, the physical body. The second round is for the bliss body, the second body. And the third round is for the Buddha body, the truth body.

These three rounds are symbolic of something else too. In Buddhism there are three shelters, three refuges: "I take refuge in the Buddha, I take refuge in the sangha, I take refuge in the Dhamma." These three rounds are symbolic of them too.

When a person comes to Buddha to ask anything, he has to take refuge. He has to have this state of mind -- that "I am falling in tune with Buddha," that "I am ready to vibrate in the same wavelength." "I take refuge in the Buddha. You are my shelter, I come to you as a disciple, I come to you knowing that I don't know, I come to you in innocence, I bow down to you, I recognize that you know and I don't know -- so I am ready to receive whatsoever you think I am ready to be given."

"I take refuge in the sangha, in the commune."... Because one Buddha is only a representative of all the Buddhas of the past and the future. One Buddha is a door to all the Buddhas. You can call the Buddhas the Christs or the Krishnas; it doesn't make any difference. These are different names given by different traditions.

So the first refuge is in this Buddha who is just in front of you. The second refuge is in all the Buddhas, the sangha, the commune of the Buddhas -- past, present, future. And the third refuge is in the Dhamma -- that essential being that makes a man a Buddha. That art of awakening is Dhamma, the religion.

AT THAT TIME THE VENERABLE SUBHUTI
CAME TO THAT ASSEMBLY AND SAT DOWN.

One of the great disciples of Buddha is Subhuti. THEN HE ROSE FROM HIS SEAT, says Ananda -- and again he repeats the whole thing. Because Subhuti is also no ordinary man. He is almost a Buddha, just on the verge of it. Any moment he is going to become a Buddha. So Ananda repeats again:

THEN HE ROSE FROM HIS SEAT,
PUT HIS UPPER ROBE OVER ONE SHOULDER,
PLACED HIS RIGHT KNEE ON THE GROUND,
BENT FORTH HIS FOLDED HANDS TOWARDS
THE LORD, AND SAID TO THE LORD:
'IT IS WONDERFUL, O LORD,
IT IS EXCEEDINGLY WONDERFUL, O WELL-GONE,
HOW MUCH THE BODHISATTVAS,
THE GREAT BEINGS, HAVE BEEN HELPED
WITH THE GREATEST HELP BY THE TATHAGATA.
HOW THEN, O LORD, SHOULD ONE WHO HAS
SET OUT IN THE BODHISATTVA-VEHICLE,
STAND, HOW PROGRESS,
HOW CONTROL THE THOUGHTS?'

Subhuti is almost close to buddhahood. He is a bodhisattva. Bodhisattva means one who is ready to become a Buddha, who has come almost close to it; one step more and he will become a Buddha. Bodhisattva means bodhi-essence, bodhi-being: ready ninety-nine degrees -- and on the hundredth degree he will evaporate. But a bodhisattva is one who tries to remain a little longer at ninety-nine degrees so that he can help people out of his compassion, because once he has jumped the hundred degrees, he has gone beyond.... GATE GATE PARAGATE PARASAMGATE BODHISWAHA. Then he has gone and gone beyond and beyond. Then it will be very difficult to make contact with the people who live on this shore.

The greatest help is possible from those who are at the ninety-nine degree point. Why? -- because they are still not enlightened. They know the ways of the people who are unenlightened. They know the language of the people who are unenlightened. They are yet with them, and yet in another sense ninety-nine percent they have gone beyond. That one percent keeps them linked, bridged.

So a bodhisattva is one who is close to buddhahood but is trying to remain on this shore a little longer so that he can help people. He has arrived; he would like to share his arrival. He has known; he would like to share what he has known. Others are stumbling in darkness; he would like to share his light with them, his love with them.

Subhuti is a bodhisattva. Ananda reports about him also in the same way as he reports about Buddha.

THEN HE ROSE FROM HIS SEAT.... Just imagine, visualize, a bodhisattva arising. He is utter awareness. He is not just rising like a robot. Each breath is known, fully known. Nothing passes unknown. He is watchful. What the Catholic tradition calls recollectedness, that is what Buddhists call SAMMASATI -- right mindfulness. Mindfulness or recollection, to be recollected,, to live recollectedly: SAMMASATI -- not to do a single act unconciously.

HE ROSE FROM HIS SEAT,
PUT HIS UPPER ROBE OVER ONE SHOULDER,
PLACED HIS RIGHT KNEE ON THE GROUND,
BENT FORTH HIS FOLDED HAND TOWARDS
THE LORD AND SAID TO THE LORD...

And remember, even a bodhisattva, who has come very close to becoming a Buddha, bows down to the Buddha in utter gratitude.

'IT IS WONDERFUL, O LORD,
IT IS EXCEEDINGLY WONDERFUL,
O WELL-GONE....'

Well-gone means one who has gone to the other shore. Subhuti is on this shore, Buddha is on that shore. Subhuti has come to that understanding: he can see the other shore, he can see Buddha on the other shore. 'O Well-gone...'

This word 'well-gone' has many meanings. One: one who has reached to the other shore. Another one who has reached to the ultimate of meditation. Buddha has said that there are eight steps towards ultimate meditation. One who has reached to the eighth is called 'well-gone'. But it is the same. One who has reached samadhi, the ultimate samadhi, he has gone to the other shore. he is no more -- that is what is meant by 'well-gone'. Gone, utterly gone. He is no more, he is just an emptiness. The self has disappeared, evaporated.

'O WELL-GONE,
IT IS WONDERFUL,
IT IS EXCEEDINGLY WONDERFUL,
HOW MUCH THE BODHISATTVAS,
THE GREAT BEINGS,
HAVE BEEN HELPED WITH THE GREATEST HELP
BY THE TATHAGATA.

TATHAGATA is the Buddhist word which means well-gone. Subhuti says, "How much help has been given, how wonderful it is -- it is exceedingly wonderful, it is unbelievable how much you have given to us. And you go on giving, and we don't even deserve it."

'... WONDERFUL, O LORD,
IT IS EXCEEDINGLY WONDERFUL, O WELL-GONE,
HOW MUCH THE BODHISATTVAS, THE GREAT BEINGS,
HAVE BEEN HELPED BY THE TATHAGATA.
HOW THEN, O LORD, SHOULD ONE
WHO HAS SET OUT IN THE BODHISATTVA-VEHICLE...

One who has decided to remain on this shore a little longer to help people.

... HOW SHOULD HE STAND, HOW PROGRESS,
HOW CONTROL THE THOUGHTS?'

What is he asking? He is asking a question which may not be relevant to many of you, because it becomes relevant only when you have become a bodhisattva. But some day, some day or other, you will be becoming bodhisattvas. Some day or other the question will be relevant. It is better to think about it, it is better to meditate over it.

He says, "Those who have decided to be bodhisattvas, how should they stand?" He is saying, "The attraction of the other shore is so much, the pull of the other shore is so much -- how should they stand on this shore? We would like to help people, but how? The pull is such, the magnetic pull is such -- the other shore is calling. So teach us how we can stand here, how we can become again rooted on this shore. We have become uprooted; in this world we don't have any roots. Ninety-nine percent of the roots are gone."

Just think of a tree -- ninety-nine percent of the roots are gone; only one percent of the roots are there. The tree is asking, "How should I stand now? I am going to fall, and I understand that if I can stay a little longer I will be of immense help to people, and they need it. I was in need -- you helped me. Now, others are in need -- I should help." That is the only way a disciple can pay his debt to the master. There is no other way. The master has helped you; the master needs no help -- how to pay the debt? what to do? The only thing to do is help somebody who is still stumbling, groping in the dark. Do whatsoever the master has done for you to others, and you have paid your debt.

He asked "How to stand?" -- it is difficult, it is almost impossible -- and "How to progress, how to start helping people?" -- because that too is difficult. Now we understand their miseries are all false. Now we understand that they are suffering just nightmares; their miseries are not true. Now we know they are afraid only of a rope, thinking that it is a snake. Now it is very difficult to help these people. It is ridiculous. And we know that they need help, because we know our own past. We were trembling, crying, screaming. We

know how much we have suffered, although now we know that all suffering was just like a dream, it was illusory; it was maya."

Just think, if you know that the other person is just talking nonsense, that he has no wounds.... Once a man was brought to me. He had got the idea somehow that two flies had entered into his stomach -- because he sleeps with an open mouth. And the flies kept on revolving in his stomach. Naturally, if they have entered they will revolve. He was continuously worried and he was not even able to sit in one posture. He would move to this side and that and he would say, "They have gone to this side, and now they have gone to that side." He was almost mad.

Now, he had been to all the doctors and nobody was of any help, and they all laughed; they said, "You are just imagining." But just to say to a person that he is imagining his misery is not of much help, because he is suffering. It may be imaginary to you, but to him it makes no difference whether the suffering is imaginary or real; he is suffering all the same. What you call it makes no difference.

I touched his stomach and then said, "Yes, they are there." He was very happy. He touched my feet, he said, "You are the only man. I have been to many doctors and physicians -- ayurveydic and allopathic and homeopathic -- and they are all fools! And they go on insisting on one thing. I tell them, If you don't have any medicine simply say that you don't have any medicine, but why do you go on saying that I am imagining? Now here you are. Can't you see?"

I said, "I can see perfectly -- they are there. I deal in such problems." I said, "You have come to the right person. This is my whole work -- I deal in such problems which don't exist really. I am an expert in dealing with problems which are not." I said, "You just lie down and close your eyes. I will have to blindfold you, and I will take them out. And you open your mouth and I will call them. A great mantra is needed."

He was very happy. He said, "This is how it should be done." I blindfolded him, told him to open his mouth, and he was lying there, very happy, waiting for the flies to come out. And I rushed into the house to find two flies. It was difficult because I have never caught flies before, but somehow I managed it, and when he opened his eyes and saw those two flies in the bottle he said, "Now give this bottle to me. I will go to those fools." And he was perfectly okay. But it is very difficult to help such people, very difficult, because you know that their difficulty is all false.

Subhuti is asking, "Lord, first tell us how to stand here, because our roots are gone, we don't belong to this world any more. Our attachments are gone -- they are the roots. And how to progress, to work? -- because we now know that this is all just nonsense; people are imagining all their miseries. And how to control thoughts?"

What does he mean? Because a bodhisattva has no thoughts ordinarily -- not the thoughts that you have. Now there is only one thought, and that thought is of the other shore... and the other shore continuously pulls. The door is open, you can enter into utter bliss, and you are holding yourself at the door -- and the door is open.

First you were searching for many lives for where the door is; then you were knocking and knocking for many lives -- now the door is open. And Buddha says, "You wait, you remain outside the door. There are many who have to be helped." Naturally a great desire to enter, a great passion to enter through the door will arise. That's what he is asking.

AFTER THESE WORDS
THE LORD SAID TO SUBHUTI:'THEREFORE, SUBHUTI, LISTEN WELL
AND ATTENTIVELY. SOMEONE WHO HAS SET OUT
IN THE VEHICLE OF A BODHISATTVA
SHOULD PRODUCE A THOUGHT IN THIS MANNER;'

It does not look very good in the English translation. The Sanskrit word is CHITTOPAD. One should create such a mind, such a decision; one should create such a great decision, determination -- CHITTOPAD -- in this manner:

'"AS MANY BEINGS AS THERE ARE
IN THE UNIVERSE OF BEINGS,
COMPREHENDED UNDER THE TERM 'BEINGS',
ALL THESE I MUST LEAD TO NIRVANA..."'

"Not one or two, Subhuti, not one or two, but all the beings -- men, women, animals, birds, trees, rocks. All the beings in the world. One should create such a determination that 'I will lead all of them into Nirvana.'"

'... INTO THAT REALM OF NIRVANA
WHICH LEAVES NOTHING BEHIND.
AND YET, ALTHOUGH INNUMERABLE BEINGS
HAVE THUS BEEN LED TO NIRVANA;
NO BEING AT ALL HAS BEEN LED TO NIRVANA.'

That too you have to remember, you should not forget; otherwise, leading others, you will fall into ignorance again.

All the beings have to be led to the other shore, and still you have to remember that their miseries are false, so your remedies are also false. And you have to remember that they have no selves; neither do you have any self. So don't forget; don't think that you are helping people, that you are a great helper, this and that, otherwise you will fall again. Again you will grow roots on this shore.

So two things have to be remembered. You have to remain on this shore with great determination, otherwise you will be pulled by the other; and yet you are not to grow roots, again otherwise you will not be of any help. You will destroy yourself, you will fall into the dream again.

'AND WHY?
IF IN A BODHISATTVA
THE NOTION OF A "BEING" SHOULD TAKE PLACE,
HE COULD NOT BE CALLED A "BODHI-BEING".
AND WHY?
HE IS NOT TO BE CALLED A "BODHI-BEING"
IN WHOM THE NOTION OF A SELF
OR OF A BEING SHOULD TAKE PLACE,
OR THE NOTION OF A LIVING SOUL
OR OF A PERSON.'

"So you have to remember, Subhuti, two things. One, that you have to lead all the beings to the other shore, and still you have to remember that nobody has a being -- neither you nor they. All egos are false and illusory.

"Go on remembering this and go on with great determination. Help people to the other shore. They are already there; you just have to make them alert and aware. But don't get lost, don't become a saviour -- these two things."

And again and again Buddha will repeat in this sutra THE VEHICLE OF THE BODHISATTVA. I would like you all to become bodhisattvas.

Enough for today.

The Diamond Sutra

Chapter #2
Chapter title: Love Released

22 December 1977 am in Buddha Hall

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The first question:

OSHO,
IS IT POSSIBLE THAT THE NO-MIND EVOLVES QUITE NATURALLY OUT OF THE MIND WITHOUT STRUGGLE AND ANGUISH, WITHOUT EXPLODING, HAMMERING, CUTTING AND SUCH WILD ACTS? IS THE VERY IDEA OF NO-MIND, WHICH SEEMS TO BE IN THE MIND AND YET TRANSCENDING THE MIND, A SEEDLIKE FORM OF THE NO-MIND? IS IT HELPFUL TO MEDITATE ALONG THESE LINES OF MIND-TRANSCENDING CONCEPTS LIKE ETERNITY, NIRVANA, DEATH? MY MIND SEEMS TO EXPLODE WHEN I DO. IT FEELS LIKE I AM PUSHING OVER MY LIMIT AND I GET AFRAID OF BECOMING SCHIZOPHRENIC.

The no-mind cannot arise out of the mind. It is not a growth of the mind, it is not in continuity with the mind; it is discontinuous. It is as discontinuous as disease is with health. The health does not arise out of the disease, it arises out of the removal of the disease. Disease was encroaching the space and was not allowing the health to bloom. The disease has to be removed. It is like a rock blocking the path of a small spring. You remove the rock and the spring starts flowing. It does not arise out of the rock. The rock was blocking it, the rock was a block. So is the mind. Mind is the block for the no-mind.

No-mind simply means that which is not mind at all. How can it arise out of the mind? If it arises out of the mind, it may be super-mind, but it can't be no-mind. That's where I differ from Shree Aurobindo. He talks about the super-mind. A super-mind is the same mind more decorated, more cultivated, more cultured, more sophisticated, more strong, more integrated -- but all the time the same old mind.

Buddha says not super-mind but no-mind; not super-soul but no soul; not super-individuality, super-self, but no-self, ANATTA. That is where Buddha is unique and his understanding the deepest. A super-mind is a growth, a no-mind is a leap, a jump. The no-mind has nothing to do with the mind at all. They never meet even, they never encounter each other. When the mind is there, the no-mind is not there. When the no-mind is there, the mind is not there. They don't even say hello to each other -- they can't. The presence of the one is necessarily the absence of the other. So remember it.

That's why I say Shree Aurobindo never became enlightened. He remained polishing the mind. He was a great mind, but to be a great mind is not to be enlightened. So is Bertrand Russell a great mind. But to be a great mind is not to be enlightened. So is Friedrich Nietzsche a great mind -- and Aurobindo and Nietzsche have many similarities. Nietzsche talks about the superman and Aurobindo also talks about the superman. But the superman will be a projected man. A superman will be this man; all the weaknesses destroyed, all the strengths strengthened -- but this man. Bigger than this man, stronger than this man, higher than this man, but still on the same wavelength, the same ladder. There is no radical change, there has never been a discontinuity.

No-mind means discontinuity with all that you are. YOU have to die for no-mind to be.

So the first thing. You ask, "Is it possible that the no-mind evolves quite naturally out of the mind?" No. It is not an evolution, it is a revolution. The mind is dropped and suddenly you find the no-mind is there, has always been there. The mind was clouding, making you confused, was not allowing you to see that which is. So it is not an evolution.

And you ask, "Is it possible without struggle and anguish?" It has nothing to do with struggle and anguish. No-mind has nothing to do with struggle and anguish. It does not come out of struggle and anguish. Anything that comes out of struggle and anguish will carry the wounds. Even if those wounds are healed, the scars will be carried. It will be again a continuity.

The struggle and anguish is not for the no-mind; the struggle and anguish arises because the mind struggles to keep itself in power. The fight is given by the mind. The mind does not want to go, the mind wants to stay. The mind has become so powerful; it possesses you. It says, "No, I am not going to get out. I am going to stay here." The whole struggle and anguish is because of the mind. The no-mind has nothing to do with it. And you will have to go through this anguish and struggle. If you don't go through the anguish and the struggle, the mind is not going to leave you.

And again let me repeat, the no-mind is not born out of your struggle; out of your struggle only comes the mind. The no-mind comes without any struggle. The rock gives you the struggle. It does not want to move. It has remained in that spot for centuries, for millennia -- who are you to remove it? "And about what spring are you talking? There is none. I have been here for centuries and I know -- there is none. Forget all about it!" But you want to remove the rock. The rock is heavy, the rock is rooted in the earth. It has remained there for so long. It has attachments; it does not want to go. And it knows nothing of the spring. But you will have to remove this rock. Unless this rock is removed, the spring will not flow.

You ask: "without exploding, hammering, cutting and such wild acts?" The no-mind has nothing to do with your acts. But the mind will not go. You will have to hammer and cut and you will have to do a thousand and one things.

"Is the very idea of no-mind, which seems to be in the mind and yet transcending the mind, a seed-like form of the no-mind?"

No -- there is no seed in the mind of the no-mind. The mind cannot contain even the seed of no-mind. The mind has no space to contain it. No-mind is vast, like the sky. How can it be contained in a tiny thing, the mind? And the mind is already too full -- full of thoughts, desires, fantasies, imaginations, memories. There is no space.

In the first place it is very tiny -- it cannot contain the no-mind. In the second place it is so full, overcrowded, so noisy. The no-mind is silent, the mind is noisy. The mind cannot contain it; the mind has to cease. In that cessation is the beginning of a new life, a new being, a new world.

Is it helpful, you ask, to meditate along these lines of mind-transcending concepts like eternity, nirvana, death?

Those so-called mind-transcending concepts are still concepts and are of the mind. When you are thinking of eternity, what will you do? You will think. When you are thinking of nirvana, what is going to happen? Your mind will spin and weave, and your mind will give you beautiful ideas about nirvana -- but that will be all mind work. What can you think about death? What will you think if you think about death? You don't know. How can you think anything about that which you don't know?

Mind is perfectly capable in repeating the known; with the unknown it is impotent. You don't know eternity, all that you know is time. Even when you think of eternity it is nothing but lengthened time, stretched time -- but it is time. What do you know about nirvana? -- all that you have heard about it, read about it. That is not nirvana. The word nirvana is not nirvana, and the concept of nirvana is not nirvana. The word God is not God, and all the pictures and all the statues that have been made of God have nothing to do with him -- because he has no name and no form.

And what are you going to think about death? How can you think about death? You have heard a few things, you have seen a few people dying, but you have never seen death. When you see a man dying what do you see? He breathes no more; that's all that you see. His body has become cold; that's all that you see. What more? Is this death? -- the body becoming cold, breathing stopping? is this all? What has happened to the innermost core of the person? You cannot know without dying. You cannot know without experiencing. The only way to know the unknown is to experience it.

So these concepts won't help. They may rather, on the contrary, strengthen the mind, because the mind will say, "Look, I can even supply you mind-transcending concepts. See what I am doing for you. Keep me with you always. I will help you to become enlightened. Without me you will be nowhere. Without me how will you think about death and nirvana and eternity? I am absolutely essential. Without me you will not be anything at all."

No, these meditations won't help. You have to see it -- that the mind is not going to help at all. When you see the point that mind is not going to help at all, in that very helplessness, in that very state, there is silence; all stops. If the mind cannot do anything, then nothing is left to do. Suddenly all thinking is paralyzed; it is pointless. In that paralysis you will have the first glimpse of no-mind... just a small window will open. In that stopping of the mind you will have a taste of no-mind. And then things will start moving. Then it will be easier for you to get lost into the boundariless-ness.

You cannot meditate, you have to go into it. Meditating upon it is a pseudo activity; it is a kind of avoiding, escaping. You are afraid of death, you think about death. You are afraid of nirvana, you think about nirvana. Thinking gives you the feeling that you are capable even of thinking about death and nirvana. My mind seems to explode when I do.

Mind is very cunning. It must be deceiving you -- because mind cannot explode while you are thinking. About what you are thinking does not matter; while you are thinking, mind cannot explode. Mind will be

enjoying it, and in that very enjoyment you are thinking you are exploding.

It feels like I am pushing over my limit and I get afraid of becoming schizophrenic.

Dinesh, you need not be afraid of ever becoming schizophrenic, because you already are -- everybody is. Mind is schizophrenic, because mind knows nothing of unity. Mind is always split. Mind always has alternatives. To be or not to be, to do this or to do that. Mind is always indecisive. Even if you choose something it is only a part of the mind that chooses it, the other part remains against it.

The mind is never total, so mind is schizophrenic. You need not be afraid of that. To be in the mind is to be schizophrenic. Only Buddhas are beyond it. The whole humanity is schizophrenic, more or less. When you go beyond a point then you have to seek and search for the psychiatrist, but the difference is only of degrees; the difference is only of quantity not quality. Even between you and your psychoanalyst there is only a difference of degrees.

Remember, mind will not help. Mind cannot help, mind can only hinder. Seeing this, no-mind arrives. It is not that you bring it; it arrives on its own accord.

The second question:

IN YESTERDAY'S SUTRA, BUDDHA SAYS 'SOMEONE WHO HAS SET OUT IN THE VEHICLE OF A BODHISATTVA SHOULD DECIDE THAT "I MUST LEAD ALL THE BEINGS TO NIRVANA, INTO THAT REALM OF NIRVANA WHICH LEAVES NOTHING BEHIND."' OSHO, WHAT IS THIS REALM OF NIRVANA WHICH LEAVES NOTHING BEHIND?

Buddha has talked about two kinds of nirvana. One he calls nirvana with substratum. The tree has disappeared, the tree of desires. The foliage, the leaves, the flowers, the fruits -- everything has disappeared. But the roots are still there underground, hidden in the dark soil. From the outside the tree has been removed, but the tree is still capable of renewing itself again. The substratum is still there, the seed has not been burnt yet. This he calls 'nirvana with substratum.

This is exactly the same that Patanjali calls SABEEJ SAMADHI -- samadhi with seed. It is very difficult from the outside. The tree has been completely removed, but underneath the soil the roots are still alive, waiting for the right moment to sprout again. Rains will come and they will sprout. They are waiting for their season, for the moment again to assert.

This is the state when many times you have come to the point where mind disappears, no-mind is felt, but again mind comes back, again it sprouts. You reach to a peak. That moment of that peak experience, you think all is finished, now you will never be falling back to the valley of darkness. You think that you will never go back into those ugly and miserable days, that the dark night of the soul is over, that the morning has arrived, that the sun has arisen.

But again one day you suddenly find you are slipping back into the darkness -- again the valley, again light is no more, again that peak experience is just a memory. And one starts becoming doubtful whether it has happened or not. "Have I been just imagining? Or maybe I was just dreaming." ... Because if it had happened then where has it gone? Where is that sunlit peak? Where are those moments of ecstasy? And misery is back and anger is back and agony is back -- you have fallen into hell again. This happens many times.

This Buddha calls nirvana with substratum; sabeej samadhi in Patanjali's words. Manifestation of the world is gone but the unmanifested seed remains.

The second nirvana Buddha calls the nirvana without substratum. In Patanjali's words NIRBEEJ SAMADHI -- seedless samadhi. Not only the tree has been destroyed, but the seed also burned. A burned seed cannot sprout again, all substratum is gone. Then you remain on the peak forever, then there is no falling back.

That's what Buddha says in yesterday's sutra: 'SOMEONE WHO HAS SET OUT IN THE VEHICLE OF A BODHISATTVA SHOULD DECIDE THAT "I MUST LEAD ALL THE BEINGS INTO NIRVANA, INTO THAT REALM OF NIRVANA WHICH LEAVES NOTHING BEHIND..."' which leaves no substratum, no roots, no seeds behind.

The third question:

OSHO,
WHAT IS THE ZEN APPROACH TOWARDS SEX? THE ZEN PEOPLE SEEM TO HAVE A NEUTER GENDER, OR ASEXUAL AURA ABOUT THEM.

Zen has no attitudes about sex, and that is the beauty of Zen. To have an attitude means you are still obsessed this way or that. Somebody is against sex -- he has an attitude; and somebody is for sex -- he has an attitude. And for and against go together like two wheels of a bullock cart. They are not enemies, they are friends, partners in the same business.

Zen has no attitude about sex. Why should one have any attitude about sex? That's the beauty of it -- Zen is utterly natural. Do you have any attitudes about drinking water? Do you have any attitudes about taking food? Do you have any attitudes about going to sleep in the night? No attitudes.

I know there are mad people who have attitudes about these things too: that one should not sleep more than five hours. Sleep is a kind of sin, something like a necessary evil, so one should not sleep more than five hours; or in India there are people who think only three hours. And I have come across one person who has not slept for ten years. And he is worshipped for this only; he has nothing else, no other creative talents. It is his only talent. Maybe he is just an insomniac. Maybe even this is not a talent, maybe he cannot sleep.

He has gone so neurotic that he cannot relax, and he looks mad. One will become mad if for ten years one has not slept. And people come, crowds come, to worship him. He has attained something great. What has he attained? What is the attainment there? He is just an abnormal person, ill. To sleep is natural. And he is bound to be very tense -- he is tense. He must be boiling within. Just think, for ten years not sleeping! But now it has become a great investment, now it is paying. His madness has become an invest-ment, now thousands of people worship him -- only for this?

Down the ages this has been one of the greatest calamities -- that people have been worshipping uncreative things, and sometimes pathological things. Then you have an attitude about sleep. There are people who have an attitude about food. To eat this or to eat that; to eat only so much, not more than that. They don't listen to the body, to whether the body is hungry or not. They have a certain idea and they impose the idea on nature.

Zen has no attitudes about sex. Zen is very simple, Zen is innocent. Zen is childlike. It says there is no need to have any attitudes. Why? Do you have any attitude about sneezing? -- to sneeze or not, whether it is sin or virtue. You don't have any attitude. But I have come across one man who is against sneezing, and whenever he sneezes he immediately repeats a mantra to protect himself. He belongs to a small foolish sect. That sect thinks that when you sneeze the soul goes out. In the sneeze the soul goes out, and if you don't remember God it may not come back. So you have to remember, you have to immediately remember so that the soul is given back. If you die while sneezing you will go into hell.

You can have attitudes about anything. Once you have attitudes, your innocence is destroyed and those attitudes start controlling you. Zen is neither for anything nor against anything. Zen says whatsoever is ordinary is good. To be ordinary, to be a no one, to be a nothingness, to be without any ideology, to be without character, to be characterless....

When you have a character you have some kind of neurosis. Character means something has become fixed in you. Character means your past. Character means conditioning, cultivation. When you have a character you are imprisoned in it, you are no more free. When you have a character you have an armor around yourself. You are no more a free person. You are carrying your prison around yourself; it is a very subtle prison. A real man will be characterless.

What do I mean when I say he will be characterless? He will be free of the past. He will act in the moment according to the moment. He will be spontaneous; only he can be spontaneous. He will not look back into the memories for what to do. A situation has arisen and you are looking in the memory -- then you have a character. Then you are asking your past, "What should I do?" When you don't have any character you simply look into the situation and the situation decides what has to be done. Then it is spontaneous and there is response and not reaction.

Zen has no belief-system about anything, and that includes sex too -- Zen says nothing about it. And that should be the ultimate thing. Tantra has an attitude about sex. The reason? -- it tries to redress what the society has done. Tantra is medical. The society has repressed sex; Tantra comes as a remedy to help you redress balance. You have leaned too much to the left; Tantra comes and helps you to lean to the right. And

to redress the balance sometimes you have to lean too much to the right, only then the balance is gained. Have you not seen a rope walker, a tightrope walker? He carries a staff in his hand to keep balance. If he feels he is leaning too much to the left, he immediately starts leaning to the right. Then again he feels that now he has leaned too much to the right, he starts leaning towards the left. This is how he keeps in the middle. Tantra is a remedy.

The society has created a repressive mind, a life-negative mind, an anti-joy mind. The society is very much against sex. Why is the society so much against sex? -- because if you allow people sexual pleasure, you cannot transform them into slaves. It is impossible -- a joyous person cannot be made a slave. That is the trick. Only sad people can be turned into slaves. A joyous person is a free person; he has a kind of independence to him.

You cannot recruit joyous people for war. Impossible. Why should they go to war? But if a person has repressed his sexuality he is ready to go to war, he is eager to go to war, because he has not been able to enjoy life. He has become incapable of enjoying, hence has become incapable of creativity. Now he can do only one thing -- he can destroy. All his energies have become poison and destructive. He is ready to go to war -- not only ready, he is hankering for it. He wants to kill, he wants to destroy.

In fact, while destroying human beings he will have a vicarious joy of penetrating. That penetrating could have been in love and would have been beautiful. When you penetrate a woman's body in love, it is one thing. It is spiritual. But when things go wrong and you penetrate somebody's body with a sword, with a spear, it is ugly, it is violent, it is destructive. But you are searching for a substitute for penetration.

If society is allowed total freedom about joy, nobody will be destructive. People who can love beautifully are never destructive. And people who can love beautifully and have the joy of life will not be competitive either. These are the problems.

That's why primitive people are not so competitive. They are enjoying their life. Who bothers to have a bigger house? Who bothers to have a bigger balance in the bank? For what? You are happy with your woman and with your man and you are having a dance of life. Who wants to sit in the marketplace for hours and hours and hours, day in, day out, year in, year out, hoping that in the end you will have a big bank balance and then you will retire and enjoy? That day never comes. It can't come, because the whole life you remain an ascetic.

Remember, the business people are ascetic people. They have devoted everything to money. Now a man who knows love and has known the thrill of love and the ecstasy of it will not be competitive. He will be happy if he can get his daily bread. That is the meaning of Jesus' prayer: "Give us our daily bread." That is more than enough. Now Jesus looks foolish. He should have asked, "Give us a bigger bank balance." He asks only for the daily bread? A joyous man never asks for more than that. The joy is so fulfilling.

It is only unfulfilled beings who are competitive, because they think life is not here, it is there. "I have to reach to Delhi and become the president," or to the White House and become this or that. "I have to go there, joy is there" -- because they know here there is no joy. So they are always on the go, go, go, go. They are always on the go, and they never reach. And the man who knows the joy, is here. Why should he be going to Delhi? For what? He is utterly happy herenow. His needs are very small. He has no desires. He has needs certainly, but no desires. Needs can be fulfilled, desires never. Needs are natural, desires are perverted.

Now this whole society depends on one thing and that is sex repression. Otherwise the economy will be destroyed, sabotaged. War will disappear and with it the whole war machinery, and the politics will become meaningless and the politician will no longer be important. Money will not have value if people are allowed to love. Because they are not allowed to love, money becomes the substitute, money becomes their love. So there is a subtle strategy. Sex has to be repressed, otherwise this whole structure of the society will fall immediately.

Only love released into the world will bring revolution. communism has failed, fascism has failed, capitalism has failed. All 'isms' have failed because deep down they are all sex repressive. On that point there is no difference -- no difference between Washington aud Moscow, Beijing and Delhi -- there is no difference at all. They all agree upon one thing -- that sex has to be controlled, that people are not to be allowed to have innocent joy in sex.

To redress the balance comes Tantra; Tantra is a remedy. So it emphasizes sex too much. The so-called religions say sex is sin and Tantra says sex is the only sacred phenomenon. Tantra is a remedy. Zen is not a remedy. Zen is the state when the illness has disappeared; and of course, with the illness, the remedy too. Once you are cured of your illness you don't go on carrying the prescription and the bottle and the medicine

with you. You throw it. It goes to the dustbin.

Ordinary society is against sex; Tantra comes to help humanity, to give sex back to humanity. And when the sex has been given back, then arises Zen. Zen has no attitude. Zen is pure health.

The fourth question:

OSHO,
IS EVERYTHING IN THE WORLD OKAY? AND WHAT HAS THAT TO DO WITH LOVE? WHEN YOU SAY THE WORLD IS OKAY IT SOUNDS OKAY TO ME. IF ANYBODY ELSE SAYS SO, OR IF I SAY SO, IT SOUNDS WRONG.

It depends on who is saying it. When I say the world is okay, I am not propounding a theory, I am sharing a vision. In fact, the word theory comes from a Greek root THEORIA, and theoria means vision. When I am saying anything to you, it is not mind stuff; I am sharing my experience. In those moments, if you are available to me and open to me, you will also have the vision; a little bit of my vision will spill into your being. For the moment the doors will open and you will say, "Yes, this is so."

When somebody else is saying it, and if it is not his vision.... Even when you say to somebody and it is no more your vision -- it was just a borrowed eyesight -- it will not sound right. If a man like Buddha even tells a lie, it will sound like truth. And if you tell even a truth, it will sound like a lie.

It depends more from where it comes, the source; not what you say, but who says. You can go on repeating Christ's words and nobody is going to crucify you. Why? Why don't they crucify you? You can declaim the whole Sermon on the Mount and you can go on standing. And that's what people are doing all over the world -- Christian priests, and missionaries and Witnesses of Jehovah, mm? All kinds of people are doing that -- carrying the New Testament, quoting the New Testament, repeating the words, and nobody crucifies them. Why? When Jesus said these things what was the matter? The words had fire then. Jesus was sharing his vision. When you repeat, there is no vision in it; it is a mere word. It has no passion, no intensity, no truth. Truth comes only through experience.

You ask: "IS EVERYTHING IN THE WORLD OKAY?" When I say the world is okay, what do I really mean? I mean this is the only world and there is no other world. You don't have any way to compare. Okay or not okay is irrelevant. This is the only world there is; there is no other. You cannot compare whether it is better or not better. Comparison is not possible. Comparison is possible only when there are two worlds, but there are not.

So when I say, "All is okay," I mean there is no point in comparing. But why do people say that this is not the right world? They have created an utopia in their mind and they compare with the utopia. They have an idea of how things should be and then nothing seems to be right, because things are not like their utopian idea. If you think man should have four eyes.... And that looks very logical; two for the back. Two eyes don't look right -- what about the back? What if somebody comes from the back and hits you? God has missed there... two eyes in the back. Then things are not okay -- man has only two eyes; man should have four. Then suddenly man is not okay. And man is the same; you have just created an idea, and that idea condemns.

Man should live more than seventy years. Why? Once you say that man should live seven hundred years then seventy years look very poor. But why? What will you be doing here for seven hundred years? Don't you think seventy years are enough to do harm? to destroy? You need seven hundred years? Just think of Adolf Hitler living seven hundred years.

Once you have an idea, a goal, then things become different. I have no idea; I am absolutely non-utopian, I am absolutely realistic. I carry no ideals in my mind. Then this is the only world; roses are red and trees are green and people are this way -- the way they are -- and it is absolutely beautiful.

"IS EVERYTHING IN THE WORLD OKAY? AND WHAT HAS THAT TO DO WITH LOVE?"

That has much to do with love. If the world is okay, only then you can love. If the world is not okay, you become a politician, you become political. The politician depends on the idea that the world is not okay: he has to bring a revolution, he has to change things, he has to put things right, he has to improve upon God. That is the politician's mind. And the politician has no love, he has only condemnation, because he has judged.

The religious mind has no judgment. Jesus says, "Judge ye not." The religious mind has no judgment,

has no condemnation, hence he can love. And remember, in your life also, you can love only when you don't judge. If you have too many ideas to judge with, you will never love. You will go on imposing your ideas on whomsoever becomes a victim of your so-called love. You will go on imposing your ideas on him. Even if a child is born to you, immediately you will jump on him and start manipulating, managing, improving. And you will destroy the being. That's how everybody has been destroyed by the parents and by the society.

If you love a woman, you immediately start improving how she should be. And the woman, of course, is a great improver. If you become a victim of a woman's love, then you are no more. Then she will improve you so much that she will make something else out of you. After a few years you will not be able to recognize who you are. She will cut and prune and do things and paint: "Behave this way" and "Speak this way" and "Talk this way."

A young woman fell in love with a man. The woman was a Catholic and the man was a Jew. The woman's family was very worried, and they said, "We cannot allow vou." The family was very rich, and they said, "If you marry this man then you will not inherit anything." And she was the only child, so all the money was hers.

Now this was too much, so she asked, "What should I do?"

So they said, "First convert him, let him become a Catholic -- then....

"So she tried, and she was very happy, because the Jew was more interested in the money than in the woman, so he was very willing. A Jew is a Jew, he was very willing. He started reading The Bible and started going to the church, and he was over-enthusiastic. The woman was very happy -- things were going perfectly well -- and after every month she would report to her parents that things are going perfectly well.

Then one day she came home and was crying and weeping and the father asked, "What is the matter? What happened?'

She had gone to ask the man to get married, she was thinking that he was ready. And she said to her father, "Yes, he is ready, but I have done too much reformation, I have reformed him too much."

The father was confused. He said, "I don't understand. What do you mean? Too much?"

She said, "Yes, now he wants to become a Catholic monk. I have overdone."

What you call love is more or less reforming the other. And you go on saying that you want to reform the other because you love. This is absolutely untrue. If you love you never reform anybody. Love accepts. Love respects the other as he is.

If the world is okay as it is, only then can you love it. The revolutionary, the politician cannot love it; only the religious consciousness can love it. And when you love you come to know that it is even more okay than you had thought before. Then you love more, and then you come to find that it is immensely beautiful, not just okay. Then more love... and by and by you find that the world disappears -- it is God himself.

The fifth question:

BELOVED OSHO,

THE FIRST TIME I SAW A DEAD HUMAN BEING WAS WHEN I SAW MY DEAD GRANDMOTHER. SHE LAY THERE AND LOOKED SO WHITE AND PEACEFUL, SO SILENT AND HAPPY, OPEN AND CLOSED AT THE SAME TIME. I WAS JEALOUS, BUT AT THE SAME TIME AFRAID. I THOUGHT SHE MUST BE SO LONELY. I COULD NOT REACH HER ANY MORE.
WHEN I SAW YOU, DEAR OSHO, ON YOUR BIRTHDAY DARSHAN, I HAD EXACTLY THE SAME FEELINGS. DID YOU NOT FEEL VERY VERY LONELY BETWEEN ALL THE NOISES, SHATTERINGS, MOVINGS? YOU WERE SO FAR AND IN HOLY SILENCE -- AS NEVER BEFORE FOR ME.
ARE YOU DEAD AND ALIVE AT THE SAME TIME?

The question is from Ma Prem Aranyo.

Death is beautiful, as beautiful as life -- if you just know how to communicate with death. It is beautiful because it is relaxation. It is beautiful because the person has fallen back into the source of existence -- to relax, to rest, to be ready to come back again.

A wave rises in the ocean, then falls back into the ocean, then rises again. It will have another day, it

will be born again in some other form. And then it falls again and disappears.

Death is just disappearing into the source. Death is going to the unmanifested. Death is falling asleep into God. You will bloom again. You will again see the sun and the moon, and again and again till you become a Buddha -- till you are capable of dying consciously, till you are capable of relaxing consciously, knowingly, into God. Then there is no coming back. That is utter death, that is ultimate death. The ordinary death is a temporary death; you will be coming back again. When a Buddha dies, he dies forever. His death has the quality of eternity. But even the temporary death is beautiful.

And you are right, Aranyo, I am dead and alive at the same time. As a person, I am dead. As somebody, I am dead. As nobody, I am alive.

You say: "THE FIRST TIME I SAW A DEAD HUMAN BEING WAS WHEN I SAW MY DEAD GRANDMOTHER. SHE LAY THERE AND LOOKED SO WHITE AND PEACEFUL, SO SILENT, SO HAPPY, OPEN AND CLOSED AT THE SAME TIME. I WAS JEALOUS BUT AT THE SAME TIME AFRAID."

Remember, that may be your relationship with me too, jealous and at the same time afraid too. You will have to put your fear aside, because the fear can prevent you -- can prevent you from enjoying this opportunity that is available to you. It is very difficult to find a nobody; you have found one. And unless you also become a nobody, go on remembering you are missing the opportunity. Die as I have died, and then you will be alive as I am alive.

There is a life which has nothing to do with any person. There is a life which has nothing to do with any self. There is a life of emptiness, innocent and virgin. I make it available to you. Put your fears aside, come closer to me. Let me become your death and your resurrection.

A Zen master, Bunon has said, "While living, be a dead man, be thoroughly dead, and behave as you like and all is well."

The last question:

IS KNOWLEDGE ALWAYS DANGEROUS?

Not always. And knowledge is not dangerous, knowledgeability is dangerous. To know about facts is perfectly good, but to forget the mystery of life is dangerous. So knowledge is not always dangerous; sometimes it can be of great help too.

A little anecdote:

Irish Paddy's wife Maureen had been rushed to the hospital that morning. Nine months pregnant and now in labor, she gives birth to two beautiful twin daughters.

Irish Paddy, after a day's work laboring with rubble on the building site, marched up to the hospital in the cool of an autumn evening to visit his wife in the maternity ward.

"Oh, hello, little sweet darling," he cooed to his Maureen, as he approached the bed with a glint of curiosity in his right eye, as he observed two tiny babies arriving by the bed, hand in hand with a nurse.

"I have had twins, me luv," said Maureen. And for ten long minutes Paddy sat bemused by that bed, not knowing how to work it out.

The ward bell rang, Paddy kissed his wife and left. "By Christ!" he muttered, as he walked the long corridor, "If I find the other bugger I will kill him."

Enough for today.

The Diamond Sutra

Chapter #3
Chapter title: The Wheel of Dhamma

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VAJRACHCHEDIKA
PRAJNAPARAMITA
SUTRA
OF
GAUTAMA THE BUDDHA

'BECAUSE A BODHISATTVA
WHO GIVES A GIFT
SHOULD NOT BE SUPPORTED BY A THING,
NOR SHOULD HE BE SUPPORTED ANYWHERE.'
'THE GREAT BEING SHOULD GIVE GIFTS
IN SUCH A WAY
THAT HE IS NOT SUPPORTED BY THE NOTION OF A SIGN.
AND WHY?
BECAUSE THE HEAP OF MERIT OF THAT BODHI-BEING,
WHO UNSUPPORTED GIVES A GIFT,
IS NOT EASY TO MEASURE.'

THE LORD CONTINUED:
'WHAT DO YOU THINK, SUBHUTI, CAN THE TATHAGATA
BE SEEN BY THE POSSESSION OF HIS MARKS?'
SUBHUTI REPLIED:
'NO INDEED, O LORD. AND WHY?
WHAT HAS BEEN TAUGHT BY THE TATHAGATA
AS THE POSSESSION OF MARKS,
THAT IS TRULY A NO-POSSESSION OF NO-MARKS.'

THE LORD SAID:
WHEREVER THERE IS POSSESSION OF MARKS,
THERE IS FRAUD;
WHEREVER THERE IS NO-POSSESSION OF NO-MARKS,
THERE IS NO FRAUD.
HENCE THE TATHAGATA IS TO BE SEEN
FROM NO-MARKS AS MARKS.'

SUBHUTI ASKED:
'WILL THERE BE ANY BEINGS IN THE FUTURE PERIOD, IN THE LAST TIME, IN THE LAST EPOCH, IN THE LAST FIVE HUNDRED YEARS, AT THE TIME OF THE COLLAPSE OF THE GOOD DOCTRINE WHO, WHEN THESE WORDS OF THE SUTRA ARE BEING TAUGHT, WILL UNDERSTAND THEIR TRUTH?'

THE LORD REPLIED:
'DO NOT SPEAK THUS, SUBHUTI!
YES, EVEN THEN THERE WILL BE BEINGS WHO, WHEN THESE WORDS OF THE SUTRA ARE BEING TAUGHT, WILL UNDERSTAND THEIR TRUTH. FOR EVEN AT THAT TIME, SUBHUTI, THERE WILL BE BODHISATTVAS.
AND THESE BODHISATTVAS, SUBHUTI, WILL NOT BE SUCH AS HAVE HONORED ONLY ONE SINGLE

BUDDHA, NOR SUCH AS HAVE PLANTED THEIR ROOTS OF MERIT UNDER ONE SINGLE BUDDHA ONLY.
ON THE CONTRARY, SUBHUTI, THOSE BODHISATTVAS WHO, WHEN THESE WORDS OF THE SUTRA ARE BEING TAUGHT, WILL FIND EVEN ONE SINGLE THOUGHT OF SERENE FAITH, BE SUCH AS HAVE HONORED MANY HUNDREDS OF THOUSANDS OF BUDDHAS, SUCH AS HAVE PLANTED THEIR ROOTS OF MERIT UNDER MANY HUNDREDS OF THOUSANDS OF BUDDHAS.
KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA THROUGH HIS BUDDHA-COGNITION.
SEEN THEY ARE, SUBHUTI, BY THE TATHAGATA WITH HIS BUDDHA-EYE.
FULLY-KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA. AND THEY ALL, SUBHUTI WILL BEGET AND ACQUIRE AN IMMEASURABLE AND INCALCULABLE HEAP OF MERIT.'

THEREFORE, SUBHUTI, LISTEN WELL AND ATTENTIVELY, says Gautama the Buddha.

These are strange words -- strange, because Buddha is addressing a bodhisattva. They would not have been strange if they were addressed to an ordinary human being. One can understand that the ordinary human being needs to listen well. To listen is so difficult. To listen means to be herenow. To listen means to be without any thought. To listen means to be alert and aware. If these conditions are fulfilled, only then you listen.

The mind goes on like a maniac inside, a raving maniac. The mind goes on spinning a thousand and one thoughts, and the mind goes on moving all over the world -- in the past, in the future. How can you listen? And whatsoever you listen to, it will not be right listening at all. You will listen to something else which has not been said at all, you will go on missing that which is said -- because you will not be in tune. You will listen to the words of course, because you are not deaf, but just that much is not listening.

That's why Jesus goes on saying to his disciples: "If you have ears, listen. If you have eyes, see." Those disciples were neither blind nor deaf. They had eyes as healthy as you have, ears as good as you have. But Jesus' words are not strange; they are relevant. He is talking to ordinary people; he has to bring their attention, he has to shout. But Buddha's words are strange -- he is addressing a bodhisattva, a great being, a bodhi-being; one who is just on the verge of becoming a Buddha.

What does it mean exactly when he says: "THEREFORE, SUBHUTI, LISTEN WELL AND ATTENTIVELY?"

To listen well ordinarily means to listen in a receptive mood, in deep receptivity. When you listen, if you are arguing, if you are judging, if you are saying, "Yes, this is right because it fits with my ideology and this is not right because it doesn't appeal to me logically. This is right, this is not right. This I can believe, this I cannot believe...." If you are continuously sorting out things inside, you are listening but you are not listening well.

And you are listening with your past mind interfering. Who is this judging? It is not you, it is your past. You have read a few things, you have heard a few things, you have been conditioned for a few things. It is the past continuously interfering. The past wants to perpetuate itself. It does not allow anything that can disrupt it. It does not allow anything new; it allows only the old that fits with it. That's what you go on doing when you judge, when you criticize, when you discuss inside and debate.

To listen rightly means to listen obediently. This word obedience is beautiful. You will be surprised to know that the original root from which the word obedience comes is OBEDIRE -- it means 'a thorough listening'. Why does obedience mean thorough listening? Are they the same thing? Yes, they are. If you listen totally, thoroughly, you will obey. If truth is there, you will obey. You will not need any decision on your part. Truth is self-evident. Once heard, it automatically follows that you will follow it. Once heard, you will become obedient to it. Hence this word obedience comes from obedire -- listening thoroughly.

Or as the Jewish tradition says, 'to bare your ear'. If you have really opened your ear and there is no interference and no disturbance inside, and no distraction from anywhere, you have not only opened your ear, you have opened your heart. And if the seed falls into the heart, sooner or later it will become a tree, sooner or later it is going to bloom. It may take a little time for it to become a tree. It will have to wait for the right season, for the spring to come, but it will become a tree. You will obey it if you have heard the truth.

That's why the mind does not allow you to hear it, because the mind is aware of the fact that once truth is heard then there is no way to escape. So if you want to escape, it is better not to hear. Once heard, you are caught into it; then there is no escape. How can you escape when you know what truth is? Then the very phenomenon that you know what truth is, creates a discipline in you. You start following it. And it is not

something that you enforce upon yourself; it comes on its own accord.

The earlocks have to be removed. What are the earlocks? The fear of truth is the basic lock. You are afraid of the truth -- notwithstanding what you say, notwithstanding that you again and again say, "I want to know the truth." You are afraid of truth because you have lived in lies. And you have lived in lies so long that all those lies are afraid, trembling -- if truth comes they will all have to leave you. They have become owners of you. Just as darkness is afraid of light, so lies are afraid of truth. The moment you come closer to truth, the mind will become very much disturbed. It will create much stir, it will raise much dust, it will create a cloud around you so that you cannot hear what truth is.

The earlocks have to be removed. The basic lock is fear. You are locked in fear. Buddha has said that unless you are fearless you will not attain to truth. And look at your religions, at what you have done. Your so-called religions are all based in fear. And through fear there is no way to truth; only fearlessness knows what truth is.

When you bow down in a church or in a mosque or in a temple, to a statue, to a scripture, to tradition, from where is your bowing coming? Just watch inside -- and you will find fear and fear and fear. Out of fear there is no faith, but the so-called faith is all based on fear. That's why it is very rare in the world to come across a man who has faith, because faith happens only when fear has disappeared. Faith appears only on the death of fear.

Faith means trust. How can a fearful man trust? He is always thinking, he is always cunning, he is always protecting, defending. How can he trust? To trust, you need courage. To trust, you need to be brave. To trust, you need to be able to risk. To trust, you need to move into danger.

Just the other day I was looking at a Chinese ideogram for crisis and I was intrigued by it, because the Chinese ideogram for crisis consists of two symbols: one means danger, another means opportunity. Yes, that moment is a critical moment when you are facing danger and opportunity both. If you don't go into danger you will miss the opportunity. If you want the opportunity you will have to go into danger. Those who know how to live dangerously, only they are religious. Fear is the basic earlock. Then there are others, but they arise out of the fear -- the judging, the argumentation, clinging with the past, not allowing the new any entry in your being.

In many many forms, in many many languages, the word for obedience is an intensive form of the word listening. HORCHEN, GEHORCHEN, obedire, etcetera -- all these words simply say passionate, intense, total listening. One thing more. You will be surprised to know that the word absurd is the exact opposite of obedience. ABSURDUS means absolutely deaf. So if you say something is absurd, you are simply saying, "I am absolutely deaf to what this is going to tell me." Replace an absurd attitude with an obedient attitude and then you will be baring your ear, then you will be utterly open.

But it is good to say to an ordinary human being, "listen attentively." Why does Buddha say this to Subhuti? There is something very significant to be understood. A word has no meaning in itself; the meaning is created only when the word is addressed. To whom it is addressed will determine the meaning. So you cannot find the meaning in any dictionary, because dictionaries are not written for bodhisattvas; they are written for ordinary human beings.

So what does this mean -- 'LISTEN WELL AND ATTENTIVELY?' It means a few things which have to be understood. One: when a man like Subhuti is there, there is no question of earlocks, not at all. There is no question of his openness to Buddha, there is no doubt about it, he is open. There is no doubt that he is no longer arguing with Buddha; he is totally with him, flowing with him. But when a person has attained to bodhisattvahood, when one has come very close to buddhahood, there arise a few new problems.

Each new stage of consciousness has its own problems. This is the problem with a bodhisattva: he is open, he is receptive, he is ready, but he has become uprooted from the body. His heart is open, his being is open, but he is no more rooted in the body. He has become detached from the body, the body is just hanging around. He does not live in the body, he is almost unidentified with the body -- that is the problem.

When someone says to you, "Listen well," he means that your body is listening but you are not listening. When Buddha says it to Subhuti he means, "You are listening, but your body is not listening." It is just the opposite. When you listen, your body is here, you are not here. The words reach to the ear, they make sound and noise there, and from the other ear they go out. They never cross your being; your being does not touch them. With a man like Subhuti just the opposite is the case. His being is there but his body is not there. He has lost track of the body. He forgets, he tends to forget the body. There are moments when he will not think of the body at all. He will be there but the body will not be there. He has come to bodilessness.

Now, listening is possible only when body and soul both are together. In you the body is present, the

soul is absent. In Subhuti the soul is present but the body is absent. That is the meaning of Buddha when he says, "Subhuti, listen well." Bring your body here. Let your body function. Get into the body, be rooted in the body, because the body is the vehicle, the body is the instrument, the medium.

And Buddha says, "... and attentively." Is Subhuti lacking in attention? That is not possible otherwise he would not be a bodhi-being. A bodhi-being is one who has attained to attention, who is aware, who is alert, who is conscious, who is no more a robot. Then why does Buddha say. "Be attentive, listen attentively"? Again a different meaning has to be understood.

A man like Subhuti tends to go inwards. If he is not making an effort he will drown into his being, he will be lost there. He can be outside only if he makes an effort. Just the opposite is with you. With a very great effort you can rarely move into your inner being. For a single moment thoughts stop and you are lost into the inner splendor. But it rarely happens, and after long arduous efforts, meditation, yoga, this and that, and then only for a few moments you have that beauty, that benediction. The sky opens, the clouds disappear and there is light, and there is life and there is utter joy. But only for rare moments... again and again it is lost. If you make great effort to be attentive, you attain the inner experience.

With Subhuti, just the opposite is the case: he is lost inside himself, he is utterly drowned by his inner joy. Unless he makes an effort he will not be able to listen to what Buddha is saying. He is perfectly capable of listening to Buddha's silence. If Buddha is silent there is communion, but if Buddha is saying something then he has to make effort, he has to pull himself together, he has to come out, he has to come in the body, he has to be very attentive. He is drunk with the inner wine.

Hence Buddha says these strange words: "LISTEN WELL, AND ATTENTIVELY." And this is for the first time that I am explaining to you these words. For twenty-five centuries nobody has commented on these words. They have been taken ordinarily, as if Buddha is saying to anybody, "Listen well, attentively." Buddha is not talking to an ordinary human being.

For twenty-five centuries nobody has commented rightly. People have been thinking they understand the meaning of the words. The meaning of the words changes; it depends by whom they are used, for whom they are used. The meaning of the words depends on the context and the circumstance. The words don't have any meaning in themselves. The words are meaningless. The meaning arises only in a particular situation.

Now this situation is very rare. Buddha has used these words thousands of times; every day he had to use these words to people -- "Listen well, attentively." So those who have commented on The Diamond Sutra have missed. I think the commentators were not knowers. They knew the language but they were completely unaware of this strange situation. Buddha has not addressed some ordinary human being; Buddha has addressed somebody who is very close to buddhahood, who is just on the boundary of it, entering into buddhahood.

And he starts the statement with therefore: "THEREFORE, SUBHUTI, LISTEN WELL AND ATTENTIVELY." Now this 'therefore' is also very illogical. therefore is only logical when it comes as a part, as a concluding part, of a logical syllogism: All men die. Socrates is a man, therefore Socrates is mortal. Then 'therefore' is perfectly right. It is part of a syllogism, a conclusion. But here there is no logic, nothing has preceded it, there has been no premise. And Buddha starts with the conclusion -- THEREFORE?

That too has a strangeness about it. And that is Buddha's way. That is how in The Heart Sutra he addressed Sariputra -- "Therefore, Sariputra....". Now he says, "Therefore, Subhuti...." Subhuti has not said anything for which 'therefore' is needed, Buddha has not said anything for which 'therefore' is needed, but something is present in Subhuti's being. 'Therefore' is related to that presence; nothing has been uttered.

A master responds to what is present in you. A master responds more to your silence than to your words. A master is more interested in your quest than in your questions. A master is more interested in your needs than in your questions. This 'therefore' indicates a subtle need in the innermost being of Subhuti. Maybe Subhuti himself is not aware of it, maybe Subhuti will take a little time to become aware of it.

The master has to go on looking into the disciple's being, and the master has to respond to the inner need -- expressed, unexpressed, that is not the point. Maybe left alone the disciple will take months to find out the need; or even years, or even lives. But the master looks not only into your past, not only into your present, but into your future too. What is going to be your need tomorrow and the day after tomorrow, this life and the next life -- the master provides for the whole journey. This 'therefore' is related to some need in Subhuti's inner being.

Now the sutras:

'BECAUSE A BODHISATTVA
WHO GIVES A GIFT
SHOULD NOT BE SUPPORTED BY A THING,
NOR SHOULD HE BE SUPPORTED ANYWHERE.'

This is the need for which Buddha has used "THEREFORE, SUBHUTI, LISTEN WELL AND ATTENTIVELY." Deep down Subhuti must be having this idea, a very subtle idea -- "If I give to people what I have attained, great will be my merit."

This may not be inwards, this may not have yet become a thought; it may be just a feel, a ripple, deep inside. "If I give the Dhamma as a gift to people..." and that is the greatest gift, Buddha had said. The greatest gift is to give people your enlightenment, to share it. It has to be the greatest. Somebody shares his money, it is nothing. Even if he is not going to share, the money will be left here when he dies. Somebody shares something else. But to share enlightenment is to share eternity, to share enlightenment is to share God, to share enlightenment is to share the ultimate. Buddha has called it the greatest gift.

Now he is saying to Subhuti to share whatsoever you have attained. And create a decision, chittopad, create a great decision in your being that you will not leave this shore unless you have liberated all the human beings. Make a great decisive act in your being before you start disappearing. Before your boat starts moving to the other shore, create a great desire to help people. That desire to help people will function as a chain with this shore. Before it is too late, create chittopad. Bring your whole energy into it -- that "I will not leave this shore whatsoever the temptation of the other shore."

And there is great temptation. When all has changed and you have become capable of moving to the other shore for which you have been longing and longing for millions of lives, the temptation is great not to be here at all. For what? You have suffered enough, and now you have the passport to enter into nirvana. And Buddha says, "Deny the passport, throw it away, and make a great decision that you will not leave this shore until and unless you have liberated all the human beings."

Listening to this, a subtle desire must have arisen into Subhuti's heart, at the deepest substratum of his being, that "that will be a great thing. How much merit I will get out of it, how much PUNYA, how much virtue." That must have been a small ripple. It is even difficult for Subhuti to read it, to read what it is. It must have flashed, an intuitive flash, just for a second or a split second, but it has been reflected in Buddha's mirror.

A master is a mirror. Whatsoever is in you is reflected in him. Sometimes he will not answer the question that you have asked because your question may be just a curiosity and has nothing to do with your inner being, or your question may be just an exhibition of your knowledge. Or your question may be just to prove to others, "Look what a great seeker I am. I ask such beautiful questions." The question may not be existential, it may be just intellectual. Then the master is not going to answer lt.

And sometimes the master will answer a question that you have not asked; not only not asked, but that you have never known existed in you. But it will relate to your innermost need and requirement.
Buddha says:

'BECAUSE A BODHISATTVA
WHO GIVES A GIFT
SHOULD NOT BE SUPPORTED BY A THING,
NOR SHOULD HE BE SUPPORTED ANYWHERE.'

The support means motive. The support means that "I will be getting something out of it." Then you have missed the whole point. Then it is a bargain, then it is no more a gift. And nirvana can only be a gift, it cannot be a bargain. It is not business. You have to give it for the sheer joy of giving it. You should not carry any motive to gain anything out of it. If you are carrying any motive to gain anything out of it you cannot help anybody; in fact you yourself still need help. You are not liberated yet, you don't have the passport for the other shore yet. You can misguide but you cannot guide.

The real gift is an overflowing. You are so full of your enlightenment that it simply goes on overflowing. It is anybody's to take. And you feel obliged when somebody takes it from you because he unburdens you. When a cloud comes and showers on the earth, it feels thankful to the earth, because the earth has received and the cloud is unburdened. Yes, exactly like that.

When enlightenment is arising, it goes on welling up. You can go on sharing as much as you want, and

it goes on again and again coming up, again overflows, again overflows. There is no end to it. You have come to the eternal source. Now you should not be a miser and you should not be motivated and you should not have any idea to get anything in return.

'BECAUSE A BODHISATTVA
WHO GIVES A GIFT
SHOULD NOT BE SUPPORTED BY A THING,
NOR SHOULD HE BE SUPPORTED ANYWHERE.
THE GREAT BEING SHOULD GIVE GIFTS
IN SUCH A WAY
THAT HE IS NOT SUPPORTED BY THE NOTION OF A SIGN.'

He will not think, "This is a gift," and he will not think that "I am the giver and you are the recipient." No, all these ideas and notions should be dropped. There is no giver, no gift, no recipient; it is all oneness. The one you are helping is also you. The one you are giving to is another form of you... as if you are giving from the left hand to the right hand. There is no need to feel great about it. There is no giver, there is no receiver and there is no gift.

'THE GREAT BEING SHOULD GIVE GIFTS
IN SUCH A WAY
THAT HE IS NOT SUPPORTED BY THE NOTION OF A SIGN.
AND WHY?
BECAUSE THE HEAP OF MERIT OF THAT BODHI-BEING,
WHO UNSUPPORTED GIVES A GIFT,
IS NOT EASY TO MEASURE.'

Now this is a problem you will have to face again and again. The problem is, your merit is great if you don't think about it. If you think about it, it disappears. If you desire it you will never get it. If you don't desire it, it goes on showering on you.

On the lower plane, Jesus' statement is right. That statement has been given to ordinary people: "Ask and it shall be given. Seek and ye shall find. Knock and the door shall be opened unto you. "But Buddha is speaking to Subhuti, and he is exactly saying, "Ask and it shall not be given. Seek and you will not find. Knock and the doors will turn into a China wall; they will never open." And remember, the difference comes from the audience. Jesus is talking to common people, Buddha is talking to a very uncommon person.

THE LORD CONTINUED:'WHAT DO YOU THINK, SUBHUTI, CAN THE TATHAGATA
BE SEEN BY THE POSSESSION OF HIS MARKS?'
SUBHUTI REPLIED:'NO INDEED, O LORD. AND WHY?
WHAT HAS BEEN TAUGHT BY THE TATHAGATA
AS THE POSSESSION OF MARKS,
THAT IS TRULY A NO-POSSESSION OF NO-MARKS.'
THE LORD SAID:
WHEREVER THERE IS POSSESSION OF MARKS,
THERE IS FRAUD;
WHEREVER THERE IS NO-POSSESSION OF NO-MARKS,
THERE IS NO FRAUD.
HENCE THE TATHAGATA IS TO BE SEEN
FROM NO-MARKS AS MARKS.'

These will look like puzzles. They are not. They appear to be puzzles but they are not. But on those heights from where Buddha is speaking everything becomes contradictory; contradiction becomes the only expression. One has to be paradoxical on those plenitudes of being. Logic loses all meaning. If one insists on being logical then one cannot move on those plenitudes and one cannot express that truth. That truth is bound to be contradictory.

Buddha asks, "Subhuti, is a tathagata to be seen by the possession of his marks?" Buddhist scriptures say that a Buddha has thirty-two marks of being a superman. Those thirty-two marks, are they to be the deciding factor?

For ordinary human beings it is okay, because you don't have any other eyes; you can see only the outward sign. You live by signs, marks. But for a man like Subhuti, who can see inward, who can see in the

Buddha, those marks should not be any more relevant. And moreover, to possess anything is not the quality of a Buddha -- not even those thirty-two marks. They are irrelevant. A Buddha has to be utterly ordinary, because he possesses nothing. That is his real mark, not to possess anything. Not to possess even buddhahood, that is the real mark of buddhahood. This is how things become contradictory.

A real Buddha is one who does not claim even to be a Buddha, because all claims are fraudulent. To claim is to be a fraud. A Buddha claims nothing, he has no claim. He desires nothing. He is not in any way interested in exhibiting. He is not interested in convincing anybody about who he is. He is utterly there -- you can partake of him, you can join him in his dance, you can share his celebration -- but he is not there to prove anything. To prove anything only proves that you have not attained yet. He is not defensive.

And those outer marks can be created by people who may not be Buddhas. Anything can be created. For example, Buddha's breathing is utterly silent, as if he does not breathe at all. But that can be done by any yogi who is not a Buddha. You can practice breathing, you can practice exercises, and you can bring the breathing to almost a halting point. You can defeat Buddha.

His breathing is slow because he has slowed down, not because he has practised any breathing exercises. His breathing is slow because he is not going anywhere, because all desires have disappeared; that's why his breathing is slow, almost invisible. The reason is not that he is a great yogi, no. The reason is that desires dropped, there is no hurry. He is just on a morning walk. He is not going anywhere. He has no future, no worry.

Have you watched? When you are worried your breathing becomes disturbed. When you are angry your breathing becomes violent. When you make love and passion arises, your breathing becomes very very disturbed, feverish. A Buddha's passion has become compassion, his desires have dropped, disappeared... as if ripe leaves have fallen from the tree. And his breathing has slowed down, slowed down, slowed down.

But if this is the sign, then any pretender can show the sign. Buddha sits utterly silently, his posture is unmoving, he remains in one posture. But this can be done by anybody, just a little practice is needed, but by that practice you will not become a Buddha.
So Buddha says...
'WHEREVER THERE IS POSSESSION OF MARKS,
THERE IS FRAUD....'

If somebody claims 'I possess these marks of Buddha. Look, I am a Buddha!' then there is fraud, because the very claim is a proof of fraud.
'WHEREVER THERE IS NO POSSESSION OF NO-MARKS
THERE IS NO FRAUD.
HENCE THE TATHAGATA IS TO BE SEEN
FROM NO-MARKS AS MARKS.'

Why does Buddha suddenly ask this question of Subhuti? A desire must have arisen in Subhuti... mm? -- these are the things to be understood. A desire must have arisen in Subhuti. He is just on the verge of becoming a Buddha. A desire must have arisen: "Soon I will possess thirty-two marks. Soon I will be a Buddha, I will be proclaimed a Buddha. I will have thirty-two marks."

This may have been just an unconscious desire, but a ripple.... Seeing the Buddha and his thirty-two marks, his grace, his beauty, who will not start desiring? And Subhuti is capable now, just on the threshold of buddhahood. While Buddha is talking about giving as if you are not giving, while Buddha is saying that if you can give without the notion of a giver and the gift and the receiver, great will be your merit... listening to this he must have longed. The longing may have been a subtle seed, but he must have longed. "Then with that great merit I will become a Buddha. I will have thirty-two marks -- the same fragrance that surrounds the Buddha, the same grace, the same splendor, the same benediction! Aha!" He must have somewhere created the desire.

Seeing that desire, Buddha says, "What do you think, Subhuti, can the tathagata be seen by the possession of his marks?" Unless you see this undercurrent in Subhuti's consciousness or unconsciousness, you will not understand The Diamond Sutra.

SUBHUTI ASKED:'WILL THERE BE ANY BEINGS IN THE FUTURE PERIOD,
IN THE LAST TIME,

IN THE LAST EPOCH,
IN THE LAST FIVE HUNDRED YEARS,
AT THE TIME OF THE COLLAPSE OF THE GOOD DOCTRINE
WHO, WHEN THESE WORDS OF THE SUTRA
ARE BEING TAUGHT,
WILL UNDERSTAND THEIR TRUTH?'

Now you will be surprised: this is the time Subhuti is talking about, and you are the people. Twenty-five hundred years have passed. Subhuti has asked about you.

Buddha has said that whenever a religion is born, whenever a Buddha turns the wheel of Dhamma, naturally, slowly slowly the wheel starts stopping. It loses momentum. mm? You turn a wheel, it will start moving. Then by and by, by and by, a moment will come when it will stop.

When a Buddha moves the wheel of Dhamma, it takes two thousand five hundred years for it to stop completely. After each five hundred years it goes on losing momentum. So those are the five ages of the Dhamma. After each five hundred years, the Dhamma will be less and less, decreased and decreased and decreased, and after twenty-five centuries the wheel will stop again. It will need another Buddha to turn it for the coming twenty-five centuries.

This is a rare phenomenon. It is really intriguing that Subhuti asked Buddha:
'WILL THERE BE ANY BEINGS IN THE FUTURE PERIOD,
IN THE LAST TIME,
IN THE LAST EPOCH,
IN THE LAST FIVE HUNDRED YEARS,
AT THE TIME OF THE COLLAPSE OF THE GOOD DOCTRINE
WHO, WHEN THESE WORDS OF THE SUTRA
ARE BEING TAUGHT,
WILL UNDERSTAND THEIR TRUTH?'
THE LORD REPLIED: 'DO NOT SPEAK THUS, SUBHUTI!
YES, EVEN THEN THERE WILL BE BEINGS WHO,
WHEN THESE WORDS OF THE SUTRA ARE BEING TAUGHT,
WILL UNDERSTAND THEIR TRUTH.
FOR EVEN AT THAT TIME, SUBHUTI,
THERE WILL BE BODHISATTVAS.
AND THESE BODHISATTVAS, SUBHUTI,
WILL NOT BE SUCH AS HAVE HONORED
ONLY ONE SINGLE BUDDHA,
NOR SUCH AS HAVE PLANTED THEIR ROOTS OF MERIT
UNDER ONE SINGLE BUDDHA ONLY.
ON THE CONTRARY, SUBHUTI, THOSE BODHISATTVAS WHO,
WHEN THESE WORDS OF THE SUTRA ARE BEING TAUGHT,
WILL FIND EVEN ONE SINGLE THOUGHT OF SERENE FAITH,
BE SUCH AS HAVE HONORED
MANY HUNDREDS OF THOUSANDS OF BUDDHAS,
SUCH AS HAVE PLANTED THEIR ROOTS OF MERIT
UNDER MANY HUNDREDS OF THOUSANDS OF BUDDHAS.
KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA
THROUGH HIS BUDDHA-COGNITION.
SEEN THEY ARE, SUBHUTI, BY THE TATHAGATA
WITH HIS BUDDHA-EYE.
FULLY-KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA.
AND THEY ALL, SUBHUTI
WILL BEGET AND ACQUIRE
AN IMMEASURABLE AND INCALCULABLE HEAP OF MERIT.'

Buddha is talking about you. The Sutra is being read to you. Twenty-five centuries have passed. Subhuti has asked about you.

The other day I had told you that many of you will become bodhisattvas, many of you are on the way. It is strange that Subhuti should ask such a question. And more strange is that Buddha says "Those people after twenty-five centuries will not be less fortunate than you but will be more fortunate."

Why? I have been telling you many times that you are ancient ones, that you have walked on this earth many many times, that you are not listening to Dhamma for the first time, that you have come across many

Buddhas in your past lives -- sometimes maybe a Krishna and sometimes maybe a Christ and sometimes maybe a Mahavira and sometimes maybe a Mohammed, but you have come across many many Buddhas, many enlightened people.

You are fortunate to know so many Buddhas, and if you become a little alert, all the seeds that have been sown in you by the past Buddhas will start blooming, will sprout. You will start flowering.
Buddha says:

KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA
THROUGH HIS BUDDHA-COGNITION.
SEEN THEY ARE, SUBHUTI, BY THE TATHAGATA
WITH HIS BUDDHA-EYE.
FULLY-KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA.

It is very mysterious, but it is possible. A Buddha can have a vision of the future. He can see through the fog of the future. His clarity is such, his vision is such, he can throw a ray of light into the unknown future. He can see. It will look very mysterious that Buddha sees you listening to The Diamond Sutra. From your standpoint it seems almost unbelievable, because you don't know even how to see in the present. How can you believe that anybody can see in the future?

You know only one capacity: that is the capacity to look into the past. You can only look backwards. You are past-oriented. And whatsoever you think about your future is not a vision of the future, it is just a projection of the modified past. It is not future at all. It is your yesterday trying to be repeated as tomorrow.

Something you have tasted yesterday and it was sweet and you want it again tomorrow: this is your future. You have been in love with somebody and you want to make love again in the future: this is your future. It is a repetition of the past. It is not future at all. You don't know what future is at all. You can't know what future is because you can't even know what the present is. And the present is available and you are so blind that you cannot even see into that which is already here.

But then, eyes open, you can see even into that which is not present, that which is going to happen. You can have glimpses of that. The way to see the future is first to see the present. One who can be absolutely in the present becomes capable of looking into the future.

This is ecstatic to even think that Gautama the Buddha had seen you listening to The Diamond Sutra. In The Diamond Sutra you are talked about. That's why I have chosen it. When I came across these words I thought, "This is the thing for my people. They must know that even they have been looked into by Gautama the Buddha; that something about them has been said twenty-five centuries ago; that they have been predicted.'

The wheel that Buddha moved has stopped. The wheel has to be moved again. And that is going to be my and your life-work -- that wheel has to be moved again. Once it starts revolving it will have again twenty-five centuries' life. Once it starts moving it goes on moving for twenty-five centuries at least.

And it has to be done again and again and again because everything loses momentum, everything functions under the laws of nature -- entropy. You throw a stone, you throw with great energy, but it goes a few hundred feet and it falls down. Exactly like that Dhamma has to be made again and again alive. Then it breathes for twenty-five centuries and then dies. Everything that is born has to die.

But Buddha says, "Subhuti, do not speak thus." Subhuti must be thinking, "Only we are fortunate. We have listened to Buddha, lived with Buddha, walked with Buddha. We are fortunate, we are blessed people. What will happen after twenty five centuries when the wheel of Dhamma has completely stopped moving?" He is thinking about you unfortunate people.

Buddha says, "Do not speak thus, Subhuti. Don't start thinking that only you are fortunate." That is a very subtle ego: "We are fortunate, nobody else is so fortunate." Buddha immediately puts his hand on Subhuti's mouth:
'DO NOT SPEAK THUS, SUBHUTI!
YES, EVEN THEN THERE WILL BE BEINGS WHO,
WHEN THESE WORDS OF THE SUTRA ARE BEING TAUGHT,
WILL UNDERSTAND THEIR TRUTH.'

And I know, here are people who understand the truth. Slowly slowly the morning is happening, the dark night

is disappearing. Slowly slowly the seed is gaining ground, entering in your heart.
'FOR EVEN AT THAT TIME, SUBHUTI,
THERE WILL BE BODHISATTVAS,'

There are many here who are going to become bodhisattvas. Just a little work more, just a little play more, just a little more effort into meditativeness, just a little more pouring of the energy, just a little more concentration of the energy, avoiding of distractions, and it is going to happen. And it is going to happen to many. And you are the fortunate ones, Buddha says.
'AND THESE BODHISATTVAS, SUBHUTI,
WILL NOT BE SUCH AS HAVE HONORED
ONLY ONE SINGLE BUDDHA,
NOR SUCH AS HAVE PLANTED THEIR ROOTS OF MERIT
UNDER ONE SINGLE BUDDHA ONLY.
ON THE CONTRARY, SUBHUTI, THOSE BODHISATTVAS WHO,
WHEN THESE WORDS OF THE SUTRA ARE BEING TAUGHT,
WILL FIND EVEN ONE SINGLE THOUGHT OF SERENE FAITH...'

If you can even understand a single word of The Diamond Sutra, if you can understand a simple look of my eyes into your eyes, if you can understand a simple gesture of my inner dance....
Buddha says:
'... WILL FIND EVEN ONE SINGLE THOUGHT OF SERENE FAITH,
BE SUCH AS HAVE HONORED
MANY HUNDREDS OF THOUSANDS OF BUDDHAS,
SUCH AS HAVE PLANTED THEIR ROOTS OF MERIT
UNDER MANY HUNDREDS OF THOUSANDS OF BUDDHAS.
KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA
THROUGH HIS BUDDHA-COGNITION.
SEEN THEY ARE, SUBHUTI, BY THE TATHAGATA
WITH HIS BUDDHA-EYE.
FULLY-KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA.
AND THEY ALL, SUBHUTI,
WILL BEGET AND ACQUIRE
AN IMMEASURABLE AND INCALCULABLE HEAP OF MERIT.'

And you are the people Buddha is talking about. And you are the people I am depending on. The wheel of Dhamma has stopped. It has to be turned again.
Enough for today.

The Diamond Sutra

Chapter #4
Chapter title: From the Beyond

24 December 1977 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHAT HAS GONE WRONG? WHY IS IT THAT PEOPLE MEET EVERYTHING NEW RELUCTANTLY, AND WITH FEAR, RATHER THAN WITH EAGER JOY?

The new does not arise out of you, it comes from the beyond. It is not part of you. Your whole past is at stake. The new is discontinuous with you, hence the fear. You have lived in one way, you have thought in one way, you have made a comfortable life out of your beliefs. Then something new knocks on the door. Now your whole past pattern is going to be disturbed. If you allow the new to enter you will never be the same again, the new will transform you.

It is risky. One never knows where you will end with the new. The old is known, familiar; you have lived with it for long, you are acquainted with it. The new is unfamiliar. It may be the friend, it may be the enemy, who knows. And there is no way to know. The only way to know is to allow it; hence the apprehension, the fear.

And you cannot remain rejecting it either, because the old has not given you yet what you seek. The old has been promising, but the promises have not been fulfilled. The old is familiar but miserable. The new is maybe going to be uncomfortable but there is a possibility -- it may bring bliss to you. So you cannot reject it either and you cannot accept it; hence you waver, you tremble, great anguish arises in your being. It is natural, nothing has gone wrong. This is how it has always been, this is how it will always be.

Try to understand the appearance of the new. Everybody in the world wants to become new, because nobody is satisfied with the old. Nobody can ever be satisfied with the old because whatsoever it is, you have known it. Once known it has become repetitive; once known it has become boring, monotonous. You want to get rid of it. You want to explore, you want to adventure. You want to become new, and yet when the new knocks on the door you shrink back, you withdraw, you hide in the old. This is the dilemma.

How do we become new? -- and everybody wants to become new. Courage is needed, and not ordinary courage; extraordinary courage is needed. And the world is full of cowards, hence people have stopped growing. How can you grow if you are a coward? With each new opportunity you shrink back, you close your eyes. How can you grow? How can you be? You only pretend to be.

And because you cannot grow you have to find substitute growths. You cannot grow but your bank balance can grow, that's a substitute. It needs no courage, it is perfectly adjusted with your cowardliness. Your bank balance goes on growing and you start thinking that you are growing. You become more respectable. Your name and fame go on growing and you think you are growing? You are simply deceiving yourself. Your name is not you, neither is your fame you. Your bank balance is not your being. But if you think of the being you start shaking, because if you want to grow there then you have to drop all cowardice.

How do we become new? We do not become new of ourselves. Newness comes from the beyond, say from God. Newness comes from existence. Mind is always old. Mind is never new, it is the accumulation of the past. Newness comes from the beyond; it is a gift from God. It is from the beyond and it is of the beyond.

The unknown and the unknowable, the beyond, has ingress into you. It has ingress into you because you are never sealed and set apart; you are not an island. You may have forgotten the beyond but the beyond has not forgotten you. The child may have forgotten the mother, the mother has not forgotten the child. The part may have started thinking, "I am separate," but the whole knows that you are not separate. The whole has ingress in you. It is still in contact with you. That's why the new goes on coming although you don't welcome it. It comes every morning, it comes every evening. It comes in a thousand and one ways. If you have eyes to see, you will see it continuously coming to you.

God goes on showering on you, but you are enclosed in your past. You are almost in a kind of grave. You have become insensitive. Because of your cowardliness you have lost your sensitivity. To be sensitive means the new will be felt -- and the thrill of the new, and the passion for the new and the adventure will arise and you will start moving into the unknown, not knowing where you are going.

Mind thinks it is mad. Mind thinks it is not rational to leave the old. But God is always the new. That's why we cannot use past tense or future tense for God. We cannot say "God was," we cannot say "God will be." We can only use the present: "God is." It is always fresh, virgin. And it has ingress in you.

Remember, anything new coming in your life is a message from God. If you accept it you are religious. If you reject it you are irreligious. Man needs just to relax a little more to accept the new; to open up a little

more to let the new in. Give way to God entering you.

That is the whole meaning of prayer or meditation -- you open up, you say yes, you say "Come in." You say, "I have been waiting and waiting and I am thankful that you have come." Always receive the new with great joy. Even if sometimes the new leads you into inconvenience, still it is worth it. Even if sometimes the new leads you into some ditch, still it is worth it, because only through errors one learns, and only through difficulties one grows. The new will bring difficulties. That's why you choose the old -- it does not bring any difficulties. It is a consolation, it is a shelter.

And only the new, accepted deeply and totally, can transform you. You cannot bring the new in your life; the new comes. You can either accept it or reject it. If you reject it you remain a stone, closed and dead. If you receive it you become a flower, you start opening... and in that opening is celebration.

Only the entry of the new can transform you, there is no other way of transformation. But remember, it has nothing to do with you and your efforts. But to do nothing is not to cease to act; it is to act without will or direction or impulse from your past. The search for the new cannot be an ordinary search, because it is for the new. How can you search for it? You don't know it, you have never met it. The search for the new is going to be just an open exploration. One knows not. One has to start in a state of not-knowing, and one has to move innocently like a child, thrilled with the possibilities -- and infinite are the possibilities.

You cannot do anything to create the new, because whatsoever you do will be of the old, will be from the past. But that does not mean that you have to cease to act. It is to act without will or direction or impulse from your past. Act without any will or direction or impulse from the past -- and that is to act meditatively. Act spontaneously. Let the moment be decisive.

You don't impose your decision, because the decision will be from the past and it will destroy the new. You just act in the moment like a child. Utterly abandon yourself to the moment -- and you will find every day new openings, new light, new insight. And those new insights will go on changing you. One day, suddenly you will see you are each moment new. The old no more lingers, the old no more hangs around you like a cloud. You are like a dewdrop, fresh and young.

Remember, a Buddha lives moment to moment. It is as if a wave rises in the ocean, a majestic wave. With great joy and dance it comes up, with hope and dreams to touch the stars. Then the play for the moment, and then the wave disappears. It will come again, it will have another day. It will again dance and again it will be gone. So is God -- comes, disappears, comes again, disappears. So is a Buddha-consciousness. Each moment it comes, acts, responds, and is gone. Again it comes and is gone. It is atomic.

Between two moments there is a gap; in that gap Buddha disappears. I say a word to you, then I disappear. Then I say another word and I am there, and then I disappear again. I respond to you and then I am no more. The response is again there and I am no more. Those intervals, those emptinesses keep one utterly fresh, because only death can keep you absolutely alive.

You die once, after seventy years. Naturally you accumulate seventy years' garbage. A Buddha dies every moment -- no garbage is accumulated, nothing is accumulated, nothing is ever possessed. That's why Buddha said the other day that to possess marks is to be a fraud, because possession is of the past. Not to possess marks is to be a Buddha.

Just think of it -- each moment arising, just like a breath. You breathe in, you breathe out. You breathe in again, you breathe out again. Each breath coming in is life and each breath going out is death. You are born with each incoming breath, you die with each outgoing breath. Let each moment be a birth and a death. Then you will be new.

But this new has nothing to do with your past, your will, your direction, your impulse. It is to act spontaneously. It is not reaction but response. All that is done out of the past is old, so that one can of oneself do nothing new. To see this is to be done with the old and with the past and with yourself. That is all we can do. But it is everything, it is all. Upon the ending of the old, the new may follow, it may not. It does not matter. The very wish for the new is an old wish. Then one is utterly open. Even to ask for the new is an old wish.

A Buddha is not even asking for the new. There is no desire for anything, that "It should be like this." If there is desire you will manage it like that, you will impose yourself upon it. See life desirelessly. See life without any conditions. See life as it is -- YATHA BHUTAM -- And you will be continuously renewed, rejuvenated.

That is the real meaning of resurrection. If you understand this you will be free from memory, psychological memory that is. Memory is a dead thing. Memory is not truth and cannot ever be, because

truth is always alive, truth is life; memory is persistence of that which is no more. It is living in a ghost world, but it contains us, it is our prison. In fact, it is us. Memory creates the knot, the complex called 'I', the ego. And naturally this false entity called 'I' is continuously afraid of death. That's why you are afraid of the new.

This 'I' is afraid, not really you. The being has no fear, but the ego has fear, because the ego is very very afraid of dying. It is artificial, it is arbitrary, it is put together. It can fall apart any moment. And when the new enters, there is fear. The ego is afraid, it may fall apart. Somehow it has been managing to keep itself together, to keep itself in one piece, and now something new comes -- it will be a shattering thing. That's why you don't accept the new with joy. The ego cannot accept its own death with joy -- how can it accept its own death with joy?

Unless you have understood that you are not the ego, you will not be able to receive the new. Once you have seen that the ego is your past memory and nothing else, that you are not your memory, that memory is just like a biocomputer, that it is a machine, a mechanism, utilitarian, but you are beyond it.... You are consciousness, not memory. Memory is a content in consciousness, you are consciousness itself.

For example, you see somebody walking on the road. You remember the face but you can't remember the name. If you are the memory you should remember the name too. But you say, "I recognize the face but I don't remember the name." Then you start looking in your memory, you go inside your memory, you look to this side, to that side, and suddenly the name bubbles up and you say, "Yes, this is his name." Memory is your record. You are the one who is looking into the record, you are not the memory itself.

And it happens many times that if you become too tense about remembering something it becomes difficult to remember it, because the very tension, the very strain upon your being does not allow the memory to release its information to you. You try and try to remember somebody's name and it doesn't come, even though you say it is just on the tip of the tongue. You know that you know, but still the name is not coming.

Now this is strange. If you are memory, then who is preventing you and how is it not coming? And who is this who says, "I know, but still it is not coming"? And then you try hard and the harder you try the more difficult it becomes. Then, fed up with the whole thing, you go into the garden for a walk, and suddenly, looking at the rosebush, it is there, it has surfaced.

Your memory is not you. You are consciousness, memory is content. But memory is the whole life-energy of the ego. Memory is of course old, and it is afraid of the new. The new may be disturbing, the new may be such that it may not be digestible. The new may bring some trouble. You will have to shift and reshift yourself. You will have to readjust yourself. That seems arduous.

To be new one needs to become disidentified with the ego. Once you are disidentified with the ego you don't care whether it dies or lives. In fact you know that whether it lives or dies it is already dead. It is a mechanism. Use it but don't be used by it. The ego is continuously afraid of death because it is arbitrary. Hence the fear. It does not arise out of being, it cannot arise out of being, because being is life. How can life be afraid of death? Life knows nothing of death.

It arises out of the arbitrary, the artificial, the somehow put together, the false, the pseudo. And yet it is just such letting-go, just that death that makes a man alive. To die in the ego is to be born into being, into God.

The new is a messenger from God, the new is a message from God. It is a gospel. Listen to the new, go with the new. I know you are afraid. In spite of the fear, go with the new, and your life will become richer and richer and you will be able one day to release the imprisoned splendor.

The second question:

WHAT DO YOU MEAN, OSHO, BY SAYING THAT LIFE IS PERFECT?

I mean exactly that. Life is perfect. But I understand why the question has arisen. The question has arisen because you have some ideas about perfection, and life does not fit with your ideas hence you call it imperfect.

When I call life perfect, I don't mean that it fits with my idea of perfection -- I have none. When I call life perfect, I simply mean there is nothing else to compare it with, there is no ideal. This is all there is; it

has to be perfect.

Your perfection is always comparison, my perfection is just a simple statement of fact; it is not a comparison. You compare, you say, "Yes, this is perfect, that is not perfect," and you have a criterion of what is perfect.

I have heard about a Sufi master who was talking to a few people in the coffee house and he said an old Sufi saying,"Life is perfect, everything is perfect, everybody is perfect."

A hunchback was listening, he stood up and he said, "Look at me! I am the proof that life is not perfect. Look at me! Is this not enough to disprove your idea that life is perfect? Look at me -- how ugly I am, and in how much difficulty. I am a hunchback."

The Sufi looked and said, "But you are the most perfect hunchback that I have ever seen." The most perfect hunchback....

Once you start seeing life as it is and you have no idea how it should be, everything is perfect. Even imperfection is perfect. What I mean when I say life is perfect is a simple thing: I mean don't bring your ideals to it; otherwise you make life imperfect, because once you bring the ideal then you are creating the imperfection.

If you say man has to be seven feet tall and he is not, there is difficulty. Or if you have the idea that man has to be only four feet tall and he is not, then there is difficulty. Life simply is. Somebody is seven feet tall and somebody is four feet tall. One tree grows to the clouds, another remains small. But all is perfectly well, all is as it should be, because there is no 'should' in my mind. I simply listen and see life as it is. I have no idea how it should be. That's why I say it is as it should be, there is no other life.

The message is drop comparing, drop judging; otherwise you will remain miserable, and just because of your judgments and comparisons. Look at life without being a judge. Who are you to judge? What do you know about life? What do you know even about yourself? Who are you to judge? Judgment comes from the idea that you know, judgment is knowledgeability.

Look at life with a state of not-knowing, through a state of not-knowing, look at life through wonder -- and suddenly all is perfect. Yes, sometimes it is cloudy, but it is perfect. And sometimes it is sunny and it is perfect. And sometimes it rains and sometimes it doesn't rain, but it is perfect. As it is, it is a blessing. To be in tune with this blessing is to be prayerful.

The third question:

YOU SOMETIMES SAY ABOUT PEOPLE THAT THEY HAVE MISSED AGAIN OR LIVED IN VAIN. THAT SOUNDS LIKE THERE IS A GOAL OR A POINT WHICH CAN EITHER BE MISSED OR ATTAINED, AND THEN AGAIN YOU SAY THERE ;IS NO GOAL, EVERYTHING JUST IS, SO HOW CAN I POSSIBLY MISS?

Dinesh, you missed again! The moment you ask how, you miss. There is a point, not to be realized but only to be recognized. And there is no 'how' to it because it is already there; you have just to look, you have just to be in a silent space so that you can look. You have to be just in a moment when you are not doing anything, not going anywhere, not trying to improve upon things -- relaxed. In that pause, in that relaxation, it is there. It is a recognition; not a realization but a recognition, because deep down you are already that and you have always been that.

Ask how and you miss again because how means something has to be done about it. No method is needed, no path is needed, no technique is needed. All techniques and all paths and all methods have to be dropped. You have to be in a state of utter silence so that you can hear the still small voice within you. It has been there all along, but you are so noisy with your desires that you cannot listen to your own music.

Don't ask how, and drop all the methods that you have accumulated through asking how. Just fall into a silent space. It is a knack, not a technique. Looking at the morning sun rising, just sit silently and look; what is there to be done? The moon is there in the sky, just lie down on the grass and be there with the moon, and the white clouds floating... just be with them. And the birds are singing and the children playing, and you don't do anything.

Be passive. In your passivity, God comes. Be feminine. In your femininity, God comes. Have you not

watched it? Buddha looks very feminine, Krishna looks very feminine. Why? -- because it is simply a metaphor. They have been depicted as feminine, graceful, to show that that is their inner quality -- receptivity .

When you are doing something you are being aggressive. When you are not doing anything you are non-aggressive. And God cannot be conquered; you can only allow him to conquer you.

The fourth question:

BELOVED OSHO,

WHAT IS RESPECT TO A MASTER? HOW DO WE RESPECT YOU? ARE RITUALS NEEDED IN HONOR OF YOU? CAN WE JOKE WITH YOU?
IN SUFI DANCING WE WERE TOLD TO THINK OF SOMETHING TO MAKE US GIGGLE. I THOUGHT OF YOU SLIPPING, JUST LIKE SLIPPING ON A BANANA PEEL. IS IT DISRESPECT OR IS IT JUST OKAY?

With me it is perfect. But you have been disrespectful to the banana peel. And remember, bananas are not Buddhas -- they will never forgive you.

The fifth question:

BELOVED OSHO,

CAN MEDITATION BE PASSIONATE?

Yes, that is the only way for meditation to exist. Passion is energy, passion is fire, passion is life. If you are doing meditation just so-so, without any passion, without intensity, without fire, nothing will happen. If you are praying just as a formality and it is not love that has arisen in your heart, it is meaningless, it is absurd.

If you are praying to God without passion there will be no connection between you and God. Only passion can become the bridge, the thirst, the hunger. The more thirsty you are, the more is the possibility. If you are utterly thirsty, if you have become just a thirst, your whole being is consumed by your passion, then only something happens -- in that intensity, in that moment of hundred-degree passion.

Don't be lukewarm. People live a lukewarm life. They are neither this nor that, hence they remain mediocre. If you want to get beyond mediocrity, create a life of great passion. Whatsoever you do, do it passionately. If you sing, then sing passionately. If you love, then love passionately. If you paint, then paint passionately. If you talk, then talk passionately. If you listen, then listen passionately. If you meditate, then meditate passionately.

And from everywhere you will start having contact with God -- wherever passion is. If you are painting with utter passion, your painting is meditation. There is no need for any other meditation. If you are dancing with absolute passion so that the dancer disappears and only the dance remains, it is meditation, no other need, nowhere to go, no yoga postures. This is the yoga postures: the dancer has disappeared and the dance is there. It is pure energy -- energy vibrating.

In that state you contact. Why in that state do you contact? -- because when the passion is great, the ego dies. The ego can exist only in mediocre minds; only mediocre people are egoistic. The really great are not egoistic, they cannot be. But their life has a totally different direction, a different dimension -- the dimension of passion.

Have you observed these two words -- passion and compassion? Passion becomes transformed into compassion. There is a quantum leap from passion into compassion -- but the quantum leap happens only when you are boiling at one hundred degrees. Then the water becomes vapor. It is the same energy that exists as passion and one day becomes compassion. Compassion is not antagonistic to passion; it is passion come of age, it is passion bloomed. It is the spring season for passion.

I am all for passion. Do whatsoever you do but be lost into it, abandon yourself into it, dissolve yourself

into it. And dissolution becomes salvation.

The sixth question:

> OSHO,
> THIS MORNING, SITTING BY YOUR STAGE AFTER LECTURE, I FELT AS IF I WAS SITTING AT YOUR FEET AND YOU WERE SHARING A BEAUTIFUL STORY OF WATERFALLS AND TREES AND HAPPINESS. YOU WERE SMILING AND THERE WAS SO MUCH JOY AND YET WHEN YOU LEFT ONLY MINUTES EARLIER THERE WAS A STUNNED FEELING OF HAVING BEEN HIT OVER THE HEAD WITH A VERY BIG STICK, HARD.
> OSHO, WHAT ARE YOU DOING TO US? ARE YOU TELLING US BEAUTIFUL STORIES OR HITTING US OVER THE HEAD OR WHAT?

Samata, those stories are just a preparation for the hit. I am doing both. First I have to tell stories to you -- beautiful stories of trees and mountains and clouds, beautiful stories about the other shore, beautiful stories of buddhahood and bodhisattvahood. And when I see that now you are lost in the stories and I can hit and you will not be angry, then I hit. The stories only just prepare the ground, but the basic work is a hammer on your head. I have to destroy you.

Naturally the work is such that first I have to persuade. First I have to seduce you to come closer and closer and closer; only then the hammer can descend on you. Otherwise you will escape. Those stories don't allow you to escape, they keep you close to me. Those beautiful stories function like a glue between me and you, and when I see the right time has come I hit -- and when I hit, I hit passionately.

The seventh question:

> OSHO,
> YOU WOULD LIKE US ALL TO BECOME BODHISATTVAS. THAT MEANS ONE HAS TO MAKE THAT FIRM DECISION TO HELP OTHERS TO THE OTHER SHORE. HOWEVER, I DO NOT FEEL ABLE TO MAKE THAT DECISION. SOMETIMES I FEEL LOVE TOWARDS OTHERS, SOMETIMES I AM JUST BUSY WITH MYSELF.
> SO SHOULD I WAIT OR IS THE DECISION NOT SUCH A THING AS A STATEMENT BUT RATHER LIKE A FRUIT THAT RIPENS BY ITSELF. AND WHY THEN IS BUDDHA A BUDDHA AND NOT A BODHISATTVA?

First, these three things have to be understood. One, the ordinary state of human mind -- when you cling to the world, to this shore, and the other shore seems to be fictitious. You cannot trust the other shore. You cling so much to this shore that the only problem is how to help you to uncling from it.

Right now, Sandeha, this is not going to help if you start thinking of being a bodhisattva. This is not going to help, this will be dangerous. This will only be a strategy to cling to this shore. You are not yet freed of this shore. This will be a new way to cling to the world again. And this is very tricky -- now it will be in the name of religion, compassion, love for people, service. Now it will have great ideology in it -- "I am here to help people, that's why I am not going to the other shore." And you don't want to go to the other shore, and you don't know that the other shore exists, and you don't even believe that the other shore is. Now you are falling into a very subtle trap.

This is the first stage of the ordinary mind: it clings with the world, it goes on finding more and more new reasons to cling. It is very difficult to uncling. The second stage is of a bodhisattva, one who has come to that unclinging state where he is ready to fly to the other shore, he has no longer any roots in this world. In the first stage it is difficult to uncling, in the second stage it is very difficult to cling.

The Diamond Sutra is for the second stage people, not for the first stage people. First you have to uncling, first you have to destroy all your roots in this world. When you have destroyed all your roots, then only can you be of help to others, otherwise you cannot be of any help. You don't have anything to share. You can go on believing "I love people" but you don't have love yet. Still you desire people to love you. You are still a beggar, you are not yet in that position to share your love for no reason at all, just for the sheer joy of sharing.

First reach to the second stage. First let yourself be utterly egoless. Destroy all your roots in this world, don't be possessive. Only then will what Buddha is saying be relevant to you. Then the problem will arise. First the problem is how to uncling, then the problem arises how to cling a little more.

Buddha says when you have no roots then you are needed here. Then you have something to share. Then you have diamonds to share. Then before leaving, share, and remain here as long as you can. This is the second stage. The third stage is of a Buddha who has reached to the other shore.

Now you ask: "And why then is a Buddha a Buddha and not a bodhisattva?" The third stage is more difficult. To be on the other shore and yet be on this shore is the most difficult thing. To be on the other shore and still go on helping people is the most difficult thing. So these are the three difficulties. First, to uncling from this shore. Second, when the unclinging has happened, to remain on this shore. And third, when you cannot remain on this shore... because a moment comes when it becomes impossible.

Every bodhisattva has to become a Buddha. You cannot cling to this shore, that is illegal. A point comes when you have to leave. A little is possible; at the most one life, not more than that. Then you will have to leave. One life you can cling, because all the roots are destroyed but you have the body, so you can remain in the body. One life you can cling at the most, then you have to leave.

Then comes the third stage -- the Buddha. Buddha is one who has left and yet goes on helping people. But remember, if you have been a bodhisattva, only then will you be able in the third stage to help people, otherwise not.

There are two words to be understood. One is ARHAT, another is bodhisattva. Arhat is one... it is the same state -- the world is destroyed, he has no more attachment, the ego is gone -- but immediately he moves to the other shore. He is called arhat. He does not bother about others, he simply goes to the other shore when he is ready.

The arhat will not be able to help from the other shore because he will not know how to help, he has never been trained for help. A bodhisattva is also in the same state as an arhat. He has known, he has seen, he has become truth, but he stays on this shore a little longer and goes on helping people in whatsoever way he can. He learns the way to help.

If you have been a bodhisattva and then you go to the other shore, on the other shore the arhat will also become a Buddha and the bodhisattva will also become a Buddha -- the other shore is the shore of Buddhahood -- but the one who has been a bodhisattva on this shore will be able to help from the other shore too. He will find ways and means. And the Buddha goes on helping down the centuries.

Even now, if you are open to Buddha, the help will be coming to you. Even now, if you are passionately in love with Buddha, the help will be coming to you. He is still shouting from the other shore, but the shout from the other shore is very far away. You will have to listen very attentively, more attentively than you are listening to me, because the voice will be coming from the other shore.

Sooner or later I will be gone. If you learn how to listen to me attentively, many of you will be able to listen to me from the other shore too.

Buddhahood is the ultimate state of consciousness, but if you pass through bodhisattvahood you will remain available to the world. You will be a window to God forever. If you don't pass through bodhisattvahood, you will disappear into the infinite, but nobody will be helped by you.

The last question:

BELOVED OSHO,

WHENEVER YOU TALK ABOUT REALIZING ONE'S BUDDHAHOOD, YOU SAY IT IS SUDDEN, LIKE LIGHTNING, NOT A PROCESS, BUT WHAT I CAN SEE HAPPENING IN ME IS A VERY SLOW PROCESS OF BECOMING MORE CONTENTED, LESS IN THE GRIP OF THE EGO.
CAN YOU CLARIFY THE DIFFERENCE BETWEEN THAT PROCESS AND THE 'SUDDEN FLASH' THAT HAPPENED TO YOU? IS THERE ANY DANGER IN BECOMING TOO CONTENTED WITH THE SLOW PROCESS?

No, Deepta, there is no danger. The enlightenment is always like lightning. It is in a flash, it is a sudden explosion. It cannot come gradually because it cannot be divided; you cannot have it in bits.

Then what is happening to Deepta? She feels she is becoming slowly contented. This is not

enlightenment, this is the ground in which enlightenment happens. The ground can be prepared gradually, in fact has to be prepared gradually. You cannot prepare the ground like lightning, in a flash. Sometimes it takes lives to prepare the ground.

The preparation for buddhahood is gradual, but the actual happening of buddhahood is a sudden explosion in you. So don't be afraid, this is good. You are moving on the right track. Become more and more contented.

The day you are utterly contented, the flash.

Enough for today.

The Diamond Sutra

Chapter #5
Chapter title: The Taste of Enlightenment

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VAJRACHCHEDIKA
PRAJNAPARAMITA
SUTRA

OF
GAUTAMA

THE
BUDDHA

AND WHY?
BECAUSE, SUBHUTI, IN THESE BODHISATTVAS
NO PERCEPTION OF A SELF TAKES PLACE,
NO PERCEPTION OF A BEING,
NO PERCEPTION OF A SOUL,
NO PERCEPTION OF A PERSON.
NOR DO THESE BODHISATTVAS HAVE
A PERCEPTION OF A DHAMMA
A PERCEPTION OF A NO-DHAMMA OR
NO PERCEPTION OR
NON-PERCEPTION TAKES PLACE IN THEM.

AND WHY?
IF, SUBHUTI, THESE BODHISATTVAS,
SHOULD HAVE A PERCEPTION OF EITHER A DHAMMA,
OR A NO-DHAMMA,
THEY WOULD THEREBY SEIZE ON A SELF,
ON A BEING, ON A SOUL, ON A PERSON.

AND WHY?
BECAUSE A BODHISATTVA SHOULD NOT SEIZE
ON EITHER A DHAMMA OR A NO-DHAMMA.
THEREFORE THIS SAYING HAS BEEN TAUGHT BY THE TATHAGATA
WITH A HIDDEN MEANING:
"BY THOSE WHO KNOW THE DISCOURSE ON DHAMMA
AS LIKE UNTO A RAFT,
DHAMMAS SHOULD BE FORSAKEN,
STILL MORE SO, NO-DHAMMAS.'"

THE LORD ASKED:
'WHAT DO YOU THINK, SUBHUTI,
IS THERE ANY DHAMMA WHICH
THE TATHAGATA HAS FULLY KNOWN AS
"THE UTMOST, RIGHT AND PERFECT ENLIGHTENMENT",
OR IS THERE ANY DHAMMA WHICH
THE TATHAGATA HAS DEMONSTRATED?'
SUBHUTI REPLIED: 'NO, NOT AS I UNDERSTAND
WHAT THE LORD HAS SAID.

AND WHY?
THIS DHAMMA WHICH THE TATHAGATA
HAS FULLY KNOWN OR DEMONSTRATED --
IT CANNOT BE GRASPED,
IT CANNOT BE TALKED ABOUT,
IT IS NEITHER A DHAMMA NOR A NO-DHAMMA.

AND WHY?
BECAUSE AN ABSOLUTE
EXALTS THE HOLY PERSONS.

The Taste of Enlightenment

To recapitulate:
In the last sutra Subhuti asked
'WILL THERE BE ANY BEINGS IN THE LAST EPOCH,
AT THE TIME OF THE COLLAPSE OF THE GOOD DOCTRINE,
WHO WILL BE ABLE TO UNDERSTAND THE DHAMMA?'
BUDDHA SAID: 'DO NOT SPEAK THUS, SUBHUTI!
YES, EVEN THEN THERE WILL BE BEINGS WHO
WILL UNDERSTAND THE TRUTH.
EVEN ONE SINGLE THOUGHT OF SERENE FAITH
IS ENOUGH TO TRANSFORM A MAN.
KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA
THROUGH HIS BUDDHA-COGNITION.
SEEN THEY ARE, SUBHUTI, BY THE TATHAGATA
WITH HIS BUDDHA-EYE.
FULLY-KNOWN, SUBHUTI, THEY ARE TO THE TATHAGATA.'

A few things to be understood; then it will be easy to enter into today's sutra. First, the good doctrine, the Dhamma. Buddha calls a doctrine good if it is not a doctrine. If it is a doctrine it is not a good doctrine. Buddha calls a philosophy good philosophy if it is not a philosophy. If it is a philosophy then it is not good philosophy.

A doctrine is a set, fixed phenomenon. The universe is in flux; no doctrine can contain it. No doctrine can be just to it, no doctrine can do justice to existence. All doctrines fall short.

So Buddha says, 'My doctrine is not a doctrine but just a vision. I have not given you any set rules, I

have not given you a system.' He says, 'I have only given you an approach towards reality. I have only given you the keys to open the door. I have not said anything about what you will see when you open the door. Nothing can be said about it.'

Just think of a man who has lived always in a dark cave, who knows nothing of light, who knows nothing of color, who has never seen the sun or the moon. How can you tell him about the rainbows? How can you talk to him about stars? How can you describe roses to him? It is impossible. And whatsoever you say to him, if he understands it, it will be wrong. He will create a doctrine and that will be wrong.

So Buddha says, 'I have not given any doctrine to you. I have given you only the key to open the door so that you can come out of the dark cave of your being and you can see yourself what is the case -- YATHA BHUTAM, that which is.' Nothing has been said about it; that's why it is not a doctrine. Buddha is not a philosopher. He is a physician. That's exactly what he has said -- that 'I am a physician, not a philosopher'.

A philosopher is one who goes on talking about color and light to a blind man, and goes on confusing him and confounding him. The blind man is incapable of understanding anything about light. Buddha says, 'I am not going to philosophize about light I will simply give you a medicine, I will try to cure your eyes. Then you can see for yourself.' This is called the good doctrine, this is called Dhamma. This is a totally different vision.

The second thing to understand: Buddha says to Subhuti, Do not speak thus.' Why? Because this idea has been persistently arising in people -- even in people like Subhuti, of the highest spiritual qualities -- that they are special, that their time is special, that their age is special, that never again will people be able to touch such heights. This is an egoistic, a subtle egoistic attitude. It shows much about Subhuti He is still carrying a subtle ego.

Down the ages almost all people have suffered from this disease, they think that their time is something special. No time is special. God is available in all times. In India Hindus say that now nobody can become enlightened because it is Kali Yuga, it is the last, the dirtiest age. Nobody can become enlightened Jainas say that nobody can become enlightened because it is Pancham Kal, the fifth epoch. Even Buddhists, perfectly aware of 'The Diamond Sutra', go on saying that nobody can become enlightened in this age, and even they try to interpret Buddha's words in such a way that it starts appearing as if nobody can become enlightened.

Just the other night I was reading a commentary on 'The Diamond Sutra'. The commentary says 'Yes, Buddha says that people will be there who will be able to understand a little bit of the truth, and great will be their merit -- but merit is not enlightenment. Merit is just the ground.'

So the interpreter, the commentator says, 'In this age nobody can become enlightened; at the most you can attain to some merit. You have to wait for the right age to become enlightened. Your merit will be of great help, it will put the foundation, but you cannot make the shrine right now. This is how people go on.

What Buddha is saying is simply this fact. That all time is similar for the seeker, and so it is for the non-seeker. In Buddha's time there were millions of people who never became enlightened. It is not like spring -- that when spring comes all the trees bloom. If that is the case then all the people in Buddha's time would have become enlightened. Only a few people became enlightened. So it is not like spring, it is not a question of climate, it is not a particular auspicious time that makes people enlightened.

Those who seek and search, they attain. Those who don't seek and search, they will not attain; even if the time is auspicious, it doesn't matter. And the time is the same, the time is neither good nor bad. Time is neither for enlightenment nor against enlightenment. Whatsoever you want your life to become, time gives you the opportunity.

Time is impartial. It does not impose anything on you, it simply gives you freedom. You can become enlightened, as enlightened as you desire, or you can remain as unenlightened as you decide. Existence cooperates with you But this idea arises again and again. I have come across many scriptures of the world, people think 'What will happen to others in the future?'

This idea persists even in ordinary human beings. You can see any old man and he talks about his time. Those beautiful days, those golden days which he had lived were something special, now there is nothing in the world. And remember, when you become old you will tell to your children the same long tales, tall tales, and you will again say, 'Those were the days.'

I have heard about a man who went to Paris when he was eighty with his wife, who was almost seventy-eight. They looked around, the old man said, 'Things have changed, Paris is no more Paris. I had come fifty years ago when I was thirty -- that was the real Paris.'

The woman laughed, and as women are more earthly, more pragmatic, she said, 'My understanding is different. I think you are no more you, that's all Paris is the same. Just look at the young people -- they are enjoying, as much as you must have enjoyed when you were young.'

Now for a man who is eighty, Paris means nothing, Paris is its night-life. For a man who is eighty, it is irrelevant. He is no more so foolish to enjoy it. He is no more that young to be so foolish. Dreams have disappeared. And I think the wife is right -- 'You are not you, Paris is the same.'

It happens to you too. You start thinking that those days of your childhood were beautiful. Now things are not so good. You feel sorry for the kids who are living now. You don't know -- they will feel sorry for other kids again. This has always been so. And every man thinks his time has some special quality, it is revolutionary.

And I have heard, these were the first words uttered by Adam when Adam and Eve were thrown out of the garden of Eden. He told Eve, 'Look, we are living in we are passing through great revolutionary times.' Naturally, being thrown out of the garden of Eden must have been a great crisis, nobody has been through such a crisis again.

Buddha says, 'Do not speak thus, Subhuti.' Why? Because all time has the same quality. Space and time are not corrupted by you, they cannot be corrupted. You cannot even catch hold of time, how can you corrupt it? They are not polluted. You can pollute the air and the sea, but you cannot pollute time, or can you?

How can you pollute time? You cannot even catch hold of it. By the time you catch hold of it, it is gone. By the time you become aware of the moment, the moment is no more It has already become past, it has already become history. You cannot pollute time. Time is one of the most pure things, it is always pure.

That's why Buddha says, 'Do not speak thus, Subhuti. Yes, even then there will be beings who will understand truth,' because truth is not a quality that happens sometimes and does not happen sometimes. Truth is always there. That is what is called truth -- that which is always there.

Truth has nothing to do with time, it is eternal. You can attain to truth in the day, you can attain to truth in the night, you can attain to truth in the marketplace, you can attain to truth in the Himalayas, you can attain to truth being a man or a woman, a child, a young man, an old man. You can attain to truth any moment, any place, because truth is always available, you just have to become available to it.

And Buddha says, 'Even one single thought of serene faith is enough to transform a man. ONE SINGLE THOUGHT OF SERENE FAITH.... What is faith in Buddha's sense of the word? Ordinarily faith is fear, faith is nothing but fear. If you go to the churches and to the temples and the gurudwaras, you will find fearful people, frightened people -- frightened of life and frightened of death and just seeking some shelter in some god; feeling helpless, finding some security somewhere; or missing their father and their mother and projecting some father and mother there in heaven.

They are not mature, they cannot live without their mums and dads. The dad may be dead, the mum may not be any more alive, but they are children. They need some apron to cling to, they need somebody. They cannot live on their own, they cannot trust themselves.

When you are afraid and because of your fear you become religious, this religion is bogus. This religion is a kind of monkey religion, ape religion, imitative. Out of fear arises imitation. What does Buddha mean when he uses the word 'faith'? His word is SHADDHA. The Sanskrit form of SHADDHA is SHRADDHA; it does not really mean faith, it means confidence, faith in oneself. It is a totally different religion. Buddha calls it right religion and the other religion he calls the wrong religion.

If you approach reality out of fear and trembling, you are approaching in a wrong way, and when you are approaching in a wrong way, whatsoever you come to see and feel will be wrong. Your eyes are wrong, your heart is wrong. Truth cannot be known out of fear, truth can only be known out of fearlessness. SHADDHA is needed, a confidence in oneself is needed, a trust in one's own being is needed.

One should approach reality out fo trust not out of fear. The essence of faith or trust is letting-go. The fearful man can never let go. He is always on the defence, he is always protecting himself, he is always fighting, he is always antagonistic. Even his prayer, his meditation, is nothing but a strategy to protect himself.

The man of faith knows how to let go, the man of faith knows how to surrender, the man of faith knows how to flow with the river and not to push it. He goes with the stream wherever it takes him. He has that courage and confidence that he can go with the stream.

This is my experience and observation too. Whenever a fearful person comes to me he is incapable of

surrender, although he thinks he is so strong that he cannot surrender. Nobody likes to feel that he is weak, particularly the weaklings never like it. They don't want to come to the realization that they are weak, that they are cowardly. They think they are very strong -- they can't surrender.

My own observation is the stronger the person, the easier is the surrender. Only the strong man can surrender, because he trusts himself, he is confident of himself, he knows that he can let go. He is unafraid. He is ready to explore the unknown, he is ready to go into the uncharted. he is thrilled by the journey of the unknown. He wants to taste it, whatsoever the cost and whatsoever the risk. He wants to live in danger.

A man of faith always lives in danger. Danger is his shelter, insecurity is his security, and a tremendous enquiring quest is his only love. He wants to explore, he wants to go to the very end of existence, or to the very depth of existence, or to the very height of existence. He wants to know what it is -- "What is it that surrounds me? What is it that I go on calling 'I'? Who am I?"

A strong man is ready to surrender. He knows that there is no need to fear. 'I belong to existence, I am not a stranger here. Existence has mothered me, existence can't be inimical to me. Existence has brought me here, I am a product of existence Existence has some destiny to fulfill through me.'

The strong man always feels THAT destiny there, 'I am here to do something that is needed by the existence and nobody else can do it except me, otherwise why should I be created?' So he is always ready to go into the dark, to search, to seek. This Buddha calls shaddha, faith. It is better to translate it as trust.

EVEN ONE SINGLE THOUGHT OF SERENE FAITH. And then he adds another condition to it -- SERENE faith. You can have a kind of trust. It may not be serene, it may be full of turmoil. That won't help, that won't take you far. Faith has to be serene. Faith has to come out of stillness, not out of the noise of the mind. Faith has not to be a belief. Belief is always noisy.

You choose one belief against others. Naturally there is conflict, it is a choice. There are thousands of beliefs around you hankering for your attention: the Christian, the Hindu, the Mohammedan, the Buddhist, the Jaina -- thousands of beliefs. There are three hundred religions on the earth and each religion has many sects. Now they are all competing for you, they want to possess you, and naturally your mind becomes very very shaken and wavering. What to choose, what not to choose, with whom to go?

And even if you choose out of this noise and turmoil, a part of your mind always goes on saying, 'You are not doing right.' And that part will take revenge. Sooner or later that part will assert and will disrupt your being and you will be torn apart.

Buddha says a serene faith is needed. What is serene faith? A faith that does not arise out of choice but out of understanding. Just the other day I received a letter from Chintana. She has been a Christian nun and she is very much torn apart. She cannot decide whether to be with me or to go back to her nunnery. Now whatsoever she will do will be out of chaos. If she decides to be with me, a part of her mind will go on fighting with her. If she decides to go to the nunnery, a part of her mind will go on desiring to be here.

Whatsoever she chooses will be wrong. The choice itself will come out of turmoil, anxiety. It will be a kind of repression If she chooses the nunnery, she will be repressing the love for me. If she chooses me, she will be repressing the desire for the nunnery -- the seclusion, the isolation, the protection, the comfort, the convenience of the nunnery.

Now what will Buddha suggest to Chintana? Buddha will suggest meditate, don't choose. There is no hurry. Be choiceless. Meditate, pray, become more and more silent. One moment will come when out of serenity, the choice. Not that you are choosing against any of your parts,; just out of the serenity it blooms like a lotus. It is a total blooming, your whole being is with it. It is not a choice against any other alternative. It is just your very fragrance. Then you are not torn apart. This Buddha calls serene faith And he says even a single thought of serene faith is enough to transform a man.

This is my suggestion to Chintana too. Today she may be even more worried; it is the twenty-fifth of December -- torn apart she will be. But I will not suggest to her to choose me or to choose the monastery. Don't choose. Wait, have patience. Let God choose for you. You meditate. How can you choose? You are not yet wise enough to choose. Pray, and wait.

And don't play tricks -- because you can play tricks with your own mind. You can have your idea -- you have really chosen -- and then you can wait, and then from the back door you can force your choice and you can believe that this is from God. No, when I am saying don't choose, don't choose. Forget about choosing. How can you choose?

Meditate, become serene, still, silent. One day when there will be no thought in the mind suddenly you will feel something has been decided and you are not the one who has decided it, it is God's decision. Then whatsoever it is, it is good.

KNOWN THEY ARE, SUBHUTI, TO THE TATHAGATA
THROUGH HIS BUDDHA-COGNITION.
SEEN THEY ARE, SUBHUTI, BY THE TATHAGATA
WITH HIS BUDDHA-EYE.
FULLY-KNOWN, SUBHUTI, THEY ARE TO THE TATHAGATA.'

Now these two things have to be understood. One is the word TATHAGATA. It is a very strange word and has two meanings, absolutely opposed to each other, two meanings diametrically opposed to each other. It is a strange word. The first meaning is tath-agata, that means thus came. The second meaning is tatha-gata, it means thus gone. One meaning is thus came, another meaning is thus gone.

A few people have chosen the first meaning -- thus came. Then it means a man who has not come on his own, who has no motive for coming here. Mm? That is what Christians like about Christ -- he's sent by God. He has no motive, no desire to be fulfilled here. He has come as a messenger.

That is what Mohammedans like about Mohammed. They call him Paigamber, the messenger. He has not come for any of his own desires to be fulfilled here. He is utterly contented, he has no cause to be here. Others are here with a cause, they have not just come. They have come because of their desire. They wanted to come, that's why they have come.

Buddha has come, not that he wanted to come, he is sent by existence itself. It is existence that has taken form in him. It is uncaused, unmotivated, no personal desire. That is the first meaning of Tathagata -- thus came.

The second meaning a few people have chosen -- thus gone. That means one who has already gone from here. If you go deep into Buddha you will not find anybody there, he has left the abode. He no more exists in the body, he is no more present in the body. He has become empty. He is well-gone, perfectly gone to the other shore. His real existence is on the other shore, on this shore only a shadow is moving.

But my own choice is both together. I would like to interpret the word 'Tathagata' as 'thus came, thus gone'... like wind. The wind comes for no reason of its own, for no motivation of its own. It is utterly surrendered in existence. Wherever the existence sends it, it comes. Wherever there is need, it comes. It has no goals of its own. It does not say, 'I will go only to the North. I'm not going to the South, I am fed up with the South.' Or, 'I am going only to the East, I am a very religious wind.' Or, 'I am only going to the West, I want to enjoy life.' No, the wind says nothing. Wherever there is the need, the wind goes. 'Thus came, thus gone.'

And when it goes from that place, it doesn't cling there. A wind comes and goes. It does not say, 'Now I have arrived. and I have taken so much trouble to come, I will not go. Now I will remain here. After such a long journey, crossing so many seas and mountains, I have come here. Now I will not go, I will stay here. Otherwise what is the purpose of my coming here?' No, the wind comes and the wind goes.

Buddha is like that wind. Thus came, thus gone. No clinging. His coming and going is mysterious. His coming and going is unpredictable, it is unexplainable, because only motives can be explained and causes can be explained. In that ultimate state of enlightenment, in that purity, on that planitude, things are mysterious, things simply happen. One never knows why, there is no need to ask 'why'. Everything is beautiful and a benediction.

Coming is benediction, going is benediction. To be in the body is benediction, to go out of the body is benediction. To have a being is benediction, to disappear into non-being is benediction. All is benediction.

The taste of enlightenment is of benediction. Whatsoever happens, it makes no difference, it doesn't matter. There is no choice, no motive, no desire. Things happen on their own, they are very mysterious. That's why a Buddha cannot be explained. A Buddha can be experienced, hence the need of disciplehood

Sometimes people come and ask me, 'What is the need of becoming a sannyasin?' The need is that without becoming a sannyasin you will not be able to have the taste of me The need is that without becoming a sannyasin you will never come close to me, you will never have that orgasmic experience that is possible by feeling deep empathy with me.

Sannyas is empathy -- to be totally with me, utterly with me, to drop all defences, to come so close that my nothingness starts overflowing in you, to come so close that there are no more boundaries, that we start overlapping. For that experience, sannyas is needed And a Buddha can be known only that way, there is no other way.

And the other thing to be understood is, he says, 'I have seen through the Buddha-eye, I have known

through Buddha-cognition.' What is this Buddha-eye and the Buddha-cognition? What in Yoga is known as the third eye, or Hindus know as SHIVA-NETRA, the eye of Shiva, is known in Buddhist scriptures as the Buddha-eye.

You have two eyes, they are symbolic of duality, you are divided. When you attain to one single sight, when a third vision arises in you which is not divisible, then you start seeing the unity of existence. It is as if you break a mirror and then all those fragments reflect so many faces of you. You have only one face, but those fragments of the mirror reflect a thousand faces. If you put that mirror again together, again one face arises.

Reality is one but we have two eyes, hence everywhere reality becomes divided For example, one thing you call love, another thing you call hate. In fact they are one thing Love and hate are not the right things to describe them. The energy is the same -- it is love-hate. The 'and' has to be dropped. In fact you cannot even put a hyphen between the two, lovehate is one word. Daynight is one word, lifedeath is one word, miserybliss is one word, painpleasure is one word, mattermind is one word. But because we have two eyes, everything is divided in two and then we go on arguing for centuries.

Now for five thousand years man has been arguing whether man is body or soul. There are not two things. The body is nothing but the outermost form of the soul, and the soul is nothing but the innermost core of the body. They are not two. And God and the world are not two either. The creator and the creation are one.

This is called the Buddha-eye -- to come to a point where your two eyes merge and melt and become one. Jesus says, 'If your eyes be like one, then your whole being will be full of light.' That's what enlightenment is.

A few words of Jesus are beautiful, 'When you make the two one, and when you make the inner as the outer, and the outer as the inner, and the above as the below, and when you make the male and the female into a single one, so that the male will not be male and the female not be female, then shall you enter the Kingdom.'

Or again, 'It is impossible for a man to mount two horses and to stretch two bows; and it is impossible for a servant to serve two masters, otherwise he will honor the one and offend the other.' 'But if your eyes be like one then your whole being will be full of light.'

In Buddhist tradition that oneness of vision, that unfragmented vision, that total vision, that whole vision, is called Buddha-eye. And whatsoever is seen through Buddha-eye is Buddha-cognition. And when you have the Buddha-eye and you look at life with that one vision, it unites everything, and then you are able to know fully, not before that. Before that, your knowledge is always partial, fragmentary, lopsided.

Now the sutra.

AND WHY?
BECAUSE, SUBHUTI, IN THESE BODHISATTVAS
NO PERCEPTION OF A SELF TAKES PLACE,
NO PERCEPTION OF A BEING,
NO PERCEPTION OF A SOUL,
NO PERCEPTION OF A PERSON.
NOR DO THESE BODHISATTVAS HAVE
A PERCEPTION OF A DHAMMA
OR A PERCEPTION OF A NO-DHAMMA.
NO PERCEPTION OR NON-PERCEPTION
TAKES PLACE IN THEM.

These eight things are known as the eight barriers to wisdom. They have to be understood. First, this is the definition of a Bodhisattva. Who is a Bodhisattva? One who has crossed these eight barriers of wrong attitudes, of wrong approaches towards life.

The first, NO PERCEPTION OF A SELF TAKES PLACE. These four words have to be understood -- they are almost synonymous, but only almost, self, being, soul, person. In the dictionaries they are almost the same, but Buddha gives different colors to them, and they have different colors, slight differences.

First, the self means the ego -- 'my', 'mine', 'I' -- as distinct from the five elements that constitute me. Man is constituted of five elements, just a combination of these five. You take the five apart and man disappears. Buddha says there is nothing else than the five. It is like a chariot. You take parts of the chariot

apart, you take the wheels, you take the horses, you take everything else, and if in the end you want to know where the chariot is, the chariot has disappeared, because the chariot was just a combination of those parts.

This is one of the greatest insights of Buddha, no other religion has gone to that height. All other religions have stopped with some idea of self, with some idea of ego. Howsoever refined, howsoever holy, howsoever virtuous, but some idea of the ego has remained. You call it self, you call it soul, you call it ATMA; what you call it doesn't matter. Buddha is very very clear about it -- that your deepest core consists of nothingness. There is no ego.

The word 'I' is only utilitarian, it corresponds to no reality. It is needed even Buddha uses it. It is good as a means to communicate, it designates, but it corresponds to no reality.

So the first, self, means 'I am separate from the constituents'. Buddha says you are not there, only the constituents are there. You are utter emptiness. The second is being -- being means individuality, the idea of being identical with oneself at different times. You say that 'I was once a child, now I am a young man, and soon I will become an old man'. You have some idea as if you persist. One time you were a child, then you became young -- but you are the same. And then you will become old and you will be the same Buddha says each moment you are changing.

He is perfectly in agreement with Heraclitus. You cannot step twice in the same river. The river goes on flowing. When you were a child you were a different individual, now you are a different individual. When you will be old you will be a different individual again. In fact every day you are different, every moment you are different.

Why does this idea persist that 'I am the same'? This persists because the change is so subtle and your vision is not so subtle. It is as if you light a candle in the evening, it burns the whole night, and in the morning you blow it and you say, 'It is the same flame that I am blowing out.' It is not. The flame has been continuously changing, disappearing, new flame arising each moment. But between two flames, one disappearing, another arising, the gap is so subtle, so small, that you cannot see it. That's why this idea of individuality, of being, persists.

Buddha says life is a process, life is not like a thing. It is a continuous move. Life is a river. Buddha says if we want to be true to reality we should drop all nouns from the language, only verbs are true. River is not true, rivering is true. Tree is not true, treeing is true. Love is not true, loving is true. Life consists of verbs, not of nouns.

And the third thing is the soul, the idea of a supra-force abiding in the body, a unifying and vivifying force separate from everything else. That too -- Buddha says there is no supra-force. There is nothing inside abiding in you. It is not that you are the house and there is a host inside, a resident inside. All that resides inside is pure nothingness.

And the fourth is the idea of person, the being. The belief in a permanent entity who would migrate from rebirth to rebirth. That Buddha calls person -- that you will die and your person will immediately be born into some other womb. Continuity is there but there is no person. Continuity is there but there is no self. Continuity is there but there is no individuality. Continuity is there but there is no soul.

This vision of Buddha is so utterly unique that even this country, such a religious country, India, could not swallow it. It was felt as if Buddha had decided to destroy the whole foundation of religion. He was giving a totally new vision, far higher than the ordinary concepts of souls, self, etcetera. Because in those concepts your ego goes on hiding in new ways. They are nothing but ways of the ego to exist and to continue existing.

Buddha says:

AND WHY?
BECAUSE, SUBHUTI, IN THESE BODHISATTVAS
NO PERCEPTION OF A SELF TAKES PLACE.

When a person turns inwards, when your consciousness turns inwards and looks into your own being, nothing is found:

NO PERCEPTION OF A SELF TAKES PLACE,
NO PERCEPTION OF A BEING TAKES PLACE,

NO PERCEPTION OF A SOUL TAKES PLACE,
NO PERCEPTION OF A PERSON TAKES PLACE.

These four things are immediately dissolved.

NOR DO THESE BODHISATTVAS HAVE
A PERCEPTION OF A DHAMMA.

Dhamma means the positive element in life and no-Dhamma means the negative element in life. The positive and negative -- Buddha says even these are not true, they disappear. A perception of a Dhamma does not take place. You don't come upon a positive reality inside, neither do you come upon a negative reality inside. You simply come upon a total nothingness.

And remember, that nothingness should not be thought synonymous with no reality, with negativity. Nothingness simply means no positive, no negative. Both have disappeared, that duality is no more there. This is utter silence. Not finding anything, not even finding yourself, you are freed. Not that you are freed, but you are freed from yourself.

When others speak of freedom they always mean that you will be there, free. When Buddha talks about freedom he says you will be freed, you will not be there. How can you be in freedom? If you are there in freedom there will remain a kind of imprisonment. You are the imprisonment. You can't be free. When you are not, freedom is. When you are, freedom is not.

And seventh, NO PERCEPTION. When there is nothing to see, how can you see it is a perception? No self, no positivity, no negativity -- there is nothing to see. When there is nothing to see, you cannot see that a perception has taken place. A perception needs something to perceive. So, the seventh thing, no perception exists. But then you can say, 'Then does non-perception exist?'

Buddha says when there is nobody to see and nothing to see, how can non-perception exist either? He is destroying all the roots for the ego, all the subtle ways of the ego. These are the eight barriers. When all these have disappeared, a person is a Bodhisattva.

And then the problem arises, 'How to remain on this shore?' Only then.... Then you have something to share -- your nothingness. Then you have something to share your paradise. Then you have something to share -- your utter existence. But now how to remain on this shore? How to linger here a little while more?

And Buddha says:

AND WHY?
IF SUBHUTI, THESE BODHISATTVAS
SHOULD HAVE A PERCEPTION
OF EITHER A DHAMMA OR A NO-DHAMMA,
THEY WOULD THEREBY SEIZE ON A SELF,
ON A BEING,
ON A SOUL,
ON A PERSON.

If you see something inside, remember, you are still outside. If you see something, even Krishna playing on his flute, or Jesus crucified and fresh blood flowing from his hands, or Buddha sitting silently under his Bodhi-tree, if you come across anything inside, remember, you are still outside. That's why Buddha says, 'If you meet me on the way, kill me immediately.'

One has to come to a point where there is nothing to see. When there is nothing to see, the seer also disappears; that is the point to remember. It is very difficult to understand. The seer exists only with the seen. That's why Krishnamurti goes on saying again and again 'the observer is the observed'. When there is nothing to see, how can you be as a seer there? When content disappears, the container also disappears. They exist together, they are two aspects of the same coin.

Buddha says there is no such thing as spiritual experience, all experiences are non-spiritual. Mm? Somebody comes and says, 'My kundalini is rising.' A Gopi Krishna in Kashmir says his kundalini is rising. It is not spiritual, no kundalini is spiritual. It is a physical phenomenon, a worldly phenomenon, and can

give you pleasure, just as sex can give you pleasure. It is the same energy moving upwards. It has nothing to do with spirituality, not at least with what Buddha means by spirituality.

And Gopi Krishna says that he has attained because his kundalini has risen. He feels tingling energy moving in his spine. But a spine is a spine. And now he thinks that the kundalini has arisen, it has reached to SAHASRAR, the seventh chakra, and he has become creative. So he has started writing poetry. Those poems are just rubbish. If they prove anything, they simply disprove all kundalini. I have never come across such rubbish poetry -- just like school children. Even sometimes they write more beautiful things.

You can find only one comparison, and that is Shree Chinmoy. He writes poetry. In one night he will write one thousand poems. Even to call them poems is an exaggeration They are not even prose, they don't have anything of poetry in them.

But these people think they have attained to spiritual creativity, because kundalini has arisen. Somebody has seen light in the head and he thinks now enlightenment has happened -- 'Because I have seen light. When I close my eyes there is great light.' And I am not saying that light cannot be seen and I am not saying kundalini does not arise. It arises so easily, you can see here, so many sannyasins are in that state that Gopi Krishna thinks is kundalini. It is nothing to brag about.

> Any experience is bound to be outside, because you are the experiencer and the experience is there, facing you. When all experiences disappear, there is spirituality. But then a phenomenon happens, when all experiences disappear, the experiencer also dis-appears. In the wake of it, it disappears, because it cannot exist, it cannot subsist without experiences. It feeds on experiences. When the experience and experiencer are both gone you are a Bodhisattva.
> 'AND WHY?
> BECAUSE A BODHISATTVA SHOULD NOT SEIZE
> ON EITHER A DHAMMA OR A NO-DHAMMA.
> THEREFORE THIS SAYING HAS BEEN TAUGHT BY THE TATHAGATA
> WITH A HIDDEN MEANING:
> "BY THOSE WHO KNOW THE DISCOURSE ON DHAMMA
> AS LIKE UNTO A RAFT.
> DHAMMAS SHOULD BE FORSAKEN,
> STILL MORE SO, NO-DHAMMAS.'"

Buddha says everything has to be forsaken -- Dhammas, no-Dhammas, experiences, great experiences, spiritual experiences, and finally the experiencer too. Everything has to be forsaken. When nothing remains, not even a trace of anything, not even the idea that now there is nothing....

Even if this idea remains -- that now there is nothing -- everything is there. This idea is enough to contain the whole world. If you say, 'Now nothing is there,' you have missed the point. You cannot even say that -- that nothing is there. Who is there to say? Who is there to observe? There is utter silence, absolute silence.

So Buddha says that the Dhamma, the religion, is like a raft. These are his famous words. Buddha says in 'Majjhima Nikaya': 'Using the figure of a raft, brethren, will I teach you the norm as something to leave behind, not to take with you. If one has crossed with the help of a raft a great stretch of water, on this side full of doubts and fears, on the further side safe and free from fears, one would then not take it on one's shoulders and carry it with one, but though it was of great use to him, he would leave it behind and have finished with it. Thus, brethren, understanding the figure of the raft, we must leave righteous ways behind, not to speak of unrighteous ways.'

All methods -- Yoga, Tantra -- all techniques, all meditations and all prayers, are strategies to reach to the other shore. Once you have reached, they have to be left behind. Feel thankful, but don't start carrying them on your shoulders, otherwise you will be a fool.

Or Buddha says again: 'The example of the raft shows Dhammas should be treated as provisional, as means to an end. The same holds good of emptiness too, the negation of Dhammas. This corollary has elsewhere been illustrated by the simile of medicine which can heal any illness. Once a cure has been effected it must be abandoned together with the illness because its further use would only make one ill again.'

Buddha says: 'Just so, when this medicine called emptiness has brought about a cure of the disease of the belief in existence. Attachment to emptiness is a disease as much as attachment to existence. Those who continue to use this medicine of emptiness after they have gained possession of health, only make themselves ill again.'

Remember, first one has to drop everything and become empty, and then one has to drop that emptiness too. That emptiness is just a medicine. Buddha is right when he says, 'I am a physician, not a philosopher'. He does not give you a doctrine to cling to. And whatsoever he gives to you is provisional, arbitrary, and one day it has to be dropped and forgotten.

When all disappears -- the world and God, matter and mind, body and soul, you and I -- when all disappears and finally the idea that all has disappeared also disappears, you have arrived, you have become a Bodhisattva. Then is the problem how to linger on this shore, how to be here even a single moment?

You will have to create a CHITTOPAD, a great decision 'There are others stumbling in darkness. I have attained I have to share it,' Out of that CHITTOPAD, out of the creation of a new mind... because the old mind has gone And with the old mind gone, you cannot stay here. You will have to create a new mind.

Two words to be understood, one is passion, another is compassion. They both have passion in them. Passion is the old mind, the desiring mind, the mind full of desire. When all desires have disappeared and the old mind is gone, you will have to immediately create compassion so that through compassion you can be here. For a little while you can help a few people to raise their eyes to the other shore. For a little while you can direct a few people, you can indicate the way.

THE LORD ASKED:
'WHAT DO YOU THINK, SUBHUTI?
IS THERE ANY DHAMMA
WHICH THE TATHAGATA HAS FULLY KNOWN AS
"THE UTMOST RIGHT AND PERFECT ENLIGHTENMENT"'?

That is one of the methods of Buddha -- he asks his disciples sometimes, 'What do you think, Subhuti? Do you think that I have attained the truth, the Dhamma, or have I preached truth to people? What do you think about it?'
'IS THERE ANY DHAMMA
WHICH THE TATHAGATA HAS FULLY KNOWN AS
"THE ULTIMATE RIGHT AND PERFECT ENLIGHTENMENT",
OR IS THERE ANY DHAMMA
WHICH THE TATHAGATA HAS DEMONSTRATED?'
SUBHUTI REPLIED: 'NO.'

It was very easy to fall in the trap of the Buddha, the question was difficult. The question was such that one would tend to say yes. 'Yes, Buddha has attained, otherwise who has attained?' But the very idea of attainment will be unspiritual. And Buddha is saying there is nothing to attain and nobody to attain.

And it would have been very very simple for Subhuti to say, 'Yes, Lord. You have preached as nobody has preached, you have demonstrated as nobody has demonstrated.' But if there is nothing to attain, what can there be to demonstrate? If there is nothing to attain and nobody to attain, who can demonstrate it and what is there to demonstrate?
But Subhuti was not deceived by Buddha's question.

SUBHUTI REPLIED: 'NO, NOT AS I UNDERSTAND WHAT THE LORD HAS SAID.
AND WHY?
THIS DHAMMA WHICH THE TATHAGATA
HAS FULLY KNOWN OR DEMONSTRATED,
IT CANNOT BE GRASPED,
IT CANNOT BE TALKED ABOUT,
IT IS NEITHER A DHAMMA NOR A NO-DHAMMA.'

So first he says, 'No, you have not attained anything, because there is nothing to attain if I understand you rightly. And how can you demonstrate that something which is beyond something is beyond nothing too? How can you demonstrate it? There is no way to grasp it and no way to say it, because it is neither positive nor negative.' Language is capable only of catching hold of the positive and negative, that which transcends both is not graspable.
And again, the final thing he says is:
'AND WHY?

BECAUSE AN ABSOLUTE EXALTS THE HOLY PERSONS.'

The absolute means the beyond, the transcendental, that which is beyond hate and love, that which is beyond life and death, that which is beyond day and night, that which is beyond man and woman, that which is beyond hell and heaven, that which is beyond all dualities, that is the absolute -- and the ABSOLUTE EXALTS THE HOLY PERSONS. An absolute, that absolute, that transcendental, is exalting you.

The Sanskrit word for it is very rich. It is PRABHAVEETA. It means many things, it contains a wealth of meanings. It means 'exalted by', 'glorified by', 'draw their strength from', 'owe their light to'. The moon reflects the light of the sun -- it is PRABHAVEETA, it is just a mirror.

So is a Buddha. A Buddha is an empty mirror. He simply reflects existence as it is -- YATHA BHUTAM. He does not say anything. A mirror says nothing, a mirror has nothing to say, it simply reflects. It does not do anything to that which is, it simply reflects as it is -- YATHA BHUTAM.

In Buddha, existence is reflected. The Absolute exalts, the Absolute is reflected. Buddha is not doing anything.

A real master is just a mirror, he simply reflects that which is. He has no philosophy to preach, no doctrine to propound. Existence is his philosophy, life is his doctrine. He has nothing to grind, he has no motive anywhere. He himself is not, that's how he has become a mirror.

A Bodhisattva is on the point of becoming a mirror. If he creates a new mind, a new route, CHITTOPAD, of compassion, he will linger on this shore a little while. It is very miraculous, because he no more belongs to this world. The world exists in him no more, still it happens, this miracle happens.

The being of a Buddha here on this shore even for a few days or a few years is a miracle, the greatest miracle. A man came to Buddha once and he asked, 'Why don't you show a few 'miracles?' And Buddha said, 'I am the miracle.'

Enough for today.

The Diamond Sutra

Chapter #6
Chapter title: Bodhisattvahood

26 December 1977 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHAT IS ALL THIS STUFF ABOUT BODHISATTVAS? I DON'T BELIEVE A WORD OF IT. THERE IS NO SUCH THING.

Yes, Somendra, it is all nonsense. But you will have to understand the word nonsense. It is beyond sense. You need not believe it, you cannot believe it -- you can only experience it. It is a nonsense

experience. But it is true, it is absolutely true. It happens. Till it happens there is no way to believe in it, and there is no need either. Buddha is never in favor of any kind of belief. Whatsoever he says, it is experience, it is existential. It is something beyond the mind.

Ordinarily we use the word nonsense for that which is below mind. But there is something beyond mind too -- that too is nonsense. The mind cannot make any sense out of it. Unless your mind disappears you will not be able to see what this bodhi-being is. It is not a thing, true. It is an experiencing.

You know desire, you know passion, you know sex, you know love. Try to explain it to a child in whom the sexual desire has not yet taken form, and he will say it is all nonsense. Just try to explain it to a four-year-old child -- that you have fallen in love -- and he will look at you with unbelieving eyes. What are you talking about? What is this stuff 'love'?

And all your romance and all your poetry and all that is throbbing in your heart is impossible to relate to a child. He has not tasted of that experience yet, he is unaware of it. The desire has not arisen in him. Buddha calls that desire WASANA. That wasana has not arisen in him. And unless it arises there is no way to communicate anything about it.

The same wasana, the same energy that is involved in desire, in sex, in love, one day is freed of desire. One day desire drops. Just as one day it arises, one day it drops too. Anything that is born will die, anything that begins will end. And if life goes very very naturally and spontaneously then there is a certain stage which can be demarked.

Sex arises at the age of fourteen -- sexual maturity -- and the child is thrilled with something unknown and new. The child has got the wind of desire, a great passion and fire is arising in him. Now never again will he be that innocence that was there before this desire. He will never look at things with that innocence again.

If life moves spontaneously, naturally, then exactly fourteen years before your death the desire will disappear; exactly fourteen years before your death sex will become irrelevant. Suddenly again you will find that dream is no more there, that passion has subsided, that storm has disappeared, and there is silence, utter silence. But your energy was involved in the desire, the desire has disappeared, where will the energy go?

You are still creating energy by food, by breathing, by exercise, by living. You go on transforming divine energy into human energy. Where will this energy gO? The old path is no more available; it cannot move into the direction of sexuality. Where will it move? Buddha has another word for it. He calls it KARUNA, compassion.

Passion is no more significant. Energy is available, great energy is available. It needs somewhere to move, because energy cannot be static, its very nature is to be dynamic. It starts overflowing from you in compassion. That is the state of a bodhisattva. When sex disappears, desire disappears, future disappears. When you are suddenly herenow and you have that great energy in you and you cannot contain it, it starts flowing, it starts overflowing your cup. It is compassion.

This is the state of a bodhisattva. It is not a thing. And it does not happen ordinarily because people have become unnatural. That's why in all the languages of the world, when an old man is interested in sex it is thought to be something dirty -- the dirty old man. Why dirty? The young man is not thought to be dirty, but why the old?

The phrase has come down the ages from the ancient past when it used not to happen. It was an ill state of affairs. It was not normal, it was abnormal -- something had gone wrong. Otherwise, before your death the desire has to disappear. Otherwise, what have you been doing in life if you have not even come to that point where desire disappears? You have missed the opportunity of life.

And remember, I am not against desire. I am all for it. When it is time, go into it. And go into it so totally that when the time comes to get out of it, you can get out of it totally too. Only one who goes totally in it will be capable of coming totally out of it. One who goes lukewarm, halfheartedly, partially, in a repressed way, will never be able to get out of the entanglement, will never be able to see the stupidity of it, will never be able to see the illusoriness of it.

So I am not against desire. I am all for passion: go into it, and go totally and wholeheartedly. While it is time, see whatsoever is possible to see. That very seeing will make you free of it, and one day the fruit is ripe to fall down. When the ripe fruit falls down, the tree is unburdened. In that unburdening, what will you do? The energy will still be there -- more so, because before it was involved in so many things; now it is not involved at all. Relaxed, you will become a reservoir of energy. This energy will start overflowing you, for no reason at all.

A bodhisattva is one who has so much that he needs to give it, who has so much that when you accept

his love, his being, his enlightenment, you oblige him. He is like a flower full of fragrance... and the fragrance wants to be freed to the winds. Or he is like a cloud full of rainwater... and is searching a thirsty earth which can welcome it, which can absorb it. So is a bodhisattva... a cloud full of rainwater, moving hither and thither in search of a thirsty soul, in search of somebody who will wel-come. The bodhisattva is obliged to you when you accept his gift.

Bodhisattvahood is a state of consciousness. It is nonsense, true. It is not a thing, true, Somendra -- but it happens. It is very illogical. It is illogical, it looks absurd, because it does not relate to your experience yet. But soon many of you are going to enter into that realm. I see many of you just standing on the threshold. You cannot see. I can see that you are on the threshold, getting ready to take the ultimate jump. When it has happened then you will know what Buddha is talking about.

The Diamond Sutra is not preached to the layman, it is preached only to the sannyasins, only to those who are coming to bodhisattvahood or those who have come. In fact it has to be preached before one is coming to bodhisattvahood, because in that moment of bodhisattvahood, if you don't know anything about what to do, if you are not aware that there is a way to unburden -- that you can release your blissfulness, that there is no need to contain it -- if you don't know anything about it, it will be difficult for you, very difficult. Your very blissfulness will become a pain in the chest, will become an ache in the heart. Rather than becoming a dance and a song it will become painful.

Do you know, when bliss becomes very intense it becomes painful. When light is too intense it is too dazzling, and you almost go blind. When love is too much you cannot bear it. When joy is too much, your heart can stop; it can be too painful. And you don't know anything. When bodhisattvahood happens, the joy is such, the magnitude of it, the blissfulness is such, the intensity of it, that you can die just out of it or you can go mad.

Buddhism is the only tradition in the world where bodhisattvas have not been known to go mad. Why? In Sufism they go mad, in Hinduism they go mad, many of them go mad. Sufis have a special name for them -- MASTAS. But there is nothing like that in Buddha's tradition. Why? Buddha is so aware of all the possibilities and is preparing the path so scientifically that he goes on giving you indications, directions, suggestions, for those moments which are going to happen.

Down the ages, in these twenty-five centuries, never a Buddhist saint has been known to go mad, it is rare. In Sufism many go mad, in Hinduism many go mad. The reason is that Sufis and Hindus have nothing compared to bodhisattvahood; no instruction is given. And in the West the problem is even more complicated. Christianity has no idea about it. So in Christianity it has happened that ordinary people who were not in any way saints, have been worshipped as saints. and those who were saints have been declared mad, or possessed by the devil.

In many Western asylums there are people who are not really mad but because of bodhisattvahood they have gone mad. They don't need psychiatric treatment, they don't need electric shocks, they don't need tranquilizers. They don't need unnecessary torture, they don't need psychoanalysis. All that they need is a compassionate Buddha around them. The presence of a Buddha -- all that is needed is that. Just the presence of the Buddha will bring them back, will become a great pull, a magnetic force, and will bring them back to their consciousness. But they are being tortured, they are being put through unnecessary things, because once you think they are mad you start treating them as mad.

Buddhism is one of the most scientific religions of the world. It has all the maps that are needed for the growth of consciousness. And bodhisattvahood is very essential. Before one becomes a Buddha one is bound to pass through bodhisattvahood. But, Somendra, it is nonsense, that is true.

The second question:

BELOVED OSHO,

WHERE DOES CARE FOR OTHERS BECOME INTERFERENCE?

The moment ideology enters, care becomes interference, love turns bitter, becomes almost a kind of hatred, and your protection becomes a prison. The ideology makes the difference.

For example, if you are a mother, take care of the child. He needs you, he cannot survive without you.

You are a must. He needs food, he needs love, he needs care -- but he does not need your ideology. He does not need your ideals. He does not need your Christianity, your Hinduism, your Islam, your Buddhism. He does not need your scriptures, he does not need your beliefs. He does not need your ideals of how he should be. Only avoid ideology, ideals, goals, ends, and then care is beautiful, then care is innocent. Otherwise care is cunning.

When there is no ideology in your caring -- you don't want to make your child a Christian, you don't want to make your child this or that, communist or fascist, you don't want your child to become a businessman or a doctor or an engineer.... You don't have any ideas for your child. You say, "I will love, and when you grow up, YOU choose -- and be whatsoever is natural for you to be. My blessings... whatsoever you are, my blessings.

"And whatsoever you will be, from my side you are accepted and welcome. Not that only when you become the president of the country will I love you and if you become just a carpenter then there will be no love, then I will feel ashamed of you. Not that only when you bring a gold medal from the university will there be a welcome and if you come a failure I will be ashamed of you. Not that only when you are good, virtuous, moral, this and that, will you be my child and otherwise I am not related to you, you are not related to me."

The moment you bring any idea, you bring poison in the relationship. Care is beautiful, but when care has some idea, then it is cunningness, then it is a bargain, then it has conditions. And all our love is cunning, hence this misery in the world, this hell. Not that care is not there -- care is there, but it is with too much cunningness. The mother cares, the father cares, the husband cares, the wife cares, the brother, the sister -- everybody is caring. I'm not saying that nobody is caring -- people are caring too much, but still the world is hell.

Something is wrong, something is fundamentally wrong. What is that fundamental wrong? Where do things go wrong? Caring has conditions in it: "Do this! Be that!" Have you ever loved anybody with no conditions? Have you ever loved anybody as he or she is? You don't want to improve, you don't want to change; your acceptance is total, utter. Then you know what care is. You will be fulfilled through that care, and the other will be helped immensely.

And remember, if your care has no business in it, no ambitions in it, the person you cared about will love you forever. But if your care has some ideas in it, then the person you cared about will never be able to forgive you. That's why children are incapable of forgiving their parents.

You go and ask the psychiatrists, the psychoanalysts -- all the cases that come to them are the cases of children whose parents cared too much. But their care was businesslike; it was cold, it was calculated. They wanted some of their ambitions to be fulfilled through the child. Love has to be a free gift. The moment there is a price tag on it, it is no more love.

The third question:

BELOVED OSHO,

WHY DON'T YOU ALLOW NONVEGETARIAN FOOD IN THE ASHRAM?

The question is from Swami Yoga Chinmaya. There must be some idea in Chinmaya's mind to eat meat. There must be some deep hidden violence. Otherwise the question is coming from a vegetarian and there are thousands of nonvegetarians here. This looks very absurd, but this is how things are. The vegetarian is not a true vegetarian; he is just a repressed one. Desire arises.

But why I don't allow nonvegetarian food in the ashram has nothing to do with religion, it is just pure aesthetics. I am not one who thinks that if you take nonvegetarian food you will not become enlightened. Jesus became enlightened, Mohammed became enlightened, Ramakrishna became enlightened -- there has been no problem about it. You can take nonvegetarian food and you can become enlightened, so there is no religious problem about it.

To me the problem is that of aesthetics. Because Jesus continued to eat meat, I have a feeling that he did not have a great aesthetic sense. Not that he is not religious -- he is perfectly religious, as religious as Buddha, but something is missing in him. Ramakrishna continued to eat fish; just nonaesthetic, it looks a little ugly.

Enlightenment is not at stake, but your poetry is at stake, your sense of beauty is at stake. Your humanity is at stake, not your super-humanity. That's why it is not allowed in my ashram -- and it will not be allowed. It is a question of beauty.

If you understand this many things will be clear to you. Alcohol can be allowed in this ashram but not meat, because alcohol is vegetarian -- fruit juice.... fermented, but it is fruit juice. And sometimes to be a little drunk gives rise to great poetry. That is possible, that has to be allowed. In the new commune we are going to have a bar -- Omar Khayyam. Omar Khayyam is a Sufi saint, one of the enlightened Sufis.

But meat cannot be allowed, that is just ugly. Just to think that you are killing an animal to eat, just the very idea, is unaesthetic. I am not against it because the animal is killed... because that which is essential in the animal will live, it cannot be killed, and that which is nonessential, whether you kill it or not, is going to die. So that is irrelevant, that is not a point for me to consider.

The question is not that you have killed the animal and killing is not good, no. The question is that you have killed the animal -- you. Just to eat? While beautiful vegetarian food is available? If vegetarian food is not available, that's one thing. But the food IS available. Then why? Then why destroy a body? And if you can kill an animal, then why not be a cannibal? What is wrong with killing a man? The meat derived from a human body will be more in tune with you. Why not start eating human beings? That too is a question of aesthetics.

And the animals are brothers and sisters, because man has come from them. They are our family. To kill a man is only to kill an evolved animal, or to kill an animal is just to kill somebody who is not yet evolved but is on the way. It is the same. Whether you kill the child when he is in the first grade or whether you kill the young man when he has come to his last grade in the university, it does not make much difference. The animals are moving towards human beings, and human beings had once been animals. It is only a question of aesthetics. Why not kill your wife and eat her? She is so beautiful and so sweet....

A friend came to a cannibal and the food was prepared and the friend had never tasted anything like it. He had never even dreamed that food could be so tasty, so delicious. When he was leaving he said to the cannibal, "I loved the food. I have never loved food so much. When I come next, prepare the same dishes."

And the cannibal said, "That is difficult, because I only had one mother."

Why can't you eat your mother? Why can't you eat your husband or your child? -- so delicious. The question is not religious, I would like to remind you again, it is a question of aesthetics. An aesthetic man will see that life remains beautiful it does not become ugly and nightmarish.

But the question has arisen in Chinmaya's mind, that shows something. In India people who are vegetarian are not really vegetarian; it is just because they are born in a vegetarian family, so from the very beginning the vegetarianism has been imposed on them. And naturally they are curious, naturally they want to taste other things also, and naturally the idea arises, "The whole world is nonvegetarian; people must be enjoying." The vegetarian feels that somehow he is missing much. That's why the question has arisen.

It has nothing to do with meditation. You can eat meat and you can meditate. You can eat meat and you can love. It has nothing to do with love either. But you will be showing one thing about yourself -- that you are very crude, that you are very primitive, uncultured, uncivilized; that you don't have any sense of how life should be. It was out of an aesthetic sense that vegetarianism was born. It became entangled in religion and got lost. It has been taken out from the religious context.

People come to see me and they ask, a Jaina asked me, "How can you say that Jesus was enlightened? -- because he was a meat-eater...." His question is relevant because he thinks that meat-eaters cannot become enlightened. Meat-eaters can become enlightened, just as people who are not poets can become enlightened. That is not a barrier. People who don't have any sense of beauty, who will not see any beauty in a rose, can become enlightened... who will not see any beauty in the moon, can become enlightened... who will not have any taste for Beethoven's music, can become enlightened. But Jesus shows something crude. Maybe it was not possible, maybe he lived amongst people who were all meat-eaters. It would have been difficult for him to be a vegetarian. It would have been almost impossible for him. But still, that trouble has to be taken.

But remember that here my whole approach is an integrated approach. Meditation is needed, so is poetry, so is aesthetics, so is religion, so is music, so is art. Man should evolve in many dimensions in an integrated way. Then comes the ultimate flowering when all your petals have opened. And you will have greater joy and greater benediction in life.

Saint Francis is far more aesthetic than Jesus. Naturally there are stories about Saint Francis that birds

would come and sit on his shoulders, that fishes would jump out of the river to see him. He had a kind of affinity with the animal kingdom. He would talk to trees and would say 'sister' and with birds 'brother' and with the sun and the moon. That would not happen to Jesus, that would not happen to Mohammed. That cannot happen.

And still I say they are enlightened people, but their enlightenment misses one thing -- aesthetic sensibility. Why miss it? Why not have the whole of it. Why not become enlightened in all the possible ways? in your totality?

The fourth question:

BELOVED OSHO,

WHAT IS IT TO BE SURRENDERED TO YOU?

Savita, that which you don't have and you think that you have, has to be surrendered to me. You don't really have the ego, the I, the self. You don't have it really. You are living in a kind of illusion that you are separate from existence. That separation is not there. You cannot live for a single split moment as separate. You cannot live like an island. You are part of the whole. The whole goes on participating in your being, the whole goes on showering you with its energy, but you have the idea that "I am separate."

That 'I' has to be surrendered to me. And you don't have it, so you will not be really surrendering something to me, just an illusion. Let me repeat: that which you don't have, I want to take it away from you. And that which you have, I want to give it back to you. Your reality I want to give back to you; you have forgotten about it. And your unreality I want to take away from you.

Remember, when you surrender your ego you don't lose anything, you gain -- you gain reality. It is as if you were sleeping and you were dreaming and then I come and wake you up. Your dream is lost. But have you lost anything? The dream was not there in the first place, it was not a reality. It was a dream, only a dream, and now you open your eyes and it is morning and the sun is rising and the birds are singing and the trees are happy with the new day.

I give you that which is and I take away that which is not. I wake you up. You don't lose anything. And remember, I don't gain anything because of your surrender. So don't be miserly. Don't think that I will be gaining anything out of your surrender -- I don't gain anything. When I wake you up, your dream is lost but I don't get your dream. Otherwise I would never have said to surrender your egos to me; otherwise I will be almost crushed, killed.

A very boring man came to see his friend. The friend was very afraid because of his past experiences with this man. He bored him and bored him and talked and talked, hours and hours, and then when he was leaving he said, "This is strange. When I came I had a headache, now it has gone."

And the sufferer, the victim, said, "Don't be worried about that -- I have got it now. It has not gone anywhere."

When you surrender the ego, I don't get it. When you surrender your headache, I don't get anything out of it. So don't be miserly. Don't think that I must be piling up great treasures because so many people are surrendering to me. I don't get anything. What you surrender is nothing. But you gain much out of the surrender. You get reality, you get your authenticity back.

The fifth question:

BELOVED OSHO,

AS I LISTEN TO YOU TALK ABOUT BUDDHA AND SARIPUTRA SUBHUTI, ANANDA, MAHAKASHYAPA, I FEEL MORE AND MORE THAT YOU WERE ACTUALLY THERE WHEN BUDDHA LIVED AND THAT YOU UNDERSTAND AND REVERE HIM NOT ONLY BECAUSE YOU SHARE THE SAME CONSCIOUSNESS, BUT BECAUSE YOU EXPERIENCED HIM DIRECTLY WHEN HE WAS IN THE BODY. IS THIS SO?

Pramod, yes. But don't tell it to anybody. Keep it a secret. And never ask anything about it again.

The sixth question:

WHAT DO YOU THINK OSHO? HAVE I THE SLIGHTEST IDEA WHAT YOU ARE TALKING ABOUT OR WOULD THE SLIGHTEST IDEA BE THE WRONG THING TO HAVE?

Yes, Subhuti.

The seventh question:

OSHO,
BUDDHA SAYS THAT ALL WE ARE IS A RESULT OF WHAT WE HAVE THOUGHT. IT IS FOUNDED ON OUR THOUGHTS, IT IS MADE UP OF OUR THOUGHTS. IF A MAN SPEAKS OR ACTS WITH A PURE THOUGHT HAPPINESS FOLLOWS HIM LIKE A SHADOW.
HOW DOES THIS RELATE TO NO-MIND FOR WE CAN THINK PURELY AND CONTROL OUR THOUGHTS, WE CAN OBTAIN HAPPINESS, YET NO-MIND SEEMS TO APPEAR TO BE CONTRADICTORY TO CONTROLLING THOUGHT?

The first thing. There are three minds possible. One: the evil mind, which lives in a destructive way, which thinks of destroying, which enjoys creating suffering for people. To such a mind Buddha says misery will follow like a shadow. If you want to create misery for others you will be creating misery for yourself finally. If you are against existence, existence will be against you -- because existence is a mirror, it echoes you.

If you abuse, abuses will come and fall on you. If you sing a beautiful song, the song will come back and shower upon you. Whatsoever you give comes back to you a thousandfold. Whatsoever you sow you will reap a thousandfold. So the evil mind is followed by misery, the evil mind is followed by hell. The evil mind is one who enjoys torturing, destroying, murdering. Tamurlane, Genghis Khan, Adolf Hitler, Joseph Stalin -- these are the evil minds.

Then there is the holy mind -- against the evil mind, just diametrically opposite to it. It is creative, it enjoys seeing people happy. It helps, serves, is a great bestower of happiness on others. It loves to see people happy. Happiness follows like a shadow to this mind -- the holy mind.

But there is one thing more that you are not aware of. If happiness is there, then just beyond it somewhere unhappiness will be present. If unhappiness is there, then somewhere on the boundary happiness will be present. They go together. The evil mind is followed by misery, by hell, but somewhere hell is followed by heaven. The holy mind is followed by happiness, but happiness is followed by unhappiness, because they cannot be separate. They are not two phenomena.

How can you be happy if you cannot be unhappy? If you have forgotten what unhappiness is you will have forgotten happiness too. If you don't know what disease is, illness is, you will not be able to feel your health, wellbeing. It is impossible. To keep alert that you are healthy, sometimes illness is a must.

You cannot write with a white chalk on a white wall. Not that you cannot write -- you CAN write, but nobody will be able to read it, not even you. To write with a white chalk you need a blackboard. The blackboard functions as the background. The white chalk becomes the figure. So is life. Your happiness is like the white chalk: it needs a black background. The holy man lives in happiness but his happiness is a figure and unhappiness is there like a background. Without unhappiness there he will never be able to know what happiness is; without contrast there is no way to know.

So ultimately the holy mind and the evil mind are not two minds, they are two aspects of the same coin. The saint and the sinner exist together. The saint can turn into a sinner any moment and the sinner can turn into a saint any moment. They are not far away, they are not distant neighbors. They live very close by, they are very intimate. Their boundaries meet and merge.

The third mind is no-mind -- neither saint nor sinner, neither happiness nor unhappiness. The duality is dropped. Then there is silence, serenity. Then there is peace, all turmoil is gone.

Remember, even happiness is a turmoil, even happiness is a kind of fever. You like it, that is one thing,

but it is fever, it is feverish. Have you not watched it? When you are happy, you start getting tired of it. Once in a while it is okay, but you cannot remain happy for long. Sooner or later you become fed up with it. It is tiring.

If you are too happy you will not be able to sleep in the night. In the same way, if you are too unhappy you will not be able to sleep in the night, you will not be able to relax. Happiness becomes a tension. Both are tiring. When happiness tires you, you move towards unhappiness. When unhappiness tires you, you start moving towards happiness, and that's how the pendulum of life goes on swinging, swaying, from one extreme to another. No-mind is a totally different thing. It has nothing to do with mind, happy or unhappy, holy or unholy.

Do you remember? When Bodhidharma went to China, the Emperor Wu asked him a few questions. One of the questions was, 'I have created many monasteries, made many Buddha temples. I have opened my treasures for the spread of Buddha's message. Don't you think it is holy?'

And Bodhidharma laughed and he said, 'What is holy in it? It is a kind of business. You are planning for the other world, you are hoping for heaven. There is nothing holy in it, it is as unholy as anything else.

What does Bodhidharma mean? He is saying that your so-called holy acts are bound to be followed by unholy things, because deep down the very desire is unholy.

The Emperor was embarrassed, shocked, angry, and he said, 'Then what do you think -- is not Buddha a holy person?'

And Bodhidharma laughed and he said, 'He is neither holy nor a person. He is utter emptiness. How can holiness exist there? It will be a kind of dirt. He is utterly silent, he is emptiness.'

The state of no-mind is neither holy nor unholy. Buddha is neither a saint nor a sinner. He has transcended duality. Buddha is a transcendence.

So please remember, from an evil mind you can become a holy mind but there is not a real transformation. It is only a question of degrees, you have not gone beyond mind yet. Only no-mind can liberate you.

So don't try to become a holy person. Holy persons are unholy. Don't try to become saints because all that effort is nothing but an ego trip -- mind playing a new game, and a very subtle game. Just drop that whole nonsense of being holy or unholy. Saint and sinner, say goodbye to both. Dark and light, say goodbye to both. Heaven and hell, say goodbye to both.

And then arises a totally new world which you have not even dreamed of. Then there is utter serenity, then there is peace, then there is no turmoil, then not even a ripple arises. In that state is Buddha-hood. There is no pain, no pleasure then, because pleasure is not different from pain and pain is not different from pleasure.

Then what is there? Buddha is silent about it, nothing can be said about it, because whatsoever can be said will become part of duality. If you say it is bliss then you will think it is not misery. If you say it is light then you will think it is not dark. If you say it is summer then you will think it is hot winter. If you say it is a kind of flower then you will think it is not a thorn. But you will start thinking in duality.

Buddha keeps absolutely silent about it. The reason is that it can only be expressed in silence. It is silence. How can you express silence through sound?

The seventh question:

A FEW YEARS AGO THROUGH YOGA AND MEDITATION I EXPERIENCED SOME PEAKS OF PRAYER. MY WHOLE BEING FELT THE BLISS OF IT -- ALL WAS DIVINE LOVE, AND THANKFULNESS. FOR SOME REASON I CAME OUT OF IT AND NOW I FIND MYSELF BACK IN THE DARK VALLEY. SOMEWHERE THINGS WENT WRONG. IT FEELS GUILTY AND SO ARDUOUS TO STAND UP AGAIN. PLEASE COMMENT.

If your silence and your bliss is caused by anything, it is bound to disappear. That which is caused cannot be eternal. You managed it through Yoga and meditation, but it was not a natural happening. It was artificial, it was arbitrary. It was as arbitrary as you can manage through chemical drugs, but the drug will wear off.

You have taken a certain quantity of LSD and you will fed blissed-out, and all is blissful and all is joy and life has immense beauty and splendor and trees are more green and roses are more red and every face

looks radiant. Life is luminous, psychedelic. But the LSD is going to wear off. The next morning you will look and the trees are dusty again; that greenness is not there, that luminosity is not there. They are not illumined from within. You will see people's faces -- those dull, boring faces again. All is dusty, all is ordinary.

The same can happen through Yoga, the same can happen through fasting, the same can happen through any technique whatsoever. Techniques are good to give you a glimpse, but they can only give you a glimpse; it cannot become your state of affairs, it cannot become your consciousness.

So there is not a problem in it, it is simple. It was going to be lost, nothing is wrong with you. The only wrong thing is your attitude. You were think-ing that through yoga and meditation you would be able to create something eternal. That is not possible. The eternal cannot be created. Anything that is created will fall one day or other, sooner or later.

The eternal comes to you uncreated. The eternal happens, is not done. When you have gone beyond techniques and methods, when you have dropped all techniques and all methods, when you have come to see one thing -- that just to be is enough, nothing else is needed, that there is no need to make any arrangement, that all beings are Buddhas from the very beginning.... When you have understood this -- that you are not to grow into something, that you are already there, it is already the case -- then you relax.

And the relaxation should not be a method. You should not relax through a Yoga posture. This very understanding is relaxing, this very understanding is relaxation. You relax, effort disappears. You live your ordinary life -- you chop wood and you carry water from the well and you cook food and you eat and you sleep and you love and you live ordinarily with no hankering and no desire for anything extraordinary.

And then one day it is there, not of your making. One day it is suddenly there. One day you open your eyes and it is there -- and then it never leaves. But it has to come on its own. Otherwise, managed by you, it will come and leave; it will be only a glimpse.

You ask: "A few years ago through yoga and meditation I experienced some peaks of prayer." They were created peaks, they were dreams and imaginations that you managed to have. "My whole being felt the bliss of it." But you were there. You felt the bliss of it but you were there. You had not disappeared. "All was divine." This is an interpretation. The mind was functioning, the mind was saying, "All is divine". You must have heard, you must have read. Your mind was interpreting -- all is divine love and thankfulness. These were ideas floating in the mind.

But you were there, the memory was there, the past was there. Otherwise who would say 'All is divine'? If all is really divine then what is the point of saying all is divine? If all is divine all is divine, there is no need to say even. Saying simply says that you know that all is not divine. Saying simply says that you are posing, imposing.

Yes, there must have been a kind of happiness created by meditation and yoga, there must have been a kind of joy, and on that joy you imposed your whole philosophy -- that this is what God is, that this is divineness, that this is love and thankfulness. And for a few days you enjoyed your dream -- it was a dream.

"For some reason I came out of it." Not for some reason, it is very simple. You had to come out of it, you could not have lived in a dream forever -- nobody can live in a dream forever. A dream is never forever, otherwise what will be the distinction between reality and dream? A dream is only for the moment. Sooner or later you wake up, you open your eyes and the dream is not there and the ordinary life is there.

"I came out of it and now I find myself back in the dark valley." You were there at those sunlit peaks and you are there in the dark valleys. One thing is similar : you. Dark valleys or sunlit peaks, it does not matter; all that matters is you -- the ego is there. The ego is in the dark valley, the ego is at the peak, and the ego goes on creating dreams.

Let me tell you one thing : even the dark valley is your dream and your imposition, your idea. There are no dark valleys. If all is divine, how can there be dark valleys? And if there are dark valleys, how can all be divine? There are neither dark valleys nor sunlit peaks; it is just the game of the ego. It goes on moving in polarities, from one point to another. When you see it -- that the sweet dream is a dream, so is the nightmare, both are dreams -- wake up and drop both the dreams. Then for the first time you have contact with reality.

But remember, in that moment when reality is there, you are not. That is the only criterion to understand, no other criterion exists. The only criterion is, if the experience is of reality you will not be found there, you cannot be found there. You will be utterly absent. Bliss will be there but you will not be there. There will be nobody to say "I am feeling bliss." God will be there but you will not be there. There will be nobody to say "All is divine." Let that be remembered.

And this can happen only, this cannot be done. You cannot produce it. A produced thing is artificial, it goes only so far, then it disappears. A produced thing is cheap. Just think what you are doing. When you do yoga, what are you doing? Standing on your head -- how can standing on your head make you enlightened? How? Just standing on your head? So cheap?

Standing on your head may give a shock to your head, maybe a kind of shock treatment. Too much blood rushing to the head may give you a moment of stoppage -- thinking stops. Too much blood has rushed so suddenly, mm? -- because you are standing on the head so the gravitation is pulling all your blood towards the head. And the head cannot manage it, it is a kind of flood. So for a moment there is a stopping of thinking. In that stopping you will feel, "I am joyous, I am blissful, all is divine." But how long can you stand on your head? And even if you learn to stand a long time, the mind will also learn how to go on continuing thinking with that flood of blood. There is no problem, mind will also learn by and by. Then you can stand on your head and you can go on thinking.

When I was a child I used to stand on my head very very long. It became such a habit that one day I fell asleep. That is almost impossible. When I told one old man, who was a kind of yogi in my village, he said, "This is impossible, this has not even happened to me. To fall asleep standing on your head..." Because for sleep to happen, the head needs less blood flow than ordinarily. That's why we use pillows in the night to put the head a little higher so blood does not go too much in the head; otherwise the head continues functioning. The more intellectual a person is, the bigger the pillow he will need -- two, three, four pillows. Otherwise just a little blood and the thought process starts. So the food supply has to be completely cut.

The old man said, "This is impossible." But it happened to me. Not only did I fall asleep but I fell from my SHIRSHASANA. It had become so habitual. Not only thoughts, but sleep and dream are possible. So if you stand on your head too long you will be accustomed to it and the joy that has happened for the first time will never happen again.

And what do you do when you meditate? How can you manage enlightenment through meditation and yoga and fasting and dieting? No, the thing is far beyond -- beyond the stars. All these small things are very earthly. Yes, they can purify you, cleanse you, but they cannot give you enlightenment. They can give you a few moments of joy, but that joy is not to be interpreted as bliss, because you are there. They can sometimes fill you with great light, but that light is not the eternal light. For the eternal you can only be feminine, you cannot be a doer. You have to be in a kind of inactivity, passivity. You have to wait patiently. Be ordinary and wait

And I am not saying don't do yoga exercises; they ARE good for the body. And I am not saying don't do meditations; they are perfectly good and cleansing. But don't think that by yoga and meditation you will produce God. God cannot be produced. But you will be cleansed, and there will be more possibility for God to happen.

But God happens only when you are unawares. When you are not even looking for him, when you are simply sitting, not doing anything and there is no desire -- not even a small fragment of desire in the mind to be anything else, to be somebody else, to become enlightened and all that -- when you are just there, sitting and doing nothing, suddenly it happens. It is always sudden. It descends on you. But then you are no more, enlightenment is and you are not. God is and you are not.

The last question:

OSHO,
FOR TWO MONTHS I LIVED IN THE COMMUNE AA AND FOR TWO YEARS IN SOME COMMUNES IN FRANCE. THEY HAVE ALL FAILED -- HATE BECOMING STRONGER THAN LOVE.
I FELT THAT I COULD BE MORE TOTALLY MYSELF LIVING IN A GROUP WITH COLLECTIVE DECISIONS AND PROPERTY AND FREE SEXUALITY. WHAT DO YOU THINK OF THE WAY OF LIVING IN COMMUNES?

The problem is not where you live, the problem is you. You can go to a commune and you will carry all your problems with you. And others who have come to live in the commune have also come just like you, with all their problems. Sooner or later those problems will surface. These outer things cannot help. They are distractions.

The real change has to happen in you, commune or no commune. The real change has to happen in the

deepest core of your being. If it happens there only then will life be different, otherwise it will not be different.

You say: "They have all failed." They have failed because you are the same. They have not failed really. Their failure only proves that you are frustrated, they have not fulfilled your expectations. And what were your expectations? You were thinking that just living in a commune would do. And your problems would be solved.

Neither can a commune help, nor can going to the Himalayas and living in a cave help. Life has to be tackled very realistically. You have to see into your problems, you have to go to their very roots, you have to burn the very seed of those problems, and only then -- then it can happen anywhere.

You were searching for a heaven, mm? That's what people have been doing down the ages. They don't change themselves, they hanker for a heaven, but wherever they go they will create hell. They ARE hell -- it is not a question of finding heaven somewhere. Unless you have it already in you, you will not find it anywhere.

Anubodhi has sent me a beautiful parable:

Once I knew a man who had won an all-expenses-paid trip to both heaven and hell. He was asked where he would like to go first. "I would like to visit hell first," he replied, and so it was arranged.

Upon arriving in hell a great sight met his eyes. He found himself in a large banquet hall in which long tables were laden with every imaginable kind of food. The people sat along the tables, forks poised above the food, which steamed deliciously and filled the air with the most tempting smells, but no one was eating.

The man was puzzled, but when he looked closer he noticed that the people were all suffering from a strange paralysis of the elbow. Try as they might, they just could not get the food to their mouths.

"So this is hell," the man thought. "To live in a bounteous universe, abundant with all that one could need or desire, but to starve in the midst of plenty, unable to feed oneself."

Turning away, the man asked to be transported to heaven. In heaven he saw the same large banquet hall, filled with the same long tables, laden with the same delectable food. Looking closer he noticed that the people were all suffering from the same paralysis of the elbow. "This is heaven," he cried, almost aloud. But upon even closer inspection he noticed one difference. He saw that between heaven and hell there was one small difference which made all the difference. What he saw was that in heaven they were feeding each other.

They were paralyzed just the same, but they were feeding each other. It was impossible to bring the food to their own mouths but it was possible to feed the other, and the other was feeding them.

This is the only difference, but the difference is inside -- compassion has arisen. Unless you are a bodhisattva, wherever you are you will be in hell. When passion is transformed into compassion....

Then, wherever you are, you are in heaven. That is the only paradise there is.

Enough for today.

The Diamond Sutra

Chapter #7
Chapter title: A Dweller in Peace

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VAJRACHCHEDIKA
PRAJNAPARAMITA
SUTRA

OF
GAUTAMA

THE
BUDDHA

THE LORD THEN SAID:
'YES, SUBHUTI, FOR THE TATHAGATA HAS TAUGHT
THAT THE DHAMMAS SPECIAL TO THE BUDDHAS
ARE JUST NOT A BUDDHA'S SPECIAL DHAMMAS.
THAT IS WHY THEY ARE CALLED
"THE DHAMMAS SPECIAL TO THE BUDDHAS".'

THE LORD ASKED:
'WHAT DO YOU THINK, SUBHUTI,
DOES IT OCCUR TO THE STREAMWINNER,
"BY ME HAS THE FRUIT OF A STREAMWINNER
BEEN ATTAINED"?
SUBHUTI REPLIED: 'NO INDEED, O LORD.
AND WHY?
BECAUSE, O LORD, HE HAS NOT WON ANY DHAMMA.
THEREFORE IS HE CALLED A STREAMWINNER.
NO SIGHT-OBJECT HAS BEEN WON,
NO SOUNDS, SMELLS, TASTES, TOUCHABLES,
OR OBJECTS OF MIND.
THAT IS WHY HE IS CALLED A "STREAMWINNER".
IF, O LORD, IT WOULD OCCUR TO A STREAMWINNER,
"BY ME HAS A STREAMWINNER'S FRUIT BEEN ATTAINED,"
THEN THAT WOULD BE IN HIM A SEIZING ON A SELF,
SEIZING ON A BEING,
SEIZING ON A SOUL,
SEIZING ON A PERSON.'

THE LORD ASKED:
'WHAT DO YOU THINK, SUBHUTI,
DOES IT THEN OCCUR TO THE ARHAT,
"BY ME HAS ARHATSHIP BEEN ATTAINED"?'
SUBHUTI: 'NO INDEED, O LORD.
AND WHY?
BECAUSE NO DHAMMA IS CALLED "ARHAT".
THAT IS WHY HE IS CALLED AN ARHAT.
AND WHY?
I AM, O LORD, THE ONE WHOM THE TATHAGATA
HAS POINTED OUT AS THE FOREMOST OF THOSE
WHO DWELL IN PEACE.
I AM O LORD, AN ARHAT FREE FROM GREED.
AND YET, O LORD, IT DOES NOT OCCUR TO ME,
"AN ARHAT AM I AND FREE FROM GREED."
IF, O LORD, IT COULD OCCUR TO ME
THAT I HAVE ATTAINED ARHATSHIP,
THEN THE TATHAGATA WOULD NOT HAVE DECLARED OF ME

THAT "SUBHUTI, THIS SON OF GOOD FAMILY,
WHO IS THE FOREMOST OF THOSE
WHO DWELL IN PEACE,
DOES NOT DWELL ANYWHERE;
THAT IS WHY HE IS CALLED
A DWELLER IN PEACE, A DWELLER IN PEACE".'

A Dweller in Peace

The Diamond Sutra will appear to most of you as absurd, as mad. It is irrational but not anti-rational. It is something beyond the reason, that's why it is so difficult to express it in words.

Once a whisky-drinking, chainsmoking and popcorn-munching American priest was staying with me. Roaming in my library, accidentally he found The Diamond Sutra. For just ten to fifteen minutes he looked into it here and there, then he came to me and said, "This man Buddha must have been mad. And not only was he mad, he had mad followers too.'

I can understand his statement. Buddha will look mad to you too, because he is trying to say that which cannot be said. He is trying to catch hold of something which is essentially elusive. Hence all these strange sayings -- they ARE strange. They are strange because the way they are put, the way they are expressed, is not logical. It does not make any sense, not at least on the surface.

And if you have not felt something of the beyond, it is very difficult for you to understand what Buddha is trying to do. We can understand only that which we have experienced, if not in toto then at least in part. Otherwise our understanding remains rooted in our experience.

It happened:

Charlie had been to school that morning for the first time. When he came home his mother said, "Well, Charlie, how do you like school?"
"I like it well enough, but I have not got my present yet."
"Your present?" queried the mother. "What do you mean?"
"Teacher said, when she saw me, 'You may sit here for the present, little man.' I sat there all morning and didn't get a thing!"

Now, a small child's understanding is a small child's understanding. And that's how you are -- small children as far as Buddha is concerned, as far as his statements are concerned. His statements are of the ultimate experience. You will have to be very very patient, only then something will start dawning in your consciousness. They are of utter significance. Even if a single statement is understood, that will prove radical, that will change you from your very roots.

A father took his young son to an opera for the first time. The conductor started waving the baton and the soprano began her aria. The boy watched everything intently and finally asked, "Why is he hitting her with his stick?"
"He is not hitting her with the stick," the father explained.
"Then why is she screaming?"

In your mind many times these ideas will come: What is Buddha saying? It looks so utterly mad, it doesn't make sense. It is beyond sense. You will have to gather yourself together to climb to something higher than you. You will have to stretch your hands towards the beyond. Even if you can touch just a fragment of these sayings, your life will not be the same again.

But it is difficult. We live rooted in the earth. We are like trees rooted in the earth. Buddha is a bird on his wings in the sky. Now these trees rooted in the earth are trying to understand the message of the bird who has no roots in the earth any more, who is flying in the sky, who knows the vastness, the infinity of the sky. He has a different understanding, a different vision. And the distance is immense.

Only very few can have a few glimpses of what Buddha is trying to do. Something of absolute value is being conveyed to you. If you cannot understand then remember that you cannot understand. Don't say, like that whisky-drinking, chainsmoking, popcorn-munching priest, that Buddha is mad. Don't say that, beware of that. It is easier to say that Buddha is mad. Then you are freed of the responsibility of understanding; then you can close The Diamond Sutra and forget all about it.

If you say, "It is beyond me," then there is challenge. When you say, "Maybe I am very childish, juvenile. I cannot understand, I have to grow into my understanding. How can Buddha be mad?" then there is a challenge and you start growing.

Always remember that: never decide about the other. Even if Buddha is mad, take it as a challenge. You will not lose anything. If he is mad, then too you would have gone beyond your boundaries just in the effort to understand him. If he is not mad then you have met with something precious, then you have stumbled upon a great treasure.

The sutras:

THE LORD THEN SAID:
'YES, SUBHUTI, FOR THE TATHAGATA HAS TAUGHT
THAT THE DHAMMAS SPECIAL TO THE BUDDHAS
ARE JUST NOT A BUDDHA'S SPECIAL DHAMMAS.
THAT IS WHY THEY ARE CALLED
"THE DHAMMAS SPECIAL TO THE BUDDHAS".'

Now look at the absurdity -- but it is significant, it is very meaningful. What are the Dhammas of the Buddhas, the special characteristics of a Buddha? His special characteristic is that he has no characteristics, that he is utterly ordinary, that if you come across him you will not recognize him.

He is not a performer, he is not a politician, he is not an actor. He has no ego to perform. He is not there to convince anybody about his importance. He is utterly absent. That is his presence. That's why these absurd statements.

His characteristic is that he lives as if he is dead; that he walks and yet nobody walks in him, that he talks yet nobody talks in him... there is utter silence, never broken.

Zen monks say Buddha never uttered a single word, and Buddha spoke for forty-five years continuously. If anybody can surpass him, that is me, nobody else can surpass him. And I say to you I have also not uttered a single word. Zen people are right. I agree with them with my own experience. I go on saying things to you and yet deep inside there is absolute silence, not disturbed by what I say. When I am speaking, the silence is there, not even a ripple arises in it.

I am here, in a way utterly present, in another way absolutely absent, because there is nothing arising in me which says 'I'. Not that I don't use the word; the word has to be used, it is utilitarian -- but it connotes to no reality. It is just a utility, a convenience, a strategy of language; it corresponds to no reality.

When I say 'I', I am simply using a word to indicate towards me, but if you look into me you will not find any 'I' there. I have not found. I have been looking and looking and looking. The more I have looked in, the more the 'I' has evaporated. The 'I' exists only when you don't look inwards. It can exist only when you don't look. The moment you look, the 'I' disappears.

It is just like when you bring light in a dark room, darkness disappears. Your look inwards is a light, a flame. You cannot find any darkness there -- and your 'I' is nothing but condensed darkness.

The basic characteristic of a Buddha, the Buddha Dhamma, his unique quality, is that he is not, that he has no attributes, that he is indefinable, that whatsoever definition you put upon him will be unjust because it will demark him, it will limit him, and he is not limited. He is pure void. He is a nobody.

Buddha is so ordinary that if you come across him you will not recognize him. You can recognize a king, you know the language how to recognize a king, and the king knows what language you recognize. He prepares for it, he rehearses for it. He is bent upon proving to you that he is special. Buddha has nothing like that. He is not trying to prove anything to anybody. He is not trying to be recognized by you. He has no need to be recognized. He has come home. He does not need your attention.

Remember, attention is a psychological need. It has to be understood. Why do people need so much attention? Why in the first place does everybody want people to pay attention to them? Why does everybody want to be special? Something is missing inside. You don't know who you are. You know yourself only by others' recognition. You don't have any direct approach into your being, you go via others.

If somebody says you are good, you feel you are good. If somebody says you are not good, you feel very very depressed -- so you are not good. If somebody says you are beautiful you are happy. If somebody says you are ugly you are unhappy. You don't know who you are. You simply live on opinions of others, you go on collecting opinions. You don't have any recognition -- direct, immediate -- of your being. That's why you

gather a borrowed being. Hence the need for attention.

And when people are attentive to you, you feel as if you are being loved, because in love we pay attention to each other. When two persons are in deep love they forget the whole world. They become engaged into each other's being absolutely. They look into each other's eyes. For those moments all else disappears, exists not. In those pure moments they are not here. They live on a plenitude somewhere high in the sky, or in heaven, and they are absolutely pouring their attention into each other.

Love is attentive -- and everybody has missed love. Very rare people have attained to love, because love is God. Millions live without love because millions live without God. Love has been missed. How to substitute that gap? The easier substitute is to get people's attention. That will befool you, deceive you that they love you.

That's what happens to a political leader: he becomes the prime minister of the country or a president of the country and of course the whole country has to pay attention to him. He feels good. It is a vicarious way of feeling loved, and nobody loves him. Once he is out of the post, nobody is going to care where he is.

Who cares about Richard Nixon, whether he is alive or dead -- who bothers? You will know about him only when he dies. Then newspapers will have to say something about him. Then suddenly you will know, "So he was alive?" Who cares about a politician who is not in power? But when he is in power people pay attention. They pay attention to power, but the politician thinks the attention is being paid to him.

And the politician is one who is searching for love and has not been able to love and has not been able to be loved. The search is for love; it has taken a very very subtle change and turn. Now it has become a search for attention. He wants to see his picture every day in the newspaper. If one day his picture is not there in the newspaper he feels neglected.

He is fulfilling his love-desire, but it cannot be fulfilled that way. Love, whenever it happens, brings attention with it like a shadow, but attention does not bring love. Attention can come in a thousand ways. You can create some mischief and people will pay attention to you. The need of the politician and the criminal is the same.

The criminal also wants the same thing -- attention. He murders and then his picture is in the newspapers, his name is on the radio, he is on the TV. He feels good. Now everybody knows who he is, now everybody is thinking about him -- that he has become a name in the world. The famous and the notorious both seek the same thing.

Buddha is absolute love. He has loved existence, existence has loved him. That's what samadhi is, when you are in an orgasmic relationship with the total. He has known the total orgasm -- the orgasm which is not of the body and not of the mind either, but of totality, not partial. He has come to know that ecstasy. Now there is no need to ask for any attention from anybody.

He will pass you on the road and you will not be able to recognize him because you recognize only politicians, criminals and people like that. You can recognize a madman on the road because he will be creating mischief, but you will not recognize a Buddha. Buddha will pass so silently, without a whisper.

That is his chief characteristic, to be as if he is not. But if that is the chief characteristic -- to be as if one is not -- then he has no characteristics.

That's what Buddha means when he says:
'YES, SUBHUTI, FOR THE TATHAGATA HAS TAUGHT
THAT THE DHAMMAS SPECIAL TO THE BUDDHAS
ARE JUST NOT A BUDDHA'S SPECIAL DHAMMAS.
THAT IS WHY THEY ARE CALLED
"THE DHAMMAS SPECIAL TO THE BUDDHAS".'

The extraordinariness of a Buddha is his utter ordinariness. His ordinariness is his extraordinariness. To be ordinary is the most extraordinary thing in the world.

Just the other night I came across a very beautiful story about Saint Francis, a Buddha.

Saint Francis of Assisi lay on his deathbed. He was singing, and singing so loudly that the whole neighborhood was aware. Brother Elias, a pompous but prominent member of the Franciscan order, came close to Saint Francis and said, 'Father, there are people standing in the street outside your window.' Many had come. Fearing that the last moment of Francis' life had come, many who loved him had gathered together around the house.

Said this brother Elias, "I am afraid nothing we might do could prevent them from hearing you singing. The lack of restraint at so grave an hour might embarrass the order, Father. It might lower the esteem in which you yourself are so justly held. Perhaps in your extremity you have lost sight of your obligation to the many who have come to regard you as a saint. Would it not be more edifying for them if you would, er, die with more Christian dignity?"
"Please excuse me, Brother," Saint Francis said, "but I feel so much joy in my heart that I really can't help myself. I must sing!"

And he died singing. In the whole Christian history, he's the only one who has died singing. Many Zen people have died singing, but they don't belong to Christianity. He is the only Zen master amongst Christian saints. He didn't care a bit about Christian dignity.

Now what happened? This brother Elias wants to prove to people that Saint Francis is a saint. Now he is afraid that people will not think that he is a saint; they may think he is mad or something. A saint has to be sad by the very definition. Christians believe only in sad saints. They cannot believe that Jesus ever laughed. That is below Christian dignity. Laughter? -- so human, so ordinary? They know only one thing, to put Jesus there high above humanity -- but then all that is human has to be taken out of him. Then he becomes just a dead, bloodless thing.

This brother Elias is worried. This is the last moment, Francis is dying, and he will leave a bad name behind him. People will think either he was not a saint or he was mad. He is worried because he wants to prove. In fact he is not worried about Saint Francis, he is worried about himself and the order: "It will be very embarrassing for us later on. How are we going to answer these people? What happened in the last moments?" He is worried about himself. If the master is mad then what about the disciple? He is a disciple.

But see two different planes, two different dimensions together. Elias is concerned with public opinion. He wants to prove his master to be the greatest master, to be the greatest of saints, and he knows only one way to prove it -- that he should be serious, that he should take life seriously, that he should not laugh and should not sing, should not dance. They are too human, they are too ordinary. Ordinary mortals can be forgiven, but not a man of the stature of Saint Francis.

But Saint Francis has a different vision -- he is just ordinary. He says, "Please excuse me, Brother, but I feel so much joy in my heart that I really can't help myself. I must sing!" In fact, it is not that Francis is singing, Francis has become the song. That's why he cannot help, he cannot control. There is nobody left to control it.

If the song is happening it is happening. It is not within control, it can't be, because the controller has disappeared. The self, the ego, no more exists. Saint Francis does not exist as an individual. There is absolute silence inside. Out of that silence this song is born. What can Francis do? That's why he says, "I can't help it. I must sing!"

And he died singing. And there can be no other better death. If you can die singing, that proves that you lived singing, that your life was a joy and death became the crescendo of it, the culmination.

Saint Francis is a Buddha. The characteristic of a Buddha is that he is ordinary, that he has no ideas about himself of how he should be, that he simply is spontaneous, that whatsoever happens, happens. He lives on the spur of the moment, that is his authenticity.

You can call it his characteristic, but what kind of characteristic is this? It is simply that he has no character, he has no strait-jacket of a character around himself, he has no armor, he does not live from the past, that he does not know what Christian dignity is. He lives in the moment like a child.
'YES, SUBHUTI, FOR THE TATHAGATA HAS TAUGHT
THAT THE DHAMMAS SPECIAL TO THE BUDDHAS
ARE JUST NOT A BUDDHA'S SPECIAL DHAMMAS.
THAT IS WHY THEY ARE CALLED
"THE DHAMMAS SPECIAL TO THE BUDDHAS".'

Ordinariness is his extraordinariness, nobodiness is his somebodiness, absence is his presence, death is his life.

THE LORD ASKED:
'WHAT DO YOU THINK, SUBHUTI,
DOES IT OCCUR TO THE STREAMWINNER,

"BY ME HAS THE FRUIT OF A STREAMWINNER
BEEN ATTAINED"?
SUBHUTI REPLIED: 'NO INDEED, O LORD.
AND WHY?
BECAUSE, O LORD, HE HAS NOT WON ANY DHAMMA.
THEREFORE IS HE CALLED A STREAMWINNER.
NO SIGHT-OBJECT HAS BEEN WON,
NO SOUNDS, SMELLS, TASTES, TOUCHABLES,
OR OBJECTS OF MIND.
THAT IS WHY HE IS CALLED A STREAMWINNER.
IF, O LORD, IT WOULD OCCUR TO A STREAMWINNER,
"BY ME HAS A STREAMWINNER'S FRUIT BEEN ATTAINED,"
THEN THAT WOULD BE IN HIM A SEIZING ON A SELF,
SEIZING ON A BEING,
SEIZING ON A SOUL,
SEIZING ON A PERSON.'

Buddha had talked about four stages of the seeker. The first he calls the streamwinner. Streamwinner means one who has entered into the buddhafield, one who has become an initiate, one who has become a sannyasin.

Why is he called the streamwinner? -- because he is no more standing on the shore, he is no more static, he has started moving with the stream of life. He is no more fighting with the river. That ego that used to fight with the river and that ego that used to go upstream is no longer there.

Now again you will feel it is absurd. The stream has won, that's why he is called a streamwinner. He has dropped all conflict. He has surrendered, that's why he has become victorious, that's why he is called a streamwinner. Strange words.

First he was trying to win the stream. That's what all are doing in the world -- trying to have a life according to their own desires and plans and projections, trying to impose a pattern of their own making, of their own dreams, of their own desires, upon life Everybody is trying to go upstream, everybody is trying to fight with life, with nature, with God. The ordinary human life is the life of conflict.

But with whom are you fighting? You are fighting with your own source. With whom are you fighting? With yourself. And the fight is going to lead you into deeper and deeper frustrations because you cannot win, that is not the way to win. You will be defeated, because you are only a small part and the existence is vast, is enormous. You cannot win against it. You can win only with it.

You cannot win against it, you can win only through it. If it supports you, you can win. If it doesn't support you, you can go on believing but you will be defeated. It is only a question of time. Sooner or later you will be tired, frustrated, exhausted by the fight, and then you will drop -- but then you drop in defeat. And then in that defeat there is no joy. How can there be joy in defeat? The people of understanding know that before defeat comes, if you can surrender there will be joy.

Surrender and defeat are so different and so alike. The defeated also seems to be surrendered, and the surrendered seems to be defeated but that is just apparent, only on the surface. Deep down they are worlds apart. The defeated is feeling angry, in rage, in frustration, he is in hell. The surrendered, the one who has surrendered, has no misery. He is elated, he is ecstatic. He has understood that the whole fight was meaningless, that the whole fight was destined to fail, doomed to fail.

It is as if my left hand starts fighting with my right hand. It is as if my fingers start fighting with my body. How can they win? It is foredoomed. The man of understanding surrenders. He says, "Let God be. Let thy will be done. Let thy kingdom come." He says, "I am no more. Flow through me. Let me be just a hollow bamboo, a reed flute. Sing through me if you wish so. If you don't wish so, let silence pass through me." He becomes just a passage. He starts moving with the stream. He says, "Let life's stream take possession of me. I will not fight. I will not even swim. I will float, I will go with the wind."

To enter into such an understanding with life is called 'becoming a Streamwinner'. But it is a strange word. surrender is called winning -- because fighting leads to failure and defeat. Surrender leads to conquest, to victory.

This life is paradoxical. What can Buddha do? Life is paradoxical. Those who have surrendered prove themselves to be the winners and those who go on fighting, one day find they have lost all their energy in fight and there is no sign of any victory anywhere.

Remember, Alexander has failed, not Francis. Napoleon has failed, not Jesus. Genghis Khan and

Tamurlane have failed, not Buddha. The real history should not be bothered with failures -- Genghis Khan, Tamurlane, Alexander. The real history should think more of Buddha, Jesus, Francis -- the real people who have won. But their winning came out of their surrender.

Just think of it, just think of the beauty and benediction of it, when you are not fighting, when you are just going down the river with it. It takes you to the ocean, it is going to the ocean. You are unnecessarily making much fuss. It is going already. You simply go with it and you will reach to the ocean, to the ultimate, to the infinite. This utter surrender to existence Buddha calls the fruit of the streamwinner.

The second stage is called once-returner and the third, never-returner and the fourth, arhat. The streamwinner forsakes three fetters. The first is ego, individuality, the idea of a separate self. Naturally that is the whole root cause of fighting.

Second, living by mere rule and ritual. There are so many religious people but they live only by rule and ritual. They know nothing of religion. Ritual is not religion, rule is not religion. Religion is a totally different kind of life -- a life of awareness, life of love, life of compassion. But if you look around the world you will see millions of people going to the churches, temples, mosques, gurudwaras, praying, doing this and that, and it is all ritual, and religion is nonexistential.

I have heard an ancient Indian story:

A man was doing the traditional SHRADDH ceremony to honor his just-departed father.

Shraddh is a ceremony that when somebody's father dies you pray for his journey, you pray for him.

During the ceremony the family dog wandered into the prayer room. Afraid of defiling the occasion the man hastily got up and tied his dog to a post outside on the verandah.

Years later, when he died, his son performed the shraddh ceremony in his turn. Anxious to follow it in every detail he had to catch hold of a dog from the neighborhood, because he remembered that it must be very important. "My father had got up in the middle of his prayers to do it, and when he had tied the dog to the post then he was so happy and he went again and prayed." And he was not going to miss anything, the ceremony had to be perfect.

By this time it happened that the family had no dog so he had to run in the neighborhood to find a stray dog. He caught hold of one, tied it carefully to a post on the verandah, then finished the ceremony with a satisfied conscience. In that family, down the centuries, the rule is still followed. In fact, the sacred dog ritual has become the most important item in the ceremony.

That's how things move. People live in unconsciousness. Your fathers were doing something, their fathers and their fathers were doing something. It takes on an aura of sacredness. You just go on repeating it, you don't care what the meaning of it is.

Jesus called God 'my Father -- Abba.' You go on calling him father but it is meaningless. You don't have that heart, the ritual is just superficial. You don't have that heart that can call God Abba. The word abba is not meaningful, but the feeling in the heart. If that feeling is there, there is no need even to say that word, feeling will do. But if the feeling is not there then it is a dead ritual.

I have heard:

After the four-year-old girl was tucked in bed, she folded her hands and started praying. By mistake she started saying her table-prayers. Realizing what she had done, she looked upward with a big smile and said, "Erase that, Jesus." Then she proceeded with her bedtime prayer.

Rituals are like that. They don't grow in you, they are just imposed from the outside. You go on repeating, they become mechanical.

Buddha says that a few things have to be dropped by the streamwinner. One is ego, the second is living by mere rule and ritual, and the third is doubt, perplexity.

A doubting mind cannot relax. A doubting mind cannot surrender. A doubting mind can never be total; a part goes on fighting, a part goes on saying no. A doubting mind cannot say an absolute yes, and that is the fundamental of becoming a streamwinner -- to say yes to life, to say yes unconditionally, to say yes simply, with your whole being. That is prayer enough. If you can simply sit silently and can say yes to existence, enough -- nothing more is needed, no ritual.

These three things have to be dropped by a streamwinner. Then the second stage is called once-returner. Once-returner means one who will die and come once more. He has to forsake greed, sensuality and ill-will.

But he will come once more.

The third stage is called never-returner, one who will not come again. He has to forsake lust for life, lust for the other life, lust to be. And the fourth stage is called the state of arhat, one who is absent, nobody, nothingness. He has become a Buddha.
Buddha asked Subhuti about these four. He asks:
'DOES IT OCCUR TO THE STREAMWINNER
"BY ME HAS THE FRUIT OF A STREAMWINNER
BEEN ATTAINED"?'

A simple question, but very significant.

SUBHUTI REPLIED: 'NO INDEED O LORD. AND WHY?
BECAUSE O LORD, HE HAS NOT WON ANY DHAMMA.'

If you say, "I have surrendered," then you have not surrendered, because how can YOU surrender? You have to BE surrendered. The 'I' has to be surrendered. You cannot say, "I have surrendered." If it is something of your doing then it is not surrender.

People come to me and they ask, "How can we surrender to you?" And I say, "You cannot. You are the barrier in surrender. You just get out of the way and there is surrender."

Surrender is not something that has to be done or that can be done, it is not a doing. Surrender is an understanding. 'I' is always in a fighting mood. 'I' can never be without fight, it exists through fight, it survives through fight, it depends on fight. Either you will be fighting with others, or if you change that you will start fighting with yourself. That's what your monks go on doing in the monasteries. They don't fight in the world, they don't fight with anybody, they have renounced the world; now they start fighting with themselves.

The body says, "I am hungry," and they say, "No." Now this is fight. Now ego has arisen in a new way. The ego says, "Look, I control my body so beautifully. I am the master and the body is the slave." Your eyes are tired and they say, "We want to go to sleep," and you say, "No. I have decided to stay awake the whole night. This is my meditation. I am on a particular meditation, I cannot sleep." And you feel good. Now you are fighting.

Your body wants a little comfort and you sleep on the stones, your body wants a little shelter and you stand in the hot sun, your body wants a few clothes and you stand naked in the cold. These are ways of fighting. Now you don't have the world to fight with so you have divided yourself in two.

The ego lives through friction, any kind of friction will do. The husband fights with the wife, the wife fights with the husband. These are nothing but ways of feeding the ego. The more you fight, the more the ego becomes strong and the greatest strength the ego gets is from fighting with yourself, because that is the hardest fight.

To kill somebody else is one thing; to kill yourself slowly, continuously, for many years, is a difficult job, it is a slow suicide, and the ego feels very good. That's why the so-called religious monks have great egos; you will not find such great egos in the ordinary people in the marketplace. If you want really great egos, if you want to see how they are, go to the Himalayas and in the caves you will find them.

The man who has surrendered cannot claim that "I have surrendered," he can only say surrender has happened.
'NO, INDEED, O LORD. AND WHY?
BECAUSE, O LORD, HE HAS NOT WON ANY DHAMMA.
THEREFORE HE IS CALLED A STREAMWINNER.'

Because you have dropped the 'I', that's why you are called a surrenderer. You cannot claim that "I have surrendered." If you claim you have missed the whole point.
'NO SIGHT-OBJECT HAS BEEN WON, NO SOUNDS,
SMELLS, TASTES, TOUCHABLES, OR OBJECTS OF MIND.
THAT IS WHY HE IS CALLED A STREAMWINNER.'

He has not won anything like an object. In fact, rather than winning anything he has dropped the very

idea of winning. That's why he is called a streamwinner. He has dropped the whole fight, the whole war, that he was doing for many many lives. He has dropped the whole project, he is no longer interested in it.

He cannot show you anything and say, "I have won this. See! This is my victory." He cannot show you his kingdom that he has won. He has not won anything visible. In fact, rather than winning anything visible he has dropped his ego. But in that losing of the ego is great victory. But that victory is such it cannot be claimed.

'IF O LORD,
IT WOULD OCCUR TO A STREAMWINNER,
"BY ME HAS A STREAMWINNER'S FRUIT
BEEN ATTAINED,"
THEN THAT WOULD BE IN HIM
A SEIZING ON A SELF
SEIZING ON A BEING,
SEIZING ON A SOUL,
SEIZING ON A PERSON.

The moment you think, "I have won, I have surrendered," again you have created a new 'I', again a self has arisen, again you have started seeing in the ways of the ego. Again you have perceived the self.

The English word perception is beautiful. It comes from PER-CAP and CAPIO, meaning to take hold of, to seize, to grasp, to capture. The moment you perceive that you are there in any way, you have captured again the ego and the ego has captured you. Again you are back into the old rut. The whole point is lost, you are no more a streamwinner.

This way Buddha asks about once-returner and never-returner, but because it is the same I have dropped it, I have not taken it into the sutra. Finally:

THE LORD ASKED:
'WHAT DO YOU THINK, SUBHUTI,
DOES IT THEN OCCUR TO THE ARHAT,
"BY ME HAS ARHATSHIP BEEN ATTAINED"?'
SUBHUTI: 'NO INDEED, O LORD.
AND WHY?
BECAUSE NO DHAMMA IS CALLED "ARHAT".
THAT IS WHY HE IS CALLED AN ARHAT.
AND WHY?
I AM, O LORD, THE ONE WHOM THE TATHAGATA
HAS POINTED OUT AS THE FOREMOST OF THOSE
WHO DWELL IN PEACE.
I AM O LORD, AN ARHAT FREE FROM GREED.
AND YET, O LORD, IT DOES NOT OCCUR TO ME,
"AN ARHAT AM I AND FREE FROM GREED".
IF, O LORD, IT COULD OCCUR TO ME
THAT I HAVE ATTAINED ARHATSHIP,
THEN THE TATHAGATA WOULD NOT HAVE DECLARED OF ME
THAT "SUBHUTI, THIS SON OF GOOD FAMILY,
WHO IS THE FOREMOST OF THOSE
WHO DWELL IN PEACE,
DOES NOT DWELL ANYWHERE;
THAT IS WHY HE IS CALLED
A DWELLER IN PEACE, A DWELLER IN PEACE".'

Simple once you get the idea. The idea is that when you start moving into the world of truth, you cannot be a claimer. Your claim will be a disclaim.

Once a man came to Buddha and asked, "Have you attained?" and Buddha said, "I cannot claim because I have attained."

Just see the beauty of it. He says, "I cannot claim BECAUSE I HAVE attained. If I claim, that will be a sure sign that I have not attained." But see the difficulty too. If Buddha says, "I have not attained," then he is saying a lie. If he says, "I have attained," that is not possible because there is no 'I' in that attainment. That attainment is such that it happens only when the 'I' has gone. You see the difficulty, how language becomes impotent.

BUDDHA ASKED:
'WHAT DO YOU THINK, SUBHUTI,
DOES IT THEN OCCUR TO THE ARHAT,
"BY ME HAS ARHATSHIP BEEN ATTAINED"?'

Now arhatship is not a state. It is not something like an object. You cannot catch hold of it, you cannot possess it, you cannot hoard it. It is a freedom, not a thing to be possessed. It is a freedom. You simply go on dropping your chains. One day all chains have disappeared -- even the last chain of the idea of 'I' has disappeared. Then there is nobody present. That consciousness is called arhat.

Buddha asks, "Does it occur to the arhat 'I have attained arhatship'?"
'THAT IS WHY HE IS CALLED ARHAT.
AND WHY? I AM, O LORD,
THE ONE WHOM THE TATHAGATA HAS POINTED OUT
AS THE FOREMOST OF THOSE
WHO DWELL IN PEACE.'

Now Subhuti takes himself as an example. He says "You have declared of me that I have attained. You have declared of me that I have become an arhat. You have declared that I dwell in peace." This is a special way of Buddha of saying that there is nobody inside -- dwelling in peace.

Dwelling in peace means there is nobody, because if there is somebody, peace is not possible. If there is somebody some turmoil will continue. The house is silent only when there is nobody in the house. Even if somebody is there a little bit, turmoil will continue. Even if one person is there he will put things from here to there, he will do something. Even if he is fast asleep he will snore. Something is bound to happen. When there is nobody at all then there is peace.

Buddha calls the state of arhathood when there is absolute peace, so much that there is not anybody to be found there. When Buddha used to say, "Now Subhuti, you dwell in peace," he is saying, "Now Subhuti, you are no more." It is the same.

Subhuti says, "You have declared that Subhuti dwells in peace, you have declared that Subhuti has become an arhat, and you must be true, Lord. How can you be untrue? But I cannot say, it does not occur to me, 'An arhat am I and free from greed.' If it occurs to me, then you are wrong.

"If it occurs to me that I am an arhat, then ego has arisen, then a self is seized, then again I am caught in the old trap. If it arises in me that I dwell in peace then the peace is lost because the 'I' has come back, the dweller is back." Then you cannot dwell in peace, then something is bound to happen -- some misery, some dream, some desire, and the world, the whole world starts.

The ego is the seed of the world. The small seed contains the whole world. Just feel "I am" and the whole world comes following immediately.

SUBHUTI SAYS: 'IT DOES NOT OCCUR TO ME,
"AN ARHAT AM I AND FREE FROM GREED."
IF, O LORD, IT COULD OCCUR TO ME
THAT I HAVE ATTAINED ARHATSHIP,
THEN THE TATHAGATA WOULD NOT HAVE DECLARED OF ME
THAT "SUBHUTI, THIS SON OF GOOD FAMILY,
WHO IS THE FOREMOST OF THOSE
WHO DWELL IN PEACE,
DOES NOT DWELL ANYWHERE;
THAT IS WHY HE IS CALLED
A DWELLER IN PEACE, A DWELLER IN PEACE".'

When one has disappeared, when the dweller is no more, then the peace is attained.

Nothingness is the taste of Buddha's message. One has to come to that point when one is not, when only absence prevails, but then nobody can claim, then nobody can come and say and brag about it.

To understand Buddha you will need a few glimpses of nonbeing. Just linguistically you can understand what he is saying, but that won't help much, that won't take you far into it You will have to have a few glimpses of it -- and they are possible.

Sometimes just sitting silently, doing nothing, keep quiet; not even a mantra to disturb you, not even the name of God, not even a special yoga posture to sit in, not even to contemplate, not even to meditate -- just sitting silently in your room or by the side of a tree or by the side of the river, lying in the grass, looking at the stars or with closed eyes. Just being there, just a pool of energy going nowhere -- and glimpses will start coming to you. For a moment you will feel you are and you are not.

You are, utterly you are, and still you are not. You are not and for the first time you are. Then you will see why Buddha is so paradoxical. You are only when you are not. When all is absent there is great presence. When the ego has completely disappeared, you are the whole, you are the all. You disappear as the drop and you become the ocean. On one side you have disappeared and on another side you have appeared and for the first time.

Enlightenment is a death and a resurrection. And they both happen together, simultaneously. Here happens death and immediately it is followed by resurrection. But you will have to taste, you will have to savor it. These words are not mere words, these are not just doctrines and philosophies; they are existential experiences.

I understand your difficulty. Many questions have come to me that "When you talk on Sufis our hearts dance, but this Diamond Sutra and our hearts are not dancing." This is higher, this is more rarified.

Sufis you can understand, they are close to you. They talk about love. At least you have heard about the word love, you have some ideas what love is. You may not understand the Sufis' love, what they mean, but at least you know something about love, you know at least what you mean, and when hearing about love your heart starts melting. But these words of Buddha are far superior.

But it is not so with everybody. A few questions have come to me that they are thrilled. It depends. You can ask Prasad, his heart is dancing so much with The Diamond Sutra that he is almost having a heart attack. Or you can ask Pradeepa.

Remember one thing: here I am speaking for so many people. They are different, their approaches are different. Sometimes it will fit with you, sometimes it may not fit with you. When it doesn't fit you have to keep patience, because when it fits with you it will not fit with somebody else. He has to keep patience. I am speaking for many people -- and not only am I speaking with you and for you, I am speaking for millions who are not here, to whom these words will reach.

Sometimes if you feel the thing is too difficult for you or unapproachable for you, be patient. Listen. Maybe your heart is not dancing, maybe it is higher or deeper than the heart. There are things of the head, there are things of the heart, and there are things which are beyond. This is of the beyond. And the beyond is very difficult. You know something of the head, you know something of the heart but you know nothing of the beyond.

But these words are rare. This Diamond Sutra is a diamond, the most valuable diamond that exists in the world literature. Nobody has spoken like that, nobody has taken such flights. But if you feel that you cannot fly so high, don't close yourself. Make efforts. Even if you can go a little further than you can go right now, even if you can take a few steps towards the unknown, that will be enriching to you.

Enough for today.

The Diamond Sutra

Chapter #8
Chapter title: Already Home

28 December 1977 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHY HAVE ALL THE GREAT MASTERS COME FROM THE EAST?

Because humanity has yet not been total. The East is introvert, the West is extrovert. Man is split, mind is schizophrenic. That's why all the great masters have come from the East and all the great scientists have come from the West. The West has developed science and has completely forgotten about the inner soul; is concerned with matter, but has become oblivious of the inner subjectivity. The whole focus is on the object. Hence all the great scientists are born in the West.

The East has become too much concerned with the inner soul and has forgotten objectivity, matter, the world. Great religious masters developed out of this, but this is not a good situation, this should not be so. Man should become one. Man should not be allowed to be lopsided anymore. Man should be a fluidity, neither extrovert nor introvert. Man should be capable of being both together. The inner and the outer, if balanced, give the greatest ecstatic experience.

The person who is neither leaning towards the inner too much nor towards the outer too much is the person of equilibrium. He will be a scientist and a mystic together. That is something that will happen, that is something that is going to happen. We are preparing the field for it. I would like to see a man who is neither Eastern nor Western, because to be Eastern as against Western is ugly. To be Western as against Eastern is again ugly. The whole earth belongs to us and we belong to the whole earth. A man should be just man, a man should be just human -- total, whole. And out of that wholeness will arise a new kind of health.

The East has suffered, the West has suffered. The East has suffered; you can see it all around -- the poverty, the starvation. The West has suffered, you can see inside the Western mind -- tension, anxiety, anguish. The West is very poor inwardly, the East is very poor outwardly. Poverty is bad. Whether it is inner or outer makes no difference, poverty should not be allowed. Man should be rich, inner, outer, both. Man should have all-dimensional richness.

Just think of a man who is an Albert Einstein and a Gautam Buddha both. Just meditate on that possibility -- that IS possible. In fact if Albert Einstein had lived a little longer, he would have turned into a mystic. He had started thinking about the inner, he was becoming interested in the inner mystery. How long can you remain interested in the outer mystery? If you are really interested in mystery then sooner or later you will stumble upon the inner too.

My concept is of a world which is neither Eastern nor Western, neither inner nor outer, neither extrovert nor introvert -- which is balanced, which is whole.

But this has not been the case in the past. That's why your question is relevant. You ask: "Why have all the great masters come from the East?" Because the East has been obsessed with the inner as against the outer. Naturally, when down the centuries you have been obsessed with the inner, you will create a Buddha, a Nagarjuna, a Shankara, a Kabir. It is natural.

If you are obsessed with the outer as against the inner, you will create an Albert Einstein, an Eddington, an Edison, that's natural. But this is not good for the totality of human beings. Something is missing. The man who has inner growth and has not grown outwardly remains juvenile in the outside, remains stupid outside. And the same is the case with the man who has grown much, who has become mature, very mature, as far as mathematics goes and physics goes and chemistry goes, but who inside has not been even born yet, who is still in the womb.

This is my message to you: drop these hemispheres -- East and West -- and drop these hemispheres of inner and outer. Become fluid. Let movement, flow, be your very life. Remain available to the outer and to the inner both.

That's why I teach love and meditation. Love is the passage to go out, meditation is the passage to go in. And a man who is in love AND meditative is beyond schizophrenia, is beyond all kinds of split. He has

become one, he is integrated. In fact, he has soul.

The second question:

BELOVED OSHO,

DON'T YOU GET BORED, BORED AND FED UP, DAY AFTER DAY ANSWERING THE SAME QUESTIONS, WHILE WE SIT THERE WITH EARS BLOCKED, EYES TIGHT, MOUTH SEALED, NEVER EVER GETTING THE MESSAGE -- THAT THERE ARE NO ANSWERS? YOU CONTINUALLY ASTOUND ME IN YOUR DEWDROP FRESHNESS IN THE EARLY MORNING LIGHT, AND STILL I AM BLIND, DEAF AND LAME, CUT OFF FROM SHARING IN YOUR RADIANCE EXCEPT FOR BRIEF MOMENTS.

The first thing: I am not, so I cannot be bored and fed up. First you have to be to be bored. The more you are the more you will feel bored. The less you are the less bored. That's why children are less bored than old people. Have you not observed it? Children are almost not bored. They go on playing with the same toys, they go on running after the same butterflies, they go on collecting the same seashells. They are not bored.

Have you ever told a story to a child? After listening to it he says, "Tell it again... and again." And whenever you will meet him again he will say, "Tell me that story. I loved it." Why is a child not bored? -- because he is not. Or he is in a very rudimentary way; the ego has not evolved yet. The ego is the factor that creates boredom.

Animals are not bored, trees are not bored, and what novelty is there in the life of animals and trees? The rosebush goes on producing the same roses year in, year out, and the bird goes on singing the same song every morning and every evening. The cuckoo knows not many notes, just a single note. It goes on repeating it; it is monotonous. But not a single animal is bored, not a single tree is bored. Nature knows nothing of boredom. Why? -- because nature has no ego yet.

A Buddha is not bored, a Jesus is not bored, because they have dropped the ego again. Nature has not evolved it yet, Buddha has dropped it. Buddha and nature are almost the same. I say almost because there is only one difference -- of great significance, but only one difference. The difference is that of awareness. Nature is without ego but unaware, Buddha is without ego but aware.

Once you know you are not there, who is going to be bored? who is going to be fed up? That's why I can come every morning and go on answering your questions. I am not bored. I cannot be bored. For almost twenty-five years I have not tasted boredom. I have started forgetting the very taste of it, how it feels.

The second thing: the questions are not the same. They cannot be -- they come from different people, how can they be the same questions? Yes, sometimes the words may be the same, but the questions are not the same. Two persons are so different from each other -- how can they ask the same question? Even if the words are the same, even if the construction of the question is the same, yet I would like you to be reminded -- they can't be the same.

Now this question is asked by Anand Shaila; nobody else can ask it. Nobody else upon this big earth can ask it. To ask this question a Shaila will be needed. And Shaila is only one; there are not many Shailas.

So remember, each individual has such uniqueness. To call those questions the same is disrespectful. I respect your questions. They are not the same. They have nuances of their own, colors of their own, but you need very penetrating eyes to see the difference, otherwise you may not be able to see.

When you look around and you see all the trees are green, do you think it is the same green? Then you don't know how to look at color. Then bring a painter, then ask the painter and he will say, "They are all different greens. There are thousands of types of greens -- different shades, different nuances. No two trees are the same green." Just look around and you will see -- yes, each green is a different green.

So are questions. And even if the same person asks the question again and again, then too it cannot be the same, because you go on changing. Nothing is static. You cannot step in the same river twice, and you cannot meet the same person again. Shaila cannot ask this question tomorrow, because there will be no more the same person tomorrow. The Ganges will have flowed, much water will have gone down. This moment it is relevant, tomorrow it may not be relevant, something else may surface in the consciousness.

No two persons can ask the same question, and not even the same person can ask the same question again, because the person goes on changing. A person is like a flame, constantly changing. But again you have to look very deep. I have never come across the same questions. I am always thrilled by your

questions. I always wonder how you manage to ask.
"Don't you get bored, bored and fed up, day after day answering the same questions while we sit here with ears blocked, eyes tight, mouths sealed, never ever getting the message that there are no answers?"

Just because you sit there "ears blocked, eyes tight, mouth sealed, never ever getting the message," it becomes a challenge to me. It is a great adventure. You persist, I also persist. The question is: Who is going to win? Whether you will remain always closed or some day you will take pity on me and you will listen... open your ears, your heart, a little bit? It is a struggle. It is wrestling that goes on between the master and the disciple -- a constant fight.

And the disciple cannot win. It has never been heard that he can win. He can postpone, he can delay, but he cannot win. And the more you delay the more your defeat becomes certain. I am encroaching on your being in different ways. You just go on sitting there with your closed ears and closed eyes and closed heart -- you just remain there, that's all. You just be here. Sooner or later, one day, you will have heard the message.

How long can you go on remaining closed? They say if a man persists in his folly he becomes wise. You persist. Some day, in spite of you, you will have heard. That's why I go on speaking every morning, every evening, year in, year out.

And you say, "... never ever getting the message -- that there are no answers." You will get that message only when there are no questions in your mind, never before that. How can you get the message that there are no answers if you have questions yet? The very question presupposes an answer. The question is the search for the answer. The question has taken it for granted that the answer exists, otherwise how will the question exist? The question cannot exist on its own, it depends on the answer or at least on the possibility of the answer.

The day you realize that there are no longer any questions in you, only that day will the message be heard that there are no answers. And that day you will see that neither you have asked nor I have answered. There has been utter silence. All that questioning and answering has been like a dream.

But because you question, I have to answer. That is the only way to help you to get rid of your questions. Remember, my answers are not answers but only devices. My answers are not answering your questions, because I know perfectly well that there are no questions. All questions are false. You have dreamed about them. But when you ask, I respect you. I answer. My answer is just a respect to you, and my answer is a device. It will help you to see that the question by and by disappears.

One day suddenly you will be awake with no questions. That day you will see that I have not answered a single thing. Nothing can be answered because there is not a single question in existence. Existence exists without any questions. It is a mystery -- not a problem to be solved but a mystery to be loved, a mystery to be lived.

And Shaila says: "You continually astound me in Your dewdrop freshness in the early morning light and still I am blind, dead, lame, cut off from sharing in Your radiance except for brief moments."

Those brief moments will do. Those brief moments are the hope. In those brief moments I will enter in you. Those brief moments will become bigger and bigger slowly. One day you will find those brief moments have won over you. Even if for a single moment there is a contact between me and you, it is enough, it is more than enough. Even that small insight will become a fire in you. That small spark is going to burn your whole mind utterly, to the very roots, root and all.

The third question:

OSHO,
I DON'T ENJOY THESE BUDDHA SUTRAS. THEY ARE DRY, DIFFICULT AND COMPLICATED. IS NOT TRUTH SIMPLE?

Truth is simple and truth is difficult. In fact it is difficult because it is simple. It is so simple and your minds are so complicated that you cannot understand it, you go on missing it. It is so simple that it gives no challenge to you. It is so simple that you pass by the side of it remaining completely unaware that you have passed truth.

Truth is simple because truth is obvious. But simple does not mean easy. The simplicity is very complex. If you enter in it you will be lost, you may never be able to get out of it. That simplicity has depth in it, it is not shallow. And to attain to that simplicity you will have to lose many things -- and to lose those things is difficult.

For example, why do these Buddha sutras look difficult to you? -- because they are illogical. If you can lose your logic, they will be simple. The difficulty is coming from your mind, not from Buddha's sutras. He is a very simple man. He is simply stating a fact. But the problem arises from you, because you cannot accept that simple fact. You have your ideas. Those ideas interfere.

You say, "How can this be? If this man is right then my whole logic is wrong." And that you cannot accept -- your whole education, training, has been of logic. And he goes on stating illogical things. He is helpless. At that height, at that plenitude logic does not exist. What can he do? At that plenitude everything is paradoxical. At that plenitude, opposites meet, contradictories become complementaries. What can he do? He has to assert them. The problem is arising from you -- because you want those truths to be translated according to your logic.

Suppose a boy in a high school physics class were to object, "I don't approve of Albert Einstein's formula."
"No?" says the teacher. "Why not?"
"Well, firstly it is boring, and whenever you explain it I inevitably fall asleep. Secondly, it is unbalanced. Look at it! E = mc2. He has put one figure all by itself on one side of the equation, and three others all together on the other side. It is unartistic. Why didn't he move one of those figures to the left side to make the formula more symmetrical? That's why I hate it."

Now he is raising beautiful questions. It is not symmetrical, "What kind of equation is this? Both sides are not equal. It is unartistic Just by putting one figure on the other side, things would have been far better, more symmetrical."

The boy is completely unaware of what he is talking about, but whatsoever he is saying looks logical. But the Einsteinian formula is not there to entertain you. It is to express reality. If you are bored with it, that simply shows that you are very dull witted, that you cannot understand that penetrating insight. It is said that only twelve persons used to understand Einstein's theory of relativity. All around the earth, only twelve?

The truth is simple, but when you go into its details, when you start penetrating into its reality, it becomes difficult. For example, Saint Augustine is reported to have said, "Everybody knows what time is. I know what time is, but when somebody asks me 'What is time? Try to explain it to me,' then I am at a loss."

You know what time is, you live according to time. Six o'clock in the morning you get up, eleven o'clock in the night you go to bed, one o'clock you take your lunch. You go to the office, you come home. You use time, you know what time is, but can you explain it? The moment you try to explain, it becomes elusive. You have never seen it, you have never seen it in your hand. You cannot grasp it. What is it?

Augustine is right -- that the problem arises when you try to explain it. Light is so simple, it is all around, dancing on the trees, the whole sky is full of light. Try to explain it to a blind man and he will be bored and he will say, "Stop all this nonsense." First, you will find it very difficult to put it into words.

Or, drop the question of light. It is a scientific question, you may not be interested in it. You have loved, you know what love is. You must have loved -- at least you must have loved your mother, your father, your sister, some woman, your wife, your husband, your children. Can you explain what love is? Then you become dumb. Then suddenly you lose all intelligence -- as if somebody has simply struck you dead. You become paralyzed. What is love? Can you define it?

Love is everybody's experience, more or less, but nobody can define it. Nirvana is not everybody's experience -- once in a while nirvana happens -- and Buddha is trying to explain to you what nirvana is.

Truth is simple, but the moment you try to explain it, it becomes difficult.

But remember, you are not here only to be entertained. And I am not against entertainment either -- it is good in its own time. But something more than entertainment is needed, only that will become your enlightenment. Entertainment is a very lower need. Enlightenment is the highest need. If you simply go on from one entertainment to another you will remain shallow, you will never grow, you will remain immature. You have to sometimes go into the depths of life and love and light and God. Sometimes you have to fly into eternity to have a taste of it. Only that will make you mature.

I understand your difficulties. You say: "I don't enjoy these Buddha sutras." Then learn how to enjoy. Then learn how to enjoy higher things. There are higher things. If you want to enjoy classical Indian music you will have to learn. You cannot just go and enjoy it, it needs a certain preparation in you, it needs a certain receptivity in you. It is not vulgar. It needs a certain understanding in you... a deep understanding of sounds and silence -- because music consists of sound and silence. It is not only sound, it contains silence in it.

The music becomes higher and deeper when it contains more silence in it. When it provokes your silence, when it penetrates your heart and releases your inner silence, when listening to it your mind disappears, your thoughts stop.... But then you will have to learn, you will have to go through a certain discipline, you will have to become more meditative. One day you will be able to enjoy it. But if you want to enjoy it right now and you are not ready for it, don't blame it.

Don't say that Buddha's sutras are boring, just say that you are not capable yet of understanding that plenitude, that you are not capable of looking to that height, that you are not capable enough to climb the Everest of consciousness. Buddha is talking from the highest peak. You will have to move from your dark hole a little bit. You will have to climb the mountains, only then you will understand those sunlit sutras.

It is a difficulty because for that understanding we are not prepared at all, hence sometimes you may feel bored. But fight with boredom, destroy your boredom, pull yourself out of it. You have to go with the Buddha, you have to see what he has seen. Seeing it, you will be fulfilled.

The fourth question:

BELOVED OSHO,

IS THE ONLY THING THAT KEEPS US FROM COMING HOME THE DOUBT THAT WE ARE NOT ALREADY HOME, WHICH IS REINFORCED BY EVERYONE AROUND US?

Yes, Shobha. The doubt is the only thing that prevents -- the doubt that we are not as we should be, the doubt that God cannot be within us. How can God be within us? -- because you have been taught God is there in the seventh heaven sitting on his golden throne, surrounded by his angels playing on their harps, singing hallelujah.

He is not here, he is far away. He is big, he is huge, he is eternal, he is this and he is that. How can he be in your heart? Such a tiny heart you have. And how can he be in your heart? -- you are so ugly and you are so horrible and you condemn yourself in a thousand and one ways continuously. How can he be there? If God is there in you, then where will the devil live? The doubt....

And when somebody says that God is within you, you cannot accept it. You have heard it many times, Jesus saying to people, "The kingdom of God is within you." But even Christians don't listen, even the followers. Even Jesus' intimate followers, immediate followers, go on asking about God who is in heaven and Jesus goes on saying, "He is within you," and they go on talking about the God who is in heaven, and they go on saying, "When we all will die, how will we live in paradise? Who will be at the right hand of God? What will be our position there? Who will be who? What will be the hierarchy?" And Jesus goes on saying, "He is within you," but nobody believes it, because you have not been taught to trust yourself.

From your very birth you have been distracted from your being. Everybody has condemned you -- your parents, your teachers, your priests, your politicians. Everybody has condemned you. Everybody has said, "You! You are not right as you are. You have to become right. You have to attain to some perfection."

Goals have been given to you, and because of those goals and those perfectionist ideals you remain condemned and crushed. How can you receive the message that God is within you, that you are already home, that you have never left it in the first place, that all is okay as it is? Just relax and it is yours. Not that you have to search and seek, but just relax into it and it is yours.

Doubt arises: "God within me? And my father was saying, 'You are the ugliest kid in the town.' And my mother was saying, 'Why didn't you die? You are a condemnation to the family, you are a blame to the family. We are sorry that we have given birth to you.'" And your teacher was saying that you are a fool, that you are stupid, that you are idiotic. And the priest was saying that you are bound for hell, that you are a sinner.

Just the other night I was reading about an Indian mystic who was invited into a Christian church. After

the talk the Christian priest shouted loudly to the congregation: "All you sinners! Now kneel down and pray! Kneel down in prayer!"

They all knelt down except the mystic, the Hindu mystic. The priest looked at him, he said, "Aren't you going to participate with us in prayer?"

He said, "I was going to participate, but I am not a sinner. And I don't see that anybody else here is a sinner. I was going to participate in the prayer, but now you have made it impossible for me. I cannot kneel down. I am not a sinner. God is within me. I cannot be that disrespectful to God. I can pray only because God is within me. And I am not praying for anything -- my prayer is my thankfulness, my gratitude for all that he has already given to me. My thankfulness is that he has chosen me as his abode, that he has honored me, that I am part of him, that he belongs to me. I am ready to pray, I am ready to kneel down, but not as a sinner, because that is not true."

You have been taught that you are sinners, that unless Jesus saves you, you are bound to go to hell. You have been condemned so much that when this Eastern message bursts forth in your being you start doubting: "This is not possible. I? And I have never left home? Maybe it is true about Buddha, maybe it is true about Jesus, but I? -- I am a sinner."

Nobody is a sinner. Even while you are in the darkest hole of your life you are still divine. You cannot lose your divinity, there is no way to lose it. It is your very being. It is the stuff you are made of.

Shobha has asked: "Is the only thing that keeps us from coming home the doubt that we are not already home, which is reinforced by everyone around us?"

Yes, it is reinforced by everyone around you. That's why I say love is only when somebody accepts you as divine. He reinforces the truth that you are divine. If anybody reinforces the untruth that you are not divine, it is not love. She may be your mother, he may be your father, it doesn't matter. If anybody gives you a self-condemnatory idea, he is poisoning you. If anybody says that you are not accepted as you are, that God will love you only if you fulfill certain conditions, then he is destroying you, he is your enemy -- beware of him.

The fifth question:

OSHO,
THE OTHER DAY I CAME THROUGH THE GATES WITH AN INDIAN SANNYASIN AND HE WAS TURNED AWAY BY THE GUARD WITH NO REASON GIVEN. WHEN I SPOKE TO LAXMI ABOUT IT, SHE MORE OR LESS TOLD ME TO MIND MY OWN BUSINESS. WHENEVER I SEE PEOPLE BEING UNJUSTLY TREATED, MY IMMEDIATE REACTION IS TO GO TO THEIR ASSISTANCE. IS IT REALLY NONE OF MY BUSINESS WHAT HAPPENS TO OTHER PEOPLE?

The question is from Ma Deva Tulika.

This is significant for everybody present here, and everybody who is going to be in any way related to me. Whatsoever happens in this commune happens according to me. I know who was turned from the gate. And the man who has been turned away knows why he has been turned from the gate. And it is none of your business to come into it.

This you have to understand absolutely, that whatsoever happens here... I may not come out of my room, I never come out except in the morning and the evening, and I never go around the ashram -- but whatsoever happens here is perfectly known to me, is happening according to me. Please don't interfere.

There are a few other people also like Tulika who are continuously interfering with the work. You are nobody to judge what is right and what is wrong. If you know it already you are not needed here, you have become enlightened -- you go home.

This is none of your business to decide what is just and what is unjust. This is not an ordinary place so ordinary things won't apply here. Some extraordinary experiment is on. I know what is somebody's need. If I feel that somebody has to be rejected from the gate, he has to be rejected. If I feel that no reason has to be given, then no reason has to be given. That's my device for his life and for his work.

Now you should not come into it. If you start coming into it you will only lose your opportunity for growth. Guards have their duties, they know what they are doing. And I am in contact with them, with what they are doing. You simply bypass.

It is not an ordinary place. Everything is looked after, and if somebody needs a hit on the head, he is

given. You should not prevent it, otherwise you will be coming into his growth too, you will hinder him, and you will be hindering yourself. And you can get unnecessarily excited about it.

There are a few people -- Padma Sambhava is one. They go on writing to me that this has happened and somebody has done this and this should not be. Here you are nobody to decide what should be and what should not be. The moment you become part of my commune you leave everything to me; otherwise work will be impossible.

Now I know the man who has been rejected and I know why he is rejected -- and he also knows why he has been rejected. There is no reason to give any reason. If reasons have to be given for each and every thing, then my whole work will be simply to go on supplying reasons. There are thousands of people coming, and everybody has to be given reasons and explanations about everything? Laxmi is right.

And always remember that Laxmi never does anything on her own. She is a perfect vehicle. That's why she has been chosen for that work. Now I cannot choose Tulika for work, because she has her own idea what is right and what is wrong. Laxmi has no idea. She simply listens and does. Whatsoever is said, she does.

And you have to learn these ways, because soon we will be becoming a bigger commune and thousands of people will be coming, and these things have to be settled. You should not bring them again and again. Again and again you go on writing questions: "Somebody has done this...." That is for me to look to, and if I think that it is not right it will be prevented. You need not bring it to my notice even. You waste my time.

And you get so excited.... There are some foolish people who have renounced their sannyas because they saw something unjust was being done. Now they're just losing their opportunity. It was not their business. You have come here for your own growth. This acceptance has to be total, only then work is possible, only then I can help you. Please don't give suggestions to me. The moment you give me a suggestion, you are disconnected from me.

This is not going to be a democracy. You are not to be asked what should be done and what should not be done. This should be remembered from the very beginning -- that this is not going to be a democracy. Your votes will never be taken. You become part of it with that knowledge, that whatsoever I decide is absolute. If you don't choose that way you are perfectly happy to leave.

People are prevented from entering but nobody is prevented from leaving. You can leave. Have you seen anybody being prevented from leaving? Leaving is perfectly free -- you are free, that is your decision. If you want to be here you have to be totally here. If you feel that this is not the place for you, that your ideas are not being fulfilled, that it is not according to you, you are free to leave.

This place will never be according to you. This place is to change you, it is not to be according to you. This place is going to be a transformation for you. And these are the beginnings. Who are you to know what is right and what is wrong? And who are you to ask for the reason? How do you come in?

The Indian who has been prevented, if he feels like asking he will come and ask. He has not asked because he knows, he has been told why he is being prevented. He has been a nuisance around here. But these things are not to be inquired about by everybody. And this is not good, that everybody should be told about this nuisance. This is disrespectful to him. He has been told, and he understands because he knows what he has been doing.

Now YOU suddenly jump in. You think you are doing some great work, some great service. You think you are saving some person from some injustice. You don't know the whole story. And you need not know the whole story, because who is sitting there to tell you all the stories about everybody? You decide only about your own self.

This is a place where many things will never be according to you. You have to fall in tune with things. If you think that that is not possible for you, you are free to leave.

And let this be the last question. Many questions have been coming to me. Somebody participates in a group and writes, "Why is there so much violence in the encounter group?" And that comes from a groupleader, a woman who has been a groupleader. She participated for one or two days in the Encounter group and dropped out.

And she had asked for it. I was not going to give her the encounter group, I was giving her some other groups, but she asked, "I want to do the encounter." So I said "Okay." But when I say, "Okay," you should understand what I mean. I mean that then it is for you to decide.

She thinks she knows because she is a groupleader. She has been leading groups so she thinks she knows. And I knew that very moment that she would not be able to go through it, because the encounter group that is going on here is the best in the world at this moment. Nowhere else is such absolute freedom

allowed.

In the West the encounter group has limitations, because the encounter groupleader has limitations. He can go only so far. When he sees that things are becoming difficult, that now he may not be able to control, that things may go too far, that he may not be able to bring them back, then he prevents. Here we don't believe in any boundaries.

I send people to the encounter group only when I see that now they understand that they have to go beyond all boundaries -- boundaries of sex, boundaries of violence, anger, rage. They have to break all boundaries. That is breakthrough -- when all those boundaries break down.

Now the woman became very much afraid, now she is against the group. Now she is asking me, "Why do you allow such violence?" That is not your business. If you are not capable of going into it, you are not required to go into it, mm? You can do some non-violent group -- Zazen, Vipassana. We have all kinds of toys around here. Mm? you can choose.

But don't go on writing to me. Whatsoever happens here is happening with my knowledge. Not a single thing happens here which is not known to me, so you need not inform me about things, I know them already. It is a sheer wastage of time.

And the moment you surrender and become an initiate, a sannyasin, that surrender has to be total. Just live a few months in that total surrender and you will see -- it is alchemical, it transforms you.

New people come and they think, "What is the matter? The old sannyasins don't interfere. Somebody is prevented by the guard and the old sannyasins simply go by. What has happened to these people? Do they understand or not that this is not right? Have they become apathetic, indifferent?"

No, they have learned, and they have learned just like you. Slowly slowly they have learned that whatsoever happens is happening according to a plan, a device. There is some hidden pattern in it. And nobody except me knows what that hidden pattern is. So you cannot go to Laxmi, she does not know. She simply asks me what is to be done and she does it. You cannot ask Sant on the gate, "What are you doing?" He simply does what he is told to do.

If you are to be a part of this commune you have to understand this. You have to relax, you have to stop judging. Soon, after a few months of relaxation and acceptance, you will be able to understand. That's what has happened to the older sannyasins -- now they understand.

The sixth question:

> OSHO,
> I HAVE ALWAYS FELT THE NEED FOR LITTLE REWARDS AT THE END OF THE DAY -- A FEW BEERS, CIGARETTES OR DRUGS. NOW NONE OF THESE THINGS BRING ANY SATISFACTION, YET THE DESIRE FOR SOMETHING, SOME FORM OF GRATIFICATION, CONTINUES. WHAT IS THIS LONGING AND WHAT WILL SATISFY IT?

Nothing will satisfy it. There is a subtle mechanism of desire to be understood. Desire functions in this way, desire places a condition on your happiness. "I will be happy if I can get this car, this woman, this house." Fulfillment of the desire removes that condition on your happiness. In your relief you feel good. Actually all you have done is remove a quite unnecessary obstruction to your happiness, but it is not long before you find yourself thinking, "If I can create that obstruction again, then remove it all over again, the relief I felt in removing it the last time will feel as good as it did then." And so it is that desires, even when we fulfill them, lead again and again to the creation of new desires.

Do you follow it? First you make a condition. You say, "Unless I get this woman I am not going to be happy. I can be happy only with this woman." Now you start striving to get this woman. The more difficult it is the more you become enthusiastic, feverish.

The more difficult it is the more you are challenged. The more difficult it is the more you put all your being at stake; you are ready to gamble. And of course more hope arises and more desire to possess the woman. It is so hard, it is so difficult. It must be something great, that's why it is so hard, that's why it is so difficult. You chase and chase and chase and one day you get the woman.

The day you get the woman the condition is removed: "If I get the woman then I will be happy." You had put that condition in the first place. Now you get the woman, you feel relief. Now there is no more chasing, you have arrived, the result is in your hands, you feel good -- good because of the relief.

One day I saw Mulla Nasruddin walking, swearing and in great pain. I asked him, "What is the matter? Is your stomach aching or do you have a headache or something? What is the matter? You look in such agony."

He said, "Nothing. The shoes that I am wearing are too small."

"But then why are you wearing them?"

He said, "This is the only relief that I get at the end of the day -- when I take my shoes off. God, it is such... then I enjoy. But this is the only joy I have, so I cannot drop these shoes. They are one size too small. It is really hell, but in the evening it gives heaven. When I go home and I take my shoes off and I fall on my sofa, I say I have arrived. It's so beautiful!"

That's what you are doing. You create pain, you create anguish, chasing, fever, and then one day you come home and take the shoes off and you say, "Great, this is great. So I have arrived!" But how long can it last? The relief lasts only a few moments. Then again you are hankering.

Now this woman is useless because you have got her. You cannot make a condition again. You can never say again, "If I get this woman I will be happy," because she is already with you. Now you start looking around at somebody else's woman, "If I get that woman..." Now you know one trick -- that first you have to put a condition on your happiness, then you have to follow the condition desperately, then one day relief comes. Now this is futile. A man of understanding will see that there is no need to put any condition, you can be unconditionally happy. Why go on walking in small shoes and suffer just to get relief in the end? Why not have the relief all the time? But then you will not feel it, that is the problem. To feel it you need contrast. You will be happy but you will not feel it.

And that is the definition of a really happy man: a really happy man is one who does not know anything about happiness, who has never heard about it, who is so happy, so unconditionally happy, that how can he know that he is happy? Only unhappy people say, "I am happy, things are going great." These are unhappy people. A happy person knows nothing about happiness. It is simply there, it is always there. It is like breathing.

You don't feel very happy about breathing -- then just do one thing, close your nose. Do some yoga exercises and repress your breath inside and go on repressing and go on repressing. Now the agony arises. And you go on repressing. Be a real yoga disciple -- go on repressing. And then it bursts forth and there is such great joy. This is foolish -- but this is what everybody is doing. That's why you wait for the result in the evening.

Happiness is herenow, it needs no condition. Happiness is natural. Just see the point of it. Don't make conditions on your happiness. Remain happy for no reason at all. There is no reason to find some cause to be happy. Just be happy.

Trees are happy and they will not get any beer in the evening and any cigarettes, and they are perfectly happy. Look! ... And the wind blowing is happy, and the sun is happy, and the sands are happy and the seas are happy, and everything is happy except man -- because nobody is making any conditions. Just be happy.

If you cannot be happy, then don't make such impossible conditions -- that it is difficult. Then Mulla is right -- such a small thing. I understand. He is far more intelligent than you understand him to be. Such a simple device -- wearing one size smaller shoes -- such a small device, nobody can prevent you from it, and by the evening time you are happy. Just small devices, create small devices, and be as happy as you want.

But you say, "I will be happy only when this great house is mine." Now you are making a big condition. It may take years, and you will be tired and exhausted, and by the time you reach to the palace of your desires you may be close to death. That's what happens. And you wasted your whole life and your great house will become your grave. You say, "Unless I have a million dollars, I am not going to be happy." And then you have to work and waste your whole life. Mulla Nasruddin is far more intelligent: make small conditions and have as much happiness as you want.

If you understand then there is no need to put any conditions. Just see the point of it -- that conditions don't create happiness, they only give relief. But the relief cannot be permanent, no relief can ever be permanent. It lasts only for a few moments. Have you not watched it again and again? You wanted to purchase a car; the car is in your porch and you are standing there, very very happy. How long does it last? Tomorrow it is this old car, one day old. Two days after it is two days old, and all the neighborhood has seen it and they all have appreciated it, and finished! Now nobody talks about it. That's why car companies have to go on putting out new models every year, so that you can have new conditions.

People go on hankering after things just to get relief, and relief is available.

Have you heard the story? A beggar was sitting under a tree and a rich man's car broke. The driver was fixing it and the rich man came out and the beggar was having a good rest under the tree. It was breezy and sunny and beautiful, and the rich man also came and he sat by the side of the beggar and he said, "Why don't you work?"
The beggar asked, "For what?"
And the rich man said, "If you work, you can earn money."
The beggar asked, "For what?"
The rich man felt a little annoyed and he said, "When you have money you can have a big balance in the bank."
But the beggar again asked, "For what?"
The rich man was even more annoyed. He said, "For what? Then you can retire in your old age and rest."
"But," the beggar said, "I am resting now! Why wait for old age? And do all this nonsense? -- earn money and make a bank balance and then finally rest. And can't you see? -- I am resting now! Why wait?"

Why wait for the evening? And why wait for the beer? Why not drink water and enjoy it while you are drinking it?,
You have heard Jesus' story that he turned water into wine? Christians have missed it. They think he really turned it into wine. That is not true. He must have taught the secret that I am teaching you to his disciples. He must have told them, "Drink it so joyously that water becomes wine."
You can drink water so joyously that it almost intoxicates you. Try! Just water can intoxicate you. It depends on you. It does not depend on the beer or the wine. And if you don't understand it, ask some hypnotist, ask our Santosh. He knows. Even if water is given to somebody who has been hypnotized and told under hypnosis that this is wine, he will become intoxicated -- with water.
Now doctors know about placeboes, and sometimes the results are very puzzling. In one hospital they were doing some experiments. To one group of twenty patients with the same disease medicine was given and to the other twenty with the same disease just water was given -- just to see whether water can work. Neither the doctors nor the patients know which is water and which is medicine, because if the doctor knows then even his behavior will change. Giving water he will not give it that seriously and that will make some suspicion arise in the patient. So neither the doctor nor the patient -- nobody knows. The knowledge is kept in a vault, locked.
And the miracle is that the same number of patients are helped by water as are helped by medicine. Out of twenty, seventeen persons are healthy by the second week, from both the groups. And the more miraculous thing is, those who were kept on water remained healthy longer than those who were kept on medicine. The people who were kept on real medicine started coming back soon, after a few weeks.
What happened? Why did water help so much? The idea that it is medicine helps, not the medicine. And because water is pure water, it cannot harm. Medicine will harm. That's why the people who had been given real medicine started coming back. They started creating some new desire, some new disease, some new problems... because no medicine can go without affecting your system in some way or other. It will have its reactions. Water cannot have any reaction. This is pure hypnosis.
You can drink water with such zest, with such prayer, that it becomes wine. You see the Zen people drinking tea with such ceremony and ritual, with such awareness. Then even tea becomes something phenomenal. Ordinary tea is transformed. Ordinary acts can be transformed -- a morning walk can be intoxicating. And if a morning walk cannot be intoxicating then something is wrong with you. Just watching a roseflower can be intoxicating. And if it cannot intoxicate you, then nothing can intoxicate you. Just looking in the eyes of a child can be intoxicating.
Learn how to live the moment joyously. Don't look for results, there are none. Life is not going anywhere, it has no ends. Life is not a means to any end, life is just herenow. Live it. Live it totally, live it consciously, live it joyously -- and you will be fulfilled.
Fulfillment should not be postponed, otherwise you will never be fulfilled. Fulfillment has to be now -- now or never.

The last question:

PEOPLE THINK I AM MEAN, BUT I FEEL I AM ONLY MISERLY. WHAT DO YOU SAY, OSHO?

I will tell you one anecdote.

A young man was overjoyed one morning to learn that he had won fifty thousand pounds on the football pools. He lived with his mother and father, both elderly and not too well off, and when he told them about his win they too were overjoyed.
"Naturally," he said, "I want you to share in my good fortune, so I am going to make you a present of ten pounds each."
There was silence for a moment and then the old man spoke. "Well, son," he said, "we have done a lot for you, mother and I, and you have never gone short of anything over the years, but now that you are able to stand on your own two feet, I think you should know that, well, your mother and I were never legally married."
"What!" exclaimed the young man. "Do you mean to say that I am a...?"
"Yes, you are," said the old man. "And a ruddy mean one at that!"

Enough for today.

The Diamond Sutra

Chapter #9
Chapter title: Pure Land Paradise

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VAJRACHCHEDIKA
PRAJNAPARAMITA
SUTRA

OF
GAUTAMA

THE
BUDDHA

THE LORD ASKED:
WHAT DO YOU THINK, SUBHUTI, IS THERE ANY DHAMMA WHICH THE TATHAGATA HAS LEARNED FROM DIPANKARA?' SUBHUTI REPLIED: 'NOT SO, O LORD, THERE IS NOT.'

THE LORD SAID:

IF ANY BODHISATTVA WOULD SAY, "I WILL CREATE HARMONIOUS BUDDHAFIELDS," HE WOULD SPEAK FALSELY. AND WHY? THE HARMONIES OF BUDDHAFIELDS, SUBHUTI, AS NO-HARMONIES HAVE THEY BEEN TAUGHT BY THE TATHAGATA. THEREFORE HE SPOKE OF "HARMONIOUS BUDDHAFIELDS.'"

THE LORD SAID:
'AND AGAIN, SUBHUTI, SUPPOSE A WOMAN OR A MAN WERE TO RENOUNCE ALL THEIR BELONGINGS AS MANY TIMES AS THERE ARE GRAINS OF SAND IN THE RIVER GANGES; AND SUPPOSE THAT SOMEONE ELSE, AFTER TAKING FROM THIS DISCOURSE ON DHAMMA BUT ONE STANZA OF FOUR LINES, WOULD DEMONSTRATE IT TO OTHERS. THEN THIS LATTER ON THE STRENGTH OF THAT WOULD BEGET A GREATER HEAP OF MERIT, IMMEASURABLE AND INCALCULABLE.'

THEREUPON THE IMPACT OF DHAMMA MOVED THE VENERABLE SUBHUTI TO TEARS. HAVING SHED TEARS, HE THUS SPOKE TO THE LORD: 'IT IS WONDERFUL, O LORD, IT IS EXCEEDINGLY WONDERFUL, O WELL-GONE, HOW WELL THE TATHAGATA HAS TAUGHT THIS DISCOURSE ON DHAMMA. THROUGH IT COGNITION HAS BEEN PRODUCED IN ME, AND IT IS INDEED NO PERCEPTION. AND WHY? BECAUSE THE BUDDHAS, THE LORDS, HAVE LEFT ALL PERCEPTIONS BEHIND.'
THE LORD SAID:
'SO IT IS SUBHUTI. MOST WONDERFULLY BLEST WILL BE THOSE BEINGS WHO, ON HEARING THIS SUTRA, WILL NOT TREMBLE, NOR BE FRIGHTENED, OR TERRIFIED.' 'MOREOVER, SUBHUTI, THE TATHAGATA'S PERFECTION OF PATIENCE IS REALLY NO PERFECTION. AND WHY? BECAUSE, SUBHUTI, WHEN THE KING OF KALINGA CUT MY FLESH FROM EVERY LIMB, AT THAT TIME I HAD NO PERCEPTION OF A SELF, OF A BEING, OF A SOUL, OR A PERSON. AND WHY? IF, SUBHUTI, AT THAT TIME I HAD HAD A PERCEPTION OF SELF, I WOULD ALSO HAVE HAD A PERCEPTION OF ILL-WILL AT THAT TIME.' 'AND FURTHER, SUBHUTI, IT IS FOR THE WEAL OF ALL BEINGS THAT A BODHISATTVA SHOULD GIVE GIFTS IN THIS MANNER. AND WHY? THIS PERCEPTION OF A BEING, SUBHUTI, THAT IS JUST A NON-PERCEPTION. THOSE ALL-BEINGS OF WHOM THE TATHAGATA HAS SPOKEN, THEY ARE INDEED NO-BEINGS. AND WHY? BECAUSE THE TATHAGATA SPEAKS IN ACCORDANCE WITH REALITY, SPEAKS THE TRUTH, SPEAKS OF WHAT IS, NOT OTHERWISE. A TATHAGATA DOES NOT SPEAK FALSELY.'

TATHAGATA, SUBHUTI, IS SYNONYMOUS WITH TRUE SUCHNESS.'

THE LORD ASKED:
WHAT DO YOU THINK, SUBHUTI?
IS THERE ANY DHAMMA
WHICH THE TATHAGATA HAS LEARNED FROM DIPANKARA?'
SUBHUTI REPLIED: 'NOT SO, O LORD, THERE IS NOT.'

Dipankara is an ancient Buddha. Gautama Buddha, in his past life when he was not enlightened, had gone to Dipankara. He wanted to be accepted as a disciple, but Dipankara laughed and he said, "There is nothing to be learned." Truth cannot be learned. Yes, something has to be understood, but nothing has to be learned. Truth has to be recognized. It is already there in your being, it has to be uncovered. But there is nothing to learn.

Truth is not new, truth is your very being. You have to become aware. Not that you have to become more knowledgeable, in fact the more knowledgeable you are the less aware you will be. The more you think you know the more you will be covered with ignorance. Knowledge is ignorance. The knowledgeable person is covered with dark clouds of memory, information, scripture, philosophy.

Dipankara said to Gautama, "You need not think in terms of learning. Truth is already in you. Truth cannot be transferred." Not only this, but when Gautama touched the feet of Dipankara, Dipankara bowed down and touched the feet of Gautama. Gautama was not enlightened in those days. He was very puzzled, embarrassed too.

There was a great assembly of monks; nobody could understand what was happening, what was going on. Dipankara had never done that to anybody else. And Gautama said, "What have you done? Why have

you touched my feet? I am a sinner, an ignorant person. To touch your feet is right, but you touching my feet is absurd. Have you gone mad?"

And Dipankara laughed again and he said, "No, Gautama. You are puzzled because you don't know your future. I am not mad. I can see it happening -- you will be a Buddha soon. Just to honor that fact I have touched your feet. And moreover, for one who is enlightened all are enlightened. It is only a question of time. It doesn't matter much. I have become enlightened today, you will become enlightened tomorrow, somebody else will become enlightened the day after tomorrow -- it doesn't matter. Enlightenment is going to happen to everybody, to every being. You can go on delaying it, that is up to you. The moment you stop delaying, the moment you stop postponing, it is there. It has always been waiting for you to recognize it."

It is one of the most beautiful stories -- that Dipankara touched the feet of Gautama. And Gautama was an unknown man. After centuries, nearly three thousand years afterwards, Gautama became enlightened. The first thing that he did was he bowed down to Dipankara. Then there was no Dipankara, but he bowed down and he laughed and he said, "Now I understand why you touched my feet. Now I can touch everybody's feet. Now I know that the whole existence is going to be enlightened."

Enlightenment is a natural happening. If we don't hinder it, it is bound to happen. It is not that you have to achieve it, all that you have to do is not to hinder it. You hinder it in a thousand and one ways. You don't allow it to happen. When it starts to happen you become frightened. When it takes possession of you, you cannot give that much possession -- you shrink back, you withdraw. You come back in your tiny cell of the ego. There you feel protected, defended, secure.

Enlightenment is the open sky of insecurity. It is vastness, it is uncharted ocean. The journey is from one unknown to another unknown. There is nothing that can be known. Knowledge, the very idea of knowledge, is part of human stupidity. Life is such a mystery it cannot be known. And if it cannot be known how can it be taught? And if it cannot be taught, what is the point of being a master and a disciple?

Just a few days ago there was a question: "Why have you declared yourself to be the Blessed One?' It is a drama. I have decided to play the part of the Blessed One and you have decided to play the part of disciples -- but it is a drama. The day you will become aware you will know, there is no master and no disciple. The day you will understand, you will know that it was a dream -- but a dream which can help you to come out of all your other dreams, a thorn which can help to pull out your thorns from your flesh, it can be instrumental -- but a thorn all the same. A poison which can help you to drop your other poisons -- but a poison all the same. Use it as a raft. That's why I say it is a drama.

Your being a disciple and my being a master is a drama. Play it as beautifully as possible. To you it is a reality, I know. To me it is a drama. From your side it is a great reality, from my side it is a game. One day you will also understand that it is a game. That day will be the day of your enlightenment.

Dipankara was simply saying to Gautama, when he touched his feet, that this is just a game. You touch my feet or I touch your feet -- it makes no difference. We are all enlightened, we are all gods. Not that I am god and you are not god -- ALL is divine. Trees are gods, so are animals, so is everything, even rocks!

God is fast asleep in the rocks. He has become a little alert in the trees, a little more alert in the animals, a little more alert in you. In a Buddha he has come perfectly to absolute alertness. But the difference is not of quality, the difference is only of quantity. And if you are this much aware, you can become that much aware too.

Buddha says:

> THE LORD ASKED:
> 'WHAT DO YOU THINK, SUBHUTI, IS THERE ANY DHAMMA WHICH THE TATHAGATA HAS LEARNED FROM DIPANKARA?'?

He is asking, "Have I learned anything from Dipankara?" There is nothing to learn. Truth is a given fact. Whatsoever you learn will be lies. Truth need not be learned. Truth has not to be invented but only discovered, or more right will be to say it has only to be rediscovered.

And the word learning is dangerous. Learning is accumulating information. The more you accumulate information the deeper your reality goes into the unconscious. You become burdened, you become too top-heavy. Your head starts clamoring with knowledge, becomes very noisy, and then you cannot hear the still small voice of your heart. That silence is lost in the noise of knowledge.

That's why even sinners achieve but scholars miss -- because the sinner can be humble but the scholar

cannot be humble. The sinner can cry and weep, but the scholar knows. He is adamant in his knowledge, he is egoistic in his knowledge. He is hard, he cannot melt. He is not open, he is closed. All his windows and doors are blocked by his knowledge, his scriptures that he has accumulated.

To come to truth means unlearning rather than learning. You have to unlearn that which you have known. It is not a becoming but an unbecoming, it is not a learning but an unlearning. To unlearn is the way. If you can unbecome then you will be capable of becoming. If you are capable of unlearning, if you can drop all knowledge utterly, unconditionally, without any clinging, you will become innocent -- and that innocence brings you home.

SUBHUTI REPLIED: 'NOT SO, O LORD, THERE IS NOT.'

Between a master and a teacher what is transferred? Not truth, not knowledge -- then what is transferred? In fact, nothing is transferred. In the presence of the master something arises in the deepest core of the disciple, not that it is transferred. Nothing travels from the master to the disciple, nothing at all, but the presence of the master, the very presence of the master, and something that was deep inside starts surfacing. The presence of the master calls forth the being of the disciple -- not that something is given or transferred. Just the very presence of the master becomes a catalytic presence and the disciple starts changing.

Of course, a disciple will think that something is being done by the master. Nothing is being done. No real master ever does anything. All his doing consists of is being present to you, is being available to you. All his work consists of one simple thing -- that he should be there, just like the sun.

The sun rises in the morning and buds open and become flowers. Not that the sun gives them something, not that the sun comes and opens the buds -- nothing is done by the sun, just the presence of the light and the bud starts opening. The opening comes from the bud itself... and the flowering and the fragrance -- it all comes from the bud itself. The sun has not added anything to it, but the presence has been catalytic. Without the sun being present there the bud would find it almost impossible to open. It would not know that opening is possible. It would never become alert of its possibilities and potential.

A master simply makes you aware of your potential. If he has achieved, you can achieve. He is just like you -- the blood and the bones and the body. He is just like you. If something is possible in his being, if his bud can become a flower, then why can't you become? This very idea sinks deep into the heart, stirs your whole being, and energies start surfacing, your bud starts opening.

This is called SATSANGA in the East -- to be in the presence of the master. And the real disciple is one who has come to know how to be present to the master. The master is present, but how to be present to the master?

Have you seen the sunflower? That is the symbol for the disciple. Wherever the sun moves, the sunflower moves that way. It is always present to the sun. In the morning it is facing East, in the evening it is facing West. It has moved with the sun. Wherever the sun is, the sunflower moves. The sunflower is the symbol, the metaphor for the disciple.

Buddha is asking, "Do you think, Subhuti, I have learned anything from Dipankara?" Subhuti says, "Not so, O Lord" -- because there is nothing to learn. Does it mean Buddha is ungrateful to Dipankara? No, not at all. When he became enlightened, the first gratitude was towards Dipankara who had disappeared into the infinite long long ago, not even a trace was left behind. He exists only in the memory of Buddha, nowhere else.

About Dipankara there exists no scripture. Maybe in those days scriptures were not written. There exists no other reference about him. Buddha is the only sole reference. Three thousand years have passed, nobody knows anything about Dipankara, but when Buddha became enlightened, the first gratitude, the first thankfulness, was towards Dipankara.

Why? -- because it was in his presence that the longing became a passion -- to become a Buddha. It was in his presence that the great desire to become a Buddha arose. It was in his presence that the bud of Gautama started dreaming of becoming a flower. It was in his presence that the dream unfolded. It took three thousand years to drop the hindrances, the obstacles, but what are three thousand years in the eternity of time? Nothing... just a few moments.

Why is Buddha asking Subhuti? So that Subhuti can understand that there is nothing to be learned from Buddha. Buddha himself has not learned anything from Dipankara, so "There is nothing, Subhuti, to learn

from me. Be with me, don't think in terms of learning. The moment you think in terms of learning you are not with me."

Here also there are two types of people -- the disciples and the students. The students are those who are in search of learning something. They are here to gather something so that they can brag and say that they know this and they know that. They are just collecting colored stones while diamonds are available.

The disciple is one who is not interested in knowledge, who is interested in being, who is interested just to be here with me, for no other reason, for no other motive. His heart has been touched, his dream has started unfolding, a great intense desire is arising in him.

Just the other night Saroj was here and she was saying that she becomes very afraid of death. I asked her, "Why? Why do you become so much afraid?" And her answer was beautiful. She said, "Not because of death, Osho, but because I have not yet known anything, not yet realized anything. I have not yet felt anything. I am afraid that I might die without knowing the truth, that is my fear."

A disciple is one who has become immensely interested in being -- in truth itself, not knowing about it. She is not afraid of death, she is afraid death may come in and may disturb the intimacy that is arising between me and her. Death may come and may disrupt the presence that she is drinking, the presence that is going into her being and changing a thousand and one things in her soul -- that is the fear.

A disciple is one who does not bother about knowing but is interested in being. Not that he wants to know something about God, but that he wants to taste God, to drink out of that reservoir called God, to become part of that oceanic energy.

Remember, if you are a student here you are not very wise. To be a student here is to be unintelligent. This is not a school. Life is available here -- but you have to be a disciple. To be a disciple means to be courageous enough to come close to a master, whatsoever the cost. The disciple means the one who can take the risk of being close to a master. It is a risk -- a risk because you will die. The bud will die, only then the flower can come. The seed will die, only then the tree can come. You will have to die, only then God can bloom in you.

THE LORD SAID:
'WHAT DO YOU THINK, SUBHUTI, IS THERE ANY DHAMMA WHICH THE TATHAGATA HAS LEARNED FROM DIPANKARA?'

A great seeker has written, "I went to the wise for answers. There were many wise men, each one with his answer. It was by that that I came in time to see that they betrayed themselves. But there were also a few I happened upon who were otherwise, one or two, who sat with a serene vitality, who smiled at my questions, and in face of my insistence for answers, generously gave me further questions.
"There were moments with them that I forgot all about wisdom and smiled as carelessly as fools and children only can. I got no answers from the truly wise. It was lack of wisdom that had sent me to the wise. How then could I have understood anything wise, even if it was sayable, even if it was said? The truly wise were too true to give wise answers."

The truly wise gives you his being, gives himself. The truly wise simply makes himself available to you, and if you are courageous you can drink and eat out of his being. That's what Jesus means when he says to his disciples: "Eat me! Drink me!" The master has to be eaten. The master has to be absorbed, digested, only then will you stumble upon your own truth. There is nothing to learn -- no Dhamma to learn, no doctrine to learn, no philosophy to learn.

THE LORD SAID:
'IF ANY BODHISATTVA WOULD SAY,
"I WILL CREATE HARMONIOUS BUDDHAFIELDS,"
HE WOULD SPEAK FALSELY.
AND WHY?
THE HARMONIES OF BUDDHAFIELDS, SUBHUTI,
AS NO-HARMONIES HAVE THEY BEEN TAUGHT BY THE TATHAGATA.
THEREFORE HE SPOKE OF "HARMONIOUS BUDDHAFIELDS".'

The word buddhafield is of tremendous importance. You have to understand it, because that is what I am

doing here -- creating a buddhafield. It is just to create a buddhafield that we are moving away from the world, far away, so that a totally different kind of energy can be made available to you.

Buddhafield means a situation where your sleeping Buddha can be awakened. Buddhafield means an energy field where you can start growing, maturing, where your sleep call be broken, where you can be shocked to awareness -- an electric field where you will not be able to fall asleep, where you will have to be awake, because shocks will be coming all the time.

A buddhafield is an energy field in which a Buddha matures beings, a pure land, an unworldly world, a paradise on earth, which offers ideal conditions for rapid spiritual growth. A buddhafield is a matrix.

The word MATRIX comes from Latin; it means the womb. From that word we get the words matter, mother, etcetera. The womb offers three things to a newly forming life: a source of possibility, a source of energy to explore that possibility, and a safe place within which that exploration can take place.

That's what we are going to do. The new commune is going to be a great experiment in buddhahood. Energies have to be made available to you, possibilities have to be made clear to you. You have to be made aware of your potential, and you have to be given a safe place from where you can work: a place where you are not distracted by the world, a place where you can go on without any disturbance from the crowd, a place where ordinary things, taboos, inhibitions, are put aside, where only one thing is significant -- how to become a Buddha; where everything else simply disappears from your mind -- money and power and prestige; where all else becomes insignificant, when all else becomes exactly what it is -- a shadow world -- and you are no longer lost in the apparent.

MAYA is to be caught up in the apparent. That is the greatest illusion in the world. The apparent holds such sway on our minds. A buddhafield is a place where you are taken away from the apparent.

In the silence of a commune, in the uninhibited, untabooed atmosphere of a commune, the master and the disciple can enact the drama totally. The ultimate is when the master can touch the feet of the disciple, when the master and disciples are lost into one reality.

THE LORD SAID:
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AS NO-HARMONIES HAVE THEY BEEN TAUGHT
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THEREFORE HE SPOKE OF "HARMONIOUS BUDDHAFIELDS".'

Now understand: if somebody says, "I will create the buddafield," and the emphasis is on 'I', then the statement is false, because a person who has the 'I' still alive cannot create a buddhafield. Only a person who has no 'I' within him can create a buddhafield. In fact then to say he creates is not right; language is inadequate.

The Sanskrit word for creation is far better. The Sanskrit word is NIRPADAYATI. It means many things. It can mean to create, it can mean to accomplish, it can mean to ripen, it can mean to mature it can simply mean to trigger into existence. That's exactly the meaning.

A Buddha does not create, he triggers. Even to say he triggers is not good; in his presence things happen, in his presence things are triggered, processes start. Just his presence is a fire, a spark, and things start moving and one thing leads to another, and a great chain is created.

That's how we have been going on. I simply sit in my room doing nothing, and seekers from all over the world have started pouring in. I don't even write a letter... just the presence. One comes, another comes, and the chain is created. Now the time has come when a buddhafield is needed, a matrix is needed, because you don't know -- thousands more are on the way. They have already moved, they are already thinking of coming.

And the more people are there, the bigger the buddhafield will be there, and the more powerful it will be. The possibility is that we can create one of the greatest and the most powerful buddhafields ever created in the world, because never before was there such search, because never before was man in such a crisis.

We are on the threshold of something new that is going to happen to humanity. Either humanity will die and disappear, or we will take a jump, a leap, and a new being will be formed. We are exactly at the same

point as millions of years ago when monkeys came down from the trees and humanity started and a new being was born. Again the moment is coming very close. It is a very dangerous moment, because there is every possibility....

It was possible that the monkey may not have survived on the earth, he may have died on the earth, but a few monkeys took the risk. And they must have been thought of as fools by other monkeys, mm? who had always lived on the trees and were perfectly happy. They must have thought, "These people are going mad, crazy. Why in the first place are you going to live on the earth? Why create unnecessary trouble for yourselves? Our fathers and their fathers and their fathers have all lived on the trees."

Again the same situation is going to happen. Man has lived a long time the way he has lived. By the end of this century a critical quantum leap is possible. Either man will die in a third world war or man will take the jump and will become a new man. Before that happens, a great buddhafield is needed -- a field where we can create the future.

But a bodhisattva cannot say, "I will create the harmonious buddhafields." If the emphasis is on 'I' then the person is not yet a Bodhisattva. Even Buddhas use the word 'I' but they insistently emphasize that it corresponds to no reality, that it is just a language use, that it is utilitarian.

And Buddha says, "Those harmonious buddhafields are not even harmonious." Why? -- because harmony means conflict is still alive. Harmony means the conflicting parts are there but they are no longer conflicting. Buddha says the real harmony is when the conflicting parts have dissolved into one unity. But then you cannot call it harmony, because harmony needs many, harmony means that there are many fragments in a harmonious whole. Buddha says the real harmony is when those many are no longer there; they have become one.

So a harmony, a real harmony, cannot even be called harmony. The real harmony is simple unity. There is no conflict and no friction, because all the fragmentary parts have disappeared, dissolved.
'AND WHY?
THE HARMONIES OF BUDDHAFIELDS, SUBHUTI,
AS NO-HARMONIES HAVE THEY BEEN TAUGHT
BY THE TATHAGATA.
THEREFORE HE SPOKE OF "HARMONIOUS BUDDHAFIELDS".'

Remember again and again; it is a question of the inadequate language. That's why Buddha goes on insisting again and again to remind you so that you don't become a victim of inadequate language expressions.

THE LORD SAID:
'AND AGAIN, SUBHUTI, SUPPOSE A WOMAN OR A MAN
WERE TO RENOUNCE ALL THEIR BELONGINGS
AS MANY TIMES AS THERE ARE GRAINS OF SAND
IN THE RIVER GANGES;
AND SUPPOSE THAT SOMEONE ELSE,
AFTER TAKING FROM THIS DISCOURSE ON DHAMMA
BUT ONE STANZA OF FOUR LINES,
WOULD DEMONSTRATE IT TO OTHERS.
THEN THIS MATTER ON THE STRENGTH OF THAT
WOULD BEGET A GREATER HEAP OF MERIT,
IMMEASURABLE AND INCALCULABLE.'

It is said that Hui Neng, one of the greatest Zen masters, the sixth patriarch in the Zen tradition, became enlightened by hearing four lines of The Diamond Sutra. And he was just passing by in a marketplace. He had gone to purchase something, he was not even thinking of enlightenment, and somebody by the side of the road was reading The Diamond Sutra. That man had been reading The Diamond Sutra for his whole life -- he must have been a kind of scholar, or a parrot -- and it was his usual thing, his ritual, to read the sutra every morning, every evening.

It was evening and the market was just closing and people were going home and Hui Neng was passing. He heard just four lines. He was struck dumb. He stood there, it is said, for the whole night. The Diamond Sutra finished, the market closed, the man who was chanting it went, and Hui Neng was standing there and standing there and standing there. By the morning he was a totally different man. He never went home, he

went to the mountains. The world became irrelevant. Just hearing? Yes, it is possible if you know how to hear. This Hui Neng must have been of a very very innocent mind. He was a wonderful man.

Buddha says that even if somebody demonstrates one stanza of four lines from The Diamond Sutra, his merit is more, his merit is immeasurable and incalculable, more than the merit of a man or a woman who were to renounce their belongings as many times as there are grains of sand in the river Ganges.

Renunciation does not help, understanding helps. Renouncing the world is not going to take you anywhere, you have to understand. Renunciation is a stupid effort. Only stupid people renounce, the wise tries to understand what the case is. The wise is never an escapist. Only the stupid people are escapists, because they cannot face life, they cannot encounter life, and they cannot take its challenge. They don't have the guts.

They move to the Himalayas, they escape to Tibetan monasteries or somewhere else. They run away from the world. These are the cowards. And religion is possible only if you have courage -- immense courage is needed.

Buddha says these sutras are so valuable that if you can listen totally, with an open heart, if you are vulnerable to them, they can transform your life. Even sometimes a single word can be such a transforming force.

I have heard about a man, he must have been like Hui Neng. He was very old, sixty-five or seventy. He had gone for a morning walk, and some woman must have been waking her son, or somebody else, inside a hut. The old man was on the road and the woman was saying, "It is time to get up. It is morning! It is no longer night!"

The old man heard these words. Mm? -- It was not even The Diamond Sutra, it was just a woman telling somebody, "Get up! It is enough! You have slept long. It is no longer night. The sun has risen, it is morning," and the old man heard. He must have been in some receptive state of mind -- the early morning, the birds singing and the sun and the cool breeze -- and those words struck hard, like arrows in the heart: "It is morning and you have slept too long and it is no longer night." He never went home.

He went outside the town, sat in a temple meditating. People came to know about him, and the family came rushing and they said, "What are you doing here?"

He said, "It is morning. It is no longer night, and I have already slept enough. Enough is enough! Excuse me. Leave me alone. I have to wake up. Death is coming -- I have to wake up."

And whenever he would pass the door of that woman -- he had never seen that woman -- he would go and bow down at the door. That was his temple and that woman was his master. He had never seen the woman, and the woman was an ordinary woman.

Sometimes a few words, even uttered by ordinary people, can fall in the right soil of the heart and can bring great transformation. What to say about words of a Buddha?...

THEREUPON THE IMPACT OF DHAMMA
MOVED THE VENERABLE SUBHUTI TO TEARS.
HAVING SHED TEARS, HE THUS SPOKE TO THE LORD: 'IT IS WONDERFUL, O LORD,
IT IS EXCEEDINGLY WONDERFUL, O WELL-GONE,
HOW WELL THE TATHAGATA HAS TAUGHT
THIS DISCOURSE ON DHAMMA.
THROUGH IT COGNITION HAS BEEN PRODUCED IN ME,
AND IT IS INDEED NO PERCEPTION.
AND WHY?
BECAUSE THE BUDDHAS, THE LORDS,
HAVE LEFT ALL PERCEPTIONS BEHIND.'

It is very rare that a man of the qualities of Subhuti will cry and weep and tears will come to him. But when such compassion, when such love from Buddha is showering on him, when such diamond words are falling on him like rain... he was overwhelmed.

THEREUPON THE IMPACT OF DHAMMA
MOVED THE VENERABLE SUBHUTI TO TEARS.

Remember, there is no deeper way to relate your gratitude than tears, there is no higher way to pray than tears. Just a few days ago Geet Govind had come from Esalen. He could not say a single word to me -- tears and tears. And he started feeling a little embarrassed. He wanted to say something, but nothing was coming.

Those tears were beautiful. And since then he has been crying here. For all these two or three weeks that he has been here he has been crying, and he has been writing to me: "Osho, what to do? How to stop these tears? They go on and on." The impact.... He has made contact with me, hence the tears. He has seen me, hence the tears. His eyes are showing gratitude, hence the tears. The eyes are fulfilled, hence the tears.

Never be afraid of tears. The so-called civilization has made you very afraid of tears. It has created a kind of guilt in you. When tears come you start feeling embarrassed. You start feeling, "What will others think? And I am a man and I am crying! It looks so feminine and childish. It should not be so." You stop those tears -- and you kill something which was growing in you.

Tears are far more beautiful than anything that you have with you, because tears come from the overflow of your being. And tears are not necessarily of sadness; sometimes they come out of great joy and sometimes they come out of great peace and sometimes they come out of ecstasy and love. in fact they have nothing to do with sadness or happiness. Anything that stirs your heart too much, anything that takes possession of you, anything that is too much, that you cannot contain and it starts overflowing -- that brings tears.

Accept them with great joy, relish them, nourish them, welcome them, and through tears you will know how to pray. Through tears you will know how to see. Tear-filled eyes are capable of seeing truth. Tear-filled eyes are capable of seeing the beauty of life and the benediction of it.

THEREUPON THE IMPACT OF DHAMMA
MOVED THE VENERABLE SUBHUTI TO TEARS.
HAVING SHED TEARS, HE THUS SPOKE TO THE LORD: 'IT IS WONDERFUL, O LORD,
IT IS EXCEEDINGLY WONDERFUL, O WELL-GONE,
HOW WELL THE TATHAGATA HAS TAUGHT
THIS DISCOURSE ON DHAMMA.
THROUGH IT COGNITION HAS BEEN PRODUCED IN ME....'

He says, "Your presence, your compassionate words, your love, your grace, has produced cognition in me. It has given me an insight, a vision, of what is truth, AND IT IS INDEED NO PERCEPTION." Still Subhuti says, "But let me remind you, it is no perception because there is nobody to perceive it. It is pure cognition."

Knowing has arisen but there is nobody who knows and there is nothing that is known, only knowing has arisen. It is pure knowing. The division is not there of the knower and the known and the knowing. It is just knowing.
'AND WHY?
BECAUSE THE BUDDHAS, THE LORDS,
HAVE LEFT ALL PERCEPTIONS BEHIND.'

"And now I know why it is said that the Buddhas have left all perception behind, because perception needs the perceiver and the perceived, observation needs the observer and the observed. All these dualities have been dropped. There is only oneness."

It is very difficult -- to say it. Michael Adam's words will be helpful: "It has taken all these words to tell, but what is there to tell? Here and now, what is there? A wind in the trees; it blows and they bend. I have spoken in many words. It is cause for smiling now, for truth is only a word. Life is a word, death is a word, happiness is a word, God is a word. The wind and the tree, the robin and the seal, the child and the sun are real. The rest is only words.
"Words about the sun lack even the reality of shadows and are colder by far. What the sun is the clamoring mind and the seeking heart cannot know, for the sun is of another kind, makes no sound and does not strive. But this still and silent earth would seem to understand, all without effort the earth would seem to know what the sun is. Beneath this semblance of death, under the shroud of snow, in the very midst of the winter, the open quiet earth well knows what the sun is."

The disciple has to become like thirsty earth -- the thirsty earth knows what the cloud is. The disciple has to become like open, vulnerable earth. The vulnerable earth knows what the sun is. It cannot say it, it

cannot express it, but it knows.

That's what Subhuti means when he says, "Cognition has arisen in me. I cannot say, I am not there to capture it, I am not there to seize it, I am just an emptiness -- but perception has arisen, cognition has arisen, darshan has arisen. I have seen, and there is no seer."

THE LORD SAID:
'SO IT IS, SUBHUTI.
MOST WONDERFULLY BLEST WILL BE THOSE BEINGS WHO,
ON HEARING THIS SUTRA,
WILL NOT TREMBLE, NOR BE FRIGHTENED, OR TERRIFIED.'

These sutras are deathlike, they are crucifixion -- you will have to die. Only through death will you know what life is. Resurrection is possible but only through crucifixion. That's why Buddha said these sutras are dangerous and

'MOST WONDERFUL BLEST WILL BE THOSE BEINGS WHO,
ON HEARING THIS SUTRA,
WILL NOT TREMBLE, NOR BE FRIGHTENED, OR TERRIFIED.'
MOREOVER, SUBHUTI,
THE TATHAGATA'S PERFECTION OF PATIENCE
IS REALLY NO PERFECTION.
AND WHY? BECAUSE, SUBHUTI,
WHEN THE KING OF KALINGA CUT MY FLESH FROM EVERY LIMB,
AT THAT TIME I HAD NO PERCEPTION OF A SELF,
OF A BEING, OF A SOUL,
OR A PERSON.
AND WHY? IF, SUBHUTI,
AT THAT TIME I HAD HAD A PERCEPTION OF SELF,
I WOULD ALSO HAVE HAD A PERCEPTION
OF ILL-WILL AT THAT TIME.'

He reminds Subhuti of his old experience of a past life, when the king of Kalinga had cut his limbs. He says, "At that time when my limbs were cut, my hands were cut, my legs were cut, and my tongue and my eyes were taken away, I was watching and I could not see any 'I' arising in me. There was nobody who was seeing it, there was nobody who was hurt by it."

"If any perception of 'I' had arisen at that time, then it would have been followed by ill-will. Then I would have been angry with the king who was killing me and destroying me, but I was not angry. There was no anger."

The ego brings anger. Anger is the shadow of the ego. The ego brings aggression, violence. Once the ego disappears all violence disappears. A man becomes love only when the ego has completely disappeared.

'AND FURTHER, SUBHUTI,
IT IS FOR THE WEAL OF ALL BEINGS
THAT A BODHISATTVA SHOULD GIVE GIFTS IN THIS MANNER.
AND WHY?
THIS PERCEPTION OF A BEING, SUBHUTI,
THAT IS JUST A NON-PERCEPTION.
THOSE ALL-BEINGS OF WHOM THE TATHAGATA HAS SPOKEN,
THEY ARE INDEED NO-BEINGS.
AND WHY?
BECAUSE THE TATHAGATA SPEAKS IN ACCORDANCE WITH REALITY, SPEAKS THE TRUTH, SPEAKS OF WHAT IS, NOT OTHERWISE. A TATHAGATA DOES NOT SPEAK FALSELY.' 'TATHAGATA, SUBHUTI, IS SYNONYMOUS WITH TRUE SUCHNESS.'

Buddha says, "I have said only that which is -- YATHA BHUTAM. I have not said anything else. That's why my statements are so paradoxical, so illogical, because truth is illogical. To understand truth, you will have to drop logic."

Enough for today.

The Diamond Sutra

Chapter #10
Chapter title: Utter Emptiness

30 December 1977 am in Buddha Hall

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The first question:

BELOVED OSHO,

EVEN IN MY RELATIONSHIP WITH YOU, WORDS BECOME LESS IMPORTANT ALL THE TIME. WHY SHOULD A BUDDHA AND A BODHISATTVA NEED TO TALK AT ALL?

What are you talking about, about what talk? It never happened. Nobody has said anything and nobody has heard anything. The Diamond Sutra has no sutras in it, Mahasattva, that's why it is called The Diamond Sutra. It is an utter emptiness. If you get caught in the words you will miss the message.

The Diamond Sutra is absolutely empty, there is no message in it. There is nothing to read and nothing to hear. It is utter silence. If you read something in The Diamond Sutra you have missed it. If you find some doctrine in it, some philosophy in it, then you must be imagining, it must be your dream. Buddha has not talked anything, neither has Subhuti heard anything.

In that non-talking and non-hearing, something has happened -- something which is beyond words. Ananda has tried to capture that for you in words, but it was not delivered in words. It was a communion between two emptinesses.

You just go to the sea and you see the morning, and the fresh air and the sunrays and the waves, and you come home and you relate to somebody what you have seen. Then you relate only words. The word sea is not the sea and the word sun is not the sun and the word freshness is not freshness. How do you commune? You have come back from the beach and your beloved asks, "What happened?" You bring all that has happened into words, knowing perfectly well that it cannot be brought into words, it cannot be reduced into words. Words are so pale.

Something has certainly happened between Buddha and Subhuti, something which is transcendental. Maybe they had just looked into each other's eyes. Something was triggered in the consciousness of Subhuti by Buddha's presence. Ananda is trying to report it for you. You are blind. You cannot see light, you can only hear the word light.

So remember: The Diamond Sutra is not a sutra at all, that's why it is called The Diamond Sutra, the most precious, because it contains no philosophy, no system, no theory. It contains no words, it is an empty book.

If you can forget the words and you can go deeper into the gaps between the words, if you can forget the lines and can go deeper between the lines, in the intervals, in the pauses, then you will find what has happened. It is not a verbal communication.

I am also talking to you, but still I would like to remind you to remember that my message is not in my

words. You will have to step upon the words to get it. Use the words as a staircase, as stepping stones. Remember, stepping stones can become hindrances if you don't know how to step over them.
You have to listen in silence to silence.

Mahasattva, Buddha has not said a single word, neither has Subhuti heard a single word. It is the compassion of Ananda to make a few maps for you. Those maps are not the countries. If you have a map of India, that map is not India, it cannot be. How can it be? But it can be of some limited help to you; it can lead you to the real India. It is like the arrow on the milestone by the side of the road, it points towards something.

This whole Diamond Sutra points towards silence. Hence so many contradictions in it, because only through contradictions can silence be created. Each word has to be contradicted by its opposite immediately it is uttered so that they destroy each other and in the wake, silence is felt.

The second question:

BELOVED OSHO,

THE DEEPER INTO MYSELF, THE MORE ALONE I FEEL. THERE IS ONLY NOTHINGNESS. AND SOMETIMES, LOOKING INTO YOUR EYES, I GET THE SAME FEELING OF A VAST EMPTINESS. IF IT IS NATURAL -- IF BEING ALONE IS BASIC, THE VERY ESSENCE OF MY BEING -- THEN HOW COULD THE ILLUSIVE IDEA OF BECOMING ONE, OF FALLING IN LOVE WITH SOMEBODY ETERNALLY, COME INTO BEING IN THE FIRST PLACE? AND WHY IS IT SO PAINFUL TO BECOME AWARE THAT IT IS AN ILLUSION? PLEASE CLEAR MY DOUBTS.

You are the doubter and you are the doubt. There is no other doubt. First, when you say, "The deeper I fall into myself, the more alone I feel," if you have really been falling deeper you will feel aloneness but you will not feel "I am alone," because then there are two things, I and aloneness. Then you are not alone. Then there is the experiencer and the experienced, the observer and the observed. Then you are not alone; the other is there -- the experience is the other.

When you really fall deep into yourself, you will not find yourself; that is the whole thing to understand. It is only on the surface that the waves exist. If you go deeper into the ocean you will not find waves, or can you? How can you find waves in the depth? They exist only on the surface, they can exist only on the surface. They need winds to exist.

The 'I' can exist only on the surface because it needs thou, the wind of the thou to exist. When you go deeper into yourself the winds are no longer there, thous are no longer there. How can there be 'I'? I and thou exist in a pair, they are never divorced. Yes, you will find aloneness, but not I-ness. And aloneness is beautiful. Let me remind you again, the word alone means all one. That's how it is constructed -- all one. On the surface you are separate from all. In fact on the surface you are lonely because you are separate from the all. In the depth, when you have disappeared, there is no distinction between you and all. All is one, you are no longer, aloneness is.

You say, "The deeper I fall into myself the more alone I feel." You must be imagining that you are falling deeper into yourself. The mind can go on playing games. It can play the game of being alone, it can play the game of being in prayer, it can play the game of being in meditation, but if 'I' remains then you can be certain it is a game, nothing real has happened. That's why again the desire for the other will arise.

The 'I' cannot exist alone. It needs the other to support it, to feed it, to nourish it. It will bring you back to the other. That's why when you are lonely you start thinking of your beloved, of your friend, of your mother, father, this and that, a thousand and one things. You create imaginary 'thous'. If a man is put in isolation for more than three weeks he starts talking to himself. He creates the whole dialogue. He himself is divided in two -- I and thou. He becomes two so the game call be played. 'I' cannot exist separate from 'thou'.
"The deeper I fall into myself, the more alone I feel."

No, you must be feeling lonely. Never use these two words as synonymous. Loneliness is negative, aloneness is positive. Loneliness simply means you are missing the other. The other is absent, there is a gap in you. Aloneness means you are present, there is no gap in you. You are full of presence, you are utterly there. Loneliness is the absence of the other, aloneness is the presence of your eternal being.

You say "there is only nothingness." No, if there is only nothingness then there is no problem. If there is only nothingness and nobody to know it, nobody to feel it, then there is no problem. Then from where comes the doubt? How can the doubter arise? No, you are there. That nothingness is bogus because you are there. How can it be nothingness? It is just your idea.

This used to happen in my family when I was a child. I was so lazy -- I am still -- I was so lazy, utterly lazy, that my family lost all hope with me. By and by they started forgetting about me, because I would never do anything. I would sit in the corner and just sit, either with closed eyes or with open eyes, but I was so absent to them that by and by they became oblivious to me.

Sometimes it would happen that my mother would need something from the market, vegetables or something, and I would be sitting in front of her and she would say, "Nobody seems to be present here." She was just sitting in front of me and talking to me, "Nobody seems to be here. I want somebody to go and fetch vegetables from the market." And I was sitting in front of her and she said, "Nobody is here."

I was counted as nobody. Even if a stray dog would enter in the house I would allow it. I was sitting at the gate and the dog would enter and I would watch. And my mother would come rushing out and she would say, "nobody is here to prevent this dog" -- and I was sitting there!

By and by they had accepted that I was as if not. But that does not make much difference; I was there. I had seen the dog coming, I was hearing their words. I knew I could manage to go to the market-place and fetch vegetables for her. And I would laugh at the whole idea -- that she went on saying that nobody was there.

That's what is happening to you. You are there, and you say nothingness is. You are oblivious of yourself, you don't take note of yourself, otherwise you are there. If you are not there, who is saying that nothingness is? Then there is nothingness when you are not there, then there is pure nothingness. In that purity is nirvana, enlightenment. That is the most valuable place to be, the most spacious place to be. It is the space everybody is searching for, because it is unlimited, infinite. And its purity is absolute. It is not polluted by anything; even you are not there. There is light and there is consciousness, but there is no 'I'. 'I' is like ice, frozen consciousness. Consciousness is like melted ice, liquid, or, even better, even the water has evaporated, has become invisible.

And you say: "And why is it so painful to become aware that it is an illusion?" -- the other. It is painful because the I starts dying. To recognize the other as the illusion, to recognize love as illusion, is very hard, because then the I starts dying. If you drop the you, the I cannot exist. And you don't know the beauty of dropping the I.

And you ask: "If it is natural -- if being alone is basic, the very essence of my being -- then how could the illusive idea of becoming one, of falling in love with somebody eternally, come into being in the first place?"

It came only because of that -- because aloneness is basic, essential. The Hindu scriptures say that God was alone. Just think, just visualize God alone and alone and alone for eternity. He became fed up with his aloneness, it was monotonous. He wanted to have a little play. He created the other and started playing hide-and-seek.

When you are tired of the play, when you become fed up with the play, you become a Buddha again. You again drop your toys. They are created by you, the value is imagined by you; you have put the value on them. The moment you withdraw your value they disappear, you are again alone.

The Hindu concept is tremendously valuable, significant. It says God was alone, it became monotonous, and he created the world, the other, just to have a little chitchat with the other, to have a little dialogue. Then again and again one comes and feels tired and bored with the other, disappears into oneself, again reaches to one's nothingness and becomes a god.

You are all gods who are deceiving themselves. It is your choice. The day you choose not to be this way you will be free. It is your dream. Because of aloneness, because aloneness is the essential quality of your being, the other has been created.

You just try it, go for a few weeks to the mountains and sit alone and you will feel very good. Everybody is tired of relationship and fed up and bored. Go to the mountains and sit silently and you will feel so beautiful, but after three or four days, five days, seven days, three weeks, you will start thinking of the other. Your woman again starts being attractive to you. You forget all the nastiness and all the nagging. You forget all that she has been doing to you, you completely forget all. She is again beautiful, she is again lovely, she is again fantastic, mm? -- you put value again.

Then you have to come down from the mountains to the plains, and for two or three days with the

woman things are going beautifully -- a new honeymoon and after two or three days things become difficult again, and again you start thinking how to meditate, how to be silent. This is how you go on. Just watch your consciousness and its fluctuations and through it you will know the whole process of existence, because you are a miniature existence.

The pendulum of consciousness goes on swinging between meditation and love, between aloneness and togetherness. And because all the religions of the world up to now have been either of love or of meditation, they were fragmentary, they were not total. I am giving you the total religion. I am not choosing.

For example, Buddha had chosen meditation. He gives you the love for meditation, no other love. He teaches you only to be alone, absolutely alone and nothing else. It is good, it is tremendously good for people who are tired and fed up with the world.

He was tired and fed up with the world. He was a king, he was not a beggar. He was tired of women. His father had brought all the beautiful girls from the kingdom for him. He had one of the most beautiful harems. If you get all the beautiful women of the world in your house, how long will you be able to live there? Just think of it: one is more than enough. Now all the beautiful women of the kingdom were there. It must have been maddening. If he escaped, it is no wonder. All the pleasures were arranged for him, every kind of pleasure was arranged for him. If he became fed up, it is no wonder. He moved to the other pole. The other was too much. He escaped into the jungle, he became alone.

There are religions which are religions of meditation -- Buddhism, Jainism. There are religions which are religions of love -- Christianity, Mohammedanism. And this has to be understood. Jesus is a poor man, so is Mohammed. This can't be accidental. Mahavira is a king, so is Buddha. The two kings have given to the world the religion of meditation, and the two poor people of the world have given the religion of love.

The poor cannot be fed up with the other. The poor has not had that much of the other. The poor hankers for the other. The other may be the woman or money or power or prestige or God; it makes no difference -- the other is needed.

Christianity and Islam are both religions of prayer, love -- love for God, prayer for God. In Buddhism, in Jainism, there is no place for God at all because there is no place for the other. Aloneness is enough. In Jainism and in Buddhism there is no existence of anything like prayer, the word has not been heard; they know only of meditation. Christianity knows nothing of meditation. These are not accidental things, they show something about the founders.

I am giving you a total religion, a religion which allows both. When you are feeling tired with the other, move into meditation, swing into meditation. When you are feeling tired of aloneness, swing into love. Both are good. Both are contradictory, but through contradiction great joy arises. If you have only one you will not have that kind of richness. The one can give you silence or can give you great joy, but both can give you something infinitely precious, incomparable. Both together, they can give you a silent ecstasy, a peaceful joy. At the innermost core you remain utterly silent, and on the periphery, the dance. And when silence dances or silence sings, that is the richest, the peakest of peaks. Hence my insistence for both.

George Bernard Shaw once at a party was sitting alone at the edge of the room. His hostess came over to him and inquired solicitously, "Aren't you enjoying yourself?"
Shaw replied, "That's all I am enjoying."

He has hit upon a great truth, a great insight is there: one's self is all anyone can enjoy. Life starts taking the quality of silence. But if you can enjoy only yourself and never the other then you will miss the other dimension. One should be capable of enjoying oneself and the other too. That's what I call the whole man, the holy man.

The third question:

OSHO,
WHEN I HEAR YOUR DISCOURSES AND AT OTHER TIMES, I KNOW THAT I KNOW ALL THAT IS NEEDED TO BE ENLIGHTENED. AT THOSE TIMES AM I ENLIGHTENED? PLEASE COMMENT ON HOW THIS OBVIOUSLY SUPERFICIAL 'KNOWING' CAN PENETRATE AND BECOME BEINGNESS. IT SEEMS THAT THIS KNOWING IS ROBBING ME OF INNOCENCE AND MORE COMPLETE EXPERIENTIAL REALIZATION, THAT KNOWLEDGE HAS FAR OUTSPACED THE GROWTH OF MY BEING, AND YET, KNOWING THERE IS NO SUCH THING AS MY BEING, I DON'T FEEL WHOLLY MOTIVATED TOWARDS

The first thing, you say: "When I hear your discourses and at other times I know that I know all that is needed to be enlightened."

Nothing is needed to be enlightened, so how can you know all that is needed to be enlightened? Nothing is needed to be enlightened. Enlightenment is your natural state; it is not something that has to he produced, manufactured, created. If you are manufacturing something new, then many things will be needed. If you are not manufacturing anything new, what is needed? You are enlightened. How can anything be needed? Nothing is needed.

So your idea that you think "I know that I know all that is needed to be enlightened" is barring your way. Nothing is needed to be enlightened and nothing is needed to be known to be enlightened. Enlightenment is already there, is already the case. It is not a realization, it is only a recognition. It is not that you have to make efforts to bring it; all that you need is not to make any effort. Drop all efforts -- and suddenly it is there. You cannot see it because you are continuously making efforts to see it. Your very effort to see it is functioning as a barrier.

And you say: "At those times am I enlightened?" You are enlightened all the time, not when you hear me, not when you read something from The Diamond Sutra -- not only in those moments. You are all the time enlightened. From the very beginning to the very end, you remain enlightened. You can go on deceiving yourself that you are not enlightened as long as you want, but all the same you are enlightened.

It is like a man who is pretending to be a woman in a drama. He is all the time a man. He can go on pretending, sometimes even he may forget. If he is a good actor, a really good actor, he may get into the idea and forget about it. For a few moments he may think that he is a woman, but again and again he will know that he is a man.

It is a miracle that you forget that you are enlightened, that you go on forgetting it, but you ARE enlightened. Remember, enlightenment is not a quality that is going to happen to you in some future. You have brought it from the very beginning. It is in your breathing, it is in your heartbeat. It is the stuff you are made of.

"At those times am I enlightened?" No, if you think that sometimes you are enlightened and sometimes not, then you are not enlightened. The day you know, the moment you know you are always enlightened, then you are enlightened. Once you have felt enlightenment, it is always there surrounding you like an aroma.

Still you can go on playing a thousand and one games. I am playing, Buddha is playing, but that doesn't make any difference. Then it is with full awareness that the game is played. It does not entangle, it does not imprison.

Once you play a game knowing that it is a game, then there is no problem. Then you can be in the world, then you can be whatsoever you enjoy to be, but deep down you know you are not that. Deep down you remain far away. You become a lotus flower -- in the water and yet the water touches you not.

"At those times am I enlightened?" you ask. "Please comment on how this obviously superficial knowing can penetrate and become beingness."

Superficial knowing can never become beingness. Even deep and profound knowing can never become beingness. Knowledge itself is the obstacle. Knowing can never become being -- superficial or profound. Don't make these distinctions. These are tricks of the mind again. It is the knowledgeable mind.

The knowledgeable mind can say to you, "It is right, superficial knowledge cannot give you enlightenment, but what about profound knowledge?" This is again a trick played upon you. Profound? Then certainly you are caught again in the same net. Profound or not profound, knowledge as such is superficial. The profoundest knowledge is superficial, to know is superficial. To be is to be in that profoundness you are talking about.

You will have to be aware. Mind is very cunning. It can accept many things and again bring them back from the back door. It can say, "Right, I perfectly agree with you. How can superficial knowledge give you enlightenment? That is not possible. I will show you the way how to get profound knowledge."

What will you do to get profound knowledge? It will be superficial knowledge again because knowledge is superficial. At the most you will have more superficial knowledge, the quantity will grow, and through the quantity you will have the illusion that you are becoming profound.

You may go into deeper details, but details don't lead you to depth. You can know one thing about one thing or a thousand things about that one thing; it makes no difference -- knowledge is about and about. It never hits the point, it never reaches the target.

The target is reached only by being, and to be, knowledge has to be dropped absolutely, totally, with no conditions, with no choice that "This is good, keep it, and that is bad, drop it. This is profound, keep it, and that is not profound, drop it." If you keep anything of knowledge, you will remain unenlightened. And the wonder of wonders is that you are enlightened and you go on remaining unenlightened.

The question is from Chipper Roth. He must be a newcomer to this place, he must be an outsider. Be here. We will take away your knowledge slowly slowly. My whole work consists of making people ignorant. Ignorance has depth, ignorance has innocence, ignorance is profound -- not knowing has no limits to it. Knowing is always limited. How can it be profound? Howsoever great your knowledge, it will have a limit, a boundary to it. Only ignorance has no boundary.

They say that science is an effort to know more about less and less. If you go on and on with this approach -- to know more and more about less and less -- what will be the end? The end will be that you know all about nothing. That will be the logical conclusion.

I would like to say that religion is just the opposite approach: to know less and less about more and more. And what will be the ultimate result? One day... you go on knowing less and less about more and more; one day you know nothing about all. And that is the experience -- to know nothing about all. That's what I call ignorance.

Roth, please be here a little longer, hang around.

The fourth question:

BELOVED OSHO,

I AM ENJOYING THE PLAY VERY MUCH THESE DAYS. A VERY MASTERFUL PERFORMANCE THIS MORNING. EVERY MORNING I WAIT EAGERLY WONDERING WHAT THE CURTAIN'S RISE WILL BRING. I OVERFLOW WITH YOU BUT IT BRINGS LAUGHTER, NOT TEARS. WHERE ARE THE TEARS?

Sucheta, they are in your laughter.

Laughter and tears are not different. There are two types of people, the tear people and the laughter people. There are always two kinds everywhere, the whole existence is divided into duality -- man and woman, yin and yang, positive/negative, day/night, life/death. So there is this division, the laughter people and the tear people.

The tear people are introverts, they are easily ingoing. And when you go in, the deeper you go in the more and more your eyes will be filled with tears. Sucheta is an extrovert, she is a laughing Buddha. Geet Govind is a tearful Buddha. She is an extrovert, outgoing, a real American. So when something overwhelms her she will laugh.

And remember always, never imitate anybody. If Geet Govind tries to imitate Sucheta he will be in difficulty. His laughter will be very poor and it will look phony. If Sucheta tries to imitate Geet Govind it will be very difficult to bring tears, and even if she can manage with some artificial aid they will not be true, they will be false.

Extroverts should follow their way. In their life, laughter will be their overflowing energy. Love will be easier for them, meditation will be a little difficult. For the introverts, meditation will be easier, love will be a little difficult; tears will be easier, laughter will be a little difficult.

Never imitate anybody, just go on your own way, and by and by you will see a transformation coming when you have touched the extreme. For example, if you go on laughing... for example, if Sucheta goes on laughing to the utter extreme, tears will come. There will come a moment in laughter when the laughter will start disappearing and tears will come. If Geet Govind goes on crying and crying and crying in tears and tears and tears to the very end, suddenly he will find a change happening: laughter will arise. The revolution is only from the extreme.

Once I was talking to a council of Buddhists. Now to say to Buddhists that the revolution is from the extreme, or that truth is only at the extreme, is very difficult because they believe in the middle way, the golden mean. Buddha's path is known as MAJJHIMA NIKAYA, the middle way.

I forgot that they were Buddhists. I talked about the extreme and I told them that the revolution happens only from the extreme, from the utter extreme. Unless you reach to the utter extreme there is no truth. Truth is at the extreme, this or that -- but at the extreme. Either love at the extreme or meditation at the extreme.

They were patient -- Buddhists are patient; they are not like Mohammedans, they will not start fighting -- but still, patience has a boundary. One Buddhist could not tolerate, it although Buddha has said to tolerate. He stood up. He said, "This is too much. Have you forgotten completely that Buddha's path is known as the middle path?"

Then I remembered and I said, "True, I know, but unless you are at the extreme middle there is no truth." I was talking about the extreme, it had nothing to do with the middle. "If you are at the extreme middle, exactly the middle, then again truth. Truth happens only with the extreme."

From the extreme the pendulum swings towards the other polarity. So, good Sucheta. Laugh, laugh to the extreme. One day you will see your laughter is bringing beautiful tears.

The sixth question:

OSHO,
CANNOT ONE DECLARE THAT ONE HAS EXPERIENCED GOD?

If you have experienced, your very existence will be the declaration, you need not declare. At least you need not ask. If the declaration comes it comes, what can you do? One who has experienced God will not decide anything, not even this -- whether he has to declare or not. One who has experienced God has dropped the mind. Now whatsoever happens he will be into it, he will be totally into it. If declaration comes it comes.

It came to Mansoor. He declared, "ANA'L-HAQ, I am God." His master, Junnaid, told him, "Mansoor, this is not right. You will get into trouble. I also know but I have never declared because you know these Mohammedans who are all around -- they will kill you."

But Mansoor said, "What can I do? When he declares what can I do? Suddenly he catches hold of me and declares."

Junnaid was so afraid that he expelled Mansoor from his school. He said, "You go away, go somewhere else. You will get into trouble, and you will also get me into trouble."

But Mansoor said, "What can I do? If he wants to get into trouble himself, what can I do?" And he got into trouble. But it was true that he could not do anything. He declared at the last moment also from the cross: "ANA'L-HAQ, I am God" -- and laughed.

Somebody asked from the crowd, "If you can still deny, if you can still say that you were wrong in declaring yourself God, there is still hope that you can be forgiven."

He laughed and he said, "But what can I do? He declares."

And you are asking me: "Cannot one declare that one has experienced God?" If God declares, good. If God is not declaring, you please keep quiet, leave it to him.

J. Donald Walters writes:

A few years ago I met a man who was holding forth, somewhat drunkenly, and with massive self-importance, on his version of how the universe ought to be run. I forget how it came about, but I happened to mention that I thought I had met perhaps six people in my life who knew God. My companion held out a huge, hairy paw. "Shake!" he cried hoarsely. "Ya just met the seventh."

Donald Walters writes that he could not believe that this man had experienced God, because he thinks how, if you have experienced God, will you declare so blatantly, "Shake! Ya just met the seventh."

But that it not my opinion. It is possible. Because sometimes God is hoarse, sometimes very polite and sometimes very hoarse. God comes in all shapes and sizes. Sometimes his hands are very very smooth and sometimes very hairy. He comes in all the ways. His ways are mysterious.

So if he wants to declare through you, go to the housetops and let him declare. But if he does not want to declare and you declare on your own, you will get into trouble. If he wants to get into trouble that is his business, but don't decide on your own otherwise it will be just an ego trip.

Reading this story of Donald Walters, I felt very much for the man who said, "Shake! Ya just met the seventh."

Walters writes condemningly. He thinks this is not the way. Who will decide what is the way? No one

should decide. Who am I to tell you that you should not declare? If he wants to declare, who am I to tell you? Let his will be done.

But remember always, it should not be your decision. If you decide to declare, that simply means you have not known. Then the mind is playing the greatest megalomaniac trick. Then the mind is going mad.

The seventh question:

OSHO,
A DEAR FRIEND OF MINE SENT A LETTER TO YOU FROM THE WEST ASKING FOR A SANNYAS NAME AND THEN CAME HERE BEFORE SHE RECEIVED AN ANSWER AND TOOK SANNYAS HERE. THE NAME SHE WAS GIVEN BY LETTER WAS A TOTALLY DIFFERENT KIND OF NAME FROM THE ONE YOU GAVE HER HERE. I WAS VERY DISTURBED WHEN I HEARD ABOUT THIS BECAUSE I HAVE ALWAYS THOUGHT OF MY NAME AS MY PATH. I HAVE USED IT TO DIRECT ME WHEN I HAVE BEEN CONFUSED. WHAT REALLY IS THE SIGNIFICANCE OF THE NAME YOU GIVE TO US.

Veera, all holy cow dung. Don't be deceived by the names. You are always hankering to catch hold of something, to make something big out of nothings. The names I give you are just like lovers' sweet nothings. Don't make much fuss about them.

In fact, once I have given you the name, never come and ask me about its meaning again because I forget. It is in that moment that I create the meaning around it. Then how am I supposed to remember? I must have given thirty thousand names or more.

A name is just a name. You are nameless. No name confines you, no name can confine you. They are just labels to be used -- utilitarian, nothing spiritual in it. But because I pay so much attention to your name and I explain it to you, you get hooked with it. That is just my way of showering my attention on you, nothing else; just my way of showing my love to you, nothing else.

BELOVED OSHO,

WHY DO I ALWAYS FALL ASLEEP IN DISCOURSE? SOMETIMES I CAN'T HELP COMPARING MYSELF TO THOSE PEOPLE WHO SIT ABSOLUTELY STILL, JUST IMBIBING YOU, AND THAT MAKES ME FEEL LIKE I HAVE SO FAR TO GO, ESPECIALLY EVERY TIME WHEN PEOPLE COME UP TO ME AFTER THE LECTURE AND SAY, "WASN'T IT AMAZING TODAY?"
MAYBE MORE WOULD COME THROUGH TO ME IF I JUST ACCEPT THAT DISCOURSE IS A GOOD PLACE FOR ME TO SLEEP.

It is the perfect place. Don't be worried about those people who come and tell you, they must be joking. You sleep well. They must be trying to disturb you, they must be trying to create some jealousy in you. They must be really jealous of you -- that you are sleeping so well and snoring, and those poor people are just sitting. They want to disturb you. Don't be worried. Go on sleeping. You have to go far, but in sleep, nowhere else.

The game was drifting off into total boredom when a man in the crowd suddenly burst into a round of applause. The man next to him said, "Why did you do that?"
"Sorry," he replied. "I was trying to keep myself awake."

You don't know how much difficulty people are having in keeping themselves awake. You just go into your sleep, relax into it. If you can accept it totally, that will become a great experience.

The mind always creates conflict. If you don't sleep, the mind says, "I am feeling like it would be good if I could sleep." If you sleep, the mind says, "You have missed something, you should not do this." The mind always creates conflict, friction. It is never happy with anything. Drop that mind. If sleep comes naturally, then allow it. In that very acceptance and the disappearance of the mind, you will be hearing The Diamond Sutra.

Patanjali says sleep is just next to samadhi. A good sleep, a deep sleep, and samadhi, are different only

in one sense: samadhi has awareness, sleep has no awareness. But awareness can happen in sleep. Don't make trouble for yourself, don't divide yourself.

If sleep is not coming, perfectly good, keep awake, but then it will not be an effort. If sleep is coming then fall asleep, then don't try to keep yourself awake. And I am not saying that if sleep is not coming you have to try to go to sleep. Accept whatsoever is the case. Accept reality as it happens in a certain moment. Be totally in the moment.

That's my whole message, to be utterly with the moment. This is desire: "I should not be asleep." Why? This is not spiritual -- to sit in a discourse and fall asleep. Why? Sleep is a perfectly spiritual activity, a great spiritual activity. It is as good as sitting there and thinking, dreaming is as good. Dreaming is just a primitive form of thinking, more colorful. Others are thinking, you are dreaming. What is the difference? Dream well, sleep well, relax.

One day, out of this relaxation you will start becoming aware and alert, but that alertness will have a different quality to it. It will not be forced, it will not be manipulated by you, it will come. One day suddenly in the middle of the discourse you will open your eyes, fresh, young, from the deep sleep, and something, just a word, may go into your being and will transform you.

The whole Diamond Sutra was not needed when Hui Neng heard four lines -- that was enough. Sometimes a single word from a Buddha is enough. It just goes like an arrow and pierces your heart and you are no longer the same.

So don't be worried. Relax well. And if you have relaxed well and you open your eyes, some time it is possible -- there may happen the meeting between you and me. And you will be so fresh from sleep, unthinking, not knowing who you are....

Don't you know? Sometimes it happens in the morning when you wake, it takes a few seconds for you to recognize who you are, the mind takes time to come back. Sometimes you cannot even recognize where you are. Suddenly awakened in the middle of the night, everybody will wonder who he is, where he is. He will take a little time to gather himself together.

So it is possible, sleeping, one day in the middle you hear my shouting. Suddenly you wake up and you don't know where you are. That is the right moment I can enter in you.

So don't be worried. Whatsoever happens is good. All is accepted here. I accept you as you are. I have no 'shoulds' for you.

The last question:

OSHO,
WHY CAN'T PEOPLE UNDERSTAND EACH OTHER'S RELIGIONS?
WHY IS THERE ALWAYS SO MUCH CONFLICT?

The ego. It has nothing to do with religions, just the ego. Whatsoever is yours has to be the best in the world. Whatsoever is others' cannot be the best, cannot be allowed to be the best in the world.

Your wife is the most beautiful woman, your husband is the most beautiful person. You are the greatest man in the world. You may not say so, but you say it in a thousand and one ways. And whatsoever belongs to you has to be the best. People are just like small children. Small children go on fighting, "My daddy can lick your daddy any time."

A small boy was telling another boy, "My mother is a great orator. She can speak on any subject for hours."

The other said, "That's nothing. My mother is such a great orator she can speak without any subject for hours. Nobody knows what she is speaking."

People go on bragging about their things, about everything, about religion too.

Mulla Nasruddin's son asked him, "Pop, if a Mohammedan leaves his religion and becomes a Hindu or a Christian, what would you call him?"

The Mulla became very angry and he said, "He is a traitor! He should be shot. This is the greatest sin in

the world -- to change your religion, to betray your religion. He is NAMAK HARAM -- he has betrayed his salt."

Then the boy asked, "Then Pop, if a Hindu or a Christian becomes a Mohammedan?"

Mulla was all smiles, Jimmy Carter smiles. He said, "That is great. That man is wise. That man should be welcomed and respected and honored. He knows what is truth and he is courageous. He is a convert, my son!"

Now the thing has changed. If a Mohammedan becomes a Hindu or a Christian he is a traitor; if a Hindu or a Christian becomes a Mohammedan he is a convert and he is a great man and he should be honored and respected. He is wise because he has recognized what is the real religion.

That's how our egos function. That's why religions, rather than bringing peace to the world, have been the cause of bloody wars. Many more people have been killed in the name of religion than in any other name. Not even politicians have been able to surpass the so-called religious people in murder. The greatest murderers have been the churches and the mosques and the temples.

In the future this ugliness has to be dropped; it should be immediately dropped. A religion is a personal choice. If somebody does not like the roseflower, you don't kill him and you don't say that he is ugly, you don't say that he is wrong. You say that that is his liking. He does not like the roseflower, it is finished. I like the roseflower. But it is a question of liking. There is no question of truth in it, there is no question of arguing about it and there is no reason to prove why I don't like the rose. If I don't like, I don't like. If you like, you like. There is no conflict. Religion should be like that.

Somebody likes Jesus -- perfectly beautiful. Somebody likes Buddha, somebody likes Krishna -- likings. A religion should not have anything to do with birth. It should be a pure liking. Then there will be no conflict, then there will be no unnecessary arguing which goes on and on down the centuries. Rather than praying, people have been arguing. The whole energy that they have put to argument, if it would have been put into prayer they would have known what God is. But they go on arguing, great debates continue, and nothing is ever proved because nothing can ever be proved.

If you like Jesus, it is just like when you fall in love with a woman. You cannot prove anything. Why? ... And whatsoever you prove will look foolish to others. If you say to others, "Look at her nose -- how long, how beautiful," people will say "That looks ugly, it is out of shape, it is too big, the face is not in proportion." If you say, "Look at the eyes -- so big, so beautiful," then somebody will say, "They look frightening. I cannot stay with that woman in the night. Those two big eyes... I am scared. And they are too big and not symmetrical!"

There is no way to prove your liking. Somebody likes Jesus and somebody likes Buddha. This is falling in love -- you need not prove it. And if you prove it you will look a fool to others. That's how it looks. Hindus think people who are in love with Jesus are foolish: What is there in this man? You ask the Hindus? -- they have a beautiful theory of karma. They say you suffer only if you have done wrong in your past lives. Why was Jesus crucified? He must have done great sins; otherwise why? Krishna is not crucified, Rama is not crucified -- why is Jesus crucified? He must have been a sinner.

Now the whole perspective changes. Now you ask a Christian about Krishna playing upon the flute. It looks so beautiful and Jesus on the cross looks so sad, and he will say, "What are you talking about? This world is in such misery, this man Krishna must have been of a very stony heart. He is playing on the flute and people are dying and people are in misery and there is death and disease and this man is playing on the flute. He must have a very very rocklike heart. He has no heart. If he had any heart he would have sacrificed himself for the downtrodden, for the oppressed, for those who are in misery. Look at Jesus -- he is the savior. He died for us so that we can be redeemed. This Krishna looks shallow."

But ask the Hindu who follows Krishna. He will say, "What are you talking about? There is no misery. All misery is illusion. And if people are suffering they are suffering for their sins. Nobody else can redeem them. And the only redeemer that can be of any help is one who brings joy into the world. Only joy is the healing force. How can you redeem?"

Hindus say if somebody is crying and you sit by the side and you also cry, can you redeem him? Crying is doubled. Somebody is ill and you fall in sympathy and lie down by their side -- how are you helping? To help you have to be healthy. You need not fall ill. Krishna is healthy, Krishna is joy. The world is so in misery, that's why he brings his flute. Crosses everybody is carrying already -- what is there in carrying a cross? Everybody is carrying a cross. A flute is needed. Now these are the ways and everybody can go on arguing for and against.

To me, religion is a love affair. It has nothing to do with intellect, it has nothing to do with reason. It is falling in love. With whomsoever you have fallen in love, that is your way. Go through it -- that is your door.

Love is the door, it is irrelevant with whom you have fallen in love. Love redeems, neither Jesus, nor Krishna. Love redeems. Fall in love. Love is the only redeeming force. Love is the savior. But your egos....
Meditate over this beautiful story:

Patrick the First, the Irish pope, was sitting in his office in the Vatican one day, reading the CATHOLIC HERALD, when a small article in the Irish section entitled "Record Births" caught his attention.
"Holy Mary Michael!" said the pope to his secretary, Cardinal Fitz-Michael. "Do you see this, bejaisus!"
"And what is that, Monseigneur," said Michael, jumping up from his paperwork.
"It says the wife of Paddy O'Flynne from Dublin has just presented him with his fifty-sixth child," said the pope.
"The saints be praised, sir," said Michael. "Some miracle indeed, is it not?"
"The Lord's work, to be sure," cried the pope, "and should be commemorated in some way for the unity of the Catholic church, world faith in general, and the Emerald Isle in particular."
"Indeed sir, what exactly do you have in mind?"
"No mind, Michael," replied the pope excitedly, "Action! Go this very moment to the workshop, have a golden madonna stuck up, top priority job, then run around to the travel agents and book me a first class return flight to Dublin on Aer Lingus. I myself personally will take the madonna as a little gift and present it to the O'Flynnes. I could do with a little holiday in the old country."

The next morning sharp, Pope Pat, clutching the madonna, the HERALD, and a bottle of Irish whiskey for the flight, boarded the plane for Dublin. On arrival he went straight to O'Flynne's home whereupon he was taken to the local pub by one of the family to where the main celebrations were taking place.
"Someone to see you, Dad," yelled the kid to the roomful of drinkers.
"Tell him to grab a Guinness and come over!" a voice replied.

The pope grabbed a Guinness and pushed his way, madonna first, into the center of the high-spirited group of inebriates. Some hours and many Guinnesses later, the pope finally staggered up to Paddy and, thrusting the madonna at him slurred, "I would like to offer my sincere congratulations to you."
"And who do I have the honor of addressing, sir?' said Paddy, beholding the drunken cleric, Guinness in one hand, madonna in the other.
"Well, you don't know me personally, Paddy, but in fact I am the pope."
"The pope!" exclaimed Paddy. "And you are in a dangerous place to be sure. Will you have another little Guinness?"
"I will indeed," said the pope, "if you will just promise me one thing before I do."
"For a drinking man," said Paddy, "it will be hard to refuse."
"I would like you to accept this madonna as a little gift from us all at the Vatican and take it and put it on the altar of your local Catholic church."
"Ah now, sir," said Paddy. "I will take the madonna, sir, to be sure, and very grateful I am, but put it on the altar of me local catholic church I cannot do."
"And why ever not," said the pope in amazement, "as a gift to Mother Mary?"
"Well, the truth is, sir," said Paddy, "I am not a Catholic, I am a Protestant."
"What!" screamed the pope. "You mean to say I have come all this way to present me golden madonna to a fucking sex maniac!"
Enough for today.

The Diamond Sutra

Chapter #11
Chapter title: The Fully Enlightened One

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VAJRACHCHEDIKA
PRAJNAPARAMITA
SUTRA

OF
GAUTAMA

THE
BUDDHA

THE LORD ASKED:
'WHAT DO YOU THINK, SUBHUTI, DOES IT OCCUR TO THE TATHAGATA, "BY ME HAS DHAMMA BEEN DEMONSTRATED"? WHOSOEVER, SUBHUTI, WOULD SAY, "THE TATHAGATA HAS DEMONSTRATED DHAMMA," HE WOULD SPEAK FALSELY, HE WOULD MISREPRESENT ME BY SEIZING ON WHAT IS NOT THERE. AND WHY?
'BECAUSE NOT EVEN THE LEAST DHAMMA IS THERE FOUND OR GOT AT. THEREFORE IS IT CALLED UTMOST, RIGHT AND PERFECT ENLIGHTENMENT. FURTHERMORE, SUBHUTI, SELF-IDENTICAL IS THAT DHAMMA, AND NOTHING IS THEREIN AT VARIANCE. THEREFORE IS IT CALLED UTMOST, RIGHT AND PERFECT ENLIGHTENMENT. SELF-IDENTICAL THROUGH THE ABSENCE OF A SELF, A BEING, A SOUL, OR A PERSON, THE UTMOST, RIGHT AND PERFECT ENLIGHTENMENT IS FULLY KNOWN AS THE TOTALITY OF ALL THE WHOLESOME DHAMMAS.'
'WHAT DO YOU THINK, SUBHUTI, DOES IT OCCUR TO A TATHAGATA, "BY ME HAVE BEINGS BEEN SET FREE"? NOT THUS SHOULD YOU SEE IT, SUBHUTI! AND WHY? THERE IS NOT ANY BEING WHOM THE TATHAGATA HAS SET FREE.'

FURTHER THE LORD TAUGHT ON THAT OCCASION THE FOLLOWING STANZAS: 'THOSE WHO BY MY FORM DID SEE ME,
AND THOSE WHO FOLLOWED ME BY VOICE
WRONG THE EFFORTS THEY ENGAGED IN,
ME THOSE PEOPLE WILL NOT SEE.' 'FROM THE DHAMMA SHOULD ONE SEE THE BUDDHAS, FROM THE DHAMMA-BODIES COMES THEIR GUIDANCE. YET DHAMMA'S TRUE NATURE CANNOT BE DISCERNED, AND NO ONE CAN BE CONSCIOUS OF IT AS AN OBJECT.'
'WHOSOEVER SAYS THAT THE TATHAGATA GOES OR COMES, STANDS, SITS OR LIES DOWN, HE DOES NOT UNDERSTAND THE MEANING OF MY TEACHING. AND WHY? "TATHAGATA" IS CALLED ONE WHO HAS NOT GONE ANYWHERE, NOR COME FROM ANYWHERE. THEREFORE IS HE CALLED THE TATHAGATA, THE ARHAT, THE FULLY ENLIGHTENED ONE.

To recapitulate:

THE LORD SAID:
'THE TATHAGATA SPEAKS IN ACCORDANCE WITH REALITY,
SPEAKS THE TRUTH,
SPEAKS OF WHAT IS,
NOT OTHERWISE.
TATHAGATA, SUBHUTI,
IS SYNONYMOUS WITH TRUE SUCHNESS.'

The word suchness is of immense importance in Buddha's approach towards reality. The word suchness is as important in Buddhism as God is in other religions.

The Buddhist word for suchness is TATHATA. It means, "Seeing things are such, don't take any attitude, don't make any opinion, don't judge or condemn." The Buddhist meditation consists of suchness. The method is very practical and very deep-going. Buddha has said to his disciples, "Just watch things as they are, without interfering." For example, you have a headache. The moment you note it, immediately the opinion enters that "this is not good. Why should I have a headache? What should I do not to have it?" You are immediately worried, you have taken an opinion, you are against it, you have started repressing it. Either you have to repress it chemically, through an aspro or novalgin, or you have to repress it in the consciousness -- you don't look at it, you put it aside. You get involved in something else, you want to be distracted in something else so you can forget it. But in both ways you have missed suchness.

What will Buddha suggest? Buddha says take note twice, "Headache, headache." Don't feel inimical towards it, neither friendly nor antagonistic. Just take a simple note, as if it has nothing to do with you: "Headache, headache." And remain undisturbed, undistracted, uninfluenced by it, without any opinion.

See the point. Immediately, ninety percent of the headache is gone... because a headache is not a real headache, ninety percent arises out of the antagonistic opinion. Immediately you will see that the greater part of it is no longer there.

And another thing will be noted: sooner or later you will see that the headache is disappearing in something else -- maybe you are now feeling anger. What happened? If you repress the headache you will never come to know what its real message was. The headache was there just as an indicator that you are full of anger in this moment and the anger is creating a tension in the head, hence the headache.

But you watched, you simply took note of it -- "Headache, headache" -- you remained impartial, objective. Then the headache disappears. And the headache gives you the message that "I am not a headache, I am anger."

Now Buddha says take note again, "Anger, anger." Now don't become angry with anger, otherwise again you are trapped and you have missed suchness. If you say, "Anger, anger," ninety percent of the anger will be gone immediately. This is a very practical method. And the ten percent that will be left will release its message. You may come to see that it is not anger, it is ego. Take note again: "Ego, ego." And so on and so forth. One thing is connected with another, and the deeper you move the closer you come to the original cause. And once you have come to the original cause, the chain is broken -- there is no beyond it.

A moment will come when you will take note of the last link in the chain, and then nothingness. Then you are released from the whole chain, and there will arise great purity, great silence. That silence is called suchness.

This has to be practiced continuously. Sometimes it may happen that you forget, and you have made an opinion unconsciously, mechanically. Then Buddha says remember again, "Opinion, opinion." Now don't get distracted by this -- that you have made an opinion. Don't get depressed that you have missed. Just take note, "Opinion, opinion," and suddenly you will see -- ninety percent of the opinion is gone, ten percent remains, and that releases its message to you. What is its message? The message is that there is some inhibition, some taboo; out of that taboo the opinion has arisen.

A sex desire comes in the mind and immediately you say, "This is bad." This is opinion. Why is it bad? -- Because you have been taught it is bad, it is a taboo. Take note, "Taboo, taboo," and go on.

Sometimes it will also happen that you have judged -- not only judged, you have made an opinion; not only made an opinion, you have become depressed that you have missed. Then take note again, "Depression, depression," and go on.

Whenever you become conscious, at whatsoever point, from there take note -- just a simple note -- and leave the whole thing. And soon you will see the entangled mind is no longer as entangled as it has always been. Things start disappearing, and there will be moments of suchness, tathata, when you will be simply there and the existence is there and there is no opinion between you and existence. All is undisturbed by thought, unpolluted by thought. Existence is, but mind has disappeared. That state of no-mind is called suchness.

Buddha says A TATHAGATA IS SYNONYMOUS WITH SUCHNESS. Synonymous -- not that he has the quality of suchness, he is suchness.

And Buddha says A TATHAGATA SPEAKS IN ACCORDANCE WITH REALITY. He cannot do otherwise. It is not that he chooses to speak in accordance with reality -- there is no choice. Whatsoever is real is spoken through him. It is not that he chooses, "This is real and I should speak this, and that is unreal

and I will not speak that." If that choice has arisen, you are not a Buddha yet.

A Tathagata speaks out of choicelessness. So it is not that the Tathagata speaks truth. In fact it should be said in this way, that whatsoever is spoken by a Tathagata is truth. HE SPEAKS IN ACCORDANCE WITH REALITY. In fact, reality speaks through him. He is just a medium, a hollow bamboo. The reality sings its song through him, he has no song of his own. All his opinions have disappeared and he himself has disappeared. He is pure space. Truth can pass through him into the world, truth can descend through him into the world.

HE SPEAKS THE TRUTH, HE SPEAKS OF WHAT IS.
YATHA BHUTAM.

Whatsoever is the case, he speaks. He has no mind about it, he never interferes. He does not drop a thing, he does not add a thing. He is a mirror: whatsoever comes in front of the mirror the mirror reflects. This reflectiveness is suchness.
'A TATHAGATA, SUBHUTI,
IS SYNONYMOUS WITH TRUE SUCHNESS.'

And why does he say TRUE suchness? Is there some untrue suchness too? Yes. You can practice. You can practice, you can cultivate a certain quality called suchness, but that will not be true. The true suchness has not to be cultivated, it comes.

For example, what do I mean when I say you can cultivate? You can decide, "I will only speak the truth, whatsoever the consequence. Even if I have to lose my life I will speak the truth." And you speak the truth -- but this is not true suchness, it is your decision. The untruth arises in you. You go on pushing down the untruth. You say, "I have decided that even if my life is at stake I am going to be true."

It is effort. Truth has become your prestige. Deep down you are longing to be a martyr. Deep down you want to let the whole world know that you are a truthful man, that you are ready to sacrifice your life also for it; you are a great man, a mahatma. And you sacrifice your life, but it is not true suchness.

True suchness knows nothing of choice. You are simply an instrument of reality. You don't come in, you don't stand in between, you simply have withdrawn yourself. The mirror docs not decide, "This man is standing in front of me. I am going to show him his real face, whatsoever the consequence. Even if he throws a stone at me -- because he is so ugly, he may get angry -- but I am going to show him his real face."

If a mirror thinks that way then the mirror is no longer a mirror -- mind has come in. It is not mirroring, it is his decision. The purity is lost. But a mirror is simply there, it has no mind. So is a Buddha. That's why Buddha uses the word TRUE suchness.

This Buddhist meditation of taking note -- try it, play with it. I cannot say practice it, I can only say play with it. Sitting, walking, sometimes remember it -- just play with it. And you will be surprised that Buddha has given to the world one of the greatest techniques to penetrate into your innermost core.

Psychoanalysis does not go that deep. It also depends on something like this -- free association of thoughts -- but it remains superficial, because the other's presence is a hindrance. The psychoanalyst is sitting there; even if he is sitting behind a screen, but you know he is there. That very knowledge that somebody is there hinders. You cannot be a real mirror, because the presence of the other cannot allow you to open totally. You can open totally only to your own self.

Buddha's method is far more deep-going because it is not to be told to anybody else. You have just to take note inside. It is subjective and yet objective. The phenomenon has to happen in your subjectivity, but you have to remain objective.

Just take note, and go on taking note as if it is none of your business, as if it is not happening to you, as if you have been appointed to do some job: "Stand on this corner of the road and just take note of whosoever passes by. A woman, a woman. A dog, a dog. A car, a car." You have nothing to do, you are not involved. You are absolutely aloof, distant.

It can take you from one thing to another. And one moment comes when you have reached to the very cause of a certain chain. And there are many chains in your being, thousands of threads have got intertwined into each other. You have become a mess. You will have to follow each thread, slowly slowly, and you will have to come to the end of each thread. Once the end is reached, that chain disappears from your being. You are less burdened.

Slowly slowly, one day it happens -- all threads have disappeared, because you have looked into all causes that were causing them. They were effects. One day, when all causes have been looked into, you have observed everything -- all the games of the mind that it goes on playing with you, all the tricks and cunningnesses of it, all the deceptions and mischiefs -- the whole mind disappears, as if it has never been there.

There is a famous sutra which Buddha has said about the mind, about life, about existence. The sutra is one of the most golden ones. He says:

Think about the mind
As stars, a fault of vision, as a lamp,
A mock show, dewdrops, or a bubble,
A dream, a lightning flash, or a cloud,
So should one view what is conditioned.

Mind is a conditioned phenomenon. It is the effect of some causes. You cannot destroy the effects directly, you will have to go to the causes. You cannot destroy a tree just by cutting its branches and leaves and foliage; you will have to go to the roots -- and roots are hidden underneath.

So are the roots in you. These things have to be understood. Buddha says, "Think of your mind as stars." Why? Stars exist only in darkness. When the morning comes and the sun rises they disappear.

So is your mind; it exists only in unconsciousness. When the sun of consciousness rises it disappears -- just like stars. Don't fight with the stars. You will not be able to destroy them, they are millions. Just become more aware and they will disappear on their own accord.

A FAULT OF VISION. Your eye is ill, it has some fault.

Then you see things which are not there. For example, you may be seeing double or you may be seeing patterns, because your eye is not as it should be. If your liver is not good your eyes will start seeing things which are not there; a weak liver, and eyes will see patterns in the air, bubbles, designs, patterns. They are not really there, they are caused by your eye itself. You cannot fight with them, you cannot destroy them, because they don't exist. All that is needed is that you will have to go to a physician. Your eye needs treatment, your eye needs to be cured.

Buddha used to say, "I am not a philosopher, I am a physician. I don't give you a doctrine, I doctor you. I don't give you a theory, I simply give you a medicine. I don't talk about what light is, I only help you open your eyes so you yourself can see it."

The blind man cannot be helped by definitions of light and color and rainbows. The only help possible is that his eyes have to be brought back. You cannot explain to a deaf person what music is. Only when he can hear will he know. The experience is the only explanation.

Third, Buddha says think of the mind as a lamp. Why as a lamp? The lamp burns only while the oil in it lasts. Once the oil is finished the flame disappears. So is the mind -- and the oil is the desire. If there are desires in the mind, the mind will remain alive. Don't fight with the flame, just don't go on pouring fuel on it. Desire is the fuel.

Desire means that which is, you are not satisfied with it, you want something else. You are not living in suchness -- that's what desire means. Desire means you want things to be other than they are. You don't want them the way they are. You have your own ideas, you have your private dreams to impose upon reality. You are not contented with reality as such, you want to change it according to your heart's desire. Then mind will remain. Mind exists because you are not contented with reality.

So many people come to me and they ask, "How to stop the thoughts?" They want to stop the thoughts directly. They cannot be stopped. Thoughts exist because desires exist. Unless you understand desire and drop desire, you will not be able to drop thoughts -- because thoughts are by-products.

First the desire comes in. You see a beautiful car passing by and a desire arises. Buddha will say, "Say, 'Car, car.' Finished. If a desire has arisen in you, say again, 'Desire, desire,' and be finished". But you have seen a beautiful car, and a dream, a desire, takes possession of you.

Now so many thoughts will arise -- "How can I manage to purchase this car. Should I sell my house? Should I go to the bank? Should I earn more money, legal/illegal? What should I do? This car has to be possessed." Now how can you stop thoughts?

A politician used to come to me and he wanted to stop thoughts, he wanted to meditate. I said, "First you drop your politics, otherwise how can you stop? You are so ambitious."

First he was an M.L.A. He was very ambitious, he became a deputy minister. But he was again ambitious, he became a minister. Now he was trying to become the chief minister of a state. And he said, "But I have come only for this, that if you can help me to relax, to meditate, I will be more capable of fighting, of giving a good fight to my competitors. And you are saying drop politics? That I cannot do."

But if you don't drop desire, how can you stop thinking? Thinking comes as a help. You want to be the chief minister, the mind starts spinning and weaving. The mind says, "Now I have to look into things, into how it should be managed." Now there are a thousand and one problems to be solved, only then can your desire be fulfilled. Thinking is a device of desire to fulfill itself. You cannot stop thinking directly.

Buddha says desire is like oil in a lamp. If the oil is no more, the flame will disappear on its own. Think of mind as a lamp, think of mind as a mock show, a magic show. Nothing is substantial there, it is a kind of hypnotic state. The hypnotist has hypnotized you and he says, "Look -- the animal, the camel is coming." And there arises a form of a camel in your mind, and you start looking at the camel and the camel is there -- for you. Everybody is laughing, because nobody is seeing the camel but you are seeing it.

Your mind is a magic-box, that's what Buddha has said again and again. It goes on creating phantoms, imaginations, which have no substance in them -- but if you want to believe in them, they will become real. Your mind is a great mock show. In fact the English word magic comes from the Indian word MAYA. Maya means illusion.

Illusions can be created, and you all create illusions. You see a woman, but you never see YATHA BHUTAM -- as she is. That's why there is so much frustration afterwards. You start seeing things which are not there, which are only projections of your mind.

You project beauty, you project a thousand and one things on the poor woman. When you come closer, when you are able to live with the woman, those phantoms will start wearing out. Those imaginations cannot persist against reality for long, the woman's reality will assert. And then you will feel cheated and you will think she has cheated you.

She has not done a thing. She herself is feeling cheated by you, because she has also projected something on you. She was thinking you are a hero, an Alexander or something, a great man, and now you are just a mouse and nothing else. And she was thinking you are a mountain -- you are not even a molehill! She feels cheated. You both feel cheated, you both feel frustrated.

I have heard:

A woman walked into the Missing Persons Bureau. "My husband disappeared last night," she reported.
"We'll do our best to find him," the officers assured her. "Kindly give us a description of the man."
"Well," she waited a little and then said, "he's about five feet tall, wears thick glasses, has a bald head, drinks a lot, has a red nose, has a high squeaky voice...." And then she stopped and thought for a moment, and said, "Oh, just forget the whole thing!"

If you see the reality, that is how it is. You will say, "Oh, forget the whole thing." But you don't see. You go on projecting.

One day Mulla Nasruddin said to me, "My uncle lived in Italy for years. He died from wine, women and song."

I said to him, "Nasruddin, I had never thought that your uncle was so Omar Khayyamic. Tell me something more about your uncle. I am interested."

Mulla Nasruddin said, "Actually it is not as romantic as it sounds. And I will not hide the real thing from you. I will tell you the truth, Osho. He was singing this rude song under a married bird's window and her husband came out and brained him with a chianti bottle. He died of wine, women and song."

That's how we go on and on.

Reality is never frustrating, reality is always fulfilling. Frustrations come because we impose our illusions on reality.

Buddha says it is a mock show. Be aware -- your mind is a magician. It shows you things which are not there, which have never been there. It deludes you, it creates an unreal world around you, and then you live in that unreal world.

This world of trees and birds and animals and mountains is not unreal! But the world that your MIND creates is unreal.

When you hear people like Buddha talking about the unreality of the world, don't misunderstand them. They don't mean that the trees are unreal, they don't mean that the people are unreal. They mean that whatsoever you have been thinking about reality is unreal -- your mind is unreal. Once mind is dropped, all is real. Then you live in suchness, then you become tathata, then you are suchness.

The professor was telling his 8 a.m. class, "I have found that the best way to start the day is to exercise for five minutes, take a deep breath of air and then finish with a cold shower. Then I feel rosy all over."

A sleepy voice from the back of the room responded, "Tell us more about Rosy!"

The mind is ready to jump upon anything, to project. Be very careful with the mind. That's what meditation is all about -- being careful, being not deceived by the mind.

The fifth thing: think of the mind as dew drops. Very fragile.... Just for the moment the dewdrops exist. Comes the morning sun and they evaporate. Comes a little breeze and they slip and are gone. So is the mind. It knows nothing of reality, knows nothing of eternity. It is a time-phenomenon. Think of it as dewdrops. But you think of it as pearls, diamonds -- as if it is going to stay.

And you need not believe in Buddha, you just watch your mind. It is not the same even for two consecutive moments. It goes on changing, it is a flux. One moment it is this, another moment it is that. One moment you are in deep love, another moment you are in deep hate. One moment you are so happy, and another moment you are so unhappy. Just watch your mind!

If you cling with this mind you will always remain in a turmoil, because you will never be able to remain in silence -- something or other will go on happening. And you will never be able to have any taste of eternity and only that taste fulfills. Time is constant change.

And sixth: think of your mind as a bubble. Like bubbles, all mind experiences burst sooner or later and then nothingness is left in the hands. Go after the mind -- it is a bubble. And sometimes the bubble looks very beautiful. In the sunrays it may look like a rainbow, it may have all the colors of the rainbow, and it looks really enchanting, majestic. But go rushing for it, catch hold of it, and the moment you catch hold of it, it is no longer there.

And that's what happens every day in your life. You go on rushing after this and that, and the moment you catch hold of something it is no longer the same. Then all beauty is gone -- that beauty was only in your imagination. Then all joy is gone -- that joy was only in your hope. Then all those ecstasies that you were thinking were going to happen, do not happen -- they were only in your imagination, they were only in the waiting.

Reality is totally different than these bubbles of your imagination -- and they all burst. Failure frustrates, so does success. Success also frustrates, ask the successful people. Poverty is frustrating, so is richness, ask the rich people. Everything, good or bad, is frustrating because all are mind-bubbles.

But we go on chasing the bubbles -- not only chasing, we want to make them bigger and bigger and bigger. There is a great mania in the world to make every experience bigger.

There is a story to the effect that a group of students from different nations were asked to write individual essays on the elephant. A German student wrote on the uses of the elephant in warfare. An English student, on the elephant's aristocratic character. A French student, on lovemaking among the elephants. An Indian, on the elephant's philosophical attitude. And an American chose for his subject, how to make bigger and better elephants.

The mind is continuously thinking. The mind is American, how to make things bigger -- a bigger house, a bigger car, everything has to be bigger. And naturally, the bigger the bubble becomes the closer it comes to bursting. Small bubbles may float a little longer on the surface of the water; bigger bubbles cannot even float that much. Hence the American frustration. Nobody is as frustrated as the American.

The American mind has succeeded in making the bubble very big; now it is bursting from everywhere. Now there seems to be no possibility to protect it, to save it; it is exploding. And nobody is at fault, because nobody thinks, "It is our deepest desire and we have succeeded in it." Nothing fails like success.

Seventh: Buddha says think of the mind as a dream. It is imagination, subjective, one's own creation. You are the director, you are the actor and you are the audience. All that goes on in your mind is a private imagination. The world has nothing to do with it. The existence has no obligation to fulfill it.

A doctor had just finished giving a patient, who was quite a bit more than middle-aged, a thorough physical examination. "I can't find a thing wrong with you, sir," the doctor said. "But I recommend you give

up about half of your love life."

The old man stared at the doctor for a moment and then said, "Which half -- thinking about it or talking about it?"

Mind is insubstantial -- thinking or talking. It knows nothing of the real. The more mind you have the less reality you will have; the less mind you have the more reality. The no-mind knows what reality is, tathata. Then you become a tathagata -- one who has known suchness.

Or think of the mind as a lightning flash, says Buddha. Don't cling to it, because the moment you cling to it you will create suffering for yourself. The lightning is only for the moment there, and it is gone. Everything comes and goes, nothing remains, and we go on clinging. And by clinging we go on creating misery.

Watch your mind, how ready it is to cling to anything, how afraid the mind is of the future, of change. It wants to make everything stable, it wants to cling to everything that happens. You are happy, you want this happiness to remain. You will cling with it. And the moment you cling you have crushed it already, it is no more there.

You have met a man, a woman, you are in love, and you cling and you want this love to stay forever. In that very moment -- when you desire that the love should stay forever -- it has disappeared. It is no longer there. All mind experiences are like lightning, they come and they go.

Buddha says: "You simply watch." There is not time enough to cling! You simply watch, take note: "Headache, headache." "Love, love." "Beauty, beauty." Just take note. That is enough. It is such a small moment that nothing more can be done. Take note and become aware.

Awareness can become your eternity -- nothing else.

And the last thing, the ninth: Buddha says think about mind experiences as clouds, changing forms, fluxes. You look at the cloud; sometimes the cloud is like an elephant, and immediately it starts changing and becomes a camel or a horse, and so many things. It goes on changing. It is never static, so many forms arise and disappear. But you are not worried. What does it matter to you whether the cloud looks like an elephant or it looks like a camel? It does not matter, it is just a cloud.

So is the mind a cloud around your consciousness. Your consciousness is the sky and the mind is the cloud. Sometimes it is an anger cloud, sometimes it is a love cloud, sometimes it is a greed cloud -- but these are forms of the same energy. Don't choose, don't become attached. If you become attached with the elephant in the cloud you will be miserable. Next time you will see that the elephant is gone and you will cry and you will weep. But who is responsible? Is the cloud responsible? The cloud is simply following its nature. You just remember -- a cloud is there to change, so is the mind.

Watch from your inner sky and let the clouds float. Become just a watcher. And remember, clouds will come and go, you can remain indifferent.

Buddha has given indifference very great value. He calls it UPEKSHA. Remain indifferent, it doesn't matter.

Two astronauts, a man and a woman, were visiting the planet Mars, where they found the Martians very hospitable and eager to show them around. After a few days the astronauts decided to pose a pressing question to their hosts, "How is life reproduced on Mars?"

The Martian leader proceeded to take the astronauts to a laboratory where he showed them how it was done. First he measured some white liquid into a tube, and then carefully sprinkled a brown powder on top, stirred the mixture and set it aside. In nine months, the astronauts were told, this mixture would develop into a new Martian.

Then it was the turn of the Martians to ask how life was reproduced on earth. The astronauts, a bit embarrassed, eventually gathered courage to give a demonstration, and began to make love. They were interrupted, however, by the hysterical laughter of the Martians.

"What is so funny?" the astronauts asked. "That," replied the Martian leader, "is how we make Nescafe."

All forms. One need not be worried about these forms. Just watch. Think of mind

As stars, a fault of vision, as a lamp,
A mock show, dewdrops, or a bubble,
A dream, a lightning flash, or cloud,

So should one view what is conditioned.

And then the conditioning disappears and you come to the unconditioned. That unconditioned is suchness, truth, reality. YATHA BHUTAM.
Now the sutras.

THE LORD ASKED:
"WHAT DO YOU THINK, SUBHUTI,
DOES IT OCCUR TO THE TATHAGATA,
"BY ME HAS DHAMMA BEEN DEMONSTRATED"?
WHOSOEVER, SUBHUTI, WOULD SAY,
"THE TATHAGATA HAS DEMONSTRATED DHAMMA",
HE WOULD SPEAK FALSELY,
HE WOULD MISREPRESENT ME
BY SEIZING ON WHAT IS NOT THERE.
AND WHY? 'BECAUSE NOT EVEN THE LEAST DHAMMA
IS THERE FOUND OR GOT AT.
THEREFORE IS IT CALLED
UTMOST, RIGHT AND PERFECT ENLIGHTENMENT.
FURTHERMORE, SUBHUTI,
SELF-IDENTICAL IS THAT DHAMMA,
AND NOTHING IS THEREIN AT VARIANCE.
THEREFORE IS IT CALLED
"UTMOST, RIGHT AND PERFECT ENLIGHTENMENT".
SELF-IDENTICAL THROUGH THE ABSENCE OF A SELF,
A BEING,
A SOUL,

OR A PERSON,
THE UTMOST, RIGHT AND PERFECT ENLIGHTENMENT
IS FULLY KNOWN AS THE TOTALITY
OF ALL THE WHOLESOME DHAMMAS.

Buddha says:
'WHAT DO YOU THINK, SUBHUTI,
DOES IT OCCUR TO THE TATHAGATA,
"BY ME HAS DHAMMA BEEN DEMONSTRATED"?'

It cannot occur to a tathagata, because there is no more a person inside. Personality is a form of the mind, the idea of 'I' is a form in the clouds. To a tathagata, clouds have disappeared, there is only pure sky indefinable, infinite. There arises no idea of 'I'.

So a tathagata cannot say, "I have demonstrated the Dhamma." In the first place, he is not. In the second place, because he has disappeared, now he knows nobody is.

For example, you all fall asleep tonight and you all start dreaming. Somebody starts saying something and somebody starts groaning and somebody is shouting and a man who is awake, what will he think? He will laugh at you -- because he knows dreams are just dreams, they are not realities.

One is groaning, one is crying, one is shouting, or one is very ecstatic and one is laughing -- and he knows all is false. Neither is there any cause to laugh, nor is there any cause to weep. All is false. People are asleep. He will not go to the person who is crying and console him, "Don't cry," and he will not feel happy because somebody is laughing. He knows that they are dreaming.

That is the situation of a tathagata, of a Buddha. One who has known his inner sky now knows that everybody is that sky, but everybody is clouded. And those clouds are false, imaginary. And if those clouds are false and imaginary then there are no beings. To whom can the tathagata demonstrate the Dhamma? There is nobody, there is pure sky. The moment you disappear, all beings disappear. Then there are no longer separate beings, it is all one. There is nobody like a master and nobody like a disciple.

That's why I said to you the other day that this is a game, a great drama that we are enacting here. It is the ancient drama, enacted many times -- enacted with Buddha and his disciples, Christ and his disciples, Krishna and his disciples. The same drama is being enacted. From your side it is a very real thing, from my side it is just a drama. From your side it is a serious thing to be a disciple, from my side it is neither serious

nor nonserious, it is simply a cloud. And my whole effort here will be to help you to see that it is just a cloud, a formation in the clouds.

And the day you become awakened you will laugh, because there is nothing to be achieved -- nothing to lose, nothing to achieve. All is as it has always been since the very beginning, to the very end, it remains the same. Do you think the sky changes when clouds gather in the rainy season? Do you think the sky changes when it is summer and the clouds disappear? Do you think there is any change in the sky? The sky remains the same, clouds come and go.
So is SAMSARA -- so is the world, the mind.
Buddha says:
'WHAT DO YOU THINK, SUBHUTI,
DOES IT OCCUR TO THE TATHAGATA,
"BY ME HAS DHAMMA BEEN DEMONSTRATED"?
WHOSOEVER, SUBHUTI, WOULD SAY,
"THE TATHAGATA HAS DEMONSTRATED DHAMMA",
HE WOULD SPEAK FALSELY, HE WOULD MISREPRESENT ME
BY SEIZING ON WHAT IS NOT THERE.'

There is neither I nor you, there is neither the master nor the disciple. And there is nothing to demonstrate, all is as it is. There is nothing to teach, there is nothing to learn.
'BECAUSE NOT EVEN THE LEAST DHAMMA
IS THERE FOUND OR GOT AT.
THEREFORE IS IT CALLED
UTMOST, RIGHT AND PERFECT ENLIGHTENMENT.'

Buddha says: That's why we call it perfect enlightenment. There are other religions in the world whose idea of enlightenment cannot be called perfect. For example, the Christian idea of trinity -- God, the Son and the Holy Ghost. It means that at the very ultimate end also there remain three distinctions, divisions. That means some cloud has been retained, some form has been retained, some formality has been retained. The world continues a little bit still, mind has not been dropped utterly.

The Hindu idea is a little better. Only two remain: the God and the soul. Better than three, but still the two, the duality. All duality is of mind. It is mind that separates things, it is mind that defines. So this too cannot be perfect enlightenment.

In the Jaina concept only one remains, the soul. This is far better -- better than Christianity, better than Hinduism. only one remains, the soul. But Buddha says that too is not perfect enlightenment, because to think of one, it will be necessary to think of two and three and four and five. Just to say 'one' is enough to bring in the whole train. The one cannot be defined without bringing the two in.

What will you mean by 'one'? You will have to say not two. So the one will need the other at least for its definition. The other will remain somewhere hidden it has not disappeared completely. If I am there, then you will be there. It cannot disappear completely. The 'I' will need the 'you'; just for its own sheer existence the 'you' will be needed. 'I' exists only in the pair with 'thou'. They are together:; I-thou is one reality.

So Buddha says 'I' has also to disappear. Then the whole trinity is gone. In the ultimate experience there are neither three nor two nor one. It is pure sky -- nothingness, no being, no entity. It is zero, SHUNYATA. That's why Buddha says this is
'... UTMOST, RIGHT AND PERFECT ENLIGHTENMENT.
FURTHERMORE, SUBHUTI,
SELF-IDENTICAL IS THAT DHAMMA,
AND NOTHING IS THEREIN AT VARIANCE.
THEREFORE IS IT CALLED
UTMOST, RIGHT AND PERFECT ENLIGHTENMENT.
SELF-IDENTICAL THROUGH THE ABSENCE OF A SELF,
A BEING,
A SOUL,

OR A PERSON....'

All forms have disappeared. That's why the sky remains identical with itself. There are no longer any forms arising, disappearing, no longer any change, no movement. All dreams have disappeared.

It is morning and the sun has risen and one is awake. There is awareness, but there is nobody who can say, "I am aware." There is teaching, but nobody can say, "I am the teacher." There is a path, but almost pathless. Methods -- but they cannot be called methods. The master and the disciple -- but only from the side of the disciple; from the side of the master all has disappeared.
'WHAT DO YOU THINK, SUBHUTI,
DOES IT OCCUR TO A TATHAGATA,
"BY ME HAVE BEINGS BEEN SET FREE"?
NOT THUS SHOULD YOU SEE IT, SUBHUTI!
AND WHY?
THERE IS NOT ANY BEING WHOM
THE TATHAGATA HAS SET FREE.'

How can that idea arise in a tathagata -- that "I have set many beings free"? In the first place, nobody is unfree. So if you ask, "Is Buddha a savior?" Buddha will say, "No, I am not a savior -- because nobody needs to be saved. There is nobody to be saved." And freedom is everybody's nature. Freedom is there, it need not be brought. One has to just become alert of what is already there. So Buddha says:
'THERE IS NOT ANY BEING WHOM
THE TATHAGATA HAS SET FREE.'
FURTHER THE LORD TAUGHT ON THAT OCCASION
THE FOLLOWING STANZAS:
'THOSE WHO BY MY FORM DID SEE ME,
AND THOSE WHO FOLLOWED ME BY VOICE
WRONG THE EFFORTS THEY ENGAGED IN,
ME THOSE PEOPLE WILL NOT SEE.'

If you see Buddha as the form, as the body, then you miss. If you only hear the word of the Buddha and don't hear his silence, you miss. If you see only his face and you don't see his inner sky, you miss.

Buddha speaks only to utter silence. Buddha is there in the form only to express the formless. Remember this stanza. I can also say to you the same:
'THOSE WHO BY MY FORM DID SEE ME,
AND THOSE WHO FOLLOWED ME BY VOICE
WRONG THE EFFORTS THEY ENGAGED IN,
ME THOSE PEOPLE WILL NOT SEE.'
'FROM THE DHAMMA SHOULD ONE SEE THE BUDDHAS....'

From the standpoint of the sky, not from the standpoint of the cloud.
'FROM THE DHAMMA SHOULD ONE SEE THE BUDDHAS,
FROM THE DHAMMA-BODIES COMES THEIR GUIDANCE,
YET DHAMMA'S TRUE NATURE CANNOT BE DISCERNED,
AND NO ONE CAN BE CONSCIOUS OF IT AS AN OBJECT.'

This is saying in words that which cannot be said -- AVACHYA, unspeakable. Buddha is saying: From where comes the Buddha's guidance? Not from himself but from the eternal, from the sky. Buddha is just a passage, the eternal floats through him.

Don't be too much obsessed by the words that he uses, listen to his silence. Don't be too much concerned by the body he lives in, don't be concerned with the house in which he resides. Think of the inner presence, think of his being. See deep.

And how to see deep in a Buddha? The only way to see deep in a Buddha is not with open eyes but with closed eyes. To see deep into yourself is the only way to see deep into a Buddha. If you become acquainted with your own inner sky, you will be acquainted with the Buddha's -- all the Buddhas of all the ages, past, present and future too. Descend into your own being.
'WHOSOEVER SAYS
THAT THE TATHAGATA GOES OR COMES,
STANDS, SITS OR LIES DOWN,
HE DOES NOT UNDERSTAND THE MEANING
OF MY TEACHING.
AND WHY?

"TATHAGATA" IS CALLED
ONE WHO HAS NOT GONE ANYWHERE,
NOR COME FROM ANYWHERE.
THEREFORE IS HE CALLED THE TATHAGATA,
THE ARHAT, THE FULLY ENLIGHTENED ONE.'

When clouds come, do you think the sky has gone somewhere? When the clouds go, do you think the sky has come back? The sky remains. Your innermost nature remains.

Once you were a rock. That was a cloud that had taken the form of a rock; you lived in the mineral world. Then you became a tree, you changed your form; you became a rosebush or a pine or a cedar of Lebanon. But the inner nature remained the same. Now the form of the cloud changed, you lived in the vegetable kingdom. Then you became an animal -- maybe a lion, a tiger, a crocodile, a deer, a dog. Only the form changed, but the inner sky remains the same. Then you became a man or a woman -- again the form is changing. You can become an angel in the heaven -- only the form will change.

You can go on moving from one form to another, you can go on dying in one form and being born into another form. This is called samsara: getting caught in one form, then getting caught in another, moving from one form to another form, from one prison to another prison.

What is buddhahood? Becoming aware of the inner sky that was in the rock, in the animals, in the trees, in man and in woman. Once you become aware of that inner sky, you are released from all forms. That is freedom. Not that you become free, because in that freedom you don't exist, you can't exist.
"You become free" simply means you become free from yourself. All selves are forms. The rock has a self, a soul. The tree has a self, the animal has a self. The Buddha has no self -- he is utter freedom. That's why Buddha says:
'WHOSOEVER SAYS
THAT THE TATHAGATA GOES OR COMES....

Certainly he goes and comes -- this Diamond Sutra started with that. See the beauty of it: The Diamond Sutra started with it -- that Buddha goes to beg, then he comes back, puts down his bowl, cleanses his feet, sits, looks in front of him, and Subhuti asks.

The sutra started with the form and the sutra is ending on the formless.

That is the beginning. You cannot listen to my silence first; first you will have to listen to my words. You cannot see my inner sky directly, first you will have to see this cloud that surrounds me. Only then, slowly slowly, will you start falling in tune with the innermost. First, naturally, you come to the outer. First you see the house and then you will see the dweller.

It is natural, nothing is wrong in it, but don't cling to the house. Move from the house, from the dwelling to the dweller. This is the beauty of this sutra -- it starts with Buddha's body -- how he walks, how he sits, how he looks, what he does. And now it ends on this strange sentence:
'WHOSOEVER SAYS
THAT THE TATHAGATA GOES OR COMES,
STANDS, SITS OR LIES DOWN,
HE DOES NOT UNDERSTAND THE MEANING
OF MY TEACHING.
AND WHY?
"TATHAGATA" IS CALLED
ONE WHO HAS NOT GONE ANYWHERE,
NOR COME FROM ANYWHERE.
THEREFORE IS HE CALLED THE TATHAGAT,
THE ARHAT, THE FULLY ENLIGHTENED ONE.'

Who is called the fully Enlightened One? One who has come to know the sky that never moves, one who has come to know the eternal which is beyond time, one who has come to know truth.

Truth is always the same -- dreams change, truth is always the same. Be acquainted with Buddha's words but don't remain there. That is just an introduction -- move from there.

What I say to you, listen to it but don't become obsessed with it -- move from there. By and by, fall in tune with my silence. By and by, forget me -- forget the cloud, and enter the sky. Then you are really in tune. Then you have started moving into truth itself.

Words are about truth, they are not truth themselves. The word God is just a word, it is not God. The

word love is just a word, it is not love. Use the word, then throw it away. It is the container, not the content.

With the master, don't become too much attached with his body. That attachment will become a barrier. Love the master, but go deeper. Slowly slowly, step by step, penetrate his innermost core. And you will be surprised -- because the innermost is the same. In the innermost, the disciple and the master meet. In the innermost there is no distinction.

Kabir has said a very strange sentence: "The moment has come when the master touches the feet of the disciple." Then there is no distinction. Who is the master and who is the disciple -- there is no distinction.

When Rinzai was with his master -- the master was a very very hard master, as Zen masters are -- Rinzai was beaten so many times, was thrown, and the master would jump on him and beat him. Then one day Rinzai was going on a journey, a pilgrimage, and the master called him and started beating him. Rinzai said, "But I have not even said a single word! And I have not done anything."

The master said, "l know, but you are going on this pilgrimage and my feeling is that when you come back you will be enlightened and I will never have any chance to beat you again. That's why -- this is the last chance."

And when Rinzai came back, yes, it had happened. The master bowed his head and said, "Now you can beat me." Not that Rinzai has beaten the master, but the master says, "Now you can beat me. Now you enjoy -- I have enjoyed beating you so much. You have arrived home."

At the innermost core there is no distinction.

Buddha is saying don't be too much concerned with the words. Use them as steps, stepping-stones. Don't be too much concerned with Buddha's movements, bodily movements. People are there, imitative people, who will start walking like the Buddha, who will start talking like the Buddha, who will start using the same words, the same gestures. Buddha is saying those are not the real things. The real thing is beyond forms. It cannot be imitated.

Don't imitate the master. Only then one day will you be able to become the master. Love, listen, but always remember that you have to go far in. You have to transcend all clouds.

Enough for today.

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Chapter #1
Chapter title: The most excellent way

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THE BUDDHA SAID:
TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.
THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME, UNDERSTAND THE MIND, REACH THE SOURCE, AND COMPREHEND THE IMMATERIAL, ARE CALLED SHRAMANAS.
THOSE WHO OBSERVE THE PRECEPTS OF MORALITY, WHO ARE PURE AND SPOTLESS IN THEIR BEHAVIOUR, AND WHO EXERT THEMSELVES FOR THE ATTAINMENT OF THE FRUITS OF SAINTSHIP ARE CALLED ARHATS.
NEXT IS THE ANAGAMIN. AT THE END OF HIS LIFE, THE SPIRIT OF THE ANAGAMIN ASCENDS TO THE HEAVEN AND OBTAINS ARHATSHIP.
NEXT IS THE SKRIDAGAMIN. THE SKRIDAGAMIN ASCENDS TO THE HEAVEN (AFTER HIS DEATH), COMES BACK TO THE EARTH ONCE MORE, AND THEN ATTAINS ARHATSHIP.
NEXT IS THE SROTAPANNA. THE SROTAPANNA DIES SEVEN TIMES AND IS BORN SEVEN TIMES, WHEN HE FINALLY ATTAINS ARHATSHIP.
BY THE SEVERANCE OF PASSIONS IS MEANT THAT LIKE THE LIMBS SEVERED THEY ARE NEVER AGAIN MADE USE OF.

GAUTAM BUDDHA is like the highest peak of the Himalayas, like Gourishanker... one of the purest beings, one of the most virgin souls, one of the very rare phenomena on this earth. The rarity is that Buddha is the scientist of the inner world -- scientist of religion. That is a rare combination. To be religious is simple, to be a scientist is simple -- but to combine, synthesize these two polarities is incredible. It is unbelievable, but it has happened.

Buddha is the richest human being who has ever lived; rich in the sense that all the dimensions of life are fulfilled in him. He is not one-dimensional.

There are three approaches towards truth. One is the approach of power, another the approach of beauty, and the third the approach of grandeur.

The scientific approach is the search for power; that's why Lord Bacon said 'knowledge is power'. Science has made man very powerful, so much so that man can destroy the whole planet earth. For the first time in the history of consciousness man is capable of committing a global suicide, a collective suicide. Science has released tremendous power. Science is continuously searching for more and more power. This too is an approach towards truth, but a partial approach.

Then there are poets, mystics, people with the aesthetic sense. They look at truth as beauty -- Jalaludin Rumi and Rabindranath Tagore and others, who think that beauty is truth. They create much art, they create new sources of beauty in the world. The painter, the poet, the dancer, the musician, they are also approaching truth from a totally different dimension than power.

A poet is not like the scientist. The scientist works with analysis, reason, observation. The poet functions through the heart -- irrational... trust, love. He has nothing to do with mind and reason.

The greater part of religious people belong to the second dimension. The Sufis, the Bauls -- they all belong to the aesthetic approach. Hence so many beautiful mosques, churches, cathedrals, temples -- Ajanta and Ellora -- they were created by religious people. Whenever religious activity predominates, art is created, music is created, great painting is created; the world becomes a little more beautiful. It doesn't become more powerful, but it becomes more beautiful, more lovely, worth living.

The third approach is that of grandeur. The old Bible prophets -- Moses, Abraham; Islam's prophet Mohammed; Krishna and Ram -- their approach is through the dimension of grandeur... the awe that one feels looking at this vastness of the universe. The Upanishads, the Vedas, they all approach the world, the world of truth, through grandeur. They are full of wonder. It is unbelievably there, with such grandeur, that you can simply bow down before it -- nothing else is possible. One simply feels humble, reduced to nothing.

These are the three dimensions ordinarily available to approach towards truth. The first dimension creates the scientist; the second, the artist; the third, the prophets. The rarity of Buddha consists of this -- that his approach is a synthesis of all the three, and not only a synthesis but it goes beyond the three.

He is a rationalist. He's not like Jesus and he is not like Krishna -- he's absolutely a rationalist. Einstein,

Newton or Edison cannot find any flaw in his reasoning. Any scientist will be immediately convinced of his truth. His approach is purely logical, he convinces the mind. You cannot find a loophole in him.

Somebody has sent me a beautiful anecdote about a famous atheist, W. C. Fields. He was doing a tour of the States. One day his manager came into his hotel room and was shocked to see him reading Gideon's Bible.

'Bill!' he said, 'what the hell are you doing? I thought you were an atheist.'

Fields replied, 'Just looking for loopholes, just looking for loopholes.'

But you cannot look for a loophole in the Buddha. Yes, you can look for loopholes in Jesus, there are many -- because Jesus believes, trusts, he has faith. He is simple like a child. There is no argument in him. The proof exists but there is no argument for it. His whole being is his proof.

But it is not so with Buddha. You may not be at all in harmony with his heart, you may not believe him at all, you may not look at the proof he is, but you will have to listen to his argument. He has both the proof and the argument. He himself is the proof of what he is saying, but that is not all. If you are not ready to look at him he can force you, he can convince you; he is a rationalist.

Even a man like Bertrand Russell, who was an atheist, purely logical, has said, 'Before Buddha I start feeling hesitant. With Jesus I can fight.' He has written a book 'Why I Am Not A Christian' -- a great argumentative book. It has not yet been replied to by Christians; his argument still holds. But before Buddha he suddenly feels hesitant, he is not so certain about his ground -- because Buddha can convince him on his own ground. Buddha is as much an analyst as Bertrand Russell.

You need not be a religious person to be convinced by Buddha, that's his rarity. You need not believe at all. You need not believe in god, you need not believe in the soul, you need not believe in anything -- still you can be with Buddha, and by and by you will come to know about the soul and about the god also. But those are not hypotheses.

No belief is required to travel with Buddha. You can come with all scepticism possible. He accepts, he welcomes, and he says, 'Come with me.' First he convinces your mind, and once your mind is convinced and you start travelling with him, by and by you start feeling that he has a message which is beyond mind, he has a message which no reason can confine. But first he convinces your reason.

Buddha's religion is supra-rational, but not against reason. This has to be understood in the very beginning. It has something to do with the beyond, supra-rational, but that supra-rational is not against the rational. It is in tune with it. The rational and the supra-rational are a continuity, continuous. This is the rarity of Buddha.

Krishna says to Arjuna, 'Surrender to me.' Buddha never says that. He convinces you to surrender. Krishna says, 'Surrender to me, then you will be convinced.' Buddha says, 'Be convinced first, then surrender comes like a shadow. You need not worry about it, don't talk about it at all.'

Because of this rational approach he never brings any concept which cannot be proved. He never talks about god. H. G. Wells has said about Buddha, 'He is the most godly and the most godless man in the whole history of man.' Yes, it is so -- most godly and most godless.

You cannot find more godly a person than Buddha. Every other personality simply fades before him. His luminosity is superb, his being has no comparison, but he does not talk about god.

Because he has never talked about god, many think that he is an atheist -- he is not. He has not talked about god because there is no way to talk about god. All talk about god is nonsense. Whatsoever you can say about god is going to be false. It is something that cannot be said.

Other seers also say that nothing can be said about god, but at least they say this much -- that nothing can be said about god. Buddha is really logical, he will not say even this, because he says, 'Even to say that nothing can be said about god, you have said something. If you say, "God cannot be defined," you have defined him in a negative way -- that he cannot be defined. If you say, "Nothing can be said," that too you are saying.' Buddha is strictly logical. He will not utter a single word.

Ludwig Wittgenstein, one of the greatest thinkers of this age, one of the greatest of all the ages also, has said, 'That which cannot be said must not be said. That which cannot be said, one must be silent thereof.' Because to utter something about something which is unutterable is a sacrilege.

Buddha is not an atheist but he never talks about god. That's why I say he is a rarity. He brings many people to god -- he brought more people than anybody else has done. Millions of people were brought to become godly in his presence, but he never uttered the word. Not only god, but even soul, self -- he has no

theory about it. He simply says, 'I can show you the way how to go in. You go and see.' He says, 'Buddhas can only indicate the path, they cannot provide you with a philosophy. You are there, go in and see.'

One man came to Buddha. He was a great scholar, a sort of professor, had written many books, was known all over the country. Maulingaputta was his name. He said to Buddha, 'I have come with dozen questions and you have to answer them.'

Buddha said, 'I will answer, but you will have to fulfill a requirement. For one year you will have to be with me in total silence, then I will answer -- not before it. Right now I can answer but you will not receive the answers because you are not ready, and whatsoever I say you will misinterpret because you have too many interpretations crowding your mind. Whatsoever I say will have to pass through your mind. For one year you just be silent so that you can drop the knowledge. When you are empty, whatsoever you want to ask I will answer, I promise you.'

While he was saying this, another of Buddha's disciples, Sariputta, sitting under a tree, started laughing -- a mad laughter. Maulingaputta must have felt embarrassed. He said, 'What is the matter? Why are you laughing?'

He said, 'I am not laughing about you, I am laughing about myself. One year has passed. This man deceived me also. I had come with many questions and he said, "Wait for one year," and I waited. Now I am laughing because now those questions have disappeared. He goes on asking, "Now, bring those questions!" but I cannot bring those questions. They have disappeared. So, Maulingaputta, if you really want your questions to be answered, ask now, don't wait for one year. This man is deceptive.'

Buddha introduced many people, millions of people, to the inner world, but in a very rational way. This is simple -- that first you have to become a receiver, first you have to attain to silence, then communion is possible, not before it.

Buddha never used to answer any metaphysical questions. He was always ready to answer any question about methods, but he was never ready to answer any question about metaphysics. This is his scientific approach. Science believes in method. Science never answers the 'why', it always answers the 'how'.

If you ask a scientist, 'Why is the world there?' he will say, 'I don't know -- but I can answer how the world is there.' If you ask him, 'Why is the water there?' he cannot answer, he will just shrug his shoulders. But he can say how the water is there; how much oxygen, how much hydrogen makes the water happen. He can give you the method, the 'how', the mechanism. He can show you how to make water, but he cannot show you why.

Buddha never asks any 'why' questions, but that doesn't mean that he is an atheist. His approach is very different from other atheists Theists require you to believe, to have faith, to trust. Buddha says, 'How can one believe? You are asking the impossible.' Listen to his argument.

He says if somebody is doubtful, how can he believe? If the doubt has arisen already, how can he believe? He may repress the doubt, he may enforce the belief, but deep down like a worm the doubt will go on lurking and eating his heart. Sooner or later the belief is bound to collapse, because it is unfounded; there is no foundation to it. In the foundation there is doubt, and on the foundation of doubt you have raised the whole structure of your belief. Have you watched it? Whenever you believe, deep down there is doubt. What type of belief is this?

Buddha says if there is no doubt then there is no question of belief. Then one simply believes. There is no need for any Krishna to say, 'Surrender, believe' -- there is no point. If Arjuna has faith, he has; if he has not, then there is no way to bring it. Then at the most Arjuna can play a game of showing, pretending that he believes. But belief cannot be enforced.

For those whose faith is natural, spontaneous, there is no question of faith -- they simply believe. They don't know even what belief is. Small children, they simply believe. But once doubt enters, belief becomes impossible. And doubt has to enter; it is part of growth. Doubt makes one mature.

You remain childish unless doubt has penetrated your soul. Unless the fire of doubt starts burning you, you remain immature, you don't know what life is. You start knowing life only by doubting, by being sceptical, by raising questions.

Buddha says faith comes, but not against doubt, not as belief. Faith comes by destroying doubt by argument, by destroying doubt by more doubt, by eliminating doubt by doubt itself. A poison can be destroyed only by a poison -- that is Buddha's method. He does not say believe. He says go deep into your doubt, go to the very end, unafraid: Don't repress. Travel the whole path of doubt to the very end.

And that very journey will take you beyond it. Because a moment comes when doubt starts doubting

itself. That's the ultimate doubt -- when doubt doubts doubt itself. That has to come if you go to the very end. You first doubt belief, you doubt this and that. One day when everything has been doubted, suddenly a new, the ultimate doubt arises -- you start doubting doubt.

This is tremendously new in the world of religion. And then doubt kills doubt, doubt destroys doubt, and faith is gained. This faith is not against doubt, this faith is beyond doubt. This faith is not opposite to doubt, this faith is absence of doubt.

Buddha says you will have to become children again, but the path has to go through the world, through many jungles of doubts, arguments, reasonings. And when a person comes back home, attains back to his original faith, it is totally different. He is not just a child, he is an old man... mature, experienced, and yet childlike.

This sutra, 'The Sutra of Forty-Two Chapters', has never existed in India. It never existed in Sanskrit or in Pali. This sutra exists only in Chinese.

A certain Emperor Ming of the Han dynasty, AD 67, invited a few buddhist masters to China to bring the message of Buddha there. Nobody knows the names of those buddhist masters, but a group went to China. And the Emperor wanted a small anthology of buddhist sayings as a first introduction to the chinese people.

Buddhist scriptures are very big, the buddhist literature is in itself a world -- thousands of scriptures exist and they go into very great detail, because Buddha believes in logical analysis. He goes to the very root of everything. His analysis is profound and perfect, so he goes into very deep details.

It was very difficult. What to translate in a totally new country where nothing like Buddha has ever existed? So these buddhist masters composed a small anthology of forty-two chapters. They collected sayings from here and there, from this scripture and that, from this sermon and that.

This book was compiled in the fashion of confucian analects because it was going to be introduced to a confucian country -- people who had become very well aquainted with the way Confucius talks, with the way confucian scriptures were made and compiled. People were familiar with Confucius, so exactly on the same lines the buddhist masters composed this sutra. The analects of Confucius start every sentence, every paragraph with the phrase 'The master said...' This sutra starts in a similar way -- 'The Buddha said...' Every saying starts with 'The Buddha said...'

In the beginning of this century scholars used to think that the original must have existed in Sanskrit or Pali, then it disappeared, was lost, and this sutra in the Chinese is a translation. That is absolutely wrong. This sutra never existed in India. As it is, it never existed. Of course, each saying comes from Buddha, but the whole work is a new work, a new anthology. So you have to remember that.

And that's why I have chosen it as a first introduction for you to the Buddha's world. It is very simple. It contains all in a very simple way. It is very direct. It is in essence the whole message, but very short, not very long and lengthy as other buddhist scriptures are.

THE BUDDHA SAID:
TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.

He always talks about the way, never about the goal. Because he says, 'What to say about the goal? It is futile to talk about it. If you know, you know. If you don't know, there is no way to know about it before you reach it.'

He talks only about the way. He has not even a single word for the goal -- god, brahma, the truth, the absolute, the kingdom of god. No, he has not any word for the goal. All that he talks about is the way.

TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.

In this one simple sentence his whole teaching is present. TO BE FREE FROM THE PASSIONS AND TO BE CALM.... These are two aspects of one phenomenon, two aspects of one coin -- to be free from passions and to be calm. You cannot be calm if you are not free from passions, and you cannot be free from

passions if you are not calm. They both go together and one has to work for both together.

Why is man so tense? Why is there so much anxiety and anguish? Why is man not calm, collected and centered? So many passions go on pulling you this way and that, pushing you this way and that. You are being pulled in many directions, hence you become fragmentary, you become divided, you become split. You lose your center. You forget completely who you are.

Watch. When you are greedy for money, who are you? You are just a greed for money and nothing else. When you are angry, your ego is hurt, who are you? You are just anger, a wounded ego, nothing else. When you are full of sexual passion, who are you? You are just sexuality, nothing else -- libido. When you are ambitious and you want power, prestige, respectability, who are you? You are simply ambition and nothing else.

Watch, and you will find many passions in you, but you will not find who you are -- all passions pulling you apart, and each passion goes in its own way. If you want money then you will have to sacrifice other passions for it. A man who is mad after money may forget all about sex. It is very easy for a miser to be celibate. In fact, celibacy may be a sort of miserliness. You don't want to share your energy, you don't want to share your sexual energy with anybody. You are a miser.

A person who is politically ambitious can become celibate very easily because his whole passion drives him in one way. A scientist who is too much into his search can forget all about women. It is easy. If one passion possesses you completely then you can forget everything else.

It is a well-known fact that scientists are very absent-minded people. Their whole mind goes into one direction, but then they become very very poor also. Their field, their vision goes on becoming narrower and narrower and narrower. That's what specialization is. A greedy person becomes narrower and narrower and narrower. He thinks, meditates, only about money; he goes on counting money. His whole mind knows only one music and that is that of money; only one love, and that is that of money.

In one way, the people who are possessed by one passion are in a way integrated. They are not rich, they don't have many dimensions to their being, they have only one taste -- but they have a certain integration. They are not split. You will not find this type of person going mad, because they are mad in one direction, so they are not split. But this happens rarely. Ordinarily a person runs in all the directions.

I have heard:

A scientist and a gorilla were sent into outer space together. Pinned to the front of the gorilla's space-suit was an envelope with special instructions in it. Dying of curiosity, the scientist waited until it was the gorilla's turn to sleep so that he could sneak a peek into the envelope.

Very carefully he slit the envelope open and unfolded a single piece of paper that was inside. Printed on it was the following: DON'T FORGET TO FEED THE SCIENTIST.

A scientist becomes one-pointed; his life is that of concentration. A concentrated person attains to a false sort of unity. Ordinarily people are not concentrated. Meditation is far away -- they are not even concentrated. Their life is hodge-podge, a mess. One of their hands is going towards north, one leg is going towards south, one eye is going to the east, another eye is going to the west. They are going in all directions. This pull and push of many directions takes them apart. They become fragmentary, they lose wholeness. How can you be silent, how can you be calm?

The person who is concentrated also cannot be calm, because his life becomes lopsided. He is just moving in one direction; all other sides of his life are starved. A scientist never knows what beauty is, what love is. He does not know what poetry is. He is too much confined to his mathematical world. He becomes lopsided. His many parts are starved, hungry. He cannot be calm. When you are starved, how can you be calm?

The person who is moving in all directions has a little more richness than the specialist, but his richness has a schizophrenia in it; he becomes split. How can you be silent and calm when so many are your masters, pulling you into different directions?

These are ordinarily the two types of people, and both are uneasy, deep in turmoil.

THE BUDDHA SAID:
TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.

What is his way?

THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME, UNDERSTAND THE MIND, REACH THE SOURCE, AND COMPREHEND THE IMMATERIAL, ARE CALLED SHRAMANAS.

This word has to be understood, this is very basic -- SHRAMANA. In India two paths have existed. One, that of the brahmin; another, that of the shraman. The path of the brahmin is the path of grace. The brahmin believes that by your own effort you cannot arrive. Your effort is so small, you are so tiny. How can you conceive of knowing truth by your own effort? God's help will be needed, grace will be needed.

The path of the brahmin is the path of grace, so you have to pray. Only when god helps can you move on the path. Unless he wills, you cannot arrive. There is no possibility for you to move alone. God is necessary, his help is necessary, his hand is needed. Unless he takes you above the world, you will be struggling in vain. So, prayer is the path. The brahmin believes in prayer.

The shramana is just diametrically opposite. The word 'shramana' comes from a root 'shram'. Shram means to exert oneself, to make effort. Shram means effort. There is no possibility of any grace, because Buddha never talks about god. Buddha says, you don't know god -- how can you pray? To whom are you going to pray? Your prayer will be in deep ignorance. How can you pray to a god you don't know, you have never seen? What type of communication is possible? You will be just talking to the sky, empty sky. You may be just talking to yourself as well. It is mad.

Have you seen mad people talking to themselves -- sitting alone talking to somebody? They are talking to somebody, but everybody knows that there is nobody else. They are talking to themselves.

To the rationalist approach of Buddha, a man praying to god is mad, crazy. What are you doing? Do you know god exists? If you know then there is no need to pray. You say that to know god, you are praying. The brahmin says, 'We can know god only by prayer, by his help, by his grace.'

Now this is absurd, logically absurd. You are moving in a circle. You say, 'We can know god only by prayer.' Then how can you pray? -- because you don't know god yet. And you say, 'Only by prayer will we be able to attain to his grace.' This is a vicious circle, this is illogical. The flaw is very clear, the loophole is apparent.

This is the problem with the ordinary religious person -- he cannot argue. The atheist can destroy your whole argument in a second. Religious people avoid argument, because they know they don't have any base from which to argue.

You say, 'We are searching for god,' and then at the same time you say, 'Only by prayer will we be able to search for him.' You don't know yet -- prayer is not possible. And if you know him, prayer is not needed.

Buddha says only by your own effort, by your own shrama, will you achieve him. There is no question of any grace. In a way it looks very hard, in another way it seems to be very very scientific.

You are alone here, lost in this forest of the world, and sitting under a tree you are just praying, not knowing to whom you are praying, where the god is, whether he is or not. You may be wasting your time. If there is no god, then...? All the time that you wasted in prayer could have been used to search, to find out.

Buddha says once you understand that you are lost and you have to find your own way and there is no help coming, you become responsible. Prayer is an irresponsibility. To pray is just to avoid. To pray is to be lazy. To pray is just an escape.

Buddha says effort is needed. And it is also insulting to pray. So in the buddhist structure nothing like prayer exists, only meditation. You can meditate, you cannot pray.

This is the difference between meditation and prayer. Prayer needs a belief in god, meditation needs no belief. Meditation is purely scientific. It simply says that there are states of mind where thinking stops. It simply says there are ways to stop the thinking, to drop thinking and to come to a silent state of mind... a tranquil, serene state of mind. And that state of mind gives you what truth is, gives you the glimpse, opens the door -- but it is only by your own effort.

Man is alone and has to work hard, and if you miss, only you will be responsible. If you don't arrive, you cannot blame anybody because there is nobody to blame.

The path of Buddha is the path of the shramana -- one who believes in his own effort. It looks very austere, arduous. One starts feeling afraid. In our fear we need somebody's help. Even a belief that

somewhere some god exists, gives us relief.

I have heard:

The seasick passenger lying listlessly on his deck chair stopped a passing steward. Pointing into the distance, he said, 'Over there -- it's land, isn't it?'

'No, sir,' replied the steward. 'It's the horizon.'

'Never mind,' sighed the passenger, 'it's better than nothing.'

But the horizon is nothing. How can it be better than nothing? It only appears, it is not there. Nothing exists like the horizon; the horizon is just illusory. But that too, to a seasick passenger, seems to be good. At least something -- better than nothing.

Belief, to Buddha, is like the horizon. Your gods are like horizons, mirages. You believe in them because you feel alone. You don't know they are; you create them because you need them. But your need cannot be a guarantee of their truth. Your need cannot be a guarantee of their reality.

You are in a dark night passing through a forest. You are alone. Your need is there for a companion. You can imagine a companion, you can start talking to a companion, you can even start answering as from the companion. It will give you an illusion that somebody is there. You can believe in the companion, you can be completely hypnotized by it, but that does not mean that you can create the companion.

People start whistling when they are alone. Passing in a dark night, they start whistling. That helps, it is better than nothing. You listen to your own noise and it gives you the idea that there is somebody else. People also start singing. Listening to their own voice gives a feeling that there is somebody else also. Because you have always listened to others talking. The very sound that you can hear gives you a feeling that the other must be there.

But Buddha says that just because you need, reality has no necessity to fulfill it. Reality does not change by your need. Your need is true -- that you are alone and you would like a father figure in the sky, a god. That's why Christians call god 'the father'; it is a father figure.

Psychologists will agree with Buddha. Psychologists say that god is just a need for a father figure. Every small child has a father -- protective, giving security. One feels absolutely okay because the father is there. Then you grow, then you become mature. Then your father is no more a protection. Then you know that your father is as weak as you are. Then you know your father is as limited as you. And by and by you see your father is becoming weaker and weaker every day, becoming old.

Your trust is lost, but the need remains. You need some father figure. You want somewhere to go and talk to your father, who is no more there. Lost, you create a god, or you create a mother -- call it Kali, Amba... but you create a father or mother figure. It is your need, certainly -- a psychological need -- but this need keeps you immature.

Buddha is all for maturity. He says drop all these figures, they don't exist, and even if they exist this is not the way to find them. The way is to become calm and quiet. The way is to become so alone and so accepting of one's aloneness that there is no need for anybody's grace. Become so silent and alone that you are fulfilled within your own self, that you are enough unto yourself. Then you will be calm. Then a grace will start happening to you, but it is not a grace coming from god. It is a grace spreading from your own center towards your own periphery. You will become graceful.

Buddha sitting, standing, walking, is just grace personified. But this grace is not coming from somewhere else; it is surfacing from his own innermost depths, it is bubbling up from his own center. It is like a flower that has flowered on the tree -- it has come out of the tree. It is not a gift from somebody else, it is a growth.

This is the difference between the path of the brahmin and the path of the shramana. On the brahmin's path, truth is a gift, god's gift. On the shramana's path, truth is a growth that happens to you from your own being. It is yours. Truth is not something outside to be discovered, it is something inside to be realized.

THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME, UNDERSTAND THE MIND, REACH THE SOURCE, AND COMPREHEND THE IMMATERIAL, ARE CALLED SHRAMANA.

Now, the definition of the shramana. Who is called a shramana? Who is really a seeker of truth? Who is making real effort, authentic effort to discover what truth is? The first thing -- they leave their parents.

Now this is very symbolical, don't take it literally. It is very symbolical and very psychological. A child has to remain for nine months in the womb of his mother... totally protected, in such a beautiful warm atmosphere that never again will he be able to find such comfort. No worry, no responsibility -- even for breathing. He has no need to breathe himself, the mother breathes for him. He has no worry that he will be hungry or left hungry; the mother goes on feeding him. He is so protected, so secure.

Psychologists say that in religious search people are seeking the same womb again. All their concepts of paradise are nothing but magnified wombs... absolutely comfortable. In the hindu mythology they say that in heaven there is a tree called kalpavriksha -- wish-fulfilling tree. You sit under it, and the moment any desire arises, even before you come to know that it has arisen, it will be fulfilled. You think of food and food will be there, instantly. You think of a bed because you are feeling sleepy -- instantly the bed will be there.

This is what the womb is. Womb is a kalptaru, a wish-fulfilling tree. The child never becomes aware of any need. Before he becomes aware it is fulfilled. It is absolutely automatic. But the child has to leave the womb; it is needed for his growth. Because comfort alone can never help you to grow, because there is no challenge. The child has to leave the womb, and the first thing the child will have to do after leaving the womb is the basis of all survival -- he will have to breathe on his own. He will have to make effort on his own. He is becoming a shramana.

In the mother's womb he was a brahmin. Everything was happening by grace. Everything was happening, he was not doing anything. But everybody has to come out of the womb. Every brahmin has to become a shramana. Buddha says through being a shramana, growth is possible.

Then the child by and by grows farther away, farther away from the mother. After the birth he will still have to depend on the breast of the mother. Then a moment will come when he will no more depend on the breast either, but still he will depend on the mother to feed him. Then he will go to school. He is going farther away from the mother, he is becoming more and more independent, he is becoming more and more an individual. Then one day he falls in love with another woman and he is cut off from the mother completely.

That's why no mother can ever forgive the woman who has taken away her son. Never -- it is impossible for the mother to forgive the woman who has taken away her son... a deep conflict. But a man becomes really mature when he falls in love with a woman, because then he has turned his back towards his mother completely. Now he has turned one hundred and eighty degrees.

Buddha says that in the psychological world still many roots have to be cut. You should become more and more aware that you may have come far away from the mother, but then you create psychological mothers. You may have come far away from the father, but then you create a father figure in the heaven -- god ruling all over the world, the supreme sovereign. And you call him father. Again you are trying to become dependent -- as if you are afraid of your independence. All these are roots; all the roots have to be cut.

Jesus says somewhere... and I suspect that he must have got those ideas from some buddhist source, because Jesus came five hundred years after Buddha, and by the time Jesus came, buddhist attitudes had spread all over the Middle East. They had penetrated far into the middle of Asia, they had entered deep into Egypt.

Jesus was brought up in Egypt. He must have come to know. And there is every possibility that he visited India before he again went to Jerusalem to teach. There is every possibility. There are sources that say that he visited the university, the buddhist university, of Nalanda. He must have come to know about the path of the shramana, because in his teachings he says a few things which have no traditional source in jewish ideology.

For example he says, 'Unless you hate your father and mother, you cannot become my disciples.' Christians always feel embarrassed if you say this. What type of teaching is this? -- 'Unless you hate your father and mother....' And you say that Jesus is love and he has come to teach love to the world? And you say that God is love? And the teaching seems to be very full of hatred -- 'Hate your mother and father.' All the great teachers have said; 'Respect your father and mother,' and what nonsense -- Jesus is saying hate? He must have heard it from some sources.

Those sources can only be buddhist, because Buddha says: THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME...

Don't take them literally. Don't take Jesus literally either. He is not saying 'hate your father and mother'. He is simply saying cut yourself completely away from father and mother. He is saying cut yourself away

from security. Become insecure. Cut yourself from all dependency. Become independent. Become an individual. That's what he is saying.

He is using a very rough language, Buddha is using very cultured language. Jesus was not very well educated; he was a rough man, a carpenter's son. And the jewish tradition is very rough. The prophets speak in fiery language. Their language looks more political than religious. Buddha was the son of a king -- well educated, well cultured. Their terminology has become different because they are different persons, but the meaning is the same.

One has to leave the parents, one has to leave the home, one has to leave the past. One has to become totally independent, alone... trembling in that aloneness -- but one has to become alone.

One has to become absolutely responsible for oneself, and then only you can understand the mind. Because if you go on depending on others, your very dependence will not allow you to understand who you are.

Cut all sources, cut yourself away from all relationship. You are left alone, now there is nobody else. You have to see into your own soul. You have to encounter yourself. That is the only way to encounter oneself. Then you reach to the very source of your being, by understanding the mind... AND COMPREHEND THE IMMATERIAL.

See, Buddha does not say comprehend the spiritual. He says COMPREHEND THE IMMATERIAL. This is the difference. His approach is so rational, he will not assert something in which you can find a loophole. He will not say 'the spiritual'; he simply says 'the immaterial'.

Ask the physicist, he will understand the buddhist language. He says, 'By analysing the atom we came to electrons.' Electrons are just electric particles, almost immaterial. Matter has disappeared, only energy is there. You cannot call it matter, you can only call it im-matter. And then by analysing the electron they have come to almost emptiness -- immaterial emptiness. The physicist will understand the buddhist terminology.

Buddha also reached the same point by analysing the mind. By analysing the mind he came to a stage where no thought was there... simple emptiness. He calls it immaterial. Thought is the inner material. When you disperse thought and only space remains, it is immaterial.

The same has happened to modern physics. They were analysing matter in the outside world and they came to the immaterial. Buddha reached the immaterial on his inner journey, and science has reached the immaterial in its outer journey, but both have reached the immaterial. Scientists also will not say that this is spiritual. The scientist can only say this much -- that whatsoever was matter is no more there. He cannot say what is there. This much can be said -- that whatsoever we used to think of as matter is no more there. All that we can say is a denial.

Buddha says:

> AND COMPREHEND THE IMMATERIAL, THEY ARE CALLED SHRAMANAS.

Now the categories of shramanas:

> THOSE WHO OBSERVE THE PRECEPTS OF MORALITY, WHO ARE PURE AND SPOTLESS IN THEIR BEHAVIOUR, AND WHO EXERT THEMSELVES FOR THE ATTAINMENT OF THE FRUITS OF SAINTSHIP, ARE CALLED ARHATS.

Arhat is the highest state of no-mind. The word 'arhat' means 'one who has conquered his enemies'. Ari means enemy and arhat means 'one who has conquered the enemy'.

Who is the enemy? They are not outside you. The passions, the distractions, the desires, the hatred, jealousy, possessiveness, anger, sexuality -- these are the enemies.

In one way your mind is the enemy, the root enemy. One who has conquered the mind is called arhat. This is the highest state -- one who has come above all the clouds.

Have you sometimes, travelling by air, watched when the aeroplane comes above the clouds? All the clouds are just below you and you are in the pure, blue sky. That is the state, the inner state of arhat. One goes on penetrating the mind. By and by the clouds of passions are no more there, they are left far behind, and you are soaring higher and higher into pure space, into the immaterial space. This is the state of arhat.

In buddhist terminology that is the highest state. What Christians call christ, Buddha calls arhat. What Jainas call arihanta; that word also means the same. Or what Hindus call the avatara -- Rama, Krishna -- that is the same state, the state of arhat.

But Buddha is very scientific in that too. He does not call it avatara, because avatara means 'god descending into the world' -- you have to believe in god. He does not call... in any way he does not use any term that has to have some presuppositions. He uses simple terms without any presuppositions.

NEXT IS THE ANAGAMIN.

Arhat is the highest state, next to it is the anagamin. Anagamin means 'one who will not come again', one who...

AT THE END OF HIS LIFE, THE SPIRIT OF THE ANAGAMIN ASCENDS TO THE HEAVEN AND OBTAINS ARHATSHIP.

It is just below the arhat state.

Anagamin -- the word means 'one who will not come again'. Gone, he will be gone. Gone, he will be gone forever, he will not return. He has come to the point of no return. He is just close to being an arhat, he has passed the clouds. Just on the boundary, he is standing on the threshold of being an arhat. Maybe a small clinging has remained in him, and that clinging is with the body. So when he dies, that clinging also disappears. He will not be coming back.

NEXT IS THE SKRIDAGAMIN.

Skridagamin means 'one who comes back'.

THE SKRIDAGAMIN ASCENDS TO THE HEAVEN (AFTER HIS DEATH COMES BACK TO THE EARTH ONCE MORE...

Only once.... He has still some clinging; very faint -- but there are still a few roots and he will be pulled back to another womb again. He is not absolutely desireless. Arhat is absolutely desireless. A skridagamin has passed beyond the gross desires, but subtle desires are still there.

What are the gross desires? Desire for money, for power, prestige -- these are gross desires. Desire to be free, desire to be calm, desire to attain to the last state of arhatship -- these are subtle desires, but they are still desires. He will have to come back only once.

NEXT IS THE SROTAPANNA.

The word srotapanna means 'one who has entered into, the stream'. Srota means stream and apanna means 'one who has entered'. Srotapanna means 'one who has entered the stream'. He has just begun his journey on the path. He is no more worldly -- he has become a sannyasin, he has entered into the river. Far is the ocean, but he has entered into the river, he has started.

And when the journey is begun, it will end. Howsoever far it is, it is not far away. The real problem is with those who have not even entered into the stream. They are standing on the bank. These are the worldly people, standing on the bank. The sannyasin, the bhikkhu, is the one who has entered into the river -- knows well that the ocean is far away, but now half the journey is over, just by entering.

NEXT IS THE SROTAPANNA. THE SROTAPANNA DIES SEVEN TIMES AND IS BORN SEVEN TIMES, WHEN HE FINALLY ATTAINS ARHATSHIP.

These are just symbolic, don't take them literally... these are just symbolic things. 'Seven' does not mean exactly seven. It means many times he will die, many times he will be born, but his face is turned towards the ocean. He has entered into the Ganges and the journey has started.

BY THE SEVERANCE OF PASSIONS IS MEANT THAT LIKE THE LIMBS SEVERED THEY ARE NEVER AGAIN MADE USE OF.

And Buddha said that by dropping the passions, he means that it is as if somebody cuts off your hand; then you cannot use it. Or somebody takes your eyes out; then you cannot see through them. A man who is ready to enter into the stream is one who, on his own, voluntarily drops his passions. He says, 'I will not use them again.'

Remember, this is not repression in the freudian meaning of the term. He does not repress it, he simply withdraws his energy from it. Sex remains there -- he does not repress it, he simply does not cooperate any more.

The difference is tremendous. When sex is there and you repress it, you fight with it, you don't go above it, you remain with it. If you fight with it you remain clinging to it, and if you fight with it you will remain afraid of it.

Buddha says one simply does not cooperate with it. A desire, a sexual desire arises -- what will you do? Buddha says you simply watch. Let it be there. It will come and it will go. It will flicker in the mind, will try to attract you; you remain watchful, you don't allow any unconsciousness, otherwise it will enter in you. You simply remain watchful.

Says Buddha, 'A man has to be just mindful. Then the man is like a house where lamps are burning, where lamps are lit -- the thieves are afraid to enter. When lamps are not there and the house is dark, then thieves enter easily. The man who has really become mindful is like the house where on the door there is a guard, fully awake, and lamps are lit. It is difficult for the thieves to enter, they cannot gather courage.'

The same happens when you are aware -- you have a guard. When you are aware, your house is lit with light. Passions cannot enter you. They can come, they can roam around, they will try to persuade you, but if you simply watch, they will disappear on their own accord because they live by your cooperation. Don't fight with them and don't indulge in them; just remain aware. Then by and by they will drop like severed limbs.

If you start fighting, you are creating another problem. Instead of being an indulgent person you will become a repressive person. The problem is not solved, only the name is changed.

I have heard:

A doctor was treating a man who had been brought in paralytically drunk. 'If the patient sees green snakes again, give him some of this medicine,' he told the nurse.

Later on he came back to find the man raving -- but the medicine hadn't been given to him. 'Did I not tell you to give him this medicine if he saw green snakes again?' the doctor demanded.

'But he didn't see green snakes,' the nurse replied.

'Oh?'

'No, he has been seeing purple frogs.'

Now whether you see green snakes or you see purple frogs makes no difference -- you are drunk.

There are people who cooperate with their passions and there are people who fight with their passions -- but both remain with the passions. One is friendly, another is antagonistic, but both remain with the passions and both are ways of subtle cooperation. One has to drop out of the relationship. One has to just become a spectator, a watcher.

Once you start watching you will become aware of layers and layers of passions. There are many layers. When gross passions are left, more subtle layers will be found.

Our whole life is like an onion. You peel it -- another layer; you peel that -- another layer... fresher, younger, more alive. But if you go on peeling, a moment comes when just emptiness is left in your hands. That's what Buddha calls nirvana -- emptiness. All layers gone.

I have heard:

The guitarist of a pop group was involved in a car accident and sustained injuries to his head. On arrival at the hospital the doctor ordered that his long, thick hair be completely cut off to enable the extent of the injuries to be seen. A nurse was detailed to undertake the task, and she set to work with a large pair of scissors.

After ten minutes or so she said to the young man, 'You went to North Lancaster Comprehensive School when you were younger, didn't you?'

'Yes, I did,' answered the youth. 'Were you there as well?'

'No,' said the nurse, 'I'm from London.'

'Well, how on earth did you know which school I went to?' queried the young man.

'I have just come to your cap,' replied the nurse as she carried on cutting.

Layers upon layers.... And the deeper you cut, the more you will find -- many things that were missing for long, for many years; your cap you will find. The deeper you go in your mind, the deeper you will go in your childhood. Many things forgotten, lost -- again, they are there. Because nothing is ever lost, everything goes on accumulating.

When you come to a point where you cannot find anything, then you have come to your being. The being is not like a layer; the being is simply space, pure space. The being is simply emptiness.

Buddha calls being non-being, he calls it anatta. Buddha says if you find yourself, then there must be some layer still left. When suddenly you come to a point where you cannot find yourself -- you are, and you cannot find yourself -- then you have come home. And this can be attained only by effort.

This is his framework. From tomorrow we will start moving into his methodology -- the ways of meditation, the ways of inner discipline; the ways how to transcend the ego, the ways how to transcend all. That's why I am going to call this series of talks 'The Discipline of Transcendence'. But this is his framework.

Ordinarily you are standing on the bank. Then you cannot hope, then you are in a hopeless state. If you become a srotapanna, if you enter the stream, that's what I call sannyas. By sannyas you become a srotapanna -- you enter the stream, you take the courage, you take the jump. It is a quantum leap from the bank into the stream. They are very close, but they are totally different.

The bank never goes anywhere. It has no growth, it never moves. It is static, stagnant, stale, dead. And by the side is flowing the river, which is going somewhere.

If your life is not going anywhere, you are standing on the bank. Enter the stream and you start a journey. Your life starts changing, transforming. You start a transfiguration, a metamorphosis. And each moment new visions open their doors to you. One day the river reaches the ocean. That day you become arhat, you dissolve into the ocean.

First srotapanna, then skridagamin, then anagamin, then arhata. These are the states. It is a very scientific framework. From being a worldly man become srotapanna and then your journey has started.

The Discipline of Transcendence, Vol 1

Chapter #2
Chapter title: The greatest miracle

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SOMEBODY ASKED A ZEN MASTER, 'WHAT IS THE GREATEST MIRACLE IN THE WORLD?' THE MASTER REPLIED, 'I AM SITTING HERE ALONE WITH ME.'
WHAT IS THE MEANING OF THIS PARABLE?

IT IS NOT A PARABLE, IT IS SIMPLY A FACT. Look directly into it. There is no need to search for any meaning. It is like a rose flower -- a simple statement. If you start looking for meaning you will miss the meaning of it. The meaning is there, obvious; there is no need to search for it. The moment you start searching for meaning about such simple facts, you weave philosophies, you create metaphysics. And then you go on and on, and you go far away from the fact.

It is a simple statement. The zen master said, 'I am sitting here alone with myself.' This is the greatest miracle. To be alone is the greatest achievement. One feels always a need for the other. There is a tremendous need for the other because something is lacking within ourselves. We have holes in our being; we stuff those holes with the presence of the other. The other somehow makes us complete, otherwise we are incomplete.

Without the other we don't know who we are, we lose our identity. The other becomes a mirror and we can see our faces in it. Without the other we are suddenly thrown to ourselves. Great uncomfort, inconvenience arises, because we don't know who we are. When we are alone we are in very strange company, very embarrassing company. We don't know with whom we are.

With the other, things are clear, defined. We know the name, we know the form, we know the man or the woman -- Hindu, Christian, Indian, American -- there are some ways to define the other. How to define yourself?

Deep down there is an abyss... undefinable. There is an abyss... emptiness. You start merging into that. It creates fear. You become frightened. you want to rush towards the other. The other helps you to hang out, the other helps you to remain out. When there is nobody you are simply left with your emptiness.

Nobody wants to be alone. The greatest fear in the world is to be left alone. People do a thousand and one things just not to be left alone. You imitate your neighbours so you are just like them and you are not left alone. You lose your individuality, you lose your uniqueness, you just become imitators, because if you are not imitators you will be left alone.

You become part of the crowd, you become part of a church, you become part of an organization. Somehow you want to merge with a crowd where you can feel at ease, that you are not alone, there are so many people like you -- so many Mohammedans like you, so many Hindus like you, so many Christians, millions of them... you are not alone.

To be alone is really the greatest miracle. That means now you don't belong to any church, you don't belong to any organization, you don't belong to any theology, you don't belong to any ideology -- socialist, communist, fascist, hindu, christian, jain, buddhist -- you don't belong, you simply are. And you have learnt how to love your indefinable, ineffable reality. You have come to know how to be with yourself.

Your needs for the other have disappeared. You don't have any loopholes, you don't have any holes, you are not missing anything, you don't have any flaws -- you are simply happy by being yourself. You don't need anything, your bliss is unconditional. Yes, it is the greatest miracle in the world.

But remember, the master says, 'I am here alone with myself.' When you are alone you are not alone, you are simply lonely -- and there is a tremendous difference between loneliness and aloneness. When you are lonely you are thinking of the other, you are missing the other. Loneliness is a negative state. You are feeling that it would have been better if the other was there -- your friend, your wife, your mother, your beloved, your husband. It would have been good if the other was there, but the other is not.

Loneliness is absence of the other. Aloneness is the presence of oneself. Aloneness is very positive. It is a presence, overflowing presence. You are so full of presence that you can fill the whole universe with your presence and there is no need for anybody.

If the whole world disappears this zen master will not miss anything. If suddenly by some magic the

whole world disappears and this zen master is left alone, he will be as happy as ever, he will not miss anything. He will love that tremendous emptiness, this pure infinity. He will not miss anything because he has arrived home. He knows that he himself is enough unto himself.

This does not mean that a man who has become enlightened and has come home does not live with others. In fact only he is capable of being with others. Because he is capable of being with himself he becomes capable of being with others. If you are not capable of being with yourself, how can you be capable of being with others? You are at the closest quarters. Even with yourself you are not capable of being in deep love, in delight -- how can you be with others? Others are far away.

A man who loves his aloneness is capable of love, and a man who feels loneliness is incapable of love. A man who is happy with himself is full of love, flowing. He does not need anybody's love, hence he can give. When you are in need how can you give? You are a beggar. And when you can give, much love comes towards you. It is a response, a natural response. The first lesson of love is to learn how to be alone.

It is a very significant statement. It has nothing like a parable in it. It is immediate, direct. It is like a rose flower encountering you. You never ask about a rose flower, 'What is the parable of this rose flower?' You don't ask, 'What is the meaning of this rose flower?'

A master is like a rose flower. If you can see, see. If you cannot see, forget. You will never be able to know its meaning because the meaning is just in front of you. Don't make a parable out of it. Parables mean you have started interpreting, and whatsoever you interpret is going to be your interpretation.
I have heard:

Mulla Nasrudin was caught fishing at a place where there was a big sign: No Fishing Here. The warden who caught him asked, 'Nasrudin, can't you see the sign? Can't you read? -- No fishing here.' He pointed to the sign.

Mulla Nasrudin said, 'Yes, I can read, but I don't agree. There is good fishing here. Who says "no fishing here". There is good fishing here. Just look at this lot I have landed today. Whoever put that sign up must be crazy.'

Now this is your interpretation. It is a simple sign -- No Fishing Here. The meaning is not to be found, it is simply there.

When a zen master says something, or when any master says something, his meaning is absolutely clear, obvious. It is just in front of you. Don't try to avoid it. If you start looking for meaning you will look left and right and you will miss that which is in front of you. It is a simple statement: 'I am sitting here alone with me.'

Try it, to have the feel. Just sit alone sometimes. That's what meditation is all about -- just sitting alone, doing nothing, Just try. If you start feeling lonely then there is something missing in your being, then you have not been able yet to understand who you are.

Then go deeper into this loneliness until you come to a layer when suddenly loneliness transforms itself into aloneness. It transforms -- it is a negative aspect of the same phenomenon. Loneliness is the negative aspect of aloneness. If you go deeper into it one moment is bound to come when suddenly you will start feeling the positive aspect of it. Because both aspects are always together.

So be lonely, suffer loneliness. It is difficult, meditation is difficult. People come to me and they ask, 'Yes, we are ready to sit, but give us a mantra so that we can chant a mantra.' What are they asking? They are saying that they don't want to be alone, they don't want to face their loneliness. They will chant a mantra -- the mantra will become their companion. They will say, 'Ram, Ram, Ram' -- now they are not alone. Now this sound of 'Ram' continuously repeated will become their companion.

They are missing the whole point. Transcendental meditation, TM, is not meditation at all, because meditation simply means to be alone, not doing anything -- not even chanting a mantra. Because this is a trick of the mind. That's what the mind has always been doing. When you sit alone, have you watched how many fantasies reveal themselves to you?... endless fantasies, daydreams. Whenever you are alone, you start daydreaming. Whenever you don't have anything to do and you feel bored, immediately you escape into daydreams.

That's why if a person goes to the desert, to the Arabian Desert, to the Sahara, and sits there, he will start imagining, visions will start coming to him, because a desert is a very monotonous thing. Nothing to pay attention to -- just the same monotonous expanse of sands and sands; nothing to distract, nothing new --

monotonous, boring. A person becomes dreamy, one starts substituting. If there is nothing new outside, one creates one's own imaginative world and starts looking into it.

That's what happens to people who go to the Himalayas and sit in caves to meditate. They start imagining. Then they can imagine anything -- gods and goddesses and apsaras and angels and Krishna playing on his flute, and Rama standing with his bow, and Jesus -- and whatsoever your imagination, whatsoever your conditioning. If you have been conditioned as a Christian, sooner or later in a himalayan cave you will encounter Jesus, and this will be pure imagination. Nothing to distract the mind outside, the mind starts creating its own dreams inside. And when you continuously dream, those dreams look very very real.

Many experiments have been done in the West on sense deprivation. If a person is deprived of all impressions -- his eyes are closed, he is put in a box, his ears are closed, his whole body is encased in foam rubber so the touch is monotonous, the darkness in the eyes is monotonous, the soundlessness is monotonous, everything monotonous -- within two, three hours he starts dreaming -- such fantastic dreams, and so real... realer than real. And if a person is deprived for twenty-one days he will never come back sane. He will become insane, because his imagination will take complete possession of him.

But why does the mind start daydreaming? The scientific explanation is that the mind cannot live alone with itself. So either it needs somebody in reality, or, if in reality somebody is not there, then it creates fantasy. Fantasy is a substitute. The mind cannot live alone.

That's why you dream in the night -- because in sleep you are alone; the world disappears. Your husband is no more there, your children are no more there, your wife is no more there, you are simply alone -- and you have become incapable of aloneness. Your mind simply substitutes another world of dreams; dreams, cycles of dreams the whole night. Why are dreams needed? Because you cannot be alone.

This whole illusion that exists around you is because you have not learned one basic thing -- of being alone. The zen master is right. He says, 'This is the greatest miracle. I sit here alone with myself.' To be with oneself and to be happily with oneself, blissfully with oneself, and not to move into fantasies... then suddenly one is at home, one is entering into one's own abyss.

It appears like emptiness when you enter, but once you have entered it is the very fullness of being, the fulfillment, the blossoming, the climax, the crescendo. It is not emptiness. It only appears to be emptiness because you have lived with others and suddenly you miss the others; that's why you interpret it as empty. Others are not there, only you are there -- but you cannot see yourself right now, you simply miss the others.

You have become too habitual; the idea of the other has become very ingrained, it has become a mechanical habit, so when you miss it you feel you are empty, lonely, falling in an abyss. But if you allow and fall into the abyss, soon you will realize the abyss has disappeared, and with the abyss all the illusory attachments have disappeared. Then happens the greatest miracle -- that you are simply happy for no reason at all.

Remember, when your happiness depends on others, your unhappiness also will depend on others. If you are happy because a woman loves you, you will become unhappy if she does not love you. If you are happy for any reason whatsoever, then any day the reason is not there, you will become unhappy. Your happiness will always be on the rocks, you will always remain in stormy weather. You will never be certain whether you are happy or unhappy, because each moment you will see the ground underneath can disappear -- any moment it can disappear. You can never be certain. The woman was smiling just now, and then she has become angry. The husband was talking so beautifully and suddenly he has lost his temper.

Depending on others is depending -- it is a bondage, it is a dependence, and one can never feel really blissful.

Blissfulness is possible only in total, unconditional freedom. That's why in the East we call it moksha. Moksha means absolute freedom. To be with oneself is moksha because now you don't depend. Your happiness simply is your own, you don't borrow it from anybody. Nobody can take it away, not even death.

Remember, death only separates you from others, it never separates you from yourself. Death seems so frightening because it will snatch you away from others -- the wife will not be any more with the husband, the mother will not be any more with the children. Death only separates you from others. It cannot separate you from yourself; there is no way to separate you from yourself.

Once you have learned how to be with yourself then death is meaningless, then death does not exist. You become deathless. Then death cannot take anything away from you. That which death can take away from you, you have surrendered on your own accord.

That's what meditation is -- to surrender the non-essential, that which death can take away from you.

That which death is going to do, a meditator does on his own accord, voluntarily. Knowing it well -- that this will be taken away -- he surrenders it.

It is immensely beautiful to be alone. There is nothing to be compared with it. Its beauty is the ultimate beauty, its grandeur is the ultimate grandeur, its power is the ultimate power.

Come back home. And the way is: you will have to suffer loneliness first. Suffer it, go through it. You have to pay for the bliss that is going to be yours -- you have to pay for it. This suffering of loneliness is just paying for it. You will be tremendously benefited.

YOU SAY TO SANNYASINS TO JUST WORRY ABOUT THEMSELVES -- AND THEY DO! IN ARICA WE HAVE WHAT IS KNOWN AS GROUP UNITY. THE RULE IS THIS: THE GROUP ONLY GETS AS HIGH AS ITS LOWEST MEMBER. THEREFORE OUR EVOLUTION ARE INTERCONNECTED. HUMANITY IS ONE BODY; WHY STRESS INDIVIDUALITY MORE THAN UNIVERSALITY?

Yes, we are part of each other. Not only humanity is one, existence is one. But this oneness can be felt on two levels: one is in deep unconsciousness and another is in superconsciousness. Either you have to become a tree -- then you are one with the whole; or you have to become a Buddha -- then you are one with the whole. Between the two you cannot be one with the whole.

Consciousness is individual, unconsciousness is universal; superconscious is universal, consciousness is individual. So if somewhere in Arica or somewhere else they are teaching you to be part of the group, you will become unconscious. The greater possibility is that you will fall from your consciousness. Unless you become a Buddha, you cannot become one, you cannot know the real oneness with the whole.

The real oneness of the whole can be known only in two ways: either become unconscious, lose your consciousness -- individuality is lost; or go beyond consciousness -- then your individuality is lost.

That's why a crowd has so much appeal for people. Have you seen people in a crowd, how happy they look? Mohammedans going to destroy a temple, or Hindus going to kill Mohammedans -- just see how happy, bubbling, radiant with energy. Dull people... you have seen them before, walking on the streets -- dull, dead. Now suddenly they have become very alive -- shouting, cheering each other, rushing towards, as if something beautiful is going to happen.

Why do people feel so happy in a crowd? Why does happiness in a crowd become so infectious? Because in a crowd they fall down, they become unconscious. They lose their individuality, they merge their individuality. By dropping their consciousness they drop their individuality. Then they are happy, then there is no worry, then there is no responsibility.

Have you observed the fact that individuals have not committed great sins in the world? All great sins have been committed by crowds, never by individuals. An army can commit millions of sins. Ask single individuals of that army and they will start feeling responsible. Ask them, 'Can you do the same thing alone?' They will say, 'No. How can I do the same thing alone? It was the crowd, I became lost in it. I forgot myself. The crowd mood, the mob, was too much. I was lost. The crowd was doing something, I simply became a part of it. I have not done it.' Ask single Mohammedans, 'Can you burn a temple or murder Hindus?' Ask Hindus, 'Can you murder Mohammedans -- individually?'

This is a miracle, but we don't observe it. No individual Mohammedan is bad, no individual Hindu is bad..individuals are beautiful people, as people are always beautiful. In a crowd suddenly they change their faces... a metamorphosis happens. They are no more individuals, they are no more conscious beings; they are lost. Then the crowd has its own way; nobody can control it.

Then, of course, Arica is right -- THE RULE IS THIS: THE GROUP ONLY GETS AS HIGH AS ITS LOWEST MEMBER. That's why I say don't become a member of a group. Otherwise you will be as low as the lowest member. Become individuals. In a group you will always fall to the lowest denominator.

It is natural, it is very scientific. If you are walking with a group of one hundred people, the slowest person will decide the speed. Because the slowest person cannot move faster, he has his limitations. And if the group has to remain a group, the group has to move with the slowest. The faster person can slow down, but the slower person cannot become fast; he has his limitations.

The group is always ruled by the stupid person. The stupid cannot become intelligent, but the intelligent can relapse easily and become stupid. Have you seen any stupid person doing anything intelligent ever? But you have seen many intelligent people doing stupid actions, foolish actions. You can become any moment foolish, but it is not so easy to become any moment wise. A foolish person is very consistent -- he remains

foolish. He cannot sometimes be wise, it is impossible. But a wise person is not so consistent; sometimes he relapses, becomes foolish. There are foolish moments in his life. There are holidays in his life when he relaxes a little and does not bother about his wisdom.

If you are tied to a person who is lower than you in evolution, then you will have to walk with that person. Of course he cannot walk with you. Hence I say I also believe in the rule, but I interpret it in a different way. The rule is perfectly true -- THE GROUP ONLY GETS AS HIGH AS ITS LOWEST MEMBER. So if you want to get high, please remember -- never become a member of any group. Remember to remain individuals. Then you are free to move at your own pace. Then you are totally free to move alone. In a group you are tied.

And of course, stupid people tend to make groups because alone they cannot rely on themselves. They are afraid, they don't have any intelligence. They know that alone they will be lost. They tend to make groups, crowds. So whenever a church exists, whenever a sect exists, ninety-nine percent it consists of fools. It has to be so. They decide policies of religion, politics and everything.

Beware of this mobocracy and be alert. Because in you also there are moments, stupid moments, when you would like to relax. Then you are not responsible, then there is no worry. Then you can always throw the responsibility on the group. You can always say, 'What can I do? I am walking with the group, and the group is slow, so I am slow. The lowest member is deciding everything.'

If you really want to grow, be alone. If you really want to be free, be responsible. Hence I insist on individuality. That does not mean that I don't know that the universe is one. But there are two ways to know it: either fall below consciousness, then the universe is one -- but then you don't know it because you have fallen below consciousness; or, go above consciousness, become superconscious, become enlightened, become a Buddha. Then you also know that the whole is one, but then the whole cannot drag you down. In fact a Buddha starts dragging the whole up.

In an unconscious state, the lowest determines the growth rate. In the superconscious state the highest, the greatest decides. A Buddha pulls you up. His very presence pulls you up towards heights unknown to you, undreamed of. Then the highest becomes the deciding factor.

That's why in the East we have always emphasized individuality, and we have always emphasized finding an individual master rather than becoming a part of any group. Be individually related to a master. Then the highest determines your life; then you can be pulled by him. In a group, the lowest will determine your life.

Don't be a Hindu. If you can find Krishna, follow certainly -- but don't be a Hindu. Don't be a Christian. If you can find Jesus somewhere, rush to him, forget all about.... But if you cannot find a Jesus, don't be a Christian, because Christianity is a crowd. Jesus is a super-individual. Find a master and live in satsang with a master, live in the presence of the master -- and let it be a personal contact.

I give you sannyas. You don't become part of any church, you don't become part of any crowd. Your relationship is personal with me. There are thousands of sannyasins, but each sannyasin is related to me personally. You are not related to another sannyasin at all, remember. Your relationship is with me... individually, personally.

You don't have to relate to other sannyasins as a group. There is no need. You are all related to me personally, and of course you are related in a certain way with each other, but that is because of me. That relationship is not direct, it is through me.

And I would like you to become more and more individual. One day you will become universal, but that is a hope, it is not a reality yet -- not for you. And if you want to make it reality, you will have to become more and more conscious -- so superbly conscious that one day consciousness is not needed. You have become so conscious that consciousness is no more needed, you can put it aside.

Go and see a drunkard walking on the street. What has he done? He has done the same thing as a Buddha. Watch a Buddha and watch a drunkard -- they both have done the same thing. The drunkard has fallen into unconsciousness and become part of the universal. He has taken alcohol to drown his consciousness and worries, individuality. He has become part of the collective unconscious.

And then there is Buddha, walking with his grace, with his beauty, with his grandeur. He has also disappeared -- but not like the drunkard. He has not fallen below humanity, he has gone beyond humanity. Both are in a way similar, because both are not individuals. So a drunkard has something similar with a Buddha -- both are not individuals. Yet you cannot find two people so far apart, such extremes -- yet they have something similar.

Or, take another example. Patanjali says that sleep and samadhi, deep sleep and samadhi, are similar.

Because in samadhi the individual disappears and in deep sleep also the individual disappears. In deep sleep you become part of the unconscious, collective unconscious. In samadhi also you become part of the collective superconsciousness.

They are similar and yet they are extremes, polar opposites. The similarity is only one -- that in both the ego disappears. But it disappears in such different ways. In sleep you become again like vegetables. You vegetate, you are like a rock; you don't have any individuality.

In samadhi the ego is dropped. Now you don't have any limitation, no definition, you are merged with the whole -- but merged with the whole in a tremendous awareness. You are not asleep. Worries have disappeared, because worries exist only with the ego. So there are two ways to drop the worries -- either become part of a group, or become part of the superconscious plane.

The Aricans say something which is true, but what they do is absolutely wrong.

YOU SAY TO SANNYASINS TO JUST WORRY ABOUT THEMSELVES -- AND THEY DO!

Yes, I say to them just to worry about themselves, because right now that should be their only concern. If they start worrying about the whole world they will not be able to do anything. Even to worry about oneself is too much. To get rid of those worries is too much, it is difficult, and if you are worrying about the whole world then there is no way to get out of it. Then you can be certain you will remain always worried.

And don't think for even a single moment that you are helping the world by worrying about it. You are not helping the world by worrying about it, because a worrier cannot help anybody. He is a destructive force.

So reduce the worries first to the minimum. That is, confine your worries to yourself, that's enough. Be absolutely selfish. Yes, that's what I say -- be absolutely selfish if someday you want to help others. If someday you want to be really altruistic, be selfish.

First change your being. First create a light within your heart, become luminous. Then you can help others. And you will be able to help without worrying. Because worrying never helps anybody. Somebody is dying and you sit by his side and you worry. How is it going to help? If the patient is dying and the doctor is worrying, it is not going to help. How much he worries is pointless. He has to do something.

And when a patient is dying, a doctor is needed who knows how not to worry. Only then can he be helpful, because only then can his diagnosis be clearer, more correct. That's why if you are ill and your own husband is a doctor, he will not be of much help, because he will worry too much about you. Somebody is needed who is impersonal.

A child needs an operation. His own father may be a great surgeon, but he cannot be allowed to operate on the child because he will be worrying too much. His hand will be shaking -- his own child; he cannot be just an observer. He cannot be objective, he is too much involved. He will kill the child. Some other surgeon is needed who can remain impartial, who can remain far away, aloof, distant, unworried.

So if you really want to help humanity, first you have to become unworried. And to become unworried you have to drop unnecessary worries first. Don't think about the world. The world has continued the same and it is going to continue the same. Don't be foolish. All Utopians are a little foolish -- they expect something which is never going to happen, which has never happened.

All that is possible -- be realistic, be scientific -- all that is possible is that you can transcend worries. So just worry about yourself and find out a way to get above them, beyond them. When you have gone beyond, you can be of tremendous benediction to the world.

I FEEL MOST OF THE TIME AS IF I ONLY EXIST IN THE EYES OF OTHERS, AS IF I REACT TO THEIR EXPECTATIONS OF ME. I FEEL NOT THAT I HAVE TRANSCENDED THE EGO, BUT AS IF I HAVE NO EGO, NO BEING, NO ESSENCE. I FEEL SO UNREAL. WHERE AM L? WHAT CAN I DO -- OR NOT DO?

The first thing -- it is not only you who only exists in the eyes of others; everybody is existing that way. That is the common way of existence. You use the other as a mirror. Others' opinions become very important, of immense value -- because they define you.

Somebody says you are so beautiful; in that moment you become beautiful. Somebody says you are a fool; in that moment you start suspecting -- maybe you are a fool. You may get angry, you may deny, but

deep down you have become suspicious about your intelligence. Somebody says you are so holy and you start behaving like a holy man, because you have to keep your image.

Once the society has decided that you are a criminal, you start behaving like a criminal. Because now what is the point? They have already decided that you are a criminal. Whether you are or not is not going to matter much, so why not be? Once a person goes to the gaol, he becomes a permanent visitor there; he comes again and again. Once the society has known that he is a criminal and he has been punished, once he has been branded as a criminal, he decides, 'Now, what is the point?'

Psychologists say that if in the family you have been treated as a fool or a buffoon, by and by you start playing the role. You have to accept it because you don't know who you are. At least people call you a fool; they give you a certain definition. You can rely on them. Once a small boy is told that he is stupid -- in the house, in the school -- he starts behaving in a stupid way, because that becomes his definition. Otherwise he does not know who he is.

First thing to understand -- it is not only you who exists only in the eyes of others; everybody else is existing in the eyes of others. This is the world. This is what in India we call the world of maya, illusion. You exist in others' eyes and others exist in your eyes. It is a mutual deception. They don't know who they are, you don't know who you are. You define them, they define you. It is a mutual trick. They play the game of defining you; you play the game of defining them. And all definitions are false, because your soul is never mirrored in anybody's eyes.

If you want to know who you are, you will have even to close your eyes -- you will have to go withinwards. You will have to forget the whole world, you will have to forget what they say about you. You will have to go deep inside you and encounter your own reality.

That's what I am teaching here -- not to depend on others, not to look in their eyes. There are no clues in their eyes. They are as unaware as you are -- how can they define you?

I have heard about two astrologers who used to come to the marketplace of a certain town every morning to sit there and tell people their future. Just in the morning they would come and they would spread their hands before each other, just to know their own future, what is going to happen on that day whether they are going to earn money or not. And one astrologer would say about the other, and the other would say about the first, and they would both be happy. It was of course free of charge, because both were serving each other. Now, those people were predicting about others' future!

Once it happened, I was staying in a city and a few friends brought a very famous astrologer to see me. He only sees the hand if you pay him one thousand and one rupees. He was thinking that of course he would be paid. He looked at my hand and then he asked for his fee. I said, 'Can't you see that I am not going to pay? You cannot see this much? If you are a real astrologer and you know my future, you should know at least yours.'

You are looking into each other's eyes to find who you are. Yes, some reflections are there, your face is reflected. But your fact is not you; you are far behind the face. Your face has been changing so much that you can't be your face.

Do you remember how you looked on the first day when you entered your mother's womb? There was no face at all. You were there, but there was no face. You could not have been seen with the naked eye; only a microscope would have helped to see. And there was no face, you were just a body, a cell. But you were there.

Then you started growing and many faces passed. And then you were born. If somebody brings a picture of you the day you were born, do you think you will be able to recognize that this is you? Yes, if somebody says -- your mother and father -- that this is you, you may believe, but you cannot recognize that this is you. Constant change... your face is a flux. It goes on changing every day, every moment.

You are not the face. Somewhere deep down hidden is your consciousness; it is never reflected into anybody's eyes. Yes, a few things are reflected: your actions. You do something; it is reflected into others' eyes. But your doing is not you. You are far greater than your actions.

Actions are just like dry, dead leaves falling from a tree. Action is like a dead, dry leaf fallen away from you -- it is not you. In your actions there is no definition for you. It is as if you go under a tree and collect all the dry leaves and you think you have known the tree. The tree is far bigger, alive. Any action, the moment it is completed, is dead. It is part of the past, it is no more alive, it is a dead leaf.

Yes, many actions happen to you as leaves happen to a tree. But they go on happening. And there are moments when all the leaves are gone and the tree remains naked, bare against the sky... no leaves. So leaves cannot define the tree, they come and go. In the fall they disappear, in the spring they come again.

Great foliage comes, great greenery comes, great flowers come -- but the tree is something else.

You are that being -- the tree. Actions come and go; actions don't define you, they are reflected. And in fact people don't talk about your actions, they talk about their interpretations about your actions. They don't say what you have done, they immediately evaluate it. For example, if you are angry, they think you are doing something bad. They don't reflect your anger, they reflect their attitude about anger.

Now modern research into the human mind says that anger is beautiful, it is not bad. in fact repressing anger is bad -- that is the new interpretation. If you repress the anger it becomes hatred -- hatred is chronically repressed anger. If you simply express your anger you never accumulate enough anger to create hatred.

Just like a small child -- in one moment he is so angry, fire, as if he can destroy the whole world, and next moment he is playing with the same boy, or sitting in your lap, laughing, giggling -- he has completely forgotten. He carries no ill-will, he carries no hatred. Whatsoever comes, passes. Anger comes like a breeze and passes.

If you repress anger then you go on piling it, inside it goes on accumulating. It becomes pus, and then it explodes one day in hatred. A person who becomes easily angry can never murder. A person who never becomes angry and always is in control -- beware of him. He can murder someday because he is accumulating.

Now, this is a new interpretation. I'm not saying whether this is right or wrong, I am simply saying interpretations change. In the past, anger was bad and an angry person was an evil person. Now the Humanistic Potential Movement has created a new interpretation. They say anger is good, it simply shows aliveness; it is pure energy, it is a communication; it is natural, it is human, nothing is wrong in it, don't repress it -- enjoy it.

The new psychology says if you enjoy anger you will become more capable of enjoying love. The old psychology used to say that if you become angry you will lose all love, then your love will disappear. Now the interpretation has completely changed. Now if you repress anger you will become hateful; hatred will be accumulated. And if you express anger, it is nothing but an expression of love.

In fact you become angry only with a person you care about, otherwise you don't bother. Your son is doing something; you become angry because you care, because you love. Your wife is doing something; you become angry because you love, you care. The neighbour's wife is doing the same thing. Let her do -- who bothers? You never become angry because there is no relationship. Anger is relationship.

Again let me remind you I am not saying who is right, who is wrong. I am simply saying that interpretations change and people don't reflect you or your actions; they reflect their interpretations. Now if an old, traditional man is watching you angry, in a tantrum, jumping and jogging and throwing things, he will say you are mad. And the new humanist will say you are human.

I have heard:

The young nurse had only just finished her training and had the misfortune to come across a particularly difficult patient on her first day in the ward. He complained about everything, expected everybody to attend to his every want without delay, and generally made a complete nuisance of himself.

The poor nurse was tired beyond endurance, and, remembering her lectures on nurse-patient relationships, finally lost her control and muttered angrily, 'Ah you -- you human being!'

Now even 'human being' can be used in a condemnatory sense: 'Ah you -- you human being!' It depends on your interpretations.

Your being is never reflected in the eyes of others. Your being you have to come to know only in one way -- and that is by closing your eyes to all the mirrors. You have to enter into your own inward existence, to face it directly. Nobody can give you any idea of it, what it is. You can know it, but not from others. It can never be a borrowed knowledge, it can only be a direct experience, a direct experiencing, immediate.

So, don't be worried about it.

I FEEL NOT THAT I HAVE TRANSCENDED THE EGO, BUT AS IF I HAVE NO EGO, NO BEING, NO ESSENCE. I FEEL SO UNREAL. WHERE AM I?

You are just in between these two worlds. It happens to every meditator. Hm? You had one identity collected from others' eyes, culled from others' opinions. Then you start moving inwards; that identity

becomes vague, vaguer, starts disappearing. You don't know who you are, and all that you know about yourself is disappearing. Just in between you stand one day.

This is a transitory moment. You have not come in, and you have left the without far away. You are just standing on the threshold. The world is no more there, but you are also not yet. In this moment one feels very unreal, just a phantom, because one has no idea who one is, and all the ideas that one had are lost.

And in fact nobody can transcend ego because ego does not exist. When we say 'transcending the ego' it simply means coming to know that the ego does not exist. It is not something real that you can transcend or you can drop, it is an unreal idea you have to simply understand. That very understanding is transcendence.

Now let me repeat the whole question.

I FEEL MOST OF THE TIME AS IF I ONLY EXIST IN THE EYES OF OTHERS, AS IF I REACT TO THEIR EXPECTATIONS OF ME. I FEEL NOT THAT I HAVE TRANSCENDED THE EGO, BUT AS IF I HAVE NO EGO, NO BEING, NO ESSENCE. I FEEL SO UNREAL. WHERE AM L? WHAT CAN I DO, OR NOT DO?

You are on the threshold. You have come to understand that your identity in the eyes of others is false. Hence you cannot create your ego. The very food for the ego has disappeared. You feel unreal. Ego has been up to now your only reality, and you are feeling lost, you don't know where you are, but I know where you are. You are just in the middle of two worlds -- this world and that. You are just in a transitory moment between sansar and sannyas -- between the world and the real renunciation.

Now, at this moment you are not expected to do anything, because whatsoever you do will take you again back into the world. Doing takes people into the world. Nothing is expected from you to be done. You are not to do anything, you are simply to wait and watch, not do. Not doing will help.

Don't do anything and don't try to change the situation, because if you try changing it you will again fall back to your own known, familiar world; you will again cling to your old identity. You simply wait. Just by waiting, by and by you will slip into the inner world. Nothing is needed to do about it, only non-doing helps.

It is just as if a stream has become muddy. What do you do to clean it? You simply sit on the bank; by and by the dust settles back. Again the stream is flowing clear, crystal clear. Just wait. Sit in between these two worlds. I know it is very inconvenient, very uncomfortable. One wants to have some reality, and it is very unreal. But wait.

This is what, on the path, is called austerity, tapascharya. This is the arduousness, the real arduousness -- when one is losing the old and the new is not coming. You have taken a jump from the old and you have not been able to find where to land -- just hanging in between, in a limbo. It is uncomfortable, but just wait. Things will settle by themselves.

In the inner world, action is not needed; only inaction is helpful. Inaction is the action of the inner world. Lao Tzu calls it wu wei -- inactive action, passive action. You don't do anything, you simply wait and things happen just by your waiting.

It is good that you are freed from the opinions of others. It is better to be unreal than to be falsely real. Your unreality has a reality in it. When you are just real in others' eyes, you are falsely real. You only appear to be real, you are not real. And now you have understood, beware -- the trap is big and all around, and everybody is ready to force you back into the trap, because nobody likes you to get out of their trap. The father wants you to do things the way he wants them to happen. The mother wants you to do the things as she wants them to be done. The wife has her own ideas, your children, they have their own ideas. And everybody thinks that he has the right clue, and they all go on driving you crazy.

I have heard:

The familiar screen was carefully placed in position around the patient's bed, and the nurse came in with a tape measure. The patient remained silent and unprotesting as the nurse measured him from head to toe and from shoulder to shoulder, but could contain himself no longer when she measured the distance from the mattress on the bed to the height of his rather large stomach.

'What on earth are you doing, nurse?' he asked weakly.

'I am measuring you for a coffin,' was the unexpected reply.

'But I am not dead!'

'Be quiet! Do you want to make a fool out of the doctor?'

Now, the doctor says, and he knows better whether you are dead or alive. 'Be quiet!' she says. 'Do you want to make a fool out of the doctor?'

Whatsoever you do, you will be wrong, because you will be going against somebody's wishes, somebody's ideas. It is very difficult to please all, and if you go on trying to please.all you will be simply wasting your life. And nobody is pleased, nobody can be pleased, it is impossible to please anybody.

Stop fulfilling expectations of others, because that is the only way you can commit suicide. You are not here to fulfill anybody's expectations and nobody else is here to fulfill your expectations. Never become a victim of others' expectations and don't make anybody a victim of your expectations.

This is what I call individuality. Respect your own individuality and respect others' individuality. Never interfere in anybody's life and don't allow anybody to interfere in your life. Only then one day you can grow into spirituality.

Otherwise, ninety-nine percent of people simply commit suicide. Their whole life is nothing but a slow suicide. Fulfilling this expectation, that expectation... some day it was the father, some day it was the mother, some day it was the wife, husband, then come children -- they also expect. You have to fulfill their expectations. Then the society, the priest and the politician, and all around everybody is expecting. And poor you there, just a poor human being -- and the whole world expecting you to do this and that. And if you don't fulfill their expectations... and you can't fulfill all of their expectations, because they are contradictory.

I was staying in a family and I asked the small boy, 'What are you going to become?'
He said, 'I don't know. I think I will go mad.'
'What do you mean?'

He said, 'My father wants me to become an engineer, my mother wants me to become a doctor. My uncle says, "Be a businessman, only then you can...."

'Another uncle, he says be a professor because that is the most simple profession. And I don't know. But this much I know -- that if all expectations are fulfilled, I will go mad.'

That's how many people have gone mad. And when I am saying many people have gone mad, don't make an exception of yourself. You have gone mad fulfilling everybody's expectations. And you have not fulfilled anybody's; nobody is happy. This is the beauty. You are lost, completely destroyed, and nobody is happy. Because people who are not happy with themselves cannot be happy in any way. Whatsoever you do, they will find ways to be unhappy with you, because they cannot be happy. Happiness is an art that one has to learn. It has nothing to do with your doing or not doing.

IF LOVE BECOMES DESTROYED IN MARRIAGE, HOW ARE WE TO LIVE IF WE WISH TO SHARE LOVE AND THOUGHTS ON A DAY-TO-DAY BASIS, AND ALSO RAISE CHILDREN WITH BOTH A MOTHER AND A FATHER?

I have never said that love is destroyed by marriage. How can marriage destroy love? Yes, it is destroyed in marriage, but it is destroyed by you, not by marriage. It is destroyed by the partners. How can marriage destroy love? It is you who destroy it, because you don't know what love is. You simply pretend to know, you simply hope that you know, you dream that you know, but you don't know what love is. Love has to be learned; it is the greatest art there is.

If people are dancing and somebody asks you, 'Come and dance,' you say, 'I don't know.' You don't just jump up and start dancing and have everybody think that you are a great dancer. You will just prove yourself to be a buffoon. You will not prove yourself to be a dancer. It has to be learned -- the grace of it, the movement of it. You have to train the body for it.

You don't just go and start painting just because the canvas is available and the brush is there and the colour is there. You don't start painting. You say, 'All requirements are here, so I can paint. You can paint -- but you will not be a painter that way.

You meet a woman -- the canvas is there. You immediately become a lover -- you start painting. And she starts painting on you. Of course you both prove to be foolish -- painted fools -- and sooner or later you understand what is happening. But you never thought that love is an art. You are not born with the art, it is nothing to do with your birth. You have to learn it. It is the most subtle art.

You are born only with a capacity. Of course, you are born with a body; you can be a dancer because you have the body. You can move your body and you can be a dancer -- but dancing has to be learned. Much effort is needed to learn dancing. And dancing is not so difficult because you alone are involved in it.

Love is much more difficult. It is dancing with somebody else. The other is also needed to know what dancing is. To fit with somebody, it is a great art. To create a harmony between two persons... two persons mean two different worlds. When two worlds come close, clash is bound to be there if you don't know how to harmonise. Love is harmony. And happiness, health, harmony, all happen out of love. Learn to love. Don't be in a hurry for marriage, learn to love. First become a great lover.

And what is the requirement? The requirement is that a great lover is always ready to give love and is not bothered whether it is returned or not. It is always returned, it is in the very nature of things. It is just as if you go to the mountains and you sing a song, and the valleys respond. Have you seen an echo point in the mountains, in the hills? You shout and the valleys shout, or you sing and the valleys sing. Each heart is a valley. If you pour love into it, it will respond.

The first lesson of love is not to ask for love, but just to give. Become a giver. And people are doing just the opposite. Even when they give, they give only with the idea that love should come back. It is a bargain. They don't share, they don't share freely. They share with a condition. They go on watching out of the corner of their eye whether it is coming back or not. Very poor people... they don't know the natural functioning of love. You simply pour, it will come.

And if it is not coming, nothing to be worried about -- because a lover knows that to love is to be happy. If it comes, good; then the happiness is multiplied. But even if it never comes back, in the very act of loving you become so happy, so ecstatic, who bothers whether it comes or not?

Love has its own intrinsic happiness. It happens when you love. There is no need to wait for the result. Just start loving. By and by you will see much more love is coming back to you. One loves and comes to know what love is only by loving. As one learns swimming by swimming, by loving one loves.

And people are very miserly. They are waiting for some great beloved to happen, then they will love. They remain closed, they remain withdrawn. They just wait. From somewhere some Cleopatra will come and then they will open their heart, but by that time they have completely forgotten how to open it.

Don't miss any opportunity of love. Even passing in a street, you can be loving. Even to the beggar you can be loving. There is no need that you have to give him something; you can smile at least. It costs nothing -- but your very smile opens your heart, makes your heart more alive. Hold somebody's hand -- a friend or a stranger. Don't wait that you will only love when the right person happens. Then the right person will never happen. Go on loving. The more you love, the more is the possibility for the right person to happen, because your heart starts flowering. And a flowering heart attracts many bees, many lovers.

You have been trained in a very wrong way. First, everybody lives under a wrong impression that everybody is already a lover. Just being born, you think you are a lover. It's not so easy. Yes, there is a potentiality, but the potentiality has to be trained, disciplined. A seed exists, but it has to come to flower.

You can go on carrying your seed; no bee will be coming. Have you ever seen bees coming to the seeds? Don't they know that seeds can become flowers? But they come when they become flowers. Become a flower, don't remain a seed.

Two people, separately unhappy, create more unhappiness for each other when they come together. That's mathematical. You were unhappy, your wife was unhappy and you both are hoping that being together you both will become happy? This is... this is such ordinary arithmetic -- like two plus two makes four. It is that simple. It is not part of any higher mathematics; it is very ordinary, you can count it on your fingers. You both will become unhappy.

'You don't love me any more?' asked Mulla Nasrudin's wife. 'You never say anything nice to me any more like you used to when we were courting.' She wiped a tear from her eye with the corner of her apron.

'I love you, I love you,' retorted Mulla Nasrudin. 'Now will you please shut up and let me drink my beer in peace?'

Courting is one thing. Don't depend on courting. In fact before you get married, get rid of courting. My suggestion is that marriage should happen after the honeymoon, never before it. Only if everything goes right, only then marriage should happen.

Honeymoon after marriage is very dangerous. As far as I know, ninety-nine percent of marriages are finished by the time the honeymoon is finished. But then you are caught, then you have no way to escape.

Then the whole society, the law, the court -- everybody is against you if you leave the wife, or the wife leaves you. Then the whole morality, the religion, the priest, everybody is against you. In fact society should create all barriers possible for marriage and no barrier for divorce. Society should not allow people to marry so easily. The court should create barriers -- live with the woman for two years at least, then the court can allow you to get married. Right now they are doing just the reverse. If you want to get married, nobody asks whether you are ready or whether it is just a whim, just because you like the nose of the woman. What foolishness! One cannot live by just a long nose. After two days the nose will be forgotten. Who looks at one's own wife's nose?
I have heard:

A certain ward was staffed completely by nurses who looked as though they were finalists in the Miss World Contest, but every time one of the patients saw them, he stared intently and said, 'Rubbish! '

The man in the next bed could not understand it at all. 'Gorgeous nurses like these to look after you and all you can say is "Rubbish". Why?'

'I was not thinking of the nurses,' said the other sadly, 'I was thinking of my wife.'

The wife never looks beautiful, the husband never looks beautiful. Once you are aquainted, beauty disappears.

Two persons should be allowed to live together long enough to become aquainted, familiar with each other. And even if they want to get married, they should not be allowed. Then divorces will disappear from the world. The divorces exist because marriages are wrong and forced. The divorces exist because marriages are done in a romantic mood.

A romantic mood is good if you are a poet -- and poets are not known to be good husbands or good wives. In fact poets are almost always bachelors. They fool around but they never get caught, and hence their romance remains alive. They go on writing poetry, beautiful poetry.

One should not get married to a woman or to a man in a poetic mood. Let the prose mood come, then settle. Because the day-to-day life is more like prose than like poetry. One should become mature enough.

Maturity means that one is no more a romantic fool. One understands life, one understands the responsibility of life, one understands the problems of being together with a person. One accepts all those difficulties and yet decides to live with the person. One is not hoping that there is only going to be heaven, all roses. One is not hoping nonsense; one knows reality is tough. It is rough. There are roses, but far and few in between; there are many thorns.

When you have become alert to all of these problems and still you decide that it is worthwhile to risk and be with a person rather than to be alone, then get married. Then marriages will never kill love, because this love is realistic. Marriage can kill only romantic love. And romantic love is what people call 'puppy love'. One should not depend on it. One should not think about it as nourishment. It may be just like ice-cream. You can eat it sometimes, but don't depend on it. Life has to be more realistic, more prose.

And marriage itself never destroys anything. Marriage simply brings out whatsoever is hidden in you -- it brings it out. If love is hidden behind you, inside you, marriage brings it out. If love was just a pretension, just a bait, then sooner or later it has to disappear. And then your reality, your ugly personality comes up. Marriage simply is an opportunity, so whatsoever you had to bring out will come out.

I am not saying that love is destroyed by marriage. Love is destroyed by people who don't know how to love. Love is destroyed because in the first place love is not. You have been living in a dream. Reality destroys that dream. Otherwise love is something eternal, part of eternity. If you grow, if you know the art, and you accept the realities of love-life, then it goes on growing every day. Marriage becomes a tremendous opportunity to grow into love.

Nothing can destroy love. If it is there, it goes on growing. But my feeling is, it is not there in the first place. You misunderstood yourself; something else was there. Maybe sex was there, sex appeal was there. Then it is going to be destroyed, because once you have loved a woman, then the sex appeal disappears -- because the sex appeal is only with the unknown. Once you have tasted the body of the woman or the man, then the sex appeal disappears. If your love was only sex appeal then it is bound to disappear.

So never misunderstand love for something else. If love is really love.... What do I mean when I say 'really love'? I mean that just being in the presence of the other you feel suddenly happy, just being together you feel ecstatic, just the very presence of the other fulfills something deep in your heart... something starts

singing in your heart, you fall into harmony. Just the very presence of the other helps you to be together; you become more individual, more centered, more grounded. Then it is love.

Love is not a passion, love is not an emotion. Love is a very deep understanding that somebody somehow completes you. Somebody makes you a full circle. The presence of the other enhances your presence. Love gives freedom to be yourself; it is not possessiveness.

So, watch. Never think of sex as love, otherwise you will be deceived. Be alert, and when you start feeling with someone that just the presence, the pure presence -- nothing else, nothing else is needed; you don't ask anything -- just the presence, just that the other is, is enough to make you happy... something starts flowering within you, a thousand and one lotuses bloom... then you are in love, and then you can pass through all the difficulties that reality creates. Many anguishes, many anxieties -- you will be able to pass all of them, and your love will be flowering more and more, because all those situations will become challenges. And your love, by overcoming them, will become more and more strong.

Love is eternity. If it is there, then it goes on growing and growing. Love knows the beginning but does not know the end.

The Discipline of Transcendence, Vol 1

Chapter #3
Chapter title: Only nothing is

23 August 1976 am in Buddha Hall

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THE BUDDHA SAID:
THE HOMELESS SHRAMANA CUTS OFF THE PASSIONS, FREES HIMSELF OF ATTACHMENTS, UNDERSTANDS THE SOURCE OF HIS OWN MIND, PENETRATES THE DEEPEST DOCTRINE OF BUDDHA, AND COMPREHENDS THE DHAMMA, WHICH IS IMMATERIAL.
HE HAS NO PREJUDICE IN HIS HEART. HE HAS NOTHING TO HANKER AFTER. HE IS NOT HAMPERED BY THE THOUGHT OF THE WAY NOR IS HE ENTANGLED IN KARMA. NO PREJUDICE, NO COMPULSION, NO DISCIPLINE, NO ENLIGHTENMENT AND NO GOING UP THROUGH THE GRADES AND YET IN POSSESSION OF ALL HONOURS IN ITSELF. THIS IS CALLED THE WAY.
THE BUDDHA SAID.
THOSE WHO SHAVING THEIR HEADS AND FACES BECOME SHRAMANAS AND WHO RECEIVE INSTRUCTION IN THE WAY SHOULD SURRENDER ALL WORLDLY POSSESSIONS AND BE CONTENTED WITH WHATEVER THEY OBTAIN BY BEGGING. ONE MEAL A DAY AND ONE LODGING UNDER A TREE AND NEITHER SHOULD BE REPEATED, FOR WHAT MAKES ONE STUPID AND IRRATIONAL IS ATTACHMENTS AND THE PASSIONS.
THE BUDDHA SAID:
THERE ARE TEN THINGS CONSIDERED GOOD BY ALL BEINGS, AND TEN THINGS EVIL. THREE OF THEM DEPEND UPON THE BODY, FOUR UPON THE MOUTH, AND THREE UPON THOUGHT.
THREE EVIL DEEDS DEPENDING UPON THE BODY ARE: KILLING, STEALING, AND COMMITTING ADULTERY. THE FOUR DEPENDING UPON THE MOUTH ARE: SLANDERING, CURSING, LYING AND FLATTERY. THE THREE DEPENDING UPON THOUGHT ARE: ENVY, ANGER AND INFATUATION. ALL THESE THINGS ARE AGAINST THE HOLY WAY, AND THEREFORE THEY ARE EVIL. WHEN THESE EVILS ARE NOT DONE, THERE ARE TEN GOOD DEEDS.

THE FIRST THING: Buddha emphasizes very much the idea of a homeless wandereR -- the idea of

homelessness. It need not be taken literally, but the idea is tremendously significant. If you build a house, if you build a home around you, you are doing something which is not possible in the nature of things. Because this life is a flux, this life is not more than momentary. This life is not stable, not permanent -- here we are only for a few moments. Death is approaching continuously; we are dying every moment while we are living.

To make this place, this space, a home, is absurd. The home is not possible here. The home is possible only in eternity. Time cannot be made a home, and if you try to make a home here then you will be constantly in misery, because you will be fighting against nature; you will be going against what Buddha calls dhamma.

Dhamma simply means tao, the way things are. If you want to make a dream permanent, you will suffer, because dream as such cannot be permanent. Its very nature is to be non-permanent. In fact, even to repeat the same dream again is difficult. The dream is illusory, you cannot live in it forever.

To think of a permanent life here on this shore, the shore of time, is stupid. If you are a little intelligent, if you are a little aware and if you can see all around you what is happening.... You were not here one day, and you will not be here one day again. How can you make a home here? You can stay here as if one stays overnight in a serai -- when the morning comes you have to go.

Yes, you can pitch tents here, but you cannot make a home. You can have shelter, but you should not become attached to it. You should not call it 'my', 'mine'. The moment you call anything 'mine', you are falling into stupidity. Nothing belongs to you, nothing can belong to you.

One is a homeless wanderer in the very nature of things. Time is impermanent. Time means the temporary. Time cannot have any eternal home in it. To make a home in time is to make a house on the sands, or to make a signature in water -- you go on making it; it goes on disappearing.

Buddha says to understand this homelessness is to become a sannyasin. There is no necessity that you leave the home. You can leave if you feel good that way. If it fits with your nature you can leave the home, you can literally become a wanderer, but that is not a must. You can remain in the home, but it is no more a home for you. You know you don't possess it. You may be using it for a while, but tomorrow you have to go.

So don't make a home anywhere, not even in the body -- because that body is also continuously disappearing. If you don't make a home anywhere then you are a sannyasin in spirit -- and a sannyasin is never miserable. Because misery comes out of attachment. When your attachments are not fulfilled as you wanted them to be, when your expectations are not fulfilled, frustration arises. Frustration is a by-product.

If you don't expect, nobody can frustrate you. If you don't want to make a home here, even death cannot frighten you. Nothing can frighten you. If you don't cling to anything, how can you be made miserable? Your clinging creates misery, because you want to cling and in the very nature of things, things are changing; you cannot cling. They are slipping constantly out of your hands. There is no way to cling to them.

You cling to the wife, you cling to the husband, to the children, to the parents, to the friends. You cling to persons, to things, and everything is in a constant flux. You are trying to hold a river in your arms and the river is flowing fast; it is rushing towards some unknown goal -- you are frustrated.

The wife falls in love with somebody else -- you are frustrated. The husband escapes -- you are frustrated. The child dies -- you are frustrated. The bank fails, goes bankrupt -- you are frustrated. The body becomes ill, weak, death starts knocking at the door -- you are frustrated. But these frustrations are because of your expectations. You are responsible for them.

If you understand that this place is not a home and you are a homeless wanderer here, a stranger in an unknown land; you have to leave, you have to go... if you have penetrated that point, if you have understood it, then you don't make a home anywhere. You become a homeless wanderer, a parivrajaka. You may even literally become so; it depends on you. You may really become a wanderer, or spiritually you may become a wanderer.

My own emphasis is not to become literally a wanderer, because what is the point? Buddha's emphasis was not so; let it be clear to you. Buddha has not said what to do, whether to follow him literally or not. Millions followed him literally -- they dropped out of their homes, out of their families; they really became bhikkhus wandering all over the country, begging. I don't insist on that.

If really you understand then there is no need to do it in such a factual way. Because to me it appears that when a person does not understand the idea completely, only then he literally becomes a wanderer; otherwise there is no need. You can be in the home, you can be with your wife and your children, and yet

remain alert that nothing belongs to you; remain alert that you don't fall into attachments; remain alert that if things change you are ready to accept the change, that you will not weep for the spilt milk, that you will not cry, that you will not go crazy and mad.

To me this seems to be more significant than really becoming a wanderer, because that is easier. And if there is no home and if you don't possess anything, then how can you renounce? The very idea of renouncing it makes it clear that somewhere deep in the unconscious you thought that you possessed it, because you can renounce only something which you possess.

How can you renounce? Your wife is not yours -- how can you renounce? Your children are not yours -- how can you renounce? They don't belong to you, so where is the point to renounce then? You can simply understand that they don't belong to you; that we are strangers -- we have met on the way, or we have stayed under the same tree for a few days, but we are strangers.

Understanding it deep in your awareness is enough. My emphasis is to become a spiritual wanderer. There is no need to drag the body like a beggar; just let your spirit be that of a wanderer, and that is enough. Don't create bondage for your spirit.

THE BUDDHA SAID:
THE HOMELESS SHRAMANA CUTS OFF THE PASSIONS...

Passions are our dreams. Passions are our dreams of the future, desires of the future, desires of how things should be. Deep down we are always discontent; whatsoever is, is not satisfying. We are continuously weaving dreams to change things -- to make a better house, to have a better wife, to have a better education, to have more money, to have this, to have that. We are continuously thinking in terms of how to make life better. We go on living in the future which is not.

Living in the future is a dream because it exists not. Living in the future is based on a deep discontent with the present.

So two things have to be understood about passions. One, whatsoever we have we cling to it. Look at the paradox: whatsoever we have we cling to it and still we are not satisfied with it. We are miserable with it, so we desire to modify it, to decorate it, to make it better. We continuously cling to that which we have and we continuously desire for that which we don't have. And between these two we are crushed. And this will be so always and always. It was so yesterday, it is so today, it is going to be so tomorrow... your whole life.

Whatsoever you will have you will cling to it so that nobody can take it away, and still you will be miserable with it and you will hope that someday things will be better. A man who lives in passion, in desire, lives a futile life -- always miserable, always dreaming. Miserable with reality and dreaming unreal things.

I have heard:

'How many fish have you caught?' a passerby asked old Mulla Nasrudin who was fishing off the end of the pier.

'Well,' said the old Mulla thoughtfully, 'if I catch this one that is nibbling at my bait and two more, I will have three.'

He has nothing....

This is how human mind goes on dreaming. Our life is short, very short, and our dreams are immense.

Seamus and Bridget met on Rockaway beach. As they stretched out together on a blanket under the boardwalk, Seamus whispered huskily, 'Bridget, I love you.'

'But,' protested Bridget, 'we have only just met!'

'I know,' replied Seamus, 'but I am only here for the weekend.'

But everybody is here only for the weekend. Life is really very short. How is love possible? How can you make a home here? How can you possess anything? Everything is continuously disappearing. You are chasing shadows.

Buddha says:

THE HOMELESS SHRAMANA CUTS OFF THE PASSIONS, FREES HIMSELF OF ATTACHMENTS...

By attachments he means relationships that really don't exist, only you believe that they exist. You are a husband -- you believe that a certain relationship exists between you and your wife, but it is just a belief. Have you not observed the fact that even living with a woman for forty, fifty years, she remains a stranger, and you remain a stranger to her?

Down the centuries, men have been trying to understand the woman, the mind, the feminine mind -- but man has not been able to understand it yet. The woman has been trying to understand the mind of man, yet it remains a mystery. And man and woman have lived together for centuries.

Observe it. How can you relate to anybody? The other remains out of your grasp. The other remains other... unreachable. You may touch the periphery and the other may even pretend that yes, you have related, but we remain alone. Relationship is just a make-believe. It helps, it helps in a way. It allows us to feel that we are not alone. It makes life a little more comfortable, but that comfort is illusory. The other remains the other, and there is no way to penetrate the mystery of the other. We ARE alone.

When Buddha says, THE HOMELESS SHRAMANA FREES HIMSELF OF ALL ATTACHMENTS, he means he comes to see that attachment is not possible here.

Attachment is impossible, relationship is impossible. All relationship is just an absurd effort, because you cannot reach the other, you cannot touch the center of the other's being. And unless you have touched the center, how can you relate? You don't know the other's soul, you only know the body, actions, attitudes -- they are just on the periphery. We meet on the periphery.

That is the misery of relationship. We remain on the periphery and we continuously believe our hope, our desire, that someday the relationship will really happen and center will meet to the center, the heart will meet to the heart... that we will dissolve -- but it never happens. It cannot happen.

To become aware of this very disturbing reality is difficult because it takes the very ground from underneath your feet. You are left so lonely that you again start believing in old dreams, relationship, this and that. You again start creating bridges, but you never succeed, have never succeeded. Not that your effort is not enough, not that your skill is not enough, but because in the very nature of things, attachment is an impossibility. You are trying to do something which reality does not allow.

Your aloneness is eternal. Buddha says to understand this aloneness and to remain true to it is the meaning of dropping attachments. Not that you escape from the world, but simply all attachments drop, bridges drop. And this is the beauty -- that when all attachments drop, you become more understanding, and your life with others becomes more peaceful... because you don't hope, you don't hope for the impossible, you don't expect. Whatsoever happens you feel grateful and whatsoever does not happen you know it cannot happen. You become, in a deeper way, very accepting. You don't force reality according to your desires. You start learning how to let go, how to be one and harmonious with the reality itself.

... UNDERSTANDS THE SOURCE OF HIS OWN MIND, PENETRATES THE DEEPEST DOCTRINE OF BUDDHA...

What is THE DEEPEST DOCTRINE OF BUDDHA? Buddha's greatest message is the message of no-self, anatta -- that is his deepest doctrine. That you have to understand. First he says don't make a home here, then he says don't be attached, then he says look into yourself; you are not.

First he says the world is illusory, don't make a home here. Then he says attachments are just dreams, drop all attachments from your mind. And then he comes to his deepest doctrine. The doctrine is: now look inside, you are not.

You can exist only with the home, with the possessions, with the relationships. The 'I' is nothing but a combination of all these dreams, a cumulative effect. Dreams of possessing things, dreams of possessing people -- relationships, attachment, love, passion, dreams of future -- all these accumulate and become the ego. When you drop all these, suddenly you disappear, and in your disappearance the law starts functioning in its truest way. That is what the Buddha calls the dhamma, the tao, the ultimate law.

So there are three layers of the ego. First layer, the world -- your house, your car, your bank balance. Second, attachments -- your relationships, your affairs, your children, wife, husband, friends, enemies. And

the deepest layer, you. And these all are joined together. If you really want to get rid of your ego, you will have to move in a very scientific way. That's what Buddha is doing.

First, no home; second, no relationships; third, no self. If you do the two first things, the preliminary things, the third happens automatically -- you look inside and you are not there. And when you see that you are not there -- there is no entity inside, no substantial entity, you cannot call yourself 'I' -- you are freed. This is what liberation is in the buddhist way. This is what nirvana is.

The word nirvana means cessation of the self, arising of a no-self, emptiness... the zero experience. Nothing is, only nothing is.

Then how can you be disturbed? because now there is nobody to be disturbed. Then how can you die? because now there is nobody to die. How can you be born? because now there is nobody to be born. This nobodyness is tremendously beautiful. It is opening and opening, space and space, with no boundaries.

This is Buddha's concept of reality. It is very difficult to understand. We can understand that ego can be dropped -- but the soul? Then we go on in a subtle way still remaining an egoist. Then we call it the soul, the atman. Buddha is very consistent. He says any idea of yourself, that you can be in some way, is egoistic.

Let me try to explain it to you through modern physics, because modern physics has also come to the same point. Ask the modern scientist. He says the maner only appears, it is not. If you go deeper in the maner, only emptiness. It is nothing but emptiness. If you analyse the maner, if you divide the atom, then it disappears. At the ultimate core only emptiness remains... only space, pure space.

The same analysis Buddha did with self. What scientists have been doing with matter, Buddha did with mind. And both agree that if analysis goes deep enough, then there is no substance left, all substance disappears. Non-existence is left.

Buddha could not survive in India. India is the oldest country in the world which has believed in the self, the atman. The Upanishads, the Vedas, from Patanjali to Mahavira, everybody has believed in the self. They were all against the ego, but they never dared to say that the self is also nothing but a trick of the ego. Buddha dared to assert the ultimate truth.

While he was alive, people could tolerate. His presence was such a powerful presence, his presence was so convincing that they could not deny, they could not say that what he is saying is against human mind, absolutely against human mind. They may have discussed here and there; sometimes a few people came to discuss with him also -- 'What are you saying? Then what is the point of being liberated if nobody remains? We hope for liberation so that we will be liberated.'

Buddha's emphasis is that you will never be liberated, because until and unless you die there is no liberation. Liberation is from the self, the self is not liberated. Liberation is from the self itself.

But his presence was very convincing; whatsoever he was saying must be true. His existence was a proof. The grace that has happened to him, the harmony that was surrounding him, the luminousness that was following him wherever he walked, moved... the glow. People were puzzled -- because this man was saying that there is no self, only tremendous emptiness inside. They could not deny.

But by the time Buddha had gone, they started criticizing, arguing; they started denying. Only five hundred years after Buddha left his body, Buddhism was uprooted from India. People could not believe in such a drastic attitude. Nothing is, the world is illusory, attachments are stupid, and in the final analysis you are not. Then what is the point?

If everything is a dream and even the self is a dream, then why should we go into it? Let it be a dream -- at least something is there. Why should we make so much effort, so many arduous efforts to achieve just to nothingness?

But you have to understand. What Buddha calls nothingness is nothingness from your side. He says nothing remains -- nothing of your world, nothing of your relationship, nothing of you, but he is not saying that nothing remains. He is saying nothing remains from your side, and that which remains cannot be expressed. That which is left, there is no way to express it to you, no way to communicate it. Because in whatsoever way it is communicated, it will be misunderstood.

If Buddha says, 'Yes, the atman, the self exists, but the self is a non-ego state,' you may nod your head that yes, we understand. But you don't understand, because the very idea of self carries something of the ego in it: 'I am'. Howsoever pure, but the 'I' remains. Your idea of atman, self, supreme self, Self with a capital S, is nothing but a transfigured ego.

It happened:

Mulla Nasrudin and the local priest were always fighting and arguing and eventually they finished up in

the court. After listening to evidence from both sides, the magistrate said, 'I feel sure that this can be settled amicably. Shake hands with each other and say something for good will.'

The priest shook Nasrudin's hand and said, 'I wish for you what you wish for me.'

'See, Your Honour,' said the Mulla, 'he is starting it again.'

He has not said anything, he has simply said, 'I wish for you what you wish for me.' But Mulla knows well what he wishes for him. He says, 'See, Your Honour, he is starting it again.' Whatsoever is said to you will be coloured by you.

Buddha remained very pure; he wouldn't allow you to corrupt. He wouldn't give you even a hint. He simply denied totally, absolutely. He said whatsoever you know disappears -- your world, your love, your attachments, your things, your relationships, you. You are the center, your world is your periphery. They all disappear together. It is not possible that you can be saved when your world is lost. When the periphery, the circumference is lost, the center is also lost. They go together. When the elephant moves, the tail of the elephant also moves with it. When your whole world drops, you also drop with it; you are part of it, an organic part of that dream.

But let me remind you -- don't misunderstand Buddha. He was very logical not to say anything about that which remains. He said, 'Come and experience it.' He said, 'Don't force me to relate it to you linguistically. Let it be existential experience.'

You disappear but in a way for the first time you appear. But this appearance is something so totally different from all your experiences that there is no way to relate it. Whatsoever will be said will be wrong, because you will interpret it in your own way.

THE HOMELESS SHRAMANA CUTS OFF THE PASSIONS, FREES HIMSELF OF ATTACHMENTS, UNDERSTANDS THE SOURCE OF HIS OWN MIND, PENETRATES THE DEEPEST DOCTRINE OF BUDDHA, AND COMPREHENDS THE DHAMMA WHICH IS IMMATERIAL.

This much Buddha allows -- that there is a dhamma, a natural law, which is immaterial. He will not say spiritual; he simply says WHICH IS IMMATERIAL. What is this dhamma? What is this law?

It will be easy if you understand Lao Tzu's concept of tao, or if you understand the vedic concept of rita. There must be something like a law which holds everything together. The changing seasons, the moving stars... the whole universe goes on so smoothly; it must have a certain law.

The difference has to be understood. Jews, Christians, Mohammedans, Hindus, call that law 'god'; they personify it. Buddha is not ready to do it. He says to personify god is to destroy the whole beauty of it, because that is anthropomorphic, anthropocentric attitude. Man thinks as if god is just like man -- magnified, quantitatively millions of times bigger, but still, like man.

Buddha says god is not a person. That's why he never uses the word 'god'. He says dhamma, the law. God is not a person but just a force, immaterial force. Its nature is more like law than like a person. That's why in Buddhism, prayer does not exist.

You cannot pray to a law; it will be pointless. You cannot pray to the law of gravitation, can you? It will be meaningless. The law cannot listen to your prayer. You can follow the law, and you can be in happy harmony with the law. Or, you can disobey the law and you can suffer. But there is no point in praying to the law.

If you go against gravitation you may break a few of your bones, you may have a few fractures. If you follow the law of gravitation, you can avoid the fractures -- but what is the point of praying? Sitting before the icon and praying to the Lord -- 'I am going for a journey, help me' -- it is absurd.

Buddha says the universe runs according to a law, not according to a person. His attitude is scientific. Because, he says, a person can be whimsical. You can pray to god and you can persuade him, but that is dangerous. Somebody who is not praying to god may not be able to persuade him and god may become prejudiced -- a person is always capable of prejudice.

And that's what all the religions say -- that if you pray, he will save you, if you pray you will not be miserable, if you don't pray you will be thrown into hell.

To think in these terms about god is very human, but very unscientific. That means god loves your flattery, your prayers. So if you are a praying person and you go regularly to the church, to the temple, and you read the Gita and the Bible, you recite Koran, then he will help you; otherwise he will be very annoyed

by you. If you say, 'I don't believe in god,' he will be very angry at you.

Buddha says this is stupid. God is not a person. You cannot annoy him and you cannot buttress him, you cannot flatter him. You cannot persuade him to your own way. Whether you believe in him or not, that doesn't matter. A law exists beyond your belief. If you follow it, you are happy. If you don't follow it, you become unhappy.

Look at the austere beauty of the concept of law. Then the whole question is of a discipline, not of prayer. Understand the law and be in harmony with it, don't be in a conflict with it, that's all. No need for a temple, no need for a mosque, no need to pray. Just follow your understanding.

Buddha says that whenever you are miserable it is just an indication that you have gone against the law, you have disobeyed the law. Whenever you are in misery, just understand one thing; watch, observe, analyse your situation, diagnose it -- you must be going somewhere against the law, you must be in conflict with the law. Buddha says it is not that the law is punishing you; no, that is foolish -- how can a law punish you? You are punishing yourself by being against the law. If you go with the law, it is not that the law is awarding you -- how can the law award you? If you go with it, you are awarding yourself. The whole responsibility is yours -- obey or disobey.

If you obey, you live in heaven. If you disobey, you live in hell. Hell is a state of your own mind when you are antagonistic to the law, and heaven is also a state of your own mind when you are in harmony.

HE HAS NO PREJUDICE IN HIS HEART.

Buddha says one who understands the law HAS NO PREJUDICE IN HIS HEART. HE HAS NOTHING TO HANKER AFTER. HE IS NOT HAMPERED BY THE THOUGHT OF THE WAY, NOR IS HE ENTANGLED IN KARMA. NO PREJUDICE, NO COMPULSION, NO DISCIPLINE, NO ENLIGHTENMENT, AND NO GOING UP THROUGH THE GRADES, AND YET IN POSSESSION OF ALL HONOURS IN ITSELF -- THIS IS CALLED THE WAY.

This is a very revolutionary statement. You cannot come across such a statement in Krishna's assertions, or Jesus' assertions, or Mohammed's. This is tremendously revolutionary.

Buddha says a real man of understanding does not even hanker for enlightenment. Because even to desire enlightenment is to desire, and desire is misery. Whether you desire money or you desire satori, whether you desire some person or you desire enlightenment, whether you desire prestige, power, respectability, or you desire dhyana, samadhi, meditation, enlightenment, desire as such is the same; the nature of desire is the same. Desire means desire, and desire brings misery. What you desire is irrelevant -- you desire, that's enough to make you miserable.

Desire means you have moved away from reality, you have moved away from that which is.

Desire means you have fallen into the trap of a dream.

Desire means you are not herenow, you have gone somewhere in the future.

Non-desire is enlightenment, so how can you desire enlightenment? If you desire enlightenment your very desire prevents its happening. You cannot desire enlightenment. You can only understand the nature of desire, and in the light of understanding, desire disappears -- as you bring a lamp into a dark room, darkness disappears.

Desire is darkness. When you light a candle of understanding, desire disappears. And when there is no desire, there is enlightenment. That's what enlightenment is.

Try to understand this; this is one of the things you will need very much. It is very easy to change the object of your desire from worldly things to otherworldly things.

I was in a certain town. I had gone for an evening walk. Just when I was approaching the garden a woman came to me and gave me a booklet. On the booklet there was a beautiful garden on the cover page and a beautiful bungalow by the side of a spring. Tall trees and far in the background snow peaks. I looked inside. Inside, I was surprised to see it was a propaganda pamphlet by some christian community. In the pamphlet it said, 'If you want to have a beautiful house in the garden of god, then follow Jesus. If in the other world you want such a beautiful house then follow Jesus.'

Now this type of attitude seems to be very worldly, but this has been so. Except Buddha's attitude, all other religions are in some way or other asking you not to drop desire, but asking you to change the object of desire. That is the difference. They say, 'Don't desire worldly things, desire heavenly things. Don't desire

money, desire god.'

Now you can see the difference, the revolutionary change. Buddha says simply don't desire. It is not a question of what you desire. If you desire you will remain in misery. Don't desire, that's all. Be desireless, that's all. And when you are desireless you are calm and quiet and collected. When you are desireless ego disappears, when you are desireless misery disappears, and when you are desireless you fall in tune with the law.

Your desire is always a conflict with the law. Your desire simply says that you are not satisfied with what is given to you. You ask for more or you ask for something else. A desireless person simply says, 'Whatsoever is, is. Whatsoever is happening is happening. I accept it and I go with it. I have no other mind. If this is what is happening, I will simply delight in it. I will enjoy it. I will be with it.'

This is what I call surrender. Surrendering means non-desiring.

HE IS NOT HAMPERED BY THE THOUGHT OF THE WAY.

If you are desiring god, paradise... in fact the very word 'paradise' means a walled garden... if you are desiring some beautiful palaces in the other world, then even the way, the path, the religion, the Bible, the Koran, the Gita, they will hamper you, they will burden you -- because a desiring mind is always disturbed, always wavering, always thinking whether it is going to happen or not, always doubting whether it has ever happened to anybody.

'Am I foolish in desiring it? Does it really exist? Does it exist, the other world? the god? the happiness? the paradise? or is it just a myth, a story for children, for people who need toys?' And then even the way becomes a tension, because he uses everything as a means to reach to some end.

Buddha says the man of understanding is not even hampered by the thought of the way, because he is not going anywhere, so there is no point of any way. He is simply here. When you are going somewhere you need a way. When you understand, you simply enjoy being here. This moment is enough. There is nowhere to go, so what is the point of a way, a path, means? There is no end, no goal, nowhere to go.

That's my emphasis also. There is nowhere to go. Just be here. Just be here as totally as possible. Don't allow your mind to go anywhere. And in that moment when you are not going anywhere, everything falls into silence. Experience it. You can experience it right now, listening to me -- if you are not going anywhere.

You can listen to me in two ways. One way is of the mind, of the desire. You can listen to me in order to find out some clue so that you can become enlightened; to find out some clue so that you can enter into the palace of god; to find out some key. Then you will be uneasy, restless.

And you can listen to me without any idea of going anywhere. You can simply listen to me, you can just be here with me. In that silence when you are just here, delighting with me, listening to me as one listens to a waterfall, as one listens to birds chirping in the trees, as one listens to the wind blowing in the pines -- just listening for no reason -- then in that moment you are in tune with tao, you are in tune with dhamma, you are in tune with the universe.

The universe is going somewhere; you fall in tune with it, you move with the river. Then you don't push the river. Then you don't have any other goal than the goal of the whole.

... NOR IS HE ENTANGLED IN KARMA.

A man who understands has nothing to do, he has just to be. His being is all his action. His action is his delight, he enjoys it. You ask a painter. If the painter is a real painter, then he enjoys painting, not that there is some result to it. There may not be, there may be; that is irrelevant.

Somebody asked Van Gogh, 'What is your best painting?' He was painting something. He said, 'This one -- that which I am doing right now.' People were worried why Van Gogh was painting at all because his paintings were not selling. Not a single painting was sold while he was alive. And he was dying, starving himself, because he had only enough money to live. Each week his brother was giving him a certain amount of money, enough just to survive. So for three days he would eat, and for four days he would fast every week to save money for colours, brushes, canvases -- and they were not selling at all. People used to think that he was mad, but he was tremendously happy... starving and happy. What was his happiness? The very

act of painting.

Remember, an action becomes a karma, a bondage, if you have some end, if you are going somewhere through it. If your action is just your delight -- like children playing, making sand castles, enjoying, no goal to their activity, just playing, intrinsic play in the very activity -- then there is no karma, then there is no bondage. Then each action brings more and more freedom.

... NO PREJUDICE, NO COMPULSION, NO DISCIPLINE.

A man of understanding need not discipline himself. His understanding is his discipline. You need discipline because your understanding is not enough.

People come to me... just the other night somebody was there. He wrote a letter to me that he knows what is right but he goes on doing what is wrong. He knows what is wrong, still he goes on doing it. 'So how to change it,Osho?' he writes. Now if you really know what is right, how can you do wrong? Somewhere your knowledge must be borrowed, it cannot be yours. If you really know what is wrong, how can you do it? It is impossible. If you do, that simply shows you don't know.

Socrates used to say, 'Knowledge is virtue.' If you know something, it starts happening. But the knowledge must be real, and by real I mean it must be yours, it must have come through your own life, it must be an essence of your own experience. It should not be borrowed, it should not be academic, it should not be scriptural, it should not be just information. It should be your own experience, authentically lived. Then you cannot go against it, there is no way.

How can you pass through a wall knowing that it is a wall? You go through the door. You never come to me and say, 'I know, Osho, where the door is, but still I first try to go through the wall. It always hits my head. What to do now?' If you know where the door is you pass through it. If you say you know and still you try to go through the wall, that simply shows you don't know. You may have heard, somebody else may have told you, but you don't trust. Your action shows what you know. Your action is the only proof of your knowledge, nothing else.

Buddha says no discipline is needed if understanding is there. Understanding brings its own discipline -- intrinsic, inner.

There are two sorts of discipline, as there are two sorts of knowledge. If knowledge comes from without, then you have to enforce discipline on yourself. If knowledge springs, wells up from within, then there is no need to enforce any discipline. Discipline comes as a shadow to it; it follows.

... NO DISCIPLINE, NO ENLIGHTENMENT, AND NO GOING UP THROUGH THE GRADES.

And Buddha says there are no grades. People are there who come and say to me, 'I am advanced but still not yet attained.' They want from me a certificate also, so that I can give them an indication of how far they are advanced, on what grade they are.

Buddha says in fact there are no gradations. There are only two types of people -- enlightened and unenlightened. There is no in between. It is not that a few people are there who are just in the middle. Either you are alive or you are dead, there is no in between. Either you know or you don't; there is no in between. Grades don't exist.

All grades are tricks of the ego. The ego says, 'Yes, I am not yet enlightened, but I am far advanced. Just ninety-nine degrees. One degree more and I will be enlightened. I am not far behind -- far advanced.' Drop all that nonsense. If you are not enlightened you are simply not enlightened.

All unenlightened people are the same and all enlightened people are also the same. The difference is just as if you are sleeping and somebody is sitting by your side fully alert and aware. This is the only difference. If you are awake, you are awake. You cannot say, 'I am just in between.' There is no state like that. If you are asleep, you are asleep; if you are awake, you are awake.

And the difference is small and yet tremendous. A man fully alert sitting awake and a man snoring by the side -- both are the same human beings, same consciousnesses, but one is in deep darkness, lost, oblivious of itself; another luminous, alive, attained to its own inner flame.

If something happens then they both will react in different ways. The alert person is bound to react in a different way. His reaction will be a response; he will respond, knowing well what he is doing. If the sleepy

person reacts, his reaction will be a mechanical reaction, not knowing what he is doing.

Buddha says:

> ... NO DISCIPLINE, NO ENLIGHTENMENT, NO GOING UP THROUGH THE GRADES, AND YET IN POSSESSION OF ALL HONOURS IN ITSELF -- THIS IS CALLED THE WAY.

Buddha says if you surrender the ego, if you surrender yourself, you come in a harmony with the law and everything starts happening on its own. You have but to surrender. If you are ready to disappear, you will be full of the law and the law will take care.

Have you watched it? If you trust the river you can float. The moment you lose the trust you start drowning. If you trust, the river takes you in her hands. If you become afraid you start drowning. That's why dead bodies start floating on the surface of the river, because dead bodies cannot doubt. Dead bodies cannot be afraid.

Alive, the same persons went down into the river and drowned. When dead, they surface, they start floating on the surface. Now it is very difficult for the river to drown them -- no river has been able to up to now. No river can drown a dead body. Alive, what happens? What happens? The dead man must be knowing some secret. The secret is, he cannot doubt.

You must have heard the beautiful parable in Jesus' life -- that his disciples are crossing the lake of Galilee and he is left behind and he says, 'I will be coming soon. I have to say my prayers.' And then the disciples are very much puzzled -- he is coming walking on the lake. They are afraid, frightened, scared. They think it must be some evil force. How can he walk?

And then one disciple says, 'Master, is it really you?' Jesus says, 'Yes.' Then the disciple says, 'Then if you can walk, why can't I, your disciple?' Jesus says, 'You can also walk -- come!' And the disciple comes and he walks a few steps, and he's surprised that he is walking -- but then doubt arises. He says, 'What is happening? This is unbelievable.'

The moment he thinks, 'This is unbelievable. Am I in a dream, or some trick of the devil, or what is happening?' he starts drowning. And Jesus says, 'You, you of little faith! Why did you doubt? And you have walked a few steps and you know that it has happened; then too you doubt it?'

Whether this story happened in this way or not is not the point. But I also know; you can try. If you trust the river, just relax in the river and you will float. Then the doubt will arise, the same doubt that came to Jesus' disciple: 'What is happening? How is it possible? I'm not drowning' -- and immediately you will start drowning.

The difference between a swimmer and a non-swimmer is not much. The swimmer has learned how to trust; the non-swimmer has not yet learned how to trust. Both are the same. When the non-swimmer falls into the river, doubt arises. He starts feeling afraid -- the river is going to drown him. And of course then the river drowns him. But he is drowning himself in his own doubt. The river is not doing anything. The swimmer knows the river, the ways of the river, and he has been with the river many times and he trusts; he simply floats, he is not afraid.

Life is exactly the same.

Buddha says:

> AND YET IN POSSESSION OF ALL HONOURS IN ITSELF -- THIS IS CALLED THE WAY.

The man of understanding is in a total let-go. He allows the law to function. If you want old religious language, non-buddhist language, you can call it surrender to god. Then the devotee says, 'Now I am no more, only you are. I am just a flute on your lips, a hollow bamboo. You sing; the song will be yours, I will be just a passage.' This is old religious language.

Buddha is not happy with the old language. Buddha is not happy with the poets' language. Buddha likes the scientific language more. He talks the same way as Albert Einstein, or Newton, or Edison. He talks about the law. Now it is for you to decide. The difference is only of language, but the basic thing is letting go, a total surrender.

THE BUDDHA SAID:
THOSE WHO SHAVING THEIR HEADS AND FACES BECOME SHRAMANAS AND WHO RECEIVE INSTRUCTIONS IN THE WAY, SHOULD SURRENDER ALL WORLDLY POSSESSIONS AND BE CONTENTED WITH WHATEVER THEY OBTAIN BY BEGGING.

ONE MEAL A DAY, AND ONE LODGING UNDER A TREE, AND NEITHER SHOULD BE REPEATED, FOR WHAT MAKES ONE STUPID AND IRRATIONAL IS ATTACHMENTS AND THE PASSIONS.
THOSE WHO SHAVING THEIR HEADS AND FACES BECOME SHRAMANAS...

Just as I insist for ochre robes, a mala around your neck, Buddha insisted for his sannyasins to shave their heads, their faces. These are just gestures, don't take them literally. They are just gestures, indications that you are ready to surrender. They don't have any other meaning. The only meaning is that you are ready to go with Buddha.

When you take sannyas, when you are initiated in sannyas, you are simply saying yes to me. You are saying, 'Yes, Osho, I am coming with you. Even if you say to do something mad, I'm ready to do it.'

Now this is something mad -- wearing orange. What is the point of it? But this is just a gesture that you are ready even to become a laughing stock; even if people think it is ridiculous, you are ready to go. You are ready to be ridiculous, but you are prepared to go with me, whatsoever the cost. It is just a surrendering gesture.

Buddha used to say that a shramana should live in insecurity. That's why he said become beggars. Again, don't take it literally. Try to understand the spirit of it. He says you cannot possess anything, it is impossible to possess anything. Life is insecurity and there is no way to become secure. Death is coming and will destroy all your securities. So don't be bothered. Even if you are a beggar, be happy, be a beggar happily. There is no point in worrying too much about your security. Understand the insecurity of life, accept it -- in that very acceptance you become secure.

And Buddha used to say:... ONE MEAL A DAY AND ONE LODGING UNDER A TREE AND NEITHER SHOULD BE REPEATED.

Because Buddha says that if you repeat a certain thing again and again, it becomes a habit, a mechanical habit. And when you become mechanical you lose awareness. So don't repeat. Go on changing the situation, so in every situation you have to be alert. Go on changing the town. Don't beg from the same door again and don't sleep under the same tree again. These are just devices so that you have to remain alert.

Have you watched it? If you move into a new house, for a few days you feel very uneasy. By and by you become accustomed to the new house and then you become at home. It takes a little time: between three days and three weeks, a person becomes at home in the new house. Then the house has become a habit. Buddha says before that happens, move. Not even under the same tree sleep twice, otherwise there is a tendency in the mind to claim.

Beggars also claim. A beggar sits under a tree and begs. Then he will not allow any other beggars to sit there. He will say, 'Go somewhere else. This is my tree!' Beggars have their dominions. A beggar comes to beg in this neighbourhood; he will not allow other beggars to come here, he will fight -- this territory is his. You may not know, but you belong to his territory. He will not allow other beggars to enter here.

Buddha says don't allow the mind to become lazy, don't allow the mind to become mechanical. Remain alert, moving. Don't become stagnant, go on moving. Because one becomes stupid and irrational if attachment and passions are allowed. If you become attached you become stupid, you lose intelligence.

The more secure you are, the more stupid you become. That's why it rarely happens that intelligent people come from rich families... very rarely. Because they are so secure, they have no challenges in life, they have all that they need -- why bother? You cannot find rich people very sharp. They are almost always a little dull -- a sort of stupor, dragging. Comfortably dragging, conveniently dragging, dragging in Rolls Royces -- but dragging, dull. Life seems to have no challenge because there is no insecurity.

Buddha used it as a device: become insecure so you become sharp. A beggar has to be very sharp and intelligent -- he has nothing. He has to live moment to moment. That's why Buddha insisted for his sannyasins to become beggars. He called them bhikkhus. Bhikkhu means a beggar. It was just a reversal. In India sannyasins have always been known as swamis -- swami means a master. Exactly, the word 'swami' means 'lord'. Buddha changed the whole thing. He called his sannyasins bhikkhus, beggars. But he brought a

new dimension, a new meaning, a new challenge.

He said live moment to moment. Having nothing, you will never be secure -- and you will never be stupid. Have you watched? When you have money, you become lethargic. When you don't have money you become alert. If suddenly all is lost you will become very alert. If you have to keep yourself alive by begging, you cannot be certain about the tomorrow. Nobody knows what is going to happen,.whether you will be able to get something or not, whether you will be able to find somebody to give you something or not; you don't know. Tomorrow is not settled... uncertain. In uncertainty, in insecurity, your intelligence becomes more and more sharp. You become more brilliant.

THE BUDDHA SAID:
THERE ARE TEN THINGS CONSIDERED GOOD BY ALL BEINGS, AND TEN THINGS EVIL.

What are they?

THREE OF THEM DEPEND UPON THE BODY, FOUR UPON THE MOUTH, AND THREE UPON THOUGHT.
THREE EVIL DEEDS DEPENDING UPON THE BODY ARE: KILLING, STEALING, AND COMMITTING ADULTERY. THE FOUR DEPENDING UPON THE MOUTH ARE: SLANDERING, CURSING, LYING AND FLATTERY. THE THREE DEPENDING UPON THOUGHT ARE: ENVY, ANGER AND INFATUATION. ALL THESE THINGS ARE AGAINST THE HOLY WAY, AND THEREFORE THEY ARE EVIL.

Look at the difference. Buddha says they are against the holy way. If you do these ten things you will be miserable, you will be continuously in pain, anxiety, anguish. It is difficult for a man to be violent and not be miserable. If you kill somebody you will remain in misery. Before you kill you will be in misery, when you kill you will be in misery, and after you have killed you will be in misery. Destructiveness cannot bring happiness; destruction is against the law of creation.

The law of creation is to be creative. So Buddha says if you are destructive you will be miserable. If you are envious, infatuated, competitive, ambitious, jealous, possessive, you will be in misery. The only criterion to know what is wrong is: whatsoever makes you miserable.

Now this is a very different attitude. Not that god says, 'Don't do this'; not that there are ten commandments.... Buddha also says there are ten things to be avoided, but not that there is a despot, somebody dictating, somebody like Adolf Hitler or Joseph Stalin sitting there on a golden throne in the heaven and dictating, 'Do this and don't do that.' There is nobody. It is for you to decide.

Buddha gives you just a criterion: whatsoever brings misery is wrong. He does not say it is a sin. Look for the emphasis. He says it is simply wrong -- just as two plus two are not five. If you make two plus two five, nobody will say that you have committed a sin. It is simply wrong, a mistake.

In buddhist terminology there is nothing like sin; only mistakes, errors. There is no condemnation. You can correct the error, you can correct the mistake. It is simple. You can put two plus two as four, the moment you understand.

ALL THESE THINGS ARE AGAINST THE HOLY WAY AND THEREFORE THEY ARE EVIL.

There is no other reason for them to be evil: simply because they create misery for you. In fact, you create it by following them. If you don't want to be miserable, then avoid these things.

WHEN THESE EVILS ARE NOT DONE, THERE ARE TEN GOOD DEEDS.

And this is very significant. Listen to this sentence again:

WHEN THESE EVILS ARE NOT DONE, THERE ARE TEN GOOD DEEDS.

Buddha does not talk about the good deeds. He says if you don't do these ten, you will be in harmony with the whole, with the law, and whatsoever will be happening will be good.

Good is not that which one needs to do. Good is when you are not a doer; when you are in a let-go with the whole, moving with the law, with the river, good happens. Good is not an act. Now there is no sin, only errors. And there is no virtue, no punya, only good deeds happening when you have surrendered yourself.

So Buddha says avoid the bad deeds, the evil things. He is not saying practise the good ones, he is simply saying avoid the wrong and you will come in tune with the whole, you will become harmonious with the law, and then whatsoever happens is good.

Good is like health. Don't be ill, then you are healthy. Just avoid illness, that's all, and you will be healthy. If you go to the doctor and you ask him what the definition of health is, he will not be able to define it. He will say, 'I don't know. I can simply diagnose your illness. I can prescribe a medicine for the illness. When the illness has disappeared you will be healthy and then you can know what health is.'

The same is the Buddha's attitude. Buddha used to call himself a physician, a vaidya, a doctor. He used to say of himself, 'I am just a doctor, a physician. You come to me, I diagnose your disease, I prescribe medicine. When diseases have disappeared, whatsoever is left, that presence is health.'

WHEN THESE EVILS ARE NOT DONE, THERE ARE TEN GOOD DEEDS.

So he is not giving you a positive discipline to be followed, just a negative understanding. Just try to understand, so that the error is not committed, so that you become harmonious with the whole.

Harmony is happiness, and harmony is heaven. And harmony happens only when you are in tune with the whole. To be with the whole is to be holy.

The Discipline of Transcendence, Vol 1

Chapter #4
Chapter title: Two empty skies meeting

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JESUS AND BUDDHA WERE CERTAINLY INDIVIDUALS. CANNOT THEIR INDIVIDUALITY AND ITS EXPRESSION BE CALLED PERSONALITY? YOU TOO, IT COULD BE SAID, HAVE A PERSONALITY, YET NOT AN EGO.
PLEASE CLARIFY THE CONCEPTS OF PERSONALITY, EGO, INDIVIDUALITY, AND SELF.

THE FIRST THING to be understood is about the words 'individuality' and 'personality'. 'Individuality' means one who is indivisible, one who has become a unity, one who is no more divided. It is a beautiful word. In this sense, Buddha, Jesus, Zarathustra, can be called individuals -- in this root meaning of the word, not the way you use it.

Your use of 'individuality' is almost a synonym for 'personality'. 'Personality' has different orientations. It comes from greek drama. In greek drama the actors used to have 'personas', masks. They would be hiding

behind the mask. You could not have seen their faces, you could have only heard their voice. 'Sona' means sound. 'Persona' means you can have a contact only with their sounds, not with their faces. They are hiding somewhere. From that comes the word 'personality'.

In that sense Buddha, Jesus, Zarathustra, Lao Tzu, have no personalities. They are just there in front of you, not hiding anything. They are naked, confronting you in their absolute purity. There is nothing to hide. You can see them through and through, they are transparent beings.

So you cannot say rightly that they have personalities or that they are persons. They are individuals, but remember the meaning of the word -- they cannot be divided. They don't have fragments. They are not a crowd. They are not polypsychic. They don't have many minds. Their manyness has disappeared and they have become one, and their oneness is such that there is no way to divide it. No sword can cut them in two. Their indivisibility is ultimate.

In that sense you can call them individuals. But it is dangerous. Because this oneness comes only when the many is lost. When the many is lost how can you say even that one is one? Because one can be called meaningfully one only when the possibility for many exists. But the very possibility has disappeared.

Buddha is not many, but how can you call him one? That's why in India we call god advaita, non-dual. We could have called him one, but we have resisted that temptation. We have never called him one, because the moment that you call something one, the two has entered -- because one cannot exist without the two, the three, the four. One is meaningful only in a series. One is meaningful only in a hierarchy.

If really one has become one, how can you call him one? The word loses meaning. You can call him only not-many; you can call him non-dual, advaita, not two. But you cannot call him one. Not-two is beautiful. It simply says that the twoness, the manyness, has disappeared. It does not say what has appeared, it simply says what has disappeared. It is a negative term.

Anything that can be said about the ultimate truth has to be negative. We can say what god is not, we cannot say what he is. Because to say what he is, we define him. Every definition is a limitation. Once god is defined he is no more infinite, he becomes finite.

So in a way you can call Buddha an individual, but it will be better to resist the temptation. He is certainly not a person, he has no personality, but to call him individual is also not right -- better than calling him a person, but still not perfect. He is not a person, he is not an individual -- because he is not.

The very idea of his being has disappeared. He is just a vast emptiness. He is space. He has no boundaries now.

Remember, if you have boundaries you can be divided. Anything that is finite can be divided. Ask the physicists. They say you can divide the molecule -- it is very small, but you can divide it because it has a boundary. You can divide the atom. It is very minute, but still it has a boundary; you can divide it. You can divide the electron, the neutron, the proton, because they also have boundaries. But beyond that, division is impossible because boundaries disappear; beyond that, matter loses all limitation; beyond that is the infinite pure space. You cannot divide. It is impossible to divide pure space.

So somebody becomes an individual only when he has become infinite. It will look paradoxical, but let me say it: somebody becomes individual only when he has become universal, when he is one with the whole. Then somebody is an individual. But then to call him an individual will be stretching the meaning of the word too far. It will be a little too outlandish. It is better to call Buddha a nobody -- neither a person nor an individual. All those things have been left far behind. He has transcended all limitations.

The question is from Prem Divya. She asks, PLEASE CLARIFY THE CONCEPTS OF PERSONALITY, EGO, INDIVIDUALITY AND SELF.

Personality and ego are two aspects of the same coin, just as individuality and self are two aspects of the same coin. The personality has a center -- that center is called the ego. Because personality itself is false, the center is also false, because a false circumference cannot have a real center and a real center cannot have a false circumference.

Personality is unreal. Personality is that which you pretend to be, but you are not. Personality is that which you show, but you are not. Personality is your exhibition, not your reality. Personality is that which you create around yourself -- a fiction to deceive -- but you are not. This personality has a false center, as false as it is itself. That false center is the ego. When you drop personality, ego disappears. Or you drop the ego and the personality collapses to the ground, to the dust.

Remember not to pretend that which you are not, otherwise you will never be able to drop the ego. Then you go on feeding the ego. Never try to look in any way different than you are. Whatsoever the cost, be true

to yourself. Don't try to decorate it, to clothe it in manners, etiquettes, a thousand and one falsities. Be naked as you are. Let people feel your real pulse, and you will not be at loss.

In the beginning you may see that you are getting into trouble, but soon you will find that you are never at a loss. With reality nobody ever loses. With unreality you only think you are gaining, you go on losing. That's how many people destroy their whole life -- by being unreal -- and then they say that they are not happy. How can an unreal person be happy?

It is as if you have put stones in the soil instead of seeds and you are waiting, you are waiting for them to sprout and bloom and fill your life with flowers and fruits. It is impossible -- those stones cannot grow. Those stones are not seeds of something, they don't have any potentiality. They may look like seeds, you may have coloured them in such a way, you may have painted them in such a way that they look like seeds, but they are not seeds, they cannot grow.

The ego cannot grow. It is dead, a false entity. It is not alive. You can go on and on living with it, but your whole life will become like a desert... empty. No fulfillment, no contentment, no bliss will ever knock at your door.

You can wait for eternity, nobody will ever come. Because in the very beginning you missed something -- something very essential and basic. Only you can grow, not the pretensions.

I told you the word 'personality' comes from 'persona'. If you have a mask, the mask will not grow. You will grow. You may have put the mask on your face when you were a child, now you may be a young man -- but the mask will remain the same... a dirty old thing, rotten. It will simply rot, it cannot grow. You will be growing behind it, and it will give you many pains because it will be a confinement. It cannot grow and you are growing. It is as if you are still wearing your childhood clothes. You are growing and those clothes are not growing, so they have become a bondage. They don't give you freedom, they confine you, they crush you. You feel continuously a pressure, a tension, an anguish.

You can try it. You can wear shoes which are smaller than for your feet, and walk -- and you will know what is happening to millions of people. Their personalities are too small and their being is growing. Try to walk with shoes two sizes too small....

One day I was sitting with Mulla Nasrudin. He looked at a woman and said, 'This woman is trying to do the impossible.'

I said, 'What do you mean?'

He said, 'She's wearing shoes two inches too small.'

I asked, 'How do you know?'

He said, 'I know because she is my wife. Look at her face -- in such agony, in such anguish.'

Look at the faces of people -- their agony and anguish is written so clear. They are broadcasting nothing else but their agony and their anguish. And the problem is they are wearing a dead mask, a personality, which cannot grow with them. Of course it is always lagging behind. It cannot grow. They are growing continuously and it becomes a dead weight.

Remember, with the false you will be crushed. Never keep company with the false. If you really want to grow into a blooming being, if you really want to give freedom to your being, never keep company with the false. Be true, whatsoever the cost. I repeat again: in the beginning it may seem that these pretensions are very good. They are not. Your mind is deceiving you.

And if you try to keep company with the true, ego will disappear on its own accord. Otherwise it goes on finding new ways, new methods to feed itself.

People have become so false that you cannot imagine. I was reading an anecdote:

Sadie Perlmutter was sent to the finest, most expensive finishing school in New York. There she learned all there was to know about etiquette. Despite the expense, her mother was very proud of her. Then one dark night Sadie staggered into their Park Avenue apartment with her clothes all ripped. 'I have been raped on Central Park South,' Sadie sobbed.

'You know who did it?'

'No, I don't.'

'You mean, after all the etiquette you studied you did not even ask, "With whom am I having the pleasure?"'

People go on keeping their etiquette, their mannerisms, their falsities, their pretensions, even in such situations where it is unimaginable.

I know one man whose house was on fire, but the first thing that he did running out of the house was to

tie his tie. The house is on fire and he could not run out of it without his tie. The personality becomes so clinging to you and you become so clinging to it.

I have heard about a great professor who was so polite that even when he was angry he would be polite -- even in the expression of his anger. One day he was so angry with a student that he was boiling hot, and he said, 'Please go to hell!'... Please go to hell?

Just watch yourself. Personality is the father of the ego. If you drop personality you will find the ego has died on its own accord.

I have heard:

An elderly woman visited an art gallery showing abstract paintings and asked the attendant, 'What is that?'

'That is the painter, lady.'

'And that?'

'The painter's wife, lady.' The attendant was a little annoyed.

'Well,' the woman commented, 'I hope they are not planning to have any children.'

The ego is the child of the personality. Many people would like to drop the ego, but they don't understand the inner connection. They would like to drop the ego because it gives so much misery. It continuously hurts, it is like a wound. It never allows you any rest, it always keeps you restless. It is a disease. Many people by and by start feeling that it is better if they can get rid of the ego, but they never think that this is the child of the personality. If you want to get rid of the ego, you will have to drop your personality.

That's why Buddha left the palace -- because it was impossible to drop the personality and still be a prince. Mahavira became naked, he dropped even his clothes -- he was one of the most courageous men the world has ever known -- because he came to realize that even clothes are not for the body; they are just part of a social mannerism, just part of a social etiquette. Of course he suffered for it. He was chased out of towns -- people used to throw stones at him. They thought he had gone crazy. He suffered for it, but his achievement was tremendous out of it.

By and by his personality completely eroded, disappeared. When the personality disappeared, when all that he had learned from the society was dropped -- all pretensions, all exhibitionistic tricks, all ego-trips -- suddenly he saw that ego has also disappeared.

He left his palace, his father's palace, he dropped his clothes, and he dropped language also: for twelve years he didn't speak a single word. His logic was absolutely correct, because in our very language our personalities have entered. The way you speak, the way you use words, may be part of your personality.

You can see it. If a man comes from a village you can see by his language that he is a villager. If a man comes from a very rich, cultured family, you can see by his language that he comes from a cultured family -- and of course Mahavira was a prince. In the very language personality enters -- in your expressions, in your gestures.

Mahavira for twelve years completely dropped everything. He was the perfect dropout. Language, clothes, society, security, everything he dropped. Then by and by his innocence surfaced; all the layers of personality dropped, ego disappeared.

Remember, ego is very tricky. It is very subtle, its ways are very subtle. You drop it from one side, it comes from another. Unless you become very very alert how it arises, how it feeds....

Divya is a primal therapist, she will enjoy this anecdote.

Three primal therapists were standing on a street corner arguing about which one of them had the greatest memory, who could go farthest back.

'Hey man,' bragged the first, 'I can remember my mama wheeling me in my carriage down 125th Street, hear?'

'That's nothing,' scoffed the second guy. 'I can recall the day I was born and the doctor slapping my bottom.'

'You call that remembering, dude?' challenged the third. 'I can remember the night I went to a party with my daddy and I came home with my mama.'

The ego can find food from anywhere. Whatsoever the game, I am the top. Whatsoever the game -- the

name of the game may be humbleness, but I am the topmost humble man. The names can be different. Always remember that whenever you start feeling that you are the topmost -- maybe it is humbleness, it makes no difference; maybe it is egolessness, it makes no difference -- if you think that you are the most egoless person in the world you are again in the same trap.

The ego lives on claims. The ego is competitive and personality goes on feeding it through subtle ways. Personality is the circumference of your pretensions, of your exhibitions, of your deceptions, and ego is the center. They go together, they remain together.

Now the second couple: individuality and self. Individuality is the circumference, self is the center. They are more real than personality and ego, they are more real than the first couple, but still not ultimately real.

When personality is dropped, you become individual. When you become individual then a sense of self arises -- 'I am.' It has no claim, it is not competitive. Self is not competitive: it does not say that I am better or worse, that I am ahead or far behind. It does not compare, it is not comparative. It simply says 'I am'. It is not relative to others. Individuality is a simple expression of whosoever you are, and a deep sense of 'I am'.

But Buddha or Jesus cannot be even called individuals because they go a little further, where even the sense of self disappears.

The ego is comparative, very ill; the self is a little healthy, not so ill -- it has no comparison with anybody -- but still the very idea that 'I am' divides, separates from the total unity. The way of Jesus is: 'My father and I are one.' That is his way of saying, 'I am not a self, my father is myself.' You can translate it better if you say that the center of the whole is my center; then the language becomes more scientific.

Buddha is even more keen. He will not use any wishy-washy expressions. He says simply, 'I am not.' Because the danger is -- saying that I am god, or god is my center -- the danger is that the 'I' may enter again from the backdoor. Buddha says, 'I am not.' He simply goes on dissecting the very phenomenon of 'I', and comes to a point where nothing is left. Just as matter disappears in the hands of the physicist, self disappears in the hands of Buddha.

I have heard:

One day an elephant went walking through the jungle. He was feeling in the pink, ready to challenge the whole world. As he walked along he met a lion. He threw out his chest, issued a loud trumpeting noise and said, 'Why are you not as big as I am?'

'I don't know,' the lion gasped, walking away.

Next the elephant met a hyena. He swelled out his chest and asked, 'Why are you not as big as I am?'

'I don't know,' said the hyena as he walked away as well.

Then the elephant met a poor little mouse with a runny nose and pink eyes.

'Why are you not as big as I am?' he roared.

The mouse looked up at him and said, 'I have been very sick lately.'

Everybody, even a mouse, has his own ego. Everybody, even a religious man, has his own ego. Even while declaring, 'I am just dust underneath your feet,' you are gathering ego.

The ego and the personality have to be dropped, then you will find individuality arising... a feeling of uniqueness. Yes, you are unique. Everybody else is also unique. In this world only unique people exist, so comparison is just stupid, because you alone are like yourself. There is nobody like you, so how to compare?

Comparison is possible if there are many people alike, similar to each other, but this existence is so tremendously creative, so originally creative, it never repeats. It does not believe in carbon copies. It makes everybody an individual, unique. When personality is dropped you suddenly feel you are unique -- but remember, you also feel everybody else is also unique. Uniqueness is a common quality of all, there is nothing to brag about. It is the universal quality of every being.

With the individuality you have a subtle center of a feeling -- 'I am'. Buddha goes far beyond it. Mahavira, Krishna, Jesus, they don't say anything beyond this. Maybe they think it is not possible to say the beyond -- they stick to individuality and the feeling of 'I-amness'. But Buddha goes to the very end of his logic. He says personality has been dropped, now drop this individuality also. The ego has been dropped, now drop this 'I-amness' also, this self-hood also.

Then nothing is left, then only nothing is left, and in that emptiness you become virgin, uncorrupted. Emptiness cannot be corrupted. Being is, but there is no feeling of 'I am'.

Have you not ever come to some moments when you are, tremendously you are, but still there is no feeling of 'I am'? Those are the moments of grandeur, grace. They happen to everybody. You may not have noticed, you may not have accepted them, you may not remember them, you may have rejected them because they seem so outlandish. They don't fit with your life -- with your life of the ego and personality. They don't fit. They are not consistent with your routine way of life, so you drop them, you forget them. You think that they may be just the imagination, a dream.

But to everybody those moments come. I have not come across a single human being who has not in some way or other, in some moment or other, felt himself tremendously there and yet with no sense of 'I'. Those are the moments when you feel beauty, when you feel love, when you feel wonder.

Looking at the stars in the night suddenly something disappears, suddenly an emptiness arises in you... virgin, uncorrupted, unpolluted by society, culture, civilization, religion, scripture, tradition. Again you are pure, innocent. You are. In fact, for the first time you are very substantial but with no 'I' anywhere. There is empty sky and the stars shining, and here you are -- empty -- and the stars reflecting. Two skies, both empty, meeting.

These are the religious moments -- moments of prayer, beauty, wonder, awe. They come to everybody. Sometimes making love, suddenly you are not there and still you are. This is the paradox. You are for the first time, very very real, absolutely real, and yet no weight of the ego, no sense of 'I'. Making love, sometimes you are simply pure energy.

The experience of ecstasy is very natural to love -- if you are ready to lose yourself in it. If you still continue controlling, you still remain in the ego, then you miss the very door that love opens. You miss orgasm. Orgasm is a door to the infinite. It is a point for your ego to evaporate, to melt, to disappear. But if you go on controlling.... This misfortune has happened all over the world -- you go on controlling.

And now, in the West particularly, people have become too much manipulators. The man goes on thinking whether he is making love perfectly or not, whether he is making love according to the experts or not -- Masters and Johnson and others -- whether he is going according to the reports of Kinsey or not -- and he's trying, making all efforts to satisfy the woman. And the woman is trying to satisfy the man. And both are missing because both are too much in the ego.

The woman is trying to satisfy her man as no other woman can satisfy; the man is trying to satisfy his woman as no other man can satisfy. Both are on an ego-trip and both remain dissatisfied. Because satisfaction comes only when nobody is trying to satisfy anybody; when everybody is simply disappearing into that vagueness, that merger, where personalities are no more separate, where things overlap, when one never knows who is who.

The man continues to be the man, the woman continues to be the woman -- then you miss that rare opportunity that love makes available. You remain closed to that door. The door opens and; closes, but you cannot enter into it. You are engaged somewhere else, with small things, trivia.

In deep lovemaking you can attain first glimpses of samadhi -- or in music, or in dancing, or looking at the sunset, or just sitting silently not doing anything.

But remember, whenever you are a doer you are missing, because the doer carries his ego. The doer is the ego.

Whenever you are a non-doer there is a possibility you may fall into line with the whole, you may fall into harmony with the whole -- what Buddha calls the way, the dhamma. You will become one with the dhamma, and suddenly a rush of bliss -- it rains all around, your whole being becomes saturated with a new benediction that you have not known before.

Personality has to go. With personality goes the ego. Then individuality has also to go, and with individuality goes the self. Then nothing is left and you are at home. Gone -- you have arrived.

One of Buddha's names is tathagata. It means 'who has gone very skilfully, disappeared very skilfully'. Gata means gone. Another of Buddha's names is sugata -- well gone, who has gone so well that you cannot find a trace behind... nothing is left, just pure innocence. Become a sugata, become a tathagata. Allow yourself to evaporate and disappear. Only then will you find who you are.

You are not you. Your very sense of 'I' is a confinement, a bondage, an imprisonment, a cage. When the cage disappears the whole sky is yours; even the sky is not your limit. You contain the sky in your inner being. You are vaster than the sky, bigger than the space.

A SCHOLARLY YOUNG KOREAN BUDDHIST MONK TOLD ME THE STORY ABOUT A WOMAN WHO MADE LOVE TO EVERY MAN WHO CAME TO HER FOR SEX, BUT HER CHEEK WAS ALWAYS WET FROM TEARS. I WAS DEEPLY MOVED BY THIS STORY AND IT COMES TO MY MIND OFTEN. I CAN SIMPLY IDENTIFY WITH HER. COULD YOU COMMENT ON THIS?

This question is from Prem Vartya. She is a dancer from Korea. She is my first korean sannyasin and has much potential. I can understand what she means. The story is really beautiful. A very small story, nothing much in it, and yet tremendous is its content.

A WOMAN WHO MADE LOVE TO EVERY MAN WHO CAME TO HER FOR SEX BUT HER CHEEK WAS ALWAYS WET FROM TEARS.

Just a one sentence story, but the story can be the story of the whole humanity. This is what is happening.

Love is possible, but it never rises above sex. Hence all the cheeks are full of tears... wet. I can see your cheeks full of tears, tears rolling down. One of the greatest miseries in human life is that one remains with sexuality and never moves beyond it and never achieves a moment of love.

Love is born in sexuality but sexuality is not love. The lotus is born in the mud, but the lotus is not just mud. And if mud remains mud of course there are bound to be tears on the cheeks.

You are waiting to become a lotus, you are waiting to flower in higher space, and you remain rooted. This is happening down the centuries. There have been very few individuals who attained to love. Then they have smiles on their faces, then you can see the grace, the beauty, the beauty of the unknown descending in them. Love transforms.

Sex at the most is a release. Hygienic, healthy, I'm not against it, it's natural, but it is not the end, just the beginning. It is the very alphabet of love, but you have to make poetry out of it. All the poetry can be reduced to the alphabet.

It happened once that a friend of Mark Twain's, a great religious preacher, invited him to come to his talk. He had been inviting him many times down the years and Mark Twain would not go, but that day he said, 'Okay, I am coming.'

The priest prepared his talk, as beautiful a talk as he had ever delivered -- and he was a great preacher. Thousands of people listened to him in deep rapture. Mark Twain was just sitting in front of him, and that was his climax. The audience was spell-bound, as if there was nobody... there was such dense silence -- and the speaker was again and again looking from the corner of his eyes at Mark Twain, at what was happening to him -- and he was sitting there, bored!

When they were going back in the car, for a few minutes the preacher could not gather courage to ask. Then eventually when Mark Twain was getting out of the car at his house, he asked, 'Can I ask you how it was? Did you like it?'

Mark Twain said, 'All nonsense and all borrowed. By chance I have been reading a book these days and all that you said is in that book.'

The preacher could not believe, because he had not copied from anywhere. Maybe a few sentences could be found here and there, but the whole speech? And Mark Twain said, 'Word by word, you have simply repeated. It is a robbery.'

The preacher said, 'I would like to see the book.'

The next day Mark Twain sent him the book. It was a dictionary. Of course, in a dictionary every word is there.

Every poem can be reduced to the alphabet, but poetry is not just alphabet. All Buddha's sayings can be reduced to the alphabet, but those sayings are not just alphabet. That's what Freud has done -- he has reduced all love into sex.

Sex is only the alphabet of love, bricks out of which you can make a Taj Mahal. But Taj Mahal is not just bricks. You can pile up bricks; it will not become a Taj Mahal. Taj Mahal is a composition of infinite love, of infinite creativity. Bricks are only the visible part of it. Taj Mahal is something invisible. Bricks have made that invisible visible in a certain way and you can feel it. Bricks help the invisible to be felt, but the bricks are not the invisible.

Sex is just like bricks. And if you go on piling sex, one is bound to feel in tears. The woman must have

been a woman of deep understanding.

People look at each other, but they don't look at each other at all. They are just looking for the sex object. A woman passes. Have you ever seen a woman as a being? Sometimes you become interested in a woman, but not as a being. You feel a certain attraction, but not as a being, but as a sex object. Or sometimes you are repelled, that too is sexual. Or sometimes you are not interested -- bored, neither repelled nor attracted, just indifferent -- but that too is sexual.

And unless you can come across a person who can look at you in your eyes as a being, not just as a sexual object; who can love you as a being... then you have found your friend, not before it.

We go on looking for only that which we have a desire for. Men looking at women, women looking at men, are not looking at each other. They are looking for something. They are looking for their own food. They have an appetite, a hunger -- that hunger is sexual. Hence whenever somebody looks at you as a sex object you feel offended, because he is reducing your identity to a very muddy state. He is reducing you to the lowest denominator, to the lowest rung of your being.

A person can love you without reducing you. In fact, love never reduces you. Love helps you to rise above the ordinariness, love helps you to soar high. It makes you meditative, ecstatic. Love becomes the first proof that god exists, that life is not just matter, and man is not just body, that soul exists, that there is the world of the beyond.

That woman must have been missing it. She may have loved many people, but whenever she looked into their souls there was nothing but a desire for sex.

Many women have told me that they weep and cry when their man makes love to them -- because men make love and then they fall into sleep. It is a ritual. It helps to fall asleep, it is like a tranquilliser. And the woman goes on crying and weeping. She has been used and thrown away. Like a plastic thing -- you use it and throw it away. There is no need to be bothered at all now. Your need is fulfilled.

We look at the other person only through our need; then that look is offensive. When you look at the other person as a beauty in its own right, a grandeur, a divinity, a god or a goddess.... Yes, that's what I would like to tell you -- that each man is a god and each woman is a goddess. When you look at the other as a god and a goddess then the other is fulfilled; that very look enhances grace, that very look helps the other to soar high.

In all the languages of the world we have such expressions as 'falling in love'. That is ridiculous. Why 'falling in love'? Why not 'rising in love'? 'Falling in love' indicates the very idea that love is just a trick -- really you want to fall into sex, you want to go low; you pretend.

I have heard

The new maternity ward had been open for six months during which time over five hundred babies had been delivered and every one of them a girl. During the early part of the seventh month a boy was born there and the nurses held a party to celebrate the occasion. At the height of the party a reporter arrived and asked whether the baby looked like his father or his mother.

'I don't know,' answered one of the nurses. 'We have not looked at his face yet.'

Just for six months only girls were born. Who bothers about his face now?

When a person looks at you with sexuality and passion in his eyes, he is looking at your genital organs, not at you. He is insulting you, he is reducing you to your genital organs. He is simply saying you are just an appendage. He is saying, 'I am interested in your sexuality, in your genital organs. I am not interested in you. You are just a situation, nothing more, but my interest is in your sexuality -- in you as a man, in you as a woman.' That is offensive, insulting, degrading, humiliating.

That woman must have been a woman of deep love. And if you have deep love you will feel always tears on your cheeks, because it will be very difficult to fulfill it.

Only lower needs can be fulfilled in this world, because people have fallen very low. If you have any higher need, you will suffer, if you have any higher need you will not find a right partner; if you have a higher need you will remain alone. That was the problem with the woman. And this I see as the problem of all human beings who are intelligent, who have some understanding.

People have reduced everything to money or to sex. These two things seem to be the real gods -- either money or sex. And people are after money also only for sex, because money can help.

I have heard:

A Jew went to a whorehouse and told the madam that he wanted the cheapest chippie in the place.
'We have a black girl for ten dollars,' she told him.
'But I only have four dollars,' he protested.
After a long argument the madam consented to take him on herself for four dollars.
The Jew did not return to the whorehouse for another ten years. When he did, the madam greeted him cordially and told him that as a result of their relationship years ago, he had a nine-year-old son. She called the boy out and introduced him to his father.
'So you are my dad,' said the boy. 'You know, ever since I was born I've wondered what my last name was. Tell me, dad, what is my last name?'
'Goldberg,' the father replied.
'My god!' exclaimed the boy, 'you mean I am jewish?'
'Don't knock it, boy,' he replied. 'If I had had six dollars more ten years ago you would have been black too.'

The whole thing seems to be either money or sex. And everybody seems to be reducing life to be just a whorehouse. All sacredness of life is damaged. And then it is natural that if you have a heart which is waiting for love you will remain unfulfilled.

Never look at another human being as if he or she is only sexuality. Look at human beings as really they are. Sexuality is part of them, but they are not just sexuality. A very small part, a beautiful part in itself, nothing wrong about it, but if that part becomes the whole then everything goes ugly. Whenever any part claims to be the whole then things go ugly.

If it is your head which claims your whole personality, you are ugly. Then you have lost your roots into wholeness. If it is sex that claims your whole personality and you start living for it, then again you are reduced -- reduced to the earth, your sky is lost. Then you are reduced only to the roots and you don't have any branches which can spread into the sky and greet the sun and the rains and meet with the clouds and communicate with the sky.

Sex is good, healthy, beautiful, in its own place. Try to understand me: if sex follows as a shadow of love it is tremendously holy. But if love is nothing but a seductive measure, if love is nothing but a salesmanship, if love is nothing but a seduction and only sex is the goal, then sex is ugly, love is ugly; then your whole being, by and by, will become ugly. You will exist like a wound, not like a flower.

Never reduce anybody to being just a sexual object, and never allow anybody to reduce you to being just a sexual object. If sex follows love, if it becomes a harmony in love, it has a totally different quality to it. Then it is no more sexual.

When it comes as a part of love... you love a person, you want to share everything with the person. When you love the person you want to share your mind, you want to share your body, you want to share your soul, you want to share your meditation, you want to share your... whatsoever you have. If you have an aesthetic sense, you want the person you love to share your poetry, to share your painting, to share your vision, to share your dreams.

Of course, when you love a person you also want to share your sexuality; then it is beautiful, then it has nothing like sex in it, then it is not the libido of Sigmund Freud. Then the energy has a totally different quality to it, and then it helps you to go higher and higher.

Nothing helps you to go higher than love. Nothing can help you as much as love can help you to go higher -- because it becomes such a tranquillity, such a calmness, such content, one feels as if one has arrived. One feels grateful, one feels at home in existence. One is no more a stranger.

Remember: while you are relating with a person never relate only for sexuality, otherwise your whole being will become absurd. And treat sexuality as prayer. It is one of the doors towards the divine. Don't do any sacrilegious act about it.
I have heard:

A pregnant jewish girl asked her doctor what position she would have to lie in to give birth to her baby.

'The same position you were in when you started it,' the doctor told her.

'My god!' she exclaimed. 'Do you mean I will have to drive around Berlin in a taxi for two hours with my feet hanging out the window?'

But this is happening. Your aquaintance with love happens in such odd and ugly places. Now the back seat of a taxi! It should happen in a church, in a temple. The very association is ugly.

One should make love only when one is feeling tremendously beautiful, happy, celebrating. One should dance before one makes love, one should sing and pray before one makes love, one should read a few sayings of Buddha, or a few sayings of Jesus, or one should recite the Koran -- it is beautiful before one makes love.

Love should be entered as a shrine of god. Then love will give you such fulfillment as nothing else can give.

YOU HAVE SAID THAT YOU EAT WHEN THE BODY IS HUNGRY, AND YOU SLEEP WHEN THE BODY NEEDS REST, BUT I HAVE HEARD THAT YOU EXACTLY FOLLOW THE CLOCK FOR YOUR BATH, FOOD, SLEEP, ETC. PLEASE EXPLAIN.

Mm? It is from Krishna Radha. But she is asking like a magistrate: 'Please explain!'

It is just the other way around -- the clock follows me, and I look at the clock just to see whether it is following or not.

Let me tell you one anecdote:

Mulla Nasrudin was testifying in court. He noticed that everything he was saying was being taken down by the court reporter. As he went along he began talking faster and still faster. Finally the reporter was frantic to keep up with him. Suddenly the Mulla said, 'Good gracious, mister. Don't write so fast. I cannot keep up with you.'

I am not following the clock at all. But I have come to understand my body. I have come to feel its needs. I have learned much by listening to it. And if you also listen and you become attentive to your body, you will start having a discipline which cannot be called a discipline.

I have not forced it on myself. I have tried all sorts of things in my life. I have been continuously experimenting just to feel where my body fits perfectly. Once I used to get up early, at three o'clock in the morning. Then at four o'clock, then at five o'clock. Now I have been getting up at six for many years. By and by I watched what fits with my body. One has to be very sensitive.

Now physiologists say that everybody's body, while sleeping, loses its normal temperature for two hours; the temperature falls by two degrees. It may happen to you between three and five, or two and four, or four and six, but everybody's body falls two degrees in temperature every night. And those two hours are the deepest for sleep. If you get up in between those two hours, the whole day you will feel disoriented. You may have slept six, seven hours; that makes no difference. If you get up between those two hours when the temperature was low, then you will feel the whole day tired, sleepy, yawning. And you will feel that something is missing. You will be more disturbed. The body will feel unhealthy.

If you get up exactly after two hours, when those two hours have passed, that is the right moment for you to get up. Then you are perfectly fresh. If you can sleep only two hours even that will do. Six, seven, eight hours are not needed. If you sleep only for those two hours when the temperature is two degrees lower, you will feel perfectly happy, at ease. The whole day you will feel a grace, silence, health, wholeness, well-being.

Now everybody has to watch when those two hours are. Don't follow any discipline from the outside, because that discipline may have been good for the person who created it.... Vinoba gets up at three o'clock in the morning. It must be fitting well with him, but then the whole ashram, then all his followers get up at three o'clock and they feel dull the whole day. I have seen his followers -- dullards. And then they think that they are not capable of such an ordinary discipline. Then they feel guilty. They try hard but they cannot win and then they think that Vinoba seems to be very exceptional, very great. He's never dull. But it simply suits with him.

You have to find your own body, its way, what suits -- that's right for you. And once you have found it, you can easily allow it, and it will not be enforced because it will be in tune with the body, so there is nothing as if you are imposing it; there is no struggle, no effort. Watch, while eating, what suits you. People go on eating all sorts of things. Then they get disturbed. Then their mind gets affected. Never follow anybody's discipline, because nobody is like you, so nobody can say what is going to suit you.

That's why I give you only one discipline and that is of self-awareness, that is of freedom. You listen to your own body. The body has a great wisdom in it. If you listen to it, you will always be right. If you don't listen to it and you go on enforcing things on it, you will never be happy; you will be unhappy, ill, ill at ease, and always disturbed and distracted, disoriented.

This has been a long experimentation. I have eaten almost all sorts of things, and then by and by I eliminated all that was not suiting me. Now whatsoever suits, I eat only that. Vivek is in trouble, because she has to cook almost the same thing every day and she cannot believe how I go on eating and go on enjoying it. Eating is okay -- but enjoying it?

If it suits, you can enjoy the same thing again and again. It is not a repetition for you. If it doesn't suit, then there is trouble.

It happened:

One Thursday night Mulla Nasrudin came home to supper. His wife served him baked beans. He threw his plate of beans against the wall and shouted, 'I hate baked beans!'

'Mulla, I can't figure you out,' his wife said. 'Monday night you liked baked beans, Tuesday night you liked baked beans, Wednesday night you liked baked beans, and now all of a sudden on Thursday night you say you hate baked beans. This is inconsistent!'

Ordinarily you cannot eat the same thing every day. But the reason is not that it is the same thing, the reason is that it doesn't suit you. One day you can tolerate, another day it becomes too much. And how can you tolerate it every day? If it suits you then there is no problem; you can live your whole life on it, and every day you can enjoy it, because it brings such harmony. It simply fits with you, it is in accord with you.

You go on breathing; it is the same breath. You go on taking a bath; it is the same water. You go on sleeping; it is the same sleep. But it suits, then everything is okay. Then it is not a repetition at all.

Repetition is your attitude. If you are living perfectly in harmony with nature, then you don't bother about the yesterday that has gone, you don't carry it in your mind. You don't compare your yesterdays with your today and you don't project your tomorrows. You simply live here and now, you enjoy this moment.

Enjoyment of the moment has nothing to do with new things. Enjoyment of the moment has certainly something to do with harmony. You can go on changing new things every day, but if they don't suit, you will always be running from here to there and never finding any rest.

But whatsoever I'm doing is not enforced, it is spontaneous. That's how by and by I became aware of my body's needs. I always listen to my body. I would never impose my mind on the body. Do likewise and you will have a happier, a more blissful life.

SO MUCH GRACE WITH A TALK ON GRACELESS MINDFULNESS. I WONDER IF THE BUDDHA'S LISTENERS BENEFITED SIMILARLY.

It depends on the listeners. It has nothing to do with Buddha or with me. It depends on the listeners. If you are en rapport with me, then you feel grace; if you are en rapport with Buddha, then you feel grace. If you are en rapport, that is the thing.

You can listen to me with a very logical mind, then you may be even annoyed. You can listen with your accumulated knowledge, then you may even feel disturbed -- because if I am contradicting whatsoever you know, you will be disturbed. Or, you can listen with argumentativeness: then here I am speaking and there you are also speaking inside your mind -- contradicting, saying yes, no, arguing. Then there will be no grace.

If you are just listening... the knowledge has been put aside and you are listening to me as one listens to a musical instrument, to a melody; as one listens to wind passing through the trees; as one listens to dead leaves falling on the ground, whispering to the ground... if you are listening to me en rapport, in tune with me, grace will arise. It depends on the listener.

And it also depends on the listener what you hear. It is not so important what I am saying, the more important thing is what you are hearing. It is not necessarily the same thing. I may be saying something else, you may be hearing something else.

I have heard:

Two men were walking along a crowded sidewalk in a downtown business area. Suddenly one exclaimed, 'Listen to the lovely sound of that cricket!' But the other could not hear. He asked his companion how he could detect the sound of a cricket amidst the din of people and traffic. The first man, who was a zoologist, had trained himself to listen to the voices of nature, but he did not explain. He simply took a coin out of his pocket and dropped it on the sidewalk, whereupon a dozen people began to look about them.
'We hear,' he said, 'what we listen for.'

There are people who can listen only to the sound of a falling rupee on the ground -- that's their only music. Poor people. They think they are rich, but they are poor people, whose whole music consists only in the sound of a rupee falling on the ground. Very poor people... starving. They don't know what life consists of. They don't know the infinite possibilities, they don't know the infinite melodies surrounding you -- the multidimensional richness. You hear only that which you listen for.

If you listen en rapport, in a deep merger with me, then grace will happen. The same grace has been happening always to all those who, whenever a Buddha, a Jesus, a Krishna was walking on the earth, were courageous enough to walk with these people. If you walk with me, if you sit with me en rapport, then you will be fulfilled. I am pouring something in you, but if you don't open your heart I cannot fulfill you, I cannot fill you. But if you open your heart soon you will be overflowing and that overflowing will make you a lotus out of the mud.

The lotus is nothing but an overflowing energy. Hence in the East we have respected the flower of lotus like nothing else. It has become the ultimate symbol of growth. We call the last center in your being, sahasrar -- one thousand-petalled lotus. Sex is the lowest center, sahasrar the highest. By sex you become joined with nature, by sahasrar you are in tune with god, or with the whole. Move from the mud, transcend the mud, and hope and pray and wait for the lotus to open and flower in you.

It is possible. These moments that you are here with me are of tremendous import -- but you can hear only that which you listen for.

The Discipline of Transcendence, Vol 1

Chapter #5
Chapter title: Be therefore mindful

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THE BUDDHA SAID:
IF A MAN WHO HAS COMMITTED MANY A MISDEMEANOUR DOES NOT REPENT AND CLEANSE HIS HEART OF THE EVIL, RETRIBUTION WILL COME UPON HIS PERSON AS SURE AS THE STREAMS RUN INTO THE OCEAN WHICH BECOMES EVER DEEPER AND WIDER.
IF A MAN WHO HAS COMMITTED A MISDEMEANOUR COME TO THE KNOWLEDGE OF IT, REFORM HIMSELF AND PRACTISE GOODNESS, THE FORCE OF RETRIBUTION WILL GRADUALLY EXHAUST ITSELF AS A DISEASE GRADUALLY LOSES ITS BANEFUL INFLUENCE WHEN THE PATIENT PERSPIRES.
THE BUDDHA SAID:
WHEN AN EVIL-DOER, SEEING YOU PRACTISE GOODNESS, COMES AND MALICIOUSLY INSULTS YOU, YOU SHOULD PATIENTLY ENDURE IT AND NOT FEEL ANGRY WITH HIM. FOR THE EVIL-DOER

IS INSULTING HIMSELF BY TRYING TO INSULT YOU.
THE BUDDHA SAID:
ONCE A MAN CAME UNTO ME AND DENOUNCED ME ON ACCOUNT OF MY OBSERVING THE WAY AND PRACTISING GREAT LOVING KINDNESS. BUT I KEPT SILENT AND DID NOT ANSWER HIM. THE DENUNCIATION CEASED.
I THEN ASKED HIM, 'IF YOU BRING A PRESENT TO YOUR NEIGHBOUR AND HE ACCEPTS IT NOT, DOES THE PRESENT COME BACK TO YOU?' THE MAN REPLIED, 'IT WILL.' I SAID, 'YOU DENOUNCE ME NOW, BUT AS I ACCEPT IT NOT, YOU MUST TAKE THE WRONG DEED BACK UPON YOUR OWN PERSON. IT IS LIKE AN ECHO SUCCEEDING SOUND, IT IS LIKE SHADOW FOLLOWING OBJECT. YOU NEVER ESCAPE THE EFFECT OF YOUR OWN EVIL DEEDS. BE THEREFORE MINDFUL AND CEASE FROM DOING EVIL.'

MAN IS A CROWD, a crowd of many voices -- relevant, irrelevant, consistent, inconsistent -- each voice pulling in its own way; all the voices pulling man apart. Ordinarily man is a mess, virtually a kind of madness. You somehow manage, you somehow manage to look sane. Deep down layers and layers of insanity are boiling within you. They can erupt any moment, your control can be lost any moment, because your control is enforced from without. It is not a discipline that has come from your center of being.

For social reasons, economic reasons, political reasons, you have enforced a certain character upon yourself. But many vital forces exist against that character within you. They are continuously sabotaging your character. Hence every day you go on committing many mistakes, many errors. Even sometimes you feel that you never wanted to do it. In spite of yourself, you go on committing many mistakes -- because you are not one, you are many.

Buddha does not call these mistakes sins, because to call them sin will be condemning you. He simply calls them misdemeanours, mistakes, errors. To err is human, not to err is divine. And the way from the human to the divine goes through mindfulness. These many voices within you can stop torturing you, pulling you, pushing you. These many voices can disappear if you become mindful.

In a mindful state mistakes are not committed -- not that you control them, but in a mindful state, in an alert, aware state, voices, many voices cease; you simply become one, and whatsoever you do comes from the very core of your being. It is never wrong. This has to be understood before we enter into these sutras.

In the modern Humanistic Potential Movement there is a parallel to understand it. That's what Transactional Analysis calls the triangle of PAC. P means parent, A means adult, C means child. These are your three layers, as if you are a three-storied building. First floor is that of the child, second floor is that of the parent, third floor is that of the adult. All three exist together.

This is your inner triangle and conflict. Your child says one thing, your parent says something else, your adult, rational mind says something else.

The child says 'enjoy'. For the child this moment is the only moment; he has no other considerations. The child is spontaneous, but unaware of the consequences -- unaware of past, unaware of future. He lives in the moment. He has no values and he has no mindfulness, no awareness. The child consists of felt concepts; he lives through feeling. His whole being is irrational.

Of course he comes into many conflicts with others. He comes into many contradictions within himself, because one feeling helps him to do one thing, then suddenly he starts feeling another feeling. A child never can complete anything. By the time he can complete it his feeling has changed. He starts many things but never comes to any conclusion. A child remains inconclusive. He enjoys -- but his enjoyment is not creative, cannot be creative. He delights -- but life cannot be lived only through delight. You cannot remain a child forever. You will have to learn many things, because you are not alone here.

If you were alone then there would be no question -- you could have remained a child forever. But the society is there, millions of people are there; you have to follow many rules, you have to follow many values. Otherwise there will be so much conflict that life would become impossible. The child has to be disciplined -- and that's where the parent comes in.

The parental voice in you is the voice of the society, culture, civilization; the voice that makes you capable of living in a world where you are not alone, where there are many individuals with conflicting ambitions, where there is much struggle for survival, where there is much conflict. You have to pave your path, and you have to move very cautiously.

The parental voice is that of caution. It makes you civilized. The child is wild, the parental voice helps you to become civilized. The word.'civil' is good. It means one who has become capable of living in a city; who has become capable of being a member of a group, of a society.

The child is very dictatorial. The child thinks he is the center of the world. The parent has to teach you that you are not the center of the world -- everybody thinks that way. He has to make you more and more alert that there are many people in the world, you are not alone. You have to consider them if you want yourself to be considered by them. Otherwise you will be crushed. It is a sheer question of survival, of policy, of politics.

The parental voice gives you commandments -- what to do, what not to do. The feeling simply goes blind. The parent makes you cautious. It is needed.

And then there is the third voice within you, the third layer, when you have become adult and you are no more controlled by your parents; your own reason has come of age, you can think on your own.

The child consists of felt concepts; the parent consists of taught concepts, and the adult consists of thought concepts. And these three layers are continuously in fight. The child says one thing, the parent says just the opposite, and the reason may say something totally different.

You see beautiful food. The child says to eat as much as you want. The parental voice says that many things have to be considered -- whether you are really feeling hungry, or just the smell of the food, the taste of the food is the only appeal. Is this food really nutritious? Is it going to nourish your body or can it become harmful to you? Wait, listen, don't rush. And then there is the rational mind, the adult mind, which may say something else, totally different.

There is no necessity that your adult mind may agree with your parents. Your parents were not omniscient, they were not all-knowing. They were as fallible human beings as you are, and many times you find loopholes in their thinking. Many times you find them very dogmatic, superstitious, believing in foolish things, irrational ideologies.

Your adult says no, your parent says do it, your adult says it is not worth doing, and your child goes on pulling you somewhere else. This is the triangle within you.

If you listen to the child, your parent feels angry. So one part feels good -- you can go on eating as much ice-cream as you want -- but your parent inside feels angry; a part of you starts condemning. And then you start feeling guilty. The same guilt arises as it used to arise when you were really a child. You are no more a child -- but the child has not disappeared. It is there; it is just your ground floor, your very base, your foundation.

If you follow the child, if you follow the feeling, the parent is angry and then you start feeling guilt. If you follow the parent then your child feels that he is being forced into things which he does not want to do. Then your child feels he is being unnecessarily interfered with, unnecessarily trespassed upon. Freedom is lost when you listen to the parent, and your child starts feeling rebellious.

If you listen to the parent, your adult mind says, 'What nonsense! These people never knew anything. You know more, you are more in tune with the modern world, you are more contemporary. These ideologies are just dead ideologies, out of date -- why are you bothering?' If you listen to your reason then also you feel as if you are betraying your parents. Again guilt arises. What to do? And it is almost impossible to find something on which all these three layers agree.

This is human anxiety. No, never do all these three layers agree on any point. There is no agreement ever.

Now there are teachers who believe in the child. They emphasize the child more. For example, Lao Tzu. He says, 'The agreement is not going to come. You drop this parental voice, these commandments, these Old Testaments. Drop all 'shoulds' and become a child again.' That's what Jesus says. Lao Tzu and Jesus, their emphasis is: become a child again -- because only with the child will you be able to gain your spontaneity, will you again become part of the natural flow, tao.

Their message is beautiful, but seems to be almost impractical. Sometimes, yes, it has happened -- a person has become a child again. But it is so exceptional that it is not possible to think that ever the humanity is going to become a child again. It is beautiful like a star... far distant, but out of reach.

Then there are other teachers -- Mahavir, Moses, Mohammed, Manu -- they say listen to the parental voice, listen to the moral, what the society says, what you have been taught. Listen and follow it. If you want to be at ease in the world, if you want to be peaceful in the world, listen to the parent. Never go against the parental voice.

That's how the world has followed, more or less. But then one never feels spontaneous, one never feels natural. One always feels confined, caged. And when you don't feel free, you may feel peaceful, but that peacefulness is worthless. Unless peace comes with freedom you cannot accept it. Unless peace comes with bliss you cannot accept it. It brings convenience, comfort, but your soul suffers.

Yes, there have been a few people again who have achieved through the parental voice, who have really attained to the truth. But that too is very rare. And that world is gone. Maybe in the past, Moses and Manu and Mohammed were useful. They gave commandments to the world. 'Do this. Don't do that.' They made things simple, very simple. They have not left anything for you to decide; they don't trust that you will be able to decide. They simply give you a readymade formula -- 'These are the ten commandments to be followed. You simply do these and all that you hope, all that you desire will happen as a consequence. You just be obedient.

All the old religions emphasized obedience too much. Disobedience is the only sin -- that's what christianity says. Adam and Eve were expelled from the garden of god because they disobeyed. God had said not to eat the fruit of the tree of knowledge and they disobeyed. That was their only sin. But every child is committing that sin. The father says, 'Don't smoke,' and he tries it. The father says, 'Don't go to the movie,' and he goes. The story of Adam and Eve is the story of every child. And then condemnation, expulsion....

Obedience is religion for Manu, Mohammed, Moses. But that world has gone, and through it many have not attained. Many became peaceful, good citizens, good members, respectable members of the society, but nothing much.

Then there is the third emphasis on being adult. Confucius, Patanjali, or modern agnostics -- Bertrand Russell -- all humanists of the world, they all emphasize: 'Believe only in your own reason.' That seems very arduous, so much so that one's whole life becomes just a conflict. Because you have been brought up by your parents, you have been conditioned by your parents. If you listen only to your reason, you have to deny many things in your being. In fact, your whole mind has to be denied. It is not easy to erase it.

And you were born as children without any reason. That too is there. Basically you are a feeling being; reason comes very late. It comes when, in fact, all that has to happen has happened. Psychologists say a child learns almost seventy-five percent of his whole knowledge by the time he is seven years old. Seventy-five percent of his whole knowledge he has learned by the time he is seven years old, fifty percent by the time he is four years old. And this whole learning happens when you are a child, and reason comes very late. It is a very late arrival. It comes when, in fact, all that has to happen has happened.

It is very difficult to live with the reason. People have tried -- a Bertrand Russell here and there -- but nobody has achieved truth through it, because reason alone is not enough.

All these angles have been chosen and tried, and nothing has worked. Buddha's standpoint is totally different. That's his original contribution to human consciousness. He says not to choose any, he says move in the center of the angle. Don't choose reason, don't choose parent, don't choose the child; just move in the very center of the angle and remain silent and become mindful. His approach is tremendously meaningful. And then you will be able to have a clear perspective of your being. And out of that perspective and clarity let the response come.

We can say it in another way. If you function as a child, that is a childish reaction. Many times you function as a child. Somebody says something and you get hurt, and a tantrum and anger and temper... you lose everything. Later on you feel very bad about it -- that you lost your image. Everybody thinks you so sober and you were so childish, and nothing much was at stake.

Or you follow your parental voice, but later on you think that still you are dominated by your parents. You have not yet become an adult, mature enough to take the reins of your life into your own hands. Or sometimes you follow reason, but then you think that reason is not enough, feeling also is needed. And without feeling, a rational being becomes just head; he loses contact with the body, he loses contact with life, he becomes disconnected. He functions only as a thinking mechanism. But thinking cannot make you alive, in thinking there is no juice of life. It is a very dry thing. Then you hanker, you hanker for something which can again allow your energies to stream, which can again allow you to be green and alive and young. This goes on and you go on chasing your own tail.

Buddha says these are all reactions and any reaction is bound to be partial -- only response is total -- and whatsoever is partial is a mistake. That's his definition of error: whatsoever is partial is a mistake. Because your other parts will remain unfulfilled and they will take their revenge. Be total. Response is total, reaction is partial.

When you listen to one voice and follow it you are getting into trouble. You will never be satisfied with it. Only one part will be satisfied, the other two parts will be very much dissatisfied. So two thirds of your being will be dissatisfied, one third of your being will be satisfied, and you will always remain in a turmoil. Whatsoever you do, reaction can never satisfy you, because reaction is partial.

Response -- response is total. Then you don't function from any triangle, you don't choose; you simply remain in a choiceless awareness. You remain centered. And out of that centering you act, whatsoever it is. It is neither child nor parent nor adult. You have gone beyond PAC. It is you now -- neither the child nor the parent nor the adult. It is you, your being. That PAC is like a cyclone and your center is the center of the cyclone.

So whenever there is a need to respond, the first thing, Buddha says, is become mindful, become aware. Remember your center. Become grounded in your center. Be there for a few moments before you do anything. There is no need to think about it because thinking is partial. There is no need to feel about it because feeling is partial. There is no need to find clues from your parents, Bible, Koran, Gita -- these are all P -- there is no need. You simply remain tranquil, silent, simply alert -- watching the situation as if you are absolutely out of it, aloof, a watcher on the hills.

This is the first requirement -- to be centered whenever you want to act. Then out of this centering let the act arise -- and whatsoever you do will be virtuous, whatsoever you do will be right.

Buddha says right mindfulness is the only virtue there is. Not to be mindful is to fall into error. To act unconsciously is to fall into error.

Now the sutras.

THE BUDDHA SAID:
IF A MAN WHO HAS COMMITTED MANY A MISDEMEANOUR DOES NOT REPENT AND CLEANSE HIS HEART OF THE EVIL, RETRIBUTION WILL COME UPON HIS PERSON AS SURE AS THE STREAMS RUN INTO THE OCEAN WHICH BECOMES EVER DEEPER AND WIDER.
IF A MAN WHO HAS COMMITTED MANY A MISDEMEANOUR DOES NOT REPENT...

Repentance means retrospective awareness, repentance means looking backwards. You have done something. If you were aware then no wrong can happen, but you were not aware at the time you did it. Somebody insulted -- you became angry, you hit him on the head. You were not aware what you were doing. Now things have cooled down, the situation has gone, you are no more in anger; you can look backwards more easily. You missed awareness at that time. The best thing was to have awareness at that time, but you missed it, and now there is no point in crying and weeping over the spilt milk. But you can look, you can bring awareness to that which has already happened.

That is what Mahavir calls pratycraman, looking back; what Patanjali calls pratyahar, looking in. That's what Jesus calls repentance. That's what Buddha calls pashchattap. It is not feeling sorry, it is not just feeling bad about it, because that is not going to help. It is becoming aware, it is reliving the experience as it should have been. You have to move into it again.

You missed awareness in that moment; you were overflooded by unconsciousness. Now things have cooled, you'll take your awareness, the light of awareness, back. You move in that incident again, you look into it again as you should have really done; that is gone, but you can do it retrospectively in your mind. And Buddha says this cleanses the heart of the evil.

This looking back, continuously looking back, will make you more and more aware. There are three stages. You have done something, then you become aware -- first stage. Second stage: you are doing something, and you become aware. And third stage: you are going to do something, and you become aware. Only in the third stage will your life be transformed. But the first two are necessary for the third, they are necessary steps.

Whenever you can become aware, become aware. You have been angry -- now sit down, meditate, become aware what has happened. Ordinarily we do it, but we do for wrong reasons. We do it to put our image back in its right place. You always think you are a very loving person, compassionate, and then you suddenly become angry. Now your image is distorted in your own eyes. You do a sort of repentance. You go to the person and you say, 'I am sorry.' What are you doing? You are repainting your image.

Your ego is trying to repaint the image, because you have fallen in your own eyes, you have fallen in others' eyes. Now you are trying to rationalize. At least you can go and say, 'I am sorry. I did it in spite of myself. I don't know how it happened, I don't know what evil force took possession of me, but I am sorry. Forgive me.'

You are trying to come back to the same level where you were before you became angry. This is a trick of the ego, this is not real repentance. Again you will do the same thing.

Buddha says real repentance is remembering it, going into the details fully aware of what happened;

going backwards, reliving the experience. Reliving the experience is like unwinding; it erases. And not only that -- it makes you capable of more awareness, because awareness is practised when you are remembering it, when you are becoming again aware about the past incident. You are getting a discipline in awareness, in mindfulness. Next time you will become aware a little earlier.

This time you were angry; after two hours you could cool dawn. Next time after one hour you will cool down. Next time after a few minutes. Next time, just as it has happened you will cool down and you will be able to see. By and by, by slow progression, one day while you are angry you will catch hold of yourself red-handed. And that is a beautiful experience -- to catch yourself red-handed committing an error. Then suddenly the whole quality changes, because whenever awareness penetrates you, reactions stop.

This anger is a childish reaction, it is the child in you. It is coming from the C. And later on, when you feel sorry, that is coming from the P, from the parent. The parent forces you to feel sorry and go and ask forgiveness. You have not been good to your mother or to your uncle -- go and put things right.

Or it can come from A, from your adult mind. You have been angry and later on you recognize that this is going to be too much; there is a financial loss in it. You have been angry with your boss, now you become afraid. Now you start thinking he may throw you out, or he may carry the anger within him. Your salary was going to be raised; he may not raise it -- a thousand and one things... you would like to put things right.

When Buddha says repent, he's not telling you to function from C or P or A. He is saying when you become aware, sit down, close your eyes, meditate upon the whole thing -- become a watcher. You missed the situation, but still something can be done about it: you can watch it. You can watch it as it should have been watched. You can practise, this will be a rehearsal, and by the time you have watched the whole situation you will feel completely okay.

If then you feel like going and asking forgiveness, for no other reasons -- neither the parent, nor the adult, nor the child -- but out of sheer understanding, out of sheer meditation that it was wrong.... It was not wrong for any other reason; it was wrong because you behaved in an unconscious way. Let me repeat it. You go and you ask for forgiveness not for any other reason -- financial, social, political, cultural; no -- you simply go there because you meditated on it and you recognized and you realized the fact that you acted in unawareness; you have hurt somebody in unawareness.

You have to go and console the person at least. You have to go and help the person to understand your helplessness -- that you are an unconscious person, that you are a human being with all the limitations, that you are sorry. It is not putting your ego back, it is simply doing something which your meditation has showed you. It is totally a different dimension.

IF A MAN WHO HAS COMMITTED MANY A MISDEMEANOUR DOES NOT REPENT AND CLEANSE HIS HEART OF THE EVIL, RETRIBUTION WILL COME UPON HIS PERSON AS SURE AS THE STREAMS RUN INTO THE OCEAN WHICH BECOMES EVER DEEPER AND WIDER.

Ordinarily what do we do? We become defensive. If you have been angry at your wife or at your child, you become defensive; you say it had to be done that way, it was needed -- it was needed for the child's own good. If you are not angry, how are you going to discipline the child? If you are not angry with somebody people will take advantage of you. You are not a coward, you are a brave man. How can you just let people do things which should not be done to you? You have to react.

You become defensive, you rationalize. If you go on rationalizing your errors... and all errors can be rationalized, remember it. There exists not a single error which cannot be rationalized. You can rationalize everything. But then, Buddha says, such a person is bound to become more and more unconscious, more and more deeply unaware... AS SURE AS THE STREAMS RUN INTO THE OCEAN WHICH BECOMES EVER DEEPER AND WIDER.

If you go on defending yourself then you will not be able to transform yourself. You have to recognize that there is something wrong. The very recognition helps change.

If you feel healthy and you are not ill, you are not going to go to a physician. Even if the physician comes to you, you are not going to listen to him. You are perfectly okay. You will say, 'I'm perfectly well. Who says I am ill?' If you don't think you are ill, you will go on protecting your illness. That is dangerous; you are on a suicidal path.

If there has been anger, there has been greed, there has been something that happens only when you are unconscious, recognize it -- the sooner you do it the better. Meditate upon it. Move to your center and

respond from the center.

IF A MAN WHO HAS COMMITTED A MISDEMEANOUR COME TO THE KNOWLEDGE OF IT, REFORM HIMSELF AND PRACTISE GOODNESS, THE FORCE OF RETRIBUTION WILL GRADUALLY EXHAUST ITSELF AS A DISEASE GRADUALLY LOSES ITS BANEFUL INFLUENCE WHEN THE PATIENT PERSPIRES.

If you acknowledge it you have taken one very meaningful step towards changing it. Now Buddha says one very important thing: 'If you come to acknowledge it, if you come to the knowledge of it, reform yourself.'

Ordinarily, even if we sometimes recognize that 'yes, something wrong has happened', we don't try to reform ourselves, we only try to reform our image. We want everybody to feel that they have forgiven us. We want everybody to recognize that it was wrong on our part, but we have asked for their forgiveness, and things are put right again. We are again on our pedestal. The fallen image is replaced back on the throne. We don't reform ourselves.

You have many times asked forgiveness, but again and again you go on doing the same thing. That simply shows that it was a policy, a politics, a trick to manipulate people -- but you have remained the same, you have not changed at all. If you have really asked forgiveness for your anger or any offence against anybody, then it should not happen again. Only that can be a proof that you are really on the path of changing yourself.

BUDDHA SAYS:
IF A MAN WHO HAS COMMITTED A MISDEMEANOUR COME TO THE KNOWLEDGE OF IT, REFORM HIMSELF AND PRACTISE GOODNESS...

So, two things he is saying. First: the moment you feel that something goes wrong, something continuously makes you unconscious, and you behave in a mechanical way, you react, then you have to do something -- and the doing has to become more aware. That is the only way to reform yourself.

Watch how many things you do unconsciously. Somebody says something and there is anger. There is not even a single moment's gap. It is as if you are just a mechanism -- somebody pushes a button and you lose your temper. Just as if you push the button and the fan starts moving and the light goes on. There is not a. single moment. The fan never thinks whether to move or not to move; it simple moves.

Buddha says this is unconsciousness, this is mindlessness. Somebody insults and you are simply controlled by his insult.

Gurdjieff used to say that a small thing transformed his life completely. His father was dying and he called the boy -- and Gurdjieff was only nine years old -- and he said to the boy, 'I have nothing much to give you, but only one advice that was given from my father to me from his deathbed, and it has tremendously benefited me. Maybe it can be of some use to you. I don't feel that you will be able to understand it right now, you are too young. So just remember it. Whenever you can understand, it will be helpful.'

And he said, 'Remember only one thing -- if you feel angry, then wait for twenty-four hours. Then do whatsoever you want to do -- but wait twenty-four hours. If somebody insults you, you tell him, "I will come after twenty-four hours and do whatsoever is needed. Please give me a little time to think over it."'

Of course the nine-year-old Gurdjieff could not understand what it is, but he followed it. By and by he became aware of the tremendous impact of it. He was completely transformed. Because two things he had to remember -- one, he had to be aware not to do the anger, not to move into anger when somebody was insulting, not to allow himself to be manipulated by the other -- he had to wait for twenty-four hours. So when somebody was insulting or saying something against him, he would simply remain alert not to be affected. For twenty-four hours, he had promised his dying father, he would remain cool and calm. And by and by he became capable.

And then he understood it -- that after twenty-four hours it is never needed. You cannot be angry after twenty-four hours. After twenty-four minutes you cannot be angry, after twenty-four seconds you cannot be angry. Either it is instant or it is not. Because anger functions only if you are unconscious; if you are this much conscious -- that you can wait for twenty-four seconds -- finished. Then you cannot be angry. Then

you have missed the moment, then you have missed the train; the train has left the platform. Even twenty-four seconds will do -- you try it.

Buddha says one who acknowledges his errors... and he simply says acknowledges it, he does not say 'who condemns', because there is nothing to condemn. It is human, it is natural; we are unconscious beings. Buddha used to say that god, or the universal soul, or existence, sleeps in the mineral, totally oblivious; in the vegetable the sleep is not so deep, a few fragments of dreams have started moving around; in the animal, god is dreaming; in man he has become a little aware -- just a little. Those moments are few and far between. Sometimes months pass and you are not aware for a single moment, but in man there is the possibility of a few moments of awareness. In a Buddha, god has become perfectly aware.

Watch existence all around. In these trees, Buddha says there are just a few fragments of dreams. In the rocks... fast, deep sleep, dreamless -- sushupti. In the animals -- in the cat, in the dog, in the lion, in the tiger, in the birds -- god is dreaming, many dreams. In man he is coming above, just a little, a few moments of awareness.

So don't miss any opportunity whenever you can become aware. And those are the best moments -- when unconsciousness pulls you deep down. If you can use those moments, if you can use those moments as challenges, god will become more and more aware in you. One day your awareness becomes a continuous flame, an eternal flame. Then god is perfectly awake, no sleep, no dream.

This is the meaning of the word 'buddha'. 'Buddha' means one who has become absolutely aware. In no situation does he lose his mindfulness. His mindfulness has become just natural like breathing. Just as you breathe in and breathe out, in exactly the same way he inhales awareness, he exhales awareness. His centering has become permanent. He does not function from personalities -- the personality of the child, the parent, the adult, no. He simply functions from a point which is beyond all personalities.

This is what he calls 'reform'. The word 'reform' is beautiful. It means 'to make it again' -- reform, to re-build, to re-create. Reform does not mean just reform, reform does not mean just modifying here and there. Reform does not mean that somewhere the plaster has fallen so you put it again, somewhere the colour has disappeared, evaporated, so you paint it again. Reform does not mean small modifications. Reform is a very revolutionary word. It simply means form it again, be reborn, be totally new, take a quantum jump, move from the old personality, be away from the old nucleus, attain to a new center.

HE REFORMS HIMSELF, PRACTISES GOODNESS...

Whatsoever you feel is your basic error, just don't get chronically attentive towards it, don't get obsessed by it. That too is a fault. There are many people, they come to me and they say, 'We cannot control anger. We continuously are trying to control it, but we cannot control. What to do?'

Buddha says don't become obsessive about anything. Recognize it, become aware, and do something just the opposite. If you feel anger is your problem, don't be too attentive towards anger; become more compassionate, become more loving. Because if you become too much concerned about anger, where will you put the energy that will be released if you don't become angry? Create a path for the energy to move. It is the same energy. When you have compassion it is the same energy as it was in anger. Now it is positive, then it was negative. Then it was destructive, now it is creative. But it is the same energy -- anger becomes compassion. So before you want to change anger you will have to channelize, you will have.to make new channels towards compassion.

So Buddha says practise goodness, practise virtue. Find out your chief fault and create new pathways in your being. If you are a miser then just crying about it and talking about it is not going to help. Then start sharing. Whatsoever you can share, share. Do something that becomes a breakthrough, do something that goes against your past, do something that you have never done before. It is possible that you are angry because you don't know how to have compassion. It is possible you are a miser because you don't know how to share.

Buddha's emphasis is to be positive -- do something so the energy starts moving and flowing. Then by and by it will be taken away from anger. Become conscious but don't be obsessed.

You will have to make a distinction between these two things because human mind is such that it goes on misinterpreting. When Buddha says become mindful, he is not saying become obsessed, he is not saying continuously think of anger. Because if you continuously think of anger you will create more and more angry situations for yourself. Be conscious, but there is no need to contemplate. Be conscious, but there is

no need to be too much concerned. Take a note of it and then do something which changes your energy pattern. That's what he means when he says practise goodness.

> ... THE FORCE OF RETRIBUTION WILL GRADUALLY EXHAUST ITSELF AS A DISEASE GRADUALLY LOSES ITS BANEFUL INFLUENCE WHEN THE PATIENT PERSPIRES.

Somebody has taken too much alcohol. What do you do? You can give him a hot bath or you can put him in a sauna bath. If he can perspire the alcohol will go with his perspiration.

Buddha says to do virtue is like perspiration. Your unconscious habits evaporate through it. So not doing bad is actually doing good. Don't be negatively interested, be positive. If you just sit and think about all the wrongs that you have done, by and by thinking too much about wrongs that you have done, you will be giving too much food to them. To give attention is to give food, to give attention means to play with the wound.

Take note, be mindful, meditate, but don't play with the wound. Otherwise you will be making the wound again and again more alive. It will start bleeding. So don't become too much concerned about your small things -- they are small.

I have heard about a saint who used to beat himself every morning, and he would cry, 'God, forgive me. I have committed a sin.' This continued for forty years. Again and again he was asked... He had become a very respectable man, he was thought to be a very holy man, and nobody knew that he had ever committed any sin because he was such a virtuous man. And for forty years people had watched him -- he was always in the public eye, he was always surrounded by people. When he was asleep, then too people were surrounding him, and nobody had seen that he had ever done anything wrong; he was continuously praying. But every morning he would beat himself, blood would flow from his body.

Continuously he was asked, 'What wrong have you done?' What sin? Let us know.' But he would not say. Only when he was dying, he said, 'Now I will have to say, because last night god appeared in my dream and he said, "You are creating too much fuss about it. Forty years is enough! And I have to tell you this, otherwise I won't allow you in heaven. You have not done anything wrong."' Just when he was young he saw a beautiful woman pass and desire arose in him, just an urge to have this woman. That was the only sin that he had committed -- just a thought -- and for forty years he was beating himself. Even god had to appear to him in a dream: 'Please, now... because tomorrow you are going to die. I will not allow you in heaven if you continue this. You have not done anything much, but you are creating too much fuss about it. Don't be fussy.'

All errors are just ordinary. What extraordinary sin can you commit? All the sins have been committed already; you cannot find a new sin -- it is very difficult. It is almost impossible to be original about sin. For millions of years people have committed everything that can be committed. Can you find anything new? It is impossible -- and what can you commit?

Bertrand Russell used to say that the christian god seems to be almost absurd, because the christian god says that if you commit a sin you will be thrown into hell for eternity. Now this is too much. You can throw a man for five years, ten years, twenty years, fifty years. If a man has lived for seventy years you can throw him for seventy years. That means he was continually sinning for seventy years -- not even a gap, not even a holiday. Then too you can throw him for seventy years.

And christians believe in only one life. It is good that they believe in one life, otherwise what will they do? For one life's sins they throw you in hell for eternity! Just think of hindus -- so many lives; one eternity will not be enough.

Russell used to say, 'I count my sins -- those which I have committed and also those which I have not committed, only thought -- and I cannot conceive how, for these small things, I am going to be thrown for eternity into hell, and I will be tortured for eternity. Even a very very hard magistrate cannot send me to jail for more than four years.' And he was right.

What errors can you commit? What errors have you committed? Don't call them sin because the very word has become contaminated, it has a condemnation in it. Buddha simply calls them 'misdemeanours', ungraceful acts. Beautiful is his term -- ungraceful acts, acts in which you behaved in an ungraceful way. You became angry or you said something which was not graceful, or you did something which was not graceful -- just misdemeanours.

THE BUDDHA SAID:
WHEN AN EVIL-DOER, SEEING YOU PRACTISE GOODNESS, COMES AND MALICIOUSLY INSULTS YOU, YOU SHOULD PATIENTLY ENDURE IT AND NOT FEEL ANGRY WITH HIM. FOR THE EVIL-DOER IS INSULTING HIMSELF BY TRYING TO INSULT YOU.

Try to understand this sutra. It always happens -- if you become good you will find many people becoming angry at you. Because your very goodness creates guilt in them -- they are not so good. Your being good creates a comparison. It is very difficult for people to forgive a good man. They can always forgive a bad man, but it is very difficult for them to forgive a good man. Hence for centuries they remain angry against a Jesus, against a Socrates, against a Buddha. Why does it happen? You can watch in life.

I was once in a university, I was a teacher there, and one clerk who was the best on the whole staff and a very sincere worker, told me, 'I am in trouble. The whole staff is against me. They say, "Why do you work so much? When we are not working you are also not supposed to work. Just two hours is enough -- just go on putting files from here to there, there is no need..."' His table was always clean, no files piling, and everybody else' stables were full of files. Of course they were angry, because this man's presence created a comparison. If this man can do, why can't they do?

A good man is never loved because he creates comparison. A Jesus has to be crucified, because if such innocence is possible, then why are you not so innocent? It becomes a deep wound in your ego. You have to crush this man; only by killing him will you be satisfied. You have to poison Socrates because this man is so truthful. Why can't you be so truthful? Your lies are revealed by this man's truth. This man's reality, authenticity, makes you feel all pseudo. This man is dangerous. It is as if in a valley of blind people one man comes who has eyes.

H. G. Wells has a story that there was a valley of blind people somewhere in South America, and once a traveller came who had eyes. All the blind people gathered together and they thought that something must be wrong with this man; it had never happened. They decided to operate. Of course, in a valley of blind people, if you have eyes something is wrong with you.

Mulla Nasrudin is a hypochondriac. Once he came to me and told me, 'There must be something wrong with my wife.'

I said, 'What is wrong with your wife? She looks perfectly healthy.'

He said, 'There must be something wrong. She never goes to the doctor.'

He goes every day, regularly, religiously, and every doctor of the town is annoyed by him. Now he is worried about his wife. There must be something wrong with her because she never goes to any doctor.

If you live with unhealthy people, to be healthy is dangerous. If you live with insane people, then to be sane is dangerous. If you live in a madhouse, even if you are not mad at least pretend that you are mad, otherwise those mad people will kill you.

BUDDHA SAYS:
WHEN AN EVIL-DOER, SEEING YOU PRACTISE GOODNESS, COMES AND MALICIOUSLY INSULTS YOU...

They will come and insult you. They cannot tolerate the idea that you can be better than them. It is impossible for them to believe that anybody can surpass them. Then the surpasser must be a pretender, then he must be a deceiver, then he must be trying just to create an image about himself, about his ego. They become restless. They start taking revenge.

WHEN AN EVIL-DOER, SEEING YOU PRACTISE GOODNESS, COMES AND MALICIOUSLY INSULTS YOU, YOU SHOULD PATIENTLY ENDURE IT...

You should remain at your center, you should patiently endure it, you should simply watch it, what is happening. You should not get disturbed about it. If you get disturbed then that malicious person has defeated you. If you get disturbed then you are conquered. If you get disturbed then you have cooperated

with him.

Buddha says just keep quiet, endure it, remain patient, and don't feel angry with him... FOR THE EVIL-DOER IS INSULTING HIMSELF BY TRYING TO INSULT YOU. He is insulting his own potentiality.

When we crucified Jesus, we crucified our own innocence. When we crucified Jesus, we crucified our own future. When we crucified Jesus, we killed our own divinity. He was nothing but a symbol that this is possible to you also, that whatsoever has happened to him can happen to you also.

When we poisoned Socrates we poisoned our whole being, we poisoned our whole history. He was nothing but the coming star, the herald of the future. He was saying, 'This is your potentiality. Whatsoever I am is just a messenger to give you the message that you can also become like me.'

Buddha says: FOR THE EVIL-DOER IS INSULTING HIMSELF BY TRYING TO INSULT YOU. You remain patient, you endure it, don't get angry.

THE BUDDHA SAID:
ONCE A MAN CAME UNTO ME AND DENOUNCED ME ON ACCOUNT OF MY OBSERVING THE WAY AND PRACTISING GREAT LOVING KINDNESS.

It looks absurd. Why should people go to somebody, who has done nothing wrong to them, to denounce him? Why should they go and denounce Buddha? Because he has not done anything wrong to anybody. He is in nobody's way -- he has renounced all competitiveness. He is almost a dead person as far as the world is concerned. But why should people go out of their way to denounce him?

His very presence is insulting to them. The very possibility that a man can be so good hurts them. Then why are they not so good? It creates guilt. That's why down the centuries people go on writing that a man like Buddha never existed, that Jesus is a myth, that these are just wish-fulfillments. These people never existed, these are human desires, utopias; they never really existed. Or even if they existed they were not like they are depicted; they are just fantasies, dreams. Why?

Even today people go on writing against Buddha, against Jesus. Still today something hurts. Twenty-five centuries have passed since this man walked, but still there are people who don't feel at ease with this man. If he existed really, historically, then they are condemned. They have to prove that this man never existed, it is just a myth. Then they are at ease.

Once they have proved that there has never been a Buddha, never a Jesus, never a Krishna, once they have proved that there is no god, then they can rest, then they can be whatsoever they are, then there is no comparison. They are the last word in existence. Then they can remain as they are without any transformation. Then they can remain and go on doing whatsoever they are doing. Then they can go on doing rubbish and they can go on talking garbage, and they can go on being unconscious drunkards as they are. But if ever a man like Buddha walked on the earth -- with such flame, with such glow, with such glory -- they feel hurt.

ONCE A MAN CAME UNTO ME AND DENOUNCED ME ON ACCOUNT OF MY OBSERVING THE WAY AND PRACTISING GREAT LOVING KINDNESS. BUT I KEPT SILENT AND DID NOT ANSWER HIM.

That's what I mean when I say get out of the triangle of PAC. Because if you answer you will react. You remain quiet, you simply remain at your center; don't be distracted. You just remain silent, serene, collected, calm.

BUT I KEPT SILENT AND DIDN'T ANSWER HIM.

That has to be understood. Because what is the point in answering such a man? He will not understand in the first place. In the second place the possibility is he will misunderstand.

Pontius Pilate asked Jesus at the last moment when he was going to be crucified, 'What is truth?' and Jesus remained silent, he didn't say a single word. His whole life he was talking about truth, his whole life was sacrificed into the service of truth, and at the last moment why is he quiet? Why is he not answering?

He knows that the answer is futile, it won't get home. There is every possibility that it will be misunderstood.

Silence is his answer -- and silence is more penetrating. If some disciple had asked him he would have answered, because a disciple is one who is ready to understand, who is receptive, who will take care of whatsoever is said to him, who will feed on it, who will digest it. The word will become flesh in him.

But Pontius Pilate is not a disciple. He is not asking it in a deep, humble attitude, he is not ready to learn. He is just asking -- maybe out of curiosity, or just joking, or just trying to make a laughing stock of this man. Jesus remained quiet, silence was his answer.

And Buddha says:

> I KEPT SILENT AND DID NOT ANSWER HIM. THE DENUNCIATION CEASED.

Because that silence must have surprised the man. An answer would have been okay, he could have understood. But silence he couldn't understand at all. He must have been shocked. He is denouncing and Buddha is simply quiet, silent. He is insulting and Buddha is unperturbed. If he was perturbed, if he was disturbed and distracted, then the man could have understood the language. That language he knew, but he did not know this totally unknown language of silence, of grace, of peace, of love, of compassion.

He must have felt embarrassed, he must have felt puzzled. He could not figure it out. He was at a loss. THE DENUNCIATION CEASED. What is the point of going on now? This man seems to be almost like a statue. He has not answered, he has not reacted.

> I THEN ASKED HIM, 'IF YOU BRING A PRESENT TO YOUR NEIGHBOUR AND HE ACCEPTS IT NOT, DOES THE PRESENT COME BACK TO YOU?'

Rather than answering him, when the denunciation ceased Buddha asked him:

> 'IF YOU BRING A PRESENT TO YOUR NEIGHBOUR AND HE ACCEPTS IT NOT, DOES THE PRESENT COME BACK TO YOU?' THE MAN REPLIED, 'IT WILL.' I SAID, 'YOU DENOUNCE ME NOW, BUT AS I ACCEPT IT NOT, YOU MUST TAKE THE WRONG DEED BACK ON YOUR OWN PERSON. IT IS LIKE ECHO SUCCEEDING SOUND, IT IS LIKE SHADOW FOLLOWING OBJECT. YOU NEVER ESCAPE THE EFFECT OF YOUR OWN EVIL DEEDS. BE THEREFORE MINDFUL AND CEASE FROM DOING EVIL.'

He has shown something without saying it. He asked the man, 'If you bring a present to a neighbour...' he calls it a present '... and he accepts it not, what will you do?' Of course the man must have said, 'I will take it back.' He was persuaded, now he cannot turn back. Buddha said, 'And you have brought a present to me -- maybe of insults, denunciation -- and I accept it not. You can bring, that is your freedom, but whether I will accept it or not is my freedom, it is my choice.'

This is something beautiful to be understood. Somebody insults you. The insult is not yet meaningful unless you accept it. Unless you immediately take it, it is meaningless, it is noise, it has nothing to do with you. So in fact nobody can insult you unless you take it, unless you cooperate with it.

So whenever you were insulted, you felt insulted, it was you, it was your responsibility. Don't say that somebody else insulted you. Why did you accept it? Nobody can force you to accept it. It is his freedom to insult, it is your freedom whether to accept or not. If you accept then it is your responsibility, then don't say that he insulted you. Simply say, 'I accepted the insult.' Simply say, 'I was not aware; in unawareness I simply accepted it and then I became disturbed.'

Buddha says, 'Accept only that which you need. Accept only nourishment.' Why accept poison? Somebody brings a cupful of poison and he wants to present it. You say, 'Thank you sir, but I don't need it. If sometime I want to commit suicide I will come and ask, but right now I want to live.' There is no need; just because somebody has brought poison to you there is no necessity that you should drink it. You can simply say, 'Thank you.' That's what Buddha did.

He says,'But as I accept it not, what are you going to do with it? You will have to take it back. I feel sorry for you. You will have to take it on yourself, it will fall on yourself... just as a shadow follows the

object, or the echo succeeds the sound. Now it will follow you forever and ever. Your insult will be like a thorn in your being. Now it will haunt you. You have not done something against me, you have done something against yourself.'

To be a help to this poor man who has done something wrong against himself, Buddha feels sorry, Buddha feels compassion. He says, 'Be therefore mindful. Do only that which you would like to follow you. Do only that which will follow you and you will feel happy. Sing a song, so if the echoes come, they will shower more songs on you.'

In Matheran, a hill station just nearby, I used to have many camps. The first camp, I went to see a place, an echo point. A few friends were there with me. One started barking like a dog and the whole valley echoed as if many dogs were barking. I told the man, 'Take a lesson -- this is the whole situation of life: life is an echo point. If you bark like a dog, then the whole valley will echo and it will follow and haunt you. Why not sing a song?'

He understood the point and he sang a song, and the whole valley showered, echoed.

It depends on you. Whatsoever you do with others, in fact you are doing with yourself, because from everywhere things will return back, a thousand-fold. If you shower flowers on others, flowers will come on you. If you sow thorns in others' paths, the path is going to be yours.

We cannot do anything to anybody else without doing it to ourselves in the first place. We can do something to somebody else only if he accepts it, and that is not decidedly so. Maybe he is a Buddha, a Jesus, and he simply sits silently. Then the deed falls on our own being.

Buddha says: BE THEREFORE MINDFUL... He must have said in deep compassion... AND CEASE FROM DOING EVIL... because you will suffer unnecessarily.

Let me repeat one thing so that you can remember it. You have three layers: the child, the parent, the adult -- and you are none. You are neither the child nor the parent nor the adult. You are something beyond, you are something eternal, you are something far away from all these struggling parts, conflicting parts.

Don't choose, just be mindful, and act out of your mindfulness. Then you will be spontaneous like a child, and without being childish. And remember the difference between being like a child and being childish. They are two different things.

If you act out of mindfulness you will be like a child and yet you will not be childish. And if you act out of your mindfulness you will be following all the commandments without following them at all. And if you act out of your mindfulness whatsoever you do will be reasonable. And to be reasonable is to be really rational.

And remember, reasonableness is different from rationality. Reasonableness is a very very different thing, because reasonableness accepts irrationality also as part of life. Reason is monotonous, rationality is monotonous. Reasonableness accepts the polarity of things. A reasonable man is a feeling man as much as a reasoning man.

So if you act out of your innermost core, you will become tremendously content; contented, because all layers will be fulfilled. Your child will be fulfilled because you will be spontaneous. Your parent will not feel angry and guilty because naturally all that is good will be done by you, not as an outer discipline but as an inner awareness.

You will follow the ten commandments of Moses without ever having heard about them; you will naturally follow them. That's where Moses got them -- not on the mountain but on the inner peak. And you will be following Lao Tzu and Jesus -- and you may not have heard about Lao Tzu and Jesus. That's where they got their childhood again, that's where they got born. And you will be following Manu and Mahavir and Mohammed, very naturally, and still you will not be irrational.

Your mind will be in total support with it. It will not be against your adult rationality. Your adult rationality will be totally convinced by it, your Bertrand Russell will be convinced by it.

Then all your three conflicting parts fall into one whole. You become a unity, you are together. Then those many voices disappear. Then you are no more many, you are one. This one is the goal.

SO, BE THEREFORE MINDFUL.

The Discipline of Transcendence, Vol 1

Chapter #6
Chapter title: Nothing is lacking

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WHY CAN'T WE LET ONE ANOTHER BE? WHY CAN'T WE JUST SIMPLY ACCEPT OURSELVES AND OTHERS JUST THE WAY WE ARE? WHY THIS PERSISTENT 'CHASING-THE-TAIL GAME' OF TRYING TO BE DIFFERENT? -- THAT IS, MORE OPEN, MORE AWARE, MORE. YOU HAVE SAID OFTEN THAT EVERYTHING IS FINE, PERFECT, THE WAY IT IS....
ISN'T IT ABOUT TIME WE STARTED PLAYING A NEW GAME? I'M GETTING VERY EXHAUSTED BY THIS OLD ONE. AND LIFE AND LOVE AND FEAR AND INSECURITY IS SO EXQUISITE -- JUST THE WAY IT IS. COULD THERE POSSIBLY BE MORE?

THE FIRST THING TO BE UNDERSTOOD -- the 'more' has already happened, and there cannot be anything more; but it is very difficult to accept it because you can always imagine more. The problem arises out of imagination, and it is going to remain unless you drop imagination as such.

You have ten thousand rupees -- you can imagine more; you have ten million rupees -- you can imagine more. There is no end to imagination. The 'more' comes out of the faculty of imagination.

The trees are not in any way hankering for more; the animals are not in any way hankering for any growth, they are not going anywhere. The reason is simple -- they have no imagination. Buddhas are also not going anywhere, they are also not part of this mad game, because they have dropped the imagination.

Unless you drop imagining, you cannot drop 'more'. 'More' simply means you can imagine. You are in love -- you can imagine that more could have happened, more can happen. That's why man remains in a continuous dissatisfaction; it is imagination that creates it.

The way is, either you become idiotic, fall back.... Idiots are not troubled. You will find idiots always in a happy mood. They cannot imagine. They are incapable of imagination. And many have tried to become idiots in the name of religion, many have tried practising things which make you idiotic.

If you escape from the world and you live a monastic life, a life of no relationship, a life absolutely lonely, with yourself, monotonous, then by and by your mind becomes dull, you lose imagination, you become crippled. You can do it in many ways, you can use many methods.

You can stand on your head for hours together; that will destroy your subtle faculties of the mind. The so-called yogis have been doing that. When blood rushes too much into the brain it destroys many tiny nerves, and by and by one becomes dull, stupid.

You can go to drugs -- by and by you lose your subtle faculties, your receptivity; you become stale, you become aloof, distant, indifferent. You start withdrawing into yourself. You become closed, and imagination is lost.

This seems easier to people -- to lose imagination -- because you are going downhill. But this is not the way to become blissful, because blissfulness is possible only when you are utterly intelligent. The trees are not hankering for more, but they are not blissful either, because they are not aware. How can blissfulness happen when you are not aware? They look blissful to us because we can see and watch, because we can observe.

Flowers look beautiful to us, children look beautiful to us -- so silent, so innocent -- because we can observe and we can be aware. But in themselves they are simply below the threshold of awareness. Nothing is happening there, because happening starts only with awareness.

So you can fall into a dull existence, monotonous, stale, flat, and then the game is no more there. Or, you can rise above, you can move upwards, and you can come to a point from where, from the hilltop you can look at the valleys, and the whole game seems meaningless. Not that you stop playing it; you continue to play -- because it is meaningless but beautiful. You continue to play with no idea of any goal in it. You participate in it, but you are no more a participant.

That is the meaning of the zen saying: 'Be in the world but be not of it.' Be in the world but don't let the world enter in you. Move in the river but don't be touched by the water, don't allow the water to touch you.

There is nothing wrong in the game if you understand that it is just a game; then you can play it. The problem arises when you become very serious about the game. And you can watch people -- even playing cards they become very serious. Even playing chess they become very serious and very tense. They know they are playing a game but they go on forgetting again and again. The game becomes serious.

It is beautiful to participate in it. Chess is beautiful, a good sharpener of intelligence. But to become serious, it creates anxiety. To become very serious about it can create madness.

I have heard about one emperor of Egypt. He went mad because he was such a serious player of chess. His whole life was nothing but a concern about chess. When he went mad his physicians were very much worried. They enquired all over the country. They asked old wise men what to do. One sufi mystic suggested, 'If some good chess player is ready to play with him he will be okay. But you will have to find a very serious player, and really a match for him.'

They were ready to pay whatsoever was demanded. One of the greatest, a world champion, came and accepted the offer. One year continuously he played chess with the mad emperor. After one year the emperor was back to his sanity -- but the other fellow went mad.

There is nothing wrong in being playful, but don't get serious about it. And it seems -- the question is from Prabha -- it seems she is serious about it. Let us dissect the question step by step.

First: WHY CAN'T WE LET ONE ANOTHER BE? Because we are not ourselves, so how can we allow others to be themselves? You can allow the other only that which you have allowed yourself. You cannot allow more than that, remember it. If you are not free you will not allow freedom to anybody else. If you are repressed you will not allow expression to others.

Whatsoever you are, you go on trying to enforce it upon others. You would like everybody to be just an image of you. That gives you a very egoistic feeling -- that everybody is imitating you, everybody is a carbon copy of you. And it puts you at ease -- that everybody is like that. If somebody is free and you allow freedom and you yourself are not free, you will feel very much depressed by the comparison. That's how repression has been perpetuated down the ages.

The parents were repressed by their parents, they have repressed their children, and these children will repress their children. And it is a chain, and it is very difficult to break it. Only rarely somebody gathers so much courage and becomes so individualistic that he jumps out of the chain.

To jump out of this chain is to jump out of the world. Then you are no more conditioned by anybody, and then you never condition anybody. Then you live in freedom and you impart freedom.

But you can give only that which you have. Being, you have not. How can you allow others? You are constantly finding ways and means how to destroy the freedom of the other, how to dominate, how to possess, how to command, how to force obedience. You are not at ease, you have not yet come home. You are not fulfilled, you cannot allow anybody else to be fulfilled. You are like a barren tree -- you cannot allow other trees to have fruits, because that will hurt you very much.

You ask: WHY CAN'T WE LET ONE ANOTHER BE? Because you are not. So start from the very beginning. First, be! First allow yourself to be, then you will be capable of allowing others also.

I can give you utter freedom. I have no discipline here to teach to you, because I have tasted utter freedom, and I know that if you can taste -- even a little bit of it -- your whole life will be transfigured.

You would like me to give you discipline. People come to me and they say, 'Give us some discipline, give us clearcut rules -- what we should do and what we should not. You never give us clearcut rules. You talk in vague terms.' It looks vague to them. I am talking in terms of freedom -- it looks vague. They say, 'You talk in an ambiguous way. We cannot decide what you mean. Why can't you give us clearcut ways? Why can't you reduce whatsoever you want to teach? Why can't you put it in a few commandments, like the ten commandments? Then it will be easy for us to follow and we will not be confused. Why do you confuse

us?'

I am not confusing you, I am simply giving you total freedom -- and of course, freedom is confusing. Confusing, because you have to decide every moment. I am not going to decide for you. Who am I to decide for you? Anybody who decides for you is a murderer. And you are in search of your murderers. You want somebody to take the whole responsibility.

That's what you ask -- clearcut rules so that you need not be aware, so that you need not be responsive, so that you need not be responsible. Whatsoever happens you can look in the book of commandments and follow the book. By and by you can learn the book by rote, memorise it, and then you can function through the memory. And then there is no need to function through your center.

Wherever rules are given, remember -- the man himself has not attained freedom. If he has attained freedom then he will know, he must know, that freedom starts at the first step. It is not something that happens in the end; it begins from the beginning. You have to sow seeds of freedom, then only will you be able to harvest freedom, liberation, nirvana.

WHY CAN'T WE LET ONE ANOTHER BE?

Because you are not. You are a non-entity. You yet exist not. You are just a dream, and that too very hodge-podge. You don't have yet any integration, you are not one. You jump on others, whosoever falls under your territory -- your children, your wife, your husband, your mother, your father, your friends -- whosoever is available to you, you jump and crush his or her freedom. Once you have crushed the freedom you feel at ease; now there is no danger.

If you really want to give freedom to others, you will have to begin at home. Everything begins at home. Be free, become a being. Enjoy this tremendous freedom that life gives to you. Don't follow any rules. Just follow one thing, and that is your awareness. And let your awareness decide each moment fresh what is to be done.

There is no need to function through memory and through past knowledge, experience. Just function with fresh, virgin knowing, virgin awareness. And then you will see how beautiful it is to be free, and then you will see how beautiful it is to live with free people. Because to live with prisoners is to become a prisoner oneself.

Have you watched? A jailer is not a free man, cannot be. A jailer is more jailed than the prisoners. If you force so many people to be prisoners, how can you be free? That enforced imprisonment reflects in your being also; you become a prisoner yourself. Never enforce any imprisonment on anybody. Allow freedom and you will be free. You be free, and you will be able to allow more freedom. They work together.

WHY CAN'T WE JUST SIMPLY ACCEPT OURSELVES AND OTHERS JUST THE WAY WE ARE?

Because you have been conditioned to reject, not to accept. You have been conditioned to deny, you have been conditioned to say 'no'. You have not yet known how to say 'yes'. You have been conditioned to condemn. You were condemned and the same you are doing to others. You go on condemning yourself also, and of course the same you have to do with others. You cannot do otherwise.

Your parents were telling you, 'You are wrong, this is not right, this should never be done,' and a thousand and one times they have repeated it. And you have gathered one message: that you are not accepted as you are, you are not loved for your simple being.

If you fulfill their desires they love you; their love is a bargain. If you follow them like shadows, they appreciate, they approve. If you just become a little free and you try to be an individual, they are against you -- their eyes, their behaviour, everything changes. And every child is so helpless -- just to survive he has to be political, he has to accept whatsoever the parents are saying.

Then there is society, then there is the establishment of education. And by and by you go deeper and deeper into the mess, and everybody is there to force you to follow him. Then there are priests and politicians, all do-gooders, and they all want you to follow them, and they all have trained you. Your mind is a conditioned mind. That's why you cannot accept yourself and you cannot accept others.

But the possibility exists. If you understand this -- that this is just conditioning -- you can drop out of it clean, right now! Don't get identified with it, that is the only way. Don't think that this is you; just remember that this is society speaking through you. Don't call it your conscience, it is not your conscience. It is a pseudo-conscience created by the society. It is a trick, it is a very dangerous trick. But the society has put

inside you its own ideas and they function as your conscience. In fact, they don't allow your real conscience to surface, they don't allow your own consciousness to come and take charge of your life.

Society is very political. Outside it has posted the policeman and the magistrate; inside it has posted the conscience. That is the inner policeman, the inner magistrate. And it is not even satisfied with this arrangement -- above it has posted a god, the super-policeman, the head constable. So he is looking from there; even in your bathroom he is watching you. Somebody is following you continuously, you are never left alone to be yourself.

Drop this -- this is your idea, you are clinging to it. It has been given to you by others. It has been given so early that you don't remember, but it is a political arrangement. It is not religious.

Religion is an unconditioning. The very process of religion is to make you unconditioned, to free you of all conditions, and to allow you whatsoever you are meant to be, to allow you your destiny.

Drop out of this conditioning. That's what a real drop-out has to be. It is not just dropping out of the society -- that won't help because where will you go? Even if you become a hippie and you drop out of the society, you will create an alternate society, and again there will be rules, and again there will be conditionings.

If you move in the ordinary society, the establishment, you are expected not to have long hair. And if you move amidst hippies you are expected not to have short hair. But it is the same.

If you are moving in the established society, you are expected to take a bath every day. And if you are living with hippies and you take a bath every day, they will think something is wrong with you. But it is the same thing, upside down.

You cannot move out of the society. Many times it has been tried, but only alternative societies are created, and they become their own establishments.

You can move out of the society only in a very subtle way, there is no gross way. The subtle way is to drop inside, out of the layer of conditioning. Just remember that now you are mature enough,..you need not bother what others say; you have to be yourself. And enjoy, start enjoying this freedom, and then you will be able to impart freedom to others also. Because if you want your freedom to grow you will need people who are free around you, because freedom can prosper only with free people.

WHY THIS PERSISTENT 'CHASING-THE-TAIL GAME OF TRYING TO BE DIFFERENT -- MORE OPEN, MORE AWARE, MORE? YOU HAVE SAID OFTEN THAT EVERYTHING IS FINE THE WAY IT IS...

I have said it but you have not heard it. What I say is not going to change you unless you hear it. Hence I have to go on repeating in different ways. My message is the same. I am not saying a new truth every day. I'm saying the same truth in so many forms, in so many expressions.

Now I have to hammer you from different directions because I see you so fast asleep. I can hear your snoring. I say it and in a way you also hear it, because you are not deaf -- but you have not yet heard it.

Once you have heard it -- that means, once it has hit home, once it has reached your heart -- then this question will not arise. Then you will not ask why. Then suddenly you will be able to see and the clarity will happen to you. You will see the whole game is this: you have been taught to improve, to go on. You have been taught to remain discontent. You have been taught that unless you are discontent you will never be progressive. If you are not discontent you will vegetate. Be discontent! Ask for more! And go on asking for more. If you don't ask, nobody's going to give you anything.

ISN'T IT ABOUT TIME WE STARTED PLAYING A NEW GAME?

But the new game will be the same if there is not a new mind. You can play the new game, that's what you are doing. What is this orange colour and mala? You are playing a new game; with a new name, you are playing a new game. But if the mind has not changed, if there has not been a revolution within you, then this game will also become, sooner or later, an old game. There are old sannyasins here who have settled. Now they have accepted this new role -- the revolution has not happened.

It is very easy to change your clothes, very easy to change your name; it is very difficult to change your attitude, your vision. What will you do, Prabha? Even if you start a new game you will be the same. Only the name of the game will change, nothing else will change. If you are the same, the result is going to be the same with the new game also.

There is no point in changing the game. The point, the basic point is to change yourself. Then you can play the same game if you like, or you can play a new game if you like, but that is not relevant. The relevant thing is -- you change. Have a totally different vision.

What do I mean? There are two types of vision in the world. One, of the unenlightened person. That vision is: accumulate more, whatsoever it is -- money? okay; meditation? okay -- accumulate more, have more of it.

The unenlightened person is interested in having. He knows only one way of being and that is having -- have a big house, have a big car, have more money, have more virtue, have more bank balance -- in this world and the other also -- have more... more women, more men, more love affairs -- have more. His only idea of being is having more.

Having has nothing to do with being. You can have the whole world -- being is not going to result that way. You can have the whole world at your feet, and you will remain empty, because there is no way to change having into being.

Then there is another vision -- the vision of the enlightened person, of the Buddha. It is a shift, it is a radical change. Being is important, having is not important. Then there is no question of progression -- you are already, you cannot be more than you are. You can have more, but you cannot be more.

Let me repeat it: you can have more -- you can have a bigger house, there is no problem about it. Certainly you can have more money. Even if you are a Rockefeller you can have more money. Even if you are a president of a country you can have more power. Even if you are a great saint you can have more virtue.

But the whole... the dimension of having is always the dimension of discontent. You can always have more. Imagination has continuous work, imagination is applicable.

The dimension of being -- you are already that which you can be. The goal has already been arrived at. There is nowhere to go.

The dimension of having is the extrovert dimension, the dimension of being is the introvert dimension. You go within yourself just to see who you are. Let us first know who we are, what we are. I'm not against having things, you can have, but first have your being. I'm not against living in a big house -- live, nothing is wrong in it, but first live in your inner being, then everything is okay. Then even if you are a beggar, it is okay; even if you are an emperor, it is okay. I am not insisting that you be a beggar.

My whole emphasis is first be! -- then everything is okay. But if you are not, then nothing is okay. Then you can have as much as you desire and still you will remain unsatisfied, unfulfilled.

So don't change the game; change your dimension, change your vision, have a radical revolution. The word 'radical' is very good; it means 'of the roots'. When I say have a radical change, I mean change your very roots. Changing leaves won't help, pruning the branches won't help. Change your roots, change your very soil. Be! Celebrate! Nothing is lacking. Sing, dance, love, laugh, cry -- nothing is lacking.

I'M GETTING VERY EXHAUSTED BY THIS OLD GAME.

You can get exhausted by the old game, and you can change to a new game. Again you will get exhausted with the new, because everything new will become old someday. Who is exhausted with the old game? It is the mind which always gets exhausted with the old and always hankers for the new.

Prabha is asking the question but she has not understood it, what she is asking. If you are exhausted by the old and then you are seeking for the new, you are seeking again for something more. Fed up with the old you want something new -- a new sensation, a new thrill. But sooner or later the new will become old, then what? Everything new will become old, because everything that is old was new one day.

Try to understand it. It is not going to help by changing the game from A to B, from B to C. You can go on jumping. The change has to happen within you. You become new, and then everything remains new, then never is anything reduced to boredom. Then one is never fed up. YOU become new, not the game. You bring newness to you.

And being is always new because it is always happening... always dying and always being born. Each moment your breath is fresh; the moment it becomes stale it is thrown out -- new breath is rushing in. In the same way god rushes in you. Every moment the stale god is thrown out and the new god enters you.

Your river is flowing; just become acquainted with this inner river of consciousness, this stream of consciousness which is always fresh.

By its very nature it is fresh, it cannot be old. Mind is always old, consciousness is never old; mind is

always bored, consciousness is never bored.

I AM GETTING VERY EXHAUSTED BY THIS OLD ONE. AND LIFE AND LOVE AND FEAR AND INSECURITY IS SO EXQUISITE JUST THE WAY IT IS.

Then who is preventing you? Jump into life, Prabha. Jump into life, love, fear, insecurity. Who is preventing you? At least not I.

For whom are you waiting? For whose permission? Why are you asking me this? Again you need somebody's approval. Then again you are trying to throw responsibility on me. Then if it is not really so, not as exquisite as you say, you can say, 'Osho, you told me to move into love, and now... I am having a hell of a time. You told me to be insecure, and now I am trembling -- now what to do?' If it is really exquisite, as you say, if you have understood the point, then why waste time in asking the question?

Jump into life, because it is slipping by. Before the time is gone jump into the stream, splash around.

And in the end again the question remains the same. COULD THERE POSSIBLY BE MORE?

How can it be proved that there is not anything more? In fact, you come to listen to me just to find out -- is there something more? And when I say there is nothing more, you don't believe me. I know it, you don't believe me. You say, 'This man is playing.' You know there is something more, you are missing it -- but you are missing it not because there is more and you have not grown up to it; you are missing it because you are too much obsessed with the more and it is right here now already available.

You are missing, that I know. And because you are missing you cannot believe me that there cannot be anything more. You look into my eyes and you know that there is something more. You feel me and you know that there is something more. So you cannot believe it.

If I say there is something more and you have to attain it and much effort is needed, you will nod your approval. You will say, 'Right.' That's how you get caught by the gurus. Otherwise no guru can catch hold of you. Your desire for the more is your readiness to be caught -- that functions as a bait. And anybody who can shout loudly that there is more can get followers -- because everybody is missing and this man says there is more; maybe he knows, so follow him.

It is very difficult to be with me because I am not promising you anything more, I am not promising any rose gardens to you. And I know you are missing, that is true. But you are not missing because it is far away, you are missing because it is so obvious.

If you ask a fish about her life experiences, she will tell about everything except the ocean. She will talk about her love affairs, children, husband, family matters, her psychoanalyst, her guru, and things like that, but she will not mention the ocean because it is obvious. The fish ordinarily never comes across the ocean. She lives in it, but she has been born into it. It was already there before she came in. It has been so close that it is very difficult to know about it. There is no distance.

God is like the ocean. It is just sitting by your side, hand in hand.

You are missing him not because he lives on a distant star. You are missing him because he follows you like a shadow, here on this earth.

You are missing him because he is sitting within you and you are looking out.

You are missing him because he has become you and you are searching somewhere else. He is in the seeker; the sought is in the seeker.

Any day it can happen. Any day you decide to trust me, it can happen. I am not here to show you a path, I am here only to show you the goal. Because a path means one has to travel far, far -- the goal is somewhere else. My whole effort is to call you away from your so-called paths because the goal is here; where are you going?

IN THE PAST FEW DAYS YOU HAVE TOLD SOME JOKES THAT SHOCKED ME.

It is from Swami Anand Prashanta. Good, congratulations to you. At least you were shocked, something happened.

Once I was telling a joke to four persons. The first never heard it, he was asleep. He was a great professor, so fast asleep in his knowledge. The second heard it but could not understand it. He was a politician -- stupid. The third heard it, understood it, but misinterpreted it -- he was a psychoanalyst. And

nothing can be said about the fourth, because he had been dead for many years -- he was a priest.

Prashanta was shocked. Good, very good. At least he was not asleep, at least he is not dead. Because you cannot shock a dead man. He understood. Of course, he misinterpreted. He is in the profession of psychoanalysis. He assists Nirgrantha in his psychotherapy.

Yes, that is the very purpose. If you are alert I will stop telling jokes to you. When I feel that now I am going too far away and you are going too far in, I have to tell a joke -- so that you are jogged, shocked, so a shiver goes in your spine and you become a little more alert and you can listen to me. And of course all jokes are shocking, otherwise they are not jokes. The whole purpose is to shock you.

You live covered with many buffers. Some sort of shock-therapy is needed. Yes, many jokes are crude -- it depends on you. If I see you are really fast asleep I have to tell you a very crude joke. There is no other way. A soft joke will simply pass over you. It will not give you any shivering in the spine.

But good -- that at least one person is not asleep here, Prashanta. But he misinterpreted. It is natural because interpretations come from our own mind. He misinterpreted because he thought that they are crude and racist, because I joke so much about Jews.

I love Jews! I am myself an old Jew, so it is difficult for me to forget them. They are the most beautiful people on the earth, hence so many jokes exist about them. And jokes exist because Jews are so intelligent. You joke only about a certain community because you cannot compete with it. The joke is a compensation.

Jews are really intelligent, one of the most intelligent races in the world, and everybody feels incompetent with them -- then you take revenge in your jokes. Jokes are very indicative. They don't say anything about the object of the joke, they simply say who has created the joke; they say something about who has created the joke. Wherever Jews exist people joke about them -- because there is no other way to take revenge; in actual life they are far superior. It happens always.

So your interpretation is your interpretation. You think that I am against Jews or something? I am a lover. But I can understand. Prashanta says, 'These are the stories I told when I was a boy. And when I told them it was with cruel intentions.' So of course you must be projecting your own cruel intentions on me. The stories may be the same, but the storyteller is not the same. Remember that, don't forget it.

Ordinarily Buddhas have never joked. It is for the first time a Buddha is joking. It is something very new, so you are a little puzzled. But to me everything is sacred. There is nothing profane. From sex to sahasrar, I accept everything. My acceptance is total. My acceptance is absolute.

So sometimes the joke can look crude, it can look obscene, but to me, nothing is obscene. Everything is just beautiful as it is. The obscene is an interpretation of the mind.

Drop your interpretation. The shock is very good, Prashanta, but interpretation has to be dropped otherwise you will misunderstand me, and you will miss an opportunity.

I have heard:

After nineteen years of hard married life, Clancy finally came across and presented his wife, Maggie, with the latest in real squirrel jackets. As she paraded grandly up and down in the kitchen with it on, their little son Terence exclaimed, 'The poor animal really suffered in order for you to have the coat.'

'Shut up!' his mother yelled,.as she smacked him across the mouth. 'Don't you ever be talking that way about your own father!'

Now the mother is saying something about her own mind. The poor boy was saying something totally different.

It always depends on your mind how you take it. If you are cluttered too much with traditional ideas -- that this is obscene and this is not obscene, and this is very cultured and this is very crude... I have no distinctions like that. Life is simply life to me -- crude and cultured both. Crudeness is part of it, of its very aliveness. But we interpret in our own ways.

Remember it -- whenever you interpret me, remember that it may be your projection. You may be seeing something which is not there, you may be putting in something which is not there. And this is natural, I understand it. I'm not angry about it. I can understand it. This is very natural, because that is the only way you can understand right now. One day it will become possible for you to listen to me without any interpretations. Otherwise there is a constant chattering inside your mind.

It happened:

A very well-bred english lady decided to get married, but she insisted that her husband be a man who

had never known another woman. Her solicitors searched far and wide, and finally came up with a strapping young Australian who had lived almost all his life in isolation. They brought him to London, had him properly outfitted at a Bond Street shop, and presented him to her ladyship. She was delighted, and the marriage was quickly arranged.

On their wedding night they registered at the Dorchester and retired to a posh suite. As soon as they were alone the young man began to push all the furniture to the sides of the room. 'Whatever are you doing?' asked her ladyship.

'I don't know about this sex with a woman,' he replied, 'but if it is something like kangaroos we are going to need all the room we can get!'

Now that is his only world. He knows only about kangaroos.

So, Prashanta, don't bring your kangaroos in. Just listen to me, what I am saying.

And to shock you is my purpose. So when you get a shock, let it enter as deep as possible. Don't be in a hurry to interpret it because that becomes a disturbance; then the shock will not go to the very core of your being. If you allow me to give you as many shocks as I think are needed for you, by and by you will start growing steel in your spine. You will become shockproof.

It is said about Mulla Nasrudin that he was so tired of dinner parties, he was so fed up, and he wanted to get rid of all those dinner parties. He devised a technique. He developed a system designed to guarantee that he would never be invited again.

First he would ask the woman on his right if she was married. If she said yes, he would ask her if she had any children. If she said no, he would ask her how she avoided it.

Second, he would ask the lady on his left if she was married. If she answered no, he would ask if she had any children. Third, he would ask the lady across the table if she had any children. If she said yes, he would ask if she was married. Now, nobody invites him.

All my jokes are there purposefully to shock you, and those people who are very weak, weaklings, they have disappeared. They don't come to listen to me, they cannot come. Now only people who are courageous and who are ready to absorb these shocks can come close to me. But that is done knowingly.

YOU SPOKE OF THE THREE WAYS: BEAUTY, GRANDEUR AND POWER. WHICH IS YOUR WAY? OR IS IT ALL THREE?

It is neither. I have no way, because I am not leading you anywhere. I am trying to wake you up herenow. You are already wandering all over the earth. My effort is to bring you home. And of course your wandering is only in a dream.

It is as if you sleep in Poona and you dream of Philadelphia. In the morning you are again in Poona. So if I see that you are dreaming of Philadelphia, what am I supposed to do? Should I give you a path to come back to Poona? Should I arrange for a ticket so that you can travel back to Poona? I can only give you a shock, so you jump out of your bed and here you are. You have never been to Philadelphia, you were simply dreaming.

That's why in the East we call the world a dream, maya, illusion. It is a beautiful term. It simply says you are dreaming. It simply says that nothing is to be done except that you become aware, awake.

You have never gone away from the home, you have always been here; that is the only way to be. You cannot go anywhere else, that is not permitted. In the very nature of things everybody is there where he belongs. But everybody is dreaming and in dream one has drifted very very long -- many lives of dreaming, and one has been drifting and drifting and drifting, and one thing leads to another and one goes on and on.

You may have reached millions of miles away from the home, but still you are here, because in the very nature of things nobody can go anywhere else than his own being. Nobody can go away from his nature, his tao, his dhamma. That which you cannot lose is your god. Howsoever hard you try, that which cannot be lost is your law, it is your tao. So as far as I am concerned you are sleeping and you have to be awakened. There is no path to travel, no way, because you have never gone anywhere else.

A master has to devise methods to awaken. Zen people have the right word; they call their path 'pathless path', 'gateless gate'. Paradoxical, but exactly expressive of the reality.

And if you awake herenow, you will be full of beauty, full of grandeur, and full of power. Those three

are the qualities of the awakened soul.

The awakened soul is beautiful, nothing ugly can exist in an awakened soul. Awareness is the only beauty there is. The awakened soul is in a tremendous grandeur, grace. It is a mystery. You can enter into it, but you can never come to know it. It becomes known and yet remains unknown. One is simply struck with awe, one simply is wonderstruck.

And when you are awakened you are tremendously powerful. Not powerful in the sense that you can destroy, not powerful in the sense that you can dominate, not powerful in the sense of the politician's use of the word, or the scientist's use of the word.

Powerful in the sense that suddenly you don't feel any limitation, you don't have any boundary, you are infinite.

Powerful in the sense that you don't have any death, you are deathless.

Powerful in the sense that your bliss is tremendous, incredible.

Powerful in the sense that now your discipline is impeccable, perfect, and you don't have to force it; it's simply there.

Powerful in the sense that now you are a god, nothing less.

And powerful in the sense that now there are all gods and goddesses in the world and you are not separate, you are one with the universe, one with existence.

These three things happen to you when you are awakened. You are already that, but you feel very impotent. You feel impotent because you don't know who you are. You feel impotent because you don't know your treasures. You are almost drunk with ignorance.

I have heard:

Mulla Nasrudin, on his way home, accidentally staggered into the zoo, and ended up in front of the hippopotamus' cage. He was absolutely drunk. 'Don't look at me in that way,' he begged. 'I can explain everything.'

He thought it was his wife.

When you are drunk you see things which are not there -- a hippopotamus may look like your wife, or your wife may look like a hippopotamus. By the morning when you are no more drunk and the hangover is gone, things appear in their true colour.

We are drunk with ignorance, drunk with unawareness... drunkards stumbling on the path of life for many years, for many lives. The only thing you need to do is to become a little more alert. Get out of this hangover.

That's what meditation is all about -- to give you a little awareness. If you can become aware even for a few moments you will be able to see what reality is, and that experience of the reality will start transforming you. Then more and more of those moments will be coming to you, and more and more you will become real. Right now you are unreal, that's why you have created an unreal world around you. When you become real, a real world arises in your vision.

God is the experience of those who are real. The world is the experience of those who are unreal -- unreal because of unawareness. The more real you become, the more aware you become.

YOU HAVE SAID THAT THERE IS NO DEVIL BUT ONLY GOD. IN THE WEST THERE WAS A LOT OF TALK ABOUT DEVIL POSSESSION WHEN I WAS THERE, PARTICULARLY BECAUSE OF THE FILM 'THE EXORCIST'.
WHAT HAPPENS TO A PERSON WHO BELIEVES HIMSELF POSSESSED? IS THIS SOME FORM OF OBSESSION OR IS IT REALLY A SPIRIT? IS THIS A DANGER OR ALL IN THE IMAGINATION?

The devil is like darkness. It is and yet it is not. Darkness is the absence of light, the devil is the absence of god. You bring light in, darkness disappears; you bring god in, the devil disappears. There has never been a meeting between darkness and light, and there has never been an encounter between the devil and god.

There is an old hindu story. Once darkness went to god and appealed and said, 'I have not done anything wrong, but your sun every morning goes on chasing me, for no reason at all, and I am tired of running away from here to there, and the sun goes on chasing me round the earth! This is unjust.'

God said, 'I will call the sun.' The sun was called, and god asked the sun, 'Why do you go on creating

trouble for my darkness? She has not done anything wrong to you. This is unjust.'

The sun was surprised. He said, 'I have never come across her. What are you talking about? What do you mean by darkness? I have never come across anything like that. Please call her in front of me.'

The case is still in the files. God has been trying but it is impossible to call darkness in front of the sun. It is not possible in the nature of things because darkness is not a reality. It exists and yet it does not exist. It is absence.

It is the same with the devil, and it is good that the devil is painted as dark, black. That is just to show that the nature of it is like darkness. God is called 'light' in the Koran, in the Bible, in the Vedas. In all the scriptures of the world, god is synonymous with light. Meaningful, significant. It simply says that when god is there, the devil cannot be.

The questioner has asked: YOU HAVE SAID THERE IS NO DEVIL BUT ONLY GOD...

Yes, but god can be absent, god can be asleep -- then the devil is. God can be fast asleep -- then the devil is very much. Don't fight with the devil because that will be fighting against darkness. If you really want to destroy darkness just bring light. Don't fight with darkness, that is foolish. Don't fight with the devil, just bring light, just bring god, just become a little more aware and make your god inside a little alert and the devil disappears by itself.

IN THE WEST THERE WAS A LOT OF TALK ABOUT DEVIL POSSESSION WHEN I WAS THERE...

It has been always so. Down the centuries, all over the world, people have talked about the devil, because in fact the devil is more a reality in people's experiences than god. God has happened to only few people. Somewhere a Buddha, a Jesus, a Zarathustra, a Lao Tzu, a Mahavir -- it has happened very rarely.

The devil is everybody's experience, so there are people you can find, atheists, who don't believe in god -- but even atheists believe in the devil. There are people who don't believe in god, but even those people go on believing in the devil. Because the devil is a more solid experience of the masses, of the majority. Maybe Buddha was deceived, hallucinating, hypnotized; watching his own navel he became crazy or something -- Who knows? What is the proof? -- but millions of people have experienced the devil.

Yes, that is true. The devil is more real an experience than god, but still I would like to tell you, the devil is not. It is more an experience because you are asleep and unaware. And you can go any moment berserk; you can be possessed by it. The difference between a possessed human being and a non-possessed human being is only of degrees.

You just watch your mind. You can always feel that you are almost always on the verge. Any moment you can move into the territory of the devil. He is just sitting on the fence watching for you, inviting you. You just sit down, close your doors and windows and write down whatsoever comes into your mind for fifteen minutes, and you will see that it is as if it is a scripture written by the devil. Just be true, nobody is going to see it. You just be true and honest and just write whatsoever is going. You will feel almost madness oozing out of you. This madness can any day become devilish.

... WHEN I WAS THERE PARTICULARLY BECAUSE OF THE FILM, 'THE EXORCIST'....

Films, stories, incidents, create their own atmosphere. When Marilyn Monroe committed suicide in 1962, the suicide rate in many cities of America went very high for a few days. It was five times more in New York and Chicago and San Francisco -- five times more than usual.

Just one woman committed suicide. Many suicidal people are there; suddenly they got the message. Suddenly they were obsessed with it. People live by imitation, and when Monroe, such a beautiful woman, can commit suicide, then why bother? You can also do it.

People simply go on doing things by imitation. In Japan in 1950, one schoolgirl jumped in a volcano crater. Then within two months three hundred schoolgirls jumped in the same crater. What happened? What madness? Things spread like infection. Man is so mad, just waiting for anything to trigger him.

And you are also prone. Remember that. Anything can become a trigger-point. That's why I insist -- never imitate, never become a carbon copy to anybody. Try to become yourself, try to be yourself. Protect your individuality and don't get lost in a crowd, don't become part of the collective mind.

If you become an individual mind, one day there is a possibility you will become a member of the universal mind. But if you fall into the collective mind you are falling into the devil. The crowd is the devil, imitation is the path towards the devil. So if a film like 'The Exorcist' was there then many people will start

talking about the devil and ghosts and possessions and many will become possessed, many will pass through many nightmares.

Mind is so greatly influenced so easily. That is the danger. That's how you have become a Christian, a Hindu, a Mohammedan, a Jew. It is just that you have been impressed by others. And anything that starts happening becomes a chain reaction. Beware, you have to protect your consciousness.

Never be a part of any sect, never be part of any organization, never be part of any country. I know there are practical difficulties -- you have to keep a passport. I'm not saying throw it in the river. But remember that this is just a convenience. Don't become a part of any country -- India or America or France. Never think in terms of boundaries. Don't think that you are a Christian or a Hindu or a Mohammedan. For practical convenience everything is okay, but remember that deep down you remain uncommitted, or, you remain committed to your own being.

This is a must, one of the most fundamental things to remember, otherwise humanity has suffered very much. Things spread like plague, things spread like infectious disease, and once they spread they spread like fire, and they become uncontrollable. You are prone, your mind tends to imitate, so beware. Cultivate individuality, cultivate your own awareness and then you will be less and less in the grip of the devil. The devil means the collective mind, the devil means the collective sleepiness, the collective drunkenness.

ONE OF YOUR SANNYASINS, ANUBUDDHA BHARTI, STAYS WITH US IN CHICAGO. HIS ENTIRE LIFE HAS BEEN TRANSFORMED BY YOU. HE IS CONCERNED ABOUT YOU LEAVING HIM SOON. WHAT CAN I TELL HIM WHEN I GO BACK?

Tell him that even if I leave the body I am not going to leave my sannyasins. I will be as much available as I am right now. But the only thing to remember is -- are you available to me?

I am available to you, and I will remain as available forever. If you are available to me then there is no need to be afraid, then a link exists.

And with my sannyasins I am individually linked. It is not a question that you belong to an organization, it is not an organization at all. It is a personal relationship, it is a love affair.

If you are open to me, even if this body disappears, it is not going to make any difference. I will be available to you.

Tell him that he need not be afraid. He can remain in trust and in love.

The Discipline of Transcendence, Vol 1

Chapter #7
Chapter title: Living the dhamma

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THE BUDDHA SAID:
EVIL-DOERS WHO DENOUNCE THE WISE RESEMBLE A PERSON WHO SPITS AGAINST THE SKY. THE SPITTLE WILL NEVER REACH THE SKY BUT COMES DOWN ON HIMSELF.
EVIL-DOERS AGAIN RESEMBLE A MAN WHO STIRS UP THE DUST AGAINST THE WIND. THE DUST IS

NEVER RAISED WITHOUT DOING HIM INJURY.
THUS THE WISE WILL NEVER BE HURT BUT THE CURSE IS SURE TO DESTROY THE EVIL-DOERS THEMSELVES.

THE BUDDHA SAID:
IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD. IF YOU OBSERVE THE WAY WITH SIMPLICITY OF HEART GREAT INDEED IS THIS WAY.

THE BUDDHA SAID:
THOSE WHO REJOICE IN SEEING OTHERS OBSERVE THE WAY WILL OBTAIN GREAT BLESSING.
A SHRAMANA ASKED THE BUDDHA: 'WOULD THIS BLESSING EVER BE DESTROYED?'

THE BUDDHA SAID:
IT IS LIKE A LIGHTED TORCH WHOSE FLAME CAN BE DISTRIBUTED TO EVER SO MANY OTHER TORCHES WHICH PEOPLE MAY BRING ALONG. AND THEREWITH THEY WILL COOK FOOD AND DISPEL DARKNESS, WHILE THE ORIGINAL TORCH ITSELF REMAINS BURNING EVER THE SAME. IT IS EVEN SO WITH BLISS OF THE WAY.

The first sutra.

THE BUDDHA SAID:
EVIL-DOERS WHO DENOUNCE THE WISE RESEMBLE A PERSON WHO SPITS AGAINST THE SKY.

THE FIRST THING TO BE UNDERSTOOD is why in the evil person the very desire arises to spit against the sky, why in the first place the evil person wants to denounce the wise. The evil person cannot allow himself to accept that somebody is wise -- the very idea hurts him, hurts him very deep. Because all evil arises out of egoistic attitudes. And this is very shattering to the ego -- 'I am not wise and somebody else is wise. I am not good and somebody else is good. I am still in darkness and somebody has attained to light.' This is impossible to accept.

Two ways open: one is 'I should try to become wise' -- that is very difficult and arduous. The simpler and cheaper way is to denounce the wise, that he is not wise. Whenever you are faced with a challenge always these two alternatives present themselves before you, and if you choose the cheaper one you will remain in the evil.

Never go for the cheap, never go for the shortcut, because life is learnt only the hard way. Arduous are its ways, long, uphill is the task, because learning cannot come easily -- because learning is not just collecting knowledge, it is not just collecting information. Learning has to change you. It is spiritual surgery, much has to be destroyed and thrown away.

Much is rotten in you and has to be renounced. Much is just like a rock around your neck; it won't allow you to float, it will drown you. You have to cut off relationships with many things, with many attitudes, with many prejudices. You have to unburden yourself.

Learning, real learning, wisdom, comes only when you are transformed. It is not an additive process -- you cannot just add, go on adding knowledge to you. You will have to go through transmutation -- that is hard. The easier way is to denounce. Whenever you face the challenge -- somebody has become wise -- immediately the shortcut is to say, 'No, it is not possible. In the first place wisdom never exists, in the second place, even if wisdom exists, it cannot exist in this man. I know him well, I know his faults.' And then you start magnifying his faults, and you start condemning him.

It is not just a coincidence that Socrates is poisoned, Jesus is crucified, Mansoor is murdered. It is not just a coincidence that all the Buddhas are denounced, all the Jainas are denounced. When they walk on the earth they walk continuously in danger, because there are so many who feel their egos hurting.

Just to think that somebody has become enlightened is difficult. It is easy to denounce and to say, 'No, in the first place enlightenment is impossible -- it never happens, it is just an illusion, god does not exist. Samadhi? -- is nothing but auto-hypnosis. This man is deluded, he has not become enlightened. We know him well, we have known him from his very childhood. How can he suddenly become an enlightened person? He is just like us, pretending. He is a pretender, a deceiver.'

This is our ego choosing the cheaper way. Beware of it. The desire arises in everybody to condemn, to deny. So whenever a person like Buddha is alive we condemn him, and when he dies, we worship in guilt.

All worship arises because of guilt. First you denounce a person, knowing well that something has happened, but you can't accept it. Deep down in your own self you can see that the person is transfigured, he has a luminosity. You cannot really deny it; in your deepest core of being you feel that a ray of light has entered. But consciously, deliberately, you cannot accept it. It will be accepting your failure. Doubt, you certainly doubt deep inside; whatsoever you are doing -- your condemnation -- you doubt it, but still you go on doubting.

Then one day the person is gone, Then only the fragrance remains, the memory. And when a person dies and you have been not accepting his reality, a guilt arises. You feel, 'I have been guilty. I was not good. I missed the opportunity.' Then you start feeling remorse. Now what to do? To balance guilt, you worship.

That's why dead masters are worshipped. Very rare are the people who worship an alive master. Because when you worship an alive master it is not out of guilt, it is out of understanding. When you worship a dead master it is out of guilt.

For example your father is alive and you have not respected him, you have not loved him. You have been in many ways against him. In many ways you have dishonoured him, in many ways you have rejected him. And then one day he dies, and you start crying and weeping. And then every year you will do shraddh. One day every year you will give a feast to friends and brahmins. This is out of guilt. And then you will put a portrait of your father in your house, and you will put flowers.

You never did that when he was alive. You never came with flowers unto his feet. Now he is gone you feel guilty -- you have not been good to the old man. You have not done that which was needed to be done. You have not fulfilled your love and your duty. Now the opportunity is gone, the man is no more there to forgive you. The man is no more there so that you can cry and weep and fall into his feet and say, 'I have been bad to you, forgive me.' Now you feel, in a certain way, deep guilt. Remorse arises -- you put flowers. You respect the memory. You never respected the man -- now you respect the memory.

Remember, if you had really loved the man, if you had really respected the man, then there would have been no remorse, then there would have been no guilt. Then you would have been able to remember him with no guilt, and that remembrance has a beauty. That remembrance is totally different, it has a totally different quality. The difference is tremendous. In fact you would have felt fulfilled.

It is not death that you weep for; it is always guilt. If you loved a woman, if you really loved a woman and you never betrayed her, and you never deceived her, when she dies of course you feel sad, but in that sadness there is a beauty. You miss her, but there is no guilt. You remember her, you will always remember, it will always remain a cherished memory, but you don't go out of your way to cry and weep and to make much show of it. You don't exhibit it, there is no exhibitionism in it. You will cherish the memory deep in your heart. You will not carry a picture in your pocketbook, and you will not talk about the woman.

I used to know a couple -- the husband had been very bad to his wife. It was a love marriage, a very rich family, but the husband was a sort of Don Juan, and he had been betraying his wife in every way possible. Then she committed suicide -- she committed suicide because of him.

I was passing through their town so I went to see, because somebody said that the husband was very unhappy. Since the wife had died his life had taken a change. I could not believe it. I thought he should have been happy. It was always a miserable relationship, a continuous conflict was there.

I went to see him. He was sitting in his drawing room surrounded by many pictures of his wife -- all around -- as if the wife had become a goddess. And he started crying. I said, 'Stop this nonsense! -- because you were never happy with this woman, she was never happy with you, that's why she has committed suicide. That's what you always wanted. In fact you have told me many times that if this woman dies you will be free. Now she has done that.'

He said, 'But now I feel guilty, as if I have been the cause of her death, as if I have killed her. Now I am not going to ever get married.'

This is guilt, it is ugly.

When a Buddha dies many people worship him. They were there when he was alive, but they never came to him. When a Mahavira dies, for centuries and centuries people go on worshipping. These people were there when Mahavira was alive, but now they feel guilty.

Look, Jesus was crucified. At the last moment even his own disciples deserted him; there was nobody to say, 'I am his follower.' Even the last disciple... when Jesus was caught, Jesus told him, 'Don't follow me because you will not be able now any more to follow me.' He said, 'I will come, Master. I will go wherever

they are taking you.' Jesus said, 'Before the sun rises you will have denied me at least thrice. Don't do it, leave me.' But he insisted.

Jesus was caught, the enemies took him, and the disciple followed in the crowd. The crowd became aware that somebody looks like a stranger, and they asked him, 'Who are you? Are you a disciple of Jesus?' He said, 'Who is this Jesus? I have never heard the name.' And thrice, actually thrice before the sun rose, he denied. And when he denied the third time, Jesus looked back and he said, 'Yet the sun has not come over the horizon.'

Nobody else must have understood but the disciple must have cried deep down that he has denied Christ -- that he does not know this man, he is a stranger in the town, he is simply coming out of curiosity. At the last moment even the disciples disappeared. Then Jesus was crucified, then disciples gathered, then more disciples gathered, then more and more. Now almost one-third of humanity is Christian.

This seems to be a tremendous guilt. Just think, if Jesus was not crucified -- not crucified -- there would have been no Christianity at all. It is not Jesus that has created Christianity, it is the cross. That's why the cross became the symbol of Christianity. I call Christianity 'Cross-ianity', not Christianity. In fact it is the cross, it is the death, that created the guilt. And it created so much guilt that... what to do when guilt arises? You can compensate only by worship.

When a master is alive you love him: your worship has love in it, and your worship has no exhibition in it. It is a natural flow of your heart. But when a master is dead and you have been always denying him, then you worship him: your worship has a fanaticism in it, exhibition in it. You want to prove something. Against whom? Against your own attitudes.

I have heard:

'You sure looked depressed,' a fellow said to Mulla Nasrudin. 'What is the trouble?'

'Well,' said the Mulla, 'you remember my aunt who just died? I was the one who had her confined to the mental hospital for the last five years of her life. When she died, she left me all her money. Now I have got to prove that she was of sound mind when she made her will six weeks ago.'

That's what happens. First you deny a wise man -- that he is wise. You deny that he is enlightened, you deny that he is good. Then when he dies he leaves his whole legacy for you, he leaves all his money in your name. He becomes your heritage. Now suddenly things change, things take a one hundred and eighty degree turn. You were denying this man because he was hurting your ego, now suddenly you start worshipping him because now he becomes ego-fulfilling. The cause remains the same, whether you condemn or you worship.

Hindus destroyed Buddhism completely in India, but they accepted Buddha as their tenth avatara. Why? Because now it is okay to deny Buddhism, but how can you deny the heritage of Buddha? He was the greatest Indian ever. If you deny him your ego will fall short. Now with Buddha your ego shines like a star, a pole star. You cannot deny Buddha.

Now you go on claiming him -- that he was the most wise man, the greatest man ever. Now your own ego feeds on the name of Buddha. Now you want that it was your Buddha -- it was your Buddha now you say -- who transformed the whole face of Asia. He is the light of the world. Of course you killed Buddhists, you destroyed the buddhist scriptures, you denied everything -- but you carry on the name of Buddha.

Just think, when India became free and they had to choose a symbol for the flag, they chose a buddhist symbol. Is Hinduism lacking in any way about symbols? There are millions of beautiful symbols in Hinduism. But why have they chosen the buddhist wheel for the flag? Now Buddha is their heritage. Now they would like to claim that Buddha was born here in this country, in this religious country, that he is ours. When he was alive you were throwing stones at him, now you claim he is yours.

When Buddha was alive, in every town he was condemned, wherever he was passing he was condemned. Now every town claims that he has been here, that he was born here, that he died here, that he stayed here in this house, that for forty years continuously he was coming here, twenty times he came. Every town in Bihar claims.

The whole of Bihar condemned him. Now the name 'Bihar' is because of him, because he walked there. Bihar means 'where Buddha walks'. Now the whole place is called Bihar. Now we go on claiming. Nehru took his bones back, brought his bones back to India. Nehru was not a religious person at all, not at all. Why? Now the indian ego can feel very fulfilled. Buddha has to be brought home. The same ego was condemning him, now the same ego goes on worshipping him. Remember it. Your ego always denies -- watch it.

These sutras are for you. Remember. They are not airy-fairy things, they are not theories. They are very empirical, pragmatic: Buddha was a very pragmatic man.

Just the other day it happened, Mulla Nasrudin came to see me -- after yesterday's morning talk. He shook hands with me and said, 'Wonderful, wonderful sermon. Everything you said applies to somebody or other I know.'

These sutras apply to you, not to somebody or other you know. If somebody says that 'X' has become enlightened, what is your first reaction? Watch it. You say, 'X? That fool. He has become enlightened? Impossible!' Just watch your first impression. Be alert what happens in your mind. And immediately you will start talking about all the defects and faults that you know. And watch that you are also exaggerating.

Sometimes it happens that if somebody says to you that some person has become enlightened, he has become very wise, you will say, 'That man? I know him well from his very childhood. I have seen him, I have watched him. Enlightenment doesn't happen in a day. It is a process. It is not possible.' Or you find something irrelevant.

Buddha used to say that once in a town a man said to his friend, 'Have you heard about our neighbour? He is such a virtuous man.' The other said, 'How come? It is not possible, it is impossible. I live by his side, we have lived together -- how can it happen without me knowing it before you knew it? We are neighbours and I know everything, in and out. It is just a pretension. He is pretending, but who does he think he can befool?'

It is very difficult to accept that somebody is wise because in accepting that somebody is wise, you are accepting that you are ignorant -- that is the problem. It is not the question of the other being wise, the question is in relation to you. When you accept somebody as beautiful, you accept very reluctantly.

Talk to a woman about some other woman who is beautiful and she becomes reluctant and she starts immediately condemning. Because to accept that another woman is beautiful is to accept that you are not so beautiful. A comparison immediately arises -- ego exists through comparison.

In Zen they say that one man was a beautiful flute player. Somebody was praising him in the coffee-house, that he is a beautiful flute player. Immediately another person started condemning. He said, 'He is a liar, he is a thief -- how can he play beautiful flute?'

Now there is nothing contradictory. You can lie and still play beautiful flute, you can be a beautiful flute player. You can be a thief, still you can play the flute beautifully. There is no contradiction. But the other man simply said, 'He cannot. He is a thief, he is a liar...' and this and that. 'I know him -- he cannot play.' And when people become too much condemning, shouting, their very shouting carries weight. The person who was talking about the flute player was silenced.

He was talking to somebody else the next day and he said 'That man is a thief.' The other man said, 'How can he be a thief? He plays the flute so beautifully.' Now again there is no contradiction, but this second man has a totally different vision. This second man is open to grow, who says, 'How can he be a thief? I know him he plays the flute so beautifully. Such an aesthetic person cannot be a thief. Impossible! I cannot believe it.' Whether that person is a thief or not is not the question, but these two reactions will decide many things for these two persons.

When somebody says, 'There is a good man,' watch, don't start condemning -- because when you condemn goodness you condemn your own future. If you go on condemning goodness and wisdom you will never become good and never become wise, because whatsoever you are condemning cannot happen to you. You will become closed.

Even if that man is not good, even if that man is not wise, it is not good to deny. Accept it. What are you losing in it? The very acceptance that that man can be good and wise will help you to become good and wise. Your doors open, you are no more closed. And if that man can become good and wise, why not you? If you think that that man is ordinary, don't condemn him. Simply be happy, accept it as good news -- 'That ordinary man has become wise, sol also can become wise because I am also ordinary.' Why make it a negative point? That's why Buddha says:

EVIL-DOERS WHO DENOUNCE THE WISE RESEMBLE A PERSON WHO SPITS AGAINST THE SKY.

You are spitting on your own face. When you spit against the sky, the sky is not going to be corrupted

by you. You will be corrupted by your own spitting. The spit is going to fall on you. Your whole effort is absurd. The sky will remain the sky.

The wise man is like the sky. That too is very symbolic. Sky means pure space.

Why this proverb that spitting against the sky is foolish? Why? -- because the sky is not there. If the sky is there your spit may corrupt it. You spit against the wall -- it will not come back to you. You spit against the roof -- if you are expert it may not come back. You can practise it. There is no necessity that it will come back, because the roof is there; it can be corrupted. That which is can be corrupted, that which is not cannot be corrupted.

The wise man is not, his ego has disappeared. He is not a substance, he is just pure space. You can pass through him, you can spit through him, and there is no hindrance. The spit will pass through him, he will not catch hold of it.

If you insult a wise man, your insult is not taken by him. It is as if, in an empty room, you are insulting. Yes, you will create a sound, that's all. When the sound has disappeared the room is again the same. The room will not carry your insult, the room is empty.

The wise man is empty like the sky. The saying must be buddhist because Buddha says that the wise man means no self, no ego. The wise man means non-existential. He is not there, he is a pure presence, no material in him. You can pass through him. There will be no obstruction found in him, no hindrance found in him.

EVIL-DOERS WHO DENOUNCE THE WISE RESEMBLE A PERSON WHO SPITS AGAINST THE SKY. THE SPITTLE WILL NEVER REACH THE SKY...

Not that the sky is very far away. No, the sky is very close, you are in the sky. But it cannot reach to the sky because sky is so pure existence. It is simply space and nothing else. Everything comes and goes and the sky remains innocent.

How many wars have happened on the earth? -- but you cannot find any blood marks in the sky. How many people have lived on the earth? How many misdeeds have been committed, murders, suicides? -- but the sky carries no record, not even a trace. The past simply does not exist. Clouds come and go and the sky remains the same. Nothing corrupts it.

A wise man becomes so spacious that nothing corrupts him.

You can only believe that you are insulting him; your insult will come back to you. The wise man is like a valley; your insult will be re-echoed. It will fall upon you.

THE SPITTLE WILL NEVER REACH THE SKY BUT COMES DOWN ON HIMSELF.

That too has to be understood. The wise man is higher than you, the wise man is like a peak, a himalayan peak. You are standing in the darkness, in the valley, in ignorance.

If you spit against the higher, the spit will fall back on you. It is against nature, it is against gravitation. So if somebody is insulted by your insult you can be certain that he is lower than you. If somebody is not insulted by your insult you can be certain that he is higher than you, that your insult cannot reach him. Because insults follow gravitation. They go to lower depths.

So if you are angry you can only infuriate an inferior person. A higher person simply remains beyond you. You can infuriate only a weaker person, the stronger person remains unaffected by you. You can manipulate through insult only lower beings, higher beings are far beyond.

EVIL-DOERS AGAIN RESEMBLE A MAN WHO STIRS THE DUST AGAINST THE WIND. THE DUST IS NEVER RAISED WITHOUT DOING HIM INJURY. THUS THE WISE WILL NEVER BE HURT BUT THE CURSE IS SURE TO DESTROY THE EVIL-DOERS THEMSELVES.

Remember it. We go on doing things which are against us. We go on doing things which are suicidal. We go on doing things which will destroy our future. Each act that you are doing is in some way defining your future.

Beware -- don't do anything that is going to do harm to you. And whenever you try to harm somebody, you are doing harm to yourself. Whenever you try to do some wound, whenever you want to hurt, you are creating a karma for yourself. You will be hurt by it.

It happened, once a man came and spat on Buddha -- actually. Buddha wiped his face and asked the man, 'Sir, have you anything else to say?' The man was puzzled, embarassed. He was not expecting such a reaction. He was thinking Buddha would be angry. He could not believe his own eyes. He was dumb, he was in a daze.

Buddha's own disciple, Ananda, was sitting by his side. He became very very angry. He said to Buddha, 'What is this?' If you allow people this way, life will become impossible. You just tell me and I will put him right.' He was a strong man, this Ananda. He was a warrior, he was a cousin-brother to Buddha, he himself was a prince. He was very much angry. He said, 'What nonsense. Just give me a hint and I will put him right.'

Buddha laughed and he said, 'He has not surprised me, but you surprise me. Why are you jumping in it? He has not done anything to you. As far as his spitting on me is concerned, I know I have insulted him in some past life. The accounts are closed today. I am happy.'

'Thank you sir,' he said to the man. 'I was waiting for you because the account has to be closed. I have insulted you somewhere. You may not remember, I remember it. You may not know, I know it. You may have forgotten because you are not very aware, but I have not forgotten. Today I am happy you came and you finished the whole thing. Now we are freed from each other.'

'This is my own doing,' he said to Ananda, 'that has come back to me.'

Of course when you spit against the sky, it takes a little time to come back. It does not come instantly, it depends on many things -- but everything comes back. Whatsoever you do is sowing: one day or other you will have to harvest, one day or other you will have to reap it.

If you are miserable today, these are the seeds which have flowered. These seeds you may have sowed somewhere in your past -- this life, another life, somewhere. Whatsoever you are today is nothing but your accumulated past. Your whole past is your present. Whatsoever you are going to be tomorrow will be whatsoever you are doing today.

Nothing can be done about the past, but much can be done about the future. And to change the future is to change all. If you start changing your ways of life, your ways of awareness, if you start understanding the laws of life... this is one of the fundamental laws, the law of karma: whatsoever you do you will have to reap.

Never forget it for a single moment. Because forgetting it has created so much misery for you. Remember it. Again and again old samskaras, old tendencies, will force you just by habit to do the old things. Remember -- and drop out of old habits, drop out of mechanical reactions; become more conscious. A small awareness and great changes start happening.

I have heard:

It happened in Japan. Once a mother visited her son at college and was pained to see suggestive pictures on the walls of his room. She said nothing, but hung a picture of Buddha among the others. When she came again to see the boy the other pictures were gone, only the one of Buddha was left. The boy said, 'Somehow I could not keep him there and those pictures too -- so they had to go.

Just a small thing, just a small picture of Buddha, and all those suggestive, pornographic pictures had to go. What happened? The boy started feeling uneasy. How to put Buddha there with all those pictures? By and by Buddha's presence was felt; the more and more aware he became, the more pictures disappeared. Just a small ray of light is enough to dispel all darkness. Just allow the first ray!

If you start becoming aware in a small way -- nothing to be worried -- by and by you will see all other pictures have gone and only awareness has remained. Buddha means awareness, the very word 'Buddha' means awareness.

If you really want to be happy and blissful, to be eternally blissful, if you are fed up with all the miseries that you have lived through, then bring awareness to your reactions. And start trusting the good.

In English you have an expression 'too good to be true'. This expression is very dangerous. Too good to be true? Just if something is too good you disbelieve it; it can't be true? Change it, let it be this way: TOO

GOOD TO BE UNTRUE.

Believe in goodness, believe in light, believe in higher reality -- because whatsoever you believe becomes an opening to you. If you don't believe that a higher being than you is possible, then finished, all growth is stopped.

Trusting a Buddha or a Mahavira or a Jesus, Zarathustra, is nothing but opening yourself... the very idea that higher beings than you have existed, walked, lived -- higher beings are possible. It is not impossible to be a Buddha -- the very notion, and a ray of light enters in your being. And that light starts transforming you. Your very chemistry changes.

Hence all the religions insist on trust, shraddha, faith. It has nothing to do with superstitions, it has nothing to do with theological beliefs. It is just an opening of the heart. If you don't believe, if you insist that roses don't exist, then even if someday you come across a rosebush, you will not believe. You will say, 'There must be some illusion, somebody is playing a trick, or I am in a mirage, or I am dreaming, because roses can't exist.'

In the first place if you don't believe in the existence of roses the very possibility is you may come across them and you may not look at them because we look only at things we believe are possible. We go on passing, indifferent. Whatsoever you believe becomes effective.

I have heard:

It happened in a hospital. A nurse put a screen round a male patient's bed, gave him a specimen bottle and said, 'I will be back in ten minutes for your specimen.' Then another nurse came and gave the man a glass of orange juice. The man, who was something of a wit, poured the orange juice into the specimen bottle. When the first nurse came back, she took a look and said, 'This specimen is a little too cloudy.'

'So it is,' agreed the patient. 'I will run it through again and see if I can clean it up.' And as he put the bottle to his lips the nurse fainted.

Just your belief, just the very idea -- what is this man doing? He was simply drinking orange juice. But once you believe a certain thing it becomes effective. Now the nurse is thinking he is drinking his urine. It is only in her idea -- but ideas are great realities, they change your outlook.

If you are looking for beauty you will find beauty. If you believe beauty does not exist, you may come across it but you will not look for it. You see only that which you are looking for.

Faith, trust, simply means this much -- that we are not the last, we are not the crescendo of existence... higher reality is possible. To believe in a Jesus or a Buddha is simply to believe in your own future, that you can grow. To believe in Buddha is to believe in growth, that there is still something which can happen to you.

That's why in the past centuries people were never as bored as they are today -- because now nothing is possible. You are just in a rut. The more people become materialistic, the more they are bored. You cannot find more bored people than Americans. Now they have everything that down the centuries man has been hankering for, and they are bored to death, because they have no future. And when there is no future there is no meaning.

You have a beautiful car, you have a beautiful house, you have a beautiful job -- so what? The question arises 'so what?' But where are you going? In a rut, moving in the same wheel again and again and again. The same morning, the same evening, the same work, the same money pouring in -- what to do now? Then people are playing small games just to pass the time, but they know that nothing is going to happen. That creates boredom.

Never in the history of human beings has man been so bored as in this century, because always there was a possibility, always there was an opening into the sky -- you could have become a Buddha, you could have become a Jesus or a Krishna. You were always growing. You were not in a wheel; there was growth. Suddenly you are in a wheel in this century -- there is no god.

Nietzsche says, 'God is dead and man is free.' Free for what? -- to be bored. Free not to grow, free to rot, free just somehow to vegetate and die.

Freedom is meaningful only when it brings growth. Freedom means only that there is a possibility to grow -- better flowers are possible in you. Your potentiality has yet a destiny -- that brings meaning, that brings enthusiasm, that brings a thrill. Your life starts throbbing with meaning.

Remember more and more that you are the cause of your misery, you can become the cause of your bliss. You are the cause of the hell you are living in, you can create the heaven also. You alone are

responsible and nobody else.

Never try to do harm to anybody because all will fall back on you. If you can do something good, do. If you can help somebody, help. If you can have some compassion, love, let it flow, because that will be coming back. In moments of need you will have something to depend upon, to fall upon.

Love as much as you can, help, and don't be bothered whether the help is paying right now or not. It pays, it pays tremendously. You don't be bothered about the time and the place -- it pays. Someday, whenever you are in need, it rushes towards you. It goes on accumulating.

Mulla Nasrudin kept begging the noted pianist to play. 'Well all right, since you insist,' he said. 'What shall I play?'

'Anything you like,' said Nasrudin. 'It is only to annoy the neighbours.'

People go on doing things like that. They may not be enjoying it at all, but if you can annoy the neighbours it is enough enjoyment for them. This is morbid, but this is how people are. People enjoy torturing, and then when they are tortured they cry and they say that life is very unjust and god is not just!

Buddha says there is no god. He simply drops the possibility of god. So that you cannot throw the responsibility on anyone else he says there is a law, no god, and the law follows its own course. If you follow the law you will be happy, if you don't follow the law you will be unhappy.

He drops the idea of god just to help you, because with a god the possibility remains that we can do something wrong and then we can cry and weep and pray and say, 'I was a fool, but now you save me.'

Before a law you cannot pray, before a law you cannot say, 'I was a fool.' If you were a fool you have to suffer, because the law is not a person. It is absolutely indifferent, it simply follows its own course.

If you fall on the ground and your bones are broken and you have many fractures, you don't go and tell the law of gravitation, 'Don't be so much against me. You could have at least given me one warning. Why did you get so angry?'

No, you never talk about the law of gravitation, because you know if you follow rightly it is protective. Without the law of gravitation you will not be here on the earth, you will be floating in the sky. You cannot stand on the earth. The law of gravitation keeps you on the earth, it is your very root. Without it you will not be here. It allows you to walk, it allows you to be. But if you do something wrong, then punishment.

But the law does not punish you, it does not reward you. It has nothing to do with you personally. You punish yourself, you reward yourself. Follow the law and you reward yourself. Don't follow the law, disobey the law and you are a victim, you suffer.

Buddha calls the law dhamma -- that is his god. He takes personality out of it, because with personality man has created too much trouble. Then Jews think that they are the chosen people of god, so he is going to be a little lenient with them. This is nonsense.

Christians think they are the chosen people of god because he sent 'his only begotten son' to save them, so whosoever follows Jesus will be saved. But that seems like nepotism -- because you are related to Jesus and he is the son of god. It seems like indian government officials, politicians. You are related. This is nonsense.

I have heard that when the Japanese were defeated a japanese general was talking to an english general and the japanese general said, 'We cannot understand why we were defeated, how we were defeated.'

The english general said, 'You don't know. We believe in god and we pray. Every day we start fighting, we pray first.'

But the japanese man said, 'We also do that. We also believe in god and we also pray.'

The english man laughed. He said, 'But have you ever thought about it? God does not understand Japanese.'

Buddha takes all personality out of god. Then there is no need for him to understand Japanese, English,Hebrew, Sanskrit. Hindus say that Sanskrit is his bona fide language -- DEVAVANI, god's own language. All other languages are just human, Sanskrit is divine. But this foolishness exists all over the world. Buddha takes the very base out. He says god is not a person, it is a law. Follow it, obey it, and you reward yourself. Don't follow it and you suffer.

THUS THE WISE WILL NEVER BE HURT BUT THE CURSE IS SURE TO DESTROY THE EVIL-DOERS THEMSELVES.

So remember it as a fundamental rule that whatsoever you do to others you are really doing to yourself -- whatsoever, I say, you do to others you are doing it to yourself. So watch out.

THE BUDDHA SAID:
IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD. IF YOU OBSERVE THE WAY WITH SIMPLICITY OF HEART, GREAT INDEED IS THIS WAY.

This way, this dhamma, this law, this ultimate law of life, cannot be understood by learning, by knowledge, by reading scriptures and memorising philosophies. You have to live it to know it. The only way to know is to live it. The only way to know is existential, it is not intellectual.
I have heard a very famous anecdote:

Years ago word spread through academic communities about a young scholar at a talmudic college in Poland. He was hailed for his great learning and his concentration on his studies. Visitors came away deeply impressed by the young man.

One day an outstanding talmudic authority called and asked the head of the college about the young man. 'Does this young man really know so much?'

'Truly,' answered the old rabbi with a smile, 'I don't know. The young man studies so much that I cannot understand how he could fine time to know.'

If you are too much engaged with your intellect you will not find time to be engaged with your total being. If you are too much in your head you will miss much that is available. The way can be known only if you deeply participate with existence. It cannot be understood from the outside, you have to become a participant.

Just a few days back, a professor of psychology was here. He teaches in Chicago. He is an Indian, lives in America. He had come -- he has been writing to me for almost two years: 'I am coming, I am coming.' Then he came, and he wanted to know about meditation. For ten, twelve days he was here and he watched others meditating, and he said, 'I am watching.'

But how can you watch meditation? You can meditate, that is the only way to know about it. You can see a meditator from the outside -- that he is dancing, or that he is standing silent, or that yes, he is sitting -- but what are you going to know about it?

Meditation is not sitting, meditation is not dancing, meditation is not standing still. Meditation is something happening is his very being, deep inside. You cannot observe it, there cannot be any objective knowledge about it.
I told him, 'If you really want to see -- dance.'

He said, 'First I have to see, first I have to convince myself that it is something, only then will I do.'

Then I said, 'If you stick to your condition you will never do. Because the only way to know is to do it, and you say you will do only when you have known it. Then it is impossible. You are putting such an impossible condition that it will never happen.'

It is as if somebody says, 'I will love only when I have known what love is.' But how can you know love without loving? You can watch two lovers holding each other's hands, but that is not love. Even two enemies can hold hands. Even while two persons are holding hands they may not be in love, they may be just pretending. Even if you see two persons making love to each other, there may be no love. It may be something else; it may be just sex, no love. There is no way to know about love from the outside. There are things which are only allowed to be revealed to you when you become an insider.

BUDDHA SAYS:
IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD.

There are things which can be understood by learning -- they are outside things, objective things. That is the difference between science and religion. Science needs no subjective experience. You can remain outside and watch; it is an objective approach towards truth.

Religion is a subjective approach. You have to go in, withinwards; it is introspective. You have to dive deep within your own being. Only then can you know. Only from your own center will you be able to understand what the way is, what the dhamma is -- or call it what god is -- but you will have to participate.

You can know god only by becoming a god, there is no other way. You can know love only by becoming a lover. And if you think that it is very risky without knowing -- and going into love IS risky -- then you will remain without love, you will remain a desert.

Yes, life is risk, and one should be courageous enough to take risks. One should not always be calculating. If you go on just calculating your whole life, you will miss all. Take risks, be courageous.

There is only one way to live and that is to live dangerously. And this is the danger -- that one has to move without knowing, one has to move in the unknown. Hence, trust is needed.

BUDDHA SAYS:
IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD.

You can see it. You can look at scholars, great scholars, and somehow you will find they are missing. They may know much about the Veda, the Bible, the Koran, they can recite, but you can see there is no radiance in their eyes. Yes, much dust that they have gathered from scriptures, much smoke that they have gathered through knowledge. They are well-informed -- but almost dead. They have missed life somehow, they could not find time to know what life is.

I have heard:

A great scholar and a clergyman, a pundit, stopped in a pet shop and asked the price of a parrot. The shopkeeper said he would not sell him that parrot because all it did was utter profanity. 'But,' said the shopkeeper, 'I have another parrot coming in from South America. When I get it trained I will phone you to pick it up.'

Several months later the pundit, the great scholar, was told to stop by and see the parrot the storekeeper had for him. The shop-keeper ushered the pundit into a backroom where the parrot was perched with a string on each foot. The proprietor pulled the string on the right foot and the bird recited 'The Lord's Prayer' from beginning to end.

'This is wonderful and edifying!' exclaimed the preacher, the pundit -- that's what he himself had been doing his whole life. Then he pulled the string on the left foot and the parrot burst into 'Nearer My God to Thee'. 'This is tremendous!' cried the preacher. 'Now tell me, what would happen if I pulled both strings at the same time?' Before the shopkeeper could reply the parrot said, 'You damned fool! I would fall on my ass!'

It is simple, even a parrot knows it, but a pundit -- he is worse than a parrot. He simply lives in ideas, he lives in logic, he lives a verbal life. He has forgotten real roses, he is only acquainted with the word 'rose'. He has forgotten real life, he only knows the word 'life'. Remember, the word 'life' is not life, the word 'love' is not love, the word 'god' is not god. The real life is an existence, is an experience.

It happened:

A recent graduate from agriculture school was making a governmental inspection of a farmer's land and stock. He told them he was making an appraisal so that the government could help the farmer get out of the red. So he inspected everything, making careful notes in his neat little notebook. When he thought he had everything listed he saw an animal stick its head around the side of a barn.'What is that thing? And what is it for?' asked the young man. It was an old goat, but the farmer was not going to help the all-wise young inspector. 'You are the expert,' said the farmer. 'You tell me.'

Now it was very difficult. He had never seen such a thing. He had been learning in the university, he knew everything about agriculture, but he had never done anything. He had no experience. He had never

come across such an animal as a goat. Consequently the young man sent off a wire to New Delhi asking them to identify for him 'a long, lean object with a bald head, chin whiskers, an empty lean stomach, a long sad face, and cadaverous eyes'. The next day he got a reply from the secretary of agriculture: 'You blithering idiot! That is the farmer!'

Remember, the head can be very disconnective; it can disconnect you from life. Use the head but don't be confined to it. Use your intellect to approach existence, don't make a barrier out of it.

IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD. IF YOU OBSERVE THE WAY WITH SIMPLICITY OF HEART, GREAT INDEED IS THIS WAY.

WITH SIMPLICITY OF THE HEART.... Life can be known only with a simple heart. Head is very complex and life is very simple. It is difficult from a complex head to understand the simple life. Life is simply simple. You have also to be simple.

A child understands more. He has a rapport with life. A poet understands more. He has a rapport. A mystic understands more -- tremendously deep and profound is his understanding because he puts his head completely away. He looks through the eyes of a child, he approaches with wonder, awe.

He is surprised at every step. He has no ideas, no fixed ideas to project. He has no prejudices: he is neither a Hindu, nor a Mohammedan, nor a Christian. He simply is. He has a throbbing heart, a loving heart. That is enough requirement to know what life is.

GREAT THEN INDEED IS THIS WAY... known -- known through the heart. Better to call it felt -- felt through the heart.

Life is very simple. Just sometimes put your head away, sometimes behead yourself, sometimes look with no clouds in the eyes -- just look. Sometimes sit by the side of a tree -- just feel. By the side of a waterfall -- listen. Lie down on the beach and listen to the roar of the ocean, feel the sand, the coolness of it, or look at the stars, and let that silence penetrate you. Or look at the dark night and let that velvety darkness surround you, envelop you, dissolve you. This is the way of the simple heart.

If you approach life through this simplicity you will become wise. You may not know the Veda, you may not know the Bible, you may not know the Gita, but you will come to know the real song of life -- and that is where the real Gita is, the real song is. You may not know the Veda, but you will come to know the real Veda -- that which is written by god himself.

This life is his book, this life is his Bible, this life is his Koran. Recite it! Recite this life. Sing it, dance it, be in love with it -- and by and by you will know what the way is, because by and by you will become more and more happy. The more happy you become, the more you are acquainted with the way, the right way. And whenever a step goes out of line, immediately you feel pain.

Pain is an indication that you have missed the law, and happiness is an indication that you have been in harmony. Happiness is a by-product. If you go in accordance with the law you are happy. Unhappiness is an accident. It simply shows you have gone far away from the law.

Make happiness and unhappiness your criterion. That's why I go on saying that I am a hedonist. In fact Buddha is a hedonist, Mahavir is a hedonist, Krishna is a hedonist, Mohammed is a hedonist, because they all want you to become tremendously happy. And they show you the path.

The path is: become simple, trust more, doubt a little less. If you really want to doubt, doubt doubt, that's all. Doubt doubt; trust trust -- and you will never miss.

THOSE WHO REJOICE IN SEEING OTHERS OBSERVE THE WAY WILL OBTAIN GREAT BLESSING.

And Buddha says not only those who follow the way are benefited, but even those who rejoice in seeing others following the way, they are tremendously blessed.

Yes, it is so. Because by rejoicing that so many people are moving towards meditation...'Good -- I have not been moving yet, I have not yet gathered courage, but so many people are moving -- good'... even this

will make you happy because this Will open your doors.

You are not condemning them, you are not saying that meditation is impossible. You say, 'It is possible -- I am not yet courageous enough, but you are going on the way -- go happily! My congratulations for you, my greetings! One day I hope also to come and follow you.'

Buddha says if you greet a sannyasin you have greeted your future. If you see somebody moving on the path and you feel happy, tremendously happy -- knowing well that you are not following on the path, you are yet not ready for it, but you don't condemn the man, in fact you rejoice, you help him to go on the path -- you have started following on the path.

That's what I said in the beginning to you: in life whenever you hear somebody has become a sannyasin, don't start condemning him -- rejoice. When somebody has started meditating, don't condemn him that he has gone mad or something -- rejoice. By your rejoicing you are bringing your own meditative possibilities closer to you. By rejoiCing you have taken sannyas in a deeper way. Inside it has happened, outside it will come. That is not so important either.

THE BUDDHA SAID:
THOSE WHO REJOICE IN SEEING OTHERS OBSERVE THE WAY WILL OBTAIN GREAT BLESSING.

That's why in this country a sannyasin has always been respected tremendously. Even sometimes one who is just wearing an orange robe and is not a sannyasin at all -- even he is respected. Because who are we to decide whether he is a true sannyasin or not? Buddha says, 'Rejoice!"
I have heard an old story:

A man who was a great robber robbed the palace of the king, and by the time he was escaping it was known, so guards followed him. He was in tremendous danger. He came to the bank of a river and the horses of the soldiers were following and he could hear the noise that was approaching close, and the river was big and there was no bridge. He was afraid, and it was a cold night -- so what to do?

Seeing nothing, no possibility, he saw a sannyasin sitting under a tree. He threw off his clothes, became naked, closed his eyes, started meditating -- of course, pretending, because he had never known what meditation is. But you can pretend, you can close your eyes, you can sit in a padmasana, in the lotus posture. He closed his eyes.

The guards came, the police arrived. There was nobody, just these two sannyasins. They touched their feet. The man inside started feeling very very guilty. 'This is not good,' he thought. 'I am a thief, a robber, and these people are touching my feet. And I am just a pseudo-sannyasin. And if so much respect is given to a pseudo-sannyasin, what will happen if I really become a sannyasin?' A ray of light entered into his life. He dropped his old ways, he became a sannyasin.

His fame spread. One day even the king came to touch his feet. And the king asked him, 'How did it happen to you? How did you renounce the world? I also hope, dream, that one day that great blessing will shower on me, god will give me courage to renounce everything. How did you renounce, sir? Tell me your story. That will give me courage.'

The ex-robber started laughing. He said, 'I will tell you. You helped me much -- your soldiers following me.'

The king said, 'What do you mean?' Then he told the whole story. He said, 'And when I saw that a pseudo-sannyasin like me -- a robber, a murderer -- can be respected, suddenly it became impossible for me to go back to my old ways. And I felt so beautiful when they touched my feet. I had never felt that before. It was such a beautiful moment. And since then I have been meditating, and since then I have really renounced the world, and I am tremendously happy. I have arrived home.'

Buddha says even those who rejoice seeing others observe the law.... Never condemn -- even if sometimes it is possible; it is always possible. When there are real. coins there are bound to be counterfeit coins also. When so much respect is given to sannyasins, there are bound to be people who will be deceiving. But that is not the point. What can they deceive? What can they cheat? What have you got? But rejoice.

A SHRAMANA ASKED THE BUDDHA: 'WILL THIS BLESSING EVER BE DESTROYED?'

Will it be just a temporary thing if we rejoice in others being in meditation? The shramana has heard, he knows that if you meditate you attain to eternal bliss -- but just by rejoicing because others are reaching... WOULD THIS BLESSING EVER BE DESTROYED?
THE BUDDHA SAID:

IT IS LIKE A LIGHTED TORCH WHOSE FLAME CAN BE DISTRIBUTED TO EVER SO MANY OTHER TORCHES WHICH PEOPLE MAY BRING ALONG. AND THEREWITH THEY WILL COOK FOOD AND DISPEL DARKNESS, WHILE THE ORIGINAL TORCH ITSELF REMAINS BURNING EVER THE SAME. IT IS EVEN SO WITH THE BLISS OF THE WAY.

Buddha is saying those who follow the way, they become blissful, but even those who simply rejoice seeing so many people following the way, they also become blissful. And not only temporarily, not only momentarily -- their bliss is also eternal. In fact, by their very rejoicing they have become fellow-travellers. Deep inside they have gone on the journey; the outside will follow -- that is not the basic point.

But when you condemn those who are following the path, when you condemn those who are praying, meditating, when you condemn those who are somehow trying to feel and grope in the dark for the way, you are condemning yourself. You are cursing yourself. Your doors will be closed, your potentiality will remain a potentiality, will never be actualized.

You are like a seed, and if somebody has flowered and bloomed, rejoice. In that very rejoicing you will start sprouting. Don't say that there are no flowers because they have not happened to you. If you say there are no flowers because they have not happened to you so how can they happen to anybody else....

Friedrich Nietzsche says the same thing. He says, 'How can there be any god? If there is any god then I am the god. If I am not, there cannot be any god. How can I tolerate the idea that somebody else is a god? Impossible, I cannot allow this idea.' He says, 'God is dead, god does not exist.'

But then man is left in the limbo. Then there is no way to go up. Then you can go on growing old, but you never grow up, you never become a grown-up. Remember it! Growing old is not grow-ing up. Growing up means exactly what it says -- growing up, growing upwards. Growing old is horizontal, growing up is vertical.

Growing up means growing up like a tree. Growing old is like a river -- it remains horizontal, it does not change its level, it doesn't change its plane.

If somebody else is growing up, rejoice, celebrate. At least one human being has become a Buddha. Good -- he has shown the path. In fact, in him all human beings have become Buddhas in essence, because whatsoever can happen to one human being can happen to every other human being.

We may not become Buddhas for lives together, but that doesn't matter. One man has become a Buddha -- he has shown the possibility. Maybe we have to wait long, but we can wait because the morning is coming closer. It has to come; it has come to one, it will come to us also. It is dark and the night is very long, but now there is hope.

Rejoicing with a Buddha is creating hope for yourself. Then your life is no more hopeless. A hopeless life is a bored life, and a hopeful life, the very possibility... maybe it will happen after many many lives; that doesn't matter, one can wait -- but one can wait with hope.

IT IS LIKE A LIGHTED TORCH WHOSE FLAME CAN BE DISTRIBUTED TO EVER SO MANY OTHER TORCHES WHICH PEOPLE MAY BRING ALONG. AND THEREWITH THEY WILL COOK FOOD AND DISPEL DARKNESS WHILE THE ORIGINAL TORCH ITSELF REMAINS BURNING EVER THE SAME. IT IS EVEN SO WITH BLISS OF THE WAY.

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YOU TOLD US TO REJOICE WHENEVER WE SEE OTHER PEOPLE BECOMING SINCERE SEEKERS, AND IT IS INDEED A MOVING EXPERIENCE TO SEE NEW PEOPLE BECOME SANNYASINS AND BEGIN TO MEDITATE. BUT HOW ARE WE TO FEEL WHEN WE SEE REALLY BEAUTIFUL, SINCERE YOUNG PEOPLE GIVING UP EVERYTHING TO FOLLOW DESTRUCTIVE, FALSE, SO-CALLED MESSIAHS WHO ARE ONLY USING THESE FOLLOWERS FOR THEIR OWN MATERIAL AND POLITICAL GAIN?
I AM THINKING OF A MAN NAMED MOON WHO IS GAINING MORE AND MORE ADHERENTS EVERY DAY. HE IS ALSO MAKING MORE AND MORE ENEMIES IN THE WEST, WHO CRITICIZE HIM AND HIS METHODS MOST VEHEMENTLY. BUT HIS POOR BLIND DISCIPLES USE THIS PERSECUTION AS PROOF THAT HE IS A NEW JESUS.

IT IS A VERY COMPLICATED PHENOMENON and you will have to be very subtle about it. The first thing -- it is none of your business. If somebody follows Moon or Muktananda it is none of your business. You should not have any attitude about it, because who are you to decide? Whether Moon is right or wrong, how can you decide? And why should you decide? You are not following him. You should keep out of it. Because there is no way to decide from the outside.

The same thing was said really against Jesus also. And the people who were against Jesus, they were also saying the same thing to people: 'Why are you going with this man? He is a false messiah.' That's what Jews were saying against Jesus. They still say -- they may not say loudly because they have been forced to be silent, crushed down the centuries, but they still say. Who is going to decide? And how?

The same people are saying against me -- you following me. People will say that you have fallen into the hands of a dangerous man. He has brainwashed you, he has destroyed you, you are hypnotized, and so on, so forth.

So the first thing is, never be concerned about these things. Don't waste your time. If somebody feels good to be with Moon, it is his business to decide. And you say 'sincere, beautiful people...' If they are really sincere they will understand sooner or later that this messiah is false. If their sincerity cannot reveal to them the falsity of their messiah, then who is going to reveal? So let them go wholeheartedly. If they are moving with a wrong person, sooner or later they will realize. And if they don't realize, then too it is for them to choose.

In fact, the more you criticize Moon and others, the more you make it impossible for the disciples to see themselves. The more you criticize, the more they become defensive.

And logic is a double-edged sword. When you start being too much against, then Moon says, 'Look, the same happened to Jesus, the same is happening to me. People are against me. It has always happened to great prophets that people are against them.' By your being against him you are proving that he is important, you are giving him too much significance.

If Jews had not bothered about Jesus, there may not have been any Christianity. I'm not saying that Jesus was wrong or right, I'm simply saying there would not have been any Christianity. But too much against him created a defensive attitude in his followers. They started fighting, arguing.

Be indifferent. If you cannot rejoice then do at least one thing -- be indifferent. If you can rejoice, good.

Somebody who is following Moon at least is seeking -- maybe seeking in wrong directions, maybe -- but still seeking. Better than those people who are not seeking. Rejoice. Moving with a wrong person, but moving. Groping in the dark, far away from the door, but groping. Better than those who are sitting in the dark and not groping at all. Better than Christians, Hindus, Mohammedans, Jains, Buddhists, who are just sitting silently. Their groping has stopped. They think they have found.

Just by birth you become a Christian. Christianity is not your choice -- just an accident by birth. Just by birth you have become a Hindu. It is better at least that somebody is trying to move on his own. There is danger, but the whole life is danger.

It is better to be a follower of Moon, alive, than to be a follower of a dead Christ. And I am not saying that he is right or wrong -- he may be wrong -- but at least the person has the courage to follow, to choose. If he is wrong, sooner or later his own experience will prove it -- that he is wrong. But those people who are simply sitting in the darkness, they will never come to know whether they are wrong or right. The real trouble is with these people.

You have taken it for granted that you are a Christian. How can you be a Christian? There were only a few Christians who followed Jesus alive. They risked their life. The greatest risk was this: that there was no way to decide whether they were following the right person or wrong -- that was their greatest risk. Had they been with the old church -- if they had remained Jews there was no risk. Things were settled by the tradition. For centuries down, everything was settled, every dogma was settled.

These people started looking for themselves; they were trying to open their eyes. I am not worried whether Jesus was right or wrong, but I say these people are more alive people.

Yes, even with a Muktananda it is good to move. And if you are a sincere seeker, how long can Muktananda or Moon deceive you? How long? Your sincerity is your only protection, nothing else. Go on -- one has to grope long, one has to knock on many doors before one comes to the right door. There is no other way.

So don't criticize. There is no need; it is none of your concern. If you want to follow Moon, then you have to think about it. Others are following -- let them think. Why should you take their responsibility? Why should you have any power over others? If somebody decides to follow a fool, that's his decision -- and he has the freedom to follow the fool. Forced -- even if you are following the greatest wise man in the world, a Buddha -- then too it is ugly, because it kills your freedom. With your own choice if you follow a fool, it is beautiful.

My emphasis is on your freedom. And people who are against Moon, why are they against Moon? The same reason why people were against Jesus -- because if Moon's influence grows then more and more Christians will be disappearing. They will become 'Moonites'.

These people are against Bhaktivedanta, the Hare Krishna movement leader, because more and more people are becoming Hindus; Christians are disappearing. These people are against Maharishi Mahesh Yogi because more and more people are dropping their christian prayer and starting TM. The same happens everywhere.

Here people are against me because if you come with me, by and by you will not be a Parsee, and you will not be a Hindu, and you will not be a Christian -- you will become a pure human being, a simple human being with no adjectives.

So those who live with the adjectives, how can they just watch it? They are afraid, their establishment is eroding. They will try in every way. But I will suggest to them that if they really want that no one should come to me, they should remain indifferent.

The more they are against me, the more they make me important. Their very against-ness helps many people to become interested in me. The best way for them will be not to be bothered by me, be indifferent. Let people come and let people find. If they find more nourishment with me than they were finding in their old church, in their temple, in their mosque, then it is for them to choose. If they don't find any nourishment with me, they move away, they go on searching.

But if people are against me then you start becoming defensive. Then your eyes become dogmatic, then you are in an arguing mood. You have to prove somehow that your master is right and is the only true master in the world. Then even if sometimes you see flaws in me, errors, mistakes, you bypass them. How can your master have any mistake, flaw in his life? -- impossible. And you go on hiding. And by and by you become almost determined by the people who are against me. They talk against me, you have to talk for me. They help me in a way.

This is my suggestion: there is no need to be worried -- the world is vast, and everybody is free to choose, should be free to choose. If somebody feels that he is attaining something with Moon -- and Moon may be wrong, as far as I know he is wrong -- but even then if somebody follows him I am not going to distract the person. This is my attitude -- that he is wrong. Even if he is wrong somebody may be benefited by him. Life is very mysterious -- you learn by your errors also.

I know many people, like Muktananda, who have nothing to give. It is a miracle that Muktananda can

also become a guru. But still if somebody is following Muktananda, I will not say don't follow him. I will say go headlong. Because that is the only way to find out, to figure it out. I will say, 'Go headlong with open eyes; maybe this is how your life is going to grow.' Nothing is wrong in it. Why be so much afraid?

One learns from fools as much as from wise people, and one learns from pseudo-gurus as much as from authentic gurus. They are part of one phenomenon. In fact, you get that which you deserve. Now there are a few people who deserve Muktananda. What to do? They have earned Muktananda through their lives; many lives of karmas and they have earned Muktananda. Now who am I or who are you to prevent them? Why? They deserve, that is their growth, they have to pass through it.

One day Mulla Nasrudin came to me and he was very much worried and he said, 'I would like to become a guru myself.'

I was intrigued. I said, 'There are good opportunities. Why not? You try.'

He said, 'Yes, that's what I'm thinking. If Muktananda of Ganeshpuri can become a guru, why not I?' And then he said, 'Osho, there is one request. You supply me with my first disciple.'

A man was sitting by the side who suffers from an inferiority complex and he has seen psychoanalysts -- Freudians, Jungians, Adlerians -- and he has defeated all of them, and he goes on suffering with inferiority complex. In fact he has become more skilled in it. The more he has been psychoanalysed, the more he has become skilful about it. In fact, he is enjoying it.

So I told Nasrudin, 'You take this man. Try -- this man suffers from inferiority complex.' Nasrudin took him away, sat with him, looked into his eyes, meditated a little, closed his eyes, and then told him finally, 'I have good news for you. You have no inferiority complex, you really are inferior.'

Now there are people who really are inferior. They deserve Muktanandas, Moons, and that type of people. There are stupid people. What to do? Stupid gurus are also needed. Stupid gurus cannot disappear from the world unless stupid people disappear. It is a subtle economic law. Your demand has to be fulfilled, somebody from somewhere has to supply goods that you need.

People think as if it is only just Moon or people who are exploiting. No, you want to be exploited, you cannot rest unless you are exploited. People think that followers are innocent. This is nonsense! You cannot exploit an innocent man. They are cunning, the followers are cunning -- then they are exploited by more cunning people. An innocent person cannot be exploited by a cunning person, because innocence is so pure; in that purity he will immediately see that this whole thing is nonsense. You cannot exploit an innocent person, you can exploit only a cunning person.

I was staying in a town. Mulla Nasrudin deceived somebody. He said he could double rupees just by magic, and he showed the trick. He doubled a one hundred rupee note. It was just a trick but the person was impressed. So the person brought all, whatsoever he had. He was not a very rich man, but whatsoever he had -- ornaments, gold, precious stones, money -- whatsoever he had he put before Nasrudin. Then he played the game and he disappeared with the whole lot.

Now the man came to me and said, 'Why do you allow such cunning people with you?' I said, 'You are cunning -- that's why he could exploit you. You wanted your money to be doubled without any effort -- that's why he could exploit you. If you were innocent, how could you be exploited? Your logic and his logic were not different. What were you expecting from him? He exploited your greed. He exploited because you were ready to be exploited. Can't you see the whole nonsense of it?' I told him, 'If it is in my power, then I will send you both to the jail, because you are a participant. He alone is not responsible. In fact, his responsibility is secondary to you. If you were not ready how could he exploit you?'

So don't call those people sincere, innocent, who are exploited by cunning people. No, they must have some cunningness in themselves; they must be looking for shortcuts, for nirvana. Then anybody can exploit you.

Somebody comes and says, 'This will do. Just a mantra -- you have to repeat it twenty minutes in the morning, twenty minutes in the evening, and you will attain to perfect bliss.' Now he is delivering something so cheap -- you call it Transcendental Meditation or something, whatsoever you want -- and if he asks a hundred dollar fee what is wrong in it? And you say this man is exploiting. He is not exploiting your innocence; innocence cannot be exploited. An innocent man will understand -- 'How is it possible? Just by uttering "Rama, Rama, Rama", twenty minutes in the morning and evening and you become enlightened?'

Be reasonable, and if you are unreasonable and he asks a hundred dollar fee, he is asking simply something that fits with your logic. And you pay the hundred dollar fee, and then you think that he has been

exploiting you!

Nobody can exploit you unless you are ready to be exploited, nobody can deceive you unless you are ready to be deceived. The responsibility is yours, so be alert, be reasonable. Don't be a fool, otherwise somebody is bound to -- somebody is bound to become your guru. And then don't go on shouting and crying and making a fuss about it that you have been exploited. You wanted to go to nirvana very cheap.

Always remember -- you fall into bondage because you want to become a slave. You cannot remain free, that's why you fall into a sort of bondage. But it is you, otherwise nobody can imprison you. You are afraid of freedom, you are afraid of growing, you are afraid of facing life as it is.

So from somewhere or other, sometimes from Korea -- Moon comes from Korea; sometimes from India -- Muktananda comes from India; sometimes from Japan... and of course these people have to come from the East because the East has the credit of being religious, spiritual.

Just in the same way, if an engineer comes from Germany he has more prestige in India; a doctor comes from England, he has more prestige in India. The indian doctor may be as educated as the english doctor, but the english doctor has prestige -- he comes from the world of science, he has an aura. It is just as if you have a watch, an indian-made watch, HMT watch -- it is an ordinary watch, made in India. If you have a swiss-made watch, it has an aura: imported.

The same happens as far as religion is concerned. In America you need imported gurus and India has nothing else to export. So we are exporting in bulk. They carry an aura.

Here it is difficult for them to find disciples. But they come from the East, the world of the rising sun, they come from the fabulous East, the land of Buddhas, Mahaviras, Krishnas -- they carry an aura. Just very ordinary people with no talent, with no genius, with no intelligence, but they can just sit there and things start happening. And then you think they are doing something.

You are hankering that something must happen to you and nothing is happening. The West is very much bored; something should happen. Now you have everything that you always needed, desired; all material things are there. Now for the first time the West is becoming aware that something spiritual is needed, a spiritual need is being felt.

It always happens -- whenever a society becomes very rich and affluent, only then the religious need is felt. A poor country cannot become religious howsoever it may pretend. It has never been so, it cannot be.

I am not saying that a poor man cannot become religious. Individuals can be exceptions -- a Kabir, a Nanak -- but poor societies cannot be religious; their basic needs are unfulfilled. Religion is a very high need.

It is as if you are hungry: who thinks in that moment of listening to beautiful music? When you are hungry you need bread, you don't need music. Beethoven won't do, Mozart is meaningless when you are hungry. When you are hungry, starved, naked, what to do with Shakespeare, Goethe, Kalidas? -- it makes no sense.

When your basic needs are fulfilled -- your body is healthy, you have a hygienic world to live in, a good house, good clothes, good food, nourished -- suddenly you feel that you need something of the aesthetic world -- music, art, poetry. You become interested in Picasso and Van Gogh, and you become interested in Pablo Neruda -- and a thousand doors open.

When your aesthetic needs are also fulfilled, when you are getting bored by Beethoven also, Mozart also, then suddenly another door opens -- the door of the Buddha, Krishna, Christ. That is the highest need. When every lower need is fulfilled then spirituality arises.

The West has fulfilled its lower needs. Now suddenly a desire has possessed it; a passion for the ultimate is being felt all over the West, particularly in the new generation -- a tremor, a longing for the unknown. It is a very critical moment.

In this moment there will be many people who will exploit this need, because the West is like a child -- a child in the world of spirit. They don't know what is what. They just have a need, that's all they know. And whosoever comes and says, 'I can fulfill your need,' whosoever is clever enough at least to pretend, you will follow him. But this is natural.

Sooner or later you will be finished with Moons and Muktanandas. Because sooner or later you will see that they promise but they never deliver. How long can this go on? And then only will you become interested in true masters -- Krishnamurti or Gurdjieff or Raman. Then you will start getting interested.

But this is natural. In the beginning it has to be so. You don't know what real roses are, so people who bring paper roses and plastic roses -- you don't know what real roses are, you don't have any comparison -- you simply purchase them. But how long can it go on?

That's why I decided not to go to the West. Right now it is a supermarket. And there are so many people standing on their soap-boxes and shouting and selling and advertising, that it is futile. I decided rather to wait here because people who have been with Moon, with Muktananda, with this and that, and are finished, and have come to know that these people have nothing to give, are bound to come towards the East in search. I decided to wait for them here, not to go there. Because when a seeker comes, travelling so far, then his desire is very authentic, then he is risking much. He is risking his whole life.

And it is better that he should have passed through the super-market, so he knows. If sometimes somebody comes to me directly I am not much interested in him because I know it is better he should pass through the right channel -- Muktananda, Moon, etc. When he passes through all of them and then he comes to me, there is a sudden contact, an immediate contact.

So in a way they help. Here are many people who have been in all sorts of movements in the West. This is good, a good training. You have some background, you have a certain gestalt, to judge.

So the first thing... YOU TOLD US TO REJOICE WHENEVER WE SEE OTHER PEOPLE BECOMING SINCERE SEEKERS, AND IT IS INDEED A MOVING EXPERIENCE TO SEE NEW PEOPLE BECOME SANNYASINS AND BEGIN TO MEDITATE. BUT HOW ARE WE TO FEEL WHEN WE SEE REALLY BEAUTIFUL, SINCERE PEOPLE GIVING UP EVERYTHING TO FOLLOW DESTRUCTIVE, FALSE, SO-CALLED MESSIAHS WHO ARE ONLY USING THESE FOLLOWERS FOR THEIR OWN MATERIAL AND POLITICAL GAIN?

Let them go. Help them to go there. Tell them to go to the very end. Sincerity, their search -- if it is true they will come out, and they will come out more mature, less childish. They will come out more experienced. Nothing to be worried.

Never prevent anybody if he is really going somewhere. Let him go. There is only one way to learn and that is through experience; there is no other way. And if you think that he may be lost, then he deserves to be lost, then that is what he needs right now.

Nothing happens without your deserving it. Whatsoever happens you deserve it. Nobody can exploit you unless you were in need to be exploited. Nobody can make you a slave unless you were ready to become a slave and you were afraid of freedom. Nothing happens to you for which you were not hankering, for which you were not desiring, consciously or unconsciously. So it is your life and it is your freedom.

It happened one night, the phone rang at four a.m. 'What do you want?' I shouted into the instrument. 'Nothing,' was the reply.

'Then why did you call me in the middle of the night?'

'Because the rate is cheaper.'

That's why I stopped keeping the phone in my room since then, because there are absurd people. Because the rate is cheaper -- that may be the only reason they phone in the middle of the night.

You go with Moon because the rate is very cheap. You go with Muktananda because the rate is very cheap. What do I mean? I mean they promise you something and they don't ask you to be transformed. The rate is very cheap. They say god can happen to you without any change on your part; just do this mantra for twenty minutes.

When you come to me it is not a question of twenty minutes, it is a question of your whole life. You have to change from the very roots. I ask for a radical change. You have to drop your old values, your old morality, your old concepts, your old world view.

You have to almost die with your past, only then your future starts sprouting. I ask you to be crucified so that you can be resurrected. I am like a death, and that is what the meaning of sannyas is -- you die in me and a totally new person is born.

I'm not saying that your life will become easy. No, it may become more difficult. I'm not promising you rose gardens. One thing only I can promise and that is if you are ready to take the risk, there may be many more difficulties, but you will start growing. I can only promise growth. Growth is always hard, painful; you have to destroy and dismantle many things in you, and you have to learn new ways of being, new styles of life. It is painful.

I don't say you will become rich, as Maharishi Mahesh Yogi says: 'If you meditate you will become successful, you will become rich.' I don't say that. In fact you may become more of a failure if you go with

me. And you may never be rich if you go with me. Because if you go with me you will become less and less ambitious. If you go with me you will become less and less aggressive, less and less violent.

Ambition is violence, the very effort to succeed in the world is violent. You may be a loser as far as the outside world is concerned. I cannot say anything about it. You may turn out to be just a beggar. But one thing I can say: you will be growing in, you will be enriched within, you will become more blissful. I don't say more successful, I say more blissful. You will become more restful, you will be more relaxed. But I don't say that you will have money and success and things like that.

With me you will have to lose much, and with me the gain will be so inner that only you will know and nobody else will know. So you cannot exhibit it, you cannot show it to anybody. The gain is going to be very inner and very subtle and the loss is going to be very gross and very outer. Everybody will know that you are losing.

Just the other night one indian sannyasin came and said, 'My whole ambition is gone and I am becoming indifferent to all success. I don't even feel like struggling any more. I want to be in a deep let-go.' I said, 'Perfectly good. That's how it should be.'

He was disturbed about one thing. He said, 'But something is happening, and that is I am not even interested in meditation any more. I feel happy, silent, but I am not interested in meditation any more.' I said, 'That's what one should expect finally -- drop that too.'

About this he was a little puzzled -- whether to drop meditation or not -- because only through meditation has he come up to this point where he is feeling at home... so much so that all his desiring is disappearing. He wanted to cling to meditation. When I said, 'Drop that too,' his last barrier was broken.

Now if you look at this person it will be difficult for you to see what is happening. In fact he may have looked more radiant to you before than he will look right now, because now he is so silent, his whole energy is so silent. You will not find him laughing; at the most he can smile -- in fact that too he will have to do by an effort. Not because he is unhappy, he is simply happy.

You laugh because of unhappiness. Twenty-four hours of unhappiness, you gather unhappiness, then you have to do something to get out of it -- you laugh.But if a man becomes really happy then the very need for laughter disappears.

It will be difficult to judge from the outside that something has happened inside in him -- and a great transformation IS happening inside him. This is what sannyas is -- he is disappearing from the world.

For this transformation very few people are ready, and those who are not ready, they also need somewhere to go, somewhere to seek. They also need a guru, a master. Good, nothing wrong in it, but remember the dictum that you get only that which you deserve. They will find somebody.

One politician used to come to me, and I asked him, 'Why do you come to me?' He said, 'Just for your blessings. I have been trying hard, but for twelve years I have remained a minister and I couldn't succeed in becoming a chief minister. Now every minister has his own guru, and I know only you, so I come to you.'

I said, 'You have chosen a wrong guru. Go to Satya Sai Baba. You have chosen a wrong guru -- because if you come too often here there is every possibility you will not even remain a minister. Don't listen to me, to what I am saying, and don't come close to me. It is dangerous.' Since then he has disappeared. He must have got the point.

With me you will fail in the world -- of course very few people are ready to fail in the world. With me you can succeed in the inner -- but very few people are mature enough even to desire for that. So there are so many grades of growth, so many types of people, so many centuries living together. Now a person who goes to Sai Baba and a person who comes to me are not contemporaries, cannot be. The person who goes to Satya Sai Baba because miracles are happening must be living somewhere two thousand years back, when these things were thought to be spiritual. These are just ordinary magical tricks. A Buddha is not known to have done anything like that. It would have been foolish.

Two thousand years have passed: a few people have remained in that primitive state of mind. They go there. They cannot see simple things. There is no need to discuss about it -- any ordinary magician on the street can do these things. But when a magician is doing these things you think he is just a magician. And when a religious person is doing these things you think these are miracles. They are the same things.

Now Bangalore University has appointed a small committee of twelve people, and they have asked Satya Sai Baba to help them. They want to see the miracles done before the committee so they can see whether there is any scientific validity or not. He didn't answer. Three letters were written from the Vice

Chancellor -- he would not answer.

And when the Vice Chancellor released his letters to the press, then Sai Baba was very angry. Then he answered in a public talk, and answered in such an unspiritual way that it is unbelievable, ridiculous. He said: 'These people are trying to fathom me. It is as if an ant is trying to fathom the ocean. These people are trying to pull me down. It is as if dogs are barking and thinking that stars will fall.'

Now this is very non-religious language, profane, not even gentlemanly. And if really you are doing miracles then why be afraid? Let them come. It will be a good opportunity for you to prove. Why not allow them? They will become your followers. They will beat the drum for you all over the world, that you are really a siddha, a miracle man. Why not allow them? Why are you afraid? They simply want to watch.

Only one thing I have to suggest to the Vice Chancellor of Bangalore University is that their committee is not of the right people. In their committee there are professors of philosophy and psychology and science -- physics, chemistry. These people cannot judge a magician, these people have no background. What has it to do with physics? These are simple people, very innocent people. They have lived in mathematics.

The committee needs a Gogia Pasha, a K. Lal. Only then can these people be brought down to earth. A Gogia Pasha, a magician, is needed in the committee because he will know what Satya Sai Baba is doing. Every magician knows what he is doing. Professors won't be of any help, professors are very poor people. What can they do? They don't have any concept of magic.

If you are going to find out the truth of a magician, take magicians with you. Only they will know. It is a very tricky world, the world of magic. Very great skill is needed. To deceive is not so easy; it is an art, a great art.

But people are there; even if you expose Satya Sai Baba, that doesn't matter -- another Baba will arise because these people have a need. They will say, 'Yes, that Baba was bogus, but this Baba is true.' You go on exposing, it makes no difference, because you don't understand that there is a basic need in people. Unless people are raised in their consciousness, Satya Sai Babas will continue. You can expose one Satya Sai Baba, another will be born. You can expose that one, another will be born, because people are in a real need. They don't know any higher religion than that.

All are not contemporaries. People coming to me are a totally different type of people. In fact they are a little ahead of their time; they will not be understood. That's why when you go into Poona people cannot make out what you are, what you are doing. They cannot figure it out, because you don't belong to this century. You have come a little earlier than your time.

They cannot believe how a sannyasin can move with a girl, hand in hand -- impossible. I am giving you something which will be possible only in the twenty-first century -- one hundred years more are needed... when religion will not be anti-life, when religion will be life-affirmative... when religion will not be anti-love, when religion will be a tremendous release of love... when religion will not be anti-sex -- because to be anti-sex is to be anti-life... when religion will be a total acceptance of all that life gives, of all the benedictions that life makes available.

Then religion will be just a deep gratitude towards god. Whatsoever he has given, one has to move into it, love it, experience it, transcend it -- but no anti-attitude.

So when you go into Poona town people cannot believe that you are sannyasins; they have their own notions of the past. A sannyasin has to be anti-life, you are not. Now one of my old sannyasins, Paritosh, goes to the racecourse. What to do? And not only that, he is winning there. But good! I approve of it. I am not here to destroy your life, your enjoyment, your delights. I am here to enhance them, I am here to help you to become more flowing.

To me, sannyas is not to take life very seriously -- take it playfully. The racecourse is also part of life. And if you enjoy, it is perfectly good, nothing is wrong in it.

So whatsoever one is following, remember, it may be a need to him. Let him go, help him, at least he is trying to find something. Some day we can hope he will find a place where he can bow, where he can surrender, and where he will not be exploited.

And of course, if you start arguing, then people become defensive. It is just part of the ego of the disciple to defend the master. If somebody says anything against me, you simply feel it is against you. And it is natural, because you belong to me, I belong to you. If somebody is saying something against me you feel hurt, you start defending. And if he goes to exaggerations in his criticism, you go to exaggeration in your defence, and both become false.

I have heard:

The puerto rican couple had been married only three months when the wife gave birth to a bouncing baby girl. The proud grandmother was accosted on the street one day by one of her neighbours. 'Hey, I see your Rosita just had a baby after only three months,' smirked the neighbour.

'You surprised?' asked the new grandmother. 'My Rosita is such an innocent. How would she know how long to carry a baby?'

Never argue, it is useless. Then you make the other person defensive, and then -- extremes.

Many people are simply going here and there because of curiosity. That too is good. Not to be curious is not to be alive. That too is good. But curiosity is not enough for spiritual growth.

There are three words in the East: curiosity we call kutahel. It is childish, you don't put anything at stake. You just ask why the trees are green and then you forget about it. If nobody answers it you don't go on thinking about it. Who created the world? Not that you are really interested -- just a floating idea in the mind; not that you are ready to put your life for this question, that you have to find the answer. It does not matter.

Then enquiry we call jigyasa. Enquiry means now your curiosity is not just curiosity; it is taking deep roots in you, it is becoming a part of your life. You are not asking for asking's sake, you really want to go into it.

And then there is a third word, mumuksha, for which no english equivalent exists. Curiosity is just amusement, enquiry becomes more scientific, mumuksha literally means the desire, passionate desire to know the truth.

Curiosity will not take you anywhere else, you will remain a news-paper reader, that's all. Every day you read the newspaper but it is just curiosity. Then you throw it.

Enquiry can make you a scientific worker, a philosopher, a logician, but still it will not make you a religious person, a spiritual being.

When your enquiry becomes so passionate -- by passionate I mean when it becomes a question of life and death -- when you cannot rest at ease unless you know the truth; when you are ready to die for it, for your enquiry, only then can you find a real master.

So there are three types of masters: people who fulfil your curiosity, people who fulfil your enquiry and people who fulfil your mumuksha, your passionate desire to know the truth. It depends on you. Curiosity-mongers can go to Muktananda, Moon -- that will do. They are never ready to commit, they are just spectators. And of course they get into many troubles.

I have heard:

A Jew was standing on a manhole cover jumping up and down and shouting, 'Sixty-nine, sixty-nine, sixty-nine!'

A German came along and asked, 'What are you doing?'

The Jew jumped off and took the German by the arm. 'Here,' he said, 'you try it for a while.'

The German got on the manhole cover and as he started to jump the Jew grabbed the cover away and the German fell down the sewer. 'Ha!' exclaimed the Jew as he replaced the cover and starting jumping again. 'Seventy! Seventy! Seventy!'

Curiosity is just like that. Somebody shouting, 'Sixty-nine! Sixty-nine! Sixty-nine!' and just in your mind an idea arises: 'What does he mean? What is sixty-nine?' Now you are no more... you have nothing to do with it. If you are really a little alert you will bypass. Let him say 'Sixty-nine! Sixty-nine!' Let him shout. Why should you get into it?

But man is a monkey. If somebody is shouting, suddenly you become curious. What is the matter? That is how things are going. A Muktananda goes on shouting, 'Kundalini! Kundalini! Kundalini!' What is kundalini? Sixty-nine becomes seventy.

So first you get caught and then it becomes very difficult to get out, because then it becomes an involvement with the ego.

The seven-year-old was being taught the proper way to ask a girl for a dance. A half hour later he asked the teacher, 'Now, how do you get rid of her?'

It is very easy to ask a girl to dance with you; the real problem arises in how to get rid of her. It is very

easy to fall in love, the problem arises when you want to get out of it. You had never really thought of all the implications.

When you go to somebody you may be just going for curiosity's sake. Some friend goes there, your neighbour goes there and they say, 'Baba is incredible!' So you have to go -- sixty-nine! Then you have ambitions, then you have illnesses, then you have a pending law suit against you in the court, then you have a thousand and one problems. And when you go to the Baba and there are people who say that he is a miracle, he can create things out of nothing, then your desire becomes aflame. 'If he can create things out of nothing, maybe he can help me for my court case, or he can help me for my disease to disappear, or he can help me for my ambition, for my success in life.'

Then you are caught. And then others start saying that you are going to a false messiah. Then you defend, it becomes your ego problem. You? -- how can you go to a fake messiah? When you go there the messiah has to be true. You cannot go; you are such an intellectual person, so intelligent. How can you be caught by a false messiah? Impossible. Then you try to prove that he is not false.

Now you are getting into a trap on your own. And one day it will be very difficult to get out because then you will be swallowing your own thing that you have spat. You have been saying that he is the greatest master, then one day you want to leave. Now how to leave? It goes against your own assertions; ego becomes involved.

One thing only I would like to say: go wherever you want to go, don't get egoistically involved. Remain alert, watchful. If you can learn something, learn. If you find that there is nothing to learn, then be ready to leave.

There is no need to leave with a grudge. There is no need to leave him only when you start being against him. There is no need to be an enemy -- simply leave. Because to be too much in attachment is bad, and to be too much full of hatred is bad also.

You go to a person; whatsoever you can learn you learn. If you feel that this is the home, you have arrived, then good for you. If you feel this is not, then leave, and thank him for whatsoever he has done for you. Maybe he has not done anything, but at least he has made you aware that you can become a victim of somebody who has nothing to give. Next time you will not become a victim so easily. Thank him for that.

Three logicians were standing under one umbrella. 'This is terrific,' said one of them. 'None of us are getting wet.'

'That is because it is not raining,' said one bystander.

There are many people who think they are happy because of the Baba, because the Baba's blessing is making them happy. They think Baba is like an umbrella. But first look whether it is raining or not.

This is my experience: if a hundred persons come to a Baba, fifty will become hangers-around. Fifty will leave, because those fifty will not feel any fulfilment, and these fifty will feel some sort of fulfilment -- not because of the Baba; it is simple statistics. If a hundred ill persons come, almost fifty percent will be helped. Not because of the Baba; if they had not come then too they would have become healthy. They simply become healthy because it is not raining.

You go on distributing anything -- just water. You try it. You can just go and sit under a tree and start distributing water to people. Within a week you will see many people are hanging around you. What has happened? Many will start saying that you are a miracle: 'I had a headache for many years, that disappeared.' Somebody says he had a stomach ache and it has disappeared. And you will be surprised, but by and by you will see that things are working so you will become more confident.

When you become more confident, things will work more. And these people who will hang around you because they have been helped, they will create an aura around you. Whenever a new person comes, they will say, 'Certainly it is going to happen, absolutely it is going to happen. Look -- to all of us it has happened. This man had a headache, and this man had a stomach ache, and this man was suffering from this and that man was suffering from that. We have all been helped.'

This creates a sort of deep suggestibility. When so many people have been helped then why not you? You become hopeful, faith arises, and then the water works. These are simple auto-suggestions that work. And then things go on growing.

It is just like a snowball rolling on snow. Just by rolling more snow collects around it -- it goes on bigger and bigger and bigger.

Human stupidity is tremendous, and man has lived down the ages in such ignorant, stupid ways,

unintelligent ways, that it seems natural. Nobody understands how things work. Still science has not been able to know exactly how things work, but the basic things are known. How do things work? -- they work through faith. Nobody is working, nobody is doing anything, just your own faith.

Jesus is true. He again and again says.... People come to him -- they are healed and they want to thank him, and he says, 'Don't thank me. Your faith has healed you.' He is a true man. He says, 'Don't thank me. I have not done anything. Your faith has healed you.'

And these Babas also don't understand. They are as much mystified as you are mystified by what goes on happening.

Mulla Nasrudin had been out speaking all day in an election campaign and returned home late at night, tired and weary. 'How did your speeches go today?' his wife asked.

'All right, I guess,' the Mulla said. 'But I am afraid some of the people in the audience did not understand some of the things I was saying.'

'What makes you think that?' his wife asked.

'Because,' whispered Mulla Nasrudin, 'I don't understand them myself.'

Just watch how your mind functions: how your mind tends to be superstitious, how your mind tends to be egoistic, how your mind tends to be defensive, rationalizing. Just watch that. The real work is to be done inside your mind.

Don't be worried about Moon and others, you just think about your own mind, and by and by clarity will come to you.

Understanding the mechanism of the mind, one becomes freed of that mechanism. Becoming aware, one goes beyond the mind, and that state of beyond the mind is the state of freedom. Then you cannot be exploited, then nobody can enforce you into any sort of imprisonment. Then nobody can deceive you, befool you.

The last question is from Shanti Sudheer. He has sent me just a blank paper. He has been writing questions almost every day. Of course I never answer him, so this is his last desperate effort. He is the greatest questioner around here, but because all his questions were just head things I have never bothered to answer him -- because they were just intellectual rubbish; they had nothing to do with his being. They had nothing to do with himself: fifty percent of them were concerned with others, fifty percent were just bookish.

He must be a good reader, he goes on sending books to me. He must have studied much and that goes on moving his mind, and then questions arise.

Those questions have nothing to do with his being, or with his growth; those questions are just useless -- curiosities at the most, not even enquiries.

When I come across the questions, first I try to answer those questions that belong to mumuksha, which belong to your passionate effort to get rid of illusions and to arrive into the world of truth. First I answer only those questions which are really life and death questions. If I cannot find that type of question then second I answer those questions which belong to jigyasa, enquiry. If even that is not possible then only I answer questions which belong just to curiosity.

Just because you have asked a question I am not going to answer it. I have to choose -- because you don't know yourself what you are asking, and why you are asking. If I don't answer your question that is my answer. That simply shows that the question was in some way irrelevant, was not worth.

So I never answered Shanti Sudheer. He is a good soul, very innocent, but too much in the head. And I wanted to pull him down a little towards the heart. This is his desperate effort, but the best that he has done -- that's why I have decided to answer, though he has not asked anything. This shows a little glimpse of the heart... this blank piece of paper. Yes, heart is just as blank as this blank piece of paper. Head is too full, it is crowded. Heart is pure empty sky, unclouded.

Yes, the heart is just like this piece of paper with only one small distinction -- that this piece of paper has his name on it. That is the only flaw I can find in this question. Had there been no name on it, it would have been perfect. A little ego... you can carry that little ego in the heart also, but then it corrupts the whole heart.

If he had sent just a blank piece of paper without any name that would have been something tremendously valuable.

There are many people who ask questions just to hear their name from me. They are not interested in the questions, they are interested only in their names. Then I make it a point not to mention their names. I mention somebody's name only when I see the person is interested -- not at all interested in the name only interested in the question. I have my own ways.

But to Shanti Sudheer I would like to say: learn something; this blank piece of paper should become your reality. Drop the name also. Just be simply blank. Mind has so many questions and no answers. The heart has no questions and only the answer. This is the paradox. The mind goes on asking, never finds the answer. And the heart never asks and is always with the answer.

Just the other night Govinda came back -- he is a sannyasin, a rare being, a very pure being. He is a world-famous architect. I asked him, 'Have you any questions to ask?' He said, 'No, Osho. This time I have no question to ask. I have just come to be here.' And I told him, 'Then you will receive the answer.'

Because if you are sitting by my side without any question, then who can prevent the answer? Then how can the answer be prevented? Then it will shower on you, then it will reach to you.

That is the meaning of satsang -- being with a master without any mind... just being with him so energies can meet and merge and flow. If you are empty I can fill you totally, you will start overflowing. But if you are already full of questions then it is very difficult for me to get inside you. Impossible.

Become a blank piece of paper. Don't write even your name on it. Be just empty. In that emptiness perfection descends. When you are not, god is.

The Discipline of Transcendence, Vol 1

Chapter #9
Chapter title: The truth beyond magic

29 August 1976 am in Buddha Hall

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THE BUDDHA SAID:
IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN.
IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.
IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.
IT IS BETTER TO FEED ONE SKRIDAGAMIN THAN TO FEED ONE MILLION OF SROTAPANNAS.
IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS. IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.
IT IS BETTER TO FEED ONE PRATYAK BUDDHA THAN TO FEED ONE BILLION OF ARHATS.
IT IS BETTER TO FEED ONE OF THE BUDDHAS EITHER OF THE PRESENT OR OF THE PAST OR OF THE FUTURE THAN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.
IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ONESIDEDNESS, DISCIPLINE, AND ENLIGHTENMENT THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF PAST, PRESENT OR FUTURE.

LET US FIRST talk a little about the disease called man. Man is a disease because deep down the very being of man is split, it is not one. Hence continuous disease, uneasiness, anxiety, angst, anguish. Schizophrenia is just a normal state of affairs. It is not that a few people become schizophrenic: man is born

schizophrenic. It has to be understood.

Man is born in dis-ease, born as dis-ease. When you entered your mother's womb, the first moment of your life was based on two parents, the mother and the father. Your very beginning was dual divided -- male/female, yin/yang, positive/negative. The first unity of your being was already based on division. Half of you came from one parent, the other half from another parent. From the very beginning you have been two.

So schizophrenia is not something that happens to a few unfortunate people, it is just the normal state of affairs. Man is born split, hence continuously there is a duality, an indecisiveness, a wavering. You cannot decide who you really want to be, you cannot decide where to go, you cannot choose between two alternatives, you remain ambiguous.

Whatsoever you do, a part of you remains against it. Your doing is never total. And a doing that is not total cannot be fulfilling, and a doing that is chosen only by one part of your being against the other part, will create more and more rift in your being. This has to be understood.

Unity is in the end, not in the beginning. You can become a unitary being, you can become non-dual, you can come to yoga -- yoga means unity, unison, integration, individuation -- but that is in the end, not in the beginning. In the beginning is the dual, in the beginning is the division, in the beginning is disease.

So unless you understand it and make an effort to transform it.... The merger has not yet happened; it has happened on one level only -- on the level of the body. On the level of the body you have become one, your mother and your father have melted -- on the plane of the body. You have become one body. Out of two bodies a new unity has arisen, but it is only on the body, in the body, not deeper than the body. Deep in your mind you are split. And if you are split in your mind there is no way to go beyond the mind. Only a mind that has become a unity, integrated, one, becomes capable of going beyond it.

This sutra of Buddha is tremendously significant. A very simple sutra, but don't take it literally. Of course literally also it is true, but it is the whole progress -- how to become one, how to dissolve the twoness on all levels of your being, from the most gross to the most subtle, from the circumference to the center... how to drop all duality and come to a point where suddenly you are one.

That point is the goal of all religions, the goal of all yogas, the goal of all prayers, all meditations, the goal of Islam, Christianity, Hinduism, Jainism, Buddhism -- the goal of all the seekers. Because once you have become one, your misery disappears.

Misery is because of the conflict. Misery is because your house is divided, misery is because you are not one, you are a crowd -- a thousand and one voices inside you pulling you and pushing you in all sorts of ways and all directions.

You are a mess, a chaos. It is a miracle how you manage not to go mad, because you are boiling with madness. It is a miracle how somehow you go on remaining sane, how you are not lost into this crowd. But whether lost or not, you are sitting on a volcano which can erupt any moment.

Remember this: madness is not something that happens to a few unfortunate people, madness is something everybody is prone to. Madness is something which you are carrying within you like a seed -- it can sprout any moment; it is only waiting for the right season, the right climate, the right opportunity. Any small thing can trigger it and you -- you simply go berserk. You are berserk because your foundation is split. It is possible to become one but then one has to be very aware about this whole situation.

I have heard:

Mulla Nasrudin went to his psychiatrist and asked if the good doctor could not split his personality.

'Split your personality?' asked the doctor. 'Why in heaven's name do you want me to do a thing like that?'

'Because,' said Mulla Nasrudin, 'I am so lonesome. Because I feel so lonely.'

Don't just laugh at it. Maybe that's why you never work hard to become one unity, because this duality gives you a certain company. You can talk with yourself, you can have a dialogue -- everybody is having a dialogue, continuously. Sitting in your chair, what are you doing when you close your eyes? The continuous dialogue is there. You question, you answer, from this side, from that side.

Watch this dialogue. If this dialogue stops will you not feel very lonesome? Will you not feel very alone? Will you not feel very empty if this dialogue stops? Will you not suddenly feel that all noise has disappeared? Will you not become frightened that only silence is there?

No, you go on feeding this dialogue. You go on helping this dialogue to be there. Either you are talking

with others, or if it is not possible because others are not always available, then you are talking with yourself. While you are awake you are talking with others, while you are asleep you are talking with yourself.

What is your dream? A drama that you enact inside your being to create a society, because you are so lonesome. In the dream you are the director, you are the story-writer, you are the actor, you are the screen and you are the audience -- you alone, but you create a beautiful drama. The whole day and the whole night what are you doing? Talking with yourself? This constant talking, this constant dialogue with yourself -- is it not boring?

Yes, you are bored, you are bored with yourself, but still you have chosen the lesser evil -- you think that if this dialogue stops you will be even more bored. At least there is something to say, something to do inside. Left alone with no dialogue you will be simply lost. This dialogue keeps you a little alive, throbbing with life. Mulla is right. He says, 'l am feeling so lonesome.'

Remember, the whole effort of sadhana is to help you to become alone, because only when you are ready to become alone, when you are ready to fall into inner silence, when you are no more clinging to this constant talking, inner talk, then only can you become a unity. Because this constant inner talk helps you to remain dual, divided.

Just the other night a sannyasin came to me and he said that in the night sometimes he falls from his bed and only in the morning he becomes alert. And one day it happened that he found himself ten feet away from his bed. So what is happening? Now he must be getting into deep dreams, nightmares, and the dreams must be so deep that even if he falls from his bed... he found himself ten feet away from the bed -- that means the slumber must be like a coma.

I asked him one thing: 'Do you talk too much in the day?' He said, 'No.' Then that explains it. There are two types of people: talkers and listeners, T-people and L-people. Talkers talk the whole day, then in the night they have to listen; then they go to listen to a religious discourse or something -- they go to the church in the dream, to the priest in the dream. The whole day they have been talking; one has to compensate -- they listen in their dream. People who have to listen in their day, and have become listeners, talk much in the night; they shout, they say things that they always wanted to say but they could not manage in the day -- nobody was ready to listen to them.

It happens to people that when they go to a psychoanalyst and the psychoanalyst listens to them, patiently, attentively -- of course he has to listen because he is paid for it -- their dreams start changing. Their talking in their dreams by and by subsides, the quality of the dream changes, because now they have found somebody who listens to them -- they have become the talker and they have found a party who listens attentively. Their dreams become more silent, they are not talking and shouting in their night. Their nights are more silent, more at ease.

Remember, whatsoever you miss in the day you will do in your dreams. The dream is complementary, it compensates and completes whatsoever has remained incomplete in the day. If you are a beggar in the day, in the night you will dream that you are an emperor. If you are an emperor during the day, in the night you will dream that you have become a Buddha -- a beggar.

That's how it happened. Buddha was born in an emperor's palace but he started dreaming about becoming a beggar. When after twelve years he came back home, enlightened, his father said, 'Stop all this nonsense! You are my only son. Come back, I'm waiting for you. This whole kingdom is yours. And in our family there has never been a beggar.'

Buddha laughed and he said, 'Maybe, sir, in your family there has never been a beggar, but as far as I am concerned, I have been dreaming for many lives of becoming a beggar.'

When you become very rich you start thinking that poor people must be living in tremendous beauty, relaxedness. When you live in a city, a megalopolis like Bombay or Tokyo or New York, you think villages are beautiful. Ask the villagers. They are hankering to reach to Bombay, to Tokyo, to New York. They dream. When you are poor you dream about the rich, when you are rich you dream about the poor.

Watch your dreams: they will show you that something that is lacking in the day is being fulfilled. In the day you are one part of your polarity, in the night you become another part of your polarity. You are two. So not only does a dialogue continue in you in your dreaming, but in your moments of awakening there is also a dialogue.

If you are a bad man while awake, you will become a saint while you are asleep. If you are a saint while awake, you will become a sinner while you are asleep. That's why your so-called saints are so much afraid

of sleep, they go on reducing their sleep -- because the whole day somehow they managed to remain saints, but what to do about the night? The whole day they have been celibate, they have not looked at any woman's face, they have avoided life -- but what to do in the night? All those faces they have avoided but could not avoid, surface in their being.

Beautiful women, more beautiful than they have ever seen in the daytime, erupt. They think that it is Indra, the god of heaven, who is sending apsaras to destroy them. Nobody is sending any apsaras, nobody is interested in these poor fellows. Why should Indra be interested? For what?

No, this is compensatory. In the day they control their saintliness. In the night when they relax -- and they have to relax, they have to rest -- when they rest, everything is relaxed, their control is also relaxed. Suddenly all that they have been repressing comes up.

Your day and your night are in constant dialogue. Psychoanalysts say that watching your day life is not as significant as watching your dream life, because in the day life you are pretenders, hypocrites. You go on showing faces which are not true. In the dream you are more real; you are no more hypocrites, no more pretenders, you don't have any mask. That's why all the psychoanalysts try to analyse your dreams.

This is ironical but it is true -- that your dream is truer than your day, that while you are asleep you are more authentic than when you are awake. This is unfortunate but this is so. Man has become so deceptive.

What I'm saying to you is this: unless you become a unity this will continue. In the day you can control, you can become a good man. In the night you will become a bad man, you will become a criminal in your dreams. You will do the same things that you have been controlling the whole day, exactly the same things. If you have fasted in the day, you will feast in your dream. Your denied part will take its revenge. And you cannot go both ways together. That's the disease called man, that's the angst, the anguish of man -- you cannot go both ways. You cannot be good and bad together, you cannot be saint and sinner together, that is the difficulty.

You have to choose. And once you choose, you are torn apart, you are in a dilemma, you are on the horns of a dilemma. The moment you choose, difficulty arises. That's why many people choose not to choose; they live a life of drifting -- whatsoever happens, happens. They don't choose, because the moment they choose, this creates anxiety.

Have you watched, observed, that whenever you have to make a decision you become very very anxious? Maybe it is a very ordinary decision. You are purchasing a pair of shoes and you cannot decide which pair, and anxiety arises. Now it is rubbish -- but still anxiety arises.

Anxiety has nothing to do with great decisions, anxiety has something to do with decision as such. Because you are two -- whenever you decide, both your parts try to dominate. Your mother tries to dominate, your father tries to dominate. And of course you know well, they never agreed about anything, they don't agree in you also.

Your mother says this pair is good. Your father says don't listen to her, she is foolish; this pair is right. Your male energy says one thing, your female energy says another thing. Your female energy has different attitudes; it looks at the beauty of the pair of shoes, the shape, the form, the colour, aesthetics. The male energy has a different attitude. It looks at the durability of the shoe, the price, the power -- whether the shoe has a powerful shape so when you go walking on the streets your male ego is exhibited through it.

Each thing that the male ego chooses has to be somehow a phallic symbol. The male ego chooses a car with great speed -- a phallic symbol, forceful. You will always find impotent people sitting in great phallic cars -- impotent people. The more impotent they become, the more powerful a car they choose. They have to compensate.

The male ego always chooses that which will fulfill the male ego: I am powerful -- that is the basic consideration. The feminine ego chooses something which gives another sort of power -- I am beautiful. Hence they never agree. If your mother purchases something, your father is bound to disagree with it. They are not made to agree, their visions are different.

It happened:

Mulla Nasrudin tried many girls, but his mother would reject. So he came to me. He said, 'Sir,.help me. Whomsoever I choose, my mother is so dominating and so aggressive and she immediately rejects. I am tired. Am I going to remain a bachelor my whole life?'

I told him, 'You do one thing. You choose a woman considering your mother's likes and dislikes. Only then will she approve.'

Finally he found one woman. He was very happy, he said, 'She walks like my mother, she wears clothes

like my mother, chooses the same colours, cooks the food the same way. I hope she will like.'

I said, 'You go.' And the mother liked, she liked tremendously and Mulla came but he was very sad. I said, 'Why are you sad?'

He said, 'It seems I am going to remain a bachelor for my whole life.'

I said, 'What happened? Your mother didn't like?'

He said, 'She liked, she liked tremendously -- but my father? He rejects. Now it is impossible! My father says, "She is just like your mother. One is enough! And I'm fed up. Don't you get into the same trouble! What are you doing? Again the same mistake?"'

These two polarities in you are the basis of your anxiety, and the whole effort of a Buddha, of a master, is to help you to go beyond this duality.

This sutra is very significant. Before I read the sutra I would like to tell you a very symbolic parable. John Fowles has given this parable in his beautiful book, THE MAGUS.

The Prince and the Magician.

Once upon a time there was a young prince who believed in all things but three. He did not believe in princesses, he did not believe in islands, he did not believe in god. His father the king told him that such things did not exist. As there were no princesses or islands in his father's domains, and no sign of god, the prince believed his father.

But then one day the prince ran away from his palace and came to the next land. There to his astonishment from every coast he saw islands and on these islands strange and troubling creatures whom he dared not name. As he was searching for a boat a man in full evening dress approached him along the shore.

'Are those real islands?' asked the young prince.

'Of course they are real islands,' said the man in evening dress.

'And those strange and troubling creatures?'

'They are all genuine and authentic princesses.'

'Then god must also exist!' cried the prince.

'I am god,' replied the man in evening dress with a bow.

The young prince returned home as quickly as he could. 'So you are back,' said his father the king.

'I have seen islands, I have seen princesses and I have seen god,' said the prince reproachfully.

The king was unmoved. 'Neither real islands nor real princesses nor a real god exist.'

'I saw them.'

'Tell me how god was dressed.'

'God was in full evening dress.'

'Were the sleeves of his coat rolled back?'

The prince remembered that they had been. The king smiled. 'That is the uniform of a magician. You have been deceived.'

At this the prince returned to the next land and went to the same shore where once again he came upon the man in full evening dress.

'My father the king has told me who you are,' said the prince indignantly. 'You deceived me last time but not again! Now I know that those are not real islands and those are not real princesses, because you are a magician.'

The man on the shore smiled. 'It is you who are deceived, my boy. In your father's kingdom there are many islands and many princesses, but you are under your father's spell, so you cannot see them.'

The prince pensively returned home. When he saw his father he looked him in the eyes. 'Father, is it true that you are not a real king but only a magician?'

The king smiled and rolled back his sleeves. 'Yes my son, I am only a magician.'

'Then the man on the other shore was god?'

'The man on the other shore was another magician,' said the king.

'I must know the truth, the truth beyond magic,' cried the prince -- the truth beyond magic, remember these words.

'There is no truth beyond magic,' said the king.

The prince was full of sadness. He said, 'I will kill myself. If there is no truth beyond magic, then what is the point of going on living? I will kill myself, and I am saying to you, honestly.'

The king, by magic caused death to appear. Death stood in the door and beckoned to the prince. The

prince shuddered. He remembered the beautiful but unreal islands and the unreal but beautiful princesses and then he said, 'Very well. I can bear it. If everything is magic and nothing is beyond magic, then I can accept death also.'

'You see my son,' said the king. 'You too now begin to be a magician.'

Now this parable is very very significant. It is very easy to change one magic for another. It is very easy to change one ideology for another. It is very easy to become a Christian from a Hindu, or a Hindu from a Christian. It is very easy to change from the world and move to a monastery, or from the monastery come back to the world and get married. It is very easy. But you are moving and changing nothing but magical worlds.

Unless you realize who you are, unless you come to the point... who is this one who is deceived? Who is this consciousness upon which this whole play of illusion goes on working, enchanting, hypnotising? Who is this basic consciousness?

Yes, a dream can be untrue, but the dreamer cannot be untrue. Even for the dream to exist, a real dreamer is needed.

This is the conclusion of the whole eastern search for truth. Let it be clear to you. In the day you live in a world; you think it is real. Your thinking does not matter much, because in the night when you are asleep you forget this real world completely. Not only do you forget about it, you don't even remember that ever you knew about it. This whole reality simply disappears. In the dream world you start thinking dreams are real. The dream when it happens is as real as this world.

Now, right now you are sitting before me. Is there any way to decide whether you are really listening to me or you are dreaming about me? Is there any criterion to decide? You may be simply asleep and dreaming. Or maybe I am asleep and dreaming about you, or maybe it is true. But how to decide?

Just the feeling that it feels real cannot make it real, because in a dream it feels that the dream is real. So just your feeling cannot be enough guarantee for reality. Because you feel it looks real does not make any sense, because in a dream you feel absolutely that it is real. You have never doubted in your dream. Of course you doubt when you are out of your dream, but that is not the point.

If someday this dream that you call your waking life is broken -- and it is broken one day, that is the meaning of becoming a Buddha -- when this waking dream is broken and suddenly one realizes that it all was just magic, illusion, a dream that you were living through, then it becomes unreal. Just as every morning you wake up and the whole night and the dream world disappears, and suddenly you realize -- there is nothing.

In the night the dream looks real, in the day whatsoever you call reality looks real, but they are suspicious, because in the night the day reality disappears, in the day the night reality disappears. And you have never been able to compare them because you cannot have them both together. Comparison is possible only when you can have on one side a pile of dreams, on the other side a pile of your so-called reality. Then you can compare. But you cannot have them both together.

When the dream is there reality is not there, your so-called reality I mean. When the reality is there, the dream is not there. How do you compare? There is no way to compare.

So the eastern sages have been saying that there is no need. The only thing which is real, or about which you can be certain, is you; not what you see, but the seer. One can be certain that for a dream to exist -- the dream may be unreal or real, that is irrelevant -- but for a dream to exist, even if it is unreal a real seer is needed.

In the night, YOU were real, the dream was unreal. In the morning, the dream is no more there, only YOU are there. Again another dream unfolds.

When one becomes enlightened even that dream disappears, but you are again real, you are still real. There is only one reality and that is your inner consciousness, your witnessing soul. Everything else may be real, unreal, and there is no way to decide it.

It is said about Chuang Tzu that he dreamed one night that he had become a butterfly, moving from one flower to another, rushing in the garden. In the morning when he awoke he was very puzzled. He was a great teacher, a great master, one of the greatest Buddhas ever born on the earth. His disciples gathered and they looked at him, and he was very sad. They said, 'Master, you have never been sad. What has happened?'

He said, 'There is a problem to be solved for you: and the problem is that I, Chuang Tzu, dreamed in the night that I had become a butterfly.'

They laughed, they said, 'Now the dream is gone, you are awake, why bother about it?'

Chuang Tzu said, 'Listen to the whole thing. Now, a problem has arisen: if Chuang Tzu can dream, and in dream can become a butterfly, why can't it happen vice versa? A butterfly can go to sleep and dream that she has become a Chuang Tzu. Now who is who? Whether Chuang Tzu dreamed that he had become a butterfly or the butterfly is dreaming that she has become a Chuang Tzu. This is the problem that is making me very sad.'

It is said that no one from his disciples could solve this conundrum, this koan. How to solve it? How to decide who is who? But if there was somebody deeply meditative, he would have answered. In fact, Chuang Tzu has posed the question just to know whether somebody has really become meditative among his disciples. Because then neither the butterfly is true, nor Chuang Tzu is true, but the one who is puzzled, the one who watched the butterfly, who is watching Chuang Tzu: the one who watched Chuang Tzu becoming a butterfly and who watched the butterfly becoming Chuang Tzu. That watchfulness, that awareness, that witness, that sakshin, that is the only reality.

This is the meaning of the concept of maya -- that all that you see is unreal; only the seer is real. Go on moving towards the seer, otherwise you live in a magical world. You can change from one magic world to another. Man lives in lies; people call their lies their philosophies.

Freud has said somewhere, a very penetrating insight, that man cannot live without lies. As man is, Freud seems to be right. Man cannot live without lies. Man without lies is difficult, because then you will need much courage. Your lies make life smooth, they function like lubrication, they make you move more easily.

Somebody believes in a god, that makes life a little smooth. You can throw your responsibility on somebody. Somebody believes that there is a world beyond. Maybe here we are miserable, but there paradise is waiting for us, ready to welcome us. It helps. Marx has said that religion is the opium of the people. Yes, he is also true in a way.

All hopes are lies, all expectations of the future are lies. Yes, religion can be the opium, but so can communism -- anything that gives hope for the future, in this world or in another world; anything that helps you to sacrifice your present for something.that may happen, may not happen; anything that gives you a feeling of meaning; anything that gives you a feeling that you are a hero; anything that helps to feed your ego.

Once the Maharani of Gwalior invited me to Gwalior for a series of talks. After the first talk she heard she was very much disturbed; a very hinduistic mind, a very dogmatic mind -- orthodox, old-fashioned. She was very much disturbed. She came to see me in the afternoon and she said, 'Sir, whatsoever you say appeals, but it is dangerous. And I have come with one request: please don't destroy people's faith.'

I told her, 'If a faith can be destroyed, it is not worth. If a faith is a faith that can be destroyed, it is a faith in lies. A faith that is really a faith in truth is never afraid of being destroyed, it cannot be destroyed because truth cannot be destroyed.'

Hindus are afraid, Christians are afraid, Mohammedans are afraid, Jainas are afraid, everybody is afraid -- don't destroy our faith! In their faith they are just hiding their lies, their magic worlds, their dreams, their expectations. They are very touchy. If you just poke into their ribs their faith is skin-deep, not even that. They immediately become irritated because their faith is not anything deep in their heart, it is just a belief in the mind.

The Maharani of Gwalior said to me, 'I wanted to bring my son. He is very interested. Listening to you, he became fascinated -- but I prevented him. I have not brought him to you -- you are dangerous and he is young, and he can become too much impressed by you. So I have not brought him at all.'

What is this fear? Are you clinging to lies? Only lies are afraid of being broken, only lies need protection. Truth in itself is self-evident. So if you have some faith which is just a lie, it makes you secure, I know; it helps to adjust with the world, I know -- but it is not going to help you ultimately. Sooner or later you will be awakened out of your dreaming and you will see your whole life has been a wastage.

There is no need to cling to anything outside, because it is not yet in any way possible for you to decide what is true and what is false outside. Right now it will be better that you just move inwards to it and forget all about the outside. Don't be bothered about Hinduism, Christianity, Mohammedanism; don't be bothered about Vedas and Gitas and Korans. Just go in and let one be your goal: to know who is this consciousness, what is this consciousness, who I am.

This sutra is a gradual indication of the inner journey. Listen to it.

THE BUDDHA SAID:
IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN.

Who is a bad man and who is a good man? What is the definition? The bad man is one who is inconsiderate of others. The bad man is one who uses others and has no respect for others. The bad man is one who thinks he is the center of the world and everybody is just to be used. Everything exists for him. The bad man is one who thinks that other persons are just means for his gratification.

Keep this definition in mind because you ordinarily think the bad man is the criminal. The bad man may not be the criminal: all bad men are not criminals. All criminals are bad, but all bad men are not criminals. A few of them are judges, a few of them are very respectable people, a few of them are politicians, presidents and prime ministers, a few of them are even parading as saints.

So when we will be talking about this sutra, remember the definition of a bad man -- Buddha says a bad man is one who has no consideration for others. He simply thinks about himself only -- he thinks he is the center of existence and he feels the whole existence is made for him. He feels authorized to sacrifice everybody for his own self. He may not be bad ordinarily, but if this is the attitude, then he is a bad man.

Who is a good man? Just the opposite of the bad man: one who is considerate of others, who gives as much respect to others as he gives to himself, and who does not pretend in any way that he is the center of the world, and who has come to feel that everybody is the center of the world. The world is one, but millions of centers exist. He is very respectful. He never uses the other as a means. The other is an end in itself. His reverence is tremendous.

Watch, watch your own life. Are you using your wife just for your sexuality? You may not go to a prostitute. Ordinarily you think that a person who goes to a prostitute is bad -- that is a very gross definition. If you are using your wife just as a sexual object, you are as bad as anybody else. The only difference between you and the person who goes to a prostitute is that you have a permanent prostitute, that your marriage is a permanent arrangement and the other man makes arrangements day by day. You have a car in your garage and he uses a taxi.

If you don't respect your wife, then your wife is a prostitute -- if you don't respect her as a person in her own right. What does it mean? It means if she is not feeling, if she is not in the mood to make love, you will not enforce her; you will not say, 'I am your husband and I have the right, legal right...' No, you will respect. You will respect her intention. Good if you both agree. If the other is not agreeing, you will not coerce in any way. You will not quote scriptures that a wife has to sacrifice to the husband, you will not say that a wife has to believe in the husband as if he is a god. All this is nonsense, all this is a male-oriented trip.

If a wife is using her husband only as an economical thing, financial security, then it is prostitution. Why do you condemn a prostitute? Because she sells her body for money? But if a wife just thinks to make love to the husband because he has money and with him there is security and the future is not uncertain, and she goes on staying with him with no love, with no love in her heart, and she sleeps with this man, then she is prostituting herself. Then in her idea the husband is nothing but his money, his bank balance.

When Buddha says who a good man is, he defines the good man as one who respects the other as much as he respects himself. Jesus says, 'Love the other as you love yourself -- that is the definition of a good man. His respect is tremendous, his reverence is tremendous.

Even if a child is born in your house, you don't enforce your ideology on him. You may be a Mohammedan, you may be a Hindu. A child is born in your home; you don't enforce the child to become a Hindu or a Mohammedan. Because if you enforce the child, you are not respectful towards the child. You are just using an opportunity because the child is helpless, and the child has to depend on you. He has to follow you. If you take him to the temple or to the church he has to come, because it is necessary for his survival to say yes to you, whatsoever you say. If you are using this opportunity, then you are exploiting a helpless child. Maybe it is your child, but you are exploiting him.

If the world consists of good people, children will be totally free, not enforced into any religion. There will not be Christians and Hindus and Mohammedans in the world: there will be only good people, growing people, and they will choose wherever they feel their heart fits. Maybe it is a temple, or it is a church or a mosque or a gurudwara. They will choose their religion, that is their freedom. They will choose their life, that is their freedom.

You don't enforce. You love your child, but you don't give your knowledge to him. You love your child but you don't poison his being with your ambitions. You love the child but you don't possess him. You help the child not to grow according to you, but to grow according to his being, to be himself. Then you are a good person.

IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN... because if you feed bad men you feed badness; if you feed good men you feed goodness. Help the world to become better. Don't leave the world just the same as you have found it -- make it a little better, make it a little more beautiful. Let there be a few more songs, a few more celebrations, let there be a few less wars, a few less politicians, let there be more love, less hatred. That is the meaning when Buddha says FEED ONE GOOD MAN -- that is better, far better, than feeding one hundred bad men.

IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.

Now who is this whom Buddha calls one WHO FOLLOWS THE FIVE PRECEPTS OF BUDDHA, the panchashilas?

The panchashilas are, the five precepts are: no possessiveness, no theft, no violence, no untruth, no sexuality. One who follows these five precepts of the Buddha, he is not just good, he is not just good to others, he is not just moral -- he is starting to be religious.

That is the difference between the good man and the religious man. The good man lives through intellect: he thinks, contemplates, he tries to find out ways through thinking, and he comes to feel, 'As I exist, as I have the right to exist, others also have the right to exist; as I would like to be free, others also like freedom.' This is his considered opinion. He thinks about it. He is not religious; he is a very very intelligent man.

A Bertrand Russell is a good man, a moral man, but he is not religious. Whatsoever he comes to think good, he will do. But goodness comes as a logic, as a syllogism -- it is a conclusion of thinking.

The religious man is not only good by thinking, he starts being good by being, he starts to grow into meditativeness. The religious man follows these five precepts. They are all negative: no theft, no untruth, no sexuality, no violence, no possessiveness. The religious man is negative, because he himself has not yet experienced what truth is. He has come to feel the truth through somebody else: he follows the Buddha, he lives close to a master, he has seen somebody becoming a flame, he has watched it happen somewhere -- but it has not happened in himself. He is attracted, he is convinced of the truth of it, but still it is from the outside -- he is a follower.

That's why Buddha says:

IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.

His approach is still negative, because the positive truth can be attained only by you. Somebody may have attained. Watching him, being in deep rapport with him, you may feel that yes, there is truth -- but that is remaining outside of it, it is not your experience.

You are thirsty and you see somebody who is coming from the river, his thirst gone. You can see from his face, from his eyes the glow, that his thirst is quenched. And you can feel that he must have found a source of water, and you follow him towards the river, but still you have not quenched your thirst.

But better than to be just good. Then you are not moving just by your intellect, now you have started moving by your intuition. Now you are not just a head, you are moving, leaning towards the heart.

To find a master is the only way to become a religious person. Without a master you can be at the most a moral person, a good person, but you cannot be a religious person. Because how to believe something which you have never tasted? How to believe something which you have never experienced? How to believe in something which you have never seen happen even to somebody else?

When a Buddha passes in the world, many people are thrilled, their enthusiasm surges high, they start feeling that yes, the world does not end with the worldly things, there is something more to it. The very

presence of a Buddha, his coolness, his silence, his overflowing bliss and compassion, his enlightened luminous being, just his vibe pulsates you towards a new life, opens doors of the unknown. But still, Buddha says, you are following; you are not yet capable of your own light. Your eyes are dazzled, but you have not attained to your own flame.

IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

Then, Buddha says, it is better to feed a sannyasin -- srotapanna means a sannyasin, one who has entered into the river; one who is not standing on the bank and watching others swimming in the river, thrashing around, enjoying, celebrating in the coolness of the river.

The religious man is standing on the bank. He can see that there are people in the river, tremendously happy, but he has not been yet able to gather courage to take a jump. He has still much involvement with the bank, in the world. He has much involvement in ordinary, mundane things -- money, power, prestige, family, body, health -- a thousand and one things. He is not yet courageous enough to let go.

Srotapanna means one who has surrendered, who has entered the stream. Srotapanna exactly means what I mean by sannyas: the courageous person who has taken the jump. It is almost an insane jump, because those who are standing on the bank will laugh, and they will say, 'What are you doing? Where are you going? You don't know swimming. First learn swimming, then enter.' But how can one learn swimming without entering in the river?

Their logic is impeccable: they say first learn, first know, then go. But first learn on the bank, otherwise you are taking a risk. The river may be too deep for you and you may not be able to come back home. And who knows where it is going? And these people who are in the river, maybe they are all deluded, maybe they are all mad. Just look, the majority is standing on the bank, only a few people are in the river. The majority cannot be wrong.

The people on the bank say, 'The few can be wrong, the mass cannot be wrong. There are only a few sannyasins in the world, very rare are Buddhas in the world -- maybe they are deluded. Don't be in a hurry. Maybe they are deceiving others -- who knows? Maybe they have some other hidden motives. Wait and watch. Don't do such a thing in a hurry.'

But such things are done only in a hurry. If you wait and watch, waiting and watching becomes your mechanical habit. Then you simply go on waiting and watching. That's what many are doing for many lives.

BUDDHA SAYS:
IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

Because the srotapanna will have some experience of the stream. He will have his own experience to depend upon, he will have some taste of the stream, he will have the cool experience of the stream -- that it relaxes, that worldly cares and anxieties disappear, that one stops struggling, anguish by and by moves distant and distant and goes far away. Ordinary cares, anxieties disappear. One becomes more collected and calm. But this can be known only by a srotapanna, a sannyasin.

A sannyasin has taken an existential step. He has moved into the abyss. He has risked his life.

Buddha says respect a man, feed a man who has risked his life. Maybe you are not yet courageous, but be close to people who are courageous. Courage is also infectious like everything else. Find people who have entered the stream, be with them, feed them, at least that will give you an idea what is happening to somebody. You may start dreaming, desiring it. Your hidden energies may start surfacing. You may start feeling the challenge of the unknown.

The religious person is negative, the srotapanna is positive. The religious person follows somebody else, the srotapanna has entered into the stream of life, into the stream of consciousneSs. He has dropped his ego. Now he is not any more a follower of a Buddha. This has to be understood.

Ordinarily if you are my sannyasins people will say that you are my followers. By becoming a sannyasin, in fact you have become part of me, you are no more a follower. Before you became a sannyasin you may have been a follower. Then you decided that following is not enough, that you are ready to go with

me headlong, that you are ready to go with me wherever I am going.

Now, once you are a sannyasin you are not a follower, you are part of the energy I am, you are just one with me. People ask me, 'If we don't take sannyas, will you not help me, will you not help us?' I say, 'I will help, that is not the problem, but you will not be able to take it, because you will go on remaining separate, you will go on remaining on the bank.'

The river is ready to take you to the ocean, the invitation is already given to you, it is a standing invitation, but you are standing on the bank. What can the river do? It cannot snatch you away from the bank. And it wouldn't be good, even if it was possible, because you have to drop into the river on your own accord. Only then is it freedom. If you are snatched by the river, if I take you away forcibly, it cannot help you. It can destroy you, it cannot give you freedom. How can it give you ultimate freedom, moksha? From the very beginning it will be a bondage.

So I will not take you like a flooded river takes people, I will have to wait. You will have to come to me, you will have to enter into the stream, you will have to become part of the stream.

The srotapanna, or the sannyasin, is positive. Now, instead of non-truth, truth arises in him. Non-truth was just a preparation so that truth can enter. Instead of non-violence or no-violence, love, compassion arises in him. Non-violence was just a preparation for it. No violence, no untruth and other negatives are just medicinal.

You are ill; the physician gives you a medicine to destroy the illness. When the illness is destroyed then health arises in you. Medicine never brings health, it only destroys the disease. Health cannot be brought by any medicine, there is no health-giving medicine. Health is your inner being -- once the hindrances are removed your waters of life start flowing; once rocks are removed your fountain bursts forth.

Health is something natural, no medicine can give it to you. Disease is something unnatural. Disease enters you from the outside; an outside medicine can take it away. Health is your innermost core, it is you. When you are naturally yourself you are healthy.

The religious man is under treatment, he is hospitalised. The srotapanna has come back home -- he is no more hospitalised, he is not under treatment, his health has started sprouting. His spring of life is flowing well. He is positive. His goal is not non-violence, his goal is not non-truth, is not untruth. His goal is not to delete something, eliminate something, his goal is not to destroy something; his goal is to help that which is already bubbling, radiating in his being.

IT IS BETTER TO FEED ONE SKRIDAGAMIN THAN TO FEED ONE MILLION OF SROTAPANNAS.

Buddha goes deeper and deeper. A skridagamin is one who will die and will come once again in life. His samadhi is just coming closer. Srotapanna is one who has jumped into the stream from the bank; a skridagamin is one whose river is coming very close to the ocean. He is getting ready to take the ultimate, the final jump. But he will come once more. Just that much difference.

A srotapanna will be born seven times -- that much is the distance from the bank to the ocean. A sannyasin will be born seven times; a skridagamin once more, only once more. Then his accounts will be closed, then he will have passed through the final graduation from life, then this world is no more for him. But once more he will come, maybe for his post-graduation.

IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS.

The anagamin is one who will not come. Anagamin means one who has passed beyond the point of coming back... crossed the shore of this world. Once died, he will not be coming again to the world. He is just on the verge of the ocean, the river is just there -- just there on the threshold, ready to jump. He will not even look back.

The skridagamin is looking back, hesitating a little, would like to come once more. This world is beautiful, it attracts. It has many celebrations, many flowers bloom here. The skridagamin is one for whom subtle desires are still lurking somewhere in the deep unconscious. Yes, he knows that one has to go, but a little more he would like to linger on this shore. Before he takes the final jump and disappears forever, he would like to taste this life once more, just as a farewell, to say good-bye.

The anagamin is one who will not look back, he will not even say good-bye. He is totally finished. The skridagamin is perfectly certain that a better world is waiting, but still a little longing for the past.

You always feel that -- a little nostalgia. When you are leaving a house where you have lived for twenty years, have you watched? -- you look back. Or you leave a town you have lived in for twenty years, where you were born -- you look back. Even when the train leaves you go on looking out of the window, your eyes a little wet with memories, nostalgia, the past, the whole past. You have been here for so long. You loved here, you hated here, you had friends, you had enemies, you had many sorts of experiences here; you owe too much to this life. Yes, you are ready to go, you are already in the train, but still eyes of longing look backwards.

The skridagamin will come once, the anagamin will not come. His departure is total, perfect. He will not look back, he has no nostalgia. The future that is happening, that is going to happen, is far more beautiful; this world simply has disappeared from his consciousness. The golden peaks of god are waiting for him, the oceanic infinity is waiting for him. He does not hanker any more for the bounded existence of a river.

Yes, there were many flowers on the bank and beautiful trees and shadows and many dreams, but that is gone. Gone is gone.

BUDDHA SAYS:
IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS. IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.

The arhat is one who has dropped into the ocean, disappeared. The anagamin is one who is just on the verge of disappearing, just on the boundary line -- one step more and he will become an arhat. Just a little distance and he will become an arhat -- one drop more, just the last straw is needed on the back of the camel and the camel will collapse.

The anagamin is boiling at ninety-nine degrees; one degree more... The arhat is one who has crossed one hundred degrees and evaporated. Arhat is one who has evaporated.

BUDDHA SAYS:
IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.

The arhat is one whose ego is lost, who has become part of the whole. He no more exists as himself, now he exists as the universe, as the whole. In fact that is the meaning of the word 'holy': one who has become whole. Arhat is holy. Not holy in the sense Christians use the word 'saint' -- no, not in that sense.

The christian word 'saint' is very ugly. It comes from a root 'sanctus': sanctioned by the church. That is ugly -- how can you sanction? Who is there to sanction? No government can issue certificates for saints -- even the government that exists in the Vatican, even the Pope has no authority. A saint cannot be certified, but the christian word 'saint' means one who is certified by the Pope.

Arhat does not mean saint in that way. Arhat means one who has lost himself in the whole and has become holy.

IT IS BETTER TO FEED ONE PRATYAK BUDDHA THAN TO FEED ONE BILLION OF ARHATS.

Then who is this pratyak Buddha?

Arhat is one who has followed Buddhas and arrived home. Pratyak Buddha is one who has never been a disciple to anybody, who has come searching alone -- his journey has been absolutely alone, his path has been absolutely alone. A pratyak Buddha is a rare phenomenon. There are millions of arhats down the centuries, but very far and few in between are pratyak Buddhas, who have struggled absolutely alone. And of course, they are needed, otherwise arhats will not be possible.

Pratyak Buddhas are needed so that others can follow them; they are the pioneers, they are the breakthroughs, they create the path.

Remember it: pratyak Buddha is one who moves in the jungle of life for the first time and creates a path by his very movement. Then others can follow. Those others will reach to the same point, to the same goal,

but they will be arhats. They have not made the path, they are not the path-finders, they are not the path-builders. More respect is needed to be given to a pratyak Buddha because no path was there: he created the path.

IT IS BETTER TO FEED ONE OF THE BUDDHAS EITHER OF THE PRESENT OR OF THE PAST OR OF THE FUTURE THAN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.

Then what is the difference between a pratyak Buddha and a Buddha?

A pratyak Buddha is one who creates the path and never bothers if anyone is following him or not. He has no compassion. He is a lonely traveller and he has found alone, so he thinks everybody can find when he has found. What is the point of going and telling people? He is not a master.

A pratyak Buddha makes the path -- not for others, remember. He is just moving and the path is created by his movement... a small footpath in the jungle. Because he has moved, others follow him; that is for them -- he never cares. He is a lonely traveller, and he thinks what can happen to him can happen to others.

When Buddha himself became enlightened these two alternatives were before him: whether to become a Buddha or a pratyak Buddha. For seven days he remained quiet: there was every possibility he may have chosen to be a pratyak Buddha. Then the whole humanity would have missed something of tremendous value.

It is said that Brahma came with all his gods from heaven -- it is a beautiful parable. They bowed down at the feet of Buddha and they prayed to him: 'Open your eyes and teach us whatsoever you have found.' But Buddha said, 'What is the point? If I can find, others can also find.' He was leaning towards becoming a pratyak Buddha. His logic was perfect: if I can find, then why not others? 'And,' he said, 'even if I teach, those who want to listen, only they will listen to me. Those who are ready to go, only they will go with me. They can go without me. And those who are not ready to go, they won't listen and they will not go even if I shout from the housetops. So why bother?'

The gods discussed between themselves what to do, how to convince this man. A great opportunity has happened in the universe and if he becomes a pratyak Buddha, then again the message will be lost. Of course, a few people will again find the way, but there is a possibility to make a superhighway. And a footpath can disappear very soon; the trees can overrun it again. It has to be prepared in such a way that for centuries to come people can follow, and the trees and the jungle will not destroy it, will not cover it again. They discussed, they argued amongst themselves, then they found an argument.

They came to Buddha again and they said, 'You have to teach, because we watched, we looked all around the world. Yes, you are right, there are a few people who will immediately follow you. And we know that those are the people, even if you don't say, they will find -- a little later, maybe a few more steps, but they will find; we are certain about it, they are already on their search. So maybe your teaching will bring the goal sooner, but nothing much more is going to happen -- you are right.

'And there are people -- millions we know, we have seen, we have looked into the hearts of humanity -- who will not listen, who are deaf to any person like you. So, talking to them is not of any meaning. But we have seen a few people who are just in between the two, just lurking on the boundary. They will not go if you don't speak. And if you speak they will listen and they will gather courage. So just please, for those few people.'

And Buddha could not argue, he had to concede, and he became a Buddha and dropped the idea of becoming a pratyak Buddha.

Buddha is one who has found his path; not only that -- he created that path in such a way that many more can follow it... who has tremendous compassion for others, for all those struggling human beings who are groping in the dark.

IT IS BETTER TO FEED ONE OF THE BUDDHAS THEN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.
IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ONESIDEDNESS, DISCIPLINE, AND ENLIGHTENMENT THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF PAST, PRESENT OR FUTURE.

And then he comes to the last point, the zero point -- even beyond a Buddha. As far as human intellect

can go, Buddha seems to be the last point. That's why we call Gautam Siddhartha 'the Buddha', because that is as far as language can go. But there is a point beyond language, there is a point which is not expressible -- beyond symbols, ineffable: that Buddha calls going beyond even being a Buddha.

Then one is not even in any way thinking that he is enlightened, then one has no discipline, then one has no character. Then one is not -- one is simply empty space.

Because in a Buddha at least a little desire to help others exists, a compassion for others. But that too will be a bondage. That means the Buddha still thinks, 'Others are and I am, and I can help others.' Still the last subtle boundary of 'I' and 'you', of 'me' and 'thou' exists.

The last point, Buddha says, is a zero point where all knowledge disappears, all experience disappears -- even the experience of nirvana -- because there is nobody to experience it. It is difficult to say anything about it, only negative descriptions are possible.

You can find this point in all the religions. They have different words for it. Jews, Christians, Mohammedans, Hindus, call this point god. That is their way of saying 'the beyond'. But the buddhist way seems to be far superior. Jainas, Sankhyas, Yogins, call this state moksha, absolute freedom. Or others call it kaivalya, absolute aloneness. But still, all these words confine it. Buddha has not used any word, he simply says:

> IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ABOVE ONESIDEDNESS, ABOVE DISCIPLINE, ABOVE ENLIGHTENMENT, THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF THE PAST, PRESENT, OR FUTURE.

These are the possibilities within you. Ordinarily you exist as a bad man, so you are existing on the minimum, on the lowest rung. Try to become a good man. It is better than to be bad, but don't think it is the goal -- it is all comparative, it is all relative.
I have heard:

Mulla Nasrudin was in love with a woman. He went to the girl's father and requested that he should be allowed to have his daughter's hand. The father was completely willing, he said, 'I'm absolutely happy, I have nothing to say against it, but my wife will not agree. She thinks with your long hippie-like hair, with your poetic style of life, with your unisex dress, she thinks you look effeminate.'

Mulla brooded over it and he said, 'She is right -- in comparison to her.'

Everything is comparative. The good man is good in comparison to the bad, but in comparison to the religious man, he is just like the bad man. The sannyasin is good in comparison to the religious man, but how to compare him with the skridagamin? -- and so on and so forth.

The more you travel on the inner path, the more higher peaks become available to you. Never rest content unless you have reached to the very last, the uttermost. And the uttermost is beyondness -- where nothing exists or only pure existence remains.

That purity is the goal and in that purity you become one. Until that purity is achieved, somehow duality goes on -- first in a gross way, then in a subtle way, then in a very very subtle way. First in the conscious, then in the unconscious, but it goes on; then even in the superconscious it persists -- it goes on making shadows.

So remember it, the goal is to disappear completely. The goal is to transcend all duality, all definition. The goal is to become one with the whole.

The Discipline of Transcendence, Vol 1

Chapter #10
Chapter title: Thus come, thus gone

30 August 1976 am in Buddha Hall

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The first question is from Anand Nirgrantha.

YOU SAY THAT BUDDHA WOULD NOT SPEAK OF GOD BECAUSE IT CANNOT BE PROVEN. YET IN THE NEXT BREATH HE SPEAKS OF OTHER LIVES, AND REINCARNATION. HOW DOES THIS FIT INTO SCIENTIFIC FACT?
A BUDDHA SAYS THERE IS NO SOUL. WHAT IS IT THAT REMAINS AFTER DEATH? WHAT IS REINCARNATION? I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS, BUT CAN THAT HAVE AN INDIVIDUAL ENTITY? THE SAME WAVE IS NOT REBORN.

THE QUESTION IS VERY SIGNIFICANT. It is one of the most fundamental contributions of Buddha to human consciousness -- the idea of no-self. It is very complex. You will have to be very silently alert to understand it, because it goes against all the patterns that you have been conditioned to.

First a few analogies, so you have a certain idea what he means by no-self. Your body is a bag of skin. The skin defines your body; it defines where you and the world starts. It is a demarcation around you. It protects you from the world, it divides you from the world, and it allows you only certain apertures to enter into the world or let the world enter in you. If there is no skin, you will not be able to exist. You will be losing your boundaries with all that surrounds you. But you are not your skin. And skin goes on changing.

It is just like the snake who goes on getting out of his old skin again and again. You also get out of your skin again and again many times. If you ask the physiologists, they will say, 'If a man is going to live seventy years, then nearly ten times he will change his skin completely.' But the process is very slow, so you never become aware. Such a tiny part changes every moment that you cannot feel it; your feeling is not so subtle. The change is very subtle. The skin goes on changing and still you go on thinking to yourself that this is your body, the same body. It is not the same body, it is a continuum.

When you were in your mother's womb, the first day you were just a small cell, invisible to the naked eye. That was your skin that time, that was your body. Then you started growing. After nine months you were born -- then you had a totally different body. If suddenly you come across yourself just one day old, just born, you will not be able to recognize that this is you. You have changed so much. But still you think you are the same. In a way you are the same because you are the same continuity. In a way you are not the same because you have been continuously changing.

In the same way, just like the skin, is the ego. The skin holds your body into a pattern, into a definition, into a limit. The ego holds the contents of your mind into a limit. The ego is the inner skin so that you know who you are; otherwise you will be lost -- you will not know who is who; who is me and who is the other.

The idea of self, I, ego, gives you a definition, a utilitarian definition. It makes you clearly separate from others. But that too is a skin, a very subtle skin, that holds all the contents of your mind -- your memory, your past, your desires, your plans, your future, your present, your love, your hate, anger, sadness, happiness -- it holds all that in a bag. But you are not that ego either. Because that too goes on changing and that changes more than the bodily skin. Each moment it is changing.

Buddha uses the analogy of a flame. A lamp is lighted: you see the flame, but it is continuously changing, it is never the same. By the morning when you put the light off, you don't put the same flame off. It has been continuously changing the whole night.

Every single moment the flame is disappearing in the smoke and the new flame is replacing it. But the replacement is so fast that you cannot see the absence -- that one flame has gone, another has come. That is gone, another has come. The movement is so fast that you cannot see the gap between the two. Otherwise there is only a continuity; it is not the same flame. But still, in a way, it is the same flame because it is the continuity of the same flame. It is born out of the same flame.

Just as you were born out of.your parents -- you are a continuity. You are not the same. You are not your father, you are not your mother -- but still you are your father and your mother, because you continue the same tradition, the same line, the same heritage.

Buddha says the ego is a continuity, it is not a substance -- continuity like a flame, continuity like a river, continuity like the body.

The problem arises... we can concede to it that okay, it may be so: if a person dies at death and everything disappears, then perfectly true -- maybe it is just a flame. But Buddha says a person is reborn -- then the problem arises. Then who is reborn?

Then again, a few analogies. Have you seen a big house on fire, or a jungle on fire? If you watch you will come to see a phenomenon. Simply a flame jumps from one tree and reaches to another tree. It has no substance in it, it is just a flame. It has no material in it, it is just pure energy, a quanta of energy, a certain quantity of energy -- it jumps from one tree and reaches to the other and the other is on fire.

Or, you can bring an unlighted torch close to a lighted torch? What happens? The flame from the lighted torch jumps to the unlighted torch. It is a quantum leap, it is a jump. The pure flame jumps towards the other torch and starts another continuity.

Or, right now you are listening to me. If you put a radio on, suddenly you will start listening to a certain broadcast from some station that is passing right now. Just a receiver set is needed. Once a receiver set is there, something that is being broadcast from London or from Moscow or Peking, you can catch hold of it.

No substance is coming, just pure thought waves jumping from Peking to Poona... just thought waves, nothing substantial. You cannot hold them in your hand, you cannot see them, but they are there because your radio set catches them, or your television catches them.

Buddha says when a person dies, his whole life's accumulated desires, his whole life's accumulated memories, his whole life's sanskaras, karmas, jump like energy waves into a new womb. It is a jump. The exact word is in physics: they call it 'quantum leap' -- 'a leap of pure energy without any substance in it'.

Buddha is the first quantum physicist. Einstein followed him after twenty-five centuries, but they both speak the same language. And I still say that Buddha is scientific. His language is of modern physics; he came twenty-five centuries before his time.

When a person dies, the body disappears, the material part disappears, but the immaterial part, the mind part, is a vibration. That vibration is released, broadcast. Now, wherever a right womb is ready for this vibe, it will enter into the womb.

There is no self going, there is nobody going, there is no ego going. There is no need for anything substantial to go, it is just a push of energy. The emphasis is that it is again the same bag of the ego jumping. One house has become unlivable, one body is no more possible to live with. The old desire, the lust for life -- the Buddha's term is tanha, lust for life -- is alive, burning. That very desire takes a jump.

Now, listen to modern physics. They say there is no matter. You see this very substantial wall behind me? You cannot pass through it; if you try you will be hurt. But modern physics says it is nothing, nothing substantial. It is simply pure energy moving with such tremendous spped that the very movement creates the falseness, the illusion, the appearance of substance.

You have sometimes watched a fan moving fast -- then you cannot see the spades. There are only three spades, but they are moving so fast it looks like a circle, like a plate; you cannot see the gaps between two spades. If a fan is moved with the same velocity as the electrons are moving -- the velocity is tremendous -- then you can sit on the fan and you will not fall from it. You can sit as I am sitting on the chair and you will not feel any movement, because the movement is so fast.

Exactly the same is happening in this chair and the same is happening underneath you in the floor. It is not a marble floor, that is only an appearance, but the energy particles are moving so fast that their very movement, their fastness, creates the illusion of substance. Substance exists not, only pure energy exists. Modern science says matter exists not, only immaterial energy exists.

Hence I say Buddha is very scientific. He does not talk about god, but he talks about immaterial no-self. Just as modern science has taken the idea of substance out of its metaphysics, Buddha took the idea of self out of his metaphysics. Self and substance are correlates. It is difficult to believe that the wall is non-substantial and in the same way it is difficult to believe that no self exists in you.

Now, a few things more which will make it more clear. I cannot say that you will understand it, but it will make it more clear.

You walk, you are walking, you have gone for a morning walk. The very language -- that we say 'you are walking' -- creates a problem; in our very language is the problem. The moment we say somebody is

walking, we assume that somebody is there who is walking -- the walker. We ask, how is walking possible if there is no walker?

Buddha says there is no walker, only walking. Life does not consist of things. Buddha says life consists of events. And that is exactly what modern science is saying: there are only processes, not things -- events.

Even to say that life exists is not right. Only thousands and thousands of living processes exist. Life is just an idea. There is nothing like life.

In the sky one day you see black clouds have gathered and there is thunder and lightning. When there is lightning do you ask, 'Is there something behind lightning? Who is lightning? What is lightning?' You will say, 'Lightning is simply lightning -- there is nobody behind it; it is just a process. It is not that there is something which is lightning. It is simply lightning.'

The duality is brought by the language. You are walking -- Buddha says there is only walking. You are thinking -- Buddha says there is only thinking, no thinker. Thinker is just created by the language. Because we use a language which is based in duality, it divides everything into duality.

While you are thinking, there is a cluster of thoughts, all right -- but there is no thinker. If you really want to understand it you will have to meditate deeply and come to a point where thinking disappears. The moment thinking disappears you will be surprised -- the thinker is also gone. With thinking, the thinker also disappears. It was just an appearance of moving thoughts.

You see a river. Does a river really exist, or is it just a movement? If you take the movement out, will there be a river? Once the movement is taken out the river will disappear. It is not that the river is moving; the river is nothing but rivering.

Language creates the difficulty. Maybe because of this particular structure in certain languages, Buddha became important and significant and became rooted only in Japan, China, Burma -- because they have a totally different language. It is very significant to understand why he became so important in the chinese mind, why China could understand him and India could not. China has a different language which fits with buddhist ideology absolutely. The chinese language does not divide in two. In the chinese language, or in Korean, or in Japanese or Burmese, a totally different structure exists than in Sanskrit, Hindi, English, Greek, Latin, French, German -- a totally different structure.

When for the first time the Bible was being translated into Burmese there was much difficulty, because a few sentences could not be translated at all. The moment you translate, their whole meaning is lost. For example, a simple sentence, 'God is'; you cannot translate it into Burmese. If you translate it, it becomes 'God becomes'. 'God is' cannot be translated because there is no equivalent term for 'is', because 'is' shows staticness.

We can say 'the tree is', but in Burmese you have to say 'the tree is becoming', not 'is'. There is no equivalent for 'is'. The tree 'becomes'. By the time you say 'the tree is', it is no more the same, so why do you say 'is'? 'Is' gives a staticness. It is a riverlike phenomenon -- 'tree is becoming'. I have to say 'tree is becoming' but in Burmese it will be simply 'tree becoming', the 'is' will not be there. 'The river is' -- if you want to translate -- will be 'river moving'. 'River rivering' will be the exact translation in Burmese.

But to say 'God becoming' is very difficult, because Christians cannot say that. God is perfect, he cannot become. He is not a process, he has no growth possibility -- he has already arrived. He is the absolute -- what do you mean by 'becoming'? Becoming is possible if somebody is imperfect. God is perfect, he cannot become. So how to translate it? Very difficult.

But Buddha immediately penetrated the burmese, chinese, japanese, korean mind; immediately penetrated. The very structure of the language made it possible; they could understand Buddha very easily.

In life there are only events. Eating is there but there is no eater. Just watch eating. Is there really an eater? You feel hungry, right -- hunger is there, but there is nobody who is hungry. Then you eat -- eating is there, but there is nobody who is an eater. Then hunger is satisfied, then you feel satiation -- this satisfaction is there but there is nobody who is satisfied.

Buddha says life consists of events. Life means living. Life is not a noun, it is a verb. And everything is a verb. Watch and you will be able to see: everything is becoming, nothing is static.

Eddington has said that in the english language there are a few words that are absolutely false: for example, rest. Nothing is ever in rest, the very word is wrong, because there is no equivalent in reality. Have you ever.seen anything at rest? Even when you are at rest, it is resting, it is not rest. It is a process: something is happening, you are still breathing.

Lying down, relaxing -- but it is not rest; many things, a thousand things are happening. Have you ever seen anything at rest? It is impossible, rest does not exist. Even when a person is dead, then the body

continues its processes.

You may not have heard -- sometimes it happens: Mohammedans, Christians, those people who bury their dead in the ground, sometimes come to know that the person is dead but his beard has grown, his hairs have become longer, his nails have grown. The person is dead!

Now this is very weird. If you shave a man and put him in the grave and after six months you open the grave and he has a beard... now what to say, whether he is alive or dead? And you will be very much afraid; you will escape home, and that face will haunt you in the night. What has happened? If the man is dead then how come his beard has grown? And if his beard can grow, is he really dead or not -- just pretending?

Life is millions of processes. Even when your ego disappears from this base, takes off from this airport, and lands in some other womb, many processes continue still. All processes don't stop, because there are many processes which have nothing to do with your ego; nothing to do with your ego -- your ego can go and they will continue. Hairs growing, nails growing, have nothing to do....

And, immediately, the moment your ego leaves, millions of small microbes will become alive and they will start working and functioning. You will be almost like a marketplace. You will be fully alive in that way. Much will be happening: many microbes running, rushing here and there, making love, marriages, dying, and everything will be happening. The moment you leave the body, your body becomes a landing ground for many other people who were waiting and who were saying, 'Please leave! Let us come in.'

Life is a continuous process -- not only process but processes, a continuity.

Buddha says the very idea of self is because of language. You feel hungry: in language we say 'I am hungry'. Language creates the idea of I. How to say it? To be exactly right you can only say 'hunger'. 'I am hungry' is bringing something absolutely false in it. 'Hunger' -- that's enough.

Watch your processes and you will feel it. When you feel hungry today, just watch it. Is there really somebody who is hungry or is there just hunger? And is it just a language pattern that gives it a twist and divides it in two, and you start feeling 'I am hungry'?

Buddhism is the first religion which brought this message to the world -- that your religions, your philosophies, are more grounded in your linguistic patterns than in anything else. And if you can understand your language better, you will be able to understand your inner processes better. He was the first linguist, and his insight is tremendously meaningful.

YOU SAY THAT BUDDHA WOULD NOT SPEAK OF GOD BECAUSE IT CANNOT BE PROVEN.

Yes, he would not speak about god because it cannot be proven and he would not speak about god because the god that you think exists, exists not. Your god is again the same old fallacy of self. You think you have a self, so the whole universe must have a self. Because you have a self, the whole universe must have a supreme self. That supreme self is god.

Buddha says you don't have any self. The universe is, but there is no supreme self in it... millions of processes, but no supreme self. There is no center to it; it is all circumference.

Very difficult to catch hold of it -- unless you meditate. That's why Buddha never goes into metaphysical discussions; he says, 'Meditate.' Because in meditation these things become so clear. When thinking stops, suddenly you see the thinker has disappeared. It was a shadow. And when the thinker disappears, how can you say, how can you feel 'I am'? There is no 'I' left, you are pure space. That's what Buddha calls anatta, the pure space of no self. It is a tremendous experience.

... YET IN THE NEXT BREATH HE SPEAKS OF OTHER LIVES AND REINCARNATION.

He speaks, and Buddhists have always been in trouble because of it. Buddha is so scientific that he cannot twist the fact. If he was not such a scientific man, if he was just a metaphysician, either he would have accepted self to make his whole philosophy look consistent, or he would have dropped the idea of reincarnation, because both things look contradictory. But he is such a scientist that he will not enforce anything from his mind on reality. He simply stated the fact. If it is contradictory, he says, 'Maybe it is contradictory, but it is so.'

This is what is happening in modern science. Just fifty years ago, when scientists entered into the innermost core of matter, they were very puzzled, because the electrons were behaving in a very illogical way.

Now you cannot force electrons to be logical, you cannot send them to the university to learn Aristotle

and you cannot tell them, 'You are behaving illogically, so behave! this is not correct.' You cannot say that. If they are behaving illogically, they are behaving illogical!y -- you have to understand it, that's all; nothing can be done.

And the illogic was REALLY great, it was no ordinary matter. Sometimes the same electron would behave like a wave and sometimes it would behave like a quanta, like a particle. Now the two things are impossible, they are non-euclidian and non-aristotelean -- as if these electrons don't believe in Euclid and Aristotle. What are they doing? Have they never heard of Euclid?

It is simply geometry, we have all learned in school -- that a dot cannot be a line and a line cannot be a dot. A line is many dots put together in sequence, so a single dot cannot behave like a line, otherwise the whole geometry will be disturbed. You put a dot and you go to the bathroom, you come back and it has become a line! Then what will you do?

But this is exactly what is happening in the innermost core of matter. You go on watching and it was looking like a dot and suddenly it is a line. And the jump is such that you don't see it even growing into a line.

In one instant of time it is a dot, in another instant of time it is a line -- not even growing into a line, just a jump... so sudden, so illogical. If it grows slowly, we can understand that too: maybe it is like a seed, sprouting and becoming a tree. Okay, we can understand. In one moment of time it is a seed, in another moment of time it grows, by and by and by and by, gradually, and becomes a tree. We can understand.

If a dot becomes a line slowly, we will be able to understand. But suddenly? And not only suddenly, even more illogical is this: that two observers in a single moment of time, simultaneously can observe -- one can observe it as a dot and another can observe it as a line. Now what to do? One observer seeing it as a seed and another seeing it as a tree? In a single moment of time.

The whole of western science has grown out of greek logic. These electrons were rebelling against Aristotle, and there was no way to put them right. Scientists tried in many ways, because mind tends to cling to its own concepts, patterns. It is not so easy to relax and surrender to these stupid electrons.

For almost two, three decades, scientists were puzzled and they were trying to find out some way to explain it, or at least to explain it away, why it is happening. But finally they had to concede to the fact and they accepted it. Hence the theory of quantum physics.

Quanta: the very word was invented; it had never existed before because never has man come across such an illogical phenomenon. Quanta means a dot and line together, simultaneously. Quanta means a particle and a wave together, simultaneously. We had to find a name for something which was absolutely illogical and we had no symbol for it.

And when people ask scientists, 'How do you explain it? -- it is illogical,' they say,'It is illogical but it is so and we cannot do anything. We have to listen to reality. If reality is illogical, then something must be wrong with our logic, that's all. We can change the logic, but we cannot change the reality.'

That's what happened when Buddha came into the world. He entered into the innermost core of your so-called self and he was also puzzled -- what to do? There is no self, and there is reincarnation. Now if he was not really such a great scientist, and if he was just an ordinary philosopher, then he would have forgotten; he would not have talked about this fact at all -- he would have chosen. The choice is simple: either you say there is no reincarnation because there is no self....

That's what people who don't believe in the soul have always been saying. The atheists, charvakas, they have always been saying that there is no self -- when you die you simply die, nothing survives, and there is no rebirth. That's simple, logical. Or there are eternalists, theists, people who believe in the self. They say that you die but only the body dies; your self, your center survives. Your soul, your atma survives; it is eternal. That too is logical.

Buddha is very illogical and he is illogical because his insistence not to go against reality is absolute. His emphasis is this: that whatsoever reality reveals we have to listen to it. We are not here to impose our own ideologies on it. Who are we?

If this is the fact, then something is wrong in our logic, in our language, in our very way of thinking. We have to change that rather than avoiding reality, escaping reality. So he seems to be the most absurd thinker in the world, because this is one of the most absurd statements -- that you don't exist but you are reborn.

You can see it clearly, it is absurd. If you don't exist how can you be reborn? And he says, 'That I don't know. You don't exist and you are reborn -- that much I know, that I have come to see, that I have seen. And if you want to see it, meditate. Go deeper into your being as I have gone into my being and you will also be puzzled, very much confused. But by and by you will settle with the reality. And then you will change your

whole language.'

Buddha changed the whole language, the whole philosophical style. There has never been such an original man before. It was almost impossible to understand him because he was not speaking the same language as you speak, and he was bringing some new visions into the world.

The person who does not believe in the soul is very old, nothing new in it. Marx is not saying anything new. For thousands of years there have been atheists who have denied soul, who have denied rebirth. Neither Mahavir nor Patanjali are saying anything new, because there have always been people who have believed in the soul and reincarnation.

Buddha is bringing a real vision, very original. He says: there is no soul and yet there is reincarnation. It is a quantum jump.

So when I say that he is a scientist, I mean it. And if you understand the language of modern physics, you will be able to understand Buddha. In fact, to understand Buddha without understanding modern physics is impossible. For the first time, modern physics has provided a parallel. Heisenberg, Planck, and Einstein, they have provided a parallel. Matter has disappeared; there is only energy, with no self in it, no substance in it. And what Buddha says is the same: anatta, no self.

HOW DOES THIS FIT INTO SCIENTIFIC FACT?

It fits perfectly. In fact, when Nirgrantha is asking how it fits into scientific fact, his idea of science is of the nineteenth century; he is not aware of modern science, he is not aware of the latest developments. His idea of science is very orthodox, very old, out of date. Science has changed tremendously.

If Newton comes back, he will not be able to understand science at all, because science has changed so fast, and its insight has become so puzzling that scientists are speaking like metaphysicians, mystics. They are not talking now like mathematicians, they are talking like mystics and poets.

I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS.

No, you will not be able to understand it intellectually, because your formless will again be of a certain form. How can you conceive the formless? The word is okay, but the moment you try to conceive the formless, immediately it starts taking a form -- because only form can be conceived; the formless cannot be conceived. It is an empty word.

You can go on calling god formless, but you cannot conceive it. And whenever even people like Shankara, who talk about a formless god, go to worship, they go to worship before a form. Then they start singing Bhaj Govindam Muramatee. Then again there is a statue, a ritual, a god, a goddess, a form.

Even a man like Shankara goes on talking about the formless, the attributeless -- the nirguna -- but his worship, his prayer, is of the saguna -- with attribute, with form -- because it is impossible to conceive the formless. Conception is only of the form; or whatsoever you can conceive, by the very possibility of its being conceived, it will take a form. So it is just a vague idea.

Nirgrantha says, I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS.

No, it is not a question of vaguely comprehending. Intellectually there is no way. The way is only meditative, existential. You don't figure it out through intellect, you simply move more into meditation, open a new dimension of vision. Nobody has emphasized meditation as much as Buddha. His whole method is meditation.

And what is meditation? Meditation is by and by becoming thoughtless; not falling into sleep -- remaining alert and yet becoming thoughtless. Once thoughts disappear, everything is crystal clear -- that the thinker was just a by-product of moving thoughts. It was a bundle of thoughts and nothing else. It had no separate existence.

Then you walk, but the walker is no more there; then you eat, but the eater is no more there; then you sleep, but the sleeper is no more there; then you live, but there is nobody who is living; then you die, and there is nobody who is dying.

You are just a pure space in which millions of processes exist, in which life flows with all its processes and you remain uncorrupted by it. You are like an open sky... clouds come and go.

One of the most beautiful names given to Buddha is tathagata. It means 'thus came, thus gone'. There was no one who came and there was no one who has gone -- just coming and going. That is the meaning of

tathagata -- just a process of coming and a process of going; there was no one who has come and no one who has gone.

Zen masters have always been saying that this man never existed, this man called Gautam the Buddha never existed. Yes, he came certainly, and he went also, but he never existed. It is just like a dream process. A dream comes and goes and by the morning you know it never existed.

Once you understand yourself as pure space and many things happening, you become detached. Then you become fearless, because there is nothing to lose, there is nobody to lose anything. Then you are no more full of lust for life, because you don't conceive of any self. Then you are not afraid of death and you are not in a lust for life. Then you don't think of the past and then you don't project the future. Then you simply are -- as pure as the vast sky outside; you also become a pure sky inside. And the meeting of these two skies, the inner and the outer, is what Buddha calls nirvana.

I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS, BUT CAN THAT HAVE AN INDIVIDUAL ENTITY?

No, it has no individual entity.

THE SAME WAVE IS NOT REBORN.

True. In fact, if you watch closely -- go to the river or to the ocean and watch waves; you will be surprised to see something new that you never thought of before. When you see a wave coming towards you, nothing is coming, the wave never comes to you. You see it moving towards you; it is not moving. One wave simply helps other waves to arise by the side. The other wave helps another wave to arise. But it happens so fast that it creates a mirage, an illusion -- you think the same wave is coming towards you. Nothing is coming towards you.

When one wave arises, by the impact of that wave other waves arise; just in the close vicinity, another wave. By the force of the first wave, second wave; by the force of the second wave, third wave; by the force of the third, the fourth -- that's how waves arise. But they give an illusion as if the same wave is coming towards you. They never come. When you see a wave arising far away there on the horizon, it remains there; it never comes to you.

It can happen: you can put a driftwood just in the middle of the river: that driftwood will come to you, but don't be deceived by it -- the wave is not coming. When one wave goes high, that driftwood moves to the other wave; the other wave goes high, it moves with the third wave. With the rising and falling waves the driftwood comes to the shore, but the waves never come. This is a scientific fact. They only appear to be reaching.

Right, precisely, that is what Buddha is saying. THE SAME WAVE IS NOT REBORN. He is not saying you will be reborn, he simply says there is a rebirth.

But in a way we can say you will be born, because it will be a continuity. The same wave: wave A creates wave B, wave B creates wave C -- it is a continuity; a continuum is the right word. That too comes from modern physics: continuum.

Buddha calls it santati. Just as a child is born to you: he is you in a certain way, and yet not you, not totally you. He will have his own personality, but you created the wave. It is father's and mother's energy creating a new wave. This wave will go -- the father may die, the mother may die -- this wave will continue, and this wave will create other waves in its own way, in its own time.

Santati, continuum. You are not born, only your desires are born again; because you are not, so you cannot be born. Hence, Buddha says, if you drop desiring you will be never born again. Hence, if you understand the whole futility of desire and you stop desiring, you drop desiring, then there will be no birth for you.

Then, first you become a srotapanna, you enter into the stream, you start understanding how things are, what things are: life processes with no self. This is what he means by becoming a srotapanna, entering the stream: entering into the idea of the stream -- that life is like a river, not static but dynamic; no things but only events; a dynamism, an energy phenomenon.

Then, by and by, as you move deeper into this stream you become a skridagamin -- only once more will you be born. You understand, but yet your understanding is not total. Then you become an anagamin -- you will not be born again. You have understood the whole phenomenon. In that very understanding you are

liberated.

By becoming capable of not being born again, you become an arhat -- one who has achieved, one who has arrived. Now I am using a language which is not buddhist, so beware. I have to use a language which is not buddhist, so I am using terms -- I say, 'one has arrived'. Now, there is no other way to say it, but you have to understand: when I say 'one has arrived', there is no 'one', only 'arrival'... only 'arriving', not even 'arrival'.

Buddha's vision is very existential and nothing is as liberating as Buddha's vision. Because if you believe in a soul you can leave the world, but then you will desire paradise -- because you don't leave your self. Desire shifts into a new dimension. You drop greed, but really you don't drop it -- subtle greed arises.

Just see the paradise of Mohammedans or Christians or Hindus. It looks so worldly, so profane. Because whatsoever these religions are telling you to drop here, is provided there, and in bulk. They say, 'Don't drink alcohol!' and in the Mohammedan paradise, phirdous, rivers of alcohol are there. There is no need to purchase or buy, there is no need to carry a license; you just jump in. You can bath, you can swim. Now, what is this?

In Mohammedan countries, homosexuality has been very much prevalent, so even that is provided for. Not only beautiful women are there, but beautiful boys are also provided. Now this looks ugly, but ordinary human mind....

Whatsoever you are dropping here, you are dropping only to get more -- this is the logic.

Beautiful women -- apsaras Hindus call them, houris Mohammedans call them... and not only houris but gilmis, beautiful boys, handsome boys also are available, because a few homosexuals will reach; what will they do?

Buddha says unless you drop the self, you will go on perpetuating the same nonsense again and again. Your paradise will be nothing but a projected world -- the same world modified, made more beautiful, more decorated. Here on the earth women age, become old. In paradise, in the hindu paradise, they never become old; they are stuck at the age of sixteen. They must be feeling very fed up -- at the age of sixteen; they never grow beyond that.

In fact, that is the desire of every woman -- to get stuck at sixteen. It never happens here, but there.... After sixteen women grow very reluctantly: in three, four years, only once their birthday comes. Very reluctantly.... But that has been the desire -- to make beauty permanent.

Here it is impossible. Even with all the scientific gadgets, instrumentation, methods of beautification, plastic surgery, this and that, even then it is not possible. One has to age. In paradise -- hindu, mohammedan, christian, jewish -- that miracle has happened: god has prepared a beautiful walled garden paradise for you. He is waiting. If you are virtuous, if you obey him, you will be rewarded tremendously; if you disobey, then the hell.

So the self exists here as the center of desire and god exists as the center of fulfilling that desire. Buddha says both are not, get rid of both; neither god is, nor self is. Look at reality, don't move in desires. Drop fantasies, stop dreaming and look at what is. And he says there is only this impermanent world of processes -- this flux-like world, this vortex of reality... everything impermanent and changing, nothing is permanent.

That is the meaning of his insistence that there is no self, because you are trying to make something in you permanent. You say, the body changes, okay; the world changes, okay; relationships change, become rotten, okay -- but the self, the self is eternal. Yes, this visible world changes -- but the invisible god, he is eternal. You want something eternal so desperately that you start believing in it. It is your desire that the eternal should be there.

Buddha says there is nothing eternal. Everything is impermanent, everything is in flow. Understand this, and this very understanding will liberate you.

Remember, when others talk of liberation, they talk of liberation for the self. When Buddha talks of liberation, he talks of liberation FROM the self. And that is a tremendously radical standpoint. Not that you will be liberated, but liberated from you.

The only freedom that Buddha says is real freedom is freedom from you. Otherwise your mind will go on playing games. It will go on painting new desires on new canvases. Nothing will change. Canvases you can change. You can get out of the marketplace and sit in a temple -- nothing will change, your mind will project the same desires in heaven and paradise.

Look at this mind. Look at its desires. Watch, become aware. Again and again I will have to remind you, because I am talking in non-buddhist language. So when Buddha says become aware, he means: be awareness. There is nobody who becomes aware, there is only awareness.

Yes, you will never be born again, but if you carry the idea that you are, then you will remain in a continuum. If you drop the idea of the self, the continuum disappears; you evaporate.

That's what nirvana is. Just as if you put off a lamp and the light ceases, disappears, you put off your desiring mind and all misery, and all transmigration, and all suffering, ceases. Suddenly, you are not there.

But that does not mean that nothing is, otherwise there will be no difference between a charvak and a Buddhist, then there will be no difference between the atheist and Buddha. There is tremendous difference. He says you cease and for the first time reality takes over. But he never gives it any name, because naming is not possible -- to name it is to falsify it. To say it is, is to be untrue to it. He keeps quiet, absolutely silent about it. He indicates the way how to experience it. He does not spin and weave a philosophy around it.

YOU HAVE TOLD US MANY TIMES: BE SELFISH. WHAT IS IT TO BE SELFISH?

Drop the self. Because that is the most beautiful thing that can happen to you. That will be the greatest contentment that can come to you.

Drop the self, if you really are selfish. If you really want to be blissful, drop the self -- because self is creating all your miseries and all your hells.

Difficult, because it looks like a paradox. But have you watched? All miseries come to you because of your self, because of the ego. You are hurt again and again, you suffer so much because of the ego. It is like a wound which remains always alive, and anything, even a breeze, a cool breeze, hurts you. Somebody smiles and it hurts, somebody laughs and it hurts, somebody is going on his way, maybe lost in his own thoughts, not looking at you, then it hurts.

Mulla Nasrudin was saying to his wife, 'Don't annoy me any more! You are irritating me!' And he was really mad.

The wife said, 'But I have not said a single thing. I am doing my work.'

Mulla said, 'That's why. You are keeping so quiet, it is annoying. For god's sake, say something!'

Now, if you keep quiet, then too somebody can get annoyed. If you speak, then there is trouble. Ego is ready to be hurt; it will find ways and means to be hurt. So a person who lives with the ego, with the self, is not really a selfish person, he is a foolish person. Because he only suffers. What type of selfless selfishness is this, if you only suffer?

I show you the way: drop the self. Forget all about the ego. Be as if you are not, exist as an emptiness, and see -- millions of beautiful experiences become available to you. Everything becomes a deep, satisfying experience. Everything brings a gift, a grace. Everything becomes a benediction.

The ego is always expecting and hence always being frustrated. The non-egoistic person expects nothing, hence everything is fulfilling; whatsoever happens is tremendous, whatsoever happens is fantastic. Even if he comes across a small grass flower, he is hypnotised by it. 'So beautiful a flower! And I have not done anything, I have not deserved it, and it is there just waiting for me.' Just looking at the sky, and he is fulfilled. Just listening to the birds, and a great song arises in his heart. Then everything fulfils him.

Remember, frustration is out of expectation, and ego is always expecting. The ego is a beggar.

I have heard a beautiful sufi story.

A beggar came to an emperor and the beggar said, 'If you are going to give me anything there is a condition.' The emperor had seen many beggars -- but beggars with conditions? And this beggar was really strange, a very powerful man. He was a sufi mystic. He had charm, a charisma, his personality had an aura. Even the emperor felt a little jealous. And conditions?!

The emperor said, 'What do you mean? What do you mean by your condition?'

The beggar said, 'This is my condition: I accept only if you can fill my begging bowl absolutely.'

It was a small begging bowl. The King said, 'What do you think I am? Am I a beggar? I cannot fill this dirty small begging bowl?'

The beggar said, 'It is better to tell you before, because later you can get into trouble. If you think you can fill, fill.'

The King called his vizier and told him to fill it with precious stones: with diamonds and rubies,

emeralds. Let this beggar know with whom he is talking! But then there was difficulty. The bowl was filled but the king was surprised -- as the stone fell into it, it would disappear. It was filled many times and each time it was again empty. Now he was in a great rage, but he told the vizier, 'Even if my whole kingdom goes, if all my treasuries are emptied, let them be -- but I cannot allow this beggar to defeat me. This is too much.'

And all the treasures, it is said, disappeared. By and by the king became a beggar. It took months. And the beggar was there and the king was there and the whole capital was there and everybody was wondering what was going to happen, what would happen in the end. Everything was simply disappearing.

Finally the king had to fall at the feet of the beggar and he said, 'Forgive me, but before you leave just tell me one thing. What is the secret of this begging bowl? All has disappeared in it.'

The beggar started laughing. He said, 'It is made of human ego. I have made this begging bowl of a human ego: everything disappears in it, nothing ever fulfils it.'

It is a tremendously beautiful story. That's what is happening to you. It is not a story, it is your life. You go on putting in your begging bowl houses, cars, bank balances -- everything disappears. Again you are empty. Never any satisfaction, never any contentment. Again you are begging. You have been doing it for many lives. It is your story. It is literally true, it is not just symbolically true. It is a truth in everybody's life, in every man's life.

We remain a beggar. The begging bowl remains empty. It seems it has no bottom to it. You drop anything, it simply disappears.

The ego is never fulfilled. So the egoist is a person who is very unselfish. Remember this paradox: the egoist is a person who is very unselfish, because he is never fulfilled. The non-egoist is a person who is very selfish because he is fulfilled. He attains to bliss.

DAILY YOU COME FOLDED-HANDED, SMILING, AND THE SAME WAY YOU GO BACK AFTER THE LECTURE. WHAT IS THE MEANING OF THIS GESTURE?

I am saying, come smiling, go smiling. That is the meaning of tathagatha: thus come, thus gone. Let this coming and going be just a smile, nothing more substantial than a smile. A smile is the most non-substantial thing in the world. You cannot catch hold of it; it slips, it is elusive, ineffable. Let your life be just a smile. Come smiling, go smiling.

And, of course, folded-handed, otherwise somebody can get hurt. If you smile without your hands folded, somebody's ego can get hurt. He can say, 'What do you mean? Smiling at me?' So just to protect any misinterpretation....

But don't try to make it an empty gesture, because a smile which is false is one of the most dangerous things to learn. Never smile falsely, because once you start smiling falsely, you will forget how to smile authentically. Never corrupt your smile. Otherwise it is just a pretension, and a very dangerous pretension; not only that you are deceiving others, you may be deceiving yourself.

Let your smile be just out of your inner emptiness, let it come from the very core of your no-self and spread around you. Let it be like a flower that comes from the very roots, the sap runs through the roots to the very peak and flowers. Let your smile come from your very authentic existential core. It should not be painted.

I have heard:

Recently an elderly and devout Jew gave his children fits. They thought he had converted to Christianity, because he seemed to cross himself every time he left the house.

'Nonsense!' he said when they confronted him. 'I touch my right side to make sure I have my glasses, and my left to be sure I have my handkerchief. I put my hand to my head to make sure my yammulka is on, and I touch my fly to make sure it is buttoned.'

Your cross can be like that. Your smile can also be like that. Never make futile gestures. Be true. Even true sadness is better than a false smile -- at least it is true. A true tear is better than an untrue laughter -- at least it is true, authentic, it helps you grow. One grows through authenticity.

So I am not saying learn smiling, I am saying attain to smile. I am not saying learn, I am saying, attain, rise to smile.

AT TIMES I FEEL LIKE A SHEEP, AT TIMES LIKE A FOX, SOMETIMES MORE LIKE A DISCIPLE. IS IT LOVE OR UNDERSTANDING THAT TRANSFORMS ONE INTO A DISCIPLE?

It is a true observation. That's how everyone is. It is from Prem Asheesh. It is an authentic observation. That's how things are.

AT TIMES I FEEL LIKE A SHEEP...

And if you are like a sheep, you cannot be a disciple. Of course many sheep think that they are disciples. If it is only because of fear that you follow me, you follow your fear, you don't follow me. I am not here to make sheep out of you. The society, the politicians, the priests have done enough damage -- no more is needed. You have been reduced to cowards down the centuries; everybody has been there forcing you to be a coward. Everybody has forced you into a frightened existence; you are always trembling.

I am here to help you to drop this trembling. There is nothing to fear because there is nothing to lose. There is nothing to fear even with death, because there is nobody to die. No harm can be done to you. Once you understand this, the sheep disappears. The sheep can be a follower but not a disciple.

And a follower is not necessarily a disciple. A follower is just finding ways and means to protect himself, to be secure. A follower is trying just to throw responsibility onto somebody else's shoulders. The follower is simply trying to find a group where he can be lost and his own fears are no more there, where he is not alone. He is simply seeking company. He cannot be alone, he is afraid to be alone. He cannot trust himself. A follower is one who cannot trust himself.

A disciple is one who trusts himself. Out of his trust he comes to learn from somebody who has gone a little further than himself. He is not a follower, he is not an imitator and he is not seeking security -- he is seeking understanding. Even if that understanding brings more insecurity, he is ready for it.

A follower is never ready for insecurity; he comes to a guru, to a master, to seek protection, shelter, to hide behind him. He is seeking a father figure.

A disciple is seeking a master, not a father figure. He wants to learn what life is. Even if life is insecurity, he is ready to learn. Even if life implies death, he is ready to learn.

The follower just wants a map. The disciple wants to go on an adventure. He is not worried about the map, he simply wants a challenge. 'Challenge me!' says the disciple. 'Pull me out of my stupor,' says the disciple. 'Send me on a venture,' says the disciple. The follower says, 'Protect me, never leave me alone. Without you I am lost. Don't send me away! Just let me hide behind you.'

Remember, the disciple is a seeker, the follower is simply sick with fear.

AT TIMES I FEEL LIKE A SHEEP...

Those are the times you cannot be a disciple, at least not to me.

AT TIMES I FEEL LIKE A FOX.

Yes, a fox can also not be a disciple. A fox is a very cunning fellow, calculating, rational. The fox mind is always in search of more information, more knowledge -- not more understanding. The fox mind is just grabbing whatsoever can be grabbed from every source so he becomes more knowledgeable. Because knowledge brings power.

The fox is in search of power. The sheep is in search of a powerful person who can protect, and the fox is in search of power. The fox pretends to be a sheep many times just to grab a little more from somebody, but deep down the fox is learning only to become more egoistic.

There are people who come to a master just to become a master sooner or later -- that's their only goal. They don't come to learn; in fact, deep down they have come to teach. Reluctantly they learn, because it is difficult to teach without learning.

The fox is too cunning to be humble. The fox is too cunning and knowledgeable and calculating to move in a deeper relationship with a master, to move in love. The sheep cannot be a disciple because the sheep is too much afraid; the fox cannot be a disciple because the fox deep down is on a power-trip.

But these both are there. And Asheesh has really watched it rightly, exactly rightly.

AT TIMES I FEEL LIKE A SHEEP, AT TIMES LIKE A FOX. ONLY SOMETIMES LIKE A DISCIPLE.

Precious are those moments when you feel like a disciple. Nourish them. Those moments have to be nourished more and more, so by and by they come more and more to you, they happen more and more to you. Surrender your sheep and fox both to those rare moments when you are a disciple.

A disciple is neither afraid, nor in search of power. A disciple is in search to know what this life is. He does not want to conquer, he does not want to prove himself in the world that he is somebody, he simply wants to know, 'Who am I?' He is not in any way interested in proving, he simply wants to know, 'What is this mystery that has happened to me?' In deep humbleness he asks.

His query is not of curiosity, his query is not only of enquiry, his query is that of an authentic seeker, a mumukshu. His query is mumuksha -- passionate desire to know what life is. A disciple is one who is in passionate love with life and wants to know what this life is, wants to enter in this mystery.

IS IT LOVE OR UNDERSTANDING THAT TRANSFORMS ONE INTO A DISCIPLE?

Love alone will not make you a disciple. Understanding alone will also not make you a disciple. It is loving understanding that makes you a disciple. If you simply understand me, you will remain far away; there will be a distance, because there will be no bridge. Without love there is no bridge. You will understand, but your understanding will remain dry. You will not be connected with me; I will not be flowing in you, you will not allow my flow, you will not allow me to flood you, to transform you. You will remain aloof, mathematical.

And just love alone won't help, because love is so happy that it forgets to understand. Love is so celebrating, it forgets to understand. It gets so involved in love that there is no detachment to understand.

Understanding with a master happens only when you are detached enough to understand, and yet related enough to understand. A bridge exists: I call it loving understanding. Then you participate with me, then you are thrilled with me -- but that thrill does not drown you, that thrill does not make you a drunkard. You drink me as much as you can, but still you remain alert, aware; you are not lost in it.

It is a very paradoxical state -- loving understanding. Then you are in a deep participation with me, and yet you remain separate; you are one with me and yet you are separate. Only then, and only then, you become a disciple.

WHAT IS THE DIFFERENCE BETWEEN A MUMMY, A MOTHER, AND A MA?

I don't know much, but I will try my level best. A mummy is one who is pretending to be a mother, but is not; who thinks to be a mother, but is not. Because to be a mother is very very difficult. To be a mummy is very easy. Just to reproduce is enough to be a mummy. No understanding is needed.

The whole world is full of mummies, but to find a mother is very difficult. A mother is one who helps you to be yourself. The mummy is one who thinks, believes that she loves you, but loves really herself, and wants you to become a projection of her ambition. That's what a daddy is also.

Mummy and daddy you can find everywhere; they have corrupted the whole world -- mummies and daddies. Freud says if you go deep into neurosis you will always find a mummy in the end. All psychoanalysis verges, finally, on some problem which the mother -- the mummy -- has created. So mummy is the pretension of a mother -- the physical counterpart of the spiritual mother.

To be a mother is very difficult. Only one who has arrived home can be a mother. To give birth is very easy, it is just natural, biological; but to be a mother is something spiritual.

The mummy would like you to follow her, she would like to possess you -- to make you become a part, a precious possession to her. She will cling around you.

The mother will help you to become independent. She will help you to become individual. She will love

you, but she will not try to force anything on you. She will give her love to you, but will not give her knowledge to you. She will send you into the world to find your own truth, to find your own life. She will not give you a pattern or a mould. She will not structure you, she will simply help you, whatsoever you can be.

The mother is just the ideal, it rarely happens. Mummy you can find anywhere. The mother is just the ideal, the utopian ideal -- one who can give birth to your soul. Only a Buddha can be a mother, or a Meera can be a mother, or a Krishna, or a Mohammed can be a mother -- only one who can give you your soul, your destiny.

Mummy is just biological. The concept of mother is spiritual. And Ma is very simple to understand. Ma is a woman who is suffering from a disease called Rajneeshitis!

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THE BUDDHA SAID:
THERE ARE TWENTY DIFFICULT THINGS TO ATTAIN OR ACCOMPLISH IN THIS WORLD.
1. IT IS DIFFICULT FOR THE POOR TO PRACTISE CHARITY.
2. IT IS DIFFICULT FOR THE STRONG AND RICH TO OBSERVE THE WAY.
3. IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH.
4. IT IS ONLY A FAVOURED FEW THAT GET AQUAINTED WITH A BUDDHIST SUTRA.
5. IT IS BY RARE OPPORTUNITY THAT A PERSON IS BORN IN THE AGE OF A BUDDHA.
6. IT IS DIFFICULT TO CONQUER THE PASSIONS, TO SUPPRESS SELFISH DESIRES.
7. IT IS DIFFICULT NOT TO HANKER AFTER THAT WHICH IS AGREEABLE.
8. IT IS DIFFICULT NOT TO GET INTO A PASSION WHEN SLIGHTED.
9. IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.
10. IT IS DIFFICULT TO BE EVEN-MINDED AND SIMPLE-HEARTED IN ALL ONE'S DEALINGS WITH OTHERS.
11. IT IS DIFFICULT TO BE THOROUGH IN LEARNING AND EXHAUSTIVE IN INVESTIGATION.
12. IT IS DIFFICULT TO SUBDUE SELFISH PRIDE.
13. IT IS DIFFICULT NOT TO FEEL CONTEMPT TOWARD THE UNLEARNED.

14. IT IS DIFFICULT TO BE ONE IN KNOWLEDGE AND PRACTISE.
15. IT IS DIFFICULT NOT TO EXPRESS AN OPINION ABOUT OTHERS.
16. IT IS BY RARE OPPORTUNITY THAT ONE IS INTRODUCED TO A TRUE SPIRITUAL TEACHER.
17. IT IS DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING, AND TO PRACTISE THE WAY.
18. IT IS DIFFICULT TO FOLLOW THE STEPS OF A SAVIOUR.
19. IT IS DIFFICULT TO BE ALWAYS THE MASTER OF ONESELF.
20. IT IS DIFFICULT TO UNDERSTAND THOROUGHLY THE WAYS OF BUDDHA.

LIFE IS NOT A BED OF ROSES. It is difficult, it is complex. It is very rare to be alive in the true sense of the word. To be born is one thing; to be alive, quite another. To be born is to be just biologically here; to be alive is a totally different dimension -- the dimension of spirituality.

Unless a man is spiritual he is not alive yet. But to move from the biological realm to the spiritual realm is very difficult, arduous. It is the greatest challenge there is. It is the greatest quantum leap -- from the body to the soul, from the material to the immaterial, from the visible to the invisible, from time to timelessness, from out to in. It is arduous.

Buddha, in this sutra, says there are twenty difficult things. These twenty difficult things can become twenty steps of the challenge. These twenty difficult things are not to make you beware of them; Buddha is talking about these twenty difficult things not to make you avoid them -- it is an invitation, it is a challenge.

These twenty himalayan peaks are just a challenge for you... a great invitation. Don't remain in the valley. The valley is very secure, convenient, comfortable. You will live comfortably, you will die comfortably. But you will not grow. You will only grow old, but you will not grow.

Growth happens only when you are accepting a challenge. Growth happens only when you start living dangerously. These twenty things are indicative of how one should live.

There is only one way to live and that is to live dangerously, courageously. You become rightly a human being only when you have accepted this challenge of the Buddha.

We will go into these twenty things. They look small on the surface, but Buddha cannot talk about small things. You will have to go into the depth of these small things, and then you will see -- they are really difficult.

Before we enter this sutra, one thing I would like to tell you -- that the search for truth is the search for the impossible. Religion itself is nothing but a passion for the impossible. But the beauty is -- that impossible happens, that impossible also becomes possible. But you have to pay for it, and you have to pay tremendously. You have to sacrifice yourself utterly. You have to stake your whole life.

If you stake your so-called life, you will attain to what Buddha calls to be alive, to what Jesus calls to be reborn, to what Hindus call to be twice born, dwij. Then a totally new dimension and a totally new quality of being arises in you... uncorrupted by time and space, uncontaminated by anything, absolutely and eternally virgin.

Long for the impossible. Desire for the impossible.

THE BUDDHA SAID:
THERE ARE TWENTY DIFFICULT THINGS TO ATTAIN OR ACCOMPLISH IN THIS WORLD.
FIRST: IT IS DIFFICULT FOR THE POOR TO PRACTISE CHARITY.

Because unless you have it, how can you share it? To share something with somebody else you must have it first. In the first place you must have it; only that can be shared which you have. And this is something that we go on forgetting continuously.

I see so many people trying to share their love and they don't have any love. Of course, their sharing brings misery to them and to others. Because you can share only that which you have. You may think you are sharing your love, but you share only your misery in fact, because that is what you have. You go with hope, you move with dreams, but what is the actual result of it? In fantasy love is good; in reality it becomes a misery, a hell.

You don't have love in your being; that energy is not existent there. First you have to become radiant with love, only then can you share it. Before you can become a lover, you have to become love. People think that they will become love only by becoming a lover. Stupid is their logic, illogical is their way of thinking. You cannot become a lover unless you have love -- and love you don't have.

Everybody goes on believing that one has the capacity to love; one has just to find somebody to receive.

One is full of love energy; one needs only just a receiving end. That's how people go on moving, finding. Many times they find beautiful people, but the total result is miserable.

They think they are sharing love -- they share only their loneliness. They think they are sharing something divine -- they share only their ugliness. They think they are sharing their innermost being -- but they share only their dirty surface. They themselves are not aware of their innermost core. That is the meaning of a poor man.

When Buddha talks about a poor man, he does not mean a man without money. When Buddha talks about a poor man, he means a man who is not rich inside... a loveless man. How can he share? How can he become a tremendous sharing? No, charity is not possible. Charity is possible only when you are overflowing. Overflowing is charity.

IT IS DIFFICULT FOR THE POOR TO PRACTISE CHARITY.

And remember it in the reverse way also. Whenever you are unable to share, whenever you are unable to practise charity, note down -- you must be poor. You may have much in the eyes of others, but deep down you must be poor if you cannot share.

You possess only that which you can give. Only by giving do you become the possessor. If you cannot give, then you are not in possession, you are not the master. Then the thing that you think you possess, is possessing you. Then you are possessed by your possession.

Charity is a beautiful flowering of one who has, one who is in possession of his being; one who is not poor, one who is rich.

This man may be a beggar on the streets. It has nothing to do with your bank balance. The rich man may be a beggar, but if he has his being, authentic being, if he can love, if he can sing, if he can dance, if he can see poetry in the world, he is rich. He may not have anything at all. As far as material things go, he may not have anything. But he has something of the spiritual... something which cannot be taken away from him.

Observe this fact: that which you really possess cannot be taken away from you. You can only give it -- if you want -- but nobody can take it away. That which you don't possess, and by which you are possessed, you can never give -- it can only be stolen or taken away, robbed.

Your love cannot be robbed. There is no way to rob it. You can give it voluntarily, you can give it freely, but nobody can rob it. You can be killed, but your love cannot be killed. There exists no way to murder love.

Love seems to be more eternal than your so-called life. Your life can be destroyed very easily... just a hit on the head, just a bullet through the heart; very simple... but nothing can destroy love. Love seems to be the only eternal thing; something not belonging to the world of time. You can give it, but nobody can take it.

Your money, your respectability, your power, your prestige -- they all can be taken away from you. That which can be taken away from you creates a clinging in the mind. You become poorer and poorer, because you have to cling more and more, you have to protect more and more, and you are always afraid and trembling.

The so-called rich people are continuously trembling... trembling. Deep down they are always afraid because they know that that which they have can be taken away. They can never be certain about it. The very uncertainty goes on eating their heart like a worm. You possess only that which grows out of you, which belongs to you, which is rooted in you.

A rich man is one who has poetry in life, dance in life, celebration in life, silence in life, centeredness in life, rootedness in life... who blooms into his inner sky. The rich man is one who is so full, like clouds in the rainy season... ready to shower on anybody who becomes available. Or like an opening bud... ready to share its fragrance with any wind that passes by, or any traveller that comes by. Sharing is overflowing.

Buddha says this is one of the most difficult things -- to try to share that which you don't have -- and that's what people are doing. They go on trying to love without ever considering the fact that love has not yet grown in their heart. In fact, you don't love yourself -- how can you love others? The basic is missing, the very basic is missing.

You are not happy alone -- how can you be happy together with somebody else? If you are unhappy alone, when you come together with somebody, you will bring your unhappiness to be shared. That's all you have -- your poverty, your rottenness, your misery, your depression, your sadness, your angst, anxiety, anguish... your disease.

Try to possess something -- that which cannot be taken away by anybody, not even by death. Difficult, but possible. It looks impossible. How to be loving without finding a lover? Our whole mind has been conditioned in a wrong way. You can dance without the audience; why can't you love without there being somebody? You can sing without a listener; why can't you love without a lover? Your mind has been conditioned wrongly. You think you can love only when there is somebody to love.

Practise love. Sitting alone in your room, be loving. Radiate love. Fill the whole room with your love energy. Feel vibrating with a new frequency, feel swaying as if you are in the ocean of love. Create vibrations of love energy around you. And you will start feeling immediately that something is happening -- something in your aura is changing, something around your body is changing; a warmth is arising around your body... a warmth like deep orgasm. You are becoming more alive. Something like sleep is disappearing. Something like awareness is arising. Sway into this ocean. Dance, sing, and let your whole room be filled with love.

In the beginning it feels very weird. When for the first time you can fill your room with love energy, your own energy, which goes on falling and rebouncing on you and makes you so happy, one starts feeling, 'Am I hypnotising myself? Am I deluded? What is happening?' Because you have always thought that love comes from somebody else. A mother is needed to love you, a father, a brother, a husband, a wife, a child -- but somebody.

Love that depends on somebody is a poor love. Love that is created within you, love that you create out of your own being, is real energy. Then move anywhere with that ocean surrounding you and you will feel that everybody who comes close to you is suddenly under a different kind of energy.

People will look at you with more open eyes. You will be passing them and they will feel that a breeze of some unknown energy has passed them; they will feel fresher. Hold somebody's hand and his whole body will start throbbing. Just be close to somebody and that man will start feeling very happy for no reason at all. You can watch it. Then you are becoming ready to share. Then find a lover, then find a right receptivity for you.

I have heard a small anecdote:

The greatest surprise of Mary's life was receiving half a dollar on her fourth birthday. She carried the coin about the house and was seen sitting on the steps admiring it.

'What are you going to do with your half dollar?' her mother asked.

'Take it to Sunday school,' said Mary promptly.

'To show to your teacher?'

Mary shook her head. 'No,' she said, 'I'm going to give it to god. He will be as surprised as I am to get something besides pennies.'

Whatsoever you are giving to people are just pennies, not even that. And then one day when your love fails... in fact it has never been there even to fail; it has been from the very beginning missing... just your belief that you were a loving man fails one day, then you start thinking of god and prayer.

God and prayer are possible only when your love has succeeded. When you have become a great lover, then only prayer can arise. Out of small pennies of love, something bigger arises -- prayer. Then you have something to offer to god.

But almost always it happens that people who have failed in their life, they go to the temple and to the church. Of course, they bring their empty hearts... completely dry, not even tears in their hearts. And then they pray. Then nothing happens. They think the world is godless, they think god is absent, or god is deaf, or god has never existed; or maybe in the past he existed because so many people talk about him, but he must be dead by now, or he is indifferent.

Nothing is like that. In fact you are missing love energy, and without love energy, prayer cannot arise. Prayer is a refined phenomenon of the same energy -- love. It is out of love that the subtle fragrance of prayer arises.

God is also tired of your pennies. God is also tired of your poorness. God is also tired of your misery. Bring celebration to god. Bring something alive. Don't bring deserts -- bring gardens to god. Don't bring corpses -- bring somebody dancing, alive.

Buddha's first sutra says: Try to become rich so that you can share.

Second:

IT IS DIFFICULT FOR THE STRONG AND RICH TO OBSERVE THE WAY.

Yes, it is very difficult for the strong and the rich to observe the way, because ordinarily only weaklings come to the temple, to the church, to the mosque. The strong people don't come. They are too much in their pride, they are too egoistic; they are not ready to surrender.

People surrender only when they have become absolute failures. People surrender only when they have nothing to surrender. When the life has completely crushed them, when they are bankrupt, then they surrender. But what is the point of surrendering when you are a bankrupt?

People remember god only when nothing else seems to help. In deep hopelessness they remember god. It is not possible to remember god in deep hopelessness. When you are full of hope, radiant, vibrating; when there is meaning in your life, when you feel the hands of destiny in your life, when you are riding on waves, when you feel at the top of the world -- those are the moments to remember truth, to remember god, to move towards the way.

But Buddha says:

IT IS DIFFICULT FOR THE STRONG AND RICH TO OBSERVE THE WAY.

Why is it difficult for the strong? Because the strong thinks, 'I am enough unto myself. What is the need to ask god's help?' The weak thinks, 'I am not enough unto myself so I have to need, I have to ask god.' But only when you are strong do you have energy to ask. Only when you are strong will your prayer have enough energy to reach god. Only when you are strong is there a possibility that you can touch higher realms. Out of impotence you cannot reach higher realms. You need an inner strength.

DIFFICULT FOR THE STRONG TO MOVE TOWARDS THE WAY...

... but that is the only possibility. So if you are feeling strong, move towards the way, because these are the right positive moments; this is the opportunity. When you are feeling successful, this is the time to remember. When everything is going good, don't miss this opportunity -- this is the time to pray.

Looks absurd, because our logic is this -- that when we are happy, we never remember. We completely become oblivious.

A small boy was saying... I asked him, 'Do you remember god when you go to sleep?'

He said, 'Yes, every night.'

And I asked him, 'In the morning?'

He said, 'What is the point in the morning? In the night I feel afraid, in the morning everything is okay. What is the need? Why bother?'

This childish attitude seems to be the very common attitude. When you are ill, suddenly you start feeling very religious. When death is approaching close by and you are getting older and older and you start stumbling in life and your feet are no more strong enough to hold you and you are trembling, you start remembering god. People go on postponing god for their old age.

In India they say.... If somebody young comes to me and I initiate him into sannyas, sooner or later somebody comes and he says, 'This is not good; he's too young to be a sannyasin. Sannyas is for old people.' When they are almost dead, when they are ready to be thrown on the junkyard, when one of their feet is already in the grave, then sannyas.

People go on postponing sannyas for the very end. God seems to be the last item on their list. They have a shopping list -- god is the last. When they have purchased everything -- consistent, inconsistent, relevant, irrelevant -- when they have wasted all their energy, when nothing is left, when they are just exhausted, then they remember god. But who is going to remember god then?

Sannyas is for the young. Sannyas is for the strong. Buddha initiated a new trend into sannyas. He dropped the old hindu concept that one should become a sannyasin in the old age.

Hindus have four stages -- they are very calculating, very mathematical. Manu seems to be the greatest mathematician of life... very clever. He has divided life -- twenty-five years for education, brahmacharya; then twenty-five years for living in the world, the life of a householder, grihastha; then twenty-five years for

getting ready to leave the world... Looking after children who have become grownups now, who are getting married, who are coming from their universities; and then the last -- sannyas, the fourth stage of life. That means after seventy-five years. The last -- when everything has happened, when there is nothing else, then... then god.

This seems to be very insulting. This is very insulting to god -- that you are fit for him only when you are dead. It seems you somehow relate god with death, not with life. God should be in the very center of life.

And Buddha says it is difficult to be religious when young -- but that is the challenge. It is difficult to observe the way when you are strong -- but that is the challenge. It is difficult to become religious when you are rich -- but that is the only way to become religious.

When you are rich and strong and young, when energy is streaming, when you are ready to do something, when you are ready to go into a venture, when you have courage, when you can take risks, when danger has appeal for you, when death has not weakened you, when you are full of zest and life, that is the point -- take the challenge and move into the unknown.

The third:

IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH.

IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH. It is very difficult to disregard life. Life is very enchanting, very hypnotising. It is beautiful, it is a miracle, a magic world -- but made of the stuff dreams are made of.

It is difficult to awake in this beautiful dream. When you are having a nice dream... maybe you are on a trip with Marilyn Monroe or something like that; or you have become the president of the United States.... When you are having a beautiful dream, nice, as you always wanted it and it is happening, and then somebody shakes you, you become aware -- but the dream is lost. You feel annoyed. Is this the right moment? Could you not wait a little more? I was having such a beautiful dream.

But a dream is a dream, beautiful or not beautiful. A beautiful dream is also a dream; so futile, a wastage.

Buddha says, IT IS DIFFICULT TO DISREGARD LIFE.

Yes, when life has deserted you, then it is very simple. When life itself has deserted you, when you are left behind and life has gone out of you, or is going out of you; when life has oozed out of you and you are left just like a dead dry thing, then it is very easy to disregard life. Even then it seems difficult. Even in old age people go on behaving childishly.

I have heard:

An ancient man described his recent visit to a bordello.

'How old are you anyway?' the madam asked him.

'I am ninety-three,' he said.

'Well, you have had it, sir,' she told him.

'I have? Ah -- then how much do I owe you?'

Now his memory is gone, but still he has come in search of a prostitute. He cannot remember, but the passion persists. He must be just on the deathbed. He may have been carried by others to the bordello. To the very end....

This is my observation -- that out of a hundred persons, almost ninety-nine persons die thinking of sex. In fact when death comes, the idea of sex becomes very strong. Because death and sex are opposite each other; they are the polar opposites. Sex is birth and death is the end of the same energy that birth released. So while dying, a person becomes obsessively interested in sex. And that becomes the beginning of another birth.

To die without thinking about sex is a great experience. Then something of tremendous import has happened to you. If you can die without thinking of sex at all, no lurking shadows of sex in your mind, of lust for life, you are dying as one should die. Only one percent of people die that way.

These are the people Buddha calls srotapanna -- those who have entered into the stream, those who have become sannyasins, those who have taken a step towards understanding what is real and what is unreal,

those who have become discriminative of what is dream and what is true.

IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH.

Even when death is coming, then too it is difficult to disregard life. Even when death has become certain. In fact, death is the only certainty. Everything else is uncertain. Everything else may happen, may not happen, everything else is accidental. Death is absolutely certain. The day you were born, death became certain. With the very birth, only one thing has become absolutely certain -- that you will die.

Death is certain. You may know it or you may not know it; you may look at it, you may not look at it -- but death is certain. Still, even with so much certainty, one is afraid to go into it; one clings with uncertain life, with dreamlike life. Death seems to be more real than whatsoever you call your life.

Buddha says it is difficult to accept death and move into death, and it is difficult to disregard so-called life. But a man of understanding starts disregarding life and regarding death. He respects death more because death is more certain, must be more part of reality than so-called life -- because the so-called life is just like dreaming.

You have lived for thirty or forty or fifty years. Now look back, think retrospectively. What has happened in these fifty years? Was it real or just a long dream? Can you make any difference... if it was real or a dream? How will you distinguish? Maybe you have dreamed all. Maybe it was just an idea in your mind. What proof have you got that it was real? What is left in your hand? Nothing... emptiness. And you call it life? And only emptiness results out of it?

Buddha says, better call it death. Now look into death -- maybe there is real life.

It is difficult, but a person who becomes interested in death, intrigued by death, the phenomenon of death, becomes a different type of person. He is a srotapanna.

The people who cling to the bank are the people who think this life is all. The people who try to understand, penetrate deeply into the life, become aware that this is not the real thing. Then they take a jump into the river which is going somewhere else -- towards death.

Meditation is an effort to die voluntarily. And in deep meditation one dies. In deep meditation, the so-called life disappears and for the first time you encounter death. That experience of encountering death makes you deathless. Suddenly you transcend death. Suddenly you know -- that which is going to die is not you.

All that can die, you are not. You are neither your body nor your mind nor your self. You are simply pure space -- which is never born and never dies.

People talk about death very rarely. Even if they talk about it, they talk very reluctantly. Even if they are forced to talk about it, they feel embarrassed -- even people who believe that the soul never dies, even people who believe that after death a person goes to the eternal god, to the paradise.

In his 'Unpopular Essays', Bertrand Russell has a telling anecdote.

"F. W. H. Myers, whom spiritualism had converted to belief in a future life, questioned a woman who had lately lost her daughter as to what she supposed has become of her soul.

The mother replied, 'Ah, well, I suppose she is enjoying eternal bliss, but I wish you would not talk about such unpleasant subjects.'"

Now if really she is enjoying eternal bliss, then why is this subject unpleasant? One should be happy to talk about it. In fact it is unpleasant to talk about it, and just to hide the unpleasantness, one has invented many theories, beliefs, that after death one goes to eternal heaven. Everybody has to somehow convince himself that he will not die.

Buddha's teaching is that you have to accept the fact that you will die. Not only that -- that all that you think you are, absolutely, in toto, is going to die. Buddha is very stern about it.

If you ask Mahavir, he will say that body will die, mind will die, but your soul? -- no, your soul will remain. Now there is some protection. We can think, 'Okay, the body will die. We would like it not to die, but we can accept. Body is not me.'

In India you can find many monks, sadhus, just contemplating: 'I am not the body. I am not the body. I am the soul eternal.' Now, what are they doing? If they really know that they are the soul eternal, then why this constant repetition? Who are they trying to befool? Why this constant repetition that 'I am not the body'? If you are not, you are not -- finished.

No, they don't believe really; they are trying to autohypnotize themselves. 'I am not the body.' Repeating

it continuously for many years, they may come to an autosuggestion that 'I am not the body', but that is not going to be their experience. It will remain just an autosuggestion. They have befooled themselves, they have fallen into a delusion.

And then they are saying, 'I am the eternal soul -- infinite, satchidananda -- true, always true, existential, always existential, blissful, always blissful. They are fighting with death and they are trying to find some place where they can hide against death.

Buddha's approach is totally different. He says there is no place to hide. You have to go headlong into it. And Buddha says your body will die, your mind will die, your so-called soul will die -- everything, in toto. You are going to die. Nothing is going to remain.

This is very very difficult to even conceive. But Buddha says, if you can conceive this, and if you are ready for this, only then you will be able to know that innermost space which is beyond time and space.

But remember -- you don't know that space at all, so it has nothing to do with you. Whatsoever is your identity is going to die completely and that which is going to remain has nothing to do with you.

So Buddha says don't ask about that. Because you are such rationalizing animals, such tricky fellows, that if Buddha says, 'Yes, there is an inner space which will remain,' you say, 'Okay, that's what I call my soul.' Again you are back in the old trap. 'So, I am going to survive. Nothing to be afraid of.' You will find some identity with that inner space.

Buddha keeps completely quiet. He must have been tempted many times to talk about it. It is very difficult to keep secrets when you know -- but Buddha has kept it.

It is really almost superhuman to keep secrets. You may have observed the fact. Whenever somebody says to you, 'Don't tell it to anybody, keep it a secret,' then you are in a difficulty. The whole mind tends to tell it to somebody. There seems to be a natural thing in it. It is as if you eat something; then how can you hold it forever and ever inside your stomach? It has to be defecated. It has to be thrown out. Otherwise you will have permanent constipation and it will be very disturbing.

The same happens with the mind. Somebody says something to you: 'Keep it a secret.' Your husband comes home and he says, 'Listen, keep it a secret.' Now the wife is in trouble, because something has gone into the mind. It has to come out, otherwise there will be a mental constipation. And she feels very heavy unless she can find somebody. She is going to talk to the servant. And of course she will say, 'Don't tell it to anybody.' And the servant will rush faster to his home, to his wife, because -- what to do? And within minutes the whole town will know.

It is very difficult to keep a secret. You can keep a secret only if it has not come from the outside, remember it. If it has come from the outside, it has to go outside; it cannot be kept. If it has arisen in your own being, if it has flowered within you, if it has existential roots in your own being, you can keep it a secret -- because it has not come from the outside; there is no need for it to go outside.

Buddha could keep this secret because it was his own experience. Nobody had told it to him, he had not found it in the Vedas, he had not heard it from the traditional sources, he had not read about it. It had not entered in his being; it had bloomed into his own being -- it was his own flower. When something blooms into you, it is yours; it is for you to keep or to share.

Buddha is continuously tempted. A thousand times, I think almost every day, people are coming to him and asking him, 'Yes, we can understand that the soul will die, the body will die, the mind will die -- but the soul? the self? the atman?' And Buddha goes on saying flatly, 'Everything will die. Everything that you know your identity is, will die. You will die completely and that which will be saved, you don't know anything about.'

When you disappear, then you will know that which remains. That has nothing to do with you. That existed before you existed. That exists just now, just parallel to you. You never meet with it. You are two parallel lines; you never meet. You are hiding it. When you are not, it is revealed.

Buddha says, go into death as deeply as possible. And that is possible only if you start disregarding your so-called life. To disregard it means to know it -- it is a dream.

The swain and his girl had just encountered a bulldog that looked mean and hungry.

'Why, Percy,' she exclaimed as he started a strategic retreat. 'You always swore you would face death for me.'

'I would,' he flung back, 'but that damned dog ain't dead yet!'

People say they can face death, but when it comes to facing death, suddenly their whole courage

disappears. People say that they can surrender their life very easily. It is not so easy.

Lust for life is very deep. You have watered it for many lives; its roots have gone deep into your being. Even if you cut a few branches, it makes no difference; even if you cut the whole tree, it makes no difference -- new shoots will be coming out.

IT IS ONLY A FAVOURED FEW THAT GET AQUAINTED WITH A BUDDHIST SUTRA.

Buddha says it is very few, a very favoured few, a fortunate few, a chosen few, a blessed few, who become aquainted with the wisdom of a Buddha.

Because to be in contact with a Buddha, you have to pass through a few experiences that life is illusory, that death is certain. Unless your illusion about life is shattered completely, you will not listen to a Buddha. He is irrelevant, he does not exist for you.

Buddha exists for you only if you have become alert that this life is fleeting, slipping by; that this life is just a shadow, not a reality... a reflection in the mirror. When all your dreams about life are shattered, then you become interested in a Buddha. And when you become interested, only then is there a possibility to understand buddhist wisdom, the wisdom of an awakened man.

Who is an awakened man? One who has come to know what is dream, one who has come to know what is not dream. When you are asleep, dream looks real. In the morning when you awake, then you know that it was unreal. A Buddha is one who has awakened -- awakened out of this so-called life and has come to realize that it is a dream.

If you are also feeling the pain, the frustration, the misery of this dreamlife, this futile life, only then you start moving towards a source of light; otherwise not. Buddha says those are the few favoured ones.

Fifth:

IT IS BY RARE OPPORTUNITY THAT A PERSON IS BORN IN THE AGE OF A BUDDHA.

IT IS BY RARE OPPORTUNITY... Yes, it is so, because a Buddha is rarely there. Thousands of years pass, then a person becomes a Buddha. And even then it is not necessary that he will start teaching. He may not teach at all. He may simply disappear into the unknown. There is no necessity that he should become a master. So, Buddhas are few, and then Buddhas who become masters and help people on the way are even fewer.

IT IS BY RARE OPPORTUNITY THAT A PERSON IS BORN IN THE AGE OF A BUDDHA.

So if you can find a person who is awakened, if you can find a person who is a little different from you, if you can find a person in whose eyes you don't see the clouds of sleep and around whom you can feel the aura of awakening, then don't miss the opportunity, because it may not be for many lives that you will come across such a man again.

IT IS DIFFICULT TO CONQUER THE PASSIONS, TO SUPPRESS SELFISH DESIRES.

IT IS DIFFICULT TO CONQUER PASSIONS. That's why Buddha says a courageous man will not bother to go to the top of the Himalayas. Yes, it is difficult -- but nothing compared to conquering your own passions. A real man of courage will not try to go to the moon. It is difficult -- but nothing compared to conquering your own passions and lust for life.

The greatest adventure in life is to become passionless, to become free of lust. To just be, without any hankering to be something else; to just be herenow; with no desire for the future, no desire for any repetition of the past... with no projection.

IT IS DIFFICULT NOT TO HANKER AFTER THAT WHICH IS AGREEABLE.

Why do we live in dreams? -- because dreams many times are agreeable. That is the trick of the dreams, that's how they persuade you; that is their bait.
I have heard:

Mulla Nasrudin stood quietly at the bedside of his dying father. 'Please, my boy,' whispered the old man, 'always remember that wealth does not bring happiness.'

'Yes, father,' said Nasrudin, 'I realize that, but at least it will allow me to choose the kind of misery I find most agreeable.'

That's what we are doing -- trying to find a misery which appears agreeable. That's your whole search.
Buddha says:

IT IS DIFFICULT NOT TO HANKER AFTER THAT WHICH IS AGREEABLE.

Agreeable or disagreeable is not the point. Because a dream can be agreeable, a lie can be agreeable, sometimes poison can be agreeable, sometimes suicide can be agreeable -- that is not the point. The point is what is real.

The real man endeavours to know the real, and the unreal man tries only to find things which are agreeable, comfortable, convenient. Look, watch out. Don't go after the agreeable, otherwise dreams will go on pulling you and pushing you here and there, and you will remain like a driftwood.

Let your emphasis be on what is real. Even if it is not agreeable, choose the real. Let me repeat it: even if the real is not agreeable to you, choose the real, become agreeable to it. Then only you can come to truth; there is no other way.

IT IS DIFFICULT NOT TO GET INTO A PASSION WHEN SLIGHTED.

Anger is so easy; so mechanical. You need not have any awareness for it, it is robotlike. Somebody insults you; you become angry. Buddha says, try; when somebody insults you, remain calm and quiet. Don't miss this opportunity. This is an opportunity to get out of your mechanical world. This is an opportunity to become more conscious. The person is giving you a beautiful chance to grow. Don't miss it.

Whenever you find an opportunity where it is natural to be mechanical, try to be non-mechanical, become more conscious of the situation. And that will become your growth ladder.

Somebody insults you. It is very easy to be hurt. It is mechanical; you are not needed for it; no intelligence is needed for it. It is very easy to get into a rage, anger, fire. No intelligence is needed for it. Even animals do it, so nothing is special in it.

Do something special. Remain calm and quiet and collected. Relax, watch inside that the mechanical thing does not possess you. Become a little loose from your mechanical habits and your benefit will be tremendous. You will start becoming more and more aware.

IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.

Very difficult -- because in the first place people seek authority just to abuse it.

You have heard Lord Acton's famous dictum that power corrupts. It is not true. His observation is right in a way, but not true. Power never corrupts anybody, but still Lord Acton is right -- because we always see people being corrupted by power. How can power corrupt people?

On the other hand, in fact, corrupted people seek power. Of course, when they don't have power, they cannot express their corruption. When they have power, then they are free. Then they can move with the power, then they are not worried. Then they come in their true light, then they show their real face.

Power never corrupts anybody, but only corrupted people are attracted towards power. And when they have power, then of course they use it for all their desires and passions.

It happens. A person may be very humble. When he is seeking a political post he may be very humble, and you may know him -- you may have known that for his whole life he was a simple and humble person -- and you vote for him. The moment he is in power, there is a metamorphosis; he is no more the same person. People are surprised -- how does power corrupt?

In fact, that humbleness was false, bogus. He was humble because he was weak. He was humble because he had no power. He was afraid he would have been crushed by other powerful people. His humbleness was his politics, his policy. Now he need not be afraid, now nobody can crush him. Now he can come to his true being, now he can express his own reality. Now he looks corrupted.

Buddha says:

IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.

Difficult, because in the first place only people who want to abuse their authority become interested in authority. If you have some authority, watch. Even small authorities corrupt people. You may be just a constable standing on the crossroads, but if you have the opportunity, you will abuse it; you will show yourself who you are.

Mulla Nasrudin used to serve as a constable. He caught hold of a woman who was driving a car. Of course, a woman and a car driver never go together, so she was going wrong. Mulla took his notebook and started writing. The woman said, 'Wait! I know the chief minister, so don't be worried.' But Mulla continued writing; he didn't pay any attention. The woman said, 'Do you know, I even know the governor!' But the Mulla continued writing.

The woman said, 'Listen, what are you doing? I even know Indira Gandhi!'

Mulla said, 'Listen lady, do you know Mulla Nasrudin?'

She said, 'No, never heard of him.'

He said, 'My name is Mulla Nasrudin, and unless you know Mulla Nasrudin, nothing doing.'

When you have authority, then one tends.... It is so easy, mm? You can watch it all around. You are just standing at the railway window of a railway station and the booking clerk goes on doing something -- and you can see that he has nothing to do. He goes on turning pages here and there. He wants to delay. We wants to show you that now he has the authority. He says, 'Wait.' He cannot lose this chance to say no to you.

Watch -- in yourself also. Your son comes and says, 'Daddy, can I go out to play?' You say, 'No!' And you know well and the son knows well that you will allow him. Then the son starts shrieking and jumping and screaming and he says, 'I want to go!' Then you say, 'Okay, go.' And you know it; it has happened before the same way. And there was nothing wrong in going outside and playing. Why did you say no?

If you have authority, you want to show it. But then the son also has some authority. He starts jumping, he creates a tantrum, and he knows that he will create trouble and the neighbours will listen and people will think wrong about you, so you say, 'Okay, go.'

In every human encounter you will see it happening -- people are throwing their authority all around; either bullying people or being bullied by others. And if somebody bullies you, you will immediately find some weaker person somewhere to take the revenge.

If your boss bullies you in the office, you will come home and bully your wife. And if she is not a lib movement woman, then she will wait for the child to come home from the school, and she will bully the child. And if the child is old-fashioned, not american, then the child will go to his room and crush his toys, because that is the only thing he can bully. He can show his power on the toy. But this goes on and on. This seems to be the whole game. This is what real politics is.

To get out of the political mind is the meaning of this sutra:

IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.

So whenever you have some authority.... And everybody has some authority or other. You cannot find a person, you cannot find the last person who has no authority; even he has some authority, even he has a dog

he can kick. Everybody has some authority somewhere. So, everybody lives in politics. You may not be a member of any political party; that doesn't mean that you are not political. If you abuse your authority, you are political. If you don't abuse your authority, then you are non-political.

Become more aware not to abuse your authority. It will give you a very new light -- how you function -- and it will make you so calm and centered. It will give you tranquillity and serenity.

IT IS DIFFICULT TO BE EVEN-MINDED AND SIMPLE-HEARTED IN ALL ONE'S DEALINGS WITH OTHERS.

It is very difficult, because people are cunning. If you are simple-hearted, you will be cheated.

Buddha says, be cheated. It is better to be cheated than to cheat. If these are the only alternatives -- to be cheated or to cheat -- then Buddha says choose the first, be cheated. At least your inner being will remain uncorrupted.

That is the meaning when Jesus says, 'If somebody hits, slaps your face, then give him the other side also. If somebody forces you to carry his load for one mile, go two miles. And if somebody tries to steal your coat, give him your shirt also.'

The whole meaning is this: that it is better to be cheated, because when somebody is cheating you, he can cheat you only of immaterial things, meaningless things. When you cheat somebody, you are losing something of your inner being... something which is tremendously valuable.

IT IS VERY DIFFICULT TO BE EVEN-MINDED AND SIMPLE-HEARTED IN ONE'S DEALINGS WITH OTHERS.

It is very simple to be simple-minded when you are alone. That's why many people go to the Himalayas or to the monasteries where they drop out of the world. It is very simple not to cheat when you are alone. It is very simple to be simple when you are alone -- but what is the point?

Of course, when you are alone you cannot be dishonest. Of course, when you are alone you cannot lie. Of course, when you are alone you cannot be egoistic, you cannot be competitive, you cannot deceive, you cannot hurt. But that doesn't mean that you have changed and transformed. The real test is in the world.

So, never leave the world -- change yourself. It is very easy to change the circumstances, but that is not the real thing -- change your consciousness.

IT IS DIFFICULT TO BE THOROUGH IN LEARNING AND EXHAUSTIVE IN INVESTIGATION.

Mind tends to be lazy -- all laziness is in the mind. Mind wants to avoid any effort. That's why mind does not want to move in new dimensions. It remains clinging to the old, to the familiar, because it knows it is very efficient there. It has a certain proficiency and skill. Now, once you have settled, you don't want to change it.

Many people go on living with a woman or with a man, not because they love the man or the woman, but just because it is familiar. Now it will again be a trouble to move with another woman and start from ABC. They are simply lazy.

People go on living the way they are living -- even if it is miserable, even if nothing exists out of it except anguish, but they continue, because at least it is familiar, known; they have become skillful about it. And they can go on sleeping.

Mind is lazy. This laziness is one of the barriers.

Buddha says:

IT IS VERY DIFFICULT TO BE THOROUGH IN LEARNING AND EXHAUSTIVE IN INVESTIGATION.

You have not even been thoroughly aware of your life, which is the most important thing here. You have not even investigated it -- what it is. You have taken it for granted, on the surface. All your knowledge

about your life is borrowed. Whatsoever you know is not what you know -- it is from somebody else.
I have heard:

A student nurse was faced with the following question on an examination paper: 'Name five reasons why mothers' milk is better for babies than cows' milk.'

She answered. First: because it is fresher. Second: because it is cleaner. Third: because the cats can't reach it. Fourth: because it is easier to take with you on journeys.

Try as she would, she could not think of a fifth reason. You try... even these four are not reasons. In desperation, she glanced at the paper of a male student sitting next to her, and then wrote, Fifth: because it comes in such cute little containers.

This is the way you borrow knowledge, looking here and there. This is all that you know. You have not looked directly. And unless you look direct, you will remain stupid, you will remain mediocre.

IT IS DIFFICULT TO SUBDUE SELFISH PRIDE.

One of the most arduous things in life is not to think of oneself as extraordinary. Of course, this is the most ordinary thing in the world to think, because everybody thinks he is extraordinary. Everybody thinks he is extraordinary, so the feeling of being extraordinary is the most ordinary thing. Look around -- still you go on thinking that you are extraordinary.

Buddha says it is very difficult, but if you really want to move on the path, start feeling... just be ordinary. Don't claim any extraordinariness.

And this is the beauty of the whole thing -- the moment you become ordinary, you become extraordinary. The moment you don't claim that you are exceptional, you are exceptional... because the claim is so ordinary. Everybody is claiming he is unique, exceptional. People may say, may not say, but deep down they know who they are.

Become alert. How can you be extraordinary? Either everybody is extraordinary, then you are also extraordinary -- but what is the point? If extraordinariness is just a common quality of everybody, then what is the point of claiming it? Either everybody is extraordinary, because everybody comes from the same source of existence, or everybody is ordinary, because everybody comes from the same source of existence.

Whatsoever you think about you, think about others also. And whatsoever you think about others, think about yourself also. And then pride will disappear. Pride is always vain. Pride is always for wrong reasons. Pride is like a fever and you can never be healthy with it. It is a temperature.

IT IS DIFFICULT NOT TO FEEL CONTEMPT TOWARDS THE UNLEARNED.

Buddha specifically mentions it. When you see somebody who is more ignorant than you, you suddenly feel a contempt. It is very difficult not to feel that contempt. Because when you see somebody more learned than you, you feel jealous. Both these things go together -- contempt for those who are behind you and jealousy for those who are ahead of you. Contempt and jealousy simply show that you are continuously comparing yourself with others.

Never compare, because all comparison is foolish. Everybody is just like himself. What is the point of comparing? Who are you to compare? And who are you to fix a criterion -- to decide who is learned and who is not learned? Who are you to make a criterion who is beautiful and who is not beautiful? Who are you? Why should you judge? Jesus says, 'Judge ye not.'

IT IS DIFFICULT TO BE ONE IN KNOWLEDGE AND PRACTICE.

Unless the knowledge is your own, there will always be a rift between what you know and what you do. Because whatsoever you do cannot be transformed by knowledge gathered from others; it cannot be changed by borrowed knowledge. It changes only when your insight flowers. It is difficult to have a synthetic, harmonious life between what you know and what you do.

Watch it. Whatsoever you do, in fact, that is indicative that only that is what you know. Whatsoever you know and you don't do, that you don't know at all. Drop it, throw it! It is rubbish! Watch your doing, because that is your real knowledge.

You say anger is bad and you don't want to do it, but then somebody insults and you become angry and you say, 'What to do? In spite of me I became angry. I know very well that anger is bad, poisonous, destructive. I know it, but what to do? -- I became angry.'

If you come to me, I will say, 'You don't know that anger is poisonous. You have heard about it. Deep down you know that anger is necessary; deep down you know that without anger you will lose your standing, everybody will be bullying you. Without anger, you will not have any spine; your pride will be shattered. Without anger, how can you exist in this world of continuous struggle for survival?' This is what you know, but you say, 'I know anger is poisonous.'

Buddha knows anger is poisonous. You have heard Buddha, you have listened to Buddha, you have learned something from him -- but that is his knowledge.

Whatsoever is your doing, remember -- it is your knowing. Go deep into your doing to find out exactly what you know. And if you want to transform your doing, then borrowed knowledge won't do. If you really want to know what anger is, go into it, meditate over it, taste it in many ways, allow it to happen inside you, be surrounded by it, be clouded by it, feel all the pang and the pain and the hurt of it, and the poison, and how it brings you low, how it creates a dark valley for your being, how you fall into hell through it, how it is a downward flow. Feel it, know it. And that understanding will start a transformation in you.

To know truth is to be transformed. Truth liberates -- but it must be your own.

IT IS DIFFICULT NOT TO EXPRESS AN OPINION ABOUT OTHERS.

Very difficult. We go on unconsciously expressing our opinion about others. Do you know others? You don't know even yourself. How foolish it is to express opinions about others. You may have known somebody for a few days. You know his name, you know how he walks; you have known him in a few situations -- how he acts -- but do you know him ? He is a vast continent. You have known only a fragment of it.

It is as if a page torn from the Bible has come in your hands... winds have brought it to you, torn apart... and you read a few sentences. They are also not complete -- somewhere one word is missing, somewhere the ink has been washed by the rain water, somewhere mud has settled... and then you decide about Jesus, or you decide about Christianity. It will be foolish.

It is as if you are brought into a movie which is going on. You enter from one door, you look at the movie, and you go out through the other door; just for a few seconds you are inside -- and you decide about the whole story. It will be foolish. It will be sheer stupidity on your part. In fact, you will not decide. You will say, 'I have not seen the whole movie. I don't know what went before, what was coming afterwards, and I have only been here in the movie hall for a few seconds; just a few pictures were there, they are almost irrelevant to me -- I don't know the context.'

That's how we know persons. A life is a tremendously rich phenomenon. One never knows, because only a part of it comes in the actions, only the tip of the iceberg -- the real thing remains inside. What you do is a very small tiny part of what you are. What you do is a very small part of what you think, of what you feel, of what you dream, of what you fantasize, of what goes on inside your being... just fragments.

Buddha says, IT IS DIFFICULT NOT TO EXPRESS AN OPINION ABOUT OTHERS -- but take the challenge. Resist the temptation. Don't express your opinions about others and you will grow in understanding. Because your opinion becomes a barrier to understanding; it becomes a prejudice.

IT IS BY RARE OPPORTUNITY THAT ONE IS INTRODUCED TO A TRUE SPIRITUAL TEACHER.

In fact, to be introduced to a true spiritual teacher is a very unique phenomenon.

First, nobody is searching truth. Even if a master passes you by, you will remain completely oblivious of his existence. That's how it happened when Buddha passed. Millions of people remained oblivious. When Jesus passed, people had not even heard his name. He was an unknown figure. When Mahavir was here, very rare souls came in contact with him.

Because you can come in contact with a master only when you are really seeking truth intensely, passionately; when you have mumuksha, a fiery desire to know, and you are ready to stake everything for it.

When you are ready to know, when you are ready to become a disciple, only then can you come into the contact of a master, only then can you be introduced to the world of a master. Your readiness to become a disciple will be your introduction.

It is very difficult to become a disciple. It is easy to become a student, because a student has no personal relationship. He comes to know things. You go to the university, you are a student. If you come to me as a student, you will miss me, because then you hear only what I say, and you will collect it as information; you will become more knowledgeable. But if you really want to come to me, you have to come to me as a disciple.

A disciple is one who says, 'I don't know anything. I surrender totally, utterly. I will be just receptive. I trust. I am ready to annihilate myself. If you say, "Jump into the fire," I will jump.'

A disciple means one who is ready to trust somebody... very difficult... ready to drop himself, ready to go with somebody into the unknown, uncharted world. Only a very courageous soul becomes a disciple. To learn, one needs to be humble. To learn, one needs to be totally empty, receptive, sensitive, meditative.

A student needs concentration, a disciple needs meditation. Concentration means he has to listen correctly to what is being said. Meditation means you have to be present rightly; not only listen rightly -- that is only a small part of it.

You have to be here with me present rightly, in tune, in harmony, in deep rapport, en rapport, so my heart can beat with your heart, so you can breathe with my breathing, so you can vibrate with my frequency.

A moment comes between the master and the disciple when they both start vibrating in the same rhythm. Then something is transferred, then something transpires between them. That which cannot be said can be transferred in those moments. That which cannot be expressed can be handed over in those moments. A transmission beyond scripture... that's how zen buddhists express it... a transmission beyond scripture, a transmission immediate, direct.

IT IS DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING, AND TO PRACTISE THE WAY.

DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING -- because one has to go inwards. Outwards we go easily. To go outward is to go downward; it is easy. To go inward is to go upward. It is an uphill task, it is difficult.

To go to others is simple -- the way of the world. To go to oneself is difficult -- it is not the way of the world, not the way of the crowd. Only very few people, rare souls, try to move inwards.

IT IS DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING AND TO PRACTISE THE WAY.

First, it is difficult to have an insight into your own being, and then it is even more difficult to practise it, because then you will be practising nothingness. Then you will be walking as an emptiness. Then you will not be there.

Because if you go into the deepest core of your being, you will find that man is like an onion -- you go on peeling it, layer upon layer... go on peeling it... and in the end only emptiness is left in the hand. Then you have come to the very core of the onion -- that is from where it has developed. Out of nothingness it has become something. Out of the immaterial, matter has arisen. Out of no-being, being has gathered.

It is difficult to know it, first, because who wants to know that one is not? Who desires to disappear? Who longs for total ultimate death? It is difficult first to know it and then it is even more difficult to practise it -- because when you are nobody, nothing is left to practise.

To walk like a Buddha is really the impossible. It happens. It is incredible, it cannot be believed. How does Buddha walk? Have you ever pondered over it? He has no desire to go anywhere, still he walks. He has no desire to do anything, still he lives. He has no desire to achieve anything, still every morning he gets up, starts helping people. He has nothing to achieve now, nowhere to go -- then why does he go on breathing? He is practising nothingness. It is one of the most incredible phenomena -- to come to know that you are not and then still to exist.

Many disappear. Those who disappear, Buddha calls them arhatas. When they come to know their inner

emptiness, they simply dissolve into it. Then what is the point of even breathing? Why breathe? why eat? why drink? why be? They simply disappear.

Those who try hard, knowing well that they are not, but who still try hard to help others... knowing well that others are just in dream, knowing well that others also don't exist in reality.... To have compassion on phantoms, to have compassion on shadows, and still make an effort to help them, is the most impossible thing. But it happens.

You exist because of passion, desire. Buddha has to exist for compassion. He has no desire. There is nothing -- no future for him. All that has to happen has happened. Still he practises the way. He moves as alert as he wants you to move. He behaves in the way he wants you to behave.

Jesus was leaving his disciples on the last night and he washed their feet and touched their feet. They were very embarrassed and they said, 'What are you doing, master?'

And Jesus said, 'There is no need for me to touch your feet, but I am touching so that you will remember -- don't become too egoistic. Remember that your master touched your feet, so remember when people come to you as disciples, don't become too egoistic that you know and they don't know, that they are ignorant. Touch their feet.' Jesus says that just to help them to remember, he's touching their feet.

Buddha says, 'I behave the way you should behave. Not that there is any more any discipline for me, but I go on behaving the way I would like you to behave. For you, still there is much to be done.'

A Buddha is absolute freedom. He can be in any way, there is no problem. But still he goes on following. Every morning he sits in meditation. What compassion.

Somebody, his great disciple Sariputta, asked Buddha, 'Why do you sit in meditation? Because you are twenty-four hours in meditation.'

Buddha said, 'That's right, but if I don't sit, others will take advantage of it. They will think, "If Buddha is not meditating, why should we bother?"'

Now he has nothing to meditate, but he sits under the tree every morning so that others can sit under the tree.

IT IS DIFFICULT TO GAIN INSIGHT INTO THE NATURE OF BEING, AND TO PRACTISE THE WAY.
IT IS DIFFICULT TO FOLLOW THE STEPS OF A SAVIOUR.

Because to follow the steps of a saviour is to commit suicide. You have to dissolve yourself by and by. The closer you come to a saviour, the more you disappear, the more and more you disappear. When you come the closest, you are not there. One who is ready to dissolve is ready to become a disciple.

IT IS DIFFICULT TO BE ALWAYS THE MASTER OF ONESELF.

Small things prove you -- that you are a slave. Somebody insults -- and anger. You are simply proving that he is the master. He can insult any day and can create anger in you -- you are not the master of your anger. Somebody comes and flatters you and you smile. He has brought the smile in you; he is the master. You are not the master.

Buddha says it is very difficult, but try.

I call you swamis. The word 'swami' means a master. Try in every way to remain a master. Don't allow anybody to manipulate you. Don't allow anybody to reduce you to just a mechanism. Remain master in every situation. And if you make effort, sooner or later you will start feeling a new power, a new surge of energy in you.

And the last, the twentieth:

IT IS DIFFICULT TO UNDERSTAND THOROUGHLY THE WAYS OF BUDDHA.

It is difficult because you are not a Buddha yet. Only the similar can understand, only the equal can understand. A Jesus can be understood only by a Jesus. A Buddha can be understood only by a Buddha.

How can you understand? If you live in the valley, if you have the language of the valley, and somebody

comes from the top of the hill where you have never been, and he talks about the sunlight and the clouds, and the beautiful colours of the clouds, and the flowers that bloom on the top of the hill, how will you understand?

You know only the valley, the darkness, and your crawling life. You will misinterpret, you will translate whatsoever he is saying into the language of your valley. That's why Buddhas say, 'Come, come with us. Come to the reality we exist at. Come to the top. There only will you be able to understand it.' It is not a question of logical discourse; it is a question of changing and transforming your plane of being.

Whatsoever I am saying to you, you can listen to it. In a certain intellectual way you can understand it also, but you will always feel puzzled. You will always feel that this man is talking in contradictions. Sometimes he says this, sometimes he says that. You will always remain in a confusion.

Just the other night a sannyasin came to me and she said, 'I was never so confused as I have become listening to you.'

I said, 'That's right. You were thinking that you know. Now you know that you don't know. You were thinking that everything is okay. Now you know -- nothing is okay. You were thinking that this valley is all that exists. Now you know there are unknown peaks. Now the challenge has penetrated your heart. Now the desire has arisen and much has been stirred by the desire. You don't know what those peaks are, but you have started longing for those peaks.'

Confusion is bound to happen, because the language of the valley and the language of the peak are two different languages. There has been a meeting between the two; chaos has arisen.

'But don't be bothered by it,' I told her.'Start moving towards the direction I am indicating, and as you move higher, your confusion will start changing into a fusion. Confusion will be left behind in the valley. By the time you reach the peak, everything will be crystal-clear.'

IT IS DIFFICULT TO UNDERSTAND THOROUGHLY THE WAYS OF BUDDHA.

It is enough if you can even understand a bit of it. Try hard. Don't leave any stones unturned. Try hard to understand. Knowing well it is almost impossible -- but try hard. By your very effort, you will become integrated. A center will be born in you, and that center will become a transforming point.

One day you are all destined to be Buddhas. The whole thing will be understood only on that day, not before it. You will have to grope in the dark, but don't be lazy -- grope.

The door is there, certainly. If you go on groping, you are bound to find it. The hill exists. If you take courage and start moving beyond the valley, you are bound to reach.

Yes, arduous is the path, dangerous is the path, but that is the only way one matures, grows and attains to life abundant.

The Discipline of Transcendence, Vol 2

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THE QUESTION IS FROM GAYATRI. It is not only you, Gayatri, who is continuously daydreaming; everybody is doing that. Human mind as such is a daydreaming faculty. Unless you go beyond the mind, you will continue to daydream. Because the mind cannot exist in the present. It can either exist in the past or in the future. There is no way for the mind to exist in the present. To be in the present is to be without mind.

You try it. If there is a silent moment when no thought is crossing your being, your consciousness, when the screen of consciousness is absolutely unclouded, then suddenly you are in the present. That is the moment, the real moment -- the moment of reality, the moment of truth. But then there is no past and no future.

Ordinarily, time is divided into these three tenses: past, present, future. The division is basically wrong, unscientific. Because present is not part of time. Past and future only are parts of time. Present is beyond time. Present is eternity.

Past and future are part of time. Past is that which is no more, and future is that which is not yet. Both are non-existential. Present is that which is. The existential cannot be a part of the non-existential. They never meet, they never cross each other's way. And time is mind; past accumulated is what your mind is.

What is your mind? Analyse it, look into it. What is it? -- just the past experiences piled up, accumulated. Your mind is just a blanket term, an umbrella term; it simply keeps, holds, your whole past. It is nothing else. If by and by you take your past out of the bag, the bag will disappear.

If past is the only reality for the mind, then what can the mind do? One possibility is that it can go on chewing, rechewing the past again and again. That's what you call memory, remembrance, nostalgia. You go again and again backwards; again and again to the past moments, beautiful moments, happy moments. They are few and far between, but you cling to them. You avoid the ugly moments, the miserable moments.

But this you cannot do continuously because this is futile; the activity seems to be meaningless. The mind creates a 'meaningful' activity -- that's what daydreaming about the future is.

The mind says, 'Yes, past is good, but past is finished; nothing can be done about it. Something can be done about the future because it is yet to come.' So you choose out of your past experiences those which you would like to repeat again, and you drop experiences that were very miserable, painful; that you don't want to repeat in the future.

So your future dreaming is nothing but past modified, better arranged, more decorated, more agreeable, less painful, more pleasant. This your mind goes on doing. And this way you go on missing reality.

Meditation simply means a few moments when you are not in the mind, a few moments when you slip out of the mind. You slip in reality, in that which is. These existential moments are so tremendously ecstatic that once you taste them, you will stop daydreaming.

Daydreaming will continue unless you start tasting meditation. Unless you are nourished on meditation, you will go on starving and hankering for some food in the future. And you know the future is not going to bring it, because today was future just one day before. Yesterday it was future, and you were daydreaming about it. Now it is there. What is happening? Are you happy? Yesterday was also one day in the future. The past was all part of future one day, and it has slipped -- and the future will also slip. You are befooling yourself in daydreaming.

Become a little more aware and try to bring your consciousness more and more to the facticity of existence. See THIS flower, don't think about THAT flower. Listen to THIS word I am uttering, not to THAT word that I am going to utter. Look at me right now. If you postpone even for a single split moment, you miss me.

And then it becomes a habit, a very ingrained habit. Tomorrow also you will miss me, and the day after tomorrow also, because you will remain the same. Not only that -- your habit of daydreaming will have become more strong.

I was reading the other night a beautiful japanese story. Such stories exist in all the folktales of the world, on similar patterns. It is a beautiful story. Listen to it.

There was once a man who hewed stones from the rock. His labour was very hard and he laboured much, but his wages were slight and he was not content.

Who is content? Not even emperors are content, so what to say about a stone-cutter? His work was certainly hard and the payoff was almost nothing.

He sighed because his labour was hard, and he cried, 'Oh, I wish I was rich so I could rest on a couch with a cover of silk.' And an angel came from heaven, saying, 'You are what you have said.'

And this really happens -- not only in parables and stories; it happens in real life. Whatsoever you think about yourself, starts happening. You create your world by your thought, you create your world by your desire. Whatsoever you insist on, starts happening. Reality goes on cooperating with you. It waits for the moment, for the day, when you will cooperate with it. Until then, it goes on cooperating with you.

And the angel said, 'You are what you have said.' And he was rich, and he did rest on a couch, and the cover was of silk, and the king of the land went by with horsemen in front of his carriage and behind the carriage there were also horsemen, and a golden parasol was held over the head of the king.

And when the rich man saw this, he was vexed that no golden parasol was held over his own head and he was not content. He sighed and cried, 'I wish to be a king.' And the angel came again and he said, 'You are what you have said.'

And he was king and many horsemen rode in front of his carriage, and there were also horsemen behind his carriage and a golden parasol was held over his head, and the sun shone hot rays and scorched the earth so that the grass shoots withered. And the king complained that the sun burned his face and that it excelled him in power and he was not content. He sighed and cried, 'I wish to be the sun.' And the angel came and he said, 'You are what you have said.'

And he was the sun and he directed his rays upward and down, to the right and to the left -- everywhere -- and he scorched the grass shoots on earth, and the countenances of kings who were on earth.

And a cloud placed itself between him and the earth, and the rays of the sun bounced back from it and he grew wrathful that his power was resisted. He complained that the cloud excelled him in power and he was not content. He wished to be the cloud, which was so powerful, and the angel came and he said, 'You are what you have said.'

And he became a cloud and placed himself between the sun and the earth and caught the rays so that the grass grew green. The cloud rained large drops on the earth causing the rivers to swell and floods to carry the houses away, and he destroyed the fields with much water. He fell upon a rock which did not yield, and he splashed in great streams, but the rock did not yield, and he grew wrathful because the rock was not yielding to his power, and the power of his streams was in vain and he was not content.

He cried, 'That rock has been given power which excells mine. I wish to be the rock.' And the angel came and he was the rock, he did become the rock, and did not move when the sun shone nor when it rained.

And then there was a man with a pick and with a chisel and with a heavy hammer, and he hewed stones out of the rock and the rock said, 'How can it be that this man has power that excells mine and hews stones out of my lap?' and he was not content.

He cried, 'I am weaker than he. I wish to be that man.' And the angel came from heaven, saying, 'You are what you have said.'

And he was a stone-cutter again. And he hewed stones from the rock with hard labour, and he laboured very hard for small wages -- and he was content.

I don't agree with the conclusion. That is the only disagreement with the story; otherwise the story is beautiful. I don't agree with the conclusion. Because I know people -- they cannot be so easily content. The wheel is complete. The story in a way has come to a natural end, but the real stories in life don't come to any natural end. The wheel again starts moving.

That's why in India we call life 'the wheel'. It goes on moving, goes on repeating itself. As far as I can see, unless the stone-cutter became a Buddha, the story must have been repeated again. Again he will become discontent. Again he will long for a beautiful couch and a cover of silk, and again the same thing will start. But if this stone-cutter was really content, then he has jumped out of the wheel of life and death. He has become a Buddha.

This is what goes on happening to each mind -- you long for something, it will happen, but by the time it happens you will see that you are still discontent. Something else is creating the misery now.

This is something to be understood -- that if your desire is not fulfilled, you are frustrated; if it is fulfilled, then too you are not fulfilled. That is the misery of desire. Fulfilled, you are not fulfilled. Suddenly many new things arise.

You had never thought that when you will be a king, and horse-men will be in front of you and at the back of you, and a golden parasol will be over your head, the sun can be so hot that it can scorch your face.

You had never thought about it. Then you dreamed of becoming a sun, and you become a sun, and you had never thought about the cloud. Now the cloud is there -- and proving you impotent.

And this goes on and on and on, like waves in the ocean... non-ending -- unless you understand and simply jump out of the wheel.

Life is here, life is now. God is here and god is now. If you are searching him in your daydreams, your search is in vain, because god is nothing but deep contentment.

The mind that goes on telling you, 'Do this, be that. Possess this, possess that... otherwise how can you be happy if you don't have this? You have to have a palace, then you can be happy....' If your happiness has a condition to it, you will remain unhappy. If you cannot be happy just as you are -- a stone-cutter... I know hard is the labour, wages are poor, life is a struggle, I know -- but if you cannot be happy as you are, in spite of it all; if you cannot be happy, you are not going to be happy ever.

Unless a man is happy, simply happy, for no reason at all, unless a man is mad enough to be happy without any reason, a man is not going to be happy ever. You will always find something destroying your happiness. You will always find something missing, something absent. And that missing will become your daydream again.

And you cannot achieve a state where everything, everything is available. Even if it is possible, then too you will not be happy. Just look at the mechanism of the mind: if everything is available as you want it, suddenly you will feel bored. Now what to do?

I have heard this -- and I think it is reliable -- that people who have reached heaven are bored -- it is from very reliable sources, you can depend on it -- they are sitting under their kalptarus, the wish-fulfilling trees, and they are bored. Because the moment they say something, the angel appears, and immediately he fulfills their desire. There is no gap between their desire and their fulfillment. They want a beautiful woman, a Cleopatra, and she is there. Now what to do with such a Cleopatra? It is pointless -- and they get bored.

In Indian Puranas there are many stories of devas who became so bored in heaven that they started longing for the earth. They have everything there. When they were on the earth, they were hankering for heaven. They may have been great ascetics, they may have renounced the world, women, everything, to attain to heaven. Now they have reached heaven; now they are hankering for the world.

I have heard:

The pilot of a new jet plane was winging over the Catskills and pointed out a pleasant valley to his second-in-command.

'See that spot?' he demanded. 'When I was a barefoot kid, I used to sit in a flat-bottomed rowboat down there, fishing. Every time a plane flew by, I would look up and dream I was piloting it. Now I look down and dream I am fishing.'

Now he has become a pilot. First he was a poor boy, fishing, and jet planes would roar above and he would look up and he would dream that 'one day, god willing, I will become a pilot'. The thrill of the open sky, the winds, the vastness.... He must have been dreaming, and he must have been feeling very miserable -- just a poor boy, fishing in an ordinary rowboat.

And now he says to his second-in-command, 'Now I am the pilot. Now I look down and dream I am fishing.' Now the small, beautiful lake, deep down in the valley, with beautiful trees, and birds singing, and the meditative relaxation of fishing.... Now he must be dreaming how to get retirement, how to get rid of this piloting.

That's how it goes on and on. When you are not famous you want to be famous. You feel very hurt that people don't know you. You pass through the streets -- nobody looks at you, nobody recognizes you. You feel like a non-entity.

You do hard work to become famous. One day you become famous. Now you cannot move in the street. Now the crowd stares at you. You don't have any freedom. Now you have to remain closed in your chamber. You cannot get out, you are imprisoned. Now you start thinking about those beautiful days when you used to walk on the streets and you were so free... as if you were alone. Now you hanker for those days. Ask the famous people....

Voltaire writes in his memoirs that once he was not famous -- as everybody was one day not famous -- and he desired and desired and he worked hard, and he became one of the most famous men in France. His fame increased so much that it became almost dangerous for him to go out of his room, because in those superstitious days people used to think that if you can get a piece of the clothes of a very great man, it

becomes a protection; it has tremendous value, protective value. It protects you against ghosts, against bad accidents and things like that.

So if he had to go to the station to catch a train, he would go under police escort, otherwise people would tear his clothes. Not only that -- his skin would be torn, and he would come home with blood flowing.

He became so fed up with this fame -- that he could not even get out of his house; people were always there like wolves to jump upon him -- and he started praying to god, 'Finished! I have known this. I don't want it. I have become almost a dead person.' And then it happened. The angel came, must have come, and he said, 'Okay.' By and by his fame disappeared.

People's opinions change very easily; they don't have any integrity. Just like fashion, things change. You can be famous one day, the next day you can become the most notorious man. One day you are at the top of your fame, the next day people completely forget about you. One day you are the president, the next day you are just citizen Richard Nixon. Nobody bothers.

It happened that people's minds changed, the opinion, the climate changed, and people completely forgot about him. He would come to the station and he would long that at least someone, at least one person must be waiting there to receive him. And nobody would come to receive him -- only his dog.

When he died, there were only four persons giving him the last goodbye; three were men and the fourth was his dog. He must have died in misery, again hankering for fame. What to do? This is how things go on.

Mind will never allow you to be happy. Whatsoever the condition, the mind will always find something to be unhappy about. Let me say it in this way: mind is a mechanism to create unhappiness. Its whole function is to create unhappiness.

If you drop the mind, suddenly you become happy... for no reason at all. Then happiness is just natural, as you breathe. For breathing, you need not be even aware. You simply go on breathing. Conscious, unconscious, awake, asleep, you go on breathing. Happiness is exactly like that.

That's why in the East we say that happiness is your innermost nature. It needs no outside condition; it is simply there, it is you. Bliss is your natural state; it is not an achievement. If you simply get out of the mechanism of the mind, you start feeling blissful.

That's why you will see that mad people are more happy than so-called sane people. What happens to mad people? They also get out of the mind -- of course in a wrong way, but they get out of the mind. A madman is one who has fallen below the mind. He's out of the mind. That's why you can see that mad people are so happy. You can feel jealous. You can even daydream, 'When will this blessing happen to us?' He is condemned, but he is happy.

What has happened to a madman? He is no more thinking of the past and no more thinking of the future. He has dropped out of time. He has started living in eternity.

It happens the same way to the mystic also, because he goes above mind. I am not telling you to become mad, but I am telling you that there is a similarity between the madman and the mystic. That's why all great mystics look a little mad and all great mad people look a little like mystics.

Watch a madman's eyes and you will find his eyes very mystic... a glow, some otherworldly glow, as if he has some inner door from where he reaches to the very core of life. He is relaxed. He may have nothing, but he is simply happy. He has no desires, no ambitions. He is not going anywhere. He is simply there... enjoying, delighting.

Yes, madmen and mystics have something similar. That similarity is because both are out of the mind. The madman has fallen below it, the mystic has gone beyond it. The mystic is also mad with a method; his madness has a method in it. The madman has simply fallen below.

I am not saying become mad. I am saying become mystics. The mystic is as happy as the mad and as sane as the sane. The mystic is as reasonable, even more reasonable, than so-called rationalist people, and yet so happy, just like mad people. The mystic has the most beautiful synthesis. He is in a harmony. He has all that a reasonable man has. He has both. He is complete. He is whole.

You ask, Gayatri, WHY AM I ALWAYS DAYDREAMING ABOUT THE FUTURE? You are daydreaming about the future because you have not tasted the present. Start tasting the present. Find out a few moments where you are simply delighting.

Looking at the trees, just be the look. Listening to the birds, just be a listening ear. Let them reach to your deepest core. Let their song spread all over your being. Sitting by the side of the beach, just listen to the wild roar of the waves, become one with it... because that wild roar of the waves has no past, no future. If you can tune yourself with it, you will also become a wild roar. Hug a tree and relax into it. Feel its green

shape rushing into your being. Lie down on the sand, forget the world, commune with the sand, the coolness of it; feel the coolness saturating you. Go to the river, swim, and let the river swim within you. Splash around, and become the splashing.

Do whatsoever you feel you enjoy, and enjoy it totally. In those few moments, the past and future will disappear and you will be herenow. And those moments will bring the first good news, the first gospel of god.

The gospel is not in the Bible. The gospel is in the rivers and in the wild roar of the ocean and in the silence of the stars. The good news is written all over. The whole universe is a message. Decode it. Learn its language. Its language is that of herenow.

Your language is that of past and future. So if you go on speaking the language of the mind, you will never be in tune, in harmony with existence. And if that harmony is not tasted, how can you stop daydreaming? -- because that is what your life is.

It is as if a poor man is carrying a bag of ordinary stones, thinking that they are great diamonds, rubies, emeralds, and if you say to him, 'Drop these. You are a fool. These are just ordinary stones,' he cannot believe you. He will think you are tricking him. He will cling to it, because that's all he has.

I will not say to that man to renounce his bag. I will try to show him real rubies, emeralds, diamonds. Just a glimpse of them and he will throw the bag. Not even that he will renounce it -- because there is nothing to renounce; it is just ordinary stones. You don't renounce ordinary stones.

He will simply become aware that he was living under an illusion. Now there are real diamonds. Suddenly his own stones fade, they disappear. And he will simply empty his bag immediately without your telling him, because now he has something else to put in the bag. He will need the bag, the space.

So I don't say to you, drop going into the future, drop going into the past. Rather, I would like to say to you, make more contacts with the present. When present arises with its grandeur, its beauty, everything pales down. Renunciation follows awareness like a shadow.

IT SEEMS TO ME THAT YOU ARE NOTHING BUT A TRICKSTER. IT ALSO SEEMS TO ME THAT I HAVE TO COOPERATE WITH YOUR TRICKS FOR MY OWN GOOD. IS THIS POSSIBLE? IS NOT THIS ALL A BIT CRAZY?

You call it a bit crazy! It is absolutely crazy! And I have to be a trickster with you. Try to understand.

If somebody is in an illusion, you cannot bring him out by talking about the truth. An illusion can be destroyed only by another illusion. Poison is to be destroyed by other poison. If you have a thorn in your foot, another thorn will be needed to take it out.

All Buddhas are tricksters. You don't need reality; reality is already there. You just need a shock so that you can open your eyes, so that your eyes pop open and you can see. You just need a trick.

Somebody is fast asleep. What do you do? You shake him, you put an alarm, and when the bell starts ringing, what are you doing? You are simply creating a disturbance. That's what all devices are. You are fast asleep. Not that reality is not there -- reality surrounds you -- but you are fast asleep.

I am not here to give you the truth. Nobody can give you the truth. Truth you already have, but somehow you have tricked yourself into lies. Now you will need bigger, stronger lies to crush your lies. All philosophies are lies, devices, to help you to come out of your lies.

A man was brought to me. He was very much afraid of ghosts. They were just in his imagination -- they are always in your imagination -- but just to say to him, 'This is your imagination,' was not going to help. Everybody was saying that to him. 'You are just imagining. Where are the ghosts? We don't see them.'

And he was seeing them continuously; they were surrounding him. Somebody was standing on the right, somebody was standing on the left, somebody was standing at the back -- they were following him everywhere. It was impossible for him to sleep, it was impossible to be alone, because they were torturing him. Now what to do?

Everybody had been saying to him that this was imagination. The doctor had said to him that this was imagination, the psychiatrist had said that nothing could be done, he was simply imagining, he had no real problem. But whether he had a real problem or not, you cannot deny his problem. He had a problem -- real, unreal, is immaterial. For him it was real. He was suffering; his suffering was real.

When he came to me, I looked to his right and I said, 'Perfectly right, the man is there!' He smiled at me;

I was the first man who understood him. And I said, 'By your left side also I can see people, and they are following you. How do you survive with so many ghosts?'

He said, 'Nobody listens to me' -- but he relaxed. He touched my feet. He said, 'You are the only person, otherwise I go on proving and nobody listens. They say, "It is all imagination. You are in a sort of delusion. Drop imagination. There are nothing like ghosts."'

But I said, 'I can see. Who are these people?' His father was with him, his wife was with him, and they became afraid when I said, 'Yes, they are there.' And he said to his father, 'Now, listen to what Osho is saying. And you were thinking I am a fool.' Now he gained his confidence.

What I was saying was a lie; there were no ghosts -- but that is not the point. The man was suffering from lack of confidence, the man was suffering from fear. Now, just by accepting his lie... I am also a liar, I am saying, 'Yes, they are there'... I helped him to regain his confidence. He looked better, he looked stronger. Maybe the ghosts are there, but he is not wrong. Maybe the ghosts are still there, but he is not a fool, not an idiot. And I told him, 'Nothing to be worried about. There are methods; we will deal with them.'

He said, 'That's what I am asking people. Help me! Give me something to deal with them.'

'Don't be worried. And as I can see, they are not stronger than you.' Immediately his height was greater than before. He took a deep inhalation, his spine became erect. And I gave him just an ordinary locket, nothing in it, empty, and I told him, 'You just keep it with you. And whenever you feel they are there, you just hold it in your hand, and they will start becoming afraid; they will be frightened and they will start rushing. Don't be worried, just hold it in your hand.'

He tried and he laughed. He said, 'They are doing that. They are running away from me. Now I'm not afraid.'

Just two weeks time and he was a normal man. When he was normal and the ghosts had disappeared and he had regained his normality, I told him, 'Now, give me that locket, because it has nothing in it.'
He said, 'What do you mean?'

I said, 'There were no ghosts. The medicine was as false as the disease.' But then he could understand. He laughed, he said,' But you tricked me out of it. If you had said the same thing to me fifteen days ago, I would have never listened to you, but now I know, and if you say, I believe.'

I opened the locket; it was empty. I said, 'You can see; it is just empty. Just the idea that you have the power has helped. Now I would not like you to carry this locket forever, because now this will become a disease. If someday it is lost, you will start trembling, and those ghosts which have gone will come back because the locket is lost.'

All your illusions are just illusions. They are illusions. You are not really ill; you have imagined illness. You have not really fallen away from god; you have only dreamed about it. You have never been expelled from the garden of Eden; you have only thought it that way. You are still in the garden of Eden. You still exist in the very heart of god. There is no way to get out of it. It is just your dream.

How to destroy a dream? One has to be very very skillful about it. You cannot just say to people, 'This is your dream'. They won't listen. Their eyes are so full of dream they won't be able to see. You have to accept their reality, only then can you help.
I have heard:

Once upon a time a young woman dreamed that a handsome prince rode up to her, scooped her up in his arms, kissed her, and rode off into the night with her.

'Goodness!' she cried in a frightened voice. 'Where are you taking me?'

'You tell me,' answered the prince sharply. 'It is your dream.'

It is your illusion that you have gone astray, now I have to bring you home. It is your dream that you have forgotten god, and I have to remind you. It is your dream that you think that you are miserable, and I have to remind you that you are not.

But just by saying that this is all maya, illusion, you will not be helped. I have to be very skillful about it. I have to persuade you. I have to be really a salesman. I have to persuade you by and by. Hurry will not help. Impatience will not help. If I say too much to you, you will not be able to absorb it.

One man asked me once, 'Osho, you go on talking every day, morning and evening. How is it possible?'

I said, 'All lies! So what is the difficulty in it? If I am talking only truth, then there is not that much truth to talk every morning, every evening. That much truth does not exist!'

You have some lie in your life; I create another lie, an antidote. Once both the lies come in contact, they cross each other, they cancel each other. You are left with the truth.

I am not saying the truth. If you listen to me, my lie will kill your lie and the truth will be left behind.

Truth is there. I cannot give it to you. Nobody can give it to you. You are truth, so all that I can do is to create antidote lies for you -- that's what all religions are.

The day you will understand, you will laugh.

When Bodhidharma attained to his enlightenment, it is said he started laughing. The laughter was mad, he could not contain. He was rolling on the ground. Other bodhisattvas gathered, other seekers gathered, and said, 'What is happening to you?'

He said, 'It is absolutely ridiculous. I cannot believe that truth was never lost, that we had only imagined that we had lost. And then comes this Buddha, this trickster, and he says, "Come here! Behold! This is the truth!" and he hands you another lie. But it helped tremendously. Both the lies cancelled each other.'

And of course, when you come against the lie created by a Buddha, you cannot win. Your lie is very amateurish. When a Buddha lies, it is perfect and professional. He lies very knowingly and deliberately.

A magician performed brilliantly in the salon of an ocean liner. On this ship was a parrot who hated the magician. Every time the magician did a trick, the parrot would scream, 'Phoney! Phoney! Take him away!'

In the course of the voyage, the ship sank. The parrot and the magician ended up on a long plank. One day passed, they said nothing -- they were enemies. Two days passed, still they said nothing. Finally the parrot could down his suspicions no longer. He glared at the magician and squeaked, 'All right, wise guy. You and your damn tricks! What did you do with the ship?'

One day it is going to happen between you and me... the whole ship, the whole ship you call sansar, the world. What I am doing is just sabotaging.

IT SEEMS TO ME THAT YOU ARE NOTHING BUT A TRICKSTER.

Perfectly true.

IT ALSO SEEMS TO ME THAT I HAVE TO COOPERATE WITH YOUR TRICKS FOR MY OWN GOOD.

Perfectly true. There is no way to escape.

IS THIS POSSIBLE?

It is already happening.

IS NOT THIS ALL A BIT CRAZY?

It is absolutely crazy. But you are crazy and only a crazy master can help you.

One day you will realize the tremendous compassion of all those who have become awakened to the truth. It is their compassion that they go on devising methods for you, knowing well that in fact no method is needed. But, looking at you, it seems almost impossible that you will be able to come out of your dreams and illusions without methods. You have gone too far.

And if you are left alone, you will go on farther and farther away, because one thing leads to another; it is a chain thing. If you understand, then there is no need for any device. If you understand, in that very moment you have already arrived, because you had never departed.

Higgins lived in Staten Island, New York, and worked in Manhattan. He had to take the ferry-boat home every night. One evening he got down to the ferry and found there was a wait for the next boat, so he decided to stop at a nearby bar. Before long, Higgins was feeling no pain.

When he got back to the ferry slip, the ferryboat was just eight feet from the dock. Higgins, afraid of missing this one and being late for dinner, took a running leap and landed right on the deck of the boat.

'How did you like that jump, buddy?' said Higgins to a deck-hand.

'It was great,' said the sailor. 'But why didn't you wait. We were just pulling in.'

That's what one day you are going to realize. That in fact there was no need to jump. But right now it is difficult and that's why I go on telling you, 'Jump! Take a quantum leap!' knowing well the boat is just coming in. But you are drunk, you are almost unconscious. You don't know what is going and what is coming. You don't know what is in and what is out. Everything is mixed, is in a chaos and a confusion in you. Hence religions are needed.

If some day man becomes healthy, silent, aware, religions will disappear from the world; they will not be needed. Religions don't show that the world is in a good shape; they simply show that the world is in a very bad shape. If in your house every day a doctor is needed, then things are not going good. When for years the doctor is not needed, then things are going good.

One hindu monk came to see me once, and he said that this country -- as Hindus always go on declaring, claiming -- that this country is the most religious country in the world. I asked him, 'Why? What is the evidence for it?'

He said, 'Evidence, you ask me? It is so clearcut. All the twenty-four teerthankaras of the Jainas were born here, twenty-four Buddhas were born here, all the avataras of Hindus were born here. God has come to this earth so many times. Is not it a proof that this country is religious?'

I said, 'This is simply a proof that this country must be very anti-god. Otherwise what is the need of god coming so many times here? Krishna himself in Gita says,' I told him 'that whenever there will be darkness, and whenever there will be evil in the world, he will come. What does it show? -- that whenever he comes, things are wrong. And he has been coming to India so many times. That simply shows that India must be in a very irreligious state, very ill. The doctor has to come again and again.'

In a healthy world, religion will disappear. Just as in a healthy world, psychoanalysis will disappear. If people are really happy, then all methods to make them happy will be irrelevant. Then priests and temples and churches will not be needed. Then by and by people will start forgetting about Jesus, Buddha, Christ, Krishna. There will be no need.

That's what Lao Tzu says. 'When in the ancient days people were really religious, nobody had ever heard of religion.' True. Says Lao Tzu, 'In the ancient days, when people were simple, nobody had ever heard about saints, because everybody was a saint, a saintly soul. When people became ill, evilish, then saints became important in contrast.'

Maybe it was so in the beginning, or maybe it was not so. At least this much we can hope -- that in the end this must be so. A day must come when all devices are useless. For humanity maybe it will take a long time to come, but for you, individually, it can come any moment. This moment is as much open for its coming as any other moment.

Just look at the fact -- that you go on creating illusions around you. Don't create those illusions. And then no devices are needed, no yoga is needed, no discipline is needed, no character is needed. Just don't create your illusions. Then all medicinal arrangements become futile. You can go and throw all of them on the junkyard. Then you are simply a being, in tune with the whole.

BEFORE TAKING SANNYAS, I WAS ON THE VERGE OF COMMITTING SUICIDE. NOW I AM TOO HAPPY TO SAY, BUT STILL I AM SEARCHING FOR SOMETHING I DON'T KNOW. OSHO, AFTER ALL, WHAT DO I WANT? PLEASE SAY SOMETHING.

Sannyas is a real suicide.You say, BEFORE TAKING SANNYAS I WAS ON THE VERGE OF COMMITTING SUICIDE. You have committed it -- and you have committed it on a deeper plane. Destroying the body would not have helped much. You would have been born again in a similar pattern of body, because your mind would have remained the same.

By committing suicide, by jumping into a river, or in the ocean, or from a hilltop, you can destroy the physical part of you. But your physical part is not basic, your mental part is the base. Your mental part carries the blueprint for the physical. Your mind will jump into another womb and will start gathering another physical part. It will be born again.

Suicide is useless. I am not against suicide because it is a crime. I am against suicide because it is futile,

it is foolish. It is stupid.

If you really want to commit suicide, then become a sannyasin. Then you will be destroying the mind, the deep blueprint for your future lives. That's what Buddha said -- become a srotapanna, enter the stream. Rather than jumping from the cliff, rather than jumping into the ocean and dying a physical death, jump into a Buddha and die a spiritual death. That's what sannyas is all about -- dying in me. It is carrying your own cross.

If you are really fed up with your life, then destroy the very possibility of its being repeated again and again. Become a srotapanna. Then you will become a skridagamin; once more you will come. Then you will become an anagamin; no more you will come.

The anagamin is the one who has committed real suicide. He never comes back. He is really finished with the world, he has closed his accounts with the world. He has now far better ways of being. He does not come into this mess, he does not descend into this darkness, this ugly hell. He goes on soaring higher and higher towards the very source of light.

You say, BEFORE TAKING SANNYAS I WAS ON THE VERGE OF COMMITTING SUICIDE.

In fact only a person who is on the verge of suicide can be a real sannyasin. When you are really fed up with life, bored with it, looking at its ridiculous absurdity, the vicious circle moving round and round and leading nowhere... when you understand that nothing is happening in it and you are unnecessarily suffering -- you are becoming more and more dark, heavy, weighty, you are losing wings; you are becoming more and more like a dead thing... when you see this -- that life is killing you, not making you really alive -- then two doors open: suicide or sannyas.

Let me tell you, in the East, few people commit suicide. In the West, many more people commit suicide. The eastern people think that they are less suicidal, that's why it is so. Western psychologists think that the western mind is more suicidal, that's why it is so. Neither what the eastern people say, nor what western psychoanalysts say is the truth.

The truth is that in the West, sannyas has disappeared, so whenever one is fed up with life only one alternative is available -- suicide. In the East, sannyas is as much an alternative as suicide. If you count sannyasins and the persons who commit suicide in the East, then the number will come exactly the same. There will be no difference.

Sannyas is a transformation of life. Suicide is an escape from life. In both the ways you go beyond. In both the ways you get rid of this so-called life. But by suicide it is only a temporary thing -- again you will be back, again and again you will be back.

With sannyas, the door opens. You may not come back, or, even if you come, you will come in a better way, more aware. Even if you come, you will come to learn something, to mature.

In the East, the whole concept of growth is to grow out of life, to grow beyond life.

Sannyas is creative, suicide is destructive. In suicide, you are simply doing something desperate. In sannyas, you are doing something very deliberate to transform your ways, your very style of life. In fact it is not with life that you are fed up it is with your way of life. It is not really with life that you are fed up -- because in fact you don't know what life is -- but with your pattern of life, the narrowing that you have made your life, the tunnel-like phenomenon that you have created out of your life, the imprisonment that you created out of your life.

You don't know what life is, you know only a tunnel thing -- dark, dirty, confining, crushing, crippling, paralysing -- and in the end you see there is nothing but death. So what is the point of being tortured? Why not commit it today? If it is going to happen tomorrow, then why wait for tomorrow? That is the logic of the suicide.

In fact people who commit suicide are more intelligent than those who never think about it. Only idiots never commit suicide; only idiots are never bored; only idiots never become aware of the futility of their life....

Intelligent people are bound to think sometimes, 'What is the point of it all? Why am I going? For what? Nothing has happened, nothing seems to happen, nothing can be hoped out of it -- the whole thing seems to be hopeless. Then why go on?' The suicidal idea arises because of intelligence. So, I say, idiots never think about suicide; intelligent people think about suicide.

But those who are really intelligent -- not moderately intelligent but at the very peak of their intelligence -- they think of sannyas. Because they think, 'This whole exists. If I am not able to find the meaning of it, maybe it is my style that is not allowing me to find the meaning of it. If I am not capable of being happy, maybe somewhere I have put conditions which don't allow me to be happy. Maybe there is another way to

live.' That 'another way to live', that alternative way to live, is what sannyas is.

'Can't I live non-ambitiously? Ambitiously I have lived and found misery comes, grows more, becomes intense... suffering and suffering and suffering. I have tried ambition. Now let me try non-ambition. Let me have a one hundred and eighty degree turn. Let me be converted.'

Conversion means a one hundred and eighty degree turn, about turn. 'Greed I have tried. Now I will try no-greed. Possessiveness I have tried. Now I will try sharing. Mind I have tried. Now I will try no-mind, meditation. Sex I have tried. Now I will try love, compassion.

'I have lived in an unnatural way -- the way the society has forced on me. Now let me try the natural way -- the way of tao, the way of dhamma, the way of rit. I have lived in conflict, struggle, fighting. Now let me try surrender. Now let me try let-go. I have been trying to go upstream. Now let me try going downstream, with the stream, wherever it leads.' This is what sannyas is.

So, let me repeat. The most stupid person never thinks about suicide. Of course, he cannot even dream about sannyas. He has not that much intelligence to look into the futility of so-called life. In the middle are those intelligent people who become aware that life is futile, but who are not too intelligent to become aware that 'maybe it is just my style, not life itself'. They think of suicide and they sometimes commit suicide.

Then there are the pinnacles of intelligence -- a Buddha, a Christ, a Lao Tzu, a Zarathustra -- who immediately see the point: 'I am missing because my ways are wrong.' And they change their ways. They change their life pattern radically. That radical transformation is sannyas.

I would like to say to you that you have really committed suicide -- and in a better way, in a very intelligent way; the way it should be committed. You have become a sannyasin.

NOW I AM TOO HAPPY TO SAY, BUT STILL I AM SEARCHING FOR SOMETHING I DON'T KNOW.

It happens. When you are a worldly man, you know what you are searching. You are searching money, better sex objects, power, prestige -- things are clear. You have been trained for them, you have been educated for them, you have been conditioned for them. Your mind knows what you are seeking. Your mind computer has been fed goals.

When you become a sannyasin, you are really in a chaos for a few days -- because the old goals become meaningless and the new goal is not clear. In fact, sannyas is not going to give you a new goal. Once all the old goals disappear, suddenly you will see there is no goal.

And one has to live life without any goal; then one lives tremendously beautifully. Because to live life with a goal means to live in the future. Then the stone-cutter wants to become the rich man, the rich man wants to become the emperor, the emperor wants to become the sun, and the sun wants to become the cloud, and the cloud wants to become the rock, and the rock again wants to become the stone-cutter. Then it is a wheel.

When you don't want to become anybody, when you simply accept whosoever you are, when you drop all goals, all future orientations, all ends -- you drop time, you drop desire, you drop mind -- then suddenly you are here and the whole universe is available... this great energy surrounding you, dancing around you, inviting you to participate with it.

Sannyas is not a goal. Sannyas is an understanding that goals don't exist.

The universe is always fulfilled. Not that the fulfillment has to happen somewhere else; it is already happening. That's why you will feel for a few days, 'After all, what do I want?' Old wants have disappeared and you have not yet become grounded into a no-wanting attitude.

There is a zen story:

There was once a red-haired man who had no eyes and no ears. He also had no hair, so he was called red-haired only in a manner of speaking. One has to call him something.

He was not able to talk because he did not have a mouth. He had no nose either. He did not even have any arms or legs. He also did not have a stomach, and he did not have a back. And he did not have a spine, and he also did not have any other insides. He did not have anything in fact, so it is hard to understand who

we are talking about. So we had better not talk about him any more.

By and by.... First you call him the red-haired man, because one has to call him something.

When you are moving in a worldly wheel, I invite you. I say, 'What are you doing there? Are you not going to try god?' You become greedy about god. You say, 'Okay. Here I am getting nothing, maybe there is something in god.' You jump out of the wheel. Then you ask me, 'What about god?'

I say, 'In fact nobody knows anything about him, whether he existed or not. It is just a manner of saying.' We call him the red-haired man because one has to call him something, mm?

Then by and by you go along with me, and by and by the story is revealed to you -- 'There was once a red-haired man who had no eyes and no ears. He also had no hair, so he was called red-haired only in a manner of speaking. He was not able to talk because he did not have a mouth. He had no nose either. He did not even have any arms or legs....'

By and by, the more you try to understand me, I become more and more truthful. The more I see that now you are getting in tune with me, there is no need to lie too much. 'He did not even have any arms or legs. He also did not have a stomach, and he did not have a back....'

And when I see that you are not disturbed, you are listening to the story well up to now, then I say, '... and he didn't have a spine.' I have to move very cautiously because you can become afraid and go back to your wheel.

'And he also did not have any insides...' When I see that up to now you have come... and of course you feel a little puzzled, but now the truth can be said...'He didn't have anything. So it is hard to understand who we are talking about. So we had better not talk about him any more.' About whom? -- about the red-haired man.

Hinduism, Christianity, Judaism, they start the story -- they talk about the red-haired man -- and Buddha ends it... nobody, not even you.

He says, first drop ambition, drop desires. Don't think you are the body, don't think you are the mind; then don't think you are the self. Then in fact we should not talk about you because you are not.

By and by we go on eliminating. First we say, drop worldly goals -- because it will be too much to tell you to drop all goals; you will not understand. You can understand that worldly goals should be dropped because you have suffered much and nothing has come out of it; you are frustrated. You say, 'Okay. I was also thinking to drop it.' And you say, 'Good, so I will change. I will drop the worldly goals. Now I will look for god, heaven and paradise.' And I go on laughing inside me. I say, 'Okay, first drop these, then we will see.'

Once you have dropped those, then by and by I will persuade you to drop god, self, nirvana, moksha. Because when every goal is dropped, then only you are in tune.

The goal is a jarring note. The goal simply says you are missing. The goal says there is some condition which has to be fulfilled, only then can you become happy.

When all goals disappear and life is not looked on as a desire project, when life is not thought of as a work and becomes play, leela, then... then you are at home. Then you have arrived.

IF YOU TAKE GOSSIPING OUT OF SOCIAL INTERACTION, IT SEEMS LITTLE IS LEFT EXCEPT UNCOMFORTABLE SILENCES. SO WHAT IS SOCIALIZING ABOUT?

Of course the question is from a woman.

The woman exists with gossip. Man has many more things to do; gossiping is not all. Woman has nothing else to do, she has only gossiping.

It is really difficult to think, conceive, of what is left if all gossiping is dropped. The questioner is right. It is from Deva Richa. She said 'then only uncomfortable silences are left'.

Why do you feel uncomfortable about silence? Why is it so embarrassing?

It is true, her insight is right. You always have felt it, everybody knows it. If you sit with somebody and you don't have anything to say, then one starts feeling embarrassed. One finds something to talk about. So people talk about weather, climate... useless. They both know that it is raining outside, so what is the point? Or it is a beautiful morning, so what is the point?

I have heard:

Mulla Nasrudin was travelling together with a friend for two days in a train without even a word passing between them. On the third day the friend at length ventured to remark that it was a fine morning. 'And who said it was not?' replied the Mulla. 'And who said it was not?'

Silence is embarrassing because we have completely forgotten the dimension of silence. Whenever we are silent, it seems empty. It is not full of radiance, presence. When we are talking, there is something. When we are not talking, it is only absence of talk. Our silence is just absence of talk, that's why it is embarrassing, empty... not even a word to fill it. One feels very poor, stuck. But if you know really how to be silent, then it will not be embarrassing or uncomfortable.

Sometimes it happens in your life also. Those moments are rare and one tends to forget them because they don't fit with your main pattern. Sometimes, sitting with a friend, there is no talk; you just enjoy each other's presence. It is not embarrassing, it is very fulfilling. It is not uncomfortable; in fact to talk in those moments will be uncomfortable. It will disturb that music that is flowing between the two. It will be an interference, a distraction, if you talk. You love a woman and you are sitting holding each other's hands on the beach or on the river or looking at the stars....

Everybody must have come to a few moments when silence is communicative, when it is expressive of your heart; more than any word. When something transpires between two hearts, when some energy is transferred from one polarity to the other -- from yin to yang, from yang to yin -- when suddenly you feel a link which is not verbal, a link which is existential; when suddenly you feel that you have become one energy throbbing with one rhythm... breathing together, being together, merging and melting into each other -- then silence is not uncomfortable. It is tremendously warm. It is not cold. You don't miss talk. In fact, if somebody starts talking you will feel offended. It will be sacrilege.

But we have lost that dimension. We don't know how to be silent, we only know how to talk. We have been trained for talking. Parents, schools, colleges, universities -- they all train you for talking. And people who can talk skillfully become very important. In fact, talking seems to be the greatest art.

If you cannot talk, you will never become a part of the society. If you cannot talk well, you will never become famous in any way. Poets, priests, politicians, all people who become important, significant, are really good talkers. The society knows only one way to communicate and that is talk. And the other way is completely lost.

I am not against talking. How can I be? That would be against myself. I am not against talking, but if you don't know the dimension of silence, then your talk will be empty, then your talk will be just dead words. Then your words will be just like a goods train, carrying dead wood.

If you know the dimension of silence, then your words become alive, because something of your silence can be carried by the words. When your words carry something of your innermost silence, are soaked in it, when some fragrance of that silence goes with the words towards you, only then words are meaningful, significant. Otherwise they are meaningless, otherwise they are just gibberish.

I am in favour of both. I am not telling you to become dumb and not talk to anybody. I am telling you, sometimes be so silent that you have something to say. Be so silent that you experience something which can be conveyed. Otherwise what will you convey? Be silent, enjoy silence, and feel silence as presence, not as absence.

Silence is presence of your awareness, your being. Fill your silence with your own presence, radiance, and feel it as a positive phenomenon; don't look at it just as absence of words. It is not absence. If you can be positively silent, if you can enjoy it, if you can rejoice it, you will be tremendously benefitted. And not only you -- others who come in contact with you, they will also be tremendously benefitted. Then sometimes be silent with them, when it is the season to be silent.

There are moments when talking is dangerous, when silence is golden. There are moments when talking is beautiful; it is a poetry, it is expression. But remember always, first you must have something to express. And to have that you will need silence. Silence gives you the poetry; words can relate it to others.

Then in your ordinary life find a few extraordinary moments of silence. Sitting under the tree on the bank of the river, or just sitting in your room doing nothing, just sitting, feeling silence, cherishing it, tasting it, being nourished by it, being so overflowingly silent that if somebody passes by with his head full of words, even he will have a breeze of silence....

That's what happens when you sit near a master. His silence starts being infectious. It comes like a breeze, dances around you, soothes you, cools you, warms you, makes you more alive, makes you feel loved, cared for... as if a mother is just singing a lullaby.

In the close affinity of a master, in satsanga, that is the real thing -- that something starts happening between two energies. The master starts falling into you like a waterfall... tremen-dously silent. And his silence makes you silent. And for the first time you have a few glimpses of what silence is. Then you have something to say, something to sing about, something to dance about.

I am not against talking, but your talking should not be empty. I am not even against gossiping. I myself gossip so much. But let your gossiping also be creative, not destructive. Let your gossiping also have a quality of poetry and creativity in it. Gossip about god. What are gospels? Gossips about god. Gossip about truth, gossip about beauty, gossip about grace, grandeur. Gossip about this wonder that surrounds you. Gossip about the unknown.

What do you do with your gossiping? You are very destructive. People gossip only as a means to destroy others, to hurt others. Don't be aggressive; then nothing is wrong in gossiping.

All the parables of Jesus are gossips, and all the stories of Mahavir and Buddha are gossips. All the puranas of the Hindus are tremendously beautiful gossips. It is impossible to improve upon them; they have done the last, the ultimate thing in gossiping.

The West cannot understand it. They think these are just myths, stories, they are not true. That is not the point. Who said they are true? They are truer than truth. They are not just true. They are truth told in beautiful language so that people who cannot understand truth, even they can understand it. They are cosmic gossips. They are indicators of something beyond the known, beyond the word, beyond the expressed. They are fingers raised towards the ineffable.

IF YOU TAKE GOSSIPING OUT OF SOCIAL INTERACTION, IT SEEMS LITTLE IS LEFT EXCEPT UNCOMFORTABLE SILENCES.

Right now it will be so, because your social interacting is nothing but gossiping, criticizing, slandering. Your social interaction is nothing but subtle violence. If it is left, you don't know how to be silent. It will be uncomfortable, it will be embarrassing.

First learn how to be silent. Learn it with trees and rocks. They are silent and they are not uncomfortable at all. Learn it from the stars. They are silent, not embarrassed at all. Learn what positive silence is. Be meditative; it will come to you.

And then by and by stop destructive gossiping. Gossip about something beautiful. Gossip something about the really significant. Let your gossiping also be a sort of communication for that which cannot be communicated. And of course you will never feel embarrassed, and your social interaction will not be just an impotent gesture; it will be real communication.

I have heard:

Mulla Nasrudin's wife told him that he must stop exaggerating about 'the one that got away' and said that next time he did it in company, she would cough to remind him.

Some friends called on them shortly afterwards and Nasrudin, after behaving himself for a while, suddenly said, 'I had this fish on my line last week. It must have been six feet long.' Just here his wife coughed loudly. 'And,' continued Nasrudin, 'half an inch wide.'

I'm not saying to change it so abruptly. Go slowly. I'm not saying to be so abruptly dramatic. First learn silence, then learn what beautiful gossiping is, mm? Then start practising it. Not only you will be benefitted by it, others will also be benefitted by it.

All beautiful poetry is gossiping. All beautiful story-telling is gossiping. Tell beautiful stories, invent beautiful stories, be a little creative. And that very thing will change your relationship with others. Your relationship will not be just a formality, it will become really intimate.

OSHO, WHAT DID WE DO TO DESERVE YOU AS OUR GURU, OUR MASTER?

I don't know anything about you, but I must have done terrible karma to deserve you!

The Discipline of Transcendence, Vol 2

Chapter #3
Chapter title: In accord with the way

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IN ACCORD WITH THE WAY
A MONK ASKED THE BUDDHA: UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST AND TO UNDERSTAND THE MOST SUPREME WAY?

THE BUDDHA SAID:
THOSE WHO ARE PURE IN HEART AND SINGLE IN PURPOSE ARE ABLE TO UNDERSTAND THE MOST SUPREME WAY. IT IS LIKE POLISHING A MIRROR WHICH BECOMES BRIGHT WHEN THE DUST IS REMOVED. REMOVE YOUR PASSIONS AND HAVE NO HANKERING AND THE PAST WILL BE REVEALED UNTO YOU.

A MONK ASKED THE BUDDHA: WHAT IS GOOD AND WHAT IS GREAT?
THE BUDDHA ANSWERED:
GOOD IS TO PRACTISE THE WAY AND TO FOLLOW THE TRUTH. GREAT IS THE HEART THAT IS IN ACCORD WITH THE WAY.

LIFE IN ITSELF IS NOT THE GOAL. The goal surpasses life. The life is just an opportunity to realize the goal. The goal is hidden deep in life; you cannot find it on the surface. You will have to penetrate to the very center. The life is like a seed. In itself it is not enough. You will have to work hard so the seed sprouts, becomes a tree and comes to bloom.

This is one of the most fundamental things to remember -- that man has to surpass himself, that life has to transcend itself. If you don't understand this, then you will be lost in the means and you will forget the end. That's what happens ordinarily. We become too attached with life and we forget that life was just an opportunity to understand something which is deeper than life, higher than life, superior, far superior, than life.

If you get too much obsessed with life itself, it is as if somebody was sent to the university and he became too much attached with the university and he could not leave it, and he could not even conceive of leaving it. The university is there just to educate you for something greater. For the universe, the university is to prepare you; that's why we call it the university. It itself is not the universe... just a preparation.

In the East, life is just like a university, a discipline, a training for something far beyond it. If you become too much attached with life, then you will be coming back again and again every year to the university. Then it is futile, pointless. A university is to get ready. A university has to be renounced one day. It is just a preparation. And if the preparation becomes endless, then it becomes a burden.

That is what has happened to many people. They take life as the goal. Then they go on preparing, they go on preparing endlessly. They never go on the journey, they simply prepare for the journey. And if their life becomes an impotent gesture, no wonder. It is natural, it has to be so.

Just think about yourself -- always consulting timetables, always getting ready to leave, always enquiring from the tourist office, and never leaving, never going anywhere. You will go mad.

Nothing is wrong with life itself, but if your attitude is this -- that life is an end unto itself -- then you

will be in trouble. Then your whole life will become meaningless. The meaning is there, but the meaning is transcendental to it. The meaning is there, but you will have to penetrate to that core where it is revealed.

To think of life as the goal is to remain on the periphery. That periphery Buddha calls the wheel. The symbol of the wheel is very significant and has to be understood. The periphery, Buddha calls the wheel... it goes on moving.

You can watch a bullock cart moving. The wheels move. They move on something which is unmoving -- the center remains unmoving. The hub remains unmoving. On an unmoving hub, the wheel goes on moving.

If you only look at the wheel, you will be looking at the temporal. If you become capable of looking at the hub, you will be able to penetrate the eternal. If you only look at the periphery, you will be watching the accidental. If you become capable of reaching to the center, to the hub, you will be able to know the essential. And unless you come to know the essential, you will be repeating the same thing again and again and again.

The world is called the wheel because things go on repeating themselves again and again, and you by and by become repetitive. And the more you repeat yourself, the more you are bored. The more you are bored, the more dull and stupid you become. You lose intelligence, you lose freshness, you lose awareness. You become a robot, a mechanical thing.

Watch people around you. They have become robots. They just go on doing the same thing again and again. Every morning, every evening, they go on moving in the same rut, and of course they look dead. There is no spark in their eyes; you cannot find any ray of light.

Buddha calls this continuous repetition of the wheel, sansar. To get out of it, to get out of this rut, is nirvana.

Before we enter the sutra, a few things have to be understood.

Life is the game of the games, the ultimate game. It has tremendous meaning in it if you take it as a game and you don't become serious about it. If you remain simple, innocent, the game is going to impart many things to you.

Sometimes you were a tiger, and sometimes you were a rock, and sometimes you became a tree, and sometimes you become a man; sometimes you were an ant, and sometimes an elephant. Buddha says all these are games. You have been playing a thousand and one games, to know life in every possible way. By playing game after game, the player may experience all the permutations of matter in evolution. That is the goal of life.

When you exist like a tree, you know life in one way. Nobody else can know it except the tree. The tree has its own vision. When clouds come in the sky and the sun shines and there is a rainbow, only the tree knows how to feel it. It has a perceptivity of its own. When the breeze passes by, the tree knows how to be showered in it. When a bird starts singing, only the tree knows, only the tree has ears for it... for its music, its melody. The tree has a way to know life -- its own way. Only a tree knows that way.

A tiger has another way of knowing life. He is playing another game. An ant is playing a totally different game. Millions of games....

All these games are like classes of a university. You pass through each class; you learn something. Then you move into another class. Man is the last point.

If you have learned all the lessons of life and the lesson of being a human being, then only will you become capable of moving into the very center of life. Then you will be able to know what god is, or what nirvana is.

All through these games you have been trying to approach god -- through many directions, in many ways, in many perceptivities. But the goal is the same -- that everybody is trying to know what the truth is. What is the mystery of this life? Why are we here and who am I? And what is this that goes on existing?

There is only one way to learn it, and that is the way of existence. But if you just move from one class to another like a sleepwalker, a somnambulist, unconscious, dragged from one class to another, not moving deliberately and consciously, you will miss.

That's how many people arrive at the point of being human beings and they cannot see any god. That simply shows they have missed the lessons, they avoided the lessons. They were in the classes but they have not got the point. Otherwise every person who has arrived at the stage of being human must be religious.

Being human and being religious must become synonymous. They are not synonymous. Very rarely a few people are religious. By religious I don't mean a person who goes to the church every Sunday. By religious I don't mean a person who is Christian, Mohammedan, Hindu, Jain, Buddhist. By religious I don't

mean that you belong to a religious organization.

When I say religious, I mean a person who is aware that life is so full of transcendence... that from everywhere life is overflowing into something bigger than life... that every step is leading you towards god, truth, nirvana, freedom... that whether you know it or not, you are moving towards the ultimate temple.

When a person starts feeling it in his very guts, then a person is religious. He may go to the church, he may not go to the church; that is irrelevant. He may call himself a Christian or a Mohammedan or a Hindu; that is irrelevant. He may not call. He may belong to any organization, he may not belong -- but he belongs to god.

And when I say god, remember that by god I mean that which transcends. That is always ahead of you. You are always coming closer to it, approaching closer and closer and closer, but it always remains ahead of you.

God is that omega point which always remains the goal. You come close to it but you can never possess it. It cannot be ever in your hands. You can drop yourself completely in it, you can merge yourself in it, but still you will know that much remains to be known. In fact the more you know, the more you feel that much remains to be known. The more you know, the more you become humble. The mystery, infinite, ineffable, cannot be exhausted.

That inexhaustible source, that transcendental source, is what I mean by god. And by calling a person religious, I mean one who has become alert about the transcendental.

When you are alert about the transcendental, your life has a beautiful charm, a grace. Then your life has energy, intelligence. Then your life has a sharpness, a creativity. Then your life has a holy aura to it. By becoming aware of the transcendental, you become part of the transcendental. He has penetrated in your awareness. A ray of light has entered into the dark night of your soul. You are no more alone, and you are no more a stranger in existence. You are deeply rooted in it. This is your home.

A religious person is one who feels existence as his home. A religious person is one who feels existence constantly evolving and evolving, going higher and higher, towards that ultimate omega point where you disappear, where all limitations disappear and only infinity is left, only eternity is left.

So this game of life has to be played very skillfully. Buddha calls skill, upaya. It is one of his most beautiful words. He says, 'be skillful'. If you are not skillful, you will miss much that is valuable. Be skillful means be aware. Just don't go on dragging yourself half asleep, half awake. Shake yourself into awareness. Bring more awareness into each act of your life, into each step of your being. Then only, with open eyes, you start seeing something which cannot ordinarily be seen when you are asleep, when you are unconscious. Shake all the dust from the eyes.

Be skillful and live life consciously. Otherwise life becomes boring. You feel it. You know how it feels. Sooner or later everything feels boring; one is bored to death. One goes on living because one is not courageous enough to commit suicide. One goes on living just in the hope that sooner or later one will die -- the death is coming.

Mulla Nasrudin was going on a world tour and he was travelling in a ship for the first time, and he was very seasick. The captain came to him and said, 'Don't be worried, Nasrudin. I have been working as a captain for twenty years and I have never seen any man die from seasickness. Don't be worried.'

Mulla said, 'My god! That was my only hope -- that I will die. You have taken even that hope!'

People are living just in the hope that some day or other they are going to die. So they go on saying to themselves, 'Don't lose heart -- death is coming.'

If you are waiting for death, if you are so bored, then there is no possibility for any encounter with god. The encounter can only happen in radiance, in sharpness, in awareness.

But why do we get bored? The buddhist explanation is of tremendous import. Buddha says you have done the same things -- not only in this life; you have been doing them for millions of lives, hence boredom. You may not remember them, but deep down the memory is there. Nothing is lost as far as memory is concerned.

There is a reservoir of memory. Buddha calls it alaya vigyan, reservoir of memory. It is exactly what Jung calls the collective unconscious. You carry it. The body changes, the identity changes, but the bundle of memories goes on jumping from one life to another. And it goes on accumulating, gathering. It goes on becoming bigger and bigger.

Nothing is lost as far as memory record is concerned. If you look into yourself, you have the whole

record of the existence in you. Because you have been here from the very beginning -- if there was any beginning. You have been always here. You are an intrinsic part of this existence. All that has happened to existence has happened to you also, and you carry the record.

You may not know it, but you have loved millions of times.

Again falling in love -- it is nothing new, it is the very old story. You have done all the things that you are doing. You have been ambitious, you have been greedy, you accumulated wealth, you became very famous, you had prestige and power -- this has happened many many times, millions of times. And you carry deep down in the unconscious, the reservoir of memories, and whatsoever you are doing looks futile, pointless, meaningless.

I have heard:

A newspaper reporter was interviewing Mulla Nasrudin on his hundredth birthday. If you had your life to live over,' he asked, 'do you think you would make the same mistakes over again?'

'Certainly,' said the old Mulla, 'but I would start a lot sooner. I would start a lot sooner....'

This is what is happening. Out of mistakes you only learn how to start them sooner, you don't learn how to drop them. You only learn how to start them sooner and how to do them more efficiently next time.

Buddha says if you can penetrate this reservoir of memories then you will be really fed up. Then you will see -- 'I have been doing the same thing again and again.' And then in that state of awareness, you will start doing something new for the first time. And that will bring a thrill, a fresh air into your being.

There are two time concepts in the world. In the West, the linear time concept has been prevalent. Christians, Jews, Mohammedans -- they are all offshoots of one judaic concept of life. They have believed in the linear concept of time; that time is moving in a line. The eastern concept -- the hindu, the buddhist, the jainist concept -- is different. It is circular. Time is moving in a circle.

If time is moving in a line, then things are not repeated again. The line goes on moving; it never comes back to meet and move on the same old track again. If time is thought to be circular, then everything is being repeated. And the eastern time concept seems to be more true -- because every movement is circular.

Just watch all the movements. The seasons moving around the year are circular -- again comes the summer... again, again. In the same way it moves. The earth moves in a circle, the sun moves in a circle, the stars move in a circle. And now Albert Einstein has suggested that the whole universe is also moving in a circle. Not only that -- Einstein introduced a very strange concept to the physics, and that is the concept of circular space. The whole space is circular.

The East has always thought that the circle is the natural way of things. They move in a circle and by and by they become circular. All movement is circular. Then time has also to be circular, because time is nothing but pure movement. If you think about time as circular then the whole world view changes. Your whole life is also circular according to the eastern way of seeing.

A child is born. Birth is the beginning of a circle, death is the end of the circle. And the old man in his last moments again becomes as helpless as a child. And if things have gone rightly, he will become as innocent as a child. Then the circle is complete. Then his life was a round-shaped life. Then his life will have a grace. If the circle is not complete, then the life will have something missing in it. Then there will be holes in his life, and his life will be tense. It will not be round, graceful.

Buddha says that in each life the wheel moves once. The circle becomes complete. Another life -- the wheel moves again. The spokes are the same -- again childhood, again youth, again old age; the same desires, the same passions, the same lust, the same rushing, the same ambition, the same struggle, conflict, the same aggression, the same ego, and again the same frustration, the same misery. This goes on and on and on.

If you can penetrate into your deepest memories, then you will be able to see that you are not doing anything new here. That's why in the East they say there is nothing new under the sun. Everything has been done millions of times.

So it became a very methodological thing in Buddhism and Jainism for every seeker to penetrate into his past memories. It became a necessary thing. Because Buddha says unless you can see the whole nonsense of repetition, you will continue to repeat.

Just think about it. If you come across the whole record and you see that for millions of times you have been falling in love, and every time you were miserable.... Now it is time enough to understand. Now don't be foolish again. If you see that for millions of times you were born and you died again, and every birth

brings death, then now what is the point in clinging to life. Then renounce it. If you see that every time you expected, you were frustrated, your expectations were never fulfilled, then what is the point now? Now drop expecting.

This became a basic meditation -- to go into one's past memories. If you look in even one life, you will see constant repetition. Even in the very old age, you go on being the same way. It simply shows that you have not learned anything in life. Everybody passes through experiences, but that is not necessarily a learning.

There is a difference between passing through life and learning. Learning means you go on looking at your experiences. You keep a record of the experiences, you observe your experiences, and you gather certain wisdom through them. You were angry and you did something foolish. Again you are angry and you do something foolish. Again you are angry -- but you never take account of all your angers, and you never look at the mechanicalness of it. And you don't learn a lesson out of it. Then you experienced, but you have not learned anything. If you simply experience, you become old. If you learn, you become wise.

All old people are not wise. Wisdom has nothing to do with old age. A real man of understanding can become wise any time. Even as a child he can become wise. If you have a penetrating understanding, even a single experience of anger and you will be finished with it. It is so ugly. A single experience of greed and you will be finished with it. It is so poisonous.

I have heard:

'I am leaving home!' shouted Mahamud to his father, Mulla Nasrudin. 'I want wine, women, adventures!' His old man got up out of his chair.

'Don't try to stop me!' shouted Mahamud at him.

'Who is trying to stop you?' exclaimed old Mulla. 'I am coming with you.'

The same foolishness continues. Young and old, educated, uneducated, poor, rich -- all seem to be in the same boat. They don't seem to learn. If you learn, a totally different vision arises in your life.

I have heard:

It was in the early barnstorming days of aviation, and the old fellow had finally worked up enough nerve to take a flight on a plane. When the rickety plane landed, the old fellow crawled out and said 'Sir, I want to thank you for both of those rides.'

'What are you talking about?' asked the pilot. 'You had only one ride.'

'No,' replied the passenger, 'I had two rides -- my first and my last.'

If you understand a thing, then it is your first and last. Then you have had enough of it. Then it is not one ride, it is two rides.

This sutra today consists of a question from a monk.

A MONK ASKED THE BUDDHA: UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST AND TO UNDERSTAND THE MOST SUPREME WAY.
UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST?

Buddha insisted very much. He said, first move towards the past, first go backwards -- because that is where you have lived for millenia. Just look what you have been doing there. What has been your experience up to now? Go into it. Gather some lessons out of it. Otherwise you will tend to commit the same mistakes again and again.

And there is a natural mechanism which does not allow you to remember it ordinarily. When a person dies and is reborn again, there comes a gap between his past life and the new life -- a layer of oblivion, forgetfulness. It is natural, because it will be very difficult for you to live if you continuously remember all that has happened before. Not only at the end of life; every day it is happening.

Millions of things happen in the day. You don't remember all. Not that they are not recorded -- they are all recorded. It is unbelievable how the mind goes on recording minute, small things. Whatsoever happens around you... you may not be even aware that it is happening, but the mind goes on recording.

For example, you are listening to me, you are focused towards me, you are deeply in concentration -- but the train is passing by. You may not have heard it at all as far as your consciousness is concerned. If somebody asks you later on, 'Was there a train going by? Did you hear the noise?' you may say, 'I don't remember because I was so concentrated.' But your mind has recorded it. Even without your knowing it, mind goes on recording. If you are hypnotized and then asked, the mind will say everything.

If I ask you suddenly, 'What happened on the first of January, 1970? What happened? Can you remember?' You will be simply blank. That does not mean that nothing happened on that day. Something must have happened -- a quarrel with your wife, or a headache. Twenty-four hours, the first of January, 1970 -- something must have happened. Twenty-four hours cannot be vacant, otherwise you would have become a Buddha. If you had remained empty for twenty-four hours, nothing happening, then nirvana would have happened. But you don't remember at all. You will shrug your shoulders that you don't remember.

Unless something very special happened on that day -- that there was a car accident and you were almost killed; maybe you will remember it. Or some other type of accident -- you got married. You will remember it because there is no way to forget it now. You cannot forget and you cannot forgive yourself for it. It remains like a wound. But otherwise you are completely forgetful.

But if you are hypnotized and you go in a deep trance and the hypnotist asks you, 'Now go backwards. Remember the first of January, 1970, and start relating what happened from the morning,' you will relate such minute things -- that the tea was cold and you didn't like it at all, that the night was not good and you had a nightmare.

Things like this you will remember, minute details -- that a dog was barking when you were taking your morning tea, that the cup from your hand had fallen and broken. Small things -- that you were passing by the side of a tree and the tree had bloomed... and you will remember the smell. Or that it had rained and there was a beautiful smell coming out of the earth. You may not only remember; you will relive it. It will be so clear.

Everything is recorded. But you have to forget it. Otherwise your mind will be so cluttered with unnecessary information that you will not be able to manage your life. So there is a natural mechanism which goes on sorting out inside you. Much work continues for twenty-four hours; a great sorting out goes on.

Whatsoever is unessential is thrown into the basement. You may never need it. Then the secondary things which are not so absolutely irrelevant, which you may need sometime but for which there is no urgency, they are put into the subconscious, within reach. If sometimes you need them, you can bring them back to consciousness. And very few things, which you will need every day, are left in the conscious.

For example, two plus two is four, mm? -- this remains in the conscious. You will need it every day, every moment. That this is your wife and this is your husband remains in the conscious. If you go on forgetting every day, it will create difficulties in life. Your name and your address and your phone number....

So, everything, almost ninety-nine point nine percent, falls into the basement and disappears forever. But it remains there underground. It can be recalled by specific methods. That's what they are doing in primal therapy -- they are trying to recall all that has disappeared into the tunnels of the unconscious, to relive it. Once it is relived, you are freed from it.

What primal therapists are doing now, Buddha has done twenty-five centuries ago. And on a greater, in a greater way, in a deeper way. Not only with this life -- he has done it with the whole past.

You have to pass through the womb again in your memory. Then you have to go back to the death that happened in the last life. Then go on moving to the birth in the last life. And this way one goes on moving back and back and back. And the more you practise it, the more you become efficient in revealing all the mysteries that you have been carrying.

You are carrying a great record, and if you can relive it, you will be able to find out a few lessons from it. Those lessons will be of tremendous value. They will be liberating. They will liberate you from your past.

Once you are liberated from the past, you are liberated from the future also. Because then there is nothing left to project. Once you are liberated from your past lives, you are liberated from life itself. Then all desires to cling to life disappear. Then you don't want to be born again. Then you don't want to cling. Then you are not afraid of death. Then you don't want to be confined in any womb, in any body. You don't want to be embodied again. You would like absolute freedom.

This learning can be done in two ways -- either while you are living, learn it.... If you do that, you will

become a Buddha, slowly. If you have not done that, then go backwards and relive your past experiences, your past lives.

THE MONK ASKED BUDDHA: UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST AND TO UNDERSTAND THE MOST SUPREME WAY?

Because first you have to understand your past lives, then only can you ask in a meaningful way how to get out of it... where is the exit? the way? When Buddha talks about the way, he means the way out. You have entered into life, now where is the way out?
I have heard:

Mike was going to Dublin for the last time and his friend Pat was giving him a few hints on what to do and where to go in the big city.
'What do I do when I go to the zoo?' asked Mike.
'You be careful about the zoo,' advised Pat. 'You will see fine animals if you follow the words "To the Lions", or "To the Elephants", but take no notice of "To the Exit". It is a fraud. It is outside I found myself when I went to look at it.'

That we have been doing -- we have been avoiding the door that takes us out of life. We have avoided it for so long that it has almost become invisible to us. We have ignored it so long that it almost does not exist for us. Even if we come across it, we will not be able to recognize it.
"To the Exit"... those words have become very faint; they have almost disappeared. We know only the entrance into life, we don't know the exit.
Entrance of course we know, because we have entered many times. Again and again we enter in the womb. Here you die and there you enter; almost within minutes, at the most within days. Here you die... even while dying, your mind starts planning where to enter. You have not yet died and you are planning already for the future -- where to enter, how to enter. The fantasy has started working again.
Remember, it is your decision to enter in the womb, that's why you enter. You are not thrown in it, you choose it. As the entrance exists, so exists the exit.
The monk is asking:

UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST AND TO UNDERSTAND THE MOST SUPREME WAY?
THE BUDDHA SAID:
THOSE WHO ARE PURE IN HEART AND SINGLE IN PURPOSE ARE ABLE TO UNDERSTAND THE MOST SUPREME WAY.

THOSE WHO ARE PURE IN HEART AND SINGLE IN PURPOSE... People who live in their heads will find it very difficult to move into the past, because the head is always in the future. Head is really a mechanism to plan for the future. It always moves ahead of you. It is like a radar.
In a plane, you must have seen a radar. The radar moves ahead of the plane. That is its whole meaning... two hundred miles ahead, four hundred miles ahead. On the radar, the clouds that are four hundred miles ahead start appearing. Because within seconds the plane will be reaching, so the pilot has to know beforehand. Because if he comes to know only when he has reached, then it will be too late; the speed is so much.
Mind is a radar, your head is a radar system. It goes on groping in the future, it goes on planning for the future. It is never here in the present. And with the past it has nothing to do; it has already disappeared.
The whole interest of the head is in the future. Even if sometimes it looks at the past, it looks only to find few clues for the future. Even if it wants to look into the past, it is just as a help to prepare for the future. But the interest, the center of interest is the future.
Buddha says... PURE IN HEART AND SINGLE IN PURPOSE. People who are not in the head but in their heart, only they can enter into the past lives. Heart is very close to the unconscious basement, head is farthest away. Heart is closer to your navel center. Just somewhere near the navel is the corresponding point in the body with your unconscious. You have to come to the heart. Heart is midway between the head and

the navel.

If you become more and more full of feeling, full of heart, you will become capable of knowing, of entering into that great story of your past lives. It is not only YOUR biography; it is the biography of the whole universe. Because sometimes you were a tree, and still in your mind, deep down in the unconscious, you are carrying all those memories of being a tree. Someday you were a tiger, and someday you were a cat, and someday you were an elephant, and someday you were a woman, and someday you were a man, and millions of memories are there. The whole drama of life is there, in a very condensed form. If you go into it, it starts playing. You can again listen to those sounds.

That's why in hypnosis it is possible that if you hypnotize a person and tell him that now he has become a tiger, he becomes a tiger. You may have seen hypnotists doing it on the stage. They tell a man, 'You have become a woman. Now walk!' And the man walks like a woman.

It is very difficult, but he manages. He may have never walked like a woman. Now, how does he suddenly start walking like a woman? It is very difficult, because the woman has a totally different structure of the body. Because of the womb existing in her body, she has a different type of skeleton. She moves in a different way. Her movement is more round and more shapely. She cannot run fast. A man moves differently.

But under hypnotic influence, the man can walk like a woman, the woman can walk like a man. Not only that. A person who has never heard a single word of Arabic or Latin or Chinese, can be provoked under hypnosis to speak Chinese. And if the hypnosis is really deep, he may start speaking Chinese. It is a miracle, and the hypnotist has not been yet able to explain it. How to explain it? What happens?

The explanation is simple if you understand Buddha's hypothesis. Buddha says -- and it is agreed with by all the eastern masters -- that a man has been everything in his past life. You have been Chinese, you have been Japanese, you have been a German, you have been a Tibetan. So if somewhere deep in your memories the life that you lived as a Chinese person is still there, it can be provoked under hypnosis. It can be revealed. You can start speaking Chinese. You have never heard a single word of it, you don't know anything about it.

A human being is vast. It is not so confined as you think. You think you are a Hindu, or a Mohammedan, or a Christian, or an Indian, or Japanese, or Chinese. These are just boundaries on your conscious mind. On the unconscious, you are infinite territory. You are all. Not only Hindu and Mohammedan and Christian, but even a tiger, a cat, a mouse, a lion, a tree, a rock, a cloud. You are vast. You are as vast as this universe.

Once you start entering, you will become tremendously aware that no limitation exists. All limitations are a sort of belief. You believe, that's why they are there. If you drop them, they start disappearing.

THOSE WHO ARE PURE IN HEART AND SINGLE IN PURPOSE...

People who are more heart-oriented are single of purpose. They are not crooked, they are not cunning. The head is very cunning. The head is like a fox -- very calculating and very subtle in its ways. If it wants something, it will never go direct. If it wants something, it will go zig-zag. It will say something else, it will do something else. It would like to get something else. The head is very political, diplomatic.

You can watch it in yourself -- how the head goes on deceiving, how the head goes on being political. It is never authentic. It cannot be. The heart is authentic. It knows no deception. It goes direct. The heart moves in straight lines, the head goes very zig-zag.

Buddha says a person who wants to move into his past lives will need singleness of purpose. Crookedness won't do. One will have to follow straight, simple, direct.... ARE ABLE TO UNDERSTAND THE MOST SUPREME WAY. These people who are simple, heart-oriented, single, straight, direct, immediate -- these people enter easily.

It has become more and more difficult since the days of Buddha to enter into past lives. It was so simple in Buddha's time. People were simple. Almost every sannyasin that was initiated by Buddha had to pass through past experiences, and the same was true with Mahavir.

There is a famous story. A prince took sannyas, was initiated by Mahavir. But he had lived almost always in comfort, in richness, and now life was very hard with Mahavir. He had to move naked, to sleep on hard floors with no clothes. It was difficult.

The first night he started thinking of dropping out; this was not for him. There were so many mosquitoes

-- as there have always been in India; they seem to be the constant enemies of meditators. He could not meditate... so many mosquitoes... and he was naked and it was cold, and the place where he was sleeping was just in the middle, and hundreds of sannyasins were staying there. The whole night he could not sleep; people were coming and going. It was very crowded and he had never lived that way; that was not his way of life.

So in the night he started feeling that the next morning he would leave. It is said that in the middle of the night Mahavir came to him. He was surprised. He said, 'Why have you come?'

Mahavir told him, 'I have been watching you. I know your difficulty. But this has happened before. This is in fact the third time. You have been initiated twice before in your other lives and every time you have left.'

He said, 'What do you mean?' And Mahavir told him to do a certain technique of meditation that he calls jati smaran -- the method to remember the past life. And he told him, 'You just do this the whole night. Sit in meditation and by the morning, whatsoever you decide....'

He went into his past life. It seems very simple, it must have been. People must have been simple. He went into his past life so easily. And by the morning he came; he was full of new light. He touched Mahavir's feet and he said, 'I have decided to stay. Enough is enough. I looked into.... Yes, you were right. How long can I go on repeating it again and again? It is insulting to take sannyas and leave it; it is below dignity.

'No, it is not good for a warrior like me to be afraid of mosquitoes, to be afraid of small inconveniences. But you were right. Twice also it has happened the same way. I was initiated and the first night I became disturbed, and the next morning I left. And I was going to do it again. I am so grateful to you that you reminded me. Otherwise I would have committed the same thing again, thinking that I am doing this for the first time.'

All the sannyasins of Buddha and Mahavir had to pass through jati smaran, through the memory of all the past lives. Today it has become very difficult. Difficult, because the head has become very heavy. Head is so heavy and energy is so much monopolized by the head, that it is not flowing in the heart at all. And the path towards past lives goes through the heart.

So if you want to remember past lives -- and it is a great experience, very revealing and very liberating -- you will have to live for a few months and years a very simple-hearted life... the life of feelings. Don't allow your thinking to dominate you; let feeling balance it, Don't allow logic to be dictatorial; let love decide. And by and by you will see -- the ways of the heart are very simple. And they are always single in purpose.

When the heart falls in love with somebody, then there is no problem; then your love object is the only love object for you. The moment the heart has fallen in love with a woman, then that is the only woman in the world. Then all the women have disappeared for you. Heart is single in purpose. But if the head had fallen in love -- in fact it has not fallen in love, it simply pretends -- then it is difficult. Then any woman that passes on the street attracts you, provokes you. Then any passing influence distracts you. Love knows single purposeness because love is really of the heart.

If you are here with me through the heart, then it is a totally different relationship Then it is going to be eternal. Then I can die, you can die, but the relationship cannot die.

But if it is only of the head, if you are simply convinced by what I am saying, not convinced by what I am... if you are only convinced by what I am saying -- my logic, my argument -- then this relationship is very temporary. Tomorrow you will be convinced by somebody else. Tomorrow somebody else can give you a better argument. Then it disappears.

Just two nights ago a young man from the West came, the husband of a sannyasin. I asked him, 'Have you something to say to me? Why have you come to me?'

He said, 'My wife told me to come to you.'

I said, 'Then it is not worth -- because your wife told you to come to me so you have come.... Your coming is very accidental. You have not come to me. You are simply obliging your wife. Then don't waste my time. You can oblige your wife in many other ways. This is no way.'

Then he listened to me, I talked to his wife, and then in the end he said, 'I am thinking to take sannyas.'

I asked him, 'Thinking? Then it will be difficult. Even if you are convinced by thinking, you may become a sannyasin outwardly; inwardly you will never be a sannyasin, because it will be a head thing. Sannyas is not a logical conviction, it is a conversion in love.'

But he couldn't understand. He said, 'I will think about it.'

If he comes, then too he will not be coming. Because he will come only because he is convinced, his head is convinced. He will not be convinced by me, he will be convinced only by his head, or maybe by his wife. The wife may persuade him. She persuaded him to come from Europe to here, so she can persuade him to change the clothes also. He may find some rationalizations, but the whole thing is pointless.

Unless you come through the heart, you don't come. Unless you reach me through the heart, you don't reach at all. Remember it. Religion is something that happens in your source of feelings. It has nothing to do with your thinking.

... PURE IN HEART AND SINGLE IN PURPOSE ARE ABLE TO UNDERSTAND THE MOST SUPREME WAY.

And once you have seen your past lives, suddenly you see the way out. Because so many times you have come in again and again. The way to come in is really the way to come out also. You just have to move in the opposite direction.

The way is the same. The entrance and the exit are not two. The direction is different. When you enter into the house, you enter from the same door. You go out of the house -- you get out of the same door. Just your direction is different.

So Buddha says, if you look into your past lives and you see again and again you are clinging with life, clinging with lust, ambition, ego, greed, jealousy, possessiveness -- those are the ways you have been coming in again and again. Those are the ways to go out.

If greed is the way to come in, no-greed is the way to go out. If ego is the way to come in, no-ego is the way to go out. If lust, desire, passion, is the way to come in, then no-passion, no-desire, or desirelessness is the way to go out.

IT IS LIKE POLISHING A MIRROR WHICH BECOMES BRIGHT WHEN THE DUST IS REMOVED. REMOVE YOUR PASSIONS AND HAVE NO HANKERING, AND THE PAST WILL BE REVEALED UNTO YOU.

So Buddha says three things. First, pure in heart, single of purpose, and third, he says that your consciousness is so much cluttered that your mirror is not reflecting. Otherwise you have such a beautiful mirror with such a penetrating clarity, that wherever you move your mirror of consciousness, you will be able to see everything that exists in that dimension.

If you move your mirror towards the past, the whole past, in toto, will be revealed to you. If you move your mirror towards the future, the whole future will be revealed to you. If you move your mirror to the present, the whole present will be revealed to you. Your consciousness is your key.

IT IS LIKE POLISHING A MIRROR WHICH BECOMES BRIGHT WHEN THE DUST IS REMOVED.

Too much dust of thinking, too much dust of impressions, is covering your mirror. You have completely forgotten -- the mirror looks like a brick. Clean it, wash it -- that's what we are doing in meditations. It is just an effort to clean the mirror so it mirrors whatsoever is.

REMOVE YOUR PASSIONS AND HAVE NO HANKERING AND THE PAST WILL BE REVEALED UNTO YOU.
A MONK ASKED THE BUDDHA: WHAT IS GOOD AND WHAT IS GREAT?
THE BUDDHA ANSWERED: GOOD IS TO PRACTISE THE WAY AND TO FOLLOW THE TRUTH. GREAT IS THE HEART THAT IS IN ACCORD WITH THE WAY.

Tremendously beautiful is his definition of the great. Understand it as deeply as possible. GOOD IS TO PRACTISE THE WAY....

First one has to know the way -- no greed, no violence, no desire. In a way, all are negatives. Because whatsoever you know as positive has been the door to come in. Eliminate the positive and you will find the

door to go out.

GOOD IS TO PRACTISE THE WAY.... Buddha says, knowing the way, recognizing the way in a clear, mirror-like consciousness, the first thing that one has to do is to practise it. Just be recognizing, it won't help. Just by recognizing, it is not going to transform you. You have to walk, you have to discipline.

GOOD IS TO PRACTISE THE WAY AND TO FOLLOW THE TRUTH.

You have had a vision of truth. It is very far away like a distant star. Clear vision... but the distance is great. You have to follow, you have to move towards it slowly, gradually. You have to prepare for the journey. This Buddha calls good. This is what virtue is.

AND GREAT IS THE HEART THAT IS IN ACCORD WITH THE WAY.

When you are practising, there is bound to be a little struggle. When you are disciplining yourself, there is bound to be a little conflict, because the old habits will come in the way. You have always been greedy, now suddenly you decide not to be greedy. The whole past will come in the way, will distract you. Old habits will again and again possess you; again and again you will forget and waver. There is bound to be struggle.

So Buddha says it is good but not great. Great is the man whose struggle is gone, whose discipline also is gone. Who is simply moving spontaneously in accord with the way is the great man. That's what Buddha calls great -- in accord. He is so surrendered that it is now natural for him.

Not to desire has become as natural to him as it is natural ordinarily to desire. Not to be ambitious has become as natural as it is natural for people to be ambitious. People are habitually in discord with the way, and he becomes naturally in accord.

Pythagoras calls this state harmonia. That is the right word -- in accord. Harmonia, in harmony.... Lao Tzu calls this tao. Buddha calls it dhamma.

To be in accord... as if you are not swimming, not struggling; you are completely relaxed and floating with the river. You are so one with the river that there is not even a slight distance between you and the river.You don't have any of your desires, you don't have any private goals. You go with the river to the ocean.

A man of harmonia, accord, tao, dhamma, is the most beautiful flowering in this world. He is the lotus flower of consciousness.

GREAT IS THE HEART THAT IS IN ACCORD WITH THE WAY.

But it cannot happen immediately. First you will have to discipline, and then you will have to drop discipline also. First you will have to make it a point to relax, and then you will have to forget relaxation also. First you will have to fight with your old, ingrained habits, and once you have got over them, you have to drop new habits that you must have created in fighting with the old. First you have to meditate, then one day you have to drop meditation also.

Meditation is good. Dropping of meditation is great. Being a saint is good, being holy is great. Being a good person is good, but not great. Because a good person still carries a subtle fight with the bad. He is constantly conflicting with the devil, with the evil inside himself. He is not at ease, he cannot relax. He knows that if he relaxes, the old, the past, is big and powerful and he will be possessed, and he will be thrown off balance. He has to continuously balance himself. A good man, a saint, is still not in absolute accord. He is trying hard, he is trying his best, and it should be appreciated that he is trying -- that's why Buddha calls him good.

So never be satisfied by good. Remember, to be great is the goal... to be so deeply in accord that you simply disappear and only the dhamma remains, only the tao remains, only the nature remains. You are just a wave in the ocean and you don't exist separately. Your separate existence, your self, has to be dropped.

The bad man has a self. The self is created by fighting against the law, against nature. The bad man has a self. He creates the self by fighting against dhamma. Whatsoever is good, he fights against it and creates a

self. The good man also has a self. He fights against his bad habits that he has created in the past. Because of fight, he has also a self.

The bad man has an ego, the good man has an ego. The bad man's ego is based on his mischief. The good man's ego is based on his virtue. But both have egos.

The great is one whose ego has disappeared, who is completely immersed, merged into the whole. To be so merged into the whole, to be in such a harmony, is to be great. That is what is required. That is what has to be remembered continuously. Never lose sight of it.

Life is just a training. One has to become so transcendental that not even good satisfies. One has to be continuously in a divine discontent to attain to this excellent transcendence where you are lost and only the whole is... when you have completely surrendered, when you have given way to the whole... you have become just a space.

If you want to use non-buddhist terms, you can call it surrender to god. You are so empty that god can descend in you. If you want to use buddhist terms, then he says, you are not there -- now only the law functions, now only the dhamma, the tao goes on functioning. To function in such accord is bliss, satchidananda.

The Discipline of Transcendence, Vol 2

Chapter #4
Chapter title: The Blessed One

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WHY DO YOU CALL YOURSELF BHAGWAN ? WHY DO YOU CALL YOURSELF GOD?

BECAUSE I AM -- and because you are. And because only god is. There is no other way, there is no other way to be. You may know it, you may not know it. The only choice is between ignorance and knowledge. The choice is not between whether to be a god or not to be a god; the choice is whether to recognize it or not. You can choose not to call, but you cannot choose not to be. But it has to be understood, because it is one of the most radical standpoints about life.

Life is made of one stuff. Call it god, call it matter, call it electricity. One thing is certain -- that life consists of only one stuff. At the deepest, life is one unity. You can call it whatsoever you like. Scientists used to call it matter, now they have decided to call it electricity. Religious people decided to call it god, non-religious people decided to call it the world. But one thing is certain -- that there exists only one thing.

Now, calling it A, B, C, does not matter. Whatsoever you call it, it does not change the reality, but it can change you. It will show your attitude. A person who calls the world matter, cannot grow. He has dropped all future possibilities. He has closed his door. He has denied his destiny. Now he has no opening -- he is a windowless atom, a monad... closed, going nowhere. Because matter cannot have any destiny, matter cannot have any growth. Matter cannot have any potentiality. Matter cannot have any experiencing.

The moment you say that life is nothing but matter, it does not change life. Because you call it matter, it does not become matter, but by calling life matter, you become a closed thing. By calling life matter, you become a thing. You lose your personality you lose that throb of aliveness. Something inside you suddenly

goes dead. Then you are a grave; you will drag. The dance will be lost. Your life will become more like prose, it will not have any poetry then.

When you call this life god, you bring poetry to it. You bring a vision, you open doors. You say, 'More is possible.' You say, 'We are not the end.' Higher realms of possibilities arise in your vision. You start dreaming. The moment you say this existence is divine, dreams become possible. Then you can live a life of adventure: God is the greatest venture, it is the greatest pilgrimage.

Calling existence divine, you bring something new to your vision. Then you are not finished, then you are not a full stop. Then you are a rushing river moving towards the ocean. By calling existence divine, you bring dynamism to your life. Then you are not stale, stagnant. Then fantastic possibilities are there. Just courage is needed, and you can go on and on... and there is no end to it.

There are only two ways to give a label to life. One is the way of the realist -- he calls it matter. The other is the way of the poet, the dreamer -- he calls it god.

I am an unashamed poet. I'm not a realist. I call myself god, I call you god, I call rocks god, I call trees god, and the clouds god.... The whole consists of only one stuff and I have chosen to call it god, because with god you can grow, with god you can ride on great tidal waves; you can go to the other shore. God is just a glimpse of your destiny. You give personality to existence.

Then between you and the tree it is not emptiness. Then between you and your beloved it is not emptiness -- god is bridging everything. He surrounds you, he is your surround. He is within and he is without.

When I call myself god, I mean to provoke you, to challenge you. I am simply calling myself god so that you can also gather courage to recognize it. If you can recognize it in me, you have taken the first step to recognizing it in yourself.

It will be very difficult for you to recognize it in yourself, because you have always been taught to condemn yourself. You have always been taught that you are a sinner. Here I am to take all that nonsense away. My insistence is that it is only one thing that is missing in you -- the courage to recognize who you are.

I call myself god to help you, to give you courage. If this man can be a god, why not you? I'm just like you. By calling myself god, I am not bringing god down, I am bringing you up. I am taking you for a high journey. I'm simply opening a door towards the himalayan peaks.

Once you start recognizing that you are also divine, you become unburdened. Then there may be errors, but there are no sins any more. You are not a sinner. You may be mistaken, you may be wandering on astray paths, but you are not a sinner. Whatsoever you do, you cannot lose your godhood -- that is your nature.

You can be a sinner, but still you cannot lose your godhood. Then, by becoming a sinner, your god becomes a sinner, that's all. You can be a fool, but that simply shows that god within you has chosen to play the game of being a fool, that's all.

Millions of forms, but all forms divine. Millions of forms, all complementing each other and making this whole world a great cosmos.

Calling myself god, I am just hinting something to you. I'm not interested in what you call me -- that is pointless. It is just indicative, a gesture. I'm saying to you, 'Look at me! I'm just like you. If I can recognize the divinity within me, if I can respect my own being, why not you? Be respectful towards your own being.'

It is not going to help that you go and worship a stone in the temple unless you start worshipping yourself, unless you start being respectful to your own being, unless you feel reverence for your own existence... that's what I mean when I call myself god.

I respect my being. I don't feel any condemnation about me. I am happy as I am. I am tremendously happy as I am. I am tremendously grateful as I am.

The indian term for god, Bhagwan, is even better than god. That word is tremendously meaningful. It simply means 'the blessed one' nothing else. Bhagwan means 'the blessed one' -- one who is fortunate enough to recognize his own being.

It has no christian associations. When you say 'god', it seems as if I have created the world. I deny all responsibility! I have not created this world. I am not that much a fool. The christian idea of god is one who has created the world. Bhagwan is totally different. It has nothing to do with creating the world. It simply says one who has recognized himself as divine. In that recognition is benediction. In that recognition is blessing. He has become the blessed one.

You can also become. If I can become, why not you? Nothing is lacking -- just a courage to penetrate your own soul, just a courage to enter yourself. You have been taught to be sinners -- condemned crushed,

crawling on the earth. Your wings have been cut and destroyed.

Calling myself Bhagwan, I would like simply to say to you to gather courage, reclaim your wings... the whole sky is yours. But without wings it is not yours. Reclaim your wings and don't allow anybody to condemn you. Respect yourself! If you cannot respect yourself, you cannot respect anybody else.

When you respect yourself, a great respect arises. Then you respect the tree, the rock, the man, the woman, the sky, the sun, the moon, the stars. But those ripples of respect arise only when you have started respecting yourself.

I call myself Bhagwan because I respect myself. I am tremendously fulfilled as I am. I am the blessed one. I have no discontent. That is the meaning of Bhagwan -- when you have no discontent, when each moment of your life is a fulfillment... when you don't desire anything in the future; your present is so full, overflowing... when there is no hankering.

That's why we call Buddha Bhagwan. He has denied god in his cosmology. He says there is no god, no creator. Christians become very puzzled when Buddha says there is no god, no creator. Then why do Buddhists call him Bhagwan?

Our meaning of Bhagwan is totally different. We call him Buddha, Bhagwan, because he has now no more desires. He is contented. He is happy and at home. He has come home -- that is his blessedness. Now there is no conflict between him and existence. He has fallen in accord, in harmonia. Now he and the whole are not two separate things. They vibrate in the same way. He has become part of the orchestra of the whole. And by becoming a part of this great orchestra of stars and trees and flowers and winds and clouds and seas and sands, he has become blessed -- we call him Bhagwan.

Go on this adventure. Once you use a certain word, that word creates many things -- words are very creative. If you call the world just matter, that very word pulls you down. So there is nothing else? just matter? Then all else that looks superior to matter must be illusory.

That's why a materialist goes on saying that the samadhi of Patanjali is illusion, the nirvana of Buddha is imaginary, the satori of zen masters is just a game of the mind. Why does the materialist go on denying these things? Once you have this concept of matter, that everything has to be reduced to matter, then there are many things that cannot be reduced to matter. How to reduce the experience of satori into matter? The only possible way is to deny it, say it is not.

Nietzsche says god is not, god is dead, because if god is, then you have to accept Jesus, you have to accept Buddha, you have to accept Patanjali, Lao Tzu, Zarathustra. They are like rainbows... bridges between the known and the unknown. But you have to raise your eyes towards the sky.

If you look down into the earth and you go on digging there, you cannot look at the rainbows. If you deny the existence of sky itself and somebody says, 'Look up!' you will say, 'Where? There is no up.' And if somebody says, 'I am seeing a beautiful rainbow in the sky,' you will say, 'You must be hallucinating, you must be in a delusion. What are you talking about? There is no sky, so there is no possibility for any rainbow.'

By denying god, we deny all possibilities of all rainbows. But then man becomes stuck. Then you are not going anywhere, then you are a stagnant pool... just waiting to die. For a materialist there is nothing else -- just waiting to die. His life becomes a tremendous burden, anguish.

Jean-Paul Sartre calls man a useless passion. If there is no god, he is right. If there is no god, then why are you existing, for what? If you cannot become god, then what is the point of it all? Why go on existing and why go on carrying this anguish, angst, this anxiety, this tense life? Why? Why continue this nightmare? Why not drop out of it?

In one of Dostoevsky's great novels, 'Brothers Karamazov', one character says to god, 'If I ever meet you, I want to give back this ticket that you gave me to enter into the world. Take it back! I don't want to be here; it is so pointless.'

Jean-Paul Sartre is right. If there is no god then existence is meaningless. Then it is just a tale told by an idiot, full of fury and noise, signifying nothing. Then it is a madhouse.

With god, with the very concept of god, things start falling in line. Then it is not just a tale told by an idiot; then life has meaning. The meaning comes from the beyond. The meaning always comes from the transcendental. The meaning is always surpassing that which is. If you deny all future possibilities, then meaning disappears, then life is futile.

I call myself god because I would like to introduce you to a life of passionate meaning, full of meaning... a life of significance, grandeur, beauty, truth. With god, everything becomes possible. Without god, everything becomes impossible.

A man without god is not a man at all. He resembles man, but he is not a man because he has no transcending meaning in him. He is like a tree without flowers. The tree exists in a futile way, no fulfillment. Unless flowers bloom and the fragrance is released to the winds, the tree exists in vain. You can go and listen deeply; you will find it crying and weeping. Deep in its heart you will find pain. When flowers come to a tree, poetry has started happening, something transcendental.

Can you ever imagine flowers by looking at the roots? If you have never seen any flowers and I bring the roots of a beautiful flowering bush and show you the roots, can you imagine that flowers are possible from looking at ugly roots? You will simply deny. But hidden in these roots are flowers.

Somebody is needed to nourish these roots, to protect these roots, to water these roots, to give them light and shade and sun and wind and rains, and one needs to be tremendously trusting that something is going to happen, because long will be the awaiting. Then one day just a miracle happens -- the tree is blooming. You cannot believe your eyes. How did those ugly roots get so transfigured? so transformed? How have those ugly roots become such beautiful roses? Impossible. Illogical. It should not really happen. It goes against all reasoning. But it is so.

If you exist without a god, you are a tree without flowers, a rosebush without roses. And what is a rosebush without roses? Just thorns....

When I call myself Bhagwan, I am simply saying to you, 'Look at me -- the roses have bloomed. And what has happened to me can happen to you. So don't feel desperate and don't feel depressed. Look at me and your hope will come back, and you will not feel hopeless.

'Allow me to enter you. At least allow my fragrance to enter your nostrils. Let me get to your heart. Let me stir your heart a little so that your own flowers start growing, your own buds start opening their petals.'

Calling myself Bhagwan is just a device. I can drop it any day. The moment I see it has started working, the chain has started. The moment I see that now it is no more needed... a few people have become a flame; then they will be enough proof. There will be no need to call myself Bhagwan. They will be enough proof. If a few of my sannyasins start blooming, I will drop calling myself Bhagwan. The device will have worked.

A few years back, one day I called Yoga Chinmaya and told him to find a new word for me because I was going to function in a new way. I was known all over the country as the acharya. The acharya means a master, a teacher, and I was a teacher, and I was teaching and travelling. That was just the introductory part of my work; that was to invite people.

Once the invitation reached, I stopped travelling. Now those who want, they should come to me. I have gone to their home, knocked on their doors. I have told them that I am here and any day the desire arises in them, they can come. I will wait. I have shown them the path towards me. And then one day I called Yoga Chinmaya and I told him, 'Now find a new word for me because the word "teacher" will not be enough.'

He brought many names for the new function that I was going to take. He said, 'Maharishi, great seer.' I said, 'That is comparative -- seer and great seer, rishi and maharishi. No, that is not good. And everybody cannot be a seer. It is a talent. A few people can become seers, everybody cannot become a seer.'

Then he said, 'Paramahansa, the great swan?' Again it is comparative. And it is a symbol of hierarchy. In certain old sannyasin orders, Paramahansa is the last stage. Just as in buddhist terminology, Arhat is the peak, one has arrived. In hindu terminology, Paramahansa is the peak -- but it shows graduation, step by step. It is mathematical, calculative.

He said, 'Then what about Avadhuta? That too is another comparative term, belonging to another sect of sannyasins. It is again parallel to Arhat and Paramahansa, and belongs to the Tantrikas. Avadhuta is their last stage. But it shows achievement.

I said, 'Find something which is universal. Find something which is not relative.' And then he found 'Bhagwan'.

It is a non-comparative term. You cannot be godlier than god; godder than god you cannot be. It is a non-comparative term. And it does not show any achievement; it simply shows your nature. Not that one has to become god; one is god, one has simply to recognize

It does not show any talent. There is somebody who is a great poet, somebody who is a great seer, a great visionary; somebody a great painter, somebody a great musician, somebody a great dancer -- these are all talents. All cannot be great dancers; you cannot all be Nijinskys. And all cannot be great painters; you cannot all be Van Goghs. And you all cannot be great poets; you cannot all be Tagores and Pablo Nerudas.

But Bhagwan you all are. It does not show an achievement; it simply shows your universality, your very nature. Already you are god.

I loved the term. I said, 'That will do. At least for a few years it will do; then we can drop it.'

I have chosen it for a specific purpose and it has been serving well, because people who used to come to me to gather knowledge, they stopped. The day I called myself Bhagwan, they stopped. It was too much for them, it was too much for their egos. Somebody calling himself Bhagwan?... it hurts the ego.

They stopped. They were coming to me to gather knowledge. Now I've changed my function absolutely. I started working on a different level, in a different dimension. Now I give you being, not knowledge. I was an acharya and they were students; they were learning. Now I am no more a teacher and you are not here as students.

If you are here as students, sooner or later you will have to leave, because you will find yourself in a wrong place; you will not fit here. Only if you are a disciple, then you can fit with me. Because now I am to give something more. If you are here for knowledge, then sooner or later you will see -- you have to go somewhere else.

I am here to impart being. I am here to make you awake. I am not going to give you knowledge, I am going to give you knowing -- and that is a totally different dimension.

Calling myself Bhagwan was simply symbolic -- that now I have taken a different dimension to work. And it has been tremendously useful. All wrong people automatically disappeared and a totally different quality of people started arriving.

It worked well. Chinmaya's choice was good. It sorted out well. Only those who are ready to dissolve with me remained, all others escaped. They created space around me. Otherwise they were crowding too much, and it was very difficult for the real seekers to come closer to me. The crowds disappeared. The word 'Bhagwan' functioned like an atomic explosion. It did well. I am happy that I chose it.

Now people who come to me are no more argumentative. Now people who come to me come to drink me, to eat me, to digest me. Now people who come to me are great adventurers of the soul. And they are ready to risk -- to risk any and everything.

Calling myself Bhagwan is a device. Sooner or later, when you have grown up and you have understood the point, and when your presence here has created a different quality of vibrations, I will stop calling myself Bhagwan. Then there will be no need. Then the whole atmosphere will be throbbing with godliness. Then people who will come, it will shower on them. It will penetrate into their hearts. There will be no need to call me anything -- you will know. But in the beginning it was needed, and it has been of tremendous help.

The last thing about it. I am not a philosopher. Always remember me as a poet. My approach towards life is that of poetry, is that of romance. It is romantic, it is imaginative. I would like you all to be gods and goddesses. I would like you to reveal your true being.

Calling myself god is a challenge. It is a subtle challenge. There are only two ways to settle with it. One is, you say, 'This man is not god, and go away, because then what are you doing here? If this man is not god, then why waste your time? You go away. Or, you accept that this man is god, and then you start being with me, and your own godliness starts flowering.

One day you will also be a god, a goddess. Accepting me as god is in fact deep down accepting the possibility that you can also be a god, that's all. The very acceptance that this man can be a god, stirs something that has been fast asleep within you. Then you cannot remain as you are; something has to be done. Something has to be transformed, something has to be known. You cannot live at rest any more. A dream has taken possession of you.

I was reading an anecdote:

The cute and efficient young maid seemed to enjoy her work until one day without warning she gave notice.

'Why do you wish to leave?' the lady of the house asked. 'Is there anything wrong?'

'I just can't stand the suspense in this house a minute more,' the maid replied.

'Suspense?' said the confused mistress. 'What do you mean?'

'It is the sign over my door,' the girl explained. 'You know, the one that says: Watch ye, for ye know not when the master cometh.' 'Watch ye, for ye know not when the master cometh.'

She misunderstood it, but it created a continuous suspense, uneasiness. 'Watch ye, ye know not when the master cometh....'

If you decide to go with me, you will become more and more watchful. And the more watchful you will become, the more you will be able to understand me, the more you will be able to understand what has

happened, what has transpired within my soul. You will become more and more a participant in this happening, in this dance, in this singing.

And by and by you will see -- the master is coming. And it is not coming from the outside, it is coming from your innermost core, it is arising from your depths.

The master cometh, the god comes, but not from the outside. He comes from your very center. He has been there waiting for you to call him. He has been there since eternity waiting that some day you will look in.

I looked in and I found him there. My message is simple -- that I have found the god within me. My whole effort is to persuade you -- look within, the master cometh. Yes, it is possible. Yes, he comes. And he does not come from the outside; he explodes from the inside. He arises in you. He is your future, he is your destiny.

You may know it, you may not know it. You are already in him and he is already in you. The only question is how to become aware. 'Watch ye, for ye know not when the master cometh.'

The only question is of becoming a watcher on the hills. Become a witness -- alert, observing -- and you will be fulfilled.

WHAT DOES IT MEAN TO LIVE DANGEROUSLY?

To live dangerously means to live. If you don't live dangerously, you don't live. Living flowers only in danger. Living never flowers in security; it flowers only in insecurity.

If you start getting secure, you become a stagnant pool. Then your energy is no more moving. Then you are afraid, because one never knows how to go into the unknown. And why take the risk? The known is more secure. Then you get obsessed with the familiar. You go on getting fed up with it, you are bored with it, you feel miserable in it, but still it seems familiar and comfortable. At least it is known. Unknown creates a trembling in you. The very idea of the unknown and you start feeling unsafe.

There are only two types of people in the world. People who want to live comfortably -- they are seeking death. They want a comfortable grave. And people who want to live -- they choose to live dangerously, because life thrives only when there is risk.

Have you ever gone climbing the mountains? The higher the climb, the fresher you feel, the younger you feel. The greater the danger of falling, the bigger the abyss by the side, the more alive you are... between life and death, when you are just hanging between life and death. Then there is no boredom, then there is no dust of the past, no desire for the future. Then the present moment is very sharp like a flame. It is enough. You live in the here and now.

Or surfing... or skiing... or gliding. Wherever there is a risk of losing life, there is tremendous joy. Because the risk of losing life makes you tremendously alive. Hence people are attracted to dangerous sports.

People go climbing the mountains. Somebody asked Hillary, 'Why did you try to climb Everest? Why?' And Hillary said, 'Because it is there -- a constant challenge.' It was risky, many people had died before. For almost sixty, seventy years, groups had been going, and it was almost a certain death. But still people were going. What was the attraction?

Reaching higher, going farther away from the settled, the routine life, you again become wild, you again become part of the animal world. You again live like a tiger or a lion or like a river. You again soar like a bird into the skies, farther and farther away. And each moment the security, the bank balance, the wife, the husband, the family, the society, the church, the respectability... all are fading away and away, distant and distant. You become alone.

This is why people are so much interested in sports. But that too is not real danger because you can become very very skilled. You can learn it, you can be trained for it. It is a very calculated risk -- if you allow me the expression, calculated risk. You can train for mountaineering and you can take all precautions.

Or driving, speed-driving. You can go a hundred miles per hour. It is dangerous, it is thrilling. But you can become really skillful about it, and the danger is only for outsiders; for you it is not. And even if it is there, it is very marginal. And then, these risks are only physical risks, only the body is involved.

When I say to you, live dangerously, I mean not only bodily risk, but psychological risk, and finally spiritual risk. Religion is spiritual risk. It is going to such heights from where maybe there is no return. That

is the meaning of Buddha's term, anagamin -- one who returns never. It is going to such a height of point of no return; then one is simply lost. One never comes back.

When I say live dangerously, I mean don't live the life of ordinary respectability -- that you are a mayor in a town, or a member of the cooperation. This is not life. Or you are a minister, or you have a good profession and are earning well and money goes on accumulating in the bank and everything is going perfectly well.

When everything is going perfectly well, simply see it -- you are dying and nothing is happening. People may respect you, and when you die a great procession will follow you. Good, that's all. And in the newspapers your pictures will be published and there will be editorials, and then people will forget about you. And you lived your whole life only for these things.

Watch -- one can miss one's whole life for ordinary, mundane things. To be spiritual means to understand that these small things should not be given too much importance. I am not saying that they are meaningless. I am saying that they are meaningful, but not as meaningful as you think.

Money is needed. It is a need. But money is not the goal and cannot be the goal. A house is needed, certainly. It is a need. I am not an ascetic and I don't want you to destroy your houses and escape to the Himalayas. The house is needed -- but the house is needed for you. Don't misunderstand it.

As I see people, the whole thing has gone topsy-turvy. They exist as if they are needed for the house. They go on working for the house. As if they are needed for the bank balance -- they simply go on collecting money and then they die. And they had never lived. They had never a single moment of throbbing, streaming life. They were just imprisoned in security, familiarity, respectability.

Then if you feel bored, it is natural. People come to me and they say they feel very bored. They feel fed up, stuck. What to do? They think that just by repeating a mantra they will become again alive. It is not so easy. They will have to change their whole life pattern.

Love, but don't think that tomorrow the woman will be available to you. Don't expect. Don't reduce the woman into a wife. Then you are living dangerously. Don't reduce the man into a husband, because a husband is an ugly thing. Let your man be your man and your woman your woman. And don't make your tomorrow predictable. Expect nothing and be ready for everything. That's what I mean when I say live dangerously.

What do we do? We fall in love with a woman and immediately we start going to the court, or to the registry office, or to the church to get married. I'm not saying don't get married. It is a formality. Good, satisfy the society. But deep in your mind never possess the woman. Never for a single moment say that 'you belong to me'. Because how can a person belong to you? And when you start possessing the woman, she will start possessing you. Then you both are no more in love. You are just crushing and killing each other, paralyzing each other.

Love -- but don't let your love degrade into marriage. Work -- work is needed -- but don't let work become your only life. Play should remain your life, your center of life. Work should be as a means towards play. Work in the office and work in the factory and work in the shop, but just to have time, opportunity, to play. Don't let your life be reduced into just a working routine. Because the goal of life is play. Play means doing something for its own sake.

You come to me even to meditate, and you take meditation also as work. You think something has to be done to achieve god. It is nonsense. Meditation cannot be done that way. You have to play, you have to take it as fun. You have not to be serious about it. You have to enjoy it.

When you enjoy it, it develops. When you start taking it as work, as a duty to be done -- because you have to do, you have to achieve moksha, nirvana, liberation -- then again you have brought your foolish categories into the world of play. Meditation is play, it is a leela. You enjoy it for its own sake.

If you enjoy many more things for their own sake, you will be more alive. Of course, your life will always be in a risk, danger. But that's how life has to be. Risk is part of it. In fact the better part of it is risk, the best part of it is risk. The most beautiful part of it is risk. It is every moment a risk. You may not be aware. You breathe in, you breathe out. There is risk. Even breathing out, who knows whether the breath will come back or not? It is not certain, there is no guarantee.

But there are a few people whose whole religion is security. Even if they talk about god, they talk about god as the supreme security. If they think about god, they think only because they are afraid. If they go to pray and meditate, they are going just in order that they remain in the good books -- in god's good books. 'If there is a god, he will know that I was a regular church-goer, a regular worshipper. I can claim.' Even their prayer is just a means.

To live dangerously means to live life as if each moment is its own end. Each moment has its own intrinsic value. And you are not afraid. And you know death is there and you accept the fact that death is there, and you are not hiding against death. In fact, you go and encounter death. You enjoy those moments of encountering death -- physically, psychologically, spiritually.

Enjoying those moments where you come directly in contact with death, where death becomes almost a reality, is what I mean when I say live dangerously.

Love brings you face to face with death. Meditation brings you face to face with death. Coming to a master is coming to your own death. Facing somebody who has disappeared, is entering an abyss in which you can be lost, and you can become an anagamin.

Those who are courageous, they go headlong. They search all opportunities of danger. Their life philosophy is not that of insurance companies. Their life philosophy is that of a mountain climber, a glider, a surfer. And not only in the outside seas they surf; they surf in their innermost seas. And not only on the outside they climb Alps and Himalayas; they seek inner peaks.

But remember one thing -- never forget the art of risking, never never. Always remain capable of risking. And wherever you can find an opportunity to risk, never miss it, and you will never be a loser. Risk is the only guarantee for being truly alive.

I FEEL STUCK. I FEEL I HAVE AN ESSENTIAL BEING INSIDE WHICH WANTS TO GET OUT. IT FEELS A LOT MORE ALIVE AND DANGEROUS THAN THE ONE I DRAG AROUND WITH ME. IT WANTS TO GRAB GIRLS AND SEXUALLY ENJOY.
BUT YOU HAVE SAID THAT FOR LIFETIMES THE ENERGY HAS GONE DOWN; TIME FOR A CHANGE.
IT WANTS TO FUME AND RAGE AT GETTING A HALF-CUP INSTEAD OF A FULL CUP OF MILK.

The half-cup will always remain half. Because it is in the very nature of desires that they cannot be completed. It is the very nature of desire to remain half, to remain discontent. It is the very nature of desire to remain desiring.

You desire one thing. When you get it, by the time you get it, your desire has increased. You were desiring ten thousand rupees. By the time you get ten thousand rupees, your desire has gone farther ahead. Now it is asking for twenty thousand rupees.

In fact nothing has changed. You had five thousand rupees with you, and you were desiring ten thousand rupees. Now you have ten thousand rupees, you are desiring twenty thousand rupees. The proportion is the same. The distance between you and your goal is the same. It remains the same. The cup remains half. There is no way through desire to come to fulfillment.

Buddha has said it is not the nature of desire to be fulfilled. Fulfillment comes only by desirelessness.

Now, this is one of the most important paradoxes -- if you drop desiring, you will be fulfilled. The more you desire, the more you are getting into desire, the farther and farther away you go from your possibility of fulfillment. One desire creates many more desires... then many more desires, millions more. It is like a tree. First it is one, then many branches, then many small offshoots, and on and on it goes.

The person has asked, I FEEL STUCK....

Everybody who has been living in desire feels stuck. The problem is that if you don't try to fulfill your desire, you remain unfulfilled. If you try, even if you get the goal of your desire, then you remain unfulfilled -- then too, nothing changes. This is the nightmare of life.

I have heard about a madhouse. A visitor had come, and the doctor, the superintendent, was taking him round. They came to a cage. A man was beating his head, pulling his hair, crying, and holding a small picture near his chest. Pathetic, very tragic was the scene.

The visitor asked, 'What happened to this unfortunate man?'

The doctor said, 'He used to love a woman and he could not get her. She decided to marry somebody else. Since then he has been mad. He is carrying that picture continuously -- day, night, awake, asleep -- and he goes on in deep anguish. His misery is immense.'

Then they reached another cage, just in front of the first one. Another person was raving mad, hitting against the walls, fighting with some shadows. He was almost violent, aggressive; he looked like a murderer. And the visitor asked, 'What happened to this man?'

The doctor started laughing. He said, 'The woman married this man! And this is what has happened by marrying the woman.'

One is suffering because he could not get, another is suffering because he could get.

There are poor people who are suffering because they don't have riches. And there are rich people who are suffering because now they have riches and yet they have nothing. There are unsuccessful people who are in tremendous pain because they failed and life failed them. And there are successful people who are simply empty, all life gone out of them. They put everything at stake and they succeeded and now what to do?

Nothing fails like success. When it comes, you cannot believe what you were desiring. You can have a big house, and you can have respect and money, and suddenly you see -- you are just empty and your whole life has been a wastage. Things have accumulated and you have disappeared. Things are there, possessions are there, but the master is missing.

This is the nature of desire. Everybody feels stuck.

I FEEL STUCK. I FEEL I HAVE AN ESSENTIAL BEING INSIDE WHICH WANTS TO GET OUT.

That is not your essential being. Because the essential being is that which has no desire. The being that desires is the accidental being. Be careful what words you use.

The essential is one which has no desire. It is already fulfilled. That which desires is the accidental. It is continuously unhappy, continuously in discontent, continuously frustrated... and goes on desiring.

And the problem is -- the more you desire, the more you get frustrated. The more you get frustrated, the more you desire. A vicious circle... and one goes on moving in it and is crushed by the wheel.

I FEEL I HAVE AN ESSENTIAL BEING INSIDE WHICH WANTS TO GET OUT.

The essential being never wants to get out. The essential being is your innermost core, it is your innerness. It never wants to get out. There is nothing for it to go anywhere. It is already where it should be. The essential is one which is already where it should be, which is already that which it should be. The essential is the ideal, the essential is the natural, the spontaneous.

I FEEL I HAVE AN ESSENTIAL BEING INSIDE ME WHICH WANTS TO GET OUT.

This is not your essential being that wants to get out. This is your accidental being. Maybe it arises because you are identified with the body, or it arises because you are identified with the mind. IT FEELS A LOT MORE ALIVE AND DANGEROUS THAN THE ONE I DRAG AROUND WITH ME.

Yes, it is. It at least appears to be more alive. It at least deceives you to be more alive. Follow it and you will find that it tricked you.

That's what people find by the time death is approaching. Their sex tricked them, their lust tricked them, their greed tricked them, their ambition tricked them. And now everything is gone, all energy lost, and they are going empty-handed. They have not matured. They have not got anything that they can carry beyond death.

Life is that which cannot be destroyed by death, remember. That is the definition. And anything alive, if it is truly alive, is beyond death. It cannot be taken away by death. Nothing can destroy it. Aliveness is eternity.

IT FEELS A LOT MORE ALIVE... It simply deceives you. It is very very tricky, it is very persuasive. It is a great salesman... AND DANGEROUS THAN THE ONE I DRAG AROUND WITH ME. Yes, and it is dangerous; not for you -- it is dangerous for others. For you, it is just an illusion.

Of course it is dangerous, but not in the sense that I was talking about danger. That's what everybody is doing. That is nothing new. Everybody is greedy and everybody is full of lust. That is nothing new, that is nothing risky. That is the way of the world. Even animals are doing that, trees are doing that. Everybody is doing that.

It is dangerous in a different way. It is dangerous in the sense that it is destructive. It will destroy you, and it will destroy others. It is not creative.

Love is creative. Sex is destructive. And there is a lot of difference between the two. Sometimes you start thinking that your sexuality is your love. Then you are deceived. Sexuality can play the game of love,

but it is a counterfeit game. I am not against sex, but I am certainly against sexuality. And the difference is that sex is a natural thing and sexuality is a mind thing.

To love a woman is natural, to love a man is natural. To reproduce children is natural, nothing wrong in it. But to think about women, to carry pornographic pictures, to fall asleep every night thinking about women -- women and women and women -- that is sexuality.

Mulla Nasrudin went to his psychiatrist. And the psychiatrist said, just as a test, 'Look at the clock on the wall. What does it remind you of?'
He looked at the wall and said, 'Of women.'

The clock!? The psychiatrist said, 'Okay, what does this chair remind you of?'

'Of course,' Mulla Nasrudin said, 'of women.' Even the psychiatrist was shocked -- the chair? And then a camel was passing, so he said, 'And what does this camel remind you of?' Now, this is the farthest thing from a woman -- a camel.
And he said, 'Of course, of women.'

The psychiatrist said, 'This is too much. How can the camel remind you of women?'

Mulla Nasrudin said, 'It is not a question of the camel or anything else. I never think about anything else. Everything reminds me of women. Even nothing reminds me of women. I simply think about women and nothing else.'

Now this is sexuality.

And the same is trying to erupt in the questioner. IT WANTS TO GRAB GIRLS AND SEXUALLY ENJOY.

Now nothing is wrong in falling in love with a woman, but to grab a girl is ugly. Be a little more artful and a little more gentlemanly. Grabbing? The very word is aggressive, the very word is violent -- as if you don't have any respect for the woman you love. Grabbing? Is she a thing? Do you want to rape?

This is what goes on happening in the ordinary mind. It has fallen from sex, it has become sexual. Sex is natural, normal. You love a woman, you love a man -- good. But then you are finished. If you love a woman, you are finished with being concerned with other women. Then that one woman represents all women, then that one man becomes all the men in one. Then the whole mankind is there. When you love a woman, you have found the essential woman that you were looking for. Now you are not looking at every passerby, and your mind is not grabbing. IT WANTS TO GRAB GIRLS AND SEXUALLY ENJOY.

First thing to remember -- if you grab a woman, you will never enjoy. Because enjoyment cannot be forced. It is a subtle rhythm. When a woman also loves you, only then this music arises between the two which gives joy, delight.

You can grab a woman -- and that's what people are doing. Somebody is doing just by physical force, somebody is doing by money-force... because he has money so he can purchase any woman... somebody is doing by some other means. As I see, out of a hundred, ninety-nine people have grabbed women and men. Rarely it happens that a person is in love.

When you are in love, you don't grab the woman and the woman does not grab you. When you are in love, love possesses you both. When you are in love, you don't possess each other. You possess not -- not at all. And when you are in love, you don't think about enjoyment; it is there. All thinking about enjoyment exists because it is not there, it is missing.

Joy is something which happens as a consequence; it is not a result. You cannot make any effort to be joyful. You can move into some activity so deeply that you forget yourself, and joy arises. Joy arises only when you are not. This is what Buddha says -- when the self disappears then joy arises.

The self can disappear in meditation. The self can disappear in love. The self can disappear in prayer. The self can disappear in dance, in singing and painting. The self can disappear anywhere if you are completely lost in any activity, and the activity is so deep that you are no more a doer there; you have become one with it. It happens sometimes.

Once a young man came to me. He was a good runner, a champion runner, and he asked me how to meditate, and he was so bubbling with energy. He was a great runner, and he said, 'When I sit, and you tell me to sit silently, I cannot sit; the energy is so much. Is there any possibility for me to ever become meditative?'

I said, 'You forget about meditation. You run, and you drop yourself in running. One day meditation will happen.'

He said, 'What are you saying? Just by running? Has anybody ever become a Buddha just running?'

I said, 'Yes, there is a possibility. Because a person can become a Buddha in any activity.'

He said, 'I will try.'

After a week he came and he said, 'It is unbelievable. I cannot even believe that it has happened. Something tremendously beautiful happened. I was running, I was going as fast as I could. And as you had said, I forgot myself completely. I was not performing, it was not a competition. I was simply in it... the sun falling on my being, showering me, the morning breeze, the birds singing, and the empty bank of the river. And I was running and running.

'And by and by I started falling into a rhythm with the river, with the breeze, with the trees. And suddenly, yes, it was there. I was so full of joy. I have never been so joyful. Tell me, Osho, has it really happened? Because I cannot believe that just by running... and I have been running for many years and it has never happened.' He was not losing himself; running was a performance.

Now, one of the most miserable things is happening in the West -- people are making even love a performance. They read Masters and Johnson, and they read Kinsey and his reports, and they read other so-called great sex researchers, and now they are trying to perform.

They go on looking whether the woman is having the orgasm or not, whether she is thinking that the man is the greatest man in the world or not. And the woman is also thinking in the same way -- seeing whether she is fulfilling the man and giving him great ecstasy or not. Now both are performing and the whole thing is destroyed. Now they are simply acting, they are no more in it.

In the West, this century is proving the worst century for love. And they talk too much about love, and so many books are there -- but something is missing. Love is becoming a performance.

I am saying to you that even a thing like running, if it is no more a performance, will give you the same orgasm that love can give, and the same ecstasy that meditation can give. Even cleansing the floor, you can attain to samadhi.

Sarita goes on cleansing. I hope one day she achieves her samadhi through cleansing. She is moving by and by towards it. Sometimes she even misses my talks because she has to clean, and she enjoys cleaning so much that I say, 'Okay, you miss the talk. You will not be missing me.'

Even an ordinary activity -- very ordinary activity -- can have tremendous import once you are completely lost in it. Don't be a performer.

IT WANTS TO GRAB GIRLS AND SEXUALLY ENJOY. If you grab a girl you will have a corpse in your hands, not a human body. You can make love to a corpse. There have been people.... It is said that when Cleopatra died, some foolish people dug her out of her grave and raped her... with a dead body. But this is not so strange. As I see, many people are doing it. It is not very strange. Cleopatra was tremendously beautiful, and men are foolish.

H. G. Wells has written that if Cleopatra had had a little smaller nose, the whole history of humanity would have been different. Men are such fools that their whole history can be different if Cleopatra had had a little smaller nose. It must have been; H. G. Wells is right. The whole history would have been different. And some fools raped the dead body.

But this is happening on a very large scale. If your woman is not ready to love you in that moment... maybe she is your wife; that does not make it sure... if she is not ready out of her own heart, if she is not flowing in it, you are making love to a dead body. If your man is not ready, drawn into it, losing himself into it, you are making love to a dead body.

You can grab, but you will never reach the woman. The woman or the man can never be grabbed. And you can try to enjoy and you will be only frustrated, because nobody has ever attained any enjoyment by trying it. Enjoyment comes like a shadow. The whole effort is ridiculous.

Let me tell you one anecdote:

Mulla Nasrudin and his wife were at the ballet. He suddenly started laughing. The wife asked, 'Why?'

'I was just wondering what the audience would do if I suddenly jumped on the stage, grabbed one of the girls, threw her down and made violent love to her,' he said.

The wife thought a little and began to laugh. He asked, 'Why?'

'I was just thinking,' she said, 'what would you do if the audience gave you a standing ovation and screamed for an encore. If the audience screamed, "Once more!" what would you do?'

It will be really ridiculous. Performance is ridiculous. Don't be a performer.

Never think of grabbing a woman or a man. Love -- love is beautiful. But loving needs a tremendous transformation in you, because it is a surrender. You have to surrender, you have to be respectful. You have to revere the other person, his being. Love is prayer. And if sex happens as part of love, sex is spiritual. Then sex is no more sexual, then it is a spiritual ecstasy. It is meditative and prayerful.

BUT YOU HAVE SAID THAT FOR LIFETIMES THE ENERGY HAS GONE DOWN; TIME FOR A CHANGE. IT WANTS TO FUME AND RAGE AT GETTING A HALF-CUP INSTEAD OF A FULL CUP OF MILK.

The very nature of desire is such, and you are tackling it in a very foolish way. Try to understand the nature of desire. I am not saying repress it. I am saying understand it. Because repression will not help. In fact, repression has brought you to this stage.

The questioner must have been repressing. See, he has repressed his natural desires so much that they have become corrupted. Now he thinks that is his essential being. It is nothing but his repressed being. Then you can go on and on in your head, playing again and again the same repressed desires. And it is not going to fulfill you.

I am not saying be repressive. I am saying be skillful, be aware.

It happened:

When Syble got to be twenty-eight without any prospects of getting married, her mother nagged her into inserting an ad in the matrimonial column. The ad read: Beautiful exotic young heiress seeks correspondence with devil-may-care gentleman who wants to go places fast.

After the ad appeared, the mother asked anxiously, 'Well, any answers?'

'Just one,' sighed the daughter.

'Who wrote it?' demanded mama.

'I should not tell you,' said the daughter.

'But it was my idea,' shouted mama, 'and I insist on knowing.'

'All right,' said the daughter, 'you asked for it. It is from papa.'

If you go on repressing, then it will become uglier and uglier. And in old age all your repressions become very strong -- because you become weak and your repressions take revenge.

I am not saying to repress. I am saying understand. Only if understanding can help, then it is good. And understanding helps.

Meditate on your sexuality. See it through and through. Let it become transparent. And the first thing needed is -- at least make your sexuality normal. Let it be sex. Don't think in terms of grabbing. Be a little more romantic. Don't be so aggressive and violent. Be a little more poetic about life, and a little more graceful.

First let your sexuality come to a normal point of sex, and then let your sex follow your love. Never put your sex before love. Love should be the driving force and sex should follow it.

And once you have done this much, you are on the right track. Soon you will realize that whatsoever you have been calling your essential self was your repressed self. And once that repressed self is dispersed, eliminated, and you have become natural, healthy, whole, then your essential self will come for the first time into your vision.

The essential self is your innermost god. The essential self is what truth is. The essential self is no-self.

The Discipline of Transcendence, Vol 2

Chapter #5
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A MONK ASKED THE BUDDHA: WHAT IS MOST POWERFUL AND WHAT IS MOST ILLUMINATING?
THE BUDDHA SAID:
MEEKNESS IS MOST POWERFUL FOR IT HARBOURS NO EVIL THOUGHTS, AND MOREOVER IT IS RESTFUL AND FULL OF STRENGTH. AS IT IS FREE FROM EVILS IT IS SURE TO BE HONOURED BY ALL.
THE MOST ILLUMINATING IS A MIND WHICH IS THOROUGHLY CLEANSED OF DIRT, AND WHICH, REMAINING PURE, RETAINS NO BLEMISHES. FROM THE TIME WHEN THERE WAS YET NO HEAVEN AND EARTH TILL THE PRESENT DAY THERE IS NOTHING IN THE TEN QUARTERS WHICH IS NOT SEEN OR HEARD BY SUCH A MIND. FOR IT HAS GAINED ALL KNOWLEDGE AND FOR THAT REASON IT IS CALLED ILLUMINATING.

LIFE CAN BE LIVED IN TWO WAYS. One is that of the soldier, and the other, that of the sannyasin. Either you can fight with life or you can relax with life. Either you can try to conquer life or you can live in a deep let-go. The path of the soldier is the wrong path, because it is impossible to conquer life -- the part cannot conquer the whole. Frustration and failure is absolutely certain. You can play around the idea, but it is not going to succeed; it is doomed to failure. The soldier tries to conquer the life, and in the end finds he has been crushed by life, defeated by life, destroyed by life.

Life destroys nobody, but if you fight with it you will be destroyed by your own violence. Life is not against you. How can it be? Life is your mother. It is life that has brought you here. You are born out of it. You are a ray of its light, a wave of its ocean. You are intrinsic and organic to it, you are not separate. But if you start fighting your own source of energy, you will be destroyed. Your very concept of fight will poison you. And of course, the more you feel that you are losing the battle, the harder you will fight. The harder you fight, the more frustrated you become.

The soldier's way is the ordinary way. Almost ninety-nine point nine percent of people follow it -- hence there is so much misery, hence there is so much hell. It is created by you, by your wrong approach to life. Once you understand it, you start getting in tune with the whole, you start getting into a dance with the whole. You lose fighting, you start cooperating.

The moment you decide to cooperate, you have become a sannyasin.

The religious person is one who has no idea of separation from the whole... who never thinks, never dreams that he is separate... who has no private goal of his own... who simply moves with life in total trust. If you cannot trust life, who are you going to trust? If you cannot allow life to flow through you, you will be missing -- you will be missing this tremendous opportunity to be alive. Then you will get worried, then you will be caught in your own mind. And then misery is the natural outcome.

To understand that conflict is not the way to be happy, is the greatest understanding. To understand that cooperation is the way to be blissful... and your dark night of the soul is over and the morning has come, and the sun is rising on the horizon. You will be transformed.

This very understanding is a transforming force -- that cooperation is the key, not conflict. Trust is the key, not doubt. Violence is not the way... love. This is the basic framework.
Now the sutra:

A MONK ASKED THE BUDDHA: WHAT IS MOST POWERFUL AND WHAT IS MOST ILLUMINATING?

We are all asking only these two questions. First, what is most powerful? Because we are all on a power trip. We want to be powerful because we feel we are impotent, we feel we are weaklings, we feel we are limited. A thousand and one limitations surround you. Everywhere you come against a wall and you feel

powerless. Each moment of life brings you the feeling of helplessness.

So, the question is very pertinent, a very human question. What is the most powerful thing in the world? The monk must have been a seeker of power. Now, you have to understand it. The very effort, the very desire to be powerful, is one of the obstacles to attaining power. People who try to become powerful never become powerful. They are destroyed by their own search. Because the effort to become powerful means you are in conflict. You want fight -- that's why you want to be powerful.

Otherwise, why do you need power in the first place? You must have some aggression, some violence, some grudge. You want to prove and perform. You want to prove to others that you are powerful and they are not. Deep down somewhere, like a shadow in the unconscious, an Adolf Hitler is seeking its way towards your conscious mind -- or a Nadir Shah, or a Napoleon, or an Alexander. Everybody is carrying an Alexander within himself.

This desire for power has created many things in the world. Science has come as a desire for power, and it has created power. But that power is destroying humanity. It has come to such a state that people like Albert Einstein feel that they have done a crime against humanity. In the last days of his life, somebody asked Albert Einstein, 'If you were born again, what would you like to become?'

He said, 'Never a physicist again, never a scientist. Rather, I would like to become a plumber.'

He was a very sensitive man, very understanding. And only in the end could he understand that he has released so much energy, and he has made humanity aware of such a destructive force -- atomic energy -- that if humanity destroys itself, he is bound to be one of the most responsible persons.

The very framework of science is to conquer nature. That is the very terminology of science -- conquest of nature. We have to overpower nature and we have to destroy all mysteries of nature, and we have to find all the keys of power, wherever it is. But the very idea takes you away from nature, makes you antagonistic to it and becomes destructive. The ecology of the earth has been destroyed by this power seeking. In the outside, in the inside -- both -- the natural rhythm of life is disturbed.

I have heard:

A very unusual idea occured one day to Frederick of Prussia. He was in the country when he saw some sparrows eating some grains of wheat. He started to think and reached the conclusion that these small birds consumed a million pecks of wheat a year in his kingdom. This cannot be allowed. They have to be either conquered or destroyed.

Since it was difficult to exterminate them, he promised a price for each dead sparrow. All Prussians became hunters and soon there were no more sparrows in the country. What a great victory.

Frederick of Prussia was very happy. He celebrated the event as a great conquest over nature. The king was very happy until the following year when he was told that caterpillars and locusts had eaten the crops because without sparrows the whole rhythm of life was destroyed. Sparrows go on eating caterpillars and locusts. There being no sparrows, the whole crop was destroyed by caterpillars. Then it was necessary to bring in sparrows from abroad. And the king said, 'I certainly have made a mistake. God knows what he is doing.'

The great scientific minds of this century are coming, by and by, slowly, reluctantly, to recognize that a great mistake has been done.

The very desire to be powerful is against nature, because the very desire to be powerful is antagonistic. Why do you need to be powerful? You must be thinking in terms of destroying somebody. Power is needed to destroy. Power is needed to dominate. Power is needed to conquer.

The monk must have asked, 'What is the most powerful thing in the world?' In fact the actual word must have been siddhi. The monk must have asked, 'What is siddhi, what is power?'

Science tries to penetrate nature to get more power, and there are many systems which penetrate your innermost being -- but again the goal is to get more power. Whether you become powerful in a scientific way, or you become powerful in a psychic way, it makes no difference. Now the West is becoming interested in psychic sciences, but the urge is the same -- to be more powerful.

So first try to understand why man seeks power in the first place. The very desire is that of a soldier. You want power because without power you cannot be a great ego. For ego, power functions as food, nourishment. You seek power because only with power will you be able to say 'I am'. The more money you have, the more power you have, the more you can feel at ease with your 'I am'. The more you can destroy people, the more you can feel that nobody can destroy you.

Now psychologists say that people are interested in murdering, killing, in war, because when they kill others they feel very powerful. They feel power against death. They think they can create death -- they can kill others. Now, they feel in a deep way that they have become immortal. Even death is under their control. It is foolish, but the idea arises. People who love killing are people who are afraid of death.

Adolf Hitler was very much afraid of death -- so much so that he never allowed anybody to stay with him in his room in the night. Not even a girlfriend was ever allowed, he was so afraid of death. Who knows? -- the girlfriend may turn out to be a spy, may be an agent in the hands of the enemy. He never trusted even love.

He was one of the most lonely men who has ever existed on earth... and so afraid, continuously trembling. But he continued killing people -- that was just to balance the fear. The more he killed, the more he felt that he had power. The more he felt that he had power, the more he felt that death could not destroy him. He started feeling as if he was immortal.

Have you watched? -- in wartime people look very radiant. In wartime people look very fresh. Ordinarily they look very bored. When war starts, you can see -- their step has changed, their eyes have now a glimmer, a radiancy... their face looks more alive, as if the dust of the boredom is gone. Something sensational is happening.

It should not be so, but whenever there is war people feel a power over death -- they can kill. Immediately, in the shadow of their unconscious they feel, 'Even death is within our boundary. We can bring it or we can stop it.' People love destruction just as a measure of providing security against death.

The search for power is the search not to surrender, not to feel helpless, not to be in a state where you are not in control. And the religious man is doing just the opposite. He is seeking a state where he is not in control but the whole is in control -- call it god, call it the supreme, or whatsoever you like to call it.

The religious person is one who wants to be in such a deep harmony that there is no question of conflict. He is seeking love. He is seeking a love affair with the universe. He never asks about power. He asks how to lose separation, how to merge. He asks, 'How to be in such a total surrender that I don't move in any way against the whole or separate from the whole, so that I can move with the river of life. And wherever the river of life goes, I can go with it'.

WHAT IS MOST POWERFUL? ASKED THE MONK.
THE BUDDHA SAID:
MEEKNESS IS MOST POWERFUL.

Jesus says, 'Blessed are the meek, for they shall inherit the earth.' The statement looks absurd, because the meek? -- they have never been powerful enough to inherit the earth. And we cannot conceive that they will ever be able to inherit the earth. But Jesus is saying something very true: Blessed are the meek.

And when he says they shall inherit the earth, he is saying this same message that Buddha is saying. MEEKNESS IS MOST POWERFUL -- that is his meaning when he says they shall inherit the earth.

Meekness is powerful, but the power has a totally different connotation now. Meekness is powerful because now there is nobody against you. Meekness is powerful because you are no more separate from the whole -- and the whole is powerful. Meekness is powerful because you are no more fighting, and there is no way of your being defeated. Meekness is powerful, because with the whole you have already conquered. All victory is with the whole. Meekness is powerful because you are riding on the wave of the whole. Now there is no possibility of your ever being defeated.

It looks paradoxical, because the meek person is one who does not want to conquer. The meek person is one who is ready to be defeated. Lao Tzu says, 'Nobody can defeat me because I have accepted defeat already. Now how can you defeat a defeated person? Lao Tzu says, 'Nobody can defeat me because I am standing as the last person in the world. You cannot push me any further back -- there is no "further back". I am the last person.' Jesus also says, 'Those who are last in this world will be first in my kingdom of god.'

Those who are the last will be the first? It does not seem possible in this world. In this world, aggressive people, violent people, tend to power, tend to be victorious. You will find the most mad people in the most powerful places, because to reach to that point one has almost to be crazy for power, the competition is such. The competition is so violent that how can a meek person reach to a state of power? No... but that is not the meaning.

When Buddha says, MEEKNESS IS MOST POWERFUL, he is saying you cannot defeat a meek person

because he has no desire to conquer. You cannot force a meek person to be a failure because he never wanted to succeed. You cannot enforce a meek person to be poor, because he has no desire for riches. Poverty is his richness. Not to be anybody in particular is his way of life. To be a nobody is his very style.

What can you take away from him? He has nothing. He cannot be cheated, he cannot be robbed. In fact, he cannot be destroyed because he has already surrendered that which can be destroyed. He has no self, no ego of his own.

It happened when Alexander was going back from India, he wanted to take a sannyasin with him. When he was coming to conquer India, his teacher, the great philosopher Aristotle, had told him, 'When you are coming back, bring a gift to me. I would like to see a sannyasin from India.' That is something very original to the East. That contribution belongs to the East. The West has given great warriors, the East has given great sannyasins. Aristotle was intrigued with the very idea of sannyas, what it is.

Alexander, going back, remembered. He enquired. The people of that village where he was staying told him, 'Yes, there is a sannyasin, but we don't think you will be able to take him back.' He laughed at the foolishness of the villagers, because who can prevent Alexander? He said, 'If I want to take the Himalayas, even they will follow me. So you don't be worried, just tell me where he is.' They told him.

He was a naked fakir, a naked man standing just by the side of the river outside the village... a beautiful person. Dandamis was his name -- that's how Alexander's historians have remembered him. Two soldiers were sent. They told the sannyasin, 'Alexander the Great wants you to follow him. You will be a royal guest. Whatsoever you need will be provided, every comfort will be made possible. Accept the invitation.'

The naked man started laughing. He said, 'I have dropped all wandering. I don't go anywhere any more. I have come home.'

They said, 'Don't be stupid. The great Alexander can force you to go. If you don't go as a guest, you will go as a prisoner. The choice is yours. Anyway you will have to go.'

He started laughing again. He said, 'I have dropped the very thing that can be imprisoned. Nobody can make me a prisoner. I am freedom.'

Alexander himself came. He took his sword out and he told the sannyasin, 'If you don't come with me, this sword is here and I will cut your head.'

The sannyasin said, 'You can do it. In fact I have done it already. I have cut my head myself. And if you cut my head, you will see it falling down on the ground and I will also see it falling on the ground, because I have become a witness.'

It is said that Alexander could not gather courage to kill this man. He was so happy, he was so fearless, he was so blissful.

When Buddha says, MEEKNESS IS MOST POWERFUL, he means one who does not exist as an ego is meek. One who does not exist as an ego cannot be conquered, cannot be defeated, cannot be destroyed. He has gone beyond.

By going beyond the ego, you go beyond death. By going beyond the ego, you go beyond defeat. By going beyond the ego, you go beyond powerlessness. This is a totally different concept of power -- the power of a sannyasin.

This power is no more out of conflict. This power is not created out of friction. You say electricity is created out of friction. You can create electricity out of friction, you can create fire out of friction. If you rub both your hands, they will become hot. There is a power that comes out of friction -- by conflict. And there is a power that comes by cooperation -- not by friction but by harmony. That's what Buddha says -- 'One who is in accord with the way is great.' One who is in accord with the way is powerful. But to be in accord with the way, one has to be meek.

Blessed are the meek. Certainly they shall inherit the earth. History will never know about them, because history has nothing to do with them. History knows only friction, history knows only mischief. History knows only mischief-mongers. History knows only mad people -- because history records only when something goes wrong. When everything goes absolutely in tune, it is out of time and out of history also.

History does not report much about Jesus -- in fact, nothing. If the Bible was not in existence, there would have been no record about Jesus. And I would like to tell you that many people like Jesus have existed, but we don't have any record about them. History never took any note. They were so meek, they were so silent, they were so in tune, so deep in harmony, that not even a ripple was created around them. They came and they left, and they have not left even a footprint.

History has not been recording Buddhas. That's why when you hear about a Buddha or a Mahavira or a Zarathustra, they look like mythological figures, not historic. It appears that they never existed, or they only existed in the dreams of man, or they existed only in the poetries of a few imaginative, romantic people. They look like wish-fulfillments. They look like how man would like man to be... but not realities. They were real. They were so real that no trace has been left behind them.

Unless you create some mischief, you will not be leaving your signature on history. That's why history records only politics, because politics is the mechanism of mischief. The politician is in conflict. The religious person lives in harmony. He lives like trees. Who records about trees? He lives like rivers. Who records about rivers? He moves like clouds. Who bothers about clouds?

The meek person is one who is in harmony. And Buddha says he is the most powerful. But this concept of power is totally different. To understand it, a few things will be good to remember.

In Japan they have a beautiful science -- aikido. The word 'aikido' comes from a word 'ki'. 'Ki' means power. The same word in Chinese is 'chi'. From 'chi' comes t'ai chi -- that too means power. Just equivalent to ki and chi is the indian word 'prana'. It is a totally different concept of power.

In aikido they teach that when somebody attacks you, don't be in conflict with him -- even when somebody attacks you. Cooperate with him. This looks impossible, but one can learn the art. And when you have learned the art, you will be tremendously surprised that it happens -- you can cooperate even with your enemy. When somebody attacks you, aikido says go with him.

Ordinarily when somebody attacks you, you become stiff, you become hard. You are in conflict. Aikido says even take attack in a very loving way. Receive it. It is a gift from the enemy. He is bringing great energy to you. Receive it, absorb it, don't conflict.

In the beginning it looks impossible. How? Because for centuries we have been taught about one idea of power, and that is that of conflict, friction. We know only one power and that is of fight. We know only one power, and that is of no, saying no.

You can watch it even in small children. The moment the child starts becoming a little independent, he starts saying no. The mother says, 'Don't go out.' He says, 'No, I will go.' The mother says, 'Keep quiet.' He says, 'No. I want to sing and dance.' Why does he say no? He is learning ways of power. 'No' gives power.

Aikido says, 'say yes'. When the enemy attacks you, accept it as a gift. Receive it, become porous. Don't become stiff. Become as liquid as possible. Receive this gift, absorb it, and the energy from the enemy will be lost and you will become the possessor of it. There will be a jump of energy from the enemy to you.

A master of aikido, without fighting, conquers. He conquers by non-fighting. He is tremendously meek, humble. The enemy is destroyed by his own attitude. He is creating enough poison for himself; there is no need for you to help him. He is suicidal. He is committing suicide by attacking. There is no need for you to fight with him.

You just try it sometimes. You have watched it -- the same phenomenon happening in many ways. You see a drunkard walking on the road, and then he falls in the gutter. But he is not hurt. By the morning you will see him again going to the office, perfectly healthy and okay. The whole night he was in the gutter. He fell, but he has not broken his ribs or his bones, he has no fracture. You fall -- and you will immediately have a fracture. What is happening when a drunkard falls? He falls so totally, he goes with it. He is drunk, he cannot resist.

It is said about Chuang Tzu.... He came across an accident. A bullock cart had gone upside down, had fallen in a ditch. The driver was hurt very much, the owner was hurt; he had fractures. But a drunkard was also travelling in the bullock cart with the owner. He was not hurt at all. He was not even aware of what had happened, he was snoring. He had fallen on the ground. The others were crying and weeping and he was fast asleep. Chuang Tzu said, 'Seeing this, I understood what Lao Tzu means when he says "let go".'

Children are doing this every day. You watch children. The whole day they fall here and there, but they are not hurt. You do the same. It will be impossible for you -- you will have to be hospitalized. Within a day, twenty-four hours, you will be hospitalized. The children fall in accord. When they fall they are not resisting, they are not going against the fall, they are not trying to protect themselves. They don't go stiff. In fact, they fall in a very relaxed way.

Aikido, t'ai chi, or what Jesus calls meekness, what Buddha calls meekness, depend on the same principle -- the principle of harmony.

You try it in your life; you just try in small experiments. Somebody slaps your face. Try to absorb it, receive it. Feel happy that he has released energy on your face -- and see how it feels. You will have a totally different feeling. And that has happened many times unawares. A friend comes and slaps you on

your back. You don't know who it is -- then you look. He is a friend and you are feeling happy. It was a friendly slap. You look back and he is an enemy, and you feel hurt.

The quality of the slap immediately changes with your attitude. If it is a friend you accept it. It is beautiful, it is a loving thing. If he is the enemy, then it is not loving, it is full of hate. The slap is the same, the energy is the same, the same impact of energy, but your attitude changes.

You can watch it many times. Just now it is raining. You will be going back home. You can take it in an aikido way, or you can take it in the ordinary way. The ordinary way is that you will see that your clothes will become wet, or you may get cold, or this may happen, or that may happen. And you will be against the rains. You will be running towards home in a bad mood, antagonistic.

This has happened many times. You try aikido. You relax, you enjoy the falling drops of water on your face. It is tremendously beautiful. It is so soothing, so cleansing, so refreshing. What is wrong in your clothes getting wet? Why be so worried about it? They can be dried. But why miss this opportunity? The heaven is meeting with the earth. Why miss this opportunity? Why not dance it?

Don't rush and don't run. Slow down, enjoy. Close your eyes and feel the drops falling on your eyelids, moving on your face. Feel the touch of it. Accept it... a gift from heaven. And suddenly you will see -- it is beautiful, and you have never looked at it that way.

Try it in ordinary life experiences. Conflict you have always been in. Now try accord. And suddenly you will see -- the whole meaning changes. Then you are no more in antagonism with nature. Suddenly the sun arises, the clouds have disappeared, and a great light falls on your face. Take it easily, take it as a love gift from the sun. Close your eyes, absorb it. Drink the light. Feel happy, blessed. And you will see -- it is a totally different energy.

Otherwise you start perspiring. You may perspire still, because heat is heat, but deep down the meaning has changed. Now you perspire, but you feel good. Nothing is wrong in perspiring. It cleanses you, it takes toxins outside, it releases poison from the body. It is a purifying fire. Just the attitude....

MEEKNESS IS MOST POWERFUL.

And meekness means the attitude of no-friction, no-conflict... the attitude of harmony. 'I am not, god is' is what meekness is. 'I am not, the whole is' -- that is the meaning of meekness.

Ordinarily we live through the ego and we suffer. And the ego goes on misinterpreting. Last night I was reading a beautiful anecdote:

Some years back a senator from the Interior Committee visited an Indian Reservation in Arizona, where he made a fine speech full of promises of better things, as politicians always do. 'We shall see,' he said, 'a new era of Indian opportunity.' To this the Indians gave a ringing cry of 'Hoya! Hoya!'

Encouraged, the senator continued, 'We promise better schools and technical training.' 'Hoya! Hoya!' exclaimed the audience with much enthusiasm. 'We pledge better hospitals and medical assistance,' said the senator. 'Hoya! Hoya!' cried the Indians.

With a tear running down his cheek, the senator ended, 'We come to you as equals, as brothers, so trust us.' The air shook with one long mighty 'Hoya!'

Greatly pleased by his reception, the senator then began a tour of the reservation. 'I see you have fine breeds of beef cattle here,' he said. 'May I inspect them?'

'Certainly, come this way,' said the chief, 'but be careful not to step in the hoya.'

The ego is just hoya, a misunderstanding. It is non-existential -- yet the dirtiest thing possible. The very idea that 'I am separate from existence', is dirty. The very idea that 'I have to fight with my own energy source', is foolish and absurd.

But sometimes, what happens? -- you seem to conquer. That is a misinterpretation. When your ego sees that it is conquering, it is not the ego that is conquering. In fact, it is just a coincidence. Sometimes you are going to the left and the whole existence is also going to the left -- you coincide. But you think you are succeeding, you think, 'I am gaining power.' Sooner or later you will be in trouble, because it cannot always be so. It can be always so only if you are meek.

A meek person becomes so sensitive that he is never against the whole. He is always sensitive to feel where the whole is going. He rides on the horse and goes with the horse. He does not try to give a direction to the horse. He trusts the horse.

It happened:

With a grinding of brakes, the officer pulled up his motorcar and shouted to a little boy playing in the field, 'I say, sonny, have you seen an airplane come down anywhere near here?'

'No, sir,' replied the boy, trying to hide his slingshot. 'I have only been shooting at that bottle on the fence.'

A small child can be forgiven. He is afraid that maybe because of his slingshot the airplane has fallen. He can be forgiven if he is hiding his slingshot. But this is what your so-called great personalities are doing. That's what all egoists are doing. They go on thinking that things are happening because of them.

It happened:

Drought struck the countryside, and the parson of the church prayed for rain. Rain came in such torrents that a flood followed. A rescue party in a boat spied the parson sitting on the roof of his house watching the current swirl by. 'Your prayers were sure answered,' shouted one.

'Yes,' said the careful, stranded one. 'I figure it ain't bad for a little church like ours.'

Sometimes your prayers are fulfilled -- not because of your prayers, just because by a coincidence the whole was also going in that way, in that direction. Your prayers coincided. Sometimes your efforts are fulfilled because they coincide. Ego is coincidental. You go on collecting your ego just out of coincidences.

But this cannot happen always, that's why one feels miserable. One day you are succeeding, another day you are failing. And you cannot figure it out -- what is happening? Such a great intellectual, such a great man of understanding, power, strength, logic, reason -- failing? What is happening? You cannot believe it, because just now it was succeeding.

Ego is always in trouble because it cannot always be a coincidence. Sometimes you are with the whole, unknowingly; sometimes you are not with the whole. When you are with the whole, you succeed. The whole succeeds always, you never.

The meek person is one who says, 'I am not, only the whole is.' He drops himself completely. He does not become a barrier. He allows the whole to have its way.

Buddha says this is real power.

MEEKNESS IS MOST POWERFUL FOR IT HARBOURS NO EVIL THOUGHTS AND MOREOVER IT IS RESTFUL AND FULL OF STRENGTH.

When you fight, you dissipate energy. When you fight, you lose energy. Buddha says, don't fight, preserve your energy, and you will be powerful.

A man who goes on preserving his energy becomes such a tremendous pool of energy that his very being is powerful. Just his presence is powerful, his presence is magical, miraculous. Coming close to him, you will start feeling that you are being changed and transformed. Coming close to him, you will feel your darkness disappearing. Coming close to him, you will feel a silence descending. Just coming close to him, you will feel you are being lifted to another plane of being, to another altitude of being, to another dimension.

People come to me and they ask how to find the right master. The only way to find is just to be close, and be silent, be in harmony. And if in that harmony and silence you start feeling that you are soaring higher and higher, then this man is your master. Then this man is going to become your door for the ultimate. Then your energy fits with his energy. Then something between you and him falls in tune. Then something between you and him transpires, becomes a solid force.

You cannot decide by your intellect who is your master. You cannot decide by argumentation, and you cannot decide by your prejudice. You have heard many definitions -- that the master should be like this or like that. Those definitions won't help, because a person may be fulfilling all the definitions and still he may not fit you; your and his energies may not be complementary. And unless your energies are complementary, compensatory, completing each other, making a circle, then you cannot go high with that man. Going high has to be felt.

MEEKNESS IS POWERFUL FOR IT HARBOURS NO EVIL THOUGHTS.

When you have evil thoughts -- evil thoughts mean thoughts of violence, of destruction, thoughts of aggression, egoistic thoughts, ego-oriented thoughts -- then you dissipate energy. Then these thoughts take too much energy out of you. They are never going to be fulfilled. You are sowing stones; they are not going to sprout. Your whole energy will be wasted.

... AND MOREOVER IT IS RESTFUL AND FULL OF STRENGTH.

Rest should be the criterion of power. A man of power is absolutely at rest, he has no restlessness in him. Because restlessness is nothing but dissipation of energy. When you are feeling restless, you are dissipating energy.

Hence in the East, the meditator became the symbol of power. When a person meditates, he loses all restlessness. His thinking stops, his body movements stop; he becomes like a marble statue... totally still, unmoving. In that moment he is a pool of energy. He is tremendously powerful.

If you see somebody meditating, sit by his side, and you will be benefited. Sitting by the side of someone who is in a meditative mood, you will move into meditation also. His energy will pull you out of your mess. Meditation is nothing but absolute rest.

How you bring that absolute rest depends on many things. There are a thousand and one methods to create that rest. My own methods are such that first I would like you to become as restless as possible, so nothing is hanging inside you; restlessness has been thrown out -- then move into rest. And there will be no disturbance, it will be easier.

In Buddha's time, such dynamic methods were not needed. People were more simple, more authentic. They lived a more real life. Now people are living a very repressed life, very unreal life. When they don't want to smile, they smile. When they want to be angry, they show compassion. People are false, the whole life pattern is false. The whole culture is like a great falsity. People are just acting, not living. So, much hangover, many incomplete experiences go on being collected, piled up, inside their mind.

So just sitting directly in silence won't help. The moment you will sit silently, you will see all sorts of things moving inside you. You will feel it almost impossible to be silent. First throw those things out so you come to a natural state of rest. But, real meditation starts only when you are in rest.

All the dynamic meditations are preparatory to real meditation. They are just basic requirements to be fulfilled so that the meditation can happen. Don't treat them as meditations; they are just introductory, just a preface. The real meditation starts only when all activity has ceased -- activity of the body and activity of the mind.

IT IS RESTFUL AND FULL OF STRENGTH.

Remember, this definition of power is different from the ordinary definition of power. The ordinary definition of power depends on comparison. You are more powerful than your neighbour, you are more powerful than this man or that woman. You are powerful in comparison with somebody else. The power that Buddha is talking about is non-comparative; it has nothing to do with anybody.

Power is your own state. When you are full of energy, you are powerful. When you are leaking energy, you are powerless. Evil thoughts are like holes through which energy leaks. Restlessness is like leaking, continuous leaking.

You create energy every day, a tremendous amount of it, but you waste -- sometimes in anger, sometimes in sexuality, sometimes in greed, sometimes in competition, sometimes for no reason at all... just because you have it, what to do with it?

There is a famous sufi story about Jesus. Jesus comes to a town and he sees a man drunk, shouting, lying down on the street. He comes close to him, shakes the man and says, 'What are you doing? Why are you wasting your life in such a way?'

The man opens his eyes and says, 'My Lord, I was ill. You cured me. Now what else can I do? Now I am

healthy. I was always ill and confined to my bed. You cured me. Now what am I supposed to do? Now I have energy and I don't know what to do with it.'

Jesus feels as if he has committed a crime by helping this man. He is throwing the responsibility on him. He becomes very sad. He goes into the marketplace of the town, but he is sad. There he sees a young man following a prostitute with lustful eyes, almost oblivious of the whole world.

Jesus prevents that young man and says, 'What are you doing? The eyes are not given for this. The eyes have been given to see God. What are you doing? Why are you wasting?'

The man looks at Jesus, touches his feet, and says, 'My Lord, I was blind. You cured me. Now what to do with these eyes? I don't know anything else.'

Jesus becomes very sad, he leaves the town. He comes out of the town and there he finds a man trying to commit suicide by hanging from a tree. His preparation is complete; he is just going when Jesus comes. He says, 'Wait! What are you doing? Such a precious gift of God -- life! And you are going to destroy it! Are you mad?'

The man looks at Jesus and says, 'My Lord, I had died. You resurrected me. Why did you resurrect me. Now I am in trouble. I don't want this life at all! What to do with it?'

You have energy and you don't know what to do with it. So one goes on wasting. There are people who say they are 'killing time'. Killing time means killing life. Killing time means killing opportunity to grow, to mature, to come home.

The power that Buddha is talking about is the power when you don't do anything with your energy and you simply delight in its presence... a sheer delight in being full of energy... the sheer delight of a young, green tree... the sheer delight of a cloud, a white cloud wandering in the sky... the sheer delight of a lotus flower... the sheer delight of the sun coming out of the clouds... the sheer delight of being so full of energy... vibrant, alive, throbbing. When you don't put your energy to any purpose whatsoever, then energy itself starts moving in a vertical line.

If you put it to work, to some action, it moves in a horizontal line. Then you can make a big house, you can have more money, you can have more prestige, this and that. When you put energy to work, it moves in the horizontal line. When you don't put energy to work, you simply delight in its presence, you are happy that it is there, then it moves in a vertical line. I am not saying stop all work. I am saying find a few moments for vertical movement also. Horizontal movement is okay, but not enough. It is necessary for life -- but man cannot live by bread alone.

You can get bread through horizontal work, but love, meditation, god, nirvana -- they exist on the vertical line. So sometimes just sit, do nothing. Sitting silently, doing nothing, and something goes on growing within you. You become a reservoir, and you start throbbing with an unknown delight. When you are full of energy, you are in contact with the whole. And when you are in contact with the whole, you are full of energy.

AS IT IS FREE FROM EVILS IT IS SURE TO BE HONOURED BY ALL.

The monk had asked:

WHAT IS MOST POWERFUL AND WHAT IS MOST ILLUMINATING? THE MOST ILLUMINATING IS A MIND, says Buddha, WHICH IS THOROUGHLY CLEANSED OF DIRT, AND WHICH, REMAINING PURE, RETAINS NO BLEMISHES. FROM THE TIME WHEN THERE WAS YET NO HEAVEN AND EARTH TILL THE PRESENT DAY, THERE IS NOTHING IN THE TEN QUARTERS WHICH IS NOT SEEN OR KNOWN OR HEARD BY SUCH A MIND. FOR IT HAS GAINED ALL KNOWLEDGE, AND FOR THAT REASON IT IS CALLED ILLUMINATING.
THE MOST ILLUMINATING IS A MIND WHICH IS THOROUGHLY CLEANSED OF DIRT.

Thoughts are like dirt, clinging to the mirror of the mind. Thoughts, desires, imaginations, memories -- all are forms of dirt. Because of them, the purity of the mind is lost. Because of them, the capacity to reflect, the mirror-like quality of the mind is lost. A continuous cleaning is needed.

So, meditation is not something that you do once and forget about, because each moment of life you go on gathering dust. It is just like a traveller who is travelling. Each day he goes on gathering dust on his

clothes, on his body. Every day he has to take a bath to cleanse his body. Again the next day he will be gathering.

Meditation is like a daily bath. It is not something that once you have done it, you are finished. It should become like a natural thing, matter of fact. As you eat, as you go to sleep, as you take a bath, meditation should become a natural part of your life. At least twice a day you should cleanse your mind.

The best times are the morning, when you are getting ready for the day, the workaday world.... Cleanse your mind so you have clarity, so you have transparency, so you don't commit errors, mistakes, so you don't have any evil thoughts, so you don't have any egoistic thoughts... you go in a purer way to the world. You don't go with corrupting seeds. And the next best time is before you go to sleep, again meditate. The whole day the dust collects. Clean the mind again... fall asleep.

If you really start cleaning it, you will see tremendous changes happening. If you clean it rightly before you go to sleep, dreams will disappear. Because dreams are nothing but the dust gathered the whole day -- it goes on moving inside you, goes on creating fantasies, illusions.

If your meditation is going right, your dreams will by and by disappear. Your night will become a peaceful sleep with no dreams. And if the night is without dreams, in the morning you will be able to come up very fresh, very young, virgin. Then meditate again, because even if there have been no dreams, with the very passage of time, dust collects.

Even if you have not been travelling on dusty roads, just sitting in your house, dust collects. Even if your windows are closed, and doors are closed, in the morning you will find your room has gathered a little dust. Dust collects. The very passage of time is dust-collecting.

In the morning, again meditate. And if you meditate rightly and you become a silent pool of energy, you will move in the world in a totally different way -- non-conflicting, non-aggressive, in harmony. Even if somebody hates you, you will transform that energy into love.

Then you will move in the world deeply skillfully... with the attitude of aikido. Whatsoever is happening, you will take it, receive it, in a deep love and gratitude. Even if somebody insults you, you will accept it in deep love. And then the insult will be no more an insult. And then you will be nourished by it. By the insult he has thrown a certain amount of energy. He is losing it, you can gain it. You can simply receive it, welcome it.

And if this becomes your natural way of life -- the way of the sannyasin, not the way of the soldier -- every moment you will feel things are growing into a new light and your mind is becoming more and more illuminating.

THE MOST ILLUMINATING IS A MIND WHICH IS THOROUGHLY CLEANSED OF DIRT AND WHICH, REMAINING PURE, RETAINS NO BLEMISHES. FROM THE TIME WHEN THERE WAS YET NO HEAVEN AND EARTH TILL THE PRESENT DAY THERE IS NOTHING IN THE TEN QUARTERS WHICH IS NOT SEEN, OR KNOWN, OR HEARD BY SUCH A MIND.

When your mind is pure, uncontaminated, unpolluted, when not even a thought flickers in your mind, and there is no smoke around your mind -- your mind is like a clear sky without clouds -- Buddha says you will be able to see everything that is. You will be able to know everything that is. Your sensitivity will be infinite. And whatsoever has existed from the very beginning of time will become available to you. Your knowing will become perfect.

FOR IT HAS GAINED ALL KNOWLEDGE AND FOR THAT REASON IT IS CALLED ILLUMINATING.

And this illumination, this luminosity, does not come from anything outside you. It explodes from your innermost core. You are like a lamp which is covered by many curtains, dark curtains, and no light comes out of it. Then by and by you remove one curtain, then another curtain, then another curtain. And slowly rays start coming -- not clear, but a glow. More curtains are removed -- the glow becomes more penetrating, more clear. More curtains are removed... one day when all curtains are dropped, you suddenly see that you are a lamp unto yourself.

When Buddha was dying, this was his last message to the world. Ananda, his chief disciple, was crying and weeping. And Buddha said, 'Stop! What are you doing? Why are you crying and weeping?'

Ananda said, 'You are leaving us. I was with you for forty years. I walked with you, I slept with you, I ate with you, I listened to you -- I was just like a shadow to you, and yet.... You were available and I could not become enlightened. Now I am crying that you are going, you are leaving.

'Without you it seems impossible for me to become enlightened. With you I could not become. I have missed such a great opportunity. Without you... now there is no hope. That's why I am crying. I am not crying because you are dying, because I know you cannot die. I am crying because now for me there is no hope. Now, with your death, starts my dark night of the soul. For aeons of time, millions of years, I will be stumbling in the darkness. Hence I am crying -- not for you, for myself.'

Buddha smiled and said, 'Don't be worried about that, because your light is in your own being. I am not taking your light away. I was not your light. Otherwise you could have become enlightened -- if it was in my power to make you enlightened. It is your innermost capacity to become, so be courageous, Ananda, and be a light unto yourself... appa deepo bhava... be a light unto yourself.'

Buddha died and after only twenty-four hours, Ananda became enlightened. What happened? This is one of the mysteries. For forty years he lived with Buddha, and just twenty-four hours after Buddha died, he became enlightened. The very death worked like a great shock. And the last message penetrated very deep.

When Buddha was alive, Ananda was listening so-so -- as you listen to me. You listen and yet you don't listen. You say, 'Okay. If I miss today, tomorrow I will be listening again, so what is the hurry? If this morning is missed, nothing is missed; other mornings will be following.'

So he had listened half-asleep, half-awake. Maybe he was tired, maybe the night was not good and he had not slept. Maybe the journey was too long and too exhausting. And Buddha was saying the same thing again and again and again, so how long to listen? One starts feeling that one already knows. One starts feeling, 'Yes, I have heard this before, so what is the point? Why not take a little sleep? A little nap will be good.'

But when Buddha was dying, Ananda must have been alert, utterly alert. He was really trembling -- the very idea of millions of years again stumbling in darkness. And Buddha says, 'Don't be worried, your light is within you.' That struck home.

Maybe that was the first time he heard. Those forty years he must have been missing. That may have been the first time he was not deaf. He had clarity. The very situation was such that he was trembling to his roots, he was shaking to his very foundations. Buddha was leaving... and when you have lived with a man like Buddha for forty years, it is difficult. The very idea to be without him is difficult. It is impossible to believe.

Ananda must have thought of committing suicide. It is not reported in the buddhist scriptures, but I say he must have thought about committing suicide. That idea must have happened to him; it is so human. Living forty years with Buddha, and then Buddha is dying and nothing has happened to him. He has remained desertlike, not even an oasis. He has missed the opportunity.

His eyes must have become clear. This death must have penetrated him like a sword. Sharp must have been this moment. And Buddha said, 'Be a light unto yourself,' and he died. He died immediately. This was his last utterance on this earth: Be a light unto yourself.

This struck home, this penetrated Ananda's heart, and within twenty-four hours he became enlightened.

That source of luminosity is within you. It is not outside you. If you seek it outside, you seek in vain. Close your eyes and go within yourself. It is there... waiting since eternity. It is your innermost nature. You are luminosity, your being is luminous. This luminosity is not borrowed, it is your innermost core. It is you. You are light -- a light unto yourself.

FROM THE TIME WHEN THERE WAS YET NO HEAVEN AND EARTH TILL THE PRESENT DAY, THERE IS NOTHING IN THE TEN QUARTERS WHICH IS NOT SEEN OR KNOWN OR HEARD BY SUCH A MIND. FOR IT HAS GAINED ALL KNOWLEDGE AND FOR THAT REASON IT IS CALLED ILLUMINATING.

Meekness is power and meditation is illumination. Both are two aspects of the same coin. On one side it is meekness, egolessness; on another side it is purity of mind, illumination. They both go together.

You will have to work on both these things simultaneously, together. Become more and more egoless, and become more and more meditative. And the greatest power will be yours, and the greatest knowing will be yours, and the greatest light will be yours.

The Discipline of Transcendence, Vol 2

Chapter #6
Chapter title: My blessings with you

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SOME MONTHS AGO WHEN I LEFT YOU FOR THE FIRST TIME, I WAS FEELING STRONG, EXCITED, CONFIDENT IN MYSELF, AND YET I SPENT MY TIME SPEAKING WITH YOU, INSIDE OR OUTSIDE, ABOUT SOME PROBLEMS, TRYING TO FIND A SOLUTION.
NOW I AM LEAVING AGAIN, PROBABLY FOR A LONGER PERIOD, AND I FEEL CALM, PEACEFUL, DETACHED -- EVEN IF MORE AND MORE WEAK, CONFUSED, AND WITHOUT ANY ANSWER. AND YET I DON'T FEEL THAT I HAVE ANY SPECIFIC QUESTION TO BE ANSWERED BY YOU, BUT ONLY AND ABOVE ALL, YOUR HAND ON MY HEAD AND YOUR BLESSING.
PLEASE, WHAT IS HAPPENING? IT SEEMS NONSENSE.

THE QUESTION IS FROM NAGARJUNA. He is a psychoanalyst, a trained rationalist. His whole discipline of the mind is that of analysis. Coming to me, being with me, has transformed him tremendously, but his old mind goes on lingering somewhere in the unconscious. It goes on throwing judgements. The old mind goes on saying, 'What are you doing? It is nonsense.'

It is nonsense in a way -- because it is beyond sense. Just to think that you ask only for the hand -- somebody's hand on your head -- is so irrational, so fanciful. Just to ask for blessings only, is so unreasonable. The reasonable person asks questions, waits for answers, analyzes those answers, judges whether they are right or wrong, creates more questions, and so on, so forth.

To ask for blessings is difficult for the modern mind, but it is beautiful that it is happening to you, Nagarjuna. You are getting into contact with a deeper world which goes beyond sense and reason. You are asking for something which is not of this world. It cannot be understood by intellect alone. It can be understood only by the heart. You can feel it. There is no way to figure it out by reasoning. Allow it, go with it.

To be capable of nonsense is to be alive. Because all that is beautiful is nonsense. Love is nonsense. Meditation is nonsense. God is nonsense. Poetry is nonsense. Beauty is nonsense. All that is beautiful, true, is far beyond sense.

Sense is very narrow. Nonsense is vast. Remain sensible, but don't be confined by it. Use your sense, your reason, but never be a slave to it. One should be capable of putting reason and sense by the side whenever one wants.

When you are watching a full moon in the night, put your reasoning aside. Be a child again. When you go to the sea and you listen to the roar of the waves, put your reason aside. Be again primitive. Those roaring waves are primitive. You also be primitive so that a deep contact becomes possible, so you become en rapport with them. When you go to the trees, please don't take your reason and sense with you. Otherwise you will miss much which was there just for asking.

When you come to me, by and by you will have to put your reason aside. Because only then you will be able to enter deeper. Once you have known the beauty of nonsense, the truth of nonsense, then you will not call it nonsense; you will call it supra-sense. Then you will not think in terms condemnatory and negative.

You will start thinking in more positive terms.

Good that you have no more questions. That's my whole effort here -- to help you to become questionless. I am not here to supply you with answers, because no answer can be the answer. All answers in their own turn will create more questions. It is a non-ending process, it goes on ad infinitum. One question is answered, the answer creates more questions. They are answered and those answers create still more questions.

The whole history of philosophy is nothing but creating more and more questions. The old ones are not solved. The questions remain the same as they were in the days of Solomon, as they were in the days of Vedas. They remain the same as they were in the days of Manu, Mahavir and Mohammed. They have not changed. Of course, they have become multiplied. The old are there, new have bubbled up. And those new have bubbled up out of the old questions. The old questions were answered, those answers created new ones.

This is the difference between philosophy and religion. Philosophy tries to answer your questions. Religion tries to make you aware that questions cannot be solved, they have to be dropped. And in their dropping is the solution. And a questionless mind is a mind who has arrived home.

So the real thing is to look deep into your questioning. They are all absurd. From the very beginning they are doomed. They cannot be answered; their very formulation is such.

For example you ask, 'Who created the world?' Now this is a foolish question, it is absurd. It cannot be answered. The way it is asked prohibits its answer. If somebody says, 'God created the world,' you will ask the same question about god -- 'Who created god?' And if the person becomes angry -- as so-called religious people become angry if you ask them 'Who created god?' -- then they are simply showing that they are afraid.

They are afraid that you may be bringing the question back again. Somehow they have tried to solve it, somehow they pretend that they have solved it -- and you are bringing the question again. Again the anxiety, again the worry. They become angry. They don't want you to open that Pandora's box again. Somehow they are sitting on the lid. They have closed it: god created the world. They also know that the question still remains relevant.

If to ask 'who created the world?' is relevant, then 'who created god?' is also relevant. The question is the same. Now if you say 'A created god,' then you ask, 'Who created A?' Say B. Then who created 'B'? It goes on and on. It is a foolish question.

I am not here to answer your foolish questions. I am here just to show it to you -- that they are foolish. In that understanding, they drop.

When I am answering you, in fact I am not answering you. I am just trying to make you a little more aware about your question, so that you can see that in the very asking of it you are entering into a ditch, and you will never be able to get out of it unless you drop the question.

Religion is the art of dropping questions. So, good that now you don't have any questions. I am happy, my blessings are with you. My hand is on your head. And be careful -- sooner or later you will find only my hand is there, your head has disappeared! That is the whole effort. If you don't believe me, you can ask Yatri, our cartoonist. A few days ago he made a beautiful cartoon for me. He has understood the point -- that this is the whole magic.

If you allow me to put my hand on your head, beware. Sooner or later you will find only the hand is and the head is gone. I am trying to behead you. And once your head disappears, you have arrived home. Then there is nowhere to go.

It is all in your head -- this going, searching, enquiring, questions, problems, believing this, not believing that, Islam, Hinduism, Christianity. This is all in your head. When the head disappears, you are suddenly there. The old man is there. The essential man is there. God is there.

Call it whatsoever you like... but there is no problem, there is no question. You are there full of wondering eyes. You are there, full of awe. Suddenly a tremendous 'Aha!' arises in your being and spreads all over you and goes on spreading into the existence. This is what psychologists call the 'Aha!' experience, the peak experience.

That's what ecstasy is -- such a great 'Aha!' that you are completely dissolved into it. It becomes your very song, your celebration, your dance. Life is a mystery to be lived, not a problem to be solved. Life is a mystery to be lost in, not a problem to be handled.

Good that you are becoming more and more capable of not asking questions. But I can understand the

puzzlement.

SOME MONTHS AGO WHEN I LEFT YOU FOR THE FIRST TIME, I WAS FEELING STRONG, EXCITED, CONFIDENT... AND YET ALL MY TIME I WAS ASKING QUESTIONS, TRYING TO FIND A SOLUTION.

When for the first time you come to me, you start feeling very strong, because whatsoever you hear from me, your ego feeds on it. You start feeling very confident, very superior. You start feeling that you know, that you are somebody. Those are the honeymoon days. If you want to remain in that honeymoon, never come back again. Once is good, twice is dangerous. Thrice -- and you are finished!

When you listen to me for the first time, you listen as you can listen. You don't know how to listen. Your whole life has been nothing but an effort to enhance the ego -- so whatsoever you get goes on enhancing the ego. If you get money, your ego immediately exploits it. If you get knowledge, your ego jumps on it and becomes more knowledgeable. If you succeed in anything, the ego.... Whatsoever you do, the ego goes on absorbing everything that comes to it. It goes on eating it, and goes on becoming bigger and bigger.

When you come to me for the first time and take sannyas, I know very well the ego will jump on it also. It is its old habit, you have trained the ego for it. But this time it is getting into danger, because sannyas is like poison to the ego. It jumps on it -- as it has been jumping on everything.

So for the first time you will feel everything getting better and better and better. Next time you come, the poison has started working, it has entered into your very guts -- the ego starts dying. Then you understand me more. You listen to me rightly. Then you understand what the game is -- the ego has to be dropped. Then you are no more so confident, then you don't feel so strong. Then you are not so excited. Then you start shrinking because the ego starts shrinking. Then you feel weak. It is natural and good. It indicates growth.

When Nagarjuna comes for the third time, I hope he will become even more capable, more receptive. Then again he will feel a new confidence arising, but this will not be of the ego any more. It will be of his being.

You cannot call it confidence. The best way to say it is to say that there will be an absence of no-confidence. You cannot say that he will feel strong. The only way to say it is that he will not feel weak. You cannot say that he will feel more knowledgeable. You can only say that he will not feel that he lacks anything, or he needs anything. Not that there will be knowledge -- there will be knowing. Not that there will be confidence -- because all confidence is based somewhere on fear. There will be no confidence, no no-confidence. One will simply be there, just there, with no idea.

In Zen they call these three steps. Bokuju is reported to have said, 'When I came to my master, rivers were like rivers and mountains were like mountains. Then everything got confused. I lived with my master and rivers were no more rivers and mountains were no more mountains. Everything was confusing, everything got entangled into each other, everything trespassed each other's boundary, everything became a mess. But I remained. Again one day rivers became rivers, mountains became mountains. But what a difference!'

Again one day you will become the same as you were before, and yet not the same. It will be a totally different phenomenon in a way.

For example, a person who feels very strong must be aware somewhere deep down that he is weak. Otherwise who will feel strong? A person who feels that he is confident must be alert at some level of his being that he lacks confidence. Otherwise who bothers about confidence? A person who feels superior must have some inferiority somewhere.

We always project the contrary. Our projections are complementary. Whatsoever is lacking, we project. An ignorant person becomes knowledgeable, an egoistic person becomes humble, a person who feels inferiority starts projecting superiority in some way or other. Because it is so difficult to live with inferiority, with no confidence, with weakness, we project the other. We project something opposite, and we pretend, and we start believing in it.

But when some day one comes really home, becomes aware, then there is no inferiority, no superiority -- and that is real superiority. Then there is no strength and no weakness -- and that is real strength. Then there is no ignorance and no knowledge -- and that is real knowing.

NOW I AM LEAVING AGAIN, PROBABLY FOR A LONGER PERIOD, AND I FEEL CALM, PEACEFUL, SOMEHOW DETACHED -- EVEN IF MORE AND MORE WEAK, CONFUSED, WITHOUT ANY ANSWER.

He has been able to understand his situation very correctly. Calm, serene, tranquil he is growing. But the more calm you become, the more you feel that all your strength was just your belief, that all your declarations were just bogus. They were efforts to hide behind, they were like masks.

So those masks are falling down and you will feel weak, confused, without an answer. Live through it. Don't start falling back. Go through it. It will be hard, it will be arduous, but if you can go through it, soon the morning is coming closer. The dark night is going to end. But remember, before the morning comes, the night becomes very dark.

Now, that is exactly the case with Nagarjuna. The night will become very dark, but don't be afraid. That is simply indicative that the morning is not very far. And still he is feeling he is more calm, more tranquil.

Always remember that whenever you are feeling more calm, you are on the right track. Whatsoever else is happening, don't be bothered. Feeling calm, quiet, silent, is enough indication that you are coming closer and closer to the garden of god. The very calmness shows that you are coming closer to the cool garden. Shady trees are just waiting for you. The breeze has become cool, fragrant. You can feel it in the winds, you can feel it in the atmosphere. Calmness is the first indication of blissfulness. Silence, the first glimpse of the far away peak of bliss.

So whenever you feel silent, whatsoever else is there -- confusion, weakness -- don't be worried; they will disappear. If calmness is not there and you are confused, then there is trouble. That means you are not growing, you are even regressing.

So this has to be remembered by all. Whosoever is working with me, whosoever is in the work with me, should remember -- keep your eyes alert for calm, tranquillity, silence. If that is happening, then don't be worried whatsoever else is happening. Let it be. It will disappear on its own accord. Maybe before it disappears it will create the last bout, it may create the last trouble that it can create. It has been there for so long... for millennia. Now suddenly you are ousting it.

These diseases, these illnesses, have lived in the house so long that they have completely forgotten that they are guests. They think they are hosts. And you are going to turn them out. They are not going to leave you easily. They will create trouble. That is accepted, agreed. You just go on listening to the silence that is happening, the calmness that is arising in you, and you will be able to transcend them.
My hand is on your head, my blessings with you.

EMPATHY COMES AND GOES. WHEN IT GOES I AM A WRECK. I AM FALLING APART IN FEAR AND YEARNING. THE YEARNING IS GETTING DEEPER, TWISTING IN MY GUT.
SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.
I HAVE WRITTEN QUESTIONS FOR MONTHS AND NOT HANDED THEM IN BECAUSE THEY ALL SEEMED FOOLISH WHEN THE MOMENT PASSES.

First, all questions are foolish. I have never come across a question which is wise. How can there be a wise question? Questions are foolish. All questions are childish.

One of the very important therapists in the West was Fritz Perls. He used to say to his friends, patients and disciples, that only children ask questions. That seems to be perfectly true. Only children ask questions.

Have you ever walked with a child -- just a morning walk? And see -- he will not allow you to walk at all. A thousand and one questions... each step brings questions. 'Why is this tree green papa?' Now who knows why this tree is green?

Everything becomes a question for a child. Put anything in a child's mind and out comes a question. The whole mechanism is question-producing. Anything, any small thing -- and the child immediately makes it a question.

Questioning is childish. The more your maturity comes, the more you grow in maturity, the more questions disappear. And when there are no questions, there is a possibility to see. Otherwise questions are clouding the eyes and the mind so much.

This is my experience -- answering so many and their questions, I have come to observe that it almost

always happens that the person who asked the question never listens to my answer. Everybody else listens. He is so much concerned with his question, he is so much worried with his question.

Others listen and understand better, because they are not involved at all. This is not their question so they can listen silently. There is no worry about it. Their ego is not involved at all. But the questioner becomes very much involved. His ego is involved. He goes on looking from the corner of his eyes -- what am I saying? He has asked the question to be appreciated. He has asked the question in search -- not of the answer -- but in search that people will think he is very knowledgeable -- look, what a beautiful question he has asked!

If I don't answer questions.... A few people go on asking. For example, Madhuri. She goes on asking every day, and I go on throwing her questions. She is more interested in asking than in listening to the answers. Because it is not a question that it has to be your question. Anybody's question is your question also. Any question that has happened to any human mind is part of you. If you listen rightly, it will solve many problems for you. It will give you insight, clarity.

But there are people who are interested only in their questions. If I am answering their questions they cannot listen because I am answering their questions, and they get into excitement and fever. If I don't answer their questions they are sitting there limp and dead -- 'Again this man is not answering my question.'

Questioners are in trouble. The very effort to question is a little immature. In the old days it was the custom, it was the tradition to go to a master and to be with him -- not to ask anything, just to be with him. Because what is there to ask? Even to ask, one has to know something, and one knows nothing. So what to ask? One has to be just with the master, to imbibe his being... just to be soaked by his presence. One has to be like a sponge. One has to be open and receptive.

This was the tradition in the old days -- that a disciple had to wait. When the master said, 'Now you can ask,' then the disciple could ask. And almost always it used to happen that when the master would say, 'Now you can ask,' the disciple would laugh and he would say, 'Now it is too late. My questions are finished. There is nothing to ask now.' In fact the master would ask the disciple to ask only when he would say, 'Now there is nothing to ask. Now the mind is absolutely clean. There are no question marks in the mind.'

Question marks are like clouds. Behind those question marks your inner luminousness gets lost. When there is no question, all clouds disappear, the sky is clean, the sunrise is clear.

The answer is in your inner illumination. The answer cannot come from the outside. I cannot answer you. The answer is in your certain state of centering.

So the questioner has felt rightly -- all questions are foolish. But I am not saying, 'don't ask', because I know the modern mind is not the old mind. Great changes have happened. Now if you say to somebody to wait for years, then nobody can wait. The modern mind is in such a hurry that it is not in a state of patience, and the modern mind has been trained to ask. The modern mind has not been trained to be.

That's why I go on answering your questions. Not that your questions are worth answering, or that answers are needed, or that I can answer your questions. No, nothing of the sort. I go on answering you questions because questioning has become part of the contemporary mind. Only by and by will you become able not to ask.

Listening to your questions and their answers, you can wait. Not doing anything, just simply sitting there in silence, you cannot wait. Silence will be too much, intolerable. So I go on answering you just to give you a few toys to play with. Meanwhile you are growing -- and I am waiting for that.

The child is growing meanwhile, while he is playing with the toys. I go on giving you toys every day. You play -- but my interest is in your growth. One day I know you will go beyond the toys and you will come to me and you will say to me, 'Thank you, Osho, for all the toys you gave us to play with, but no more are needed.'

That will be the day when for the first time you will fall in harmony with me... and the answer will start flowing. It will not be a verbal answer, it will be a transfer of energy... a transfer beyond the scriptures. It will be a transmission, a jump -- because in that moment you will be perfectly open.

Questioning shows doubting. Doubt creates barriers. A question is nothing but doubt in a very civilized dress. It looks very mannerly, but it is doubt. It is as if you go and you catch hold of a primitive man and take him to the barber, and the barber shaves and cleans him and shampoos him and gives him a bath, and then you take him to the dresser and give him a beautiful dress -- and then you bring that primitive man to me. He looks a perfect gentleman, but he is not. Deep down he is the same primitive man.

A question is doubt pretending not to be doubt. A question is doubt in a very mannerly, gentlemanly way.

When questions disappear, doubts disappear. Or when doubts disappear, questions disappear. Then you are in tune with me, en rapport. Then we are not two. Then I can look into your eyes, and you can look into my eyes and you can see a meeting happening... a meeting of two souls. And then it is very difficult to understand who is the master and who is the disciple, because the energies meet and mingle and become one. In that moment, in that intimate moment, the real answer will be heard.

This is a paradox. What I am saying is this, can be summarized into this paradox -- if you ask, you will not get the answer; if you don't ask, the answer is available.

Go on asking and you will go on missing the answer. Stop asking and the answer has been always waiting for you to receive it. A mind who goes on questioning never comes to the answer, and a mind who drops questioning suddenly finds the answer has been always there, luminous in one's own being. You had never lost it.

Good that you could feel I HAVE WRITTEN QUESTIONS FOR MONTHS AND NOT HANDED THEM IN BECAUSE THEY ALL SEEMED FOOLISH WHEN THE MOMENT PASSES. SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.

Let that be your key. Then be a fool. Then that is your path. If when you are a fool you can see the sky and you can hear the birds, then being foolish is your meditation. Then be a fool, then don't try to be anything. Because whenever you become knowledgeable, clever, cunning, intelligent, you miss.

The sky is there, the birds are singing -- they have always been singing. Since eternity, existence has been in celebration. The dance continues, it is an ongoing process, a continuum. It is a river flowing and flowing and flowing. Sitting on the bank -- what are you doing?

Yes, there are moments, the questioner says... and exactly he has caught, he has found some deep intuition -- that whenever he is foolish, the sky is there and the birds are singing, and the celebration can be felt. Whenever he becomes intelligent, it is lost. So be a fool.

When I say be a fool, I mean don't be a mind, I mean don't be cunning and clever. Don't be calculating. You have come across a beautiful intuition, an insight. Then be more and more like a fool.

There is a beautiful novel of Feodor Dostoevsky, 'The Idiot'. Read it, meditate upon it. In that novel the main character is a fool... but a fool like St. Francis, a fool -- but like Lao Tzu, Chuang Tzu. He has dropped, or he has no calculating mind.

Of course, if you are a fool you will be cheated. Of course, if you are a fool you will not be an achiever in this world. If you are a fool you will be poor -- but you will be tremendously rich with god. In this world you will not succeed, that's certain. In this world only calculating and cunning people can succeed. But what is their success? Finally comes death and their whole success is nullified. It comes to be zero. In the end they see that it has always been a dream. They were befooled by their own cunningness.

If you are a fool you will have god within you. If you are a fool you will have all the beauties of life, tremendous riches of life. Your whole life will be a precious thing. Nobody can cheat you out of it because that is your innermost core. Nobody can take it away.

Remember it -- it is better to be cheated than to cheat. If there is a choice, always choose to be cheated rather than to cheat. Because in the ultimate analysis of things, the cheater is the cheated, and the cheated has not been cheated at all. In the ultimate analysis of things, it is exactly as Jesus says: Those who are last in this world will be the first in the kingdom of god, and those who are first will be the last.

The first will be the last and the last will be the first? The logic of existence is totally different from the logic of the marketplace. That is the difference between politics and religion. So I cannot conceive of a religious person being political, and I cannot conceive of a political person being religious. It is impossible. It cannot happen in the nature of things.

A politician has to be cunning. A politician has to be always ready to rob and cheat. Of course he cheats and robs in such a way that it is very difficult to catch hold of him. Rarely it happens that a Nixon is caught. But all the politicians are exactly the same -- caught or not caught, that is not the point. Maybe Nixon did a little too much, he went beyond the limits. Hm? there are limits. If you remain below a hundred degrees, you will not evaporate; ninety-nine will do.

The very clever politicians remain nearly ninety-nine. They never go beyond that. Nixon got a little too self-confident, went a little further, got himself into trouble. But all politicians are cunning. If they were not politicians they would be criminals. They belong to the same category. The criminals, if they were somehow brought up in a better way, would have been politicians. The quality of the mind is the same.

A religious person is one who is virtually a fool in the eyes of the world. Accept that, and you will not be a loser. I promise you, you will not be a loser. Be a fool and enjoy it. Sometimes it is wisdom to be

foolish, it is foolish to be wise.

And what the questioner says.... The question is from Dayal. He has tremendous capacity to become like St. Francis. He is a very simple man... very simple. He has come to a great understanding. SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.

Then stick to it. Then relax more and more and let those foolish moments come more and more to you. Allow them to enter you deeper. You have nothing to lose. What is there to be lost? Drop calculations and cunningness.

People think that they are not calculating. But there are a few people who are calculatingly non-calculating. They think they don't calculate.

I was reading one anecdote:

Mrs Meyerowitz was having tea with Mrs Abramowitz. 'These cookies of yours are so delicious,' raved Mrs Meyerowitz, 'I have already had five of them.'

'Seven,' smiled Mrs Abramowitz, 'but who is counting?'

People go on counting by the side, and they go on thinking, 'Who is counting?'

Be a fool. Nothing is like it. Jesus is a fool. Buddha is a fool. In India we have a word 'buddhu' -- buddhu means fool. It comes from Buddha. People must have thought that Buddha is a fool. So in indian languages, the very word for fool has become buddhu.

When Buddha started sitting under his bodhi tree where he became enlightened, everybody must have thought that he was a buddhu, a fool. People must have come to him and said, 'What are you doing? Have you gone mad? You were meant to be the king.' He was the only son of his father, he was going to be the king. There was no competition even -- he was simply going to be the king. He had lived in tremendous riches, and suddenly he escaped. What to call this man?

Everybody must have said that he was a fool. People must have come to him and said, 'What are you doing here, sitting like a fool?' His name, 'Buddha', became associated with foolishness. Now buddhu means the fool. Nobody bothers to go into the history of the word, but it is tremendously meaningful.

Buddha was a fool. What else can you say? Everybody is trying to become the king, and he escaped. He was just on the verge. He had all the beautiful women possible. His father had brought all the beautiful girls from his kingdom for him. He was surrounded continuously with beautiful girls. Beautiful palaces were made for him -- one for each season. In summer he had one palace, in winter he had another palace, in the rains he had another palace. And the father really looked after him -- because he was born when the father was very old; he was his only hope. And suddenly one night he escaped. To all practical purposes he is a fool. Jesus is a fool. So is Francis, so is Lao Tzu, so is Chuang Tzu.

Dayal, listen to your heart, and be simple. Be a fool. Let that be your very style of life, and more and more god will penetrate you.

EMPATHY COMES AND GOES. WHEN IT GOES I AM A WRECK. I AM FALLING APART IN FEAR AND YEARNING. THE YEARNING IS GETTING DEEPER, TWISTING IN MY GUT. BUT SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.

Empathy comes, compassion, love comes, but it comes only when you are a fool. That's why everybody thinks that lovers are foolish, blind, hypnotized by each other. Love is a sort of foolishness. In the world where money seems to be the only goal, where name and fame seem to be the only goals, love is foolish, meditation is foolish, compassion is foolish.

That's why I insist -- be a fool. That's why I have given you these ochre robes to make a fool out of you. Now you will be moving in the world and everybody will laugh that here goes a madman. Children will follow you and they will laugh and they will think, 'What has happened to this man or this woman?' They will ridicule you. When they ridicule you, laugh. Laugh with them. Enjoy.

People come and ask me, 'Why do you insist on orange robes?' It is a trick, a device, to force you to become fools. You can have it only if you are ready to surrender your so-called ideas of ego, respectability; your so-called ideas which society's approval gives to you. The society will disapprove of you. You will become strangers.

That's the whole purpose. I want you to become strangers in this world so you become guests in the

house of god. If you become too worldly, you will miss god.

Compassion comes, there are moments when you are flowing, when nothing holds you, when you are open. Allow it! Enjoy it! Make it a point that it comes more and more. Don't close your heart. Float with it. Let it stream. In season, out of season, let it stream. With people, without people, let it stream. In the crowd, alone, let it overflow you. And by and by you will see that you have been missing. Without compassion, there is no truth.

Buddha has said that truth and compassion come together... aspects of the same energy. If you become true, you will have compassion. Or if you have compassion, you will start becoming true. A man of compassion, how can he be untrue? Just think of it. It is impossible.

If you love a person, how can you be untrue, unauthentic; how can you be false? How can you wear masks if you love a person? When you love a person you are naked, nude. You drop all curtains. You don't carry any masks. You are simply there, whosoever you are, whatsoever you are... in your simplicity, in your truth.

Compassion or love brings truth. Truth brings compassion and love. Start from anywhere -- the same will be the goal, the same will be the outcome.

For Dayal I would like to say, start by being a fool and by being compassionate. And everything will happen to you. Then you need not worry.

THE OTHER DAY I FELT 'HELL IS MYSELF'. I AM IN HELL. HELL! DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS? I DON 'T UNDERSTAND HOW.

Listen to the question very deeply. THE OTHER DAY I FELT 'HELL IS MYSELF'. I AM IN HELL.

No, you are not in hell. You are hell. The very ego is hell. Once the ego is not there, there is no hell. The ego creates structures around you which make you miserable. The ego functions like a wound -- then everything starts hurting it. The 'I' is hell.

That is why Buddha says attain to no-self. Self is hell, no-self is heaven. Not to be is to be in heaven. To be is always to be in hell. DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS ?

You have to understand hell. Because if you don't understand hell, you will never be able to get out of it. And for understanding, acceptance is a must. You cannot understand anything if you go on denying it.

That's what we have been doing. We go on disowning parts of our being. We go on denying -- 'This is not me.' That's what Jean-Paul Sartre says -- the other is hell. When you deny something in you, you project it on the other. Look at the mechanism of projection. Whatsoever you deny in yourself, you project it on others. You have to put it somewhere. It is there, you know.

Just the other night a sannyasin told me that she has become very afraid that her husband is going to kill her. Now she has a very simple and beautiful husband, a very simple man. Rarely can you find such simple people. It is almost absurd -- the idea that he is going to kill her.

When she was saying it, the husband started crying. The very idea was so absurd, tears started falling from his eyes. It is very rare to see a man crying, because men have been trained not to cry. He felt it -- what to do? And the woman thinks that any moment the husband is going to suffocate her. She feels his hands on her neck in the darkness. Now, what is happening?

Then by and by she talked about other things. She has no child, and she desperately needs a child. And she told me that looking at others' children she feels that she would like to kill them. Now things are clear. Now nothing is complicated.

She said she would like to kill the children -- others' children -- because she has no child and she would not like anybody else to be a mother. Now this murder is in her, and she does not want to accept it. It has to be projected on somebody else. She cannot accept that she has the murdering instinct in her; it has to be projected. It is very difficult to accept that you are a murderer, or that you have ideas of murdering children.

Now, the husband is the closest person, the most available to be projected on, almost like a screen -- you can project. Now the poor man is crying and the woman thinks he is going to murder her.

In the deep unconscious she may even have ideas of murdering the husband, because she must have this logic inside -- that because of this man she is not getting pregnant. If she were with some other man, she would have become a mother. She will not accept it on the surface. Deep down, because of this man, because of this man being her husband, she has not been able to become a mother. Somewhere in the

unconscious there is a lurking shadow that if this man dies, he will be able to find another man -- or something like that. And then the idea that she would like to kill others' children... She is projecting it. Now, you project your ideas on others, then you become frightened. Then this man looks like a murderer.

This we all do. If you have some part of your being denied, disowned, where will you put it? You will have to put it on somebody. So Hindus go on projecting on Mohammedans. Mohammedans go on projecting on Hindus. Mohammedans think Hindus are very cunning. Hindus go on thinking that Mohammedans are very dangerous, murderous, violent, rascals.

India goes on projecting on Pakistan; Pakistan goes on projecting on India. China goes on projecting on Russia; Russia goes on projecting on America; America goes on projecting on Russia. And they all deny that they have these things inside them.

Just look! America goes on piling up armament, Russia goes on piling up armament. Now the competition has gone to foolish extremes. The people who understand it, they say, 'Now it is absolutely foolish to go on accumulating more armaments because already we have more than we need -- seven times more! This earth is too small we can destroy seven earths like this! We can kill every person seven times! Of course, this is not needed. One person dies once. There is no need. We have overkill capacity.' But still we go on.

So now the problem is that Russia goes on piling up armaments, looking at the absurdity -- now where to, how to put it? how to make it understandable? She projects that America is after her, is getting ready to destroy her. The murderer is there -- that's why we have to prepare, get ready. The same is happening in America. Both project on each other, then they become frightened.

Wars have continued, conflicts continue, violence continues... unless man comes to understand not to deny anything in himself, but to accept it. Reabsorb it into your organic unity, because the denied part will create many troubles for you. Whatsoever you deny, you will have to put somewhere else. You will have to project on somebody. The denied part becomes a projection. And the eyes which project, live in maya, illusion. Then they are not realistic.

Jean-Paul Sartre says, 'The other is hell.' This is something to be understood. You always think in that way. He is simply saying a very common misunderstanding, expressing a very common illusion. If you are miserable you think somebody else is making you miserable. If you are angry you think somebody is making you angry -- but always somebody else.

If you are angry, you are angry. If you are miserable, you are miserable. Nobody is making you. Nobody can make you angry unless you decide to become angry. Then everybody can be a help, then everybody can be used as a screen and you can project. Nobody can make you miserable unless you decide to be miserable. Then the whole world helps you to be miserable.

Self is hell, not the other. The very idea that 'I am separate from the world' is hell. Separation is hell. Drop the ego and see suddenly -- all misery disappears, all conflict disappears. DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS?

Certainly, absolutely. You will have to accept and understand. In that acceptance and understanding, the hell part will be absorbed back into the unity. Your conflict will dissolve, your tension will dissolve. You will become more of one piece, you will be more together. And when you are together, there is no idea of ego at all.

Ego is a dis-ease. When you are pulled apart, when you live in a split way... moving in many dimensions, directions simultaneously against each other... when you live in contradiction, then the ego arises.

Have you ever felt your head without a headache? When the headache is there you feel the head is there. If all headache disappears, head disappears. You will never feel it -- that it is there. When you are ill you feel the body. When you are healthy you don't feel the body. Perfect health is bodilessness. You don't feel the body at all. You can forget the body; there is nothing to remember it. A perfectly healthy person is one who is oblivious of the body; he does not know that he has a body.

A child is perfectly healthy. He has no body. The old man has a big body. The more old one becomes, the more illness, disease, conflict settles in. Then the body is not functioning as it should function, is not in harmony, is not in accord. Then one feels the body.

All younger cultures accept the body; old cultures deny body. Old cultures reflect the old minds, old man's mind; younger cultures reflect the young man's mind. For example in India -- it is one of the ancient-most cultures -- body is denied. Your so-called monks, munis, saints, sadhus -- they are anti-body, they are enemies to the body. They have the old man's attitude towards the body. In America -- it is a very

young country -- the body is accepted, enjoyed. When a country is young, the body is enjoyed, when the country is old, the body becomes the enemy. It simply shows the old man's attitude.

If you understand this simple phenomenon -- that headache makes you aware of the head, illness makes you aware of the body -- then it must be something like illness in your soul which makes you aware of the self. Otherwise a perfectly healthy soul will not have any self. That's what Buddha says -- there is no self, no atman, anatta. No-self is... and that is the heavenly state. You are so healthy and so harmonious that there is no need to remember it.

But ordinarily we go on cultivating the ego. On one hand we go on trying not to be miserable, on another hand we go on cultivating the ego. All our ways are contradictory.

I have heard:

A haughty socialite died and arrived at the gates of heaven. 'Welcome, come right in,' was Saint Peter's greeting.

'I will not,' sneered the snob. 'If you just let anyone in without a reservation, this is not my idea of heaven.'

If the egoist, even by chance, reaches to the gate of heaven, he will not enter. This is not his idea of heaven -- without reservation? anybody is welcome? Then what is the point? Only very chosen persons, very few, rare persons should be allowed. Then the ego can enter in heaven. In fact the ego cannot enter in heaven, it can only enter in hell. It will be better to say the ego carries its own hell wherever it goes.

It happened:

Mulla Nasrudin fell into a cesspool in the countryside and was not able to work his way out. So he stood there yelling, 'Fire! Fire!' and in a couple of hours the firemen finally arrived.

'There is no fire here!' exclaimed the chief. 'What are you yelling "Fire" for?'

'What did you want me to yell?' demanded the Mulla. 'Shit?'

The ego is such that even if it is in hell, it will not accept, it will not accept it. The ego goes on decorating itself.

You ask me, DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS?

There is no other way. You will have not only to accept, you will have to understand and penetrate. You will have to suffer the pangs and the pain of it so that you become perfectly aware what it is. Only when you know what it is will you be able to know how you create it. And only when you know how you create it, then it is for you whether you want to create it any more or not. Then it is your choice. I DON'T UNDERSTAND HOW?

Yes, it is difficult to accept hell. Our whole effort is to deny it. That's why you may be crying within, you go on smiling on the outside. You may be sad, but you go on pretending you are happy. It is hard to accept that you are miserable. But if you go on denying it, it will by and by become disconnected from your awareness.

That's what happens when we say something has become unconscious. It means it has become disconnected from consciousness. You have denied it so long that it has receded back into the shadow part of your life, it has moved into the basement. You never come across it, but it goes on working from there and affecting you and poisoning your being.

If you are miserable you can smile, but that smile is painted. It is just an exercise of the lips. It has nothing to do with your being. You can smile, you can persuade a woman to fall in love with your smile. But remember -- she is doing the same. She is also smiling and she is also miserable. She is also pretending. So two false smiles create the situation that we call love. But how long can you go on smiling? You will have to relax. After a few hours you will have to relax.

If you have a penetrating eye, you can see -- if you live with a person for three hours you can see his reality. Because to pretend for even three hours is very difficult. How to go on smiling for three hours if there is no smile coming from you? You will forget again and again and your miserable face will show.

For moments you can deceive. That's how we deceive each other. And we promise that we are very happy persons, but we are not. The same is done by the other. Then every love affair becomes a misery, and every friendship becomes a misery.

By hiding your misery you are not going to get out of it -- you will create more misery. The first thing is

to encounter it. Never move unless you have encountered your reality, and never pretend to be somebody else. Because that is not the way happiness ever happens. Just be yourself.

If you are miserable, then be miserable. Nothing wrong is going to happen. You will be saved many troubles. Of course nobody will fall in love with you; okay -- you will be saved many troubles. You will remain alone -- but nothing is wrong in being alone. Face it, go deep into it, take it out, uproot it from the unconscious and bring it to the conscious.

It is hard work, but it pays -- it pays tremendously. The pay-off is immense. Once you have seen it, you can simply throw it. It exists unseen, it exists only in the unconscious, in the darkness. Once you bring it to light, it starts withering.

Bring your whole mind to light and you will see -- all that is miserable starts dying, and all that is beautiful and blissful starts sprouting. In the light of consciousness, that which remains is good, and that which dies is bad. That's my definition of sin and virtue. Virtue is that which can grow with absolute awareness; there is no difficulty. Sin is that which cannot grow with awareness; it needs unawareness to grow. Unawareness is a must for it.

ABOUT A YEAR AGO I HEARD OF AN ENLIGHTENED BUDDHIST MASTER SOUTH OF KOREA AND WALKED THREE DAYS TO HIS TEMPLE FROM THE NEAREST TOWN. HE WAS NINETY-FOUR YEARS OLD, WITH A FACE LIKE A CHILD, A SMILE LIKE A BABY, AND MOST COMPASSIONATE EYES. HIS FIRST QUESTION WAS, 'HOW DID YOU GET HERE SINCE THERE IS NO ROAD?' I SIT HERE OFTEN AND WONDER HOW I GOT TO YOU, OSHO, SINCE THERE IS NO ROAD.

There is no need for a road -- because your master is where you are. You can come to me only when you stop travelling, when you drop out of all paths and ways and roads. When you are simply there, where you are, you are with me. That is the only way to be with me. No path is needed. All paths lead astray. To come home, no path is needed. You have to stop travelling and rushing here and there.

The old man really asked a beautiful question to you. 'HOW DID YOU GET HERE SINCE THERE IS NO ROAD?'

He was talking in a zen way. In Zen they have a koan that a man had a goose. When the goose was very small, he put it into a bottle. Then the goose started growing. He continued to feed the goose in the bottle. Then the goose became too big -- so big that the mouth of the bottle was very small and it could not come out.

Now the problem is -- the bottle has not to be broken, and the goose has to be taken out otherwise it will die. Now there is no space to grow and it is growing. The bottle has to be saved -- it is very precious -- and the goose has to be taken out, and the mouth is so small that it cannot get out. What to do?

This is a zen koan. It is given to disciples to meditate over. Now it is absurd. What can you do about it? Whatsoever you do, again and again the same problem. The bottle has not to be broken. That seems to be the only way to bring it out. And the goose cannot be allowed inside any more, because now there is no space left and it will die. Now what to do? The question is urgent. And the disciple is told to meditate as intensely as possible.

The disciple meditates twenty-four hours. Then he comes to the master, he finds some way -- but what way can you find? All ways are impossible. There is no other way, this is the only alternative. And the disciple becomes desperate and more desperate, and he thinks and meditates, and his mind starts reeling around. He cannot sleep, because the master says, 'The question is very urgent. The life has to be saved. The goose is dying -- and what are you doing sitting there? Be more intense, be more alert, and find out the solution.'

And the master is walking around with his staff, and you cannot relax and you cannot sleep. Even in sleep the disciple thinks only of the bottle and the goose. And it continues -- day in, day out.

And one day it happens. The disciple is sitting silently, relaxed. There is no worry. And the master comes and says, 'So, it has happened?'

The disciple says, 'Yes, the goose is out... because it has never been in.'

But this is not an intellectual answer. I have given it to you. You cannot deceive a zen master. He will beat you badly if you try to deceive. Because your whole being has to show it... your very being, your tranquillity, your silence, your relaxedness, has to show it. It is not a question that you have to answer.

The disciple goes on thinking and thinking and thinking. And thinking becomes almost mad. His whole mind moving, moving moving. And there comes a point where no more thinking is possible. He has come to the very end of it.

Every tension has to come to a point where you cannot go any more. Try it by closing your fist and making it as tense as possible, and go on making it tense and tense and tense. One moment suddenly you will see the fist is opening, you cannot make it any more tense. And you cannot open it; you cannot close it. It is simply opening on its own accord. Because to remain open is natural. When the extreme is touched, relaxation settles in.

The same happens in the mind. The worry goes to a climax, a peak, and then suddenly all thoughts fall away, and the disciple is sitting there on a lotus flower, as if on a lotus flower... no worry, no problem, no koan, nothing. The goose is out -- because the disciple is out. That constant thinking was the bottle in which one was confined. Now the goose is out because the disciple is out.

The old man must have asked you, 'How did you get here since there is no road?' like a zen koan.

In fact there is no road to reach to god, because god is where you are. The goose is already out, the god has never been missed.

And now you ask, I SIT HERE OFTEN AND WONDER HOW I GOT TO YOU.

You may have forgotten me, but I have been always there. I am not separate from you. If I am separate then I am worthless. If I am separate from you and you have to come to me, and there is a path that connects you to me, then you will never reach to me. Then I will be like a mirage. You will be coming and coming and you will never reach to me.

One day you will understand that you are just sitting here, doing nothing, and you are in me and I am in you. And that will be the beginning of a totally new dimension of life.

Then god is in you and you are in god, and the world is in you and you are in the world. Then you are floating with the clouds and clouds are floating within you. Then you are flowering in the flowers and the flowers are flowering in you. Then division disappears. Then only one is. The goose is out. There is no road to it. The bottle is not to be broken, the bottle does not exist. The bottle is illusory. The bottle is just a belief. That you are far away and you have to travel is just a belief. That you have never gone anywhere and you have always been in the home is the truth.

A small anecdote:

A traveller, hundreds of miles from home, was walking across a flat, featureless desert. It had been twelve hours since he left the last oasis and he was beginning to feel a tinge of fear that he was lost, and soon night would come.

Far off in the distance he saw a dust trail, hardly visible, and watched with relief as it drew nearer. Finally recognizing a figure walking towards him, as they drew nearer he shouted, 'How far to the nearest oasis?' And the oncoming figure did not respond.

'How far to the nearest oasis?' he cried as the man passed beside him and still no answer. 'How far to the nearest oasis?' he yelled, nearly hysterical, as the dusty-robed figure disappeared in a cloud of windswept sand, and still no sign of an answer or even that the figure had heard.

He walked on. Five minutes later he heard a distant sound. Turning, he heard the figure shout, very faint in the evening winds, 'Two hours.'

'Why didn't you tell me before?'

'Because I did not know how fast you walked.'

It depends.

But this journey is just the opposite journey. If you walk very fast, you will never reach me. If you don't walk at all, if you simply sit there inside you, you have arrived. In fact you had never departed.

Chapter title: Reflections of emptiness

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THE BUDDHA SAID:
THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE. A MIND TROUBLED AND VEXED WITH PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.
O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.
THE BUDDHA SAID:
SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE REMAINS. WHEN THE WAY IS ATTAINED AND THE TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

WHO IS A BUDDHA? Or what is buddhahood? Unless you have a clear concept about it, it will be difficult to understand the sayings of Buddha. To understand those sayings, you will have to understand the source from where they arise. To understand the flower, you will have to understand the roots. Unless you understand the roots, you can appreciate the flower, but you will not be able to understand it.

Who is a Buddha? Or what is buddhahood? The word 'buddha' means pure awareness, a state of absolute awareness. A Buddha is not a person but a state -- the ultimate state, the ultimate flowering. Buddha has nothing to do with Gautam the Buddha. Before Gautam the Buddha there have been many Buddhas, and after Gautam the Buddha there have been many Buddhas. Gautam the Buddha is only one who has attained to that ultimate consciousness.

The word 'Buddha' is just like Christ. Jesus is only one of the Christs -- those who have attained to the ultimate flowering. There have been many Christs and there will be many. Remember it -- that buddhahood is not in any way confined by Gautam the Buddha. He is just only one example of what buddhahood is.

You see one rose flower. It is not the rose flower, it is only one of the rose flowers. Millions have existed before, millions are existing right now, millions will exist in the future. It is simply a representative. This rose flower is simply a representative of all the rose flowers that have been, are, and will be.

A Buddha is not defined by his personality. He is defined by the ultimate state of his being, which is beyond personality. And when a Buddha speaks, he does not speak like a person. He speaks through his ultimate awareness. In fact to say that he speaks is not good, not right. There is nobody to speak, there is no self in him to speak. And in fact he has nothing to say. He simply responds. Just as if you go and start singing in a valley the valley responds. The valley simply echoes you.

When you come to a Buddha, he simply mirrors you. Whatsoever he speaks is just a reflection. It is an answer to you, but he has nothing to say himself. If another Buddha comes to him, they both will remain absolutely silent, two mirrors facing each other... nothing will be reflected. The mirrors will reflect each other, but nothing will be reflected. Two mirrors -- just think of two mirrors facing each other. If Christ comes to see Buddha, or Buddha somewhere on the roads of life comes across Lao Tzu, they will be absolutely silent -- there will be no echo.

So when Buddha is speaking, remember it. He is not saying anything in particular. He is simply reflecting the people. That's why a Buddha can never be very consistent. A philosopher can be very consistent. He has something to say. He remembers it, he clings with it, he never says anything that goes against it... he manages. A Buddha is bound to be contradictory because each time somebody faces him, something else will arise. It will depend on the person who faces him.

It is just like a mirror. If you come before the mirror, it is your face. Somebody else comes, then it is his

face. The face will go on changing. You cannot say to the mirror, 'You are very inconsistent. Sometimes you show a woman's face and sometimes a man's face, and sometimes a beautiful face and sometimes an ugly face. The mirror will simply keep quiet. What can he do? He simply reflects. He reflects whatsoever is the case.

So buddhist sayings are very contradictory. Jesus is contradictory, Buddha is contradictory, Krishna is contradictory, Lao Tzu is tremendously contradictory. Hegel is not contradictory, Kant is not contradictory, Russell is not contradictory, Confucius is not contradictory, Manu is not contradictory. They have a certain dogma. They don't reflect you. They have something to say. They go on saying. They are not like mirrors, they are like a photograph. It doesn't bother who you are; it remains the same. It is dead. It has a clearcut definition and form.

Buddhahood is a formless awareness. Remember it, otherwise many times you will come across contradictions and you will not be able to figure out what is happening.

When Buddha died, immediately there was much controversy, and the followers divided into many sects. Because somebody had heard Buddha saying this, and somebody had heard something absolutely contradicting it. So there was no possibility. How can one man say all those things? So, somebody must be lying... and people started sorting out. They sorted out in many different schools. Buddha was cut. Somebody carried his hand, somebody his head, somebody his legs -- but he was no more an alive phenomenon.

Now, these philosophies are very consistent... very consistent, very logical -- but dead. A Buddha is not a philosopher, he is not a systematizer. A Buddha is not logical in any way. He is simply alive, and he reflects everything that is.

So when you come to a Buddha, he answers you. He has no fixed answer to give to you, he answers you. He has no public face. All his faces are private and they depend on you. If you bring a beautiful face to him, you will see your own face reflected. And if you come without any face... pure, mirrorlike... nothing will be reflected. Then Buddha disappears, he has nothing to say.

Those who lived with Buddha, they knew. When they had their own minds, those minds were reflected in him. When their minds dropped, they really became meditators, and when they looked at Buddha there was nobody... just emptiness, a valley, pure silence, primal innocence -- but nobody there.

These sayings are collected, compiled, by a certain school. They are very consistent. Many sayings have been dropped which were apparently contradictory. Many have not been included which were ambiguous. These sayings were collected by a particular school. Later on I will be discussing other sources, and many times you will come across contradictions. Remember it.

And those who are near me, they have to understand this, absolutely clearly, because I will be contradicting myself every day. It depends on the climate. It depends.... If the weather is very cloudy, I am cloudy. If the sun is shining bright and clear, I am that way.

You not only come to me with questions, you also come with the answers. Maybe the answer is not known to you, maybe the answer is hidden in your unconsciousness, lurking somewhere in the darkness of your soul. The question is conscious, the answer unconscious. My function is to make your answer clearly obvious to you, to bring it to light. I am bound to be contradictory.

I am not a public man. I am not interested in the crowds. I am interested only in disciples and devotees. That means I am interested only in intimate relationship. I am interested in you, and whatsoever I say to you is said to you and is irrelevant for others. When I talk personally, then I am talking to a particular person. To others it may not be relevant. Even to the same person it may not be relevant tomorrow, because he will be changing.

Life is continuous change. And I am only consistent with life and nothing else. So I am bound to be contradictory. So if sometimes you come across contradictions, don't be in a hurry, and don't try to figure out somehow, and don't try to fix them. Let them be as they are.

A man like Buddha has to be contradictory. He has to contain all contradictions because he contains all the possibilities of humanity. He contains all possible questions and all possible answers. He contains all the possible faces and all the possible phases. He contains the whole past of humanity, the present and the future.

That is the meaning when Buddha says, 'When you have come home, when your innermost being is luminous, all will be known -- all that was past, present and future. Nothing remains unknown. In that knowing light everything is revealed.' But everything... and things are not consistent.

That's the beauty of the world -- that things are not consistent. Things have different qualities, different

personalities. All things are beings in their own way, and Buddha is simply reflecting... a reflection, a mirror.

These sayings start always by, THE BUDDHA SAID. Remember it. When it is said, THE BUDDHA SAID, it simply means he has nothing to say. He reflected, he reflected you back. He simply showed you who you are. He revealed you to yourself. He brought you to your own center.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE. A MIND TROUBLED AND VEXED WITH THE PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.
O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.

Many things of tremendous import are said in this sutra. First Buddha says, THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

What is passion? Passion is a sort of fever, a sort of trembling of your being, a sort of inner wavering. Passions means you are not content as you are. You would like something else, you would like something more, you would like a different pattern of life, a different style. Then you think you will be happy and contented.

A mind full of passion is a mind full of discontent with the present. A mind with passion desires, hopes, but never lives; it postpones. It says tomorrow, always tomorrow. It is never here and now. A mind full of passion always goes on missing the present -- and the present is the only reality there is. So a mind full of passion goes on missing reality. It cannot reflect that which is, it cannot reflect the truth, it cannot reflect the dhamma, the way. It cannot reflect the real that surrounds you, because you are never here.

Watch your mind. Whenever there is a desire, you have gone astray. You cannot be in the future, remember. You cannot be in the past, remember. That is impossible. That doesn't happen in the way things are. That simply doesn't happen. You cannot be in the past. Past is no more. How can you be in the past? But more or less you are always in the past. You are in the memory of the past. That is a way of not being, that is not a way of being. That is a way of not being. Or you are in the future which is impossible, because future is not yet. How can you live in a house which is not yet? But you live.

Man goes on doing miracles. These are the real miracles. He goes on living in the past which is no more, and he starts living in the future which is not yet. You love the woman you have not found yet, or you go on loving the woman who is dead.

The mind either clings with the past or with the future. This is a way of not being. This is how we miss existence. This is how by and by we become phantoms, shadows, ghosts. Watch yourself. As I see people, millions of people remain in a life of a ghost.

A woman was here just a few days ago, and she said she is very much afraid of ghosts. And I said, 'This is something. Because sometimes ghosts come to me, and they say that they are very afraid of you. You are also a ghost. Why should you be afraid of ghosts?' I looked into her face. It was of the past, it had something of the future, but there was no real content of the present.

Living in the memories or living in imagination -- that is the way of passion. Passion is a wavering -- either to the left or to the right, but never in the middle. And middle is the truth, the present is the truth... the door to reality.

Buddha says:

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

We are always on the way -- there is no other way to be -- but we never perceive that which we are always together with. We are always in god, but we never perceive god. God is so obvious. But we perceive everything except god, and he surrounds you... within and without. He is pulsating in everything. Only he is... but you cannot see him because you are never in the real, you are unreal. So how can the unreal meet the real? A mind full of passion cannot meet with the real. And this continues.

Children are full of passion. One can understand -- they are childish, they don't know life yet. Young

people are full of passion. One can forgive them too; they are yet too young. That means they are yet too foolish -- they will have to learn. But even old people, dying, on their deathbed... but still full of passion. Then it is too much; an old man cannot be forgiven.

A child is okay, a young man can still be forgiven, but an old man? -- impossible to forgive. He has lived his whole life and he has not come to understand a simple fact -- that you cannot be in the future and you cannot be in the past. He has lived his whole life and he has been frustrated each moment of it, and yet he goes on expecting. He has lived his whole life, desiring and desiring and desiring, and nothing has come out of it. Death has come and life has not yet arrived. He has been waiting only, preparing for it... it has not happened. Yet he goes on -- hankering for more life.

As I see many people... I have watched people dying -- it is very rarely that a person dies without passion. When a person dies without passion, the death is beautiful. It has tremendous significance, it has intrinsic value. But people die ugly deaths. Even death cannot shake them out of the dreams and passions and fevers. Even death cannot make them realize what is happening.

I have heard a very beautiful anecdote:

There is a whorehouse. The doorbell rings and the madam answers it, but she sees no one. Then, looking downstairs, she sees a man with no arms or legs sitting on a platform with wheels. She says to the guy, 'What could you possibly want here?'

The guy looks up at her, smiles and says, 'I rang the doorbell didn't I?'

Now that's enough. To the very end... dying, people think of sex. There is some interconnection, because sex means birth. So death and sex are really very deeply connected. If you have not been able to sort it out while you were fully alive, it will be very difficult to sort it out while you are dying. Because when death comes, it also brings its polarity, its shadow.

Life starts with sex, life ends with death, and when death comes, the sex energy has a last bout. It becomes a flare. That very flare leads you into another life... the wheel starts moving again. Dying with a sexual, passionate mind, you are again creating a new life, a new birth. You have started seeking a womb. Sex means the search for a womb has started. Already you are not dead, but the search has started. Your soul is already preparing to take a jump into another womb.

Buddha says if you can die without passion, you have broken the desire. You may never be born again. Or even if you are born it is going to be only once. Maybe a little karma is left, accounts have to be closed, things finished -- but basically you are free.

When the mind is free of passion, the mind is free. Freedom means freedom from passion. And only a free mind can see what is real. Only a free mind -- free from passions -- can see what is here.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS.

Have you watched sometimes? In a full moon night you go to the lake -- everything is silent... not even a ripple on the surface of the lake... and the moon is reflected so beautifully. Shake the water, create a few ripples in the water with your hands, and the moon is divided into fragments... the reflection disappears. You may see silver all over the lake, but you cannot see the moon. Fragments and fragments... the totality is broken, the integration gone.

Human consciousness also can be in two states. One state is the state of passion -- when there are many ripples and waves hankering for some shore somewhere in the future, or still clinging from some shore in the past. But the lake is disturbed. The surface is not calm, quiet and tranquil. The surface cannot reflect the reality; it distorts. A mind full of passion is a mechanism for distortion. Whatsoever you see, you see through distortion.

Go to a lake on a full moon night and watch these two things in the lake. First see everything quiet, calm, the moon reflected, a tremendous beauty, and everything so still -- as if time has stopped. And everything so present -- as if only present is. Then create ripples, or wait for a wind to come and distort. Then all reflection is gone or distorted. Then you go on looking -- you cannot find the moon, you cannot figure out what the moon is like. You cannot make it out from the reflection.

These are the two states of the mind also. A mind without any thought, desire, passion, is quiet... quiet

like a lake. Then everything as it is, is reflected. And to know that which is, is to know god, is to know truth. It is all around you, just you are not in a state to reflect it.

When your passions drop, by and by things start falling in line, they become integrated. And when the reflection is perfectly clear, you are liberated. Truth liberates. Nothing else liberates. To know that which is, is to be free, is to be absolute freedom.

Dogmas cannot liberate you, creeds cannot liberate you, churches cannot liberate you. Only truth liberates. And there is no way to find the truth unless you have come to create a situation in yourself where that which is, is mirrored.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

Consciousness has to become without content. That is the meaning of being passionless. When you are, simply you are, I call it primal innocence. You are not hankering, desiring for anything. You are just in this moment, absolutely here and now. A great content arises into your being, a tremendous satisfaction arises into your being. You feel blessed.

In fact that is what you are seeking. In all your desires you are seeking a state of contentment. But desires cannot bring it. Desires create more ripples on your lake. Desires create more restlessness in you. You are desiring only one thing -- how to come to a state where everything is just contentment... nowhere to go... one is simply delighted. Just by being, one is blissful. Just by being, one can dance and sing.

That is what you are seeking. Even in your desires, in your greed, in your sexuality, in your ambition, that's exactly what you are seeking -- but you are seeking in a wrong direction. It cannot happen that way. It has never happened that way. It can happen in only one way -- the way of the Buddha, the way of Krishna or Christ. The way is the same; it belongs to nobody.

That way is right now-here available to you... just you have to come to meet it here. You are escaping somewhere else, you are never found at your home. Whatsoever address you give, you are never found there. You are always somewhere else.

God comes and seeks you. Of course, he trusts you, and he comes to your so-called address, but you are never there. He knocks at the door and the room is empty, the house is empty. He goes into the house, looks everywhere, but you are not there. You are somewhere else. You are always somewhere else -- somewhere else is your house.

Ordinarily people think that they have to seek god. The truth is just the opposite -- god is seeking you, but you are never found.

What Buddha is saying is, if you are passionless you will be found. You will be immediately found, because you will be sitting in the present moment. Your mind will not be wavering, your flame will be absolutely unwavering. In that very moment of meditation you meet god, you meet truth. You become free.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

But one thing has to be remembered. You can drop the worldly passions -- many people do. They become sadhus, monks, they move to the monasteries, but they don't drop the passion as such. Now they start thinking of god. Now they start thinking how to achieve in the other world. Their achiever's mind still continues, only their language has changed. Now they no more desire money, they no more desire a bank balance, but still they desire security -- security in the hands of god.

When you are seeking a bank balance, or when you are going to an insurance company to be insured, these are just languages for a deep search for security. You leave them; then you become a Christian or you become a Hindu. By becoming a Christian, what are you seeking? You are seeking again security. You are thinking, 'This man Jesus is the begotten son of god. I will be more secure with him.'

Or you are seeking to become a Hindu. You think, 'These Hindus, they have been longest in the profession of religion. They must know. They must know all the secrets of the trade. They must be having keys. Many civilizations have come and gone, but these Hindus have some trick -- they continue. Babylon is no more, Assyria is just ruins, the old civilization of Egypt is just in the museums. Many civilizations have existed on this earth and gone; only treasures are left here and there. But these Hindus are something; they have persisted. They have not been destroyed by time, they have a certain quality of eternity. They must be

knowing some secret. Become a Hindu.' But you are seeking security.

If you are seeking security, your mind still carries the same passion, desire, fear. You may not be interested in this world. There are many people who come to me and they say, 'This is impermanent, momentary. This world is not worth. We are seeking something like permanent bliss.' So, nothing has changed. In fact, they seem to be more greedy than ordinary people.

Ordinary people are satisfied with momentary things. These people seem to be very much dissatisfied. They are not satisfied with momentary things -- a beautiful house and garden, a beautiful car, a beautiful woman and a husband, a wife and children, they are not satisfied. They say, 'These are all momentary, sooner or later they will be taken away. We are seeking something which cannot be taken away.' These people are more greedy. Their passion knows no bounds. They think they are religious. They are not.

A religious person is one who has dropped all passion, passion as such. Just by changing the language, nothing is changed.

I have heard:

Mulla Nasrudin was saying to his friend, 'I have never called you a son of a bitch.'

'Yes you did!' The friend was very angry. He insisted, 'Yes you did!'

'No I didn't!' Mulla repeated. 'All I said was, "When you get home throw your mother a bone".'

But it is the same. Just by changing your language, nothing is changed.

The so-called religious person is as worldly as worldly people, sometimes even more so. I have come across many religious people, many jaina monks -- they seem to me more worldly than their followers. Because the world does not mean the world. The world simply means passion, desire, greed. They are hankering for moksha, hankering for the other world, the heaven, the paradise. Their dreams are full of future.

Your dreams are also full of future, but your future is not so big. Hm? you think only a few days ahead, or at the most a few months. If you are very very imaginative, at the most a few years, that's all. Your passion is not so strong. Their passion seems to be mad. They are not only thinking a few years ahead, they are thinking a few lives ahead -- the other world. Their desires have gone berserk, they are mad. They can leave and renounce the world, but that renunciation is false, because they are renouncing for better worlds. When you renounce for something better, it is a bargain, it is not a renunciation.

You go to the film, to the movie. Of course, you have to renounce five rupees. You have to sacrifice five rupees immediately. But that is... nobody calls it renunciation. It is a bargain. If you want to live in heaven, in paradise, you have to pay for it.

Remember this -- that whenever you are paying something for something, it is not renunciation. The very idea of paying makes it immediately clear that it belongs to the world of desire. Because life is free and nobody needs to pay for it. Let me repeat it. Life is absolutely free, nobody needs to pay for it. The moment you start paying for it, it is not life. It must be something like a commodity in the market -- maybe in the religious market, but it must be some commodity.

If somebody asks you to renounce because that is the way to gain, then he is asking you to pay for it, sacrifice for it. He is talking economics, not religion. He is talking finance. He is telling you, 'This much you have to pay. If you want to be in god's paradise, you will have to pay these things. You will have to sacrifice.'

And of course it appeals to you, because you know the logic. How can you get anything free? You have to pay for it. And when you see god, you have to pay tremendously. You have to pay with all your pleasures. You have to become frozen, dead. You have to renounce life. So you become a 'good boy', a 'nice boy'. And now god feels very happy. 'Look, this man has renounced everything for me. Now he should be allowed.'

God never asks any sacrifice from you. How can he ask any sacrifice from you? It is not a market. The paradise is not to be earned. You are not to pay for it. You have only to learn to enjoy it, that's all. If you know how to enjoy it, right now it is available. You are not to pay for it.

But our whole mind has been trained by economists and politicians. They say you will have to pay. Sacrifice your childhood in education so that when you are young you can have a beautiful house, a family, respect, a respectable job. You will have to pay for it -- so sacrifice your childhood so when you are young you have all the pleasures of the world.

Then when you are young your wife says, 'Make insurance, because the children are growing and they

will need. And we will be growing old -- and old age? What are you going to do?' Sacrifice your youth for old age so that in old age you can retire, and comfortably.

So you sacrifice your youth for your old age. And then what do you do when you retire? Now the whole life is gone. Just preparing for something else always. And the more you prepare, the more you become skilful in preparing, that's all. Then you can prepare more. A man who becomes skillful in preparing is never ready to live. He becomes more ready to prepare, that's all.

That's how the whole life is missed. And then in the old age they say, 'Now prepare for the other world. What are you doing? Pray, meditate, go to the church. Now become religious. What are you doing? Death is coming. Prepare for the afterlife.'

Now this whole logic is foolish. The childhood sacrificed for youth, the youth sacrificed for old age, the old age sacrificed for after-life. So everything is just a sacrifice. When comes the time to enjoy? Let me say to you -- if you want to enjoy, never prepare! If you want to enjoy, enjoy! Do it right now, because there is no other way to do it.

And if you become a great preparer, a great, skillful, efficient man in preparations, you will always prepare but you will never go for any journey. You will become so skillful in preparing, packing and unpacking, that you will not know how to go for the journey. You will only know how to pack and unpack again.

That's what people are doing in life. Life is free, it is a gift... gift of god. Enjoy it. Let this go as deep as possible in your heart. Let this secret be now no more a secret. Life is a gift. Let there be dancing in the streets.

There is no need to prepare. Preparation is always a shadow of passion. When you desire for the future, of course you have to prepare for it. In the present, no preparation is needed. The present has already arrived. The trees are already green, and the roses have flowered, and the birds are calling you. Where is the point in preparing?

This craziness of preparing is absolutely human. You will never find it anywhere. Have you ever seen any animal preparing for anything? any tree preparing for anything? any star preparing for anything? They must be all laughing. Man is so ridiculous an animal. They must be all laughing. What has gone wrong. They are enjoying, just NOW they are enjoying.

Reality must be more clearly reflected in animals, in birds, in rocks, than in man. Man's mind is full of ripples. These ripples have to be dropped.

Man is in a very strange situation. Below man is nature -- absolutely unconscious and blissful. Above man are Buddhas -- absolutely conscious and blissful. Man is just in between -- a passage, a bridge... a rope stretched between two eternities. Man is neither as happy as the cuckoo in the garden, no, nor as happy as the Buddha. He is just in between -- stretched, tense, wants to move both the ways together... becomes more and more split.

That's why I say schizophrenia is not a special disease, it is a very common phenomenon. It is not unusual. Everybody is schizophrenic, has to be. The very situation of humanity is schizophrenic. Man is not unconscious so he cannot be like trees -- enjoying without preparation. And he is not yet buddhalike, so he cannot enjoy without preparation. He is not in the present. He is just in the middle.

But nothing to be worried about. You can never be as happy as the tree now. There is no way of going back -- that world is lost. That is the meaning of Adam's expulsion from the garden of Eden -- he is no more part of the unconscious bliss. He has become conscious by eating the fruit of the tree of knowledge. He has become man.

Adam is man, and every man is adam-like. Every childhood is in the garden of Eden. Every child is as happy as the animals, as happy as the primitive, as happy as the trees. Have you watched a child running in the trees, on the beach? -- he is not yet human. His eyes are still clear, but unconscious. He will have to come out of the garden of Eden.

It is not that Adam was once expelled -- every Adam has to be expelled again and again. Every child has to be thrown out of the god's garden; it is part of growth. The pain is that of growth. One has to lose it to gain it again, to gain it consciously. That is man's burden and his destiny, his anguish and his freedom, man's problem and man's grandeur -- both.

Buddha is nothing but Adam coming back, re-entering the garden of Eden. But now he comes with full awareness. Now the circle is complete. He comes dancing, he comes absolutely blissful. He is as blissful as any tree, but not unconscious. He has gained consciousness, he has risen towards consciousness. Now he is not only blissful -- he is aware that he is blissful. A new quality has entered.

That's what is trying to enter in you -- knocking your head from everywhere. That's what I mean when I say god is searching you. I mean that consciousness wants to happen to you. Allow it to happen. Recognize that god is searching you. Let go, fall in accord with him. That's what Buddha calls dhamma -- being in accord with nature... fully accord, fully in accord, but aware.

And don't wait. Don't wait for some age when the whole humanity will become aware and passionless. That will be a very futile waiting; you will be waiting in vain.

I have heard:

A drunkard was walking home when he came upon a group of men digging a big hole in the middle of the street. 'Watcha doing?' he asked.

'We are building a subway,' came the answer.

'When you gonna finish it?' he asked.

'Ah, in about eight years.'

The drunk thought for a while and then shouted back, 'Ah, the heck with it. I will take a taxi.'

The humanity will someday become collectively conscious -- that possibility exists -- but nobody knows when. Millions of years will pass, and millions of individuals will have to become Buddhas before it can happen. Then one day it is possible that buddhahood may become a natural phenomenon.

But before it, you have to strive individually. And you cannot wait for it. That waiting will be very suicidal. And if everybody waits for it, it will never happen. Because for it to happen a certain amount of individual souls are needed to become Buddhas.

Now a few experiments are being done about meditation. It has been found that if in a village, a small village of four hundred people, the number of meditators rises at least one percent... for example, if in a village of five hundred people, five persons start meditating, the crime rate in the village falls immediately. People commit less crimes, just because one percent of the village is meditating. It affects the whole consciousness -- just one percent. And just meditating -- they are not Buddhas.

If one percent of humanity becomes Buddhas, the whole quality will change. Consciousness will become more easy, may become almost natural and spontaneous.

So if you are waiting, you are waiting in vain. And if you are waiting and everybody goes on waiting, it is never going to happen. Do something about it, because by doing something about it, you will be creating a situation in which it will become easier and easier for it to happen to others.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO SEE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE.

That's why you don't know who you are. You have not been able to see your own face in your mind. What to say of other things? What to say about the face of god? You have not been able to look at your own face in your mind, even that much reflection is not possible. The face does not become a reality, only fragments you see, because the mind is continuously shaking, wavering.

The flame is never in a state of tremendous rest, so everything is flickering. Sometimes you see one of your eyes, sometimes you see your nose, sometimes you see one of your hands, sometimes you see a part of your face, but everything is muddled. And if you want to figure it out, it becomes a Picasso painting. You don't know what is what.

I have heard that Picasso made a portrait of a friend. The friend came, he looked from all sides. He said, 'Good, beautiful, but I don't like the nose. You will have to change at least that much.'

Picasso said, 'Okay, come after one month.'

He said, 'One month! It will take so long?'

Picasso said, 'I cannot be even certain whether I will be able to do it in one month.'

He said, 'What do you mean?'

Picasso said, 'Now don't force me to say the truth. In fact I don't know where I have made the nose. I will have to search and meditate upon it. I have made your nose certainly, somewhere, but where?'

If you look about yourself, you are a Picasso painting. Everything is muddled, in a mess. You don't know your identity, who you are. So you cling to outer helps, supports -- your name, your father's name, your family name, your certificates from the university, your degree. These are outer supports. They help you somehow to give some idea who you are. But really you don't know who you are. Because how can you know yourself if you know that you are a doctor or an engineer or a plumber? What has that to do with your being?

You can be a plumber, you can be a doctor, you can be an engineer -- that has nothing to do with your essential being. These are all accidents. You can be white or you can be black, but that has nothing to do with your essential being. These are just accidents, nothing essential. The difference between a white man and a black man is just of a small pigment. If you go to the market, the pigment will not cost more than four annas. That is the only difference between a negro and a white man. Very non-essential, but has become so tremendously important.

What is the difference between a rich man and a poor man?... just accidents. Between a successful man and a failure?... just accidents. They don't really define you. But we don't know how to define in any other way, so we go on clinging with this fragment and we go on making something out of it.

The reality of your being is within you. You just need a little silent mind; it will be reflected. You will know who you are. And that will become your first step to know what this reality is. What is this whole game? What is this magical world?

By knowing yourself, you will have taken the first step of knowing god. By knowing yourself absolutely, you have taken the last step of knowing god. By knowing yourself, you know what god is. There is no other way -- because you are gods, but you have not been able to see your face.

A MIND TROUBLED AND VEXED WITH PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.
O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.

THE WAY WILL MANIFEST ITSELF. There is no need to discover it. All that is needed is you should have an innocent, pure mind. And when Buddha says pure, he does not mean a mind which is moral. He does not mean a mind which is religious. His definition of purity is more scientific. He says a mind which is without thought.

Because a moral man is moral, but he has moral thoughts. An immoral man is immoral, but he has immoral thoughts. As far as the mind is concerned, both are full of thoughts. A worldly man has worldly thoughts, a religious man has religious thoughts. Whether you are singing a song from the latest movie or you are chanting a religious prayer, it makes no difference -- your mind is wavering, your mind is not silent.

So, by pure, Buddha does not mean moral. No, he simply means a mind which has no content. All content brings impurity. Whatsoever the content, it is impure. He is not saying impurity in any condemnatory sense. He is saying it only in a very scientific sense -- anything foreign, anything alien, makes the mind impure.

Mind is just pure reflection, the capacity to reflect. If the mind has some ideas in itself, they will not allow its reflection to be pure. Then projection starts and the reflection is destroyed. So whether you have religious ideas or non-religious ideas, whether you are a Communist or a Democrat, it makes no difference. Christian, Mohammedan, Hindu, Sikh -- it makes no difference. If you have ideas, your mind is impure.

A mind full of consciousness will be empty of all contents. He will be neither a Christian nor a Hindu nor a Jew. He will not be a moral man nor an immoral man. He will simply be. That being, that be-ness, is purity. That's what I call primal innocence. Then all dust is washed and you are just a reflective force.

O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSIONS IS REMOVED THE WAY WILL MANIFEST ITSELF.

And then suddenly you will see -- the way has always been herenow, only you were missing it. It is impossible to lose the way, it is impossible to lose god. You can try -- that's what you have been doing. You can try, and for moments you can also believe that you have succeeded. But in fact it never happens.

You cannot lose the way, there is no way to lose the way. There is no way to go astray. You can only

believe in your dreams that you can go astray, but in reality you cannot go astray. Any time when you become awake, you will simply laugh -- that you have been thinking you have gone far away. You have never even gone out of your home... you have always lived here. Just with closed eyes you go on dreaming and dreaming and dreaming.

In dream you can go as far away as you like, but in reality there is no way to go anywhere except god.

Because wherever you are, reality is. You are part of reality and you exist only as an organic part to reality. You cannot go away. You cannot separate yourself. You are intermingled with existence, you are interwoven with existence. We are not dependent, we are not independent, we are interdependent. We are members of each other. There is no way to go anywhere.

So when the mind is pure, WHEN THE DIRT OF PASSION IS REMOVED, THE WAY WILL MANIFEST ITSELF.

Suddenly you will see -- god is standing before you. Suddenly you will recognize that you have been always standing in the door, on the threshold. You will start laughing. The whole game has been so ridiculous.

A really religious person never loses the sense of humour. And if you see a religious person who has no sense of humour, you can be certain he has not come home yet. Because a religious person... the more he understands, the more he sees the ridiculousness of the game, the more he starts laughing. How did it all become possible? How did I dream? How long have I been in dreams? -- and those dreams were looking so real.

THE BUDDHA SAID:
SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE REMAINS. WHEN THE WAY IS ATTAINED, AND THE TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

A beautiful maxim to be remembered. SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH.

If you go into a dark room with a torch, with a lamp, the darkness immediately disappears -- immediately; Buddha says INSTANTLY. It does not take time. It is not that you bring light in, then the darkness lingers a little while, decides whether to leave or not, takes a little time and then goes. No, no time is needed because darkness is not real.

If it was real, it will take a little time -- maybe a split second, but it will take a little time to go out. It will have to travel; travelling will take time. Sometimes it may be a lazy darkness, it may take a little longer time. Sometimes it may be a fast runner; then it will go fast. But anyway it will take time if it is real.

When you bring light, the very bringing of the light is the disappearance. Darkness is not, only light is. When darkness is, in fact there is nothing. It is only the absence of light, that's all. Darkness has no positive being, it is just absence of light. So when you bring presence, the absence is no more there.

Buddha says this world is just like darkness. Once you bring light to it, once you become aware, once you drop your passions and become meditative, once the mind attains to the purity of meditation, suddenly the light is there. Darkness dissipates, disappears instantly, immediately, within no time.

SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE REMAINS. WHEN THE WAY IS ATTAINED AND THE TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

Enlightenment is that which has always been the case. Enlightenment is that which has always been there. You were not aware. You were fast asleep. It was just sitting by your side waiting for you to awaken. Enlightenment is your nature, is your very being. From the very beginning it has been there. It is there right now. If you can flare up in awareness, you can attain to it immediately. It is a sudden illumination.

But if you want, you can take your time, you can move slowly, gradually. You can turn over and go to sleep again and wait a little more. But whenever you open your eyes, you will find it. It has been always there. Just for asking's sake it would have been achieved any time. It was never difficult. It seems difficult because you are asleep. Once you are awakened, you will laugh. How was it difficult? Why was it difficult? It was something that was present, only you had to claim it.

The way is. Waves come and go... the ocean is. Minds come and go... no-mind is. Roles come and go... Buddha is. Buddha is your original face, your originality, your very being.

O MONKS, DO AWAY WITH PASSIONS.

Drop desiring. Our desiring culminates everything. Our desiring becomes our interpretation of everything. The more you desire, the more miserable you will be, because the more you desire, the more will be your expectation. The more you desire, the less grateful you will be, because the more you desire, the more you will feel man proposes and god disposes. The less you desire, the more grateful you be, because the less you desire, the more you will see how much is given without desiring, without asking. If you don't desire at all, you will be in tremendous gratitude, because so much is given already. Life is such a gift... but we go on with our mind.
I have heard:

A man was reckoned to be the laziest man in the country and naturally spent most of his time sleeping. He was so inactive and so useless that at one time the townspeople thought it would be a good idea to bury him whether he was dead or alive.

They made a crude coffin, came around with it to his house, put him in it without any protest from his family, and started off with the live old critter for the cemetery. Of course there was no resistance from him; he was so lazy. He said, 'Okay.' Or he may not have even said that. He may have just watched what was going on.

But before they got to the cemetery, they were stopped by a stranger who had heard of the grim proceedings. They told the stranger the man would not work and had not a grain of corn on his place, and the town was sick of providing him with food. 'Enough is enough,' they said, 'and we are fed up.'

'If you boys will hold off, I will gladly give that man a wagonload of corn,' said the stranger. Before the townspeople could reply, a head was raised out of the coffin, and the almost deceased asked, 'Is that corn shucked?'

The lazy man is worrying about the corn -- whether it is shucked or not. He is ready to die, but if he has to shuck the corn, then it is too much effort.

A man who is surrounded by laziness looks at everything through his laziness. His laziness becomes his interpretation of things.

If you are sleepy, you will look at life with sleepy eyes, naturally.

And if you miss life, it is natural -- because life is possible only if your eyes are fully alive, if your eyes are radiant with life. If you look at life with alive eyes, there is a meeting, a communion.

We live surrounded by clouds of desire. Then those desires become our interpretation. Then we go on thinking according to those desires.
It happened:

Applicants for a job on a dam had to take a written examination, the first question of which was: What does hydro-dynamics mean?

Mulla Nasrudin, one of the applicants for the job, looked at this, then wrote against it: It means I don't get the job.

Whatsoever meaning we give to life, we give it to life. And Buddha is saying if you want to know the real meaning of life, then you have to drop giving all meanings to it. Then the way reveals itself. Then life opens its mysterious doors. You stop giving meaning to it -- your desires are giving meaning to it; they are defining the undefinable. And if you remain clouded with your desires, whatsoever you know is nothing but your own dreaming. That's why we say in India that this life, this so-called life lived through desires, is maya, it is a magical thing. You create it, you are the magician. It is your maya, your magic.

We don't live in the same world, remember. We live in separate worlds, because we don't live in the same desires. You project your desires, your neighbour is projecting his desires. That's why when you meet a person and you want to live with a person, with a woman or with a man or with a friend, difficulties arise. That is a clash of two worlds.

Everybody is good alone. Together, something goes wrong. I have never come across a wrong person, but every day I come across, I have to watch and see and observe wrong relationships. I never come across a wrong person, but every day I come across wrong relationships. It seems almost all relationships are wrong. Because two persons live in two desire worlds, they have their own magical worlds. When they come together those worlds clash.
It happened:

One night Mulla Nasrudin was sitting on one side of the fire and his wife on the other. Between them lay the cat and the dog, lazily blinking at the fire. The wife ventured this remark, 'Now dear, just you look at that cat and dog. See how peacefully and quietly they get along together. Why can't we do that?'

'That's all right,' said Nasrudin, 'but just you tie them together and see what will happen.'

Tie two persons together -- that's what a marriage is -- and see what happens. Suddenly two worlds.... It seems almost impossible to understand the woman you love. It should not be so -- you love her -- but it seems impossible to understand. It is impossible to understand the man you love. It should not be so -- you love him -- but it seems impossible to understand.

It is very easy to understand strangers, it is very difficult to understand people who are very close. To understand your mother, father, brother, sister, friend, is very difficult. The closer you are, the more difficult -- because the worlds are clashing.

These worlds surround you like a subtle aura. Unless you drop this magical creation that you go on feeding, you will remain in conflict. You will remain in conflict with persons, you will remain in conflict with god. Because he has his own world, and you have your own private world. They never go both together. You have to drop your private mentation.

Dropping mentation is what meditation is all about. You have to drop your thinking, desiring. You have just to be, and suddenly everything falls into an organic whole, becomes a harmony.

And these desires are the root of the darkness that is surrounding you. These desires are the support, the foundation of the darkness that surrounds you. These desires are the hindrances that don't allow you to become alert.

Beware of these desires. And remember -- the word 'beware' means be aware. That is the only way. If you really want to get rid of these desires, don't start fighting them. Otherwise you will miss again. Because if you start fighting with your desires, that means you have created a new desire -- to be desireless. Now this desire will clash against other desires. This is changing the language; you remain the same.

Don't start fighting with the desires. When Buddha says, DO AWAY WITH PASSIONS, O MONKS, he does not mean to fight with the passions. Because you can fight only if there is a prize, if you are going to attain something. Then again a desire has arisen -- a new shape, a new form, but the same old desire. Don't fight, just be aware.

Beware of desires. Become more watchful, more alert. And you will see -- the more alert you are, the less desires are there. Ripples start subsiding, waves start disappearing. And one day, suddenly... any moment it can happen, because all moments are as potential as any other. There is no auspicious moment for it to happen. It can happen in any ordinary moment, because all ordinary moments are auspicious. There is no need for it to happen under a bodhi tree. It can happen under any tree, or even without a tree. It can happen under the roof of your house. It can happen anywhere... because god is everywhere.

But by and by become aware. Create more and more awareness, collect more and more awareness. One day the awareness comes to such a point, the energy is so much that it simply explodes. And in that explosion, darkness disappears and light is. Immediately darkness disappears, instantly darkness disappears -- and light is. And that light is your own luminosity, so you cannot lose it. Once known, it becomes your eternal treasure.

The Discipline of Transcendence, Vol 2

Chapter #8

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WHEN LIFE ITSELF IS SO FULFILLING, OVERFLOWING, SO BLISSFUL, THEN WHAT IS THAT WHICH MAKES A MAN MISERABLE?

LIFE IS OVERFLOWING, life is blissful, but man has lost the contact with life. He has become too selfconscious. That selfconsciousness functions as a barrier, and one remains alive, yet not truly alive. Selfconsciousness is the disease.

The birds are happy, the trees are happy, the clouds and the rivers are happy, but they are not selfconscious. They are simply happy. They don't know that they are happy.

Buddha is happy, Krishna is happy, Christ is happy, but they are pure consciousness. They are happy, but they don't know that they are.

There is a similarity between the unconscious nature and the supraconscious beings. Unconscious nature has no self, the supraconscious beings also have no self. Man is just in between. He is no more an animal, no more a tree, no more a rock, and yet not a Buddha. Hanging in between is the misery.

Just the other day a new seeker from the West wrote me a letter saying: 'Osho, I don't want to become a sannyasin. I don't want to become superhuman -- Buddha or Christ. I simply want to become just human. Help me to become just human.'

Now, this is too ambitious, and it is impossible. Just to be human is impossible. Try to understand it. Because that means you are saying 'Let me just remain the process, in the middle.' Man is not a state, man is only a process. For example if a child says, 'I don't want to become young, I don't want to become old. Let me just remain a child,' is it possible?

He is already becoming young, he is on the way. Childhood is not a state. You cannot remain in it, you cannot stick to it. It is a process. Childhood is already going, youth is already coming. And so is youth going. Howsoever hard you try to remain young, your efforts are doomed to fail, because the youth is already turning into old age.

Just to be human, you ask. You ask the impossible. You are too ambitious. You can become a Buddha. That is simpler. You can become a god, that is simpler. But to ask that you would like to just remain human is impossible. Because humanity is just a passage, a voyage, a journey, a pilgrimage. It is a process, not a state. You cannot remain human. If you try too hard to remain human, you will become inhuman. You will start falling. If you don't go ahead, you will start slipping backwards. But you will have to go somewhere. You cannot remain static.

To be human simply means to be on the way of being a god nothing else. God is the goal. To be human is the journey, the way. The way can never be permanent, it cannot become eternal. Otherwise it will be very tiring. The goal will never arrive then, and you will be just on the journey, on the journey, on the journey.

To hope is to be human. But to hope means to hope to go beyond. To hope means to desire beyond. To hope means to hope to surpass, to transcend. This is really the state of a human being -- that he is always surpassing, going, going... somewhere else is the goal.

The person who has asked it must be a beautiful person. In fact, ready for sannyas -- but he does not understand what he is saying.

Man is miserable because man has to be miserable. It is nothing of your fault, it is nothing like that you are in some error. To be human is to be miserable, because to be human is to be in the middle -- neither here

nor there... hanging in the limbo. Anguish arises because of the tension.

One home is lost -- the home where birds are still singing, animals still moving, trees still flowering -- the garden of Eden. That one home is lost. Adam has been turned out. Adam has become human.

When Adam was in the garden of Eden he was an animal; he was not an Adam, he was not a man. God turned him out of the garden. That very expulsion became humanity.

Man is expelled from one home so that he can search another home -- bigger, higher, deeper, greater. One home is lost. There is a nostalgia. Man wants to become animal. It is very difficult to forget that garden of Eden; it was so beautiful. And there are moments we become animal-like -- in deep anger, in violence, in war, we become animal-like. That's the enjoyment of being angry.

Why do you feel so happy in being angry? Why do you feel such a rush of energy in destroying something? Why in wartime do people look more radiant, more healthy, more sharp, more intelligent? -- as if life is no more a boredom. What happens? Man falls back. Even for a few days, a few months, man again is an animal. Then he knows no law, then he knows no humanity, then he knows no god. Then he simply goes... drops his selfconsciousness, becomes unconscious; murders, kills, rapes -- everything is allowed in war.

That's why man needs war continuously. After each ten years a big war is needed, and small wars have to be continued continuously. Otherwise it will be difficult for man to live.

Man becomes a drunkard, becomes a drug addict. Through chemical drugs, man tries to reclaim the lost home, the lost paradise. When you are under LSD, you are back in the garden of Eden -- from the backdoor; LSD is the backdoor of the garden of Eden. Again life seems psychedelic, colourful; again trees look luminous as they must have looked to Adam and Eve, as they must be right now for cuckoos and tigers and monkeys. The green has a luminosity in it. Everything looks so beautiful. You are no more human. You have fallen back. You have forced your being to fall back. Hence tremendous appeal exists for alcoholic beverages.

Since the very beginning of human history, man has been after drugs. In the Vedas they called it soma, now they call it LSD. But it is not a different thing. Sometimes it was ganja, bhang, now it is marijuana and other things, but it is the same old game.

Chemically it is possible to fall back, but you cannot really go back. There is no going back; time does not allow that. One has just to go forward.

You cannot move backwards in time. The reverse gear does not exist. When Ford made his first car, there was no reverse gear. Only later on they thought that it was very difficult to come back home. You had to take long turns, unnecessary miles; then you could come back. Then the reverse gear was added as a later thought. But in time, god has not yet added the reverse gear; you cannot go back.

Man has dreamed about it, fantasized about it. There are scientific fictions in which man can go back into time. H. G. Wells has an idea of a time machine. Mm? you sit in the machine and you put it in the reverse gear and you start moving backwards. You are young, you become a child, then you become a baby, then you are in the womb. Backwards you start moving. But no time-machine exists. It exists only in poets' minds, fantasies.

To go back is not possible. There is only one possibility -- to go ahead.

Man has to remain in anguish. There are only two ways -- either make it possible to go back, or to go beyond humanity. Humanity is a bridge. You cannot make a house on it. It has to be passed. It is not to be lived upon.

When the Mohammedan mogul emperor Akbar, made a special city, Fatchpur Seekeri, he asked his wise men to find out something, a maxim to put on top of the bridge that joins the city to the world. They looked, they searched and they found a saying of Jesus. It does not exist in the Bible; it must have come from some other source, from Sufis. There were many sufis in Akbar's court. The saying is: The world is like a bridge -- don't make your house on it. Still on the bridge the saying is there. It is beautiful. That's how it is.

Humanity is a bridge. Don't try to be just human, otherwise you will become inhuman. Try to become superhuman; that is the only way to be human. Try to become a god; that is the only way to be human. There is no other way. Have your goal somewhere in the stars, only then you grow.

And man is a growing phenomenon, a process. If you don't have any goal, growth stops. Then you are stuck, then you become stagnant and stale. That's what has happened to millions of people in the world. Look at their faces -- they look like zombies, as if they are asleep or drugged, stoned.

What is happening to these people's hearts? They don't show any freshness, aliveness, no spurt of life, no flame... dull. What is happening to them? They have missed something. They are missing something.

They are not doing that for which they are made, they are not fulfilling that destiny which has to be fulfilled.

A man is here to become superman. Let superman be your goal. Then only will you be able to be man, and at ease.

The more you will be transforming into a superman, the more you will find you are not in anguish, not in anxiety. The buds are coming soon, there will be great rejoicing. Soon there will be blossoms. You can wait, you can hope, you can dream.

When you are not going anywhere, when you are trying just to be human, then the river has stopped flowing. Then the river is not going towards the ocean. Because to go to the ocean means to have a desire to become the ocean. Otherwise why go towards the ocean? Going towards the ocean means merging into the ocean, becoming the ocean.

God is the goal. You can be human only if you go on making all efforts, all possible efforts to become divine. In those very efforts, your humanity will start shining. In those very efforts, you will become alive.

WHEN LIFE ITSELF IS SO FULFILLING....

Life is fulfilling, but you are not in contact with life. Old contact is lost, new has not been made. You are in a transmission, hence you are so dull, hence life looks so mediocre, sad, boring -- even futile.

Says Jean-Paul Sartre: Man is a useless passion -- futile, impotent passion, unnecessarily making much fuss about life, and there is nothing in it... meaningless is life. The more you become enclosed in your self, the more life becomes meaningless. Then you are miserable. Then misery has some other payoffs.

When you are happy you are ordinary, because to be happy is just to be natural. To be miserable is to become extraordinary. Nothing is special in being happy -- trees are happy, birds are happy, animals are happy, children are happy. What is special in that? It is just the usual thing in existence. Existence is made of the stuff called happiness. Just look! -- can't you see these trees?... so happy. Can't you see the birds singing?... so happily. Happiness has nothing special in it. Happiness is a very ordinary thing.

To be blissful is to be absolutely ordinary. The self, the ego, does not allow that. That's why people talk too much about their miseries. They become special just by talking about their miseries. People go on talking about their illness, their headache, their stomach, their this and that. All people are in some way or other hypochondriacs. And if somebody does not believe in your misery, you feel hurt. If somebody sympathizes with you and believes in your misery -- even in your exaggerated version of it -- you feel very happy. This is something stupid, but has to be understood.

Misery makes you special. Misery makes you more egoistic. A miserable man can have a more concentrated ego than a happy man. A happy man really cannot have the ego, because a person becomes happy only when there is no ego. The more egoless, the more happy; the more happy, the more egoless. You dissolve into happiness. You cannot exist together with happiness; you exist only when there is misery. In happiness there is dissolution.

Have you ever seen any happy moment? watched it? In happiness, you are not. When you are in love, you are not. If love has ever made its abode in your heart, even for a few moments, you are not. When you see the beautiful sun rising, or a full moon night, or a silent lake, or a lotus flower, suddenly you are not. When there is beauty, you are not. When there is love, you are not.

Hearing someone, if you feel there is truth, you simply disappear in that moment. You are not, truth is. Whenever there is something of the beyond, you are not; you have to make space for it. You are only when there is misery. You are only when there is a lie. You are only when there is something wrong. You are only when the shoe does not fit.

When the shoe fits perfectly, you are not. When the shoe fits perfectly you forget the feet, you forget the shoe. When there is no headache there is no head. If you want to feel your head, you will need a headache, that is the only way.

To be is to be miserable. To be happy is not to be. That's why Buddha says there is no self. He is creating a path for you to become absolutely blissful. He is saying there is no self so that you can drop it. It is easy to drop something when it is not. It is easy to drop something when you understand that it is not, it is just imagination.

Mulla Nasrudin was telling his friends in the tavern one day about his family. 'Nine boys,' he said, 'and all good except Abdul. He learned to read.'

Now when a person learns to read, difficulties arise; now the self is arising. In villages, people are more happy. They are closer to animals than in big cities -- they are far away. In primitive societies, the aboriginals are more happy. They are closer to trees and nature than in London, Tokyo, Bombay, New York. Trees have disappeared, only asphalt roads -- absolutely false -- concrete buildings, all man-made.

In fact, if suddenly somebody from outer space comes to Bombay, New York, Tokyo, London, he will not find any signature of god there. All is man-made. Looking at Tokyo or Bombay, one will think man made the world. These concrete buildings, these asphalt roads, this technology -- all is man-made. The farther away you go from nature, the farther away you go from happiness... the more and more you are learning to read.

God expelled Adam because he ate from the tree of knowledge -- he started learning to read. He threw him out -- he became knowledgeable. A man is bound to be more miserable if he is more knowledgeable. The misery is always in exact proportion with your knowledgeability.

Knowledgeability is not knowing. Knowing is innocence; knowledgeability is cunningness. It is very difficult for an educated person not to be cunning. It is almost impossible, because the whole training is cunning. The training is of logic, not of love. And the training is for doubt, not for trust. And the training is to be suspicious, not to be trusting. And the training is that everybody is trying to deceive you, so be aware. And before somebody else tries to cheat you, cheat -- because that is the only way to be protected.

Says Machiavelli: the best way to defend oneself is to be aggressive. You see, all the governments of the world call their military organization, army, 'defence'. They are all arrangements for attack -- they call it 'defence'. Even Hitler called his military 'defence'. Nobody down the ages has ever said, 'I am attacking.' They say, 'We are defending.' They all follow Machiavelli. They all respect Mahavir, Mohammed, Moses, and they all follow Machiavelli. As far as respect is concerned, go to the temple, read the Bible. But as far as actual life is concerned, read THE PRINCE, read Machiavelli, read Chanakya.

In Delhi, the Indian capital where politicians live, they call it CHANAKYA PURI -- the city of the Machiavelli. Chanak is the Indian counterpart of Machiavelli, even more dangerous than Machiavelli. The more a person becomes educated, the more machiavellian, cunning.

When Machiavelli's book THE PRINCE was published, he was thinking that all the kings of Europe would invite him, and he would be posted on a high post as an advisor to some king, But nobody called him. The book was read, the book was followed, but nobody called Machiavelli. He was surprised. He enquired. Then he came to know that reading his book they had become afraid of him. He was so cunning that to give him a big post was dangerous. If he followed his own book, he would destroy, he would throw the king away. Sooner or later he would become the king. He lived a poor man's life, he could never get into any powerful post.

Education makes you more cunning. Of course, education makes you more miserable. To be religious is to wipe out all this nonsense. To be religious means to learn how to unlearn, how to uneducate yourself again. Whatsoever the world has conditioned you for, you have to uncondition it. Otherwise you are in clutches. Man is miserable because man is caught in his own net. He has to come out of it -- and only a distant star will be helpful.

Maybe there is no god. I'm not worried about it. But you need a god, a distant star to move towards. Maybe by the time you reach there you will not find god, but you will have become a god by that time. Reaching to that star, you will have grown.

Man is miserable because man has learned the tricks to be miserable. Ego is the base of it. Man is miserable because bliss, happiness, is so obviously available -- that creates the trouble.

The first time I met Mulla Nasrudin happened this way: I saw him fishing in a lake. I had not heard about him. I watched him. Hours passed, not a single fish. I asked him, 'What are you doing here? Just close by there is another lake, and don't you know? -- there are lots of fish there.'

He said, 'I know. There are so much fish in that lake that it is even difficult for them to swim. The lake is full of fish.'

'But then why are you sitting here? I don't see any fish at all.'

He said,'That's why I am sitting here. What is the point of fishing in the other lake? Any fool can do that. To fish here is something!'

The ego goes on fishing in lakes where fishes are not. That which is obvious, that which is available, is not attractive. That's why we miss god. God is available, god is your very surround. He is the very

atmosphere we breathe in and out. He is our very life. He is the ocean in which we live, are born, and will dissolve. But he is so close, no distance. How to feel him?

Watch it in your own life. Whatsoever you have loses interest for you. You have a beautiful house. It is beautiful only for your neighbours, not for you. You have a beautiful car. It is beautiful only for others who don't have cars, it is not beautiful for you. You have a beautiful woman or a beautiful man -- it does not make any appeal. You have it, that's enough. People are attracted only to that which they don't have. The non-existential attracts.

I have heard:

'Say, Ramon,' said Mulla Nasrudin, as they met in the street one day, 'I have been meaning to ask you something.'

'Go ahead, Mulla,' said his friend.

'My wife is kind of fat. In fact when she takes off her girdle at night she is one great big blob. Is your wife like that?' questioned Nasrudin.

'Ah, no. My wife has a gorgeous figure. In fact she is so trim she does not wear anything underneath, and she is a real knock-out,' replied Ramon.

'Well,' continued Nasrudin, 'my wife is so ugly, she covers her face up at bedtime with creams and curlers. Does not your wife do that?'

'Ah, no. My wife does not need any creams or makeup, and her hair is magnificent,' replied the friend.

'Well, Ramon, I have only one more question. How come you are chasing my wife?' demanded Nasrudin.

That's the way of the ego -- always chasing somebody else's wife, always chasing something that you don't have. Once you have, all interest is lost.

So an egoist remains miserable, because to be happy one has to be happy with that which one has. You cannot be happy with that which you don't have; you can only be unhappy with that. You can be happy only with that which you have. How can you be happy with that which you don't have? And ego is always interested only in that which you don't have.

You have ten thousand rupees -- ego is no more interested in it. It is interested in twenty thousand. By the time you have twenty thousand, it is no more interested in it. It is interested only in thirty thousand. And so on, so forth... it goes on.

The ego only gives you goals, but whenever those goals arrive, it does not allow you to celebrate. One becomes more and more miserable! As life passes, we go on gathering misery, we go on piling up misery. And it is very difficult to realize this -- that you are causing your own misery; that is against the ego. So you throw the responsibility on others.

If you are miserable you think the society is such, your parents were wrong. If you listen to Freudians, they will say it is because of your parents, your parental conditionings. If you listen to Marxians, they will say it is because of the social structure, the society. If you listen to the politicians, they say because it is the wrong type of government. If you listen to the educationist, they say because some other type of education is needed.

Nobody says that you are responsible -- the responsibility is thrown on others. Then it is impossible to be happy, because if others are making you miserable, then it is beyond you to be happy -- unless the whole world is changed according to you.

Now it is difficult to choose your parents. It has already happened. What to do?

Somebody asked Mark Twain, 'What does one person need to be really happy?'

He said, 'The first thing is that one should choose his parents rightly.'

Now that is impossible, it has already happened. You cannot choose your parents now. One should choose a right society. But you are always in a society. You don't choose it. You are always in the middle of it. And if you want to create it to your heart's desire, your whole life will be wasted. And it will never be changed because it is such a big phenomenon, and you are so tiny.

The only hope of any transformation is that you can change yourself. That is the only hope, there is no other hope.

But the ego does not want to take the responsibility. It goes on throwing the responsibility on others. In

throwing responsibility on others, you are throwing your freedom also, remember. To be responsible is to be free. To give the responsibility to somebody else is to be a prisoner.

That is the religious standpoint. The religion says you are responsible. That's why Marx was so much against religion. His reasoning is clearcut. He knew it perfectly well -- that either religion can exist in the world or communism. Both cannot exist together. And he is right: both cannot exist together. I also agree with him.

Our choices are different. I would like religion to exist, he would like communism to exist, but we agree that both cannot exist together. Because the whole standpoint of communism is that others are responsible for your misery. And the religious standpoint is that except you, nobody else is responsible. The communist says a social revolution is needed for a happy world. The religious person says a personal revolution is needed to be a happy person.

The world is never going to be happy, it has never been so, and it is never going to be so. The world is bound to remain unhappy, only individuals can be happy. It is something personal.

It needs consciousness to be happy. It needs intensity to be happy. It needs awareness to be happy. The world can never be happy because it has no awareness. Society has no soul, only man has it. But it is very difficult for the ego to accept this.

It happened:

Mulla Nasrudin made life very difficult for his associates because he believed he was infallible. Finally one of his workers spoke up. 'Nasrudin,' he said, 'you surely have not been right all the time?'

'There was one time I was wrong,' admitted the Mulla.

'When was that?' asked the surprised worker. He could not believe that Nasrudin would ever admit that he was ever wrong, even one time. He could not believe his own ears. He said, 'When was that?'

'The one time,' recalled Mulla Nasrudin, 'when I thought I was wrong, but I was really not.'

Ego is tremendously defensive. Ego is never wrong, hence you are in misery. Ego is always infallible, hence you are in misery.

Start looking in the loopholes. Make your ego fallible -- and it will fall and disappear. Don't go on supporting it, otherwise you are supporting your own misery. But we go on supporting it. In good ways, in bad ways, we go on supporting it.

You call somebody a good man, a moral man, a very respectable man. He has his own supports and props for his ego. He goes to the temple every day, to the church, reads the Bible or the Gita, follows the rules of the society. But he is just trying to find props for his ego -- he is a religious man, a respectable man, a moral man.

Then there is somebody else who never follows the rules of society -- never goes to the church. Whenever he finds any opportunity to break any rule, he enjoys it. He is enjoying another sort of ego -- the ego of the criminal, the ego of the immoral person. He says, 'I don't care.' But both are finding supports for the same miserable thing. Both will be in misery.

As Muldoon walked down the street, he pinched a strange woman on the behind, threw a brick through the jewelry store window, and cursed a poor old lady. 'That should do it!' he said to himself. 'When I make my confession I will have enough to talk about.'

Even when people go to confess, they don't want to confess small sins -- they are not worth confessing. This is the experience of many priests of many religions -- that people exaggerate their sins. When they come to confess, they exaggerate. They may have killed an ant and they think they have killed an elephant. They exaggerate, because it is not ego-fulfilling to do such a small thing.

The ways of the ego are very subtle. If you go to the jail and you listen to the talk of the people confined there, you will be surprised. They all go bragging that they have done so many robberies, and they have killed so many people. They may not have done at all, but there -- that is the way of the ego. Then you are miserable, and then you become worried. Why? You create a barrier between you and life. Ego is nothing but barrier.

When I say drop the ego I mean drop all demarcation lines. You are not separate from the life, you are part of it... Like a wave, you are part of the ocean. You are not separate at all. Neither as a saint are you separate, nor as a sinner are you separate. You are not separate at all. You are one with life. You are neither

dependent on life, nor are you independent of life -- you are interdependent.

When you understand that we are all interdependent, linked with each other... Life is one; we are just manifestations of it... then you start becoming blissful. Then there is nobody who can prevent you from bliss.

Bliss is very obvious. Bliss is very close. Bliss is so natural and so close that mind tends to forget it. Every child is born in a blissful state, and every person -- almost every person -- dies in tremendous misery. Only rarely someone -- a Buddha, a Jesus -- dies in a blissful state. What happens? What goes wrong?

When a child is born he is not separate. When the child is in the mother's womb he is part of the mother, he does not exist separately. Then he is born -- then too he remains part of the mother. He goes on being fed by the mother. Then he goes on hanging around the mother. Then, by and by, he grows.

This growth can be of two types. If he grows as ordinarily people grow, then he grows into an ego, he becomes hard, he gathers a hard crust around himself, and that will make him miserable. That is not the right way to grow. Something has gone sour, something has gone wrong.

To me, if the mother is religious, if the father is religious, if the family is religious... and when I say religious, I don't mean that they are Christians or Hindus or Mohammedans or Jains or Buddhists -- that has nothing to do with religion. In fact, all these things never allow religion, to evolve. If the child is forced into a dogma, into a dogmatic ideology, then the ego will gather, then the ego will become Christian, and the ego will be against the Hindu and against the Mohammedan. Then the ego will become Hindu, and will be against the Christian and against the Mohammedan.

But if the house is really religious -- by religion I mean meditative, loving -- they help the child to be, but yet without the ego. They help the child to feel more and more the affinity, the unity, that exists. The child has to be helped; he is helpless, he does not know where he is, he does not know where he is going. If he is loved and there is a meditative rhythm in the family and the family vibrates with silence, understanding, the child will start growing into a more organic way. He will not feel himself separate, he will start learning how to become part.

That has not happened. I am not telling you to have any grudge about it -- but you can do it right now. You can stop helping your ego and you can start dropping the burden. Make it a point not to miss any opportunity where you can feel one with anything. If it is a full-moon night, feel one with the moonlit night. Allow to flow... stream with it, dance, sing... and drop your ego.

There is nothing better than dance for dropping the ego; hence I insist that all meditators should dance. Because if you go really in a whirlwind, if you are really a whirling pool of energy, if you really are in the dance, the dancer is lost. In the dance the dancer is always lost. If it is not lost then you are not dancing. Then you may be performing, then you may be manipulating, then you may be doing some bodily exercises, but you are not dancing.

Dancing means so lost, so drunk -- and enjoying the energy that is created by dance. By and by you will see your body is no more so solid as it was before. By and by you will see that you are melting; the boundary is losing its sharpness, it is becoming a little vague. You cannot exactly feel where you end and where the world starts. A dancer is in such a whirlpool, he becomes such a vibration, that the whole life is felt as in one rhythm.

So whenever you can find a time, a place, a situation... you are in love with somebody; don't miss this opportunity. Don't talk nonsense, don't bring your ego and bragging. Drop that! Love is tremendously divine, god has knocked at your door. Be lost. Hold hands with your woman, or with your man, or with your friend. Get lost! Sing together, or dance together -- but get lost. Or sit together -- but get lost! And feel that you are no more an individual. Sitting by the side of a tree, get lost.

That's how it happened to Buddha. In that moment the bodhi tree and Buddha became one. For five hundred years after Buddha, Buddha's statues were not built. Instead, only the bodhi tree's picture was worshipped. It was tremendously beautiful. Those people must have understood. Just the bodhi tree was worshipped. In buddhist temples there was just a symbol of the bodhi tree. Because in that moment Buddha completely disappeared. He was not there, only the bodhi tree was. He was completely lost.

Disappearing, you appear. Non-being is your way of real being.

And this can happen in ordinary life. You need not go to the Himalayas or to a monastery. There are millions of chances in ordinary life, millions of momentous situations where this can happen. You just have to be a little watchful and a little courageous to use them. Once you start using them, more and more situations will be coming. They have always been coming, but you were not aware so you missed them.

Sitting on the beach taking a sunbath, melt with the sun. It is an energy experience. Suddenly you see

you are nothing but sun energy. Melting and meeting with the sun, hindus came to worship the sun. They said, 'The sun is god.' They said, 'The moon is god.' They worshipped trees as divine. They worshipped rivers, mountains.

It is very significant. Wherever it happened that they met god... sitting by the side of a river, listening to the beautiful music of the river, seeing the beautiful patterns of ripples, if they got melted, dissolved, the river became the god. It happened there. Sitting on a lonely mountain, they dissolved and disappeared -- that mountain became their god.

God comes in millions of ways to you, but your ego never allows you to see him. And he comes in such ordinary ways that you miss. He never comes like a monarch with a great procession, with a great band and noise and fuss. He never comes like that. Only foolish people do that. God comes very silently -- he never comes shouting, he comes whispering. You will have to be very quiet to understand his message. It is a love whisper. And man tends to forget the natural.

I have heard a very beautiful joke:

A very naive american went to Paris and got into an argument with a french jew about the number of ways to make love.

'There are sixty-nine ways to make love, monsieur,' said the french jew.

'I thought there was only one -- a man on top of a woman,' said the american.

The jew apologized, 'Monsieur,' he said, ' I am very sorry. I miscalculated. There are seventy ways to make love.'

Now the most simple, the most natural, the mind tends to forget. The mind is always interested in something exceptional -- because that is the interest of the ego. The ego is not interested in the common -- and god is very common. The ego is not interested in the simple -- and god is very simple. The ego is not interested in the near -- and god is very near. That's how you go on missing bliss and you become miserable.

It is up to you to change it. It is your choice. Each moment of life brings you two alternatives: to be miserable or to be happy. It depends on your choice. Whatsoever you choose you become.

It is said about a sufi mystic, Bayazid, that he was a tremendously happy man, almost ecstatic. Nobody had ever seen him unhappy, nobody had ever seen him sad, nobody had ever seen him doing anything like grumbling, like complaining. Whatsoever was -- and he was happy. It was not always good, it was not always right for others. Sometimes there was no food, but he was happy. Sometimes for days he would live without food, but he was happy. Sometimes there were no clothes, but he was happy. Sometimes he had to sleep under the sky, but he was happy. His happiness remained undisturbed. It was unconditional.

He was asked again and again, but he would laugh and never say. When he was dying somebody asked, 'Bayazid, now give us your key, your secret. You will be leaving soon. What was your secret?'

He said, 'There is nothing like a secret. It was a simple thing. Every morning when I open my eyes, God gives me two alternatives. He says, "Bayazid, do you want to be happy or unhappy?" I say, "But God, I want to be happy." And I choose to be happy and I remain happy. It is a simple choice, there is no secret.'

You try it. Every morning when you get up, the first thing, decide. If you decide to be unhappy, nothing is wrong in it. It is your decision. But then stick to it: remain unhappy whatsoever happens. Even if you win a lottery, don't be worried -- remain unhappy. Even if you are chosen as the prime minister or the president, remain unhappy, stick to your choice. And then you will see -- you can remain unhappy if you choose. The same is true about happiness also. If you choose, you can remain happy.

The day you decide that it is your decision to be happy or unhappy, you have taken your life into your hands -- you have become a master. Now you will never say that somebody else is making you unhappy. That is a declaration of slavery.

Buddha was passing. A few people gathered and they insulted him very much. He listened to them very attentively, very lovingly. When they were finished, he said, 'If you have said all that you wanted to say, can I go now? -- because I have to reach the other village by the time the sun sets. If you have still something more to say I will be coming back again after a few days; you can tell me that time.' But he was absolutely undisturbed, his silence remained the same, his happiness the same, his vibration the same.

Those people were puzzled. They said, 'Are you not angry with us? We have been insulting you, we

have been calling you names.'

Buddha said, 'You will have to remain puzzled. You came a little late. You should have come ten years before -- then you would have succeeded in disturbing me. Then I was not my own master. Now, it is your freedom to insult me, it is my freedom whether to take it or not. I don't take it. You insult me, true. That's your decision. I am free to take it or not to take it, and I say I don't take it. What will you do with it? I am also puzzled -- because in the last village people had come with sweets, and I said that I don't need them, so they had to take them away. I ask you, what must they have done with the sweets?'

Those people said, 'They must have distributed them in the village or they must have eaten them themselves.'

Buddha said, 'Now think about you. You come with these insults and I say, "Enough. I am finished with this. Nothing doing." What will you do? You will have to take them. I am so much sorry for you.'

It is your decision. Life is your decision, your freedom. That's why I call my sannyasins 'swamis'. 'Swami' means a master. It is just an indicator that from this moment you will try more to be a master than to be a slave.

YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH. WHY DO I FIND IT THE HARDEST THING TO DO? AND IF I DO IT, WHO IS HERE?

Truth is -- you have nothing to do for it; you have just to be. Truth is already there. You are not to invent it, you have only to discover it. Even that word is not right, because truth is not covered -- your being is covered.

It is as if the sun has risen but you are sitting with closed eyes. The sun is not covered, only your eyes are covered. Open your eyes and the light is there. If you are in darkness it is because you are keeping your eyes shut.

When I say just be, I mean be open. I mean don't try to be something else. Because in the very effort of being somebody else you will be strained, you will be tense, you will be under a stress, and you will remain closed. You can open only when you accept whatsoever you are.

If a rose is trying to be a lotus, it will not be possible for it to be a rose. The whole effort will make it so tense. A rose is a rose; that's why it opens and becomes a rose. There is no problem about it. Don't try to be something else other than you are. Don't try to become some ideal. That's what I mean when I say just be.

Being is a state of tremendous opening, of immense silence, no desire, no effort. You are just here, present. You are just a presence. In that presence all happens -- because in that presence you are so alert that nothing by-passes you. In that silence you start hearing god, you start seeing god. In that silence visions open, doors of the unknown open. The mystery is clear. But you have to be in that state. That's what meditation is all about just to be.

You ask:

YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH....

Yes, I repeat it again.

WHY DO I FIND IT THE HARDEST THING TO DO?

Because your whole life you have been training yourself to be somebody else. Your whole life you have been carrying some ideology in the head. That has become a mechanical pattern. You want to be more beautiful, you want to be more intelligent, you want to be this, you want to be that. You are carrying great politics in you, you are ambitious -- that ambition makes you tense.

Remember, these are the two dimensions of life: to be political or to be religious. To be political means compete, struggle, fight; you have to prove that you are somebody. That's why all politicians are, in a subtle way, stupid. They have to be.

I have heard:

Fondly Mulla Nasrudin and his wife looked into the cradle of their child. 'I think he is going to be a politician,' said the Mulla.
'Ah, how can you say that?' asked the wife.
'Well, he says more things that sound good and mean absolutely nothing than any other human being I ever saw. He is going to be a politician.'

A politician is a mess. He is always striving to prove that he is somebody. That means that he must be suffering from inferiority complex. Every politician suffers from inferiority complex. In a better world they will not be in the capitals, they will be on the psychological couches. They should be put in madhouses. Mad people are not so dangerous; they have never done anything wrong.

Have you ever heard of any mad people doing anything wrong like Adolf Hitler or Josef Stalin or Tamurlane or Genghis Khan, or Mao tse Tung? Mad people have never done anything wrong. But politicians.... Their very effort to prove that 'I am somebody' shows that deep down they suffer from inferiority -- they feel they are nobody. They have to prove and perform. They feel they are nobody if they are not on a big power-post. They think they are nobody if they don't have power to crush, destroy people. This is a deep inferiority complex that is seeking to be superior.

A religious person is one who is immensely satisfied; who says, 'I am -- there is no need to perform, there is no need to prove.' A religious person is one who says, 'Life is and I am. Why not enjoy? why not delight in it? why not celebrate?' A religious person is one who says, 'God is and I am. Now why not hold his hands and have a dance? have a little party? Let there be a deep orgasm between you and existence.'

That's what I mean when I say: just be herenow. This is the only time to be -- there is no other time. And this is the only place to be -- there is no other place. All that ever has happened has happened only in the now and here. Now is the only time and here the only space. Don't think of then and there.

A politician thinks of then and there. He says, 'Yes, one day I will enjoy. But wait, let me first arrange.' He prepares. He is a maniac in preparation. He goes on preparing, he goes on preparing.

I have heard about a man who collected millions of books. He had no time to read because it took so much time to collect. He collected and collected -- his library became the best in the world -- but he had not read anything. Then came his death, and doctors said, 'You will not be surviving more than one week.'

He said, 'But this is unjust! For my whole life I have been collecting and waiting that one day I will retire and read, but now there is no time. What to do?'

Somebody suggested, 'You can hire scholars. They can read all the books and in a summary form, before you die, they can give you the gist.' So scholars gathered, they read all the books, and they prepared short notes, but still it was too big a thing. Again it was like a Bible; and the man was dying.

On the seventh day they brought the book. He said, 'Are you mad? There is no time! Make it more short!'

By the evening they came. They had shortened it to only one paragraph, but the man was getting unconscious. So they said, 'Wait! We have shortened it!' But he was not there, he was relapsing into unconsciousness. He died without ever enjoying a single book.

Don't think that this is just a parable. This is the story of millions of people. You go on collecting. I have seen rich people collecting money, never enjoying it. Even poor people are not so poor sometimes. Rich people are very poor, they never enjoy. They say, 'A little more. Let us first collect enough.' But it is never enough, it can never be enough. Mind never says 'enough'. It says 'a little more, a little more, a little more'. It goes on demanding more and more. It is a mad demand.

You can collect money; that will not make you rich -- unless you enjoy it. You can have millions of books; that will not make you learned -- unless you enjoy them. You can have many flowers; that will not give you the sense of beauty -- unless you dance with them in the air, in the wind, in the rain... unless you have a little dance with them.

Life is, god is, bliss is. God is never in the past tense: you cannot say 'god was'. God is never in the future tense: you cannot say 'god will be'. God is only in the present tense -- god is, life is, bliss is, truth is. Now you also be. Immediately there will be a meeting. Immediately you will be facing him, you will be encountering him. Not even a split second is needed to be wasted.

But I know your difficulty. All your life you have been trained and you have trained yourself for something which never happens. You are not ready for that which is; you are always getting ready for that which should be. You are suffering from the disease called 'should'.

From the very childhood the mother, the father, the society, the education, the priest, the politician -- they are always saying, 'You should be like this'. Nobody says, 'You are already -- rejoice!' Except sometimes a Jesus comes to people and says, 'Rejoice! God is!'

You have been always told to become something, to prove something -- that you are worthy; to struggle, be ambitious. And of course your resent it deep down, but still you have to follow it because you don't know what else can be done. You never come across a man who says simply, 'Rejoice!' That voice has become almost absent from the world -- from the world of humanity, from the world of human beings. You resent, but still you go on doing.

People come to me and they say, 'We resent discipline, we resent somebody saying to us "do this!"' And in the next breath they ask me, 'Osho, tell us, what should we do?' Now what to do with these people. They resent, they say, somebody telling them, and still they have come to me to ask, 'Osho, what to do?'

You have been trained, so even you go on resenting. You don't want to follow, still you go on asking 'what to do? what to follow? whom to follow? where to go? what is the ideal?' You have never been taught that you are original, you need not be a carbon copy. The habit can become so ingrained that even when you want to rebel, you want somebody to teach you how to rebel.

It happened:

Mulla Nasrudin lost his faith once, and became a hard-bitten aetheist. Now it is very difficult for a mohammedan, very difficult, but he became an aetheist. His new credo was -- he came to me and he said, 'This is my new credo: There is no god -- and Mohammed is his prophet.'

The old habit -- Mohammed has to be the prophet whether there is god or not.

You come to me and say, 'We resent discipline... and Osho, tell us what to do.' Mohammed is your prophet and there is no god. Now if you are always in a conflict, it is simple to understand.

It happened:

The two seven-year-olds were watching a movie. One of them kept sniffing loudly. A woman nearby finally advised him, with irritation in her voice, to blow his nose. The kid sniffed again.

'You better do what she says,' his pal advised. 'After all, she ain't your mother.'

Listen to what he says: 'After all, she ain't your mother. You better do what she says!' Who bothers to listen to a mother? Who bothers to listen to a father? One simply pretends to listen. But still, even in that pretension, the poison is entering in you.

You have been always taught not to be yourself -- be somebody else. Be a Buddha, be a Krishna, be a Jesus -- never be yourself. But have you watched? Jesus is never repeated, never again. Buddha is never repeated, neither is Krishna repeated. God is such an original creator, he never repeats, he always creates new people. He peoples the earth with new beings. He is not looking towards you to become somebody else, he is looking at you to become you.

A hassid fakir, Joshua, was dying. Somebody said, 'Joshua, are you reconciled with Moses?' He was a jew, a hassid. Joshua opened his eyes and he said, 'Stop nonsense. Enough is enough! Why should I get reconciled with Moses? In fact, I was deep down worried that when I go before god -- and soon I will be present before him -- he is not going to ask me, "Joshua, why were you not like Moses?" He will ask me, "Joshua, why were you not Joshua?" That is my trouble. I have missed my being. Trying to be somebody else, I have missed my goal.'

You can be only yourself, you can never be anybody else. You are an original person, you are not a carbon copy. When I say BE, I mean just be yourself, love yourself, accept yourself. Don't go on denying, don't go on hating yourself. If you hate yourself, you will never be able to love anybody. Love yourself, I say to you. I say respect yourself. Be happy that you are the way you are. Thank god for your being the way he has made you. Don't complain.

That's what I mean by the religious dimension. Don't be political, don't be ambitious, don't be competitive. You are alone like you. Like you, you are the only one. You are incomparable. Don't be stupid, don't be competitive.

A politician at a cocktail party said to Mulla Nasrudin, 'I keep hearing you use the word "idiot". I hope you are not referring to me?'

'Don't be so conceited,' said the Mulla, 'as if there were no other idiots in the world.'

I am reminded of another joke. There was a case, a politician sued a man in the court. He said, 'In a hotel, this man called me an idiot.' Mulla Nasrudin was there to support the politician. 'Yes, he is right, this man called him an idiot.'

In India the leaders, the political leaders, are called NETARJI. Once it was a respectable term. In the days of the fight for freedom, before 1947, netarji, the leader, was a very respectable word. Then it deteriorated. Now it has just gone down the drain. Now to call somebody 'netarji' is to insult him. Now netarji means some crook, a fraud, a cunning fellow.

Somebody had called netarji, the leader, an idiot. The magistrate asked Mulla Nasrudin, 'in the hotel there were so many people -- how can you say that this man called netarji an idiot? There were so many people -- he may have been calling somebody else an idiot. How can you prove it?'

Nasrudin said, 'Absolutely it can be proved. There were almost two hundred people in the hotel, I know that, but this man called netarji an idiot.'

The magistrate said, 'You tell us -- what is your proof?'

Mulla Nasrudin said, 'Because there was no other idiot present at that time.'

Don't be stupid. Just be yourself and you will be intelligent. That's what I mean. If you are just yourself, you will be an intelligent being. If you are yourself, totally accepting of yourself -- not only accepting but welcoming, happy, grateful just being the way you are -- your intelligence will start blooming. If you are competing, you will become stupid, you will become mediocre -- because you will be going against nature. If you compete and you try to become somebody else, you will destroy your inner spontaneity. That's what stupidity is. You will be retarded.

Be religious, never be political. And when I say never be political, I don't only mean don't be a member of a political party; by political I mean don't be ambitious. All ambition is politics, all struggle to be the first is politics. A non-struggling, non-conflicting mind is religious. Just be.

You have not been taught, I know. It is hard now to unlearn old habits -- but they can be unlearned. Whatsoever is learned can be unlearned. It is difficult, but not impossible.

YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH. WHY DO I FIND IT THE HARDEST THING TO DO?

Everybody finds it, because your whole conditioning goes against it, all your habits go against it. It is hard, difficult, but not impossible. And once you understand the point, it will become easy. And once you allow your nature to flow, to be, it will become the easiest thing in the world.

In fact, to be somebody else is the hardest thing. It needs tremendous effort to be somebody else. Then too, failure is certain. One never succeeds in being somebody else. That is the misery. That's why there are so many failures all around. You don't see so many failures in the trees, in the birds, in the animals, because they are not political.

Or sometimes in a Buddha, Mahavira, Moses, Mohammed, you see the flowering of a natural being... spontaneous, animal-like, innocent. Just be -- god is already there waiting for you. Calm down a little; don't be in such a hurry to go somewhere else. Don't miss this moment, this tremendous blissful moment -- delight in it. Rejoice! And let your joy be your prayer. And let just being still, silent, just being, be your meditation... and god will come rushing towards you.

Nobody need seek god, god is seeking you. Just you be silent, quiet, so he can find you. You are rushing, running, and god goes on trying to find you. But you are never found, because you are never in the present. The ambitious mind lives in the future, the religious mind lives in the present. The religious mind knows no other time. His only time is now, his only space is here. Now-here! -- let that be your mantra.

If you miss now, you will miss always. If you miss here, you will miss there. Let now-here be your whole mantra. If this is not your mantra then god is nowhere.

Swami Ram used to tell a simple story about an aetheist. He was a professor, a very logical, learned man, and he was very against god. He had written on his wall a small sentence to deny god: god is

no-where. Then a child was born to him, a small child, and the child was learning to read. 'Nowhere' was too big a word for him, so he split the word in two. He was reading 'God is'...'nowhere' he could not read; it was too big a word, so he read, 'God is now-here.'

Be that child. God is now-here. If you are not that child, then god is nowhere. Yes, Jesus is right when he says 'Only those who are like small children, only they will be able to enter into my kingdom of god.'

The Discipline of Transcendence, Vol 2

Chapter #9
Chapter title: The discipline beyond discipline

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THE BUDDHA SAID:
MY DOCTRINE IS TO THINK THE THOUGHT THAT IS UNTHINKABLE; TO PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE; AND TO BE TRAINED IN THE DISCIPLINE WHICH IS BEYOND DISCIPLINE. THOSE WHO UNDERSTAND THIS ARE NEAR; THOSE WHO ARE CONFUSED ARE FAR. THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY. LOSE SIGHT OF IT TO AN INCH OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

THIS SUTRA IS ONE OF THE MOST IMPORTANT, one of the very central to Buddha's message. The very essence of his message is there like a seed. Go patiently with me into it, try to understand it. Because if you understand this sutra, you would have understood all that Buddha wants you to understand. If you miss this sutra, you miss all.

THE BUDDHA SAID:
MY DOCTRINE IS TO THINK THE THOUGHT THAT IS UNTHINKABLE; TO PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE; AND TO BE TRAINED IN THE DISCIPLINE THAT IS BEYOND DISCIPLINE.

The choice of the word 'doctrine' is unfortunate, but there are difficulties in translating. Buddha must have used the word SIDDHANTA. It has a totally different meaning. Ordinarily it is translated as doctrine; it should not be translated so. But the problem is that in the English language there is no equivalent to siddhanta. So I will have to explain it to you.

A doctrine is a consistent logical theory. A siddhanta has nothing to do with logic, theory, consistency. A siddhanta is a realization, a siddhanta is an experience. A doctrine is intellectual, siddhanta is existential. You can make a doctrine without being transformed by it. You can make a great doctrine without even being touched by it. But if you want to achieve a siddhanta you will have to be totally transformed, because it will be a vision of a totally different person.

The word siddhanta means the assertion of one who has become a siddha, one who has achieved, one who has arrived -- his statement. You can be a great philosopher, you can figure out intellectually many

things, you can systematize your inferences, and you can make a very consistent, logical syllogism which almost appears like truth, but is not truth. It has been manufactured by your mind. A doctrine is man-made; a siddhanta has nothing to do with man and his effort. A siddhanta is a vision -- you come upon it.

For example, a blind man can think about light and can try to figure out what it is all about. He can even listen to great treatises on light and he can make a certain idea about it -- what it is. But he will be as far away from light as he was before. He can even expound the doctrine about light, he can explain its physics, he can explain its structure. He can go deep into the constituents of light, he can talk about, he can write a Ph.D on it, a thesis. He can be declared a doctor by a university, because he has propounded a doctrine -- but still he does not know what light is. He has no eyes to see.

A siddhanta is one which you have seen, which has been revealed to you, which has become your own experience, which you have encountered. A doctrine is almost imaginary, it is not real. A doctrine is almost always borrowed. You can hide your borrowing in many ways -- subtle, cunning ways. You can reformulate, you can take from many sources and you can rearrange everything, but a doctrine is a borrowed thing -- nothing original in it.

A siddhanta is absolutely original, new. It is your authentic experience. You have come to see what reality is. It is an immediate perception, it is a benediction, it is a blessing, it is a grace, a gift. You have arrived and you have seen what truth is. The statement of a realization is siddhanta. Propounding a doctrine is one thing; giving expression to a siddhanta is totally different.

I have heard:

Once Mulla Nasrudin was talking to a few of his friends. He was telling his pals about the wonderful vacation he and his family had just had in the United States.

'It is a wonderful country,' he exclaimed. 'Nowhere in the world is a stranger treated so well. You walk along the street and you meet a well-dressed fellow with lots of dollars. He tips his hat and smiles at you, and you talk together. He invites you into his big car, and shows you the town. He buys you a fine dinner, then takes you to the theatre. You have more fine food and plenty of drinks, and he invites you to his house and you sleep nice all night. Next morning...

'What, Nasrudin,' a listener said, 'did all this really happen to you ? '

'No, not exactly, but it all happened to my wife,' said Nasrudin.

A doctrine is that which has happened to somebody else. You have heard about it. It has not happened to you -- it is borrowed, dirty, ugly. A siddhanta is virgin.

A doctrine is a prostitute. It has been moving through many minds, through many hands. It is like dirty currency; it goes on changing its owner. A siddhanta is something absolutely fresh. It has never happened before, it will never happen again. It has happened to you. A siddhanta is deeply individual, it is a personal vision of reality.

What happened to Buddha is a siddhanta -- what Buddhists propound is a doctrine. What happened to Christ is a siddhanta -- what Christians talk about is a doctrine. What happened to Krishna is a siddhanta -- what Hindus go on bragging about is a doctrine. What I am saying to you is a siddhanta -- if you go and repeat it, it will be a doctrine. That's why I say it is a very unfortunate choice of words to put into Buddha's mouth.

MY DOCTRINE IS TO THINK.... No, let it be: My siddhanta is to think, my realization is to think, my own understanding is to think.... He is not proposing a theory, he is simply expressing an experience.

A few more things before we enter into the sutra.

A siddhanta is by its very nature paradoxical -- it has to be so, because life is paradoxical. If you really have experienced it, then whatsoever you see and say is going to be paradoxical. Life consists of contradictions. We call them contradictions; life does not call them contradictions. They are complementaries. Day and night dance together, life and death dance together, love and hate move hand in hand. We call them contradictions -- in life they are not so. Life is big and vast, immense. It comprehends all the contradictions into it; they are complementaries.

When a person has realized, whatsoever he says is going to have the taste of paradox. That's why all great religious assertions are paradoxical. They may be in the Vedas, in the Upanishads, in the Koran, in the Bible, in the Tao te Ching. Wherever, whenever you will find truth, you will find it paradoxical -- because the truth has to be total; totality is paradoxical.

A doctrine is never paradoxical, a doctrine is tremendously consistent -- because a doctrine is not

worried about reality. A doctrine is worried about being consistent. It knows no reality. It is a mind game, and the mind is very very logical. And the mind says don't allow any contradiction in it. The mind says if you talk about light then don't talk about darkness because that will be inconsistent. Forget about darkness. The mind tries to prove that life is non-contradictory, because that is the mind's choice.

Mind is very afraid of contradictions, becomes very shaky when it comes across a contradiction. It insists on its own pattern. Mind is logical, life is not. So if you find something very logical, beware -- something must be wrong in it. It must not be part of life, it must be man-made.

Everything god-made is contradictory. That's why people go on arguing about god. Why, if he loves man so much, then why did he create death? The mind finds it very difficult to accept the idea that God created life and also death. If it was up to you, if you were the maker of the world, if mind was the creator, then you would have never done that.

But think of a life where no death exists. It will be sheer boredom. It will be tedium. Think -- if death is impossible, then you will be continuously in hell. If mind had created the world, then there would be only love, no hate. But think of a world where only love exists. Then it will be too sweet -- sweet to the point of being nauseous. It will lose all taste, it will lose all colour, it will be flat. Love is beautiful because of the possibility of hate.

If mind was to create the world, or Aristotle was asked to create the world, then there would have been only day, no night; only work, no play. Then think what would have happened. God in his compassion never took any advice from Aristotle. And maybe that's the reason he created man in the very end. First he created other things -- otherwise man would start giving advice.

That has been a problem -- why did he create man in the end? First he created trees and the earth and the sky and the stars and the animals and the birds and the whole -- then he waited and waited. Then he created man. And first he created man, then he created woman. Because man, just out of politeness, may have kept quiet, but a woman cannot keep quiet. He must have been afraid. Don't create man otherwise he will start giving advice -- do this, don't do that. And for woman he waited last. And since he created woman he has disappeared -- otherwise the woman would have nagged him to death.

One great industrialist was saying to me that for his new factory everything has been planned, agreed upon. The engineers, the architects, the planners, they have done everything and everything has been agreed. But then I asked, 'Why do you repeat again and again that everything has been agreed? Has something gone wrong?'

He said, 'Then I came home and talked about it to my wife -- finished. Now she is suggesting things which will alter the whole idea. And if I don't do it now, then it will be a constant problem for my whole life. She will nag me to death.'

If Aristotle was asked to create the world, or help the world to be created, then the world would have been absolutely consistent -- absolutely consistent. But then it would have been a world of misery and hell. Life is beautiful because there are contradictions. Work is beautiful because there is play. Work means you are doing something to get something out of it. Play means you are simply doing it for its own sake.

No, Aristotle won't allow it. Plato won't allow it. In his REPUBLIC, Plato says there will be no possibility for any poets; we won't allow them. They are dangerous people, they bring contradiction in the world -- poets, they are dreamers. And they talk in such ways which are vague, ambiguous. You cannot make anything out of it -- what they are saying, what they mean. In Plato's world, in his REPUBLIC, logicians, philosophers will be the kings; they will decide.

It has not yet happened, only a few things like that have happened. For example, Soviet Russia is more platonic, China is more platonic. These two countries are run by logic. You cannot find more miserable people anywhere else. Well-fed well-sheltered -- because logic is a great arranger of things; everything has been arranged -- only life is missing. Somehow man is not happy, because man cannot live by bread alone. You need the opposite also. The whole day you work, in the night you rest. You need darkness also.

A doctrine is a logical statement of a theory, and logic is like a chameleon -- it goes on changing its color, it is not reliable. It is not reliable because it is not based in reality. It is not responsible because it is not based in reality. It is untrue because it is a partial truth. Remember, a partial truth is more untrue than a total untruth. Because a partial truth gives a feeling of being true. It is only half-true and nothing can be half-true. Either it is true or it is not true. A half-truth is absolutely untrue, but logic gives it a feeling that it is true; at least on the way towards truth. It is not even on the way towards truth.

And logicians go on doing somersaults, they go on changing their standpoints, because in fact they have not come to anything that is really real, just their mind games. One day one game, another day another game; they go on changing. They remain consistent -- consistent with their own train of thought, but inconsistent with reality.
I have heard:

'It is difficult to explain what a course of logic will do for a person's thinking, but let me illustrate,' said Mulla Nasrudin to his son. 'Suppose two men came out of a chimney. One is clean, one dirty. Which one will take a bath?'
'The dirty one, naturally,' answered the boy.
'Remember,' chided Nasrudin, 'that the clean man sees the dirty one and sees how dirty he is, and vice versa.'
'Now I get it, Dad,' answered the boy. 'The clean one, seeing his dirty companion, concludes he is dirty too. So he takes the bath. Am I right now?'
'Wrong,' said Nasrudin nonchalantly. 'Logic teaches us this -- how could two men come out of a chimney, one clean and one dirty?'

Once you start playing the game of logic there is no end to it, and you will never win. The logician will always win. The logician will always win because you can always find a way. And you have nothing to compare with, you have no reality. That's why so many philosophies exist, and all opposing each other, and not a single conclusion has been arrived at yet.
Down the centuries, almost for five thousand years, man has argued; man has not been doing much, but just arguing. Thousands of philosophies have been created, very neat and clean logic. If you read one philosopher you will be convinced. If you read his opponent you will be convinced. Read the third one, you will be convinced -- and you will be getting into a mess. By and by you will be convinced by all and you will be mad, because you will not know now what is true. They are all wrong because the logical approach is wrong.
There are two ways to know reality. One is: just close your eyes and think about it. I call it 'about-ism'. It is always about and about, it never goes directly. You go on beating around the bush. You never beat exactly the bush -- just around. You never penetrate the center of a problem, you simply go round and round. It is a merry-go-round. You can enjoy it -- logicians enjoy very much. It is so beautiful to come with a new theory which explains everything -- but it is just in the mind. You close your eyes, sit on your easy chair and think about. This is not going to give you reality.
Reality is already there, you have not to think about it. You have to allow it. You have to drop all thinking so that you can see what is the truth, so that you can see that which is. If you go on thinking you cannot see that which is. It is impossible. Your thoughts will create a smoke around you. Your consciousness will be covered by the smoke, your eyes will not have clarity, you will not have sensitivity. And continuously you will be searching and seeking your own ideas, imposing them, projecting them on reality. You will not give reality a chance to reveal itself.
A doctrine is arrived at through logical thinking. A doctrine comes through the process of 'about-ism'. A siddhanta is arrived at not by closing your eyes, not by thinking too much, but by dropping thinking as such, in toto; by opening your eyes with no prejudice, with no a priori conceptions, and looking direct into reality, facing reality direct. It is already there, it needs only you to be there.
And when you are absolutely without any thought, your mind is still, your memory is still, your thinking has completely ceased to be, then reality erupts, explodes. Then you become a receiver. Then siddhanta arises.

MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS UNTHINKABLE....

The first thing, Buddha says, is to think the thought that is unthinkable. It is a contradiction, a paradox. Now, no logician will ever utter such nonsense. It is from the very beginning nonsensical. That's why logicians go on saying that Buddha, Jesus, Bodhidharma, Lao Tzu, Zarathustra -- these people are all nonsense. Their propositions are meaningless -- because they say one thing and in the next breath they contradict. Now look at this sentence: MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS

UNTHINKABLE....

Now just in a small sentence absolute contradiction -- to think the unthinkable. How can you think the unthinkable? If it is really unthinkable you cannot think. If you can think then how can it be unthinkable? Simple, illogical -- but what Buddha means has to be understood. Don't be in a hurry; that's why I say go patiently.

When he means... when he wants to say something, he means it. He is saying there is a way to know things without thinking. There is a way to know things without mind. There is a way to see into reality directly, immediately, without the vehicle of thought. You can be connected with reality without any agent of thinking -- that is what he is saying. He is saying that the mind can completely cease its activity, completely can drop its activity and yet be -- still, a reservoir -- and see into reality. But you will have to experience it, only then you will be able to understand.

Sometimes try just to see. Sitting by the side of a rosebush, just look at the rose flower; don't think, don't even give names. Don't even classify. Don't even say that this is a rose -- because a rose is a rose is a rose; whether you call it rose or something else makes no difference. So don't label it, don't give it a name, don't bring language in. Don't bring any symbol in, because symbol is the method of falsifying reality.

If you say this is a rose, you have already missed. Then you have brought in some past experience of other roses, which are not. Now your eyes are full of roses -- rows of roses. In your life you must have come across many types of roses -- white and black and red; all those roses are there floating in your eyes. Now you are crowded by your past memories. And then, beyond all those memories is this rose which is real. Now the crowd of the unreal is so much you will not be able to reach and touch the real.

When Buddha says drop thinking he means, don't bring the past in. What is the point of bringing it in? This rose is here, you are here. Let it be a deep meeting, a communion, a connection. Melt a little with this rose, let this rose melt a little in you. The rose is ready to share its fragrance, you also share your being, your consciousness, with it.

Let there be a handshake with reality. Let there be a little dance with this rose... dancing in the wind. You also move, be, look, feel, close your eyes, smell, touch, drink. This beautiful phenomenon that is facing you... don't go here and there -- just be with it. No more right and left, just be direct like an arrow moving towards the target. If you bring words, language, you bring society, you bring past, you bring other people.

Tennyson has said something about the rose. Shelley has said something about the rose. Shakespeare has said something about the rose, or Kalidas. Once you bring language, Shakespeare and Kalidas and Bhaubhuti and Shelley and Keats -- they are all standing there. Now you are too full of your own ideas, now you are in a crowd, lost. You will not be able to see the simple truth.

The truth is so simple. Yes, it is just like a rose flower in front of you. It is utterly there. Why go somewhere else? Why not move into this reality? Why go and find past and future? Don't say this rose is beautiful, because this rose needs no compliments from you. Let it be a feeling. This rose does not understand human language, so why puzzle this rose? Why say it is beautiful? Because this rose knows nothing of beauty and nothing of ugliness.

For this rose, life is not divided and split; this rose is not schizophrenic. This rose is simply there, with no idea of what beauty is and what ugliness is. Don't call it beautiful. When you call it beautiful you have brought a concept. The mind has started functioning. Now, you may have a little experience of the rose, but it will not be true -- your mind will be a distortion. You will think of this rose just as a representative of all other roses.

Plato says that every real thing is just a representative of something ideal. Plato says that there with god exists the idea of rose -- that is real. The idea of rose is real and this rose is just a reflection of that idea. This is nonsense, this is really absurd.

This rose exists herenow with god. There is no idea in the mind of god. God has no mind as such. God is without mind. God is not a human being, and god has not been trained by any parents, and god has not been educated by any university. God has not been conditioned. There is no idea in the mind of god -- and this rose is a real rose. God exists with this rose and this rose exists with god, and god has no barrier with this rose, no mind barrier.

But for Plato, the reality is unreal and ideas are real. For Buddha it is just the opposite: the reality is the real and ideas are unreal. If you follow Plato you will become a philosopher. If you follow Buddha you will become a religious man. Religion is not a philosophy, religion is an experience.

So try it. Sometimes allow your no-mind to function. Sometimes push aside all your thinking. Sometimes let reality penetrate you. Sometimes let there be a blessing from reality. Allow it to deliver its

message to you. But we go on living in words, and we pay too much attention to the words.

I had a teacher in the university and we used to go for a walk together. After few days I said, 'I will not come. Better I should go alone.'

He said, 'Why?' Because he was so much obsessed with names. Every tree which he would see he had to say to which species it belonged. Every flower -- what it contains, its history. If he would see a rose, he would not see a rose, he would see the whole history of rose: how it came from Iran, in what century, who brought it to India -- it is not an indian flower.

Now, he would never look at the flower, and I would pull him again and again back -- 'This flower is enough. What is the point? Flowers don't have histories, only human beings have. This flower does not bother whether it is in Iran or in India. This flower has no idea of any past, it lives just herenow. It is neither Hindu nor Mohammedan, nor Indian nor Iranian. It is simply there. It is not even a rose!'

But it was difficult for him. Any bird he would see he would say, 'Wait, let me listen. What species of bird is this? From where has it come? Has it come from Siberia? Or from Middle Asia? Or is it a himalayan bird?' After a few days I said, 'You excuse me. You go alone. Because I am not interested from where this bird has come. This bird is here, it is enough. I am not interested in the scientific, historical explanation.'

Explanation, to a few people, is almost a disease. Through their explanations they try to explain away everything. They are obsessed with explanation. They think that if they can name a thing, label a thing, they know it. They are very uneasy unless they can label a thing, know a thing by name, categorize it, pigeonhole it -- unless they do it they are very uncomfortable. It seems as if a certain thing is just offending them -- why are you there without any classification? Once they have categorized it, pigeon-holed it, put a label on it, then they are at ease. They have known it. They are finished with the thing.

I have heard:

After the Second World War a german soldier raped a french woman and told her, 'In nine months you will have a son -- you may call him Adolf Hitler.' To which the french woman replied, 'In nine days you will have a rash -- you may call it measles.'

But by calling names, it changes nothing. What you call is absolutely irrelevant. Whatsoever is, is! By your giving it a name it never changes. But for you it changes. Just by giving a name, reality becomes different to you.

It happened:

A lion and an ass made an agreement to go out hunting together. By and by they came to a cave where many wild goats abode. The lion took up his station at the mouth of the cave and the ass, going within, kicked and brayed and made a mighty fuss to frighten them out. When the lion had caught many of them, the ass came out and asked him if he had not made a noble fight and routed the goats properly.

'Yes indeed,' said the lion. 'And I assure you, you would have frightened me too if I had not known you to be an ass.'

It may make a difference to you by calling names, but it does not make any difference to reality. It may make a difference to you because you live surrounded by your language, concept, verbalization. You immediately go on translating everything into language.

De-language yourself -- that's what Buddha means. Un-mind yourself, un-wind yourself -- that's what Buddha means. Otherwise you will never know what is true.

MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS UNTHINKABLE.

You cannot think about reality. There is no way to think about it. All thinking is borrowed. No thinking is ever original. All thinking is repetitive, all thinking is mechanical. You can go on chewing and re-chewing the same things again and again and again, but nothing new ever arises out of thinking. Thinking is old, rotten. It is a junk-yard.

You cannot think about reality because reality is every moment original. It is every moment so new that it has never been like that before. It is so absolutely fresh that you will have to know it. There is no other way to know it than knowing it.

The only way to know love is to love. The only way to know swimming is to swim. The only way to know reality is to be real. Mind makes you unreal. Mind makes you too much like thoughts -- mindstuff, words, concepts, theories, philosophies, doctrines, scriptures, isms. Mind does not give you the real thing, it gives you only reflections -- and those reflections are also distorted.

Buddha says attain to a clarity. Just see, just be. And then you will be able to think that thought which is unthinkable. You will be able to have a meeting with reality, a date with god.

THE THOUGHT THAT IS UNTHINKABLE -- only that is worth thinking. All else is just wasting life energy.

TO PRACTISE THE DEED THAT IS NON-DOING.

This is what Lao Tzu calls wu-wei. Action in inaction -- again another paradox. But a siddhanta has to be paradoxical.

TO PRACTISE THE DEED THAT IS NOT DOING...

Ordinarily we know only deeds which we can do. We are surrounded by our doing. We don't know that there are things which are beyond our doing and still are happening. You are born. You have not given birth to yourself, it has simply happened, and it could not happen in a better way. You are breathing -- but you are not breathing as an act; it is happening. You can try to stop it and then you will see you cannot stop it. Even for a few seconds you cannot stop it; you will have to relax, you will have to allow it. Breathing is life. It is happening.

All that is essential is happening, and all that is non-essential, non-existential, is to be done. Of course your shop will not be run if you don't run it. Of course you will not become a prime minister or a president if you don't struggle for it. Nobody has ever become a prime minister without struggling for it; without violence you cannot become a prime minister. You will have to compete -- a throat-cut competition. You will have to be cruel. You will have to be aggressive. You will have to do it, only then it can happen. All that depends on your doing is accidental and all that goes on without you is essential.

Religion's whole concern is the essential, the world of the essential. You are there; not that you have done yourself, you are simply there for no reason. You have not earned it, it is nothing of your doing. It is a benediction, it is a gift. You are there: existence has willed you to be there, it is not your own will.

Watch it, understand it. When such a thing like life -- so precious -- can happen without your doing, then why bother? Then allow more and more the dimension of happening. Drop more and more doing. Do only that which seems needful. Don't be bothered too much with the doing.

That is the meaning of a sannyasin. The householder, the GRUSTHA, is one who is simply possessed by the dimension of doing. He thinks that if he is not going to do, nothing is going to happen. He is a doer. A sannyasin is one who knows that whether he is going to do it or not, all that is essential is going to continue to happen. Nonessential may disappear, but that is irrelevant -- but the essential will continue.

Love is essential; money is non-essential. To be alive is essential; to live in a big house or not is non-essential. To be fulfilled, contented, is essential; rushing, ambitious, always trying to reach somewhere, trying to perform, trying to prove that you are somebody, is non-essential. People live only in two dimensions: the dimension of the doer and the dimension of the non-doer.

Buddha says:

TO PRACTISE THE DEED THAT IS NOT DOING...

He says practise that. He says 'practise', because there is no other way to say it. The word 'practise' looks like doing, that's the paradox. He says, 'Do that which cannot be done.' Do that which only happens. Allow, he means -- allow that which happens, allow god to be there. Allow life to be there, allow love to be there. Allow the existence to penetrate you, to infiltrate you. Don't continue to be a doer.

He does not mean don't do anything at all. He says don't emphasize it. Maybe it is needful. You have to clean your room. Without your doing it, it is not going to happen. So do it! -- but don't get obsessed with it.

It is just a minor part.

The major part of life, the central part of life, should be like a happening. As the lightning happens in the clouds, so god happens. As rivers go on rushing towards the ocean and dissolve, so love happens. So happens meditation -- it has nothing to do with your doing. Your doing is not essential for it to happen. It can happen when you are sitting and not doing anything. In fact it happens only then, when you are not doing anything and you are sitting. I insist for you to do many things as methods, but the insistence is only this -- that you have to be tired, otherwise you won't sit.

It is as if you tell a child, 'Sit silently in the corner of the room,' and he cannot sit; he is so restless, he is so full of energy. He wants to do this and that and run around. The best way is to tell him to go and have seven rounds -- run around the house seven times, around the block -- then come back. Then without your telling, he will sit silently.

That's the whole point of my insistence to do dynamic, do kundalini, do nataraj -- be spent, so that for a few moments you can allow happening. You will not reach to meditation by doing, you will reach to meditation only by non-doing. And in non-doing will happen the real thing.

The real thing cannot be produced; it always happens. One has to be just sensitive and open and vulnerable. It is very delicate. You cannot grab it. It is very fragile... fragile like a flower. You cannot grab it. If you grab it you will destroy it. You have to be very soft. It is not hardware, it is software. You have to be really soft, you have to be feminine.

Buddha says:

PRACTISE THE DEED THAT IS NOT DOING....

That is the message of all the great ones, the really great ones. The greatest realization on this earth has been this: that we are unnecessarily creating too much fuss. That which is to happen is going to happen if we wait. In the right season, the harvest; in the right season, the fruition. In the right season everything happens. If a man can learn only one thing -- how to wait prayerfully -- nothing else is needed. Ecstasy is a PRASAD, a gift of god.

You just try. Practise what Buddha says. At least for one hour you become a non-doer. At least for one hour, deep in the night, sit alone. Don't do anything -- not even chanting a mantra, not even transcendental meditation. Don't do anything. Just sit, lie down, look at the stars. That too should not be hard. Look very softly. Don't focus; remain unfocussed like an unfocussed photograph -- hazy, blurred, not knowing where the boundaries are. Just remain silent in the darkness.

If thoughts come let them come. Don't fight with them either. They will come and they will go -- you just be a watcher. It is none of your business whether they come or they go. Who are you? They come without invitation, they go without pushing. They come and go, it is a constant traffic. You just sit by the side of the road and watch.

When I say watch, don't misinterpret me. Don't make watching an effort. Otherwise people become very stiff and they start watching in a very stiff and tense way. Again they have started doing. What I am saying, or what Buddha is saying is -- be in an attitude of not doing, be lazy.

Just be lazy, and see what happens. You will be amazed. Some day -- just sitting, just sitting, not doing anything -- some day, from some unknown source, a lightning, a benediction. Some day, in some moment, suddenly you are transfigured. Suddenly you see a quiet descending upon you. It is almost physical.

If a real meditator, a person who can relax, sits silently and allows, even somebody who is not a meditator will feel the presence -- that something is happening. You may not be able to figure it out what it is; you may feel strange or a little scared, but if you sit by the side of a meditator....

Now, it is difficult to use the right word, because the word 'meditator' again gives the impression as if he is doing something -- doing meditation. Remember again and again -- language has been developed by non-meditators, so the whole language is, in a subtle way, wrong. It cannot express.

When somebody is sitting there, just sitting there, like a tree, like a rock, not doing anything, it happens: something from the above descends, penetrates his very core of being. A subtle light surrounds him... a glow, a blessing can be felt around him -- even by those people who don't know what meditation is. Even passing by the side, they will also feel the impact of it. This benediction has been called god.

God is not a person, it is a deep experience when you are not doing anything and existence simply flows in you... the immensity of it, the beautitude of it, the grace of it.

You are not doing anything, you are not even expecting anything, you are not waiting for anything. You have no motive. You are just there like a tree standing in the winds, or like a rock just silently sitting by the side of a river. Or like a cloud perched on the hilltop -- just there, no movement of your own.

In that moment you are not a self, in that moment you are a no-self. In that moment you are not a mind, you are a no-mind. In that moment you don't have a center. In that moment you are immense... vastness with no boundaries -- suddenly the contact. Suddenly it is there! Suddenly you are fulfilled, suddenly you are surrounded by some unknown presence. It is tremendous.

That's what Buddha says:

PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE.

And if you want to say something, say that which cannot be said. Express the inexpressible. What is the point of saying things which can be said? -- anybody knows them, everybody knows them. If you really want to express something, express the inexpressible.

What is the way to express the inexpressible? It can be expressed only through being. Words are too narrow. It can be expressed only by your existence, by your presence -- in your walking, in your sitting, in your eyes, in your gestures, in your touch, in your compassion, in your love. The way you are -- it can be expressed through it.

Buddha talks, but that is not very essential. More essential is his being, that he is there. Through his talking he allows you to be with him. The talking is just persuading you. Because it will be difficult for you to be in silence with a Buddha. He has to talk, because if he is talking you feel that everything is okay, you can listen. If he is not talking how will you listen? You don't know how to listen when nobody is talking. You don't know how to listen to that which cannot be expressed.

But by and by, living around a master, a Buddha, a Jesus, by and by you will start imbibing his spirit. By and by, in spite of you, there will be moments when you will relax, and not only that which he is saying will be reaching into your heart, but that which he IS also will penetrate. And with him the whole dimension of happening opens. That's the meaning of satsanga -- being in the presence of a master.

... AND TO BE TRAINED IN THE DISCIPLINE BEYOND DISCIPLINE.

And Buddha says there is a discipline which is not a discipline. Ordinarily we think about discipline as if somebody else is trying to discipline you. Discipline carries a very ugly connotation -- as if you are being disciplined, as if you are just to obey. The center that is disciplining you is outside you.

Buddha says that is not discipline, that is surrendering to slavery. Be free, no need to be disciplined from any outside source. Become alert, so that inner discipline arises in you. Become responsible, so that whatsoever you do you do with a certain order, a certain cosmos in it; so that your being is not a chaos, so that your being is not in a mess.

So there are two types of discipline: one, that can be forced from the outside. That's what politicians go on doing, priests go on doing, parents go on doing. And there is a discipline that can be provoked in you -- that can be done only by masters. They don't enforce any discipline on you, they make you simply more aware so you can find your own discipline.

People come to me and they ask, 'Why don't you give a certain discipline? What to eat, what not to eat. When to get up in the morning and when to go to bed.' I don't give you any such discipline, because any discipline that comes from outside is destructive.

I give you only one discipline -- what Buddha calls the discipline of the beyond, the discipline of transcendence.

I give you only one discipline and that is of being aware. If you are aware you will get up in the right time. When the body is rested you will get up. When you are aware you will eat only that which is needed, you will eat only that which is least harmful to you and to others. You will eat only that which is not based on violence. But awareness will be the decisive factor.

Otherwise you can be forced to become obedient, but deep down you go on being rebellious. I have heard a Second World War story.

A sergeant and a private were up on a charge of kicking the colonel. When asked for an explanation, the sergeant replied, 'Well, sir, the colonel came round the corner as I was coming from the gym. I only had my plimsoles on, he was in riding boots, and he trod on my toe. I am afraid the pain was so great, sir, that I lashed out -- and before I realized who it was, sir.'

'I see,' said the orderly officer. 'And what about you soldier?'

To which the private replied, 'I saw the sergeant kick the colonel, sir. So I thought to myself, "The war must be over, so I can also kick".'

Whenever somebody enforces a discipline on you, deep down you resent, deep down you are against it. You may surrender to it, but you surrender always reluctantly. And that's how it should be, because the deepest urge in a human being is for freedom, for moksha.

To be free is the search. Down the centuries, for millennia, in many lives, we have been searching how to be free. So whenever somebody comes -- even for your own sake, for your own good -- and enforces something upon you, you resist. It is against human nature, it is against human destiny.

Buddha says there is no need to be obedient to somebody else; you should find your own awareness -- be obedient to it. Be aware! -- that is the only scripture. Be aware! -- that is the only master. Be aware! -- and nothing can ever go wrong. Awareness brings its own discipline like a shadow. And then the discipline is beautiful. Then it is not like a slavery, then it is like a harmony. Then it is not as if enforced, then it is a flowering out of your own being, a blooming.

AND TO BE TRAINED IN THE DISCIPLINE THAT IS BEYOND DISCIPLINE.

People ordinarily seek somebody to tell them what to do -- because they are afraid of their freedom, because they don't know that they can rely on their own sources, because they are not self-confident, because they have always been told what to do by somebody else, so they have become addicted to it. They are searching father-figures for their whole life. Their god is also a father, nothing else. That god is false which is a father. And the search for a father-figure is anti-life.

You should learn how to be free from all father-figures. You should learn how to be yourself. You should learn how to be aware and responsible. Then only you start growing. Maturity is always maturity towards freedom. Immaturity is always a sort of dependence and a fear of freedom.

A child is dependent -- it's okay, it can be understood. He is helpless. But why remain a child your whole life? That is the revolution Buddha brought into the world. He is one of the most rebellious thinkers of the world. He throws you to yourself. It is dangerous, but he takes that risk. And he says that everybody has to take that risk. There is every possibility you may go astray -- but life is risk.

It is better to go astray on your own accord than to reach heaven following somebody else. It is better to be lost forever and be yourself, than to reach paradise as a carbon copy, as an imitator. Then your paradise will be nothing but a prison. And if you have chosen your own hell on your own accord, out of your own freedom, your hell will also be heaven -- because freedom is heaven.

Now here you will see the difference between Christianity and Buddhism. Christianity says Adam was expelled because he disobeyed god. Buddha says obey only yourself, there is no other god to be obeyed. Christianity calls disobedience the original sin, and Buddha calls obedience the original sin. Tremendous is the difference. Buddha is a liberator, Christianity created an imprisonment for the whole humanity.

Buddha's liberation is pure. He teaches you rebellion, but his rebellion is not a political rebellion. He teaches you rebellion with responsibility, with awareness. His rebellion is not a reaction. You can be obedient, you can be disobedient. What is Buddha saying? Buddha is saying neither be obedient nor be disobedient -- because disobedience is again being conditioned by somebody else. You go on doing something because your father says don't do it, but again he is manipulating you in a negative way. You go on doing something because the society says don't do it, but again the society is determining what you should do.

Buddha says rebellion is not reaction. It is neither slavery nor reaction, neither obedience nor disobedience. It is an inner discipline. It is a discipline, it is a tremendous order, but it comes from your inner core. You decide it.

We go on throwing our responsibility on others. It is easier. You can always say that your father said to do it, so you have done it -- you are not responsible. You can always say the leader said to do it, so you have

done -- you are not responsible. The whole country was going to do it, was going to war and was killing other countries -- you have done it because you simply obeyed orders, you simply obeyed.

When Adolf Hitler's colleagues were caught after the Second World War, they all confessed before the court that they were not responsible, they were simply obeying orders. Whatsoever order was given they were obeying. If the order was given, 'Kill a million Jews!' they killed. They were simply following orders, they were simply obedient. They were not responsible.

Now look and watch: you may be simply trying to find out someone who says 'do this' so you can throw the responsibility on him. But this is no way -- to throw the responsibility on anybody else. Life is yours and responsibility is yours.

If you understand Buddha, the world will be totally different. Then there cannot be any more Hitlers, then there cannot be any more wars -- because there cannot be any obedience from the outside, and everybody responsible will think on his own. Not that 'Hindus are killing Mohammedans, so I have to kill'; nor 'Mohammedans are burning temples, so I have to burn because I am a Mohammedan.' Each individual should become a light unto himself, and he should decide -- not as a Mohammedan, not as a Christian, not as an Indian, not as a Pakistani; he should decide according to his own consciousness; not according to anything else. This is what Buddha calls the discipline that is beyond discipline.

This is the definition of a religious person: He thinks the thought that is unthinkable; he practises the deed that is not doing; he speaks that which is inexpressible, ineffable; and he practises the discipline that is beyond discipline.

THOSE WHO UNDERSTAND THIS ARE NEAR; THOSE WHO ARE CONFUSED ARE FAR.

If these four things are understood, you are close to truth. If you don't understand then you are far away from the truth.

THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY. LOSE SIGHT OF IT TO AN INCH OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

Those who understand it are close.... Now let this be a criterion for you -- you can judge. Let this be a touchstone for your growth. If you feel these four things are happening in your life -- however, in whatsoever quantity... maybe a very small quantity, but if they are happening, then you are on the right track. If you are going away from these four things, you are going away from the way, the dhamma, the tao.

THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY.

The ultimate truth is not bound by anything that you can see, that you can touch. It is not dependent on your senses. The ultimate truth is not material, it is immaterial. It is not earthly. It can not be caused by anything. That's why it can never become part of science.

You can mix hydrogen and oxygen and you can cause water to be there. There is no way to create ecstasy that way. There is no way to cause god that way. There is no way to cause truth that way. You can destroy water by separating hydrogen and oxygen, you can create water by mixing hydrogen and oxygen, but there is no way to destroy truth or to cause it. It is uncaused.

It is not a chain of cause and effect. You cannot create it; it is already there. You cannot destroy it, because you are it. It is the very life. You can only do one thing -- either you can close your eyes towards it, either you can forget about it, you can become absolutely oblivious of it, OR you can remember, see, realize.

If you are lost in too much doing, ambition, riches, money, prestige, power, then you will lose track of the truth which is always by the side of you -- just by the corner, just within reach -- but you are keeping your back towards it.

OR you can allow it. If you become a little more meditative and less ambitious, if you become a little more religious and less political, if you become a little more unworldly than worldly, if you start moving

more withinwards than without, if you start becoming a little more alert than sleepy, if you come out of your drunk state, if you bring a little light into your being, then... then you will be close, close home. You have never been away. Then your whole life will be transformed, transfigured. Then you will live in a totally different way; a new quality will be there in your life which has nothing to do with your doing, which is a gift, a benediction.

LOSE SIGHT OF IT TO AN INCH, says Buddha, OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

Look into it for a single moment, come close to it even a single inch, and it is yours, and it has always been yours.

This is the paradox of a siddhanta. This is not a doctrine, this is Buddha's realization. He is simply trying to share his realization with you. He is not propounding a philosophy or a system of thought. He is simply pointing towards the moon, the reality.

Don't look at his pointing fingers, otherwise you will miss; you will become a Buddhist. Look at the moon the finger is pointing to. Forget the finger completely and look at the moon and you will become a Buddha.

This is the problem that humanity has to settle. It is very much easier to become a Christian than to become a Christ, very much easier to become a Buddhist than to become a Buddha, but the reality is known only by becoming a Christ or a Buddha. By becoming a Christian or a Buddhist you are again becoming carbon copies. Don't insult yourself that way. Have a little respect for yourself. Never be a Christian and never be a Buddhist and never be a Hindu. Just be consciousness undefined, unbound, unmotivated. If you can do that much, all else will follow on its own accord.

The Discipline of Transcendence, Vol 2

Chapter #10
Chapter title: A hollow bamboo

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CAN ONE LIVE AND FUNCTION IN THE WORLD IN A STATE OF ENLIGHTENMENT OR NO-MIND? IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD?

THE STATE OF ENLIGHTENMENT is not the state of individuality. There is no person in it. One who is enlightened is enlightened only because he is not; there is nobody to function. Activity continues, but there is nobody to do it. Functioning continues, but there is nobody to function it. Then it continues on its own... just as stars go on moving and the seasons move, and the sun rises, and the moon comes, and the tide, and the seas, and the rivers.

An enlightened person is one with the whole; the whole functions through him. His activity is perfect because he is not there to distort it. He is just like a hollow bamboo -- whatsoever song the whole chooses to sing through him, it is sung. There is nobody to hinder, there is nobody to obstruct.

An enlightened person is an enlightened emptiness... Luminous emptiness. He has disappeared. If you believe in the concept of god, if you use that term, then you can say god functions through him. If you don't like that term, then you can say the whole functions through him. But he is not to function there.

When you function you create anxiety. All your functioning is in some way a sort of conflict with the whole. It is a struggle; there is motive, there is desire, there is ambition. When you are there, all illnesses are there. When you are there, neurosis is there -- the ego is neurotic. It tries to impose its own goals on the whole -- which is impossible. It tries to do that which cannot be done, hence gets more and more frustrated, enters deeper and deeper into hell and misery.

An enlightened person simply allows; whatsoever happens is a happening. It is very difficult to conceive it because it is not of the mind. It is very difficult to understand it because there is no experience. You can understand it only when you have dissolved, when you have become that.

There is no way to understand a Buddha unless you become a Buddha -- because it is such a totally different dimension of existence. We have never tasted of it. It is simply impossible for the mind to conceive, because the mind functions through motive: there has to be a desire, there has to be a goal, there has to be the doer. The mind says if you don't do, how is it going to happen?

But millions of things are happening without anybody doing them. Who is doing the movement of the stars? Is not their functioning absolutely perfect? What is missing? What is lacking? Who is rushing these rivers to the ocean? Who goes on controlling the tide and the ebb? Who goes on maintaining this infinity, this immenseness? There is nobody. Because there is nobody, that's why it is so beautiful. Because there is nobody, that's why it is so absolutely perfect. If somebody is there, there is a possibility of error. If somebody is there, then there is a possibility of mistakes.

There is nobody -- it is out of emptiness.

The seed goes on sprouting. Each moment is a miracle, because each moment existence comes out of nothingness. Each moment the flower happens out of the blue. Nobody is forcing it, nobody is pulling it up. There is nobody to open the bud; it opens on its own accord. This is what Buddha calls the dhamma, the law, the ultimate law of life.

The enlightened person is no more in any conflict with the ultimate law; he has surrendered. He floats, he flows with the river. He has almost become a wave in the river, he does not exist separately.

CAN ONE LIVE AND FUNCTION IN THE WORLD IN A STATE OF ENLIGHTENMENT OR NO-MIND?

Yes, one can function. One has functioned. Buddha lived forty-two years after he became enlightened. Mahavir lived forty years after he became enlightened. They functioned perfectly well. And yet, the beauty is, the grandeur is, that there was nobody doing it.

It is a moment to moment miracle. It is absolutely unbelievable, it is incredible to function out of nothingness, to function out of no-motive, to function out of no-mind. Just to function without having a center, without having a self.

An enlightened person is natural, spontaneous. He has no explanation why he is functioning. He will shrug his shoulders if you ask the question 'Why?' He cannot explain it, he can at the most say, 'It is how it is. It is how it is happening.' He will say, 'I don't know, because there is nobody to know it.' It is a mysterious functioning.

Of course the functioning is going to be totally different than your functioning. Out of your activity, anxiety arises, tension. Out of your activity, fear arises. Fear -- are you going to succeed or not? Tension -- because there is competition, conflict; others are also rushing towards the same goal. Will you be able to become rich? Will you be able to become that which you want? It doesn't seem to be easy.

Mulla Nasrudin was saying to me one day, 'When I was fourteen I decided that I was going to become the richest man in the world, whatsoever the cost.'

Then I asked him, 'Then what happened? You never became the richest man in the world. You may be the poorest. What happened then?'

He said, 'By the time I was twenty-one I thought it is easier to change my mind than to become the richest man in the world. It is easier to change my mind.'

Everybody wants to become the richest man of the world. Everybody wants to be the most powerful

man in the world. Everybody wants to be the most strong, beautiful, intelligent, famous in the world. Of course much anxiety is created. In that anxiety you are in a sort of continuous illness, dis-ease, restlessness, a fever, in which you go on, continuously trembling. And every moment there is frustration waiting for you.

Hence people say, 'Man proposes and god disposes.' God has never disposed anything. In your very proposition you are disposing god, hence you get in trouble. Because the nature has its own way, the tao has its own way; it has its own destiny. It is as if a part is trying to go on its own journey, leaving the whole behind. It is not possible -- the part has to go with the whole. The tail has to go with the elephant. If the tail starts going on its own way against the elephant, separate from the elephant, then there is going to be trouble -- the tail will go mad. And actually it will have to drag with the elephant; there is no other way.

So there are only two types of people in the world. One, who have private goals -- they feel they are being dragged; they feel man proposes, god disposes. Then there is another type of people in the world -- very few, rare, far, far and few between, very few -- who have dropped all their propositions. They don't drag, they dance. They dance, because whatsoever god proposes they accept. And they have no private propositions, they don't have any desire of their own.

That's what Jesus says on the cross, that is his last message to the world -- 'Thy kingdom come, Thy will be done'. Just a moment before he has hesitated a little, just a moment before he shouted and said, 'Why have you forsaken me? Why? Why are you showing me all this?'

You cannot complain against Jesus -- that too is natural and human. He was only thirty-three, he was not yet old, he was just young, he had not seen the whole life yet, he had not tasted, he had not lived yet -- and suddenly he finds himself on the Cross, ridiculed, insulted, rejected by his own people. And it is natural that he shouts at god, 'Why have you forsaken me? Why are you showing me all this?' -- human, very human.

But immediately he became aware of it. It must have escaped -- this shouting against god -- in a moment of unawareness. The pain may have been too much, the misery was too much. Death was just close by; he was shocked. But he regained balance. He was going to propose something. He simply said, 'Thy kingdom come, Thy will be done.' He surrendered. He died as Christ.

In a single moment he was no more Jesus, he was Christ. In a single moment he was no more human, he was superhuman. The gap is very small. That's why Buddha says, 'Miss it by a single inch, or by a single moment and you are thrown millions of miles away.' Just a single inch was the difference between these two sentences -- there was not much gap, maybe a single breath. But he was just ordinary when he shouted against god -- human, weak. Just a moment later on he was reconciled; there was no problem then. If this is the way god wants it to happen, then this is the way it has to happen. He accepted.

A smile must have come to his face, and not only to his face but to his heart also. In that moment he must have expanded. Now there was nothing to shrink, to remain closed. Even death was accepted. When you accept death, you have accepted god. Everybody desires for life. When you accept life you don't accept much. When you accept death you have accepted all.

An enlightened person is one who has not only accepted death, who has really died. He is no more there, the house is absolutely empty. Or he is that emptiness. That emptiness is luminous, full of light. Now he moves hand and hand with god. Now wherever god takes him, to whatsoever land -- uncharted, unmapped -- he runs along, dancing. He is not dragged.

If you are dragged by life, then you must be fighting with it. If you are bored by life, then you must be fighting with it. If you are frustrated by life, you must be fighting with it. These are indications that you are not reconciled to life, that you have not yet become mature enough to surrender; you are childish, you are in a childish tantrum.

A man who is really mature has no will of his own. He says, 'Thy will be done.' It is only immature minds who go on carrying their own will, and of course they suffer. Will brings suffering, will is the way to hell. You bring suffering, you are the way to hell. You create suffering.

Of course, an enlightened person functions totally differently. He himself does not know where he is going, and he is not worried about it either. He does not think about it -- where he is going. He trusts: wherever he is going, it is good. His trust is total and infinite.

He trusts life, you trust yourself. He trusts the whole, you trust a tiny part. He trusts the immense, the infinite, you trust the mediocre human mind. His trust makes him wise, your trust makes you stupid. You doubt the whole and you trust yourself. He has dropped himself and he trusts the whole. He is never to be frustrated, he has no regrets. He never looks back, because whatsoever was, was -- and whatsoever was, was good.

And it is not just only a mind thing. He feels it, his whole existence is radiated with 'yes!' He says 'yes'

to life, you go on saying 'no'. No-saying creates ego, yea-saying drops the ego, helps the ego to drop and disappear.

The enlightened person is an absolute, unconditional 'yes'. It is very difficult to understand it unless you have tasted something of it. That is the only way to know about it.

IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD?

That's why I say you can understand it only if you have known it, if you have become it. Otherwise you will go on asking questions which are irrelevant. For example: IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD?

He has no self, so how can he be self-sufficient? He has no self, so how can he be in any way self-sufficient? I am not saying that he is discontented. I am not saying that he is unsatisfied, and I am not saying that he is not sufficient. I am simply saying that he cannot be self-sufficient because he has no self.

An enlightened person comes to know that independence is impossible, dependence also impossible. The reality is neither dependent nor independent; the reality is interdependent. We exist together. And when I say 'we', the trees are included, the mountains are included, the skies are included. When I say 'we', everything is included, nothing is excluded. We exist together. We are together. Our very being is togetherness. Nobody is self-sufficient.

That's what ordinarily we are trying to become -- self-sufficient. That is our whole struggle -- so that we are no more dependent on anybody. But just think: is it possible to be self-sufficient? And if it is possible for a man to become self-sufficient, will he be alive? He will be dead. Only when you are in your grave are you self-sufficient. Otherwise you will have to breathe -- and you cannot be self-sufficient about it. You will have to take in the breath, the vitality, the PRANA. You will have to wait for the sun to make you warm. You will have to eat the fruit of the trees so their juice becomes your blood. You will need billions of things. How can you be self-sufficient? The very idea is foolish.

But there are people, the so-called saints -- who go on teaching you 'become self-sufficient'. That is an ego trip. It is not possible in the nature of things to be self-sufficient because self is a falsity. Self is just an idea, it has no reality, so how can you create sufficiency around a false idea? Self in itself is non-existential, so how can you create sufficiency around something which does not exist?

The enlightened person is one who looks into life and comes to know that 'I am not, only god is, truth is. Truth is self-sufficient, the whole is self-sufficient. How can I be self-sufficient?' We are linked with everything else, and this linking is really complex. I am not only linked to you, you are not only linked to these trees, you are not only linked to the sun today -- you are linked to ALL the people who have ever lived on the earth. If your parents were not there you would not have been here. If your grandparents were not there you would not have been here. Just go back, go back -- if Adam and Eve were not there you would not have been here.

So not only are we linked with the contemporary existence, we are linked with the whole past -- not only of humanity, but of the whole universe. This is easy to understand -- that we are linked with the whole past -- otherwise how can we be? We are part of a procession, part of a river, an ongoing river. You are also linked with the future. It is a little more difficult because we think that maybe it is right -- we are linked with the past -- but how are we linked with the future?

A river has two banks. It cannot flow with only one bank, otherwise it will never reach the ocean. The other bank may be hidden in deep mist, you may not be able to see it, it may be very far away. You cannot see it -- it is beyond the horizon -- but still you can think that it has to be there. The past is one bank of the river of time, the future is another bank. Without the future the past cannot exist; and without the past and the future the present cannot exist. The present is the river, the past is one bank, the future is another bank.

We are not only linked with the past, we are linked with the future also. You are not only linked with your parents, you are linked with your children also -- children who are not born yet. You are not only one with the past that has been here, but with the future that is going to be here. You are linked with the yesterday and the tomorrow -- otherwise the today cannot exist. It has to exist between yesterday and the tomorrow -- yesterdays and tomorrows. The today is just a middle turn.

If you look that way, then in space we are linked with everything. If the sun dies today we all will die. It is so far; the light takes ten minutes to reach to us. Ten minutes doesn't look such a big time, but for light to travel that much it is really big, because the light travels so fast -- one hundred and eighty-six thousand miles per second.

The sun is ten minutes away. But if it dies, suddenly you will see these trees dying, suddenly you will see yourself shrinking and dying. Suddenly you will see the whole beauty disappears from the earth, because the whole warmth disappears from the earth. Warmth is life. The very throb of the heart is connected with the sun. But the scientists say the sun itself is connected to some source of light, yet not discovered. Somewhere at the very center of the whole existence there must be a source the sun is connected with.

Everything is connected. Have you watched a spider's web? Just touch it anywhere and the whole web trembles. Exactly that way is life. Touch it anywhere... touch a leaf of grass and you have touched all the stars, because everything is so interconnected. There are no boundaries -- we are not islands, we are a continent. Nothing defines you. All definitions are manmade. All definitions are just like the fence around your house -- it does not divide the earth. All boundaries are like lines on the map -- it does not divide the earth, it does not divide the ocean, it does not divide the sky. It is only on the map.

An enlightened person is one who has dropped all demarcations; who is not a Christian, who is not a Hindu, who is not a Mohammedan, who is not a Buddhist, who is not a communist, who is not a fascist, who is not man, who is not woman, who is not young, who is not old -- who has dropped all lines of demarcation, who lives without definition. To live without definition is to live infinitely, because all definition is a finitude. To define means to make finite.

An enlightened person is indefinable, infinite. He has no lines.

Somebody asked Bokuju, a zen master, 'Master, you say everything is one. Then is a dog also a Buddha?' That is a zen way of asking, 'Is a dog also god?' Bokuju did not answer verbally; he jumped on his fours and started barking. He was a Buddha, an enlightened being. He simply showed that, 'Yes. Look -- here is a dog barking, and here is a Buddha too.' A dog is nothing but god in reverse. Just read it backwards; that is the only difference.

Everything is divine and everything is one.

The enlightened person is not self-sufficient. He is sufficient, certainly -- but not self-sufficient. Sufficient because there is no problem for him -- the whole is there available for him. The whole goes on supplying him even without asking. The whole takes care. He has dissolved into the whole; now the whole is responsible. The whole takes care of him. He is protected by the whole, he is sheltered by the whole. He is at home in the whole. Whatsoever happens is welcome, because it is happening through the whole. How can it be wrong? 'Thy will be done, Thy kingdom come.' He is just a zero.

So I cannot say he is self-sufficient. He is tremendously sufficient, but not self-sufficient. His sufficiency comes not from his self, his sufficiency comes because he has dropped his self. He is sufficient because he is with the whole -- now how can he lack anything? It is impossible to lack anything. The sun is with him, the moon is with him, the trees, the rivers, the oceans -- he is no more poor.

An enlightened person is the richest person possible, but his richness comes from surrender, not from fight. He does not... he has not any conflict with the whole. He has fallen in harmony, he is in a harmonia.

LISTENING TO YOU TODAY I BECAME A CHILD. I WANTED TO CALL OUT, 'BUT I AM ONLY THREE,' AS I HAD DONE ONCE, YEARS AGO AT A DANCING CLASS. WHAT TO DO?

The question is from Parijat. This too is a dance. Listening to me, you are in a subtle dance. Being with me, you are in a dance with me. It can happen. If you are really in a dance, your age can disappear. You can again become a child, you can regain that perceptivity that was yours when you were a child. You can regain that clarity that was yours when you were a child. You can come again close to god.

A child is very close to god because he is very close to nature. A child is yet uncivilized, he is yet a primitive. A child is more close to animals than the so-called human beings. A child still lives through innocence and not through knowledge.

That is my whole effort, Parijat. That is what I am trying to do: to destroy -- to destroy all that has become a blockage on you and on your childhood. Yes, that's what I am doing. I would like you to have another childhood. I would like you to enter into your innocence again, to gain that primal innocence, to be reborn.

Nicodemus asked Jesus, 'What should I do, master, to know the truth?'

Jesus looked at him and said, 'You will have to be reborn. As you are you cannot make any contact. You carry too many obstacles, you carry too many blocks. You will have to become a child again.'

Once Jesus was standing in a market place, a crowd had gathered, and somebody asked, 'Master, you continuously talk about the kingdom of god, but you never say to us who will be capable to enter into that kingdom. Who will be the worthy ones?' Jesus looked around. A small child was also there in the crowd. He took him up onto his shoulders and said, 'Whosoever is like this child. Only those who are like children will be able to enter into the kingdom of god.'

There was one childhood which you have lost -- nothing to be worried about; it is natural. It had to be lost. It is just in the natural course of things. That childhood was too unconscious; you cannot carry it forever. It had to collapse and disappear. It was like the first teeth -- they are too soft. They will not be able to help for your whole life. They have to drop and give way for stronger teeth.

The first childhood is just like first teeth. They have disappeared, they are no more there, and you are living without teeth -- without your childhood -- hence the misery. You will have to regain your childhood again, you will have to grow your childhood again. And this childhood will be very strong, tremendously strong. Because now it will be something conscious, it will be something that you have grown to.

The first childhood was simply a gift of heaven, the second childhood will be more yours. It will be more deep-rooted. The first childhood was lost because it was unconscious, and the more you became conscious it disappeared. The second childhood has to be conscious, then there will be no problem. Then it can be with you for eternity.

Again and again you come sometimes to a moment when you can hear the birds more clearly -- again as you used to hear in your childhood; when you can see the flowers more clearly -- they become psychedelic, more colourful. You can see the trees and their green. It is so strong it hurts! It goes penetrating into the heart.

Everything becomes very intense when you are a child. It was intense one day. Remember yourself running on the beach, collecting seashells, or running after butterflies in a garden. Remember again how things were totally different, how life was more colourful, how everything was a miracle and a surprise. How everything was simply amazing, how everything was just unbelievably beautiful. How everything used to catch your attention, how everything used to create a romance in you. And how you were full of energy, radiant, bubbling, joyous. How life was a totally different dimension. How you were delighted in small things, in meaningless things. How you were playful, how everything was a question mark, a mystery.

The same can happen again, should happen again. That's what all religion is about -- to give you a second childhood. In India we call that man who attains to the second childhood, dwij, twice-born. He is born again -- not physically, psychologically. The first birth is out of your parents, the second birth is out of your master. The first birth is only of the body, the second birth is of the soul.

Says Parijat, LISTENING TO YOU TODAY I BECAME A CHILD...

Blessed you are -- now don't lose it. In the beginning it will be very fragile. It will come like a breeze and will be gone. It will be there dancing around you for a moment, and the next moment it is not there. It will be there like a window opening and closing. It will be there very fragile, very vulnerable. Allow it more and more, enjoy it more and more. Cooperate with it more and more. Wait for it more and more, pray for it more and more -- and it will be coming more and more. Soon it will be like a strong wind. Soon it will not be just a glimpse, it will become more real, more solid.

In fact, when your second childhood becomes real, it has such a solidity that no matter can have that solidity. It is the most solid thing in existence. When it becomes solid, when it is always there -- asleep it is there, awake it is there, eating, talking, sitting in silence it is there, walking in the market place it is there -- when you are surrounded by it.... Even when you are too much active, it is always there in the background.

Whenever you are inactive it comes to the fore, whenever you are too much active it goes into the background -- but it goes on murmuring. Sometimes it is a distant murmur of a waterfall, sometimes it is a very wild uproar, but it remains always.

The first glimpse has happened, the first ray has entered. Now follow it, now catch hold of this ray. It will be your first connection with innocence. Don't be frightened by it, because to get frightened is very easy. To think oneself a child again, one becomes frightened. What is happening? Because in our so-called

world, so-called society and culture, all over the world, the child is not respected.

The child is not thought to be real, the child is thought to be just a growing state. The child is thought to be just as a passage towards real life. The real life is when the childhood has disappeared -- that's what we have been taught. The childhood is nothing but a preparation. Go to the school, to the college, to the university; get prepared, get ready -- then begins the real life. So childhood is just like a preface, it is not the real book. That's what we have been taught.

So again when you feel childhood raising its head, one can become scared. What is happening? Am I losing my memory? Am I losing my learning? Am I losing my adulthood? Am I losing all that I have learned with such cost, with such difficulties, with such hard work? -- am I relapsing back? regressing?

If you ask a freudian analyst, he will say, 'Parijat, you are regressing. Beware, don't allow this. Otherwise all you have gained with such effort will be lost.' But I will tell you, you are not regressing. This is not the same childhood that you have lost; this is something absolutely new. It resembles the childhood, but it is something absolutely new. It is a new childhood, a second childhood, it is a rebirth. So don't get scared, don't start feeling that something is wrong.

It happened to another woman... and it can happen to women more easily than to men, because women are still a little more uncivilized than men. They are closer to nature still. Because this whole society is man-oriented, women have been left behind. In a way this is very fortunate. Women are still more wild. That's why they can scream and get angry and cry and weep and tears can flow from their eyes. Man has become very frozen; women are still more fluid, liquid. So it is easier for women to enter the second childhood than for men. Men will have to make a little more arduous effort.

To another woman it happened. She was very old, almost seventy. She became very much afraid. She came to me and she said, 'What is happening? I feel like a child. Not only that -- I feel like behaving like a child, laughing like a child, talking like a child. Not only that -- I would like to tease people.' A seventy-year-old woman wants to tease people like a small child. She was afraid, naturally so. I said, 'You don't be worried. You start playing with children.' She said, 'What? Start playing with children? You really mean so?' I said, 'Yes.'

And she was really a good woman, a rare woman. She started playing with children -- Siddhartha and Purva, and small sannyasins became her friends. And even others were puzzled and surprised. And even others felt something tremendously beautiful happening. She used to play in the ashram with small children; small children of the labourers who worked for the Buddha Hall, with them also she became friends. It was a rare phenomenon. She accepted it and something started growing in her.

When she left, she again came and said, 'Now, I am going to be in trouble. Osho, you have put me in trouble. I have enjoyed it so much. For the first time in my life there has been something significant. But how am I going to protect it in the West? People will simply put me in a madhouse. Here it is okay. Here you are, and here sannyasins are accepting, and they think that when Osho has said, then everything is okay. But who will protect me there? And I don't want to lose this dimension that has opened, I don't want to close this door. My whole life has been a wastage. These few days I have again become a child, I have loved to be, I have become so grateful to be -- a benediction has happened.'

The same is possible for Parijat. She has a very soft heart. Let this first ray become more and more strong. Move with it, dance with it. Start singing again, start playing again. Even if people think it is mad, don't be bothered about those people. Because they have always been thinking that way. They thought St. Francis was mad because he had become like a child. They thought Jesus was mad, they thought Buddha was mad. They have always been thinking in those terms.

In fact, they have lost all contact with nature. They are dead people. Whenever they see somewhere some radiance, some life arising, they start feeling humiliated. They cannot believe it -- that it is possible. Because it has not happened to them, how can it happen to somebody else? 'How do you dare? It has not happened to me, how can it happen to you? Impossible! You must be imagining, or you must be in some psychological trouble.'

Don't be bothered with these people. This society is mad. In this society every sane person is thought to be mad. He looks mad. It is a society of blind people. Suddenly your eyes open and you start talking about light, and all the blind people gather together and they say, 'What nonsense. This man has gone mad. Light does not exist. It is written in our scriptures that light does not exist. Our prophets have proved it, our philosophers have argued about it -- light does not exist. There is no god, there is no possibility of a second childhood.' They will deny.

In fact, while they are denying, they are simply protecting themselves. They are afraid. If this is true,

then it will create a restlessness in them, a discontent -- a divine discontent. And they are afraid of that discontent, because that will change their whole life, their whole style. It will destroy their past. For that they don't have courage enough. For that they are not brave enough. For that they will have to lose many conveniences, much comfort, a settled life, security -- no, they don't want to go that far.

It is better to say 'god is dead'. It is better to say 'god never existed'. It is better to say that people who talk about god are just poets, dreamers, day-dreamers; people who talk about samadhi, ecstasy, meditation, are just navel-gazers, escapists. It is better to condemn these people. That is very protective. Then you can avoid the venture of the unknown.

People are cowards; don't be worried about them. Go on your way, go on your way dancing. Remember only one thing: whatsoever feels good is good, whatsoever feels beautiful is beautiful, and whatsoever makes you joyful, gay, delighted, is truth. Let that be your only criterion. Don't be bothered by others' opinions. Let this be your only touchstone -- whatsoever makes you happy is bound to be true. Ananda -- bliss -- is the only criterion of truth.

So, Parijat, if you feel good and happy, then don't be worried.

LISTENING TO YOU TODAY, I BECAME A CHILD. I WANTED TO CALL OUT 'BUT I AM ONLY THREE.'

Shout it to the trees, shout it to the world, shout it to the stars, that 'I am only three' -- and be. Three is exactly the age when a child dies, nearabout three. The child loses all contact with nature and becomes part of the society. It is the time, the boundary line which he crosses, loses all contact with his own being, becomes a member of the society. Up to then he was just like animals and trees and rocks. Then he is a citizen, then he starts learning manners, language, etiquette. Then, by and by, he is growing out of childhood, going farther and farther away from god.

So if it has happened and you remember that 'I am three', be, be that age, and soon you will start going even deeper. You will be two, you will be one. One day you will suddenly see you are being born, passing through the birth canal, and one day you will see you are in the womb, surrounded by your mother's warmth.

And at that moment first satori happens, first glimpse of samadhi. Because when you are in the womb there is no worry, no responsibility. You don't breathe even, the mother does that for you. When you are in a womb you are tremendously in surrender. In the womb there is no doubt, all is trust. In the womb the child knows no mind, he is simply there without any self.

The first glimpse of enlightenment comes when one has entered again into the womb, one has come to recognize that one is again in the womb -- this whole universe becomes a womb. It is a womb. The whole universe becomes your mother. The whole universe becomes suddenly warm, it is not cold. It is loving. You are not in a strange world, you are at home. You are not an outsider, you are an insider. The first satori happens when you are again back in the womb of your mother.

So, Parijat, go backwards. And this going backwards is not really going backwards, it is going forwards. Because you don't have any other language, that's why 'childhood', 'birth', 'womb', have to be used.

Freud had a very uncanny, intuitive sense of recognizing a few things about which he was not even convinced. Sometimes he was against them, because he was not a religious person. But he had a very intuitive sense of recognizing things. Howsoever vaguely, but he recognized many things.

One of his great insights was this: that religion is a search for the womb, and a religious person is one who wants again to be a child in the mother's womb. Exactly it is so. He was talking about it in a negative way, he was condemning it. But it is exactly so. Then the circle is complete. You have come to the womb again; now the womb is the whole universe. Now your whole life has become circular, complete -- empty and complete, nothing and all.

YOU HAVE SPOKEN OF SEX, LOVE AND COMPASSION. I KNOW WHAT SEX WITHOUT LOVE IS, AND I HAVE KNOWN ROMANTIC LOVE BASED ON UNFULFILLED DESIRES. BUT WHAT IS REAL LOVE WITHOUT SEX? WHAT IS COMPASSION?

Man has three layers: the body, the mind and the soul. So whatsoever you do, you can do in three ways.

Either it can be just from the body, or it can be from the mind, or it can be from the soul. Whatsoever you do, any act of yours, can have three qualities. Sex is love through the body; romantic love is sex through the mind; compassion is through the soul. But the energy is the same. Moving in a deeper way, its quality changes, but the energy is the same.

If you live your love life only through the body, you live a very poor love life, because you live very superficially. Sex, just of the body, is not even sex -- it becomes sexuality. It becomes pornographic, it becomes a little obscene, it becomes a little brutal, ugly, because it has no depth in it. Then it is just a physical release of the energy. Maybe it helps you to become a little less tense, but just to become a little more relaxed you are losing tremendous energy, tremendously valuable energy.

If it can become love you will not be losing it. In the same act you will be gaining also. On the physical level there is only loss -- sex is simply a loss of energy. Sex is a safety valve in the body: when the energy is too much and you don't know what to do with it, you throw it out. You feel relaxed because you are emptied of energy. A sort of rest comes, because the restless energy is thrown out -- but you are poorer than before, you are emptier than before.

And again and again this will happen. Then your whole life will become just a routine of collecting energy by food, by breathing, by exercise, and then throwing it away. This looks absurd. First eat, breathe, exercise, create energy, and then you are worried what to do with it -- then throw it. This is meaningless, absurd.

So sex becomes very soon meaningless. And a person who has known only sex of the body, and has not known the deeper dimension of love, becomes mechanical. His sex is just a repetition of the same act again and again and again.

Prem Chinmaya has sent me a beautiful joke.

There was this farmer and he was having a lot of trouble with his hens. He read an advertisement in a newspaper for a Super-cock: 'Five hundred dollars: we guarantee to double the fertility of your chickens.'

Five hundred dollars is five hundred dollars, and so it took the farmer a couple of weeks to reckon that it was worth it. Finally, a week after he sent his cheque off, a truck arrived, the back doors were swung open, and the driver pulled out a large case with 'Super-cock' written all over it in red, white and blue. No sooner had the farmer opened the case than out sprang Super-cock.

'Where is the hen house?' cried Super-cock. Amazed, the farmer pointed up some steps. Super-cock immediately ran over and up the steps and disappeared into the hen-house. Fifteen minutes later Super-cock emerged, victorious.

The farmer said, 'That was fantastic, I have never seen anything like it before in my life. You just sit down here and eat your fill of this grain.'

'No, no. Do you have any ducks? I love ducks also,' said the Super-cock. The farmer tried to get Super-cock to rest, as he knew how easily these new strains of cock became exhausted, and he had, after all, cost him five hundred dollars. Ten minutes later Super-cock returned from the stream where the farmer had reluctantly told him that the ducks were.

Now the farmer was really angry at Super-cock and told him that he really had to rest or he would kill himself. 'You must have some turkeys? Which way is it to the turkeys?' cried the Super-cock. The farmer was so exasperated that he threw his arms in the air and walked off. Out of the corner of his eye he saw Super-cock strutting off in the direction of the turkey-house.

An hour later he happened to look up in the sky and saw buzzards wheeling over his nearby field. Cursing and swearing under his breath, he walked over to where he could now see, sure enough, his five hundred dollar Super-cock dead in the field -- on his back with his feet raised in the air. Just as he was just about to pick Super-cock up by the legs, Super-cock opened one eye and said, whispering, 'Go away, go away. They are getting nearer.'

A man who lives a life of physical sex is nothing but a Super-cock. He lives and dies just doing one thing, and all else is centered on that one thing. And it is futile, and it is not nourishing. Sex is not nourishing, it is destructive. Unless it becomes love it has no creative energy in it.

YOU HAVE SPOKEN OF SEX, LOVE AND COMPASSION. I KNOW WHAT SEX WITHOUT LOVE IS....

It is good that you recognize that you know what sex without love is. There are many people, millions of them, who will not recognize that, who will not even accept this -- they go on thinking and believing that they love. This is good -- this awareness is good; then possibilities open. Because once you recognize that you have touched only one layer of your being, then the second layer can be opened, penetrated.

If you say that no, you know whatsoever there is to love, then it is very difficult to help you. So, good, the questioner is aware.... I KNOW WHAT SEX WITHOUT LOVE IS. It is miserable. It simply gives you a mechanical release. You can become addicted to it: you don't enjoy it then, but you will miss it. If you don't go into it you will feel restless, if you go into it there is nothing in it.

That is what is happening in the West. People are going beyond sex -- not towards love, not towards compassion -- because that beyond is within; people are going beyond sex in a negative way -- sex is becoming absurd. They are finished with it. They are searching something else. That's why drugs have become so important. Sex is finished -- that was the oldest drug, the natural LSD. Now it is finished, and people don't know what to do now. The natural drug is no more appealing, they have had enough of it. So chemicals, LSD, marijuana, psilocybin and other things are becoming more important.

In the West it is impossible now to prevent people from drugs. Unless sex starts becoming deeper and is transformed into love, there is no way: people will have to go towards drugs, helplessly. Even if they are reluctant they will have to go, because the old drug of sex is finished. It is not finished because it was futile, it is finished because people lived only on the superficial level. They never penetrated into the mystery of it.

At the most people know something about what they call romantic love -- that too is not love; that is repressed sex. When you don't have the possibility of making a sexual contact, that repressed energy becomes romance. Then that repressed energy starts becoming cerebral, it starts moving into the head. When sex moves from the genital organs towards the head, it becomes romance. Romantic love is not really love, it is pseudo, it is a false coin. It is again the same sex but the opportunity was not there.

In the past ages people lived very much in the romantic love because sex was not so easy. It was very difficult, the society created so many obstacles. Sex was so difficult that people had to repress it. That repressed energy would start moving into their heads -- would become poetry, painting and romance, and they would have dreams, beautiful dreams.

Now that has disappeared, particularly in the West. In the East it is still there. In the West it has disappeared because sex has become available. Thanks to Freud there has been a great revolution in the West. The revolution has dropped all those barriers and inhibitions and repression upon sex energy. Now sex is easily available, there is no problem about it.

It is so much available, more than you need -- that has created a problem. Romantic love has disappeared. Now in the West no romantic poetry is being written. Who will write romantic poetry? Sex is so easily available in the market, who will think about it? There is no need to think about it.

Romantic love is the other side of the physical sex, the repressed side. It is not love. Both are ill. What you call sex, sexuality, and romantic love -- both are ill states of affairs. When body and mind meet, there is love. Love is healthy. In sexuality only body is there, in romantic love only head is there. Both are partial.

In love, body and mind meet: you become a unity, more of a unity. You love the person and sex comes just as a shadow to it. It is not vice versa. You love the person so much, your energies meet with the person so deeply, you feel so good by the other's presence, the other's presence is so fulfilling -- it completes you. Love comes as a shadow to it.

Sex is not the center, love is the center; sex becomes the periphery. Yes, sometimes you would like to meet on the physical plane also, but there is no hankering for it. It is not an obsession, it is just a sharing of energy. The basic thing is deep. The periphery is good. With the center, the periphery is good; without the center, it becomes sexuality. Without the periphery, if it is only in the center, it becomes romantic love. When the periphery and the center are both together, there is a togetherness of body and mind. It is not only that you desire the other's body, but you desire the other's being -- then there is love. Love is healthy.

Sexuality and romantic love are ill, unhealthy. They are a sort of neurosis, because they create a split in you. Love is a harmony. It is not only the body of the other, but his very being, his very presence that is loved. You don't use the other person as a means for release. You love the person. He is not, or she is not, a means, but an end unto herself or unto himself. Love is healthy.

And there is another depth still left, which I call compassion. When body, mind and soul meet, then you have become a great unity. You have become a trinity. You have become trimurti. Then all that is in you, from the most superficial to the deepest depth, is in a meeting. Your soul also is part of your love. Of course, compassion is possible only through deep meditation.

Sexuality is possible without any understanding, without any meditation. Love is possible only with understanding. Compassion is possible only with understanding and meditation, understanding and awareness. Not only do you understand and respect the other person, but you have come to your deepest core of being. Seeing your own deepest core, you have become capable of seeing the deepest core in the other also. Now the other does not exist as a body or a mind; the other exists as a soul. And souls are not separate. Your soul and my soul are one.

When two bodies meet, they are separate. When two body-minds meet, their boundaries are overlapping. When two souls meet, they are one. Compassion is the highest form of love. It is possible only for a Buddha, or a Christ, or a Krishna to have compassion.

But love is possible for many. A little more understanding of life, a little more watchfulness about life, will help many to become lovers. But if you are completely unconscious then you have to live the rotten life of sex. In compassion, the energy is purest; love completely has become of the depth. In fact in compassion love is no more a relationship, it has become a state.

When you are in sexuality you don't bother much to whom you are making love -- any body will do. You just need a woman or a man, any body will do. You just need the other's body. In love, any body won't do, anybody's body won't do. You need a person who is in deep love with you, who has a certain affinity and harmony with you, in whose presence your heart starts singing, a deep bell starts ringing... in whose presence you feel a blessing. Then only is it possible for you to make love to the other person. To make love is possible only if the meeting -- the inner meeting -- has happened. Otherwise it is simply impossible to think, even to imagine that you are making love to a person you don't love.

In the state of compassion, sex completely disappears. In the state of love, sex remains but becomes secondary. In the state of sexuality, sex is the only thing and the primary thing. In the second state -- of love -- sex is secondary, follows like a shadow. The flame is there and sex follows like smoke. In the first stage of sex, there is only smoke, there is no flame; the fuel is too wet for flame. There is only smoke and smoke and smoke. In the second state there is flame but still smoke is there, surrounding the flame. The flame is clouded by the smoke. In the third state of compassion there is only flame, no smoke -- it is a smokeless flame. Purity has attained absolutely.

You can make sex to as many people as you want because there is no discrimination. It is animalistic. In the state of love you discriminate. Love is very individualistic, it is very choosey. In the state of compassion all individuality has disappeared; there is universality. You are simply compassion, you are simply love. Love goes on falling, overflowing. Whosoever comes close to you is fulfilled. Whosoever dares to come close to you is inflamed, carries a new glow.

In compassion it is not a question between you and the other. You are not there, neither is the other -- only one energy, one tremendous energy of existence, dancing. It is NATARAJ, the dancing Shiva. The energy is in love with itself. It is tremendously ecstatic and happy. It is elated for no reason at all, it is extravagant. It has so much that it goes on pouring. It is a play.

Sex is like work; you are too much worried about it. You want to do it, you want to finish it somehow. It is like a burden on you. Love is not like a burden, it is enjoyment. You cherish it, you taste it -- as a connoisseur tastes the wine. There is no hurry. There is no hurry to finish it, you would like to linger in it. You are slow, unhurried, patient.

Sex is momentary, love has a longer period for it -- it lingers slowly. Compassion is eternal, it is timeless. Whether somebody is there or not is not the question then. A man of compassion has compassion. Buddha sitting under his bodhi tree is as loving as when he is surrounded by his sannyasins. When he is moving in the crowd he is as loving as when he is alone. Now love is a state.

If you want to change from sex towards love, try to understand your sexuality. Watch it, watch the mechanicalness of it. See the futility, see the whole absurdity of it -- it is not leading you anywhere. Become a little more refined, become a little more subtle. Look not for the body, but somebody's being. Watch, explore. Sooner or later you will find somebody who fits with you.

It can happen in the first sight even, because when energies fit, they fit. If they don't fit, they don't fit. You can struggle your whole life -- they will not fit. If they fit they fit immediately. Marriage has made love disappear badly, marriage has made love disappear from the earth. Because for other considerations marriage is arranged -- money, finance, family, prestige, astrology -- all absurd. They have nothing to do with the heart of the two persons who are going to be married.

So marriage is almost always a failure; only in rare accidents it is not so -- but they are accidents, exceptions. They cannot be counted. Marriage is always on the rocks, because it is for wrong reasons. Only

love can become the foundation of a real marriage, there is no other way. Because there is no other way to find that your wave length is exactly the same as the other's, that you vibrate in the same way as the other. There is no other way to find it out.

Astrology is not helpful, neither somebody's prestige, family. No, nothing is important. Only one thing is important -- that two persons together vibrate in such a way that their vibrations become a pattern, a harmonious pattern. Only vibe can decide.

In a better world people will be allowed to move and mingle and meet as many people as possible so they can find really somebody who gets into them and they get into him, or into her -- somebody who has the same quality which fits and makes you complete and fulfills you.

Love is possible. If the society is a little more healthy and less perverted, love is possible. In a good healthy society, love should be natural. In a perverted society -- the society in which we live and the whole world lives -- love has become impossible; only sex has remained possible. But compassion will become possible only if you make all efforts to become meditative, otherwise not.

The last stage of compassion I call holy. The first stage I call unhealthy, ill; the second stage I call healthy, normal -- society can attain to the second stage. Only when society hinders with the individual life and tries to manipulate the individual and dominate it, the first stage happens.

The third stage I call holy because it consists of the whole. That is possible only if you make individual efforts. Meditation will lead you to compassion. Buddha has said: If you meditate, compassion will arise automatically.

OSHO, I HEAR WHAT YOU ARE SAYING, BUT EVERYTHING IN ME IS SAYING NO, NO, NO. I WANT TO LEAVE. I WANT TO GO HOME. YOGANANDA.

Yogananda, you are a fool. You have come home. Where else do you want to go?
It happened:

Once a drunkard came back to his home in the deep mid-night.

He was so drunk that he could not recognize his home. He knocked on the door. His old mother opened the door and said, 'Come in.'

But he said, 'Old woman, I have knocked only just to ask -- where is my home? Just tell me. I remember faintly -- my home exists somewhere in this neighbourhood. The road seems to be familiar.

The woman said, 'What are you talking? You fool! Come in! This is your home!'

Yogananda, the same is my answer to you. You have come home. To whom are you saying no, no, no? Say yes -- and enter.

The Discipline of Transcendence, Vol 2

Chapter #11
Chapter title: Spiritual enlightenment

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THE BUDDHA SAID:
LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.
LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY. BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.
THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.
THE BUDDHA SAID:
YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED. EACH OF THEM HAS ITS OWN NAME AND THERE IS NO SUCH THING THERE KNOWN AS EGO. AS THERE IS REALLY NO EGO, IT IS LIKE UNTO A MIRAGE.

I AM REMINDED OF THE FATEFUL DAY of twenty-first March, 1953. For many lives I had been working -- working upon myself, struggling, doing whatsoever can be done -- and nothing was happening.

Now I understand why nothing was happening. The very effort was the barrier, the very ladder was preventing, the very urge to seek was the obstacle. Not that one can reach without seeking. Seeking is needed, but then comes a point when seeking has to be dropped. The boat is needed to cross the river but then comes a moment when you have to get out of the boat and forget all about it and leave it behind. Effort is needed, without effort nothing is possible. And also only with effort, nothing is possible.

Just before twenty-first March, 1953, seven days before, I stopped working on myself. A moment comes when you see the whole futility of effort. You have done all that you can do and nothing is happening. You have done all that is humanly possible. Then what else can you do? In sheer helplessness one drops all search.

And the day the search stopped, the day I was not seeking for something, the day I was not expecting something to happen, it started happening. A new energy arose -- out of nowhere. It was not coming from any source. It was coming from nowhere and everywhere. It was in the trees and in the rocks and the sky and the sun and the air -- it was everywhere. And I was seeking so hard, and I was thinking it is very far away. And it was so near and so close.

Just because I was seeking I had become incapable of seeing the near. Seeking is always for the far, seeking is always for the distant -- and it was not distant. I had become far-sighted, I had lost the near-sightedness. The eyes had become focussed on the far away, the horizon, and they had lost the quality to see that which is just close, surrounding you.

The day effort ceased, I also ceased. Because you cannot exist without effort, and you cannot exist without desire, and you cannot exist without striving.

The phenomenon of the ego, of the self, is not a thing, it is a process. It is not a substance sitting there inside you; you have to create it each moment. It is like pedalling bicycle. If you pedal it goes on and on, if you don't pedal it stops. It may go a little because of the past momentum, but the moment you stop pedalling, in fact the bicycle starts stopping. It has no more energy, no more power to go anywhere. It is going to fall and collapse.

The ego exists because we go on pedalling desire, because we go on striving to get something, because we go on jumping ahead of ourselves. That is the very phenomenon of the ego -- the jump ahead of yourself, the jump in the future, the jump in the tomorrow. The jump in the non-existential creates the ego. Because it comes out of the non-existential it is like a mirage. It consists only of desire and nothing else. It consists only of thirst and nothing else.

The ego is not in the present, it is in the future. If you are in the future, then ego seems to be very substantial. If you are in the present the ego is a mirage, it starts disappearing.

The day I stopped seeking... and it is not right to say that I stopped seeking, better will be to say the day seeking stopped. Let me repeat it: the better way to say it is the day the seeking stopped. Because if I stop it then I am there again. Now stopping becomes my effort, now stopping becomes my desire, and desire goes on existing in a very subtle way.

You cannot stop desire; you can only understand it. In the very understanding is the stopping of it. Remember, nobody can stop desiring, and the reality happens only when desire stops.

So this is the dilemma. What to do? Desire is there and Buddhas go on saying desire has to be stopped, and they go on saying in the next breath that you cannot stop desire. So what to do? You put people in a

dilemma. They are in desire, certainly. You say it has to be stopped -- okay. And then you say it cannot be stopped. Then what is to be done?

The desire has to be understood. You can understand it, you can just see the futility of it. A direct perception is needed, an immediate penetration is needed. Look into desire, just see what it is, and you will see the falsity of it, and you will see it is non-existential. And desire drops and something drops simultaneously within you.

Desire and the ego exist in cooperation, they coordinate. The ego cannot exist without desire, the desire cannot exist without the ego. Desire is projected ego, ego is introjected desire. They are together, two aspects of one phenomenon.

The day desiring stopped, I felt very hopeless and helpless. No hope because no future. Nothing to hope because all hoping has proved futile, it leads nowhere. You go in rounds. It goes on dangling in front of you, it goes on creating new mirages, it goes on calling you, 'Come on, run fast, you will reach.' But howsoever fast you run you never reach.

That's why Buddha calls it a mirage. It is like the horizon that you see around the earth. It appears but it is not there. If you go it goes on running from you. The faster you run, the faster it moves away. The slower you go, the slower it moves away. But one thing is certain -- the distance between you and the horizon remains absolutely the same. Not even a single inch can you reduce the distance between you and the horizon.

You cannot reduce the distance between you and your hope. Hope is horizon. You try to bridge yourself with the horizon, with the hope, with a projected desire. The desire is a bridge, a dream bridge -- because the horizon exists not, so you cannot make a bridge towards it, you can only dream about the bridge. You cannot be joined with the non-existential.

The day the desire stopped, the day I looked and realized into it, it simply was futile. I was helpless and hopeless. But that very moment something started happening. The same started happening for which for many lives I was working and it was not happening.

In your hopelessness is the only hope, and in your desirelessness is your only fulfillment, and in your tremendous helplessness suddenly the whole existence starts helping you.

It is waiting. When it sees that you are working on your own, it does not interfere. It waits. It can wait infinitely because there is no hurry for it. It is eternity. The moment you are not on your own, the moment you drop, the moment you disappear, the whole existence rushes towards you, enters you. And for the first time things start happening.

Seven days I lived in a very hopeless and helpless state, but at the same time something was arising. When I say hopeless I don't mean what you mean by the word hopeless. I simply mean there was no hope in me. Hope was absent. I am not saying that I was hopeless and sad. I was happy in fact, I was very tranquil, calm and collected and centered. Hopeless, but in a totally new meaning. There was no hope, so how could there be hopelessness. Both had disappeared.

The hopelessness was absolute and total. Hope had disappeared and with it its counterpart, hopelessness, had also disappeared. It was a totally new experience -- of being without hope. It was not a negative state. I have to use words -- but it was not a negative state. It was absolutely positive. It was not just absence, a presence was felt. Something was overflowing in me, overflooding me.

And when I say I was helpless, I don't mean the word in the dictionary-sense. I simply say I was selfless. That's what I mean when I say helpless. I have recognized the fact that I am not, so I cannot depend on myself, so I cannot stand on my own ground -- there was no ground underneath. I was in an abyss... bottomless abyss. But there was no fear because there was nothing to protect. There was no fear because there was nobody to be afraid.

Those seven days were of tremendous transformation, total transformation. And the last day the presence of a totally new energy, a new light and new delight, became so intense that it was almost unbearable -- as if I was exploding, as if I was going mad with blissfulness. The new generation in the West has the right word for it -- I was blissed out, stoned.

It was impossible to make any sense out of it, what was happening. It was a very non-sense world -- difficult to figure it out, difficult to manage in categories, difficult to use words, languages, explanations. All scriptures appeared dead and all the words that have been used for this experience looked very pale, anaemic. This was so alive. It was like a tidal wave of bliss.

The whole day was strange, stunning, and it was a shattering experience. The past was disappearing, as if it had never belonged to me, as if I had read about it somewhere, as if I had dreamed about it, as if it was

somebody else's story I have heard and somebody told it to me. I was becoming loose from my past, I was being uprooted from my history, I was losing my autobiography. I was becoming a non-being, what Buddha calls anatta. Boundaries were disappearing, distinctions were disappearing.

Mind was disappearing; it was millions of miles away. It was difficult to catch hold of it, it was rushing farther and farther away, and there was no urge to keep it close. I was simply indifferent about it all. It was okay. There was no urge to remain continuous with the past.

By the evening it became so difficult to bear it -- it was hurting, it was painful. It was like when a woman goes into labour when a child is to be born, and the woman suffers tremendous pain -- the birth pangs.

I used to go to sleep in those days near about twelve or one in the night, but that day it was impossible to remain awake. My eyes were closing, it was difficult to keep them open. Something was very imminent, something was going to happen. It was difficult to say what it was -- maybe it is going to be my death -- but there was no fear. I was ready for it. Those seven days had been so beautiful that I was ready to die, nothing more was needed. They had been so tremendously blissful, I was so contented, that if death was coming, it was welcome.

But something was going to happen -- something like death, something very drastic, something which will be either a death or a new birth, a crucifixion or a resurrection -- but something of tremendous import was around just by the corner. And it was impossible to keep my eyes open. I was drugged.

I went to sleep near about eight. It was not like sleep. Now I can understand what Patanjali means when he says that sleep and samadhi are similar. Only with one difference -- that in samadhi you are fully awake and asleep also. Asleep and awake together, the whole body relaxed, every cell of the body totally relaxed, all functioning relaxed, and yet a light of awareness burns within you... clear, smokeless. You remain alert and yet relaxed, loose but fully awake. The body is in the deepest sleep possible and your consciousness is at its peak. The peak of consciousness and the valley of the body meet.

I went to sleep. It was a very strange sleep. The body was asleep, I was awake. It was so strange -- as if one was torn apart into two directions, two dimensions; as if the polarity has become completely focused, as if I was both the polarities together... the positive and negative were meeting, sleep and awareness were meeting, death and life were meeting. That is the moment when you can say 'the creator and the creation meet.'

It was weird. For the first time it shocks you to the very roots, it shakes your foundations. You can never be the same after that experience; it brings a new vision to your life, a new quality.

Near about twelve my eyes suddenly opened -- I had not opened them. The sleep was broken by something else. I felt a great presence around me in the room. It was a very small room. I felt a throbbing life all around me, a great vibration -- almost like a hurricane, a great storm of light, joy, ecstasy. I was drowning in it.

It was so tremendously real that everything became unreal. The walls of the room became unreal, the house became unreal, my own body became unreal. Everything was unreal because now there was for the first time reality.

That's why when Buddha and Shankara say the world is maya, a mirage, it is difficult for us to understand. Because we know only this world, we don't have any comparison. This is the only reality we know. What are these people talking about -- this is maya, illusion? This is the only reality. Unless you come to know the really real, their words cannot be understood, their words remain theoretical. They look like hypotheses. Maybe this man is propounding a philosophy -- 'The world is unreal'.

When Berkley in the West said that the world is unreal, he was walking with one of his friends, a very logical man; the friend was almost a skeptic. He took a stone from the road and hit Berkley's feet hard. Berkley screamed, blood rushed out, and the skeptic said, 'Now, the world is unreal? You say the world is unreal? -- then why did you scream? This stone is unreal? -- then why did you scream? Then why are you holding your leg and why are you showing so much pain and anguish on your face. Stop this? It is all unreal.

Now this type of man cannot understand what Buddha means when he says the world is a mirage. He does not mean that you can pass through the wall. He is not saying this -- that you can eat stones and it will make no difference whether you eat bread or stones. He is not saying that.

He is saying that there is a reality. Once you come to know it, this so-called reality simply pales out, simply becomes unreal. With a higher reality in vision the comparison arises, not otherwise.

In the dream; the dream is real. You dream every night. Dream is one of the greatest activities that you

go on doing. If you live sixty years, twenty years you will sleep and almost ten years you will dream. Ten years in a life -- nothing else do you do so much. Ten years of continuous dreaming -- just think about it. And every night.... And every morning you say it was unreal, and again in the night when you dream, dream becomes real.

In a dream it is so difficult to remember that this is a dream. But in the morning it is so easy. What happens? You are the same person. In the dream there is only one reality. How to compare? How to say it is unreal? Compared to what? It is the only reality. Everything is as unreal as everything else so there is no comparison. In the morning when you open your eyes another reality is there. Now you can say it was all unreal. Compared to this reality, dream becomes unreal.

There is an awakening -- compared to THAT reality of THAT awakening, this whole reality becomes unreal.

That night for the first time I understood the meaning of the word maya. Not that I had not known the word before, not that I was not aware of the meaning of the word. As you are aware, I was also aware of the meaning -- but I had never understood it before. How can you understand without experience?

That night another reality opened its door, another dimension became available. Suddenly it was there, the other reality, the separate reality, the really real, or whatsoever you want to call it -- call it god, call it truth, call it dhamma, call it tao, or whatsoever you will. It was nameless. But it was there -- so opaque, so transparent, and yet so solid one could have touched it. It was almost suffocating me in that room. It was too much and I was not yet capable of absorbing it.

A deep urge arose in me to rush out of the room, to go under the sky -- it was suffocating me. It was too much! It will kill me! If I had remained a few moments more, it would have suffocated me -- it looked like that.

I rushed out of the room, came out in the street. A great urge was there just to be under the sky with the stars, with the trees, with the earth... to be with nature. And immediately as I came out, the feeling of being suffocated disappeared. It was too small a place for such a big phenomenon. Even the sky is a small place for that big phenomenon. It is bigger than the sky. Even the sky is not the limit for it. But then I felt more at ease.

I walked towards the nearest garden. It was a totally new walk, as if gravitation had disappeared. I was walking, or I was running, or I was simply flying; it was difficult to decide. There was no gravitation, I was feeling weightless -- as if some energy was taking me. I was in the hands of some other energy.

For the first time I was not alone, for the first time I was no more an individual, for the first time the drop has come and fallen into the ocean. Now the whole ocean was mine, I was the ocean. There was no limitation. A tremendous power arose as if I could do anything whatsoever. I was not there, only the power was there.

I reached to the garden where I used to go every day. The garden was closed, closed for the night. It was too late, it was almost one o'clock in the night. The gardeners were fast asleep. I had to enter the garden like a thief, I had to climb the gate. But something was pulling me towards the garden. It was not within my capacity to prevent myself. I was just floating.

That's what I mean when I say again and again 'float with the river, don't push the river'. I was relaxed, I was in a let-go. I was not there. IT was there, call it god -- god was there.

I would like to call it IT, because god is too human a word, and has become too dirty by too much use, has become too polluted by so many people. Christians, Hindus, Mohammedans, priests and politicians -- they all have corrupted the beauty of the word. So let me call it IT. IT was there and I was just carried away... carried by a tidal wave.

The moment I entered the garden everything became luminous, it was all over the place -- the benediction, the blessedness. I could see the trees for the first time -- their green, their life, their very sap running. The whole garden was asleep, the trees were asleep. But I could see the whole garden alive, even the small grass leaves were so beautiful.

I looked around. One tree was tremendously luminous -- the maulshree tree. It attracted me, it pulled me towards itself. I had not chosen it, god himself has chosen it. I went to the tree, I sat under the tree. As I sat there things started settling. The whole universe became a benediction.

It is difficult to say how long I was in that state. When I went back home it was four o'clock in the morning, so I must have been there by clock time at least three hours -- but it was infinity. It had nothing to do with clock time. It was timeless.

Those three hours became the whole eternity, endless eternity. There was no time, there was no passage

of time; it was the virgin reality -- uncorrupted, untouchable, unmeasurable.

And that day something happened that has continued -- not as a continuity -- but it has still continued as an undercurrent. Not as a permanency -- each moment it has been happening again and again. It has been a miracle each moment.

That night... and since that night I have never been in the body. I am hovering around it. I became tremendously powerful and at the same time very fragile. I became very strong, but that strength is not the strength of a Mohammed Ali. That strength is not the strength of a rock, that strength is the strength of a rose flower -- so fragile in his strength... so fragile, so sensitive, so delicate.

The rock will be there, the flower can go any moment, but still the flower is stronger than the rock because it is more alive. Or, the strength of a dewdrop on a leaf of grass just shining; in the morning sun -- so beautiful, so precious, and yet can slip any moment. So incomparable in its grace, but a small breeze can come and the dewdrop can slip and be lost forever.

Buddhas have a strength which is not of this world. Their strength is totally of love... Like a rose flower or a dewdrop. Their strength is very fragile, vulnerable. Their strength is the strength of life not of death. Their power is not of that which kills; their power is of that which creates. Their power is not of violence, aggression; their power is that of compassion.

But I have never been in the body again, I am just hovering around the body. And that's why I say it has been a tremendous miracle. Each moment I am surprised I am still here, I should not be. I should have left any moment, still I am here. Every morning I open my eyes and I say, 'So, again I am still here?' Because it seems almost impossible. The miracle has been a continuity.

Just the other day somebody asked a question -- 'Osho, you are getting so fragile and delicate and so sensitive to the smells of hair oils and shampoos that it seems we will not be able to see you unless we all go bald.' By the way, nothing is wrong with being bald -- bald is beautiful. Just as 'black is beautiful', so 'bald is beautiful'. But that is true and you have to be careful about it.

I am fragile, delicate and sensitive. That is my strength. If you throw a rock at a flower nothing will happen to the rock, the flower will be gone. But still you cannot say that the rock is more powerful than the flower. The flower will be gone because the flower was alive. And the rock -- nothing will happen to it because it is dead. The flower will be gone because the flower has no strength to destroy. The flower will simply disappear and give way to the rock. The rock has a power to destroy because the rock is dead.

Remember, since that day I have never been in the body really; just a delicate thread joins me with the body. And I am continuously surprised that somehow the whole must be willing me to be here, because I am no more here with my own strength, I am no more here on my own. It must be the will of the whole to keep me here, to allow me to linger a little more on this shore. Maybe the whole wants to share something with you through me.

Since that day the world is unreal. Another world has been revealed. When I say the world is unreal I don't mean that these trees are unreal. These trees are absolutely real -- but the way you see these trees is unreal. These trees are not unreal in themselves -- they exist in god, they exist in absolute reality -- but the way you see them you never see them; you are seeing something else, a mirage.

You create your own dream around you and unless you become awake you will continue to dream. The world is unreal because the world that you know is the world of your dreams. When dreams drop and you simply encounter the world that is there, then the real world.

There are not two things, god and the world. God is the world if you have eyes, clear eyes, without any dreams, without any dust of the dreams, without any haze of sleep; if you have clear eyes, clarity, perceptiveness, there is only god.

Then somewhere god is a green tree, and somewhere else god is a shining star, and somewhere else god is a cuckoo, and somewhere else god is a flower, and somewhere else a child and somewhere else a river -- then only god is. The moment you start seeing, only god is.

But right now whatsoever you see is not the truth, it is a projected lie. That is the meaning of a mirage. And once you see, even for a single split moment, if you can see, if you can allow yourself to see, you will find immense benediction present all over, everywhere -- in the clouds, in the sun, on the earth.

This is a beautiful world. But I am not talking about your world, I am talking about my world. Your world is very ugly, your world is your world created by a self, your world is a projected world. You are using the real world as a screen and projecting your own ideas on it.

When I say the world is real, the world is tremendously beautiful, the world is luminous with infinity, the world is light and delight, it is a celebration, I mean my world -- or your world if you drop your dreams.

When you drop your dreams you see the same world as any Buddha has ever seen. When you dream you dream privately. Have you watched it? -- that dreams are private. You cannot share them even with your beloved. You cannot invite your wife to your dream -- or your husband, or your friend. You cannot say, 'Now, please come tonight in my dream. I would like to see the dream together.' It is not possible. Dream is a private thing, hence it is illusory, it has no objective reality.

God is a universal thing. Once you come out of your private dreams, it is there. It has been always there. Once your eyes are clear, a sudden illumination -- suddenly you are overflooded with beauty, grandeur and grace. That is the goal, that is the destiny.

Let me repeat. Without effort you will never reach it, with effort nobody has ever reached it. You will need great effort, and only then there comes a moment.when effort becomes futile. But it becomes futile only when you have come to the very peak of it, never before it. When you have come to the very pinnacle of your effort -- all that you can do you have done -- then suddenly there is no need to do anything any more. You drop the effort.

But nobody can drop it in the middle, it can be dropped only at the extreme end. So go to the extreme end if you want to drop it. Hence I go on insisting: make as much effort as you can, put your whole energy and total heart in it, so that one day you can see -- now effort is not going to lead me anywhere. And that day it will not be you who will drop the effort, it drops on its own accord. And when it drops on its own accord, meditation happens.

Meditation is not a result of your efforts, meditation is a happening. When your efforts drop, suddenly meditation is there... the benediction of it, the blessedness of it, the glory of it. It is there like a presence... luminous, surrounding you and surrounding everything. It fills the whole earth and the whole sky.

That meditation cannot be created by human effort. Human effort is too limited. That blessedness is so infinite. You cannot manipulate it. It can happen only when you are in a tremendous surrender. When you are not there only then it can happen. When you are a no-self -- no desire, not going anywhere -- when you are just herenow, not doing anything in particular, just being, it happens. And it comes in waves and the waves become tidal. It comes like a storm, and takes you away into a totally new reality.

But first you have to do all that you can do, and then you have to learn non-doing. The doing of the non-doing is the greatest doing, and the effort of effortlessness is the greatest effort.

Your meditation that you create by chanting a mantra or by sitting quiet and still and forcing yourself, is a very mediocre meditation. It is created by you, it cannot be bigger than you. It is homemade, and the maker is always bigger than the made. You have made it by sitting, forcing in a yoga posture, chanting 'rama, rama, rama' or anything -- 'blah, blah, blah' -- anything. You have forced the mind to become still.

It is a forced stillness. It is not that quiet that comes when you are not there. It is not that silence which comes when you are almost non-existential. It is not that beautitude which descends on you like a dove.

It is said when Jesus was baptized by John the Baptist in the Jordan River, god descended in him, or the holy ghost descended in him like a dove. Yes, that is exactly so. When you are not there peace descends in you... fluttering like a dove... reaches in your heart and abides there and abides there forever.

You are your undoing, you are the barrier. Meditation is when the meditator is not. When the mind ceases with all its activities -- seeing that they are futile -- then the unknown penetrates you, overwhelms you.

The mind must cease for god to be. Knowledge must cease for knowing to be. You must disappear, you must give way. You must become empty, then only you can be full.

That night I became empty and became full. I became non-existential and became existence. That night I died and was reborn. But the one that was reborn has nothing to do with that which died, it is a discontinuous thing. On the surface it looks continuous but it is discontinuous. The one who died, died totally; nothing of him has remained.

Believe me, nothing of him has remained, not even a shadow. It died totally, utterly. It is not that I am just a modified RUP, transformed, modified form, transformed form of the old. No, there has been no continuity. That day of March twenty-first, the person who had lived for many many lives, for millennia, simply died. Another being, absolutely new, not connected at all with the old, started to exist.

Religion just gives you a total death. Maybe that's why the whole day previous to that happening I was feeling some urgency like death, as if I am going to die -- and I really died. I have known many other deaths but they were nothing compared to it, they were partial deaths.

Sometimes the body died, sometimes a part of the mind died, sometimes a part of the ego died, but as far

as the person was concerned, it remained. Renovated many times, decorated many times, changed a little bit here and there, but it remained, the continuity remained.

That night the death was total. It was a date with death and god simultaneously.

Now this sutra.

THE BUDDHA SAID:
LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.
LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY. BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.
THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.

LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.

Look. You don't look, you never look. Before you look you have an idea. You never look in purity, you never look unprejudiced. You always carry some prejudice, you always carry some opinion, ideology, scripture -- your own experience or others' experiences, but you always carry something in the mind. You are never naked with reality.

And when Buddha says, LOOK UP TO HEAVEN AND DOWN ON EARTH, he means look with a naked eye, with no coatings of opinions, ideas, experiences, borrowed or otherwise.

Have you seen a naked eye? As far as humanity is concerned it is very rare to come across a naked eye. All eyes are so dressed up. Somebody has a christian eye, somebody has a hindu eye, somebody has a mohammedan eye. They look differently.

When a Mohammedan reads the Gita he never reads the same thing that a Hindu reads in it. When a Jaina reads the Gita he reads something else again. A Hindu can read the Bible but he will never read that which a Christian reads. The Bible is the same. From where does this difference come? The difference must be coming from the eye, the difference must be coming from the mind.

Have you ever read a single page of a book without bringing your mind in it, without corrupting it by your mind, by your past? Without interpreting it, have you ever looked at anything in life? If not then you have not looked at all, then you don't have real eyes. You have just holes not eyes.

The eye has to be receptive, not aggressive. When you have a certain idea in the eye, in your mind, it is aggressive. It immediately imposes itself on things. When you have an empty eye, naked, undressed, not Christian, not Hindu, not Communist, just pure look, innocent... primal innocence -- innocent as an animal's eye or a child, a newborn child. A just-born child looks around -- he has no idea of what is what. What is beautiful and what is ugly, he has no idea. That primal innocence has to be. Only then you will be able to see what Buddha says.

You have been looking in life but you have not come to see that all is impermanence. Everything is dying, everything is decaying, everything is on a death procession. People are standing in a death queue. Look around -- everything rushing towards death. Everything is fleeting, momentary, fluxlike; nothing seems to be of eternal value, nothing seems to abide, nothing seems to hold, nothing seems to remain. Everything just goes on and on and on, and goes on changing. What else is a dream?

Buddha says this life, this world that you live in, that you are surrounded with, that you have created around yourself, is but a dream -- impermanent, temporary. Don't make your abode there, otherwise you will suffer. Because nobody can be contented with the temporary. By the time you think it is in your hands it is gone. By the time you think you have possessed it, it is no more there. You struggle for it -- by the time you achieve it, it has disappeared.

The beauty is fleeting, love is fleeting, everything in this life is fleeting. You are running to catch shadows. They look real; by the time you have arrived they prove mirages.

LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.
LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY.

It is one of the most fundamental principles of Gautam the Buddha -- that one should become aware of the impermanent world we are surrounded with. Then immediately you will be able to understand why Buddha calls it a dream, a maya, illusion.

In the East our definition of truth is that which abides forever, and of untruth, that which is there this moment and next moment is not there.

Untruth is that which is temporary, momentary, impermanent. And truth is that which is, always is, has been, will be. Behind these fleeting shadows find the eternal, penetrate to the eternal, because there can be bliss only with the eternal; misery only with the momentary.

BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT...

That's why I was reminded of my own experience and I talked about it to you.

... BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.

Wisdom cannot be found through scriptures; it is an experience. It is not knowledge, wisdom is not knowledge. You cannot gather it from others, you cannot borrow it. It is not information. You cannot learn it from the scriptures. There is only one way to become wise and that is to enter into a live experience of life.

Something is said by Buddha -- you hear it; something I say -- you hear it -- but you don't become wise by hearing it. It will become knowledge. You can repeat it, you can repeat it even in a better way. You can become very skillful, efficient, in repeating it. You can say it in a better language, but you don't have the experience.

You have never tasted the wine yourself. You have simply seen some drunkard moving, wobbling on the road, fallen in a gutter. You have simply watched a drunkard, how he moves, how he stumbles, but you don't know what the experience is. You will have to become a drunkard -- there is no other way.

You can watch a thousand and one drunkards and you can collect all information about them, but that will be from the outside and the experience is inner. That will be from without, and you will collect it as a spectator. And the experience cannot be attained by seeing, it can be attained only by being.

Now the modern world has become very obsessed by seeing; the modern world is the spectator's world. People are sitting for hours in the movie houses, just watching, doing nothing. In the West people are glued to their chairs for hours, six hours, eight hours even, just sitting before their tv:s. You listen to somebody singing and you see somebody dancing and you see somebody making love -- that's why people are so much interested in pornography -- but you are a spectator.

The modern man is the falsest man that has ever existed on the earth, and his falsity consists in that he thinks he can know by just seeing, just by being a spectator. People are sitting for hours seeing hockey matches, volley ball matches, cricket matches -- for hours. When are you going to play yourself? When are you going to love somebody? When are you going to dance and sing and be?

This is a very borrowed life. Somebody dances for you; maybe you can enjoy it, but how can you know the beauty of dance unless you dance? It is something inner. What happens when a person is dancing? What happens to his innermost core?

Nijinsky, one of the greatest dancers, used to say that there come moments when he disappears, only the dance remains. Those are the peak moments -- when the dancer is not there and only the dance is. That's what Buddha is saying -- when the self is not there.

Now Nijinsky is moving into an ecstasy, and you are just sitting there watching the movement. Of course those movements are beautiful. Nijinsky's movements have a grace, a tremendous beauty, but it is nothing compared to what he is feeling inside. His dance is a beauty, even when you are just a spectator, but nothing compared to what is happening inside him.

He used to say that there are moments when gravitation disappears. I can understand because I have come across the feeling myself when gravitation disappears. And it was only for moments that gravitation disappeared for me. Now I have lived for years without gravitation. I know what he means.

Even scientists were very much puzzled, because there were moments in Nijinsky's dance when he would leap and jump -- and those leaps were tremendous, almost impossible leaps. A man cannot leap that way; the gravitation does not allow. And the most beautiful and amazing part was that when Nijinsky would be coming back from the leap he would come so slowly that it is impossible. He would come so slowly as if a leaf is falling from a tree... very slowly, very slowly, very slowly.

It is not possible, it is against the physical law, it is against physics. The gravitation does not make any exceptions, not even for a Nijinsky. And he was asked again and again, 'What happens? How do you fall so slowly? Because it is not within your power to control -- the gravitation pulls you.' He said, 'It does not happen always, only rarely -- when the dancer disappears. Then sometimes I am also puzzled, surprised, not only you. I see myself coming so slowly, so gracefully, and I know that the gravitation does not exist in that moment.'

He must be functioning in another dimension where the physical law does not exist, where another law starts working that spiritualists call the law of levitation.

And it seems absolutely rational and logical to have both the laws, because each law has to be counterbalanced by another law in the opposite direction. If there is light there is darkness, if there is life there is death, if there is gravitation there must be levitation that pulls you up. There must be ways where a person is pulled up.

There are stories... especially the story about Mohammed -- that he went to heaven with his physical body; not only with his physical body, with his horse. Sitting on the horse, he simply went to heaven, upwards. It looks absurd, Mohammedans have not been able to prove it, but the meaning is clear. The story may have not exactly happened, but the meaning is clear.

The meaning is to be understood, it is very symbolical. It simply says that there is a law of levitation and if Mohammed cannot be pulled by levitation, then who will be pulled? He is the right person, a person who exists not. The ego is under gravitation, the no-ego is not under gravitation -- a weightlessness arises.

Nijinsky went mad because he was simply a dancer and he never knew anything about meditation, ecstasy, enlightenment. That became a trouble for him.

If you don't understand and if you don't move with awareness and suddenly you stumble upon something which cannot be explained by ordinary laws, you will go mad. Because you will be disturbed by it. It is so weird, it is so eerie. You cannot explain it. You start getting disturbed by it. He himself started getting disturbed by the phenomenon. Finally it was so staggering it disturbed his whole mind.

God is very destructive. If you don't go rightly, you will be destroyed, because god is fire. Many people go mad if they don't move rightly. If they don't move under right guidance they can go mad. It is not a child's play, one has to understand.

And god -- if he happens like an accident -- you will not be able to absorb. Your old world will be shattered and you will not be able to create a new order, a new understanding. Because for the new understanding you will need new concepts, a new framework, a new gestalt. That is the whole meaning of finding a master.

It is not just from gullibility that people become attached to masters, it has a scientific base to it. Moving into the unknown is a tremendous risk. One should move with somebody who has already moved into it. One should move hand in hand with somebody who knows the territory. Otherwise the thing can happen so shatteringly that you will be at a loss.

Many people go mad if they don't know that somebody's help is needed. Somebody is needed like a midwife. You will be born, but somebody will be needed to watch over it. His very presence will be helpful; you can relax. The midwife is there, the doctor is there -- you can relax.

They don't do much -- you can ask Dr. Ajit Saraswati -- they don't do much; what can they do? -- but their very presence relaxes the woman who is going under labour. She knows the doctor is there, the nurse is there, the midwife is there. Everything is okay, she goes, she relaxes, she is no more fighting. She knows if something goes wrong people are around who will put it right. She can relax, she can trust.

The same happens to a disciple. It is a process of rebirth. A master is needed. But from the master don't go on collecting knowledge; from the master take hints and move into experience.

I talk about meditation. You can do two things. You can collect whatsoever I say about meditation, you can compile it. You can become a great, knowledgeable person about meditation -- because every day I go on talking about meditation from different dimensions in different ways. You can collect all that, you can get a Ph. D. from any university. But that is not going to make you wise, unless you meditate.

So whatsoever I am saying, try it in life. While I am here don't waste time in collecting knowledge. That

you can do without me, that you can do in a library. While I am here take a jump, a quantum leap into wisdom. EXPERIENCE these things I am saying to you.

BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.

Wisdom is only through one's own experience. It is never from anybody else. Wisdom always happens as a flower opens... just like that. When your heart opens, you have a fragrance -- that fragrance is wisdom. You can bring a plastic flower from the market, you can deceive neighbours.

I used to live near Mulla Nasrudin once. I used to see him every day pouring water into a pot which was hanging in his window, with beautiful flowers. I watched him many times. Whenever he would be pouring water, there was no water, the pot was empty. I could see that there was no water and the pot was empty, but he would pour twice every day, religiously.

I asked Nasrudin, 'What are you doing? You don't have any water and you go on pouring it, which is not there! And I have been watching you for many days.' He said, 'Don't get disturbed. These flowers are plastic flowers. They don't need water.'

Plastic flowers don't need water, they are not alive. They don't need soil, they are not alive. They don't need fertilizers, they are not alive. They don't need any manure, they are not alive.

Real flowers are like wisdom. Wisdom is like real flowers, knowledge is plastic. That's why it is cheap. It is very cheap, you can get it for nothing, because it is borrowed. Experience is a radical change in your life; you cannot be the same.

If you want to become wise you will have to go through transformations, a million and one transformations. You will have to pass through fire. Only then whatsoever is there which is ugly and useless will be burnt, and you will come out as pure gold.

THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.

... And the wisdom only. The knowledge thus attained through one's own experience, through one's own enlightening experience, through one's own satori, samadhi, makes you capable of falling in tune with the way.

The Buddha calls it dhamma, tao. Then you are in harmony -- what Pythagoras calls harmonia. Then you are suddenly not there, only the law is there, the dhamma is there, the way is there -- or call it god... is there. Then you are simply with the whole. You go with it wherever it goes. Then you don't have any goal of your own. Then the whole's destiny is your destiny. Then there is no anxiety, no tension. Then one is immensely relaxed.

In fact, one is so relaxed that one is not! The ego is nothing but accumulated tensions through lives. When you are totally relaxed and you look within, there is nobody. It is simple purity, emptiness, vastness.

THE BUDDHA SAID:
YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED. EACH OF THEM HAS ITS OWN NAME AND THERE IS NO SUCH THING THERE KNOWN AS EGO. AS THERE REALLY IS NO EGO, IT IS LIKE UNTO A MIRAGE.

Buddha says ego is just a concept, an idea; it does not exist in reality. When a child is born he is born without any 'I'. By and by he learns it, by and by he learns that there are other people and he is separate from them. Have you watched small children when they start speaking? They don't say, 'I am thirsty.' They say, 'Bobby is thirsty.' They don't say, 'I am thirsty.' They don't have any 'I'.

By and by they learn the 'I', because they start feeling 'thou'. Thou comes first, then comes I, as a reaction to thou. They started feeling that there are other people who are separate from Bobby, and they are called 'thou', you. Then by and by he starts learning the 'I'.

But it is just a utility. Useful, perfectly useful -- use it. I'm not saying stop using 'I', because that will

create troubles. But know well that there is no 'I' within you; it is just a linguistic convenience. Just as the name is a convenience so is the 'I'.

When a child is born he has no name. Then we call him Ram or Krishna, and he becomes a Ram. Later on if you insult the name 'Ram' he will start fighting, and he had come in the world without a name. And he has no name, it is just a label -- utilitarian, needed, but nothing true in it. He can as well be called Krishna or Mohammed or Mansoor or anything. Any name will do because he is nameless.

That's why I change your names when I initiate you into sannyas -- just to give you a feeling that the name can be changed, it does not belong to you. It can easily be changed. It has a utility in the world, but it has no reality.

The child learnt that his name is Ram. The name is for others to call him. He cannot call himself Ram because that too will be confusing. Others call him Ram, he has to call himself something else, otherwise it will be confusing.

Swami Ram Teerth used to call himself Ram, in the third person. It was very confusing. He was a beautiful man, and just not to use 'I' -- because the 'I' has created so much trouble -- just as a gesture, he used to call himself Ram. When he went to America he would say suddenly, 'Ram is thirsty,' and people would not understand. What does he mean? -- 'Ram is thirsty.' They would look around -- who is Ram? And he would say, 'This Ram is thirsty.' But this is confusing. You say, 'I am thirsty,' and things are settled. Because when you use the name it seems that somebody else is thirsty.

So there is a need for a name others can call you, and there is a need for something, a symbol, that you can call yourself. It is a need of the society, it has nothing to do with existence or reality.

YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED...

Buddha says the body is composed of fire, earth, water, air -- these four things are there, they are real things, and there is nothing else. Behind these four things there is just pure space inside you. That pure space is what you really are -- that zero space.

Buddha does not want to call it even a self, because the self carries again some distant reflection of the ego. So he calls it no-self, ANATTA. He does not call it ATMA, self, he calls it ANATMA, no-self. And he is right, he is absolutely right. One should not call it any name.

I have come across it. It has no name, and it has no form. It has no substance, and it has no center. It is just immense, pure, empty, full. It is pure bliss -- satchidananda. It is truth, it is consciousness, it is bliss, but it has no 'I'-sense in it. It is not confined by anything, it has no boundaries. It is pure space. To attain to that purity is what Buddha says is nirvana.

The word nirvana is beautiful. It means 'blowing out a flame'. There is a lamp, you go and blow the flame of the lamp. Then Buddha says, 'Do you ask where the flame has gone now? Can anybody answer where the flame has gone now?' Buddha says it has simply disappeared into infinity. It has not gone anywhere, it has gone everywhere. It has not gone to any particular address, it has become universal.

Blowing out a flame is the meaning of the word nirvana. And Buddha says when you blow out your ego, the flame of the ego, only pure space is left. Then you are nobody in particular, you are everybody. Then you are universal. Then you are this vast benediction, this bliss, this beautitude. Then you are IT.

The Discipline of Transcendence, Vol 3

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Chapter #1
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THE SUTRA OF FORTY-TWO CHAPTERS
THE BUDDHA SAID:
"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY. BUT WHEN THEY HAVE ACQUIRED IT, THEY ARE ALREADY STRICKEN IN YEARS. IF YOU HANKER AFTER WORLDLY FAME AND PRACTISE NOT THE WAY, YOUR LABOURS ARE WRONGFULLY APPLIED AND YOUR ENERGY IS WASTED. IT IS LIKE UNTO BURNING AN INCENSE STICK. HOWEVER MUCH ITS PLEASING ODOUR BE ADMIRED, THE FIRE THAT CONSUMES IS STEADILY BURNING UP THE STICK."
THE BUDDHA SAID:
"PEOPLE CLEAVE TO THEIR WORLDLY POSSESSIONS AND SELFISH PASSIONS SO BLINDLY AS TO SACRIFICE THEIR OWN LIVES FOR THEM. THEY ARE LIKE A CHILD WHO TRIES TO EAT A LITTLE HONEY SMEARED ON THE EDGE OF A KNIFE. THE AMOUNT IS BY NO MEANS SUFFICIENT TO APPEASE HIS APPETITE, BUT HE RUNS THE RISK OF WOUNDING HIS TONGUE."
THE BUDDHA SAID:
"MEN ARE TIED UP TO THEIR FAMILIES AND POSSESSIONS MORE HELPLESSLY THAN IN A PRISON. THERE IS AN OCCASION FOR THE PRISONER TO BE RELEASED, BUT HOUSEHOLDERS ENTERTAIN NO DESIRE TO BE RELIEVED FROM THE TIES OF FAMILY. WHEN A MAN'S PASSION IS AROUSED NOTHING PREVENTS HIM FROM RUINING HIMSELF. EVEN INTO THE MAWS OF A TIGER HE WILL JUMP. THOSE WHO ARE THUS DROWNED IN THE FILTH OF PASSION ARE CALLED THE IGNORANT. THOSE WHO ARE ABLE TO OVERCOME IT ARE SAINTLY ARHATS."

THE WAY OF THE BUDDHA is not a religion in the ordinary sense of the term, because it has no belief-system, no dogma, no scripture. It does not believe in God, it does not believe in the soul, it does not believe in any state of moksha. It is a tremendous unbelief -- and yet it is a religion.

It is unique. Nothing has ever happened before like that in the history of human consciousness, and nothing afterwards. Buddha remains utterly unique, incomparable.

He says that God is nothing but a search for security, a search for safety, a search for shelter. You believe in God, not because God is there; you believe in God because you feel helpless without that belief. Even if there is no God, you will go on inventing. The temptation comes from your weakness. It is a projection.

Man feels very limited, very helpless, almost a victim of circumstances -- not knowing from where he comes and not knowing where he is going, not knowing why he is here. If there is no God it is very difficult for ordinary man to have any meaning in life. The ordinary mind will go berserk without God.

God is a prop -- it helps you, it consoles you, it comforts you. It says, "Don't be worried -- the Almighty God knows everything about why you are here. He is the Creator, He knows why He has created the world. You may not know but the Father knows, and you can trust in Him." It is a great consolation.

The very idea of God gives you a sense of relief -- that you are not alone, that somebody is looking after the affairs; that this cosmos is not just a chaos, it is REALLY a cosmos; that there is a system behind it, that there is logic behind it; that it is not an illogical jumble of things, that it is not anarchy. Somebody rules it;

the sovereign King is there looking after each small detail -- not even a leaf moves without His moving it. Everything is planned. You are part of a great destiny. Maybe the meaning is not known to you, but the meaning is there -- because God is there.

God brings a tremendous relief. One starts feeling that life is not accidental; there is a certain undercurrent of significance, meaning, destiny. God brings a sense of destiny.

Buddha says: There is no God -- it simply shows that man knows not why he is here. It simply shows man is helpless. It simply shows that man has no meaning available to him. By creating the idea of God he can believe in meaning, and he can live this futile life with the idea that somebody is looking after it.

Just think: you are in an air flight and somebody comes and says, "There is no pilot." Suddenly there will be a panic. No pilot?! 'No pilot' simply means you are doomed. Then somebody says, "Believe the pilot is there -- invisible. We may not be able to see the pilot, but he is there; otherwise how is this beautiful mechanism functioning? Just think of it: everything is going so beautifully -- there must be a pilot! Maybe we are not capable of seeing him, maybe we are not yet prayerful enough to see him, maybe our eyes are closed, but the pilot is there. Otherwise, how is it possible? This aeroplane has taken off, it is flying perfectly well; the engines are humming. Everything is a proof that there is a pilot."

If somebody proves it, you relax again into your chair. You close your eyes, you start dreaming again -- you can fall asleep. The pilot is there, you need not worry.

Buddha says: The pilot exists not -- it is a human creation. Man has created God in his own image. It is man's invention; God is not a discovery, it is an invention. And God is not the truth -- it is the greatest lie there is.

That's why I say Buddhism is not a religion in the ordinary sense of the term. A God less religion -- can you imagine? When for the first time Western scholars became aware of Buddhism, they were shocked. They could not comprehend that a religion can exist -- and without God! They had known only Judaism, Christianity and Islam. All these three religions are in a way very immature compared to Buddhism.

Buddhism is religion come of age. Buddhism is the religion of a mature mind. Buddhism is not childish at all -- and it doesn't help any childish desires in you. It is very MERCILESS. Let me repeat it: There has never been a man more compassionate than Buddha, but his religion is merciless.

In fact, in that mercilessness he is showing his compassion. He will not allow you to cling to any lie. Howsoever consoling, a lie is a lie. And those who have given you the lie, they are not friends to you, they are enemies -- because under the impact of the lie you will live a life full of lies.

The truth has to be brought to you, howsoever hard, howsoever shattering, howsoever shocking. Even if you are annihilated by the impact of the truth it is good.

Buddha says: The truth is that man's religions are man's inventions. You are in a dark night surrounded by alien forces. You need someone to hang on to, someone to cling to.

And everything that you can see is changing -- your father will die one day and you will be left alone, your mother will die one day and you will be left alone, and you will be an orphan. And from the very childhood you have been accustomed to having a father to protect you, a mother to love you. Now that childish desire will again assert itself: you will need a father-figure. If you cannot find it in the sky, then you will find it in some politician.

Stalin became the father of Soviet Russia; they had dropped the idea of God. Mao became the father of China; they had dropped the idea of God. But man is such that he cannot live without a father-figure. Man IS childish. There are very few rare people who grow to be mature.

My own observation is this, that people remain near about the age of seven, eight, nine. Their physical bodies go on growing, but their minds remain stuck there somewhere below the age of ten.

Christianity, Judaism, Islam, Hinduism, are the religions below the age of ten. They fulfil whatsoever are your needs; they are not too much worried about the truth. They are more worried about you, they are more worried how to console you.

The situation is such: the mother has died and the child is crying and weeping, and you have to console the child. So you tell lies. You pretend that the mother has not died: "She has gone for a visit to the neighbours -- she will be coming. Don't be worried, she will be just coming."Or: "She has gone for a long journey. It will take a few days but she will I be back." Or: "She has gone to visit God -- nothing to be worried about. She IS still alive: maybe she has left the body, but the soul lives for ever."

Buddha is the most shattering individual in the whole history of humanity. His whole effort is to drop all props. He does not say to believe in anything. He is an unbeliever and his religion is that of un-belief. He does not say "Believe!" he says "Doubt!"

Now, you have heard about religions which say "Believe!" You have never heard about a religion which says "Doubt!" Doubt is the very methodology -- DOUBT to the very core, doubt to the very end, doubt to the very last. And when you have doubted everything, and you have dropped everything out of doubt, then reality arises in your vision. It has nothing to do with your beliefs about God. It is nothing like your so-called God. Then arises reality: absolutely unfamiliar and unknown.

But that possibility exists only when all the beliefs have been dropped and the mind has come to a state of maturity, understanding, acceptance that "Whatsoever is is, and we don't desire otherwise. If there is no God, there is no God, and we don't have any desire to project a God. If there is no God, then we accept it."

This is what maturity is: to accept the fact and not to create a fiction around it; to accept the reality as it is, without trying to sweeten it, without trying to decorate it, without trying to make it more acceptable to your heart. If it is shattering, it is shattering. If it is shocking, it is shocking. If the truth kills, then one is ready to be killed.

Buddha is merciless. And nobody has ever opened the door of reality so deeply, so profoundly as he has done. He does not allow you any childish desires. He says: Become more aware, become more conscious, become more courageous. Don't go on hiding behind beliefs and masks and theologies. Take hold of your life into your own hands. Burn bright your inner light and see whatsoever is. And once you have become courageous enough to accept it, it is a benediction. No belief is needed.

That is Buddha's first step towards reality: all belief-systems are poisonous; all belief-systems are barriers.

He is not a theist. And remember: he is not an atheist either -- because, he says, a few people believe that there is God and a few people believe that there is no God, but both are believers. His non-belief is so deep that even those who say there is no God, and believe in it, are not acceptable to him. H.e says that just to say there is no God makes no difference. If you remain childish, you will create another source of God.

For example, Karl Marx declared: "There is no God," but then he created a God out of history. History becomes the God; the same function is being done now by history that was done previously by the concept of God. What was God doing? God was the determining factor; God was the managing factor. It was God who was deciding what should be and what should not be. Marx dropped the idea of God, but then history became the determining factor, then history became the fate, then history became kismet -- then history is determining. Now what is history? And Marx says communism is an inevitable state. History has determined that it will come, and everything is determined by history. Now history becomes a super-God.

But somebody to determine is needed. Man cannot live with indeterminate reality. Man cannot live with reality as it is: chaotic, accidental. Man cannot live with reality without finding some idea which makes it meaningful, relevant, continuous, which gives it a shape which reason can understand; which can be dissected, analysed, into cause and effect.

Freud dropped the idea of God, but then the unconscious became the God -- then everything is determined by the unconscious of man, and man is helpless in the hands of the unconscious. Now these are new names for God; it is a new mythology.

The Freudian psychology is a new mythology about God. The name is changed but the content remains the same; the label has changed, the old label has been dropped; a fresh, newly-painted label has been put on it -- it can deceive people who are not very alert. But if you go deeper into Freudian analysis you will immediately see that now the unconscious is doing the same work that God used to do.

So what is wrong with poor God? If you have to invent something, and man has always to be determined by something -- history, economics, unconscious, this and that -- IF MAN CANNOT BE FREE, then what is the point of changing mythologies, theologies? It makes not much difference.

You may be a Hindu, you may be a Mohammedan, you may be a Christian, you may be a Jew -- it makes not much difference. Your mind remains childish, you remain immature. You remain in search, you continue to search for a father-figure: someone somewhere who can explain everything, who can become the ultimate explanation.

The mature mind is one who can remain without any search even if there is no ultimate explanation of things.

That's why Buddha says: I am not a metaphysician. He has no metaphysics. Metaphysics means the ultimate explanation about things -- he has no ultimate explanation. He does not say, "I have solved the mystery." He does not say, "Here I hand over to you what truth is."

He says, "The only thing that I can give to you is an impetus, a thirst, a tremendous passion, to become aware, to become conscious, to become alert; to live your life so consciously, so full of light and awareness,

that YOUR life is solved."

Not that you come to some ultimate explanation of existence -- nobody has ever come. Buddha denies metaphysics completely. He says metaphysics is a futile search.

So the first thing: he denies God.

THE SECOND THING: he denies MOKSHA, paradise, heaven. He says: Your heaven, your paradise, are nothing but your unfulfilled sexual desires, unfulfilled instincts, being projected into the other life, the life beyond, the life after death. And he seems to be absolutely true.

If you see the depiction, the description of heaven and paradise in Islam, in Christianity, in Judaism, you will understand it perfectly, what he is saying. Whatsoever remains unfulfilled here you go on projecting in the hereafter. But the desire seems to be the same!

Hindus say there are trees they call KALPVRAKSHA -- you sit under them and whatsoever you desire, without any lapse of time, it is fulfilled. You desire a beautiful woman, she is there -- immediately, instantly. In the West you have invented instant coffee and things like that just now. India discovered a wish-fulfilling tree -- down the centuries it has believed in that. That is REALLY instantly fulfilling -- really instantly, without any time lapse. Here the idea arises, there it is fulfilled; not even a single second passes between the two. The idea is its fulfillment! You desire a beautiful woman, she is there. You desire delicious food, it is there. You desire a beautiful bed to rest on, it is there.

Now, this is simple psychological analysis -- that man is unfulfilled in life. And he goes on. His whole life he goes on trying to fulfil it, still he finds it cannot be fulfilled, so he has to project in the future. Not that in the future it can be fulfilled -- desire as such is unfulfillable.

Buddha has said: The very nature of desire is that it remains unfulfilled. Whatsoever you do, regardless of what you do about it, it remains unfulfilled -- that is the very intrinsic nature of desire. Desire as such remains unfulfilled. So you can sit under a wish-fulfilling tree -- it doesn't make any difference. You can feel many times it is being fulfilled, and again it arises. Ad infinitum it will go on arising again and again and again.

The Christian, the Muslim, the Jewish, the Hindu -- all heavens and paradises, are nothing but unfulfilled projected desires, repressed desires, frustrated desires. Of course, they console man very much: "If you have not been able to fulfil here -- there. Sooner or later you will reach to God; the only thing you have to do is go on praying to Him, go on bowing down before some image or some idea or some ideal, and keep Him happy, keep God happy, and then you are going to reap a great crop of pleasures and gratifications.That will be His gift to you -- for your prayers, for your appreciation, for continuous surrender, for again and again touching His feet, for your obedience -- that is going to be the reward."

The reward is, of course, after death, because even cunning priests canNOT deceive you in this life -- even they cannot deceive. They know desire remains unfulfilled, so they have to invent an after-life. Nobody has known the afterlife; people can be deceived very easily.

If somebody comes and says to you, "God can fulfil your desire here and now," it will be difficult to prove it -- because nobody's desire has ever been fulfilled herenow. Then their God will be at stake. They have tried a very cunning device; they say, "After this life." Is not your God potent enough to fulfil here? Is not your God potent enough to create wish-fulfilment trees on the earth? Is not your God powerful enough to do something while people are alive? If He cannot fulfil here, what is the proof that He is going to fulfil hereafter?

Buddha says: Look into the nature of desire. Watch the movement of desire -- it is very subtle. And you will be able to see two things: one, that desire by its very nature is unfulfillable; and second, the MOMENT you understand that desire is unfulfillable, desire disappears -- and you are left desireless. That is the state of peace, silence, tranquillity. That is the state of fulfilment! Man never comes to fulfilment through desire; man comes to fulfilment only by transcending desire.

Desire is an opportunity to understand. Desire is a great opportunity to understand the functioning of your own mind -- how it functions, what the mechanism of it is. And when you have understood that, in that very understanding is transformation. Desire disappears, leaves no trace behind. And when you are desireless, not desiring anything, you are fulfilled. NOT that desire is fulfilled, but when desire is transcended there is fulfilment.

Now see the difference: other religions say, "Desires can be fulfilled in the other world." The worldly people say, "Desires can be fulfilled here" -- the communists say, "Desires can be fulfilled here. Just a different social structure is needed, just the capitalists have to be thrown, the proletariat has to take over, the

bourgeoisie has to be destroyed, that's all -- and desires can be fulfilled here, the heaven can be created on this earth here."

The worldly people say, "You can fulfil your desires -- struggle hard." That's what the whole West goes on doing: "Struggle, compete, cheat, by any means and methods! Acquire more wealth, more power!" That's what the politicians all over the world go on doing: "Become more powerful and your desires can be fulfilled." That's what scientists say, that only a few more technologies have to be invented and the paradise is just by the corner.

And what do your religions say? They don't say anything different. They say, "Desires can be fulfilled, but not in this life -- after death." That is the only difference between the so-called materialists and so-called spiritualists.

To Buddha, both are materialists; and to me also, both are materialists. Your so-called religious people and your so-called ir-religious people are both in the same boat. Not a bit of difference! Their attitudes are the same, their approaches are the same.

Buddha is really religious in this way, that he says: Desire CANNOT be fulfilled. You have to look into desire. Neither here nor anywhere else has desire ever been fulfilled, never. It has never happened and never is it going to happen -- because it is against the nature of desire.

What is desire? Have you looked into your desiring mind ever? Have you encountered it? Have you tried any meditation on it? What is desire?

You desire a certain house; you work for it, you work hard. You destroy your whole life for it -- then the house is there. But is fulfilment there? Once the house is there, suddenly you feel very empty -- you feel more empty than before, because before there was an occupation to achieve this house. Now it is there: immediately your mind starts looking for something else to get occupied with. Now there are bigger houses; your mind starts thinking of those bigger houses. There are bigger palaces.... You desire a woman and you have achieved your desire, then suddenly your hands are again empty. Again you start desiring some other woman.

This is the nature of desire. Desire always goes ahead of you. Desire is always in the future. Desire is a hope. Desire cannot be fulfilled because its very nature is to remain unfulfilled and projected in the future. It is always on the horizon.

You can rush, you can run towards the horizon, but you will never reach: wherever you reach you will find the horizon has receded back. And the distance between you and the horizon remains absolutely the same. You have ten thousand rupees, the desire is for twenty thousand rupees; you have twenty thousand rupees, the desire is for forty thousand rupees. The distance is the same; the mathematical proportion is the same.

Whatsoever you have, desire always goes ahead of it.

Buddha says: Abandon hope, abandon desire. In abandoning hope, in abandoning desire, you will be herenow. Without desire you will be fulfilled. It is desire that is deceiving you.

So when Buddha said that these so-called religious people are ALL materialists, of course Hindus were very angry -- very angry; they have never been so angry against anybody. They tried to uproot Buddha's religion from India, and they succeeded. Buddhism was born in India, but Buddhism doesn't exist in India -- because the religion of the Hindus is one of the most materialistic religions in the world.

You just look in the Vedas: all prayer, all worship, is just asking for more, for more, from gods or from God -- all sacrifice is for more. All worship is desire-oriented. "Give us more! Give us plenty! Better crops, better rain, more money, more health, more life, more longevity -- give us more!" The whole Veda is nothing but desire written large. And sometimes very ugly. In the Veda not only do the so-called rishis go on praying "Give us more!" -- they also pray: "Don't give to our enemies! Give more milk to MY cow, but let the enemy's cow die or let its milk disappear!"

What type of religion is this? Even to call it religion looks absurd. If this is religion, then what is materialism? And even so-called ascetic people who have renounced the world... and there were many in the days of Buddha. He himself had gone to many masters while he was searching, but from everywhere he came back empty-handed -- because he could not see that anybody had really understood the nature of desire. They themselves were desiring; of course, their desire was projected in the faraway future, the other life, but still the object of desire was the same, the desiring mind was the same. It is only a question of time.

A few people desire before death, a few people desire after death, but what is the difference? -- that does not make any difference. They desire the same things -- THEY DESIRE! The desire is the same.

Buddha went to many teachers and was frustrated. He could not see religion flowering anywhere,

blossoming -- they were all materialistic people. They were great ascetics: somebody was fasting for months, somebody was standing for months, somebody had not slept for years -- they were just skeletons. You could not call them worldly and materialistic if you looked at their bodies; but look at their mind, ask them, "Why are you fasting? Why are you trying so hard? For what?" and there arises the desire to attain to paradise to heaven, to have eternal gratification in the afterlife.

Listen to their logic and they all will say, "Here things are fleeting. This life is temporary. Even if you attain, everything is taken away when you die, so what is the point? This life is not going to be for ever. We are searching for something which will remain for ever -- we are after immortality, we are after ABSOLUTE gratification. People who are running here, in this life, after desires are fools because death will take everything away. You accumulate wealth, and here comes death and all is left behind. We are searching for some treasure which we can take with ourselves, which will never be lost, which cannot be stolen, no government can tax it -- nobody can take it away, not even death."

You call these people religious people? They seem to be even more worldly than the so-called worldly; they are more materialistic than the materialists. Of course, their materialism is garbed in a disguise; their materialism has a flavour of spiritualism -- but it is a deception. It is as if on a dung-heap you have thrown some beautiful perfume. The dung-heap remains the dung-heap; the perfume can only deceive fools.

Buddha was not fooled, he could see through and through. And he could always see that the desire is there. If desire is there you are a materialist and you are worldly.

So he is not preaching any paradise to you, he does not believe in any paradise. Not that he does not believe in blissfulness, no. He believes in blissfulness, but that is not a belief: when all paradises are lost, when all desires drop, suddenly it is your innermost nature to be blissful. For it, nothing is needed -- no virtue is needed, no asceticism is needed, no sacrifice is needed. Just understanding is enough.

The Way of the Buddha is the way of understanding.

AND THE THIRD THING BEFORE WE ENTER IN THE SUTRAS: He does not believe in the soul -- no God, no paradise, no soul. Now, this seems to be very difficult.

We can accept there is no God -- maybe it is just a projection; who has seen it? We can accept there is no paradise -- maybe it is just our unfulfilled desire dreaming about it. But no soul? Then you take the whole ground from underneath. No soul? -- then what is the point of it all? If there is no soul in man, if there is nothing immortal in man, then why make so much effort? why meditate? for what?

Buddha says this idea of the self is a misunderstanding. You are, but you are not a self. You are, but you are not separate from the universe. The separation is the root-idea in the concept of self: if I am separate from you then I have a self; if you are separate from me then you have a self.

But Buddha says: Existence is one. There are no boundaries. No-body is separate from anybody else. We live in one ocean of consciousness. We ARE one consciousness -- deluded by the boundaries of the body, deluded by the boundaries of the mind. And because of the body and the mind, and because of the identification with the body and mind, we think we are separate, we think we are selves. This is how we create the ego.

It is just like on the map you see India, but on the earth itself there is no India -- only on the map of the politicians. On the map you see the American continent, the African continent as separate, but deep down, down under the oceans, the earth is one. All continents are together, they are all one earth.

We are separate only on the surface. The deeper we go, the more separation disappears. When we come to the very core of our being, suddenly it is universal, there is no selfhood in it, no soul there.

Buddha has no belief for God, for soul, for MOKSHA. Then what is his teaching? His teaching is a way of life, not a way of belief. His teaching is very scientific, very empirical, very practical. He is not a philosopher, not a metaphysician. He is a very down-to-earth man.

Buddha says: You can change your life -- these beliefs are not needed. In fact, these beliefs are the barriers for the real change. Start with no belief, start with no metaphysics, start with no dogma. Start absolutely naked and nude, with no theology, no ideology. Start empty! That is the only way to come to truth.

I was reading an anecdote:

This travelling salesman opened the Gideon Bible in his motel room. On the front page he read the inscription: "If you are sick, read psalm 18; if you are troubled about your family, read psalm 45; if you are lonely, read psalm 92."

He was lonely, so he opened to psalm 92 and read it. When he was through, he noticed on the bottom of the page the hand-written words: "If you are still lonely call 888-3468 and ask for Myrtle."

If you look deep down into your scriptures you will always find a footnote which will be more true. Look for the footnote on every scripture page! Sometimes it may not be written in visible ink, but if you search hard you will always find it there -- a footnote which is more real.

Buddha says all your scriptures are nothing but your desires, your instincts, your greed, your lust, your anger. All your scriptures are nothing but creations of your mind. So it is bound to be so, that they will carry all the seeds of your mind. Scriptures are man-made. That's why religions try hard to prove that their scripture at least is not man-made.

Christians say the Bible is not man-made; the Ten Commandments were delivered to Moses directly from God, directly from the boss Himself. The New Testament is a direct message from His own son, the only begotten son, Jesus Christ. It has nothing to do with humanity -- it comes from above. Hindus say the Vedas are not man-made, they are God-made. And the same story goes on being repeated: Mohammedans say the Koran descended on Mohammed from heaven above.

Why do these religions insist that their scriptures, and especially ONLY THEIR scriptures, not anybody else's...? Mohammedans are not ready to accept that the Vedas are God-made, neither are Hindus ready to accept that the Koran is God-made -- only THEIR Vedas are God-made and everything else is just manufactured by man. Why this insistence? Because they are aware that whatsoever man will create will have the imprint of man's mind and man's desires.

Buddha says all the scriptures are man-made -- and he is true. He is not a fanatic at all. He does not belong to any country, and he does not belong to any race; he does not belong to any religion, to any sect. He is simply a light unto himself. And whatsoever he has said is the purest statement of truth ever made.

I was reading... Paritosh has sent me this beautiful anecdote:

One of the religious leaders in Ireland was asked by his followers to select a suitable burial place and monument for his mortal remains. A 'religious' war was in progress and his life had been threatened.

Three separate plans had been submitted to him, and to the dismay of the committee he chose the least expensive.

He was asked why he had made this selection, why he had chosen this humble resting-place, when the other two designs were of magnificent tombs.

"Well, my dear friends," he told them, "I appreciate your generosity. But is it worth all this expense when I don't expect to remain in my tomb for more than three days?"

Now, this sort of stupidity you will never find in Buddha. This sort of dogmatic certainty you will never find in Buddha. He is very hesitant. There is only one other name who is also so hesitant and he is Lao Tzu; these two persons are very hesitant.

Sometimes, because of their hesitance, you may not be impressed by them -- because you are confused you need somebody to be so confident that you can rely on him. Hence, fanatics impress you very much. They may not have anything to say, but they beat the table so much, they make such a fuss about it, that their very fuss gives you a feeling that they must be knowing, otherwise how can they be so certain? The witnesses of Jehovah and people like that -- stupid people, but they are so dogmatic in their assertions that they create a feeling of certainty. And confused people need certainty.

When you come to a Buddha, you may not be immediately impressed because he will be so hesitant, he will not assert anything. He knows better than that: he knows that life cannot be confined to any statement, and ALL statements are partial. No statement can contain the whole truth, so how can you be certain about it? He will remain always relative.

Two great Masters of India, Buddha and Mahavir, both were very deep in relativity. Einstein discovered it very late; Einstein brought relativity to the world of science. Before Einstein, scientists were very certain, dogmatically certain, absolutely certain. Einstein brought relativity and brought humbleness to science, and brought truth to science.

The same was done by Buddha and Mahavir in India: they brought relativity, the concept that truth cannot be asserted totally, that we can never be certain about it, that at the most we can hint at it. The hint has to be indirect; we cannot pinpoint it directly -- it is so big, so vast. And it is natural that we fragile

human beings should hesitate. This hesitation shows his alertness.

You will always find stupid, ignorant people very dogmatic. The more ignorant a person is, the more dogmatic. This is one of the greatest misfortunes in the world, that the foolish are absolutely certain, and the wise are hesitant. Buddha is very hesitant. So if you really want to understand him, you will have to be very alert in your listening, very open. He is not delivering truths to you wholesale. He is simply hinting at... indications at the most, and they too are very subtle.

And, as I told you, Buddha is very down-to-earth. He never flies high into metaphysics. He never introduces, in fact; he has no preface to his statements. He simply says them directly, immediately, as simply as possible. Sometimes his statements may not look of any profound depth -- they are. But he does not beat around the bush, he does not make any fuss about it.

I have heard:

She was a sweet young thing; he was a fast-rising account executive with the well-known Madison Avenue advertising agency, BITTNER, BERMAN, DIRSTEIN AND OSMAN. Everyone thought it was an ideal marriage. But alas, there was a problem.... with sex. The honeymoon hadn't even begun.

"B-b-eing an advertising man," she sobbed to a friend, "all he does every night is sit on the edge of the bed and tell me how wonderful it's going to be!"

But it never happens! You can understand about an advertising man: he simply goes on saying how wonderful it is going to be.

Buddha has no preface. He never advertises what he is going to say. He simply says it and moves ahead.

THE BUDDHA SAID:
"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY. BUT WHEN THEY HAVE ACQUIRED IT, THEY ARE ALREADY STRICKEN IN YEARS. IF YOU HANKER AFTER WORLDLY FAME AND PRACTISE NOT THE WAY, YOUR LABOURS ARE WRONGFULLY APPLIED AND YOUR ENERGY IS WASTED. IT IS LIKE UNTO BURNING AN INCENSE STICK.HOWEVER MUCH ITS PLEASING ODOUR BE ADMIRED, THE FIRE THAT CONSUMES IS STEADILY BURNING UP THE STICK."

A very simple and matter-of-fact statement.

"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY."

WHAT IS A SELFISH DESIRE? In the Buddhist way of expression, a selfish desire is one that is based in the self. Ordinarily, in ordinary language, we call a desire selfish if it is against somebody else and you don't care about others. Even if it harms others, you go ahead and you fulfil your desire. People call you selfish because you don't care for others, you don't have any consideration for others.

But when Buddha says a desire is selfish, his meaning is totally different. He says: If a desire is based in the idea of self then it is selfish.

For example: you donate, a million rupees you donate, for some good cause -- hospitals to be made or schools to be opened, or food to be distributed to the poor, or medicine to be sent to poor parts of the country -- nobody will call it a selfish desire. Buddha will say it is -- IF there is any motivation of self. If you are thinking that by donating a million rupees you are going to earn some virtue and you are going to be rewarded in heaven, it is a selfish desire. It may not be harmful to others -- it is not -- in fact, everybody will appreciate it. People will call you a great man, religious, virtuous; a great man of charity, love, compassion, sympathy. But Buddha will say the only thing that determines whether a desire is selfish or not is motivation.

If you have donated without any motivation, then it is not selfish. If there is any motivation hidden somewhere -- conscious, unconscious -- that you are going to gain something out of it, here or hereafter, then it is a selfish desire. That which comes out of the self is a selfish desire; that which comes as part of the ego is a selfish desire. If you meditate just to attain to your selfhood, then it is a selfish desire.

Buddha has said to his disciples: Whenever you meditate, after each meditation, surrender all that you have earned out of meditation, surrender it to the universe. If you are blissful, pour it back into the universe -- don't carry it as a treasure. If you are feeling very happy, share it immediately -- don't become attached to

it, otherwise your meditation itself will become a new process of the self. And the ultimate meditation is not a process of self. The ultimate meditation is a process of getting more and more into un-self, into non-self -- it is a disappearance of the self.

"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY. BUT WHEN THEY HAVE ACQUIRED IT, THEY ARE ALREADY STRICKEN IN YEARS."

And Buddha says: Look, you can attain to fame, to glory, to power, to prestige, respectability, in the world -- but what are you doing? Are you aware? You are wasting a great opportunity -- for something absolutely meaningless. You are collecting rubbish and destroying your own life-time, life-energy.

"IF YOU HANKER AFTER WORLDLY FAME AND PRACTISE NOT THE WAY..."

Buddha always calls his religion 'The Way' -- DHAMMA -- just the Way, because he says: Don't be bothered about the goal; the goal will take care of itself. You simply follow the Way, not even with the motivation to reach any goal, but just out of sheer delight of meditating, of praying, of loving, of being compassionate, of sharing. Out of sheer delight you practise the Way. Not that you are going to gain any profit out of it; don't make it a business.
Ordinarily the mind is a businessman.

The old father was dying and his family was gathered around the bed waiting for him to take his last breath. As the old man wheezed away life, his oldest son said to one and all, "When Papa goes, if it's tonight, we can bury him early tomorrow from the big funeral parlor downtown. Since the funeral will be early in the morning, we won't be able to get in touch with too many people, so we won't need a lot of cars or the big room, and it won't cost too much."

His daughter was standing there and she said to the brother, "You know, death to me is a very personal thing. Why do we have to call a bunch of strangers together to witness such a sad scene -- if you two boys are there and I'm there, who needs anyone else?"

The youngest son looked at them both and said, "I couldn't agree with you more. In fact, why do we need the expense of taking Papa to an undertaker? He is dying in the house, let's bury him from the house."

All of a sudden the old man's eyes flew wide open. He looked at his three children and shouted, "Give me my pants!"

They answered in a chorus, "Papa, you are a very sick man. Where do you want to go?"

He replied, "Give me my pants. I'll walk to the cemetery -- I am a businessman."

The whole life people simply go on saving, saving -- for what? The life is slipping by; each moment a precious moment is gone and it cannot be reclaimed. Buddha says: Don't waste it in foolish things.

Fame is foolish, it is pointless, meaningless. Even if the whole world knows you, how does it make you richer? How does it make your life more blissful? How does it help you to be more understanding? to be more aware? to be more alert? to be more alive?
If you are not practising the Way:

"... YOUR LABOURS ARE WRONGFULLY APPLIED AND YOUR ENERGY IS WASTED. IT IS LIKE UNTO BURNING AN INCENSE STICK. HOWEVER MUCH ITS PLEASING ODOUR BE ADMIRED, THE FIRE THAT CONSUMES IS STEADILY BURNING UP THE STICK."

That's how life is: each moment burning. You are always on the funeral pyre because each moment death is coming closer, each moment you are less alive, more dead. So before this whole opportunity is lost, Buddha says, attain to a state of no-self -- then there will be no death. And then there will be no misery. And then there will be no constant hankering for fame, power, prestige.

In fact, the more empty you are within, the more you seek fame; it is a sort of substitute. The more poor you are within, the more you seek riches; it is a substitute to somehow stuff yourself with something.

I observe every day: people come to me, and whenever they have a problem with their love, they immediately start eating too much. Whenever they feel that their love is in a crisis, they are not being loved, or, they are not able to love, something has blocked their love-energy, they immediately start stuffing themselves with things, they go on eating. Why? What are they doing with the food? They feel empty -- that emptiness makes them afraid. They have to somehow stuff it with food.

If you are feeling happy inside, you don't bother about fame;only unhappy people bother about fame. Who bothers whether anybody knows you or not if you know yourself? If you know yourself who you are then there is no need. But when you don't know who you are you would like everybody to know -- everybody to know who you are. You will collect opinions, you will collect people's ideas, and out of that collection you will try to arrange some identity, that "Yes, I am this man. People say, 'You are very intelligent' -- I am intelligent." You are not certain. If you were certain, who bothers what people say or not?

You go on looking into people's eyes to see your face -- you don't know your face. You beg: "Say something about me. Say -- you are beautiful. Say -- you are lovely. Say -- you are charismatic. Say something about me?!" Have you watched yourself begging: "Say something about my body, about my mind, about my understanding -- say something!"

You immediately grab if somebody says something. And if somebody says something which is shocking and shattering, you become very angry. He is destroying your image if he says something against you. If he says something in favour of you, he helps your image to be a little more decorated, it becomes a little more ornamental -- you come home happy. If people applaud you you feel happy. Why?

You don't know who you are. That's why you go on seeking. You go on asking people "Who am l? Tell me!" And you have to depend on them. And the beauty of it is, or the irony of it is, that those same people don't know who they are. Beggars begging from other beggars. They have come to beg from you, so there is a mutual deception.

You come across a woman; you say, "How beautiful! How divine!" And she says, "Yes, and I have never come across such a beautiful man as you." This is a mutual deception. You may call it love -- this is a mutual deception. Both are hankering for a certain identity about themselves. Both fulfil each other's desires. Things will go well -- till one day one of the two decides that enough is enough and starts dropping the deception. Then the honeymoon is over... and marriage starts. Then things go ugly. Then you think "this woman deceived me" or "this man deceived me." Nobody can deceive you unless you are READY to be deceived, remember. Nobody has ever deceived anybody -- unless you are ready to be deceived, unless you were WAITING to be deceived.

You cannot deceive a person who knows himself, because there is no way. If you say something he will laugh. He will say, "Don't be worried about it -- I already know myself who I am. You can drop that subject and go ahead with whatsoever you have to say. Don't be bothered about me -- I know myself who I am."

Once you have an inner richness of life, you don't seek wealth, you don't seek power.

Psychologists have become aware that when people start becoming impotent, they start finding some sexual, phallic symbols. If a person becomes impotent then he wants some phallic symbol to replace it. He may try to have the biggest car in the world -- that is a phallic symbol. He would like to have the most powerful car in the world; now his own power is lost, his own sexual energy is gone -- now he would like a substitute. While rushing his car to the maximum speed, he will feel good -- as if he is making love to his woman. The very speed will give him power. He will get identified with the car.

Psychologists have been watching the phenomenon for many years, that people who have a certain inferiority complex always become ambitious. In fact, nobody goes into politics unless he is deeply rooted in an inferiority complex. Politicians are basically inferiority complex people. They have to prove their superiority in some way, otherwise they will not be able to live with their inferiority complex.

What I am trying to point out is: whatsoever you miss within, you try to accumulate something outside as a substitute for it. If you don't miss your life within, you are enough unto yourself. And only then are you beautiful. And only then you are.

THE BUDDHA SAID:
"PEOPLE CLEAVE TO THEIR WORLDLY POSSESSIONS AND SELFISH PASSIONS SO BLINDLY AS TO SACRIFICE THEIR OWN LIVES FOR THEM. THEY ARE LIKE A CHILD WHO TRIES TO EAT A LITTLE HONEY SMEARED ON THE EDGE OF A KNIFE. THE AMOUNT IS BY NO MEANS SUFFICIENT TO APPEASE HIS APPETITE, BUT HE RUNS THE RISK OF WOUNDING HIS TONGUE.

NOTHING IS ENOUGH IN THIS LIFE TO FULFIL YOUR DESIRES, to fulfil your appetite. This world is a dream-world -- nothing can fulfil because only reality can be fulfilling.

Have you watched? In a dream someday, you feel hungry in the night and in the dream you go to the fridge and open it and you eat to your heart's desire. Of course, it helps in a way -- it does not disturb your sleep; otherwise, the hunger will not allow you to sleep, you will have to wake up. The dream creates a substitute; you continue to sleep, you feel "I have eaten enough." You have deceived your body.

The dream is a deceiver. In the morning you will be surprised -- you are still hungry -- because a feast in the dream is equivalent to a fast. Feast or fast -- both are the same in a dream, because a dream is unreal. It cannot fulfil. To quench real thirst real water is needed. To fulfil, a real life reality is needed.

Buddha says: You go on taking the risk of wounding yourself, but no fulfilment comes out of this life. Maybe here and there you have a taste of honey -- sweet, but very dangerous, unfulfilling. And the honey is smeared on the edge of a knife; there is every danger you will wound your tongue.

Look at old people: you will not find anything else but wounds; their whole being is nothing but wounds -- ulcers and ulcers and ulcers. When a person dies you don't see blossoming flowers in his being; you simply see stinking wounds.

If a person has really lived and not been deceived by his dreams and illusory desires, the older he grows the more beautiful he becomes. In his death he is superb.

Sometimes you may come across an old man whose old age is more beautiful than his youth ever was. Then bow down before that old man -- he has lived a true life, a life of inwardness, a life of 'interiorness'. Because if life is lived truly, then you go on becoming more and more beautiful and a grandeur starts coming to you, a grace; something of the unknown starts abiding in your surroundings -- you become the abode of the infinite, of the eternal. It has to be so because life is an evolution.

If when you are no longer young and you become ugly, that simply means in your youth you tasted honey on too many knives -- you have become wounded. Now you will suffer these canceric wounds. Old age becomes a great suffering. And death is very rarely beautiful, because very rarely have people really lived.

If a person has really lived -- like a flame burning from both ends -- then his death will be a tremendous phenomenon, an utter beauty.You will see his life aglow when he is dying, at the maximum, at the optimum. In the last moment he will become such a flame; his whole life will become a concentrated perfume in that moment, a great luminosity will arise in his being. Before he leaves, he will leave behind him a memory.

That's what happened when Buddha left the world. That's what happened when Mahavir left the world. We have not forgotten them, not because they were great politicians or great people of power -- they were nobodies, but we cannot forget them. It is impossible to forget them. They had not done anything as far as history is concerned. We can almost omit them from history, we can neglect them from history -- nothing will be lost. In fact, they never existed in the main current of history; they were by the side of it, but it is impossible to forget them. Their very last moment has left such a glory to humanity. Their last glow has shown us our own possibilities, our infinite potentialities.

THE BUDDHA SAID:
"MEN ARE TIED UP TO THEIR FAMILIES AND POSSESSIONS MORE HELPLESSLY THAN IN A PRISON. THERE IS AN OCCASION FOR THE PRISONER TO BE RELEASED, BUT HOUSEHOLDERS ENTERTAIN NO DESIRE TO BE RELIEVED FROM THE TIES OF FAMILY. WHEN A MAN'S PASSION IS AROUSED NOTHING PREVENTS HIM FROM RUINING HIMSELF. EVEN INTO THE MAWS OF A TIGER WILL HE JUMP. THOSE WHO ARE THUS DROWNED IN THE FILTH OF PASSION ARE CALLED THE IGNORANT. THOSE WHO ARE ABLE TO OVERCOME IT ARE SAINTLY ARHATS."

Buddha says: Those who are lost into the filth of passion and never transcend it, those who never transcend as the lotus transcends the mud it is born into, they are the ignorant people, the worldly people. Those who transcend lust and desire, those who understand the futility of desire, and those who become understanding about the whole nonsense that the mind creates and the dreams that it manufactures, they are the great ARHATS.

'Arhat', the very word means one who has overcome his enemies. Buddha says desire, desiring, is your enemy. Once you have overcome your desire, you have overcome your enemy, you have become an Arhat. Arhat is the goal: to become desireless -- because only when you are desireless is there benediction.

Our so-called religions are based in fear. Buddha's religion is based in an inner benediction. We worship

God because we are afraid, because we don't know what to do with our lives. We are continuously trembling, scared -- death is coming and we don't know what to do, how to protect ourselves. We need a protector. It is out of fear. Buddha's religion is based in an inner benediction, in an inner blessing -- it has nothing to do with fear.

Let me tell you one anecdote:

Henry went on his first hunting trip. When he got back to his office his partner Morris couldn't wait to hear all about his trip. Henry told him, "Well, I went into the woods with the guide. You know me, two minutes in the woods, I get lost. I'm walking extra quiet, when all of a sudden the biggest bear you ever did see is standing right in front of me. I turn around and run just as fast as I can and that bear, he is running even faster. Just when I feel his hot breath on my neck, he slipped and fell. I jumped over a brook and kept running, but I was losing my breath and sure enough there was that bear getting close to me again. He was almost on top of me when he slipped again and fell. I kept on running and finally I found myself in the clearing of the woods. The bear was running as fast as he could and I knew I didn't stand a chance. I saw the other hunters and shouted for help, and just then the bear slipped and fell again. My guide was able to take aim and he shot the bear and killed him."

Morris said, "Henry, that was quite a story. You are a very brave man. If that would have happened to me, I would have made in my pants."

Henry looked at him and shrugged, "Morris, what do you think the bear was slipping on?"

The so-called religions are just out of fear. And anything based on fear can never be beautiful. Your gods, your churches, your temples, if they have come out of your fear they stink -- they are bound to stink of your fear.

Buddha's religion is not based in fear at all. That's why he says the first step is to drop all beliefs. Those beliefs are because of the fear. Dropping the beliefs you will become aware of your fear, and that is good, to become aware of your fear. You will become aware of your death. You will become aware of this whole infinite cosmos -- nowhere to go, nobody to guide, nowhere to find any security. In that fear, in that awareness of fear, the only place left will be to start going withinwards -- because there is no point in going anywhere. It is so vast.

THE INTERIOR JOURNEY STARTS when you have dropped all beliefs and you have become aware of the fear, death, desire. And once you are in, suddenly you see fears are disappearing; because in the deepest core of your being there has never been any death, there cannot be. Your innermost core is absolutely a non-self.

A self can die. The no-self cannot die. If there is something, it can be destroyed. That's why Buddha says there is nothing inside you -- you are a pure nothing. That nothing cannot be destroyed. And once you have understood it, that death cannot destroy, that this nothingness is in itself so beautiful, there is no need to go on stuffing it with money, power, prestige, fame. This nothingness is so pure and so innocent and so beautiful that you are blessed in it. You start dancing in that nothingness. That nothingness starts a dance. Buddha hints you towards that dance.

When Buddha was dying, Ananda started crying and he said, "What will I do now? You are leaving and I have not yet become enlightened."

Buddha said, "Don't cry, because I cannot make you enlightened -- only you can do that miracle to yourself. Be a light unto yourself -- APPA DEEPO BHAVA."

Buddha throws humanity into the interiormost core. Buddha says: Go within -- and there is nowhere else to go. YOU ARE THE SHRINE. Go within! And there is no other God anywhere to worship. The more you move inwards, the more a worshipping consciousness will arise -- without any object for worship; a prayer will arise, not addressed to anybody. A pure prayer... out of bliss, out of being, out of inner benediction.

The Discipline of Transcendence, Vol 3

Chapter #2
Chapter title: Let There Be Prayer

22 October 1976 am in Buddha Hall

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The first question:

YOUR LECTURE YESTERDAY WAS RUTHLESS, SHARP AND SHATTERING. I FELT THROUGHOUT THE LECTURE THAT A DEEP SURGICAL OPERATION IS HAPPENING WITHIN MY PSYCHE. WHAT IS THIS, OSHO? ALONG WITH THE VERBAL TALK WHAT ELSE DO YOU TRANSMIT TO THE LISTENER?

THE WORD, THE VERBAL, has nothing to do with transferring anything to you. The verbal is just a toy, so you can play with it. When you are absorbed with the words, I have -- an opportunity to do something to your being -- otherwise you won't allow me.

So whatsoever I am saying is just to keep you engaged. Once your mind is engaged with the words, you are available to me, your heart is available to me. When the mind is not engaged, the mind functions like a barrier, the heart becomes unavailable.

So the real work is not through the words -- the real work is through the presence. If you stop thinking and you can put aside your mind, then there is no need for me to talk at all, then silence will do -- because that which is going to happen is going to happen through silence. It is going to happen not through any verbal communication, it is going to happen on a deeper level than words can reach, on a deeper level of your being where mind has nothing to say.

The mind is only the surface, the circumference of your being. It is not your centre. But the circumference has become too strong. It surrounds you like a hard crust, it has become your prison. You need something so intriguing, so interesting, that your mind gets totally absorbed into it.

And sometimes I will be shattering -- I have to be. Sometimes I have to be merciless, because that is the only way to help you, that is the only way to destroy you, annihilate you, and give you an opportunity to be reborn. As you are you have to disappear. As you are you have to die, only then can the new arise out of you. The ego has to disappear for your real being to be. The mind has to cease for God to be. The known has to be dropped for the unknown to be welcomed.

Sometimes I am persuasive. Sometimes I am shattering. Sometimes through affection and love I try to seduce you to drop the mind. Sometimes I hammer hard on it. I change like the climate around the year. And you have to be with me in all the climates -- only then will you be able to know me. And you have to be with me in all of my forms -- only then will you be able to see the formless.

If you allow me easily, then the operation is very easy. If you don't allow me easily, if you struggle, resist, don't cooperate, you create conflict, then too the operation is going to be done -- once I have accepted you as my disciples, now it is my responsibility that you should be transformed -- then the operation will be hard. But the hardness will come because of your resistance, remember it.

I have to be shattering sometimes only because you resist too much.

Let me tell you one anecdote:

Joe Levy went to a leading mountain resort for a week's vacation. That night when he ordered dinner the waiter told him that he highly recommended the chicken soup. Joe replied, "I hate soup. I never eat soup. I couldn't care less." He ate his dinner, played cards, and retired to his room early and fell asleep.

In the middle of the night, the man in the room below his took sick suddenly and the house doctor recommended that they get a nurse and give an enema. The nurse arrived and in error entered Joe Levy's room, and before he even realised what was happening to him, gave him the enema and left.

When he got back to New York, his friends asked him how he had liked the hotel. He said, "It was very nice, but if you ever go there and the waiter suggests that you eat soup, eat it, otherwise they shove it into you anyway."

So please cooperate with me...!

The second question:

OSHO,
YOU TELL US SO MANY JOKES -- WHAT IS THE BASIC SECRET OF A JOKE AND WHY DO YOU TELL THEM?

I HAVE TO TELL JOKES TO YOU, otherwise you will fall asleep. A joke shocks you back into awareness. It is a small electric shock. That's the beauty of a joke, and that's the secret of a joke. It is impossible even for the dullest mind to remain unalert when a joke is being told. Even the dullest, the most stupid, will become interested -- even one who is snoring will come out of his snoring and will start listening to what is going on.

That's the beauty of a joke. A joke is something that brings in you a subtle awareness. The awareness comes because you have to listen to the joke very alertly, otherwise you will miss the punchline. If you miss a single word in a joke, it is lost. A joke is a very small thing -- a few lines. You cannot afford to be unaware. If you miss one line, you will not be able to catch hold of it.

And a joke takes a sudden turn -- that is its secret -- a very unexpected turn. A joke is not logical, that's why I love jokes -- they are illogical. Still, they have a logic of their own. A joke is illogical and yet logical -- very paradoxical. A joke takes such an illogical turn that you had never expected. If you can expect, then that much pleasure will be lost.

If a joke is a simple syllogism, an Aristotelian syllogism, that you can simply go on and you can feel what conclusion is coming, and you can conclude because the premises are given already; if you can conclude logically, as if two plus two is four, this cannot be a joke -- because two plus two is four. When somebody is saying 'two plus two' you have already known the conclusion: it is going to be four. If a joke is absolutely logical and the conclusion is not absurd, then it is not a joke, it will not shock you into awareness.

The joke takes a very unexpected turn. And yet, when you have listened to the punchline, you suddenly realise that there is a logic in it -- not Aristotelian, non-Aristotelian. When you have heard the punchline, then you suddenly recognize, yes, everything becomes clear. If a joke is absolutely absurd, then too it will be meaningless, because then the conclusion will not be in continuity with the whole story; then there will be discontinuity and you will not be able to know how to connect them.

The joke has not to be absolutely logical, the joke has not to be absolutely illogical -- it has to be somewhere in the middle, very ambiguous, vague, surrounded by mist. You cannot figure out where it is going, and that's why it becomes intriguing. And it takes the turn so suddenly that in a single line it is there in its totality.

Let me tell you one joke:

A Jewish synagogue was collecting money for a new building for the synagogue -- the old one was rotten and was falling apart. They were doing everything that can be done to collect more money.

They had sold lottery tickets and then the lottery was opened, and the president of the community declared the third prize: it was a beautiful TV set, and the man who got it was very happy. Then he declared the second prize -- of course, the man whose name was declared was hoping for something like a Cadillac, Impala, Mercedes, something like that. But when he came the president gave him a small box. He immediately opened it -- mm? -- he was puzzled as to what was there in the box. And there was nothing much: chocolates, cookies. He said, "What is this? You must have forgotten, you must have misplaced something. For the third prize you have given a TV set -- and second prize, just cookies? This is nonsense!"

The president said, "You don't understand it: the rabbi's wife herself has prepared it for you."

The man was annoyed. He said, "Screw the rabbi's wife!"

The president said, "That's the first prize."

Now this is a joke! You cannot expect, it is impossible, but once it is there then everything becomes clear. The conclusion makes the whole story clear. But if the conclusion has not been given to you, you will not be able to come to it logically.

Logic proceeds in steps, from the beginning to the end. A joke spreads backwards, from the end to the beginning -- that is the beauty of it. And it brings laughter, because when the story is going on you become tense -- mm? -- you want the conclusion immediately. You become very curious about it, what is going to happen. You start throbbing with energy. You become alert, more alert, more alive -- and the energy is there; you cannot release it. It becomes a crescendo. Then comes the shattering punchline and the whole energy spreads all over your being. That's what laughter is.

And I have to tell jokes, because the things that I am saying are so subtle, so deep and profound, that if I simply go on telling you those things, you will fall asleep and you will not be able to listen or to understand. You will remain almost deaf.

The profounder the truth I have to tell you, the worst joke I choose for it. The highest the truth I am trying to relate, then the lowest I have to go in search for a joke. That's why even dirty jokes... I don't bother. Even a dirty joke can be helpful -- more so because it can shock you to the very roots, to the very guts. And that's the whole point! It helps you to come again and again to your alertness. When I see you are alert, I again go relating that which I would like to relate to you. When I see again you are slipping into your sleep, I have to bring in a joke again.

If you really listen with alertness, there will be no need -- I can say the truth directly. But it is difficult. You start yawning... and it is better to laugh than to yawn.

The third question:

I AM GOING SOON TO THE WEST. OSHO, IF I CALL YOU THERE, WILL YOUR HELP BE AVAILABLE TO ME AS IT HAS BEEN AVAILABLE HERE?

CALL ME ONLY WHEN IT IS ABSOLUTELY NEEDED, when you find that now nothing can be done. First try to do all that you can do. And out of a hundred cases, ninety-nine you will not need to call me. And if you have not called me for ninety-nine cases, you have earned for the hundredth case -- you can expect me in every possible way. But don't make it an everyday thing.

Let me tell you one anecdote -- and it is a true anecdote. It has already happened. And I say it is true because it comes to me from a very reliable source: Kamal has sent this story to me.

One day, Swami Arup Krishna, alias Chinani, and Sadar Gurdayal Singh were coming towards the ashram. It had rained for two, three days, and the roads were muddy and dirty water had collected everywhere, and the gutters were overflowing. And on a banana peel, Gurdayal slipped. Not only that: a small coin fell from his pocket and was lost into the gutter.

He immediately cried, "Satya Sai Baba, Satya Sai Baba -- help me!"

Of course, Arup Krishna was very surprised. He said, "Gurdayal, have you gone crazy? You are Osho's disciple!"

Gurdayal said, "What do you mean? Should I call Osho in this dirty water in the gutter?!"

So remember it: whenever you need really, and it is not dirty water and a gutter, and not only a small coin is lost -- then follow Gurdayal.

The fourth question:

CAN THE MIND COMMIT SUICIDE?

THE MIND CANNOT COMMIT SUICIDE, because whatsoever the mind can do will strengthen the mind. Any doing on the part of the mind makes the mind more strong. So suicide is impossible.

Mind doing something means mind continuing itself -- so that is not in the nature of things. But suicide happens. Mind cannot commit it -- mm? -- let me make it absolutely clear: mind cannot commit it, but suicide happens. It happens through watching the mind, not by doing anything.

The watcher is separate from the mind, it is deeper than the mind, higher than the mind. The watcher is always hidden behind the mind. A thought passes, a feeling arises -- who is watching this thought? Not the mind itself -- because mind is nothing but the process of thought and feeling. The mind is just the traffic of thinking. Who is watching it? When you say, "An angry thought has arisen in me," who are 'you'? In whom has the thought arisen? Who is the container? The thought is the content -- who is the container?

The mind is like when you print a book: on white, clean paper, words appear. That empty paper is the container and the printed words are the content. Consciousness is like empty paper. Mind is like written, printed paper.

Whatsoever exists as an object inside you, whatsoever you can see and observe, is the mind. The observer is not the mind, the observed is the mind.

So if you can go on simply observing, without condemning, without in any way creating a conflict with the mind, without indulging it, without following it, without going against it, if you can simply be there indifferent to it, in that indifference suicide happens. It is not that mind commits suicide: when the watcher arises, the witness is there, mind simply disappears.

Mind exists with your cooperation OR your conflict. Both are ways of cooperating -- conflict too! When you fight with the mind, you are giving energy to it. In your VERY fight you have accepted the mind, in your very fighting you have accepted the power of the mind over your being. So whether you cooperate or you conflict, in both the cases the mind becomes stronger and stronger.

Just watch. Just be a witness. And, by and by, you will see gaps arising. A thought passes, and another thought does not come immediately -- there is an interval. In that interval is peace. In that interval is love. In that interval is all that you have always been seeking -- and finding never. In that gap, you are no more an ego. In that gap you are not defined, confined, imprisoned. In that gap you are vast, immense, huge! In that gap you are one with existence -- the barrier exists not. Your boundaries are no more there. You melt into existence and the existence melts in you. You start overlapping.

If you go on watching and you don't get attached to these gaps either... because that is natural now, to get attached to these gaps. If you start hankering for these gaps... because they are tremendously beautiful, they are immensely blissful. It is natural to get attached to them, and desire arises to have more and more of these gaps -- then you will miss, then your watcher has disappeared. Then those gaps will again disappear, and again the traffic of the mind will be there.

So the first thing is to become an indifferent watcher. And the second thing is to remember that when beautiful gaps arise, don't get attached to them, don't start asking for them, don't start waiting that they should happen more often. If you can remember these two things -- when beautiful gaps come, watch them too, and keep your indifference alive -- then one day the traffic simply disappears with the road, they both disappear. And there is tremendous emptiness.

That's what Buddha calls 'Nirvana' -- the mind has ceased. This is what I call suicide -- but mind has not committed it. Mind cannot commit it. You can help it to happen. You can hinder it, you can help it to happen -- it depends on you, not on your mind. All that mind can do will always strengthen the mind.

So meditation is not really mind-effort. Real meditation is not effort at all. Real meditation is just allowing the mind to have its own way, and not interfering in any way whatsoever -- just remaining watchful, witnessing. It silences, by and by, it becomes still. One day it is gone. You are left alone.

That aloneness is what your reality is. And in that aloneness nothing is excluded, remember it. In that aloneness everything is included -- that aloneness is God. That purity, that innocence, uncorrupted by any thought, is what God is.

The fifth question:

I HOO MY GUTS OUT IN THE DYNAMIC, I LAUGH WITH YOU IN THE LECTURE, I DANCE FOR YOU IN NATARAJ, I CRY AND SCREAM AFTER NADABRAHMA, I WATCH MY TENSIONS IN KUNDALINI, AND LISTEN TO THE BIRDS WHICH COME TOGETHER SPECIALLY FOR THE MEDITATIONS WITH MUSIC -- THEY ENJOY TREMENDOUSLY.
I PROVIDE DINNER FOR THE MOSQUITOES IN GOURISHANKAR. IN AND BETWEEN THE MEDITATIONS IT SEEMS I AM DOING ALL THE GROUPS AT ONCE. I FEEL VERY VERY CRAZY. I KNOW YOU LOVE IT -- HOW CAN I LOVE IT TOO?

THEN YOU ARE NOT VERY VERY CRAZY... otherwise the question would never arise. When you are very very crazy, you have already fallen in love with it.

A crazy person is one who is still resisting. A very very crazy person is one who has surrendered to it. That's the only difference! A crazy person is one who feels that there is something which is going crazy, but he is still fighting it, resisting it, repressing it -- still is against it, not allowing it. If you do that, then one day you will really go crazy. And when I say 'really go crazy', I mean it will not be a spiritual growth -- it will be simply a fall.

If you go on repressing craziness... everybody has craziness, because God Himself is crazy. He never creates anybody without a certain streak of craziness in him. And the greater the person is, the more crazy, more eccentric. Buddha, Mahavir, Krishna, Christ -- these are eccentric people. And psychologists are right in a way: they call them abnormal. They are abnormal because they are super-normal. They are abnormal because they are not the common lot.

If a Buddha walks on the earth, he is absolutely unique. No precedent, never has it happened before -- and never again is it going to happen! He happens only once. He is unrepeatable, irreplaceable. He is a unique moment in the consciousness of humanity. Of course, eccentric; bound to be a little crazy. People will think that he has gone mad: he was the son of a king; he renounced the palace, his beautiful wife, all comforts -- and became a beggar! Does it seem normal ?

The normal is just the reverse: a beggar wants to become the emperor -- that is normal. Every beggar wants to become the emperor. Everybody wants to become the emperor. Ambition is very ordinary. To become rich, to become famous, to become known to the world, to become very powerful, is an ordinary phenomenon, nothing special in it. But an emperor getting down from his throne and moving like a beggar -- it is eccentric, crazy, very very crazy.

If you go on suppressing your craziness.... Craziness is your uniqueness. Craziness is simply that element in you which cannot fit with anybody else in the world, which can never become part of the machinery of the society, which can never be a cog in the wheel. That's what craziness is. Your individuality is your craziness.

The society does not want your individuality: it wants efficient mechanisms, robots. It does not want crazy people. It does not want Picasso's, it does not want Buddhas, it does not want Wagners, Nietzsches -- no. Once in a while they are good just for a change, but too many of them the world does not need. And they are very disturbing people: they shatter many ideals, they go on pulling humanity ruthlessly towards some unknown goal. They are never for the ordinary. Something extraordinary has to happen, only then can man feel at home. The usual and the ordinary and the common is futile, frustrating.

The society does not want them. The society can tolerate a few -- that too society has learnt with much difficulty. Otherwise, why should Jesus be crucified? The society could not tolerate the man. He was risking not only his own life -- he was risking other people's lives. He was opening some crazy door, not only for himself but for others also. The society was afraid.

Society wants people almost dead. Only one requirement is needed of living people by the society and that is that they should be efficient. They should work hard, produce more, be obedient, good citizens, live comfortably, and die silently. They should not create any noise in the world. They should not even sing a

song. They should not dance on the streets. They should simply live as if they never existed. They should live as numbers not as individuals. They should not assert their individuality in any way. They should not say "I am." They should be slaves. They should not be free people.

Society represses all sorts of individuality. And that repressed individuality, if it becomes too much, one day explodes -- then a person is crazy. This is my observation: that the crazy people who are confined in mental asylums are very sensitive people, more sensitive than the ordinary lot. They could not tolerate their inner individuality -- it exploded. They tried hard! They forced it as deep as possible, but they were fragile people, sensitive people; they were not dull.

To be crazy, some intelligence is needed. To be just a part of the collective, no intelligence is needed -- any stupid person can become a perfect citizen. In fact, the more stupid you are, the more obedient you will be, the less rebellious you will be. Always you will be ready to fall in line with any fool who comes to command. Anybody who shouts loudly, you will fall into his feet; he will become your leader.

But to be an individual you need intelligence, sharp consciousness, because it is very difficult to live an individual life. Surrounded by so many stupid people, surrounded by the crowd, surrounded by the dull and the dead, it is very difficult to remain alive, throbbing, streaming. Then you are very alone.

So those who are very sensitive.... And now in the West, modern psychiatrists have become aware of the fact that whomsoever you call crazy are the cream. You ask R. D. Laing. Now they say the crazy people are the cream; they should have been allowed more freedom, they should have been helped to be individuals, and then humanity would have risen higher than ever -- because they are the vanguard.

Have you ever heard about any stupid person going mad? I am not talking about retarded people; when I say 'mad', I don't mean the retarded. The retarded person is physically retarded; the problem is not of the mind. A crazy person is one who is not retarded. In fact, crazy people have higher I.Q.'s than ordinary people. Crazy people have higher I.Q.'s than your politicians. A mad Nietzsche has a greater I.Q. than Richard Nixon. A mad Van Gogh has a higher I.Q. than Lenin, Mao, Stalin. A Picasso has greater intelligence than any Adolf Hitler. But they are all crazy people. In fact, they look crazy because the world is very dull.

If everybody is allowed individuality, crazy people will not be found anywhere. If everybody is allowed to be rebellious and to be himself, authentically to be himself, there will be no need for mental asylums. Mad people are victims of the society, of a repressive society. First the society forces sensitive people to go crazy and then forces them into mental asylums or forces them into hospitals, gives them electric shocks, insulin shocks, forces them onto the psychiatrist's couch for years together -- a sheer wastage of potential, and of the purest potential.

In primitive societies, crazy people don't exist. The more primitive a society is, the less is the possibility of anybody going mad -- because in a primitive society individuality is accepted. In a primitive society craziness is accepted as individuality. Somebody wants to live in this way, somebody else wants to live in some other way. If somebody walks naked in a primitive society, people accept it. It is his choice, nothing is wrong in it! But if you walk naked in London, or in New York, you are mad.

Just think of Mahavir: he was very clever -- he chose India to be born in, and he chose a right time. If he had to choose the twentieth century and he was to be born in New York, can you think what would have happened to him? He would have been under psychiatric treatment. Naked! -- they would have given him shocks, electric shocks; they would have dulled his mind. They would not have been able to accept his individuality.

What is wrong? A man wants to live naked under the sky, with the wind, with the sun; a man wants to be open to nature -- what is wrong in it? Why should a man be forced to wear clothes? If he likes to -- perfectly good. There is no need to force him to remain naked, because then you do the same again. But if somebody likes to be naked, what is wrong in it?

Just think of yourself sitting naked in your drawing-room, and a guest comes, and you welcome him -- he will escape! He will not come again. He will go directly to the police station. And you were not doing anything to anybody: just sitting in your drawing-room, naked, enjoying, listening to music.

You don't allow even small children to be naked. Such a repressive and violent society! The by-product is craziness, madness.

I accept you as you are. I have never come across any crazy person, because the very word is meaningless. People are different! -- that's all. And the difference is beautiful. That's what makes life rich. That's what gives life variety. That's what gives life spice. Crazy people are the very salt of the earth. But if you reject it, if you become afraid of it, if you choose the social structure rather than your own individual

freedom, then you will go on accumulating your craziness in the basement of your being. One day or other, if you are an intelligent person, a sensitive person, that will explode -- you are sitting on a volcano. And once it explodes, then you will not be capable -- then you will go mad.

The only way not to go mad is to accept your individual forms, individual styles, to accept so totally that you never repress anything -- and you will always remain sane.

NOW THE QUESTIONER SAYS: "I feel very, very crazy. I know you love it -- how can I love it too?"

Accept it, enjoy it! Love will arise by and by if you start enjoying it. Something great is happening to you; something very significant, spiritual. Your individuality is asserting itself. You are starting to feel that you are individual, not just a cog in the wheel of the mechanism that surrounds you. You are throbbing again with life. You are being reborn. This is going to be a new birth, the second birth. Enjoy it!

My whole effort in this ashram is to give you absolute space to be yourself. It is very difficult, because this ashram also has to exist in the society. But let it be difficult -- it has to be done. Even if a few pockets, a few oases on the earth exist, where a person is not CONDEMNED as crazy, we will be creating a new sort of world and a new sort of society.

And this is going to be the society of the future. This is going to be the shape of things to come. This small ashram is just a miniature world of the future, and you are pioneers -- feel blessed that you are creating a new sort of human being, who lives in freedom and yet with tremendous responsibility.

One thing more I would like to say about this question: when you feel crazy you are completely allowed to be crazy -- but your craziness should not be forced upon anybody else, that's all. Otherwise you start repressing the other person.

You want to sing a song loudly in the middle of the night -- nothing is wrong -- but then go far away from the town, because you are not allowed to disturb others' sleep. Your idea is perfectly beautiful: the middle of the night is so beautiful -- who would not like to sing a song? It's perfectly okay. Nothing is wrong in it, but others are sleeping. You need not disturb anybody. This is what I call responsibility.

Freedom for you; responsibility for others. If you can keep yourself between these two, a balance will arise. And if you are responsible, society will not force you too much because you will not be coming in its way. If you are irresponsible, then the society will immediately catch hold of you and will not allow you to be crazy. So to be responsible is a good policy also.

If you really want to be free, then responsibility has to be taken care of otherwise you will not be allowed freedom. And what are you against this big society? They can crush you. If they can kill Jesus, they can poison Socrates, they can kill anybody, they can poison anybody It is very simple. A man is so fragile, a man is like a flower -- can be crushed very easily.

So if you really want to be free, then never be irresponsible. The more a person wants to be free, the more he has to learn the ways of responsibility. And if you can remain alert about responsibility, you will have more and more freedom available to you. Even in this society you can remain absolutely free -- I have remained, that's why I say it to you. I have never done anything that I never wanted to do. I have done only that which I always wanted to do. But then you have to be very, very intelligent, and you have to be very, very alert. I am a crazy person -- very, very crazy. But there is no problem in it. I don't suffer from it -- I celebrate it.

Start enjoying it, rejoicing in it, and love will arise. Love always follows joy, and joy always follows love -- they are together. Either start by loving; or, if it is difficult, then start by rejoicing. If you can love your craziness, good -- joy will come out of it. If the question has arisen: I low to love it? then forget about loving -- you enjoy it and love will follow it. They go together, they are one phenomenon.

The sixth question:

ARE ALL DESIRES THE SAME? WHAT IS MY DESIRE FOR LOVE?

IN THE ULTIMATE SENSE, all desires are the same -- because desire means you are not contented with yourself as you are. Desire is a discontent.

Essentially, desire is a longing for that which is not. Essentially, desire is a complaint against existence. You say: "This is not the way I want to be. This is not the house I want to live in, and this is not the woman

I want to love and be loved by. This is not the world, this is not the society, this is not the body, this is not the mind, that I can be content with."

Desire means discontent, and desire means a hope in the.future -- that somewhere there must be a place where everything will fall in tune with you. Desire means that "I am not in tune with the world as it is, so I hope for another world with which I can be in tune." But you are not going to be in tune anywhere, because all the time you are learning only one thing, and that is not being in tune with.

Yesterday you were not in tune with, the day before yesterday you were not in tune with. In childhood there was no harmony between you and the world. Young you were not in harmony. Old you are not in harmony. And you are hoping: "Tomorrow I will be in tune with things and things will be in tune with me." And the whole life is disciplined, trained, for NOT being in tune with. Tomorrow will always be the same as yesterday.

In Hindi, we have the same word for both, for yesterday and tomorrow. That is something very significant -- the SAME word for both! Yesterday also we call KAL, and tomorrow also we call KAL. It simply means that your tomorrow is going to be nothing but a repetition of your yesterday, your future is nothing but a repetition of your past. So don't wait for the future because then the future will only be a repetition of the past.

To be desireless means to be herenow, contented: whatsoever is is good; whatsoever is is the only way for things to be -- there is no other way, it cannot be otherwise. It is the way life is and life is meant to be. Suddenly you are surrounded by peace.

Just see: this very moment I can see peace surrounding you. This moment being with me, there is no yesterday, no tomorrow. The past is not there, the future is not there -- you are just herenow. This nowness, this hereness, this is what desirelessness is. You are just happy being with me.

This is the way to live your whole life. Let this be your DHAMMA -- the Way. Each moment, whatsoever is, enjoy it, celebrate it, feel thankful for it.

So, ultimately, all desires are the same, because the nature of desire is the same. But if we don't think about the ultimate meaning of desire, then there are differences, then there are many differences.

You have asked: "What is my desire for love?"

Now the desire for love can have three meanings -- it depends on you. The ultimate meaning is certainly one, and that meaning is that you are not happy with yourself. You think you will be happy with somebody else. Now this is stupid, now this is not possible. You are not happy even with yourself? How can you be happy with someone else? And you can manage somebody else to live with you only if that someone else is also not happy with himself or herself -- otherwise why should she or he bother about you?

You can manage and persuade somebody to live with you only because he or she is also in the same trap of desire. Now two unhappy persons meet. Now two persons who are not happy with themselves meet. You are asking for miracles -- miracles don't happen.

Two unhappy persons meeting cannot make each other happy; they will become doubly unhappy, that's all. It is simple arithmetic. They will become very very unhappy. Not only doubled, in fact, their unhappiness will be multiplied because their unhappinesses will clash. They will be angry at each other. They will take revenge on each other. They will think the other has been a cheat, because "the other promised me a garden of roses, and there seems to be no possibility of any delivery."

All promises prove false -- because out of unhappiness how can you promise? Out of unhappiness how can you give? You don't have it in the first place, how can you share? You share only that which you have. If you are happy, you share happiness. If you are unhappy, you share unhappiness. If you are sad, you share sadness.

So you ask me: "What is my desire for love?" It will depend on you.

First thing: it can be just a desire for sex. That is simple, not very complicated -- very gross. In fact, to call it love is not right. But we call everything love. Somebody says, "I love ice-cream." Somebody says, "I love my house. I love my dog. I love my wife. I love golf!" So what to do?

'Love' is one of the most misused words. We use it for a thousand and one things. So when people need sex, they call it love. Sex is a very rudimentary form of love, very primitive, just the ABC of love. Cannot go very deep and cannot be very fulfilling. Or you can really mean love by 'love'. Then it means that you are a happy person and you would like to share your happiness. You are burdened with your happiness.

When your love means sex, you simply are burdened with sexual energy and you would like to release it. It is going to be a relief. You want somebody to help you relieve it. The sexual love is very physical.

If you really mean love by 'love' then you have to be happy, content, rejoicing in your life. Then

celebration is needed in your heart, so that you can share. This is sharing of the heart. Sex is sharing of the body: love is sharing of the heart.

And there is still another possibility I call prayer. When you have even gone beyond the heart, your whole being is in deep need to flower, bloom, needs to be shared, then it is prayer.

Sex exists between two bodies; it can exist even with a dead body. That's what happens when you go to a prostitute. The prostitute is not there; just the body is there. The prostitute makes her body available to you, and she simply escapes from the body -- because she never loved you, how can she be there? She becomes absent. That is the whole art of being a prostitute. She becomes absent to you; she simply forgets all about you. She may start thinking about her boyfriend; she may create a dream about her boyfriend, and she will completely forget you and leave the body at your disposal. It is a dead body. You can use it, but it is just a means. It is ugly, it is tremendously ugly, to make love to a dead body.

But I am not saying that it happens only with prostitutes -- it may be happening to you with your wife. Your wife may not be there. If love is not there, how can she be there? Your wife may not be present to you when you are making love to her; or, your husband may not be present there. He may be simply fulfilling a duty. Then again it is prostitution. Maybe marriage is a more permanent sort of prostitution, more institutional, more convenient and secure, but the difference is not of quality -- maybe of quantity, but not of quality.

Whenever you love a person and the person is not present, you love a person and you are not present, then only bodies are there. It is a mechanical thing. When you love a person, you have to be present to the person; you have to be present to the presence of the person. Two presences meet, overlap, merge, and there is tremendous joy, there is peace, silence.

So many religious people are against sex because they have not yet understood what love is. They have understood love only as the first gross thing -- sex. So they go on talking against it. They have not understood the beauty of love; they have known only ugly sex. If you find a saint still talking about sex and being against it, you can be certain he has never known love. And a person who has never known love cannot know prayer, whatsoever his pretensions -- because sex becomes refined in love, and love becomes refined in prayer. It is a hierarchy, it is a pyramid. The base is sex and the peak is prayer, and between the two is the expanse of love.

When you are present to another's presence, and fulfilled in the presence, and happy in the presence, there is a sharing. Love may become sexual, love may have a sexual dimension too, but then sex is elevated, then sex itself is no longer gross, then sex itself has come to a higher altitude. Then it has a different quality to it.

When you love a person and sex happens spontaneously, just as a sharing -- not that there is any greed for it, not that you have been desiring it, not that you have been planning it, not that it has been in your mind, it has not been there at all -- you were simply sharing the presence, and out of that sharing even bodies started meeting and merging into each other, then sex is also different.

In love, either sex disappears or is transformed. First it is transformed, then by and by it disappears. Then arises another, higher quality of love -- that is prayer. In prayer there is no sex left. Love is just in the middle between prayer and sex.

In love, both are the possibilities: love may spread to the very roots, to sex; and love may sometimes rise to the very peak of prayer. Loving a person, sometimes you may love in a sexual way, and sometimes you may love in a prayerful way. Love will spread to both the banks. Love is the river; it touches both the banks. Sometimes even the body, and sometimes the person will be so transfigured that you will see god or a goddess. Unless your love starts feeling the presence of the other as divine, then there is no prayer.

When you move to prayer then sex completely disappears. From prayer there is no fall to sex, that is impossible. Prayer is the other shore. From sex there is no contact with prayer -- sex is the other shore. They are far apart. They meet in love, so love is the MOST complex thing in human experience, because in love there is a meeting of two shores. In love, matter and spirit meet, body and soul meet, the creator and the creation meet. Never miss any opportunity to grow into love.

BUT IT DEPENDS. You ask me: "Are all desires the same? What is my desire for love?"

You will have to watch. I cannot give you an answer for it right now. You will have to observe. Be very clear about your own feelings. If it is sexual, nothing to hide, nothing to be worried -- it is natural. It has to rise from that natural source; you have to begin from there. Don't hide it, don't rationalize it -- let it be whatsoever it is. If it is sex, it is sex. Try to understand it. Help it to move towards more loving -- more and

more towards the person, less and less towards the body.

If you feel it is love, then help it to move in the direction of prayer. Then love the person, but remember God. Then hug the person, but remember God. Then hold the person of your love, the hand of your beloved, your lover, but remember that that hand belongs to God. Then let this remembrance go deeper and deeper.

I cannot give you an answer -- you will have to find it. Even if I give you an answer, you will interpret it in your own way. I may talk about prayer, but if your energy remains stuck at sex you will interpret it in a sexual way.

I have been saying for years that religion is a bridge from sex to superconsciousness. All sorts of people have heard it. Those who are obsessed with sex, they think: "Very good, so samadhi is also sex." They reduce samadhi to sex. Those who are really flowing into samadhi, they become very happy so they say, "Good, so now there is no need to condemn anything -- even sex has an element of samadhi in it. We can accept it, absorb it, and can be deep in peace, because when there is no conflict there is peace."

I have talked to many people, but they understand always in their own way. Let me tell you one anecdote before you fall asleep:

Mulla Nasrudin went to his doctor. He is old, very old, almost ancient, and he was looking very weak. And the doctor said, "Nasrudin, tell me about your love-life, because it seems you are wasting too much energy."

He said, "My love-life is very simple: four times a week I make love to my wife; four times a week I make love to my secretary; and four times a week I make love to my typist."

The doctor was horrified. He said, "Nasrudin, you will kill yourself! It is time you should take yourself in hand."

Nasrudin said, "That too I do four times a week."

Your understand ing is your understanding. Even if I talk about prayer, you will understand whatsoever you can understand. It is better you observe, it is better you go into your own mind, its functionings.

Just one thing I would like to tell you: don't condemn, never condemn. A condemnatory mind will never be able to understand life. Never judge. Never evaluate. Just be a simple observer. Because once you have a judgement, then you don't allow your mind to open itself completely to you -- your judgement becomes a barrier. If you are already convinced that sex is sin, then how can you face your own sexuality? You will garb it. You will deceive yourself. You will rationalize it. You will find ways and means and words and philosophies to hide it.

Never keep any prejudice, so that your existence becomes transparent to you. And whatsoever it is, at least with.me, everything is good -- whatsoever it is, it is good. It is your mind, it is your body, it is your energy. The first basic requirement is to see it clearly, and from that vision things start moving.

If it is sex, nothing to be worried. It is good that you are not impotent -- think of that. It is sex, it is good -- you have energy. Now you can use that energy. Have you ever heard of any person who was impotent and became enlightened? I have not heard. And, believe me, it has not happened -- it cannot happen. An impotent man is the poorest man in the world because enlightenment cannot happen to him. Even if he tries, it cannot happen -- because he has no energy in the first place to transform.

And let me tell you another truth: that whenever enlightenment has happened it has happened to a very sexual person -- always! Because more energy... and you can ride on it. It has not happened to so-called lukewarm people -- nothing happens to them; they are stuck with their lukewarmness. It has happened to very hot people.

Buddha was very hot. He had lived a very sexual life, and out of that he became more and more understanding. And one day when he became aware of how much energy he was throwing unnecessarily, he started channelizing that energy into a different direction -- towards love, prayer, compassion, meditation.

It is the same energy! There is only one energy in the world and that energy is sexual energy. Even if God has to create something, He has to do it through it. A child is born, life is born, out of sex. A flower blooms -- it is sexual energy. The cuckoo goes on singing a crazy song -- it is out of sexual energy. Just look all around! The whole world is throbbing with sexual energy. It is the only energy there is! Sex is the stuff the universe is made of. So don't condemn it. Ride on the waves, the roaring waves of sex, and you will start feeling new dimensions, new altitudes.

The first entry will be in love, and the second door will be of prayer. But you can start only from where you are. So the first thing to be absolutely certain about is where you are -- and only you can be certain

about it.

Watch... and just go on noting. And if you are not condemning, if you are not justifying, if you are not saying good or bad, if you are not a puritan moralist, if you are simply a pure observer, you will be able to see -- because it is within you, where your energy is. And once you have known where it is, start working.

If it is hanging around the sex centre, then nothing to be worried. Just remember one thing: never make love to a person you don't love. That is a perversion -- because then you will remain obsessed with sex. Make love to a person you really love, otherwise wait -- because when you love a person, the very love will pull the energy upwards. And once the energy has started moving towards love, love is so satisfying that who bothers about sex? Sex has never satisfied anybody. It creates more and more dissatisfaction. Sex has never fulfilled anybody -- it knows no fulfilment.

Have a sexual relationship only when you have a loving relationship, so love and sex become associated. And love is a greater centre, a higher centre. Once sex is hitched to love, it starts moving upwards. Once you feel that you are loving, then never go to pray in a temple or in a mosque or in a church -- that is foolish. Then again do the same as you did in the first place: your first prayer has to happen with your beloved or with your lover. Either before you make love, let there be prayer; or, after you have made love, let there be prayer; or -- and the third is the best -- while you are making love, let there be prayer.

If love becomes joined with prayer, then it can hitch-hike, then it can be pulled by prayer. Love has to pull sex energy up, and then prayer has to pull love energy up. Once you are at the point of prayer, SAHASRAR -- the one-thousand-petalled lotus in your head -- opens. It only opens at the moment of prayer.

These are the three basic centres: the sex centre, the heart centre, and the SAHASRAR -- the one-thousand-petalled lotus. The heart centre is just in the middle, between the SAHASRAR and the sex centre. From the heart centre the roads go to both the centres. From sex nobody can jump directly to SAHASRAR; one has to pass through love, through the heart centre. From the heart centre you can spread both ways -- nothing is wrong in it. Once you have reached SAHASRAR, the ultimate flowering of your inner lotus, then sex completely disappears. Then there is no sex left.

In sex there is no prayer. In prayer there is no sex. In love both meet and mingle. That's why I repeat again: Love is the door of entering into this world, or entering into the other world. Love is the door which opens both the ways.

Jesus is right when he says: God is love. But I would like to say -- and I feel my statement is better than Jesus' -- I would like to say to you: Love is God. Jesus says: God is love. I say: Love is God.

Somebody asked me, a small child, "What is your name?"
I said, "My name is love."

And let that be your name also. Once you understand what love is, you have understood life. You have understood all that is needed to be understood.

The seventh question:

DO YOU GIVE THE LADY SANNYASINS A MORE DIFFICULT TIME THAN THE MEN, OR AM I IMAGINING THINGS AGAIN?

LADY -- you are imagining.

The last question:

THE DAY BEFORE YESTERDAY YOU PARTED WITH YOUR OLD COMPANION HAND-TOWEL, CELEBRATING THE SILVER JUBILEE OF THE FRIENDSHIP. YOU HAD SAID THAT EVERYBODY SHOULD REMAIN SITTING AT HIS OR HER PLACE IN MEDITATION, AND LET THE TOWEL LAND ON SOME SANNYASIN AS COD DESCENDS IN THE SAME WAY. THEN WITH A HISTORIC, LOVING GESTURE YOU TOSSED THE TOWEL, BUT STRANGELY ENOUGH, IT STRUCK THE WALL BEAM AND LANDED ON THE EMPTY FLOOR IN FRONT OF YOU ABOUT TWO FEET AWAY FROM MAITREYA AND

TEERTHA. MAITREYAJI STRETCHED HIS HAND AND TOOK IT.
YOU PLAYED THIS MYSTERIOUS JOKE AND YOU WITNESSED IT TOO. NOW TO WHOM DOES THE TOWEL GO? IT REMAINS UNSOLVED! TO APPROACH MULLA NASRUDIN IS NOT POSSIBLE. WHO KNOWS WHERE HE IS? -- IN IRAN, IRAQ, IN BAGHDAD OR MAYBE IN OSHO'S ROOM! I DID APPROACH SWAMI YOGA CHINMAYA WITH THE PUZZLE. HE REDIRECTS ME TO YOU.
OSHO, HELP ME WITH YOUR COMMENTS!

NOW LET IT REMAIN A PUZZLE. It will be good for centuries to come to think about it. It is a koan. Let me tell you one anecdote:

A mailman was delivering letters on a new route in the heavily Irish south side of Boston. At one house there was such a racket from an argument going on inside that he was afraid to approach.

Suddenly a little boy appeared on the porch. "What is all the noise about, sonny?" the mailman asked.
"It is my parents fighting," answered the boy. "They are always fighting."
The mailman glanced at his letters. "What is your father's name?" he asked.
"That's just what they're always fighting about," said the boy.

Now there is no way... and it is good that it should remain a mystery. Let people fight about it. Let people think about it.

And the towel did well it landed on the floor. If it had landed on somebody's head, I would not have believed it, because God never descends on anybody's head. It would have been absolutely wrong! It did well. It descended on the floor, the empty floor. Whosoever is as humble as the floor, only on him does God descend.

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Chapter #3
Chapter title: There Is Nothing Like Lust

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THE BUDDHA SAID:
"THERE IS NOTHING LIKE LUST. LUST MAY BE SAID TO BE THE MOST POWERFUL PASSION. FORTUNATELY, WE HAVE BUT ONE THING WHICH IS MORE POWERFUL. IF THE THIRST FOR TRUTH WERE WEAKER THAN PASSION, HOW MANY OF US IN THE WORLD WOULD BE ABLE TO FOLLOW THE WAY OF RIGHTEOUSNESS?"

THE BUDDHA SAID:
"MEN WHO ARE ADDICTED TO THE PASSIONS ARE LIKE THE TORCH-CARRIER RUNNING AGAINST THE WIND; HIS HANDS ARE SURE TO BE BURNT."

THE LORD OF HEAVEN OFFERED A BEAUTIFUL FAIRY TO THE BUDDHA, DESIRING TO TEMPT HIM TO THE EVIL PATH. BUT THE BUDDHA SAID: "BE GONE! WHAT USE HAVE I FOR THE LEATHER BAG

FILLED WITH FILTH WHICH YOU HAVE BROUGHT TO ME?" THEN, THE GOD REVERENTLY BOWED AND ASKED THE BUDDHA ABOUT THE ESSENCE OF THE WAY, IN WHICH HAVING BEEN INSTRUCTED BY THE BUDDHA, IT IS SAID, HE ATTAINED THE SROTAAPANNA FRUIT.

THE ESSENCE OF THE RELIGION OF BUDDHA IS AWARENESS. There is no prayer in it, there cannot be -- because there is no God. And there cannot be any prayer in it because prayer is always motivated. Prayer is a form of desire, a form of lust.

Prayer has deep down hidden in it the very cause of misery. The cause of misery is that we are not contented as we are. The cause of misery is that we would like a different type of life, a different situation, a different world, and the world that is before us pales down before our imagination. The cause of misery is imagination, desire, hope. And in prayer all the causes are present, so there is no possibility for prayer in Buddha's religion. Only awareness is the key. So we have to understand what awareness is.

When you pray, you ask for something. When you meditate, you meditate upon something. But when you are aware, you are simply centred in your being. The other is not important at all. The other is irrelevant. You are simply aware.

Awareness has no object to it. It is pure subjectivity. It is a grounding in your being, it is a centring in your being. Standing there inside your being, you burn bright. Your flame is without any smoke. In your light the whole life becomes clear.

In that clarity is silence. In that clarity, time ceases to be. In that clarity, the world disappears. Because in that clarity there is no desire, no motivation. You simply are... not wanting anything whatever. Not wanting any future. Not wanting any better world. Not wanting heaven, MOKSHA. Not wanting God. Not wanting knowledge, liberation. You simply are.

Awareness is a pure presence, a centred consciousness. Buddha's whole effort is how to make you centred, grounded, a flame without smoke, a flame which knows no wavering. In that light, everything becomes clear and all illusions disappear and all dreams become non-existential. And when the dreaming mind stops, there is truth.

Remember it: only when the dreaming mind has stopped is there truth. Why? Because the dreaming mind continuously projects and distorts that which is. If you look at a thing with desire, you never look at the thing as it is. Your desire starts playing games with you.

A woman passes by, a beautiful woman, or a man passes by, a handsome man -- suddenly there is desire: to possess her, to possess him. Then you cannot see the reality. Then your very desire creates a dream around the object. Then you start seeing the way you would like to see. Then you start projecting -- the other becomes a screen and your deepmost desires are projected. You start colouring the object; then you don't see that which is. You start seeing visions, you start moving into fantasy.

Of course, this fantasy is bound to be shattered; when the reality erupts, your dreaming mind will be shattered. It happens many times. You fall in love with a woman; one day suddenly the dream has disappeared. The woman does not look so beautiful as she used to look. You cannot believe how you were deceived into it. You start finding faults with the woman. You start finding rationalizations -- as if she tricked you into it, as if she deceived; as if she pretended to be beautiful while she was not. Nobody is cheating you, nobody can cheat you -- except your own desiring and dreaming mind. You created the illusion. You never saw the reality of the woman.Sooner or later reality will win over.

That's how all love affairs are always on the rocks. And lovers become afraid, by and by, to see the reality -- they avoid. The wife avoids the husband, the husband avoids the wife. They don't look direct. They are afraid. They are already aware that the dream has disappeared. Now, don't rock the boat. Now, avoid each other.

I have heard:

A man was very much worried about his wife. He had heard rumours that she was moving with somebody. Naturally, he was disturbed. He asked a detective to follow the woman and to make a film: with whom she is moving, what they are doing.

Within a few weeks, the detective was back with the film ready. The film was shown to the man. He watched it; again and again he would shake his head as if he could not believe it. The wife was swimming with somebody, was going to a movie, hugging, kissing, making love to the man, and he was shaking his head in tremendous disbelief. The detective could not contain himself: "Why does he go on shaking his head?"

Finally, when the film was over, the man said, "I cannot believe it!"

The detective said, "This is too much -- you have seen the film, now what more proof do you need?"

He said, "Don't misunderstand me. I cannot believe that my wife can make somebody so happy! Now try to find out what that man sees in my wife, because I have lived with her and I don't see anything at all. What does this man see in her?"

Husbands stop seeing things that they used to see in their wives. Wives stop seeing things in their husbands that they used to see. What happens? The reality remains the same, only against the reality the dream cannot win for ever. Sooner or later the dream IS shattered. And that happens in all directions.

You are after money, you are dreaming about money; you never look at the people who have money, you don't see them. You are just after money. You think when the money is there everything will be beautiful. Then you will rest and then you will enjoy, and then you will celebrate and sing and dance, and do whatsoever you always wanted to do when there was no money to do it and no opportunity to do it.

But have you ever looked at people who have money? They are not dancing, they are not celebrating. They don't look happy. It is possible that sometimes you may come across a beggar who looks happy, but it is impossible to come across a rich man who looks happy. It is almost impossible to find a rich man who is happy. Because the beggar can still dream, that's why he can be happy. The beggar can still hope, that's why he can still be happy. He can believe that tomorrow things will be better, or the day after tomorrow things are going to be better.

There is future for the beggar, but for a rich man the whole future has disappeared. He has attained whatsoever he wanted to attain, and there is nothing in it. When the money is piled up, he suddenly feels frustrated. Whatsoever he was seeing in the money, now he can no longer find in it. That dream has disappeared.

Man continuously dreams for power, prestige, respectability. And whenever he gets it, there is frustration. The happiest people are those who never attain to their desires. The unhappiest people are those who have succeeded in attaining their desires -- then there is frustration.

The nature of desire is dreaming, and you can dream only when things are not there. You can dream about the neighbour's wife -- how can you dream about your own wife? Have you ever dreamt about your own wife? It never happens. You can dream about somebody else's wife. HE may be dreaming about your wife.

Whatsoever is far away looks beautiful. Come closer, and things start changing. Reality is very shattering.

Buddha says that to be aware means not to dream, to be aware means to drop this unconscious sleep in which we live ordinarily. We are somnambulists, sleep-walkers. We go on living, but our living is very superficial. Deep down there are dreams and dreams and dreams. An undercurrent of dreaming goes on -- and that undercurrent goes on corrupting our vision. That undercurrent of dreaming goes on making our eyes cloudy. That undercurrent of dreams goes on making our heads muddled.

A person who lives in a sort of sleep can never be intelligent -- and awareness is the purest flame of intelligence. A man who lives in sleep becomes more and more stupid. If you live in stupor, you will become stupid, you will become dull.

This dullness has to be destroyed. And it can be destroyed only by becoming more aware. Walk with more awareness. Eat with more awareness. Talk with more awareness. Listen with more awareness. I have heard:

Once there was a mother monkey who had a philosophic turn of mind. This would make her forgetful and often inattentive to her baby whose name was Charles. Like many modern mothers, she just did not take enough care, distracted as she was by her thoughts. Nevertheless, she went through the routine as her mother had done before her, but not in the same spirit. She just hitched him on her back and absently scaled the palms. So there it was. And as she rummaged amongst the more midding nuts, revolving matters in her mind, baby just slipped off, with all his young life before him too.

On the way down, Charles, who also tended to brood, called up, "Mother, why are we here?"
"We are here," she observed, "to hang on."

We are here to hang on -- all his life a sleepy person is doing only that. He goes on trying to hang on -- with hope, with dream, with future. He goes on somehow hanging around, as if that is the only goal in life,

as if just to be here is enough. It is not enough. Just to be alive is not enough -- unless you come to understand what life is. Just to be here is not enough, unless you are so fully aware of being here that in that awareness is ecstasy, that in that awareness is contentment, that in that awareness is peace.

A man can live in two ways. One is just to go on hanging around. Or, to be more aware: why I am here, and who I am. Buddha says the whole of religion is nothing but a tremendous effort to become aware.

The first sutra:

> THE BUDDHA SAID:
> "THERE IS NOTHING LIKE LUST.
> LUST MAY BE SAID TO BE THE MOST POWERFUL PASSION."

PEOPLE CAN BE DIVIDED IN TWO CATEGORIES very easily and very scientifically. People whose whole life is sex-oriented; whatsoever they do, whatsoever they say, is just superficial: deep down remains their obsession with sex. It starts when you are a small child not even aware of what sex is. Children start playing around, and children start learning things around. And it continues the whole life. And when people are dying in their old age, then too they remain sex-obsessed.

This is one of my observations, that when a person is dying you can see in his face, in his eyes, what type of life he has lived. If he is dying in a reluctant way, resistant, fighting against death, does not want to die, feels helpless, wants to cling to life, then his has remained a sex-obsessed life. And in that moment of great crisis, in that moment of death, all his sexuality will surface in his consciousness.

People die thinking of sex; ninety-nine per cent of people die thinking of sex. You will be surprised. Only rarely is there one person who dies not thinking of sex. A person who dies thinking of sex is immediately reborn -- because his whole idea is nothing but an obsession with sex. Immediately he enters into a womb. And this has to be so because in the moment of death your whole life becomes condensed. Whatsoever you have lived for simply has to be encountered in the moment of death.

If you have lived a life of awareness, then death is very relaxed, peaceful, graceful; then there is an elegance and grace to it. Then one simply slips into it, welcoming it. There is no resistance -- there is beauty. There is no conflict -- there is cooperation. One simply cooperates with death.

A sexual person is afraid of death because death is against sex. This has to be understood. Sex is birth; death is against sex, because death will destroy whatsoever birth has given to you. Death is NOT against life. Let me remind you -- in your mind this is the dichotomy, life and death, that is wrong -- death is not directly opposed to life. Death is directly opposed to sex, because sex is synonymous with birth; birth is out of sex. Death is against birth; death is against sex. Death is not against life.

If you live a life of awareness, by and by the energy that was moving in sexuality is transformed. Not that you have to transform it -- just by being aware, dreams disappear; exactly as you bring a burning torch into the room and the darkness disappears. Sex is like darkness in your being. It can exist only if you are unaware. And Buddha says:

> "THERE IS NOTHING LIKE THAT, NOTHING LIKE LUST. LUST MAY BE SAID TO BE THE MOST POWERFUL PASSION."

It starts very early. If you listen to the Freudians, and they have to be listened to because they are more right than your so-called saints... your saints may be telling you convenient and comfortable truths, but truth is never convenient and never comfortable. Only lies are convenient and comfortable. Freud is telling very uncomfortable truths. Truth is uncomfortable, because you have lived a life of lies.

Whenever somebody says a truth it shocks you, it hits deep, it hits on your lies, it makes you uneasy, uncomfortable. You start protecting your lies. When Freud asserted this, that a child from the very beginning is sexual, he was opposed all over the world. All so-called religious people opposed him. Now, I cannot believe it, that a religious person can oppose such a tremendous truth.

A child is BORN in sex, HAS to be sexual. A child is OUT of sex, HAS to be sexual. And children start preparing for their sexual life. I was reading a beautiful story:

A little four-year-old girl and a three-year-old boy walked hand in hand up to the front of their neighbour's house. "We are playing house," the little girl said when the neighbour opened the door. "This is my husband and I am his wife. May we come in?"

The lady was enchanted with the scene. "Do come in," she said.

Once inside, she offered the children some lemonade and cookies, which they gracefully accepted. When a second glass of lemonade was offered, the little girl refused by saying, "No thanks -- we have to go now -- my husband just wet his pants."

It starts very early: the husband and the wife and playing house. They are preparing. And it goes to the very end.

Another story:

The octogenarian went to the psychiatrist to complain about her husband's impotence.

"And how old is your husband?" the doctor asked.

"He's ninety."

"And when did you first notice his disinterest in you physically?"

"Well," she said, "the first time was last night -- and again this morning."

A ninety-year-old man, and the wife is worried about his impotence -- and she has noticed it last night and this morning too. It goes on -- the whole life is obsessed with sex, from beginning to end.

You gain energy by eating food, by breathing oxygen, by exercise; by living you create energy. Man is a dynamo. He continuously creates energy. And when this energy accumulates in your being, you are uneasy, you want to throw it out -- because it feels like a burden. Sex is simply used as a relief. Now this is foolish.

On the one hand, you go on working hard -- how to have better food, how to have more nourishment, how to have a better house, more rest -- on one hand, you want to have better air, more sun, more of the beach, more of the sky, more greenery: you work hard. Then you accumulate energy, you generate energy -- and then you are worried how to throw it somewhere, how to throw it down the drain. And when you have thrown it, again you are accumulating. This is a vicious circle.

From one end you go on accumulating energy, from another end you go on throwing it. This is the whole life! -- gathering energy, throwing energy; gathering energy, throwing energy. If this is all, then what is the point of it all? Why should one live? It is a repetition. It is a vicious circle. When energy is lost you are hungry for the energy; when energy is there you are ready to lose it. You find ways and means how to lose it.

Buddha says that this is the most powerful thing in man's life. And if life is lived according to this, then life is a wastage, is a sheer waste. Nothing comes out of it. So much running, and never arriving anywhere. So much work, and no fulfilment. In the end comes death, and one finds one's hands are empty. Can this be the sole purpose of life? If this is the sole purpose of life, then life has no meaning, then life in itself is just accidental.

One of the most profound thinkers of the West was G.K. Chesterton. He used to say that either man is a fallen god, or some animal has gone completely off his head. Only two are the possibilities: either man is a fallen god, or some animal has gone completely off his head. If sex is the only story, then some animal has gone completely off his head. There must be something more to it. There must be something more to life, otherwise it is meaningless. Your parents lived to give birth to you. You will live to give birth to a few more children, and they will live to give birth to somebody else. And this goes on and on -- but what is the purpose of it all?

BUDDHA SAYS: By becoming aware, you open another door to energy. Sexual energy moves downwards; sexual energy moves towards the earth; sexual energy moves according to gravitation. When you become aware, there comes a change, a change of direction. The more aware you become, the more the sexual energy starts moving upwards -- it starts going against gravitation. It starts moving towards the sky. It starts moving on the lines of grace, not on the lines of gravitation.

If sexual energy moves downwards, it is a wastage. If sexual energy starts moving upwards, you start exploding new worlds, new plenitudes of being, new altitudes of consciousness.

Now, there are two possibilities to have this energy move upwards. You can FORCE it upwards. That's what hatha yoga does. That's why standing on the head became meaningful. Do you understand the meaning

of standing on the head? It is a trick to use gravitation for sexual energy to cOme towards the head -- but still you live under gravitation. You stand on your head; head comes lower than the sex centre; energy can start moving towards the head. But how long can you stand on your head? Again you will have to stand on your feet. You don't go beyond the law of gravitation. You simply use the law of gravitation. In fact, you cheat the law of gravitation. That is doing something illegal in a legal way. But you don't change, you are not transformed. Your being remains the same.

Hatha yoga has developed many methods to prevent sexual energy from going downwards and how to force it upwards -- but they are all violent, a sort of enforced conflict. The growth is not natural. You can see it on the hatha yogi's face. His face will be always tense. You will not find grace there. You will not find beauty, grandeur. You will not find God there -- you will find a subtle egoism. He has cheated -- he has cheated nature itself. But you cannot cheat; it cannot be a real thing.

Buddha developed a totally different methodology -- the methodology of elegance, grace. For that Buddha became the symbol. Have you seen statues of Buddha? -- so graceful, so divine, so peaceful; not a single flaw, not a single tension on his face -- so innocent. What did he do with his energy? He never enforced it, he never fought against it, and he never cheated nature.

Buddha became aware of one very subtle thing -- now science knows it very well -- that every law has its opposite whether you know it or not. If there is positive electricity there must be negative electricity, otherwise the positive cannot exist. If there is a law we call gravitation, the pull towards the earth, then there must be another law -- whether we know it or not -- that goes against gravitation. Laws are opposed to each other, and only because of their opposition do they create a balance. Because of their opposition and contrast, they create a situation where life becomes possible.

Man exists because woman exists. Man cannot exist alone and woman cannot exist alone. The downward exists because the upward exists, and the outward exists because the inward exists. Life exists because death exists. If sex exists then there must be a law which can go beyond sex. And if sex moves downwards, there must be a law which has to be sought and discovered that moves upwards, that helps energy to move upwards.

Buddha found that the more aware you become, energy automatically starts moving upwards.

In the human body there are many centres, and each centre changes the quality of the energy. Have you not seen every day that electricity can be changed into so many forms? Somewhere it becomes light, somewhere it runs the fan, somewhere it runs the motor. Just different mechanisms are needed for it and it can be used in millions of forms. In the human personality there exist many centres. The sex centre is the lowest. When energy moves into that centre, it becomes a generative force; you can give birth to a child. It is the LOWEST use of the sexual energy. If it starts moving a little higher, then different qualities start coming to it. When it comes to the heart centre, it becomes love. And love gives you a totally different world.

A man whose energy is moving at the sex centre can never know many things. If a woman passes by, he will only see the physical form. If your energy is moving at the heart centre, when a woman passes by you will be able to see her subtle body -- which is far superior, which is far more beautiful. If a woman passes by your side and your energy is moving at the heart centre, you will be able to feel HER heart, not only her body. And sometimes it happens that a beautiful heart can exist in a very homely body. And the contrary is also true: a very ugly heart can exist in a very beautiful body.

If you can only see the physical body you will be in trouble sooner or later -- because a man does not live with a woman's body; a man lives with the woman's heart. Life is of the heart. You can choose a woman who looks beautiful and is ugly, if her heart is not beautiful, if her subtle form is not beautiful -- then you will be in trouble. You can choose a man who looks very handsome, very powerful, but may be just a beast, may not have any inner beauties, may not have any inner qualities, may be just a body and nothing else -- then you are bound for trouble. Then sooner or later you will have to encounter the beast and you will have to live with the beast. And you will be wondering always that "What happened to such a beautiful man? What happened to such a beautiful woman?"

If your energy moves still higher, then the highest peak is SAHASRAR -- where it becomes prayer, where suddenly your innermost eyes open and you can not only see the body, you can see the heart, you can see the soul. A man whose SAHASRAR has opened looks into the world, but the world is totally different because he never sees just the body. Even if he looks at a tree, he looks at the soul of the tree. The form is not the only thing -- it is there, but now it is luminous from an inner light.

A man who lives at his SAHASRAR, lives in a totally different world. You may think that Buddha is

walking with you on the road -- he is walking on a different road, he is walking in a different world. He may be just walking with you, but that doesn't mean anything -- because his vision is different. His energy is at a different altitude. He looks at the world from a different clarity.

BUDDHA SAYS THAT LUST IS THE MOST POWERFUL THING in man's life, because it is the reservoir of all his energies. But there is no need to feel despondent:

> "THERE IS NOTHING LIKE LUST. LUST MAY BE SAID TO BE THE MOST POWERFUL PASSION. FORTUNATELY, WE HAVE BUT ONE THING WHICH IS MORE POWERFUL. IF THE THIRST FOR TRUTH WERE WEAKER THAN PASSION, HOW MANY OF US IN THE WORLD WOULD BE ABLE TO FOLLOW THE WAY OF RIGHTEOUSNESS?"

He says there is one thing which is higher than lust, that is the thirst for truth. There is one thing which is higher than life and that is the search for truth. People can sacrifice their life for it. They can sacrifice their passion for it. The highest passion is for truth; Buddha calls it the passion for truth -- you can call it the passion for God -- it means the same thing.

That's why the person who has lived only a sexual life cannot understand the story of a Meera, the story of a Chaitanya, the story of Christ, Buddha, Krishna -- he cannot understand. What type of people are these? When Jesus was there, many were wondering: "What type of man is this Jesus? What manner of man?" because they know only one life, that is of lust and sex. And this man seems to be in a totally different world. It seems as if his whole sexual energy is arrowed somewhere high in the skies. His target seems to be somewhere else -- it is not in this world. It is not visible: it is invisible. You cannot touch it. You cannot measure it You cannot see it. But his life is of great passion, his life is of great adventure.

Buddha is not in favour of renunciation, remember. He is in favour of transformation. The energy that is moving into sex has to be moved towards truth.

Ordinarily, people just want to explore each other: a woman wants to explore a man; a man wants to explore a woman. It seems their whole life is just an exploration into each other's being. The thirst for truth means that one wants to explore into the being of this whole existence. It is a great passion -- the greatest passion. And it has to be more powerful than sex, otherwise, Buddha says, how will anybody ever move towards it?

People have moved, but how do they come to know this thirst for truth? Let me explain it to you. And much depends on how you come to feel the thirst for truth. You can come by listening to me, you can come by reading a book, you can come by seeing a man of insight -- but that will not be of much help, because that will be borrowed and thirst can never be borrowed. Either it is there, or it is not there -- you cannot pretend that you are thirsty. By your pretensions thirst will not be created, and that creates much misery in the world.

Many people come to me and they say they would like to search and thirst will not be created, and that creates much misery in the world.

Many people come to me and they say they would like to search and seek what truth is. I ask them only one thing: Has your life, as you have lived it up to now, proved an illusion? If it has not proved an illusion, then the real thirst for truth cannot arise. When you have seen the illusoriness of your life, only then does a real thirst arise -- to know WHAT TRUTH IS. If you are still in the illusion of life, if you are still enchanted by it, if you are still hallucinated by it, if you are still in that hypnosis of desiring and dreaming, then talking about truth will again be only another illusion, another desire. It will not help.

Truth cannot be one of your desires. Truth can only be there when all the desires have proved to be futile, and your whole energy is available and you don't know where to go, because the whole life seems to be meaningless. You are stuck. You are tremendously frustrated. You have FAILED and all your dreams have disappeared. You are shattered to the very roots. You are standing there throbbing with energy not knowing where to go. Then that energy becomes a pool and creates a new thirst in you: the thirst to know the truth. When the world has been known as an illusion, only then....

So experience the world as deeply as you can. Don't escape from anywhere -- not even from sex. Never escape from anywhere. Just do one thing: wherever you are and wherever your dreams are moving, go with alertness, awareness. Even if you go into sex, make it a meditation, be watchful about what is happening. And by and by you will be able to see the illusoriness of it, the futility, the meaningless repetition, the

boredom, the dullness, the death that goes on coming closer through it. The more you waste your energy, the closer you are to death.
I have heard:

A friend of mine tells the story about a travelling salesman who was passing through a small hick town in the West when he saw a little old man sitting in a rocking-chair on the stoop of his house. The little man looked so contented the salesman couldn't resist going over and talking to him.

"You don't look as if you have a care in the world," the salesman told him. "What is your formula for a long and happy life?"

"Well," replied the little old man, "I smoke six packs of cigarettes a day, I drink a quart of bourbon every four hours, and six cases of beer a week. I never wash and I go out every night."

"My goodness," exclaimed the salesman, "that's just great!
How old are you?"
"Twenty-five," was the reply.

You can go on wasting energy.....

Each step taken in illusion is taken towards death. Each move which you take into lust you have taken towards death. So take it carefully and be aware. Be aware of what you really want through it. Is it just a habit? Is it just a natural hypnosis? Is it just that you go on doing it because you don't know what else to do? Is it just an occupation? Is it just a forgetfulness from the worries of life? Or WHAT is it?

And don't go with any prejudice. Don't listen to what the saints have said. They may say it is bad, but don't listen to it -- and they may be right, but you have to find it out by your own experience. Only then, and ONLY then, do you start moving towards truth. Only your experience can bring you to truth; nobody else's experience.

Once you have seen the truth of it, that there is nothing in it, energy is relieved from the burden, energy is relieved from the old patterns, and energy goes on gathering inside you.

Scientists have discovered a law that quantitative change becomes qualitative at a certain stage. For example, if you heat water it evaporates only when the heat is one hundred degrees, never before it. At ninety degrees it may be hot, but not evaporating. At ninety-nine degrees it is very hot, but not evaporating. And just one degree more, at one hundred degrees, and a sudden jump, a leap, and the water starts moving.

And have you seen the change? Water naturally flows downwards, but when it evaporates it starts flowing upwards -- it has taken a different route. And you have not done anything but simply heated it to a certain degree. A certain quantity of heat and a qualitative change happens. Water is visible; vapour becomes invisible. Water goes downwards; vapour goes upwards.

Exactly the same happens in the sexual energy: a certain amount, a certain quantity, has to be accumulated before the change happens. You have to become a reservoir of energy, and out of sheer quantity at a certain moment there is a jump; energy no more moves downwards -- energy starts moving upwards, and exactly like vapour.

When energy moves downwards, sex is very visible. That's why scientists cannot discover what happens when the energy moves upwards -- it becomes invisible. It becomes immaterial. It certainly moves, but there is no passage for it. If you dissect the body of a Buddha, you will not find a certain passage for sexual energy to move upwards -- there is no passage. A passage is not needed. If water moves downwards, a channel is needed; but when water becomes vapour, no channel is needed -- it simply moves and becomes invisible. Exactly the same happens with sexual energy.

Awareness is heat. In India, we have called it precisely that: TAP -- TAP means heat. TAP does not mean that you stand under the hot sun; it simply means you bring more fire of awareness inside you. That fire of awareness heats your sexual energy: this is the inner alchemy -- and energy starts going upwards.

First your sex will become love, and then it will become meditation or prayer. If you follow the terminology of devotion, you can call it prayer; if you follow a more scientific terminology, then you can call it meditation. And once your energy is moving upwards, then you see things in a totally different light.
I have heard:

A little old man was sitting on a bus humming, "Dee dee dum dum, dee dee dum."

The bus driver turned around and noticed a suitcase blocking the aisle. He turned to the old man and said, "Would you mind moving the suitcase?" to which the old man replied, "Dee dee dum dum, dee dee

dum."

In complete frustration, the bus driver jumped up and took the suitcase and threw it out the bus window and glared at the old man and shouted, "Now what do you have to say?"

The old man looked at him and smiled and said, "Dee dee dum dum, dee dee dum -- it's not my suitcase."

Once you have started moving, even death is not your death, even the body is not your body, even the mind is not your mind. You can go on singing: Dee dee dum dum.... Even when death approaches you, you can go on humming -- because the suitcase is not yours.

A man of awareness can die so easily, so peacefully. He lives peacefully, he dies peacefully. A man of sexuality lives restlessly, dies restlessly. It is your choice.

BUDDHA IS NOT FOR REPRESSION -- he cannot be, notwithstanding what Buddhist interpreters have said down the ages. I don't agree with them. The interpretation must be wrong -- because I know it from my own experience that repression cannot help a person, repression can never become a transfiguration. Repression drags you down.

It is not repression: it is awareness. Of course, from the outside it may look like repression. You are rushing towards money; suddenly on the road you come across a treasure, and somebody else is passing by. He also looks at it but is not interested. What will you think about that man? You were afraid that he might claim the treasure, he might start asking that it has to be divided in two parts -- but he simply goes on, he does not bother about it. You will think either he is mad, or he is a renunciate, he has renounced the world and repressed the desire for money.

You cannot understand that there can be a man who cannot see anything in money. You will think it is impossible because you see so much in it. Your whole life seems to be meaningless if there is no money. Money seems to be your whole life. How can you believe that there can be a man for whom money is simply meaningless? Only two are the possibilities: either the man is so stupid that he does not know the difference between money and no money; or he has repressed his desire -- he has repressed his desire, his greed, his ambition.

When a man like Buddha happens in the world, people interpret it according to their own minds. He looks so far away, only two are the possibilities: those who are against him, they will say he is crazy; those who are for him, they will say he has disciplined his life, skilfully he has dropped his greed, lust. But both are wrong. Both have to be wrong because both are unable to understand a Buddha. You can understand a Buddha only when you are a Buddha; there is no other way to understand. If you want to understand somebody who is standing on the peak of a Himalayan hill, you have to go to that peak -- only then will his vision become your vision.

I would like to say that all the interpretations about Buddha are wrong -- wrong in the sense that they all imply that it is as if he is teaching repression. He is not teaching repression. He is simply teaching awareness. In awareness, things change. Through repression, you may manage somehow but things remain the same.

I was reading about a church and about a priest:

A topless girl tried to enter the church. The vicar stopped her at the door. "But, Vicar, you can't stop me from going to church," she protested. "I have a divine right."

"They're both divine," he said, "but that is not the question -- you'll have to go home and put on something that is more respectable."

Now she says, "I have a divine right," and the priest says, "They both are divine." The priest's repressed mind -- he must be looking at her breasts. He says, "They both are divine, but still you will have to go home and put on something that is more respectable."

You can repress a desire, but you cannot uproot it. It will come in subtle ways. It will surface in many forms. It may take such disguises that you may not even be able to detect it. A repressed person is not a transformed person. He remains the same -- he simply manages to be somebody else who he is not.

Buddha is not for repression. Buddha is for transformation. Repression is very easy. You can repress your sex -- that's what so.many saints are doing. You can drop out of the society, you can run away from women. You can go to the Himalayan caves and sit there, and you can think that you have attained to

celibacy -- but this is not celibacy. Sitting there in your Himalayan cave, you will still dream about women -- even more so, because you will be so far away from women. Your fantasy will become more psychedelic and colourful. Of course, you will fight with it, but by fighting you can force the desire deep into your unconscious -- you cannot uproot it. By fighting nobody is ever changed. Only by awareness is a person changed.

Awareness is not a fight. What is awareness? Awareness is neither accepting nor rejecting.

There is a famous saying of Tilopa: "Truly, because of our accepting and rejecting, we have not the suchness of things" -- we miss the suchness of things. We cannot become aware of what reality is because we accept or we reject. When we accept, we indulge. When we reject, we repress. Buddha says: Don't accept, don't reject -- just be alert, just see. Look, with no prejudice for or against.

If you can be in such an indifferent UDASEEN -- in such non-valuing, non-judging awareness -- things start changing of their own accord.

Tilopa says:

> "IT NEVER LEAVES THIS PLACE AND IS ALWAYS PERFECT. WHEN YOU LOOK FOR IT, YOU FIND YOU CAN'T SEE IT. YOU CAN'T GET IT, YOU CAN'T BE RID OF IT. WHEN YOU DO NEITHER -- THERE IT IS! WHEN YOU ARE SILENT, IT SPEAKS. WHEN YOU SPEAK, IT IS SILENT."

"YOU CANNOT GET IT, YOU CANNOT GET RID OF IT -- it is always there. WHEN YOU DO NEITHER, THERE IT IS."

Awareness is not something that you have to do. Awareness is not something that you have to force upon yourself, impose upon yourself. When you do nothing, it is there. Your doing is your undoing.

> "FORTUNATELY, WE HAVE BUT ONE THING WHICH IS MORE POWERFUL. IF THE THIRST FOR TRUTH WERE WEAKER THAN PASSION, HOW MANY OF US IN THE WORLD WOULD BE ABLE TO FOLLOW THE WAY OF RIGHTEOUSNESS ?"
> THE BUDDHA SAID: "MEN WHO ARE ADDICTED TO THE PASSIONS ARE LIKE THE TORCH-CARRIER RUNNING AGAINST THE WIND; HIS HANDS ARE SURE TO BE BURNT."

YOU CAN LOOK: EVERYBODY'S HANDS ARE BURNT. But you never look at your own hands. You always look at others' hands and you say, "Yes, their hands seem to be burnt -- but I will be more clever, I am more clever: I will carry the torch and run against the wind, and I will show you that I am an exception." Nobody is an exception. Existence does not allow any exceptions. Your hands will also be burnt if you are running, rushing against the wind and carrying a torch, a burning torch. Lust is rushing against the wind. Nobody has come out of it unburnt.

But people go on looking at each other. Nobody looks at himself. The moment you start looking at yourself you have become a sannyasin.

I was reading:

Mrs. Cantor suspected her husband of playing around with the maid. Having to spend a few days with her sick mother, she told her small son, Harvey, to keep an eye on poppa and the maid.

As soon as she returned she asked: "Harvey, did anything happen?"

"Well," said the boy, "poppa and the maid went into the bedroom and took off their clothes and..."

"Stop! Stop!" shouted Mrs. Cantor. "We will wait until poppa comes home."

Poppa was met at the door by his irate wife, cringing maid and confused son. "Harvey, tell me what happened with poppa and the maid," stormed Mrs. Cantor.

"As I told you, ma," said Harvey. "Poppa and the maid went into the bedroom and took off their clothes."

"Yes! Yes! Go on, Harvey!" said Mrs. Cantor impatiently. "What did they do then?"

Replied Harvey: "Why, mother, they did the same thing you and uncle Bernie did when poppa was in Chicago."

Everybody goes on looking, everybody goes on seeing others' faults, flaws, foolishnesses. Nobody looks

at himself. The day you start looking at yourself you are a sannyasin. The day you start looking at yourself a great change is on the way. You have taken the first step -- against lust, towards love; against desire, towards desirelessness -- because when you see your own hands, they have been burnt so many times, you are carrying so many wounds.

Looking at others is just a way of avoiding looking at oneself. Whenever you criticize somebody else, watch: it is a trick of the mind so that you can forgive yourself. People go on criticizing others; when they criticize the whole world they feel very good. In comparison they can think they are not worse than other people; in fact, they are better. That's why when you criticize somebody, you exaggerate, you go to the very extreme; you make a mountain out of a molehill; you go on making the mountain bigger and bigger and bigger, then your own mountain looks very small. You feel happy.

Stop this! This is not going to help you. This is very suicidal. Here you are not to think about others. Your life is yours. Thinking about others is not going to be of any benefit. Think about yourself. Meditate about your own self. Become more aware of what you are doing here -- just hanging around? or are you really doing something? And the only thing that can be relied upon is awareness. Only awareness can you carry through death, through the door of death -- nothing else.

A beautiful parable comes:

> THE LORD OF HEAVEN OFFERED A BEAUTIFUL FAIRY TO THE BUDDHA, DESIRING TO TEMPT HIM TO THE EVIL PATH. BUT THE BUDDHA SAID: "BE GONE! WHAT USE HAVE I FOR THE LEATHER BAG FILLED WITH FILTH WHICH YOU HAVE BROUGHT TO ME?"
> THEN, THE GOD REVERENTLY BOWED AND ASKED THE BUDDHA ABOUT THE ESSENCE OF THE WAY IN WHICH, HAVING BEEN INSTRUCTED BY THE BUDDHA, IT IS SAID, HE ATTAINED THE SROTAAPANNA FRUIT.

A BEAUTIFUL PARABLE: Brahma came to Buddha.... Hindus have never forgiven Buddhists for inventing such beautiful tales, because Hindus think that Brahma is the Creator of the world. And Buddhists say Brahma came to Buddha to be instructed on the Path. Of course, as a test he brought a beautiful fairy.

It is significant because there are only two types of man: the man of sex and the man of truth. So if Buddha is really the man of truth then he cannot be deluded, then you cannot create any hallucination for him. The most beautiful fairy will not mean anything to him. And that is going to be the touchstone as to whether he has attained to truth. When a person is absolutely beyond sex, only then; otherwise his energy is still moving, still moving into the direction of lust, still going downwards.

> THE LORD OF HEAVEN -- BRAHMA -- OFFERED A BEAUTIFUL FAIRY TO THE BUDDHA, DESIRING TO TEMPT HIM TO THE EVIL PATH.

That temptation is a test, and temptation comes only at the very end. In all the world religions you must have come across stories like this. When Jesus is just close, arriving home, the Devil tempts him. When Buddha has reached just very close, Brahma comes and tempts him. Such stories are there in the life of Mahavir, in the life of everyone who has attained to truth. There must be a meaning to these parables.

I don't mean to say that it happened exactly as it is told in the parable. These are symbolic parables; they are not historical facts -- but they are very meaningful.

I was reading about Baal Shem, a Hassid mystic, the founder of Hassidism. A disciple came to him one day and said, "Master, how can I avoid temptation? How can I avoid the Devil tempting me?"

Baal Shem looked at him and said, "Wait! There is no need for you to avoid any temptation, because right now temptation cannot be given to you -- you are not worthy of it."

He said, "What do you mean?"

He said, "Temptation comes only at the last moment. Right now the Devil is not worried about you. In fact, the Devil is not chasing you at all -- you are chasing the Devil -- so you don't be worried about temptation. It is not going to happen to you so soon. And when it happens, I will take care of it. I will tell you what to do."

The temptation comes only at the last moment. Why? Because when the sexual energy is coming to a point, the hundred-degree point, then the WHOLE past, millions of lives lived in sexuality, pull you back.

The Devil is not a person somewhere -- it is just your past. Many lives of mechanical sex pull you back. You hesitate for a moment whether to take the jump or not.

Just as when a river comes to the ocean she must be hesitating for a moment before she loses herself into the ocean, she must be looking backwards with nostalgia: the beautiful mountains, the snow-peaked mountains, the forests, the valleys, the song of the birds, the banks, the people, the journey -- the past, thousands of miles. And suddenly now here comes a moment: you jump and you are lost for ever. The river must be thinking: "To be, or not to be?" -- a hesitation, a trembling, a shaking to the very foundations.

That's what temptation is. When Buddha has come to the point where the energy is ready to take the ultimate jump and become non-sexual, when desire is ready to dissolve into desirelessness, when the mind is ready to die and the no-mind is ready to be born -- it is such a great jump that it is natural one should hesitate. That is the meaning of the parable.

THE BUDDHA SAID: "BE GONE! WHAT USE HAVE I FOR THE LEATHER BAG FILLED WITH FILTH WHICH YOU HAVE BROUGHT TO ME?"

When a man has come to that point, then body is meaningless; then body is nothing but a bag, a skin bag, filled with filth. In fact, that's how the body is. If you don't believe it, go to the surgeon some time and see a body being opened -- and then you will believe Buddha. Or go to the hospital to see a post mortem, when the whole body is dissected, and then you will see what he is saying.

In my town once it happened: a man was shot dead and there was a post mortem. Somehow I managed -- I was just a small child -- somehow I managed, I persuaded the doctor. His son was my friend so I succeeded in persuading him: "Just allow me to see, I would like to see." He insisted, "But why do you want to see?" I said, "I have come across the saying of Buddha that the body is nothing but a bag full of filth. Just let me have one glimpse!"

He allowed me, and he said, "Okay, you can stay." But I said, "Now there is no need to stay and I cannot stay anyhow." It was stinking so much, and the stomach was open -- and just filth and nothing else.

Each child should be brought to the post mortem. Buddha used to send his disciples to the burning place, where bodies are burnt -- just to watch and meditate there. He said, "Unless you are completely aware of what the body is you will not drop your illusion about the beauty of the body and dreams about the body." He's right.

HE SAID: "BE GONE! WHAT USE HAVE I FOR THE LEATHER BAG FILLED WITH FILTH WHICH YOU HAVE BROUGHT TO ME?" THEN, THE GOD REVERENTLY BOWED AND ASKED THE BUDDHA ABOUT THE ESSENCE OF THE WAY...

The touchstone proved that Buddha was real gold.

THEN, THE GOD REVERENTLY BOWED DOWN...

In Buddhist mythology even gods are as lustful as man -- even more so. Their whole life is nothing but one of lust.

THE BRAHMA, THE LORD OF HEAVEN, BOWED DOWN AND ASKED ABOUT THE ESSENCE OF THE WAY, IN WHICH HAVING BEEN INSTRUCTED BY THE BUDDHA, IT IS SAID, HE ATTAINED THE SROTAAPANNA FRUIT.

SROTAAPANNA means one who has entered the stream -- SROTAAPANNA: one who has entered into the stream -- of consciousness, awareness, alertness. That is the essential message of Buddha: no prayer, no ritual; no priest, no temple -- you are the priest, you are the ritual, you are the temple. Only one thing is needed. Buddha has reduced the requirement to the minimum; he is absolutely mathematical. He said only awareness is enough; if you can be aware, everything will take care of itself.

Two drunks were weaving along the railroad tracks. One said, "I never saw so many steps in my life."

The other said, "It's not the steps that bother me, it's the low railing."

The only thing that is needed somehow is to bring them out of their drunkenness.

Two other drunks were riding a roller coaster, when one turned to the other and said, "We may be making good time, but I've got a feeling we're on the wrong bus."

Everybody is on the wrong bus -- unconsciousness is the wrong bus. Then wherever you are makes no difference. And whatsoever you do makes no difference. In your unconsciousness, whatsoever you do is going to be wrong. Wrong is that which is done in unconsciousness, and right is that which is done consciously.

EDWIN ARNOLD HAS WRITTEN one of the most beautiful books about Buddha, The Light of Asia. A few lines to sum up:

THIS IS PEACE -- TO CONQUER LOVE OF SELF AND LUST OF LIFE, TO TEAR DEEP-ROOTED PASSION FROM THE BREAST, TO STILL THE INWARD STRIFE; FOR LOVE, TO CLASP ETERNAL BEAUTY CLOSE; FOR GLORY, TO BE LORD OF SELF; FOR PLEASURE, TO LIVE BEYOND THE GODS; FOR COUNTLESS WEALTH, TO LAY UP LASTING TREASURE OF PERFECT SERVICE RENDERED, DUTIES DONE IN CHARITY, SOFT SPEECH, AND STAINLESS DAYS:
THESE RICHES SHALL NOT FADE AWAY IN LIFE, NOR ANY DEATH DISPRAISE.

THIS IS PEACE -- TO CONQUER LOVE OF SELF AND LUST OF LIFE...

This is the whole essence of Buddha's message. Peace is not to be practised: it is a by-product of awareness. Love is not to be practised: it is a by-product of awareness. Righteousness is not to be practised: it is a by-product of awareness.

Awareness is the remedy for all ills, because awareness makes you healthy, whole, and of course holy.

The Discipline of Transcendence, Vol 3

Chapter #4
Chapter title: Even Angels Don't Sing All the Time

24 October 1976 am in Buddha Hall

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The first question:

WE HAVE LEARNT FROM YOU THAT FREEDOM LIES IN THE TRANSCENDENCE OF THE MIND, AND IT IS THE KNOWLEDGE AND THE UNDERSTANDING OF THE MIND WHICH BRINGS ABOUT ITS TRANSCENDENCE. THE MAJOR PART OF RELIGION DEALS WITH THE MIND, AND SO DOES PSYCHOLOGY.
AS MODERN PSYCHOLOGY HAS SUCCESSFULLY DISCOVERED AND REVEALED THE STRUCTURE

AND PROCESS OF THE MIND, WOULD YOU CALL IT A RELIGION? OR A BRANCH OF RELIGION? OR A PARALLEL RELIGION?
HOW DO PSYCHOLOGY AND RELIGION DIFFER FROM EACH OTHER? KINDLY POINT OUT WHETHER PSYCHOLOGY AND RELIGION CAN BE HELPFUL TO EACH OTHER.

RELIGION UNDERSTANDS MIND in a totally different way from psychology. Their approach is different; their goal is different; their methodology is different.

Psychology studies the mind as an object, from the outside. Of course, it misses much. In fact, the most essential is missed. Only the periphery can be understood that way. The innermost is not objective, the innermost is subjective. You can study it from the within, not from the without.

Psychology is as if somebody wants to study love and watches two lovers hugging each other, holding hands, sitting together, making love -- goes on collecting data about how two lovers behave. This won't give him any idea of what love is, because love is not on the surface. The surface can be very deceiving, the appearance can be very deceiving. Love is something very inner. Only by being in love do you know it -- there is no other way to know it.

Psychology tries to understand mind from the outside. The very approach makes mind material. Only matter can be understood from the outside, because matter has no inside to it. The mind can only be understood from the inside, because mind has no outside to it -- the first thing.

That's why psychology goes on becoming more and more behaviouristic, more and more materialistic, more and more mechanical -- and more and more suspicious about the soul of man. The soul is completely denied by psychology. Not that the soul does not exist, but because the very approach prohibits it, the very approach becomes a limitation. The conclusion depends on the approach. If you start wrongly, you end wrongly.

The second thing to be understood is that psychology tries to understand mind, not to go beyond it -- because psychology thinks there is no beyond to it, it is the end. Religion also tries to understand mind -- not to understand mind itself, but to go beyond it. The understanding is to be used as a stepping-stone.

So religion is not concerned with the details of the mind. An essential understanding of the functioning of the mind will do. If you go into details there is no end to it. Religion also studies dream, but just to make you awake, that's all. Dream itself is not the concern. It does not go deep into the dreaming structure, and it does not go ad in-finitum analysing dreams. It simply tries to find the essential structure of the dream in order to transcend it, so you can become a witness. It is totally different.

For example, if I give you a seed of a beautiful tree, and you become too much concerned with the seed, and you try to understand it, and you dissect it, and you go on and on trying to understand and dissect, and dissect more -- the chemical structure, the physical structure, the atomic structure, the electrons, the neutrons -- and you go on and on, you completely forget that the seed was meant only to become a tree.

And howsoever deep your dissection, by dissecting a seed you are never going to come to the tree. You will come to the atomic structure of the seed, you will come to the chemical structure of the seed; you may come to the electrical structure of the seed, but that has nothing to do with the tree. And the more you dissect the seed, the farther away you are from the tree. Your dissection is not going to bloom. Your dissection is not going to spread its fragrance. And one day, if you have dissected it too much, and then you put it in the soil, it won't sprout. It is already dead. In dissection you killed it, you murdered it.

Psychology is interested in mind just like you being too much obsessed with the seed. Religion is also interested in the seed, but not for itself -- interested in the seed because it carries in it a potentiality, a possibility of becoming a beautiful tree, a possibility of blossoms, a possibility of fragrance, a possibility of song and dance, a possibility that many birds can come and make their nests on it and many travellers can rest under its shade. But the concern is not the seed -- the concern is the tree.

I hope you can see the difference. Religion's concern about the mind is only as a stepping-stone. The mind has to be understood because we are entangled in it. Let us take another example.

You are thrown in a jail, in a prison cell. The religious person tries to understand the structure of the jail only to find out ways how to escape from it. Is there a gutter that can be used to escape? Is there a stupid guard who can be befooled? Is there a window which can be broken? Is there a wall you can climb over? Is there a right moment when guards change and the gap exists? Is there a right time in the night when guards fall asleep? Or are there other prisoners who are also interested in getting out of the prison, so you can be together and help each other? -- because climbing alone may be difficult, getting out of it alone may be difficult. A group can be created and the group can become a power. You try to understand the structure of

the jail just to get out of it.

But if you get too much interested in it and you completely forget the goal, and you go on studying the jail -- the walls and the warden and the prisoners and the guards, and you go on making maps about the structure -- then it is stupid. Modern psychology is a little stupid.

In the East we had also developed a tremendously significant psychology. I call it the psychology of the Buddhas. But their whole interest was in how to get out of the prison of the mind, how to use its structure to go beyond it. Modern psychology is absolutely obsessed with the structure of the mind and has completely forgotten the goal.

These two differences, they are very vital. Religion understands from within. Of course, then it is a totally different thing. When you study mind from the outside, you study somebody else's mind. It is never yours. And if you go to the labs of psychologists you will be surprised: they go on studying the minds of rats to understand the human mind. It is humiliating, it is very disrespectful. The understanding that is based on the rat's mind cannot be of much help.

When a meditator watches his own mind, he watches the human mind alive, throbbing, beating. And he watches his own mind because that is the closest you can get to the mind. From the outside you can never get very close to the mind; from the outside you can infer, but it will remain inference. It can never become knowledge, because even rats can deceive you, and they have been found to deceive. Even rats are not just on the surface; their innermost core remains inaccessible.

Why do psychologists go on studying rats? Why not man directly? Because man seems to be so complex. They study elementary structures. It is as if you want to study Einstein and you go to a primary school and you study a small child; and from that understanding you develop the understanding of an Einstein. It is simply absurd. It is not right at all, the direction is wrong. Every child is not going to become an Einstein. If psychologists were right, then every child would develop into an Einstein. But every child is not going to become an Einstein. Only a certain child has flowered as Einstein. If you want to understand Einstein, the only way is to understand Einstein.

But how to understand an Einstein? From the outside he is as ordinary as anybody else. His distinction is inner, his uniqueness is inner. If you study his blood, his blood is just like anybody else's. If you study his bones, they are just like anybody else's. In fact, Einstein's brain was studied after his death -- nothing special. That is something to be noticed. Nothing special has been found, but certainly he was a unique man, you cannot deny it. Maybe there has never existed such a subtle mind on the earth before. Nobody ever had such glimpses as he had, but the brain seems to be as ordinary as anybody else's.

Brain is not the mind. It is as if one day I am gone and you go into my room and you study the room; and you try to find out what type, what manner of man this was who lived in this room. Mind is the guest, the brain is the host. When the mind is gone, the brain is left. The brain is just the room you used to live in. If you study from the outside you can dissect, but you will find only the brain, not the mind. And to study the brain is not to study the mind.

Mind is elusive, you cannot hold it in your hand. You cannot force it into a test-tube. The only way to know it is to know it from within, from your witnessing self. The more you become aware, the more you can watch your mind -- its subtle functioning. The functioning is tremendously complex and beautiful. Mind is the most complex phenomenon on the earth, the most subtle flowering of consciousness. If you want to really understand what the mind is, then you will have to detach yourself from your mind, and you will have to learn how to be just a witness. That's what meditation is all about.

Psychology can become helpful to religion, but then psychology will have to change tremendously. A radical change will be needed. And psychology will have to become more meditative, introspective; and psychology will have to listen more to the East, to the great meditators -- Patanjali, Buddha, Mahavir. It will have to listen to their understanding.

ONE THING MORE I WOULD LIKE YOU TO NOTICE, to keep in mind: psychology has developed through the study of the pathological mind. That too is something unbelievable, ridiculous. Psychology has developed through the study of the neurotic, psychotic, schizophrenic -- the ill mind. Because who goes to the psychoanalyst? A healthy person never goes to a psychoanalyst. For what will you go to a psychoanalyst if you are healthy? You go only when something goes wrong, you go only when some illness takes possession of your mind. When you are not normal, then you go to the psychoanalyst. Then he studies the pathological mind. Studying the pathological mind he come's to certain conclusions. Those conclusions are applicable only to the ill mind. They are not applicable to the normal mind, and certainly not to a mind

which has gone beyond mind. They don't say anything about a Buddha. They cannot say. No Freud, no Jung, no Adler, has ever studied a Buddha. In fact, the fault is with the psychoanalysts, because Buddhas have always existed.

When Carl Gustav Jung came to the East, there was a Buddha alive -- Raman Maharshi -- but he wouldn't go to see him. It was even suggested, many friends suggested to him, that he go, but he wouldn't go. Maybe a subtle fear that his knowledge would prove futile there, a certain ego that he is a great psychoanalyst -- why should he go to anybody?

But Buddhas are certainly not going to come to your laboratories; you will have to go to them. You will have to be respectfully close to them to understand them. They are not going to lie down on your couch. You will have to develop different methods, you will have to develop different structures, to understand them. And if you don't go, they are not at a loss -- psychology suffers.

Psychology has remained at the level of the pathological. It is not even at the level of the normal man.

For example, if you ask a psychoanalyst, "What do you say about Mahavir -- because he threw his clothes and became naked?" certainly they will say, "He is a certain type of psychotic. Many mad people suffer from that disease." Or, "He is an exhibitionist; he wants to show his naked body to people -- a sexual pervert."

Is this right about Mahavir? And whatsoever they are saying, they are saying after a long study -- but they have studied mad people. And they are true! The wrong comes only because they are stretching their understanding too far away. Mahavir used to pull his hair out, he wouldn't go to a barber -- because he said, "Even to depend for that on a barber is a dependence." So when the hairs were too long, he would simply pull them and throw them.

Now ask the psychoanalyst what he says. He will say, "This is a sort of madness. There are mad people who pull their hair out." You may have also observed that when your wife goes mad she starts pulling her hair -- becomes angry and wants to pull her hair. A certain craziness -- and they are right! And yet not right. Their understanding remains at the pathological level.

Ask them about Jesus. Many books have been written about Jesus because Jesus seems to be closer to them than Mahavir. They have neglected Mahavir, and it is good for Jains that they have neglected Mahavir -- otherwise they will prove certainly that he is a neurotic. About Jesus they have written many books -- that he is mad, that he is a megalomaniac. Why do they say this? Because there are cases in madhouses -- somebody says, "I am the only prophet of God."

Have you heard the famous anecdote? In Baghdad it happened:

A man declared, in the days of Calipha Omar, "I am the real prophet. After Mohammed I have been sent to the world." Of course, Mohammedans cannot tolerate such a thing -- at least not Mohammedans. If he had been in India he would have been tolerated, but Omar could not tolerate it. He was thrown in the jail.

But after seven or eight days another man declared that he was God Himself. Now this was going too far. That man was thrown into jail.

After a few days Omar went to the jail to see them because both were beaten badly, punished badly. He thought, "Now they may have come to their senses." He went and he asked the man who was declaring himself the new prophet -- and he was laughing! His whole body was covered with wounds, blood was flowing out of the wounds, but he was laughing loudly. Omar said, "Why are you laughing?"

He said, "When God told me, 'You are going to be my last prophet, the final prophet,' He told me also that 'They will treat you badly -- they always treat prophets very badly.' And now the prediction has come true. So I am laughing -- it simply proves that I am the prophet!"

While this dialogue was going on, the other man who was tied to another pillar, started laughing even more loudly. Omar asked, "What is the matter with you ?"

He said, "This man is a liar. I never sent him. In fact, after Mohammed I have not appointed any prophet to the world.
Mohammed is my last prophet!"

You can find many people in madhouses, and the psychoanalysts' understanding depends on them. And when Jesus declares that "I am God's only Son, the only begotten Son!" of course he is mad. Certainly! -- because there are mad people who declare such things. He is also mad.

When Krishna declares that "I am the Creator and the Destroyer of the world!" certainly he is mad. This is the ultimate in being an egoist. How can you be more egoistic than this: "I am the Creator and the

Destroyer of the world"?

And Buddha says, "I have attained to the Ultimate, and even gods come to my feet to have instructions from me." Now these are mad people!

Psychoanalysis still remains at the level of the pathological. It has not even known the normal human mind, and it has not even touched the super-normal. But sooner or later, a great revolution is going to happen, because if psychology does not change itself, then it will be in a rut, then it will go stale and die. It HAS to move. Everything alive has to move ahead. And this much I can say about psychology: it is very much alive and there is hope. Much work is going on, and by and by psychoanalysts, psychologists, psychiatrists, are becoming more and more interested in meditation.

You will be surprised. I have got ALL sorts of people here. From different professions people have come, but the most sannyasins have come from the profession of psychology, psychoanalysis. I have got hundreds of psychotherapists as my sannyasins. This is very significant. Not so many doctors have come, not so many engineers have come, not so many bankers have come, not so many politicians have come. The greatest number from any single profession is that of psychotherapists.

That is a great indication. That shows psychology is moving beyond itself, psychology is moving into religion by and by. Sooner or later, psychology will become a very firm foundation for a religious leap. And unless it becomes a firm foundation for the religious jump, it will not have any meaning. It will get its meaning only when it becomes a step to the temple of God.

But when I say "when it becomes a step towards religion," I mean simply religion. I don't mean Hinduism, Christianity, Judaism; Mohammedan, Jain, Buddhist, I don't mean. Those are not really religions, they have become politics. They are political organizations.

A religion is very much individual. Religion is basically individual. It is a transformation of the individual consciousness; it has nothing to do with organizations. You are a Mohammedan or a Hindu or a Christian because you are born in that organization. Nobody can be born into a religion. Religion has to be consciously chosen. In the very conscious choice it becomes significant; otherwise it is meaningless.

You have been brought up as a Christian. You can't have any personal relationship with Christ. You don't know Christ. You know only the Pope and the Church. And the Pope and the Church, and the priests, and the Shankaracharyas -- they are not religious people. They have very subtle politics hidden behind them -- racial, national, sectarian. And once a religion becomes an organization and people start being born in it without any personal contact, without any personal search, without any personal encounter with the Master -- when people simply are born in it, when religion becomes accidental, it is no more religion. Then it becomes a sort of opium for the people, an exploitation.

So I don't mean Jew, Hindu, Christian. I mean simply religion. Religion has no adjective to it.

Let me tell you one anecdote. Listen to it very carefully.

Sigmund Steinberg, the well-known importer of ladies' gloves, paid an unexpected call on the rabbi of his temple. The rabbi was more than pleased to see his fabulously wealthy congregationer, who more than made up in contributions what he lacked in attendance and religious zeal. This time, however, the trip to the temple was for a completely religious, if rather unusual, reason.

"Rabbi," Steinberg commenced after the usual amenities, "I am here to see you about someone most near and dear to me. Mine own, mine darling, mine three times a champion Westminster Abbey the Third, mine little poodle-la, is this coming Tisha Bov thirteen years old, and I want, Rabbi, you should Bar Mitzvah

The rabbi was completely taken aback. "But my dear Mr. Steinberg, that is impossible! Who has ever heard of a dog being Bar Mitzvahed? There has never in the history of the Jewish religion been any mention of such a thing. It would be a scandal. The temple would be a laughing-stock. My orders would be revoked, the sisterhood would be abandoned, the building campaign would be halted, the gentiles would be hysterical, and the board of directors would have my neck!"

Steinberg was unmoved. Without so much as the bat of an eyelash, he addressed the rabbi again. "For the occasion, I am donating to the temple the amount -- in cash! -- of five thousand dollars."

"Mr. Steinberg," the rabbi beamed, "why didn't you tell me in the first place the dog is Jewish?"

When it comes to money then even a dog becomes Jewish. When it comes to money and politics, then your Popes and your Shankaracharyas are no longer religious. Their religion consists only of rituals, dead rituals. It is a facade, it is not the reality. A real religious person has always found it difficult to exist in any

organization.

Jesus was born a Jew but could not remain in the Jewish fold. It was impossible. The priests wouldn't allow him. He fell out of it. Not only that, they killed him. Buddha was born a Hindu, but Hindus wouldn't allow him, the priests wouldn't allow him -- because whenever there is a religious person, he is such an alive revolution, he is rebellion incarnate. The priests wouldn't allow him. He was thrown out of the Hindu fold. Buddhism was destroyed from India.

Jews killed Christ, Hindus killed Buddhism -- which is more subtle and more cunning. By killing Christ nothing is killed. Hindus are more clever. They never killed Buddha. Had they killed Buddha it would have been very difficult to destroy Buddhism in India. You can see: Christianity is there, and Christianity has flowered out of the crucifixion. Without the cross there would not have been any Christianity. By crucifying Jesus, they made Jesus so important, so historical.

Hindus are more clever and cunning, very clever. They say Buddha is our tenth avatar, but they do it in such a clever way. They have a story in their PURANAS that when God created hell and heaven, millions of years passed. And then the Devil went to God and said, "Sir, why have you created hell? -- because nobody comes there. It remains empty. Not a single soul has turned up; people are so religious that everybody dies and goes to heaven. So what is the point of keeping it? Relieve me, I am just getting fed up and bored!"

God said, "Wait, I will do something." And he took an avatar; he descended on the earth and became Buddha to destroy people's religion, to destroy people's honesty, to destroy people's truth. To confuse them he became Buddha. And since then hell is overflowing.

Now this is very tricky! On one hand they accept that Buddha is an avatar -- an incarnation of God. On another hand they say, "Beware of him, because he has come only because the Devil had appealed. So if you listen to him you will go to hell. Of course, he is a God."

You see the cunningness? Even Jews have been defeated by Hindus. They raised Buddha to the tenth avatar and they destroyed Buddhism completely.

This has always happened. This will always happen. Try to understand it. Just being born in a household, in a certain religion, is accidental. You have to choose, you have to move on your own! It is an arduous journey, it is a great challenge and adventure, and there is great risk.

The second question:

IF I AM GOD, HOW COME I WAKE UP EVERY MORNING TO FIND MYSELF IN THIS BODY?

FOR A GOD everything is possible.

OH, DEAR, LAST NIGHT I DREAMED OF THOUSANDS OF ORANGE ELEPHANTS ALL WEARING MALAS OF THEIR WHITE ELEPHANT KING. WHAT CAN THIS MEAN?

THIS SIMPLY SHOWS that not only man but elephants can also go mad.

The fourth question:

AFTER EACH OF YOUR DISCOURSES ON HASSIDISM, I WOULD LEAVE GLOWING AND FEELING LIFE IS A LEELA TO BE LIVED FULLY AND ENJOYED. YET WHEN YOU TALK ABOUT THE BUDDHA I FEEL DESPAIRING AND EVERYTHING SEEMS FUTILE.
DOES THE BUDDHA EVER LAUGH?

HE LAUGHS, BUT NEVER BEFORE HIS DISCIPLES. He laughs when he is alone.

Listening to me on Hassidism is half of the LEELA. And unless you can go with laughter while listening to me on Buddha, your laughter is not very deep. Listening to me on Hassidism, of course you were

laughing and enjoying and you were thinking that life is LEELA. Immediately I have chosen Buddha. There is a mathematics to it. It is a dialectics. I never choose haphazardly.

Things were going too sweetly with Hassidism. You need a little bitter medicine also. It was daylight with Hassidism, now it is night. With Buddha it is night. But unless you can enjoy the night also, your enjoyment of the day is not complete. Unless you can be happy even seeing the futility of life, you have not learnt what LEELA means. If you are happy only when you are happy, you have not learnt anything. When you are happy even when there is no happiness, then you have learnt the secret of it.

Do you follow me? It is a very simple mathematics. When I am singing a song of life, you enjoy it. But when I start singing a sad song about death, then you cannot enjoy it. Then you will remain partial -- then you will choose the good, the sweet, the light part. What will happen to the bitter part? What will happen to the dark part? Then you will never be a whole, and if you are not whole you can never be holy.

With me, sometimes it is life singing and sometimes it is death. And I would like you to learn both. I would like you to become so happy, so playful, that even when there is despair there is no despair. Even when things are going rough, you can laugh; even when things are going very heavy, you can dance. So try to laugh with Buddha also.

To laugh with Hassids is very easy, to laugh with Buddha is difficult. It is an uphill task. But to laugh with Hassids, anybody can do that. It requires no effort on your part; it requires no growth on your part. To laugh with Buddha great growth, maturity is needed.

And life consists of these polarities: good and bad, success and failure, day and night, summer and winter, birth and death, marriage and divorce, love and hate. The whole life consists of these diametrically opposite polarities -- and you are the whole. You cannot choose half of it. If you choose half of it you will remain half, and the other half will remain repressed.

And the other half will take revenge some day or other. And if you cannot be really sad -- happily sad, I say -- then your happiness cannot go very deep, because you will become afraid of depth. In depth, the other is waiting. So your happiness will be shallow; you will not allow it to go very deep, because the other is waiting there. You know that if you go a little deeper, you may touch sadness.

Have you watched it? In villages in India mothers say that a child should not be allowed to laugh too much, because if he laughs too much then he starts crying. It is a great insight. Have you watched it? If you laugh too much your laughter tends to turn into tears.

All happiness tends to turn into unhappiness. All life tends to turn into death. Youth tends to turn into old age. Health tends to turn into illness, disease. This is how things are. And if you learn only that "I will be happy while I am happy," what will you do with your unhappiness that is also there? If you say, "I will be happy only with the rose-flowers," what will you do with the thorns which are almost always there? and more than the flowers -- they are part of the game.

With Hassidism I talked about the roses, now let me talk about the thorns. And if you can understand both and still be playful, then you know what LEELA is. LEELA means playfulness -- playfulness in success, playfulness in failure; playfulness when you are winning, playfulness when you are being defeated.

The fifth question:

AM I OKAY?

YOU CANNOT BE -- CERTAINLY NOT. Otherwise the question will not arise. The very question says something is wrong somewhere, otherwise who will bother to ask it? 'Okayness' is such a feeling that when it is there you know it. It is just like a headache: you never ask anybody else, "Have I got a headache?" And if you ask they will laugh. They will say, "Have you gone mad?" If you have, you have, and you know! If you don't have, you don't have, and you know.

Okayness is an inner well-being. A great, beautiful feeling arises in your being, and goes on spreading -- ripples upon ripples. Everything seems to be light. Everything seems to be weightless. You don't walk -- you run. You don't run -- you dance. You feel as if gravitation does not exist. You start flying. You move in unknown bliss. You go on drifting, very peacefully, towards the shore of the unknown. And everything seems to be beautiful, a blessing -- you are blessed and you can bless others.

When it is there, there is no question. When it is there, you need not have any certificate from anybody.

You know it! It is self-evident. And if okayness is also not self-evident, then nothing can be self-evident.

Mulla Nasrudin and his wife were on a row-boat. The wife was shivering in the row-boat while Nasrudin was fishing: "Tell me again," she cried between blue lips, "how much fun we are having -- I keep forgetting."

Nobody can go on forgetting if there is bliss.

A man purchased a secondhand car, and then after seven days he went back to the place he had purchased it from and he asked the salesman, "Please tell me again about this car.
He said, "Why?"
He said, "I go on forgetting. You praised it so highly, and it gives me so many troubles. Just to encourage me, tell me again. I need a little encouragement."

Why do you ask, "Am I okay?" Do you need some encouragement? Remember: I am not a secondhand car salesman. And I am not going to encourage you. If you are unhappy, then my suggestion is: be unhappy -- there is no need to be okay. Be unhappy. Go into it to the very rock bottom of it. Let it be there! Listen to its message -- there must be a certain message in this unhappiness, because God never sends anything without any message in it. Don't try to hide it.

Unhappy? -- then be unhappy. Be truly unhappy -- go to the very hell of it. And if you can go WITHOUT any rejection on your part, without any fight on your part; if you can simply relax and let it happen, you will gain tremendously out of it. You will see that unhappiness is there, but you are not unhappy -- you are the witness of it, you are the observer. It is there! Certainly it is there, but it is like a cloud that surrounds you -- you are not the cloud. And once you realise that, you have transcended. Then a totally different kind of okayness arises in you which is spiritual, which cannot be taken away from you.

But people don't go deep in their unhappiness. This is what I call real sadhana: to go into your unhappiness. Don't avoid, don't escape. People don't look into their moods; people try to deceive themselves. People want somehow to carry on smiling always and always. But do you know? -- even in heaven, angels don't sing all the time. There are moments when they cry and weep. And you can believe me -- I am an eye-witness. But nothing is wrong with tears. Tears can be beautiful, if you welcome them.

Go deep in your unhappiness; it is going to reveal many things to you.
I have heard:

A farmer was driving his horse laboriously along a dusty road. He came to a man sitting beside the road, pulled his team to a halt and called out: "How much longer does this hill last?"
"You ain't on no hill," the stranger called back. "Your hind wheels are off."

But people don't look deep down in their being. They think they are on a hill -- the hind wheels are no more there. You can go on a flat road, on a superhighway and you will feel you are on a hill, always going up, and it is difficult and more difficult. And, of course, without wheels you will always be in turmoil; rough will be the road.

Don't ask me whether you are okay or not. The very question decides that you are not. But people are such questioners; they go on asking everything. Maybe you are okay, but you cannot remain without a question; that too is a possibility.

Mulla Nasrudin went to the hills on the suggestion of his psychotherapist, and from there he wired back after a week: "I am feeling happy -- why?"

Now you cannot even feel happy without asking; now analysis is needed -- why?

The mother went to see the analyst and asked, "Tell me -- I gotta daughter in college -- she doesn't use drugs -- she's not pregnant -- she doesn't drink -- she got the highest marks in her class and she writes to us every day -- tell me -- where did we go right?"

Where did we go right? Now that becomes the problem. Questioning has become such a deep-rooted

habit that sometimes when it is not needed at all, then too, you go on making questions. You cannot allow your being to remain without questions. Allow it! Because that is the moment when the answer will come to you -- when there is no question.

Don't go on questioning and questioning and questioning. It is meaningless. I answer you only so that you learn how not to question. I don't answer you so that you can become more knowledgeable. I answer you only as a help, so that one day you can remain without questions. That very day a great revelation will open its doors to your being.

When there is no question, the answer arises from your innermost depths. If you are too much concerned with the question, the answer will never arise -- you won't allow it space to arise.

The sixth question:

OSHO,
IS DIRT REALLY DIRTY?

IT DEPENDS. IT DEPENDS ON YOUR OUTLOOK. Nothing is good, nothing is bad. It depends on your interpretation, on how you interpret. It depends on your mind.

Mind always divides things in two -- the good/the bad, the clean/the dirty, God/the Devil. The mind continuously divides. Mind is a divider. The truth is undivided, the truth is one. It is neither good nor bad, neither clean nor dirty.

I have heard:

A priest went into a tailor's shop and ordered a new suit. When he asked how much it cost, the tailor said, "There is no charge. I never charge the clergy." So the next day the priest sent the tailor a beautiful crucifix.

Then a rabbi went into the tailor's shop and ordered a new suit. When he asked how much it cost, the tailor said, "There is no charge. I never charge rabbis." So the next day the rabbi sent the tailor two more rabbis.

It depends on you, on how you look at things. Your mind is finally the decision-maker.

A successful cloak-and-suiter had finally found the girl of his dreams, and he made preparations for a wedding the garment district would never forget. His own designers prepared a wedding-gown for the bride of the finest imported silks and satins, and his own marital raiment was truly a sight to behold.

The affair was nothing less than breathtaking. No expense had been spared. Then, as the newly weds were about to embark on their honeymoon trip to Canada, an urgent message arrived in the form of a telegram.

It is from my partner," the groom explained. "Urgent business. I'll have to attend to it immediately."

"But what about our honeymoon?" the bride asked tearfully.

"Business comes first," he said. "But you go ahead. I'll catch a later plane and be there by tonight."

"But what if you can't make it by tonight?" she moaned.

"Then..." he blustered, "start without me."

A businessman is a businessman. His whole outlook about life is that of a businessman.

Nothing is good, nothing is bad; nothing is beautiful, nothing is ugly. It is you who decide.

In India we have a certain stage of consciousness called PARAMAHANSA. The state of paramahansa means the state of no division -- when ugly and beautiful, clean and dirty, good and bad, both are alike. You can find a paramahansa eating, sitting by the side of the road -- the gutter is overflowing, the dogs are running around him. Or even the dogs also eating from the same bowl! Very difficult -- very difficult for the mind to understand. The mind will say "What type of man is this? How dirty!"

But you don't know the state of a paramahansa. Don't condemn, don't be in such haste. There is a state of consciousness where divisions disappear, when the mind is totally dropped. Then one simply lives in a oneness with existence.

But, I am not telling you to BECOME paramahansas -- remember. You cannot become a paramahansa; it descends on you. If you try to become a paramahansa, you will simply go mad. I am not saying to drop distinctions. I am saying become more and more aware so one day distinctions disappear. You can drop distinctions without becoming aware -- then you will be a madman, not a paramahansa. And sometimes paramahansas and madmen look very alike.

The seventh question:

TODAY'S DISCOURSE IS THE MOST WONDERFUL THING I HAVE EVER HEARD.

It is from Vandana. But about the same discourse somebody else has said:

WHY DO YOU GO ON CHATTERING CONTINUOUSLY? I AM FED UP WITH YOU, I AM BORED, AND I DON'T WANT TO LISTEN TO YOU ANY MORE. IT IS FROM MANEESHI.

NOW WHAT TO DO? WHOM TO ANSWER? The same discourse can be tremendously beautiful to one; to another it can be terribly boring. It depends on you; it has nothing to do with the discourse. You are not saying anything about the discourse -- Vandana or Maneeshi. You are saying something about you.

Vandana must have been in a flowing state; Vandana must have been in a 'beautitude'. Vandana must have been open -- I could enter into her. My words went deep into her heart and became songs.

Maneeshi must have been closed -- too much in the head. Maneeshi must have been without heart, at least in that discourse. Then everything went wrong. It depends on you. Whenever you feel something like that, always remember it depends on you.

Now Maneeshi asks: "Why do you go on chattering...?" I go on chattering because there are Vandanas also -- so I have to go on chattering for them.

And you say: "I am fed up with you and I am bored...." But, who forces you to be here? This is something beautiful! There are two guards on two gates and Shiva with his big nose is there to smell you. And you have to pay to listen to me. Have you ever heard? -- in the history of India it has never happened -- religious discourses are always free. And you ask me: "Why do you go on chattering?" Why do you pay in the first place? You need not come. All the management that I can make to prevent you, I have made.

It is your mind. But I know Maneeshi, I know his heart also. The heart goes on pulling him here; the head does not allow. That is the conflict. When heart and head meet there is a synchronicity. When head and heart meet there is a harmony. That's what happened to Vandana.

Maneeshi has lost contact with his heart. His heart goes on pulling him, so he cannot escape. Because he cannot escape he is annoyed with me -- as if I am doing something to him, as if I don't allow him to escape. You are completely free, Maneeshi -- though I know you cannot escape. It is impossible because wherever you are you will hanker for this chattering. I will haunt you because as far as your heart is concerned, I am in possession of it. The head will not allow you totally to be here, but it cannot help you to go away either.

Listen from the heart because what I am saying has nothing to do with the head. What I am saying is not logical, what I am saying is not rational.

Just the other day I was reading a letter in CURRENT written from some Rationalist Association in South India, that they would like me to become a member of their association.

Now, I am overwhelmed. This is such a great honour. Even if a Nobel Prize was given to me I would not have been so much overwhelmed -- because Nobel Prizes have been given to so many people, hundreds. Who has ever heard about this Rationalist Association? that it has invited anybody else to become a member? This is without precedent. In fact I have never heard the name of the village either. Must be a very esoteric association. There are esoteric groups who work completely hidden behind, who don't believe in publicity.

Such a great privilege! I hope the village has a post office and a primary school, and at least a bus stop -- because in India every village that has a bus stop and a primary school and a post office starts claiming for a university. It is enough to open a university. That's why every day universities are being opened, hundreds

of universities. Sooner or later every village is going to have its own university.

Just one condition they have made that is very simple, and I can fulfil it immediately, at the drop of a hat. One condition they have made: IF you drop being called Bhagwan. That I am ready to do, absolutely ready. Because in the first place I am a Bhagwan, so whether you call me or not makes no difference -- a rose is a rose is a rose. You can call it by another name, that makes no difference. I can pretend that I am not a Bhagwan -- there is not much of a problem in it -- but I cannot lose this membership.

The trouble arises not by their condition; the trouble arises because it is a rationalist association. And I am absolutely irrationalist. I am almost absurd. I play with reason, certainly, as a toy. I enjoy reason certainly, but as a toy. But I am not a rationalist.

Those who hear me from their heads will go on missing me. And when you hear me and you miss me, of course you will be fed up. You won't be able to see: "What is the point of it all? Why does this man go on talking?" -- because you don't get anything out of it. I go on nourishing you and you are there without being nourished. Then certainly you will feel bored.

But boredom is your problem, and you have to learn how to listen from the heart. If you listen to me from the heart you can go on listening to me eternally -- and there will be no boredom at all. The more you listen to me, the more you will enjoy, because from the heart a tremendous revolution happens.

Have you observed small children? You tell them one story, next day they come; they say, "Again, tell the same story!"
And you say, "But I have told you."
They say, "Okay, but you tell me again."

And they are so thrilled. Again listening to the same story, and they know, and sometimes they will tell you ahead what is going to happen. But they are so thrilled, so enthusiastic about it. What is happening? They hear it from the heart; they hear from innocence, not from knowledge. They hear from a tremendous purity, from love. They hear for the hearing's sake.

Howard, who was one of New York's leading custom tailors, went to Rome for a vacation. While there, his wife, who was a firm believer in 'when in Rome do as the Romans', insisted that they have an audience with the Pope. It was arranged through the American Embassy and they were granted their audience.

When they returned to New York they told one and all of their trip and of course about the visit to the Pope. Howard's father asked, "Howard, tell me, what is the Pope really like?"
His son replied, "He's a 42 short."

A tailor is a tailor. That is his understanding -- 42 short.

Jack came home in the middle of the afternoon. He was met at the door by his wife and his son. His son exclaimed, "Dad there is a bogey-man in the closet."

Jack rushed to the closet and flung the door open. There huddled among the coats was his partner Sam.

"Sam," shrieked Jack, "why in hell do you come here in the afternoon and scare my kid?"

Get it? It depends on your mind, on you, what attitude you will take. You can listen to me year in, year out, and you can remain thrilled.

But I am not worried about that. At least I am always thrilled. If nobody comes to listen to me I will go on talking here. I love to say that which has happened to me, and I love to say it a thousand and one times. And that is the only way to convey it. Because one time you may miss, second time you may miss, but how many times can you miss? One day out of sheer boredom you will say, "Let us now listen to this man."

The last question:

BELOVED OSHO,

I HATE TO DO THIS TO YOU, BUT I CAN'T RESIST THE TEMPTATION. WHAT ABOUT THE ROBE?

THIS IS FROM MANEESHA. The first thing:

Morris came home from work early one day and found his wife in bed. She said she was not feeling well. He went to the closet to hang up his hat and coat, and to his surprise he found a man hiding in the closet.
He looked at him and shouted, "What are you doing in my closet?"
The man shrugged and said, "Everybody has to be somewhere."

So what about my robe? I have to be in my robe! Everybody has to be somewhere. But the question was going to come -- whether from Maneesha, or from somebody else. I was waiting for it.

The towel was like a buffer-state. Let me tell you about a buffer-state first. In diplomacy, in politics, the clever nations always have buffer-states around them. For example, the Britishers in India used to have Tibet as a buffer-state between China and India.

China is the greatest power close to India. A buffer-state they always maintained -- Tibet was the buffer-state. If China ever wanted to attack India, first China would have to attack Tibet. It could not approach directly. And once it attacked Tibet, the British would fight on Tibetan ground; so India remained untouched.

When India became free, China attacked Tibet, and Pandit Jawaharlal Nehru missed. He was not a diplomat, he was a poet, he was a visionary -- a great soul, but not a politician at all. He thought, "It doesn't matter to us. Why should we be worried about it? It is between China and Tibet."

Britishers wouldn't have allowed that. It was not between China and Tibet. Basically it was between India and China -- Tibet is nothing. Once China took possession of Tibet, of course, the next step was bound to be India.

If, instead of Pandit Jawaharlal Nehru, Indira had been there, she would not have allowed it. She is more down-to-earth, less visionary, less of a poet. She would have fought there in Tibet. But Jawaharlal thought, "There is no point. It is for them to decide." Once Tibet was possessed, of course India became vulnerable -- the next step was India. And China attacked India. It was just natural, it was simple diplomacy.

My towel was my buffer-state. I knew it well, that once I dropped it you would ask about the robe. So it is better that I should take my towel back. Vivek, bring a towel... because it is better to keep it, it is safe, it is my Tibet.

The joke has already been stretched too far -- three days have passed -- and a joke should not be stretched too far, otherwise it becomes dangerous.
Maneesha, are you satisfied...?

The Discipline of Transcendence, Vol 3

Chapter #5
Chapter title: Become a Driftwood

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THE BUDDHA SAID:
"THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER WHICH IS

DRIFTING ALONG A STREAM. IF THE LOG IS NEITHER HELD BY THE BANKS, NOR SEIZED BY MEN, NOR OBSTRUCTED BY THE GODS, NOR KEPT IN THE WHIRLPOOL, NOR ITSELF GOES TO DECAY, I ASSURE YOU THAT THIS LOG WILL FINALLY REACH THE OCEAN. IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS, NOR LED ASTRAY BY SOME EVIL INFLUENCES, BUT STEADILY PURSUE THEIR COURSE FOR NIRVANA, I ASSURE YOU THAT THESE MONKS WILL FINALLY ATTAIN ENLIGHTENMENT."

THE BUDDHA SAID:
"RELY NOT ON YOUR OWN WILL. YOUR OWN WILL IS NOT TRUSTWORTHY. GUARD YOURSELVES AGAINST SENSUALISM, FOR IT SURELY LEADS TO THE PATH OF EVIL. YOUR OWN WILL BECOMES TRUSTWORTHY ONLY WHEN YOU HAVE ATTAINED ARHATSHIP."

THE WAY OF THE BUDDHA is known as VIA NEGATIVA -- the path of negation. This attitude, this approach has to be understood.

Buddha's approach is unique. All other religions of the world are positive religions, they have a positive goal -- call it God, MOKSHA, liberation, salvation, Self-realisation, but there is a goal to be achieved. And positive effort is needed on the part of the seeker. Unless you make hard effort you will not reach to the goal.

Buddha's approach is totally different, diametrically opposite. He says: You are already that which you want to become, the goal is within you, it is your own nature. You are not to achieve it. It is not in the future, it is not somewhere else. It is you right now, this very moment. But there are a few obstacles -- those obstacles have to be removed.

It is not that you have to attain godhood -- godhood is your nature -- but there are a few obstacles which have to be removed. Once those obstacles are removed, you are that which you have always been seeking. Even when you were not aware of who you are, you were That. You cannot be other than That, you cannot be otherwise.

Obstacles have to be eliminated, dropped. So nothing else has to be added to you. The positive religion tries to add something to you: virtue, righteousness, meditation, prayer. The positive religion says you are lacking something; you have to be in search of that which you are lacking. You have to accumulate something.

Buddha's negative approach says you are not lacking anything. In fact, you are possessing too many things which are not needed. You have to drop something.

It is like this: A man goes trekking into the Himalayas. The higher you start reaching, the more you will feel the weight of the things you are carrying with you. Your luggage will become more and more heavy. The higher the altitude, the more heavy your luggage will become. You will have to drop things. If you want to reach to the highest peak, you will have to drop all.

Once you have dropped all, once you don't possess anything, once you have become a zero, a nothingness, a nobody, you have reached.

Something has to be eliminated, not added to you. Something has to be dropped, not accumulated.

When Buddha attained, somebody asked him, "What have you attained?"

He laughed. He said, "I have not attained anything -- because whatsoever I have attained was always with me. On the contrary, I have lost many things. I have lost my ego. I have lost my thoughts, my mind. I have lost all that I used to feel I possessed. I have lost my body -- I used to think I was the body. I have lost all that. Now I exist as pure nothingness. But this is my achievement*.

Let me explain it to you, because this is very central.

According to Buddha's approach, in the beginningless beginning of existence there was absolute sleep; existence was fast asleep, snoring, what Hindus call SUSHUPTI, a state of dreamless sleep. The whole existence was asleep in SUSHUPTI. Nothing was moving, everything was at rest -- so tremendously, so utterly at rest, you can say it was not existing at all.

When you move into SUSHUPTI every night, when dreams stop, you again move into that primordial nothingness. And if in the night there are not a few moments of that primordial nothingness, you don't feel rejuvenated, you don't feel revitalized. If the whole night you dream, and turn and toss in the bed, in the morning you are more tired than you were when you went to bed. You could not dissolve, you could not lose yourself.

If you have been in SUSHUPTI, in a dreamless state, that means you moved into that beginningless beginning again. From there is energy. From there you come rested, vitalized, new. Again full of juice, full

of life and zest. That, Buddha says, was the beginning; but he calls it the beginningless beginning. It was like SUSHUPTI, it was tremendously unconscious; there was no consciousness in it. It was just like samadhi, with only one difference: in samadhi one is fully awake. In that SUSHUPTI, in that dreamless deep sleep, there was no consciousness, not even a single flame of consciousness -- a dark night. It is also a state of SATCHITANAND, but the state is unconscious.

In the morning when you become awake, then you say, "Last night was beautiful, I slept very deeply. It was so beautiful and so full of bliss." But this you say in the morning. When you were really in that sleep, you were not aware; you were absolutely unconscious. When you awake in the morning, then you look retrospectively backwards and then you recognize: "Yes, it was beautiful!"

When a person awakes in samadhi, then he recognizes that: "All my lives of the past, they were all blissful. I have been in a tremendously enchanted, magic world. I have never been miserable." Then one recognizes, but right now you cannot recognize -- you are unconscious.

The primordial state is full of bliss, but there is nobody to recognize it. Trees still exist in that primordial state; mountains and the ocean and the clouds and the deserts, they still exist in that primordial consciousness. It is a state of unconsciousness.

This Buddha calls nothingness, pure nothingness, because there was no distinction, no demarcation. It was nebulous: no form, no name. It was like a dark night.

Then came the explosion. Now, scientists also talk about this explosion; they call it 'the big bang'. Then everything exploded. The nothingness disappeared and things appeared. It is still a hypothesis, even for scientists, because nobody can go back. For scientists it is a hypothesis, the most probable hypothesis at the most.

There are many theories proposed, propounded, but the 'big bang theory' is accepted generally -- that out of that nothingness things exploded, like a seed explodes, becomes a tree. And in the tree then millions of seeds; and then THEY explode. A single seed can fill the whole earth with greenery. This is what explosion means.

Have you observed the fact? -- such mystery... a small seed, barely visible, can explode and fill the whole earth with forests. Not only the whole earth: all the earths possible in existence. A single seed! And if you break the seed, what will you find inside it? Just nothingness, just pure nothing. Out of this nothingness, the Whole has evolved.

For scientists it is just a hypothesis, an inference. For a Buddha it is not a hypothesis -- it is his experience. He has known this happening within himself. I will try to explain it to you, how one comes to know this beginningless beginning -- because you cannot go back, but there is a way to go on moving ahead. And, just as everything moves in a circle, time also moves in a circle.

In the West, the concept of time is linear; time moves in a line, horizontal; it goes on and on and on. But in the East, we believe in a circular time. And the Eastern concept of time is closer to reality, because every movement is circular. The earth moves in a circle, the moon moves in a circle, the stars move in a circle. The year moves in a circle, the LIFE moves in a circle: birth, childhood, youth, old age -- again birth! What you call death is again birth. Again childhood, again youth... and the wheel goes on moving. And the year goes round and round: comes summer, and the rains, and the winter and again summer.

Everything is moving in a circle! So why should there be an exception -- time? Time also moves in a circle. One cannot go back-wards, but if you go on ahead, moving ahead, one day time starts moving in a circle. You reach to the beginningless beginning, or, now you can call it the endless end.
Buddha has known it, experienced it.

What the scientists call 'the big bang' I call 'cosmic orgasm'. And that seems to me more meaningful. 'Big bang' looks a little ugly, too technological, inhuman. 'Cosmic orgasm' -- the cosmos exploded into orgasm. Millions of forms were born out of it. And it was a tremendously blissful experience, so let us call it 'cosmic orgasm'.

In that orgasm three things developed. First, the universe; what we in the East call SAT. Out of the universe developed life; what we call ANANDA. And out of life developed mind, what we call CHIT. Sat means being; ANANDA means celebrating the being -- when a tree comes to bloom, it is celebrating its being. And CHIT means consciousness -- when you have become conscious about your bliss, about your celebration. These three states: SATCHITANANDA.

Man has come up to the mind. The rocks are still at the first stage: universe -- they exist but they don't flower, they don't celebrate; they are closed, coiled upon themselves. Some day they will start moving, some day they will open their petals, but right now they are caved within themselves, completely closed.

Trees, animals, they have come to the next stage: life -- so happy, so beautiful, so colourful. The birds go on singing, and the trees go on blooming. This is the second stage: life. The third stage, only man has reached it: the state of mind, the state of CHIT -- consciousness.

Buddha says: These three are like a dream. The first, the beginningless beginning, the primordial state, is like sleep -- SUSHUPTI. These three are like a dream; these three are like a drama that goes on unfolding. If you move beyond mind, if you start moving towards meditation, that is towards no-mind, again another explosion happens, but now it is no longer explosion -- it is implosion. Just as one day explosion happened and millions of things were born out of nothingness, so when implosion happens, forms, names disappear -- again nothingness is born out of it. The circle is complete.

The scientists talk only about explosion, they don't talk about implosion yet -- which is very illogical. Because if explosion is possible, then implosion is also possible.

A seed is thrown into the earth. It explodes. A tree is born, then on the tree again seeds are born. What is a seed now? When the seed explodes, it is a tree. When the tree implodes, it is again a seed. The seed was carrying a tree; it opened itself and became a tree. Now the tree again closes itself, caves in, becomes a small seed.

If explosion happened in the world, as scientists now trust, then the Buddhist idea of implosion is also a reality. Explosion cannot exist without implosion. They both go together. Implosion means again mind moves into life, life moves into universe, universe moves into nothingness -- then the circle is complete. Nothingness moves into universe, universe moves into life, life moves into mind, mind again moves into life, life again into universe, universe again into nothingness... the circle is complete.

After implosion, when it has happened, when everything has again come to nothingness, now there is a difference. The first nothingness was unconscious; this second nothingness is conscious. The first was like darkness; the second is like light. The first was like night; the second is like day. The first we called SUSHUPTI; the second we will call JAGRITI -- awareness, fully awake.

This is the whole circle. The first scientists call 'the big bang theory' because there was so much explosion and so much noise. It was a big bang. Just a moment before everything was silent, there was no noise, no sound, and after one moment, when the existence exploded, there was so much sound and so much noise. All sorts of noises started.

What happens when the explosion disappears into an implosion? The soundless sound. Now there is no longer any noise. Again everything is silent. This is what Zen calls the sound of one hand clapping. This is what Hindus have called ANAHATNADA, OMKAR -- the soundless sound.

The first Hindus have called NADAVISPHOT -- big bang, the sound exploded. And the second is again when the sound moves into silence; the story is complete. Science is still clinging to the half story; the other half is missing. And one who watches this whole play -- from SUSHUPTI, dark night of the soul, to dream, and from dream to awareness -- the one who watches it all is the witness: the fourth state we call TURIYA -- the one who witnesses all. That one known, you become a Buddha; that one known, experienced, you become Arhat -- you have attained.

BUT THE WHOLE POINT TO BE UNDERSTOOD IS THIS: that ALL the time, when you are asleep or dreaming or awake, you are That. Sometimes not aware, sometimes aware -- that is the only difference -- but your nature remains the same.

T.S. Eliot has written a few beautiful lines:

WE SHALL NOT CEASE FROM EXPLORATION
AND THE END OF ALL OUR EXPLORING
WILL BE TO ARRIVE WHERE WE STARTED
AND KNOW THE PLACE FOR THE FIRST TIME.
THROUGH THE UNKNOWN, REMEMBERED GATE
WHEN THE LAST OF EARTH LEFT TO DISCOVER
IS THAT WHICH WAS THE BEGINNING;
AT THE SOURCE OF THE LONGEST RIVER
THE VOICE OF THE HIDDEN WATERFALL
AND THE CHILDREN IN THE APPLE-TREE
NOT KNOWN, BECAUSE NOT LOOKED FOR
BUT HEARD, HALF-HEARD, IN THE STILLNESS

BETWEEN TWO WAVES OF THE SEA.
QUICK NOW, HERE, NOW, ALWAYS --
A CONDITION OF COMPLETE SIMPLICITY
COSTING NOT LESS THAN EVERYTHING.....

A CONDITION OF COMPLETE SIMPLICITY -- UTTER SIMPLICITY -- COSTING NOT LESS THAN EVERYTHING.... This is the meaning of Buddha's renunciation, his path of VIA NEGATIVA. You have to come to the point from where you started. You have to know that which you are already. You have to achieve that which is already achieved. You have to achieve that which, in the nature of things, CANNOT be lost; there is no way to lose contact with it. At the most we can become unconscious about it.

Religion means becoming conscious of that which you are. It is not a search for something new; it is just an effort to know that which has always been there, is eternal. From the beginningless beginning to the endless end it is always there.

Because the path is negative, there are a few difficulties about it. It is very difficult to be attracted to Buddhism, because ordinarily the mind wants something positive to cling to, the mind wants something to achieve -- and Buddha says there is nothing to achieve, rather, on the contrary, you have to lose something. Just the idea of losing something is very unappealing, because our whole concept is of having more and more and more. And Buddha says HAVING is the problem. The more you have, the less you are; because the more you have, the less you can recognize yourself -- you are lost.

Your emptiness, your space is covered too much by things. A rich man is very poor -- poor because he has no space left, poor because everything is occupied, poor because he does not know any emptiness in his being. And through emptiness you have the glimpses of the primordial and the ultimate -- and they are both the same.

It is very difficult to be attracted to Buddhism. Only very, very rare people who have a quality of tremendous intelligence can be attracted to it. It cannot become a mass religion. And when it became, it became only when it lost all its originality, when it compromised with the masses.

In India Buddhism disappeared, because the followers of Buddha insisted for its purity. There are people who think that it is because Hindu philosophers and Hindu mystics refuted Buddhism, that's why Buddhism disappeared from India -- that is wrong. It cannot be refuted. Nobody has ever refuted it. There is no possibility of refuting it, because in the first place it is not based on logic.

If something is based on logic, you can destroy it by logic. If something is based on logical proof, you can refute it. Buddhism is not based on logic at all. It is based on experience -- you cannot refute it. It is very existential. It does not believe in any metaphysics -- how can you refute it? And it never asserts anything about any concept. It simply describes the innermost experience. It has no philosophy so philosophers cannot refute it.

But this is true, that Buddhism disappeared from India. The cause of its disappearance, the basic cause is: Buddha and his followers insisted for its purity. The very insistence for its purity became an unbridgeable gap. The masses could not understand it -- only very rare people, very, very cultured, intelligent, aristocratic, few, a chosen few could understand it, what Buddha means. And those who understood it, in their very understanding they were transformed. But for the masses it was meaningless. It lost its hold on the masses.

In China it succeeded. In Tibet, in Ceylon, in Burma, in Thailand, in Japan, it succeeded -- because the missionaries, the Buddhist missionaries who went out of India, seeing what had happened in India, became very compromising, they compromised. They started talking in the positive language. They started talking about achievement, bliss, heaven -- from the back door they brought everything that Buddha had denied.

Again the masses were happy. The whole of China, the whole of Asia was converted to Buddhism -- except India. In India they tried to give just the pure, without any compromise; that was not possible. In China, Buddhism became a mass religion, but then it lost its truth.

Let me tell you one anecdote:

A junior devil has been sent to earth to look around and see how things are progressing. He quickly returns to hell, horrified, and obtains an interview with Beelzebub, the chief devil himself.

"Sir," he sputters, "something awful has happened! There is a man with a beard walking around on earth, speaking Truth, and people are beginning to listen to him. Something has to be done immediately."

Beelzebub smiles pleasantly, puffing on his pipe but making no comment.

"Sir! You don't realise the seriousness of the situation," continues the distraught junior devil. "Pretty soon all will be lost!"

Beelzebub removes his pipe slowly, taps it out on the ashtray, and sits back in his swivel-chair, hands behind his head.

"Don't worry, son," he counsels. "We will let it go on a little longer and, when it has progressed far enough, we will step in and help them to organize!"

And once a religion is organized, it is dead -- because you can organize a religion only when you compromise with the masses. You can organize a religion only when you follow the desires of the common mass. You can organize a religion only when you are ready to make it a politics and you are ready to lose its religiousness.

A religion can be organized only when it is no more a religion. That's to say: a religion cannot be organized as religion. Organized, it is no more religion. A religion basically remains unorganized, remains a little chaotic, remains a little disorderly -- because religion is freedom.

Now the sutras: The Buddha said:

> "THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER WHICH IS DRIFTING ALONG A STREAM. IF THE LOG IS NEITHER HELD BY THE BANKS, NOR SEIZED BY MEN, NOR OBSTRUCTED BY THE GODS, NOR KEPT IN THE WHIRLPOOL, NOR ITSELF GOES TO DECAY, I ASSURE YOU THAT THIS LOG WILL FINALLY REACH THE OCEAN."

A VERY SIGNIFICANT SUTRA. The first thing Buddha says: Surrender! The most basic thing is: surrender to reality. The more you fight, the more you are in conflict with it, the more you will create obstructions. The more you fight with reality, the more you will be a loser. Of course, through fighting you can attain to the ego, you can become a very strong ego, but your ego will be the hindrance.

> "THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER WHICH IS DRIFTING ALONG A STREAM."

They should be completely surrendered to the river of life, completely surrendered to the river of existence. In deep surrender, the ego disappears. And when the ego is not there, for the first time you become aware of that which has always been there.

The ego functions as a blindfold on your eyes. The ego keeps you blind; it does not allow you to see the truth. It creates too much smoke and the flame tends to be lost in it. The ego is like too many dark clouds around the sun -- the sun gets lost. Not that those clouds can destroy the sun, but they can hide it.

> "THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER...'

... they should become driftwood. Have you watched a piece of timber moving in the river? -- with no idea of its own, not even trying to reach anywhere, not even knowing where this river is going. If it moves north, the timber moves north. If it moves south, the timber moves south. The timber is totally in tune with the river. This tuning with the river is what surrender is all about.

But the idea of becoming a driftwood does not appeal. People come to me and they say: "Help us, Osho, to have more will-power. Help us to become more self-confident. Why are we missing will-power? How can we have a stronger will?"

Everybody -- if you watch inside yourself you will find the same desire hidden there: how to have more will-power. Everybody wants to become omnipotent, omniscient, omnipresent; everybody wants to become powerful. Somebody wants to become powerful through having more money; of course, money brings power. Somebody wants to have power by becoming a prime minister or a president of a country; of course, politics brings power. Somebody wants to become powerful by becoming virtuous, because virtue brings respectability. Somebody wants to become powerful by becoming religious, because religion gives you a halo of power, of divine forces. Somebody wants to gain power by becoming more knowledgeable; knowledge IS power. But it seems that everybody wants to be powerful; this seems to be the ordinary desire

of the human mind.

And Buddha says: Become a driftwood. What does he mean? What does he want to convey? He is saying: Drop this idea of becoming powerful. That is your hindrance. That's why you have become powerless -- the very idea that "I should become powerful" proves nothing but your impotence. All impotent people want to become omnipotent; they would like to have all the power there is in their hands -- but why? Ego is an illness, a megalomania.

Buddha says: Become a driftwood -- powerless, helpless. Watch timber going down the stream: how helpless, no struggle, no conflict, simply cooperates. In fact, to say 'cooperates' is also not right. The driftwood is not there in any ego sense, so there is no point in saying it cooperates. It has no conflict, it has no cooperation. It is simply not there. Only the river is there. The timber is completely surrendered.

This is how a disciple should be. And when somebody becomes so much surrendered, Buddha says he has become a SROTAAPANNA. 'Srotaapanna' means one who has entered the stream.

In the East, the concept of surrender has been developed very minutely, in details. But this example of a driftwood is almost perfect; you cannot improve upon it. Sometimes, sitting by the side of the river, watch timber flowing down. See how peacefully, how relaxed how very trusting the driftwood is. No doubt. If the river is going south, it must be good to go to the south. None of its own desire, no private goal -- "the river's goal is my goal." The river is already going towards the ocean. The river is going to dissolve into the vast infinity of the ocean. If you can surrender to it, that will be enough.

Coming to a Master and surrendering to a Master is nothing but entering into the stream. The Master is one who is surrendered to the river of existence. It is difficult for you to see the river of existence, it is very invisible. It is not material, it is very immaterial. It is difficult to hold it in your hands, but when you stand by the side of a Buddha at least you can hold Buddha's hand.

And he has become a driftwood. He is floating in the river. You cannot see the river right now; you don't have that much refined consciousness yet. Your eyes are not yet ready to see that river. But you can see Buddha, you can hold his hand. You can see Christ, you can hold his hand.

Buddha is surrendered to the infinite river of life -- you can at least take courage and be surrendered to Buddha. By surrendering to Buddha you will be surrendering to the river to which Buddha is surrendered. A Master is just a midway passage, a door.

That's why Jesus goes on saying again and again "I am the door." Jesus is reported to have said: "Nobody achieves unless he passes through me." Christians have misinterpreted it. They think nobody reaches to God unless one follows Christ. That is not the meaning. When Jesus says: "Nobody reaches unless he passes through me," he is saying, "unless he passes through one who has already attained." He is not talking about Jesus the son of Mary and Joseph; he is talking about Christ -- not about Jesus. He is talking about a state of consciousness.

'Christ' is the name of a state of consciousness. 'Buddha' is also a name for a state of consciousness. When somebody is enlightened, he is no more -- he is just a door. If you surrender to him, you will be able to surrender in a roundabout way, in an indirect way, to the stream of life itself.

To become a disciple means to be ready to float with the Master. And if you can float with a man, with a Master, you will start enjoying, you will start celebrating -- because ALL anxiety will disappear, all anguish will disappear. And then you will be ready to surrender totally.

First a little taste is needed. That taste can come through a Master -- the taste of Tao, the taste of Dhamma, the taste of the Way.

> "THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER WHICH IS DRIFTING ALONG A STREAM. IF THE LOG IS NEITHER HELD BY THE BANKS..."

NOW, BUDDHA SAYS, A FEW THINGS HAVE TO BE REMEMBERED. You should surrender, surrender should be total, but there are a few obstacles which have to be continuously watched.

> "IF THE LOG IS NEITHER HELD BY THE BANKS, NOR SEIZED BY MEN, NOR OBSTRUCTED BY THE GODS, NOR KEPT IN THE WHIRLPOOL, NOR ITSELF GOES TO DECAY, I ASSURE YOU THAT THIS LOG WILL FINALLY REACH THE OCEAN."

Now, you can start clinging to the Master. Rather than surrendering you can start clinging -- and both look alike, but the difference is vast. To cling to a Master is not surrendering to him. To cling to a Master means you are still clinging to your ego, because all clinging is of the ego.

Clinging is of the ego. To what you cling is immaterial. If you cling then you are trying to save yourself. I watch it. If I say to somebody to 'do this', if it is just according to HIS desire he says, "Osho, I am surrendered to you. Whatsoever you say I will do." And if it is not according to his desire, then he never says, "I am surrendered to you.' Then he says, "It is difficult." And then he brings a thousand and one reasons why he cannot do it. Now he is playing a game with himself.

You cannot deceive me; you can only go on deceiving yourself. When it fits with your desire, then you say, "I am surrendered to you -- whatsoever you say." When it does not fit your desire, then you completely forget about surrender. But the real question arises only when it doesn't fit with your desire. If you can say yes then too when your ordinary mind goes on saying no, then there is no clinging, then it is real surrender. Otherwise, you can hide behind the Master -- and that hiding itself can become a protection, a security.

A Master is a danger. A Master is insecurity personified. A Master is an adventure.

Buddha says:

> "I CAN ASSURE YOU THAT THIS LOG WILL FINALLY REACH THE OCEAN -- ONLY IF IT IS NOT HELD BY THE BANKS, NOR SEIZED BY MEN, NOR OBSTRUCTED BY THE GODS."

Buddha does not believe in any gods. He says people who believe in gods are only obstructed by their ideas; their very idea of God becomes their obstruction. If somebody is obstructed by philosophies dogmas, words, theologies....

For example, a young woman came just two, three days ago, and she said to me, "I love you, Osho, but I am a disciple of Christ. You have helped me tremendously. You have strengthened my religion: whatsoever I used to believe, now I believe more deeply. You have helped me tremendously. I have come to give you my thanks."

Now, I am not here to strengthen your religion. I am not here to fulfil your philosophies. If you think that I am strengthening your religion, then you must be hearing something else than what I am saying.

Yes, I can bring you close to Christ, but the only way is if you go through me -- there is no other way. If you think you already know Christ, if you think that your Christ is the right Christ, then Christ will become the barrier. How can you interpret Christ? Two thousand years have passed, two thousand years of misinterpretations are there; thousands of treatises, thousands of interpretations -- how can you interpret Christ now? Those interpretations will never allow you.

A Protestant has a different idea of Christ; a Catholic again a different idea of Christ; a Mohammedan has a totally different idea of Christ. From where will you get your idea? Those ideas will be from the past. You will not attain to Christ -- because Christ is not a person who happened two thousand years before. Christ is a state of consciousness which is always available for those who really want to seek.

I say to you: My consciousness is a state of Christ. If you listen to me and still you think that I am fulfilling YOUR idea of Christ, you are missing me. If you have understood what I am saying, then you will be able to see Christ in me -- IMMEDIATELY. Christ will become a presence -- HERENOW. It has nothing to do with the Christ who happened two thousand years ago. That was one man, Jesus, coming to the state of Christhood. Here is another man who has come to the same state.

Now, you come and listen to me and you think I am here fulfilling your idea of Christ? Your idea is bound to be your idea. It cannot be bigger than you, it cannot be higher than you. It will be as foolish as you are. It will be as idiotic as you are. It will be as dull and stupid as you are. It will be as ignorant as YOU are. Your idea is, of course, bound to be YOUR idea.

I am not here fulfilling your ideas. I am not helping you to become better Christians and better Hindus and better Mohammedans. I am trying to drop all obstacles from your path so you can become that which you are. If you can flower to your totality, you will be a Christ, you will be a Buddha.

But obstacles are there, Buddha says. Sometimes the banks. Sometimes men around you. Sometimes the gods, the philosophies, theologies. Sometimes your mind's own whirlpool. And sometimes you yourself can go to decay.

If you are not alert and intelligent, you are already decaying, you are already dying. Every day your

intelligence becomes more and more dull. Watch a child: how intelligent! how fresh! And watch an old man: how dull, rigid, dead! Every moment intelligence is slipping by, life is getting out of your hands.

So Buddha says these things have to be remembered. If these things are remembered, and you are not caught by anything, just surrender to the stream and the stream will take you to the ocean.

"IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS, NOR LED ASTRAY BY SOME EVIL INFLUENCES, BUT STEADILY PURSUE THEIR COURSE FOR NIRVANA, I ASSURE YOU THAT THESE MONKS WILL FINALLY ATTAIN ENLIGHTENMENT."

IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS..." because the passions are of the body, the passions are of the senses. They are very stupid!

People come to me and they say, "What to do, Osho? I go on eating too much, I go on stuffing myself -- I cannot stop! The whole day I am thinking about food." Now the person who is saying this is simply saying that he has lost all intelligence. Food is needed, but food is not the goal. You need food to exist, but there are many people who exist only to eat more and more and more.

Somebody is continuously obsessed with sex. Nothing is wrong with sex, but obsession is always wrong. With what you are obsessed is not the question -- obsession is wrong, because then it starts draining your energy. Then you are continuously moving in a whirlpool of your own making, and you go on round and round and round, and you waste your energy.

And one day suddenly you find death has come and you have not lived at all, you have not known even what life is. You have been alive and yet you have not known what life is. You have been here and yet you don't know who you are. What a wastage! And what a disrespectful way of living! I call it sacrilege against God.

It is good to eat, it is good to love, but if you are eating twenty-four hours a day you are mad. There is a balance. When the balance is lost then you are falling below human standards.

"IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS..."

Temptation is there -- and it will be greater when you start walking on the path. Ordinarily it may not be so, but when you start walking on the path, the body will struggle. That's how it happens.

People who have come to meditate here, they were never aware that they were obsessed with food. Meditating, suddenly one day, a great obsession arises about food. They feel continuously hungry; they are surprised because it has never been so. What has happened? Out of meditation? Yes, it can happen out of meditation, because when you are moving in meditation the body starts feeling you are going distant, you are going away. The body starts tempting you. The body will not allow you to become a master.

The body has remained master for many, many lives; you have been a slave. Now, suddenly you are trying to change the whole state: you are trying to make the slave the master, and the master the slave. You are trying to stand on your head -- to the body it looks exactly like that, that you are turning things upside down. The body revolts, the body fights, the body resists. The body says, "I will not allow you so easily."

The mind starts fighting! When the body starts fighting you will feel a great obsession for food arising in you. And when the mind starts fighting, you will feel a great obsession with sex arising in you. Sex and food, these two are going to be the problems. These are the two basic passions.

The body lives out of food. When you start moving in meditation the body wants more food to become more strong so it can fight you more. The body wants all strength now, so that it can resist the aggression that has come upon it. The effort that you are making to conquer it, to become a master of it, has to be destroyed. The body needs all energy that is possible. The body becomes mad in eating.

The body survives because of food, and when the survival is at stake the body starts eating madly. The mind exists through sex. Why does the mind exist through sex? Because the mind exists by projecting in the future; the mind is a projection in the future. Let me explain it to you.

You are a projection of your mother's and father's sexuality. Your children will be your projection in the future. If you don't eat you will die. If you drop sexuality your children will never be born. So two things are clear: if you drop sexuality, nothing is at stake as far as you are concerned; you will not die by dropping sexuality. Nobody has ever been heard to die by becoming celibate. You can live perfectly well. Only if you

drop food you will die -- within three months, at the most you can survive three months if you are perfectly healthy, then you will die. Dropping food will be death to you. Dropping sex has nothing to do with you. Maybe your children will never be born; that will be a death to them -- death before they are even born -- but not death to you.

Through sex the race survives; through food, the individual. So the body is concerned only with food. This body is concerned only with food, but your mind is concerned with sex -- because only through sex, the mind thinks, will it have a sort of immortality. You will die, that seems certain. You cannot deceive -- everybody some day is dying. And every time the bell tolls it tolls for thee. Every time death happens, you become shaken: your own death is coming close by. It WILL come. It is only a question of time, but it is to come; there is no way to escape from it. And wherever you escape to, you will find it waiting for you.

I have heard a very famous story, a Sufi story:

A king dreamt. In the night in his dream he saw Death. He became afraid. He asked, "What is the matter? Why are you making me so frightened?"

Death said, "I have come to tell you that tomorrow by sunset I am coming, so get ready. It is just out of compassion so that you can prepare."

The king was so shocked, his sleep was broken. It was the middle of the night; he called his ministers and he said, "Find people who can interpret the dream, because time is short. Maybe it is true!"

Then the interpreters came, but as interpreters always have been, they were great scholars. They brought many big books and they started discussing and disputing and arguing. And the sun started rising, and it was morning. And an old man who was a very trusted servant to the king, he came to the king and he whispered in his ear, "Don't be foolish! These people will quarrel for ever and ever, and they will never come to any conclusion."

Now, everybody was trying that HIS interpretation was right, and the king was more confused than ever. So he asked the old man, "Then what am I supposed to do?"

He said, "Let them continue their discussions. They are not going to conclude so soon -- and the sun will be setting, because once it has risen the sunset is not very far. Rather, take my advice and escape -- at least escape from this palace. Be somewhere else! By the evening reach somewhere as far away as possible."

The logic looked right. The king had a very fast horse, the fastest in the world. He rushed, he escaped. Hundreds of miles he passed. By the time he reached a certain town the sun was just about to set. He was very happy. He patted his horse and he said, "You did well. We have come very far."

And when he was patting his horse, suddenly he felt somebody was standing behind him. He looked back -- the same shadow of Death. And Death started laughing. And the king said, "What is the matter? Why are you laughing?"

Death said, "I was worried because you were destined to die under THIS tree -- and I was worried how you would manage to reach.

Your horse is really great! It did well. Let me also pat your horse. That's why I came in your dream: I wanted you to escape from the palace because I was very worried how it would happen, how you would be able to reach. The place looked so far away, and only one day was left. But your horse did well, you have come in time."

Wherever you go you will find death waiting for you. In all the directions death is waiting. In all the places death is waiting. So, that cannot be avoided -- then mind starts imagining some way to avoid it.

First it spins philosophies that "the soul is immortal," that "the body will die -- I am not going to die." You are even more fragile than the body. This ego that thinks "I will not die" is more flimsy, more dreamlike than the body. The body is at least real; this ego is absolutely unreal. So you spin philosophies: "The soul will never die -- I will remain in heaven, in paradise, in MOKSHA." But deep down you know that these are just words, they don't satisfy.

Then you find some other way: to earn money, make a great monument, a great palace -- do something historical, leave a place in history! But that too seems to be meaningless. In such a big history, even if you make all the efforts you will become only a footnote, nothing much. And what is the point of becoming a footnote in a history book? You will be gone all the same; whether people remember you or not does not matter. In fact, who bothers to remember? Ask school children who have to read history: the great kings... and they must have made great effort somehow to enter into the history books, and now children are just not

bothered at all. They condemn. They are not happy that these great kings existed. They would have been more happy if nobody had existed and there was no history to be read and crammed. So what is the point?

Then the mind has a very subtle idea. The idea is: "I will die but my children can live; my child will be my representative. He will live and somehow, deep down in him; I will live, because he will be my extension." It will be your sex cell that will live in your child -- in your son, in your daughter. Of course, then sons became more important, because the daughter will move into somebody else's life-stream, and the son will continue your life-stream. The son became very important; he will be your continuity. And the mind starts getting obsessed with sex, goes mad with sex.

Whenever you come closer to meditation, these two things are going to happen: you will start stuffing yourself with food and you will start stuffing yourself with sexuality -- and you will start becoming a maniac.

Buddha says:

> "IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS, NOR LED ASTRAY BY SOME EVIL INFLUENCES, BUT STEADILY PURSUE THEIR COURSE FOR NIRVANA, I ASSURE YOU THAT THESE MONKS WILL FINALLY ATTAIN ENLIGHTENMENT"

You have to be alert not to be distracted by your passions, not to be distracted from the Way, not to be distracted from your meditation. Whatsoever the cause of distraction, it has to be avoided. You have to bring your energy again and again to your innermost core. You have to make yourself again and again relaxed, surrendered, non-tense.

> THE BUDDHA SAID:
> "RELY NOT UPON YOUR OWN WILL. YOUR OWN WILL IS NOT TRUSTWORTHY. GUARD YOURSELVES AGAINST SENSUALISM, FOR IT SURELY LEADS TO THE PATH OF EVIL. YOUR OWN WILL BECOMES TRUSTWORTHY ONLY WHEN YOU HAVE ATTAINED ARHATSHIP."

THIS IS A VERY SIGNIFICANT STATEMENT. Buddha never said that you need a Master, but in a subtle way he has to concede it -- because a Master IS needed.

Buddha was against Masters, because the country was so cheated, exploited in the name of Guru-disciple relationship. There were so many charlatans and frauds -- there have always been and there will always be. And Buddha was very much worried about it, that people were being exploited, so he said there is no need for anyone to become anybody's disciple. But how can he avoid a very basic thing? There may be ninety-nine percent frauds -- that doesn't matter. Even if one right Master exists, he can be of tremendous help.

So in a very indirect way, in a roundabout way, Buddha concedes. He says: "RELY NOT UPON YOUR OWN WILL." He says: If you rely upon your own will you will never reach anywhere. Your own will is so weak. Your own will is so unintelligent. Your own will is so divided into itself. You don't have one will; you have many wills in you. You are a crowd!

Gurdjieff used to say you don't have one 'I', you have many small 'I's'. And those 'I's' go on changing. For a few minutes one I becomes the sovereign, and then it is thrown out of power; another I becomes the sovereign. And you can watch it! It is a simple fact. It has nothing to do with any theory.

You love a person, and you are so loving. One I dominates: the I that loves. Then something goes wrong and you hate the person -- in a single moment love has turned into hatred. Now you want to destroy the person -- at least, you start thinking how to destroy the person. Now the hatred has come in: another I which is totally different is on the throne.

You are happy, you have another I. You are unhappy, again... it goes on changing. Twenty-four hours, day in, day out, your I's go on changing. You don't have one I.

That's why it happens that you can decide tonight: "Tomorrow morning I will get up at three o'clock; whatsoever happens I am going to get up." You fix the alarm and at three o'clock you stop the alarm and you are annoyed by the alarm. And you think, "One day -- what does it matter? Tomorrow...." and you go to sleep. And again when you get up at eight o'clock in the morning you are angry at yourself. You say, "How could it happen? I had DECIDED to get up. How did I continue to sleep?"

These are two different I's: the one I that decided and the one I that was annoyed with the alarm are different I's. Maybe the first I is again back in the morning and repents. You become angry and then you repent: these are two different I's -- they never meet! They don't know what the other is doing. The I that creates anger goes on creating anger, and the I that repents goes on repenting -- and you never change.

Gurdjieff used to say that unless you have a permanent crystallized I you should not trust yourself. You are not one, you are a crowd: you are polypsychic.

That's what Buddha says: "RELY NOT UPON YOUR OWN WILL." Then on whom to rely? Rely on somebody who has a will, who has an integral I, who has attained, who has become one in his being, is no longer divided, who is really an individual.

"RELY NOT UPON YOUR OWN WILL. YOUR OWN WILL IS NOT TRUSTWORTHY. GUARD YOURSELVES AGAINST SENSUALISM, FOR IT SURELY LEADS TO THE PATH OF EVIL. YOUR OWN WILL BECOMES TRUSTWORTHY ONLY WHEN YOU HAVE ATTAINED ARHATSHIP."

When you have come to know who you are, when you have become a realised soul, when the enlightenment has happened, then your I becomes trustworthy -- never before it. But then there is no point. Then you have come home. It is of no use now. When there was need it was not there. So you need somebody to whom you can surrender, you need somebody with whom trust can arise in you. That is the whole relationship of a Master and a disciple.

The disciple has yet no will of his own, and the Master has. The disciple is a crowd and the Master is one unity. The disciple surrenders. He says, "I cannot trust myself, hence I will trust you." Trusting the Master, by and by, the disciple's crowd inside disappears.

That's why I say that when I tell you to do something and you want to do it, and you do it, it is meaningless -- because it is still according to your I, your will. When I say to do something, and it is against you, AND you surrender and you say yes, then you are moving, then you are growing, then you are becoming mature. Then you are coming out of the mess that you have been up to now.

Only by saying no to your mind do you say yes to the Master.

Many times I simply say that which you would like, because I don't see that you will be able to do that which I like. I have to persuade you slowly. You are not ready to take a sudden jump. First I say change your clothes, then I start changing your body. Then I start changing your mind.

People come to me and they say, "Why should we change clothes? What is the point?" They are not even ready to change their clothes; more cannot be expected of them. They say they are ready to change their souls, but they are not ready to change their clothes -- look at the absurdity of it. But with the soul there is one thing: it is invisible, so nobody knows.

But I can see your soul, I can see where you are standing and what you are talking about; I can see through your rationalizations. You say, "What is there in clothes?" but that is not the question. I also know there is nothing in the clothes, but still I say, "change." I would like you to do something according to me, not according to you. That's a beginning.

Then, by and by, first I take hold of your finger, then your hand -- mm? -- then of your totality. You say, "Why are you holding my finger? What is the point of holding my finger?" I know what the point is -- that is the beginning. Very slowly I have to go. If you are ready then there is no need to go slow, then I can also go in a sudden leap, but people are not ready.

Buddha says:

"RELY NOT UPON YOUR OWN WILL. YOUR WILL IS NOT TRUSTWORTHY."

Find out a person in whose presence you feel something has happened. Find out a person in whose presence you feel a fragrance of the Divine, in whose presence you feel a coolness, in whose presence you feel love, compassion, in whose presence you feel a silence -- unknown, unexperienced, but it surrounds you, overwhelms you. Then surrender to that person. Then, by and by, he will bring you to the point where surrender will not be needed -- you will realise your own innermost core of being, you will become an Arhat. The Arhat is the final stage of enlightenment.

You become yourself only when all the selves that you have been carrying all along are dissolved. You become yourself only when there is really no self left but a pure nothingness. Then the circle is complete. You have come to the ultimate nothingness, fully aware. You have become a witness of the whole play of life, existence, consciousness.

This state IS possible if you don't create obstacles. This state is certainly possible if you avoid obstacles. I can also assure you that if you become a driftwood and don't cling to the banks, and don't get attached to whirlpools, and don't start decaying in your unawareness, you are sure, absolutely sure, to reach the ocean.

That ocean is the goal. We come from that ocean and we have to reach to that ocean. The beginning is the end -- and when the circle is complete there is perfection, there is wholeness, there is bliss and benediction.

The Discipline of Transcendence, Vol 3

Chapter #6
Chapter title: When Two Zeros Meet

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The first question:

WHAT IS YOUR VIEW OF BEING SUCCESSFUL IN ORDINARY LIFE? -- I AM AFRAID YOU ARE AGAINST SUCCESS!

I AM NEITHER AGAINST ANYTHING NOR FOR ANYTHING. Whatsoever happens, happens. One need not choose -- because with choice is misery. If you want to be successful then you will remain miserable. You may succeed, you may not succeed; but one thing is certain: you will remain miserable.

If you want to succeed, AND you succeed by chance, by coincidence, it is not going to fulfil you -- because this is the way of the mind. Whatsoever you have got becomes meaningless, and the mind starts going ahead of you. It desires more and more and more -- the mind is nothing but the desire for more. And this desire can never be fulfilled, because whatsoever you have got you can always imagine for more. And the distance between that 'more' and that which you have got will remain constant.

This is one of the most constant things in human experience: everything changes, but the distance between that which you have and that which you would like to have remains constant.

Albert Einstein says: The speed of time remains constant -- that is the only constant. And Buddhas say: The speed of mind remains constant. And the truth is that mind and time are not two things -- they are both the same; two names for the same thing.

So if you want to succeed, you may succeed, but you will not be content. And what is the meaning of a success if you are not content? And this, I say, is only coincidence that you may succeed; the greater possibility is that you will fail, because you are not chasing success alone -- millions of people are chasing.

In a country of six hundred million people only one person can be the prime minister -- and six hundred million people are wanting to be the president or the prime minister. So only one succeeds, and the WHOLE crowd fails. The greater possibility is that you will fail; mathematically that seems to be more certain than

success.

If you fail you feel frustrated; your whole life seems to be a sheer wastage. If you succeed, you never succeed; if you fail, you fail -- this is the whole game.

You say that you suspect that I am against success -- no, I am not. Because if you are against success, then again you have another idea of being successful; that is: how to drop this nonsense of being successful. Then you have another idea... again the distance, again the desire.

Now, this is what makes people monks, makes people move into monasteries. They are AGAINST success. They want to go out of the world where there is competition -- they want to escape from it all so that there will be no provocation, no temptation; they can rest in themselves. And they try not to desire success -- but this is a desire! Now they have an idea of spiritual success: how to succeed and become a Buddha, how to succeed and become a Christ, how to succeed and become a Mahavir. Again an idea, again the distance, again the desire -- again the whole game starts.

I am not against success; that's why I am in the world, otherwise I would have escaped. I am not for it, I am not against it. I say: Be a driftwood -- whatsoever happens, let it happen. Don't have a choice of your own. Whatsoever comes on your way, welcome it. Sometimes it is day, sometimes it is night; sometimes it is happiness, sometimes it is unhappiness -- you be choiceless, you simply accept whatsoever is the case.

This is what I call the quality of a spiritual being. This is what I call religious consciousness. It is neither for nor against -- because if you are for, you will be against; if you are against, you will be for. And when you are for something or against something you have divided existence into two. You have a choice, and choice is hell. To be choiceless is to be free of hell.

Let things be. You just go on moving, enjoying whatsoever becomes available. If success is there, enjoy it. If failure is there, enjoy it -- because failure also brings a few enjoyments that no success can ever bring. Success also brings a few joys that no failure can ever bring. And a man who has no idea of his own is capable of enjoying everything, whatsoever happens. If he is healthy, he enjoys health; if he is ill, he rests on the bed and enjoys illness.

Have you ever enjoyed illness? If you have not enjoyed it you are missing a lot. Just lying down on the bed doing nothing, no worry of the world, and everybody caring about you, and you have suddenly become a monarch -- everybody attentive, listening, loving. And you have nothing to do, not a single worry in the world. You simply rest. You listen to the birds, you listen to music, or you read a little, and doze into sleep. It is beautiful! It has its own beauty. But if you have an idea that you have to be always healthy, then you will be miserable.

Misery comes because we choose. Bliss is when we don't choose.

"What is your view of being successful in ordinary life?" My view is: If you can be ordinary, you are successful.

The patient was complaining to his friends: "After one year and three thousand dollars with that psychiatrist, he tells me I am cured. Some cure! A year ago I was Abraham Lincoln -- now I'm a nobody."

This is my idea of being successful: Be a nobody. There is no need for Abraham Lincolns, no need for Adolf Hitlers. Just be ordinary, nobody, and life will be a tremendous joy to you. Just be simple. Don't create complexities around yourself. Don't create demands. Whatsoever comes on its own, receive it as a gift, a grace of God, and enjoy and delight in it. And millions are the joys that are being showered on you, but because of your demanding mind you cannot see them. Your mind is in such a hurry to be successful, to be somebody special, that you miss all the glory that is just available.

To be ordinary is to be extraordinary. To be simple is to have come home.

But it depends: the very word 'ordinary' and you start feeling a bitter taste -- ordinary? you and ordinary? Maybe everybody else is ordinary but you are special. This madness, this neurosis exists in everybody's mind.

The Arabs have a special joke for it. They say that when God creates man, He whispers something into each individual's ear and He says: "I never made a man like you or a woman like you -- you are simply special. All others are just ordinary."

He goes on playing the joke and everybody comes into the world full of this bullshit -- that "I am special. God Himself has said so, that I am unique." You may not say so because you think these ordinary

people will not be able to understand it; otherwise, why say? -- there is no need to say. And why create trouble for yourself? You know, and you are absolutely certain about it.

And everybody is in the same boat: the joke has not been played only upon you. God goes on playing the same joke on everybody. Maybe He has stopped doing it and He has just fixed a computer which goes on repeating the same thing, a mechanical device.

It depends on you how you interpret. The word 'ordinary' is of tremendous significance -- but it depends! If you understand.... These trees are ordinary. These birds are ordinary. The clouds are ordinary. The stars are ordinary. That's why they are not neurotic. That's why they don't need any psychiatrist's couch. They are healthy, they are full of juice and life. They are simply ordinary! No tree is mad enough to be competitive, and no bird is bothered at all who is the most powerful bird in the world -- no bird is interested in that. He simply goes on doing HIS thing, and enjoys it. But it depends how you interpret.

A father takes his little boy for culture to the Metropolitan Opera. Out comes the conductor with his baton, and out comes the big diva, and she starts to sing an aria. As the conductor is waving his baton, the kid says, "Papa, why is that man hitting that woman?"

The father says, "He isn't hitting her -- that's the conductor."

"Well if he ain't hitting her, why is she hollering?" asks the boy.

Whatsoever you see in life is your interpretation. To me, the word 'ordinary' is tremendously significant. If you listen to me, if you hear me, if you understand me, you would like just to be ordinary. And, to be ordinary there is no need to struggle for it. It is already there.

Then all struggle disappears, all conflict. You simply start enjoying life as it comes, as it unfolds. You enjoy the childhood, you enjoy the youth, you enjoy your old age -- you enjoy your life and you also enjoy your death. You enjoy all the seasons round the year -- and each season has its own beauty, and each season has something to give to you, some ecstasy of its own.

The second question:

DO YOU NEVER GET TIRED OF TALKING? WHY DO YOU TALK REGULARLY EVERY MORNING? DON'T YOU FEEL LIKE GOING FOR A HOLIDAY SOMETIMES ?

I AM NOT A CHRISTIAN GOD. The Christian God created the world in six days and the seventh day He rested; hence, the Sunday is the holiday. 'Holiday' means the holy day, God's day of rest.

In the East we have never known any God resting. The very idea is stupid: God and resting? Rest is needed if what you are doing is not of your heart; then you get tired. When it is out of your heart and out of your love, you don't get tired; in fact, you get nourished by it.

Talking to you, I feel nourished. After talking to you I feel more energy than ever -- because it is my love. I enjoy it! It is not work.

You can get tired if you are working. If you are playing, how can you get tired? Nobody has ever heard that people get tired by playing. In fact, when people are tired by work, they go to play as a rest -- they relax. Six days they have been working in the office, in the factory, in the market; the seventh day they go to fish, or they go for golf -- they play. They invite friends for a picnic; they go trekking in the hills. That is rest.

To me, every day is a holiday. If you love whatsoever you are doing, you are never tired of it; it is nourishing, it is energy-giving, it is vitalizing.

But I can understand the question. The question is from Yoga Chinmaya -- his whole concept of work is wrong. He works very reluctantly. He tries hard to avoid work. He finds out ways and means to escape from work. He goes on postponing and he will always be ready there with excuses why his work is being postponed. He does not love it. Hence the question.

The question is not concerned with me -- always remember -- the question is yours, not mine. It shows something about you.

Mulla Nasrudin was saying to me one day: "Osho, do you know the difference between a French woman, an English woman and a Jewish woman's reaction when she is kissed in bed by her husband?"

I said, "No, I don't know -- you tell me."

He said, "The French woman says: 'Oo la la, Pierre, your kisses are oo la la.'

"The English woman says, 'Jolly well done -- I say, Winston your kisses are jolly well done!'

"The Jewish woman says, 'You know, Sam, the ceiling needs painting.'"

It depends how you look at things.... Now, Yoga Chinmaya is like a Jewish woman. His outlook towards life is not that of a delighted consciousness. He is simply avoiding. He simply goes on finding as many excuses as possible. The energy that he puts into finding excuses will be enough to do the work. And then he feels guilty and ashamed.

Work is worship. Work is prayer.

While I am talking to you, it is a prayer to me, it is worship. You are my temples, my gods. Whatsoever I am saying, I am not saying just to teach something. Teaching is a by-product, a consequence. Whatsoever I say to you is a prayer -- it is love, it is care. I care about you; I care as much as a painter cares about his canvas.

Have you ever heard about Van Gogh being on a holiday? Have you ever heard about Picasso being on holiday? -- yes, you must have heard. He used to go for many holidays, but always with his canvas and brush; on the holiday also he would be painting. It was not a holiday from painting.

When you love something, there is no holiday -- and then all your days are holidays. Each day to me is a Sunday, full of light -- that's why I call it Sunday. Each day to me is a Sunday because it is full of holiness.

Chinmaya's attitude towards work is that of a utilitarian. It is not playful. He is worried about the work, tense about it. That too has a reason: he is a perfectionist -- and perfectionism is the root cause of all neurosis. A perfectionist is a neurotic person; sooner or later, he will create more and more neurosis around him.

I am not a perfectionist. I don't bother a bit about being a perfectionist. I am a wholistic person. I like things in their wholeness, but I never bother about their perfection. Nothing can be perfect in the world -- and in fact nothing should be perfect in the world, because whenever a thing is perfect it is dead.

One poet used to live with me for a few years. He would write, rewrite, again cancel it, rewrite again -- for days on end he would polish his poems. And by the time he would feel it was perfect, I would declare it was dead.

The first glimpse was something alive -- it was not perfect, there were flaws in it. Then he went on improving it, removing all flaws, bringing more and more metre, grammar, better language, better words, better sounding words, more music. For months he would polish and change, and by the time he thought it was right to go to the press I would declare, "Now, you send it to the doctor for a post mortem -- it is dead! You killed it."

Watch: perfectionist parents always kill their children. Perfectionist saints kill themselves and kill their followers. It is very difficult to live with a perfectionist saint -- he is boring, monotonous, and condemning. Whenever you go to him he will be looking from his perfectionist attitude, and you will be reduced below your humanity. And he will enjoy condemning you -- you are a sinner. This is wrong, that is wrong -- everything is wrong.

I am not a perfectionist. I accept you with all your human frailty, with all your human flaws, with all your human limitations. I love you as you are.

I am not saying be lousy -- that is another extreme. That means you don't care at all what you do. A perfectionist cares too much -- he is not worried about the work, he is worried about the perfection. He has an ideal to fulfil. And the lousy person does not care at all. With the lousy person the poem will never be written, and with the perfectionist it will be written a thousand and one times -- and by the time he declares that he is satisfied, the poem will be dead.

Just between the two somewhere is the wholistic approach. Don't be lousy, don't be a perfectionist -- be human!

Chinmaya has developed ulcers in the stomach because of his perfectionist attitude. He becomes too much worried; he has to do everything as perfectly as possible -- it is an obsession. When it is an obsession, then of course you get tired, deadly tired of it. You want to avoid it, because once you take any work in your hands you will go mad, you will become obsessed.

One needs balance. Balance is sanity, and balance is health.

I am not tired at all. And if any day I am tired, I will not talk to you -- because I will never enforce

anything on myself. I don't enforce anything on you, how can I enforce anything on myself? If I am tired then it is finished! If I don't feel like speaking, then I can stop in the middle of my talk, or even in the middle of a sentence -- I will not complete it, remember. The moment I feel that I am tired, it is an indication, a sure indication, that now I have to stop. And I will not wait for a single moment to stop. That's how I live.

I don't enforce anything on myself. Whatsoever is natural is good. Easy is right!

The third question:

I AM LOSING ALL MEANING, PURPOSE, SENSE IN EVERYTHING. THE WORLD IS A SCINTILLATING MASS OF LIGHT PARTICLES. I AM... I AM NOT... I AM... I AM NOT... SPINNING, WHIRLING, A VORTEX.... IN THAT SPACE THERE IS NO MEANING. I AM NOT HAPPY, I AM NOT SAD. THERE IS NOT EVEN ANYTHING TO UNDERSTAND, IT SEEMS.
THEN, WHEN I RETURN TO ROUTINE REALITY, I FIND I SEEK A MEANING TO GIVE LIFE SOME SUBSTANCE. THAT MEANING IS LOVE. IS LOVE SOMETHING PERTAINING TO THE HUMAN DIMENSION? IS IT SOMETHING WE CREATE, OR IS IT ALL THERE IS AND HERE FOR US TO DISCOVER?
THANK YOU FOR CREATING A LOVE-SPACE FOR US!!

The question is from Divya.

The ultimate meaning always looks like meaningless. The ultimate is certainly empty of all the meanings that you can imagine, all the meanings that you would like it to have -- it is empty of all that. It is empty of HUMAN ideas. It is empty of HUMAN philosophies, theologies. It is empty of human religions, ideologies. It is empty of human language and human theorizing.

So when you start coming closer to the ultimate, to the really real, you start feeling that all meaning is lost. Yes, YOUR meaning is lost. The ultimate has nothing like your meaning, it has nothing to fulfil your ideas of meaning -- but that does not mean it has no meaning at all. It has a meaning of its own.

Once you have come to the point where your meaning disappears, then the real meaning appears. In fact, even to call it 'meaning' is not right because it does not fulfil any human concept. But still I would like to call it meaning because there is no other word to substitute. It has tremendous meaning, but the meaning is intrinsic; the meaning is not external.

Human meanings are external, never internal. You do something, you earn money, and somebody asks, "What is the meaning of earning money?" And you say, "I would like to have my own house -- that's why. That's why I am earning money." The idea of having one's own house gives meaning to the effort that you have to make for earning money. Money in itself seems to be meaningless. The meaning comes from somewhere else. All human activity is like that.

The human activity is divided between means and ends. The end has the meaning, and you go on doing the activity as a means because without it there will be no end. But the ultimate meaning has no division, no split. God is not in any way split; God is not in any way schizophrenic. God is one unity, unison. The meaning is intrinsic. Means and ends are not there. The means itself is the end and the journey itself is the goal.

For example, I am talking to you -- now, if I am talking to you to gain something out of it, then it is a worldly activity, then it has nothing to do with religion. Listen to it deeply. If I am talking here to gain something from my talking as an end -- money, power, prestige, respectability... anything -- then my activity is worldly.

If I am talking just out of my love, if I am enjoying talking itself -- not that something outside it is waiting for me that will make me happy -- if I am happy while talking, if I am happy as I am talking, if my talking is a total activity in itself, means and ends together, then it is a spiritual activity.

That is the difference between a priest and a saint. The priest talks to gain something out of it; the saint talks to share. The saint feels grateful to you that you listened to him, that you became available to him, that you opened your hearts to him, that you allowed him to unburden himself -- he has tremendous riches and treasures and he wants to share it. He is like a flower that wants to share its fragrance to the winds -- not to gain anything out of it.

The ultimate has a meaning, but the meaning has no connotation of the human idea of meaning -- it is

intrinsic. That's why Hindus say that it is a playful activity.

You go for a morning walk, then you don't have any idea; you simply enjoy the morning walk. You go by the same road, in the same direction, to your office also, but then it is not intrinsic -- you have to go on the road because you have to reach to the office. You are in a hurry, rushing -- then you don't see the trees on the roadsides, you don't see the clouds passing in the sky, you don't see the children playing, you don't listen to the dogs barking -- you simply rush. Your vision is very narrow. It is focused on the goal: you have to reach to your office at eleven o'clock exactly. You are unconcerned about EVERYTHING that is going on around. But when you go for a morning walk, you are not going anywhere -- you are simply enjoying. The very activity of walking is so delightful: the breeze, the morning sun, the birds, the children, the noises -- everything! And you are not going anywhere.

God is not going anywhere. He is simply herenow. His activity is not end-oriented. The means and the ends are the same thing. The journey is the goal.

You ask: "I am losing all meaning..."

Beautiful! Fabulous! Fantastic! Lose as fast as you can. Don't cling.

"... purpose and sense in EVERYTHING."

Beautiful! When all sense, purpose and meaning is lost, the Divine sends the divine purpose, the divine meaning is revealed. You are getting ready -- ready to receive the gift.

"The world is a scintillating mass of light particles. I am... I am not... I am... I am not."

Good! That's how, if you become aware, you will come to feel: when the breath goes out, you will feel 'I am not', when the breath comes in, you will feel 'I am'. There is a rhythm. This is the rhythm of life and death. Each moment you die and you are reborn. EACH MOMENT you disappear and you appear again. EACH MOMENT you move into nothingness and you come out of it again. Each moment you become nothing and each moment you materialize. This is the miracle the magic of existence -- this is the mystery.

This is your inner rhythm. If you become aware, you will start feeling it. It is good. Just go on watching it. Don't be afraid and don't try to escape from it -- because when suddenly you feel 'I am not', a fear arises; you start clinging to things. Somehow, you want to feel you are. You don't want to disappear, you don't want to die. If that fear is there, then you will miss this great opportunity -- death has become available to you.

When you are not, you are not -- then simply be not! And when you are, be again. And DON'T think there is a contradiction in it. You must be thinking there is a contradiction; that's why you say: "... spinning, whirling, a vortex..." No, it is a simple rhythm, just like day and night, summer and winter. It is a simple rhythm. Enjoy it! Disappear when you disappear; appear when you appear. And don't hanker for the other; just be that which is.

And soon you will see a new phenomenon arising in you: the witness -- which never disappears and never appears. When you are not, then too the witness is there; otherwise who will know 'I am not'? When you are, then too the witness is there; otherwise who will know 'I am'?

'I am, I am not' is like breathing -- inhalation, exhalation. Allow it.... Be in deep rest in it. And the spinning and the whirling and the vortex, all those sensations will disappear and a GREAT peace will descend on you -- as it descended one day on Jesus like a dove. A great peace will descend on you, and in that peace something new will become revealed -- that is the witness.

You are not that. That witness is what God is -- the witness of all.

"I am not happy, I am not sad. There is not even anything to understand, it seems."

This is a transitory period. Before you really become happy, before you REALLY attain to ANANDA -- blissfulness -- this moment comes when you are neither sad nor happy. A great indifference arises. You simply feel not attached to anything: happiness, unhappiness -- you become an onlooker to both.

Sooner or later, when the time is ripe and the season has come for you, suddenly you will see a bliss arising in you. That bliss has nothing to do with your ordinary happiness. Your ordinary happiness is always

carrying the seeds of unhappiness in it. Your ordinary happiness always turns into unhappiness -- and you know it! You have experienced it a thousand and one times. Your unhappiness carries again the seeds of your happiness. In your laughter there are tears -- maybe not visible, but they are there. And in your tears also there is laughter.

I have heard, many times, laughter in your tears, and I have seen tears many times in your laughter. You are a duality.

This transitory period comes when you become a little detached from the duality, when you start understanding that the laughter and the tears are not two separate things. There is nothing to choose: laughter brings tears, tears bring laughter, so what is the point in choosing? You become a little less choosey, then you are neither sad nor happy.

This is what is called silence, peace. If you get in tune with it totally, then will arise bliss, ecstasy. That ecstasy has no seeds of anything. It is pure. It has no duality. It cannot turn into its opposite -- it has no opposite to it. That's what we call bliss, ANANDA, ecstasy. It has no opposite; it is simply alone there in its absolute purity, innocence.

First a man has to live in duality -- sometimes sad, sometimes happy, again sad, again happy -- and he goes on revolving. Then arises peace if you start becoming watchful. That is the second stage: peace. The duality is losing its hold on you. Then arises ecstasy. Ecstasy is the goal.

God is not only silent. There are a few religions which have stopped at silence; they are not complete religions. For example, Jainism has stopped at peace, silence. I don't think Mahavir stopped there -- he was an ecstatic man, tremendously ecstatic, madly ecstatic. But Jains have stopped at peace. Buddhists have also done that, they have stopped at peace. Buddha was not only a man of peace -- certainly he was a man of peace, but he was more, he was plus.

That plus point is missing in Buddhism; it was in Buddha, but it is missing in Buddhism. So whenever a person starts meditating on Buddhist lines he becomes a little indifferent to happiness, unhappiness. He certainly becomes more peaceful, but his peacefulness has a certain quality of sadness in it, a certain quality of unaliveness. Looks a little frozen, he looks a little dead. He is not throbbing, life is not kicking in him. He is not full of juice, he is not juicy. He seems to be dry, desertlike, not blooming. That is the danger of Buddhist meditations. One has to go beyond it.

Always remember that peace is not the goal. The goal is ecstasy. Unless you can dance, unless you can abandon yourself in dance, unless your dance can become a deep orgasm, unless you can bloom, don't stop yourself somewhere in the middle of the journey.

"There is not even anything to UNDERSTAND, it seems."

You say 'it seems' -- in fact, it is so. There is nothing to understand. Life is a mystery which transcends understanding. All understanding is just children's play. You can play around! The really mature person comes to know that there is nothing to understand. In fact, there is nobody to understand and nothing to be understood. Life is a mystery to be lived, not to be understood.

"Then, when I return to routine reality, I find I seek a meaning to give life some substance."

That's where you go wrong. You will have to bring your silence and peace back to your routine, normal life. If you again start finding some ways and means to fulfil the zero that is arising in you, to fill that emptiness that is arising in you; if you start finding ways, occupations, methods, relationships, to fill the gap that is coming to you, to have some substance -- then you will be in a mess. Because on the one hand a great process is going on, and on the other hand you start destroying that process. Remain insubstantial! because that's how reality is.

That is one of the messages of Buddha, that there is no substance. Matter is immaterial and man has no self. Substance exists not. All desire to have some substance is out of ignorance, is out of fear. You are a nothing! a profound nothing, a bottomless abyss. So don't be afraid -- fall into it, go on falling into it. Don't try to hang by some roots somewhere, by some branch of a tree, or with somebody, some occupation, something or other. Don't try to hang anywhere -- just drop yourself into this bottomless abyss. Dropping into it... dropping into it... you disappear. You disappear like smoke.

And the day you have completely disappeared is the day of Nirvana -- then you know who really you are.

Man is like a zero.

THE CONCEPT OF ZERO WAS BORN IN INDIA. In fact, the nine digits and zero were invented by Indians. But zero in itself is meaningless. It has meaning only when you join it together with some digit. If you put it behind one, it becomes meaningful -- one becomes ten; zero carries the meaning of being equivalent to nine. If you put it behind two, it becomes twenty; the zero carries the meaning of nineteen now. You go on putting bigger figures in front of it and the zero goes on becoming bigger and bigger, and feels very substantial.

That's what we are doing in life. A man is born like a zero. Then put a bank-balance in front of him -- he becomes substantial. Then tell him that "You have become the president of our country" -- he becomes very substantial. The zero carries much meaning now: he has money, power, prestige, name, fame -- then the zero becomes more and more substantial. That's why we hanker after name, fame, money, prestige: to put something so we don't feel empty.

But whatsoever you do is in vain, because empty you are. Emptiness is your nature. You can deceive, but you cannot change the reality.

So this is my suggestion, that even in your ordinary reality, when you descend from your meditative state, bring that zero -- and don't try to fill it with anything, because that is very violent. That is like an elephant; that's what Indian scriptures say: The elephant goes to the river, he takes a good bath, showers himself with water, and then comes out of the river and throws dust upon himself. That's how Indian scriptures describe the man who goes into meditation, attains to the purity of nothingness, comes back, and throws dust upon himself. That is foolish, that is suicidal. Avoid it. That is a natural tendency, but avoid it. Don't be an elephant.

"I find I seek a meaning to give life some substance. That meaning is love. Is love something pertaining to the human dimension?"

The love that pertains to the human dimension is not really love; it is just a deep urge to fill oneself with the other's being, to put somebody else in front of your zero so you become meaningful. A woman alone feels nothing; moving with the husband, see the woman -- she is moving with a figure, the zero is moving with a figure. A man alone feels empty; moving with a woman he feels somebody. A husband is somebody! A bachelor is nobody.

We go on finding somehow, with something, to block this experience of nothingness.

No, human love is not really love. It is just a trick to deceive. The real love is something beyond human. And the real love is something which has nothing to do with filling the inner space -- just the contrary. It has something to do with sharing the inner space. You don't go like a beggar to the other; you go like an emperor. You don't go to beg; you go to share. And remember these two words.

If you are begging something from somebody, then it is not love. If you are sharing, then it is love. Sharing is in a way beyond human beings, and yet in a way within human capacity. Sharing is the bridge which joins the human to the Divine. That's why love is the bridge which joins the human to the Divine.

So don't try to find a friend, a girlfriend, somebody to fill your inner space. No. Find someone to share with. Don't find a figure -- one, two, three -- don't find a figure. Find somebody who is also like a zero. When two zeros meet, there is love. When two emptinesses meet, there is love.

And remember: when two zeros meet, there are not two zeros -- there is only one zero. Zero plus zero plus zero -- you can go on putting as many zeros as you want, but it always comes to one zero. The total is never more than one zero.

Love is when two persons disappear. Love is when the lover is not and the beloved is not. Even in great love affairs, there are only a few rare moments when love is.

Let me tell you in this way: I have read many great poems, many great epics, but even in a great epic, even in Shakespeare, in Kalidas. in Tulsidas, in Milton, in Dante, only rarely are there a few lines which are poetic. Sometimes just a fragment of a line is poetic; sometimes only a word, just a nuance is poetic. Even in a great love affair that's how it is: only a few rare moments are of love. But only when you completely disappear and two are not two and a non-duality exists, and the personalities are no more clashing, personalities have been dropped -- then love happens. That love has the quality of timelessness. That love has the quality of prayer. That love is God.

"Is love something pertaining to the human dimension?"

It can pertain to the human dimension -- if you work for it, if you create opportunities for it, if you become vulnerable to it. Naturally, it is not available. Ordinarily it is not available. Ordinarily only sex is available, and sex is nothing but a device -- an UPAYA -- to forget yourself.

Love is a tremendous remembering, a great awareness, a brilliant flame with no smoke. But it exists as a seed in you. You can grow it, you can grow into that reality of love. You have the potentiality, but it has to be made actual.

"Is it something we create, or is it ALL THERE IS and HERE for us to discover?"

No, we don't create it -- love cannot be created. It cannot be manufactured; it is not man-made. Love that is manufactured is false love; it is like plastic flowers. Love that is discovered is real love. You are not to manufacture it -- you are to drift into it. You have to relax into it.

Yes, right is Buddha when he says: Become like a timber floating down the stream -- you will reach to the ocean. I assure you, you will reach to the ocean. The ocean is already there: the river has to discover it; it is not to create it. How can the river create the ocean? Just think of the ridiculous idea! -- a river? How can it create the ocean? If a river creates an ocean, it will be just a small pool of water, it will not be an ocean, it will not be infinite. And if a river creates an ocean, it will become dirty, it will become stale, it will be dead.

The river has to seek and discover. The ocean exists already. The ocean exists before the river ever existed. In fact, the river has come out of the ocean, through the clouds. We reach ultimately to the original source, nowhere else. The river falls into the ocean because the river came out of the ocean. We become gods because we come out of God.

Love has to be discovered -- it is already there. And how to discover it? The more you are, the less is the possibility to discover love; the less you are, the more is the possibility to discover it. When the river disappears into the ocean, it discovers the ocean -- it becomes the ocean.

The fourth question:

IS IT BECAUSE OF YOUR DECISION THAT YOU DON'T GO OUT OF YOUR RESIDENCE? OR IS IT THAT GOING OUT SIMPLY DOESN'T HAPPEN?

THERE IS NOWHERE TO GO NOW. All going has stopped -- because the one who used to go has disappeared. Wherever I am I am here and now. My room is as perfect as any other place anywhere, so what is the point of going anywhere? It is pointless.

You go on searching, you go on going: sometimes to the club, sometimes to the movie, sometimes to the hotel, sometimes here, sometimes there. You go on continuously, because wherever you are you are not content. Wherever you are, you feel you must be missing something which must be happening somewhere else.

Of course, you become worried about me also: What does this man go on doing, sitting in his room? Doesn't he get fed up sometimes? Why isn't he going out? Rather than asking me why I am not going out, please start asking why you go on going out.

It happened: Rabiya El Adaviya was sitting in her room meditating, praying. Another mystic, Hassan, was staying with her. He came out, it was early morning, the sun was just on the horizon. It was beautiful. It was musical. It was magical. And he called out loudly: "Rabiya, why don't you come out?! God has created a beautiful dawn."

And Rabiya laughed and said, "Hassan, when will you become mature? Come in! rather than calling me out. The dawn is beautiful, but here inside I am facing the Creator of the dawn."

Right, Rabiya is right: the outside is beautiful, but nothing to be compared with the inside. Once you have an inside view of things, who bothers about the outside? The outside is beautiful, nothing is wrong in it, but if you go on moving from one place to another and never come home you will remain in misery.

I don't go, not because it is a decision on my part: for the last twenty-two or three years I have not decided anything. The day I died, 21st March 1953, decision also died. I am not there, so who is to decide? So whatsoever happens, happens -- and it is tremendously beautiful. More cannot be expected. It is more than man can ever desire.

Eighty-six year old Harry Hershfield was accosted by a prostitute outside the Lambs Club. Harry told her: "There are three reasons why I can't go with you. First, I have no money -- "

The lady interrupted, "Then the other two reasons don't matter.

I have also three reasons why I don't go out. The first is: I am not -- and the other two do not matter.

The sixth question:

OSHO,
FOR THE SAKE OF POSTERITY, YOUR HISTORIANS AND CHRONICLERS, AND FOR MY SAKE, WOULD YOU PLEASE BE TRUTHFUL FOR ONCE IN YOUR LIFE -- AND PLEASE CUT OUT A LONG DISSERTATION ON WHAT IS TRUTH AND WHAT IS UNTRUTH.
ISN'T IT THE CASE THAT THE TOWEL HAS NOTHING TO DO WITH THE BUFFER-STATE OF TIBET OR WITH THE VARIETY OF ESOTERIC MEANINGS EMANATING FROM A CERTAIN ROOM IN JESUS HOUSE?
ISN'T IT SIMPLY THAT YOU USE THE TOWEL TO CHASE AWAY AN INVASION OF INVISIBLE MOSQUITOES FROM JABALPUR?

THE FIRST THING: that which can be said is all untruth; that which cannot be said is the truth. All the scriptures are beautiful lies. And all the sermons of Buddhas and Christs are beautiful, decorated lies.

You ask me: "Please, be truthful for once in your life." You ask the impossible. That I cannot do; nobody has ever done it -- and nobody can ever do it. Truth cannot be expressed. And by saying it so clearly to you, I come the closest to truth that is possible. It cannot be said. And all that can be said will remain some sort of untruth.

Words destroy truth. Expression corrupts truth.

And you ask me about the towel: "Isn't it the case that the towel has nothing to do with the buffer-state of Tibet...?"

It has nothing to do with any buffer-state or any Tibet. Not at least today does it have anything to do with it. I cannot promise you about tomorrow, and I have forgotten everything about yesterday.

And all the esoteric meanings that are being given to it are simply stupid. But there are stupid people who need esoteric fabrications, esoteric theorizations.

Esotericism exists in the world because of the stupid human mind. Otherwise, everything has always been open, in front of you; nothing is hidden from the very beginning. How can truth be hidden? Maybe it cannot be expressed, but that doesn't mean that it is hidden. It is just in front of your eyes. It is all over the place. It is everywhere, within and without.

But it is good to understand how foolish theorizations can arise out of simple things. It was just a joke -- but there are people who will not even believe this. They will find some esoteric meaning in it, why I call it a joke. There are difficult people.

It has nothing to do with anything. It is the only thing that I have. Let me tell you one anecdote:

A hippie was walking down the street with a cigar-box under his arm when he met another hippie who asked, "Hey, man, What's cookin'? Where you goin' with that cigar-box?"

"I'm movin'," said the first hippie.

So this is something that whenever I want to move at least I can carry with me. And I was ready to drop it, I had already dropped it -- but Maneesha wouldn't allow it. Then she started asking about the robe.

I can drop that too, but that will create many difficulties -- not for me, for you. Just for your sake, I am not dropping the robe.

A sixty-year-old and an eighty-year-old met. The sixty-year-old said, "I don't know: I just can't seem to

satisfy my wife. I try, but -- nothing."

The eighty-year-old answered, "I have no problem whatsoever. Every night I come home and get undressed in front of my wife and I say, 'Take a look. Are you satisfied?' She shrugs 'yes' and that's it!"

People can go on finding rationalizations -- now what type of satisfaction is this? All esoteric explanations are like this, they don't satisfy you -- because how can just verbal fabrications of ideas satisfy? Only truth can satisfy. And the truth is that it was just a joke.

I love jokes. And there is no need to find any esoteric meaning in them. They are simple. But it is difficult to accept any simple thing.

Pope Pius XII of Rome is arriving at Heaven's door. St. Peter opens, asks for his name and shakes his head, "Never heard."
'So go to God-father, he will recognize me," the Pope demanded.
Off St. Peter went. "Hey Boss, do you know a man called Pope Pius XII of Rome?"
"Never heard of him," is God-father's answer.
Peter, back at Heaven's door: "He doesn't know you."
"So go and ask Jesus."
St. Peter, already a little impatient, went off again: "Hey Junior, do you know a man called Pope Pius XII of Rome?"
Junior: "Never heard, never seen him."
Off St. Peter went to tell the desperate Pope the message." Do me a last favour," said the Pope, "ask the Holy Ghost."
Peter sighed and back in Heaven he called the Holy Ghost: "Hello Smoky, do you know Pope Pius XII of Rome?"
Smoky, murmuring: "Pope Pius, Pope Pius XII of Rome... send him to Hell! That's the guy who told that dirty story about Mary and me!"

This was the man who invented the story of how Mary became pregnant -- without ever being in love with any man. There are PUNDITS and scholars, but remember: nobody will recognize you at Heaven's gate.

Theories are just futile, but the mind craves and the mind wants to spin -- around anything! Just see... around the towel. You are creating so much fuss about it. In Chinmaya's room great meetings go on, and people visit him and ask him, and he goes on explaining....

The last question:

THE TOWEL WHICH LANDED IN FRONT OF MAITREYA AND WHICH HE TOOK INTO HIS POSSESSION HAS MYSTERIOUSLY DISAPPEARED. WHAT DO YOU HAVE TO SAY ABOUT THIS?

THESE TOWELS ARE VERY TEMPERAMENTAL. I know them: a long love affair... twenty-five years is too much in this world where even to live with a woman that long has become impossible -- three years at the most. Twenty-five years I have lived with that towel. They are very temperamental.

And I have spoilt them also. I have loved them, respected them, worshipped them. Now, Maitreya is a simple man. He must have put the towel somewhere -- the towel won't like it that way. It is in his room, I assure you, but he will have to go through a little courtship. He will have to coo and woo. And that particular towel is a lady towel. Today I have a boy towel, so I give it to Maitreya: keep them together. They will feel better and happy.

The Discipline of Transcendence, Vol 3

Chapter #7
Chapter title: Just Working for Peanuts

27 October 1976 am in Buddha Hall

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THE BUDDHA SAID:
"O MONKS, YOU SHOULD NOT SEE WOMEN. (IF YOU SHOULD HAVE TO SEE THEM), REFRAIN FROM TALKING TO THEM. (IF YOU SHOULD HAVE TO TALK), YOU SHOULD REFLECT IN A RIGHT SPIRIT: 'I AM NOW A HOMELESS MENDICANT. IN THE WORLD OF SIN I MUST BEHAVE MYSELF LIKE UNTO THE LOTUS-FLOWER WHOSE PURITY IS NOT DEFILED BY THE MUD. OLD ONES I WILL TREAT AS MY MOTHER; ELDERLY ONES AS ELDER SISTERS; YOUNGER ONES AS YOUNGER SISTERS; AND LITTLE ONES AS DAUGHTERS.' AND IN ALL THIS YOU SHOULD HARBOUR NO EVIL THOUGHTS, BUT THINK OF SALVATION."

THE BUDDHA SAID:
"THOSE WHO WALK IN THE WAY SHOULD AVOID SENSUALISM AS THOSE WHO CARRY HAY WOULD AVOID COMING NEAR THE FIRE."

THE MAGNIFICENT TEMPLE THAT BUDDHA BUILT consists of three floors; his teaching has three dimensions to it, or three layers. And you will have to be very patient to understand those three layers. I say so because they have been misunderstood down the centuries.

The first floor of Buddha's teaching is known as HINAYANA; the second floor is known as MAHAYANA, and the third floor is known as VAJRAYANA. HINAYANA means 'the small vehicle', 'the narrow way'. MAHAYANA means 'the great vehicle', 'the wide way'. And VAJRAYANA means 'the supreme vehicle', 'the ultimate way', 'the transcendental way'. HINAYANA is the beginning and VAJRAYANA is the climax, the crescendo.

HINAYANA starts from where you are. HINAYANA tries to help you to change your mechanical habits; it is just like Hatha Yoga -- very body-oriented, believes in great discipline; strict, almost repressive -- at least it looks repressive. It is not repressive, but the whole work of HINAYANA consists in changing your centuries old habits.

Just as a tightrope-walker starts leaning to the left if he feels that he is going to fall towards the right, to balance one has to move to the opposite. By moving to the opposite, a balance arises -- but that balance is temporary, momentary. Again you will start falling into the new direction, then again you will need balance and you will have to move to the opposite.

Sex is the very basic problem. And all the habits that man has created are basically sex-oriented. That's why no society allows sex total freedom. All the cultures that have existed -- sophisticated, un-sophisticated, Eastern, Western, primitive, civilized -- all cultures have tried in some way to control the sexual energy of man. It seems to be the greatest power over man. It seems that if man is allowed total freedom about sex, he will simply destroy himself.

Skinner reports about a few experiments he was doing with rats. He has invented a new theory, that electrodes can be put into the human or animal brain, attached to particular centres in the brain and you just push a button and that centre will be stimulated inside you.

There is a sex centre in the brain. In fact, you are more controlled by the sex centre in the brain than the actual sex centre of your body. That's why fantasy works so much. That's why pornography has so much appeal. The pornography cannot appeal to the sex centre itself; it stimulates the brain centre attached to the sex centre. Immediately the sex centre, the physiological sex centre, starts being active once the mind is active.

He fixed electrodes into rats' brains and taught them how to push the button whenever they wanted sexual stimulation and an inner orgasm. He was surprised, he was not expecting that this was going to happen: those rats completely forgot everything -- food, sleep, play -- everything they forgot. They continuously pushed the button! One rat did it six thousand times and died -- he died pushing the button. Six thousand times! He forgot everything... then nothing else matters.

Sooner or later, some Skinner or somebody else is going to give you also a small box to keep in your pocket, and whenever you feel sexual just push a button and your brain centre will become active and will give you beautiful orgasms, and nobody will ever know what is happening inside you. But you will almost follow the rat -- then what is the point of doing anything else? You will kill yourself.

Sex is such a great attraction that if there were not limitations on it.... First there is a limitation that body puts on it. A man cannot have too many orgasms in a day; if you are young, three, four; if you become older, then one; when you become a little older still, then even that becomes difficult -- once a week, once a month. And, by and by, your body puts so many limitations on it.

Women are more free that way. The body has no limitation. That's why, all over the world, women have been completely repressed. She has not been allowed freedom; she has not been allowed even freedom to have orgasms in the past -- because she can have multiple orgasms. Within seconds she can have many orgasms -- six, twelve. Then no man will be able to satisfy a woman; then no man will be able to satisfy any woman. Then only group sex will be able to satisfy. A woman will need at least twelve husbands -- that will create tremendous complexities.

That's why, down the centuries, for thousands of years, women were brought up in such a way that they have completely forgotten that they can have orgasm. Just within these fifty years women have again started learning what orgasm is. And with their learning, problems have arisen all over the world. Marriage is on the rocks. Marriage cannot exist with women having the capacity of multiple orgasm. And man only has capacity for one orgasm. There can be no compatibility between the two. Then monogamy cannot exist. It will become difficult.

This society and the pattern that it has evolved up to now is doomed. Man has released some energy that has always been kept under a certain rigid control. But the attraction has always been there -- whether you repress, whether you control, discipline, that doesn't make any difference. The attraction is there -- twenty-four hours, deep down like a substratum, sexuality goes on like a river flowing. It is a continuum. You may eat, you may earn money, you may work, but you are doing everything for sex.

Somewhere, sex remains the goal... and this pattern has to be changed, otherwise your energy will go on being drained, your energy will go on being dissipated, your energy will go on moving into the earth. It will not rise towards heaven. It will not have an upward surge.

HINAYANA works just exactly where you are. You are continuously obsessed with sex? -- Hinayana tries to remove this obsession. It gives you a certain discipline, a very rigid discipline, how to drop out of it.

HINAYANA SAYS THERE ARE FOUR STEPS TO DROP OUT OF SEX. The first is called purifying. The second is called enriching. The third is called crystallizing. The fourth is called destroying.

First you have to move your total energy against sex, so that sexual habits developed in many lives no longer interfere -- that is called purifying. You change your consciousness, you shift. From sexual obsession you move to anti-sexuality.

The second step is called enriching. When you have moved to non-sexuality, then you have to enjoy non-sexuality; you have to celebrate your celibacy. Because if you don't celebrate your celibacy, again sex will start pulling you backwards. Once you start celebrating your celibacy, then the pull of sex will be completely gone, and gone for ever.

You are obsessed with sex because you don't know any other sort of celebration. So the problem is not sex really; the problem is that you don't know any other celebration. Nature allows you only one joy, and that is of sex. Nature allows you only one enjoyment, that is of sex. Nature allows you only one thrill, and that is of sex.

HINAYANA says there is a greater thrill waiting for you -- if you move towards celibacy. But the celibacy should not be violently forced. If you violently enforce it you will not be able to enjoy it. One has to be just aware of the sexual habits, and through awareness one has to shift by and by towards celibacy.

Celibacy should be brought very slowly. All that brings you again and again to sexuality has to be dropped slowly, in steps. And once you start enjoying the energy that becomes available, when you are not obsessed with sex, just that pure energy becomes a dance in you -- that is called enriching. Now, your energy is not wasted. Your energy goes on showering on yourself.

Remember, there are two types of celibates. One: who has simply forced celibacy upon himself -- he is a wrong type, he is doing violence to himself. The other: who has tried to understand sexuality, what it is, why it is; who has watched, observed, lived through it, and, by and by, has become aware of its futility; by and by, has become aware of a deep frustration that comes after EACH sexual act.

In the sexual act you have a certain thrill, a moment of forgetfulness, a moment of oblivion. You feel good -- for a few seconds, only for a few seconds, you drop out of this routine world. Sex gives you a door to escape into some other world -- which is non-tense; there is no worry; you are simply relaxed and melting. But have you observed? After each sexual act you feel frustrated.

Sex has promised too much, but it has not been supplied. It is difficult to find a man or a woman who does not feel a little frustrated after the sexual act, who does not feel a little guilty. I am not talking about the guilt that priests have imposed upon you. Even if nobody has imposed any guilt upon you, you will feel a little guilt -- that is part, a shadow of the sexual act. You have lost energy, you feel depleted, and nothing has been gained. The gain is not very substantial. You have been befooled, you have been tricked, by a natural hypnosis -- you have been tricked by the body, you have been deceived. Hence comes a frustration.

HINAYANA says: Watch this frustration more deeply. Watch the sexual act and the way your energy moves into the sexual act; become aware of it -- and you will see there is nothing in it. And frustration. The more you become aware, the less will be the enjoyment and the more will be the frustration. Then the shift has started taking place: your consciousness is moving away, AND naturally, AND spontaneously. You are not forcing it.

The second step becomes available: enriching. Your OWN energy goes on feeding your being. You no more throw it into the other's body, you no more throw it out. It becomes a deep accumulation inside you. You become a pool. And out of that feeling of energy you feel very cool. Sex is very hot. The enriching stage is very cool, calm, collected. There IS a celebration, but it is very silent. There IS a dance to it, but it is very graceful; there is elegance to it.

Then comes the third step: crystallizing. When this energy inside you has started an inner dance, by and by, slowly, enjoying it more and more, becoming more and more aware of it, a certain chemical crystallization happens in you. Exactly the same word was used by Gurdjieff in his work: crystallization. Your fragments fall together, you become one. A unity arises in you. In fact, for the first time you can say "I have an I." Otherwise there were many I's; now you have one I, a big I which controls everything. You have become your master.

And the fourth step is destroying. When you have one I, then it can be destroyed; when you have many I's, they cannot be destroyed. When your energy has become one and is centred, it can be killed, it can be completely destroyed. When it is a crowd it is difficult to destroy it. You destroy one fragment, there are a thousand other fragments. When you rush after those other fragments, the first one grows again. It is just like the way trees grow branches: you cut one, three branches sprout out of it.

You can destroy sexuality totally only when it has become a crystallized phenomenon; When a person has accumulated too much energy and has become one, is no more fragmentary, no more split no more schizophrenic, then Buddhists have a special term for it they call it 'Manjusri's sword'.

It is said that when Manjusri reached to this third stage -- he was a disciple of Buddha, a great disciple of Buddha -- when he reached to this stage of crystallization, in one single moment he took his sword and destroyed it completely, utterly, in a single moment. It is not a gradual process then. That has become known down the centuries as 'the sword of Manjusri'.

When a person reaches to the third state, he can just raise a sword and destroy it completely -- in one single attack. Because now the enemy is there, now the enemy is no longer elusive, now there are no longer many enemies -- just one enemy confronting you. And the sword is just the sword of perfect awareness, mindfulness, self-remembering. It is a very sharp sword.

When Buddha destroyed his own sexuality, it is said he roared like a lion -- because for the first time the whole absurdity of it became clear. And so many lives wasted! so many lives of sheer stupidity -- gone for

ever. He was so happy he roared like a lion.

These are the four steps, and today's sutras are concerned with these four steps. Before we enter into the sutras, a few more things have to be understood.

THE SECOND VEHICLE IS MAHAYANA. When your sexual energy is no longer obsessed with the other's body, when you are completely free of the other's body, when your energy has a freedom to it, then MAHAYANA becomes possible -- the second floor of Buddha's temple.

MAHAYANA makes it possible for you to be loving. Ordinarily we think sex makes people loving -- sex can never make people loving. In fact, it is sexuality that prevents love from growing -- because it is the same energy that has to become love. It is being destroyed in sex. To become love, the same energy has to move to the heart centre. MAHAYANA belongs to the heart centre.

HINAYANA works at the sex centre -- MULADHAR. MAHAYANA works at the heart centre -- it says love, prayer, have to be developed now. Energy is there, now you can love. Energy is there, now you can pray.

MAHAYANA is loving-effort. One has to love unconditionally -- the trees and the rocks and the sun and the moon and the people -- but now love has no sexuality in it. It is very cool, it is very tranquil.

If you come near a person whose energy is moving in his heart centre, you will suddenly feel you are moving under a deep cool shade, no hot energy. You will feel suddenly a breeze surrounding you. The person of love, the person who lives at the heart centre, is to a traveller like a shady tree, or cool running water, or a breeze fragrant with many blossoms.

MAHAYANA is not afraid of sex. HINAYANA is afraid of sex. HINAYANA is afraid of sex because you are too much obsessed with sex. You have to move to the opposite. MAHAYANA is not afraid of sex -- it has attained to the balance; there is no fear of the opposites. MAHAYANA is when the tightrope-walker is balanced; he neither leans to the left nor to the right.

Then the third and the final stage, the third floor of Buddha's temple, is VAJRAYANA. 'Vajra' means diamond -- it is the most precious teaching; certainly very difficult to understand. VAJRAYANA is Buddhist Tantra.

VAJRAYANA is called 'vajra', the diamond, because the diamond cuts everything. The diamond vehicle, the way of the diamond, VAJRAYANA, cuts everything completely, through and through -- all materiality, all desire, all attachment. Even the desire to be born in heaven, the desire to be in a peaceful state, the desire to become a Buddha, the desire to have Nirvana, enlightenment -- even these beautiful desires are cut completely.

VAJRAYANA knows no difference between the world and Nirvana, knows no difference between ignorance and knowledge, knows no difference, no distinctions -- all distinctions are dropped -- knows no distinction between man and woman.

Now let me explain it to you.

On the stage of HINAYANA, man is man, woman is woman. And man is attracted towards woman, and the woman is attracted towards man -- they are out-going; their attraction is somewhere outside them. Of course, they will be slaves. When your attraction is somewhere outside you, you cannot be independent of it.

That's why lovers never forgive each other, they cannot. They are annoyed. You love a person and you are irritated by the person at the same time. There is a reason for it. There is constant fight between lovers. The reason is: you cannot forgive the lover, because you know you are dependent on him or on her. How can you forgive your slavery? You know your woman makes you happy, but if she decides not to make you happy, then?... then suddenly you are unhappy. Your happiness is in her hands. Her happiness is in your hands. Whenever somebody else controls your happiness, you cannot forgive the other.

Jean-Paul Sartre says: "The other is hell" -- and he is right. He has a great insight into it. The other is hell because you have to depend on the other. Sex canNOT make you free; somehow it takes you away from yourself; it takes you farther and farther away from yourself. The goal is the other.

Gurdjieff used to say sex is one-arrowed -- the arrow is moving towards the other. Exactly the same metaphor has been used by Vajrayana: sex is one-arrowed -- it goes towards the other. Love is double-arrowed -- it goes to the other and to you also. In love there is balance.

One arrow going towards the other, then you have to work with Hinayana. Two-arrowed: one arrow going towards the other, one arrow coming towards you -- you have attained to balance; that lopsidedness is no more there.

A man of love is never angry with the other, because he is not really dependent on the other. He can be happy alone too; his arrow is double-arrowed -- he can be happy alone too. Of course, he still shares his happiness with the other, but he is no longer dependent on the other. Now it is no longer a relationship of dependence: it is a relationship of interdependence. It is a mutual friendship. They share energies, but nobody is anybody's slave.

In VAJRAYANA the arrow completely disappears. There is no you and no other; I and thou, both are dropped. The mechanism has to be understood.

When you are looking for a woman or for a man, you don't know one very important factor: that your woman is within you and your man too. Each man is both man and woman, and each woman is both woman and man. It has to be so!... because you are born out of two parents. One was man, one was woman; they have contributed to your being fifty percent each. You have something of your father and you have something of your mother. Half of you belongs to the male energy; half of you belongs to the female energy -- you are both.

In HINAYANA you have to work hard to bring your energy to the inner woman or the inner man; that is its whole work.

Just recently, in this century, Carl Gustav Jung became aware of this fact -- of this fact of bisexuality, that no man is pure man and no woman is pure woman. In each man a woman exists, and in fact every man is searching for that woman somewhere outside.

That's why suddenly one day you come across a woman and you feel, "Yes, this is the right woman for me." How do you feel it? What is the criterion? How do you judge? -- it is not rational, you don't reason it out. It happens so suddenly, like a flash. You were not thinking about it, you have not reasoned it out. Suddenly if somebody asks you, "Why have you fallen in love with this woman?" you will shrug your shoulders. You will say, "I don't know -- but I have fallen in love. Something has happened."

What has happened? Jung says you have an image of woman inside you; that image somehow fits with this woman. This woman seems to be similar to that image in some way or other. Of course, no woman can be absolutely similar to the inner woman -- that's why no lover can ever be absolutely satisfied. A little similar, maybe: the way she walks; maybe her sound, her voice; maybe the way she looks, maybe her blue eyes; maybe her nose, maybe the colour of her hair.

You have an image inside you that has come from your mother, from your mother's mother, from your mother's mother's mother -- ALL the women that have preceded you, they have contributed to that image. It is not exactly like your mother, otherwise things would have been simple. Your mother is involved in it, your mother's mother is also involved -- and so on and so forth. They all have contributed little bits.

And it is the same with your man: your father has contributed, your father's father, and so on and so forth. From your father to Adam, and from your mother to Eve, the whole continuum has contributed to it. Nobody exactly knows, there is no way really to know, whom you are seeking. A man is searching for a woman, a woman is searching for a man -- the search is very vague. There is no clear-cut image, but somewhere in your heart you carry it; in the DARK corner of your soul you keep it, it is there.

So many times many women and many men will appear to fulfil something of it, but only something. So each lover will give you a little satisfaction and much dissatisfaction. A part that fits will satisfy, and all other parts which don't fit will never satisfy.

Have you watched it? Whenever you fall in love with a man or a woman, you immediately start changing the man and the woman according to something that you also don't know what.... Wives go on changing their husbands their whole lives: "Don't do this! Be like this, behave like this!"

Just the other day, Mulla Nasrudin's wife was saying to me, "Finally, Osho, I succeeded."
I asked, "About what?"

She said, "I have stopped Mulla Nasrudin biting his nails."

I said, "Biting his nails? Fifty years you have been married together -- Mulla is seventy -- now you have been able after fifty years?"
She said, "Yes!"
I asked, "But how did you succeed, tell me?"

She said, "Now I simply hide his teeth so he cannot bite."

People go on trying to change. Nobody ever changes -- I have never seen, I have never come across it. People even pretend that "Yes, we have changed," but nobody can change. Everybody remains himself. The

whole effort is futile, but the urge to change is there. Why is the urge to change there?

The urge to change is for a real necessity: the woman is trying to make her husband fit with some vague image inside her. Then she will be happy -- that he does not drink, that he does not smoke, that he does not go after other women... and a thousand and one things... that he always goes to the temple, that he listens to the saints. She has a certain image: she wants her husband to be a hero, a saint, a great man. The ordinary human being does not satisfy her.

And the husband is also trying in a thousand and one ways: brings beautiful clothes, diamonds, rubies and pearls, and goes on decorating his wife. He is trying to find a Cleopatra. Somewhere he has some image of a beautiful woman, the most beautiful woman. Now he tries -- even from his very childhood.
I have heard:

The old man asked his precocious six-year-old how he liked the new little girl next door.
"W-e-l-l," said the kid, "she's no Elizabeth Taylor, but she's nice."

Now even small children think about Hema Malini and think about Elizabeth Taylor. And he says, "She's no Elizabeth Taylor, but she's nice." And this conflict continues. The reason is that we are always looking for someone -- who is not outside.

HINAYANA turns you from looking outside. It says: Close your eyes to the outside. MAHAYANA makes you more alert and aware, fills your inner chamber with more light, so that you can see the inner woman. And VAJRAYANA makes it possible for you so that you can have an inner orgasm with your man inside or your woman inside. That INNER orgasm will satisfy you, nothing else. These three steps are of tremendous meaning.

SO DON'T BE WORRIED ABOUT THESE SUTRAS that we will be discussing today.

Just two days before, one woman sannyasin wrote to me, "Osho, what is happening to me? When you were talking about Hassids I was so flowering, so floating with it -- each talk -- and I would go happy and dancing and joyous. And now you are talking about Buddha, since then I am very depressed. I love my man and he is a very beautiful man, and the Buddha says: Nothing is there in the body -- it is just a bag full of filth. I don't want to hear things like that."

I know nobody wants to hear, but they are true. And unless you pass through the Buddha you will never reach to the Hassids. Hassidism is VAJRAYANA, it is the ultimate flowering. Listening to Hassidism you feel very happy; when I talk about Tantra you feel very happy -- you think you are all tantricas. It is not so simple, it is not so cheap. To be a tantrica is the ultimate flowering of religion -- don't deceive yourselves. It is hard, arduous, to reach to that point.

VAJRAYANA is Tantra, Buddhist Tantra, pure Tantra. But just look at the arrangement of things! HINAYANA is the first step, and HINAYANA seems to be absolutely repressive. But Buddha says: Unless you change your old patterns, you can go on rationalizing and you can go on living in your unconscious, robotlike life, and you can go on repeating it again and again. You have done it many times.

How many times have you fallen in love with a beautiful man or a beautiful woman, and how long does it last? One day Buddha proves to be right: your beautiful woman, your Elizabeth Taylor, one day suddenly you find is a bag full of filth -- and he is saying it from the very beginning. But, of course, when you are on your honeymoon these sutras will not appeal to you.

Never take Buddhist sutras when you are going on a honeymoon. But when you are approaching the divorce court these sutras will be very relevant! You will immediately see what he is saying. One day comes the ultimate divorce. The ultimate divorce is the day when you simply understand the whole absurdity of searching for the other.

Divorces have happened many times to you, but you again and again forget. One divorce is finished -- even if it is not finished, the court proceedings may still be on -- you are again falling into another love affair. It may be in fact that because you have fallen in another love affair, that's why you are asking for the divorce. Before you are out of the first prison, you have already entered the other.

You have become so accustomed to living in chains that freedom tastes bitter.

To that woman sannyasin who is feeling very depressed I would like to say this, that that depression shows something is hitting deep in the heart: Buddha has some truth -- you cannot avoid it. You would like to avoid it. Who wants truth? People like lies. Lies are very comfortable; truth is always destructive, shattering.

But don't make any judgement too soon -- this is Buddha's first layer of teaching. The second layer is more relaxed. The first layer is of great struggle. HINAYANA is struggle, sheer force of will -- because that is the only way you can get out of the mess you have been for so long -- a sheer struggle to get out of it. The second step is perfectly relaxed, MAHAYANA is very relaxed and graceful. The third step is of tremendous celebration. On the third step you transcend all discipline.

This is the beauty of the Buddha's path; it is very scientific. Each step is a must. If you lose one step, the whole building will collapse, the whole temple will disappear.

HINAYANA is very great discipline. MAHAYANA is relaxed discipline. And VAJRAYANA is no discipline -- one has come to such a point where he can have total freedom. But you have to earn that total freedom.

HINAYANA IS BASED IN THE BODY, the material part of your being. When you are in your body, you can enjoy life only in drops. In fact, in the East, semen is called BINDU -- BINDU means a drop. You can enjoy sex only drop by drop. And you are so vast that this enjoyment drop by drop is MORE frustrating than fulfilling.

I have heard:

The oversized elephants were picketing the zoo. A lion happened to be strolling by and asked, "Why are you picketing?" and one of the elephants answered, "We're tired of working for peanuts."

This is what sex is -- just working for peanuts.

In Tibet they have a metaphor for it; they call it PRETA. PRETA means a hungry ghost. A hungry ghost they depict in a certain way: he has a belly like an elephant, and a neck so thin like thread, and a mouth so small like the eye of a needle. Of course, he has to remain hungry for ever and ever, because of that small mouth like an eye of a needle. He goes on eating twenty-four hours, but he has a belly like an elephant -- so he goes on eating and eating and eating and always is hungry.

That's how sexuality is. You are VAST; you have no boundaries, no limits. Unless your bliss also is as vast as your being it is not going to give you any contentment. And sex is just drip, drip, drop, drop.... You can just entertain yourself; you can go on hoping against hope -- but it is not going to fulfil you.

Sex creates neurosis, it is neurotic, because it can never satisfy you. Now, go to the madhouses of the world and just watch the mad people, and you will always find that somewhere or other there is a sexual problem. That's what Freud says, that ALL pathology is somehow connected with sex. Too much sex obsession becomes neurotic.

If you live in the body, you are bound to become neurotic. You have to go a little deeper and higher than the body.

The second layer Buddhists call the heart; you can call it mind but the heart is a better word. The heart includes the mind; it is bigger, more satisfying, more space is available. You feel more free. Love is more free than sex. In love there is less conflict than there is in sex. Then there is a still higher... the vast open sky of VAJRAYANA. Buddha gives it the name of compassion. You live in passion and you have to reach to compassion.

Passion is obsession, neurosis. Compassion is when your energy has flowered. You are so contented within yourself, you are so enough unto yourself, now you can share, you can shower your bliss. Now you HAVE to give. Neurosis is when you go on demanding and nobody is ready to give to you, and you are a hungry ghost. Your demands are great, and all that the world provides is just peanuts.

When, at the stage of VAJRAYANA, you are vast, full of energy, a great reservoir of energy, a pool, a tremendous pool, then you can give. In sex you ask. Passion means demand, passion means begging.

Have you not watched it? Whenever you are sexually attracted to a woman, you go around her and wag your tail -- you are a beggar. In compassion you are an emperor, you share, you give; you give because you have. In sex you ask because you don't have.

And this sex continues from the childhood to the very end. Children are getting ready for it, for this absurd journey. Old people are tired, sitting by the roadside -- very jealous of those who are still not tired and are young; feeling very jealous. Out of their jealousy they start preaching; out of their jealousy they start condemning.

Remember, a saint never condemns; if he condemns then he is not a saint -- he is still interested in the

same things. It is just that now he is jealous. Have you not watched this jealousy? A young boy climbing up a tree, and you immediately say, "Get down! You may get hurt or you may fall down." Have you watched? -- in your voice there is something of jealousy. You cannot climb the tree now; you are old, your limbs are more rigid; they have lost their flexibility. You are jealous but you cannot say you are jealous. You hide your jealousy.

Whenever a person starts condemning sex, somewhere he must be carrying a jealousy. Buddha is not condemning. He is simply factual. He simply says whatsoever is the case. And he wants you to come out of it because your destiny is bigger, higher is the potentiality.

A woman, an old woman, reached the insurance company's office. "But lady, you can't collect the life insurance on your husband -- he isn't dead yet," said the insurance man.
"I know that -- but there's no life left in him."

She has come to collect the insurance....

When no life is left in you, you start hiding the fact; you start becoming religious. Your religion may be just a garb. Buddha is not saying that you have to become religious when you are old. Buddha is saying you have to become religious when the passion is alive, when the fire is alive -- because only when the fire is alive can it be transformed, you can ride on the energy.

Buddha introduced something absolutely new into the Indian consciousness. In India, sannyas was for old people -- old, dead; almost dead, one foot in the grave, then people used to take sannyas. The Hindu sannyas was like that: only for old people. When you have nothing left in you, then try sannyas -- that was the last item. Buddha introduced a new element: he said that is foolish -- only a young person can be really religious, because when the energy is there you can ride on it. He introduced sannyas to young people.

And, of course, when you introduce sannyas to young people you have to make sure that they don't go on moving towards sex. For old people you need not bother too much. So in Hindu SHASTRAS, in Hindu scriptures, there exists nothing like Hinayana -- because there is no need! Old people become sannyasins; what is the point? There is no need to be worried about them. They can live as they want. But when a young person becomes a sannyasin, then much care has to be taken. He has energy, he has fire, and that fire can misfire too; it can lead him into wrong directions. And he is very fresh, unexperienced. For him these sutras are very helpful.

Mulla Nasrudin tells this:

My mother-in-law is a widow; she is eighty-two years old. One night, just to get her out of the house, I arranged a date for her with a man who is eighty-five years old. She returned home from the date very late that evening, and more than a little upset.
"What happened?" I asked.
"Are you kidding?" she snapped. "I had to slap his face three times."
"You mean," I answered, "he got fresh?"
"No," she replied, "I thought he was dead!"

Now if you initiate such dead people into sannyas, then there is no need for these sutras.

Buddha had to make it certain, because he took a great danger. He was very courageous: he introduced thousands of young people into sannyas. He had to make it absolutely certain that their energy moves from body to heart, from heart to soul. And every care has to be taken.

The first sutra:

THE BUDDHA SAID:
"O MONKS, YOU SHOULD NOT SEE WOMEN. (IF YOU SHOULD HAVE TO SEE THEM), REFRAIN FROM TALKING TO THEM. (IF YOU SHOULD HAVE TO TALK), YOU SHOULD REFLECT IN A RIGHT SPIRIT: 'I AM NOW A HOMELESS MENDICANT. IN THE WORLD OF SIN I MUST BEHAVE MYSELF LIKE UNTO THE LOTUS-FLOWER WHOSE PURITY IS NOT DEFILED BY THE MUD. OLD ONES I WILL TREAT AS MY MOTHER; ELDERLY ONES AS ELDER SISTERS; YOUNGER ONES AS YOUNGER SISTERS; AND LITTLE ONES AS DAUGHTERS.' AND IN ALL THIS YOU SHOULD HARBOUR NO EVIL THOUGHTS, BUT THINK OF SALVATION."

THE BUDDHA SAID:
"THOSE WHO WALK IN THE WAY SHOULD AVOID SENSUALISM AS THOSE WHO CARRY HAY WOULD AVOID COMING NEAR THE FIRE."

TO INITIATE A YOUNG MAN is to initiate somebody who is carry-ing hay -- he should avoid fire.

Now, try to understand. These simple words are not so simple -- they have many depths and layers.

First: they are addressed to monks, not to ordinary people. "O monks," Buddha says. The word 'monk' is very beautiful; it means one who has decided to live alone. Monk, the very word, means solitary. Words like 'monopoly', 'monogamy', come from the same root. 'Monogamy' means one husband; 'monopoly' means one man's power; 'monastery' means where monks live, those who have decided to live alone.

Ordinarily, you are seeking the other. The monk is one who has decided that the search for the other is futile, one who has decided to be alone. Enough he has searched into relationship, but that which he was searching he could not find there. Frustration was the only gain. He has failed -- he has tried, but in vain. Now he decides, "Let me try alone. If I cannot be happy with others, let me try to be happy alone. If I cannot be happy in relationship, then let me be out of relationship, let me drop out of the social structure. I will try now to be alone. I have tried outside, now let me try inside. Maybe that which I am desiring is there."

To be a monk means a decision that "Love has failed, relationship has failed, society has failed, now I will try meditation, now I will try my innermost core. Now I am going to be my only world, the only world there is. I will close my eyes and remain into myself." To be a monk is a great decision. The path of the monk is the path of the lonely, the solitary.

One day or other, everybody comes to feel that -- that relationship has failed. You may not be courageous enough to drop out of it -- that is another thing. Or you may be not intelligent enough -- that's another matter. Great courage is needed; even a little CHUTZPAH, what Jews call CHUTZPAH, even that is needed. Not only a little courage, but a little dare-devilishness -- otherwise one cannot get out of the old pattern; the familiar is so familiar. And the familiar, maybe it is uncomfortable, but still it is familiar; one has become accustomed to it.

People go on smoking knowing well that T.B. is there, knowing well that cancer is approaching close -- they go on coughing, go on suffering, and go on asking how to drop it. Now there is no pleasure in it, but still they cannot drop it -- just an old habit, just a mechanical habit. They are not intelligent people. When you ask how to stop smoking, you are declaring you are stupid. You don't have any intelligence, and you don't have any courage to move into some new pattern of life. Yes, a little CHUTZPAH will be good. Let me explain it to you, what CHUTZPAH is.

A man entered into a bank with a gun. He forced the cashier to give him $50,000. Of course, there was no choice for the cashier because the man was standing there and he was saying, "Give me it immediately, otherwise get ready to die!"

He delivered him $50,000. He went to the next window and tried to open an account with the money.

This is CHUTZPAH!
Or there is an even better story.

A man killed his mother and father, was caught red-handed, and appealed for mercy. And when the magistrate said, "Mercy, for you? What are your reasons?" he said, "Now I am an orphan."

This is CHUTZPAH!

Courage is needed, great courage is needed. And to be religious is almost to be madly courageous. Otherwise, there are MILLIONS of habits; one is entangled completely. It is not that you have one chain on your body -- millions of chains. And things become more complicated because you have decorated the chains and you think they are ornamental. In fact, you have made them golden and they seem valuable. You don't THINK they are chains. The prison you have decorated so long and so beautifully that you have forgotten that it is a prison, you think it is your home.

A day is bound to come in everybody's life when a person realises that "All that I have tried has failed." Courage is needed to recognize that "I have failed utterly." Let me repeat it: only a courageous person can accept that "I have failed completely." Cowards always go on rationalizing. They say, "Maybe we have

failed in this, but we will try another. Once more," they say, "then we are finished. One marriage more, then we are finished."

That's what psychologists call the gambler's psychology. He goes on losing, but he thinks, "One time more... maybe this time I am going to win." If he starts winning, then too he cannot leave, because he thinks, "Now I am winning. Now I am fortunate, now God is with me, fate is with me -- I should not lose this opportunity. One stake more...."

If he is losing, he goes on playing. If he is winning, he goes on playing. And the final result is always failure. Whether you win or lose in the middle makes no sense: ultimately failure comes into your hands.

Courage is needed to recognize that "I have failed." The monk is one who has recognized the fact that "all my life-ways have failed," that "all my ideas have failed," that "my mind has proved impotent. Now I am going to make a DRASTIC change in my life. I am going to bring a RADICAL transformation. I will turn inwards." This turning inwards makes a man a monk.

A monk is a rebellious person. He completely drops out of the society, out of relationship.

Buddha says: You can come back to the society at the third stage, when you are a VAJRAYANIST, when you have come to the third stage of flowering -- but not before it.

So remember, these words are not uttered for householders. These words are not uttered for those who are still in the world and still dreaming. These words are uttered to a specific group of people who have dropped out of the world, and who have decided to search within, to explore their own souls. They have explored others' bodies -- because as far as others are concerned you can explore only the body; you cannot get deeper than that. These people have turned away from that. Now they are trying to explore their heart, they are trying to explore their transcendental witnessing self.

"O MONKS, YOU SHOULD NOT SEE WOMEN."

DON'T SEE WOMEN! You will be surprised: Buddha used to say to his monks that even in dream this sutra has to be followed -- even in dream you have to remain so alert!

This sutra is a sutra of awareness. The actual thing happened in this way: one of Buddha's great disciples, Ananda, was going to another town to preach. He asked Buddha, "Bhagwan, if I meet a woman on the way, how am I supposed to behave?" This is the story of this sutra being born.

Buddha said, "You should not see women. You close your eyes. You avoid" -- because the eye is the first contact with the other. When you see a woman or when you see a man, you touch the other's body with your eyes. The eye has its own touch.

That's why you are not expected to stare at somebody. If you stare, that shows you are uncivilized, unmannerly. There is a certain time-limit: three seconds you can look; that is allowed. But more than that means you are uncivil, unmannerly, ungentlemanly. If you look at a woman for three seconds it's okay; beyond that the woman will start feeling uncomfortable. And if you go on staring, she will report to the police, or she will start screaming or shouting or she will do something. Because seeing is not just seeing -- eyes touch; not only touch, there are ways to penetrate the other's body with the eye. The eyes can function like knives. And the eyes can be lustful, then the other feels you have reduced her or him to an object of lust -- and who are you to reduce somebody? This is offensive.

In Hindi we have a very beautiful word for such a person, we call him LUCHCHA. LUCHCHA means one who goes on looking at you -- exactly this; literally LUCHCHA means one who goes on staring. LUCHCHA comes from a Sanskrit root lochan. Lochan means the eye. LUCHCHA means one who goes on eyeing you, staring at you, and whose stare becomes like a knife, whose stare becomes lustful, whose stare becomes violent; who uses his eyes as if eyes are sexual organs -- that man is a LUCHCHA.

"... YOU SHOULD NOT SEE WOMEN." When Buddha is saying this, he is saying you should not stare. Of course, when you are walking on a road in a town, sometimes you may have to see a woman -- but that is not the point. You should not see: you should not try to look; there should not be any deliberate effort to look at a woman; it should not be deliberate. You simply pass on.

Buddha used to say to his disciples: You should not look, really, more than four feet ahead. The eyes should remain just four feet ahead -- more is useless, more is unnecessary, a wastage of energy. Just walk silently, looking four feet ahead; that's enough.

And don't stare, because the stare simply shows that deep down lust is boiling. And once you see something, immediately desire arises. If you don't see, desire does not arise. You are walking on the road;

you were not thinking of diamonds, for years you may not have thought, and suddenly you find a diamond there by the side just waiting for you. Suddenly it catches your eyes -- desire arises. You look all around: Is anybody seeing or not? You have become a thief. And you had not been thinking about a diamond; there was no desire at all. Just the eye contact and the desire has arisen from the unconscious. It must have been in the unconscious, otherwise it cannot arise.

Buddha says: You know well, your unconscious is full of sexuality, so better not to stare; otherwise that which is in the unconscious will be stirred again and again. And that which is stirred again and again is strengthened. That which is stirred again and again and never allowed to rest and disappear becomes stronger. And a monk is one who has decided to drop out of relationship.

"... YOU SHOULD NOT SEE WOMEN." It is said Ananda asked, "But if a situation arises in which one has to see a woman, then what?" So Buddha said:

"(IF YOU SHOULD HAVE TO SEE THEM), REFRAIN FROM TALKING TO THEM."

Because if you don't talk to a woman, you cannot relate to her. Relationship arises with talking. Communication arises with talking. You can sit by the side of a woman for hours, and if you have not talked there is no bridge; you are as distant as stars. You can sit by the side, even your bodies touching, but if you have not talked there exists no bridge, your personalities remain far away.

You can see in a commuter train so many people crowding the compartment, everybody touching everybody's body, but nobody talking. They are far away from each other. Once you talk, distance disappears; words bring you together.

The shy character noticed a low-cut blonde sitting next to him alone at the bar. He gathered all his courage and sent a drink to her. She silently nodded her thanks. He repeated the same gesture six times. Finally, the drinks in him spoke up and he got up all the courage he could muster and mumbled, "Do you ever make love to strange men?"

"Well," she smiled, "I never have before -- but I think you've talked me into it -- you clever, silver-tongued devil, you."

Now, he has not talked much -- just one sentence.... Even a single gesture of communication can create relationship. If you don't talk you remain separate. That's why with people, if you are sitting silently, that shows something has gone wrong. If the husband is silent and the wife is silent, then it seems that something has gone wrong. That means communication has broken, the bridge is broken. When they are laughing and talking, then there is a bridge, there is communication.

Animals have sex but no sexuality. Man has sex plus sexuality. Sex is physical, sexuality is mental -- and when you talk, your talk can be sexual. Animals have sex; that's a physiological act. They don't talk, they don't have any language; but man has language, and language is one of the most powerful instruments in the hands of man. You communicate through it, you relate through it. You seduce through words, you insult through words; you show your love through words, you show your hate through words. You repel or attract through your words.

Buddha knows that the word is very potential.

In the Bible they say: "In the beginning was the Word" -- maybe it is so or not -- but in the very beginning of every relationship there is a word. Maybe in the beginning of the world it was so, maybe not, but in every relationship -- relationship starts with a word. Can you start any relationship without a word? It will be difficult, very, very difficult. Silence will surround you like a citadel.

So Buddha says: "IF YOU SHOULD HAVE TO SEE THEM..." If some situation is there, for example, a monk is passing and there is an accident and a bullock-cart has fallen by the side in a ditch and a woman is there, hurt, broken, what is the monk supposed to do? Should he go without helping? No. compassion is needed. Buddha says: Help but don't talk, see but don't talk.

Ananda asked, "But there can be certain situations in which one has to speak."

"(IF YOU SHOULD HAVE TO TALK), SAYS BUDDHA THEN YOU SHOULD REFLECT IN A RIGHT SPIRIT: 'I AM NOW A HOMELESS MENDICANT....'"

Never forget this, that you have fallen out of relationship. The old habits are strong. The pull of the past is strong. So remember that you are a mendicant, that you are a monk, that you are a BHIKKHU.

"'IN THE WORLD OF SIN I MUST BEHAVE MYSELF LIKE UNTO THE LOTUS-FLOWER WHOSE PURITY IS NOT DEFILED BY THE MUD.'"

So Buddha says: If you have to see, if you have to talk, if you have to touch, okay, but remember one thing, that you should remain like a lotus-flower, transcendental to the mud -- you should remain aware. Your awareness is your only shelter.

HAVE YOU WATCHED? Whenever you are aware, you are alone. WHENEVER you are aware you are cut away from the whole world. You may be in the marketplace, but the marketplace disappears. You may be in the shop, in the factory, in the office -- if you are aware, suddenly you are alone.

When I entered into my high-school, I had a very eccentric teacher, a Mohammedan teacher -- I loved him. I loved him because he was very eccentric; he had a few whimsical ideas. For example he would not allow any student to say, "Yes sir," when the attendance was to be taken. He would insist: "Say, 'Present sir.'" We used to annoy him by saying "Yes sir," but he would not allow it. Unless you said "Present sir," he would not allow you inside the class. He would force you to stand outside.

Now, this was just whimsical. It doesn't matter whether you say "Yes sir," or you say "Present sir." But I started feeling that he had some point in it, and I started meditating on it. And whenever he would call my name, I would say "Present sir," and I would not only say it -- I would FEEL that "I am simply present, aware, alert." And I had beautiful moments; just for a half minute. I would become so present that the class would disappear, that the teacher would disappear. He also became aware of it.

One day he called me; he said, "What do you do? What are you doing? Because when you say 'Present sir' I see a sudden change on your face, your eyes go blank. Are you playing some trick upon me?" Because it was known in the school that before I entered the school, if some boy was to be called to the principal's office then the boy was in trouble. When I entered the school, the dictum had to be changed. Whenever I was called to the principal's office, the whole school would know: "The principal is in trouble!"

So he said, "What! You are creating some trouble? And I feel very awkward when you say 'Present sir.' And you change so tremendously, as if you are transported into another world. What exactly do you do? You embarrass me. If you continue doing this, then I will allow you to say 'Yes sir.'"

I said, "Now it will not make much difference -- I have learnt it. And I am going to use it my whole life. And I am thankful to you that you insisted. The word 'present' opened a door."

You try it! Walking on the road, suddenly become present. Just say to some unknown god "Present sir," and be present really; just become aflame of awareness. And suddenly you will see you are not in the world: you have become a lotus-flower. The mud cannot touch you. You become untouchable, you become something of the beyond, incorruptible.

Buddha said: If you have to see, if you have to talk, even if you have to touch, then be present, remember, be mindful, that you are a mendicant, that you are pure awareness.
And he says:

"'OLD ONES I WILL TREAT AS MY MOTHER...'"

Have you looked at the psychology of man? Can you ever think of making love to your mother? Even thinking is impossible. Something suddenly cuts the whole idea. The whole thing seems ugly -- making love to your mother? or making love to your sister? The whole thing seems to be impossible, inconceivable. But your sister is as much a woman as anybody else's sister. Somebody else will fall in love with your sister -- bound to -- but you never fall in love with your sister. Who loves his own sister? The moment you say 'sister', some distance arises. Then sexual approach becomes impossible. The very word functions like a conditioning -- you have been conditioned. From the very childhood you have been conditioned; it has been repeated so often and so much, that the relationship between a sister and a brother is a holy relationship, that to think of sex is unthinkable.

Buddha says: One who has become a monk has to create, at least in the beginning, these barriers, so he

does not slip into old habits. And he must have been a great psychologist, he must have known the laws of conditioning. He must have known whatsoever is known by Pavlov in the modern times; he must have known everything about conditioned reflex. It is a conditioned reflex: the moment you say 'sister' something simply disappears. Sex becomes irrelevant. You call somebody 'mother' and sex becomes non-existential.

Buddha says:

> "'OLD ONES I WILL TREAT AS MY MOTHER; ELDERLY ONES AS ELDER SISTERS; YOUNGER ONES AS YOUNGER SISTERS; AND LITTLE ONES AS DAUGHTERS.' AND IN ALL THIS YOU SHOULD HARBOUR NO EVIL THOUGHTS. BUT THINK OF SALVATION."

And take each situation as a challenge for your awareness, as a challenge you have to work through towards your salvation.

> THE BUDDHA SAID:
> "THOSE WHO WALK IN THE WAY SHOULD AVOID SENSUALISM AS THOSE WHO CARRY HAY WOULD AVOID COMING NEAR THE FIRE."

THIS IS THE FIRST STEP. THE SECOND STEP: you are allowed to be loving -- because old habits are broken, now there is no fear. In the third step you are allowed to be completely free of all discipline, because now your awareness has become a permanent phenomenon in you; now there is no need to think that "this woman is my mother, or this woman is my sister."

In the third step, of VAJRAYANA, you have come in contact with your inner woman; your attraction for the outer woman has disappeared. The very moment you have come in contact with your INNER woman, you have met the perfect woman you have been always seeking and seeking and never finding. You have met your inner man -- you have found the perfect man. Yin and yang, they have become a circle, they have joined together.

That is the theory of ARDHANARISHWAR in Hindu mythology. In Shiva, half is man and half is woman. And Shiva is said to be the greatest god -- MAHADEVA. All other gods are small gods; Shiva is the great god. Why is he called the great god? Because he has come to meet the inner woman, he has become ultimate unity; the woman and the man have disappeared.

The same phenomenon has happened in a Buddha. You see!... what grace surrounds a Buddha, what feminine beauty -- and what strength, what power! Power comes from the man and the grace comes from the woman. Buddha is both: tremendously powerful and yet tremendously fragile, like a flower; can face the storm, is ready to face the whole world, and yet so open, so vulnerable, so soft, so delicate -- almost feminine.

Look at Buddha's face -- so feminine. In India we have not even put a moustache and beard on him -- mm? -- just to show that the face has become absolutely feminine. Not that he was not growing a beard, not that he was lacking in some hormones, but we have not put one. We have not put a beard on Mahavir, on the twenty-four teerthankaras, on Ram, on Krishna -- we have not put that. Not that they all were lacking in hormones; even if one or two were lacking, maybe, but all cannot lack -- they must have grown beards, and they must have grown beautiful beards, but it is a symbol that the man has come to meet the woman inside, the man and the woman have mingled and merged and become one.

This is the meaning of the name that I have given to these talks on these Forty-Two Chapters -- THE DISCIPLINE OF TRANSCENDENCE. It starts with the discipline of HINAYANA, then with the relaxation of MAHAYANA, then the no-discipline of VAJRAYANA. But one has to begin from the beginning, one has to start by sowing the seeds, then comes the tree, and then the flowering.

The Discipline of Transcendence, Vol 3

Chapter #8
Chapter title: The Forbidden Path

28 October 1976 am in Buddha Hall

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The first question:

I AM YEARNING FOR THE SNAKE TO BECOME ALIVE IN ME, SETTING ME AFLAME....
AM I ON A FORBIDDEN PATH? I AM SCARED.

THE FORBIDDEN PATH IS THE PATH. There is no other path. There is a certain rule to evolution, a certain principle to it. And the principle is: before you can become really innocent you have to lose all innocence. Before you can really become pure you have to move in all sorts of impurities. Before you can come home, you have to wander, go astray.

That's the whole meaning of the Christian parable of Adam being expelled from God's paradise. He HAD to be expelled. It is not that Adam is responsible for his expulsions -- it is a certain basic rule of life.

God told Adam that "The tree of knowledge is the forbidden tree, you are not supposed to eat from it." Only one commandment was given to him, that he was not to eat from the tree of knowledge. But this functioned as a provocation.

If God really wanted him not to eat from the tree of knowledge, the better course would have been that Adam was never told about it. Paradise is infinite... millions and millions of trees. Even by now, Adam would not have been able to discover it -- one tree of knowledge. But the moment God said: "Don't touch that tree, don't go near it, don't eat it," that tree became the most important tree. Certainly. Obviously.

Adam must have started dreaming about it. A temptation -- going into the forest, into the garden, again and again the tree would call him. He must have gone close to it, looked, waited, brooded; many times he must have been just close to it, at the very brink of committing the sin, of disobeying, of being rebellious.

There is a fundamental law to it. Adam has to be expelled. Unless Adam is expelled, Adam will never become a Christ. He has to go astray to come home. Very contradictory! But unless you move into sin, you don't know what sainthood is.

Every child is a saint, but that sainthood is very cheap. You have not earned it; it is just a natural gift -- and who bothers about a natural gift? You have to lose it. When you lose it you become aware of what you have lost. When you lose it then you start suffering, then you feel a great hunger for it. When you lose it, then by contrast it becomes clear what it was.

If you want to see the beautiful dawn, you have to wander into the dark night. Only after the dark night is the morning beautiful. If you really want to be rich, you have to become poor. Only after poverty do you start feeling the beauty of riches.

The contradiction is only apparent -- they are complementary.

Christians have a theory; they call it FELIX CULPA -- a happy fault. Adam's sin has been known to Christian theology as FELIX CULPA -- a happy fault -- since it brings about the need of Christ the Redeemer. If there had been no disobedience on the part of Adam then there would have been no Christ.

Adam is human consciousness going away from God. Christ is the same human consciousness returning back home. Adam and Christ are not two persons. Adam is the going away, Christ is the coming back. It is the same energy.

Disobedience is needed to become obedient. Rebellion is needed to know what surrender is. Ego is needed to become egoless. Every saint has a past and every sinner has a future. Remember it, and never be afraid of the forbidden.

The forbidden is the path. Go into it! Go courageously. Go totally -- so that you can finish the attraction. And you are not going to find anything in it. You will come empty out of it -- that will be a great experience, a great maturity. Sin can never be fulfilling, so why be afraid?

If there were any possibility that sin might fulfil somebody, then there would have been danger. But sin has never fulfilled anybody. The more you go in it, the more frustrated you are. The more you go in it, the more you know it is just stupid, it is just unintelligent, it is just an old, routine rut, a vicious circle. You are not moving anywhere. You are not going anywhere, you are not growing.

The more deeply you understand it, the greater the possibility that you will start on the backward journey -- you will start coming to the original source. Of course, when I say coming back to the original source I don't mean that you will really regress backwards. You will still go onwards, but the journey will turn towards the source. There is no going back. A second childhood comes. In India, when a person moves through that second childhood we call him twice-born -- DWIJ -- again born. He has attained to a new birth. He has again become a child, again innocent.

So don't be afraid. The world is a temptation -- a temptation you have to go through, a temptation that has to be suffered. And the Devil is a partner with God -- he is not the enemy, he is the partner. He tempts you, he takes you into the forbidden, he helps you to disobey. He provokes you, he allures you, he seduces you. If you go wholeheartedly with him, sooner or later you will understand that he is the deceiver. Immediately he disappears.

The moment you realise that the Devil is a deceiver, the Devil disappears. In that realisation is death for him. Suddenly you start laughing. A great laughter arises in you. You start roaring like a lion, a great uproar. Now you have seen the truth, why God had told you not to eat the fruit of a certain tree -- He wanted you to eat it.

Of course, God cannot be so foolish. If He did not want then He would have kept quiet. He could have removed the tree! -- any ordinary gardener can do that. He did not remove the tree, He simply gave the commandment. And this is very psychological. The parable is really one of the most beautiful psychological parables.

Wherever you are not allowed to go, you want to go. If some film is running in the town and there is an advertisement 'only for adults' all the children will rush -- then there must be something for them. If it is only for adults, then it has a provocation.

Say to people: "Don't do this," and they will do it. You can be certain about it. And God made it absolutely certain. He must have been a little suspicious about Adam, so He created Eve. Man is a coward -- unless a woman tempts him. He may hesitate, but when a woman is there to tempt, man becomes very brave. When the wife is there, the husband becomes very brave. Never fight with a husband when the wife is present -- he will kill you. He has to prove himself because the wife is there. When he is alone you can fight; he will not bother -- he will say it is okay.

When you have a woman with you, you become a daredevil. You have to prove to the woman that you are a hero, a great, courageous man, brave. Then you can be mad, you can do anything.

But even then God was suspicious: maybe the woman is not enough. He created a snake: the snake seduced the woman, the woman seduced Adam. And of course it was very well planned -- mm? -- it was a beautiful drama, well planned. All the characters are there. Adam can always say, "I am not responsible. Eve, she is responsible." She can always say, "I am not responsible -- the snake." And of course the snake cannot speak, so the story ends there. If the snake could speak he would have said, "God is responsible." Nobody has asked the snake -- who is responsible? The snake is completely silent.

Look: whenever you say somebody else is responsible, what are you doing? You are simply shifting the responsibility. The husband says the wife is responsible; the wife says the children are responsible -- and children, of course, are dumb; they cannot say anything. So there it stops. We go on throwing responsibility on each other.

You become religious the day you recognize "I am responsible." Be courageous. Feel your responsibility -- and go into all that tempts you, and go fully aware, go conscious. Go deliberately into it.

I would like to tell you another law of life: if you go deliberately into something, it can never become a bondage to you. Don't go as if you are being pulled. Don't go like a slave: go like a master. Even if you are going into something which is forbidden, which is a declared sin by all the religions, go courageously and go with responsibility. Say: "I want to go and I want to explore this dimension. And I am going." Don't feel guilty! because if you feel guilty you will go halfheartedly -- and when you go halfheartedly you are stuck. Then you will never be able to come back. If you go wholeheartedly you will immediately see the falsity of it, the foolishness of it. Go wholeheartedly! And explore it completely, utterly completely. Explore all the corners of it so it is finished. Once you have seen the whole game, you are out of it.

YOU ASK: "I am yearning for the snake to become alive in me..." The snake is there. God never creates a man without the snake already there: it is built in, it is there. Call it sex or call it kundalini -- it is the snake. Sex is the snake moving downward. Kundalini is the same snake, the same serpent-power, moving upwards.

Ordinarily, when a child is born, the snake is there coiled near the sex centre -- what yogis call MULADHAR -- the basic, root centre: it is coiled there, sleeping energy. At the time when the child becomes mature, sexually mature, at the age of fourteen or near about then, the snake uncoils and starts going downward, towards the valley. That's what sexuality is.

One day, when you have explored sexuality and have found nothing -- nothing of worth, except trouble, anxiety, anguish, suffering -- the snake starts moving upward. It is the same snake! Now it starts moving towards the peak, towards the mountain.

When it starts moving upwards, a great transformation is happening. From Adam you are becoming a Christ. And when the snake has hit the ultimate in you, SAHASRAR, the seventh chakra of your being, the highest peak, the Everest, the Gourishankar, when it has hit that chakra, suddenly you are neither Adam nor Christ -- you are God Himself.

To feel oneself as an Adam is a dream, nightmarish. To feel one-self as the Christ is still a dream -- better than the first, not nightmarish at all, very sweet and beautiful, tremendously beautiful, but still a dream. To come to know oneself as God is to come to reality, is to come home.

The snake is there, and it is very much alive! You may have become afraid about the snake. The society is working just AGAINST -- against you. The society does not want you to be an individual aflame with energy; the society wants you to remain in control. The society is afraid. Even a single individual can become very explosive.

That's what happened when a Christ moved on the earth, or a Buddha -- just as a small atom can explode and can destroy a whole big city like Hiroshima. Just a tiny atom, invisible to the eyes, nobody has ever seen it, not even visible to instruments -- an invisible particle can explode and can generate so much energy. What to say about a human consciousness?

If a human consciousness explodes, the society does not know how to control it. So society keeps you plugged to the lowest rung. It does not allow you to move. It keeps you just on the earth; it never gives you wings. You HAVE the wings, but it does not even make you aware that you have the wings. It teaches you everything, but the most basic is not taught.

In the university your head is stuffed with rubbish. In schools, colleges, in universities, your head is used as a dustbin: people go on throwing things in it. They are taking revenge on their own teachers. They have filled their heads with straw, now they are doing the same with others -- and religiously, very seriously. Have you seen professors, chancellors, vice-chancellors? -- so serious, as if they are doing a great service to humanity. They are simply destroying.

When the head becomes too heavy, you lose contact with your heart. When the head becomes too much important, you tend to forget about the heart. And the heart is the source of your life-energies. From the heart you are connected to the sex centre, and from the heart you are connected to SAHASRAR. The heart is the bridge between the sex and SAHASRAR -- the heart is the bridge between the valley and the peak. And they go on stuffing your head. They train your head so much, you become so clever, you become so efficient with the head, that you simply bypass the route that goes through the heart.

Life moves through the heart. The snake is alive, but your heart is closed. The snake is alive and ready to jump on its journey, you will just have to open the doors of your heart. That's what I mean when I say dance, sing, be ecstatic, celebrate, love, feel.

The real university of the future will be a training centre for the heart, not for the head. These universities that exist today are just out of date; they are just ruins of the past. They can exist in the

museums, but they should not be allowed to exist any more in reality.

The real university has to be a great training for the heart, for the feeling.

Your snake is alive. Just open your heart -- your snake is groping. When I see into you when you come to me and I personally encounter you, I see the snake groping for the heart. Towards the head it cannot go without moving from the heart. There is no way. It can only go to the head through the heart. When it goes through the heart it does not reach to your reason, it reaches to your intuition. When it goes through the heart it hits the SAHASRAR. The SAHASRAR is also in the head, but it is not the head that you are aware of.

Even biologists, physiologists say that half of the head simply seems to be useless -- what is the function of it? Only half seems to work. The other half which seems useless and non-functioning is the seed of the SAHASRAR. When your energy moves through the heart, it reaches to the other half of the head which is ordinarily not functioning. It functions only when a man becomes a Buddha.

And I will repeat again: the forbidden path is the only path. Be courageous! Remember: sin is a FELIX CULPA -- a happy fault -- because that is the only way one comes to become a saint.

The second question:

THIS DRAMA HAS OCCUPIED ME SINCE THE TRANSFERENCE OF THE TOWEL. YOU PASSED YOUR TOWEL TO SANNYASINS SAYING THAT IT WOULD DESCEND LIKE GOD -- BUT IT LANDED ON THE FLOOR. THEN YESTERDAY AGAIN YOU HAVE TAKEN IT BACK. BUDDHA TRANSFERRED THE FLOWER TO MAHAKASHYAP WHICH IS STILL WITH HIM.
OSHO, IS THERE NO ONE OUT OF ALL YOUR SANNYASINS WHO CAN RECEIVE YOUR TOWEL? PLEASE SAY SOMETHING AND CLEAR IT CLEARLY.

BUT THE QUESTION IS UNSIGNED... it must be from a coward. My whole feeling is not to answer it. Because if you cannot even declare your name, you are afraid -- even to ask a question you are afraid -- you don't want to expose yourself, even before me....

My feeling is not to answer it, but the question is good -- the person may be a coward. So I am not answering the questioner, I will answer the question.

The mind can look at things always in two ways, remember it. The mind can look in a negative way, the mind can look in a positive way. And the religious person is one who tries to find out the positive door because through the negative you never reach to the real.

The real is always positive. And the positive person uses even the negative to find the positive -- but the goal remains the positive.

For example, this happened. I told you: Wait for the towel. It will descend like a God on somebody's head. But it descended on the floor. Now there are two possibilities: one, either nobody is ready to receive it; or, so many are ready that the towel is in a difficulty. But the negative mind always looks from the negative.

That's what I would like to say to you: I have many more Mahakashyaps than Buddha had and the towel was in a difficulty. Worried, it hit the beam -- where to descend? on whom? It would have been unjust to choose one and not to choose the other.

In the whole history of humanity there has never been such laughter as there is around me. When Buddha was holding the flower in his hand only one sannyasin, Mahakashyap, smiled. Hence, the flower was transferred to him. All were long-faced people, sad... must be thinking esoterically "What does it mean?" It means nothing! It is simply a meaningless gesture.

Mahakashyap laughed, looking at the whole ridiculousness of it. He laughed, not at the flower; he laughed, not at Buddha -- he laughed at all those fools who had surrounded him there. They were just thinking, "What is it?" And they must have been going round about in their heads and spinning theories and looking into scriptures and into memories in the past: "Has there been any precedent?" And they must have been trying to find out some hidden meaning in it. There is nothing hidden in it.

A Buddha is as open as a flower. There is nothing hidden in it. Buddhists have a saying from Buddha that there is nothing hidden in existence -- from the very beginning there is nothing hidden. Everything is just in front of you. Just you need to open your eyes.

Seeing the whole absurdity of the so-called great scholars who surrounded Buddha -- great pundits,

logicians -- Mahakashyap laughed. Buddha called him and gave him his flower. And he said to his disciples: "Whatsoever can be said I have told to you. That which cannot be said I transfer to Mahakashyap."

Now, for two thousand five hundred years those foolish scholars and pundits are again thinking: "What happened?" They are again thinking: "What transpired between Buddha and Mahakashyap? What was delivered?"

In Zen the Masters give this as a koan. They say to their disciples: "Sit silently and find out the answer why Buddha chose Mahakashyap, why Mahakashyap laughed, why the flower was given to him, and what Buddha means when he says, 'That which cannot be said, I am delivering it to Mahakashyap. And that which can be said I have told to you.'"

Of course, truth cannot be said, so Buddha is delivering truth to Mahakashyap. And all that can be said about truth is again a beautiful lie. So Buddha has told lies to others and truth has been given to Mahakashyap. And Mahakashyap was not one of the most prominent disciples, not at all. In fact, nobody hears his name except in this story.

Sariputta was a great scholar; Modgalayan was a great scholar; Ananda was the chief disciple -- and there were many. Mahakashyap? Nobody had ever heard about him. Must have lived a very silent life, unobtrusive, unpretending; must have been a nobody. But only a nobody can laugh. And he must have seen through the whole stupidity of the scholars.

Zen Masters say to their disciples: "Think about it, meditate over it, contemplate, and bring the answer." And disciples go and meditate and bring answers -- and all answers are wrong. One day, after years it happens, sometimes after twenty years.

There are stories on record that a disciple meditated for twenty years, came again and again, every month, twice a year, then once a year; will find a great answer, will create a philosophy around it, and will bring it to him and the Master will say, from the very beginning, just seeing the disciple, he will say, "Wrong!" And he has not said anything yet. Because it is not a question that you can bring an answer to -- your face shows it, that you are serious. And he will say, "Wrong."

The disciple becomes very worried and he says, "But what does this mean? I have not even said anything." And the Master will say "It is not a question of saying or not saying -- the way you come, the way you hold your head, the way your face looks: the question is still there. You cannot deceive me."

Then twenty years pass, and one day he comes; giggling, and the Master says, "So you have got it?!"

Now the seriousness has disappeared. Now he has understood the point: it is not a question of philosophy. He has understood the point that for these nineteen years he has been following not Mahakashyap, but Saripuna, Modgalayan, Ananda -- those serious faces. Now he has understood that it is nothing... it is just a joke. Buddha played a game. And only a Buddha can play such a beautiful game.

NOW YOU ASK WHY THE TOWEL DID NOT DESCEND ON SOMEBODY'S HEAD. I have so many laughing Mahakashyaps and very few Sariputtas, very few scholars and pundits. My whole effort is to bring laughter to religion. I would like you to laugh your way to God. And unless you reach laughing, you will not be allowed, you will not be welcomed, you will not be accepted.

And I would suggest one thing to you: if you go to God, rather than taking a prayer with you, take a joke. He always waits for people who can tell a good joke to Him. And then He laughs, and in His laughter is grace, and in His laughter is benediction.

But for the next time, I would like the questioner to sign his name. People would have enjoyed your name, they would have laughed. At least don't deceive here -- you deceive everywhere.

A man threw a rupee to a blind beggar, who expertly retrieved it. The man was astonished. "I thought you were blind!" And there was a sign in front of the beggar: I am blind.

"No, sir, I am not that blind beggar who usually sits here. Today is his day off and he has gone to see a movie. In fact, I am his friend; I am just tending his shop. Really, I am deaf and dumb."

This is how things are. You go on deceiving. You go on pretending that you are somebody else. You have many faces -- and your original face is lost in your so many masks. And unless you recognize your original face, you will not be able to reach anywhere. You will not have any meaning to your life. You will miss this opportunity.

This life is only for those who are real. Your facade, your mask, has to be dropped. My whole effort is to

go on hammering so that it becomes a little loose and your real face starts coming up. You will be surprised yourself, because your real face is the face of God Himself.

The mask is yours, the falsity is yours. Ordinarily you don't exist as a real person -- you are a mythology, you are a myth, not reality. This word 'mythology' is beautiful; it comes from a Latin root MYTH; and MYTH comes from a Sanskrit root MITHIA. MITHIA means the false, the unreal, the fictitious. From MITHIA comes MYTH; from MYTH comes 'mythology'.

You are a myth, you are a mythology. You are just a fiction, you are not real. And how can the fiction meet God? The fiction can meet only another fiction. Only the real can meet the real, the similar can meet the similar. So drop your masks, come into the open.

When I ask that your question should be signed, that simply means that you accept that the question is yours, that you accept the responsibility of asking it. And if I ridicule the question, I prove that the question is stupid, you accept it, that it is your question, and you accept the ridicule. And you are not hurt about it. Because this is a surgical operation! If you start crying and weeping and you don't allow me to operate, then take your fee back -- because then it is meaningless! Why are you lying down on the operation table?

The day you become a sannyasin you will remain on the operation table -- until I have succeeded in cutting off your head completely.

But you are very clever, you are very political. But remember that the politician is the most stupid man. Let me tell you one anecdote:

Mulla Nasrudin decides he needs a new brain, so he goes to the brain bank. The caretaker shows him the bottled brain of a great mathematician, for 6000 rupees only. "Too expensive," Mulla says. The caretaker leads him to the brain of a nuclear physicist, for 9000 rupees. "Much too expensive," Mulla replies. Finally the caretaker offers him the brain of a politician, for 20,000 rupees. "Why should I pay that kind of money for the brain of a politician?" Mulla protests.

"But, sir," the caretaker explains, "this brain has never been used."

The politician never uses his brain. To deceive, much brain is not needed. To be true, much brain is needed. To cheat, not much brain is needed -- very ordinary, very low I.Q. But to be honest, to be true, to be totally nude, in the open, great intelligence is needed.

The third question:

WHY DO YOU APPEAR TO GIVE MORE ATTENTION TO WESTERNERS AND, ON THE WHOLE, TO ALMOST IGNORE INDIANS? -- I AM THINKING ESPECIALLY OF WHEN YOU GIVE SANNYAS.

THIS QUESTION IS VERY IMPORTANT and has to be understood both by Indians and non-indians.

When a Westerner comes to me I have to approach him through his head, because there is no other entry possible. When an Indian comes to me a simpler approach is possible through the heart. When an Indian comes to me he comes for SATSANG -- he wants just to be in my presence. He has no questions.

And those Indians who have questions, they never come to me. I have created too many barriers for them to come. Those Indians whose minds are too much stuffed, they don't come to me -- and I don't want them here. I have made every possible effort to prevent them from coming to me. I am not interested in them.

The Indians who come to me, come to be with me -- silently. They can understand the language of silence. But when a Westerner comes, he cannot understand the language of silence. He can understand only the language of logic. So I have to talk -- I have to talk too much to the Westerners. By and by, I persuade them to become silent. By and by, they also become Indians. But it takes time.

For a spectator it may appear as if I am not paying attention to the Indians. And the question is from a Westerner -- the question is from Anurag. You may see that when an Indian comes to take sannyas, I simply give him sannyas. Even if I ask him whether he has something to ask, he says no. Sometimes I don't even ask him -- I can see that he has not come to ask any question. He has come to be with me. And that is far more significant, far more deep. He has come just to see me, just to be with me. He wants a bridge in

silence.

But to a watcher it will seem that I am not paying much attention, because when I talk then you think I am paying attention. When I talk for half an hour to one person, of course, you think I have been too much attentive to him. That simply shows that the person is too much in the head and I have to persuade him.

The Western mind is only mind -- it has forgotten the heart. The Eastern mind is not only mind -- the heart is still predominant, fortunately; the mind is secondary. So there is no need to talk much. He touches my feet and he is happy, he is tremendously happy -- he has touched something real, he has touched something from the unknown. To a Westerner it seems just meaningless: Then why have you come? -- just to touch the feet? just to sit silently? Silently you can sit at your home. Then why did you travel so far?

The Westerner knows only one way of communication and that is through language, through logic, reason. I have to convince him. The Indian needs no conviction. He is convinced about the fact of sannyas. If he has not taken sannyas, it is not that he is not convinced -- it is only that he is not courageous enough. He wants a little courage.

Convinced he is! Convinced he is for many lives -- that sannyas is the only way to be, to be rightly in existence. Sannyas is the only way to reach God, to reach truth, he is convinced. That is in the blood and in the bones. An Indian is born with the desire to be a sannyasin. He may not be able to dare -- that's another thing. So when he comes to me, he has not come for any conviction -- conviction is already there -- he has come to me just to feel my vibe, so that he can gather a little more courage and take the jump.

When a Westerner comes, he is not convinced at all. Sannyas? Seems just outlandish, bizarre, eccentric! For the Westerner, sannyas simply has no appeal. He has never thought about it.

So many Western sannyasins are here: have you ever had any dream in your life that you would become a sannyasin? Even now that you have become a sannyasin, you are puzzled -- what has happened to you? What are you doing here? -- such an intelligent person, what is he doing here?

Ask Heeren: he is continuously thinking, such an intelligent person, almost a Jew, what is he doing here? He should be somewhere in the London market earning more and more money, having bigger and bigger houses -- what is he doing here? Just jumping and dancing like a fool!?

The Westerner comes to me without any conviction, without any idea of what sannyas is. I have to talk him into it. I have to pull him into it. And I have to be very logical. I use logic only for Westerners. For Indians I use magic. And these are two different approaches.

The fourth question:

LATELY I FEEL YOU HAVE BEEN THROWING US BACK ON OURSELVES MORE AND MORE.

WHERE ELSE SHOULD I THROW YOU? That is the only place! That's where you belong.

The whole effort of a Master is to bring you back home, to throw you back to YOURself, to make you that which you are meant to be, to help you to be yourself. If there is some teacher who pretends to make you somebody else, beware! Escape from him. He is like poison. He will destroy you.

I am not trying to make you into something else that you are not. I am simply helping you to be yourself -- whosoever you are, whosoever Allah wills you to be. I can only cooperate with the will of Allah; I am not here to interfere. Whatsoever you are going to be, whatsoever your destiny is, I simply help you towards that destiny. I don't interfere.

One day, suddenly, you will see you have become absolutely independent, absolutely your own authentic being. That will be the day for my happiness, and that will be the day for your gratitude. You will feel grateful. THAT day you will understand why I continue to throw you back to yourself. I don't want to become a crutch to you. I would like your own limbs to be strong enough -- I don't want to be a crutch. I don't want to become your eyes, because that will be impossible. You will be deceived.

I don't want to give you what I know. In the first place, it cannot be given. In the second place, if it is given it is immediately corrupted. The moment it reaches you, it mixes with you, it is corrupt.

Knowledge is possible only when your eyes open, when it is your own vision, when you have the clarity. I am not giving you answers -- I am simply trying to take away the questions. Remember it! I am not giving you any answers; that's why my answers are so elusive, so roundabout. I simply want to take away the thorn of question from your heart.

My answer is just a trick. Once the questions have disappeared, you are the answer. And there are not many answers, remember -- there is only one answer because there is only one life and there is only one question. Because you don't know the one answer you go on asking a thousand and one questions.

I am not supplying you any answers. In fact, I am pulling away the very earth beneath you. I will leave you hanging into the abyss, the bottomless abyss. You will be scared.

My whole work is to help you not to get scared, to help you to keep courage -- because once you allow yourself to fall into the abyss... the questionless mind, the thoughtless mind is an abyss, because it is a no-mind. When the question is not, where is the mind? Then the mind has disappeared. And with the mind disappears the ego. And with the mind disappear I and you. With the mind disappear the Master and the disciple. With the mind disappear all distinctions. You start falling.

If you allow me and if you cooperate with me, I would help you to fall like a feather... slowly, into the empty abyss of being.... That is the answer!

The answer is your being. The questions come from your mind. The mind is not your being. Be mindless. Be beyond mind.

You would like to cling to me, because that is very cheap and easy. You can throw all your responsibility on me. You can say, "Now, you take care." And you can go on living your life the way you were living.

That's what people do in the world: they choose a Master, they surrender, and they say, "Now, I am finished -- now you take care of me." And they go on living the same way! The same dishonesty, the same distrust, the same falsity, the same myth -- they continue; as if they have done all that they were needed to do. This won't help.

Surrender is not throwing away of responsibility. Surrender is simply an indication of trust, that you trust this man. Now whatsoever HE is going to say, you are going to do. Surrender is the beginning of a great effort! Surrender is the beginning of a great journey. Surrender is getting into the stream.

When you surrender to me, you simply surrender to me so that I can make you yourself. You have tried in your own way and you have failed. You have tried and followed many people and you have failed -- because those people were not interested really in you; they were interested in their own idea. Somebody was trying to make you become a Christian. Somebody was trying to make you a Hindu. Somebody was trying to change you into a Mohammedan. They were interested in their own ways. They had their own ideas to impose on you. You were victims. With me, I am not trying to make you a Christian or a Hindu or a Jain or a Buddhist -- I am simply trying to make you just the one that you are, that you are meant to be, that God wants you to be.

That's why I go on answering different people in different ways. Later on you will not be able to figure out what type of man this was, what manner of man this was. If you look through all of my books, you will not be able to sort it out -- what system? There is no system -- because my approach is individual. I say one thing to one person, and immediately just the opposite to another person.

Just last night, to one I said, "You become a Buddhist monk -- be completely out of your sexuality, forget about it." And immediately after him, to another person I said, "You indulge -- you move into relationship." Now, it will be difficult for anybody to sort out what type of system this is.

My approach is individual. I talk to one person, then I forget the whole world. And when I talk to the person, I am not important -- that person is important. When I talk to a person, I don't talk out of an ideology, I don't have a ready-made system; I don't try to fix that person in that system, because that will be inhuman, that is violence.

And whenever you find a saint trying to fix you into some system, trying to force you into some system, remember, he is a murderer, he is very violent. His violence may have a sugar coating to it -- all your so-called mahatmas are like that, very violent, tremendously violent people; trying to fix you into a mould. The mould is prefabricated. The mould was already there when you were not there; when you come, the mould is there -- you have to fit with the mould.

When you come to me, I have no mould. I don't fit you into something. I simply look into you and I try to see where your innermost energy is moving, and I help it to move in that direction. That is your way. That's where you should be. You are not courageous to move into it; I help you, I give you courage. I give you a promise that "I am with you, you go -- you don't be worried." But I help you to be yourself.

And to me religion means freedom to each individual, absolute freedom to each individual. Of course, in that freedom a great discipline is implied -- but that discipline has to arise out of your own consciousness; it has not to be imposed by anybody else. But right now, when you are in the process, you will not be able to

understand it totally. The day you arrive, then you will understand what this man was doing to you. You will feel grateful.

There is a story about a Chinese monk who was celebrating. Somebody asked, "Why are you celebrating? What has happened?"

He said, "This is my Master's birthday."

The Master had died, but the questioner was worried. He said, "But as far as I remember, you approached that Master many times and he always refused to become your Master -- so why are you celebrating? Because this ceremony is to be done only by a disciple who has been accepted by the Master. So why are you bothering? In fact, he rejected you so many times!"

The man started laughing. He said, "Because he rejected me, I fell upon myself. And the day I realised my being, I felt grateful to him. He is my Master. If he had not rejected me I might not have arrived -- because in fact I was trying to find some support, somebody to lean on. I was not really interested in becoming absolutely individual and free.

"I was talking about liberation, but I was not really trying to be liberated. I was trying to find a beautiful cage, a beautiful prison -- some holy prison, some religious pattern. But this man was simply incredible! How many times I approached him! -- and he would just throw me out, and he would say, 'Go home! I am not your Master.' And now I know he was my Master and this was his teaching. His rejection was his acceptance, because he could see through me that this was the only way I could grow. That's why he rejected me. But by rejecting me he accepted me."

Can you see the point of it? I will go on throwing you upon yourself. Sometimes you will feel hurt. Sometimes a great pain will arise in you. But one day, finally when you come home, you will be thankful that I never became a crutch to you.

The fifth question:

YOU MADE ME REALISE I WAS A COWARD AND I ACCEPTED IT AND WAS HAPPY. NOW I AM GETTING A FEELING THAT I AM BECOMING BRAVE, AND I AM SCARED.

IT IS FROM RAJ BHARTI. He is an army man, and of course he used to believe that he is a brave man. But he may have entered the army only to have this feeling of being a brave man. He is a colonel so he has credentials; he can prove that he is brave. But I looked into him and I saw that he was a coward -- and he was brave enough to accept it. He accepted it without any complaint, without any grudge. He accepted it totally. That was beautiful.

When he accepted it, that very moment I knew that now he would become brave -- because this is the beginning of bravery. Only a brave man can accept that he is a coward. Cowards can never accept it. Cowards try to prove that they are brave.

I had one teacher who continuously tried to prove that he was a very brave man. I approached him and I said, "You stop this nonsense. You talk so much about bravery that I have a suspicion that you are a coward -- and if you don't stop it, I will create trouble."

He said, "What do you mean?"

I said, "That you leave to me -- but you STOP immediately, because I know you are a coward. I have seen you trembling in the class. When you enter the class you perspire -- and you talk about bravery?! You immediately stop it! Otherwise, you will have to prove that you are a brave man, and it is going to be difficult."

Not only did he stop, he simply disappeared. He resigned from his post. After a few years, when I was in the university, I came across him at a railway station. I said, "Where have you been?"

He said, "You are dangerous. I am really a coward -- but when you said that I would have to prove my bravery and I started thinking about it, I said I better get out from here."

Colonel Raj accepted it so simply, so innocently -- that very moment he started becoming brave. This is the logic of life. It is a very absurd logic. A coward goes on trying to prove that he is brave; a brave man accepts even his cowardice. A violent man tries to become non-violent; a really non-violent man accepts all violence that is inside him.

A very sexual man goes on trying to become celibate; a real celibate accepts all the sexuality that is in

him. A sinner goes on pretending to be a saint. A real saint is one who knows how many possibilities of getting into sin are still alive in him.

Now he says: "Now I am getting a feeling that I am becoming brave, and I am scared."

Again you are getting into the old rut. When you were a coward you accepted that you were a coward and you started becoming brave. Now you have started feeling that you are brave and you are becoming cowardly -- you are scared. See the logic of it.

Never claim that you are brave and you will remain brave. Never claim that you are beautiful and you will remain beautiful. Never claim that you are wise and you will remain wise. The moment you claim, you have fallen into the trap again.

The Upanishads say: The one who knows never says that he knows. The one who says he knows does not know.

So see the game of the mind. Just watch. Don't start believing that you are brave, otherwise you will become a coward again. But if you can watch this whole game, and you can remain just a witness, then cowardice, bravery, all disappear -- and that which is left is the real you. It is neither. It is transcendental.

The sixth question:

YOU TELL US EVERY DAY TO SURRENDER, YET IT STILL DOESN'T HAPPEN -- WHY NOT? I REALLY WANT TO LET GO, YET TRYING DOESN'T WORK, NEITHER DOES NOT TRYING. WHAT TO DO AND WHEN, IF EVER, WILL IT HAPPEN ?

IT IS NOT A QUESTION OF YOUR DOING or of your not doing -- because not-doing is also your doing. It is not a question of doing at all! -- positively or negatively. When you are neither doing nor not doing, then it happens.

You move from one polarity to the other. First you try to do; when it doesn't happen you say, "Okay, so I will not do now -- let us see whether it happens or not." But the expectation is the same. It was behind doing, now it is behind non-doing. You are expecting it to happen. You are desiring it to happen. You are hoping for it to happen.

Unless the DESIRE disappears, unless the hope is abandoned, it will not happen. Surrender happens only when the desire, the hope, disappears. In total abandon it happens.

So neither your doing nor your non-doing is needed, because both are not different basically. Behind both is the same desire.

Let me tell you one anecdote:

Mulla Nasrudin had to drive his wife and mother-in-law from Bombay to Poona, and all along the way the two women in his life were giving advice on how to drive.

Finally Nasrudin couldn't take it any more and pulled the car to the side of the road, furiously turned to his wife in the back seat and whined, "Alright. Now let's get this straight once and for all. Who's driving this car? You.... or your mother?"

But whether the mother decides or the wife decides it is all the same: somebody else is deciding. Whether you try to let it happen by doing, or you allow it to happen by not doing, you don't allow God any chance.

Surrender is a gift from God. When you are completely absent, neither doing nor not doing, it happens. But it has nothing to do with you, so you can completely forget about it. You simply do your ordinary things: eat, sleep, walk, dance, sing, love -- you do your ordinary things and you just forget all about surrender. One day, suddenly, it is there.

Doing the ordinary things of life, not waiting for any extraordinary happening, not waiting for some miracle, one day it is there. It is simply there. One morning you rise and it is there -- your whole room is full of a benediction. And after that, you cannot lose it; there is no way to lose it. Because, really, in surrender what actually happens is that your own nature comes to a flowering. But it is a gift from God. Even pray not for it, because in your prayer also there will be desire.

The seventh question:

BELOVED OSHO,

I WENT IN SEARCH OF MULLA NASRUDIN AND COULD NOT FIND HIM. SO, UPON YOUR SUGGESTION, I LOOKED UP SWAMI YOGA CHINMAYA AND ASKED HIM WHY YOU THREW YOUR TOWEL. HE GAVE A HALF-HOUR-LONG DISCOURSE ON THE DEEPLY SYMBOLIC AND HIGHLY ESOTERIC REASONS. I CAME AWAY LAUGHING.
OSHO, YOU TRICKED US AGAIN! SWAMI YOGA CHINMAYA IS MULLA NASRUDIN.

HE IS TRYING HARD BUT HE IS NOT YET. It is a very difficult thing to be Mulla Nasrudin.

To be Mulla Nasrudin means two things: Be foolish in your wisdom and be wise in your foolishness. It is a very great contradiction. Be wise in your foolishness and be foolish in your wisdom. Yoga Chinmaya is trying -- hard; but he has only been able to do the second part up to now. The first part is more difficult. If he goes on working hard at it, he may succeed.

You should be aware of the fact that Mulla Nasrudin is a Sufi device. It is to make you clear that life is wise in its foolishness. And when you try to be wise you become a fool. The greatest wise people are like fools. And the greatest foolish people are those who pretend that they are wise.

Socrates has said, "When I was not aware, when I was ignorant, I used to think that I knew. When I was ignorant I used to think that I knew! Now that I know, I know only one thing -- that I know not."

In the tremendous flowering of wisdom, one becomes a fool. Jesus is a fool! Saint Francis is a fool! Buddha is a fool! Their ignorance is profound, their ignorance is ultimate. In their ignorance they declare that the life is a mystery -- immeasurable, infinite. There is nobody to solve it. It is not a problem to be solved: it is a mystery to be lived. In their ignorance they have become absolutely innocent. That is their wisdom.

Then you go to the great philosophers -- Hegel, Kant, Aristotle, Plato -- they prove that they are very wise. That is their foolishness.

If you have to choose, choose the fool and you will become wise. Don't choose to pretend wisdom, otherwise you will become a fool.

One day I was walking with Mulla Nasrudin on the road. It suddenly started raining. I told Mulla Nasrudin, "Mulla, it is raining. Open your umbrella!"

He said, "Wouldn't do any good -- it is full of holes."

So I was surprised. I said, "So why, why are you carrying it? Why did you bring it in the first place?"
He said, "I didn't think it would rain."

There's this busy hospital clinic where patients can come for free medical treatment. Lots of elderly people who have nothing to do just come to tell the doctor their troubles. Mulla Nasrudin went every day. There was nothing wrong with him. But the doctors humoured him, listened patiently, and actually looked forward to his visits. One day he didn't show up. Next day, his doctor asked, "Where were you yesterday? -- we missed you."

"I'll tell you the truth," he replied. "I was sick."

Mulla Nasrudin is so content and so happy, I asked one day, "What is your philosophy, Nasrudin? How do you avoid worries?"

He said, "This is my philosophy in short. Life is very simple. The first thing to remember about life is -- don't worry about it. Really, there are only two things to worry about: either you're successful or you're not successful. If you're successful, there's nothing to worry about. If you're not successful, there are only two things to worry about: either you're healthy or you're unhealthy. If your health is good, there's nothing to worry about. If your health is bad, there are only two things to worry about: either you're going to live or you're not going to live. If you live, there's nothing to worry about; and if you don't live, you have only two things to worry about. Either you are going to heaven or you're not going to heaven. If you go to heaven, there's nothing to worry about -- and if you go to the other place, you'll be so dog-gone busy shaking hands with all your old friends, YOU WON'T HAVE TIME TO WORRY."

I bless Swami Yoga Chinmaya and hope that one day he will become Mulla Nasrudin. The day one becomes Mulla Nasrudin, one has arrived home.

The drunk Mulla Nasrudin was stopped by a policeman as he staggered about the street at three o'clock in the morning.
"Can you explain why you are out at this time?" asked the policeman.
"If I could," said the Mulla, "I would be home by now."

If you knew what life is, you would be home by now. All esoteric explanations, all explanations as such, are foolish.
Chinmaya is doing well as far as fifty percent of Mulla Nasrudin is concerned. All explanations are foolish, because all so-called wisdom is foolish. But this is how one grows. The other fifty per cent will also be coming -- when foolishness becomes wisdom.

The last question:

BELOVED OSHO,

VERY MYSTERIOUS THINGS ARE HAPPENING.... A TOWEL HAS BEEN FOUND IN THE QUESTION BOX AND WE DON'T KNOW FROM WHERE IT HAS COME!
COULD YOU PLEASE ENLIGHTEN US.

CERTAINLY, MYSTERIOUS THINGS ARE HAPPENING. That's what Swami Yoga Chinmaya said to his chief disciple, Priya, just two days ago -- that many mysterious things are happening. And he said the day before yesterday, "The day after tomorrow many more mysterious things are going to happen." Today is that day after tomorrow, and now this has happened.
Now it is absolutely difficult to use logic -- I will have to use magic. Let me give myself a little moment, a little time, to use my magic....

The towel is from a woman -- Indian not Western; married not unmarried; a sannyasin. Her name starts with 'u'. And if you want more information about her, you can inquire care of Colonel Raj Bharti.

The Discipline of Transcendence, Vol 3

Chapter #9
Chapter title: Away with the Passions!

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THE BUDDHA SAID:
"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS

PASSIONS, WISHED TO MUTILATE HIMSELF. THE BUDDHA SAID TO HIM, 'BETTER DESTROY YOUR OWN EVIL THOUGHTS THAN DO HARM TO YOUR OWN PERSON. THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING. IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?' "
THEREUPON, THE BUDDHA RECITED THE GATHA:
"PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION."

THE BUDDHA SAID,
"THIS GATHA WAS TAUGHT BEFORE BY KASHYAPABUDDHA."

THE BUDDHA SAID:
"FROM THE PASSIONS ARISES WORRY, AND FROM WORRY ARISES FEAR. AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY."

MAN IS IN MISERY, and man has remained in misery down the centuries. Rarely can you find a human being who is not miserable. It is so rare that it almost seems unbelievable. That's why Buddhas are never believed. People don't believe that they ever existed. People can't believe it. They can't believe it because of their own misery. The misery is such, and they are entangled into it so deeply, that they don't see that any escape is possible.

The Buddhas must have been imagined -- people think -- Buddhas are dreams of humanity. That's what Sigmund Freud says: Buddhas are wish-fulfilments. Man wants to be that way, man desires to be out of misery, man would like to have that silence, that peace, that benediction -- but it has not happened. And Freud says there is no hope -- it CANNOT happen by the very nature of things. Man cannot become happy.

Freud has to be listened to very keenly and very deeply. He cannot be simply rejected outright; he is one of the most penetrating minds ever. And when he says that happiness is not possible, and when he says that hoping for happiness is hoping for the impossible, he means it. His own observation of human misery led him to this conclusion. This conclusion is not that of a philosopher. Freud is not a pessimist. But observing thousands of human beings, getting deeper into their beings, he realised that man is made in such a way that he has a built-in process of being miserable. At the most he can be in comfort, but never in ecstasy. At the most we can make life a little more convenient -- through scientific technology, through social change, through better economy, and through other things -- but man will remain miserable all the same.

How can Freud believe that a Buddha has ever existed? Such serenity seems to be just a dream. Humanity has been dreaming about Buddha.

This idea arises because Buddha is so rare, so exceptional. He is not the rule. Why has man remained in so much misery? And the miracle is that everybody wants to be happy. You cannot find a man who wants to be miserable, and yet everybody is in misery. Everybody wants to be happy, blissful, peaceful, silent, everybody wants to be in joy, everybody wants to celebrate -- but it seems impossible. Now, there must be some very deep cause, so deep that Freudian analysis could not reach it, so deep that logic cannot penetrate it.

Before we enter into the sutras, that basic thing has to be understood: Man wants happiness, that's why he is miserable. The more you want to be happy, the more miserable you will be. Now this is very absurd, but this is the root cause. And when you understand the process of how the human mind functions you will be able to realise it.

Man wants to be happy, hence he creates misery. If you want to get out of misery, you will have to get out of your desire for happiness -- then nobody can make you miserable. Here is where Freud missed. He could not understand that the very desire for happiness can be the cause of misery. How does it happen? Why in the first place do you desire happiness? And what does it do to you, the desire for happiness?

The moment you desire for happiness, you have moved away from the present, you have moved away from the existential, you have already moved into the future -- which is nowhere, which has not come yet. You have moved in a dream. Now, dreams can never be fulfilling. Your desire for happiness is a dream. The dream is unreal. Through the unreal, nobody has ever been able to reach to the real. You have taken a wrong train.

The desire for happiness simply shows that you are not happy right at this moment. The desire for happiness simply shows that you are a miserable being. And a miserable being projects in the future that some time, some day, some way, he will be happy. Out of misery comes your projection. It carries the very seeds of misery. It comes out of you -- it cannot be different from you. It is your child: its face will be like

you; in its body your blood will be circulating. It will be your continuity.

You are unhappy today; you project tomorrow to be happy, but tomorrow is a projection of you, of your today, of whatsoever you are. You are unhappy -- the tomorrow will come out of this unhappiness and you will be more unhappy. Of course, out of more unhappiness you will desire for more happiness in the future again. And then you are in a vicious circle: the more unhappy you become, the more you desire for happiness; the more you desire for happiness, the more unhappy you become. Now it is like a dog chasing its own tail.

In Zen they have a certain phrase for it. They say: Whipping the cart. If your horses are not moving and you go on whipping the cart, it is not going to help. You are miserable, then anything that you can dream and anything that you can project is going to.bring more misery.

So the first thing is not to dream, not to project. The first thing is to be herenow. Whatsoever it is, just be herenow -- and a tremendous revelation is waiting for you. The revelation is that nobody can be unhappy in the herenow.

Have you ever been unhappy herenow? Right this moment you are facing me: is there any possibility of being unhappy right now? You can think about the yesterday and you can become unhappy. You can think about tomorrow and you can become unhappy. But right this very moment, this throbbing, beating, real moment -- can you be unhappy right now? without any past, without any future?

You can bring misery from the past, from the memory. Somebody insulted you yesterday and you can still carry the wound, you can still carry the hurt, and you can still feel unhappy about it: Why? Why did it happen to you? Why did the man insult you? And you have been doing so much good for him, and you have been always a help, always a friend -- and he insulted you! You are playing with something that is no more. The yesterday is gone.

Or you can be unhappy for tomorrow. Tomorrow your money will be finished -- then where are you going to stay? Where are you going to eat? Tomorrow your money will be finished! -- then unhappiness enters in.

Either it comes from yesterday, or it comes from tomorrow, but it is never herenow. Right this moment, in the now, unhappiness is impossible. If you have learnt this much, you can become a Buddha. Then nobody is hindering your path. Then you can forget all the Freuds. Then happiness is not only possible -- it has already happened, it is just in front of you. And you are missing it because you go on looking sideways.

Happiness is WHERE you are; wherever you are, happiness is there. It surrounds you. It is a natural phenomenon. It is just like air, just like sky. Happiness is not to be sought: it is the very stuff the universe is made of. Joy is the very stuff the universe is made of. But you have to look direct, you have to look in the immediate. If you look sideways then you miss.

You miss because of you. You miss because you have a wrong approach.

THIS IS THE MOST FUNDAMENTAL TRUTH Buddha brought to the world. This is his contribution. He says: Go on dying to the past and never think of the future -- and then try to be miserable. You will fail. You cannot be miserable. Your failure is absolutely certain; it can be predicted. You cannot manage, howsoever efficient you are in being miserable, howsoever trained, but you cannot create misery this very moment.

Desiring for happiness helps you look somewhere else, and then you go on missing. Happiness is not to be created -- happiness is just to be seen. It is already present. This very moment, you can become happy, tremendously happy.

This is how it happened to Buddha. He was the son of a king. He had everything but was not happy. He became more and more unhappy -- the more you have, the more unhappy you become. That is the misery of a rich man. That's what is happening in America today: the more rich they are getting, the more unhappy they are becoming; the more rich they are getting, the more they are completely at a loss what to do.

Poor people are always certain about what to do: they have to earn money, they have to make a good house, they have to buy a car; they have to send their children to the university. They always have a programme waiting for them. They are occupied. They have a future. They have hope: some day or other.... They REMAIN in misery, but the hope is there.

The rich man is in misery and the hope has also disappeared. His misery is double. You cannot find a poorer man than a rich man; he is doubly poor. He remains projected in the future, and now he knows the future is not going to supply anything -- because whatsoever he needs, he has it. He becomes troubled, his

mind becomes more and more anxious, apprehensive. He becomes anguish. That's what happened to Buddha.

He was rich. He had everything that it was possible to have. He became very unhappy. One day he escaped from his palace, left all the riches, his beautiful wife, his newly born child -- he escaped. He became a beggar. He started seeking for happiness. He went to this guru, to that guru; he asked everybody what to do to be happy -- and of course there were a thousand and one people ready to advise him and he followed everybody's advice. And the more he followed their advice, the more confused he became.

Buddha tried whatsoever was said to him. Somebody said: "Do HATHA yoga" -- he became a HATHA yogi. He did yoga postures and he did them to the very extreme. Nothing came out of it. Maybe you can have a better body with HATHA yoga, but you cannot become happy. Just a better body, a more healthy body, makes no difference. With more energy you will have more energy at your disposal to become unhappy -- but you will become unhappy. What will you do with it? If you have more money, what are you going to do with it? -- you will do that which you can do. And if a little money makes you so miserable, more money will make you more miserable. It is simple arithmetic.

Buddha dropped all yoga. He went to other teachers, the RAJA yogis, who teach no body postures, who teach only mantras, chantings, meditations. He did that too, but nothing came out of it. He was really in search. When you are really in search then nothing can help, then there is no remedy.

Mediocre people stop somewhere on the way; they are not real seekers. A real seeker is one who goes to the very end of the search, and comes to realise that all search is nonsense. Searching itself is a way of desire -- that he recognized one day. One day he had left his palace, he had left his worldly possessions; after six years of spiritual search, he dropped all search. The material search was dropped before, now he dropped the spiritual search. This world was dropped before, now he dropped the other world too.

He was completely rid of desire... and that very moment it happened. THAT very moment there was benediction. When he was completely rid of desire, when he had lost all hope, the future disappeared -- because the future exists because of your hope. Future is not part of time, remember. Future is part of your hope, desire; future is part of your greed. Future is not part of time.

Time is always present. Time is never past, never future. Time is ALWAYS here. The now is infinite. The time never goes anywhere and never comes from anywhere. It is already here and always here. It is your greed, it is your desire, it is your hope, that some way, in some situation, you are going to be happy.

All desire dropped, all hope dropped, all hope abandoned, suddenly Gautam Siddartha became a Buddha. It was always there but he was looking somewhere else. It was there, inside, outside. It is how the universe is made. It is blissful, it is truth, it is divine.

Man remains miserable because man goes on missing this fundamental truth about his desiring. This has to be understood, then these sutras will be very simple.

THE BUDDHA SAID:
"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS, WISHED TO MUTILATE HIMSELF. THE BUDDHA SAID TO HIM, 'BETTER DESTROY YOUR OWN EVIL THOUGHTS THAN DO HARM TO YOUR OWN PERSON. THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING. IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?'"

MANY THINGS TO BE UNDERSTOOD. First: a great misunderstanding exists about Buddha that he was anti-body. That is absolutely wrong. He was never anti-body. He was not FOR the body, that's true; but he was never anti-body. This sutra will make it clear. He says:

"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS, WISHED TO MUTILATE HIMSELF."

And there have been many persons like that, not only one person. Millions of people have destroyed their bodies in the search for truth, God, ecstasy, or whatsoever you call it. Millions of people have concluded that the body is the enemy. There is a certain logic in it.

People think it is because of the body that you are in misery. People think it is because of the body that you have sexuality; it is because of the body that you have greed; it is because of the body that you need

money; it is because of the body that you need relationship. People think it is because of the body that the whole trouble arises, so why not destroy the body? why not commit suicide?

There have been many religious sects which are suicidal, which really teach suicide; which say, "This body has to be dropped. If you are courageous enough, then in one leap, drop this body. If you are not courageous, then slowly, in parts, cut the body, drop the body."

There was a VERY popular sect in Russia before the revolution -- it was very popular -- that used to teach people to cut their sexual organs. And there were thousands and thousands of people who followed it -- just to mutilate the sexual organs. The idea is that by cutting the sexual organ you will go beyond sex. This is simply foolish, because the sex does not exist in the sexual organ -- it exists in the mind. You can cut the sexual organ and sex will still exist in fact, now it will become more neurotic because there will be no way to fulfil it.

There have been sects all over the world which teach fasting. Once in a while, once a month, fasting can be of help, can be very healthy, can be a cleansing process. But to go on long fasts is destroying the body. But there have been sects: in Buddha's time there was this sect of the Jains which was obsessed with the idea of fasting. "Go on fasting -- one month, two months, three months -- and if you die while you are on a fast, you will reach to the highest heaven."

Why did this idea of fasting become so deep-rooted? Food and sex seem to be the two obsessions of man. And the people who think, "How to get out of the misery?" think these two things are the reasons why they are miserable. In fact, just the opposite is the case.

I have heard:

One airline received this letter: "Gentlemen -- may I please suggest that your pilots do not turn on the little light that says 'Fasten Seat Belts', because every time they do, the ride gets bumpy."

Now you can misunderstand the effect for the cause and the cause for the effect -- and it seems logical! This man who wrote the letter, must have watched again and again: whenever it is announced that you should fasten your seat belts, suddenly the ride gets jumpy, bumpy, rough. He had watched it many times. He must have been a professor of logic. Watching it again and again: whenever the light comes on and the announcement, immediately something goes wrong. His suggestion is very logical -- and yet absurd. The announcement comes only because the ride is going to be bumpy. The announcement is not the cause; the announcement does not create it. It is going to be bumpy -- the announcement tries to help you.

But it happens in ordinary life too. Your mind is sexual. The cause is there. The body simply follows it. But when the body follows then you become aware. You are not yet so aware that you can see it when it is in the mind. When it enters into the body, it becomes very solid -- then you become aware. Your awareness is not sharp. You cannot catch it in the cause. When it has already moved into the effect, then you catch it.

You catch it when it is already beyond control. You catch it only, you become alert about it only, when it has already become solidified.

There are three states of any idea arising in you. First, the idea is wordless; it is not formulated in thoughts. That is the subtlest thing. If you can catch hold of it there, you will become free of it. The second stage is when it has entered into words; it is formulated -- there is a thought arising in you. People are so sleepy that they don't become aware even at the second stage. When the thought has become a thing, when it has already entered into the gross body and the body has become possessed by it, then you become aware. It simply shows your unawareness.

Hence Buddha says if you really want to get rid of the misery, the pain, that life that is almost like hell, you have to become more and more aware. The more aware you become, the deeper the cause you can see. The deeper the cause known, the more capable you become to get out of it. If you can catch some desire when it has not even entered into your conscious mind, and it is still just a feeling with no words, just in the unconscious striving to get to the conscious, there it is very simple to stop it.

It is just like: you can throw a small seed very easily. There is no trouble about it. But when it has taken root and has become a great tree, it will be difficult to uproot it.

First the idea arises in the innermost core. Then it enters into the mind. Then it enters into the body. You feel it only when it has entered into the body. There are even more sleepy people who don't even feel it there. When it has entered into the world, then they feel it.

For example, anger arises first in your deepest core, wordless, undefined. Then it comes to be a thought. Then it enters in your body; adrenaline and other poisons are released in the bloodstream -- you are ready to

kill somebody or beat somebody, bite somebody. You are getting mad. But you may not even become aware. When you hit somebody it has entered into the world. That is the fourth stage. Then you become aware: "What have I done?"

Haven't you observed it many times? When you have hit somebody -- your child, your friend, your wife -- then suddenly you become aware: "What have I done? I never wanted to do it! It has happened in spite of me," you say. This simply shows your unawareness.

Go deeper and catch hold of anything arising in the first step. And then it is so easy -- just like you can destroy a seed very easily, but to destroy a tree will be difficult. And when the tree has sent its millions of seeds into the air, then it is almost beyond your control. The winds have taken the seeds to faraway fields; now it is impossible to find out where they have fallen. Now the tree is not one; it has created many possibilities of its own being. It will be imitated in many fields.

BUDDHA SAYS THAT DESTROYING THE BODY IS NOT GOING TO HELP. If your eyes make you desirous of beautiful women or beautiful men, it is not going to help if you destroy your eyes.

There is a story in India about a saint, Surdas. I don't think it is true. If it is true then Surdas is not a saint. Surdas can only be a saint if the story is untrue. I am ready to say that the story is untrue; I cannot say Surdas is untrue. He is so authentic, his insight is so pure -- then the story must be wrong.

The story is: Surdas left the world. He was moving in a town. He saw a beautiful woman -- he followed almost as if a magnet was pulling him. Started feeling guilty too! He is a sannyasin, renounced the world -- what is he doing? But he was incapable of controlling himself, so the story goes.

He went to the woman, he asked for food -- but that was just an excuse. Then he started to go to the same woman every day: just to have a look at her face, just to have a look into her eyes, just to have a little contact. He started dreaming about her. The whole day he was continuously thinking and fantasizing, and was waiting for the next day when he would be able to go to the woman again.

Then, by and by, he became aware that he was getting into a trap. And the story says that because it was his eyes that made him aware of the beauty of the woman, he destroyed his eyes and became a blind man.

I say, and I say it categorically, this story is simply invented -- because this is so foolish! Surdas cannot do it. It must have been invented by other blind people; it must have been invented by other stupid people who always go on inventing stupid things. It is stupid because eyes cannot do anything -- it is the mind. It is the mind that approaches through the eyes. It is the mind that approaches through the hand.

When you hit somebody or you kill somebody, it is not the hand that is the murderer -- it is you. And it is not going to help if you cut your hand. And you cannot go to the court and say to the magistrate, "It was my hand."

It happened once in a court that a man argued this way. He said, "It is my hand which has killed." The magistrate was also very clever and cunning -- they have to be clever and cunning because they have to deal with clever and cunning people. They have the same logic.

The magistrate said, "You are right, you are absolutely logical: you have not killed -- your hands have killed. So your hands will remain in the prison. You can go home, but the hands cannot go." So the hands were chained and the magistrate said, "Why don't you go now?"

He said, "How can I go without the hands?"

And the magistrate said, "If you cannot go without the hands, how can the hands do something without you? You are both partners. And in fact the hand is simply a servant -- you are the master."

"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS WISHED TO MUTILATE HIMSELF."

Buddha is not against the body; he is not anti-body. He cannot be! -- because the body is so innocent. It has never done anything wrong. It is so pure; you cannot find a purer thing in existence.

Yes, one thing is certain, that whatsoever you want to do, the body follows you. It is a servant and very obedient. Even if you are going to murder somebody, the body follows; it never says no. If you are going to the temple to pray, the body follows. It never says no. Whether you are going to commit a crime or going to pray in the temple, the body follows you so obediently, like a shadow.

No, the body is never responsible.

And one thing has to be understood about the body. The body is a unique thing in the world; nothing can

be compared to it. It has one unique situation and that is: it is the only object in the world that you can look at from both the sides, from without and from within. If you look at a rock, you look from the without. If you look at the moon, you look from the without. Except for the body, your body, everything else you look at from the without. Your body is the only object in the world you can look at from the without and you can look at from within.

Hence, the body is the door for the within, the body is the door for the inner journey -- how can Buddha be against it? And you can see Buddha's body -- so beautiful, so graceful -- how can he be against it? Watch Buddha's statues: he must have loved his body, he must have had tremendous compassion for his body. His body is flower-like -- it is a rose-flower or a lotus. No, he cannot be against the body.

And if people interpret that Buddha is against the body, those people are putting their own interpretations on him.

"The Buddha said to him, 'Better destroy your own evil thoughts than do harm to your own person. The mind is lord. When the lord himself is calmed, the servants will of themselves be yielding.'"

BUDDHA'S WHOLE EFFORT IS TO MAKE YOU AWARE that whatsoever you are, the cause is your mind. If you are miserable, the mind is functioning in a wrong pattern. If you are happy, the mind is functioning in the right pattern.

Happiness is nothing but the humming of the mechanism of mind when it functions perfectly. When the mind is simply in tune with the universe, you are happy. When the mind goes against the nature, against the natural law -- what Buddha calls DHAMMA -- when the mind goes against Tao, when the mind goes against the current, when the mind tries to swim upstream, then there are problems, there is misery. When the mind simply follows the stream like a driftwood, just goes with the stream wherever it is going, it is happy. And one day it reaches to the ultimate, the oceanic bliss. There is no need to reach to it, there is no need to make any effort -- effortlessly it happens.

So Buddha says the basic question is not of the body, and it is not of the soul. The soul has no problems, and the body also has no problems. The problem is just in between the two. This mind which links the body and the soul is the problem; this mind that bridges the unknown to the known, the invisible to the visible, the formless to the form -- this bridge is the only problem. If you can solve the mind, suddenly you are at home.

The mind is the problem. What can we do to change the mind? What can we do to have a better functioning mind? Again a desire arises, and again you are in the trap of the mind.

If I teach to you that you should become desireless and you will be happy, immediately a desire arises in the mind: how to become desireless? Immediately you start looking for clues, methods, techniques, how to become desireless. Now, to become desireless is again a desire. If I say mind is the problem, you immediately ask how to solve it, how to dissolve it, how to get rid of it -- but the one who is asking the question is mind itself. And the one who is going to try is mind itself. So whatsoever you do you will never get out of the mind by doing anything. Still your question is relevant: Then what should we do?

We should look into the nature of the mind and not try to do anything. Just a great insight into the nature of your mind is all that is needed. Let me try to explain it to you.

Buddha says: Desire and you will be miserable. Suddenly a desire arises: "How to be desireless? because we want to be happy and we don't want to be miserable." And desire arises and new misery arises. When Buddha says desire creates misery, he means simply to watch how desire arises, how it creates misery. Just go on watching. Each desire brings its own misery.

You are passing down the road; you see a beautiful car just pass by -- a flash -- and a desire arises to possess this car. Now you become miserable. Just a moment before you were perfectly okay, there was no misery, and here passes this car and misery arises. Buddha says, "Watch."

Just a moment before you were humming a song and going for a morning walk. And everything was beautiful: the birds were singing, and the trees were green, and the morning breeze was cool, and the sun was fantastic -- everything was beautiful. You were in a poetic world full of joy and verve and gusto, and you were juicy and you were part of this beautiful morning. Everything was simply just as it should be... and there passes a car.

It is not that the owner of the car has come to disturb you; he may not even be aware about you. He is not trying to create any misery for you -- don't be angry at him. It is not that the car is creating misery in you, because how can the car create misery in you? It is your desire.

Seeing the car a desire arises: "I should become the possessor of the car; this car has to be in my garage." And suddenly, trees are no longer green, birds are no longer singing, the sun is no longer there -- it is already sunset. From morning the sunrise has disappeared; everything is dismal and dark. You are full of desire, you are surrounded by smoke. You have lost contact with life -- immediately! Just a flicker of desire and you are millions of miles away from beauty, from truth, from joy.

Just watch. Buddha says simply watch. Stand by the side of the road -- watch: what has happened? Just a small desire arising and you are thrown into hell, and you were almost in heaven. You change from heaven to hell so many times in twenty-four hours; you don't watch.

People come to me and they ask, "Is there any heaven? Is there any hell?" And I am surprised because they go on shunting like a goods train between heaven and hell -- continuously! Just a second is needed, a split second -- in no time they are in hell and in no time they are in heaven.

Just watch how desire brings hell, how desire is hell. And then don't ask how to attain to desirelessness, there is no need. If you have looked into the nature of desire and you have felt it brings misery, that very understanding will be the dropping of desire. Just go on watching. If it is not dropping that simply shows that your insight is still not deep enough, so make your insight deep.

And it is not a question that somebody else can enlighten you about -- it is your desire and only you can watch. I cannot watch your desire. You cannot watch anybody else's desire. It is your private world. Hell or heaven are private things. And within a split second you can shift from one to another.
Just watch....

Buddha's word is 'watch'. Be watchful. Don't create any desire for desirelessness, otherwise you are simply behaving in a very stupid way. Now you are creating a new desire -- and this will create misery. You simply go into the nature of the desire, look deep into it. Watch... how it creates darkness, how it brings misery, how suddenly it takes you, overpowers you. Just go on watching.

One day it is going to happen: a car will pass by and before the desire has arisen you will become watchful, and suddenly a laughter will come to you. You have become watchful; the desire has not arisen. It was just going to be, it was just ready to jump upon you and take you to hell -- but you were watchful. And you will feel so happy.

For the first time you will have a key. You will know now that just being watchful, the desire has not arisen, the car has passed. The car has nothing to do with desire. Desire arises because you are unconscious, unaware, sleepy; you are living the life of a somnambulist, drunk.

Awareness is desirelessness. Awareness of the desire brings desirelessness. And this key has to be used to open many locks.

If you are greedy, don't ask how to get rid of it -- because that is greed again, under another name, in another form. You have heard saints, mahatmas, you have read scriptures, and they say if you are greedy you will go to hell. Now a greed arises to go to heaven. And those scriptures go on saying that in heaven everything is just beautiful, fabulous. They create greed. And now you ask how to get rid of greed because a new greed has arisen in you: how to achieve heaven? how to enter paradise? how to live there for ever and ever, eternally, ecstatically, blissfully? Now this is a new greed.

This is not the way. The Buddha's way is really the best that has ever been brought to earth. The Buddha's way is the most penetrating and the most revolutionary way possible. He says; watch greed. Just watch greed and see what it is and how it creates misery for you. In that watching, a light will start arising in you; your inner flame will burn bright, and the darkness of greed will disappear.

And the same with violence, the same with anger, the same with possessiveness -- and the same with ALL that makes you miserable.

A maidservant happened to belch in front of her master -- of course, the master must have been Western because in India nobody takes any notice of belching -- the master became very angry and was going to strike her, but seeing her young and beautiful body his anger suddenly abated, and he took his pleasure with her.

The next day when he was in his study there was a knock on the door. It was the maidservant. "What is it? What do you want?"
"Please, sir, I belched again a little while ago."

NOW, ONCE YOU TASTE SOMETHING, whatsoever it is, the desire arises again and again to repeat it. Whatsoever you have known in your past, you go on asking for again and again in the future. Your future

is nothing but your modified past. Your future is nothing but the desire to repeat your past.

And, of course, if you live a bored life, nobody else is responsible for it but you. You ask for boredom. And boredom is misery. You ask for boredom because you ask for repetition. Something happened; for example, you were sitting, and the first star of the evening was becoming visible. And you watched. And it was a quiet evening; and it was cool and birds were returning back to their nests. And it was silent and it was very musical and you were in tune. Just watching the star becoming visible you felt beautiful. Now, you have tasted something -- you will gather it like a treasure. THIS treasure will make you miserable.

First, you will hanker for it again and again. That hankering will create misery. And it cannot be repeated by your hankering, remember -- because it happened only because there was no hankering in you. You were simply sitting there not knowing what was going to happen. It happened in a state of innocence. It happened in a state of non-expectation. It happened because you were not looking for it. That is a basic ingredient in it. You were not looking, you were not asking. In fact, you were not desiring -- you were simply there. Suddenly you became aware: the first star. And IN that moment when you became aware of the first star, you were not thinking that it was happiness, remember that too. That comes later on; that is a recapitulation. In that moment you were simply there -- not happy, not unhappy, nothing. These words don't mean anything. Existence is so vast that no word is meaningful about it.

But then it is gone and there remains a memory. And you say again and again, "It was beautiful -- how beautiful! how divine!" Now a desire arises to repeat it every evening. Next day you are waiting again, but now the whole situation has changed: you are waiting for it, you are looking for it. You want to repeat the old experience. Now, this is something new which was not present in the previous experience. So this won't allow you. You are looking too much. You are not relaxed; you are tense -- you are afraid you may miss the first star. You are apprehensive. You are worried whether it is going to be again or not. It is not going to be.

First, it is not possible now because you have lost that innocence, that unexperienced state where no memory existed, where past was not, where future was not. Secondly, if some day it is repeated it will be boring because it will be a repetition. You have already known it. The beauty is in the new, it is never in the old. The beauty is in the fresh, it is never in the dead. The beauty belongs to the original, never to the carbon copy. The beauty is when an experience is firsthand, not secondhand. Now, if it happens at all, it will not make you happy; it will be a secondhand experience. And remember: God is never secondhand. God is always fresh.

To know that God in the beauty of the evening, or in the beauty of a bird on the wing, means you have to be absolutely innocent. The past has to be completely dropped and the future is not to be allowed to interfere. Then, and only then, there is beauty and there is benediction, there is blessing, there is happiness and bliss.

Once you experience something, you start asking for it, you become a beggar. Then it will never happen. And you will carry the memory like a wound.

Have you watched it? Watch it: whenever you are happy, in that moment you don't know it is happiness. It is only afterwards, when the experience is gone, faded away, is no more, then mind comes in and starts looking for it, starts comparing, evaluating, judging, and says, "Yes, it was beautiful! so beautiful!" When the experience itself was present, mind was not present.

Happiness is when mind is not.

And when mind comes in, happiness is no more there. Now there is only a memory, a dead memory. Your lover is gone; you are just carrying a letter written by your lover. The flower has faded; just an image in your mind. This image will not allow happiness to enter again in your being -- this image will be the barrier, will be the rock.

Buddha says: Don't carry the past and don't ask for the future -- just be herenow. And then there is no-mind. And the body simply follows that no-mindness.

Right now the body follows the mind, and the mind is the culprit -- and you go on punishing the body. It is almost like a small child: he comes running into the room, gets hit by the door, becomes angry at the door, starts beating the door -- as if the door is the culprit.

Not only children but even grown-up people do such things. You are writing and your fountain-pen is not flowing well; you become angry and you throw it on the floor -- you punish the fountain-pen! And still you think man is rational? And still you believe man is a rational being?

When you come home angry, have you watched? You open the door in such anger, you bang it. Now, the door has not done anything to you.

It happened once: A man came to see a Zen Master; he banged the door, he threw his shoes. He came to

the Master, bowed down, touched his feet. The Master said, "I cannot accept your greeting. You first go and ask the door to forgive you, and the shoes."

The man said, "What are you talking about?! Do you want me to become a laughing stock?" -- and there were so many people sitting around.

The Master said, "If you don't do this then I am not going to allow you to be here -- you simply get out! If you can insult the door and if you can insult the shoes, then you have to ask for their forgiveness. When you insulted them, then you never felt that you were doing something ridiculous? Now you feel ridiculous? Go and do it!"

And the man went. He asked -- first he looked a little foolish, felt a little foolish, and people were watching -- but he asked to be forgiven. He said, "Sir, please, I was not conscious and I have done something wrong unconsciously, forgive me." And he was talking to the shoes and to the door, and when he came back he was a totally different man.

The Master took him close and hugged him. And the man said, "It is tremendous! When I was asking to be forgiven, first I looked foolish, then suddenly I felt so good -- I have never felt. I actually felt they have forgiven me. I felt their compassion and their sympathy and their love."

You go on behaving in such unconscious manners. That unconscious mannerism of your behaviour is all that Buddha means by the word 'mind'. Mind is your sleep. Mind is your absence. And if the body follows this mind, this sleepy, drunk mind, don't get angry at the body.

"THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING."

When the mind is calm it becomes no-mind. No-mind and a calm mind mean exactly the same thing; they don't mean two different things. A calm mind, a cool mind, is a no-mind -- because mind is the fever. Mind is the continuous anxiety, tension, the disease -- yes, the disease is the mind. When the disease has disappeared, you function from a state which is of no mind, and then the body follows it.

The body is a follower. If you have mind, the body follows the mind; if you have no-mind, the body follows the no-mind.

But don't start fighting with the body. Don't be stupid.

"IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?" THEREUPON THE BUDDHA RECITED THE GATHA: "PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION." THE BUDDHA SAID, "THIS GATHA WAS TAUGHT BEFORE BY KASHYAPABUDDHA."

BUDDHA SAYS,"There have been millions of Buddhas before me and there will be millions of Buddhas after me."

This is something very new in the world of religions.

Mahavir says, "There have been only twenty-three TEERTHANKARAS before me, and there will be no TEERTHANKARA any more."

Mohammed says, "There have been only four prophets before me and there will be no prophet any more after me."

Jesus says, "I am the only begotten son of God."

Buddha is rare. He says, "There have been millions of Buddhas before me, and millions of Buddhas will be after me." And this seems to be truer -- because only twenty-three TEERTHANKARAS in the whole infinity? Then what about Ram, then what about Krishna? They are not included in the Jain TEERTHANKARAS.

Mohammed says, "There have been only four prophets before me" -- then what about Mahavir? and what about Krishna? and what about Buddha? They are not included in it.

And Jesus says, "I am the only begotten son." This looks absurd, that God should have only one son. And what has He been doing afterwards? Following birth control? This looks absurd, and creates fanaticism. Then the Christians think they are superior because they are the followers of the only son that

God has. Others are prophets, at the most, if they recognize them at all. But theirs is the only son of God. That creates ego, superiority.

Hindus say they have only twenty-four AVATARAS. A few centuries ago they had the idea of ten avataras. Then they expanded it a little -- mm? -- because Jains were claiming twenty-four TEERTHANKARAS so there was great competition. So they said, "Okay, we will also have twenty-four." The number twenty-four became very standard; even Buddhists started saying that there are only twenty-four Buddhas. And when TEERTHANKARAS are twenty-four and Buddhas are twenty-four then to have only ten AVATARAS looks a little poor. So Hindus extended the idea; they dropped the idea of ten AVATARAS; they also claimed they have twenty-four AVATARAS. But what about Mahavir? What about Adinatha? They are not included.

Buddha includes all. He is tremendously inclusive. And he creates no superiority; he says millions of Buddhas have been before and millions will be afterwards. The world has never lacked Buddhas -- and that is how it should be! because to be a Buddha is just to be aware of your nature. It is nothing special. It looks special because you have not tried it; otherwise it is your own treasure, it has only to be claimed.

And look at the beauty of it: Buddha claims nothing special for himself. He says many Buddhas have been, millions; and millions will be afterwards. Look at the beauty of his declaration: about himself he is saying, "I am just one in millions -- nothing special about me!" This is how a really religious person should be: nothing special, very ordinary. When there are millions of Buddhas, then how can you be special? You can be special if there is a limited number.

There was much conflict, because when Mahavir claimed that he was the twenty-fourth, there were eight others who were claiming that they were the twenty-fourth. There was trouble! Nobody was ready to believe in the other, and there are no ways to prove it really. How can you prove who is the real TEERTHANKARA?

A few chose Gaushalak and followed him; a few chose Mahavir and followed him. A few chose others -- Ajit Keshkambal, Sanjay Vilethiputta, and there were other claimers -- how do you decide? Christians say that Jesus is the only son of God -- and Jews crucified him. How do you decide? They thought he was a cheat.

Jews are also waiting for a Messiah, they have been waiting for centuries, but they never allow anybody to become that Messiah -- because then for whom will they wait? They are hoping and hoping and hoping, and they have waited so long that now it has become habitual for Jews -- they don't allow anybody. Jesus claimed; many others have claimed after Jesus -- but whosoever claims that "I am the Messiah" has to be destroyed, has to be rejected, has to be proved a cheat.

The Messiah is certainly to come, but they don't allow anybody to claim it. Centuries of waiting and they have become addicted. Now they will wait -- even if God comes they will crucify Him, because they will say, "Who wants you? We love waiting, we exist in our hope." Jews go on hoping.

But everybody tries -- Jews think they are the chosen race, that God has chosen them specially; Hindus think they are the chosen race; Jains think they are the chosen ones. Buddha is rare. Buddha says there were millions of Buddhas before, countless. In fact, he has said that if you count the grains of sand in the Ganges, there have been more than that many Buddhas before, and there will be more later on. This makes his own stature very ordinary, but this is his beauty.

Not to claim for any extraordinariness is what extraordinariness is. And when you claim, when you claim you are superior, you are simply showing that you suffer from an inferiority complex.

Now, Mohammed says there will be no prophet any more. Why are you closing the door? Now if somebody claims "I am the prophet," Mohammedans will kill him -- because Mohammed has closed the door. But who is he to close the door? The door belongs to nobody, or it belongs to all. How can he close it?

And why in the first place this idea? Mahavir thinks he is the last, Mohammed thinks he is the last, Jesus thinks he is the last -- then what do you mean by this? You simply don't allow evolution, you don't allow any new idea to evolve. You close the door, you make a closed dogma, so that nobody can disturb the dogma

Buddha keeps all doors open: he says millions.... He remembers this GATHA from some past Buddha, Kashyapabuddha was his name. He says, "This gatha was told by Kashyapabuddha."

"PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION."

THE WILL MEANS THE EGO. The will means to fight against existence. Whenever you see somebody fighting upstream, you say, "He is the man of will-power." What do you mean by will-power? All will is against God. You fight with it. You try to do something which is not in the nature of things. You try to force something. If you are violent with nature, then you have will.

Many people come to me and they say, "Osho, somehow help us to have more will-power." Why? Am I your enemy? Should I help you to become more mad? Will-power? But in the West, will-power is very important; because the whole West thinks that to have a strong ego is a must, you should have will-power, you should develop will-power. Thousands of books exist in the market on how to develop will-power. And they are sold, because people want to be more and more refined in their egos.

Buddha says: "PASSIONS GROW FROM THE WILL... desires grow from the will." The I, the ego, is the root of your mind. Your whole mind is centred around the I.

"THE WILL GROWS FROM THOUGHT AND IMAGINATION..." Thought comes from the past; imagination means movement in the future. Whatsoever you have experienced, thought, learnt, that is your ego. And whatsoever you want to experience in your future, would like to have in your future, is your will. These are two aspects of the same phenomenon.

"WHEN BOTH ARE CALMED..." when thought is no more there, means when past is no more there, and when imagination, projection, dreaming, future is no more there: "WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION. " Buddha says then ALL sensualism disappears; then one is no more greedy for senses and the experience of the senses.

Remember: by the disappearance of sensualism he does not mean that your sensitivity disappears -- you become tremendously sensitive. A sensual person is not a sensitive person; a sensual person is very gross, very rough, very primitive. A sensitive person is very developed, highly developed; he is very receptive. A sensual person is after pleasure, and the sensitive person is one who knows bliss is here and he is open to it, and he goes on being showered by the divine bliss. He soaks it up like a sponge. He is sensitive.

The sensual person is always after something, trying to achieve -- money, power, prestige. The sensitive person is simply alive herenow, enjoying the beauty that is available. When tomorrow comes then tomorrow will take care of itself.

That's what Jesus means when he says, "Think not of the morrow." That's what Jesus says when he shows to his disciples the lilies in the field and says, "Look, how beautiful they are! And they toil not. They are simply here; they don't worry about what is going to happen tomorrow. Even Solomon, in all his glory, was not so beautiful," says Jesus, "as these poor flowers of the lilies."

A sensitive person is a flowerlike person, open to existence, enjoying it -- enjoying it tremendously -- but not seeking anything. His search has dissolved. He is not chasing anything.

I have heard:

A man lost everything at the casinos in Vegas. He tried every one in town and each was a disaster. All he had left now was a Kennedy fifty-cent piece. He kept tossing it in the air -- a la George Raft -- as he walked along the street trying to figure out a way to get another stake, when his coin slipped out of his fingers and fell into a grating in the middle of the street.

Our hero was after it like a shot, but before he could grab it he was hit by a taxi and carried off to the hospital with a broken leg.

He was out in a couple of months, and with the settlement from the insurance company he started back to the casinos. On the way, he limped past the same grating where he had lost his coin. He started to look down to see if he could find it when he was hit by another taxi, and he was back in the hospital with his other leg broken.

"How could you get knocked twice in exactly the same place?" the nurse asked him. "I mean, what in the world made you go back to that stupid grating?"

"That was my good luck charm," he explained, "and I didn't want to lose it."

People go on chasing, go on being hit every time. Their whole life becomes just wounds and wounds and wounds, but again and again they go on chasing the same things -- as if they don't see what is happening to them.

A man of sensitivity remains wherever he is -- and God seeks him. And a man of sensualism rushes from here to there, from there to somewhere else, chasing and chasing. And this is the beauty of the whole process: if you are chasing God you will never meet Him, because you don't know where He is. If you are chasing happiness you will never meet it, because you don't know the whereabouts, you don't even know the face of happiness -- even if you come across her, you will not be able to recognize her. The person who is sensitive simply sits wherever he is and happiness comes to him, and bliss comes to him, and God comes to him.

This is to be remembered: It is not only you who are seeking God -- God is also seeking you. And the case is such that He comes and knocks at your door, but you are never there. You are somewhere else. He goes on knocking at your door but you are never found there -- because the door is in the present and you are in the future or in the past.

The Buddha said:

> "FROM THE PASSIONS ARISES WORRY, AND FROM WORRY ARISES FEAR. AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY."

OBSERVE IT. These are not theories. These are facts of life. Buddha is not a theoretician, not a metaphysician -- not at all. He is just a scientist of the basic facts of life. He talks only about a fact. You need not believe in it. You have simply to watch and you will find the truth of it.

He says: "FROM PASSIONS ARISES WORRY..." Whenever desire arises, worry arises: how to get it? how to reach it? how to achieve? You are worried. When you are worried there are a thousand and one alternatives. Then more worry arises: which will be the right alternative to reach to it? which will be the right path? And then fear arises: whether you will be able to reach? There are so many competitors in the world, and so many people have tried and failed. Look at Alexander and Genghis Khan and Nadir Shah -- and so many people have tried, and tried so powerfully, tried so hard, and still they have failed. What is the guarantee that you will succeed? Then fear arises. These are simple facts!

A man comes into a store to buy a suit. The salesman tries one jacket on him after another. He says to the customer, "Turn around, let's see it in this light; now let's look at it in the rear-view mirror; now from this angle, now this angle." Still the man asks to try on other jackets.

Finally the boss comes up to them and picks out a jacket. The customer puts it on and buys it immediately. Says the boss, "See how easy it is to make a sale?"

"Okay," says the salesman, "you made the sale -- but who made him dizzy?"

Once a passion is there it will make you dizzy -- worries, apprehensions; what to choose, what not to choose; where to go, how to go; what will be the right technique, the right method, the right approach? And then the fear: whether you will be able to make it? A constant fear. One becomes dizzy.

Passion is the salesman. And then comes the devil: the boss. Then you are thrown in hell. Desire makes you dizzy. And nobody can be certain, nobody.

I was reading a beautiful anecdote:

Father O'Malley and Rabbi Cohen were playing golf. On the third hole, Father O'Malley hit one into the rough, and he hollered, "Oh, shit!" And he looked up to heaven and said, "Dear Lord, I'm terribly sorry. It was an oversight." On the fifth hole he made another terrible shot into the rough. Again he shouted, "Oh, shit!" Again he looked up to heaven and said, "Dear Lord, again please excuse me. I'm terribly sorry." On the ninth hole, same thing again, into the rough. He hollered "Oh, shit!"

Just then there was a bolt of lightning and Rabbi Cohen was struck and killed. A loud rumbling was heard in heaven and a voice saying, "Oh, shit!"

Even a God can miss! so what is the guarantee of your ever being successful? One goes on being afraid, trembling, shaking with fear.

Passions create worry; worry creates fear -- AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY.

But people have only passions in their lives, that's why they have only worries and fear and nothing else. They come to me -- so many people -- and they want to get some peace of mind, they want a way to get OUT of their worries. But if you tell them, "Get out of your passions," then they are not ready to follow you. They want some mantra, some cheap thing, so they can go on desiring, they can go on chasing their passions -- and still remain unworried.

A politician used to come to me, and he would always say, "Somehow, Osho, help me to have some peace of mind."

I said, "Being a politician you should not ask for it -- it never comes in the way of a politician. Peace of mind? If it can happen to a politician, then are the saints fools? What are they doing? Then why should they leave ambition? It can never come. Ambition creates tension, worry. You get out of your politics!"

And he would say, "You may be right, but right now I cannot get out of it."

Then I told him, "Then you be at ease with your tensions, accept them. You are trying to do something which is not possible. You want to eat the cake and have it too."

Then he started going to Maharishi Mahesh Yogi. For many days he didn't turn up. One day, suddenly we met in a train. I asked him, "You have not been coming to me for many days."

He said, "What is the point of coming to you? You say get out of politics. Mahesh Yogi is better. He says, 'Wherever you are, I will make you more efficient. You are a politician? You will become a better politician -- just do TM.'"

Now that fits, that completely fits. You are not to change anything; just repeating some foolish thing -- blah, blah, blah -- and that's all. Twenty minutes you repeat it and wherever you are, all success is guaranteed to you, all efficiency is guaranteed to you. Even thieves are doing TM, smugglers are doing TM, politicians are doing TM. The smuggler thinks that if he does TM he will never be caught, he will become more efficient.

Meditation is not so cheap. Meditation is a total transformation of your being. And a great understanding is needed and a great intelligence.

Buddha's sutras are only for those who are really intelligent people and who really want to get out of the misery that they have created around themselves. It is only for those who are really fed up with misery and are ready to get out of the trap.

It is up to you, it depends on you. You have created it! Once you understand how you have created it, it will disappear -- because then you will not be able to create it any more.

The Discipline of Transcendence, Vol 3

Chapter #10
Chapter title: While I Am Here, Enjoy Me

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The first question:

IT IS A SIGHT FOR GODS TO SEE THAT SO MANY MEN AND WOMEN, MOSTLY YOUNG AND INTELLIGENT, FROM ALL OVER THE GLOBE, HAVE GATHERED AT YOUR ASHRAM TO SEEK TRUTH

AND TRUE RELIGION. BUT AREN'T YOU AT THE SAME TIME LAYING THE FOUNDATION OF ANOTHER ORGANIZED RELIGION, A GLOBAL ONE THIS TIME, WHICH WILL AGAIN TURN INTO IMPEDIMENTS IN THE WAY OF TRUTH AND RELIGION ITSELF, OR DO ORGANIZED RELIGIONS TOO PLAY A POSITIVE ROLE?

THE FIRST and the most important thing to remember is: never think of the future, and never be entangled with the past. While I am here, enjoy me. While I am here, don't miss this opportunity.

This is mind playing games. You are not enjoying me. You are not delighted -- you are creating a worry for yourself. Now the worry is about the future -- who are you to be worried about the future? And how can you manage to control it? -- there is no way. The future will take its own course. We cannot manage the future in a certain way, that it should be so or should not be so. All efforts have always failed.

Buddha tried that there should not exist any organized religion in his name. He tried that there should not be any image made of him, but there are more images of Buddha than anybody else in the world. There are a few temples which are called 'thousand Buddha temples' -- one thousand images and one. There is one temple in China, a cave temple, which has ten thousand Buddha images.

Even Buddha couldn't manage it. There is no way to manage it. The only way is to use the present, and leave the future for the future. There will be people; we will not be here -- what they are going to do with my words, it is their freedom. If they want to make chains out of them, that is their freedom. If they want to be liberated by these words, that is their freedom. If they want to make a prison out of the temple that we are creating, then it is their freedom! and it is their choice. Who are we to interfere?

Now, Krishnamurti tries to interfere with the future. He thinks continuously about what will happen in the future, so no clue should be left for the future, so the religion cannot be organized. But to be constantly concerned so much about the future is wrong. Who are we? The future belongs to the future and will belong to future generations -- they will do whatsoever they like to do.

One thing I can say: it is their freedom, whatsoever they do, and I have nothing against them. If they want to live in prisons, they will live in prisons. They will find a way to make a prison out of anything -- they have always done so.

I am not concerned with the future at all. I am totally herenow. And this is what I would like you to be also, here and now. Whatsoever is transpiring between me and you, don't allow any interference. This idea is just a trap of the mind. This is the first thing I would like to say.

THE SECOND THING: even organized religions play a positive role. The positive role consists in provocation, in challenge. Even the prison plays a positive role: it provokes the spirit of the courageous; it becomes a challenge for freedom -- it has its role, its function.

I am not saying to live in the prison. In fact, the prison itself forces you to get out of it. The prison itself can be used in a positive way. If you are thrown in a prison, your spirit will continuously meditate and think about how to get out of it, how to find ways and means to escape. In a prison the courageous soul will start brooding and dreaming about freedom. The bigger the prison, the greater the enforced structure of it, the more the challenge will be. Only cowards will accept it.

But cowards, even if they are out of prison, will remain in prison because they are not going anywhere -- they are imprisoned in their cowardice. And the courageous, even in a prison, will try to break through, they will try to get out. And in that very effort to get out, a strength is born. In that very struggle to get out, a new being is born; they have a new sense of urgency, a new force and power.

Nothing is wrong. But remember, when I say nothing is wrong I am not saying to relax and go to sleep in a prison. I am saying the prison can be used in a positive way. Even your home can become a prison if you use it in a negative way -- that's what it has become for millions of people. They live in their homes, but they live in a prison. They call it their home, but it is their cowardice. They have lost the adventure of the soul. They are no longer adventurous. They are no longer wanderers. They are no longer interested in the unknown, in the unfamiliar. They always carry their maps wherever they go. They always have their guides wherever they go. They live a borrowed life. They don't have any passion to live fresh, to live young. They don't have any passion to move into the uncharted territory, to go to the ocean, to go into danger, and to face life.

When you are in danger and you are facing life, you are for the first time in contact with your soul. The soul is not cheap. You have to put everything at stake. That's why I say even an organized religion can be a positive thing.

Buddha was born as a Hindu. Hinduism became the prison. He tried hard to get out of it, and he succeeded. Krishnamurti was trained in a certain discipline, was an inmate of a prison called theosophy -- but he tried hard, broke out of it, became free of it. If you ask me I will say one thing: if there had been no theosophical imprisonment for him in his childhood, it would have been difficult for him to become a free man. Annie Besant and Leadbeater and other theosophists created the whole situation -- unknowingly, of course, they were not meaning it. They were trying to do something else. They were creating a dogma around him, a cult around him. And they were so hard upon him that it became really impossible to live in it. He HAD to get out of it. The credit goes to those people -- Leadbeater and Annie Besant.

If the prison had been a little more comfortable, if the prison had not been so hard and if the discipline imposed had not been so arduous, if the ideals had not been so superhuman, if he had not been asked to play a role so unnatural to him, he might have relaxed, he might have accepted it. That's what has happened to you.

A Christian remains a Christian because Christianity is no longer a great pressure. On Sunday you can go to the church -- it is a formality. It remains the life of a non-Christian. You go on fulfilling the formalities of being a Christian. Your Christianity is not even skin-deep, and the church does not demand much. The church says, "You just come on particular days to the church: when your child is born come to the church for the baptism; when somebody dies, come to the church; when there is marriage, come to the church -- these three things will do and you will remain a Christian. Sometimes on Sundays come and participate in the ritual."

Nothing much is asked. The prison is not much of a prison. It is almost as if you are free, only on Sundays you go to the jail and sit there for one hour and come home and you are again free. Who bothers? Who will fight against it? It is so convenient and comfortable.

That's why so many people are Hindus and Mohammedans and Jains -- nobody is asking. These religions are just formal rituals; they don't challenge you. Nothing is at stake. Very difficult to get out of them -- because the prison is very lukewarm. You have become adjusted to it. It is so convenient and comfortable that you have become adjusted to it. It looks almost like a good policy, a good compromise.

Krishnamurti fell into the hands of a very fanatical group -- theosophists. It was a new religion. Whenever a religion is new, it is very fanatical. By and by, it relaxes and compromises and becomes just a social phenomenon; then it is no more religion. Theosophy was just in its beginning, and Krishnamurti was only nine years old when he fell into the hands of those fanatics. They tried hard. They wouldn't allow Krishnamurti to meet and mix with ordinary children -- no -- because they had a goal that he had to become the world Teacher, JAGADGURU. He had to become the coming-Buddha; he had to become the incarnation of Maitreya.

He was not allowed to move with any girl, because he might have fallen in love and the whole dream of the theosophists would have been shattered. He was constantly guarded. He was not allowed to move alone; somebody was always with him, watching him. And he was forced to follow very strict rules: three o'clock in the morning he had to get up and take a cold bath; and then he had to learn Sanskrit and he had to learn French and he had to learn English and he had to learn Latin and Greek -- because a World Teacher should be well cultured, sophisticated. Just a nine-year-old child!

When he was twelve years old, they started forcing him to write a book. Now what can a twelve-year-old child write? In fact, the teacher, Leadbeater, he was writing in his name. Krishnamurti would write and Leadbeater would correct it and make it perfect. The book still exists. A beautiful book, but you cannot expect it of a boy just twelve years old. It is not from him. Even Krishnamurti cannot remember it. When he has been asked he has said, "I don't remember when I wrote it -- I don't remember at all how it came into being."

And they were talking nonsense -- esoteric nonsense: "In his dreams he goes to the seventh heaven, and there God Himself is teaching him." And just a twelve-year-old child -- very vulnerable, soft, receptive; he would trust. And these people were world-famous; they had great names. And the movement was really big and worldwide; thousands and thousands of lodges were opened all over the world.

Just a twelve-year-old boy had become a world-famous personality. Wherever he was going, thousands of people would gather just to see him. If you look at those pictures, you feel pity for him, compassion. He was continuously in a cage. And it was natural, I think it would have happened to anybody -- it had nothing to do with Krishnamurti. Anybody in his place, if he had any spirit left, would have renounced this whole nonsense, and would have come out of it. It was too much of a prison.

He could not write letters to anybody because he might have made some relationship through the letters.

A World Teacher needs to be completely unattached. He started feeling a little love for a woman who was old enough to be his mother, but even that was stopped. It was nothing to do with sexuality or anything; he just started feeling love from the woman. The woman was already a mother of three children -- but the theosophists wouldn't allow it. They stopped it.

He was completely in seclusion, never allowed to move into the outside world. He was not allowed to enter in any school, in any college, because there he would meet ordinary people and he would become ordinary. Special teachers were appointed; he was taught specially. And all around him, just a nine-year-old boy, all around him such big talk -- of Masters, Master K.H. sending messages, letters falling from the roof. They were all managed! Theosophists were caught later on -- they were all managed: the roof was specially made and a letter would drop suddenly, and it was for Krishnamurti -- a message had come from the unknown.

Just think of a small boy.... No freedom allowed became a great urge to be free. One day -- nobody was expecting it, that he would renounce it -- the theosophists had gathered from all over the world for the first declaration in which Krishnamurti was expected to declare that he was the World Teacher and that God had entered into him.

Suddenly, without saying anything to anybody.... He could not sleep the whole night. He brooded over it: he has become a slave, and they are all do-gooders; they have made you a slave because they want to do good to you; and they love you and their love became nauseating; and their well-wishing became poisonous. The whole night he brooded: what is he to do? Whether he has to continue and become part of this nonsense, or get out of it?

And blessed he is that in the morning when they had gathered and they were waiting for God to descend in him and to declare that he is now no more Krishnamurti but Lord Maitreya -- Buddha has entered in him -- he suddenly declined and he said, "It is all nonsense. Nobody is descending in me. I am simply Krishnamurti and I am nobody's Master. And I am not a Jagadguru, not a World Teacher. And I dissolve this nonsense and this organization and the whole thing that has been made around me."

They were shocked! They could not believe it: "Has he gone mad, crazy?" They had put much hope in him, much money; it was a great investment, years of training. But it was going to be so. If he had been absolutely a dead man, then only would he have accepted it. He was alive. They could not kill his life, that aliveness exploded.

If he had been a dull, mediocre mind, maybe he would have accepted -- but he has an intelligence, a tremendous awareness. He got out of it. That whole movement and the whole organized thing functioned as a positive challenge.

As far as I see, nothing can hold you. If you are alert, you will use organized religion as a challenge. If you are not alert, then organized religion or no organized religion, wherever you are you will create an imprisonment around you. You carry it around you -- in your cowardice, in your fear, in your urge to be secure and comfortable.

The second question:

> FOR THE LAST TWENTY-FIVE YEARS I BELONGED TO THE ORGANIZATION OF THE SEVENTH DAY ADVENTIST CHURCH, (SATURDAY SABBATH). THOUGH I AM CONCENTRATING IN LISTENING TO YOU, I HAVE NOT PASSED THE STAGE OF CONFLICTS. ONE OF THE CONFLICTS HAS BEEN WHETHER ELLEN G. WHITE, THE FOUNDER OF THE CHURCH, WAS THE MESSENGER OF GOD OR NOT.
> WOULD YOU PLEASE EXPLAIN IT TO ME.

EITHER EVERYBODY IS A MESSENGER OF GOD, OR NOBODY. The whole idea that somebody is a prophet and somebody is a TEERTHANKARA and somebody is a messenger or a Christ is absurd. You all come from the same source. We all come from the same root. Nobody is special. And this is what a religious man tries to live.

A religious man is one who sees that he is ordinary. A religious man is one who sees that he is exactly the same as others, and he does not pretend to be special -- because the very idea that "I am special" is foolish; the very idea that "I am the chosen one" is egoistic. And a religious man cannot claim that -- a

religious man has no claim.

He simply accepts and he realises that he is a part of this cosmos as you are a part of this cosmos. He never puts himself above you. This is his superiority, that he never puts himself above you. This is his 'aboveness', that he never thinks that he is extraordinary or special in some way. He never carries the attitude of 'holier than thou'. He knows that you are also gods and goddesses. Maybe you don't recognize it -- that's the only difference.

The difference between me and you is only one: I recognize who I am; you don't recognize -- but there is no other difference. You are exactly the same as I am. You are a Buddha asleep, but there is no question about any difference. A Buddha is a Buddha, whether asleep or awake. You may not have come across your divineness, you may not have tried, you may not have opened the door of your inner treasures, but the treasure exists. You may think that you are not special and I am special, but how can I think the same way? You may think that -- it is natural.

People may have thought that Christ was special -- that is natural, because Christ LOOKS special. He IS special in a way, because he has recognized his godhood, and in that very recognition he has become luminous, a clear light without any smoke, a pure flame. People recognize that he is special. But how can Jesus say he is special? In recognizing his own inner flame, in recognizing his own inner godhood, he has recognized everybody's godhood -- not only about human beings but about trees and birds and animals, even rocks. Even rocks he knows now are gods -- fast asleep, snoring. Some day or other rocks will awaken and will become gods!

You may not see who you are, but I am seeing who you are. The day I recognized who I am, I recognized everybody's innermost core. A religious person cannot think he is special. And a religious person cannot think that you are condemned, that you are sinners. A religious person starts laughing. He laughs at you because you are a saint and thinking yourself a sinner. He laughs at you because you are God and thinking yourself somebody else. The whole thing seems to be absurd -- what a drama! Everybody is having a mask and has completely forgotten his own original face. Your original face is God's face.

So whosoever tries to prove that he is special, whosoever -- Ellen G. White or Reverend Moon or Satya Sai Baba -- whosoever says that he is special is simply asserting that he has not yet known.

Satya Sai Baba said, "How can ants know the depth of the ocean?" Now this is foolish, this is stupid, because ants are as much gods as Satya Sai Baba. If you ask me whether Satya Sai Baba is a god or not, I will say yes, he is a god -- he is a FRAUD god but God all the same. He is a magician god, he is lost in magic. Somebody may be a fool, then he is a foolish god -- but I cannot deny that he is a god, I cannot say that. Everybody is God playing different roles.

You cannot say that somebody else is just like an ant -- even ants are not ants. That's what a religious person recognizes. He said, "Dogs can go on barking but the stars will not fall down." Now you are looking at the dog in a very condemnatory way. And 'dog' is nothing but 'god' read backwards. And who is dog? About whom are you talking? Dogs exist not, because a dog is also a god -- pretending to be a dog, playing the game of being a dog.

A religious person, one who has come home, recognizes that the whole existence is divine, unconditionally divine. There are not 'gods' and 'not gods' -- the whole existence is made of one fibre and that fibre is divinity.

But there are people who go on searching new trips for the ego. Sometimes it is money, sometimes it is politics, sometimes it is religion, but the search is the same -- the ego. And religion happens only when there is an ego-loss; when the ego is lost, when the ego is shattered, and you are suddenly there with no idea of any 'I'. You are, but there is no 'I' in it.

I am not saying become humble, because the ego can even try that -- it tries! It can become humble. It can pretend to be humble, but then look in the humble man's eyes: he says "I am nobody," but he is waiting for you to say "You are the greatest man." He says, "I am humble, I am just dust on your feet," but don't accept him. Don't say, "Yes, we know -- we have always known. You are not saying anything new to us," otherwise he will never be able to forgive you. He will take revenge. He's not saying that you have to accept it. In fact, he is saying, "Look -- how humble I am! Look, here is the most humble man in the world!" But the game is the same: "I am the most humble man in the world -- but 'I' am."

Somebody says, "I am the richest man in the world." Somebody says, "I am the most powerful man in the world." Somebody says, "I am the most humble man in the world." Where is the difference?

I am not saying become humble. Ego can become humble. I am talking about ego-loss. You have to see into the ego: its complexity its subtle games. You have to become aware of all its games. One day when you

have looked into all its games, it simply disappears. Just by looking into them, just a clarity, just an awareness, and it disappears. It disappears as darkness disappears when you bring light into the dark room. Just bring awareness.

I am not saying practise humility, and I am not saying become a humble man. I am saying, whosoever you are, just bring light to your life, bring a little more awareness, and you will see that ego is like darkness disappearing. One day when there is no ego, there is no humbleness either.

A really religious person is neither humble nor egoistic -- he is simple. A humble person is very complex: he has practised humility. Anything practised is always complex, and anything practised is always false. Anything practised means simply a pseudo thing.

Practice means you are imposing something upon yourself which is not there inside you in the first place. Otherwise, what is the need of practising it? If you have understood, you have understood -- there is no need for practice. Practice simply means you are trying to substitute understanding with practice. But nothing else is going to help except understanding, awareness.

I have heard:

Jesus is about to walk on the waters of the Dead Sea. He begins walking on the sea, and he turns to his disciples and says, "Trust in me, come follow me, and walk on the sea." Eleven of his disciples begin to follow him. Only Thomas remains behind on the shore.

When the others inquire of him, Thomas explains that he had better stay dry as the cold waters are liable to affect his rheumatism.

Jesus turns his head and says to Thomas, "Thomas, trust in me. Come follow me and walk on the sea."

So Thomas begins to walk and is quickly in water up to his knees. Thomas cries, "Jesus! Jesus!"

And Jesus once again says, "Trust in me, come follow me and walk on the sea."

This goes on with Thomas calling for Jesus' help as Thomas continues to walk on.

When the water has reached to the chin of Thomas, Peter turns to him and says, "Thomas, why must you always be different? Why can't you walk on the stones like everyone else?"

THERE ARE PEOPLE WHO CAN'T ALLOW THEMSELVES to be like everyone else. They have to be special in some way or other. This is a disease, a neurosis.

You canNOT be different. Basically, we all belong to one consciousness. All differences are superficial, just on the surface. Of course, you have a different skin and I have a different skin. Somebody has a white skin and somebody has a black skin, and somebody has a different nose, and somebody has a different colour to his eyes, and somebody has a different colour to his hair -- but deep down, the deeper you go, the more we are the same.

The English word 'self' is very beautiful. Its original meaning is 'same' -- self means the same. You use the words 'myself', 'himself', 'herself', 'themselves'. Myself, yourself: 'my' is different, 'your' is different, but the 'self' is the same. The word 'self' means 'the same'. Self is neither mine nor yours. When it becomes mine, it is 'myself'; then the 'self' has something added to it, plus to it. When the 'my' is dropped, there is only 'self' left; when the 'you' is dropped, there is only 'self' left. When the body and mind and the superficial distinctions are no more there, deep in the innermost core we are one -- we are just THE SELF, the same.

Don't try in any way to be special because all those trips are ego-trips and lead you into frustration and worry and fear.

But when somebody comes and claims, he can always find a few disciples. The reason is not that his claim is true; the reason is that people are in very deep uncertainty, people are in confusion. They want somebody to cling to. They want somebody to make them certain. When somebody comes and says, "I am coming as a special messenger from God"... and these people are almost mad people, and they will speak with such power, with such force, with such fire, that you will start feeling that there must be something in it. You start feeling because you are confused. You always wanted somebody to tell you how to live your life. You always wanted somebody to lead you. You always wanted somebody who is certain so you can get rid of your uncertainties. You always wanted somebody who KNOWS so you need not be worried about your ignorance.

Now here comes a man, and when he declares forcibly, fire in his eyes and magic in his words, a few people are bound to become victims of him -- they will trust him. And if you say to these people, "You are fools," they will not listen to you. Because it is not a question of whether their prophet is wrong or right; the moment you say their prophet is wrong, you are again bringing their uncertainty back, you are again making

them confused. They were confused; now they are no more confused -- they are following somebody.

Even a Muktanand can have followers, can get followers. Seeing it I am simply surprised. I cannot see how it is possible. A Muktanand getting followers? If it is possible, then you are unnecessarily waiting -- you can become a great leader. If Muktanand can become, then anybody can become.

I knew a man in Jabalpur who was a follower of Muktanand, and I told him, "You are simply foolish. You yourself can become a leader."

He said, "How can I become? I don't know anything about religion."

I said, "You come with me." I was going to Calcutta. I said, "You just come with me -- you keep quiet."

He said, "What do you mean?"

I said, "We are going to play a game just to make you clear about how things happen."

He followed me. I said, "Just one thing: you are not to say anything; you just keep quiet. When people ask some question, you close your eyes, you start swaying, and I will see that things happen!"

So he came with me. The host where we were staying, he asked me immediately, "Who is this man?"

I said, "He is a PARAMAHANSA. He keeps quiet -- he is a great soul."

The man said, "But we never heard about him, so how did you hear?"

"He never publicises, he is not a Mahesh Yogi, he does not believe in advertisement. He is very, very esoteric."

The man fell at his feet! The garland that he had brought for me... he forgot me completely. And that man, I had trained him in the train as to what to do, so he started swaying -- the host also started swaying! I said, "Look, your kundalini is rising!"

He said, "I can feel something; in my spine there is some sensation. I have never felt it and I have been to so many saints -- but this man is a miracle! Can't he say anything?"

I said, "He never speaks."

Within three days there was a great crowd -- people coming and bringing money and flowers. And in the night the man would say to me, "This is incredible! You must be doing something," he said to me, "because how can I raise their kundalini? I don't know anything about kundalini -- my own has not risen yet! You must be doing something, you are playing a trick -- otherwise, how can it happen? And one person can be a fool, but so many persons!" And rich people coming in their Cadillacs and Lincolns and Impalas, such.... And this man was an ordinary businessman.

Three days after when we came back I told him, "Now what do you want? Do you want to continue your old business?"

People need somebody to guide them. People need somebody to befool them. People need somebody to give them certainty. People are so shaky, uncertain of everything. Just claim -- just your claim... but it has to be very, very absolute. If you hesitate, you are gone; then in the spiritual world, in the spiritual supermarket, you are nobody. Claim absolutely, unconditionally, never hesitate! And that is one of the qualities of fools: they never hesitate. To hesitate you need some intelligence. A very intelligent person is always hesitant.

Lao Tzu says: "I hesitate on every step. I must be confused. My whole town, everybody that I know, is so absolute; people are so clever -- I must be muddleheaded, because I feel so shaky. Alternatives are there: what to choose, what not to choose?"

He is being ironical, he is joking. Always it has been so. An intelligent person is hesitant; an idiot, never hesitant. Have you ever seen buffaloes hesitant? They simply go on; on the road they don't bother about the traffic rules. You go on honking your horn -- they don't bother about you. They simply go like spiritual saints.

People are insecure, uncertain. They need somebody to claim. And when you need, somebody is bound to claim and exploit you.

The third question:

WHEN I LAUGH AT YOUR JOKES IN THE LECTURE I FEEL IT IS JUST A REFLEX, THAT MY LAUGHTER IS HAPPENING ON THE SURFACE AND NOT PENETRATING INTO MY BEING. I AM LAUGHING LESS AND LESS. NOW EVEN YOUR TOWEL MADNESS DOES NOT MOVE ME.
IS THIS A QUESTION?

IT IS A QUESTION AND A VERY SERIOUS ONE, because to me laughter is one of the greatest spiritual qualities.

Try to understand: only man, ONLY man, can laugh -- no other animal. It is possible only at the stage of man that laughter happens. If you come across a donkey laughing, you will go mad. Or a horse laughing -- then you will not be able to sleep again. Animals don't laugh. They don't have that much intelligence. For laughter, intelligence is needed -- the greater the intelligence, the deeper the laughter.

The laughter is a symbol that you are really human. If you cannot laugh, then you are below human. If you can laugh, you have become human. Laughter is a sure indication of humanity.

Aristotle says man is a rational animal. I don't believe it, because I have watched man and I don't see any rationality in him. My definition is: man is a laughing animal.

Laughter means you can become aware of the ridiculousness of things.

And also: man is the only animal who can get bored. Boredom and humour are two aspects of the same coin, two sides of the same coin. Only man can get bored and only man can laugh. These are the two specific qualities that exist in man. They are the definition of humanity. Animals are never bored. They go on doing the same routine every day, year in, year out, from birth to death -- they are never bored. You cannot see boredom on their faces, because for boredom also intelligence is needed.

The more intelligent a person, the more bored he is in the world. Buddha became BORED with the whole nonsense that is called life. He became bored with birth, he became bored with love, he became bored with death. In the East, religion is nothing but a search to get out of this boring existence, how to get out of AWAGAMAN -- this constant coming and going, this continuous birth and death. It is boring! It has nothing new in it. And the idea of many lives makes it even more boring.

Christians are less bored, Mohammedans are less bored, Jews are less bored, because they have only one life. You cannot be much bored in one life. Once you are born, and then you die after seventy years. In seventy years, thirty years you sleep, fifteen, twenty years you work -- continuously you are working -- three years you waste in eating. First you eat and then you defecate; so man is just like a pipe: in one end you go on pouring things, from another end you go on throwing out.

If you count all the activities of man, then shaving, standing before the mirror.... I was just reading an article: a man stands before the mirror -- and it is about men, it is not about women -- seventy days continuously, if we take it continuously, in his whole life. Seventy days he has been just standing before the mirror. Now look at the absurdity of it. And this is about MEN -- I think they have given the data about men and not about women because it cannot be counted. Women go on standing before the mirror, just looking at themselves. Once you have looked, finished! Now what are you looking for? Is something missing? Or can't you believe that it is you?

If you see the whole activity of life, it is boring. But if life is only one, it is not so boring. That's why Christians, Mohammedans and Jews cannot be very religious. Hinduism, Jainism, Buddhism, have brought another quality to religion. They say it has been so millions of times: rebirth, again and again; reincarnation, again and again. It is not one life; one life is only one movement of the wheel. The wheel has been moving since a beginningless beginning. And you have done the same thing millions of times, and still you are not bored? Then you must be absolutely stupid. An intelligent person is bound to become bored.

Boredom is human. And because man can become bored, man can laugh also. Laughter is another extreme of the same energy. The whole spectrum is between boredom and laughter.

That's why I use so many jokes -- because I know religious truths are very boring. So first I take you towards boredom, I go into delicate matters -- mm? -- I take you into boredom. When I see now it is too much and you will not be able to tolerate any more, then I tell you a joke. The pendulum swings back. You are happy again. Again I can bore you. You are fresh, you are ready. You can still tolerate again ten, fifteen minutes. When I see that now you are coming to your limit, that you will get mad at me -- I don't want to be killed -- again, immediately I talk about something so you can laugh, and you can forgive me.

Boredom and laughter are the most important qualities of human consciousness, but people are not ordinarily aware of either. When you get bored, before you become aware, you simply get occupied into some other activity which gives a new thrill, sensation. You go to the movie, you sit before the TV; you go to a friend, you start talking to somebody, the neighbour. You don't have anything to say, he has nothing to say -- you have talked about these things millions of times! Again about the climate, again about the weather, again about how your children are and how your wife is -- and you are not a bit concerned. But

you are bored. Something you have to do to forget it. You have to talk.

A person, in the usual daily routine, uses five thousand words. You may be thinking I am talking too much -- you are wrong. Once I have talked, I keep quiet -- but I never go beyond the limit of five thousand words. You spread it out over the whole day. I am finished in the morning. But I never go beyond the limit. I go on looking at the clock.

People go on talking just to avoid their being, avoid their boredom. The husband is bored with the wife, the wife is bored with the husband, the mother is bored with the children, the children are bored with parents -- everybody is simply bored! But we keep it below consciousness, otherwise you will start committing suicide. What will you do?

Marcel has written that suicide is the only important question, the only metaphysical question. It is -- because if the whole boredom becomes clear to you, what are you going to do then? If life is just a rut, then what is the point of it all? You go on avoiding it.

In a religious community it is brought to your notice; it is not allowed that you should avoid it. In a Zen monastery they have a very boring routine -- fixed, fixed for ever, for centuries. Never a thrill, never a sensation. In the morning they get up, they do their za-zen, they take their tea, they do their walking meditation, they go for their breakfast. And everything is the same: the breakfast is the same, the tea is the same; again they do za-zen, again they go into the garden to work. And have you looked at the Zen garden?

Around their meditation hall, they don't allow trees. They make a rock garden -- to bore you completely. Because trees change: sometimes it is spring and there are flowers and greenery, and sometimes it is fall and the leaves are dropping. Trees change! Trees are not monks. Trees go on changing round the year. In a Zen monastery they make a rock garden, so nothing changes. You go on doing the same thing every day, and you look out and there are rocks and sand, and the same pattern. Why?

Boredom has been used as a technique, it is a device. In Zen, boredom is used as a device: you are bored to death, and you are not allowed to escape. You are not to go outside, you are not to entertain yourself, you are not to do, you are not to talk, you are not to read novels and detective stories. No thrill. No possibility to escape anywhere.

And all the monks look alike: shaved. Have you noticed it? If you shave your hair, moustache, beard, you become almost a non-entity. Your face loses individuality. The monks look all alike, you cannot make out any difference. You see the shaven heads and you are bored. Hair gives a little style, a little difference -- all heads shaven look alike; with hair you can have a style. Somebody has a long hair-style, somebody a short hair-style; somebody is a square and somebody is a hippie. And there are a thousand ways to do something with hair. What can you do with the head? It is just the same -- the dress is the same, the head is the same, the food is the same, the rock garden is the same, and the meditation is the same. Year in, year out, for twenty years.

The work is to bring boredom to such a point where no escape is possible and you have to go through the breakthrough. When it is unbearable, when it comes to a crescendo and you cannot bear it, then it explodes. From that extreme, you jump. Suddenly all boredom disappears, because the mind itself disappears.

Boredom is an indication of mind. That's why animals are not bored. If you go to the very extreme, if you go on putting pressure, more and more pressure, then there comes a climax when you simply cannot tolerate any more, and the boredom disappears -- and with the boredom, the mind. That's what in Zen they call 'satori'.

Laughter can also be used in the same way. Bodhidharma used it. There have been Sufi Masters who have used it. There are a few Zen sects which use laughter also. If you can go on laughing at the ridiculousness of things, one day or other you will come to the extreme when suddenly you will see that laughter is not coming. That's the point. You go on laughing, still you go on trying to laugh -- laughter is not coming. Everything seems to be stuck, but you go on trying. Much effort is needed now; force it to the very extreme, and one day laughter disappears, and with the laughter disappears the human mind.

Boredom or laughter, both can be used. I use both together. First I bore you, then I help you to laugh. And I go on throwing you from one extreme to another, just like a tightrope-walker: when he is falling towards the left, he leans towards the right; when he leans towards the right too much and feels now he will fall, he leans towards the left. And by and by a balance arises. Now this is the third point of transcendence.

Either you go to the left, FAR left, as much as you can go; or you go to the right, far right -- or, you just be in the middle, FAR in the middle, extreme middle. And there is transcendence. These three points are the points of transcendence. Either birth or death or love -- these three are the transcendence points. My whole

effort is not to use any extremism, but to give you a balance.

So I go on moving from left to right, but the whole idea is to keep you balanced on the rope. One day, balancing will bring you to a point where suddenly you are so balanced that the mind cannot exist. Mind can exist only either leaning to the right or leaning to the left. Mind can exist only with extremes. Mind can never exist with the middle, with the balance.

Buddha has called his path MAJJHIM NIKAYA -- the middle way. My path also is the middle way. In many, many ways I am trying to help you to come to the absolute middle where everything disappears.

NOW, YOU SAY "When I laugh at your jokes in the lecture I feel it is just a reflex, that my laughter is happening on the surface and not penetrating into my being."

Go on trying. Don't be worried. Let it be a reflex. Go on trying. Sometimes you will even feel that the laughter is just in the body or in the mind and you are a witness -- those are beautiful moments. You have become a little transcendental to your laughter -- and that's good.

"I am laughing less and less" -- it will happen, but you have to try hard. It is one of the most arduous things, to try hard for laughter, because how should one try? Laughter seems either to be coming or not coming -- how can you try for it? The more you try, the more you will find it is difficult to bring; but try, let it be difficult.

Listen to my jokes now more consciously, more deliberately. When I am telling a joke, just forget the whole world. Meditate deeply on it so you can have the whole flavour of it and it penetrates to your very heart. And when laughter comes, even if it is slight, just a flicker, a ripple, cooperate with it, allow it to become a big wave. Sway with it, go with it -- be in a let-go. It will take you over.

Sometimes it is possible, listening to me so much, laughing with me so much, by and by even laughing may look like a boredom. Every day laughing again and again -- that too creates boredom. Every day listening to jokes again and again, and you have a very small quality of laughter, a very small quantity of laughter in you -- it feels exhausted. But you have to learn now a few more things.

Listen to the joke more alertly, and when the ripple arises in you cooperate with it, even exaggerate it, go with it. The question is from Bodhi, and I will suggest for him a special meditation: every morning he has to laugh for three minutes for no reason at all. When you get up, the first thing -- don't open your eyes first. When you feel the sleep is gone, just start laughing in your bed. For the first two, three days it will be difficult, then it comes -- and then it comes like an explosion.

First it is difficult because you feel foolish: why are you laughing? there is no reason. But by and by you will feel foolish and you will start laughing at your foolishness -- and then it takes over. Then it is irrepressible. Then you laugh at the whole absurdity. And then somebody else -- your wife, your girlfriend, the neighbour -- may start laughing seeing that you are a fool, and then that will help you.

Laughter can become epidemic. You just try, and you report to me after one month. Laugh every morning, and if you enjoy it then every night before you go to sleep. Then there is a possibility that in your dreams I may tell you a few jokes.

Now let me tell you a few jokes for no reason at all:

The beautiful girl was one candidate for the job at the zoo as a lion-tamer. The other was an eager young man. The manager said he would give them both a chance and told the girl to go into the cage.

The girl, wearing a big fur coat, did so. The huge lion was let in with her and he immediately started to charge at her. Suddenly she stood upright, opened her fur coat and stood there completely naked. The lion stopped dead, spun around, and went meekly back to the corner.

The manager was properly amazed. He turned toward the young man. "Well, pal, do you think you can top that?"

"I'd like to try," said the guy. "Just get that crazy lion out of there."

The father took his two teen-age sons to Miami for their first visit. "I want you to get plenty of sunshine," said the old man, "and to make sure you do, I'm going to fine you a dollar an hour if you're out after midnight."

The first son arrived home at two a.m. and the next morning gave his dad two dollars, saying, "It was worth it. Was she beautiful! Was she romantic! Was she passionate!"

The next day the second son came home at five a.m. and gave his father five dollars, sighing, "It was

worth it. Was she beautiful! Was she romantic! Was she passionate!"

The third night the father stayed out all night -- twenty-four hours. When he got home he threw his wallet on the table and said to his sons, "Take the whole thing. It was worth it. Was she beautiful! Was she romantic! And boy -- was she patient!"

The fourth question:

I AM CONFUSED. WHEN YOU TALKED ABOUT THE TWO-ARROWED LOVE I FELT PIERCED TO THE HEART AND A BEAUTIFUL PAIN AROSE IN ME. IS LOVE PAINFUL?
WHERE AM I AND WHERE DO I GO FROM HERE?

LOVE IS PAINFUL, BUT THE PAIN IS CERTAINLY A BLESSING. Sex is not painful. Sex is very convenient, comfortable. People use it almost as a sedative, a tranquillizer.

Love is painful -- because love brings growth. Love is painful because love demands. Love is painful because love transforms. Love is painful because love gives you a new birth.

Sex does not touch you at all. It is mechanical. It is just physiological. Love brings your heart into relationship -- and when the heart is in relationship there is always pain. But don't avoid the pain. If you avoid the pain, you will miss all pleasures of life.

In sex there may be relaxation. In sex there may be physiological health and hygiene. But there is no growth. You remain animal. With love you become human. With love you become upright. With love you stand erect on earth. With sex you are again animal, you are horizontal on the earth, just moving like other animals, crawling. With love you are erect, vertical.

With love are problems. With sex there is no problem at all. But with problems is growth! The greater the problem, the greater the opportunity.

So you ask me: "Is love painful?" Certainly love is painful, but that pain is a blessing. And you have felt it, the questioner has felt it. The question is from Deva Saguna.

She says: "I am confused. When you talked about the two-arrowed love I felt pierced to the heart and a beautiful pain arose in me."

She IS aware that it was beautiful. Now don't recoil back from it. More and more blessings are waiting for you, but, of course, more and more pain too.

That's why many people never love -- it is so painful. They choose not to love, but then they remain animalistic; they never become human, they never become vertical. They never take their life in their own hands. They are never of any worth -- they are worthless. Love makes you precious.

And if you are in love, then you will see that there is a still deeper pain that is of prayer. It shatters you completely. Love never shatters you completely. It simply shatters you a little, a little bit. It shatters the crust of your ego, but the centre of the ego remains intact. Then there is a deeper pain, deeper than love, and that is of prayer -- it shatters you utterly. It is a death. When you have learnt how to love, and you have learnt that the pain that love brings is a blessing in disguise, it is beautiful, it is tremendously beautiful, then you become able and you take another step -- that step is prayer.

With a human lover you can exist, but with God as your love you cannot exist. That passion is so great, it simply burns you utterly. No residue is left. In love you are simply burnt, but you are there. Lovers remain, overlapping each other, burning each other a little in their fire, but not burnt completely. That is the beauty of love, and that is its misery too. Unless you are completely shattered, no residue remains, the ego is gone, totally gone, there will remain a little misery.

All lovers feel a little miserable. They would like to disappear completely, but it is not possible in human relationship. Human relationship is limited. But one learns from it, that there is a possibility: if it can happen so much in a human relationship, how much more can happen in a relationship with the Divine?

Love makes you ready to take the final jump, the quantum leap. That's what I call prayer, or you can call it meditation. If you use Buddhist terminology, it is meditation; if you use Hindu, Mohammedan, Christian terminology, it is prayer. But the meaning is the same. You have to disappear for God to be. Love is a training ground, a school, to learn first lessons -- of the beauty, of the blessing and benediction of disappearance; to learn that pain is blessed. And then a desire arises to feel the ultimate pain. The Hindu devotees have called it VIRAH -- ultimate pain; the pain that will remain unless one is consumed by God,

consumed in God.

So when you are in love, or when love arises, cooperate with it, don't try resisting. People come to a compromise. Lovers -- I have watched thousands of lovers. Every day they come to me; they bring their problems. But the basic problem that I have been looking at is that lovers by and by come to a compromise. The compromise is: You don't hurt me, I will not hurt you. That's what marriage is. Then people become settled. They become so afraid of pain that they say, "Don't hurt me and I will not hurt you." But then when pain disappears, love also disappears. They exist together.

I have heard:

The male patient complained to the dentist that he was in terrible pain, but he insisted on saving the tooth. The dentist put on his white coat, adjusted the light on his forehead, started his drill, and said, "Okay, now open your mouth and we'll see what we can do."

Just then the patient grabbed him below the belt. "What the hell are you doing?" the dentist screamed.

"Now," the man said quietly, not letting go, "we're not going to hurt each other, are we?"

Now this is what happens. When you are in love, love hurts. It hurts terribly. Then you grab each other and you say, "What...! Make a compromise: let it no more be a love affair -- let it be a marriage. Make it legal. And I will not hurt you if you don't hurt me." Then husbands and wives live together without being together. They live together alone. They tolerate at the most. They are patient with each other, but love has disappeared.

Love is painful. Never resist, never create any barrier for pain. Allow it. And by and by you will see that it was a wrong interpretation. It is not really pain. It is just that something is going so deep in you that you interpret it like a pain. You don't know anything else. You are only aware of pain in your past life, in your past experience. Whenever something penetrates deep, you interpret it as pain.

Don't use the word 'pain'. When love and love's arrow goes deep into your heart, close your eyes and don't use words -- just see what it is, and you will never see it is pain. You will see it is a benediction. You will be tremendously moved by it. You will feel joyous.

Don't use words. When something new happens to you, always allow a deep look into it without any language.

The last question:

ARE YOU NOT A RICH MAN'S GURU?

I AM -- BECAUSE ONLY A RICH MAN CAN COME TO ME. But when I say 'a rich man' I mean one who is very poor inside. When I say 'a rich man' I mean one who is rich in intelligence; I mean one who has got everything that the world can give to him, and has found that it is futile.

Yes, only a rich person can become religious. I am not saying that a poor person cannot become religious, but it is very rare, exceptional. A poor person goes on hoping. A poor person has not known what riches are. He is not yet frustrated with it. How can he go beyond riches if he is not frustrated with them? A poor man also sometimes comes to me, but then he comes for something which I cannot supply. He asks for success. His son is not getting employed; he asks, "Bless him, Osho." His wife is ill, or he is losing money in his business. These are symptoms of a poor man, one who is asking about things of this world.

When a rich person comes to me, he has money, he has employment, he has a house, he has health -- he has everything that one can have. And suddenly he has come to a realisation that nothing is fulfilling. Then the search for God starts.

Yes, sometimes a poor man can also be religious, but for that very great intelligence is needed. A rich man, if he is NOT religious, is stupid. A poor man, if he is religious, is tremendously intelligent. if a poor man is not religious, he has to be forgiven. If a rich man is not religious, his sin is unpardonable.

I am a rich man's guru. Absolutely it is so. Let me tell you one anecdote:

They were married for twenty-five years and had their biggest argument on the day of their silver anniversary. She never hit harder or lower: "If it weren't for my money, that TV set wouldn't be here. If it

weren't for my money, the very chair you're sitting on wouldn't be here!"

"Are you kidding?" he interrupted. "If it weren't for your money -- I wouldn't be here!"

And let me say this to you: If it were not for your money, you would not have been here. You are here because you are frustrated with your money. You are here because you are frustrated with your success. You are here because you are frustrated with your life. A beggar cannot come because he is not yet frustrated.

Religion is luxury -- the last, ultimate luxury I call it, because it is the highest value. When a man is hungry, he does not bother about music, cannot. And if you start playing sitar before him, he will kill you. He will say, "You are insulting me! I am hungry and you are playing sitar -- is this the time to play sitar? Feed me first! And I am so hungry I cannot understand music. I am dying!" When a man is dying of hunger, what use is a Van Gogh painting? or a Buddha's sermon? or beautiful Upanishads, or music? -- meaningless. He needs bread.

When a man is happy with his body, has enough to eat, has a good house to live in, he starts becoming interested in music, poetry, literature, painting, art. Now a new hunger arises. The bodily needs are fulfilled, now psychological needs arise. There is a hierarchy in needs: the first is the body; it is the base, it is the ground-floor of your being. Without the ground-floor, the first storey cannot exist.

When your bodily needs are fulfilled, psychological needs arise. When your psychological needs are also fulfilled, then your spiritual needs arise. When a person has listened to all the music that is available in the world, and has seen all the beauty, and has found that it is all dream; has listened to all the great poets, and has found that it is just a way to forget yourself, just a way to intoxicate yourself, but it does not lead you anywhere; has seen all the paintings and the great art -- amusing, entertaining, but then what...? Then hands remain empty, more empty than they ever were before. Then music and poetry are not enough. Then the desire to meditate, the desire to pray, a hunger for God, a hunger for truth arises. A great passion takes possession of you and you are in search of truth, because you now know: unless you know what the secretmost truth of this existence is, nothing can satisfy. All else you have tried and it has failed.

Religion is the ultimate luxury. Either you have to be very rich to come to this luxury, or you have to be tremendously intelligent. But in both the cases you are rich -- rich with money or rich with intelligence. I have never seen a person who is really poor -- poor in intelligence, poor in riches -- ever become religious.

Kabir becomes religious. He was not a millionaire, but he was tremendously intelligent. Buddha became religious because he was tremendously rich. Krishna and Ram and Mahavir became religious because they were tremendously rich. Dadu, Redas, Farid, they became religious because they were tremendously intelligent. But a certain sort of richness is needed.

Yes, you are right: I am the rich man's guru.

The Discipline of Transcendence, Vol 4

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Chapter #1
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THE BUDDHA SAID:
THOSE WHO FOLLOW THE WAY ARE LIKE UNTO WARRIORS WHO FIGHT SINGLE-HANDED WITH A MULTITUDE OF FOES.
THEY MAY ALL GO OUT OF THE FORT IN FULL ARMOR; BUT AMONG THEM ARE SOME WHO ARE FAINT-HEARTED, AND SOME WHO GO HALFWAY AND BEAT A RETREAT, AND SOME WHO ARE KILLED IN THE AFFRAY, AND SOME WHO COME HOME VICTORIOUS.
O MONKS, IF YOU DESIRE TO ATTAIN ENLIGHTENMENT, YOU SHOULD STEADILY WALK IN YOUR WAY, WITH A RESOLUTE HEART, WITH COURAGE, AND SHOULD BE FEARLESS IN WHATEVER ENVIRONMENT YOU MAY HAPPEN TO BE, AND DESTROY EVERY EVIL INFLUENCE THAT YOU MAY COME ACROSS; FOR THUS YOU SHALL REACH THE GOAL.

GAUTAMA THE BUDDHA has no leaning towards abstraction, philosophy or metaphysics. He's very practical, down-to-earth practical. He's very scientific. His approach is not that of a thinker; the approach is existential. When he attained and became a Buddha, it is said that the God of the Gods, Brahma, came to him and asked him, "Who is your witness? You declare that you have become a Buddha, but who is your witness?" Buddha laughed, touched the earth with his hand, and said, "This earth, this solid earth is my witness."

He is very earthy; he made the earth his witness. He could have said so about the sky, but no; he could have said so about the sun or the moon or the stars, but no. He touched the earth and said, "This solid earth is my witness." His whole approach is like that.

Before we enter into these sutras. his basic steps have to be understood.

Buddha's Way is called 'the eightfold Way'. He has divided it into eight parts. Those divisions are arbitrary, just utilitarian; the Way is one. It is not really divided, it is divided so that you can understand it easily. And this is very fundamental: if you can understand these eight steps or eight divisions of the Way, the Way will open just in front of you. You are already standing on it, but not aware; your mind is wandering somewhere. The Way is in front of you. So try to understand these eight steps as deeply as possible.

The first is: right view.

And all these eight steps are concerned with rightness -- right view, right intention, right speech, right morality, right livelihood, right effort, right mindfulness, and the eighth, the ultimate, right SAMADHI. The word 'right' has to be understood first because the Sanskrit word SAMYAK IS SO meaningful, is so pregnant with meaning that it cannot be translated. 'Right' is a very poor translation for it for many reasons.

First, the word 'right' immediately gives the idea as if it is against the wrong. SAMYAK never gives that idea; SAMYAK IS not against the wrong. Buddha's right is not against the wrong, because Buddha says, 'Wrongs are many, right is one -- so how can the right be against the wrong?" Health is one, diseases are many. There are not as many healths as there are diseases, so health cannot be against the diseases -- otherwise there would be sc many healths. Somebody is suffering from TB and then he becomes healthy, somebody is suffering from cancer and he becomes healthy, and somebody is suffering from flu and he becomes healthy. These three healths are not three healths. The diseases were different, but health is one, and one cannot be against the many.

Exactly the same is true about right and wrong. Right is one. Wrongs are millions; you can go on inventing wrongs. Right cannot be invented; it does not depend on you. Right is a state of affairs where you are in tune with the whole. That is the meaning of health too: when you are in tune with the whole you are healthy. The music flows between you and the whole, there is no obstruction. You feel a well-being. There

is no noise, everything is in harmony. When the individual is in tune with the universal, right exists, health exists. When you fall out of tune then so many wrongs arise -- there is no limit to them, they are endless. And you can invent new wrongs.

Humanity has invented many new diseases which were not prevalent before. In the old scriptures, ayurvedic scriptures, many diseases are not mentioned. People think they are not mentioned because ayurveda was not yet enough of a science, so they could not diagnose those diseases. That is not true; ayurveda became a perfect science. But those diseases were not in existence, so how can you diagnose a disease which doesn't exist? They were non -existential. There were a few diseases which existed only for rich people, very rich people. They were called royal diseases. Tuberculosis was called 'royal'. It was not an ordinary disease. Now the whole world has become royal; now the whole world suffers from richness, affluence. Leisure has made many things available, many new diseases available.

Cancer is a very new disease. It can exist only when the mind is very worried, when worry becomes like a wound. And around that subtle wound in the psyche arises a disease in the body corresponding to it. That's what cancer is: That's why cancer seems to be incurable. There is no way to cure it from the body side. It can be cured only from the mind side because basically it arises there.

Each age has its own diseases, each age has its own vices, and each age invents its own sins. But virtue is ageless, timeless. Sainthood has nothing to do with any age, time period. It is not historical, it is existential.

Buddha says: Right is that which is not your invention. It is already there. If you go away from it you are wrong, if you come close to it you are right. The more close you are, the more right you are. One day, when you are exactly home, you are perfectly right. SAMYAK and SAMADHI both come from the same root SAM. SAMYAK IS the step towards SAMADHI. If you don't understand SAMYAK, YOU will not be able to understand SAMADHI.

So seven steps ultimately lead to the final step. 'Samadhi' means: now everything has fallen in tune with existence. Not a flaw exists; the music is utterly perfect. But there is no better word in English than 'right', so you have to understand it. 'Right' in the Buddhist meaning of the term means: balanced, centered, grounded, harmonious, tranquil -- all of these things. But the basic thing can be understood even if there is no synonymous term in English to translate it.

But remember, it has nothing to do with wrong. Wrong is a human invention, right is divine. Right is not something that you have to do -- you were born right. Wrong is something that you have to do; you were not born wrong. Every child is born in harmony. That's why children are so beautiful. Have you ever seen a baby who is ugly? It doesn't happen. All babies are beautiful, but all grown-ups are not beautiful. So something somewhere must have gone wrong -- because all babies are beautiful. They have a grace, a tremendous elegance which has nothing to do with any practice, because they have no time to practice anything. They come into the world without any rehearsal. They are just there; so happy, so silent, so harmonious. Such grace surrounds them -- as if the whole existence is protective towards them. Then, by and by, they learn the ways of man and become wrong. Then ugliness appears. Then beautiful eyes can become horrible; then a beautiful face can become criminal; then a beautiful body can lose all grace. Then a beautiful intelligence.... Every child is born intelligent; that's how things are. An intelligent child can become stupid, mediocre. These are human achievements.

The wrong is a human achievement, the right is divine. You are not to do anything for it. You have only to stop all that you have been doing to create the wrong. And when there is right, you don't feel you are right. That's why, I repeat again: It is not against wrong. When you are in the right you are simply natural. You don't have any feeling of being righteous. You don't have any feeling that you are a great saint. If you have that feeling then you are still wrong somewhere -- because the no is a jarring note. It does not allow the music to flow.

'Right' means balanced, non-tense, centered; you are not a stranger in existence. That's what 'right' means: you are at home. This existence is your family. You are not an alien. In the west, and in the east too, the modern mind continuously talks and thinks about alienation, that man has become an outsider, that man has become a stranger, that we seem to be just like accidents on earth. Existentialists have the right word for it: they say we have been thrown here. Thrown? Dumped! Expelled! Punished! And this existence is against us. And you can prove it: so many diseases -- death is there; so many frustrations, failures. People go on saying man proposes and God disposes.

So of course man is doomed, doomed from the very beginning, is born with great desires and without any possibility of any fulfilment, ever. How can this existence be your home? It can't be your family.

The right is when you start feeling that you are at home. Nothing is alien, nothing is strange.

Buddha says: If you are, you are wrong -- because whenever you are, you are separate from existence. When you are not you are right. Listen to this paradox; it is one of the most beautiful paradoxes. Buddha says: When you are, you are wrong. Your being is to be wrong. The very separation, the 'I am', creates a barrier. Then you don't melt, then you become frozen, then you are like an ice-cube. Dead. Closed. Then you have a boundary.

When you start melting, and you start feeling, "The existence is, and I am just a part"... and you relax, and there is a let-go; you disappear. Then you are right. When you are not you are right.

These eight steps are just indicators, by and by, of how to come to that tremendous courage, that.ultimate courage where you take the quantum leap and you simply disappear. When the self disappears, the Universal Self arises.

The first is right view.

Buddha says: Look at things without any opinion, otherwise you never look at reality. Look at things without any philosophy, without any prejudice, without any dogma, creed, scripture. Just look. Look at things as they are. Be factual; don't create a fiction. If you are looking for something with a prejudice, you will find it -- that is the trouble. If you are already full of a belief you will find it because the mind is so creative, so imaginative, so capable of auto-hypnosis, that whatsoever it believes it can create. Buddha says: Go to reality without any belief. Belief is the barrier.

You must have watched it.

If you are born a Hindu -- that means if you are being conditioned from your childhood by Hindus -- that means you are a victim of Hinduism. And the same applies to Mohammedans and Christians, Jews, Jains, communists: the whole humanity is a victim of this school or that, of this prejudice or that, of this belief or that. If you are born a Hindu, have been conditioned in certain dogmas, and you start meditating, you will start seeing visions of Krishna, Rama -- it depends on what you have been taught, who has been enforced and engraved in your mind -- but Christ will never come to you. Christ comes to a Christian, Buddha comes to a Buddhist, Mahavira comes to a Jaina. To a Jaina, Mohammed can never come; it is impossible. Even to conceive the idea is impossible. Even in a dream, Mohammed will not come to a Jaina. What is happening? Are these Buddhas, Mahaviras, Christs, really coming? or is your own belief creating them? Your own belief is creating them.

To a communist, nobody comes. His belief is that all religion is nonsense, an opium for the people, a dangerous poison to be got rid of as soon as possible -- then nobody comes. It depends on you. If you have a belief, that very belief becomes a dream; and if you are very, very sensitive, receptive, that dream can look more real than the reality. In fact, this happens every day, even in non-religious people. You dream in the night and when you dream the dream looks so real. You have dreamed your whole life and every morning you cancel it as unreal. But again, next night you dream, and in the dream again it seems real.

The dreaming faculty lives on belief. If you have a strong belief then the dreaming faculty joins with the belief, pours its energy into the belief, makes the belief a reality, and you start having visions. Buddha is not in favor of any visions -- because he says: "That which is, needs no visions. It needs simply clarity to see." Your mind need not have any dreams, great dreams of great saints, heaven and hell; these are all your creations.

Right view is: having no prejudice, having no belief, having no opinion whatsoever. Difficult... Buddha's path is arduous; he demands too much. It almost seems to be a superhuman feat. But it is possible -- and that is the only way towards truth.

If you have any opinion you will impose your opinion on the truth. You do it every day. If you come to me with the opinion that this man is good, you will go convinced that this man is good; if you come with the opinion that this man is bad. you will go convinced that this man is bad. Your belief will always find that which it wants to find. Belief is very selective. I have heard....

The boy had been brought into court again charged with stealing auto hubcaps. The magistrate determined to appeal to his father: "See here," said the judge."This boy of yours has been in this court many times charged with theft, and I am tired of seeing him here."

"I don't blame you, Judge," said the father. "And I am just as tired of seeing him here as you are."

"Then why don't you teach him how to act? Show him the right way and he will not be coming here."

"I have already shown him the right way," said the father, "but he just does not seem to have any talent for learning. He always gets caught!"

Now, the right way is different for the judge and for the father. The father himself is a thief. He also wants the boy to learn 'the right way' so that he is never caught again. But his right way is HIS right way.

For a holiday, Mullevy decided to go to Switzerland to fulfill a life-long dream and climb the Matterhorn. He hired a guide, and just as they neared the top the men were caught in a snowslide.

Three hours later a Saint Bernard ploughed through to them, a keg of brandy tied under his chin.

"Hooray!" shouted the guide. "Here comes man's best friend."

"Ah," said Mullevy. "And look at the size of the dog that is bringing it!"

Now, for one the dog is the greatest friend of humanity, for the other it is the bottle that he is bringing.

"Ah," said Mullevy. "And look at the size of the dog that is bringing it!"

It depends on how you look at things. You can look at the same thing, and you may not be seeing the same thing. If you are listening to me in trust, you listen differently. If you are listening to me with disbelief, you listen to me differently. If you are listening as a disciple, you listen differently. If you are listening just as an outsider, a visitor -- just by the way, you have come with a friend -- you listen differently. What I say is the same, but how you interpret it will depend on you. Right listening will be that you listen as nobody: neither for nor against, with no prejudice -- just listening. If you can see things without any idea in the mind, then Buddha says it is right view.

Right view needs no conceptualization. That's why Buddha says: Don't ask me any theoretical question. He does not say anything about God -- not that God is not. He does not say anything about it because it is pointless to create a theory. He tries to open your eyes to it. He says: To know the truth, you need eyes -- just as you cannot teach a blind man what light is like, howsoever you try. You cannot teach a blind man anything about the light. Of course, you can teach as much as you want and he may learn all the information that you deliver to him, but still, in reality, he will not be able to conceive what light is. He cannot conceive. It happened:

A blind man was brought to Buddha. He was passing through the village, and the people of the village were tired of the blind man because he was very logical and very philosophical. He was so argumentative that he used to prove that the light exists not..He would say, "You just bring it, I would like to touch it"; or "You bring it so I can taste it"; or "You bring it, at least let me smell it"; or "You bring it and beat it like a drum so I can hear it."

Of course, you cannot beat light like a drum, and you cannot taste it, and you cannot smell it, and you cannot touch

The blind man would laugh, laugh with victory, and he would say, "You fools! You are trying to prove something to me which is not. I have got four senses. Prove it! I am ready, I am open."

They could not prove it, so the blind man started thinking that they were just trying to befool him about this light: "The whole business is just a deception, a fraud. In fact, they want to prove that I am blind. They are insulting me. I am not blind, because light exists not. So what is the point? If light exists not, eyes need not be there. Eves are just a fiction."

He would say, "You are all blind, but you are dreaming about something that exists not."

They brought the man to Buddha, and Buddha said, "Don't bring him to me. I know a physician -- because he needs no conviction, he needs a vision of light. He needs eyes. He needs treatment, he needs no theory about it. But I know a physician. "

Buddha had a beautiful, very learned physician. He was given to him by an emperor, to look after Buddha's body. The blind man was taken to the physician. He treated him, and within six months he was able to see.

By that time Buddha had moved to another town. The man came running and dancing; he was ecstatic. He fell at Buddha's feet and he said, "You have convinced me."

Buddha said, "Don't talk nonsense. I have not done anything. Your eyes have convinced you, and there is no other way."

Buddha used to say: I am not a philosopher, I am a physician. I would like to treat your inner eyes, and the first step is right view. 'Right view' really means: a mind without views. If you have any view, it is wrong view. If you don't have any view, then you are simply open, clear. Then your window is completely

open, you don't have any hindrance; whatsoever is available you will be able to see. Buddha never says anything about that which you will see; he only talks about how to treat your blindness, how to get out of your blindness.

Mulla Nasrudin's son, studying political science, asked his father, "Dad, what is a traitor in politics?"
"Any man who leaves our party," said the Mulla, "and goes over to the other one, is a traitor."
"Well, what about a man who leaves his party and comes over to yours?" asked the young man.
"He would be a convert, son," said Nasrudin, "a real convert."

Now, when somebody goes from your party to another party he is a traitor, and when somebody comes from the other party to yours he is a convert. When a Hindu becomes a Christian, to Hindus he is a traitor, to Christians he is a convert; and when a Christian becomes a Hindu, they welcome him: his understanding is back, he has realized what truth is. But to Christians, he is a traitor.

If you live with views you cannot see the truth of anything. Your view always comes as a barrier. It obstructs, it distorts, it does not allow you to see things as they are. And God is that which is. To know the real you need not have any views. In fact, if you really want to know the real, you have to drop views. That is the first renunciation Buddha teaches: Drop all views, and right view will arise. All views are wrong views. The Hindu, the Christian, the Buddhist: all views are wrong views.

A man without views, a man without opinion, a man with not a thought to cling to, a man who is just a mirror, reflects reality.

The woman heard the preacher go through the commandments, and after every commandment she joined the rest of the audience in shouting, "Amen!"

Where he came to the commandment: Thou shalt not commit adultery, she said, "Now he is beginning to meddle."

Something looks absolutely right until it doesn't fit with you -- as if you are the touchstone of truth, as if you are the criterion of truth. The moment it is not fitting with you it is wrong. This is a wrong approach, and if you have this approach you will never arrive to that which is real. If something is not fitting with you, then don't be in a hurry to settle the matter -- that it must be wrong because it doesn't fit with you. It need not fit with you. God has no obligation to fit with you. Reality has no obligation to fit with you. If it is not fitting with you, then a man of right understanding will change himself rather than deny the reality.

So whenever it hurts, whenever reality hurts, and whenever you feel that you are unfit, it is you who are unfit, not the reality. And a man who has no views will never find that there is any conflict between him and the reality. He will always fit with the reality and reality will fit with him -- just like a glove fits on the hand. This is right view.

The second step is: right intention.

We live result-oriented, we live goal-oriented, we live with intention, with desire: "Things should be like this, then I will be happy. If they are not like this then I'm going to be unhappy." That's why we are so frustrated. Buddha says: Your frustration comes from your intentions. Your intentions seem to be going against reality; then you are frustrated.

Drop intentions, drop desires, and just move moment to moment with reality, wherever it leads. Just become a driftwood; just float with the stream and you will never be frustrated. Frustration comes whenever there is conflict between you and the real. And remember, the real is going to win; you cannot win against the real. Nobody can win against God; that's not possible, that doesn't happen. You can win only with Him. Whenever you succeed remember, somehow, accidentally you must have been with Him. All success simply means this: that unknowingly you must have stepped with Him, and that's why you have succeeded. Failure means that unknowingly you must have stepped against Him. Failure is an indication, success is an indication.

A man who has learned this drops all his intentions. He has no private desires. He says exactly what Jesus said on the cross: Thy Kingdom come, Thy will be done. He surrenders. Buddha has no concept of God. His approach is more scientific than Jesus'. Jesus is more poetic. God is poetry, a beautiful poetry. Buddha is not a poet, he's very mathematical. He says: There is no need to talk about God. Only one thing can be understood: you drop intentions. When you don't have any intentions, you have the right intention.

And you have to remember this paradox in all the eight steps.

'Right intention' means no intention on your part. Then the universe flows through you. Then the universe goes on fulfilling its intention through you. You become a vehicle.

"Please," the little man prayed, "you know me. I am always praying to you and yet I have had nothing but bad luck, misery, sickness and despair all my life. And look at the butcher next door. He's never prayed in his life, and yet he has nothing but prosperity, health and joy. How come a believer like me is always in trouble and he is always doing good?"

Suddenly a big booming voice sounded in his ear, "Because the butcher is not always bugging me, that's why!"

Now, your prayer can be a 'bugging'. What are your prayers? -- your prayers are your intentions, the desires that you would like fulfilled. What are your prayers? -- your prayers are always against God. And look at the absurdity: you are praying to God, and the prayer is basically against God -- because if it is not against God then there is no point in praying. You are ill: if you trust God that means you know that God wants you to be ill. This is how you are at this moment, this is what God's will is. You accept it. Then your prayer is only of gratitude. You don't beg for anything, you simply thank Him: "Thank you for making me ill. Thank you, because I know it must be needed. I may not understand, but I know you give me whatsoever is needed, whenever it is needed." You don't go to the temple or the church or the mosque and ask for help. If you ask, you are going against God. That which has happened already cannot happen against the will of the whole, whatsoever it is. If it is a dark night, then you must be in need of a dark night.

A Sufi mystic used to say in his prayer every day, "Thank you, my Lord -- you always give me whatsoever is needed." His disciples were very annoyed by this, because they had seen him many times when he was poor, hungry, nowhere to rest in the night. And still, he would pray to God five times a day, and he would say, "Thank you. How grateful I am -- whatsoever I need you always give me."

One day it was too much. For three days they had been hungry; nobody had even offered them food. For three days they had been sleeping under the trees, outside a town. and the town was very antagonistic and was ready to kill them. And the morning of the fourth day the mystic was praying again and he was saying, "Thank you. Whatsoever I need you always give me."

One disciple could not contain himself. He said, "Stop all this nonsense! There is a limit to everything. What are you thanking God for? For three days we have been hungry, thirsty, no shelter. Nights are cold and we are getting frozen and you are thanking! For what! What has He given you!"

The mystic laughed and said, "For these three days I needed to be hungry, needed to be without any shelter. It was part of my growth. These three days have done me tremendous good, they have been a great blessing. That's what was needed, and He always gives whatsoever is needed."

In fact, whatsoever He gives is whatsoever is needed.

But when you pray, your prayer is always 'bugging'. You are complaining, you are grumpy, grouchy. You are saying, "Nothing is right, everything is wrong. Put it right! Otherwise I will start disbelieving in you; otherwise I am going to become an atheist. If you are, then do these things. If you are not, then I am finished, I am not going to pray anymore."

Is your prayer a sort of bribery? Do you praise Him just to persuade Him to fulfill your desires? Buddha says: The real religious person has no intention of his own -- and that is his right intention. He does not live a private life, he does not live a separate life. He moves with the universe, he's one with the universe. He has no separate goal, no separate destiny. The destiny of the whole is his destiny. Then the man becomes holy.

The man who has no intention of course lives moment to moment. He cannot project into the future. To whatsoever is needed in this moment, he responds accordingly. He is spontaneous and he is responsible. When I use the word 'responsible' I use in its original sense. He is response-able; he can respond, and he can respond totally, because he has no intention of his own. He can simply say, "Yes l" and he can say it totally. He will not hold back anything. His yes will not be a reluctant yes. It will be like a flower... blooming, releasing its fragrance to existence.

The man of right intention lives a life without any tension. Look at the word 'intention'; it is made of tension. All intention will create tension. It is made of two words, 'in', and 'tension'. When your inner reality is tense, it is IN TENSION. When your inner reality is relaxed and there is no tension -- you are not going anywhere, you are not chasing anything, you are not after anything, you are just here and now, relaxed -- that state of no tension or no intention is what Buddha calls right intention. Because then suddenly the

universe starts flowing through you. You become like a hollow bamboo. You become a flute.

The third is right speech.

Buddha says: Say only that which is. Never move into fictions. Only say that which is true and real. Only say that which you have experienced. Never talk about others' experiences. If you have not known God, please don't say anything about God -- because whatsoever you say will be a falsification, will be sacrilege, will be a sin. Because whatsoever you say will be wrong. If you have known God, only then; otherwise not. The world would be more beautiful, less confused, if Buddha's dictum were listened to: right speech. He says: Say only that which you have experienced, which is grounded in your experience, rooted in your experience. Never say anything else.

Just think about it... haw many things we go on saying which we have never experienced, which we don't know anything about. We may have heard, we may have read, but that doesn't make you capable of uttering anything. It is all borrowed, and the borrowed is never the truth. Say only that which is. Be factual, not fictitious.

Buddha has not created any mythology. His statements are bare of all poetry and fiction, all ornaments. He NEVER decorates his statements; they are nude, they don't have any dressing. He says: If you start playing with fictions. there is no end. And the many religions in the world are ninety-nine percent fiction. Hindus say: there is one hell, one heaven. Jainas say: there are seven hells and seven heavens. And there was a teacher, Gosala, in the days of Mahavir. Somebody asked him, "What do you say7 Because Hindus believe in only one heaven, one hell. And the disciples of Mahavira say that they have not gone deep enough, but their Master has gone deeper and he says there are seven hells and seven heavens."

Gosala laughed. He said, "Nothing! I know there are seven hundred hells and seven hundred heavens."

Now, you can go on playing; there is no end to it, and there is no need to prove it. In the name of religion fictions can continue. All sorts of foolish things can be said in the name of religion. There is no way to judge whether they are true or not. There is no way to make them valid or invalid; you cannot prove, you cannot disprove. That's why all sorts of nonsense continues. There are three hundred religions on the earth and every religion has its own fiction. They are all fictitious. If they are just fictitious, then there is no problem. If it is understood, if you want to enjoy a fiction, then you enjoy.

Do you know that Krishnamurti goes on reading detective fictions? He never reads the GEETA, he never reads the KORAN, he never reads the BIBLE. He goes on reading detective novels. Nobody has asked him why, and he has never answered, but I know why -- because it is all the same. Whether you read a dectective novel, or you read the BIBLE or the KORAN, makes no difference. They are religious detective novels, they are secular detective novels. You may be surprised that a man of the qualities of Krishnamurti should read detective novels, but it is very indicative. He's simply saying that everything is a fiction, and if you want to read a detective novel then why not read a twentieth-century detective novel? Why go backwards and read rotten, primitive things? Why not the new, the latest model?

Buddha says: Right speech means: don't be fictitious, don't be esoteric. Just be absolutely honest and authentic. There were many times when questions were asked of Buddha and he would remain quiet, he would not answer. He would say, "This is not needed for your spiritual growth. This is unnecessary." Somebody would ask, "Who created the world?" And he would say, "Don't ask -- because if A created or B created or c created, what difference does it make to you? Or if nobody created it and it has been there without anybody's making it, creating it, what difference does it make? You just ask something real, empirical. You ask something which can be of some help to you. Don't ask foolish questions."

Now see: he says, "These questions -- foolish!" because the answers won't help you in any way to grow. And there are people who go on fighting about these things. Somebody says God created it; somebody says in six days; somebody says He is still creating, the creation continues, it has never been finished, the full point has not come yet -- and they go on fighting and quarrelling. It seems they want to fight, so any excuse will do. And these are beautiful excuses because there is no way to end them. You can go on and on and on, ad infinitum. Then there are people who ask, "Who created God?" Now they are also asking a pertinent question.

These questions are irrelevant, and Buddha says: Only say that which you know, and only say that which is helpful, and only say that which is beneficial. Don't be frivolous and don't be fictitious. Be sincere in your utterances.

It happened:

The local political leader was invited to speak to the inmates of a mental asylum. The politician had begun his talk and had been going for about ten minutes when a fellow in the back stood up and yelled, "Oh, you don't know what you are talking about! Besides, you are talking too much. Why don't you shut up and sit down!"

"I will wait a minute until you put that man out," the politician said to the superintendent.

"Put him out?" the superintendent asked. "Certainly not! That poor man has been here for eight years and that is the first time he has ever said anything that made any sense, sir."

Have you listened to your politicians' speeches? They go on talking and talking -- and without saying a single thing. That's what diplomacy is: go on saying things without saying anything, otherwise you will be caught. So. roundabout and roundabout, people go on. In the end you cannot have any conclusion; there is no conclusion. They simply play with words. Words have their own charm, and if you watch you will be able to see. Sometimes you say a word, then that word leads to another word -- the words have their own charm -- then you go to the other word that leads you into another word, and finally you end up somewhere you had never wanted to. Words have their own charm, their own magic. Ask the novelists, poets; they know about it. The novelist starts a story, but it never ends according to him. By and by, the characters start asserting their own personalities. By and by, the words weave in certain ways and lead into certain directions. All great novelists have known it and said. "It's so -- that we start the novel but we never end it. It ends in its own way."

You try to write a story. First you plan in the mind, you have a bare blueprint when you start. The moment you start, things start happening which you never intended. Then you are led astray and astray, and the novel or the story ends somewhere you had not even dreamt about. What happens?words have a magic of their own. One word leads to another, and one can go on and on.

Buddha says: Be mindful. Don't be led astray by words. Say that which you really want to say, don't be frivolous.

Just the other night Mrs. Mulla Nasrudin came to me. She said, "Do you know? I can stand at the door and by just looking at my husband's face I can tell whether he is lying or not."

I was surprised. I said, "How on earth can you do that?"

She said, "If his lips are moving, he's lying."

Mulla Nasrudin is a politician. If his lips are moving... enough! Then he must be lying. What else can he do?

Remember one thing: you have to be careful about what you take in, and you have to be careful about what you bring out. Only then can you have a life which is centered. People are careless: they go on stuffing themselves with whatsoever they find. Anything! They go on stuffing -- in the body, and in the mind too. Be careful.

If your neighbor comes and starts gossiping, you listen very attentively. If the neighbor throws some rubbish in your garden, you will start fighting, but if he throws some rubbish in your head, you are perfectly welcoming of it. You don't see it: once somebody has been allowed to put rubbish in your head, what will you do with it? Sooner or later it will come through your mouth and enter into somebody else's head. You cannot keep it inside. That's why people have so much difficulty in keeping a secret. Tell somebody not to tell anybody anything, and you can be certain he will tell. Tell your wife, "This is very secret... don't tell anybody," and you can be certain that within twenty-four hours the whole town will know. Of course she will also say the same thing when she tells the story to the servant: "Don't say this to anybody, it is very secret." And he will say the same to his wife, and it will go on and on and on. Within twenty-four hours you will see the whole town knows about it. There is no better way to spread a thing around: just go on telling people, "Don't say it to anybody." Certain it is -- they will have to say it. Because whenever there is a secret it becomes difficult to keep it inside. It wants to come out.

Don't go on taking anything in, and don't go on throwing anything out on people. If you are too full of rubbish, go to the riverbank, go to the forest, and just talk to the trees. Nothing will be harmful, because they don't listen. You can talk, you can unburden yourself, you can unwind and come back. But don't do that to human beings -- they are already too burdened.

Buddha says: Right speech means very sincere speech.

The Bible says: In the beginning was the word... and then everything came in. Buddha says: If you drop

the word, there will be reality, the beginning. If you become silent, then whatsoever you say will have significance.

Have you watched it? If you fast for one day, the next day your hunger has a different passion to it. If you fast then you have a fresh hunger arising in you. If you go on stuffing yourself every day, continuously, and never fast, you completely forget the language of hunger, the freshness, the beauty, the aliveness of hunger. Fast one day and next day you will have a fresh hunger arising, and next day you will have a different taste. The food may be the same, but it will become tasteful -- because it is hunger that makes it tasteful.

And the same happens with words. Keep silent, and then say something, and you will see: that something has power in it. Silence is like a fast: it brings life to your words. And in this world only those people who have kept themselves in deep silence, have been of tremendous import, and their words have been of lasting eternal value.

Buddha was silent for many months, Mahavir was silent for twelve years. Whenever Jesus would feel that he was tired, he would go to the forest and he would say to his disciples, "Leave me. Leave me alone." He would be in silence for forty days, and then he would come back. And then his words would have a value to them: each word would be like a diamond.

If you really want that your words should have value, then learn silence. Keep more and more silent; then one day you will know what right speech is.

The fourth is: right morality.

Buddha says: The morality that comes from without is not the right morality. The morality that comes from within is the right morality.

All that we think is moral is not really moral. It is just conditioned by the society. You have been taught to behave in a certain way and you behave in a certain way -- but that behavior is the behavior of a slave. It is not that of a free man, it is not out of freedom. And how is morality possible out of slavery?

Buddha says: Morality is possible only when you are totally free, without any conditioning. Not that you have to do certain things, not that it is your duty, not that you have to follow a certain rule; but that you have become conscious, you have become aware. And out of that awareness you behave in a certain way. AWARENESS is right morality; unawareness is wrong morality.

You can be truthful. You may not be a thief, and Vou may not fool around with others' wives, and you may not be a deceiver, but if it is just because society has forced these things on you, you are not moral. You may be a good citizen but morality is a greater thing: it is not so cheap. You may be good to the society; society does not want anything more than that. If you don't create any trouble -- enough; if you don't create any mischief -- enough -- you are a good citizen. But to be moral means something more than being a good citizen. It means... a good man; it has nothing to do with society. It has something to do with your inner integrity.

Buddha says: Become more conscious. Live through consciousness rather than living through conscience.

Conscience is made by the society. If you are born in a Jaina family you will not eat meat, but it does not mean that you are non-violent. How can you be non-violent just by not eating meat? -- because from your very childhood you have been taught not to eat meat and it has become nauseating. The Jaina cannot even look at meat: even seeing meat he starts feeling nauseous, he starts feeling sick.

When I was a child, in my home even tomatoes were not allowed. I asked my mother, "Why are tomatoes not allowed?" She said, "They look like meat. One starts feeling sick if one looks at tomatoes.'

Tomatoes, poor tomatoes... you cannot find more innocent people than tomatoes!

But I had not tasted tomatoes for a long time in my childhood. When I went to a hostel, only then did I gather courage to eat tomatoes. And the first day, when I ate them, I could not sleep the whole night. My whole stomach was rumbling, and I was afraid I had committed a great sin. In the morning I vomited -- just a conditioning.

The French language has only one word for both consciousness and conscience. That is right; Buddha would have agreed with it. It has only one word for both conscience and consciousness. Buddha also says: Your consciousness should be your conscience. You should become more aware. You should start seeing more things as they are, and then a nonviolence will arise. It is stupid to kill animals just for your food. It is not sin, it is stupid. It has nothing to do with sin. You are not going to be thrown into hell-fire.

I have heard....

A rich man died, a miser -- he must have been a Marwari. They are the Indian Jews. He died. He told his wife, "No need to put any clothes on me, because I know where I'm going. I am going to the hot place. I have committed so many sins, so I am going to hell. There is no need for clothes, and clothes are costly, and costs are rising higher and higher every day. You keep them. They will be useful for our children." So the wife burned him without clothes.

But next night, in the middle of the night somebody knocked on the door. So she opened the door. The ghost of her husband was there, and he said, "Give me my woollen clothes!"

"And what is the matter with you?"

He said, "Now those old days are gone. They have air-conditioned hell. I'm shivering!"

Forget all that nonsense -- that in hell you will suffer. So many politicians are there, so many scientists are there. It is natural that they would have air-conditioned it by now.

Buddha says: Not because of fear should you be moral, but because of understanding; and not because of greed should you be moral -- because your ordinary religions are based on fear and greed, just the ordinary trick of reward and punishment. Just as you do with your children your religions have been doing with you: if you do this you will go to heaven, if you do this you will go to hell -- fear and greed. They are playing on human fear and greed, and they say that one should not be afraid, and one should not be greedy, and their whole structure is based on the same fear and greed.

Buddha says: Have no fear and have no greed. Just look into things, and out of your awareness a responsibility arises. You start behaving gracefully. You don't do foolish things, that's all.

If you are doing things out of fear, you will never be able to be totally moral -- because deep down, beyond the fear, you will know.... And the desire to do the opposite, to be the opposite, will remain there.

It happened:

During a religious meeting an attractive young widow leaned too far over the balcony and fell. But her dress caught on a chandelier and held her suspended in mid air. The preacher, of course, immediately noticed the woman's predicament and called out to his congregation, "The first person who looks up there is in danger of being punished with blindness."

Mulla Nasrudin, who was in the congregation. whispered to the man next to him, "I think I will risk one eye."

An enforced morality cannot be total; one is always willing to risk one eye, at least. Who knows? It may be true, it may not be true....

And the so-called moral people will always need holidays, because it will be tiring. It is based on conflict: one part of your being says something and morality says something else. You are divided, you are split. Because of this split the whole humanity is a little schizophrenic -- one part going south, one part going north. And you are always in an ambiguity, and you are always undecided, wavering -- where to go? what to do? Your instincts say something and your conditioning says just the opposite. You can enforce anything upon yourself, but really, it will never be part of you.

An egoist can be told by the society to become humble, and he can try to become humble. But an egoist is an egoist: now humility will hide his ego.

I have heard....

A rabbi addressed his congregation. They were very moved by his sermon and one man stood up and said, "I'm Joe Smith. I came to this land without a cent. Now I am worth five million, but when I hear your words, I am nothing."

Another man stood up and said, "I started out without a cent, too. Now I am worth ten million, but when I hear your words, Rabbi, I am nothing, absolutely nothing.

Then another man rose and said, "I work for the post office. I make eighty dollars a week, but when I hear your words I am nothing, utterly nothing." And the first millionaire said to the second, "Look who wants to be nothing."

Just a postman, trying to become nothing? Then nothingness needs that you first become a millionaire. That's why in India, such a religious country, not even for a single time has a simple person been declared

an AVATAR, a TEERTHANKARA. No, not yet; it has not happened -- because if you are poor, what will you renounce? All the twenty-four TEERTHANKARAS of the Jainas come from royal families, sons of kings. Buddha himself comes from a royal family; Rama, Krishna -- everybody comes from a royal family.

Why? Why not Kabir? Why not Fareed? Why not Dadu? Nothing is lacking. Only one thing is missing: they don't have anything to renounce. Look who is trying to be nothing! First you have; to renounce you must have much, you need much; YOU HAVE to have. A simple person is not really a humble person, only an egoist is a humble person. And then he tries, through his humbleness, to say that he is the greatest humble person in the world. But the same thing in a different garb continues.

Your morality never transforms you.

So Buddha says: Right morality is from within, from awareness -- not out of fear, not out of greed.

The fifth step is: right livelihood.

Buddha says: Life should be simple, not complex. Life should be based on needs, not on desires. Needs are perfectly okay: you need food, you need clothes, you need a shelter, you need love, you need relationship. Perfectly good, nothing wrong in it. Needs can be fulfilled; desires are basically unfulfillable. Desires create complexity. They create complexity because they can never be fulfilled. You go on and on working hard for them, and they remain unfulfilled, and you remain empty.

The first thing about livelihood is: it should be based on needs, not on desires. Then a very small quantity of things is enough.

Secondly: it should not be violent. You should not do something just because you can get some money out of it. You can kill somebody and get some money, you can be a butcher and you can make your livelihood, but that is inhuman... and very unconscious. Better ways are possible. One should be creative in one's livelihood, one should not be destructive.

The businessmen were discussing a compatriot.

"He used to work for me," said the first one. "I would not trust him with my money. He would lie, steal, cheat; anything for a buck."

"How do you know him so well?"

"How?" said the first. "I taught him everything he knows."

One should be a little more alert. Money is not all, and one should not destroy one's own life just in accumulating money. Poverty can be tremendously beautiful. If you are just living by your needs, poverty can be a tremendous contentment. In fact, you will never find rich people contented. Sometimes you can come across a beggar with a contented face, but never a millionaire.

The more you chase, the more you feel the horizon is far away. The faster you run, the closer you come to your death, but never to any fulfillment. The shadow of death, the fear of death, the fear that you are going to miss again, destroys all contentment.

The sixth is: right effort.

Buddha says: Never strain and never be lazy. One has to balance between the two. Then there is right effort; effort which is basically effortless.

Have you seen children playing? They play, but there is no effort, there is no strain. They enjoy it. Have you seen a painter painting, a poet writing his poetry, a musician playing on his instrument? or a dancer? There is no effort. If there is effort then the dancer is not a real dancer. Then the dancer is just trying to earn something out of it. Then he is result-oriented, goal-oriented. Then the activity itself, the dance itself, is not his joy.

When Buddha says 'right effort' it means: everything that you do should be a joy unto itself. It should be an intrinsic value. It should be playful.

And right mindfulness is the seventh step.

'Mindfulness' is Buddha's word for meditation. By mindfulness he means: you should always remain alert, watchful. You should always remain present. Not a single thing should be done in a sort of sleepy state of mind. You should not move like a somnambulist, you should move with a sharp consciousness.

Buddha used to say: Not even your breath should be allowed to go out and in without your consciousness. He said to his monks: Always go on watching your breath coming in, the breath going out. If

you move, go on watching your feet moving. If you are talking, be watchful. If you are listening, be watchful. If you are eating, be watchful. Never allow any act to be done without awareness, and then nothing else is needed. This awareness will spread all over your life; it will be a twenty-four-hour thing. There is no need to keep separate hours for meditation. And Buddha says that meditation cannot be separate from life; it has to spread and mix with life, it has to be one with life.

And the eighth, the last step is: right SAMADHI -- when YOU are totally absorbed into the center of existence....

These seven steps will bring you to it, but still he says: right SAMADHI. That means there is a possibility of a wrong SAMADHI too? Yes, there is a possibility.

If you fall into unconsciousness, if you fall into a coma, that is wrong SAMADHI; it is not right. It should bring you to total awareness, to perfect awareness. You should not fall in a coma, you should not become unconscious.

One can become unconscious. One can go inside so deeply that one can forget the outside. Now look -- we ordinarily live outside, we have forgotten the inside. Inside we are unconscious; outside there is a little consciousness. We are out-moving, out-going. Then one day you just stand on your head, you change the whole process: you start forgetting the outside and you start becoming aware inside. A moment comes when you are totally inside and you have forgotten the outside. Buddha says that this is wrong SAMADHI. It is the same man just standing in a reverse posture.

Buddha says: Right SAMADHI IS when, in and out, you are totally aware; not at the cost of the out. In or out, you are aware. Your light of consciousness is burning so bright, it fills you with light, it fills your outside also with light. In fact, in right SAMADHI the inner and the outer disappear; there is only light. Right SAMADHI IS not inner. Right SAMADHI IS transcendental to both inner and outer. Right SAMADHI IS transcendental to duality, to division.

Now the sutra. This sutra simply says how a sannyasin should be.

THE BUDDHA SAID:
THOSE WHO FOLLOW THE WAY ARE LIKE UNTO WARRIORS WHO FIGHT SINGLE-HANDED WITH A MULTITUDE OF FOES. THEY MAY ALL GO OUT OF THE FORT IN FULL ARMOR; BUT AMONG THEM ARE SOME WHO ARE FAINT-HEARTED, AND SOME WHO GO HALFWAY AND BEAT A RETREAT, AND SOME WHO ARE KILLED IN THE AFFRAY, AND SOME WHO COME HOME VICTORIOUS.
O MONKS, IF YOU DESIRE TO ATTAIN ENLIGHTENMENT, YOU SHOULD STEADILY WALK IN YOUR WAY, WITH A RESOLUTE HEART, WITH COURAGE, AND SHOULD BE FEARLESS IN WHATEVER ENVIRONMENT YOU MAY HAPPEN TO BE, AND DESTROY EVERY EVIL INFLUENCE THAT YOU MAY COME ACROSS; FOR THUS YOU SHALL REACH THE GOAL.

These eight steps are the work.

And Buddha says: There are many types of people: a few are cowards who never go on the Way; a few go fully armored but come back as they start feeling difficulties arising; a few go half the way half-heartedly, then return back; a few go a little further but are killed. Because they could never gather their energy, they could never become integrated, they can be easily destroyed. They were not ready enough to go into the battle -- maybe outwardly they were full of armor, maybe outwardly looking very strong, but inwardly hollow, empty. There are only very few who go into the battle, win the battle, and come back home.

That coming back home is what SAMADHI IS, and these seven steps before SAMADHI are the battle, the Way. Move slowly, otherwise you may be killed.

For example: if a person of false morality goes into the battle he will be killed. You have to be authentically moral. 'Authentically moral' means that you have to be moral from within. Those false faces learned from the outside won't help. You will remain hollow inside. And you have to move step by step. You cannot jump steps. otherwise those missing gaps will become dangerous.

That's why I talk about these eight steps, this eightfold path. This sutra is meaningful only if you understand these eight steps. 'Coming home' means SAMADHI. That means you have come to the very center of existence.

Let me read it again.

THOSE WHO FOLLOW THE WAY ARE LIKE UNTO WARRIORS

WHO FIGHT SINGLE-HANDED WITH A MULTITUDE OF FOES.

Foes are many, and you are alone. So you have to be perfectly ready, otherwise you will miss the goal.

THEY MAY ALL GO OUT OF THE FORT IN FULL ARMOR; BUT
AMONG THEM ARE SOME WHO ARE FAINT-HEARTED...

If you have not lived the right view, right intention, right speech, you will remain faint-hearted. You will remain very weak, a weakling. You will remain impotent.

... AND SOME WHO GO HALFWAY AND BEAT A RETREAT...

If you have not practiced right morality and right livelihood, this is going to happen: you will come half the way. You will be a runner, an escapist.... AND SOME WHO ARE KILLED IN THE AFFRAY...

Some go full-heartedly but are killed. If you have not practiced right effort and right mindfulness, this is going to happen. But there are only a few... WHO COME HOME VICTORIOUS. If you have practiced all the seven steps you will come home victorious, you will attain to SAMADHI.

... YOU SHOULD STEADILY WALK IN YOUR WAY, WITH A RESOLUTE HEART, WITH COURAGE, AND SHOULD BE FEARLESS IN WHATEVER ENVIRONMENT YOU MAY HAPPEN TO BE, AND DESTROY EVERY EVIL INFLUENCE THAT YOU MAY COME ACROSS; FOR THUS YOU SHALL REACH THE GOAL.

The Discipline of Transcendence, Vol 4

Chapter #2
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I HAVE GLIMPSES OF HOW PSYCHOLOGICAL, EXISTENTIAL PAIN IS CREATED BY THE EGO. IT IS HOMEMADE, AND IT CAN BE UNMADE. BUT WHAT ABOUT PHYSICAL PAIN: WHY IS IT THERE? IS IT A NECESSARY PART OF DYING? I DO NOT FEEL I AM AFRAID OF DEATH AS MUCH AS I AM AFRAID OF PHYSICAL PAIN, SENILITY, OLD AGE.

PSYCHOLOGICAL PAIN can be dissolved; and only psychological pain can be dissolved. The other pain, the physical pain, is part of life and death; there is no way to dissolve it. But it never creates a problem. Have you ever observed? -- the problem is only when you are thinking about it. If you think of old age you become afraid, but old people are not trembling. If you think of illness you become afraid, but when the illness has already happened, there is no fear, there is no problem. One accepts it as a fact. The real

problem is always psychological. The physical pain is part of life. When you start thinking about it, it is not physical pain at all; it has become psychological. You think about death; there is fear. But when death actually happens there is no fear. Fear is always about something in the future. Fear never exists in the present moment.

If you are going to the front in a war, you will be afraid, you will be very apprehensive. You will tremble, you will not be able to sleep: many nightmares will haunt you. But once you are on the front -- ask the soldiers -- once you are on the front, you forget all about it. Bullets may be passing and you can enjoy your lunch; and bombs may be falling and you can play cards.

You can ask Gurudayal. He has been in the war, he has been to the front, he has been a soldier; he knows: the fear is about the future. Then the problem is not physical -- because the fear exists in your psychology. When the pain is actual, physical, there is no problem about it.

Reality never comes as a problem; it is only the ideas about reality that create the problem.

So the first thing to be understood is: if you can dissolve the psychological pain, no problem is left. Then you start living in the moment. 'Psychological' means: of the past, of the future, never of the present. Mind never exists in the present. In the present reality exists, not the mind. Mind exists in the past and the future, and in past and future reality does not exist. In fact, mind and reality never come across each other. They have never seen each other's face. Reality remains unknown to mind, and mind remains unknown to reality.

There is an old fable....

Darkness approached God and said, "Enough is enough! Your sun goes on haunting me, chasing me. I can never rest; wherever I go to rest he is there, and I have to run away again. And I have not done any wrong to him. This is unjust. And I have come to you to get justice."

It was perfectly right; the complaint was true.

And God called the sun and asked the sun, "Why do you go on chasing this poor woman, darkness? What has she done to you?"

The sun said, "I don't know her at all. I have never seen her. You just call her in front of me; only then can I say something. I don't remember ever having done any wrong to her, because I don't know her. We are not familiar. Nobody has ever introduced us to each other, we are not even acquainted. It is for the first time from you that I am hearing about this woman, this darkness. You call her!"

The case remains pending -- because God could not call darkness before the sun. They cannot exist together, they cannot encounter each other. When darkness is, the sun cannot be; when the sun is, the darkness cannot be.

Exactly the same is the relationship between mind and reality: the psychology is the problem, the reality never is a problem. You just dissolve your psychological problems -- and they are dissolved by dissolving the center of them all: the ego. Once you don't think yourself separate from existence, problems simply evaporate, as dewdrops disappear in the morning when the sun rises, not even leaving a trace behind. They simply disappear.

Physical pain will remain, but again I will insist that it has never been a problem to anybody. If your leg is broken, it is broken. It is not a problem. The problem is only in imagination: "If my leg is broken, then what am I going to do? And how am I to avoid, or how am I to behave and work my way so my leg is never broken?" Now, if you become afraid about such things you cannot live, because your legs can be broken, your neck can be broken, your eyes can go blind. Anything is possible; millions of things are possible. If you become obsessed with all these problems which are possible.... I am not saying they are not possible. They are all possible. Whatsoever has happened to any human being, ever, can happen to you. Cancer can happen, TB can happen, death can happen; everything is possible. Man is vulnerable. You can just go outside on the road and you can be hit by a car.

I am not saying don't go outside on the road. You can sit in a room and the roof can fall. There is no way to save yourself totally and perfectly. You can be Lying down on your bed, but do you know that ninety-seven percent of people die on a bed? That is the most dangerous place! Avoid it as much as you can; never go to bed. Ninety-seven percent of people die in bed. Even travelling by aeroplane is not so dangerous; it is more dangerous to be in bed. And remember, more people die in the night... so, remain trembling. Then it is up to you. Then you will not be able to live at all.

Psychological problems are the only problems. You can become paranoid, you can become split, you

can become paralyzed because of fear -- but this is nothing to do with reality.

You see a blind man walking on the road perfectly well; blindness in itself is not the problem. You can see beggars -- their legs broken, their hands gone, and still laughing, still gossiping with each other, still talking about women, making remarks, singing a tune. Just watch life: life is never a problem. Man has tremendous capacity to adjust to the fact, but man has no capacity to adjust to the future. Once you try to protect yourself and secure yourself in the future, then you will be in a turmoil, in a chaos. You will start falling apart. And then there are millions of problems -- problems and problems and problems. You cannot even commit suicide, because the poison may not be the right poison. In India you cannot rely on anything! They may have mixed something into it; it may not be poison at all. You may take it and you will lie down... and you will wait and wait and wait -- and death is not coming.

Then everything creates a problem.

Mulla Nasrudin was going to commit suicide. He came across an astrologer on the street, and the astrologer said, "Mulla, wait. Let me see your hand."

He said, "What do I have to do now with astrology? I am going to commit suicide! So there is no point; now there is no future."

The astrologer said, "Wait. Let me see whether you can succeed or not."

Future remains. You may not succeed, you may be caught by the police, you may misfire. There is no way to be certain about the future -- not even about death, not even about suicide. What to say about life? Life is such a complex phenomenon; how can you be certain? Everything is possible and nothing is certain. If you become afraid, this is just your psychology. Something has to be done to your mind.

And if you understand me rightly, meditation is nothing but an effort to look at reality without the mind -- because that is the only way to look at reality. If the mind is there it distorts, it corrupts. Drop the mind and see reality -- direct, immediate, face to face. And there is no problem. Reality has never created any problem for anybody. I am here, you are also here -- I don't see a single problem. If I fall ill, I fall ill. What is there to be worried about? Why make a fuss about it? If I die, I die.

A problem needs space: in the present moment there is no space. Things only happen, there is no time to think about it. You can think about the past because there is distance; you can think about the future, there is distance. In fact, future and past are created just to give us space so that we can worry. And the more space you have, the more worry.

Now in India they are much more worried because they think, "Next life... and... and" -- ad infinitum -- "what is going to happen in the next life?" A person is doing something and he does not think only about the consequences that are going to happen here now; he thinks, "What KARMA am I going to gather for my future life?" Now he will become even more worried; he has more space. And how is he going to fill that space? -- he will fill it with more and more problems. Worry is a way to fill the empty space of the future.

The questioner says, "I have glimpses of how psychological, existential pain is created by ego. It is homemade, and it can be unmade."

Just understanding it intellectually won't help; you have to do it. Do it, and then the next question will disappear. Do it, and then you will find there is not any problem left.

"But what about physical pain?"

Now this is how problems arise. Intellectually you have understood one thing, but that doesn't make any sense. The next question immediately brings your reality to the surface: you have not understood.

It is as if a blind man goes on groping with his stick; he finds his path by it. And then we say, "Your eyes can be cured, but then you will have to drop your walking stick. It is not needed." The blind man will say, "I can understand that my eyes can be cured, but how can I walk without my stick?"

Now, intellectually he has understood that eyes can be cured, but existentially, experientially, he has not understood it -- otherwise the next question wouldn't arise.

Sometimes people come to me and they ask one question, and I say, "You go on; you ask the next two." Because one question may not show the reality; they may be just showing their intellectual understanding. But with the next question they are bound to be caught. They are bound to be, because with the next question, immediately they will miss.

The first part of the question is perfect, but you have got the point only through the mind. It is not yet chewed well, it is not yet digested. It has not become blood, bones, marrow. It is not yet part of your existence. Otherwise you can never ask, "What about the physical pain?" -- because the very question is

psychological. Physical pain is not a problem -- when it is there, it is there; when it is not there, it is not there. A problem arises when something is not there and you want it to be there, or when something is there and you don't want it to be there. A problem is always psychological: "Why is it there?" Now this is all psychological. Who is to say why it is there? There is nobody to answer. Only explanations can be given, but those are not really answers. Explanations are simple.

It is very simple: pain is there because pleasure is there. Pleasure cannot exist without pain. If you want a life absolutely painless, then you will have to live a life absolutely pleasureless. They come together in one package. They are not two things really; they are one thing -- not different, not separate, and cannot be separated. That's what man has been doing through the centuries: separating, to somehow have all the pleasures of the world and not have any pain; but this is not possible. The more pleasures you have, the more pain also. The bigger the peak, the deeper will be the valley by the side. You want no valleys and you want big peaks. Then the peaks cannot exist; they can exist only with valleys. The valley is nothing but a situation in which a peak becomes possible. The peak and the valley are joined together.

You want pleasure and you don't want pain.

For example: you love a woman or you love a man, and when the woman is with you you are happy. Now, you would like to be happy whenever she is with you, but when she goes away you don't want the pain. If you are REALLY happy with a woman when she is with you, how can you avoid the pain of separation when she is gone and she is no longer there? You will miss her, you will feel the absence. The absence is bound to become pain. If you really want that you should not have any pain, then you should start avoiding all pleasure. Then when the woman is there don't feel happy; just remain sad, just remain unhappy -- so that when she goes, there is no problem.

If somebody greets you and you feel happy, then when somebody insults you you will feel unhappy. This trick has been tried. This has been one of the most basic tricks that all of the so-called religious people have tried: if you want to avoid pain, avoid pleasure. But then what is the point? If you want to avoid death, avoid life -- but then what is the point of it all? You will be dead. Before death, you will be dead. If you want to be perfectly secure, enter into your grave and lie down there. You will be perfectly secure. Don't breathe, because if you breathe there is danger... because there are all sorts of infections, particularly in Poona. Never breathe in Poona; you breathe infections. A million diseases exist all around you; how can you breathe? the air is polluted. There is danger, so don't breathe, don't move... just don't live. Commit suicide; then there will be no pain. But then why are you searching for it? You want no pain and all pleasure. You demand something impossible: you want that two plus two should not be four. You want them to become five, or three, or anything, but never four. But they are four. Whatever you do, howsoever you deceive yourself and others, they will remain four.

Pain and pleasure go together like night and day, like birth and death, like love and hate. In a better world, with a more developed language, we will not use words like 'hate' and 'love', 'anger', 'compassion', 'day', 'night'. We will make some words which will carry both together: 'lovehate' -- one word; 'daynight' -- one word, not two; 'birthdeath' -- one word, not two; 'painpleasure' -- one word, not two. The language creates an illusion.

In language pain is separate, pleasure is separate. If you want to look in the dictionary for 'pain', you have to look for 'pain'; 'pleasure' will be separate. You want to look for 'pleasure', then you have to look for 'pleasure'. But in reality pain and pleasure are together, just as your right and left hands are together, just as two wings of a bird are together. The dictionary creates a great illusion; language is a very great source of illusions. It says 'love', and when it says 'love' you never think about hate. You completely forget about hate, but love cannot exist without hate. That's why you love the same person and you hate the same person.

Many disciples come to me very disturbed, because they say, "Osho, we love you, but we hate you also." And this creates a great uneasiness in them. Never be uneasy about it. If you love me, you will hate me too. There will be moments when the hate part will be on top of you; there will be moments when the love part will be on top of you. Don't be uneasy about it; it is natural and human.

You would like a world where coldness exists without anything like heat, or heat exists without anything like cold. Just think about it; it is absurd -- because heat and cold are together. And it depends on what you call them.

You can put water in two buckets: in one, hot water, boiling, and in the other, cold, ice-cold water. Just put both your hands into them, and just feel. Are there two sensations? or just one spectrum? -- on one extreme is cold, on the other extreme is hot. Then let them settle. By and by you will see that you are coming closer and closer; the hot is becoming less hot, and the cold is becoming less cold. After a few hours

you will say, "They are both the same now." Or you can try in one bucket of water: put one hand near heat and one hand near ice. Make one hand cold and one hot, dip both hands into one bucket of water and feel what it is. One hand will say it is cold, one hand will say it is hot, but it is the same water. It's relative. Something may look like pleasure to you, and the same thing may look like pain to somebody else.

For example: you are making love to a woman; you think it is very pleasurable. Ask a Buddha; he will be simply horrified: "What are you doing? Have you gone mad?" Maybe that's why people make love in private -- otherwise others will laugh and ridicule. The whole movements of lovemaking will look very absurd. They will look ridiculous. In a passionate state of mind, you are almost drunk.

When you are angry you do something; in that moment it gives you pleasure, otherwise you wouldn't do it. Anger gives tremendous pleasure, power, the feel of power. But when anger is gone you start feeling repentance, remorse. You start feeling that it was not good, now it is painful. When it was there you felt power and you felt pleasure. Now you look again in a less insane state; in' a less feverish state you look again. You are more cool and collected now; now it looks painful. The same thing can be pleasurable, the same thing can be painful -- it depends. And the same thing can be pleasurable to you and for somebody else can be painful -- that too depends. Pleasure and pain go together.

What I am saying, what my suggestion is for you to do, is: there are two ways, and two ways to get out of it. One is, start becoming more and more insensitive. That's what old religions have been teaching -- become insensitive. When you are dull, insensitive, unintelligent, a crust, a hard crust surrounds your being. You will neither feel pain nor will you feel pleasure. That's what is happening to Jain monks and other monks -- they try to become insensitive. By and by, you can become insensitive. Then nothing feels pleasurable, nothing feels painful. You come to a state of stupor, stupidity, where you become very aloof. You are almost dead. Your eyes lose fire, your being loses all energy. You are just dead stuff, a stagnant thing, and you will start stinking of death. This is one way -- simple, easy, cheap. I don't suggest it. It is life-negative. It is violent; it is violence against yourself. It is a self-torture. You try it, it is simple.

You can go to Benares and you can see people, sannyasins, lying on a bed of thorns -- and you will be amazed! But what have they learned? They have not learned anything -- just that if you go on lying on hard things your body becomes dead, it doesn't feel. But just to avoid pain they are avoiding life itself. It is as if you wanted to be healthy and you wanted to drop the disease; just to drop the disease you killed yourself, because the disease was too painful. But now you don't exist at all.

What I suggest is a very life-affirmative, life-loving way. My suggestion is: when there is pain, go deeply into it, don't avoid it. Let it be so, be open to it, become as sensitive as possible. Let the pain and its arrow penetrate you to your very core. Suffer it. And when the pleasure comes, let that too move you to your innermost core. Dance it. When there is pain be with pain, and when there is pleasure be with pleasure. Become so totally sensitive that each moment of pain and pleasure is a great adventure.

And I would like to tell you one thing: that if you can do this, you will understand that pain too is beautiful. It is as beautiful as pleasure. It also brings a sharpness to your being; it also brings awareness to your being -- sometimes even more than pleasure. Pleasure dulls. That's why people who live just in indulgence will be found to be shallow. You will not see any depth in them. They have not known pain at all; they have lived only on the surface, moving from one pleasure to another. The playboys... they don't know what pain is.

Pain makes you very alert, and pain makes you very compassionate, and pain makes you sensitive to others' pains too. Pain makes you immense, huge, big. The heart grows because of pain. And it is beautiful, it has its own beauty. I am not saying seek pain; I am only saying whenever it is there, enjoy that too. It is a gift of God and there must be a hidden treasure in it. Enjoy that too; don't reject. Accept it, welcome it, be with it. In the beginning it will be difficult, arduous. But by and by you will learn the taste of it. The taste has to be learned; it is just like other tastes.

If you start drinking alcohol, in the beginning the taste is just bad and bitter.

Mulla Nasrudin is a drunkard.

One day his wife went to the pub, and he was drinking there with his friends. And the wife was in a REALLY bad mood; she had tried every way and he wouldn't listen. Today she wanted to shock him. And of course he was a little puzzled; she had never come to the pub: "Is she going to create a scene here? Home, it is okay. Home is the place where scenes are created and enacted, but in the pub?"

And she came and just sat by his side and said, "Mulla, I have also decided to drink, from today. He was a little more puzzled. But then he poured a glass for her. She tasted and it was so bitter, and she just could

not believe it.
She said, "It is so bitter, Mulla."

And Mulla said, "Look! And you have always been thinking that I am enjoying. It is a great SADHANA; it is not easy!"

When you start anything new, you have to learn the taste. And of course the taste of pain is bitter. But once you have learned it, it gives such sharpness and brilliance to you. It shakes all dust, all stupor and sleepiness away from you. It makes you so fully mindful that nothing else can make you so mindful. In pain you can be more meditative than in pleasure. Pleasure is more distracting. Pleasure engulfs you. In pleasure you abandon consciousness. Pleasure tends to make you unconscious; pleasure is a sort of oblivion, a forgetfulness. Pain is a remembrance: you cannot forget pain.

Have you not observed? -- whenever you are in pain you remember God, never when you are happy and in pleasure. Who bothers7 In fact. when you are in pleasure you forget yourself, you forget God, you forget everything. Things are going so well....
But in pain, you remember God.

So pain can become a very creative energy; it can become a remembrance of God. It can become prayer, it can become meditation, it can become awareness.

What do I teach? I teach: when pain is there, use it as awareness, as meditation, as a sharpening of the soul. And when pleasure is there, then use it as a drowning, as a forgetfulness. Both are ways to reach God. One is to remember yourself totally, and one is to forget yourself. totally. And pain and pleasure both can be used, but to use them you have to be very, very intelligent. What I am teaching is not the stupid person's way; what I am teaching is the intelligent, the wise man's way. Whatsoever God gives you, try to find a way to use it, in such a way that it becomes a creative growth situation for you.

the second question:

AFTER TODAY'S LECTURE, I FELT AS IF LEVITATING AND FLYING. I WALKED ALONG THE ROAD IN FRONT OF THE ASHRAM GATE, APPROACHED A FLOWERING BUSH, AND LOOKED AT IT, SUDDENLY HAVING THE SENSATION OF BEING ONE WITH NATURE AND FLOATING LIKE DRIFTWOOD IN THE RIVER. ALL OF A SUDDEN I REALIZED THAT THE DRIFTWOOD HAD STEPPED INTO A HEAP OF DOG SHIT. DO YOU HAPPEN TO SEE ANY SYMBOLIC SIGNIFICANCE TO THIS?

The significance is there, but not symbolic; it is very real. You need not go into symbolism, because it is not a dream, It happened when you were perfectly awake. The reality is saying something to you....

Listening to me you can feel that you are levitating, but you cannot levitate. The feeling is not the thing, not the real thing. Listening to me you can feel very happy, but that happiness is like a reflection. It is my happiness reflected in your mirror, it is not your happiness. You are bound to land somewhere in dog shit.

One should not depend on anybody else. You need your happiness. Listening to me, you can become engulfed, you can be overwhelmed, but the farther you go from me, that music will start disappearing from you. It was not yours in the first place.

It is as if I am sitting here: in my light your darkness disappears. Then you go away; the farther away you go, the darkness starts surrounding you again.
It is as the Sufis say:

Two travellers were going into a forest. One had a lamp, a lantern of his own, the other had none. But the other was not even aware of the fact. They both walked in light because one had the lantern, so the other also had the light on the path. Then came the moment where they had to depart; their paths were going separately. And when the man with the lantern went on his path, suddenly the other traveller recognized, realized, that there was immense darkness all around.

You can walk with me to a certain extent. The disciple can walk with the Master to a certain extent, but then the paths separate. Then you have to go on your own way. Suddenly you will find you are in darkness.

So while you are with a Master, don't just enjoy his bliss. Enjoy, but learn also how to create your own bliss and your own light. Those moments with a Master have to be tremendously enjoyed -- good. But just

enjoyment is not enough. You have to learn the secret of how to create your own light -- so when the Master departs, or you have to go on your own way and paths are separate, you are not lost in darkness. Otherwise this will happen again and again.

I heard one day that Mulla Nasrudin had been caught by the police, so I went to see him in the jail. I asked him, "Mulla, how do you happen to be here? What happened?"
He said, "Housebreaking, and my fault too."
I asked, "And how was that?"
He said, "I spent three months getting acquainted with the dog, and then I went and stepped on the cat."

You have to be fully aware.
In Zen they say: The art of meditation is almost the art of being a thief.
You have to be so aware that you can walk into somebody else's house where you may never have been before; not only can you walk, you can remove things without making any noise; not only that, but without any light in the dark night. You have to be like a thief: very aware, very conscious.
What happened to this questioner? -- he was floating, he was no more in this world, he had moved into another world. A vision had dawned on him; he was in a dream, he was not aware, he was drunk. Hence he stepped into dog shit.
This is very, very meaningful; remember it. Otherwise there are many ways to land in wrong places. Unless you are tremendously aware, many times you will come nearer to home and again you will miss the door.

the third question:

OSHO. ARE YOU ALSO THE POOR MAN'S GURU?

Certainly!
Whenever you give me an opportunity to contradict myself I never lose it. I contain contradictions. I am vast. I never feel uneasy about contradictions; I love them.
Yes, I am a poor man's guru. But if you understand me there is no contradiction. My definition of a rich man and my definition of a poor man have to be understood well.
Jesus says, "Blessed are the poor because theirs is the kingdom of God." And mind you, he does not say theirs will BE the kingdom of God; he says theirs IS the kingdom of God. Let me repeat it: he says, "Blessed are the poor, because theirs is the kingdom of God." But who are the poor in Jesus' definition? -- the same people I call rich.
I call a man rich who has become absolutely frustrated with the world, who has known all that it can give, and has come to know that all of it is illusory. And he has become aware of his inner poverty. "No richness of the world can fulfill my hungry heart; nothing that I can possess can ever be a contentment to me. My poverty remains untouched by my riches." I call this man a rich man because he has come to see the futility of all riches; but he is also the poor man, the REALLY poor, because he has understood his inner poverty. He is'the poor in spirit'.
Now let me confuse you a little more.
There are two types of rich men: one, the first type, who has riches; and the other, who has no riches but still is a rich man -- because he has desires to be rich. The first has riches, the second has no riches, but both are rich men -- because both move for more and for more and for more. You may have ten rupees and you desire a hundred rupees. Somebody has ten million rupees and he is desiring a hundred million rupees. What is the difference? -- the proportion is the same. Both are moving towards riches.
So there are rich people with riches and there are rich people with no riches at all. A beggar can also be rich if he is still moving into desire.
Then there are two types of poor people: a poor person who has no riches, and a poor person who has all the riches in the world. If the poor person has understood that there is no meaning in riches, and the person who has all the riches has also understood that there is no meaning in riches, then both are poor in spirit. The basic thing to realize is that whatsoever is outside is not going to fulfill you. Whether you are rich or

poor does not matter. But, it is easier....

That's why I said that if a poor man wants to be religious, he will have to have more intelligence than the rich man -- because he will have to substitute by his intelligence what is lacking in riches. He will have to have a great vision, visualization power. If you have a beautiful woman, it is very easy to understand that just by having a beautiful woman by your side, no contentment comes. It is very easy to understand it; much intelligence is not needed. But if you don't have a woman and you live in a desert alone, and dream -- and dreams come, and you fantasize about women -- now, to understand that just by getting a woman you cannot be satisfied is difficult, very difficult. When you have riches by your side it is very simple to understand. Not much intelligence is needed to see that nothing has happened to your inner world. But when you don't have anything, not even something to eat, no house to give you shelter, it is very difficult to see that houses, food, money, are all meaningless. It is very difficult for a poor man to understand that money is meaningless. For a rich man, it is very simple.

That's why I say if a rich man does not become religious he must be extraordinarily stupid, and if a poor man becomes religious he must be extraordinarily intelligent. Because when you have, it is very simple to see the arithmetic that nothing has happened; but when you don't have, then just to visualize and just to think in imagination that even by having it nothing is going to happen, is very difficult. A lurking doubt will remain inside... maybe there is something in it; the whole world is running after it: "Are they all fools? Am I alone the wise man? Then why is the whole world running after riches, money, power, prestige?" It is very difficult. When you live in a palace you know that life does not happen just by living in a palace. But when you live on the road, you live in a slum, it is very difficult to understand that just by living in a palace nothing happens. That's why I told you I am a rich man's guru. But only for that rich man who has understood that he is not rich is there the possibility of opening into the religious dimension. When he has understood his inner poverty, only then. So whosoever understands that he is poor, and he has nothing, and this world cannot give you anything, is capable of making a contact with a Master. There is no other way.

Sometimes it seems very hard. Listening to me, sometimes you become very disturbed. The moment I say that I am only a rich man's guru, of course you become disturbed. You are not rich; then am I not your guru? But you misunderstood me. You could not get the point of it.

Many times it is happening: I say something, you hear something else.

Three little old ladies, loving but deaf, met at the supermarket.
"Beautiful day," said one.
"No, it is Thursday," said the other.
"Me thirsty too," said the third. "Let us have a cup of tea."

This is how things transpire between me and you. I say something, you hear something, and then you go on questioning and I go on answering....

Two guys talking: One said, "I got married because I was tired of going to the laundromat, eating in restaurants, and wearing socks with holes." The other guy said, "That's funny. I got divorced for the same reason."

When I say a poor man cannot be religious, it hurts -- and particularly in a country like India, which is poor. It hurts very much, and more so because India thinks it is a religious country, and I say a poor man cannot be religious. The country is poor and has pretensions of being rich. It hurts very deeply; it wounds the ego. But try to understand.

There is a hierarchy, and unless you have fulfilled the lower needs first, the higher needs don't arise. In life you follow the rule very arithmetically: a boy has to go to the primary school, then to the middle school, then to the high school, then to a college, then to a university. There is a hierarchy. If somebody says, "I want to enter into the university directly," you won't allow. You will say, "First you have to fulfill a few requirements."

God is the ultimate truth, and now everybody thinks he should be able to approach directly and that there should be no requirement. This is absolute nonsense. To me, your physical needs have to be fulfilled first. Your body has to be in a deep contentment, a well-being. When the body is perfectly well, healthy, has a pleasure of its own, is like a beautifully humming car -- no disturbance, no noise... I am not talking about Indian cars.

They say that when the manufacturer of Ambassador cars died, when Birla died, the man who received him at the gate of heaven was very angry. He said, "We have received many complaints about your car, this Ambassador: that except for the horn, the whole mechanism makes noise!"

When the car is really beautifully humming and the mechanism has a rhythm to it, there is well-being. When your body is humming in a musical, harmonious way, when everything fits together, when there is nothing wrong and you are simply happy with the body, suddenly there is an upsurge of energy. You start seeking aesthetic objects: art, music, poetry, painting. Suddenly you become interested in Picasso, Michaelangelo, Mozart. Suddenly your taste starts growing for something beautiful.

When your mind is also humming, when your mind is also in a well-being -- the music is there, the poetry is there, the beauty is there, and you are satisfied -- again another jump, another quantum leap, and you start asking about truth, you ask about God. You ask the ultimate question only in an ultimate state of well-being, not before it. And then the search starts. Now it is very difficult; it is as difficult as in this story:

Myron Cohen tells about the lady who was asked, "Sadie, if You found a million dollars in the street, what would you do with it?"

"That depends," answered Sadie. "If I found it belonged to somebody very poor, I would give it back."

Now, one million dollars! And the lady says, "If I found it belonged to somebody VERY poor, then I would give it back. It depends; otherwise I am going to keep it. If it belongs to a a rich man what is the point of giving it back?"

But one million dollars belonging to somebody very poor? -- look at the absurdity of it.

I have never come across a man whose lower needs are not fulfilled who can really inquire into the truth of God; not possible. I feel sorry to say so, but... truth is truth, and it has to be said even if it hurts. I cannot do anything; it is so. Then his desire remains hanging around -- his unfulfilled layer. He may talk about prayer, he may talk about love, but he will mean sex. If his sex is unfulfilled, his talk about love is not going to be about love; it will be about unfulfilled sex. He may use the word'love'; that is irrelevant. That doesn't make any difference. But if you go deeper into his love and his talk about love, you will find sexuality hidden there.

It is impossible to jump to higher needs when the lower are not fulfilled. India was, one day in the past, a religious country -- in the days of Buddha and Mahavira. It was religious because it was the richest country in the world. It was thought to be as a golden bird -- most fabulous, most rich, luxurious. It has known its days; it was young, full of energy and vigor. It was at its peak. Nobody can remain at the peak forever. It goes on changing. In those days India was religious because it was rich. Then the richness was gone; India became more and more poor. And there is a logic in it.

Whenever a country is very rich it starts becoming religious; when it starts becoming religious it becomes poor. When it becomes poor it is difficult to be religious. This is the mechanism, this is the dialectic. Why does it happen?

Now look at America: America is now the most affluent country in the world, but the young generation is going against technology. The young generation talks about love, prayer, meditation. But if you go against technology, and if you burn Cadillacs, Rolls Royces, and you start living like mendicants, you become hippies and yippies and you drop out of the society, now what will happen? If it happens on a larger scale, America will become the poorest country in the world. Now look at the dialectics of it: America is interested in religion, America is interested in meditation, America is interested in God -- because it is rich. Now, once you become interested in God you say, "What is there in riches? Nothing. A poor man's life is beautiful; I would like to be a vagabond like Buddha, I would like to be a wanderer. I don't want to continue with this mechanical society. I don't want to be part of a consumer society anymore." Then you drop out; then bigger portions of the society drop out.

And you are the future -- because the young generation will have to decide. The older generation will disappear soon. And when the new generation has to decide, it knows no technology. You will fall from your riches; you will become poor. When you become poor, then you will go on carrying that religion which.happened when you were rich, as a hangover. Just see it: when you were rich religion was true because you were trying to reach a higher peak. Now you have fallen from the riches, and you have fallen because of religion. Now you will carry a hangover of religion for centuries. You will go on talking about meditation but it will not mean anything.

That's why in India the hangover has continued. India has known a golden peak. When it knew the

golden peak, Buddha and Mahavira and Neminatha and ALL intelligent people dropped out of the society. They became mendicants, wanderers, BHIKKHUS; they started begging. And they said, "This is all nonsense. These great palaces and these great riches are all useless." And they were true: I am not saying they were wrong; I am simply telling you how the mechanism functions, how the wheel moves. They were true; they had to say this, there is no way to avoid it. But when they said it millions were convinced. Buddha had thousands of disciples, and they all came from rich families. They were either from royal families, or they were from very rich families. Of course, a few poor people also came. But in fact, at the time, nobody was poor.

Now in America there are poor people, but if you look at them from the Indian standard, they are very rich. Even a poor person can have a car in America. Even your chauffeur can come in his car. Now, in India, just to think that a driver has his own car! Nobody will believe it: "Then why does he drive somebody else's car? It is impossible!"

I used to stay in Indore at a rich man's family. He had gone for the first time to Switzerland, and the guide who was travelling with him to show him places invited him to his house. He had a beautiful house in the hills. This rich man was telling me -- he had been to the West for the first time -- he was telling me, "I could not believe, I was amazed -- because he had nine rooms -- just a wife and husband! And each room with attached bathroom!" In his house where I used to stay, he had only two rooms with attached bathrooms, and he is one of the richest men of Indore. One was for me and one was for himself. Attached bathrooms are a luxury. He could not believe it; and he could not understand why the man was functioning as a guide. He had his own car, he had his own house, he had a beautiful garden -- so why was he working as a guide? This rich man felt poor in comparison to that poor man.

India was rich; even the poor men were rich. Millions of people were converted by Buddha and Mahavira, and they all left. Just think of the point: if millions of people suddenly turn into beggars, only a very rich society can afford them. Otherwise, how will you afford it? Who will give them food? Who will give them shelter? They were all sheltered, they were all getting good food, they were getting good clothes. In fact Buddha had to make rules that they should not receive more than this, otherwise people were given so many things that it would become difficult for the beggar to carry all that load. So one should not receive more than this -- a limited amount. And if you received more, then immediately you had to give something. But your possessions should be of a limited number. There were millions of BHIKKHUS, and Buddha had to make rules for them not to possess more. It was a rich country; religion flowered. When religion flowered, because of its very flowering the country became poor. When the country became poor, the religion continued as a hangover. Now India is not a religious country; religion is just a hangover from the past. If you look at the past, you can think that "Yes, sometime it must have been a religious country." But if you look at the future, it is going to be a communist country, sooner or later. It is one of the most materialist countries in the world now.

Now let me tell you another thing: when a country becomes poor it becomes materialist; when it becomes materialist it does not bother about religion at all -- or, at the most, pays lip-service. Then it starts becoming rich; materialism makes you rich. When you again become rich, one day you become religious. And in this way the wheel goes on moving.

Religion is always for the rich. And a hangover religion is very dangerous: it does not allow you to be really materialist, and you are materialist. It does not give you freedom to be really materialist. I am not against materialism, because I know that only at the highest peak of materialism does religion happen.

Karl Marx had predicted that the richest country of the world would become communist. But he failed; his prediction was wrong. It was wrong because he never understood the real dialectics of society, he only understood the economic structure. If he was right then America should have been communist; not China, not Russia. Both are poor countries, the poorest. Karl Marx was wrong.

What I am saying is truer: a rich country can never become communist; only a poor country becomes communist. A rich country becomes religious, not communist. A poor country becomes communist -- but this is how it is. I am not saying it should not be so: I am not saying anything about what should be and what should not be. I am simply saying what is; this is the mechanism. Now if Russia really becomes rich someday, it will lose contact with its communism. That's why there is a conflict between China and Russia: Russia is richer than China. China is really a poor man's country, and only the poor man can be materialist. Now, to China, Russia seems to be bourgeois. They don't want to have anything to do with Russia; it is already a bourgeois country. Sooner or later when Russia becomes richer.... That is bound to happen: when you become materialist, technological, scientific, you become rich. When you become rich, suddenly

religion starts flowering.

In Russia, you will be surprised to know that there are secret societies now gathering together somewhere in privacy, praying, meditating -- because now it is illegal. You cannot pray in public, you cannot talk about meditation in public. But there are societies, and people even risk their lives just to be together and talk about Jesus and Buddha. But they are all secret societies.

the last question:

It is from Yatri.

> FOR THE RECORD.... OSHO, TWO DAYS AGO, FOR REASONS CLEARLY SPIRITUAL, YOU ADMITTED TO SPEAKING ONLY A MODEST FIVE THOUSAND WORDS PER DAY. FROM A PURELY SCIENTIFIC VIEWPOINT, THIS STATEMENT WOULD SEEM TO CONTAIN CERTAIN INACCURACIES. THE ACTUAL FIGURE -- AND THIS ANY TRANSCRIBER, EDITOR OR TAPE OPERATOR WILL INDEPENDENTLY VERIFY -- IS APPROXIMATELY THREE TIMES THE AMOUNT, COUNTING BOTH THE MORNING DISCOURSE AND THE EVENING DARSHAN. THIS MEANS THAT ONE HUNDRED AND FIVE THOUSAND WORDS ARE SPOKEN EACH WEEK, AND A HANDSOME TOTAL OF FIVE MILLION FIVE HUNDRED THOUSAND WORDS ARE GIVEN TO US IN ONE YEAR. IN THREE SHORT YEARS A CHAIN OF SUCH WORDS WOULD INDEED GIRDLE THE EARTH. IS THIS A RECORD FOR AN ENLIGHTENED VOICE? WE ARE SURE THE MASTER NEEDS THE OPPORTUNITY TO VERIFY OR REFUTE SUCH EXTRAVAGANT CLAIMS.

They are not extravagant, and I absolutely agree with you, Yatri. But, a Master always has his ways to escape; you cannot catch him so easily. And he can always bring some esoteric thing into it.

Yes, fifteen thousand words are spoken: remember, I am not saying I am speaking.... Fifteen thousand words per day are spoken: five thousand from the body, five thousand from the mind, five thousand from me!

Let me tell you one anecdote:

A jaguar persuaded a cat to teach him how to pounce. After a few successful experiments with bugs and insects, the jaguar, his appetite whetted, decided to try out this new technique on the cat itself. The cat, however, jumped out of danger like a flash, and the jaguar landed in a heap.

"That is not fair!" whined the jaguar. "You did not teach me that trick."

"A smart teacher," the cat reminded him, "never teaches a pupil all his tricks."

Remember that.

And Yatri is right: my mathematics are poor. It has always been so. So whenever it comes to mathematics I will always agree with you. But metaphysics has its own ways to get out of any entanglement. That s why I can so easily contradict myself.

I speak only five thousand words a day.

The Discipline of Transcendence, Vol 4

Chapter #3
Chapter title: Remember the middle

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ONE NIGHT A MONK WAS RECITING A SUTRA BEQUEATHED BY KASHYAPABUDDHA. HIS TONE WAS SO MOURNFUL AND HIS VOICE SO FAINTING, AS IF HE WERE GOING OUT OF EXISTENCE. THE BUDDHA ASKED THE MONK, "WHAT WAS YOUR OCCUPATION BEFORE YOU BECAME A HOMELESS MONK?" SAID THE MONK, "I WAS VERY FOND OF PLAYING THE GUITAR." THE BUDDHA SAID, "HOW DID YOU FIND IT WHEN THE STRINGS WERE TOO LOOSE?" SAID THE MONK, "NO SOUND IS POSSIBLE." "HOW WHEN THE STRINGS WERE TOO TIGHT?" "THEY CRACK." "HOW WHEN THEY WERE NEITHER TOO TIGHT NOR TOO LOOSE?" "EVERY NOTE SOUNDS IN ITS PROPER TONE." THE BUDDHA THEN SAID TO THE MONK: RELIGIOUS DISCIPLINE IS ALSO LIKE UNTO PLAYING THE GUITAR. WHEN THE MIND IS PROPERLY ADJUSTED AND QUIETLY APPLIED, THE WAY IS ATTAINABLE; BUT WHEN YOU ARE TOO FERVENTLY BENT ON IT, YOUR BODY GROWS TIRED; AND WHEN YOUR BODY IS TIRED, YOUR SPIRIT BECOMES WEARY; WHEN YOUR SPIRIT IS WEARY, YOUR DISCIPLINE WILL RELAX; AND WITH THE RELAXATION OF DISCIPLINE THERE FOLLOWS MANY AN EVIL. THEREFORE, BE CALM AND PURE, AND THE WAY WILL BE GAINED.

MAN'S whole misery consists in his being off-center. here is a maladjustment between the hub and the wheel. There is a maladjustment between you and reality, and that maladjustment manifests itself in a thousand and one ways. The farther you are away from reality, the more miserable. Hell is the farthest point from reality. The closer you are to reality, the more close you are to heaven. When there is no maladjustment between you and reality, you are heaven itself.

It Is not a question of going anywhere, it is a question of how to get in tune with reality again. It is a rediscovery -- because in the mother's womb each child is centered in reality. In the mother's womb each child is profoundly blissful. Of course he is unaware of it, not knowing anything about it. He's so one with his bliss that there is no knower left behind. Blissfulness is his being, and there is no distinction between the knower and the known. So of course the child is not aware that he is blissful. You become aware only when you have lost something.

Mulla Nasrudin was saying to his son one day, "You don't know what happiness is until you get married -- and then it is too late."

It is so. It is very difficult to know something without losing it, because when you have not lost it you are so totally one with it. There is no distance: the observer and the observed are one; the known and the knower are one. Every child is in a profoundly blissful state.

Psychologists also agree with this. They say that the whole search of religion is nothing but a way to again find the womb of the mother. They use it as a criticism of religion, but to me it is not criticism at all. It is simply true. Yes, the search for religion is again a search for the womb. The search for religion is again a search to make this whole existence a womb.

The child is in absolute tune with the mother. The child is never out of tune with the mother. The child does not know that he is separate from the mother. If the mother is healthy the child is healthy; if the mother is ill the child is ill; if the mother is sad the child is sad; if the mother is happy the child is happy; if the mother is dancing the child is dancing; if the mother is sitting silently the child is silent. The child has no boundaries of his own yet. This is the purest bliss, but it has to be lost.

The child is born, and suddenly he is thrown off-center. Suddenly he is uprooted from the earth, from the mother. He loses his moorings and he does not know who he is. There was no need to know it when he was with the mother. There was no.need to know -- he was all, and there was no need to know, there was no distinction. There was no 'you', so there was no question of 'I' The reality was undivided. It was ADWAITA, pure ADWAITA, pure non-duality.

But once the child is born, the umbilical cord is cut and he starts breathing on his own, suddenly his whole being becomes a quest to know who he is. It is natural. Now he starts becoming aware of his boundaries -- his body, his needs. Sometimes he is happy, sometimes unhappy, sometimes he is fulfilled, sometimes not fulfilled; sometimes he is hungry and crying and there is no sign of mother anywhere; sometimes he is on the mother's breast, again enjoying oneness with the mother. But now there are many moods and many climates, and he will start, by and by, to feel the separation. A divorce has happened; the marriage is broken.

He was absolutely married to the mother; now he will always be separate. And he has to find out who he is. And the whole life one goes on trying to find out who one is. This is the most fundamental question.

First the child becomes aware of 'mine', then of 'me', then of 'you', then of 'I'. This is how it proceeds. This is precisely the procedure, exactly in this order. First he becomes aware of 'mine'. Watch it, because this is your construction, the structure of your ego. First the child becomes aware of 'mine' -- this toy is mine, this mother is mine. He starts possessing. The possessor enters first; possessiveness is very basic. Hence all the religions say: Become non-possessive -- because with possession starts the hell. Watch small children: very jealous, possessive, each child trying to snatch everything from everybody else and trying to protect his own toys. And you will see children that are very violent, almost indifferent to others' needs. If a child is playing with his toy and another child comes you can see an Adolf Hitler, a Genghis Khan, a Nadirshah. He will cling to his toy; he is ready to hit, he is ready to fight. It is a question of territory, a question of domination. Possessiveness enters first; that is the basic poison. And the child starts saying, "This is mine."

Now look -- nothing can be 'mine' in reality, in truth. We come empty-handed, we go empty-handed. This whole business of 'mine' and 'thine' is just a dream. But once the child says, "This is mine," now he is entering into a maladjustment with reality. So you will find that the more you have this idea of 'mine', the more you will be miserable, the more you will suffer. Everywhere: "This house is mine; this woman is mine; this man is mine," and EVERYWHERE you immediately claim and possess... and misery enters.

Two persons are in love. If it is just a beginning the 'mine' has not started -- because if 'mine' has not started, the mind has not started. Once the 'mine' starts, the ego is on the way. The ego is the crystallized 'mine'. And once the 'mine' starts, love is lost. Love is beautiful only when there is no 'mine'. But it enters immediately, because that has become our very structure. That is our foundation in this world. We are wrongly based.

I have heard....

This playboy was six and he was playing with the girl next door who was five.

"Want to wrestle?" he asked. She said, "I can't wrestle. I am a girl."

He continued, "Want to play ball?"

She replied, "I can't play ball. I am a girl."

Finally he said, "Okay, wanna play house?"

She said, "All right. I will be the father."

From the very beginning, who dominates whom? who possesses whom? Hence all the religions -- eastern, western -- all the religions that have existed on earth emphasize non-possessiveness, non-attachment -- because that will take the very earth from beneath your feet. If you become non-possessive the ego cannot exist. If you become aware of this basic flaw of your being, this claim for 'mine', you will be surprised that all your misery can be dropped by dropping this single word. This is not just a word, it is your whole style of life. The wrong style of life is based on 'mine'; the right style of life knows no 'mine', no 'thine'.

Once we say 'mine' we are making ourselves separate from the whole. Now this separation will grow, and each step will take you farther away.

I have heard....

A small child was sitting with the family; the father and mother were quarrelling, as usual. Then the father became almost mad. Afraid he might hit the woman, or that he might do something wrong, he ran out of the house.

The small child was watching. He said, "Will daddy be coming back?"

The mother said, "Yes, within fifteen minutes he will be back."

The child said, "Oh nuts! I was thinking to have his dessert."

Once the 'mine' enters then you are a competitor with everybody. Once the 'mine' enters, your life will now be a life of competition, struggle, conflict, violence, aggression.

The next step of 'mine' is 'me'. When you have something to claim as yours. suddenly through that claim arises the idea that now you are the center of your possessions. The possessions become your territory, and through those possessions arises a new idea: 'me'.

Once you are settled with 'me', you can see clearly that you have a boundary, and those who are outside the boundary are 'you'. The other becomes clear; now things start falling apart.

The universe is one, it is a unity. Nothing is divided. Everything is connected with everything else. It is a tremendous connectedness. You are connected with the earth, you are connected with the trees, you are connected with the stars; stars are connected with you, stars are connected with the trees, with the rivers, with the mountains. Everything is interconnected. Nothing is separate; nothing can be separate. Separation is not possible.

Each moment you are breathing -- you breathe in, you breathe out -- continuously there is a bridge with the existence. You eat, existence enters into you; you defecate, it becomes manure -- the apple on the tree will become part of your body tomorrow, and some part of your body will go and become manure, will become food for the tree... a continuous give and take. Not for a single moment does it stop. When it stops, you are dead.

What is death? -- separation is death. To be in unity is to be alive, to be out of unity is to be dead. So the more you think, "I am separate," the less sensitive you will be, more dead, dragging, dull. The more you feel you are connected, the more this whole existence is part of you and you are part of this whole existence. Once you understand that we are members of each other, then suddenly the vision changes. Then these trees are not alien; they are continuously preparing food for you. When you breathe in you take oxygen in, when you breathe out you give carbon dioxide; the trees breathe in carbon dioxide and breathe out oxygen -- there is a continuous communion. We are in tune. The reality is a unity. And with the idea of 'me', 'you ', we are falling out of the reality. And once a wrong conception settles inside, your whole vision becomes upside down.

I have heard....

The young New Yorker was in Texas for the very first time. Seeing a herd of buffalo, he asked his host what they were.

"They are just wild pigs," said his host. "Everything in Texas is big."

A little later the visitor saw a flight of eagles and asked what they were.

"They are just sparrows," said his host. "Everything is big in Texas."

Later that night the visitor went looking for the toilet and fell into the swimming pool. "For Pete's sake!" he cried "Nobody pull the flush!"

Once you have a wrong conception of things, then that conception will distort everything. If 'everything is big in Texas', then the swimming pool must be a toilet! It is natural -- one wrong conception leads to another wrong conception and one small wrong conception leads to a bigger wrong conception. If you go on settling with this, one day you simply don't know what reality is. You are simply clouded by your own conceptions.

'Me', then 'you', and then as a reflection arises 'I', 'I' is the subtlest, the most crystallized form of the possessiveness. Once you have uttered 'I', you have committed sacrilege. Once you have said 'I', you are broken completely from existence -- not really broken, otherwise you would die. But in your ideas you are completely broken from reality. Now you will be in a continuous fight with reality. You will be fighting your own roots, you will be fighting with yourself.

That's why Buddha says: Be a driftwood. You can be a driftwood only if you have dropped the idea of I -- otherwise you cannot be a driftwood. Struggle will persist. That's why it becomes so difficult when you come to meditate. If I say to just sit silently, you cannot do that -- such a simple thing. One would think it is the most simple thing; there should be no need to teach it. One should simply sit and be. But you cannot sit because the 'I' cannot allow you a moment of relaxation. Once a moment of relaxation is allowed, you will be able to see reality. Once reality is known, the 'I' will have to be dropped. Then it cannot persist. So the 'I' never even allows you a holiday. Even if you go to the hills, to the summer resorts, the 'I' never allows you a holiday even there. You take your radio, you take your tv set; you take all your problems and you remain occupied. There, at a hill-station, you had gone to relax, but you continue your whole pattern in the same way. You don't relax.

The 'I' cannot relax. It exists through tensions. It will create new tensions, it will create new worries, it will constantly manufacture new problems, it won't allow you any rest. Even a minute's rest and the whole house of the 'I' starts toppling down -- because the reality is so beautiful and the 'I' is so ugly. One continues to fight his way unnecessarily. You are fighting for things which are going to happen of their own accord.

You are unnecessarily fighting. You are desiring things which are going to be yours if you don't desire. In fact, by desiring you will lose them.

That's why Buddha says: Float with the stream. Let it take you to the ocean.

'Mine', 'me', 'you', 'I' -- this is the trap. And this trap creates misery, neurosis, madness.

Now the problem is: the child has to go through it, because he does not know who he is and he needs some sort of identity -- maybe a false identity, but it is better than no identity. He needs some identity. He needs to know exactly who he is, so a false center is created. The 'I' is not your real center. It is a false center -- utilitarian, make-believe, just manufactured by you. It has nothing to do with your real center. Your real center is the center of all. Your real self is the self of all. At the center, the whole existence is one -- just as at the source of light, the sun, all rays are one. The farther away they go, the farther away they are from each other.

Your real center is not only your center, it is the center of the whole. But we have created small centers of our own, homemade, manufactured by ourselves. There is a need... because the child is born without any boundary, with no idea of who he is. It is a survival necessity. How will he survive? He has to be given a name, he has to be given an idea of who he is. Of course this idea comes from the outside; somebody says you are beautiful, somebody says you are intelligent, somebody says you are so vital. You gather the things that people say. Out of all that people say about you, you gather a certain image. You never look into yourself, at who you are. This image is going to be false -- because nobody else can know who you are, and nobody else can say who you are. Your inner reality is not available to anybody else except you. Your inner reality is impenetrable to anybody else except you. Only you can be there.

The day you realize that your identity is false, put together; you have collected opinions from people....

Sometime just think, just sit silently and think who you are. Many ideas will arise. Just go on watching from where they come and you will be able to find the source. Some things come from your mother -- much; about eighty to ninety percent. Something comes from your father, something comes from your schoolteachers, something comes from your friends, something from the society. Just watch: you will be able to divide from where it comes. Nothing comes from you, not even one percent comes from you. What type of identity is this in which you have not contributed at all? And you are the only one who could have contributed, in fact, the whole hundred percent.

The day you understand this, religion becomes important. The day you realize this you start seeking for some technique, some method to enter into your being; how to know exactly, really, existentially, who you are. No more collections of images from the outside, no more asking others to mirror your reality -- but to face it directly, immediately; to enter into your nature, to feel it there. What is the need to ask anybody? And whom are you asking? They are as ignorant about themselves as you are about yourself. They don't know themselves; how can they know you? Just see how things are functioning, how things go on functioning, how things go on happening: one falsity leads to another falsity. You are almost swindled, duped. You are conned, and those who have swindled you may not have done it knowingly. They may have been swindled by others. Your father, your mother, your teachers, have been duped by others -- their fathers, their mothers, their teachers. And they have duped you in turn. Are you going to do the same to your children too?

In a better world, where people are more intelligent, more aware, they will teach the child that the idea of Identity is false: "It is needed, we are giving it to you, but it is only for the time being, before you yourself discover who you are. It is not going to be your reality. And the sooner you find out who you are, the better. The sooner you can drop this idea, the better -- because from that very moment you will really be born, and you will be really real, authentic. You will become an individual."

The ideas that we gather from others give us a personality, and the knowledge that we come to know from within gives us individuality. Personality is false, individuality is real. Personality is borrowed; reality, individuality, your authenticity, can never be borrowed. Nobody can say who you are.

Your body can be seen by others. They can say whether your body is beautiful or not, and that too depends -- because no criterion for beauty exists. That depends on the idea of the person, on what he thinks is beautiful. Two persons never agree. It is almost like 'like' and 'dislike'. You may fall in love with a woman and you may think she is the most beautiful woman in the world -- and your friends may laugh at you. I'm not saying they are right, I'm not saying you are right. I'm simply saying that there is simply no criterion. You may think the woman is horrible and your friend is mad, but there is no criterion. There is no objective way to know who is beautiful, what is beautiful. It depends on your mind, your conditioning.

I have overheard....

A male elephant was watching a female elephant wiggle by. Said he, almost charmed, "Wow! A perfect 250 by 210 by 400!"

For an elephant, of course, those are the proportions of beauty -- not for a man. And as you are laughing about the proportions, elephants laugh about your ideas of beauty.

In fact even a single individual's idea of beauty goes on changing. In childhood you have different ideas of beauty, in youth different ideas, in old age different ideas. And then it depends on your necessity, your need.

I have heard....

There was an advertisement in a farmer's magazine. The farmer had advertised that he wanted to meet a woman near about thirty years of age. He himself was forty-one. Object: marriage. But one condition had to be fulfilled: the woman had to have a tractor, and she had to send a picture of the tractor!

It depends on your need, on your ideas, on your philosophy, religion, conditioning, culture. Somebody can say something about your body; that too is not objective. Somebody can say something about your mind -- a teacher can say you are very intelligent -- but that too depends. Because there is no way to decide who is intelligent. The very idea of an intelligence quotient, measuring the intelligence, has failed. Psychologists were thinking that they would be able to measure intelligence, but it has failed. Now it is out of date. It does not mean much.

Who is intelligent? -- a child who is efficient in mathematics, or a child who is very efficient in painting? Who is intelligent? -- -a child who can compose poetry, or a child who can make an engine or a mechanism? Who is intelligent? There is simply no way to say. Of course, ordinarily, the mathematician, the mechanic, the technologist, will be thought intelligent -- because he has more utility. A painting has not much utility. A poem has no survival value; you cannot merchandise it. In the marketplace nobody will bother about it. But if you can create a gadget, a mechanical device, many people will be interested in it. But how to decide?

In a different society.... For example: in ancient China, three thousand years ago, a man who could compose poetry was thought to be more intelligent than a man who could devise a machine -- because the society existed on different principles. Lao Tzu had said that machines are not needed; Lao Tzu had said that machines are a way to cheat nature, to exploit nature. They are aggressive. Man does not need any mechanical things; poetry, painting, sculpture, music, is more valuable. So a child who was a born musician was thought to be more intelligent than a mathematician -- because what will you do with a mathematician? Of what use is it? But in the modern world the mathematician is more useful, has more utility, has more market value.

But this is not going to be so for long. Sooner or later, even within this century, a few countries will come to such affluence that again they will need music, poetry, sculpture. People would like to listen to great music, would like to see dance, would like to enter into the realms of beauty, would like to go into deeper tune with reality. Who will bother about a mathematician, a technologist, an engineer? Sooner or later this is going to change. It depends on the needs of the society.

People can say something about your body, something about your mind, but that too is not of any value. Who can say anything about your soul? -- not even your mother who has given birth to you, not even your father.

When Buddha became enlightened he went back home. The father was very angry, naturally so. It is very difficult to satisfy a father, because whatsoever you do will go against his ambitions. It is very difficult to satisfy a father. If you don't have any personality, if you don't have any individuality, if you don't have any unique intelligence, you are dull. You may be obedient, but then the father is not satisfied because of your dullness, stupidity. You are obedient, okay; but what is the point of your being obedient? You have nothing to give. If you are intelligent, unique, have something to give, then you cannot be obedient. Intelligence is always rebellious. Only dull and stupid people are obedient.

In the world today there is so much rebellion only because there has been an explosion of intelligence. Each generation is more intelligent than the previous one, hence more rebellion, more disobedience, more chaos in the world. You can watch it in your children. Just observe your children impartially. Were you so intelligent when you were a child? Now look at children; they are so intelligent. You may not see it, because

it hurts. You may not see it, you may deny it, but just watch -- and it HAS to be so. It is natural that consciousness goes on evolving. So when a child is intelligent he's rebellious, and the father is not satisfied. When the child is obedient but he is not intelligent, then too he is not satisfied. It is difficult to satisfy a father.

Even a Buddha could not satisfy his father. Buddha's father must have thought that he had become a hippie. Maybe the term was not there, so he must have thought it in some other terms, but that's exactly what he was saying to Buddha when he came. He was very angry, annoyed, and he said, "What have you done? You are a king's son, and you are moving like a beggar? Drop all this nonsense and come back home. I am your father. Though you have pained me, and you have been a pain in my neck, still my heart is that of a father: I can forgive you. My doors are still open. You can come."

Buddha laughed. He said, "You don't know me at all. I have entered into a great kingdom." The father, of course, became more furious. He said, "Stop all this! I know you well. I have given you birth." Buddha said, "There you are mistaken, there you err. You have given birth to my body, but not to me; and you don't know me at all. Even as I am standing in front of you, you are not seeing me. You are so full of your idea that you are the father and I am your son. That idea is functioning like a barrier. Just look at me! The son that has left your house has not come back. That person is gone, that person is dead! I am a totally new being. I come with a new identity, I come with a new realization: I come as awareness. I had gone as unconsciousness. I had gone as Gautam Siddhartha, your son. Now I come as Buddha, as enlightened, just enlightened. I had gone with a false identity, now I come with a real realization of who I am. Look at me!"

In fact, there is no way for anybody else to see your reality. You have to go into it yourself. It cannot be done by servants. you cannot pay somebody to do it for you.

A great Sufi saint was called by Calipha Omar to pray in his court. He went, but he said, "I cannot do it. There are a few things you have to do for yourself. You have to breathe for yourself; nobody else can do it. You have to make love to your woman yourself; nobody else can do it for you. And you have to pray for yourself; I cannot do it. Sorry." He said, "I can pray, but that will be prayer for myself. It will not be for you."

He had brought a great truth home; there are things which nobody can do for you. At least one thing can never be done by anybody else -- that is, to give you the answer to who you are. No, you have to go, you have to dig deep into your own being. Layers and layers of identity, false identity, have to be broken.

There is fear when one enters into oneself, because chaos comes in. Somehow you have managed with your false identity. You have settled with it. You know your name is this or that; you have certain credentials, certificates, degrees, universities, colleges, prestige, money, heritage. You have certain ways to define yourself. You have a certain definition, howsoever workable -- but it works. Going in means dropping this workable definition... there will be chaos.

Before you can come to your center, you will have to pass through a very chaotic state. That's why there is fear. Nobody wants to go in. People go on teaching: Know thyself; we listen, but we never listen. We never bother about it. There is a very certain idea in the mind that chaos will be let loose and you will be lost in it, you will be engulfed in it. Because of the fear of that chaos, we go on clinging to anything from the outside. But this is wasting your life.

The day you become courageous enough to enter into your being, you have become a sannyasin. Sannyas means: now you are taking your life into your own hands. Now you are trying to live the life that is yours, authentically. Now you are no longer playing roles. Now you will not allow anybody else to write the story of your life. Now you are ready to unfold that which you have always carried like a seed within you. Chaos is the problem; so when people become religious they begin to find some way to avoid the chaos. That has to be understood before we can enter into this sutra.

A certain identity is there. For example: you are rich, you have much money -- that is your identity. When a person starts thinking, "How to know myself?" and when he comes to listen to the truths always explained by the sages: that 'mine', 'me', 'you', 'I', have to be dropped, he thinks, "Okay, so I will drop all my riches and I will become poor." He drops one identity -- the identity of being poor -- but he has moved to the other extreme. To avoid one wrong he has moved to its opposite wrong. And this is a fundamental thing: if you move against a wrong too much, you will again enter into another wrong. One wrong opposed by another thing cannot be corrected; the opposite is also wrong. Just in the middle, somewhere, is truth.

When you are rich you have an identity. You drop that, you become poor, you become a beggar; now you have another identity. The first one was borrowed from the society, the second one is also borrowed from the society. Now everybody will say that you have renounced the world, you are a great sannyasin,

you have dropped out of the world, you are simply great. You were great because you had money; now you are great because you have renounced the money -- but the identity is coming from the outside. First you were rich, now you are poor; now poverty is your richness. You were egoistic, you became humble; but now humbleness is your ego.

One can move from one disease to another disease very easily, just like the pendulum can swing from one extreme to another extreme.

Buddha says: Extremes are what wrong is. To be an extremist is to be in the wrong. Be in the middle, be balanced -- SAMYAK -- and that's where right is. Just be in the middle, don't move from one polarity to another. That's what people are doing. Somebody is rushing after women, then one day he decides it is futile; he starts running away from women. But running continues. First he was chasing, now he's afraid some woman may be chasing him. And that's how it happens: if you chase a woman, she runs. If you start running from her, she starts chasing you. Life is very mysterious... but the running continues. It is a game. Only one can be the chaser and one has to be the chased. Either you are the chaser or the woman becomes the chaser, but the game continues.

Buddha says: Stop in the middle.

This sutra is part of a very famous story in Buddha's life The story is about a prince named Srona.

Srona was a very rich prince, and he lived the life of a super-Epicurean: eat, drink, be merry. He had lived as deeply in indulgence as possible. He had never known anything about discipline, he had never heard anything about awareness. Women, wine -- that was all, that was his whole life... confined to two words: women and wine. The whole day he was drunk, and the whole night he was indulging in sexuality. He was a maniac. But by and by the extreme started tiring him. By and by he became alert to what he was doing to his life.

When you indulge too much, one day, if you are a little intelligent, you start feeling the whole futility of it.

One day when Buddha was passing through his town, he heard about Buddha. He had been thinking for many days, "There must be another way of life, and there must be more to life than the way I am living it." Hearing that Buddha had come, he went to see him. He was an extremist. Seeing Buddha -- his silence, his grace, his peace -- he was touched. His heart was overwhelmed. He bowed down to Buddha and he said, "Give me sannyas this very moment!"

Buddha said, "Wait. Don't be in such a hurry."

"But," he said, "I cannot wait. I don't know what waiting is. When I want to do something, I want to do something. And enough is enough! I have lived the life of a debauch, and I have been simply wasting myself. It has been suicidal. Now I cannot go back home. You accept me."

Even Buddha's disciples said, "Why don't you accept him? You never say no to anybody. Why are you hesitating?" Ananda said, "Why are you hesitating? He is great prince, well known, and he is ready. He is ready to surrender totally."

Buddha said, "I am hesitating because I am afraid that this may be just another extreme. This man has been just indulgent. Now he may renounce and just move to another extreme -- and renunciation is in the middle."

But Srona persisted; he wouldn't go. He was sitting there from the morning till the evening. He was a man of that type. The more Buddha said no, the more he became insistent. Next morning, Buddha accepted him as a disciple. This sutra is about Srona.

The story says that when Srona became a BHIKKHU, a monk, immediately he turned to the other extreme -- the extreme that Buddha was afraid of, was apprehensive about. BHIKKHUS, Buddha's BHIKKUS, his monks, used to take one meal every day; Srona would take only two meals every week. The BHIKKHUS would walk, move from one town to another; then they would walk on the road. But this Srona would never walk on the path. He would walk in the forest, would get hurt. His feet would start bleeding; there were wounds. Buddha's BHIKKHUS were very tranquil people, silent people -- because the whole teaching is to remain in the middle. They were never indulgent and they were never ascetic, but this Srona became a great ascetic. When everybody would be sitting under the trees, he would stand in the hot sun. He had a beautiful body, he was a beautiful young man. He became dark, black, and within a few months it was impossible to recognize him. When people from his capital would come they would be surprised; he had changed so much. He had become lean and thin, his eyes had lost luster, his face had lost all grace; he had started becoming ugly. And he was always ill, because the body has a limit of tolerance to certain things. But he was not worried; in fact, he was enjoying it. And all the monks started feeling that he was some great

soul. Everybody started feeling that he was superior to them. Now a new ego was arising in Srona. This sutra is about Srona.

ONE NIGHT A MONK WAS RECITING A SUTRA BEQUEATHED BY KASHYAPABUDDHA. HIS TONE WAS SO MOURNFUL AND HIS VOICE SO FAINTING, AS IF HE WERE GOING OUT OF EXISTENCE.

Of course he must have become very sad, he must have become very low and depressed, he must have lost all joy. He was torturing himself. He must have been a little masochistic. He was destroying himself and enjoying the violence. He must have become very serious, a long-face; he must have become very deeply ill, all well-being disappeared. He was not a flowering. In fact, the tree was dying.

He was reciting this sutra given by Kashyapabuddha. When you recite a sutra you have to recite it in joy -- otherwise it is meaningless. When you pray, if you cannot pray joyfully, it is meaningless -- don't waste your time. Because your prayer never reaches God unless it rides on the horse of joy. Unless you can celebrate, your prayer is never heard. Only through celebration does it reach to God -- because God understands only one language, and that is celebration; no other language -- He does not understand English, He does not understand Sanskrit, He does not understand Arabic. He understands only one language: the language of flowers, the language of clouds, the language of peacocks, the language of the cuckoos, the language of joy, the language of greenery, of rivers rushing to the ocean, glaciers gliding down from the mountains. He knows dance, He knows what singing is. Words are not meaningful, only music. He understands sounds, He does not understand words.

Language is man-created, joy is from God. So whenever you meditate, you pray, you recite a sutra, or you recite the KORAN, do it in joy. Otherwise don't do it. There is no need because it is just useless. You are wasting your time. And you may be bugging Him, and He may get annoyed, and you may repent later on. At least don't bug Him.

I have heard about a Sufi mystic, Hassan. He passed by a mosque, and a man was reciting the KORAN. His voice was so horrible, and he was doing it in such a terrible way, and he was so sad and so serious -- as if all his laughter had dried up. His voice sounded like a ghost voice.
Hassan said, "What are you doing?"
He said, "For God's sake, I am reciting this KORAN."
Hassan said, "For God's sake, stop!"

Unless you do it in joy, please don't do it. For God's sake, never do it. It is better to be an atheist and not to believe in God than to do something in sadness, depression, than to do something ugly and call it prayer.

But you can do only that which you are. Joy you cannot manage suddenly. Unless it is bubbling, unless it is welling up in your being, unless it runs like sap, you cannot manage it. And it is not a question of managing your face, because God is not looking at your face; God is looking at your heart... so you cannot deceive. Unless joy is in your being, it will not reach -- your prayer will never be heard.

That's why I insist that if you can dance and sing, that will do. There is no need to actually verbalize your prayer: let it be exhibited in dance, let it be exhibited in singing. There is no need. You can play guitar or you can play on the flute -- that will do. You are using something universal.

HIS TONE WAS SO MOURNFUL AND HIS VOICE SO FAINTING, AS IF HE WERE GOING OUT OF EXISTENCE. THE BUDDHA ASKED THE MONK, "WHAT WAS YOUR OCCUPATION BEFORE YOU BECAME A HOMELESS MONK?" SAID THE MONK, "I WAS VERY FOND OF PLAYING THE GUITAR." THE BUDDHA SAID, "HOW DID YOU FIND IT WHEN THE STRINGS WERE TOO LOOSE?" SAID THE MONK, "NO SOUND IS POSSIBLE."

When the strings are too loose, sound is not possible....

"HOW WHEN THE STRINGS WERE TOO TIGHT?" "THEY CRACK." "HOW WHEN THEY WERE NEITHER TOO TIGHT NOR TOO LOOSE?" "EVERY NOTE SOUNDS IN ITS PROPER TONE."

THE BUDDHA THEN SAID TO THE MONK: RELIGIOUS DISCIPLINE IS ALSO LIKE UNTO PLAYING THE GUITAR. WHEN THE MIND IS PROPERLY ADJUSTED AND QUIETLY APPLIED, THE WAY IS

ATTAINABLE.

In fact, when the mind is just in the middle, neither too loose nor too tight; balanced, tranquil, still, neither moving left nor right; when the pendulum of the mind has stopped just in the middle, time disappears, the clock stops. In that very moment the Way is attainable. In fact, the Way IS attained. This is THE WAY: to be in the middle is the Way. You are missing the Way because you are not in the middle -- and the Way IS in the middle. In life's situations, in every situation, one has to be alert not to go to the extreme. Otherwise, sometimes the strings are too loose and the music does not arise, and sometimes they are too tight and they crack. And instead of music they create just noise. Music is possible only when things are just in the middle. There is a point when the strings are neither tight nor loose.

You must have seen it: whenever Indian musicians play, first they try to bring their instruments to the middle. The drummer will drum his TABLA and will feel whether it is in the middle or not; otherwise he will tighten something or loosen something. The VEENA player will tighten or make loose his strings.

It happened once:

A viceroy was invited by a Nawab of Lucknow, and to welcome him he had asked his best musicians to play something for the viceroy. And of course, as it is done traditionally, the musicians started tightening and loosening their instruments. The Nawab asked the viceroy, "What type of music do you like most?" Just to be polite he said, "Exactly this music that is going on" -- just to be polite! He could not understand what was going on. And then, just to be polite, the Nawab ordered the musicians to continue. For three hours they simply continued.

There is a point when the strings are neither loose nor tight -- and only a master knows it. It is easy to play on a guitar; it is difficult to bring the guitar to that tuning where music is born, and naturally born, effortlessly born. A man becomes a master or a maestro when he can tune his instrument. Playing is not so difficult; tuning is more difficult -- because for tuning you have to learn what the exact middle is. You have to be very alert, very sensitive. Your ear has to be very very sensitive. Only then can you fix where the middle is.

And Buddha says:

RELIGIOUS DISCIPLINE IS ALSO LIKE UNTO PLAYING THE GUITAR. WHEN THE MIND IS PROPERLY ADJUSTED AND QUIETLY APPLIED, THE WAY IS ATTAINABLE. BUT WHEN YOU ARE TOO FERVENTLY BENT ON IT, YOUR BODY GROWS TRIED; AND WHEN YOUR BODY IS TIRED, YOUR SPIRIT BECOMES WEARY; WHEN YOUR SPIRIT IS WEARY, YOUR DISCIPLINE WILL RELAX; AND WITH THE RELAXATION OF DISCIPLINE THERE FOLLOWS MANY AN EVIL.
THEREFORE, BE CALM AND PURE, AND THE WAY WILL BE GAINED.

In every life situation, you have to remember it. This sutra is of tremendous import -- because mind tends to move to the polar opposite. And if you move to the polar opposite you have again missed the middle, and you are as far away from the middle as you were before. Somebody is an egoist -- he becomes a humble man.

The real man of awareness is neither an egoist nor humble. He does not know the language of humility and ego. Humbleness is also the opposite of ego. It is not really opposite; it is the same language. When you say somebody is humble, what do you mean? You say that he is not an egoist -- that means that from the peak of ego he has moved into the valley of humbleness. But if you come across a Buddha you cannot say he is humble, you cannot say he is an egoist. He simply is. He has not dropped from the peak to the valley. He has just come onto plain ground. That is one of the most difficult things to understand.

A Jesus is not humble in the sense that other saints are humble. A Jesus is not an egoist in the sense that people are egoists. He simply does not know what ego and what humbleness are: he has dropped out of that duality. He simply is, and he responds out of his isness. Sometimes he will look very egoistic to you; that is your interpretation. Sometimes he will look very humble to you; that too is your interpretation.

For example: Christians will talk about those stories in which Jesus looks very humble -- that he touched and washed the feet of his disciples... so humble. But they avoid a few other things in which he doesn't look so humble. He chased the money-lenders out of the temple with a whip in his hand. Somehow, they avoid that story -- because there he was not humble at all. He was in a rage. He was a rebel, a revolutionary.

In fact, he's neither humble nor egoistic.

The same is true about ALL those who have attained. Krishna was working as a chariot-driver to Arjuna: that is his humbleness. Hindus talk about it very much "What humbleness" Anti-Hindus will not talk about it. They will say, "What egoism I He says to Arjuna, 'Forget all religions and come to my feet' What egoism What more can you ask? This is the peak of egoism." But in fact he is neither. If the situation demands, he can become a driver to his own disciple. He can take the horses to the river, give them a bath, wash them, massage them... the horses of his disciple I And then in another moment he can say to Arjuna, "Forget all I Drop all religions, drop all your ideologies. Come to my feet." Now, this is very paradoxical.

But a real man of realization is neither humble nor egoistic. Whatsoever the situation, he responds totally.

Remember, Buddha says: Whenever you are in the middle, you are on the Way. Whenever you are leaning towards the right and left, you are going astray.

'Keeping in the middle' is what he means by being calm, because whenever you lean to the left or to the right, you become excited. So never be a rightist and never be a leftist. Just be in the middle and you will be nowhere, and you will be nobody -- because in the middle all excitement is lost. One is simply calm.

And that's what he means by 'being pure'. When you lean to the left, the left corrupts you. When you lean to the right, the right corrupts you. When you don't lean, when you are simply in the middle, nothing corrupts you. You become incorruptible. You are pure.

THEREFORE, BE CALM AND PURE AND THE WAY WILL BE GAINED.

I told you that a child learns 'mine', 'me', 'you', 'I'. Now. you can move to the opposite and you can say, "Nothing is mine." And you can say that there is no ego in you, and you don't possess anything; 'me' exists not, and you are also a divine form, a form of the formless. But if it is just moving to the other extreme then nothing is gained. If it is an understanding from the middle, then something is gained. But from the middle you will not say, "I don't possess anything"remember it. This is possible only if you still think that something can be possessed. One day you think you can possess, another day you deny and you say, "I don't possess anything. I renounce." But in your renunciation also there is possession. How can you renounce the world if you don't possess it?

A real man of understanding never renounces anything. He simply understands: "Nothing is there to possess, so how can I renounce?"

It is said about a Japanese Emperor that he renounced his kingdom and went to a Zen Master. He bowed down at his feet and said in tremendous humbleness, "I have renounced the kingdom."

The Zen Master said, "Then it is better that you go and possess it again, claim it again. It is better that you go."

The Emperor was very disturbed. He said, "What do you mean? I have really renounced it."

The Master said, "If you have really renounced it, then how can you say that you have renounced it? -- because real renunciation is simple understanding that nothing belongs to you. There is nothing to renounce."

Renunciation is possible only if, in the first place, you accept that possession is possible. Non-attachment is possible only if, in the first place, you accept that attachment is possible. A real man of understanding comes to know that attachment is not possible. Attachment is false. Possession is false; it is not possible. It is impossible to possess. Then what is the point of renouncing? What is the point of becoming non-attached? Attachment simply disappears. If attachment disappears and there is nothing left behind, not even non-attachment, the idea of non-attachment, then you are pure and calm. If attachment disappears but now it is replaced with non-attachment, you have moved to the other extreme. When violence disappears, it is not that there is non-violence in you. What is the point of non-violence? Violence has.disappeared, and nonviolence with it. The dualities go together. Now suddenly you are left alone, pure. If you get into one, you get into the other too.

"Well, young man, I understand you want to become my son-in-law," said the father to his daughter's boy-friend, Mulla Nasrudin.

"No sir, not exactly," replied Nasrudin. "But if I marry your daughter, I don't see how I can get out of

it."

The man had asked, "Well, young man, I understand you want to become my son-in-law"; and said Nasrudin, "No sir, not exactly. But if I marry your daughter I don't see how I can get out of it!"

If you marry someone's daughter you become a son-in-law too, at the same time. It is not possible to choose one out of the two; they go together. In fact to call them two is not right. They are one phenomenon just looked at from two sides.

When you become violent, non-violence comes in. When you become non-violent, violence waits behind. They go together. All dualities go together. When sex disappears, celibacy disappears too -- remember it. If you start claiming that you have become a celibate then sexuality still exists, and any day it can explode. You are sitting on a volcano. When sex has gone what is the meaning of celibacy? Then it is simply meaningless, the word is meaningless. 'Celibacy' can carry any meaning only in reference to sex.

Buddha says: When both dualities are gone you are simply in the middle -- silent, calm, pure. The Way is attained. The Way is the middle Way.

Finally, to make you remember it always, let me condense the whole thing into one sentence: Whenever you are tired, frustrated, finished with something, remain alert -- the mind will tend to go to the opposite.

When the strings are too loose, the mind will tend to make them too tight -- and there, again you miss. And when the mind is too tight, the strings are too tight, one day you will get tired of that too because the music will not be coming out of it. Then the mind will tend again to make them too loose.

This is how life goes... one life after another, you go on moving from one pole to another. You become a volleyball -- kicked from this side to that, kicked from that side to this. If you want to get out of this game, this game of SAMSARA, this game of the world, then be in the middle. Whenever a moment comes to decide, be very alert; never go to the other extreme. Remember to remain in the middle.

If you can learn to remain in the middle you have learned all that is there to learn, and all that is worth learning. Buddha's Way is called MAJJHIM NIKAYA, 'the middle Way'. He is one of the most penetrating seekers of truth. He has made something very profound, discovered something which you can use. It is not a ritual, it is not a prayer. It is something to do with your awareness. His whole field of work is awareness.

So remain in the middle. If you have been eating too much, don't start fasting. That is very simple. That's how people go on. I know many people: the first two or three months they will fast and diet, and then they will rush into food. And then they will become obsessed; for two or three months they will eat too much. Again, whatsoever the fast has done to their bodies is undone. Again they are ready to fast. This way they go on -- volleyballs kicked from here to there.

Right food, right quantity, eaten with awareness, is enough. You need not eat too much, you need not fast.

Remember the middle and you will always be right.

The Discipline of Transcendence, Vol 4

Chapter #4
Chapter title: Let go of the branch

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the first question:

HOW TO BECOME INTEGRATED?

INTEGRATION has nothing to do with becoming.
In fact, all efforts to become bring dis-integration.
Integration is already there at the deepest core of your being; it has not to be brought in. At your very center you are integrated, otherwise you could not exist at all. How can you exist without a center? The bullock-cart moves, the wheel moves, because there is an unmoving center on which the wheel moves. It moves on the hub. If the cart is moving the hub is there. You may know it, you may not know it.

You are alive, you are breathing, you are conscious; lire is moving, so there must be a hub to the wheel of life. You may not be aware, but it is there. Without it, you cannot be.

So the first thing, and very fundamental: becoming is not the issue. You are. You have just to go in and see it. It is a discovery, not an achievement. You have been carrying it all along. But you have become too attached to the periphery, and your back is to the center. You have become too outgoing, so you cannot look in.

Create a little insight. The word'insight' is beautiful -- it means: sight in, to look in, to see in. Eyes open outwards, hands spread outwards, legs move away from you. Sit silently, relax the periphery, close your eyes and just go in... and not with effort. Just relax -- as if one is drowning and one cannot do anything. We go on doing even when we are drowning.

If you can simply allow it to happen, it will come to surface. Out of the clouds you will see the center arising.

There are two modes of life: one is the action mode you do something; the other is the reception mode -- you simply receive. The action mode is outgoing. If you want more money you cannot just sit. It is not going to come that way. You will have to struggle for it, compete, and you will have to use all sorts of ways and means -- legal, illegal, right, wrong. Money is not going to come by just sitting. If you want to become powerful, if you want to become a politician, you will have to do something about it. It is not going to come on its own.

There is an action mode. The action mode is the outgoing mode. And there is an inaction mode too: you don't do anything, you simply allow it to happen. We have forgotten that Language. That forgotten language has to be learned again.

Integration has not to be brought in -- it is already there. We have forgotten how to look at it, we have forgotten how to understand it. Move from the action mode more and more to the receptive, passive mode.

I'm not saying to leave the world of action -- because that will make you lopsided again, You are lopsided right now. You have only one mode to your life, and that is action, doing something. There are people who cannot think of sitting silently; it is impossible. They cannot allow themselves a moment's relaxation. They are only interested in action.
I have heard....

Mulla Nasrudin's wife was standing near the window, and it was a beautiful sunset, and the birds were flying back to their nests. It was really a wonderful evening. And she told Nasrudin, "Look! Come here. See what a beautiful sunset!"

Nasrudin, never looking away from his newspaper, said "Now what is he doing, this sun?"

If something is being done; then he is interested. If it is just a sunset, then what is the point of looking at it?

You are interested only in action, if something is happening. This has become too fixed. This has to be relaxed a little: you have to go for a few moments, for a few hours, sometimes for a few days, totally to the other mode of life, just sitting and allowing things to happen. When you look at a sunset you are not expected to do anything. You simply look. When you look at a flower, what are you supposed to do? You

simply look.

In fact there is no effort, even of looking at the flower. It is effortless. Your eyes are open, the flower is there... a moment of deep communion comes when the looked-at and the looker both disappear. Then there is beauty, then there is benediction. Then suddenly you are not the observer, and the flower is not the observed -- because to observe there must still be some action. Now you are there and the flower is there, and somehow you overlap each other's boundaries. The flower enters into you, you enter into the flower, and there is a sudden revelation. Call it beauty, call it truth, call it God.

These rare moments have to be allowed more ana more. I cannot say they have to be cultivated, I cannot say you have to train for those moments, I cannot say that you have to do something -- because again that will be using the language of the action mode, and will be very deeply misinterpreted. No, I can simply say to allow these moments more and more. Sometimes, simply don't do anything. Relax on the lawn and look at the sky. Sometimes close the eyes and just look at your inner world -- thoughts moving, floating; desires arising, going. Look at the colourful dreamworld that goes on within you. Just look. Don't say, "I want to stop these thoughts" -- again you have moved into the action mode. Don't say, "I am meditating -- go! All thoughts, go away from me" -- because if you start saying that, you have started doing something. As if you are not....

There is one of the most ancient meditations still used in some monasteries of Tibet. The meditation is based on the truth that I am saying to you. They teach that sometimes you can simply disappear. Sitting in the garden, you just start feeling that you are disappearing. Just see how the world looks when you have gone from the world, when you are no longer here, when you have become absolutely transparent. Just try for a single second not to be.

In your own home, be as if you are not.

Just think, one day you will not be. One day you will be gone, you will be dead; the radio will still continue, the wife will still prepare the breakfast, the children will still be getting ready for school. Think: today you are gone, you just are not. Become a ghost. Just sitting in your chair, you simply disappear, you simply think, "I have no more reality; I am not." And just see how the house continues. There will be tremendous peace and silence. Everything will continue as it is. Without you. everything will continue as it is. Nothing will be missed. Then what is the point of always remaining occupied, doing something, doing something, obsessed with action? What is the point? You will be gone, and whatsoever you have done will disappear -- as if you had signed your name on the sands, and the wind comes, and the signature disappears... and everything is finished. Be as if you had never existed.

It is really a beautiful meditation. You can try it many times in twenty-four hours. Just half a second will do; for half a second, simply stop... you are not... and the world continues. When you become more and more alert to the fact that without you the world continues perfectly well, then you will be able to learn another part of your being which has been neglected for long, for lives -- and that is the receptive mode. You simply allow, you become a door. Things go on happening without you.

This is what Buddha means when he says: Become a driftwood. Float in the stream like timber, and wherever the stream goes let it take you; you don't make any effort. The WHOLE Buddhist approach belongs to the receptive mode. That's why you see Buddha sitting under a tree. All his images are of sitting, sitting and doing nothing. He's simply sitting there, he's not doing anything.

You don't have that type of image of Jesus. He still goes on following the action mode. That's where Christianity has missed the deepest possibility: Christianity became active. The Christian missionary goes on serving the poor, goes to the hospital, does this and that, and his whole effort is to do something good. Yes, very good -- but he remains in the action mode, and God can only be known in the receptive mode. So a Christian missionary will be a good man, a very good man, but not, in the eastern sense, a saint.

Now even in the east a person who goes on doing things is worshipped as a MAHATMA -- because the east is poor, ill. There are thousands of lepers, blind people, uneducated people; they need education, they need medicine, they need service, they need a thousand and one things. Suddenly the active person has become important -- so Gandhi is a MAHATMA, Vinoba is a saint, and Mother Theresa of Calcutta has become very important. But nobody looks at whether they have attained to the receptive mode or not.

Now if Buddha comes, nobody is going to pay respect to him, because he will not be running a school or a hospital. He will again be sitting under a Bodhi tree, just sitting silently. Not that nothing is done by him -- tremendous vibes are created by his being, but they are very subtle. He transforms the whole world by sitting under his Bodhi Tree, but to look at those vibrations you will have to be attuned, you will have to grow. To recognize a Buddha is to be already on the path. To recognize a Mother Theresa is very easy.

There is nothing much in it. Anybody can see that she is doing good work.

To do good work is one thing, and to be good is totally another. I'm not saying don't do good works. I am saying: let good works come out of your BEING good.

First attain to the receptive mode, first attain to the passive, first attain to the non-active. And when your inner being flowers and you have come to know the integration inside -- which is always there, the center is always there -- when you have recognized that center, suddenly death disappears for you. Suddenly all worries disappear because you are no more a body now, and no more a mind.

Then compassion arises, love arises, prayer arises. You become a showering, a blessing to the world. Now, nobody can say what will happen to such a man -- whether he will go and become a revolutionary like Jesus and chase the moneylenders from the temple; or whether he will go and serve poor people; or whether he will just continue sitting under the Bodhi Tree and spreading his fragrance; or whether he will become a Meera and dance and sing the glory of God. Nobody knows; it is unpredictable.

You ask me, "How to become integrated?"

My whole effort here is to make you aware that nothing is needed, nothing more is needed. You have it already there, existing inside you. But you have to make approaches. doors, ways to discover it. You have to dig for it; the treasure is there.

So it is not a question of how to become integrated. "How to know that I am already integrated?" is the right question.

The question comes from Nisagar, and I can understand why it comes from her. She has been related to Gurdjieff work in the west. Gurdjieff had a very strange idea; meaningful, but still strange. He used to say to his disciples, "The soul does not exist. The center does not exist; it has to be created. Man is not born with a soul"... a very strange theory. But I can understand what he was emphasizing: man is not born with a soul, he has to crystallize his soul by effort. Hence Gurdjieff's whole system is called'the work'. It is work and work and work. It is effort -- again the action mode.

In fact, in the west, it is very difficult to teach people the non-action mode. So he was teaching techniques. methods of how to become integrated. He would say, "There is no soul already there." Not that there is no soul, and not that he was not aware of it; but it was a device. People had become very lethargic about the soul. They thought it was already there -- So why worry, why bother? It is there. Any day we can find it, so let us in the meanwhile find other things which are not already there. Meanwhile, let us find beautiful women, more wine, more money, more power -- things which are not there. So let us seek these. And the day we are fed-up with all this, at any moment, we will close our eyes and we will go in, and the soul will be there. It is never lost; you cannot lose it and you cannot gain it. It is already there." So people have become very lethargic.

You can see it in the east. The whole east has become so lousy and lethargic. The soul is there and everybody knows it, everybody has heard it. God is within the heart, He is already there, so why create any fuss about Him? People seek that which is not there.

Gurdjieff became aware of this fact: that the theory that the soul is already there had made people very lethargic, very uninterested in the soul; very uninterested, absolutely uninterested in the inner world. The mind is interested only in that which gives a challenge. which is an adventure. So Gurdjieff, to fit with the western mind, started saying that the soul is not there: "Don't sit patiently, do something -- because when persons die, all persons don't survive. Only those who have integrated their centers will survive. Others will simply disappear like vegetables, So it is for you choose. You are taking a risk," Gurdjieff said. "If you do something -- and doing means arduous doing, hard work, a whole life devoted -- then only will you be able to survive death. Otherwise you are going to be discarded. You will be thrown in the junkyard. God is not going to choose you unless you are integrated. You have to EARN it. Only very few will be saved after death, not all."

This is a very strange theory, never propounded before, never in the whole history of humanity. There have been people who say, "There is no soul." We know them; they are atheists. They have always been there. There are people who say, "There is soul, and it cannot be destroyed. Even death cannot destroy it." We have heard about them; they have always been there. But Gurdjieff was saying something absolutely new, something which had never been said before. He was saying, "Soul is possible; it is not actual. It is simply possible. You may attain to it, you may not attain to it -- you may miss it. There is more possibility that you will miss it, because the way you are living, you are not earning it." Gurdjieff said, "Man is like a seed. It is not necessary that the seed will become a tree. It is not necessary -- the seed may not find the right soil. Even if the right soil is found, there may be no rains. Or even if there are rains, animals may come and

destroy the plant. There are a thousand and one difficulties. The seed is not going to necessarily be a tree. If one thousand and one protections are taken, only then will the seed become a tree. You are not a soul; you are just a possibility. A thousand and one efforts have to be made; only then will you become a soul. Only rarely: in one million, one person becomes a soul. All others simply vegetate, die, and disappear."

I say it is a strange theory, because it is not true. And I say it is very meaningful, because something like this is needed -- at least in the west it is needed. Otherwise, nobody bothers about the soul. But all the techniques that Gurdjieff was using are basically the same techniques that we have used in the east for discovering the soul. He simply changed the words. He called it'creating the soul', 'integrating the soul', 'crystallizing the center'. But those techniques are the same.

You are already integrated. Not on the periphery -- on the periphery there is much turmoil. You are fragmented on the periphery. Move inwards, and the deeper you go, the more you will find that you are integrated. There comes a point, at the very innermost shrine of your being, where you suddenly find you are a unity, absolute unity. So it is a question of discovering. How to discover it?

I would like to give Nisagar a technique. It is a very simple technique, but in the beginning it looks very hard. If you try, you will find it is simple. If you don't try and only think about it, it will look very hard. The technique is: only do that which you enjoy. If you don't enjoy, don't do it. Try it -- because enjoyment comes only from your center. If you are doing something and you enjoy it, you start getting reconnected with the center. If you do something which you don't enjoy, you are disconnected from the center. Joy arises from the center, and from nowhere else. So let it be a criterion, and be a fanatic about it.

You are walking on the road; suddenly you recognize that you are not enjoying the walk. Stop. Finished -- this is not to be done.

I used to do it in my university days, and people thought that I was crazy. Suddenly I would stop, and then I would remain in that spot for half an hour, an hour, unless I started enjoying walking again. My professors were so afraid that when there were examinations they would put me in a car and take me to the university hall. They would leave me at the door and wait there: had I reached to my desk or not? If I was taking my bath and suddenly I realized that I was not enjoying it, I would stop. What is the point then? If I was eating and I recognized suddenly that I was not enjoying, then I would stop.

I had joined the mathematics class in my high school. The first day, I went in and the teacher was just introducing the subject. In the middle I stood up and tried to walk out. He said, "Where are you going? Without asking, I won't allow you in again." I said, "I'm not coming back again; don't be worried. That's why I am not asking. Finished -- I am not enjoying it! I will find some other subject which I can enjoy, because if I cannot enjoy it I am not going to do it. It is torture, it is violence."

And, by and by, it became a key. I suddenly recognized that whenever you are enjoying something, you are centered. Enjoyment is just the sound of being centered. Whenever you are not enjoying something, you are off-center. Then don't force it; there is no need. If people think you crazy, let them think you crazy. Within a few days you will, by your own experience, find how you were missing yourself. You were doing a thousand and one things which you never enjoyed, and still you were doing them because you were taught to. You were just fulfilling your duties.

People have destroyed even such a beautiful thing as love. You come home and you kiss your wife because it has to be so, it has to be done. Now, a beautiful thing like a kiss, a flower-like thing, has been destroyed. By and by, without enjoying it, you will go on kissing your wife; you will forget the joy of kissing another human being. You shake hands with anybody you meet -- cold, with no meaning in it, with no message in it, no warmth flowing. It is just dead hands shaking each other and saying'hello'. Then you start, by and by, learning this dead gesture, this cold gesture. You become frozen, you become an ice-cube. And then you say, "How to enter to the center?"

The center is available when you are warm, when you are flowing, melting, in love, in joy, in dance, in delight. It is up to you. Just go on doing only those things which you REALLY love to do and you enjoy. If you don't enjoy, stop. Find something else that you will enjoy. There is bound to be something that you will enjoy. I have never come across a person who cannot enjoy anything. There are persons who may not enjoy one thing, then another, then another, but life is vast. Don't remain engaged; become floating. Let there be more streaming of energy. Let it flow, let it meet with other energies that surround you. Soon you will be able to see that the problem was not how to become integrated, the problem was that you have forgotten how to flow. In a flowing energy, you are suddenly integrated. It happens sometimes accidentally too, but the reason is the same.

Sometimes you fall in love with a woman or a man, and suddenly you feel integrated, suddenly you feel

you are one for the first time. Your eyes have a glow, your face has a radiance, and your intellect is no longer dull. Something starts burning bright in your being; a song arises, your walk has a quality of dance in it now. You are a totally different being.

But these are rare moments -- because we don't learn the secret. The secret is: that there be something that you have started to enjoy. That's the whole secret. A painter may be hungry and painting, and still you can see that his face is so contented. A poet may be poor, but when he is singing his song he is the richest man in the world. Nobody is more rich than him. What is the secret of it? The secret is: he is enjoying this moment. Whenever you enjoy something, you are in tune with yourself and you are in tune with the universe -- because your center is the center of all.

So let this small insight be a climate for you: do only that which you enjoy, otherwise stop. You are reading a newspaper and halfway through it you suddenly recognize that you are not enjoying it: then there is no necessity. Then why are you reading? Stop it here and now. If you are talking to somebody and in the middle you recognize that you are not enjoying it, you have just said half a sentence, stop then and there. You are not enjoying, you are not obliged to continue. In the beginning it will look a little weird. But my sannyasins are weird, so I don't think there is any problem. You can practice it.

Nisagar is old, but I can see a childlike quality in her. She can also do it. And I hope she will do it. Within a few days many contacts will be made with the center, and then you will understand what I mean when I go on repeating again and again that that which you are seeking is already in you. It is not in the future. It has nothing to do with the future. It is already herenow, it is already the case.

the second question:

WHY IS IT THAT BY GIVING A NAME OR A THEORY TO AN UNCOMFORTABLE, CONFUSING, OR PAINFUL PLACE, I FEEL BETTER?

The human ego always feels humiliated when it comes across a fact that it cannot explain. Whenever the human ego comes across a fact that it cannot name, and it has to recognize its ignorance, it feels very offended. That's why people go on labelling things. They are no longer interested in things themselves; they are more interested in labelling.

If they see a flower they don't see the beauty of it, they don't smell the fragrance of it, they don't look at the message of it. They simply start looking as to what species the flower belongs, what its name is. The flower really has no name. If you ask the flower, it cannot say any name to you. It has no identity card, it has no passport; it has no identity. It is simply there; and all names are given by man. And man is really continuously giving names, since the days of Adam.

There is a story in the Bible that God created things and he told Adam, "You name it and that will be the name of it"... a beautiful story. So he started naming things. God created the rose, and Adam looked at it and he called it 'rose'. Not that he knew it was a rose -- nobody knows, not even God. God had told Adam to say, and whatsoever he said would be the name. And the names that he has given to things have remained, but they were just accidental. It was a very crazy way to name things, but that was the only way -- because things don't have any name. And man has named many things very wrongly.

When God created woman He asked Adam; that was the last thing Adam named. He called her 'Hava' or 'Eva' or 'Eve' or 'Haba'. These were the different pronunciations of what he called her: 'Hava' or 'Haba' or 'Eve'. 'Hava' means life; he called the woman his life. But down through the centuries man has suffered very much; and many times man tried to change the name, but it was too, late. And since then this has been a continuous effort: all that scientists go on doing is just naming things.

And you ask, "How do you name it?" It is the same old technique; it is just a crazy way. They discover a new star; how do they name it? How do they call it Pluto, or Neptune, or anything? Who decides? They go on naming things, just anything that comes to the mind. Now even on the moon they have decided on names. Wherever man reaches, the first thing he does is to decide on labels. Man has an obsession. The moment you see somebody you ask, "What is your name? What is your religion? What is your country?" Are these things in any way helpful to know this man who is standing in front of you? What difference does it make? How does it make any difference whether he is called Robert, or Ram or Raheem? It makes no difference. But it is easier -- if the man is called Raheem you know he is a Mohammedan. And if you are a

Hindu, now there is a conflict. Now you can avoid this man; this is not of worth. It is dangerous. Now you can remain alert: "This is a Mohammedan; he must be carrying a knife, and he may kill you!" Or if he is Ram, you are very happy:"So he is a Hindu -- and not only a Hindu, but he must be religious; his name is Ram." You are very happy. Suddenly there is no barrier: you would like to talk to this man, you will come a little closer. You are ready to expose yourself to him.

Naming, knowing who is who, helps you to become a little more certain about the uncertain reality. But the reality remains uncertain.

Once.it happened....

I was travelling, and there was only one more passenger in my compartment. He asked me what my name is. I told him one name. Then after a few minutes I said, "Sorry. that was not my name." I told him another name. Now he became very suspicious. I was the same man, but he became very suspicious. When the conductor came he told him that he wanted to change compartments. "What type of man is this? Just a few minutes ago he said 'this is my name', and then he himself says 'I am sorry'. Is he crazy? And it is dangerous to sleep with this man in the night."

When he was leaving I said, "Sorry, the first was right."

He simply escaped without saying anything.

Names, labels, categories... the mind feels very happy. If you can explain -- maybe your explanation is absurd, foolish -- just the explanation makes you feel happy. People go to outlandish lengths, exotic explanations -- because nobody wants to recognize the simple fact that they don't know. If somebody asks, "What is your name?" and you say, "I don't know, because when I came I came without a name"; if somebody asks to what country you belong and you say, "I don't know, because the earth is one," then that man will feel uncomfortable, uneasy. Any explanation will do.

People have a very great desire to remain knowledgeable, because knowledge is security and knowledge is power. That's why each century invents its own nonsense -- because there are millions of problems which can never be solved. Who knows who made the world? But there are foolish people who want to know. Only foolish people want to know who made the world; the question is foolish. It is foolish because the question will lead into an infinite regress. If you say, "God made the world," then the question arises, "Who made God?" And you go on and on; it cannot be ended. There is no way to end it.

But there are people who are ready to supply you with answers. You ask and they are ready. They manufacture answers. Three hundred religions exist on the earth, and three hundred religions have at least three thousand metaphysical theories, and each theory is against the other, and there is no way to decide who is right -- because all are wrong. You cannot decide because all are just imagination.

I was reading:

In a ladies' turkish bath, one woman was standing out because of the length of her breasts. She had very, very long breasts, almost incredible.

"Oh dear, what happened to your breasts?" she was asked by a friend.

"Well," she tried to explain, "my husband is such a baby, he likes to sleep sucking my breasts."

"Well, so does mine," said the friend, still not understanding.

"The problem is," continued the first woman, "my husband and I sleep in two different rooms."

Now everything is explained, now there is no problem! If you look at your metaphysical theories you will find such explanations. They are all stupid, but they satisfy a certain urge. They help a certain uneasiness. They help you relax: "God created the world? Okay." So you know the answer; so you are in the know, you are not ignorant. Then you would like to know what God looks like. Then somebody -- some painter, some sculptor, will make an image.

A small boy was painting something and the mother asked, "You seem to be so interested. What are you doing? For hours you have been there."

And the boy said, "I am trying to make the face of God."

The mother laughed. She said, "Nobody knows how God looks."

The child said, "Wait. When I have finished, everybody will know."

That's what has been done. Temples, images, paintings -- nobody knows how God looks. It is everybody's guess, so you can give four faces to God, one thousand hands to God; it is up to you. Your god is your creation, but once you have made it, it is very difficult. If somebody says that it is just imagination, a guess, you will be angry. You will start fighting. That's why religions have been fighting with each other. Why does so much fight go on? Whether God had three faces or four, what difference does it make? But no, it is a great problem, and the problem is psychological.

If you say to the person who has always believed that God has three faces that He has four, you are disturbing. You are disturbing his knowledge. He is not worried about God; who is worried about God? But he is worried about it. He has settled himself, he was feeling secure in his knowledge, he was feeling that he was in the know. Now here you come and you say,. "No, God has four faces." Now you create an anxiety in him, again the same anxiety that was there before he had decided. That's why one religion does not want to listen to another religion's ideas -- because it creates anxiety. It creates a great turmoil, it creates a great chaos.

People want to remain fixed in their ideas; nobody should disturb them. But this is not knowledge. This is what belief is. Belief means: you cannot recognize the fact that you don't know. You are not courageous enough to recognize that you are ignorant. Cowards carry many beliefs with them, so there is no need to recognize the fact of ignorance. But ignorance is more beautiful than false knowledge; at least it is true, authentic. If a person says, "I don't know," to me, he is the beginning of a religious consciousness. He is at the door. The person who says, "I know," and if you say anything against him he gets disturbed and is worried and starts protecting and defending himself, then it seems that his knowledge is just a security measure. He has just created a make-believe around him. He had been living in his dream, and you come and you disturb the dream.

You cannot disturb a man of knowing -- because a man of knowing knows that the ultimate cannot be known. You can have a taste of it, but you can never formulate it. The ultimate remains a mystery; mystery is its very nature. There is no way to dissolve the mystery. He knows his ignorance, he knows the ultimate mystery. And the ultimate mystery and the seeker's ignorance meet with each other, and there is a great communion.

When the person of knowledge goes to truth, he never listens to truth -- because truth is also disturbing. He has his belief: the truth has to follow his belief. The truth has to come in the form of his belief; only then can he recognize.

It is said about Tulsidas, a great Hindu poet -- I will not call him a great Hindu saint, but he was REALLY a great poet....

He was taken to a temple of Krishna's Mathura. He was a follower of Ram. A person took him to this beautiful temple, and Krishna's statue was there with a flute on his lips. But Tulsidas would not bow down. The friends asked, "Why? Why don't you bow down?" He said, "I cannot. I can bow down only to Rama. If," he said to Krishna's statue, "if you want me to bow down to you, then you will have to become Ram. Change your form, and rather than the flute take a bow, as Rama carries a bow." The story says that Krishna transformed his form. He became Ram with a bow on his shoulder. And then Tulsidas bowed down.

The story must be fiction, but it is very symbolic: a person who has a belief would always like to force truth to come according to his belief, according to his channel. But truth never comes according to you. So half the story seems to be true and the other half seems to be fiction. It seems to be true that Tulsidas said that he would not bow down unless Krishna took the form of Rama, because he was a devotee of Rama's. Up to this point the story seems to be true. But Krishna taking the form of Rama? Truth following your belief? -- that means truth has to bow to you first, and then you will bow down to truth. That is ugly. Even to conceive it is horrible. No, truth is not there to fulfill anybody's expectations.

Beliefs become barriers, but beliefs help. They help you to dissolve anxiety.

The questioner asks, "Why is it that by giving a name or a theory to an uncomfortable, confusing, or painful place, I feel better?" -- because you become knowledgeable. Then the problem is dissolved. There is no mystery; you know. But this knowledge is very dangerous. Don't do it any more.

Remain uncomfortable. It is better to remain uncomfortable. If you feel uneasiness. remain with your uneasiness. but don't just try to find an explanation. Don't invent any explanations. Remain uneasy. Accept that as natural, and soon you will come to a point where you will start loving the mystery of things. Then the uneasiness will disappear, and you will not become knowledgeable. You will not become a PUNDIT, a scholar -- because the scholar is in a worse place. Even sinners have reached to truth, but nobody has ever heard of a scholar -- because the scholar is in a worse place. Even sinners have reached to truth, but nobody

has ever heard of any PUNDIT reaching to truth. It is impossible; it does not happen. The more you know, the farther away you are from truth, because the more corrupted you become with your knowledge. The more innocent you are, and the more your eyes are not filled by any theory and are simply there like open windows ready to absorb truth, the better it is.

Be innocent, not knowledgeable. Be ignorant. It is better, because in your ignorance you accept the mystery of life. Life cannot be explained. All explanations are very tiny, small, rigid; and life is so vast, so immense -- it cannot be contained in any explanation. Neither Christian, nor Hindu, nor Mohammedan, nor Jaina, nor Buddhist: all attempts to explain have failed. All religions have failed.

So don't choose convenience, choose truth. The truth is that truth is a mystery. Don't name it, and don't feel good just by naming it. Your name explains nothing; it simply protects you from truth. You become closed to truth, you are defending yourself against truth. And what type of defense is this? -- it is destructive. Don't be defensive, be vulnerable. If truth makes you uncomfortable, let it be so. That is the price one has to pay for truth.

the third question:

I KNOW I AM A WOMAN, BUT AT TIMES I DISPLAY TRAITS THAT SEEM TO BE VERY MASCULINE. ARE THERE SUCH THINGS AS INNATELY FEMALE OR MALE CHARACTERISTICS?

Listen to the question. "I know I am a woman" -- that too has become knowledge: "I know." Can't it be said simply that you are a woman? Has it to go through knowledge? It is as if somebody says, "I think fire is hot." Can't you say simply, "Fire is hot?" Has it to go through your thinking first? You say, "I THINK that fire is hot." Fire is simply hot; your thinking is not needed. Either you are a woman or a man. What is the point of saying, "I know I am a woman?" Why does everything have to go through the door of knowledge? Why can't facts simply be facts?

Even the question shows... everything shows your mind; even the formulation of the question shows it.
I have heard....

When asked by the marriage counsellor what seemed to be the problem in their marriage, the husband replied,
"I don't have a problem. But old what's-her-name..." and he stopped and pointed to his wife, "she does not think I pay enough attention to her."

'What's-her-name' he says. He does not even know the name of his wife.
The very formulation shows the problem.

"I know I am a woman" -- please stop knowing, start feeling. FEEL you are a woman. Feeling is from a different center; it is from the heart. Knowing is from a different center; it is from the head. Knowing is dead, feeling is alive.

People come to me and they say, "I think I have fallen in love." Can't you simply fall in love? Has the head to interfere everywhere? Has the head to always be between you and your relationships, in any relationship, in every relationship? Can't you put your head aside a little?

There is a famous dictum of a western philosopher, Rene Descartes: COGITO ERGO SUM -- I think, therefore I am. This is absurd: I THINK. therefore I am? It shows that thinking is primary and being is secondary -- I think, therefore I am.

Thinking is secondary. being is first. First you are, then you think. If you are not, then who is going to think? Thinking cannot exist in a vacuum. If somebody says, "I am, therefore I think," it is right. But to say "I think, therefore I am" is simply absurd. But still there is a meaning to it: Descartes is the father of western philosophy, and the whole western mind has been influenced by two persons -- Aristotle and Descartes. So in the west everything goes through thinking; EVEN BEING GOES THROUGH THINKING. Even being is not a simple fact; you have to think about it first, then you are -- as if it is a logical conclusion. It is existential, it is not logical.

So first stop thinking that you are a man or woman. Just know it. Knowing is direct. Somebody else can be in suspicion, but you should not be in suspicion. Somebody else can think about whether you are a man

or a woman -- and if you live in hippie style, sometimes it can be very difficult.

When I give sannyas to somebody and I cannot decide, I have to ask Mukta, "Mukta, what do you think?" And now she has learned; whenever she feels that I will be in suspicion, she silently whispers, "She is a woman."

Two hippies entered a hotel, and the hotel manager said, "You cannot come in because we follow particular rules. Anybody who enters here has to wear a tie."
So the one said, "Okay." He went out. Fifteen minutes later he came with a tie, and the manager said, "Okay, you can enter, but what about the other?"
He said, "HE is my wife. Don't you even allow women to come into the hotel without ties?"

If others are in suspicion as to whether you are a he or a she, it is okay. But you yourself? -- then the doubt has entered very deep and has become a disease. Drop that.

But the question is very significant: "I know I am a woman but at times I display traits that seem to be very masculine. Are there such things as innately female or male characteristics?"

Each individual is both -- because each individual is born out of both, a mother and a father. A part of you comes from your father, a part of you comes from your mother, so you cannot be absolutely a man or absolutely a woman. In fact, everybody is unisex; the difference is only of degrees, quantity. A man is more man than woman, that's all; a woman is more woman than man, that's all. The difference is of degree. That's why there is a possibility of change of sex. If hormones can be injected and your inner balance can be changed, a man can become a woman, a woman can become a man. And by the end of this century people will be changing sexes in large numbers, because it is natural. One gets fed-up with being a man, always a man, always a man; one gets fed-up with being a woman, and one wants to change places. By the end of this century changes of sex will become a very common thing. And it is good. A person can have three or four lives in one life: for a few years you remain a woman, then you become a man, and then you become a woman again. And it can be done now. It is scientifically feasible and better processes will be available soon. It can be done, because each is both.

If you are a man then the conscious part of your brain is man and the unconscious part is woman. If you are a woman, then the conscious part is a woman and the unconscious part is a man. And many times there are reversals also.

For example: as a man becomes older, he starts becoming more feminine, and when women become older they start becoming more masculine. Old women start growing moustaches, their voices become more like a male's, they become more quarrelsome, fighting, angry, irritated. As a man becomes old he becomes more docile, more obedient, more henpecked.

Mulla Nasrudin's wife was telling her kids, of which there were fifteen, "From this month, every month I am going to give an award to the most obedient child."
They all said, "This is unjust."
She said, "Why?"
They all said, "Papa will win the award."

By and by the man becomes docile, and by and by the woman becomes more dominating. And there are changes every day also. If a woman becomes very angry, she loses her conscious part and the unconscious becomes very predominant. An angry woman is more dangerous than an angry man. An enraged woman is more dangerous than an enraged man. Because the woman's unconscious part is very fresh, it is rarely used, so when it is used she can become very dangerous. If a woman loves you, she loves you tremendously; if she hates you, then she hates you tremendously.

When a man is loving, his love is very deep, deeper than a woman's, because his unconscious part is unused. In love, man goes very deep, deeper than woman -- because for a woman to love is very ordinary. It is her usual way; she is loving. But for a man to fall in love is very difficult. It is not his usual way, it rarely happens. But when it happens then his love is so deep that no woman can compete with him.

This is my observation: if a woman loves -- and all women love -- love is just natural. It is part of the feminine mind. Ordinarily a man never loves so much. Ordinarily love is just one of the many things that they do, one of the many things, and may not even be the most important. Sometimes business is more important, and love is just a recreation, just a relaxation from business, secondary to business. If they have

to choose, they will choose business.

A Jew was caught red-handed with a gun in his hand.
He was going to kill a man: the man was making love to his wife. The magistrate asked, "Your gun was loaded, then why didn't you really kill him? Were you simply pretending or something?"
The man said, "When I took my gun and I was just about to kill him, this man asked, 'How much will you take for the gun?' Now, how can you kill a man who is talking business?"

A Jew is a Jew: how can you kill a man when he is talking business? Then you forget all about the wife, that he was making love to the wife, when business comes.

There are people for whom politics is more important than love -- money, respectability, morality; a thousand things are there for a man. But a woman loves. She loves totally -- that is her one thing. It is not one thing in many. When a man loves, he loves for a few minutes in a day. When a woman loves, she loves for twenty-four hours. This is natural. But if sometimes a man loves, then no woman be compared to him -- because then his inner woman erupts. Then there arises a Majanu, or a Farihad; a great lover is born. Have you watched this fact?that Majanu and Farihad and this type of man has existed, but no woman has existed in the stories to compare to them? Why? Nobody has loved so madly; no woman has loved so madly as Majanu, no woman has loved so madly as Farihad -- because when a man really goes into love, then he is no longer a man. Then his inner unconscious explodes and takes total possession of him.

When a woman becomes angry, aggressive, then she can be very dangerous. Never provoke a woman. If you provoke a man he will follow some rules and regulations of fight and war; a woman does not follow these. She simply will jump upon you and tear you, bite you, kill you -- she will not follow any rules. She does not know them. Her man is not trained at all: when he explodes, he simply explodes.

Both of these are together in you. What does the seeker have to do, what does a disciple have to do? He has to become aware of both, and he has to drop being identified with either. A true seeker has to drop identities. He has to learn that he is neither a man nor a woman; he is the witness. Then you go beyond biology. Then only do you go beyond body -- because man and woman exist in the body. At the most, their reflections exist in the mind. But the soul is neither man nor woman. You have to go beyond both. So watch... and remain distant, aloof. Remain aware. When the woman is there functioning, watch; when the man is there functioning, watch -- but remain alert that you are neither.

That's why real awareness always leads you beyond sex, and celibacy happens on its own accord. Because to be in sex you have either to be identified with the male or identified with the female. A real celibate is one who has gone beyond, who is neither.

But I am not talking about repression. I am not saying that you should repress. I am not saying that you should repress your woman or repress your man. I am against all repression. I am saying: express your womanhood, express your manhood, but remain alert. Because if you repress then it will come in some way or other.
Let me tell you one anecdote:

The three priests, dressed in slacks and tee-shirts, were about to tee off when the golf hustler interrupted and asked if he could make up the foursome. "Okay," said the eldest priest. "But we must tell you, we are not good golfers." Of course, the hustler swore he was a poor player too. "And how about a bet to make it more interesting?" One of the priests protested that they never bet, but to please him they made a rather steep wager. Naturally the golf hustler won and the priests paid up.

When they all returned to the locker rooms, the hustler was shocked to see their habits and offered to return the the money.

"No, we made a bet and we stick to it. It will teach us a lesson," said the eldest priest.

"Well," said the man, "I still feel funny hustling priests. Is there anything I can do?"
"Do you have parents?" asked the priest.
"Yes, I do."
"Well bring them to me and I will marry them."

Repression is like that: you want to say 'bastard', but you go roundabout.

And repression can create a change, but not a real change. You will move from one extreme to the other. Only awareness can take you beyond the duality.

Let me tell you one more anecdote.

On a long train ride in the hot afternoon, one of the passengers kept repeating aloud, "God, I am thirsty! God, I am thirsty! God, I am thirsty!" Annoyed by such mantric repetitions, the traveller sitting in front of him brought the thirsty man a large bottle of cold soda at the coming station. With eyes beaming in gratitude, the thirsty man stood up, grabbed the bottle, and drank it at once. For a split moment he seemed happy, satisfied, content. Then he sat down again and started repeating aloud, "God, I was thirsty! God, I was thirsty! God, I was so thirsty!"
... but the mantra continues.

You can move from one extreme to the other; the change will be just on the surface. Deep down you will remain the same, and the change has to happen in depth. Only awareness goes into depth. Repression is just whitewashing; it does not change your roots, it is not radical.

I AM CONFUSED ABOUT THE DIFFERENCE BETWEEN SURRENDER AND FOLLOWING MY INNER LIGHT. IT SEEMS THAT WHEN I WANT TO SURRENDER, I AM AFRAID TO BE RESPONSIBLE FOR MYSELF, AND WHEN I WANT TO FOLLOW MY INNER LIGHT, I'M AFRAID OF WHAT YOU WILL ASK OF ME IN SURRENDER.

You have to be absolutely clear about it: if you already have the inner light there is no need for any surrender, because surrender is only going to help you to bring the inner light. If you have it already, then forget all about surrender. But... you don't have it. Just to avoid surrender you imagine that you have it.

If you have it, you have it. Then the question of surrender does not arise. You don't have it. You only have inner darkness, no inner light. So when you go in you find darkness; then you start thinking of surrender. When you start thinking of surrender then you become afraid -- because the ego comes in. It is not the inner light that is hindering you. Inner light never hinders anybody.

Let me say it in this way: if you surrender, it is a help to the inner light; if there is inner light, it is a help to surrender -- because inner light and surrender are two aspects of the same coin.

If you have inner light then there is no fear in surrendering, because fear comes only because of the ego. The inner light is already a surrendering phenomenon; you are already surrendered.

So if you have the inner light, first I say there is no need to surrender; second I say that if you have the inner light, then there will be no problem in surrender. If you don't have the inner light, then there is trouble. Then you need surrender in the first place, and you will avoid surrender in the second place. Let me tell you one very beautiful story. Meditate over it.

One day, an atheist was walking along a cliff when he slipped and fell over the edge. As he plunged downwards he managed to grab the branch of a small tree that was growing from a crevice in the rock. Hanging there, swaying in the cold wind, he realized how helpless his position was. Far below were jagged boulders and there was no way to climb up. His grip on the branch was weakening every second. "Well," he thought, "only God can save me now. I have never believed in God but I might be wrong. What have I to lose?" So he called out, "God, if you exist, save me, and I will believe in you." There was no answer. He called again, "Please God, I never believed in you, but if you will save me now, I will believe in you from now on!"

Suddenly a great voice boomed down from the clouds, "Oh no you won't, I know your kind."

The man was so surprised, he almost lost his grip on the branch. "Please God, you are wrong. I really mean it; I will believe."
"Oh no you won't. That's what they all say."

The man pleaded and argued. Finally God said, "Alright, I will save you. Let go of the branch."

"Let go of the branch!" the man exclaimed. "Do you think I am crazy?"

Think about this.

Even when you have nothing to lose, you are afraid to surrender. Now the man says, "Let go of the branch! Do you think I am crazy?" Hanging onto this branch in the cold wind, and his grip every moment becoming weaker and weaker, and still he is not ready to surrender.

God can save you only when you surrender. Your surrender shows that you trust; there is no other way to show it. Your prayer is not enough. The man was praying. "Save me!" but he could not show trust. Your prayer is impotent. If there is no trust to back it, then it means nothing. Only your trust shows that your prayer is meaningful, that you really mean it.

If you feel that on your own nothing is happening and you are getting lost more and more in darkness; on your own if you see that only death is coming closer and closer and your grip is becoming weaker and weaker and you will dissolve into death sooner or later; if you see that, this is my message: let go of the branch. And if you can let go, immediately, in that very let-go you are saved... because you are saved from yourself.

The problem is not somewhere outside; the problem is your ego. You have to be saved from the ego. The problem is man himself; man has to be saved from man himself. The enemy is not outside, the enemy is within. In surrender you drop that enemy. In that very dropping the inner darkness disappears. Not that you surrender and I will do something; remember, nobody can do anything. When you surrender, in that very surrender something happens and your inner light starts burning, your inner light starts becoming clear. Clouds disappear.

Not that through your surrender I will do something to you; YOU do something to you through your surrender. I am just an excuse. And this has to be understood.

Don't surrender to me in order not to have any responsibility. Don't surrender to me in greed. Don't surrender to me thinking that now I will do something. Nobody can do anything to you: that is your total freedom, nobody can interfere in it. I am just an excuse. Without me it will be difficult for you to surrender. Otherwise, you can go and you can surrender to the sky; the same will happen. You can go and you can surrender to a Buddha-statue and the same will happen. You can go to a mosque where there is no statue and surrender, and the same will happen. These are all excuses. Whichever excuse you like best you can do -- but surrender you have to do.

In surrender your ego is dropped. Your ego is your ignorance, your ego is your darkness, your ego is your prison.

The Discipline of Transcendence, Vol 4

Chapter #5
Chapter title: The discipline of transcendence

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THE BUDDHA SAID:
WHEN A MAN MAKES UTENSILS OUT OF A METAL WHICH HAS BEEN THOROUGHLY CLEANSED OF DROSS, THE UTENSILS WILL BE EXCELLENT. YOU MONKS, WHO WISH TO FOLLOW THE WAY, MAKE YOUR OWN HEARTS CLEAN FROM THE DIRT OF EVIL PASSIONS, AND YOUR CONDUCT WILL BE UNIMPEACHABLE.
EVEN IF ONE ESCAPES FROM THE EVIL CREATIONS, IT IS ONE'S RARE FORTUNE TO BE BORN A HUMAN BEING. IF ONE BE BORN A MAN, IT IS ONE'S RARE FORTUNE TO BE PERFECT IN ALL THE SIX SENSES. EVEN IF HE BE PERFECT IN ALL THE SIX SENSES, IT IS HIS RARE FORTUNE TO BE BORN IN THE TIME OF A BUDDHA. EVEN IF HE BE BORN IN THE TIME OF A BUDDHA, IT IS HIS RARE

FORTUNE TO SEE THE ENLIGHTENED. EVEN IF HE BE ABLE TO SEE THE ENLIGHTENED, IT IS HIS RARE FORTUNE TO HAVE HIS HEART AWAKENED IN FAITH. EVEN IF HE HAVE FAITH, IT IS HIS RARE FORTUNE TO AWAKEN THE HEART OF INTELLIGENCE. EVEN IF HE AWAKENS THE HEART OF INTELLIGENCE, IT IS HIS RARE FORTUNE TO REALIZE A SPIRITUAL STATE WHICH IS ABOVE DISCIPLINE AND ATTAINMENT.
O CHILDREN OF BUDDHA! YOU ARE AWAY FROM ME EVER SO MANY THOUSAND MILES, BUT IF YOU REMEMBER AND THINK OF MY PRECEPTS, YOU SHALL SURELY GAIN THE FRUIT OF ENLIGHTENMENT. YOU MAY, STANDING BY MY SIDE, SEE ME ALWAYS, BUT IF YOU OBSERVE NOT MY PRECEPTS, YOU SHALL NEVER GAIN ENLIGHTENMENT.

CONSCIOUSNESS is like a lake: with waves it becomes the mind, without waves it becomes the soul. The difference is only of turmoil. Mind is a soul disturbed, and soul is mind silenced. The mind is just the ill state of affairs, and the soul is the healthy state of affairs. Mind is not something separate from the soul, as waves are not separate from the lake. The lake can be without waves, but the waves cannot be without the lake. The soul can be without the mind, but the mind cannot be without the soul. When there are great winds and the lake is disturbed, there is turmoil. And the lake loses one quality in that turmoil, and that is the quality of reflection. Then it cannot reflect the real. The real becomes distorted. There may be a full moon in the sky, but now the lake is not capable of reflecting it. The moon will still be reflected, but in a distorted way. It will be reflected in thousands of fragments. It will not be any unity; it will not be collected, integrated. It will not be one. The real is one. But now the lake will reflect many millions of moons; the whole surface of the lake may be filled with silver. Everywhere, moons and moons -- but this is not true. The truth is one: when the mind reflects it, it becomes many; when consciousness reflects it, it is one.

Consciousness is neither Hindu nor Mohammedan nor Christian. If you are a Hindu you are still in the mind, distorted. If you are a Mohammedan you are still in the mind, distorted. Once the mind has settled and the waves are no longer there, you are simply a consciousness -- with no adjective attached to it, with no conditioning attached to it. And then truth is one. In fact, even to say that truth is one is not right -- because one is meaningful only in the context of many. Truth is so one that in the east we have never called it 'one'; we call it 'non-dual', not two.

Why have we chosen a roundabout way in calling it 'not two'? We want to say that it is difficult to say it is one, because one implies two, three, four. We simply say 'not two'. We don't say what it is, we simply say what it is not. There is no 'manyness' in it -- that's all. We have to express it VIA NEGATIVA, by saying that it is not two. It is so one and it is so alone; only it exists and nothing else. But that is reflected in consciousness when the mind is no longer there. When I say 'the mind is no longer there', remember, I am not talking about mind as a faculty. Mind is not a faculty. It is simply a disturbed state: consciousness waving, shaking, trembling, not at home.

What winds blow on the consciousness that disturb it7 Buddha says: The name of that wind is passion, desire.

Watch, and you will see the truth of Buddha's saying. It is a fact, it has nothing to do with any theory. Buddha is not interested in abstract systems; he simply says that which is. He's not formulating a philosophy. Always remember it, never forget it -- that he is very experimental, existential. His whole approach is just to say something that you can IMMEDIATELY experience. And your experience will prove that he is right. There is no other way to prove right or wrong. There is no way to argue about it.

Just sometimes sit silently; even if for a single moment desire stops, you will see that all turmoil has disappeared. Sitting silently, not desiring anything; sitting silently, not moving in the future; sitting silently, contented; in that single moment you will be able to understand what Buddha means. Suddenly you will see that there are no waves at all. All the waves have gone. The waves arise only when you desire, when you are discontented with the present and you hope for the future.

Desire is a tension between the present and the future. In that tension, waves arise. Then you are shattered -- and consciousness is VERY fragile. Consciousness is very soft: just a slight desire, just a flicker of desire, and the whole lake is disturbed. Go sometimes, watch, sit by the bank of a lake. See... there are no ripples. Throw a small pebble, a very small pebble, in the biggest of lakes, and the small pebble will start creating ripples, and those ripples will go on spreading to the farthest bank. Just a small pebble creates so much disturbance. Just a slight desire and disturbance comes through the back door. Desire is disturbance, passion is a fever. In passion you are not yourself. In passion you are beside yourself. In passion you are not centered: you lose your balance. In passion you do things you cannot even imagine that you could have done. Many murderers have confessed in the courts, down through the centuries, that they had not

committed the crime; it happened. They were in such rage, they were almost mad. They had not done it deliberately; it had happened. They are not criminals, they are victims of their own rage. You may think they are deceiving; you may think they are now trying to escape from punishment. No, it is not so.

Murder is impossible if you are conscious, if you are silent, if you are centered. It happens only when you are not, when you are so clouded, when there are only waves and waves and the surface of the lake is completely disturbed -- then it happens. All wrong happens only when you are disturbed. Ordinarily religious people say, "Cultivate character." Buddha says: Cultivate consciousness. Ordinary religious teachers say, "Do good." Buddha says: Be silent and good will be done. The good follows silence as your shadow follows you. And there is no way to do good unless you are silent. You can do good, but only wrong will happen if you are not silent. That's why the so-called do-gooders go on doing a thousand and one mischiefs in the world. Your so-called do-gooders are the most mischievous people, but they are doing good for your sake, they are doing it for good, and you cannot even escape from them.

Everybody knows that good parents are dangerous parents. A parent that is too good is bound to be a wrong parent -- because he will encage you. Too much good is destructive. A good mother will destroy you, because the mother herself is not centered. Her good is enforced; she is TRYING to do good. The good is not natural and spontaneous. It is not like a shadow; it is effort, it is violent. Your so-called MAHATMAS go on crippling people, destroying people, destroying their freedom in many ways. They go on trying to dominate by subtle methods, in subtle ways. But the whole desire is to dominate, and it is very easy to dominate somebody when you are good. He cannot even rebel against you. Against a bad mother you can escape; but what to do against a good mother? She's so good that you start feeling bad. Watch it: everybody has passed through that state, and it has to be understood. Otherwise you will never be able to accept yourself.

Whenever there is a child, there is bound to be some conflict between the child and the parents, particularly between the child and the mother in the beginning, and then later on with the father. It is natural -- because the mother has her own way, her own ideas, her own philosophy of how life should be lived. And the child is almost wild; he knows no society, no culture, no religion. He's coming directly from God; he's as wild as God. He has nothing but freedom, so there is bound to be some conflict. And the child has to be initiated into the walls of the society. He cannot be left alone -- that too is true. So conflict is natural. If the mother is very good then the child is in a difficulty, a very great anguish and anxiety. The anxiety is that the child loves his freedom and knows, intrinsically, that freedom is good. Freedom is an intrinsic value. There is no need to prove that freedom is good -- freedom IS good, it is self-evidently good. Everybody is born with that desire. That's why we called the ultimate goal in the east'total freedom', MOKSHA: where the intrinsic desire is completely fulfilled and one has no limitations of any sort. One is absolutely free, unconditionally free.

Every child is born with that intrinsic desire to be free, and now everywhere there is bondage. The mother says, "Don't do this, don't do that, sit here, don't go there." And the child feels pulled and pushed from everywhere. Now, if the mother is bad, there is not much difficulty; the child can think that the mother is bad and deep in his heart he can start hating her. Simple, it is arithmetical -- she is destroying his freedom and he hates her. Maybe, for political reasons, he cannot express it, so he becomes a diplomat. He knows that she is the rottenest woman in the world, but he goes on paying lip service.

But if the mother is good then the problem arises. Then the child is at a loss to figure it out; the mother is good... and freedom is good: "Now, if Mother is good then I must be wrong, and my freedom must be wrong. If I am good and my freedom is good, then Mother must be wrong." Now, to think that the mother is wrong is impossible -- because she is REALLY good, and she goes on caring, loving, and doing a thousand and one things for the child. The mother is REALLY good, the child knows that she is good. So there is only one possibility to decide, and that is: "I must be wrong. The mother is good, I must be wrong."

Once the child starts thinking, "I must be wrong," he starts rejecting himself. I ordinarily never come across a person who accepts himself totally. And if you don't accept yourself totally you will never grow -- because growth is out of acceptance. If you go on rejecting yourself, you are creating a split. You will be schizophrenic. The part that you reject will hang around your neck like a great burden, a great sorrow, a great anxiety, a tension. You cannot throw it away, because it is part of you; it cannot be divided. At the most you can throw it into unconsciousness. You can become unaware of it, you can forget about it, you can believe that it is not there. That's how the unconscious is created.

The unconscious is not a natural thing. The unconscious is that part of your being that you have rejected, and you don't even want to face it, you don't want to encounter it, you don't want to see that it exists at all. It

is there; deep down in your being it goes on manipulating you. And it will take many types of revenge, because it also needs expression. Now this is the whole misery of human beings. A 'good' mother can create the idea of a 'bad' child. The child himself starts rejecting himself. This is a division, a split in personality. The child is getting neurotic.

Because to feel good with oneself should be a natural and easy thing. That's what your religious preachers go on doing, what your priests go on doing: go to the mosque, go to the temple, go to the church, and they are there -- thundering, condemnatory, ready to throw you into hell, ready to reward you with heaven if you listen to them, if you follow them. Of course you cannot follow because their demands are impossible, and their demands are impossible because they don't show you the way to be good. They simply say. "Be good."

The way to be good has nothing to do with being good. The way to be good has something to do with centering, with awareness. Being good has nothing to do with your character. A really good person has no character at all; he is characterless. And when I say 'characterless', I mean he has no armour, no armature around him. He has no defences around him, he's simply open. He's as characterless as a flower. He's neither good nor bad. He's simply there -- alert, conscious, responsible. If something happens he will respond, but he will respond directly, he will respond from here. He will respond out of the now, he will not respond out of the past. 'Character' means: you go on carrying the things that you have learned in your past. 'Character' means: the conscience that has been preached to you and forced upon you. Conscience is a prison for consciousness.

Buddha brought a revolution into the world of religion, the greatest ever. The revolution was this: that he emphasized consciousness and not conscience. He emphasized awareness and not character. Of course, character comes automatically, but it comes like a shadow. You are not to carry it; it is not a burden then. Have you ever watched? -- your shadow goes on following you, and you are not burdened, and you need not care about it. You need not think about it. Even if you forget completely it will be there. You cannot lose it.

Buddha says: Character is real only when you cannot lose it. If you are afraid that you can lose it, then it is conscience and not consciousness.

So the first thing to be understood before we enter into these sutras is that a man becomes blind by passion, by desire. And why does he become blind by passion and desire?because desire and passion bring two things: first, a discontent with the present. It is the very root of desire. If you are not discontented with the present, desire cannot exist. Desire can come into existence only with discontent.

Just see.... If you are sitting here and if you are contented in this moment -- and I don't see why you should not be contented in this moment -- then there is no desire. And when there is no desire, there is such calm, such quiet. The silence becomes so solid that you can almost touch it, you can taste it, you can hold it in your hands.

Whenever there is contentment, there is no desire. When there is no desire you are at home, relaxed. In that relaxed state, there is no mind. Mind is the accumulated tensions. Mind is not a faculty, mind is just a bundle of all your desires, all the waves that you go on creating. One passion is lost; before it is lost you get involved in another passion. One desire is finished, and even before it is finished you start planning for another trip in the future.

So you go on rushing into the future and you go on missing the present. And presence is possible only in the present. And when you are present there is no mind. And this state of no-mind is the goal, the Buddhist goal.

When there is no tension, no thought, no desire, no passion, a great well-being arises in your soul; it wells up. That's what benediction is. You feel tremendously happy, and you feel happy for no reason. You feel tremendously high -- but this high has no cause to it. It is not that you have taken some drug, or alcohol; it is not that you have been chanting a MANTRA -- because MANTRA also changes your chemistry. The constant repetition of a certain sound brings changes in your body chemistry. It is a drug. A MANTRA is a drug, a very subtle drug: it creates certain waves in your being. And if you go on chanting a certain mantra -- Aum... Aum... Aum -- by and by, the sound 'Aum' changes your whole body chemistry.

Or you can go on a fast. And look at the absurdity: people who preach fasting are against drugs, but fasting is a chemical change. It is as much a drug as any other drug. When you fast what are you doing? -- you are not living certain chemicals to your body -- chemicals which, if not given, the balance of inner chemicals will be changed. It is the same I Either you take some drug -- that changes your inner proportion of chemicals; or you stop taking food -- that changes your inner balance of chemicals. When people feel high, when Mahatma Gandhi says that he feels very high when he is on a fast, he's not talking about

anything different from what Timothy Leary says. Both are saying the same things: both are talking about chemistry. Though ordinarily we don't see fasting as a drug, it is a drug -- it can make you high, it can make you weightless.

Or you can go on chanting. Chanting creates changes in the physical body chemistry. That's why a few sounds have become very important. Down through the centuries many people have tried many MANTRAS. Then a few MANTRAS succeeded and a few failed. Those that have succeeded are the MANTRAS which immediately bring changes to your chemistry. You may call it Transcendental Meditation: it is again a drug. Now, Maharishi Mahesh Yogi is very much against drugs, and TM itself is a subtle drug.

Or, you can change your body chemistry through postures, yoga; you can change your body chemistry through certain types of breathing -- but all changes are basically chemical. When you breathe deeply you bring more oxygen to the body, and more oxygen in the body starts changing your chemistry -- you start feeling high. When you don't breathe deeply more carbon dioxide collects in the lungs. The proportion changes; you feel dull, you feel low, you feel depressed. Yes, that word is right: you feel very'pressed' by something. It is carbon dioxide that brings depression; you are under a rock.

But these are all changes -- physical, chemical. They don't go deeper than that. Buddha says: Just being aware, just being aware and contented.... He does not even preach a certain pattern, a rhythm of breathing. He says: Let the breathing be natural. He does not preach fasting; he preaches right food, the right quantity of food. He does not preach vigilance in the night. There are many sects, particularly Mohammedans, who stay awake the whole night. That too changes the body chemistry.

Buddha simply says: One thing is needed, and that is that you should not move in the future, you should remain present herenow. You should remain contented with the moment. Move with the moment, don't go ahead, don't jump ahead. Let there be no passion. 'Passion' means: jumping ahead of yourself. Then you create anxiety, then you create frustration, then you create worry, and then a thousand and one waves arise on the surface of your consciousness. You become a mind. When these waves disappear, you are again a consciousness. Try it sometime.

Gurdjieff used to give a method to his disciples. He used to call it 'The Stop Exercise'. He taught his disciples to sometimes, suddenly, stop the whole world. By stopping yourself, you can stop the whole world. You are walking on the road; suddenly, with a jerk, you stop. For a half-second you simply remain unmoving. That sudden non-moving will also help the mind to stop -- because the mind takes time. If you stop slowly, slowly, then the mind will not stop; it will get adjusted. If you suddenly stop then there is a shock; the mind stops. In that moment of sudden stopping you will be able to see that the whole world has stopped, because all the waves have disappeared.
You try it.

Just dancing, suddenly stop! Running, suddenly stop. Swimming, suddenly stop. Talking, suddenly stop -- and for a single moment be absolutely unmoving, as if you have become a statue -- and you will see that your mind has stopped, for a split second, of course. Again it takes possession of you, but in that single moment you will see that it is so silent that it will become a glimpse, it will become a great support. And you will know that this is how reality is. In that single moment, that which is will reveal itself to you. That's what God is, or truth, or NIRVANA.

THE BUDDHA SAID:
WHEN A MAN MAKES UTENSILS OUT OF A METAL WHICH HAS BEEN THOROUGHLY CLEANSED OF DROSS, THE UTENSILS WILL BE EXCELLENT. YOU MONKS WHO WISH TO FOLLOW THE WAY, MAKE YOUR OWN HEARTS CLEAN FROM THE DIRT OF EVIL PASSIONS, AND YOUR CONDUCT WILL BE UNIMPEACHABLE.

Cleanse your heart from the dross of passion. And in fact, to do it, nothing much is needed. It is not really the case that you have become impure. You are simply disturbed, that's all; that's what impurity is. Whenever you are undisturbed, impurity disappears. Impurity is not something that has entered into your being. It is just on the surface, like waves. So if you want it to happen, it can happen right now. And don't play with explanations. Don't say, "How can it happen right now? I have many KARMAS to settle first." All nonsense! tricks of the mind to postpone. The mind says, "How can I do it right now? First I have to settle many, many lives' KARMAS." But do you know how many lives you have been here? Millions of lives! If you have really to settle those KARMAS, YOU will again take millions of lives to settle them. And after you have settled them millions of lives will have again passed -- and in these lives again you would be

doing many KARMAS. There is no way to avoid it. If you are alive you will do something or other. You will eat something, KARMA IS created. You will breathe, KARMA IS created. You will walk, KARMA IS created. You will sleep, KARMA is created. Any action is KARMA. SO this is a vicious circle. For millions of lives you have existed; now to settle those KARMAS, again millions of lives will be needed. And even after that, nothing will be settled -- because in these millions of lives again you will be doing KARMAS. Then you cannot get out of this, out of this mess. Then there is no way out.

Buddha says: There is a way out. It is not a question of settling the past KARMAS, it is simply settling the present state of mind, that's all.

It is just herenow. If you understand, the settlement can happen. You have never done anything; you have been simply dreaming. The action or the actor, the doer and the doing -- all are dreamings.

Buddha says: Your innermost core is simply empty. It has never done anything. It cannot do. It is a witness, by its very nature.

Watch it. Find out whether what he says is true or not. Try it in your life. You were a child, now you are no longer a child; then you were a young man, now you are no longer young; now you have become old; the childhood body has gone, the childhood mind has disappeared. Then you had another body in your youth -- that has gone. The vigor, the vitality, the youth, the beauty -- everything has disappeared. You had a different type of mind -- too ambitious, too desirous, too egoistic. Now all that is a story of the past. Now death is coming; you can hear the sound of its coming closer every day. You can feel that every day the distance is becoming smaller and smaller. But watch one thing: you have remained the same. Your innermost core has not changed a little bit, it has not changed at all. When you were a child, it was the same consciousness watching from behind. You were young; it was the same consciousness, watching. Then you became old; it is the same consciousness.

It is as if consciousness is a mirror. A child stands before the mirror, the mirror reflects the child; a young man stands before the mirror, the mirror reflects the young man; an old man stands before the mirror, the mirror reflects the old man -- but the mirror is neither child, nor young, nor old. And when all have gone there is simply a mirror reflecting nothing, just being there.

Your consciousness is a mirror.

This metaphor of the mirror is tremendously meaningful. It will be very helpful on the Way if you can understand it. The consciousness is just standing behind, watching. It is a witness. Things come and go... just like a movie. You sit in a moviehouse; on the screen many things come and go. Sometimes you get identified too. Sometimes you become identified with an actor. Maybe he is beautiful, powerful, has a charm, a grace of personality, is impressive, has some charisma: you get identified, you forget yourself. For a moment you start thinking as if he is you. Sometimes it happens that there is a very sad scene, and you start crying, Your eyes are wet... and there is nothing on the screen -- just light and shadow passing. And you know it, but you have forgotten for a moment. If you remember it, you will start laughing at yourself: "What are you doing? crying? weeping?" But it happens when you read a novel too. At least there is something on the screen. Reading a novel there is nothing -- no screen, no actors, nothing. Just in your own fantasy the novel goes on and on and on. And suddenly sometimes you feel very happy, and sometimes you feel very sad; the climate of the novel starts possessing you.

This is exactly what is happening in life. Life is a great stage, a great drama. And it is very complex -- because you are the actor, and you are the director, and you are the film, and you are the screen, and you are the projector, and you are the audience too. Now you are all layers: one part playing the role of an actor, another part directing, another part functioning as a screen, another part working as a projector. And behind it all is your real reality -- the witness who is just watching.

This watcher....

Once you start feeling its existence, once you start getting settled with it, more and more in tune with it, then you will see what Buddha means when he says consciousness is a mirror. The mirror is never contaminated, it only appears to be. You can put a heap of dung before a mirror; of course, it will reflect it. But still the mirror is not contaminated, it is not polluted. It doesn't become impure because a heap of manure or dung is reflected in it. It remains still pure. Remove the dung and the mirror is there in all its purity. Even when the dung was reflected the mirror was not contaminated. So whatsoever is impure is really a reflection; it is mirrored. And Buddha says: If you get cleansed of this dross, the dirt of evil and passions, your conduct will be unimpeachable.

So the emphasis is not on conduct. The emphasis is on the mirror-like purity of consciousness.

THE BUDDHA SAID:
EVEN IF ONE ESCAPES FROM THE EVIL CREATIONS, IT IS
ONE'S FORTUNE TO BE BORN A HUMAN BEING.

These are the seven great rare fortunes. Buddha talks of them many times, in many ways. They have to be understood; they are of great import.

First: it is a rare fortune to be born as a human being. Why? Why is it not a rare fortune to be born as a dog? or as a buffalo? or as a donkey? or as a tree? or as a rock? Why is it a rare blessing to be born as a human being? -- because except for human beings, the whole of nature is fast asleep. You also are not awake. Let me repeat: the whole of nature is asleep except for man, and man is also not awake, but just in the middle.

Sometimes it happens in the morning that you go on tossing and turning in the bed. You know that now it is time to get up, and still there is sleep. It is a mid-way state. You can hear the milkman talking to your wife, you can hear the children rushing and getting ready for school, you can hear the bus stop outside the house to take the children, and still dreaming also continues. You still feel sleepy, the eyes are closed. Sometimes you drift into sleep, sometimes you drift out of it. This is the state of human beings.

And Buddha says: It is a rare blessing -- because the whole of nature is very deeply asleep, so deeply asleep that there is not even a dream. It is in a state of SUSHUPTI. Man has come to the second state: the state of dreaming. At least there is a certain dream. Dream means that you are not fast asleep anymore. You are certainly not awake, because when you become awake you become a Buddha. You are somewhere in between the animals and the Buddha. You are hanging in a limbo.

And Buddha says: It is a great opportunity, a rare blessing -- because if you make a little effort you can become awake. A dog cannot become awake, whatsoever effort he makes. A tree cannot become awake; howsoever hard it tries, it is not possible. If a tree tries hard, it will become a dog. If the dog tries hard, the dog may become a man. But awakening happens only when you are a human being. The way towards God goes only from the human being. And in the east we think -- and the thought has much validity in it -- that even DEVAS, angels, gods, are not as blessed as a man. Why? Because man stands on the crossroads. Even if gods have to become liberated, they will have to be born as men.

Animals are fast asleep, man is just on the mid-way point, and the gods are in their dreams too much. The world of the gods is a dreamworld. That's why they have so many beautiful APSARAS: it is a dreamworld, a fantasy. They live in a fantasy. Man lives just mid-way, and there is a possibility that he can move towards more awakened states of being. He can become an awakening.

... IT IS ONE'S RARE FORTUNE TO BE BORN AS A HUMAN BEING.

So don't miss this great opportunity. It is after very great struggle that you are born as human beings. It is simply ridiculous to waste it. For millions of lives you have been moving towards this state. Now that you have come, you may destroy it just by eating, drinking and being merry. You may simply lose the whole opportunity. There are People who if you tell them to pray or meditate, they will say, "Where is the time? We don't have any time." And then you can see them playing cards in a club, and you ask, "What are you doing?" And they say, "Killing time" -- the same people. When it is a question of meditating they say, "But there is no time." And when it is a question of drinking, of gambling, of going to a movie, or just sitting glued for hours before the TV, they have enough time. Then you ask them; they say, "We are killing time."

Are you killing time, or is time killing you? Who has ever been able to kill time? Otherwise, with so many people who have been killing time, by this time, time would have died. Nobody has been able to kill time. Time kills everybody. Each moment -- time brings death. In India we have the same word for both: time we call KAL; and for death we also have the same name, KAL... because time brings death.

Time is death. Each moment, you are slipping into death. Each moment, death is coming closer and closer and closer. All clocks are in the service of death. The whole of time is serving death. And it is a rare opportunity to be a human being, and it is very easy to lose it. Buddha reminds us. The second thing he says:

EVEN IF ONE BE BORN A MAN, IT IS ONE'S RARE FORTUNE TO BE PERFECT IN ALL THE SIX

SENSES.

There are people who may be born as men, but are blind, or deaf, or dumb, or mentally retarded. Then too it is impossible -- Nobody has ever heard of any mentally retarded person becoming a Buddha. It has never been heard of, it is not possible. Great intelligence is needed. It is very difficult to become aware if your senses are missing -- because for awareness, sensitivity is a must. A man who has eyes and a man who has no eyes are in different states, altogether different states. The man who has eyes is more sensitive, because eyes are the most sensitive part of the body. Eighty percent of your sensitivity belongs to the eyes. A man who is blind is only twenty percent as sensitive as a person who has eyes. A man who is blind is enclosed in a subtle darkness, and there is no way to get out of it. He lives surrounded in a very subtle prison. It is very difficult to escape it.

Your outer eyes give you some glimpses, some visions, and you can start thinking about inner eyes too. But a person who has no outer eyes cannot have any conception of what a third eye can be, of what inner eyes can be. One who has never seen anything cannot have any INSIGHT. If the'out-sight' is missing, the in-sight will be missing; they exist in a pair. That's why when you see a blind man great compassion arises in you. Just watching a blind man one feels very, very compassionate. Why? The man is missing so much. He is human, and yet eighty percent of color experience, light, is missing. His whole life is colorless; he does not know what green is. Just think about yourself: if you had never known green, if you had never known a rose, if you had never seen a rainbow, if you had never seen the sunrise and the sunset, if you had never seen the face of a beautiful woman or a man, if you had never seen the beautiful, innocent eyes of a child, if you had never seen the face, the grace of one who has attained, how much you would be missing.

You would be more like a rock, less like a human being.

Buddha is not against senses; this sentence will prove it to you. Buddha says: Sensation, and the lust for sensation is bad, but senses are good. And to be sensitive is an absolute necessity. So become more sensitive.

Let me make it clear to you. If you use your eyes just to reach for lust and you go on looking for lust, then your eyes will become, by and by, dull. Lustful eyes are always dull. Lustful eyes are always ugly. If a man looks at you with lustful eyes, you suddenly feel offended -- he's trespassing. His eyes function like a knife into the heart. He's not a cultured man, he's not gentlemanly at all.

It happened:

Mulla Nasrudin entered an office; he must have gone for some work. The receptionist was a beautiful woman. He looked at her with such lustful eyes, and then he asked, "Where is the bathroom?" The woman said, "You go directly to the end of the passage. You will find a room with a sign 'Gentlemen' -- and don't let that sign prevent you. Just go in."

When you look at a woman with lustful eyes you are not a gentleman. In fact, you are a little inhuman. When eyes are sensitive, with no lust, they have a depth. When eyes are not sensitive, but only hungering for sensation, they are shallow. And you will find them muddy: they will not be transparent. When the eyes are tremendously sensitive, then they have a depth, a transparent depth. You can look into them and you can reach to the very heart of the man. The man becomes available through his eyes, and through the eyes you can see what type of man you are encountering.

Eyes are very indicative. That's why criminals will never look directly into your eyes, they will avoid it. Guilty people will look sideways, they will not look directly -- because they are not innocent. They know that their eyes can reveal, their eyes can say things which they don't want to say. If you can watch the eyes of a man, you have the very key to his personality.

And the same is true about the other senses. Just think of a deaf person who has not heard Wagner, who has not heard Ravi Shankar, who has not heard the birds singing in the morning, for whom cuckoos don't exist, who has not heard somebody singing a love song or a sad song, for whom a flute is just a hollow bamboo. Just think how poor he is.

Buddha says: The first blessing is that you are born as a man, the second blessing that you are born with six senses. Now use this opportunity; become more and more sensitive. And how can you become more sensitive? When you don't lust, you become more sensitive. When you lust, your sensitivity is lost; you become shallow. A man who does not lust, by and by, gathers so much energy. If a man is without lust, all his senses become clear windows -- no smoke, no barriers. And the inner and outer meet through that

sensitivity.

EVEN IF HE BE PERFECT IN ALL THE SIX SENSES, IT IS HIS RARE FORTUNE TO BE BORN IN THE TIME OF A BUDDHA.

And Buddha says: You may be a human being, you may be born with all senses perfect, but if you are not born in the time of a Buddha you will miss the contact with the unknown. You may see the trees, you may see the flowers, you may see the stars, but these are nothing compared to a man of enlightenment -- because he represents the unknown in the world of the known. He brings a ray of God into the darkness of the earth. He's the real flowering of consciousness.

"It is rare," Buddha says, "to be born in the time of a Buddha." In fact, it is a great blessing just to occupy the same time, the same space, as a Buddha occupies -- because something of his vital vibrations is bound to touch you. His presence is bound to become a showering of benediction. Even if you never go to him, even if you are against him, even if he passes through your town and you don't have any time to visit him, even then his coolness will bring something to you, something unasked for. He will reach you uninvited. Just think: if Buddha had not been born, the world would not be the same. And Christians have done well to begin their calendar after Christ. It is good -- Christ makes a tremendous break with the past. Just his existence -- Christ was a Buddha -- his existence created a totally different history. It is good that Christians date their history as after Christ and before Christ. Before Christ it is nothing; it is all ordinary. After Christ a tremendous phenomenon happened, and humanity started moving at a different altitude.

In India we could not do that, because we have encountered so many Buddhas. It was difficult for us to do it that way. Otherwise there would be so many calendars, and it would be confusing. But whenever a Buddha exists humanity takes a turn, an upward turn. Whenever a Buddha enters into history, history is never again the same -- the total perspective changes. And when Buddha is present it is very easy if you meditate, because his energy is moving. You can simply ride on his wave. When you are doing your meditations alone and a Buddha is not present, you are fighting with such great barriers single-handed; it is almost impossible, improbable, that you will be the conqueror. With Buddha it is almost like this.

Ramakrishna used to say, "When the wind is blowing in the right direction, you simply leave your boat in the stream and the wind will take it. Just wait for the right direction; then you need not make any effort. You simply sit in the boat, the wind will take it." When Buddha is blowing and the whole existence is in an up-rise, then everything is going towards God. You can simply join hands, and you can ride on the wave very easily. You can simply leave your boat in the stream, and the stream is already going.

Hence Buddha is right when he says: To be born in the time of Buddha is a rare opportunity.

EVEN IF HE BE BORN IN THE TIME OF A BUDDHA IT IS HIS RARE FORTUNE TO SEE THE ENLIGHTENED.

But difficulties are there: you may be born in the time of Buddha but you may never go to see him -- because just the very idea that somebody is enlightened is against your ego. You cannot believe that somebody is enlightened and you are not. It is impossible that somebody has gone ahead of you. You cannot believe it because of your ego, and you will find a thousand and one reasons not to go to a Buddha. You will find arguments that he is wrong, that he is a megalomaniac, that he is claiming, that he is not really a Buddha -- "What is the proof?" People used to go to Buddha and ask, "What is your proof? Who is your witness?"

Now these are foolish questions. Who can be a witness? Buddhahood happens in such deep aloneness that nobody can be a witness. It is not an act in the world, it is an act out of the world. Who can be a witness? It happens in tremendous aloneness. It happens at the innermost core; nobody can see it. A Buddha has to be self-proclaimed; there is no other way. And who will certify that he is a Buddha? People used to go to him and they would find a thousand and one ways to prove that whatsoever he was saying did or did not coincide with the old scriptures. It never coincides; it cannot, in the very nature of things. Because whenever somebody becomes enlightened he brings a different vision into the world which had never existed before.

Each enlightened person brings a new gift to the world which had not existed before. So if you look in

the Vedas you may not find it; if you look in the Upanishads you may not find what Buddha is saying. It will look a little rebellious, unorthodox. An enlightened person is rebellious, is unorthodox, because truth is rebellious and truth is unorthodox. So whenever a Buddha comes, people just start looking in their old scriptures to see whether there is a proof, and it never happens.

When Christ came Jews started looking in their old scriptures, and they never became convinced that this man was the Messiah for whom they were waiting. They crucified him. Why? -- because they could not figure it out.

People believe in scriptures. Scriptures are dead things, and scriptures are made by you, collected by you, interpreted by you. Nobody knows what the scriptures really mean. Nobody can know -- because words are there, but the content has to be given by you.

I have heard....

Mulla Nasrudin went to his doctor and said, "I am very worried. A week ago, I came home to find my wife in the arms of another man who talked me into going out for a cup of coffee. The next five nights, exactly the same thing happened."

"My good man," said the doctor, "it is not a doctor you want. It is a solicitor."

"No," insisted the Mulla, "it is a doctor I want. I have just got to know if I am drinking too much coffee."

Now it depends... how you take a certain thing, how you interpret it. Interpretation is bound to come from your mind.

Listen to an anecdote.

It was their honeymoon-night, and the Jewish bride had put on a sheer nightgown and crawled into bed, only to discover that her Episcopalian husband was about to go to sleep on the couch. It was the month of Lent, when Christians are supposed to drop at least one of their enjoyments.

"George," she called out, "are you not going to make love to me?"

"I can't, honey," he replied, "because it is Lent."

"Why, that's awful!" she exclaimed, bursting into tears. "To whom? and for how long?"

Get it?

Now the passionate mind, the lustful mind, has its own interpretations. Words don't matter much; you project your ideas on the words. If you are looking for something you will be able to see it. If you are not looking for something you may not be able to see it. And the natural tendency of the human mind is to first deny that somebody has arrived. It is offensive to the ego. That's why it is very difficult for you.

If somebody comes and says that another man, your neighbor, is a murderer, you immediately believe. You don't bother about any proofs. You say, "I have known him long. I have always thought that he is." If somebody comes and says, "That man is a thief, immoral," this and that, you never bother about any proofs. If people bothered about proofs there would not be so much gossiping in the world. Who bothers about proofs? When somebody is being condemned you immediately believe it because that gives you a feeling that you are better than the other person. But if somebody comes and says, "One man has become a meditator, a great meditator," immediately there is suspicion. You listen to it but you don't want to listen. You say, "It is not possible. I know that man; he is a cheat. How can he meditate? I know him from his very childhood; we were colleagues in school. No, he cannot. What is the proof?" you ask. Whenever somebody talks about somebody else being good, you ask for the proof because it hurts your ego: "So, somebody else has become good before me?"

When a Buddha walks on the earth he's claiming the impossible, that which only rarely happens. He's saying he has become a Buddha, and of course only he can say that. There is no other way to prove it or disprove it. His statement is not provable or disprovable -- and your ego feels offended.

Buddha says: It is a rare fortune to be born in the time of a Buddha, and still more rare a fortune to see the enlightened -- to go, to bow. Because only if you bow, if you surrender, will you be able to see. It is not a question of physical eyes. Many people saw the Buddha walking, passing from one town to another, but they were not the people who had seen him. Only those few rare individuals who became his disciples had seen. Because it is impossible to see a Buddha and not to become a disciple. If you have seen, then you have seen; and then you cannot be the same again. Then your whole life is upside down. Then you are in a chaos,

then you are reborn. Then there is going to be a complete collapse of your past, a new birth, and of course, all the pain that is always involved in a new birth.

... EVEN IF HE BE ABLE TO SEE THE ENLIGHTENED, IT IS
HIS RARE FORTUNE TO HAVE HIS HEART AWAKENED IN FAITH.

You can see, but that is not much. Unless trust arises in you....

... HIS HEART AWAKENED IN FAITH. Try to understand this word 'faith'. It does not mean belief. 'Belief' means a dogma; 'belief' means believing in a dogma. For example, Christians believe in the Trinity: the Father, the Son, and the Holy Ghost. This is a belief. Or, Hindus believe in the three faces of God; that is a belief.

When you encounter a Buddha and you trust the person, then it is faith. Faith is personal; belief is theoretical, conceptual. Faith is like love -- you fall in faith as you fall in love. It is not a belief. It is not that Buddha has convinced you about something. No, his being has convinced you about his own being. He has convinced you not to believe in a dogma, he has convinced you that something has happened here in this man. You have become convinced of the fact that here is a man who is transformed, transfigured, who is no more of this world. It is a conviction, a personal conviction. It is not an argument, it is not theology -- it is a love-affair.

When people come to me to be initiated into sannyas, I can immediately make the distinction as to whether it is faith or belief. There are two types of people: one person comes and he says, "Whatsoever you say convinces me. Your argument is superb. Your reason appeals to me." Now, this man has come to me as a believer. He has not really come. Some day he can find somebody who can unconvince him about me -- because there can be better arguments. There is always the possibility, because logic is a double-edged sword; it cuts both ways. The same argument can be used to destroy the conviction, the same argument can be used to make it. Logic is like a prostitute, or like a lawyer. It can go with anybody, with whosoever pays. It happened:

In a coffee-house there was great discussion. One philosopher said in the coffee-house one day, "If you will give me Aristotle's system of logic, I will force my enemy to a conclusion. Give me the syllogism and that's all I ask."

Another philosopher said, "If you give me the Socratic system of interrogation I will run my adversary into a corner and defeat him immediately. That's all I ask."

Mulla Nasrudin, hearing all this said, "My brother, if you give me a little ready cash, I will always gain my point I will always draw my adversary to a conclusion because a little ready cash is a wonderful clearer of the intellect."

Logic is not very fundamental; it is superficial. If somebody comes and he says that he believes in what I say, then it is not faith. But there are a few rare people who say, "We don't know what you are saying, we don't even understand much. We enjoy what you say, but that is not the point. We have fallen in love with you." A faith has arisen. Now, nobody can destroy this faith, because it is illogical.

You cannot destroy faith because it is not based on logic. Anything based on logic can be destroyed: if you can pull the logic it will collapse. It has a cause; pull the cause away and the effect will disappear. But a faith is uncaused. It is just like falling in love. If you go to Majnu and prove to him that Laila is not the most beautiful woman in the world, and logically you go on proving it, he will say, "Don't unnecessarily puzzle yourself. Nobody can prove it."

It actually happened that the King of Manju's town called him. He become very kind towards him. Majnu had been going, crying and weeping, and screaming in the streets in the nights. He would just call, "Laila! Laila!" And the King became very compassionate. He called him and he said, "You are a fool. I have seen your Laila; she is an ordinary girl. In fact, because you were crying so much I thought she must be very beautiful, so I myself became interested. But when I saw her I simply laughed. You are a fool! And I have much compassion for your foolishness. You are a good young man; don't waste your life."

He called twelve beautiful women from his harem and he said, "You choose any one." They were the best, the most precious of his kingdom. Majnu looked and he said, "Nothing compared to Laila." And he said to the King, "Sir, if you really want to see Laila, you will need my eyes. Majnu's eyes will be needed.

There is no way to see Laila and her beauty except through Majnu's eyes."

A disciple is a Majnu. He is a madman; he has fallen in love. Buddha says: His heart awakened in faith.... The presence of Buddha is his appeal. The grace that surrounds Buddha has touched his heart. It is not Buddha's logic, it is not Buddha's philosophy. Even if Buddha remained silent it would not make much difference; he would be convinced all the same. Even if Buddha started contradicting himself it would not make any difference. That's why you see that I go on contradicting. Those who come through intellect by and by disappear. My contradiction helps me to throw the weeds out of my garden. Those who have come through love don't bother. They say, "Okay, you enjoy contradicting yourself, but we love you. You cannot deceive us." They say, "You can go on contradicting but you cannot force us to run away from you."

Those who come through belief, sooner or later, will have to go -- because truth is paradoxical. Only theories are non-paradoxical. Truth has all the contradictions of life in it. Truth is very illogical, very irrational.

EVEN IF HE HAVE FAITH, IT IS HIS RARE FORTUNE TO AWAKEN THE HEART OF INTELLIGENCE.

And then Buddha says: But this is not the end. When your heart is full of love, and full of faith and trust, this is not the end. This is just the beginning. Now you have to help your intelligence to come up and take possession of you. Faith is the door: you should enter through it, but you should not remain at the door. Otherwise, you never enter into the palace. Finally, you have to come to your own experience. It is good to believe, it is good to trust in a Buddha, it is good to have faith, but that is not enough -- because your faith in Buddha is still not your experience. What has happened to Buddha must happen to you too. Then the second step happens: your own intelligence arises. Now it is not only love towards Buddha; now by your own experience you have become a witness. It is not only unfounded faith. In the beginning faith is unfounded, but in the end it becomes absolutely founded. The foundation is not supplied by logic, the foundation is supplied by your experience. When it has become your own experience, you don't say, "I trust in Buddha." You know it is right, it is true.

Somebody asked Shri Aurobindo, "Do you believe in God?" and he said, "No." The man was puzzled. He had come from Germany, he was a professor. And he had come just to listen to this great man. He was simply shocked that this man said, "No." And he was in search of God. He said, "Have I heard you rightly, sir? You say no?" Aurobindo repeated, "Yes," he said, "absolutely not -- because there is no question of belief. I know God is. There is no question of belief. You ask,'Do you believe in God?' I don't believe, I know."

Belief is a poor substitute for knowledge.

So Buddha says: First you trust. Trust means simply that you have come across a man who is away from you, far away from you. You have come across a man who has shown you your own future, your destiny. It is as if a seed has come to a tree, and the seed has become aware that the tree is possible. And the tree says, "Once I was also a seed just like you." Now trust arises in the seed. If he had never seen the tree, he would never have dreamed about it. How can a seed dream about a tree? He has never seen one. That's why to be born in the time of a Buddha is a great blessing -- because there exists a tree, and your seed can start dreaming. When the first impact of the tree falls on the seed, he trusts. His own future becomes full of possibilities now. It is not going to be just a repetition of the past, it will be something new. He is thrilled. That thrill is faith. He's thrilled to the very roots. Now, for the first time, he knows there is meaning; now, for the first time, he knows there is destiny. Something is going to happen: "I'm not just an accident. I'm carrying a great message. It has to be translated, it has to be decoded. I have to become a tree and bloom, and spread my fragrance to the winds."

Seeing a Buddha, you have seen your own possible Buddhahood. That's what faith is... but it is not enough. Then you have to work hard to make it real. The seed has to fall into the earth, die into the earth, be born as a sprout. And a thousand and one difficulties have to be crossed: winds are there, thunder is there, animals are there, and the new sprout is very fragile, very weak -- with infinite potentiality to become strong, but right now it is not strong. It will need somebody's help; it will need a gardener. That is the meaning of a Master.

When you choose a Master, you choose a gardener. And you say, "Protect me until I have become strong enough to go my own way." But faith is just the door.

EVEN IF HE HAVE FAITH, IT IS HIS RARE FORTUNE TO AWAKEN THE HEART OF INTELLIGENCE.

And the last:

EVEN IF HE AWAKENS THE HEART OF INTELLIGENCE, IT IS HIS RARE FORTUNE TO REALIZE A SPIRITUAL STATE WHICH IS ABOVE DISCIPLINE AND ATTAINMENT.

The WHOLE goal of discipline is to come to a point where discipline can be dropped. The WHOLE goal of religious practice, SADHANA, IS to come to a moment when all SADHANA can be dropped and you can be simply spontaneous. Then you have flowered.

For example, if you have to continue meditation, and one day you stop your meditation and the mind jumps back, then this is not a great state. A moment should be desired, longed for, when you can even drop your meditation. But nothing differs; it remains the same. Whether you do meditation or you don't do, you remain meditative. Meditation has become your innermost part, part of your being, no longer something imposed from the outside. Not that you have to force yourself to be good; not that you have to repress your temptations to be bad, no. Now there is no temptation, no enforcement. One has gone beyond discipline. This is what Buddha calls'The Discipline of Transcendence'. This is the seventh fortune, the last, the ultimate.

To be born as a human being is just the beginning, and then you have to come to this point where all discipline can be dropped. Then you have become a God, then you have become as spontaneous as nature, then there is no tension, then you don't have any character, then you are as innocent as a child. Your awareness is perfect now, your awareness is enough now. Nothing else is needed.

THE BUDDHA SAID:
O CHILDREN OF BUDDHA, YOU ARE AWAY FROM ME EVER SO MANY THOUSANDS OF MILES. BUT IF YOU REMEMBER AND THINK OF MY PRECEPTS, YOU SHALL SURELY GAIN THE FRUIT OF ENLIGHTENMENT. YOU MAY, STANDING BY MY SIDE, SEE ME ALWAYS. BUT IF YOU OBSERVE NOT MY PRECEPTS, YOU SHALL NEVER GAIN ENLIGHTENMENT.

And Buddha says: Never stop anywhere unless you have attained to the seventh -- the state of a disciplined no-discipline, the state of effortlessness, the state of TAO, DHAMMA, the state which Kabir calls SAHAJ, spontaneous. But you have to work hard for it.

So Buddha says: You can remain with me, and if you don't follow what I am saying, if you don't bring it to your heart, to your intelligence, to your being, then you are thousands of miles away from me. But you may be thousands of miles away from me... if you are following what I have said, you are close to me, and your enlightenment is absolutely certain, assured, promised.

To be close to a Buddha... there is only one way to follow his footprints. To be close to a Buddha means: become more and more aware, become more and more alert. Bring a little Buddhahood to yourself.

The goal is that you also have to become a Buddha. Only then will you be able to understand exactly what is the meaning and significance and the grandeur of being awakened.

This consciousness exists within you right now, this very moment. You may not be able to see it. I can see it. It is there like a mirror, and you get identified with all that reflects in the mirror. Drop your identifications: start seeing that you are not the body; start seeing that you are not the mind; start seeing that you are not the emotions, not the thoughts; start seeing that you are not pleasure and pain; start seeing neither old nor young; start seeing neither success nor failure. Remember always that you are the witness. By and by, this mirror-like quality will explode into your being.

The day you recognize that you are a mirror, you are free. You are freedom. This is what MOKSHA OR NIRVANA IS all about.

The Discipline of Transcendence, Vol 4

Chapter #6
Chapter title: Go on moving

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the first question:

WHY DO I ASK SO MANY FOOLISH QUESTIONS?

BECAUSE there are no wise questions, and there cannot be. A wise question exists not. Questioning as such is foolish. I am not condemning it, I am not saying don't ask. But remember, the questioning mind is a confused mind, and out of the confusion comes the question; whatsoever answer is given to it will enter into the confused mind again. That answer will be distorted. The confused mind will start playing on it and will create many more questions out of it. It is a vicious spiral.

No answer is going to help unless you understand that questioning in itself is futile, unless the understanding grows deep that questioning is meaningless. There is nobody to answer your question. Existence is there without any explanations -- and it is absolutely silent. You go on asking, it does not respond. By and by you will understand that questions are meaningless -- then they disappear.

The day questions disappear is a great day. On that very day the answer becomes available. The answer never comes through questioning, it comes when the questioning has disappeared. In fact, to say it comes is not right: when the questioning has disappeared you suddenly find that you are the answer, your very being is the answer. That is what you had been seeking and seeking for.

All questions are foolish; they have to be. And all answers are lies; they have to be -- because you cannot answer a foolish question with truth. There will be no meeting between them. You ask a question, the Master goes on answering it -- in the hope that by and by your questioning will disappear. That's the difference between a Master and a teacher.

A teacher believes that he can answer your question. He is also a fool, just like you. The Master knows there is no answer, but he goes on answering you in the hope that by and by you will start looking deeper. Your understanding will grow, and one day suddenly your questions will disappear. You will look inside and you will not find any questions. That very moment you become the answer... you are the answer.

Meanwhile, continue to question. It is an unburdening process: only by questioning will you come to see that questions are futile. And one has to say whatsoever is.

I have heard....

A man rushed into a church, a Catholic church, went into the confessional booth and said, "Father, I have made love to a woman since the morning up to now, twenty-five times!"

Even the Father was surprised: he had listened to many confessions, his whole life had been just listening to confessions, but this was something new -- twenty-five times since the morning?

He asked, "Are you married?"

The man said, "Yes, Father, to the same woman." So the Father relaxed and he said, "There is no

problem; it is your wife, you can make love."

He said, "I know. And moreover, I'm not a Christian, nor am I a Catholic: I am a Jew. But I had to tell somebody!"

If something is burdening you, overburdening you, you have to tell somebody. You can ask me; let them be foolish.

So when I say that all questions are foolish, I am not saying to stop asking. Otherwise, old Paritosh would be in trouble -- he has to bring questions. You continue asking....

And by not asking you will not be able to understand that questions are foolish, but by asking, and by my constant answering and yet not answering them. This is the whole process of awareness. You ask the question; when you ask a a question you think it is very serious, you ask a question and you think it is very profound, and then I answer it and I answer it with a joke. The whole profundity, the seriousness is gone; you start laughing. A great possibility is there that you will start laughing at your question, at the ridiculousness of it.

Life is there to be lived. Life has no question-mark; it is a mystery, there is no explanation. And it is good that there is none: it would be a great misfortune if there were an explanation. If there were an answer that could satisfy you, just think how flat things would become, how boring, how monotonous -- because no answer can answer your questions. Life remains an adventure, it remains a constant search.

Searching, one day you come to a point where you understand that you are wasting your energies in searching. The same energies can be put to celebration. You can enjoy.

These are two approaches towards life: the approach of the questioner, the seeker, the thinker, the philosopher; and the approach of the religious person, the mystic, the poet, the painter, the man of the heart. When a thinker enters into a garden he starts asking questions: "Why are trees green? Why are roses red?" When a poet enters he starts singing a song about the red roses and the green trees. When a painter comes, he paints. When a mystic comes, he simply stands there in tremendous awe. His breathing stops, time stops; it is so ecstatic. The question does not arise at all.

The philosopher goes on asking. The artist goes on painting, creating the same beauty again and again. The mystic does neither: neither does he ask nor does he create the flower. He is simply there, standing in deep meditation, enjoying. The mystic knows the way of joy.

Learn the way of joy, learn the way of dance, at least learn the way of poetry; and unlearn the ways of the thinker, unlearn the ways that create questions in you.

But it will happen by and by. You will have to ask many questions.

A convict sits in his cell awaiting a murder trial. In walks a well-dressed lawyer.
The lawyer says, "I am the very best. You have nothing to worry about. I am going to prove that you are completely insane, or were in Europe at the time of the murder. Also, the witnesses are paid off and my uncle is the judge for your case. Meanwhile, try to escape."

There is no answer to any question. There is nobody to answer them, they have never been answered, they cannot be answered -- by the very nature of things. Meanwhile, go on asking. Because if you don't ask you will not move from the state where you are, and one should be moving.

That is one of the great secrets of life, that life is a movement. And if you are stuck somewhere you lose contact with life. Then you are fogged and clouded; then you are lost, and you don't know who are, and where you are going, and what is happening. You miss all the clues.

Go on moving. Wherever you are, one thing has to be remembered: don't get stuck. If your questioning helps you to move. good. A little movement from wherever you are is good; from that place you have to find another place -- because you are in contact with life only when you are dynamic, moving. Life is a flux, life is a flow. Whenever you are stagnant you lose contact.

In the English language there is a beautiful word: 'affluence'. It has lost its original meaning. It has nothing to do with richness, it has nothing to do with luxuries, technological gadgets, a big palace and a big car and a great bank balance -- it has nothing to do with these. You may be a millionaire and you may not be affluent.

'Affluence' means: one who is in the flow, one who is flowing. To be with the flow is to be affluent. The original meaning of the word is: to be in the flow, moving, flowing, not stuck. If you are flowing, moving with life, you are rich -- and that is the only richness there is. All other richness is a false substitute.

So if your questions help you to move -- I am not saying they will help you to find the answer, because there is none -- but if your questioning helps you to move just a step further, good. It is time you should be moving.

Branihan was driving down the road. By the way the car weaved in and out of traffic, you could tell that Branihan was pickled to the gills.

"Where do you think you are going?" asked the motorcycle cop who finally stopped him.

"I'm coming home -- hic -- from a New Year's Eve party."

"Are you kidding?" asked the cop. "New Year's was three weeks ago!"

"I know," said Branihan. "That's why I figure I better be getting home."

You have been away from your home long enough. You should be getting home by now.

Anything that moves is good. A question, if real, helps you to move. Again, let me repeat: it is not going to help you to find the answer, because there is none. But an authentic question that arises from your being is meaningful to you -- it may be foolish to m e but is relevant to you; it may be irrelevant in the ultimate understanding of things, but if it is relevant to you let it be foolish, let it be absurd -- you ask it. And my answer will just give you a push. You will be moving.

Keep moving. One thing has to be remembered: keep moving. Then you will be alive. That's why a question is more important than a belief. I say all questions are foolish, but they are nothing compared to beliefs. Beliefs are ABSOLUTELY stupid. Questions are only foolish. To be a fool can be fun. but to be stupid is ugly, to be idiotic is to be ill.

Beliefs are idiotic. Somebody says."I am a Hindu," somebody says, "I am a Christian," somebody says, "I am a Jaina," somebody says."I am a Buddh.st" -- these are idiots, because belief means they have come to the answer. A questioner is at least moving; he has not come to the answer. He thinks he can come by questioning; that is why he is foolish. But still, he has not come to the answer. The man of belief who says "I am a Christian" has arrived. He thinks he has found the answer. Now, he is absolutely an idiot. He is stuck, his flow is completely gone. That's why you never see so-called religious people joyous. You will never see them streaming with life, flowering.

The word 'flower' too MUST come from flow. I don't know exactly whether it comes from 'flow' or not, but it should come. Etymologically, linguistically, it may not come -- I don't bother, I don't care a little bit. But it SHOULD come. Flower -- flow. And look at a flower; that's what flow is. The whole tree has come to a peak of its flowering. From the roots to the flower there is a continuous flow of life, energy, sap. And in the flower the tree has bloomed; that flow has come to sing a song. There is a dance, the tree has bloomed.

When all your questions disappear -- not giving you any belief; all beliefs gone, all questions gone -- then all stupidity, all foolishness will be gone. Then there is a flowering, a blooming, and that blooming is the answer. That answers all the questions. Suddenly you are in the know. There is no knowledge, but you are in the know. Suddenly you are at home. Then you are not struggling with life and enquiring about what it is. Now you know, from your deepest core of being, what it is. You have become it, you have allowed it to flow through you. Now you are no more separate from it.

The English word 'religion' is beautiful: it means to be together, to be married, to be tied together, to be in union. It means exactly what the Sanskrit word 'yoga' means -- to be one. When your small flow is one with the flow of the whole, you are religious. When your small river falls into the great Ganges, and you start flowing with the Ganges and you lose your boundaries, you are religious.

'Religion' is as beautiful a word as 'yoga'. It means: you have now come to an ultimate marriage with the whole. Right now when you are stuck you are in a state of divorce, separation at least. You are moving like a small stream -- not even moving; you have become a pool: stagnant, dying, stinking. Get out of it.

If your questions help you to move, go on asking. It is better to be questioning than to be believing, because a believer has stopped asking questions. His movement has stopped.

What do you mean when you say "I am a Christian". or "I am a Hindu", or "I am a Mohammedan"? What do you mean? -- you mean, "Now there is no questioning in me. I'm TIRED of questioning; I have started believing." Then your whole life has shrunk. Then you are no longer expanding, then you are no longer exploring, then you are no longer enquiring.

To be a Mohammedan, to be a Hindu, to be a Christian, is worse than to be a questioner and an agnostic. It is better to be an agnostic and go on questioning -- because if you go on questioning, and if you are courageous enough to go on questioning to the very end, one day it comes: you remain and the question

disappears. Not that a belief is given to you; the question simply disappears and a trust arises, a trust in life. Not trust in the BIBLE, not trust in the VEDAS, not trust in the KORAN -- but a trust in life from where all VEDAS and all KORANS, and all BIBLES come and disappear. That trust is the answer.

Become a flow. And go on using anything that helps. Go on questioning. I am not going to give you any answers. I am not a teacher. That's why many times you feel a little worried. You start thinking, "Why does he go on avoiding?" If you watch, directly I never answer your question, I answer something else. I just push you onward. I answer you in such a way that you can ask many more questions. This pushing of your energy towards the ultimate will bring a climax where the questioning mind explodes. And when the question is not, and the belief is not, suddenly mind itself has disappeared. In that state of no-mind you are at home. You have come home.

the second question:

SOMETIMES I THINK YOU LIVE IN A DREAMWORLD.

From your standpoint that can be said -- because whatsoever you think is real I think is unreal. So naturally, whatsoever I think is real looks unreal to you. But there is one advantage in which I am and you are not; and that advantage is: I have lived in your reality, in your so-called reality. I know both; you know only one.

I was where you are, so I KNOW your reality, and I know my reality now. I am in a better situation to judge who is real and who is unreal. You know only your state, you don't know my state. So wait a little rather than judging it. Come to my state also; then you are totally free to judge.

But whosoever has come to this state has never said that your world is real. Your world is maya: unreal, illusory. To judge you need to know both; only then can you compare. You cannot compare by knowing only one -- how will you compare?

In the night when you fall asleep you start dreaming. In dreams, dreams look real -- because in dreaming you lose all contact with the world, with the world that you have known when you were awake. Now there is no comparison; you cannot compare. For example: if you see a stone, a rock, in your dream, you cannot compare with the real rock that you have seen when you were awake because both rocks are never together. So of course the dream rock also looks real. How to judge it as unreal? because there is nothing except it to judge by. There is no criterion. When you wake in the morning then you realize that it was unreal. But again your judgment is not right because now the dream rock is missing. Now you have the real rock, the so-called real rock, and the dream rock is missing. Again your judgment is not right: only one is there and the other is missing. How can you judge unless you have both together, in front of you?

There is another awakening. That's what we call Buddhahood: the ultimate awakening -- when you not only awake from your dreams, but you awake from your so-called awakened state too. Then they both are available, and then you can see that both are dreams.

A few dreams are seen with closed eyes, a few dreams are seen with opened eyes, but both are dreams. And when you have awakened and there is no sleep left in you, when no part of your being is unconscious, you are absolutely conscious and your whole being is full of light, luminous, then only do you know what reality is. Right now you are asleep; all that you know is dream.

But I can understand the question. From where you are it will almost seem that I am dreaming. I talk about love; you also know love. But listening to me you become aware that I am talking about something else which is not possible. How can love be non-possessive? How can love be pure sharing, without any self, without any motivation? How can love be unconditional? You listen to me, you listen to my words, but you cannot feel the reality of those words -- because you know a love which is conditional; you know a love which is always motivated; you know a love which is always based on selfish, desires; you know a love which is a trick to dominate and possess; you know a love which is really violent, aggressive.

So when you compare your love with my love, your love looks real to you, and my love looks utopian, like fantasy. That's why the world has never trusted Buddhas -- because they talk about something which has nothing to do with your experience. It is SO beyond, it is SO transcendental, it is so far out, that you cannot comprehend it. It is incomprehensible. You cannot figure out what it is. In sheer desperation you cling to your reality and you say, "Forget all about it -- these people are either mystics or mad; poets of the

unknown, dreamers, eccentric, crazy. Forget all about them!"

You also cannot forget; that is the problem -- because whenever you come close to a Buddha he hits something deep in your heart. Your mind may go on saying that he is a dreamer, but somewhere your heart starts feeling what he is saying. Its fragrance approaches, reaches to the heart. What he is singing is heard somewhere, on some level of your being. Maybe it is not very conscious, maybe it is just like groping in the dark, but you have heard. And when you watch a Buddha, and if you are fortunate enough to be close to him, if you are blessed enough to become a disciple, to become an initiate, then by and by his reality will-become more real than your own reality. That is the meaning of surrender.

Many times you ask me, "What is the meaning of surrender?" The word is so big; there are many meanings. This is one of the deepest meanings: when you come to a man and you feel that he has gone beyond.... Of course, you can only feel; you don't have any conceptual possibility, any mental system to comprehend it. You can only feel. It is very, very dark, but you can feel that it is very alive too. You can feel that something HAS happened. Your mind wants to deny it, your ego wants to deny it, but your heart starts feeling hypnotized -- as if a great magnet is pulling you towards some unknown center.

Surrender means: falling in love with someone who is almost unreal to you, and yet has an appeal. You surrender your reality; you say, "Okay, my reality is a dream and your reality is real. Now I'm ready: take me to your reality."

What is your reality really? Really, what is your reality? What is it except misery? What is it except a few tiny glimpses of happiness, very fleeting? You cannot catch hold and they are gone, and again there is misery. What is your reality except an experience in hell?

I was reading:

A man arrived in hell and was given a guided tour by the devil.

"You may choose to spend eternity in one of these three rooms," he said.

In the first room people were standing up to their necks in hot water. The water was boiling and evaporating. The man shuddered and closed the door.

In the next room people were up to their necks in icy cold water, and they were shivering. This did not appeal to the man either.

With a smile, the devil opened the last door. The man was amazed and relieved, as the people were walking around in one foot of cow manure, drinking coffee and chatting pleasantly.

The man said, "This is for me," and began socializing.

A few minutes later one of the assistant devils came and called, "Coffee break is over. Back on your heads!"

So all happiness you know is just a coffee break, and again on your heads!

Just momentary allurements....

Months and years of misery, and then there comes a small moment. And again you desire that moment, and you are ready to suffer again. And even that moment has nothing much in it. If you look into it you will find it hollow inside. Has what you call pleasure really anything substantial in it? Or is it just a hope so that you can carry on somehow in this hell? Without hope it would be too difficult. If there were no hope, how would you live? Even one day would be difficult; even to get out of the bed in the morning would be difficult. For what? The question will arise, "Why? Why to get up again, and why to go the office again, and to the same rotten routine, and the same boss, and the same wife, and the same kids? For what? Enough is enough!" You will simply relax and die in your bed. What is the point in getting out of it? But the hope that that which has not happened may happen today... "Maybe the opportunity has now come for that which has not happened yet. One should be up and take the opportunity as it comes."

And it never comes really. All pleasure is in waiting, in hoping. All pleasure is in the future, in desire; it is never a reality. And you call it real?

My bliss is not in hope. I am not hoping for anything, I have abandoned all hope. In fact, the day I abandoned all hope the reality happened to me. Through hope you don't allow reality to happen. The day you drop desiring, a great bliss descends on you. It was always there, but because of your desiring you were missing it. You were so constantly occupied with desire that you were not available to it, you were closed. Once desiring disappears you are open, you become available.

I have known your reality. I have lived in that misery as long as you have lived in it -- for millennia, for many lives. Certainly it is difficult to believe in my bliss, in my truth. And the question arises, "This man

may be dreaming."

But one thing I would like to say to you: even if this is a dream, even if it appears like a dream, it is better than your reality. Try it. You have nothing to lose -- but still you are so afraid of losing it. Maybe you are so afraid of losing it so that you can go on thinking that you have something. The fear that you may lose it keeps you feeling that you have something to lose. But have you looked in your pocket? There is nothing. In fact there is a big hole. Your pocket holds nothing. But afraid that you may come across the truth, you never look in your pocket.

Once I was travelling with Mulla Nasrudin. The conductor came and Nasrudin looked into this pocket and that, and the diary, and in the bag and the suitcase. He searched everything, even my suitcase! And then he started looking in my pockets. I said, "Nasrudin, wait! What are you doing?"

He said, "My ticket is lost."

"It cannot be in my pocket or in my suitcase. Have you gone mad?" I was watching, and I told him, "I see that you don't look in your right-side pocket."

He said, "I cannot."

I said, "Why?"

He said, "If it is not there, then finished! Then it is nowhere! So first let me search for it everywhere. That is the last thing -- because that means I don't have the ticket!"

You don't look in because you are afraid; maybe there is nothing.

Cooperman sold strawberries off his truck out in the suburbs. He knocked on the door of a house: "Wanna buy some strawberries?"

"Come around back," answered the pretty young blonde.

Cooperman walked to the rear, rang the bell and the woman opened the door. To Cooperman's shock she stood there stark naked, with not a stitch of clothes on. Cooperman started to cry. "What is the matter?" asked the blonde.

"Today my wife ran away with my best friend," explained Cooperman. "I lost three thousand dollars on the stock market. And now you are gonna screw me out of my strawberries too!"

Now, only strawberries... but he is crying, afraid that now they are also gone.

What have you got with you? Not even strawberries.... And you are so afraid, so apprehensive, so continuously trembling. Nothing to lose!

Try my reality too; you will not be a loser. And I say it with such certainty because I know both realities. Your reality is just a make-believe; my reality is real.

You are in reality only when you are real. When your awareness is real you live in reality; when your awareness is faulty you live in the unreal. And you create it every day, but you don't seem to be aware.

What happens when you fall asleep? Why do dreams come when you are asleep? -- your consciousness is lower, very much lower; it almost disappears. Then dreams bubble up. Are you drunk? You take alcohol, and again you are in a dreamworld. Or you take acid, you take LSD or something like that; your consciousness is lowered, you are again in a dreamworld.

That's why it happens that LSD may not give you the same experience as it gave to your friend. Somebody may move into heaven, and somebody may move into hell -- because it depends on your mind what type of dream you can create. LSD or any drug can only lower down your consciousness. It simply removes all barriers, it simply helps you to move in a private world -- the world of the dream. And of course when you are on a drug trip things are tremendously beautiful, very psychedelic, very colorful.,.

But it depends. If you are a poet and you have lived with trees and flowers and birds, you will have a very beautiful world opening up. But if you are a butcher, then beware; then you will have the world of the butcher -- a nightmare.

That's why different people going into drug trips come back with different experiences. Some say it was paradise, and some say it was hell. It depends on you.

You create the dream. The drug is not a dream-creating thing, the drug simply lowers your consciousness which does not allow dreaming. Sleep is needed for dreams. The more aware you are, the less possibility there is of dreaming. When you are perfectly aware dreams disappear. Then you don't create a dream; then you are simply face to face with that which is.

When you are real you live in a real world. And what do I mean when I say'when you are real'? -- I mean when you are aware. That's what Buddha's message is.

the third question:

DOES EDUCATION LEAD TO MEDITATION? PLEASE EXPLAIN EDUCATION AND RELIGION.

Ordinarily that which is called education is almost against meditation. It should not be so but it is so. The original meaning of the word 'education' is not against meditation. The original meaning is: to draw out. To educate means to draw out; whatsoever is hidden in the individual has to be drawn out. The individual has to flower -- that is the original meaning of education.

That is what meditation is too: you have to flower in your own being. You don't know what you are going to be, you don't know what flowers will come to you, what will be their color and what will be their perfume -- you don't know. You move into the unknown. You simply trust life-energy. It has given birth to you, it is your foundation, it is your being. You trust it. You know that you are a child of this universe, and this universe, if it has given birth to you, will take care too.

When you trust yourself you trust the whole universe also. And this universe is beautiful. Just see... so many flowers are born in this universe; how can you mistrust it? Such tremendous beauty is all around; how can you mistrust it? Such grandeur, such grace, from a small dust particle to the stars; such symmetry, such harmony; how can you mistrust it?

Basho has said, "If flowers are born out of this universe, then I trust it." Right? That is enough logic, a great argument:"If this universe can give birth to so many beautiful flowers, if a rose is possible, I trust it. If a lotus is possible. I trust it."

Education is a trust in yourself and in existence, allowing whatsoever is hidden in you unfoldment; bringing whatsoever is in, out.

But that is not true of the so-called education that goes on in the world. Rather than bringing out, it forces things in. It simply pours in information. Again that word'information' is wrong; it should not be used -- it is'out-formation'.'Information' means: formation inside you. Something should grow in you -- then it is information. But nobody is bothered about you. The society is bothered about its own ideas, ideologies, prejudices, technology; they go on forcing you. Your head is used as a hollow place, so they have to provide the furniture. Ordinarily education, or whatsoever is available in the name of education, is nothing but stuffing your mind with knowledge -- because knowledge has some utility. Nobody is bothered about you, nobody is bothered about your destiny They need more doctors, they need more engineers, they need more generals, they need more technicians, plumbers, electricians. So they need them; they force you to become a plumber, or they force you to become a doctor, or they force you to become an engineer.

I am not saying there is something wrong with being an engineer or a doctor, but there is certainly something wrong if it is forced from the outside. If somebody flowers into a doctor, then you will see a great healing happening around him. Then he will be a born healer. He will really be a physician, his touch will be golden. He is born to be that.

But when it is forced from the outside and one takes it as a profession, because one has to live and one has to learn and earn one's living, one takes it over. Then one is crippled and crushed under the weight. One simply goes on dragging and dragging, and one day, dies. There has never been a moment of celebration in that life. Of course, he will leave much money for his children to become doctors in their own turn, to go to university, to the same university where he was destroyed. And his children will do the same to their children, and this is how things go on being transferred from one generation to another. No, I don't call this education. It is crime. It is really a miracle that in spite of this education sometimes a Buddha flowers in the world. It is a miracle. It is simply unbelievable how somebody can escape out of it: it is a methodology to kill you, it is arranged in such a way. And small children are caught in the mechanism of it, not knowing where they are going, not knowing what is being made of them. By the time they become aware, they are completely corrupted, destroyed. By the time they can think about what to do with their lives, they are almost incapable of moving in any other direction.

By the time you are twenty-five or thirty, half the life is gone. Now to change seems to be too risky. You

have become a doctor, your practice is going well; suddenly one day you realize that this is not the thing you were meant to be. This is not for you -- but now what to do? So go on pretending that you are a doctor. And if the doctor is not happy in being a doctor, he is not going to help any patient. He may drug the patient, he may give medicine, but he is not going to really be a healing force. When a doctor is really a doctor, a born doctor... and everybody is a born something. You may miss it, you may not even know it. Somebody is a born poet; and you cannot make a poet. There is no way to manufacture poets. Somebody is a born painter; you cannot manufacture painters.

But things are very wrongly placed: the painter is working as a doctor, the doctor is working as a painter. The politician is there: maybe he could have been a good plumber but he has become a prime minister or a president. And the person who could have been a prime minister is a plumber.

This is why in the world there is so much chaos: everybody is wrongly placed, nobody is exactly where he should be. Right education will exactly be a path to meditation. Wrong education is a barrier to meditation because wrong education teaches you things which don't fit with you. And unless something fits with you and you fit with it, you can never be healthy and whole. You will suffer.

So ordinarily when an educated person becomes interested in meditation he has to unlearn whatsoever he has learned. He has to go back to his childhood again and start from there, from the ABC's That's why my insistence is for certain meditations in which you can again become a child.

When you dance you are more like a child than like a grown-up person. That's why you don't see dignitaries coming to me and to my meditations. Somebody is a commissioner, a collector -- he cannot come, because he cannot dance. He is a commissioner, or he is a governor -- how can he dance with ordinary people?

But if you cannot dance, you may be a governor, but you are dead I If you cannot sing like a child. you are a burden on the earth. It is better if you commit suicide. At least you will vacate some space for somebody else to grow and flower. You are not going to flower; that is certain.

Men who have some respectability become very stuck because they cannot do anything -- they cannot risk their respectability. They are afraid. They are not happy, they don't know what bliss is, they don't exactly know what being alive means -- but they are respectable. So they cling to their respectability, and then die. They never live; they die before they ever start living. They are many people who die before they have ever lived.

My meditations are to bring you back to your childhood -- when you were not respectable, when you could do crazy things, when you were innocent, uncorrupted by the society, when you had not learned any tricks of the world, when you were other-worldly, unworldly. I would like you to go back to that point; from there, start again. And this is your life. Respectability or money are booby prizes, they are not real prizes. Don't be deceived by them.

You cannot eat respectability, and you cannot eat money, and you cannot eat prestige. They are just games: meaningless, stupid, mediocre. if you are intelligent enough you will understand that you have to live your life and you are not to bother about other things. All other considerations are meaningless: it is your life. You have to live it authentically, lovingly, with great passion and with great compassion, with great energy. You have to become a tidal wave of bliss. Whatsoever is needed to do for it, do.

Unlearning will be needed. Unlearning means that you stop those wrong routes, you stop moving in those wrong ways that the society has forced persuaded you, seduced you to go in. You take charge of your own life; you become your own master.

That is the meaning of sannyas. That's why I call sannyasins SWAMI. 'SWAMI' means: one who has become a master of his own life. It has nothing to do with orthodox SWAMIS; they are not masters of their own lives. They are again on the same train, with the same society, with the same stupid power, prestige, politics.

A real sannyasin is one who does not care about others' opinions, who has decided to live his life as he wants to live it. I don't mean for you to be irresponsible. When you start living your life responsibly, you not only care about yourself, you care about others also -- but in a totally different way.

Now you will take every care that you don't interfere in anybody else's life -- this is what responsibility is. You don't allow anybody to interfere in your life, and naturally, you will not interfere in anybody's life. You don't want anybody to guide your life, you don't want your life to be a guided tow. A guided tour is not a tour at all. You want to explore on your own. You want to move in the forest without any map, so that you can also be a discoverer, so that you can also come to some fresh spots for the first time.

If you carry a map you always come to the spot where many have come before. It is never new, it is

never original, it is never virgin. It is already contaminated, corrupted. Many have moved on it: a map even exists.

When I was a child, in the temple that my parents used to visit, I was surprised: there were maps of heaven and hell and MOKSHA. One day I told my father, "If maps exist about MOKSHA, then I am not interested in it."

He said, "Why?" I said, "If maps exist, then it is already rotten. Many people have reached there, even map-makers have reached there. Everything is measured, and they know every spot, named and labelled. This seems to be just an extension of the same old world. It is nothing new. I would like to move in a world which has no map. I would like to be an explorer." That day I stopped going into the temple.

My father asked me, "Why don't you come now?"

I said, "You remove those maps. I cannot tolerate those maps there. They are very offensive. Just think about it: even MOKSHA IS measured? Then is there nothing immeasurable!"

And all the Buddhas have said that truth is immeasurable; all the Buddhas have said that truth is not only unknown, it is unknowable. It is an uncharted sea: you take your small boat and you go into the uncharted sea. You take the adventure. It is risky, it is dangerous. But in risk and danger the soul flowers, becomes integrated.

To me, if education is right it will be just a part of meditation; meditation will be the last point in it. If education is right, then universities should not be against the universe. They should be just training-places, jumping-boards into the universe. If education is right, then it will not be concerned about money, and it will not be concerned about power and prestige. Then it will not be political at all.

If education is right it will be concerned about your bliss, your happiness, music, love, poetry, dance. It will teach you how to unfold. It will not go on simply throwing information into your head. It will help you to come out of your being, to flower, to grow, to spread, to expand. It will be a totally different education.

And naturally if education becomes involved with meditation it becomes religious. I don't call an education religious because it teaches the dogma of Christianity, or it teaches Hinduism. It is not religious. Education is religious if it makes you courageous enough to accept yourself, and live your life, and become an offering to God in your own way, in your own unique way.

the fourth question:

PLEASE, OSHO, CAN YOU ALSO TELL US LITTLE ANECDOTES ON SANNYASIN ENERGY GREED AS YOU DO ON JEWISH MONEY GREED?

All greed is Jewish. 'Jew' is not the name of a certain race. No, anybody who is greedy is a Jew. And greed has nothing to do with money. Money is only one object of greed; anything can become the object.

KUNDALINI can become the object of greed; spiritual energy, psychic powers NIRVANA, enlightenment, can become the object of greed... but then you are a Jew.

Remember, 'Jew' is just a symbolic word: it represents greed. And there is no need to have new anecdotes. The old ones are perfectly good, and they will do.

Now that you have asked the question, you have tempted

The new minister caught his parishioner coming out of the Ideal tavern. "I am sorry," he said, "to see you coming out of such a place. My son, drink is of the devil. When the devil asks you to join him, why do you not refuse?"

"I would, Reverend," said the man."But he might get sore and not ask me again."

You have tempted me, so I will tell you a few anecdotes. You may not ask again. And remember, these Jewish anecdotes that I am going to tell you have nothing to do with Jews, they have something to do with your inner greed. By changing the object, nothing is changed. So the question is not of changing the objects, the question is of understanding the misery that greed brings. Once you understand it, greed is dropped.

The man walking along Broadway was confronted by the business-girl whispering, "Love for sale."

He said, "Sure, if you could do it the Jewish way."

She said, "If you teach me to do it the Jewish way, I will give it to you for half price."
He said, "That is the Jewish way."

Old man Feinstein's relatives gathered for the reading of his will after his death.
"Being of sound mind," read his lawyer, "I spent every last cent before I died."

"Being of sound mind I spent every last cent before I died." People really live in a very self-centered world. Naturally, if they become miserable, nobody is at fault except themselves -- because all great happenings in life happen when you are not a self, when you are not greedy, when you are ready to share.

Love happens when you are ready to share with another human being. Prayer happens when you are ready to share with God. Meditation happens when you are ready to share with existence. Beauty happens when you are ready to share with a flower, or with a star, or with a bird on the wing.

Whenever you share, there is beauty, there is truth, there is happiness. Whenever you hoard, whenever you live only for yourself, you don't really live. To live for oneself is to live in a grave. If you really want to live, start sharing more and more, be less greedy. And more and more life will hap9en to you. It is a great sharing. If you inhale and you just close your mouth and your nose, afraid that if you exhale the air will go out, will no longer be yours; if you become a hoarder of air, you will die. But you take it in, it goes out; you take it in, it goes out: just like in-breathing and out-breathing is the whole rhythm of life.

One old Jew had to have open heart surgery. He called the medical society and asked for the best doctor in New York for this operation. They recommended the country's most famous surgeon, and old man Finkelstein went right to his office and arranged to have the operation. The operation was a complete success and the old Jew made a quick recovery.

After he was home from the hospital, he received a bill from the doctor for fifteen hundred dollars. He called the doctor and asked to see him.

Finkelstein looked at the doctor and said, "Doctor, I am an old man. For me to give you fifteen hundred dollars would mean spending almost all of my life's savings."

The doctor said, "All right. I normally get fifteen hundred dollars for this operation, but under the circumstances I will take seven hundred and fifty dollars."

Finkelstein looked very sad. He replied, "Doctor, seven hundred and fifty dollars is still a lot of money to an old man like me. After all, I don't work anymore, and it would take me a long time to save that much money again."

The doctor, completely frustrated, answered, "Okay. How about two hundred dollars?"

The old Jew said, "Two hundred dollars I know does not sound like much to you, but to me it is still a million dollars."

The doctor, completely annoyed, looked at the old man and said, "You win! I won't charge you a thing for this operation. It is on the house. There is only one thing I would like to know: before you came to me you knew I was one of the most expensive surgeons in the the United States. So why did you come?"

Finkelstein replied, "When it comes to my health, money is no object."

The mind that is full of greed, the mind that is constantly obsessed with money, is already in hell. It is already out of paradise -- because paradise is there when you are simply not clinging to anything whatsoever. An unclinging state of mind is paradise.

Ordinarily we go on clinging. You leave the world; then you start clinging to something other-worldly. You drop out of the rat-race for money, then you start another race for spirituality, psychic powers, NIRVANA. But you remain the same: the same competitive mind, the same ambition to be ahead of all others.

To accept yourself wherever. you are.... And don't think in terms of competition! You need not be anywhere else. Wherever you are, if you can be happy there, you have become religious, you have become spiritual. Spirituality knows no competition, spirituality knows no greed, spirituality knows no ambition -- because spirituality means desirelessness.

But people go on changing from one side to another side, from one extreme to the other. That's why Buddha insists so much on being in the middle. You can drop all your money, you can dispense with your bank balance, you can renounce the world, but then you will start hoarding some subtle money, some subtle currency of virtue, PUNYA. YOU will start collecting: "How many fasts have I done, and how many good

deeds have I done?" You will keep an account to show to God: "These good things I have done: now what is my award?"

To think in terms of award and result is to think in terms of greed. To think in terms of joy, to be joyful herenow, whatsoever you are doing, and never be bothered about the result of it, is to be out of greed. Then you can live in a palace and you can be surrounded with all the riches possible -- and still you will not be greedy. Or you can renounce the world and live in a cave in the Himalayas, but if you are still ambitious, desirous, then you are greedy and you are worldly.

To be desireless is to be other-worldly.

The last anecdote:

Harry and Tilly were celebrating their fiftieth wedding anniversary and invited their three sons, their wives and grand-children, to join them for a party.

The oldest son stood up and proposed a toast to his parents. He said, "Mom and Dad, I want you to know that no matter what I could think of to give you as a gift, I really could not think of anything good enough to give parents as wonderful as you."

The middle son stood up and said, "Mom and Dad, I hope you understand why I didn't bring you a present to celebrate this occasion. But I am sure you understand that we are in the midst of refurnishing our new summer home and we just could not find the time."

The third son, smiling, said, "Mom and Dad, I am sure you know how much I love you. Bringing you a present would not show you how sincere I am in my emotions."

The father then stood up, turned to his sons, and said, "My dear children, now that Mother and I have celebrated fifty years of living together, I feel it is time to tell you something. You know, when Mother and I met I was poor, she was poor, I did not have a job, we didn't even know where our next meal was coming from. Would you believe it? We didn't even have enough money to buy a marriage licence."

The eldest son stood up, enraged, and asked, "Are you trying to tell us that we are bastards?"

The father smiled and answered, "Yes, and cheap ones too!"

In the ordinary world all of our relationships are money relationships. All relationships are money relationships: some power trip, some money trip, domination, ego. But if all your relationships are just money trips, trips of greed, then you don't know how to relate. And if you don't know how to relate you can never be fulfilled. Because it is in deep relationship that fulfillment arises.

There is a very ancient saying in Tibet: Whenever God gives you something, He never gives to you, He gives through you.

I have meditated on that saying for long: it is really of tremendous significance. When God gives something to you, He never gives to you, He gives through you. He gives to you, but His way is to give through you.

So if you are not sharing, you will start missing the gifts from God. If you are sharing, if you are non-greedy, if you simply go on sharing whatsoever you have -- like a flower shares its fragrance, you go on sharing; like the cloud shares its rainwater with the earth, you go on sharing; like the sun shares its rays with all the trees, and all the human beings, and all the animals, you go on sharing whatsoever happens to you -- you grow, more starts coming from you.

The more you give, the more you get -- because God gives through you, He never gives to you. You simply function as a passage. If you stop giving, your passage shrinks and closes. When your passage is closed nothing can enter into you.

It is almost like when you dig a well: if you go on drawing water out of it, fresh water goes on welling up in it. The well is supplied from many fountains deep in the earth, fresh water goes on coming. If you stop drawing water, become greedy, start thinking in terms of miserliness: "If I go on taking water, one day the water may disappear and there may be no water in the well. Then what am I going to do?" So you cover your well, you stop taking water from it. Even if you need it for yourself, you go to the river, or you go to the public place and you get your water from there. And you keep your well completely closed. What will happen to your well? Do you know? No fresh water will ever come to it now -- because for fresh water to come in, a space is needed. The old is filling the space, the new cannot come. And the old will become by and by stagnant, dead, and will start stinking. It will not then be possible for you to drink of it. It can become poisonous.

Stale water always becomes poisonous. It is better, if you are wise, that you will not only draw water for

yourself, you will invite your neighbors to draw water from your well. And you will feel thankful that they drew water from your well because the fresh will be coming more and more. The more you draw, the more fresh water is available.

And the same is true about your innermost world: you are a well, and your fountains are connected with the divine, with the center of existence.

Share... and more will come to you. If you can share totally, not holding anything, the total will come to you. The coming from God will be exactly in the same proportion as you have given to others.

A sannyasin is one who has dropped desiring and has started sharing. A sannyasin cannot be a Jew; and if a Jew is a sannyasin then he will have to choose either to remain a Jew or to become a sannyasin. It is not possible for you to be both, you cannot be both together.
The Jew has to disappear for the sannyasin to be.

The Discipline of Transcendence, Vol 4

Chapter #7
Chapter title: The ten grounds of the way

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THE BUDDHA ASKED A MONK: HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE?
THE MONK ANSWERED, "BY DAYS."
THE BUDDHA SAID: YOU DO NOT UNDERSTAND THE WAY.
THE BUDDHA ASKED ANOTHER MONK: HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE?
THE MONK ANSWERED, "BY THE TIME THAT PASSES DURING A MEAL."
THE BUDDHA SAID: YOU DO NOT UNDERSTAND THE WAY.
THE BUDDHA ASKED A THIRD MONK: HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE?
THE MONK ANSWERED, "BY THE BREATH."
THE BUDDHA SAID: VERY WELL, YOU KNOW THE WAY.

THE BUDDHA ASKED A MONK: HOW DO YOU MEASURE THE LENGTH OF A MAN S LIFE?
THE MONK ANSWERED, "BY DAYS."

VERY SIMPLE QUESTION, and a very simple answer. But much is implied in the question. And the answer also shows much about the monk -- his understanding, his state of mind.

When Buddha asks, "How do you measure the length of a man's life?" he is raising a question that can only be answered by depth. Man's life can be measured only by depth. It looks paradoxical: length can be measured only by depth.

In fact, the deeper you live, the longer you live. The length of your life depends on your depth. The quantity of your life depends on your quality. The monk could not understand it. He simply said, "By days." His simple answer also showed much about himself. 'By days' means by time; 'by days' means by the fleeting; 'by days' means by the flux, the changing. He measures life by the momentary, not by the eternal, not by the timeless.

Life exists in time, but life does not belong to time. It penetrates time, and one day it disappears from

time. It is just like when a ray of sun penetrates water, and when it penetrates the water its angle changes. That's why if you put a straight stick into water it will look curved. It will not look straight because the angle of light changes. And when the ray of light enters into the medium of water, it does not belong there, it has come from beyond. It will go back, it will be reflected back -- because everything returns to its source, HAS to return to its source. Only then is the circle complete, and there is contentment.

When Buddha asked: How do you measure the length of a man's life? and the monk replied, "By days," he showed his understanding. He does not know anything beyond time; he thinks life is just that which consists of time: being born, getting married, living, then old age, then death. Days go on flicking by, just like numbers on a gasoline pump.

But this is not life; this is just the very periphery. Have you observed that if you look inside, time exists not? If you look outside there is time, but if you look inside there is no time. Have you not felt it sometimes, sitting silently with closed eyes -- that inside you have not aged at all? Inside you remain the same as when you were a child, or as when you were young. Inside nothing has changed: the face is wrinkled by age, the hairs have gone gray, death is approaching -- this is all from the outside. If you look in the mirror then of course there are signs that much time has passed, that very little is left, that sooner or later you will be gone. But look within: there has never been any time there. You are exactly the same as you ever were when you were running in a garden or on the sea-beach and collecting colored stones and seashells. Just remember....

Inside you are exactly the same this moment too. Time is a fallacy as far as the inner world is concerned, because in the inner world nothing ever changes. It remains the same, its taste remains the same.

In the inner world time is simply irrelevant. And life is in the inner. It expresses itself in the outside, but it does not belong to the outside. It wells up from your within. It moves outwards like ripples, it pulsates outwards, but it arises from your innermost core.

When Buddha was asking: How do you measure the life of a man? in a very simple question he was asking a very complicated philosophical question too. And the monk was deceived. The monk said, "By days." But there is no day, no night. Time is a utilitarian concept, it is needed outside. When you are alone time is not needed. It is a relationship between you and others; it is a relative concept. Try to find out, and you will be surprised that believing in time you have been believing in an illusion -- because that which does not correspond to your inner reality cannot be real.

It is just like money: if you go to the market, it has value. If you simply sit alone with your money, it has no value. The value comes only when you relate with others, because the value is just an agreement between you and the others. That's why money has a beautiful name: it is called currency.'Currency' means: when money moves it has value; when it does not move it has no value. If you go on keeping it in your pocket always and always, it is meaningless. You can keep anything else instead of it; it will be the same.

Money has value when it changes hands. From one hand to another -- then there is value. Value is in its being a currency, a moving force. When it moves from you to somebody else it has value. Again, if it is stuck there it loses value. That's why miserly people are the poorest in the world: they have money but they don't know that money has value only when it is a currency. You can hide it in your treasure chest; you will remain poor.

Time is also a currency between two people, between relationships, between societies. But in the inner world, when you are alone, it is simply meaningless.

All the concepts of time, if looked at deeply, look very stupid. But people don't look deeply into things because to look deeply creates anxiety. Then you become very anxious. Then settled things are unsettled, and whenever something is unsettled one feels anxious. One wants to be settled again.

People say time passes. But where does it pass to? From where does it come? You say it comes from the future and goes into the past? That means the future exists before it has become present? Otherwise, from where is it coming -- from nowhere? from nothingness? And then you say it goes into the past? That means it goes on collecting in the past, it is still there? It still exists? Then what is the difference between present, past, and future, if they all exist2 Then they are all present. Then there is no past and no future.

You say a moment that has passed is past, and a moment that has yet to come is future. You stand on a road, you have walked two miles; that has passed. But those two miles exist; you can look back, those two miles are still there. And if you want to go back you can go back. But can you go back in time?

Look back -- nothing exists. Except for this present moment, on both sides there is simply smoke, and nothing. The past simply disappears, and the future appears out of nothing. And then a problem arises: if in the beginning there is nothing, and in the end again there is nothing, how can there be something between two nothings? It is impossible.

Time is not a valid concept at all. It is just utilitarian. It is accepted, it has utility. Every morning you come at eight o'clock; if there were no time it would be difficult. When would you come? How would you manage? And how would there be a possibility of me meeting you? It would become difficult. But remember it is just an agreement, it is not truth.

Truth is timeless. Time is a human invention, truth is eternal. In fact, time does not pass, we pass. We come and go; time remains. Then time is not time; then it is eternity.

Buddha was asking all these things in a simple question. The monk said, "By days." Buddha said: You do not understand the Way.

The man's understanding was very superficial. We_ can call it the understanding on the level of the body. Of course, the body has a clock in it. Now the scientists call it the biological clock'. That's why if you eat every day at one o'clock, your lunch time, then every day at one o'clock the body will say you are hungry. The body has a clock. You need not actually look at the clock. If you listen to your body, the body will tell you, "Now it is time to sleep because every day you go to sleep at this time."

And you can even put an alarm in your body-clock. When you are going to sleep you can repeat your own name loudly, three times. If your name is Ram, Vou can say, "Ram, listen. I have to get up at five o'clock. Help me." Talk to your body and go to sleep, and exactly at five o'clock your body will wake you. The body has a clock. That's why every month, after exactly four weeks, twenty-eight days, the monthly period comes to a woman. The body manages very exactly unless something has gone wrong with the body -- the woman may have disturbances. Otherwise, it is exactly twenty-eight days. If the clock is functioning well there will never be any problem: twenty-eight days means twenty-eight days. After nine months the body is ready to give birth to a child, EXACTLY after nine months. If the woman is healthy and there is no complication in her body, it will happen exactly at the moment nine months are complete. The body carries a clock and functions perfectly well.

The body, of course, is measured by days. And the body shows every sign of passing time. Young, old: you can see it on the body. The body carries the whole biography.

This man's understanding was very physical, very superficial.

THE BUDDHA ASKED ANOTHER MONK. HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE?
THE MONK ANSWERED, "BY THE TIME THAT PASSES DURING A MEAL."

His understanding goes a little deeper. He is less physical and more psychological. To enjoy a meal you need a mind, to indulge you need a mind, to be sensual you need a mind. This man's understanding was a little deeper. What was he saying? He was saying that a man's life is measured by the pleasures, indulgences, sensuality, experiences that he has gathered in his life. The man is saying, "How long you live is not the point, but how much you enjoy the pleasures of life."

There is a story about Nero, the Roman emperor. He must have been of the exact same type as this second monk. He always had two physicians with him. He would eat, and the physicians would help him to vomit. Then he would eat again. You cannot go on eating; there is a limit. So when he would feel that now the stomach was full, he would order the physician to help him vomit; then he could eat again. He would eat ten, twelve times a day.

And don't think that this is very far-fetched: I have come across a few people who do it.

There was one sannyasin: she told me this after she had been here for at least two years. She said, "I am ashamed, but I have to tell you that every day, when I eat, I vomit immediately." I said, "Why?" She said, "So that I can eat more. But then I vomit again."

Now vomiting has become a habit. Now she cannot resist; when she eats she has to vomit. It has become a mechanical habit. It took almost six months to break her habit.

Nero must have done it. Ordinarily, you may not be vomting but you can go on eating too much. There are people who live to eat. It is good to eat, it is good to eat to live, but once you start living for eating then you are in a very confused state. Eating is a means, not the end.

This monk says, "By the time that passes during a meal."

He must have been a glutton. He must have understood only one language, and that is of taste. He must have been a food addict. He says that if we count real life, then real life means those moments in which we are enjoying, indulging. It may be food, it may be sex, or other gratifications. Many people are of that type. Their philosophy seems to be: Eat, drink, be merry -- and there is nothing else in life.

There has been a great philosopher in India, Charvak. This was his message to his disciples: "Eat, drink, and be merry. And don't bother about the other life, and the soul, and God. This is all nonsense. These are just theories invented by the priests to exploit you." He was the first Marxist. Marx came three thousand years later; he was the first Marxist, communist.

But if life is just eating, drinking, indulging, then it cannot have any meaning. That's why in the west a new problem has become very, very important, and the problem is: what is the meaning of life? All intelligent people are asking that in the west. Why? Nobody asks it in the east; but in the west the problem has become almost epidemic. It is no longer academic; everybody is asking what the meaning of life is. And they are asking at the wrong time -- when they have enough to eat, enough to drink, and enough to be merry. Why are they asking this question?

In fact, when you have all that this world can give to you, then arises the question, "What is the meaning of it?" Yesterday you ate, today you are eating, tomorrow also you will eat -- so what is the point? Eating and defecating: on the one hand you go on stuffing yourself, on the other hand you go on emptying yourself. Is this your whole life? And in between there is a little taste on the tongue....

It seems absurd. The effort seems to be too much, and the result seems to be nothing, almost nothing.

Man needs to have a meaning, but the meaning can come only from the higher. The meaning always comes from the beyond. Unless you feel related to something higher, you feel meaningless. Because Nietzsche said, "God is dead," he opened the door for many ugly phenomena. For example, nazism, fascism, communism, became possible. Because once there is no God, that door is closed from where man has always felt meaning in his life.

Meaning arises when you feel that you are part of a divine plan and you feel that you are part of a divine flow. When you feel that you are part of a great whole, then you have meaning. A brick in itself has no meaning, but when it becomes part of a great palace, part of the Taj Mahal, it has meaning. It has contributed something to the beauty of the Taj Mahal; it is not futile, it is significant.

When God is not there man starts finding new meaning to his life: become part of a party -- the great Communist Party, or the great Fascist Party. Become part... then Stalin and Adolf Hitler become gods. Then you join hands with them so that you can feel a little meaning -- that you are not alone, that you are not just accidental, that you have some mission to fulfill. Maybe you are here to bring communism to the world, a classless society to the world; or you are here to bring the kingdom of the Aryans. Then one becomes part of a Hindu religion, Christian, Mohammedan. One finds some way, somewhere, to become part of something. And people go to foolish lengths: people become Rotarians and Lions just to have a feeling that they are part of an international organization. You are somehow chosen, you are a Rotarian; everybody cannot be a Rotarian. Only very few people can be Rotarians, but you are a Rotarian. So you have a meaning, but what a foolish meaning! What does it matter whether you are a Rotarian or not? It really does not bring meaning to your life, it simply deceives you.

You can eat well, you can live well, you can have all the pleasures of life -- still you will remain empty. This man, the second monk, said that life is to be measured by pleasure, by indulgence, by sensuality. But Buddha said: You do not understand the Way -- because the Way cannot be understood by the body-oriented mind, and the Way cannot-be understood by the mind-oriented mind. Neither can it be understood through time, nor can it be understood through experience.
The Way is beyond time and beyond experience.

THE BUDDHA ASKED A THIRD MONK. HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE?
THE MONK ANSWERED, "BY THE BREATH."
THE BUDDHA SAID: VERY WELL, YOU KNOW THE WAY.

Now, in an English translation, saying 'by breath' does not seem to be so significant as it appeared to Buddha when the monk said, "By PRANA." 'Breath' is a translation of 'PRANA', but PRANA IS much more meaningful than breath. The actual translation, closer to truth, would be 'spirit', not 'breath'. And the word 'spirit' exists in such words as inspiration', 'expiration'. 'Spirit' seems to be closer to home, but still not exactly true. So let me first explain to you what PRANA IS; then you will be able to understand. Otherwise it looks a little absurd: the man says, "By breath," and Buddha says: Very well, you know the Way. The man just says, "By breath."

The first thing: if you look at yourself you will find there is the body; the first circle around you, your

outermost circle. Then there is your mind: the second circle within the first circle. And then you will come to a bridge: that bridge is your breath, PRANA. By that bridge you are joined with the soul. That's why when a person stops breathing we say he is dead, the bridge is broken. Now the soul is separate and the body is separate. When a child is born the first thing he is expected to do is to breathe. Through breath the soul and body become joined together. And again, the last thing he will do when he dies will be to stop breathing. Again there will be a divorce; the body and soul will be separate.

PRANA IS the bridge, the glue by which you are glued together. A man can live without food for many days; you can live without water for many hours; but without breath you cannot live even for many minutes. Even seconds will seem difficult.

Breath is the bridge between matter and no-matter, between the form and the formless, between the world and God -- or whatsoever terms you choose. Breath is the bridge, and much depends on the breath. How you breathe, what the quality of your PRANA IS: much depends on it.

Watch... when you are angry you breathe in one way, when you are silent you breathe in another way. The pulse is different, the rhythm is different, the quality is different. When you are angry your breath is not rhythmic, not musical, not harmonious. It is bumpy. When you are in a passion, in sexual passion, again the breath is feverish. It is not in tune; something goes wrong with breathing. When you are sitting silently, just being peaceful, not doing anything -- no desire, no passion, no anger -- just full of compassion, full of love, your breathing is very soft. Your breathing has a rhythm to it, a dance to it. It has no violence, no aggression; it is very delicate.

Have you watched it? -- when you are in passion your breath will have a very bad odor to it; when you are peaceful your breath will have a very sweet smell to it. Because you are at ease, the whole being is at ease, you are at home; the breathing will carry the message that you are at home.

There are moments of deep meditation when breathing almost stops. I say almost; it does not stop really. But it becomes so silent that you cannot feel it. You can feel it only if you put a mirror close to your nose. Then on the mirror you can feel it; otherwise you cannot feel it. Those are rare moments of blessing and benediction.

All the Yoga systems of the world have worked on breathing, because it is through the breathing that you will pass from the body to no-body. It is through breathing that you will enter into the innermost core of your existence.

The monk is right when he says, "A man's life is to be measured by the way he breathes, by how he breathes." If you are afraid, your breathing is different; you are nervous, your breathing is different; you are sad, your breathing is different. With every mood your breathing changes. The breathing goes on showing where you are. If you can watch your breathing, you will learn the whole alphabet of your inner changing climates. You can see all the moods reflected in the breathing. Breathing is a great way to measure where you are, what you are, what you are doing. Buddha emphasized breathing very much. And his emphasis is unique: it is very different from Patanjali, it is very different from Hatha Yoga, it is very different from other systems, all other systems. He says: Don't use any system for breathing, because if you do something with breathing, you will create something artificial. Let breathing be natural -- you simply watch it. You don't do anything to it, you simply be a witness, you simply look at it.

Now, if you watch breathing. by and by you will see that you are different from breathing. Certainly -- because the watcher cannot be the watched, the subject cannot be the object, the observer cannot be the observed.

When you start watching your breathing -- and Buddha says to continuously do it: walking, sitting, whenever you are not doing anything else, just watch your breathing, go on seeing it -- by seeing it, a great serenity will arise in you. Because you will be standing behind breathing, and behind the breathing is your soul; you will be centered in your soul.

And if you watch breathing, you will learn: subtle changes in breathing show where you are, and breathing continuously functions as a measuring-rod. A slight change in breathing will be noted when awareness is full. And you can drop then and there: you can become more alert. If you feel your breathing is wavering a little, and you feel that this wavering is the wavering that comes when sex takes possession, then it is the moment to become more aware. And if the wavering breathing settles again, you have passed. That desire that was going to possess you will not be able to possess you. By and by, you become aware of what type of changes happen in breathing when you become angry. They are so subtle that if you can become aware when the breathing changes slightly they can be dropped from there -- because they are right in the seed and the seed can be dropped easily. When they become big trees it is very difficult to drop them. You

become aware of anger only when it has already possessed you. Your diagnosis is too late.

In Soviet Russia they have developed a new photography; they call it Kirlian. And now Kirlian photographers say that we can catch hold of a disease six months before it really happens to the person. And if it can be done, then there will be no need for anybody to be ill. The person himself is not aware that he will be falling a victim of tuberculosis in six months. How can you be aware of that? But before it enters into the body, first it enters PRANA. Before it enters the body, first it enters your energy. They call it 'bioplasma' in Russia; it is exactly what we mean by PRANA -- bioplasma: your vitality, your body electricity.

First it enters into the body electricity, and then it takes six months to be transformed into a physical phenomenon. Then it becomes solid in the body. Then it is already too late. When you start treating it, it is already too late. If you could have caught it when it was in the bioplasma, you could have destroyed it very, very easily. There would have been no problem in it. And the body would never have suffered, the body would not even have known about it.

Buddha says that anything that enters into the bioplasma first happens in your breathing. Anything that happens to your body, to your mind, first happens to your breathing. Maybe some day Kirlian photographers will be able to re-discover the fact that there is a certain association between the pulse of bioplasma and breathing. It has to be so -- because when you breathe deeply you have a bigger aura. That has been photographed. When you breathe deeply you have more oxygen and more flowing energy, and your body has a bigger aura, more luminosity to it. When you breathe in a dull way, the whole of your lungs are not full of oxygen and you go on carrying much stale carbon dioxide; then your aura shrinks and becomes very small.

A really alive person has a very big aura, so big that when he comes close to you his aura touches your aura. And you will feel it: there are people with whom you will suddenly feel that you are attracted, pulled. They are irresistable, you would like to come close to them, closer and closer. Their aura has touched your aura.

Then there are people whose auras are almost dead, whose auras do not exist at all. They repel, they don't attract. They are like dead people; nobody feels attracted towards them.

Buddha says: Watch, become aware of your breathing.

His Yoga is called ANAPANASATI YOGA -- the Yoga of watching the breath coming in and watching the breath going out. He says: This is enough. So when the monk said, "By the breath," Buddha said: Very well, you know the Way.

The Buddha's Way has ten grounds called BHUMIS. BHUMI means ground. Buddha has said that if you understand these ten grounds, and if you practice these ten grounds, you will attain to the ultimate. And I would like to go into these ten BHUMIS, these ten grounds. They are very practical.

The first BHUMI IS PRAMU-GITA: it means joyousness. Now, you will be surprised. People have a misunderstanding about Buddha and his teaching -- they think that he is a very sad, pessimistic thinker. He is not. His first grounding is joyousness. He says: Unless you are joyous you will never reach to the truth. Joyousness, delight, celebration; that is the meaning of PRAMU-GITA.

Be like a flower -- open, dancing in the breeze, and joyous. Only joy can take you to the other shore. If you are not joyous, your very sadness will function like a rock around your neck and will drown you. People are not drowned by anything else but their own sadness and pessimistic outlooks. Life has to be joyous; then life becomes spiritual.

If your church is sad, then that church exists for death, not for life. A church, a temple, has to be joyous. If you come to a saint and he has no sense of humor, escape from him, beware. He can kill you, he will prove poisonous. If he cannot laugh, then you can be certain that he does not know what truth is. Truth brings a sense of humor; truth brings laughter; truth brings a subtle happiness, for no reason at all.

PRAMU-GITA means: joyous for no reason at all. You are sometimes joyous, but that is not PRAMU-GITA -- because it has a reason. Some day you have won the race and you are very happy. What will you do? It is not going to happen every day. What are you going to do tomorrow? Or you have won a lottery and you are very happy, but this is not going to happen every day.

One day I saw Mulla Nasrudin very sad, sitting on his verandah. I asked, "What is the matter Nasrudin? Why are you so sad?"

He said, "Two weeks ago one of my uncles died and left me fifty thousand rupees."

So I said, "This is nothing to be sad about. You should be happy."

He said, "Yes, I was. And then the next week another uncle died and left me one LAKH of rupees."

So I said, "Why are you sad? You should be dancing!"

He said, "I know. But now... no more uncles left."

It cannot happen every day; uncles cannot die....

Your joyousness, if it is caused, is bound to turn into unhappiness sooner or later. It is on the way already; watch out. If you have a cause to be happy you are already getting into unhappiness -- because the cause will disappear. Only uncaused joyousness can be yours; and then nobody can take it away.

Only saints and madmen are joyous for no reason at all. That's why there is a similarity between mad people and saints, a little similarity, an overlapping. Their boundaries overlap. Both are very different: the saint is aware, the madman is absolutely unaware. But one thing is certain: both are happy for no reason at all.

The madman is happy because he is so unaware that he does not know how to be unhappy; he is so unconscious that he cannot create misery. To create misery you need a little consciousness. And the saint is happy because he is so fully aware; how can he create misery? When you are fully aware you create happiness for yourself, you become a source of your happiness.

That's what Buddha means by PRAMU-GITA, and he says this is the first ground.

The second ground is VIMAL. It means innocence, purity, simplicity.

Innocence... remember the word. If you become too knowledgeable, you lose innocence. If you become a pundit you lose innocence. So don't go on gathering beliefs and knowledge, otherwise your innocence will be corrupted. If you don't know, you don't know. Simply say, "I don't know." Accept your ignorance and you will be more innocent. And out of innocence, much happens. Never lose your childlike-ness. I don't mean that you should be childish. To be childish and to be childlike are totally different. To be childish means to be irresponsible; to be childlike means to be simple, innocent, trusting.

The third ground is PRABHAKHARI. It means luminousness, light.

Feel yourself as a flame, live as if you are an inner burning light, move with the inner flame. Do whatsoever you do, but always feel yourself as if you are made out of light. And by and by you will see a luminousness arising around you.

It is already there! If you help, it will arise -- and you will have an aura.

Now Kirlian photographers can even take photographs of it. It is now very tangible.

Man is made of bio-electricity; everything is made of electricity. Electricity seems to be the basic component of all. Ask the physicists: they say matter consists of nothing but electricity. So everything is nothing but different formulations and combinations of energy. And Buddha says: Man is light. Light means electricity.

You have just to recognize the fact, you have just to cooperate with it, and you will become a great light -- not only unto yourself; you will become a light to others too. And wherever you walk there will be light. This is PRABHAKHARI. the third grounding.

The fourth grounding is ARSIMATI: radiance, aliveness, vitality.

The religious seeker should not be dull and dead. But ordinarily you will find these people. That's why I am interested in telling you about these groundings -- even Buddhists have forgotten.

If you see a Buddhist monk, you will see a pale, dead, dull person, sleepy, in a stupor, somehow dragging, somehow carrying the burden of life, not interested. Buddha says: Radiance, aliveness, vitality; this is the fourth grounding. Be alive because it is only on the wings of life that you will reach to truth. If you are dull you are lost.

And be radiant -- because when there is no anxiety for the future and no desire for the future, then the whole energy is available to you. Then you can burn your torch from both ends at once.

The fifth is SUDURJAYA. It means adventurousness, courageousness, challenge-welcomingness. Whenever there is a challenge, welcome it, don't avoid it. And whenever there is an adventure, don't escape. Go on the journey, go on the trip.

Nobody ever loses anything by being adventurous. I am not saying that the path of adventure is full of roses -- it is not. Roses are few and far between, and there are many thorns. But one grows, one becomes crystallized when one accepts a life of adventure.

Ordinarily people accept the life of security, of no adventure: a good job, a good house, a good wife, a good husband and good children -- and people are satisfied. People are satisfied in living and dying

comfortably. as if comfort is the goal.

Then they never grow, then they never achieve to any peaks, then they never achieve to what Maslow calls 'actualization'. They remain just possibilities. It is as if a seed has chosen to hide in the house and is not ready to go into the adventure of falling into the soil. It is dangerous, because the seed will have to die. It is dangerous, because the seed does not know what will happen when he has disappeared. No seed has ever known what happens after the seed has died. How can the seed know? The tree may happen or may not happen.

Buddha says: SUDURJAYA -- look at the far. SUDUR -- that which is very far, let that be your challenge. Don't be confined to the comfortable, to the familiar, to the secure; don't base your philosophy on the promises of a life insurance company. Have a little more courage, move into the unknown.

When you move into the unknown, the unknown moves to you. When you are ready to drop your securities, God is also ready to drop His mysteries. When you are ready to be nude and available, God is also ready to be nude and available. He responds, He exactly responds to you. He never goes further than you go. If you go towards Him, He comes towards you; if you escape, He also escapes. SUDURJAYA.

And then the sixth grounding; ABHIMUKHI -- immediateness, face-to-faceness, encountering that which is. ABHIMUKHI: face-to-face immediateness. Don't bother about the past and don't bother about the future. Face the truth as it comes, encounter the fact as it comes, and with no preparation, with immediateness.

A man who lives by preparation is a pseudo-man. In life there are no possibilities for rehearsals... but we all live through rehearsals. Before you go home you start preparing what you are going to say to your wife. Can't you be immediate? Can't you wait for the moment when the wife is there, and let what happens happen? But coming home from the office you are preparing: what is she going to ask, and what are you going to answer? Rehearsal... and then you are always clouded by your rehearsals. You cannot see that which is. You always see through your clouds. Those clouds are very distorting.

Buddha says: ABHIMUKHI, immediateness -- be alert and let there be response. Whatsoever the result, don't be afraid of it. People start rehearsing because they are afraid of the results, so they want to plan everything. There are people who plan EVERYTHING, every gesture is planned. Then the life is of course that of an actor -- it is not real, it is not authentic, it is not true. And if your life is not true, then it is impossible for you to come to truth.

The seventh is DURANGAMA -- far-goingness, accepting the call of the beyond. There is a beyond everywhere. We are surrounded by the beyond. That beyond is what God is; that beyond has to be penetrated. It is within, it is without; it is always there. And if you forget about it... as we do ordinarily, because it is very uncomfortable, inconvenient, to look into the beyond. It is as if one looks into an abyss, and one starts trembling, one starts feeling sick. The very awareness of the abyss and you start trembling. Nobody looks at the abyss; we go on looking in other directions, we go on avoiding the real. The real IS like an abyss, because the real is a great emptiness. It is vast sky with no boundaries. Buddha says: DURANGAMA -- be available to the beyond. Never remain confined to the boundaries, always trespass boundaries. Make the boundaries if you need them, but always remember you have to step out. Never make imprisonments.

We make many sorts of imprisonments; relationship, belief, religion -- they are all imprisonments. One feels cozy because there are no wild winds blowing. One feels protected although the protection is false, because death will come and will drag you into the beyond. Buddha says: Before death comes and drags you into the beyond, go on your own.

A Zen monk was going to die. He was very old, ninety years old. Suddenly he opened his eyes and he said, "Where are my shoes?"

And the disciple said, "Where are you going? Have you gone crazy? You are dying, and the physician has said that there is no more possibility; a few minutes more."

He said, "That's why I'm asking for my shoes: I would like to go to the cemetery, because I don't want to be dragged. I will walk on my own and I will meet death there. I don't want to be dragged. And you know me -- I have never leaned on anybody else. This will be very ugly, that four persons will be carrying me. No."

He walked to the cemetery. Not only that, he dug his own grave, lay down in it, and died. This is what Buddha means by DURANGAMA: such courage to accept the unknown, such courage to go on your own and welcome the beyond. Then death is transformed, then death is no longer death.

Such a courageous man never dies; death is defeated. Such a courageous man goes beyond death. For one who goes on his own to the beyond, the beyond is never like death. Then the beyond becomes a welcome. If you welcome the beyond, the beyond welcomes you; the beyond always goes on echoing you.

The eighth is ACHALA: centering, grounding, immovability. And Buddha says one should learn to be centered, unmoving, grounded. Whatsoever happens, one should learn how to remain unwavering. Let the whole world go into disappearance, let the whole world dissolve, but a Buddha will go on sitting under his Bodhi Tree, unmoved. His center will not be wavering, he will not go off-center.

Try it. By and by, you start coming closer to your center. And the more close you come, the more happy you will feel, and a great solidity will arise in your being. Things go on happening, but they are happening outside; nothing penetrates to your center. If you are there, then nothing makes any difference. Life comes, death comes, success, failure, praise and insult, and pain and pleasure -- they come and go. They all pass away, but the witnessing center always remains.

The ninth is SADHUMATI: intelligence, awareness, mindfulness. Buddha is very much in favor of intelligence, but remember that he does not mean intellect by it. Intellect is a heavy thing, intelligence is more total. Intellect is borrowed, intelligence is your own. Intellect is logical, rational; intelligence is more than logical. It is super-logical, it is intuitive. The intellectual person lives only through argument. Certainly, arguments can lead you up to a certain point, but beyond that, hunches are needed.

Even great scientists who work through reason come to a point where reason does not work, where they wait for a hunch, for some intuitive flash, for some light from the unknown. And it always happens: if you have worked hard with the intellect, and you don't think that intellect is all, and you are available to the beyond, someday a ray penetrates you. It is not yours; and yet it is yours because it is nobody else's. It comes from God. It comes from your innermost center. It looks as if it is coming from the beyond because you don't know where your center is to be intuitive.

Buddha uses intelligence in the sense of awareness, in the sense of mindfulness. The Sanskrit word, SADHUMATI, is very beautiful. MATI means intelligence, and SADHU means sage: sagely intelligence; not only intelligence, but sagely intelligence. There are people who may be rational but are not reasonable. To be reasonable is more than to be rational. Sometimes the reasonable person will be ready to accept the irrational too -- because he is reasonable. He can understand that the irrational also exists.The rational person can never understand that the irrational also exists. He can only believe in the limited logical syllogism.

But there are things which cannot be proved logically, and yet they are. Everybody knows they are, and nobody has ever been able to prove them. Love is; nobody has ever been able to prove what it is, or whether it is or not. But everybody knows -- love is. Even people who deny -- they are not ready to accept anything beyond logic -- even they fall in love. When they fall in love then they are in a difficulty, they feel guilty. But love is.

And nobody is ever satisfied by intellect alone unless the heart also is fulfilled. These are the two polarities inside you: the head and the heart. Sadhumati means: a great synthesis of both, head and heart. Sadhu means the heart, and mati means the head.

When the sagely heart is joined together with a sharp intelligence, then there is a great change, a transformation. That's what awareness is all about.

And the tenth is DHARMA-MEGHA: grace showering, becoming a cloud of truth, love and grace. DHARMA-MEGHA....

Have you watched that just a few days ago there were so many clouds raining, showering on the thirsty earth? Buddha says: Unless you become a showering of grace you will not attain to the ultimate. The nine grounds are to prepare you. The tenth ground is the beginning of sharing; you start showering.

Whatsoever you get you have to share; then you will get more. Whatsoever you have, you have to shower, you have to give it to others, you have to distribute it. All that you attain in your being has to become your compassion. Then you will get more. The more you become a spendthrift of your inner energies, the more space will be created for God to descend in you, for truth to penetrate you.

That's why it is very difficult to know the truth and not to share it. It is impossible! Mahavir remained silent for twelve years, then suddenly one day he burst forth. What happened? For twelve years he was silent; he must have been moving into the nine grounds. Then came the tenth; he become a

DHARMA-MEGHA: he became a cloud of truth and started showering.

You cannot do anything about it. It is just like a flower opening and releasing its fragrance to the winds. It is just like a lamp burning and showering its light all around. There is no way to prevent it; you cannot be miserly about truth.

Buddha attained to truth, then for forty-two years continuously he moved from one place to another -- continuously talking, continuously saying what had happened to him. One day he was asked, "You teach us to be silent but you go on talking."

Buddha said: I have to talk to teach you to be silent. Be silent, so that one day you can also talk. Be silent, because in silence you will gather the juice.

The flower remains closed until the right moment has come when the fragrance is ready. Then it opens its petals, not before it.

Be silent, be aware, be adventurous -- one day all of these nine BHUMIS, these nine grounds, will prepare you to become a cloud. Then you will shower on people and you will share.

Truth has always been shared in different ways. Meera danced; she knew how to dance the truth. Buddha never danced. Chaitanya sang; he knew how to sing. Buddha never sang. It depends on the individual. Whatsoever capacities you have, whatsoever creative possibilities you have, when truth comes into you it will find your possibilities, your creativities.

Just the other night a sannyasin was saying to me, "It is very difficult; the more I become meditative, the more I like to compose music." He's a composer and he had stopped it. Now he thinks that this is like a disturbance: "What is happening? Whenever I am feeling meditative, immediately great ideas arise in me and I would like to compose. Now, what to do? Should I stop it?"

There is no need to stop. Meditation brings your creativity to an expression. Whatsoever is hidden in you will become unhidden; whatsoever you are carrying within you will be sung, will be danced -- whatsoever it is. You will become a DHARMA-MEGHA.

These three answers from the three monks show three types of understanding: the bodily, the psychological, and the spiritual. Breath means spirit -- that's why I call the third understanding spiritual. If you have the first understanding then these ten BHUMIS are not for you. If you have the second type of understanding, then too these ten grounds are not for you. If you have the third understanding, then these ten grounds are for you.

And unless you can become a DHARMA-MEGHA, remember, your life was in vain. You lived without any purpose, you lived fruitlessly, barrenly. In fact, you lived not; you only appeared to live.

So meditate on this small story of Buddha's, his asking, and the answers... just meditate on it. I will tell you a few anecdotes to show you how we understand.

A minister asked a little girl what she thought of her first church service.

"Well," she said, after giving the matter some thought, "the music was nice, but the commercial was too long."

Now, a small girl -- she knows only how to watch TV; that's her understanding. And she knows music and commercials. In the church also she thought that the sermon was the commercial. She said, "The music was nice, but the commercial was too long."

The couple were married forty years. She decided to get a check-up at the hospital. When she came home, she was ecstatic.

"The doctor says I am in perfect health," she bragged to her husband. "In fact, he said I can have sex twelve times a month."

"Wonderful!" said the husband. " Put me down for two."

Now a businessman is a businessman -- "Put me down for two."

Two corpses were laid out in the same room at the funeral home. One night when everybody left, one corpse sat up and asked the other, "What did you die from?"

"Cigarettes," he answered. "I just smoked too many cigarettes."

"What kind did you smoke?"

"Raleighs," he answered.
"At least, did you save the coupons?"
"Hell yes! How do you think I got this coffin?"

Even when people are dead they will continue. Naturally, it is natural that they will continue their old past, their old ways of understanding, calculation.

The girlie show was touring the army camps in Viet Nam. At one outpost, arrangements were being made to feed them before leaving.

"I say," said the officer in charge. "Would you like to mess with the officers?"

"Don't mind if we do, dear," said the leading lady, "but can't we have something to eat first?"

Now a girlie show is a girlie show.... Even words don't carry the meaning that they have. You put the meaning into them. Each time you utter a word, watch; each time you listen to a word, watch; each time you make a gesture, watch -- and you will see that whatsoever your level of understanding, it is expressed in all the ways.

Seated in a restaurant, a priest was scrutinizing the beauty of a young lady escorted by her male companion. A layman kidded him about his female interest.

"Just because I am on a perpetual diet does not mean I can't study the menu once in a while!" said the priest.

Your inner -- repressed, rejected, thrown into the basement, also goes on reflecting in your ways. Even sometimes when you avoid something, then too, in your very avoidance your understanding is shown.

The famous story of two Zen monks....

Crossing a ford they came across a woman, a very young and beautiful woman. She wanted to cross but she was afraid. So one monk took her on his shoulders and carried her to the other shore. The other monk was furious, the other monk was fiery: "It is prohibited! A Buddhist monk should not touch a woman. Now this is too much. Not only touching: he has carried the woman on his shoulder!" The monk remained quiet, but he was boiling within.

Miles passed. When they reached the monastery, when they were entering the door, the other monk turned to the first and said, "Look, I will have to talk to the Master. I will have to report it. It is prohibited!"

The first monk said, "What are you talking about? What is prohibited?"

He said, "Have you forgotten? You carried that young beautiful woman on your shoulders. You should not touch!"

The first monk laughed and he said, "Yes, I carried her, but I left her on the other bank, miles back. Are you still carrying her?"

Yes, the other monk was still carrying her.

Remember that your understanding is shown in every way, and if you watch correctly, your very watchfulness will take you to a further step.

One unfortunate sailor was shipwrecked on a desert island in the South Pacific. Fortunately food and water were plentiful, and the weather was perfect. So he survived in comparative comfort for six months, after which time, to his intense excitement, he spotted a small craft on the horizon. As it drifted in closer and closer, he could see that it was a ship's life-raft containing one passenger. And as it got even closer he saw this passenger was a young woman. Eventually the raft splashed up on the beach and he went towards her. She was a beauty -- tall and glowing and blonde, and a cracker.

"Hello! hello!" said the poor lonely sailor. "Are you shipwrecked too?"
"Yes, I am," she replied.
"I have been here for six months," he said.

"Six months!" she exclaimed. "Well, then I am sure I have got something you have been missing."

"Don't tell me you've got a fag on you!" he cried joyously.

Your own desire, your own understanding, your own greed, is always there in EACH response, in EACH reaction. If you watch closely you will become aware that you go on showing your understanding or misunderstanding in each moment of your life.

Buddha's ques;ions are very simple, and the monks who answered may not have thought at all that they have any metaphysical significance. They may even have laughed at the ridiculous questions Buddha was asking them. But with very simple questions he had provoked their layer of understanding. The significance of the story is great. I never ask you any questions, but the questions you ask me are enough. They show everything about you. When I read your question, I am less concerned about your question than I am concerned with the questioner. I am more concerned with the questioner.

That's why I insist that you should always write your name under the question, you should always sign it -- because a question in itself means nothing. It becomes meaningful only when I know who the questioner is. My answer is not for the question, but for the questioner. One may ask a question and I may answer it in one way, another asks exactly the same question, with the same words, but I will not answer in the same way -- because it is not the question that is important, it is the questioner.

Your question shows your understanding. Your question shows your confusion. Your question shows where you are. And I have to answer you where you are. Remember it.

In DARSHAN it happens many times, and it is better that you should remember it. Many people come; somebody asks a question, others listen. You are allowed to listen, but those answers that I am giving to that particular person are not given for you. Otherwise there would be great misunderstanding.

It happens sometimes that a questioner says something, I explain it to him, I help him to understand his problem; another comes and he says, "That is exactly my question and you have already answered." I say, "No, don't be deceived so easily. You two are so different. In fact, there are no two similar persons in the world, so how can your questions be similar? You ask your question, and forget what I have said to the other."

And then many times people become puzzled, because they see that I can contradict myself.

Just the other night one person asked about fear: "I am afraid." I talked to him about death because I could see why he was afraid. Death was in his eyes, death was around him, he was shadowed by death. I talked much about death rather than about fear, and he understood it. I said to him, "Accept death and fear will disappear."

The next person said, "Now there is no need to ask. I have also fear in me and you have answered." I looked at the person; his fear had no relationship with death at all. His fear was fear of loneliness; it was a totally different dimension of fear. And I said, "Forget all that I have said to the other person. It was not your question and it was not answered for you. Tell me about YOUR fear." And by and by it became clear that his fear had nothing to do with death. His fear was fear of being left alone; fear that maybe his aloneness would always remain there.

The first was afraid of death, the second was afraid about whether love would happen or not. His fear was concerned with love -- whether he would remain always alone, or would somebody be there who would love him? And would he be able to love? Would there be a possibility that he would be together with somebody and this constant wound of loneliness would disappear? He was not worried about death, he was worried about life. His fear was not concerned with death, his fear was concerned with life and relationship and communication and communion, love. They were totally different, but they both used the word 'fear'.

And when I give different answers to different people, naturally you can collect all the answers and you will see: "This man is mad!" They will be contradictory. They are bound to be contradictory. My approach is individual; my approach is person-to-person. I try to relate with you as individuals.

In the morning discourse you can meditate over whatsoever I say, but whenever you are deciding to do something, ask me in person. Don't decide it through the morning discourse because you are too many, and I am talking in a general way. The morning discourse is just to make principles clear to you. The DARSHAN IS to make practice clear to you, not principle. The morning discourse is just to make you aware that so many possibilities are there to grow, and how to grow. But I am not talking to you personally, I cannot. DARSHAN is so that you can ask personal questions, you can approach me and you can see your face in my mirror and I can see directly into your eyes. The morning discourse is more philosophical, the evening DARSHAN IS more religious.

And if you can remember this difference, there will be great benefit out of it, a great understanding out of it.

The Discipline of Transcendence, Vol 4

Chapter #8
Chapter title: The disappearance of the magician

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WHAT IS MORE IMPORTANT, THE PRACTISE OF LIFE OR THE THEORY? IS IT POSSIBLE FOR SOMEONE AS IGNORANT AS I AM, WHO USED TO BE A REALLY DEVOTED ROMAN CATHOLIC, FIFTY YEARS OLD, TO ATTAIN TO ENLIGHTENMENT WITHOUT TAKING MUCH TIME TO STUDY ALL WHICH IS BETWEEN HEAVEN AND EARTH?

THE FIRST THING: life cannot be practised. That which can be practised is always the theory. Life has to be lived; there is no way to practise it, there is no way to prepare and rehearse it. Life is spontaneous. Only theories, dogmas, philosophies are to be practised; they are unreal. The unreal has to be practised so that you can create an illusion of its reality. The real has to be lived.

If you believe in some theory of love, then you will have to practise it. Love need not be practised, you can simply float in it. To be in love you will have to drop all theories of love, otherwise you will never be in love. And to be in the thick of life, in the intensity and passion of life, you will have to drop all philosophies of life. Otherwise you will remain clouded in your words.

The problem is not arising out of life; the problem arises out of Christianity, Hinduism, Jainism, Buddhism. The problem arises out of the 'ism'. Life is very simple. Even animals can live it; it must be simple. Even trees are living it; it must be simple. It cannot be very complicated; even birds, even rocks and rivers are living it. Why has it become so complicated for man? -- because man can theorize about it. Man can weave and spin doctrines around it. Those doctrines are poisonous.

If you are a Christian, you cannot live life. If you are a Hindu, no, life is not for you. To be alive one need not be a Hindu or a Christian. One simply needs to be, one needs just to be.

The two explorers were going through the jungle when a ferocious-looking lion appeared on the track in front of them.

"Keep calm," said the first explorer. "Remember what we read in that book on wild animals: if you stand absolutely still and look a lion straight in the eyes, he will turn tail and run away."

"Fine," said the second explorer. "You have read the book, I have read the book, but has HE read the book?"

The books create problems, the books puzzle you. And the thing is very absurd: they puzzle you in the name of trying to clarify things. They puzzle you through their explanations. You are caught in those explanations because you think that unless you have the explanations, how are you going to live?

Have you heard the famous anecdote about a centipede who was walking? It was a sunny morning and it was beautiful, and the centipede was happy and must have been singing in his heart. He was going, almost drunk with the morning air.

A frog sitting by the side was very puzzled -- he must have been a philosopher. He asked, "Uncle, wait! You are doing a miracle. A hundred legs! How do you manage? Which leg comes first, which comes second, third -- and so on and so forth, up to a hundred! You don't get puzzled? How do you manage? It looks impossible to me."

The centipede said, "I have never thought about it. Let me brood." And standing there, he started trembling and he fell down on the ground. He himself became so puzzled -- a hundred legs! How is one going to manage?

Philosophy paralyzes people. You are paralyzed by your philosophies. Life needs no philosophy, life is enough unto itself. It needs no crutches; it needs no support, no props. It is enough unto itself.

This is the first thing I would like to convey to you; this is my understanding, not my theory; this is how I feel life to be. It is not a mind thing, it is my existential experience. Trust life. And if you trust in life, I call you religious. Trust in life is trust in God. God becomes a theory; when you dissolve that theory only life is left in its tremendous mystery, shimmering, just surrounding you within and without.
And you are part of it, part of its ecstasy.

"What is more important," the questioner has asked, "the practise of life or the theory?"

Practise is needed only for a theory. Life needs no practise. You have simply to live it without brooding, without bringing the mind in. Once you bring the mind in you have started distorting life.

"Is it possible for someone as ignorant as I am to attain to enlightenment?"

It is possible only for those who recognize their ignorance -- because those are the innocent people, who recognize their ignorance. The recognition of ignorance is the very door to enlightenment. If you think you know, then you will be debarred.

Pundits have never become enlightened -- they cannot. They have too much knowledge, they are burdened too much with knowledge. They are like donkeys carrying scriptures -- that's what Jalaluddin Rumi has said. And a donkey remains a donkey -- whether he carries a KORAN on his back or not does not matter. You can carry scriptures in your memory, but memory is not knowledge. To memorize a thing is not to know it. To memorize a thing is a way to avoid knowing it. It is very cheap. A computer can do it; there is nothing human about it, nothing special. The computer can do better. All that your mind can do the computer can do better. So there is nothing special about it, nothing human, nothing divine. It is a mechanical thing.

You can remember, you can memorize as much information as available, but that is not going to help you. You can become a walking ENCYCLOPEDIA BRITANNICA, but the donkey will be carrying the KORAN unless you become aware that life is a mystery to be lived, not a problem to be solved. Then you approach in a totally different way; the approach becomes qualitatively different. Then you approach through awareness, not through knowledge. Then you approach immediately, directly. You look into life without any clouds hindering your eyes -- Christian, Mohammedan, Hindu. No clouds; just pure eyes, just looking like an innocent child....

To become that innocent child the first requirement is to understand that you are ignorant. It is one of the most difficult things. It is simple to renounce riches, but very difficult to renounce knowledge.

Many people renounce riches: they renounce their families, their homes, the world, but they don't, they never renounce their knowledge.

I used to know a man who renounced the world. We were together in the university. After a few years I came across him in a city; I went to see him. He had renounced everything, he had become a Jain monk. I asked him, "Are you still a Jain?"
He said, "Why not? I am a Jain, I was born a Jain."

I said, "I was thinking you had renounced everything, but knowledge you have saved? You have renounced your parents, but you have not renounced that which your parents have taught you. This is something! You have renounced your home, but you are still carrying subtle impressions of the home. That's what being a Jain is! If you had been brought up in a Mohammedan family, you would have been a Mohammedan. If you were never told by anybody that you are a Jain, you could not have become a Jain. You have renounced the family, you say. You say, 'I have renounced my mother, father, my wife, my children.' Then why are you carrying knowledge that was given by them? Renounce that too!"
He looked puzzled. He said, "That is difficult."

It is easy to renounce riches because they are outside; knowledge is an inner richness. It is easy to renounce the worldly things because they are like clothes -- you can undress. But to renounce knowledge is

like renouncing your skin; it is not so easy. It is painful, very painful.

And from where does the pain come? The pain comes from the ego -- because knowledge is the food for the ego. It is the subtlest food for the ego. The more you know, the more you feel powerful.

Lord Bacon has said, "Knowledge is power." It is very difficult to renounce power. Money too is power, but nothing compared to knowledge -- because money can be robbed: the government can change, communists can come, money can be distributed. You cannot rely on the money; the bank can go broke.

But knowledge is more secure: no government can take it away, no change of politics can take it away, nobody can rob you of it, and you cannot go so easily bankrupt. Knowledge seems to be more secure. And any day, if you have knowledge, you can produce money -- not otherwise. Knowledge can bring money, not otherwise. Money may not be able to bring knowledge, so knowledge is more of a richness, a greater wealth, more powerful -- and the subtlest possession inside. The ego feels very good: "I know." That's why it is one of the most difficult things to recognize that "I don't know".

The moment you recognize that you don't know, you become innocent, you become available... the ego disappears.

The question is from Deva Geeta. She is an old sannyasin. And she says, "Is it possible for someone as ignorant as I am to attain to enlightenment?" It is only possible for those who know that they are ignorant -- this is the beginning of real knowledge, the first sunray of wisdom penetrating into the darkness of your soul. The ego is the darkness, and this recognition that 'I don't know' is the first ray of wisdom.

Socrates is reported to have said, "When I was young, I thought I knew everything. When I became a little more mature I started to feel that I knew only a few things. When I became old, one day I recognized that I don't know anything at all." That day he declared, "My ignorance is utterly ultimate and profound, and I don't see any way that I can get out of my ignorance."

Because truth is mysterious and unknowable, and cannot be analyzed and dissected. There is no way to know it. You can BE the truth, but you cannot know it -- because for knowing, distance is needed. For knowledge, truth has to be there as an object, you have to be there inside as a subject, and between you two happens knowledge. Knowledge divides the world into three parts, a trinity: the knower, the known, and knowledge.

Truth is one. Neither is there anything to know, nor is there anybody to know it, so how is knowledge possible? Truth is, existence is, life is, and we are part of it.

Socrates says, "Now I can say I don't know anything." The day he declared this, the oracle in Delphi said to some people, "Socrates is the greatest man of wisdom alive on the earth." Those people came back and said to Socrates, "Blessed you are! The oracle of the temple of Delphi has declared you the greatest wise man of the world."

Socrates laughed and said, "It is too late now. I know that I know nothing. There must be some mistake. At least this time the oracle has missed. You go back and tell the oracle that Socrates himself refuses it."

Those people were very puzzled because they were thinking they were bringing good news. What more could there be? When the gods declare Socrates to be the wisest man of the world, what more can you expect? And here is this fool; he says, "I don't know anything. And it is too late. And you go and say that something has gone wrong; the oracle is not right."

Those people, puzzled, confused, went back. They said to the god of the temple, "Socrates denies; he says, 'I am absolutely ignorant.'" And there was laughter in the temple, and God said, "That's why we declared him the greatest and the wisest man in the world. That's why! There has been no mistake."

If you can understand this, then ignorance becomes innocence. Don't call it ignorance; ignorance has a wrong association. Ignorance means that still you are thinking in terms of knowledge, still you are thinking that something is missing, something is lacking. Drop that word. That word is not right.

Innocence, childlike innocence.... And I know Deva Geeta is a childlike old woman.

"Is it possible for someone as ignorant as I am to attain to enlightenment without taking much time to study all which is between heaven and earth?"

There is no need to study anything. Everything is revealed; you just need clear eyes. Study is not needed. You are not to go into the books, you have just to see the greenery of the trees, smell the fragrance of the flowers, listen to the birds, and the sound of running water, and the beautiful clouds floating in the sky....

Everything is so perfect and everything is so tremendously beautiful. You just approach this great shrine of God. God is enshrined here in every stone, and every stone is a sermon, and He is flowering in every flower, and He is breathing in every heart. You just approach with innocence, and everywhere you will find

it is holy ground.

Every bush is afire with God -- because life itself is what God is all about; the totality, the wholeness of life is what God is all about. You just approach with clear, childlike, innocent eyes. That will do. The universe is your university. And the KORAN and the VEDAS and the BIBLE and the GEETA are irrelevant -- God's greatest book is just in front of you. Turn its pages.

When you move from the trees and you look up to the sky you have turned a page. When you look at the sun, you have turned another page. When you look at your child, into his eyes, you have turned another page.

This is what the real VEDA, the real KORAN, the real BIBLE is. This is THE book, and all other books are man-made. Only this universe is the book that God has written Himself.

Have you observed that all religions claim that their books are not man-made? Hindus claim that the VEDAS are APORSHEYA: not made by man but made by God Himself; and Sanskrit is the divine language, not human. You will find the same type and the same foolish claim everywhere. Mohammedans say the KORAN has descended from God, and so with Jews and Christians. Everybody is trying to claim that his book is the divine book and nobody bothers to look at the real divine book.

You are also a page in that divine book! And everything is part of it. These books are beautiful; I am not saying that anything is wrong with them. The KORAN is beautiful -- recite it, sing it. The VEDAS are beautiful, but remember, don't be lost in them. Let them be stepping-stones towards the real book of life.

the second question:

IN ANSWER TO A DREAM I SENT YOU, YOU SAY DREAMS ARE DREAMS, WITHOUT ANY MEANINGS. WHY SAY SUCH A THING? I DON'T UNDERSTAND.

I am not only saying that dreams are dreams; I say that whatsoever you see when you think you are awake is also a dream. The dreams that you see with closed eyes in your sleep, and the dreams that you see with your open eyes in your so-called awake state -- both are dreams and both are meaningless.

The questioner must have felt hurt -- because you would like even your dreams to have meaning. That's how psychoanalysis has become so important. People are foolish: they want their dreams also to have great meaning. Even their lives are meaningless! and they think their dreams are meaningful.

You don't have any meaning right now -- you cannot have. Meaning arises only when you are in flow, flowing with God. Meaning is a happening between you and God, when you are in tune: there is no other meaning. All other meaning is just illusion.

Try to understand what I mean by 'meaning'. Meaning is when there is a harmony between you and the whole. When there is a subtle dance and you are in step with the whole, there is meaning. Life is an orchestra, and if you start playing your flute solo and you forget the orchestra, then there is no meaning. Then you are a nuisance. And whatsoever you are doing is not only meaningless, it is AGAINST meaning. It is better that you stop; for God's sake, stop! When you are flowing with the total and there is no individual left, no ego left, there is meaning. With the ego there is no meaning -- because ego is a jarring note, ego is a noise, ego is a resistance against the whole.

The ego says, "I am separate and I have my own private destiny." Hence, egoistic people always feel deep down that their lives are meaningless. In the west now meaninglessness has become almost a common thing, a cliche. Everybody is talking about meaninglessness.

People are rich, people are well-fed, they have good shelters. In fact, for the first time in history a few countries have come to a point where they are free of poverty, of all the ugliness that comes through poverty and all the limitation that poverty brings. They are free. But the moment they become free, they start feeling meaningless.

Poor persons are not so aware of meaninglessness. Because they have to earn money, there is meaning; they have to send their children to the university, there is meaning; they are going to make a good house somewhere in the future, they are accumulating, by and by, a little money for it, they will have an Ambassador car someday; there is meaning.

One day suddenly you have all: a good life, good clothes, good food. Then meaning disappears. A poor man always seems hopeful. You can always see a glimpse of hope in the eyes of a beggar. But rich men's

eyes become dim, dull; the hope disappears.

The rich man's eyes become like a desert, with no oasis, with no hopes. What happens? -- all that he had been thinking up to now as meaningful has become meaningless because he has achieved it. And suddenly he becomes aware of the total emptiness within.

Meaning happens, real meaning happens only when you start falling in tune with God, or the whole, or call it cosmos, existence, or whatever. When you are in tune with the whole there arises great benediction. Great grace surrounds you. Your heart is full, fulfilled; a deep contentment and peace and serenity. There is meaning.

That's why I said that dreams are dreams; don't be too bothered by them. And if you want to have some meaning, you can have it. You can go to the Freudian psychoanalyst -- he will find meaning in it. He has some meaning already prepared for you. Whatsoever dream you bring, he will enforce his meaning on it.

You saw the Taj Mahal in your dream? -- he will say these are phallic pillars. So the dream is sexual. Go to the Adlerian: he says that ALL problems arise out of an inferiority complex. You have seen the Taj Mahal? So you want to be like the Taj Mahal -- superior, great, unique. Go to the Jungian and he will find some other meaning.

You can go to many psychotherapists and they will all find different meanings. And this is something that nobody looks at: the whole thing that the meaning is not coming from your dream, the meaning is coming from the analyst.

I have heard about President Sukarno of Indonesia. He was strictly a sex man, strictly a libido man, strictly Freudian. He could never pass a statue without patting it on the derriere. All his conversation away from the affairs of state -- and he had some of the greatest affairs in his state -- was always about the ladies. Here is his description of women:

A woman of twenty is like the continent of Africa -- wild and untamed.
A woman of thirty is like Asia -- hot-blooded and passionate.
A woman of forty is like the U.S.A. -- overly-trained and too well-techniqued.
A woman of fifty is like Europe -- decaying and falling apart.
A woman of sixty is like Australia -- everybody knows where it is, but who wants to go there?

So you can go and take your dreams to some Sukarno; he will find nothing but sex. Even geography becomes symbolic only for sexuality. Even Europe, Asia, Africa, Australia -- suddenly they have a totally different meaning you have never heard before. You project.

I am not a psychoanalyst. And people feel very good when they go to a psychoanalyst and the psychoanalyst listens very attentively to your nonsense. Nobody listens to your nonsense so attentively. And why should anybody listen? The psychoanalyst has to listen; you pay for it, so he listens very attentively. It is your time! In fact, who bothers? Even the psychoanalyst just pretends that he is listening.
I have heard an anecdote about Freud.

A young apprentice was working with him. He was young and full of energy, but to listen to people's nonsense dreams the whole day is tiring business, uninteresting, boring. But he was always surprised to see Freud: he was always full of energy. never bored. One day, by the evening when he was leaving his master, he asked Freud, "You are old, aged, but you are never tired. And from the morning to the night you are continuously listening to neurotic things, meaningless. But I get tired -- after two, three patients, I'm completely exhausted."
Freud laughed. He said, "Who listens?"

You have just to pretend that you are listening, you have just to learn the trick of pretending that you are listening, that you are tremendously interested. You are interested only in the money that he is going to pay.

But the patient feels very good: "Here is somebody who listens so attentively." There is a great desire in human beings that somebody should listen to their miseries. It unburdens them, and it gives them a feeling that somebody loves, cares. That's why you go on talking about miseries. Everybody goes on talking about his miseries, illnesses, this and that, and wants the other to sympathize. You feel you are not alone. And when you are telling nonsense dreams and the psychoanalyst brings beautiful explanations, great theories, suddenly you feel you are very meaningful, you are no ordinary person -- just see what beautiful dreams you have! Maybe you have not created a great painting like Picasso and you have not written a great book like

Shakespeare, but so what? You have dreamed such beautiful dreams that even a Freud, a Jung, an Adler is interpreting them -- and they really interpret very beautifully.

But this whole business is nonsense; a dream is a dream.

And the whole effort in the east has been totally different: we have never bothered about the meaning of dreams. Our whole effort is to make you aware so that dreams disappear.

I have been telling you again and again a famous Zen anecdote....

A Zen Master woke up in the morning and he saw a disciple passing by. He called him, "Come here! I had a very beautiful dream. Would you like to interpret it?"

He said, "Wait. Let me bring a bucket of water. You please wash your face."

The Master waited. The disciple brought a bucket of water and the Master washed his face. By that time another disciple was passing, and he called. He said, "Listen, come here! I had a beautiful dream. Would you like to interpret it?"

He said, "Wait. You have washed your face? I will bring a cup of tea for you." And he brought a cup of tea.

The Master was very happy and he said, "If you had tried to interpret, I would have thrown you out of the monastery!"

This is the right interpretation: you had a dream? -- wash your face, be finished! Still lingering a little? -- have a cup of tea, but get out of it! It is a dream! What is there to interpret?

Only one thing has to be remembered: that you dreamed because you were unconscious. And now you are trying to interpret it; still you are clinging to it. It happened because you were fast asleep.

For a Buddha dreams disappear; they don't happen, they cannot happen -- because he becomes so alert that even in sleep a subtle layer of awareness remains. He never loses his awareness. That's what Krishna means when he says in the GEETA, "When everybody is fast asleep, the yogi is awake."

It does not mean that the yogi just stands in the room and remains awake -- he would go mad! He also sleeps, but somewhere deep down a substratum remains alert, a small lamp continues burning inside. And in that light, no dreams can penetrate.

Buddha is reported to have said that dreams are like thieves: if the house is dark and there is no lamp inside, the thieves become interested in the house. They come closer, they look from the windows. And if the master is fast asleep, then even better. And if the guard is no longer on duty today, then perfect -- they enter.

Dreams are like thieves. When there is a guard sitting at the door, thieves stay away. When the light is inside the house and the windows are full of light, they don't dare to come close. And when they see that the master is fully awake and moving, and there is talk and singing and people moving around, and shadows, they don't come at all.

Dreams happen because you are not aware in your sleep. And dreams continue to happen in your waking state also, because then too your awareness is just so-so, very lukewarm, nothing much.

So think of dreams only as symbolic in this sense: they prove that you have not yet become alert enough -- that's all. That's the meaning when I said that to you.

The questioner had written a long letter relating a dream. This was my message: that dreams are dreams, without any meaning; don't be too bothered by them. Only one thing is important: when dreams are happening in your sleep you lose all your consciousness. In the daytime also you are not very conscious; so become more conscious. Don't pay much attention to dreams, otherwise it can become a very dangerous game.

You start playing with dreams -- their meaning, their symbols, their myth, and you go in and in -- one layer upon another layer, and you will be lost!

Mulla Nasrudin was walking into town one evening when he suddenly came across a pile of cow shit on the path. He bent over slightly and looked at it carefully.

"Looks like it," he said to himself.

He leaned closer and sniffed, "Smells like it."

He cautiously put his finger in it, then tasted it, "Tastes like it. I'm sure glad I didn't step in it!"

Beware of analysis! the third question:

THE OBSERVER IS NOT THE OBSERVED -- THEN WHERE DOES THE OBSERVED SPRING FROM? AND WHAT ABOUT OUR CONTINUAL PROJECTIONS? IS IT ALL ILLUSION? AND YET, CAN'T THE NATURE OF THE ILLUSION THROW LIGHT ON ITS CREATOR-OBSERVER?

The word MAYA has to be understood. In English there is no equivalent word: 'illusion' is not right.

In the east we call real that which is eternal, timelessly there; has always been, will always be, there was never a time when it was not -- this eternal we call the real, the true. Exactly opposite to it is the unreal, the untrue -- which has never been, will never be. Between the two is MAYA. MAYA means that which appears to be and yet is not. It is just in the middle of the real and the unreal. It is a lie but it appears like truth. It is a decorated lie, and very convincing. When it is there it appears absolutely true; you know it.

In the night when you dream you never suspect. Even very skeptical people, atheists, don't suspect. In a dream there is nobody who suspects. Even great doubters who suspect everything don't suspect the dream; when the dream is there it appears absolutely true. Absurd things also look true.

When the dream is there it is real. It is so real that even absurdity does not make you doubt. In the morning when you open your eyes, suddenly it is unreal. Now from where had it come? -- it had come from your own unawareness. It was your projection. It was not there outside you, it was inside you; it was your game. And when you were so lost in it it became real. In the morning you are awake, the projection is withdrawn; you can see now that it was unreal.

Now what to call a dream? Call it real? It is not real because there was a time when it was not, and now again there is a time when it is not. Should we call it unreal? But then it was there in the middle. In the evening it was not, in the morning it is not again, but in the night it is there. So how can you call it unreal? So in the east we invented a new term. We call it MAYA: what is unreal but appears as real because of our unconsciousness.

MAYA is almost like magic -- something which is not but can be made to appear as if it is. It shows something about you. A dream shows something about the dreamer.

For example, if you dream about women, sex, and things like that, that simply shows that in your waking life you must be trying to be celibate, or you must be trying to go beyond sex. You must be repressing sexuality. The repressed bubbles up in your dream, becomes a projection. If in the night you dream always about fasting and dinners and things like that, that simply means you must be trying to starve yourself in some way or other. You must be fasting, or you may be a food-maniac. You must be doing something wrong; your body is not satisfied. That dissatisfaction arises in your dream. Or you are repressing something that arises in your dream. It simply shows that your life is not going rhythmically. There is something disturbing its rhythm. That disturbance arises in the dream, becomes a projection.

It shows something about the person who is dreaming.

"The observer is not the observed -- then where does the observed spring from?" It springs from the observer -- but the observer is fast asleep, has not yet become REALLY an observer, is only potentially an observer, not actually. Out of that sleepiness, slumber, stupor, arise all sorts of illusions: you create them.

"And yet can the nature of the illusion throw light on its creator-observer?" Yes, it throws some light.

Let me tell you one very famous story of Idries Shah. Listen to it very attentively.

A certain quiet dervish often used to attend the weekly meals given by a cultivated and generous man. This circle was known as the 'assembly of the cultured'. The dervish never took part in the conversation but simply arrived, simply shook hands with all present, seated himself in a corner, and ate the food provided.

When the meeting was over he would stand up, say a word of farewell and thanks, and go his way. Nobody knew anything about him, though when he first appeared there were rumors that he was great saint. For a long time the other guests thought that he must indeed be a man of sanctity and knowledge and they looked forward to the time when he might impart some of his wisdom to them. Some of them even boasted of his attendance at their meetings to their friends, hinting at the special distinction which they felt in his presence.

Gradually, however, because they could feel no relationship with this man developing, the guests came to suspect that he was an imitator, perhaps a fraud Several of them felt uncomfortable in his presence. He

seemed to do nothing to harmonize himself with the atmosphere, and didn't even contribute a proverb to the enlightened conversation which they had come to prize as a necessary part of their very lives.

A few, on the other hand, became unaware that he was there at all, since he drew no attention to himself.

One day the dervish spoke. He said, "I invite all of you to visit my monastery. Tomorrow night you shall eat with me."

This unexpected invitation caused a change in the opinions of the whole assembly. Some thought that the dervish, who was very poorly dressed, must be mad, and surely could provide them with nothing. Others considered his past behavior to have been a test. At last, they said to themselves, he would reward them for their patience in bearing with such dreary company. Still others said to one another. "Beware, for he may well be trying to lure us into his power."

Curiosity led them all, including their host, to accept the hospitality. The following evening the dervish led them from the house to a hidden monastery of such size and magnificence that they were dazed. The building was full of disciples carrying out every kind of exercise and task. The guests passed through contemplation halls filled with distinguished-looking sages who rose in respect and bowed at the dervish's approach. The feast which they were given surpassed all powers of description. The visitors were overwhelmed. All begged him to enroll them as disciples forthwith. But the dervish would only say to all their entreaties, "Wait until the morning."

Morning came and the guests, instead of waking in the luxurious silken beds to which they had been conducted the night before, clad in gorgeous robes, found themselves lying stiff and stark, dispersed on the ground within the stony confines of a huge and ugly ruin on a barren mountainside. There was no sign of the dervish, of the beautiful arabesques, the libraries, the fountains, the carpets.

"The infamous wretch has tricked us with the deceits of sorcery!" shouted the guests. They alternately condoled with and congratulated one another for their sufferings and for having at least seen through the villain, whose enchantments obviously wore off before he could achieve his evil purpose, whatever that might be.

Many of them attributed their escape to their own purity of mind. But what they did not know was that by the same means which he had used to conjure up the experience of the monastery, the dervish had made them believe that they were abandoned in a ruin. They were in fact in neither place.

He now approached the company as if from nowhere and said, "We shall return to the monastery." He waved his hands and all found themselves back in the palatial halls. Now they repented, for they immediately convinced themselves that the ruins had been the test and that this monastery was the true reality. Some muttered, "It is as well that he did not hear our criticisms. Even if he only teaches us this strange art it will have been worthwhile."

But the dervish waved his hands again and they found themselves at the table of the communal meal, which they had in fact never left.

The dervish was sitting in his customary corner eating his spiced rice as usual, saying nothing at all. And then watching him uneasily all heard his voice speak as if within their own breasts, though his lips didn't move.

He said, "While your greed makes it impossible for you to tell self-deceit from reality, there is nothing real which a dervish can show you -- only deceit. Those whose food is self-deceit and imagination can be fed only with deception and imagination."

Now all that you come to experience in life is nothing but your own desire. Because you want to experience it, your mind conjures. Mind is a great magician. It is very tricky, it is the greatest magic show... your own mind. If you want to conjure something you will convince yourself. Even an ugly woman can become beautiful if you are full of desire.

Mulla Nasrudin always goes to a hill-station. Sometimes he goes for three weeks but comes back in ten days; sometimes he goes for four weeks and he's back within two weeks.

I enquired of him, "What is the matter? You had gone for six weeks and you are back within ten days."

He said, "There is a way to decide how long I should stay there."

I said, "Tell me what is your way? How do you decide?"

He said, "I have kept a very ugly woman to take care of my house there on the hill-station. She is so ugly and nauseating, repulsive. When I go to the hill-station, this is my way to judge how long I should stay:

when by and by I start seeing beauty in that woman, I escape."

Sexuality goes on accumulating, your desire to have a woman goes on accumulating. Then there comes a point when you don't see what is; you see what you want to see. Then even an ugly woman, nauseating, repulsive, can become the most beautiful woman, can become a Cleopatra.

It is your desire that creates the trick. You can force yourself to believe anything whatsoever.

This mind is the origin of maya, of all the illusions that you live through. Once you start becoming aware of the mind, awareness is totally different from the mind. Then the observer arises, then you become an awareness.

When you become an awareness and you can see the games of the mind that have been playing with you for so many lives, suddenly you start laughing at the whole ridiculousness of it.

It depends on you. You kiss a woman's lips, you think it is very beautiful -- it depends on you. There are tribes in the world, primitive tribes, who never kiss. And when they came to know that people kiss each other, they laughed. They could not believe it.

In Thailand there is a primitive tribe which has never kissed, down through the centuries -- because they say it is so ugly to put lips on anybody else's lips and to exchange saliva. it is so ugly! If they ever came to know about the French kiss they would die laughing! Tongues moving into each other's tongues! But ask a Frenchman....

In fact, the French people think only they know how to kiss; nobody else knows. It is just a conditioning. These same people, this primitive tribe which has never kissed, rub noses with each other -- and they like it very much. It is their kiss. Now, you will feel a little awkward if somebody comes and starts rubbing his nose with your nose. You will say, "What are you doing? Have you gone crazy or something? Lips can be rubbed, but not noses. What are you doing?"

In love, you can kiss each other. There are tribes who salute each other by touching each other's tongues; that is their salute. Westerners have been laughing about it. Just see: each tribe has managed to believe its own way. Many African tribes don't like women with hair. The women are shaved, then they become beautiful. Now, you cannot think women beautiful when they are shaved. They look like Buddhist nuns! And one feels an urgent desire to escape from them. Skulls without hair look ugly -- but that too is an idea. Thin lips are thought to be beautiful, but in Africa they like thick lips. They hang weights on their lips to make them more thick. Girls hang stones on their lips so their lips become very, very thick. You will think this is ugly, but this is beauty to them.

What is beauty and what is ugliness? -- just a mind concept. Nobody has yet been able up to now to define what beauty is, and nobody is ever going to be able to define what beauty is -- because beauty is nothing but your idea of it. You create beauty and you can believe in it; then it is beautiful. You can believe in ugliness, and it is ugly.

Just watch, and you will see that your mind conditions you towards certain things. And then you start looking for those things. And then you will project in your dreams, and by and by while you are awake you will project.

This is now a scientific finding: that if you are left alone, in isolation, for three weeks, you start conjuring up all sorts of dreams. If you are just left in a cave, everything supplied to you, but you are not allowed to talk to anybody -- food comes from a hole, water comes from a hole, and you are comfortable in the cave, you see no human being for three weeks -- just after the fourth day you start talking a little loudly. Ordinarily you talk inside, you go on chattering. But after four days of isolation your lips start moving. After the first week you start talking very loudly. What is happening?

And by the second week you are not only talking, you start answering too. You also talk for the other person who is not present. By the third week you are almost insane. What is happening? What happens in just three weeks' time? Left alone, the mind is starved of all outside things. It cannot remain without occupation, it creates its own occupation. It finds an image; it starts thinking a woman is sitting by your side. First you will laugh -- "This is just a play!" First you will say, "I know that it is just to find occupation." But by and by you will forget completely, and the woman will become real You may start making love to the woman; you may start fighting, talking, quarreling. Now you are fully awake, with your eyes open, and the dream has become real.

Modern research about isolation and what happens in isolation is tremendously revealing.

Bring more awareness to your mind, otherwise you are always on the verge of going mad, of becoming

mad. There is not much difference between mad people and sane people. Sanity and insanity are only different by degrees. If you are sane you can become insane any moment. The bank goes bankrupt, or your wife dies, or your daughter elopes with somebody: just a little push and you go mad.

Madness is boiling within you; you are just close to it. Become aware. Mind is what MAYA is -- and all that is created by the mind is illusory, 'mayic', magical. Mind is a magician, and if you watch this magician you will be surprised. It is beautiful to watch what beautiful games and dramas it creates. Watching it, by and by, it subsides. One day mind disappears; there is body and there is soul, but mind disappears.

When there is only body and soul and the mind has disappeared, you are enlightened. Enlightenment means the disappearance of the magician.

the fifth question:

I AM ALWAYS LOOKING FOR SIGNS OF MOVEMENT DIFFERENT ENERGY STATES, TELEPATHIC HAPPENINGS, EVEN NEW GRAY HAIRS WILL DO. SPIRITUAL MATERIALISM, YES. BUT WHAT TO DO?

The mind is always hankering. The mind is nothing but hankering, desiring something to happen. Sometimes it is thinking about money, to have more money, to have bigger houses, to have more respectability, to have more political power. Then you turn towards spirituality; the mind remains the same. Now you want to have more psychic powers -- telepathy, clairvoyance, and all sorts of nonsense. But the mind remains the same -- you want more. And if you want more you will remain ill.

Health is in being contented with this moment. Health is when you are totally in this moment and happy and blessed. Illness is if you are asking for more.

You can change the objects; that's very simple. That's what we go on doing. Small children play with toys and we tell them that these are toys. They have small cars, toy cars and toy trains and toy airplanes, of course. But you watch: when your boy has a toy airplane he goes out to show everybody in the neighborhood. To the other boys he says, "Look what I have got! I have an airplane!" He feels tremendously great.

What are you doing later on? -- those toys disappear; bigger toys appear. Now if you have a big car, you would like everybody to become aware of it -- otherwise what is the point? Now if you have an airplane, you would like to advertise it so that everybody knows that you have such a big airplane.
The same game continues....

Now telepathy, or clairvoyance, or psychic powers: "If you can do this, I can do more than this. I can read people's thoughts thousands of miles away."

There is a Zen story. It will be good for you to meditate over it.

A man came to Master Lin Chi. The man said, "My master is a great psychic man. What do you say about your Master? What can your Master do, what miracles?"

Lin Chi asked, "What miracles has your Master been doing?"

The disciple said, "One day he told me to go to the other bank of the river, and I stood there with a piece of paper in my hand. The river was very wide, almost one mile. He was standing on the other bank and from there he started writing with a fountain pen, and the writing came on my paper. This I have seen myself, I am a witness! What can your Master do?"

Lin Chi said, "My Master does greater miracles than this; this is nothing. When he is hungry he eats, and when he is sleepy he goes to sleep."

The man said, "What are you talking about? You call these miracles? Everybody is doing that!"

Lin Chi said, "Nobody is doing that. When you sleep you do a thousand and one things. When you eat you think a thousand and one things. When my Master sleeps he simply sleeps; no tossing, no turning, not even a dream. He simply sleeps, he is totally in sleep. Only sleep exists in that moment, nothing else. And when he feels hungry he eats. He is always wherever he is."

The man was puzzled. He said, "I cannot see yet what there is in this."

Lin Chi said, "But this is the miracle, the greatest miracle!"

What is the point of writing from one bank to another bank? It is just foolish. Only foolish people would

be interested in it. What is the point?

Somebody went to Ramakrishna and said, "My Master is a great man. He can walk on the water."

Ramakrishna said, "Foolish! Because I can simply go to the ferryman, and with just two PAISA he takes me to the other side. How many years did your Master have to practice to do this miracle?"

He said, "Eighteen years."

He said, "This is too much; just two PAISA is the value of it! Your Master is a fool. Go and make him aware that he should not waste his life. It can be done so easily."

Yes, this is what Ramakrishna is saying: all miracles are ego-trips. A real man of religion is a miracle, but his miracle is very subtle.

Mulla Nasrudin came to me the other day and he said, "Osho, I ran a hundred yards in six seconds!"

I told him, "Nasrudin, but that is not possible; the world's record is more than nine seconds."

He said, "That's right, but I know a shortcut!"

First you become interested in miracles, and when you don't know how to do them you find a shortcut, you start deceiving. Then you start playing tricks with people. That's what your Sai Babas and others are doing. They have found shortcuts -- just deceiving, cheating.

But there are foolish people who will be impressed by these things. In fact only a fool can be interested and can be impressed by these things. Otherwise, what is the point? There is no point in it.

Life in itself is a miracle, but the ego is not ready to accept that. It wants to do something special, something that nobody is doing, something extraordinary.

The husband was primping before the mirror before leaving for his big speech. He was a political leader.

"I wonder how many great men there are in the world?" he mused.

"One less than you think," said his wife.

Always remember that: whenever the idea arises of how many great men there are in the world, always remember there is one less. At least you should not get into that nonsensical trip.

"I am always looking for signs of movement, different energy states, telepathic happenings, even new gray hairs will do. Spiritual materialism, yes. But what to do?"

It is neither spiritualism nor materialism; it is simply stupidity. Drop it -- because to live with stupidity any longer is dangerous. One tends to become accustomed to it. One tends to make a habit of it.

Whenever you feel that something stupid is there, immediately drop it, drop it like poison. Don't go on playing with it, not even for a single moment -- because even that single moment can prove fatal. In that single moment the stupidity can enter into your bloodstream, can become part of you, can start hiding somewhere.

One thing has to be remembered as a criterion: this moment is all. If you can live in this moment you will have an allness, and if you ask for the next moment you will have an illness. Just this moment is enough.

This continuous hankering for the next moment is a subtle discontent: "This moment is not fulfilling, so maybe the next moment...." -- hope for the next.

My suggestion is: live this moment, whatsoever it is. Even if it is painful, live it -- because that is the only moment there is. The next moment never comes. Don't wait for it. Ambition always waits, ego always waits.

Mulla Nasrudin was sitting in the audience once, listening to some poor soul drone on until there was nobody left but him.

"This is terrible, " he said, looking out at the empty seats. "I really don't know what to say."

"You could say good-bye," the Mulla shouted up.

"Anyway," the speaker continued, "it is nice of you to stay."

"What nice!" the Mulla growled. "I'm the next speaker!"

Waiting for the next moment, waiting, bored, but waiting for the next moment; waiting, exhausted, tired, but waiting for the next moment.... Only death will come. The next moment is death; life is this moment.

So don't try to hide your old desires in new names: don't call it telepathy, don't call it clairvoyance, don't

call it spiritual power. It is the same; it is the ego. Spirituality knows nothing of power.

Spirituality is a tremendous peace. I am not saying it is powerless -- but it knows nothing of power. It is tremendously powerful, but there is nobody to feel powerful in it. The ego has disappeared; you are gone, gone forever. Only God is. Of course, God IS powerful.

The Jews call God 'Elohim', it comes from a root 'el'. The root is the same as from where the Mohammedan word 'Allah' comes. It means the source of power, the powerful. Allah means the powerful; Elohim means the powerful.

God is powerful. When you are not, He is there. But there is nobody to claim power. A spiritual man IS powerful, but there is nobody to claim it. When the claimer goes, only then does the power come; they never meet together.

So forget about all your spiritual desires. You simply be in the moment -- that's what I call being spiritual.

the last question:

OSHO, WHILE YOU ARE SITTING IN CHUANG TZU AUDITORIUM TELLING STORIES ABOUT ME, I AM SITTING IN THE TURKISH BATH TELLING MY DISCIPLES STORIES ABOUT YOU. ALL I HAVE TO DO IS MENTION THE NAME BHAGWAN SHREE RAJNEESH, AND EVERYONE BURSTS INTO UPROARIOUS LAUGHTER.
MULLA NASRUDIN.

That's true: I am nothing compared to Mulla Nasrudin. He is a great storyteller. He can manage to tell stories in such a way that even the mention of a name is enough.
Let me tell you one anecdote.

The large and friendly prison was getting a new warden. On the last day of office the old warden was introducing the new warden to the inmates, and made his farewell speech. In closing he said, "A little anecdote: number twenty-eight." The crowd of prisoners burst into wild laughter and applause, and the old warden stepped down.

Afterwards, the new warden who had listened to the proceedings, asked the old warden about his final remarks, especially why the mention of number twenty-eight seemed to be so hilarious.

"Well, you see, " the old warden said, "these men have been here so long and have heard my jokes so many times that instead of telling them the whole story, I just tell the number. The men remember the story and laugh accordingly."

"Amazing, " the new man said. "You must write them all down for me and I will use one tomorrow in my opening talk."

The next day the new man made his first speech to the inmates. He was a little nervous and decided a joke would be good.

"In conclusion." he said, "a little anecdote -- number fifteen."

A hush fell over the crowd. The warden became more nervous, smiled, and stepped down from the rostrum. Afterwards he asked the old warden, who had stayed to see if all went well, "What happened? Yesterday they seemed to love your story. Today I fell flat on my face."

"I guess, " said the old warden, "some people can tell a story, some people can't."

Mulla Nasrudin is superb. There is no comparison to him. He can tell a story just by mentioning the name. The way, the gesture, his whole presence may create a great hilarious situation.

It is said about Mulla Nasrudin that when he was a small student in school, the headmaster cursed him -- because whenever he would go to school he would start telling stories, little stories. And children would giggle and laugh, and it was a great disturbance. All the teachers were very annoyed.

One day the headmaster went to see what was going on. It was there: Mulla Nasrudin was telling the class something -- he was the last-bencher -- and the whole class was laughing uproariously.

The headmaster cursed Mulla Nasrudin: "Let this be my curse: wherever your name is ever mentioned, people will start laughing just in listening to your name. And if somebody tells one story about you, at least seven stories will be told immediately -- somebody will tell another, and somebody else will tell another."

And this has continued; the curse has been working.

Once Mulla Nasrudin went to a meeting. Of course he was hoping that they would receive him, but the meeting had already started. The great Tamurlaine was sitting in a chair; he was the chairman. Nobody paid any attention to Mulla Nasrudin. He sat where people had put their shoes, but he started telling jokes. By and by, people turned. All the people turned towards Nasrudin, and they had their backs to Tamurlaine.

He became very angry and he said, "Nasrudin, stop all this!"

He said, "I cannot -- because wherever I am, I am the chairman. It makes no difference where I am sitting."

He may be telling stories about me in his Turkish bath. Naturally, it has to be so: I pay him so much respect; he has to pay respect to me.

The Discipline of Transcendence, Vol 4

Chapter #9
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THE BUDDHA SAID:
THOSE WHO STUDY THE DOCTRINE OF THE BUDDHAS WILL DO WELL TO BELIEVE AND OBSERVE ALL THAT IS TAUGHT BY THEM. IT IS LIKE UNTO HONEY; IT IS SWEET WITHIN, IT IS SWEET WITHOUT, IT IS SWEET THROUGHOUT; SO IS THE BUDDHA'S TEACHING.
O MONKS, YOU MUST NOT WALK ON THE WAY AS THE OX THAT IS ATTACHED TO A WHEEL. HIS BODY MOVES, BUT HIS HEART IS. NOT WILLING. BUT WHEN YOUR HEARTS ARE IN ACCORD WITH THE WAY, THERE IS NO NEED OF TROUBLING YOURSELVES ABOUT YOUR OUTWARD DEMEANOR. THOSE WHO PRACTISE THE WAY MIGHT WELL FOLLOW THE EXAMPLE OF AN OX THAT MARCHES THROUGH THE DEEP MIRE CARRYING A HEAVY LOAD. HE IS TIRED, BUT HIS STEADY GAZE, LOOKING FORWARD, WILL NEVER RELAX UNTIL HE COMES OUT OF THE MIRE, AND IT IS ONLY THEN THAT HE TAKES A RESPITE. O MONKS, REMEMBER THAT PASSIONS AND SINS ARE MORE THAN THE FILTHY MIRE, AND THAT YOU CAN ESCAPE MISERY ONLY BY EARNESTLY AND STEADILY THINKING OF THE WAY.'

THE SEEKER has to go alone on his pilgrimage. Otherwise is not possible; it is not in the nature of things. Truth is not something outside you, otherwise you could go in company. It is within you. Truth is not objective, so it cannot be collective. It is subjective. Truth is subjectivity, it is your innermost core. Only you, and only you, can penetrate it; nobody else can go with you. The path has to be travelled in tremendous aloneness. And a Master knows it -- that he is pushing you in a journey where you will be left alone -- Buddha particularly is very much aware of it. He has not uttered a single word against it. He has never said, "I can lead you to the ultimate." You will have to go alone. The tour is going to be absolutely unguided, with no maps, with no guide to show you the path.

Then of course you have to be prepared for it. You have to provide for all emergencies, all accidents on

the way, all possibilities for your going astray. You have to carry provisions for the journey. Buddha has called these provisions PARMITAS; the word is beautiful. PARMITA means: that which can lead you beyond; the provisions for the other shore. The journey is going to be alone. The moment you leave this shore you will be left alone in a great and wild ocean, and you will have to fight the ocean, and you will have to find the Way absolutely on your own. No knowledge that you have gathered before is going to be of any help, because each person comes to truth in his own way. The perception of truth is absolutely unique and individual. No two persons have known truth in the same way, because no two persons are ever the same. They are different: their vision is different, their perception is different, their interpretation is different, their expression is different. So all that you have gathered about truth is not going to help you much. In fact it may hinder you, but it cannot help you. It can become an obstacle.

So Buddha says: Don't carry knowledge. Then what does one have to carry with oneself? If the journey is going to be alone, then you have to create some qualities, PARMITAS, which can follow you like a shadow. These ten PARMITAS have to be understood very deeply.

The first PARMITA IS DANA: generosity, sharing. Ordinarily mind is a miser. It tries to hold, to possess. Mind is not generous. And if you go with this mind you will be lost -- because a miser's mind is a very closed mind. Miserliness is a sort of closing in: you are not open to the world, you don't allow your windows and doors to bring more light from the outside, you don't allow your windows to bring new breezes from the outside -- because you are constantly afraid that something you are holding inside may escape.

Mulla Nasrudin was standing the the court of the City Magistrate. And he was saying, "Now it is too much, and I cannot tolerate any more. We have a small room to live in, only one room. I live there, my wife lives there, my twelve children live there, and my wife is obsessive. She has a few goats in the room and a dog also sleeps there. And it is becoming so ugly and so dirty. It stinks! And I cannot live any more. So I have come to ask for a separation."

The magistrate said, "But don't you have any windows? Can't you open your windows?"
He said, "What! And let my pigeons out?"

When you are holding something you cannot open the windows, you cannot open the door; you will be afraid. And if you don't open the windows of the mind you will be in trouble -- because when you are alone in the ocean, fighting with the waves, a closed mind will be a blind mind. You will need all openness there, because only out of openness can the response be right.

So Buddha says: DANA, generosity, sharing, has to be learned. While you are on this shore, learn as much sharing as possible. Share whatsoever you have to share, because nothing really belongs to you. Your possession is a crime. Whatsoever you possess or claim that you possess is a crime against the whole. You can, at the most, use, but you cannot claim possession. Things have existed when you were not here, things will be here when you are gone and completely forgotten. Who is the possessor? We come empty-handed, and we go empty-handed. So while you are in the world, don't become like fists; remain open-handed. An open-handed person is an open-minded person too. In fact, the hand is nothing but an extension of the mind.

The right side of your mind is joined with your left hand, the left side of your mind is joined with your right hand. When you move your right hand your mind moves, when you move your left hand the other side of your mind moves. When your hand is like a closed fist, then your mind is also closed like a fist. Yes, this expression 'open-handed' is beautiful: an openhanded man is also open-minded.

So Buddha says: The first PARMITA, the quality that can take you beyond, is sharing. He does not mention what to share, because it is not important what you share. Whether you share a song, or a dance, or you share your love, or you share your experience, your meditation, your money, your house, your clothes, your body; that is not the point. But sharing should become essential.

Ordinarily hoarding is essential. A hoarder will remain clinging to this shore; he cannot go to the other shore -- because a hoarder, in the first place, cannot leave this shore. All his hoarding belongs to this shore. See the point of it. Somebody says, "Come, there is a bigger house," but you will say, "First I will have to carry the treasures which I have hidden in this house. I cannot go right now. I have much involvement with this house. My whole life's savings are here. I will have to take it with me; then only can I come." But the other shore is such that you cannot take anything from this shore.

This is a beautiful paradox: you cannot take anything from this shore, but if you are sharing enough, and

if you share all that you have on this shore, you can carry a sharing mind. You cannot carry your house, you cannot carry your money, but you can carry your love, your compassion. And that compassion will be helpful.

Buddha says: If you have love and compassion in your heart, existence also behaves in the same way. Existence always reflects you. If you share, existence shares with you. If you are hoarding, that means you are against existence. A hoarder is against, he's afraid, he does not trust -- "Who knows what is going to happen tomorrow?" He does not trust existence, he trusts his own bank balance. His trust is in things that he has created or that he has accumulated. He is not trusting of the vast, of the infinite.

Buddha says: If you trust, then the existence also responds in the same way. Existence is a mirror... it echoes you. If you go as a hoarder then you will be in trouble, because then everywhere you will see the enemy: in the waves of the ocean, in the infinite journey. A thousand and one problems will arise and you will be at a loss. There will be no guide, there will be no guidebook, and you will be alone, absolutely nude and alone, with no hoardings of your own, no securities, no insurance. It will be difficult for you to go.

Buddha says: You can go only when you have already dispossessed all that you have. Now, you can dispossess in two ways. You can dispossess only as a means, so that you can possess on the other shore -- but that is not true dispossession, that is again just a trick of the mind. That's what many Buddhist monks, Jain monks, Catholics and others are doing. They are ready to renounce, but their renunciation is out of calculation. It is not out of love, it is out of calculation. They calculate that nothing can be saved on this shore, so why not renounce it and save something on the other shore, in the other world? Money cannot be saved, it is going to go, so why not have virtue in your possession?

But the possessiveness remains the same.

Buddha says: Be non-possessive; possess neither on this shore nor the other. Be always sharing.

So there is a very specific teaching. Buddha has said to his disciples that when you meditate and you come to beautiful spaces in your being, immediately share them. If there is nobody, then just close your eyes and shower that blessing on the whole existence. But don't become a possessor of it -- even of meditation, even of wisdom... don't become a possessor.

There is a beautiful anecdote.

A young man came to Buddha. He was attracted by Buddha's presence; by and by, he started meditating. But there was one problem. One day he came and he said, "There's only one problem -- the problem is: you say that when meditation flowers, then you have to release all the fragrance to the whole world. I can do this with just one exception: I cannot shower it on my neighbor. I can do it on the whole of the world, but just give me permission not to shower it on my neighbor."

Buddha laughed and he said, "You fool, that is the whole point! You can shower it on the whole universe because you are indifferent to the whole universe. You cannot shower it on your neighbor because you have an enmity. Love knows no enmity. First you shower on your neighbor; only then will the universe receive it. There is no other way. First shower on your enemy, first befriend your enemy, then the whole universe will befriend you."

That's the meaning when Jesus says: Love your enemy. Love thy enemy as thyself. Jesus also says: Love thy neighbor as thyself. Maybe, in almost all cases, the enemy and the neighbor are the same person. They are not different people, the neighbor and the enemy are almost always the same person -- because he who is very far away from you cannot be your enemy. To be your enemy somebody has to be very close to you. To be an enemy somebody has to be just on the boundary of your being, has to be your neighbor. Then he pinches you, then his very existence becomes an anxiety, then he interferes, then his very existence is non-acceptable.

Buddha says: Shower your meditation, otherwise you have missed. Now, this is a very new teaching -- Patanjali has not said so -- this is a very new insight. Buddha says: If you attain to meditative states, shower it immediately. If you don't shower it, then you have not attained to the space that you think you have attained. Then you are in a deception, you are tn an illusion -- because a meditative state is, by its very nature, sharing. If you cannot share, then you must be in a deception somewhere. Then the state is pseudo, then the space is not real. A real meditative space, by its very nature, wants to be shared. If your meditation does not become compassion, then somewhere, something has gone wrong.

This is his first PARMITA, the quality on which you can ride and go to the other shore.

But ordinarily we live very clinging, afraid. Our attachments are more to things than to persons, and our

attachments to persons are also very self-motivated. There is no compassion in them.

So many people come to me and they say, "I am in love with this woman or with this man," and I look into them, and I see that they are in love only with themselves. Nobody seems to be in love with anybody else -- hence so many problems. If you really love a woman or a man, love will be enough. There will be no problem out of it. Love knows no problems. If problems arise that simply shows that somewhere love is not true, or it is something else just pretending to be love. Everybody is trying to exploit the other. It is not a sharing thing; you are using the other as a means. Sooner or later the other starts feeling that too -- that he or she is being used as a commodity -- then there is rebellion, reaction, revenge, conflict.

People you call 'lovers' are continuously trying to dominate each other: we possess things, we possess people. And in this race, this mad race for possessions, we lose our own selves; one is lost in his possessions. If you really want to know who you are, you will have to become a little loose from your possessions.

A rabbi and a Catholic priest were fishing in separate boats some distance apart. The priest got a bite and was so nervous that he fell out of the boat. He sank twice, and as he was coming up the second time, the rabbi rowed over and called out, "Father, can I have your boat if you don't come up again?"

We may not be so direct, but this is how we are: just waiting -- how can we possess more? just waiting -- how can our territory become a little bigger? Even if others suffer for it, even if they have to die for it, we are ready to sacrifice the whole world. For what? -- for things which you will not be able to carry to the other shore. Death will come and shatter all your arrangements.

Buddha said: Before death takes things away from you, share them. At least there will remain some gratitude in people's hearts for you, at least they will remember you. Death will not be able to efface your memory completely. And by sharing you will become open. And by sharing you will become more trusting -- and trust becomes the boat to the other shore. Trust people, because people are nothing but a manifestation of the universe, a manifestation of the universal soul. When you share with somebody, in fact you are sharing with God -- because EVERYBODY is a manifestation of God. When you water a tree and the tree feels happy, and the leaves seem to be delighted, and the tree starts swaying and dancing in the breeze, it is God you have watered. God was thirsty in the tree; you have watered, and God is happy.

Whatsoever you do to people, to trees, to animals, you are doing to existence. And of course existence repays a thousandfold. When you are totally alone and there is nobody with you, only existence all around, it will repay you. Buddha says: This is the first PARMITA.

Oscar Muscovitz and Sidney Margolis had a profitable little business going, importing artificial flowers for the ladies' dress trade. Mainly, it was profitable due to their seldom, if ever, paying Uncle Sam taxes. But to their loft came, as it must to all men, the agents of the Internal Revenue Service. Finding Oscar in charge, as Sidney was on a buying trip, the first agent tried to explain the nature of the visit.

"Mr. Oscar, you people are doing business and failing to report to the government."

Oscar turned purple: "Report? What report? What is to report?" he demanded.

"Well," the agent replied, "first of all, we would like to know about your dependents, that is, your family exemptions."

Oscar proceeded to tell them all about Harriet, his wife, dependent number one, and all the trouble and aggravations she had been giving him lately; then he got to his son and described in great detail how Freddie had gotten this girl in trouble, and the ensuing problems from that scene; dependent number three, his daughter Marjorie, a good girl, but no beauty, and how much she was costing.

Finally, after absorbing as much of the detail of Oscar's private life as he could stand, the agent said, "Mr. Oscar, let us forget all that for a moment and concentrate on the business itself."

Replied Oscar, "Like what, exactly?"

"Like how much business you are doing, what the assets are worth, how much profit you made...."

"What!" screamed Oscar, hysterically. "Are you crazy? I don't even tell my partner that!"

You don't give, even to those who are very intimate with you. You don't give, even to those who love you. You don't give to your father, your mother, your wife, your children; you simply don't give. You don't know the language of giving. You know only one language: how to get more, how to get more, how to get from everybody else. You know only one way of thinking, and that is get-think.

Buddha says: Learn give-think. Learn the ways of giving and you will flower. That flowering, that fragrance, will follow you. That will be one companion on the infinite pilgrimage.

The second is SHILA.

SHILA means discipline, SHILA means grace in living. Buddhists have misinterpreted SHILA in many ways; they think SHILA means a rigid character. It does not mean that. The very word means: a graceful life, a life that has grace in it, elegance. And what life can have grace in it? -- only a life of compassion, love, gratitude; only a life that is responsible, a life that cares for others. Now, you can be non-violent, but it is not necessary that your non-violence will be a grace. I have seen so many Jain monks: they are non-violent, but very ungraceful; the beauty is missing. And the fruit is the proof of the tree... and there is no other proof. If they were nonviolent there would arise a tremendous beauty: their eyes would show it, their very vibe would show it. There would be a constant soundless music around them -- but it is not there. Everything seems to be dull and dead. They are nonviolent, but their non-violence is not graceful. It has not happened spontaneously, it has been forced. Their non-violence has a violent element in it; it has been violently forced. They have tried hard to become non-violent, they have managed somehow to become non-violent, but the non-violence is not like a natural flowering, it is cultivated.

The Buddhist word shila is very beautiful; it means graceful.

There can be two types of stillness. You can force yourself according to Yoga methods, you can learn a certain posture. By and by, you can manage to force your body into that posture. First it will be uncomfortable; by and by the body adjusts. The body has tremendous capacity to adjust to any situation. Then you can force your body to sit unmoving. And if you go on doing it, by and by, after a few months you will become like a Buddha-statue. But that will be violence, and there will be no grace in it. Deep down you will be boiling; deep down there will be hell-fire; deep down, you have not changed. How can you change just by changing the body? The real phenomenon has to be just otherwise: the within has to change, then the outward thing follows. And THEN it has grace.

It is not a question of forcing the periphery -- because the center will not be affected at all by forcing the periphery. You can keep quiet; that does not mean you are quiet. But if you are quiet that certainly means you can keep quiet. This difference has to be understood. This is one of the most vital distinctions in a person's religious life: the Way is not from out to in, the Way is from in to out. Don't force things from the outside, and don't think that by changing your body and your outward demeanor you can change your inner qualities. No, it doesn't happen that way. Change the inner, and the outward follows. Then there is grace.

And Buddha says: The second parmita is grace in living, a discipline that has arisen out of understanding.

The word 'discipline' is meaningful. It comes from the same root as 'disciple'. It means: readiness to learn.'Disciple' means: one who is very ready to learn, very open to learn. When one is open to learn that means one is very aware, because learning is possible only when you are aware. When you are not aware you cannot learn anything. People who are aware can learn -- everywhere, anywhere.

Just the other day I was reading about a Sufi mystic, Sibli. Sibli was asked, "Who guided you on the Path? Who was your first Master?" And the questioner was surprised, because Sibli said, "A dog. One day I saw him almost dead with thirst, standing by the water's edge. Every time he looked at his reflection in the water he was frightened and withdrew, because he thought it was another dog. Finally, such was his necessity that he cast away fear and leapt into the water, at which point the other dog vanished. The dog found that the obstacle, which was himself, the barrier between himself and that which he was seeking, melted away. In this same way my own obstacle vanished when I knew what I took to be my own self was just a reflection, not the reality. And my Way was first shown to me by the behavior of a dog. He was my first Master."

A man of understanding learns from everywhere. A man of understanding learns and becomes a disciple. A discipline arises.

And Buddha says: Unless you have discipline, the capacity to learn, to receive -- the awareness -- you will not be able to go to the other shore. Knowledge will not help, but. the capacity to learn will help. And the difference is clear: knowledge is borrowed; the capacity to learn has to arise in you. It is your capacity. You cannot borrow the capacity to learn. You can borrow knowledge; knowledge is cheap. The capacity to learn means a great transformation in your being: you will have to drop the ego and you will have to drop accumulating. Knowledge you can accumulate, information you can accumulate; learning is not accumulation. You never accumulate learning, you simply remain learning. No treasure arises out of it. It is

just like a mirror: something comes before it, it reflects it. When the thing has moved it remains quiet -- again a mirror, again simple, innocent. It does not collect. You cannot ask a mirror, "How many people have looked into you?" He does not collect, he is simply a mirror... he mirrors. Learning is like a mirror, and knowledge is like a photo-plate. It also mirrors, but only once. Then it is caught with the reflection, then it is destroyed.
Buddha says: SHILA IS the second PARMITA.

The third is SHANTI. SHANTI means patience. Of course, the journey is vast, and you cannot be in a hurry. If you are in a hurry you will never be able to move to the other shore. The journey is timeless; great patience is needed, infinite patience is needed. NIRVANA cannot be something instant.

Sometimes people come -- very foolish people -- and they say, "I have come only for three days. Is meditation possible?" They don't know what they are asking; even three lives are not enough. And when you are in such a hurry, even three hundred lives will not be enough -- because in such hurry your mind is very tense. Slow down, relax a little bit. Don't be impatient -- and then it is possible. Maybe it can happen in three days. You see the point? Try to see the point: it can happen in three days, it can happen in three seconds, it may happen in a split-second -- but then you will need oceanic patience. How much time it takes will depend on how much patience you have. The more patience you have, the less time will be needed; the less patience you have, the more time will be needed. If you really want to have it, drop all impatience. Forget all about when it is going to happen. You simply enjoy the moment. Enjoying the moment, being totally in it, one day suddenly it is there. In fact, it has never left you; it was always there. But you were so much in a rush that you could not see it. The day you relax and sit silently in your room, suddenly you become aware of the presence. It is there, the whole room is full of it. The whole world is full of God; yes, every bush is afire.

The Jews have the beautiful story about Moses going to the mountain, Sinai, and there Moses saw a green bush afire. He was puzzled, he could not believe -- because the bush was not burning and the fire was there. And then God spoke to him: "Don't be afraid, Moses. I am your God, your Lord. This fire is MY fire." And, of course, how can God's fire burn a bush? The bush is also God's fire. Moses saw one bush afire on the mountain, and I would like to tell you: every bush is afire. There is no need to go to Sinai, just look in this garden -- every bush is afire with God because all greenery is His fire, all life is His fire, each breath is His fire.

Patience... then suddenly you start feeling He is present. Impatient, and you are rushing madly, and in your mad rush you cannot see. It is almost as if you carry a beautiful camera, and running around you try to take some pictures, and you go on rushing and running. What is going to happen? -- you won't have any pictures, you may have only a few destroyed plates. The whole film will be just a chaos. When you are taking a picture you have to hold the camera absolutely still; it should not be shaky. Then a clearcut picture comes out of it.

When you are not rushing anywhere and your inner being is just still, herenow, God reflects. Then all chaos disappears, all questions disappear. Buddha says: SHANTI, patience, is the third PARMITA.

The fourth is VIDYA. VIDYA has many meanings: it means energy, it means courage. Certainly courage is needed, and certainly energy is needed.

One has to be continuously aware that one's life energy should not be wasted unnecessarily. One should not have leakages. We are leaking; we are NEVER a reservoir of energy. Infinite energy is given to you, but you are a leaking vessel. In every way, you dissipate energy, you never sit silently.

Buddha used to call his meditation ZAN. ZAN IS a Pali term for the Sanskrit DHYANA. From ZAN came the Chinese CHAN and the Japanese ZEN. In Japan Zen became the crescendo; what Buddha had planted as a seed flowered in Japan, came to its climax. What Buddha had started came to a conclusion. And Zen people say: Meditation is nothing but sitting silently, doing nothing. That's what Buddha was doing -- doing nothing -- when he attained. That's what he was doing sitting under the Bodhi Tree. What was he doing? -- he was not doing anything; he was simply sitting so silently that there was no leakage of energy. That energy started rising higher and higher and higher -- that energy was reaching peaks. And then the energy rushed and touched the SAHASRAR, the seventh chakra; it came to the ultimate. Suddenly there was a flowering; Buddha became a lotus flower.

You have the same energy but you go on throwing it. Whenever you have energy, a great desire to throw it away arises in.you. You may call it 'sexual urge' or you may call it something else; it makes no difference.

But whenever you have energy a great desire arises to relieve oneself.

In the west sex is thought of as a release. In the east we have taken the sexual energy in a totally different perspective: there is no need to release it, it is your energy. Because you go on releasing it, you remain empty. If you allow it sometimes to gather, if you simply let it gather inside you, the sheer quantity comes to a point when there is a qualitative change. The gathered energy rises higher and higher, the level goes on becoming higher and higher, and you touch higher altitudes of your being. A point comes when the energy has touched to the climax of your being. That's what SAMADHI IS.

And Buddha says: VIDYA IS the fourth PARMITA. One should learn how not to dissipate energy. Remember, he is not telling you to become a miser -- because he has given you the first PARMITA: never be a miser. When he says, "Gather energy," he is not teaching you any miserliness, he is simply teaching you wisdom. He knows how it happened to him.

Share whatsoever you have, but don't leak. Leaking is not sharing. That's why I see that two persons can make love to each other, and still there may be no sharing. Both leaked. They use the other just as a help to leak, that's all. Sharing is totally different; it is not a leaking. And this has to be remembered: when you leak, you simply lose, nothing is gained out of it; when you share, you give something very ordinary, and you gain something very extraordinary. In sharing you never lose.

The fifth, Buddha calls DHYANA: meditation, silence, sitting, doing nothing.

Let that penetrate your life more and more. Whenever you have time, whenever you have nothing to do, don't create unnecessary, unneeded occupations. Just sit silently, watch life flow by. Look at the trees or at the stars, or just look at your nose, or at your navel; or close your eyes and just look at the inner silence, or inner thoughts. Just be... and let things pass; you sit silently.

Buddha says: If you can sit silently for even a few moments without doing anything, glimpses will start coming to you.

Now, modern psychologists also agree that if a person can be allowed just to sit silently, that's enough. Nothing else is needed. All else is just a help to sit. Somebody gives you a mantra and says, "Sit silently and do the mantra." Now there is much research work going on about Transcendental Meditation. And Mahesh Yogi thinks it is because of the mantra that things happen; that is not true. It is just because you sit silently for twenty minutes that things happen. Mantra is not relevant: you can sit without the mantra and the same thing will happen. Maybe mantra gives you an excuse to sit -- because you are so foolish that you cannot sit, you have to have something to do. So if somebody says, "Say, 'Ram, Ram, Ram,'" you have some excuse to sit silently for twenty minutes because you are doing 'Ram, Ram, Ram.' Whatsoever results come -- your blood pressure goes low, your breathing becomes more silent, there are changes in the oxygen content of your body, even your heart beats with a different rhythm, you feel very relaxed, the alpha waves are created, and out of those alpha waves you feel very quiet and refreshed -- but it has nothing to do with the mantra, or with any mantra in particular. You can do, 'Ram, Ram'; you can do 'Aum, Aum'; you can do, 'Allah, Allah', or 'Ave Maria', or anything. Or you can create your own mantra; you can repeat your own name -- even that will do. In fact, it has nothing to do with any mantra; it has nothing to do with mantra as such. If you can simply sit for twenty minutes without doing anything, the same will be the result. So whatsoever psychological investigations have revealed about TM, it is nothing about TM, it is simply about sitting silently.

Just sit silently and you will see: you are growing a new quality to your being; you are becoming more collected, more centered, more fulfilled. Your face will change, your eyes will change, you will have a serenity around you. Even others will start feeling your serenity. Even they will start feeling that something has happened to you -- because wherever you move you will bring a certain cool breeze with you. And the situations will remain the same.

Somebody will insult you but now you will be able to laugh; no anger will arise. Not that you are controlling it; in fact, it is not arising. You can see the whole absurdity of it. You can see the point that that man, that poor man who is angry and insulting you, is in bad shape. It has nothing to do with you. You have to be more compassionate to him. You will feel compassion rather than being angry. Rather than being destructive to him, you will feel much pity for him... a totally different quality.

Worries may be the same -- they continue. Through your meditation the world is not going to change, the world will be the same. But by your meditation YOU will be different, and when you are different the world is different, because it is your world; it depends on your vision, on your interpretation. Everything will be the same, but nothing will be the same anymore -- because you have changed.

And Buddha says: On this lonely journey to the other shore, you will need to learn how to sit silently very much.

Ordinarily we are almost obsessively occupied. You cannot sit silently, you have to do something. Doing is a madness. If you have nothing to do you feel at a loss, you start boiling within: you start reading the same newspaper again, or you go and start gossiping to the neighbor, and you have talked about these things a thousand and one times, and again you are there. You have to do something. You cannot remain quiet, you cannot remain unoccupied.

In the west you have a very absurd proverb: The empty mind is the devil's workshop. This must have been invented by the devil himself -- because the empty mind is God's workshop. This must have been invented by the devil so that nobody remains empty and the devil can continue his work well. If you are really empty the devil cannot enter you, because thoughts function as horses for the devil: he cannot come. Without thought, evil cannot enter you. Without thought, there is no possibility of ANYTHING entering into you. All that enters into you from the outside enters through thought. When there is no thought the outside disappears; you are just an inside. That's what I said in the beginning: truth is subjectivity.

The sixth PARMITA Buddha calls PRAGYA. PRAGYA means wisdom. It is different from knowledge: knowledge is that which is not based on your own experience, wisdom is that which is based on your own experience. Rely only on that which you have experienced. Don't rely on anything else -- otherwise when you are left alone, all your knowledge will disappear -- and nothing will be left. That which has come from others is not going to be with you when others have left you. Only that which is yours will be yours.

A disciple was leaving his Master. It was a dark night and it had become late. The disciple was a little apprehensive because he had to pass five miles of dense forest to reach to his village. The Master saw that fear. He said, "Are you afraid of the darkness?"

The disciple said, "Yes, I am afraid, but I couldn't gather courage to say so."

The Master said, "Don't be afraid." And the Master lit a candle, gave the candle to the disciple, and said, "This will do. You go."

When the disciple was going out of the door, the Master suddenly blew the candle out. The disciple said, "I don't understand what you have done. Just a moment before you lit the candle for me with such compassion. Now why are you so cruel? Why have you blown it out?"

The Master laughed. He said, "My candle will not be of much use to you."

Buddha has said: APPO DEEPO BHAVA -- 'Be a light unto yourself.'

"The night is dark, I know, and I would like to help you in every way; but I cannot do anything that is impossible. Only your light will help you in the dark night, so rely on yourself. Go with my blessings. Go into the dark night with my blessings. Rely on your own consciousness. Remain alert, let that be your light, because nobody else's light can help you."

This is a beautiful parable, of infinite significance.

Wisdom is that which is your own experience -- remember it. And all that you have gathered from others, throw it! burn it! That which is yours is true; that which is not yours is untrue. A truth is truth only if you have experienced it. Even a truth becomes a lie when you have not experienced it. When I say a truth to you it is truth when I say it. When you hear it it becomes a lie -- because for you it will not be based on your experience. So drop all that luggage that you have been carrying: it is useless, it is not going to help.

Buddha says: In this journey to the other shore, you drop all the weight that you have gathered from others. Just take that much which is yours. Of course, you cannot drop it. You will have to take it; there is no way to drop it. Can you drop anything that you have known? Can you drop it? How can you unknow what you have known? -- there is no way. If you have experienced something in meditation, how can you drop it? You cannot drop it... because by experiencing it, it has become part of your being. That's what PRAGYA is. PRAGYA is some experience that has become part of your being, is no longer a possession. It is just your very being. And how can you carry that which you have not experienced? You cannot carry it. Only that is yours, which has been experienced by you.

Beliefs have to be dropped. Only wisdom can be of help.

There is a Hassidic story:

Without telling his teacher anything of what he was doing, a disciple of Rabbi Baruch had enquired into

the nature of God, and in his thinking had penetrated further and further until he was tangled in doubts and what had been certain up to that point became uncertain. When Rabbi Baruch noticed that the young man no longer came to him as usual, he went to the city where he lived, entered his room unexpectedly and said to him, "I know what is hidden in your heart. You have passed through the fifty gates of reason. You begin with a question and think and think up an answer... and the first gate opens. And to a new question, and again you plummet, find the solution, fling open the second gate, and look into a new question. On and on like this, deeper and deeper, until you have forced open the fiftieth gate. There you stare at a question whose answer no man has ever found -- for if there were one who knew it, there would no longer be any freedom of choice. But if you dare to probe still further, you plunge into the abyss."

"So I should go back all the way to the very beginning?" cried the disciple.

"If you turn, you will not be going back," said the rabbi. "You will be standing beyond the last gate. You will stand in faith."

That's what Buddha calls wisdom.

Belief is from others, faith is your own. Don't be deceived by dictionaries: dictionaries say faith means belief, belief means faith. They don't mean that. They are not synonymous; they are really opposite to each other, antagonistic. Belief is just faith in appearance; deep down, there is doubt, because you have not experienced -- how can the doubt disappear? You are simply pretending that you know. Without knowing the doubt will remain there deep inside your heart. One day or other you will have to face it. And the time that you wasted in repressing it is a sheer wastage. In the first place, you should have encountered it.

Doubt encountered, not repressed, disappears. Then arises faith. Faith is the Jewish term for the same thing that Buddha calls pragya, wisdom. By belief you trust others, but others cannot go with you. Don't lean on others: that is Buddha's fundamental message. Lean on your own self, because you will be left alone in the final stage, and only your own eyes, your own wisdom, will be of help.

Another Hassid story I would like to share with you....

A woman came to Rabbi Israel, the Magid of Kosnitz, and told him with many tears that she had been married a dozen years and still had not borne a son.

"What are you willing to do about it?" he asked her.

She did not know what to say.

"My mother, " so the Magid told her, "was aging and still had no child. Then she heard that the holy Baal Shem was stopping over in Ept in the course of a journey. She hurried to his inn and bade him pray that she might bear a son.

"'What are you willing to do about it?' Baal Shem asked her.

"'My husband is a poor bookbinder,' she replied, 'but I have one fine thing that I shall give to the Rabbi.'

"She went home as fast as she could and fetched her good cap, her katinka, which was carefully stored away in a chest. But when she returned to the inn with it, she heard that Baal Shem had already left for Magditch.

"She immediately set out after him, and since she had no money to ride, she walked from town to town with her katinka, until she came to Magditch.

"The Baal Shem took the cap and hung it on the wall. 'It is well,' he said. "My mother walked all the way back from town to town until she reached Ept. A year later, I was born."

"I too," cried the woman, "will bring you a good cap of mine so that I may get a son."

"That won't work," said the Magid. "You heard the story; my mother had no story to go by."

Old answers won't help, others' answers won't help. You cannot repeat in life; life is unrepeatable. You can read the VEDAS and the KORAN and the BIBLE: it won't help. It may help the RISHI who wrote the VEDA, but it won't help you -- because it is a borrowed thing to you. The rishi had never read any VEDA, Mohammed had never read any KORAN. YOU cannot have that which Mohammed gained, because he had never read any KORAN. And you are trying to gain it by reading the KORAN? No, it is not possible.

Buddha says: Remember, life is unrepeatable, truth is unrepeatable. Nobody else's answer is going to help, you have to find your answer. Depend on only your experience. Sort it out in your mind; all that is not yours, throw it out. Go and throw it in the river. Keep only that which you know, which you know on your own, and that will become a provision, a PARMITA.

The seventh is UPAI. UPAI means: skillful means. Buddha emphasizes very much that all means are not good; only very skillful means have to be used. What does he mean by 'skillful'? -- he means an UPAI: a method which can be dropped when its use is finished. Otherwise one can become too burdened by the method itself. He used to say: You use a boat to go to the other shore, but then you leave it. You don't carry it on your head. You don't say, "This boat has brought me to this shore, so now how can I be so ungrateful and leave it here? I will carry it on my head for my whole life."

Buddha says: Use things, and drop them when their work is finished. When you have utilized them, go ahead. Leave them behind.

All methods have to be dropped by and by. Ultimately, finally, before you reach to the other shore, you have to drop all -- meditations, disciplines -- everything has to be dropped. So be very skillful, otherwise there is a tendency to be caught by the method.

I know people... even a person like Ramakrishna was in a difficulty. He used Mother Kali for his meditations, then he became obsessed with it. Then whenever he would close his eyes, Kali would be standing there. Her image would come... beautiful... but this was trouble. Now he could not be alone. Now there was no way to be totally silent; the Mother was always standing there, so there was always company. And when the Mother is standing, of course, Ramakrishna had to say something: praise her, sing a song, pray, do something. He became very disturbed: "What to do about it?" And he himself had cultivated it. For years he had cultivated it, for years he had prayed before the image, saying, "Come into my dreams." For years he had been asking, crying and weeping, "Mother, when I close my eyes, why don't you come to me?" Then it started -- not that the Mother heard; there is nobody to hear. Not that the Mother took compassion: there is nobody. But constantly asking, constantly remembering, he became hypnotized. It was an auto-hypnosis, but tremendously powerful; he was a powerful man. Now Kali was always standing there -- in the night, in the day -- it was difficult to have any privacy now. Even if he went in, Kali was there. Inner space also became occupied; he became burdened. But how to drop Kali? -- even the idea to drop her was difficult. Then he asked a very great saint who was passing by. He told him, "Something has to be done now."

The saint could see the point: he had used a method but had used it unskillfully, so he had become too obsessed with the method. It was good, it could have been used, but one should always remember that every method has to be dropped one day, so don't become too attached. Now he had become too attached.

The saint told him, "You close your eyes and when Kali appears, take a sword from inside and cut her in two."

Ramakrishna said, "What are you saying? Have you gone mad? How can I cut Mother Kali? No, that is not possible. I cannot do it, I cannot even think about it!"

Then the saint said, "Then you will be always obsessed with this idea. You will never attain to real SAMADHI, because real SAMADHI is when consciousness is absolutely pure and there is no content in it. The mirror is absolutely pure, nothing reflects." He said, "Then it is for you to decide."

Now Ramakrishna was in much doubt about what to do. He wanted to attain to SAMADHI, but this attachment was coming in the way. Finally he decided: "Okay," he said, "I will do it. But from where to get the sword?"

And the saint laughed and said, "From where you have got your Mother Kali, from the same place! It is imagination, so imagine a sword -- and imagination can cut imagination. This Mother Kali is your imagination, your sword is your imagination. And cutting, and Mother Kali falling apart, is also imagination. To destroy imagination, a real sword is not needed. For only an unreal thing, an unreal thing will do."

Ramakrishna tried many times, but would not succeed. The saint got fed-up. He said, "Now tomorrow I am leaving. This is the last time. To help you I will do one thing: I'm going to bring a piece of glass, and when the Mother Kali arises"... because whenever the Mother Kali would be there, immediately you could see it from outside also: Ramakrishna would start swaying and tears of happiness would start rolling down his face.... He said, "When I see that now you are in your hypnosis and the Mother Kali is there, I will cut you on your third-eye center with my piece of glass. Blood will flow. At that moment, this is to remind you not to forget the sword. As I am cutting you, you cut your Mother Kali. You try it, otherwise tomorrow I will go." He was threatening to go, and it was difficult to find a man like him. His name was Totapuri, a very rare PARAMAHANSA.

Ramakrishna tried, crying and weeping, and when Totapuri cut his third-eye center, he also took courage and cut the Mother inside. Suddenly, all disappeared, Mother and sword and all. He was in absolute

silence.

Buddha says: Use all means and methods in a very unattached way, so when the time is right to drop them, you can drop them. Everything has to be dropped.

The eighth is PRANIHAN, surrender. And Buddha says: Remember, you have to do much, but the ultimate always happens when you are not doing anything. It happens in a let-go. PRANIHAN IS the state of let-go. You do all that you can do; it will help, it will prepare the ground, but it cannot cause the truth to happen. When you have done everything that you can do, then relax, then nothing more is left to be done. In that relaxing, in that let-go, the truth happens. Truth is not something that we can bring. It comes, it descends, it happens; it is nothing of your doing.

The ninth, BALA, is power. After surrender is power. Now, see the difference.

At the fourth Buddha said VIDYA, energy. It was not power, it was simply energy, human energy. Now after surrender there is BALA: power, divine power. When you have surrendered and your ego is dropped, suddenly you are full of unknown power. You have become a receptacle.

And the tenth, GHYANA, IS seeing into the nature of things, or awareness. Buddha uses the word 'GHYANA' in a very specific way: seeing into the nature of things. When you have surrendered and the power of the divine or the power of the whole has descended on you, then there is that encounter, that vision, that realization -- NIRVANA.

These ten are the PARMITAS. They have to be practised.

Now, the sutra. The sutra is to remind you of how you have to work for these ten PARMITAS.

THE BUDDHA SAID.
THOSE WHO STUDY THE DOCTRINE OF THE BUDDHAS WILL DO WELL TO BELIEVE AND OBSERVE ALL THAT IS TAUGHT BY THEM.
IT IS LIKE UNTO HONEY; IT IS SWEET WITHIN, IT IS SWEET WITHOUT, IT IS SWEET THROUGHOUT; SO IS THE BUDDHA'S TEACHING.

This is one of the things to be understood. This is very significant, and Buddha has repeated so many times, "My teaching is like honey; sweet within, sweet without, sweet throughout; sweet in the beginning, sweet in the middle, sweet in the end. My teaching is like honey." He has repeated that a thousand and one times. Why? There is a very significant message in it.

Ordinarily, whenever you feel happy, afterwards comes unhappiness. When you indulge you have a glimpse of happiness; then there is pain and frustration. So it is sweet in the beginning, but bitter in the end. Seeing this, many people have tried the reverse, the extreme opposite. That's what ascetics do: they say, "Fasting, austerities, discipline, is painful in the beginning, but very sweet in the end." These are the two ways in the world: the way of the worldly man who hankers for pleasure.... Even if in the end it brings pain, it's okay:"We will see. Right now, why miss?" Even if a drop of honey is there, he's ready to suffer for years for it. The worldly man thinks of the momentary and suffers for it.

The so-called religious man, seeing this absurdity, stands on his head. He turns the whole thing upside-down. He says, "If in the world this is experienced, if you enter into a blissful, peaceful, happy state, in the end you become frustrated. The happiness is for a moment, and for years afterwards you remain frustrated." He tries the other: he says, "First I will move into pain -- I will fast, I will move away from all pleasure, I will go to the Himalayas, I will stand in the cold, or in the hot sun, I will move into pain myself -- and then comes pleasure." Yes, that's true. It happens because pain and pleasure are two aspects of the same coin. If first you look at one side, you will have to look at the other side later on.

Buddha says: My teaching is totally different -- it is neither of the worldly nor of the other-worldly; it is neither of one extreme or of another extreme; it is sweet in the beginning, it is sweet in the middle, it is sweet in the end. He says: It is not a question of choosing between pain and pleasure. If you choose pleasure, pain will come; if you choose pain, pleasure will come. But on the whole both are there.

"My teaching," Buddha says, "is of choiceless awareness." You don't choose. You should not choose -- neither pain nor pleasure; then the whole coin drops out of your hand. Then pleasure and pain both disappear, and that which is left behind is what bliss is, or peace, or serenity... but it is sweet.

IT IS LIKE UNTO HONEY; SWEET WITHIN, SWEET WITHOUT, SWEET THROUGHOUT; SO IS THE BUDDHA'S TEACHING.
THE BUDDHA SAID: O MONKS, YOU MUST NOT WALK ON THE WAY AS THE OX THAT IS ATTACHED TO A WHEEL. HIS BODY MOVES, BUT HIS HEART IS NOT WILLING.

If your heart is not willing then there is no need. Then the time has not come for you to move on the Way or to go in search for the truth. Then you still need to live in the world and get a little more mature. But don't go against the heart, because that going is useless. If your heart goes with you into the search for truth, only then go.

HIS BODY MOVES, BUT HIS HEART IS NOT WILLING. BUT WHEN YOUR HEART IS IN ACCORD WITH THE WAY, THERE IS NO NEED OF TROUBLING YOURSELVES ABOUT YOUR OUTWARD DEMEANOR.

Buddha says: If your heart is ready, if you have experienced life and the pain of it, if you have suffered life and understood the frustration of it and your heart is ready to move to the other shore -- you have experienced this shore and have found that it is just empty, just illusory -- if you are ready to move to the other shore without looking backwards, not even a slight desire for this shore has remained in your being, then you are ready.

Then Buddha says: You are free of all discipline. Then there is no need; then this much is enough: your heart is in accord with the Way. Discipline will come; this is enough. Discipline is needed because your heart is not in accord with the Way. "But then," Buddha says, "that discipline is not of much use."

Remember, Buddha is not ready to take you on the Way if you are immature. Maturity is a must. And what do I mean by 'maturity'? By 'maturity' I mean: a man who has looked into life and found that this is just a dream. When the reality that you think is real starts looking like a dream, you are mature. Then it is very simple to move to the other shore alone -- there will be no difficulty; your heart will be in accord with the Way. You can go dancing, you can go singing, you can go laughing... you can go joyous, cheerful. You will not go reluctantly, you will not go resistantly, you will not go against yourself. In fact, you will not be going; you will simply be moving with the stream, like timber.

THE BUDDHA SAID.
THOSE WHO PRACTISE THE WAY MIGHT WELL FOLLOW THE EXAMPLE OF AN OX THAT MARCHES THROUGH THE DEEP MIRE CARRYING A HEAVY LOAD. HE'S TIRED, BUT HIS STEADY GAZE, LOOKING FORWARD, WILL NEVER RELAX UNTIL HE COMES OUT OF THE MIRE, AND IT IS ONLY THEN THAT HE TAKES A RESPITE. O MONKS, REMEMBER THAT PASSIONS AND SINS ARE MORE THAN THE FILTHY MIRE, AND THAT YOU CAN ESCAPE MISERY ONLY BY EARNESTLY AND STEADILY THINKING OF THE WAY.

Buddha says: First, great effort is needed, and then great surrender too. That is the meaning of the Zen people saying that 'effortless effort' is needed. A great harmony is needed of effort and no-effort. If you rely on your effort, you will never reach; if you rely only on God's grace, you will never reach. The possibility to reach arises only when you have done all that you can do. Only at that moment does the universe shower on you, not before it. Then you can relax.

So Buddha says: First do each thing that you can do. Never ask for help before that. Don't be lazy, don't be lethargic; bring all your energy into action. Become totally involved in the spiritual work. Of course, remember also that this is not going to give you the ultimate. A moment will come when you will have to surrender. But... you can surrender only when you have done all that you can do. God helps those who help themselves.

There are two types of people. The.first type says, "If it is going to happen by His grace, it will happen. When He needs, or when He wants, it will happen. I will have to wait." Their waiting is impotent, their waiting is not of worth. They have not earned it, they have not taken even a step towards God. It is not going to happen.

Then there are egoistic people; they say, "It is going to happen by our effort. There is no God, there is no grace, there is no possibility of the universe helping us; the universe is absolutely indifferent to human beings. We have to do all that we can do, and it is going to happen only by our effort."

Buddha says: These people also will never reach. They are too egoistic. The first type is too lethargic, the second type is too active, and the reality is just in the middle: be active and yet ready to surrender.

These are the differences among the three religions in India. Hinduism is of the first type, Jainism is of the second type, Buddhism is of the third type.

Hinduism believes it will happen by God's grace; that whenever He wills, it will happen: Nothing can happen without His will. Not that what they say is wrong, but they don't earn it.

Jainism says: It will happen by our will, our power. There is no grace, no help coming from the universe, so we have to fight and struggle. So Jainism becomes a very egoistic trip,

Buddha says: You have to do all that you can do. Be a Jaina first, and then be a Hindu. That is the greatest synthesis ever brought to the world: be a Jaina first, and then be a H indu.

In Buddha the whole east came to a synthesis. Buddha's contribution to the world is unique. And that's my teaching too: be a Jaina first, and then be a Hindu. First make all the effort that you can, go to the very end that you can, and then relax. Then you have earned; now the grace will be coming.
Effort plus surrender, struggle plus surrender, brings one home.

The Discipline of Transcendence, Vol 4

Chapter #10
Chapter title: The bear of reason

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the first question:

OSHO, YOU ARE MY FAVORITE MEDITATION. DO BUDDHAS MIND BEING GAZED ON FOR MORE THAN THREE SECONDS AT A TIME?

The question is from Maneesha. It is tremendously important to understand.

JESUS was taking his leave from his disciples. The last night, when he was going to be arrested, breaking the bread he said, "This is my flesh, this is my meat; you eat it." Pouring the wine he said to his disciples, "This is my blood; you drink it." What he is saying looks very crude, but the meaning is very significant: a disciple has to become a cannibal. He has to eat his Master, his Master's vibes. The very presence of the Master has to be swallowed, chewed, digested. A Buddha exists only for that: so that you can eat him. Of course, it depends on you what will happen after you have eaten a certain vibe. The transformation will happen within you; you will have to be very careful.

There are people who eat food, the best of foods you can give to them, and they will only produce manure and nothing else. There are people who will produce something more: thinking, philosophy, mind. There are a few more -- very rare -- who will produce something still higher: poetry, music, love, And there are very rare souls who will produce something even higher: prayer, meditation. And there are only a few, few and far between in the history of humanity, who will eat the same food you eat and will produce God,

or NIRVANA. It is the same food that we eat. The poet also eats the same food that you eat, but something becomes poetry out of that food. An essential part of the food becomes poetry; it bursts out in song. A dancer also eats the same thing as a soldier, but the soldier only produces violence and the dancer produces grace. It depends on you how you will use my presence.

Meditate as much as you can; that is the most basic thing -- everything else is secondary. And there is no limit to it: as much as you can digest, digest. There is no excess in it, there cannot be. The more you do, the more you will feel you can do still more. Until your whole being is transformed into the same kind of presence as your Master, go on meditating.

Another scene....

Bodhidharma lived in China for many years, and then one day he decided that now the time had come for him to go back to his home. He wanted to return to the Himalayas, he wanted to die in the Himalayas. He gathered his disciples, the four foremost disciples, and he asked them, "What is truth?"

The first said something which was philosophical, logical, very systematic, but Bodhidharma was not happy. He looked very sad. He said, "You have only my skin."

He asked the other; he said something. His answer was a little better than the first one: more intuitive, less intellectual, more poetic, more musical. Bodhidharma said, "You have my flesh"; but still he was not very happy.

He asked the third the same question: what is truth? The third was still better; he said something which was more existential, had a glimpse of realization in it, just a ray of light. Bodhidharma was not unhappy, but not yet happy. He said, "You have my bones."

And then he asked the fourth, and the fourth said nothing. The fourth answered with silence. Bodhidharma looked into his eyes: they were like an infinite abyss, a bottomless abyss. And the disciple fell unto his feet without uttering a word. Bodhidharma must have danced in his innermost being. He was tremendously happy; at least one had understood him totally. He said, "You have my marrow, my very soul."

These four were all cannibals; they were eating the Master. But one produced only the skin; the other produced flesh; the third produced bones; the fourth exactly reflected the Master, gave birth to the Master again in his being.

So while you are here with me, let it be your deepest meditation. I speak to you -- not that there is something to be told to you. It is just a device. It is just a device so you can be close to me; it is just a device so you can be engaged in listening and your being can be in deeper contact with me. You have learned the ways of language; it is very difficult for you to sit silently with me. If you sit silently you will be far away, you will be lost in your thoughts. There will be a great distance between me and you. I have tried that.

I used to sit silently with people, but I found they were FAR away, thousands of miles away in their thoughts. They look physically just close; spiritually they are not there at all: somebody is moving into his past, somebody has already moved into some imagination in the future. I used to look into them and I found they were not there, they were somewhere else. Only their bodies were there -- empty shells, hollow. Their minds were not there. And if your mind is not there it is very difficult for your soul to be there.

I talk to you so your mind becomes engaged in my thoughts. While you are engaged in my thoughts, at least you will be able to avoid your thoughts. You will be closer to me -- closer than you can be while you are thinking your thoughts. At least my thoughts are mine: they come from a deep emptiness, they carry the flavor, they have a subtle vibe in them. While engaged with me in a verbal communication, listening to me attentively, your mind becomes engaged, and your mind cannot go to the past and cannot go to the future. It has to be here, it has to be attentive, it has something to do here. While the mind is engaged in my words, I can communicate on a different level too; your being is close to me. And just being close is enough.

That's the meaning of SATSANGA: just to be close to someone who has disappeared, just to be close to someone who is no more, just to be close to someone who is just a tremendous nothingness.

Coming closer to this nothingness, you will also start disappearing and melting. It is natural. There will be a few moments when you will suddenly disappear. Those are the moments when you have tasted something of me. When you disappear, when you are completely lost, when the mind has simply stopped functioning -- you are just a pure attention -- then you and I are not two. Then there is no l-thou relationship. Then only one exists in which the I and the thou both have dissolved. Then we overlap each other: then your center is my center and my center is your center.

The more these moments come to you, the more you will produce the highest possibility... your destiny.

So Maneesha, go on meditating on me as much as you can.

And I know her -- she has been doing it; she has been very attentive, very aware. And with a great care and love, she has been absorbing me.

You ask, "Do Buddhas mind being gazed on for more than three seconds at a time?" They cannot mind because they don't have any mind. In fact if you don't gaze at them, they feel sorry for you. If you look here and there and don't look directly to them, they feel sorry for you. You are thirsty and pure water is available, but you go on looking sideways. You don't look straight, you don't look direct, you don't look immediate. You will miss. Look at me, not only looking -- because eyes can absorb the subtlest vibe. It is a way of eating.

Eat me, be cannibals. And remember, what I am saying is not important at all. What I am being here is important. So don't be lost in my words: they are just toys to play with. Listen to my being, to my presence.

the second question:

WHY MUST EVERYBODY WHO WANTS TO DO MEDITATION OR HEAR THE LECTURE PAY FOR THIS?

Why not?
The rabbi climaxed his sermon with, "Life is like a glass of tea."
Later, one of the congregation asked, "Rabbi, why is life like a glass of tea?"
"Why not?" answered the rabbi.

I also say to you: why not? You pay for everything in life, why not for your meditation? You pay for everything in your life, why not for God? Why do you want God for free?

In fact, you don't want God. You are ready to pay for whatsoever you want. You know that you have to pay. Meditation you don't want. If it is given free, and even with a PRASAD, then you will think about it. You are ready to go to the movie and pay for it; why should you not pay for your meditation and the lecture if you want to hear it?

The question comes, naturally, from an Indian and a nonsannyasin who does not understand me at all, who must be a newcomer. The Indians think they are the most religious people in the world; all bullshit. They are the most irreligious people in the world -- they just have an egoistic idea that they are very religious. If you are really religious, you will be ready to pay for your meditation with everything, even with your life.

What is money? If you pay five rupees for something, and if you earn ten rupees a day, then you have paid with half the day. Money is just a symbol that you have devoted half your day's labor for it. You go to the movie and you pay ten rupees for a ticket; you earn ten rupees per day. You are saying that this movie is worth it -- "I can stake one day's labor for it." But you are not ready to stake anything for your meditation, prayer, for religion. In fact, religion is the last thing on your list. You want it free; basically you don't want it. If there is a price to it you start feeling uneasy.

You ask why you have to pay here? The price that is asked is nothing; it is just the beginning of learning a certain lesson: that one has to pay for everything, and CERTAINLY for prayer, CERTAINLY for meditation -- because it is the highest thing in life. Those few rupees that you have to pay are very symbolic, just symbolic, just token -- they indicate something. If you are ready to pay something, then I know you will be persuaded to pay more. By and by, one day you will be able to stake your whole life for it. If you are not ready to even pay five rupees, it is impossible for you to stake your whole life.

Gurdjieff used to ask much money for his lectures; and not only money, he would create all sorts of obstacles.

For example: no lecture would be declared beforehand. If the lecture was going to be this morning at eight o'clock, early -- in the wee hours, at five o'clock -- you would receive a phone call: "At eight o'clock reach a certain place" -- and the place would be twenty miles or thirty miles or fifty miles away -- "and Gurdjieff is going to talk, and we have paid for it!"

People used to ask, "Why do you create trouble? Why can't you say beforehand so we can manage?" And Gurdjieff would say, "If you can manage, then it is not of worth." If you could come suddenly, dropping all that you were going to do.... Maybe you were going to see the Prime Minister at eight o'clock, and suddenly now there is an alternative: either you go to Gurdjieff or to the Prime Minister -- and you go to

Gurdjieff. Then something is going to happen. You have staked for it, you have taken trouble. And then too it was not certain that Gurdjieff would speak. He might come and he would look around, and he would say, "Not now. No, not today. I will inform you later on."

Once it happened in Paris that for eight days he called people, and for eight days he cancelled. The first day there were near about four hundred people; the last day near about five or six people. When he looked at them he said, "Now, only the right ones are left. The crowd is gone, now I can say whatsoever I want to say to you."

I am also not interested in the mob, in the crowd. I am not interested in casual visitors, I am interested only in the few sincere seekers. They have to show their mettle.

And, the money that you have to pay is just the beginning. It is just the alpha; by and by I will persuade you to pay with your life. Unless you have that much courage, nothing is going to happen. Religion is not cheap, certainly not free.

But the Indian mind is very money-minded: they talk about being religious but they are very money-minded people. Their whole outlook about things is money. No westerner has ever asked this; they understand: the ashram has to be maintained, the place has to be ready for you, some musician has to prepare for the music, somebody has to conduct the meditation, the gardens have to be looked after, the buildings have to be built. All needs money -- from where is it going to come? And you know well that I don't do any miracles.

There are only two ways. One is: somebody else should donate for you. But why should somebody else donate for you? You will meditate and somebody else will donate for you? Why? If you want to meditate, you pay for it. And if you really want to meditate you will be ready to pay for it; there should be no hitch about it. If you don't have money, go and earn it. If it is absolutely impossible, then come and work in the ashram and pay that way, workwise. But don't ask to come for free.

This idea of getting religion for free has entered so deep in the mind that people think they have a claim. People come to the office and they say, "Why are we not allowed?" But why should you be allowed? You have to earn it to be allowed. Just because you want to come in does not mean much.

You have to show that you are sincere, you have to show that you are not just here out of curiosity. What is the way to check a person? The easiest way is money... because the greatest greed is for money.

The greatest greed is for money, so whenever you have to lose your money you have to lose a little part of your greed. When you pay five rupees for entry, you are paying by dropping a little greed. The money is not the problem, the problem is greed; you are dropping a little greed. And this is just a beginning -- because meditation can happen only when all greed disappears. A slight greed inside you and meditation is not possible. For a greedy mind there is no meditation; meditation happens only in a non-greedy mind. If you don't have money, then work. Pay by your work and show your sincerity.

But the person who has asked must have money, otherwise he would not have been allowed to enter here.

He must have paid... must be greedy, must want to have everything free -- at least about God. Because nobody bothers about God.

I have been moving in the masses for years. I have not decided in a hurried way to drop out of the mob -- I saw that it was absolutely absurd: you go on talking to people who are not ready to listen; you go on talking to people who are not seekers, who are not in any search; you go on talking to people who have come just for entertainment. Why should I waste my energy and time? I tried in every way to be available to bigger crowds, but then I found it was impossible. They come here as an entertainment, and they hear through one ear and from the other it is lost.

There is a story about Bayazid, a Sufi mystic.

He was passing through a cemetery and he came upon a heap of skulls. Out of curiosity he took one skull. He had always been of the thought that all skulls are almost the same, but they were not the same. There were a few skulls whose ears were joined together; there was a passage. There were a few skulls whose ears were not joined together; there was a barrier between the two. There were a few skulls both of whose ears were joined to the heart but not joined together; there was a passage running to the heart.

He was very surprised. He prayed and asked God, "What is the matter? What are you trying to reveal to me?" And it is said that he heard a voice. God said, "There are three types of people: one, who hear through one ear; it never reaches anywhere -- in fact they don't hear, just the sound vibrates and disappears. There is another type, who hear, but only momentarily -- they hear through one ear, and through the other ear it is

lost into the world again. There are a few souls, of course, who hear through the ears and it reaches to the heart."

And God said, "Bayazid, I have brought you to this heap of skulls just to help you remember it when you are talking to people. Talk only to those who take whatsoever you say to their hearts -- otherwise don't waste your energy, and don't waste your time. Your life is precious: you have a message to deliver."

One day I also understood -- not by going to a cemetery and coming across a heap, but by looking into alive people. There are three types; Bayazid is right. The story may be true or not; that is irrelevant. I looked into thousands of people, and I found that only a very few are there who will take the seed to the heart, who will become soil to it, who will absorb it. And others are just curiosity-mongers, just entertaining themselves. Maybe the entertainment is religious, but it is meaningless.

So here I don't exist for the masses. Let it be known once and forever: I am not interested in the crowd, I am interested only in individuals. And you have to show your mettle.

And this is just the beginning of the ashram. Once the ashram is established rightly, there will be more and more difficulties for new people to enter.

the third question:

WHAT IS THE TEST OR CONFIRMATION THAT A MAN HAS FOLLOWED THE PATH OF AWARENESS? IN MY LIFE, ALTHOUGH I AM NOT VERY CERTAIN TO SAY THAT I WAS IN THE PRACTICE OF AWARENESS, AT TIMES I HAVE FELT. WHY AM I EATING? WHY AM I DOING THIS AND THAT? PLEASE COMMENT.

'Why' has nothing to do with awareness. The 'why' leads into a totally different dimension: the dimension of analysis -- and analysis is not awareness. Once you ask the question 'why', you have moved from the fact already.

You are confronting something; for example, anger has arisen in the sky of your mind. There is a cloud hovering around; it wants to settle on you, wants to get roots in you. And you feel disturbed; the anger is coming. Now, to be aware means just to see it, not to do anything; just to see it without any condemnation and without any evaluation; and just to see it, not to ask for a cause from where it is coming: "Why, why should it be?" And don't ask how it should be avoided -- because the moment you ask how it should be avoided, why it has come, you have moved away from the fact. The fact was that just a cloud of anger was surrounding you. To remain with the fact without any questioning, without even any tacit judgement.... Don't say it is bad -- because the moment you say 'bad' you have started going away. You don't want to see it. Don't say that you are against it, that it should not be -- because if you are against something you cannot face it. Just remain aloof, neutral, indifferent.

The questioner says that he thinks this is some sort of awareness; it is not. It is analysis. Analysis is not awareness, analysis is of the mind. Awareness is not of the mind, awareness is something beyond the mind. When you ask 'why', you have allowed the mind to interfere.

You see a rose flower -- you don't ask 'why', you don't ask, "Who has planted this bush, who is the gardener?" If you ask these things then the rose is no more there, you are clouded by other thoughts. A REAL understanding of the rose is possible only when you don't even say, "It is beautiful" -- because these words will become a barrier. You don't even say, "This is a rose flower" -- because this labelling is dangerous. The moment you say, "This is a rose," all the roses that you have seen before have come in. They will be standing there in a queue. The very word 'rose' will revive all the memories connected with the rose. Not even a single word needs to be there. One has to be just an openness to see whatsoever is there.

Watch the rose flower without any language, without any appreciation, judgement, without saying anything, without asking any questions and without trying to find any answers. Otherwise you have moved in to the mind.

What is mind? The thinking process is mind.'Why' creates the thinking process. Awareness means: just be a witness.

There is a beautiful story about the Sufi mystic, Master Jalaluddin Rumi.

He was standing on the bank of a river one day.

Suddenly he spotted a fur coat floating downstream in the middle of the current. He hollered over to a

scholar who was standing there on the bank too.

"Hey man, there is a fur coat in the middle of the river. See it? Grab it man!"

The scholar jumped in the river out of his greed, and swam out. Rumi was a little nearsighted; all he could see was a lot of commotion and flubbing around out there.

"For Christ's sake, what are you doing out there! Bring it on in!"

Finally the scholar heard his hulabaloo, and shouted back between gasps: "You cockeyed fool! This ain't a fur coat out here; it's a bear. And the more I struggle with him, the deeper his claws go. And he won't let go!"

"Friend," said Jalaluddin Rumi, "that bear is reason."

If you ask the question 'why', you are caught... you are caught by the bear of reason. And the more you ask questions, the more you will get entangled -- and the claws will go deeper into your body, into your being. Don't ask any question. If you want to be aware, just be aware.

Awareness is a simple process with no questions, no answers. One simply watches. And rather than starting with complex things start with very simple things -- because there are people who start immediately with complex things. They never go to the primary school, they never go to the secondary school, they never go to the college; they simply go to the university, to the post-graduate school. Of-course they fail -- because to enter a post-graduate class you have to prepare.

Listening to people like Krishnamurti or Ramana Maharshi, listening to them speak about awareness... and awareness is all -- it is the very essential religion, the central core of all religion... so when you listen to them speak about awareness, and you listen to Ramana Maharshi, Krishnamurti, Buddha, Gurdjieff, and everybody is praising it, you become greedy. You say, "So I must have this awareness too. I cannot allow it to go; I must have it. These people are enjoying so much awareness, and they are feeling so blissful, in such great benediction. I must have this commodity too." So you start grabbing. But you start wrongly: you start with complex things.

Somebody is suffering from sexuality: he starts becoming aware of sex -- this will not be possible. You have taken a very complex thing. Or somebody is suffering from anger, and has suffered his whole life, and his whole life is destroyed by anger and the poison that is created by anger. Now listening about awareness, suddenly he will try it on anger; this won't do. And if you fail you lose self-confidence; that is very dangerous. Start with very simple things.

Buddha used to say, "Start with breathing, because that is the most simple thing in the world, so simple that you don't do it at all. It happens on its own." You don't breathe. In fact you are never aware of breathing unless something goes wrong. You have some breathing trouble? then you become aware. Otherwise breathing goes on its own. You can go on sleeping and the breathing continues. And it is good -- otherwise, if you had to take care about it, life would be impossible. Someday you would sleep and you would forget to breathe, and... gone. And there is no way to undo it: once gone you are gone forever. Breathing is spontaneous, it is a very simple process: the breath just goes in, goes out -- nothing much in it. Buddha says, "Watch it, become aware of it. Sitting silently, simply see the breath going in, the breath going out." You will feel very bored because it is very montonous: the same breath coming in, the same breath going out.

So the first problem has to be very simple, like breathing. And the second problem will be that you will have to face boredom. And if you can face boredom, boredom disappears and there is tremendous calm behind it. So start awareness with the breathing process. At least for one hour every day, sit silently just watching your breathing, doing nothing -- not even chanting a mantra -- because then you are making it complex. You simply see the breathing; it is a natural mantra: it goes in, goes out, goes in, goes out. You are not to say that the breathing is going out. You have to simply go with the breathing: it is going out, the consciousness goes with it; it comes in, the consciousness comes in. You simply SENSE its going in and coming out. You try to remember it, and you will find difficulties even in this simple process. For a few seconds you will be aware, then you will forget. Then your mind has taken you away -- to your business, to your woman, to your children, or a thousand and one problems are there. Again after a few minutes you will remember: "I have forgotten; I am not watching my breath" -- then again come back. There is no need to repent, there is no need to fuss about having forgotten. Because now if you fuss about it, again this time is being lost. Whenever you recognize that you have lost track of breathing, come back; again start watching it. Doing it slowly, slowly, one day you will be able to watch your breath. If a person can watch his breath for forty minutes continuously, then there is no problem in life. He can watch any problem. And by watching, ANY problem can be dissolved.

But first you have to learn how to watch -- so don't start with complex things, but with very simple things. Buddha says two things: watch either breathing or walking. Buddha himself did both: for one hour he would sit under the Bodhi Tree and watch' his breathing, and when his limbs would feel tired, cramped, then he would walk for one hour and watch his walking -- one foot goes... another foot, another, then he would turn. If you go to Bodhgaya where Buddha became enlightened, just near the Bodhi Tree there is a small path on which he used to walk.

The breathing awareness in Buddhist terminology is called ANAPANSATIYOGA, and the walking meditation is called JANKRAMANA. These are two simple processes -- and both are tremendously beautiful: breathing can be watched sitting silently, and walking can be watched being active. But the walking process is very simple: you need not worry about it, you need not plan about it. Everybody is capable of walking; you need not even learn about it. Small, simple, spontaneous processes have to be made aware first. And then, when you have attained a certain capacity, you can try it on other things: anger, greed, sex, possessiveness, jealousy. Millions are the problems. Then you can try on other problems, and you will be surprised by the miracle of it. It is a very magical process: if you watch something silently, it disappears.

A great sexual desire arises in you: simply watch it arising. It is throbbing in your body, it is moving in your mind, it is stirring fantasies in you -- just watch, with neither condemnation nor indulgence. Just watch, and you will be surprised: the more watchful you become, the less power there is in the sexual urge. There comes a moment when you are fully aware; you have become a light unto yourself. In that moment the urge has completely disappeared. AND, this is not repression -- because you have not repressed the sexual urge. If you repress you will be getting into trouble. All repressed people sooner or later are bound to become insane. So this is not repression: you are not against the sexual urge, you don't have any attitude about it, you simply watch it. And by just watching, the energy changes its quality -- the sexual urge becomes a fuel for awareness, and awareness burns bright. And there is no residue, there is no wound, no repression.

This is how SHILA arises, the graceful discipline Buddha talks about: one is no longer indulgent and one is no longer repressive.

The world has known only two things up to now: either you indulge or you repress. Buddha has shown a totally different path: neither do you indulge nor do you repress. You simply watch.

But always start from the very small things. Never try the first time on some big enemy, otherwise you will be defeated. And once you are defeated you will lose confidence, and you will lose trust in the miracle of awareness too.

The idiot of the village was employed by the priest as a church cleaner. One day, while he was cleaning the altar, a big crucifix fell on his head. Luckily he was not hurt very badly. The day after, the priest found him in a corner of the church with a heap of small, smashed crucifixes.
"What on earth are you doing?" he asked furiously.

Said the idiot, "Much better to kill them when they are still small!"

Remember it: it is much better.

Just first try with very small things which you can easily destroy through your awareness. Then great confidence arises, great certainty that"Yes, it works". Trust overwhelms you; now you have a secret key in your hands. But don't be in a hurry -- go on trying with small things, small problems, simple problems and then go on, by and by.

The tendency of the mind is just to try the most important problem. Once you have the key you want to open the ultimate door immediately, you want to unlock the mystery. Just having the key does not mean anything: you have to learn how to use it.

And the ultimate lock is very complex. You may destroy your key. It may not work.

Start with small things, and never ask 'why' -- because we are not interested in analysis. That is the difference between the eastern psychology which I call the psychology of the Buddhas, and the western psychology, the analytical process. This is the difference: if you go to a Freudian or a Jungian or an Adlerian, or other types of therapies, they will immediately start analyzing. They will say, "Tell us, what is your problem? Tell us in detail." In Freudian psychoanalysis, the patient talks and talks and talks, and the analyst simply sits by the side listening to his talk, and analyzing in his mind what is what. Then finally he gives the solution: "This is the problem." But this is an interpretation. It may show more about the psychoanalyst than about the patient. It is HIS analysis.

You can try it -- you go to different therapists and they will always interpret your problem differently. If

you go to Adler, he will interpret everything as an inferiority complex; that is his base. If you are in politics, he will say that you are inferior, that's why the power urge. If you go to Freud -- you are the same person -- and you say, "I am too ambitious, and I want to become a great politician, a great political leader"; he will analyze it through your sex. He will say that maybe you are getting a little impotent or something -- because whenever a person starts getting a little impotent, he wants some power to substitute for it.

So political leaders are very dangerous near about the age of forty-five, fifty. Beware, because by the time they start losing their sex power, then they have to prove themselves somewhere else.

There is every possibility that Adolf Hitler was impotent, and to prove that he was potent he became destructive. If you go to the Freudian he will analyze it in that way. If you go to the Jungian he will find very occult meanings, mythological meanings. He will go into the mythologies of the world and find the meanings.

The eastern approach is totally different: it says 'why' is not the question; the fact is there, the fact is enough. We don't go into the history of it, it is not going to help. It will make it more complicated. Why go into the past, or why go into the future? The fact is here. It is present in front of you: face it, beware of it. 'Beware' means: be aware of it. Just look at it.

This is a totally different approach. And the Buddhas have said -- and it is now one of the most existential and experiential foundations of eastern psychology: If you watch a fact rightly, penetratingly, it disappears. Just by observation, exactly as you bring light to your dark room, darkness disappears. And with darkness disappears all those problems that existed with darkness.

For example: if you enter a dark house sometimes you stumble upon the furniture, and you become angry, and you beat the furniture and you say, "Some enemy exists here!" And then you grope in the dark; a painting falls on you and then you are furious and you want to smash everything. But all these problems are created by darkness.

Bring light, bring awareness, and then suddenly darkness disappears -- and with darkness disappearing you no longer stumble upon the furniture, and the painting does not fall on you, and there is no anger and no rage, and you are not furious, and you don't go insane. Those problems were concerned with darkness; they disappear with darkness.

In the west they start trying to analyze: "Why did this painting fall?" Now, it is a very costly affair to go to a psychoanalyst and get analysis: "Why did this painting fall in the first place? There must have been something wrong in your childhood between you and your mother -- otherwise why did the painting fall? Why did you stumble on the furniture? You must be accident-prone -- because other people have passed through the same room and they have not stumbled on the furniture. So it shows something about your childhood trauma. Maybe when you were being born you were stuck, and the doctor had to pull you out. So since then you are stumbling, and you go on stumbling. Now the trauma has to be dissolved." These things -- you laugh -- but they have become very serious philosophies in the west. And there are great propounders of them, and everybody claims that he has found the final solution.

In the east we have not worked that way; we don't ask 'why'. We say, "The painting has fallen, so the painting has fallen. Now I am struck by it, sol am struck. The problem is not with the painting, the problem is not with the furniture, the problem is that the room is dark." Of course, you never stumble upon darkness -- see the point -- you stumble upon the furniture; you never stumble upon, darkness. A painting falls on your head and hurts you; darkness never falls on your head and hurts you, but darkness is the problem. If you pay too much attention to the problems that are happening you will go in a wrong direction, because they are not real problems. The real problem is that the room is lacking light. Bring light in.

Awareness is not a question; it is just trying to become more alert, more mindful.

I have heard.... A woman came before the local judge complaining that her husband had made a murderous attack on her with a large pair of scissors.

"Judge!" she cried. "He rushed at me and slashed my face to pieces!" The judge looked at her face, on which not the slightest mark of conflict appeared.

"When did you say this happened?"

"Only last night, Judge."

"But I don't see any marks on your face," said the puzzled judge.

"Marks?" roared the woman."What do I care about marks! I have got witnesses!"

Now, as if witnesses can prove it, as if just having witnesses is enough.

You can find why you stumbled on the chair, why the painting fell upon you, but nothing will be solved

by it. The darkness remains untouched. You can go on finding one explanation, another explanation -- not that in the east a few people have not tried it. A few people have tried it. It has never been a main current of the eastern approach, but a few people have tried it.

That's what the theory of karma is: it is an effort to find an explanation.

You are in business, you go bankrupt; now you ask 'why': "Why are others succeeding and I have gone broke? Why?" Now there is a constant question inside you -- "Why?" Then you go to a religious man, to the priest, to the astrologer. He looks at your hand and he says, "In your past life you have done something, that's why you have failed." Now you feel very relieved. You remain broke, it doesn't change anything. Your bankruptcy will remain there, but you feel satisfied just by the explanation that in your past life you have done something wrong, and that's why you are suffering. Now the answer is there, the answer satisfies your question, but the problem remains untouched. The problem is that you are bankrupt. It does not make any difference what explanation you get.

Somebody is poor and he always feels, "I am good, honest, sincere, and I am poor." Then somebody explains, "This life you are good, honest, of course in the next life you will be paid enough for it. There is no injustice. There may be a little delay," they say in India, "but there is never any injustice. God will pay you -- wait, trust." But he says, "But I am poor, and I am hungry." And then they will say that in the past life you have done something wrong, bad KARMAS, SO YOU are suffering. That makes things clear.

That's why in India there has not been a single revolution in five thousand years' history -- because a revolution is killed by the explanation of KARMA. There cannot be any revolution here. There is no need for revolution: explanations are enough. The poor man is poor, the rich man is rich; the rich is rich because he has done good KARMA, and the poor is poor because he has done bad KARMA. Now if the poor man tries to do some revolution, he will suffer even in future -- again bad KARMA: violence, this and that. "So, at least now, don't do anything bad. Suffer, and in the next life"... and nobody knows what happens in the next life, so it is a very beautiful explanation.

Yes, Marx is not wrong when he says that religion is the opium of the people; it has been used that way. Not that religion as such is REALLY so, but religion has been used as an opium. Then people can be drugged.

I would like to say this to you: never bother about explanations. See the fact, and be aware of the fact, and don't be too concerned about explanations. Otherwise you will go on and on: you did something wrong in your past life, that's why you are so violent, aggressive, full of anger. But have you never asked the other question? -- "Why did I do something wrong in the past life?" Then they will say, "Even further back you did some wrong"; but that goes on and on. The question is: why, in the first place, did you do wrong in your first life? There is no explanation -- unless God Himself made you in such a way that you had to do something wrong. But then God is the culprit, you are not. Why should you suffer? Let Him suffer if He has committed a mistake.

These explanations are poor efforts to console oneself. Somebody dies and you are hurt, and you are in much pain, and you want somebody to console you, and somebody comes to console you -- because wherever there is demand there is supply. That is an economic law, it applies everywhere. If you are crying and weeping, some foolish, stupid person is bound to come, and he will say, "Don't cry. The soul is immortal." Now, that doesn't make any change. Your wife has died, and you cannot make love to your dead wife. The problem is there: you will miss her. The immortal soul cannot cook food for you tomorrow. And you have to look after your children; the immortal soul is not going to come.

But somebody says, "The soul is immortal"; it gives a sort of consolation: "So she has not died really. So she must be somewhere and there is a possibility to meet someday, somewhere, and it will be good." And you start dreaming, and it consoles. But this explanation is like a tranquilizer, a sedative, like alcohol; it intoxicates you.

If somebody has died and you are in pain, what do I say to you? I say: don't ask for explanations. Look at this pain. Death has happened; watch it. It has hurt you deeply; watch it, beware. Be aware, be mindful of how fragile life is, how everything ends. Just see the flux-like phenomenon of life, the momentary dream-like existence. Just see, and don't try to explain, and don't try to escape, and don't try to avoid, and don't try to get occupied somewhere else. Just look: death has happened, you are sad, great sorrow has happened to you; look into it. And by watching and becoming aware of it, much will be revealed to you. The sorrow, the sadness will disappear -- and with it will disappear all attachments, because you will be able to see that all attachment brings sorrow. It is not the death of your wife that you are sorry for. It is not because of death. If she had been somebody else's wife, there would have been no problem. She was your

wife. It is not the question of death that you are troubled with. Some part of your being is snatched away -- you had become too attached -- you feel uprooted. You will feel a gap in your heart, an empty space.

Watching the sorrow that death brings, you will become aware that behind the sorrow is not death but attachment. And seeing the facticity of attachment, you will relax, you will become a little loose in your attachments. Next time death happens there will not be so much sorrow. And one day comes when death happens and there is no sorrow. You know this is how things are, you have accepted it. You have known the reality of life: that it ends in death. And there is nothing else to do. You have become aware.

the fourth question:

MY GREED FOR MONEY, TO HAVE MONEY AND TO SEE THAT I AM ABLE TO MAKE MONEY, WHAT DOES IT MEAN?

It simply means that you are greedy.

There is no need to go into great philosophy about it. It does not mean anything else than what it means: you are greedy. And greed says that you must be empty, so you want to stuff yourself with something or other.

Money is a way to stuff oneself with things. Money can purchase everything, so money becomes very important. Then you can stuff your emptiness with everything: you can have as many women as you want, you can have as many palaces as you want, as many cars, airplanes -- whatsoever you want. You can go on stuffing yourself with things. You are empty.

An empty person is a greedy person.

And nobody is ever fulfilled by greed. Nobody is ever fulfilled by any thing -- because things are outside and the emptiness is inside, and you cannot take outside things into the inside. So you can become rich, but you will remain empty. Your treasure-chest may become full, but your heart will remain empty. Your bank balance will go on increasing, but your soul will not increase. In fact it may start decreasing -- because each time you run after money you lose some soul. It is a great risk. By losing your soul you earn money; by destroying your inner purity, your inner virginity, you go on selling your inner for the outer. You go on exchanging. In the end you have piled up much money and many things, but suddenly you realize that inside you are a beggar.

The inner can be fulfilled only by the inner. I am not saying to renounce your money; that too is foolish. To continuously run after money is foolish, to renounce money is also foolish -- because nobody can fulfill his inner emptiness with money, and nobody can fulfill it by renouncing money... because both are outside. Whether you accumulate any money or renounce, both are outside. That is not looking into the problem directly.

You are empty inside: something has to be done there. A prayer has to fill it, a meditation has to flower there -- only God's fragrance will be able to give you a fulfillment.

So I am neither for money nor against money. Money can purchase many things: all that is outside can be purchased with money, there is no problem about it. But money cannot lead you to the inner contentment... and that is the problem. You have to work for that.

My own observation is this: that the more money you have, the more is the possibility of becoming aware of the inner emptiness, because the contrast makes things very clear. A person who is poor inside and poor outside does not know his inner poverty. That's why poor people look more happy, beggars look more happy than rich people, than millionaires. Why? Because the beggar is poor in both ways: poor inside and poor outside. There is no contrast. It is as if you have written on a white wall with white chalk; you cannot read. A rich man has much richness around him, and just in the middle of it all is emptiness, poverty. Because of the contrast, it hurts. It is as if you are writing with white chalk on a blackboard; it comes clear and loud.

So I am not against money. In fact, my whole approach is that only rich people can be religious. A poor person cannot be. It is very difficult for a poor person to be religious. To be poor and to be religious needs great intelligence, very great intelligence, unique intelligence. Only then can you be religious. To read something written with white chalk on a white wall you need very penetrating eyes, but to read on a blackboard is very simple.

My analysis of the whole of human history is that a country becomes rich whenever it is irreligious. A

country becomes rich whenever it is irreligious, and a country becomes religious whenever it is rich: this is how the wheel moves.

India was religious one day, when it was a golden bird -- very rich -- in the days of Buddha. It was the richest country of the world; the whole world was jealous. Then it was rich and religious. But whenever a country becomes religious, it starts becoming poor -- because a religious person does not care about outward things. When you don't care, they disappear; then the country becomes poor. Now India is poor, and religious only for the name's sake.

The sun will rise in America; the future of religion is in America, not in India. India is bound to move on the path of communism. It cannot avoid it, it is already on it. It is moving slowly. It is a very old country so it moves very slowly, at an old man's pace. But it is moving; slowly, slowly it is moving. It is dropping democracy, it is dropping freedom, and it is becoming more and more materialist, socialistic. That is the first step; then by and by it will be a communist country. By becoming communist it will become rich again; by becoming rich it will become religious again.

America has become rich and will become poor, sooner or later. You can see the hippies: they have already moved. They have dropped out of the rich society because they have seen the futility of it. It is meaningless. They talk about love, not about war. The moment you start talking about love and not about war, your country is going to become poor -- because to remain rich one has to remain continuously violent and aggressive. They are talking of the simple life, but a simple life cannot be a rich life. Technology will disappear. If technology disappears, richness will disappear. America is rich, will become religious, and by becoming religious, by and by, it will lose its richness.

There is a possibility of Russia, somewhere in the next century, becoming very rich and suddenly becoming religious. The wheel of history is very dialectical -- thesis, antithesis: this is how it moves.

I am not against richness, I am in favor of religion. If you are very intelligent, then even in your poverty you can see the futility of riches. But then you have to be very perceptive: you have to think about something that you don't have and you have to recognize that it is meaningless. Without having it, to recognize it as meaningless is very difficult. Having it and recognizing that it is meaningless is simple. So I would like to repeat it again: if a poor man becomes religious he shows intelligence, and if a rich man remains irreligious he shows stupidity. A rich man who is not religious simply means he is a fool. A poor man and not religious simply needs sympathy; he is not a fool. You can forgive him. No rich person can be forgiven if he is not religious; that shows he is stupid: he has riches, and yet he has not been able to see that they are futile.

Your greed simply shows that you are feeling empty. Now, you can fill it with things but it will never be filled. Or, you can start growing into your inward consciousness, and it will be filled.

People can continue for their whole lives wasting all their energies in greed, this ambition is not going to help you.

Mulla Nasrudin and his neighbor were talking about the problems of raising their boys.

"Is your son very ambitious, Mulla?" asked the neighbor.

"Yes," said Nasrudin."He has such big ideas about being rich and successful that already he has begun to look on me as a sort of poor relation."

Just the idea that he is going to be very successful and rich, and already he has started looking at his father as some sort of poor relation!

You can go on an ego-trip if you start on the path of greed -- and that can take your whole life. To the very end people remain greedy; they are DYING and they remain greedy; even DEATH does not make them aware.

Solomon and Irving were both partners in the dress business. They had the worst season of their careers, and were at a complete loss as to what to make that would sell. There was not a dress to be cut in their cutting-room. They both decided: the only way out to leave their families any money was to agree to a suicide pact. They drew straws and Solomon was to jump first. Solomon jumped out of the thirtieth-floor window, and as he was falling he noticed that every cutting-room on every floor he passed was busy.
He yelled back to Irving, "Don't jump! Cut velvet!"

Even to the very end -- you can be dying -- but the business, the business of greed continues. Once you

are on the trip, it is very difficult to get out of it. One gets more and more involved. And on the path of greed you are insulted many times, humiliated, but still you get up again, and again you rush.

There was a long line waiting in the early morning in front of a clothing store that advertised a special sale. A man walked to the front of the line; the people grabbed him and pushed him back to the end of the line. Once more he headed for the front of the line, and they kicked him and pushed him into the gutter. Finally he got up, brushed himself off, and said to a man at the end of the line, "If they do that once more, I am not going to open the store."

Still he is ready to open the store! They have thrown him in the gutter! But people go on rushing, almost insane. Greed is a sort of insanity.

Use money, but never be greedy. As a means money is perfectly good; it is a great means of exchange, very utilitarian. Use it but don't be used by it possess it but don't be possessed by it -- remain the master.

the last question:

OSHO, AFTER YOUR TOUCHING DISCOURSE TODAY, I WENT UP RATHER SOLEMNLY TO WHERE YOU HAD BEEN SITTING, TO PROSTRATE AND SAY THANK YOU. BUT WHEN I PROSTRATED, I FOUND MYSELF LAUGHING INSTEAD.

The question is from Paritosh.

That's how it should be. That's the way to thank me, that's the way to be grateful to me. I am against seriousness. If you come closer to me, come laughing. Even sometimes when you come solemn and serious, I will make you laugh. Laughter to me is prayer. Serious faces are ill faces. Never go towards God seriously; go laughing and dancing, and your prayer will be heard... and your thank-you will reach to the address.

It was good, Paritosh, that you came to thank me and you started laughing. That is the right way, the perfect way. Like a flower, it opens.

Have you ever seen a solemn, serious flower? They are always laughing. Through their laughter, they are offered to God. Except for man nobody seems to be serious on this earth, and except for man nobody seems to be in misery. Except for man nobody seems to be puzzled. Animals, birds, trees, rocks, rivers, mountains -- nobody seems to be serious. They are all laughing; in their laughter they are praying to God. Join hands with them.

Remember it always: the deeper your laughter, the deeper will become your prayer. If you can dance, you have entered the shrine, you have come close to God.

Yes, dancing is the only way to reach the divine.

The Discipline of Transcendence, Vol 4

Chapter #11
Chapter title: Collecting pebbles on the seashore of life

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THE BUDDHA SAID:
I CONSIDER THE DIGNITIES OF KINGS AND LORDS AS A PARTICLE OF DUST THAT FLOATS IN THE SUNBEAM. I CONSIDER THE TREASURE OF PRECIOUS METALS AND STONES AS BRICKS AND PEBBLES. I CONSIDER THE GAUDY DRESS OF SILKS AND BROCADES AS A WORN-OUT RAG. I CONSIDER THIS UNIVERSE AS SMALL AS THE HOLILA FRUIT. I CONSIDER THE LAKE OF ANAVATAPTA AS A DROP OF OIL WITH WHICH ONE SMEARS THE FEET. I CONSIDER THE VARIOUS METHODS OF SALVATION TAUGHT BY THE BUDDHAS AS A TREASURE CREATED BY THE IMAGINATION. I CONSIDER THE TRANSCENDENTAL DOCTRINE OF BUDDHISM AS A PRECIOUS METAL OR PRICELESS FABRIC SEEN IN A DREAM. I CONSIDER THE TEACHING OF BUDDHAS AS A SKY FLOWER BEFORE MY EYES. I CONSIDER NIRVANA AS AWAKENING FROM A DAYDREAM OR NIGHTMARE. I CONSIDER THE STRUGGLE BETWEEN HETERODOX AND ORTHODOX AS THE ANTICS OF THE SIX [MYTHICAL] DRAGONS. I CONSIDER THE DOCTRINE OF SAMENESS AS THE ABSOLUTE GROUND OF REALITY.

THE BUDDHA is the greatest anarchist in human history. He does not believe in any rule from the outside. To help you become free from the outside, he teaches you an inner rule, an inner discipline. Once you have learned the ways of the inner discipline, he's there, ready to destroy that too -- because either you are ruled from the outside or from the inside. You are a slave; freedom is only when there is no rule.

So the inner discipline is just a step to get out from the outer domination of the society, of the state, of the masses, civilization, culture, etcetera. Once you are free of the outer domination, then Buddha starts destroying your inner discipline too. That's why I call him the greatest anarchist ever. There have been people who have taught that no outside rule should exist, but Buddha is alone in teaching that even the inside rule is a form of slavery, a subtle slavery. No-discipline is his discipline. And when a person is absolutely without any discipline, then there is beauty -- because then there is freedom. Then one acts spontaneously; not according to any rule imposed by others or imposed by oneself. Then one simply acts out of nothingness. Then the response is total; nothing is being held back, and there is no enforcement of any sort, there is no violence. There is tremendous grace, there is benediction -- because now the actor has completely disappeared, the doer is no more there. If you are trying to discipline yourself, the doer remains, in a subtle way. If you are trying to discipline yourself, you remain schizophrenic, you remain divided. A part of you disciplines you, another part is being disciplined by you. So one part becomes the master and another part becomes the slave. Again there is division, again there is duality, again you are not one.

And there is bound to be conflict in this duality, because in reality you are one, and this is a fiction. Who is trying to rule whom? Who is there to be dominated by whom? There is only one existence inside, one being. To bring any sort of discipline means to divide that unity, and that division is misery, that division is hell.

So first Buddha says: There is no God -- because if there is a God and any belief in God, then man can never be free; because then there is a dominator, a dictator. With a God in the world, there can be no democracy -- impossible. If God has created man, then of course He is the ultimate power. If He's omnipotent, omnipresent, omniscient, then how can freedom exist? You are never left alone, He's everywhere: that's what the so-called religious people teach. They say, "He's looking at you wherever you are. In the most private situation also, He's there, watching you constantly. His eyes follow you."

This seems to be a very dangerous teaching: it means you don't have any freedom, it means you don't have any privacy. And God is like a universal peeping-tom; He's always there at the keyhole, you cannot escape from Him. His very presence is destructive; His presence means that man has no freedom.

Neitzsche's declaration that God is dead and now man is free, has a Buddhist tone to it. That's what Buddha has said: God is not and there is freedom. Freedom means: you are not created by anybody and you are not dominated by anybody and you are not manipulated by anybody. To Buddha, freedom is God. Try to understand it. It is difficult, because Buddha uses such terminology that it becomes very difficult for childish minds to understand. The childish mind can always understand that there is a God dominating you, looking after you: compassionate, kind, great -- the Father, the Mother. These are childish ways to understand the truth.

Buddha says: There is no God, and freedom is absolute. That absolute freedom is Buddha's God. Freedom is God. Freedom is divine. So first he takes away all outer beliefs. There is no need to believe in a

God. The belief itself will become the barrier.

Just the other night a sannyasin came from England, and she was very nervous, trembling, shaking. And she said, "I am very much afraid, because I cannot yet believe in you." I said, "Who expects you to believe in me?" She was afraid because she thought that she doubts. The ordinary religions have taught people that you become religious only when you believe. If you don't believe, you are irreligious. The west is completely unaware of a great religion that has existed in the east which does not require any belief. In fact it says belief is a barrier. A religion without belief is very difficult for a Christian or a Mohammedan and a Jew to conceive. It was even difficult for Hindus and Jains to conceive.

Buddha is a great revolution, a very radical outlook. He says: All beliefs are dangerous. You should not believe, you should see.

I told the sannyasin, "Don't be worried; doubt is perfectly okay. Doubt is better than belief. Doubt can never hinder you; doubt remains open. Belief is a closing of the mind -- then the aperture is closed, then you don't look." In fact, a man who believes becomes afraid to look. Maybe the truth is against his belief. Then what to do? -- he closes his eyes. It is easier to protect one's belief with closed eyes than with open eyes. Who knows? -- the truth may not coincide with your belief, the truth may shatter your belief, the truth may be against your belief. It may not be Christian, it may not be Hindu, it may not be Mohammedan. Then what will you do? So it is better to remain with closed eyes.

A man with belief becomes afraid: he does not seek and he does not enquire and he does not search. He never explores. He remains stuck with his belief. He holds his belief to his heart; this is out of fear.

Religion is not out of fear -- at least REAL religion is not out of fear. At least, it should not be out of fear. Real religion is fearlessness. Buddha says: With a God, how can you be fearless?

The Jewish God says: I'm very jealous. Don't worship any God other than me; I'm very jealous. And if you worship any other God, I will destroy you.

Now, these words look very political, and very stupid. And to put these words into the mouth of God Himself is sheer nonsense. God saying"I am very jealous"? -- then God seems very human, even below human -- because there have existed human beings who are not jealous. A Buddha has existed who is not jealous. Buddha seems to be in a better state of consciousness than the Jewish God! Jealous? Prohibiting his followers not to worship anybody else? -- "Because I am jealous, and I will destroy you"? What the Jewish God says is simply unbelievable. He says. "If you commit something against me, for ten generations I will torture you. Not only you: ten generations of your children will be tortured. And if you worship me, for a hundred generations the rewards will be coming to you."

Now, what type of God is this? And your child has not done anything. You commit some crime, you disobey God, and for generations your children will suffer, and for a hundred generations your children will get the reward if you have done something good. And 'something good' means, in Jewish terms: if you have obeyed the omnipotent God. If you disobey it is sin; if you obey it is virtue.

There seems to be no real value. God may be saying something absurd, but if you obey it is virtue, if you disobey it is sin. And this threat, that "For ten generations I will take revenge", and this bribery, that "For one hundred generations I will reward" -- look at what type of mind has worked out this concept of God. It cannot be very divine. It is not divine at all. It is, in fact, sub-human.

Buddha says: There is no God. Don't be afraid. To make man fearless, Buddha says there is no God. And to make man an explorer of truth, he says there is no need for any belief. Belief is not a requirement: it is an obstacle. Be open. Explore. Doubt, think, meditate, experiment; and when a mind comes to experience truth without any belief, the mind itself becomes true -- because then there is a communion between truth and the mind.

Be fearless. There is no need for anybody to dominate you; freedom is the very substratum.

First he drops outer beliefs: in God, in hell, in heaven -- because your hell and heaven are just your projections. If you knew about different hells and heavens you would understand. The Tibetan's hell does not have fire in it, because the Tibetan's hell has to have more cold, more ice. They know -- they suffer from cold, so hell has no fire at all. Of course, the Hindu's hell has fire; they suffer from heat. The Hindu's concept of heaven is almost of an air-conditioned heaven. The sun is never hot, and cool breezes are always blowing, and shady trees, and the flowers are like diamonds... and everything is cool. Of course, a hot country -- suffering for centuries from heat -- dreams.

But things continue -- they are your projections. There are as many hells in the world -- and as many heavens -- as there are climates, because it will depend on the experience of your own climate. For a Tibetan, fire in hell will look almost like a heavenly gift. No, fire has no existence in hell, it is absolutely

cold; you will be frozen to death by coldness. Fire exists in heaven. There, everything is warm.

Now, what do these concepts show? They show your mind, they don't show anything about heaven or hell. Man continues in his dreams, in his projections.

If you die, you may be dying as far as your body is concerned, but your mind continues. In fact, the Buddhist approach is that the idea of heaven and hell has arisen because during his whole life a man projects, thinks, about the after-life. And if he has been committing many crimes and sins, he becomes guilty; he feels that he is going to hell. He becomes very afraid. By the time he's dying the fear arises: "Now there is no time left to put things right." Now he is going into hell, and he has an idea of hell, of what hell is. So when a person dies, when he is free from the body, the projections become very real. He starts dreaming. So when a Hindu dies, certainly he dreams after death. Immediately he dreams either of heaven or hell; it depends. If he was a good man, virtuous, a worshipper, then of course he is very self-confident: when he dies, he knows that he is going to heaven. Immediately after death, the mind starts dreaming. The time between one death and another birth is used in dreaming.

You live in a dreamworld -- exactly as you live in the night. What happens when your body relaxes and you go to sleep? -- you start dreaming. You forget your body in your sleep. Sleep is a tiny death, a very mini-death. You forget your body, you don't remember your body at all, you become just your mind; as if the mind is no more burdened by the body and the reality of the body. The mind is freed. There is no pressure on the mind of bodily reality, of objective reality. Mind is freed. Suddenly, you start dreaming. Of course, your dream is YOUR dream; it has nothing to do with any reality whatsoever.

When you die this is exactly what happens, and it happens in a bigger proportion. Once you die all the pressure of bodily reality and objective reality disappears. The mind is free to dream. Even in sleep there is a burden, even in sleep you are connected with the body, but in death you are disconnected completely. Now the mind is completely free. Like a balloon, it starts rising into its projections. So if you have lived a bad life.... When I say 'if you have lived a bad life', I mean: if you THINK your life has been bad, if you have been taught that this life is bad.

For example, if a Jain has been eating meat, he will suffer hell after his death -- but not a Mohammedan, not a Christian, not a non-vegetarian who has never thought about it. He will not suffer hell. But a Jain is bound to suffer hell. If he has eaten meat, his idea will make him guilty; the guilt will be there, the guilt will project. And he knows what hell is; the hell will be projected.

Between death and birth there is a great dreaming time, and you can live long in that dream time -- because the dream time is absolutely different from your waking time. Have you sometimes observed that you are just sitting in your chair and for a minute you fall asleep and you dream? And the dream is so long that it takes years -- in dream time. Then suddenly you are awake and you look at the clock and only one minute has passed. Now you are puzzled. How, in one minute's dream, could you see a projection of many years? You were a child, then you become young, and then you went to the college and the university, and you fell in love and were married, and you were just coming out of the church -- and the dream is broken. And there is such an expanse of many years. How has it happened in a single minute?

Dream time is different from actual time: it can happen in a single minute. So maybe between death and birth there are only a few minutes, or a few days at the most, or a few hours. But they will look very long; you can dream infinite dreams -- you can dream of hell, you can dream of heaven -- but you continue.

I have come across a beautiful anecdote sent to me by a few of my sannyasins.

Once upon a time, there was a playboy named Shiva. One day, he suddenly died. His friends thought of enquiring if he had reached hell. Of course, naturally, they thought he must have reached hell. So they rang up hell.

The phone was picked up and a voice boomed, "Hello, the devil speaking."

"Hello, Mr. Devil, has Shiva come to hell?"

"No, try the other place. We have enough playboys here, and we don't need any more trouble," said the devil.

So they rang up heaven and a very, very holy voice said, "Hello, Virgin Mary speaking."

"Has Shiva come to heaven?"

"No, not yet," said Virgin Mary. "Try tomorrow."

So they rang up again the next day, and the same pure and holy and saintly voice said, "Hello, Virgin Mary speaking." They again asked about Shiva and she said, "No, not yet. Try tomorrow." And her voice was as sweet as honey; sweet in the beginning, sweet in the end, sweet throughout!

So next day, they tried again and a wonderful and sexy voice came, "Hello, Mary speaking."
The friends looked at each other and said, "So, he has reached."

Your hell is your hell; your heaven is your heaven. It is your projection, it is your personality projected in dreams. These are not realities.

Buddha is tremendously existential. He's the first religious man who has said that there is no heaven and no hell; it is just in the dreams of humanity that heaven and hell exist. If you have stopped dreaming while alive, then there is no heaven and no hell. In fact, there is no sin and no virtue. He's the greatest iconoclast, the idol-breaker. He takes everything away from you -- because he knows that unless everything is taken away, the mind continues. Mind needs props. If all the props are taken away, the mind collapses. And in that collapse, reality arises in its true color, in its true tone.

The reality is only when the mind is not. Mind is a distorting faculty.

Now these are the last sutras; of tremendous import. Each sentence is like a sword, and it cuts the roots of the mind. And when it comes to cutting the roots of the mind, Buddha excludes nobody, not even himself. That's his authenticity. It is not that he is against other philosophies, he's against philosophy as such -- against his own philosophy too. That's the authenticity of the Master. It is very easy to be against others' philosophies, but to be against one's own philosophy means the man has no philosophy of his own. He's simply asserting a truth: that philosophy is not the door to reality. He's against all methods, including his own.

You will be surprised: "Then why does he use methods?" The methods are to be used only because of you: because you are not ready to take the jump. The jump is too big, and you take it in small doses. Hence, he has to invent methods. The same is true about me: I would like you to take the quantum jump without any methods, but you cannot take it. Then the abyss is too big and fear possesses you. So I have to make small steps for you. Slowly, slowly, I persuade you. The more you become ready, the more I push you into no-method, into no-mind, into no-religion.

The essential religion is no-religion, and the greatest method is no-method. And to come to a state of no-mind is to come to awareness. Buddha has to talk to many categories of people, but these sutras are for those disciples who have come of age, who have become mature.
It happened once:

I was chatting with Mulla Nasrudin, who was a rabid fisherman. I told him, "I notice, Nasrudin, that when you tell about the fish you caught, you vary the size of it for different listeners."
"Yes," he said, "I never tell a man more than I think he will believe."

And that's what Buddha is doing too. If you have come to him with a childish mind, he will give you some toys to play with. If you have come with a little better, a little more grown-up mind, a little more mature, he will not give you those toys. And if you are really mature enough to listen to truth, unafraid, then... then these sutras.

Today's sutras are the last. They are meant only for very grown-up people, so listen to them very attentively.

It is said: Once Jesus' disciples asked him, "Have you brought a message of peace to the world?" He said, "No. I don't bring peace, I bring a sword." A sword? And Christians have puzzled over it down through the centuries, because it doesn't look right. Jesus is the messenger of peace and he says, "No, I have not brought peace to you, but a sword." And he says, "I will teach you how to hate your mother and how to hate your father and how to hate your wife and how to hate your husband and how to hate your children. And unless you are ready to hate your father and your mother, you cannot follow me."

Now, these words coming from Jesus, who says, "God is love," look very contradictory, very inconsistent. It is difficult to sort out what he means. And it has been difficult for Christians; they avoid these sentences. But if you understand this sutra of Buddha, you will be able to understand Jesus too. By 'sword' he means: each Master brings a sword into the world to cut the roots of the mind. And when he says, "Unless you hate your father and your mother and your family, you cannot follow me," what is he saying? He's saying: Unless you drop that mind that has been given to you by your mother, by your father, by your family; unless you drop your past; unless you forget completely what the society has given to you -- the idea of good and the idea of evil; unless you drop the whole conditioning that society has given to you, you cannot follow me.

These sutras are like swords: they cut, and they cut totally. Buddha is very hard because he has great compassion. He will not allow any loophole from where you can find your slavery again. So first, drop all outer discipline; and then, drop the inner discipline too. In that undisciplined state is freedom, is NIRVANA, is MOKSHA. And out of that freedom, whatsoever happens is virtue. Out of slavery, whatsoever happens is sin.

THE BUDDHA SAID:
I CONSIDER THE DIGNITIES OF KINGS AND LORDS AS A PARTICLE OF DUST THAT FLOATS IN THE SUNBEAM.

He says: All political power, all power as such, is stupid. Don't rush after it, don't be ambitious, because all ambition collects dust and only dust. If you are not disillusioned by dust, you will not be able to know what truth is. A man obsessed with ambition is not capable of knowing truth at all. Eyes full of ambition never see what is; they only see what they want to see. The ambitious mind is the wrong mind; the non-ambitious mind is the right mind.

To be non-ambitious -- what does it mean? It means that you are not hankering for the future, that you are not hankering for the next moment; that you are not hoping for the next moment, that you have abandoned hope; that you live in this moment, that you don't have any future, that the present is all that is. A non-ambitious mind becomes still, and that stillness comes of its own accord -- not that you still yourself. A non-ambitious mind is still; there is nowhere to go, nothing to hanker after. Then reality is available.

For an ambitious mind reality is not available, because reality is available only in the present and the ambitious mind is always somewhere else, ALWAYS somewhere else. The ambitious mind is never content. Discontentedness is its very base. Buddha says: For what are you desiring? Desiring for kingdoms? You want to become great kings and dignitaries?

I CONSIDER THE DIGNITIES OF KINGS AND LORDS AS A PARTICLE OF DUST THAT FLOATS IN THE SUNBEAM.

Why does he say 'that floats in the sunbeam'? Have you seen sometimes... a sunbeam enters through the roof, the whole room is dim and dark and just one beam of sun enters into the room; then you can see dust floating, dust particles floating in it. They shine, they look like diamonds. They are ordinary dust. If the sunbeam were not there you would not even see them, but in a sunbeam they look like diamonds. They shine, they become radiant.

Buddha is saying: When you project an ambition, when the sunbeam of ambition is there, dust particles look very precious. They are not precious in themselves. And he should know: he was born a king. Then he left those palaces. The day his ambition dropped, suddenly the sunbeam disappeared and he saw only dust and dust.

The night he left his palace and his kingdom and his newly-born child, the charioteer took him out of the kingdom not knowing where he was going. And the charioteer was not supposed to ask. But when Buddha came out of the chariot and he told the charioteer, "Now you take my clothes back, and please give your dirty clothes to me," he could not understand what he meant. He said, "What are you doing? Have you gone crazy?" He was an old man, the age of Buddha's father, and he said, "I have looked at you and I have loved you from your very childhood. What are you doing? I am just like your father; tell me, what is your agony? Why are you leaving these beautiful palaces, this kingdom? You are the happiest man in the kingdom. Where are you going?"

And Buddha said, "I look at those palaces; they are on fire. Everything is burning, the whole world is burning and I want to move in a cool shade." The charioteer, of course, was not able to understand what he was saying.

He said, "What are you talking about? I don't see any fire anywhere. What are you talking about?"

And Buddha said, "You may not understand, but I have seen the fire. Everything is on fire, everything is burning, because everything is moving towards death."

Just the day before, he had gone to the town, his capital town, to inaugurate a youth festival, and on the road he had come across a dead body. He had not seen a dead body up to that moment. He asked, "What has

happened to this man?"

The story is beautiful. The story is told in an eastern way, in a mythological way. The story says that the charioteer was prohibited by Buddha's father ever to talk about death, and ever to answer such questions -- because the father had been forewarned when the Buddha was born that if ever he came to know about death, he would renounce the world. So the charioteer was not going to say anything. But the story says that one god, looking at this, entered into the charioteer's body. Seeing that the moment had come when Buddha was ready to renounce, and only through that renunciation was he going to realize, the rare moment of existence had arrived, the gods helped. They forced the charioteer to say the truth.

The charioteer said, "The man is dead, Sir."

And Buddha asked, "Is this going to happen to me too?" And the charioteer had to say, because the gods were forcing him -- so he said, "Yes, this is going to happen to you too, sir.

And Buddha said, "Then return home. Then there is no point in going to inaugurate the youth festival. I am no longer young. Seeing death, I have become old. Seeing death, I have died." A great glimpse, a great insight happened. And Buddha said the next day, "The whole world is on fire. I have seen death and when death is coming, then what is the point? I would like to find something which is beyond death."

I CONSIDER THE DIGNITIES OF KINGS AND LORDS AS A PARTICLE OF DUST THAT FLOATS IN THE SUNBEAM.

But we don't see death; our ambition prevents us from seeing it. Even if death came right in front of you, you would not be able to see it because your ambition would function as a barrier. It won't allow you to see, it is like a blindfold.

I have heard....

A rich manufacturer from New York suffered a nervous breakdown.

"You must have a rest," advised his doctor. "Go to Florida, lie around under the sun, go swimming. You will be better in a month."

The businessman followed the doctor's advice and went to Miami, got into his swimming shorts and strolled the warm sandy beach. Then the water was too much to resist and he went for a dip. But he had overestimated all the years he had gone without exercise and before he realized it he was over his depth, and could not swim back.

"Help! Help!" yelled the businessman. "Save me! I'm drowning!" An alert lifeguard heard the cry, dived into the water, and towed him to safety.

The manufacturer's wife came running to the scene on the beach."Irving, baby, are you alright? Speak to me!"

"I'm alright," wheezed Irving, dripping water, "but I've got to ask you something in private, please. Bend down."

The worried wife stooped over."Yes, Irving, what is it that you want to ask me?"

"Tell me, how much do I tip for a thing like this?"

He had faced death... but he asks his wife, "Tell me, how much do I tip for a thing like this?" Life is not a problem; money is the problem: 'how much do I have to tip?' Even facing death a man never realizes that the very existence of death makes his whole life meaningless. Money has no meaning when death is there. But the ambitious mind lives in a very different world: the sunbeam of his ambition makes dust particles shine like diamonds. Once the sunbeam disappears. once the ambition is not there, everything falls flat and you can see where you were going, what you were hankering for. If life is going to disappear -- and it is going to disappear, it is going to move into the desert of death sooner or later; it is only a question of time -- then... then whatsoever you are hankering for is meaningless. Death will take everything away from you.

Buddha says: Seek something which death cannot destroy.

I CONSIDER THE TREASURE OF PRECIOUS METALS AND STONES AS BRICKS AND PEBBLES.

All your money, all your precious stones, all your bank balances, Buddha says, "I consider as pebbles."

You are children playing on the seashore of life, collecting pebbles -- colored of course, they look beautiful of course, but they are pebbles on the seashore -- of no significance. And while you are collecting them life is rushing out of your hands, slipping by. You are taking a great risk. This opportunity is not to be destroyed in only collecting pebbles.

A man who took his two little girls to the amusement park noticed that Mulla Nasrudin kept riding the merry-go-round all afternoon. Once, when the merry-go-round stopped, the Mulla rushed off, took a drink of water, and headed back again. As he passed near the girls, their father said to him, "Mulla, you certainly do like to ride on the merry-go-round, don't you?"

"No, I don't. Rather, I hate it absolutely and am feeling very sick because of it," said Nasrudin. "But the fellow who owns this thing owes me a hundred rupees, and taking it out in trade is the only way I will ever collect from him."

Money seems to be the greatest obsession in the world. Money seems to be the greatest madness in the world. We go on selling our lives and collecting pebbles; we call it money. One day we simply disappear and the money is left here. And the life that you wasted in collecting that money could have been used in a more creative way. It could have become a song, a dance; it could have become a prayer, a meditation; it could have become a realization of truth, freedom... but you missed.

Buddha says:

I CONSIDER THE GAUDY DRESS OF SILKS AND BROCADES AS A WORN-OUT RAG.

All that you go on desiring seems foolish. There are people who live only to eat; there are people who live only to dress; there are people who go on playing with things -- good when you are a child, but it seems that very few people ever become grown-ups. They certainly grow old, but very few people become grown-ups. To grow old is one thing, to become grown-up is quite another. A grown-up person is one who can see through things: what is a toy and what is not a toy. Small children playing -- you laugh at them; but have you looked into your own life? Have you grown up at all? Maybe you have changed your toys -- they are playing with toy cars and you are playing with real cars -- but the play remains the same. There are people....

Once I was a professor in a university, and a professor used to live just across from me. He had a car but it was always sitting there, and he would clean it and wash it every day, religiously. I became puzzled, by and by, because it never came out of the porch.

I enquired. He said, "You see, the traffic is such, and the car is so beautiful, and it is risky to take it to the university. You know the students; somebody may scratch it."

"Then why have you purchased this car?"

He said, "I love it."

Now, think of loving a car! But there are people who love cars, who love houses. It is not very difficult to see what has happened to them. These are the people who cannot love a person; they can only love a thing -- because you can manipulate a thing, control a thing, better than a person. A person is always dangerous. If you love a woman it is always dangerous; if you love a man it is always dangerous -- because a man or a woman is a freedom, intrinsic freedom. You cannot totally control. Man has tried in every way -- to create marriage, and laws, and this and that, and create respectability around it, and punishment and awards, and everything just to make one thing certain: that the woman is no longer a freedom, that the man is no longer a freedom. When a man is a husband he is no more a person, and when a woman is a wife she is no more a person. The freedom has been killed. Now, a husband is a thing, and a wife is a thing: they can be controlled more easily. If the wife does something, you can go to the court. The magistrate will help you, the police will help you to force the wife back into her 'thinghood'.

People love things... and people are afraid of persons.

Then people can go to absurd limits. Now, a car has a utility; certainly it has a utility -- but to be in romantic love with a car is absurd. And this is romance! I would see him washing it every day, for half an hour, completely absorbed, and the car was never used. He went to the university on a bike, and the car

went on sitting there. But he felt very happy that the car was there. He looked at the car as if he were looking at his woman, he touched the car as if he were touching a human body. I watched him: his eyes would suddenly become aglow when he looked at his car; something great happened around the car. It is absurd -- not only absurd, it is insane.

I CONSIDER THIS UNIVERSE AS SMALL AS THE HOLILA FRUIT.
I CONSIDER THE LAKE OF ANAVATAPTA AS A DROP OF OIL WITH WHICH ONE SMEARS THE FEET

And Buddha says: If you become aware, the whole universe looks very tiny -- because awareness is bigger than the whole universe.

Man is very tiny if you look at his body, man is very foolish if you look at his mind, and man is tremendously vast if you look at his consciousness. Three things meet in man. The vast, the infinite, meet in his consciousness, in his awareness. That's what you become aware of when you meditate: boundaries recede and disappear. The body does not contain you; in fact, you contain the body. Ordinarily you think, "I exist in the body." It is absolutely wrong. The body exists in you; you are vaster, you are bigger -- not only bigger than the body, you are bigger than this whole universe. It is awareness that holds all. But if you look at the body you are very tiny. And then, if you go on getting identified with your body, a great desire arises to be big. That's what politics is, that's what the desire and ambition for money is, that's what you try when you use beautiful clothes to exhibit yourself: you try to hide the body, your tinyness, your smallness. You try to make it look beautiful, you try to make it precious.

It is said that once Mulla Nasrudin was in his Turkish bath, and there came Tamurlaine, the great murderer and the great emperor and the great conqueror. And only two persons were there, Mulla Nasrudin and Tamurlaine. And Tamurlaine, as was his habit, asked Mulla Nasrudin, "I have heard that you are a very wise man. How much do you think is my cost, my price?" Of course, he must have been hoping that he would say, "You are priceless, sir. The whole universe is nothing before you."

But he looked at him, brooded over it and said, "Sixty rupees."

Tamurlaine was very angry and he said, "What do you mean? Sixty rupees Even this towel I am wearing is worth more than sixty rupees!"

Nasrudin said, "That's why I said sixty rupees. I am not counting you -- you are nothing -- only this towel. I don't take any risks; that's why I say sixty rupees."

If you are identified with the body, of course, your value is not much -- cannot be much. How much value do you think you can get out of your body if you go and sell it? If you ask the scientists they say, "Somewhere near around five rupees." Not even sixty rupees... somewhere nearer to five rupees. There is a certain amount of aluminium and iron and phosphorus and things like that; if they are all collected and sold in the market, they will cost near about five rupees -- and that's true because the cost of things has gone very high.

And in the first place, nobody would be ready to purchase your body. Immediately, the moment you die, everybody is ready to dispose of you, some way or other: "Just finish it now."

It happened:

It is said about the great Emperor Akbar that he used to go to see a Sufi mystic, Fareed, and he used to touch his feet. Now, Akbar's court people became a little jealous: "Akbar, the great Emperor, touching the feet of a poor beggar?" And they told Akbar one day, "This doesn't look good, it is humiliating. You need not touch that beggar's feet. Your head is an Emperor's head and you put your head on his feet?"

Akbar said, "You do one thing: you bring the head of a dead man and try to sell it."

When the emperor had said, they had to try. Wherever they went people chased them out. They said, "Have you gone crazy! Get out from here! Your head is stinking, and who wants this head? Get out!" They tried in all the shops, in every market in Delhi, and from everywhere they were thrown out. They came back and they said, "Nobody is ready to purchase -- not only that, people don't even listen. They simply say, 'Get out from here! Have you gone mad? What will we do with a human head?'"

Akbar said, "Then what do you think? My head is just a human head; one day you will not get any price for it. So if I put this useless head at the feet of Fareed, why do you think it is humiliating?"

It is said that once a great Sufi mystic was caught by a few people who wanted to sell him in a slave market. He was a very young, healthy man, radiant. So they were very happy; they were going to get a good price. They took him. He said to them, "I know that you are going to sell me, but let me tell you one thing: if you listen to me, you can get the highest price possible. I know my price, you don't know, so whenever you are ready to sell, just ask me, 'Is it the right price?'"

After just a few hours they came across a king, and the king said, "The man looks good; I will purchase him. I will give five thousand rupees." It was too much in those days, and they were ready. But the mystic said, "Wait, this is nothing, let the right purchaser come and I will tell you. Don't be a fool" -- so they refused. A rich man came and he offered ten thousand rupees. Now they were ready; they were not even going to ask. But the mystic said, "Wait! Are you a fool? Have you not seen? The price is double now. Just wait." And then came another rich man and he offered fifteen thousand rupees. By now, those people had become aware that he was right: "We have a very precious man." And this continued the whole day. Many people offered, but the mystic was saying, "Wait." The last offer was for fifty thousand rupees but the mystic said, "Wait!" After that, people started going home, the market was becoming deserted. The last man came and he was carrying just a bundle of straw. And that was the last man. Those people said, "Now there seems to be no purchaser, and we will again have to wait for eight days. Next week, again there will be a market."

The mystic said, "Wait, ask this man." They asked the man and he said, "I can give you this bundle of straw. I don't have anything else." And the mystic said, "That is the right price; sell it! This is exactly the right price. Now don't miss this opportunity." Those people started beating their heads. They said, "We have got a madman! We have lost fifty thousand rupees and now he says, 'This is the right price!'"

But he was showing, he was indicating something: there is no price; the body is very tiny and very small. If you get identified with it, you are getting identified with straw, a bundle of straw -- or as Buddha says, "A bag of skin, full of filth." If you get identified with the mind; you have a little more freedom. But mind is foolish, mind is stupid, mind is mediocre: it does not know anything about truth. It simply goes on inferring about truth, guessing. Mind is guesswork.

Buddha says: If you get to really know yourself, then you are vast, infinite. Then you are God.

I CONSIDER THIS UNIVERSE AS SMALL AS THE HOLILA FRUIT. I CONSIDER THE LAKE OF ANAVATAPTA AS A DROP OF OIL WITH WHICH ONE SMEARS THE FEET.

Buddha is saying: If you know man in his true reality, he is so vast that the biggest lake is just an oil drop on his feet. He is so vast that the whole universe is smaller than him.

I CONSIDER THE VARIOUS METHODS OF SALVATION TAUGHT BY THE BUDDHAS AS A TREASURE CREATED BY THE IMAGINATION.

This is the sword: it cuts everything from the roots. Now he says: I consider the various methods of salvation taught by the Buddhas as a treasure created by the imagination. All methods are created by the mind, so they cannot lead you beyond the mind. That which is created by the mind cannot lead you beyond it. To go beyond it you will have to leave all that is created by the mind. Methods are also created by mind: Yoga, Tantra, Yantra, Mantra -- all methods are mind-creations, imagination... beautiful imagination, sweet dreams, golden dreams, and of course, they are created by Buddhas.

To bring you out of your body, mind is used. So there are a few techniques to bring you out of the identification with the body. Then, to bring you to the very boundary of the mind, there are other methods which take you to the very brink of where mind ends. Then you have to jump out of the mind -- of course, by jumping out of all methods.

I CONSIDER THE VARIOUS METHODS OF SALVATION TAUGHT BY THE BUDDHAS AS A TREASURE CREATED BY THE IMAGINATION. I CONSIDER THE TRANSCENDENTAL DOCTRINE OF BUDDHISM AS A PRECIOUS METAL OR PRICELESS FABRIC SEEN IN A DREAM.

Buddha says: Even what I am saying to you... maybe it is very precious, but it is precious metal or precious stones seen in a dream.

That's what I say to you always: that truth cannot be uttered. The moment you utter it, it becomes a lie. Truth cannot be said. The moment you say it, it is almost part of a dream now; no more truth.

The Zen Buddhists say: Buddha never was born, never walked on earth, never taught a single teaching, never initiated anybody to be his sannyasin. And still they go and worship Buddha! Rinzai used to say that it looks absurd.

One sceptical philosopher came and he heard Rinzai saying that Buddha was never born. And just behind Rinzai was a great statue of Buddha. The thinker waited, and Rinzai said that Buddha never taught anything; in fact, he never existed, so how could he teach? And then, when the sermon was over, he went to the statue, touched the feet and offered a few flowers. The sceptical thinker said, "Wait! Now, there is a limit to everything. This is too much! You say this man never walked on the earth; you say he never taught; you say in fact that he was never there. And now, whose feet are you touching? Whose feet are you touching, and to whom are these flowers offered?"

And Rinzai laughed and he said, "I am offering these flowers to this man because he taught and still he said, 'I have not taught you anything.' He was born and yet he said, 'That which is born is beyond birth and death.' He walked on the earth but still deep inside he remained immovable; he never walked. The wheel moved; the hub remained in its place, centered."

Buddha's teaching is tremendously contradictory. First he teaches you, "Do this, do that," and then he suddenly says, "Drop all. Now the boundary of the mind has come. Now drop this last dream too."

I CONSIDER THE TEACHING OF BUDDHAS AS A SKY FLOWER
BEFORE MY EYES.

Have you sometimes watched, sitting by the shore, on a beach? -- look into the sky and you will see flowers moving in the sky. Now scientists say they are ions. Or if you ask Wilhelm Reich, he says that they are particles of orgone energy. If you ask the eye specialists, they say that there is nothing; just the movement inside your eye nerves creates the fallacy of something in the sky. You can press your eye with a finger and then you can see those flowers more. These are called sky flowers -- they exist not, but you can see them. And if you move your eyes they will come down and they will go up; you can play with them like a yoyo. But they are not, they are not existential.
Buddha says:

I CONSIDER THE TEACHING OF BUDDHAS AS A SKY FLOWER BEFORE MY EYES.

All teaching is meaningless. Truth cannot be taught, it can only be caught. There is no way to teach it. By teaching you can transfer words, doctrines, beliefs; truth is never transferred that way. But being with a Buddha, you can catch it... it is infectious. Hence the value of SATSANGA: being with a Buddha, being with a Master, being with one who has become enlightened.

What does it mean, 'to become enlightened'? Buddha says it simply means,

I CONSIDER NIRVANA AS AWAKENING FROM A DAYDREAM OR NIGHTMARE.

He says you are living in a dream: the dream of ambition, desire, a thousand and one types of greed, anger, lust, passion. You live in a dream. NIRVANA, enlightenment, is nothing but coming out of the dream, just becoming awake. There is nothing occult in it, nothing esoteric in it. Buddha has no esoterics in his teachings; he is very simple. He says: This is all -- the man who lives in the world, the worldly man, the 'SAMSARIC' man, is in a dream -- that's all; and the Buddha is one who has come out of the dream. The difference is not in their consciousness, the difference is only that the worldly man has something more than Buddha. Buddha has only awareness; the worldly man has something more than the Buddha. Buddha has only awareness; the wordly man has awareness plus dreams. And because of those dreams, the awareness becomes clouded -- as if the sun is clouded and you cannot see. Clouds disappear and the sun is there. But

as far as the inner light is concerned, there is no difference between a Buddha and an ignorant man. They are made of same stuff.

I CONSIDER THE STRUGGLE BETWEEN HETERODOX AND ORTHODOX AS THE ANTICS OF THE SIX [MYTHICAL] DRAGONS.

And Buddha says it is all nonsense -- the traditional and the anti-traditional, the orthodox and the heterodox, the theist and atheist, and the thousand and one types of philosophies and systems fighting with each other, arguing, proving, disproving. He says it is just a game, a mind-game, mythological. It has no significance. Don't be too much entangled with theories and doctrines; they are part of the dream. Get out of the dreaming state, become more aware.

I CONSIDER THE DOCTRINE OF SAMENESS AS THE ABSOLUTE GROUND OF REALITY.

This is his ultimate assertion; meditate over it.

I CONSIDER THE DOCTRINE OF SAMENESS AS THE ABSOLUTE GROUND OF REALITY.

Buddha says: Things are not different, they are the same; they only look different, they only appear different. The tree there, and the rock, and you, and the animals and the stars, are not different. At the innermost core, reality is one and the same. Substance is one and the same, there are no distinctions. Distinctions are dreams.

Physicists call that one reality 'electricity' or 'energy'. Materialists, Marxists, communists, call that reality 'matter'. idealists call that reality 'mind'. Yogis call that reality 'consciousness'. Buddha calls that reality 'nothingness'.

Now, this word 'nothingness' is very important. 'Nothingness' means: no-thing-ness. No thing is. All things are just forms, dreams. We are different only in form, and forms are just dreams. It is as if out of gold you can make many sorts of ornaments. Those forms, different ornaments, are just dreams, because the gold is the reality. Behind all the forms is gold; behind all the forms is one reality. Buddha says: That sameness is the absolute ground of reality.

If you go in, you leave the form. First you leave the form of the body. Have you observed it? -- people who are close to me and meditating, come again and again to that insight -- and these sayings can be understood only if you have certain insights of your own. Otherwise, it is impossible to understand them. When you are meditating, many times it happens that you forget your form, your body; you don't know who you are and how you look. You forget your face. In fact, in deep meditation, you completely become oblivious of your body. When you close your eyes, you are formless. Your mind also has form. You are a Hindu, Christian, Mohammedan, Jain, Buddhist; then you have a form of the mind: you think in terms of being a Christian, you have a certain identity, dogma defines you. But if you go still deeper, mind also disappears. Then you are no more a Christian.

At the deepest core you are neither a body nor a mind. Then what are you?

Buddha says: Nothingness, no-thing-ness: now you are not a thing, now you are universal. Now you are not confined in any idea, you are infinite. You are that which has always been there and will remain always. You are eternal. Then there is no birth to you and there is no death to you. You are like the sky: clouds come and go and the sky remains untouched by them. Millions of times clouds have come and gone, and the sky has remained pure and virgin. It has not been corrupted or polluted by them. You are the inner sky. And when all forms disappear, the inner and the outer also disappear -- because they are also forms. Then there is nothing inner and nothing outer... oneness, sameness.

Buddha does not call it 'God' -- because to call it 'God' you may start thinking again of form. But that's exactly what the word 'God' means, or should mean -- God is that sameness that exists in all. 'God' means existence, isness. The tree is, the rock is, the cloud is, the man is -- forms are different but isness is the same. As far as isness is concerned, a tree and you are the same. The form is different: the tree is green and you are not green, and the tree has flowers and you don't have any flowers, and the bird can fly into the sky

and you cannot fly; but these are differences of the form. But isness is the same. To look into that isness is what meditation is all about. And to come to realize that isness is NIRVANA.

This is the last message, the last sutra of this SUTRA OF FORTY-TWO CHAPTERS. This is the forty-second sutra, Buddha's ultimate message. I don't think you will be able to understand it right now. Intellectually of course you can understand it, but the real understanding has to be existential. That will come only if you follow the path of inner discipline to the point where you can drop it. If you follow the path of meditation to the point where even meditation becomes a hindrance, and you drop it.... It is as if you move on a staircase from one floor to another, but when you have reached to the next floor you get off the staircase. You don't cling to it. All methods are staircases -- or in Buddha's terminology: All methods are like boats; you cross the river, then you leave the boat, and you forget all about it.

Methods have to be used and then dropped. It has to be remembered from the very beginning -- because there is every possibility that you may become too attached to the method. You become so attached that the method becomes a clinging: you start possessing it and it starts possessing you. Then the medicine has become a disease.

It happens: you are ill, you take medicine. Then illness goes but you cannot leave the medicine now. You have become accustomed to the medicine, to the drug. When the illness has gone, throw the medicine immediately.

Meditation is a medicine -- because you are ill you have to use it. When wellness has come, then drop it immediately.

All devices have to be dropped one day, and all scriptures have to be dropped one day. This is the greatness of Buddha: that he says that even his teachings, his methods, have to be dropped.

When Zarathustra was saying goodbye to his disciples, the last thing that he said to his disciples has to be remembered. Keep it in your heart. This is what Buddha is saying in the last sutra. Said Zarathustra to his disciples, "Now I am going and this is my last message: Beware of Zarathustra!" And he left.

Beware of Zarathustra? Beware of the Master... because you can fall in love too much. You can become too much attached. The real Master is one who helps you to fall in love, and then helps you to stand on your own so that you can leave the Master. A real Master never becomes a crutch for you. Never! Before he sees that you are clinging too much, he starts getting out of your life -- because the ultimate goal is freedom -- freedom from all crutches, freedom from all props, freedom from every discipline, doctrine, method. Freedom from all: that's the goal.

Always remember that goal. Remembering that goal will help you not to go astray.

A small story and I will finish this discourse. It is a Hassid story: THE THREE PRISONERS.

After the death of Rabbi Uri of Istalisk, who was called 'The Seraph', one of the Hassidim came to Rabbi Birnham and wanted to become his disciple. Rabbi Birnham asked, "What was your teacher's way of instructing you to serve?"

"His way," said the Hassid, "was to plant humanity in our hearts. That was why everyone who came to him, whether he was a nobleman or a scholar, had first to fill two large buckets at the well in the marketplace, or to do some other hard and menial labor in the street."

Rabbi Birnham said, "I shall tell you a story....

"Three men, two of them wise and one foolish, were once put in a dungeon black as night, and every day food and eating utensils were lowered down to them. The darkness and the misery of the imprisonment had deprived the fool of his last bit of sense, so that he no longer knew how to use the utensils; he could not see. One of his companions showed him, but the next day he had forgotten again. And so his wise companion had to teach him continually. But the third prisoner sat in silence and did not bother about the fool.

"Once the second prisoner asked him why he never offered his help. 'Look,' said the other, 'you take infinite trouble and yet you never reach the goal because every day destroys your work. But I, sitting here, am not just sitting. I am trying to bore a hole in the wall so that the light and sun can enter, and all three of us can see everything.' "

Now, there are two types of Masters in the world. The first type I call the teacher. He teaches you things: disciplines. virtue, character, but next day you forget. Again he teaches you the same, and next day you forget again. The second I call the Master. He does not teach you virtue, he does not teach you character, he does not teach you ordinary humility, humbleness, poverty -- no. He bores a hole into your

being so that light can penetrate, and you can see yourself. He tries to make you aware, full of light. That's the real Master. In the East we call him SATGURU, the right Master. Teachers are many; SATGURUS are very few and far between. Remember this distinction.

If you are with a teacher you may become a good man, but you cannot become enlightened. And your goodness will always remain on a volcano; it can erupt any moment. If you are with a teacher he will teach you outward things -- how to discipline yourself, how to be good, how to be a servant, how to serve people, how to be non-violent, how to be loving, kind, compassionate. He will teach you a thousand and one things.

If you come to a Master, he teaches only one thing -- that is: how to become aware, how to bore a hole into your being so light can enter into your imprisonment. And in that light, everything starts happening of its own accord.

And when things happen of their own accord, they have a beauty to them. Then there is great benediction.

The Divine Melody

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1.68 bhai kai satguru sant kahawai

HE IS THE REAL MASTER, WHO CAN REVEAL THE FORM
OF THE FORMLESS TO THE VISION OF THESE EYES:
WHO TEACHES THE SIMPLE WAY OF ATTAINING HIM,
THAT IS OTHER THAN RITES OR CEREMONIES:
WHO DOES NOT MAKE YOU CLOSE THE DOORS, AND HOLD THE BREATH,
AND RENOUNCE THE WORLD:
WHO MAKES YOU PERCEIVE THE SUPREME SPIRIT
WHEREVER THE MIND ATTACHES ITSELF:
WHO TEACHES YOU TO BE STILL IN THE MIDST OF ALL YOUR ACTIVITIES.

EVER IMMERSED IN BLISS, HAVING NO FEAR IN HIS MIND,
HE KEEPS THE FEAR OF UNION IN THE MIDST OF ALL ENJOYMENTS.
THE INFINITE DWELLING OF THE INFINITE BEING IS EVERYWHERE:
IN EARTH, WATER, SKY, AND AIR:
FIRM AS THE THUNDERBOLT, THE SEAT OF THE SEEKER
IS ESTABLISHED ABOVE THE VOID.
HE WHO IS WITHIN IS WITHOUT: I SEE HIM AND NONE ELSE.

1.22. jab main bhula re bhai

O BROTHER: WHEN I WAS FORGETFUL,
MY TRUE GURU SHOWED ME THE WAY.
THEN I LEFT ALL RITES AND CEREMONIES,
I BATHED NO MORE IN THE HOLY WATER:
THEN I LEARNED THAT IT I ALONE WHO WAS MAD,
AND THE WHOLE WORLD BESIDE ME WAS SANE;
AND I HAD DISTURBED THESE WISE PEOPLE.
FROM THAT TIME FORTH I KNEW NO MORE HOW TO ROLL
IN THE DUST IN OBEISANCE:
I DO NOT RING THE TEMPLE BELL:
I DO NOT SET THE IDOL ON ITS THRONE:
I DO NOT WORSHIP THE IMAGE WITH FLOWERS.
IT IS NOT THE AUSTERITIES THAT MORTIFY THE FLESH
WHICH ARE PLEASED TO THE LORD.
WHEN YOU LEAVE OFF YOUR CLOTHES AND KILL YOUR
SENSES,

YOU DO NOT PLEASE THE LORD:
THE MAN WHO IS KIND AND WHO PRACTISES RIGHTEOUSNESS,
WHO REMAINS PASSIVE AMIDST THE AFFAIRS OF THE WORLD,
WHO CONSIDERS ALL CREATURES ON EARTH AS HIS OWN SELF,
HE ATTAINS THE IMMORTAL BEING, THE TRUE GOD IS EVER WITH HIM.
KABIR SAYS:` HE ATTAINS THE TRUE NAME WHOSE WORDS ARE PURE,
AND WHO IS FREE FROM PRIDE AND CONCEIT.'

What is religion? Religion is falling in tune with the whole, falling in love with the whole, falling in a togetherness with the whole. A religious person is one who is not against the whole and the irreligious is one who is fighting the whole, is in conflict with the whole. The religious person is life-affirmative. The irreligious person is life-negative. To the religious person all is good -- his affirmation is absolute and total. Nothing is wrong; even if it appears at times that it is wrong, it cannot be wrong. It must be a misunderstanding, a misinterpretation. It must be based somewhere in our ignorance because we don't know the whole story. So maybe some part looks as if not fitting with the whole. We have not heard the whole song, so some note appears to fall out of line. But everything has to be good if there is God. God is the guarantee of goodness. Evil, as such, cannot exist. If it appears, it must be a nightmare of our own minds; we must have created it.

The religious mind denies not. His affirmation is absolute, unconditional. He says yes to existence. And his yes has no conditions -- remember it; when he says yes he means it. If you find a person who says no to existence, to life, to this and that, then remember, he is just an egoist -- not religious at all. He is fighting the whole, trying to prove himself a conqueror, trying to prove that he is something special. He is doomed to fail. His frustration is sooner or later going to be;it cannot be avoided for long, it is predestined. It is predestined by his own attitude of conflict. Religion is cooperation -- cooperation with all that is.

Try to understand it as deeply as possible because only then will you be able to understand this mystic singer Kabir. He is a lover of life. He does not deny, he does not negate, he does not condemn, he never sees anything bad anywhere. Once you have had a vision of the whole, all becomes sublime. Then there is nothing secular;everything is sacred, and the whole existence is the temple of God, and the whole life is a prayer. Walking, you walk in God. Dancing, you dance in God. Sleeping, you sleep in God -- because nothing else exists than him.

God is the guarantee of goodness. God means the good. The good is the substratum of existence, so evil

is not possible. Evil is impossible. We must have misrepresented; we must have brought our own ideas, concepts, doctrines; we must have created our own stupid private notions of how things should be. Things simply ARE.There is no SHOULD in existence. The idea of should is brought by man -- and once you bring the idea of should, existence is divided into two: good and bad. Once you say `Things should be like this', you have moved away from reality, you have moved away from that which is. And only that which is, IS; nothing else. Reality is here as it is; don't bring the should, otherwise the condemnation comes.

In the West, Albert Schweitzer has created a very false notion about the East. He was a great thinker, but unfortunately not acquainted with the Eastern mind at all. And he was too Western. He has created a notion that East and Eastern religions are life-denying, life-negative. It is utter nonsense. And you will see, when we enter into Kabir you will see: more life-affirmation is not possible, more love for live is not possible. Even Jesus is not so life-affirmative as Kabir. Where else can you find a temple like Khajuraho, more life-affirmative? Where can you find an occult science like Tantra, more life-affirming? Where can you find such absolute YES? Life is God -- and there is no other god; and worship of life is worship -- and there is no other worship.

But Schweitzer got his ideas because the Christian missionaries have been interpreting the Eastern religion in such a way that it looks life-negative. Of course there have been a few thinkers in the East who ARE life-negative, but they are very few, and the main current of Eastern religiousness does not consist only of them. In fact they are by the side of the road; they are not the main flow of Eastern consciousness. But Christian missionaries emphasized those life-negative thinkers, and, emphasized their life-negativities more and more, to create an atmosphere in the West as if Christianity is life-affirmative. The truth is just the reverse: Christianity is not life-affirmative. It has not loved man, it has not loved this world, it has not danced, it has not laughed.

Go to a Christian church and you feel as if you have entered a cemetery -- dead, very serious, corpse-like. You enter a church and you start feeling that you are also becoming serious. The very vibe is not of laughter, no. Christians say Jesus never laughed. I don't believe it -- I cannot believe it, because I know Jesus better.

But Christians say Jesus never laughed If I write the gospels, I would write that Jesus laughed his whole life. In fact, when he was crucified he had a belly laughter. He laughed tremendously, uproariously -- because this was just ridiculous. To try to kill that which cannot be killed, to try to kill Jesus -- the very idea is ridiculous, he must have laughed. I can still hear his laughter.... But Christians have not heard his laughter; they have based their religion more on the cross than on Christ.

Christianity would have been benefitted tremendously if the cross had been forgotten -- because with the cross, death comes in. I call Christianity `crossianity'. It is a religion of death, of the cross -- serious, sad. If Christianity had paid more attention to Jesus, then a totally different world view would have arisen. More emphasis should have been given to the resurrected Christ -- not to the crucified. Then Christianity would have been more life-affirmative, even death could not kill, even the cross could not destroy -- Jesus is resurrected. Then Christianity could have danced, then there would have been singing and celebration, and churches would have been more human, But that didn't happen; the whole of Christianity became attached too much to the cross.

In fact, we are all too much attached to death. Death leaves a greater impression in us. If somebody is alive we don't bother to be happy with him, but if he dies we cry. We had never thought about it before, that that man was alive just a day before and we could have danced together and we could have celebrated a few moments and we could have allowed benediction to enter -- we never thought about it. Now he is dead, now we cry. We don't seem to be interested too much in life, we seem to be interested too much in death.
I have heard...

A great enemy of Voltaire died. They were lifelong enemies, critisising each other. Somebody rushed to Voltaire to release the news and said, `Your great enemy is dead.'

Shocked, Voltaire said, `I will miss him tremendously.' He started crying and he said, 'He was a great man and it will be difficult to find a greater man than him. His intelligence was tremendously sharp and his whole life was a beautiful life.'

The man who had come to release the news could not believe these words, that Voltaire would say these words -- he was expecting that he would be happy. Seeing him shocked, Voltaire said, 'All these things are true, provided he is really dead. Provided he is really dead -- if he is still alive, then forget all this.'

When a person is dead he becomes good. We declare people good only when they are dead. Alive, they are not good; alive, they are not worth friendship; alive we fight. Dead ,we praise them to high pinacles.

I have heard...

A miserly man died. The widow went to the priest and asked him, `How much will it cost? -- you have to deliver a speech.'

He said,` There are speeches and speeches. The best will cost two hundred dollars.'

`Two hundred dollars?' the woman said. `My husband would not have allowed that much of a luxury. Isn't there a cheaper speech/'

Them man said, `There are hundred-dollars -- but then I will not be able to praise him much.'
The woman said, `Still come a little lower.'

And the priest said, `Fifty dollars is still too much.'

Then he said, `Okay, ten dollars -- but remember, then I will have to tell the truth.'

When a person dies, we start telling lies... beautiful lies. In India everybody dies and goes to heaven -- even politicians. Nobody seems to go to hell; hell must be absolutely empty. Death seems to be very important to us. We are death-obsessed. That's why Christians made too much fuss about the cross -- that became a symbol. A religion that is centered on the concept of the cross and death and crucifixion cannot be a religion of life-affirmation. Schweitzer is wrong. He should have read Kabir -- his whole being would have been benefitted tremendously.

Kabir is REALLY the religious person. His declaration about life is of tremendous trust. He does not say to you to renounce anything. He says rather, `Bring everything to God and bring God to everything.' You will be surprised by his assertions: these assertions are tremendously revolutionary.
A few things more ,before we enter the songs.

Religion is not traditional -- cannot be by its very nature. Tradition is that which is dead. Tradition is that which has passed away, tradition is just the dust of the past, tradition is just the memory. Religion is always alive, breathing. Religion can never be traditional. Whenever religion becomes traditional, it serves the Devil more than God. Then it serves death more than life. Then it serves politicians, priests, organizations, churches, but it doesn't serve the spirit of man. Then it is no more an opening towards the future. Tradition looks back; we have to go forward. Looking backward is meaningless; not only meaningless, but harmful too, dangerous -- because we cannot go backwards, we have to go forwards, and looking backwards and moving forwards is bound to create trouble.

The second thing: religion is not in the scriptures, cannot be. Scriptures are dead letters. Yes, there was religion some day, throbbing in those words when they were being uttered by an alive Master. When Krishna told Srimat Bhagavad Gita to Arjuna, it was alive. It was alive because of Krishna, it was illuminated because of Krishna -- when Krishna disappeared, the Bhagavad Gita became a corpse. Dead words: you can go on analyzing those words, interpreting this way and that... There are one thousand commentaries on the Gita -- famous ones; there are many more. In fact, whenever anybody reads the Gita, he has his own meaning of it. Krishna's meaning is lost; it disappeared with Krishna himself. The snake has passed... only the track on the sand is left. That track you go on worshipping as a scripture.

When Jesus walked on earth and talked to his disciples, it was a throbbing truth, throbbing with life -- alive, vibrating, pulsating. The word was not dead; the word was God, the word was truth itself. The word had a heart in it. The word was suffused with love, experience, existence, being. When Jesus has gone, life is gone. Then you can collect words and you can make as many gospels as you want. Those gospels are going to be of no help.

Real religion is never in the scriptures. And a real religious seeker does not go in search of scriptures, he goes in search of a Master -- a living Master. That is one of the basic tenets of Kabir's understanding: SATGURU -- the living Master. Go and search for a living Master! If you can come in contact with a living Master then dead scriptures will become alive again. They become alive only VIA the living Master -- there is no other way, because the living Master is the only scripture. When the living Master touches the Bhagavad Gita it will become alive; when he touches the gospel, the gospel will become alive. When he recites the Koran, the Koran will again become alive. He will give his own life to these words, they will start throbbing. But directly you cannot find religion in the scriptures.

So religion is not in the tradition and religion is not in the scriptures and religion is not in the rituals. Rituals are formalities. Unless you are in communion with a living Master, rituals are a dead weight. They will burden you, they will dry you, they will kill you, and you will be lost in infinite formalities. With a living Master, a new ritual is born. It comes out of the contact; it has a context to it, a living reference to it. It is not learned by dead tradition being transferred from one generation to another. You live it -- and through living it, you learn it.

When you come to a living Master, deep down something in you wants to bow down. It is not that you are going to do a certain formality -- if you are doing, it is meaningless. But something really down in your spirit, deep in your spirit, deep in your center, wants to bow down. Then bowing to a Master is no more ritualistic. It is alive, it is meaningful, it is not an empty gesture. But you can just go on bowing down to anybody, because you have been taught to bow down -- then it is useless. Try to see the difference. When something is born into you out of your spontaneity, then it is true. When you have to do something as a duty, it is untrue. `Duty' is a dirty word. If something is born out of love, good. If something is born out of duty, avoid it, never do it -- because that is dangerous. If you learn the ways of duty too much, you will forget the ways of love. Duty is against love. Duty is a false substitute for love.

Religion is not in the rituals. Of course, whenever there is religion there is ritual -- but that is a totally different matter. How can you avoid when Buddha walks amongst you, how can you avoid touching his feet? Impossible. You can do only two things and both are rituals: either you have to touch his feet, or you have to throw stones at him. Both are rituals -- one is that of the enemy and one is that of the friend, but both are rituals. You cannot neglect Buddha, you cannot be indifferent, that's all. The phenomenon is such that you cannot just bypass. Either you have to become a friend or you have to become an enemy; you have to choose. You have to have an attitude -- that attitude is ritual. But then it is born into your heart, not learned from somebody else. It simply arises in your being.

Religion, wherever it is, always brings rituals; but when the religion disappears, the rituals become dead. Don't carry the corpse. Yes, you loved your mother very much and now she is dead -- what are you going to do? Are you going to carry her corpse for your whole life? You have to burn it or bury it. You have to get rid of it, you cannot go on carrying it. But this same thing happens as far as religion is concerned. You loved the Buddha so much, and great passion arose in your soul, and great worship and great songs were born in his presence... now he is gone, you continue the song. By and by, it is a far away echo of the echo... goes on fading.

When the pope speaks in the Vatican, it is not Jesus' voice at all -- cannot be. When Jesus speaks, he speaks on his own authority. When the pope speaks, he speaks on the authority of Jesus. A real Master speaks on his own authority, he is his sole authority.

Religion is not in the tradition, not in the rituals, and NOT in the so-called religions -- Hindu, Christian, Mohammedan. Religion has no adjective to it. Religion is simply religion, as love is love. Do you call love Christian, Hindu, Mohammedan? If love is neither Christian nor Hindu nor Mohammedan, then why should God be Christian, Hindu and Mohammedan? Has not Jesus said `God is Love'? Religion is not in the religions; religion is pure of all adjectives, pure of all definitions, and each one has to seek it. Nobody can be born into a religion, religion has to be born into you. You have to open your soul and receive religion. It is showering all around... but you are carrying toys, substitutes, false coins, in your hands, and thinking you are having religion. In the church it is not, in the mosque it is not, in the temple it is not. Go somewhere where a living Master is: it is there. And that too exists only for a few moments -- the Master is gone, and the religion disappears.

Hence Kabir's insistence for a SATGURU -- for a true Master

Religion is individual, one has to seek it on one's own. It is not a social phenomenon, it has nothing to do with the crowd and the collective. It is a private thing, as intimate as love. You come to it alone, in deep intimacy, privacy... you open your heart. Religion is spontaneous in the sense that you cannot learn it. You can be it, but you cannot learn it. It is as spontaneous as love. Have you ever learnt what love is?And that day will be a doomsday, when man will have to learn how to love. That day seems to be coming closer every day, in the West particularly, and more particularly in America. Books are being written: How to Love, How to be Friendly -- foolish books, because if man has forgotten how to love, no book can teach it. To teach humanity how to love is as if somebody goes to the fish and teaches the fish to swim -- that will be foolish. And so is the case with religion. Religion cannot be taught, it can only be caught; it is a sort of infection. You can go wherever a holy person exists and you can catch it, you can imbibe it.

Religion is a rebellion. It is a rebellion against death, it is rebellion against all that is dead; it is rebellion against the outside: it is rebellion against politics, greed, society, culture, civilization. Religion is a rebellion: it says we have to listen to the innermost core of our being and follow it wherever it leads. Wherever... unafraid of the consequences, we will listen to the small still voice within and follow it. Religion is a risk. Those people who are after security too much can never become religious; it is a dangerous thing. If you pass through it, you will be passing through a crucifixion... but only after the crucifixion is resurrection.

Now listen to the sutras of Kabir.

HE IS THE REAL MASTER, WHO CAN REVEAL THE FORM
OF THE FORMLESS TO THE VISION OF THESE EYES...

Now if the real Master is the basic thing to search and seek for, then of course a definition is needed: Who is the real Master? Whom to call the real Master? How to know? Kabir says:

HE IS THE REAL MASTER, WHO CAN REVEAL THE FORM
OF THE FORMLESS TO THE VISION OF THESE EYES

... in whose presence the formless descends and becomes a presence... through whom you can have a look at the farthest star... through whom you can have a feeling of God himself... through whose words silence speaks, and through whose eyes the infinite peeks at you. And if you hold his hand, you will suddenly see: the hand is his, but not only his -- God is holding your hand through him. He is a vehicle, a bamboo flute on the lips of the infinite. He gives form to the formless, he is the embodiment of the formless.

You have to be very open and vulnerable, only then will you be able to feel a Master. Don't go to a Master with a negative attitude, otherwise you will never reach him. The very negative attitude will not allow his vibe to reach you. The negative attitude will not allow you to move into the same wavelength in which he lives. Hence trust is needed. Hence, love is needed. Otherwise you will go empty and you will come empty -- and when you will come empty you will say,`This is not the real Master. I went empty and I have come empty.' If you are not open, you will come empty. Only if you are open is there a possibility to feel. And don't be afraid of open-ness. If you are open and the Master is not real, nothing will happen; and you will know it, and you will know it certainly, that this is not for you, that this is not the man you are seeking. But be open -- because if you are open, only then can you know whether he is true or not. If you are closed, already closed, then there is no possibility. In fact, if you are closed, sooner or later you will become a victim of somebody who is a pseudo-Master -- because pseudo-Masters try to convince you argumentatively.

The real Masters are very paradoxical, very contradictory. They are as contradictory as life itself, because they embody life. They are as inconsistent as God himself, because they embody God. They are not logical, they are very illogical -- because they are superlogical, because they are bringing something which cannot be grasped through logic.

In the closeness of a real Master you will feel you are close to an abyss... but if you are open -- only then. If you are not open, you will become a victim to some pseudo-person who can convince you, who can talk you in, who can seduce you in. For example, if you are greedy he will talk about greed. He will tell you how much you are going to gain out of the meditation, the prayer. He will persuade your greed, how much you are going to have in heaven if you follow him. He will promise you much. A true Master never promises anything. In fact he shatters you completely -- your greed, your desire, your idea of becoming somebody, being somebody -- he shatters all in all. A real Master is a rock against which your boat is completely shattered... your whole mind is shattered. He drives you crazy; he does not argue. His argument is more of his being than of his words.

But we are greedy. We live through greed, we are afraid, full of fear -- somebody gives us consolation, we become victims. A real Master is not a consolation, he is not a solace. He is, in fact, death to you. He kills you, he destroys you, he is very destructive... but creativity is possible only when the old is destroyed. When the old ceases to be, the new can enter in.

I have heard a beautiful anecdote. Meditate over it....

The letter from Sean to his old, old mother was heartening. `Dear mother,' he wrote, `I am sending you some pills that a witch doctor gave me and if you take one, it will take years of your life.'

He came home a few weeks later, and there was a beautiful young woman outside his house rocking a pram in which a baby lay sucking a bottle.

`Where's my mother?' he asked.

`Arrah, don't be silly,' she said. `I'm your mother and these pills were marvellous.'

`Imagine!' said Sean. `One pill, and you're as beautiful as anyone could be -- and what's more, you were able to have a baby. Lord, but they were powerful!'

`You madman!' she cried. `That's not a baby, that's your father. He took two;'

Avoid greed -- otherwise you will take two pills. And there are many people who are selling things like that. Witch doctors....

A Master is not here to fulfill your greed, he is here to destroy your greed. Because once greed is destroyed, you become available to yourself. If you are greedy you are never available to yourself. Greed becomes desire, desire becomes a projection in the future. And you are always wandering somewhere in the future; you are never herenow. Greed takes you away from yourself: greed has to be destroyed.

A Master never promises you anything -- but only in the presence of a Master something becomes possible. He will not tell you: `I will take death away from you', or `You will become immortal'. He is not giving you nectar, elixir, ambrosia. Of course, being with a Master one becomes immortal -- but not that he MAKES you immortal. He simply takes you deep into the existence of death.

Just look at it: he takes you deep into the experience of death. That is what deep meditation is all about -- a death *experience. And when you have known your death, watched it, suddenly you realize you are separate from it. It happens, but it never happens to you. It happens on the periphery, it never reaches to the center. It happens to the body, it never happens to you. And the body is nothing but your abode. You have changed many bodies, and you will change many more -- but you are immortal. But a real Master does not promise it. He delivers it one day, but there is no promise for it. If you are seeking one state where fear will dissolve, some state where your greed will be fulfilled, some state where you will be titilated constantly with pleasure, paradise, then you are bound to become a victim of some pseudo-person.

SATGURU means the real Master. A SATGURU means the pseudo-Master.

HE IS THE REAL MASTER, WHO CAN REVEAL THE FORM
OF THE FORMLESS TO THE VISION OF THESE EYES:
WHO TEACHES THE SIMPLE WAY OF ATTAINING HIM....

THE SIMPLE WAY -- not complex methods, not yoga postures, not very complicated rituals. He teaches simple ways, very simple, that anybody who wants to do it can do it right now. His ways are so simple and spontaneous that you will be surprised why you did not discover them yourself. They are so simple! Once the Master has taught you, once you have known the beauty of them, once you have tasted a little, you will be simply surprised why you could not discover them -- they are so simple.

The real Master is not technical, he is simple -- because there is no technique to achieve God. God is not somewhere at the end of a technique, no. God is already available to you. You are in God;you just have to shake yourself a little so that you can become a little more alert. Just a little more alertness, that's all.

Sometimes you do become alert, but you become alert also in a very unconscious way. You are driving a car and suddenly you see that a bus is coming and the driver seems to be drunk or mad and you see no possibility of avoiding the accident. The accident is going to be; it becomes almost a certainty. In that moment you become alert, very alert, but that alertness is unconscious. You are alert, but you are not alert that you are alert.

In some dangerous situation you become alert, but that alertness is unconscious. A Master simply teaches you how to be alert with full consciousness. He teaches you conscious awareness. Now you may be a little puzzled, because... conscious awareness? You think consciousness means awareness, awareness means consciousness. No. There are moments when you are aware but not conscious. If somebody comes suddenly with a pistol in his hand and forces the pistol on your chest, you will be aware but not conscious. Thinking will stop. The shock is so sudden, so unexpectedly sudden, and cannot figure out what is going to happen, and death is so close... in that shock, your mind stops. Your constantly spinning mind spins no more. Your constantly chattering mind is simply shocked into silence: you become aware. But this awareness is unconscious.

The Master teaches only one thing: how to be consciously aware. And that's a very simple thing. You can start doing it any moment; you can apply awareness, consciousness, to any activity that you go on doing.If you are walking on the road, just walk consciously. Take each step in deep alertness. Listening to me, right now, listen attentively. You are listening attentively but that attention may be unconscious.

Become conscious of the attentiveness, and suddenly you will see a tremendous blessing descends in you. Out of nowhere, suddenly it is there. Just a moment of conscious alertness and your doors open and God enters in -- as if he was just waiting there at the door, knocking and knocking and knocking. But you are so much preoccupied....

Kabir says:

WHO TEACHES THE SIMPLE WAY OF ATTAINING HIM....

People who teach complex ways simply show that they have not known God -- because God needs no expertise. And people who teach complex ways have a reason to teach complex ways :so that they always can say to you `If you are not doing the thing rightly, how can you hope to attain?'

Have you heard a beautiful story of Khalil Gibran?..

A man used to move from town to town. He was a great teacher and he used to say to people, `Come and follow me, and I will show you the way to God.' But people were engaged. They had so many thousands of things to do and they would say, `We worship you, we respect you, and one day we are coming to follow you -- but right now it is difficult.'

Nobody is ready now -- that's why so many pseudo-Masters can exist. Saint Augustine, in his confessions says: `I used to pray to God when I was young, "God save me, but not right now. Save me but not right now" -- because I was indulging in so many things,' he says, `and I wanted to enjoy all that is available. So this was not to be heard immediately. I was saying the prayer because it has to be said formally, but I would always say, "Save me Lord, but not right now."'

So this preacher went from town to town, and people would say, `Not right now. We will come one day.' And he was very happy because nobody ever followed him and there was no trouble. A madman one day said, `Okay, I am coming.' He became a little afraid, but he said -- he was a very clever and cunning man -- he said, `Come.' And he would give him such complex procedures as are almost impossible to do. But the man was really mad. He would do them, and even this teacher could not find any fault. And the man continued. The teacher was thinking he would get fed-up sooner or later.

One year passed, two years passed, and he would say, `When?' The disciple was too much! -- and he would ask again and again,`Now, what else to do?' And he was doing everything! Even the Master became afraid -- now he could not think what else to say for him to do, and he was doing EVERYTHING.

Six years passed, and one day the disciple said, `How long is it still? I am ready to do anything but you are not giving me anything.' He said, `Listen: the truth is, in your company I have lost my own way. I used to know where he is, but since you have come.... You just have mercy on me and leave me.'

Complex procedures have been invented by cunning people. First nobody is ready to do them; good -- the pseudo-Master can exist, because his techniques will never be put to any experimentation. Second if somebody tries to do it, they are so complex that it can always be said that you are not doing them rightly.They are so complex that you cannot trust yourself and you are always afraid that something may go wrong. But a real Master will give you very simple techniques -- anybody of average intelligence, of average health, can do them.

WHO TEACHES THE SIMPLE WAY OF ATTAINING HIM,
THAT IS OTHER THAN RITES OR CEREMONIES...

He never teaches you rituals, rites and ceremonies. He may teach you celebration -- but never ceremonies. Celebration is of the heart, and ceremony is just a ritual of the mind.

WHO DOES NOT MAKE YOU CLOSE THE DOORS, AND HOLD THE BREATH, AND RENOUNCE THE WORLD...

The real Master is all for the world, because this world is a manifestation of God. This world is full of God. Every rock is so crowded with God, and every tree and every bird and all that exists is so full, overflowing with God... where to go? and for what? Whom to renounce? and for what? And how can one renounce? -- because wherever you are in God, and wherever you are you are in this world... because there is no other world.

HE DOES NOT MAKE YOU CLOSE YOUR DOORS, AND HOLD YOUR BREATH, AND RENOUNCE THE WORLD:
WHO MAKES YOU PERCEIVE THE SUPREME SPIRIT WHENEVER THE MIND ATTACHES ITSELF...
Just look at the beauty if this sutra. Kabir says:

WHO MAKES YOU PERCEIVE THE SUPREME SPIRIT WHENEVER THE MIND ATTACHES ITSELF...

He says: Don't be worried. Whenever you mind feels attachment, don't be afraid of the attachment: go deep into it and try to find God there... and you will find him there. You love a woman-no need to escape from her: look deep into her eyes... and you will find God there. God is welling up everywhere. You love your child-don't renounce the world and don't throw the child to this hungry, violent, ugly world, don't abandon the child to the wolves: look into the eyes of the child. Put ears to his heart and listen deeply... and you will find God there.

Kabir says: Unconditionally, whenever the mind attaches itself, perceive the supreme self.

I have heard about a man who came to Kabir and he wanted to know god, and Kabir asked him, "Don't you love somebody?"

He said, `Sorry, I don't love anybody.'

Kabir said, `Anybody will do, but you love-because unless you love, there is no bridge.'

The man was a little shy but then he confessed, `Yes, I love. I love my cow.' A poor man, and he had one cow and nothing else.

Kabir said, `Perfectly good. That will do.'

The man asked, `Then what have I to do now?'

He said, `Now you start thinking that the cow is divine. Now she is no more a cow; she is a god, a goddess. You serve her, you love her, you pat her, you give her a bath, you do everything-but now she is a goddess. God is hidden there. And come after three months.'

After three months the man was totally different, radiant with new energy. The disciple of Kabir were a little puzzled -- `Is he just joking with this man?' But when the man came, they were surprised. he had almost become a new man, a new being; and he fell at Kabir's feet and said, `Tremendous it is! I have found my God. And the day I found him in my cow, I found him everywhere.'

Whenever your love falls, no need to escape and renounce. Let your love become your prayer.

WHO TEACHES YOU TO BE STILL IN THE MIDST OF ALL YOUR ACTIVITIES.
EVER IMMERSED IN BLISS, HAVING NO FEAR IN HIS MIND, HE KEEPS THE SPIRIT OF UNION IN THE MIDST OF ALL ENJOYMENTS.

And Kabir says: Don't escape from enjoyments. Remember, they are his gifts. And don't escape from the worldly activities; remain passive. Move in the crowd and remain alone. The real thing is to be alone-not to be lonely. And one can be alone in the crowd, and you can be in a crowd when sitting in a Himalayan cave-it all depends on your mind. So the change has to be inner, not outer.

THE INFINITE DWELLING OF THE INFINITE BEING IS EVERYWHERE:
IN EARTH, WATER, SKY, AND AIR:
FIRM AS THE THUNDERBOLT, THE SEAT OF THE SEEKER IS ESTABLISHED ABOVE THE VOID.
HE WHO IS WITHIN IS WITHOUT: I SEE HIM AND NONE ELSE.

You just become empty of your self. Empty yourself, become void... and you will become the seat, you will become the abode, you will become the temple.

O BROTHER: WHEN I WAS FORGETFUL,
MY TRUE GURU SHOWED ME THE WAY.
THEN I LEFT ALL RITES AND CEREMONIES...

When you have found the guru, what is the use of rites and ceremonies? When you have found a living

Master, then what is the use of scriptures and traditions? `When I left my Master...

I LEFT ALL RITES AND CEREMONIES,
I BATHED NO MORE IN THE HOLY WATER;
THEN I LEARNED THAT IT WAS I ALONE WHO WAS MAD, AND THE WHOLE WORLD BESIDE ME WAS SANE; AND I HAD DISTURBED THESE WISE PEOPLE.

This must be you experience too, of all sannyasins. People will think you mad.

And Kabir says: Since I have left foolish things -- I don't go to take a bath in the holy ganges and don't go to the temple and I don't do any ritual-people Think I have gone mad. Whenever you will come in close contact with a Master, the world will think you have gone mad. They are all sane, wise people. Their wisdom never leads them anywhere, their sanity never gives them a single glimpse of bliss; their sanity is nothing but their misery, and their wisdom is nothing but all stupidity-but still they think they are sane and they are wise, they should be blissful. If they are really sane, they would show intelligence, creativity. But they don't show anything.

But people who come in close contact with a Master and are illuminated by his being will look mad. Always it has been so, and always it will be so. So of people think you are mad, don't be worried-they were thinking that even about Kabir.

THEN I LEARNED THAT IT WAS I ALONE WHO WAS MAD,
AND THE WHOLE WORLD BESIDE ME WAS SANE;
AND I HAD DISTURBED THESE WISE PEOPLE.
FROM THAT TIME FORTH I KNEW NO MORE HOW TO ROLL IN THE DUST IN OBEISANCE:
I DO NOT RING THE TEMPLE BELL;
I DO NOT SET THE IDOL ON ITS THRONE:
I DO NOT WORSHIP THE IMAGE WITH FLOWERS.
IT IS NOT THE AUSTERITIES THAT MORTIFY THE FLESH WHICH ARE PLEASING TO THE LORD.

And Kabir declares: If you mortify yourself you are a perverted being, and God is not happy with you. If you torture yourself you are a masochist, and God is not happy with you. God is happy when you are happy, God is happy in you happiness... because he is hiding in you deepest core. When you torture yourself you torture God-how can he be happy? When you become a masochist and people start worshipping you like a MAHATMA, you are a masochist, a perverted being, insane-and torturing the God within yourself.

Helpless is he, helpless like a small child. You an torture him easily.

IT IS NOT THE AUSTERITIES THAT MORTIFY THE FLESH
WHICH ARE PLEASING TO THE LORD.
WHEN YOU LEAVE OFF YOUR CLOTHES AND KILL YOUR SENSES YOU DO NOT PLEASE THE LORD...

Listen to these rebellious maxims. It is not that when you destroy your senses God is pleased; rather, he is pleased when your sensitivity goes to a peak. When you can see more beauty in the world, When you can hear more music in the world, when you can love more deeply, when you can be more alive, he is happy.

WHEN YOU LEAVE OFF YOUR CLOTHES AND KILL
YOUR SENSES, YOU DO NOT PLEASE THE LORD:
THE MAN WHO IS KIND AND WHO PRACTISES
RIGHTEOUSNESS,WHO REMAINS PASSIVE AMIDST
THE AFFAIRS OF THE WORLD, WHO CONSIDERS
ALL CREATURES ON EARTH AS HIS OWN SELF.
HE ATTAINS THE IMMORTAL BEING, THE
TRUE GOD IS EVER WITH HIM. KABIR SAYS:
`HE ATTAINS THE TRUE NAME WHOSE WORDS ARE
PURE, AND WHO IS FREE FROM PRIDE AND CONCEIT.'

One who is kind to himself and others, only one who loves himself and others.... You have been taught: `Never love yourself.' You have been taught: `Never be kind to yourself.' You have been taught to never forgive yourself. You have been taught much self-torture: you are praised in the same proportion as you torture yourself. If you want to become a MAHATMA you have to be a masochist-there is no other way. I f you are happy, joyous, delighted in your being, nobody is going to worship you.Who worships a happy man? Have you seen any happy man being worshiped? People worship sad longface, dead, dull, stupid people who can torture themselves. Their only art is that they can torture themselves; they are cruel to themselves, they are violent.

Kabir says: Be kind, and let kindness flow through you. Love yourself, and only then can you love others too. In deep love, in deep sensitivity, God is pleased.

The whole point is that you have to become a spiritual hedonist. That's my whole teaching too: become a spiritual hedonist. There are spiritual people but they are hedonists, and there are hedonist who are not spiritual. The West is hedonist but not spiritual; materialist. The East is spiritual but not hedonist-and both have missed. A higher synthesis is needed: hedonim and spiritualism. When they meet, the total man is born. And that total man is the enlightened man, that total man is the holy man.

The Divine Melody

Chapter #2
Chapter title: Become a flame

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I REALIZED IN YESTERDAY'S DISCOURSE THAT I AM RESISTING THE WORD `GOD'.
MY THOUGHTS GO BACK TO AN EVENT WHICH HAPPENED SEVERAL YEARS AGO WHEN I WAS CARING FOR A VERY ILL MAN IN THE HOSPITAL -- HE WAS DYING. HE HAD ASKED ME TO GET A PRIEST FOR HIM AS HE WAS AFRAID.
ON ARRIVAL OF THE PRIEST, THE ILL MAN SAID, "GOD DAMN YOU," DIRECTLY TO THE PRIEST. AND THE PRIEST WALKED AWAY, AND SAID TO ME, "HE ISN'T WORTH IT."
I TOLD THE PRIEST, "THIS MAN IS VERY ILL AND THE WORDS HE USES, HE KNOW NOT."
THE PRIEST STILL REFUSED TO HELP HIM. SINCE THAT DAY I HAVE NOT GONE INTO A CHURCH.
I KNOW GOD IS WITHIN ME. WHAT IS THE RESISTANCE THEN? PLEASE HELP ME.

The word `God' is not God. The word `love' is not love. The word `fire' is not fire. So the first thing is to remember: don't get attached too much to words, don't get obsessed too much with words. Words are only symbols, indicative: use them, but don't become burdened too much by them. If the word `god' creates trouble, forget that word. `Allah' will do, `Ram' will do, `X Y Z' -- choose another word if that word has become wrongly associated. But if you start creating a resistance against God himself, against the truth itself only you will be responsible, and only you will be missing something of tremendous value. but this happens. We use language; we become so much obsessed with language that we forget that language is not the reality. In fact, one has to put language aside to see the reality.

The incident is significant. if you had become resistant against priests, there was nothing wrong in it; but that has not happened. The priest had refused to help -- not God. Avoid priests, there is no problem in it -- in fact, the more you avoid them, the closer you will be to God. The priest is not needed at all. He goes on propagating that he is needed; he emphasizes that without him there is no possibility for you to ever enter into the world of God -- but that is HIS proposition. It is his business, it is his trade secret, he has to create this atmosphere. Otherwise, no medium is needed; God is immediately available. But of course, priests have made a great business -- the greatest ever -- and they ideal in such a commodity which is invisible, so you can never prove whether they deliver or not. The commodity itself is invisible. It is a beautiful game.
I have heard...

"What's the little boy crying about?" the kind old lady asked the ragged urchin.
"That other kid swiped his candy," he replied.
"But how is it that you have the candy now?"
"Sure, I got the candy now," replied the urchin. "I'm the kids lawyer."

You get it? The priest is going to exploit you; he becomes your lawyer, he becomes you agent. He himself is completely unaware of God -- otherwise he would not be a priest; he would have been a prophet, not a priest at all. `Priest' is an ugly word: one who is using religion as a business and exploiting people in the name of God. The prophet is one who helps you to be transformed, transfigured. The prophet is not so much concerned with God as he is concerned with you, your reality. Once your reality starts manifesting you will know what God is -- because you are God in seed. We can completely forget about God: Buddha never talked about it, Mahavira never talked about it. Yet Buddha helped tremendously. He insisted: God is not the question, God is not the quest; the quest is your innermost being. A prophet is concerned with your being. If your being flowers, blooms, in the fragrance you will know what god is. There is no other way.

By prayer, by the temple, by the church, by the ritual, tradition, you are not going to get anywhere; only the priest will go on becoming richer and richer. And his investment becomes so big that the priest and the politician join together in exploiting people. That is the greatest conspiracy: down the centuries, the priests and the politicians have always joined hands together. They are the greatest culprits. Jesus was crucified because he was not a priest. He started behaving like a prophet, priests are afraid -- because he is going to destroy the whole business. Jesus was crucified because of the priests; the priests were behind the whole scene. No prophet is ever tolerated by priest -- cannot be tolerated; it is dangerous.

So if you incident had helped you to become aware of priest, it was good. But somehow your association went wrong. Don't go to a church, there is no need; God is everywhere. Don't go to a priest, there is no need; God is available to you -- directly, immediately. But if you have a resistance to the word `god' itself, that will become a barrier. That will prohibit you; that won't allow you to flow towards the infinite. and there is no reason -- because God has not done anything. The priest turned away, but do you know that God turned away? God has never turned away from anybody. In fact, because the priest turned away, God may have looked and cared for the dying man more -- because there was no other help. When a man is helpless, God simply starts flowing towards him. In tremendous helplessness you become receptive. When the man was completely helpless, and the priest turned away, and the man dying and death is enclosing upon him -- in that helplessness he must have made a contact; you cannot see it from the outside.

Be against the priest. But there is no need, it is not warranted at all, that you say, I know God is within me. You don't know, you know it not at all. You have heard it. You have heard me say it, you have heard Jesus saying it -- "God is within you" -- but you don't know it at all. Because once you know it, then there is no problem; knowing that `God is within me', immediately God is without too. The moment you know a single ray of the divine penetrating you, you have come to know all that is there to be known, it becomes known, the without is known. The without known, it become known in the within too -- because within and without are not two separate things, they are two aspects of the same energy.

Now, this thinking that `God is within me' may again be a trick of your resistance, because you don't want to see God out there. You are against it, because somewhere deep down in your mind you feel that if God is there then you will need a mediator, then you will need somebody to guide you there. If God is without, somewhere up in heaven, then somebody will be needed to guide you. Alone, you will not be able to find him, where he is. So you say, "God is within me" -- now there is no need for the priest. You are saying it just to avoid the priest -- but you don't know it.

God is all. The distinction between within and without is false. Without and within are on; it is one reality, from one corner to another. It is not two, it is not dual, so don't divide it.
I have heard...

When Xerxes stood on the shore with his army and looked across the Hellespont, he asked himself, "How can I get my men across?" He commanded his generals to build him a bridge of boats, and they obeyed. But a storm came up and smashed his bridge into driftwood. In a towering rage, he ordered the execution of the overseers who had directed the work. But that was not enough to satisfy him as he was really in a great rage, almost mad. So he ordered his slaves to administer three hundred lashes to the sea.

Now this is foolish -- three hundred lashes to the sea. But this how mind works; our mind is very childish. Have you not seen a small child? -- he hurts himself against the door or against the furniture and

then he beats the furniture. As if the furniture is the enemy, as if the furniture has done something to him. He may have stumbled himself, but he feels the chair is responsible. This childish attitude continues. People become senile, but their childish attitude never changes.

Now, a priest misbehaved. If you are a little reasonable.... First thing: if one priest has misbehaved, that does not mean all priests are wrong. Second thing: the priest has misbehaved, not God. Third thing: you don't know what happened to that dying man in his innermost core of being.

Don't be in such a hurry to make conclusions. A wise man never concludes so easily, because all conclusions make your mind closed. We don't know enough; conclusions are dangerous. A conclusion is right only when you have known all. The greatest wise men of the world have said they know nothing, so how can we conclude? And whatsoever we know is so small, so tiny... as if you have read one line in the Bible, and the whole Bible has not been read by you, and from that one line you conclude something. It will be foolish; it is not wise.

You ask, "What is the resistance then?" I don't think that the resistance depends on this incident. In fact, everybody is resistant against God; excuses may be different. This story is an excuse -- because it is unreasonable to be resistant to God only because of this incident. So this must be an excuse. You wanted the resistance -- this story simply supplied you an argument, an excuse.

Everybody is resistant against God -- why? Because if you want to know God, you have to disappear: that is the resistance. You have to die if God is to live in you. You have to disappear utterly, totally; you have to be vacant, you have to empty yourself. Only in you void can God descend; when you are too much, he cannot enter in you. Your cup is too full of yourself. This cup has to be emptied -- that's the resistance.

Don't pay much attention to excuses -- they are meaningless. Behind the excuses the real problem hides. The real problem is: to become religious, one has to deny oneself -- that is the only sacrifice needed. The ego has to be dropped. The mind has to cease for the God to be -- and of course, then there is resistance.

So drop this incident. This has nothing to do.... In fact, it is very rarely that I come across a person who is not resistant, who is not deep down fighting with God. It is natural; try to understand it. We want to remain our own selves: God is the greatest danger. Hence, people go to the priest. They could have walked directly to God, but they go to the priest -- because they don't really want to go to God. The priest protects them from God. They go to the scripture, because the scripture is dead and you cannot find an alive God in scripture. This is a way to avoid.

People don't go to a living Master, because to go to a living Master means jumping into the fire. You will disappear -- but only through that disappearance God appears.

To be really religious is to commit suicide. And I mean it -- when I say suicide, I meant it -- suicide. When a person kills himself, that is not suicide; just the body changes -- he will be born again. That is just a change of the body, change of the clothes, change of the abode. But when a man simply drops his ego, he has committed real suicide, authentic suicide; now he will be coming no more. Now there will be no need for him to have another abode in this world of misery, in this world of darkness, in this world which is almost a hell. He will not be coming again. Ego dropped, you journey is finished; you have learned the lesson. That's the resistance.

So please forget about this excuse. Otherwise you will continuously think about this excuse -- and that is no the true cause.

I WISH I COULD KNOW MORE ABOUT GOD. CAN YOU HELP ME, BELOVED MASTER?

There is no way to know more about God. You can know God, but you cannot know more about God. Knowing more about God is not knowing God. Knowing more is knowledge; knowing God is a totally different dimension. Knowing about is knowledge -- you can go on, about and about and about, but you will never reach to God. To know God is totally different than knowing about God.

You can know much about love without knowing love at all. You can go to the libraries and you can consult the encyclopedias and you can collect all knowledge possible about love -- but if love has not happened to you, if that fire has not happened to you, you will not know what love is. You can collect all the stories about love -- Laila and Majnu, Shiri and Farhad -- you can collect stories about all the lovers of the world; that too won't help. Love has to happen to you; you have to fall into love. You have to take the risk, you have to gamble -- only then will you know.

You say, "I wish I could know more about God." So, first thing: knowing more will not be of much help.

That's how a person becomes a pundit, a scholar-knowledge. I am not here to help you become more knowledgeable; you already have too much knowledge. I am here to destroy your knowledge, to take it away from you. You have to learn how to unlearn.

And then you say, "I wish." Wish is a very very weak thing. Just by wishing, nobody can move towards God. More urgency, more deep desire is needed... desire which becomes a flame in you. Hunger is needed; wishing won't help. Thirst is needed... as if you are lost in the Sahara desert, and for miles all around just sand and sand and the burning sun, and not a drop of water with you and you cannot see any greenery anywhere, and you are thirsty, and your whole being is at stake -- any moment you can die -- and the thirst goes on and on and you become a flame... in that thirst, God is possible.

Become thirsty. Wishing is not enough; wishing is too weak. I have heard...

A hungry-looking tramp stopped at a farmhouse and asked for some food. The housewife brought him some and he sat on the back step enjoying all she had set before him.

As he sat there, a little red hen dashed by, being chased by a rooster. The tramp threw the rooster a piece of his bread. It stopped dead in its tracks and greedily swallowed the bread whole.
"Gee!" said the tramp. "I hope I'll never be that hungry."

You have to be tremendously hungry. It is not just a curiosity. God cannot be an object of your wish. God is not a wish-fulfillment, God is not your dream. God has to go like a flame into your guts. When you start feeling that nothing else matters, when God is the first priority and you are ready to sacrifice everything. When God becomes such an absorbing, urgent desire that even life is not meaningful any more without God-only then. And then there is no need for anybody to help you, your desire will do the work.

In that urgent thirst, in that intensity, all that is darkness in you disappears. In that flame, all that is useless burns down. You come out as pure gold.

God is your reality as much as it is my reality. God is as much your reality as it was Jesus Christ's or Gautam Buddha's. The difference is, you have not yet been able to sort out the chaff from the wheat; the wheat is in you, but too much chaff is there. In a tremendous desire to know, to be, the chaff burns down -- and there is no other way.

When you go to a master, he in fact does not help you to reach to God, he helps you to become more and more thirsty. He helps you to become more and more intensely hungry. He gives you thirst and hunger; he gives you a mad passion for the impossible.

One man came to Buddha and asked, "If I come and follow you, will I be able to know truth?" Buddha said: That is not certain. I cannot guarantee. I can guarantee only one thing, that I will make you more and more thirsty. Then everything depends on you. I can transfer my thirst to you and if you are ready to allow that much thirst... because it is painful. The journey is painful; all growth is painful. If you allow me to create that much pain in you, that very pain will purify. Pain is a purifying process.

So never ask about God as if it is your wish, and never ask that you would like to know more. God either is known or not known -- more or less is not the question. You cannot divide God -- "I know a little bit and somebody else knows a little more, and somebody almost half, and somebody a hundred percent." God cannot be divided; either you know, or you don't know. And the knowledge of God is not like any other knowledge. It is not like scientific knowledge, that you can go on knowing more and more and more, never ending, the procession continues. It is not a knowledge from the outside. The knowledge of God is not like knowledge, it is more like love. You disappear in your beloved -- that is the only way to know. And the more you disappear in your beloved, the more you know that "I don't know."

The greatest knowers of God always say they don't know. They are like drops in the ocean -- they have fallen into the ocean and disappeared, and the ocean has fallen into them and disappeared. Now, who is the knower and how is the known?

Kabir has said: I was searching and searching and searching, and then I got lost, and then happened the miracle of miracles. When I was not there you were standing before me. And when I was there and searching and searching, you were so far away -- not even a glimpse. And now, look... I have disappeared. Searching, searching, I got lost, completely lost; my whole search absorbed me, destroyed me completely. Now I am no more... and my Lord, you are standing before me.

Kabir has said that the seeker never reaches to the sought. Man never confronts God -- because unless you disappear he cannot appear, so there is no meeting-point. When you are, he is not; when he is, you are not -- so how can you claim that "I know?" You are not -- only then, he is. When the knower disappears, the

knowledge appears; it cannot be just a wish-fulfillment.

I can help you to become a flame -- thirsty, hungry, burning; I can give you the pain. Then everything else depends on you -- how much you go into that pain, into that fire. You can take a jump, and God can happen in a sudden moment. There is no need to wait, there is no need to postpone. This very moment it can happen... if you are ready to go into that pain totally.

I GREW UP IN A TOTALLY UNRELIGIOUS HOME, BUT EVERY TIME I HEAR YOU MENTION THE NAME OF JESUS I CRY AND SOMETHING DEEP INSIDE ME IS MOVED. WHAT IS HAPPENING?

That must be because you grew up in an unreligious home. Religious homes destroy religion forever. Religious homes are the most unreligious places on the earth. What do I mean when I say this? If you are born in a religious Christian home, they will go on forcing you to bow down to Jesus, they will go on forcing you to become a Christian. they will condition you. They will not listen to your desire, and they will not bother about your freedom; they will condition you to be a Christian. And of course, the innermost spirit rebels against all sorts of bondages. Christianity is a bondage, so is Hinduism, so is Islam, and all so-called religions. When a child is forced to become a Hindu or a Christian or a Mohammedan, the innermost being rebels. He resists. And when something is forced on you, howsoever beautiful it is, it becomes ugly.

God has to be searched in freedom -- not through any conditioning. The world is so unreligious because of these religions, because of these religious people. They go on conditioning people; they destroy the very urge.

Just think of it: you go into the garden, you watch the trees, you look at the flowers and you are very happy. But if it is forced on you, and a policeman follows you with a bayonet and says, "Look at the rose and enjoy!" what will happen? The rose will be the same, but how can you enjoy when a man is standing behind you and ordering you to enjoy?

When you are forced to go to the Sunday-school and you wanted to go somewhere else -- to the zoo, or you wanted to go fishing, or you wanted to play, and all the children of the neighborhood were playing, but you are a Christian so you have to go to the church... and the child is sitting there in bondage -- listening yet not listening, ready to escape any moment, waiting for when this nonsense is over. Jesus, Jesus, Jesus.... Jesus becomes a swear word; it loses all meaning. And then it is very difficult later on to dis-cover the meaning.

You are fortunate that you were born and grew up in a totally unreligious home. In a better world, every child should be allowed to grow without any religious teaching.

Love your children, but never give your ideologies. Love your children, let them feel that Jesus has done something for you, or Mohammed has done something for you, Or Mahavira -- let them feel, but don't force. Let them grow in freedom. Let them see when you pray, let them see your tears rolling down on the cheeks and the beauty of it. Let them see when you bow down to Jesus, let them watch... and children are very very watchful, very sensitive -- if things are not forced on them, they will move on their own. When they see you crying beautiful tears, when they see you bowing down before Jesus and they feel the vibe... suddenly everything has become quiet, suddenly the father is no more the father and the mother is no more the mother, suddenly they have become luminous beings... he will also start bowing down. Maybe in secret when you are not watching, he will go and he will also bow down. He would like to know what happens when one bows down to Jesus or Buddha, when one prays. Let them catch it -- don't teach it, don't force it. Everything becomes ugly when forced.

Freedom is the basic thing. Consciousness grows in freedom and starts dying, becomes paralyzed and crippled, when things are forced. And up to now, this has been done. This is the greatest crime that parents have always committed against children. They go on forcing the child -- they are afraid, they don't trust their own prayer.

When I was a child, I used to go with my father to his temple. In the beginning, he would tell me to do this and that. I told him, "If you tell me, I will do -- but from the very beginning, I will be against it. So please, don't enforce. Let me come, let me watch. If I feel something has happened to you, that will be the decisive factor." And he is a simple man. He allowed me. He said, "That's right." And he would go and pray, and I would simply sit and watch. Prayer, meditating, I would see how he changes, how his face suddenly goes through a transformation, how his face becomes luminous, how silent and graceful he becomes. That became an enquiry... one has to know these spaces too. Then the child is enchanted. Then a

great desire arises in him to know what it is, what it is all about.

Good, that you were brought up in an unreligious home. That may be the cause that whenever I mention the name of Jesus you cry and something deep inside you is moved. Good -- because you are not a Christian, Christ can still mean something to you. And because you are not a Christian, soon you will see that Buddha also is meaningful, and so is Patanjali and so is Kabir and so is Nanak. When one is not conditioned, one remains available to all the sources, to all the great masters.

One should claim the whole heritage of humanity as one's own -- we are unnecessarily poor. Somebody says, "I am Christian." He is saying, "I claim only Jesus. I don't claim Buddha, I don't claim Zarathustra, I don't claim Lao Tzu." How poor a man! The whole humanity, the whole history of man, is yours. Jesus is as much yours as Lao Tzu, as Buddha, as Mohammed. They are all yours: claim them all together, that is your heritage. But that is possible only if you are not conditioned to be a Christian, Hindu, Mohammedan.

Good, you are fortunate that Jesus can still have some meaning to you. This is my whole effort here -- to uncondition you. If you are a Christian, I want you to become unconditioned. Drop your Christianity, drop your Hinduism, drop your Jainism. And paradoxical it may look to you, but try to understand: if you drop Christianity, you may be able to have a love with Christ again. If you drop Hinduism, you may be able to dance again with Krishna; you may start singing the notes that he is still playing on his flute. Hinduism is standing like a great China Wall -- it does not allow you to reach directly to Krishna. Become unconditioned. Drop all culture, civilization, religion, sects, theologies, philosophies. Just be simple, be a child again.

It is fortunate that you were not born in a religious home, otherwise you would have come in contact with the priests. And to come into contact with the priests is to become irreligious forever, because the priests are the most unreligious people. They pretend -- but pretensions can never be appealing, convincing. You know them; in their life they are as ordinary as anybody. Just in the pulpit, just in the church, they become suddenly very very eloquent about religion. Their life is completely silent; no flicker of consciousness, awareness, no possibility of any gods flowering in them, no fragrance around them, not a single vibe, not a wave... but when they stand on the pulpit in the church, suddenly they start talking about religion. Religion has nothing to do with them; they are as irreligious as anybody else. Pretenders, hypocrites....

I have heard...

A very sick-looking man sat down in the doctor's chair and the doctor looked him over and said, "What's the matter with you?"

He said, "I don't really know. I feel weak, very, very weak, I worry too much, I haven't got any strength, I don't eat well and I can't sleep at nights And moreover, I'm becoming impotent. I look like losing my job too, if I don't try and pull myself together."

"I see," said the doctor. "Tell me, what kind of work do you do?"

"Well, you know those cartoon adverts in the papers -- those things that advertise Scroggs Super-Pep Tonic Wine? Well, I'm the fella who draws them."

This is the type you will find in your priest. He goes on talking about God -- and look into his eyes... not even a shadow of God. Look deep into his being... and he is as far away from God as you are -- maybe even more. Maybe the people who come to the priest believe a little, but the priest is always an unbeliever. He knows; he knows the whole trade and the secret. He knows that there is no God. He cannot say it because he has invested too much in it, he depends on it. Priests are the most unreligious people on the earth, and there is a reason -- because they know; the statue in the temple is just a stone, they know. They have seen rats and mice running over it, and they know that the statue cannot do anything; and they have prayed for you, and they know the prayer reaches nowhere -- but they go on pretending.

If you have come in contact with priests, there is every possibility you may become anti-religious. If you have not come in contact with priests, there is a possibility that someday the desire will arise -- because religion is a natural desire. If not corrupted by priests, everybody is born religious and everybody will find his way somehow. Just like rivers moving, now knowing where, but they reach to the ocean -- everybody will find his way to God if he is not hindered by priests and not prevented by religions. A really religious person will be religion-LESS.

And these priests are really very serious people. They even kill your desire to love, to celebrate; they kill all possibility of being happy. They promise that in heaven you will be happy, but not here; it is not allowed

here. In fact, you have to be masochistic here, torture yourself, and then in heaven you will have your reward. Nobody knows about heaven. The real prophets, who are never priests -- a Buddha, a Jesus, a Mahavira -- the real prophets really teach to be delight-full herenow, this very moment; there is no need to postpone. Heaven is here... because heaven is not a geographical place, heaven is your attitude.

I came across a cartoon some years ago that I have never forgotten and over which I still chuckle. Two men are standing on a street corner across from a church. It is obviously Sunday noon and people are pouring out of the church -- cheering, laughing, arms in the air, some even dancing. In the middle of all this, they are carrying out their be-robed preacher on their shoulders. Observing this, one man says to the other, "I wonder what he preached on!" Because such a scene in a church -- people dancing, singing, carrying their priest on their shoulders dancing -- it seems impossible. Dance in a church? People enjoying, delighted, celebrating, in a church? Laughter in a church? -- not known. Right: observing this, one man says to the other, "I wonder what he preached on!"

In fact, true religion will always create dance in you, true religion will always create a song in you, true religion will create the divine melody in you. True religion is nothing but true happiness.

Fortunate you are that you were born in an irreligious family. Now that Jesus moves you, go wholeheartedly with him. Now that the mentioning of the name of Jesus makes you start crying, cry wholeheartedly. That will be your prayer: that IS prayer. Be really moved... religion is being born in you. This is how religion is always born. Nobody can teach when the right moment comes, when the ripeness comes... suddenly one day you start feeling new urges; new dreams hover around you, new paths open, new doors send their challenges to you, new adventures.

This crying, this moving that is happening within your soul -- allow it, go with it. Don't try to control it -- I am saying this because there is every possibility you may try to control it, because we have been taught to control. Crying? -- control it. Laughter? -- control it. Control everything! And by control, you lose all spontaneity -- and God is spontaneity. If you become spontaneous, you are moving hand in hand with God; by being spontaneous, you are in God. That is the whole teaching of Kabir: SAHAJ SAMADHI BHALI -- be spontaneously in meditation. That's the best meditation.

Now, if Jesus' name moves you, sit silently and let that name move you. Sometimes say silently, JESUS... and then wait. That will become your mantra -- this is the way that a real mantra is born. Nobody can give you a mantra, you have to find it. What appeals? What moves you? What creates a great impact on your soul? If Jesus, then beautiful. Sometimes, sitting silently, just repeat "Jesus" and wait... and let the name move deep, deeper into the recess of your being. Let it go to the very core. And allow -- if you start dancing, good; if you start crying, good; if you start laughing, good. whatsoever happens out of it, let it be. Let it be so; don't interfere, don't manipulate. Go with it, and you will have your first glimpses of prayer and meditation and first glimpses of God. The first rays will start penetrating your dark night of the soul.

BELOVED MASTER,
I FEEL SO FRUSTRATED!

So what! You must be responsible for it. If you don't want to feel frustrated then there is no need. You must be creating it. Nobody else is responsible; if you feel frustrated, you must be reaping the crop which you go on sowing. But you don't see the relationship. If you expect too much, you will be frustrated. If you don't want to be frustrated, don't expect. Live without expectations and there will be no frustration.

But people go on expecting; they know no ends to their expectation. Then frustration comes in -- frustration is the shadow of expectation. Frustration is never the problem, the problem is with expectation. When you feel frustrated you think that existence is doing something wrong to you. No -- you were asking too much. In fact, ask and you will be frustrated. Any asking is asking too much. Don't ask, be. And then you will be surprised -- whatsoever happens is good; you have no way to judge it.

I used to stay with a rich family in Calcutta. Once I went; the family had come to take me from the airport. The husband was very sad. I enquired, "What is the matter?" He said, "There has been a great loss." Listening to this, his wife started laughing. She said, "Don't bother about what he says. There has been no loss -- in fact, there has been a great profit."

I was puzzled. I said, "You both are here. Please try to explain this riddle to me." The wife said, "There is no riddle. He was expecting ten lakh rupees and he got only five lakh rupees. So he says, `Five lakh rupees' loss,' and I say, `You have profited' -- but he won't listen, and he is very said."

When you expect ten lakh rupees and you get five lakhs you feel frustrated. If you are not expecting and you get five lakh rupees you are full of joy, thankfulness, gratitude. Don't expect, and you see your whole life becomes a joy. Expect, and your whole life becomes a hell. Expectation is the cause. If you want to change, never start by the effect, start by the cause. Frustration is the effect. You can go on fighting with frustration -- nothing will happen, you will become more and more frustrated. Start by the cause, always look for the cause. Whenever you are feeling miserable, go into it and find out where the cause is. and then it is up to you. If you want to drop the effect then avoid the cause; then become aware, more and more aware.

If you are enjoying frustration... because there are many people who enjoy. There are many people who enjoy being miserable. In fact, they cannot tolerate happiness at all. When they are miserable they are happy, when they are happy they feel very miserable. You laugh at it, but this is a truth about the majority of people. And again, there are reasons. Whenever you are miserable you gain something: sympathy, attention. Whenever you are happy nobody shows any sympathy -- in fact, people become jealous. when you are unhappy everybody is a friend, everybody sympathizes with you -- even your enemy will sympathize with you. When you are happy even your friend will become jealous and inimical.

When you are happy nobody pays any attention to you. People avoid you. In fact, they start thinking you must be mad: Happy? -- who has ever heard of anybody being happy?... must have gone crazy or something, or must be pretending. When you are unhappy they accept you. Then they think everything is okay, because this is how things have to be. And people enjoy your unhappiness, that's why they pay attention -- because whenever you are unhappy they can compare themselves, and deep down they can feel good -- "So I am in a better position. People are so unhappy! -- at least I am not that much unhappy. I am unhappy, but not so much." He can compare. When you are happy, you bring the man down; he becomes unhappy looking at your happiness -- "So you are happy? So you have attained?" He will deny, he will create trouble for you.

This world consists of miserable people, unhappy people. They don't allow any happy person to live or to exist.

I have heard about a man, a great poet; old, sixty years old, and he was in a hospital lying on his bed. Nothing to do, so he was meditating about his life -- that he has lived a miserable life. He has been creating beautiful songs -- but they are not real, they are just compositions. He has a knack of writing poetry -- but those poems have not grown in his soul, they are just intellectual. He has the skill, the technique, but they are not outpourings of his heart.

So he was lying on the bed, nothing to do, was thinking, meditating, and he said, "Now I am sixty and within a few years I will be gone. Why am I wasting my life? Can't I be happy? And then he became aware that there is nothing really to be unhappy about. He has everything -- whatsoever a man needs, he has. He has prestige, respectability, name, money, house, a good wife, children -- he has everything. Why is he unhappy? He started laughing at the whole ridiculousness of it -- "I have nothing to be unhappy about, and I am unhappy. This is foolish!" He started laughing. The nurse heard him; she immediately ran to the doctor. And he saw that the nurse was shocked and she had run out of fear, so he started laughing even more. And then the doctor came and the doctor was shocked and said, "What has gone wrong?" -- so he laughed more.

Immediately he was taken to the mental department. He told me himself, "I was laughing even more there -- `You people, have you gone mad or something?' And I would tell them that nothing is wrong -- but who listens? They said, `Everybody says that! Suddenly out of the blue you started laughing.'" Something has gone wrong; his mind is no more sane. When he came to see me and he told me this story, he said, "This is something! Nobody ever thought I was mad when I was miserable."

It happens to my sannyasins every day. One of my sannyasins wrote a few days before, that he took sannyas, he was very happy, he went dancing from his station to his home -- he went dancing, he was so happy. The whole town gathered together; they said, "He has gone mad." His wife started crying and weeping! and his children, they said, "Poppa, what are you doing?" And looking at this, he started laughing more. He said, "What am I doing? I have become a happy person!" They forced him into the hospital. He telegrammed here: Beloved Master, save me! They are going to give me tranquillizers and electroshock. What am I to do?

Happiness is not allowed. Happiness is something mad. You say, "I feel so frustrated!" Look into it. If you enjoy it, then there is no problem -- it is your choice. If you enjoy it, then I will tell you this anecdote...

The nervous tourist didn't like standing too near the edge of the cliff on Beachy Head in Sussex.

"What would I do," he said to the guide, "if I fell over?"
"Look to the right in that case," enthused the eager conductor. "You'd love the view."

"Look to the right in that case..." If you are going to fall, you are going to fall! "Look to the right, you'd love the view."

So if you are going into frustration and you love it and you enjoy it, then go into it more alert, aware. And enjoy it! Then don't complain, don't create a contradiction. You love frustration? -- love it! go into it. Become more artistic about it, decorate it a little more; make new possibilities, new doors to become more frustrated... if you enjoy it. If you don't enjoy it, then I don't see the problem. Just go deep into it, watch, and you will find some expectation hidden behind. Whenever you expect, you are asking for frustration. Drop expectations.

The life of a sannyasin should be a life of no expectations. And then every moment is such a bliss, such a benediction, because whatsoever God gives is so much. Then you always feel grateful. But your desires are so much that whatsoever God gives always looks so little; and you feel frustrated, and you feel complaints, and you cannot feel grateful. And without gratitude, there is no possibility of prayer arising in your heart. Gratitude is prayer.

WHY DO I MAKE FUNNY FACES?

It is from Amida. First, an anecdote...
A person was frighteningly ugly. Once he was asked how he could go on living with such a terrible face.
"Why should I be unhappy?" answered the man. "I never see my own face. Let others worry."

So Amida, you simply throw your mirrors -- that's all. And this is others' problem, not yours. They will come to me -- "What to do with Amida's faces?" But, one thing: all faces are funny, because deep down you have no face at all. That's why all faces are funny. Nobody is ever satisfied with their face; even the most beautiful people are not satisfied. You may think otherwise, but you don't know. Even Cleopatra was worried that her nose was a little longer than it should be. Marilyn Monroe committed suicide -- a beautiful woman, but not satisfied, not contented. There is something in it. All faces are funny because all faces are false. Deep down, your being is faceless. That's what Zen people call the original face. When a disciple comes to a Zen master, the master says, "Go and meditate upon your original face." And what is the original face? The face that you had before you were born and the face that you will have again when you are dead: find out that original face. It is not a face at all.

Have you ever thought about it? The shape of your face is given by the body. It can be changed by plastic surgery. And you will not be changed by the change of the face: your nose can be longer, shorter, your eyes can be different, eyebrows can be different -- much can be done now. And you will remain the same. So the face is not your being, it is just the shape of your body. It is not YOUR face. Have you got any face? Sometimes with closed eyes go deep into it... and you will be surprised to see you don't have any face. God has no face at all -- and you are gods and goddesses.

That's why one is never contented. One can never be contented with this face, howsoever beautiful. This face is not going to satisfy you unless you come to the original face, the facelessness of your being: purity with no shape, the formless, the attributeless. The form is of matter. The form is not of consciousness; consciousness is formless. Your body is a meeting-place of the form and the formless, of matter and consciousness. Your body is a container. The contained is you, and that contained has no face. So always, any face is funny. The very idea of having a face is funny because all faces are false. Face as such is false.

This hunger to be more than we are reminds me of a four-year-old who met an old friend of the family who had not seen the little lad for several years. "Oh, John," said the friend, "I'm surprised at how bit you are!" To which the boy replied, "Oh, but I'm bigger than this!"
"Bigger than this" -- you always have that feeling that you are bigger than this, that you are more beautiful than this, that you are more truthful than this, that you are more eternal than this. And because of this a great problem arises. Everybody looks at your face, and nobody can look deep into your being. And you are aware, a little aware of your being; you don't think you end with your face. You may think you start from there, but that is not the end. But for others that is the end, the terminal point.

You love a woman, and whatsoever you do she will never be satisfied, because she always feels she is

bigger than this, more beautiful than you feel her. And the same is true about you -- the woman may love you very much but you know she has not yet known you; just on the periphery. 'I am bigger than this, I am more than this." So no relationship becomes satisfying -- cannot be. It cannot be, in the very nature of things, because you know something which is very great, tremendously great, huge, enormous... and the other knows only the face, the body form. You are reduced to a small thing -- and whatsoever his praise, it never comes to satisfy you. It cannot.

And, every child makes funny faces. Have you watched? Leave him in the bathroom and watch from the keyhole, and he will make funny faces. In fact he is enjoying having a face, trying to manipulate it in many ways, playing with it. And he can play because he is separate. When he is making a funny face, he knows "I am not this funny man. This face is only the face; I am behind it. This is just a mask." And even grown-up people do it in the bathroom. If nobody is watching, everybody is tempted to do a little.... In the mirror, one wants to make funny faces. Nothing wrong in it -- it simply shows that you cannot adjust yourself with the body, that the body is not all, that you are far beyond it, that you can play with the body like a mask. It is a mask.

In fact there are many old meditations which make use of making funny faces. You can make it a meditation -- in Tibet, it is one of the oldest traditions. Keep a big mirror: stand naked, make faces, do funny things -- and watch. Just doing it and watching for fifteen, twenty minutes, you will be surprised. You wills tart feeling you are separate from this. If you are not separate, then how can you do all these things? Then the body is just something in your hand -- you can play with it, this way and that. That's why I always say mimicry, mime, is a spiritual art. And soon we are going to open a small school of mime. If you can learn how to make faces, if you can act with your body in many ways, you will be suddenly freed from the body; your identity will be broken.

This is my experience. Many people come to me and ask, "Why do so many actors come to you?" My experience is this, that acting is one of the most spiritual professions in e world. Because an actor moves into so many actings -- sometimes he is this, sometimes that -- so many identities that he becomes loose. Then one day he suddenly starts thinking, "Who am I? One day I am Abraham Lincoln, another day I am George Washington, another day I become this and that," and every day he goes on changing. In one film he is one, in another film he is another. Sometimes he is a saint, and sometimes he is a sinner. Only then can he be a perfect actor.

You can ask Veeten, Veeten is here. You can ask Vijay Anand, Vinod -- they are my sannyasins. By and by he comes to know, a good actor comes to know, that all are acts. "Then who am I?" In ordinary life you are identified with one thing: you are a doctor, so you are a doctor -- morning, evening, night, you are a doctor; for thirty, forty years, you are a doctor -- you become fixed with the identity, with the role. It is a role too -- but you never change, so you become fixed. You forget; the role becomes your being. When a person has to change many roles, he becomes loose. by and by the question arises: Who am I? All these are roles -- then who am I? who is this man who some day becomes a sinner and some day becomes a saint? And some day plays the role of a murderer, and some day becomes a great lover? Who is this man? Who is this being behind all these actings?

To me, acting is one of the most spiritual professions. And if you take life as an acting, you will start moving towards spirituality. Take life as an acting, you will start moving towards spirituality. Take life as acting, a great drama. The world is a vast stage. You are a mother -- that is only one role. You are a father -- that is only one role. You are a businessman -- another role. You are a brother to somebody -- another role. You are a son, husband -- another role... a thousand and one roles if you watch. And you go on changing your faces. When your servant comes to see you, you have a different face. When your boos comes to see you, you have a different face. Watch it, become a little more alert, and you will see you have a thousand and one faces, continuously changing. It is automatic. You need not do anything -- they change automatically. You have become very skillful. Once you understand this, you start moving inwards where there is no face at all.

Amida, good. You make it a meditation. You start doing this meditation every day for twenty minutes. Find out new ways to make funny faces, funny postures -- do whatsoever you can do. And it will give you a great release; and you wills tart looking at yourself not as the body, not as the face, but as the consciousness. It will be helpful.

BELOVED MASTER,
HAVE I BECOME ENLIGHTENED? AND IF NOT YET, THEN WHEN?

Enlightenment is not an object to be desired, it is not a goal to be achieved. And you will become enlightened only when you have forgotten all about it -- otherwise, never. And it is not a question to be asked. Even if I say you have become enlightened, that won't help.

The very question shows that you are still desiring. Enlightenment has become your greed. You may have been desiring other things before -- money, respectability, power, prestige; now you are desiring enlightenment. The desire has moved to a different object, but it has not changed. The desire is still the same and desire is the problem.

To desire anything is to remain unenlightened.

Let me tell you one anecdote...

The doctor slapped the asylum patient on the back and said, "Well, old man, you're completely cured. Run along and write to your family and tell them you'll be back home in a couple of weeks, as good as new."

He went off to write his letter. When he was licking the stamp, it slipped through his fingers and fell onto the back of a cockroach which happened to be passing at the time. Amazed, the patient watched the stamp zig-zagging across the floor, up the wall and right around the skirting-board and then under the door. After a while he tore up the letter. "Two weeks!" he said. "Hell!" I won't be out of here for two lives."

That stamp is your desire, and if you look behind the desire you will find the cockroach of your ego. And if you don't look behind the stamp at the cockroach, even two lives won't help -- you will remain unenlightened. Enlightenment is not something that you have to achieve. It is your nature; you have just to remember it. Look into your games of the ego -- subtle are those games. Just watch. Nothing is to be done, just see how ego goes on creating ambitions. And once you have seen all the ways of the ego the cockroach dies, the ego disappears, and you are there -- as enlightened as you have always been.

Enlightenment is your nature. It is not something to be achieved, it is already the case.

BELOVED MASTER,
WHAT IS YOUR TASK HERE?

What is my task here?

Once upon a time, there was a frog. But he really wasn't a frog, he was a prince who looked and felt like a frog. A wicked witch had cast a spell on him: only the kiss of a beautiful maiden could save him. But since when do cute chicks kiss frogs? So there he sat, unkissed prince in frog form. But miracles happen. One day a beautiful maiden grabbed him and gave him a big smack. Crash! Boom! Zap! There he was, a handsome prince. And you know the rest: they lived happily ever after.

So what is my task here? To kiss frogs, of course.

The Divine Melody

Chapter #3
Chapter title: The bee has received it's invitation

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I.20. MAN NA RANGAYE KAPADA

THE YOGI DYES HIS GARMENTS,
INSTEAD OF DYEING HIS MIND IN THE COLORS OF LOVE:
HE SITS WITHIN THE TEMPLE OF THE LORD,
LEAVING BRAHMA TO WORSHIP A STONE.
HE PIERCES HOLES IN HIS EARS, HE HAS A GREAT BEARD
AND MATTED LOCKS, HE LOOKS LIKE A GOAT:
HE GOES FORTH INTO THE WILDERNESS, KILLING ALL HIS DESIRES,
AND TURNS HIMSELF INTO AN EUNUCH.
HE SHAVES HIS HEAD AND DYES HIS GARMENTS;
HE READS THE GITA AND BECOMES A MIGHTY TALKER.
KABIR SAYS: "YOU ARE GOING TO THE DOORS OF DEATH,
BOUND HAND AND FOOT."

III.102. HAM SE RAHA NA JAY

I HEAR THE MELODY OF HIS FLUTE, AND I CANNOT CONTAIN MYSELF:
THE FLOWER BLOOMS, THOUGH IT IS NOT SPRING;
AND ALREADY THE BEE HAS RECEIVED ITS INVITATION.
THE SKY ROARS AND THE LIGHTNING FLASHES,
THE WAVES ARISE IN MY HEART,
THE RAIN FALLS; AND MY HEART LONGS FOR MY LORD.
WHERE THE RHYTHM OF THE WORLD RISES AND FALLS,
THITHER MY HEART HAS REACHED:
THERE THE HIDDEN BANNERS ARE FLUTTERING IN THE AIR.
KABIR SAYS: "MY HEART IS DYING, THOUGH IT LIVES."

Man is a rainbow, all the seven colors together. That is his beauty and that is his problem too. Man is multi-faceted, multi-dimensional. His being is not simple, it is a great complexity. And out of that complexity is born the harmony we call God: the divine melody.

So the first thing to be understood about man is that man is not yet. Man is only a possibility, a potentiality. Man can be, man is a promise. The dog is, the rock is, the sun is... man CAN BE. Hence the anxiety and anguish -- one can miss too; there is no certainty. You may flower, you may not flower. Hence the shivering, the shaking, the trembling inside: "Who knows whether I will be able to do it or not?"

Man is a bridge between the animal and the divine. The animals are tremendously happy -- of course not aware, not CONSCIOUSLY happy, but tremendously happy, unworried, non-neurotic. God is tremendously happy and conscious. Man is just in between the two, in limbo, always wavering -- to be or not to be?

Man is a rainbow, I say, because a rainbow will give you the total perspective in which man can be understood -- from the lowest to the highest. The rainbow has seven colors, man has seven centers of his being. The allegory of the seven is very ancient. In India, the allegory has taken the form of seven chakras: the lowest is MULADHAR and the highest is SAHASRAR and between these two are five steps, five more chakras. And man has to pass through all these seven chakras -- seven steps towards the divine.

Ordinarily, we are stuck at the lowest. The first three -- MULADHAR, SVADHISTHAN and MANIPURA -- are animal chakras. If you live in the first three you are no more different than the animals -- and then you are committing a crime. Not that you are actually committing a crime -- you are committing a crime because you will not be able to be what you were meant to be; you will miss the possibility. If a seed does not grow to be a flower, it has committed a crime -- against nobody; against himself. And the sin that one commits against oneself is the greatest. In fact, we commit sins towards others only when we have committed the first, fundamental sin against ourselves.

The first three chakras are concerned with food, money, power, domination, sex. food is the lowest, sex

is the highest, in the lowest three chakras. This has to be understood. Food is the lowest -- a food-obsessed person is in the lowest category of animals. He simply wants to survive. He has no purpose, he just wants to survive to survive. If you ask him for what, he has no answer to give to you.

One day, Mulla Nasruddin told me, "I wish I had more land."
I asked him, "But why? As it is, you have enough."
He said, "I could raise a lot more cows."
I asked him, "And what would you do with them?"
He said, "Sell them and make money."
"And then? Then what you are going to do with that money?"
"Buy more land."
And I asked him, "For what?"
"To raise a lot more cows."

This way it goes, just a vicious circle in which you never come out: you eat to live, you live to eat. This is the lowest possibility. The lowest form of life is the amoeba. The amoeba simply eats, that's all. An amoeba has no sex life, an amoeba goes on eating whatsoever is available -- the amoeba is exactly the symbol of the lowest man. The amoeba has no other organs, only the mouth; his whole body functions as a mouth. He goes on digesting whatsoever comes close by; whatsoever comes close, he simply digests it. From the whole body he absorbs it; his whole body is a mouth. He becomes more and more, bigger and bigger; then comes a point where he is too big and he cannot manage -- then he splits in two. Then there are two amoebas instead of one; then they start doing the same thing. The amoeba simply eats and lives, and lives to eat more.

A few people live at this lowest level. Beware of it -- life has something more to give to you. It is not just survival, it is survival for something significant. Survival is necessary but is not the end unto itself; it is just a means.

The second type, a little higher than the food-obsessed, is the power-maniac, the politician. He wants to dominate people. For what? He feels very very inferior deep inside: he wants to show to the world that "I am somebody; I can dominate, I can put you in your right place. He has not put himself in HIS right place and he tries to put the whole world in ITS place. He is the ego-obsessed person. He can move in any direction: if he moves into money, he will go on hoarding money -- money becomes the power symbol. If he moves into politics, he cannot contain himself until he has reached to the very end -- and there is nothing.

Once I had a cat -- a very foolish cat, almost a politician. She would go and climb on the trees, and in that she was perfect. And she would go to the topmost branch of the tree and then she would be stuck there and she did not know how to come down. And it was a problem almost every day -- somebody had to go up the tree to bring her down. She would be stuck there and she would cry and make noise in agony. And she never learned. So I used to call that cat "the politician."

He goes on -- prime minister, president, Adolf Hitler, Richard Nixon -- he goes to the highest top and then there is nowhere else to go and he does not know how to climb down. No politician ever knows how to climb down. He learns only one art: how to go on climbing up and up. Then there comes a moment when there is no more "up".... Then, great frustration.

It is said that Alexander went to see an astrologer. The astrologer looked at his hand and said, "Alexander, everything is okay, you will become the greatest conqueror in the world. But remember, there is only one world to be conquered." And it is said, Alexander became very sad. The astrologer asked, "Why have you become so sad, so suddenly?" He said, "What else should I do? If there is only one world, then once I have conquered it, what am I going to do? It makes me feel very sad."

The climber.... In animals you can observe the pecking-order. If you see a group of monkeys you will find one as the president or the prime minister or whatsoever you call the king of the monkeys, and all the monkeys following him. He is the leader, he dominates. If you come across tigers you will find one tiger dominating the whole herd. To dominate somebody else, to try to conquer somebody else, is a very animal instinct.

The real man tries to conquer himself, not others. He wants to know himself. He does not want to fulfill some inner gap by dominating somebody else. The real man loves freedom for himself and for others too.

Then third is sex -- and I say it is better than food, than politics, because it has a little higher quality: it shares. It has something higher. In food, you simply absorb; you don't share. In domination, you destroy;

you don't create. Sex is the highest possibility on the lower plane -- you share, you share your energy, and you become creative. As far as animal existence is concerned, sex is the highest value. And people are stuck somewhere with these three.

The fourth is ANAHATA chakra. The first three are animal, the last three are divine, and in between these two is the fourth, ANAHATA -- the heart chakra, the lotus of the heart, the chakra of love. And that is the bridge. Love is the bridge between the animal and the divine. Try to understand it as deeply as possible, because that is the whole message of Kabir -- the message of love. Below the heart, a man is animal; above the heart, he becomes divine. Only in the heart is a man human. That's why a man who can feel, who can love, who can pray, who can cry, who can laugh, who can share, who can have compassion, is the really human being. Humanity has dawned in him, the first rays of the sun have entered in him.

Then fifth is VISUDDHI, sixth is AJNA, and seventh is SAHASRAR. With the fifth, love becomes more and more meditative, more and more prayerful. With the sixth, love is no more a relationship. It is not even a prayer -- it has become a state of being. It is not that you love somebody, no. Now it is something like YOU ARE love. It is not a question of loving -- your very energy is love. You cannot do otherwise. Now love is the natural flow -- just as you breathe, so you love; it is an unconditional state. And with the seventh is samadhi, SAHASRAR: you have arrived home.

In Christian theology you can find the same allegory in the story that God created the world in six days and on the seventh day he rested. Those six days are six chakras -- the six centers of being. The seventh is rest: one has arrived home, one rests. That allegory has not been understood well. Christians, and particularly Christian theologians, never go very deep. Their understanding remains superficial -- at the most, logical, theoretical, but never touches the real point. God created the world: first he created matter, and last he created man. For five days he was creating everything else in the world -- matter, animals, birds -- then on the sixth day he created man. And in the last moment of the sixth day he created woman. Now this is very symbolic: woman is the last creation -- even man is not the last. And the allegory is still more beautiful because it says he created woman out of man. That means woman is a refinement of man, a more purified form.

First: a woman means intuition, poetry, imagination. Man means will, prose, logic, reason. These are symbols: man means an aggressive quality, woman means receptivity. Receptivity is highest. Man means logic, reasoning. analysis, philosophy; woman means religion, poetry, imagination -- more fluid, more flexible. Man is fighting with God. Science is purely a male by-product -- man fighting, struggling, trying to conquer. Woman never fights; she simply welcomes, she waits, she surrenders.

And the Christian allegory says God created man first. Man is the highest in the animal kingdom -- but as far as humanity is concerned, woman is higher. Christian theologians have interpreted it in an absolutely wrong way -- they have interpreted in a male chauvinist way. They think man is more important, so God created man first. Then animals must be even more important! The logic is false. They think man is the real thing, woman is just an appendix. At the last moment, God felt that something was missing so he took one bone out of man and created the woman. Woman is not to be thought very significant -- just a helpmate, just so that man feels good, otherwise he will be alone. The story is analyzed in such a way that it seems that woman is less important than man -- just a toy for man to play with, otherwise he will be alone. God loved man so much that he thought he would be sad and lonely.... No, this is not true.

Imagination comes only when will is surrendered. The same energy that is will becomes imagination, and the same energy that becomes aggression becomes reception, and the same energy that fights becomes cooperation. The same energy that is anger becomes compassion. Compassion comes out of anger; it is a refinement of anger, it is a higher symphony out of anger. Love arises out of sex; it is a higher reach, more purified.

God created woman after he created man, because woman can be created only afterwards. First you have to create the crude energy and then you can refine it. Refinement cannot come first. And in this allegory there is a message -- that every man has to become feminine before he reaches to the seventh. This is at the sixth center. In yoga, the sixth center is called AJNA chakra -- it means the center of will. AJNA means `order, commandment'. It is the most powerful center, the sixth, and many become stuck there. Then they go on playing with spiritual energies and go on doing foolish things. At the sixth center, man has to turn into a woman and his whole will has to be used for only one thing -- and that is, he has to will surrender. To will surrender is the greatest thing in the world; and this can be done only if you have willpower -- not ordinary, EXTRAORDINARY willpower.

Ordinarily, you think people who surrender are weaklings -- you are wrong. Only very strong people can

surrender, surrender needs strength, great strength. If you surrender out of weakness, your surrender is meaningless, impotent. If you surrender out of strength, then your surrender has meaning, significance. At the sixth center, when will comes to its ultimate focusing, surrender is possible. Out of will is created surrender: out of man, God created woman.

At the sixth center... now if you ask the brain surgeons they will also agree with me -- they say the brain is divided into two hemispheres: man and woman, the left and the right. The left brain is male and the right brain is female. The right brain is connected with the left hand; that's why the left hand is not appreciated -- even condemned. The right hand is associated with the left brain -- hence, right seems to be right and left seems to be wrong. It is a man-oriented world, male-dominated world. Right hand is the symbol of male, left hand is the symbol of female. And your head is divided into two hemispheres.

A poet functions from a different part of his head than a logician. A poet is more feminine. It is not just a coincidence that if you look at great poets you will find great femininity, grace, beauty, a charm, a tremendous attraction, a charisma, feminine charisma. If you look at painters you will find them a little effeminate; their dress, their long hair, their way of walking, is more feminine.

Have you ever heard of a bodhisattva the Chinese called Kuan-Yin? In India, there was a very compassionate bodhisattva or Buddhist saint. But when Buddhism reached China, it seemed strange to the Chinese that a man should be so compassionate. So they thought that the saint must be a woman! And so they depicted the saint as a woman and worshipped him as a woman, down the centuries.

The story is of tremendous import. Buddha looks more like a woman than like a man -- his face, his grace. The sixth center has been surrendered. Logic has been surrendered to love, argument has been surrendered to feeling; aggression has become reception. conflict has turned into cooperation. Now there is no struggle between the part and the whole; the part is flowing with the whole, the part is in a let-go -- the whole has possessed it.

That is the meaning of the Christian allegory that God created man first, and then woman out of man. This is to pay tremendous respect to feminine qualities: they are higher than man, they come out of man, they flower out of man. And then, on the seventh day, God rested. What else can you do when you have come home? SAHASRAR is the center of rest, absolute rest -- you have arrived; now there is nowhere to go.

The lowest -- MULADHAR -- is the center of unrest, the highest is the center of rest, and between these two there are seven divisions. You can call them seven colors -- yes, man is a rainbow. Or, you can call them seven notes of music. Eastern music divides sound into seven notes: SA, RE, GA, MA, PA, DHA, NI -- these are the seven basic notes. And out of these seven basic notes all music is created -- all symphony, all melody, all song, all dance.

Remember, seven is a very significant number.

And one thing more, before we enter into the sutras. To be more modern and contemporary, I would like to divide these seven centers in this way. The first I call NO-MIND. `No-mind' means mind is fast asleep -- MULADHAR. it is there, but so fast asleep that you cannot even detect it. In the rock, God is fast asleep. In the man he has become a little alert -- just a LITTLE alert, not very much. In the rock he is fast asleep, snoring. If you listen closely you will hear the snoring... God snoring. That's why rocks are so beautiful -- so deeply silent, no turmoil, no anxiety, nowhere to go. This I call no-mind. I don't mean by `no-mind' that they have NO mind; I simply mean the mind has not manifested yet. The mind is waiting in seed, the mind is getting ready to awake, the mind is preparing, the mind is resting. Sooner or later there will be the morning and the rock will become a bird and will start flying, or will become a tree and will start blossoming.

The second state I call UNCONSCIOUS MIND. In the trees, the mind is there -- not like the rock, God has become a little different from the rock. Not conscious, UNconscious. Trees feel -- they cannot feel that they feel, but they feel. Listen to the difference. If you hit a tree she feels it, but she cannot feel that she feels it. That much awareness has not happened. Feeling has come in, the tree is sensitive. And now there are modern experiments proving it, that trees are tremendously sensitive.

This I call unconscious mind. Mind is there... almost like one is asleep. In the morning one remembers that it was a beautiful night and "I slept deeply, the sleep was very profound." But you remember in the morning, not when the actual sleep is happening; you remember later on, retrospectively. Mind was there in sleep, but was not functioning at that moment; it only functions retrospectively, later on. In the morning you remember -- a beautiful night, such a soothing and satiny night, such deep silence and such happiness -- but you recognize it in the morning.

The third state is SUBCONSCIOUS mind. Subconscious mind is in the birds, animals. It is like

dreaming. In a dream you become a little more conscious than you become conscious in your sleep. Let us say the rocks are in a coma; in the morning they will not even be able to remember how profound was the sleep -- it is a coma. The trees are in a sleep; when they awake, they will remember. The birds and the animals are dreaming -- they are very close to humanity. I call this subconscious mind.

The fourth I call CONSCIOUS MIND. That's where man is. Not very conscious; just a flicker, just a small wave of consciousness -- and that too happens only when you are in tremendous danger, otherwise not. If somebody suddenly comes and is ready to kill you with a dagger, you will become conscious. In that moment there will be tremendous awareness, intelligence, radiance. Thinking will stop. You will become a flame. Only in rare moments do you really become conscious; otherwise, you move almost like a somnambulist. I have heard...

In 1959, two drunkards in the French town of Vienne opened what they thought was a door to the street. Actually it was the window of a room four storeys up. With a gay song on their lips they marched out, arm in arm over the sill to the street below. A beat policeman, hearing the thuds and rushing to help, was dumbfounded to watch them careering away, still singing and obviously in tip-top condition. "We missed our step," they explained.

They were not aware at all. Had they been aware, they might have died. They were not aware; they simply thought they had missed a step. Four storeys!

And this is your situation too. Your whole life is almost that of a drunkard. You go on stumbling here and there, missing one step here, another step there. Your whole life is nothing but misery upon misery, stumbling, bumping into each other. You may call it love, but what it comes to is just bumping into each other. It creates misery.

Only consciousness can give ecstasy. Ecstasy is the shadow of consciousness. This is the fourth stage in which ordinarily human beings live and die. This is a sheer wastage. Rocks can be forgiven and trees can be forgiven and birds can be forgiven, but not man -- because you have the first glimpse: now it is your responsibility to grow it, to make it more solid, to make it stronger. You cannot say to a rock: "You missed," but you can say to a man: "You missed."

Man is the only responsible animal -- he can be asked, he will have to answer: that is the meaning of responsibility. One day or other, he will have to answer to God or to the center of this existence or to existence itself: "How did you miss? You were given the rudimentary beginning, you could have grown it. You were given the seed, you could have blossomed. Why did you miss?"

That's the anxiety of man, the agony, the trembling, the anguish -- because man is the only animal in this world who can become ecstatic, who can achieve to conscious blissfulness, who can become SATCHITANAND: who can become truth, consciousness, being, who can become bliss, who can come to the ultimate.

The fifth I call SUBSUPERCONSCIOUS MIND. At the fourth stage -- the conscious mind -- your consciousness is just a very flickering thing, very momentary, with no stability, comes and goes, and is beyond your power; you cannot recall it when it is needed. All religions exist between conscious mind and superconscious mind. All techniques of yoga, all techniques as such, are nothing but to transform your consciousness into superconsciousness. Gurdjieff calls it self-remembering. Kabir calls it SURATI YOGA -- `surati' also means remembering. Jesus says again and again: Be aware! Be awake! Watch! Buddha says: Be alert. Krishnamurti goes on talking about awareness; for forty years he has been talking about only one thing, and that is awareness. One word is the whole message: that word is the bridge between conscious mind and superconscious mind.

When your consciousness has become a stable factor in you, an integrated factor in you, a crystallized factor in you, and you can depend on it.... Right now, you cannot depend on it. You are going along, very conscious, and somebody hits you -- immediately the consciousness is gone; it is not dependable. Somebody says a simple word, somebody says to you, "Are you an idiot?" -- and consciousness is gone. Just the word "idiot" and your eyes are bloodshot, and you are ready to be killed or to kill.

Even people who seem to be very very alert and aware may be just alert and aware because they have escaped the situations. Their alertness is not real. You can go to the Himalayas, you can sit in a cave -- nobody will come to call you an idiot. Who will take such a bother to come to the Himalayan cave to call you an idiot? Of course you will not get angry. Your state of awareness in a Himalayan cave is not worth much, because there is no test for it, no possibility to destroy it. Hence, Kabir says: Be in the world. Don't

be of the world, but be in the world, live in the world. Live in the ordinary situations where everything provokes you to be unconscious and everybody helps you to be conscious.

If you understand it, the world is a great device of God to make you more conscious. Your enemy is your friend, and the curses are blessings, and the misfortunes can be turned into fortunes. It depends only on one thing: if you know the key of awareness. Then you can turn everything into gold. When somebody insults, that is the moment to keep alert. When your wife looks at somebody else and you feel hurt, that is the moment to keep alert. When you are feeling sad, gloomy, depressed, when you feel the whole world is against you, that is the moment to be alert. When you are surrounded by a dark night, that is the moment to keep your light burning. And all these situations will prove helpful -- they are meant for it.

From conscious mind to superconscious mind is all yoga, meditation, prayer, awareness. Subsuperconscious mind is an integrated phenomenon, but you will still lose it sometimes. Not ordinarily when you are wakeful, but when you go to sleep you may lose it. Subsuperconscious mind will help you while you are wakeful, and sometimes even in dreams you may remember -- but not in deep sleep. When Krishna says in the Gita, "The yogi is awake even when the whole world sleeps," he is indicating towards a higher state which I call the sixth -- SUPERCONSCIOUS MIND. Then one remains alert even while asleep; deep asleep, but awareness remains there. This is the sixth. And out of this sixth, the seventh grows spontaneously -- you have not to do anything for it.

That seventh I again call NO-MIND, to make the circle complete. The first is the no-mind of a rock and the last is the no-mind of a god. To show this unity, we have sculptured gods in stone. To show this unity, this circle complete, we have made stone statues of God to show that stone is the first and God is the last and both meet somewhere. Again, no-mind -- call it soul, God, enlightenment, nirvana, salvation, or whatsoever you choose to call it.

These are the seven stages. And this is the rainbow a man is. One thing more, then we enter into the sutras, and that is: not a single color has to be denied. All the colors have to be absorbed in the rainbow, and all the notes of music, all the seven notes of music, have to become part of the melody, and all these seven chakras from MULADHAR to SAHASRAR, they have to become a unity. It is not that you have to deny some chakras, because that denied chakra will not allow you ever to become whole -- and one who is not whole can never be holy. They all have to form a hierarchy, a unity; they all have to belong to one center.

A real man of religion lives the whole rainbow, from the rock to God -- from no-mind on this end to the no-mind on the other end. He is the whole spectrum. He lives life totally. Nothing is denied, everything is used. Nothing is denied at all; if something feels like a jarring note, that simply means you have not yet been able to utilize it. It can be used, the poison can become medicinal -- you have to know how to transform it. And sometimes the nectar can be poisonous if you don't know how to use it.

If you know how to use anger, you will see anger gives you a sharpness of being -- just as if somebody has sharpened a sword. Anger rightly used gives you a sharpness, a radiance, a tremendous vitality. Sex rightly used makes you so full of love that you can go on sharing with all and sundry and it is never exhausted. Sex rightly used gives a rebirth to yourself. Ordinarily, it reproduces children; extraordinarily, it reproduces your innermost being.

Everything that you have has to fall into a unity.

Once a very rich man asked Pablo Picasso to make a portrait of him, and as Picasso was well-known he demanded a very fantastic price for it -- millions of dollars. The rich man said, "That's okay, you just do the portrait."

The portrait was finished. Came the rich man. He was not satisfied; he said, "For that much money... and what have you done? Just an ordinary canvas and a few colors."

Picasso said, "Just a few colors and an ordinary canvas? Wait." He went into his studio, brought a big canvas and many tubes of colors and brushes and gave them to him and said, "You can make your portrait yourself. And I will not charge for it at all. You can take these colors, these brushes and this canvas as a gift from me."

Then the rich man understood. It is not the colors, it is the combination. It is not the canvas, it is not the brush, it is the artist behind it -- one who has combined all together and has created a new unity which never existed before. Those colors were separate, that canvas was just dead. Now it has become alive; now it speaks a language, sings a song. It is not just colors -- a greater harmony has descended in those colors, a music has arisen out of them.

Let me tell you that whatsoever you have, all has to be used -- nothing is useless. Never throw anything away, otherwise you will repent one day. All has to be used. Just become more insightful, more mindful,

become more aware, and start looking into things of your inner being and how to bring them to a higher harmony -- that's all. Right now you ar a crowd. Right now you are not an individual. You are not a rainbow -- all the colors are falling in separate dimensions, moving away from each other; they don't have a center. Right now you are a noise, not music -- but remember, in the noise all the notes are present. Rearranged, arranged in a better, aesthetic, artistic way, they will become beautiful music. All that is needed is a deep aesthetic look into your being.

Now the sutras.

MAN NA RANGAYE YOGI RANGAYE KAPADA

THE YOGI DYES HIS GARMENTS,
INSTEAD OF DYEING HIS MIND IN THE COLORS OF LOVE...

Kabir says: O fool, rather than dyeing your mind in the love of God, rather than dyeing your being in the radiance of love, you simply go on dyeing your clothes. Religion happens from the inside out; it does not happen from the outside in. It arises in the center of your being and spreads towards the periphery -- not otherwise, not vice versa. Religion never arises from the periphery. If religion arises from the periphery, it will remain peripheral -- it will never touch your soul, and it will never bring any transformation to you. That's how it has been happening all over the earth.

A child is born -- it is accidental whether in a Hindu or a Christian or a Mohammedan house -- and immediately the society, the parents, jump on him and they start dyeing his clothes. They tach him: You are a Christian. He does not know anything about Christ. In fact, he is not even thirsty to know; that desire does not even exist. He has not entered life at all, and you start saying to him, "You are a Christian," and you go on forcing on his mind that he is a Christian. You take him to the church, you force him to read the Bible, you force him to go to the Sunday-school, and you condition his mind.

By and by, continuous repetition changes the periphery. The cloth is dyed. He becomes a Christian without ever falling in love with Christ. He becomes a hypocrite, he becomes a pretender. You have destroyed his being -- rather than being a help, you have been tremendously harmful. You were not his friend. You have destroyed the very possibility: one day he was going to search for religion, but the search has to be one's own; nobody can force it from the outside.

If you are thirsty, I can show you the way. If you are not thirsty, you may stand just on the bank of the river and you may not be able to see that the river is flowing just in front of you. Only thirst gives you eyes to see the water; when the thirst is not there, it is meaningless. We are all religious people -- somebody is Hindu, Mohammedan, Jaina, Buddhist -- and we are all false religious people: our clothes have been dyed, conditioned.

Kabir says: MAN NA RANGAYE YOGI -- better color your consciousness, dye your consciousness, rather than going on arranging your periphery. Start from the center, start from being. Don't start from behavior, start from being. Don't try to cultivate a character, try to bring awareness.

Remember these two things: character and consciousness. The society insists that you should have a character. Jesus, Buddha, Mahavira, Kabir, they insist you should have a consciousness -- not character; character is just peripheral. If you have consciousness, you will be good, naturally good; there is no need to bother about character. But if you don't have any consciousness, your character will be just a false thing hanging around you. It will not be true, and it will become a bondage to you, and you will have to find subtle ways to avoid it -- because it has no intrinsic relationship with you. The society says, "This is good," so you do it. You do it half-heartedly, you do it without any heart in it, you do it as a duty -- and deep down, you want to do just the opposite. And you will find, if you are clever, you will find ways to go on doing the opposite and go on pretending. How to be in two worlds; a double-bind -- that's what all your character, all your conditioning, comes to. Man is split.

People say, "This is good; it has to be done, otherwise you will be thought bad" -- out of fear, you follow it. Deep down you know that this is not good, deep down you know something else is good, but you cannot follow that -- out of fear. Fear cannot give character. Fear only gives impotence, makes you weaker.
Kabir says:

THE YOGI DYES HIS GARMENTS,
INSTEAD OF DYEING HIS MIND IN THE COLORS OF LOVE:

HE SITS WITHIN THE TEMPLE OF THE LORD,
LEAVING BRAHMA TO WORSHIP A STONE.

And Kabir says: God is within you, you are within him, and you go on worshipping in a ritualistic way. You go on seeking and searching. Somebody is going to Kaaba and somebody is going to Kashi and somebody is on a pilgrimage to Jerusalem and somebody is going to Giranar. What nonsense! Kabir says: He is within you -- where are you going? There is no need to go anywhere. In fact, stop all going and close your eyes and look within and he is there: the Lord of Lords is always present within you. He is born in you, you are his temple.

HE SITS WITHIN THE TEMPLE OF THE LORD,
LEAVING BRAHMA TO WORSHIP A STONE.

And you leave this Lord, your innermost being, and you go on worshipping things, man-made things, man-made gods.

HE PIERCES HOLES IN HIS EARS, HE HAS A GREAT BEARD
AND MATTED LOCKS, HE LOOKS LIKE GOAT...

Right is Kabir. He says: Whatsoever you go on enforcing from the outside, will never make you human. You will remain animal. Just look -- I told you that the first three chakras are animal: food, domination, sex, pleasure, indulgence -- these are the first three chakras. And now go into the scriptures and see what they say about paradise -- all these three things, nothing else. In paradise you will have beautiful women, more beautiful than you can ever have here, with golden bodies -- they don't perspire. And they don't age; they remain fixed at the age of sixteen -- at least in the Hindu paradise they never go beyond sixteen. Eternally young.... This mind, who has conceived this paradise, must be hanging around the lower centers.

In the Hindu paradise they have wish-fulfilling trees -- KALPATARUS. You just sit underneath them and all your desires are fulfilled. Not a single moment is lost. You desire; here you have not even desired, and it is fulfilled. Great opportunity to indulge -- because here on the earth if you desire something it will take years for the fulfillment. If you want a big car you will have to earn money, steal money, exploit, so something -- and then too it is not certain. If you are fortunate, after a few years of struggle you may have a big car. Not so in the Hindu paradise: the desire arises -- a big car -- the image arises, and simultaneously comes the car. Now, this paradise cannot be very high. It shows from where it has arisen -- the lower animal centers.

In the Mohammedan paradise even worse things are possible, because in the Mohammedan countries.... This is something: all races and all religions that have come out of Judaism, somehow have always been homosexual. In the Mohammedan countries homosexuality was so prevalent that that too is provided for in their paradise. Not only beautiful women but beautiful boys will be available. This seems ugly; just the very idea seems nauseating. But those three lower chakras -- whatsoever their desires are, they have been projected.

Kabir says:

HE PIERCES HOLES IN HIS EARS, HE HAS A GREAT BEARD
AND MATTED LOCKS, HE LOOKS LIKE A GOAT...

It is very symbolic. He says: Your whole idea of religion is obsessed so much with the lower centers that you are not a man yet. You may be just a goat -- very animalistic.

HE GOES FORTH INTO THE WILDERNESS, KILLING ALL HIS DESIRES,
AND TURNS HIMSELF INTO AN EUNUCH.

And Kabir says: Repression is not BRAHMACHARYA. Repressing your desires and destroying your desires is not the way of celibacy, because if you repress your desires you will remain hung-up with them. Whatsoever is repressed, you have to repress it again and again and again, and whatsoever is repressed, you have to sit on it continuously; otherwise there is fear -- if you move somewhere else, it may bubble up again.

Repression can never bring freedom. Repression makes you a slave. Repress anything, and that will become your master. So the so-called celibates in the monasteries -- the BRAHMACHARIS -- they are continuously obsessed with sex. Their whole obsession is sex, their mind is completely sexual -- it has to be so. Or, if you are mad, and you are REALLY against the body and you start destroying the body, the only

thing that you can succeed in will be that you will become a eunuch.

Yes, that too has happened. In Russia there has been a Christian sect; for hundreds of years they have existed, and their number has been great. They cut their sexual organs -- actually cut. Stupid, because just by cutting your sexual organs you don't go beyond sex. You simply become incapable of sex -- but to become incapable is not to go beyond. Incapacity is not transcendence.

Kabir says: Be natural. Let this sexual energy be understood more, in a deeper way; let it be transformed, channelled to higher parts in your being: let it move from the third center to the fourth, from the fourth to the fifth, and you will see -- the sexual energy is not your enemy; it is a great reservoir, a great gift from God. It has tremendous value. Without it there is no possibility of spiritual growth.

Have you ever heard about any impotent person becoming enlightened? I have never come across any. Otherwise, impotent people would be the most enlightened people in the world. They don't have energy -- they should reach first. But it seems they never reach -- because without energy there is no possibility of movement, without energy there is no growth. You have to ride on the waves of energy.

Kabir is in tremendous love with life and all that life is. He says: Use all. Use it for higher purposes, go on finding higher goals, go on finding better and better goals, higher harmonies -- but never deny anything, never say no to anything. Anything that God has given to you must have a purpose behind it: find out the purpose. Don't be on a hurry to cut anything.

HE SHAVES HIS HEAD AND DYES HIS GARMENTS;
HE READS THE GITA AND BECOMES A MIGHTY TALKER.
KABIR SAYS: "YOU ARE GOING TO THE DOORS OF DEATH,
BOUND HAND AND FOOT."

And Kabir says: People read the scriptures -- Gita, Koran, Bible -- they become very proficient, very logical, argumentative, talkative, but they don't know anything. Knowledge is one thing, and to know, another. to know means to come face to face with reality, to have an encounter with God. Knowledge means to collect information. You can collect, you can use your mind as a computer, you can go on feeding it; it can collect all the knowledge that is available in the world. Do you know? -- a single mind can contain all the libraries of the world. Given enough time, a single mind is enough to contain all the libraries. So much information can be collected. Yet you will remain ignorant; behind all those curtains, decorated curtains of information, you will remain ignorant -- because you have not tasted, you have not known yourself. Unless you know yourself, all knowledge is futile.

KABIR SAYS: "YOU ARE GOING TO THE DOORS OF DEATH,
BOUND HAND AND FOOT."

Go on talking about the Gita and go on talking about the Koran and go on talking about the Bible -- but I can see you are simply going into death and nowhere else, because you have not yet contacted the source of life.

I HEAR THE MELODY OF HIS FLUTE, AND I CANNOT CONTAIN MYSELF:
HAM SE RAHA NA JAY.

Says Kabir: I cannot contain myself. I have heard his melody, I have heard his flute. It is not from the Gita, it is not from the Koran, it is from his lips directly.

I HEAR THE MELODY OF HIS FLUTE AND I CANNOT CONTAIN MYSELF:
THE FLOWER BLOOMS, THOUGH IT IS NOT SPRING;
AND ALREADY THE BEE HAS RECEIVED ITS INVITATION.

Just as I told you, when you reach the fifth state -- subsuperconscious mind -- or what in yoga is called VISUDDHI chakra, or what in the Christian allegory is Good Friday.... Jesus is crucified on Friday, the fifth day of the week. It is very significant, allegorical. Jesus is crucified when he is at the fifth, VISUDDHI chakra -- subsuperconscious mind. Your ego dies only at the fifth -- never before.

At the fourth you are so unaware, you cannot catch hold of your ego. It is very subtle. At the fifth your awareness is more bright; you can look deep into the phenomenon of the ego, you can catch hold of it. And this is the beauty of it -- once you have caught hold of your ego, it dies on its own accord. In fact, the moment you have seen it through and through, it is no more. It is just a shadow. It existed because of your unawareness. And when the ego dies -- or, in the Christian terminology, when Jesus is crucified -- then the

melody is heard.

Below the fifth, you go on hearing your own mind, your own chattering. It is all nonsense. You are almost insane; you go on hearing your own insanity, and you go on chewing it again and again and again. Whatsoever you call thinking is nothing but chewing the same things again and again. Some day, write it down on a paper. Whatsoever comes in the mind, just go on jotting it down. Don't try to improve it, don't fill the gaps, and you will be surprised how the mind jumps from one thing to another... meaningless -- just a junkyard, a rubbish heap. And you will not be ready to show that paper to anybody, because whomsoever you will show, he will say, "Some madman has done this." Try it. That madman is within you.

Up to the fourth, you are a madman -- and because of this madness and constant noise that you mind makes, you cannot hear the flute. God is continuously playing on his flute: HAM SE RAHA NA JAY. Kabir is saying: Now it is impossible to resist. I cannot contain... he has called me. I have heard his notes, his flute is ringing in my ears.

I HEAR THE MELODY OF HIS FLUTE, AND I CANNOT CONTAIN MYSELF...

This happens at the fifth center -- subsuperconscious mind. The melody comes, surrounds you like a fragrance, cleanses you, refreshes you, rejuvenates you, gives you new elan, new zest, new enthusiasm. The word `enthusiasm' is beautiful: the root means `God within'. It comes from THEO: theo means God. ENTHUSE means `God has entered within'. God within -- that is the meaning of enthusiasm. Only at the fifth, one becomes full of enthusiasm -- God has entered, the melody has entered. You are surrounded by something unknown, the mysterious has happened. The impossible has happened: only at the fifth do you become religious for the first time. And of course this religion is neither Christian nor Hindu nor Mohammedan. This is simply religion. You have heard his flute: HAM SE RAHA NA JAY.

And says Kabir: Now there is no way to remain where I am. It is pulling me beyond myself. Now I cannot resist. The pilgrimage has started, the odyssey has begun.

THE FLOWER BLOOMS, THOUGH IT IS NOT SPRING...

And Kabir says: This is a miracle. The spring has not come and the flower is blooming. In fact, in that world beyond the fifth, it is always spring. Below the fifth it is never spring. Below the fifth it is always a dark night of the soul. Below the fifth it is always desert. Beyond the fifth it is always spring. Kabir says:

THE FLOWER BLOOMS, THOUGH IT IS NOT SPRING;
The miracle is happening...

AND ALREADY THE BEE HAS RECEIVED ITS INVITATION.

At the fifth you receive the invitation -- from the seventh. It comes from far away because there is still one barrier, a very thin barrier. You can see through it, it is very transparent. It is not much of a barrier, it is not a China Wall; it is pure glass. Unless you come very close you will not know it. The sixth is a very thin barrier, a screen. At the fifth, one starts feeling that one has arrived. By and by, one becomes aware that the melody is coming from very far away; the home is not yet come... THE BEE HAS RECEIVED THE INVITATION.

Now the God has called forth, the God has provoked and challenged. Now, for the first time, God becomes a reality. Up to now it was just a symbol -- a meaningless word, too much used and abused, too much used by the priests and the politicians and made dirty because of that use. For the first time, now God is not a theological word, it is not a symbol, it is reality -- crystal clear. You can feel the impact, you are thrilled... God starts pulsating in your heart: HAM SE RAHA NA JAY.

And Kabir says: Now it is impossible to stay here, I have to go. Now there is no way. I am being pulled, I am helpless. This is the point from where grace starts. Let me tell you: you have heard about the principle of gravitation. Up to the fifth, you are pulled downwards -- that is the principle of gravitation. Beyond the fifth, you are pulled upwards. That is the principle of grace. Science knows only one; religion knows both.

I have heard about a Sufi mystic who was staying in a house. The people with whom he was staying were afraid because he was a madman, as all really religious people always are. And he was very unpredictable and he could do anything, so they were worried, and they put him in the basement so that he could not escape in the night, could not create any scene -- he might start singing and dancing, and the neighborhood would gather, and it would not be good.

Suddenly in the middle of the night they heard a great laughter, belly laughter, coming from the terrace. They rushed. He was laughing there and rolling on the terrace. They asked, "What has happened?" He said, "A miracle. I fell upwards."

The principle of grace -- one starts falling upwards.

He said, "You had put me in the basement... HAM SE RAHA NA JAY... but I cannot be there. I am falling upwards -- how can you hold me there? And I am laughing, because what will you think of it? You will not believe me -- that one can fall upwards. That's why I am laughing. But trust me, believe me, it has happened. I fell from the bed in the basement, opened my eyes and I was on the terrace."

After the fifth, this miracle happens -- you start falling upwards: the principle of grace.

... AND ALREADY THE BEE HAS RECEIVED ITS INVITATION.
THE SKY ROARS AND THE LIGHTNING FLASHES...

Now you are entering into the inner sky. You have seen the outer sky and you have seen the outer lightning; you don't know anything about your own inner sky which is vaster than the outer, which is greater than the outer.

THE SKY ROARS AND THE LIGHTNING FLASHES,
THE WAVES ARISE IN MY HEART...

And I am become oceanic -- waves upon waves are rising in my heart and I am reaching to higher peaks every moment.

THE RAIN FALLS; AND MY HEART LONGS FOR MY LORD.

And when you are at the fifth, from the sahasrar, the seventh, something starts falling on you like rain. Thirsty for millions of years you have been, thirsty and hungry and dying... and suddenly nectar starts showering on you.

THE RAIN FALLS; AND MY HEART LONGS FOR MY LORD.
WHERE THE RHYTHM OF THE WORLD RISES AND FALLS,
THITHER MY HEART HAS REACHED...

And then an upsurge arises in you. Up to the fifth you have to work your way: from the fifth, God takes charge of you. Up to the fifth you have to search him; from the fifth he holds your hand. Up to the fifth you can go astray; beyond the fifth there is no way of going astray.

The sixth comes spontaneously. By and by, become more and more suffused with the beyond, luminous with the beyond, you become more and more ecstatic with the beyond -- the benediction, the beatitude. Now it is not work: you start singing and dancing. You start enjoying. Now those days of SADHANA are over, now you have nothing to practice. God has taken possession of your heart -- now he will do; now you can trust and leave it to him. One relaxes totally. This is what leg-go means. Not that the journey has ended -- the traveler is gone. Traveling continues now but the traveler is gone. Now there is nobody who is journeying. The journey continues... and now there is a beauty to his journey, because there is no effort.

THERE THE HIDDEN BANNERS ARE FLUTTERING IN THE AIR.

And you can see the hidden banners fluttering in the air -- the faraway goal is not so far away now.

From the fifth you move to the sixth -- sixth is superconscious mind. From the sixth, a sudden jump into the seventh. It is sudden, remember; it is not gradual. Up to the fifth, effort is needed. From fifth to sixth, no effort is needed. From sixth to seventh there is no gradual progression -- a sudden jump, instantaneous, immediate; not even a split-second is needed.

KABIR SAYS: "MY HEART IS DYING, THOUGH IT LIVES."

In a way, I am dying. The old is going, the new is born. In a way, I am no more, and in another way, I am -- for the first time. This is the crucifixion and the resurrection. At the fifth, Jesus is crucified. In his crucifixion he relaxes -- in that relaxation he moves beyond the sixth. In the seventh, he is resurrected. Jesus is gone, Christ has come. Buddha is gone -- the old Buddha, Gautam Siddhartha, is gone -- now a totally new being, nameless, formless, is born.

KABIR SAYS: "MY HEART IS DYING, THOUGH IT LIVES."

In fact, it lives for the first time; it lives utterly, totally. Only when you die, God lives in you. Until you die, God cannot live in you. Only when you have vacated, when your inner space is absolutely empty, when you have come to a zero experience, he comes, he floods you, he starts overflowing. These songs of Kabir are nothing but the overflowing of that melody that he has heard. These songs are nothing but the overflowing of the flood that he has received into his innermost being. These songs are no more ordinary songs. These songs are not only that of a poet, but that of a mystic -- one who knows, knows by living it; one who has tasted of God, who is drunk with God.

The Divine Melody

Chapter #4
Chapter title: The greatest love affair on earth

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BELOVED MASTER,
HOW CAN I BE MYSELF?

That should be the easiest thing in the world, but it is not. To be oneself one need not do anything; one already is. How can you be otherwise? How can you be anybody else? But I can understand the problem. The problem arises because the society corrupts everybody. The society up to now has been a great corruption. It corrupts the mind, the being. It enforces things on you and you lose contact with yourself. It tries to make something else out of you than that which you were meant to be. It puts you off your center. It drags you away from yourself. It teaches you to be like a Christ or to be like a Buddha or to be like this and that; it never says to you to be yourself. It never allows you freedom to be. It enforces foreign outside images on your mind.

Then the problem arises. You can pretend at the most, and when you pretend you are never satisfied. You always want to be yourself -- that is natural -- and the society does not allow it. It wants you to be somebody else. It wants you to be phoney. It does not want you to be real, because real people are dangerous people, real people are rebellious people. Real people cannot be controlled so easily, real people cannot be regimented. Real people will live their reality in their own way -- they will do their thing; they won't bother about other things. You cannot sacrifice them. In the name of religion, in the name of the state, nation, race, you cannot sacrifice them. It is impossible to seduce them for any sacrifice. Real people are always for their own happiness. Their happiness is ultimate: they are not ready to sacrifice it for anything else. That's the problem.

So the society distracts every child: it teaches the child to be somebody else. And by and by the child learns the ways of pretension, hypocrisy. And one day -- this is the irony -- the same society starts talking to you in this way, starts saying to you: What has happened to you? Why are you not happy? Why do you look miserable? Why are you sad? And then come the priests. First they corrupt you, the distract you from the path of happiness -- because there is only one happiness possible and that is to be yourself -- then they come

and say to you: Why are you unhappy? Why are you miserable? And then they teach you ways to be happy. First they make you ill and then they sell medicines. It is a great conspiracy.
I have heard...

A little old Jewish lady sits down on a plane next to a big Norwegian. She keeps staring and staring at him. Finally she turns to him and says, "Pardon me, are you Jewish?"
He replies, "No."
A few minutes go by, and she looks at him again and asks, "You can tell me -- you are Jewish, aren't you?"
He answers, "Definitely not."
She keeps studying him and says again, "I can tell you are Jewish."
In order to get her to stop annoying him the gentleman replies, "Okay, I'm Jewish."
She looks at him and shakes her head back and forth, and says, "You don't look it."

That's how things are. You as me, "How can I be myself?" Just drop the pretensions, just drop this urge to be somebody else, just drop this desire to look like Christ, Buddha, Mahavira, Krishna, to look like your neighbor. Drop competition and drop comparison and you will be yourself. Comparison is the poison. You are always thinking in terms of how the other is doing. He has got a big house and a big car and you are miserable. He has got a beautiful woman and you are miserable. And he is climbing up on the staircase of power and politics and you are miserable. Compare, and you will imitate. If you compare yourself with the rich people, you will start running in the same direction. If you compare yourself with the learned people, you will start accumulating knowledge. If you compare yourself with the so-called saints, you will start accumulating virtue -- and you will be imitative. And to be imitative is to miss the whole opportunity to be oneself.

Drop comparison. You are unique. Nobody else is like you, nobody else has ever been like you, and nobody else is ever going to be like you. You are simply unique -- and when I am saying you are unique, I am not saying you are better than others, remember. I am simply saying they are also unique. To be unique is an ordinary quality of every being. To be unique is not a comparison, to be unique is as natural as breathing. Everybody is breathing and everybody is unique. While you are alive, you are unique. Only corpses are all alike; alive persons are unique. They are never similar -- they cannot be. Life never follows any repetitive course. God never repeats: he goes on singing a new song every day, he paints something new every day.

Respect your uniqueness, and drop comparison. Comparison is the culprit. Once you compare, you are on the track. Don't compare with anybody -- he is not you, you are not he. You are going to be yourself, he is going to be himself: let him be, and you relax into your being. Start enjoying whatsoever you are. Delight in the moments that are available to you. Comparison brings future, comparison brings ambition, and comparison brings violence. You start fighting, struggling, you become hostile.

Life is not something like a commodity. Happiness is not something like a commodity, that if others have it, you cannot -- "how can you have it, if others have happiness?" -- happiness is not a commodity at all. You can have as much as you want. It simply depends on you. Nobody is competitive about it, nobody is a competitor to you. Just as the garden is beautiful -- you can look and appreciate, somebody else can look and appreciate. Because somebody else is appreciating the garden and saying it is beautiful, you are not hindered; he is not exploiting you. The garden is not less because he has appreciated it; because he is enthralled by its beauty the garden is not less. In fact, the garden is more so -- because he has appreciated it he has added a new dimension to the garden.

People who are happy are in fact adding some quality to existence -- just by being happy they are creating vibes of happiness. You can appreciate this world more and more if more and more people are happy. Don't think in terms of competition. It is not that if they are happy how can you be happy? -- you have to jump on them and snatch happiness away, you have to compete. Remember, if people are unhappy it will be very difficult for you to be happy. Happiness is available to everybody -- whosoever opens his heart, happiness is always available. This happiness I call God.

It is not that somebody has achieved; it is not like a political post -- one person has become the president of a country, now everybody cannot become the president, true. But one person has become enlightened: that does not hinder anybody else from becoming enlightened -- in fact, it helps. Because Buddha became enlightened it has become easier for you to become enlightened. Because Christ became enlightened it has

become easier for you to become enlightened. Somebody has walked on the path: footprints are there, he has left subtle hints for you; you can go more easily, in deeper confidence, with less hesitation. The whole earth can become enlightened, each single being can become enlightened. But everybody cannot become a president. This country has six hundred million people -- only one person can become the president. Of course it is a competitive thing. But all six hundred million people can become enlightened -- that's not a problem.

All that is divine is noncompetitive -- and your being is divine. So just sort it out. The society has muddled your head; it has taught you the competitive way of life. Religion is a noncompetitive way of life. Society is ambition, religion is nonambitious. And when you are nonambitious, only then can you be yourself. This is simple.

THIS MORNING YOU ARE THE RISING SUN IN MY HEART, YOU ARE THE SINGING BIRDS IN MY SOUL, YOU ARE THE RUSTLING LEAVES IN MY BLOOD, YOU ARE THE WARM BODIES ALL AROUND. YOU ARE THE SILENCE, YOU ARE THE SOUND. YOU ARE, YOU ARE NOT... I AM, I AM NOT... WE ARE. THANK YOU FOR YOUR BEST SONG YET. WHY CAN I NOT HEAR IT EVERY DAY?

The song is always the best. The song is always the most perfect. Whatsoever I am saying is always the absolute truth. Sometimes you hear it, sometimes you miss it -- that depends on you. Sometimes you fall in tune with me, sometimes you stand apart. Sometimes you take courage and move with me, and sometimes you hesitate and linger. Sometimes you lag behind me, sometimes you accompany me. It depends on you. The song in itself is always the best.

I have heard: A Zen monk, Rinzai, was passing from a marketplace. He was near the shop of a butcher, and a customer was asking the shopkeeper, "Give me the best meat you have." The butcher said, "What nonsense! I never sell anything that is not the best. Here everything is the best." And it is said, hearing this, Rinzai became enlightened. The moment he heard this -- "Here, everything is the best" -- it shattered something in his mind. A breakthrough, a piercing insight -- EVERYTHING is the best?... and he realized something. That's how it is, the whole existence: it is never less than the best. And he danced. And when he came back to the monastery, his master hugged him and said, "So! -- so it has happened. Now tell me the whole story, how it happened." Rinzai said, "It is ridiculous. It happened by hearing a butcher say something to his customer." Of all places, in the marketplace, and of all persons, through a butcher! -- but something shattered, something simply dropped.

Each moment is the best, and each rose is the best. Yes, I would like to tell you, in the same way as the butcher told his customer: Here everything is the best. I don't deal in anything less than that. If I say it, it must be the best, otherwise I won't say it. But sometimes you get it and sometimes you miss it -- it depends on you. It has to be understood.

First: listening to me, your mind is not empty. Listening to me, you are not like a mirror. Listening to me, you are full of your inner chattering. That is a disturbance. You listen to something and I say something else. Sometimes you listen only half-heartedly -- a word here, a word there -- and then you connect it. It is a hotchpotch, it is a mess; you will be never able to figure it out.

You have to listen to me so silently that not a single word is missed. I'm not saying listen to me in deep concentration, no. I am saying listen to me in awareness. Because concentration can never be perfect; there is always a possibility of distraction in concentration. I am saying something to you and a bird starts singing -- what will you do? The sound of the bird will start coming to you; it will be a distraction. Concentration implies distraction, so I am never in favor of concentration. Listen to me in deep awareness.

Awareness means you listen to me and you listen to the bird also, to the wind passing through the trees and all that is happening right now. Don't listen to me with a narrow mind, closed to everything else and only open to me. Then you will not be able to listen to me, because what I am saying will be less if the sound of the bird is not included in it. What I am saying will not be true if all that is happening in this moment is not included in it. Don't listen to me exclusively. Listen to all, inclusively: everything is included -- you are simply a silent mirror reflecting everything that is happening all around. Nothing is distracting. In those moments, in those crystal-clear moments, again and again you will come to hear the best song. Otherwise you hear one thing, you miss another, you hear again one thing -- one word here, one word there -- then you connect them. Then whatsoever comes out is not what I have said, it is what you have heard.

It happened...

The old tramp stood at the back door and the lady of the house appeared.
"Lady," he said, "I was at the front..."
"You poor man!" she exclaimed. "One of the war victims. Wait till I get you some food and you can tell me your story. You were in the trenches, you say?"
"Not in the trenches," said the tramp. "I was at the front..."
"Don't try to talk with your mouth full, take your time. What deed of heroism did you do at the front?"
"I knocked," he said, "but I couldn't get an answer so I came around to the back."

You don't even listen to the whole sentence. You listen to one word and you start interpreting it. "The front..." and immediately you have interpreted -- the ward, the trenches, the war victim.

What I am saying is not really a doctrine. On the contrary, I am not conveying anything to your intellect, but trying to pulsate something in your intuition. It is not a verbal communication. Just by the side of the verbal communication something deeper and greater is transpiring between you and me: the nonverbal. The said is not the real thing: the UNsaid, the gap, the interval. If you only hear my words, then too you will miss the meaning because my meaning is more in the gaps, in the silences. So you have not only to hear my words, you have to hear the wordless that is surrounding the words. That is possible only in deep trust and love.

So silence alone won't help. Silence is the first requirement -- that you listen meditatively, that you listen in awareness -- but that won't help alone. You have to listen in tremendous trust, in love, in sympathy. You have to participate with me. Because what I am saying are not syllogisms, not logical statements. Yes, it is a song, not a syllogism. It is not logic, it is love that I am pouring into you. Rightly listened to, one word, or even one wordless moment, can swing you into spaceless flight.

Rightly listened to, what I am saying to you is not a philosophy, not a dogma, not a doctrine. I am not trying to convince you about anything; I am not a teacher at all. My work is totally different, qualitatively different. The whole effort here is so that I can make a contact with the essence of your being. The words are used as a device, as a bridge. But you should not pay too much attention to the words. Look deeper, to the gesture. What I say has to be heard; more important, what is left unsaid has to be allowed a vibration in your being. I speak to create waves in your consciousness. These words are being used like pebbles thrown in a lake, so the lake starts waveing. Your consciousness is fast asleep: I want to create waves in your consciousness so life comes back to you, so you start streaming, so a dance of the inner being starts.... And whatsoever I am saying is never complete -- it cannot be, by its very nature.

You must have heard about the Japanese poem, haiku. It is the smallest poetry form in the world -- seventeen syllables only -- but one of the most penetrating. The word HAIKU means `the beginning'. This is a tremendous significance -- the word haiku means the beginning. The haiku poets say: We only begin, we never end. The poet begins, the listener has to complete it. If a poem is complete with the poet then nothing is left for the listener. Then the listener will be just a spectator. Then the act is not creative -- in fact, it is dangerous. The poet, the REAL poet, never completes. He leaves something incomplete. He gives hints and leaves gaps: those gaps have to be fulfilled by you. Then the transfer is creative. The poet sings a song, ripples are created in your consciousness, and YOU complete the song in your innermost core of being. The poet begins it, you complete it. Then you are joined in one creative process: the painter begins it, then the person who looks at the painting completes it.

That is exactly what I am doing here. Whatsoever I am saying is never complete. It is just a hint, a push, the finger pointing to the moon. Forget the finger and look at the moon -- there is the message. The message is not in the finger. My words are pointers towards wordless silence... and I only begin, then I leave you to complete it.

That's why many people who have become too much accustomed to logic feel a little dizzy with me, hanging.... They feel as if I never complete anything, that I lead them on the way, that I never come to conclusions, that I start something and always leave in the middle. That is true, because I don't want to destroy your creativity. I would like to participate with you, to help you to be creative. I cannot do the work of creativity for you -- that won't be friendly, that won't be compassionate. I can start, I can sing a song, and then you take it over and you start singing. It will be completed in you.

The transfer between a master and a disciple is exactly like the transfer between a lover and the beloved. The lover initiates, but the beloved becomes the womb. The lover initiates, starts, and the beloved completes it. Then the child is born. The child neither belongs to the father alone nor to the mother alone: it belongs to both. The father started, the mother completed it. Between the master and the disciple something exactly

like that is happening. Whatsoever I am saying here, if you just try to understand it from the outside, you will miss. It is not for outsiders, it is only for insiders. Hence my insistence for sannyas. Sannyas is just a gesture that you have become part of my family, that you are married with me, that now we can take the responsibility of a child, that we can father and mother a child -- a new being is possible.

Truth is not something dead that can be transferred to you. It is an impulse, an energy impulse. The energy impulse reaches you, then you have to become the womb for it. You have to feed it, nourish it, nurture it, and then it will arise in your being. It is an inner transformation.

You say, "Thank you for your best song yet. Why can I not hear it every day?" You can hear it every day, you can hear it every moment, you can hear it even when I am not here. You can hear it even when you are thousands of miles away from me. Because the song that I am singing has nothing to do with me in particular: it is the song of the divine. And it is being sung in a thousand and one ways all around you -- you just need to know how to listen, you just have to become a receptive womb, that's all. If you can learn only this much, how to become a receptive womb, you will hear it anywhere. Anywhere -- a river rushing by and you will hear it there, and the wind passing through the trees and you will hear it there, and the rain falling on the roof and you will hear it there, and you will recognize me.

Unless you start hearing it everywhere, it is not of much worth. Only when you have started hearing it everywhere, only when you don't miss it -- awake, asleep, it continues -- when it has become a milieu around you that surrounds you, when you cannot escape out of it, it has become your climate, your very being, only then you have hard it.

But, a good beginning: even if you heard it one day, it shows the possibility -- it can be heard another day. If you can hear it only once, it shows your potentiality. And right you are. You say, "This morning you are the rising sun in my heart, you are the singing birds in my soul, you are the rustling leaves in my blood, you are the warm bodies all around. You are the silence, you are the sound. You are, you are not... I am, I am not... we are.

That is the meaning of sannyas: we are. A point where I am no more separate from you, and you are no more separate from me; a point where our boundaries are blurred; a point where we become nebulous -- like two clouds meeting, penetrating, dissolving into each other; a point where definitions become meaningless; a point where separation is not a reality, union is a reality. That is the meaning of sannyas, initiation, the master-disciple relationship. It is the greatest love affair on the earth. All love affairs are only preparations for it. If they lead you towards it, good. If they hinder you, it is evil.

WHY ARE THE BOYS IN THE MUSLIM HEAVEN SO MUCH MORE NAUSEATING THAN THE GOLDEN APSARAS WITHOUT ANY PERSPIRATION, OF THE HINDU PARADISE? YOUR CONDEMNATION OF HOMOSEXUALITY, NOT ONLY IN THIS LECTURE, DOESN'T SEEM VERY COMPASSIONATE.

Truth is never compassionate or is always compassionate. It depends on you, how you look at it. One thing is certain: truth is truth -- compassionate or not. This has to be understood.

Homosexuality has grown out of a male-dominated world. Homosexuality is a disease because of male domination; it is not a natural phenomenon. And there is every possibility that homosexuality is going to grow more and more -- the possibility that even states and governments and religions will start preaching homosexuality. Within fifty years, you will see it happening. Just as governments are now preaching birth control, abortion, they will preach homosexuality -- because the population is impossible, and homosexuality is going to be one of the ways to prevent new people coming to the earth. Sooner or later, each government of the world is going to allow homosexual marriages -- men marrying men, women marrying women. This is going to happen. Already, many more people are moving into homosexuality.

The disease has come out of male domination. Just as I said the other day, all the cultures that have come out of the Judaic tradition are homosexual: Mohammedan, Christian, Jewish. The reason is, Judaism is one of the most male-oriented communities -- it had to be. They have suffered so much; they have been wanderers, for centuries they had no nation, nowhere to live. Of course, the man became more and more powerful -- he had to protect the woman, the children -- and the society became more and more centered around the man. Only a relaxed society, when things are going beautifully and there is plenty of food and there is no war, becomes heterosexual. Otherwise, when there is war, continuous struggle, the society leans towards male domination.

In the East, homosexuality has never been a problem. In fact, it has existed only in rare cases.

Particularly in India, homosexuality has not been a problem at all. It has been so exceptional, it has not even been discussed. The reason? -- the country has lived in tremendous peace, well-being, satisfied. Wars have been there, but India has not fought any war on its own. Somebody came -- India was always ready to be conquered; it has not bothered much. Those who came were homosexuals -- because the army has to be basically male, and all armies become homosexual. Armies -- because only men are there -- where are they going to put their love, the energy? They are forced to go homosexual. So any country that has been continuously in war becomes homosexual. Or, male-oriented communities -- for example, monasteries: Buddhist monasteries, Jaina monasteries, Catholic monasteries, all became the breeding grounds of homosexuality because only men were allowed. It has not been researched well, but if one goes deep into it, it will be found always that whenever men will be alone together, homosexuality is bound to be there.

Now the same thing is happening in the world of women also, because the women's lib movement is the first thing in the world up to now where women are meeting with women and basically women oriented groups are being created. Lesbianism is happening. When women are together and against men, where are they going to put their love? The man is the enemy: they have to love women.

Homosexuality and lesbianism both are growing; these are simple facts. A few things to be understood: I am not saying anything against homosexuality -- because I know there are many homosexuals around here. If you are not interested in any higher possibilities, homosexuality is as good as heterosexuality. There is no problem in it. If it is only a question of sexual release, homosexuality is as good as heterosexuality. But if you are interested in higher growth, then you will be in trouble.

Each child born is masturbatory, because the child first learns to love himself. That is the only natural way. He knows nobody else, he plays with his own body. each child born is naturally masturbatory: that is his first love. The second stage of his growth is, he becomes homosexual -- naturally so. He has loved himself: if he is a boy, certainly he starts loving other boys -- his love is spreading. Girls are very far away, a totally different kind of animal. He loves himself -- it is easier for him to love other boys. A girl loves herself -- it is easier for her to love other girls; the boys are a world apart. This is the second step, NATURAL step: masturbatory, then homosexuality.

Then the third thing, the third wave, is when you start loving the other -- the opposite. Man and woman are polarities, and when polarities meet, only then is there challenge. Yes, there is conflict -- and that conflict is the challenge. A homosexual love affair can be more convenient, true, because there is not much conflict. Both are alike: they understand each other, they know each other's ways and each other's mind. There is no polarity -- and if there is no polarity of course there is no conflict, but there is no growth either. With polarity, conflict arises, challenge -- to penetrate and know the other, to understand the ways of the other. And it is part of spiritual growth that a man should come to know the woman and the woman should come to know the man.

Why do I say it is part of spiritual growth? Just the other day, I was saying that at the last moment, at the sixth chakra -- AJNA chakra -- one has to come to a tremendous meeting of the man and the woman. You are also divided inside into two: man and woman. If you cannot meet with the outer woman, it will be very difficult for you to make space for the inner woman. If you cannot love the other on the outside, it will be impossible for you to create a loving space for the other inside you. A man is not only man, he is man-woman together. He is born out of a man and a woman -- fifty-fifty percent he is, and so is a woman. and the ultimate inner meeting, the union, the inner alchemy, is possible only if you have learned the ways in the outside world.

When a man falls in love with a woman he is learning something. When a man falls in love with a man he is not learning anything. When a woman falls in love with a man she is learning something -- something of the unknown, something of the opposite, something of the quite other. Man and woman in love, means the right hemisphere in love with the left hemisphere.

So if you are interested in spiritual growth then you have to grow from homosexuality towards heterosexuality. If you are not interested in spiritual growth then there is nothing wrong. You can remain -- heterosexual or homosexual, it is all the same. I think I have made it clear. If you are not interested in spiritual growth, then there is no problem. I am not against homosexuality, I am not against anything. It is your life -- you have to decide; who am I? I am simply stating a fact that ultimately, inside your being, a meeting is going to happen: be prepared for that meeting. And the outer love with the other prepares you.

The more you understand the woman and the man outside you, the more you will have an understanding of the inner polarity. And one day, at the sixth center of your being -- what yoga calls AJNA chakra, and yesterday I called "superconsciousness" -- there you will feel that your understanding of the woman and the

man helps you tremendously. There, intuition and logic meet, imagination and will meet, initiative and reception meet. You will find it easy. You have learned the ways from the outside world -- now you can use them for your inner alchemy.

So let me repeat it. There are many homosexuals here, lesbians too, and that's natural because there are so many Jews here. And in a way there is some relationship why they are here, why they are attracted towards me; there is some reason in it. Homosexuals, lesbians, they are always inventive people... in fact, they have invented homosexuality. They are always revolutionary people, they are never orthodox. They have discovered a new way in their sexual life. Mm? -- they have improved upon nature, they have moved away from nature. They are inventive people, they are not traditional. Hence, more and more homosexuals will be coming to me, because whatsoever I am saying is so untraditional, only very revolutionary minds can come to me. But then there is going to be trouble too. You become attracted towards me because my teachings are so untraditional, so rebellious; you become attracted. My teachings are rebellious, my teachings are unorthodox, but I cannot support any lie. I cannot say to you that your homosexuality is as it should be. I cannot support it... and if you are really revolutionary, try to find out a way.

Go into nature and see. Animals become homosexual only when they are put in a strange situation, otherwise not. In a zoo, animals become homosexual, but never in nature -- rarely. In nature they always turn to be heterosexual. In a zoo, they can turn homosexual because they cannot find the female, or the female cannot find the male. That's an unnatural condition, an artificial condition.

Man also turns homosexual when he is in an unnatural situation. It is not natural -- and that is why so many people are turning all over the world, because the whole human situation is very unnatural today; it has never been so unnatural. Everything is artificial. We have gone far away from nature in every other way, so we are going far away from nature in sexuality also. Everything is interlinked and connected. You live in an artificial house, you live with artificial mechanisms, you live in an artificial world -- the asphalt roads, technology -- everything is artificial. Naturally, your sexual energies will start becoming artificial too.

Man is living in a zoo; it is not a human society, because it is not natural. Hence, sexuality is becoming more and more perverted, finding perverted ways -- and I can understand it. The more man has become intelligent, he wants to find new ways: and homosexuality is a new way -- so contrary to nature; an invention, a discovery that you can relate man-to-man or woman-to-woman.

There are people who are even more revolutionary. They are relating to false toys. You can make a woman, a plastic woman, and make love to her. That is even more revolutionary -- and more convenient too. any moment you can pack her back in your bag, and you can carry her anywhere you want. Homosexuality is more convenient than heterosexuality because the language is the same. But convenience is not the goal: growth is the goal. Growth always happens through inconvenience. Growth always happens through pain, challenge.

If you are interested in spiritual growth, move towards heterosexuality. If you are not interested in that, then there is no problem. If you want to go beyond, if you really want to search your innermost being, the inner space, then heterosexuality will be helpful. Just as I said to you: first stage is masturbatory, second stage is homosexual, third stage is heterosexual, fourth stage is asexual -- that is the state of BRAHMACHARYA, celibacy. And only when you have achieved to the fourth stage will you be able to penetrate to the uttermost core of your being -- otherwise not.

A masturbatory person remains childish, a homosexual person remains juvenile, a heterosexual person remains animal. These stages have to be passed. Don't get stuck anywhere. And I am not condemning, remember always; I have no condemnation for anything. Sometimes homosexuals come to me and they say, "But Beloved Master, we feel it is good." I say, "Okay. If you feel good, it is your life. Who I am to condemn it, and for what? Why should I condemn it? It is your life; if you decide to live it in this way, good. Live it with all my blessings." But I feel sorry, deep down -- sorry because their growth will be hindered, sorry because they will not know what great possibilities they were carrying within themselves.

Sex is not an ordinary thing. It is one of the most substantial parts of your being. One should not be so unalert about it. It is the foundation of your being: you are born through sex, you live through sex; your birth is through sex, your youth is through sex, your love is through sex, and your death is going to happen through sex. Your whole life is a sexual affair. One should be very very alert and watchful of what one is going to do with one's sex energy.

BELOVED MASTER,
YOUR IDEAS SEEM TO BE CRAZY!

Thank you for the compliment. They don't SEEM to be crazy, they ARE. But that is the only way God expresses himself. God's ways are crazy. If the word `crazy' does not look proper, you can say, "God's ways are miraculous" -- but it means the same. Translated rightly, miraculous means crazy. God is not a logician -- he may be a singer, a poet. His ways are crazy. They are not like superhighways, they are more like footpaths in a forest -- zigzag. On the footpaths you can go astray very easily: freedom is intact. On a superhighway you cannot go astray: freedom is not allowed -- those milestones everywhere, they will hinder you.

God is crazy, truth is crazy, because truth is so vast, it cannot be reduced into a syllogism. You can sing about it, but you cannot argue about it -- the moment you argue about it, you have falsified it. You can dance it, but you cannot make a dogma out of it. Yes, you are right. My ideas ARE crazy, because they are not MY ideas. I simply allow myself to be a hollow bamboo and whatsoever song God wants to sing on it, I allow him total freedom. I don't stand in judgment. I don't say: Don't sing this sing, this will look crazy. I say: Okay, if you want to sing it, sing it. If it is crazy, it s crazy.

I have heard a true story, as told by Freeman Dyron...

A few months ago, Werner Heisenberg and Wolfgang Pauli believed that they had made an essential step forward in the direction of a theory of elementary particles.

Both the names are world-famous: Heisenberg and Pauli -- two of the greatest scientists of any time, and they were thinking that they had come across the basic theory to explain the structure of the elements.

Pauli happened to be passing through New York, and he was prevailed upon to give a lecture explaining the new ideas to an audience which included Niels Bohr -- another famous name, another great name in science. Pauli spoke for an hour, and then there was a general discussion during which he was criticized rather sharply by the younger generation of scientists. Finally, Niels Bohr was called on to make a speech summing up the argument. "We are all agreed," he said, "that your theory is crazy, Pauli. The question which divides us is whether it is crazy enough to have a chance of being correct. My own feeling is that it is not crazy enough."

And that's how things really are. A very sane theory cannot be right, because a sane theory will be human. It will be very limited. Only a crazy theory has any possibility of being right, because crazy means that which transcends human limitations. Crazy means that which cannot be reduced to human logic, crazy means that which is beyond your understanding. Yes, right is Niels Bohr. Let me repeat: "We are all agreed, Pauli," he said, "that your theory is crazy." This much agreement is there. "The question which divides us is whether it is crazy enough to have a chance of being correct. My own feeling is that it is not crazy enough."

If you look into the modern world of physics, you will be surprised. Those old days of clear-cut theories are all gone; the days of Darwin, Newton, Edison, are gone. Truth has erupted, exploded -- in Einstein, Heisenberg, Pauli, Niels Bohr, Planck -- and physics looks more and more like metaphysics; more and more like poetry and less and less like prose. The deeper scientists have penetrated into the world of physics, the more they are surprised to find that our logic is just irrelevant. Reality is more than our logic. It's FAR more than our logic. Our logic is just a small piece of ground that we have cleared and cleaned, and reality is this great jungle of infinity.

Yes, you are right: my ideas ARE crazy because they are not MY ideas. If they were mine then there was a possibility I would have made them logical -- it is not very difficult. I can deny those parts which look illogical, and insist on the logical. I can remain consistent; I can make a very clean-cut philosophy. That is not difficult -- in fact, that will be very easy. But I am not interested in consistency. I am not interested at all in logic, I am interested in truth. And if truth is crazy, I am crazy. If truth is mad, I am mad. And let that point be remembered by you all, because my whole effort here is to relax you so you can also become a little crazy; to help you relax, to help you loose the grip of the mind so the no-mind can penetrate in you; to put the human aside so the divine can have a chance in your being.

Don't cling to the clear-cut. Truth is not so clear-cut, and cannot be. Truth is so vast, it contains contradictions. It is crazy.

It is said that Aristotle used to say that God is a mathematician. I cannot conceive how God can be a mathematician. On the door of his academy it was written: "Those who don't know mathematics should not enter here, should not dare to enter here." I cannot conceive what mathematics has to do with God, what

mathematics has to do with reality. If I have to put a sign on Rajneesh Ashram's door, then I will put: "Those who are not crazy enough should not enter here."

God is mad. If you are ready to be a little mad, only then is there any possibility of any contact between you and the infinite. It has to be so. When the whole ocean drops into a drop, the drop is going to get crazy. When the infinite descends into the finite, how can the finite remain sane? It has to go mad. The old mystics have always called it "the divine madness."

All meditation is an approach towards divine madness. Stake all human sanity. It is better to be mad in a divine way than to be sane in a human way.

I am crazy.

BELOVED MASTER,
HOW DO YOU CHANGE SO QUICKLY FROM WHAT YOU ARE WEARING AT THE MORNING DISCOURSE INTO YOUR BLONDE WIG AND ORANGE ROBE TO TEACH SUFI DANCING? YOU ARE THE MOST BEAUTIFUL DRAG QUEEN I HAVE EVER SEEN, AND I WILL NEVER TELL.

That's true. Aneeta's surrender is so total that I can function through her. Learn from her, imbibe the spirit of surrender from her. She is a new sannyasin, but within a few days she has surrendered so deeply.... In fact, the first day she came and I looked in her eyes and saw her total surrender, that very day she was no longer new to me -- she became an ancient companion. You may feel many times that while she is leading you into the Sufi dances my presence will be felt. If you are surrendered, if you are totally surrendered, if your love has no conditions, this will happen to you too. This is happening to many other sannyasins too. Many group leaders have started feeling it more and more: the more they surrender, the more they feel that I am working through them. Their burden is less, their anxiety gone; they can leave it to me, they can trust. And when they trust me, many things that they always wanted to happen start happening. Many things that they always had wanted to happen and were not happening start happening. You become a vehicle. All of my sannyasins, by and by, slowly slowly, are to come to a point where they can allow me to function through them.

I am not going anywhere. I don't even go outside my room. I will be sending you to the far corners of the earth: you will be my ambassadors at large, you will function for me. I will see through your eyes, and I will talk through your tongues, and I will touch people through your hands, and I will love through your love: be prepared for it.

The questioner is right. Aneeta has disappeared. She has allowed me total space of her being.

WHEN I THINK ABOUT BECOMING A SANNYASIN, I GET VERY WORRIED ABOUT MY BEING ACCEPTED IN ORANGE CLOTHES AMONGST MY OLD FRIENDS. I AM FRANKLY AFRAID OF BECOMING AN OUTSIDER IN MY WORLD, PARTICULARLY SO AS I AM ON MY OWN AND WITHOUT A HUSBAND WITH WHOM TO SHARE THIS NEW WAY OF LIFE. DOES THIS MEAN I AM NOT YET READY TO BECOME A SANNYASIN AND SURRENDER TO YOU?

No, it does not mean that you are not ready to become a sannyasin, or not ready to surrender to me. You are ready -- hence the question. And the question arises in everybody. It is a dangerous step; it is going into the unknown. Fear is natural, anxiety natural. One wavers. The old seems to be comfortable -- old friends, old relationships -- one is settled. Now everything will be unsettled again. Mind is always afraid of unsettled states; mind is always afraid of the unfamiliar, mind is always afraid of the unknown. Mind is always afraid to go out of the familiar, the comfortable, the convenient.

No, you are ready -- hence the question has arisen. And now you cannot escape, because you will feel more and more that my friendship is more valuable than all the friendship that you have. And I will haunt you, I will not leave you alone. Wherever you are, I will follow you like a shadow. And soon the comparison will be there -- either to choose the old or the new. The new is being born already. Soon you will see -- now the question is either to leave me, or the old convenient comfortable structure. And to leave me will become more and more difficult.

Let me tell you one anecdote...

Zsa Zsa Horntoot's husband arrived late at a country club dance and discovered that in emerging from

his Rolls he had torn one knee of his trousers.
"Come into the ladies' dressing room with me," suggested his resourceful Zsa Zsa. "There isn't a soul there and I'll pin it up for you." It developed, however, that the rip was too large to be pinned. A maid furnished needle and thread, and was stationed at the door to keep out all and sundry, while Mr. Horntoot removed his trousers.

Suddenly a bevy of formidable matrons shoved the mad aside and demanded immediate admittance. "Quick!" Zsa Zsa commanded her mortified spouse. "Get into the closet." She pushed him in just in time and slammed the door.

No sooner had she admitted the matrons, however, than Mr. Horntoot began screaming, "Open this door IMMEDIATELY!"
"But the girls are in here now," Zsa Zsa reminded him.
"To heck with the girls," cried Mr. Horntoot. "I'm out in the main ballroom!"

Soon you will find that. First fall in love with me, and then choice will not be very difficult. You are ready... and the fear is natural. But let me tell you a few things: first, if you really have friends, and you call them OLD friends, they will understand you. If they cannot understand you, your change, they are not friends, they are not old friends at all. Friendship always allows space for the other to be. Otherwise the friendship is just false; it may be acquaintance -- it is not worth bothering about.

You say, "I am afraid of becoming an outsider in my world." Everybody is an outsider; howsoever you pretend, you remain an outsider. Unless one enters into God, one remains an outsider in this existence. We pretend, we try to create a small oasis of relationship -- friends, relatives, children, husband, wife -- and we try to hide behind these things. But death comes and destroys all, and suddenly we are naked in our outsiderness. No, in this world you cannot be an insider unless you have moved into God. This world belongs to God. Only by belonging to God do you become part of this existence -- otherwise not. These trees will remain strangers to you and so will remain the birds and the sun and the moon and the sands and the rains. Everything will remain a stranger unless you have made a contact with the divine. With that contact the whole quality of life changes.

My suggestion is, you are an outsider already -- everybody is. By becoming a sannyasin you will be taking a few steps to become an insider.

And you say, "Particularly so as I am on my own and without a husband with whom to share this new way of life." Now this is ridiculous, because people come to me and they say... the wife says, "Because of the husband -- he will not understand, that's why I cannot take sannyas." The husband comes; he says, "I want to take sannyas but... because of the wife; I am not alone." Now, you are alone: nobody to hinder you, nobody to understand or misunderstand.

You say, "Now that I am on my own..." Don't find excuses. Mind is very cunning in finding excuses, and mind is a coward.

Let me tell you one story, a beautiful story: meditate over it...

Once there was a great king who asked his magician to find him a courageous man for a dangerous mission. After a long search, the magician brought four men before his master. The king, wishing to choose the most courageous of the four, asked the magician to arrange a test.

The king, the magician and the four men went to the edge of a large field, on the other side of which stood a barn. The magician gave instructions: "Each man shall have his turn. He is to walk to the barn and bring forth what is there inside."

The first man walked across the field. Suddenly a storm came up: lightning flashed, thunder rolled, the ground shook. The man hesitated. He was frightened. As the storm increased, he fell down in fear.

The second man walked across the field. The storm grew worse, until it was a tempest. The second man passed the first man, but finally he also fell down.

The third man started with a rush, and passed the other two. But the heavens opened, the ground split, and the barn itself waved and cracked. The third man fell down.

The fourth started slowly. He felt his footing. His face was white with fear. But he was more afraid of being thought afraid than of anything else. Slowly he passed the first man, and he said, to himself, "I'm alright -- so far." Foot by foot he went on until he had passed the second man, and again he said to himself, "So far I'm alright." Little by little he closed the gap between him and the third man, while the storm got worse. When he passed the third frightened man he said to himself, "So far I'm alright. Nothing has

happened to me. I can go a little farther." So little by little, an inch at a time now, he went towards the barn. He got there at last, and just before he touched the latch he said, "So far I'm alright. I can go a little farther." Then he put his hand on the latch.

Instantly the storm ceased, the ground was steady, and the sun shone. The man was astonished. From inside the barn came a munching sound. For a moment he thought it might be a trick. Then he thought, "I'm still alright," and opened the door. Inside he found a white horse eating oats. Nearby was a suit of white armour. The man put it on, saddled the horse, rode out to the king and the magician, and said, "I am ready, Sire."

"How do you feel?" asked the king.

"I'm alright so far," the man said.

You are ready for sannyas. Believe me or not, you are ready for sannyas. Hence the question, hence the fear. In those who are not ready, fear never arises. Those who are ready, they start trembling because of the possibility of so many changes. You have hard me: your heart is already seduced. Now move inch by inch, slowly -- but move. And you will find that as far as you go, "So far, I am alright." You will go on finding -- to the very end, more and more, you will find that you are becoming an insider in this tremendous beautiful existence.

And, I promise you, you will have better friendships, you will have better lovers, you will have better relationships -- because a man who is ready to move into the unknown, naturally moves into love... because love is the stuff the universe is made of. Sannyas is nothing but learning the ways of love. God is another name for love. And sannyas is a readiness to dissolve into a loving universe. Fear is there because it is like death. Sannyas is suicide, death: the past is destroyed -- but only then the new is born. When YOU cease to be, you allow God to be. There is no other way.

The Divine Melody

Chapter #5

Chapter title: : Your lake reflects the moon of god

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III.9. SIL SANTOSH SADA SAMADRISHTI

HE WHO IS MEEK AND CONTENTED, HE WHO HAS AN EQUAL VISION,
WHOSE MIND IS FILLED WITH THE FULLNESS
OF ACCEPTANCE AND OF REST;
HE WHO HAS SEEN HIM AND TOUCHED HIM,
HE IS FREED FROM ALL FEAR AND TROUBLE.
TO HIM THE PERPETUAL THOUGHT OF GOD
IS LIKE SANDAL PASTE SMEARED ON THE BODY,
TO HIM NOTHING ELSE IS DELIGHT:
HIS WORK AND HIS REST ARE FILLED WITH MUSIC:
HE SHEDS ABROAD THE RADIANCE OF LOVE.
KABIR SAYS: "TOUCH HIS FEET, WHO IS ONE AND INDIVISIBLE,

IMMUTABLE AND PEACEFUL;
WHO FILLS ALL VESSELS TO THE BRIM WITH JOY,
AND WHOSE FORM IS LOVE."

III.13. SADH SANGAT PITAM

GO THOU TO THE COMPANY OF THE GOOD,
WHERE THE BELOVED ONE HAS HIS DWELLING PLACE:
TAKE ALL THY THOUGHTS AND LOVE AND INSTRUCTION FROM THENCE.
LET THAT ASSEMBLY BE BURNT TO ASHES
WHERE HIS NAME IS NOT SPOKEN!
TELL ME, HOW COULDST THOU HOLD A WEDDING FEAST,
IF THE BRIDEGROOM HIMSELF WERE NOT THERE?
WAVER NO MORE, THINK ONLY OF THE BELOVED;
SET NOT THY HEART ON THE WORSHIP OF OTHER GODS,
THERE IS NO WORTH IN THE WORSHIP OF OTHER MASTERS.
KABIR DELIBERATES AND SAYS:
"THUS THOU SHALT NEVER FIND THE BELOVED!"

Man is born awake and then he falls asleep. Man is born one and then he becomes many. Man is born individual and then he falls asleep and dreams of being a crowd. This is the whole problem, the whole task, the whole challenge of life. It has to be understood. This is the search: we are seeking that which originally we were. We are seeking that which we really are. We are seeking that which we have not lost for a single moment, only forgotten; we have only become oblivious of it. Maybe it is so obvious, that's why we have become oblivious.

Jesus says: Unless you become like children again, you will not enter into my kingdom of God. His indication is clear. Unless you regain originality, unless you move to the original source again.... One night, a seeker asked Jesus, "What should I do to know God?" And Jesus said, "Unless you are born again, you will not know him." One has to move to that original space where we were before we were born.

Legend has it that Jesus refused to learn his alphabet, his letters. He would not allow the teachers to discuss the beta -- two -- until they could explain to his satisfaction the meaning of alpha -- one. and of course they could not explain it. One is the number upon which arithmetic rests; one is the number upon which each individual, the whole of the universe, the concept of God, of reality, rests. And the child Jesus insisted, "Unless you explain to me what the meaning of one is, I am not going to move to another letter of the alphabet. First tell me what alpha is. Then only am I ready to go to two -- the beta." And because it could not be explained he refused to go to school.

This is not recorded in the Christian gospels because much is left unrecorded in Christian gospels. But it is one of the oldest Essenes traditions. It has been handed over, this story, from master to disciple down the centuries. It is one of the most meaningful stories about Jesus: his insistence that the one must be known first, because it is the one which is the base of all.

When you are awake, you are one. When you fall asleep, you become many. Have you watched it? -- in a dream you play so many roles simultaneously. In the morning when you are awake, you are one. In the dream you are the dreamer, you are the dreamed; you are the director of the dream, you are the actor, you are the story, you are the stage, and you are the audience too. You become many, you become split, you become a crowd. In a dream, you are no more one. When you are awake, suddenly the director, the actor, the story, the stage, the drama, the audience, the dreamed and the dreamer, all disappear into one unity. Hindus call this whole world a dreamland -- MAYA. We are fast asleep. So to search the one, or to search awareness, is the same; because by becoming aware, you become one -- or, by becoming one, you become aware.

Now let me explain to you how, in so many ways, in millions of ways, we are searching oneness. The child is born. His first functioning in the world is through eating; his first functioning in the world is through absorbing matter. The search has started: matter wants to meet matter. Matter wants to have an organic unity with other matter: matter is being pulled by matter, attracted by matter. This is the first love -- food. Food gives the first orgasm to the child. When you feel satisfied after taking food or drinking water, that satisfaction is a feeling of oneness: matter from the outside has been absorbed into the inside, the inner

and the outer have met. The meeting is not very deep -- it cannot be, it is of matter; it is very superficial but still it is there.

Hindus call this, the first chakra, MULADHAR. There are many people who live at this first chakra. They simply go on eating and defecating. Their whole life is nothing but absorbing matter and throwing matter out; their life is very mechanical. It is very very narrow -- a small tunnel. MULADHAR is the smallest aperture in your being from where the light enters into you, and you enter into the existence. The smallest aperture is MULADHAR -- the first center. It starts functioning because the child has to survive; he has to take food first, otherwise he will die. It is a survival measure -- but one should not live to eat. If you are just living only to eat, you are not living at all. You are simply waiting for death. And you have chosen a very small pleasure, very ordinary pleasure -- just titillation, and you will be finished with that small pleasure. And immense possibilities surround you....

Look into your own life. If you are attached too much to food, become a little more aware. It is the first search towards oneness. Now even physicists, a few crazy physicists, say that atoms are together because they love each other. The word `love' is not good to use, it seems anthropomorphic; but now a few physicists are courageous enough to say that it explains something. And it HAS to be used, because there seems to be no other explanation. Why are electrons, neutrons and protons together? Why this togetherness? There must exist a certain sort of bond, a certain attraction. There must be a certain unity, a certain love affair going on -- on the lowest level, but there must be a certain love affair -- otherwise why don't they fall apart? You can call it gravitation, you can call it magnetism, you can call it electro-field, or whatsoever you choose -- but love seems to be the best word because it can explain the whole spectrum from the lowest to the highest.

Love seems to be the most economical word: the whole spectrum is included in it. When you eat, and you become obsessed too much with eating, you are just hanging around the first lesson of love -- electrons, protons, neutrons, attracted by each other; your body attracting other body-matter from the outside. Of course there is a certain satisfaction, because whenever there is oneness there is satisfaction, there is content -- but it is of the very lower, the lowest. One should learn to go beyond it. Hence all the religions teach the significance of fasting.

Fasting does not mean starving, fasting does not mean that you have to kill your body, that you have to be destructive, no. Fasting simply means: give only as much a is needed, not more than that, so that you can become available on the second plane: you can become available to the second center. If you are obsessed too much with food, you will be closed by food; you will become just material. One should not get attached too much to food and one should not get attached too much to fasting either. Then the balance is achieved. And only through balance is growth.

The second center is SVADHISTHAN. When the child is healthy, happy, his body is whole, he starts dominating. A desire to dominate arises in the child, the child becomes a politician. He starts smiling at people because he comes to know that if you smile, people come under your influence. He starts crying, screaming, because he comes to know that by crying and screaming you can manipulate your mother, your father, your family. Once the child's physical needs are fulfilled, a new need arises that is a VITAL need: to dominate. That too is again an effort to bring a unity -- the unity between the dominated and the dominator.

Whenever you dominate somebody you become, in a certain way, one with him. Whenever somebody surrenders to you, or you surrender to somebody, you become one in a certain way. Hence, all over the world, people try to dominate each other -- wives trying to dominate husbands, husbands trying to dominate wives, parents trying to dominate children, children trying to dominate parents, in their own ways. The whole world tries to dominate. If you understand rightly, that too is a search for unity.

Whenever you have defeated a person and you have become the possessor, you have absorbed the person into your being. His vitality has been absorbed, his vital energy has become one with you. This aperture is a little bigger than the first -- more opening. A person who is food-obsessed is more closed than the person who is power-obsessed -- at least he moves to others. In his life he will have a certain type of relationship -- not very good, because the relationship of domination cannot be very good, it is violent to begin with, aggressive, ugly -- but still some sort of relationship.

The politicians live in this second center. The gluttons live in the first, the politicians live in the second, and then there is the third -- MANIPURA: male and female want to meet, to become one. In the Bible it is said: God created Adam in his own image. Now one thing has to be understood. Adam must have been both, Adam must have been Adam AND Eve -- otherwise Eve could not be taken out of Adam. In the original Hebrew, the wording is such that it explains it clearly: God created Adam-Eve in one being. The original

being created was neither man nor woman: he was both. He was neither he nor she, he was both; he was a unity. Only out of that unity could he take the separate woman.

If you ask the scientists, they say that when the child grows in the mother's womb, for a few months he is neither male nor female: he is both. By and by, distinctions arise; by and by, he becomes either a male or a female. The original cell, amoeba, is both male and female -- it is not yet divided. So to say that God created Adam is not good. My own suggestion is: God created Adam-Eve. I make one word out of both. God created Adam-Eve, and then later on he divided them into two. With that division, a great desire to meet with the other has arisen.

Each man is seeking a woman, each woman is seeking a man. We are seeking the opposite, the polar opposite. Without the other, it seems something is lacking; without the other, life seems to be unfulfilled; without the other, it seems you are half, not whole. Hence, so much hankering for love -- to love and to be loved. This is the third chakra -- MANIPURA: the need for the male and the female to meet and become one.

As far as the lower nature is concerned, this is the highest center. In the lowest three centers, sex is the highest center. The gluttons only hoard; they are the ugliest people in the world. They never share -- the misers, the rich, the hoarders, the exploiters. Better than them are the politicians -- they at least relate. But they are dangerous too, because their relationship is that of domination. Their whole language is inhuman. They don't know any human relationship; they know war, they know violence, they know aggression. Their whole effort is to become so dominant that everybody is absorbed in them. That's what Alexander the Great is doing, that's what Adolf Hitler is doing -- better than the first, at least they relate. They relate wrongly, but at least they relate.

The first relates only with things -- money, food, house, car. The second relates with persons. His relationship is not yet worthy, but still it is a relationship -- rudimentary, the very beginning, very primitive -- but still a relationship. The third is the relationship of sex, of two lovers: poets, artists, painters, they exist with the third center -- the aesthetic. The third is the highest in the lower centers -- one starts sharing. And if you love a person, you don't want to dominate. Remember it: if you want to dominate, your love is contaminated by the second center -- it is not yet love. If you really love, you want freedom for yourself and you want freedom for your beloved too. Love frees, gives independence -- because the beauty of love is only when it is out of freedom. It is not a domination, it is a sharing, a responsible sharing; you are happy in sharing your energies. But this too is not yet human; animals can do it, are doing it very well -- better than human beings. But the search is going higher.

When a man and a woman really meet and the orgasm happens, you will have the first glimpse, faraway glimpse, of the divine. Hence the attraction of sex, hence the deep desire for sexual orgasm, because the one is reflected in it -- only for a moment, maybe not even for a moment, for a split second... just a passing glimpse... but God passes by.

The food addict is very far away -- not even a glimpse. The power addict is very ugly, very aggressive, very much in turmoil -- the glimpse is not possible. With a deep sexual love affair, God can have the first penetration in you. The first ray of samadhi enters into sexual orgasm. In fact, man came to think about samadhi only because of sexual orgasm -- becoming aware of that moment of benediction when two persons meet so deeply that they dissolve into each other, that their boundaries are no more their boundaries, that somehow in a miraculous way the start throbbing from one center, that they are not two hearts, that they are not two breathing bodies, they become one. A rhythm arises, they fall in tune with each other. And the rhythm is so tremendous, so powerful, dat they both are lost in that rhythm, they both are surrendered into it.

Remember, with the second center you try to make somebody else surrender to you, and the other tries to make you surrender to him. In the third center you both surrender to something that is beyond you both. You both surrender to the god of love. You both surrender to the orgasmic unity of sex energy: in that surrender, you both are effaced. For a single moment, you are Adam and Eve together.

And the Bible says: God created in his own image. When Adam and Eve REALLY meet, the image of God is reflected again in the pool of your consciousness. Your lake of consciousness reflects the moon of God... still it is far away, but the first glimpse has entered in you.

MULADHAR is material, the first center. SVADHISTHAN, the second center, is vital. The third, MANIPURA, is psychosomatic; it is the highest unity of the lower world -- momentary of course, but still of tremendous significance.

The fourth is ANAHATA: it goes beyond sexuality, becomes pure love. When you see a flower, a

roseflower, and your heart throbs with it, there is no sexuality. There is no question of man and woman, there is no polarity -- you are simply thrilled by the beauty. The beauty has no reference to man and woman, the beauty is beyond man and woman. You look into the night, the whole sky full of stars, and suddenly you are thrilled to your very core of being. A tremendous joy arises... you start meeting with the stars. There is no question of man and woman, there is no yin and yang -- it is not a question of polarity at all.

Love goes beyond polarity, sex remains below polarity. Sex needs the opposite, love does not need the opposite. Hence, in sex there is always a subtle conflict, because with the opposite the harmony can never be total. For moments maybe... again the conflict comes in. Lovers go on fighting. In fact, psychologists say, when two lovers stop fighting, it simply shows love has disappeared. Lovers are intimate enemies. They go on quarreling, nagging. Yes, there are moments when they completely dissolve into each other but those are rare moments, few and far between.

With love, polarity disappears. Love is more like friendship. You can love a tree, you can love a rock, you can love the stars, you can love the grass, you can love anything. Love has nothing to do with the male-female polarity. Love is beyond opposites -- hence, the unity is deeper. This is the fourth chakra -- ANAHATA -- the heart chakra. And with this fourth you really become human. Up to the third you were part of the animal kingdom, one of the animals -- nothing more, nothing special. With the fourth you become special, unique: humanity is born, you have become a human being.

Remember, just to look like human beings does not mean that you are a human being. Only with the fourth center starting functioning, you become a human being. Many people die as animals; they never rise above sexuality. They never come to know that there is a kind of love which is beyond opposites and which is tremendously fulfilling because there is no conflict in it. Love is unconditional, sex is conditional. In sex there is a give and take. In love, you simply pour. You don't ask, there is no demand. Not that you don't get -- you get a thousandfold -- but that is not asked for. That simply comes on its own accord: the whole existence showers back, echoes back.

At the fourth center there is again a unity: the lower and the higher meet. Remember these unities, because by and by we are moving towards becoming one. First plane, matter meets with matter. Second plane, vital meets with the vital. Third plane, opposites meet: the male meets the female, yin meets yang. Fourth -- ANAHATA -- the lower meets the higher. Three centers are lower than the ANAHATA and three centers are higher than the ANAHATA: ANAHATA is the door in between -- the bridge.

At your heart center God meets the world, the unmanifest meets the manifest, the unknown meets the known, the host meets the guest, mind meets the no-mind. The heart is the most mysterious center in man. And unless your heart starts functioning, you will not know what is the purpose of life. With the heart, the first beginning of the higher. Vast spaces open... you are getting out of the tunnel.

ANAHATA is a great window; it makes you available to the sky and makes the sky available to you. Or in another way you can say: at ANAHATA, in love, unconscious and superconscious meet. Or in still another way you can say: in ANAHATA, in love, sex and prayer meet. Sex is lower than love, prayer is higher than love. And love is a great mystery. Something in it is of sex, certainly, and something in it is of prayer. Hence, there is no mystery comparable to love. There is something of sex: if you go and love a tree, you would like to hug it; you would like to touch it in the same way as you would like to touch your beloved's face. If you love a rock, you would like to kiss it in the same way as you would like to kiss your beloved's lips -- something of sex, something lingering from the past. And still, when you kiss a rock there is reverence, great awe, great wonder. You are full of respect, you are prayerful: it is a sort of worship.

In love, prayer and sex meet. If you are not alert, love can fall down and become sexual. If you are aware enough, love can rise high and become prayerful. That has to be remembered. Love is very fragile. There is more possibility that love will descend into the lower realm and become sex. When for the first time you fall in love with a woman or with a man, there may be nothing of sex. Sooner or later, sex enters. When first you look at a beautiful woman, there may be reverence, a great awe -- as if you have seen God's face in her face. When you look into the eyes of a woman, suddenly a door opens to the mysterious. You are not thinking in terms of sex and body and the physical; you are not concerned at all. Something of the higher has challenged you. But then you fall in love, and by and by you forget the higher and you enter into the lower.

Love almost always falls into the lower because we are not conscious. And that's why, in all the languages, whenever a person moves into love we say of him, "He has fallen in love." People fall in love; very rarely do people rise in love. Remember, the formulation is very correct. Love starts as something very high, romantic, poetic, divine, and then by and by settles on something very ordinary, physical, rotten.

Love starts as a prayer, love's beginning is religious -- but love ends in a nightmare. Remember it: if you are alert you can help yourself not to fall, you can help and discipline yourself to rise. Then love can become prayer.

At ANAHATA -- the heart center -- the lower and the higher meet. It is a great experience of oneness: very fragile of course, trembling, shaking, not very certain; like a process -- moving forward, going backward -- but if you are alert you can use it as a stepping-stone for still higher possibilities.

The fifth chakra is VISUDDHI. It is the chakra of prayer -- the throat chakra: the chakra of prayer, chanting, communication with God. At the fifth chakra, the inner and the outer meet. Remember, at the fourth, the lower and the higher meet. At the fifth, the inner and the outer meet. "God" simply means the whole existence that is outside you, and "you" the existence that is inside you: I-thou is the form of prayer. That's what Martin Buber says. I-it is the experience of the world; I-thou is the experience of prayer and God and love.

At the throat chakra, VISUDDHI -- the word `visuddhi' means `the pure, the purest' -- at the fifth, love has become purest. It is simply an ecstasy, a joy. The inner and the outer meet. When the devotee bows down before his deity, the inner is bowing down towards the outer. When somebody goes and sings a song to the sun or to the moon, the inner is singing a song to the outer. And remember, you have witnessed only one thing: you have witnessed the devotee singing a song to the deity. You have not seen another thing, because that is very subtle: the deity singing a song to the devotee -- that too happens, but that is very subtle. That you will come to know only when you have experienced prayer.

Sometimes you pray to God, and sometimes God prays to you. Let me say it, because ordinarily it is not said, because it looks sacrilegious to say that God prays to you -- but it happens. Just as the mother goes on singing a lullaby to the child... yes, God also sings a lullaby. But you have to earn it. When your prayer has been heard, when you have really poured your heart, you have forgotten yourself completely, then suddenly prayer is no more and expression on your part. You start listening... God starts praying. The inner and the outer meet.

And then there is the sixth chakra, the chakra of meditation -- the third-eye chakra, AJNA chakra. Left and right meet, reason and intuition meet, masculine and feminine meet, yin and yang meet. Now, something has to be understood. At the third, man and woman met on a physical plane, outside. At the sixth, again the masculine and the feminine meet, but no more on the outside -- in the inside. The third is the center of sex, and the sixth is the center of tantra. Inside, you are both. Half of your being is feminine and half your being is masculine. And at your third eye, there happens a meeting. This third eye is very symbolic -- that means your left and right eyes dissolve into one eye: that becomes the third eye. Right now you have two eyes, two beings. Then you will have one eye.

There is a saying of Jesus of tremendous import. Listen to it, meditate over it. Says Jesus: "If therefore thine eye be single, thy whole body shall be full of light." He is talking about the third eye: If thine eye be single, thy whole body shall be full of light.

One eye is connected with the left hemisphere, the other is connected with the right hemisphere. They both are a division in your being -- you are not yet a symphony. Your left and right are asymmetrical. Have you looked at your face? Your face halves, the right and the left, are not symmetrical. Look into the mirror again, watch carefully: your left face is different from your right face. Your innermost mind is divided into right and left hemispheres, and they function differently. The left hemisphere reasons, and the right hemisphere intuits. Poetry is born out of the right hemisphere, and logic is born out of the left hemisphere. If a poet's left hemisphere is removed, he will not lose anything; he will not even become aware of it. If a mathematician's left hemisphere is removed, he will be completely gone; he will not know what to do. His whole expertise will disappear.

Imagination is from the right, reasoning is from the left. The right hemisphere is feminine and the left hemisphere is masculine, and these two are bridged by a very small bridge, just linked. At the sixth center -- AJNA chakra, the third-eye center -- these two hemispheres meet and become one. Then your reason is not against your intuition, and then your imagination is not against your logic. Then your logic and your imagination both come together.

Look: whatsoever I am saying I am always talking logically, but whatsoever I am saying is always illogical. The content is illogical, the container is very logical. If I want to argue with you, I can argue -- there is no problem about it. But what I am saying to you is something beyond argument. If your faith is against logic, then you have not come to the inner unity yet. Your faith should be beyond logic, but not against logic. Remember this distinction. Your faith should be beyond logic; supported by logic, but not

finished by logic -- something going beyond and far away. But it can be supported by logic; up to a certain point, logic can go with it. It can be very rational, it can be very reasonable. There is no need for faith to be against logic. If the faith IS against logic then you are still divided, then that one eye has not happened yet.

The greatest mystics of the world were always the greatest logicians too. Shankara, Nagarjuna -- great logicians and yet illogical. They will go as far as possible with logic, and then suddenly they take a quantum leap... and they say, "Up to this point, logic helps -- beyond this, logic has no go." If you want to argue with Shankara, you will be defeated in argument.

Shankara traveled all over this country -- a great mystic, and he defeated thousands of scholars. His whole life work was this, to go and defeat people -- and still he was very illogical. In the morning you would find him arguing so logically that the greatest logicians would look childish. and in the evening you would find him praying and dancing in the temple and crying and weeping like a child. Unbelievable. He has written one of the most beautiful prayers, and somebody asked, "How can you write such beautiful prayers? You are such a logician -- how can you be so emotional that you cry and weep and tears fall down?" He said, "My intuition is not against my logic, my intuition is beyond my logic. My logic has some function to fulfill: I go with it, I go with it whole-heartedly -- but then there comes a moment when it cannot go beyond... and I have to go beyond too."

Remember, this is the greatest unity. And when this happens at the sixth -- that your feminine and masculine, your inner yin and yang, have met -- you become one. This oneness has one step more. You have become one inside YOU. Now the seventh chakra is SAHASRAR. This is the chakra of samadhi -- ultimate ecstasy, total orgasm. Now, part and whole meet, the soul and God meet, you and all meet... you disappear into total orgasm.

You may not have thought of it in this way, but let me tell you: all these seven chakras are seven ways of orgasm. There is a subtle orgasm when you feel satisfied with food -- a deep contentment. There is a subtle orgasm when you dominate: politicians look very happy and healthy -- while they are succeeding. When they are in power, they look very radiant. Their energy seems to be overflowing; they look inexhaustible -- never tired, rushing from one place to another, doing one thing and a thousand things -- never tired, very radiant. Hitler had that magnetic force, that charisma. From where comes this radiance? -- it is power orgasm.

Have you watched it sometimes? When a politician stands, and millions of people surround him and look at him, there is a subtle orgasm happening. He feels very happy: so many people giving attention to him, so much vitality overflowing towards him, so much vibration flowing towards him, meets his vibe and there is a great orgasm. He becomes radiant. He explodes. When a politician is losing, is proving a failure, then all his radiance disappears, all his charisma disappears. When you see a politician in failure -- for example, if you go and see Richard Nixon now -- you will be simply surprised how this man who was so powerful has become so powerless. All charisma has disappeared. Poor Nixon.... And the same man was so powerful -- what has happened? The energy that was flowing towards him flows no more. The orgasm is no longer happening. He has lost his beloved: the beloved was the crowd, he was making a love affair with the crowd -- that is lost. Politicians, when they have failed, look very empty; when they are successful, look so full.

On these seven planes, seven types of orgasm happen. And what I mean by orgasm is the experience of oneness. The ultimate happens at SAHASRAR -- the seventh chakra -- when the individual ego is completely dissolved into the cosmic whole. That is the total orgasm, the goal, the source.

Christians have made the cross their symbol. As I look at the cross, I think Christians have missed its real meaning. To me, the cross is not a symbol of death, but the arithmetical symbol of plus. And I see it in that way, and then it has a totally different significance -- the arithmetical symbol of plus. Because Jesus joined together with the whole in that moment on the cross: Jesus became plus. Jesus disappeared in God. Jesus no more existed: only one.

I told you about the legend that he would not learn the second letter -- beta -- because he said, "First I have to understand alpha -- one." No teacher could teach him. He had to be withdrawn out of the school. But he learned the meaning of alpha on the cross. Only God can teach that: for that only God can be the master. What happened on the cross? The cross means plus; before the cross, Jesus lived a life of minus -- as everybody lives. Let me tell it in this way: the ego is a minus, because it exists not. The ego is that which is not, it is a minus thing. God is plus: God is that which is. On the cross, the plus of God met Jesus' minus. The minus dissolved into the plus, Jesus became Christ. Jesus himself became one: now he is no more two or many, he has become the alpha. This is the source and this is the goal. The source is the goal, because the

beginning is the end. The alpha is the omega.

The atomic scientists say that each atom has a plus and minus charge. If we take the plus and minus charge apart, there is an explosion -- that's what atomic explosion is. Each small atom, invisible atom, has two energies: positive and negative, minus and plus. They are together: joined together in deep orgasm, in deep intercourse -- the minus with the plus, the positive with the negative. If you pull them apart, if you divorce them, there is a great explosion of energy. That's what happened in Hiroshima and Nagasaki -- a small atom pulled apart can become so destructive.

The same happens at SAHASRAR, from the other side. The minus is joined with the plus: not pulled apart, put together; not divorced, but marriage happens. This marriage is the union, the yoga. Ordinarily we exist as a minus; God is the plus energy, ego is the minus energy. The day you decide to drop your minus into the plus, there will be a marriage. That marriage happens at SAHASRAR -- the seventh chakra.

These chakras are just allegories, mm? -- just to give you a map so you can understand how, from food to God, the search is one. The search is to find the one. We are lost in the many, we are lost in a crowd, we are split; and the whole search is how to find one, how to become indivisible, how to become individual. And remember this Christian symbol of the cross, not as a death symbol but as a meeting -- yoga symbol, marriage symbol: plus.

Now the sutras:

HE WHO IS MEEK AND CONTENTED, HE WHO HAS AN EQUAL VISION,
WHOSE MIND IS FILLED WITH THE FULLNESS
OF ACCEPTANCE AND OF REST;
HE WHO HAS SEEN HIM AND TOUCHED HIM,
HE IS FREED FROM ALL FEAR AND TROUBLE.

Kabir is describing the person who has come to the plus point, who has become one. How will he be? HE WHO IS MEEK AND CONTENTED -- meek he will be. He will not have any ego, he will not have any sense of I -- that is the meaning of `meek'. Says Jesus: Blessed are the meek. Why? why are the meek blessed? Because they ARE NOT. Miserable are those who ARE, because the more you are, the more miserable you will be. The more you are, the more tense; the more you are, the more anxiety; the more you are, the more far away from God you are. The more you are... that means you are taking your minus, which is nothing, much too seriously. You have made too much fuss about nothing, much ado about nothing.

When you are not, God is. Meekness means "I am not, I efface myself"... and then suddenly there is contentment. If you are, you are always discontented. Whatsoever you are, you always feel emptiness, because the ego IS empty -- by its very nature it is empty. It is a minus thing -- it is a miracle how you believe in it; it is not, it is just a shadow. If you look deeply, it disappears. If you don't look at it, it appears. It exists only in ignorance. In light, it is not found; it exists only in darkness. It is a phoney thing: it only appears -- it is not.

So the egoist always finds himself empty, and he wants to fill it -- with money, with power, with love, attention, this and that -- and always he finds that everything goes on disappearing, and nothing fulfills. You go on throwing ANYTHING into your ego -- the whole world will disappear -- and you will remain as empty as ever, because a minus cannot be turned into a plus. A minus remains minus: it is its nature. Once you have understood it, then you don't try to fill it -- you renounce it. You say, "This trip is over. I am no longer interested in my ego." In that very moment contentment arises, because when you drop the minus, the plus arises in you -- it is hiding behind the minus. The minus is working as a screen; it does not allow you to see the plus.

God is everywhere, God is hiding in you -- but you are interested too much in the ego; you don't look at God at all. And he is very silent, unobtrusive... he does not make any noise... his presence is almost like absence. He stands and waits.

HE WHO IS MEEK AND CONTENTED, HE WHO HAS AN EQUAL VISION...

This equal vision is a particular concept in Indian mysticism: SIL SANTOSH SADA SAMADRISHTI. SAMADRISHTI... it is a difficult word to translate. It means: one who has come to see the one in all, whose vision has become equal. One who has come to see one in all -- SAMADRISHTI. In the rock he sees the God, in the God he sees the rock: his vision is equal. Now he does not see two, he sees one. Once the ego is dropped, your vision becomes clear, transparent: you start looking through and through. Nothing bars the

path.

... WHOSE MIND IS FILLED WITH THE FULLNESS
OF ACCEPTANCE AND OF REST...

And suddenly, when the ego is not there, the constant trouble-maker is not there, you are full -- full with the plus-energy of God, full of acceptance and rest.

HE WHO HAS SEEN HIM AND TOUCHED HIM...

Kabir says: God can not only be seen, he can be touched -- because he exists in everything. When you touch a rock, you have touched him too. When you touch your woman, you have touched him too. In fact, Upanishads say: ANAAM BRAHMA -- even food is God; the lowest is also the highest. And in the highest also you will find the lowest -- they cannot be separate, they are one spectrum.

HE WHO HAS SEEN HIM AND TOUCHED HIM,
HE IS FREED FROM ALL FEAR AND TROUBLE.

And fear will only leave you when you have touched him, when you have touched the deathless.

Man is mortal: the body is mortal, the mind is mortal. As man we are going to die, so as man we can never be free of fear and trouble. Only when we recognize ourselves as gods, fear disappears and trouble disappears.

People come to me every day. One of the basic problems is fear, and they say, "How to get rid of fear?" And I say to them: You cannot get rid of fear. You will have to get rid of YOU. You want to get rid of fear? -- that is impossible. You will have to get rid of you: when you are not, fear is not. If you are there, fear will remain -- you are the source of fear. The very idea that "I am" creates fear, because the very idea that "I am" creates the possibility that "I may not be. One day, I may not be"... then the fear arises.

Once you drop this idea that "I am" then how can fear exist? You have dropped the very source of it. Then God is. And God always is: you cannot say "God was" -- that will not be a right sentence. You cannot say "God will be" -- that will be absurd. God simply is. Only IS is correct about God. One day you were not: how can you trust that one day you will not disappear again -- how can you trust? You cannot remember yourself before birth -- how can you trust that after death you will be? The fear cannot leave.
Get rid of yourself and fear disappears.

TO HIM THE PERPETUAL THOUGHT OF GOD
IS LIKE SANDAL PASTE SMEARED ON THE BODY,
TO HIM NOTHING ELSE IS DELIGHT...

And once you have dropped your ego -- the minus, that which is not -- and you have come to see that which is, then God surrounds you like a fragrance, twenty-four hours. Breathe in, breathe out... and you breathe him in, and you breathe him out. Open your eyes and close your eyes... and you see him with open eyes and you see him with closed eyes. God surrounds you as a subtle fragrance...

LIKE SANDAL PASTE SMEARED ON THE BODY,
TO HIM NOTHING ELSE IS DELIGHT...

And to one who has known this delight of being in God, then nothing else is delight. Then all pleasures disappear. Then there is only one delight, one joy: the joy of being in God, the joy of being part of him, the joy of being a drop in his ocean, a wave in his infinity.

HIS WORK AND HIS REST ARE FILLED WITH MUSIC...

And Kabir says: Only such a man is a real musician. all others are just playing. Only such a man is a real musician -- he does not create music, his whole being IS music. He does not play on a veena, his whole life is a veena. In fact, God plays on him and creates a thousand and one songs. God dances in him, God takes possession of him, God plays many many games through him, with him, for him.

HIS WORK AND HIS REST ARE FILLED WITH MUSIC...

And such a man, whether he works or he rests, it makes no difference... the music continues. You can see him working, you can see him resting; you can see him in the marketplace, and you can see him in the monastery. Whatsoever the situation, the situation becomes irrelevant: his music is eternal. God goes on

playing on his flute. Once you have dropped the ego, you have become a passage for him, a vehicle.

HIS WORK AND HIS REST ARE FILLED WITH MUSIC:
HE SHEDS ABROAD THE RADIANCE OF LOVE.

And all love before it was just a reflection. You love food -- that is the first reflection. You love power -- that is the second reflection. You love a woman or a man -- that is the third reflection. You love -- that is the fourth reflection... and so on, so forth.

At the seventh you don't love: you become love. Now love is no more a relationship with anything -- food or God -- no, love is no more a relationship, love is your state of being. You are love.

That's what Jesus means when he says: God is love. Christians have not been able to understand it rightly. They think Jesus says God is loving, Jesus is not saying that, that God is loving. He is simply stating "God is love." God is another name for love, or love is another name for God. God is not loving -- because if you say "God is loving" it means sometimes he may not be loving: sometimes he may hate, sometimes he may be angry. But when you equal God and love, when it is an equation that God is love, then there is no possibility of his being anything else. At the point of SAHASRAR, samadhi, a man becomes love. Then there is no possibility of his being anything else -- it is his state of being.

KABIR SAYS: "TOUCH HIS FEET, WHO IS ONE AND INDIVISIBLE..."

This is how in the Eat we have become attached so much to the masters. God we cannot see: it is far away, just a dream, an idea... may be, may not be -- who knows? But a master we can see. One who has attained to SAHASRAR is a master, one who has dropped his minus and has become a vehicle for the plus-energy of God is a master:

"TOUCH HIS FEET, WHO IS ONE AND INDIVISIBLE..."

Wherever you find somebody who has become one, who has become love, who is no more a crowd, touch his feet -- just to show that you also desire, that you also dream, that you also are full of thirst for his state of being.

Touching the feet is symbolic. Touching the feet means: "We cannot reach to your ultimate, it is far away... but we can touch your feet." A master is someone whose feet are on the ground, on earth, and whose head is in heaven. The head cannot be touched. He is rooted here... but his branches have reached into God. Those branches we cannot see: they are far away, they disappeared into the clouds. the feet are the visible part. The innermost SAHASRAR is the invisible part -- we cannot see it right now... we can trust.

In the East, touching of the feet became a great symbolic act. In the West it has never arisen, because in the West the symbology has not been worked rightly. The West has not been long in search of the inner, so for a Westerner, to touch the feet looks a little ugly, looks awkward. But in the East, it became one of the most significant symbols. The master is in the world and yet not in the world: touching the feet, we touch the part that is still in the world, to show that "We would like to make you a bridge to the divine. Become our bridge. We can only touch the visible, but we know the invisible is there."

"TOUCH HIS FEET, WHO IS ONE AND INDIVISIBLE,
IMMUTABLE AND PEACEFUL..."

Look into the master and you will find he is one. The hankering for the other is no longer there. He is in tremendous rest and union with himself. You can feel it. It is so tangible a thing -- if you allow, if you are receptive, if you just sit by the side of a master, you will feel it: you will start vibrating into his rhythm. You will feel his peace, his silence -- you will have a taste of it. And you will see that he is immutable, that nothing changes in him... because he is joined with the eternal. And he is peaceful because there is no becoming left: he has become the being, he has become that which is the goal. He has come home.

"... WHO FILLS ALL VESSELS TO THE BRIM WITH JOY..."

And this will be his indication. Whenever you will come to a master he will fill you with joy. You may come with sadness, you may come with misery, but he will go on pouring joy into you.

"... WHO FILLS ALL VESSELS TO THE BRIM WITH JOY, AND WHOSE FORM IS LOVE."

These are the hints to find a master... WHOSE FORM IS LOVE.

SADH SANGAT PITAM...

These are tremendously beautiful words, almost untranslatable.

GO THOU TO THE COMPANY OF THE GOOD...

No, this is not the translation. No, justice is not possible, cannot be done.

SADH SANGAT PITAM... a few glimpses will be good. SADH does not mean `the good' -- it is one of the meanings, but SADH simply means `the simple, the spontaneous'. When you say `the good' the duality arises with `the bad'. No, SADH means: so simple that he does not know what is good and what is bad. SADH means: so simple that he has forgotten what is right and what is wrong; he does not know what is good and what is evil. SADH means: so simple that he cannot make a distinction between the saint and the sinner... SADH SANGAT PITAM... and Kabir says to be in the company of such simple people is to be in company with the Beloved.

SADH SANGAT PITAM: if you can find a simple man, a master, who has forgotten duality, who has forgotten the two, and has attained to the alpha; one who knows only the one, who has forgotten the language of the many... SADH SANGAT PITAM... if you can find the company of such a man, you have found the company of the Beloved: you will find God through him. He will be your first approach towards God. Through him you will be anchored in God.

SADH SANGAT PITAM
GO THOU TO THE COMPANY OF THE GOOD,
WHERE THE BELOVED ONE HAS HIS DWELLING PLACE:

God exists in the masters. He exists EVERYWHERE... but if you cannot see him in the world then go and find somebody where he exists so tremendously that even a blind person like you cannot avoid; where he exists so powerfully that even a person like you, insensitive, starts feeling the vibe. God exists everywhere -- but sometimes, in some people, he exists tremendously. Sometimes, somewhere, his presence becomes very very solid. These are the people we call Buddhas, Christs, Krishnas -- where he becomes very intense. These people become a concentrating force for God.

SADH SANGAT PITAM: find, if you can find somewhere, a man who has become a tremendous presence of God. Bathe in his presence, drink in his presence: drink his presence....

Just the other day, I was reading a book of R.D. Laing. He remembers, he is a Scot, he remembers that he had one aunt who was a great drunkard. When I was reading, I remembered old Paritosh, and I thought maybe she was also an aunt to old Paritosh. She was such a drunkard that when she gave birth to a child the child was drunk from the very beginning. And the doctors had to take the child away, because it was found that the woman's milk contained fifty percent alcohol.

A master is so drunk with God... almost ninety-nine percent alcohol. Just being in his presence you will start being drunk. You will start swaying... you will start losing the grip of the ego.

SADH SANGAT PITAM... says Kabir: The Beloved is difficult to find in the world: he is everywhere -- but you are not so sensitive. You are not so aware. He is everywhere -- but right now you cannot find him everywhere. Find a man where he is pouring -- cats and dogs -- so howsoever insensitive you are, you will have to partake of something of it... you WILL become drunk.

Yes, there are people where God rains: Kabir, Christ, Krishna -- SADH SANGAT PITAM.
TAKE ALL THY THOUGHTS AND LOVE AND INSTRUCTION FROM THENCE.

And be in the presence of these people, and start living from their presence. Catch hold of their vibe, fall in tune with their wavelength. Find your thoughts, your love, your discipline, your instructions, from their presence: let that become your guide. The love of a master, the presence of a master -- let that be your scripture. That is the Bible, alive; that is the Koran, still being recited, still being sung -- not a dead thing.

Blessed are those who can find a master, because they have found God: and they have found God in such a way where the first experience of the divine can become possible. Once it has happened you can look everywhere and you will find him everywhere... but first it has to happen somewhere.

LET THAT ASSEMBLY BE BURNT TO ASHES
WHERE HIS NAME IS NOT SPOKEN...

And avoid that company where God is not remembered. Escape from those people where God has become almost absent. Don't be with those people because otherwise you will learn your discipline from them, and you will learn your thoughts from them, and you will start by and by imbibing their spirit. Avoid those people who are not full of love for God -- who are not singing, who are not praying, who are not meditating, who are not dancing, who are not ecstatic: avoid.

TELL ME, HOW COULDST THOU HOLD A WEDDING FEAST,

IF THE BRIDEGROOM HIMSELF WERE NOT THERE?

And if God is not there, it is futile -- the feast is not possible, the ceremony is not going to happen, you will not be fulfilled. Avoid: the bridegroom is not there -- how is the feast possible? It is said, Jesus says somewhere, that one day he was staying in a house and a woman came and she poured very costly perfume on his feet. And Judas criticized it. And you will agree with Judas -- more possibility is there that you will agree with Judas. And Judas must have been the first communist: he said, "This is wrong -- economically wrong. Such a valuable thing, wasted. We could have sold it and given the money to the poor -- and you allowed it. You could have stopped the woman. This is useless; why waste such valuable perfume?" And Jesus looked at Judas and he said, "Soon the bridegroom will be gone, and then you can do whatsoever you want to do... but right now, when the bridegroom is here, let there be ceremony and let there be feast."
Kabir says:

TELL ME, HOW COULDST THOU HOLD A WEDDING FEAST,
IF THE BRIDEGROOM HIMSELF WERE NOT THERE?

Where the master is not, where God is not intensely present in somebody, all your religious ceremonies are just impotent. Go to the churches and to the temples, and go to the Vatican or to Kashi -- all futile. Go to a master: because wherever the bridegroom is, THERE God is celebrating. Find out somebody who has realized; there is no other way. Only an alive flame can make your life also aflame.

WAVER NO MORE, THINK ONLY OF THE BELOVED...

And when you come to a master, waver no more. The mind will pull you back, the mind will find a thousand and one excuses; the mind will not be ready, the ego will create rationalizations... WAVER NO MORE -- because it is very rare to come across a person who has achieved. THINK ONLY OF THE BELOVED... when you are in the presence of a master, in the presence of God himself, where God is burning very intensely and alive, then don't think of other things -- then don't think of the world, then don't think of money, then don't think of power, and then don't think of respectability. Then only think of the Beloved, and go mad....
SADH SANGAT PITAM: find out the company of someone who is so simple that God has chosen him to be his vehicle.

SET NOT THY HEART ON THE WORSHIP OF OTHER GODS...

And when you have found a master, then there is no need to worship any other god: you have found your god. All other gods are dead. When Jesus is alive, Jesus is God: in the great temple of Jerusalem there is nobody -- it is empty. When Buddha is alive, then Buddha is God: then he is the temple and he is the TEERTHA -- then the Kashi is empty and the Giranar is just a rocky place. Whenever there is a living master, God has chosen to be present there... but our minds cling to the old places. Waver not:

SET NOT THY HEART ON THE WORSHIP OF OTHER GODS...

Be courageous enough to recognize: it is very easy to go on worshipping dead gods. Yes, once they were alive -- and by the time you come to know them they are gone. And then for thousands of years you will worship them. Only very few people went to Jesus. The learned ones never went -- the rabbis, no; the professors, no; the scholars, no. Very simple people went to him. Now the scholars go to him -- the learned people, the popes, the bishops -- they go to him: now he is a dead god.

Just a few days before, one woman came and she said, "I love you, Beloved Master, but there is a problem. I feel guilty, because I have loved Christ from my very childhood. Now I feel guilty. Am I betraying Christ in loving you? I would like to become a sannyasin," she said, "but I cannot. That will be a betrayal."

God is betrayed only when you betray an alive master -- never otherwise. When I am gone, let it be finished. Then go and find out living masters. Then don't think you will be betraying Rajneesh: when he is gone, he is gone. Then God has chosen some other place to manifest himself -- then don't allow me to hinder you, then don't let this idea become a barrier. You will not be betraying me. If you cling to me when I am gone, then you will be betraying me.

Jesus is gone: now you can go on clinging. God has chosen some other place to exhibit himself, to manifest himself. Always look at the alive. God is life -- and he always goes on leaving the old skin, and

into new spaces and finding new expressions... new songs to sing, and new dances to dance.

SET NOT THY HEART ON THE WORSHIP OF OTHER GODS,
THERE IS NO WORTH IN THE WORSHIP OF OTHER MASTERS.

If you have found a master, then forget about all other masters, because that will be a division in your head. Then let your devotion be total, otherwise that will create a wavering in your mind. Then forget all about others. You have found: now move into it totally, whole-heartedly.

KABIR DELIBERATES AND SAYS:
"THIS THOU SHALT NEVER FIND THE BELOVED."

If you go on worshipping the dead gods, and if you go on wavering between too many masters, you will never be able to find God.
"THUS THOU SHALT NEVER FIND THE BELOVED."
SADH SANGAT PITAM: if you have found one, that's enough. If you have found one person who is throbbing with God, who is radiant with God, who is pulsating with God, drown yourself in his pulsations, become part of his being, and forget all... and you will find the Beloved. In fact, you have already found -- in finding the master, the Beloved has already been found.

From the first chakra to the seventh, from the first love to the last, the search is one; the search is FOR the one. And unless that one is found there is no rest. Unless that one is found there is no peace -- there cannot be; there is no contentment. And that one can be found: you just have to go on becoming more and more aware. Don't get entangled at the lower centers. Always remember that you have to move higher: from food, move higher; from sex, move higher; from love, move higher; from meditation, move higher. Unless you have come to your ultimate flowering, the inner lotus, SAHASRAR -- one-thousand-petaled lotus... when it opens, Kabir says: The spring has not come, and the lotus has bloomed! The spring has not come, and the bee has already received the invitation from the Beloved.

Yes, there, in the innermost being, it is always spring. It is never otherwise. There is only one climate: it is always spring. Just go on moving, higher and higher -- don't get too entangled and obsessed with the lower. I am not condemning the lower, remember. I am simply saying that the goal will not be fulfilled. Good, enjoy food but remember God. Enjoy relationship but remember God. Enjoy sex but remember samadhi. Go on moving. Walk on the earth, but keep your eyes on the stars. And if you can find a man where the star is burning bright...

In the Jesus-parable it is said that when he was born three wise men from the East went in search because they saw a star in the sky. And they were filled with joy: they were very old -- they were full of joy that somewhere God had descended. And they followed the star, and the star moved, and then just over the poor small village of Bethlehem it stopped... and they found Jesus in a stable.

That star you can see: whenever there is a master in the world that star is there. And those who are wise, they start feeling it, they start moving. Wherever that master is, a star shines in the sky -- and those who are a little sensitive, those who have any inner search to seek and find, they immediately become aware of the star and they start moving. From thousands and thousands of miles away they start moving, and they come to a place where the master is.
When you have found that place, don't waver.

SADH SANGAT PITAM... in the master you have found God himself. The master is your future: that which you can become he HAS become. The master is nothing but your own unfoldment: you are a seed, he is a flower. Let the master become an invitation to you -- the invitation for the inner spring, the invitation for the inner flower. The possibility is there, and unless that possibility becomes actual you will never be satisfied. Unless a man becomes God there is no benediction, no bliss. And each is a potential God, and the whole life is a task to transform the potential into the actual.

SADH SANGAT PITAM

The Divine Melody

Chapter #6
Chapter title: : You will awake praying

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IS THERE A SLEEP CHAKRA TOO?

Each chakra has a sleep part, except the last -- the SAHASRAR. At the seventh chakra, awareness is total: it is pure awareness. That's why Krishna says in the Gita: The yogi never sleeps. "The yogi" means one who has come to the last center of his being, to the ultimate flowering; one who has become a lotus. He never sleeps. His body sleeps, his mind sleeps: he never sleeps. Even when a Buddha is sleeping, deep in the innermost core of his being a light goes on burning bright.

The seventh chakra has no sleep part to it, otherwise all the six chakras have both: yin, yang. Sometimes they sleep and sometimes they are awake: day, night -- they have both aspects. When you feel hungry, the center for hunger is awake. If you have ever tried fasting, you would be surprised. If you try fasting, then for two, three days in the beginning you will feel hunger, and then sometimes hunger will disappear completely. It will come again, it will disappear again, it will come again... and you are not eating at all, so you cannot say, "The hunger disappears because I have eaten." You are fasting: sometimes hunger comes with great power, tries to overpower you -- and if you remain undisturbed by it, the hunger goes. The chakra has fallen asleep -- it will awake again in its turn when the day will come; it will fall back into sleep again.

The same happens with the sex center. You feel so hungry for love, then you have made love -- and then suddenly all desire for love disappears. The chakra has fallen asleep. If you try celibacy, without repression, then you will be surprised. If you don't repress your sexual desire, you simply watch it.... Try it for three months -- just be watchful. When the desire comes, sit silently, let it be there, let it knock on your doors, listen to it, be attentive -- but don't be carried away by it. Let it be there: don't repress it, and don't indulge in it. Be a witness -- and you will be surprised again. Sometimes the desire comes with such intensity that one feels one may go crazy. And then automatically on its own accord it disappears, and sex becomes irrelevant. Again it comes, again it disappears. The chakra goes on moving: sometimes it is day, then sex arises; sometimes it is night, then sex goes to sleep.

And so is true about all the six chakras below the seventh. Sleep does not have a separate chakra; sleep has a counterpart with each chakra, except SAHASRAR. So one thing more to be understood: as you grow higher and higher in your chakras, you will have a better quality of sleep because a higher chakra has a deeper quality of relaxation. The man who lives with the first -- MULADHAR -- will not have a deep sleep. His sleep will be very superficial because he lives with the physical, the material.

I can describe these chakras in this way too. First, the material -- MULADHAR. Second, the vital -- SVADHISTHAN. Third, the sexual, the electrical -- MANIPURA. Fourth, the moral, aesthetic -- ANAHATA. Fifth, the religious -- VISUDDHI. Sixth, the spiritual -- AJNA. And seventh, the divine -- SAHASRAR.

As you move higher, your sleep will go deeper and will have a new quality to it. The man who is

food-obsessed and lives only to eat and eat and eat, his sleep will be very disturbed. His sleep will not have silence, peace to it; his sleep will not have music in it. His sleep will be nightmarish. the man who is a little higher than the food-addict, a man who is more interested in persons that in things and wants to absorb people, will have a deeper sleep -- but not very deep. The sexual person will have the deepest, in the lower realm. That's why sex is used almost as a tranquillizer. If you cannot fall asleep, make love -- and immediately you will be falling asleep. Love relieves you of tensions. In the West, doctors go on prescribing sex for those who suffer from sleeplessness. Now they even prescribe sex for people who are prone to heart-attacks, because sex relaxes, gives you deep sleep.

On the lowest plane, sex gives you the deepest sleep. Then if you move still higher, with the fourth -- ANAHATA -- sleep becomes tremendously tranquil, silent, very purifying and refined. When you love somebody, your relaxation is tremendous, immense. Just the idea that somebody loves you and you love somebody, relaxes you; all tensions are gone. The world is no longer alien, it is a home. With love, the house is transformed into a home and the alien world becomes a community, and nothing is far away. Through the person you love, God has come very much closer. A loving person knows a deep sleep. Hate, and you will miss your sleep. Be angry, and you will miss your sleep -- you will fall lower. Love, have compassion, and you will have a deep sleep.

With the fifth, sleep becomes almost prayerful. Hence, all the religions of the world have been insisting that before you go into sleep, pray. Let prayer be associated with sleep. Never fall into sleep without prayer, so the rhythm goes on vibrating in your sleep. The reverberations of the prayer will transform your sleep. The fifth is the center of prayer -- and if you can pray, and if you can fall asleep praying, you will be surprised in the morning: you will awake, and you will awake praying. Your very wakefulness will be a sort of prayer. With the fifth, sleep becomes prayer. It is no longer ordinary sleep. You are not only going into sleep, you are going in a subtle way into God.

Sleep is a door when you forget your ego; and it is easier to drop into God than while you are awake, because when you are awake the ego is very strong. When you fall deep into sleep your healing powers function to their total optimum capacity. Hence the physicians say that if a person is ill and cannot sleep then there is no possibility for his being healed -- because healing comes from within. Healing comes when the ego is absolutely nonexistential: when the ego is not, then the healing power flows from the within -- it wells up. The man who has moved to the fifth, the VISUDDHI chakra -- to the chakra of prayer -- his life becomes a benediction. You can see: even if he walks you will feel the quality of relaxation in his gestures, in his movements.

The sixth chakra -- AJNA -- is the last, where sleep becomes perfect, beyond which sleep is not needed: the work is finished. Up to the sixth, sleep is needed. With the sixth, sleep becomes meditative -- not even prayerful but meditative -- because in prayer there is a duality: I and Thou, the devotee and the deity. With the sixth, even that duality disappears. Sleep is profound... as profound as death. In fact, death is nothing but a great sleep, and sleep is nothing but a small death. With the sixth, sleep penetrates to your deepest core... and then the work is finished. When you come out of the sixth to the seventh, sleep is no more needed. You have gone beyond duality. Then you are never tired, so sleep is not needed.

This state of the seventh is the state of pure absolute awareness -- call it the state of Christ, Buddha, God.

The same person has asked another question, related to the first: IF SEX CHANGES INTO LOVE, DOES THE URGE TO DOMINATE BECOME WILL, OR THE EFFORT TO BE CONSCIOUS?

This too has to be understood. The first three lower centers are deeply related with the second part -- the three higher centers. First, MULADHAR, SVADHISTHAN, MANIPURA: these are the first three. The second three are: ANAHATA, VISUDDHI, AJNA. These are the two pairs. They are joined together deeply, and it has to be understood -- it will be helpful for you, for your journey.

The first chakra is concerned with food and the fourth chakra is concerned with love. Love and food are deeply related, joined together. Hence it happens that whenever somebody loves you, you don't eat much. If a woman is loved she remains lean, thin and beautiful. If she is not loved she starts becoming fat, ugly, goes on accumulating; she starts eating too much. Or, vice versa too: if a woman does not want to be loved, she starts eating too much. That becomes a protection -- then nobody will be attracted towards her.

Have you watched it? If a beloved comes to your home, a friend has come, and you are so happy, and so full of love -- that day, appetite disappears. You don't feel like eating -- as if something more subtle than

food has fulfilled you, something more subtle than food is inside you and the emptiness is not there. You are full, you feel full. Miserable people eat too much, happy people don't eat too much. The more happy a person, the less he is addicted to food -- because he has a higher food available: love. Love is food on a higher plane. If food is food for the body, love is food for the spirit.

Now even scientists are suspecting it. When a child is born, the mother can give just milk, bodily food. She may not give love -- then the child will suffer; his body will grow but his spirit will suffer. Just bodily nourishment is not enough: spiritual nourishment is needed. If a mother only gives food and not love then she is not a mother, she is only a nurse. And the child will suffer for his whole life -- something will remain stuck, ungrown, retarded. The child needs food, the child needs love: love is needed even more than food.

Have you watched it? If a child is given love he does not bother about food much. If the mother loves the child she is always worried that the child is not drinking as much milk as he should. But if the mother is nonloving then the child drinks too much milk. In fact it is difficult to take him away from the breast because the child becomes afraid: love is not there, he has to depend only on physical food -- the subtle food is missing.

And this goes on happening in your whole life. Whenever you feel that you are missing love, you go on stuffing your body with food -- it becomes a substitute. Whenever people feel empty and they don't have that thrill that love brings, that zest that love brings, that energy that love releases, they start stuffing their body with food. They have fallen back to their childhood; they are in a regressed state.

Children who are given enough love are never addicted much to food. Their spirit is so full: the higher is available -- who bothers about the lower?

Remember, all the religions have talked about fasting for a certain reason. Unless you are taken out of your food obsession prayer will not happen. Hence, fasting gives a great possibility to pray. I am not telling you to become a fast-addict. I am not telling you to start torturing yourself. But if you are a food-addict then fasting is the medicine. If you have been eating too much ten bring a balance. Eating too much you remain too attached to the physical... and you cannot fly into the sky. You are too burdened: a little fasting will be helpful. And in fasting people have observed that their prayer becomes very easy, simple; it is no more a problem. Because when you are not burdened too much by food and the body, the spirit is weightless, can fly: the spirit has wings....

The first and the fourth are related. And my experience is this: that if people are helped to be more loving they forget about food by and by. The old religions insist for fasting, I insist for love -- and you can see the connection. The old religions insist for fasting, so that you can be taken away from your too-much-food obsession. I insist for love -- my technique is more subtle. Then, without even becoming aware, if you are loving you will be taken away from your food obsession. The old religions sometimes can be dangerous, because the food-addict can turn into a fast-addict. He can become another sort of neurotic person: first he was eating too much, now he may start starving himself. In both the cases he remains concerned with food.

I have watched many Jaina monks: they continuously think about food. They believe in fasting, they do fasting, but they are continuously thinking about food -- what to eat, what not to eat, how to eat, when to eat -- their whole psychology is based on food. Food becomes too much of a problem. Hence, I don't insist on fasting, I insist on love -- and fasting comes as a shadow. If you are tremendously in love, one day you will find you don't want to eat today. The love is so much, and you don't want to destroy it. You are flowing so high, you don't want to stuff yourself and bring yourself low... you don't want to move on earth today. And the fasting comes naturally -- you don't think about it, you don't take a vow about it, you don't take a decision about it: suddenly you feel that higher food is available and the lower is not needed... and the fasting happens. Then fasting is beautiful.

The second chakra is related to the fifth. The second chakra is political -- domination, domination over others -- and the fifth chakra is spiritual power -- domination over oneself. With the second chakra you try to overpower people, with the fifth you try to overpower yourself. With the second you try to conquer others, with the fifth you try to conquer yourself. With the second you become a politician, with the fifth you become a priest. And priests and politicians have always remained together: there is a conspiracy between the priest and the politician. The kings and the priests, the politicians and the popes -- they are joined together. They may not be aware, but this is the basic cause behind it: the politician needs the support of the priest, and the priest feels somehow in tune with the politician, because both hanker for power -- one over others, the other over oneself, but the goal is power.

Remember it. I would not like you to become a politician and I would not like you to become a priest

either. In fact there is no need to dominate others and there is no need to dominate oneself. Domination as such should be dropped: one should simply be. The very idea to dominate is egoistic -- whether you dominate others or yourself makes no difference. Have you not observed it? -- a person who feels that he has great self-control becomes a great egoist. He goes on declaring that he has tremendous control over himself. His ego is strengthened -- there is danger.

Domination as such has to be dropped. You should not become a priest. Become religious -- don't become a priest. To become religious is one thing, to become a priest is another. The priest by and by starts declaring that he not only has power over himself, he has power over God. The priest by and by starts declaring that he has power over spiritual forces, psychic forces, occult, esoteric... he becomes more and more obsessed with inner powers. But ALL power is an ego-trip.

Be aware of the second, and be aware of the fifth too: there are pitfalls, there are dangerous possibilities. And once a person becomes a priest he stops; his growth is no more going on. Once you have become a priest you are no more religious; your whole energy has become stagnant. The religious person is always flowing: from first to second, from second to third, from third to fourth, he is always flowing. Up to the seventh he knows no stopping -- there is no station on the way. And with the seventh he also does not stop, because with the seventh he disappears... there is nobody to stop.

Up to the sixth you can stop and become stagnant. With each center there is a possibility that you may fall and become stagnant. If you become stagnant with the first, you will know only the material. If you become stagnant with the third, you will know only the sexual -- and so on and so forth. The second and fifth are joined together, and so are the third and sixth. The third is the sex center and the sixth is the tantra center.

Now, one thing to be remembered always: if you are not very alert you may go on believing that you are moving into tantra, and you may be simply rationalizing your sexuality -- it may be nothing but sex, rationalized in the terminology of tantra. If you move into sex with awareness, it can turn into tantra. If you move into tantra with unawareness, it can fall and become ordinary sex. It has happened in India -- because only India has tried it.

All tantra schools in India, sooner or later, were reduced to sex orgies. It is very difficult to keep aware... it is almost impossible to keep aware. If from the very beginning the discipline has not gone very deep in you, there is every possibility that you will start deceiving yourself. Tantra schools arose in India with great energy, with great insight. And they had something -- because that is the last center humanly available: the seventh is superhuman, the seventh is divine. The sixth is the spiritual center.

From sex to tantra: a great revolution, a mutation, is possible in man. And in the Eat, people became aware that if you become meditative while making love, the quality of sex changes and something new enters into it -- it becomes tantric, it becomes prayerful, it becomes meditative... it becomes SAMADHI. And a natural flow happens: from the third you can jump to the sixth -- you can bypass the fourth and the fifth. It is a great temptation, a great leap -- you can bypass, a shortcut -- but dangerous too, because you may be simply deceiving yourself... and man is very clever -- very clever in finding rationalizations.
I have heard...

From the diary of a globe-trotting young cinema queen:

MONDAY: The Captain saw me on deck and was kind enough to ask me to sit at his table for the rest of the trip.

TUESDAY: I spent the morning on the bridge with the Captain. He took my picture leaning against the "Passengers not allowed on this bridge" sign.

WEDNESDAY: The Captain made proposals to me, unbecoming an officer and a gentleman.

THURSDAY: The Captain threatened to sink the ship unless I agreed to his proposals.
FRIDAY: I saved eight hundred lives today.

You can find rationalizations. The temptation is always there -- you can find good reasons for wrong motives.

Tantra can any moment become just a garbed sexuality; just in the guise of tantra, nothing but sexuality. Then it is dangerous, more dangerous than ordinary sex -- ordinary sex is at least honest. You don't pretend, you don't claim something higher; you simply say it is ordinary sex. But tantra can be dangerous: you start pretending that this is something higher, something superhuman, something not of this world. Keep this in mind. The third and the sixth are very deeply related. The third can become the sixth, the sixth can fall into

the third. A great awareness is needed.

These first three and the last three are two balancing forces. The seventh is beyond. When the first three have been balanced by the second three -- when the lower has been balanced by the higher, when the lower has been cancelled by the higher, when the lower and the higher are of the same weight -- then the seventh happens. Then suddenly the duality disappears. Then there is nothing lower, nothing higher; nothing outer, nothing inner; nothing worldly, nothing otherworldly: then only one is. That one is the goal of all search.

BELOVED MASTER,
IF YOU ARE NINETY-NINE PERCENT ALCOHOL, WHAT ABOUT THE ONE PERCENT?

I said it deliberately -- that the master is ninety-nine percent alcohol -- and I was aware that somebody was going to ask the question: Why not one hundred percent? But I said it deliberately, for a certain reason.

The moment the master becomes one hundred percent alcohol he disappears. He cannot exist here; that much purity cannot exist here... he becomes invisible. That one percent impurity is a must -- otherwise there will be no difference between the master and God himself. God is one hundred percent alcohol, a master is ninety-nine percent alcohol: that one percent is the bridge. That one percent makes the master visible; God is invisible. And that is the whole purpose of a master -- that he brings you something that you cannot see by your own eyes. He becomes the vehicle, he becomes the medium, the passage. Once the master is also one hundred percent alcohol then there is no difference between the master and God himself. Then he will become as absent as God is: he will be here... but he cannot be a master.

It is said about Gautam Buddha -- a beautiful parable -- that when he reached the door of the ultimate the doors were opened, there was great celebration, great rejoicing: Buddha has come home. Rarely somebody comes back. The world is so vast, and people go astray in a thousand and one ways... rarely somebody returns back. One soul has returned back. But Buddha stopped at the gate and he would not enter. And the gatekeeper said: "Sir, why are you standing there? Come in."

Buddha said, "I will not come. I have to stand outside. Unless everybody else enters in, I will cling outside, I will not come in."

The gatekeeper said, "You have attained: now disappear into the absolute."

And Buddha said, "No. I will cling to this bank, outside the absolute, as long as I can, to help those who are still stumbling. I can see millions of souls stumbling on the way. If I disappear into the absolute, then my contact is broken."

The parable is beautiful. This is one percent which is not alcohol: one hundred percent... Buddha disappears. In the Jaina mythology they say that a person becomes a master if he has one desire still left in his being. If all desires disappear then a person disappears. If there is one desire still left then a person becomes a master -- and not pure alcohol. Jainas call it "a bondage." This too is a bondage: with this bondage the master clings to this shore. If he leaves this desire too he will be gone; he will be not of any help to you.

Millions of people down the ages have attained the truth, but very few of them have become masters. All enlightened people don't become masters, remember. Very rarely an enlightened person becomes a master -- because to become a master you have to be capable of allowing at least one percent impurity in your being. Great compassion is needed. Who bothers? When you have attained, who bothers? who wants to cling? One wants to disappear into the other... great compassion is needed.

It is reported in Ramakrishna's life that he was very much attached to food -- too much: his attachment was really unbelievable. He would be discussing about God and MOKSHA and meditation, he would be doing his SATSANGA... and just in the middle of it he would say, "Wait. I am coming." And he would go into the kitchen to see what was being prepared. His wife, Sharada, would tell him, "Paramahansa Deva, this doesn't look good. People laugh and they know where you are going. Just in the middle of such a great discussion, talking about God, suddenly you remember food. This doesn't suit you. People laugh about it, they joke about it."

But Ramakrishna would laugh and he would not change his habit. One day Vivekananda caught hold of him, mm? -- his greatest disciple -- and of course he was feeling very much offended because people were asking, "What is this about your guru? Is he mad? Why does he go to the kitchen to ask?" And when Sharada his wife would bring his thali, his food, he would simply jump! He would uncover the thali and look into it -- "What have you made?" -- and the disciples were there! It was unbecoming.

So Vivekananda closed the door, locked the door, and said, "Now you have to decide something." Ramakrishna said, "If you insist, then I will tell you the truth: the day I become indifferent to food, I will disappear. This is just an effort to cling to something. And food seems to be innocent enough -- one has to cling to something. This is my only way to remain on this shore. But you insist, so now you remember: the day I am indifferent to food, remember, Ramakrishna is here only for three more days."

They laughed; they didn't believe him. Who believes the master? They laughed. They said, "He must be joking, or he must be finding an explanation to explain it to us -- otherwise, this is not so." Even Sharada his wife wouldn't believe it. But this happened. One day Sharada brought his food, and rather than jumping and looking at the food he turned his face towards the wall. Sharada remembered what he had said a few years before... the thali fell from her hands. But Ramakrishna said, "Now it is too late. Now no need to make much fuss about it. You all always wanted me to turn away from food: I have turned. Now three more days..." And within three days he was gone; on the third day he was dead. That was one percent....

You ask me: "If you are ninety-nine percent alcohol, what about the one percent?" I am clinging to that one percent for you. It is possible for me, right this moment, to become one hundred percent -- but then I will be beyond your reach. In this world absolute purity cannot exist; it is not the nature of things. A little impurity is needed.

Once something becomes absolutely pure it simply disappears from the world -- from the world of things, from the world of visible phenomena, it simply disappears. If beauty is one hundred percent pure it will disappear. If truth is one hundred percent pure it will disappear. Purity cannot exist. Purity exists only in God. The master remains, at the most, ninety-nine percent... so that you can drink out of him.

BELOVED MASTER,
I HEAR YOU HAVE BEEN PUTTING IN YOUR OWN QUESTIONS SOMETIMES.

That's true. I cheat sometimes. The question is obviously from Arup. She gathers the questions, so sometimes she comes to hear me answering a question that she has not put in. There are reasons.

There are two types of people: one I call the question-type and the other I call the answer-type. The question-type is one who goes on asking -- he is not worried whether his question is answered or not. He is not concerned what answer is given to his question; his basic concerns it the question. When I am answering him, then too he is preparing some other question. He is not interested in the answer as such -- he is a question-type. He creates questions, he enjoys creating questions. Sometimes he asks absurd questions -- meaningless, irrelevant. Sometimes he asks meaningful questions -- that too, accidentally. He goes on asking: sometimes by coincidence it is a meaningful question, sometimes it is not.

The other type is the answer-type -- who never asks anything, who simply waits for the answer. For this answer-type, even the questions that the first type asks are meaningful, because he listens to the answer. He never asks the question, but he is very attentive to the answer. Now it happens, sometimes the question-type has to ask a question which is irrelevant to himself but may be relevant to somebody else who is an answer-type. And that too is happening: I continuously watch you, mm? -- somebody is sitting there, a question-type, and just by the side an answer-type, and I see a question from the answer-type jumping into the head of the question-type.

The answer-type cannot ask directly; he has to ask through the question-type -- that is the only way. And the question-type feels very good; whenever he can manage a question he is very happy. He is not worried whether it is his question or not -- it may be somebody else's. It is almost always somebody else's; you don't really ask your questions. Many times you ask other people's questions -- not that they have told you; just sitting by your side they are full of a quest, inquiry: that inquiry pulsates in you, creates a question.

I depend on the question-type for those people who are also answer-types. But sometimes it happens... I go on watching: a person has a question and he is not asking, and nobody else is asking for him. Then sometimes I have to cheat: I put a question in. I have to take care of all of you, of all types.

For example, if Arup had not asked this question I was going to insert it. She was a little impatient -- if she had waited just one week more... because it was hovering on her head. At least for two, three weeks she was puzzled by this: to ask or not to ask?

My whole process is to make available all that is needed for you. It does not matter whether you have asked or not -- you ask many questions, I never answer them. I choose -- that too is a cheating. Then I never answer the whole question, I choose parts -- that too is a cheating. But I am not a teacher. I am not here to

answer your questions, I am here to create a situation in which you can become more and more aware, alert. I am not to satisfy your questions, I am to satisfy your being -- and that is a totally different matter. Sometimes I see that a question is needed and nobody is asking: I insert it.

You have to ask many questions. Not that just by asking questions you will be able to know the answers; but just by asking questions there is a possibility... the door opens. Just by asking a question something in your being surfaces: it becomes the most important thing. You make it possible for me to tackle that question. It is not an intellectual thing; I am not going to inform you more. Just by tackling that question something deep in your being will be changed -- because that question is a symptom. That question has arisen because you are in a certain state of being.

For example, Arup has asked this question. Somewhere deep in her mind a distrust goes on lurking -- otherwise she would not have asked, the question would not have arisen. She would have said, "Okay, if our Beloved Master feels it right that he has to insert a question, he inserts it." But deep down somewhere, a shadow of doubt: "Why did he insert the question? -- it was not asked. Why?" Somewhere deep, a shadow.... She may not even be aware of it -- that's why she waited for two, three weeks. She could not manage courage; she thought and thought and thought.

Whatsoever you ask is symptomatic: it shows something, it gives an indication. And I am not much concerned about the question; I am much concerned about the real disease about which the question is a symptom. I don't deal with symptoms, I don't treat symptoms -- symptoms are only indications. Somebody has a fever: fever is a symptom, it is not a disease. The disease must be somewhere else. Because of the disease the body is hot: somewhere deep in the body there is a turmoil, a fight going on. Because of that fight, friction, the body has become hot and is feeling feverish. Fever is not the disease; fever is a symptom of some disease inside.

Now if you treat fever directly, you can kill the patient. You can put the patient under a cold shower to make his body cool: you can kill the patient -- this is not treatment. You have to look deep into his body: where is the turmoil? Where is the conflict, the friction? Why has the body become hot? Why has it lost its normal temperature? A normal temperature means the body is moving without any inner friction. With friction the body becomes hot.

Questions are symptoms. Ask them. I would like you to come to a state where no question arises -- but that cannot come by just not asking. That will come by asking, by asking and dissolving. Those people who are not question-types, they too have to make an effort. It is difficult for them because they are not articulate. Try it: whatsoever you feel -- maybe it is vague, nebulous -- try to fix it into words. Just by bringing it into the conscious mind, becoming articulate about it, you have changed something deep in you.

That's the whole of psychoanalysis -- that the patient goes on talking. The psychoanalyst does not do anything in fact, he simply waits and listens. But just by talking the patient becomes more and more articulate about his unconscious feelings, and once those feelings have been expressed the burden is dissolved -- one is unburdened.

So don't be shy about asking questions. Try. And don't feel that they are foolish -- all questions are foolish. But if one is a fool, one is a fool; and just by hiding it nothing is going to change. Express it. When you don't ask a question and I feel it hovering on you, I have to insert it. If you start asking there will be no need for me to insert.

The whole thing to be remembered is: I am here to help you. I am a physician, I am not a professor. The whole focus is how to help you mutate. so ask as many questions as you can. One day you will find that, by and by, those questions have disappeared. Not that I have answered them -- but just that you asked them, became aware of it; I discussed about it, analyzed it. I really don't answer a question, rather, I try to destroy it. Once it is destroyed, dismantled, it disappears. Not that you will get the answer, but one day you will come to a point where there are no questions in your being. A questionless consciousness is the goal: not a consciousness full of answers, but a questionless consciousness. When there is nothing to be asked, you have arrived.

I have heard...

A young woman went to a fortune-teller. The fortune-teller charged her twenty dollars and said she would answer two questions.

The young woman, after considerable hesitation, finally paid the money and then she said to the fortune-teller, "Isn't that a lot of money for only two questions?"

"Yes, it is," answered the fortune-teller. "Now, what is your second question?"

Don't be afraid of such a thing with me. You can ask a s many questions as you want. Ask -- and don't be shy. And remember, all questions are foolish, so there is no need to feel awkward. And one thing more: the people who don't ask have more important questions to ask; and the people who ask go on asking for asking's sake -- they don't have many important questions to ask. They ask because they can ask; they may not have the right question. And the people who don't ask may have the right question -- and I have to answer for those too. So if you don't ask I will have to insert questions for you.

A few more things about questions: one, whenever it arises don't wait for tomorrow, write it immediately -- because no question is going to be relevant tomorrow. If you wait for tomorrow you may not ever ask it, and something very much needed may be missed. The mind goes on changing continuously. the moment you feel the question is there, write it. Don't be worried whether it is relevant or not relevant, whether it will be relevant tomorrow -- "Should I wait? Should I see whether it remains there or simply disappears?" It WILL disappear -- not because it has become irrelevant; it will disappear because you have a mind which is continuously changing. Even a question cannot be retained: your mind is a flux. Write the question -- and sometimes it may be that it is no more relevant for you, but it may be relevant for somebody else.

All questions are human questions. Maybe you are not in any way anxious to know about it anymore -- somebody else may be. And our thoughts are not individual properties; it is a collective mass. Thoughts go on entering into your head and going out -- it is a continuous exchange between you and others. No thoughts is yours: it comes for a while, stays there, and is gone... and enters into somebody else's head. It is almost like breathing: I breathe in -- it is the same breath that was within your chest just a moment before. Now you have breathed it out, I breathe it in. I breathe it out, somebody else is going to breathe it in. Exactly the same is true about thoughts. You breathe in, breathe out: it is a continuous exchange.

So don't be worried. Let questions be asked. Just one thing to remember: questions should not be asked only for asking's sake. They should be asked because somewhere it is hurting you; somewhere in your being, it has some relationship, some relevance, something to do. Something is like a knot in your being, and this question will help it to open, to dissolve. The question should not be just intellectual, it should be existential.

An elderly lady and gentleman who were obviously from the upper crust, found themselves obliged to travel by train one day, and moreover, had to travel second-class as there were no first-class carriages on the train. The compartment was almost full, and the couple sat stiffly in silence for a while. But soon the atmosphere improved and they found themselves exchanging conversation and pleasantries with the other men in the carriage.

The stories became more and more risque, and finally one of the men told a real beauty. "How dare you!" said the elderly gentleman indignantly. "How dare you tell that story before my wife!"
"Sorry, guv," apologized the man. "I didn't know she wanted to tell it herself."

Remember, if you don't ask, somebody else is going to ask; if you don't tell, somebody else is going to tell. If it is there, it is going to come. If it is there at all, it is going to erupt from somewhere or other. And if nobody is going to tell, then I am going to insert it. You cannot escape it. Any existential question that is really significant and meaningful and is going to help you, has to be asked. And don't be ashamed of asking.

YOU HAVE TOLD MANY TIMES WHY YOU CALL YOUR MALE SANNYASINS "SWAMI." CAN YOU EXPLAIN WHY THE WOMEN SANNYASINS ARE CALLED "MA"?

The path of the masculine is that of awareness, and awareness brings you to a point where you become master of your own being. That is the meaning of SWAMI. The feminine path is that of love, and love brings you to an ultimate point where you can mother the whole existence. And that is the meaning of MA.

A woman in her ultimate flowering becomes a mothering energy... she can mother the whole existence. She feels blessed, and she can bless the whole existence. When a man arrives at the ultimate point he does not become a father, he does not become a mother, he simply becomes a master: master of his own being.

Love and awareness -- these are two paths. And when I say masculine I don't mean that all males are masculine, and when I say feminine I don't mean that all females are feminine. There are women who will

have to pass through the path of awareness -- I would like to call them swamis too, but that would be a little more confusing. As it is, it is already too crazy... so I resist that temptation. But sometimes it comes to me that I see a woman taking sannyas and I feel like calling her swami not ma. And then sometimes a man comes, very effeminate, and looks more feminine than any woman. Sometimes it even happens that Mukta sits by my side and she has to tell me, "Beloved, Master, he is a man." She has to remind me, otherwise I may give him a ma name.

But remember, some women are there -- nothing wrong in it -- and some men are there -- and nothing wrong in that either -- who will pass through the opposite path, the contrary path. There was a very famous saint in Kashmir: Lallah was her name. She remained naked. She is the only woman, enlightened woman, who remained naked. Many enlightened men have remained naked, but she is the only woman. It is very easy for a man to remain naked, it is very difficult for a woman to remain naked -- the very feminine quality is to hide. The female is not an exhibitionist. But Lallah remained naked and she became such a famous saint in Kashmir that Kashmir says, "We know only two names: Allah and Lallah. We respect only two names: Allah and Lallah." She was a swami; I cannot call her a ma.

And there is another precedent: in the Jaina tradition, one woman, Mallibai, became a master -- a TIRTHANKARA. But Jainas have changed her name from female to male. Instead of calling her Mallibai they cal her Mallinath -- the name is changed from a woman's to a man's. And the reason seems to be right, because to be a Jaina TIRTHANKARA is impossible for a woman unless the woman is a woman only in the body. The path is of will and awareness, it is not of love and devotion. The path is of struggle, the path is not of surrender. so I absolutely agree. They have done right when they changed the woman's name into a man's name. She must have been a woman only for the name's sake: deep down, she had that male energy.

I call a woman "ma" because if she flowers and comes to the seventh -- SAHASRAR -- she will become a mothering force. I call the man-sannyasins "swami" because when they come to their ultimate flowering they will simply feel that they have become masters of their own being. Both are the same -- but one is a male interpretation of the same experience, another is a female interpretation of the same experience.

WHAT IS PRAYER?

Prayer is wonder, reverence. Prayer is receptivity for the miracle that surrounds you. Prayer is surrender to the beauty, to the grandeur to this fantastic existence. Prayer is non-argumentative dialogue with existence. It is not a discussion... it is a love-dialogue. You don't argue... you simply whisper sweet nothings.

When a man falls in love with a woman he whispers sweet nothings into her ear. When a man falls into love with existence... the same romance: prayer IS romance. It is fantasy; it is becoming available to the miraculous. Many people have lost the capacity to pray, because many people have lost the capacity to wonder. They have lost the capacity to be surprised. You go on seeing millions of wonders every day but you are not surprised at all. Your eyes are so full of dust and knowledge that you don't see anything. A seed is sprouting, and you don't see any wonder. A new leaf coming out of the tree, and you don't see any wonder. A bird singing, and nothing happens inside you. A peacock dances, and nothing dances inside you. A white cloud floats in the sky, and you remain untouched. Then prayer is impossible.

Prayer needs a poetic heart, a loving heart. Approach reality more poetically -- don't be too much of a scientist, don't be too much of a rationalist. don't think that you know; nothing is really known -- ignorance is absolute, ignorance is ultimate. Once you understand that nothing is known, and ignorance is ultimate, you will again be full of those beautiful eyes you had when you were small children.

I have heard...

The husband was one of those cynical, sour guys whom nothing moved or impressed. To him, everything was just a big "so what?" He visited a psychiatrist, and after a short examination was given this diagnosis: "You are cold and blase. To you, everything means a big nothing. You are married, eh? Well, here's what you do. Ringling's circus is in the town: take your wife and see the show. Take a look at how red-blooded people live and act. Watch the performers who live dangerously; see how they pulsate and glow."

The schnook took his wife to the circus. Out into the ring came the roaring lions and tigers. The wife was thrilled by the excitement, but the husband yawned and replied, "Yeah? So what?" Finally there came

the grand finale where the daredevil was shot out of a cannon three hundred feet into the air, turned several somersaults, and then, pulling out a clarinet, began playing before hitting the net. The crowd roared its appreciation for the act, but the husband, after a few minutes of thought, turned to his wife and grunted in a bored manner, "A Benny Goodman he's not!"

Prayer is the capacity to be amazed. prayer is the capacity that you had as children, and you have lost. Claim it -- reclaim it -- because with prayer you have lost all. The day your wondering eyes closed, God became nonexistential to you. Open your wondering eyes again, and you will find him pulsating again. He's very close by... he's all around you... he is within and without.

BELOVED MASTER,
YOU SAY WE ARE ALL: EVERYTHING IS, IN YOUR EYES, HOLY, ENLIGHTENED, ONE. WHY NOT THEN, FOR INSTANCE, ONE MORNING OF YOUR BEING INDISPOSED, ALLOW A SANNYASIN OR SOMEONE ELSE -- OR PERHAPS A DOG, A FLOWER -- TO SIT IN YOUR LECTURING CHAIR, JUST AS A SPICE IN THE PRESENCE OF YOUR SILENCE. IS IT NOT CRAZY ENOUGH?

Far out, Devadas.

The Divine Melody

Chapter #7
Chapter title: : It is heard without ears

7 January 1977 am in Buddha Hall

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III.66. NA MAIN DHARMI NAHIN ADHARMI

I AM NEITHER PIOUS NOR UNGODLY.
I LIVE NEITHER BY LAW NOR BY SENSE,
I AM NEITHER A SPEAKER NOR HEARER,
I AM NEITHER A SERVANT NOR MASTER,
I AM NEITHER BOND NOR FREE,
I AM NEITHER DETACHED NOR ATTACHED.
I AM FAR FROM NONE: I AM NEAR TO NONE.
I SHALL GO NEITHER TO HELL NOR TO HEAVEN.
I DO ALL WORDS; YET I AM APART FROM ALL WORKS.
FEW COMPREHEND MY MEANING:
HE WHO CAN COMPREHEND IT, HE SITS UNMOVED.
KABIR SEEKS NEITHER TO ESTABLISH NOR TO DESTROY.

III.84. JHI JHI JANTAN BAJAI

THE HARP GIVES FORTH MURMUROUS MUSIC;
AND THE DANCE GOES ON WITHOUT HANDS AND FEET.
IT IS PLAYED WITHOUT FINGERS, IT IS HEARD WITHOUT HEARS:
FOR HE IS THE EAR, AND HE IS THE LISTENER.
THE GATE IS LOCKED, BUT WITHIN THERE IS FRAGRANCE:
AND THERE THE MEETING IS SEEN OF NONE.
THE WISE SHALL UNDERSTAND IT.

Please meditate on these words of Walt Whitman:

I think I could turn and live with animals, they ar so placid and self-contained;
I stand and look at them long and long.
They do not sweat and whine about their condition.
They do not lie awake in the dark and weep for their sins;
They do not make me sick discussing their duty to God.

If you look at the animals it is natural to be tempted by their silence, by their acceptance, by the peace that surrounds their being, by the non-tense, non-neurotic state of their minds. It's very natural to be tempted by the animals.

It seems man has fallen. It seems there has not been an evolution; man has not progressed -- just the contrary. For three hundred years the scientists have been telling man that there has been a great evolution and the evolution has happened in man: man has come far above the animals. Before these three hundred years Christianity was teaching to the world that man has fallen from God, and there is no evolution -- rather, a sort of involution: man has not evolved but has fallen into dark dismal depths of sin. both attitudes are extremist: the pendulum moved from the Christian attitude to the scientific attitude. Science still remains a Christian endeavor, a reaction.

In the East we have looked at things in a totally different manner. The first thing to be remember is: man is higher than animals and still man has fallen. This will look paradoxical. But the East says man has fallen because he is higher. Only the high can fall: if you are not high, where are you going to fall to? The animals cannot fall -- there is nowhere to fall to.

When you move on heights you are taking a risk. A man who moves on plain ground cannot fall but a man who goes climbing mountains is always in danger of falling. Animals cannot fall because they have no consciousness yet. Animals cannot commit sin because to commit sin one needs to be aware. To go astray one needs freedom; to do wrong one needs a certain growth capacity, a certain power. Only those people who are capable of doing right can do wrong. Only those people who can rise can fall. The sinners and the saints are not separate -- the saint is possible because sin is possible.

No animal is a sinner but no animal is a saint either. Have you ever heard of any animal becoming a Buddha or a Christ? Yes, they are not Judases, they are not Adolf Hitlers, they are not Joseph Stalins -- right -- but nobody is born in the world of animals as a Buddha either. Man is an adventure: risky of course, very risky, dangerous. Man is trying to rise higher and higher... and the more you rise, the more is the possibility to fall. The higher the peak, the deeper will be the valley surrounding it. Around an animal there is no valley; with man there is a valley... and the greater the man, the greater the valley, remember.

And modern man is at the peak of a big mountain, at the peak of the Everest -- hence so much trembling, anguish, anxiety. Modern man, if he falls, will fall totally. If something goes wrong with modern man, everything will go wrong. That was not so in the past.

The more you become alert, conscious, capable, the more is the danger. It grows in the same proportion.

So I tell you to meditate on these words of Walt Whitman, not to follow Walt Whitman -- because Walt Whitman is basically wrong. I can understand his temptation, but no man can become an animal again; that is not possible. And if you become an animal in the forest -- you will still be a man. There is no possibility. You can do bad, you can do good, but you cannot fall back from your consciousness: you will remain conscious.

Consciousness is such a quality that once gained, it cannot be lost; once learned, there is no way to unlearn it. It is almost as if you have become a youth and you are tempted to become a child again. Yes, you can play with the children, you can go and have fun -- but you will still remain a youth. There is no way to really become a child again. Nobody can go backwards: all movement is forwards. All movement is

forwards and upwards.

To many people, Walt Whitman's temptation has appealed. It is not new: down the centuries, many people have escaped from human society to become animals again. and many have lived life almost like animals -- the people who go to the caves, the people who escape to the Himalayas, the people who hide themselves in the monasteries. They become almost animal-like, but there is nothing of worth in it. They are neither man nor animals, they are simply avoiding the risk -- and the man who avoids the risk never grows.

The path of growth is tremendously risky. One can come home... and one can go astray for ever and ever. That's the beauty too: with the risk, with the danger, is the thrill.

So when I am talking about meditation I am not saying to you, "Become like animals." When I am talking about meditation and sannyas I am telling you, "Take more risks." You cannot go back: the backward path is completely utterly closed. Man cannot enter into the Garden of Eden through the same gate from where Adam was expelled -- that gate is closed. Man will have to enter from another gate; he will have to find another gate to enter into the Kingdom of God. Man will have to go a long way to find another gate... of consciousness, awareness, love, prayer.

Yes, a moment comes when a sage becomes almost like animals; but I say "almost like" -- I don't say that he becomes an animal. Yes, you can see in the eyes of a sage the same purity as is in the eyes of a cow. But a cow is a cow, and a sage is a sage. His innocence is not unconscious, his innocence is full of consciousness. He is innocent because he is conscious, the cow is innocent because the cow is not conscious. The cow is innocent because she cannot be otherwise, the saint is innocent out of his own choice -- TREMENDOUS choice. The saint can be otherwise, and he is not: it is a great achievement. The cow is silent, innocent -- she cannot be otherwise. There is no achievement in it, the cow is simply ignorant. The saint is wise. His innocence is out of wisdom -- he has learned the lesson of life. But remember, to become a cow is very cheap and easy, to become a saint is arduous.

What Kabir is going to say today in these songs is of tremendous import: try to understand it. He is not talking about falling back -- though it may look so at times -- he is telling you to go beyond. The beyond always looks like the below.

When an old man becomes really wise, he starts looking like a child; but remember, he is only LIKE children -- he is not really a child. He has passed through all the lessons of life -- good and bad, sweet and bitter. He has matured, he has seasoned. Again he is a child -- out of his own choice, out of his own understanding. The circle is complete.

NA MAIN DHARMI NAHIN ADHARMI

says Kabir: I am neither religious nor irreligious. Now, this can mean two things. It can mean that you have become an animal -- neither religious nor irreligious; you have fallen back. Or, it can mean you have transcended -- you have gone beyond religion and irreligion. They both look alike but there is immense difference.

When Kabir says I AM NEITHER PIOUS NOR UNGODLY he is saying that he has gone beyond duality. Let us try to understand. There are people who are irreligious -- they will not go to the church, they will not bow down to any god, they don't have any reverence in their heart, they never pray. They simply live an ordinary mundane life: eat, drink, and be merry. There is nothing of the transcendental in their life. If you ask them: What is the meaning of your life? they can, at the most, shrug their shoulders... or they can find some rationalizations. But look deep into them: they don't know why they are living, for what they are living. Is there any significance? is there any song? are they waiting for something to manifest in their hearts? are they growing into some unknown dimension somewhere? No, they are just moving in a rut. Of course they are very much frustrated.

There is no greater frustration than moving in a rut -- the same, again and again... one goes on moving mechanically. By and by, all hope disappears. You know you will do the same again tomorrow: you will eat, you will go to the office, you will make love, you will go to sleep, you will fight, you will nag, you will quarrel... and the same will happen again... and so on, and so forth, dragging.... One day, one dies. So this whole life is just a dragging journey towards death -- is that all?

Look into the eyes of people who have not made any contact with deeper realms, with the depths of their own inner core: you will find them barren, you will find them desert-like, dry -- no juice flowing. No song is born out of their souls. They are being dragged by some unknown force: they are accidental. They are simply here -- not knowing why, not knowing where, not knowing from where, no knowing who they are.

They remain... yes, they remain occupied in a thousand and one things, just to avoid this inner emptiness -- so they don't come across it, so they don't have to encounter it. Otherwise, it is very shocking: if you encounter your emptiness, your unfulfilled soul, then it will be difficult even to drag -- one will start thinking of committing suicide.

Gabriel Marcel has written that there is only one basic metaphysical problem, and that is suicide. It is true, it's really true. If you look into the ordinary life, the only problem is: why do you go on living? why not commit suicide? If death is to come then why wait? for what? Why not stop all this nonsense? Not a thing is going to happen; there is no hope. No flower is going to bloom, no spring is going to come. You will repeat the same thing again and again and again, and one day the mechanism will stop -- and there is nothing else to it. If there is no significance in your life, there cannot be any soul. Soul exists with significance.

So, there is this one type -- the irreligious. And when I talk of this first type many so-called religious people are included in it -- because they go to the church as part of the rut, and they read the bible as part of the rut, and they repeat catechisms like parrots. They are Christians and Hindus and Mohammedans and Jainas and Buddhists -- these are again occupations of the mind, to remain occupied; they also are not religious.

Out of a hundred persons ninety-nine are irreligious. Many of them profess to be religious, but they are not -- otherwise the world would have a different quality, a different flavor: there would be celebration, there would be joy and rejoicing, there would be a totally different kind of humanity. These people talk about love and go to war. These people talk about brotherly love and kill each other and murder each other. These people are even more dangerous than the so-called plain people who say that they are irreligious. These who are hiding behind religions -- these people are more dangerous. They deceive themselves, they deceive the whole earth.

Kabir says, "I am not irreligious." But he says, "Neither am I religious." I say ninety-nine percent of people are irreligious, one percent of people are religious -- very few people. How will you know if somebody is religious? If you see that in his step there is a dance, know that he is religious. If you see that in his eyes there is a flame, know that he is religious. If you feel that he is not just moving in the rut, that flowers bloom in his being... that he still has hope left in him, that he still dreams, that he is still in a romantic relationship with reality, that all has not become dull and drab, that there is still poetry... that he still laughs and laughs totally, that he still loves and gets lost into his love, that he still sings, that he still looks at the flowers and the stars... that he still has a kind of innocence, wonder, reverence, that he respects life, that he is not suicidal... and -- last but not least -- that sometimes you can find him just sitting doing nothing, and full of joy. His source of joy remains unknown. Somewhere deep in the recesses of his being he must have found a source from where the joy wells up.

If you can find a person who is capable of remaining unoccupied then he is religious. Let this be the criterion: if a person cannot remain unoccupied then he is afraid of his own being. Then he is avoiding -- he has to do something; his doing is neurotic. If you leave him alone in the room he will read the newspaper, he will open the window or close the window, he will start changing the furniture or will listen to the radio or the TV -- but he will do something. And if he cannot find anything else he will fall asleep -- but he cannot remain awake and not doing anything.

If you can find a person who is sitting awake, fully awake like a flame -- still, tranquil, unwavering -- not neurotically obsessed by any action; passive -- just enjoying his being, enjoying the moment of here and now... and you will feel a different vibe around him, of REVERENCE -- yes, that is the right word. Albert Schweitzer calls it "reverence for life": that is the quality of a religious person. If he takes a rock in his hand, he will take it as if the rock is alive -- to you it looks "as if" the rock is alive -- for him it is so: it IS alive. Even if he talks to a small child, he is full of respect -- tremendous respect -- because even the child is a presence of God, a pure presence of God. Even if he is sitting with a dog, he is sitting with God. For him there is no much difference... maybe the dog is just god read in the reverse order -- just a difference of order. You can arrange `god' as `dog' -- the same word; you can arrange the same word `dog' as `god' -- a mere question of arrangement... but nothing of much difference.

A religious person need not be in a temple or a church, but wherever he is, he is in a temple. A religious person need not be praying in a formal way, in a ritualistic way, but whatsoever he is doing, that is his prayer -- doing or not doing. Doing, he is in prayer; not doing, he is in prayer.

And Kabir says: I am not irreligious -- not difficult to understand -- but he says: Neither am I religious. Now an even higher dimension opens: the transcendental -- where a person is neither religious nor

irreligious. What will this dimension be? Now even reverence or prayer or worship is no longer needed, because that too creates a difference, a distinction -- the distinction between the subject and the object, the knower and the known, the worshipper and the worshipped.

This is the transcendental ultimate, when one has become one with the whole. Now one is God and there is nothing else than God. This is the ultimate experience: AHAM BRAHMASMI -- I am God. ANA'L HAQ -- I am truth. That's what Jesus means when he says: My God and I are both one. When there is oneness, even reverence will look lacking; something is missing. When there is reverence there is a little duality, a subtle duality. Now one has come to the oceanic experience.

Kabir says: I am neither religious nor irreligious, I am transcendental. And let that be your goal, let that be your destiny -- because only then will you come to the unfoldment of your being: you will become a thousand-petaled lotus in full bloom... showering your fragrance into existence. You have come home.

I LIVE NEITHER BY LAW NOR BY SENSE...

All these sutras are to help you to go beyond duality, the dualism, the two. I LIVE NEITHER BY LAW NOR BY LICENSE... There are two types of people ordinarily: people who live by license, by sensuality, by desire -- people who simply indulge; they don't know anything else. They are lost in very ordinary gratifications; their life is very gross. Then there is another type of people who live by law, discipline, commandment: the people who follow the ten commandments -- who listen more to the tradition, the scripture, the society, the state, than they listen to their own desiring, body, mind. They listen to authority, they don't listen to themselves. These are the two ordinary people.

If you live by license you live a life of indulgence -- and you will be destroyed by it. If you live a life of law you will again be destroyed -- not by indulgence, this time by authority -- because nobody can give you the commandment, nobody can give you the law. Life is so spontaneous -- how can there be a fixed law to follow? And the moment you start following a fixed law you are a dead entity, not a living being. Your life is no longer a river, it has become a stagnant pool which will simply become more and more dirty, will be more and more stinking, and will disappear into mud.

Kabir says: I neither live by license nor do I live by law. Then how do you live? Kabir says: I live by spontaneity; I live by awareness. Watch it -- this is one of the most important things. Indulgence comes from your unconscious mind. Sexuality, or a lust for power, comes from your unconsciousness, from the dark parts of your being -- overpowers you, possesses you, drives you mad... and one day you simply feel your whole life is finished and you have not gained anything. Maybe you have succeeded, but still, in the ultimate analysis, ordinary success proves to be a failure -- utter failure. I always say: Nothing fails like success. You may have accumulated much money, then one day suddenly you find life is gone. Money is there, but you are gone -- so what is the point of this success? You indulge with many women, with many men: energy is wasted, and suddenly there you are -- a desert land, a wasteland; nothing has flowered, nothing has grown. That whole journey was just very very momentary, very temporal. Yes, you indulged in one thing after another -- but all those things have passed like nightmares, and your hands are empty. And those moments cannot be reclaimed. The time lost is lost forever; the energies lost are lost for ever... and people who indulge go on indulging to the very end -- even when death is knocking on the door, they are thinking of indulgence.

I have heard about an old English lord, one of the richest men of England, who married at the age of ninety -- and married a girl of eighteen.

On the first night, his servants helped him to reach the room where he was to see his wife. In fact, a servant helped him to climb up to the bed... he was almost dead. And then he looked around and the eighteen-year-old girl was there, just facing this corpse, and he asked the girl, "One thing -- have you asked your mother about the facts of life?"

The girl said, "No sir, I haven't asked." And the old man said, "That's dashed awkward -- because I have forgotten all about it!"

A ninety-year-old man... he has forgotten all about the facts of life, and now he has got married.

To the last moment, when death is knocking, people go on thinking of indulging more and more -- they don't know any other way to be. This is one of the most penetrating things to understand: that almost ninety-nine people when they die are thinking of sex. The priest may be repeating something else -- the priest may be reading the Bible or the Gita; people may be pouring the pure water of the Ganges into their

mouths -- but they themselves are still thinking of sex, or money, or power. This is a very stupid way of living life.

Kabir says: I don't live by sense, and I don't live by law.

Then there is another way which is also stupid in the same way, but more respectable -- stupid, but more respectable: people who live by law, who always follow the authority -- the state, the priest, the church. They are people of rules and principles. They go on crushing their own desires. Desires come from the unconscious, and this law is superimposed by the society; it is not your consciousness. And this law also functions from the unconscious. That's why every religion and every society tries to condition the children, newborn children: immediately, they start trying to convert them into religion. A new boy is born into a Jewish family, he has to be circumcised immediately: now the conditioning has started. Or, a Christian child has to be baptized: the conditioning has started. Or, the Hindu child has to pass through the thread ceremony: the conditioning has started.

During the first seven years, every society tries to condition the mind -- and conditioning means nothing but hypnosis: forcing authority, law, tradition, religion, scripture, the priest, the church, into the innermost unconscious of the child so that from there you can control him. It is an old bullock-cart way. In the future, societies will do better. They will not be doing so much work, it is unnecessary: they will find some jet-speed methods. Those methods are available: you can insert an electrode in the brain of the child and then there is no need to condition him. From that electrode, the politician sitting in Delhi or Washington or London or Moscow, can go on ordering... and whatsoever order is received, you will feel that it is coming from your own being -- that's how you will feel.

If you are born in a Jaina family, from the very beginning you have been conditioned against non-vegetarian foods. Continuous conditioning.... I was born in a Jaina family: from my very childhood, I was conditioned that to eat in the night is a sin. I must have been almost eighteen -- up to that time I had never eaten anything in the night -- then I went with a few of my friends on a picnic. They were all Hindus, and they were not interested in cooking food in the day. Mm? -- the day was so beautiful and the mountain was so tremendously thrilling, and I was the only one who wanted to eat in the day and they were not interested in it -- so of course I had to concede. The whole day climbing the mountain... I was dead tired and was feeling very hungry when they started cooking. The temptation was tremendous -- the flavor of the food, and the whole day's tiredness -- and I could not resist. And I started arguing in my mind..."If all these people are going to hell, okay, I will also go. And just one night? -- it is not going to be such a great sin." But my whole being revolted, because for eighteen years I had been continuously conditioned that to eat in the night is the greatest sin.

I was wavering... and they were cooking... and the flavor became more and more strong... and then they invited me: that was too much. Deep down reluctantly -- but still I ate. You will be surprised: the whole night I could not sleep, I had to vomit three times. It was nightmarish. And they were all asleep, fast asleep, and I was puzzled: if we all have committed sin, then why are THEY not punished? only I am punished. The vomit: unless I had completely thrown out whatsoever I had eaten I could not sleep that night.

And of course, that day it looked as if Jainas are right. I had been punished, immediately punished. This is the trick of conditioning -- and it felt as if it was coming from my own heart. It was not coming from my own heart, it had nothing to do with my own heart: it was the implanted idea, the electrode, that was working and creating trouble.

This is the way of the authority, the state, the priest: they have been trying to condition the mind.

Kabir says: A few people move through sensuality, indulgence; a few people move through law, authority. Those who move through indulgence are under the bondage of nature; those who move through law are under the bondage of society. These people who move by law are very respectable citizens: in the church they will sit in the first row, in the temple they will be respected; everywhere they will be thought to be very good people -- as people SHOULD be. But they are just mummies -- dead corpses run by the state. They don't have their own soul.

I would like to say to you: There is no commandment which may not be broken -- neither those I say unto you, not those laid down by the other Buddhas. There is no commandment which may not be broken -- because a commandment is a dead thing, and you are an alive being. I am not saying, "Go and break them" -- I am simply saying there is no commandment which may not be broken. The decisive factor has to be your spontaneous awareness. You have to look into things from your own awareness -- neither from the bodily instinct nor from the social intellect -- you have to go into your being, alert, fully alert, and see what has to be done, and live through that understanding. That is the way of transcendence.

So the second sutra is the sutra for spontaneity. The first sutra is the sutra for transcendence -- and spontaneity is the way to transcendence. If one day you really want to go beyond nature and beyond society -- and God IS beyond both -- then you will have to follow a tremendously risky path: that is, of spontaneity. You will have to listen to your own heart. Society has corrupted it, so you will have to sort it out -- the wheat from the chaff. You will have to continuously be on guard, because society has been very tricky: it has put things so deep down that sometimes it appears as if it is your conscience -- it is not.

That's why everybody's conscience differs -- if you are a Christian you have a different conscience, if you are a Hindu you have another conscience, if you are a Mohammedan, still another. How can conscience be different? These consciences are false, CREATED ones. Real conscience will be the same: Hindu, Mohammedan, Christian -- it will not make any difference. The real morality is one: whether you are born in th East or in the West, whether you are a white or a black, it makes no difference.

If something makes a difference, then remember, it must be the society who has taught you, who has put things deep down in your basement of being -- and from there it goes on manipulating you. Don't be a slave to instincts and don't be a slave to the society. And then religion -- REAL religion, the transcendental religion, which is even beyond religions -- is born. And that brings truth, and that brings benediction.

I AM NEITHER A SPEAKER NOR HEARER...

You must have heard, you may have sometimes even tried... there is a silence -- when you don't speak, it surrounds you. But that is not true silence, that is just absence of speaking. In India, they call it MAUNA -- people go into silence, they stop speaking. Once a man was brought to me: for twelve months he had been in silence, and he wanted to break his silence in my presence. So he was brought to me. I looked at him and I said, "There is no need to break it, because you never started: I can still hear you chattering." You can ask Nirgun -- she keeps silent... but inside the chattering continues.

Still, it gives you a quality -- it is half-way. Speaking has stopped on the outside, but not on the inside. Speaking can stop on the inside too, but then one more point has to be understood: if you have stopped speaking on the inside, and still you become interested in hearing, then it is not yet perfect silence. A dog barks, and you hear. Somebody talks, and you hear. In fact, if you are keeping silence, you will become more and more interested in hearing what people are saying, what is going on all around. That will be a substitute; that's how you will satisfy your curiosity and fill your mind.

Real silence happens when you are not talking, not listening. Then you have gone really beyond the word. Kabir says:

I AM NEITHER A SPEAKER NOR A HEARER...

He says: I have become really silent. I have nothing to say, and I have nothing to hear. I am absolutely contented. There is no curiosity left.

I AM NEITHER A SERVANT NOR A MASTER...

There are two types of people, again, who try to master others -- and feeling frustrated in that endeavor, one day start mastering themselves. These are the two types of people: the other-conquerors and the self-conquerors. Kabir says: I am neither. I have dropped the whole idea of conquering. There is no need to conquer anybody -- neither the other nor oneself.

The very idea of conquering is violent, foolish, creates conflict and misery. There is no need -- one should simply be. And remember, when you are neither a slave nor a master a great upsurge of freedom happens. One does not allow anybody to become your master, and one does not try to force anybody to become your slave. They both are in the same boat -- masters and slaves. Have you watched it? If you master somebody, in a deeper subtle way he has mastered you. That's what happens. The husband tries to master the wife and thinks that he has mastered his wife, but one day finds -- one day comes to a surprise -- that the wife has mastered him. All husbands go on ragging... and all husbands are henpecked.

In India, the wife calls the husband SWAMI -- "my master." And when wives in India write letters -- they rarely write -- to their husbands, they sign: Your servant. But nobody is befooled. In fact if you master somebody, in a deeper way, in a subtle way, you are being mastered by the other. The master becomes a servant of the servants because you start depending -- and dependence is really slavery.

Have you watched it? If you depend on things, things become your master. There are two types of ways of creating mastery. One is very gross -- the male way: forcibly, just by muscular power. The other is a

subtler way -- the feminine way: not by muscles but by crying, weeping, and things of a different type. The man cannot understand, but the woman starts crying... or -- have you watched it? -- she may not argue, but the way she pours the tea is enough. She may not say anything against you, but the way she will pour the tea... and everything is made plain. And you cannot even argue, because she has not said anything. Her argument is very subtle.

Kabir says: If you really want to be free, don't allow anybody to become your master and don't allow yourself to become anybody's master -- you have to avoid two things. When you are neither anybody's master nor anybody's slave, freedom rises in you: your energy is free of all entanglements. It does not mean don't love -- in fact, if you love, how can you be a master? If you love, how can you reduce the other to be a slave? Love is freedom: love is rooted in freedom, love flowers in freedom. Love's ultimate fragrance is that of freedom.

Kabir is not saying: Don't love. Kabir is saying: Love so deeply that the mastery and the slavery is not created at all. He is not saying: Don't be related. Relate. But slavery and mastery? -- what type of relationship is this? This is no way to relate -- in fact this is the way to destroy all relationship, and all possibility of relationship. How can you relate with a slave? how can you relate with a master? -- impossible. The fear is there -- how will you relate? Relationship is possible when there is no fear. Relationship is possible only amongst equals.

That's why I say to you that, up to now, men and women have not been living in relationship -- because woman has never been thought equal. And relationship exists only between equal people; it cannot happen between unequal people. Unless woman is given total freedom, absolute equality, there will be no possibility to relate. Up to now, man has exploited woman, woman has exploited man; there has not been real relationship. It cannot be, because the way man has treated woman has been basically wrong. Only between two equal persons is there a possibility of relationship, because fear is not there -- one can be open, one can be true, one can be honest. Only between two equal persons, when there is no fear, is there love. Love arises when fear has left you. When fear is there, love cannot enter: they are NEVER together.

I AM NEITHER BOND NOR FREE...

And then Kabir says -- he brings in a still higher quality of freedom -- he says:

I AM NEITHER BOND NOR FREE...

Because even to feel, "I am free" means that somehow, somewhere, you are still not free. Have you watched it? When you are really healthy you forget all about health. Unhealthy people talk much about health -- in fact, unhealthy people become interested too much in things like naturopathy, and they start reading books on nature, health, this and that. They become obsessed.

A healthy person will not bother. A healthy person is healthy -- and when you are healthy you don't think about health. In fact, to think about health is a sort of illness, perversion. When you have a headache it's okay, you think about the headache; but when you don't have a headache do you go and declare to the world at large: "I have no headache"? Then people will think you are mad.

A really free person never goes to declare anywhere: "I am a free person." If you declare that you are a free person, somewhere deep down the bondage still persists. So Kabir says:

I AM NEITHER BOND NOR FREE,
I AM NEITHER DETACHED NOR ATTACHED.

Both are wrong -- both are extremists. People are attached to money, and then they become detached from money. To have any attitude of attachment or detachment means you are still obsessed with the money. Somebody says, "I am detached from money" -- but why? What is the point of being detached from money? Is there still some fear of attachment lurking in your consciousness? -- because the idea of detachment arises only when you are attached. When you are not attached it is perfectly okay... money is money!

There are people who think that money is the only god: these are the people who are attached with money -- their only god is money. Then there are people who say that money is dirt; not much difference -- the have moved to another polarity: money is dirt. They won't touch money. There are such mad people in India -- they are worshiped by people as sages. They are simply perverted people; they won't touch money.

Once it happened: I was staying in a village and a man came and he gave me nearabout five thousand rupees. A very rich man -- but very traditional. I told him, "Right now I don't need the money, but if I need

it sometime, I will ask you." He had come to examine me -- whether I would take the money or not. But this statement was puzzling for him because I had not said that I would not take it; I said, "When I need, I will ask you." And I had not taken and not accepted because I was in no need. So he was very much puzzled. He said, "You have confused me again. I had come here with this money because my guru said, "You go, and you will see: take the money to this man -- that is the only criterion to know whether somebody has achieved or not. If he has achieved, he will say: Keep it away, don't bring it close to me, money is dirt. He will not touch it." You have not taken -- that's okay -- but you say that if you need, you will take it?" I said, "Yes -- because money is neither God nor dirt; money is simply money. And money is a utilitarian thing -- when you need, money is valuable; when you don't need, there is no value in it. The value is not in the money; money in itself is not valuable. It is just a simple means of exchange -- and a perfectly good means of exchange. Nothing is wrong in it."

He said, "You always puzzle. Why can't you give me a certainty? -- either you take it or you refuse it."

In India there are saints whose whole sainthood depends on this phenomenon -- that they don't accept money. If you bring money to them they will be very angry. They will be enraged, they will start shouting at you: "What do you think about me? Do you think that I am so low that I will accept your money?" And you will come back full of deep respect for them. These are mad people, perverted people. They are the same people, now standing on their heads -- first they thought that money is God, now they think that money is dirt. But they cannot accept a simple phenomenon -- that money is money. It is neither God nor dirt; it is not the greatest value nor the lowest -- it is just a utilitarian means of exchange.

Kabir says:

I AM NEITHER DETACHED NOR ATTACHED.
I AM FAR FROM NONE: I AM NEAR TO NONE.

And Kabir says: Nobody is close to me and nobody is far away from me. All are the same: I look at everybody with an equal eye -- SAMADRISHTI. Nobody is mine and nobody is my enemy; nobody is my friend and nobody is the enemy. The whole existence is my home.

I SHALL GO NEITHER TO HELL NOR TO HEAVEN.

Hell means fear, projected fear. Heaven means greed, projected greed. If you think in terms of heaven and hell you are the same, you have not changed at all. A real person of understanding does not think in terms of reward and punishment -- he does not think in terms of the future at all. His life is herenow. He knows only two things: here and now -- and they are also not two, they are part of one phenomenon: herenow. He lives herenow.

People who live in the future create hell and heaven -- out of greed, heaven; out of fear, hell. Of course for yourself you create the heaven, and for the enemies you create the hell. And every religion goes on saying: Come and follow us -- otherwise you will fall into hell. If you are not a Christian then beware: Christ won't save you in the last moment. You will be thrown into hellfire, and then you will suffer. Christ is not going to save you from there, unless you declare that you are a Christian. And so are the Hindus, and so are the Mohammedans -- everybody is trying to pull you by your greed and fear. They say: Come to us. We promise you a better heaven -- with more facilities, modern equipment, modern devices, air-conditioning and all. You come to us, and don't go to the others -- because then you will suffer hell.

I have heard: A man from the remote corners of Bastar.... Bastar is one of the most primitive parts of the world -- very poor, very primitive, illiterate people... one man came to me and he said: It happened in my village, a Hindu sannyasin was staying there and a Christian missionary came, and the Christian missionary was trying to convert the tribal people to Christianity. And he had almost succeeded -- because he did one thing. He brought a big bucket of water... because if you have to talk to the tribal primitive people you cannot argue, you have to argue in their way... he gathered the whole community around the bucket of water and then he produced two statues -- one of Christ and one of Rama. And he said: Look. And they were both alike, exactly alike -- of the same size and same weight. Then he dropped them into the water. Christ's statue started floating on the water and Rama's drowned. So he said: Look! do you understand?

And of course the primitive people understood exactly -- they were ready. They said: Okay, so Christ saves -- because he can save himself. And Rama cannot save himself: look! -- you will go with Rama to the very bottom of existence. And they were almost ready to become Christians -- but that Hindu sannyasin created trouble. He said: Wait. Arrange for fire. They said: For what? He said: Water is no criterion; fire is always the criterion. Put both Christ and Rama into fire and see who is saved.

Of course the statue of Christ was of wood... and Christ got burned, poor Christ! And the community was saved.

And the man was very happy. But I said: There is no difference -- whether you are Hindus or Christians, it makes no difference. The argument is foolish, the whole argument is foolish. But this is the whole argument all over the world -- not only with primitive people, with very educated people. The real thing that is being manipulated is fear and greed: "Christ saves!" You are afraid: you have been doing wrong things in life -- everybody has. It is impossible to avoid doing wrong things, because all that is natural has been declared wrong -- so it is impossible to avoid. If you love, it is wrong. If you eat, it is wrong. If you enjoy, it is wrong. If you are happy, it is wrong. All is wrong -- in fact, to live is wrong. Commit suicide: that seems to be the only virtue. Even that is not allowed -- they say, "Don't commit suicide, otherwise THAT will be wrong." So nothing is allowed.

First, the priests make you feel guilty. They condemn everything -- this is the very rationale, this is the trick: first they condemn everything. Once they have made you afraid -- they have condemned everything and they have painted hellfire as clearly as possible, in psychedelic colors -- then the whole work is done. Then you are ready to fall into their trap, because you have to be saved now -- you have committed wrong. The hellfire is there, death is coming close, and only Christ can save, or Mahavira can save, or Buddha can save. So somewhere or other, you have to belong to somebody so you can trust that you will be saved.

Nobody can save you unless you go beyond greed and fear. No Christian, no Hindu, no Mohammedan, nobody can save you -- because greed and fear, they are your real misery.

Kabir says:

I SHALL GO NEITHER TO HELL NOR TO HEAVEN.

Because heaven and hell are just mythological; they exist not. They exist only n your fear and greed. When fear and greed have dissolved, heaven and hell disappear. And in that state when there is no fear inside you and no greed, real paradise arises. Hindus, Jainas, Buddhists, have a better name for it: they call it MOKSHA, NIRVANA. In Christianity, Judaism, Islam, that word does not exist. Judaism, Christianity, Islam, they talk about heaven and hell -- nothing beyond. In the East, people have looked deeper. They say: Heaven and hell are just psychological. Go beyond, go beyond the psychological -- only then do you attain the spiritual. That is NIRVANA -- where no fear exists and no greed: where simply consciousness exists. And this is possible herenow. Heaven will be after you die, hell will be after you die. NIRVANA, MOKSHA, is possible herenow.

I DO ALL WORKS; YET I AM APART FROM ALL WORKS.

This is the meaning of becoming conscious, alert, aware. You do -- whatsoever is needed you do -- but you remember that you are not the doer, that God is the doer. You are only a vehicle, instrumental.

FEW COMPREHEND MY MEANING...

Certainly. The meaning is so deep that only a few will comprehend... but those few will immediately transcend. The very comprehension of the meaning of the words of Kabir will be a great illumination, will be a sort of satori, a glimpse of enlightenment.

... HE WHO CAN COMPREHEND IT, HE SITS UNMOVED.

And Kabir says: If you have heard me and if you have understood me, if you have looked into the reality I have been pointing at, you will sit unmoved. What does it mean when he says that you will sit unmoved if you have understood?

There are three types of people, again. First: when you listen to something you agree, you move your head in agreement -- you say, "Right." The second: you don't agree, you move your head negatively -- you say, "I don't agree." These people who agree and don't agree, cannot understand. When you say you agree, what do you mean? You mean, "I know what truth is, and you are also saying it, so I agree. You are saying something which goes according to my conviction, so I agree." When you shake your head in disagreement, what are you saying? You are saying, "You are talking nonsense. I know what is true, and I don't agree with you." The agreeing and the non-agreeing both are fools.

Kabir says: One who comprehends it, HE SITS UNMOVED. Truth is such... how can you agree with truth? how can you disagree with truth? Agreement, disagreement, is of the mind: truth is of the beyond.

When truth is understood one simply remains in a tremendous silence, unmoving. There is no agreement, no disagreement. It is not a question of agreeing and not agreeing -- when truth is there you don't say yes, you don't say no. In fact, when truth is there you become so silent... all yes and no drops. Truth is so vast, you dissolve into it.

... HE WHO CAN COMPREHEND IT, HE SITS UNMOVED.
KABIR SEEKS NEITHER TO ESTABLISH NOR TO DESTROY.

And Kabir says: I am not here to establish any theory, any philosophy, any dogma. And I am not here to destroy any theory, any philosophy, any dogma. Kabir says: I am simply stating my own experience.

Kabir says: Please don't agree and disagree with me. Just listen. Listen attentively, totally. Kabir says: Please don't be in a hurry to decide and to conclude. I am not preaching anything here, I am not trying to establish any tradition or destroy any tradition. I am simply saying something that has happened to me, that has grown in me, that I have experienced. I am simply singing my own song.

Kabir says: Listen to me as you listen to the murmur of a river... the murmur of the wind passing through the trees -- do you agree? do you disagree? AS you listen to the birds in the morning, do you agree? do you disagree? There is no question of agreement and disagreement -- it is not intellectual at all. You simply allow it... and you become silent. Such a tremendous thing is present: how can you be so foolish as to agree or disagree?

All agreement, disagreement, is foolish, stupid. When truth knocks at your door you will simply be suddenly silent, unmoving. THAT is real agreement -- which is not of the intellect, not of the mind. That is not from you; that is from such a depth in your being that you can almost say it is from God.

THE HARP GIVES FORTH MURMUROUS MUSIC...
And says Kabir: So am I like the harp.

THE HARP GIVES FORTH MURMUROUS MUSIC;
AND THE DANCE GOES ON WITHOUT HANDS AND FEET.

And look at me! I am a dancer... though my feet and hands are not moving.

... THE DANCE GOES ON WITHOUT HANDS AND FEET.
IT IS PLAYED WITHOUT FINGERS, IT IS HEARD WITHOUT EARS:
FOR HE IS THE EAR, AND HE IS THE LISTENER.

Only God is. When truth is uttered, whenever truth is uttered, the sayer and the listener are one. There is nobody to agree, and nobody to agree WITH. And you will feel this here also, many times: when you are agreeing you are missing, when you are disagreeing your are missing. People who are for me and people who are against me -- both will miss; nobody amongst them is with me. People who are simply here in my presence, with no agreement, no disagreement... sometimes truth comes. It is suddenly there... it surrounds you... it overwhelms you. It is heard -- but in that moment the sayer and the listener are not two.

Truth joins the master and the disciple. In the moment of truth the master disappears, the disciple disappears... only truth spreads all over.

IT IS PLAYED WITHOUT FINGERS, IT IS HEARD WITHOUT EARS:
FOR HE IS THE EAR, AND HE IS THE LISTENER.
THE GATE IS LOCKED...

And whenever this happens -- this moment of truth, when the master and the disciple disappear... because the master is not propounding a doctrine, and the disciple is not trying to collect some knowledge... when it happens that truth is so throbbing that in that throb, in the dance of truth, in the song of truth, the master and the disciple both dissolve, both fall in tune with that great rhythm that truth brings -- THE GATE IS LOCKED.

In that moment a tremendous privacy happens. So many of you are here... but sometimes it happens to one -- and in that moment only that one is with me here, and nobody else. And in that moment, I am with that one and with nobody else. THE GATE IS LOCKED... whenever a master and a disciple meet, the gate is locked: it is secret. They may be standing in the marketplace, but THE GATE IS LOCKED.

... BUT WITHIN THERE IS FRAGRANCE:
AND THERE THE MEETING IS SEEN OF NONE.

THE WISE SHALL UNDERSTAND IT.

Only the wise can understand it. Who are the wise? Those who are not agreeing and not disagreeing, those who have not come with any a priori, those who have not already come with a conclusion -- those who have not concluded that they are Christians, Hindus, Mohammedans, for and against, this and that -- those who have come without a conclusion; those who have come open, ready for the truth to descend: those are the wise people.

A wise person has no conclusions. He has truth but no conclusion. And a fool has many conclusions and no truth. The fool is always a great philosopher, theoretician, dogmatist, propagandist. He believes; and whenever there is conclusion doors are not open for the truth.

When you come to a master, come without conclusions. Come without your head -- leave your head where you leave your shoes. Come without your head, come without any conclusions -- because we are not trying here to convince you, for or against. Here something of a tremendously different dimension and quality is being transferred. Something is transpiring between you and me... and that can happen only in rare moments.

When truth is so real, tangible, that you can touch it... when truth is so strong that you are lost in it... when truth comes like a flood and your small ripple is lost in it... when the master and the disciple in a certain moment of truth become one... THE GATE IS LOCKED. In that privacy of all privacies, in that secret space, the meeting happens. That meeting is seen of none: nobody can see it, because it is not an objective phenomenon.

So when you are talking to outsiders, many times you will find it difficult to talk -- because you will say something, and they will not understand. And you cannot convey -- because something that you have known, something that you have glimpsed, cannot be conveyed to an outsider. For that, great sympathy is needed, love is needed, openness is needed. When you go back, you will not be able to say what has happened to you. People will think you have gone crazy... and they are right too! You will not be able to articulate what has happened to you, because it happens in such intimacy, in such deep privacy. It is not an objective experience, it is subjective. It is absolutely subjective: only THE WISE SHALL UNDERSTAND IT.

"The wise" means one who has not determined any conclusion beforehand. The wise is one who has not invested in any conclusion, who is ready to go with truth wherever it leads. And this is the meaning of sannyas too -- the freedom from conclusions, the freedom from "isms" and ideologies, the freedom to move with truth, the freedom to accept the challenge of truth.

And let me repeat: it is not a question of agreeing or disagreeing -- hence it is crazy. I am not trying here to convince, I am not trying here to convert. Something is available here: if you are courageous enough to open your heart you will melt into it, you will disappear into it, and you will come out of it totally liberated, totally new.

A few words from T.S. Eliot...

THERE IS ONLY THE FIGHT TO RECOVER WHAT HAS BEEN LOST
AND FOUND AND LOST AGAIN AND AGAIN: AND NOW, UNDER CONDITIONS
THAT SEEM UNPROPITIOUS. BUT PERHAPS NEITHER GAIN NOR LOSS.
FOR US, THERE IS ONLY THE TRYING. THE REST IS NOT OUR BUSINESS.

You just try to be without conclusions. You just try to be silent, without agreeing and disagreeing.

FOR US, THERE IS ONLY THE TRYING. THE REST IS NOT OUR BUSINESS.

If you succeed in not being in agreement or disagreement, the rest is going to happen. It has always happened. It always happens.

And a few lines from W.H. Auden...

THEREFORE, SEE WITHOUT LOOKING, HEAR WITHOUT LISTENING, BREATHE, WITHOUT ASKING:
THE INEVITABLE IS WHAT WILL SEEM TO HAPPEN TO YOU PURELY BY CHANCE;
THE REAL IS WHAT WILL STRIKE YOU AS REALLY ABSURD...
Unless you are certain you are dreaming, it is...

CERTAINLY A DREAM OF YOUR OWN;

UNLESS YOU EXCLAIM -- THERE MUST BE SOME MISTAKE" -- YOU MUST BE MISTAKEN.
THE INEVITABLE IS WHAT WILL SEEM TO HAPPEN TO YOU PURELY BY CHANCE... the inevitable can happen here -- and you have come here only by chance. It is a chance meeting that you are here and I am here... it is just accidental, pure chance.

THE INEVITABLE IS WHAT WILL SEEM TO HAPPEN TO YOU PURELY BY CHANCE;
THE REAL IS WHAT WILL STRIKE YOU AS REALLY ABSURD...

Because the real is so vast, it cannot be contained by your categories of reason, irreason; good, bad; this, that. The real is so vast that all your categories have to dissolve into it. THE REAL IS WHAT WILL STRIKE YOU AS REALLY ABSURD... so what is to be done? THEREFORE, SEE WITHOUT LOOKING...

What is the meaning of seeing without looking? See -- without any conclusions. When you have a conclusion you are already looking for something -- you are not seeing, you are looking for something. If you have a conclusion then your vision is not pure.

THEREFORE, SEE WITHOUT LOOKING, HEAR WITHOUT LISTENING, BREATHE, WITHOUT ASKING:
THE INEVITABLE IS WHAT WILL SEEM TO HAPPEN TO YOU PURELY BY CHANCE;
THE REAL IS WHAT WILL STRIKE YOU AS REALLY ABSURD...

The Divine Melody

Chapter #8
Chapter title: : Trust is a touchstone

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I WANT TO BECOME A SANNYASIN BUT WHAT WILL HAPPEN THEN?

Nothing sir, nothing in particular. Exactly nothing: that's the commodity I deal in. Literally, it is much ado about nothing. But the nothing is not just nothing; it is the source of all.

Sannyas means you are tired of being yourself and you are ready to drop that burden. You are tired of being and you would like to rest in nonbeing. Sannyas is a state of nonbeing. You drop yourself and you enter the realm of nothingness... and suddenly everything is beautiful -- because things were ugly because of you. They were not ugly in the first place, not ugly themselves, it was your interpretation; you were corrupting them. Now the corrupting agent is no more there, eyes are clear and one can see through and through; one's vision is transparent. YOU disappear in sannyas. And the moment you disappear, immediately, instantly, God appears. When you are not, God is.

So sannyas is not a way to decorate your being. Sannyas is utterly destructive. I annihilate you. In the old Eastern scriptures it is said, "The master is a death." The master is the greatest death -- but only through death, new life becomes possible. The greater the death, the greater the resurrection. Let me be your cross. Die in me so that you can be reborn.

You ask what will happen if you take sannyas. This question arises out of fear, out of greed. You would like to be certain, promised, what will happen. If I promise you anything that very promise will become the barrier; then sannyas will not happen -- because to whom am I promising? To you: to your greed, to your ambition, to your desire -- to all that nonsense I am promising -- and that whole nonsense has to go. Not even a bit can be allowed to remain. If even a bit remains, that's enough. Ego is like cancer: you have to utterly annihilate it. Even if a small part remains somewhere, it will grow again... and cancer grows fast.

Kamal has sent me a beautiful anecdote; I would like you to meditate over it...

Once Mulla Nasruddin came home, as usual very drunk. His wife was in a rage, more so because he had just promised the other day that he was trying to leave his habit by and by. And the wife said, "Now, what about your leaving the habit?" Mulla said he had tried his best to break the habit, but when he cut `h' from the word `habit' still `a bit' remained. When he cut `a' still `bit' remained, and when he cut `b' still `it' remained.

Ego is like that. You go on cutting: `a bit' remains... `bit' remains... `it' remains -- but it REMAINS. And this desire to be certain what is going to happen, is an effort of the ego to survive even sannyas. No, I cannot promise you. You are to go TOTALLY -- then something is going to happen. But you cannot even conceive it, what it is.

It is just like a blind man asking, "What is going to happen when my eyes will be operated on and I will be able to see? What is going to happen? Tell me -- otherwise I am not going to take this operation. Let me first be certain. Let me feel what is going to happen." What can you say to the blind man? Can you say, "You will be able to see colors and the rainbow and the butterflies and the flowers"? "you will be able to see light -- light playing on water, sunrays being reflected by dewdrops"? He will say, "What you are saying is all nonsense. I don't know what you are talking about. Talk sense!" Because to talk to a blind person in the language of those who have eyes is nonsense. I cannot say to you what is going to happen, and whatsoever I say you will not be able to understand, and whatsoever YOU can understand is not going to happen. Hence trust is needed.

Sannyas is not a conversion, it is a quantum leap in trust. Sannyas is a gambling, it is not a bargain. I can say only one thing: you will not be there. Something will be there -- call it "x". Old religions call it God. Buddha calls it nirvana, Jesus calls it the kingdom of God. But all those words are meaningless to you. Kingdom of God? -- talking about a rainbow to a blind man? talking about Beethoven's symphony to a deaf man? No, it does not carry any meaning. I cannot say what is going to happen. The only meaningful word that I can say is: Nothing is going to happen, exactly nothing. But remember, nothing does not mean nothing; it means the source of all. That's what Buddha's word `nirvana' means: nirvana means `nothing'. Nirvana simply means you will cease to be, you will not be there.

The word `nirvana' means exactly as when you put off a candle. When you blow a candle out, if somebody asks where the light has gone what will you say? You will say it has disappeared into nothingness; it is no more, it is lost into the whole. To put a candle off, to blow a candle out, is the literal meaning of the word `nirvana'. Sannyas is a readiness to be put off: the candle that is burning in you, the candle of ego, will not longer be there. Instead of it there will be a tremendous space.... But that space is not known to you, it is not your experience.

You can see it in my eyes if you try. You can feel it in my presence if you allow. But to say anything about it will not carry meaning. It will become philosophy; it will not be truth. Truth uttered becomes false -- not because it is uttered but because those who will hear it are bound to misunderstand it. Either they know it -- then they can understand it, but then there is no need to utter it; or they know not -- then the need is there to utter it but then they cannot understand it, they can only misunderstand.

If you allow me, totally, unconditionally, something is going to happen -- something of tremendous import, immeasurable.... Even the sky is not the limit for it, because it has no limit. It is tremendous, huge; it is oceanic. But if you don't allow me, then too, nothing will happen -- nothing in the sense that you know the word. If you allow me then nothing will happen in the sense I am using the word. If you don't allow me, you can take sannyas, you will be in orange -- but the same old ego will now be hiding behind orange. Maybe the ego will even become more strengthened.

I have heard...

An organ-grinder appeared beneath Mascagni's window one morning and began to play the famous

"Intermezzo". He played at such a fast tempo that the composer could not stand it. Rushing to the street, Mascagni seized the handle of the instrument and turned it at the proper speed, explaining to the bewildered organ-grinder that, since he had composed the piece, he wished it to be played correctly.

The next morning, the organ-grinder appeared outside the composer's house with a huge sign in front of his organ, which read: "Pupil of the Celebrated Mascagni."

So if you don't allow me, this will happen: you will have a huge sign -- "Pupil of so-and-so, Disciple of so-and-so" -- but the sign will only be a new injection of vitality to the dying ego. it depends, because when you take sannyas two persons are involved: I am involved and you are involved. So what will be the outcome depends on us both -- me and you. If you allow me, then nothing will happen -- nothing in the sense of the vastness out of which everything arises, in the sense of God. If you don't allow me, then too, nothing will happen -- in the sense you know the word. Or, something can even go very wrong: you can become a new egoist -- the ego of the sannyasin, the ego of the meditator, the ego of the righteous, the ego of the knower.

So it depends. If you are really going to take sannyas then let it be in my way not in your way, because in your way it only appears that it has happened -- it has not happened. It can happen only in my way. In fact, you cannot take sannyas, you can only allow me to give it to you.

BELOVED MASTER,
WHY DO I STILL NOT TRUST YOU?

It is from Arup.

First, a parable: meditate over it. It will reveal mysteries to you about how the mechanism of mind functions.

There is a story that when the great library of Alexandria was burned, one book was saved. But it was not a valuable book, and so a poor man, who could read a little, bought it for a few coppers. It was not very interesting, yet there was a most interesting thing in it. It was a thin strip of vellum on which was written the secret of the "touchstone".

The touchstone was a small pebble that could turn any common metal into pure gold The writing explained that it was on the shores of the Black Sea lying among thousands and thousands of other pebbles which looked exactly like it. But the secret was this: the real stone would feel warm, while ordinary pebbles are cold. So the man sold his few belongings, bought some simple supplies, camped on the seashore, and began testing the pebbles.

This was his plan: he knew that if he picked up ordinary pebbles and threw them down again because they were cold, he might pick up the same pebbles hundreds of times. So when he felt one that was cold he threw it into the sea. He spent a whole day doing this, and they were none of them the touchstone. Then he spent a week, a month, a year, three years... but he did not find the touchstone. Yet he went on and on this way: pick up a pebble, it's cold, throw it into the sea... and so on and so on. Just visualize the man doing it for years and years and years -- pick up a pebble, it is cold, throw it into the sea... from morning to evening, for years and years.

But one morning he picked up a pebble and it was WARM -- and he threw it into the sea. He had formed the habit of throwing them into the sea, you understand, and habit made him do it when at last he found the touchstone, poor fellow.

That's how mind functions. Trust is a touchstone. Very rarely do you find a man in whom you can trust. Very rarely do you find a heart who is warm, loving, in whom you can trust. Ordinarily you find pebbles which look like the touchstone, almost alike, but all are cold. year in, year out, from the very childhood: you pick up a pebble, you feel it, it is cold, you throw it into the ocean.

One day -- it is a very rare phenomenon -- you come across a real touchstone. You pick it up, it is warm, but still you throw it. Then you cry and weep, then you cannot understand how it happened -- but it is a simple mechanism. From the very childhood you are brought up to mistrust. You are brought up in such a way that you cannot trust. Doubt has been put deep into your being. In fact, it is a survival measure: if you don't doubt, you will not be able to survive. You have to look at the world with hostile eyes, as if everybody

is your enemy. Nobody is warm, nobody is a touchstone. You cannot even trust your own parents. And the child by and by comes to know that nobody is there who can be trusted. The parents are very contradictory; they say one thing, they do another thing. The child feels confused. It is very difficult for the child to figure it out, what the mother really wants. In fact, the mother herself does not know. And the child again and again feels that it is impossible to trust anybody.

Just the other day, I was reading a memoir. An old woman relates one incident of her youth when her first child was born. The child was very curious, as children are, and one day the child asked, "Mummy, what is marriage?" He was looking into a book, a colored book of pictures, in which he had come across the word `marriage'. He became very curious; he said, "What is marriage?"

And the mother said, "Marriage is a tremendous experience of love, intimacy, joy, delight into each other's being; living in love with a person with joy and celebration is marriage."

The child became very much puzzled. The mother said, "Why are you so puzzled?" So the child said, "That means you are rarely married -- once in a while only. Months pass, then rarely there is a moment when I see you and Daddy happy, married. Just this morning, you were not married -- you were nagging and he was shouting."

Now, how to convince this child? What the mother has said goes contrary to her own life-pattern. She has explained marriage as an experience of love, delight, sharing, and she may not have even been aware of what she was saying. And now the child is puzzled. No, even your own mother cannot be trusted.

Your father goes on saying to you: "Be truthful" -- and you find a thousand and one times that he is untruthful. He even tells the child to go and tell the beggar who is knocking on the door that Daddy is not at home. And the child is puzzled: the father goes on saying, "Be truthful, never lie" -- and he is lying! How to trust? And the child asks, "Is there God?" and the father says with tremendous confidence, "Yes there is. God created the world" -- and one day or other the child discovers, "My father has not known. He simply deceived, bluffed. He himself is searching. He has not known God; he has not known that God has created the world."

Mistrust is born. Feeling the cold pebbles again and again, you become accustomed to throw them. Then, not only this happens, an even deeper danger arises out of it. Mistrusting everybody who is around you.... Your teachers, your parents, your friends, neighborhood, society, the priest, the politician -- all are cheating, all are deceiving. Nobody can be trusted in this world: this conclusion, sooner or later, dawns on the child's mind. Then an even greater damage has been done: he cannot even trust himself. Why? -- because whatsoever he does according to his nature, is never liked by anybody. Whatsoever he does according to his feeling is always wrong, found to be wrong.

He wants to go out and play with the children and the mother says, "Do the homework." If he trusts his own feeling he has to go out and play -- but that is dangerous. The mother will be angry, and tomorrow in the school the teacher will be angry... and the punishment of it all. He cannot trust his own feeling so he forces himself to sit there and do the homework. When he wants to sing, he cannot sing. When he wants to play, he cannot play. and whatsoever he wants, everybody seems to be against it. There seems to be a conspiracy. by and by, he comes to know that "If I do MY thing I am punished. If I don't do my thing I am rewarded." How can one trust oneself then? -- dangerous. So first he loses trust in others, then he loses trust in himself.

That's why, Arup, it is difficult to trust. You are now in a situation which goes against your whole life-pattern. When you come to a master you have come to a touchstone, and nothing can happen with a master unless you trust. And unless you trust unconditionally, nothing is possible.

Unconditional trust is a basic condition. Now your whole life is against it. Many times you will miss -- that is natural, nothing to be worried about. Many times you will be lost in your doubt -- remember, come back again; hold the thread of trust again. By and by, as you have learnt mistrust, you will have to unlearn it. As you have learnt mistrust, you will have to learn trust too. And to learn mistrust is easy because it is very ego-fulfilling. To learn trust is more difficult because it is very ego-shattering.

Trust brings into your life a new breeze, a new opening, a new door. You have not travelled that way ever; you have not moved in that direction ever. You are not acquainted, familiar; you are moving into the strange -- fear arises. And you cannot trust yourself either -- otherwise there would not be so much fear. If you had trusted yourself then you could have a try, then you could have a certain confidence in yourself -- even that is not there. Trust as such has simply disappeared from your life; that dimension is closed. So your ind will find a thousand and one arguments against trust.

You cannot trust anybody. How can you trust me? -- I am outside you. I am part of the outer world -- as

your parents were, the society, the priest, the politician. You cannot trust Christ if you come across him, because how to trust him? -- he is outside you. You cannot trust Buddha. And you cannot trust yourself -- otherwise you could take a little risk.
I have heard...

Mulla Nasruddin limped into the doctor's office with a badly swollen ankle.
"Goodness, man!" said the doctor, after looking at Nasruddin's ankle. "How long has tit been in this condition?"
"About three months," said the Mulla.
"Why, this ankle is broken!" said the doctor. "Why didn't you come to me right away?"
"Well, I sort of hesitated," said the Mulla, "because every time I say anything is wrong with me my wife insists that I stop smoking."

"Anything wrong with me, and she immediately jumps on me and says: Stop smoking! -- so I hesitated." Now, the ankle has nothing to do with smoking, but wives are wives, and husbands are husbands, and parents are parents, and the society is society.

Have you any remembrance of any time in your life when trust was helpful? Do you remember any time when trust was beneficial? Always, whenever you trusted, you were deceived. By and by, you lost confidence in your own trust, in your own being. In fact, I don't see a problem why you can't trust. The miracle is that you have come across a person where the problem has arisen, why you can't trust. This is a great indication -- that now you have started thinking about trust, that a desire to trust is arising, that the seed is sprouting. I have heard...

The Irish army platoon got lost on manoeuvres in Kerry. The sergeant called out to a passing local, "How much further to Dingle?"
"Two miles," was the reply.

They marched on, and after an hour the sergeant asked another man how far they had to go to Dingle. "Two miles' came the answer again.

After another hour they asked again, and the reply this time was still, "Two miles."

For a moment the sergeant looked depressed. Then, wiping the perspiration from his face, he straightened his back. "Come on, men!" he ordered. "At least we're holding our own."

I am happy, Arup, that at least the question arises. At least you have not lost the inquiry about trust. That's enough; now much is possible. If you insist on this query again and again, if you go on inquiring into situations where you allow trust.... In the beginning it will be difficult, just because of old habits. Once it starts happening, little by little, inch by inch, you will be filled with so much warmth that you will be able to risk more and more. Only by experiencing it will you gather courage. And one day, one can risk ALL for trust -- because through trust is God, through trust is love, through trust is all that is beautiful. Through doubt, nothing but misery; through doubt, nothing but darkness; through doubt, nothing but nightmares; through doubt, nothing but hell.

The choice is yours. The society has one its work, it has corrupted you deeply. Now there is no need to go on weeping on the spilled milk, there is no need to cry over it. Whatsoever has happened, has happened; but it can be undone -- you have to take a conscious note of it and start working on it. That is the greatest thing in life to work for. Trust opens the door for the unknown.

Trusting me, you will learn to trust yourself. It looks paradoxical: I say "Trusting me you will be able to trust yourself" because trusting me, for the first time you will start tasting what trust is, and how beautiful, what a benediction.... The master is just a via media. He simply gives you a situation where you can taste what trust is, and by and by he will throw you back to yourself.

I am not here to make you cripples, and I am not here to function as your crutches. I am not going to carry you on my shoulders; I am not interested in that type of work at all. Trusting me, I simply want to give you a taste of this beautiful nectar. Through it you will be able to walk on your own, through it you will be able to trust others, through it you will be able one day to trust life itself. That day, you become religious.

Not trusting in the Koran, not trusting in the bible, not trusting the Gita, you become religious. You become religious when you trust life. When your trust is such that you are cheated a thousand and one times but still you go on trusting.... Because to be cheated is nothing -- to lose trust is all.

Once can be deceived: I am not saying that when you trust you will not be deceived -- no, never; I am not saying that. You may become more of a victim and many people will deceive you. I am not promising that when you trust, nobody is going to deceive you; that is nonsense -- in fact, people may deceive you more. But now you know that being deceived is better than losing trust. Because trust gives you the eternal; and even if you are not deceived, what are you going to save? A little money, a house, this and that -- and death will take them away anyhow, so what is the fear? Just for these small things you throw trust? you throw prayer? you throw love? You say, "How can I love when people are so deceiving?" Let them be deceiving. What can they deceive about? What can they rob? What have you got that they can rob? They can take away your money, something you used to possess, but if trust is left you will have your soul... and that is the kingdom of God.

SOME DAYS I FEEL LIKE A SWAMI AND OTHERS LIKE A MA. CAN I BE BOTH? OR WILL I GROW UP SCHIZY?

The question is from Mallika.

Everybody is both, and you have become aware -- that's very good; that's a great insight into your being. Everybody is both. The difference between a man and a woman is not much; the difference is only of degree, quantity -- not of quality. A woman may be sixty percent woman and forty percent man, or may be just fifty-one percent woman and forty-nine percent man. And so is the case with men. It is only a question of percentage -- but both exist in you.

You come from both -- from your father and from your mother; they both have contributed to you. Men and women are not just men and women: they are bisexual, they are a meeting-place of both the sexes. The polarity is there. So, no woman is just a pure simple woman. If you understand this your life will become more clear to you.

In some moments a woman is more of a man than a woman, and so is the case with a man. In some moments he is very feminine; in some moments he is male, in some moments he is female. There are soft moments and there are hard moments, there are aggressive moments and there are receptive moments.

But up to now, the society has been conditioned in such a way, we have been taught and brought up in such a way, that man is man, woman is woman. This is a very false arrangement, untrue to nature. If a man starts crying and weeping, people start telling him, "Don't weep like a woman, don't cry like a woman; don't be sissy." This is nonsense -- because a man has as many tear-glands in his eye as a woman. If nature had not meant for him to cry and weep then there would have been no tear-glands.

Now this is very repressive. If a girl starts behaving like a man, is ambitious, aggressive -- mm? -- people start thinking that something is wrong: something hormonal is wrong. They call her a tomboy; she is not a girl. This is nonsense! This division is not natural; this division is political, social. Women have been forced to play the role of women twenty-four hours, and men have been forced to play the role of men twenty-four hours, which is very unnatural and certainly creates much misery in the world.

There are moments when a man is soft and should be feminine. There are moments when the husbands should be the wife and the wife should be the husband, and this should be very natural. And there will be more rhythm and more harmony. If a man is not SUPPOSED to be a man twenty-four hours, he will be more relaxed. And if a woman is not supposed to be twenty-four hours a woman she will be more natural and spontaneous.

Yes, sometimes in a rage a woman becomes more dangerous than a man, and sometimes in soft moments a man is more loving than any woman -- and these moments go on changing. Both these climates are yours; so don't think that you are becoming schizophrenic or something. This duality is part of nature. This duality exists up to the sixth center, the AJNA chakra. Only beyond the sixth the duality disappears -- but the duality disappears in the sense that now it becomes so harmonious, so one, that "man" and "woman" carry no sense.

In India we have depicted God as ARDHANARISHWAR -- half-man, half-woman. That is tremendously beautiful. That seems to be the best image ever invented of God: half-man, half-woman. That's how it should be. When you reach to the seventh, to the ultimate growth in your being, you will neither be a man nor a woman; or, both together -- in such harmony that there will be oneness. But before that, the duality continues. Nothing is wrong in it. Don't be afraid of it, because if you become afraid you wills tart repressing -- and any part repressed is a hindrance, is a block, towards the ultimate growth. No

part should be repressed, no part should ever be rejected and denied: all has to be made part of the organic unity. Each part of you has to meet and merge into the other so that the conflict disappears and you become an orchestra.

And this is happening at each center. Look: our divisions are all false divisions. On the tree, on the apple tree, there is one apple. You say it is outer to you, outside of you; it is not inner, certainly not -- it is hanging on the tree. You eat it; you have eaten the outer. You digest it: it becomes your blood, your bone, your marrow... it will turn into your dreams, into your poetry, into your painting. Now it is no more outer, it has become part of the inner. The outer has dissolved into the inner. Then one day you die, and the earth will use your body as a manure, and again in the apple tree one apple will be born. Now the inner has become the outer.

The inner and the outer are continuously meeting and merging into each other. The demarcation is only utilitarian; it is not real. Where does the inner end and the outer begin? -- can you tell me? can you make an exactly clear line, where? The outer is continuously moving into the inner: you are breathing in. And the inner is continuously moving into the outer: you are breathing out. There is no demarcation between the outer and the inner, they are one.

In the same way, there is no demarcation between the lower and the higher. But people have mad ideas of demarcations, categories. People even think that the lower body is lower and the upper body is higher. Just because the lower body is lower they think it is lower as a value. Nonsense -- because your blood continues to flow around the body: the same blood goes to the feet, the same comes to the head. Your oxygen goes on being divided all over the body; you eat, and the food is digested by the whole body -- not the lower and the higher. The lower and higher are two aspects of the same reality, and so it is about man and woman. And if you look deeply then all duality is just a human categorization to understand things. Arbitrary is the categorization -- otherwise, everything is part of everything else. This whole existence is one.

Mm? -- that is the meaning of Kabir singing again and again: Wherever you find the one, touch the feet. Wherever you find outer and inner meeting, the higher and lower meeting, the material and the God meeting, wherever one is present, bow down, surrender to it. You are closer to reality when you are closer to the one. That's why I say that the true sage will not be an escapist, because for him there can be no "this world and the other world." For him, this shore is the other shore. He will be in the world and not of the world. He will be a lotus flower -- in the water, and yet untouched by it. For him there is no division. In fact, for him there is no division into good and bad, moral and immoral, God and Devil. All divisions are part of one organic existence.

So Mallika, a good insight has happened to you. Don't lose it, and don't be worried that you are going schizophrenic. Up to the sixth, the division remains and becomes more and more clear cut; and again and again one will feel the changing, shifting. It is a shift: a few hours you are man, a few hours you are woman. If you watch it exactly, you can know exactly how many minutes you are a man and how many minutes you are a woman. It is a periodical change. In yoga they have worked hard on these inner secrets. If you watch your breath, that will exactly give you the time. When one nostril, the left nostril, is breathing you are feminine. When the right nostril is breathing you are male. And after nearabout forty-eight minutes they change.

Continuously -- day, night -- this change happens. When you are breathing by the left nostril your right-brain hemisphere functions: the right is the feminine part. When you are breathing from the right nostril your left brain functions: that is the male part. And sometimes you can play games with it. If you are very angry then do one thing: close your right nostril and start breathing by the left, and within seconds you will see the anger has disappeared -- because to be angry you need to be in the male part of your being. Try it and you will be surprised. Just by changing the breath from one nostril to another, something of tremendous importance changes. If you are feeling very cold towards the world then breathe from the left nostril and let your imagination, fantasy, warmth, flow in -- and you will suddenly feel full of warmth.

In tantra they say: Never make love unless you have checked your nostril -- never make love. If the man is breathing from the feminine nostril then the woman has to breathe from the male nostril. Then there will be real orgasm. Otherwise, love will be just a wastage of energy -- not more than sneezing. You will feel relived after a sneeze -- a good sneeze, one feels relieved -- but nothing much will happen out of it.

If the woman is in the feminine nostril, then the man has to be in the male nostril. And according to this, Vatsayana -- the first REAL sexologist -- worked hard into deeper mysteries. He says: When the woman is in the male climate she should be on top of the man, she should play the role of the man. Man need not be

always in the missionary posture.... That is called "the missionary posture" in the East because in the East it was never known that the man has to be always on the top. Only when Christian missionaries came to the East people became aware that this foolishness exists in the West -- so it is known as the missionary posture.... Sometimes the woman is in a male climate: she should be on the top and she should be active; and the man, if he is in the feminine climate, should be passive. He should play wife and she should play husband. And then there will be a great meeting.

And this has to be remembered always, because there are acts which can be done more easily when you are in the male climate. When you are doing something hard -- carrying a rock, pushing a rock -- check your nostril. If it is not in the male climate it is not good. It may be dangerous for the body: you will be very soft. When you are playing with a child, or just sitting with your dog, feel that you are in the feminine -- more affinity will arise. When you are writing a poem or painting or making music you should be in the feminine... unless you are trying to create a war music! then it is okay, you should be in the male climate -- aggressive.

Watch it, and you will be becoming more and more aware of these two polarities. And this is good that these two polarities exist: that's how nature arranges for rest. When the male part becomes tired you move to the female part; the male part rests. When the female part is tired you rest; you become male. And this is an inner economy -- one goes on changing. But your society has taught you wrong things: that a man is a man, and HAS to be a man twenty-four hours -- this is too much of a duty. And a woman has to be a woman twenty-four hours -- soft, loving, compassionate: this is too much of a duty. Sometimes she also wants to fight, be angry, throw things -- and this is good, if you understand the inner play.

I have heard... A little boy was overheard by his mother. He was sitting all alone in his room, bored, and he was muttering: "I wish I were two dogs -- then I could play together."

These two polarities are a good inner play -- the play of consciousness. This is how God has become divided in you, to have a play of hide-and-seek with himself. When the play is over, when you have learnt that which is to be learnt from the play, when the lesson has been learnt, then you pass beyond the sixth.

The seventh is neither male nor female: the seventh is neutral. That's why in Indian languages BRAHMA, `God', is a neutral word, neither masculine nor feminine. It has no gender: it is the merger of both, absolute merger -- and in the merger is transcendence.

DOES ATTAINMENT TO THE SEVENTH CHAKRA, SAMADHI, TOTAL DISSOLUTION OF THE EGO, MEAN THAT ONE NO LONGER IS INTERESTED IN THE PROBLEMS THAT FACE MANKIND? -- HUNGER, POVERTY, MISERABLE LIVING CONDITIONS, LITTLE ROOM TO DEVELOP ONE'S OWN ABILITIES, TALENTS.

In fact, before you have dropped your own problems, you cannot have the right perspective to understand the world problems. Your own home is in such a mess, your own inner being is in such a mess -- how can you have a perspective to understand VAST problems? You have not even understood yourself; start from there, because every other start will be a wrong start.

And people who are in a tremendously confused state of mind start helping others, and start proposing solutions. These people have created more troubles in the world than they have solved. These are the real mischief-mongers: the politicians, the economists, the so-called public servants, missionaries. These are the real mischief-mongers -- they have not solved their own inner consciousness yet, and they are ready to bump into everybody else and to solve everybody else's problem. In fact, in this way they are avoiding their own reality: they don't want to face it. They want to remain engaged somewhere else with somebody else -- this gives them good occupation, good distraction.

Remember: you are the world problem, YOU are the problem, and unless you are solved, whatsoever you do is going to make things more complicated. First bring your home in an order -- create a cosmos there; it is a chaos.

There is one ancient Indian fable, a very old story but of great importance...

A great but foolish king complained that the rough ground hurt his feet, so he ordered the whole kingdom to be carpeted with cowhide to protect his feet. but the court fool laughed at this -- he was a wise man. Said he, "The king's idea is simply ridiculous."

The king was very angry and said to the fool, "You show me a better alternative, otherwise you will be put to death."

The fool said, "Sire, cut out small pads of cowhide to cover your feet." And this is how shoes were born.

There is no need to cover the whole earth with cowhide; just covering your feet covers the whole earth. And this is the beginning of wisdom.

Yes, there are problems, I agree. There are great problems. Life is so much of a hell. Misery is there, poverty is there, violence is there, all kinds of madnesses are afloat, that's true -- but still I insist the problem arises in the individual soul. The problem is there because individuals are in a chaos. The total chaos is nothing but a combined phenomenon: we have all poured our chaos into it.

The world is nothing but a relationship; we are related with each other. I am neurotic, you are neurotic: then the relationship goes very very neurotic -- multiplied, not only doubled. And everybody is neurotic, hence the world is neurotic. Adolf Hitler is not born out of the blue -- we create him. Vietnam is not born out of the blue -- we create it. It is our pus that comes out; it is our chaos that takes the toll. The beginning has to be with you: you are the world problem. So don't avoid the reality of your inner world -- that is the first thing.

You ask: "Does attainment to the seventh chakra, samadhi, total dissolution of the ego, mean that one no longer is interested in the problems that face mankind?"

No, in fact only then is one really interested. But his interest will be of a totally different kind: he will look to the root cause of it. When you are interested you are interested in the symptoms. When a Buddha or a Christ is interested he is interested in the root. You may not agree because you cannot see the root, you see only the symptom. He is interested -- but now he knows where the root is, and he tries hard to change that root.

Poverty is not the root, greed is the root. Poverty is the outcome. You go on fighting with poverty -- nothing will happen. Greed is the root; the greed has to be uprooted. War is not the problem, individual aggressiveness is the problem -- war is just the total. You go on doing protest marches, and war is not going to be stopped. That doesn't matter -- your protest marches, everything -- you can enjoy the fun. There are a few people who enjoy the fun; you can find them in any protest march. You can ask Astha -- her mother and her father have both been protesters. Anywhere you will find them protesting; all over the world her mother goes on rotting, protesting against everything. It is fun -- you may have also enjoyed it.

In my childhood, I used to enjoy it very much. I was in every procession, and even the elders of my town started worrying. They said, "You are everywhere -- whether it is a communist procession or a socialist or a congress... anti-communist... you are there." I said, "I enjoy the fun. I'm not worried about the political philosophy -- just shouting is so much fun; I enjoy the exercise."

You can enjoy; it does not make much difference -- war goes on. And if you look at these protesters you will see these are very aggressive people -- you will not see peace on their faces. They are ready to fight. Peace-protest marches any moment turn into riots. These are aggressive people -- in the name of peace they are showing their aggression. They are ready to fight: if they have power, if they have the atom bomb, they will drop th atom bomb to create peace. That's what all politicians say -- they say they are fighting so that peace can prevail.

The problem is not war, and Bertrand Russells are not going to help. The problem is inner aggression in individuals. People are not at ease within themselves, hence war has to exist -- otherwise these people will go mad.

Each decade a great war is needed to unburden humanity of neurosis. You may be surprised to know that in the first world war, psychologists became aware of a very rare, strange phenomenon. When the war continued, suddenly the proportion of people who used to go mad fell almost to nil. Suicides were not committed, murders were not done, and people even stopped going mad. That was strange -- what has that to do with ar? Maybe murders are not done because murderers have gone to the army, but what happened to people who commit suicide? Maybe they have also joined the army, but then what happened to people who go mad? -- they have even stopped going mad? And then again in the second world war the same thing happened, in a greater proportion; and then the link was known, the association.

Humanity goes on accumulating a certain quantity of neurosis, madness: each decade, it has to throw it out. So when there is war -- war means when humanity has gone mad as a whole -- then there is no need to go mad privately; what is the point? All are mad -- then there is no point in trying to become mad privately. When one nation is murdering another, and there is so much suicide and murder, what is the point of doing these things on your own? You can simply look at the TV and enjoy, you can read it in the papers and have the thrill.

The problem is not war, the problem is individual neurosis.

A man who has become enlightened looks into the deep causes of things. Buddha, Christ, Krishna, they have been looking into the root, and they have been trying to tell you: Change the root -- a RADICAL transformation is needed; ordinary reformations won't do. But then you may not understand -- because I am here, I go on talking about meditation... no, you can't see the relationship, how meditation is related with war. I see the relationship, you don't see the relationship.

My understanding is this: that if even one percent of humanity becomes meditative, wars will disappear -- and there is no other way. That much quantity of meditative energy has to be released. If one percent of humanity -- that means one in one hundred people -- becomes meditative, things will have a totally different arrangement. Greed will be less; naturally, poverty will be less. Poverty is not there because things are scarce; poverty is there because people are hoarding, because people are greedy. If we live right now, there is enough, the earth has enough to give us. But we plan ahead, we hoard -- then trouble arises.

Just think of birds hoarding... then a few birds will become rich and a few will become poor; then American birds will become the richest, and the whole world will suffer. But they don't hoard, so there is no poverty. Have you ever seen a bird poor? Animals in the forest -- nobody is poor, nobody is rich. In fact you don't even see fat birds and lean and thin birds. All the crows are almost alike; you cannot even recognize which is which. Why? They enjoy, they don't hoard.

Even to become fat means you are hoarding inside the body -- that is a miserly mind. Misers become constipated; they cannot even throw out. They hoard: they control even defecation, they go on hoarding even rubbish. Hoarding is a habit.

To live in the moment, to live in the present, to live lovingly, to live in friendship, to care... and then the world will be totally different. The individual has to change, because the world is nothing but a projected phenomenon of the individual soul.

No, he will be interested -- only he WILL be interested -- but his interested will be of different dimensions. You may not even be able to understand it. People come to me and they say, "What are you doing? There is poverty and there is ugliness, and you go on teaching about meditation. Stop this. Do something for poverty." But nothing can be done for poverty directly. Only meditative energy has to be released so people can enjoy the moment. Then there will be no poverty. Communism is not going to destroy poverty; it has not destroyed it anywhere. It has created new sorts of poverty -- and greater, and more dangerous: now the Russian is far MORE poor because he has lost his soul too. Now he is really not an individual at all -- not even the freedom to pray and to meditate.

This is not going to help, this is destroying. These are the do-gooders -- avoid them.

And you say: "Will there not be a little room to develop one's own abilities, talents?" In fact there will be no need to develop them, they will START developing. When a man meditates he starts flowering. If he is a painter, he will become a GREAT painter. If he is a poet, then suddenly tremendous poetry will arise out of his soul. If he is a singer, for the first time he will sing a song that is close to his heart's desire.

No, there is no need to make any effort. When you are silent, rooted in your being, centered, your talents automatically start functioning. You start functioning the way God always wanted you to function. You start functioning the way you were born to function, you start functioning the way your destiny wants you to function. You become spontaneous. You start doing your thing -- and now you don't bother whether it pays or not, whether it makes you more respectable or not. It makes you happy, and that's enough. It makes you tremendously joyful, and that is more than enough.

Meditation releases your energies -- then there is no other need. And a man who has come to samadhi, the seventh chakra -- what more is possible? He functions as a God. He is a full blown-up existence. He has come to the ultimate flowering -- now nothing is needed. His every moment is creative, his every gesture is creative, his very life is grace.

But there are people who would like to go very roundabout: they would like to change the whole world first, and then they will come to themselves. But let me tell you, you will never be able to come to yourself i you go that far.

I have heard... An old man was sitting near Delhi and a young man was driving past. He came to a halt and asked the old man, "How far is Delhi?" The old man said, "If you go on the way you are going, and in the direction you are going, it is very very far. You will have to travel the whole earth -- because you have left Delhi behind, just two miles back."

If you turn, then it is not very far -- just a question of two minutes. If you go to change the whole world and THEN you think you will change yourself, you will never be able to; you will never be able to come

back home. Start where you are. You are part of this ugly world: by changing yourself you are changing the world. What are you? -- a part of this ugly world. why try to change the neighbor? -- he may not like it, he may not want it, he may not be interested. If you have become aware that the world needs a great change, then YOU are the closest world to yourself: start from there.

But there are a few people who are very philosophical. They brood, and they go in roundabout ways.

I have been reading Leo Rosten's beautiful book THE JOYS OF YIDDISH. He tells of a great Jewish philosopher, Mr. Sokoloff, who had been dining regularly at a certain restaurant on Second Avenue, beginning each meal with a dish of chicken soup. One night, Mr. Sokoloff called out to his waiter, "Come back here and taste this soup."
"After twenty years," demurred the waiter, "you question the perfection of our wonderful chicken soup?"
"Come back and taste it," repeated Mr. Sokoloff.
"All right, all right," conceded the waiter, "I'll taste it -- but where's the spoon?"
"Aha!" cried Mr. Sokoloff.

He simply wants to say, "I don't have a spoon." Now he goes in such a roundabout way -- "Taste this soup...."

Don't go so roundabout, don't be so philosophical. If you don't have the spoon, simply say you need a spoon. The spoon will do.
All that one needs is a spoonful of meditation.

THERE ARE SOME PEOPLE AT THE ASHRAM WHO ACT AS YOUR INTERMEDIARIES -- TRANSLATING RESPONSES TO OUR LETTERS, GIVING DARSHANAS, RUNNING KITCHENS, GUARDING GATES, RUNNING GROUPS. ARE THEY ALWAYS OPEN PASSAGES FOR YOU? HOW TO SURRENDER TO THEM IF THIS IS SO, OR IS RESISTANCE SOMETIMES APPROPRIATE?

They are not always open passages for me, they are sometimes hindrances -- but that's how I want them to be. If they were always open passages to me they would not be needed. They are needed to create a certain situation: they are needed to bring your resistance out. And if you are really surrendered to me you will be surrendered to them -- this is my will. And that will help you tremendously. It is very easy to surrender to me; it is very difficult to surrender to Krishna on the gate. But Krishna is me. When you surrender to him you will have more understanding of surrender.

When it is very easy to surrender, it is meaningless. When it is difficult, it is meaningful. All these people here around me are doing everything that I want. Sometimes they are rough to you; then remember, I want them sometimes to be rough with you. Sometimes they are indifferent to you; then remember, I want them sometimes to be indifferent to you. Sometimes they seem to be simply hindering you for no reason at all -- right. Remember, I want them to be that way.

A young girl went to see a big throat specialist. He specialized in big throats! She has a shore throat, and when she saw the nurse she told her about it. The nurse said, "Take all your clothes off."

The girl said, "I beg your pardon, but I've only got a sore throat."

She said, "Nevertheless, the doctor insists on all patients removing their clothes before he will see them."

So the young girl went into the ante-room to change and there was another girl in there, naked -- barefoot up to her neck! The young girl said, "This is ridiculous! I've only come here with a sore throat and I've got to remove all my clothes!"

The other one said, "What are you complaining about? I only came here to pay my bill."

You may find such situations here: surrender! It may be your throat, but if Krishna says undress, undress -- and you will be benefitted.

It is easy to surrender to me, to my love. It is not difficult at all -- you are all for it. But then I have to create a few hindrances. These are devices for you. If you use them you will be tremendously benefitted. If you don't use them you will unnecessarily be worried, in conflict, in anger, in anxiety. It is for you. It is up to you to choose whatsoever you want.

Remember one thing: you are here to disappear -- that remembrance will always help. So whomsoever,

in whatsoever ways, helps you to disappear, feel grateful to him.

And many times it may not be the gate-guards, it may not be the group-leaders -- it may be just YOU who feels that way. It may be just your idea of how you have to be received and welcomed that may be creating the trouble.

A tipsy gent dropped a nickel into the telephone coin-box, dialed a number with great deliberation, and cried "Hello!" Hello!"

A voice at the other end of the wire called back, "Hello! Hello!"

The inebriated one banged the receiver down, and bellowed to the world at large, "This phone has an echo!"

Remember, it is more possible that you see your own face. I provide mirrors here: don't start fighting with the mirror.

I have heard that in the twenty-first century they invented a mirror to reflect your mind... just as the body can be reflected, someday one is going to be discovered so that you can just look in the mirror and your mind is reflected.... And everybody was purchasing it and millions of mirrors were sold. But within a few days, the mirrors were thrown and broken and the sales simply dropped to zero.

The inventor was very much puzzled, and the company that was producing them, and hoping to earn millions of rupees, was simply at a loss -- what has happened? First they were selling so fast.... Then the inventor looked into the matter and found that nobody likes to see his own mind, so people dropped them -- sometimes accidentally... but knowingly, very deliberately; the accident was false. Sometimes they destroyed it themselves, sometimes they threw it out, sometimes they forgot it in the train... and by and by, they all went to the junkyard.

Then he invented another mirror which showed you as you would like yourself to be -- and that has been selling and selling and selling... and there is no end. Each person has spare mirrors too, in case sometimes one is broken. It shows you the ideal one -- as you would like yourself to be, as you really think, imagine, yourself to be.

These people here on the gates, group-leaders, Maneesha smelling you: all these people are the first type of mirrors. And I am not in favor of the second type of mirrors.

BELOVED MASTER,
HOW DID YOU FEEL BEFORE YOU WERE ENLIGHTENED?

The question is from Chaitanya Hari. Just like you, Chaitanya Hari. Just stupid.

WOW! I HAVE KISSED A RAJNEESH-FROG. HOW REALLY FAR OUT! HOW COULD WE NOT GAIN FROM IT? -- THE WHOLE... TOWARDS WHAT'S BEYOND ONENESS, EVEN...

You say FAR OUT? -- then you must have kissed somebody else's frog. If you kiss my frog you will feel far IN -- not far out, far in.

YOU GO ON SPEAKING DAILY, ON AND ON, BUT WHAT EXACTLY DO YOU WANT TO SAY, BELOVED MASTER?

A parable...

He said: I see.
And they said: He's crazy -- crucify him.
He still said: I see.

And they said: He's an extremist. And they tolerated him.
And he continued to say: I see.

And they said: He's eccentric. And they rather liked him, but smiled at him.
And he stubbornly said again: I see.

And they said: There is something in what he says. And they gave him half an ear.
But he said, as if he had never said it before: I see.
And at last they were awake. And they gathered about him and built a temple in his name. And he only said: I see.

That's what I am saying: I see. I go on saying the same thing again and again -- that I see. The day you will hear it in deep awareness, you will also be capable to see. There is nothing else to say. I see -- you can also see. And that seeing is the goal.

In the East, we don't call philosophy "philosophy," we call it DARSHANA. DARSHANA means `the capacity to see'. When you come to see me, it is called DARSHANA. It means you have come to be with me, to see through me, with me, through my eyes. I am not conveying any message to you. I am simply shouting one thing: that I have seen, and I am seeing, and you are blind.

If you are ready to risk, open your eyes and see... and God is here.

The Divine Melody

Chapter #9
Chapter title: : The pause between two notes

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I.108. MAIN KA SE BU JHAVN

TO WHOM SHALL I GO TO LEARN ABOUT MY BELOVED?
KABIR SAYS: "AS YOU NEVER MAY FIND THE FOREST
IF YOU IGNORE THE TREE,
SO HE MAY NEVER BE FOUND IN ABSTRACTIONS."

I.92. AVADHU BEGAM DES HAMARA

O SADHU: MY LAND IS A SORROWLESS LAND.
I CRY ALOUD TO ALL, TO THE KING AND THE BEGGAR,
THE EMPEROR AND THE FAKIR --
WHOSOEVER SEEKS FOR SHELTER IN THE HIGHEST,
LET ALL COME AND SETTLE IN MY LAND:
LET THE WEARY COME AND LAY HIS BURDENS HERE:

SO LIVE HERE, MY BROTHER,
THAT YOU MAY CROSS WITH EASE TO THAT OTHER SHORE.
IT IS A LAND WITHOUT EARTH OR SKY,
WITHOUT MOON OR STARS:

FOR ONLY THE RADIANCE OF TRUTH
SHINES IN MY LORD'S DURBAR.
KABIR SAYS: "O BELOVED BROTHER:
NAUGHT IS ESSENTIAL SAVE TRUTH."

Love is the only miracle there is. Love is the ladder from hell to heaven. Love learned well, you have learned all. Love missed, you missed your whole life. People who ask about God are not in fact asking about God; rather than asking, they are declaring that they have not known what love is. One who knows love has known the Beloved: love is the insight into the Beloved. One who asks about light, simply says that he is blind. One who asks about God, simply says his heart has not bloomed into love.

Never ask about God. If you cannot see him that simply shows you don't have eyes to see. If you cannot hear him that simply shows you are deaf. If you cannot touch him that simply shows you are without hands -- that you don't have any sensitivity. God is not the problem, God cannot be the problem. God is not far away, God is herenow. All that is, is in God and is God -- so how can God be the problem? God is not to be searched: where will you search him? He is everywhere -- you just have to learn how to open your eyes of love. Once love has penetrated your heart, God is there. In the thrill of love is the Beloved: in the vision of love is the vision of God.

So God is the only real inner alchemy: it transforms your material life into the divine. It is the only alchemy, I say, because it changes the baser metal into gold. Without love, life is a dull affair, grey -- with no colors, with no songs, with no celebrations. One can drag and one can hope only for death: death will come and relieve you of your dragging long affair. Love brings color: the grey suddenly becomes a rainbow, explodes into a thousand and one colors, and the drab and the dull become psychedelic. Love changes the whole climate of your inner being -- and with that change the whole existence is changed. Nothing is changed on the outside -- but once you are full of love you have a totally different existence available to you.

God and the world are not two things, it is the one existence. There is only one existence: seen without love, it looks material; seen without love, God looks like the world -- SANSARA. Seen with love, the world is transformed, transfigured... and the very world becomes divine.

Yes, then in sight there is music. When love has dawned, then miracles happen -- even in sight there is music; in sound, a luminous silence. Love is magical. And Kabir's whole teaching is that of love: he calls love "the divine melody." The heart, pulsating in love, becomes a flute on the lips of God... and a song is born. That song is religion.

Religion has nothing to do with churches and temples and rituals: religion is born only when somebody pulsates with love. Each individual has to give birth to a religion -- and unless you have given birth to a religion in you, you are not religious. You cannot join an organization and become religious, remember -- religion is not an organization to belong to. To be religious you have to give birth to religion in your innermost core, in your very core: when religion is born THERE, only then are you religious. Not by becoming a Christian but by becoming a Christ, not by becoming a Buddhist but by becoming a Buddha, religion is born.

When you are born in love, religion is born in you -- and then your whole life is a melody, a beautiful song. And then you will be surprised that nothing is wrong: all fits together. Right now, nothing fits together. Right now, you are a mess: right now, you are an anarchy. Right now, you are just traffic noise -- rushing in all directions, falling apart, disintegrating. Right now, you are nothing but anguish, agony. Once love is born, you have a center. Once love is born, you are centered -- and everything falls in tune with the center. You become an orchestra, a beautiful harmony. It is hidden in you: you have brought it into the world, it is yet unmanifest. Kabir says: Manifest it -- let your love be manifested. In that manifestation will be your prayer.

A few things, very basic and fundamental to understand, before we enter these beautiful sutras -- the last of the series.

The Talmud has a tremendously beautiful story to tell. A heathen came to Hillel -- a great Jewish mystic -- and cynically asked him: "Teach me the whole Torah while I stand on one foot." Now this is impossible; the Torah is a big scripture -- it really takes years to understand it. And this cynic, this skeptical person, says to Hillel: "If you have understood the Torah then give me the gist, the summary, the essential. While I stand on one foot, you tell me all that is in the Torah."

And this skeptic had been to other mystics also -- but they must not have been mystics; they were great

theologians, philosophers, thinkers, pundits, scholars. They all had refused. They said, "This is impossible; the Torah needs years of study, a lifelong study. And the Torah cannot be condensed into a few sentences -- that will be sacrilege. It is not possible." But Hillel agreed, and answered immediately: "Do not unto others as you would not have others do unto you. This is the whole Torah -- the rest is commentary."

Love is the whole Torah, the rest is commentary. And what is love? -- do not do unto others that which you would not like to be done to you. This is the criterion of love: do unto others that which you would like to be done to you. Whatsoever you ask for yourself, allow that to others too. Whatsoever you don't want to happen to you, don't do it to others. Think of yourself as the very center of existence. In fact, don't think of the other as the other: only you are. and in the other too, is the same life, the same song waiting to be uttered, the same urge to rise to the divine, the same seeking, the same inquiry, the same throbbing heart, the same agony, the same ecstasy.

This love is waiting in you. There is no necessity; it can wait and you can die. Birth is beyond you. You are already born -- nobody had asked, your permission was not taken at all, you were not even asked where you wanted to be born and what you wanted to become. You always find yourself in the middle of life; you are already here. Birth is no choice for you... nor is death. One day suddenly death will come, without even giving you any warning. And not for a single moment will death wait. Birth happens, death happens -- they are beyond you; you cannot do anything about them. Between birth and death there is only one thing you can do something about, and that is love.

These are the three great things of life: life, love, death. Life has already happened. Death is going to happen -- it is a certainty. In a way, it has already happened with birth: you have already taken one step into the grave. The day you are born, half the journey is complete; the remaining half will take a little time... or a little more. With life, death has also penetrated you: now only one thing remains to be done that YOU can do, something that depends on you, and that is love. And because it depends on you, there is every possibility that you may miss it.

That is the agony of love: you can miss it. If you don't do something, if you don't become alert, if you don't move towards it consciously, deliberately, you may miss it. There is every possibility that you may not be able to unfold it -- hence the fear, the trembling, the anguish, the anxiety: will I be able to make it? will I be able to move into love? will I be able to flow into love? But side by side with this agony there is an ecstasy -- that one is free.

It is because of freedom that the fear exists. If love was also predestined, as life and death are, then there would have been no fear, but then there would have been no ecstasy either -- because ecstasy is possible only when you achieve something, when consciously you choose something, when deliberately you arrive somewhere, when it is YOUR journey and you are not being dragged. That's the beauty of love and that's the danger too.

Meditate on these lines from Rilke...

I AM THE PAUSE BETWEEN TWO NOTES
THAT FALL INTO A REAL ACCORDANCE SCARCE AT ALL
FOR DEATH'S NOTE TENDS TO DOMINATE.
BOTH THOUGH ARE RECONCILED
IN THE DARK INTERVAL TREMBLINGLY
AND THE SONG REMAINS IMMACULATE.

Lines of tremendous significance. I AM THE PAUSE BETWEEN TWO NOTES... death and birth. These are the two notes played on you by the unknown. And I AM THE PAUSE BETWEEN THE TWO NOTES -- you are the pause, the interval, the gap, between birth and death. Very subtle.

I AM THE PAUSE BETWEEN TWO NOTES
THAT FALL INTO A REAL ACCORDANCE SCARCE AT ALL...

It is very rare. Only in a Buddha or in a Christ, death and life fall into real accord... and the melody is born -- in a Kabir, in a Mahavira. SCARCE AT ALL -- very rare is the phenomenon when life and death come to an inner harmony: the conflict ceases, the rift is bridged, and both become part of one melody -- not in conflict but in cooperation.

I AM THE PAUSE BETWEEN TWO NOTES

THAT FALL INTO A REAL ACCORDANCE SCARCE AT ALL
FOR DEATH'S NOTE TENDS TO DOMINATE...

Life has happened, birth has happened, now death is going to happen. So our life is predominated too much by death -- hence everybody is in search of security, safety, insurance: how to avoid death? How to prolong life a little longer? How to be here a little more? How not to die? How to escape from death? Death predominates -- hence money becomes so important.

Remember, the importance of money is the importance of death, because money gives you a false sense of security -- that you have money, that you have the physicians, that you have the medicine, that you have the bank balance, that you have the life insurance, that you have friends, that you have a good house, that if there is some trouble you are protected. So a person becomes obsessed too much with money: have more and more money, create big China Walls of money around you, so death cannot penetrate.

But nothing can prevent death. Your effort to prevent it simply destroys the opportunity which could have been a great experience, which could have flowered into love. There are only two types of people in the world: death-oriented and love-oriented. Life has already happened, so there is no question about it. Nobody is worried about birth -- that has already happened.

In India we have three gods -- TRIMURTI, the Indian trinity -- three faces of one god: Brahma, Vishnu, Shiva. Brahma is the god who created the world, Vishnu is the god who maintains the world, and Shiva is the god who will destroy the world. Now, you will be surprised. There is not a single temple dedicated to Brahma, the god who created the world. Who bothers? -- once you have already created your work is finished. You will not find a single temple dedicated to Brahma. Yes, there is only one temple -- very rare, somewhere in India -- but it is impossible to find. Thousands and thousands of temples are there -- in one town you can find hundreds of temples, but not a single temple dedicated to Brahma, who has CREATED the world. What type of gratitude is this? But who bothers about life? -- it has already happened. Birth is not the question.

You will find Shiva worshipped everywhere; the most worshipped god is Shiva. Millions of temples are dedicated to Shiva: he is the god of death. Number two is Vishnu, who maintains life. People worship Vishnu; but even people who worship Vishnu, when they are in danger they immediately run to Shiva's temple -- because he is the ultimate god. Brahma, Vishnu, Shiva: three are the gods. Shiva is called "the great god" -- MAHADEVA; the other two are lesser gods. Death predominates.

I AM THE PAUSE BETWEEN THE TWO NOTES
THAT FALL INTO A REAL ACCORDANCE SCARCE AT ALL
FOR DEATH'S NOTE TENDS TO DOMINATE.
BOTH THOUGH ARE RECONCILED
IN THE DARK INTERVAL TREMBLINGLY...

And that dark interval is love -- where death and life meet, where death and life embrace each other, where life and death have a love affair, where life and death come ton orgasm. Hence, there is tremendous attraction in love, because it is life... and fear also, because it is death too. When you make love to a woman or a man, you never go totally into it. You go so far, because it is life -- then you start hesitating, then you don't go any further, because then death is also there. It is the pause between the two notes, and it is dark -- the dark interval between the two.

Why does Rilke call it dark? Love IS dark. It is not just a coincidence that people have chosen the night to make love -- it is not just coincidence: there is some affinity between darkness and love. Making love in the bright light looks a little rude, vulgar, ugly. Making love in the marketplace where others can watch is just insane. One needs privacy -- and darkness gives you absolute privacy, because in the darkness you cannot see the beloved, the beloved cannot see you. You are absolutely alone; the other is not any interference.

Love has a quality of darkness in it, because it has depth. Darkness is always deep, light is shallow. Remember, howsoever much light is there, light is always shallow. Look: the day is shallow -- night is so deep, infinite. Love is like the dark... deep rest... falling into tremendous depth. Death is also dark: all over the world, death has been painted as dark. Love is dark, death is also dark -- there is an affinity between love and death too.

Many people come to me and they say, "Why are we so much afraid of love? Why? We hanker for it, and yet we are afraid, and when the opportunity arises we are stuck; we cannot let go." Because love is half death and half life -- that is the dilemma. It is THE PAUSE BETWEEN TWO NOTES...

BOTH THOUGH ARE RECONCILED
IN THE DARK INTERVAL TREMBLINGLY...

You live in love, and you die too. Or -- you die, that's why you live. A crucifixion and a resurrection...

AND THE SONG REMAINS IMMACULATE.

Unless you have known what love is, you have not known what melody is. It is the meeting, orgasmic meeting, of death and life. Unless love is known, you have missed. You were born, you lived, and you died -- but you missed. You missed tremendously, you missed utterly, you missed absolutely -- you missed the interval in between. That interval is the highest pinnacle, the peak experience. Kabir calls it the divine melody.

To attain it, there are four steps to be remembered. The first step: be herenow -- because love is possible only in the herenow. You cannot love in the past. Many people do that, but you cannot really love in the past. Many people simply live in the memory -- they loved in the past. And there are others who love in the future -- that too cannot be done. These are ways to avoid love: the past and the future are the ways to avoid love. So either you love in the past, or you love in the future -- and love is possible only in the present, because only n this moment death and life are meeting... in the dark interval that is within you. That dark interval is always present, always present, always present. It is never past and it is never future.

If you think too much -- and thinking is always of the past or of the future -- your energies will be distracted from feeling. Feeling is herenow. If your energies are moving into the pattern of thinking then you will not have enough energies to move into feelings -- and love will not be possible.

So the first step is: be herenow. Future and past bring thinking; thinking destroys feeling. And a person too much obsessed with thinking, by and by completely forgets that he has a heart too. A man who is too much into thinking, by and by starts moving in such a way, starts living in such a way, where feeling has no say. Not listening to the feeling, by and by feeling starts falling away from him. There are millions of people in this state, who don't know what heart means. They think heart is just a pump. Their whole concentration is in the head. Head is an extremity; it is needed, it is a good instrument, but it has to be used as a slave. It should not be the master. Once the head becomes the master and the heart os left behind, you will live, you will die, but you will not know what God is because you will not know what love is.

The same dark interval, first contacted looks like love... and when you are lost into it totally, it becomes God. Love is the beginning of God -- or God, the ultimate peak of love.

The second step towards love, and towards the divine melody, is: learn to transform your poisons into honey. Because many people love, but then their love is very much contaminated by poisons -- with hate, with jealousy, with anger, with possessiveness... a thousand and one poisons surround your love. Love is a delicate thing. Just think of anger, hatred, possession, jealousy: how can love survive?

First, people move into the head and forget the heart -- they are in the majority. Then a minority still lives a little in the heart, but then that minority does another wrong: the small light of love is surrounded by jealousy, hatred, anger, a thousand and one poisons. Then the whole journey becomes bitter. I told you, love is the ladder between heaven and hell, but the ladder is always a two-way thing: you can go up, you can come down. If there are poisons, the ladder will bring you down -- you will be entering into hell and not into heaven. And instead of attaining to a melody, your life will become a nauseous noise -- conflicting, traffic noise; just a maddening noise -- a crowd of many noises with no harmony. You will remain on the verge of madness.

So the second thing to remember is: learn to transform your poisons into honey. How are they transformed? There is a very simple process. In fact, to call it transformation is not right, because you don't do anything; you only need patience. This is one of the greatest secrets I am telling you. Try it: when anger comes you are not to do anything; just sit silently and watch it. Don't be against it, don't be for it. Don't cooperate with it, don't repress it. Just watch it, be patient, just see what happens... let it rise.

Remember one thing: don't do anything in the moment of anger -- wait. Just give it a little time and wait... and you will be surprised. And one day you will understand that if you can wait enough, anger itself becomes compassion. It is a wheel; it is moving on its own -- YOU are in a hurry. Just as night becomes day if you can wait a little, in the same way, anger becomes compassion if you can wait a little. The same energy -- just patience has to be added to it, nothing else. You try it.

Remember one thing: never do anything in the mood when the poison is possessing you; just wait. When the poison has started changing into its other.... This is one of the basic laws of life: that everything continuously changes into its other. Just as I told you that man changes into woman, woman changes into

man, there are periodical changes in you -- the good man becomes the bad, the bad man becomes the good; the saint has sinner's moments and the sinner has saintly moments... one has just to wait.

Act when the saint is uppermost -- that's all. Don't act when the sinner is uppermost, don't act when anger is uppermost, otherwise you will repent and you will create a chain of reactions and you will get into karma. That's the whole meaning of getting into karma. Do anything when you are in a negative moment and you will be in a chain, and there is no end to it. When you are negative you do something, the other becomes negative, the other is ready to do something -- negativity creates more negativity. Negativity provokes more negativity, anger brings more anger, hostility brings more hostility, and things go on and on and on... and people have been entangled with each other for LIVES together. And they continue!

Wait. When you are angry, this is the moment to meditate. Don't waste this moment anger is creating such great energy in you -- it can destroy. But energy is neutral -- the same energy that can destroy, can be creative. Wait. The same energy that can shatter, can shower life -- just wait. Waiting and not doing anything in a hurry, one day you will be surprised, seeing the inner change. You were full of anger, and then anger goes on and on and comes to a climax... and then the wheel turns. And you can see the wheel is turning, and the anger is relaxing, and energy is released, and now you are in a positive mood -- the creative mood. Now you can do something. Now do. Always wait for the positive.

And what I am saying is not repression. I am not saying to repress the negative, I am saying watch the negative. Remember the difference, tremendous difference is there. I am not saying sit on top of the negative, forget the negative, do something against it -- no. I am not saying that. I am not saying when you are angry, smile -- no; that smile is false, ugly, phoney. Don't smile when you are angry. Then close the room, keep a mirror in front of you, see your angry face yourself. There is no need to show it to anybody else. It is your business, it is your energy, it is your life, and you have to wait for the right moment. Go on looking in the mirror: see the red face, the red eyes, the murderer there.

Have you ever thought that everybody carries a murderer inside? You also carry a murderer inside. Don't think that the murderer exists somewhere else -- somebody else is a murderer who commits a murder -- no: everybody has the possibility to commit a murder. You carry the suicidal instinct in you.

Just look in the mirror: these are your climates -- you have to be acquainted with them. This is part of the growth towards self-knowledge. You have heard so much, from Socrates to today: "Know thyself" -- but this is the way to know thyself. "Know thyself" does not mean sit silently and repeat, "I am Brahma, I am Soul., I am God, I am This" -- all nonsense. "Know thyself" means know all thy climates, all possibilities -- the murderer, the sinner, the criminal, the saint, the holy man inside you, the virtue, the God, the Devil -- know all the climates, the whole range of it, and by knowing it you will be discovering secrets, keys.

You will see that anger cannot be there forever -- or can it be? You have not tried it; you try it -- it cannot be there forever. If you don't do anything, what is going to happen? Can anger hang there forever and forever? Nothing hangs there forever. Happiness comes and goes, unhappiness comes and goes. Can't you see a simple law? -- that everything changes, nothing remains permanent. So why be in a hurry? Anger has come -- it will be going. You just wait, have a little patience. Just look in the mirror and wait. Let anger be there, let your face go ugly and murderous -- but wait, watch.

Don't repress and don't act according to the anger, and soon you will see that the face is becoming softer, eyes are becoming calmer, the energy is changing -- the male turning into female... and soon you will be full of radiance. The same redness that was anger, now is a certain radiance -- a beauty on your face, in your eyes. Now go out: the time has come to act.

Act when you are positive. Don't force positivity, wait for the positivity to come on its own. This is the secret -- when I say "learn to transform your poisons into honey" this is what I mean.

And third: share. Whenever it is negative, keep it to yourself. Whenever it is positive, share. Ordinarily, people share their negativities; they don't share their positivities. Humanity is simply stupid. When they are happy they don't share, they are very miserly. When they are unhappy they are very very spendthrift -- then they are very much ready to share. When people smile they smile very economically -- just so, so far. But when they are angry they are totally angry. The third step is to share the positivity. That will bring your love flowing riverlike, arising from your heart. Your dilemma of the heart will start moving when you share.

I have heard a very strange saying of Jorge Luis Borges. Listen to it...

GIVE THAT WHICH IS HOLY UNTO THE DOGS
CAST THY PEARLS BEFORE SWINE
FOR THE THING THAT MATTERETH IS GIVING.

You have heard the contrary saying: Don't throw to the dogs, and don't cast pearls before the swine, because they will not understand. Says Borges...

GIVE THAT WHICH IS HOLY UNTO THE DOGS
CAST THY PEARLS BEFORE SWINE
FOR THE THING THAT MATTERETH IS GIVING.

The real thing is not what you are giving -- pearls and holiness and love -- and TO WHOM you are giving; that is not the point. The point is that you are giving. When you have, give it.

Gurdjieff used to say, "All that I hoarded was lost, and all that I gave is mine. All that I gave is still with me, and all that I hoarded is lost, gone." True: you have only that which you have shared. You have only as much love as you have shared. Love is not a property to be hoarded, it is a radiance, a fragrance to be shared. The more you share, the more you have; the less you share, the less you have. The more you share, the more will be arising from your innermost core -- it is infinite: more will be welling up. Draw water from a well, and more water comes running fresh into the well. Don't draw the water, close the well, become a miser, and no more springs will function. By and by, spring will become dead, blocked; and the water that is in the well will die, will become stale, dirty. The flowing water is fresh... the flowing love is fresh.

So the third step towards love is: share your positivities, share your life, share all that you have. Whatsoever beautiful is with you, never hoard it. Your wisdom, share; your prayer, share; your love, your happiness, your delight, share. Yes, if you cannot find anybody, share it with dogs -- but share. Share it with rocks -- but share. When you have pearls, throw them -- don't bother whether they are swine or saints, just throw them. THE THING THAT MATTERETH IS GIVING.

Hoarding poisons the heart. All hoarding is poisonous. If you share, your system will be free of poisons. And when you give, don't bother whether it is responded to or not. Don't even wait for a thank-you. Feel grateful to the person who allowed you to share something with him. Not otherwise -- don't wait, saying deep in your heart that he should be thankful because you shared something with him. No -- feel thankful yourself that he was ready to listen to you, to share some energy with you... that he was ready to listen to your song... that he was ready to see your dance... that when you had come to give to him he didn't reject -- he could have rejected.

Sharing is one of the most spiritual virtues, one of the greatest spiritual virtues.

And the fourth: be nothing. Once you start thinking that you are somebody, you stop; then love does not flow. Love flows only out of somebody who is a nobody. Love abides only in nothingness. When you are empty, there is love. When you are full of the ego, love disappears. Love and ego cannot exist together. Love can exist with God but cannot exist with the ego, because love and God are synonymous. Love and ego are impossible to be together. So be nothing. That is the meaning of being humble, meek. Says Jesus: Blessed are the meek, for theirs is the Kingdom of God.

These four steps -- and now the sutras will be easy to understand. First...

TO WHOM SHALL I GO TO LEARN ABOUT MY BELOVED?
"To whom shall I go to learn about my Beloved?' Kabir says: Where should I go to learn about my Beloved?
Where is my Beloved? Where is his abode? and who can show it to me?

KABIR SAYS: "AS YOU NEVER MAY FIND THE FOREST
IF YOU IGNORE THE TREE,
SO HE MAY NEVER BE FOUND IN ABSTRACTIONS."

A tremendously significant sutra, of very great value -- like a criterion. Listen: I come across people who say, "We love humanity" -- and they have not loved a single human being. Humanity is an abstraction. How can you love humanity -- just tell me? Where will you find humanity/ How will you hug humanity? How will you kiss humanity/ No, these are tricks of the mind. Wherever you come across anyone, you will always come across a human being.

Humanity is nowhere; there are only human beings and human beings. Humanity is an abstraction, an idea; it just exists in the minds of philosophers -- nowhere else. But a very tricky idea: you can avoid human beings in the name of humanity -- you can even kill human beings in the name of humanity. You can say, "I am serving humanity, and you are coming in the way, so I will destroy you." That's what Adolf Hitler says, that's what Joseph Stalin says, that's what Chairman Mao says, that's what all the politicians of the world

say: "We love humanity. To save humanity, we will have to kill human beings." these are very tricky ideas.

KABIR SAYS: "AS YOU NEVER MAY FIND THE FOREST
IF YOU IGNORE THE TREE...

The forest exists not -- `forest' is just a word. That which exists is the tree. Trees and trees and trees -- they exist; and if you start looking for the forest and ignoring the trees, you will never find the forest. Maybe that's why so many people look for God and never find him -- they look for an abstraction. God is like the forest: you will find a tree, a rock, a man, a woman, a dog, a snake, a star -- these things you will find; you will not find God anywhere. God is the name of the totality. He exists in these particulars; he has nowhere any other existence. He exists in the snake as the snake, and he exists in the tree as the tree, and he exists in the rock as the rock, and he exists in the man as the man.

Kabir is indicating something of great importance. People ask; Where is God? Standing in the forest, they are asking, "Where is the forest?" If you say, "You are surrounded by forest," they will say, "This is an oak tree, this is a pine tree -- but where is the forest? I know there are trees, this is a pine tree -- but where is the forest? I know there are trees, but where is the forest? I want to know the forest." But this man will go mad and he will never come across the forest. Denying the tree, there is no forest. The forest exists in the oak, in the pine, in the cedar. The forest manifests into a thousand and one forms. The forest in itself cannot be found -- that is just an abstraction, a universal.

Find the particular and forget the universal. That is the difference between real religion and false religion. False religion is dedicated to abstractions, real religion is dedicated to particulars. Love the man, love the woman, love the child, love the animal, love the tree, love the stars.... Don't ask for God, and you will find God.

Loving a woman, loving an animal, loving a tree, by and by you will become aware that the tree is not just a tree. The tree far transcends the tree itself; it is transcendental. Loving a woman, you will know that she is not just the body, not just the mind; something FAR transcendental is hidden behind. The woman becomes a window -- a window into God. Your own child becomes a window unto God.

Love the particular, the concrete, the real, and you can see what mischief people have done in the name of abstractions. Christians fighting against Mohammedans, Mohammedans fighting against Hindus, and asked, "For what?" -- they say, "God." The Mohammedan god is an abstraction, the Christian god is an abstraction, the Hindu god is an abstraction. Only godliness exists. And you kill the Hindu, and you kill the Mohammedan, and you kill the Christian: you kill real gods in the name of false ideas; you kill real persons in the name of theories.

Kabir says: This is no way -- so I am not going to ask anybody, "Where is my Beloved?" I am going to love, and find my Beloved in loving. I am not going to ask, "Where is God? What is God?" and the definition of it. No, I am going to start loving -- and through love the definition is going to come into me. The comprehension will come through love -- not through ideation, not through thinking. This is the way of the heart -- to start loving. And the way of the mind is to go on thinking.

AVADHU BEGAM DES HAMARA

And Kabir says: By loving, I have come to a point where no misery exists.

O SADHU: MY LAND IS A SORROWLESS LAND.

Love knows no sorrow. If you still know sorrow, you don't know love. Love knows no sorrow, no sadness. How can love know sorrow? It is impossible -- because love is a transcendence if life and death, both. It is going beyond life and death, both. It is the pause between two notes. It is higher than life, it is higher than death... how can there be sorrow? And it is a pause, silence... how can there be sorrow?

O SADHU: MY LAND IS A SORROWLESS LAND.
I CRY ALOUD TO ALL, TO THE KING AND THE BEGGAR,
THE EMPEROR AND THE FAKIR --
WHOSOEVER SEEKS FOR SHELTER IN THE HIGHEST,
LET ALL COME AND SETTLE IN MY LAND...

And Kabir says: Come to the land of love. Don't go on fighting about doctrines, dogmas. Don't go on hair-splitting -- don't waste time. I have arrived -- and I declare to all and sundry, to kings and to beggars, and to emperors and to fakirs, "Come to my land!"

AVADHU BEGAM DES HAMARA... and I have arrived in a country where there is no sorrow. Why are you wasting your time in abstractions and theories and philosophisations? Come! -- LET ALL COME AND SETTLE IN MY LAND...
LET THE WEARY COME AND LAY HIS BURDENS HERE...

Only love can become the rest, only love is the shelter. You can find anything, except love, but you will only be finding new tensions and nothing else; and new burdens -- and those burdens are heavy.

Jesus says: Come to me all those who are heavily burdened. My burden is light. Come to me, rest in me.

... LET ALL COME AND SETTLE IN MY LAND:
LET THE WEARY COME AND LAY HIS BURDENS HERE...

Only in love, burdens disappear. Because what in fact is the basic burden? The basic burden is that of the ego: I am -- that is the basic burden. All other burdens are accumulated on this center. This is the very hub -- I am; then you accumulate many burdens. The center has to be destroyed. Love makes you a nobody, love takes you off your ground, love destroys your ego utterly. It annihilates, it kills you completely, and it gives you a new life -- a life without any ego: a humble life, a simple life, a life which God can live through. You become a hollow bamboo... and his music starts flowing through you. You don't hinder, because you are not there to hinder him. If you are, you are the hindrance.

People come to me and they ask: How can I go beyond sorrow? I tell them: You cannot go beyond sorrow. There IS a transcendence, but YOU cannot go; you will have to drop before it. Yes, there is a state of sorrowlessness, but you cannot enter into it; you will have to drop out of it. Something within you will enter, but not you. Something within you will go into that land of no sorrow, but not you: you are the sorrow.

Have you not watched it? -- the greater your ego, the greater sorrow it creates. It hurts -- it is like a wound. The lesser the ego, the less it hurts -- the wound is healed. When there is no ego, it hurts not at all. Even if somebody insults you it does not hurt, because you are not -- how can he insult you? The insult hits you only when the wound exists -- you are defeated because you wanted to be victorious. If the ego is not, what is the difference between victory and defeat? What is the difference between success and failure?

All distinctions are created by the ego. Wherever ego feels fulfilled, it is success, victory. When ego feels unfulfilled, it is failure, defeat. All defeats and victories are because of the ego. When there is no ego, you simply live without victory, without failure. You simply live without success, without failure. You simply live... and that simple life is the religious life.

That's what Kabir mans by what he calls SADHU. SADHU means the simple, SADHU means the noncomplex, SADHU means the humble. That's what I call "sannyasin."

SO LIVE HERE, MY BROTHER,
THAT YOU MAY CROSS WITH EASE TO THAT OTHER SHORE.

"So live here, my brother, that you may cross with ease to that other shore." You can live in two ways: you can live in such a way that you become burdened so much with this shore that the journey becomes impossible to go to the other. Live lightly... so when the day comes to go to the other shore, you can simply jump on your feet and start moving.

I have heard...

When Pompei was burning, and the whole town was rushing out, and people were carrying whatsoever they could carry -- jewels, gold, silver, valuable things.... And they were all crying and weeping because they had much that they could not carry -- somebody has missed his child, somebody has missed his wife. It was a mad crowd -- the whole town on fire -- and they were all rushing out of the town just to save their lives. It was a chaos.

Only one man, it is said -- it was three o'clock in the morning -- only one man was coming out of the town very quietly, silently, as if nothing had happened. He was a mystic. He had only a walking-stick. And many people looked at him and said, "You look undisturbed." He said, "For what to get disturbed? I have nothing else -- just this walking-stick; and this is my time to go for a morning walk. So, for what?... I have nothing to lose!"

Live here in such a way that the here does not become too important for you -- don't become obsessed. It is good to live in a house, but when the time comes to leave the house one should be able to go without looking back. Be with people -- but if your wife dies, one should be able to say goodbye... silently, lovingly, with no complaint, with no grudge. Live in such a way that you don't become entangled too much.

SO LIVE HERE, MY BROTHER,
THAT YOU MAY CROSS WITH EASE TO THAT OTHER SHORE.

And that other shore is not very far away, the other shore surrounds you everywhere. If you start living rightly... and what do I mean by "rightly"? Those four steps: be herenow, learn to transform your poisons into honey, share your positivity, and be nothing. That's what I mean by "living rightly."

If you live rightly, in twenty-four hours' time you will cross many times to this shore from that, from that to this, from this to that -- many times God will penetrate you, radiate you. Many times you will be suddenly on the other shore. Walking on the street... and suddenly he is there. The sun is falling on you, the sunrays falling behind the trees... and suddenly the other shore is there. It is not somewhere far away near other galaxies; it is always here. It is a quality of your awareness, it is a quality of your understanding, it is a quality of your meditation. If you are unburdened here, unobsessed with the worldly things....

Live in the world but don't allow the world to live in you. And then you will be alone even in the crowd... and even in the crowd you will see the other shore. The other shore becomes so close that you can cross the barrier any moment you want. It is so easy, like breathing -- but the art has to be learnt. It is a question of art, skill. Be skillful. Love, but don't allow your love to become lust. Love, but don't allow your love to become attachment. Love, but don't allow your love to become a dependence, a slavery. And then... then love tremendously. Then there is no fear. And loving, you will be able to cross to the other shore without any difficulty.

Use money, but don't become money-minded. I'm not saying escape from money, and I'm not saying escape from your wife and children and desert them and go to the Himalayan caves -- I am not teaching any sort of foolishness to you. And neither is Kabir in favor of that. Kabir is tremendously life-affirmative, he's absolutely for life. In fact, anybody who knows God will be for life, because this life is of God. If you escape from life you are escaping from God himself -- from the very opportunity where he was available. Don't escape anywhere. Rather than putting effort into escaping, put more effort into becoming aware. That will be the REAL escape: without escaping anywhere, you will create a cave in your heart... and you will start living there.

And the other shore is always by the corner. Any moment you want, you can move... and you can have as many drinks out of God in the day as you like. Looking at a flower, you can drink him... and the other shore opens. It is a vision -- it is not a material thing. Looking at a roseflower, silently, lovingly, without any verbalization inside -- total silence... and the silence becomes luminous, and the silence becomes a song, and a vision arises. The flower disappears, you disappear... and God is there. In the disappearance of the subject and the object, the gap arises. Between the two notes, the pause... and suddenly you are on the other shore.

I AM THE PAUSE BETWEEN TWO NOTES
THAT FALL INTO A REAL ACCORDANCE SCARCE AT ALL
FOR DEATH'S NOTE TENDS TO DOMINATE.
BOTH THOUGH ARE RECONCILED
IN THE DARK INTERVAL TREMBLINGLY
AND THE SONG REMAINS IMMACULATE.

Look at the roseflower. You will tremble and the roseflower will tremble and there will be a pulsation between you and both will disappear... and the other shore. And suddenly you are transfigured -- transplanted into another world.

To a real SADHU, to a real sannyasin, to a real devotee, to a real seeker, disciple, this becomes very simple -- just like blinking the eyes. Close your eyes and you are on the other shore, open your eyes and you are on the other shore. The other shore is not something far away, or after death: the other shore is here between life and death. Each moment it is here -- between past and future it is here: between past and future the little gap, just a little gap, a split-second, and it is there.
The present is the presence of God...

SO LIVE HERE, MY BROTHER,
THAT YOU MAY CROSS WITH EASE TO THAT OTHER SHORE.
IT IS A LAND WITHOUT EARTH OR SKY,
WITHOUT MOON OR STARS;
FOR ONLY THE RADIANCE OF TRUTH

SHINES IN MY LORD'S DURBAR.

There is no earth, there is no sky; it is a nonmaterial dimension. There is nothing -- not even you.

IT IS A LAND WITHOUT EARTH OR SKY,
WITHOUT MOON OR STARS;
FOR ONLY THE RADIANCE OF TRUTH
SHINES IN the Kingdom of God.

"Only the radiance of truth..." Only truth IS on the other shore -- neither the seeker nor the sought, neither the observer nor the observed, neither matter nor consciousness -- only truth, only the ultimate science. And you become one with it, you are not separate from it: you become part of that divine melody.

KABIR SAYS: "O BELOVED BROTHER:
NAUGHT IS ESSENTIAL SAVE TRUTH."

Nothing else is essential. Search, seek, try to know what truth is -- and truth is not in abstractions, and truth is not in scriptures, and truth is not to be found in the dialogues of the theologians. Truth is herenow. Truth IS: you have to become available to it. Truth is in the opening of your heart -- love will become the bridge between you and truth.

Right now you are trying to live with the world, with the ego-bridge. Ego separates, love joins. Love is the only yoga -- `yoga' means union. Ego separates, makes you an island -- aloof. And look at the irony: first you cultivate the ego, and then you say, "I feel very lonely." Ego makes you feel lonely, it makes you lonely. Ego makes you like a small island. Love... again you have become the continent. Love is the bridge between you and that which is.

Kabir sings the song of love. And he says: through love you will attain to that pause between two notes... where divine melody continues... where God is playing on his veena. And that is very close by. Right now, this very moment, it is surrounding you. It is within your reach, almost within your grasp -- just a little more understanding, a little more awareness. Live in awareness. Let these four steps become your whole religion, your whole Torah -- all else is just commentary.

Be herenow... just this moment: you see the beauty of it? This very moment the benediction is here, God is here. When you are silent he speaks, when you are listening he sings.

And learn to transform your poisons into honey, so all barriers are destroyed.

Then third, start sharing: whatsoever you have, share it. Share your beauty, share your song, share your life. In sharing, you will be enriched. Don't hoard. The moment you start hoarding you are going against God. The moment you start hoarding you are trying to depend on your own self; you have lost trust in life. Give it! As life has given it to you, give it -- more will be coming.

And fourth, be nothing. Nothing is the source of all, nothing is the source of infinity... nothing is God. Nothing means NIRVANA. Be nothing -- and in being nothing, you will have attained to the whole. In being something, you will miss; in being nothing, you will arrive home.

These are the sutras of Kabir. Kabir is one of the greatest mystics of the world. Meditate on Kabir -- pay attention to him, to what he says. And he is a very simple man, not learned in any way -- all that he says is out of his experience. He is not a scholar, he does not know anything about the Veda and the Koran and the Bible. All that he says is out of his own existential experience. He is not a theoretician or a philosopher; he is a poet. And not only a poet, he is a mystic poet -- and the difference is that the poet sometimes has glimpses of God, and then he falls back again -- rare moments of flight.

In India we have a saying that if you love the poetry of any poet never go to see the poet, because then you will be disappointed. You will find a very ordinary man -- even more ordinary than ordinary people. Or you may find somebody ugly -- and he has been talking so beautifully. And you will find somebody vulgar, immoral, obscene -- and his poetry was so spiritual. The saying is right: if you love the poetry forget the poet, never go to see the poet. Because the poet only jumps -- in rare moments of insight he flies high, he's turned on, some visions descend in him... then he is closed again, turned off; then he is an ordinary man. Only sometimes, like lightning, poetry comes to him.

That is the difference between a poet and a mystic poet. A mystic poet has arrived. It is not a flight of his imagination, it is not just a vision -- now it is his very life. He breathes in God, he lives in God, he lives like God, he IS god. So when he says something, it is not just accidental; when he says something, it is from his very core.

Kabir is a mystic poet. Listen to his melody, sing his song... and if you have understood, then become a little more aware. And don't look for the forest! There are only trees, there is no forest -- `forest' is just a collective noun, an abstraction. There is no God high in the heaven; there are gods and gods and gods -- the tree god, the rock god, the river god, the man god, the woman god -- there are gods and gods and gods... but there is no God.

This whole existence is divine. Love the trees if you want to know anything about the forest. Love people if you want to know anything about God. Each particular manifestation can become a window, a door. Don't be obsessed too much by words -- the word `god' is not God, the word `love' is not love, and the word `fire' of course is not fire. Drop words, and move more and more towards the existential.

Feel more, rather than thinking. Through feeling, your prayer will arise... and through feeling, you will be dissolved one day. And when you are dissolved, God is.

The Divine Melody

Chapter #10
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WHY DOES MAN CONTINUE TO LIVE THE WAY HE LIVES -- IN MISERY, IN AGONY, IN SUFFERING?

Man lives under a great hypnosis. Man lives under deep conditionings: the society has conditioned you, the state has conditioned you, the priest, the politician, the culture, the religion, the church -- all their investments are there in your deep sleep. They don't want you to be awake. Once humanity is awake, there can be no politician possible. Once humanity is awake, there can be no priest possible. Once humanity is awake, temples, churches, religions, will disappear from the earth. This whole exploitation is possible because man lives in sleep. The exploitation is possible because man is miserable -- only a miserable humanity can be exploited.

It is a vicious circle: only a miserable man can be exploited, and when you exploit him he becomes more miserable. When he is more miserable you can exploit him even more -- and so on and so forth.

A happy man is a rebellious man. Happiness is tremendous rebellion. No society has yet been capable of allowing people to be happy -- it is dangerous, too dangerous. How can you send people to war if they are happy? How can you teach them foolish things like Nazism, communism, fascism, nationalism? If people are happy they will laugh at your foolishness, at all your ideologies -- they will take them as jokes, they won't take them seriously. They will laugh at the very idea that somebody can be a Christian, somebody can be a Hindu and somebody can be a Mohammedan, and that then they can fight for centuries and kill each other.

Gurdjieff used to love a parable. It is of tremendous significance. Meditate over the parable.

There was a rich magician who had a great many sheep. He did not want to hire shepherds, nor did he want to erect a fence about the pasture where his sheep were grazing -- he was very miserly and very mean.

The sheep consequently often wandered into the forest, fell into ravines, and so on; and above all, they ran away -- for they knew that the magician wanted their flesh and skins, and this they did not like.

At last the magician found a remedy. He hypnotized his sheep and suggested to them first of all that they were immortal, and that no harm was being done to them when they were skinned -- that, on the contrary, it would be very good for them and even pleasant. Secondly, he suggested that the magician was a good master who loved his flock so much that he was ready to do anything in the world for them. And in the third place, he suggested to them that if anything at all was going to happen to them, it was not going to happen just then, at any rate not that day, and therefore they had no need to think about it. Further, the magician suggested to his sheep that they were not sheep at all: to some of them he suggested that they were lions, to others that they were eagles, to others that they were men, and to others that they were magicians.

And after this, all his cares and worries about the sheep came to an end. They never ran away again but quietly awaited the time when the magician would require their flesh and skins.

This tale is a very good illustration of man's position.

You have been hypnotized to remain in misery. You have been taught, conditioned, to remain in misery. And the trick is very subtle. For example -- try to understand it -- first, everybody has been told that happiness exists in the future. This is absurd, this is nonsense. Happiness exists herenow. You need not achieve it, you bring it with yourself -- it is part of your innermost core. But every child has been taught -- suggestion and suggestion and suggestion -- that unless you have a big house and a double-car garage and so many gadgets and much fame and a certain amount of bank balance and success in the market, you will not be happy. As if happiness depends on some commodities! as if happiness depends on anything. Happiness does not depend on anything; every child is born happy.

These ambitions create misery. They never make you happy, they create misery. Once the mind becomes ambitious the seeds of misery are planted deeply in you. Now you will never be happy, because the future never comes, tomorrow never comes -- and your hope hangs in the tomorrow which never comes.

You may have a big house, but you will not be happy because there will always be bigger houses than your house, and that will create misery. You may have a beautiful woman, but there are thousands, many more beautiful women in the world, and that will not make you happy. You will have money, but even that won't make you happy, because more is always possible. This is the trick: "more" has been implanted in you like an electrode -- "Have MORE, then you will be happy." Now how can you have more? Whatsoever you have, you can always imagine more. You have ten thousand rupees, you can imagine twenty thousand. You have twenty thousand, you can imagine forty thousand. How are you going to stop that "more"? You cannot have more; whatsoever you have will always be less than the more -- and that will create misery.

You have been taught from the very beginning to compare. Comparison brings misery. Each individual is incomparable; nobody else is like you -- how can you compare? Comparison is relevant when there are two things alike -- you can compare one Ford car with another Ford car, they are alike. But how can you compare two men? Impossible. Each is so individual that all comparison is going to bring misery.

The moment you compare, you are creating hell around you; and from the very childhood you have been taught, every child is being told: "Be like that. Look at the neighbor's child, how intelligent -- and you are stupid. Look at somebody's daughter, how mature she looks -- and you are immature. Look at somebody else, how clean his living is -- and you are dirty." Now these comparisons make you feel miserable. You are yourself: there is nobody like you, there has never been anybody like you, there is going to be nobody like you ever. God never repeats.

You are unique. And remember, when I am saying "unique" I am not saying it in a comparative sense -- I am not saying you are more unique than others, I am simply saying that each is unique. Uniqueness is very ordinary -- everybody is unique. Once you have started comparison you are going to be neurotic -- sooner or later you will land up on some psychiatrist's couch.

Flowers are not mad and not miserable, because they don't compare. Have you ever thought of a roseflower comparing with other roses? No comparison, no neurosis... alone, happy, unique, offered to God.

Comparison creates tension, anxiety. And these things have been taught to you: you have been taught you are a Christian, a Hindu, a Mohammedan -- now how can consciousness be confined to ideologies? Ideologies are just mind-products; consciousness is far beyond, far above. Ideologies are just fictions -- nothing to do with the truth. The truth is your consciousness -- but you pay more attention to the ideology, and you have forgotten the truth. You fight, you unnecessarily quarrel, you argue, you prove, you disprove. You have been taught that somebody is an Indian, somebody is a Chinese, somebody is a Japanese; political

ideologies -- you are a communist, you are a fascist, this and that -- a thousand and one diseases have been implanted in you... and you want to be happy. You will have to drop all this.

And you can drop it, and you can drop it in a single stroke -- there is no need to drop it by and by. If you drop it by and by, you will never drop it -- because if you drop it by and by, meanwhile you will be carrying it, and you will be watering it, and you will be helping it.

Drop it in a single stroke of a sword: that stroke is what I call understanding. An intelligent person, seeing all this, immediately drops it. IMMEDIATELY, I say. I don't say that he thinks, "Tomorrow or the day after tomorrow I will drop it" -- otherwise he has moved into misery again. Tomorrow? -- misery has entered. Or he says, "How can I drop it right now? Preparation has to be made: I will go to a yoga school and do yoga ASANAS and stand on my head -- then I will drop it." You are not going to drop it then. If you cannot drop it while your head is in the right place, you are not going to drop it when the head will be in the wrong place!

Standing on the head, you will become more stupid. Standing on the head is dangerous: more blood flows towards your brain. And the brain tissues are very subtle -- when too much blood flows towards the brain, those subtle tissues are broken. You will never find a yogi who is also intelligent -- it is impossible. He will have good health -- that's one thing -- but he will not be intelligent. You will find all sorts of stupidities in his being. He will be healthy like an animal. Animals are more healthy, certainly, and one of the reasons why they have grown intelligence is that their head is still flooded too much with blood -- it is parallel to the earth. Man has evolved consciousness because he stood on two feet, and the head went up, and the head went against gravitation. Now because of gravitation the head cannot get too much blood, so subtle tissues have grown in the head: those subtle tissues are your basic mechanism for intelligence.

So if you think that tomorrow you will do something, prepare yourself, and then you will drop, then you have not understood. It is as if a snake crosses your path and you say, "First I will prepare, then I will jump out of the way." The snake is not as foolish as you... and I don't think you will do it -- the moment you see the snake, you will jump. The action is instant, immediate; you will jump out of the way. That's what I mean -- a single stroke of the sword. If you understand me, then you will simply drop your being Hindu, Mohammedan, Christian, English, American, Indian -- you will simply drop comparison. I say "simply" -- you will not prepare for it; you will simply drop the idea of more, because you will see into it. It is bringing misery. You will stop comparing.

When comparison has stopped, the "more" has been dropped, and foolish ideologies have been thrown away, suddenly you sill see a delight arising in your being, a celebration -- it was waiting. The hypnosis has been broken.

The difficulty is not that you cannot drop it right now -- you can. But you don't want to, because you have become too familiar with it. You talk -- you SAY that you would like to be happy, but you are afraid to be happy. In fact you don't dare to be happy. You have lived with this hypnosis for so long, you have become too familiar with it: if you move away from it, you will be moving into the unknown, into the strange -- that creates a trembling. You have become accustomed to it. Now it does not hurt you really; you have become dull and dead. You can carry it. Man has a tremendous capacity to become adjusted to anything -- to any climate, to any situation, to any illness, to any misery; man has infinite capacity for adjustment. You have become adjusted to it.

You are not happy -- that is certain -- but you are not miserable either. The misery has become your companion.

I have heard...

Into a cross-maker's shop one day came a man who wearily took down his cross from his shoulder and set it on e floor.

"And what can I do for you?" the cross-maker asked him.

"I want to exchange my burden," said the man. "This one is too heavy for me to carry. I stagger under the load."

"Very well," replied the cross-maker. "Take your pick of all these crosses and see which suits you best."

So the man gladly set about trying them on. The first was very light for a moment or two, but as he walked about, testing it, he concluded that it wouldn't do, for soon it became heavier than his old one. so he tried another, and another, and another, until at last he found one lighter than all the rest. "I can bear this one easily," he told the cross-maker. "May I have it?"

"Very well," the cross-maker answered. "But that is the one you brought in with you."

People become accustomed.... If you have been carrying a certain misery load, a certain cross of anguish, anxiety, you have become accustomed to it -- it is almost part of your being. Now anything new will be more disturbing: with the new, you will have to earn new ways of being. And happiness? -- you have forgotten the very language of it. You don't even remember what happiness means; you don't remember that you ever experienced it. It seems to be just a dream -- very fragile, not solid enough to catch hold of; you cannot hold it in your hand and see it.

What do you mean by happiness? When was the last time you were happy? Can you remember any moment in your life when you were really happy -- REALLY really happy? And you will be surprised -- the whole life looks like a desert. You have been hoping... but you have not experienced happiness. Now this whole desert-like life is what you mean when you say, "I am." This is your ego -- all this pus, all this canceric state, all this disease and illness, all this neurosis -- this is what you call "I am." This is your ego.

And if I say to you, "Drop the ego," you say, "How can I drop the ego? Why should I surrender? Why should I surrender to anybody?" This "I" is nothing but your past. Look deep into it, analyze it a little -- you will not find anything in it but just miseries and miseries and miseries... hurts insults, irritations, nightmares.... But you fight for it. You are not ready to drop it, you are really clinging to it.

Surrender simply means an understanding: Enough of this "I" -- now I drop it. The moment you drop "I", you have dropped the whole hypnosis that the society has forced you to go through. The moment you drop the ego, you have dropped the state, the religion, the church, the society, the parents, the school, the university, the civilization, the culture: you have dropped all conditioning. And then suddenly you will see an upsurge of tremendous bliss arising in you. It was there, waiting -- just remove the weight, and the spring can flow again.

Happy you were born -- each child is born in happiness. Each child is born for happiness -- this whole life is a great celebration. But there are people who would not allow you to be happy. Have you observed it? Whenever you start feeling a little happiness you also feel, side by side, a little guilt arising -- as if you are doing something wrong. If you are unhappy, there is no guilt; if you are happy, there is guilt. You must be doing something wrong -- you are feeling happy?

People come to me, and they say that doing meditations, dancing, singing, sometimes happiness comes like a breeze... but then guilt. It feels as if the whole world is so miserable..."and I am feeling happy? Everybody is so miserable, in this ocean of misery, and I am feeling happy? -- no, this is not good. How can I be happy?" People even ask ME: they ask me "How can you be happy when the whole world is miserable?" As if, if I am also miserable, the whole world will be less miserable. It will be MORE -- one plus! At least one person is happy -- that much burden is removed from the world.

You feel very very afraid to laugh -- as if you are going to commit a sin. When you are miserable, you feel very very at ease -- no problem. The whole world is miserable; you are not going against anybody, you are just like everybody else. To dance and to sing and to celebrate, you become individual; you are no more like everybody else. And people will also feel offended if you are happy. You will feel guilty, people will feel offended. Nobody forgives a man who is happy: How can you DARE to be happy!

People only allow mad people to be happy. They say: Okay -- he is mad. If a man laughs loudly and dances in the street, they say he is mad. If you are happy they can forgive you only if you allow them to call you mad. If they can label you as mad then nobody is worried; then they can smile at you -- they know that you are mad. Otherwise, how can a man be happy? -- he must have gone mad.

People have forgotten the very language... but you can regain it, because it is your natural thing. It is nothing to be learnt; you have just to unlearn what the society has put on you. You have to regain your childhood, you have to be reborn. That's what Jesus said to Nicodemus: You will have to be reborn. You have to die as you are, and you have to be reborn. You have to wash yourself clean of society.

Once the society is dropped, God starts singing a song in you. He is still singing in the birds, because they don't have a society and they don't have to go to schools and they don't have to be cultured and conditioned. He is still singing in the trees, because the trees have not yet created priests and politicians. He is still singing in the waves of the ocean.... Except in man, God is happy everywhere. Something has gone wrong with man.

Gurdjieff used to say -- just a fictitious idea -- that when God created man, man was very happy -- so happy that God became afraid. And man was so happy that he wouldn't even listen to God -- who bothers? And man was so happy, and he was so much involved in his happiness, that he would not even worship God -- he would not pray. Then God had to think about it -- this is too much! No parent allows children to go so

far. Mm? -- you have to be respectful, obedient. That's the Christian story also -- that Adam disobeyed: that is the first sin.

Gurdjieff used to say that then God became very much afraid, and he implanted a subtle mechanism at the source of the spine: what Hindus call KUNDALINI, he used to laughingly call "kundabuffer." God placed a small mechanism just under everybody's spine; a small mechanism -- kundabuffer. It does not allow your happiness to reach to your consciousness, it is a buffer.

And maybe he is right -- the story is fictitious, but he is right; there is a certain kundabuffer. God has not implanted it, but society has implanted it. In fact, your gods are creations of the society. All your gods are nothing but creations of the cunning priests -- they have put in a kundabuffer. Maybe that's why all the religions are so much against sex, because being against sex is the way to create the kundabuffer.

Sex energy is just at the source of the spine. If a child is taught from the very beginning to be against sex.... Sex is sin, and sex has to be destroyed, or at least controlled -- never allowed to go too far, never allowed to be spontaneous; has to be put under many controls, laws, regulations. These laws, regulations, suppressions, they become the buffer: the kundabuffer is created. Then sex energy remains repressed at the source of the spine and does not rise in the spine.

That's what they say in the East: Once the sex energy rises in the spine, you start becoming very very happy. When the sex energy reaches to the seventh -- SAHASRAR -- you flower into a lotus bloom. Your life then is a deep ecstasy.

This repressed sexual energy is your repressed happiness. By repressing sexual energy, happiness has been repressed. By repressing sexual energy, you have been cut from your roots.

In Japan they have a four-hundred-year-old tree, just six inches high. The tree was planted in a saucer four hundred years ago, and the man who planted it continued to cut its roots. The roots were never allowed to grow, and the saucer has very little soil in it -- just a little bit. For four hundred years, the tree has remained just six inches in height... if it had been allowed, it would have touched the clouds.

That has happened to man -- your roots are being cut. You are not allowed to touch the clouds, you are not allowed to dance, not allowed to sing. You are allowed a little bit -- but that is controlled so much that it is almost meaningless.

So many laws and regulations are enforced that by the time something is allowed, it is almost insignificant -- just a trickle; it is not a gushing flood. And you can be happy only when your energy gushes in a flood -- when you are overwhelmed, when you are lost into it, when the energy is so much that you don't know any boundaries. William Blake has said: Energy is delight. And energy has been repressed -- society has created the kundabuffer.

The buffer has to be broken. That's what I am doing here -- trying to break the buffer. That's why people are so much against me. i am trying to help them to be happy, but they protect their misery -- they don't want to be happy. They want to be Hindus, they want to be Mohammedans, they want to be Christians -- they don't want to be happy. They want to belong to this organization or that -- they don't want to belong to God. And they go on doing something that is basically against themselves. Not only others are cutting your roots; you go on pruning your own roots. You have been taught to do it -- your hands are almost doing it unconsciously.

Man exists in deep slumber. Man is hypnotized. That's why you go on living the way you live -- in misery, in unhappiness, in agony. The same energy can become ecstasy -- release it! Be yourself and forget what others have been trying to make of you. Declare your freedom! And be rebellious. I am not saying go and fight with society, because that is foolish -- you will be again wasting your energy.

And this is the difference that I make between a rebellious person and a revolutionary: the revolutionary is a reactionary -- he reacts against the society, he starts fighting the society. First he was miserable because he was burdened by the society, now he becomes miserable because he has to fight the society. First he was following the society, now he fights the society -- but he remains obsessed with the society. A revolutionary is not a really rebellious person.

Who is a rebellious person? A rebellious person is one who has understood the whole nonsense of the society, and simply slips out of it. He does not fight with it; on the surface he even continues to pretend that he belongs with you. He is a clever person -- Gurdjieff used to call him "the sly person." He is clever enough -- he is neither orthodox nor revolutionary, he is just rebellious. But his rebellion is so intelligent that he knows there is no point -- if the society says "Walk on the left" he walks on the left, because there is no point in fighting in this -- it is meaningless.

On the surface he goes on following the society; deep down he has slipped out of it, deep down he starts

living his own life. He does not go into the marketplace to exhibit, because if you exhibit your happiness in the marketplace they are going to kill you; they will crucify you. They did the same to Jesus, they did the same to Socrates, to Mansoor -- they are not going to leave you alone.

There is no need. When you are sitting with miserable people, keep a miserable face -- even more miserable than they have -- because it is just a game you are playing: you are not miserable, you can act it better then them -- they are REALLY miserable. Keep a longer face than them. When alone, have a good laugh. Don't start fighting with the society otherwise you will be in trouble, and happiness will again be far away -- as far away as before. First you were following the society and could not be happy. Now you fight the society, so the society throws you in a jail or in chains, or the society tries to crush you -- and again you are unhappy.

A rebellious person is a very very clever person. He slips out in such silent ways that he does not create any ripple on the surface... and he starts living his private life in his own way. That's what I teach you: I don't teach you to be revolutionaries, I teach you to be rebellious. A religious person is a rebellious person.

BELOVED MASTER,
SOMETIMES THERE IS SUCH A FEELING OF NOT BELONGING ANYWHERE THAT EVEN MY ORANGE AND MY MALA ARE NO CONSOLATION. ARE WE REALLY SO ALONE, OR AM I JUST BEING NEGATIVE AND CLOSED WHEN I FEEL THAT?

The question is from Astha.

The first thing: you don't belong anywhere -- that is reality. All hankering to belong is deceptive. The very idea to belong creates organizations; the very idea to belong creates the church -- because you cannot be alone, so you want to drown yourself somewhere in a crowd.

A sannyasin is one who has accepted his aloneness. It is fundamental; it cannot be drowned. By becoming a sannyasin you are not becoming a part of a certain organization -- this is not an organization at all. By becoming a sannyasin, you are becoming courageous enough to accept a certain fact: that man exists in aloneness. And it is so fundamental, there is no way to escape from it. It is as fundamental as death. In fact, death is nothing but bringing you the news that you were alone, and now you are alone.

What is death? For the whole life you were deceiving yourself that you were with somebody -- you belonged to this family, to this clan, to this society, this culture, to East, to West; you belonged to this organization, to this party... to crowds and crowds you were belonging. And you were feeling very good -- "I am not alone."

Then comes death. Shocks you. You start clinging, you start crying, you feel very helpless. A sannyasin will not feel helpless when death comes. A sannyasin will feel perfectly happy when death comes, because death has nothing to shock him with. The sannyasin knows that he is alone. Death cannot take anything away. Death can take away only those deceptions which you have put in your life.

To become a sannyasin means you have negated death. You have said, "Now you can come, and you won't find anything to destroy -- I have destroyed all that myself." Sannyas is voluntary death, it is spiritual suicide. It is a declaration that "I am alone, and my aloneness is so fundamental that there is no way to lose it."

For moments you can forget -- you can fall in love with a woman or a man and you can create the idea, the illusion, that you are together. Both are alone. When two persons fall in love and get married and start living in a house, only two alonenesses are living together, that's all. They are not together: nobody can be together. Togetherness cannot happen, and it is good that it cannot happen, otherwise you would have lost your soul -- then you wouldn't have any center.

Two persons in love touch each other's being, but their beings remain crystal-clear, separate. Yes, their boundaries overlap... but their centers remain far away. They don't lose their soul -- otherwise love would not be such a beautiful thing. Lovers are not together in the sense that they are lost into each other; lovers are together in the sense that two alonenesses are together -- holding each other's hand, knowing perfectly well that they are alone; sharing with each other their aloneness, their beauty, their silence, their love -- but knowing well that they are alone. The fact is so fundamental that it cannot be changed.

People try to avoid. Just as they try to avoid death, they try to avoid aloneness. A Sufi parable...

There was a merchant in Baghdad who went his servant to market to buy provisions, and in a little while the servant came back white and trembling and said, "Master, just now in the marketplace I was jostled by a

man in the crowd, and when I turned I saw it was Death. He looked at me and made a threatening gesture. Now, lend me your horse and I will go to Samarra, and there Death will not find me."

The merchant lent his horse, and the servant mounted and as fast as the horse could gallop he went. Then the merchant went down to the marketplace and saw Death standing in the crowd, and he came to Death and said, "Why did you make a threatening gesture to my poor servant when you saw him this morning?"

"That was not a threatening gesture, sir," Death said. "It was only a start of surprise. I was astonished to see him in Baghdad, for I had an appointment with him tonight in Samarra."

You cannot escape. If you are going to die in Samarra, you will reach there somehow.

You cannot escape death and you cannot escape aloneness. Try as you will -- try, but all efforts fail. Nobody has ever succeeded in avoiding aloneness, because aloneness is your being. When you are avoiding aloneness you are avoiding yourself -- how can you avoid yourself? How can you escape from yourself? In trying to escape, you miss -- you miss the beauty of being alone. In fact, you start thinking of yourself as lonely because you have missed the beauty of aloneness.

Aloneness is tremendously beautiful, loneliness is ugly. They don't mean the same, notwithstanding what the dictionaries say. Aloneness is such a beautiful experience. You ARE -- pure, uncontaminated by anybody else's presence; no shadow falling on you -- a clarity, unclouded... your being pure, virgin -- nobody has ever travelled in that territory. It is virgin territory. It is of tremendous beauty, silence, bliss.

Loneliness is an ugly idea. Loneliness is the idea which comes when you try to escape from yourself and cannot escape. Then you fall into loneliness -- you miss the other. You don't see your presence, you miss the other's presence -- your whole focus is wrong. You don't look into yourself, you look outside. You say, "Some friend should be here... or should I go to the restaurant? or should I go to some club or to the movie-house or watch TV? What should I do?" You don't look in, you look out. You wait for the other, your eyes are searching for the other... and the other is not.

When the other is not, you feel lonely. When you ARE, you feel alone. So Astha, this has to be understood deeply: you cannot belong anywhere, belonging is not possible. You can love, but you cannot belong. You cannot get attached. You can love, but you cannot possess and you cannot be possessed. Your freedom is ultimate: nobody can possess you, nobody can make you a slave. You cannot become anybody's shadow. That is the meaning when I say "your aloneness is ultimate." Once you understand it, you start cleaning the ground -- you start forgetting the idea of loneliness; you don't get confused with the idea of loneliness.

What is meditation, after all? It is going into your aloneness. It is moving into the deepest core of your being, where nobody else has ever entered, will ever enter -- where you, and only you, can enter. That is your privacy, your subjectivity.

You ask: "Sometimes there is such a feeling of not belonging anywhere..." Good, that feeling is not wrong. That feeling simply brings the reality. You can create a fiction, but the reality goes on asserting itself again and again. Your fictions cannot dissolve reality -- they may hide it for a moment or two, and then reality asserts itself again and your fictions are broken.

"Sometimes there is such a feeling of not belonging anywhere..." You don't belong. The WHOLE is yours -- you don't belong anywhere... because to belong anywhere will be very limited. All is yours: the whole God, the whole sky is yours. You don't belong anywhere -- belonging will be a limitation, a finitude: the infinite is yours.

"... that even my orange and my mala are no consolation." I have never meant them to be consolations. I don't give you any consolation, I take all consolations away. I am here to shatter all consolations. I am not here to pat your back and sing a lullaby so that you can sleep well and dream beautiful dreams. No, I have to shock you into awareness so that you see the reality. Sweet dreams won't help. Even if the reality is bitter, it is reality -- and one has to learn the ways of it. If it is bitter, it simply says you have not learned its ways -- hence it appears bitter. Learn the ways and reality becomes sweet.

But you cannot substitute by sweet dreams. That's what people have been doing down the ages: life after life, people are trying to get consolations. Truth has to be sought, not consolation. The orange, the mala, the sannyas, are not consolations -- not at all.

"Are we really so alone?" Yes... more so than you know. You have not yet penetrated it; just the periphery... and you become afraid and you start escaping into the other. Gather courage -- take a plunge into your being. Let us be acquainted with our own center. Let us ask only one question sincerely: Who am I? All else

is meaningless. Unless this question is answered, all your love affairs, friendships, all are nonsense. Unless this question is answered, nothing is answered.

Go into your aloneness with only one quest: Who am I? And don't seek consolations -- because cheap consolations are available, and the mind is very clever in supplying them. When you ask: Who am I? the mind can immediately supply an answer -- mind is very clever. Mind says, "You are God. You are a soul, an immortal soul." These are the ideas put by the magician into the heads of poor sheep. The magician suggested to a few that they were lions, to a few that they were eagles, to a few that they were men, to a few that they were even magicians. The magician hypnotized the sheep and told them, "You are immortal souls: nobody can ever harm you. How can you be harmed?" The magician suggested to them: "I am for you. I am the best master you can ever find, and I exist for you, and I will do whatsoever is needed, and I will always do whatsoever is good for you. Even if I kill you, I will be killing you just for your sake."

You have been given these ideas by the society; your mind is nothing but a projection of the society. It is society within you -- the penetration of the society inside you; it is a miniature society. You have been told things, and you have believed them -- and when you ask the question "Who am I?" if you are a Hindu the Upanishad will speak from the head: the Upanishad will say, "AHAM BRAHMASMI -- I am the Brahma himself." This is not your answer; this is the answer taught by the magician.

I am not saying the answer is wrong or right, I am simply saying it is not your answer -- and when the answer is not yours it is wrong. I am not saying whether the answer is right or wrong per se, I am simply saying it is not yours -- hence it is wrong. It may be that when you really enter into your innermost core, there you will find AHAM BRAHMASMI -- but that will be a totally different thing. Now it is not from the magician, not from the outside, not from the Upanishad, not from the society, not from the priest; now it is arising in your own being.

Maybe, if you are a Christian and you ask, "Who am I?" the answer comes floating -- a beautiful lullaby: "The Kingdom of God is within you"... and you are very happy. Don't be deceived by the magician of the Vatican -- these things won't help. Christian, Hindu or Mohammedan is not the question. And I am not saying the question is wrong or right; I am simply saying it is not yours, hence wrong.

Only YOUR authentic response will be the true answer. So go deep with only one question; let this be your only key, and unlock all the doors inside... and go on penetrating, go on penetrating. One day, when there is nobody left -- not a shadow of the outside -- when you are tremendously in the inside, when you are just a subjectivity, a pure virgin consciousness -- there is the answer. And it is not an answer which comes in a verbalized form it is an existential experience... and you know that your aloneness is your soul.

Mahavira -- one of the great masters of the world -- has named the ultimate state KAIVALYA. KAIVALYA means absolute aloneness... his word is of tremendous beauty. He says: When you reach to your innermost core you become absolutely free; and that state is of pure aloneness -- KAIVALYA. and out of that is wisdom, and out of that is light, and out of that is compassion: everything is born out of that -- so don't avoid aloneness.

Yes, Astha, everybody is absolutely alone -- and the sooner you recognize it, and the sooner you dare to go in, the better. Because all the days that are wasted in going somewhere else are simply wasted. You never go anywhere, you simply deceive.

DURING A DISCOURSE SEVERAL DAYS AGO, I THOUGHT THAT YOU HAD SKIPPED A CERTAIN QUESTION NUMBER. I COULDN'T BE SURE. MAYBE I SIMPLY WAS NOT AWARE ENOUGH AND THAT IT WAS I WHO HAD SIMPLY FORGOTTEN IT. BUT THEN AGAIN YESTERDAY I NOTICED THAT YOU DID IT AGAIN, AND NOT JUST ONCE BUT TWICE -- YOU SKIPPED QUESTIONS THREE AND FIVE. I RECALL THAT ONE QUESTION HAD TWO PARTS SO THAT COULD EXPLAIN IT, BUT I AM PRETTY SURE THAT WAS NOT THE CASE FOR THE OTHER. ANY SIGNIFICANCE?

Oh, holy smoke!

You are constantly in search of some esoteric significance. My arithmetic is simply not good. It is as bad as Albert Einstein's -- do you know he failed in mathematics in his matriculation examination? I didn't fail in my matriculation examination -- but I must not cheat you, I must make it clear that I had not taken arithmetic in my matriculation examination. Otherwise there was no possibility of my ever passing!

Once I was in a car accident and one of my fingers was damaged very badly, and the doctor said it would have to be cut off. I said, "Okay, but then I will only be able to count up to nine!" So he took pity on me, and they didn't operate.

Don't try to find esoteric things everywhere....

When I was small, one day I came running home, very proud, exhibiting a book which I had got as a reward. My mother asked me, "However did you do that? How did you get it?" I said to her, "The teacher asked how many legs an ostrich had -- I said three."

"But an ostrich only has two legs," my mother said.

I said, "Well, all the rest of the class said four."

WHERE DO INDIVIDUALITY AND EGO SEPARATE?

Individuality means your uniqueness -- not compared with anybody else. Your incomparable uniqueness: that is individuality. Individuality is beautiful; that's how God has made you -- as an individual. Ego is comparison. Ego is your invention. God has not given you any ego; he has certainly given you an individuality.

Ego is comparison: you think yourself more intelligent than the other, you think yourself more superior than the other -- or inferior. You think yourself more beautiful than the other. Then you are bringing ego in: the moment you compare yourself with somebody, the conclusion that comes out of the comparison is ego. If you stop comparing then you are there -- tremendously beautiful and unique. All superiority or inferiority, all anxiety of where I am, where I stand, who is above me and who is below me, are ego problems. The superior person suffers, the inferior suffers; both suffer -- because even the superiormost cannot have a state where he can be satisfied.

Abraham Lincoln was not very beautiful, his face was ugly. And that was a torture. In fact, when he stood for the presidentship, eh had no beard. In his campaign, a small girl suggested to him, "If you grow a beard, you will look a little better." Hence, he grew the beard. But he remained constantly aware of his ugliness. He became the president... but whenever he would see a beautiful face he would feel hurt.

Napoleon Bonaparte was not very tall, just five-five -- just exactly my size. He remained disturbed for his whole life. Now, nothing is wrong in being five-five. What is wrong in being five-five? -- I have never felt any problem in it! And what is going to happen if you are five-seven or five-eight? Nothing is going to happen, you will be the same -- five-five or five-seven or five-nine makes no difference. But he was tremendously troubled -- he was so conscious of it. One day he was trying to fix a picture on the wall and the picture was a little higher than him, and his bodyguard said, "Sir, I am higher than you, I will do it." He said, "Stop! Never utter such a word. You are taller, not higher."

He was very conscious about it -- "Higher? Say you are taller; don't say higher!" Now, if even Napoleon is not happy, who can be?

People who compare can never be happy. These trees are happy -- the smaller tree does not bother about the higher tree. They never bother about each other: the smaller is smaller and the higher is higher. In fact, the higher and the taller and the smaller and the lower are human terms -- they don't exist in the world of trees. A rosebush is as happy as a big oak tree; there is no problem about it. Not even a rosebush, but just a small leaf of grass is as happy as any lotus flower. It makes no difference.

God is showering on everybody -- on the rosebush, on the grassleaf, on the lotus flower... he is showering everywhere. And the whole existence is happy; only man has got into trouble. The ego arises with comparison. Individuality you have, unique individuality you have. With comparison how many problems arise!

Just a few days before, one woman was saying to me that she cannot accept her body. But why? -- because she is a little fatter. Now, why compare? How can you be fatter if you don't compare? Mm? -- you must have some idea of a thinner woman, and you must be comparing. I don't see any problem in the woman directly. I looked at her: she is a beautiful woman, a unique woman, an individual -- but unnecessarily in anxiety, in deep anguish, suffering. She cannot believe that anybody can love her, because she is a little fat.

And who has given the idea? How do you decide what is standard? Nobody has any idea what is standard; all averages are just false. Nobody knows how much fat is needed for a particular body -- only the body itself knows. Listen to your body, love your body, and don't compare.

Now this comparison will create such trouble that she may miss her whole life. Because of comparison she cannot love. And she will create such trouble that she will not allow anybody to love her, because she cannot trust anybody who can love her. That man must be perverted: how can you love an ugly woman? --

your idea of beauty must be perverted, or your must be deceiving.

She cannot trust anybody -- if somebody comes and says to her, "I love you," she will distrust them. She cannot love herself -- how can YOU love her? Impossible. You must have some other design, you must have some other idea behind it: you may be interested only in sex, or you may be interested in something else -- in her money, or something else -- but you cannot love her. Because how can you love her? -- she cannot love her own face in the mirror. And even if you persist, she will try in every way to destroy your love, so she can prove that she was right and you were wrong. Now it is very difficult to find a lover who will take that much trouble to convince you. she will remain loveless. And when there will be no love coming, her idea will become more and more fixated: I am ugly. And she is not ugly at all.

In fact, I have never seen an ugly person in my life. How can a person be ugly? Have you ever seen any ugly crow? Impossible! Have you ever seen an ugly cow? Impossible. Have you ever seen an ugly tree? Impossible. All is beautiful as it is... but with human beings you bring comparison, and immediately trouble starts.

Don't compare, there is no need. Comparison is one of the greatest calamities that has fallen on humanity. You are perfect as you are. Love yourself, respect yourself. If you are not going to respect yourself, who is going to respect you/ If you are not going to love yourself, who is going to love you? People don't respect themselves, and expect everybody else to respect them. They don't love themselves, and want the whole world to fall in love with them. Now you are asking impossibles -- these things cannot happen. Love yourself, respect yourself -- and a person who respects himself never compares. Comparison is a disrespect.

Now, if you summarize all this, it means: to be an egoist is to be very disrespectful towards yourself. To be an individual is perfectly good, but to be egoistic is disrespectful.

BELOVED MASTER...
I DON'T GET IT!

So what! You don't get it! Get it?
One should always be alert: if you get it you get it, if you don't get it you don't get it. Still, you get it.

SOMETIMES YOU TALK NON-SENSE IN THE LECTURES. HOW CAN YOU TELL US TO GO AND LOOK FOR AN ALIVE MASTER IF YOU DIE? YOU KNOW PERFECTLY WELL THAT WE ARE MARRIED FOR ETERNITY. IF YOU ARE TRYING TO ESCAPE THIS MARRIAGE, TOO BAD: THERE IS NO DIVORCE AVAILABLE FOR GODS! BE CERTAIN THAT WE'LL BE HUNTING YOU EVERYWHERE, IN EVERY STONE OR FLOWER, IN EVERY EYE AND STAR....

Because I am so certain about it, that's why I can play -- that's why I can say, "Look for a living master." I am so certain about you. My trust is absolute about you -- that's why I can say, "When I am gone, don't be bothered with me: look for a living master.

But if you have loved me, I will live for you forever. In your love I will live. If you ave loved me, my body will disappear but I cannot die for you. But I can assert much nonsense because I know your love: I trust it.

When a master says, "Don't go to anybody; cling to me. Even when I am gone, go on continuously with me. don't move anywhere" -- that simply means he does not trust you. He is afraid, he has doubts -- he knows that once he is gone, you will be gone. In fact, he knows that even while he is alive, you will be gone. He protects; he says, "Don't go to anybody else. I am the only one." He is very monopolistic. He is so doubtful, that his marriage with his disciples is a sort of monogamy. He's afraid. He is afraid because the divorce is possible -- he is afraid of it, and wants to protect in every way so that it is not going to happen. He will say, "Never worship anybody, never love anybody, never revere anybody, never listen to anybody, never go to anybody -- just look at me, and forget the whole world. Exclusively love me."

I don't say that to you. I know: even if I am gone, I know you will search for me. Yes, I can trust you will hunt for me in every stone and flower, in every eye and star....

And I can promise you one thing: if you hunt for me, you will find me... in every star and in every eye... because if you have really loved a master, you have moved into eternity with him. The relationship is not of

time, it is timeless.

There is going to be no death. My body will disappear, your body will disappear -- that will not make any change. If the disappearance of the body makes any change, that simply shows that love had not happened.

Love is something beyond the body. Bodies come and go, love remains. Love has eternity in it -- timelessness, deathlessness. That's why, Seeta -- the question is from Seeta -- that's why sometimes I can talk nonsense. I know you will find sense even in my nonsense. I know you will understand, you will not misunderstand -- that's why.

WHAT IS THE SIGNIFICANCE OF YOUR LONG BEARD?

I have none. Look again!

You may not know -- in Zen there is a koan. The koan is: Why didn't Bodhidharma have a beard? Now, Bodhidharma has a big beard -- the founder of Zen. In fact his bears is so big that you can only see his eyes... all beard. And "Why does Bodhidharma have no beard?" -- this is given to the disciples to meditate on... and they have to close their eyes and meditate. Now, it is very difficult: Bodhidharma has a big beard, and the question is why he has none... and the disciple meditates and meditates, and it is very puzzling. And Bodhidharma comes again and again, and laughs... and his beard is there!

And the disciple comes to the master and says, "It is difficult -- he has!" The master says, "You go and look again." After months of meditation, one day the recognition happens -- that the beard belongs to the body; how can it belong to Bodhidharma? Bodhidharma is not the body. The body is just the abode, the temple: Bodhidharma is something beyond that is residing in it.

The day this dawns on the consciousness of the disciple, he has realized something within himself. Then he comes to the master and says, "Yes, you were right. He has no beard."

You ask: "What is the significance of your long beard?" Never heard about it. I don't have any beard. You look again. And Bodhidharma is dead, I am here alive: you can look rightly... I have no beard at all.

If you see the beard, then it must be a projection of yours.

Dogen, the Zen Master: A Search and a Fulfillment

Talks given from 25/07/88 pm to 01/08/88 pm
English Discourse series
8 Chapters
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Dogen, the Zen Master: A Search and a Fulfillment

Chapter #1
Chapter title: To study the way ... to forget the self ...

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OUR BELOVED MASTER,
DOGEN WROTE:
TO STUDY THE WAY IS TO STUDY THE SELF. TO STUDY THE SELF IS TO FORGET THE SELF. TO FORGET THE SELF IS TO BE ENLIGHTENED BY ALL THINGS. TO BE ENLIGHTENED BY ALL THINGS IS TO REMOVE THE BARRIERS BETWEEN ONE'S SELF AND OTHERS. THEN THERE IS NO TRACE OF ENLIGHTENMENT, THOUGH ENLIGHTENMENT ITSELF CONTINUES INTO ONE'S DAILY LIFE ENDLESSLY.
THE FIRST TIME WE SEEK THE LAW, WE ARE FAR AWAY FROM THE BORDER OF IT. BUT SOON AFTER THE LAW HAS BEEN CORRECTLY TRANSMITTED TO US, WE ARE ENLIGHTENED PERSONS.

Maneesha, this is the first day of a new series of talks, devoted to the full moons. The moon is an ancient symbol of transforming the hot rays of the sun into cool, peaceful, beautiful rays. It has nothing of its own. When you see the moon, you are seeing only a mirror which is reflecting the rays of the sun. Those reflected rays are just like the ones you can see when the sun is reflected in a river.

The moon is a mirror but not only a mirror, it is also a transforming agent. It changes the heat rays into cool, peaceful rays. That is the reason why the moon has become the most significant symbol in the East.

This series is dedicated to the full moons. In the series itself we are going to discuss one of the most unique masters, Dogen.

Before I enter into the sutras, it will be good for you to know something about Dogen. That background will help you to understand his very condensed sutras. Apparently they look contradictory. Without the background of Dogen's life pattern they are like trees without roots, they cannot bring flowers. So first I will talk about Dogen's life structure.

DOGEN WAS BORN INTO AN ARISTOCRATIC FAMILY IN KYOTO, EIGHT HUNDRED YEARS AGO. HIS FATHER WAS A HIGH-RANKING GOVERNMENT MINISTER AND HE HIMSELF WAS AN UNIQUELY INTELLIGENT CHILD. IT IS SAID THAT HE BEGAN TO READ CHINESE POETRY AT THE AGE OF FOUR -- another Mozart.

Chinese is perhaps the most difficult language in the world, because it has no alphabet. It is pictorial and to read it means years of hard work to memorize those symbols. To the born Chinese it is not so difficult, because from the very birth it becomes ingrained into his mind, but anybody who is studying Chinese from the outside world ... I have been told by friends that it takes ten years at least, if one works strenuously; thirty years if one works the way any ordinary student will work.

At the age of four, to understand Chinese -- and not only Chinese, but Chinese poetry; that makes it even more difficult. Because to understand the prose of any language is simple, but the poetry has wings, it flies to faraway places. Prose is very marketplace, very earthly; it creeps on the earth. Poetry flies. What prose cannot say, poetry can manage to indicate. Prose is connected with your mind, poetry is more connected with your heart; it is more like love than like logic.

At the age of four, Dogen's understanding of Chinese poetry immediately showed that he was not going to be an ordinary human being. From that very age his behavior was not that of a mediocre child; he behaved like a buddha, so serene, so graceful, not interested in toys. All children are interested in toys, teddy-bears ... who cares about poetry?

But, fortunately or unfortunately, his father died when he was only two years old and his mother died when he was seven. Dogen used to say later on to his disciples, when he became a fully-fledged master in his own right, that everybody thought it was a misfortune: "What will happen to this beautiful, intelligent child?" But in his deepest heart he felt it was an opportunity; now there was no barrier.

Modern psychologists will perhaps understand it: you may be grown up -- fifty, sixty, seventy -- your father and mother may be dead ... still they dominate you in a very psychological way. If you silently listen to the voices within you can work out that, "This voice comes from my father, or from my mother, or from my uncle, or from my teacher, or from the priest."

Dogen used to say, "It was a great opportunity that both the people who could have distracted me, who

loved me and I loved them ... and that was the danger. They died at the right time. I am infinitely grateful to them just because they died at the right time without destroying me."

It is something very strange for a seven-year-old child to understand this. It has been discovered only now by the psychologists that man's greatest barriers are the father, the mother. If you want to be a totally free consciousness you have to drop, somewhere on the way, your teddy-bears, your toys, the teachings that have been forced upon you. They have all been of good intent, there is no question about it, but as it is said in an ancient proverb, "The path to hell is paved with good intentions."

Just good intentions are not enough; what is needed is a conscious intention, which is very rare. To find a father and mother with a conscious meditative energy is just hoping for the hopeless.

When his mother died Dogen was translating the most significant Buddhist scripture, *abhidharma* -- "the essence of religion" -- from Chinese into Japanese. He showed every sign of a tremendous future. And at the age of seven, when his father and mother had both died, the first thing he did -- which is unbelievable -- was to become a sannyasin. Even the neighbors, relatives, could not believe it. And Dogen said, "I will not miss this opportunity. Perhaps if my father and mother were alive, I might not have left the world in search of truth." He became a sannyasin and started searching for the master.

There are two kinds of seekers who become interested in truth. One starts looking for scriptures: he may become a great intellectual, he may become a giant, but inside there will be darkness. All his light is borrowed, and a borrowed light is not going to help in the real crises of life.

I am reminded of a Christian priest who used to repeat in every sermon Christ's saying, "If somebody slaps you on one cheek, give him the other, too." Everybody liked his sermons, he was quoting such great statements. But in one place a man really stood up and slapped the priest on one of his cheeks. The priest was shocked, because he had just been quoting Jesus. But anyway, to save his face, he gave his other cheek. And that man must have been a real rebellious type; he slapped the other one, too. Now this was too much!

The priest jumped at the man and started beating him. And the man said, "What are you doing?"

He said, "The scripture stops with the second cheek. Now I am here and you are here: let us decide this."

Borrowed scriptures won't help in actual encounters. In life there are everyday realities to be faced. In death the ultimate reality has to be faced. And borrowed knowledge is not going to help at all.

The second type of seeker does not go towards the scriptures, but starts searching for a master. These are two different dimensions: one is looking for knowledge, the other is looking for a source which is still alive. One is looking for dead scriptures, the other is looking for a living scripture whose heart is still beating and dancing, in whose eyes you can still see the depth, in whose presence you can see your own potential.

This second type is authentically the seeker for truth. The first type is only a seeker for knowledge.

You can have tons of knowledge and still you will remain ignorant. The man who has found the master may have to drop all his knowledge so that he can become open and vulnerable to the master's presence, so that he can dance with the master's heart. In this dance there happens a synchronicity, both the hearts slowly settle into the same rhythm. This rhythm is called the transmission. Nothing visible is given -- no teaching, no doctrine -- but invisibly two hearts have started dancing in the same tune. All that the master knows slowly goes on this invisible track and pours into the hearts of the disciples to the point of overflowing.

Dogen shows his intelligence, certainly, that he never turned to the scriptures. While his mother was alive, he was translating *abhidharma*, one of the most important Buddhist scriptures, from Chinese into Japanese. If his parents had lived, he might have become a great scholar. After his parents had died, he burned all that he had translated with that scripture, *abhidharma*.

It is so unbelievable. A seven-year-old child had the great insight that, "Words won't quench my thirst. I have to go in search of a living source, of someone who has known not by words, but by actual experience; one who is existentially a buddha."

The search for the master is the search for the buddha.

AT THE AGE OF THIRTEEN DOGEN WAS FORMALLY INITIATED. It was not easy to be initiated, one had to prove one's capacity, potentiality, possibility. One had to prove that one will not betray on the path, that one will not waste the time of the master, that one will wait infinitely. So he had to wait until the age of thirteen, and then:

> HE WAS FORMALLY INITIATED INTO THE MONKHOOD ON MOUNT HIEI, THE CENTER OF TENDAI BUDDHIST LEARNING IN JAPAN. FOR THE NEXT SEVERAL YEARS HE STUDIED THE SCHOOLS OF Mahayana AND Hinayana, VERSIONS OF BUDDHISM, UNDER THE GUIDANCE OF HIS TEACHER, ABBOT KOEN.
>
> BY THE TIME HE WAS FOURTEEN DOGEN HAD BECOME TROUBLED BY A DEEP DOUBT

CONCERNING ONE ASPECT OF THE BUDDHIST TEACHING.

This is the sutra that made him troubled to the very core of his being.

IF, AS THE SUTRAS SAY, "ALL HUMAN BEINGS ARE ENDOWED WITH THE BUDDHA-NATURE," WHY IS IT THAT ONE MUST TRAIN ONESELF SO STRENUOUSLY TO REALIZE THAT BUDDHA-NATURE, TO ATTAIN ENLIGHTENMENT?

A very significant question. If everybody is a buddha, then to recognize it should be the simplest thing in the world. If you are potentially a buddha, then the barriers cannot be much; they cannot hinder you. Nothing can hinder you. A rose bush brings roses, a lotus seed brings the lotus. If every man is a seed buddha, then why so much discipline? He was only fourteen years of age, and just one year before he had been initiated, but this sutra disturbed him immensely.

It is obvious that if to be a buddha is our nature, then it should be the simplest thing ... without any discipline, without any effort -- just a natural phenomenon, as you breathe, as your heart beats, as your blood runs in the body. There is no need of all the nonsense that has been forced upon people to become buddhas, to achieve buddhahood.

At this point he left his teacher because the teacher could not answer him. The teacher was just a teacher. He could teach the sutras, but he could not answer. He could realize the great significance of the question. Either buddhahood is not everybody's nature ... it is some faraway mountaintop, that you have to travel through all kinds of hardships to reach. But if it is your very nature, then *this* very moment you can realize it -- there is no need even to wait for a single moment. But the teacher could not say that, because he himself had not realized buddhahood. He had been teaching Buddhist scriptures, and not a single student had ever said, "This sutra is contradictory."

IN SEARCH OF SOMEONE WHO COULD HELP RID HIM OF HIS DOUBT, DOGEN FOUND HIMSELF WITH ANOTHER TEACHER, MYOZEN.

Teachers are many. Just to graduate into a certain branch of knowledge is not anything unique or special. But to find a master is really arduous, in that they both speak the same language -- the teacher, the master. And sometimes it may be that the teacher speaks more clearly, because he is not worried about his own experience. The master speaks hesitantly, because he knows whatever he is saying is not perfectly appropriate, does not express the experience itself ... that it is a little way off.

The teacher can speak with full confidence because he knows nothing. The master either remains silent or, if he speaks, he speaks with a great responsibility, knowing that he is going to make statements which appear to be contradictory, but which are not.

But every teacher wants to be known as a master. For the seeker this creates a problem. Myozen also proclaimed himself a master, but time proved that he was not a master.

IN SPITE OF LONG YEARS OF TRAINING UNDER MYOZEN, DOGEN STILL FELT UNFULFILLED. AT THE AGE OF TWENTY-THREE HE DECIDED TO MAKE THE JOURNEY TO CHINA WITH MYOZEN, IN ORDER TO STUDY ZEN BUDDHISM FURTHER. LEAVING THE SHIP, DOGEN FOUND HIS WAY TO T'IEN-T'UNG MONASTERY, WHERE HE TRAINED UNDER MASTER WU-CHI.
STILL UNSATISFIED, FOR THE NEXT SEVERAL MONTHS HE VISITED NUMEROUS MONASTERIES. JUST AS HE WAS ABOUT TO GIVE UP HIS SEARCH AND RETURN TO JAPAN, HE HAPPENED TO HEAR THAT THE FORMER ABBOT OF T'IEN-T'UNG HAD DIED, AND THAT HIS SUCCESSOR, JU-CHING, WAS SAID TO BE ONE OF CHINA'S FINEST ZEN MASTERS.

He changed his plan to go back to Japan and went again to the same monastery where he had been.

The old master, who was just a teacher, was dead, and he had been succeeded by Ju-ching -- a man who had soared high and touched the peaks of consciousness, who had dived deep and touched the depths of his being, who had moved vertically upwards and downwards, who had traveled through all his conscious territory. This man Ju-ching proved to be a man who answered doubts, settled them, because Dogen was still carrying the same question: that if buddhahood is your nature, then why is any discipline needed?

It was Ju-ching who said, "No discipline is needed. No discipline, nowhere to go, no way to be traveled ... just *be*, silent, settled, at the very center of your being, and you are a buddha. You are missing it because you are looking and trying everywhere else except within you. You will never find your buddhahood by changing this monastery for another monastery, this master for another master. Go in!"

Ju-ching is known as one of the finest masters, a very fine sword that cuts things immediately. His presence, his fragrance, his grace ... Dogen remained with him, never asking a question, just drinking the

very presence of the master, the very atmosphere, the very climate -- getting drowned.

And a moment always comes ... An ancient Tibetan proverb says, "If the disciple is ready, the master appears." The whole question is of the disciple being ready. But the disciple can be ready only if he comes across a man of consciousness -- not a man only of words, but a man of the experience -- who has been to the highest peaks, to the lowest depths. And just being close to him one can feel the vibe, the coolness.

He radiates the truth; and if you are ready, suddenly something clicks. All doubts disappear, you know you have found the master. Now there is nothing to be asked. Whatever is needed, the master will give it. In fact, it is only because of the poverty of language that we say, "The master will give it." The truth is, when you are ready it simply showers on you -- the master cannot even prevent it. The master is already radiating, just the doors of your being are closed. So those vibrations, and they are simply vibrations, return back. If the doors are open, nothing is said and everything is understood.

When Dogen became a master in his own right, when Ju-ching declared to him, "Now, no more play the role of being a disciple," at that moment he hit Dogen and said, "You have come to understand; now be compassionate on the blind humanity. Now don't go on sitting by my side. You are a buddha. Just because you were wandering here and there, you could not understand. Then sitting by my side, silently ... I have not given you anything. You have simply become centered, and in this centering is the inner revolution."

DOGEN WROTE:
TO STUDY THE WAY IS TO STUDY THE SELF.

Now these are tremendously valuable statements. He is saying, "Don't ask about the way -- there is no way." TO STUDY THE WAY IS TO STUDY THE SELF. The way leads away, and the further you go in search, the more you are lost. Drop all going and remain at home, just doing nothing. As Basho has said:

ANCIENT POND.
A FROG JUMPS,
AND GREAT SILENCE.

And Basho was just sitting there, so he wrote a small poem, sitting silently, doing nothing:
A frog jumps in the ancient pond.
A little sound and then great silence.

We are little sounds in a great silence. Between us and the universe there is not much more difference than between a sound and silence.

In every temple in the East we have used different kinds of bells. Even today they are used without any understanding. The reason is to give you a message -- you ring the bell, a sound is created from nowhere. It echoes in the empty temple, it re-echoes, and every echo becomes more silent, more silent, and finally it disappears. Our existence is nothing but a sound in an immense ocean of silence.

TO STUDY THE WAY IS TO STUDY THE SELF.

Don't bother about the way, just study yourself.

TO STUDY THE SELF IS TO FORGET THE SELF.

Who is going to study the self? The one who is going to study the self has already dropped the self. The one who is studying the self is the witness -- your real self.

TO STUDY THE SELF IS TO FORGET THE SELF. TO FORGET THE SELF IS TO BE ENLIGHTENED BY ALL THINGS.

Then it does not matter in what situation you are -- any situation will make you enlightened. People have become enlightened in every kind of situation you can imagine. The question is, if the self is dropped -- then you may be chopping wood or carrying water from the well, it does not matter. The moment there is no self -- only a witnessing, a silent watchfulness -- you are enlightened by all things.

TO BE ENLIGHTENED BY ALL THINGS IS TO REMOVE THE BARRIERS BETWEEN ONE'S SELF AND OTHERS.

To be enlightened simply means: neither I exist nor you exist. What exists is something transcendental to I and thou, something more, something bigger and higher.

THEN THERE IS NO TRACE OF ENLIGHTENMENT .... In such a small passage he has condensed so much. Each sentence could have become a scripture.

THEN THERE IS NO TRACE OF ENLIGHTENMENT, THOUGH ENLIGHTENMENT ITSELF CONTINUES INTO ONE'S DAILY LIFE ENDLESSLY.

Once you have become enlightened, it is not that every day you have to remember that you are enlightened; that every morning, shaving before the mirror, you have to remember that you are enlightened; or going to the market, you have to remember not to behave against enlightenment. Once you have become enlightened your every act is automatically of awareness, of consciousness. Soon you forget all about enlightenment because it has become your very body, your very bones, your very blood, your marrow -- it has become your very being. Now there is no need to remember it.

There have been masters who have forgotten completely that they are enlightened because there is no need to remember it. Their masters have hit them on their heads. The Zen stick came into existence for very certain purposes. One of the purposes was that somebody who has become enlightened and is still sitting silently has to be hit to be made aware, "Now go away! Get on! Pick up your rented bicycle! What are you doing here?"

Enlightenment does not happen twice -- once is enough. The master hits as a reward, to remind you, "Now there is no need to be near me."

There are beautiful stories ...

Mahakashyapa became enlightened, and he would not even come near Buddha. He used to sit far away, under a tree; for years he had been meditating there. He became enlightened ... now he was afraid to come close to Buddha because he would recognize. Buddha himself had to walk towards Mahakashyapa and say, "Mahakashyapa, don't try to deceive me. Now there is no need to sit under this tree. Get on and move! There are millions of people who are still groping in darkness, and you are sitting here enlightened. Take this fire of your enlightenment and make as many people aflame as possible."

Mahakashyapa had tears in his eyes. He said, "I have been hiding, who told you? I know that now this has happened a difficulty ... I am enlightened, and I cannot go near to you. I want to touch your feet, but I touch your feet, make the gesture of touching your feet, just from far away under the tree. Because I know, once one is enlightened he will be sent away."

Another disciple of Gautam Buddha, Sariputta, made it a condition. When he took initiation he was already a very famous scholar of his time.

He made it a condition, "If by chance I become enlightened, please don't send me away. I want to remain always by your side. If enlightenment means that I will have to go away, I will not become enlightened, so it is up to you."

Buddha said, "Don't be worried. First become enlightened, then we will see."

He said, "No, I want it as a promise. Enlightenment is certain by your side. And if you don't give me a promise, you will be the barrier to my enlightenment."

Buddha said, "You are putting me into difficulty. If everybody starts saying, `Don't send us away,' how I am going to manage?" -- already ten thousand sannyasins were moving with him from one village to another village.

He said, "Sariputta, you are such a great scholar, you should understand. Because enlightenment is not only enlightenment, it is also a great responsibility. You have come to realize the ultimate peace, the joy, the blissfulness." Now it is your responsibility to share it, go as far away as possible. Now there is no point in sitting by the side of the master.

THEN THERE IS NO TRACE OF ENLIGHTENMENT, THOUGH ENLIGHTENMENT ITSELF CONTINUES INTO ONE'S DAILY LIFE ENDLESSLY.

THE FIRST TIME WE SEEK THE LAW -- by law is meant the ultimate law of existence -- WE ARE FAR AWAY FROM THE BORDER OF IT. BUT SOON AFTER THE LAW HAS BEEN CORRECTLY TRANSMITTED TO US ...

I have explained to you what transmission is: it is not through words, it is through the presence. It is through being close, in trust, in love, that something jumps from the master's inner being and makes you aflame. It is a quantum leap of consciousness. It is almost like two candles: one is lit, another is unlit. If you bring both the candles closer, there will come a moment when the flame of the lit candle will take a jump -- you can see the jump -- and the unlit candle also becomes lit. And the lit candle does not lose anything. The

unlit candle was carrying the possibility, the potentiality; it just needed an opportunity.
The master is the opportunity.

THE FIRST TIME WE SEEK THE LAW WE ARE FAR AWAY FROM THE BORDER OF IT. BUT SOON AFTER THE LAW HAS BEEN CORRECTLY TRANSMITTED TO US, WE ARE ENLIGHTENED PERSONS.

Everybody is a buddha, either awake or asleep. Only this small distinction exists; otherwise there is no lower or higher. There is nothing wrong in being a sleeping buddha -- it is your choice. A little more sleep is not going to harm anybody -- just don't snore, because that will create a disturbance in other people's sleep.

A Catholic priest was in great difficulty. An old man, the richest man of his congregation, used to sit in front of him, and he used to come with his small grandchild. And the old man, as the sermon would start, would start snoring. It was such a disturbance to the priest, but the man was rich and he was donating so much to the church that he could not be interfered with. But somehow it had to be stopped; otherwise sooner or later everybody would be sleeping, snoring, and he would be preaching to them. This disease had to be stopped.

He tried to find a way. He pulled the little child aside when they were leaving and asked him, "Can you do something, for God's sake?"

He said, "I never do anything without money. I don't know God or God's sake -- just money." A real businessman's son.

The Catholic priest said, "Okay. I will give you a quarter dollar if you keep the old man awake. Whenever he snores wake him up -- just hit him with your knee."

He said, "In advance, because I don't do anything without the money in advance. And if the old man comes to know, there is going to be trouble. So better give me the advance first, I am taking a risky job." The priest had to give him a quarter dollar.

The next Sunday morning, when the old man started snoring, the little boy hit him again and again to wake him up. The old man said, "What has happened to you? You used to sit silently. You have been coming with me always."

He said, "It is a business matter."

The old man said, "What do you mean?"

He said, "I am getting a quarter dollar to keep you awake."

The old man said, "That's simple -- I will give you half a dollar to let me sleep."

He said, "Okay -- in advance."

The old man gave him half a dollar and the boy stopped waking him up. The preacher made many signs to the boy, "Just do something!" But the boy closed his eyes, as if he was in great meditation.

After the church, the priest caught hold of the boy saying, "You are very cunning. You took the money in advance, and for half of the sermon you were doing perfectly well. Then why did you start behaving in such a way -- as if you were meditating? For years I have been seeing you; you have never closed your eyes."

He said, "You don't understand: business is business."

The priest said, "What do you mean?"

He said, "The old man has given me half a dollar. Naturally, I had to stop. Now, if you are ready for one dollar next Sunday ... But it is always a risk; the old man may give me two dollars."

The priest thought, "This is a difficult thing for a poor priest. The rise of the price will go on, because that old man is rich, he can give anything."

He thought, "It is better to talk to the old man." He said to him, "I don't object to your sleep because sleep is not -- according to the holy scriptures -- a sin. You can sleep. But snoring ... that too is not sin according to any holy scripture, but it interferes with other sleepers. And to interfere in somebody else's life is certainly immoral. There are many others who are sleeping, I know. But who comes to the church? People who are utterly tired come to the church to have at least a good morning sleep. You are disturbing them. And this boy is going to prove a great businessman. He has already managed ... he asked for payment in advance."

The old man said, "There is no point in getting into competition because, whatever price has to be given, I will give. But for God's sake let me sleep -- and I am going to snore. It is my birthright."

This much is the difference between your essential buddhahood and your snoring buddhahood. Just give

a good shake ...

You will be surprised to know that there used to be two groups of Christians: one was called "Quakers" and the other was called "Shakers." In their church the Quakers quake just to keep themselves awake, and the Shakers shake just to keep themselves awake. I think those two groups, which have almost disappeared, represent the most essential part of any religion. Christianity is poorer because of the decline of those two groups.

It is perfectly right if you can help to wake up your buddha by shaking. What is wrong with it? What are you doing in the Dynamic Meditation? It is just a mix of shaking and quaking.

Soon you will be entering into our every evening's meditation and you will see that nobody ever has disturbed the sleep so much -- not only their own, but for miles around nobody can sleep. We are determined to make everybody a buddha.

Maneesha has asked:
OUR BELOVED MASTER,
TO FORGET THE SELF -- TO REMEMBER THE SELF:
ARE THESE TWO DIFFERENT PATHS OR, IN SOME WAY, ARE THEY THE SAME?

They are the same, just different expressions. One can say something positively; one can say the same thing negatively. But they both are saying the same. Remembering the self, the self will disappear. The more you remember, the more you will find it is not there.

Forgetting the self is the same. You are beyond yourself; don't cling to your "I", to your ego, to your personality. Just drop clinging to this cage, move out of the cage, and the whole sky is yours. Open your wings and fly across the sun like an eagle.

In the inner sky, in the inner world, freedom is the highest value -- everything else is secondary, even blissfulness, ecstasy. There are thousands of flowers, uncountable, but they all become possible in the climate of freedom.

Before we enter into our meditation, I have to wake up all those who have fallen asleep by now.

Dodoski and Nerdski are sitting in the local jail charged with disturbing the peace and being drunk and disorderly.

That afternoon, Sergeant Crapski takes the boys to a big field to do some civic duty work while they serve their time.

"Okay," says the cop. "Like I told you guys before, you can start digging that trench."

The officer gives a shovel to each of them, points vaguely out at the ten-acre lot, and then walks away.

Nerdski looks around for a while, then turning to Dodoski says, "Dig *what* trench? I don't see any trench."

... Do any of you see?

Nerdski is out of work so he goes up to Beverly Hills. He goes around from mansion to mansion, offering to do odd jobs. Finally, at one huge estate, Nerdski knocks on the door.

"Got any work you need doing?" he asks.

"What can you do?" asks the owner.

"I'm a really good painter," replies Nerdski.

"Great!" says the man, handing him a can of green paint. "You can go round the back and paint the porch green. It is pretty big, so it will probably take you all day."

But two hours later, Nerdski knocks again at the front door. "I've finished that porch," he tells the owner.

"Wow," says the man. "That was really fast."

"No problem for me," says Nerdski proudly. "I'm a professional."

"Okay," says the man. "Here is your money."

"Thanks," says Nerdski and turns to leave. "By the way," he adds. "That's not a porch, it's a Ferrari!"

Kowalski is on holiday in a small town in the Italian Alps. After a few lonely nights he begins to feel the need for a woman. So he asks the local bartender how to find the ladies of the town.

"We gotta no prostitutes," replies the bartender. "The priest-a would never allow it. But the thing-a you want is-a kept out of sight."
"What have I got to do?" asks Kowalski.
The bartender explains that up in the mountains there are caves. "Go there after dark-a," he says. "And shout-a `Yoo-Hoo!' into the cave. And if the lady calls back, `Yoo-Hoo,' you work out-a the price. If she is busy, you get no answer."
So that night, Kowalski "Yoo-Hoo's" his way from cave to cave, but with no luck. Finally he decides to go back to town to get drunk, but at the bottom of the mountain he finds a cave that he has not seen before.
"Yoo-Hoo, Yoo-Hoo!" he shouts.
"Yoo-Hoo, Yoo-Hoo!" comes back the clear reply.
So Kowalski rushes into the cave -- and is knocked flat by a train!

Jimmy is lost in the desert with two friends, Billy and Sammy. They wander around for two days, almost dying of thirst, until they come to a nunnery.
They knock on the door and the Mother Superior answers.
"Water, water, please give us water!" they groan.
"Oh, no," says the nun. "We had a man in here before. If you want to come in here for water, you have to let us cut off your pricks."
The three guys run back out into the desert. But two days later they figure that they will die anyway, so what the hell. They go back to the nunnery and say that they accept the condition.
They are brought in and the head nun takes Billy into another room. There is a short scream and then the nun comes back for Sammy. She takes him into another room and there is another, longer drawn-out, scream. But when she comes back for Jimmy, he is terrified.
"Just a minute!" he cries. "How did you cut their pricks off?"
"Simple," says the nun. "We ask them what their profession is. The first guy is a butcher, so we cut it off with a knife. The second guy is a carpenter, so we sawed it off."
At this point, Jimmy starts laughing hysterically with tears rolling down his cheeks.
"What's so funny?" asks the nun.
"You're gonna have trouble with me," laughs Jimmy. "I work for Kwality Ice Cream!"

Now ... everybody is awake.
Nivedano ...

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent ...
close your eyes ...
Feel as if you are frozen.
Enter in.
The deeper you can,
the more you will experience
your buddha-nature.
At the deepest point,
you are the ultimate reality --
immortal, eternal,
with all the blessings
that you can ever conceive of.
Don't miss the opportunity.
It is the simplest thing in the world

to go in ... because it is your own home.
You need not even knock on the doors.
In fact there are no doors inside.
It is an open space, an open sky.
But to know this open sky
is to realize
the deathless principle of your existence.
Deeper, deeper, and deeper ...
Drink this life juice to your heart's content.
And remember this peace, this silence,
this blissfulness.
Around the day,
whatever you are doing, don't forget it.
Like an undercurrent,
let it remain there. And slowly, slowly
it will change your whole life structure.

To make it more clear -- sharply clear,
Nivedano ...

(Drumbeat)

You relax ...
let go ...
as if you have died.
One day you will.
This is just a rehearsal.
Leave the body,
forget the mind ...
and move as deep as you can,
like an arrow ... fast,
hitting the very center.
This is the buddha.

Nivedano ...

(Drumbeat)

Come back.
But come back as buddhas,
knowing perfectly your eternal being.
Just sit down for a few seconds
to recall the memory
of the territory that you have traveled,
of the center that you have touched.
Let it become your breathing,
let it become your heartbeat.

To be a buddha is so simple,
you don't have to go anywhere.
You have to just stop going anywhere,
and just be within yourself.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Dogen, the Zen Master: A Search and a Fulfillment

Chapter #2
Chapter title: Firewood and ash

26 July 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGEN CONTINUES:
WHEN WE LOOK BACK AT THE SHORE FROM OUR BOAT, WE MISTAKENLY FEEL AS IF THE SHORE WERE MOVING. BUT WHEN WE LOOK AT OUR BOAT WITH CARE, WE FIND THAT IT IS OUR BOAT THAT IS ACTUALLY MOVING. SIMILARLY, WHEN WE SEE ALL THINGS WITH THE DELUDED IDEA THAT OUR BODY AND MIND ARE SEPARATE FROM EACH OTHER, WE MISTAKENLY THINK INNATE MIND AND NATURE ARE ETERNAL. BUT WHEN WE REALIZE THAT OUR BODY AND MIND ARE INSEPARABLE, WE SEE CLEARLY THAT ALL THINGS ARE NOT SUBSTANTIAL.
FIREWOOD, WHEN BURNED, BECOMES ASH; THE ASH NEVER AGAIN REVERTS TO BEING FIREWOOD. STILL, WE SHOULD NOT REGARD FIREWOOD AS A BEFORE, AND ASH AS AN AFTER. WE MUST REALIZE THAT FIREWOOD IS IN THE POSITION OF FIREWOOD WITH OR WITHOUT BEFORE AND AFTER. ASH IS IN THE POSITION OF ASH WITH OR WITHOUT BEFORE AND AFTER.
WE CAN NO MORE COME BACK TO LIFE AFTER OUR DEATH THAN FIREWOOD CAN BECOME FIREWOOD AGAIN AFTER HAVING BECOME ASH. IN BUDDHISM, THEREFORE, IT IS SAID THAT LIFE NEVER BECOMES DEATH; LIFE IS BEYOND THE CONCEPTION OF LIFE. IT SAYS THAT DEATH DOES NOT BECOME LIFE; DEATH IS BEYOND THAT OF DEATH. LIFE AND DEATH ARE BOTH ONLY ONE STAGE OF TIME, JUST LIKE WINTER AND SPRING.
LIKEWISE, WE MUST NOT THINK THAT WINTER BECOMES SPRING, OR SAY THAT SPRING BECOMES SUMMER.

Maneesha, Dogen is basically concerned about the idea of reincarnation. Christianity does not accept it, Mohammedanism does not accept it, nor does Judaism accept it; it is only accepted by the religions that have been born in India. They may differ on every aspect of life, but on one point they are absolutely in agreement. And it is not an agreement of one day -- for thousands of years they have agreed on the idea of reincarnation.

In Christianity or Mohammedanism or Judaism your life span is very short, just between the cradle and the grave -- maybe seventy years or eighty years. With death you are finished. But in the Eastern experience, with death you only change your form. You are not finished, you continue. Your continuity is eternal. You will take many forms ... many experiences, many ways of being.

This whole universe is conceived of in the East as a teaching period. The trees are learning to be trees, the birds are learning to be birds. This whole universe is exactly a great university, an opportunity to learn one form and also to learn that behind the form is hidden your formless being.

Thousands of times you have lived in different forms, experiencing different ways. Certainly to be a tree is a totally different experience than to be a bird or to be a lion. But the essential life is one. Out of this

experience of essential life, the theory of reincarnation arose. And if you go deeper into your interiority ... you can move so deeply that you will start touching not only your birth, your nine months in the womb, but also the death of the previous form.

It is a tremendous experience to know that you have been here before, because that gives another dimension to your consciousness; if you have been here in the past, you will be here in the future. The past and future both are in balance -- the present moment is just the balancing moment. And if you can dig deep into the present moment, you can experience not only your past lives; there is a possibility -- if your effort is really total -- that you may start having glimpses of your future possibilities.

Gautam Buddha is reported to have said that we never begin our journey -- it is eternal. You cannot reach to the point, exploring within yourself, where you started the journey. That bus stop you cannot find. You have always been moving, traveling. So the beginning cannot be found, it is not there. But the end can be found.

You will be surprised to think about it -- that the ordinary death is not a death because the consciousness moves into another form. A bird becomes a tree, a tree becomes an animal, an animal becomes a human being. But if your experience of all your past lives suddenly flashes you to the idea that you are eternal, that very moment you are disidentified with the body-mind structure. And this disidentification is the real death. Now you will not take another form, you will enter into the formless. It is called the great death.

But to have a great death you need to have a great life. Ordinary living is so lukewarm that ordinary death cannot change much; it can only change the outer garb, the paper bag in which you have been living. To burst forth out of all form -- a tremendous awareness, intensity, totality ... you pull all of yourself to a single point -- and suddenly all forms disappear. Just like a breeze, invisible, you enter into the formless. This has to be remembered before I talk about Dogen, because that is exactly the background of what he is trying to say in the Zen way.

DOGEN CONTINUES:
WHEN WE LOOK BACK AT THE SHORE FROM OUR BOAT, WE MISTAKENLY FEEL AS IF THE SHORE WERE MOVING. BUT WHEN WE LOOK AT OUR BOAT WITH CARE, WE FIND THAT IT IS OUR BOAT THAT IS ACTUALLY MOVING.

Now very few people have the experience of boats. Dogen was talking to people who were traveling in boats continuously, because Japan is not one island; it is many islands together, and people are continuously moving in boats from one island to another.

But in your experience you may have ... sitting in a train, suddenly you see that another train which was sitting on the side track has started moving. But your experience is so clear that *you* are moving. Then you look to the other side -- the station is still there. Then certainly, the other train is moving. But the station is gone, then the movement of that train was an illusion; your train is moving. Movement is relative, just as in geometry two parallel lines never meet.

Albert Einstein, the man who introduced the idea of relativity into the world of science, says that if two rockets are moving in the sky at the same speed, none of the passengers in either of the rockets will feel that there is any movement. Because to experience movement you need something stationary by the side; it is a relative experience. Both the rockets are moving in a silent, open sky at the same speed; naturally, you see there is no movement in the other rocket. And how can there be movement in your rocket? If there were, you would have passed the other rocket. None of the passengers in either of the rockets will even dream about movement, because there is nothing stable around; on both the sides, just pure sky. They can live in the illusion as long as they go on moving at the same speed.

According to Albert Einstein, a very strange conclusion ... of course, it has not yet been tested, but it seems possible. If the passengers of both the rockets don't feel any movement, they will become very still and very silent. Not only in their minds, but even in their body cells the silence of no-movement will penetrate. It will be so enormous, so overwhelming, that when they return -- you will be surprised -- all their friends, their old colleagues, will have grown ten years older and they will not have aged at all. Those ten years they have missed. They have not moved a single inch, either in their body or in their mind, because movement has stopped being their experience.

Einstein was absolutely certain -- and I agree with him. It seems absurd that a traveler will come back and find that his own generation is finished and a new generation has taken over, because he has been long away, traveling in the sky. But when there is no movement around you, slowly, slowly that non-movement

stops everything moving within you: the mind, the body -- everything.

Even he was shocked when he proposed the theory. It will still take a few years for us to be absolutely certain of what he was saying, because even to reach to the nearest star takes four years; and the return journey means eight years -- and this is the nearest star. We don't have yet any vehicle to move -- without continuous fuel stations on the way -- for four years.

Secondly, the moment you are out of the grip of gravitation .... You don't feel gravitation because you are born in gravitation. Otherwise the earth is pulling you down so forcibly ... most of your aging is because of the pull of the earth. The area of gravitation is two hundred miles around the earth. Once you are out of the gravitation area, there is nothing to pull you down; you simply remain the same. The same gravitation that is killing you also keeps you rooted, because without gravitation you will be simply gone -- just saying good-bye to each other and moving into the eternal, never to meet again. It is so vast ... and the speed will be such that you will be burned by the speed.

There are practical problems; that's why Albert Einstein could not persuade anybody to take the risk. The speed has to be exactly the speed of light -- that is the ultimate speed. One hundred and eighty-six thousand miles per second -- at that speed everything stops. You can go around the universe for thousands of years and you will come back to the earth the same, as young as you had left. But it is just theoretical and hypothetical; it is difficult, for the simple, pragmatic reason that at the speed of light no metal can remain unmelted. The heat is so much that the vehicle in which you are moving will melt down, burning you with it.

You look ... almost three thousand stones fall every day on the earth, all over the earth. You think they are stars falling. Stars are very big, but these are just small stones which have been caught in the gravitational area of the earth, and the earth has pulled them. But the force of the pull is such that even the stones burn up. Most of these three thousand stones never reach to the earth; they are burned before reaching it. A few stones have reached the earth and they have become great sacred places. For example, the Kaaba -- the holy place of the Mohammedans; the stone there is an asteroid, it is not of the earth. Just because people saw that big stone coming from the sky ... the primitive mind thought it must be from God. And it was coming, burning bright like a sun, so big that it reached to the earth. In many museums you will find those stones, which are called meteorites.

These stones burn up because of the speed. So if we make a vehicle we have to find something which will not burn up at the speed of light. Up to now, there is no indication that we can create a vehicle or any material that can move with the speed of light. And unless we move with the speed of light we cannot reach the nearest star. With that speed in mind, the nearest star is four light years away. It is such a long distance, and our small boats and our airplanes and our rockets are still, in terms of the future, just toys.

But consciousness needs no form to travel, hence it can move with the speed of light. That is the Eastern way of looking at things: you have been around on many planets in many different lives, not only on this earth. Scientists accept that there are at least five hundred planets with life, but there is no communication. All kinds of efforts are being made to have some kind of dialogue or to find some way to know exactly who is there. But that is a limitation of the body.

For a man of consciousness, for a man who is a buddha, there is no limitation. No gravitation prevents him, no heat can burn him. He can travel around in different forms, taking birth on different planets.

The idea of reincarnation is a very great challenge. It is not a question of arguing; it is a question of experiencing in yourself that which cannot be burned, that which remembers having been in other bodies. And if it can move from one body to another body, there is no difficulty for it to move from one planet to another planet. And ultimately it has to move from all forms and disperse itself into the universal being. That is *nirvana*.

Nirvana is one of the most beautiful words; I don't think there is any other word in any language which has so much significance and meaning. Ordinarily it simply means blowing out the flame. You have a candle, and the flame is dancing, and you blow it out. Can you answer where the flame has gone? It must have gone somewhere. Nirvana means: your life is just like a flame -- when it becomes difficult to live in one body, one form, it simply moves into another form. The other form is determined by its desires, its longings. Be very conscious about your desires and your longings because they are creating the seed of a new form already, without your knowing.

I have experienced, with many people, taking them back to their old forms. And I was surprised -- because there is no mention of this fact in any Eastern scripture -- that somebody who is a man, when he remembers, he remembers himself as a woman in his past life. If he goes deeper he again remembers

himself as a man.

At first I was puzzled, because it is not mentioned anywhere. But then I could see the point that every woman is desiring to be a man. She thinks, "I am confined in the home, and the man is enjoying everything." And every man thinks, once in a while, "The beauty, the mystery of a woman ..." So it is very natural that you are creating your other form already without doing it consciously. If you are man you will be born as woman. And this is a vicious circle, because when you die, you die unconsciously; when you are born you are born unconsciously. So you don't know from where you are coming, or what was the reason for your taking this form.

The whole foundation of meditation is to make you so alert that you can see the forming of seeds and desires and drop them. If you can die without a seed ...

If you die in a half-hearted way, not totally, with something incomplete, with something you wanted to do and death has come in between -- then you cannot expect to disappear into the universal. Then the flame will take another home, according to your desires, your reincarnations.

Meditation simply means to drop, slowly slowly, all your desires. And when death comes, celebrate it; celebrate it because everything is complete and you are ready. This readiness and completeness will give you the ultimate freedom of formlessness. That formlessness is nirvana.

All these buddhas, like Dogen, are pointing towards that formlessness. First, he is talking about relativity:

> WHEN WE LOOK BACK AT THE SHORE FROM OUR BOAT, WE MISTAKENLY FEEL AS IF THE SHORE WERE MOVING. BUT WHEN WE LOOK AT OUR BOAT WITH CARE, WE FIND THAT IT IS OUR BOAT THAT IS ACTUALLY MOVING. SIMILARLY, WHEN WE SEE ALL THINGS WITH THE DELUDED IDEA THAT OUR BODY AND MIND ARE SEPARATE FROM EACH OTHER, WE MISTAKENLY THINK INNATE MIND AND NATURE ARE ETERNAL. BUT WHEN WE REALIZE THAT OUR BODY AND MIND ARE INSEPARABLE, WE SEE CLEARLY THAT ALL THINGS ARE NOT SUBSTANTIAL.

The body has a substantiality. When someone dies all the elements of the body dissolve into their sources: water into water and air into air and earth into earth. Only one invisible bird, weightless .... There have been experiments where a man was weighed while he was alive, and weighed again after he has died. The weight does not differ; he is the same weight both times. To the objective mind, it means that nothing has moved out, because if there is a soul which moves out of the body, then certainly it would have weight. Experiments have even been done putting the dying man in a glass case, so that they can see if something moves out .... It will have to break the glass somewhere. But the glass remains intact as the man dies.

These things have supported the atheists, who say that there is no such thing as a soul. These conclusions are absolutely rational but stupid. There is no contradiction in being both stupid and rational. Of course the intellectual person will be more profoundly stupid than ordinary idiots; ordinary idiots are simple people. But there are extraordinary idiots, and because of their rationality they have turned almost the whole world's mind toward being materialistic.

Half of the world is communist, which does not believe that there is anything in the body; it is just a combination of materials. The remaining half of the world, which thinks it is spiritual, only thinks; it never experiments.

The experiment is not to be done in a scientific lab.

It has to be done within yourself.

That's what we are doing here -- to find something immaterial, invisible to the eyes, untouchable by the hands, but still the very heart of our being, the very throb of our being. Once you have known it all fear of death disappears. And a new courage -- so fresh like a morning rose, still with dewdrops shining on it in the sun -- a new courage to rebel against all that is traditionally accepted, that may be rationally accepted but is not based on the actual experience of meditation ...

Other than meditation, there is no way to decide whether you are just matter or there is something immaterial. Without that immaterial part you lose all your splendor. Only that immaterial part of your being gives you dignity; it makes you not only a man, but makes you capable of touching the highest peak of being a buddha.

> FIREWOOD, WHEN BURNED, BECOMES ASH; THE ASH NEVER REVERTS TO BEING FIREWOOD. STILL, WE SHOULD NOT REGARD FIREWOOD AS A BEFORE, AND ASH AS AN AFTER. WE MUST REALIZE THAT FIREWOOD IS IN THE POSITION OF FIREWOOD WITH OR WITHOUT BEFORE AND

AFTER. ASH IS IN THE POSITION OF ASH WITH OR WITHOUT BEFORE AND AFTER.

What Dogen is trying to say is that when firewood disappears into a heap of ash you should not think that something in existence has changed -- only the form has changed. The ash was present in the firewood, unmanifest. The fire has helped the ash to become manifest and visible.

These are ways of saying some things which are more difficult to say directly. But I can say them directly to you; this is not an assembly of kindergarten seekers. What you are, you have been the same before, whatever the form, and if you can discover yourself then it does not matter in what form you will move. And if you can penetrate your self to its very center -- because your self has a circumference and a center .... If you remain at the circumference then you will move into another form -- but if your arrow reaches to the very center you have graduated from forms. Now you are capable of being one with the universe; now you can sing with the birds, dance with the flowers, shine with the stars. From a small dewdrop, you have become the very ocean.

In America, which has produced very few men who are worth quoting, one man is certainly significant, but seems to be almost forgotten. He is William James. He introduced this beautiful word `oceanic'. People have forgotten him and his word because very few people reach to that experience. But here everybody has to reach to the experience ... from the dewdrop to the ocean. Unless you experience `oceanic' yourself, spreading in all ten directions, in absolute freedom, you have not used the great opportunity of life.

Dogen is saying, WE CAN NO MORE COME BACK TO LIFE AFTER OUR DEATH THAN FIREWOOD CAN BECOME FIREWOOD AGAIN AFTER HAVING BECOME ASH. IN BUDDHISM, THEREFORE, IT IS SAID THAT LIFE NEVER BECOMES DEATH; LIFE IS BEYOND THE CONCEPTION OF LIFE. IT SAYS THAT DEATH DOES NOT BECOME LIFE; DEATH IS BEYOND THAT OF DEATH. LIFE AND DEATH ARE BOTH ONLY ONE STAGE OF TIME, JUST LIKE WINTER AND SPRING. LIKEWISE, WE MUST NOT THINK THAT WINTER BECOMES SPRING, OR SAY THAT SPRING BECOMES SUMMER.

Dogen is saying that forms don't change into other forms. Winter remains winter, summer remains summer, but something inner moves on from one climate to another climate ... which is beyond birth and beyond death, which is beyond life, which simply is. You can give it any shape, any form, but you cannot take away its isness. This isness is the greatest discovery of the East, the West has missed it completely.

A haiku by Hokushi runs:

THE MOON ON THE PINE;
I KEEP HANGING IT -- TAKING IT OFF
AND GAZING EACH TIME.

I have told you the moon is one of the great symbols in the mystery school of Zen ... you will come across the moon many times from different aspects.

THE MOON ON THE PINE;
I KEEP HANGING IT ...
Just try to understand the poetry.
I KEEP HANGING IT -- TAKING IT OFF
AND GAZING EACH TIME.

Certainly you cannot hang the moon and take it off; but what you can do, you can open your eyes and you can close your eyes. When you close your eyes you have taken the moon away. When you open your eyes you bring the moon again. And gazing at it every time -- it never fulfills the desire, the longing for beautitude.

Another haiku runs,

ONE FULL MOON;
STARS NUMBERLESS; THE SKY
DARK GREEN.

These are not ordinary poetries, these are expressions of deep meditation. Night, and particularly moonlit nights, have been found to be very supportive to meditation. Now even science suspects that the

moon has a certain effect on the mind; because most of the people who go mad, go mad on a full moon night, hence the word `lunatic'. It comes from *luna*, the moon. Another word is `moonstruck' ....

More people commit suicide on the full moon than at any other time and more people have become enlightened on the full moon than at any other time. Science has its own reasons .... The moon is really a part of the earth. Some four billion years ago a great chunk of the earth separated from the earth. All our great oceans are because of that chunk; deep valleys were left for rain to fill and they became the oceans.

The moon has one sixth the gravitation of the earth, because it is one sixth the size. That means that gazing at the moon, you slowly, slowly become more light, the gravitation is less on your being. That is the scientist's explanation. And you can see the effect on the seas, because they are holding the place of the moon ... where the moon used to be once. That's why on the full moon there are great tides. In the human body there is eighty percent water, ocean water with the same chemicals. Just as tides arise in the ocean, something arises in the human being. If he is on the right track perhaps he may become enlightened.

And if he is on the wrong track he can commit suicide or commit a murder or go mad ... there are thousands of ways. But there is only one way that reaches to your ultimate sensitivity, the way of meditation, the way of closing all outgoing doors and being in.

And once in a while these Zen meditators have opened their eyes and they have seen the moon or a sunset or a lotus, and out of their meditation a certain expression has arisen. Only through meditation will you be able to understand it -- it is not poetry, it is not written with the mind, it is a heartfelt feeling.

ONE FULL MOON;
STARS NUMBERLESS; THE SKY
DARK GREEN.

If you are in deep meditation and you see this dark sky with so many stars and one single moon, immediately your silence will become immensely deeper.

These haikus are not meaningful for those who have not experienced anything of meditation.

A haiku by Shiki:

EVENING MOON:
PLUM BLOSSOMS START TO FALL
UPON THE LUTE.

These are pictures seen by a deeply meditative consciousness. They don't mean anything, they are not supposed to have any meaning, they are pictorial.

Once Picasso was asked .... A man was watching him painting continuously for hours; finally he said, "I cannot resist asking, because I have been watching you paint for hours, but I can't make any sense out of what you are painting. What is it? What is the meaning of it?"

Picasso looked at the man and said, "I don't know. You can ask the picture yourself."
The man said, "Are you insane or something?"

Picasso said, "Perhaps, but nobody asks the rose, `Why are you so beautiful? Why are you here in the first place?' Nobody asks a sunset, nobody asks a full moon, but everybody goes on harassing me, `What is the meaning of your painting?' There is no meaning, it is a statement. I have enjoyed it tremendously, just the colors, flowing into each other, creating strange patterns."

Meaning is no more relevant in the world of beauty. And what to say about the world of meditation? -- no meaning, only significance. That's why those who have experienced have remained silent, or have spoken only to indicate to you the path to be silent.

Maneesha has asked,
OUR BELOVED MASTER,
WHAT IS OUR INVESTMENT IN REPRESSING OUR MEMORY OF PREVIOUS DEATHS?
IS IT NOT TRUE TO SAY THAT IF WE COULD RECALL OUR DEATHS WE MIGHT LOSE OUR FEAR OF DEATH AND THUS BE ABLE TO LIVE A FEARLESS LIFE?

Maneesha, this is certainly one of our great investments in forgetting the past, the previous life. Because if you remember it, you will not be able to be so foolish as to repeat the same game again. You have done it

so many times; you have fallen in love, you have fallen out of love, so many times ... so many romances! Our great investment is that each time we go to see the same film we forget that we have seen it before. Otherwise you will not go to see the movie, only once is enough.

But in life you don't complete the work in one time, in one lifetime. Your real work remains postponed and you go on playing games which are simply childish. The great investment is that you should not remember your whole past, otherwise you will feel yourself to be so much an idiot that enjoying life will become impossible. Only suicide will seem to be the right thing to do. But suicide leads nowhere, it simply enters your consciousness into another womb of a lower kind, because you could not manage to live on a higher level.

The investment also includes forgetting that you have ever died. It is always somebody else who dies, you never die. Obviously -- you see every day, you hear every day that somebody has died; but you never hear that you have died. Except in this Buddha Hall where you hear every day, "Now die and don't hold anything back, die completely."

People from the outside will think, "This is a madhouse. People who are fully alive suddenly die and then don't wait much ... as they are called back, immediately they are back, sitting like buddhas!"

We are making it clear through our meditations that this is how it has been happening, you have been dying many times and again coming back. Whether you come after nine months ... an unnecessary wastage of time, of a woman's life ... then growing up and again playing the same role which you have played before ....

In the East the world is called *sansara*. Sansara means the great wheel of life and death. It goes on moving, the same wheel, and you are clinging to the wheel and you go on moving with the wheel from one death to another, from one life to another. The investment is that unless you learn the lesson, you cannot come out of this vicious circle of life and death. But you *can* come out. Every night we try; you jump a little ... it is old habit; when you come back you just try to find out where the wheel is. Soon you have forgotten about the center which was beyond life and death -- suddenly you remember, "Where is the canteen?"

One naturally feels hungry after such a strenuous experience of dying and coming back, becoming a buddha ... knowing perfectly well that anybody may be a buddha, "But I am not; I have my wife, I have my children to look after. Just for a moment is okay, but twenty-four hours a buddha will not only be boring, it will be also a torture to others."

From my very childhood I was interested just to sit and not to do anything. I have never done any homework; my teachers were angry, "What do you go on doing at home?"

I said, "I simply sit and enjoy."

My family, and whoever would be passing by used to say, "What are you doing?"

I said, "There is no need to do anything -- to be is enough!"

And they would look at me and say, "You are crazy! Do something, otherwise you will end up in being nothing."

And they were right, I have ended in being nothing. But I am immensely happy that I started very early to see that the greatest joy is inside, nobody can give it to me. I have never participated in any game, I have never bothered about any work the family needed. Slowly, slowly my family started taking for granted that I was no more -- my being or not being made no difference.

I have enjoyed the faces of my family when they looked at me as if they were looking at an insane person; I still enjoy to remember it. Naturally if you are not doing something people think you are wasting your life. The reality is that when you are not doing anything, when you are just being, you are finding the path towards your ultimate destiny.

Before we die and become buddhas ... one time more, because one never knows about tomorrow, so better become tonight ....

Just a few small laughs, because Sardar Gurudayal Singh is waiting very silently. And Avirbhava ....

When Gozo the gorilla dies his female companion, Gertie, gets very horny. After a few months she begins to get violent, as her need for sex increases. Finally the zookeepers decide to get a man to make love to her.

They go downtown and pick up Jose, a big Mexican, and offer him twenty dollars to do the job.

They put a muzzle on Gertie's mouth, tie her arms to the bars, and then let the Mexican into the cage. When Gertie sees that Jose has an erection, she goes wild. She rips her arms loose from the bars and begins crushing him in her embrace.

"Help!" shouts Jose. "For Christ's sake, help!"

"Don't worry," shouts the keeper. "We'll get the elephant gun and shoot her!"

"No! No!" cries Jose. "Don't shoot her! Just get her muzzle off -- I want to kiss her!"

Dodoski has fallen on hard times, so he turns to crime. He kidnaps the six-year-old son of the richest man in Warsaw. Dodoski writes the ransom note, asks for half a million dollars, and signs his name.

But he has forgotten the rich man's address. So he gives the note to the boy, and tells him to take it to his dad.

The boy does, and when he comes back with the money, he is carrying a note from his father.

It reads: "Here, take the filthy money, you rat. It's guys like you that give us Polacks a bad name!"

After a wild Saturday night of partying, Swami Deva Coconut is hauled off to a Sunday morning Mass by his Catholic girlfriend, Beverly. Since he is totally ignorant of the various rituals involved, Beverly is constantly coaching him.

"Bless yourself," she whispers. "Now kneel down -- sit down -- stand up -- sit down again -- cross yourself ..." -- and so on.

Perspiring from all this activity, Coconut takes out a handkerchief from his pocket to wipe his face. Then he lays it on his lap to dry.

Seeing this, Beverly leans over and whispers, "Is your zipper open?"

"No," replies Coconut hastily, "should it be?"

Donald Dickstein walks into an optician's office, carrying a cardboard box. He hands it to the optician who opens it and exclaims, "Wow! That's the biggest turd I've ever seen!"

"Isn't it a beauty?" says Donald. "I did it myself."

The optician is very impressed and says, "It must be at least two feet long."

"Twenty-five and a half inches, to be exact," boasts Donald. "And three inches in diameter."

"Incredible," says the optician. "How much does it weigh?"

"Two and a half pounds," is the proud reply.

"That is simply amazing!" exclaims the optician, unable to take his eyes off the magnificent specimen. "But why bring it to me? I'm an optician."

"Well, you see," says Donald, "I have this problem. Every time I do one of these monsters, my eyes water!"

Now, Nivedano, do a real good job because skinhead Niskriya is back ....

Nivedano ...

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent ...
Close your eyes ...
No movement of the body.
Let your whole consciousness gather inwards.
Deeper and deeper ...
You are entering into your buddhahood.
Without any fear go in, it is your own home.

Except knowing this,
all knowledge is useless.

Except experiencing this
you have wasted your very life
in mundane things.
This is the sacred moment,
drink it as deeply as possible.
Be soaked through and through.
Buddhahood is not an achievement,
it is only a discovery,
it is only going within your paper bag.
You are not your bones,
you are not your head,
you are not even your heart,
you are this beyondness, this silence.
Even if for a single moment you can experience it
your whole life will have a transformation.

To make it more clear, Nivedano ...

(Drumbeat)

Relax..let go ... die.
Die to the world, die to the body,
die to the mind,
so that only the eternal remains in you.
This formless eternal brings you a new birth.
You have entered as a human being,
you can come out of this womb of the beyond
as a buddha.

This bliss, this silence,
these roses blossoming within you,
they are your birthright. One can remain ignorant,
but one cannot be anything else than a buddha ...
awakened, enlightened,
that is our very destiny.

Nivedano ....

(Drumbeat)

Come back
without forgetting the experience,
sit down for a while, just for a few moments
drop the doubt that you cannot be a buddha.
You are. In spite of yourself, you are.
If this becomes an undercurrent twenty-four hours,
waking or sleeping, your life will know
what this existence is all about.
You will know the freedom, the ultimate freedom
which you have been longing for
for many, many lives.
Don't miss it this time.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate ten thousand buddhas together?
Yes, Beloved Master.

Dogen, the Zen Master: A Search and a Fulfillment

Chapter #3
Chapter title: The mountainless ocean

27 July 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGEN CONTINUES:
WHEN WE LOOK AROUND OUR BOAT ON THE MOUNTAINLESS OCEAN, WE SEE NOTHING BUT THE CIRCULAR SHAPE OF THE OCEAN. BUT THIS LARGE OCEAN IS NOT CIRCULAR OR SQUARE; ITS OTHER SHAPES AND MOVEMENTS ARE INNUMERABLE. TO FISH IT IS LIKE A PALACE. TO CELESTIAL BEINGS IT IS LIKE A NECKLACE. ONLY AS FAR AS THE EYE CAN REACH, DOES IT TEMPORARILY APPEAR CIRCULAR.
THIS IS ALSO THE CASE WITH ALL THINGS. ALL THINGS WORLDLY AND UNWORLDLY HAVE VARIOUS ASPECTS, BUT WE CAN SEE AND REALIZE THEM ONLY THROUGH PRACTICAL UNDERSTANDING ....
HOWEVER FAR FISH SAIL IN THE WATER, THERE IS NO END TO THE WATER. HOWEVER FAR BIRDS FLY IN THE SKY, THERE IS NO END TO THE SKY. BUT NEITHER OF THEM HAS EVER LEFT THE WATER OR THE SKY.
WHEN THEIR NEED IS GREAT, THERE IS GREAT ACTIVITY; WHEN THEIR NEED IS SMALL, THERE IS LITTLE ACTIVITY. THUS THEY NEVER FAIL TO EXPRESS THEIR FULL ABILITY IN EACH THING, AND EXERT THEIR FREE ACTIVITY IN EACH PLACE.
BUT AS SOON AS A BIRD LEAVES THE SKY, IT DIES. THIS IS ALSO THE CASE WHEN A FISH LEAVES THE WATER. WE CAN REALIZE THAT THE WATER IS LIFE TO THE FISH; THAT THE SKY IS LIFE TO THE BIRD; THAT THE BIRD IS LIFE TO THE SKY; THE FISH IS LIFE TO THE WATER; THAT LIFE IS A BIRD, OR THAT LIFE IS THE FISH. ABOUT THIS THERE MAY BE MANY OTHER EXPRESSIONS.
IN THE HUMAN WORLD THERE ARE PRACTICE AND ENLIGHTENMENT, OR LONG LIFE AND SHORT LIFE. THIS IS ALSO THE REAL STATE OF THINGS. NEVERTHELESS, IF A BIRD OR FISH TRIES TO GO THROUGH THE SKY OR THE WATER AFTER KNOWING IT COMPLETELY, IT WILL FIND NO WAY TO GO ALONG OR NO PLACE TO ATTAIN.

Maneesha, Eastern mysticism has accepted layers of reality. Western science knows only one reality -- that of matter. It is poor, it lacks variety. The Eastern mysticism, of which Zen is just the ultimate peak, accepts the reality of your inner self which you cannot see, cannot understand, but which you are. You can be awakened to it or you can remain asleep, it makes no difference to the inner quality of your being. That is your ultimate reality.

Then there is the body, which is only an appearance -- an appearance in the sense that it is changing constantly. You see a beautiful woman or a beautiful man and they are already becoming old. The moment you rejoice in the beauty of a rose, the time for it to disappear back into the earth is not far away. This kind of reality has also its place in the Eastern vision. They call it appearance, moment to moment changing. There is a time to be born and there is a time to die. The seasons will come again, and the flowers will

blossom again. It is the round trip of existence in which -- except your being, your center -- everything goes on changing. This changing world is a relative reality.

And then there are other realities -- like dreams. You know they are not, but still you see them. Not only do you see them, they affect you. If you have a nightmare and you wake up, you will see your heart is beating harder, your breath is changed by the nightmare. You may be even perspiring out of fear. You cannot say that the nightmare is not there; otherwise from where has this perspiration come, and this changed heartbeat and breathing?

Eastern mysticism accepts this third layer of reality: the dream, the horizon that you see all around, which exists nowhere ... but you can see it from anywhere.

Before I explain Dogen to you, let this be the introduction, because this is what he is trying to say: that everything passes and yet there is something that never passes; that everything is born and dies and yet there is something that is never born and never dies. And unless you get centered into that eternal source you will not find peace, you will not find serenity, you will not find blissfulness, you will not find contentment. You will not feel at home, at ease in the universe. You will remain just an accident, you will never become essential.

And the whole effort of Zen, or any meditative method, is to bring you closer to that which never changes, that which is always. It knows no time .... If there is no change, how can there be past, future, present? The world that knows past, future and present can only be relatively real -- today it is there, tomorrow it is gone. The body you had believed in so much one day dies. The mind you had believed in so much does not follow you, it dies with the body. It has been a part of the body mechanism.

That which flies out of the body in death is an invisible bird flying into an invisible sky. But if you are aware you will be dancing, because for the first time you will have known what freedom is. It is not a political freedom or an economic freedom; it is a more fundamental, existential freedom. And anything that grows out of this freedom is beautiful, graceful. Your eyes are the same, but their vision has changed. Your love is there but it is no more lust, it is no more possessiveness. It transforms itself into compassion. You still share your joy in your songs, in your dances, in your poetry, in your music -- but just for their sheer joy.

It has been a centuries-long debate: What is art for? There have been pragmatic utilitarians who say that art should serve some purpose, otherwise it is useless. But these people don't know art. Art can only be for its own sake. It is the sheer joy of a solitary cuckoo, of the bamboos standing in silence, of a bird flying into the sky. Just the very flight, the very feel of freedom, is enough unto itself. It need not serve anything else.

But that is possible only if you have known your fundamental existence. You are acquainted with the mind, which is borrowed, which is nurtured, educated. You are acquainted with your body very superficially. You don't know how it functions, although it is your body. You don't know how it turns food into blood, how it distributes oxygen to different parts of the body.

The body has its own wisdom. Nature has not left it to you to remember breathing, because you can forget. You are so sleepy, nature cannot take the risk. If you had to remember breathing, I don't think you would have been here. You would have been forgotten long before.

But whether you remember or not, whether you are awake or asleep, the breathing continues on its own, the heart goes on working on its own, the stomach goes on digesting on its own. It does not ask your advice, nor does it need any medical education, nor does it need any advice. It has simply an intrinsic wisdom of its own.

But it is just your house -- you are not it. This house is going to become, one day, old. One day its walls will start dropping away, its doors falling. One day there will not be even a trace of the house -- all will be gone. But what happened to the man who used to live in the house?

You have to understand that principle. You can call it awareness, enlightenment, consciousness, buddhahood -- it doesn't matter what name you give to it. But it is the absolute responsibility of every human being not to waste time in mundane affairs. First things first! And the first thing is to be and to know what this being is. Don't go on running after butterflies. Don't go on looking at the horizon which only appears to be but is not.

I am reminded ... Twenty-three centuries ago, Alexander the Great came to India. His teacher was a great philosopher, the father of logic, Aristotle. And when he was coming towards India, Aristotle asked him, "Can you bring something for me as a gift?"

Alexander said, "Anything -- just say it."

Aristotle said, "It is not so easy, but I will wait. Please bring me a sannyasin when you come back, a man who has realized himself. Because we don't know what this means ... what it means to be a buddha. Get

hold of a buddha and bring him with you."

Alexander was not aware of what he was promising. He said, "Don't be worried. If Alexander wants to move the Himalayas, they will have to move. And you are asking only about a human being. Just wait -- within a few months I will be back."

And there was so much to do that he remembered only at the last moment that he had forgotten to catch hold of a buddha, of one who knows the innermost reality. He inquired on the borders of India as he was returning. People laughed at the very idea. They said, "In the first place, it is very difficult to recognize that somebody is a buddha. In the second place, if by chance you are open enough to receive the radiance of a buddha, you will fall down at his feet. You will forget all about taking him with you. We hope that you don't find a buddha -- just go back home."

Alexander could not understand .... What kind of human being is a buddha, that he cannot be taken away by force? Finally, he said: "Send messengers all over the place, find out if there is somebody who proclaims that he has arrived home."

And people came, and they said, "Yes, one naked sannyasin standing by the side of the river says, `Where else can I be? -- I am here. And who else I can be? -- I am the buddha.'"

Alexander went himself to meet the man. The dialogue was tremendously beautiful, but very shocking to Alexander the Great. He had never come across such a man because before he said a single word -- he was holding a naked sword in his hand -- the old man, naked, poor, said, "Put your sword back into its sheath, it will not be needed here. A man of intelligence carrying a sword? I will hit you! Just put the sword back into its sheath."

Alexander for the first time found somebody who could order him, and he had to follow. In spite of himself he had to follow. And he said, "I have come with a prayer: Just come with me, to my land. My teacher wants to see a buddha. In the West we don't know anything about what this inner self means."

The old man laughed. He said, "This is hilarious. If your teacher does not know, he is not even a teacher. And if he wants to see a buddha, he will have to come to a buddha; a buddha cannot be carried to him. Just tell your teacher, `If you are thirsty, come to the well; the well is not going to come to you.'"

"And as for you, Alexander," the old man said, "learn at least to be human. You introduced yourself as Alexander the Great. This is the ego that is preventing you from knowing your buddha. You are carrying it within yourself, but this `greatness', this desire to conquer the world ... What will you do with conquering the world? Soon death will take everything away. You will die naked, you will be buried in the earth. Nobody will bother not to tread over you, and you will not be even able to object, `Keep away. I am Alexander the Great.' Please drop this idea of greatness. And also remember that the word `Alexander' is not your name."

Alexander said, "My God! It is my name -- how can I convince you?"

He said, "There is no question of convincing me. Nobody comes into the world with a name. All kinds of names are given -- labels stuck, glued -- and you become the label. You forget completely that you had come without any name, without any fame. And you will die in the same way.

"Tell your teacher to come here to face the lion. If he has the capacity to move inwards, only then can he know what it means to be a buddha; what it means to be enlightened. By somebody else becoming enlightened you cannot understand it -- it is just like when somebody else drinks water it cannot quench your thirst."

Alexander touched the feet of the old man and said, "I am sorry to disturb you. Perhaps we don't understand each other's language at all."

And it is even today true: the Western mind and the Western educated mind -- it may have been born in the East -- has forgotten the language which Dogen is going to use. You have to be very conscious, very alert, that you don't misunderstand. A different world, a different climate which used to be here, which had made this world a beautiful searching and seeking pilgrimage .... Now it is only a marketplace for purchasing arms, and fighting and killing and wars. Who bothers about meditation? It seems to be a very faraway echo. It does not seem to be related with us in any way. But unless you are open to this faraway echo, you will not understand what Dogen is saying.

Dogen says:

> WHEN WE LOOK AROUND OUR BOAT ON THE MOUNTAINLESS OCEAN, WE SEE NOTHING BUT THE CIRCULAR SHAPE OF THE OCEAN. BUT THIS LARGE OCEAN IS NOT CIRCULAR OR SQUARE; ITS OTHER SHAPES AND MOVEMENTS ARE INNUMERABLE. TO FISH IT IS LIKE A PALACE. TO CELESTIAL BEINGS IT IS LIKE A NECKLACE. ONLY AS FAR AS THE EYE CAN REACH, DOES IT

TEMPORARILY APPEAR CIRCULAR.

Its circularness is only an appearance. Although when you see it, it is there, you know that it is not a reality. If you go towards it you will never reach it; it will go on receding ... it is the horizon. But it has a certain reality of its own, although it is not the ultimate reality. Our body is our circumference, our horizon. It appears, it lives, it breathes, yet it is not our very self.

THIS IS ALSO THE CASE WITH ALL THINGS. ALL THINGS WORLDLY AND UNWORLDLY HAVE VARIOUS ASPECTS, BUT WE CAN SEE AND REALIZE THEM ONLY THROUGH PRACTICAL UNDERSTANDING.

For a blind man there is no light.

It happened ... A very learned scholar was blind, in the times of Gautam Buddha. And he was so articulate in argumentation that the whole village was tortured by him, because everybody tried, "You are blind, that's why light is not within your reach."

But he said, "Then make it available through other sources. I can hear -- beat it like a drum. " You cannot beat light like a drum.

And the blind man said, "I can touch, at least let me touch light. My hand is open -- where is your light? I can smell ..." But all these senses are not capable of sensing the reality of light.

The whole village was tortured: "What to do with this man? He is so argumentative ... we all know what light is, but he denies it. And he has valid reasons -- we cannot offer any proof."

They heard that Gautam Buddha was coming to their village. They thought, "This is a good opportunity to take this blind man to Gautam Buddha. If Gautam Buddha cannot convince him then perhaps it is not possible. And either way it will be very crucial; we can see how far Gautam Buddha can argue with this man."

But they were wrong. Gautam Buddha did not argue with the man. He simply said, "Don't harass him, it is ugly of you to tell him there is light. If you were compassionate enough you should have tried to find some physician to cure his eyes. Light is not an argument; you need eyes to see it and then there is no question of any doubt."

Gautam Buddha had his own personal physician. He told his physician, "You remain in this village until this man's eyes are cured. I will be moving with my caravan."

After six months the physician and the blind man came, but he was no more blind. He came dancing! He fell to the feet of Gautam Buddha and he said, "I am so grateful to you that you were not philosophical with me, that you did not humiliate me. That rather than making a great argumentation, you simply made a simple point: that it is not a question of light, it is a question of eyes."

The same is true about the inner self -- it is not a question of your intelligence, not a question of your rationality, not a question of your logic, of your scientific knowledge, of your scriptures. It is a question of direct penetration with closed eyes into your own being, hidden behind your bones. Once that is known, a tremendous relaxation follows. Life for the first time becomes a dance. Even death is no more a disturbance.

HOWEVER FAR FISH SAIL IN THE WATER, THERE IS NO END TO THE WATER. HOWEVER FAR BIRDS FLY IN THE SKY, THERE IS NO END TO THE SKY. BUT NEITHER OF THEM HAS EVER LEFT THE WATER OR THE SKY.

It is an ancient story ... about a very curious young fish inquiring, "I have heard so much about the ocean but I don't see where it is."

An old fish said to the young philosopher, "Don't be an idiot -- we are in the ocean, and we *are* the ocean. We come out of it and we disappear into it. We are nothing but waves in the ocean."

The same is true about the birds. Do you think they can find the sky? Although they are flying all the day -- faraway places -- they cannot find the sky. Because they are born out of the sky and one day they will disappear into the sky.

These are symbolic statements. They are in fact saying that you are part of the universe. You arise like a wave in the universe and you disappear one day back into the universe. This universe is not something objective, it is something subjective. It is something that is connected with your innermost core. If you have found yourself you have found the whole ocean, the whole sky, with all its stars, with all its flowers, with all its birds. To find oneself is to find everything. And to miss oneself ... you may have palaces and empires and

great riches -- all is futile.

WHEN THEIR NEED IS GREAT, THERE IS GREAT ACTIVITY; WHEN THEIR NEED IS SMALL, THERE IS LITTLE ACTIVITY.

The fish and the birds are spontaneous beings. Except man, in this whole universe nobody has gone insane. You go on working even though there is no need to work -- keep busy, without any business, otherwise somebody will point out to you, "What are you doing?" And you don't have the courage to say, "I am just being."

People will laugh and they will suggest, "Do something, just being will not help. Get a job! Earn money." But a fish will not work more than is absolutely needed.

Henry Ford, before his death, was asked, "You have long before passed the line, broken all records of richness. Now there is no competitor against you. Why do you go on working continuously?"

And you will be surprised to know that he used to come to his office at seven o'clock every morning. The peons used to come at ten o'clock, the clerks at eleven, the manager at twelve. The manager would be gone by four, the clerks would be gone by five, the peons would be gone by six, but Henry Ford was still working. And he was the richest man of his times.

The questioner was right to ask him, "Why do you go on and on and on? It is unnecessary activity. You have earned so much, you could do anything you wanted."

And his answer is that of a wise man; unenlightened, but certainly life had made him wise. He said, "It just became a habit. I could not stop myself becoming more and more rich. I knew it was not needed any more, but it is very difficult to drop an old habit, a whole-life-long habit."

Except man ... no trees have any habits, nor birds, nor fish. The whole nature is spontaneous. It simply functions when it is needed, it stops functioning and remains simply silent when it is not needed. In fact, according to me this is sanity: to do only that much as is needed. Even to go a single inch further and you have moved beyond sanity, you have become insane. And there is no end to insanity.

WHEN THEIR NEED IS GREAT, THERE IS GREAT ACTIVITY. This can be understood from many aspects. Except man, no animal is interested in sex all the year round. There is a season, a mating season; once that season is gone ... for the remainder of the year nobody bothers about sex. You will not find sex maniacs amongst birds, nor will you find celibates. You will not find, even in their mating season, that they are greatly happy.

I have been watching birds, animals, and I am amazed that their sexual activity seems to be a thing forced on them. They don't look happy. Just look at a dog making love. He is doing it under some compulsion, some biological compulsion, otherwise he is not interested. And once the season is gone there is no interest at all. That's why marriage has not appeared in the animal world. What will you do with a marriage? Once the mating season ends -- good-bye to each other!

But with man it is a habit. He has turned even a biological necessity into a habit. You will be surprised to know that, according to psychologists and their surveys, every man is thinking about women at least once every four minutes, and every woman is thinking of men at least once every seven minutes. This disparity is the cause of tremendous misery.

That's why every night, when the husband comes home ... the wife was perfectly okay, and suddenly she starts having a British face, she is suffering from a headache. Brilliant husbands bring super-strong Greek aspirins home with them. But there are very rarely brilliant husbands, because if you are brilliant you will never be a husband. That kind of thing is for the retarded, the brilliant remain absolutely free.

If you watch humanity, you will not believe that it is not a madhouse. Somebody is smoking a cigarette ... even though on the packet it is written it is dangerous to your life.

And just the other day, my ear was having a little ache. Anando was there. I asked her, "Can you bring a cotton-tip?"

She said, "No."

Now even on cotton-tips the same statement has been written, "It is dangerous to your health. Don't use them."

And Anando said to me, "Poor Hasya was saying that this was her only enjoyment, now even that is gone." Sitting silently and enjoying ... It was not any harm to anybody.

There are people who are chewing gum. One cannot think of a more idiotic thing. Chewing gum? Gum is made for chewing?

People are doing all kinds of things that, if they watch and note them down, they will find .... "My God,

these things I am doing, and people still think me sane." But everybody is keeping a mask and trying to hide every insanity behind it. You will see soon, when we meditate ... because in meditation you have to put your mask away and let all the insanity of centuries come out. Don't hold it back, because it is a tremendous cleansing. And once you are a clean, clear consciousness your realization of buddhahood is not far away -- perhaps just one step more.

Dogen goes on:

> THUS THEY NEVER FAIL TO EXPRESS THEIR FULL ABILITY IN EACH THING, AND EXERT THEIR FREE ACTIVITY IN EACH PLACE.
> BUT AS SOON AS A BIRD LEAVES THE SKY, IT DIES. THIS IS ALSO THE CASE WHEN A FISH LEAVES THE WATER.

What about man? He has left his ocean long before. His oceanic relationship with existence is completely broken, there is no bridge left. And this is what is making him do all kinds of stupid things. In three thousand years, five thousand wars. One cannot believe that we are here just to kill each other. Isn't there anything more important than nuclear weapons?

Seventy percent of the whole humanity's income goes into war efforts. Even the poor countries, where they cannot afford food twice a day for their people, where they are living under the poverty line, still they are wasting seventy percent of their income in creating bombs, in purchasing weapons. Do you think anything can be more insane than war?

A country like Germany, one of the most cultured, fell into the hands of a madman, Adolf Hitler. Nobody thinks about why it happened. Even a man like Martin Heidegger, perhaps the greatest philosopher in Germany, was a follower of Adolf Hitler. And Adolf Hitler was absolutely insane. He needed to be hospitalized.

But there must be something in every man to which he appealed. The whole Germany -- with all its intelligence -- became a victim. And you can see the stupidity. He said, "It is because of the Jews that Germany is not rising as a world power, otherwise it is our birthright to rule over the world. It is because of the Jews."

I have heard a small anecdote. The head rabbi of Berlin, on a morning walk, came across Adolf Hitler. It was a strange meeting, accidental; both had gone for a morning walk. Adolf Hitler recognized the head rabbi and he said, "Do you agree with me or not? What do you think is the cause that the German Nordic Aryans are not ruling all over the world?"

The rabbi said, "It is the bicycles. Destroy all bicycles and you will rule all over the world."

Adolf Hitler said, "Are you sane?"

He said, "As sane as you are. You have killed six million Jews on a pretext, without any reason."

Why did people become convinced that he was right about such a stupid thing, that the Jews were preventing Germany from becoming a great power? The Jews contributed wealth, intelligence, everything to Germany. You will be surprised to know that forty percent of Nobel Prizes go to the Jews.

But why did all the remaining Germans become convinced? It was out of jealousy. The Jews were rich, the Jews were intelligent, the Jews were always on top in everything.

It is very dangerous to be successful in an insane world because everybody wants to kill you -- on any grounds; right or wrong, it does not matter. The whole of Germany became convinced, not because there was any argument or reason in Adolf Hitler's statements; but because every German was jealous of the Jewish intelligence, their success, their wealth, their lifestyle. Because of this jealousy, Adolf Hitler managed for even the most intelligent Germans to act like animals.

Adolf Hitler alone killed thirty million people. And now the weapons Adolf Hitler used are just toys for children. Within these last forty years war technology has grown so much ... and it is still in the hands of people like Ronald Reagan. It is in the hands of all kinds of politicians, and politicians are people who are psychologically sick. Just the very desire for power is sickness.

A healthy man wants to love -- not to possess, not to dominate. A healthy man rejoices in life -- does not go begging for votes. It is the people who are suffering from deep inferiority who want to have some power, to prove to themselves and to others that they are superior. The really superior person does not care a thing about power. He knows his superiority, he lives his superiority. In his songs, in his dances, in his poetry, in his paintings, in his music he lives his superiority. Only the inferior ones are left for politics.

What Dogen is saying is, "Don't leave your sky, don't leave your water, don't leave your nature. Don't leave the existential. Because once you leave it you are just corpses moving around."

IN THE HUMAN WORLD THERE ARE PRACTICE AND ENLIGHTENMENT, OR LONG LIFE AND SHORT LIFE. THIS IS ALSO THE REAL STATE OF THINGS.

Don't be worried that you are not enlightened.
Dogen is a very unique genius. He is saying, "You may be aware of your buddhahood or not aware of your buddhahood -- don't be worried. When the right time and the right season come you will blossom into a buddha." Just wait ... wait intelligently, wait without desire; enjoy waiting, make waiting itself a blissful silence, and whatever is your birthright is bound to flower. Nobody can prevent a bird from flying, nobody can prevent a cuckoo from singing, nobody can prevent a rose from blossoming. Who is preventing you from becoming buddhas? Except you, nobody is responsible for it.

NEVERTHELESS, IF A BIRD OR FISH TRIES TO GO THROUGH THE SKY OR THE WATER AFTER KNOWING IT COMPLETELY, IT WILL FIND NO WAY TO GO ALONG OR NO PLACE TO ATTAIN.

If you go into your inner world and into your inner sky you will not find any way or any end. You will find an eternal eternity, a pilgrimage without any beginning and without any end ... an immortality, a deathlessness which suddenly transforms you totally without any effort, without any austerity, without torturing yourself. You are already what you want to be, just a small thing is missing -- very small. Wake up! In your waking you are a buddha. In your sleep you remain a buddha, but you are not aware of it.

When one person becomes a buddha he knows that everybody else is a buddha. Somebody is sleeping, somebody is snoring, somebody is running after a woman, somebody is doing some other kind of stupidity -- but buddhas are buddhas. Even if you are smoking a cigarette, it does not mean that you have lost your essentiality; it only shows your sleep and nothing else.
A poet has written:

TAKING HOLD, ONE IS ASTRAY IN
NOTHINGNESS;
LETTING GO, THE ORIGIN IS REGAINED.

Letting go, relaxing, settling into yourself, the origin is regained.

SINCE THE MUSIC STOPPED, NO
SHADOW'S TOUCHED
MY DOOR: AGAIN THE VILLAGE MOON
IS ABOVE THE RIVER.

Even if you become enlightened, only your vision changes, otherwise everything remains the same. Of course, the rose is more beautiful than it used to be. Just because all the dust from your mirror is missing, the world becomes a paradise. ... MY DOOR: AGAIN THE VILLAGE MOON
IS ABOVE THE RIVER ... reflecting in the river.

The more you become clean of your thoughts which are just dust, the more you become reflective. And the day you can reflect the whole existence in its purity you have arrived home.
Another poem:

SCOOP UP THE WATER, AND THE
MOON IS IN YOUR HANDS;
HOLD THE FLOWERS, AND YOUR
CLOTHES ARE SCENTED WITH THEM.

This is something tremendously beautiful. Zen speaks the language of poetry. What the poet is trying to say is that if you come across a buddha -- you may know it or not -- some fragrance of the buddha and his presence will be caught by your being.

It was a usual practice in Zen that seekers continued moving from one master to another master until the moment they found a man whose very presence fulfilled them; in whose presence all their masks and defenses fell down; in whose presence they became suddenly naked, just-born, innocent. Then this was the sign that you had found your master.

Basho wrote:

SKYLARK
SING ALL DAY,
AND DAY NOT LONG ENOUGH.

He is saying that you work the whole day, your whole life, never knowing the splendor of your being because your work -- your so-called mundane activities -- takes all your time. Life is so short, seventy years pass so quickly ... You don't know even when your childhood becomes your youth, you don't know when your youth disappears and you become old, you don't know that you are moving continuously towards the grave. Whatever you do, the grave is coming closer.

Remember, life is short, but it has become too short because of your unnecessary activity. I am surprised at people who are playing cards or chess, or going to the movie. And if you ask them, "What are you doing?" they say they are killing time. As if too much time, superfluous, has been given to them and they are killing it by playing cards. Just look at people leaning on the chess board as if it is their life, standing in a line before a movie house ...

I used to know a man ... he was the father of one of my friends. In my village there was only one movie hall. I saw that old man going every day, at exactly the same time, to the movie hall. And a film was shown at least for five or seven days, or more than that. It was not a big place. But he would see it every day for seven days.

Finally, I had to interrupt him. I said, "This is too much. Are you mad? You go on seeing the same film every day."

He said, "How to kill time? I am retired, just waiting for death. I think it does not matter, one day more ... just go to see the movie. What else is one supposed to do when one is retired?"

"And anyway," he said, "everybody is doing the same thing again and again and again, so don't think that I am crazy."

I said, "No, you are not crazy, you are just a specimen of this whole humanity."

I have heard about one man in California -- Avirbhava, take note -- who married ten times. Because in California human craziness has come to its peak. All the surveys show that everything in California lasts, at the most, three years. Everything is fashion: marriage, job, city, house, car -- everything. Within three years one is bored, wants to change to something else.

And this man married ten times. The tenth time, after two days, he realized, "This woman seems to be one that I have married before."

In fact all women are just different brands of cars -- just the bonnet differs. Somebody has a longer nose, somebody has a shorter nose ... But the strange thing is, people go on exploring the same territory again and again and again. And still people think they are sane.

Another Zen poem:

WIND SUBSIDING,
THE FLOWERS STILL FALL;
BIRDS CRYING, THE MOUNTAIN
SILENCE
DEEPENS.

These are actual experiences of meditations, which have become condensed in haikus.

WIND SUBSIDING,
THE FLOWERS STILL FALL;
BIRDS CRYING, THE MOUNTAIN
SILENCE
DEEPENS.

This must be a man of meditation ... sitting silently by the side of the mountain, watching whatever is happening. Meditation is, in essence, becoming a watcher on the hills.

Maneesha has asked:
OUR BELOVED MASTER,

IT'S EASY ENOUGH TO FEEL TOTALLY CONTENT IN YOUR PRESENCE AND ENJOY YOUR ENLIGHTENMENT; IT'S ALSO EASY ENOUGH TO WORK ONESELF UP INTO A STATE OF PANIC ABOUT WHAT WE MUST DO TO REALIZE OUR OWN ENLIGHTENMENT.
ISN'T THE ART OF BEING WITH A MASTER HAVING THE CONTENTMENT AND THIRST RUNNING LIKE AN UNDERCURRENT THROUGHOUT ONE SIMULTANEOUSLY?

Maneesha, a single experience is enough, it lasts for eternity. I am not referring to intellectual experiences. You can intellectually feel that you have relaxed. When I take you inwards, certainly you close your eyes. But when I say to you, "Be silent," your mind still goes on and on, weaving a thousand and one things. You feel a certain silence ... but it will be lost. And when I say to you, "Let go," you try, but you try very carefully. You look on both sides, on whom you are falling, whether it is worth falling. You take every care that no fracture happens. But in this very care you miss the point of let-go.

Enlightenment is worth multiple fractures. When you let go, let go. When you laugh, then become laughter. When you are silent, be silent. When I say, "Go in" -- search inwards. Forget the body and forget the world.

I even tell you to die. You make every effort, but for dying no effort is needed. You just lie down there waiting for Nivedano's beat so that you can wake up again. Not a single one remains dead just a little while more, everybody immediately ... it is all intellectual. If it was not intellectual, every day we would have to call an ambulance because this place would become a graveyard. But nobody dies. In the whole world people are dying, except in this Buddha Hall where we are trying to die every day. On the contrary, you come back healthier, more robust.

Maneesha, what you feel is still intellectual. You are intelligent enough to feel it, but intellect is not going to give you the right experience; it blocks. You need not try to use the mind, in any way. Let it happen spontaneously. You simply risk yourself totally. Then even if you die, what does it matter? One day you are going to die, and this day is perfectly good. There are only seven days. You will have to die on Monday, on Tuesday, on Saturday, on Sunday ... What does it matter?

But if you die really, leaving the mind and body aside, you will come to know your immortality; you will see the fiction of death. Death has never happened, you have only changed your form. And those few who have realized it have not even moved into another form, they have moved into the eternal ocean, into the very existence itself, losing themselves completely. That is the ultimate ecstasy.

Before somebody dies ... particularly Sardar Gurudayal Singh is getting ready. He has been missing every day, perhaps today he is going to die. We promise him we will celebrate ... don't be worried.

Gorgeous Gloria is very excited as she plans her coming wedding, with her friend, Sherry Cherry.
"Have you heard about the secret aphrodisiac from India?" asks Sherry.
"Why, no," says Gloria. "What is it?"

"It is called `Burnt *bindhi*,'" says Sherry. "And if you want an unforgettable wedding night, get him to eat a dozen burnt *bindhis* after the ceremony."
A week later, Gloria meets Sherry in the supermarket.
"How did the wedding night go?" asks Sherry.

"Oh, okay I guess," says Gloria. "But only eight of the *bindhis* worked!"

In a little town in the Wild West of America, Polly Peekin, the pretty young tourist, is intrigued by a big macho-looking Indian. She is watching him and has noticed that he says, "Chance!" to every passing female.

Finally, Polly's curiosity gets the better of her and she walks up to him and says, "Hello."
To which he answers, "Chance!"
"That's interesting," says Polly. "I thought all Indians said, `How!'"
"I know *how*," he replies. "Just want chance!"

Swami Deva Coconut arrives in Bombay airport with his pet parrot on his shoulder. He is intercepted by an Indian customs official who says, "Hey, stop! You have got to pay import duty on that parrot!"
"How much?" asks Coconut.

"Let me see," says the official, paging through his imports book. "Here we are," he continues. "Five hundred rupees for an alive parrot, one hundred rupees for a stuffed one."

"Hey, Coconut," screams the parrot. "Don't get any crazy ideas!"

Swami Bharti Barfi, one of Shree Rajneesh's Indian disciples, is sitting on an Air India plane with the Shankaracharya of Puri and some of his aides. They are cruising at thirty-five thousand feet over the Indian sub-continent, when the shankaracharya suddenly feels very generous.

"If I throw this hundred-rupee note out the window," he says, "I will make one harijan very happy."

One of his aides adds, "But if you throw out two fifty-rupee notes, you will make two people happy."

And the other aide says, "Well, why not throw out one hundred one-rupee notes, and make one hundred people happy?"

At this point Swami Bharti Barfi stands up and says, "Why don't you make nine hundred million people happy and throw *yourself* out the window?"

Okay Nivedano ... give the first beat, and everybody goes crazy.

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent ...
close your eyes ...
no movement of the body -- feel frozen.
Go inwards, deeper ... and deeper,
just like an arrow.
Penetrate all the layers
and hit the center of your existence.
This silence ...
this peace ...
Start discovering the buddha within you.
You are just a rock ...
non-essential parts have to be taken away,
and the buddha statue will reveal itself.

Nivedano ...

(Drumbeat)

Relax ... let go ... die!
In this moment,
at the very center of your being,
you are the immortal buddha.
You don't have to pray.
You don't have to worship.
You don't have to go to any temple.
Because you are the temple of the buddha.
Realize it
and express it in every action --
the grace of it, the beauty of it,
the blissfulness of it,
the ecstasy of it.
And your whole life becomes a dancing flame
of immortal joy.

This is the dimension
the whole East has devoted itself to
for millions of years:
to discover the point which is unmovable,
which is the very center of the cyclone.
Rejoice in it,
and remember the path,
how you have reached to it,
so that whenever you want,
you close your eyes
and immediately the buddha is there.

Nivedano ...

(Drumbeat)

Come back from your death ...
to life eternal.
Sit down for a few moments
just like a buddha,
in all his glory and splendor.
These few moments make this place the most
precious in the whole world.
Ten thousand buddhas
melting and merging into each other,
just like waves of the ocean.
The world has forgotten this language ...
it has to be reminded.
Everyone has to become a message,
not a missionary.
Revealing your own buddhahood
is enough to wake up people around you.
Your joy,
your blissfulness,
your benediction has to be shared.
The more you share it,
the more you have it.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering
of ten thousand buddhas?
Yes, Beloved Master.

Dogen, the Zen Master: A Search and a Fulfillment

Chapter #4
Chapter title: Dive a little deep

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OUR BELOVED MASTER,
DOGEN SAID:
IN THE PRACTICE OF THE HIGHEST SUPREME WISDOM, IT IS MOST DIFFICULT TO MEET PROMINENT MASTERS. WHETHER MEN OR WOMEN, THEY MUST BE THOSE WHO HAVE REALIZED SOMETHING INDESCRIBABLE .... THIS IS THE REALIZATION OF THE ESSENCE OF THE WAY. THEREFORE, THEY LEAD AND BENEFIT OTHERS, SETTING ASIDE NO CAUSALITY OR MAKING NO DIFFERENCE BETWEEN THE SELF AND OTHERS.
ONCE WE HAVE MET A MASTER, WE MUST PRACTICE THE WAY, ALOOF FROM WORLDLY RELATIONS AND GRUDGING A SPARE TIME, EVEN IN THINKING, NON-THINKING AND NEUTRAL THINKING. THEREFORE, WE SHOULD TRAIN OURSELVES AS SINGLEHEARTEDLY AS IF WE WERE SAVING OUR HEAD FROM A BURNING FIRE. A ZEN MASTER WHO HAS DROPPED AWAY HIS BODY AND MIND IS NONE OTHER THAN OURSELVES.
IT IS INEVITABLY BY SINCERITY AND PIETY THAT WE REALIZE AND RECEIVE THE ESSENCE OF OUR MASTER'S LAW. THESE QUALITIES NEITHER COME FROM OUTSIDE NOR RISE FROM INSIDE, BUT FROM ATTACHING MORE IMPORTANCE TO THE LAW THAN TO OUR BODY, OR FROM RENOUNCING THE WORLD AND ENTERING THE WAY. IF WE ATTACH A LITTLE MORE IMPORTANCE TO OUR BODY THAN TO THE LAW, WE SHALL BE UNABLE TO REALIZE AND RECEIVE THE WAY. .... WHEN SOMEONE HAS REALIZED THE GREAT LAW AND THE ESSENCE OF THE BUDDHAS AND PATRIARCHS, WE SERVE HIM, REVERENTLY PROSTRATING OURSELVES ....
SAKYAMUNI-BUDDHA SAID: "WHEN YOU MEET A MASTER WHO EXPOUNDS THE SUPREME WISDOM, DO NOT CONSIDER HIS BIRTH, LOOK AT HIS APPEARANCE, NOR DISLIKE HIS FAULTS OR WORRY ABOUT HIS BEHAVIOR. RATHER, OUT OF RESPECT FOR HIS GREAT WISDOM, TREAT HIM WITH A LARGE SUM OF MONEY OR CELESTIAL MEALS AND FLOWERS, OR REVERENTLY PROSTRATE YOURSELF BEFORE HIM THREE TIMES A DAY, GIVING HIM NO CAUSE FOR WORRY; AND YOU WILL SURELY FIND THE SUPREME BODHI-WISDOM."
DOGEN CONTINUED, ... BOTH MEN AND WOMEN CAN REALIZE THE WAY. IN ANY CASE, THE REALIZATION OF THE WAY SHOULD BE RESPECTED, REGARDLESS OF SEX. THIS IS AN EXTREMELY EXCELLENT RULE IN THE WAY .... EVEN A LITTLE GIRL OF SEVEN CAN BECOME THE TEACHER OF THE FOUR CLASSES OF BUDDHISTS ... IF SHE PRACTICES AND REALIZES THE LAW ... WE SHOULD MAKE A VENERATIVE OFFERING TO HER AS IF TO THE BUDDHAS.
THIS IS A TRADITIONAL MANNER IN BUDDHISM. I FEEL SORRY FOR THOSE WHO HAVE NEVER KNOWN OR RECEIVED IT PERSONALLY.

Maneesha, it is one of the most ancient problems -- how to recognize the master? Because without the master there is almost no way. I say almost, because perhaps one person in a million may reach to the truth without the master. But it is just accidental, it cannot be made a rule, it is just an exception that simply proves the rule.

And the great concern of masters has been to explain to people the ways of recognizing the master, because the master is the Way. Unless you have seen someone self-realized, you will not trust yourself that you can be realized. Once you have seen a buddha, an enlightened one, a tremendous flame suddenly starts blossoming in you, "If this beauty, this grace, this wisdom, this blissfulness can happen to any man, then why can it not happen to me?"

As far as human beings are concerned, we have the same seeds and the same potentiality. But a seed can remain a seed and may never become a flower, although there was every possibility available. But rather than disappearing in the soil, the seed can remain safe, hiding in a stone cave, thinking that it is too rainy outside, worrying that it is too sunny outside, fearing the unknown. It feels cozy in the closed silence of the cave, but there it cannot grow, there it will simply get rotten. There it will simply remain something ... it could have been a beautiful manifestation, it simply remains unmanifested, a song unsung, a poetry unwritten, a life unlived.

It is very essential to find a man who can provoke in you the challenge to attain to your heights. The

master is nothing but a challenge -- if it has happened to me, it can happen to you. And the authentic master -- there are so many teachers propounding doctrines, beliefs, philosophies -- the authentic master is not concerned with words; is not concerned with beliefs, atheism or theism; is not concerned even with God, or heaven and hell. The authentic master is concerned only with one single thing -- to provoke you to see your potentiality, to see inwards. His presence makes you silent, his words deepen your silence, his very being slowly starts melting your falseness, your mask, your personality.

What is the problem of the seed? It is the problem of you, too. The problem of the seed is that the cover is protective. In losing the cover it becomes vulnerable. The seed is perfectly happy covered, but it does not know that there are more skies beyond skies to be discovered, that unless it goes to the beyond it has not lived; because it has not known the world of stars, and it has not lived as a flower dancing in the rain and in the sun and in the wind, it has not heard the music of existence. It remained closed in its safety and security.

And exactly the same is the problem with man. Every man is a bodhisattva. The word `bodhisattva' means, in essence a buddha. The distance between a bodhisattva and a buddha is the distance between the seed and the flower. It is not much, it just takes a little courage to bridge the distance.

But hidden in the darkness of a cave, who is going to give you the encouragement? Who is going to pull you out from your security? The master's function is to give you a taste of insecurity, to give you a taste of openness. And once you know that openness, insecurity .... They are basic ingredients of freedom, without them you cannot open your wings and fly in the sky of infinity.

It is absolutely essential to avoid the teachers, they are fake masters. It is very difficult, because they speak the same language. So you have not to listen to the words, you have to listen to the heart; you have not to listen to their doctrines, their logic and arguments, you have to listen to their grace, their beauty, their eyes; you have to listen to and feel the aura that surrounds a master. Just like a cool breeze it touches you. Once you have found your master, you have found the key to open the treasure of your potentialities.

Dogen is talking about this ancient and eternal problem. Dogen says:

> IN THE PRACTICE OF THE HIGHEST SUPREME WISDOM, IT IS MOST DIFFICULT TO MEET PROMINENT MASTERS.

It is difficult, and if it was difficult in Dogen's time it has become more difficult nowadays. The world has become more worldly, education has become irreligious, science predominates -- and science does not believe in the insight of your being. Our whole culture for the first time in history is absolutely materialistic. It does not matter whether you are in the East or in the West, the same educational pattern has spread all over the globe.

Although you may go traditionally, formally -- just as a social conformity -- to the temple, to the mosque, deep down you don't have any trust, deep down there is only doubt. Deep down you are going into the temple not because of any realization, not because you have to show your gratitude to God. You are going there out of fear of the society in which you live -- you don't want to be an outcast. It is simply a social conformity.

It became very clear when in 1917 the Soviet Union went through a revolution. Before the revolution Russia was one of the most orthodox countries in the world. All kinds of superstitions were believed, there were many saints, a great hierarchy in the church. It was absolutely independent from the Vatican, it had its own church. But after the revolution, just within five years, all those beliefs, cultivated for centuries, disappeared. Nobody bothered any more about God.

That does not mean that everybody had understood that there is no God. That simply means the society had changed and you have to change with society -- another social conformity. I don't belive in Russian atheists, just as I don't believe in any theists, Hindu, Christian or Mohammedan; for the simple reason that their religion is not their own experience, is not their own love affair, it is just a conformity to remain respectable in the crowd.

What is your religion except conformity?

By conformity nobody has found religion. Today it has become almost a universal conformity, because science overrules the mind, logic prevails on our thinking, logic denies anything irrational, science denies anything eternal. Obviously it has become more and more difficult to find an authentic master. Even to find a teacher is difficult because that too has become out of date. A teacher will be talking about the UPANISHADS, will be talking about the BIBLE, will be talking about the TORAH, will be talking about the KORAN -- all are out of date.

Do you think a newspaper twenty centuries afterwards will have any significance? Just within one day

its significance is finished. In the morning you were waiting so curiously for the newspaper, by the evening it is thrown out. It has served its purpose: a curiosity to know what is happening around, just a new and more technical way of gossiping.

Now it is no more possible to continue the old type of gossiping because people are living so far away from each other. Newspapers, radio and television are the new forms of gossiping. They spread all kind of nonsense and stupidity to people. This used to be the work of the priest, of the teacher.

Even in the past, as Dogen says, it was very difficult to meet prominent masters. But they have never ceased to be. Even today it is possible, although it has become more difficult to find a master. Because the whole world and its climate, its mind, has turned away from the inner search. One who goes into the inner search today goes alone, without any support from the society. In fact the society creates all kinds of problems for the man who is going in search of himself.

People simply laugh, "Don't be foolish, go in search of money, go in search of a beautiful woman, go in search of becoming the richest man in the world, go in search of being the prime minister of a country. Where are you going and what will you do even if you find yourself? You will be simply stuck. Once you have found yourself then what are you going to do? You cannot eat it. It is just useless." The whole endeavor of the centuries has suddenly become completely useless, because so very few people have dared to cross the line, the boundary that the society creates around you.

These few people have found the very source of life, they have found that we are not born with our birth, and we are not going to die with our death. Neither birth nor death ... our essence is eternal, beginningless, endless. Births and deaths have happened a thousand-and-one times, they are just episodes, very small things compared to our eternity.

Whenever anybody finds this eternity, it starts transforming him. He becomes a new man in the sense that his vision is clear. He does not belong to any crowd, he cannot be a Christian or a Hindu or a Mohammedan; because he knows in his innermost core that we are all part of one existence. All divisions are stupid. How can a man who has realized himself belong to a crowd, be a member of a crowd? He becomes a peak of consciousness, standing alone like the Everest. He is enough unto himself, and to find him is certainly difficult, but not impossible. You can make it impossible if you go on your search with certain prejudices, with certain criteria already decided by your mind.

For example, a Jaina, even if he comes across a buddha, will not be able to see him. His eyes are covered with his so-called Jainism. He can respect only a man like Mahavira, that is his criterion. And the trouble is, every realized soul is so unique you cannot make criteria. You will have to be more subtle, more intelligent. The Jaina cannot accept Buddha as self-realized because he still wears clothes. His idea of self-realization is that one renounces everything, even clothes; one stands naked.

But please remember, even an actor can stand naked, don't make it a criterion. Mahavira is unique -- he loves to be naked, in the open air, under the sky and the stars. It is beautiful but it is not a criterion. Gautam Buddha eats once a day. Now that is not a criterion, that if somebody eats twice a day he cannot be understood as a buddha. But even our so-called intelligent and our so-called religious people like Mahatma Gandhi make such stupid criteria.

According to him a man of realization cannot drink tea. All the Buddhist masters have been drinking tea, it has been their discovery. It was Bodhidharma who discovered tea. The name `tea' comes from the mountain Tha in China, where Bodhidharma was meditating. And the name has remained the same in different languages ... just slight changes. In Hindi it is *chai*, in Marathi it is *cha*, in Chinese it is *tha*, in English it has become tea. But a thousand masters have never denied tea as something unspiritual.

On the contrary, Zen has in its monasteries a special teahouse, and when they go for tea it is called a tea ceremony. They have transformed the simple act of drinking tea into a beautiful meditation. You have to leave your shoes outside as if you are entering into a temple. And there is a master who is going to lead the ceremony. Then everybody sits down in the silence of the monastery, the tea is prepared on the samovar and everybody listens to the music of the samovar boiling the tea. It becomes a meditation. Watchfulness is meditation, what you watch does not matter.

Then the master with great grace brings the tea to everybody; pours the tea with immense awareness, consciousness, carefulness, respectfulness, and everybody receives the tea as if something divine is being received. In that silence sipping the tea ... and this very ordinary thing has become a spiritual experience. Nobody can speak in the teahouse, silence is the rule. When you put down your cups and saucers you also bow down with gratitude to existence. The tea was only a symbol.

But in Mahatma Gandhi's ashram you could not drink tea, you could not fall in love with a woman.

Every day you had to eat with your meal neem leaves, which are the bitterest leaves in the world, just to destroy your taste; because scriptures say that tastelessness is a criterion of spirituality. It can be a criterion of stupidity, it cannot be a criterion of spirituality; otherwise all buffalos will be spiritual.

Have you watched buffalos? They always chew the same grass, showing in no way whether they are happy or unhappy, remaining so content and aloof. And the whole day it continues, chewing and chewing. It cannot be very delicious. You can try, once in a while it is good to try what other species around the world are doing. But I will not say that tastelessness has anything to do with religion. On the contrary, the more you become meditative, the more your taste becomes deeper. Every sense becomes more sensitive, you hear more, you see better, your touch starts becoming warmer.

Just touch a few people's hands and you will see the difference. Some people's hands are warm. The warm hands show that they are ready to give, to share; the warmth is their energy moving towards you, it is really a love symbol. But holding some people's hands will be just like holding a dead branch of a tree, nothing moves in their hands. But these people in the past have been called spiritual. The more dead you are the more spiritual. Don't eat for the taste's sake!

You cannot believe that Buddhist scriptures have thirty-three thousand rules for a person to be spiritual. At least I cannot become spiritual, just because I cannot count that many rules. I cannot remember that much -- thirty-three thousand rules! Whenever I count, I count on my fingers and after the third finger I always get lost. But that does not mean that I cannot be spiritual, arithmetic has nothing to do with spirituality. And what are those rules?

One instance I will give to you. A young monk is going to spread Buddha's word to the masses. Before taking his leave he touches Buddha's feet and asks him if he has something to say to him, because he will not be able to see him again until the second monsoon comes.

Buddha said, "Yes, I have a few instructions for you. One thing is, never look more than four feet ahead of you."

The man said, "But why?"

Buddha said, "It is to avoid women. At the most you can see their feet. Then just move on, don't look at their face. Keep your eyes glued to the ground."

Now such a man cannot see the stars, such a man cannot see the sunset or the sunrise, such a man is utterly cut off from existence, his sensitivity has been killed. He has eyes but he is almost blind -- eyes that can see only four feet ahead. His tremendous capacity for seeing is reduced to only four feet.

The young monk asked, "If once in a while I forget, or if there is some special situation in which I have to see a woman, what should I do?"

Buddha said, "Close your eyes. I am especially concerned, because once you have seen a beautiful woman you can close your eyes but you cannot forget the face." In fact with closed eyes she becomes more beautiful.

If I were in the place of Gautam Buddha I would give everybody a magnifying glass! Carry it! Whenever you come across a beautiful woman, just look and then her eyes will look like monsters; her nose will become so big that no Jew could defeat it. But this is not spirituality, carrying a magnifying glass ...

His restriction is nothing but repression, and a repressed person can never enter into his own being. Those repressed feelings and thoughts become a hard shell dividing him from himself, from his own origin. Only an unrepressed, thoughtless, silent being can break away the barrier and reach to his living source. And the moment you reach your living source ... you don't have to do anything, it does miracles. It starts changing your attitudes, your approaches, it starts changing everything that you have known about yourself. It brings to you a new beinghood.

To find a master is easy if you are available not only to words, but to silences too; not only to words because the truth never comes through words, but between the words, between the lines, in the silent spaces. If you are searching for a master don't carry any criterion, any prejudice. Be absolutely available, so that when you come across a master you can feel his energy. He carries a whole world of energy around him. His own experience radiates all around him. If you are open and not afraid of experiencing a new thing, of tasting something original, it is not very difficult to find a master. What difficulty there is, is on your side.

But Dogen's statement is right: ... IT IS MOST DIFFICULT TO MEET PROMINENT MASTERS. WHETHER MEN OR WOMEN, THEY MUST BE THOSE WHO HAVE REALIZED SOMETHING INDESCRIBABLE.

That's what makes them masters: if they know something which cannot be described, if they have some experience which cannot be explained. The master is a mystery. He knows it but he cannot say it. He can

share it if you are ready. He can invite you into his own very being. If you are unafraid and fearless, courageous enough to explore the most unknown part of existence, you can become a guest in the master's home. But remember, the moment you enter into the master's home the master enters into you. Two consciousnesses cannot remain separate. Once two consciousnesses come close they become one.

And this is the only thing that has to be remembered: if with someone you feel a deep affinity, a deep synchronicity, as if one soul is in two bodies, then don't miss this man. He is going to lead you to the same incredible, indescribable, inexpressible experience.

THIS IS THE REALIZATION OF THE ESSENCE OF THE WAY.

Finding the master is finding the Way.

THEREFORE, THEY LEAD AND BENEFIT OTHERS, SETTING ASIDE NO CAUSALITY OR MAKING NO DIFFERENCE BETWEEN THE SELF AND OTHERS.

A very famous Sufi mystic used to come to a place where I lived for twenty years, and his disciples always wanted me to meet their master. I said, "The only way is: next time your master can stay with me."

So the next time the Sufi master came he stayed with me, and I asked him first thing, "Are you still Mohammedan?"

He looked surprised and shocked. He said, "Of course."

I said, "Then you don't know the indescribable. These divisions between Mohammedans and Hindus and Jainas and Buddhists are divisions of the mediocre and retarded."

But he said, "I realized God. I see him."

I said, "It is all nonsense."

Anando has just brought to me ... There is in America a new species of priests, television priests, that has never existed before. A very famous television priest has become more famous since he has declared that he sees God every night. God is nine hundred feet long! I told Anando, "Write a letter to him from me, `Please tell me, do you carry a ladder and something to measure with? or is it just guess work?'" Nine hundred feet, exactly!

We think we live in the twentieth century. Even in America people are not living in the twentieth century, to say nothing of countries like India. Millions worship that man and nobody even bothers that this is so stupid.

Seeing this, another missionary started declaring that he also sees God and he has a long white beard. So I have sent him my picture, "You don't be deceived, it is me who visits you in your dreams! In the first place, if God is eternal he cannot have white hair. He will always be young. It is man who becomes old."

He has even published his picture, which is similar to mine, so I have told him, "Just look at my picture. Just not to be recognized by everybody else I'm wearing the glasses. But it's me you have been seeing in your dreams. Don't exploit people by saying that you are seeing God."

God is not an object. You cannot see God. God is your very consciousness. It is the seer, not the seen. It is *you*, not some object somewhere. It is your innermost center, which is the only eternal point, unchangeable, immortal, divine in its beautitude, in its blessings.

When you come close to a master just remember one thing: withdraw all defenses. Be as empty as possible, so that the master's energy can penetrate you, can penetrate your being, can touch your heart. And it is an immediate realization. Just as when you fall in love, you don't think about love, you don't consult librarians about love, you don't ask your elders how to fall in love. There is no school that teaches how to fall in love. But people fall in love, it suddenly happens.

Just as love suddenly happens on the lower level, on the physical and biological level ... finding the master is a form of the highest love. The moment you come into the area of his influence -- which is called the buddhafield, the field of the master -- you suddenly start throbbing with a new energy, you suddenly feel a new freshness, a new breeze passing through you, a new song which makes no sound. All that is left for you is to relax in deep gratitude. Don't even utter the word `thank you', because that is separating. This is not the time to utter a word ... just a gesture of gratitude.

ONCE WE HAVE MET A MASTER, WE MUST PRACTICE THE WAY. If the master himself is the Way, how do you practice? You simply watch how the master moves, what gestures he makes, how he responds to situations. Because he is every moment an absolute awareness. His every action is an indication of his innermost being. Watch him! Watch him when he is sleeping, watch him when he is waking, watch him when he is talking, watch him when he is sitting silently, doing nothing.

Watching the master with deep gratitude and love, absorbing his energy silently .... It is almost like drinking water when you are thirsty, a deep feeling of contentment comes to you. ... ALOOF FROM WORLDLY RELATIONS AND GRUDGING A SPARE TIME, EVEN IN THINKING, NON-THINKING AND NEUTRAL THINKING. THEREFORE, WE SHOULD TRAIN OURSELVES AS SINGLEHEARTEDLY AS IF WE WERE SAVING OUR HEAD FROM A BURNING FIRE. A ZEN MASTER WHO HAS DROPPED AWAY HIS BODY AND MIND IS NONE OTHER THAN OURSELVES.

The buddha and you in your deepest consciousness are one. The UPANISHADS declare: *aham brahmasmi* -- I am God. It is not out of any egoistic attitude -- those people who wrote the Upanishads have not even signed it. We don't know who wrote those Upanishads. Their statements are so clear -- it is impossible to have an ego and make such clear-cut statements about the truth. And when they declared, "Aham brahmasmi," they were not declaring it for themselves only; they were declaring for everybody, "You are the God." Don't search for him anywhere else. You will not find him in any holy place. If you cannot find him within yourself, you cannot find him anywhere else. The moment you find him in you, he is everywhere. Then you will see him in the song of a cuckoo or the chirping of the birds or in a thunderbolt or in this silence. Then he is everywhere.

Once you know him within you, you know him all over. The whole existence becomes one continent. The ego makes you small islands. And remember, no man is an island, because even the small island deep down is joined with the continent. Just one has to go a little deep, dive a little deep.

IT IS INEVITABLY BY SINCERITY AND PIETY THAT WE REALIZE AND RECEIVE THE ESSENCE OF OUR MASTER'S LAW.

This word `Law' is a very difficult translation of the word *dhamma*. It gives a distorted view; the moment you hear the word `law' you remember your courts and constitution, your legal authorities; you don't remember the word `dhamma'.

Dhamma is a Pali translation of the Sanskrit *dharma*. And `dharma' means: fire is hot -- hot is the dhamma of fire; ice is cold, it is the dhamma of ice. And you are a buddha, it is the dhamma of you. Better translated, law should not be used as a translation for dhamma, but rather `nature'. It is your nature to be a buddha. It does not matter that sometimes you forget. You can remain in forgetfulness for your whole life or many lives. Still, as an undercurrent the same dhamma, the same buddha, the same consciousness continues.

Once it happened ... George Bernard Shaw was traveling to some place from London. The ticket checker came and George Bernard Shaw looked into everything, searched his whole suitcase, perspiring. The ticket was not found, although he knew perfectly well that he had purchased a ticket. The ticket checker said, "Don't be worried. I know you, everybody knows you. You must have put it somewhere. Don't be worried. I will take care that nobody harasses you."

Bernard Shaw said, "That is not the problem, my boy. The ticket is not the problem. The problem is how to know where I am going. Do you think I am searching for the ticket for you?"

You can forget. Forgetfulness is part of our nature, just as remembrance is. Sometimes you all must have come to a point where you were trying to remember some old acquaintance's name. You say it is just on the tip of the tongue. What do you mean? If it is on the tip of the tongue, spit it out! You know perfectly well that you know, but it is not coming to expression. The harder you try the more difficult it will become, because the harder you try, the more narrow the passage becomes. Mind becomes tense and old memories cannot get through that tenseness. Finally you give up and just start smoking, and while smoking suddenly it comes. You cannot believe, you had been trying so hard, you knew it was just on the tip of the tongue, and still you could not express it. I say to you the buddha is just on the tip of your tongue. It is only a question of smoking a little. A little relaxation, that's what the smoking gives.

People smoke cigarettes and cigars not knowing that psychologically it is simply their mother's breast. That's why it gives them so much relaxation. From the nipple of the mother's breast lukewarm milk comes to the child; from the cigarette lukewarm smoke comes in -- and you have forgotten everything, you have become again a child, innocent, relaxed. No government can stop people from smoking, because smoking is not really the question. It has a deep psychology behind it.

You can see the psychology without much erudition. Poets sing about the women's breast more than anything else. Painters paint the woman's breast more than anything else. There are a few painters who only paint women's breasts and nothing else. They go on improving ...

Why this obsession? Why this fixation? The reality is that more and more mothers are not willing to

breast feed the child, because to feed the child this way is to misshape the breast. The child goes on pulling, it makes the breast longer, and every woman wants the breast to be shapely, round, a full moon, and these young monsters won't allow it. They are interested in their work, because a round breast, a sculptor's idea of a woman's breast, will kill the child. If the breast is round the child cannot have his nourishment, his nose will be closed. Either he can breathe or he can drink; both together he cannot do. So all those Khajuraho paintings and statues, all those great painters, don't understand that the poor child's life is at stake!

Every woman becomes interested, and now it is even being discussed in parliaments around the world, "Should women be forced to feed the child, or should they be given the freedom to choose themselves?" No woman wants to distort her breasts. Unless they find some technological device ... and it can be done. Just join the breast and the baby's mouth with a small pipe. And the child is almost on a cigar from the very beginning!

I always see simple solutions to very great problems! Just a small plastic pipe ... the child will enjoy it and he can continue to enjoy it later on also because he is going to be in companionship with women.

Nobody can prevent by law something which has a psychological root. And nobody can prevent you from becoming a buddha, because it is your very nature. It is another matter that you get involved in the small things of the world -- power, prestige, respectability -- and you forget to give some time to yourself. Just a little time to yourself, forgetting the whole world ... there is no need to renounce it. I am against renouncing anything.

All the religions of the world have been religions of renunciation. They wanted people to meditate, to renounce the world, to go to the mountains, to the forests, to the deserts where nobody comes along. But that did not work, it does not work. Even if you go to the mountain a crowd will follow you there -- in your mind, not outside. Outside you will not see anybody, but with your eyes closed you will think about so many things: your wife, your children, your old parents, your friends and all kinds of stupid things -- Lions Club and Rotary Club. Things that you have never thought of before will start coming to your mind, because having nothing else to chew ... even chewing gum is not available, you have to chew something. People start thinking of strange things.

But this is not realizing oneself. I am against renouncing the world, I want you to be in the world as totally as possible. So just once in a while be on a holiday. Just in the early morning for a few moments renounce everything, forget everything, and just be yourself. In the dark night when everybody is asleep sit on your bed and just be yourself.

This is far more successful. The old renunciation was almost violent. Nobody has pointed it out because nobody wants to be condemned, but I am so much condemned now that I don't care. All the religions are responsible for millions of women who became widows even while their husbands were alive; children who became orphans although their fathers were alive; old parents who became beggars because their young son on whom they were dependent had renounced the world. Nobody has counted how much harm the very idea of renunciation has done, and what is the gain? Just measure both, there seems to be no gain. All those who have renounced are simply dreaming about the same things, clinging in the same way, jealous in the same way.

I was in the Himalayas and I was just going to sit under a tree, when from another tree a monk, a Hindu monk, shouted, "Don't sit there. That belongs to my master."

I said, "My God, even here in this forest .... You have renounced the whole world, but you have not yet renounced the tree. And the tree belongs to nobody."

He said, "I am warning you, he is a dangerous man."

I said, "He has to be dangerous, because renunciation of the world can be done only by violent people."

How can you leave the world? This is your very sea, in which you are the fish. Leaving it you will die. How can a bird leave the sky? It is his very world. If he leaves the sky he will die. You cannot leave the world, but just on the margin you can take a few holidays, a few moments for yourself ... and nobody will even know about it.

These small moments in which you drop the whole world as if it is a dream -- and your own being remains the only reality -- are the greatest moments of joy, peace, silence, blissfulness. These moments are divine. In these moments you are no more the ordinary human being, you have suddenly transcended humanness, you have transcended all form, you have entered into the formless existence. Your heart becomes the heartbeat of the whole existence.

This is the only practice possible, everything else is non-essential and dangerous. Be ordinary in every way, just keep a few small spaces here and there. The world goes on, you don't interfere in it, neither do you

escape from it. You participate in it, and with participation you go on growing inside in these few moments. Remaining in the world and becoming a buddha, that is my message.

WHEN SOMEONE HAS REALIZED THE GREAT LAW AND THE ESSENCE OF THE BUDDHAS AND PATRIARCHS, WE SERVE HIM, REVERENTLY PROSTRATING OURSELVES.

What can we do when somebody radiates consciousness, radiates the dance of existence? What do we have to offer? In the West people have always been concerned why people in the East touched the feet of their masters. They don't know it has become a traditional thing. Unfortunately everything becomes traditional; but basically, essentially, it has a great beauty. It is not a question of feet. It is simply a question of a gratitude which cannot be said, but only expressed by touching the feet of the master

SAKYAMUNI-BUDDHA SAID: "WHEN YOU MEET A MASTER WHO EXPOUNDS THE SUPREME WISDOM, DO NOT CONSIDER HIS BIRTH."

Don't ask what caste he belongs to, don't ask about his appearance. He may not look beautiful according to your ideas, he may not come from a high caste, from the Brahmins; he may be a sudra like Kabir or Dadu. He may not have renounced a kingdom like Buddha and Mahavira.

But everybody does not have a kingdom to renounce. I used to know a postmaster, a very poor man. He lived just nearby my house, so we used to talk once in a while. When his wife died -- he had no children -- he renounced the world. The same people who had never paid any attention to the poor man started touching his feet, and soon he became very famous. After twenty years I met him again through one of his disciples who said, "You should see him."

I said, "I know him."

But they said, "He has changed, he is a transformed man. He has renounced millions."

I said, "I know that in his post office account he had kept thirty-six rupees only. From where did he get millions?" But rumors ... and he was enjoying those rumors. I said, "I am coming to put him in his right senses."

I asked him, "Please tell to your disciples how many rupees you had left in your post office account."

He looked so sadly at me. He said, "It will be better if we meet separately, alone, not with all these people."

I said, "I have to meet here in front of everybody, because these people think you have renounced millions. Now say clearly how many rupees!"

He said, "Thirty-six."

The disciples said, "Thirty-six? And you never told us before?"

He said, "I enjoyed the idea that I had renounced millions. And I never said anything ... I simply did not deny it. So you cannot blame me."

And I said, "Tell these people the real thing."

He said, "What real thing?"

The real thing was that before he decided to renounce he asked me to write three speeches for him, one for ten minutes, one for twenty minutes, one for thirty minutes. He said, "I will memorize them completely and for a ten minute occasion I will use one; if twenty minutes are available I will use that one. I don't think more than thirty minutes will be available to me at conferences."

I said, "I am asking about those three speeches. Are you using them still or not?"

He said, "My God, you have come here to kill me completely! These people think I am a realized man!"

I said, "Tell these people that those three speeches were written by me."

He said, "I have to admit it." But he lost all his fame. Suddenly his disciples disappeared, everybody started laughing about the whole thing. But for twenty years continuously he had maintained his great learnedness with those three speeches.

I brought him back to my home. I said, "I need a gardener. You just do the garden and meditate with the plants, with the roses." And India has so many beautiful flowers, incomparable, because of the climate. The Indian rose has a fragrance that is not possible in a cold country; the fragrance is not released, it needs the sun. India has so many beautiful flowers, unknown to the world. I had a beautiful garden, so I put him to work.

He said, "I was enjoying being an enlightened one, and unfortunately somebody brought you there. In this old age now I have to become a gardener again."

I said, "This is far more authentic. Just be a gardener. It is a simple job. You can meditate and you can

shower the water on the plants. The showering of water on the plants does not disturb your meditation. The flowers are not disturbing, the trees are very loving and very peaceful. I am giving you a really alive temple."

Dogen is saying that when you meet a master don't think about his birth, don't bother about his appearance. All that is needed is a recognition that this is a man who has realized himself; everything else is non-essential. All that is needed now is a deep gratitude. It is a miracle to find such a man, and you have found him.

Your gratefulness will bring a spring to your being. The master's experience will start flowing towards you just as rivers flow down from the mountains towards the ocean. Your gratefulness becomes just like an ocean: vast, available. And the master's heights are like the mountains, from where the Ganges and thousands of other rivers come running, rushing, jumping from rock to rock, from valley to valley, reaching towards the ocean. If you are with a master all that you need is a humbleness, a gratitude. And the master is bound to pour himself into you.

DOGEN CONTINUED, ... BOTH MEN AND WOMEN CAN REALIZE THE WAY. IN ANY CASE, THE REALIZATION OF THE WAY SHOULD BE RESPECTED, REGARDLESS OF SEX. THIS IS AN EXTREMELY EXCELLENT RULE IN THE WAY. EVEN A LITTLE GIRL OF SEVEN CAN BECOME THE TEACHER OF THE FOUR CLASSES OF BUDDHISTS ... IF SHE PRACTICES AND REALIZES THE DHAMMA ... WE SHOULD MAKE A VENERATIVE OFFERING TO HER AS IF TO THE BUDDHAS.

Neither age matters nor birth matters, nor country nor race. What matters is your awareness, and awareness is neither Hindu nor Christian nor Mohammedan. It is just a fire, an eternal fire, invisible to the outside eye but visible when you close your eyes and go inward.
A haiku:

MOUNTAINS OF GREEN
MOUNTAINS OF BLUE ARISE:
MY GRATITUDE WELLS UP
AND FILLS MY EYES.

Ryokan wrote:

THE THIEF
LEFT IT BEHIND --
THE MOON AT THE WINDOW.

This is just what Ryokan wrote after the thief had gone. The whole story is beautiful. One night a thief entered into Ryokan's small hut. Ryokan had only one blanket which he used day and night to cover his body. That was his only possession. He was lying down but he was not asleep, so he opened his eyes and saw the thief entering. He felt great compassion for him because he knew there was nothing in the house. "If the poor fellow had informed me before, I could have begged something from the neighbors and kept it here for him to steal. But now what can I do?"

Seeing that there was nothing, that he had entered into a monk's hut, the thief started to go out. Ryokan could not resist. He gave his blanket to the thief. The thief said, "What are you doing? You are standing naked. It is a very cold night!"

He said, "Don't be worried about me. But don't go empty-handed. I have enjoyed this moment, you have made me feel like a rich man. Thieves usually enter the palaces of emperors. By your entering here my hut has also become a palace, I have also become an emperor. In my joy this is just a gift."

Even the thief felt sorry for him and he said, "No, I cannot receive this gift because you don't have anything. How you are going to pass the night? It is so cold, and it is getting colder!"

Ryokan said with tears in his eyes, "You remind me again and again of my poverty. If it was in my power I would have taken hold of the full moon and given it to you."
When the thief left he wrote in his diary:

THE THIEF
LEFT IT BEHIND --
THE MOON AT THE WINDOW.

These haikus are not ordinary poems. These are statements of deep meditativeness.

Maneesha has asked:
OUR BELOVED MASTER,
WHAT IS THE ESSENCE OF OUR MASTER'S LAW?

Maneesha, here I am not -- just an empty space, a hollow bamboo. If you want to join with me, nothing else is needed. Just be utterly empty and silent. This is your master's dhamma. And in fact, this is all the masters' dhamma. Become a hollow bamboo so that you can be turned into a flute and songs of immense beauty can pass through you. They will not be your songs, they will be songs of existence.

Before we enter into today's meditation ... the bamboos are very silent and waiting for your laughter. My gardeners have informed me that they have never seen bamboos growing so fast. Particularly as the evening arrives they all start jumping up. They are participants, they meditate with you. They cannot say anything, but saying does not matter. They understand your laughter certainly.

Bruno Meatball, a truck driver, is trying to change a flat tire by the side of the road. He is hammering away with all his might, cursing and swearing with each unsuccessful blow.

The village priest is passing by and decides to help him. He sits down by Bruno's side and says to him, "I will pray to God; all miracles are possible." He then gives Bruno a little lecture about offering a prayer instead of curses when confronted with trouble.

Finally "The Meatball" says that he is willing to try anything, just to get the tire off the wheel. So they both kneel beside the truck and pray.

When Bruno goes back to work he gives the tire one blow, and it almost jumps off by itself.
The priest looks on in amazement, and cries, "Well, I'll be fucked!"

Mr. and Mrs. Polite live in a nice big house in Propertown, U.S.A. And they are really polite. When Mrs. Polite brings Mr. Polite his dinner, he says, "Thank you so much, darling."

And Mrs. Polite says, "Oh you are so welcome, sweetheart. Actually, I should thank you for being such a lovely husband to serve."

Then Mr. Polite says, "No, I should doubly thank you for being such a lovely wife ...." And so on.

Anyway, they are all so polite that one evening Mr. Polite sees a lonely middle-aged fellow standing in the rain. Politely, he invites the stranger into the house for a nice, hearty meal. Two hours later, Mr. Polite stumbles across the stranger making love in the hallway to their lovely daughter, Pussy Polite.

Upon seeing this, Mr. Polite says, very politely, "Pussy, dear, where are your manners? Arch your back and help the gentleman to get his balls off this cold marble floor!"

After many attempts, Gilbert Goldditch finally manages to get Gorgeous Gloria to go to his apartment with him. After a few drinks, Gilbert puts on some soft music, and they settle down on the sofa.

A few minutes later Gloria says, "You know, Gilbert, you are the first man I have met whose kisses make me sit up and open my eyes."
"Really?" says Gilbert, happily.
"Yes," replies Gloria. "Usually they have the opposite effect!"

Mikhail Gorbachev gets up in the morning and goes out onto his balcony to get some fresh air. The sun is rising. "Good morning, red sun!" he exclaims.
"Long live Mikhail Gorbachev!" the sun replies.

Very happy with this, Gorbachev goes about his business. After a busy morning he goes out onto his balcony again, and sees the sun at its height.
"Good afternoon, sun!" he shouts out.

"Long live Comrade Gorbachev, General Secretary of the Communist Party of the Soviet Union!" replies the sun.
Very pleased, Gorbachev returns to his work.

That evening, after a hard day, he comes out once again onto his favorite balcony. He sees the sun setting, and with a smile cries out, "Good evening, my little sun!"

"I am in the West now," replies the sun, "so fuck you!"
Now, Nivedano, give the beat ...

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body to be frozen,
and just go in ... deeper and deeper.
At the deepest is your immortal self.
Don't be afraid of the unknown,
rush towards the center like an arrow.
Just don't stop on the periphery,
because only at the center,
where nothing moves,
you are a buddha.
To make it more clear, Nivedano

(Drumbeat)

Relax,
let go, forget the body,
forget the mind,
just remember that you are
pure consciousness, just an awareness.
And without going a single step anywhere
you have arrived home.

Nivedano ...

(Drumbeat)

Come back,
but come back as buddhas
and sit down for a few moments ...
remembering, rejoicing, making a contact ...
that in your every activity
this consciousness
will always be like an undercurrent.
Once this experience of buddhahood
becomes a solid experience,
it expresses in all your activities --
in your words, in your silences,
in your days, in your nights.
It becomes your constant companion.
Ultimately
you deserve the final disappearance
and only the buddha remains.
A pure awareness

is the most beautiful lotus
that has ever blossomed.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Dogen, the Zen Master: A Search and a Fulfillment

Chapter #5
Chapter title: The moon never breaks the water

29 July 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGEN WROTE:
WHEN WE ACHIEVE ENLIGHTENMENT, IT IS JUST LIKE THE MOON REFLECTING ITSELF ON THE WATER. THE MOON WILL NOT GET WET, NOR IS THE WATER BROKEN. THE MOONLIGHT, HOWEVER VAST, REFLECTS ITSELF ON A SMALL QUANTITY OF WATER. THE WHOLE MOON AND THE WHOLE SKY BOTH REFLECT THEMSELVES EVEN IN A DEWDROP ON THE GRASS, OR IN A DROP OF WATER. AS THE MOON NEVER BREAKS THE WATER, SO ENLIGHTENMENT NEVER DESTROYS THE MAN. AS THE DEWDROP NEVER OBSTRUCTS THE REFLECTION OF THE MOON, SO A MAN NEVER OBSTRUCTS THE COMING OF ENLIGHTENMENT. THE DEEPER THE MOON REFLECTS ITSELF IN THE WATER, THE HIGHER THE MOON IS. WE SHOULD REALIZE THAT THE LONG AND SHORT OF TIME ARE QUITE ONE WITH THE LARGE AND SMALL OF WATER, AND THE BROAD AND NARROW OF THE MOON.

Maneesha, Dogen is making a very specific point. It deserves absolute attention and concern, because he is saying nobody obstructs your enlightenment. Then why are you not enlightened? Nobody in the whole existence is interested in becoming an obstacle to you. It is something of major significance that has to be understood.

As we go along in the sutra, I would like to make it clear to you what it is that is obstructing. Certainly you are not obstructing it. And existence loves it, rejoices in it. The whole universe dances in every man's enlightenment. One part of it, which had been groping in the dark, has come back home in its full glory. The whole existence receives him with a showering of flowers. So there is no question of any obstruction from existence. And there is no question about yourself. Then who is obstructing? There certainly are obstructions; otherwise there would be no need to become enlightened -- you would be enlightened. There would be no need for any master to tell you. It is a little bit complicated, but not so complicated that you cannot understand and overcome it. Dogen says:

WHEN WE ACHIEVE ENLIGHTENMENT, IT IS JUST LIKE THE MOON REFLECTING ITSELF ON THE WATER ...

So peaceful, so silent. The moon reflects on the surface of the water. In fact, nothing is happening. The moon is in its own place, it has not moved even a little inch towards the water; nor is the water disturbed even a little bit.

But in a silent lake the moon's reflection becomes even more beautiful than the moon itself, because the lake also adds some beauty to it. It makes it more alive and more fragile.

ENLIGHTENMENT -- according to Dogen, and I agree with him absolutely -- IS JUST LIKE THE MOON REFLECTING ITSELF ON THE WATER. There is no effort on the part of the water, that the moon has to be reflected. There is no commandment that has to be followed, no doctrines that have to be practiced, no yoga postures ... so that the moon can reflect itself in the water. There is not even a desire, not even a longing ... not even a faint longing. And the same is the situation on the part of the moon -- the moon has no desire to be reflected. Both are desireless, but the reflection happens on its own accord. So does enlightenment. Just in a silent, peaceful consciousness it suddenly reflects your buddhahood.

But the lake has to be silent. If there are too many ripples or too many waves on the lake the reflection will be broken. The reflection may be broken in many parts and you will not be able to see the moon, but only a silver line spread all over the lake. It will not be a true reflection; it will not be representative of the moon. The lake, when silent and still, doing nothing ... not even any waves ... and the moon reflects.

Your consciousness has its own way of making waves, ripples. What are your thoughts except ripples on a lake? What are your emotions, your moods, your sentiments? What is your whole mind? -- just a turmoil. And because of this turmoil you cannot see your own nature. You go on missing yourself. You meet everybody in the world and you never meet yourself.

THE MOON WILL NOT GET WET ...

Obviously, there is no question of the moon getting wet because it is reflected in the lake. ... NOR IS THE WATER BROKEN -- by the moon.

The moon is not like a stone that has been thrown in the water, it is just a reflection. When you stand before a mirror you don't disturb the mirror. You come and go; the mirror remains exactly in its position, undisturbed.

THE MOONLIGHT, HOWEVER VAST, REFLECTS ITSELF ON A SMALL QUANTITY OF WATER. THE WHOLE MOON AND THE WHOLE SKY BOTH REFLECT THEMSELVES EVEN IN A DEWDROP, ON THE GRASS, OR IN A DROP OF WATER.
AS THE MOON NEVER BREAKS THE WATER, SO ENLIGHTENMENT NEVER DESTROYS THE MAN.

This is a very great statement. It does not destroy the man but it destroys the shadow of the man, with which you are identified. It takes away all that is false and leaves behind only the real, the authentic, the honest.

AS THE DEWDROP NEVER OBSTRUCTS THE REFLECTION OF THE MOON, SO A MAN NEVER OBSTRUCTS THE COMING OF ENLIGHTENMENT. THE DEEPER THE MOON REFLECTS ITSELF IN THE WATER, THE HIGHER THE MOON IS. WE SHOULD REALIZE THAT THE LONG AND SHORT OF TIME ARE QUITE ONE WITH THE LARGE AND SMALL OF WATER, AND THE BROAD AND NARROW OF THE MOON.

What is your shadow that is obstructing your reality? Your shadow has to be understood perfectly well: it is your personality. It is what you have been proposed to be, it is what you have been brought up to be. It is all those voices of your mothers and fathers, your teachers. They make your personality; they create a pseudo-ness around you. Your knowledge ... nobody ever asked whether it is yours.

I have been expelled from many colleges. The principals would call me in and tell me, "You cannot harass my professor."

I said, "Your professor has made some statements, and I have simply asked him, `Is it your own experience?' Do you call that harassing? Do you want to expel *me*, or should you expel a man who is teaching something which is not his own experience?"

I would tell the principals, "Call that teacher who has reported against me. He has to confront me. I don't care about any examination or any degree, and I don't care about your college. But things have to be put right."

Even the principals would say to me, "You are right, but you don't understand our problem. We are all carrying borrowed knowledge. We don't know exactly what the truth is, but we are talking about it. You are a nuisance. Nobody else is asking such questions. Now this professor -- who has even threatened to resign if

you are not expelled immediately from the college -- is an old, very senior man. He is almost near his retirement, and he has never been violent or angry. There has been nothing against him during his twenty years' service in the college. And suddenly you have made him almost insane. He has not come for three days, he has closed his doors, he does not want to speak to anybody from the college, he does not answer the phone. He has simply written a note, `Unless you expel that student, I am not going to come to the college.'"

I said, "There is no problem. You can expel your whole college, you need not be worried about that. But I will follow that man -- college or no college. I know his home. I may not be a student in your college, that does not mean ... Where is he going to live? I will knock on his doors. Either he has to recognize the fact that his knowledge is borrowed or he has to speak honestly from his experience. I simply want to provoke him."

I was surprised to know that great professors ... because I have been in many colleges, it was a great opportunity. Usually, one ends up with just one college. I was being expelled from one college to another, and later from one university to another. The second university accepted me with the condition that I would not trouble the professors.

I said, "What kind of poverty is this? If you don't know the answer you can simply say, `I don't know.' But that hurts your ego."

They asked me to write down that they are accepting me on the condition that I will not attend any classes. Strange! I don't think this has happened to anybody else in the whole world. "If I am not to attend the classes, then why are you admitting me? And how am I going to manage my percentage of attendance so I can appear for the examination?"

The vice-chancellor said, "I will take care of your percentage. You are present -- one hundred percent! That is my promise to you. But please, don't go to any class, because I have heard about you so much from other professors, principals. The other vice-chancellor who has expelled you phoned me, `Beware of this boy.' I am accepting you because I can see the point that you are not wrong; just our whole system is wrong. Your only fault is that you are pointing to our wound. I can understand you; that's why I am giving you admission.

"But the professors will not be able to understand. You are so accurate in hitting at the weakest point that these ordinary professors ... after all they are just working for money; there is no question of truth or good or beauty. They are not concerned about these things; they are concerned with their salaries, they are concerned with their position. It is politics: the lecturer wants to be the reader, the reader wants to be the professor, the professor wants to be the head of the department, the head of the department wants to be the dean of the faculty, the dean wants to be the vice-chancellor -- nobody is interested in what you are asking. So your presence has created a fear."

I had to accept this, but as I signed the agreement and he signed my admittance, I told him, "I can at least meet the professors on the road, I can knock on their doors. The promise is only for the classes. I can go to the library -- these things are not included."

He said, "This is difficult."

And I used to do that -- knock on professors' doors. And they would say, "Just leave us at peace. We are tired. The questions that you ask are unanswerable. We don't know, we are not seekers; we are just educators. We have learned from others who have learned from others. We don't know what we are teaching, whether it is true or whether we are simply repeating superstitions." I would catch hold of them in the library.

And the vice-chancellor told me, "Look, you stop professors on the road when they are coming to their classes, and you ask them, `Please answer this question before you enter the class, because I cannot enter the classroom.' It is not part of our agreement, so I cannot insist on it, but don't harass."

I said, "But I can stand outside the classroom and from the window I will shout the question. So it is better if we settle it here. I will never enter the classroom, but the rest is not part of the agreement." The vice-chancellor had forgotten that every classroom had a window. "I can stand outside in the fresh air rather than in the rotten inside air and I can ask anything that I want.

"And you should understand it clearly, that if I ask a question and the professor doesn't answer it, then the whole class will ask the same question. What you request is not part of the agreement."

I used to distribute my question to all the class, "If he does not answer me, one by one you stand up and ask the question ... until he is finished!"

But who is preventing all these people who are knowledgeable from seeing that their very knowledge is

the barrier?

Dogen is right that enlightenment is your natural being, as natural as the moon reflecting on the silent lake. No effort on any side, no desire on any side ... it is a happening. But you have not been left a clean, silent lake. So much rubbish -- in the name of religion, in the name of politics, in the name of society -- has been imposed on you: that is what is making the barrier. And the poor moon cannot reflect on you. You have to destroy this whole wall that is preventing you from looking at things as they are -- not as you have been told. You have to get rid of all ideology that has been implanted in you, all your conditioning.

Even very intelligent people I have seen behave so superstitiously -- you cannot believe. There are countries where the number thirteen is thought to be a dangerous number. Perhaps somebody died or committed suicide on the thirteenth some time back; perhaps somebody jumped from the thirteenth floor of a hotel, and now people have become certain it is bad luck. There are hotels which don't have a room number thirteen; after twelve it jumps to fourteen. They don't have a thirteenth floor; after the twelfth just comes the fourteenth. It is the thirteenth, but the hotel does not recognize it as the thirteenth.

People don't get married on the thirteenth, out of fear that life will be a misery; and they don't look around to see that whether you marry on the thirteenth or the fourteenth or the fifteenth, marriage *is* going to be a misery. Don't blame the dates, and don't blame the days. Marriage itself is a desire to be miserable, a deep down desire ... a partnership in misery. "You look so beautiful" means, "You look so miserable. I am also very miserable ... let's be together" -- as if by being together the misery will disappear. But it will not disappear, it will not only be doubled, it will be increased by much more than double.

The whole world knows it, but we go on with our conditioning. If you are unmarried every married person you know is very sorry for you, "Poor fellow, he has remained a bachelor; he does not know the happiness of misery."

When I came back from the university, naturally my parents were concerned that I should get married. But they were afraid to even ask me because they knew that once I say no, then it is forever. Then there is no way to drag me into saying yes. They knew me perfectly well, that it was absolutely improbable that I would say yes. So how to ask? That was their problem.

I told them, "It seems everybody wants to ask me something, and I am ready. So why you don't ask it? You whisper with each other."

Finally my father found a friend, a supreme court advocate, a very successful man in his profession. He asked him, "We are not in a position even to ask. Now you have to do something."

He said, "Don't be worried. The whole country knows that when I take a case in my hand ..."

My father said, "This is not the supreme court, and this is no ordinary case. I warn you -- if any trouble arises for you, I will not be responsible."

He said, "What trouble? I am coming this weekend and I will talk to your son, and I will take care of it. It is a question of argumentation."

My father said, "You don't know him, but come. We will all enjoy it."

So everybody was ready. He came. I touched his feet because he was my father's friend, and I was as respectful as always. I said to him, "Before the debate starts ..."

He said, "What debate?"

I said, "You know it, I know it, and everybody else present here knows it. But before it starts, I want you honestly to answer one question: Are you satisfied in your marriage? I have informed your wife, and if you say anything wrong ... she is just sitting in the other room."

He said, "What? She is here? My God, I don't want to be entangled in this affair."

I said, "It has not even started."

He said, "I don't want to take the case."

I said, "This is not the court. You have come with such a wide chest, and now you have suddenly become a rat. I will have to wash my hands ... I touched your feet."

It was only a fiction, I had not asked his wife. But I knew that she used to beat him.

He said, "Your father asked me."

I said, "I am perfectly ready. If you can convince me that marriage is the right way of living, I will get married. But if you fail in convincing me you will have to divorce."

He said, "My God, your father was right that this would be a difficult case. I simply withdraw! I don't want to say a single word. Let me think. Next week I will come."

He never came. But every week I would go to his home and his wife would ask me, "What is the matter? Whenever you come he hides himself in the bathroom. I knock on the bathroom door and he says, `No, I

cannot come out right now. Tell him to leave me alone. I have become so afraid of him I cannot go to the market, because -- who knows? -- he may stop me in the street and start the debate. And I cannot afford ...'"
So the wife said to me, "But what is the matter? Why is he so afraid?"

I shouted to the lawyer, "Either you come out, or I am going to tell your wife."

He immediately came out. He said, "Just forgive me. For God's sake, just drop the matter. I will never mention the subject to you or anybody ..."

The wife said, "But what is the matter that you are so much afraid? You perspire and it is air conditioned. You hide and you tell me to lie that you are not at home. And he is such a stubborn person, he keeps on coming."

I said, "This is the problem, you have to be the judge. This man, your husband, wants me to get married. What is your opinion?"

She said, "Married? If you want to be miserable, get married. Just look at this man. I have been reforming him since the day we married. I have almost finished him. He fights in the supreme court like a lion, and in the house he is just a stray dog. Even the children understand it. Even the children blackmail him, `You give us five rupees, otherwise we will tell mother.' And he cannot even ask what it is that they will tell; but it's enough that he has been talking to the neighbor's wife so sweetly." Because then the wife would be really dangerous, she would beat him. Now the poor fellow is dead.

I told my parents and my family, "Don't bring others unnecessarily, because I am fundamentally against marriage. There is no question of my marrying, it is something fundamental to me that marriage is a wrong conception."

Two persons can be in love and live together and the moment their love disappears -- as everything disappears in this world -- they should depart with gratitude to each other, with friendship, with pleasant memories of the past days. Marriage is absolutely unnatural. That's why you don't see any animals in the psychiatric hospitals. You don't see them lying on the psychoanalyst's couch, they don't go mad.

Man has had so many layers imposed on him about everything; he thinks all these thoughts are his own. As a seeker you have to discriminate very carefully between what is yours and what has been given to you. And the moment you start sorting it out, you will be amazed to know that you don't have anything of your own. You are just a silent lake. And in that silent lake your buddhahood arises. Your nature *is*, in its purity, in its splendor, in its blissfulness.

And nobody is trying to prevent you from becoming enlightened. Those people -- those teachers, those parents -- they were not aware; they were as unconscious .... They were also victims of their parents, of their teachers, of their rabbis and their pundits and their shankaracharyas and their popes. They were victims, and they have given to you as your heritage all their suffering and all their misery. Now you have to put all that load aside. Buddhahood is your natural self. Just put aside everything that is not arising within you, flowering within you.

In a way, in the beginning you will feel poor. All your knowledge is gone, all your superstitions are gone, your religions are gone, your political ideologies are gone -- you will feel very poor. But this poverty is of tremendous value, because only in this poverty arises your natural richness, your natural flowers, your natural ecstasies. The natural man is not destroyed by enlightenment. But you are not natural, you are polluted.

And everybody is harming everybody else by creating these conditions. In a better society children will not be taught any religion, any politics. They will be taught how to think, how to doubt; not how to believe. They will be taught to be more intelligent, to be more reflective. And the whole world will be full of enlightened people.

Enlightenment is just your naturalness. This is the great contribution of Zen. All other religions are belief systems, Zen is not. All other religions will ask you to believe in God, in heaven, in hell. All other religions will have a thousand and one beliefs. Zen has no belief system. Its whole effort is to discover your natural self, which is covered with the dust of all kinds of good intentions, of beautiful thoughts, of great beliefs. All that dust has to be cleaned off. And then you are left alone in your naturalness.
A haiku of Hoitsu:

BUDDHA:
CHERRY FLOWERS
IN MOONLIGHT.

Just so simple. Just so beautiful.

BUDDHA:
CHERRY FLOWERS
IN MOONLIGHT.

Ryota wrote:

SO BRILLIANT A MOONSHINE:
IF EVER I AM BORN AGAIN --
A HILLTOP PINE!

He is asking that if he is going to be born again, he would like to be a hilltop pine. Such a beautiful moon, hanging over the hilltop pine ...

These people are not ordinary poets. They are expressing an authentic longing to be natural, peaceful, silent ... A HILLTOP PINE! ... because man seems to be so insane.

Another Zen poet:

SEARCHING FOR HIM
TOOK MY STRENGTH
ONE NIGHT I BENT
MY POINTING FINGER --
NEVER SUCH A MOON!

These people are natural poets. They have dropped all ideologies. They have started having relationships with pine trees and the clouds and the lightning; with the hills, with the rivers, with the ocean. They have dropped out of the human world which is absolutely false and they have regained again their roots in nature.

This is, in my vision, the only religion in the world worth calling religion. All other religions are just exploitations of man and his search for himself. They are deviations, distractions. They lead you away from yourself, they don't bring you home.

Maneesha has asked:
OUR BELOVED MASTER,
DOGEN SEEMS TO BE SAYING THAT THE MORE PROFOUNDLY ENLIGHTENMENT TOUCHES ONE'S BEING, THE MORE POTENT IS THE ENLIGHTENMENT. IS IT TRUE THAT THERE ARE NO GRADES OF ENLIGHTENMENT -- THAT ONE IS EITHER ENLIGHTENED OR NOT -- BUT THAT ENLIGHTENMENT, LIKE WINE, BECOMES MORE AND MORE MATURE?

Maneesha, your understanding is right. There are no grades of enlightenment -- either you are enlightened or not enlightened. But certainly, as enlightenment deepens, matures, reaches to your very roots ... It is just the right symbol: like wine, the older it is the better.

There are wine collectors ... You can find fifty-year-old wine, one-hundred-year-old wine -- they are all wines. Fresh wine just produced from the garden is also wine. But a hundred-year-old wine has attained a certain quality of intensity, a density, which is lacking in the new arrivals. There are experts in the world who can tell exactly, just by taking a sip, how old is the wine.

It happened in a pub that a man said to the bartender, "Here is one hundred dollars. If you are ready to gamble with me, I will taste any wine you want me to taste and I will tell you its exact year." It was unbelievable, because wine testing is a very fine art. The offer was accepted. Each time he tells the right year when the wine was made, the bartender will pay him one hundred dollars.

He went on tasting and telling the exact year. It was so amazing, all the drinkers and drunkards who were there sitting on different benches gathered around; even those who were completely drunk became awake, "What is happening?" And the man was amazing.

Then suddenly a man from the back said, "I also want to join in the contest because I have got a wine. If you can tell me ..."

So he brought a full cup. The man tasted it, spat it out, and he said, "You idiot. This is human urine!"

But the man said, "Whose? I know it is human urine -- but whose? Unless you can tell me whose, you are not a great taster."

Enlightenment certainly has no grades, but as time passes it deepens, sharpens, matures, becomes more and more rich.

Before we enter into our daily meditation ... The bamboos are so silent, just waiting for your laughter. And remember one thing, when you laugh, don't just laugh for conformity.

Secondly, when you laugh, laugh totally, without any considerations. Don't hold anything back. Learn to laugh from Sardar Gurudayal Singh, who is a laugh unto himself -- a real joke. He is the only man in the whole world I have come across who laughs before the joke. There are people who laugh in the middle of the joke because they suddenly realize what is going to happen. But from the very beginning, when I have not even started ... that is the real and authentic man of laughter. And I know ... he has his disciples. He is a very respected, old sannyasin. People sit around him just to have a good laugh.

Joe Speak-Easy, the successful lawyer, is married to a woman who nags him constantly. She nags him about his appearance, about how much he drinks, about how little he loves her -- about almost everything. So Joe starts staying later at his office to avoid her.

One day, after weeks of defending a client called William Wright who is on trial for murder, Joe comes home very depressed. He has lost the case, and Wright is to be executed that night unless the governor pardons him.

As Joe enters the house, his wife begins, "Where have you been? It's after ten o'clock."

"Ah, nag, nag, nag," he says in disgust, and goes to pour himself a drink.

"The minute you come home," snaps his wife, "you start drinking. Not even a hello for me!"

"Ah, nag, nag, nag," sighs Joe. Then he goes upstairs for a bath, telling his wife that he is expecting a phone call from the governor.

While he is in the bath, the call comes -- Wright has been pardoned. Joe's wife decides to tell him the good news herself. As she enters the bathroom Joe is standing naked, bending over the tub.

"Hey, Joe," says his wife. "They are not hanging Wright tonight."

Joe snaps back, "Ah, nag, nag, nag!"

Old Zeb, the back-woods Virginia farmer, has been screwing one of his favorite pigs for years. Suddenly, Zeb is hit by pangs of guilt and conscience that torture him so much he decides to go and tell the priest about it in confession. Father Fungus is shocked and he really does not know how to handle this one.

"Well," says the priest to old Zeb, "tell me, is the pig male or female?"

"She's female, of course," snorts Zeb. "What do you think I am -- some kind of a pervert?"

Pope the Polack is sitting on the train next to Ronald Reagan on their way back to Washington from Killjews, Alabama. The pope strikes up a conversation with two big black guys, Rufus and Leroy, in the compartment.

"Hello, gentleman," says the pope. "Where are you going?"

"D.C." says Rufus.

"What did he say?" asks the slightly deaf president.

"He says they are going to Washington, D.C. -- just like us," says the pope. "Tell me," the Polack continues, "what brings you all the way up to Washington?"

"We know a real far-out chick up there," smiles Leroy.

"What did he say?" asks the hard-of-hearing Ronnie.

"He says they have a girlfriend up there," shouts back the pope to the president. Then turning to the black guys, Pope the Polack says, "She must be quite a girl for you to go all this way to see her."

"Man, I'll say," smiles Rufus.

"Sure," says Leroy. "She's a real cool bitch. She wears black boots with spurs, carries a whip and indulges in every delight known to man!"

"What did he say?" shouts the deaf president.

Pope the Polack turns to Ronnie and screams, "He says they know Nancy!"

Now ... Nivedano ...

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent ... close your eyes ...
no movement of the body.
Gather your consciousness inwards.
Deeper ... and deeper ...
just like an arrow
cutting all the layers of garbage.
Enter into your center.
In this moment of silence,
in this moment of innocence,
you are no more your shadow.
You are yourself.
This being yourself is called
"the arising of the moon,"
or "arising of the buddha."
Each one in his nature is the buddha ...
the enlightened one, the awakened one.
Every man is just a seed ...
he only needs to find the right soil
in which to disappear, disperse his personality,
his knowledge, his mind ...
And suddenly the moon
is reflected in the lake.
And suddenly the pine on the hilltop
touching the moon.
And suddenly out of nowhere
arises your buddhahood.
Remember this -- twenty-four hours --
not as a thought,
but as a heartache,
so that it becomes an undercurrent.
Whatever you are doing
becomes different because you are different.
Your touch has a grace now;
your smile has a sincerity;
your eyes become just silent lakes.
Your action reflects your heart,
your being, your joy, your dance.
There is no other god.
There is no other temple.
Except you -- awakened to your full glory,
to your full splendor --
there is no religion.

To make this point more clear, Nivedano ...

(Drumbeat)

Relax ... let go ...
just die ...
to the body, to the mind,
to everything of this world.
What remains is just a pure sky,
utterly blissful, immensely ecstatic.
This is your forgotten language.
Only this kind of silence,
a deepening into yourself,
can connect you with existence.
And being connected with the existence,
the whole life becomes a festival,
a ceremony.
Not only life,
but death also, because there is no death.
There is only life
and life and life,
and higher peaks and deeper valleys.
From beginningless to endless existence,
you are spread.
Everything is somehow within you.
The sun rises within you
and the moon hangs within you,
and the stars are part of your inner sky.
Remember that the inner sky
is vaster than the outer.
Blessed are those
who have tasted this inner juice
of pure existence.

Nivedano ...

(Drumbeat)

Come back ...
but don't leave the experience behind.
Sit down and collect the experience --
the joy of it, the benediction of it.
And remember not to forget.
It has to become a constant breathing,
a heartbeat.
Only then you will feel fulfilled.
Only then you will feel you are not meaningless.
Only then your life is a grandeur.
This grandeur is already there,
just you have to discover it.
Just a few layers of dust --
remove them.
We meditate every evening
simply so that you go on deepening
more and more,
so that the wine becomes older and older.
So that your buddhahood
becomes an absolute certainty.

It is not an argument,
it is an experience.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas and their gathering here?
Yes, Beloved Master.

Dogen, the Zen Master: A Search and a Fulfillment

Chapter #6
Chapter title: The sky is not scratched by the cloud

30 July 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGEN SAID,
THE BUDDHA SAID, IF YOU WANT TO UNDERSTAND THE TRUE MEANING OF THE BUDDHA-NATURE, YOU SHOULD CORRECTLY UNDERSTAND ITS MOMENTARY MANIFESTATIONS.
WHEN THE RIGHT TIME COMES, THE BUDDHA-NATURE WILL MANIFEST ITSELF.
DOGEN CONTINUED:
MANY MONKS, BOTH PAST AND PRESENT, HAVE BELIEVED THAT THE PHRASE, "WHEN THE RIGHT TIME COMES," MEANS TO WAIT FOR THE BUDDHA-NATURE TO MANIFEST ITSELF IN THE FUTURE. THEY THINK THAT IF THEY CONTINUE TRAINING IN THE WAY, THE BUDDHA-NATURE WILL NATURALLY MANIFEST ITSELF AT THE RIGHT TIME. UNTIL THAT TIME COMES, THEY MISTAKENLY CONCLUDE THAT THE BUDDHA-NATURE WILL NOT MANIFEST ITSELF, EVEN SHOULD THEY VISIT A MASTER IN SEARCH OF THE DHARMA OR TRAIN DILIGENTLY.
BASED ON THIS FALSE CONCLUSION, THEY MEANINGLESSLY RETURN TO THE ORDINARY WORLD AND VAINLY WAIT FOR THE RIGHT TIME TO COME.
THE WORDS, "WHEN THE RIGHT TIME COMES," MEANS THAT THE RIGHT TIME HAS ALREADY COME. THERE CAN BE NO DOUBT ABOUT THIS. EVEN SHOULD DOUBTS ARISE, THEY ARE NOTHING BUT THE MANIFESTATION OF THE BUDDHA-NATURE IN OURSELVES. "THE RIGHT TIME" MEANS THAT WE SHOULD MAKE THE MOST OF EVERY DAY.
IF THE RIGHT TIME WERE SOMETHING WHICH CAME, THE BUDDHA-NATURE WOULD NOT COME. THIS IS BECAUSE THE RIGHT TIME HAS ALREADY COME; THE BUDDHA-NATURE HAS ALREADY MANIFESTED ITSELF. THIS FACT IS QUITE CLEAR, FOR THERE HAS NEVER BEEN A RIGHT TIME THAT HAS NOT COME, NOR A BUDDHA-NATURE WHICH HAS NOT MANIFESTED ITSELF.

Maneesha, man is by birth a buddha -- every man, good or bad, right or wrong, sinner or saint, it does not matter. As far as one's buddhahood is concerned, it remains untouched by what you do, by what is your behavior. Because this is the case, the problem arises that if everybody is a buddha then why this effort and endeavor, this seeking and searching for buddhahood?

This question was asked not only to Dogen, it was also asked to Gautam Buddha himself, who is only one buddha in the long line of buddhas who have passed before him and after him; but perhaps the most prominent, perhaps the most recognized. To satisfy the ordinary questioner Buddha said, "It will come in its

own time," just as flowers come in their own time and clouds come in their own time and the sun rises in its own time.

In existence there is a continuity of timing. It is not that today the moon will be a little late or the sun will continue a little longer. There is absolute certainty that everything happens in nature when the right time comes, so the right time simply means the right opportunity, the right climate, the right readiness, receptivity. And then you need not be worried about buddhahood, because as far as buddhahood is concerned you already have it. What is missing is a recognition. You have forgotten your name, that is all that is missing. Perhaps a certain situation is needed in which you can be reminded about your name.

Before I talk about Dogen's sutra I would love to share with you an incident in Edison's life. He was such a prominent scientist, such a great teacher, that nobody ever referred to him by name. His parents died early and he was so involved in his work that he had no friends. All that he had were scientists who were studying under him. Obviously they could not call him by his name, Edison. They all called him `Professor'.

Slowly slowly he himself forgot what his name was. If for fifty years nobody uses your name and then suddenly somebody calls you by your name, it is possible you will get a shock. You will feel that somehow you remember this fellow ... a memory, a faraway echo in the mountains. But ordinarily this does not happen because every day you are reminded of your name.

It was a special case with Edison. His parents died early, and he was a genius from his very childhood. He alone was capable of inventing one thousand things which had never existed in the world. You will not be able to find anything around you on which there is not Edison's signature.

In the first world war the ration card was for the first time introduced, and everybody had to go to the office to register. Obviously every office where names were registered was crowded, people were standing in queues. Edison also stood in a queue. When the man standing ahead of him gave all the information and got his ration card and went away, the clerk looking at the list called the name loudly, "Will Mr. Edison come up now?" And Edison looked here and there. He could not remember ... there was a certain memory that he used to know a fellow of the name Edison, but not for fifty years had anybody called him by his name.

A man in the queue recognized that the fellow standing in front was the famous Edison, and he was looking here and there. The man said, "The one you are looking for, you *are*. Have you forgotten your name, Professor?"

He said, "My God, it is good that you reminded me, otherwise I would have lost my ration card. I was trying hard to remember; the name seems to be familiar, but I could not connect it with myself. For fifty years people have been calling me `Professor', `Doctor', but nobody has ... because I don't have any friends, I don't have my parents."

Buddhahood is nothing but another name of your basic nature, your essential nature. And nobody has ever pointed it out to you. On the contrary, everybody has been sticking names, degrees ... creating a personality around you, and slowly slowly you start accepting it. If everybody is saying that you are intelligent, very intelligent, you start believing it.

We are all victims of a crowd. One of my professors, S.S. Roy, did not agree with me. He said, "It is impossible to forget one's own name. This story of Edison must be your creation."

I said, "Please give me some time to prove it."

He said, "What can you prove?"

I said, "You just wait." And after two, three days, when things were forgotten, I went to his house, told his wife ... Rajendra Anuragi here knows professor S.S. Roy -- he was also a student in the same university at that time. I told his wife, "When Professor Roy wakes up in the morning you just do a little kindness for me."

She said, "Whatever you want ... what do you want?"

I said, "It is very small. You just ask him, `Why are you looking so pale? Have you been suffering from fever? Could you not sleep well? Is something bothering you? Are you having a headache?' And whatever he says, just note it down exactly in his own words, and I will collect that note later on."

She said, "I don't understand what you are doing."

I said, "It is just an experiment. Later on I will explain to you, but right now don't ask more than that."

Then I told his gardener, "When he comes out, you ask him, `What happened to you? You are looking so sick, and where are you going? Just go in and rest, and I will call the doctor.'"

And the gardener said, "But what is the purpose of all this? He is perfectly healthy!"

I said, "That is not the point. I will explain the whole thing to you later. Whatever he says, keep this card with you, write it down exactly in his own words."

And this I did from his house up to the philosophy department. The postmaster used to live in between, and another professor -- I told them, "Just be kind enough to participate in an experiment." And the final person was the peon of the philosophy department. I told him, "You don't bother, you just ..." -- he was a strong and big man -- "you just take hold of Professor Roy as he enters, and whether he struggles or not, you lie him down on the sofa."

He said, "What are you saying? I will be kicked out from my service!"

I said, "Nobody can kick you out. I make the guarantee."

But he said, "This is a strange kind of experiment. Is it an experiment on me or on Professor Roy? I have children and a wife and old parents, and I am a poor man. Don't disturb my job."

I said, "It is nothing to do with you. You simply do it."

He said, "Okay, if you say so." He knew that I was so much loved by Professor Roy. He said, "If you are saying, I will do it, just because of you."

And I said, "Take this card. Whatever he says, write it down, and I will collect it just within a few minutes."

I followed Roy from his house. As he was moving onwards I started collecting the notes. To the wife he said, "What? I am perfectly healthy. I have slept well. Who said to you that my face is looking pale?"

She said, "There is no need for anybody to say, I can see you are looking pale."

He said, "All nonsense. Just female rubbish!"

But a doubt arose in him. As he was getting ready to go to the university the gardener took his hand and told him, "What are you doing? You cannot even walk rightly, you are wobbly! Just go in and rest. I will go and call the doctor."

And to him he said, "Yes, I think I need some rest. The whole night it seems I have not rested, and a little fever also seems to be there, but it is not too much. At least I can go up to the university, tell the head of the department and come back."

And the postmaster who was his great friend, he looked so much afraid, and said, "No, I will not let you go alone. I'm coming with you."

He said, "I'm really sick. I am feeling very weak. It is very kind of you to offer."

The postmaster said, "You can take my car."

He said, "No, there is no need to take your car, I will manage. But if I need your car I will phone from the office. But I am feeling a kind of trembling, strange. In my whole life I have never felt such a trembling."

All these notes I was collecting. And the peon did a great job. He jumped over professor S.S. Roy and he was struggling and saying, "What are you doing? You idiot!" And he put him down on the sofa, pressed him down, and he said, "You need to be in bed. You are so sick. Do you want to commit suicide?"

Professor S.S. Roy's statement on the peon's note was, "Yes, it was wrong for me to come out. You just phone the postmaster to bring his car to take me back home, and inform the medical officer to come and check me. There seems to be something very wrong. Everybody is able to recognize it."

And then I entered the office where he was resting on the sofa, almost ready to die. I said, "Wait!" And I told the peon on the way, "Don't call anybody, for the car or for the doctor. There is no need. I will take care."

I said, "There is no need to die right now. One day you will have to die, but just take a few minutes' time. You just look at these notes ... what you said to your wife."

He said, "You are a strange student, you would have killed me. Just another two persons more ... And if they had said, `You have died,' I would have believed it."

I said, "This is just in answer to our controversy."

If people go on saying something to you again and again you start believing it in spite of yourself. You may doubt the first time, but when it goes on being said continuously a belief arises in you, and you forget the doubt.

You have been told that you are sinners. You have been told that you are born in sin, and strange arguments have been provided to you why you are born in sin: because Adam and Eve disobeyed God. Now the Christian theologians say that although six thousand years have passed since Adam and Eve were removed by God from their place in the Garden of Eden, because they had disobeyed ... He had told them

not to eat from two trees: one tree was the Tree of Knowledge, and the other was the Tree of Eternal Life.

I think Adam and Eve did exactly what anybody with any intelligence would do. These are the two things: wisdom and eternal life -- what else do you want? And God is providing you with everything else, that means just chew like the buffalos, sit under trees. And the tree he had prohibited was an apple tree.

In the very fact of God's prohibiting, God dies as love, God dies as compassion. Otherwise, if God were the Father, he would have told the children, "These are the two trees that you should not forget: wisdom and eternal life." But this was reminded to Eve by the devil. The devil seems to be the first revolutionary in the world. He persuaded Eve.

I looked at this story from many angles. Why did he not persuade Adam? Because even if Adam is persuaded he will be obstructed. If Eve insists on not eating it, poor Adam is after all only the poor husband. Rather than persuading the husband he persuaded the wife. And since that time every advertisement is for the wife. Every church functions because of the support of the woman.

But his argument was right, and he had chosen the right person to persuade. He said, "God has prohibited you. Do you know the reason why? If you eat these two fruits, wisdom will make you enlightened, and eternal life .... And you will be just as powerful and as potent as God himself. And God is jealous of that; he does not want you to become gods. He wants you to remain worshippers -- saints, sinners, but never gods. But these two fruits can make you real gods."

Strangely enough the religions which do not believe in God, their ultimate goal is freedom. And the religions that believe in God, their ultimate goal is salvation. A savior will come, you yourself are absolutely helpless. A messiah will come who will save you. They have been waiting for six thousand years, and he does not come. And once in a while if somebody gets insane enough and proclaims, "I am the one you are waiting for," they kill him.

It is a strange humanity. You are waiting for the person and if somebody tries .... It was not only Jesus. Jesus has become more prominent because a great religion arose behind him. There were other people: John the Baptist was killed because he proclaimed not even, "I am the prophet," but simply, "I am creating the right atmosphere for the prophet to come." He was beheaded. He proclaimed Jesus as the prophet for whom he had been making the way. And Jesus was crucified. The same has been the behavior all around the world.

Religions don't want you to be intelligent. The fruit of intelligence has been abandoned. If you become wise it is going against God. That's why all religions which believe in order and obedience don't preach meditation. These are very intricate matters. Why does Christianity not preach meditation? Why is there no place in Mohammedanism for meditation? For the simple reason that meditation is really both those trees together. It will bring you enlightenment and it will bring you an absolute, indubitable certainty that you are God, that everything is divine. In your godliness even the smallest grass leaf becomes divine, just as the biggest star. The whole universe becomes just a vibration of divine dance. But you have to feel it first in your heart, and all your so-called religions are driving you away from it: Pray to God!

I have heard about Michelangelo .... He was painting the ceiling of a famous cathedral. It was getting a little dark, and an old woman was praying to God, not knowing at all that above her on the ceiling Michelangelo was doing some painting. And he was getting tired lying on the long ladder. He listened to what this old woman was saying. She was asking God, "A little money won't be bad. I need it, because I don't have anybody to support me. You have taken everybody away." She was praying particularly to Mary, Jesus Christ's mother, because being a woman she will understand the troubles of an old woman.

Michelangelo, tired of his work, just wanted to enjoy the moment. He said, "I am listening to you. I am Jesus Christ."

The woman must have been a great woman. She said, "Shut up! I am talking to your mother directly!"

Michelangelo has written, "I could not believe it. I had offered, but she simply refused. She said, `Shut up!' In the darkness she could not even see."

All these religions are trying to humiliate humanity. Their whole business and exploitation and oppression depend on you, your fear, your greed, your death, your disease. If you start feeling yourself divine and can enjoy not only life but death too, with the same dance, what will be the purpose of the priests? And there are millions of them all over the world, just living like parasites. They may be Hindu, they may be Mohammedan, they may be Christian, they may belong to any religion, but priesthood is the ancientmost profession of parasites.

If you enter into yourself and find the truth, you will be surprised to see that what was within you was ignored with every effort, so that the exploitation could continue.

Buddha's attitude is that you are a buddha, it is not a question of achieving buddhahood. You are a buddha, all that you need is a mirror to see your face, your original face -- a recognition, a remembrance. You have forgotten who you are.

This ignorance is being exploited by the churches, by the temples, by the priests, by the rabbis, by the pundits, by all kinds of theologians. They are creating barriers which are arbitrary, which if you want you can throw off in a single moment. But they have made you so much afraid -- not believing in God means you will fall into hell.

I have come upon stories that in the Middle Ages priests used to be so emphatic about the tortures of hell, that you will be burned in an eternal fire; and yet you will not die -- that solace they cannot give. You will be pulled out and put in the oven again, this side burned and that side burned ... there are cases on record that many women used to faint just listening to these preachers. The whole idea was so ferocious, that you will never die and always in and out of the oven, a little rest and then back ...

I have heard a story that Morarji Desai died. In a way it would be good. Since the Supreme Court has made him homeless, that would be one way to find a home. And thinking himself a great mahatma, he was convinced that he would reach to heaven, but what he saw was that he was being dragged into hell. He shouted, he tried hard to convince them, "I am the ex-prime minister of India, a great follower of Mahatma Gandhi. The whole day I have been spinning on the wheel. What do you mean? Hell is for sinners, not for mahatmas."

But the devils wouldn't listen. They said, "Be silent. You will be given a choice because you have been a prime minister. This much favor we can do. There are three layers of hell, you can choose the one you want."

Seeing no possibility of escaping, Morarji agreed. They took him to the first section, and what he saw he could not believe: people were being beaten, blood was flowing. Death is impossible in hell, remember. That point you have always to remember: death is impossible, only torture. You cannot commit suicide. In hell that is not possible. You cannot escape, there is no exit.

Seeing that bloody place, people being tortured, beaten, he said, "I would rather like to see the other two before I choose."

In the second place, the Christian oven ... People are being pulled in and out and cooked, and they are still alive! He said, "This is not possible for me. I am a vegetarian. I cannot even look at such a scene."

He was taken to the third. It looked a little better, not very much, but compared to the other two .... People were standing up to their neck in all kinds of shit, and drinking coffee and tea and Coca-Cola.

Everybody had to choose, whichever he wanted. He said, "This is not good, but what else to do? Those other two ..." And he was a confirmed urine drinker for sixty years, so it was not very bad. It was good that he was accustomed and had rehearsed well. He had done his homework. He said, "I will choose this."

But he was not aware that it was only a coffee break. Just as he finished his coffee a bell rang and a devil shouted, "Now everybody stand on your head!"

All kinds of fear ... if you don't believe in God. People think it is better to believe rather than to get into trouble. Sardar is thinking to himself about which of the three he would choose. Unfortunately there is no fourth, you have to choose between the three. And they were all nasty.

Man has been told by all religions that he is not what he should be. So try hard to be virtuous, try hard to be austere, try hard and pray continuously -- a Mohammedan prays five times a day. And do all kinds of distortions of the body in the name of yoga, which is already a section of hell. The difference is just that here you are doing it on your own, in hell the devils do it for you -- distort you, somebody is pulling your leg, somebody is giving you a neck stretch ...

And I know perfectly well what it means because my neck has been stretched. You have to say that it is absolutely okay, just to get them to stop. Otherwise if they go on stretching, soon your head will be off the body! You are suffering and you have to say that you are cured. They have put my body in traction. Traction was used for the first time by Christian missionaries and Christian churches in the Middle Ages for poor women who were declared to be witches. And finally that strategy of traction .... By chance it happened that somebody was suffering from a bad back when her body was stretched. For thirty years she had suffered from a bad back, suddenly her back settled down and there was no pain, and she could not believe it. From the church the traction machine has moved to the hospitals.

Here one of my very loving doctors, Dr. Hardikar -- his name in English means Dr. Hard -- worked on me. He is nice, but the things that he does .... The whole body is pulled, legs are pulled to one side, the head

is pulled to the other side. Soon you start feeling that you are going to break up somewhere in between. That's why I say it is absolutely certain that in hell they have very primitive traction mechanisms -- you don't die there. And my feeling is that the people who say they are cured are not really cured. It is my own experience. You have to say it, otherwise they are ready to give you more traction. Either you die or you say that you are cured -- you don't have any other alternative.

Religion has been living on fear. And it has been creating disciplines like fasting -- torture yourself in every possible way. The more you torture, the more God is happy with you. It is a strange argument, why does my being tortured make God happy? Is he a sadist? Is he mad, or what? My fasting makes him happy. I am suffering, I am hungry, my whole body is asking for food, and God is feeling very happy. I don't see any relationship between this and the idea that God is love -- what kind of love? -- that God is compassion. What kind of compassion? To achieve to him you have to go through all kinds of torture unnecessarily.

And once you have been convinced that God is a difficult goal to achieve ... millions have tortured themselves that way, and not a single one of them has ever reached to any realization of bliss. Those who have reached are a different kind of people. They don't say God is a goal -- God is your nature! Just be natural; and silently, without even making the noise of footsteps, the buddha within you awakens.

Dogen says, quoting Buddha,

> IF YOU WANT TO UNDERSTAND THE TRUE MEANING OF THE BUDDHA-NATURE, YOU SHOULD CORRECTLY UNDERSTAND ITS MOMENTARY MANIFESTATIONS.

You are all its momentary manifestation. Everything in the world is its momentary manifestation. Somewhere nature has blossomed into a rose, somewhere it has become a bird flying in the sky, somewhere it is a pine tree reaching to the stars, and somewhere it is a human being. These are all momentary manifestations of the same nature.

The word `buddha' comes from the Sanskrit root *buddh*. `Buddh' means awareness. In any form you can become aware. But the human form is the easiest one from which to become aware. If you miss this opportunity you are missing something that you may find only after millions of years of search. Being a pine tree or a mountain rock -- these are all manifestations. But no mountain has become a buddha, and no pine tree in its tremendous beauty has ever become enlightened. No animal, no bird, no tree, no sun, no moon, in all their beauty ... they are manifestations of the same nature, but only man is capable of becoming aware of this self-nature. This double awareness -- awareness of awareness -- is man's grandeur. It is his treasure.

In the whole existence only man is capable, and if you miss this you don't know what you have missed. You have missed the greatest blissfulness that is possible, the greatest peace and silence and understanding, the greatest fearlessness and freedom.

Buddha's statement is that everything correctly understood is only a momentary manifestation of the same nature. A buddha is a recognition of this innermost life that throbs in everything -- in the grass, in the water, in the clouds, in human beings. Wherever there is life, it is God in some form. This is a great declaration.

Buddha says,

> WHEN THE RIGHT TIME COMES, THE BUDDHA-NATURE WILL MANIFEST ITSELF.

It has been a long tradition and controversy amongst the followers of Buddha -- "What does he mean by the right time?" It can be misunderstood, as Dogen says. It can be misunderstood, that if it is going to happen at the right time then just enjoy your rented bicycle, why waste your time unnecessarily? Find a girlfriend or a boyfriend or any kind of friend, or just go to the movie. Do anything stupid, because at the right time buddhahood will appear -- it does not matter, meanwhile, what you are doing.

People have used this statement to do anything they want -- gambling, accumulating possessions, being rich, being powerful -- because there is no need for them to make any special effort. At the right time the buddha-nature will manifest itself. This is one kind of misunderstanding.

By `right time' Buddha does not mean that you have to postpone this moment, that when the right time comes .... It never comes. It is always the same time. And it is not something from outside that happens to you, it is something that blossoms within you.

So what is the meaning of `the right time'? One misunderstanding is that you just go on doing the mundane activities. The other misunderstanding is to bring the right time close by austerities, by fasting, by prayer, by going to the church or to the temple, by standing on your head, by doing all kinds of contortions,

by torturing yourself unnecessarily -- to bring the right time close. That is another distortion, another misconception of Buddha's statement.
What is the right time? Dogen says,

> MANY MONKS, BOTH PAST AND PRESENT, HAVE BELIEVED THAT THE PHRASE, "WHEN THE RIGHT TIME COMES," MEANS TO WAIT FOR THE BUDDHA-NATURE TO MANIFEST ITSELF IN THE FUTURE. THEY THINK THAT IF THEY CONTINUE TRAINING IN THE WAY, THE BUDDHA-NATURE WILL NATURALLY MANIFEST ITSELF AT THE RIGHT TIME. UNTIL THAT TIME COMES, THEY MISTAKENLY CONCLUDE THAT THE BUDDHA-NATURE WILL NOT MANIFEST ITSELF, EVEN SHOULD THEY VISIT A MASTER IN SEARCH OF THE DHARMA OR TRAIN DILIGENTLY.

There is no need, according to this misconception, to go to a master. But the whole misunderstanding is about the right time, what is the right time. Every moment is the right time. Just you need a little courage to risk your knowledgeability, to risk your ego, to put at stake everything that you think is valuable. Search within yourself for the only thing that you can neither borrow from anybody, nor give to anybody. That is your nature. And that nature is always in the present. Hence the present is the right time. Neither yesterday nor tomorrow -- today! This very moment you can become a buddha.

> BASED ON THIS FALSE CONCLUSION, THEY MEANINGLESSLY RETURN TO THE ORDINARY WORLD AND VAINLY WAIT FOR THE RIGHT TIME TO COME.

The right time is not to come. It has always been here. Dogen says,

> THE WORDS, "WHEN THE RIGHT TIME COMES," MEANS THAT THE RIGHT TIME HAS ALREADY COME.

In fact it never comes, never goes. It is always here. The ocean remains, the fish is born and one day disappears. Just like a wave -- a little more solid, but just like a wave. The sky remains; once in a while it is clouded, but those clouds come and go, leaving the sky unscratched.

Talking about our buddha-nature is talking about our inner, interiormost being, our very sky. Our thoughts are just clouds, they come and go. Our emotions are just smoke ... momentary. Everything is momentary. Our childhood goes, our youth goes, our old age goes, our life itself goes. In all this only one thing remains the same, and that is the present awareness. On this account Dogen is saying that the right time has already been here. You don't have to wait for it.

> THERE CAN BE NO DOUBT ABOUT THIS. EVEN SHOULD DOUBTS ARISE, THEY ARE NOTHING BUT THE MANIFESTATION OF THE BUDDHA-NATURE IN OURSELVES.

These are the beautiful contributions to the world of those who are seekers of the mysteries. Even doubts are our nature, so they are nothing to be condemned. If a doubt arises it is a cloud that has come into the sky, but the sky is not going to be scratched by the cloud. The cloud will disappear; as it has arisen it will be gone.

And anyway, whatever happens in the world is part of the universe. It is immensely significant to understand that even doubts are our buddha-nature.

> IF THE RIGHT TIME WERE SOMETHING WHICH CAME, THE BUDDHA-NATURE WOULD NOT COME.

Because if it is a question of coming and going, like seasons ... the rain comes and goes, the winter comes and goes, the spring comes and goes. If buddha-nature is dependent on time, then as it will come it will go. It cannot be dependent on any causality, it cannot be dependent on any time. The fact is it is already there, only you have to be awake enough to recognize it. The right time is this time, this moment! Zen's insistence on this moment is immense. It does not allow any postponement.

> THIS IS BECAUSE THE RIGHT TIME HAS ALREADY COME; THE BUDDHA-NATURE HAS ALREADY MANIFESTED ITSELF. THIS FACT IS QUITE CLEAR, FOR THERE HAS NEVER BEEN A RIGHT TIME THAT HAS NOT COME, NOR A BUDDHA-NATURE WHICH HAS NOT MANIFESTED ITSELF.

It is really saying .... An ancient Zen story: A man was known as a master thief, because he had never been caught in his life, and he had stolen from every palace, from every rich house. In fact the situation had come to such a point that people bragged about it -- that the master thief has entered in their house.

This master thief met Rinzai, who looked into his eyes and said, "Don't be worried. Whatever you are doing, do it totally, and you are expressing buddha-nature."

But the man said, "You don't know what I am doing."

He said, "Don't bother. Whatever you are doing ... I know you -- you are a master thief. I am really jealous of you. I am not such a great master as far as meditation is concerned. You are a greater master as far as stealing is concerned. Just do it totally, and you will find your buddhahood in your totality."

There have been butchers who have become masters, and their masters did not prevent them from the profession of butchery because they were so perfect, they were so total in whatever they were doing. This is the only religion in the whole world which allows you everything. Do it totally, with absolute awareness, and all your activities become buddha-activities. There is no need to change what you are doing. If you are painting, then be a painter so deeply that you disappear and only the painting remains. If you are a musician, drown yourself in your music, so that the music remains but you are not. And your buddhahood will manifest in thousands of ways.

This is the only religious approach in the whole world and the whole of man's history that accepts all man's activities without rejecting anything. You can make everything a prayer, everything a meditation, everything your offering to the universe.

A Zen poet:

THE RAGING WIND'S COMPANION:
IN THE SKY,
THE SINGLE MOON.

These are pictorial haikus. Sitting silently, a meditator opens his eyes and sees the raging wind's companion in the sky: the single moon. But the moon does not move, does not waver because of the raging wind. If you can find yourself the center of the cyclone you have found the moon -- no raging wind, no thought, no emotion, nothing can disturb it. It is undisturbable.

A haiku by Issa:

LOST IN BAMBOO,
BUT WHEN MOON LIGHTS --
MY HOUSE.

Just fragments of experience. Nobody will call them great poetry; they are not of the same category. They have their own category. What he is saying is,

"In silent meditation, I saw ... LOST IN BAMBOO, BUT WHEN MOON LIGHTS -- MY HOUSE."

Just a picture ... and one becomes a mirror. This haiku is just a mirror of a house, hidden in the thick grove of bamboos; and the moon comes, and suddenly the house that was hidden in the darkness becomes light.

A haiku by Basho:

A CLOUD,
TRYING TO ENWRAP THE MOONBEAMS,
A MONSOON SHOWER.

Enjoying everything -- the moon, the cloud, the monsoon shower -- because everything to the meditator becomes so divine that it is an expression and manifestation of the same original source.

Maneesha has asked:
OUR BELOVED MASTER,
IT DOES NOT SEEM SO DIFFICULT TO DROP THE NOTIONS OF RIGHT AND WRONG AS FAR AS SOME SOCIETY'S MORALITY IS CONCERNED. MORE TRICKY IS TO DROP THE FEELING THAT ENLIGHTENMENT IS "RIGHT," AND THAT UNTIL I REALIZE IT, I AM SOMEHOW "WRONG."
BELOVED MASTER, COULD YOU PUT ME RIGHT?

Maneesha, you *are* right. Nobody can put you wrong! As you are, you are the buddha. It does not matter that you are sitting in a different posture. It does not matter that you are a woman and not a man. It does not matter that you don't walk like Buddha, you don't talk like Buddha. Whatever you do, you cannot do anything that is not a manifestation of buddhahood.

To understand this point is to reach a great height of consciousness. The thief is fulfilling his part, he just has to do it perfectly. And if you are not a buddha -- that is just an idea, a cloud that has covered the moon; it will pass away. Clouds don't remain forever.

And I can understand, Maneesha. It will remain difficult until you become enlightened. But every night you become enlightened, and again you forget. What to do with your impossibility, your stubbornness, your insistence that "No, I am not a buddha"? It is up to you. If you insist, that too is a manifestation of buddhahood. That is what Zen is all about -- to tell you that whatever you do, just do with full awareness. You *are* a buddha, you cannot be otherwise. It is impossible not to be a buddha. You can doubt it, you can deny it, but the doubt and the denial are all potentialities of your buddhahood.

No tree denies, no bird denies, no animal doubts. It is only man who has doubts, who cannot accept, "Such a poor creature like me, and a buddha?" He is perfectly ready to worship a buddha. He is perfectly ready to pray before man-made stone statues. But this seems to be too much, to accept the fact that, "I am a buddha."

And I say unto you that it is simply a question of getting tired of not being a buddha -- that's how it happened to me. I tried and tried and tried, and then finally I said, "It is better to be a buddha without effort." And since then I have been a buddha. Not for a single moment have I been otherwise. Not for a single moment has any doubt arisen.

It just takes a little courage. Traditionally you have been discouraged, you have been humiliated. All that is needed is to revolt against all humiliation, to revolt against all false ideas imposed upon you, to express your dignity with joy. And to be a buddha is not a comparison, so there is no question of ego. It is not that if Maneesha becomes a buddha, then Chitten will become an ordinary human being sitting by the side of Maneesha, a buddha. Chitten is a buddha from the very beginning. He is a senior buddha! If you become a buddha today, there will be many who have become a buddha days ago. Yesterday a few became, the day before yesterday a few became. There is still time to give recognition to yourself, and express your dignity, and reject all ideas of humiliation and all ideas of destroying your dignity.

My whole effort here is not to train you for being buddhas, but just to give you courage so that you can accept your buddhahood without any fear.

And as the fear disappears, the clouds disappear, and the full moon in the night ....

Maneesha, I will try again today. Let us see whether I can put you right or not. I have been trying for thirty years continuously. I put people right and the moment I am gone they fall apart. In my presence they recognize that they are buddhas. In my absence a doubt arises. Maneesha sitting in her room, "My God, I, a poor girl, and a buddha? I have not renounced a kingdom, I have not done great austerities, I have not tortured myself, I have not disciplined myself."

Just today Shunyo told me that Zareen wanted her to wear a sari. Now the sari fits perfectly well with the Indian woman's curvature. It is very rare for a Western woman to look graceful in a sari -- she looks a little weird. I cannot help it, it does not mean that I am denying, just the buddha has gone a little weird. And I had told Shunyo long ago, because once before she had tried a sari, and I had told her, "This is not for you. You are too long for it, and too straight!" On Zareen it fits. In fact, Zareen cannot use a robe. In the commune she had come to see me in a robe, and she looked like a balloon! I could not believe it -- what has happened to her?

No Indian woman will look right in a robe, particularly a Zareen-type woman. The sari is a very inventive art on the part of Zareen-type women. It hides all unnecessary growth and keeps them tied together, otherwise they may fall and spread all over the place! And out of love she insisted -- she told Shunyo, "It will take only five minutes." And Shunyo was telling me, "It took one hour to put the sari on me." And Zareen afterwards said to me, "She is exaggerating, it takes only five minutes!"

You are a buddha. It takes only five minutes! But you go on insisting every day, again and again asking, "Do you think I am also a buddha?" Or, "Do you think I am still a buddha?" You were a buddha yesterday, you are a buddha today, you will be a buddha tomorrow. Whatever you do, it does not matter. Your buddhahood is your very life.

You can change your clothes, you can change your accents, you can change your behavior, it does not matter. So many manifestations of buddhahood -- it is a beautiful variety. If all looked like Buddha, just sitting under every tree, think of the boredom. Wherever you go you meet the same Buddha; wherever you look, under every tree, Buddha is sitting! You would commit suicide -- that it is better to die than to live in a city where everybody is behaving like Buddha.

But still I insist that you are a buddha. I am not saying to you that you have to behave like Buddha; you

have to be spontaneously yourself. And honestly and totally being yourself is what buddha-nature means.

Before we again enter into our buddha-nature, a little laughter will be alright. Before risking, it is always good to laugh, because you may die when I say die. If you are really total, you will die. Then Nivedano can go on hitting his drum ... you will not come back. But you come back so quickly that I suspect you don't die. You try hard, that I know, and everybody is managing to get in the right comfortable position. That is not allowed. When you are dying, die! That does not mean, "Now what comfortable position ..." Others will take care when you are finished. But you know perfectly well that it is only a rehearsal, the real drama has not started yet, and there is no hurry. Anyway you can die tomorrow.

Zabriski takes Gorgeous Gloria out on a date. They are sitting in a quiet corner of the bar, sipping martinis, when Zabriski leans over and whispers in Gloria's ear, "What would you say if I asked you to marry me?"
"Nothing," replies Gloria. "I can't talk and laugh at the same time!"

It is monsoon in Poona, and Swami Deva Coconut meets Swami Veet Herschel on M.G. Road.
"Hi, Coconut!" says Herschel. "I have been meaning to ask you, can I have back the umbrella that you borrowed from me?"
"Oh, sorry," says Coconut. "I lent it to a friend of mine. Did you want it?"
"Not for myself," replies Herschel. "But the swami I borrowed it from says the owner wants it back!"

A Polack is badly injured in a car crash and he has to have a brain transplant. A team of surgeons put him to sleep, remove his brain, and go into the next room to get a new one. But when they return to the operating room, the Polack is gone.
The police search everywhere for him but without success -- he has vanished. The doctors contact the international police and they check throughout the world for a brainless Pole.
Finally, five years later, they find him. He is wearing silly robes and a big hat and is living in the Vatican!

General Brahmachapatti has been in Ruby Hall Clinic for a couple of weeks for a minor operation. The nurses are fed up with him. He is always complaining about the food and the service, waking up the nurses in the middle of the night, demanding cups of hot chocolate, and so on.
One morning a nurse comes into his room and says, "Good morning, general. Please take down your pyjamas and turn over -- I need to take your temperature."
"But nurse," protests the general, "I always have the thermometer in my mouth, not my ass. Why this change?"
"This morning," explains the nurse, "we need a really accurate temperature, so that the lab can make an analysis."
The general grumpily agrees, takes down his pyjamas, turns over, and raises his bum in the air.
"Now, general," says the nurse, making the insertion, "this is a special thermometer and it needs to be left quite a long time to get an accurate result. So don't move until I come back."
In the next few hours many people come into the general's room, but all of them just gasp and leave quickly in embarrassment. Finally, the general's wife comes to visit him.
She walks in and stares at him in amazement, not knowing what to say.
"What is the matter with you, woman?" thunders the general. "Haven't you ever seen someone having their temperature taken before?"
"Yes, darling, I have," stammers his wife, "but not with a banana!"
Now, Nivedano ...

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent ...
Close your eyes ...
Feel the body frozen, no movement.
Collect your consciousness inward,
close to the very center.
The deeper you go,
the more you will find the realization,
the recognition of a buddha.
In this silent moment
there are only ten thousand buddhas
sitting here.
Make this experience as deep as possible.
And keep it alive in your ordinary activities
twenty-four hours. Every action
should be a reminder that you are a buddha ...
and your action is a manifestation of your nature.
Don't act unnaturally,
don't act artificially, don't be a hypocrite.
Just be natural and you are a buddha.
So gather your consciousness
more deeply,
to crystallize it.

Nivedano ...

(Drumbeat)

Rest ...
relax ...
really die.
Don't be worried what happens afterwards.
The world will continue ... you don't be worried,
just die.
As the body is lying dead,
you can enter into yourself more easily.
Unidentified with the body
you can see the open sky inside.
This is your eternity.
This is your reality.
This is it.
All else is commentary.
This experience is the only truth.
Such a beautiful silence ...
Such a blissful evening ...
You are the most fortunate beings
on the earth this moment.
Realize the dignity of it
and the honor of it.
Here my work is not for you to search
for the buddha,
so stop searching ...
and just look within.
He is sitting there inside you.

Nivedano ...

(Drumbeat)

Come back,
but not in a hurry.
Somebody may have died.
Just don't disturb the dead.
Those who are still alive,
come back. And sit silently for a few minutes
to remind yourself of the experience
you have passed through.

You are a rare assembly.
It used to be in the past ...
those days were golden,
when there were hundreds of assemblies
like this ...
recognizing their nature
and remembering it
in their actions and manifestations.
That golden world has disappeared.
But at least for you
this moment opens up the whole glory of being.

Okay, Maneesha?
Yes, Beloved Master.

I have put you right?
Yes, Beloved Master.

Now can we celebrate this great gathering of buddhas?
Yes, Beloved Master.

Dogen, the Zen Master: A Search and a Fulfillment

Chapter #7
Chapter title: Live one day as a buddha

31 July 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,

DOGEN WROTE:
PRACTICE IS IDENTICAL WITH EXPRESSION, AND VICE VERSA. TO EXPRESS THE WAY ALL DAY IS TO PRACTICE THE WAY ALL DAY. IN OTHER WORDS, WE PRACTICE SOMETHING IMPRACTICABLE AND EXPRESS SOMETHING INEXPRESSIBLE ....
EACH DAY'S LIFE SHOULD BE ESTEEMED; THE BODY SHOULD BE RESPECTED. SO IF WE CAN REALLY GET THE BUDDHIST FUNCTION EVEN IN A DAY, SUCH A SINGLE DAY CAN BE SAID TO BE MORE VALUABLE THAN COUNTLESS IDLE LIVES.
THEREFORE, BEFORE WE HAVE REALIZED THE WAY, WE MUST NOT IDLE AWAY EVEN A SINGLE DAY. SUCH A SINGLE DAY IS TOO PRECIOUS A TREASURE TO BE COMPARED WITH A FINE JEWEL. ANCIENT WISE PERSONS HELD IT DEARER THAN THEIR BODY AND LIFE.
WE MUST THINK QUIETLY THAT A FINE JEWEL AND A RARE GEM, THOUGH LOST, MAY BE ACQUIRED AGAIN, BUT THAT A SINGLE DAY IN A HUNDRED YEARS OF LIFE, ONCE LOST, NEVER RETURNS. NO MATTER HOW SKILLFUL WE MAY BE, IT IS IMPOSSIBLE TO BRING BACK EVEN A SINGLE DAY OF THE PAST. NO HISTORY BOOK SAYS THAT IT IS POSSIBLE ....
WHY DOES TIME DEPRIVE US OF OUR TRAINING, DAILY AND LIFELONG? WHY HAS TIME A GRUDGE AGAINST US? IT IS, UNFORTUNATELY, BECAUSE WE HAVE EVER NEGLECTED OUR PRACTICE ....
WITHOUT LOOKING FORWARD TO TOMORROW EVERY MOMENT, YOU MUST THINK ONLY OF THIS DAY AND THIS HOUR. BECAUSE TOMORROW IS DIFFICULT AND UNFIXED, AND DIFFICULT TO KNOW, YOU MUST THINK OF FOLLOWING THE WAY WHILE YOU LIVE TODAY .... YOU MUST CONCENTRATE ON ZEN PRACTICE WITHOUT WASTING TIME, THINKING THAT THERE IS ONLY THIS DAY AND THIS HOUR. AFTER THAT, IT BECOMES TRULY EASY. YOU MUST FORGET ABOUT THE GOOD AND THE BAD OF YOUR NATURE, THE STRENGTH OR WEAKNESS OF YOUR POWER.

Maneesha, before I start talking about Dogen I have to make a few statements. One is about Zen master Niskriya. He had fallen so low in the West that yesterday I called him Skinhead, rather than Stonehead. And he had come perfectly dressed, like a Zen master. Today he is not wearing his robe. It does not matter even if you become a skinhead, back here you are again Sekito -- the Zen Master Stonehead. So cut your hair and put on your Zen master's dress, with your staff -- it may be needed any time. I have been missing you for so long, there was nobody here to hit people. And you should not do such a thing -- growing hair on a stonehead. Be ashamed of yourself.

In Germany nobody may have noticed it, but here everybody will notice, "What happened to Zen Master Sekito?" He got lost. Everybody gets lost, particularly back in Germany where real idiots, very authentic idiots, live. He fell from the heights of being a Zen master into a skinhead.

Just shave your head and be your own self with your Zen stick and Zen master's robe. You are still a buddha. It does not matter that you traveled to Germany, your buddha-nature is intact. That has been our whole discussion on Dogen's sutras. You can even go to Germany, even become a member of the German parliament -- you cannot fall more than that -- still you will be a buddha.

And second, to Zareen. She has been moving around the ashram the whole day in her robe to prove the fact that, yes, she does look like a balloon. I was hoping that she would have courage enough to come here like that, but she has come again here with a sari.

A balloon is beautiful. Just all you need is to make a few windows here and there to see who is inside. She is a great woman, and that's why she was not afraid. The whole day everybody was talking about the balloon. I was sitting in my room, listening to all kinds of gossip about her coming in a balloon. And here I see she is sitting in her usual dress, looking so beautiful.

The sari has a magic. The people who discovered the sari must have been very aesthetic. They wanted their women to look like Khajuraho statues -- round, full.

The idea arose in the West, with women's liberation, that the woman has to look like a man; she has to wear pants. It proves a strange psychological fact. Because of her dress, she started losing the curves that she always had in the past, even in the West. She started becoming a straight line, flat. Looking at a Western woman with pants and a shirt, with a cigarette in her hand, you have to think for a moment whether she is a woman or a man. That kind of confusion never arises in the East. A woman is a woman, a man is a man. And the woman has not to imitate man; otherwise she will destroy herself. She has to be herself. She is not inferior, she is simply different.

The liberation movement emphasizes the wrong point. There is no question of equality. You don't ask for equality between two different things. A woman has her own uniqueness, she has not to imitate man. And by imitation, remember, you will not even be a woman, you will be only a second-rate man.

The sari gives a certain freedom to the Indian woman to grow curves. She is more explorable. In the Western woman, what are you going to explore? She is just as she looks with clothes. But the Indian woman

is totally different. You are going to be surprised ... She has something interesting hidden behind the sari. It is a great invention.

But don't imitate because then you look very weird. Just think of Zareen in pants and a shirt; she would become the most weird animal around. Right now she is so beautiful.

But there is always a desire to be in other people's dresses, in other people's lifestyles. And one does not know that this is the way that one becomes lost and forgets the way home. Never, for a single moment, be imitative. Just be yourself. And not only be yourself; Dogen says, "Respect yourself. Respect your body."

These are the beautiful things that Zen has brought into the history of mankind, particularly in the history of consciousness.

DOGEN WROTE:
PRACTICE IS IDENTICAL WITH EXPRESSION, AND VICE VERSA.

He is talking about an authentic man; what in Zen language is called the original man. His practice is identical with his expression. There are not two persons in him, there is only a single individuality. Silent, it is the same. In expression, in manifestation -- in any possible way -- it is the still the same. Raising my hand, I am as much a buddha as without raising it.

PRACTICE IS IDENTICAL WITH EXPRESSION, AND VICE VERSA. But this is not true about the man that has come to exist in this contemporary world. He says something, he thinks something, he desires something; he really wants something else. He is simply a confusion. The modern man is a confused buddha. He does not know that to be one he has to drop many masks. All those masks are to deceive people, to create a certain respectability, a reputation.

But deep down you are dishonest. There is nothing wrong in being dishonest, but then express it, and be clear: "But I am not an honest man, don't rely on me." And you will feel a certain freedom that you have never known. When your expression and your being are one, you have the whole sky as your freedom. Otherwise, one is tied down to his lies.

It is said about George Gurdjieff ... To explain to his disciples, he developed a certain technique. He could laugh with half of his face, and at the same time he could be sad with the other half. It is very difficult, I don't know how he managed it. But he had lived with very ancient tribes in Turkestan, in the Soviet Union's very backward parts where people are still as primitive as you can conceive. His father died early so he had to live with first one tribe, then another tribe. He was only nine years old but he started learning -- because those tribes steal, play music, do magic, heal people. They are moving people; they don't have houses, stability. They enjoy traveling, they are vagabonds.

But he turned this into a great opportunity to learn all their tricks. One of their tricks was that they could manage to divide their face in two. And while teaching his students, once in a while he would do that trick. Somebody is sitting by his right side and somebody on his left side; and on one side he will look very angry, and on the other side very loving and peaceful. And they both report to each other what is going on. One says that he is very loving and very peaceful. The other says, "Peaceful? He looks very dangerous, violent, murderous. He looked at me with an eye that I am not going to forget for months."

When it was reported to him, Gurdjieff would say, "This is what I want you to understand: modern man has many faces."

You should watch. When you meet your wife and you say, "Darling," do you really mean it? "My sweetheart" -- do you really mean it? When you are saying those words, are you remembering some other woman? Unfortunately, you have to say these words to the woman whom you want to kill. But you are not that courageous either. When you see your servant, have you the same face as when you see your boss? Just watch the changes in your face. You are not a single unity, integrated.

Whether clouds come and go, whether clouds are white or black, does not matter. The moon remains shining the same. The clouds come and go, they don't leave any scratches on the moon. But every cloud -- that means every mask that you wear -- leaves its marks on you.

So I have seen people laughing, but I see that they are almost at the point of weeping. They are hiding their tears behind a fake smile. And people are doing the opposite also.

I used to live with one of my relatives. A faraway relative of my relative had come for treatment of his

wife. The wife died, and naturally my relatives had to show all kinds of mourning. They were really not at all concerned with it. In fact they were happy that she was gone because, with her, the whole family was suffering unnecessarily. The moment she died her husband went back to his city, but people used to come to the house. It was just a conformity, a social pattern, to show your sympathy. So the woman of the house was in a trouble, because when you don't have any tears ... it is very difficult. And each day it might happen ten times.

I used to stay out in the garden. She told me, "Keep a bell here with you."

I said, "For what?"

She said, "Whenever somebody comes, you just ring the bell. Then I will pull down my *ghoonghat* and start crying. It will be false, but what else to do?"

The sari has that great quality also. You can pull down your ghoonghat ... inside you may not be crying but you can pretend to be in immense sadness and misery.

I said, "This is a great strategy. But beware of me."

She said, "What do you mean?"

I said, "I can ring the bell at the wrong person."

She said, "No, you should not do that. I have been harassed, tortured, for months taking care of that woman, who was only a faraway relative." But in India, faraway relatives are still relatives. Sometimes one does not know in what way a person is a relative, but you have to take care of them if they proclaim they are. Some cousin of your cousins ...

I said, "Don't be worried."

She used to remain inside the house. Whenever somebody came, I simply gave her the bell, and she would immediately pull down her ghoonghat. There is no word for ghoonghat in English -- it is part of the sari. But you all understand what it is. It means pulling your tent down a little so that your face is hidden, so nobody can see what actually is happening on your face. And you can pretend anything.

So for a few days I managed it. One day her husband came and I rang the bell. That was so hilarious that even today I cannot forget it. She pulled her tent down and started weeping as if somebody had died. The husband said, "Has somebody died again?"

She looked through the ghoonghat, and seeing that it was her husband, she said, "No, it is ... I knew that sometime he was going to deceive me, but I never thought that he would shock you. Where is he?"

They both came out and she said, "This is not good. My husband is not coming in the house to sympathize or to mourn."

I said, "He looked so sad that I thought that somebody must have died. And it is better to make you aware that your husband is looking very sad. This is not the moment to desire a loving word; this is a moment to weep and cry with him."

The husband said, "What do you mean, I was looking sad?"

I said, "Now, don't provoke me. By nature, your face is such that it seems somebody has died. I don't usually say it, because what is the point? You are not responsible. This is the face you have got."

He said, "Really, I look so sad?"

I said, "You can ask anybody. I can bring a few witnesses from the neighborhood. Everybody knows that you are very sad and very serious and worried."

He said, "No need to bring the neighbors" -- because he knew I would convince a few people. "I will try to make my face better. I will try once in a while to laugh, smile."

I said to him, "It is not a question of trying. In the first place, you shave your moustache. You have a strange moustache that makes you look like a clown."

He said, "You live in my house and you always create trouble. Now, I love my moustache, I cannot shave it."

I said, "It is up to you. But this is what makes your face look so sad. Get some false moustache. Glue it on whenever you want a moustache, but this moustache won't do." He certainly had a moustache, drooping all over the face.

But everybody is having different kinds of faces, and it has become almost an autonomous process; they don't have to change. Just you see a man walking with his wife and you know with whom he is walking. You don't have to inquire, "Are you married?" And look at him with his girlfriend and again you don't have to inquire. Just their faces, with so much freedom, joy -- momentary, but even a momentary phenomenon makes them happy, changes their faces.

A seeker, according to Dogen, has to remember his integrity. In every situation, his practice and his expression should be identical.

TO EXPRESS THE WAY ALL DAY IS TO PRACTICE THE WAY ALL DAY.

TO EXPRESS THE WAY ALL DAY .... I have told you you are all buddhas. Reluctantly, you accept it. Deep down, you know who you are. Somebody is a doctor, somebody is an attorney, somebody is a rickshaw walla. "A buddha pulling a rickshaw? My God, this has never happened."

But because I am saying it, and you love me, and you trust me, you say, "Okay." Right now, at least inside Buddha Hall anyway, you will not be allowed to bring your rickshaw or your rented bicycle. What is the harm in being a buddha? But once out of the hall you start having second thoughts, "Where am I going? I am a buddha? Then what am I doing smoking a cigarette?" Now just think -- a buddha smoking a cigarette? Inconceivable.

If you want to know your essential self you have to express it all the way, all the day, in every smallest expression. It does not matter -- even if you are pulling a rickshaw, you can pull the rickshaw with deep compassion, with love, with respect for the passenger, with care about other people in the traffic.

I am making buddhahood simple and at the same time very complicated. It is very easy to sit under a bodhi tree in the lotus posture and declare to the world, "I am a buddha." The real thing is when you are sitting by the side of your wife, constantly afraid, "One never knows when she will start nagging."

When I was telling you the story yesterday about "Nag, nag, nag," Miyah Farookh was pulling Zareen's sari, with each nag reminding her, "Just know what you have been doing all your life."

He is a very unique child. It is unfortunate that he is missing these two days otherwise he would have enjoyed. When, in a story, the sun said to Mikhail Gorbachev, "Now I'm in the West -- fuck you!" he rolled down on the ground. He understood that this is great. And when I was telling a story about an advocate -- that he is a lion in the court -- even before I could say it, I heard him saying silently, "In the home he is a rat." But every husband is in the same situation.

We need a world ... a new man, a new woman, a new child, who has intelligence. Not to imitate, not to deceive, but to stand on his own with power and integrity. Even if it means that he will be condemned by the whole world, it does not matter. What ultimately matters is that you have your own face.

IN OTHER WORDS, WE PRACTICE SOMETHING IMPRACTICABLE AND EXPRESS SOMETHING INEXPRESSIBLE.

Remember it. When you are watering the rose bush, remember that its beauty, its flowers, its greenness is so profound, but it is inexpressible. Never forget that this experience of beauty is as inexpressible as the experience of your own self. If you just watch, you will find in your life, in each moment, things which are inexpressible. You have just become accustomed. Your becoming accustomed is just a forgetfulness.

Socrates remembered at the last moment of his life, "I don't know anything. Let it be remembered by the coming generations that I didn't know."

He was proclaimed by the Oracle of Delphi as the wisest man in the whole world. The people who had heard the oracle went to Socrates with great joy to tell him what the oracle had said. Socrates said, "Just please go and tell the oracle that this time the oracle has been wrong. As far as I know, I know nothing."

The people were sad. They went back to Delphi and told the oracle what Socrates had said. "He says, `I don't know anything at all,' and you call him the wisest man in the world."

The oracle laughed and said, "Exactly because of this I call him the wisest man of the world -- because he has come to the point where he knows that he knows nothing."

Only in this space your potentiality blossoms to its totality. It is not knowledge -- it is so deep that you can call it a heartbeat, or, perhaps more deeply, you can call it the heartbeat of the universe itself. But you cannot call it knowledge. And there is no way to express it.

If you can remember this in your everyday affairs ... Do you think you know your child? Have you ever thought about it; that your child has come through you but he is a mystery coming from the beyond? You cannot possess him. You can take care of this mysterious expression of life, you can love him. But you should not condition him, you should not take him to the church or to the synagogue or to the temple to start the conditioning process which destroys his innocence and takes away his authenticity.

I have heard about a rabbi and a bishop. They lived next to each other and both were very competitive. They had to be, to convince their congregations: "Who is greater?" One day the rabbi looked over the fence, and could not believe what he saw. The bishop was pouring water on a Cadillac.

He said, "What are you doing?"

The bishop said, "I am giving the Christian ceremony to my new Cadillac -- baptism. You don't know about these things."

The rabbi was very humiliated. The next day he found a Rolls Royce. It was a question, not only of himself but of his religion. When the bishop was in his garden he came out with some garden shears and started cutting the exhaust pipe. The bishop was shocked. He said, "What are you doing? A new Rolls Royce and you are destroying it."

The rabbi said, "You don't understand these things. This is called circumcision. From now on this Rolls Royce is Jewish."

That's what we are doing even to human beings. We don't allow a child to be himself. And that is causing all the misery in the world: that nobody is himself. Everybody is imitating somebody else, everybody has become a carbon copy of somebody else, everybody is almost like a broken record that has been used for centuries. Nobody has newness, freshness -- one's own originality. Remember, when you see a child, that he is as inexpressible as you. When you see a pine tree, don't forget it.

This is what Dogen means ... practicing real religion; remembering in every action, thought, silence, always, that it is inexpressible, it is mysterious; that we are living in a miracle world. All our explanations are just consolations. Nothing is explained, either by science or by religion. For thousands of years religion has tried to befool people by giving them explanations about the creation of the world, about God -- how he created the world in six days, how he has taken away the paradise of man and woman. Unless you are very torturous towards yourself you will never be allowed back into the garden. And people believed it, people have lived according to it.

Different religions have been propagating different superstitions. Now slowly slowly science has come to take the place of religion. But do you know that every scientific explanation is momentary? What it says today it may not say tomorrow. Every research goes on deeper, and old explanations become out of date. Old medicines which were thought to be helping people are found to have been harming people. But as long as the superstitions continued everybody believed, even the doctors believed.

This is true about what they believe even today, because tomorrow it may not be the same. Now we are full of scientific superstitions. Science has not changed man's being. Just as religion has failed, science has failed to remind him that everything is an immense mystery. The very effort to find an explanation is wrong -- just love it, live it, dance it. Don't waste your time in finding explanations. This is the Zen attitude.

EACH DAY'S LIFE SHOULD BE ESTEEMED; Do you ever esteem your life? ... THE BODY SHOULD BE RESPECTED. Do you respect your body? It serves you for seventy years without any salary, without going on a strike, without taking a *morcha* -- a protest march -- against you. But you have not even thought that some respect is due, that your body needs to be valued.

SO IF WE CAN REALLY GET THE BUDDHIST FUNCTION EVEN IN A DAY, SUCH A SINGLE DAY CAN BE SAID TO BE MORE VALUABLE THAN COUNTLESS IDLE LIVES.

That's why I say, every night, these few moments are the most valuable moments in your life. And every evening, when so many living buddhas gather here, this place becomes the most important in the whole world -- the spiritual capital of the world. Because nowhere are so many people meditating together. Nowhere are so many people digging so deep that they can find the very life source, the eternity, the deathlessness.

Dogen is right. Even if we can live one day, just twenty-four hours, as a buddha -- reminding ourselves continuously that each of our actions should reflect a buddha -- that single day becomes more precious than thousands of lives. And if you can do it for one day, who is preventing you from doing it every day? If you can be a buddha here, why can you not be a buddha anywhere else? It is simply a question of being alert, respectful of existence, loving; of being utterly contented with the flowers, with the birds, with the trees, with the stars. Such a tremendous universe is given to you and you never pay any attention to it. You never give any gratitude. The whole beauty of existence is available to you, and you are reading a third-rate yellow newspaper that you have been reading since the morning. And not having anything else to do, you start reading it again.

It happened that a man used to live next to my house who was retired, senile, and everybody thought him mad except me. He was very friendly towards me. His only love affair was the newspaper, and because

many newspapers used to come to me, he would come every morning -- sometimes when I was not even awake he would knock. And I would give him anything -- ten-year-old magazines -- and he would say, "Thank you."

I was amazed. I said to him, "You know perfectly well that this magazine is ten years old."

He said, "What does it matter? To me it is new, I have not read it before. People think me mad. Do you think I'm mad?"

I said, "Certainly not, your argument is absolutely right. For you it is not ten years old, it is fresh, because you have not read it."

But he reminded me that his whole concern was newspapers. In a day he would come two, three times to ask me, "Has anything new come? The evening newspaper?"

I asked him, "Is the newspaper the whole world?"

He said, "What else to do? I am retired from my work. People think I am mad, so I don't have any social life. People avoid me. You are the only person who will talk with me, who respects me, who accepts me as a human being. And what else is there? I am only waiting for death."

The day he said to me, "I am only waiting for death," I started to think about everyone -- What are you doing? Somebody is running a business, somebody is accumulating money, somebody is becoming more powerful in politics.

But do you understand that you are moving towards death? Each moment death is coming closer and closer. And have you gathered anything that you will be able to take with you when you die? Except meditation, you cannot take any of your possessions with you. All that is outside of you will be left behind. Only the inner flame ... if you have found it, if you have become conscious of it, then there is no death for you. But if you are not conscious of it you will think also, as others are thinking, that you are dead.

It is simply a question of thinking. If you know yourself exactly, you are never dead. But you never go inwards. You have simply forgotten that there is an immense space waiting for you, and that is your real home. All our efforts here in this Buddha Hall are efforts to make you acquainted again with your real home, which will not be burned on a funeral pyre, which will remain until eternity, in different forms or in formlessness. That is your buddhahood.

But to make it a constant remembrance you have to work out a certain discipline. The discipline is simple: remember always that everything is a miracle, everything is inexpressible. This whole world is so mysterious that you don't have to read detective novels and you don't have to go to see movies. If you can understand this silence, you will love to find spaces where you can be silent again and again. If you can touch the waters of life within you, you would love ... in your whole day, whenever you can find just a moment, sipping the tea ... you would love to look in, to see whether those waters of life are still flowing. One becomes accustomed, slowly slowly, to the eternity of oneself. But whether you know it or not, it is there.

SUCH A SINGLE DAY IS TOO PRECIOUS A TREASURE TO BE COMPARED WITH A FINE JEWEL. ANCIENT WISE PERSONS HELD IT DEARER THAN THEIR BODY AND LIFE.
WE MUST THINK QUIETLY THAT A FINE JEWEL AND A RARE GEM, THOUGH LOST, MAY BE ACQUIRED AGAIN, BUT THAT A SINGLE DAY IN A HUNDRED YEARS OF LIFE, ONCE LOST, NEVER RETURNS.

Remember that not a single moment will come back again into your hands. That which is gone is gone forever.

Take out the whole juice of every moment. The moment will be gone; but the juice, the experience, the mystery, the fragrance of it will surround you. And every day it will become deeper and deeper, thicker and thicker. A day will come when you will not be afraid to declare that you are a buddha. It will come on its own, spontaneously; a sudden lightning and you will say, "My God -- what have I been doing up to now? I *am* a buddha and this whole universe *is* my home. As much as I need it, it needs me too."

We are part of one tremendous mystery.

NO MATTER HOW SKILLFUL WE MAY BE, IT IS IMPOSSIBLE TO BRING BACK EVEN A SINGLE DAY OF THE PAST. NO HISTORY BOOK SAYS THAT IT IS POSSIBLE.
WHY DOES TIME DEPRIVE US OF OUR TRAINING, DAILY AND LIFELONG? WHY HAS TIME A GRUDGE AGAINST US? IT IS, UNFORTUNATELY, BECAUSE WE HAVE EVER NEGLECTED OUR PRACTICE.
WITHOUT LOOKING FORWARD TO TOMORROW EVERY MOMENT, YOU MUST THINK ONLY OF THIS DAY AND THIS HOUR. BECAUSE TOMORROW IS DIFFICULT AND UNFIXED, AND DIFFICULT TO

KNOW, YOU MUST THINK OF FOLLOWING THE WAY WHILE YOU LIVE TODAY.

In fact, the tomorrow is not certain: it may come, it may not come. Those who know have even said that tomorrow never comes. What comes is always today. So do whatever you want to do this moment. Catch hold of your life source because tomorrow it may be too late. It is already late.

YOU MUST CONCENTRATE ON ZEN PRACTICE WITHOUT WASTING TIME, THINKING THAT THERE IS ONLY THIS DAY AND THIS HOUR. AFTER THAT, IT BECOMES TRULY EASY. YOU MUST FORGET ABOUT THE GOOD AND THE BAD OF YOUR NATURE, THE STRENGTH OR WEAKNESS OF YOUR POWER.

Just accept as you are, and enjoy and relish and sing and dance as you are. Acceptance is a gratitude towards existence. Anything that you don't accept means you are blaming existence. In all your prayers, and in all your prayer houses, what are you doing? You are asking God, just like a beggar, "Give me this, give me that." You don't trust existence, you demand. Demanding is not a quality of religious consciousness. Hence the real religion has no way of praying. It only lives, and lives in such a way that the very life becomes a gratitude.
A haiku by Choshu:

THE MOON IN THE WATER;
BROKEN AND BROKEN AGAIN,
STILL IT IS THERE.

It is almost unbelievable how Zen poets have said things. No other language has been able to rise to such heights. What Choshu is saying:

THE MOON IN THE WATER;

BROKEN AND BROKEN AGAIN ... because each time wind comes, a wave comes, the moon is broken in a thousand pieces. But again the lake becomes silent and all the broken pieces all over the lake start gathering again. Because it is a reflection the moon is never broken, it is only the reflection that is broken. And because the moon is never broken, it does not matter that its reflection is broken a thousand times.

All our bodies, all our minds, all our lives are nothing but reflections of the real moon ... broken a thousand times. Still, in the innermost core of your being, the moon is as full and as perfect as ever.
Issa wrote:

THE YOUNGEST NIGHTINGALE THAT
CAN REJOICE
CALLS TO ITS PARENTS IN A YELLOW
VOICE.

Now, you are not to be worried about what is said; these words are very indicative. Issa must have been in deep meditation and he heard the nightingale rejoicing and calling to its parents in a yellow voice. He is not saying anything about the nightingale, he is saying something about his silence. When you are in silence and a cuckoo from the bamboos starts singing, it deepens your silence.
And another poet:

WHATEVER WE WEAR,
WE LOOK BEAUTIFUL,
WHEN MOON-VIEWING.

The moon certainly makes everything beautiful. On a full-moon night you see beauty spread all around, even to ordinary plants. Ordinary flowers are shining with joy. Small puddles of water are reflecting the full moon with as much depth as the greatest ocean.

So it does not matter which body you have; whether man or woman, bird or animal; whether you are poor or rich. In a silent space, just watching the moon and you are filled with tremendous beauty. That beauty arises in your innermost world. The moon simply triggers it.

Maneesha has asked:
OUR BELOVED MASTER,
OFTEN IMAGES ARISE OF THEIR OWN ACCORD DURING DISCOURSE AND THE DEATH PHASE OF THE MEDITATION, AND MAKE WHATEVER IS HAPPENING STRONGER AND MORE VIVID. CAN VISUALIZATION HELP, OR BECAUSE IT IS MERELY IMAGINATION, IS IT USELESS?

Maneesha, it is absolutely useless. No ripple has to be allowed. The silence has to be absolutely pure. Any visualization will be a disturbance, any thought will distract you from your being. So I am saying categorically: everything is useless while you are meditating. Meditation is taking you in a different direction, not of utility but of existence. And all your visualization will be of the world that you know, you cannot visualize something that you don't know. And you don't know your own self, your don't know the inner sky, so you cannot visualize it. And once you know it, there is no need to visualize, it is in your hands. You are no longer poor, you have become the richest person in the world -- having nothing.

Meditation, perhaps, is the only alchemy that can transform a beggar into an emperor.

Before you become emperors, before you become buddhas again tonight, you must be remembering a little bit of yesterday. You know the path. Every day you have to go a little further, a little deeper.
A few laughs to make you light, to make you nonserious ....

I am being blamed all over the world, in articles, that I am a nonserious man. They think they are condemning me -- it is a compliment. They don't understand that, to me, seriousness is sickness. And to be nonserious, to be playful, to take everything as fun is, according to me, the only authentic religiousness.

Millicent Money-Butt is an extremely rich and an extremely frustrated woman. She is especially irritable today because it has been weeks since her husband or her chauffeur or her stable boy or *anybody* has made love to her. Deciding that she needs to move her energy, she calls her butler, James, upstairs to draw her a hot bath.

James knocks quietly and then enters her room. Millie turns to him slowly, and says, "James, please take my dress off."
"Yes, madam," says the butler, looking a bit shy.
"Now, James," says Millie, "please take my bra off."
"Er, yes, madam," says the shocked butler.

"And now, James," she says with fire in her eyes, "please take my panties off."

Then stepping up close to him, she orders, "James, next time I catch you wearing my clothes you will be fired!"

Jablonski gets married, but does not know what to do with his bride on the wedding night. So the next day he goes to ask advice from Doctor Gas-Bag.

"It is easy," says Gas-Bag, and takes Jablonski to the window. He points to two dogs screwing out in the street and says, "You do it just like that."

A week later, Jablonski comes back. "Well," asks the doctor, "how did it go?"

"Great, Doc," says Jablonski, proudly. "It was simple, no big deal at all. The only problem was getting my wife out into the street!"

Olga and Kowalski are living in an L.A. apartment, when a young couple moves in upstairs. Soon, every night, the Polacks hear the noise, "She-BOOM! She-BOOM!" coming from the floor above.
Olga is intrigued by the noise, and one day asks the young woman what it is.

"Oh, that," replies the woman. "We have had a slide installed in our bedroom. I lie at the bottom of it with my legs apart, and my husband slides down ... She-BOOM!"

A few days pass and the young woman does not see the Kowalskis around. She finds out that Olga is in the hospital, so she goes to visit her.
"What happened to you?" she asks.

"It is a sad story," replies Olga. "My husband and I also had a slide installed in our bedroom, but we only got to try it once. Now I have had three operations, and they still can't find Kowalski."

Kronski is going to join the army, so he goes to visit his girlfriend, Dilda, to say goodbye.

"Oh, darling," cries Dilda. "I don't have a picture of you!"

So Kronski looks in his pockets, and all he has is a photo of himself standing naked. He cuts the picture in two, and gives her the top half.

Next he goes to visit his old grandmother to say goodbye.

"Oh, dear boy," says his granny. "You can't leave without giving me a picture of you."

Kronski does not know what to do, but remembering that his granny is half-blind, he gives her the bottom half of the picture. She looks at it with delight and says, "Just like your grandfather, God rest his soul. A nice bushy beard, and his necktie always hanging to one side."

Now ... Nivedano ...

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent,
close your eyes,
feel as if your body is frozen,
and gather all your consciousness inwards,
deeper and deeper.
At the deepest point you are the buddha.
And this buddha
has to become your whole life.
All expressions, actions,
have to arise from this center.
This center is the center of transformation.
Every seeker has been searching for it
down the ages.
This is the ancient path.
On this path
thousands have become awakened.
There is no barrier except fear --
the fear of the unknown.
Drop it.
Just rush towards it without any fear --
it is your own being.
You are not going to meet anybody else
on the way ...
there is no question of fear.
This moment, this evening,
is blessed by ten thousand buddhas
who have returned home.

Nivedano ...

(Drumbeat)

Relax ... let go ...
die to the body,
to the mind,
so only a throbbing consciousness

is left behind.
That is you.
That is me.
That is the very essence of existence.
Just a small taste of this silence,
a little experience of this beauty,
of this truth,
and slowly slowly your whole life
will be transformed
without your even knowing.
Your actions
will start expressing your buddhahood,
your compassion,
your love, your beauty.

Nivedano ...

(Drumbeat)

Call all the buddhas back to life.
Sit down for a few moments ...
collecting the immense experience,
making yourself sure of it,
that you have got it.
Because you have to live it.
I am not a philosopher.
And I am not a priest.
I am a man in tremendous love
with life and existence.
All that I want to share with you
is just to make you aware
that if I can become a buddha,
there is no reason why you cannot.
We have only different bodies
but we all have the same soul.
If my soul has become aflame,
that has given me the authority to say to you
that you can also become aflame.
And this fire is eternal.
Remember it in every action,
in every expression.
Remember not to behave in any way
which will be disgraceful to a buddha.
This small discipline will bring you
to the best qualities of your being,
to their flowering.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate ten thousand buddhas
and their evening?
Yes, Beloved Master.

Dogen, the Zen Master: A Search and a Fulfillment

Chapter #8
Chapter title: Secretly, a jewel in his robe

1 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGEN SAID:
WHEN HSUAN-SHA BECAME ENLIGHTENED HE SAID TO OTHER MONKS, "THE WHOLE UNIVERSE IS A BRILLIANT JEWEL OF THE BUDDHA-MIND ...."
DOGEN CONTINUED: THIS BRILLIANT JEWEL IS ORIGINALLY NAMELESS, BUT PROVISIONALLY WE GAVE IT SUCH A NAME. THIS JEWEL IS ETERNALLY UNCHANGEABLE. REALLY, OUR BODY AND MIND, GRASS AND TREES HERE AND THERE, OR MOUNTAINS AND RIVERS BETWEEN HEAVEN AND EARTH -- ALL THIS IS NOTHING BUT A BRILLIANT JEWEL ....
IT IS BOUNDLESS FROM BEGINNING TO END. AFTER ALL, THE WHOLE UNIVERSE IS ONE BRILLIANT JEWEL, NOT TWO OR THREE. THE WHOLE JEWEL IS THE BUDDHA'S EYE, TRUTH ITSELF, ONE PHRASE OF TRUTH, THE LIGHT OF ENLIGHTENMENT. AT THIS TIME IT NEVER HINDERS THE WHOLE ONE, AND IT IS ROUND AND ROLLS ABOUT. THE FUNCTION OF THIS BRILLIANT JEWEL IS SO CLEAR THAT THE SENTIENT BEINGS ARE SAVED BY PRESENT-DAY avalokitesvara OR MAITREYA, JUST BY SEEING THEIR LOOK OR HEARING THEIR VOICE; AND ALSO THE BUDDHAS, ANCIENT AND MODERN, EXPOUND THE DHARMA WITH THEIR BODY.
A SUTRA SAYS THAT SOMEONE WAS LYING DRUNK, WHEN HIS GREAT FRIEND SEWED A JEWEL IN HIS ROBE, SECRETLY. WE MUST NEVER FAIL TO GIVE THIS JEWEL TO OUR INTIMATE FRIEND.
WE ARE NEVER DRUNK WITHOUT BEING GIVEN SUCH A JEWEL. SUCH A BRILLIANT JEWEL IS IDENTICAL WITH THE WHOLE UNIVERSE.
THEREFORE, A BRILLIANT JEWEL IS A BRILLIANT JEWEL ITSELF WHETHER IT ROLLS OR NOT. OUR REALIZATION THAT SUCH IS A JEWEL IS ALSO A JEWEL ITSELF; SO AUDIBLE AND VISIBLE IS IT. THEREFORE, IT IS NO USE WONDERING IF WE are A BRILLIANT JEWEL. WHETHER WE DOUBT OR DISCERN IT, IT IS ONLY A SMALL, PROVISIONAL VIEWPOINT. TO SAY MORE PRECISELY: A BRILLIANT JEWEL ONLY PRETENDS A SMALL VIEWPOINT.
WE CANNOT HELP SETTING A GREAT VALUE ON THIS JEWEL -- SO BRILLIANT IS THE COLOR AND LIGHT OF IT. WHO COULD SNATCH IT? WHO COULD CAST IT AWAY IN A MARKET, REGARDING IT AS A TILE?
WE MUST NOT WORRY ABOUT WHETHER WE TRANSMIGRATE IN THE SIX REALMS OF EXISTENCE ON THE LAW OF CAUSALITY. A BRILLIANT JEWEL NEVER SETS ASIDE THE LAW OF CAUSALITY FROM BEGINNING TO END. THIS IS THE FACE OF A BRILLIANT JEWEL.

Maneesha, there is only one experience, but there can be a thousand and one expressions. Still no expression expresses it. That is its beauty, that is its immense richness, that is its infinity, eternity. No word can catch hold of it. But a man who comes home, who finds it, is also compelled by its finding to share the joy, the song, the haiku -- to say something about that which cannot be said. It is an absolute compulsion. You have to do something to make the whole world aware of what you have found. Because what you have found everybody else can find, just they have forgotten the way. And it is so close that just as you close your eyes ... one more step inwards and you have arrived.

All these Zen anecdotes and dialogues say the same thing again and again. But they say it very beautifully. From different standpoints, from different attitudes, they point to the same moon ... hoping that

perhaps, if last night you did not see it, today it may be possible from some other aspect.

The master is nothing but a great hope for the disciple, simply waiting for you to understand a simple thing which he cannot deliver to you as matter because it is immaterial. But its pricelessness is such that he cannot ignore it either, he has to do something in order to provoke you and challenge you to search inwards. All these anecdotes are nothing but provocations, challenges. These statements have arisen out of deep love and compassion, not out of mind.

This has to be remembered about every anecdote, every dialogue, every small Zen haiku: that the master is trying in some way the impossible. And the impossible does happen once in a while. So it cannot be denied, and it cannot be said that the whole thing is futile ... no need to bother about others. Enlightenment brings with itself a tremendous love for all those who are in darkness. Just because they are standing with closed eyes and they think they are blind, somebody has to nag them to open their eyes. Perhaps their eyes have been closed for so many lives. They have forgotten completely that they have eyes, so much dust has gathered.

The whole work of the master is to remove the dust and give you a challenging call so that your innermost being wakes up. And once it is awakened, you will see that all the efforts of the master were faulty; just his compassion was immense. His efforts were faulty because there is no direct way to express the inexpressible. But he still tried, knowing perfectly well that he is on an impossible journey.

When somebody awakes he can see all the faults of the master, but they don't matter. The only thing that matters is a deep gratitude to this incredible man who went on saying again and again, day after day, the same thing; hitting as hard as possible, perfectly aware that it is very rare that a man recognizes his buddhahood. But because it is only a recognition, the possibility is that everybody one day will recognize. Why not today? There is no need to postpone it.

In a way it was easier in the past. Because there were so many buddhas around, it seemed conceivable that you could also be a buddha. Unfortunately, that is not the case today. For the contemporary man, the word `buddha' is just a word. It is very rare that you will come across a buddha in your whole life. And even if you come across him, you will not be able to recognize him because you have forgotten completely the language. You have learned the ways of matter so much and so deeply, and they are standing as a block to your spiritual flight to the moon, to the immense sky that is your right.

Whatever the masters say, always remember: you are not to analyze the words. These are not treatises for Ph.D.'s and D. Litt.'s. These are not words spoken to spectators. Just a single spectator in this buddhafield and I can recognize immediately a hole of energy.

The day you had a poets' gathering I felt so much wounded, because I could see that you rise to your heights every day, but that day you could not rise. Just those few poets were dragging down the whole energy of the field; they were like a drainage. I was trying hard but it was impossible.

Those people will never understand that they have missed a tremendous experience because they remained spectators. They looked here, they looked there, they could not believe ... They whispered to each other, "What is happening?" They could not take a jump and participate, and because of those few people the whole energy field was torn, broken.

I told Neelam that this should never happen again. I don't want a single spectator here in this field. While I am speaking, you have to be a participant, otherwise this is not the place for you. You can have your poets' gatherings and other social entertainments after I have left. But don't allow those people. It is not their fault, just they don't know what is happening here. They are curious, and their curiosity does not allow them to participate. And because they are not participating, the chain of energy that joins you all together into one whole consciousness is broken. You could not reach that day the place ... the height that is becoming more and more.

Those poets tried to act as if they were participating, but it was only `as if'. They did the gibberish, but I could see that it was just a very shallow thing for them. They were doing it because everybody else was doing it, and not to do it would look a little awkward. They sat in silence, but there was no silence. They were preparing for their poetries, thinking about what they were going to recite.

When I said to relax they looked relaxed like everybody else, but there was a qualitative difference. When you relax you know the purpose, the meaning, the significance. They were relaxing just because everybody else was relaxing. But even relaxing, they would open their eyes and look around: What kind of relaxation ...?

The whole effort is to forget the whole world. That's why I even say, "Leave the body, leave the mind," so that you can discriminate clearly what is consciousness. And this consciousness is the buddha. While you

are in that consciousness you are at the highest peak of life. Just the very freedom on those heights makes one dance, sing like the birds, blossom like flowers. With no effort it happens -- spontaneously. That's why after the meditation I want you always to sit for a few minutes to gather the experience, the heights, the fragrance of those depths; so that you can go on slowly remaining a buddha all the year round.

And remember, once a buddha you are always a buddha. Nobody has fallen from that point. It is just against nature.

DOGEN SAID:
WHEN HSUAN-SHA BECAME ENLIGHTENED HE SAID TO OTHER MONKS, "THE WHOLE UNIVERSE IS A BRILLIANT JEWEL OF THE BUDDHA-MIND."

What he is saying -- what is being said by every buddha -- is that the moment one becomes enlightened, he cannot see anything that is not enlightened. He sees trees standing silently in enlightenment, and the moon, brilliant in enlightenment. Your enlightenment makes you a universal consciousness -- you are no more separate. It is not that you have become enlightened; for you the universe has become enlightened. And naturally, with an enlightened universe you cannot misbehave. You can only be grateful to all that exists.

Even the darkest nights don't create a complaint in you, but just a deep peace and a waiting, because soon there will be morning. The darker the night, the closer the sun. But night itself is a joy. The day has its own joys. Every moment has its own flavor. For the enlightened person, remember, it is not that he is enlightened. On the contrary, for him the whole existence has become enlightened ... all light and all consciousness, all truth and all beauty.

Hsuan-Sha's statement after his enlightenment ...

THE WHOLE UNIVERSE IS A BRILLIANT JEWEL OF THE BUDDHA-MIND.

Nothing is other than Buddha.

DOGEN CONTINUED: THIS BRILLIANT JEWEL IS ORIGINALLY NAMELESS, BUT PROVISIONALLY WE GAVE IT SUCH A NAME.

Anything that we say about the ultimate experience is only provisional, arbitrary. So don't argue about words and don't depend on words. No word is absolutely accurate. Language simply falls far below. Those heights and those depths are beyond; words cannot reflect them. Only the great compassion of the master and his brilliance express something of the inexpressible. But that is so subtle that unless you are silent, utterly silent, you will not be able to catch hold of it.

THIS JEWEL IS ETERNALLY UNCHANGEABLE. REALLY, OUR BODY AND MIND, GRASS AND TREES HERE AND THERE, OR MOUNTAINS AND RIVERS BETWEEN HEAVEN AND EARTH -- ALL THIS IS NOTHING BUT A BRILLIANT JEWEL.

Everything is nothing but an expression of universal spirit. That universal spirit we call `the buddha'. It is only a provisional name.

IT IS BOUNDLESS FROM BEGINNING TO END. AFTER ALL, THE WHOLE UNIVERSE IS ONE BRILLIANT JEWEL, NOT TWO OR THREE. THE WHOLE JEWEL IS THE BUDDHA'S EYE, TRUTH ITSELF, ONE PHRASE OF TRUTH, THE LIGHT OF ENLIGHTENMENT.

The light that radiates from the buddha is only one phase. The experience is multidimensional; it has beauty in it, it has music in it, it has truth in it -- it has everything that is valuable, imperishable. Light has been chosen provisionally to express it; it is only one aspect. When we say "the enlightened one" we are just taking out one part, one aspect of the whole experience, to represent it.

AT THIS TIME IT NEVER HINDERS THE WHOLE ONE, AND IT IS ROUND AND ROLLS ABOUT. THE FUNCTION OF THIS BRILLIANT JEWEL IS SO CLEAR THAT THE SENTIENT BEINGS ARE SAVED BY PRESENT-DAY avalokitesvara OR MAITREYA, JUST BY SEEING THEIR LOOK OR HEARING THEIR VOICE; AND ALSO THE BUDDHAS, ANCIENT AND MODERN, EXPOUND THE Dharma WITH THEIR BODY.

Gautam Buddha himself has said, "This very body the buddha, and this very earth the lotus paradise." Once you are enlightened your vision is so clear, and in that clarity everything shows its spirit, its life, its

source. And that source is one; it is not two, it is not three.

A SUTRA SAYS THAT SOMEONE WAS LYING DRUNK, WHEN HIS GREAT FRIEND SEWED A JEWEL IN HIS ROBE, SECRETLY. WE MUST NEVER FAIL TO GIVE THIS JEWEL TO OUR INTIMATE FRIEND.

He is just saying that this experience is impossible to give even to an intimate friend. You can provoke it but you cannot give it; it is not something in your hands. It is lying down in your intimate friend's very heart. You can make devices ... just as tickling brings laughter, although there is no reasonable connection, why tickling should bring laughter.

I have known one person who does not need to be tickled. Just from far away you make the gesture, and that is enough. Here there is also one person, everybody knows her. She is sitting so buddha-like, but just if I do this right now ...

(THE MASTER JIGGLES HIS FINGERS IN A TICKLING GESTURE TOWARDS AVIRBHAVA. EACH TIME HE "TICKLES," EVERYONE ROARS WITH LAUGHTER, AND THE MASTER HIMSELF IS CHUCKLING BEHIND HIS SUNGLASSES. HE ALTERNATES HIS TICKLING GESTURES WITH A SERIES OF HAND MOVEMENTS TO CALM US DOWN ... UNTIL THE NEXT OUTBREAK OF LAUGHTER.)

And where is Anando?
(THE MASTER, SPOTTING ANANDO, BEGINS TO JIGGLE HIS HAND IN HER DIRECTION AND IS LAUGHING HIMSELF. MORE WAVES OF LAUGHTER.)

That is Anando, I could see.

This is the only way buddhahood arises: the master has to tickle. Now do you see the effect? I have not even tickled Avirbhava, neither have I tickled Anando, and you are all laughing!
(MORE "TICKLES" AND MORE LAUGHTER ENSUE.)

This tickling is called, in the sutras, THE GREAT TRANSMISSION. I have not even touched ...
(HE "TICKLES" SEVERAL PEOPLE, LAUGHING, AND EVERYONE IS CARRIED ALONG WITH HIM AGAIN.)

The master can only create a device. The device has no logical connection. Now do you see why you are laughing? Of course Avirbhava, at least, is tickled from far away -- remote control. But why are you laughing? I have a remote control ...

(THE MASTER DEMONSTRATES HIS REMOTE CONTROL ON AVIRBHAVA, AND WE ALL LAUGH SOME MORE. HE LAUGHS, AND THEN MOTIONS TO HER TO BE STILL.)

Calm down. Just sit like a buddha ... close your eyes (HE GIGGLES) ... look inside. (ANOTHER BURST OF LAUGHTER.)
A Zen poet has written:

SEE HIS FACE
BUT ONCE,
REMEMBER HIS NAME
A THOUSAND YEARS.

He is talking about his master. Once you have seen the face of the master, you cannot forget it for thousands of years, because in that small moment you have seen yourself. A master is, at the most, a mirror. He can show you your face if you come closer. And all disciplehood is nothing but coming closer and closer and closer, so that you can see into the eyes of your master, into his gestures, your own buddhahood.

SEE HIS FACE
BUT ONCE,
REMEMBER HIS NAME
A THOUSAND YEARS.

Another Zen poet:

ONE CALL INVITES
ONE HUNDRED COMRADES;
ONE SMILE BECKONS
TEN THOUSAND ADMIRERS.

You have just seen it. Do you want to see it again?

(THE MASTER BEGINS TO "TICKLE" AGAIN PROVOKING WAVES OF LAUGHTER, WITH A FEW CHUCKLES FROM HIM.) I have two remote controls -- one for Avirbhava and the other for Anando. Wherever they are in the universe ... just tickle and they will laugh. And with them, others will laugh for no reason at all.

I want you to understand: enlightenment is so light, so loving, so peaceful -- just like a laughter. The theologians have made it so heavy, so burdensome, that people ignore it. Enlightenment should also be entertainment at the same time.

It reminds me of J. Krishnamurti's last sentence before he died, just a few months ago. He was a very serious person, and that was his only fault. He was enlightened, but he took enlightenment as a serious matter. He saw that he was enlightened and nobody else was enlightened. And he was trying hard to make people enlightened ... obviously.

For seventy years -- he died at the age of ninety -- for seventy years, from the age of twenty, he had been working on people, and not a single person had become enlightened. You can understand his sense of deep failure and his sadness ... becoming more and more serious, almost a sickness.

And the reason is clear from his last statement, "People don't take enlightenment seriously, they think it is entertainment." And that is where I differ. Enlightenment cannot be anything else other than entertainment ... universal entertainment, a laughter that knows no bounds, no limits. You laugh, and the trees laugh, and the cuckoos laugh, and the clouds laugh, and the stars laugh, and the laughter goes on spreading because everybody is triggering everybody else. You need not actually trigger, just your laughter will be enough for somebody else to start laughing.

I love J. Krishnamurti, and I love his hard effort of seventy years continuously, but I am absolutely against his attitude. He was making it a serious affair. That was the fault of all the old prophets. That's why you will not find a statue of Mahavira laughing. What a miserable world, you don't allow even Mahavira to laugh. You will not find a statue of Gautam Buddha laughing. Even if Gautam Buddha laughed, people would not believe their eyes or ears: "What is happening? Such a serious man ..."

But you don't understand that when the mind is gone you are just like a small child. Laughter will arise without any effort on your part. At least I am a break from the whole past, and in the future I want my people to be laughing buddhas. Serious ones we have seen enough of, they have not been able to transform humanity. Let us try another direction -- of nonseriousness.

ONE CALL INVITES ONE HUNDRED COMRADES .... One buddha -- just his presence -- magnetically pulls a thousand buddhas, ten thousand buddhas. It is a question of how great your enlightenment is, how great your compassion and love is, and how nonseriously you have taken it. Nobody likes a serious person.

Have you ever thought about it, that all the saints are serious? It is perfectly good to go and touch their feet ... and be finished. Nobody wants their company. These people will be going to heaven -- remember it. Heaven is overcrowded with saints. If you want the right kind of people go to the other place, where you will find poets, and you will find painters, and you will find dancers and musicians.

I am going particularly to the other place. So remember, whoever is with me will have a great journey and a meeting with great people. No saint has been of any value -- no creativity, no poetry, no painting. All these people who were creators, who have made this world a little beautiful, a little more livable, are gathered in the other place.

Friedrich Nietzsche said God is dead, but he did not say why he is dead. He has to be dead, surrounded by all these idiots, eternally stinking ... because most of them don't take a bath, don't wash their mouths. Laughter is absolutely unknown in paradise, poor God could not survive.

So I warn you, beware! If by chance you reach to the gates of heaven -- refuse. Don't enter in. Ask for the way to the other place. I will be waiting there for you. Ask for me and that will do.

CRY
AFTER CRY
AFTER CRY OF JOY --
NOT MINDING
THE HAIR
TURNING WHITE

This Zen poet is saying that even crying is so beautiful, so lightening, so unburdening.

CRY
AFTER CRY
AFTER CRY OF JOY --
NOT MINDING
THE HAIR
TURNING WHITE

Don't be worried about time ... space ... age. Just learn to laugh and cry totally, because these are the simplest ways to reach your innermost being.

Maneesha has asked:
OUR BELOVED MASTER,
OUR MOST BRILLIANT AND PRECIOUS JEWEL,
WHENEVER I HAVE ASKED ABOUT YOUR BEAUTY, YOU HAVE INSISTED THAT IT IS THE EYES OF LOVE THAT PROJECT BEAUTY ON YOU. BUT YOU DO NOT HAVE OUR EXPERIENCE OF SITTING IN FRONT OF YOU, FOLLOWING -- AS WE DO -- YOUR EVERY MOVEMENT, TRACING EVERY BELOVED CURVE AND LINE AND VALLEY IN YOUR FACE.
I KNOW OF NO ONE ELSE -- HOWEVER MUCH I LOVE THEM -- THAT I COULD GAZE ON FOR YEARS, NEVER FEELING BORED, NEVER FEELING I HAVE FATHOMED THEIR BEAUTY.

Maneesha, in that case I accept that I am unfortunate. You are blessed to have a master who is not a burden on you. You are blessed to have a master who is not a masochist, a sadist.

I was not so blessed. I had never come across a single man whom I could have called my master. I had to work my way alone, on my own, going this way and that; falling and getting up again, nobody to guide me, nobody to give me any instruction, nobody even to indicate a finger to the moon. But it seems, just by chance, I happened to stumble upon the right place.

I am a master who had no master. So I cannot see and cannot say what you see in my eyes, in my face. But whatever you are seeing is really a pure reflection of your love and your trust. This body will wither away, but I have another body, of light. Before this body withers away, you have to become acquainted with my light body, with my inner center. And your center and my inner center are not two. In that area there is always one -- neither two nor three.

Now, before we enter into our daily meditation ... just to drop all burdens, all the worries of the world, and have a few good laughs. I have not found anything better to create a right space to enter into yourself, because your mind cannot understand laughter. Laughter is very illogical. A logical person cannot laugh, a logical person is confined to a very small area.

I have not heard that Kant ever laughed. He could not, he was too serious a person. Just now I was talking to you about J. Krishnamurti .... He used to come to India at least once or twice a year. He went to only three places: Varanasi, New Delhi and Bombay. I had instructed all my sannyasins, "Wherever he is, either in India or outside India, just sit in the front line wherever he is speaking. And don't forget the orange and the mala."

And that was enough. Then he would not speak on any other subject. That was enough to make him so angry, "I have been telling my whole life ...!" And my people enjoyed it, they loved it. Even a few people who were not sannyasins used to go in orange, borrowing a mala from a friend.

Just a single sannyasin was enough. Then he would forget everything that he was going to say. Then he just had to condemn me, condemn sannyas, condemn everything -- not understanding a simple thing, that he was being easily distracted. What does it matter? Somebody is wearing orange and having a mala ... it is

none of his business.

But he was a serious man. He would hit his own head. He would become so angry ... particularly in Bombay, because I was in Bombay. So hundreds of sannyasins would be sitting in the front, and he would hit his head. I am so lazy that I cannot even hit my own head, let alone anybody else's. I am keeping for that purpose Zen Master Sekito -- Stonehead.

(THE MASTER ADDRESSES NISKRIYA.) Where is your staff?

(NISKRIYA PICKS UP HIS STAFF AND SHOWS IT TO THE MASTER)

Yes, that's good, because any moment it may be needed. And I have chosen a German Zen master ... because Japanese Zen masters will hit, but their hit will be just like a peacock feather. A real hit only a German knows.

And just look at his stonehead. Have you shaved your hairs or not? Shave them completely. (NISKRIYA RAISES HIS EYEBROWS IN A QUESTION, POINTING TO HIS NEW BEARD -- THIS TOO?) Yes, let it go.

Proper Sagar has arrived. Many of you may not know him -- he is a very ancient sannyasin -- but most of the old sannyasins will remember Proper Sagar. He is so proper in everything.

Proper Sagar goes to visit Doctor Azima. He hangs up his umbrella and his hat. Then he takes off his jacket, his shirt and tie, and his trousers -- folding them up very neatly and putting them on the chair. Then he takes off his shoes and puts them under the chair, straight. Then he takes off his underwear, folds them nicely, and also puts them on the chair.

Standing stiffly in front of Azima, Sagar calmly says, "As you can see, Doctor, my left testicle hangs lower than my right one."

"Oh," smiles Azima, "but that-a is perfectly normal. You have-a nothing to worry about."

"I am not worrying," replies Proper Sagar. "But don't you think it is a bit untidy?"

Pope the Polack is on a pilgrimage in Calcutta where he makes an official visit to Mother Teresa's orphanage.

Mother Teresa is showing him around, and the Polack is bending and kissing everything in sight. Suddenly, as he bends over to kiss Mother Teresa's pride and joy, the new church organ, the pope recoils in terror. There, stretched out across the top of the organ, is a big black condom.

Purple with rage, Pope the Polack demands an explanation from Mother Teresa.

"Well," says Mother Teresa, "one of my orphans found it in a package on the street, and when I read the label it said: `Place on organ and feel secure.'"

Harold, Bill and Gabby, three tired and hungry cowboys, are sitting around a campfire about to eat dinner. Jose, the cook, a grimy, stubble-faced huge Mexican guy, throws down the pot and holds up his gun.

"The first one of you jerks who makes a fuss about your supper gets trouble from me!" says Jose.

There is careful silence as the purple and green slop is served up, and the eating begins.

"God!" shrieks Harold, gagging and turning blue. "This stuff tastes like shit."

Then, immediately eyeing the big Mexican, Harold adds enthusiastically, "But good shit, *real* good shit."

Doctor Feelgood is visiting the insane asylum to see the latest condition of some of his patients. He is led into the first room, opens the door, and meets Charlie Rosenkrantz. At that moment Mr. Rosenkrantz is swinging an imaginary golf club in the air.

"Well, Charlie," says Feelgood. "When do you think you will be getting out?"

"No problem," replies Charlie, swinging away. "Just as soon as I hit a hole-in-one."

Feelgood shakes his head and goes on to the next room. There he finds Chester Cheese swinging an imaginary baseball bat.

"Hello, Chester," says Feelgood. "And when do you think you will be getting out?"

"Oh, soon," replies Chester. "Just as soon as I hit this home-run."

Feelgood shakes his head again, and is led to the next room. He walks in and finds Donald Dickstein rubbing a bag of peanuts up against his open zipper.

"Hello, Donald," says Feelgood. "And when do you think you will be getting out?"
"Out? Are you kidding?" says Donald excitedly. "I'm fucking nuts!"

Now, Nivedano ... give the beat.

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent ... close your eyes ...
feel frozen. Collect your life energy,
your consciousness, within.
This is the place
where you have roots in the universe.
This is the place
which makes one a buddha.
Go deeper, without any fear.
It is unknown, unfamiliar,
but don't be worried --
it is your own self.

Remember these heights ...
remember these depths ...
remember you are part of this universe.
Drop all separation.
Just slip like a dewdrop
from the lotus leaf into the ocean.
To disappear in this ocean
is to become the ocean.

To make it more clear, Nivedano ...

(Drumbeat)

Relax ... let go ...
The body is there, lying ...
it is not you.
The mind is there,
maybe a few clouds still hovering around ...
but it is not you.
You are the watcher on the hills.
This silent night,
and ten thousand buddhas
watching silently.
There cannot be anything greater,
or more significant.
The clouds have also joined,
the bamboos are making commentaries.

I hope there will be a day
when the whole humanity

will understand this buddhahood.
Spread this experience
to all those who are groping in darkness.

But never be a missionary;
just be a message ...
loving, compassionate.
Let your whole body, your actions,
make them aware
that something immensely valuable
has happened within you;
that you are carrying a flame,
that you are carrying a fragrance,
that your eyes have become as blue
and as vast
and as deep
as the sky itself.

This I call "to be a message."
Except becoming a buddha,
there is no way
to convey what you are experiencing.
And remember:
once a buddha,
forever a buddha.
Nivedano ...

(Drumbeat)

Call all the buddhas back.
Slowly and silently ...
sit for a few moments ...
just reflecting ...
collecting ...
remembering what has happened to you ...
where you have been.
Remember the route so you can go,
anytime you want,
into the temple.
You are the temple,
and deep inside you is the buddha.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Ecstasy - The Forgotten Language

Talks on Kabir

Talks given from 11/12/76 am to 20/12/76 am

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I. 13. mo ko kahan dhunro bande

O FRIEND, WHERE DOST THOU SEEK ME?
LO! I AM BESIDE THEE.
I AM NEITHER IN TEMPLE NOR IN MOSQUE: I AM NEITHER IN KAABA NOR IN KAILASH:
NEITHER AM I IN RITES AND CEREMONIES, NOR IN YOGA AND RENUNCIATION.
IF THOU ART A TRUE SEEKER, THOU SHALT AT ONCE SEE ME: THOU SHALT MEET ME IN A MOMENT OF TIME.
KABIR SAYS: "O FRIEND! GOD IS THE BREATH OF ALL BREATH."

I. 57. sadho bhai, jivat hi karo asa

O FRIEND! HOPE FOR HIM WHILST YOU LIVE, KNOW WHILST YOU LIVE, UNDERSTAND WHILST YOU LIVE: FOR IN LIFE DELIVERANCE ABIDES.
IF YOUR BONDS BE NOT BROKEN WHILST LIVING, WHAT HOPE OF DELIVERANCE IN DEATH?
IT IS BUT AN EMPTY DREAM, THAT THE SOUL SHALL HAVE UNION WITH HIM BECAUSE IT HAS PASSED FROM THE BODY.
IF HE IS FOUND NOW, HE IS FOUND THEN,
IF NOT, WE DO BUT GO TO DWELL IN THE CITY OF DEATH.
IF YOU HAVE UNION NOW, YOU SHALL HAVE IT HEREAFTER.
BATHE IN THE TRUTH, KNOW THE TRUE GURU, HAVE FAITH IN THE TRUE NAME!
KABIR SAYS: "IT IS THE SPIRIT OF THE QUEST WHICH HELPS I AM THE SLAVE OF THIS SPIRIT OF THE QUEST."

HERE I GO AGAIN -- I will sing the same old song. But yet it is not the same old song; it cannot be. Manu says there is nothing new under the sun. And he is right. And Heraclitus says you cannot step in the same river twice. And he is right too. Existence is old and new, both together, and my song is that of existence itself. I am just a vehicle to sing it to you, to spread it to you. But I am not the singer; I am just a passage. Remember it: it may look the same, but yet it is not the same. Words may be the same, the appearance may be the same, but something vital goes on continuously changing. Have you ever come across the same morning again? Have you ever seen the same sky again? And yet the sky is the same and

the sun is the same.

Manu and Heraclitus both are true together; taken separately they both are false. Life is a contradiction. Life is paradoxical. That's why it is so charming and so beautiful. It exists through the opposites. It is vast; it contains contradictions. It is new and old both. It is life and death both, together. So I say to you I will sing the same old song and yet it is not going to be the same. Listen attentively.

Before we enter into the words of mystic poet Kabir, it will be good to know something about Kabir. Much is not known -- fortunately -- because when you know too much about the person, it creates more complexities in understanding him. When you don't know anything about the person himself, then there is less complexity. That's why in the East it has been one of the most cherished old traditions not to say much about the mystics, so that it never hinders people. We don't know much about Krishna and we don't know much about Buddha; or all that we know about them is more mythological than historical, not true, fictitious. But about Kabir, even fiction does not exist. And he is not very ancient, yet he lived in such a way that he has effaced himself completely. He has not left any marks.

Only politicians leave marks on time -- only politicians are that foolish. The mystics live in the timeless. They don't leave any marks in time, they don't leave any signatures on time. They don't believe in signing on the sand of time. They know it will be effaced, so there is no point in it.

Kabir has not said much about himself, nothing much is known about him. Not even this much is known -- whether he was a Hindu or a Mohammedan. The story goes that he was born a Mohammedan but was brought up by a Hindu. And this is beautiful; this is how it should be. Hence his richness. He has the heritage of two rich traditions: Hindu and Mohammedan. If you are just a Hindu, of course, you are poor. If you are just a Mohammedan you are poor.

Look at my richness. I am a Hindu and a Mohammedan and a Christian and a Sikh and a Parsi. Not only that, I am a theist and I am an atheist too. I claim the whole heritage of humanity. I claim all; I don't reject anything. From Charvakas to Buddhas, I claim all. The whole humanity is yours, the whole evolution of human consciousness is yours, but you are so miserly. Somebody has become a Hindu; he claims only a corner -- and lives in that corner, crippled and paralyzed. In fact, the corner is so narrow you cannot move. It is not spacious enough. A religious person will claim all -- Buddha, Mahavir, Christ, Zarathustra, Lao Tzu, Nanak, Kabir, etc., etc. He will claim ALL. They are all part of me; they are all part of you. Whatsoever has happened to human consciousness, you carry the seeds of it in you.

This is the one thing to be understood about Kabir: that he was born as a Mohammedan and brought up by a Hindu. And it never became conclusive to whom he had really belonged. Even at the time when he was dying it was a dispute among his disciples. The Hindus were claiming his body, the Mohammedans were claiming his body, and there is a beautiful parable about it. Kabir had left a message about his death. He knew it was going to happen -- people are foolish, they will claim the body and there is going to be conflict -- so he had left a message: "If there is any conflict, just cover my body with a sheet and wait, and the decision will come." And the story says that the body was covered and the Hindus started praying and the Mohammedans started praying and then the cover was removed, and Kabir had disappeared -- only a few flowers were there. Those flowers were divided.

Even disciples are stupid.

This parable is beautiful. I call it a parable, I don't say it really happened, but it shows something. A man like Kabir has already disappeared. He is not in his body. He is in his inner flowering. His SAHASRAR, his one-thousand-petaled lotus, has flowered. You are in the body only to a certain extent. The body has a certain function to fulfill; the function is that of consciousness flowering. Once the consciousness has flowered, the body is nonexistential. It does not matter whether it exists or not. It is simply irrelevant.

The parable is beautiful. When they removed the cover there were only a few flowers left. Kabir is a flowering. Only a few flowers were left. And the stupid disciples even then wouldn't understand. They divided the flowers.

Remember one thing: all ideologies are dangerous. They divide people. You become a Hindu, you become a Mohammedan, you become a Jaina, a Christian: you are divided. All ideologies create conflict. All ideologies are violent. A real man of understanding has no ideology; then he is undivided, then he is one with the whole of humanity. Not only that, he is one with the whole of existence. A real man of understanding is a flowering. This flowering we will be discussing.

These songs of Kabir are tremendously beautiful. He is a poet; he is not a philosopher. He has not created a system. He is not a theoretician or a theologian. He is not interested in doctrines, in scriptures. His whole interest is in how to flower and become a god. His whole effort is how to make you more loving,

more alert.

It is not a question of learning much. On the contrary, it is a question of unlearning much. In that way he is very rare. Buddha, Mahavir, Krishna, Ram, they are very special people. They were all kings, and they were well-educated, well-cultured. Kabir is a nobody, a man of the masses, very poor, very ordinary, with no education at all, with no culture. And that is his rarity. Why do I call it his rarity? Because to be ordinary in the world is the most extraordinary thing. He was very ordinary -- and he remained ordinary.

The natural desire of the human mind is to become special -- to become special in the ways of the world, to have many degrees, to have much political power, to have money, wealth -- to be special. The mind is always ready to go on some ego trip. And if you are fed up with the world, then again the ego starts finding new ways and new means to enhance itself -- it becomes spiritual. You become a great mahatma, a great sage, a great scholar, a man of knowledge, a man of renunciation; again you are special.

Unless the desire to be special disappears, you will never be special. Unless you relax into your ordinariness, you will never relax.

The really spiritual person is one who is absolutely ordinary. Kabir is very normal. You would not have been able to find him in a crowd. His speciality is not outward. You cannot just find him by looking at his face. It is difficult. Buddha was special, a very beautiful man, a charismatic personality. Jesus is very special, throbbing with revolution, rebellion. But Kabir? Kabir is absolutely ordinary, a normal person.

Remember, when I say normal, I don't mean the average. The average is not the normal. The average is only "normally" abnormal; he is "as mad" as all others are. In fact, in the world, normal persons don't exist. I have heard:

A famous psychiatrist conducting a university course in psychopathology was asked by a student, "Doctor, you have told us about the abnormal person and his behavior, but what about the normal person?"

The doctor was a little puzzled, and then he said, "In my whole life I have never come across a normal person. But if we ever find him, we will cure him!"

Kabir is really that normal person that you never come across in life, with no desire to be special. When he became enlightened, then too he remained in his ordinary life. He was a weaver; he continued to weave.

His disciples started growing in numbers -- hundreds, and then thousands, and then many more thousands were coming to him. And they will always ask him to stop weaving clothes -- "There is no need. We will take care of you." But he will laugh and he will say, "It is better to continue as God has willed me. I have no desire to be anything else. Let me be whatsoever I am, whatsoever God wants me to be. If he wants me to be a weaver, that's why I am a weaver. I was born a weaver, and I will die as a weaver."

He continued in his ordinary way. He will go to the marketplace to sell his goods. He will carry water from the well. He lived very, very ordinarily. That is one of the most significant things to be understood. He never claimed that he is a man of knowledge -- because no man of knowledge ever claims it. To know is to know that to know is not to know and that not to know is to know. A real man of understanding knows that he does not know at all. His ignorance is profound. And out of this ignorance arises innocence. When you know, you become cunning. When you know, you become clever. When you know, you lose that innocence of childhood.

Kabir says he is ignorant, he does not know anything. And this has to be understood, because this will make the background in your mind for his poetry. From where is this poetry coming? It is coming out of his innocence, flowering out of his innocence. He says he does not know.

Have you ever observed the fact that in life we go on claiming that we know, but we don't know? What do you know? Have you known anything, ever? If I ask why the trees are green, will you be able to answer it? Yes, the best answer that I have heard is from D.H. Lawrence. A small child was walking with him in a garden and the child asked -- as children are prone to ask -- "Why are the trees green?" D.H. Lawrence looked at the trees, looked into the eyes of the child, and said, "They are green because they are green." That's the truest answer ever given. What else can you say? Whatsoever else you say will be foolish; it will not make any sense. You can say trees are green because of chlorophyll, but why is chlorophyll green? The question remains the same. I ask you one question, you give me an answer, but the question is not really answered.

You have lived with a woman for thirty years, and you call her your wife, or with a man, for fifty years; do you know the man or the woman? A child is born to you; do you know him? Have you looked into his eyes? Can you claim that you know him? What do you know? Do you know a piece of rock? Yes, scientists

will give many explanations, but they don't become knowledge. They will say electrons and protons and neutrons. But what is an electron? And they shrug their shoulders; they say, "We don't know." They say, "We don't know YET," in the hope that someday they will be able to know. No, they will never be able to know, because first they said, "The rock is made of atoms," and when it was asked what is an atom, they said, "We don't know yet." Then they said, "The atom consists of electrons." Now we ask what is an electron; they say, "We don't know yet." Someday they will say the electron consists of this and that, X, Y, Z; but that doesn't make any difference. The ultimate remains irreducible to knowledge. The ultimate remains a mystery.

If the ultimate is a mystery, then life becomes a life of wonder. If the ultimate is not known, then poetry arises. If the ultimate is known -- or you THINK that it is known -- then philosophy arises. That is the difference between philosophy and poetry.

And Kabir's approach is that of a poet, of a lover, of one who is absolutely wondering what it is all about. Not knowing it, he sings a song. Not knowing it, he becomes prayerful. Not knowing it, he bows down. The poet's approach is not that of explanation. It is that of exclamation. He says, "Aha, Aha! So here is the mystery."

And wherever you find mystery there is God. The more you know, the less you will be aware of God; the less you know, the closer God will be to you. If you don't know anything, if you can say with absolute confidence, "I don't know," if this "I don't know" comes from the deepest core of your being, then God will be in your very core, in the very beat of your heart. And then poetry arises... then one falls in love with this tremendous mystery that surrounds you.

That love is religion. Religion is not after any explanations. Religion is not a quest for the explanation. Rather, it is an exploration of love, a nonending journey into love.

I invite you to come with me into the innermost realm of this madman Kabir. Yes, he was a madman -- all religious people are. Mad, because they don't trust reason. Mad, because they love life. Mad, because they can dance and they can sing. Mad, because to them life is not a question, not a problem to be solved but a mystery into which one has to dissolve oneself.

One thing more about Kabir's approach. He is life-affirmative. That too is an indication of a real man of understanding. There are two types of people in the world: the people who indulge and the people who renounce. They Look opposite to each other but they are not. They are two aspects of the same coin. The people who indulge are continuously frustrated because no indulgence brings you to joy. You can indulge -- you can waste your life, you can waste your opportunity, your energy -- but no enjoyment ever comes out of indulgence. If indulgence could have given joy, then nobody would ever have renounced. People renounce because indulgence fails -- but then they are moving to the other extreme. Thinking that indulgence has not helped, they move to the opposite. They become against life, they become antilife, they become life-negative. They start destroying their being; they become suicidal. These are the two types of people you will find. In the market you will find the people who indulge, and in the monasteries you will find the people who renounce.

Kabir belongs to neither. A real man of understanding is a great synthesis. He knows that it is not a question of indulgence or renunciation; it is a question of awareness. Be in the world, but be with awareness. Don't go anywhere, don't have antagonistic attitudes towards life. Kabir is tremendously life-affirmative. He loved, he had a wife, he had two children, and he lived the life of a householder... and yet was one of the greatest seers of the world. He lived in the world and remained untouched. That's his beauty. He is a lotus flower.

If you go to your so-called mahatmas, they create antagonism towards life; they make you life-negative. They teach you that life is the enemy, it is evil. They make you feel as if God and life are contraries, you can't have both. Kabir says you can have both, because life and God are not enemies. Life is God manifest; God is life unmanifest. God and life are one force, one energy, one movement. When God is not visible he is God;when he becomes visible he is Life. And this goes on continuously -- he becomes visible, he becomes invisible. It is like breathing: you breathe out, you breathe in.

The old Indian scriptures say that existence is when God breathes out, and when God breathes in there is nonexistence. The whole of existence disappears when he breathes in; when he breathes out, the whole of existence appears. It is one breath going in and out. When God breathes out, you are born; when he breathes in, you disappear in death.

But you never leave God. The outgoing breath is as much his as the ingoing breath. And one has to understand this dynamism, this dialectics. Kabir is neither for the world nor for renunciation.

And his assertions are very simple, down to earth. He is not dramatic. He is not a preacher. And he is not worried whether you are impressed by him or not. He simply relates whatsoever he has experienced. He never exaggerates. He never proves his assertions through any logic. He simply asserts; they are pure statements.

I have heard a beautiful story concerning a young pastor who had dabbled with the theater before entering divinity school, and wanted to give his first sermon in a new church a dramatic send-off. Noticing that there was a scuttle in the roof above the pulpit, he deliberately chose as his text "The Holy Ghost descended in the form of a dove," then arranged to have the sexton open the scuttle at just the right moment, releasing a white dove which the pastor had trained to light on his shoulder.

On the evening of the service, he led carefully up to his climax, intoning, "And the Holy Ghost descended in the form of a dove" -- but nothing happened. Louder -- and angrily -- he repeated his text -- with which the scuttle door opened slightly and the voice of the sexton was heard by the whole congregation, wheezing, "Your Reverence, the cat ate up the Holy Ghost. Shall I let down the cat?"

Kabir is not dramatic at all. His assertions are simple. His assertions are just from his heart. He is not scholarly either. His poetry is pure, uncontaminated by scripture. His poetry can be understood by anyone who is innocent enough.

So in the beginning of the journey I would like to say to you, be innocent; only then will you be able to understand Kabir. Don't bring your mind in, don't start arguing with him, because he is not a logician. When you go to see a painting you don't argue with the painting. You enjoy it. When you go to listen to a musician playing on his guitar you don't argue. When you go to a poet you don't argue. You listen to the poetry; there is no argument in your head.

But about religion, there is difficulty. When you come to listen to a religious person you argue. And the responsibility lies with the so-called religious people themselves because they have been arguing. There have been foolish people who have even tried to prove God through argument. As if God depends on your argument. As if, if you cannot argue, he will not be able to be there; he will become nonexistential. As if God is a syllogism.

Kabir is not going to give you any argument. His assertions are just like the Upanishads' or Mohammed's assertions in the Koran or Jesus' assertions in the Bible -- just statements. He feels... he sings about his feeling. Please feel him. There is no question of your head. Put your heads aside.

There are people for whom it is very difficult to put their head aside. They have completely forgotten how to put it aside. It is always on top of them -- chattering, arguing, choosing, rejecting, accepting, valuing, judging, condemning -- "Yes, this is according to me, and this is not according to me."

There is no need for God to be according to you. He is not obliged to be according to you. If you want to understand, you will have to silence your mind. Listen to Kabir as one listens to poetry; he is a poet.

I have heard about a lad who was such a mathematical wizard that at the age of twelve he could do calculations in his head that had stumped Albert Einstein when he was forty. Unfortunately, this prodigy was so involved in equations that he had no time for anything else. He was getting, by and by, crazy. The family was very much concerned. In an attempt to divert him, his parents took him to an all-star revival of PETER PAN -- and were delighted to note that he was utterly engrossed throughout the first act.

At the intermission, his father said cheerfully, "Well, son, I see you are enjoying the play."
"Do you know," answered the son, "there were 71,832 words in that act?"

Now this is no way to enjoy.

So don't listen to the words. Listen to the silence that surrounds the words. Don't listen to the words. Listen to the poetry that surrounds the words, listen to the rhythm, the song. Listen to Kabir's celebration. He is not here to preach anything to you. He is like a cherry tree. In the fullmoon night the cherry tree has blossomed. Flowers have no arguments; they are simply there. This is an explosion. Kabir has burst into songs.

And these are the two possibilities: whenever enlightenment happens, either a person becomes absolutely silent or he bursts into song. These are the two possibilities. When Meher Baba attained he became silent. Then his whole life he remained silent. When Meera attained she started dancing and singing. These are the two possibilities: either one becomes absolutely silent or one's whole life becomes a

song. Kabir's life is that of song.

But remember, in his song there is silence. And always remember also, in Meher Baba or people like that there is song in their silence. If you listen attentively to Meher Baba's silence, you will be full of a song, you will feel it showering on you. And if you listen to Kabir silently, you will see that his song is nothing but a message for silence.

O FRIEND, WHERE DOST THOU SEEK ME?
LO! I AM BESIDE THEE.

Kabir says don't seek God somewhere else; he is just beside you. Don't look for him far away. That will be the way -- sure way -- to miss him. He is very close by. In fact to say he is close is not right, because "closeness" also shows distance. He is just within you -- he is YOU! You have never departed from him, you cannot depart from him; he is your nature. Right this moment he is inside you. Looking at me, HE is looking at me. Listening to me, HE is listening to me.

Once you relax you will know. Tense, you become an ego; relaxed, the ego disappears. Tense, you become cut off; relaxed again, you are no longer frozen -- melting, you dissolve into the ocean.

Right now, these are the two possibilities: either you can be an iceberg, frozen, floating in the ocean, feeling that you are separate; or you can melt and become one with the ocean. That's all. When you think you ARE, you become frozen, blocked, your energy stops moving -- you demark yourself, you create a definition for yourself. That very definition becomes your barrier.

O Friend, where dost thou seek Me?
Lo! I am beside thee.

I AM NEITHER IN TEMPLE NOR IN MOSQUE:
I AM NEITHER IN KAABA NOR IN KAILASH.

So don't go away for long pilgrimages. God has already happened. You are carrying him from the very beginning; you have never lost track of him. You may have forgotten, you may have become completely oblivious, you may not be able to remember who you are, but still you are God.

I am neither in temple nor in mosque:
I am neither in Kaaba nor in Kailash:

NEITHER AM I IN RITES AND CEREMONIES,
NOR IN YOGA AND RENUNCIATION.

Neither in rites and ceremonies.... Religion deteriorates into rituals. When a religion is dead, it becomes ritualistic. When a religion is alive, it remains spontaneous. If you want to pray, let it be spontaneous. Don't repeat rituals; otherwise it is futile, it is meaningless, you are wasting time. If you get up every day -- a particular time, a particular prayer, a particular way to do it, and you repeat it in a mechanical way, you will never come to know what prayer is.

Prayer has not really to be done. It has only to be allowed. Sitting silently, looking at the trees, suddenly it is there. Sometimes it comes; sometimes it does not come. It is not within your power to drag it. A prayer dragged is no longer prayer. Prayer is like love: sometimes it is there and sometimes it is not there. And you are helpless, you cannot do anything about it when it is not there. Or can you do something? You can pretend. You can show that you are very loving and you know deep down there is no love. You will be false, you will not be authentic. And if you get accustomed to this, by and by you will forget what real love is. You will become accustomed to the pseudo, to the pretended, to the false.

If you watch you will see sometimes like a breeze it comes. Right now there is no breeze and the trees are silent. What can they do? They wait. When the breeze comes they will dance. They don't have a ritual. They don't say, "Now it is morning and it is time to dance, and where is the breeze?" and if it is not coming,

"Then we will try on our own -- we will do some yoga posture, we will perform some ritual, we will do some exercises and somehow sway." No, they don't bother. They wait. Look, they are waiting. When the breeze comes they will dance. Prayer is like that: it comes. It comes without ever giving you any indication that it is coming.

So remain available. Sometimes sitting in your bed in the night, suddenly it is there -- the whole room becomes full of some unknown presence. Not that you can do anything about it. It is there. You can enjoy, you can be joyful, you can delight in it. You can dance; the breeze has come. You can sway, you can sing a song.

And let that song also be of the heart, of this moment. There is no need to repeat anything from somebody else. There is no need to cram anything. There is no need to repeat the Christian or the Hindu prayer. They are all false. The real prayer simply arises. Sometimes it may be silent. You may not say anything, not even a thank you. And sometimes you may like to talk to God. You may even sometimes like to fight with him. Sometimes one is angry; then what to do? And sometimes one is very, very worshipful, and one bows down. And sometimes one says to God, "Okay, you are here, but I am not in a mood to talk to you. So as I wait for you, you will have to wait for me." The ways of love are very mysterious -- and God will understand.

Let your prayer be very spontaneous, very real. If anger is there, what else can you offer to him? Offer anger. If love is there, offer love. But whatsoever is there, offer, and never pretend something which is not there -- and God will understand. God is nothing but a tremendous understanding that existence shows towards you. But if you are false, then you are trying to deceive, and you cannot deceive existence. That is not possible. You can deceive only yourself. And you will go on piling up deceptions upon deceptions around you, and you will be choked, suffocated in your own deceptions -- you will die under the burden of your own deceptions.

"I AM NEITHER IN TEMPLE NOR IN MOSQUE: 1AM NEITHER IN KAABA NOR IN KAILASH. NEITHER AM I IN RITES AND CEREMONIES, NOR IN YOGA AND RENUNCIATION." SO don't go anywhere. Just be wherever you are, and be true and be authentic and be spontaneous.

IF THOU ART A TRUE SEEKER, THOU SHALT AT ONCE SEE ME:

"IF THOU ART A TRUE SEEKER...." If the passion is there, if the intensity is there, if the urgency is there, then there is no problem. Try to understand this.

The emphasis of Kabir is on the urgency, on the tremendous desire. It is not a question of rituals. You can be a perfect ritualist, but you will miss. It is a question of intensity, passion. If passionately you cry for him, immediately you will know he is there. If your passion is fiery, you will never miss him. If you miss him then know only one thing: your passion is not yet enough. You are calling him halfheartedly.

People come to me and they say, "Where is God? We cannot see him." I look at them and I inquire, "Do you really want to seek him, REALLY? Close your eyes," I say to them, "and look into your heart. Are you really in passionate love with God? You really want to see him?" And they say, "Not really." Then how do you suppose to know him?

God -- I have seen so many people's hearts -- is the last item on their list. There are other things to do first. When all is done, then comes God. He is always the last in the queue. And, of course, the queue is never going to end. God will never be the first this way, because in the world nothing ever is completed. You do one thing; a thousand and one things arise out of it and you go on getting more and more entangled in the world and the queue becomes bigger and bigger and God is forced farther back, farther back. And then you want to see him. No, it is not possible.

Only the eyes of tremendous intensity can see him. The third eye is not really a third eye. It is just a passionate desire -- so passionate that you are ready to sacrifice your life. If God says, "I can be seen if you sacrifice yourself," you will not think even for a single moment. You will drop dead. You will say, "Okay, I am ready to die, but I am not ready to lose you." This urgency is what makes a religious person.

"IF THOU ART A TRUE SEEKER, THOU SHALT AT ONCE SEE ME." At once. Immediately. In a split second.

... THOU SHALT MEET ME IN A MOMENT OF TIME.

KABIR SAYS: "O FRIEND! GOD IS THE BREATH OF ALL BREATH."

God is life itself. God is not some faraway goal. God is like the ocean and we are like the fish. And Kabir has said in another reference, "I laugh when I see the fish thirsty in the ocean. I laugh. I cannot believe, I cannot trust how it is possible. The fish is in the ocean, and thirsty? And asking where is the ocean!" We live in the ocean of God. God is life energy. He surrounds you, he surrounds everything. Everything exists in him -- exists LIKE him. There is no other way of existing.

But there have been many people who have talked about God without knowing anything about him. They have created many problems. They have created unnecessary anxieties. There are people who talk about God as an inference, not as an experience. They have not known him; they infer. They think about it, they feel that God is needed; it is a necessary hypothesis. Without it they find it difficult to explain existence, so they accept it.

But God is not a hypothesis. Please, it is good to be an atheist, not to believe in God, but never believe in the hypothesis of God, because an atheist someday may turn into a theist, but a man who believes in the necessity of God, as a hypothesis, will never become religious. From the very beginning he has taken a wrong step. An atheist who says there is no God at least is interested in God -- and cannot rest, because nobody can rest in a no. Nobody can rest in a negative. That's why an atheist continuously thinks, continuously thinks....

I came across an old man, he is an atheist, and he said, "I am eighty years old, and at least for sixty years consciously I have been an atheist and I have been denying that there is God." I said, "This is foolish -- to waste sixty years in denying God. If he is not, he is not. Be finished." Sixty years of wasting. And he is a very militant atheist. He goes around the country telling people that there is no God. I said, "Are you mad? If he is not, why are you so worried? Be finished with him. Sixty years continuously, your whole life.... Now you are eighty years old, any day death will come -- you wasted your whole life for something which is not."

He became a little worried about it. He said, "Yes, but nobody told me. You make me very afraid. Yes, that's true -- sixty years." I told him, "Even six minutes of so much intensity would have been enough to know whether God really is or not. Eighty years you have tried. And you are very argumentative, and I am not going to argue with you, there is no point in it. I would like to say only one thing -- one thing is certain about you -- that deep in the unconscious you are still seeking and you are not satisfied with your no. If you were satisfied you would have enjoyed, you would have lived your life. Why bother about a nonentity? But you are not satisfied, because nobody can be satisfied with a no."

This has to be understood: satisfaction comes only out of yes. Satisfaction comes only out of tremendous positivity. God is nothing but a deep yes towards existence.

But there are people who have logically concluded either God is or God is not. Both are useless. They don't have any experience.

I have heard about a lecturer who built up a great reputation as an expert on child education, though he never had married himself. The title of his lectures was "Ten Commandments for Parents." Then he met the girl of his dreams, married her, and became a father. Shortly thereafter he changed the title of his talk to "Ten Hints for Parents." He was blessed with a second offspring -- and his talk was relabeled "A Few Tentative Suggestions for Parents."

When his third child arrived, he quit lecturing altogether.

Only experience can be decisive. It is very easy to talk to others about how to be a good parent. It is very difficult to become a good parent. It is very easy to counsel other people how they should manage their marriage....

One day a man came to me from America -- he is a marriage counselor -- and he said, "I am a marriage counselor, and I have come here because there are many problems in my married life." I said, "You are a marriage counselor?" He said, "Yes, I am. That's why I have come here, because in America I am very well-known and I cannot go to any other marriage counselor."

You will find many psychiatrists, psychologists, psychotherapists, amongst my sannyasins. They have

been helping other people -- not knowing what is what. They have helped too many people. And when I look into them I see they are in tremendous need of help. Then I become worried about the people they have been helping!

Remember, only experience can be decisive.

Have you heard the famous anecdote about Jalaluddin Rumi, a Sufi mystic? A woman came with a child, and the woman said, "Maulana, Master, I have tried every way and this child won't listen. He eats too much sugar. And I know now only one way is possible: if you say something to him, he will listen, because he respects you. He does not understand what you are and who you are, but he respects you. And when I told him, 'Come with me to Maulana,' he said, 'Okay, if he says, I will stop.'"

Maulana looked at the child, at his trust. He said, "Wait, come after three weeks." The woman was puzzled. Such a simple thing. And Maulana is known all over the world. People come from faraway countries to ask him great problems, and he solves them immediately -- and such a silly thing. He could have said, "Yes, don't eat," and the thing would have been closed. Three weeks? After three weeks the mother came with the child, and Maulana said, "Wait three weeks more." The mother said, "What is the matter?" He said, "Wait, come after three weeks."

When they came back, he said to the child, "Okay, listen. Stop eating sugar." The child said, "Okay, I will stop."

The mother said, "Now one question arises in my heart -- and I will not be at rest. Why did you take six weeks for this?"

Maulana said, "I like sugar myself. So how can I advise this child? That would have been untrue. So for three weeks I tried -- and I failed! Then for three weeks I tried again, and now I have succeeded. Now I can say, 'Please, you can also stop. Look, I am an old man -- even I can stop. You are a child, a young child; you can do anything.'"

"Now I can say...." This is the way of the mystics; this has always been their way. They believe in experience. Whatsoever Kabir says is based, rooted, in his experience.

There are people who go on arguing, debating whether God is or not, whether the soul exists after death or not, whether there is heaven or hell or not. These are foolish things, stupid, a wastage of time. Kabir is not interested in such concepts.

I have heard a beautiful story; Cleveland Amory tells it:

He tells about the time when Newport, Rhode Island, was the summer mecca of high society. An elegant gentleman and his wife were lounging on the beach when an unfortunate who had ventured too far out in the surf suddenly began to shout "Sauvez-moi! Sauvez-moi!" "That fellow," pronounced the elegant gentleman, "is either a Frenchman or a snob." While the two of them debated the proposition, the shouts ceased, for the swimmer obligingly drowned.

Now the two, the couple, debated whether he is a snob or a Frenchman, because only two persons speak French -- the French or the snob -- and rather than simply saying "Save me!" he says "Sauvez-moi!" So who is he? Nobody is bothered about saving him, though who he is can be decided later on.

Buddha used to say to his disciples, "I have heard about a man who was shot with an arrow and was dying, but he was a philosopher. A physician came, and the physician wanted to pull out the arrow, but the philosopher said, 'Wait. First things first. Who has tried to kill me? I must know whether he is a friend or an enemy, whether the arrow has been deliberately used against me or just by accident, whether the arrow is poisoned or not poisoned.' The physician said, 'I know you are a great philosopher, but please keep your philosophy away from you right now. Let me pull out the arrow first; otherwise you are creating such problems, they will not be decided, and the arrow will kill you.' The philosopher said, 'Do you believe in the soul? Does the soul survive after the man dies? First things first!' The physician said, 'You are a fool! These are not first things! Now the first thing is how to pull out this arrow. These things you can decide later on.'"

Kabir is not interested in doctrines, philosophies. He says this life is divine -- don't bother about heaven and hell. Don't think about faraway subjects; be realistic; be existential.

O FRIEND! HOPE FOR HIM WHILST YOU LIVE; KNOW WHILST YOU LIVE, UNDERSTAND WHILST YOU LIVE: FOR IN LIFE DELIVERANCE ABIDES.

Don't talk about what happens after death and don't think about a god who sits somewhere in a high throne in the skies: "... FOR IN LIFE DELIVERANCE ABIDES" -- in life there is liberation. Life itself is a liberating experience. If you live totally, it liberates.

IF YOUR BONDS BE NOT BROKEN WHILST LIVING, WHAT HOPE OF DELIVERANCE IN DEATH?

So be here-now! Do something right now!

IT IS BUT AN EMPTY DREAM, THAT THE SOUL SHALL HAVE UNION
WITH HIM BECAUSE IT HAS PASSED FROM THE BODY:
IF HE IS FOUND NOW, HE IS FOUND THEN,
IF NOT, WE DO BUT GO TO DWELL IN THE CITY OF DEATH.

"IF HE IS FOUND NOW, HE IS FOUND THEN.... " Now or never. Let this message get roots into your hearts: now or never. God is now-here. Your clever mind tries to postpone. You say, "We will see; when death comes and when we go and encounter God, we will see. Right now there is no problem." No, the problem is right now.

Are you living God right now or not? That is the problem. If you are not living him right now, you will never be able to live him, because he is here. He is always in the present -- never in the past, never in the future. This moment is his abode. Enjoy him, delight in him this moment. So whatsoever you are doing, let it be worship; whatsoever you are doing, let it be prayerful; whatsoever you are doing, do it lovingly.

IF YOU HAVE UNION NOW, YOU SHALL HAVE IT HEREAFTER.

So Kabir believes in life, not in God. Life is God. And let me say: life with a small "l" not a capital "L." Life is God, with a lowercase "l" -- the very ordinary life -- sleeping, aking, eating, walking, loving, serving people. This ordinary life, with a lowercase "l" is God. If you cannot find him in this ordinary life you will never find him anywhere else.

Love, and love so deeply that you can find God in your lover. Be a friend, and be so friendly that you can find him in your friend. Wherever you can be totally, he will be there. Your being totally in something is the door.

But the mind is ambitious; it lives in the future. The mind is egoistic; it does not relax in the present; it has great plans for the future. The mind always thinks of how to become somebody, and the problem is that you are already that which can satisfy you. You need not become it; you are it. God is your being. It is not a question of becoming. But the mind is political and is interested only in becoming -- become this, become that.

I have heard, once Adolf Hitler went to a very wise old rabbi, and he said to the rabbi, "I have heard that you are a great mystic. I don't believe in such nonsense, and I am going to kill you -- unless you can help me to have a revelation from God. If you are really a mystic, then do the miracle. Can you help me to have a revelation from God?" The rabbi said, "Done and done! This very moment it can be done. You just go outside, stand on the street." Hitler said, "But it is raining." The rabbi said, "Don't be worried. You stand in the rain for fifteen minutes and look at the sky, and there will be a revelation."

Unwillingly... but Adolf Hitler thought, "What is dangerous in this? Let us try. At the most, I may get a cold, that's all; but let us try." And Hitler said, "Remember, if no revelation happens I am going to kill you." The rabbi said, "You go. It always happens; it has never failed me." Hitler did as bidden, and came back soaked through to the skin.

"Look at me," he wailed. "I didn't get any revelation. I only felt like a blithering idiot."

"Not bad," chuckled the old rabbi. "Don't you think that was quite a revelation for a first try?"

The mind is stupid because the mind is a politician. All politics is stupid because the whole of politics consists of one thing: to become somebody. And the revelation of religion is that you need not become anybody; you are already that -- you are the suprememost. You are God himself. What more can you have? What more is possible? You cannot be improved upon.

Just the other night a woman was saying to me, "If somebody falls in life, what has to be done?" I told

her, "Nobody can fall." She could not understand it; she thought I had not understood her problem. She said, "If somebody falls in life and has committed some sin, then how can he be helped?" I said, "Nobody can commit a sin." Sin is not possible. To fall is impossible. Deep down you remain the suprememost. Only on the periphery is there sin and virtue, good and bad, moral and immoral.

Mystics like Kabir don't come to teach you morality. They teach you religion. And the difference: morality again is politics. You try to improve yourself -- in moral ways. Your whole society is immoral, and in an immoral society you follow the society. Whatsoever the society says is moral you try; the immoral society teaches you what morality is. In fact to fit in an immoral society is the greatest immorality possible. A really moral person will be a misfit; it will be very difficult for him to fit in the society. So if you see your so-called moral people, respectable people, fitting in with the society, know well, they are in deep immorality. They are tricky, pretenders, hypocrites.

But one thing: moral or immoral, they are all on the surface. Deep down you remain always in your suprememost state. You are gods and goddesses. To recognize this fact and to start living it is what religion is.

I am not saying to you become immoral. I am saying if you become religious, morality follows like a shadow. And that will be true morality; it will not be just a morality imposed by the immoral society on you. It will be true morality, that flows out of your innermost core. It will not be a character; it will be an overflowing of your being. It will not be a dead structure around you. You will be flowing, you will live moment to moment with awareness, spontaneity. You will be response-able.

Ordinarily, whatsoever you call moral is just repression and nothing else.

I have heard about a lady who was a paragon of virtue on earth, but upon her death was dismayed to find herself in hell. She phoned St. Peter, who begged her to be patient, because heaven was temporarily so overbooked he could not make room for her.

Two weeks later she buzzed St. Peter again, warning him that they were teaching her to drink and smoke -- "These people here are very dangerous and the temptation is great and I am afraid." Patience and fortitude, counseled St. Peter; he would soon be able to accommodate her -- but not just yet.

A fortnight later, the paragon of virtue made a final call: "Hi there, Pete? Forget all about it! And if you really want to enjoy, come here. This is the place."

The people you think are moral are just repressed people, egoistic, carrying all sorts of repressed desires in them. Once an opportunity is given to them, they will explode. Out of fear and out of greed they have repressed themselves. They are not really moral. Only a religious person is moral.

Ordinarily you have been told, "Become moral if you want to become religious." I tell you just the contrary: "Be religious, and you will be moral." If you try to be moral you may become moral, but you will never be religious -- and your morality will be just pseudo. From where will you learn the morality? From the immoral society. From where will it come to you? From the same rotten structure. No, it cannot be moral. First become religious.

Says Jesus, "Seek ye first the kingdom of God, and then all else will be added unto you." The same I say to you, and the same is the teaching of Kabir. Live here-now as totally as possible, as fully alert as possible, and as lovingly as possible; and all else will be added unto you.

If He is found now, He is found then,
If not, we do but go to dwell in the City of Death.
If you have union now, you shall have it hereafter.

BATHE IN THE TRUTH....

Now. Bathe in the truth now. It is showering.

A handsome but bashful young man from the Bible Belt was recently hired by a firm of certified accountants. Shortly thereafter, he reported to the office manager, "I must tell you that some of the young ladies in your employ are tempting me sorely." "Stand firm, young man," the startled manager told him, resisting a smile, "and you will get your reward in heaven."

A week later the young man came back. "It is that beautiful redhead, sir. She is pursuing me relentlessly. I don't think I can resist her -- but if I do, what do you think my reward will be in heaven?" The office manager informed him, "A bale of hay, you jackass!"

Don't avoid life. Otherwise in heaven suddenly you will be surprised when you find a bale of hay as your reward. The reward is here. The reward is love. The reward is in totality. The reward is being one with life. Each moment is so precious, and each moment brings such precious rewards, you just enjoy it. Get lost in it. Be drunk with life, and there is reward. Bathe in the truth -- now.

... KNOW THE TRUE GURU,

What does he mean by the true guru? Kabir means life itself is the guru, existence itself is the guru. When life calls you, don't remain frozen. Listen to the call, be adventurous, and go on the unknown, uncharted ways of life.

... HAVE FAITH IN THE TRUE NAME!

What is the true name of God? Nobody knows. The true name cannot be known -- and all the names that are known are coined by man. If you really want to understand, then this whole existence that surrounds you is his true name, his true address. He is spread all over.

Listen to life, listen to its call, listen to its great temptation, listen to its invocation, listen to its challenge and be courageous, and each moment God will be revealed to you. In intense passion, in intense love, in intense awareness, he is always revealed.

KABIR SAYS. "LT IS THE SPIRIT OF THE QUEST WHICH HELPS.... "

Nothing else -- neither the mosque nor the temple nor the Koran nor the Bible nor the Veda. It is the spirit of the quest which helps. If you are really searching, you will find him. If you are not finding him, don't blame him. Just look within yourself: you don't want to seek him. You are playing with the name of God. You are afraid, you are a coward.

Unless a man is religious he remains a coward. Only a religious man is courageous, because he goes on the most uncharted journey -- without any maps and without any paths -- and nobody to lead you! Nobody is there in front of you to lead you! -- only life... and life never shouts, it only whispers. Unless you are very attentive, tuned in, and turned on, you will not be able to understand the little, small, still voice. It is the guru, it is the Master.

If you find a man and you feel that you have found your Master, that simply shows that in his voice, in his being, there is a reflection of that still, small voice of God. The guru outside you is but a mirror. He reflects you, reflects God. And the real Master will throw you back to yourself. The real guru will not bind you to himself, because the real guru is life itself, the real guru is God himself.

"... I AM THE SLAVE OF THIS SPIRIT OF THE QUEST."

And Kabir says, "I worship the man who has this spirit of quest, who is intensely in love with truth and who is ready to sacrifice everything for it."

A little story about a Zen Master:

A disciple asked the Master, "What is Buddha's truth?"

The Master said, "Why not ask about your own mind or self instead of somebody else's?"

"What then is my self, O Master?" asked the disciple.

"You have to see what is known as 'the secret act.'"

"What is 'the secret act'? Tell me, Master," asked the disciple.

The Master opened his eyes and closed them.

This is the secret act. Open your eyes and see him, and close your eyes and see him. He is within and without. Don't make a distinction between the inner and the outer, because in him there are no distinctions. He is the inner and he is the outer. The Master opened his eyes -- very indicative, very Zenlike; Kabir would have liked the story himself. The Master opened his eyes, looked at the world -- he said "life"; and closed his eyes -- and said "look within." The innermost and the outer.

If you can love the inner and the outer, if you can be aware of the outer and the inner, you have arrived. And this arrival can happen only now. Don't postpone it. Don't say tomorrow, because the tomorrow never comes.

Ecstasy - The Forgotten Language

Chapter #2
Chapter title: Sannyas: the radical revolution

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WHAT I MEAN BY SANNYAS IS A SPIRITUAL DISCIPLINE SO THAT ONE BECOMES A RELIGIOUS PERSON, BUT IT IS NOT HAPPENING TO ME. WHAT TO DO?

MY SANNYAS IS NOT A DISCIPLINE. My sannyas is freedom, freedom from all control -- even from self-control. A controlled man is a dead man. Whether you are controlled by others or by yourself does not make much difference.

My sannyas is spontaneity, living moment to moment without any prefabricated discipline, living with the unknown, not exactly knowing where you are going. Because if you know already where you are going you are dead. Then life runs in a mechanical way. A life should be a flow from the known towards the unknown. One should be dying each moment to the known so the unknown can penetrate you. And only the unknown liberates.

Discipline can never be of the unknown. Discipline has to be of the mind. The mind is your past. All that you have learned, all that you have been conditioned for, all that you have experienced, all that you have thought about -- this is your mind. Out of this mind comes a planning for the future. That planning for the future will be nothing but a repetition of the past. It comes out of the past; it cannot be anything else. Maybe a little modified here and there, decorated here and there, but there will be no radical revolution in it.

My sannyas is a radical revolution. By giving you sannyas, I give you freedom. I give you courage to live without any planning, to live without mind, to live without past. Of course it is dangerous, but life is dangerous. Only when you are dead, then there is no danger. Then you are safe -- safe in your grave. Safety never exists before that. If you want to be safe and secure and perfectly protected, insured against all dangers, then don't enter into sannyas. Enter into your grave. Then don't breathe, because breathing is dangerous. One day breathing is going to bring death to you. Breathing iS dangerous.

Life exists in danger, pulsates in danger. Life exists in the ocean of death. It has to be dangerous; it

cannot be safe and secure. You are not a rock. You are a flower, you are fragile -- in the morning, laughing with the sun; by the evening, you are gone. How can life be secure? In its frailty, in its fragileness, how can you even conceive of insurance? No, there is no insurance, there cannot be.

And one should not live by the philosophy the insurance companies go on propagating. One should live with the danger, with death hand in hand. Then tremendous dimensions open before you. Then God is revealed.

God is very dangerous. There exists no other dangerous word comparable to God. God means to live a life of spontaneity, of nature. Don't try to corrupt your future. Let it be. Don't try to corrupt it, don't try to manage it. Don't give it a mold and a form and a pattern.

Of course, if you live the way I teach, many things will disappear from your life. The first thing will be the security -- and it is a false thing. Only the false disappears with sannyas, not the real. The real starts appearing. The security will disappear. The marriage will disappear. Love will remain; love is real.

Let it be more clear: love can exist with sannyas, but not marriage, because marriage is an effort to give a pattern to love, to give a discipline to love, to give it a legal, social form. But what are you doing? How can you manage that which has not come yet? You can love a woman or a man, and you can feel in this moment that you will love her always and always, but this is just a feeling of this moment. How can you promise? An authentic man will never promise. How can you promise for the future? How can you say really you will be able to love tomorrow too? If love disappears what will you do? And it appeared on its own accord, you have not brought it in, so when it disappears what will-you do? It comes and goes; it happens and disappears. It is not within your power; it is bigger than you. So when you say, "I will love you tomorrow too," what are you going to do? If love disappears you will pretend, you will substitute. That's what happens in a marriage. Then two dead persons living in a dead relationship go on quarreling, fighting, nagging each other, trying to dominate, manipulate, exploit, destroy. Marriage is an ugly thing. Love is tremendously beautiful.

My sannyas is like love. The older sannyas was. more like marriage. My sannyas is simply a courage to face whatsoever is going to happen, without any rehearsal for it.

How can you prepare? The tomorrow is not known at all. Whatsoever you prepare is going to hinder; it will become a screen on your eyes and you will not be able to see what is. All preparation is dangerous. Remain unprepared. Then you will be excited, then each moment will be a joy and a wonder, and each moment will bring something new to you which has never happened, and you will never be bored.

The life of marriage, the life of all discipline, is the life of boredom -- monotonous. Monogamy is monotony. You have to repeat the same. You are not free to explore new ways of being. You are not free to see new things. You are not free to experience new beauty, new truth. If you are disciplined, what does it mean? It simply means now you have a particular standpoint, your eyes are no longer open. You are a Christian; then you have a discipline. You are a Hindu; then you have a discipline -- and a dogma, and your eyes are completely full of that dogma. Then you cannot see that which is.

I would like you to be totally uncontrolled. I would like you to be absolutely a chaos, with no order whatsoever.

And please don't misunderstand me. There is every possibility, because when I say something I have to use words, and words are very much corrupted -- corrupted by you, corrupted by usage, for centuries. When I say "chaos," you become afraid. But you don't know the beauty of chaos, and you don't know the spontaneous order of a chaos. You don't know the order that comes out of freedom. Not enforced by your mind, not by your past, but just by your being aware, alert, free, responsive, an order arises. I don't call it order, because it goes on changing every moment. I don't call it a discipline, because it has nothing to do with you. In the chaos you are no more, the ego has disappeared.

Who is going to discipline? The ego. The ego says become a better man, improve yourself: you are a sinner, become a saint; you are violent, become nonviolent; you are angry, become more loving. But who is going to do it, and who is this who is hankering for improvement? The ego wants a few more decorations, wants to become more respectable, wants to become more certain, wants to have a better grounding in the world, wants to feel more solid, wants to become somebody in particular, wants to become special.

No, my sannyas is not going to give you anything of this sort. I don't deal in dead things, that is not my business. My whole effort here is to give you a taste of freedom. Once you have known the taste, you will never settle for anything else. If it is a question of settling somewhere, you are wrong. My sannyas is a wandering; it is not a settlement. In my sannyas you can rest, but in the morning you have to go. It is a constant flow, river-like -- unless the ocean is achieved. But the ocean comes out of the flowing river,

naturally. There is no planning for the ocean; the river does not know. I he maps don't exist for a river, of where the ocean is.

And the river has no discipline. Sometimes it goes to the south, and sometimes it starts moving to the north, and sometimes in one direction and sometimes in another direction. Have you ever seen the zigzag path of a river? It is not straight. It is not economical. It is not mathematical. It is not the shortcut at all -- very zigzag, just goes on, not knowing where it is going, just goes on because the energy is there.to go. And one day the river reaches. If the river is planning, then it will find the shortest route, then it will move in a straight line, then it will never deviate, then it will be very consistent. But then it will not be a river. Maybe a canal, a man-made canal, but it will not be a river. It won't have any freedom.

I don't want you to be canals. Canals are ugly. I want you to be rivers. And life is a hilly track.

Move in freedom, move in total freedom, and each moment remember to drop the past. It accumulates like dust. Each moment you have experienced something, and then it goes on accumulating. Don't accumulate it. Just go on ceasing as far as the past is concerned, dying as far as the past is concerned, so you are totally alive, throbbing, pulsating, streaming, and, whatsoever comes, you face it with awareness.

You must have a wrong notion about my sannyas.

You say, "What I mean by sannyas is a spiritual discipline...." Then your meaning is different from my meaning. No, it has nothing to do with discipline -- and it has nothing to do with spirituality.

When Bodhidharma reached China and the emperor received him, the emperor asked one thing: "I have done many meritorious acts. I have made many Buddhist monasteries, thousands of Buddhist monks are fed from my treasure, millions of Chinese have been converted to Buddhism, thousands of temples have been raised for Buddha. What is going to be my merit for all this doing?" Bodhidharma was very ferocious and he looked into the emperor's eyes and said, "Your Majesty, there is no merit in it."

The emperor was very much shocked, because many Buddhists had come before -- monks and missionaries -- and they all said to him, "This will be your merit: you will reach to the seventh paradise. Do more virtuous acts, donate more, make more monasteries, temples, Buddha statues, convert the whole country to Buddhism. Your merit is going to be great, Your Majesty." And now here comes this Bodhidharma and he says no merit at all?

But the emperor was a very cultured man. He changed the subject; he dropped the subject before so many people. And this man looked dangerous. He said, "Then tell me something about the holy truth of Buddha." And Bodhidharma said, "Nothing can be said about it because it is vast, and, remember, there is nothing holy in it. Holy, unholy, is part of a dual mind. There is nothing holy, nothing unholy; it simply is."

Now this was too much. The emperor was very much offended. He is denying even Buddha's truth and saying nothing is holy in it. He became angry. He forgot for a moment all his courteous manner, courtly manner and politeness, and he said, "Then who is this fellow who is standing before me?" And Bodhidharma bowed down and said, "Your Majesty, I don't know."

My sannyas is not spiritual, because I don't divide the world into the material and the spiritual. It is nothing holy, because I don't divide the world into the unholy and the holy. By becoming a sannyasin you have not become a saint, because I don't divide people into sinners and saints. People are people. All are beautiful -- sinners and saints and all.

In fact, if there are only saints in the world and no sinners, the world would not be worth living in. Just think of a world which consists only of holy saints. Can you conceive of any worse world than that? No, it cannot be of much value. The sinner and the saint, they are the warp and woof, they are together, they are one -- the dark and the light. Death and life are meeting every moment.

So I don't call it spiritual, because I have no condemnation for matter. In the very word "spiritual" you have denied something, you have condemned something, you have judged; you have already declared that "The material is wrong and I want to be spiritual."

Can't you see a simple fact that you exist in the body as the body? Have you ever seen any soul without a body, unembodied? Or have you seen any body alive without a soul? The bifurcation is stupid. The soul is nothing but the dynamism of your body and the body is nothing but the materialization of your soul. The body is your visible soul and the soul is your invisible body.

And I would like you to be as much a materialist as a spiritualist. I don't make the division. I don't want to create any split in you. You are already split. Your so-called religions have already done much damage to you. They have created a schizophrenic world in which everybody is split. And of course then there is tension, anxiety, anguish, because you become two. By just calling yourself a spiritual being, you are condemning your body and you are creating a rift between the body and the soul, between God and the

world.

You say God created the world? You state it in a very wrong way. I say God IS the world. God has not created it, because he has never been able to become separate from it. It is not like a painter, that he paints something and then he is free of the painting and the painting becomes separate -- the painter can die but the painting will live. No, God is not like that. God is more like a dancer. Hence my very great love for dance. God is more like a dancer. You cannot separate the dancer from the dance. He is Nataraj: the dancer of all the dancers, the master of all the dancers. He is dancing in the leaf, in the flower, in the raindrops, in the river, in the peacock. All over is his dance.

He has not created the world; he IS the world. The world is his dance, and the separation does not exist. If the world is not there, he will not be a dancer at all. If the dancer is not there, the world cannot exist. They are not separate; they are inseparably together. In fact to say "together" is not right, because they are not two; how can they be together? They are one.

And I would like you to remember this unity always and always because you are prone to forget it. Your minds have been conditioned by dualists -- matter and mind, body and soul, God and the world, SAMSAR and nirvana.

My sannyasin is the unity, is the bridge between all duality. That's why I have not told you to renounce the world, because it is God's dance. Where are you going to renounce it? Have you gone mad? It is his market, it is his world. The noise is his. Once you recognize it, the noise turns into a beautiful music. In all these relationships only he is there. In your wife he is, in you he is, in your children too. In your friends he is, in your enemies too. Only he is.

So don't go anywhere, don't renounce. Live it as totally as possible -- and live it as an integrated being. My emphasis is for an integrated being. You are not in the body: you ARE the body. Drop that nonsense of "I am in the body." Hmm? from the very beginning that nonsense makes a distinction, and then you are very far away from the body and a conflict arises. You start manipulating your body, you start controlling your body, you start doing things to your body. You become destructive, you become violent.

Your so-called saints are all violent. Howsoever much they talk about nonviolence, howsoever much, it makes no difference. They are violent people.

There are two types of violent people. The first type is violent with others; the other type is violent with himself. There are sadists and masochists. The sadists torture others; they become Adolf Hitler, Mussolini, Stalin, Mao. Then there are masochists, they torture themselves; they become Mahatma Gandhi, Vinoba Bhave, Lanza del Vasto, and so on, so forth. But both are violent people. One tortures himself; another tortures others.

My sannyasin has to drop torturing.

So it is not a discipline and it has nothing to do with spirituality. Yes, Your Majesty, there is nothing holy in it.

And don't get angry with me and don't ask who is this fellow sitting here and talking with you. I don't know.

You say, "What I mean by sannyas is a spiritual discipline, and through this discipline one becomes a religious man." If you become a religious man by discipline, you will be a bogus religious man. What does discipline have to do with religion? If you practice religion you will be false. Ordinarily it has been told to you, whatsoever you preach, practice it. And I say to you, if you practice it, you will become false, because practice means you are creating a character armor around you. Now you will be living according to a certain ideology, and that ideology will function as a barrier. It will become your prejudice. And a religious man is absolutely unprejudiced. He has no outlook, he has no philosophy, he has no ideology. He is very, very natural. He is more like animals, more like small babies, more like trees and rocks... and yet, very, very different from them. But the difference comes from his awareness.

You say if we practice a certain discipline we will become religious. As if religiousness is something like a goal in the future: you have to practice today so tomorrow you become religious. No, religiousness is your nature. You are already that. No practice is needed for it.

The Indian term for religion is very, very beautiful; the Indian term is DHARMA. DHARMA means your intrinsic nature. Whatsoever you want to become, in fact, you are already; it is already the case. It is not a question that you have to practice something and then as a result, as a reward, you become religious. No, you become religious if you just become aware. This very moment you become religious.

Sometimes even without knowing it you become religious. Whenever you are alert, silent, peaceful, you are religious. Whenever you are unalert, tense, worried, you are irreligious. Religion and irreligion

continuously change. Sometimes sitting with your friends, listening to music, and you are so quiet and so happy -- for no reason at all, just feeling joyful -- you are religious. You are in tune with your nature. You may not even be conscious of the fact that in this moment you are religious.

You have gone for a morning walk, the sun is rising, and it is beautiful all around and the air is cool and fragrant and the birds have started singing and there are a few white clouds floating in the sky, and suddenly you are no longer the ordinary, miserable person. You feel good. Suddenly you feel turned on. The vast sky and the clouds and the birds and the morning breeze and the sun rising slowly: something rises in you too, something becomes alert. You have a dance to your feet and a song arises. You would like to sit under a tree and sing a song. You are religious.

When you are in love you are religious. Holding the hand of your friend or your woman or your man, not doing anything, just sitting silently, looking at the stars, you are religious.

Religion is not a result of something that you practice. Religion enters in you any moment you relax. Religion is a flowering of relaxation, not a result of practicing. Remember the difference because when you practice you become more tense.

You can see the people who practice. They are very tense because every moment they are fighting. How can they relax? Have you seen a saint relaxing? Impossible. A saint cannot relax, because if he relaxes he is afraid of becoming a sinner. He has to be constantly on guard. He sits upright -- because deep inside he is uptight. You can go and see these saints in India. They are on exhibition everywhere. Upright they sit, with their backbone straight, in a dead yoga posture. Like statues. They can't relax.

Saints cannot laugh, because if they laugh there is danger. If you laugh you become ordinary, just an ordinary human being. They have to remain serious! And they have to be continuously on guard. You don't understand their misery. They are imprisoned, and their imprisonment is such that they are the prisoner and they are the jailer too. So a prisoner can escape from the prison, there is a possibility, because the jailer is a different person; you can deceive. But a saint cannot, because he himself is the jailer. He goes on whipping himself, torturing, starving. He is very nasty with his body. But you say, "He is a great ascetic" -- these nasty people. Horrible and hideous. Then, also, they are waiting: in some future there is going to be a result.

No, I don't teach you the result-oriented life at all. I teach you the relaxed way of life. Here and now you can be religious. You are, this moment, if you are relaxing with me.

Those who have come to feel me, understand me, those who have come to have a taste of my presence, they relax. They are not here for any gain, they are not here for any greed, they are not here to attain something in future life. They are just here to be with me -- to laugh a little with me, to have a little fun, to joke a little. And then you are religious. In that moment, if you allow a little relaxation, you are religious. Because religion is your innermost nature. Whenever you are not tense, it is there. When you become tense, you lose contact with it.

And now you ask, "... but it is not happening to me. What to do?' If it had happened it would have surprised me. That's what I am saying: it cannot happen that way. If you want to become a pseudo-religious person, then it is okay, that's your choice. But never blame me. That is your responsibility. If you want to be a pseudo-religious person, you can become one -- you can practice.

Truth cannot be practiced. You have to dissolve yourself into it. Truth can never become something that you can hold in your hand. It is vast. How can you hold it in your hand? It can never become your property. You have to relax into it, dissolve into it.

When you dissolve into it, it is there, and it takes and possesses your whole being. And then it lives through you. And that is what I call a religious life: when truth starts living through you, when God starts dancing through you and you don't create any barrier for him and you don't say no. You become a yea-sayer and you say yes, and your yes is total and your yes is unconditional; then God is very happy in you. And when God is happy in you, suddenly you will find he is happy all around you. Then you are blessed... and then you can bless the whole of existence.

SOMETIMES LISTENING TO YOU, AN OVERWHELMING FEELING COMES OVER ME OF HOW ABSURD AND RIDICULOUS WE ALL ARE AND YET AT THE SAME TIME HOW INCREDIBLY BEAUTIFUL LIFE IS. IF EEL THERE IS SO MUCH I WANT TO SAY TO YOU, BUT IT CAN'T BE PUT INTO WORDS, AND I WOULD LIKE TO JUST RUN UP AND HUG YOU.

Good idea -- but don't do it. Because even then you will not be able to say what you want to say, even

with a hug. You will be able to show your helplessness, but nothing will be said.

When something overwhelming is happening, it cannot be expressed. It is inexpressible by its very nature. It is intrinsically inexpressible, ineffable. So whenever it happens a very deep helplessness arises. Words seem to be futile, meaningless, trivial, and then one would like to say it in some other way -- one would like to hug or kiss or hold the hand -- but even then nothing is said. Only your helplessness is shown. One would like to cry or weep, but then too nothing is said. Only your helplessness is expressed.

Rather than trying to express it, my suggestion is, when this happens, remain with it. Don't make any effort to express or not to express. Because if you become occupied with expression, you will miss it. You are already diverted, distracted. That's why I say the idea is good but don't try to do it.

If you feel the benediction around you, the greater, the vaster surrounding you, the infinite just around you, rather than trying to express it, get lost in it. Because now the ego is trying another way: now the ego wants to express it. And if you become too interested in expressing it.... You may become a painter, because the painter is trying to express the inexpressible through colors on the canvas, but who has been able to express it? Or you may become a poet. The poet is trying to express the inexpressible in words, but who has ever been able to express it?

This is the difference between art and religion. When the vast surrounds you, the artist starts making efforts to express it, and the mystic simply gets lost in it. And the mystic comes to know it. The artist misses at the very last moment.

It will be happening to more and more people around here. This is a very crazy place to be. It is really far out. To more and more people it is going to happen, so keep it as a deep remembrance that whenever you feel that something unknown has knocked on your doors, don't be worried about expression, don't start thinking how to say it or how to write it. Let it be. Go into it. Be drowned in it. Be drunk with it. Don't make any effort.

These are the two efforts. First, people try to find how to achieve it; they miss. I don't teach you any "how." Then when it happens they start thinking how to express it; again the "how" comes from the back door. Again I would like to remind you, don't bring the "how." It is good as it is. Unexpressed, what is wrong in it? Let it be so. Amen, let it be so.

"Sometimes listening to you, an overwhelming feeling comes over me of how absurd and ridiculous we all are and yet at the same time how incredibly beautiful life is." There is no contradiction in the absurd and the beautiful. In fact the absurd is the beautiful and the beautiful is always absurd. Don't see any contradiction.

The mind is always tempted very much to see contradictions because the mind has been trained in a certain logic which does not allow contradictions to be together. The mind has been trained by Aristotelean philosophy, all over the world. Aristotle says A is A and never not A. This is the whole logic of the mind: A is A and never not A; A is A and never B. How can A be B? But in reality A is B and C and D -- and the whole alphabet. In reality things have multidimensional qualities.

You see a man is loving. When the man is loving you think, "Yes, how beautiful a man." But the next moment he is angry; then there is a contradiction. You say, "This man deceived. This man has not heard of Aristotle yet? A is A and never B! You are a loving man! Don't be angry!" But man is man. He is angry and loving and jealous and possessive, and sometimes so sharing, and sometimes so mean. Have you not watched it? Sometimes your friend is so sharing and sometimes so mean. This is how reality is. Reality contains all contradictions.

You say, "... how absurd and ridiculous we all are AND YET how incredibly beautiful life is." Nothing is contradictory in it. If you were all very, very consistent, life would not be so rich. It would be stale and gray. Life is rich because it is a rainbow, it is psychedelic. It has so many colors and so many changing colors. And it is so unpredictable -- that's why it is absurd.

Why do you call it absurd? Because you cannot contain it in your logic. Your logic falls short; it is bigger than your logic. It destroys your logic. Somehow you make a small part of your mind clear, and life comes and destroys everything.

Have you not seen somebody who for forty years has been absolutely logical and has never allowed anything in his life which is illogical, has said God does not exist because he is not visible, has said prayer is foolish and love is not possible, then one day he comes across a beautiful woman and falls in love? Forty years' training and logic -- and all gone to the dogs! within a single moment. Life is absurd.

But by "absurd" you simply say one thing: that it is not logical. But why should it be logical? It has no obligation to be logical. It has never pretended to be logical. It is man's mediocre mind that has been trying to fix it somehow so you can be secure about it. No, it cannot be fixed. It is a constant flux.

And it is ridiculous, yes, because it is not serious. It is ridiculous because it is a play. In India we call it LEELA; it is a play.

God loves children. Can't you see it? Every day old people are taken away, and he goes on sending babies. How absurd. A person has been trained his whole life, for seventy years. He has become a great philosopher, a professor, a scholar -- so many PhD's and DLits and the DD -- and now suddenly this mad God takes him away. What type of economics is this? And instead sends a baby, crying and howling. Again train him. Send him to the school and the college and the university. And by the time he is ready and looks of any use, here comes God and takes him away! It is absurd.

God loves the absurdity. God is not a utilitarian. He does not believe in utility; he believes in play. At the moment you become too serious, he says, "Now it is time. You please come back home. I will dismantle you and send you again. Now you need a mind wash: you have become too trained, too disciplined, too much of a commodity. You are no longer a freedom." That's why old people are taken away. He destroys them, again creates small babies, and sends them; and again they are there with all the nonsense. And again we are after them to teach them.

Neither we learn anything nor God learns anything. It goes on.

It is ridiculous, but that's why it is so beautiful. If God was a mathematician -- as Vinoba Bhave says.... He says that God is a mathematician. Now this seems to be the most sacrilegious statement ever made. God a mathematician? No, he is not, not at all. The mathematician is an ugly thing. The mathematician is a computer. The mathematician is clever and cunning, but mechanical. Mathematics has no poetry in it. Mathematics is the only absolutely fictitious science created by man. In the room you say there are six chairs. There are chairs -- but not "six." "Six" is man's concept. If you go out of the room, chairs will be there, but "six" has disappeared. Mathematical concepts are human creations. God is not a mathematician. Otherwise such beautiful play will become impossible.

Don't you see sometimes there are many things man is destroying, thinking that by destroying them the world will be better? God has never destroyed them. The trees have existed. Sometimes you think what is the point of a tree. Make furniture, cut it; make doors and furniture and then it is useful. Hills are there, the Himalayas are there, and the virgin snow on their tops, nobody has walked on it. For what? What is the point of it? Why are the Himalayas needed? Make it a plain so people can live there and townships can grow. That's how man has destroyed the whole of nature.

God is very playful. Many absurd things are there. So many stars, for what? They go on moving. It is not a mathematical arrangement. God is very luxurious. He does not believe in necessity. He is a spendthrift; he is not a miser. He goes on throwing his energy. It is playful energy it is just like a child splashing in water. Don't ask why. He will not be able to answer. But he is enjoying it. It has no economical value, but life is not economics, nor is it politics. It is a poetry, and the poetry is by its very nature, by its very definition, illogical. The poetry is beautiful because there are sudden leaps and jumps. The prose is not so beautiful, because there are no sudden jumps and leaps. The prose moves on plain ground, in a logical sequence.

Sooner or later, when you are ready, I am going to drop talking in a sequential way. Sooner or later, when my sannyasins are ready, my talks will be more like a collage. You will have to find out what he means. You will have to find out your own meaning. I will say a few things, but I will go on jumping and I will not connect as I connect right now. Once you are ready -- more attentive, more aware, more alert -- I will not connect with logic, I will drop the logic. The unity will be there, but not on the surface. The unity will be there because they will all be my statements -- the unity will consist in ME. And the unity will be there because they are to be understood by your awareness -- the unity will come in your awareness. But taken directly, if a visitor comes, he will think this man is mad. Right now I connect. I connect because I know you will not be able to understand the absurd yet. I am waiting for the day you are ready, so I can be as absurd as God is.

Have you seen anywhere any symmetry in nature? It is not there. Man makes things in a symmetrical way. If he makes a house he makes it symmetrical. But in nature there is no symmetry. A great pine tree, and just by the side a small rosebush. And you cannot ask what is the connection between the rosebush and the pine tree. God will laugh; he will say, "Who said that there is any need for any connection? The rosebush is a rosebush and the pine is a pine -- and both are happy. There is no need to bridge them."

Sooner or later I am going to become just like God. I will say something and then I will forget about it and I will tell a joke which is completely unrelated. Then it is for you to work it out. Then it will be more beautiful, certainly more beautiful, because it will be more playful. That is the meaning of a collage, so

many fragments from so many dimensions together. On the surface, no unity; but if you look deep there is an organic unity. That unity exists in the painter, not in the painting.

If you really want to know the meaning of the poetry, you will have to go deep into the heart of the poet. For prose you need not go into the heart. Prose is plain, prose is worldly, prose is of the marketplace, prose is human. Poetry is divine. That's why all the great scriptures of the world are in poetry -- the Upanishads, the Vedas, the Koran, DHAMMA PADA. They are all poetry, beautiful poetry, outpourings of a singing heart. Logic, there is none; love, there iS much.

WHAT IS THE MEANING OF SURRENDER? HOW IS SURRENDER?

There are a few things, you have to do them if you want to know them. There is no way to tell anything about them. And surrender is one of those things. It is a dimension of love, let-go.

If you ask me what is surrender and what is the meaning of surrender, yes, something can be told to you, but that won't carry any meaning. You have to taste it. It is a taste. If you taste it you know it. If you don't taste it, I can talk about it, but you will not know it. Without your own experience, whatsoever I say will be a tautology. You ask what is surrender. I say surrender is a let-go. But what am I saying? You will ask what is a let-go. It is a tautology; I have not answered you. I say a let-go is falling in love. It is a tautology again; I am not saying anything. You will say,'What is falling in love then?" The question remains the same, and all answers will go round and round and round.

I have heard about a prudish, tight-lipped old maid who would not even allow her pet cat out of the house after dark. Headed for New York on one of her infrequent outings, she paused to remind the maid about locking up that cat each evening.

This time in New York, however, the old maid encountered a handsome old rogue who swept her off her feet. After four nights of blissful romancing she wired her maid, "Having the time of my life. Let the cat out too!"

Let the cat out. When you know what love is, only then you know. There is no other way to know it.

I am here creating a situation for you to surrender. Don't ask for the meaning. Do it. Be courageous. Let it be an experience. Accept my invitation. My doors are open; enter and be my guest. Surrender.

By "surrender," in the West, a very wrong idea arises -- as if you will be dominated by somebody -- because surrender has a very wrong association. It has become almost a political word in the West. The Nazis surrendered; that's how it has become associated with politics. A surrendered one is the one who is defeated. In the East we have a totally different meaning for the term. It has nothing to do with war and nothing to do with defeat. Have you not heard the proverb that in love defeat is the only victory? If you are defeated in love you have become victorious. Yes, that's how it is in surrender. It has nothing to do with defeat. It is not that you are being dominated by somebody. It is not that now somebody else is going to oppress you, exploit you, that you are becoming a slave. No, it is nothing of the sort. The surrender in the East is used as a technique.

And the surrender has to be made only to a person who is no more, so he cannot dominate you. So this has to be remembered: don't surrender to a person who is still there; otherwise he will dominate you and he will give you a discipline and he will start forcing you to do this and not to do that and he will create a prison around you.

That's why I don't give you any discipline. Even if you ask, I don't give. You ask continuously because you want to depend, because you want to be a slave, because you don't want to take your own responsibility. You want to throw the responsibility on somebody else. You are in search of a father figure; you want somebody to lead you. But I am not going to give you any discipline and I am not going to give you any clear-cut direction to do this and don't do that. All that I am going to do is to share my awareness with you so you can become a little more aware, to share my love with you so you can become a little more loving. It has nothing to do with any discipline.

Coming closer to me, you will be able to imbibe my spirit. That is the meaning of surrender: that you are ready to come close to me, that you are not afraid, that you will not protect yourself against me, that you will not be defensive, that simply you are ready to come closer to me, that you are attracted, that you have

heard my call, that something has clicked in your heart and you will try to know who this man really is, what manner of man. You would like to enter into my emptiness and be surrounded by my emptiness.

Sannyas is the visible effort of surrender. Many people come to me and they say, "We don't take sannyas. Can't you help us?" I say, "I will try my best, but it won't be of much help because you will continuously protect yourself. You will be defensive." Sannyas is just a gesture that "Now drop my defenses and I am ready to go with you."

Of course, it is risky. You don't know me yet. How can you know? If you surrender you will know; you cannot know beforehand. So it is only for very courageous people. The daredevils -- it is only for them. And I exist for daredevils, those who are ready to risk their life and to go into the unknown and to see if something happens.

If you are ready to go, it is going to happen; and then you will know the meaning. Then too you will not be able to tell somebody else what the meaning is! The meaning is in the taste, in the experience.

And you ask, "How is surrender?" Apparently, sannyas is the "how," obviously. The deeper "how" will open its doors when you have entered the porch. Sannyas is the porch; once you enter the porch -- you have accepted me and I have accepted you -- then there is a deep agreement, that you trust me. Now I can invite you to deeper realms of my being. You become an initiate.

The second thing happens someday. Sometimes it happens with the sannyas itself. If you are totally surrendered, then in the first moment of contact with me it happens -- you become an initiate. Sometimes it takes time. The outward sannyas happens first; then you wait, then you watch, then you see things, then slowly, slowly you relax, inch by inch you drop your ego, and more and more I penetrate in you. Then one day, without any warning, suddenly it has happened -- you suddenly become aware it has happened: now my light exists in you and my heart beats in you. Sometimes it takes years, sometimes days, sometimes minutes, sometimes not a single minute. It depends on you, how much courage you have.

And of course, Westerners are gaining much more from me than the Easterners, because the East has become very cowardly. So by and by you will see more and more Western people around here. The East is very cowardly. They have become almost corpses. They don't have the spirit -- the spirit that Kabir calls the spirit for the quest of truth -- they don't have it. Either they believe they already know what truth is or they think there is enough time and there is no hurry -- if not in this life, then in the next life.

And for them, to be religious has become more a way of being respectable, and of course my sannyas will not appeal to them because if they are respectable, by becoming my sannyasin they will lose all respect. They will not become respectable through my sannyas. Through my sannyas they will become rebellious; they will start falling out of the society. People will start avoiding them. People will start feeling they are dangerous and infectious, and people will think that they have gone mad or something.

But in the West something new is happening -- a new courage, a new spirit of inquiry. It always comes whenever a country becomes materially rich. It always happens. When a country becomes materially poor, it loses spirit. Not only outwardly poor, it becomes inwardly poor. It loses confidence, it loses courage, it loses potentiality. It starts dragging. In the West people have become materially rich; they are well-fed, science has come to a certain point from where religion can be contacted, and people have seen material affluence. Now they would like to see something beyond it. It is not enough.

So if you are ready, don't ask "how is surrender?" Surrender.

Once it happened, Jesus was staying with his friends in a house, and the friends said, "Tell us how to pray." Jesus said, "But how to say how to pray? I will pray, and if you are ready you can participate." And Jesus started praying. Now the others were standing there and they couldn't see what to do. He started moving into some unknown realm. They watched and he prayed; and when he came back from the world of his prayer, they said again, "But tell us how to pray." He said, "I SHOWED you how to pray, and you ask how to pray."

Remember, maybe the question arises out of your cowardliness. Maybe you want to be certain about everything, what it is, whether it is worth it or not.

I am here surrendered. I am here in prayer. I am here in God. Come closer to me.

And I have made it easier than it has ever been, because I am not putting any conditions on you. I accept you as you are. It has never been done before. I accept you as you are. I have no condemnation, no evaluation, no judgment. If you are a drunkard, good. If you are a gambler, good, exactly right. Because this is a sort of gamble and this is a way of becoming drunk. Whatsoever you are, you are accepted.

Come closer.

Sannyas will be a visible thing for you to do, and the next thing, leave it to me. I will do it. You do one

thing; I will do the other. There is a saying in Arabian countries, "If you walk one foot towards God, he walks one thousand one feet towards you." You walk towards me one foot; I will walk one thousand and one feet towards you. You do the first; the second I will do.

But you come and ask, "But sannyas... just by changing the clothes.... It is too outward. Tell us something inward."You are not even ready to do the outward and you ask for the inward. And you are an outwardly-oriented man. That's why I am talking about the outward sannyas -- that's where you are. That's from where the journey has to start. You arc yet outside yourself; from there the journey has to start. The inward can happen only later on, not right now.

IS IT POSSIBLE FOR TWO PEOPLE IN A RELATIONSHIP TO BE BAD FOR EACH OTHER? DOES IT HAPPEN THAT TWO PEOPLES ENERGY JUST DOES NOT MIX? HOW TO KNOW THE DIFFERENCE BETWEEN THE THORNS OF A HEALTHY RELATIONSHIP AND AN UNHEALTHY RELATIONSHIP?

but I have come across couples thousands and thousands of couples who are bad. In fact I have never come across a couple who is not bad. Persons are beautiful and couples are ugly. Something goes wrong somewhere. It should not be so but it is so.

The way love has been understood has been wrong. What you call love is not love; it is something else. Sometimes you are alone and you cannot tolerate your loneliness, and just to fill the gap, the inner hole, you find somebody. It is not love. And of course things are going to be bad. From the very beginning the very base is wrong. Love is a sharing of two individuals. And I call a person "individual" when he is happy with his aloneness; otherwise he is not an individual, if he cannot be happy alone. Just think. If you cannot be happy alone, how can you be happy together? Two persons are unhappy separately, and you think there is going to be a miracle? -- two unhappy persons come together and suddenly happiness arises? Unhappiness is doubled -- not only doubled, multiplied.

Out of your unhappiness you seek the other; then the relationship is going to be wrong. Seek the other out of happiness, and then the relationship will never be wrong. Seek out of happiness.

First meditate, first feel your own being, first pray. First grow into love; otherwise what are you going to do when you have found the lover? Then you don't know what to do.

An anecdote:

His friend was a shy one, but after being told that if he went to the dance all he would have to do would be stand in the corner, he went. The friend shoved him immediately into the arms of a pretty girl on the dance floor.

For an hour or so he lost track of his shy friend, but then spotted him standing happily next to the girl he had been "shoved" upon. What is more, he had his arm around her waist and she was looking up at him with adoring eyes.

"We are engaged," the shy one told his friend.

"Good heavens!" said the friend. "How did that happen?"

"Well," said the shy one, "I danced with her six times and I just could not think of anything else to ask her."

Your love affairs are so stupid. And then you are waiting for something great to happen out of them. In the first place you don't have any love in your heart. That's why everybody wants to be loved. You want to be loved; your woman also wants to be loved. Naturally there is conflict: both are ready to take and nobody is ready to give. And how to give? You don't have it in the first place. Only a loving person -- one who is already loving -- can find the right partner.

This is my observation: if you are unhappy you will find somebody who is unhappy. Unhappy people are attracted towards unhappy people. And it is good, it is natural. It is good that the unhappy people are not attracted towards happy people; otherwise they will destroy their happiness. It is perfectly okay. Only happy people are attracted towards happy people. The same attracts the same. Intelligent people are attracted towards intelligent people; stupid people are attracted towards stupid people.

You will see it. In Poona there are thousands of people, but only a few people will be attracted towards me -- only those who are really concerned with knowing who they are. Others won't be attracted. Even my neighbors, just the next-door neighbors -- they have not come to listen. In fact they are very much worried.

It happened, in one town I lived for ten years, and a person used to live just above me, but he never came TO see me. Thousands of people would come and go, but he never came. He was simply puzzled as TO why people came TO me. Then he was transferred -- he was a principal in a college -- he was transferred to another town. I visited the other town. I was invited to his college to speak to the students; then he heard me for the first time. He had to because he was the principal! Then he became more puzzled; he said, "Ten years I lived just on top of you, and I missed. I never came. And I never knew that you had something to share, that you had something to give to us." He started crying.

I said, "Don't be worried. Just tell me, during these two years you have not been in that town, what has happened?" He said, "My wife died and I became very miserable. Then I started meditating, thinking maybe it helps. Then really something started happening in me and I started feeling very happy. I was worried I would not be able to be alone without my wife, but now I am so happy that I don't want to get entangled with anybody." I told him, "Maybe that's why you could understand me. The meditation that you tried, the happiness that you are feeling -- then there is a possibility to have contact with me. There you were on a different plane."

You meet people of the same plane. So the first thing to remember is: a relationship is bound to be bitter if it has grown out of unhappiness. First be happy, be joyful, be celebrating, and then you will find some other soul celebrating and there will be a meeting of two dancing souls and a great dance will arise out of it.

Don't ask for a relationship out of loneliness, no. Then you are moving in a wrong direction. Then the other will be used as a means and the other will use you as a means. And nobody wants to be used as a means! Every single individual is an end unto himself. It is immoral to use anybody as a means. First learn how to be alone. Meditation is a way of being alone.

And if you can be happy when you are alone, you have learned the secret of being happy. Now you can be happy together. If you are happy, then you have something to share, to give. And when you give you get; it is not the other way. Then a need arises to love somebody. Ordinarily the need is to be loved by somebody. It is a wrong need. It is a childish need; you are not mature. It is a child's attitude.

A child is born. Of course, the child cannot love the mother; he does not know what love is and he does not know who is the mother and who is the father. He is totally helpless. His being is still to be integrated; he is not one piece; he is not together yet. He is just a possibility. The mother has to love, the father has to love, the family has to shower love on the child. Now he learns one thing: that everybody has to love him. And he never learns that he has to love. Now the child will grow, and if he remains stuck with this attitude that everybody has to love him, he will suffer his whole life -- his body has grown, but his mind has remained immature.

A mature person is one who comes to know the other need: that now I have to love somebody. The need to be loved is childish, immature. The need to love is mature. And when you are ready to love somebody, a beautiful relationship will arise; otherwise not.

"Is it possible for two people in a relationship to be bad for each other?" Yes, that's what is happening all over the world. To be good is very difficult. You are not good even to yourself. How can you be good to somebody else? You don't even love yourself! How can you love somebody else? Love yourself, be good to yourself.

And your so-called religious saints have been teaching you never to love yourself, never to be good to yourself. Be hard on yourself! They have been teaching you be soft towards others and hard towards yourself. This is absurd.

I teach you that the first and foremost thing is to be loving towards yourself. Don't be hard; be soft. Care about yourself. Learn how to forgive yourself -- again and again and again -- seven times, seventy-seven times, seven hundred seventy-seven times. Learn how to forgive yourself. Don't be hard; don't be antagonistic towards yourself. Then you will flower.

And in that flowering you will attract some other flower. It is natural. Stones attract stones; flowers attract flowers. And then there is a relationship which has grace, which has beauty, which has a benediction in it. And if you can find such a relationship, your relationship will grow into prayer... your love will become an ecstasy... and through love you will know what God is.

Ecstasy - The Forgotten Language

Chapter #3
Chapter title: Natural, spontaneous, aware

13 December 1976 am in Buddha Hall

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I. 63. avadhu, maya, taji na jay

TELL ME, BROTHER, HOW CAN I RENOUNCE MAYA?
WHEN I GAVE UP THE TYING OF RIBBONS, STILL I TIED MY GARMENT ABOUT ME.
WHEN I GAVE UP TYING MY GARMENT, STILL I COVERED MY BODY IN ITS FOLDS.
SO, WHEN I GIVE UP PASSION, L SEE THAT ANGER REMAINS
AND WHEN I RENOUNCE ANGER, GREED IS WITH ME STILL;
AND WHEN GREED IS VANQUISHED, PRIDE AND VAINGLORY REMAIN;
WHEN THE MIND IS DETACHED AND CASTS MAYA AWAY, STILL IT CLINGS TO THE LETTER.
KABIR SAYS. "LISTEN TO ME, DEAR FRIEND! THE TRUE PATH IS RARELY FOUND."

I. 83. canda jhalkai yahi ghat mahin

THE MOON SHINES IN MY BODY, BUT MY BLIND EYES CANNOT SEE IT.
THE MOON IS WITHIN ME, AND SO IS THE SUN.
THE UNSTRUCK DRUM OF ETERNITY IS SOUNDED WITHIN ME; BUT MY DEAF EARS CANNOT HEAR IT.

LIFE IS DIALECTICAL. It is more Hegelian than Aristotelean because it consists of the opposites. Without the opposites existence is impossible -- day and night, life and death, summer and winter. Life is so vast it can contain contradictions, and yet life in itself is not contradictory. There is harmony in the contradictions; the contradictions are complementary.

This is one of the most fundamental things to be understood. If you miss it you will miss the whole message of Kabir -- and you will miss the whole message of religion. And it is very difficult to understand it because our minds have been trained in a simple logic, nondialectical logic. We have been told, we have been taught that the opposites never meet. We have been taught and told that the opposites are REALLY opposites. That is not true. Can you think of love existing without hate? And can you think there is any possibility for life without death? It is not even conceivable that good can exist without bad. God needs the devil. Without the devil God cannot be.

The opposites only appear to be opposites because our understanding is not very deep yet. You inhale and exhale, and there is a rhythm and a harmony. Your inhalation.is not against exhalation, neither is your exhalation against your inhalation. They are both part of one process. The pendulum swings from inhalation to exhalation. And you exist just between the two -- in the balance, in the harmony.

A rich life is the life of harmony. A rich life is the life of a subtle synthesis.

There are two types of poor people in the world. People who know only indulgence are poor because

they have not known renunciation. And people who know only renunciation, they are poor; they have not known indulgence. If there is a subtle balance between indulgence and renunciation, in that very balance there is a transcendence; you go beyond the dual.

That's why I say life is more Hegelian. Hegel's understanding is truer, closer to life than Aristotle's. Hegel says life moves from thesis to antithesis to synthesis; then the synthesis becomes a thesis again. Once the thesis is there, antithesis is created; again they start creating a new balance; a higher synthesis arrives. That's how life moves. In each single detail, life moves through contradictions, just as the bird has two wings and you have two legs and in your head there are two brains -- contradicting each other and complementing each other -- the left brain and the right brain, reason and intuition, the feminine and the masculine. And there is a possibility of a synthesis. This synthesis is the goal of all religion, of all mysticism, of all yoga. Yoga means meeting, meeting of the opposites; it is a union.

We call the world the universe; we don't call it the MULTIverse. We call it the universe because it is one. Still the oneness has multiplicity in it, variety, distinctions, differences. The oneness is not a monotonous oneness. The oneness is not dead; it is alive. And the oneness is not static; it is dynamic.

Today's sayings of Kabir have to be understood with this background. They are of tremendous import.

TELL ME, BROTHER, YOU CAN I RENOUNCE MAYA?

He asks one of the most significant question: How can I renounce the world? How can I renounce? The question is very significant because every seeker, one day or other, comes across it. You have lived in the world -- you have known the misery of it, the agony of it, the frustration of it, the anxiety, the anguish. You are torn apart by it, you are fragmented by it, you are no longer a whole, you have lost all your peace; naturally, renunciation becomes very, very attractive. Renounce the world; there is misery, conflict, agony.

But Kabir asks, "How is it possible to renounce? Who will renounce it?" The renouncer will remain there -- and the renouncer is the world because the ego is the world. You can go away, but you will still be there and you will create your world again and again. You are the world. You can move from the marketplace to the monastery: and in the monastery the same politics will enter, and in the monastery the same hierarchy, and in the monastery the same conflict and the same ambition; and you will create the marketplace again.

It is natural, because you can renounce the world, but how can you renounce yourself? You will carry all the seeds of your mind within you. All your ambition, competition, comparison, all your ego trips you will carry with yourself. You were trying to become richer in the world, you wanted to show to the world "I am the topmost rich man"; or you were trying to achieve a political post and you wanted to prove to the world "I am something."

All inferior people go on trying to prove that they are something. All ambition arises out of an inferiority complex. It is very rare to come across a politician who is intelligent. It is very rare to come across a rich person who is intelligent, very, very difficult. Because an intelligent person, by his very intelligence, becomes noncompetitive. Intelligence is noncompetitive. Intelligence can see the whole absurdity of it. Intelligence can see "I am myself and there is no need to compare myself with anybody else. I am neither higher nor lower. Not that I am just like the others -- I am different -- but there is no higher and lower."

We are all different and unique human beings, but nobody is lower and nobody is higher -- and the whole effort to become higher is stupid.

But a man can go to the monastery. Now, he cannot earn money there, but he can earn virtue. He can become more and more religious -- he can meditate more than others, he can become the greatest meditator. He can repress himself more than the others and can become the greatest saint. Now again an attitude is bound to arise: the attitude of "holier than thou." It is the same politics, the same competition, the same ego. Nothing has changed; only the object of competition has changed, but the subject remains the same. Now there will be politics again.

You can see it: from the lowest priest to the pope, a continuous hierarchy. And the lowest priest is trying to reach the higher post. Every bishop is trying to become the archbishop, and they are moving in a hierarchy, the same world. One day they were trying to rise in political power; now they are trying to rise in religious power. But the whole effort is the same.

Kabir says, " TELL ME, BROTHER, HOW CAN I RENOUNCE MAYA?" -- how can I renounce this

illusion? -- because I am the base, the root cause of all illusion. This "I" is my world, so wherever I will go, whatsoever I will do, this "I" will come again from the back door.

The world cannot be renounced. Renunciation is a desperate effort of a person who has indulged too much, but it is not very wise. Indulgence is foolish, renunciation too. The wise man finds the harmony. He neither indulges nor renounces. He simply becomes aware of the whole situation. He does not bother to escape from the world; he starts becoming aware of his ego which projects the world. And just by becoming aware of all the hidden desires of the ego, those desires disappear. The more light enters in your being, the more aware you become, the less and less competition. Not that you renounce, not that you make any effort to renounce. Just the very understanding becomes a subtle light in your being and you start laughing at all the foolish competitions, comparisons, evaluations that you have been doing -- and you have been suffering for.

Remember, renunciation is of the same stupid mind. Nothing has changed. One day you were just seeking more and more indulgence -- more and more money, more and more women and men. Now you have become afraid and you start escaping, running away from the world, but your stupidity has not changed. Your inner being remains the same. You are trying to do the impossible.

Unless your innermost core changes, is transformed becomes luminous with a new light and new awareness, it is impossible. The change cannot happen. The change does not happen from the outside; the change has to happen somewhere in the inside. Then the glow spreads all over.

I have heard about a despondent fellow who sought the advice of the city's most fashionable -- and expensive -- analyst. "You have acute melancholia," the analyst informed him. "The circus is in town this week. Go to it. It may give you some laughs."
"Your advice is worthless," mourned the despondent one. "I am the top clown there."

Now, you can even make others laugh, and you may be crying within yourself. You can be the topmost clown in the circus, and yet you can be absolutely depressed.

You can look like something which you are not; it is very easy. You can pretend to be a saint and you can remain the same miserable self inside. You can even pretend that you are very happy -- in fact that's what everybody is doing. You can go on pretending. Others may be befooled, but how can you befool yourself?

Changing outward things won't be of much help, and by and by you will become more and more pseudo and you will lose contact with your real feelings. For example, an angry man can repress his anger; he can even pretend to become passionate. A man who has no love in his being can show and act and exhibit that he is a very loving person. Maybe somebody else is deceived for a time -- not for long -- but how can you deceive yourself? You will know all the time, all the while, that there is anger, there is fire in you and poison. And that poison will go on destroying your peace, destroying your being. That poison will go on killing you.

Your smiles which are painted on the surface are of no help -- unless a laughter arises from your heart.

Kabir says renunciation will be of the outside. How can you change the inside through a change of the outside? It is not so easy. You will become a false holy man.
I have heard:

An actress who had received a magnificent diamond necklace as a gift from her admirer -- one of those Greek shipping magnates -- hit upon what she thought was a foolproof device for safeguarding it. She simply left it conspicuously open on her dressing table when she went out, with a note nearby reading,"This is just an imitation, dear burglar. The original is stashed carefully away in my safe-deposit box."

One night, however, she returned to find the necklace gone. In its place was this penciled message: "Thanks, lady -- the substitute is just what I wanted. I am a substitute myself. The burglar who usually cases this hotel is away on vacation."

The people you see in the marketplace are substitutes, and the people you see in your monasteries and ashramas and temples, they are also substitutes. Nobody seems to be real and authentic. It is very difficult to come across a real man. The world has become so false. And why has it become so false? Because we are trying to do something which is not possible. What we are trying to do is: we are trying to be happy by pretending happiness, we are trying to be loving by pretending lovingness, we are trying to be holy by

pretending holiness. We are trying to paint our faces and wear masks -- to know our original face. This is impossible. This is more impossible than this story I have heard:

A very ugly girl was sitting at the beach, when the waves washed a bottle at her feet. She opened it -- and out blew a huge genie in a billow of smoke. "I have been a prisoner in this bottle for five thousand years," cried the genie, "and now you have freed me. As a reward, I will fulfill any wish you make." Ecstatic, the ugly girl announced, "I want a figure like Sophia Loren, a face like Elizabeth Taylor, and legs like Ginger Rogers." The genie looked her over carefully, then sighed, "Baby, just put me back in the bottle."

But I say to you, this may be impossible, but humanity has been trying to do the even more impossible. The most impossible thing is to come to the real through the false, to come to the authentic through the pseudo. It is impossible. It cannot be done. And down through the centuries humanity has tried to do it. And your so-called religions have been helping people to become more and more false. The whole world is full of false people.

Hence you are missing the ecstasy that life can give to you, that life is meant to give to you. You are missing all that is beautiful, true, all that is good, and all that is constantly showering on you.

You don't have your own face on. It is somebody else's face. And not only one false face, you have many false faces -- on top of one, the other, and on top of that, another. And you are completely lost; you don't know who you are.

The Zen people say, "Look for your original face; find it out." When somebody asked Bokuju, "What do you mean by 'the original face'?" he said, "The face that you had before you were born -- and the face that you will have again when you have died." Find out that original face. That is truth, or call it God.

Kabir says this is not possible -- this whole effort to renounce has not helped.

WHEN I GAVE UP THE TYING OF RIBBONS, STILL I TIED MY GARMENT ABOUT ME:

In some other way -- if not valuable ribbons, then valueless, cheap ropes -- but one has to tie.

WHEN I GAVE UP TYING MY GARMENT, STILL I COVERED MY BODY IN ITS FOLDS.

One has to find some way or other.

SO, WHEN I GIVE UP PASSION, I SEE THAT ANGER REMAINS:

You try to give up passion, and you will become angry. And Kabir's insight is tremendous. That's what the whole of modern psychology says: if you give up passion, you will become angry. Hence your saints are so angry. Their anger simply shows that all the energy that was being released through sexuality, passion, is no longer finding any outlet. It is getting stuck inside, and they become angrier and angrier. It is very difficult to find a saint who is not angry, because where will the energy go? You have stopped one outlet; now it is natural for it to find another outlet.

Have you watched it, whenever you are sexually fulfilled you feel less angry, whenever you are sexually unfulfilled you feel more angry? It is the same energy. Unless you have found a new way in your being to absorb this energy, just taking a vow of BRAHMACHARYA, of celibacy, is not going to help. Just deciding "Now -- from now on -- I am going to renounce sex" is not going to help. First create a new passage for the energy to move into.

Renunciation is not going to help. It will make you more angry. And if there is a choice between anger and sex, sex is better. At least you will feel more calm and quiet.

Down through the centuries two types of people have not been allowed sex. One is the saint, another is the soldier. The soldier is not allowed sex because the politicians came to know that if he is allowed sex he loses the urge to fight, he becomes less angry. It is difficult to fight when you are sexually satisfied. So many wars are possible because people are sexually very much unsatisfied. And politicians are very much

afraid; they are afraid of what is going to happen to their politics if people become sexually satisfied. The whole of their politics depends on war. If war disappears, politics disappears. Then the government will be just an organization like the post office and the railway. It has some utility, but no power. War gives power, and the politician cannot allow war to disappear. The politician goes on talking about peace and goes on preparing for the war -- talks about peace, prepares for the war. And sometimes things move to absurd extremes: he prepares for war so that there should be peace in the world. For peace -- to protect peace -- he prepares for war.

Politicians cannot allow you to be satisfied in your love. Once you are satisfied in your love you are useless as a soldier. You have to be kept unsatisfied so anger remains burning in you and you are ready to fight -- for any excuse -- foolish things. People can fight for a piece of cloth they call their national flag. Have you watched this? These national flags seem to be more a symbol of death than of life. When somebody dies they lower it down. And millions of people have died because of national flags. In a better world they should be completely burned and they should disappear. They are ugly.

You have been taught that you belong to this country and you have to die for this country. Nobody belongs to any country. The whole earth is ours -- and the earth is undivided. It is divided only on the political maps. The earth is undivided. Where do you suppose India ends and Pakistan begins? Where do you suppose India ends and China begins? The earth is one.

But politics will not allow you to have that feeling of oneness. Otherwise politics disappears. Politics is needed, the politician is needed, only because there is war. Now this is a vicious circle. And if war is to continue, people have to be starved; they should not become sexually satisfied. They should remain angry, boiling within, ready to burst any moment. Watch people. They are ready to fight. Just anything will do -- politics, religion. Any nonsense will do and they are ready to kill each other.

Politics is in the service of death.

And your so-called religions are also in the service of death.

Kabir wants you to love life. All the great mystics want you to love life.

"SO, WHEN I GIVE UP PASSION, I SEE THAT ANGER REMAINS..."so nothing has changed. The energy has moved from one corner to another corner. You remain the same. The total result is the same. In fact it is worse.

AND WHEN I RENOUNCE ANGER, GREED IS WITH ME STILL;

If you renounce anger you will become very, very greedy. In India this has happened. Mahavir taught nonviolence, nonanger; and his followers became very greedy. This is something to be understood, why it happened. Jainas are the richest people in India, and Mahavir taught no anger, no violence, no fight. Why did his followers turn out to be so greedy? Kabir seems to be right. If you drop anger, then what will you do? Then the energy that was moving in anger will start moving into greed.

You will not find miserly people very angry, no. They are using their anger, their energy, for greed. Miserly people are not very angry; they are very humble. Even if you hit them they will not hit back. They say, "We believe in peace." They say, "We believe in Jesus' saying. If somebody slaps us on one side of the face, we give him the other." Greedy people are less angry.

Rich people are less angry. Watch it. As a person becomes richer, he becomes less and less angry. Anger remains in the poor people. Hence all the revolutionaries depend on the poor people; they cannot depend on the rich. Marx declared, predicted, that the richest country will become communist first. But it didn't happen. He was wrong. He may have been right about his economic analysis, but he did not know the human mind. A rich person is never angry and cannot become a revolutionary. Only a poor person can be angry, because he has no way to be greedy, he has nothing to be greedy about.

America should have become communist if Marx's prediction was right, but there is no possibility of any revolution in America. People have enough; they are greedy. Russia became communist, a very poor country. Then China became communist, a very poor country. And now there is every possibility of India becoming communist; it is on the way.

A poor country is very angry. When you have something to be greedy about, your anger takes the form of greed; then you are not angry. Then you are not interested in fighting, because in fighting you may lose. A poor person has nothing to lose -- that's exactly what Marx says in his COMMUNIST MANIFESTO: proletariat of the world unite; you have nothing to lose but your chains. He is right. When you don't have

anything to lose, why not fight? Either you gain something or you don't lose anything. In every way you are going to be the gainer.

Down throughout history you can watch it happening, that same drama again and again. Poor countries are ready to fight. Rich countries become afraid of fighting -- anger disappears, becomes greed. Rich countries are not ready to fight. It has happened again and again in world history that poor countries have defeated rich countries. What happened in Vietnam? There seems to be no possibility logically why Americans should not win there. They have everything to win with -- better technology, better scientific instruments for killing. They have everything good, and still they could not defeat Vietnam, a very poor country. No, it is very difficult to defeat a poor country.

When India was very rich, it was defeated again and again. For two thousand years India was defeated again and again. A rich country. And those people who were coming as invaders were just starving, barbarians -- very poor. Mohammedans, Moguls, Turks, they were all poor people -- desperately in need of fighting. And India was rich -- and desperately in need of being greedy about something it had. It was afraid to fight.

I have heard one story that once a donkey challenged a lion, "Stop saying of yourself that you are the king of the forest. I am the king. And if you don't believe it, we can have a fight and prove it." It is said the lion simply disappeared into the forest. A fox was watching; she could not believe what happened. She went to the lion and asked, "What is the matter?" He said, "Have you gone crazy? If I fight with the donkey, and if the donkey is defeated, he loses nothing. But donkeys are donkeys -- one cannot say anything. If I am defeated I have something to lose. He has nothing to lose; he can challenge."

A poor person is always angry and ready to fight. The richer you get, the milder you become, softer you become. Your energy starts moving into greed.

Kabir's analysis is perfect.

So, when I give up passion, I see that anger remains;
And when I renounce anger, greed is with me still;

AND WHEN GREED IS VANQUISHED, PRIDE AND VAINGLORY REMAIN;

And if greed is vanquished if you renounce your riches, your palaces, your kingdoms -- then vainglory, ego, that remains. But nothing changes radically. You simply go on changing the paint of your house, the color. Everything remains the same; only the color changes from one to another.

WHEN THE MIND IS DETACHED AND CASTS MAYA AWAY, STILL IT CLINGS TO THE LETTER.

And finally, even if you drop everything, then you start clinging to the Vedas, to the Koran, to the Bible -- I am a Hindu, I am a Christian, I am a Mohammedan. You start clinging to the temple, to the mosque, to the GURUDWARA. Now there is nothing visible to cling to; now you create something invisible. You create gods, theologies, scriptures, and you cling to these verbal things.

The word "God" is not God, but people have been fighting about it. All that you say about God has nothing to do with God because those who have known, they all have said nothing can be said about God. Says Lao Tzu, "If you say something about truth, it becomes untrue." The moment you assert, you falsify; truth cannot be said. But people go on discussing, arguing, "My God is right and your God is wrong."

One of my friends renounced the world and he became a Jaina monk. After many years I came across him and I asked, "You have really renounced the world?" He said, "I have renounced everything. Can't you see? I am sitting naked. I have renounced the society, I have renounced the world, I have renounced everything." I asked him, "But you still think you are a Jaina?" He said, "Certainly I am a Jaina." Now it is very subtle.

The society has taught you that you are a Jaina. You were born in a certain society -- Jaina, Mohammedan, Christian -- and the society has taught you that you are a Jaina. It conditioned your mind. You have left everything, but you cling to the conditioning. You have not left anything at all; you are the same person.

Real renunciation means unconditioning the mind. Real renunciation means you don't belong to any

society, you don't belong to any religion, you don't belong to any country -- you don't BELONG, you are alone. You belong to the whole in your aloneness. But that is possible only by tremendous understanding, intelligence, awareness, not by playing this game of renunciation -- renouncing one thing, creating another, then renouncing that, still creating another.

And remember, when you renounce one thing and something else is created, the second is more subtle than the first and will be more difficult to conquer. Passion you renounce; anger remains. Anger is more subtle than sex. Anger you renounce; greed remains. Greed is more subtle than anger. And greed you renounce; then vainglory, ego, remains. Ego is very, very subtle now. And you even try to drop that, but now the theories, the philosophies, the doctrines, they remain. Something or other remains. You go on changing your prison, but you never become a free man.

I have heard:

From the giant redwoods sector of California comes the yarn of a truck farmer who decided to buy a power saw. A logging foreman sold him one that he guaranteed would cut down fifteen trees in a single day. A week later a very unhappy farmer came back to report that the power saw must be a faulty one -- it averaged only three trees a day. The foreman grabbed the power saw and plugged it into the nearest outlet. The saw promptly went "BZZZZZZ."

"Hey," demanded the startled farmer, "what is that noise?"

He was using the power saw without connecting it to any electricity. Then of course a power saw is not a power saw; then it is an ordinary thing.

You can renounce, you can go on renouncing, and you can do so without plugging into your innermost core, into the powerhouse -- into your inner power of understanding. If it is not plugged in there, then you will be tired and nothing much is going to happen out of it. It is understanding that makes the difference, all the difference. Rather than renouncing, Kabir would like you to understand how the radical change happens.

KABIR SAYS: "LISTEN TO ME, DEAR FRIEND! THE TRUE PATH IS RARELY FOUND."

What is the true path? If renunciation is not the true path, then what is the true path?

Awareness is the true path. Neither indulge nor renounce, but be aware. Do whatsoever you are doing -- do it with full awareness. If you move into passion, move with awareness; and passion becomes prayer, and passion has a totally different quality to it. In the East we have called that quality tantra. The same sex is no longer sex -- it is no longer sexual at all. Once you move into your passion with awareness, you have changed the very quality of it. It is no longer just physical, it is no longer just a physical release; it is a very deep experience of life. It is a tremendous experience of no-mind. It is a door towards the greatest space possible.

In deep orgasm, if you are aware, you will know for the first time what ecstasy is. Otherwise you have only heard the word; you have not known its meaning. Only in deep orgasm, if you are aware, if your flame of awareness is burning bright, will you be able to know that sex is not just sex. Sex is the outermost layer; deep inside is love; and even deeper is prayer; and deepest is God himself. Sex can become a cosmic experience; then it is tantra. Sex plus awareness... and something tremendous starts changing.

And the change comes on its own accord. You are not to force it. If you are angry, be alert, and you will be surprised that with alertness anger disappears, it is not possible. And the same energy that was going to be thrown into anger spreads all over your being like a radiance. It becomes your aura, it becomes a light around you -- the same energy. It is no longer heat now; it has become light.

Can't you see it? Heat and light are not two things. Heat becomes light; light can become heat. Anger is heat. Bring awareness to it and it becomes light. And you will be happy that you could become aware, and you will wait for the next opportunity. When anger arises you can again use the opportunity to create more light around you. Once you have known it you will never be angry, because now you know how to use the energy in a far more creative way. And this is how it happens: with greed, with ego, just one formula, awareness, has to be added to it.

Nothing else is needed to change the outside; only an inner awareness brought to every situation. This is the rarely found truth, the rarely found way.

THE MOON SHINES IN MY BODY, BUT MY BLIND EYES CANNOT SEE IT.

God is within you, but you are not aware.
" THE MOON SHINES IN MY BODY.... " Your body is the temple. "... BUT MY BLIND EYES CANNOT SEE IT:" Don't escape anywhere. Just open your eyes, become more aware, start seeing, have more clarity of vision.

THE MOON IS WITHIN ME, AND SO IS THE SUN.
THE UNSTRUCK DRUM OF ETERNITY IS SOUNDED WITHIN ME;
BUT MY DEAF EARS CANNOT HEAR IT.

This has to be understood very carefully. This is the inner chemistry. The moon and the sun are symbols of the inner alchemy. The moon means the feminine inside you, and the sun means the masculine inside you. Moon is intuition; sun is reason. Moon is yin; sun is yang. This is the Indian terminology for yin and yang. Moon is peace, silence; sun is energy, vitality. Moon is death, sleep, dream, imagination;.sun is awakening, life, logic.

When moon and sun meet within you, there is a great experience. That experience is of unity of oneness -- UNIO MYSTICA. That is the goal of all the mystics -- when the sun and the moon meet within you. This is the real meeting of man and woman.

And once this meeting has happened, then there is BRAHMACHARYA, then there is celibacy, not before it. If your inner woman has not met with your inner man, you will need some outer woman, or outer man. That's just a substitute. Hence it is never totally satisfying, something always seems missing. You can find the most beautiful woman of the world, or the most beautiful man of the world, and still you will feel something does not fit, something goes on missing. Nothing is wrong with the man or the woman, nothing is wrong. That feeling that something is missing is coming from somewhere else, and you have not been able to understand from where.

When you fall in love with a woman, what actually happens is that you have an inner woman, and the outer woman somehow reflects the inner woman. That's what falling in love means. For no reason at all. You shrug your shoulders. If somebody asks, "Why have you fallen in love with this woman?" you find rationalizations, that her nose is such, or her hair, or the way she walks -- all foolish things. Hmm? what does a nose have to do with love, or the color of the hair or the way she walks? No, these are nothing. But something fits with your inner woman, with your inner moon. She somehow reflects your inner moon, in some way. It can never be a hundred percent, it cannot be. Because your inner woman is your INNER woman, it cannot be found in the outside. Only reflections can be found in the outside.

When you fall in love with a woman or with a man, you have fallen in love with a mirror. Sooner or later you will be frustrated.

You must have heard the story of Narcissus. He looked in a silent pool and he saw his own reflection, and he fell in love with it -- and he became so mad. Whenever he would enter the pool, the reflection would disappear. He would search and search and he would not find anybody. He would come to the bank, sit silently, ripples would disappear and the pool would become silent again; and there again would be the object of his love, infatuation. Again he would jump. He went mad, and he died on the bank. In his memory we have the plant narcissus. It grows just by the side of a pond and goes on looking in; you must find the narcissus plant always leaning and looking in the pond. We call it narcissus in memory of that old story; still the plant goes on looking into its own reflection.

Of course, when you see a beautiful woman from far away, the reflection is perfect. Closer you come -- you jump into the pool -- and everything is disturbed and you don't find anything. And you are worried, very much worried. Everything was going so well. What happened? Now you have disturbed the placid surface of the pool. And the same has happened to the woman. She had fallen in love with you because her own inner man somehow coincided. Only a few aspects can coincide.

And it is good that no outer woman can fulfill you totally; otherwise you will never go withinwards. It is good and a blessing that no outer man can ever satisfy you totally. It can only give glimpses of satisfaction, a taste -- but you become hungrier and hungrier. This is good. That may be the whole purpose of it, so one day you are thrown back into your own self and one day you start looking.

If you ask the brain surgeons, they say there are two brains in your head -- the left and the right. The

right-side brain is feminine; the left-side brain is masculine. That's why the left hand has become condemned, because the world, this world at least, up to now, has been dominated by men. The left hand is joined to the right-side brain, the right-side brain is feminine, so the left hand has become the symbol of woman. The right-side hand is joined to the left-side brain, the left-side brain is male, so the right-side hand has become the symbol of man. They say the right is right and, of course, the left is wrong.

One part of your mind functions as reason, intellect, logic, philosophy, science -- the left-side brain. The right-side brain functions as intuition, poetry, imagination, reverie, religion. And both are separate, just bridged by a very small bridge. Sometimes it happens that the bridge can be broken by some accident; then the person becomes split; then he is two persons.

In the UNIO MYSTICA, the bridge becomes broader and broader and broader, and a moment comes when the right is no longer right and the left is no longer left; they have come into a deep embrace; they have become one. This is the inner intercourse the tantricas talk about: the inner woman has fallen in love with the inner man. And then there is tremendous grace. Such a man is no longer a man, such a woman is no longer a woman. The transcendence has happened. This man becomes mysterious, this woman becomes mysterious, who has come to the inner meeting, to the inner union.

Human history can be divided into two trends: the moon trend and the sun trend. The politicians, the soldiers, the warriors, they all belong to the sun; and the poets and the mystics and the "lotus-eaters," they all belong to the moon.

In Sanskrit "moon" is called SOMA. It is your moon side which is psychedelic. And Aldous Huxley was right; he has named the ultimate drug SOMA. In the Vedas they talk much about SOMA. Nobody has yet been able to find what exactly it is. Many people have tried -- somebody tries to prove something is SOMA, somebody tries to prove something else IS SOMA. Many mushrooms have been tried in the past, but in fact SOMA IS not a mushroom, it is not marijuana, it is not hash. It is some inner psychedelic. It has nothing to do with the outer chemistry; it is inner alchemy. And the Vedas talk about SOMA as God.

Something outside, something injected from the outside or swallowed from the outside, may create an illusion, but that is an illusion. The same thing: the outer woman can only reflect the inner woman; the outer drug -- LSD or psilocybin -- can only reflect the inner drug. The inner drug is the real thing. And what Allen Ginsberg is doing is absolutely wrong. He is trying to prove that the outer drug is the inner drug. It is not so.

Just a few days before, a young man asked me, "What do you think, Osho, about hash?" I said, "First thing, don't be so disrespectful about hash. Show a little respect. To rhyme with 'Maharishi Mahesh Yogi' you can call it 'Maharishi HASHISH Yogi,' but be respectful! And if you are not a follower of Maharishi Mahesh Yogi, then to rhyme with 'Bhagwan Shree Rajneesh' you can call it 'Bhagwan Shree HASHISH' -- but be respectful!"

In the Vedas they call SOMA God, but they are talking about the inner hash. I am also talking about the inner hash. That which is manufactured outside in a factory may have some reflections of it, but it is not the true thing. The outer is a substitute. When you start moving inside and when the meeting of the sun and moon happens, SOMA is released. Then a very great change happens in your being. You become absolutely calm and quiet... and of course you become tremendously sensitive. Then for the first time your become able to hear and your eyes become able to see and your hands become able to touch. For the first time you become capable of feeling.

The moon shines in my body, but my blind eyes
cannot see it:
The moon is within me, and so is the sun.
The unstruck drum of Eternity is sounded within me;
but my deaf ears cannot hear it.

We are deaf, blind. That is the real problem, the very crux. It is not a question of renouncing anything or escaping from anything. It is a question of becoming more sensitive, more aware, more full of understanding, more of a witness. And then your witnessing starts flowing into your eyes and into your ears, into your body. So what is needed according to Kabir -- and according to me also -- is only one thing, and that is stop being sleepy. Don't live in a slumber-like state. Shake yourself and bring yourself to a little more awareness. Otherwise you are continuously sleepy -- sometimes with open eyes, sometimes with closed eyes -- but you are sleepy.

And you go on finding rationalizations for your sleep.

I have heard:

Young Rabbi Shmool finally summoned courage to complain to the richest member of his congregation: "I hesitate to bring this up, but do you always fall asleep while I am preaching?" "Look," was the consoling reply, "would I sleep if I did not trust you?"

There are many people around here also who trust me so much that they sleep. They trust: Osho must be saying the right thing, so why bother? He always says the right thing, so we can sleep.

You are moving like a somnambulist. Just because your eyes are blinking, don't think you are aware. Awareness is an intensity. Sometimes you can feel it. Sometimes in a great danger you become aware. Sometimes if you are driving a car and suddenly you feel an accident is going to happen, you become aware. Then you know intensity. In that moment all thinking stops. You are simply alert. You are no longer functioning as a mind; you function as a consciousness.

One Sufi mystic, Bayazid, used to talk to his disciples about awareness, and they would ask, "But what is awareness? You go on talking about it." One day he took them to the river. On this side there was a small hill, and on the other side there was a small hill. He said, "We are going to put up a long wooden bridge -- just one foot wide -- from this end to the other, and you will have to walk on it. And then you will know what awareness is." They said, "But we have been walking our whole life, and we have never come to know." He said, "Wait," and he did the experiment. Many of them started feeling very afraid, and they said, "We cannot walk. Just one foot wide?" "But how much do you need to walk on? When you are walking on the earth, you can walk on a one-foot-wide strip easily. Why, why can't you walk on a one-foot-wide strip hanging between two hills? Why can't you walk on it?"

A few people tried. Just two, three feet they went, and they came back, and they said, "It is dangerous." Then Bayazid walked and a few followed, and when they reached the other shore, those few who had followed, they fell at his feet and they said, "Master, now we know what awareness is. The danger was so much that we could not afford to walk in slumber. We had to be alert. Any moment and we would have been gone forever, so we had to keep alert."

In some rare, dangerous moments you become aware; otherwise not. Awareness means an intensity, such an intensity of wakefulness that no thought interferes. You are simply conscious without any thought. Try it. You can try it anywhere. Walking on the road, walk as if each moment there is danger. And there is danger! because any moment you can die, any moment death is there. If you become a little more understanding you will understand. It is impossible not to be aware if you see that death is possible any moment. Then you cannot live like drunkards.

An exhausted businessman gratefully climbed into his bed in a Washington hotel at midnight, looking forward to a solid nine-hour sleep. At 2 a.m., however, a loud banging on his door awakened him. It was a semi-coherent drunk, angrily declaring, "This is my room. Get out!" It took the executive twenty minutes to get back to sleep. Once more he was awakened by the same drunk an hour later, who still claimed the room was his.

When the drunk woke him up a third time, the executive literally blew his top -- but this time the drunk got in the first words. "So it is you again!" he screamed. "Damn it, are you occupying EVERY room in this hotel?"

People are moving drunk, not knowing where they are going, for what they are going -- not knowing even whether they are going.

I have heard:

One philosopher was met by a friend at the door of a psychiatrist's office. The friend asked, "Are you coming or going?" The philosopher answered, "If I knew that, I would not be here. Why should I be here at a psychiatrist's office? What would I be doing here if I knew whether I am coming or going?"

Nobody knows really. We are so fast asleep.

Kabir says become more alert. Walking, walk with awareness. Eating, eat with awareness. Talking, talk with awareness. Listening, listen with awareness. Be more and more attentive. The more attentive you are, the more intensely attentive you are, the more your life will start changing. And this will be a change that

you are not bringing to it. It will happen on its own accord; it will be a natural growth, spontaneous.

Kabir's path is called SAHAJ SAMADHI YOGA -- the path of spontaneous ecstasy. SAHAJ means "spontaneity." Kabir is not in favor of any cultivated life pattern. Become aware, and out of that awareness, whatsoever form your life takes, let it take it. You just be aware. Then you have changed the very roots.

And by changing the very roots you have changed the whole tree. It is futile to go on changing a single leaf each time, and changing branches -- sometimes anger, sometimes sex, sometimes greed, and then there are a thousand and one leaves. Why not change the roots? The root problem is that you are living an unconscious life, and the root change will be that you start living a conscious life.

Kabir is not in favor of any repression. Renunciation will be repressive.

I have heard:

The demonstration turned into a riot. One priest staggered out of the crowd carrying the limp form of a girl. "Here," said a cop, "hand her to me, Father -- I will get her out of this." "The hell with you," said the priest. "Go and get one of your own."

The priest, the celibate, the BRAHMACHARI, deep down they are in a mess. You are far better. At least you are natural; they are perverted. Repression will bring perversion; it will not bring transformation. And renunciation cannot mean anything else other than repression.

No, Kabir is not in favor of any repression. Kabir says live a natural life. Just one thing: make it more alert. And changes will happen -- millions of changes will happen -- and you will not have to do them; they will happen. And when change happens on its own accord, it has a beauty to it, it has grace, elegance. When you force it upon yourself it is ugly -- it cripples, it paralyzes.

And you can change one thing; sooner or later something else will be there. Only the name of the problem will be changed.

Once I was wandering through a toy department of a big store during the holiday rush when the loudspeaker announced: Mrs. Arthur Jones reports that her seven-year-old son, Spike, has been lost. Will Spike Jones please come immediately to the manager's office?" A small boy inspecting an electric train display alongside me was visibly depressed by this announcement.

"Damn it," he grumbled, "I am lost again!"

You can repress one thing. You will be lost again in something else. You can repress that; you will be lost again in something else. This is no way to come home. The only way to come home is that of awareness.

Natural, spontaneous, aware. Let these three words become key words, and you will be surrounded with a great revolution -- and you will be a witness to it.

Kabir is not giving you any program to improve yourself. All improvement is silly in a way because you remain the same. Modified a little here and there, decorated here or there, but you remain the same. Clothes change, ornaments change; you remain the same. Kabir is not giving you any program to improve yourself. Kabir is giving you a radical approach -- how to be transformed, transfigured -- how to die to the old and be born again -- totally new, absolutely new, fresh and virgin.

Be natural, be spontaneous, be aware. Let these three words become your very key. And this is a master key; it can unlock all the doors, all the locks.

Once you have become natural, spontaneous, and aware, the unstruck drum of eternity will be heard. The unstruck drum of eternity, that's what in Zen they call the sound of one hand clapping. In India they call it the ANAHAT NAD -- the unstruck drum. It is sounding from the very beginning, endlessly sounding; it is eternally there. The world is full of music, melody, harmony, ecstasy. Just if you become natural you will fall in tune with it. If you become spontaneous you will become sensitive and responsive to it. If you become aware you will be able to hear it.

God is all around; it is only that you are not sensitive enough to feel him. God is within and without; you just have to shake yourself and come to your senses. You are in your head too much. Come down to your senses, become more sensitive. When you become more sensitive you are bridged with reality, you start dancing with reality, you start singing with reality... a great benediction arises in you. And only then can you say a thank you to God, never before it. Only then do you feel how grateful you are, how much has

been given to you and has not even been appreciated by you.

This existence is fantastic, it is marvelous, it is incredibly beautiful.

Ecstasy - The Forgotten Language

Chapter #4
Chapter title: The way of religion

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WHAT IS THE DIFFERENCE BETWEEN A CRYSTALLIZED SELF AND A BIG, STRONG EGO?

THEY LOOK ALIKE, but they are as different as two things can be. Not only different, they are diametrically opposite. The crystallized self is not a self at all. It is called a crystallized "self," but it is not a self at all. And the big, strong ego is neither big nor strong. It is very hollow; how can it be strong? It is very empty; how can it be strong? And how can it be big? It is neither big nor strong, but it has the selfhood in it, the "I-amness," the feeling that "I am."

The ego is the self. The real self is not a self at all. We develop the ego just to hide the fact that we don't know who we are. It is very hard to see that we are so ignorant about ourselves, that we don't know. To hide this ignorance, we create the ego. Ego is a deception. It is a deception that you are giving to yourself. It is really difficult to live without self-knowing, so we create a false ego. It gives a little consolation. One starts feeling that one knows who one is.

It simply hides ignorance; that's why all the religions insist on dropping the ego. When you drop the ego and you face your inner being, the vastness of it is such that you cannot define it as "I am." The vastness is so much that it cannot be contained within any concept. You cannot call it "I." It is all; how can you call it "I"? The real self, the real inner being, is God himself; it is all.

But one has to face it. In the beginning, when you face it, it looks as if it is nothing. That is the fear. The all looks like nothing in the first encounter. If you get in tune with it, by and by the negativity disappears and you start feeling the positive existence of it. Then it becomes your soul call it "God," "being," or any word that you want to choose -- call it "enlightenment," "awareness." But one thing is certain: you are not there. Something is there -- tremendously vital, infinite -- but you are not there.

This will look like a paradox: when you come to know yourself you are not there; when you don't know yourself you are there. You exist only in your ignorance. When knowledge has happened -- when KNOWING has happened -- you disappear. You disappear like darkness -- just as when the sun rises the darkness disappears. You disappear like darkness when awareness arises. The awareness does not belong to you; it has nothing to do with you. In fact you are the barrier for it. It is because of you that it is not arising.

People come to me and they say, "Osho, I would like to become enlightened." I say to them, "It is very difficult, it is impossible. I cannot help you." They say, "Why? Why can't you help?" I say, "From the very beginning you are putting such a condition: you say, 'I want to become enlightened.' This 'I' is the barrier. This 'I' is not allowing you to know your enlightenment -- which is already there. The 'I' never becomes enlightened; the 'I' is the unenlightened state. The 'I' is the darkness."

Enlightenment is possible, but it will be possible only when you are ready to lose yourself. That is the meaning of Jesus' saying when he says, "If you lose, you will gain. If you don't lose, you will lose." In losing is the gain. In forgetting is the remembrance. In dissolving, you become crystallized.

The crystallized self is a no-self, it is all; and the big, strong ego is very tiny, not big at all. The tiniest thing in the world is the ego, and the hollowest thing in the world is the ego, and the weakest thing in the world is the ego; because it is the falsest thing possible. It exists not; it is a pretension.

PLEASE WILL YOU EXPLAIN TO ME WHAT "THE WAY OF RELIGION" MEANS? I HAVE ALWAYS BEEN SO STRONGLY AGAINST RELIGION THAT I CANNOT IMAGINE WHAT IT MEANS. BUT, ANYHOW, I SUPPOSE IT IS THE WAY OF TOTAL ALONENESS. AND THIS MAKES ME A LITTLE UNEASY. SINCE YOU GAVE ME SANNYAS, I FEEL LIKE I AM IN AN ABYSS. OTHER PEOPLE ARE NOT REACHABLE FOR ME; I AM ONLY FIXED UP TO THE FIRE OF YOUR EYES -- A TREMENDOUS POONA FICTION STORY.

Right, I am creating a fiction here: the fiction of the Master and the disciple, the fiction of the god and the devotee. It is really a myth, but very alive. And there is no way to come to the truth unless you pass through a great mythology. Man is lost in lies. From lies there is no direct way to truth. Myth is a bridge between the lie and the truth. A myth partakes of something of the lie and something of the truth; it is a bridge.

Yes, you are right. This is a tremendous Poona fiction story. Whatsoever is happening here is very fictitious -- these people in orange, and so many crazy things going on, and I am supporting you and leading you towards nowhere and promising you things which cannot be promised.

Man lives in lies, God lives in the truth; but how to bridge both? Man is a lie, God is a truth; how to bridge both? It is very impossible. Myth is the way -- fiction, yes, a spiritual fiction. All the religions are fictitious, all the mythologies are fictitious, but they are of tremendous help. A mythology has something of the truth in it -- maybe just a reflection -- and something of the lie in it. You can move through the myth towards truth.

And if an alive myth is available, don't miss it, because a dead myth loses all contact with truth. It becomes a lie. That's why religion has to be born again and again. When Jesus is alive, the Christian myth is alive. Then people traveled through that myth and reached to truth. Jesus gone: the myth is there but the truth is gone. When myth is there and Jesus is no longer there, the other shore is missing; then it is again just a lie, just a fiction -- with no grounding in the truth.

Christianity is a lie; Jesus is a myth.

Krishna is a myth; Hinduism is a lie.

That's why down through the centuries it has always been emphasized that if you can find an alive Master, don't miss the opportunity. An alive Master is a myth -- something of the untrue and something of the true, both. Something of the untrue means something of the human, and something of the true means something of the divine. That's why the Gospel says Jesus is the son of man AND the son of God. This is a myth. Being the son of man and the son of God is an impossibility, but that's what a myth is: God and man meeting, son of God and son of man -- something of the lie and something of the truth.

But Jesus gone, then only lies remain. The Pope is not a myth, neither is the Shankaracharya of Puri -- dead. They don't speak from their own experience; they speak from tradition.

A myth is a very fragile flower, like a rose flower. In the morning it is there in all its glory -- even Solomon will feel jealous -- and by the evening it is gone. How fragile, and how strong. In the morning breeze, how strong it was and how beautiful. Even the vast sky must have felt jealous, and even the sun himself must have felt jealous. A rose flower is a rose flower -- so small, and yet so beautiful; so fragile, and so vital and so alive, so fragrant. By the evening, the petals have fallen into the earth and the flower is gone.

A Jesus is also fragile, a Buddha also.

While I am here, it is a myth -- an alive myth with a heart, beating. Use this opportunity. When I am gone, it will be a lie.

And this is the misery: that by the time people come to know, the flower is gone. When the flower is gone, they will worship for centuries and centuries. They will worship the past, the dead, the grave. When the flower is alive, they will deny, they will escape, they will protect and defend themselves against it. They may even destroy the flower because the very existence of the flower makes them feel very sad. The very

existence of the flower makes them aware of their smallness, their ugliness. The flower creates a contrast.

Hence they crucify Jesus and poison Socrates and kill Mansur. And then they worship. The same people who kill Jesus will worship him. They will even worship the cross, because Jesus died on the cross. And these are the same people. The murderers and the worshipers are not different. The enemies and the believers are not different. These are the same people -- the same human mind and the same human stupidity.

Yes, it is a fiction that I am creating here, but it is alive. That is the difference. While I am here, the myth is an alive bridge; you can pass through it towards the unknown.

The questioner has asked: "What do you mean by 'the way of religion'? I have always been so strongly against religion that I cannot imagine what it means." True. If you are against religion, how can you understand it? If you are FOR religion, then too you cannot understand it. The people who are for and against can never understand because they have decided a priori -- without experiencing they have decided. They are prejudiced.

If you have decided God exists, you will never be able to know him. If you have decided God does not exist, how can you know him?

Be more vulnerable. Don't be so prejudiced, don't decide. Experience, and let experience be decisive. Never decide before the experience -- never, never. Otherwise you will always be surrounded by your prejudice and your prejudice will become a screen. And that won't allow you to see that which is.

"The way of religion" is the way of truth, the way of nature. The word "religion" comes from a root which means "to tie you together" -- RELIGARE. Ordinarily you have fallen apart from existence. You have forgotten that you are not in rhythm with existence. You have started moving on your own. You have lost contact with the real. Yon have started living in your imagination. That is what I call the lie. You have started living a private life; you are no longer living an existential life. You have become "idiots." The word "idiot" is beautiful; it comes from a root which means "one who lives a private life." One who has his own idiom of life, that is the idiot. The world is going one way and you are going another: then you are an idiot. The whole existence moving in one way and you have your own private goal!

A man who is after money is an idiot, because the sun is not after money, the moon is not after money, trees are not after money, animals are not after money -- rivers, mountains, they are not so idiotic. The whole existence lives without money and a man is mad after money. He suffers from idiocy, the greatest disease there is: he has a private goal. If someday he comes to face God and God asks him, "What were you seeking?" and he says, "Money," God will not be able to understand what he means by "money." He may not ever have heard the word "money." It will be very difficult to explain to him. Some great economist maybe -- Adam Smith or Ricardo or Galbraith or somebody -- may be able to explain, but I'm suspicious. God will not be able to understand what money is. The whole existence lives without money. Man has created an idiocy.

Or you say, "I was after political power." God will not be able to understand. It will be very difficult to explain it to him, that you wanted to become a minister or a prime minister or a president. He will ask, "For what? Why in the first place should one ever be mad after power? And I have given you all the power that you need. And I have given you all the possibilities to be blissful that you need. For what were you wasting these opportunities, life?... and sacrificing everything for some foolish, stupid thing -- that you would like to sit on a throne?" Just think of your great emperors. How stupid and foolish. But man has created his idiocies.

"The way of religion" means not to be idiotic -- don't have any private goal. The universal goal is enough. Be in tune with it, be together with it. Don't fight it; flow with it. Wherever the whole is going, move with it, and you will not have any worry and you will not have any anguish and you will not be split and will not be torn apart. Religion means that which puts you together. You are not torn apart, you are not falling in fragments; you become integrated.

Religion is the science of how to find the forgotten language of ecstasy. Whenever you are in tune with existence, there is ecstasy, there is bliss, there is benediction.

It happens to you too. You may not be aware. Sometimes, looking at the trees, and the greenery fills you: suddenly you are in tune with the trees. You are no longer the observer and the trees are no longer the observed; you are not separate. Something bridges you; suddenly there is a contact, a connectedness, a link. Your mind stops chattering, you are as silent as the tree. You start feeling. Your heart throbs with a new

vitality and a new vibe... and there is bliss. And you are so fulfilled and so contented.

The tree has not given you anything. The tree is very poor in that way. What can a tree give to a human being? It cannot give you money, it cannot give you power. It cannot give anything that you would like to have, but suddenly, just sitting by the side of the tree, leaning against it, feeling it, feeling its shape arising in it, the fragrance that subtly surrounds it; and you were lost, you were ecstatic. You were in tune. By being in tune with the tree, you became in tune with the universe.

Sometime sitting by the side of the river and watching it... and everything becomes quiet and calm. Not that you do something to become quiet and calm. Not that you do something to become quiet and calm. Nobody can do anything. And if you do, it is absurd. You can sit still like a Buddha statue; that is not going to help.

A disciple came to Bokuju, and to impress him, he sat like Buddha. Bokuju came and the disciple was absolutely still, with closed eyes. Bokuju laughed loudly and hit him hard on the head, and he said, "Get up, you fool! We already have too many Buddhas in this temple! Get out from here! Can't you see?" Bokuju used to live in a temple which had one thousand Buddha statues; he said, "Can't you see? One thousand Buddhas are here, and you also want to become a Buddha?"

The disciple was very much worried. He wanted to impress the Master; that "I am a great meditator." And Bokuju said, "Drop all this rubbish. Be alive. Don't pretend, and don't enforce." Yes, one day one sits like Buddha, but that is nothing of your doing. It comes, it happens; it is not a doing at all.

Listening to the sound of water or looking at the floating clouds in the sky, suddenly it is there. It envelops you. You have fallen in tune with existence.

These rare moments by and by make you aware of why you are miserable. You are miserable because you are not with the existence. Somehow you are struggling against it. You are miserable because you are not surrendered to the whole. The part is trying to conquer the whole. See the foolishness of it.

Even a man like Bertrand Russell has written a book, "Conquest of Nature." "Conquest"? You are trying to conquer nature? Who are you? It is as if one of my fingers tries to conquer me. We are part of nature. We ARE nature, expressions of the same nature, of the same vastness. How can we conquer it? How can the part conquer the whole? The part will only be unhappy if it tries to conquer the whole, because defeat is certain -- absolutely certain. Frustration is certain -- absolutely certain. The part will be miserable. You are miserable, in anguish, in anxiety, in tension, getting almost neurotic because you are trying to conquer nature.

The East has a totally different message. Religion is the Eastern message. All the great religions were born in the East. The West has not given birth to a single religion; it has given birth to great science, great scientific endeavor, but not to religion. Science is a human, idiotic effort to conquer nature. Religion is to fall in tune with nature. Call it religion, call it TAO, call it DHARMA; it means the same: to fall in tune with nature.

But it will be difficult if you have certain ideas implanted in you for or against. A Christian cannot be a religious man, neither can a Hindu be, nor a communist. A theist cannot be religious, an atheist cannot be religious; they are already full of ideas. They have already decided, without experiencing anything.

Here I am not trying to convince you about any ideology. I am trying to help you to drop all ideology so you become empty, pure, virgin, your eyes become unclouded and you attain to a clarity. In that clarity you will understand what religion is. Not through books, not through Bibles and the Koran and the Vedas, no, but through clarity. When the part looks at the whole and understands "I am part of this whole" and feels happy -- "This vastness is my vastness; I am not separate from it; I am one with it" -- and starts dancing in that oneness, religion is born. Religion is not an ideology; it is an experience.

"But, anyhow, I suppose it is the way of total aloneness." Please, don't start supposing. Religion is not a supposition. It is not "if," "but," no. Either you know it or you don't know it. Please, don't suppose. How can you suppose? "But, anyhow I suppose.... " Why? How can you suppose? If you don't know, you don't know. Supposition gives you a notion of false knowledge -- AS IF you know.

Stop supposing. Just know that you don't know, and remain in that pure ignorance. If you can stay in your ignorance -- which needs great courage.... Knowledge is cheap. To remain in ignorance is a very courageous act. There are very rare people who can remain ignorant, without supposing anything, because the mind hankers to cling to something, suppose something. It supposes "There is God" -- okay. If it supposes "There is not God," then it insists that there is no God -- then you cling to the "no God." Even a negative concept will do, but no concept? Then you feel empty, so you fill up, you stuff yourself with suppositions.

No, then you will never know what truth is. Truth is not a supposition. When you don't suppose anything, truth arises.

Whatsoever you suppose will be your supposition. It will reflect your mind -- and you don't know. Can't you see the simple fact of it that your supposition will become a China wall? How can you suppose? Just see the fact that "I don't know."

Be an agnostic, and that is the sure step towards religion. Agnosticism is the base of all religion. A religious person is always agnostic. He says, "I don't know, this way or that, and I am not so stupid as to suppose anything. I will remain in my ignorance and I will look around. If I come across an experience, I should like to remain open, vulnerable, so nothing is distorted."

"But, anyhow, I suppose it is the way of total aloneness." Whatsoever you suppose will be wrong. Even the word "aloneness" will be wrong because in fact you mean LONELINESS. You don't mean aloneness, you cannot. Aloneness is a totally different thing from loneliness. Loneliness is when you miss the other; aloneness is when you enjoy yourself. These are totally different things.

Loneliness is a misery; aloneness is ecstatic. When you are so happy with yourself, when you are in love with yourself, when your own aloneness fills you tremendously like a presence, then... then it is aloneness. When you are empty, blank, dark, and you are missing the other and you want somehow to stuff yourself with something.... When people are left alone, they will go to the fridge and start eating something, or they will put on the tv or the radio, or they will start reading the same newspaper that they have read three times since the morning -- again they will start looking at it. Or they will start thinking where to go -- to go to see a movie, a concert, or just go shopping; but DO something.

Loneliness is intolerable -- it is a suffering, it is a hell. Aloneness is a beauty. It is such a pristine moment of tremendous happiness that nothing is comparable to it. In this whole life, there is nothing comparable to the beauty and blessedness of aloneness.

When you are alone you are a god. When you are lonely you are just nothing, just empty, hollow, a black hole.

That's why you say, "But, anyhow, I suppose it is the way of total aloneness." You don't know what aloneness is, and you don't know what totality is. Because if you know totality, you have known God. Totality is what God is all about. The sum total of existence is what God is. We can drop the word "God." Call it "totality," that will do -- and will do even better than the word "God" because "God" has been used so much by wrong people. Politicians, priests, they all talk about "God."

"God" has passed through so many wrong lips, it is almost a dirty word. "Totality" is better -- the total. But you don't know what "total" is. You know only yourself -- the ego. The ego is against the total, afraid of the total. Surrender brings you to totality, to an experience.

And remember -- "And this makes me a little uneasy"that's why I say you cannot suppose aloneness, because aloneness never makes anybody uneasy. It makes one so ecstatically happy that you cannot imagine, you have not even dreamed about it. A Buddha is alone, a Mahavir is alone, a Kabir is alone -- and they are alone even when they are in the crowd. You cannot destroy their aloneness. Their aloneness is a crystallized phenomenon.

Try to understand this. You are born alone; you die alone. These two are the greatest moments in life: birth and death. You are born alone; you die alone. The greatest moments of life -- the beginning and the end -- are in aloneness. When you meditate you again become alone. That's why meditation is both -- a death and a birth. You die to the past and you are born to the new, to the unknown.

Even in love, when you think you are together, you are not together. There are two alonenesses. In real love nothing is lost. When two lovers are sitting -- if they are really lovers and they don't try to possess each other and they don't try to dominate each other, because that is not love; that is the way of hatred, the way of violence -- if they love and if the love is coming out of their aloneness, you will see two beautiful alonenesses together. They are like two Himalayan peaks, high in the sky, but separate. They don't interfere. In fact deep love only reveals your pure aloneness to you.

All that is true and all that is real will always bring you to aloneness. But you are afraid and you say it makes you a little uneasy.

There are a few things which can only be done alone. Love, prayer, life, death, aesthetic experiences, blissful moments -- they all come when you are alone. When you are in love you think you are with somebody. Maybe the somebody is just reflecting your aloneness, the somebody is just a mirror in which your aloneness is reflected But the deeper you move in love, the deeper you know that even your lover cannot penetrate there. Your aloneness is absolute -- and it is good that it is so; otherwise you will be a

public thing. Then you will not have any innermost core where you can be alone. Then you can be violated. But your aloneness is absolute; nobody can violate it.

You can kill me, but you cannot destroy my aloneness. That is my freedom. You can put me in a bondage, but you cannot put my aloneness in a bondage. Even in your jail I will be alone. Aloneness.is my intrinsic nature. It cannot be destroyed; nobody can take it away.

Let me tell you one anecdote so that it doesn't become too serious.

Sue met her friend Alice on the street one afternoon and noticed that Alice was well along the road of pregnancy.
"You know," Sue said, "I would have given anything to have a baby, but I guess it is hopeless."
"I know just how you feel," Alice said. "My husband was that way too. But everything is fine now; in fact I am eight months pregnant."
"What did you do?"
"I went to a faith healer."
"Oh, we tried that," Sue said. "My husband and I went there for six months."
"Don't be silly," Alice told her. "Go alone."

There are a few things for which one should go alone. Meditation is one of those things, God is one of those things, death is one of those things; one should go alone.

But the questioner is uneasy because it is only a supposition. A supposition is a supposition; it doesn't help to understand. It hinders.

"Since you gave me sannyas, I feel like I am in an abyss." Exactly right. That's what sannyas is. Sannyas is nothing but throwing you into your inner abyss, taking away everything that you cling to, taking away all that you possess, taking away your very possessiveness. Sannyas is a VIA NEGATIVA. I go on taking things away from you -- your thinking, your ideology, your religion, your church, your Bible, your Koran. I go on taking away. By and by I will leave you alone; everything is taken away from you. Now you will feel as if you are in an abyss, but this abyss is just a transitory period.

You feel like you are in an abyss because now you cannot cling to anything. Relax, rest in this abyss... and suddenly the whole gestalt changes. Then you know that this abyss is your nature and there is no need to cling to anything. This is how you are. This inner silence is your nature. This inner thoughtlessness is your nature. This aloneness is nothing to be afraid of; this aloneness has to be tasted, chewed well, digested. And you will see, out of this aloneness bliss arises, bliss flowers.

But there will be a transitory period when you will not be able to cling and you will not be able to know what is going to happen and you will be just in between. Christian mystics have named those days rightly; they call them "the dark night of the soul." The old light has disappeared and the new has not arisen yet. It is almost like you come from the outside -- it is hot, burning sun and your eyes are dazzled -- you come into your room and you cannot see anything; it seems almost dark. You sit and you rest for a while; and by and by it is no longer dark. Your eyes become settled. Your focus changes and you can see now; you are no longer dazzled by the hot sun.

For lives together you have been outside in the hot sun. You have lived a miserable life -- again and again the same miserable life. You have become attuned to it. When you come to your inner being, you see only darkness, abyss, emptiness. You don't see anything. You become afraid.

Rest a little while, let your eyes be settled, and you will be able to see a light arising -- a light with no heat, a flame without heat, a light which is cool. When you have started feeling it, then you know that sannyas throws you into an abyss just to bring you to an enlightened state of being. That abyss is the price we pay.

IN YOUR LECTURES YOU TALK ABOUT GURDJIEFF, RAMAN, RAMAKRISHNA, BASHO, AND OTHERS WHO ARE PHYSICALLY NOT ALIVE, BUT WHY DON'T YOU TALK ABOUT THE ENLIGHTENED PERSONS WHO ARE PHYSICALLY ALIVE TODAY?

The question is from Swami Yoga Chinmaya. He has the knack of asking foolish questions.

Now, if there is some enlightened person alive, he can talk for himself. Why should I talk for him? So I talk about the dead people because they cannot talk themselves. This is so simple.

THERE WAS A LITTLE POLAR BEAR WHO ASKED HIS MOTHER, " WAS MY DADDY ALSO A POLAR BEAR?" "OF COURSE YOUR DADDY WAS A POLAR BEAR."
"BUT," GOES ON THE LITTLE ONE AFTER A WHILE, "MOMMY, JUST TELL ME, WAS MY GRANDFATHER ALSO A POLAR BEAR?"
" YES, HE WAS ALSO A POLAR BEAR."
TIME GOES BY AND THE LITTLE ONE KEEPS ASKING HIS MOTHER, "BUT WHAT ABOUT MY GREAT-GRANDFATHER? WAS HE A POLAR BEAR AS WELL?"
" YES, HE WAS. BUT WHY ARE YOU ASKING?"
"BECAUSE I AM FREEZING."

I WAS TOLD MY FATHER WAS A POLAR BEAR, I WAS TOLD MY GRANDFATHER WAS A POLAR BEAR, I WAS TOLD MY GREAT-GRANDFATHER WAS A POLAR BEAR; BUT I AM FREEZING. HOW CAN I CHANGE THIS, OSHO?

I happen to know your father, and I happen to know your grandfather, and I happen to know your great-grandfather too; and they were also freezing. And their mothers were telling the same story to them! -- that your father was a polar bear and your grandfather was a polar bear and your great-grandfather was a polar bear.

If you are freezing, you are freezing. These stories won't help. This simply proves that even polar bears freeze. Look at the reality and don't move into traditions and don't go into the past. If you are freezing, you are freezing. And this is not a consolation at all -- that you are a polar bear.

These consolations have been given to humanity. When you are dying, you are dying; somebody comes and says, "Don't be afraid; the soul is immortal." Now, you are dying.

I have heard about a Jew who fell on a road and was dying; it was a heart attack. A crowd gathered, and they looked for some religious people, some religious person, some priest, because the man was dying. A Catholic priest came out, not knowing who the person was. He went close to the dying man and said, "Do you believe? Do you declare that you believe in the Trinity -- God the Father and the Holy Ghost and the Son Jesus Christ?"

The dying Jew opened his eyes and he said, "I am dying, and he is talking in riddles. Now what am I to do with this trinity? I am dying. What nonsense are you talking about?"

A man is dying and you console him that the soul is immortal. These consolations are of no help. Somebody is in misery and you tell him, "Don't be miserable. It is just psychological." How does it help? You make him even more miserable These theories are not of much help. They have been invented to console, to dieceive.

If you are freezing, you are freezing. Rather than asking whether your father was a polar bear, do some exercise. Jump, jog, or do Dynamic Meditation; and you won't freeze, I promise you. Forget all about your father and grandfather and great-grandfather. Just listen to your reality. If you are freezing, then do something. And something can always be done. But this is no way; you are on a wrong track. You can go on asking and asking, and of course the poor mother goes on consoling you.

The question is beautiful, very meaningful, has tremendous import. This is how humanity is suffering. Listen to suffering. Look into the problem and don't try to find any solutions outside the problem. Look directly into the problem and you will always find the solution there. Look into the question; don't ask for the answer.

For example, you can go on asking, "Who am I?" You can go to the Christian and he will say, "You are a son of God, and God loves you very much." And you will be puzzled, because how can God love you?

A priest told Mulla Nasrudin, "God loves you very much."

He said, "How can he love me? He does not even know me."

And the priest said, "That's why he can love you. We know you. We cannot love you -- it is too difficult."

Or you go to the Hindus and ask, and they say, "You are God himself." Not the son of God; you are God himself. But still you have your headache and your migraine and you are very much puzzled at how the God can have a migraine... and it doesn't solve the problem.

If you want to ask, "Who am I?" don't go to anybody. Sit silently and ask deeper into your own being. Let the question resound. Not verbally. Existentially, let the question be there like an arrow piercing your heart: "Who am I?" And go with the question.

And don't be in a hurry to answer it, because if you answer it, that answer must have come from somebody else -- some priest, some politician, some tradition. Don't answer from your memory, because your memory is all borrowed. Your memory is just like a computer, very dead. Your memory has nothing to do with knowing. It has been fed into you. So when you ask, "Who am I?" and your memory says, "You are a great soul," watch out. Don't fall into the trap. You just discard all this rubbish; it is all rot. Just go on asking, "Who am I?... Who am I?... Who am I?..." and one day you will see, the question too has disappeared. There is only a thirst left -- "Who am I?" Not the question, really, but a thirst -- your whole being throbbing with the thirst -- "Who am I?"

And one day you will see, not even you are there: there is only thirst. And in that intense, passionate state of your being, suddenly you will realize something has exploded. Suddenly you have come face to face with yourself and you know who you are.

There is no way to ask your father, "Who am I?" He does not know himself who he is. There is no way to ask your grandfather or great-grandfather. Don't ask! Don't ask the mother, don't ask the society, don't ask the culture, don't ask the civilization. Ask your own innermost core. If you really want to come to know the answer, go inwards; and from that inward experience, change happens.

You ask, "How can I change this?" You cannot change it. First you have to face your reality, and that very encounter will change you.

A reporter was trying to get a human-interest story out of an old, old man at a state-supported home for the aged.
"Pop," asked the brash reporter, "how would you feel if you suddenly got a letter telling you that a forgotten relative had left you five million dollars?"
"Son," came the answer slowly, "I would still be ninety-four years old."

Do you get it? The old man is saying, "I am ninety-four years old. Even if I get five million dollars, what am I supposed to do with it? I will still be ninety-four years old."

What Buddha says, what Mahavir says, what Christ says, iS of no help to you. You are freezing -- you are still ninety-four years old. Even if the whole knowledge of the world is poured into your head, it is not going to help: you are still freezing -- you are still ninety-four years old. Unless some experience arises in you, some vital experience that transforms your being and you become young again, alive again, nothing is of any value.

So don't ask others. That is the first lesson to be learned. Ask yourself. And then too remember -- because others have put answers there already, so those answers will be coming -- avoid those answers. The question is yours, so nobody else's answer can be of any help. The question is yours; the answer has to be yours too.

Buddha has drunk and he is satisfied. Jesus has drunk and he is ecstatic. I have drunk, but how is that going to help YOUR thirst? You will have to drink yourself.

It happened, a great Sufi mystic was asked by an emperor to come to his court and pray for them. The mystic came, but he refused to pray. He said, "It is impossible. How can I pray for you?" Said the mystic, "There are a few things one has to do oneself. For example, if you want to make love to a woman, you have to make it yourself. I cannot do it for you on your behalf. Or if you have to blow your nose, you have to blow it yourself. I cannot blow my nose on your behalf; that won't be of any help. And so is prayer. How can I pray for you? You pray. I can pray for myself." And he closed his eyes and moved into great prayer.

That's what I can do. For me the problem has disappeared, but it has not disappeared by anybody else's answer. I have not asked anybody. In fact the whole effort has been to drop all the answers that others have given -- very generously.

People go on giving you advice. They are very generous in their advice. They may not be generous in anything else, but in advice they are very generous, great people. Whether you ask or not they go on giving advice. Advice is the only thing that is given so much and that is never taken. Nobody takes it.

I have heard about two bums sitting under a tree, and one was saying, "I landed into this state because I never listened to anybody's advice."

And the other said, "Brother,I landed here because I followed everybody's advice."

The journey has to be your own.

You are freezing, I know. You are miserable, I know. Life is hard, I know. And I have no consolation for you. And I don't believe in consoling you, because all consolation becomes a postponement. The mother says to the child bear, "Yes, your father was a polar bear," and for a little while he tries not to freeze because polar bears are not supposed to freeze. But it doesn't help. Again he asks, "Mother, was my grandfather also a polar bear?" He is trying to know, "Was there something in my heritage that had gone wrong; that's why I am freezing?" And the mother says, "Yes, your grandfather was also a polar bear." Again he tries to postpone freezing, but you cannot postpone it. You can delay a little; again it is there.

Reality cannot be avoided. Theorizations are of no help at all. Forget theories and listen to the fact. You are miserable? Then misery has to be looked into. You are angry? That anger has to be looked into. You feel sexual? Then forget what others say about it; just look into it yourself. It is your life, and you have to live it. Don't borrow. Never be secondhand. God loves people who are firsthand. He has never been known to love carbon copies. You just be firsthand, be original, be unique, be individual, be yourself, and look into your problems.

And there is only one thing I can say to you: that in your problem, there is hidden the solution. The problem is just a seed. If you go into it deeply, the solution will sprout out of it. Your ignorance is the seed. If you go deeply into it, knowledge will flower out of it. Your shivering, your freezing, is the problem. Go into it, and warmth will arise out of it.

In fact all is given to you -- question and answer both, the problem and the solution both, ignorance and knowledge both. You just have to look inwards.

I HAVE HEARD, A MAN IN AN ORANGE ROBE ENTERED THE VRINDAVAN JUICE BAR, BARGED UP TO THE FRONT OF THE LINE, AND DEMANDED TEA AND CAKE. HE PAID WITH A HUNDRED-RUPEE NOTE AND COMPLAINED ABOUT THE COST AND THE LONG LINEUP. AFTER CHOOSING THE BIGGEST PIECE OF CAKE AND THE BIGGEST CUP, HE TOOK OVER AN OLD LADY'S SEAT AND PROCEEDED TO GOBBLE THE FOOD. A BYSTANDER, PUZZLED BY HIS BEHAVIOR, ASKED THE MEANING OF IT.

"WHY," HE EXPLAINED, "OSHO SAID THAT ONLY A CRYSTALLIZED EGO CAN BE DROPPED."

There is more possibility to misunderstand me than to understand me. And in misunderstanding, you will find much solace, much consolation.

Just the other day, Mulla Nasrudin came to me, and he said, "Enough is enough -- I cannot trust you anymore."

I said, "What happened, Nasrudin? You have been such a long-obedient disciple to me."

He said, "Now it is too much. Just the other day I was at the racetrack. Somebody's change had fallen, so I was picking it up, and there comes a blind, or mad or drunk guy, and he saddles me as if I am a horse."

So I said, "Why didn't you stand up?"

He said, "But you have said accept everything, so I said Osho says accept totally. So I accept it and I try to see now what happens -- and the madman jumps on me."

I was also intrigued; I said, "Then what did you do?"

He said, "What can I do? I have to run -- and I come third in the race! Now this is too much! I cannot trust you anymore!"

There is every possibility to misunderstand me and there is every possibility to find rationalizations. This is how the mind goes on being foolish, the mind goes on playing around, fooling around. It always finds ways to protect itself. If I say drop the ego, you say okay, and you try to drop it; and then the ego becomes your humbleness and you start moving around with your nose up, looking at everybody as if everybody is condemned to hell. And you have that look of "holier than thou" and "I am the most humble man around here." If I say the ego has to become big, only then it bursts, then you say, "Okay. That's what we have been always trying. Now you are also supporting it -- so far so good."

When are you going to understand me? When you listen to me, always remember, your mind is there to corrupt it. Unless you are very, very watchful, your mind will pollute it. And mind is so cunning, it can always find a way out. And it is so clever, it can always make rationalizations look like reasons.

DEAR OSHO, THERE ARE MORE AND MORE NON-MOMENTS, PERIODS OF NO TIME, ESPECIALLY WHEN TALKING WITH OTHERS, WHEN SUDDENLY I AM NOT TALKING ANYMORE, TALKING IS JUST HAPPENING: THERE IS A FLOW, A SENSE OF POWER AND WHOLENESS, HANDS MOVE IN PERFECT SYNCHRONIZATION WITH THOUGHT FEELINGS, SPACE EXPANDS, AND THERE IS OPENNESS WITH NO SENSE OF SEPARATION -- AND NO "I" THAT IS SEPARATE.
THE FRONT OF THE BODY SEEMS TO BE NONEXISTENT AND I AM TALKING WITH MYSELF.
ARE THESE THE HERE-AND-NOW-I MOMENTS YOU ARE TALKING ABOUT, OR IS THERE MORE, OR IS IT A MATTER OF MORE MORE,FREQUENTLY?

The question is from Amit Prem.

These are the moments I am talking about, but Amit Prem is not yet certain about them; hence the question. There is still a little doubt, and because of that doubt, those moments are not penetrating deep enough to reach to his very core of being. He is still suspicious, still thinking whether they are or not. That too is natural. The whole conditioning of the mind will stand like a barrier. Even at the last moment it will try to create suspicion, to make you ambiguous, to make you unclear, confused. The mind follows you to the very last moment, and it goes on dragging you backwards. It is its old habit; it is what the mind has been trained for. I am not condemning it; I am just stating a fact.
It happened:

An inveterate pickpocket finally breathed his last and prostrated himself before St. Peter, craving admission through the Pearly Gates.

St. Peter heard him through courteously, but then decreed, "It is hell for you, my boy. And meanwhile, kindly give me back my watch."

Now, a pickpocket is a pickpocket. Even at the gates of heaven, while Peter is talking, why not snatch away his watch?

Mind is a habit because mind is a mechanism. So when these moments of here-now start penetrating your being, the mind stands on guard and it says, "Watch, you may be in a delusion. Or you may be hallucinating. Or maybe this guy Osho has hypnotized you" -- or something. Suspicion.

Now Amit Prem has to drop this doubting. Nothing else is needed.

He asks, "Are these the here-and-now moments?" Yes, they are.

And that's what a Master exists for: to help you in those moments when you become suspicious. when you lose clarity, to give you support.

I say to you, yes, these are the moments; but if you become entangled with your suspicion, you will lose them. They are just happening; it is just the beginning. If suspicion comes in that will be the end of the beginning; then they will die. They are very fragile right now. You should water them with trust. Not with doubt -- doubt will prove to be a poison.

So don't listen to the mind. That is what sannyas is all about. Why do I insist so much for sannyas? So that when these moments start happening, you can trust me. You have always trusted your mind. It is not worth it, but you have trusted it. The Master is a device, so there is an alternative: when there is any problem with the mind, you can choose the Master or the mind. These are the moments when the Master has to be listened to.

Yes, I repeat it again: these are the right moments. But if you get suspicious, if you think about them, you will miss them.

You are saying: "Are these the here-and-now moments... or is there more!" That again is the mind. The whole trick of the mind is the technique of more." The mind always says, "There must be more."If you have money, the mind says, "Have more money." If you have power, the mind says, "Have more power." If you are getting moments of meditation, the mind says, "There must be more." "More" is the technique of the mind to confuse you, to never allow you a moment of happiness. The "more" brings misery: "So there is more? So I am not getting enough." And misery enters. You have compared.

Forget all about the "more." "More" is the trick of the mind; "more" is the agent of the mind.

These are the moments. Don't think about the future; don't think about the past. If you think about the past, the mind will create doubt. If you think about the future, the mind will create ambition. These are the two tricks of the mind. Look at the past, it creates doubt. It says, "There have been other moments like this also, but where are they now? Once you had fallen in love with a woman, and how beautiful it was -- and

then? Then all disappeared. Maybe these moments are also like that. You have fallen in love with this man and something is happening. It is the honeymoon, Amit Prem. The honeymoon cannot be permanent; the honeymoon will disappear."

Amit Prem is a new sannyasin; not yet settled in sannyas, yet escaping and cannot escape, yet trying hard to figure out what is what and not able to figure it out. It is very difficult.

You cannot figure out what I am doing here. My ways are so contradictory, it is impossible to figure it out. My ways are paradoxical. So I say one thing one moment and I contradict it immediately.

He's still not settled. He has taken sannyas, but hypothetically: "Let us see what happens. Maybe there is something; maybe there is not. If there is not, then who can prevent you? You can move back." That's why this suspicion and unclarity and confusion.

If you settle with me, then the past is dropped. It is difficult and hard to drop the past, but unless you drop the past, the mind will never allow you freedom. The mind is your past; the whole accumulated past is your mind. Drop the past, and these moments will penetrate to the very core. And you will not think about "more," because you think about more only when these moments have not penetrated to the core. When they have penetrated to the core, there is nothing more. And when there is nothing more, there is bliss and benediction.

WHAT IS ENLIGHTENMENT? PLEASE EXPLAIN.

I will not, because I cannot. And I cannot because nobody can. You have come a little late. Had you asked me the same question before I became enlightened, I had many answers. Now I have none. Now I am absolutely dumb about it.

I can show you the path, how to become enlightened, but I cannot say what it is. I can hold your hand to the very door and push you in, but I don't know what is in.

If you are courageous, come, follow me. If you are not courageous, escape as soon as possible, because if you hang around a little longer, it is dangerous. And I am telling you beforehand, so you can never make me responsible for it. Either escape as fast as possible and as far away as possible to be here is dangerous -- or take courage and hold my hand: I can take you in that state of enlightenment.

But nothing can be said about it. It is indefinable, it is ineffable. It IS -- in fact only it is, nothing else exists -- but it is so vast, it cannot be confined to any explanation.

Ecstasy - The Forgotten Language

Chapter #5
Chapter title: There are no words to tell

15 December 1976 am in Buddha Hall

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I. 104. aisa lo nahin tai sa, lo

O HOW MAY I EVER EXPRESS THAT SECRET WORD?
O HOW CAN I SAY HE IS NOT LIKE THIS, AND HE IS LIKE THAT?
IF I SAY THAT HE IS WITHIN ME, THE UNIVERSE IS ASHAMED.
IF I SAY THAT HE IS WITHOUT ME, IT IS FALSEHOOD.
HE MAKES THE INNER AND THE OUTER WORLDS TO BE INDIVISIBLY ONE;
THE CONSCIOUS AND THE UNCONSCIOUS, BOTH ARE HIS FOOTSTOOLS.
HE IS NEITHER MANIFEST NOR HIDDEN, HE IS NEITHER REVEALED NOR UNREVEALED:
THERE ARE NO WORDS TO TELL THAT WHICH HE IS.

II. 56. dariya ki lahar dariyao hai ji

THE RIVER AND ITS WAVES ARE ONE SURF: WHERE IS THE DIFFERENCE BETWEEN THE RIVER AND ITS WAVES?
WHEN THE WAVE RISES, IT IS THE WATER; AND WHEN IT FALLS, IT IS THE SAME WATER AGAIN.
TELL ME, SIR, WHERE IS THE DISTINCTION?
BECAUSE IT HAS BEEN NAMED AS WAVE, SHALL IT NO LONGER BE CONSIDERED AS WATER?

WITHIN THE ABSOLUTE, THE WORLDS ARE BEING TOLD LIKE BEADS.
LOOK UPON THAT ROSARY WITH THE EYES OF WISDOM.

THE TRUTH IS KNOWN AND YET NOT KNOWN -- known in a sense and not known in another -- known because we are part of it, but not known because we are not separate from it. To know something, the knower has to be separate; and yet again, to know something really, how can you know it if you are separate? This is the basic problem that faces the seeker of truth. We are one with it, there is no space between us and the truth, so we cannot become the knower. We cannot separate the known from the knower -- there is no way to separate -- and knowledge exists only when the knower and known are separate.

Knowledge is a bridge between the object and the subject. If they are not separate, the bridge cannot exist. So the first thing to be remembered: truth is not known in the ordinary sense, cannot be known in the ordinary sense.

Yet there is a knowing of sorts -- a totally different type of knowing, of a totally different quality. The knowing is more like love than knowledge. You know a woman or a man when you are deep in love. When your boundaries meet and mingle and merge, when you are no longer separate, when you cannot say where you end and where your woman starts, when there are no fences and no defenses, when simply you are overlapping, overflowing into each other -- the division has disappeared and you have become indivisible -- there is a sort of knowing: you know. Before it, all that you used to think of as knowledge was just illusory.

But can you say now that you know? Now there is no one separate who can claim to be the knower. This is the problem. Truth is known, but in such a way that you cannot claim knowledge. Truth is known in such a way that by knowing it the mystery does not disappear; in fact it becomes very, very deep, infinitely deep, ultimately deep. By knowing the truth, nothing is solved. In fact for the first time you are facing the insoluble. This is the paradox, the dilemma.

If you understand this dilemma, then you will be able to follow what Kabir is trying to say.

Let us go into it a little more. All knowledge is illusory; we only think that we know. What do we mean when we say we know? When you say, "I know what this tree is," what do you mean? It is a pine tree or an old oak or something else. What do you know? You know a label: it is a "pine" or an "oak" or an "ashoka." You know a name. All that your knowledge consists of is that you know the label. Forget the label and the unknown is there. All knowledge consists of only names. Drop the label and suddenly the unknown is there.

But we live by naming things; it gives us a false sense of security. Otherwise everybody is a stranger, and it will be too difficult to live with strangers. It will be so difficult to trust strangers. Mind immediately jumps upon anything that comes, labels it, and feels good. Finished. This man is a "good" man, and this man is a "sinner" -- you have labeled.

But can't you observe a simple reality that the saint can become the sinner the next moment, and the sinner can become the saint? So what do you know? The murderer can become a mahatma and the mahatma can become a murderer. So when you say this man is "good," what are you saying? Do you know this man, because this good man can prove bad any moment? And you say another man is "bad," and he can prove the

holiest of men any moment. So what do you know? By labeling, by naming, you have not known anything. The reality remains unexplained, mysterious.

You say, "This woman is my wife," or "This man is my husband." What do you know? Just labeling a person "my husband," have you known something? You are just in a deception. You have created an illusion of knowledge.

But the mind wants this illusion very much. It feels at ease. With this illusory knowledge surrounding you, you feel at home. Mind lives in lies -- old or new, but mind lives in lies.

I have heard:

When Herbert Wise, the chess champion, returned to the freshwater college he had attended in his youth, the prexy suggested that he have a look at the dormitory room he had occupied as a student. The lad who was living there at the time unfortunately had chosen this evening to smuggle in a beautiful young coed to help him with his history -- a gross infraction of rules. When he heard the president and Mr. Wise in the hall, he hid the girl hastily in the clothes closet.

Wise looked at the familiar old room, sighed, and remarked, "Same old desk, same old chairs." Then he opened the closet door, saw the flustered coed, and added softly, "And the same old girl."

"It is my sister, sir," stammered the young man.

"And the same old lie!" chortled Wise.

It continues that way -- the same old lies. Mind lives through lies, mind feeds on lies. Mind cannot encounter truth. All knowledge is of the mind, so all knowledge is bound to be illusory. All knowledge is maya, it is not real. It is a pseudo coin invented by the mind to fill the gap; otherwise you will feel very, very ignorant and stupid, otherwise you will feel you don't know anything. It will be difficult for you to stand, struggle in life. Mind says, "Forget all about ignorance. Knowledge is possible. It is simple: you just cram in a few facts -- labels, names -- get acquainted with more information, accumulate information, go to the library, and become knowledgeable.

Knowledgeableness is not knowledge, and all your knowledge is nothing but knowledgeableness. You have gathered information from without -- from tradition, from the university, from the society, civilization. Somebody is a Mohammedan, you say, and somebody is a Christian, you say; and then you have figured out who he is. Just by calling a man "Christian" or calling him a "communist," have you known him? Have you known anything about him? But you have a feeling that you know now -- this man is a "communist," dangerous; and this man is a "Christian," very good.

This stupid effort to drown your ignorance by a false knowledge is the only barrier between you and the reality, between you and the truth. And if you go on with these lies, believing in them, you will never come across truth -- these lies won't allow you. These lies will function as barriers.

I have heard:

Once Mulla Nasrudin lived next to a lunatic asylum. One of his regular afternoon naps on the lawn was rudely interrupted when a beautiful young lady, completely without clothes, came bursting through the hedge, hotly pursued by three interns dressed in white. The old Mulla was just recovering from his astonishment when a fourth intern dashed into view carrying in each hand a heavy pailful of sand. The Mulla noticed that a considerable gallery was watching from the other side of the hedge, so he called out, "What is the idea of the fourth intern with the pails of sand?" "That is his handicap," was the explanation. "He caught her the last time."

And even when I look at you, I see you with pails of lies -- searching truth. You are never going to catch it; your handicap is going to be too much. It is impossible. You have to drop all handicaps. Your mind is the root cause of all your handicaps. Your mind is a deceiver. It creates a magical world, a false world of knowledge.

That is the meaning of the biblical story. Adam is turned out of the garden of Eden because he has eaten the fruit of the tree of knowledge. It is a very significant parable. Because of knowledge Adam is turned out of heaven, Loses all his blessedness, loses all his innocence, happiness, loses immortality, becomes a mortal, becomes miserable. This is the original sin: knowledge is the original sin. Meditate on this parable as much as possible, again and again, from different angles. There is no other parable so significant in the whole history of religion.

Adam's sin is knowledge. Then what is Jesus' virtue? It must be ignorance. Christians don't talk about it. It must be ignorance. That's what Jesus says when he says, "Unless you are like children you will not enter into the kingdom of my God." "Unless you are like children"? It means unless you are innocent, ignorant like children, unless you drop all your knowledge, you will not enter back, you will not be received back. Knowledge is the sin and ignorance is the virtue.

To be ignorant and to know that all knowledge is false, is a radical revolution. Then you remain virgin. Then knowledge never corrupts you. Yes, knowledge is a corruption, it is a poison.

All meditative techniques developed anywhere in the world are nothing but efforts to make you free of your knowledge, efforts to make you free of your mind. Meditation means to create a state of no-mind. A state of no-mind will be a state of no-knowledge. A state of no-mind will be a state of tremendous ignorance -- primal ignorance. And ignorance is beautiful.

When you don't know, you are not. When you know, you are. Knowledge begins to function as the ego. No-knowledge, and the ego cannot exist; it has no props, no support. It falls, collapses, disappears. And in that state of no-mind, no-ego -- no-YOU -- something happens, which is more like love. You flow into existence and the existence starts flowing into you. You are no longer separate from the existence. The drop has fallen into the ocean, and the ocean has fallen into the drop.

This is what is called wisdom. Knowledge is not wisdom. To know "I don't know anything" is wisdom.

That is the meaning of the oracle of Delphi's declaration. Somebody asked, "Who is the greatest wise man of the world?" and the oracle said, "Socrates." The person went to Socrates and told him, "Have you heard it or not? The oracle of the temple has said that you are the wisest man in the world."

Socrates is reported to have laughed and said, "You go back. There must have been some mistake because just today, this morning, it has happened to me that I don't know anything. How can it be? If you had come yesterday I would have believed you, because I used to think that I know, but not now. This morning -- this very morning -- something tremendous has happened to me: all knowledge has appeared as futile. I am awakened. The sleep of knowledge is no longer there; I am no longer dreaming. And now I know only one thing for certain: that I don't know anything.

"You go back and tell the oracle that something must have gone wrong. The oracle has always been right and true, I know, but this time the oracle has committed an error. You go and put things right. And it is me, Socrates himself, saying that I am the most ignorant man of the world. How can the oracle say I am the most wise? No, it is not possible."

The man was puzzled, he could not believe it, but he went to the oracle and said, "There must have been some mistake, sir, because Socrates denies it. He says, 'I know only one thing: that I don't know anything.'"

And the oracle said, "That's why we have declared that he is the greatest wise man of the world. That's why! Precisely that's why we have declared it! Go and tell him. If you had asked yesterday, we would not have said so. He was as foolish as anybody else. Now he is not a fool at all -- he is not fooled by knowledge. He has awakened."

Knowing that you don't know, you really become a knower. That is wisdom. Wisdom is not knowledge. Wisdom is awareness.

O HOW MAY I EVER EXPRESS THAT SECRET WORD?

And when you have known in this way, not the way of knowledge but the way of wisdom, the way of love -- not as a spectator, not as an observer from the outside but as a participant of existence -- you have danced with God hand in hand, step by step, and you have come to FEEL something....

Yes, it is better to use the word "feeling" than "knowing".; it is closer to reality. Knowing is cerebral, feeling is total. When you feel, you don't feel only from the head, you don't feel only from your heart, you don't feel only from your guts; you feel from every fibre of your being. Feeling is total, feeling is orgasmic, feeling is organic.

In a moment of feeling, you function as a totality. When you think, you function only as the head. When you are sentimental, you function only as the heart. Remember, sentimentality is not feeling, emotionalism is not feeling. Thinking, you are a head -- just a part pretending to be the whole. Of course it is false. This perspective is false. Emotional, sentimental, you are the heart -- again another part pretending to be the whole, another servant pretending to be the master. Again it is false.

Feeling is of the total -- of the body, of the mind, of the soul. Feeling knows no divisions; feeling is

indivisible. When you feel, you function as a totality. When you function as a totality you function in tune with the totality. Let me repeat it: when you function as a totality you function in tune with the totality. When you function as a part you have fallen apart; you are no longer in tune with the total. When you are no longer in tune with the total, whatsoever you think you know is false, illusory. When you are in tune with the total, you know that you don't know anything. But even this "not knowing" is a knowing -- it is a feeling, it is a love affair with the whole.

"O HOW MAY I EVER EXPRESS THAT SECRET WORD? " And when you come to know in this way, it is a secret knowing -- secret because it cannot be expressed, secret because language is inadequate for it, secret because it cannot be taught.

Let me tell you one thing. In the East we have been making a distinction between a teacher and a Master. The teacher is one who teaches, of course; and the Master is one who does not teach. Then what does a Master do? A teacher teaches; he believes in teaching -- he believes that truth can be taught. Of course this is basically wrong. Truth cannot be reduced to language, truth cannot be reduced to concepts, so how can it be taught? Truth cannot be expressed, nobody has ever been able to express it, so how can it be taught? The teacher himself has not known yet. The teacher is as unaware as the taught. With the teacher, you become a student, so whatsoever he has accumulated, he goes on transferring it to you. It is a transference of information.

A Master never teaches, but you can catch something from the Master. Truth cannot be taught but can be caught. The Master.... His very being, his very presence. His every gesture -- the way he looks at you, the way he walks. The WAY he talks -- not what he says, not the content -- but the way he talks. The way he keeps quiet, the way sometimes he falls silent. Something between the words and something between the lines.

The teacher exists in the words; the Master exists between the words -- the gaps, the intervals. The teacher has something to teach you; the Master has something which if YOU want you can take but he cannot teach. If you are ready you can partake of it. If you are thirsty you can quench your thirst. It is not a communication. It is a communion. Between a teacher and a student there is communication; between a Master and the disciple there is a communion, a transference of energy. Something mysterious passes, and the disciple becomes pregnant with the unknown.

"O HOW MAY I EVER EXPRESS THAT SECRET WORD?" Kabir is a Master, and he says, "How can I express, how can I ever express, that secret word? That which has happened in the innermost recesses of my being, how can I bring it to the surface? That which has happened in the silence of my soul, how can I reduce it and convert it and translate it into language?" Language is very inadequate. Truth is vast, and language is very, very narrow. Truth is like the sky, and language is like a closed fist.

Let me tell you:

An elephant was frolicking happily in a swimming pool one day, when a mouse came along and implored him to come out of the water. The elephant ignored the mouse for a while, but it became so insistent that the elephant finally lumbered out of the pool to demand, "What on earth do you want?"

The mouse squeaked, "I just wanted to see if you were wearing my bathing suit."

Yes, to bring truth into words is as impossible -- more so. Words are very small, trivial, mundane, material, worldly. Words are invented by man. Truth is discovered -- never invented. It is already there. And truth is discovered when somebody becomes courageous enough to lose himself, to relax into a nonbeing, into a no-mind. Then truth is known. It is known only when you are so utterly silent that not even a ripple of thought arises in you.

So how to reduce it into language, into words, into thoughts? It happens only when the thought is not present. The thought cannot convey it, and whatsoever the thought conveys is a distortion. That's why those who have known have always been in great inner difficulty. How to express it? How to say it? When Buddha became enlightened, for seven days he remained silent. He would not utter a single word. It was so difficult. It is so easy to talk when you don't know; it is so difficult to talk when you know. It is so easy to talk when you don't know, because you can say anything. When you know, it is almost impossible to talk. You can go around and around.

That's what I go on doing. I go around and around, just in the hope that someday, by chance, by accident, you may become aware that whatsoever I want to convey to you cannot be conveyed in words. Listening to my words, you may fall silent. Listening to my music, you may become so attentive, so alert,

that in that alertness truth may be able to penetrate you.

But I don't believe that through my words you are going to know anything. It is not possible.

That's why trust has been emphasized so much. If you listen to my words you will be listening to my logic, and truth cannot be put into words, so it cannot be made a logical proposition. No, it is not a syllogism. If you are in deep love with me, then there is a possibility. Then you will not be looking for the logic. Then you will be looking for something else. Then you will be looking sideways. Then you will be looking and waiting for silences.

Truth is available here in my presence, but not in my words. If you listen only to my words, you have not listened to me at all. You have been deaf. If you have listened to my silence....

Maybe my words can be helpful as a contrast to my silence. When you write on a blackboard with a white chalk it comes out clear and loud. Hmm? because the blackboard gives the contrast. If you write on a white wall with white chalk it will not be clear and loud. It will be lost. I can keep quiet here, I can sit silently here, but then you will not be able to understand my silence at all. It will be a writing with white chalk on a white wall.

I talk to you -- I create a blackboard of words, of language, concept, logic, philosophy, religion -- and then I leave just a few small gaps, silent gaps, intervals. Those gaps come very loudly. Against the black background of language, silence comes very clearly.

Hence I speak. Hence Kabir speaks. Hence Buddha has to concede to speak after seven days.

There was a Zen student under a Master to whom he was very much devoted. Each time he approached the Master, the latter waved his hand, saying, "Not yet, not yet." Some time passed. One evening he became desperate: "How can this be? I have no word of instruction which will lead me to the realization. The Master simply chases me, saying, 'Not yet, not yet.' What can I do? What do I have to think about it all?"

He went on like this -- thinking, brooding, meditating -- in utter desperation, but tenaciously clinging to his object of inquiry and pondering it from every possible point of view, when all of a sudden something flashed on his mind and he realized at once what the Master wanted him to discover. The following morning he visited the Master, wishing to let him know what happened to him. But the Master seeing him come burst out, "You have it now, you have it now!"

What happened? For years he was saying, "Not yet, not yet." Then one day the disciple comes, and he has not even said a single word to the Master, and the Master says, "You have it now, you have it now."

The day you will understand my silence and not my words, there will be no need for you to tell me that you have attained it. I will know it immediately; even before you have known it, I will know it. There is a very subtle relationship between the Master and the disciple. It is almost like a spiritual umbilical cord. The Master knows, and goes on saying, "Not yet, not yet. Don't say a single word. It is all foolish, whatsoever you have brought. It is all mind stuff, whatsoever you have brought. It has nothing to do with truth; it is still knowledge. Wait, not yet, don't say anything."

In Zen the disciple meditates on a koan, on a Zen puzzle, and comes to the Master, brings a reply, what he has come to understand. The "Not yet, not yet" is for that, that you have not yet understood -- "Go back, meditate again." For example, the Zen Master will say, "Go and listen to the sound of one hand clapping. Listen to the sound of one hand clapping," and the disciple listens, and tries, and finds out, figures out what to answer, how to find the answer for this puzzle; and then he brings an answer. But the way you come, the quality of consciousness that you bring, the mind full of ideas and conclusions that you bring, is enough. Your presence is enough for the Master to feel, and he says, "Not yet, not yet." One day, suddenly, it has happened. It happens out of the blue, all of a sudden.

In fact spiritual explosion is exactly an explosion. It is not a gradual process. You don't grow inch by inch. Either you are there or you are not there. Either you have known or you have not known. There is no in between, it is a sudden flash. One meditates and meditates and meditates and one goes on penetrating into one's own mind, looking into one's own nature. By this very looking, one day, the look is so penetrating that the mind simply stops; awareness is so total that the mind is no longer created; attention is so perfect that the mind dissolves; and there is a lightning and suddenly you know. You know that nothing can be known, you know that ignorance is primordial, you know that life is a mystery and is going to remain a mystery, you know that truth is not only unknown but unknowable. You are freed from the illusion of knowledge.

Rushed the disciple towards the Master to tell him what had happened. Because when something of such a tremendous import happens, you would like to share it. And with whom to share? Who will understand

you? Only the Master can understand. You would like to share it. And when the disciple reached the Master, the Master said, "You have it now, you have it now." He never allowed him to say a single word before, and he is not even allowing him now. First he was saying, "Not yet, not yet. Keep quiet. Go back." Now he says, "No need to come. You have known. Keep quiet."

When truth is known, you cannot say it. That's why the Master says, "I have known that you have known it. Now keep quiet. Now sit silently in front of me. Now let us be together -- really together. Now let me overflow into you and you overflow into me. Now let there be a communion, let the soul meet with the soul." Now there is no need for the mind to communicate with the other mind.

You hold the hand of your friend. That's a communication on the physical level. You say something to your friend. That is a communication on the mental level. Then you just remain in the presence of your friend -- saying nothing, gesturing nothing, having nothing to say, just pure presences -- then it is a spiritual communication. That communication is called communion.

I am trying to create a community here, a community of sannyasins. Community means people who are waiting or trying to have communion. Community means people who are being together to dissolve into each other. So whosoever is here with some egoist idea is not here at all. He will miss me, and he will miss this community that exists here.

Some people come to me and they say, "In this ashram, people don't seem to be much interested in others. They don't take much interest." This person is on some ego trip. He wants people to take interest in him. Why should they take interest in him? Here we are creating a situation in which nobody is going to help your ego, nobody is going to give you importance. If you are seeking importance, then there is the big world.

In my small world, if you come, don't seek importance, don't seek attention. Rather become attentive, rather become aware, and try to dissolve into the community that is getting ready here. And it is easier for you to dissolve into it right now because it is in the beginning process. Once it has gone deep, it will be more difficult for you to take the jump because there will be a great gap. Right now there is not much gap, a very small gap. You can take the jump very easily.

O how may I ever express that secret word?

O HOW CAN I SAY HE IS NOT LIKE THIS, AND HE IS LIKE THAT?

How to say God is like this or God is like that? There are many problems. First, the language is not adequate. Second, the listener is not ready. You appear to be listening, but you don't listen, because listening needs a tremendous sensitivity. Your whole being should become your hearing. You should hear from every cell of your body, from every hair of your body. You should hear from the eyes and from the hands and from the soles of your feet. You should hear with your totality. You should just become ears.
I have heard:

An attendant at the London Zoo was intrigued by two Beatle-haired youths strumming guitars earnestly outside the lions' cage. "My brother is the cool one," announced one of the boys modestly. "You put him in that empty cage over there and let one lion at a time into it and you will see how even the wild beasts fall for his music."

So the zoo attendant led the brother into the empty cage, then shoved the first lion in with him. Almost at once the lion seemed to smile and began dancing daintily to the music. A second lion was produced and proceeded to execute a cross between the twist and a gavotte.

Then a third lion entered the cage. In less time than it takes to tell he had pounced upon the poor guitarist and eaten him up. The zoo attendant patted the surviving brother sympathetically on the back. "I was afraid that would happen," he said sadly, "when I let that deaf lion in there."

You are deaf. You appear to be hearing and you appear to be seeing, but you are blind. You appear to be alive, but you are dead. Your aliveness depends on your sensitivity. If you are sensitive, only then can truth be in some indirect way hinted at. Only hints are possible, and hints are so indirect that if you listen very attentively, only then will you catch them.

O how can I say He is not like this, and He is like that?

IF I SAY THAT HE IS WITHIN ME, THE UNIVERSE IS ASHAMED.

How to say God is within, because then who is without? He is without too.
"IF I SAY HE IS WITHIN ME, THE UNIVERSE IS ASHAMED." There have been a few mystics who have decided to say he is within. Mahavir decided that he is within. It is a partial statement of truth; it is not total. Or, Mohammed decided the other way; he said he is without. That too is a partial truth, not the total truth. Kabir is trying to move in a deeper realm. Mohammed says, "He is without"; hence Mohammedans killed Mansur because Mansur declared, "He is within me. I am God -- ANAL HAQ -- I am the truth! " Mohammedans could not tolerate it because they always say, "God is there above in the heaven. How can you, a mortal, declare that he is within you or you are him? This is sacrilege. "

Mahavir decided just the opposite. He said, "He is within you, so don't worship him anywhere else. Don't go to worship him in the river or in the sun or in the tree or in the moon or in the stars. Don't go to worship him anywhere. He is not in the temples; he is within you." This too is a partial truth because he is within and without.
Kabir says:

If I say that He is within me, the universe is ashamed:

IF L SAY THAT HE IS WITHOUT ME, IT IS FALSEHOOD.

HE MAKES THE INNER AND THE OUTER WORLDS TO BE INDIVISIBLY ONE;

The inner and the outer is the division of the mind. The inner and outer do not exist in reality. What is inner? Have you pondered over it, ever? What is inner and what is outer? You say, "This is the inside of my house." And there is a door and you pass through the door and you say, "This is the outside of my house." But the same sky exists outside and the same sky exists inside. The inside and the outside are not two. You inhale and you exhale. When you exhale, the breath goes out; when you inhale, the breath goes in. The within is joined with the without -- the inhalation is part of exhalation; the exhalation is part of inhalation. The breath that was mine just a moment before is no longer mine; it has become yours. And the breath that was yours is no longer yours; it has become mine. So you are not so without and I am not so within. We are joined together.

There is an apple on the tree; it is outside. You eat it, you digest it; within a few hours it becomes part of you. It is in your bloodstream. After a few months a part of it will have moved to your bones and a part of it will have become your consciousness, your mind, your awareness, your thinking. A part of the apple will become your meditation. And then one day you will die and your body will be buried under the earth, and the apple tree will take food from it. Again.... Your body will feed the apple tree and again you will circulate in the sap of the tree, and you will become the leaf of the tree and the fruit of the tree, and so on, so forth.

Nothing is within, nothing is without. We are joined together. The universe is one. Yes, that's why we don't call it a MULTIverse, we call it a UNIverse, because it is one. It is UNI, it is a unity.

THE CONSCIOUS AND THE UNCONSCIOUS, BOTH ARE HIS FOOTSTOOLS.
HE IS NEITHER MANIFEST NOR HIDDEN, HE IS NEITHER REVEALED NOR UNREVEALED:
THERE ARE NO WORDS TO TELL THAT WHICH HE IS.

Then how to tell? If we say "within," it is half; if we say "without," it is half. If we say, "He is within and without," it is confusing; then OUR distinctions, OUR categories, dissolve. Then it becomes very difficult to know who is who. It becomes very difficult to live. If you are me and I am you, then it will become very, very difficult to live. If you put your hand into my pocket, I cannot say, "What are you doing?

Are you a thief or a kleptomaniac or something?" I cannot say anything, because you are me and I am you. That's why, you see, I don't have any pockets. It will be difficult to decide.

Ordinary life will become very, very complicated. I don't know my name, you don't know your name; it will become very difficult.

I have heard:

The wealthy and aged society leader stepped out in the garden of his home during a party he was giving and discovered his young wife in the arms of another man. "What is the meaning of this?" shouted the outraged millionaire. "Who is this man?"

After a moment's embarrassing silence the young wife spoke up and said, "I believe my husband is perfectly within his rights. What is your name?"

It is happening more and more. In a way nothing is wrong in it: nobody has any name. And what is the point of knowing the name of the other person, because all names are false? All names are arbitrary, they don't say anything, but they are needed. The ordinary life, the practical life, will become impossible.

So Kabir says if we say he is within, that is half, and the world is ashamed, and the whole is ashamed. If we say he is without, that is not true, because he is within too. And if we say he is both and indivisibly one, then all distinctions drop and it becomes very impractical. So how to say it?

"THERE ARE NO WORDS TO TELL THAT WHICH HE IS." He can be felt only in silence, and he can be showed only in silence. Yes, nothing can be said about him, but he can be showed to you. And that is the meaning of the relationship between a Master and a disciple. The Master leads you somewhere, to some vision that has become part of his being. He takes you to his inner world so that you can see a little through his eyes, so that you can hear a little through his ears, so that you can touch reality a little through his hands. Once the glimpse is there, then things will become very easy.

And there is no need to disturb the practical world. Let it continue as it is. That's why I don't say renounce the world. I say be part of it. It is good. Just know that it is all arbitrary, that all the distinctions are only useful, not true. They have a utility but no truth in them. Use the distinctions, but never be lost in them.

Once when a government dignitary called O Wang was late in coming to Bokuju, a Zen Master, Bokuju Bokuju asked the officer why he was delayed. He said that he had attended a polo playing. The Master asked, "Who strikes the ball, the rider or the horse?" The officer replied, "The rider." "Was he tired?" "Yes, he was tired." "Was the horse tired?" "It too was tired." Bokuju then asked, "Was the goalpost tired?" The officer was at a loss how to answer such a question. The goalpost?

After returning home, he spent his evening thinking of the Master's strange question. In the middle of the night the solution dawned on him unexpectedly. The officer called on the Master next day and reported that he understood the Master's question. Bokuju asked, "Was the post tired?" "Yes, tired!" said the officer. Bokuju laughed and he said, "You are right."

Now this is a tremendous experience. Because the universe is one. The rider is tired, the horse is tired, what about the goalpost? The ordinary mind will say, "What nonsense. A goalpost is dead." But if the universe is one -- and indivisibly one, nothing can be dead -- or nothing can be alive. Either everything is alive or everything is dead. If the universe is one, how can anything be dead? If God is life then nothing can be dead. And that is what dawned upon the officer, that when the Master says everything is one, then of course the goalpost must be tired.

Now scientists say that trees feel tired. Just within twenty years the fact has become known that trees feel tired, that trees feel happy, that trees feel sad, that trees feel angry, that trees feel loving. Someday it is possible some scientist will stumble upon this fact too: that the goalpost is tired -- feels tired, happy, sad, angry. If the universe is one, this is how it has to be.

When you come home tired, have you ever thought your shoes must be tired? It will be very confusing and you will get very worried; hence we don't allow such disturbing truths into our consciousness. Scientists say we allow only two percent of all facts to enter into our consciousness; ninety-eight percent is denied entry. Otherwise life will become very, very difficult.

Unless you become very, very aware, life will become very, very difficult. If you become aware you can tackle more facts, you can allow more facts into your consciousness. When your awareness is perfect, you can allow a hundred percent of life to enter into you and it will not be confusing. When you have grown into

consciousness, you can take the totality in. Then you will see the saint is the sinner and the sinner is the saint. Then you will see God is the devil and the devil is God. Then you will see matter is mind and mind is material.

That totality can be realized only when you have become so tremendously aware that your awareness is not disturbed by it. Ordinarily we need distinctions to keep things clear-cut: this man is bad, avoid him; this man is good, follow him; this man is good, imitate him; this man is bad, don't come in contact with him, don't become friendly to him, there is danger. This is poison and this is nectar; drink the nectar and avoid the poison.

I have heard a very beautiful story. Listen to it attentively.

Once there were two men who ate exactly the same food, but one had two bowls while the other had only one. The man with two bowls divided his food into bitter and sweet, and put only the bitter in one bowl and only the sweet in the other. The man with one bowl naturally mixed the bitter and the sweet together. As time passed, the first man grew thinner and thinner, and gradually wasted away, while the second, who ate just the same food, grew healthier and healthier daily. At last, the first saw his approaching death, and in desperation asked the second the secret of his vitality and vigor.

"You, having two bowls," the second replied, "divided the bitter from the sweet, and so believed in the importance of taste that you did not allow the food you took to sustain you with its own inner life. But I had only one bowl and so mixing the bitter and the sweet together, have not been fooled by the matter of taste, for whatever I have been given to eat I have taken simply as food, and it has yielded its nourishment to me, praise God."

The first man rose from his deathbed and with a great effort picked up one of his bowls and dashed it to pieces; and in the one bowl that remained he ate gratefully of the food his friend offered him and was whole again.

This is a beautiful story, a Sufi story. If you divide, you will be divided within too. If you divide existence into good and bad, God and devil, consciousness, unconsciousness, heaven and hell, this division is bound to create a division in you. You will be split in two; you will become a schizophrenic. You will lose your togetherness; you will start falling into parts; you will no longer be integrated. Your perception, your vision, is divided; how can you be undivided! Your vision is your being. If you drop dividing and you start looking for the one, you will become one too -- because whatsoever you see you become. Once you start eating in one bowl, the sweet and bitter both, you are nourished, because the contradictions are not contradictory. They are complementary.

Alan Watts has written about George Gurdjieff that he was a "rascal saint." That's perfectly true. A real saint is bound to be a rascal saint because he will be bitter and sweet both. If he is just a saint -- just sweet and sweet and sweet -- avoid him; otherwise you will get diabetes. A sweet saint is very dangerous. Just sweet? It will nauseate you. You will feel sick. The bitter is also needed.

When you feed on totality -- indivisible totality -- you are nourished. This is the meaning of this story: don't divide.

But language divides; that's why truth cannot be expressed. If you say, "God is good," it has become a false statement, because then who will be bad? If you say, "God is light," then who will be darkness?

To many sannyasins I have given names which mean darkness, night, or things like that, and I have always been watching whenever I give this name. To one sannyasin I gave the name NISHA, night. Immediately, within two, three days, she wrote a letter, "Osho, this name disturbs me very much." Just two, three days ago, to another sannyasin I gave the name YAMINI; that means night. Her letter has come. She must be here. Her letter has come, "Osho, can't you change my name? Yamini, night? I love light."

We have a very dualistic ideology. God is light; then who is darkness? Then there must be two Gods -- the god of the darkness also. Then not only are you schizophrenic, your whole existence is schizophrenic. Not only are you divided, you have divided existence itself.

No, day is beautiful, so is night. Day is godly, divine, so is night. You may be surprised to know the word "day" comes the from the same root as "divine." They both come from the same root. So day is divine, and night? -- nobody says night is divine. Night too is divine. And it will be better if you eat of both, day and night. It will be good if you have one bowl.

I give to my sannyasins one bowl. Eat sweet and bitter, good and bad, consciousness, unconsciousness. Enjoy both and you will be nourished, and you will become very, very strong. And your strength will not be

the opposite of softness, no. The stronger you will be, the more fragile too. And this is beauty, when a strong man is fragile like a flower. Strong like a sword and fragile like a flower -- then you are total. Then you are undivided, then you are indivisible, then you are really an individual. "Individual" means that which cannot be divided. You have come home, you have become one; now you can relax and rest.

But language by its very nature divides. If I say to you, "You are my friend," I have divided. Then I have said in my eyes somebody is my enemy; you are my friend. I say, "I love you"; that means I hate somebody. I say, "I am happy"; that means unhappiness is not welcome. Language divides. Language is based in schizophrenia, based in a deep split.

THERE ARE NO WORDS TO TELL THAT WHICH HE IS.

THE RIVER AND ITS WAVES ARE ONE SURF: WHERE IS THE DIFFERENCE BETWEEN THE RIVER AND ITS WAVES?
WHEN THE WAVE RISES, IT IS THE WATER; AND WHEN IT FALLS, IT IS THE SAME WATER AGAIN.
TELL ME, SIR, WHERE IS THE DISTINCTION?

Attain to a perception which has no distinctions -- of the lower and the higher, of the material and the spiritual. Attain to a perception which is transcendental, because the wave is the ocean and the ocean is the wave. They are together. Have you ever seen the ocean without the waves, and have you ever seen a wave without the ocean? They are together. They are two polarities of one. Oneness exists between the two. There are so many colors, seven colors, but they are all part of one light. The whole spectrum belongs to one ray of light. From the darkest black to the whitest white, the whole spectrum belongs to one, to the light.

... Tell me, Sir, where is the distinction?

BECAUSE IT HAS BEEN NAMED AS WAVE, SHALL IT NO LONGER BE CONSIDERED AS WATER?

These are just names -- utilitarian, good, but never be deceived by the utility. Remember the truth. Utility is practical; truth is real. Utility is needed but is not the nature of things. When you are not there to name and the ocean is left alone, which is the wave and which is the ocean? There is nobody to make the distinction. The ocean is the wave and the wave is the ocean. When you have gone home and the ocean is left alone, there are no waves and no ocean; it is all oneness. You come and you bring your distinction. Nothing is wrong in it if your remember that just by naming a wave as wave you have not created any distinction, but we become very, very deceived by our names.

An embarrassing moment ensued on upper Broadway the day the Queen of Greece came up to Barnard College to receive an honorary degree. One of the guests at the ceremony was a crusty old psychiatrist from Columbia University across the avenue.
"Come over and meet the Queen of Greece," smiled the dean of Barnard. The old psychiatrist shook hands graciously, then cackled to the dean -- loud enough for Her Majesty to overhear, "She seems harmless enough. How long has she thought she is the Queen?"

Now a psychiatrist always lives with people among whom somebody thinks he is a king, and somebody is a queen, somebody is Adolf Hitler, and somebody is Napoleon -- wwith mad people. He says, "She seems harmless enough. How long has she thought she is the Queen?" But in fact whether you only think you are a queen or a king or you really are, what is the difference?

It happened in a madhouse in India that when Pundit Jawaharlal Nehru was the prime minister, he went to see the madhouse. A man was being released on that day and the superintendent thought it would be good if the prime minister released him by his own hand. So the man was brought out. Jawaharlal asked him, "How long have you been here?" He said, "I have been here for three years, and these people are very good. They have cured me absolutely." Then suddenly he asked, "But who are you, sir?" So Jawaharlal said, "You don't know me? I am Pundit Jawaharlal Nehru, prime minister of India." The man said, "Don't be worried.

These people will cure you within three years. That's what I used to think when I came here! I suffered from the same trouble."

But really is there any difference? If you ask the mystics they say there is none. A madman in his madness thinks he is the prime minister, and somebody else is the prime minister and becomes mad. It is not very much of a difference. They may have traveled different routes. One is mad, that's why he thinks he is the prime minister; another is the prime minister, that's why he is mad. Maybe practically there is a distinction; but in reality none.

Because it has been named as wave, shall it no longer be considered as water?

WITHIN THE ABSOLUTE, THE WORLDS ARE BEING TOLD LIKE BEADS:
LOOK UPON THAT ROSARY WITH THE EYES OF WISDOM.

What are the eyes of wisdom? Knowledge dropped, you attain to the eyes of wisdom. Ignorance covered, you become knowledgeable. Knowledge dropped, ignorance accepted as ultimate, you become wise.

So these are the three types of people in the world: the ignorant who is trying to become knowledgeable, the knowledgeable who has forgotten his ignorance, and the wise who has dropped knowledge and has come to accept his ignorance as ultimate and is no longer making any effort to know anything whatsoever. He has come to know that nothing can be known, that knowledge is impossible, that ignorance is the very nature of existence because it is a mystery. In his ignorance he has become relaxed. He rests in his ignorance. He has become innocent like a child. Then one becomes wise -- not by knowing, but by knowing that nothing can be known, by knowing that all knowledge is illusion, by knowing that the very effort is doomed to fail, by knowing that existence is mysterious and it is not available for those people who are ready to analyze, dissect.

It is available for those people who are ready to fall in love with it, for those people who can sing a song with it, dance a dance with it. God is available to singers and dancers and people who are innocent.

Ecstasy - The Forgotten Language

Chapter #6
Chapter title: Trust your nature

16 December 1976 am in Buddha Hall

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LIKE ALL OTHER INDIAN SAINTS, WHY DO YOU NOT LIKE TO BE THE SAINT OF THE MASSES?

I AM NOT AN INDIAN -- nor am I an American or a Chinese. I don't believe in countries and I don't believe in any political divisions. Because of political divisions, humanity has suffered enough. No more of that nonsense. I have to live somewhere, so I live here, but I don't belong to India. I am not a nationalist,

because all nationalism is in some way or other a form of fascism.

If you think you are an Indian or a German or a Japanese, you are a fascist -- and you are a danger to humanity, to peace, to love, to progress. You are not a religious person. A nationalist is never a religious person, cannot be. And a nationalist is a neurotic. The whole of human history is enough proof for it.

I am not an Indian, the first thing. And the second thing: I am not a saint, either.

You ask me: "Like all other Indian saints, why do you not like to be the saint of the masses?" First, I am not an Indian; and second, I am not a saint. The very claim that one is a saint is a condemnation of everybody else. In the very claim, others are condemned. If I am a saint then you are a sinner -- you have to be sinners. Otherwise how can I exist? To create one saint, you will need millions of sinners. It is very costly and uneconomical.

I would like a world where the sinners and the saints have disappeared. They are two aspects of the same coin. Lao Tzu says in his TAO TE CHING, "When the world was really natural and religious, there was not a saint and not a sinner." When the saints entered in the world, sin entered. When you say somebody is a saint, you have started divisions: the good and the bad, that which has to be done and that which has to be avoided. You don't accept life in its totality; you become a chooser.

And I teach choiceless awareness. I don't teach any choosing on your part, because whatsoever you choose is going to be a wrong choice -- because you will be there as a chooser. Accept the total and don't go on labeling things -- this is good and that is bad.

The division between the sinner and the saint is again an egoistic division. It is very oppressive. It condemns. It is very hateful. A saint looks at you with the eyes of "holier than thou" -- "I am the chosen one, and I am going to heaven and you all are going to hell." No, that is not my outlook at all. I declare you are also holy, divine. There exists not a single being who is not holy. To me the word "holy" means WHOLE. We belong to one whole; we are all holy. We are parts of one universal consciousness. We are ripples of one ocean. That's what Kabir was saying yesterday: the wave is not different from the ocean. Even the dirty wave is not different from the ocean. Even the dirty wave is as much part of the ocean as is the clean wave.

And what do you call dirty and what do you call clean? All are human conceptions. A person can be a saint in one country and may not be thought of as a saint in another. A person can be a saint in one century and may not be thought of as a saint in another. Just think: Mohammed with a sword in his hand. Can any Jaina or Buddhist call him a saint? It is impossible. A sword in the hand? Mohammed cannot be called a saint according to the Jainas and the Buddhists. Can Mohammedans call Mahavir or Buddha a saint, when people are suffering and being tortured and you are just sitting under your bodhi trees doing nothing? What type of sainthood is this? These are escapists, not saints.

You may be surprised to know that Jainas don't call Krishna a saint. They call him the greatest sinner ever because he persuaded Arjuna for the war. Arjuna was going to become a Jaina monk; he was saying, "I don't want all this war, all this violence. I want to renounce this world. This is not worth it," and Krishna persuaded him, "Do your duty. If God has willed so, let it be so. You simply say 'amen,' and go into it. You just become a vehicle, instrumental." Arjuna argued and argued, but finally Krishna persuaded him. So Jainas say the whole responsibility of the Mahabharat War, the great Indian war, goes to Krishna. He is responsible for the whole violence.

What have they done to Krishna, do you know? They have thrown him into the seventh hell. Of course, you are free to do so because you write your stories. In the Jaina PURANAS, Krishna is in the seventh hell, the worst hell, and he will have to be there up to the very end of this world.

Now who is a saint? How do you define a saint? And who is going to define and who has the criterion? Different philosophies will define differently.

I am not a saint, because I don't allow myself to be defined by anybody else. I am just myself. Call me sinner, call me saint -- that is your attitude -- but I am simply myself. And I leave myself undefined because, to me, reality is indefinable and I am part of reality, as you are part of reality.

When you want to renounce something, renounce definitions, renounce categories. Don't allow anybody to pigeonhole you.

And the moment you know your indefinable quality, you have transcended the world and you have attained to nirvana, you have become enlightened. An enlightened person is not a saint nor a sinner, cannot be. These are the categories of the unenlightened people. People who have not yet become aware, they think in terms of good and bad. One who has become aware knows nothing as bad, nothing as good. He is simply a witness to all.

So I am neither an Indian nor a saint.
"Like all other Indian saints, why do you not like to be the saint of the masses?" And who are these masses? These neurotic people all around, this insane world all around -- this is the mass? Who are these masses? These people who are blind, these are the masses? This vast darkness all around the earth...?

I don't belong to the masses; I cannot. I belong to the whole but not to the masses. To the masses belong the politicians. Because they have to exploit the masses and they have to lead the masses, of course they have to follow the masses too. If you want to become the leader of the masses, then you have to show that you follow the masses. That is the bribery you have to pay. If you want to exploit the masses, you become the saint of the masses.

I am not interested in any sort of exploitation. I am myself. If somebody wants to partake of the truth that I am, he can come. He can participate in my being.

And remember, I don't allow an easy approach, because I want everybody to know well that truth has to be paid for. You have to sacrifice much. It is not cheap. And I don't want to make it cheap. I don't allow you an easy approach towards me. I will create all sorts of hindrances between you and me. Only those who are REALLY seekers and have an intense fire in them will be able to approach me.

I am not interested in the masses at all. I am not a politician, and I am not interested in becoming a leader of the masses, nor the servant of the masses, because those are just diplomatic games, political games.

I am here, available. If you have the intense desire and thirst, you can approach me. And again I repeat, the approach is not easy; I will hinder you in many ways; I will test you in many ways. Only when I feel that you are really ready to surrender, to sacrifice yourself -- only when I see that truth is even more valuable to you than your life -- then you belong to me. Otherwise not.

This question has come from some Indian who has fallen in the wrong company here. He should not be here really. He has asked at least fifteen questions, all foolish. But he seems to be thinking that he knows much. Friend, you are in the wrong company. Escape from here. These are mad people. These are not scholars here, and I am not interested in scholars and I am not interested in pundits and people who think they know. If they know, they know. Why should they come here? What are you doing? Such a wise guy, what are you doing here? You should not be here in the first place. You know already? Very good. I am happy that you know. Then go to the masses and help the masses and become a saint of the masses. What are you doing here? Why are you wasting time here?

If you don't know, only then come to me. And if you don't know, then don't ask questions as if you know. Then ask questions out of your ignorance.

These questions are parrotlike things; you simply go on repeating words.
I have heard:

Once upon a time there was a parrot who could say only three little words: "Who is it?" One day when the parrot was alone in the house there was a loud knock on the door.
"Who is it?" screeched the parrot.
"It is the plumber," the visitor responded.
"Who is it?" repeated the parrot.
"It is the plumber, I tell you," was the reply from the outside. "You called me to tell me your cellar was flooded."
Again the parrot called, "Who is it?"

By this time the plumber became so angry that he fainted. A neighbor rushed over to see the cause of the commotion and, gazing at the unfamiliar face of the prostrate plumber, he asked, "Who is it?"
The parrot answered, "It is the plumber."

The pundit is a parrot, and a very foolish parrot at that, because parrots can be forgiven, but human beings cannot be forgiven so easily.

If you know, there is no need to be here. If you don't know, then please never ask questions from your knowledge, from your so-called knowledge. The first lesson here is to know that you don't know.

And I am not saying that you don't know. If you know, it is very good; but I am not interested in "knowers." You can go and teach the masses and help the poor people. It is because of you and people like you they are still poor, and it is because of you and people like you that they are still living in hell. And they will live in hell unless leaders like you stop serving them. Unless do-gooders like you stop doing good, they

will remain in their misery.

But my interest is only in those people who have come to know that they don't know, that they are ignorant. In India it is very difficult. Knowledge has become part of the Indian blood. For centuries they have been like parrots, repeating SHASTRAS, scriptures -- memorizing -- not knowing anything but feeling very egoistic that they know. Whenever such a person comes here, I am simply surprised why he should come here. Out of all the places, this place is not for you, people like you -- not at all. Come here only if you can throw your knowledge outside the gate. Where you leave your shoes, leave your knowledge too, your head too. Only then can you understand what is happening here. If it is not possible for you, there is no need to come.

And I am not interested in the masses, because if you are interested in the masses you have to be manipulated by the masses. I am not in any way a mass man, because I am very individual. I have my own way, my own life, my own style, and I don't allow anybody to interfere with it. If you want to become a man of the masses, the whole mass interferes with you. They teach you how you should sit and how you should stand and what you should say and what you should not say and what you should eat and what you should not eat and when you should go to bed and when you should get up. They teach you everything. This is very ironical that the people who think they are leaders of the masses and gurus of the masses in fact are the slaves of the masses. The masses teach them how to be. They don't have any freedom. And the masses go on looking from everywhere: "Are you really following what the mass wants to be followed? Are you really following the idea of the mass, what a saint should be like?" Or if you are not following, then you become a fallen saint; then you are a sinner.

I don't allow anybody to dictate my life. I don't allow anybody's life to be dictated by me. That's why I don't give any discipline to my people. I simply confer freedom on them and a responsibility to be free. Never interfere with anybody's life, and don't allow anybody to interfere with your life. Be individualistic. I am not a socialist, I am not a communist. I believe in the individual. I am absolutely an unashamed individualist.

I was moving around the country, I was moving among the masses for many years, but I was surprised to see the fact that the masses try to manipulate you. Rather than learning anything from you, rather than taking anything from you, they try to manipulate you.

Let me tell you one story I was just reading the other day:

Farmer Jones, of Clinton, New Jersey, made history at the State Fair one day when he bought a prize rooster for the highest price ever paid in the history of the poultry trade. When he got it home, however, he found he simply could not control the rooster's romantic tendencies. Not only the hens, but the ducks, geese, and swans, not to mention a few stray nanny goats and sows, fled before the rooster's tireless onslaughts.

Farmer Jones finally collared his gay bird and grumbled, "I did not pay a record price for you to waste your energies on every form of animal life in New Jersey. You are henceforth to confine your activities exclusively to the hens. Keep on the way you are going, and you will die of exhaustion."

The rooster made light of his owner's fears, but sure enough, Farmer Jones found him a few mornings later flat on his back, his eyes glazed, his legs straight up in the air, with a couple of buzzards ominously circling closer and closer above him.

"What did I tell you, you durn fool?" roared the farmer. "I knew the life you were leading would get you sooner or later!"

But then, to his amazement, the supposedly expired rooster opened one eye and whispered hoarsely, "Pipe down, will you? When you are trying to romance a buzzard, you have got to play it their way!"

If you want to become a saint of the masses, you can become one only in THEIR way. I am not interested in anybody else's way. I have found my way and my goal. I only allow people here who are ready to understand me and who are no longer obsessed with wanting to control me or are obsessed with wanting to be controlled by me. I am a free man, and I confer freedom on you. My sannyas is a declaration of freedom. It is not a discipline; it is a freedom.

The second question, from the same gentleman:

IS IT NOT HARMFUL TO AN INDIVIDUAL AND ALSO TO SOCIETY TO LIVE WITHOUT THE BARRIERS

OF NORMS? IF SO, THEN WHY DO YOU PREACH THAT YOUR SANNYASINS SHOULD LIVE AS THEY LIKE? MIND ALWAYS GOES THE WRONG WAY IF NOT RESTRICTED.

And who is going to restrict the mind? The mind of the society? Who is going to restrict the mind? The mind of the dead people, the dead moralists, the dead priests? Who is going to restrict the mind? You? Who are you except the mind?

The first thing to be understood: up to now humanity has lived under a curse, and the curse is that we have never been allowed to trust our nature. We have always been told, "Trust your nature and you will go wrong." Mistrust, restrict, control. Don't go according to your feel. We have been told that human nature is somehow basically evil. This is stupid, this is foolish and poisonous. Human nature is not evil. Human nature is divine. And if the evil has arisen, it has arisen because of restrictions. Now let me explain it to you.

You never see animals going to war. Of course there are fights sometimes, but they are individual fights -- not world wars with all the crows of the east fighting with all the crows of the west or all the dogs of India fighting all the dogs of Pakistan. It is not. Dogs are not so foolish, neither are crows. Yes, sometimes they fight, and there is nothing wrong in it. If their freedom is violated, they fight, but the fight is individual. It is not a world war.

Now what have you done? You have repressed humanity and you have not allowed individuals to be angry sometimes -- which is natural. The ultimate total result is that everybody goes on gathering his anger, goes on repressing the anger; then one day everybody is so full of poison that it explodes in a world war. Every ten years a world war is needed. And who is responsible for these wars? Your so-called saints and moralists, do-gooders, the people who have never allowed you to be natural.

Have you ever seen any dog killing another dog? Yes, they fight sometimes -- but just fight. Never has a dog killed another dog. Man is the only animal who kills another man. No crow has ever killed any other crow. No lion has ever killed another lion. Man is the only species of animal that kills its own kind. What has happened to man? Has he fallen lower than the animals? Then who is responsible? Only one thing is missing from the animals: they don't have saints and moralists. Priests -- Christian and Hindu and Mohammedan and Jaina -- they don't have. They don't have temples, mosques, Bibles and Vedas, that's all. That is the only difference.

Still there are a few primitive societies where, down through the ages, murder has never happened, because nobody has poisoned their mind for morality, nobody has trained them to be moral. They are natural people. When you are natural you function harmoniously. Sometimes you become angry, but that is natural -- and it is momentary.

A person who never becomes angry and goes on controlling his anger is very dangerous. Beware of him; he can kill you. If your husband never becomes angry, report him to the police. A husband who sometimes becomes angry is just a natural human being, there is no fear about it. A husband who never becomes angry will one day suddenly jump and suffocate you. And he will do it as if he is possessed by something. Murderers have been telling the courts down through the ages, "We committed the crime, but we were possessed." Who possessed them? Their own unconscious, repressed unconscious, exploded.

Have you watched a simple fact? If you have a picture of a beautiful bitch and bring it to a dog, he will not be interested at all. Dogs are not playboys. Not that they don't love bitches, they love tremendously, but in a picture, in pornography, they will not be interested. Because to create pornography you need saints. First repress the sexual instinct, the natural instinct, and tell people that it is wrong and evil. When they repress their sexual instinct, the repressed instinct finds outlets. Now it is difficult to go and watch a beautiful woman passing by the road. Then what to do? Lock your room and look at the PLAYBOY magazine. That is safer; nobody comes to know. You can hide your PLAYBOY magazine in the Bible and you can pretend you are reading the Bible. Only man is pornographic. No other animal is pornographic. These are simple facts.

Who has made man pornographic? Primitives are not -- still are not. Women are naked and move naked -- and without any fear. And what type of civilization do you say you are living in? A woman cannot pass through the roads without being pinched on the bottom, without being treated inhumanly. A woman cannot walk in the night alone. And this is civilization. And people are just obsessed with sex twenty-four hours a day. Who has given this obsession to man? Animals are sexual but not obsessed; they are natural. When sex becomes an obsession, it takes perverted forms; and these perverted forms are rooted in the moralizers and their teachings.

The so-called religious people-have never trusted human nature. They talk about trust, but they have

never trusted God. They trust rules, laws; they never trust love. They talk about God, but the talk is just empty taLk. They trust in the police, in the court. They trust in hell fire. They trust in creating fear and in creating greed. If you are saintly and good and moral, you will have heaven and all the pleasures of paradise, FIRDAUS. Or, if you are not moral, then you will suffer hell fire -- and eternally, remember -- forever and forever.

These are fear and greed. They have been manipulating the human mind through fear and greed. They want you to become free of fear and greed -- and their whole teaching is rooted in it. They don't trust.

I trust you and I trust your nature. I trust animal nature. If nature is allowed its own course, yes, there will be a little anger sometimes and there will be a little flaring too, but nothing is wrong in it. It is human and it is beautiful. But there will be no war.

Psychologists say all your weapons are phallic. Because you could not penetrate a woman's body, you penetrate somebody's body with a sword. The sword is a phallic symbol. It is beautiful to love a woman, but to penetrate somebody's body with a sword is ugly. But this is how things have been.

You ask me: "Is it not harmful to an individual and also to society to live without the barriers of norms?" You have lived with barriers and with norms. What has happened? Look at the state of humanity today. It is a neurotic earth, a great madhouse. This is what has happened out of your norms, idealism, perfectionism, moralism. Out of all your commandments this has happened. The whole earth has turned into a neurotic camp, a big madhouse. And still you are afraid and still you go on. This is a vicious circle.

It is as if you make a person fast and when he fasts he becomes of course hungry and he starts looking obsessively for food. Then, thinking and seeing that he has become obsessed with food, you put him in chains, because otherwise he will break into somebody's kitchen. Now you put him in chains because you say that if he is not put in chains, he is dangerous -- he can break into somebody's kitchen. He cannot be relied upon. Then you put him in chains and you continue forcing him to fast. And then you become more and more afraid because he is getting mad. This is a vicious circle. In the first place, why has he become so obsessed with food? Your disciplining too much for fasting has created this illness. Fasting is not natural.

Yes, sometimes it happens in animals, but they don't BELIEVE in fasting, they don't have a philosophy of fasting. Sometimes it happens. One day the dog feels sick and he will not eat. This is natural. He simply does not eat because he does not FEEL like eating. He moves with his feeling; it is not a rule. Nobody has taught him to fast. In fact he will go and eat grass and vomit; the grass functions and helps him to vomit; he will vomit. Nobody has taught him. And he will not eat unless the desire to eat arises again. He moves with nature. When he feels like eating, he eats; when he does not feel like eating, he does not eat. This is what I would call the real life.

Sometimes when you feel like NOT eating, don't eat. I am not against fasting. I am against the philosophy of fasting. Don't make a rule that every Sunday you have to fast. That is foolish because how can you decide that every Sunday you will not feel like eating? Sometimes it may be Friday when you don't feel like eating. Then what will you do? You will force yourself to eat because it is Friday. When you feel like eating, eat. When you don't feel like eating, don't eat. Move with your feeling, and by and by you will be in tune with your nature.

To be in tune with nature is to be religious, to me. My definition of religion is: to be in tune with nature. And that is the meaning of the Indian word DHARMA; it means "nature," intrinsic nature. Trust nature and don't violate it.

But you have been taught to violate, so people who have lived starved lives, when they come here in this ashram -- which is a totally different phenomenon; they have never seen any ashram like this; no ashram like this has ever existed -- they are very much surprised. They come here to see sad people, dead people, dragging somehow, chanting mantras, reading books; and when they see people dancing -- men and women dancing together, holding hands, people hugging each other, people so full of love and joy -- they say, "What type of religion is this?" Religion has to be of the cemetery; it cannot be of life. Religion has to be negative. Men and women holding hands? This is dangerous. We cannot trust man, we cannot trust woman. This is dangerous; this is playing with fire. Create restrictions, make China walls....

No, I trust nature. I don't trust your laws. Your laws have corrupted the whole of humanity. Enough is enough! The time has come when all the old, rotten religions have to be burned completely and a totally new concept of religion has to arise -- life-affirmative, a religion of love and not of law, a religion of nature and not of discipline, a religion of totality and not of perfection, a religion of feeling and not of thinking. The heart should become the master, and then things settle on their own.

If you can trust nature, by and by you become quiet, silent, happy, joyful, celebrating -- because nature

is celebrating. Nature is a celebration. Look all around. Can you see any flower which looks like your saints? Can you see any rainbow which looks like your saints? Or any cloud, bird singing, and the light reflecting in the river, and the stars? The world is celebrating. The world is not sad. The world is a song, an utterly beautiful song, and the dance continues. Become part of this dance and trust your nature.

If you trust your nature, by and by you will come closer to the cosmic nature. That is the only way. You are part of the cosmic. When you trust yourself, you have trusted the cosmic in you. Through that goes the way. From that small thread, you can reach to the very goal. Trusting yourself, you have trusted God who has made you. Not trusting yourself, you have distrusted God who has made you.

Who has given you sex? Of course God has given you sex. And who has taught you BRAHMACHARYA and celibacy? Your so-called saints. Your saints are against God. Who has given you hunger? God. And who has taught you fasting? Your saints.

I am for God and against your saints because your saints are against God. I teach you to be natural, to be spontaneous. And I don't teach you repression, restriction. I teach you freedom. If you restrict yourself too much and repress yourself too much, you will die before your death, and then you will live a stale life.
Let me tell you one beautiful story:

They tell about a wise old rabbi in the heart of Russia whose advice was slavishly followed by the members of his synagogue. One morning he was cornered by a troubled follower who explained, "I invested all my savings in two hundred chickens. When I went out to the coop this morning, a hundred of them had died. What should I do?"
"It is the voice of the Lord," quoth the rabbi. "Say a prayer. Then double the sales price of the chickens you have left and you will not have lost a single kopek."

But the next morning the villager was back to report, "Another fifty of my chickens perished last night."
"The ways of the Lord are sometimes mysterious," said the rabbi. "The fifty chickens that have survived are obviously the finest and the most valuable of the flock. Say another prayer of thanks and again double the sales price and you will not have lost a single kopek."

Alas! The next morning the last fifty chickens had bitten the dust. "Now what should I do?" wailed the villager.
"My son," quoth the rabbi, "I have lots more invaluable advice I could give you, but what use would that be to you? You have no more chickens."

When I look at your so-called religious people, I see they have no more life. No advice can be of any help to them. They are dead people. They should really be in their graves. They are walking illegally. They are ghosts; they are living a posthumous existence. They have committed suicide and are still walking and moving. I feel sorry for them, but these people are dangerous too because they go on doing the same to others that has been done to them by others. They go on teaching the same nonsense to other people. They go on crippling small children, paralyzing new life springs, poisoning new wells. That's what they can do. That's all that they know. They have been unable to live; they make others unable to live.

Watch. Never get into the trap of a man who is dead. It is better to be irreligious. It is better not lo believe in God and not to go to the church and the mosque and the temple -- but be alive, because life is the real church of God. Forget all about God and nothing is lost, but start destroying life and everything is lost -- because life is God.

I teach you life, love, because that's how I see God is.

And these bondages that have been created by religion are just in your idea. If you become aware, you can drop them immediately, instantly.

"How come," the hostess of a kid's birthday party asked a little girl in attendance, "that your younger brother is so shy? He has not moved from that corner all afternoon."
"He is not shy at all," answered the little girl. "He has never had on a necktie before -- and he thinks he is tied to something."

All your religions are just neckties. You are not tied to anything. It is just your idea that you are tied.

Drop all discipline and all ties and start moving and let God live through you -- and let God live through you in freedom. Trust freedom and trust God, and' you will never be a loser.

I am not saying there will always be flowers and flowers in your life. No, there are thorns, but they too

are good. And I am not saying that your life will always be sweet. It will many times be very, very bitter, but that's how life grows -- through dialectics. I am not saying you will always be good. Sometimes you will be very bad, but one thing will be certain about you: when you are bad you will be authentically bad, when you are good you will be authentically good. One can trust, one can rely upon you. When you are angry, one can rely on it that your anger is not false, not cold; it is hot and alive. And when you love, one can rely upon you that it is hot and warm.

Remember, a person who cannot be angry cannot be loving. The roses grow only with the thorns. If you cannot be hotly angry in some moment, you cannot be hotly in love -- because you cannot be hot, you cannot be warm, you remain frozen. And if you have repressed anger too much, you are always afraid to move in love, because who knows?

A man came to me and he said he could not move into deep orgasm while making love. A perfectly healthy young man. What has gone wrong with him? He cannot move into orgasm; or at the most the orgasm remains only local, it does not spread all over his body. And a local orgasm is not of much significance. When the orgasm is in the total and every fibre of your being throbs with new life -- you are refreshed, rejuvenated -- for one moment you become part of God, part of the tremendous creativity that surrounds you. You lose yourself. You are no longer an ego, you melt. You don't have any boundaries then.

I inquired about his anger. He said, "But why are you asking about anger, because my question is about love? I cannot love deeply." I said, "Forget about love because first we have to think about anger. Because if you cannot love deeply, that means you cannot be angry deeply." He was surprised, but that's how it turned out to be. From his very childhood, he had been brought up in a very religious family and he had always been told not to be angry, to control anger. He has learned to control. He has become so efficient that he does not know that he controls. He has really become a controller. Now the control has become unconscious. He is a very controlled person. Everybody respects him -- in the society he will succeed everywhere. He IS a success. But in his inner life he is a failure. He cannot even love.

I told him, "You start by being angry, because my understanding is that when you come to a peak in your orgasm, you cannot allow it because, if you allow it, you are afraid maybe with it the anger, the repressed anger, may also be allowed." He said, "What are you saying? I always dream that I have killed my woman. And I always dream that 1 kill her, suffocate her, while making love to her. And I am afraid that if I lose control I will not be able to resist the temptation to suffocate and kill her."

Now the anger has become a great force inside him. He is so afraid to decontrol, how can he love? It is impossible. And if you miss love, you will miss prayer and you will miss God too.

This repressive society, this repressive civilization has failed utterly. Yet you are not aware.
I have heard a beautiful story:

In the days when Khrushchev (and, somehow, we miss him) was Mr. Big in the Soviet Union, he often admitted that Stalin treated him occasionally like a court jester or clown and ordered him, "Dance the gopak." "And", Khrushchev would add, "I danced."

Somebody in the crowd would always cry out, "Why did you let him make a fool of you? And Khrushchev would demand sternly, "Who asked that question? Stand up!" Inevitably, nobody answered, and after the appropriate pause, Khrushchev would conclude, "That, comrades, is why I danced too."

Just out of fear, Stalin can kill.

Stalin is death, and your priests have been death, representatives of death not of God.

I represent life. Your priests have been in conspiracy with death and they have crippled life. Your priests talk about God, but it seems they are partners with the devil. A great conspiracy....

And they have destroyed the whole human mind. They have uprooted you from your feeling part; they have made you hang in your head. Now you don't know how you feel; that's why you cannot trust your feeling and you have always to look to somebody to tell you what to do. In the childhood the parents go on telling you do this and don't do that. Then in the school, the teacher; then in the university, the professor; then in the society, the boss, the politician, the leader. Everywhere you are being told what to do and what not to do. And you are always seeking somebody to dominate you so that you can become dependent. Because you don't know how to get commandments from your own heart, from your own being, you always depend on some authority outside.

This is ugly, this is miserable, this should not be.

I am not an authority here. At the most a midwife, but not an authority. I can help you to be reborn, but I

cannot dominate you, I cannot dictate things to you. You hanker for it. People come to me and they say, "Osho, tell us exactly what we have to do." But why can't you listen to your own heart? You have life bubbling inside you. The spring is there, the source is there. Go in. I can tell you how to go in, I can teach you the devices for how to go in, but take your commandments from there. There is the Bible inside you -- the REAL book, the Veda, the real knowledge.

Get your instructions from there, and once you start getting your instructions from your innermost core, you will be a free man and a happy man. A free man is happy; an unfree man is never happy. You are not meant to be slaves. You are meant to be masters. That's why I call my sannyasins "swami"; swami means a master, one who has taken his reins in his own hands.

BELOVED OSHO, WHILE I WAS ROAMING AROUND NEAR BOMBAY, I STOPPED AT MUKTANANDA'S ASHRAM FOR A COUPLE OF DAYS. UNEXPECTEDLY, WHILE I WAS THERE HE POURED ON ME MUCH GRACE AND VERY SPECIAL ATTENTION, EVEN THOUGH THE FIRST THING I SAID WAS I AM A DISCIPLE OF BHAGWAN SHREE RAJNEESH. I FELT HONORED BY HIM YET WAS A BIT UNCOMFORTABLE. MAINLY, I FELT GUILT TOWARD YOU. I AM BACK NOW TO YOU BUT VERY CONFUSED. PLEASE HELP ME.

First thing, whatsoever you do, never feel guilty -- whatsoever you do. To go to Muktananda's ashram is not a sin. It may be your karma, but it is not a sin. You have not violated any rule, because I don't have any rules. How can you violate? I don't give you rules, because you are such neurotic people that out of the rules you will create guilt. Never associate guilt with me, around me, in association with me. I don't want you to create any guilt, to ever feel guilty. Whatsoever you do, do it totally.

Now, you have been to Muktanand's ashram: you should have been there totally. You must have been thinking about me there, and you must have been feeling guilty. You have been taught wrong things.

To be with me is not a monogamy. It is not a husband-wife relationship, that the wife cannot look at another man or the husband cannot look at another woman. I make you absolutely free. How many times do I have to repeat it? You can go to Muktananda or anywhere -- to hell even, you can go. And if you wander around Bombay too much, suddenly one day you will find yourself in hell, remember. Because a direct route goes from Bombay to hell.

And this is surprising how you managed to reach Muktananda's ashram by wandering around Bombay. It is far away from Bombay. But it may be the same guilt: you cannot even take the responsibility that "I WENT." You cannot even say that? How poor. You cannot even take your responsibility that "I went to Muktananda's ashram." You say, "... while I was roaming around near Bombay, I stopped at Muktananda's ashram -- FOR A COUPLE OF DAYS"! Just look at the absurdity.

Be responsible. If you have been there, you have been there, and nothing is wrong in it. Muktananda is also God; maybe a mediocre god but still a god. You are allowed to go to mediocre gods too. And don't feel guilty; because you are already punished. Muktananda is a punishment. What more punishment do you need?

Remember responsibility always. Whatsoever you do, do consciously; don't wander. The questioner is trying to say that it was not conscious, deliberate -- "by chance." But nothing is by chance; everything is your responsibility. Don't be accidental. This is one of the ways how we try to throw responsibility onto others' shoulders. Your act is your act. Next time, please, if you go, there is no need to wander so much. You can go directly.

And then "a couple of days" -- just by wandering. A couple of minutes may have been okay, but a couple of days means you wanted to be there. But nothing is wrong in it. What I am insisting on is: accept it, that you wanted to be there.

And it is good. I know how you feel. You are shopping for a guru, and it is a supermarket. There are many gurus in the world, and how can you just decide that this man is the right one? You will have to go here and there; sometimes to Muktananda, sometimes to Sai Baba, sometimes to somebody else. Nothing is wrong in it.

If something of me has penetrated your heart, you will come back. If not, then it is good that you don't come back. If something beneficial happens to you there, then allow it to happen, with all my blessings, because that is what we are trying to do. If it happens in Muktananda's ashram, good. It should happen, that is the point. I am not in any obsession with Poona, that it should happen in Poona. If your enlightenment

happens in Muktananda's ashram, very, very good. I will be happy, tremendously happy it happened. Poona is not the point. This small piece of land... how many people can become enlightened here? The whole world is yours; become enlightened anywhere you want, choose any place.

And it is natural for the mind to go here and there. One wavers a little and then by and by one settles. And it is good that one should waver a little. So don't force yourself to be here if the idea arises, which is natural, to go and visit some other ashrams and see what is happening there. You may be just deceived here. Who knows? I may be just a fake, a fraud. So who knows? Just go and see what is happening there. Maybe something is really happening there and you are benefited. Good. If not, I am available here; you can come back. But don't create any guilt.

"Unexpectedly, while I was there he poured on me much grace and very special attention, even though the first thing I said was I am a disciple of Bhagwan Shree Rajneesh." That's why! It is so simple and so political; there is nothing much in it, not a mystery. Next time go without wearing orange, without a MALA, shave your head so he cannot recognize you; and then see.

Mulla Nasrudin died. He went to heaven, but of course, as you are concerned with going to some other ashram, he lived in heaven a few days and then he said to God, "I have never seen hell. And who knows, maybe things are better there. And rumors have come that they have air-conditioned it and much dancing and drinking goes on there and all the beautiful people of the world are there. Here there are only sad saints, holy people, sitting dusty and dirty under the trees. No song -- not even a newspaper! No radio, no tv. And rumors are that all the politicians are there and all the scientists are there and they have created a beautiful place."

God said, "You can go and see and have a visit." And a two-days' visa was given to him.

He went and he was received with great celebration. And it was really beautiful; he had never even dreamt of such a beautiful place. He thought, "What nonsense! Even God would enjoy to be here. Nobody knows that hell has changed completely, and we go on believing in old books where heaven was praised and hell was condemned. Now things are totally different; things are the other way! "

For two days he enjoyed. He gambled and drank and danced, and all the beautiful women from Cleopatra to Marilyn Monroe -- all were there. It was tremendously beautiful, and two days just passed like two seconds. He was very sorry.

He went back and said to God, "I don't want to be in heaven. Please give me a permanent visa; I want to go there."

God said, "But remember, once you have a permanent change of address, you will not be allowed to come back."

He said, "Who wants to come back? Don't waste time! And I don't want to go through the red tape. Give me an order immediately that I want to go to hell. I don't want to stay here a single moment."

And of course, it was arranged. He reached hell, and suddenly almost a dozen devils jumped on him and started beating him. He said, "What are you doing?" And he looked around; that beautiful scene was not there -- all was fire and flames. And he said, "This looks like the old hell. Have I missed something? Have I reached a wrong place?"

They said, "No, you are in the right place."

"But," he said, "just the other day I was here for two days and it was so beautiful."

They laughed and said, "That was not the real hell. It was just a showpiece for the visitors. Now you have come as a permanent resident here; now you will know the real thing."

So next time, don't talk about me. If you talk about me, certainly, it is simple and diplomatic that much grace and love and attention should be given to you.

And it worked too: "I felt honored by him...." Special attention; who will not feel honored? Here I never give any special attention to anybody. Even if you want to see me you will have to wait for days. The appointment is not so easy. And I don't pay any special attention to anybody, because here I really mean to work, I mean business.

Special attention is given to you just to buttress your ego... and that's how things go on. The guru buttresses the ego of the disciple and the disciple buttresses the ego of the guru; and a mutual understanding happens and things go well and everything runs smoothly. They go on lubricating each other. Here, nothing of that sort.,I am very businesslike; I don't give any special attention to you. Because the very desire to get special attention is wrong. What are you going to do with the special attention you get? You will feed your ego. Everybody wants to be specially attended to. Why? Because everybody wants to be somebody special.

So of course, there is nothing mysterious in it: "I felt honored by him...." The special attention worked

on your ego.

If you want to be here with me, remember, I am not playing any game of the ego with you. Things are straight, direct. You are here to dissolve yourself, and I am here to help you die. It is going to be arduous, but all growth is painful.

But if you want children's toys, then you can go anywhere you want to. Maybe you need them right now. Maybe you are still childish, juvenile, not a mature person. Then you will need something like that.

But never feel guilty. I don't want you to feel guilty for anything, whatsoever it is. Unconditionally, I want to say to you that I don't want to create guilt in you.

IT IS FOUND THAT REMEMBRANCE OF "BELOVED' OR "DARLING" IS MORE SPONTANEOUS AND EASY THAN THE REMEMBRANCE OF "GOD" OR "SUPREME SELF." WHY IS IT SO?

It is so simple. Why should it not be so? Your beloved is real; your God is just a bogus concept, empty, immaterial, just a word. If you go deep in it, there is nothing in it. Your God is just a word; your beloved is a reality. My God is a reality; your God is not a reality. Your God is just a word heard unconsciously; it goes on reverberating, vibrating in you, but it is just a word. What does it mean? It has no meaning. Your beloved, of course, is significant.

That's why I say forget about God the concept, the word, the theological idea; rather, love -- love your beloved -- and love her so deeply, or him so deeply, that a moment comes when you can feel the beloved not as the body but as the soul. That will be the door of the temple of God. Love totally, and through total love, prayer becomes, by and by, a natural phenomenon. Love is transformed into prayer. Each beloved, each lover, becomes a window to God.

So I don't teach you: go against love. I teach you: go through love. That is the whole difference between my teaching and the teaching of the traditional, so-called saints. I teach you go through love; that is natural. But go so totally, so utterly lost in it that by and by it is not just a superficial thing; you can start feeling the soul of the other. In that moment, you will be able to see the whole of existence filled with soul.

If you have looked into the eyes of your beloved and seen something of the ineffable, the indefinable, then look at the tree and you will see the same thing there too. Then look at the rose and you will find the same eyes there too. Then run around and you will see he is everywhere. But the first glimpse will be in your beloved; and that is natural.

Love is the natural way to God.

Two very small boys were playing marbles together when a very, very pretty little girl walked by. One of the boys exclaimed fervently to his pal, "Brother, when I stop hating girls, she is the one I am going to stop hating first!"

From the very childhood, from the very beginning, love takes hold of you. Maybe you are not yet able to define it, maybe you can still think only in terms of "hate," that you will "not hate" this person. It is a negative definition of love, still love is negative -- but by and by it will become positive. By and by even the positivity will disappear; it will become existential. Then it is prayer.

If you can go on diving deep into love, one day you will find that you have arrived at God.

Mistress Mulla Nasrudin complained to the school principal that her thirteen-year-old son seemed to be spending most of his time staring at the girls in their summer miniskirts. "Don't worry," were the principal's reassuring words. "He is just going through a stage that won't last more than the rest of his life."

Love is something that lasts your whole life. You begin in love; you should end in love. Then the circle is complete. You are born out of love; you should die in love. Then the circle is complete.

But your God is bogus, your God is out of fear; or your God is just a concept given by others to you.

A little girl -- 1974 model -- had been on dozens of jet planes in her time, but this was her first overnight journey in an upper berth of a Pullman car. Somewhat frightened, she called out at regular intervals to her mother below, "Mommy, are you there?"

After many hours of this a gentleman across the aisle piped up, "Yes, mommy is here. And I am here too. We are all trying to get a little sleep. So for heaven's sake, stop that confounded noise."

There was a moment of silence, and then a quavering little voice called out, "Mommy, was that God?"

That's your concept of God: fear. Your God means your father, magnified; your headmaster, magnified; or the head constable. What do you mean by your God? You don't have any experience.

Rather than thinking of God as your father, it is better to think of God as your beloved; because a father is an authoritative figure, unnatural, social, formal. Once it never existed; sometime it may disappear again. It is better to think of God as your beloved; and it is better to move through the beloved towards the ultimate beloved. You will be moving naturally, spontaneously, and there will be no repression, and there will be no unnecessary harshness in your lifestyle -- you will not become a masochist.

And if you can go to God laughing, why go weeping? If you can go to God dancing, then why not go dancing? I don't teach you a God who is against life and love. I teach you a God who is the very depth, the very ground of life and love.

You can drop the word "God" if it creates trouble for you. Replace it with "love," and let "love" to be with a lowercase l, not with a capital L. Don't make much fuss about it. A lowercase l, ordinary love -- the love that happens between two friends, that happens between a husband and wife, that happens between a child and a mother, that happens, always happens, in relationship.

Become more and more loving and you will be closer to God, closer and closer. The day your whole being is a state of love, you have arrived: God is revealed to you. Yes, Jesus is right when he says, "God is love." But my insistence is even more than Jesus'; I say, "Love is God." Jesus says God is love; I say love is God. And the word "God" has become very dirty because it has been used and misused by politicians and priests for so long. It is a dirty word now; you can drop it. "Love" is fresher, more virgin, more existential, truer.

Love, and whomsoever you love, you will find he has become a God. Love, and you will always find God in the end.

Ecstasy - The Forgotten Language

Chapter #7
Chapter title: Enter into your own body

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Il. 22. man tu par utar kanh jaiho

TO WHAT SHORE WOULD YOU CROSS, O MY HEART? THERE IS NO TRAVELER BEFORE YOU,
THERE IS NO ROAD.
WHERE IS THE MOVEMENT, WHERE IS THE REST, ON THAT SHORE?
THERE IS NO WATER; NO BOAT, NO BOATMAN IS THERE;
THERE IS NOT SO MUCH AS A ROPE TO TOW THE BOAT, NOR A MAN TO DRAW IT.
NO EARTH, NO SKY, NO TIME, NO THING, IS THERE: NO SHORE, NO FORD!
THERE, THERE IS NEITHER BODY NOR MIND. AND WHERE IS THE PLACE THAT SHALL STILL THE

THIRST OF THE SOUL? YOU SHALL FIND NAUGHT IN THAT EMPTINESS.
BE STRONG, AND ENTER INTO YOUR OWN BODY: FOR THERE YOUR FOOTHOLD IS FIRM.
CONSIDER IT WELL, O MY HEART! GO NOT ELSEWHERE.
KABIR SAYS: "PUT ALL IMAGINATION AWAY, AND STAND FAST IN THAT WHICH YOU ARE."

II. 81. satgur soi daya kar dinha

IT IS THE MERCY OF MY TRUE GURU THAT HAS MADE ME TO KNOW THE UNKNOWN;
I HAVE LEARNED FROM HIM HOW TO WALK WITHOUT FEET, TO SEE WITHOUT EYES, TO HEAR WITHOUT EARS, TO DRINK WITHOUT MOUTH, TO FLY WITHOUT WINGS;
I HAVE BROUGHT MY LOVE AND MY MEDITATION INTO THE LAND WHERE THERE IS NO SUN AND MOON, NOR DAY AND NIGHT.
WITHOUT EATING, I HAVE TASTED OF THE SWEETNESS OF NECTAR, AND WITHOUT WATER, I HAVE QUENCHED MY THIRST.
WHERE THERE IS THE RESPONSE OF DELIGHT, THERE IS THE
FULLNESS OF JOY. BEFORE WHOM CAN THAT JOY BE UTTERED?
KABIR SAYS: "THE GURU IS GREAT BEYOND WORDS, AND GREAT IS THE GOOD FORTUNE OF THE DISCIPLE."

GOD IS WITHIN AND WITHOUT, because only God is. In fact to say "God is" is a repetition because God is never "is not." God is the very isness of existence. We can say "the house is" because once the house was not and once again the house will not be. To call the house "is" is okay because the "is not" is possible. We can say "the man is" but we cannot say "God is," because only he is, always has been, always will be. God is the very isness, God is existence itself.

Then why say the word "God" at all? Why use it? We use it very symbolically, to indicate something. When we say "God is" we mean existence is not without a soul. We mean that existence is not dead. We mean that existence is alive, throbbing with love, compassion, consciousness, conscience; that existence is intimate; that there is a possibility of addressing existence and there is a possibility of getting the response. When we say "God is" we mean that existence allows the possibility of a dialogue. You can have a dialogue with it; you can call it "thou" and it will not be meaningless; and you can be in such a state that prayer becomes possible, that communion becomes possible.

That's all the word "God" carries. Existence is not like a dead rock; it is an alive flower. It will respond to you. If you love it, love will flow towards you. If you move towards it, it will move towards you. If you seek it, it will seek you. Existence is not care-less. If you are in love with existence, existence is in love with you. That's all that we mean when we call existence divine or when we say God is. Remember it. It is a poetic way of saying a truth. It is not a fact. It is poetry, it is romance. And religion is romance with existence.

Yes, it is more like falling in love rather than arguing towards a conclusion.

That's why Kabir says God is within and without, but the journey has to start from the within. Unless you have known God withinwards, you will not be able to comprehend him in the outside. Unless you have seen him within yourself, you will not be able to see him in the trees, in the birds, in the stars. How can you see him in the tree, in the rock, if you have not been able to feel him within yourself? Your center of being is the closest door to God. If you have not been able to enter from there, you cannot enter from anywhere else.

God is within and without, both, because only he is; still, the journey starts from your innermost core. First you have to look withinwards. If from the very beginning you start looking for God in the outside, your God will be nothing but an imagination, a falsity.

This point has to be understood very deeply. The whole approach of Kabir -- the whole approach of all the mystics of the world -- depends on this. If you see God outside and you have not seen him within, it is going to be just a dream, a projection, a wish fulfillment; so don't start the journey that way. The journey starts by closing the eyes; the journey ends by opening the eyes. First, one closes the eyes in meditation, goes deep into oneself. When one has realized, touched the very core, has known who is there; one opens the eyes -- and finds him all over, spread everywhere.

But you cannot begin from the outside. That's where organized religion misses the whole point. The Christian goes to the church, the Hindu goes to the temple, the Mohammedan goes to the mosque. The Mohammedan travels thousands of miles to go to Mecca, the Hindu goes to Kailash; and Kabir says he is

neither in Kaaba nor in Kailash. He is within you. Not that he is not in Kaaba and Kailash! Once you have found him within yourself you will find him everywhere -- but then there will be no point of going to Kaaba and Kailash because wherever you are, wherever you look, you will find Kaaba, you will find Kailash.

There is a very beautiful story in the life of Nanak, another great mystic of the same calibre as Kabir. Nanak went to Mecca; he traveled with some Mohammedan travelers who were on a pilgrimage. They reached Mecca, the holy stone of Kaaba. It was evening and the sun was setting, and they were very tired; and Nanak immediately fell asleep. The travelers, the companions, were very much surprised. They used to think of Nanak as a very holy man, but he was doing something stupid: his legs were towards the Kaaba when he lay down and fell asleep. They became very much afraid; this is a sacrilege. And by the time they could do something about it, the chief priest came, and he said, "Who is this man? Is he an atheist, he does not believe in God? He does not seem to be a Muslim. Throw him out of here!"

All this noise and talk, and Nanak opened his eyes, and he said, "What is the matter?" They said, "This cannot be allowed. Your legs are towards Kaaba, and this is a sin." Nanak laughed uproariously, and he said, "You can put my legs anywhere you like, but, one thing before you do it, tell me if this is not so: wherever my legs are, they will always point towards God -- because he is everywhere."

Up to this point, the story seems to be absolutely realistic; then it becomes a parable. The priest was very angry; he took hold of the feet of Nanak and turned his feet away from Kaaba. And the parable says Kaaba turned towards Nanak's feet. And he moved him in every direction, and Kaaba turned to that direction.

Now, it is a parable; I don't say now it is realistic. Half the story seems to be exactly right. The other part seems to be very poetic -- true, but not factual. It is very significant though. God is everywhere.

Once you have found him within, you will find him everywhere. Then you cannot find a place where he is not. But don't start the journey from the outward. Don't start going to Kaaba and Kailash, to the temple and the mosque; otherwise you have taken a wrong step. And one wrong step leads to another. You start imagining.

Once a Sufi stayed with me. He had many disciples, thousands of disciples, and his disciples used to come to me and say their Master is great, he sees God everywhere -- in the trees, in the rocks, in the birds, animals, even in the dog -- everywhere he sees God. When he came to stay with me, the first night we sat together, I looked at him. He was a very beautiful man -- but I could see that his God is a projection; he is living in his imagination, in a reverie, in a dream. The dream is beautiful, because when you dream about God everywhere, even the dream changes your life -- even the idea that God is everywhere brings tremendous changes -- but it is not radical. It is mental; it is a mind game. It is a sort of auto-hypnosis.

I asked him, "Please, tell me how you started to see God everywhere." And he was very reverent -- to everything. He would go and bow down before a rock, any rock, and he would go down and touch the tree; and he was really very reverent and he had a very peaceful quality all around him. He was a poet, but not a mystic. I asked him, "Tell me how you started to see God."

He said, "How I started? I started to think, continuously, 'God is everywhere,' and whatsoever I would touch, I would think, 'Here is God.' I would look into the eyes of a man, and I would say, 'Here is God.' And I would repeat it and repeat it, and by repeating it continuously for three years, one day it suddenly dawned over me. he was everywhere."

I told him, "You do one thing. It took three years? You do one thing. You will be here with me for seven days; for three days you stop thinking about God."

He said, "What do you mean? I cannot do it. For thirty years I have been continuously thinking about God, and it has given me tremendous peace and I have been very, very blissful -- and why should I stop for three days?"

I said, "Just to see whether, if you stop for three days, you can still see God or not. If you cannot see, then these thirty years you have lived in a beautiful dream -- sweet, but a dream all the same."

He became intrigued. He was afraid to try it, but then he became more and more interested too. Whenever you become afraid of something, you become infatuated too. First he denied, but I could see that he would not be able to resist the temptation. Next morning he said, "Okay, I will try. I trust God, and I know he is everywhere. Just by not thinking do you think I will not be able to see him?"

I said, "I don't say anything. There is no need to conclude right now. Let the experiment be done. For three days you stop thinking, you stop imagining -- you stop altogether. You just move backwards, thirty years back. Become that man who has never thought about God and who has not projected God everywhere."

By the third day, the man became ordinary. The aura disappeared, his eyes became empty. That peace was no longer there. He started crying, and he said, "You have disturbed me very much. My whole experience is lost."

I said, "I have not disturbed you. You can start imagining again. I have simply showed you one truth, that even if you go on imagining for thirty lives, it will remain your imagination. You have started wrongly -- and it is time you should change, because this is of no use. Thirty years of constant auto-hypnotizing, and gone within three days? It is of no worth."

Start from the within. First, rather than projecting God.... It is going to be a projection -- you don't know whether God is or is not. You know only the word, you know the tradition, you know the priest, you know the image that has been put into your mind. If you are a Christian, you can project Christ very easily and you can see Christ very easily. It will be a hallucination; it will be a sort of neurosis. f you are a Hindu, you can see Krishna very easily, you can project. If you are a Buddhist, you can see Buddha.

Mind can create the illusion so beautifully and so realistically that even reality, itself pales down before it, becomes faint, looks unreal. And you have been doing it every night n your dreams. You know, your mind has a faculty -- a faculty to create images. Not only to create images but to make them appear so real that again and again you forget.,very night you dream, every morning you come to know.hat it was a dream and not a reality; and again when you dream the next night, again you become a victim, again you forget that it is a dream, again it looks real, absolutely real.

Even absurdities look real -- that which cannot be imagined -- be, even that. You are talking to your wife and suddenly -lour wife turns into a horse. And even then the doubt does not arise. In a dream the doubt never arises. You trust even this. You cannot say, "What nonsense. How can it be?" So, everything is possible in a dream, and your trust is tremendous. In the morning when you are awake, all is one, and you laugh. And this has been going on for years... again you will fall a victim.

This is the dream faculty of the mind. A part of the mind unctions as a projector -- just exactly like the projector in he movie house. The projector is hidden behind -- you never look at the projector, you don't even think about the projector. You look at the screen. The screen is empty; the projector goes on. Just a game of light and shadow... and you become o absorbed, you become so lost. You are real and the screen, absolutely false, but you forget yourself, and whatsoever going on the screen takes a reality of its own. And you NOW it is not real, but you go on forgetting again and again.

Sometime try it in a movie house; it is a good meditation: just try to remember that it is unreal, that it is unreal.... Go on remembering that it is unreal and the screen is empty, and you will be surprised: for a few seconds you can remember; again you have forgotten, again it has become the reality. Whenever you forget yourself, the dream becomes real. Whenever you remember yourself -- that "I am real," you shake yourself -- the screen becomes unreal and all that is going on becomes unreal.

Let me put it in this way: The world looks real in the same proportion in which you are unconscious, asleep; the more aware you become, the world becomes more and more unreal.

Even this so-called world becomes unreal, so what to say about your ideas? You project God, you project this and that -- heaven and hell -- they are all projections. You give them reality by becoming unconscious.

So a man who thinks of God as his surrounding, as being everywhere, has started a wrong journey. What will he do? He can only auto-hypnotize himself. This is not going to lead to knowledge, to realization. This is getting into the unreality even deeper than before. This is getting into a sort of neurosis.

That's why Freud is right when he says that the so-called religions are nothing but collective neuroses. The so-called religions are! Buddha may not have been a neurotic, Jesus may not h-ave been a neurotic; but Christians are, Buddhists are. The difference is Buddha starts from his withinwards, from his inwards, and the Buddhist starts from the idea. Jesus looks into his being, and the Christian looks at Jesus, looks outside. There is the whole difference.

Kabir says:

> TO WHAT SHORE WOULD YOU CROSS, O MY HEART? THERE IS
> NO TRAVELER BEFORE YOU, THERE IS NO ROAD.

If you go outside of your being you will be lost, Kabir says. "... THERE IS NO TRAVELER BEFORE

YOU" -- whom will you follow, my heart? "... THERE IS NO ROAD :" -- how will you seek God? Where will you go to seek him?

WHERE IS THE MOVEMENT, WHERE IS THE REST, ON THAT SHORE?
THERE IS NO WATER, NO BOAT, NO BOATMAN IS THERE,
THERE IS NOT SO MUCH AS A ROPE TO TOW THE BOAT, NOR A MAN TO DRAW IT.

But you can fill your screen of the mind with your own imagination. You can imagine a road, you can imagine a Master leading you, you can imagine the goal; you can create a dream.

In reality, there is no road. In reality, there is no other shore. This is the only shore there is. This is the only reality there is. There is no other reality; there is no separate reality. The reality is one. You can approach it in two ways: either with eyes full of dream or eyes without any dream.

NO EARTH, NO SKY, NO TIME, NO THING, IS THERE: NO SHORE, NO FORD!

If you go into the without, you will be moving into nothingness, emptiness. Of course, you can fill this emptiness with your own images and with your own ideas, but you are creating a neurosis -- a religious neurosis, but it is a neurosis. When you go to the temple and you pray to a god who is outside you, what are you doing? Have you ever thought about it? Go to the madhouse, to the lunatic asylum, and see there. Somebody is sitting there and talking to his wife, and there is nobody around. He is sitting alone and talking to his wife. And you know that he is mad; the wife is not there and he is talking, he is imagining. He not only talks from his side, he answers from his wife's side too. This is a madman, you say. And then you go to the mosque, temple, church, and somebody is bowing down to some god nobody can see. Is it in any way different? It is again madness.

To whom are you praying? Who is there outside you? Your prayer is a sort of a dream which you are creating. Yes, Sigmund Freud is right -- as he is right in many things. He has a tremendous grip on truth. Religion seems to be a collective neurosis -- but the religion of the Christians, the Hindus, and the Mohammedans; not the religion of Buddha, Jesus, Nanak, Kabir; not the religion I am talking about.

The real religion consists of going inwards. And when you want to go inwards you have to drop all thinking, you have to drop all images. You have to become completely empty; only then can you go inwards. To go inwards, this is a basic need: that all thinking stops completely. Then you cannot hypnotize yourself. Without thinking, hypnosis cannot exist. All imagery stops. Only in that state of no-imagination, no-thought, no-mind, one comes to feel the reality that is there at the innermost core of your being.

Once you have felt it there, then open your eyes and you will see it everywhere. Now it is totally different; the quality is no longer the same. Before, it was an imagination; now it is a reality. It is not that you are creating it; now it is there. It is a revelation.

But ordinarily, we are accustomed to looking outside. Our eyes open outwards. When you close your eyes you see only darkness and nothing, or at the most, you see reflections of the outside passing. You close your eyes and you see the outside world reflected: a friend's face; somebody has insulted you, and the episode; or you have gone to the market to purchase something and you are haggling with the shopkeeper. Things like that -- just reflections of the outside. Either you look outside or you look into the reflections of the outside.

But the eyes cannot see withinwards and the ears cannot hear withinwards, the hands cannot touch withinwards. All the senses open towards the outside; they are meant for it. The senses are bridges; they are meant to open outside. They reveal the surface of reality not its depth. If you want to know the depth, you will have to go beyond the senses into your own being. There you see without eyes. There you hear without ears. There you touch without your hands.

But our habit is very, very powerful, so when a person becomes fed up with the world, feels frustrated with the world, sees that there is nothing there, and starts thinking about religion, again the old habit works: he again starts looking for God outside. He was looking for money; now he looks for God. First he was looking for political power; now he looks for religious power. But he looks outside. His old habit remains the same; he has not changed at all.

I have heard about a closemouthed politician who shot his girl friend and was convicted of murder in the first degree. Just before he was hanged, he was asked, "Have you anything you wish to say?" His answer was, "Not at this time."

Just the old habit. Now there is going to be no time anymore, he is going to be hanged, but that was his old habit. A politician always tries to avoid answering anything. Even if he answers, he never answers; he goes roundabout. You cannot figure out whether he says yes or no. It is very difficult to decide what he is saying. Or simply he refuses to answer. And this man is going to die the next moment, and he says, "Not at this time" -- and there is going to be no time any longer. Just the old habit.

The mind is trained to look outside, so when you start looking for God, also, you start looking for him outside. You go into the scripture -- the Bible, the Veda, the Koran, the Geeta -- or you go to a priest or you go to the temple or you go to somebody for advice -- but you never go inwards. And the only place to go is to go in.

The only place to be is to be in! From there the door opens. From there you knock at the doors of reality. From there comes the realization of that which is.

And you have been gone so far in the outside world -- after money, after power, after sex, after this and that -- that it takes very long to come back. And you come back very reluctantly.

I have heard:

A moonshiner in the Georgia hills was caught redhanded by a posse of revenue agents. The moonshiner, despite his seventy years and long gray beard, tore himself loose from the sheriffs grasp, and headed crosscountry with the speed of a gazelle. The sheriff, a kindly -- and lazy -- soul, marveled at the old boy's agility, and said, "Let's let him go."

Five days passed, however, and the moonshiner failed to return. Just as his relatives and neighbors were concluding that his unusual exertions had been the death of him, he stumbled home in a state of complete disrepair "Where you been, Beauregard?" asked his partner. The moonshiner answered simply, "I been coming back."

He had gone so far away -- five days it took for him to come back.

And you have been gone so far away for so many lives.

But don't start calculating how long it will take for you to come back, because wherever you are, you can close your eyes and you are in. It is not a question of really coming back. Wherever you are, you close your eyes and you are in.

It is almost as if somebody is running away from the sun, his back towards the sun as he is rushing farther away and farther away, and then one day he realizes this is foolish -- the sun is the source of life. What is he 40 do? WilL he have to travel the same distance that he has traveled away from the sun? No. He just turns his back and the sun is there. The sun has always been there.

This is what is known as conversion. Conversion means a turning of one hundred and eighty degrees -- a sudden turn. This is what I call sannyas: a sudden turn. It is not a question that you will have to come the same distance again that you have traveled away. You cannot travel away from God! How can you travel away from yourself? Wherever you go you remain yourself. You can go to hell, and you will remain yourself. You can go to the moon or to some faraway star; you will remain yourself. And wherever you are ready to close your eyes -- turn your face inwards -- the inner reality starts revealing.

So it is not a question of calculating how many lives we have been gone away. It is a moment -- a sudden moment of illumination.

You may have been reading Zen stories. And all the Zen stories have one very absurd thing: the satori, the Zen enlightenment, happens very suddenly. You cannot figure it out, how it happened. The Master hits the disciple on the head, and the story simply says: "And he became enlightened." Now this seems to be absolutely absurd. A sinner -- a man who has been doing so many wrong things in his life and just a single moment before was unenlightened, ignorant -- has become enlightened within a single moment? Yes, this is how it happens.

Time is not needed. Time is needed to travel outwards. To come in, time is not needed, time is not the factor. Space is needed to go outside. Space is not needed to come inside; space is not the factor.

Yes, it is how it happens. Sometimes just a hit from the Master, or sometimes just a look from the Master, and it can happen. And not only that, sometimes it can happen without the Master.

It is said about Lao Tzu that he was sitting under a tree when he became enlightened, but he was not doing anything. Buddha was meditating; Lao Tzu was not doing anything, not even meditation. He was just sitting, and an old leaf fell from the tree, started falling, slowly, lazily, like a feather, and he watched it falling, and it settled on the ground... and he became enlightened. Now, there was no Master, and he was not even meditating. What happened? Just watching the leaf falling? In that very moment, he must have become so tremendously aware, so absorbingly aware, that the mind stopped, there was no thought. He simply watched the leaf falling. The leaf settled on the ground; something settled in himself too. He was no longer the same person. The old is dead, the new is born. It is a rebirth.

And this is what I teach you too. So don't be very calculative and arithmetical; they are not needed for the inner journey. Just be quiet, silent, more and more relaxing, more and more in tune with nature; and more and more, sit with closed eyes, just doing nothing -- not even meditating -- just doing nothing. If nothing happens don't be worried. If you can accept that nothing is happening, that too is okay; then some day something is going to happen which will transform you.

One day, for no visible cause at all, one settles. Or something absolutely irrelevant may become instrumental. You are sitting with closed eyes -- a child starts laughing loudly, and the very laughter becomes the old leaf. Or your wife has dropped something in the kitchen, and the very noise, and suddenly something is broken inside you, a breakthrough.

It can happen any moment, it can happen in any situation, because it is your innermost nature. It is already there; it has not to be produced and it has not to be created. You have brought this treasure with you.

But you go on looking outside and you remain a beggar. Come in and become emperors.

THERE, THERE IS NEITHER BODY NOR MIND: AND WHERE IS THE PLACE THAT SHALL STILL THE THIRST OF THE SOUL?
YOU SHALL FIND NAUGHT IN THAT EMPTINESS.
BE STRONG, AND ENTER INTO YOUR OWN BODY.

Don't go outside.

Kabir is a great lover of the body -- and all the great mystics have been lovers of the body -- because the body is the real temple of God. And if you find somebody condemning the body, know from the very beginning that he knows nothing. If somebody is against the body, he has not known anything at all. He does not even know the ABCD of spirituality. He has not even begun. If he condemns the body he is still afraid of the body. If he condemns the body he is a dualist: he thinks himself separate from the body. If he condemns the body he still has great lust and greed in him. If he condemns the body, it means the body still tempts him too much and he shivers and trembles before the body. He is antagonistic to the body because he has not yet been able to understand what this beautiful phenomenon is that we call the body. The body is the temple of God. God is enshrined in it; God is embodied in it. It is God's body.

"BE STRONG, AND ENTER INTO YOUR OWN BODY:" If you don't enter into your own body, you will be chasing shadows and nothing will be the outcome. You can go on rushing and speeding, and you will never reach anywhere because the place to reach is within you. The goal to reach is in the seeker; the seeker is the sought.

"BE STRONG...." And what does Kabir mean when he says, "Be strong"? He means, then don't be weak; these people who are against the body are all weaklings. They have become afraid of their own body. When you are afraid of somebody, you are thought to be a coward, but think of the Person who is afraid of his own body. He is the worst coward. You cannot find a weaker person than him.

There are so-called saints who will not allow their body to rest. They are afraid because if you give the body rest, then the body demands more. They will not give right food to the body. They will fast because they are afraid, because if you give food to the body, the body creates energy. Energy wants to delight, energy wants to love, energy wants to dance; so don't give food to the body. Fast, starve the body. They slowly kill the body, by and by.

I have heard Mulla Nasrudin was going for a long trip to London; he had to go.

He persuaded his brother to take care of his Siamese cat while he was away. Nasrudin dearly loved that Siamese cat, but the brother definitely did not. The very moment Nasrudin set foot back at the airport, therefore, he phoned his brother to check on his cat's health. The brother announced curtly, "Your cat died," and hung up.

For days, Nasrudin was inconsolable. Finally, however, he phoned his brother again to point out, "It was needlessly cruel and sadistic of you to tell me that bluntly that my poor, poor cat had passed away." "What did you expect me to do?" demanded the brother. "You could have broken the bad news gradually," grumbled Nasrudin. "First, you could have said the cat was playing on the roof. Later you could have called to say he fell off. The next morning you could have reported he had broken his leg. Then, when I came to get him, you could have told me he had passed away during the night. Well -- you did not have it in you to be that civilized. Now tell me -- how is Mama?"

The brother pondered momentarily, then announced, "She is playing on the roof."

And your so-called saints are always playing on the roof -- just killing themselves, gradually. They are suicidal people, your saints are suicidal people. Of course, not courageous enough to do it in one stroke. They do it slowly -- starving, torturing the body, destroying the body by and by, in steps. Other suicidal people are more courageous; they do it in a single moment. And these people go on lingering, playing on the roof.

Kabir is not against the body. He cannot be. He knows that the body is the temple of God. When you starve the body, you starve God himself. When you don't allow rest to the body, you don't allow rest to the God embodied there.

Be worshipful, be respectful towards your body. God has chosen it to be his residence.

And the body is a miracle; it is tremendously beautiful, tremendously complex. There is no other thing so complex, so subtle as the body. You don't know anything about it. You have only looked at it in the mirror. You have never looked at it from the within; otherwise it is a universe in itself. That's what the mystics have always been saying: that the body is a miniature universe. If you see it from the inside, it is so vast -- millions and millions of cells, and each cell alive with its own life, and each cell functioning in such an intelligent manner that it seems almost incredible, impossible, unbelievable.

You eat food, and.the body transforms it into blood, bones, marrow. You eat food, and the body transforms it into consciousness, thought. A miracle is happening every moment. And each cell functions so systematically, in such an orderly way, in such an inner discipline, that it seems almost not possible -- millions of cells. Seventy million cells are there in your single body -- seventy million souls. Each cell has its own soul. And how they function! And how they function in such a coherence, in such a rhythm and harmony. And the same cells become the eyes and the same cells become the skin and the same cells become your liver and your heart and your marrow and your mind and your brain. The same cells specialize -- then they become specialized cells -- but they are the same cells. And how they move, and how subtly and silently they work.

There is a possibility that cancer is nothing but some cell going insane inside you, who has lost track, who is no longer functioning intelligently and has gone berserk. There is a possibility that cancer is nothing but a cell gone out of tune. Otherwise millions and millions of cells are working in such a sane way that even your human society is nothing compared to it. Your society is almost insane -- as if everybody is a cancer cell.

In your body, God is manifested. You have to go withinwards. You have not yet acquainted yourself with this temple.

"BE STRONG..." -- don't be a weakling and don't be a coward and don't try to escape from the fact of your body. Rather, penetrate into it, go deep into it, go into the mystery of it.

"BE STRONG, AND ENTER INTO YOUR OWN BODY:" Don't look for God in the sky; look for God within your own body. Kabir is very realistic, very scientific.

... and enter into your own body:

FOR THERE YOUR FOOTHOLD IS FIRM.

Because there you are rooted. The body is your earth; you are rooted in the body. Your consciousness is like a tree in the body. Your thoughts are like fruits. Your meditations are like flowers. But you are rooted in the body; the body supports it. The body supports everything that you are doing. You love; the body supports. You hate; the body supports. You want to kill somebody; the body supports. You want to protect somebody; the body supports. In compassion, in love, in anger, in hate -- in every way -- the body supports

you. You are rooted in the body; you are nourished by the body. Even when you start realizing who you are, the body supports you.

Don't kill the body. Don't be a masochist, don't torture it. It is your friend; it is not your enemy. Listen to its language, decode its language, and by and by, as you enter into the book of the body and you turn its pages, you will become aware of the whole mystery of life. Condensed, it is in your body. Magnified a millionfold, it is all over the world. But condensed in a small formula, it is there present in your body. Decode it there first. And there is no other way to decode it anywhere else.

Be strong, and enter into your own body: for there your foothold is firm.

... CONSIDER IT WELL, O MY HEART! GO NOT ELSEWHERE.
KABIR SAYS. "PUT ALL IMAGINATION AWAY, AND STAND FAST IN THAT WHICH YOU ARE."

Listen to these beautiful and tremendously significant words: "O MY HEART! GO NOT ELSEWHERE." There is no need to go anywhere. All is already given to you. You are a fool going anywhere and begging for it. God has made you from the very beginning as an emperor. He never creates beggars. If you have taken the role of a beggar, it is simply your responsibility and your stupidity.

"KABIR SAYS: 'PUT ALL IMAGINATION AWAY....'" This idea that you are a beggar is also your imagination. And the next idea, when you get fed up with your begging, desires, ambitions, and you start reading the scriptures and you come across great sayings -- "Aham Brahmasmi" -- "I am God"and then you start imagining "I am God"; that too is imagination.

Rather than imagining, drop all imagination, move into a state of no-imagination. That's what he means: "GO NOT ELSEWHERE." Imagination is the way to go somewhere else. Listen to it: whenever you imagine, you go away from yourself. You fall asleep in the night -- you fall asleep in the night here in Poona, and then in a dream you dream you are in New York, Timbuktu, Peking. It is imagination. In the morning you find yourself in Poona -- you had never left Poona; the whole night you were here -- but in your imagination you had gone to so many places.

Exactly the same is the case: you have never left your divinehood, your godhood. You have never left that, there you are rooted, but in imagination sometimes you became an animal and sometimes you became a tree and sometimes you became a man and sometimes you become angry and sometimes you become very kind, sometimes you are a gentleman and sometimes you are a robber. You go on imagining. Sometimes you think you.are a child and sometimes you think you are young and sometimes you think you are old, sometimes you think you are a man and sometimes you think you are a woman, but these are all imaginations.

Deep down, you are only God and nothing else. These are all roles that you choose yourself. You create, you project, and then you enter into your own projections.

Go not elsewhere, O my heart! Consider it well.

"KABIR SAYS: 'PUT ALL IMAGINATION AWAY....'" That's what meditation is all about: putting imagination away. But there are foolish people who bring their imagination to their meditation too. In meditation also they start imagining; they start imagining a thousand and one things. Somebody imagines he has seen Krishna, somebody imagines his KUNDALINI is rising, somebody imagines his SAHASRAR is opening, somebody imagines something else, and people have different imaginations. These are all imaginations.

When you feel your KUNDALINI is rising, don't get involved in it -- let it rise. Remain aloof and detached, and say, "Okay, this must be some imagination." You have heard so much about KUNDALINI rising. You must be reading the books of Gopi Krishna -- KUNDALINI rising -- and so many yogis are talking about it. It is in the air, so you become infected with the idea. Then you are waiting for it to rise. Not even simply waiting, but in a subtle way, trying to help it to rise. You are ready to support it. Just a slight thing -- an ant crawling upon your spine -- and it is there and suddenly you are full of energy. And you have imagined it and you have created. Now it becomes yet another ego trip.

You have read in books that the third eye will open, so you are waiting for it, and when you close your eyes -- consciously, unconsciously -- you look for the third eye, and you start imagining. One day, you can see the light there -- imagination is tremendously powerful. It can create whatsoever you want to create.

Now look: in India, Jainas have existed as long as the Hindus -- one of the oldest religions of the world

is Jainism -- but Mahavir never talked about KUNDALINI, and the Jainas' twenty-four TEERTHANKARAS never talked about KUNDALINI. Down through the ages, down through the centuries, Jainas ave not talked about kundalini, so it never rises in a Jaina saint -- never -- because they never read about it. So it never arises in a Jaina saint. Buddhists don't believe in it, so it never rises. Christians, Mohammedans, never heard about t, so it never rises.

Something else happens to Buddhists: CHAKRAS open. And, you will be surprised, when Hindus think about CHAKRAS, seven CHAKRAS open; when Buddhists, five -- only five -- two imply disappear; because Buddhists talk about five CHAKRAS, and Hindus talk about seven. And there are tantricas who talk about nine!

And, you will be surprised, once a man came to me and he said, "Nine CHAKRAS have opened." I said, "Wait. There are thirteen in all." He said, "What? I have never heard about. Buddhists talk about five, Hindus talk about seven, and tantricas talk about nine. Thirteen?" I said, "I have discovered more." And after three months he came and he said, "Right you were! Now the thirteenth has also opened!"

Just an idea I had put in his mind -- "thirteen." And how can it be that he would not experience them all when he has arrived so far, at the ninth? He created four more. It is not so difficult.

Forget all about your imaginations; otherwise you will be trapped by your mind. If you see something, remember, it is imagination. If you feel something, remember, it is imagination. If you experience something, remember, it is imagination. When the experiencer is left alone without any experience, then there is no imagination. When the knower is left and there is nothing to know, then there is no imagination. When there is pure awareness without any content, then there is truth. And Kabir insists: "Put all imagination away.... "

God is not an experience, God is not an object. God is the very experiencer within you. You cannot see God. God is the one who is seeing through you. You cannot see God; you cannot reduce him to an object. You cannot put him in front of you; otherwise God will be separate from you. No, God cannot be experienced. And those who claim that they have experienced God are imagining things deluded. You cannot experience God! You can be God, but you cannot experience God. Because you are God, how can you experience God? God is not separate from you.

So God is when all imagination is brushed aside and only experiencing remains, just the light -- not falling on anything -- without any content -- you just are, just isness, being.

"... AND STAND FAST IN THAT WHICH YOU ARE." Don't go anywhere in imagination. Stand fast in that which you are, and you will know what God is. Knowing yourself, you will know God. Knowing the knower, you will know God. God never comes as an object of knowledge. He is your consciousness, he is your very being.

IT IS THE MERCY OF MY TRUE GURU THAT HAS MADE ME TO KNOW THE UNKNOWN;
I HAVE LEARNED FROM HIM HOW TO WALK WITHOUT FEET,
TO SEE WITHOUT EYES, TO HEAR WITHOUT EARS, TO DRINK WITHOUT MOUTH, TO FLY WITHOUT WINGS;
I HAVE BROUGHT MY LOVE AND MY MEDITATION INTO THE LAND WHERE THERE IS NO SUN AND MOON, NOR DAY AND NIGHT.

"IT IS THE MERCY OF MY TRUE GURU.... " Kabir says it is not y your effort that you attain to God. It is by the mercy of the true guru, it is by the mercy of the Master. Kabir believes tremendously in the mercy of the Master. Let us :ry to understand it.

First, the word "guru." Guru means one who has gravitation, around whom you suddenly feel as if you are being pulled. The guru is a tremendous magnet, with only one' difference. There is a man who has charisma -- you are pulled, ut you are pulled towards him. That is the man of charisma. He may become a great leader, a great politician. Adolf Hitler has that charisma; millions of people are pulled towards him. Then what is the difference between a charismatic leader and a guru? The difference is tremendous. The difference is: when you are pulled towards a guru you suddenly feel that you are being pulled inwards, not outwards.

When you are pulled towards Kabir, Nanak, Buddha, you have a strange feeling. The feeling is that you are being pulled towards them and at the same time you are being pulled inwards -- a very strange paradoxical phenomenon

at the closer you come to your guru, the closer you come yourself. The more you become attracted

towards the guru, the more you become independent. The more you become surrendered to the guru, the more you feel that you ave freedom you never had before.

So it is a very subtle difference. Remember it. If you are Pulled towards a man and that pull creates a slavery, that an is not the guru. That man may have charisma, may have magnetic power -- maybe his great intelligence, his physical beauty, or his sheer vitality pulls you -- but you will be going away from yourself. It will be an infatuation. You will be obsessed with this man, and you will be off your center. Avoid such people; these are the greatest mischief-mongers in the world. Adolf Hitler, Napoleon, Alexander -- these are the people who have created great havoc, because people feel tremendously attracted and people feel like surrendering.

Remember, if your surrendering gives you freedom, then the man is a guru, a Master. If your surrendering makes you a slave, makes you a robot -- as all the followers of Adolf Hitler were turned into mechanical robots.... They lost their souls; he simply exploited their souls. They lost all their awareness. This happens in the spiritual world also, because these charismatic people are everywhere. So make it a criterion inside: if by the presence of your guru, of your Master, you are becoming freer and freer, more and more independent; by surrendering, the paradox is happening -- that by surrendering you are gaining more willpower, by surrendering you are becoming powerful not impotent -- then you are near the guru.

The guru is one who pulls you towards himself just to throw you back into your own being. He functions as a mediator; via the guru, you arrive at your own self. Because you cannot go directly, he helps you via him. But his whole effort is to make you yourself.

A true guru will never impose himself upon you. He will never impose his life-style on you. He will never give you any rigid discipline. He will not enforce anything on you, regiment you. He will not try to create soldiers of you. No, he will help you to become yourself. He will help you to be yourself, whatsoever that is. He will help to give you more and more understanding about yourself. You will become more and more centered, rooted, near him. More and more you will feel he has given you back to yourself -- that which was lost or forgotten, he has made you aware of it.

That's what I say to my sannyasins: that I have nothing else to give to you; I give you back to yourself. You surrender to me, and I give it back to you.

It is difficult for you to know yourself right now because you have lived in forgetfulness for so long. You need a shock; I give that shock to you. But I don't give you any discipline. And I don't force my life-style on you, because each person has to find his own life-style and each person is so unique that each person has to live in his own way. Nobody else's life-style is going to help you. You will become second-rate, secondhand; and God loves only firsthand people. Never be a carbon copy. If somewhere you are forced to become a carbon copy, avoid that place like the plague, escape from there.

"IT IS THE MERCY OF MY TRUE GURU THAT HAS MADE ME TO KNOW THE UNKNOWN;/I HAVE LEARNED FROM HIM HOW TO WALK WITHOUT FEET, TO SEE WITHOUT EYES, TO HEAR WITHOUT EARS, TO DRINK WITHOUT MOUTH, TO FLY WITHOUT WINGS;" Because the inner world is without any senses. Eyes are not there, ears are not there, mouth is not there, wings are not there. And this is the miracle of a Master: that he helps you to see without the eyes. And it is simply a PRASAD, a gift; it is only out of his compassion that it happens. No effort is needed on your part, and no effort is needed on the Master's part. When the disciple is surrendered and the Master is REALLY a Master, it simply happens on its own accord.

When the disciple is surrendered and the Master is ready, there is a communion, and something jumps from the soul of the Master to the disciple -- an exchange of energy, a shock, an electroshock -- and suddenly you become aware of your own reality.

"I HAVE BROUGHT MY LOVE AND MY MEDITATION INTO THE LAND WHERE THERE IS NO SUN AND MOON, NOR DAY AND NIGHT." And now Kabir says, "By the mercy of my Master I have come to a point where I am neither a man nor a woman, nor a sun nor a moon, where all duality is lost night and day are lost, summer and winter no longer exist, God and devil are gone. I have come to where only one exists: the nondual, the ADVAITA, the one. I have come to unison." This is the meaning of the word "yoga": to come to unison. I have fallen into the unity with the whole.

WITHOUT EATING, I HAVE TASTED OF THE SWEETNESS OF NECTAR, AND WITHOUT WATER, I HAVE QUENCHED MY THIRST.
WHERE THERE IS THE RESPONSE OF DELIGHT, THERE IS THE FULLNESS OF JOY.

This is of great significance. If you are delighted, joy will descend on you. Delight is human; joy is divine. When you are delighted, you will feel great joy descending on you.

That's why I go on insisting sing, dance, delight, celebrate. That's what YOU can do. Joy is not within your hands. You can delight in small things -- a flower, a bird singing, a beautiful child, a beautiful woman. You can delight in small things -- in food, in sleep, in the morning breeze, the sunset, in the stars. You can delight in small things.

If you can delight in small things, suddenly you will see great joy is descending in you. Joy comes from the whole. Delight creates the capacity to receive it. To remain delighted is enough to become a religious person. If you can celebrate continuously, that's enough; then God is going to descend in you. You are creating the receptivity; the response of delight creates the heart, makes it ready, makes it receptive, opens your doors.

There is a great saying of Jesus, incomparable. Jesus says, "Those who have, to them more will be given; and those who have not, even that which they have will be taken away from them." A very absurd-looking saying: those who have, more will be given to them. Does not look very democratic, does not look very communistic, socialistic. Looks very anti-communist. Those who have will be given more? This is unjust. And those who have not, even that which they have will be taken away. But the saying is of tremendous significance, one of the most secret sayings. Yet I also repeat it; and all the mystics have said that in different ways; that's what Kabir is saying.

If you are delighted, joy will be given to you. If you have a little delight, more joy will descend on you. If you are silent, more silence will come to you. If you have, more will be given to you; if you don't have, even that which you have will be taken away.

.. BEFORE WHOM CAN THAT JOY BE UTTERED?

And that joy is such that when it descends it is inexpressible. Delight can be expressed; you can dance, you can sing, you can hug, you can hold hands. Delight is human and can be expressed. Joy is superhuman and impossible to express.

KABIR SAYS: "THE GURU IS GREAT BEYOND WORDS, AND GREAT IS THE GOOD FORTUNE OF THE DISCIPLE."

Yes, to become a disciple is to be fortunate. To find a Master is the greatest blessing that can happen to a man on the earth. It is very rare to find a Master and it is very rare, when you have found one, to surrender to him. But if it happens at all, the greatest thing has happened. More than that is not possible in life. Let me explain it to you, what the Master exactly means.

God is far away -- just a word, we have never experienced him. The Master, or guru, functions as a midway station. God is superhuman, far away, difficult to conceive of. The guru is human, and yet divine. The guru is like us, and yet not like us. He is a bridge between man and God; he is just at the middle point. Exactly, the guru balances existence. The disciple is man; the God is not man; the guru is both. On one side, he belongs to humanity; on another side, he belongs to God. One of his hands is with the humanity; his other hand is in the hands of God. He becomes the bridge. That's why we call the guru a god-man or a man-god. That's why Jesus goes on saying, again and again, "I am the son of God, and I am the son of man." He is a guru, he is a Master.

It is very difficult for Christians to explain why he says, again and again, "I am the son of man." It would have been more logical if he had said only one thing: "I am the son of God." But why does he say, "I am the son of man"? If he is the son of God, then he is no longer part of humanity; then he is as far away as God himself. Then what is the point of his coming to the world? It is meaningless. He had to become the son of man; only then does he relate to us. Then he is a relative, then he is a brother, then he is part of our family.

That is the mystery of the guru. The guru is more mysterious than God. God is simple. Man is simple. The guru is very mysterious -- because paradoxes meet in him, contradictions meet in him. The guru is a meeting place of man and God, a crossroads, a SANGAMA, a meeting of the two rivers, of two different

dimensions.

The seeker is ignorance; God is knowing, wisdom. The seeker is darkness; God is light. The guru is a twilight.

In India we pray at the time of twilight. The Sanskrit word for twilight is SANDHYA, and by and by it became synonymous with prayer. Twilight is prayer, the moment to pray. Twilight is representative of the guru. In India the sayings of the saints are called SANDHYA BHASHA, "the language of the twilight." They speak in metaphors which belong to two worlds: to the human and to the divine.

There is a story about Kabir that when he arrived home and faced God, he was very much puzzled because the guru was standing there with God. He was very much puzzled about whom he should bow down to first, the priority -- to God, or to the guru? And then he touched the feet of the guru and said, "Because without you, I would have never known God. So you come first. Through you I have known; so you come first. God can wait, because without you there was no God for me. It is only through you he has become a reality. I bow down to you."

"KABIR SAYS: 'THE GURU IS GREAT BEYOND WORDS, AND GREAT IS THE GOOD FORTUNE OF THE DISCIPLE.'" There are millions of people; very few become seekers. There are thousands of seekers; very few become disciples. To become a disciple is a rare privilege because only by becoming a disciple does one become connected, linked, with a Master. Then your destiny is not alone; then your destiny is linked with a Master.

People come to me and they say, "We don't want to take sannyas. Won't you help us?" I say, "I will help you, but you will not be able to receive it. My help will not be of much use, because you will not be there to receive it." By becoming a sannyasin, you become "response-able."

And the word "responsible" I use in the literal sense: "response-ability." By becoming a sannyasin, you become response-able towards me, you become receptive towards me, your heart opens, you can trust me, and you become vulnerable. And then, only then, I can shower on you and I can lead you to the unknown -- the land where there is no moon and no sun and no day and no night, and the land where there is no space and no time, and the land where you will be flying without wings and you will be seeing without eyes, and the land where nectar is flowing but no mouth is needed to drink of it.

That is possible only if you have taken the jump of disciplehood. Yes, blessed is the man who is courageous enough to become a disciple.

It needs courage, it needs guts, it needs tremendous willpower, to surrender. Never think for a single moment that it is weaklings who surrender. Never. Weaklings cannot surrender. Cowards cannot surrender. It is only very, very strong people who can surrender. Surrender is possible only if you are very much grounded, centered: you know that you can surrender and yet you will not disappear into the surrender. You know that you can surrender and yet surrender is going to bring freedom to you.

Ecstasy - The Forgotten Language

Chapter #8
Chapter title: The irrational rationalist

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THE Current OF 18TH DECEMBER HAS AN INTERVIEW WITH DR. ABRAHAM T. KOVOOR, EIGHTY-YEAR-OLD RATIONALIST AND ATHEIST, OF CEYLON, IN WHICH HE REFERS TO AND CRITICIZES YOU. WHAT DO YOU HAVE TO SAY ABOUT IT?

R. ABRAHAM T. KOVOOR seems to be a nice old man, but a little senile. Senile, I call him, because a person cannot be both together -- a rationalist and an atheist. It is impossible. Either you can be a rationalist or you can be an atheist. A rationalist cannot believe in anything. A rationalist cannot have any belief -- in God or in no God. A rationalist suspends all belief. A rationalist can only be an agnostic; he can only say, "I do not know."

The moment you say "I know," you are no longer a rationalist. The moment you say "I know that God does not exist," you are as irrational as the person who says God exists. You have lost track.

How can you say God is not? The whole existence has not yet been measured. There are depths upon depths, there is much still unknown. A little is known. Far more remains unknown and unknowable. How can you say dogmatically that God is not?

A rationalist will avoid all temptation of dogmatism. He will say, "I do not know." Socrates was a rationalist, Buddha was a rationalist, Nagarjuna was a rationalist, but they were not atheists. Atheism means you are against theism; you have chosen a belief. To believe in God is a belief; to believe in no God is a belief again. You remain a believer.

To be a rationalist is very difficult, arduous, because man wants to cling to some belief.

Now this T. Kovoor is eighty years old. For eighty years continuously he has been traveling around, arguing, saying to people that God does not exist. This seems to be absurd. If God does not exist, he does not exist. Why bother? And why waste your precious life for something which does not exist? It is absurd, it is irrational, but if you look deep into it, he is clinging to this no-belief. This disbelief has become his practice, his religion. Now he cannot simply rest; he has to argue -- argue against God, argue against religion, try to prove that God does not exist. For what? What is the point?

Your precious life is wasted. And he believes that he has only one life; after death there will be no life. Then this is foolhardy, then this is simply stupid -- to waste your life in the service of something which does not exist. And you don't have a soul, he says, and there is going to be no more life, this is the only life there is. And he has devoted his whole life to nonsense. How can he be a rationalist?

A rationalist will say that life is mysterious. We are trying to know, we have come to know a little, but much more is still left; so the conclusion cannot be decided right now. We will have to wait till the very end. When everything is known, only then can we conclude.

A rationalist has to live without a conclusion. A rationalist has to live without a philosophy, without a religion.

T. Kovoor has made a religion out of his atheism. He is not a rationalist, because rationalism and atheism cannot go together. That's why I say he must be suffering from senile dementia.

The second thing I would like to say is that he is senile and yet juvenile, too, because atheism is a phase of adolescence. Every intelligent person becomes atheistic at a certain age. Near about the fourteenth year, everybody becomes atheistic. That's a natural part of growth because the child needs to say no. It is a psychological need. Up to the age of fourteen, the child has lived protected by the mother, the father, the family; now he wants to be himself. And he wants to say no because only by saying no can he feel free, can he have a sense of freedom. He starts saying no to everything. If the father says, "Don't smoke!" he will smoke, because that is the only way -- to deny the father is the only way to grow. If the mother says, "Don't do this!" he has to do it; it is a must. If he does not do it he will never have any backbone. He will be impotent. He will not have any power. He will be unable to define himself, who he is. He has to say no.

And when you say no to your father, you say no to the ultimate father, naturally. It is a corollary. The child has to deny everything to get free. He has to kick everything that his parents believed, that the society believed. This is natural, and good.

If you have never been an atheist you will never really become a theist, because one who has not said no, how can he say yes? His yes will be impotent. Your yes is meaningful only when you have said no.

But it is a phase and, naturally, people grow out of it. Atheism is a phase. After atheism comes theism. Theism is also a phase. First you say no to feel yourself, then you become a hard ego. Then it hurts. Then you have to say yes to relax. First you say no to become an ego, strong enough to be on your own, then one day you feel it is now hurting, it has become too hard. You have to drop it; you have to say yes. You become a theist.

But, to me, religion starts only when you have dropped both -- no and yes, both. Then you come to silence, you don't say anything. A really religious person is not a theist. He has simply become silent. The no is gone, the yes is gone.

I myself was an atheist -- and I was stubbornly an atheist. I was thrown out of one college just because of that, expelled, because the professor said it was impossible to teach this boy. Because my no was so much that for ordinary, small things I would not say yes. If the teacher would ask me, "Can't you see these walls?" I would say, "I can see them, but I don't know whether they ARE or they are NOT, because in dreams I see walls and they are not." And he would ask, "Can't you see I am standing here?" I would say, "I see you, but I cannot trust whether you are there or not because one day I saw you in my dream and in the morning I found you were not."

He got very much puzzled and confused, and I confused him so much that after eight months of his effort he simply resigned from the college. He said, "I cannot come. This boy is going to drive me crazy. Either he has to be expelled or I have to be relieved of my duties." Of course I was expelled from the college. I had not done anything wrong, but I enjoyed no-saying tremendously. I loved it.

Then of course, naturally, I grew out of it, because the purpose was fulfilled. Then I became a theist, but one day I found even the purpose of yes-saying was fulfilled. I am now neither; I am neither an atheist nor a theist. I am simply here, without any yes, without any no. I am tremendously silent. I don't divide into this and that, into yes and no, into for and against.

That why I say Dr. Kovoor must be suffering from senility and still he is a juvenile. He has become stuck at the age of fourteen. His physical age must be eighty, but his psychological age cannot be more than fourteen.

And I say it from my own experience. I have passed through these phases. His psychological age cannot be more than fourteen. And that's how things are: many people never grow beyond the fourteenth year. They remain adolescent, juvenile. Somehow it happens that by the time you become sexually mature, whatsoever is in your mind becomes fixed, becomes imprinted deeply. Fourteen is the age when you become sexually mature. Then ordinarily it happens you become stuck. Whatsoever your ideology, you become stuck with it; then you don't change. If you are a Hindu, you become a Hindu and you remain a Hindu. It is good to be born as a Hindu, but to die as a Hindu is ugly. It is good to be born as a Christian, but to die as a Christian? That means your whole life has been a wastage.

One should grow out of all confinements -- theistic, atheistic. He is not a rationalist; otherwise he would have grown. Irrationalism has two alternatives: theism, atheism. A rationalist can only be an agnostic -- like Nagarjuna, Buddha, Socrates. They don't say anything about God; they keep quiet. If you ask Buddha, "Does God exist?" he keeps quiet, he does not answer, because to say yes is wrong, to say no is wrong. The question is so vast it cannot be contained in either yes or no.

God means the whole existence. How can you deny and how can you affirm?

Dr. Kovoor must be having a very childish concept of God -- a great king, emperor of the world, sitting somewhere in heaven on a high golden throne, ruling from there. This is stupid, the very idea is stupid, and he has been fighting against this stupid idea. When the idea itself is stupid, your fight is meaningless. And he has been fighting with dummies, and by fighting with dummies he has become well-known and is thought to be a great rationalist. He is not, nothing of the sort, not at all a rationalist.

He has been fighting with very ordinary minds. For example, Satya Sai Baba; he is the opponent of Satya Sai Baba. Now Satya Sai Baba is neither a mystic nor a philosopher, just an ordinary magician. You can demolish him. And Kovoor goes on challenging him and he never answers. It is very simple to fight with Satya Sai Baba. Kovoor has never fought against a really rationalist mind.

A rationalist mind is sharp like a sword. A rationalist mind means: I cannot believe in anything unless I have experienced it, and I cannot disbelieve in anything unless I have experienced it. Has he experienced God? Has he ever meditated? Has he ever gone into the inner lab? Has he ever known a single moment of no-thought? Then all his assertions are just meaningless.

Have you tried to know God? You are fighting with ordinary people, whose belief is just mumbo jumbo. You can fight with them and you can prove to them that their argument is not right, that their belief is not right. An ordinary man has no foundation; it is very easy to demolish his arguments. In fact he has no arguments.

But if you are really a rationalist, then you have to go into the experimentation of it. He should move into yoga, he should move into meditation, he should go deep into ecstasy, and from there he should assert whether God is or not.

This is one of the most precious experiences of history, that whosoever has gone withinwards has become a mystic. Nobody has gone in and remained a non-mystic. Without any exception, whenever a person has meditated, he has felt the very heart, the very core of existence.

God is not a person. God is just a symbol to show a certain quality in existence. For example, if there is no God it simply means life is meaningless. If there is no God it simply means this cosmos is not a cosmos, it is a chaos. If there is no God it simply means that life is accidental, there is no reason for it to be there at all. God is a symbol. To say "God is" is just another way of saying that life is meaningful. To say "God is" is another way of saying that life has poetry in it, music in it, coherence, harmony. To say that God is is to say that existence cares about you, it is responsive towards you, you are not uncared for, the universe is not indifferent towards you. The universe loves you, the universe feels you, the universe is a mother, is a father. These are symbolic ways of saying the same thing: that God is.

The word "God" is not metaphysical. The word "God" is just poetic. And there is no need to argue against poetry. Poetry can only be understood. Poetry is not an argument, it is not a syllogism. You cannot prove or disprove it.

To say "God is" simply means that we are not in a strange world, that we are not strangers here, that we are at home, that we can relax and rest, that there is beauty, that there is love, that there is a possibility to grow. The moment you say there is no God, what are you saying? You are saying now there is no possibility to grow. You are stuck; there is nowhere to go.

If you are really a rationalist you will have to commit suicide. A real rationalist person cannot live. Why? For what? I would like to ask Dr. Kovoor why he is living at all. There is no God, there is no soul, there is no meaning, there is no love, there is no poetry; why do you go on dragging yourself? For what? Why are you burdening the earth?

In the same interview, to which I am coming, the reporter asks, "Dr. Kovoor, you are against the godmen and you are against religion. Your life must be in danger. Have you ever been threatened?" And he says, "No, I have never been threatened, but I always take precautions." For what? If you die nothing dies. because in the first place there was no soul. If you die nothing is lost. You were just a coincidence, an accident. If Dr. Kovoor dies, nothing dies.

With God disappear all values, all beauty, all ecstasy, all love, all significance.
Why are you taking precautions, for what?

He says, "I don't believe in any existence after death." Have you known death? Have you experienced death? Without experiencing death, how can you say that there is no existence beyond death? This is not very rational. This is very childish. This is very mediocre, not even intelligent. Unless you have passed through death, how can you assert that there is no life beyond death? You can only say, "I don't know." You cannot say, "I KNOW there is no life."

And if there is no life after death, how can life be before death? If there is no life after death, then there was no life before birth. There is no life before birth, there is no life after death; just suddenly between birth and death life exists? -- out of nothing, out of the blue? This is not very rational. For something to exist, there has to be a continuity.

The Poona River exists. You cannot say, "Before it enters Poona it is not; after it leaves Poona it is not. It just exists in Poona, suddenly." You will be thought to be a madman. If the river enters Poona, it must have existed before Poona; otherwise from where will it enter Poona? If it leaves Poona, it must go somewhere.

The existential remains existential. There is no existence coming out of nonexistence, and existence cannot go into nonexistence. You can ask the physicists. They have not yet been able to destroy a single atom. You cannot destroy anything -- and you cannot create anything either. You cannot destroy a grain of sand. Science has progressed so far, so much, but we are incapable of creating a single grain of sand or of destroying a single grain of sand. You can grind it, you can change the form, but it will remain in another form. Only the form changes; life goes on.

And he says, "I believe there is going to be no life after death." And who is this who is saying all this nonsense? Who is this? Matter cannot talk. And who is taking precautions? Life must be interested in protecting itself. Life must have an intrinsic mechanism to protect itself. For what? The seed protects itself; the hard crust that exists around the seed is a protection. It protects itself so that it can grow into a tree. You protect yourself to grow. If there is no growth, then why protect? Why not go and jump into the sea? And in Ceylon the sea is very close and beautiful. Why not jump into the sea and.finish it? For what are you protecting and taking precautions?

Even in an atheist like Kovoor, life wants to live -- a tremendous desire to live. For what? If the desire exists there must be a meaning to it. And the meaning is that life in itself is not the end. Life is just a passage. Life in itself is just the journey, not the goal. Life in itself is just a process of reaching somewhere.

A rationalist, if he is really a rationalist, has to commit suicide. He has nothing else to do here. But Kovoor is not a rationalist. He is atheistic, that's true.

And atheism is the lowest form of religion. Why do I call it the lowest form of religion? Because it is the least productive, least creative. Have you watched? Down through the centuries, the theistic religion has been so productive, so creative -- Khajuraho, Ajanta, Ellora, Michaelangelo, Mozart, Leonardo da Vinci, the great churches and cathedrals, the great temples of the East, the great statues of Buddha. All painting, all sculpture, all music, all drama, all poetry, has come out of the theistic religion. Atheists have not created anything. That's why I call it the lowest form of philosophy. They have not created anything; they have been the most unfertile, impotent people. They have not created any book compared to the Geeta or the Bible or the Koran. They have not created anything whatsoever. Their whole effort has been this: that there is no God. Is it enough just to go on declaring there is no God? They have not challenged the intelligence of man.

From Charvak to Dr. Kovoor, their whole history is the history of impotence. All that is beautiful has come out of the religious people, the theistic people.

There are three hundred religions in the world -- so much variety, so many possibilities. Atheism is just monotonous. It does not even have another variety. You cannot choose; you don't have anything to choose from. Atheism is just atheism.

And Dr. Kovoor has not said a single thing that is original. Eighty years of sheer wastage. Whatsoever Charvak said three thousand years before, the atheists have just been repeating it. They are parrots. In religion there is tremendous variety. Mahavir says something, Buddha says something else, Jesus still something else, Mohammedan brings another dimension, Moses opens another door, and Zarathustra is calling you to see from his eyes. Tremendous variety, so many dimensions, so many possibilities challenge humanity, bring forth the best in you.

Atheism is just uncreative. In fact it has to be so because there can be no creation out of a negative attitude. The negative attitude is more like death than like life. "No" is death; "yes" is life. When you say yes, doors open; when you say no, all doors close. Religion has been very, very productive; and still goes on producing, still is creative, still is not exhausted and spent. And atheism? -- has never been alive, a dead philosophy, repetitive.

And the beauty or the irony of it is that if atheists disappear, theism can survive because it does not depend on atheists. Just look at it. If there is no atheist, there is no problem for one who believes in God, but if there is no believer in God, atheism will disappear. It is dependent; it has no independence. If all the world drops religious attitudes and everybody says, "Yes, we don't believe in God," what will happen to atheism? It is a negative attitude; it depends on the theist. The theist said "God is" and the atheist said "God is not.'j His whole energy comes from the theist. If theists disappear, atheism disappears, simply, without leaving a trace.

The no cannot exist without the yes, but the yes can exist without the no. That's why I say yes is powerful. It has its own life; the no has no life of its own.

And it is only stupid people who become entangled with the no so much -- people who cannot create. And it is very easy to say no, remember, because nothing is involved in saying no. To say yes is dangerous because then you will have to commit. If you say no, there is no commitment, there is no exploration, you don't go on any adventure. If you say yes, then the journey starts and you move in dangers. It is arduous. A yes-sayer has to go to explore the unmeasured. The no-sayer has stopped himself; he is not going anywhere, he is stuck, he becomes stale and stagnant. He stinks.

Now, the interview proper.

The CURRENT asked where he will be after death. Kovoor said, "I will not be anywhere.... I do not believe that I have a soul."

I remember, once Mulla Nasrudin invited his friends to his house. In some moment of excitement in the coffeehouse he was bragging about his generosity, and then somebody said, "Mulla Nasrudin, if you are so generous, why don't you invite us someday?"

He said, "Come right now, all of you." Thirty, forty people followed him. As he reached closer to his home, he became afraid of the wife. He said, "Now there is going to be trouble." He asked his friends, "You wait. You know how things go between a husband and a wife. First let me go in and persuade her and let me release the news by and by. Forty people, suddenly -- she may drop dead. You wait." So they waited.

He went in and told his wife, "A few people are waiting outside. Simply go and tell them that Mulla Nasrudin is not at home."

She said, "What are you saying? And you have just come with them! I have seen you coming!"

He said, "Forget about that; now this seems to be the only way out of it. Go and just tell them that he is not at home."

So she went and she said, "What are you doing here? For whom are you waiting? Mulla is not at home."

They said, "Are you kidding? He came with us, and he just went in, and we are watching the door and he has not gone out. He must be in!"

Now the wife and the friends started arguing, and Mulla forgot. He came out and he said, "What do you mean! He may have gone out from the back door!"

Dr. Kovoor says, "I believe that I have no soul." Who is this declaring "I am not"? Even to declare "I am not," you have to be there. To believe or not to believe is not the point. To declare belief or unbelief, you have to be there.

If there is no soul, then go and ask the same question to a rock. Ask the rock, "Is there a soul or not?" and the rock is not going to say, "I don't believe in any soul." The rock will not say anything; there is nobody to deny or affirm. In fact, you cannot deny yourself. It is not possible. You cannot say "I am not." It is self-contradictory.

He says, "I will not be anywhere." It is impossible not to be anywhere. You will be somewhere. You ARE somewhere, Dr. Kovoor. Your body may dissolve into matter, your mind may dissolve into atmosphere -- but everything that is in you will be there. Nothing will be lost.

And this concept of soul is just a symbol. It simply shows that you are a unity -- body, mind, and something beyond it because you can watch your own thoughts. Who is the watcher? You cannot be totally identified with your mind. You can see a thought entering in the mind and moving. Who is this seer?

He has never tried meditation, it seems. A simple technique would be of tremendous help to him. Although he is eighty, it is never too late. A little technique of just sitting silently and watching will make him aware that the body is there as the outer shell, then thoughts are there as the inner shell, and there is at the very hub just a witnessing, just awareness. That awareness is soul. That awareness will be somewhere, because it is somewhere right now. It cannot disappear; nothing ever disappears. Forms change; the reality remains. But he says, "I do not believe...."

That's what I mean when I say he is not a rationalist. A rationalist will never talk in terms of belief or no-belief. He will talk in terms of experience. He can only say, "I have not experienced yet, so how can I say without experiencing whether there is a soul or not? And I am not dead yet, so how can I say?"

Socrates was dying, and somebody asked, "Are you not afraid, Socrates?" He said, "Why should I be afraid, because I don't know what is going to happen? First thing, maybe atheists are right." Listen. He says, "Maybe, perhaps, atheists are right and I will simply disappear. Then there is nobody left, so why fear? For whom to fear? There cannot be any anguish for me, because I will not be there. If atheists are right, then I will not be, and when I am not, fear cannot exist. I will not be tortured. Or maybe theists are right and I may continue, and if I continue, then why fear? I will be there. So I will see what happens, but I have not died yet. Wait, let me die. Only then will I know whether I survive or not."

This is pure rationalism. A rationalist cannot assert such things, that "I don't believe in a soul."

Then, the CURRENT asked him, "Does Bhagwan Rajneesh have a soul?" It amused me very much. How can you ask somebody else about my soul? And he could not even gather courage to say, "How can I know about Bhagwan Shree Rajneesh? He may have, may not have." What he answered is sheer nonsense. He said, "I do not know much about Rajneesh." As if by knowing much he will know whether I have a soul or not. Even if you live with me for a hundred years and you know much about me, you will not know me. Knowing much "about" will not help. Because there is no way to enter into me, you can only watch my behavior. You cannot see ME; you cannot enter into my interiority, into my innerness -- and that innerness is what soul is.

Matter has only an outside; matter has no inside. Listen to it attentively: matter has no inside. You can break matter and you will find the same matter inside that you found on the outside. It has no inside; matter only has an outside.

But a man has an inside. I say "I love you." You can cut me and try to find out where love is, and you will not find it. Of course Dr. Kovoor talks, says things, asserts, makes statements, but if we cut him we will not find any thinking inside, no thoughts, not even this thought that "I don't believe in the soul." When you cut a man, the inside disappears. When the man was there in his organic unity, the inside was there. The

inside is what we mean by "soul."

How can you know my inside? Only I can know it. He does not even know his own inside; he has never been there. He is an extrovert; he has never entered his own temple. He has never come to his own innermost shrine. He has not encountered himself.

And he says, "I do not know much about Rajneesh" that's why he cannot say whether Rajneesh has a soul or not. Knowing "about" won't help. Unless you know yourself, it is not going to help. I can say that Dr. Kovoor has a soul because I have come to know my own soul. In that very recognition I have recognized the soul of everybody. Notwithstanding what he says, I say he has a soul, because I have come to know my soul. I don't know much about him either, I have only seen his photographs, but I can say he has a soul, because his eyes show fire, sincerity. He is a sincere man -- more sincere than your Satya Sai Babas. That much I have to concede: he is a sincere man.

Sincerity shows his soul. He is an honest man. He has not deceived anybody. He may be deceived himself; that is another matter. He is deluded; that is another matter. But he has never deceived anybody. He has a soul, a very sincere, religious soul.

But I can say that, not because I know much about him. Because I know myself, that's why I say it. He cannot say anything about me because he does not even know himself.

It is not a question of knowing about me. If you ask me about somebody in China whose name I have never heard -- if you say, "A certain man, Ching-chang, has he a soul?" I will say, "Yes, if he exists, he has a soul." I have not even heard his name and I don't know whether "Ching-chang" can be a Chinese name or not -- looks Chinese -- but if Ching-chang exists, he must have a soul. That much is absolutely certain. It is not certain because I know anything about Ching-chang. I have not even seen his photograph; I have never heard about him; I have just invented the name here, now. But I can say he has a soul, if he exists at all, because I know -- I know myself. Knowing myself, I have known all human beings. Knowing myself, I have known the whole of life. Not only do I say that you have a soul and that Dr. Kovoor has a soul, I say trees have a soul, and animals and birds.

And I say to you the whole of existence is full of soul. That's what we mean when we say "God is": existence is full of soul. Existence has an interiority; it is not just the surface. It has a depth, it has meaning. It is not a chaos; it is a cosmos. It has a destiny, a direction. It is going towards a certain fulfillment. It is moving towards an orgasm, ecstasy.

And then he goes on saying -- which was not asked, hence I call him senile: "But the cult spread through him shows the mental derangement of his devotees. It is as bad as the Hare Krishna." Now the question was about me, not about my devotees. A rationalist will stick to the question. There is no need to go to my devotees. He has not known much about me, and I think he has not known anything about my devotees, about my disciples. He may have heard some rumor, but that is not the way of a rationalist. He should come here; he should see my devotees. And seeing from the outside won't help much. He should dance with them. It will be a beautiful scene -- eighty-year-old Dr. Kovoor dancing, doing Kundalini Meditation.

And he says that "the cult spread through him shows the mental derangement of his devotees." It shows many things. First, he believes that the mind can be in a derangement. That means he believes there is a certain arrangement of the mind. Arrangement brings soul back; arrangement brings God back. If you say the mind is deranged you accent some criterion, you say that there is a certain way when the mind is arranged rightly; otherwise you cannot say this is deranged. You have a certain concept of how the mind should be. If you have some concept of how the mind should be, you have brought a value in from the back door. This cannot be allowed to a rationalist.

How should the mind be? Harmonious? Loving? Compassionate? Intelligent? How should the mind be? And if there is a "should," then existence is not accidental. Then you have a value. And if you have a "should" about the human mind, why should you not have a "should" about the whole?

He is not a rationalist at all, poor fellow. He does not know anything about rationalism. He has not done his homework. He may have collected a little bit from here and there, but he does not know the intensity of a rationalist's intelligence.

A rationalist is more like Sartre; he will say everything is meaningless. A rationalist will be more like Samuel Beckett -- absurd. Samuel Beckett's plays go on, move in absurdity, because the whole of life is absurd. There is no possibility of any coherence, meaning. All is mad. So somebody asks you about A and you talk about B; that too is okay because there is no way to know what is okay. There is no way to judge what is what. It is a chaos.

Samuel Beckett's famous play, you may have heard of it or read it, is called WAITING FOR GODOT.

Two vagabonds wait under a tree; they wait for Godot. Nobody knows who this Godot is. It is "Chang-ching." The word looks like "God" -- "Godot" -- but it is just appearance; nobody knows exactly. They also don't know, but they wait -- and every day they wait. Again in the morning one says to the other, "What do you think? Will he be coming today?" And he says, "I hope so. He should be coming by now; we have waited enough." By the evening they become tired and one says, "It is too much now -- enough is enough. Why should we continue waiting!" And the other says, "Yes, why should we continue waiting?" One says, "Now we should stop waiting; we should go," and the other says, "Okay, we should go," but they never go. And nobody raises any question that "We decide to go but we never go." It is an absurd world.

Somebody asked Samuel Beckett, "Who is this Godot?" He said, "If I had known, I would have written it in the play myself."

And this way it continues; Godot never comes. Abruptly the play starts, abruptly it ends. And those two persons go on waiting. For whom are they waiting?

All waiting is hopeless. If you are really a rationalist, then you cannot hope. If you hope, you bring God in. God is the hope, soul is the hope, the possibility of growth is the hope.

Now, he says my disciples are mentally deranged. Then he must have some criterion. What criterion is there? Is Dr. Kovoor the criterion? If people are like him, then they are rightly arranged? Then he seems to be the ultimate value. Then Mahavir was deranged because he walked naked; Kovoor has never walked naked. Then Buddha was deranged because he left his kingdom and beautiful woman and the child and all the pleasures -- abnormal, deranged. Then Jesus was deranged because he was saying that he is the son of God. What nonsense. God does not exist, so how can the son exist? He must be hallucinating.

One of the very famous thinkers of the West, Albert Schweitzer, wrote a book on Jesus to protect him against the psychoanalysts' attack, because Schweitzer was afraid that sooner or later the psychoanalysts were going to say that Jesus is deranged, is mad. In 1914 he wrote a book to protect Jesus. He tried hard, but he could not come to a positive conclusion. The conclusion that he arrived at was this: that there are not enough facts to prove that Jesus was mad. This was the conclusion -- of a follower! Not enough proof to prove that Jesus was mad. Very negative. He says we cannot prove that he was insane, but we also cannot prove that he was sane. This is even worse. At least if you call a man insane, something is settled. Now this is putting him in a limbo, hanging in between -- sane or insane? And who is the criterion and how do you create the criterion?

My disciples are the sanest people possible on the earth because they are not accumulating insanity. That is the whole secret of catharsis. He must have heard that my disciples scream and shriek and shout and dance and go mad, but he should come.

Madness is when it is beyond your control. Have you watched my disciples meditating, shrieking, shouting, going crazy? Then suddenly Chaitanya orders them, "Stop!" And they stop. Go to a madhouse and say loudly, "Stop!" Nobody will stop. That's how you judge madness. This is a willed madness; they are in control. They are DOING it; it is not happening to them. They are going into it. They are releasing the pent-up energy.

People go mad because they don't release. Then the energy goes on accumulating and it becomes too much. One day it explodes. Then Chaitanya will go on saying, "Stop! Stop!" and you will not stop, because you cannot stop; now it is beyond you.

If Kovoor goes mad he will not listen to "Stop!" If my disciples go mad, if somebody comes and says, "Stop!" they will immediately stop. It is within their power. It is catharsis; it is not madness.

And it seems he has not heard anything about modern trends in psychotherapy. He does not know anything about Arthur Janov's Primal Therapy. He does not know anything about Encounters, Growth Groups, Humanistic trends. He does not know anything about Psychodrama. He has not heard anything. He is a very, very ancient, dead man. He is not contemporary at all. It seems he has not read anything other than Charvak and Epicurus and Karl Marx. He is out of date.

Dr. Kovoor, you are dead. You don't know anything about what is happening in the world; you are not a contemporary.

These people here around me are going to be the sanest people in the world because they are not accumulating. They have come to know a secret: how to release and how to drop everything that goes on accumulating inside, and always remain virgin, fresh, young -- sane. Sanity does not have anything to do with control. Sanity is a natural state. If you control anger, one day suddenly you will find it has overpowered you. Release it.

I believe in release, in catharsis, because I believe that is the only way to remain sane. To remain sane in

an insane world is a difficult thing because people all around are stuffed with all sorts of illnesses -- anger, sex, jealousy, possessiveness, hatred. They have been taught to control from the very childhood. They have become just like volcanoes; they are sitting on the volcano. People are not sane; people are insane.

Animals are saner, trees are more sane; and I am teaching you to be natural. And to be natural is to be in tune with God. To be natural, to be spontaneous, is to be religious.

And he says, "It is as bad as the Hare Krishna." No, then too he is not right. It is WORSE than Hare Krishna. The Hare Krishna people are very simple, almost simpletons. They don't know anything about life. Prabhupad has attracted the lowest, the stupidest people of the world, foolish people. No, sir, this is worse than that. These are very intelligent people around me. These are not simpletons; these are very intelligent people.

And Hare Krishna is not going to bring any revolution in the world. It is traditional. What I am doing is worse, Dr. Kovoor. It is going to bring a tremendous revolution in the world. It is going to shatter your old world completely. I am creating atomic explosions; sooner or later they will explode all over the world. They will shatter your whole society, your whole so-called civilization. They will shatter the whole past. These are totally new beings.

I am helping a new world to be reborn, a fresh consciousness, a new consciousness.

Hare Krishna people are nothing. Maybe a sort of entertainment, amusing, eccentric, but they have no future. They have a past. My people have no past; they have a future.

And the future is always dangerous -- because if the future is allowed, the past has to be dropped. Only by dying to the past does one become available to the future.

I would like Dr. Kovoor to come here, taste some of the energy of my people. Although it is very late, better late than never. If before you die you can have a taste of something beyond, it will be good. Sooner or later, Dr. Kovoor, you will be dying. It is better to have some preparation. It is better to be ready for an after-death life. It is possible.

And when I say it is possible, I am not talking theoretically. I am.a very practical man, down to earth. I am a Jew! I mean business. If you come here and allow me to dismantle you a little, to destroy you a little, I can create you again. This is a promise.

YOU SAY IT CAN'T BE SAID. AND SOMEWHERE IT IS WRITTEN: WHAT CAN'T BE SAID CAN'T BE WHISTLED EITHER.

Wrong, because I am whistling it every day. It can't be said, but it can be whistled. And you know it too, that when you can't say something, you find ways to whistle it. You want to say to some woman, "I love you," and you can't say it; then what do you do? You hug her. It is a way of whistling. You hold her hands, you look into her eyes, helpless, knowing well that you can't say it, but still you impart, you commune. I am doing it every day.

Yes, that is right -- truth cannot be said -- nobody has ever said it -- nobody is ever going to say it. By its very definition it iS ineffable, inexpressible; but it can be whistled. Buddha whistled, Mahavir whistled, Jesus, Zarathustra, Mohammed. I am whistling it every day.

Of course I have to whistle it again and again because you don't listen. And I have to whistle it again and again because every day I find I missed again. It is so difficult to say it, it is so impossible to say it. I try and then I say, "Let us see tomorrow. Let us improve it a little more. Maybe there is some other way and it can be whistled a little better."

It cannot be said, that's true; but it can be whistled. I am a proof of it -- every day.

From Swami Yoga Chinmaya:

BELOVED OSHO, YOU OFTEN SAY THAT LIFE IS FUN. STILL, SOMETIMES YOU SEEM TO BE TAKING THINGS VERY, VERY SERIOUSLY.

That, too, is fun.

I LOVE THE WAY YOU WALK. WHY DO YOU WALK HOW YOU WALK?

Thank you!

I am a drunkard, and I cannot do better. There is no art to it; it is just my drunkenness.

And if you also want to walk like that, you will have to become like me. Don't try to imitate it; because you can imitate a drunkard, but by that you will not become drunk. You can imitate a drunkard perfectly -- even better than the drunkard himself -- but you will not become drunk. Become drunk.

I am drunk with the divine. It is a miracle how I am here. When I stand on my feet, I say, "So, old boy, you are doing it again?" It is a miracle how I stand. It has become very, very difficult for me to be here on the earth. The wings have grown and the sky is waiting and my boat has arrived long ago. I should have left this shore, but I am in deep love with you mad people, so I go on lingering a little more. I say, "A little more." I go on postponing. I go on persuading the powers that would like me to leave now. I say, "Wait a little more. I can drive a few more people crazy."

YOU SAY, "SURRENDER TO ME." DOES THIS NOT SHOW THAT YOU ARE FULL OF EGO?

Sure! I am the greatest egoist you can ever find. My ego is so vast that you all are included in it. It is so vast that trees and animals and rocks are included in it. It is so vast that stars and the moon and sun are included in it. It is so vast that the past, present, and future are included in it. Hence I say to you, "Surrender to me."

Krishna says to Arjuna in the Geeta: "SARVA DHARMAN PARITYAJYA MAMEKAM SHARANAM VRAJ" -- "Leave all your religions and come to my feet." He is also the same type of egoist as I am. Buddha says, "Come to me, and I will deliver you." He is also the same type of egoist. And Jesus says, "I have come into the world to deliver everybody." What pure egos!

Yes, you are right, sir. I am a great egoist. But remember, my ego is inclusive of all; hence it is not an ego at all. It is so inclusive that it is empty. It is so all-inclusive that there is no sense of "I" in it.

Ecstasy - The Forgotten Language

Chapter #9
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Il. 103. naco re mero man, matta hoy

DANCE, MY HEART! DANCE TODAY WITH JOY.
THE STRAINS OF LOVE FILL THE DAYS AND THE NIGHTS WITH MUSIC, AND THE WORLD IS LISTENING TO ITS MELODIES.

MAD WITH JOY, LIFE AND DEATH DANCE TO THE RHYTHM OF THIS MUSIC. THE HILLS AND THE SEA AND THE EARTH DANCE. THE WORLD OF MAN DANCES IN LAUGHTER AND TEARS.
WHY PUT ON THE ROBE OF THE MONK, AND LIVE ALOOF FROM THE WORLD IN LONELY PRIDE?
BEHOLD! MY HEART DANCES IN THE DELIGHT OF A HUNDRED ARTS; AND THE CREATOR IS WELL PLEASED.

I. 105. man mast hua tab kyon bole

WHERE IS THE NEED OF WORDS, WHEN LOVE HAS MADE DRUNKEN THE HEART?
I HAVE WRAPPED THE DIAMOND IN MY CLOAK; WHY OPEN IT AGAIN AND AGAIN?
WHEN ITS LOAD WAS LIGHT, THE PAN OF THE BALANCE WENT UP: NOW IT IS FULL, WHERE IS THE NEED FOR WEIGHING?
THE SWAN HAS TAKEN ITS FLIGHT TO THE LAKE BEYOND THE MOUNTAINS; WHY SHOULD IT SEARCH FOR THE POOLS AND DITCHES ANYMORE?
YOUR LORD DWELLS WITHIN YOU: WHY NEED YOUR OUTWARD EYES BE OPENED?
KABIR SAYS: "LISTEN, MY BROTHER! MY LORD, WHO RAVISHES MY EYES, HAS UNITED HIMSELF WITH ME."

ECSTASY IS A LANGUAGE that man has completely forgotten. He has been forced to forget it; he has been compelled to forget it. The society is against it, the civilization is against it. The society has a tremendous investment in misery. It depends on misery, it feeds on misery, it survives on misery. The society is not for human beings. The society is using human beings as a means for itself. The society has become more important than humanity. The culture, the civilization, the church, they all have become more important. They were meant to be for man, but now they are not for man. They have almost reversed the whole process; now man exists for them.

Every child is born ecstatic. Ecstasy is natural. It is not something that happens only to great sages. It is something that everybody brings with him into the world; everybody comes with it. It is life's innermost core. It is part of being alive. Life is ecstasy. Every child brings it into the world, but then the society jumps on the child, starts destroying the possibility of ecstasy, starts making the child miserable, starts conditioning the child.

The society is neurotic, and it cannot allow ecstatic people to be here. They are dangerous for it. Try to understand.the mechanism; then things will be easier.

You cannot control an ecstatic man; it is impossible. You can only control a miserable man. An ecstatic man is bound to be free. Ecstasy is freedom. He cannot be reduced to being a slave. You cannot destroy him so easily; you cannot persuade him to live in a prison. He would like to dance under the stars and he would like to walk with the wind and he would like to talk with the sun and the moon. He will need the vast, the infinite, the huge, the enormous. He cannot be seduced into living in a dark cell. You cannot make a slave out of him. He will live his own life and he will do his thing. This is very difficult for the society. If there are many ecstatic people, the society will feel it is falling apart, its structure will not hold anymore.

Those ecstatic people will be the rebels. Remember, I don't call an ecstatic person "revolutionary"; I call him a "rebel." A revolutionary is one who wants to change the society, but he wants to replace it with another society. A rebel is one who wants to live as an individual and would like there to exist no rigid social structure in the world. A rebel is one who does not want to replace this society with another society -- because all the societies have proved the same The capitalist and the communist and the fascist and the socialist, they are all cousin-brothers; it doesn't make much difference. The society is society. All the churches have proved the same -- the Hindu, the Christian, the Mohammedan.

Once a structure becomes powerful, it does not want anybody to be ecstatic, because ecstasy is against structure. Listen to it and meditate over it: ecstasy is against structure Ecstasy is rebellious. It is not revolutionary.

A revolutionary is a political man; a rebel is a religious man. A revolutionary wants another structure, of his own desire, of his own utopia, but a structure all the same. He wants to be in power. He wants to be the oppressor and not the oppressed; he wants to be the exploiter and not the exploited

he wants to rule and not be ruled. A rebel is one who neither wants to be ruled nor wants to rule. A rebel is one who wants no rule in the world. A rebel is anarchic. A rebel is one who trusts nature, not man-made structures, who trusts that if nature is left alone, everything will be beautiful. It is!

Such a vast universe goes on without any government. Animals, birds, trees, everything goes on without

any government. Why does man need government? Something must have gone wrong. Why is man so neurotic that he cannot live without rulers?

Now there is a vicious circle. Man can live without rulers, but he has never been given any opportunity -- the rulers won't give you any opportunity. Once you know you can live without the rulers, who would like them to be there? Who will support them? Right now you are supporting your own enemies. You go on voting for your own enemies. Two enemies stand in a presidential contest; and you choose. Both are the same. It is as if you are given freedom to choose the prison, which prison you want to go in. And you vote happily -- that I would like to go to prison A or B, that I believe in the Republican prison, I believe in the Democratic prison. But both are prisons. And once you support a prison, the prison has its own investment. Then it will not allow you to have a taste of freedom.

So from the very childhood the child is not allowed to taste freedom, because once he knows what freedom is, then he will not concede, he will not compromise -- then he will not be ready to live in any dark cell. He would like to die, but he will not allow anybody to reduce him to being a slave. He will be assertive. Of course he will not be interested in becoming powerful over other people. These are neurotic trends, when you are too interested in becoming powerful over people. That simply shows that deep down you are powerless and you are afraid that if you don't become powerful others are going to overpower you.

Machiavelli says that the best way of defense is to attack. The best way to protect yourself is to attack first. These so-called politicians all over the world -- in the East, in the West -- are all deep down very weak people, suffering from inferiority, afraid that if they don't become powerful politically then somebody is going to exploit them, so why not exploit rather than be exploited? The exploited and the exploiter, both are sailing in the same boat -- and both are helping the boat, protecting the boat.

Once the child knows the taste of freedom, he will never become part of any society, any church, any club, any political party. He will remain an individual, he will remain free and he will create pulsations of freedom around him. His very being will become a door to freedom.

The child is not allowed to taste freedom. If the child asks the mother, "Mom, can I go outside? The sun is beautiful and the air is very crisp and I would like to run around the block," immediately -- obsessively, compulsively -- the mother says, "No!" The child has not asked much. He just wanted to go out into the morning sun, into the brisk air, he wanted to enjoy the sunlight and the air and the company of the trees -- he has not asked for anything! -- but compulsively, out of some deep compulsion, the mother says no. It is very difficult to hear a mother saying yes, very difficult to hear a father saying yes. Even if they say yes, they say so very reluctantly. Even if they say yes, they make the child feel that he is guilty, that he is forcing them, that he is doing something wrong.

Whenever the child feels happy, doing whatsoever, somebody or other is bound to come and stop him -- "Don't do this!" By and by the child understands, "Whatsoever

feel happy in is wrong." And of course he never feels happy doing whatsoever others tell him to do, because it is not a spontaneous urge in him. So he comes to know that to be miserable is right, to be happy is wrong. That becomes the deep association.

If he wants to open the clock and see inside, the whole family jumps on him -- "Stop! You will destroy the clock. This is not good." He was just looking into the clock; it was a scientific curiosity. He wanted to see what makes it tick. It was perfectly okay. And the clock is not so valuable as his curiosity, as his inquiring mind. The clock is worthless -- even if it is destroyed nothing is destroyed -- but once the inquiring mind is destroyed much is destroyed; then he will never inquire for truth.

Or it is a beautiful night and the sky is full of stars and the child wants to sit outside, but it is time to go to sleep. He is not feeling sleepy at all; he is wide awake, very, very much awake. The child is puzzled. In the morning when he feels sleepy, everybody is after him -- "Get up!" When he was enjoying, when it was so beautiful to be in the bed, when he wanted to take another turn and have a little more sleep and dream a little more, then everybody was against him"Get up! It is time to get up." Now he is wide awake and he wants to enjoy the stars. It is very poetic, this moment, very romantic. He feels thrilled. How can he go to sleep in such a thrill? He is so excited, he wants to sing and dance, and they are forcing him to go to sleep -- "It is nine o'clock. It is time to go to sleep."

Now, he was happy being awake but he is forced to go to sleep. When he is playing he is forced to come to the dining table. He is not hungry. When he is hungry, the mother says, "This is not the time." This way we go on destroying all possibility of being ecstatic, all possibility of being happy, joyful, delighted. Whatsoever the child feels spontaneously happy with seems to be wrong, and whatsoever he does not feel at all seems to be right.

In the school a bird suddenly starts singing outside the classroom, and the child is all attention towards the bird, of course -- not towards the mathematics teacher who is standing at the board with his ugly chalk. But the teacher is more powerful, politically more powerful than the bird. Certainly, the bird has no power, but it has beauty. The bird attracts the child without hammering on his head, "Be attentive! Concentrate towards me!" No, simply, spontaneously, naturally, the consciousness of the child starts flowing out of the window. It goes to the bird. His heart is there, but he has to look at the blackboard. There is nothing to look at, but he has to pretend.

Happiness is wrong. Wherever there is happiness the child starts becoming afraid something is going to be wrong.

If the child is playing with his own body, it is wrong. If the child is playing with his own sexual organs, it is wrong. And that is one of the most ecstatic moments in the life of a child. He enjoys his body; it is thrilling. But all thrill has to be cut, all joy has to be destroyed. It is neurotic, but the society is neurotic.

The same was done to the parents by their parents; the same they are doing to their children. This way one generation goes on destroying another. This way we transfer our neurosis from one generation to another. The whole earth has become a madhouse. Nobody seems to know what ecstasy is. It is lost. Barriers upon barriers have been created.

It is a daily observation here that when people start meditating and they start feeling the upsurge of energy and when they start feeling happy, they immediately come to me and say, "A very strange thing is happening. I am feeling happy, and I am also feeling guilty, for no reason at all." Guilty? They are also puzzled. Why should one feel guilty? They know that there is nothing -- they have not done anything wrong. From where does this guilt arise? It is coming from that deep-rooted conditioning: that joy is wrong. To be sad is okay, but to be happy is not allowed.

Once I used to live in a town. The police commissioner was my friend; we were friends from the university student days. He used to come to me, and he would say, "I am so miserable. Help me to come out of it." I would say, "You talk about coming out of it, but I don't see that you really want to come out of it. In the first place, why have you chosen to work in this police department? You must be miserable, and you want others also to be miserable."

One day I asked three of my disciples to go around the town and dance in different parts of the town and be happy. They said, "For what?" I said, "You simply go." Within one hour, of course, they were caught by the police. I called the police commissioner; I said, "Why have you caught these people of mine?" He said, "These people seem to be mad." I asked him, "Have they done anything wrong? Have they harmed anybody?" He said, "No, nothing. Really, they have not done anything wrong." "Then why have you caught them?" He said, "But they were dancing on the streets! And they were laughing." "But if they have not done anything harmful to anybody, why should you interfere? Why should you come in? They have not attacked anybody, they have not entered anybody's territory. They were just dancing. Innocent people, laughing." He said, "You are right, but it is dangerous." "Why is it dangerous? To be happy is dangerous? To be ecstatic is dangerous?" He got the point; he immediately released them. He came running to me; he said, "You may be right. I cannot allow myself to be happy -- and I cannot allow anybody else to be happy."

These are your politicians, these are your police commissioners, these are your magistrates. the juries, your leaders, your so-called saints, your priests, your popes -- these are the people. They all have a great investment in your misery. They depend on your misery. If you are miserable they are happy.

Only a miserable person will go to the temple to pray. A happy person will go to a temple? For what? A happy person is so happy that he feels God everywhere! That's what happiness is all about. He's so ecstatically in love with existence that wherever he looks he finds God. Everywhere is his temple. And wherever he bows down, suddenly he finds God's feet, nothing else. His awe, his reverence, need not be so narrow that he has to go to a Hindu temple or a Christian church. That is silly; that is meaningless. Only miserable people who cannot see God, who cannot see God in a blooming flower, who cannot see God in a singing bird, who cannot see God in a psychedelic rainbow, who cannot see God in the floating clouds, who cannot see God in the rivers and in the ocean, who cannot see God in the beautiful eyes of a child, they go to the church, they go to the mosque, they go to the temple, they go to the priest, and they ask, "Where is God? Please show us."

Only miserable people become available to religions. Yes, Bertrand Russell was almost right when he said that if someday the world becomes happy, religion will disappear. I say ALMOST right, ninety-nine percent right. I cannot say a hundred percent right because I know of another type of religion which Bertrand Russell is not aware of. Yes, these religions will disappear -- he is right about these religions: the

Hindu, the Christian, the Mohammedan, the Jain, the Buddhist, these will disappear -- certainly they will disappear. If the world becomes happy, they are bound to disappear, because who will bother? But he is only ninety-nine percent right; he is one percent wrong. And that one percent is more important than the ninety-nine percent because another type of religion, REAL religion, ecstatic religion, religion which has no name, religion which has no code, no Bible, no Koran, no Vedas, a religion which has no scripture, no adjective to it, just a religion of dance, a religion of love, a religion of reverence, a religion of benediction, PURE religion, will arise in the world when people are happy.

In fact these religions that exist, they are not religions. They are just sedatives, tranquilizers. Marx is also right of course, only ninety-nine percent -- that religion is the opium of the masses. He is right. These religions help you to tolerate your misery. They help you, they console you, they give you hope that "Yes, today you are miserable; tomorrow you will be happy." And that tomorrow never comes. They say, "In this life you are miserable, but in the next life.... Be good, be moral, follow the rules of the society -- be a slave, be obedient -- and in the next life you will be happy." And nobody knows about the next life. Nobody ever comes and says anything about it. Or if they don't believe in the next life, they say, "When you have gone to the other shore, to heaven, there is your reward." But be obedient to the priest and the politician.

There is a conspiracy between the priest and the politician. They are two sides of the same coin. They help each other. And they all are interested in you remaining miserable -- so the priest can have a congregation and the priest can exploit you; and the politician can force you to go to wars in the name of the nation, in the name of the state, in the name of this and that -- and it is all nonsense, but he can send you to war. Only miserable people can be enlisted for war; only deeply miserable people can be ready to fight, can be ready to kill and to be killed. They are so miserable that even death seems to be better than their life.

I have heard Adolf Hitler was talking to a British diplomat. They were standing on the thirtieth floor of a skyscraper, and to impress him, he ordered one German soldier to jump off. And the soldier simply jumped without even hesitating, and of course died. The British diplomat could not believe it; it was unbelievable. He was very much shocked. This wastage? For no reason at all. And to impress him more, Hitler ordered another soldier, "Jump!" and the other jumped. And to impress him even more, he ordered a third soldier.

By this time, the diplomat had come to his senses. He rushed and stopped the soldier and said, "What are you doing, destroying your life for no reason at all?" He said, "Who wants to live, sir, in this country and under this madman? Who wants to live with this Adolf Hitler? It is better to die! It is freedom."

When people are miserable, death seems to be freedom. And when people are miserable, they are so full of rage, anger, that they want to kill -- even if the risk is that they may be killed. The politician exists because you are miserable. So Vietnam can continue, Bangladesh, the Arab countries. War continues. Somewhere or other, war continues.

This state of affairs has to be understood -- why it exists and how you can drop out of it. Unless you drop out of it, unless you understand the whole mechanism, the conditioning -- the hypnosis in which you are living -- unless you take hold of it, watch it, and drop it, you will never become ecstatic, and you will never be able to sing the song that you have come to sing. Then you will die without singing your song. Then you will die without dancing your dance. Then you will die without having ever lived.

Your life is just a hope; it is not a reality. It can be a reality.

This neurosis that you call society, civilization, culture, education, this neurosis has a subtle structure. The structure is this: it gives you symbolic ideas so that reality by and by is clouded, becomes clouded, you can't see the real, and you start becoming attached to the unreal. For example, the society tells you to be ambitious; it helps you to become ambitious. Ambition means living in hope, living in the tomorrow. Ambition means today has to be sacrificed for tomorrow.

Today is all that is there; now is the only time you are, you ever will be. If you want to live, it is now or never.

Society makes you ambitious. From the very childhood when you go to school and ambition is put into you, you are poisoned: grow rich, become powerful, become somebody. Nobody tells you that you already have the capacity to be happy. Everybody says that you can have the capacity to be happy only if you fulfill certain conditions -- that you have enough money, a big house, a big car, and this and that -- only then can you be happy.

Happiness has nothing to do with these things. Happiness is not an achievement. It is your nature. Animals are happy without any money. They are not Rockefellers. And no Rockefeller is as happy as a deer or a dog. Animals have no political power -- they are not prime ministers and presidents -- but they are happy. The trees are happy; otherwise they would have stopped blooming. They still bloom; the spring still

comes. They still dance, they still sing, they still pour their being into the feet of the divine. Their prayer is continuous, their worship is always happening. And they don't go to any church; there is no need. God comes to them. In the wind, in the rain, in the sun, God comes to them.

Only man is not happy, because man lives in ambition and not in reality. Ambition is a trick. It is a trick to distract your mind. Symbolic life has been substituted for real life.

Watch it in life. The mother cannot love the child as much as the child wants the mother to love him, because the mother is hung up in her head. Her life has not been one of fulfillment. Her love life has been a disaster. She has not been able to flower. She has lived in ambition. She has tried to control her man, possess him. She has been jealous. She has not been a loving woman. If she has not been a loving woman, how can she suddenly be loving to the child?

I was just reading a book of R.D. Laing. He sent me his new book just two, three days ago, THE FACTS OF LIFE. In the book he refers to an experiment in which a psychoanalyst asked many mothers, "When your child was going to be born, were you really in a welcome mood, were you ready to accept the child?" He had made a questionnaire. First question: "Was the child accidental, or did you desire the child?" Ninety percent of the women said, "It was accidental; we did not desire it." Then, "When the pregnancy happened, were you hesitant? Did you want the child, or did you want an abortion? Were you clear about it?" Many of them said that they hesistated for months whether to have an abortion or have the child. Then the child was born -- they could not decide. Maybe other considerations -- maybe the religious consideration: it may create sin for them, it may create hell for them. They may have been Catholics or Hindus or Jainas, and the idea of violence, that abortion is violence, prevented them from getting an abortion. Or social considerations. Or the husband wanted it. Or they would like to have a child as a continuity of their ego. But the child was not liked. Rarely was there a mother who said, "Yes, the child was welcome. I was waiting for him and I was happy." And even of those who said this, the psychiatrist writes, "We were not certain whether they were being honest. They may have been just saying so."

Now a child is born who is unwelcome. From the very beginning the mother has been hesitating whether to have it or not to have it. There must be repercussions. The child must feel these tensions. When the mother would think to abort the child, the child must have felt hurt. The child is part of the mother's body; every vibe will reach the child. Or when the mother thinks and hesitates and is just in a limbo of what to do or what not to do, the child will also feel a trembling, shaking -- he is hanging between death and life. And then somehow the child is born and the mother thinks it is just accidental -- they had tried birth control, they had tried this and that, and everything failed and the child is there -- so one has to tolerate. That tolerance is not love.

The child misses love from the very beginning. And the mother also feels guilty because she is not giving as much love as there would have been naturally. So she starts substituting. She forces the child to eat too much. She cannot fill the child's soul with love; she tries to stuff his body with food. It is a substitute. You can go and see. Mothers are so obsessive. The child says, "I am not hungry," and the mothers go on forcing. They have nothing to do with the child, they don't listen to the child. They are substituting: they cannot give love, so they give food. Then the child grows: they cannot love; they give money. Money becomes a substitute for love.

And the child also learns that money is more important than love. If you don't have love, nothing to be worried about, but you must have money. In life he will become greedy. He will go after money like a maniac. He will not bother about love. He will say, "First things first. I should first have a big balance in the bank. I must have this much money; only then can I afford love."

Now, love needs no money; you can love as you are. And if you think love needs money and you go after money, one day you may have money, and then suddenly you will feel empty because all the years were wasted in accumulating money. And they are not only wasted! All those years were years of no love, so you have practiced no love. Now the money is there, but you don't know how to love. You have forgotten the very language of feeling, the language Or love, the language of ecstasy.

Yes, you can purchase a beautiful woman, but that is not love. You can purchase the most beautiful woman of the world, but that is not love. And she will be coming to you not because she loves you; she will be coming to you because of your bank balance.

Mulla Nasrudin was in love with a woman -- very homely and ordinary, but she had much money and she was the only child of her father, and the father was old and dying. Mulla was deeply in love with the woman, and one day he went to her very excitedly because the father was approaching death very fast -- and he said, "I am dying." Mulla said to the woman, "I am dying; I cannot live without you a single moment."

She said, "That's okay, but I have bad news for you. My father has made a will, and he has given all his money to a trust and I am not going to get any money. Mulla, do you love me still?" Mulla said, "I love you, and I will always love you -- though I will never see you again. But I will always love you and I will always remember you!"

All love disappears. This is symbolic; money is a symbol. Power, political power, is a symbol. Respectability is a symbol. These are not realities; these are human projections. These are not objectives; they have no objectivity. They are not there. They are just dreams projected by a miserable mind. If you want to be ecstatic you will have to drop out of the symbolic. To be freed of the symbolic is to be freed of the society. To be freed of the symbolic is to become a sannyasin. To be freed of the symbolic you have taken courage to enter into the real. And only the real is real. The symbolic is not real.

The third thing before we enter into these beautiful sutras of Kabir: What is ecstasy? Something to be achieved? No. Something that you have to earn? No. Something that you have to become? No. Ecstasy is being; and becoming is misery. If you want to become something you will be miserable. Becoming is the very root cause of misery. If you want to be ecstatic -- then it is just now, here-now, this very moment. Look at me. This very moment -- nobody is barring the path -- you can be happy. Happiness is so obvious and so easy. Its your nature. You are already carrying it. Just give it a chance to flower, to bloom.

Ecstasy is not of the head, remember. Ecstasy is of the heart. Ecstasy is not of thought; it is of feeling. And you have been deprived of feeling. You have been cut away from feeling. You don't know what feeling is. Even when you say "I feel," you only think you feel. When you say, "I am feeling happy," watch, analyze, and you will find you THINK you are feeling happy. Even feeling has to pass through thinking. It has to pass through the censor of thinking; only when thinking approves of it is it allowed. If thinking does not approve of it, it is thrown into the unconscious, into the basement of your being, and forgotten.

Become more of the heart, less of the head. Head is just a part; heart is your whole being. Heart is your totality. So whenever you are total in anything, you function from feeling. Whenever you are partial in anything, you function from the head.

Watch a painter painting -- and that is the difference between a real artist and a technician. If the painter is just a technician who knows the technique of how to paint, who knows the know-how, who knows all about colors and the brushes and the canvas and who has gone through the training, he will function through the head. He will be a technician. He will paint, but he will not be totally in it. Then watch a real artist who is not a technician. He will be absorbed in it, drunk. He will not only paint with his hand, and he will not only paint from his head. He will paint with his whole being; his guts will be involved in it -- his feet as much, his blood and bones as much, his marrow. Everything will be involved in it. You can watch it, you can see, you can feel he is totally in it, lost. Nothing else exists. He is drunk. In that moment, he is no more. He is not a doer. The head is a doer. In that moment of total absorption, he is not a doer; he is just a passage, as if God is painting through him.

When you come across a dancer -- a REAL dancer, not one who is a performer -- then you will see that he is not dancing, no Something of the beyond is dancing in him. He is totally in It.

It is said about the great dancer Nijinsky that there were moments when he would take such a leap that it was physically impossible -- gravitation does not allow that big a leap. He was asked again and again, "How do you do it?" and he would say, "I am surprised as much as you are surprised. And I cannot MANAGE to do it. When I try to do it it never happens, I fall very short, but when I am in the dance and I am completely lost -- when I am not! -- it happens, as if gravitation suddenly is no more. I become weightless, I don't feel any weight -- as if something starts pulling me upwards rather than downwards."

This pull upwards is known in yoga as levitation. Yes, it happens in meditation too. Nijinsky was unknowingly moving into deep meditation. The dance was so total that he became a meditator and levitation happened.

Whenever you are totally into something, you are ecstatic. When you are partially into something, you will remain miserable, because a part will be moving separately from the whole. There will be a division -- a split, a tension, anxiety.

If you love from the head, your love is not going to give any ecstatic experience. If you meditate from your head....

Just the other night, one woman from the West was saying to me that she has come here because she has seen many people coming here, becoming sannyasins, whose lives have been transformed and who have become so happy. That's why she has also come here -- to become happy. She is meditating, but nothing is happening. She is trying hard, but nothing is happening. I told her,"Nothing is going to happen. You start

from a very wrong place. Your motivation is the barrier: you have come from the head. Those people who have become sannyasins, they had not come with a motive, with greed. You have come with a motive, with greed. Your mind is already poisoned; you have come with an idea, and you are watching for when it is going to happen. It will never happen, because you will never allow yourself to be totally in it. A watcher will stand by the side and will see, has it happened yet or not?"

I used to go to a river to swim, and I loved it. Whenever I would come back, one of my neighbors always used to watch me, and he would see that I was very ecstatic. One day he asked, "What is happening? I always see you going to the river, and for hours you swim in the river and you remain in the river. I am also coming, because you look so happy." I said, "Please don't come. You will miss, and the river will be very sad. No, don't come, because your very motivation will be a barrier. You can swim, but you will be watching for when that happiness is going to happen. It will never happen -- because it happens only when you are not."

Swimming can become a meditation, running can become a meditation -- anything can become a meditation -- if you are not. Ecstasy is of the heart, is of the total.

DANCE, MY HEART! DANCE TODAY WITH JOY.

Says Kabir, "DANCE MY HEART!" -- by "heart" is meant your total organic unity -- "DANCE TODAY WITH JOY." And dance today, not tomorrow. Let the dance be here and now, and let it come from your totality. You abandon yourself; you become a drunkard.

THE STRAINS OF LOVE FILL THE DAYS AND THE NIGHTS WITH MUSIC, AND THE WORLD IS LISTENING TO ITS MELODIES:
MAD WITH JOY, LIFE AND DEATH DANCE TO THE RHYTHM OF THIS MUSIC.

Yes, joy is mad. And only mad people can afford it. The ordinary sane person is so clever, so cunning, calculating, he cannot afford joy, because you cannot control joy. Just as I said a joyful man cannot be controlled by the society, let me say this also to you: that you cannot control your joy, you cannot control your ecstasy. If you want to remain in control, you will never be joyful; then you can only be miserable. Only misery can be controlled -- by the society or even by you!

Many people come to me, and they say they would like to get out of their miseries, but they are not ready to move into a state of uncontrol. They want to control joy too. They always want to remain in control. They always want to remain the master, the boss. That is not possible. The boss has to go. The joy can erupt into your being only when all control has been removed. Joy knows no control. It is wild.

And I say to you God is wild, and joy is the first step towards God. Ecstasy is wild. You cannot control it. You have to lose all control. You have to drop into it, into the very abyss of it -- and it is a bottomless abyss. You go on dropping and dropping and dropping and you never arrive to the bottom because there is no end to joy. It is a nonending process, it is eternal. And it so huge, how can you control it? The very idea is stupid.

"MAD WITH JOY, LIFE AND DEATH DANCE TO THE RHYTHM OF THIS MUSIC." And when you are madly dancing, madly singing, when you are joyful without any control, without your presence, when the joy is so full, overflowing -- you are flooded with it and all control is abandoned -- then you will see a miracle: death and life dancing together. Because then all duality disappears. If you are dual, duality appears. If you are nondual, duality disappears. When you are split, the whole world is split. It is your own split that is projected onto the screen of the universe. When you are in a nonsplit state, integrated, one, organic, orgasmic, then all duality disappears.

Then life and death are not two, not opposites, but complementaries dancing with each other hand in hand. Then bad and good are not two -- they are dancing with each other hand in hand. Then matter and consciousness are not two. This is what is happening inside you: the soul is dancing with the body; the body is dancing with the soul. They are not two. They are one, they are absolutely one, manifestations of one. The body is nothing but visible soul, and the soul is nothing but invisible body.

And God is not somewhere above in the heavens. He is here-now in the trees, in the rocks, in you, in me, in everything. God is the soul of existence, the invisible the innermost core. And the inner is dancing

with the outer. And the sublime is dancing with the profane. And the holy is dancing with the unholy. And the sinner is dancing with the saint

Once you have become one, suddenly all duality disappears. That's why I say a really wise man is also a fool, has to be, because foolishness and wisdom dance together. And a really sage person, a saint, is also a rascal, has to be, it cannot be avoided. God and devil are not two. Have you ever thought about the word "devil"? It comes from the same root as "divine"; they belong to the same root. They both come from a Sanskrit root, DIVA; from it comes DEVA, from it comes "divine," from it comes "devil."

Deep down, the tree is one. Branches are many, moving in different dimensions, directions; leaves are millions; but the deeper you go, you come to one, one tree.

Mad with joy, life and death dance to the rhythm of this music.

... THE HILLS AND THE SEA AND THE EARTH DANCE.

When you are in a dance, everything dances with you. Yes, the old saying is true: when you weep, you weep alone; when you laugh, the whole world laughs with you. When you are miserable, you are separate.

Now look at this. Misery separates you; separation makes you miserable. They are together, they are one package. Whenever you are miserable you suddenly become separate. That's why the ego cannot afford to be happy, because if you become happy the ego cannot exist -- you are no longer separate. The egoist cannot afford to be ecstatic. How can he afford to be ecstatic, because in ecstasy the ego will not be there? That is too much. He would like to remain miserable. He will create a thousand and one miseries around him just to help the ego to be there.

Have you watched it? When you are really happy, your ego disappears. When you are really happy, suddenly you feel a deep atonement with the whole. When you are miserable you want to be alone; when you are happy you want to share.

When Buddha was miserable he went to the forest, escaped from the world. What happened after six years? When he became ecstatic he came back, back to the marketplace. When Mahavir was unhappy, miserable, he escaped from the world, he renounced the world. When he became happy he came back to the world.

Now, Jainas don't talk about Mahavir coming back to the world; they only talk about the renunciation. Their scriptures only say that he renounced the world. That is only half the story -- and not the peak, just the beginning of the story. Yes, for twelve years he lived alone in the forest, not uttering a single word. He was so miserable, he separated himself from the whole world. He remained Lonely. Then one day came the spring, and the flowers started blooming, and he was full of ecstasy; he came back to the world. The Jaina scriptures don't talk about it -- and that is the real part of the story, the more significant part that he comes back to the world that he moves amidst people, that then again he starts talking, then again he starts singing, then again he conveys, shares. Whatsoever he has attained has to be shared.

In misery you are like a seed. In ecstasy you become a flower, and your fragrance, of course, has to be released to the winds.

You can watch it in your life also, in a small way of course. When you are unhappy you close your doors, you don't want to see your friends, you don't want to go anywhere, you don't want to participate in anything. You say,' Leave me alone. Please leave me alone." When somebody becomes very, very unhappy, he commits suicide. What is the meaning of it? What is suicide? Suicide is just an effort to go so far away from the world that one cannot come back. It is moving into loneliness ABSOLUTELY, irrevocably, so that you cannot come back. That's what suicide is.

Have you ever heard about any man committing suicide when he was happy, when he was ecstatic, when he was dancing? No, when the dance arises, you burst forth, you throw your doors open, you call your friends, you call your neighbors, and you say,"Come. I am going to give a feast and let us dance and let us have a little fun. I have much to share and I would like to give it to you." And whosoever comes to your door, you greet him, you welcome him. Anybody is welcome in the moment when you are happy. When you are unhappy, even those who have always been welcome are no longer welcome.

"THE HILLS AND THE SEA AND THE EARTH DANCE." With you that happens. If you dance the whole existence becomes a dance. It is already a dance. Hindus say it is a RAS-LEELA, God is dancing, and around God the stars and the moon and the sun and the earths and the whole existence. The whole

existence is dancing around God. God is Krishna and the whole existence is his GOPIS, his girlfriends. This is the RAS that is continuously going on, but you will know it only when you learn the ways of dance, the language of ecstasy.

... THE WORLD OF MAN DANCES IN LAUGHTER AND TEARS.

Beautiful is Kabir. His sayings are of tremendous significance.
"THE WORLD OF MAN DANCES IN LAUGHTER AND TEARS." When you dance sometimes you will laugh and sometimes you will weep too, but now your tears will have a totally different quality to them. They will not be of sadness. They will come out of your depth, out of your overflowing heart. They will be of joy and cheer, they will show your rejoicing.

You have known only one sort of tears, and those are that of sadness and sorrow, because you have known only one thing that overfills you sometimes, and that is sadness, depression, sorrow, and that flows through your tears. You have not known the other quality -- the rich tears. These are the poor tears, ill, neurotic. You don't know the healthy tears, the tears of well-being -- when you are full of love and you don't know how to express, when you are full of joy and you don't know how to express and you are so overflooded that tears start flowing.

Tears are just an overflow, and Kabir says, "THE WORLD OF MAN DANCES IN LAUGHTER AND TEARS."

You may have seen it happening sometimes to a madman; a madman sometimes laughs and weeps together. Sometimes it happens to my sannyasins, and they come to me very much scared and they say, What is happening? Laughter is okay, tears are okay, but both together? That simply shows I am going crazy." You are not going crazy. You are becoming one, your duality is disappearing. Your tears and laughter are becoming joined together. Hand in hand they are going to dance together. Your schizophrenia is over. Your division has fallen away. Now you are becoming undivided. Now you are becoming a unison, a UNIO MYSTIEA is happening. So everything is joining together; the polar opposites are coming closer and becoming one -- tears and laughter together.

WHY PUT ON THE ROBE OF THE MONK, AND LIVE ALOOF FROM THE WORLD IN LONELY PRIDE?

Yes, Kabir is right. Up to now this has been so. The monk has lived in a lonely pride. He has separated himself from the world: he has put on the robe of the monk; he has shaved his head; he has declared to the world,"I don't belong to you and you don't belong to me; I am no longer a part. I am going away," and has become very egoistic. That is one of the ways to feel pride, to become proud.

The psychology of pride has to be understood. A man becomes rich. The richer he becomes, the more aloof and distant he becomes. He is not easily approachable; it is impossible. Even to his intimates he is not available. And in America it is happening that even his wife, his children, are not very close now. He is so far away, aloof. His richness has become a pyramid, and he is sitting on the top, very, very far away. A man who achieves political power, like Adolf Hitler, becomes very aloof. He had not a single friend. It was said about Hitler,' Either you are a follower or you are an enemy but he has no friend." There was not a single person who could have put his hand on his shoulder and talked with him intimately. Impossible. He would never allow anybody that intimacy, that closeness.

With richness, with power, with knowledge, with asceticism, the same thing happens again and again. And the monk is also another way of living in a lonely pride. Kabir is right.

That's why I have changed the total concept of sannyas. I tell my people to live in the world, to be in the world, to be in the crowd, to live the ordinary life -- in a very extraordinary consciousness. Join them together: the world of the householder and the world of the monk -- bring them close. Let the marketplace become your monastery; let your monastery become a marketplace. No more dualism -- no more of the pride of the monk.

My sannyasins feel very much puzzled -- particularly the Indian sannyasins, because they have lived in a lonely pride for thousands of years. They come and they say to me, "This doesn't look good. I am still a householder; I live with my wife and with my children. How to wear orange? It is very difficult."

Women have come to me crying and weeping, and they say, "What have you done? You have given

sannyas to my husband; now what will.happen to me and my children?" I say, "Don't be worried. Nothing is going to happen. Your husband will be with you." They say, "We cannot accept that." One woman came to me and she said, "What have you done? You have made my husband a sannyasin; now I cannot make love to him." How to make love to a sannyasin? This is simply absurd; never has been heard of before. No, that is not possible.

The world of the monk and the world of the householder have existed up to now, hitherto, as enemies, separate. I have tried to bring them together. If Kabir comes back, he will not write this line again. He will not say, "Why put on the robe of the monk?" He will say, "If you belong to this guy Rajneesh, okay."

"... AND LIVE ALOOF FROM THE WORLD IN LONELY PRIDE?" No, my sannyasins are not living in lonely pride, Kabir. I can assure you!

BEHOLD! MY HEART DANCES IN THE DELIGHT OF A HUNDRED ARTS; AND THE CREATOR IS WELL PLEASED.

This is a beautiful sutra. Try to understand it. God is the creator: all the religions of the world have been talking about it, but nobody seems to have understood rightly what it means, what is its implication.

God is the creator. If it is true, then only through creation can you arrive close to him; there is no other way. If God is the creator, then become creative, and creativeness will be your prayer. Paint, sing, dance, compose poetry, make a statue -- anything -- but become creative. Plant a garden. Anything -- small, big, whatsoever. The proportion is not the question -- anything, but be creative.

If you are cooking in the kitchen, then cook creatively; then make it more and more artful. Then don't just go on doing it in a routine way. Let it be your poetry, your sculpture, let it be your song. Whatsoever you are doing, be creative, bring the new in. Go on exploring the unknown. Innovate, invent, discover, create something -- because if God is the creator then whenever you become creative, you come close to him. Whenever you are creative, God is the creator in you.

But up to now the religious people have lived very uncreatively; they don't create. They simply remove themselves from the world. They don't compose poems, they don't paint pictures, they don't carve statues. They simply become aloof; they become uncreative. To become uncreative is to go against God.

BEHOLD! MY HEART DANCES IN THE DELIGHT OF A HUNDRED ARTS; AND THE CREATOR IS WELL PLEASED."

WHERE IS THE NEED OF WORDS, WHEN LOVE HAS MADE DRUNKEN THE HEART?

Kabir says, "Now there is nothing to say. I can only dance. I can sing, and my song will also be wild and mad, because I don't know logic anymore, I don't believe in words anymore. The language, the ordinary language, is not enough to hold what I am to express."

"WHERE IS THE NEED OF WORDS" -- now words are not needed; even silence will do -- will do better -- "WHEN LOVE HAS MADE DRUNKEN THE HEART?"

I HAVE WRAPPED THE DIAMOND IN MY CLOAK; WHY OPEN IT AGAIN AND AGAIN?

Now God has become a part of my heart, and I cannot go on exhibiting him again and again. Those who want to see him, let them come close, let them inquire, but I am not going to convince anybody and I am not going to talk about my God to anybody. If somebody wants, he should come to me, he should inquire -- he should surrender, he should open his heart.

WHEN ITS LOAD WAS LIGHT, THE PAN OF THE BALANCE WENT UP: NOW IT IS FULL, WHERE IS THE NEED FOR WEIGHING?

And I don't argue anymore and I don't judge anymore and I don't philosophize anymore. I don't theorize

anymore there is no question of weighing. God has already happened; truth is known. There is no longer any groping.

THE SWAN HAS TAKEN ITS FLIGHT TO THE LAKE BEYOND THE MOUNTAINS; WHY SHOULD IT SEARCH FOR THE POOLS AND DITCHES ANYMORE?

Listen to this. It is not that you have to drop the world. It is that you have to know what God is. Then all that is ugly drops on its own accord. I am not teaching you to drop anything, to renounce anything. I am saying realize something that is already within you, that is your innermost core. Once realized, many things will disappear.
"THE SWAN HAS TAKEN ITS FLIGHT TO THE LAKE BEYOND THE MOUNTAINS, WHY SHOULD IT SEARCH FOR THE POOLS AND DITCHES ANYMORE?" You go on looking for ecstasy in sex, you go on looking in money, in power, only because you don't know real ecstasy. If you have known once, you will stop. All these dirty places are of no meaning to you. Not that you renounce them! Simply they become irrelevant.

YOUR LORD DWELLS WITHIN YOU. WHY NEED YOUR OUTWARD EYES BE OPENED?
KABIR SAYS: "LISTEN, MY BROTHER! MY LORD, WHO RAVISHES MY EYES, HAS UNITED HIMSELF WITH ME."

That meeting place is within you. There happens the ultimate union, the ultimate marriage, where you and the whole meet and dissolve into each other, and disappear into each other. That disappearance of the two into one is what ecstasy is.

I have heard about a soldier in the Second World War who would drop his rifle on the battlefield and run to pick up any little scrap of paper, would examine it eagerly, then sorrowfully shake his head as the paper fluttered to the ground. Hospitalized, he remained mute, his compulsion obscure and intractable. He wandered forlornly about the psychiatric ward, picking up scraps of paper, each time with discernable hope followed by inevitable dejection. Pronounced unfit for service he received one day his discharge from the army, whereupon, receiving the discharge form, he found his voice. "This is it!" he cried in ecstasy. "This it!"

Ecstasy is the ultimate freedom, and then one simply shouts in joy, "This is it! This is it! Eureka! I have found it."
And the irony is that you need not go anywhere to find it. It is already there. It is your very core, your very being. If you decide to find it, you can find it this very moment. It does not need a single moment's postponement. An intense thirst can open the door. A great urgency can right now make you free.

Ecstasy - The Forgotten Language

Chapter #10
Chapter title: The choice is yours

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ARE YOU THE ONLY ENLIGHTENED PERSON IN THIS ASHRAM? IF YES, IS IT IMPOSSIBLE TO ENLIGHTEN OR TO BE ENLIGHTENED NEAR AN ENLIGHTENED PERSON?

SINCE I BECAME ENLIGHTENED I have never come across a person who is not enlightened. You see only that which you are. Before I became enlightened, the same was the case with me -- the whole world used to appear tremendously asleep, in darkness, in death, unenlightened, because you are reflected continuously everywhere. Every other person is just a mirror; you see yourself. So don't be worried about others; think about yourself. That should be your problem.

Others are not your problems. Whether they are enlightened or not, how does it concern you? Why should you be worried about it? If somebody wants to remain unenlightened, it is absolutely his business to decide about it. If they want to play the game of being unenlightened, it's perfectly okay. If you have become fed up with the world, if you are fed up with your anguish and anxiety and you have realized that now it is time to awake, then there is no difficulty. Nobody can prevent you. Nobody is preventing you. It is only your own decision to play the game as an unenlightened being or to play the game as an enlightened being. It is only a question of inner decision.

In a single moment, in one stroke, you can become enlightened. It is not a gradual process, because enlightenment is not something that you have to invent. It is something that you have to discover. It is already there. It is not something that you have to manufacture. If you have to manufacture it, of course, it will take time; but it is already there. Close your eyes and see it there. Be silent and have a taste of it. Your very nature is what I call enlightenment. Enlightenment is not something alien, outside you. It is not somewhere else in time and space. It is you, your very core.

I was staying at Mulla Nasrudin's. One morning when we were sipping tea, the wife of Mulla Nasrudin told him, "Mulla, you swore terribly at me in your sleep last night." Mulla Nasrudin laughed and said, "Who was asleep?"

You are not asleep. Whatsoever you are doing, you have chosen to do it; it is your choice. And I insist that it is your choice, because if it is your choice, then it can be dropped immediately, the moment you are ready to change your choice. You have chosen your life to be this way -- the way of agony, anguish.

Certainly you will ask, "Why should one want to choose a life of agony, anguish, anxiety, pain, suffering? Why? Why should one choose a life of sorrow?" There are reasons, great reasons behind it: because only in sorrow can you BE. In ecstasy you disappear. Only in pain can you exist as an entity. In bliss you are lost as a drop is lost in the ocean. You are afraid to lose yourself; hence you have chosen the ways of agony. They create the ego; the more you suffer, the more you feel you are. Suffering gives you a definition. It makes you feel solid; it gives you a feeling that you are separate from the whole. That's why you have chosen it. Nobody has chosen sorrow and suffering directly. Indirectly, you have chosen to be an egoist. Hence you have to choose suffering: without suffering you cannot be an egoist. The ego cannot exist without a sea of suffering around it. The ego is like an island in a sea of suffering.

You are enjoying your ego. You are continuously strengthening it, decorating it, making it more and more valuable. This is your choice.

Once you see that the ego is deeply connected with suffering and without suffering it cannot exist, then if you don't want to suffer, you drop the ego, you forget all about the language of the ego. The language of the ego is the language of agony. And then things are very simple.

I have heard:

A little boy worrying through his very first day at school, raised his hand for permission to go to the wash-room, then returned to the class a few moments later to report that he could not find it. Dispatched a second time with explicit directions, he still could not find it. So this time the teacher asked a slightly older boy to act as guide. Success crowned his efforts. "We finally found it," he told the teacher. "He had his pants on backwards."

This is the situation. You are enlightened beings, just your pants are backwards. You need a slightly older boy to guide you, that's all. That's what a Master is meant to be.

Nothing is missing; nothing can be missing. You are born enlightened. Then you have chosen a life of suffering and agony. You can live enlightened, you can die enlightened. It depends on you. It is a question of sheer choice.

"Are you the only enlightened person in this ashram?" In this ashram you will not even find trees unenlightened.

"If yes, is it impossible to enlighten or to be enlightened near an enlightened person?" It is not a question of being near an enlightened person. If you don't choose, you can be here forever and you will not choose. If you choose to be enlightened, you can be enlightened anywhere.

I am needed, a Master is needed, because your desire to be enlightened is not very strong, not very intense. You don't feel the urgency, you don't feel thirsty enough for it. It is not your first priority. Maybe it is somewhere on your shopping list -- just at the end. If any money is left, if time is left, and the market remains open, you will see. But it is not first. First comes the world, and then comes God. Of course, you never come to God, because the world is vast -- one thing leads to another, and it goes on and on. God has to be your first priority. I am needed only to help you to put God on your list as the first priority, that's all. If you can put it there yourself, then you can become enlightened anywhere.

I became enlightened without any Master, so there cannot be any problem for you. If it can happen to me, it can happen to you. The Master is not a must. It has become a must because you are so lethargic, because you are so unwilling to move towards ecstasy, because you are so attached to the ways of sorrow and anguish.

You have become so attached to the prison, you don't want to get out of it. Even if the door is left open, you don't escape. You go on deceiving yourself; you don't even look at the door. You go on deceiving yourself that the door is closed and the guard is there. And there is nobody! The door is open and the guard is not there. But you want to remain in the prison; you have become too attached. You have invested too much in the prison. In fact you have started looking at the prison as your home. The outside world looks strange and wild, and you feel afraid.

People are afraid of freedom, and people are afraid of knowing life too deeply. People are afraid to love, people are afraid to BE. They have lived long in the dark; now they are afraid of light -- afraid they will not be able to open their eyes, afraid they will be dazzled, their eyes may be destroyed, afraid because their life in the darkness has become a settled routine. It is secure. Why take any chance? Why go into the unknown and the uncharted?

The darkness has become too familiar; otherwise you can become enlightened anywhere. It is your treasure. You can claim it any moment. It is a surprise why you have not claimed it up to now.

And remember, nobody else can enlighten you AGAINST yourself. If you have decided to remain the way you are, then there is no possibility. All the Buddhas and all the Christs and all the Krishnas all put together, they cannot do anything -- and you will remain the same as you are. And it is good in a way that it should be so. If you can be enlightened by somebody else, against you, then that enlightenment cannot be very valuable. It cannot be a freedom. If you can be forced to be enlightened, then that too is going to be a slavery, a bondage -- a new bondage.

No, it is absolutely your choice! Choose it or leave it, but remember always, it is your responsibility.

There are many people who come to a Master and surrender just so that they stop feeling responsible. That is a wrong type of surrender. Surrender means "I am ready to cooperate," that's all. It does not mean "Now you are responsible, and if I don't become enlightened then you will be responsible for it." Then even through surrender nothing is going to happen, because the surrender in the first place happened through wrong reasons.

When you come to me to be initiated, this is the whole meaning of initiation: that you tell me that "I am ready," that "I will not hinder your efforts," that "If you help me, I will welcome it," that "If you knock at my door, you will find me ready to receive you," that "I am ready to become a host to you," that "I will cooperate," that "My yes is total." That is the meaning of sannyas, the meaning of surrender: that "I will not say no," that "I will not resist," that "I will not fight you." It is not throwing away responsibility; it is simply dropping resistance. Not dropping responsibility, but only resistance. And once resistance is dropped, things start happening on their own accord. I am just an excuse.

Exactly, a Master is what the scientists call a catalytic agent. It does not "work"; its presence is enough. It simply helps by being present. A Master cannot do anything to you in reality, but his presence.... You feel

more trust. You cannot trust yourself; that's why you need to trust me. If you can trust yourself, there is no need. If you feel enough unto yourself, there is no need. If you don't feel enough, you don't feel confident enough, you don't feel that you will choose the right thing, you don't feel that you will move into the right direction, then surrender is helpful. You trust somebody you feel has known, somebody you feel loves you, will not harm you, somebody you feel has more than you. You trust him. You hold his hand.

And all that happens always happens within you -- and it happens without the doing of the Master. Enlightenment is not something that can be "done" by anybody. You just relax in trust, and it starts arising in you. It was waiting there for the moment when you can say yes. If you can say yes to the whole, good, there is no need for a Master.

If you cannot say yes to the whole sky -- it may seem too huge -- then say yes to a window. The Master is a window; it opens towards the sky. It brings you towards the sky. The Master is just a passage. Pass through the Master in trust, in love, in surrender, and things will start happening.

WHEN I CAME HERE I WAS TENSE. PEOPLE LOOKED UNFRIENDLY, NOT OPEN. NOW ALL THAT HAS CHANGED; EVERYONE IS BEAUTIFUL. I HAVE HAD SIMILAR EXPERIENCES BEFORE, BUT THEY HAVE ALWAYS FADED AWAY. I HOPE IT IS NOW WISDOM AND WILL NOT FADE, BUT IF EAR IT MAY BE KNOWLEDGE AND I WILL LOSE IT.

Look at a rose flower. If it is real it will fade by the evening; if it is a plastic flower it will not fade. Knowledge is more permanent than wisdom, because wisdom is real and knowledge is just artificial. You are thinking in wrong terms.

You tell me that it has happened before, also -- these moments, these openings -- but then they fade, they disappear, they become part of your memory. Now you want something permanent. This very idea is full of greed. If you want something permanent, you will have to choose something false, because only the false is permanent. The real is momentary -- the real is always momentary. It exists for a moment and then it is gone. It is strong, and fragile. It is tremendously strong: when it is there it is there in totality. When it is gone it is gone. Only the false is permanent, but out of greed we seek permanence.

Love is fragile like a rose flower. Marriage is a plastic flower; it stays. It is artificial, legal, social. Love is unreliable. It is there, and when it is there it is tremendously beautiful. You fly in the high skies; you are turned on; everything looks full of delight, joy. The whole existence becomes a feast, a celebration, a dance. From every nook and corner God starts looking at you... and then suddenly it is gone -- as suddenly as it had come one day, it is gone. The magic disappears, the charm is no more, the poetry fades; only ashes are left, dead, stale.

Afraid of this fragile reality, man has created his permanent reality against it -- to be secure, to be certain. You cannot rely on a girlfriend, you cannot rely on a boyfriend. You can rely on a husband or a wife. A wife and a husband are plastic. A girlfriend is a wind; nobody knows whether she will be lingering around you the next moment or will be gone and will have chosen another part of the world or another tree to have the affair with. Nobody knows. Out of nowhere, one moment it is and another moment it is gone. It may not go, it may go, but nothing is certain about it. Afraid of this uncertainty -- out of greed, out of fear -- man has created marriage. Marriage is an ugly thing. Love is beautiful.

Can't you see the ugliness of a plastic flower? And why is a plastic flower ugly? In the first place, to be permanent it has to be dead because life implies death. Only dead things never die. If you are alive you are prone to dying. The more alive you are, the more prone to death. The more vibrant with life, the closer is death. In every dance of life you will find death present, deeply present.

That's why it happens when you are deeply in love with somebody, suddenly you start thinking about death. Have you watched it? Lovers start thinking about death. Money changers never think of death. A poet in a deep moment of communion with nature starts thinking of death. A dancer at the peak, when everything is exploding, becomes afraid: death is there. When you are at a crescendo of any experience, you will always find death present. Why? Because whenever life is there death is there.

People have decided not to live at the maximum, never to go to the optimum. Live at the minimum -- at the minimum you can avoid death. Because at the minimum you are almost dead. The contrast is not there. When you are very, very alive, death comes very close by; the contrast becomes very clear. People are afraid of death; that's why they live at the minimum. People are afraid of change; they start loving things which don't change. A house is more unchanging. A country, a creed, a temple, a god of the theologians,

seems to be more permanent. They avoid looking at the momentary -- and reality is momentary, it is flux, it is a process. Everything is moving dynamically; it is riverlike.

You tell me, " When I came here I was tense. People looked unfriendly, not open. Now all that has changed...." Nothing has changed; only you have changed. The people are the same -- you can ask them. They were tense because you were tense. They were unfriendly because you were not friendly. Nothing has changed. People have not changed; they have not suddenly become friendly. You have changed. You have opened, you have relaxed. You are no longer asking that they should be friendly; rather, you have started to be friendly yourself. And suddenly you see they are friendly.

Whatsoever you are you will always find. And whatsoever you find, remember, it is you. It is nobody else.

This happens to everybody who comes here. In the beginning he comes with great expectations, as if the whole ashram will dance because he has come, and they will celebrate and there will be a great festival. These expectations lurk in the mind. And then one comes here and Sant won't even allow you easily in from the gate! And he looks very unfriendly. He is directed to be that way there. And suddenly your hopes and expectations disappear.

I help it. They should be destroyed, because with those expectations and hopes you will continue to be an egoist. With those hopes and expectations you will remain the old. They have to be dropped.

This is a situation, this ashram is a device. Here we try in every way to put you off. If you persist, then great is the payoff. If you escape, it is good for you and it is good for me too, because as it is I have enough responsibility for enough people. Unless you are really ready to go into deeper things and you have not come here as a curious person, you have not come here with some ambition still lurking in your mind, with some politics in your mind -- only if you have come here as a real authentic seeker -- only then will you stay. Then you will stay whatsoever happens around. You will not bother about it. You will say, "It is okay. There must be some reason in it."

If you persist, persevere, you will start feeling that people are friendly. You have dropped your expectations; that's why they start looking friendly. They are the same people: neither friendly nor unfriendly. This ashram is very neutral. We are not interested in converts, in new converts. We are not interested at all; we don't take much interest. We are neutral. If you come it is your responsibility to come. If you choose you choose. We don't persuade you in any way. You cannot blame us later on, that "You persuaded us"; that much is certain, you cannot blame us. If you stayed, you stayed because you had chosen to stay. From the very beginning things are clear.

Now you say, "... everyone is beautiful. I have had similar experiences before, but they have always faded away." Good that they faded away. If they had remained, you would have been stuck. Then you would not have grown. Everything should come and go. It prepares you for a greater experience. It has to go away. If you are stuck with one experience, then there will be no growth in your life. Feel happy, feel grateful that they have faded away; otherwise you would not have been here. You are here because your past faded away.

But you are here, it seems, still with a wrong desire: that now you will find something permanent. No, I don't deal in the permanent at all. I deal in the momentary and the eternal -- and they are both the same. The permanent is a false thing. The momentary and the eternal are the real things. But let me explain it to you.

Ordinarily, in your dictionaries you will find "permanent" as if it is a synonym for "eternal." It is not. The eternal is always momentary. Look at the rose flower again. In the morning it is there; by the evening it is gone. It was momentary. But it will come again -- tomorrow in the morning another flower is there. It has always been coming. The eternal peeks through the momentary, the eternal looks through the momentary. One rose flower goes, another rose flower comes, that goes, another is coming; in fact the one goes just to make place for the other. The beauty is eternal. The "roseness" is eternal. Rose flowers come and go; the roseness is eternal.

Live in the momentary. And live in the momentary without any desire for the permanent; otherwise you will miss the eternal. Live in the moment so tremendously and totally that you forget the permanent. The permanent is a projection in the future; the permanent is your desire. It has nothing to do with reality. The eternal is the depth of the momentary -- the eternal is in the moment. The permanent is horizontal, linear. The eternal is vertical.

Somebody is swimming on the surface of a deep river; that's how the permanent is. And somebody dives deep in the river; that's how the eternal is. Dive deep in the moment and you will touch the eternal. Look in the rose flower. Yes, this rose flower is momentary, but look deep, dive deep, and suddenly you will see

hidden behind this rose flower is roseness. Hidden behind this momentary rose flower is beauty eternal, divine. Flowers will come and go; flowering remains. Roses come and go; roseness remains. Lovers come and go; love remains. Your woman may die, your man may disappear may escape. These are all roses. Love remains.

My teaching is trust love. Don't betray love. Love is something that will happen again and again -- with another woman with another man, with another friend. It will happen again and again; it will flower again and again. Don't get stuck. Your wife has died. Of course you feel sad and you cry, and it is good, but don't get stuck. Now don't decide to remain a widower for ever and ever. This is foolish, this is stupid. And don't think that falling in love again will be a betrayal to your wife, no. You had fallen in love with your wife in the first place because of love. Another love will arise, another love will arise.... Don't betray love. Persons come and go.

Don't hanker for the permanent; otherwise you will destroy the reality of the person. If you hanker for the permanent, then you don't look into the real; then you start trying to fix it so that the wife remains forever your wife. You start becoming possessive. Thinking that this rose flower may fade away, you take it away from the plant, because on the plant you have seen flowers disappear -- in the evening the petals start falling and the flower is gone. Before it is gone, you cut it from the plant. You can put it in a safe-deposit box, you can lock it up, but by cutting it from the plant you have made it already dead; now it will simply rot in your safe-deposit box. You have not even allowed it a beautiful death.

Don't be so cruel, don't be so unkind. The flower was beautiful on the plant, on the bush; it was alive there; its life belonged to the life of the bush. Let it die there. That death was beautiful; now you have taken it away. I have seen people putting rose flowers in their bibles; then they become dry and dead. You didn't allow a beautiful death to the flower.

And your bibles are also like dead flowers.

Remember, when you start possessing the woman or the man, you are killing -- you are putting the flower in the safe-deposit box. And you rush to the court to get married; you are making it a legal thing. Love dies when law comes in. Love cannot exist with law. Love is lawlessness. Love is so spontaneous, how can it exist with law? It is impossible. Love has disappeared from the earth because there is too much law. Unless law disappears from the earth, there is no possibility for love to appear again. And without love there is no possibility of prayer. And without love there is no possibility for God.

Religion does not consist of laws. It consists only of one thing, and that is love.

"I have had similar experiences before, but they have always faded away." Good. This is how it should be. Don't look back; look forward. More is to come. Don't close your eyes, and don't cling to the past. More is to come; you are growing. Better and deeper experiences are waiting for you.

"I hope it is now wisdom and will not fade...." Wisdom always fades out. Only knowledge remains.

"... but I fear it may be knowledge and I will lose it." If this is your notion, you will be in trouble. Wisdom always fades. Wisdom need not remain there as a wound. It comes and goes like a breeze. Of course each moment of wisdom makes you wiser and wiser, but this is how wisdom makes you wise: you become aware that reality fades, that reality is momentary, that reality comes and goes, that nothing is permanent. Everything is eternal! but nothing is permanent. The permanent is the human desire; the eternal is God's nature.

Everything comes again -- never the same, yet comes again. Spring has gone, will come again. Summer has gone, will come again. It will be there again -- yet never the same. Your childhood is gone, but many other children will be born. Your youth is gone, somebody else will be becoming a youth. Your old age is disappearing, somebody else is becoming old. You are dying, somebody else is getting ready to die. Death continues, life continues, love continues, and we are just vehicles of these eternal forces.

So drop the idea of the permanent. Live in the moment, and you will know the eternal.

OH, THE RELIGION! THE ADORATION OF THE PAST! THE BEAUTY AND SENTIMENTALITY AF THE PAST!

SINCE I WAS A LITTLE CHILD, I HAVE ALWAYS FELT LIKE THINKING ABOUT THE PAST AND GETTING A FEELING OF SWEET PAIN, THAT THE PAST IS GONE, AND CRYING SWEET AND WARM TEARS AND REALLY ENJOYING THE WHOLE THING VERY MUCH -- THIS WHOLE THING CALLED NOSTALGIA. SOMETIMES I REALLY LOVE MY PAST. HAVING A PAST TO PLAY WITH, I FEEL BLESSED. AM I A FOOL?

SO I HEAR YOU AND AGREE WITH YOU, INTELLECTUAL, THAT THE PAST IS NONEXISTENTIAL AND

UNREAL, BUT I SEEM TO FEEL DIFFERENT ABOUT IT. WHAT IS GOING ON?
IF NOSTALGIA IS JUST A TRICK OF THE EGO, WHICH IT MUST BE, THEN WHY DOES IT COMES AS A GOOD WARM FEELING?
HOW CAN THE DEVIL BE SWEET?
OR HOW CAN MY FEELINGS BE UNREAL?
OR IF MY FEELINGS ARE UNREAL, WHAT IS LEFT?

The one question is not one question; it is seven questions. So we will have to be surgical. Excuse me. We will have to cut this question into seven parts.

First: "Oh, the religion! The adoration of the past!" Religion is not the adoration of the past. It has nothing to do with the past. Religion is possibility, not past. Religion is potentiality for the future, not past. Religion is not looking backwards; it is looking forwards. Religion is not memory, but hope. But you have been trained to look at the past because you have been trained not by religious people but by Christians, Hindus, Mohammedans. These are not religious people. You have been conditioned by the priests and the popes and the SHANKARACHARYAS. These are not religious people.

If you come to a religious person, he will give you hope for the future -- he will give you a fire for the future. He will not talk about the dead past. To look at the dead past is dangerous. For one thing, it cannot be repeated. Second, one who goes on looking back cannot live the future. It is as if you are driving your car looking only in the rearview mirror. You are doomed! The rearview mirror is not for that. When you reverse your car, it's okay, use it; or sometimes somebody is honking his horn from behind, look. But don't get obsessed with the rearview mirror. It may be a beautiful mirror, but please, look ahead. You are driving in the future. Looking backwards and driving in the future is dangerous; then the accident is almost predictable. It is not an accident; it is a certainty; it is going to happen.

Remember, all movement is towards the future; you cannot move towards the past. Movement is only towards the future, but you can look towards the past. And if you go on looking towards the past, still you are moving towards the future, and if your life becomes accidental, prone to accidents, and you collide and bump and this and that and your whole life becomes a misery, it is natural. Look where you are going. Don't look to the past where you have been.

No, you must have been taught by Christians. Hindus, Mohammedans; that's why you think,"Oh, the religion! The adoration of the past!" Religion has nothing to do with the past, because religion has nothing to do with the dead. It is a concern with life, a commitment to life.

"The beauty and sentimentality of the past!" There is nothing beautiful in it. How can the dead be beautiful? You don't know what beauty is then. Beauty is always in the alive. Beauty is always of the present. But if you have become blind to the present, then of course you know only one beauty, and that is of the past. And that is not beauty at all. Beauty is throbbing, pulsating with life. Beauty is always here-now; it is not in the past.

But to be here-now needs great courage. To be here-now needs great awareness. To be here-now needs great intelligence. So people have chosen not to bother with the herenow; they look back, they look at the past. Now no intelligence is needed to look at the past -- any stupid person can do that. Anybody can look at that which has happened. To look at that which is happening needs subtle, tremendous awareness. And that is the way the future is going to happen.

The future is constantly turning into the present; the present is constantly turning into the past. The past is out of your hands; you cannot do anything-with it. Then don't get stuck with it, because nothing can be done about it. You cannot undo it. You cannot change it. It is impossible. It is futile to waste time with it. But there are people -- millions of people, they are the majority -- who go on thinking about the past, who go on decorating it in their memory. They are missing the real. They have become involved with the unreal, with the gone. These people are dead people.

There is nothing beautiful in a grave. There is nothing beautiful in a skeleton. It simply stinks. A dead body simply stinks. There is nothing beautiful in it.

Beauty needs life, because beauty needs heartbeat, beauty needs pulsation, streaming, energy, vitality. The past is just a memory. You are just playing a tape when you start looking at the past; you are just looking at a movie. It is no longer anywhere; it is just in your head. And it is mechanical. Now scientists say that it is absolutely mechanical. They have found that if electrodes are touched at certain centers of the mind, certain memories start unfolding. You think you are free? You are wrong.

If your skull is opened and a certain spot is touched with an electrode, some electricity is given to that

spot, a certain memory will start. You will see you are a child. Suddenly! You were not thinking about it. You will see you are a child, running in the garden in the morning sun trying to catch a butterfly; and you have fallen and you have broken your leg. And if the electrode is taken away, the memory stops. Again if the electrode is touched to the same spot, the same memory repeats in the same way again: you are a child in the garden running in the morning sun trying to catch a butterfly; you have fallen; you have broken your leg. Put the electrode off; the memory disappears. Put the electrode on again; the memory again starts the same way: you are a child....

This is a mechanical thing. And you cannot stop it! Remember, when the electrode is there, do whatsoever you want to do -- shake your head and want to get rid of it -- you cannot. The tape is running, the film is moving, the film is on the projector. Your mind simply functions as a screen. Nothing is beautiful in it; it is a mechanical thing.

To be here-now you have to be aware, not mechanical. To be in the past any machine will do; you are not needed.

Sooner or later, when a person dies, a person like Albert Einstein, they will take his tape out. Right now it is difficult, but sooner or later they will find the way to take the brain out and keep it alive as a machine, and then they can play it; it can be projected on a screen. Einstein will not be there, but his memories will be there and they will be played on a screen, and he will again and again discover the theory of relativity -- and he is not there.

Mind, when functioning as the past, is a mechanism. When mind thinks about the future, again, it is the past projecting into the future. When you start thinking about tomorrow, what is your tomorrow? Just a modified form -- a little decorated, retouched here and there -- just your yesterday projected again. Maybe there are a few things you don't want. Your woman nagged you too much yesterday. You don't want her to nag you again, you don't want her to do that again tomorrow. Maybe you drop that. You were eating in a Chinese restaurant and it was tremendously delicious and you would like to eat there tomorrow again -- and a little more. This is how your tomorrow comes, from the gone yesterday -- a little retouched here and there, decorated, polished, modified, refined, but it is the gone yesterday projected again.

Only the present is not mechanical. Only the present is real. Only this moment is real. And only this moment is beautiful.

"... I have always felt like thinking about the past and getting a feeling of sweet pain, that the past-is gone, and crying sweet and warm tears and really enjoying the whole thing very much...." People do that, they go on enjoying the past very much, because they don't have any future and they don't have any present. These people are dead people, corpses walking on the streets.

Stop getting into the past too much. Detach yourself: Get out of your past. Yes, sometimes it can be very sweet. because you are completely free to choose. People choose good things from the past and go on dumping the bad things in their basement. That's why everybody thinks their childhood was paradise. It is not so. Ask the psychologists. They say it is a chosen part; you have chosen a few pages. Whatsoever you feel beautiful, you have chosen and you go on looking at it. And not only that, you go on magnifying its beauty, its sweetness, its goodness.

And this only shows one thing -- this obsession with the past shows only one thing: your present is ugly. This shows only one thing: that you are impotent as far as the present is concerned. A really potent man or woman, a really vital person who lives in the present, will not have time to go into the past. The present is so absorbing, the present is so enchanting, the present is so tremendously alive, why should one go to the past? You go to the past only because you have not yet learned how to be in the present.

And to be in the present is to be religious. because to be in the present needs awareness. And awareness is the very key of all religion.

"Sometimes I really love my past. Having a past to play with, I feel blessed. Am I a fool?" Certainly, absolutely -- and a perfect fool at that. Get out of this, and the sooner you do, the better. Be a little wiser with your life.

"So I hear you and agree with you, intellectually...." There is never any agreement intellectually. This is a way of saying that you don't agree with me. "Intellectual" agreement? It is not an agreement at all. It is as if somebody comes and says,"I love you very much -- intellectually. What do you mean? Intellectually? How can love happen intellectually? How can you agree with me intellectually'? Maybe you cannot argue, maybe you feel yourself a little at a loss as to how to argue with me -- you feel silenced -- but it is not agreement. To agree intellectually is not to agree at all. Unless you agree totally, you agree not.

"So I hear you and agree with you, intellectually, that the past is nonexistential and unreal...." I am not

giving you any theory or philosophy. I am simply stating facts. There is no question of agreement or disagreement. When I say the trees are green, do you agree with me intellectually, or do you disagree with me? You simply look at the trees and you say, "Right. Trees are green." When I say the past is gone, am I saying some philosophy to you, am I preaching some philosophy to you? "The past is gone" is as much a fact as "the trees are green." You know it, I know it, everybody knows it: the past is gone. The past MEANS that which is gone. The past is the past. Do you have to agree with me about this too? Then either I am mad or you are mad!

If I say the sun has risen and you say, "Yes. I think I will agree with you".... About facts one need not agree or disagree. Just look at the fact. Either it is a fact or it is not a fact. How can you hesitate between agreement and disagreement? Either I am stating some fictitious thing or I am stating a fact. Just look into the fact.

The past is gone -- you are no longer a child, or you are no longer a young man. The past is gone. Let the gone be gone. That's what Jesus says when he says, "Let the dead bury their dead." Let the gone be gone, and look at that which is.

And now one thing to be remembered. A person who is so obsessed with the past, his past is not reliable either. Because, for example, today, right now, I am talking to you. This is the present. Tomorrow it will have become the past and then you will think about it -- Osho talking to you and how beautiful it was. Look at the foolishness of it. One doctor used to come here, and he would continuously take notes. I asked him, "What dp you go on doing?" He said, "I take notes because you say such beautiful things, I would like to remember them later on." "But when I am talking right now, then you are taking notes. Your notes are not reliable, because you don't hear me: you are concerned with the notes too much. Your concern with the notes simply says you are too concerned with changing the present into the past, and then you will enjoy."

Yes, there are people.... There is a certain category of people called the "tourists." It is a sort of neurosis. They go to the Himalayas. They don't look at the Himalayas -- they are continuously clicking their cameras and looking at the guidebook and listening to the guide. The Himalayas are not a concern at all. And if you ask them they will say, "Yes, back at home, resting in our armchairs, we will look at the album."

Don't be a tourist. "Tourist" is a certain sort of neurosis. When you are facing the Himalayas, tell the guide to keep quiet, because whatsoever he says is meaningless. The Himalayas are there, you are facing Gourishankar; let everybody keep quiet. Look at it, face it, encounter it. It is tremendously beautiful. Don't bring your camera in; the camera will falsify it. And the camera can give only one aspect; just a small window will open. The whole of the Himalayas was available in its totality, and you missed that. And you will look back home -- with nostalgia -- at how beautiful were the Himalayas. And you were never there! You were with your camera and you were listening to the guide and you were looking at the guidebook and the map -- and you were never there. Maybe when you were in the Himalayas you were thinking about your home -- with nostalgia!

I cannot trust you that you had a real past. Your past is gone, and even that past cannot be very real. Because you don't know how to live in the present, how can your past be real? Not even as a memory is it worth trusting. First live in the present -- let the present have its total impact on you -- then your past will have something, a true memory. Otherwise your memory is not reliable. You may be imagining it; you may be dreaming about it.

While I am talking to you, be here with me. When you are in Poona, be in Poona. Otherwise there are people: when they are in Poona they think of Philadelphia, and when they are in Philadelphia they will think of Poona. They go on falsifying everything.

"If nostalgia is just a trick of the ego, which it must be, then why does it come as a good warm feeling?" Because you don't know how to be warm here-now. Because you don't know how to be loving here-now. You are cold and frozen here-now, so you seek warmth in memories. You are tremendously poor. I feel sorry for you.

"How can the devil be sweet?" The devil is always sweet. God is sometimes bitter too, but the devil is always sweet. He has to be sweet; otherwise how will he deceive you? He cannot afford to be bitter. He has to always buttress you.

"How can my feelings be unreal?" I am not saying that your feelings are unreal. I am saying feelings exist in the present. In fact the word "feel" has no past tense. I don't know about language and the grammarians, but I say to you, the word "feel" has no past tense -- cannot have. "Feel" means "feel here-now." Thinking is always past; thinking has no present tense. You cannot think here-now. The moment you think, you are lost, you have lost track of the present. Feeling is always of the present; thinking, always of the past.

You try it. And I am stating a fact. You try it. If you think, you always think of that which is gone or that which has not come yet; both nonexistential. Thinking is nonexistential. Feeling is existential. If you love a person, and you feel the love, you feel here-now. How can you have the feeling of yesterday? You will THINK that you felt yesterday; you cannot FEEL it. And to think that you felt is not feeling; it is thinking. It is a deception.

And, "If my feelings are unreal, what is left?" I am not saying your feelings are unreal. I am saying you are unreal. And when you are not left, God is. God knows only the present; God has no past and no future. God always is. You cannot make a sentence "God WAS"; it will be meaningless. You cannot say "God WILL BE"; that too will be meaningless. God is always is; God is isness, the absolute present.

When you are not there.... And you are nothing but your past. What are you? Just a collection of the past. Drop your past, and you are not. The ego is nothing but a collective name for your whole past; and when you don't live in the past, you start living egolessly. Then moment to moment you go on dying to the past, you go on renouncing the past, and each moment you are fresh, young, virgin. And in that virginity is God.

The soldier returned home unexpectedly on a fast leave. A few minutes later he was in bed with his wife when the janitor knocked on the door. "My God," he screamed, jumping out of bed, "it is your husband!"
"Don't be silly," said his wife. "My husband is in Germany."

Get it? They both forgot the present. The soldier has come on a fast leave and immediately gets into bed with the wife, and the janitor knocks on the door. Of course he must have become afraid, as he must have been becoming afraid in other people's houses with other people's wives, and he suddenly jumps off the bed, and he says, "My God, it is your husband!" And he is the husband! "Don't be silly," says his wife. "My husband is in Germany." She must be sleeping with others. And both are in the past. People are so unaware of the present. People are not in the present at all. That's how they are missing God. God is the present, and you are not in the present. To be present -- in the present -- is to be in meditation. That's all meditation is about. To be present is to be prayerful.

ONCE IN A WHILE, MY MIND LOOKS AT YOUR CLOSE DISCIPLES, LIKE THE TALL ENGLISH GUY WITH THE SAD FACE. ONE HEARS HIS SAD VOICE AS HE READS THE SUTRA. THE GUY NEVER SMILES, NEVER LETS GO. DO PEOPLE BECOME VERY SERIOUS IF THEY ARE SO NEAR YOU?

I am not serious, and a certain balance is needed. Teertha balances me. He has to be serious on purpose. When the Master is not serious, disciples have to be serious.

You can ask Narendra, one of our sannyasins. His father is a beautiful man -- a little crazy. For thirty, forty years he has been crazy. Small children will watch him -- his own children will watch him -- because he can steal. He can take things from the money box and disappear. Hmm? the father. So small kids, they will just sit there in the shop and watch. When the father can steal, then the children have to watch. Otherwise ordinarily it happens the other way: the father watches, and the kids steal.

This is how it is happening here. The Master is nonserious: the kids have to be serious. It certainly balances. Teertha is not serious; he has to be on purpose.

But you need not be worried about others. That is not mannerly, and that is not good at all. It is impolite, inhuman. You should not be concerned with others. Why should you be worried? And who are you to decide what others should do? The very idea that you have to decide that "others should do like this" is a deep political ambition to become powerful, to manage, to suppress.

Now, you say, "Once in a while, my mind looks at your close disciples...." Don't waste time. Look at yourself. In fact there is not much time; you cannot afford it. Life is short and much has to be done. Don't waste your time, because God will not ask you why Teertha was serious. He will not ask you; it is not anything to be asked to you. If he wants to ask, he will ask Teertha. He will ask you about you, and then you cannot say, "I cannot answer because I was too busy looking at other people and what they were doing and my whole life was wasted in that."

"The guy never smiles, never lets go." But it is possible that if somebody lets go, the smile may disappear. If the smile is forced, pretentious, then let-go will help the smile go. It is not necessary that when you relax

you will smile. It depends. Somebody may start crying when he relaxes -- and he may have been laughing before. Now he relaxes and he starts crying. Somebody may have been very, very sweet and smiling, and when he relaxes, suddenly he becomes serious. There is no necessity about it. If his smile was false, then when he relaxes he cannot smile. If his sweetness was false, when he relaxes he cannot be sweet. If his softness, politeness, was just hypocrisy and he relaxes, then he cannot be polite. It depends.

So there is no necessity that in a let-go everybody has to smile. These ideas of how everybody should be are wrong. When I say let go, I am simply saying be natural. If to somebody it happens that he feels natural when he is serious, then it is perfectly good. Then don't impose on him that he has to laugh. Why? Who are you? You never seem to allow people freedom. Sometimes you say they have to be serious -- don't laugh. And sometimes, if you turn to the other extreme, you start saying, "Now nobody is allowed to be serious -- laugh!" Both are wrong.

Allow the other his being. If serious is natural, good. The whole world cannot laugh. In the world there exists a certain balance. Just as half are women and half are men and half are introverts and half are extroverts and half are people with will and half are people with a tremendous quality of surrender, in exactly the same way, half the people when they are relaxed will laugh and half the people when they are relaxed will become serious. That's a balance. The world is a great balance.

But I have the feeling that the person who has asked must himself have suffered from seriousness. Otherwise why should he be worried? You can laugh. Teertha's seriousness is not a hindrance to you. He is not going to prevent you. But if you feel that somebody is serious and you feel a certain hindrance for yourself to laugh, that means deep down in your unconscious you have been a serious person. In fact you are finding ways and means to be serious here; you are finding a rationalization. So now if you think, and if I can say to you, that people who are very close to me become serious, then you would also like to become serious and come close to me. You are trying to find a rationalization. It is your outlook, and your outlook always shows something about you.

I have heard an anecdote of the night Houdini, the great magician, first introduced the trick of putting a a dozen needles and a piece of thread into his mouth, and then producing them all neatly threaded. "I want a gentleman in the audience," he announced, "to examine the needles and thread, and then look into my mouth to make sure nothing is concealed there." An elderly little man climbed up to the stage, and peered intently into Houdini's bridgework. "Well," said Houdini finally, "don't just stand there. Tell the audience what you see."
The little man said, "Pyorrhea."

He was a doctor. When you say something about somebody, you say something about yourself.

Never be concerned about others. My whole effort here is to give you all freedom, total freedom, to be whatsoever you can be. Seriousness is also beautiful if it is natural. Then it is a flowering. The whole world laughing and nobody serious will not be a very deep world. It will be very superfluous. Laughter has a beauty of its own, a flowering, but seriousness.... When I say don't be serious, I mean don't be UNNATURALLY serious. When I say laugh, I don't mean laugh anywhere for no reason at all. When I say laugh, I mean ALLOW laughter; if it comes don't repress it. And the same I say about seriousness. If it is natural to you, if it is a natural climate to you and you feel good and happy in it, then perfectly good. There is no need to be worried about it.

Remember, the unnatural has to be dropped and the natural has to be allowed flowering, expression. If you are here in this world to sing a serious song, sing it. That's your destiny. If you are here to dance and laugh, dance and laugh. That's your destiny.

And each person is unique; and each person has to go towards God in his own way. Never impose your style on anybody else. That is violence.

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HE WHO RULES MEN, LIVES IN CONFUSION;
HE WHO IS RULED BY MEN LIVES IN SORROW.
TAO THEREFORE DESIRED
NEITHER TO INFLUENCE OTHERS
NOR BE INFLUENCED BY THEM.
THE WAY TO GET CLEAR OF CONFUSION AND FREE OF SORROW
IS TO LIVE WITH TAO IN THE LAND OF THE VOID.

IF A MAN IS CROSSING A RIVER
AND AN EMPTY BOAT COLLIDES WITH HIS OWN SKIFF,
EVEN THOUGH HE BE A BAD-TEMPERED MAN
HE WILL NOT BECOME VERY ANGRY.
BUT IF HE SEES A MAN IN THE BOAT,
HE WILL SHOUT TO HIM TO STEER CLEAR.
AND IF THE SHOUT IS NOT HEARD HE WILL SHOUT
AGAIN AND YET AGAIN, AND BEGIN CURSING --
AND ALL BECAUSE THERE IS SOMEBODY IN THAT BOAT.
YET IF THE BOAT WERE EMPTY, HE WOULD NOT BE SHOUTING,
AND HE WOULD NOT BE ANGRY.

IF YOU CAN EMPTY YOUR OWN BOAT
CROSSING THE RIVER OF THE WORLD,
NO ONE WILL OPPOSE YOU,
NO ONE WILL SEEK TO HARM YOU.

THE STRAIGHT TREE IS THE FIRST TO BE CUT DOWN,
THE SPRING OF CLEAR WATER IS THE FIRST TO BE DRAINED DRY.
IF YOU WISH TO IMPROVE YOUR WISDOM
AND SHAME THE IGNORANT,
TO CULTIVATE YOUR CHARACTER AND OUTSHINE OTHERS,

A LIGHT WILL SHINE AROUND YOU
AS IF YOU HAD SWALLOWED THE SUN AND THE MOON --
AND YOU WILL NOT AVOID CALAMITY.

A WISE MAN HAS SAID:
"HE WHO IS CONTENT WITH HIMSELF
HAS DONE WORTHLESS WORK.
ACHIEVEMENT IS THE BEGINNING OF FAILURE,
FAME IS THE BEGINNING OF DISGRACE."
WHO CAN FREE HIMSELF OF ACHIEVEMENT AND FAME
THEN DESCEND AND BE LOST
AMID THE MASSES OF MEN?
HE WILL FLOW LIKE TAO, UNSEEN,
HE WILL GO ABOUT LIKE LIFE ITSELF
WITH NO NAME AND NO HOME.
SIMPLE IS HE, WITHOUT DISTINCTION.
TO ALL APPEARANCES HE IS A FOOL.
HIS STEPS LEAVE NO TRACE. HE HAS NO POWER.
HE ACHIEVES NOTHING, HE HAS NO REPUTATION.
SINCE HE JUDGES NO ONE,
NO ONE JUDGES HIM.
SUCH IS THE PERFECT MAN --
HIS BOAT IS EMPTY.

You have come to me. You have taken a dangerous step. It is a risk because near me you can be lost forever. To come closer will mean death and cannot mean anything else. I am just like an abyss. Come closer to me and you will fall into me. For this, the invitation has been given to you. You have heard it and you have come.

Be aware that through me you are not going to gain anything. Through me you can only lose all -- because unless you are lost, the divine cannot happen; unless you disappear totally, the real cannot arise. You are the barrier.

And you are so much, so stubbornly much, you are so filled with yourself that nothing can penetrate you. Your doors are closed. When you disappear, when you are not, the doors open. Then you become just like the vast, infinite sky.
And that is your nature. That is Tao.

Before I enter into Chuang Tzu's beautiful parable of The Empty Boat, I would like to tell you one other story, because that will set the trend for this meditation camp which you are entering.

I have heard that it happened once, in some ancient time, in some unknown country, that a prince suddenly went mad. The king was desperate -- the prince was the only son, the only heir to the kingdom. All the magicians were called, miracle makers, medical men were summoned, every effort was made, but in vain. Nobody could help the young prince, he remained mad.

The day he went crazy he threw off his clothes, became naked, and started to live under a big table. He thought that he had become a rooster. Ultimately the king had to accept the fact that the prince could not be reclaimed. He had gone insane permanently; all the experts had failed.

But one day again hope dawned. A sage -- a Sufi, a mystic -- knocked on the palace door, and said, "Give me one opportunity to cure the prince."

But the king felt suspicious, because this man looked crazy himself, more crazy than the prince. But the mystic said, "Only I can cure him. To cure a madman a greater madman is needed. And your somebodies, your miracle makers, your medical experts, all have failed because they don't know the abc of madness. They have never traveled the path."

It seemed logical, and the king thought, "There is no harm in it, why not try?" So the opportunity was given to him.

The moment the king said, "Okay, you try," this mystic threw off his clothes, jumped under the table and crowed like a rooster.

The prince became suspicious, and he said, "Who are you? And what do you think you are doing?"

The old man said, "I am a rooster, more experienced than you. You are nothing, you are just a newcomer, at the most an apprentice."

The prince said, "Then it is okay if you are also a rooster, but you look like a human being."

The old man said, "Don't go on appearances, look at my spirit, at my soul. I am a rooster like you."

They became friends. They promised each other that they would always live together and that this whole world was against them.

A few days passed. One day the old man suddenly started dressing. He put on his shirt. The prince said, "What are you doing, have you gone crazy, a rooster trying to put on human dress?"

The old man said, "I am just trying to deceive these fools, these human beings. And remember that even if I am dressed, nothing is changed. My roosterness remains, nobody can change it. Just by dressing like a human being do you think I am changed?" The prince had to concede.

A few days afterwards the old man persuaded the prince to dress because winter was approaching and it was becoming so cold.

Then one day suddenly he ordered food from the palace. The prince became very alert and said, "Wretch, what are you doing? Are you going to eat like those human beings, like them? We are roosters and we have to eat like roosters."

The old man said, "Nothing makes any difference as far as this roos-ter is concerned. You can eat anything and you can enjoy everything. You can live like a human being and remain true to your roosterness."

By and by the old man persuaded the prince to come back to the world of humanity. He became absolutely normal.

The same is the case with you and me. And remember you are just initiates, beginners. You may think that you are a rooster but you are just learning the alphabet. I am an old hand, and only I can help you. All the experts have failed, that's why you are here. You have knocked on many doors, for many lives you have been in search -- nothing has been of help to you.

But I say I can help you because I am not an expert, I am not an outsider. I have traveled the same path, the same insanity, the same madness. I have passed through the same -- the same misery, the anguish, the same nightmares. And whatsoever I do is nothing but to persuade -- to persuade you to come out of your madness.

To think oneself a rooster is crazy; to think oneself a body is also crazy, even crazier. To think oneself a rooster is madness; to think oneself a human being is a greater madness, because you don't belong to any form. Whether the form is that of a rooster or of a human being is irrelevant -- you belong to the formless, you belong to the total, the whole. So whatsoever form you think you are, you are mad. You are formless. You don't belong to any body, you don't belong to any caste, religion, creed; you don't belong to any name. And unless you become formless, nameless, you will never be sane.

Sanity means coming to that which is natural, coming to that which is ultimate in you, coming to that which is hidden behind you. Much effort is needed because to cut form, to drop, eliminate form, is very difficult. You have become so attached and identified with it.

This Samadhi Sadhana Shibir, this meditation camp, is nothing but to persuade you towards the formless -- how not to be in the form. Every form means the ego: even a rooster has its ego, and man has his own. Every form is centered in the ego. The formless means egolessness; then you are not centered in the ego, then your center is everywhere or nowhere. This is possible, this which looks almost impossible is possible, because this has happened to me. And when I speak, I speak through experience.

Wherever you are, I was, and wherever I am, you can be. Look at me as deeply as possible and feel me as deeply as possible, because I am your future, I am your possibility.

Whenever I say surrender to me, I mean surrender to this possibility. You can be cured, because your illness is just a thought. The prince went mad because he became identified with the thought that he was a rooster. Everybody is mad unless he comes to understand that he is not identified with any form -- only then, sanity.

So a sane person will not be anybody in particular. He cannot be. Only an insane person can be somebody in particular -- whether a rooster or a man, a prime minister or a president, or anybody whatsoever. A sane person comes to feel the nobodiness. This is the danger....

You have come to me as somebody, and if you allow me, if you give me the opportunity, this somebodiness can disappear and you can become a nobody. This is the whole effort -- to make you a nobody. But why? Why this effort to become a nobody? Because unless you become nobody you cannot be

blissful; unless you become nobody you cannot be ecstatic; unless you become nobody the benediction is not for you -- you go on missing life.

Really you are not alive, you simply drag, you simply carry yourself like a burden. Much anguish happens, much despair, much sorrow, but not a single ray of bliss -- it cannot. If you are somebody, you are like a solid block of stone, nothing can penetrate you. When you are nobody you start to become porous. When you are nobody, really you are an emptiness, transparent, everything can pass through you. There is no hindrance, there is no barrier, no resistance. You become a passivity, a door.

Right now you are like a wall; a wall means somebody. When you become a door you become nobody. A door is just an emptiness, anybody can pass, there is no resistance, no barrier. Somebody...you are mad; nobody...you will become sane for the first time.

But the whole society, education, civilization, culture, all cultivate you and help you to become somebodies. That is why I say: religion is against civilization, religion is against education, religion is against culture -- because religion is for nature, for Tao.

All civilizations are against nature, because they want to make you somebody in particular. And the more you are crystallized as somebody, the less and less the divine can penetrate into you.

You go to the temples, to the churches, to the priests, but there too you are searching for a way to become somebody in the other world, for a way to attain something, for a way to succeed. The achieving mind follows you like a shadow. Wherever you go, you go with the idea of profit, achievement, success, attainment. If somebody has come here with this idea he should leave as soon as possible, run as fast as possible from me, because I cannot help you to become somebody.

I am not your enemy. I can only help you to be nobody. I can only push you into the abyss...bottomless. You will never reach anywhere; you will simply dissolve. You will fall and fall and fall and dissolve, and the moment you dissolve the whole existence feels ecstatic. The whole existence celebrates this happening.

Buddha attained this. Because of language I say attained; otherwise the word is ugly, there is no attainment -- but you will understand. Buddha attained this emptiness, this nothingness. For two weeks, for fourteen days continuously, he sat in silence, not moving, not saying, not doing anything.

It is said that the deities in heaven became disturbed -- rarely it happens that someone becomes such total emptiness. The whole of existence felt a celebration, so deities came. They bowed down before Buddha and they said, "You must say something, you must say what you have attained. Buddha is reported to have laughed and said, "I have not attained anything; rather, because of this mind, which always wants to attain something, I was missing everything. I have not achieved anything, this is not an achievement; rather, on the contrary, the achiever has disappeared. I am no more, and, see the beauty of it -- when I was, I was miserable, and when I am no more, everything is blissful, the bliss is showering and showering continuously on me, everywhere. Now there is no misery."

Buddha had said before: Life is misery, birth is misery, death is misery -- everything is miserable. It was miserable because the ego was there. The boat had not been empty. Now the boat was empty; now there was no misery, no sorrow, no sadness. Existence had become a celebration and it would remain a celebration to eternity, for ever and forever.

That's why I say that it is dangerous that you have come to me.You have taken a risky step. If you are courageous, then be ready for the jump.

The whole effort is how to kill you, the whole effort is how to destroy you. Once you are destroyed, the indestructible will come up -- it is there, hidden. Once all that which is nonessential is eliminated, the essential will be like a flame -- aliveness, total glory.

This parable of Chuang Tzu is beautiful. He says that a wise man is like an empty boat.

SUCH IS THE PERFECT MAN --
HIS BOAT IS EMPTY.
There is nobody inside.

If you meet a Chuang Tzu, or a Lao Tzu, or me, the boat is there, but it is empty, nobody is in it. If you simply look at the surface, then somebody is there, because the boat is there. But if you penetrate deeper, if you really become intimate with me, if you forget the body, the boat, then you come to encounter a nothingness.

Chuang Tzu is a rare flowering, because to become nobody is the most difficult, almost impossible, most extraordinary thing in the world.

The ordinary mind hankers to be extraordinary, that is part of ordinariness; the ordinary mind desires to be somebody in particular, that is part of ordinariness. You may become an Alexander, but you remain ordinary -- then who is the extraordinary one? The extraordinariness starts only when you don't hanker after extraordinariness. Then the journey has started, then a new seed has sprouted.

This is what Chuang Tzu means when he says: A perfect man is like an empty boat. Many things are implied in it. First, an empty boat is not going anywhere because there is nobody to direct it, nobody to manipulate it, nobody to drive it somewhere. An empty boat is just there, it is not going anywhere. Even if it is moving it is not going anywhere.

When the mind is not there life will remain a movement, but it will not be directed. You will move, you will change, you will be a riverlike flow, but not going anywhere, with no goal in view. A perfect man lives without any purpose; a perfect man moves but without any motive. If you ask a perfect man, "What are you doing?" he will say, "I don't know, but this is what is happening." If you ask me why I am talking to you, I will say, "Ask the flower why the flower is flowering." This is happening, this is not manipulated. There is no one to manipulate it, the boat is empty. When there is purpose you will always be in misery. Why?

Once a man asked a miser, a great miser, "How did you succeed in accumulating so much wealth?"

The miser said, "This is my motto: whatsoever is to be done tomorrow should be done today, and whatsoever is to be enjoyed today should be enjoyed tomorrow. This has been my motto." He succeeded in accumulating wealth -- and this is how people succeed in accumulating nonsense also!

That miser was also miserable. On one hand he had succeeded in accumulating wealth, on the other hand he had succeeded in accumulating misery. And the motto is the same for accumulating money as it is for accumulating misery: whatsoever is to be done tomorrow do it today, right now, don't postpone it. And whatsoever can be enjoyed right now, never enjoy it right now, postpone it for tomorrow.

This is the way to enter hell. It always succeeds, it has never been a failure. Try it and you will succeed -- or, you may have already succeeded. You may have been trying it without knowing. Postpone all that which can be enjoyed, just think of the tomorrow.

Jesus was crucified by the Jews for this reason, not for any other reason. Not that they were against Jesus -- Jesus was a perfect man, a beautiful man, why should the Jews have been against him? Rather, on the contrary, they had been waiting for this man. For centuries they had been hoping and waiting: When will the messiah come?

And then suddenly this Jesus declared, "I am the messiah for whom you have been waiting, and I have come now. Now look at me."

They were disturbed -- because the mind can wait, it always enjoys waiting, but the mind cannot face the fact, the mind cannot encounter this moment. It can always postpone, it was easy to postpone: The messiah is to come, soon he will be coming.... For centuries the Jews had been thinking and postponing and then suddenly this man destroyed all hope, because he said, "I am here." The mind was disturbed. They had to kill this man, otherwise they would not have been able to live with the hope of the tomorrow.

And not only Jesus, many others have declared since then, "I am here, I am the messiah!" And Jews always deny, because if they don't deny, then how will they be able to hope and how will they be able to postpone? They have lived with this hope with such fervor, with such deep intensity, you can hardly believe it. There have been Jews who would go to bed at night hoping that this would be the last night, that in the morning the messiah would be there....

I have heard about one rabbi who used to say to his wife, "If he comes in the night, don't waste a single minute, wake me up immediately." The messiah is coming and coming, he may come at any moment.

I have heard of another rabbi whose son was going to be married, so he sent invitations to the marriage to friends and he wrote on the invitation, "My son is going to be married in Jerusalem on such-and-such a date, but if the messiah hasn't come by then, my son will be married in this village of Korz." Who knows, by the time the day of the marriage comes, the messiah may have come. Then I will not be here, I will be in Jerusalem, celebrating. So if he has not come by the date of the marriage, only then will it be held here in this village; otherwise, it will be in Jerusalem.

They have been waiting and waiting, dreaming. The whole Jewish mind has been obsessed with the coming messiah. But whenever the messiah comes, they immediately deny him. This has to be understood. This is how the mind functions: you wait for the bliss, for the ecstasy, and whenever it comes you deny it, you just turn your back towards it.

Mind can live in the future, but cannot live in the present. In the present you can simply hope and desire. And that's how you create misery. If you start living this very moment, here and now, misery disappears.

But how is it related to the ego? Ego is the past accumulated. Whatsoever you have known, experienced, read, whatsoever has happened to you in the past, the whole is accumulated there. That whole past is the ego, it is you.

The past can project into the future -- the future is nothing but the past extended -- but the past cannot face the present. The present is totally different, it has a quality of being here and now. The past is always dead, the present is life, the very source of all aliveness. The past cannot face the present so it moves into the future -- but both are dead, both are nonexistential. The present is life; the future cannot encounter the present, nor can the past encounter the present. And your ego, your somebodiness, is your past. Unless you are empty you cannot be here, and unless you are here you cannot be alive.

How can you know the bliss of life? Every moment it is showering on you and you are bypassing it. Says Chuang Tzu:

SUCH IS THE PERFECT MAN --
HIS BOAT IS EMPTY.

Empty of what? Empty of the I, empty of the ego, empty of somebody there inside.

HE WHO RULES MEN, LIVES IN CONFUSION;
HE WHO IS RULED BY MEN LIVES IN SORROW.

HE WHO RULES MEN, LIVES IN CONFUSION. Why? The desire to rule comes from the ego; the desire to possess, to be powerful, the desire to dominate, comes from the ego. The greater the kingdom you can dominate, the greater the ego you can achieve. With your possessions your inner somebody goes on becoming bigger and bigger and bigger. Sometimes the boat becomes very small because the ego becomes so big....

This is what is happening to politicians, to people obsessed with wealth, prestige, power. Their egos become so big that their boats cannot contain them. Every moment they are on the point of drowning, on the verge, afraid, scared to death. And the more afraid you are the more possessive you become, because you think that through possessions somehow security is achieved. The more afraid you are, the more you think that if your kingdom could be a little greater, you would be more secure.

HE WHO RULES MEN, LIVES IN CONFUSION....

Really, the desire to rule comes out of your confusion; the desire to be leaders of men comes out of your confusion. When you start leading others you forget your confusion -- this is a sort of escape, a trick. You are ill, but if somebody is ill and you become interested in curing that man, you forget your illness.

I have heard that once George Bernard Shaw phoned his doctor and said, "I am in much trouble and I feel that my heart is going to fail. Come immediately!"

The doctor came running. He had to run up three staircases and was perspiring heavily. He came in and without saying anything, just fell down on a chair and closed his eyes. Bernard Shaw jumped out of his bed and asked, "What is happening?"

The doctor said, "Don't say anything. It seems I am dying. It is a heart attack."

Bernard Shaw started helping him; he brought a cup of tea, some aspirin, he did whatsoever he could. Within half an hour the doctor had recovered. And then he said, "Now I must leave, give me my fee."

George Bernard Shaw said, "This is really something. You should pay me! I have been running around for half an hour doing things for you and you haven't even asked anything about me."

But the doctor said, "I have cured you. This is a treatment and you have to pay me the fee."

When you become interested in somebody else's illness you forget your own, hence so many leaders, so many gurus, so many masters. It gives you an occupation. If you are concerned with other people, if you are a servant of people, a social worker, helping others, you will forget your own confusion, your inner turmoil,

because you are so occupied.

Psychiatrists never go mad -- not because they are immune to it, but they are so much concerned with other people's madness, curing, helping, that they forget completely that they also can go mad.

I have come to know many social workers, leaders, politicians, gurus, and they stay healthy just because they are concerned with others.

But if you lead others, dominate others, out of your confusion you will create confusion in their lives. It may be a treatment for yourself, it may be a good escape for you, but it is spreading the disease.

HE WHO RULES MEN, LIVES IN CONFUSION....

And not only does he live in confusion, he also goes on spreading confusion in others. Out of confusion only confusion is born.

So if you are confused, please remember -- don't help anybody, because your help is going to be poisonous. If you are confused don't be occupied with others, because you are simply creating trouble, your disease will become infectious. Don't give advice to anyone, and if you have a little clarity of thought, don't take advice from someone who is confused. Remain alert, because confused people always like to give advice. And they give it free of charge, they give it very generously!

Remain alert! Out of confusion only confusion is born.

...HE WHO IS RULED BY MEN LIVES IN SORROW.

If you dominate men, you live in confusion; if you allow others to dominate you, you will live in sorrow, because a slave cannot be blissful.

TAO THEREFORE DESIRED
NEITHER TO INFLUENCE OTHERS
NOR BE INFLUENCED BY THEM.

You should not try to influence anybody, and you should be alert that you are not influenced by others. The ego can do both but it cannot remain in the middle. The ego can try to influence, then it feels good, dominating, but remember that the ego also feels good being dominated. The masters feel good because so many slaves are dominated, and the slaves also feel good being dominated.

There are two types of mind in the world: the mind of those who dominate -- the male mind, and the mind of those who like to be dominated -- the female mind. By female I don't mean women, or by male, men. There are women who have masculine minds and there are men who have feminine minds. They are not always the same.

These are the two types of mind: one which likes to dominate and one which likes to be dominated. In both ways ego is fulfilled because whether you dominate or are dominated YOU are important. If someone dominates you, then too you are important, because his domination depends on you. Without you, where will he be? Without you, where will his kingdom be, his domination, his possession? Without you, he will be nobody.

Ego is fulfilled at both the extremes, only in the middle does ego die. Don't be dominated and don't try to dominate.

Just think what will happen to you. You are not important in any way, not significant in any way, neither as a master nor as a slave. Masters cannot live without slaves and slaves cannot live without masters -- they need each other, they are complementary. Just like men and women, they are complementary. The other is required for their fulfillment.

Don't be either. Then who are you? Suddenly you disappear because then you are not significant at all, nobody depends on you, you are not needed.

There is a great need to be needed. Remember, you feel good whenever you are needed. Sometimes, even if it brings misery to you, even then you love to be needed.

A crippled child is confined to bed and its mother is constantly worried about what to do: I have to serve this child and my whole life is being wasted. But still, if this child dies, the mother will feel lost, because at

least this child needs her so totally that she has become important.

If there is nobody who needs you, who are you? You create the need to be needed. Even slaves are needed.

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This middle point is the land of the void, or the door to the land of the void -- as if you are not, as if nobody needs you, and you don't need anybody. You exist as if you are not. If you are not significant the ego cannot persist. That is why you go on trying to become significant in some way or other. Whenever you feel that you are needed, you feel good. But this is your misery and confusion, and this is the base of your hell.

How can you be free? Look at these two extremes. Buddha called his religion the middle path, MAJJHIM NIKAYA. He called it the middle path because he said that mind lives in extremes. Once you remain in the middle the mind disappears. In the middle there is no mind.

Have you seen a tightrope walker? Next time you see one, observe. Whenever the tightrope walker leans towards the left, he immediately has to move towards the right to balance; and whenever he feels he is leaning too much to the right, he has to lean towards the left.

You have to go to the opposite to create balance. So it happens that masters become slaves, slaves become masters; possessors become possessed, the possessed becomes the possessor. It goes on, it is a continuous balance.

Have you observed it in your relationships? If you are a husband, are you really a husband for twenty-four hours? You have not observed. In twenty-four hours the change happens at least twenty-four times -- sometimes the wife is the husband and the husband is the wife, sometimes the husband is again the husband and the wife is again the wife.

And this goes on changing from left to right. It is a tightrope walk. You have to balance. You cannot dominate for twenty-four hours, because then the balance will be lost and the relationship will be destroyed.

Whenever the tightrope walker comes to the middle, neither leaning to the right nor leaning to the left, it is difficult for you to observe unless you yourself are the tightrope walker. Tightrope walking has been used in Tibet as a meditation, because in the middle the mind disappears. The mind comes into existence again when you lean towards the right, then the mind comes again into being and says: "Balance it, lean towards the left."

When a problem arises, the mind arises. When there is no problem, how can the mind arise? When you are just in the middle, balanced totally, there is no mind. The equilibrium means no mind.

One mother, I have heard, was very worried about her son. He was ten years old and he had not yet spoken a single word. Every effort was made to find the cause but the doctors said, "Nothing is wrong, the brain is absolutely okay. The body is fit, the child is healthy, and nothing can be done. If something had been wrong, then something could have been done."

But still he would not speak. Then suddenly, one day in the morning, the son spoke and he said, "This toast is too burned."

The mother couldn't believe it. She looked, she got scared and said, "What! You have spoken? And spoken so well! Then why were you always silent? We persuaded and tried and you never spoke."

The child said, "There was never anything wrong. For the first time the toast is burned."

If there is nothing wrong why should you speak?

People come to me and they say, "You go on speaking every day...." I say, "Yes, because so many wrong people go on coming here and listening. There is so much wrong that I have to speak. If nothing is wrong then there is no need to speak. I speak because of you, because the toast is burned."

Whenever it is in the middle, between any extreme or polarity, the mind disappears. Try it. Rope

walking is a beautiful exercise, and one of the very subtle methods of meditation. Nothing else is needed. You can observe the rope walker yourself, how it happens.

And remember, on a rope thinking stops because you are in such danger. You cannot think. The moment you think, you will fall. A rope walker cannot think, he has to be alert every moment. The balance has to be maintained continuously. He cannot feel safe, he is not safe: he cannot feel secure, he is not secure. The danger is always there -- any moment, a slight change of balance and he will fall.... And death awaits.

If you walk on a tightrope you will come to feel two things: thinking stops because there is danger, and whenever you really come to the middle, neither left nor right, just the mid-point, a great silence descends on you such as you have not known before. And this happens in every way. The whole of life is a tightrope walk.

Tao therefore desired to remain in the middle -- neither be dominated nor be dominating, neither be a husband nor be a wife, neither be a master nor be a slave.

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In the middle the door opens -- the land of the void. When you are not, the whole world disappears, because the world hangs on you. The whole world that you have created around you hangs on you. If you are not there the whole world disappears.

Not that existence goes into nonexistence, no. But the world disappears and existence appears. The world is a mind-creation; existence is the truth. This house will be there, but then this house will not be yours. The flower will be there but the flower will become nameless. It will be neither beautiful nor ugly. It will be there, but no concept will arise in your mind. All conceptual framework disappears. Existence, bare, naked, innocent, remains there in its pure, mirrorlike beingness. And all the concepts, all the imaginations, all the dreams, disappear in the land of the void.

IF A MAN IS CROSSING A RIVER
AND AN EMPTY BOAT COLLIDES WITH HIS OWN SKIFF,
EVEN THOUGH HE BE A BAD-TEMPERED MAN
HE WILL NOT BECOME VERY ANGRY.
BUT IF HE SEES A MAN IN THE BOAT,
HE WILL SHOUT TO HIM TO STEER CLEAR.
AND IF THE SHOUT IS NOT HEARD HE WILL SHOUT
AGAIN, AND YET AGAIN, AND BEGIN CURSING --
AND ALL BECAUSE THERE IS SOMEBODY IN THAT BOAT.
YET IF THE BOAT WERE EMPTY,
HE WOULD NOT BE SHOUTING, AND HE WOULD NOT BE ANGRY.

If people go on colliding with you and if people go on being angry with you, remember, they are not at fault. Your boat is not empty. They are angry because you are there. If the boat is empty they will look foolish, if they are angry they will look foolish.

Those who are very intimate with me sometimes get angry with me and they look very foolish! If the boat is empty you can even enjoy the anger of others, because there is nobody to be angry with, they have not looked at you. So remember, if people go on colliding with you, you are too much of a solid wall. Be a door, become empty, let them pass.

Even then sometimes people will be angry -- they are even angry with a buddha. Because there are foolish people who, if their boat collides with an empty boat, they will not look to see whether someone is in it or not. They will start shouting; they will get so messed up within themselves that they will not be able to see whether someone is in it or not.

But even then the empty boat can enjoy it because then the anger never hits you; you are not there, so whom can it hit?

This symbol of the empty boat is really beautiful. People are angry because you are too much there, because you are too heavy there -- so solid they cannot pass. And life is intertwined with everybody. If you

are too much, then everywhere there will be collision, anger, depression, aggression, violence -- the conflict continues.

Whenever you feel that someone is angry or someone has collided with you, you always think that he is responsible. This is how ignorance concludes, interprets. Ignorance always says, "The other is responsible." Wisdom always says, "If somebody is responsible, then I am responsible, and the only way not to collide is not to be."

"I am responsible" doesn't mean, "I am doing something, that is why they are angry." That is not the question. You may not be doing anything, but just your being there is enough for people to get angry. The question is not whether you are doing good or bad. The question is that you are there.

This is the difference between Tao and other religions. Other religions say: Be good, behave in such a way that no one gets angry with you. Tao says: Don't be.

It is not a question of whether you behave or misbehave. This is not the question. Even a good man, even a very saintly man, creates anger, because he is there. Sometimes a good man creates more anger than a bad man, because a good man means a very subtle egoist. A bad man feels guilty -- his boat may be filled, but he feels guilty. He is not really so spread out on the boat, his guilt helps him to shrink. A good man feels himself to be so good that he fills the boat completely, overfills it.

So whenever you come near a good man, you will always feel tortured -- not that he is torturing you, it is just his presence. With so-called good men you will always feel sad, and you would like to avoid them. So-called good men are really very heavy. Whenever you come into contact with them they make you sad, they depress you, and you would like to leave them as soon as possible.

The moralists, the puritans, the virtuous, they are all heavy, and they carry a burden around with them, and dark shadows. Nobody likes them. They cannot be good companions, they cannot be good friends. Friendship is impossible with a good man -- almost impossible, because his eyes are always condemning. The moment you come near him, he is good and you are bad. Not that he is doing anything in particular -- just his very being creates something, and you will feel angry.

Tao is totally different. Tao has a different quality, and to me Tao is the deepest religion that has existed on this earth. There is no comparison to it. There have been glimpses, there are glimpses in the sayings of Jesus, in Buddha, in Krishna -- but only glimpses.

Lao Tzu or Chuang Tzu's message is the purest -- it is absolutely pure, nothing has contaminated it. And this is the message: it is all because there is somebody in the boat. This whole hell is all because there is somebody in the boat.

YET IF THE BOAT WERE EMPTY,
HE WOULD NOT BE SHOUTING, AND HE WOULD NOT BE ANGRY.

IF YOU CAN EMPTY YOUR OWN BOAT
CROSSING THE RIVER OF THE WORLD,
NO ONE WILL OPPOSE YOU,
NO ONE WILL SEEK TO HARM YOU.

THE STRAIGHT TREE IS THE FIRST TO BE CUT DOWN,
THE SPRING OF CLEAR WATER IS THE FIRST TO BE DRAINED DRY.
IF YOU WISH TO IMPROVE YOUR WISDOM
AND SHAME THE IGNORANT,
TO CULTIVATE YOUR CHARACTER AND OUTSHINE OTHERS,
A LIGHT WILL SHINE AROUND YOU
AS IF YOU HAD SWALLOWED THE SUN AND THE MOON --
AND YOU WILL NOT AVOID CALAMITY.

This is unique. Chuang Tzu is saying that the halo of saintliness around you shows that you are still there. The halo that you are good is sure to create calamity for you, and calamity for others also. Lao Tzu and Chuang Tzu -- master and disciple -- have never been painted in pictures with halos, auras, around them. Unlike Jesus, Zarathustra, Krishna, Buddha, Mahavira, they have never been painted with an aura around their head, "because," they say, "if you are really good no aura appears around your head; rather on

the contrary, the head disappears." Where to draw the aura? The head disappears.

All auras are somehow related to the ego. It is not Krishna who has made a self-portrait, it is the disciples. They cannot think of him without drawing an aura around his head -- then he looks extraordinary. And Chuang Tzu says: To be ordinary is to be the sage. Nobody recognizes you, nobody feels that you are somebody extraordinary. Chuang Tzu says: You go in the crowd and you mix, but no one knows that a buddha has entered the crowd. No one comes to feel that somebody is different, because if someone feels it then there is bound to be anger and calamity. Whenever someone feels that you are somebody, his own anger, his own ego is hurt. He starts reacting, he starts attacking you.

So Chuang Tzu says: Character is not to be cultivated because that too is a sort of wealth. And so-called religious people go on teaching: Cultivate character, cultivate morality, be virtuous.

But why? Why be virtuous? Why be against the sinners? But your mind is a doer, you are still ambitious. And if you reach paradise and there you see sinners sitting around God, you will feel very hurt -- your whole life has been wasted. You cultivated virtue, you cultivated character, while these people were enjoying themselves and doing all sorts of things which are condemned, and here they are sitting around God. If you see saints and sinners together in paradise you will be very hurt, you will become very sad and miserable -- because your virtue is also part of your ego. You cultivate saintliness to be superior, but the mind stays the same. How to be superior in some way or other, how to make others inferior, is the motive.

If you can gather much wealth, then they are poor and you are rich. If you can become an Alexander, then you have a great kingdom and they are beggars. If you can become a great scholar, then you are knowledgeable and they are ignorant, illiterate. If you can become virtuous, religious, respectable, moral, then they are condemned, they are sinners. But the duality continues. You are fighting against others and you are trying to be superior.

Chuang Tzu says: If you cultivate your character and outshine others, you will not avoid calamity. Don't try to outshine others, and don't try to cultivate character for this egoistic purpose.

So for Chuang Tzu there is only one character worth mentioning, and that is egolessness. All else follows it. Without it, nothing has worth. You may become godlike in your character, but if the ego is there inside, all your godliness is in the service of the devil; all your virtue is nothing but a face and the sinner is hidden behind. And the sinner cannot be transformed through virtue or through any type of cultivation. It is only when you are not there that it disappears.

A WISE MAN HAS SAID:
"HE WHO IS CONTENT WITH HIMSELF
HAS DONE WORTHLESS WORK.
ACHIEVEMENT IS THE BEGINNING OF FAILURE,
FAME IS THE BEGINNING OF DISGRACE."

These are very paradoxical sayings, and you will have to be very alert to understand them; otherwise they can be misunderstood.

A WISE MAN HAS SAID:
"HE WHO IS CONTENT WITH HIMSELF
HAS DONE WORTHLESS WORK."

Religious people go on teaching: Be content with yourself. But yourself remains there to be content with. Chuang Tzu says: Don't be there, then there is no question of contentment or discontentment. This is real contentment, when you are not there. But if you feel that you are content, it is false -- because you are there, and it is just an ego fulfillment. You feel that you have achieved, you feel that you have reached.

Tao says that one who feels that he has achieved has missed already. One who feels that he has reached has lost, because success is the beginning of failure. Success and failure are two parts of one circle, of one wheel. Whenever success reaches its climax the failure has already started, the wheel is already turning downwards. Whenever the moon has become full there is no further progress. Now there is no further movement. Then next day the downward journey starts and now every day the moon will be less and less and less.

Life moves in circles. The moment you feel that you have achieved, the wheel has moved, you are

already losing. It may take time for you to recognize this, because mind is dull. Much intelligence is needed, clarity is needed, to see things when they happen. Things happen to you and you take many days to recognize it, sometimes many months or years. Sometimes you even take many lives to recognize what has happened.

But just think about your past. Whenever you had a feeling that you had succeeded, immediately things changed, you started falling -- because the ego is part of the wheel. It succeeds because it can fail: if it cannot fail then there is no possibility of success. Success and failure are two aspects of the same coin.
Chuang Tzu says:

A WISE MAN HAS SAID:
"HE WHO IS CONTENT WITH HIMSELF
HAS DONE WORTHLESS WORK."

...Because he is still there, the empty boat has not come into being yet, the boat is still filled. The ego is sitting there, the ego is still enthroned.

"ACHIEVEMENT IS THE BEGINNING OF FAILURE,
FAME IS THE BEGINNING OF DISGRACE."

He has nothing to lose. Hence, Buddha's beggars -- nameless, homeless, nothing to protect, nothing to preserve. They could move anywhere, just like clouds in the sky, homeless, with no roots anywhere, floating, with no goal, no purpose, no ego.

HE WILL FLOW LIKE TAO, UNSEEN,
HE WILL GO ABOUT LIKE LIFE ITSELF
WITH NO NAME AND NO HOME.

This is what a sannyasin means to me. When I initiate you into sannyas, I initiate you into this death of namelessness, of homelessness. I am not giving you any secret key of success, I am not giving you any secret formula of how to succeed.

If I am giving you anything, it is a key of how not to succeed, of how to be a failure and unworried, how to move nameless, homeless, without any goal, how to be a beggar -- what Jesus calls poor in spirit. A man who is poor in spirit is egoless -- he is the empty boat.

SIMPLE IS HE, WITHOUT DISTINCTION.

Whom do you call simple? Can you cultivate simplicity?

You see a man who eats only once a day, who wears only a few clothes or remains naked, who doesn't live in a palace, who lives under a tree -- and you say this man is simple. Is this simplicity? You can live under a tree and your living may be just a cultivation. You have cultivated it to be simple, you have calculated it to be simple. You may eat once a day, but you have calculated it, this is mind-manipulated. You may remain naked, but that cannot make you simple. Simplicity can only happen.

SIMPLE IS HE, WITHOUT DISTINCTION.

But you feel that you are a saint because you live under a tree, and you eat once a day, and you are a vegetarian, and you live naked, you don't possess any money -- you are a saint.

And then when a man passes who possesses money, condemnation arises in you, and you think, "What will happen to this sinner? He will be condemned to hell. And you feel compassion for this sinner. Then you are not simple. Because distinctions have entered, you are distinct.

It makes no difference how the distinction has been created. A king lives in a palace -- he is distinct from those who live in huts. A king wears clothes which you cannot wear -- they are so valuable that he is

distinct. A man lives naked on the street and you cannot live naked in the street -- so he is distinct. Wherever distinction is, ego exists. When there is no distinction, ego disappears; and non-ego is simplicity.

SIMPLE IS HE, WITHOUT DISTINCTION.
TO ALL APPEARANCES HE IS A FOOL.

This is the deepest saying that Chuang Tzu has uttered. It is difficult to understand because we always think that an enlightened person, a perfect man, is a man of wisdom. And he says: TO ALL APPEARANCES HE IS A FOOL....

But this is how it should be. Amongst so many fools, how can a wise man be otherwise? To all appearances he will be a fool and that is the only way. How can he change this foolish world and so many fools, to sanity? He will have to be naked, and go under the table and crow like a rooster. Only then can he change you. He must become crazy like you, he must be a fool, he must allow you to laugh at him. Then you will not feel jealous, then you will not feel hurt, then you will not be angry with him, then you can tolerate him, then you can forget him and forgive him, then you can leave him alone to himself.

Many great mystics have behaved like fools and their contemporaries were at a loss about what to make out of their lives -- and the greatest wisdom existed in them. To be wise amongst you is really foolish. It won't do; you will create much trouble. Socrates was poisoned because he didn't know Chuang Tzu. Had he known Chuang Tzu, there would have been no need for him to be poisoned. He tried to behave like a wise man; amongst fools he tried to be wise.

Chuang Tzu says: To all appearances the wise man will be like a fool.

Chuang Tzu himself lived like a fool, laughing, singing and dancing, talking in jokes and anecdotes. Nobody thought him to be serious. And you could not find a more sincere or serious man than Chuang Tzu. But nobody thought him to be serious. People enjoyed him, people loved him, and through this love he was sowing seeds of his wisdom. He changed many, he transformed many.

But to change a madman you have to learn his language, you have to use his language. You have to be like him, you have to come down. If you go on standing on your pedestal then there can be no communion.

This is what happened to Socrates, and it had to happen there because the Greek mind is the most rational mind in the world, and a rational mind always tries not to be foolish. Socrates angered everybody. People had to kill him really, because he would ask awkward questions and he would make everybody feel foolish. He put everybody in a corner -- because one cannot answer even ordinary questions if somebody insists.

If you believe in God, Socrates will ask something about God; you cannot answer, you have not yet seen. What is the proof? God is a far off thing. You cannot prove even ordinary things. You have left your wife at home -- how can you prove, really, that you have left your wife at home, or that you have even got a wife? It may be just in your memory. You may have seen a dream, and when you go back there is neither house nor wife.

Socrates asked questions, penetrating, analyzing everything, and everyone in Athens became angry. This man was trying to prove that they were all fools. They killed him. Had he met Chuang Tzu -- and at that time Chuang Tzu was alive in China, they were contemporaries -- then Chuang Tzu would have told him the secret: Don't try to prove that anybody is foolish because fools don't like it. Don't try to prove to a madman that he is mad, because no madman likes it. He will get angry, arrogant, aggressive. He will kill you if you prove too much. If you come to the point where it can be proved, he will take revenge.

Chuang Tzu would have said: It is better to be foolish yourself, then people enjoy you, and then by a very subtle methodology you can help them change. Then they are not against you.

That is why in the East, particularly in India, in China and in Japan, such an ugly phenomenon never happened as happened in Greece where Socrates was poisoned and killed. It happened in Jerusalem -- Jesus was killed, crucified. It happened in Iran, in Egypt, in other countries -- many wise men were killed, murdered. It never happened in India, in China, in Japan, because in these three countries people came to realize that to behave as a wise man is to invite calamity.

Behave like a fool, like a madman, just be mad. That is the first step of the wise man -- to make you at ease so you are not afraid of him.

This is why I told you that story. The prince became friendly with the man. He was afraid of other doctors, learned experts, because they were trying to change him, cure him, and he was not mad. He did not think that he was mad, no madman ever thinks that he is mad. If a madman ever comes to realize that he is

mad, madness has disappeared. He is mad no more.

So all those wise men who were trying to cure the prince were foolish, and only this old sage was wise. He behaved foolishly. The court laughed, the king laughed, the queen laughed and said, "What? How is this man going to change the prince? He himself is crazy and seems to be deeper in madness than the prince.

Even the prince was shocked. He said, "What are you doing? What do you mean?" But this man must have been an enlightened sage.

Chuang Tzu is talking about this type of phenomenon, this phenomenal man.

TO ALL APPEARENCES HE IS A FOOL.
HIS STEPS LEAVE NO TRACE.

You cannot follow him. You cannot follow an enlightened man -- no, never -- because he leaves no trace, there are no footprints. He is like a bird in the sky: he moves and no trace is left.

Why does a wise man not leave traces? So that you should not be able to follow. No wise man likes you to follow him because when you follow you become imitators. He is always moving in such a zig-zag way that you cannot follow. If you try to follow him, you will miss. Can you follow me? It is impossible, because you don't know what I am going to be tomorrow. You cannot predict. If you can predict, you can plan. Then you know where I am going, then you know the direction, then you know my steps. You know my past, you can infer my future. But I am illogical.

If I am logical you can conclude what I am going to say tomorrow. Just by looking at what I have said in my yesterdays you can conclude logically what I am going to say tomorrow. But that is not possible. I may contradict myself completely. My every tomorrow will contradict my every yesterday, so how are you going to follow me? You will go crazy if you try to follow.

Sooner or later you will have to realize that you have to be yourself, you cannot imitate.

HIS STEPS LEAVE NO TRACE.

He is not consistent. He is not logical. He is illogical. He is like a madman.

HE HAS NO POWER.

This will be very difficult to follow because we think that the sage has power, that he is the most powerful of men. He will touch your blind eyes and they will open and you will be able to see; you are dead and he will touch you and you will be resurrected. To us a sage is a miracle-worker.

But Chuang Tzu says: He has no power, because to use power is always part of the ego. The ego wants to be powerful. You cannot persuade a wise man to use his power, it is impossible. If you can, it means some ego was left to be persuaded. He will never use his power because there is no one to use and manipulate it. The ego, the manipulator, is there no more, the boat is empty. Who will direct this boat? There is nobody.

A sage is power, but he has no power; a sage is powerful, but he has no power -- because the controller is there no more. He is energy -- overflowing, unaddressed, undirected -- but there is no one who can direct it. You may be cured in his presence, your eyes may open, but he has not opened them, he has not touched them, he has not cured you. If he thinks that he has cured you, he himself has become ill. This 'I' feeling -- I have cured -- is a greater illness, it is a greater blindness.

HE HAS NO POWER.
HE ACHIEVES NOTHING, HE HAS NO REPUTATION.
AND SINCE HE JUDGES NO ONE,
NO ONE JUDGES HIM.
SUCH IS THE PERFECT MAN --
HIS BOAT IS EMPTY.

And this is going to be your path. Empty your boat. Go on throwing out whatever you find in the boat

until everything is thrown out and nothing is left, even YOU are thrown out, nothing is left, your being has become just empty.

The last thing and the first thing is to be empty: once you are empty you will be filled. The all will descend on you when you are empty -- only emptiness can receive the all, nothing less will do, because to receive all you have to be empty, boundlessly empty. Only then can the all be received. Your minds are so small they cannot receive the divine. Your rooms are so small you cannot invite the divine. Destroy this house completely because only the sky, space, total space, can receive.

Emptiness is going to be the path, the goal, everything. From tomorrow morning try to empty yourself of all that you find within: your misery, your anger, your ego, jealousies, sufferings, your pain, your pleasures -- whatever you find, just throw it out. Without any distinction, without any choice, empty yourself. And the moment you are totally empty, suddenly you will see that you are the whole, the all. Through voidness, the whole is achieved.

Meditation is nothing but emptying, becoming nobody.

In this camp move as a nobody. And if you create anger in somebody and you collide, remember, you must be there in the boat, that's why it is happening. Soon, when your boat is empty, you will not collide, there will be no conflict, no anger, no violence -- nothing.

And this nothing is the benediction, this nothing is the blessing. For this nothing you have been searching and searching.

Enough for today.

The Empty Boat

Chapter #2
Chapter title: The Man of Tao

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THE MAN OF TAO ACTS WITHOUT IMPEDIMENT,
HARMS NO OTHER BEING BY HIS ACTIONS,
YET HE DOES NOT KNOW HIMSELF TO BE KIND AND GENTLE.

HE DOES NOT STRUGGLE TO MAKE MONEY,
AND HE DOES NOT MAKE A VIRTUE OF POVERTY.

HE GOES HIS WAY WITHOUT RELYING ON OTHERS,
AND DOES NOT PRIDE HIMSELF ON WALKING ALONE.

THE MAN OF TAO REMAINS UNKNOWN.
PERFECT VIRTUE PRODUCES NOTHING.
NO SELF IS TRUE SELF.
AND THE GREATEST MAN IS NOBODY.

The most difficult thing, the almost impossible thing for the mind, is to remain in the middle, is to remain balanced. And to move from one thing to its opposite is the easiest. To move from one polarity to the opposite polarity is the nature of the mind. This has to be understood very deeply, because unless you understand this, nothing can lead you to meditation.

Mind's nature is to move from one extreme to another. It depends on imbalance. If you are balanced, mind disappears. Mind is like a disease: when you are imbalanced it is there, when you are balanced, it is not there.

That is why it is easy for a person who overeats to go on a fast. It looks illogical, because we think that a person who is obsessed with food cannot go on a fast. But you are wrong. Only a person who is obsessed with food can fast, because fasting is the same obsession in the opposite direction. It is not really changing yourself. You are still obsessed with food. Before you were overeating; now you are hungry -- but the mind remains focused on food from the opposite extreme.

A man who has been overindulging in sex can become a celibate very easily. There is no problem. But it is difficult for the mind to come to the right diet, difficult for the mind to stay in the middle.

Why is it difficult to stay in the middle? It is just like the pendulum of a clock. The pendulum goes to the right, then it moves to the left, then again to the right, then again to the left; the whole clock depends on this movement. If the pendulum stays in the middle, the clock stops. And when the pendulum moves to the right, you think it is only going to the right, but at the same time it is gathering momentum to go to the left. The more it moves to the right, the more energy it gathers to move to the left, to the opposite. When it is moving to the left it is again gathering momentum to move to the right.

Whenever you overeat, you are gathering momentum to go on a fast. Whenever you overindulge in sex, sooner or later, BRAHMACHARYA, celibacy, will appeal to you.

And the same is happening from the opposite pole. Go and ask your so-called SADHUS, your BHIKKUS, sannyasins. They have made it a point to remain celibate, now their minds are gathering momentum to move into sex. They have made a point of being hungry and starving, and their minds are constantly thinking about food. When you are thinking about food too much it shows that you are gathering momentum for it. Thinking means momentum. The mind starts arranging for the opposite.

One thing: whenever you move, you are also moving to the opposite. The opposite is hidden, it is not apparent.

When you love a person you are gathering momentum to hate him. That's why only friends can become enemies. You cannot suddenly become an enemy unless you have first become a friend. Lovers quarrel, fight. Only lovers can quarrel and fight, because unless you love, how can you hate? Unless you have moved far to the extreme left, how can you move to the right? Modern research says that so-called love is a relationship of intimate enmity. Your wife is your intimate enemy, your husband is your intimate enemy -- both intimate and inimical. They appear opposites, illogical, because we wonder how one who is intimate can be the enemy; one who is a friend, how can he also be the foe?

Logic is superficial, life goes deeper, and in life all opposites are joined together, they exist together. Remember this, because then meditation becomes balancing.

Buddha taught eight disciplines, and with each discipline he used the word right. He said: Right effort, because it is very easy to move from action to inaction, from waking to sleep, but to remain in the middle is difficult. When Buddha used the word right he was saying: Don't move to the opposite, just stay in the middle. Right food -- he never said to fast. Don't indulge in too much eating and don't indulge in fasting. He said: Right food. Right food means standing in the middle.

When you are standing in the middle you are not gathering any momentum. And this is the beauty of it -- a man who is not gathering any momentum to move anywhere, can be at ease with himself, can be at home.

You can never be at home, because whatsoever you do you will immediately have to do the opposite to balance. And the opposite never balances, it simply gives you the impression that you are becoming balanced, but you will have to move to the opposite again.

A buddha is neither a friend to anyone nor an enemy. He has simply stopped in the middle -- the clock is not functioning.

It is said about one Hassid mystic, Muzheed, that when he attained enlightenment suddenly the clock on his wall stopped. It may or may not have happened, because it is possible, but the symbolism is clear: when

your mind stops, time stops; when the pendulum stops, the clock stops. From then on the clock never moved, from then on it always showed the same time.

Time is created by the movement of the mind, just like the movement of the pendulum. Mind moves, you feel time. When mind is nonmoving, how can you feel time? When there is no movement, time cannot be felt. Scientists and mystics agree on this point: that movement creates the phenomenon of time. If you are not moving, if you are still, time disappears, eternity comes into existence.

Your clock is moving fast, and its mechanism is movement from one extreme to another.

The second thing to be understood about mind is that the mind always longs for the distant, never for the near. The near gives you boredom, you are fed up with it; the distant gives you dreams, hopes, possibility of pleasure. So the mind always thinks of the distant. It is always somebody else's wife who is attractive, beautiful; it is always somebody else's house which obsesses you; it is always somebody else's car which fascinates you. It is always the distant. You are blind to the near. The mind cannot see that which is very near. It can only see that which is very far.

And what is the furthest, the most distant? The opposite is the most distant. You love a person -- now hatred is the most distant phenomenon; you are overeating -- now fasting is the most distant phenomenon; you are celibate -- now sex is the most distant phenomenon; you are a king -- now to be a monk is the most distant phenomenon.

The most distant is the most dreamy. It attracts, it obsesses, it goes on calling, inviting you, and then when you have reached the other pole, this place from where you have traveled will become beautiful again. Divorce your wife, and after a few years the wife has again gained beauty.

A film actress came to me. She had divorced her husband fifteen years ago. Now she is old, less beautiful than she was when she and her husband were separated. Their son was married last year, so at the marriage she met her husband again, and they had to travel together. The husband fell in love with her again, so she came to me and asked, "What should I do? Now he is proposing again, he wants to get married to me again."

She was also fascinated. She was just waiting for me to say yes. I said, "But you lived together, there was always conflict and nothing else. I know the whole story -- how you were fighting, quarreling, how you created hell and misery for each other. Now again...?"

For the mind the opposite is magnetic, and unless through understanding you transcend this, the mind will go on moving from left to right, from right to left, and the clock will continue.

It has continued for many lives, and this is how you have been deceiving yourself -- because you don't understand the mechanism. Again the distant becomes appealing, again you start traveling. The moment you reach your goal that which you used to know is now distant, now has appeal, now becomes a star, something worthwhile.

I was reading about a pilot who was flying over California with a friend. He told the friend, "Look down at that beautiful lake. I was born near it, that is my village."

He pointed to a small village just perched in the hills near the lake, and he said, "I was born there. When I was a child I used to sit near the lake and fish; fishing was my hobby. But at that time, when I was a child fishing near the lake, always airplanes used to fly in the sky, passing overhead, and I would dream of the day when I would become a pilot myself, I would be piloting an airplane. That was my only dream. Now it is fulfilled, and what misery! Now I am continuously looking down at the lake and thinking about when I will retire and go fishing again. That lake is so beautiful...."

This is how things are happening. This is how things are happening to you. In childhood, you long to grow up fast because older people are more powerful. A child longs to grow up immediately. Old people are wise, and the child feels that whatsoever he does, it is always wrong. And then ask the old man -- he always thinks that when childhood was lost, everything was lost; paradise was there in childhood. And all the old men die thinking of childhood, the innocence, the beauty, the dreamland.

Whatsoever you have looks useless, whatsoever you don't have looks useful. Remember this, otherwise meditation cannot happen, because meditation means this understanding of the mind, the working of the mind, the very process of the mind.

The mind is dialectical, it makes you move again and again towards the opposite. And this is an infinite process, it never ends unless you suddenly drop out of it, unless you suddenly become aware of the game, unless you suddenly become aware of the trick of the mind, and you stop in the middle.

Stopping in the middle is meditation.

Thirdly, because mind consists of polarities, you are never whole. The mind cannot be whole; it is

always half. When you love someone have you observed that you are suppressing your hatred? The love is not total, it is not whole; just behind it all the dark forces are hidden and they may erupt any moment. You are sitting on a volcano.

When you love someone, you simply forget that you have anger, you have hate, you have jealousy. You simply drop them as if they never existed. But how can you drop them? You can simply hide them in the unconscious. Just on the surface you can become loving, deep down the turmoil is hidden. Sooner or later you will be fed up, the beloved will become familiar.

They say that familiarity breeds contempt, but it is not that familiarity breeds contempt -- familiarity makes you bored, contempt has always been there, hidden. It comes up, it was waiting for the right moment; the seed was there.

The mind always has the opposite within it, and that opposite goes into the unconscious and waits for its moment to come up. If you observe minutely, you will feel it every moment. When you say to someone, I love you, close your eyes, be meditative, and feel -- is there any hatred hidden? You will feel it. But because you want to deceive yourself, because the truth is so ugly -- the truth that you hate a person that you love -- you don't want to face it. You want to escape from real-ity, so you hide it. But hiding won't help, because it is not deceiving somebody else, it is deceiving yourself.

So whenever you feel something, just close the eyes and go into yourself to find the opposite somewhere. It is there. And if you can see the opposite, that will give you a balance, then you will not say, "I love you." If you are truthful you will say, "My relationship with you is of love and hate."

All relationships are love/hate relationships. No relationship is of pure love, and no relationship is of pure hate. It is both love and hate. If you are truthful you will be in difficulty. If you say to a girl, "My relationship with you is of both love and hate. I love you as I have never loved anybody and I hate you as I have never hated anybody," it will be difficult for you to get married unless you find a meditative girl who can understand the reality; unless you can find a friend who can understand the complexity of the mind.

Mind is not a simple mechanism, it is very complex, and through mind you can never become simple because mind goes on creating deceptions. To be meditative means to be aware of the fact that mind is hiding something from you, you are closing your eyes to some facts which are disturbing. Sooner or later those disturbing facts will erupt, overpower you, and you will move to the opposite. And the opposite is not there in a distant faraway place, in some star; the opposite is hidden behind you, in you, in your mind, in the very functioning of the mind. If you can understand this, you will stop in the middle.

If you can see I love and I hate, suddenly both will disappear, because both cannot exist together in the consciousness. You have to create a barrier: one has to exist in the unconscious and one in the conscious. Both cannot exist in the conscious, they will negate each other. The love will destroy hate, the hate will destroy love; they will balance each other, and they will simply disappear. The same amount of hate and the same amount of love will negate each other. Suddenly they will evaporate -- you will be there, but no love and no hate. Then you are balanced.

When you are balanced, mind is not there -- then you are whole. When you are whole, you are holy, but mind is not there. So meditation is a state of no-mind. Through mind it is not achieved. Through mind, whatever you do, it can never be achieved. Then what are you doing when you are meditating?

Because you have created so much tension in your life, you are now meditating. But this is the opposite of tension, not real meditation. You are so tense that meditation has become attractive. That is why in the West meditation appeals more than in the East, because more tension exists there than in the East. The East is still relaxed, people are not so tense, they don't go mad so easily, they don't commit suicide so easily. They are not so violent, not so aggressive, not so scared, not so fearful -- no, they are not so tense. They are not living at such a mad speed where nothing but tension is accumulated.

So if Mahesh Yogi comes to India, nobody listens. But in America, people are mad about him. When there is much tension, meditation will appeal. But this appeal is again falling into the same trap. This is not real meditation, this is again a trick. You meditate for a few days, you become relaxed; when you become relaxed, again the need for activity arises, and the mind starts thinking of doing something, of moving. You get bored with it.

People come to me and say, "We meditated for a few years, then it became boring, then there was no more fun."

Just the other day a girl came to me and said, "Now meditation is not fun anymore, what should I do?"

Now the mind is seeking something else, now it has had enough of meditation. Now that she is at ease, the mind is asking for more tensions -- something to get disturbed about. When she says that now

meditation is no more fun, she means that now the tension is not there, so how can the meditation be fun? She will have to move into tension again, then meditation will again become something worthwhile.

Look at the absurdity of the mind: you have to go away to come near, you have to become tense to be meditative. But then this is not meditation, then again this is a trick of the same mind; on a new level the same game continues.

When I say meditation, I mean going beyond the game of the polar opposites; dropping out of the whole game, looking at the absurdity of it and transcending it. The very understanding becomes transcendence.

The mind will force you to move to the opposite -- don't move to the opposite. Stop in the middle and see that this has always been the trick of the mind. This is how mind has dominated you -- through the opposite. Have you felt it?

After making love to a woman you suddenly start thinking of brahmacharya, and brahmacharya has such an alluring fascination at that moment that you feel as if there is nothing else to achieve. You feel frustrated, deceived, you feel that there was nothing in this sex, only brahmacharya has the bliss. But after twenty-four hours, sex again becomes important, significant, and again you have to move into it.

What is the mind doing? After the sex act it started thinking about the opposite, which again creates the taste for sex.

A violent man starts thinking about nonviolence, then he can be violent again easily. A man who gets angry again and again always thinks of non-anger, always decides not to be angry again. This decision helps him to be angry again.

If you really want not to be angry again don't decide against anger. Just look into the anger and just look at the shadow of the anger which you think is non-anger. Look into sex, and at the shadow of sex, which you think is brahmacharya, celibacy. It is just negativity, absence. Look at overeating, and the shadow of it -- fasting. Fasting always follows overeating; overindulgence is always followed by vows of celibacy; tension is always followed by some techniques of meditation. Look at them together, feel how they are related; they are part of one process.

If you can understand this, meditation will happen to you. Really, it is not something to be done, it is a point of understanding. It is not an effort, it is nothing to be cultivated. It is something to be deeply understood.

Understanding gives freedom. Knowledge of the whole mechanism of the mind is transformation. Then suddenly the clock stops, time disappears: and with the stopping of the clock, there is no mind. With the stopping of time, where are you? The boat is empty.

Now we will enter this sutra of Chuang Tzu:

THE MAN OF TAO ACTS WITHOUT IMPEDIMENT,
HARMS NO OTHER BEING BY HIS ACTIONS,
YET HE DOES NOT KNOW HIMSELF TO BE KIND AND GENTLE.

THE MAN OF TAO ACTS WITHOUT IMPEDIMENT.... You act always with impediment, the opposite is always there creating the impediment; you are not a flow.

If you love, the hate is always there as an impediment. If you move, something is holding you back; you never move totally, something is always left, the movement is not total. You move with one leg but the other leg is not moving. How can you move? The impediment is there.

And this impediment, this continuous moving of the half and nonmoving of the other half, is your anguish, your anxiety. Why are you in so much anguish? What creates so much anxiety in you? Whatsoever you do, why is bliss not happening through it? Bliss can happen only to the whole, never to the part.

When the whole moves without any impediment the very movement is bliss. Bliss is not something that comes from outside -- it is the feeling that comes when your whole being moves, the very movement of the whole is bliss. It is not something happening to you, it arises out of you, it is a harmony in your being.

If you are divided -- and you are always divided: half-moving, half-withholding, half saying yes, half saying no, half in love, half in hate, you are a divided kingdom -- there is constant conflict in you. You say something but you never mean it, because the opposite is there impeding, creating a hindrance.

Baal Shem's disciples used to write down whatsoever he said, and Baal Shem used to say: I know that whatsoever you are writing is not what has been said by me. You have heard one thing, I have said something else, and you are writing still something else. And if you look at the meaning, the meaning is

something else again. You will never do what you have written, you will do something else -- fragments, not an integrated being.
Why are these fragments there?

Have you heard the story about the centipede? A centipede was walking along on his one hundred legs -- that is why he is called a centipede. It is a miracle to walk with a hundred feet, even to manage two is so difficult! To manage one hundred legs is really almost impossible. But the centipede has been managing to do it!

A fox became curious -- and foxes are always curious. The fox is the symbol in folklore of the mind, of the intellect, of logic. Foxes are great logicians.The fox looked, she observed, she analyzed, she couldn't believe it. She said, "Wait! I have a question. How do you manage, and how do you know which foot has to follow which? One hundred legs! You walk so smoothly. How does this harmony happen?"

The centipede said, "I have been walking all my life but I have never thought about it. Give me a little time."

So he closed his eyes and for the first time he became divided: the mind as observer, and himself as the observed. For the first time the centipede became two. He had always been living and walking, and his life was one whole; there was no observer standing looking at himself, he was never divided, he had been an integrated being. Now, for the first time, division arose. He was looking at his own self, thinking. He had become subject and object, he had become two, and then he started walking. It was difficult, almost impossible. He fell down -- because how do you manage one hundred legs?

The fox laughed and he said, "I knew it must be difficult, I knew it beforehand."

The centipede started crying and weeping. With tears in his eyes he said, "It has never been difficult before, but you have created the problem. Now I will never be able to walk again."

The mind has come into being; it comes into being when you are divided. The mind feeds on division. That is why Krishnamurti keeps saying that when the observer has become the observed you are in meditation.

The opposite happened to the centipede. The wholeness was lost, he became two: the observer and the observed, divided; the subject and the object, the thinker and the thought. Then everything was disturbed, then bliss was lost and the flow stopped. Then he got frozen.

Whenever the mind comes in, it comes as a controlling force, a manager. It is not the master, it is the manager. And you cannot get to the master unless this manager is put aside.The manager won't allow you to reach the master, the manager will always be standing in the doorway managing. And all managers only mismanage -- mind has done such a great job of mismanaging.

Poor centipede. He had always been happy. He had no problems at all. He lived, moved, loved, everything, no problems at all, because there was no mind. Mind came in with the problem, with the question, with the inquiry. And there are many foxes around you. Beware of them -- philosophers, theologians, logicians, professors all around you -- foxes. They ask you questions and they create a disturbance.

Chuang Tzu's master, Lao Tzu, said: When there was not a single philosopher, everything was solved, there were no questions, and all answers were available. When philosophers arose, questions came and answers disappeared. Whenever there is a question the answer is very far away. Whenever you ask, you will never get the answer, but when you stop asking, you will find that the answer has always been there.

I do not know what happened to this centipede. If he was as foolish as human beings, he would be somewhere in a hospital, crippled, paralyzed forever. But I don't think that centipedes are so foolish. He must have thrown the question out. He must have told the fox, "Keep your questions to yourself, and let me walk." He must have come to know that division wouldn't allow him to live, because division creates death. Undivided you are life, divided you become dead -- the more divided, the more dead.

What is bliss? Bliss is the feeling that comes to you when the obser-ver has become the observed. Bliss is the feeling that comes to you when you are in harmony, not fragmented; one, not disintegrated, not divided. Feeling is not something that happens from the outside. It is the melody that arises out of your inner harmoniousness.
Says Chuang Tzu:

THE MAN OF TAO ACTS WITHOUT IMPEDIMENT....

He is not divided so who is there to impede? What is there to function as an impediment? He is alone, he moves with his wholeness. This movement in wholeness is the greatest beauty that can happen, that is possible. Sometimes you have glimpses of it. Sometimes when you are suddenly whole, when the mind is not functioning, it happens.

The sun is rising...suddenly you look, and the observer is not there. The sun is not there and you are not there, there is no observer and no observed. Simply the sun is rising and your mind is not there to manage. You don't see it and say, "The sun is beautiful." The moment you say it the bliss is lost. Then there is no bliss, it has already become the past, it is already gone.

Suddenly you see the sun rising, and the seer is not there; the seer has not yet come into being, it has not become a thought. You have not looked, you have not analyzed, you have not observed. The sun is rising and there is no one, the boat is empty; there is bliss, a glimpse. But the mind immediately comes in, and says, "The sun is beautiful, this sunrise is so beautiful." The comparison has come in and the beauty is lost.

Those who know say that whenever you say "I love you" to a person, the love is lost. The love has already gone because the lover has come in. How can love exist when the division, the manager, has come in? It is the mind which says "I love you," because, really, in love there is no I and no thou. In love there are no individuals. Love is a melting, a merging, they are not two.

Love exists, not the lovers. In love, love exists not the lovers, but the mind comes in and says, "I am in love, I love you." When 'I' comes, doubt enters; division comes in and love is there no more.

You will come many times to such glimpses in your meditation. Remember, whenever you feel such a glimpse, don't say, "How beautiful!" don't say, "How lovely!" because this is how you will lose it. Whenever the glimpse comes, let the glimpse be there. Don't do what the centipede did -- don't raise any question, don't make any observation, don't analyze, don't allow the mind to come in. Walk with a hundred legs, but don't think about how you are walking.

When in meditation you have the glimpse of some ecstasy, let it happen, let it go deep. Don't divide yourself. Don't make any statement, otherwise the contact is lost.

Sometimes you have glimpses, but you have become so efficient at losing your contact with those glimpses that you cannot understand how they come and how you lose them again. They come when you are not, you lose them when you come again. When you are, they are not. When the boat is empty, bliss is always happening. It is not an accident, it is the very nature of existence. It doesn't depend on anything -- it is a showering, it is the very breath of life.

It is really a miracle how you have managed to be so miserable, so thirsty, when it is raining everywhere. You have really done the impossible! Light is everywhere and you live in darkness; death is nowhere and you are constantly dying; life is a benediction and you are in hell.

How have you managed it? Through division, through thinking.... Thinking depends on division, analysis; meditation is when there is no analysis, no division, when everything has become synthesized, when everything has become one.

Says Chuang Tzu:

THE MAN OF TAO ACTS WITHOUT IMPEDIMENT,
HARMS NO OTHER BEING BY HIS ACTIONS.

How can he do harm? You can harm others only when you have already harmed yourself. Remember this; this is the secret. If you harm yourself, you will harm others. And you will harm even when you think you are doing good to others. Nothing can happen through you but harm, because one who lives with wounds, one who lives in anguish and misery, whatsoever he does he will create more misery and anguish for others. You can give only that which you have got.

I have heard that once a beggar came to a synagogue and he told the rabbi, "I am a great musician, and I have heard that the musician who belonged to this synagogue is dead, and you are looking for another. So I offer myself."

The rabbi and the congregation were happy because they were really missing their music. Then the man

played -- it was horrible! It was more musical without his music. He created a hell. It was impossible to feel any silence in that synagogue that morning. He had to be stopped, because most of the congregation started to leave. People escaped as fast as they could because his music was just anarchic, it was like madness, and it started to affect people.

When the rabbi heard that everybody was leaving, he went to the man and stopped him. The man said, "If you don't want me, you can pay for this morning and then I will go."

The rabbi said, "It is impossible to pay you, we have never experienced such a horrible thing."

Then the musician said, "Okay, then keep it as a contribution from me."

The rabbi said, "But how can you contribute what you don't possess? You don't have any music at all -- how can you contribute? You can contribute something only when you have got it. This is no music; rather, on the contrary, it is something like antimusic. So please take it away with you, don't contribute it to us or it will go on haunting us."

You give only that which you have. You always give your being. If you are dead within, you cannot help life; wherever you go you will kill. Knowingly, unknowingly, that is not the point -- you may think that you are helping others to live, but still you will kill.

A great psychoanalyst, Wilhelm Reich, who was studying children and their problems, was asked once, "What is the most basic problem with children? What do you find at the root of all their miseries, problems, abnormalities?"

He said, "The mothers."

No mother can agree with this, because every mother feels that she is just helping her children without any selfishness on her part. She is living and dying for the child. And psychoanalysts say mothers are the problem. Unknowingly they are killing, crippling; knowingly they think they are loving.

If you are crippled within, you will cripple your children. You cannot do anything else, you can't help it, because you give out of your being -- there is no other way to give.

Says Chuang Tzu: THE MAN OF TAO...HARMS NO OTHER BEING BY HIS ACTIONS. Not that he cultivates nonviolence, not that he cultivates compassion, not that he lives a good life, not that he behaves in a saintly way -- no. He cannot harm because he has stopped harming himself. He has no wounds. He is so blissful that from his actions or inactions only bliss flows. Even though it may appear sometimes that he is doing something wrong, he cannot.

It is just the opposite with you. Sometimes it appears that you are doing something good. You cannot. The man of Tao cannot do harm, it is impossible. There is no way to do it, it is inconceivable -- because he is without divisions, fragments. He is not a crowd, he is not polypsychic. He is a universe now and nothing other than melody is happening inside. Only this music goes on spreading.

The man of Tao is not one of much action -- he is not a man of action, the least possible action happens through him. He is really a man of inaction, he is not much occupied with activity.

But you are occupied with activity just to escape from yourself. You cannot tolerate yourself, you cannot tolerate the company of yourself. You keep looking for somebody as an escape, some occupation in which you can forget yourself, in which you can get involved. You are so bored with yourself.

A man of Tao, a man who has attained the inner nature, a man who is really religious, is not a man of much activity. Only the necessary will happen. The unnecessary is cut out completely, because he can be at ease without activity, he can be at home without doing anything, he can relax, he can be company for himself, he can be with his self.

You cannot be with yourself, hence the constant urge to seek company. Go to a club, go to a meeting, go to a party, move into the crowd, where you are not alone. You are so afraid of yourself that if you are left alone you will go mad. In just three weeks if you are left absolutely alone without any activity, you will go mad. And this is not something said by religious people, now psychologists agree to it. For only three weeks, if all activity, if all company, is taken from you, if you are left alone in a room, within three weeks you will be mad -- because all your activity is just to throw out your madness, it is a catharsis.

What will you do when you are alone? For the first three or four days you will dream and talk within, an inner chattering. Then this will become boring. After the first week you will start talking aloud because at least you will hear the sound of your own voice. When you walk along a dark street at night you start whistling. Why? How is this whistling going to give you courage? How is this whistling going to help you? Just listening to it you feel that you are not alone, somebody is whistling. The illusion of two is created!

After the first week you will start talking aloud because then you can also listen. You are not alone, you

are talking and you are listening as if somebody else is talking to you. After the second week you will start answering yourself. You will not only talk, you will answer -- you are divided. Now you are two; one who questions, one who answers. Now there is a dialogue -- you have gone completely crazy.

A man asked his psychiatrist, "I am very worried, I talk to myself. What should I do? Can you help me?"

The psychiatrist said, "This is nothing to be worried about. Everybody talks to himself, this is not a big problem. Only when you start answering, then come to me, then I can be of help."

But the difference is only of degree; it is not of kind, it is only of quantity. If you start talking to yourself, sooner or later you will start answering also, because how can one go on simply talking? The answer is needed, otherwise you will feel foolish. By the third week you start answering -- you have gone crazy.

This world, the world of activity, business and occupation, saves you from the madhouse. If you are occupied, energy moves out; then you need not care about the inward, the inner world, you can forget it.

A man of Tao is not a man of much activity -- only the essential activity. It is said of Chuang Tzu that if he could stand, he would not walk, if he could sit, he would not stand, if he could fall asleep, he would not sit. The essential, the most essential, only the must would he do, because there is no madness in it.

You do the nonessential, you keep on doing the nonessential. Look at your activities: ninety-nine percent are nonessential. You can drop them, you can save much energy, you can save much time. But you cannot drop them because you are afraid, you are scared of yourself. If there is no radio, no television, no newspaper, nobody to talk to, what will you do?

I have heard about a priest who died. Of course, he expected to go to paradise, to heaven. He arrived there and everything was beautiful. The house he entered was one of the most wonderful ever dreamed of, palatial. And the moment a desire came, immediately a servant appeared. If he was hungry, a servant was there with the food, the most delicious he had ever tasted. If he was thirsty, even before the desire had become a thought, while it was just the feeling, a man would appear with drinks.

So it continued and he was very happy for two or three days, and then he began to feel uneasy because a man has to do something, you cannot just sit in a chair. Only a man of Tao can just sit in a chair and go on sitting and sitting and sitting. You cannot.

The priest became uneasy. For two or three days it is okay as a holiday, as a rest. He had been so active -- so much public service, mission, church, delivering sermons; he had been so involved with society and the community, so he rested. But how much can you rest? Unless your being is at rest, sooner or later the holiday ends, and you have to come back to the world. Uneasiness arose; he started feeling discomfort.

Suddenly the servant appeared and asked, "What do you want? This feeling of yours is not a want, you are neither thirsty nor hungry, just uneasy. So what should I do?"

The priest said, "I cannot sit here forever and forever, for eternity, I want some activity."

The servant said, "That is impossible. All your desires will be fulfilled here by us, so what need is there for activity? There is no need, that is why it is not provided here."

The priest became very uneasy and he said, "What type of heaven is this?"

The servant replied, "Who said this is heaven? This is hell. Who told you this is heaven?"

And this really was hell. Now he understood: without activity, this was hell. He must have gone mad sooner or later. No communication or talk, no social service to be done, no pagans to be converted to Christianity, no foolish people to be made wise -- what could he do?

Only a man of Tao could have changed that hell into a heaven. A man of Tao, wherever he is, is at peace, at ease. Only the essential is done, and if you can do the essential for him, he is happy. The nonessential is dropped.

You cannot drop the nonessential. Really, ninety-nine percent of your energy is wasted on the nonessential. The essential is not enough, and the mind always hankers for the nonessential, because the essential is so little, so small, it can be fulfilled easily. Then what will you do?

People are not very interested in having good food. They are more interested in having a big car because good food can be attained very easily. Then what? People are not interested in having good healthy bodies. That can be attained very easily. They are interested in something which cannot be attained so easily, something impossible, and the nonessential is always the impossible. There are always bigger houses, bigger cars, they go on getting bigger and bigger and you are never allowed to rest.

The whole world is trying to fulfill the nonessential. Ninety percent of industry is involved with the

nonessential. Fifty percent of human labor is wasted on that which is not useful in any way. Fifty percent of industry is devoted to the feminine mind, rather, feminine body: designing new dresses every three months, designing new houses, clothes, powders, soaps, creams; fifty percent of industry is devoted to such nonsense. And humanity is starving, people are dying without food, and half of humanity is interested in the absolutely nonessential.

To reach the moon is absolutely nonessential. If we were a little wiser we would not even think about it. It is absolutely foolish wasting as much money as could feed the whole earth. Wars are nonessential, but humanity is mad, and it needs wars more than food. It needs to go to the moon more than food, more than clothes, more than the essential, because the essential is not enough.

And now science has created the greatest horror, and that horror is that now the essential can be fulfilled very easily. Within ten years, all humanity's needs can be fulfilled, this whole earth can be satisfied as far as the necessities are concerned. Then what? Then what will you do? You will feel in the same position as the priest. He thought that he was in heaven, and then he found that it was hell. Within ten years the whole earth can become a hell.

The nonessential is needed for your madness to remain engaged. So moons are not enough, we will have to go further, we will have to go on creating the useless. It is needed. People need it to be occupied.

A man of Tao is not a man of much activity. His actions are the most essential -- those which cannot be avoided. That which can be avoided, he avoids. He is so happy with himself there is no need to move in actions. His activity is like inactivity; he does without there being anybody doing.

He is an empty boat, moving on the sea, not going anywhere.

YET HE DOES NOT KNOW HIMSELF TO BE KIND AND GENTLE.

Allow this point to penetrate deep into your heart. YET HE DOES NOT KNOW HIMSELF TO BE KIND AND GENTLE -- because if you know, you have missed the point; if you know that you are a simple man, you are not. This knowledge makes it complex. If you know that you are a man of religion, you are not, because this cunning mind which knows is still there.

When you are gentle, and you don't know, when you are simple, and you are not aware of it, it has become your nature. When something is really natural you are not aware of it, but when something is imposed, you are aware of it. When somebody becomes rich, newly rich, he is aware of his house, of his swimming pool, of his riches, and you can see that he is not an aristocrat, because he is so concerned with show.

A newly rich man ordered three swimming pools for his garden. They were made and he was showing them to a friend. The friend was a little puzzled. He said, "Three swimming pools? For what? One will do."

The newly rich man said, "No, how can one do? One for hot baths, one for cold baths."

His friend asked, "And the third?"

He answered, "For those who cannot swim. So the third swimming pool is going to stay empty."

You can see if a man has newly acquired wealth -- he will be showing it. A real aristocrat is one who has forgotten that he is rich. A man of Tao is the aristocrat of the inner world.

If a person shows his religion he is not yet really religious. The religion is still like a thorn, it is not natural, it hurts, he is eager to show it. If you want to show your simplicity what type of simplicity is this? If you exhibit your gentleness, then it is simply cunning, nothing gentle exists in it.

A man of Tao is an aristocrat of the inner world. He is so attuned to it, there is no exhibition -- not only to you, he himself is not aware of it. He does not know that he is wise, he does not know that he is innocent -- how can you know if you are innocent? Your knowledge will disturb the innocence.

A follower of Hazrat Mohammed went with him to the mosque for early morning prayer. It was summer, and on the way back they saw many people still asleep in their houses or just on the street. It was early morning, a summer morning, and many people were still asleep. The man very arrogantly said to Hazrat Mohammed, "What will happen to these sinners? They have not been to the morning prayer."

Today was the first time he himself had gone to prayer. Yesterday he was also asleep like these sinners. The newly rich man wanted to exhi-bit, to show off to Mohammed: "Mohammed Hazrat, what will happen to these sinners? They have not been to the morning prayer, they are still lazy and asleep."

Mohammed stopped and said, "You go home, I will have to go back to the mosque again."
The man said, "Why?"

He replied, "My morning prayer is wasted because of you; keeping company with you has destroyed everything. I will have to do my prayer again. And as for you, remember please never to come again. It was better for you to be asleep like the others; at least they were not sinners then. Your prayer has done only one thing -- it has given you the key to condemn others."

The so-called religious person is religious only to look at you with a condemning eye so he can say that you are sinners. Go to your saints, so-called saints, and look into their eyes. You will not find the innocence that should be there. You will find a calculating mind looking at you and thinking about hell: You will be thrown in hell and I will be in heaven, because I have been praying so much, five times a day, and I have been fasting so much. As if you can purchase heaven...! These are the coins -- fasting, prayer -- these are the coins one is trying to bargain with.

If you see condemnation in the eyes of a saint, know well that he is a newly rich man; he is not yet an aristocrat of the inner world, he has not yet become one with it. He may know it -- but you know something only when it is separate from you.

One thing has to be remembered here: because of this, self-knowledge is impossible. You cannot know the self, because whenever you know it, it is not the self, it is something else, something separate from you. The self is always the knower, never the known, so how can you know it? You cannot reduce it to an object.

I can see you. How can I see myself? Then who will be the seer and who will be the seen? No, the self cannot be known in the same way that other things are known.

Self-knowledge is not possible in the ordinary sense, because the knower always transcends, always goes beyond. Whatsoever it knows, it is not that. The Upanishads say: NETI NETI -- not this, not that. Whatsoever you know, you are not this; whatsoever you don't know, you are not that either. You are the one who knows, and this knower cannot be reduced to a known object.

Self-knowledge is not possible. If your innocence comes out of your inner source you cannot know it. If you have imposed it from the outside you can know it; if it is just like a dress you have put on you know it, but it is not the very breath of your life. That innocence is cultivated, and a cultivated innocence is an ugly thing.

A man of Tao does not know himself to be kind and gentle. He IS gentle, but he doesn't know; he is kind, but he doesn't know; he is love, but he doesn't know -- because the lover and the knower are not two, the gentleness, the kindness, the compassion and the knower, are not two. No, they cannot be divided into the known and the knower. This is the inner aristocracy: when you have become so rich you are not aware of it. When you are that rich, there is no need to exhibit it.
I have heard:

It happened once that Henry Ford came to England. At the airport inquiry office he asked for the cheapest hotel in town. The clerk in the office looked -- the face was famous. Henry Ford was known all over the world. Just the day before there were big pictures of him in the newspapers saying that he was coming. And here he was, asking for the cheapest hotel, wearing a coat that looked as old as he himself.

So the clerk said, "If I am not mistaken, you are Mr. Henry Ford. I remember well, I have seen your picture."
The man said, "Yes."

This puzzled the clerk very much, and he said, "You are asking for the cheapest hotel, wearing a coat that looks as old as you yourself. I have also seen your son coming here, and he always inquires about the best hotel, and he comes in the best of clothes."

Henry Ford is reported to have said, "Yes, my son's behavior is exhibitionist, he is not yet attuned. There is no need for me to stay in a costly hotel; wherever I stay I am Henry Ford. Even in the cheapest hotel I am Henry Ford, it makes no difference. My son is still new, afraid of what people will think if he stays in a cheap hotel. And this coat, yes, this belonged to my father -- but it makes no difference, I don't need new clothes. I am Henry Ford, whatsoever the dress; even if I am standing naked, I am Henry Ford. It makes no difference at all."

When you are really attuned, really rich in the inner world, you are not concerned with exhibition. When you first go to a temple, your prayer is a little louder than others. It has to be. You want to show off.

The showmanship is part of the ego, what you show is not the problem. You show, you exhibit. Then the ego is there, the boat is not empty -- and a man of Tao is an empty boat. He is gentle, not aware; he is innocent, not knowing; he is wise, that's why he can move as a fool, not worried. Whatsoever he does makes no difference, his wisdom is intact, he can afford to be foolish. You cannot.

You are always afraid that somebody may think you a fool. You are afraid that if others think you to be a fool, you will start suspecting it. If so many people think you a fool your self-confidence will be lost. And if everybody goes on repeating that you are a fool, sooner or later you will come to believe it.

Only a wise man cannot be deceived, he can appear as a fool.

I have heard about one wise man who was known as The Madman. Nobody knew anything else about him, his name or anything, he was just known as The Madman. He was a Jew, and Jews have created a few really wise men, they have something of the inner source. That is why Jesus could be born amongst them.

This madman behaved in such a foolish way that the whole community became disturbed because nobody knew what he was going to do next. On the religious days, Yom Kippur or other festivals, the whole community was afraid, because it could not be predicted what this rabbi would do, how he would appear there, how he would behave. His prayers were also mad.

Once he called the court, the Jewish court, all the ten judges of the court. The court came, because the rabbi called, and he said, "I have a case against God, so decide how to punish this fellow God. I will present all the arguments to prove that God is unjust and a criminal."

The judges became very much afraid but they had to listen because he was the rabbi, the head of the temple. And he made out his case like a lawyer in court.

He said, "God, you created the world, and now you send messengers telling us how to renounce it. What foolishness! You gave us desires and now all your teachers keep coming and saying: Be desireless. So what do you think you are doing? And if we have committed any sins it is really YOU who are the culprit, because why did you create desire?"

What should the court decide? He was right, but the court decided that this man had gone completely mad and should be expelled from the temple.

But this man is really telling the truth. He loves God so much that it is an I/thou relationship, so intimate. He asks, "What are you doing? Enough, now stop, no more fooling." He must have loved the divine so much that he could behave in that way.

And it is said that God immediately stopped when he called. He had to listen to this man.

And the angels asked, "Suddenly you stopped, what happened?"

He said, "That madman is praying. I have to listen, because whatsoever he says is true, and he loves me so much that there is no need for formality...." In love, in hate, everything is permitted, everything is allowed.

This madman was passing and a woman came to him. She asked, "I have been longing and longing for a child for forty years now. And if within three or four years a child does not come, then it will not be possible. So help me."

The madman said, "I can help, because my mother had the same trouble. She waited and waited for forty years and no child came. Then she went to Baal Shem, a mystic; she told him, and he intervened. My mother gave him a beautiful cap. Baal Shem put the cap on his head, looked up and said to God, 'What are you doing? This is unjust. There is nothing wrong in the demand of this woman, so give her a child.' And after nine months, I was born."

So the woman said, beaming and happy, "I will go home and I will bring you a more beautiful cap than you have ever seen. Then will the child be born to me?"

Said the madman, "You have missed the point. My mother never knew the story. Your cap won't do, you have missed. You cannot imitate religion, you cannot imitate prayer. Once you imitate you have missed." So whenever people came to this madman, he would say, "Don't imitate, throw away all the scriptures."

When this madman died he had all the books that had been written about him burned. And the last thing he did was to say to his disciples, "Go around the house and search, and tell me that nothing is left, so that I can die at ease. Not even a single letter written by me should be left; otherwise after I die people will start following, and when you follow, you miss." So everything was gathered and burned. Then he said, "Now I can die easily, I am not leaving any traces behind."

This type of wise man is not afraid. How can a wise man be afraid of anybody? He can to all

appearances be a fool, he need not exhibit his wisdom.

Have you observed yourself? You are always trying to exhibit your wisdom, always in search of a victim to whom you can show your knowledge, just searching, hunting for somebody weaker than you -- then you will jump in and you will show your wisdom.

A wise man need not be an exhibitionist. Whatsoever is, is. He is not aware of it, he is not in any hurry to show it. If you want to find it, you will have to make efforts. If you have to know whether he is gentle or not, that is going to be your discovery.

HE DOES NOT STRUGGLE TO MAKE MONEY,
AND HE DOES NOT MAKE A VIRTUE OUT OF POVERTY.

Remember this. It is very easy to make money and it is also very easy to make a virtue of poverty. But these two types are not different. A man keeps on making money, and then suddenly he gets frustrated. He has achieved, and nothing is gained -- so he renounces. Then poverty becomes the virtue, then he lives the life of a poor man and then he says: This is the only real life, this is religious life. This man is the same, nothing has changed. The pendulum moved to the left but now has gone to the other extreme.

HE DOES NOT STRUGGLE TO MAKE MONEY....

This you will understand; the other part is more difficult.

...HE DOES NOT MAKE A VIRTUE OUT OF POVERTY.

He is neither poor nor rich. He is not making any effort to make money, he is not making any effort to be poor -- whatever happens he allows it to happen. If a palace happens, he will be in the palace; if the palace disappears, he will not look for it. Whatever is happening, he will be with it, his bliss cannot be disturbed. He is not struggling for money, he is not struggling for poverty.

HE GOES HIS WAY WITHOUT RELYING ON OTHERS....

This you can understand easily.

HE GOES HIS WAY WITHOUT RELYING ON OTHERS,
AND DOES NOT PRIDE HIMSELF ON WALKING ALONE.

You depend on others, your wife, your children, your father, mother, friends, society; then suddenly you drop everything and escape to the Himalayas. Then you start priding yourself: I live alone, I don't need anybody, I am free of that world.

Even then you are still not alone because your aloneness still depends on the world. How could you be alone if there was not a world to leave? How could you be alone if there was not a society to renounce? How could you be alone if there was not wife, children, family to leave behind? Your aloneness depends on them. How could you be poor if there was no money to be left? Your poverty depends on your riches.

No, a perfect man, a man who is really a sage, the man of Tao, goes his way without relying on others. If you rely on others you will suffer, if you rely on others, you will always be in bondage, you will become dependent and weak. But that doesn't mean that you should pride yourself that you walk alone. Walk alone, but don't take pride in it. Then you can move in the world without being a part of it. Then you can be a husband without being a husband. Then you can possess without being possessed by your possessions. Then the world is there outside, but not within. Then you are there, but not corrupted by it.

This is true loneliness -- moving in the world without being touched by it. But if you are proud, you have missed. If you think, "I have become somebody," the boat is not empty, and again you have fallen victim of the ego.

THE MAN OF TAO REMAINS UNKNOWN.
PERFECT VIRTUE PRODUCES NOTHING.
NO SELF IS TRUE SELF. AND THE GREATEST MAN IS NOBODY.

Listen.... The man of Tao remains unknown. Not that nobody will know him, but it is up to you to discover him. He is not making any effort to be known. Effort to be known comes from the ego, because ego cannot exist when you are unknown, it exists only when you are known. It exists, feeds, when people look at you, when they pay attention to you, when you are somebody important, significant.

But how can you be significant if nobody knows you? When the whole world knows you, then you are significant. That is why people are after fame so much, and if fame cannot be achieved then they will settle for being notorious -- but not for being unknown! If people cannot praise you then you will settle for being condemned, but you cannot bear that they should be indifferent to you.

I have heard about a politician who once had a great following. Many people appreciated him -- until he became powerful....

When you are not in power you look very innocent, because when there is no power what can you do, how can you hide? So your real nature comes to be known only when you get power.

Look at the Gandhians in India before Independence -- so saintly. And now everything has gone to the opposite extreme. Now they are the most corrupt. What happened? A simple law: when they were not in power they were like doves, innocent; when power came they became like serpents, cunning, corrupted, exploiting.

Your real nature is known only when you have power. When you CAN harm, then it is known whether you will harm or not.

Lord Acton said: Power corrupts, and absolute power corrupts absolutely. No, that is not right. Power never corrupts, it only brings corruption out. How can power corrupt? You were already corrupt but there was no outlet for it. You were already ugly but you were standing in darkness. Now you are standing in light, so will you say that light makes you ugly? No, light only reveals.

...This politician was very much appreciated and loved, he had a charismatic personality. Then he came to power and everybody was against him. He was thrown out, his name became notorious, he was condemned everywhere, so he had to leave his town because the people would not allow him to live there, he had done such harm.

So with his wife he was looking for a new residence in a new town. He traveled to many towns just to look and feel where to stay. And then in one town people started throwing stones at him. He said, "This will be the right place, we should choose this town."

The wife said, "Are you mad? Have you gone crazy? The people are throwing stones."

The politician said, "At least they are not indifferent."

Indifference hurts you most because the ego cannot exist in indifference. With either for me or against me the ego can exist, but don't be indifferent to me because then how can I exist, how can the ego exist? The man of Tao remains unknown. That means that he is not seeking people to know him. If they want to know, they should seek him.

PERFECT VIRTUE PRODUCES NOTHING.

This is one of the basics of Taoist life.

Perfect virtue produces nothing, because when you are perfectly virtuous nothing is needed. When you are perfectly virtuous there is no desire, there is no motivation. You are perfect. How can perfection move? Only imperfection moves. Only imperfection desires to produce something. So a perfect artist never paints a picture, and a perfect musician throws away his sitar. A perfect archer breaks his bow and throws it away, and a perfect man like Buddha is absolutely useless. What has Buddha produced -- poetry, a sculpture, a painting, a society? He seems to be absolutely unproductive, he has done nothing.

PERFECT VIRTUE PRODUCES NOTHING, because it needs nothing. Production comes out of desire, production comes because you are imperfect. You create something as a substitute because you feel

unfulfilled. When you are absolutely fulfilled, why should you create, how can you create? Then you yourself have become the glory of creation, then the inner being itself is so perfect, nothing is needed.

PERFECT VIRTUE PRODUCES NOTHING. If the world is virtuous, all utilitarian goals will be lost. If the world is really virtuous there will be play and no production. Then the whole thing will just become a game. You enjoy it, but you don't need it. A perfect sage is absolutely useless.

NO SELF IS TRUE SELF.

When you feel that you are not, for the first time you are, because the self is nothing but a synonym for the ego. That is why Buddha, Lao Tzu, Chuang Tzu, they all say there is no self, no ATMAN. Not that there is not -- they say there is no atman, there is no self, because your ego is so cunning it can hide behind it. You can say, AHAM BRAHMASMI, I am Brahman...ANA'L HAQ, I am God, and the ego can hide behind it.

Buddha says there is nobody to claim, there is no self within you. Buddha says you are like the onion: you peel, you go on peeling the layers, and finally nothing remains. Your mind is like an onion, go on peeling. This is what meditation is -- go on peeling, go on peeling, and a moment comes when nothing is left. That nothingness is your true self. NO SELF IS TRUE SELF. When the boat is empty then only for the first time you are in the boat.

AND THE GREATEST MAN IS NOBODY.

It happened that Buddha renounced the kingdom. Then he went searching from one forest to another, from one ashram to another, from one master to another, walking. He had never walked before without shoes but now he was just a beggar. He was passing along the bank of a river, walking on the sand, and his footprints were left.

While resting in the shade of a tree an astrologer saw him. The astrologer was returning from Kashi, from the seat of learning. He had become proficient in astrology, had become perfect, and now that he had become a great doctor of astrology he was coming back to his home town to practice. He looked at the footprint on the wet sand and he became disturbed: These footprints could not belong to an ordinary man walking on the sand without shoes during such a hot summer, at noontime! These feet belong to a great emperor, a CHAKRAVARTIN. A chakravartin is the emperor who rules the whole world. All the symbols were there showing that this man was a chakravartin, an emperor of the whole world of the six continents. And why should a chakravartin walk barefoot on the sand on such a hot summer afternoon? It was impossible!

The astrologer was carrying his most valuable books. He thought, "If this is possible I should throw these books in the river and forget astrology forever, because this is absurd. It is very, very difficult to find a man who has the feet of a chakravartin. Once in millions of years a man becomes a chakravartin, and what is this chakravartin doing here?"

So he followed the footprints to their source and he looked at Buddha who was sitting resting under a tree with closed eyes, and he became more disturbed. This astrologer became absolutely disturbed because the face was also the face of a chakravartin. But the man looked like a beggar, with his begging bowl just there by his side, with torn clothes. But the face looked like that of a chakravartin, so what should he do?

He said, "I am very disturbed, put me at ease. There is only one question I have to ask. I have seen and studied your footprints. They should belong to a chakravartin, to a great emperor who rules over all the world, the whole earth is his kingdom -- and you are a beggar. So what should I do? Should I throw away all my astrology books? My twelve years of effort in Kashi have been wasted and those people there are fools. I have wasted the most important part of my life, so put me at ease. Tell me, what should I do?"

Buddha said, "You need not worry. This will not happen again. You take your books, go to the town, start your practice and don't bother about me. I was born to be a chakravartin. These footprints carry my past."

All footprints carry your past -- the lines on your hand, your palm, carry your past. That is why astrology, palmistry, is always true about the past, never so true about the future, and absolutely untrue about a buddha, because one who throws off his whole past moves into the unknown -- you cannot predict

his future.

Buddha said, "You will not come to such a troublesome man again. Don't you worry, this will not happen again, take it as an exception."

But the astrologer said, "A few more questions. I would like to know who you are: am I really seeing a dream? A chakravartin sitting like a beggar? Who are you? Are you an emperor in disguise?"

Buddha said, "No."

Then the astrologer asked, "But your face looks so beautiful, so calm, so filled with inner silence. Who are you? Are you an angel from paradise?"

Buddha said, "No."

The astrologer asked one more question, saying, "It seems impolite to ask, but you have created the desire and the urge. Are you a human being? If you are not an emperor, a chakravartin, if you are not a DEVA from paradise, are you a human being?"

And Buddha said, "No, I am nobody. I don't belong to any form, to any name."

The astrologer said, "You have disturbed me even more now. What do you mean?"

This is what Buddha meant:

AND THE GREATEST MAN IS NOBODY.

You can be somebody, but you cannot be the greatest. There is always someone greater somewhere in the world. And who is somebody? You are the measure. You say that this man is great -- but who is the measure? You.

The spoon is the measure of the ocean. You say, "This man is great." You say, and many like you say, "This man is great" -- and he becomes great because of you!

No. In this world, whoever is somebody cannot be the greatest, because the ocean cannot be measured by spoons. And you are all teaspoons measuring the ocean. No, it is not possible.

So the really greatest will be nobody amongst you. What does it mean when Chuang Tzu says, "The greatest will be nobody"? It means: it will be immeasurable. You cannot measure, you cannot label, you cannot categorize, you cannot say, "Who is this?" He simply escapes measurement. He simply goes beyond and beyond and beyond and the teaspoon falls to the ground.

Enough for today.

The Empty Boat

Chapter #3
Chapter title: The Owl and the Phoenix

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HUI TZU WAS PRIME MINISTER OF LIANG.
HE HAD WHAT HE BELIEVED TO BE INSIDE INFORMATION
THAT CHUANG TZU COVETED HIS POST,
AND WAS PLOTTING TO SUPPLANT HIM.

WHEN CHUANG TZU CAME TO VISIT LIANG
THE PRIME MINISTER SENT OUT POLICE TO ARREST HIM,
BUT ALTHOUGH THEY SEARCHED FOR THREE DAYS AND NIGHTS
THEY COULD NOT FIND HIM.
MEANWHILE, CHUANG TZU PRESENTED HIMSELF TO HUI TZU
OF HIS OWN ACCORD, AND SAID:
"HAVE YOU HEARD ABOUT THE BIRD
THAT LIVES IN THE SOUTH --
THE PHOENIX THAT NEVER GROWS OLD?

"THIS UNDYING PHOENIX RISES OUT OF THE SOUTH SEA
AND FLIES TO THE SEA OF THE NORTH,
NEVER ALIGHTING EXCEPT ON CERTAIN SACRED TREES.
HE WILL TOUCH NO FOOD
BUT THE MOST EXQUISITE RARE FRUIT,
AND HE DRINKS ONLY FROM THE CLEAREST SPRINGS.

"ONCE AN OWL
CHEWING AN ALREADY HALF-DECAYED DEAD RAT
SAW THE PHOENIX FLY OVER. "LOOKING UP HE SCREECHED WITH ALARM
AND CLUTCHED THE DEAD RAT TO HIMSELF
IN FEAR AND DISMAY.

"PRIME MINISTER,
WHY ARE YOU SO FRANTIC,
CLINGING TO YOUR MINISTRY
AND SCREECHING AT ME IN DISMAY?"

The religious mind is basically nonambitious. If there is any sort of ambition, then to be religious is impossible, because only a superior man can become religious. Ambition implies inferiority. Try to understand this because it is one of the basic laws. Without under-standing it you can go to temples, you can go to the Himalayas, you can pray and you can meditate, but everything will be in vain. You will be simply wasting your life if you have not understood whether the nature of your mind is ambitious or nonambitious. Your whole search will be futile, because ambition can never lead to the divine. Only non-ambition can become the door.

Modern psychology also agrees with Chuang Tzu, with Lao Tzu, with Buddha, with all those who have known, that inferiority creates ambition. Hence politicians come from the worst stuff in humanity. All politicians are SUDRAS, untouchables. It cannot be otherwise, because whenever the mind feels the inferiority complex it tries to become superior -- the opposite is born. When you feel ugly, you try to be beautiful. If you are beautiful, then it is no effort.

So look at ugly women and you will come to know the nature of the politician. An ugly woman always tries to hide the ugliness, always tries to be beautiful. At least the face, the painted face, the clothes, the ornaments, all belong to the ugly. The ugliness has somehow to be overcome and you have to create the opposite to hide it, to escape from it. A really beautiful woman will not worry, she will not even be conscious of her beauty. And only an unconscious beauty is beautiful. When you become conscious, the ugliness has entered.

When you feel that you are inferior, when you compare yourself with others and see that they are superior to you, what will you do? The ego feels hurt -- you are inferior. You just cannot accept it, so you have to deceive yourself and others.

How do you deceive? There are two ways. One is to go mad. Then you can declare that you are Alexander, Hitler, Nixon. Then it comes easily because then you are not bothered by what others say. Go to the madhouses all over the world and there you will find all the great characters of history, still living!

While Pandit Jawaharlal Nehru was alive, at least one dozen people in India believed that they were Pandit Jawaharlal Nehru. Once he went to a madhouse to inaugurate a new department. And the madhouse authorities had arranged for a few people to be released by him, because now they had become healthy and normal. The first person was brought to him and introduced, so Nehru introduced himself to the madman who had become more normal and said, "I am Pandit Jawaharlal Nehru, prime minister of India. "

The madman laughed and said, "Don't worry. Be here for three years and you will become as normal as I have become. Three years ago when I first came to this madhouse that is who I believed I was -- Pandit Jawaharlal Nehru, prime minister of India. But they have cured me completely, so don't worry."

This has happened in many ways. Lloyd George was prime minister of England. In the war days, at six o'clock in the evening there used to be a blackout and nobody could leave their homes. All traffic stopped, lights were not allowed, and everyone had to be in a shelter of some kind. Lloyd George was taking his usual evening walk, and he forgot.

Suddenly the siren went off. It was six o'clock and his house was at least a mile's walk away. So he knocked on the nearest door and said to the man who opened it, "Let me rest here for the night; otherwise the police will catch me. I am Lloyd George, the prime minister. "

The man suddenly grabbed him and said, "Come in. This is the right place for you. We have three Lloyd Georges already!" It was a madhouse.

Lloyd George tried to convince the man that he was the real one. But the man said, "They all argue, so don't bother to try, just come in or I will beat you."

So Lloyd George had to keep quiet all night or he really would have been beaten. How could he convince them? There were already three Lloyd Georges and they had all tried to prove it.

One way is to go mad -- you suddenly declare that you are superior, the most superior. Another way is to go politician. Either go mad or go politician. Through politics you cannot suddenly declare -- you have to prove that you really are the prime minister or the president. So it is the long way around. Madness is a shortcut to importance; politics is the long way. But they reach the same goal.

And if the world is to become a sane, normal world, then two types of persons have to be cured: madmen and politicians. Both are ill. One has gone the long route round, one has taken the shortcut. And remember well that the madman is less harmful than the politician, because he simply declares his superiority, he doesn't bother to prove it; the politician bothers to prove it -- and the proof is very costly.

What was Hitler trying to prove? That he was the most superior, the suprememost Aryan. It would have been better for the world if he had gone mad, used the shortcut; then there would have been no second world war.

Politicians are more dangerous because they are madmen with proofs. They are madmen working, reaching, achieving a goal, just to hide the inferiority in them. Whenever somebody feels inferior, he has to prove or simply hypnotize himself into believing that he is not inferior. You cannot be religious if you are mad. Not mad in the way a Saint Francis is mad -- that madness comes through ecstasy, this madness comes through inferiority. The madness of a Saint Francis or a Chuang Tzu comes out of superiority, comes out of the heart, comes out of the original source. This other madness comes out of the ego. The soul is always superior and the ego is always inferior.

So an egotist has to become a politician somehow or other -- whichever profession he chooses, through it he will be a politician.

What do I mean when I say politics? I mean the conflict between egos, the struggle to survive. When your ego and my ego are in conflict then we are politicians. When I am not in conflict with anybody's ego, I am a religious man. When I don't try to be superior, I am superior. But this superiority is not in opposition to inferiority, it is absence of the feeling of inferiority.

This distinction has to be remembered. There are two types of superiority. In one you have just hidden the inferiority, covered it, you are using a mask -- behind the mask the inferiority is there. Your superiority is just superficial, deep down you remain inferior, and because you go on feeling it you have to carry this mask of superiority, of beauty. Because you are aware that you are ugly you have to contrive to be beautiful, you have to exhibit, you have to show a false face. This is one type of superiority; it is not real.

There is another type of superiority, and that superiority is the absence of inferiority, not the opposite to it. You simply don't compare. When you don't compare, how can you be inferior? Look: if you are the only one on earth and there is nobody else, will you be inferior? With whom will you compare yourself? Relative to what? If you are alone what will you be, inferior or superior? You will be neither. You cannot be inferior because no one is above you; you cannot declare yourself superior because there is no one beneath you. You will be neither superior nor inferior -- and I say to you that this is the superiority of the soul. It never compares. Compare, and the inferiority arises. Don't compare, and you simply are -- unique.

A religious man is superior in the sense that the inferiority has disappeared. A politician is superior in the sense that he has overcome his inferiority. It is hidden there, it is still inside. He is just using the garb, the face, the mask of a superior man.

When you compare, you miss; then you will always be looking at others. And no two persons are the same, they cannot be. Every individual is unique and every individual is superior, but this superiority is not comparable. You are superior because you cannot be anything else. Superiority is just your nature. That tree is superior, that rock is also superior. The whole of existence is divine, so how can anything here be inferior? It is God, overflowing in millions of ways. Somewhere God has become a tree, somewhere God has become a rock, somewhere God has become a bird, somewhere God has become you. And only God exists, so there can be no comparison. God is superior, but not to anything -- because only God is, and there cannot be any inferiority.

A religious man comes to experience his uniqueness, comes to experience his divineness, and through his experience of divineness comes to realize the divineness of all. This is nonpolitical because now there is no ambition, you have nothing to prove, you are already proved; you have nothing to declare, you are already declared. Your very being is the proof. You are...it is enough. Nothing else is needed.

Hence, remember this as the basic law. If in religion also you go on comparing, you are in politics, not in religion. That is why all religions have become political. They use religious terminology, but hidden behind is politics. What is Islam? What is Hinduism? What is Christian-ity? They are all political groups, political organizations, doing politics in the name of religion.

When you go to the temple to pray, do you simply pray or do you compare? If someone else is praying there, does comparison arise in your mind? Do you wonder if he is doing better than you, or if you are doing better than him? Then the temple is there no more. The temple has disappeared, it has become politics.

In religion comparison is not possible; you simply pray, and prayer becomes your inner being. It is not something outward to be compared. This incomparable prayer, incomparable meditation, will lead you to the intrinsic superiority of all existence.

Buddha says: Don't be ambitious, because through ambition you will remain inferior always. Be nonambitious and attain to your intrinsic superiority. It is intrinsic. It doesn't have to be proved, or achieved, you already have it, you have got it. It is already there -- it has always been with you and it will always remain with you. Your very being is sup-erior but you don't know what being is there. You don't know who you are. Hence so much effort in seeking your identity, in searching, in proving that you are superior to others. You don't know who you are.

Once you know, then there is no problem. You are already superior. And it is not only you that is superior -- everything is superior. The whole of existence is superior without anything being inferior, because God is one, existence is one. Neither the inferior nor the superior can exist. The nonambitious mind comes to realize this.

Now let us take Chuang Tzu's sentences. This beautiful incident really happened. Chuang Tzu was on his way to the capital and the prime minister became afraid. He must have heard the news that Chuang Tzu was coming through the secret police, the cid. And politicians are always afraid, because everybody is their enemy, even friends are enemies, and one has to protect oneself from friends because they too are trying to pull you down.

Remember, nobody is a friend. In politics, everybody is an enemy. Friendship is just a facade. In religion there is no one who is an enemy. In religion there cannot be any enemy; in politics there cannot be any friend.

The prime minister became afraid because Chuang Tzu was coming. Chuang Tzu's superiority was such that the prime minister thought that he might try to become prime minister. It was an uneasy situation. And of course Chuang Tzu WAS superior; not superior in comparison to anybody else, he was simply superior. It was intrinsic.

When a man like Chuang Tzu moves, he is king; whether he is living like a beggar or not, it makes no difference. He is a king wherever he moves. Kingship is not something external to him, it is something internal.

A begging monk from India went to America at the beginning of this century; his name was Ramateertha. He used to call himself The Emperor. The president of America came to see him, and looked astonished. He was just a beggar! The president asked, "I cannot understand: why do you call yourself The Emperor? You look like a beggar. You have even written a book called Six Orders of Emperor Ram. Why?"

Ramateertha laughed and said, "Look within me, my kingdom belongs to the inner world. Look in me. I AM an emperor. My kingdom is not of this world."

Because of this, Jesus was crucified. He was always saying, "I am the king." He was misunderstood. The man who was the king, Herod, became alert. The viceroy, Pontius Pilate, thought that Jesus was dangerous,

because he talked about the kingdom and the king, and he had declared, "I am the king of the Jews." He was misunderstood. He was talking of a different type of kingdom which is not of this world.

When he was being crucified the soldiers poked fun at him, threw stones and shoes at him, and just to mock him, put a crown of thorns on his head with the words: king of the Jews. And when they were throwing stones and shoes at him they were saying, "Now, tell us something about the kingdom, say something, you king of the Jews!"

He was talking of some other kingdom, not of this world; that kingdom is not without, that kingdom is within. But whenever a man like Jesus walks, he is the emperor. He cannot help it. He is not in competition with anybody, he is not hankering for any crown of this world, but wherever he goes ambitious people become afraid, politicians become afraid. This man is dangerous, because the very face, the eyes, the way he walks, show that he is an emperor. He need not prove it, he is the proof. He need not utter it, need not say it.

So when the prime minister heard through the secret police that Chuang Tzu was coming, he thought he must be coming to the capital to supplant him; otherwise, why come? People only came to the capital for that. One never goes to Delhi for anything else. People come to the capitals because of ambition, in search of ego, identity. Why should he come -- a fakir, a beggar? What is the need for him to come to the capital? He must be coming to take my seat, my chair. He must be coming to the king to say, "I am the right man. Make me prime minister and I will put every wrong right. I will solve all your problems."

And the man had a glory around him, a charisma. The prime minister became afraid. Prime ministers are always inferior. Deep down the inferiority complex is there, like a disease, like a worm eating the heart, always afraid of the superior.

HUI TZU WAS PRIME MINISTER OF LIANG.
HE HAD WHAT HE BELIEVED TO BE INSIDE INFORMATION
THAT CHUANG TZU COVETED HIS POST,
AND WAS PLOTTING TO SUPPLANT HIM.

Politicians cannot think otherwise. The first thing to be understood is that what you are is what you think of others. Your desires, your own ambitions give you the pattern. If you are after money you think that everyone is after money. If you are a thief you keep checking your pocket: that is how you show that you are a thief. Your inner desire is the language of your understanding. Politicians always think in terms of plots, conspiracies: Somebody is going to supplant me, somebody wants to get rid of me.... Because that is what they have done, that is what they have been doing all their lives, plotting. Politicians are conspirators. That is their language. And you look at others through your mind, you project onto others things which are hidden deep within you. Hui Tzu thought, "This Chuang Tzu is plotting to supplant me. "

When Chuang Tzu came to visit him, the prime minister sent out police to arrest him. But although they searched for three days and nights, they could not find him. This is beautiful!

The police can only find thieves -- they understand each other. The mind of the policeman and the mind of a thief are not different -- thieves in the service of the government are the police. Their mind, their way of thinking is the same, only their masters are different. A thief is in his own service, a policeman is in the service of the state -- but both are thieves. That is why policemen can catch thieves. If you send a sadhu to find a thief, he won't find him, because he will look at others through his mind.

A rabbi was walking past a young man during a religious festival. The young man was smoking, and smoking was forbidden on that day. So the rabbi stopped and asked him, "Don't you know, young man, that this is a religious day, and you should not be smoking?"

The young man said, "Yes, I know that this is a religious day." Still he continued smoking -- not only that, he blew smoke into the rabbi's face.

The rabbi asked, "And don't you know that smoking is forbidden?"

The young man said arrogantly, "Yes, I know it is forbidden." And he continued.

The rabbi looked at the sky and said, "Father, this young man is beautiful. He may be breaking the law, but nobody can force him to lie. He is a truthful man. He says: Yes, I know this is a religious day, and yes, I know it is forbidden. Remember on the day of judgment, that this young man could not be forced to lie."

This is a beautiful rabbi. This is the mind of a sadhu. He cannot see wrong, he always sees right.

The police could not find Chuang Tzu, it was impossible. They could have found him if he had been an ambitious man, if he had been plotting, if he were thinking in terms of politics -- then he could have been caught. The police must have looked in places where he was not, and their paths must have crossed many times. But he was a beggar, a nonambitious man. He was not plotting. He had no mind for plots, he was like the breeze. The police searched and searched for many days and couldn't find him.

You can find only that which you are. You always find yourself in others, because others are just mirrors. To catch Chuang Tzu, a Lao Tzu was needed. Nobody else could catch him, for who could understand him? A Buddha was needed; Buddha would have guessed where he was. But a policeman? -- impossible! Only if he were a thief would it be possible. Look at the policeman, the way he is, the way he talks, the dirty language he uses; it is even more vulgar than thieves' language. The policeman has to be more vulgar than the thief, otherwise thieves would win.

Once a man was caught by the police and the magistrate asked, "Tell me, when you were caught, what did the policeman say to you?"

The man said, "Can I repeat the same vulgar language that he used here in court? Will you not feel offended? It might shock you."

The magistrate said, "Leave out the vulgar language but tell us what he said."

The man thought and said, "Then...the policeman said nothing."

The police came back to Hui Tzu and reported that they couldn't find Chuang Tzu. There was no such man.

They must have had a picture, some way of identifying him, some idea of how to find him, catch him, his type. But Chuang Tzu has no identity, he has no face. Moment to moment he is a flow, a liquidity. Moment to moment he reflects, responds to existence. He has no fixed abode, he is homeless, faceless. He has no name. He is not a past, he is always a present, and all photographs belong to the past.

It is beautiful and meaningful. Although it looks absurd, it is said that you cannot photograph a man like Buddha. Not that you cannot photograph him -- but the moment the photograph is there, Buddha has moved. So a photograph is always of the past and never of the present. You cannot catch Buddha's present face. The moment you catch it, it has passed. The moment you understand, it is already gone.

One of the names of Buddha is Tathagata. This word is really wonderful; it means, just like the wind he came and he is gone. Thus came like the wind and thus gone. You cannot photograph a wind, a breeze. Before you have caught it, it has already gone, it is there no longer.

Chuang Tzu could not be found because the police were searching for his past and he lived in the present. He was a being, not a mind. Mind can be caught but being cannot be caught. There are no nets. Mind can be caught very easily, and you are all caught in some way or other. Because you have a mind, a wife, a husband will catch you; a shop, a treasure, a post, anything will catch you. There are nets, millions of nets. And you cannot be free unless you are free of the mind. You will be caught again and again. If you leave this wife, another woman will catch you immediately. You cannot escape. You can escape this woman, but you cannot escape women. You can escape this man but where will you go? No sooner have you left one than another has come into your life. You can leave this town, but where will you go? Another town will catch you. You can leave this desire but another will become the bondage. Mind is always in bondage, it is already caught. When you drop the mind then the police cannot catch you.

This Chuang Tzu was without mind. He was a mindless beggar, or an emperor. It means the same. He could not be caught.

WHEN CHUANG TZU CAME TO VISIT LIANG
THE PRIME MINISTER SENT THE POLICE OUT TO ARREST HIM,
BUT ALTHOUGH THEY SEARCHED FOR THREE DAYS AND NIGHTS,
THEY COULD NOT FIND HIM.

Meanwhile, on the third or fourth day Chuang Tzu of his own accord appeared before Hui Tzu and said, "The type of man that I, Chuang Tzu, am, cannot be caught. He always appears of his own accord. It is his freedom. You cannot catch him, you can only invite him. It is his freedom to appear or not."

When there is mind, you are always caught. The mind forces you, you are its prisoner. When there is no-mind you are free: you can appear, you can disappear of your own accord. It is your own freedom.

If I am speaking to you it is not because you have asked a question, it is of my own accord. If I am working with you it is not because of you, but of my own accord. When there is no-mind there is freedom. Mind is the basis of all slavery.

Chuang Tzu appeared of his own accord and told a beautiful parable. Listen from the very deepest core of your heart.

"HAVE YOU HEARD ABOUT THE BIRD
THAT LIVES IN THE SOUTH --
THE PHOENIX -- a mythical bird --

THAT NEVER GROWS OLD?"

A Chinese myth, it is beautiful and carries much meaning. Myth is not truth, but it is truer than any truth. Myth is a parable, it indicates something which cannot be indicated otherwise. Only through a par-able, through poetry, can it be said. Myth is poetry, it is not a description. It indicates the truth, not an event in the outer world; it belongs to the inner.

"HAVE YOU HEARD ABOUT THE BIRD
THAT LIVES IN THE SOUTH?"

To China, India is the south, and that bird lives here. It is said that when Lao Tzu disappeared, he disappeared into the south. They don't know when he died...he never died. Such people never die, they simply go to the south -- they disappear into India.

It is said that Bodhidharma came from the south. He left India, and searched for the disciple to whom he was to transmit the treasure of Buddha. After nine years waiting, he was able to transmit it and it is said that then he disappeared again into the south. India is the south for China. Really, India is the source of all myth; not a single myth exists in the whole world which has not arisen here.

Science arose out of the Greek mind, myth out of the Indian mind. And there are only two ways of looking at the world: one is science, the other is religion. If you look at the world through science, it is looking through analysis, mathematics, logic.

Athens, the Greek mind, gave science to the world, the Socratic method of analysis, logic and doubt. Religion is a totally different pattern of looking at the world. It looks at the world through poetry, through myth, through love. Of course, it is romantic. It cannot give you facts, it will only give you fictions. But I say fictions are more factual than any fact, because they give you the innermost core, they are not concerned with the outer event. Hence, India has no history. It has only myth, Puranas, no Itihas, no history.

Rama is not an historical person. He may or may not have been, it cannot be proved. Krishna is a myth, not an historical fact. Maybe he was, maybe he was not. But India is not bothered whether Krishna and Rama are historical. They are meaningful, they are great epic poems. And history is meaningless for India because history contains only bare facts, it never reveals the innermost core. We are concerned with the innermost core, the center of the wheel. The wheel keeps on moving, that is history, but the center of the wheel, which never moves, is the myth.

Said Chuang Tzu:

"HAVE YOU HEARD ABOUT THE BIRD
THAT LIVES IN THE SOUTH --
THE PHOENIX THAT NEVER GROWS OLD?"

All that is born grows old. History cannot believe in this bird, because history means the beginning and the end, history means the span between birth and death. And the span between the birthless and the deathless is myth.

Rama is never born and never dies. Krishna is never born and never dies. They are always there. Myth is not concerned with time, it is concerned with eternity. History changes with the times, myth is always relevant. No, myth can never be out of date. Newspaper is history, and yesterday's newspaper is already out of date. Rama is not part of the newspaper, he is not news, and he will never be out of date. He is always in

the present, always meaningful, relevant. History keeps changing; Rama remains in the center of the wheel, unmoving.
Says Chuang Tzu:

"...THAT LIVES IN THE SOUTH --
THE PHOENIX THAT NEVER GROWS OLD?"

Have you ever seen a picture of Rama or Krishna which belongs to their old age? They are always young, without even a beard or mustache. Have you ever seen a picture of Rama bearded? Unless he had some hormonal defect it must have grown; if he was really a man -- and he was -- then the beard must have grown. If Rama was historical, then the beard would have been there; but we have pictured him beardless, because the moment the beard grows you have started becoming old. Sooner or later it will turn white. Death is coming near and we cannot bear to think of Rama dead, so we have washed his face completely clean of any sign of death. And this is not only so with Rama; the twenty-four TIRTHANKARAS of the Jainas are all beardless, no mustaches. Buddha and all the AVATARS of the Hindus had no beards, no mustaches. It is just to indicate their eternal youth, the eternity, the timelessness, the far-awayness.

"...THE PHOENIX THAT NEVER GROWS OLD."

There is time -- in time everything changes -- and there is eternity. In eternity nothing changes. History belongs to time, myth belongs to eternity. Science belongs to time, religion belongs to the nontemporal, the eternal.

In you also, both exist -- time and eternity. On your surface the wheel, time: you were born, you will die, but this is only on the surface. You are young, you will become old. You are healthy, you will be ill. Now you are full of life, sooner or later everything will ebb, death will penetrate you. But this is only on the surface, the wheel of history. Deep down right now in you the eternity exists, the timeless exists. There nothing grows old -- the phoenix, the south, the India, the eternal. Nothing grows old, nothing changes, everything is unmoving. That south is within you.

That is why I keep saying that India is not part of geography, it is not part of history, it is part of an inner map. It doesn't exist in Delhi, it never existed there. Politicians don't belong to it; it doesn't belong to politics. It is the inner. It exists everywhere.

Wherever a man comes deep down into himself he reaches India. That is the reason for the eternal attraction, the magnetism, of India. Whenever a person becomes uneasy with his life, he moves towards India. This is just symbolic. Through physical movement you will not find India. A different movement is needed, where you start moving from the outer to the inner, to the south, to the land of myth, and the deathless, ageless phoenix -- THE PHOENIX THAT NEVER GROWS OLD.

"THIS UNDYING PHOENIX RISES OUT OF THE SOUTH SEA
AND FLIES TO THE SEAS OF THE NORTH,
NEVER ALIGHTING EXCEPT ON CERTAIN SACRED TREES.
HE WILL TOUCH NO FOOD
BUT THE MOST EXQUISITE RARE FRUIT,
AND HE DRINKS ONLY FROM THE CLEAREST SPRINGS."

This soul, this innermost core of your being, never alighting except on certain sacred trees, this inner bird, this is your being. It alights only on certain sacred trees.

"HE WILL TOUCH NO FOOD
BUT THE MOST EXQUISITE RARE FRUIT,
AND HE DRINKS ONLY FROM THE CLEAREST SPRINGS.

"ONCE AN OWL
CHEWING AN ALREADY HALF-DECAYED DEAD RAT
SAW THE PHOENIX FLY OVER.
LOOKING UP HE SCREECHED WITH ALARM
AND CLUTCHED THE DEAD RAT TO HIMSELF

IN FEAR AND DISMAY."

Chuang Tzu is saying: I am the phoenix, and you are just an owl with an already dead rat, chewing it. And you are alarmed that I am coming to supplant you. Your position, your power is nothing to me but a dead rat. This is no food for me. Ambition is not a way for life, it is only for those who are already dead. I have looked into ambition, and I have found it useless.

Once a woman came wailing and weeping to a rabbi, but the rabbi was at prayer. So she said to the secretary, "Go in, and even if his prayer has to be interrupted, interrupt. My husband has left me. I want the rabbi to pray for my husband to come back."

The secretary went in and interrupted the prayer. The rabbi said, "Tell her, don't worry, her husband will be back soon."

The secretary went back to the woman and said, "Don't worry, don't be sad. The rabbi says that your husband will come back soon. Go home and be at ease."

Happy, the woman left, saying, "God will reward your rabbi a million times over, he is so kind."

But once the woman had left, the secretary became sad, and told someone who was standing there that this was not going to help. Her husband cannot come back, poor woman, and she left here so happy.

The bystander said, "But why? Don't you believe in your rabbi and his prayer?"

The secretary said, "Of course I believe in my rabbi and I believe in his prayer. But he has only seen the woman's petition, I have seen her face. Her husband cannot EVER come back."

One who has seen the face of ambition, one who has seen the face of desire, one who has seen the face of lust, will never come back to them. It is impossible, the face is so ugly.

Chuang Tzu has seen the face of ambition. That is why he says: Your power, your position, your prime-ministership, is just a dead rat to me. Don't screech, and don't get dismayed.

"THIS UNDYING PHOENIX ARISES OUT OF THE SOUTH SEA
AND FLIES TO THE SEAS OF THE NORTH,
NEVER ALIGHTING EXCEPT ON CERTAIN SACRED TREES.
HE WILL TOUCH NO FOOD
BUT THE MOST EXQUISITE RARE FRUIT,
AND HE DRINKS ONLY FROM THE CLEAREST SPRINGS.

"ONCE AN OWL
CHEWING AN ALREADY HALF-DECAYED DEAD RAT
SAW THE PHOENIX FLY OVER.
LOOKING UP HE SCREECHED WITH ALARM
AND CLUTCHED THE DEAD RAT TO HIMSELF
IN FEAR AND DISMAY.

"PRIME MINISTER,
WHY ARE YOU SO FRANTIC,
CLINGING TO YOUR MINISTRY
AND SCREECHING AT ME IN DISMAY?"

This is the fact, but only once you know it...only then can you understand. Listening to a Buddha, or to a Jesus, or to a Zarathustra, you have always been told: Drop desiring and bliss will be yours. But you cannot drop it, you cannot understand how bliss can happen when you drop desire, because you have tasted only desire. It may be poisonous, but it has been your only food. You have been drinking from poisoned sources, and when someone says, "Drop it," you are afraid that you will die thirsty. You don't know that there are pure, clear springs and you don't know that there are trees with rare fruit. You look only through your desire, so you cannot see those fruits and those trees.

When your eyes are filled with desire they only see the dead rats. Ramakrishna used to say: There are people who cannot see anything else than the objects of their lust. This owl can sit at the top of a tall tree, but he is only looking for dead rats. Whenever a dead rat is seen on the street the owl becomes excited. He

won't get excited, he won't even see if you throw him a beautiful fruit. He will not become aware of it. The information never reaches him because the desires work as a screen. All the time, continuously, only that enters you which your desires allow. Your desires are just like a watchman standing at the door of your being. They allow in only that which appeals to them.

Change this watchman; otherwise you will live always on dead rats. You will remain an owl, and that is the misery, because deep within you the phoenix is hidden and you are behaving like an owl. That is the discontent. That is why you can never feel at ease, that is why you can never feel blissful. How can a phoenix feel blissful with a dead rat? He is always a stranger, and this is not the right food for him.

And this you have felt many times. Making love to a woman or to a man, you have felt many times that this is not for you. The phoenix asserts itself but the owl is much more noisy. The phoenix cannot be heard, its voice is very subtle and silent, not aggressive. In moments of peace and meditation the phoenix says, "What are you doing? This is not for you. What are you eating? This is not for you. What are you drinking? This is not for you. "

But the owl is very noisy and you have believed in the owl for so long that you go on following it just like a habit. It has become a dead habit. You simply follow it, because it is the line of least resistance. The rut is there. You don't have to do anything. You simply run on the track, you go on running in a circle -- the same desires, the same lusts, the same ambitions. No wonder you live in anguish, you live in a nightmare.

Let the inner Chuang Tzu assert himself, let the inner phoenix assert itself. Listen to it, it is a still, small voice. You will have to calm down, you will have to put this owl to sleep; only then will you be able to listen. This owl is the ego, the mind, the phoenix is the soul. It is born in the south, out of the sea, it is not a part of the land. Not out of the mud, out of the vast sea it is born. It never grows old, it never dies. It alights only on rare, holy, sacred trees, eats only exquisite rare fruit, drinks only from the clearest of springs. Those springs are there, those holy trees are there. You have been missing them because of the owl, and the owl has become the leader.

All meditation is nothing but an effort to silence this owl so that the still small voice can be heard. Then you will see what you have been doing -- chewing a dead rat.

Chuang Tzu is right. The prime minister was unnecessarily dismayed. When you, your inner phoenix, comes to live its life, the owl, the prime minister, will in the beginning be very much dismayed. Your mind will create every type of objection to meditation because the mind is afraid, the prime minister is afraid -- this Chuang Tzu, this meditativeness, is coming to supplant him.

Your mind will catch hold of the dead rat, and will scream, scared, as if somebody is going to take that food away from it. In the beginning it will happen -- and you have to be alert and aware of it. Only your awareness will help by and by.

Whenever one starts meditating, the mind becomes rebellious. It starts up all types of arguments: What are you doing, why are you wasting time? Use this time! You can achieve so much in the time. That desire has been waiting for so long unfulfilled, and now you are wasting time meditating. Forget it. Those who say that meditation is possible are deceiving you. These Buddhas, these Chuang Tzus, don't believe them. Believe in the mind, mind says. It creates all kinds of doubts about everybody, but it never creates any doubt about itself.

I have heard: A man was talking to his small child. The child had written a letter as part of his homework and was showing it to his father. There were as many spelling mistakes in it as there were words, even more. So the father said, "Your spelling is awful. Why don't you look in the dictionary? When you feel in doubt, look in the dictionary."
The child said, "But, Dad, I never feel in doubt."

This is what your mind does. It says to Buddha, "But Dad, I never feel in doubt."

Mind never doubts itself, that is the problem. It doubts everybody -- it will doubt even a Buddha. Even if Krishna knocks at your door it will doubt; if Jesus comes it will doubt. It has always been so, you have been doing it continuously.

You doubt me but you never doubt yourself, because once the mind starts doubting itself it is already going out of existence. Once self-doubt arises the base is broken, the mind has lost its confidence. Once you start doubting the mind, sooner or later you will fall into the abyss of meditation.

Baal Shem, a mystic, was dying. His son, whose name was Hertz, was a very sleepy, unconscious person. Before he died, Baal Shem told him that this night would be his last.

But Hertz said, "Nobody can know when death will come." He doubted. Baal Shem was his father, and thousands believed that he was the messiah, the man who would lead millions to salvation. But the son doubted, and that night he fell asleep. He was awakened at midnight. His father was dead. Then he started crying, weeping. He had missed a great opportunity, and now there would be no possibility of seeing his father alive again. But he never doubted his mind, he doubted Baal Shem.

In his dismay and despair, he started crying. He closed his eyes and for the first time in his life, now that his father was dead, he started talking to him. His father used to call him many times: "Hertz, come to me." And he would say, "Yes, I will come, but first I have other more important things to do."

This is what your mind is saying. I go on calling you: "Come to me." You say, "There are other more important things right now. I will come later on; wait."

But death had broken the bridge. So Hertz cried and started talking to his father, and he said, "What should I do now? I am lost. I am in darkness. Now how can I drop this mind which has deceived me? I never doubted it, and I doubted you. Now it makes me very sad."

Baal Shem appeared inside Hertz and said, "Look at me. Do the same as I do." Hertz saw, as in a dream, a vision, that Baal Shem went to the top of a hill and dropped himself into the abyss. And he said, "Do the same."

Said Hertz, "I cannot understand." Really, doubt arose again: What is this man saying? This will be suicide.

Baal Shem laughed, and said, "You are still doubting me, not doubting yourself. Then do this." In his vision Hertz saw a big mountain, all aflame, like a volcano, fire all over, rocks splitting, and the whole mountain breaking into fragments. Said Baal Shem, "Or do this. Let the mind be thrown into an abyss, let the mind be burnt up completely."

And the story goes that Hertz said, "I will think it over."

Whenever you say, "I will think it over," you have started doubting. Doubt thinks, not you. And when there is no doubt, faith acts, not you. Doubt thinks, faith acts. Through doubt you can become a great philosopher; through faith you will become a Chuang Tzu, a phoenix which never grows old, which is undying. Through doubt you can penetrate the mysteries of time; through faith you will enter the door of eternity.

I have heard about two men who were once lost in a forest on a very dark night. It was a very dangerous forest, full of wild animals, very dense, with darkness all around. One man was a philosopher and the other was a mystic -- one a man of doubt, the other a man of faith. Suddenly, there was a storm, a crashing of the clouds, and great lightning.

The philosopher looked at the sky, the mystic looked at the path. In that moment of lightning, the path was before him, illuminated. The philosopher looked at the lightning, and started wondering, "What is happening?" and missed the path.

You are lost in a forest denser than that of the story. The night is more dark. Sometimes a flash of lightning comes. Look at the path.

A Chuang Tzu is lightning, a Buddha is lightning, I am lightning. Don't look at me, look at the path. If you look at me, you have already missed, because lightning will not continue. It lasts only for a moment, and the moment is rare when eternity penetrates time; it is just like lightning.

If you look at the lightning, if you look at a buddha -- and a buddha is beautiful, the face fascinates, the eyes are magnetic -- if you look at the buddha, you have missed the path.

Look at the path, forget the buddha. Look at the path. But that look happens only when there is no doubt, when there is faith; no thinking, no mind.

Chuang Tzu has not to be thought about. Don't think about him. Just let this story penetrate you and forget it. Through this story the path is illuminated. Look at the path, and do something. Follow the path, act. Thinking will not lead you, only action, because thinking goes on in the head. It can never become total; only when you act, it is total.

Enough for today.

The Empty Boat

Chapter #4
Chapter title: Apologies

13 July 1974 am in Buddha Hall

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IF A MAN STEPS ON A STRANGER'S FOOT
IN THE MARKETPLACE,
HE MAKES A POLITE APOLOGY
AND OFFERS AN EXPLANATION:
"THIS PLACE IS SO CROWDED."

IF AN ELDER BROTHER
STEPS ON HIS YOUNGER BROTHER'S FOOT
HE SAYS, "SORRY,"
AND THAT IS THAT.

IF A PARENT
TREADS ON HIS CHILD'S FOOT
NOTHING IS SAID AT ALL.

THE GREATEST POLITENESS
IS FREE OF ALL FORMALITY.
PERFECT CONDUCT IS FREE OF CONCERN.
PERFECT WISDOM IS UNPLANNED.
PERFECT LOVE IS WITHOUT DEMONSTRATIONS.
PERFECT SINCERITY OFFERS NO GUARANTEE.

All that is great, all that is beautiful, all that is true and real, is always spontaneous. You cannot plan it. The moment you plan it, everything goes wrong. The moment planning enters, everything becomes unreal.

But this has happened to humanity. Your love, your sincerity, your truth, everything, has gone wrong because you have planned it, be-cause you have been taught not to be spontaneous. You have been taught to manipulate yourself, to control, to manage, and not to be a natural flow. You have become rigid, frozen, dead.

Life knows no planning. It is itself enough. Do the trees plan how to grow, how to mature, how to come to flower? They simply grow without even being conscious of the growth. There is no self-consciousness, there is no separation.

Whenever you start planning you have divided yourself, you have become two; the one who is controlling and the one who is controlled. A conflict has arisen, now you will never be at peace. You may succeed in controlling but there will be no peace; you may not succeed in controlling, then too there will be

no peace. Whether you succeed or fail, ultimately you will come to realize that you have failed. Your failure will be a failure, your success will also be a failure. Whatsoever you do, your life will be miserable.

This division creates ugliness, you are not one, and beauty belongs to oneness, beauty belongs to a harmonious whole. All culture, all civilization, all societies, make you ugly. All morality makes you ugly because it is based on division, on control.

I have heard that once Baal Shem was traveling in a beautiful coach with three horses. But he was wondering continuously, because for three days he had been traveling and not even once had any of the horses neighed. What had happened to the horses? Then suddenly on the fourth day, a passing peasant shouted at him to relax control of the reins. He relaxed control and suddenly all the three horses started neighing, they came alive. For three days continuously they were dead, dying.

This has happened to you all, to the whole of humanity. You cannot neigh, and unless a horse neighs, the horse is dead, because neighing means he is enjoying, there is an overflowing. But you cannot neigh, you are dead. Your life has not in any way an overflowing song, a dance that happens when the energy is too much.

Flowering is always a luxury, it is not a necessity. No tree needs flowers as a necessity, roots are enough. Flowering is always luxurious. Flowers come only when the tree has too much, it needs to give, it needs to share.

Whenever you have too much, life becomes a dance, a celebration. But society doesn't allow you to dance, to celebrate, so society has to see that you never have more energy than necessary. You are only allowed to live at starvation level. You are not allowed to be too much, because once you are too much you cannot be controlled, and society wants to control you. It is a domination, very subtle.

Every child is born overflowing. Then we have to cut the energy source, we have to prune the child from here and there so that he becomes controllable. And the basis of all control is to divide the child in two. Then you need not bother, he himself will do the controlling. Then you need not bother, he himself will be the enemy of his own self.

So they tell the child: This is wrong. Don't do this. Suddenly the child is divided, now he knows what is wrong, now he knows what part of his being is wrong, and his head becomes the controller.

Through division intellect has become the controller, the master. If you are undivided, you will not have any head. Not that the head will disappear or the head will fall off, but you will not be head-oriented -- your total being will be you.

Right now you are only the head, the rest of the body is just to sustain the head. The head has become the exploiter, the dictator. And this has come through conflict, the creation of conflict in you. You have been taught that this is good and that is bad. The intellect learns it and then the intellect keeps on condemning you.

Remember, if you condemn yourself you will condemn everybody -- you will condemn the whole. And a person who condemns himself cannot love. A person who condemns himself cannot pray. A person who condemns himself, for him there is no God, there cannot be. A condemning mind can never enter the divine temple. Only when you dance, only when you are ecstatic, not condemning, only when you are overflowing with nobody sitting in control, nobody managing, does life become a let-go; it is not formal, it is natural. Then you enter, then everywhere is the door. Then you can reach the temple from anywhere.

But right now, as you are, you are schizophrenic. You are not only schizophrenic when a psychoanalyst says that you are. There is no need for any psychoanalyst to analyze you. Society creates schizophrenics; division is schizophrenia. You are not one. You are born one but immediately society starts working on you, major surgery is to be done, you are continuously operated upon to be divided. Then society is at ease because you are fighting with yourself, your energy is dissipated in the inner fight, it is never an overflowing. Then you are not dangerous.

Overflowing energy becomes rebellion. Overflowing energy is always rebellious, overflowing energy is always in revolution. It is just like a river in flood -- it doesn't believe in the banks, in the rules, in the laws, it simply goes on overflowing towards the sea. It knows only one goal -- how to become the sea, how to become the infinite.

Overflowing energy is always moving towards God. God is missing in our world, not because of science, not because of atheists, but because of the so-called religious. They have divided you so much that the river keeps fighting with itself. Nothing is left to move, no energy is left; you are so tired fighting with yourself, how can you move towards the sea?

One of the basic laws of Tao, of Lao Tzu, of Chuang Tzu, is that if you are spontaneous it is the highest

prayer; you cannot miss God, whatsoever you do you will reach him. So Chuang Tzu never talks about God; talk is irrelevant, it isn't needed. He talks only of how to bring out the wholeness in you. The holy is irrelevant. When you become whole, you become holy. When your fragments dissolve into one, your life has become a prayer. They never talk about prayer, it is not needed.

Spontaneity, living as a whole.... If you want to live as a whole, you cannot plan. Who will plan? You cannot decide for tomorrow, you can live only here and now. Who will decide? If you decide, division has entered, then you will have to manipulate. Who will plan? The future is unknown, and how can you plan for the unknown? If you plan for the unknown the planning will come from the past. That means that the dead will control the living. The past is dead, and the past goes on controlling the future, hence you are so bored. It is natural, it has to happen. Boredom comes from the past, because the past is dead and the past is trying to control the future.

The future is always an adventure, but you don't allow it to be an adventure. You plan it. Once planned, your life is running on a track. It is not a river.

When you run on a track you know where you are going, what is happening. Everything is just a repetition. Who will plan? If mind plans, mind is always of the past. Life cannot be planned, because through planning you are committing suicide.

Life can only be unplanned, moving moment to moment into the unknown. But what is your fear? You will be there to respond; whatsoever the situation you will be there to respond. What is your fear? Why plan it?

The fear comes because you are not certain of whether you will be there or not. You are so unconscious, that is the uncertainty. You are not alert.

You are going to have an interview for a job, so you keep planning in your mind what to answer, how to answer, how to enter the office, how to stand, how to sit. But why? You will be there, you can respond.

But you are not certain about yourself, you are so unalert, you are so unconscious, you don't know -- if you don't plan, something may go wrong. If you are alert, then there is no problem. You will be there, so whatever the situation demands, you will respond.

And remember, this planning is not going to help, because if you cannot be conscious, cannot be aware in a situation when you are planning, then that planning is also being done in sleep. But you can repeat it so many times it becomes mechanical, then when the question is asked you can answer. The answer is readymade, you are not needed. It is a fixed pattern, you simply repeat it; you become a mechanical device, you need not be there at all. The answer can be given, it comes from the memory; if you have repeated it many times you know you can rely on it.

Through planning life becomes more and more unconscious, and the more unconscious you are, the more you need planning. Before really dying, you are dead. Alive means responding, sensitive. Alive means: whatsoever comes, I will be there to respond, and the response will come from me, not from the memory. I will not prepare it.

See the difference when a Christian missionary or a Christian minister, a priest, prepares his sermon.

I once visited a theological college. There they prepare their ministers, their priests -- five years' training. So I asked them where Jesus was prepared and trained, who taught him how to speak.

Of course these Christian priests are dead, everything about them is planned. When you say this, a certain gesture is to be made; even the gesture is not allowed to be spontaneous. When you say that, you have to have a certain look; even the eyes are not allowed to be spontaneous. How you have to stand, when you have to shout, and when you have to whisper, when you have to hammer the table and when not -- everything is planned.

I asked them where Jesus was trained. He was not a minister at all, he was not a priest. He never went to any theological college, he was the son of a carpenter.

For two thousand years Christian priests have been trained but they have not produced a single Jesus, and they will never produce one again because Jesus cannot be produced. You cannot produce Jesus in a factory. And these are factories, these theological colleges. There you produce priests, and if these priests are just boring, dead, a burden, it is obvious that it is going to be so.

There are two types of religion. One is of the mind -- it is dead. That religion is known as theology. Then there is the other type of religion, the real, the spontaneous. It is not theological, it is mystical. And remember, Hindus have one theology, Mohammedans another, Christ-ians again another, but religion, the mystic religion, is the same; it cannot be different.

Buddha and Jesus and Chuang Tzu and Lao Tzu, they are the same because they are not theologians.

They are not talking from the head, they are simply pouring from their heart. They are not logicians, they are poets. They are not saying something from the scriptures, they are not trained for it, they are simply responding to a necessity in you. Their words are not readymade, their manners not fixed, their behavior not planned.
Now we will enter Chuang Tzu's sutra.

IF A MAN STEPS ON A STRANGER'S FOOT
IN THE MARKETPLACE,
HE MAKES A POLITE APOLOGY
AND OFFERS AN EXPLANATION:
"THIS PLACE IS SO CROWDED."

Apology is needed because there is no relationship, the other is a stranger. Explanation is needed because there is no love. If there is love then there is no need for an explanation, the other will understand. If there is love, there is no need for apology, the other will understand -- love always understands.

So there is no higher morality than love, there cannot be. Love is the highest law, but if it is not there then substitutes are needed. Stepping on a stranger's foot in the marketplace an apology is needed, and an explanation also:

"THIS PLACE IS SO CROWDED."

With reference to this, one thing has to be understood. In the West even a husband will offer an apology, a wife will offer an explanation. It means that love has disappeared. It means that everybody has become a stranger, that there is no home, that every place has become a marketplace. In the East it is impossible to conceive of this, but Westerners think that Easterners are rude. A husband will never give an explanation -- no need, because we are not strangers and the other can understand. When the other cannot understand, only then apology is needed. And if love cannot understand, what good is apology going to do?

If the world becomes a home, all apologies will disappear, all ex-planations will disappear. You give explanations because you are not certain about the other. Explanation is a trick to avoid conflict, apology is a device to avoid conflict. But the conflict is there, and you are afraid of it.

This is a civilized way to get out of the conflict! You have stepped on a stranger's foot, you see the violence in his eyes -- he has become aggressive, he will hit you. Apology is needed, apology will calm his anger -- it is a trick. You need not be authentic in your apology, it is just a social device, it works as a lubricant. You give an explanation just to say: I am not responsible, the place is so crowded, it is a marketplace, nothing can be done, it had to happen. Explanation says: I am not responsible.

Love is always responsible, whether the place is crowded or not, because love is always aware and alert. You cannot shift the responsibility to the situation, YOU are responsible.

Look at the phenomenon.... Apology is a device, just like a lubricant, to avoid conflict; and explanation is shifting the responsibility onto something else. You don't say, "I was unconscious, unaware, that is why I stepped on your foot." You say, "The place is so crowded!"

A religious person cannot do this, and if you go on doing this you will never become religious, because religion means taking all the responsibility that is there, not avoiding, not escaping. The more responsible you are, the more awareness will arise out of it; the less you feel responsible, the more and more unconscious you will become. Whenever you feel that you are not responsible you will go to sleep. And this has happened -- not only in individual relationships but on all levels of society.

Marxism says that society is responsible for everything. If a man is poor, society is responsible, if a man is a thief, society is responsible. You are not responsible, no individual is responsible. That is why communism is anti-religious -- not because it denies God, not because it says there is no soul, but because of this: it shifts the whole responsibility onto society, you are not responsible.

Look at the religious attitude which is totally different, qualitatively different. A religious man thinks himself responsible: If someone is begging, I am responsible. The beggar may be at the other end of the earth, I may not know him, I may not come across his path, but if there is a beggar, I am responsible. If a war goes on anywhere, in Israel, in Vietnam, anywhere, I am not participating in it in any visible way, but I am responsible. I am here. I cannot shift the responsibility onto society. And what do you mean when you say society? Where is this society? This is one of the greatest evasions. Only individuals exist -- you will

never come across society. You will never be able to pinpoint it: This is society. Everywhere the individual is in existence, and society is just a word.

Where is society? Ancient civilizations played a trick. They said: God is responsible, fate is responsible. Now communism plays the same game saying that society is responsible. But where is society? God may be somewhere, society is nowhere; there are only individuals. Religion says: You are...rather, I am, responsible. No explanation is needed to avoid this.

And remember one thing more: whenever you feel that you are responsible for all the ugliness, for all the mess, anarchy, war, violence, aggression, suddenly you become alert. Responsibility penetrates your heart and makes you aware. When you say, "This place is much too crowded," you can go on walking sleepily. Really, you step on the stranger's foot not because the place is crowded, but because you are unconscious. You are walking like a somnambulist, a man walking in his sleep. When you step on his foot, you suddenly become aware, because now the situation is dangerous. You make the apology, you fall asleep, and again you say, "The place is crowded!" You resume your walk, then you start moving again.

I have heard of a simple villager who had come to the city for the first time. On the platform at the station someone stepped on his foot and said, "Sorry." Then he went into a hotel, someone again clashed with him and said, "Sorry!" Then he went into a theater and someone almost knocked him down, and he said, "Sorry."

Then the villager said, "This is beautiful, we never knew this trick. Do whatever you want to do to anybody and say sorry!" So he punched a man who was passing and said, "Sorry!"

What are you really doing when you say sorry? Your sleep is broken, you were walking in a dream -- you must have been dreaming, imagining, something was on your mind -- and then you stepped on someone. Not that the place was crowded -- you would have stumbled even if no one had been there, even then you would have stepped on someone.

It is you, your unconsciousness, your unconscious behavior. A buddha cannot stumble even if it is a marketplace, because he moves with full consciousness. Whatsoever he does, he does knowingly. And if he steps on your foot it means he has stepped knowingly; there must be some reason for it. It may be just to help you awake, he may have stepped on your foot just to wake you up, but he will not say that the place is crowded, he will not give any explanation.

Explanations are always deceptive. They look logical, but they are false. You give explanations only when you have to hide something. You can watch and observe this in your own life. This is not a theory, this is a simple fact of everybody's experience -- you give explanations only when you want to hide something.

Truth needs no explanation. The more you lie, the more explanations are needed. There are so many scriptures because man has lied so much, then explanations are needed to hide the lie. You have to give an explanation, then this explanation will need further explanation, and it goes on and on. It is an infinite regression. And even with the last explanation nothing is explained, the basic lie remains a lie -- you cannot convert a lie into a truth just by explaining it. Nothing is explained by explanations. You may think so, but it is not the case.

Once it happened that Mulla Nasruddin went on his first air trip, and he was afraid but he didn't want anybody to know. It happens to everybody on their first flight: nobody wants this to be their first. He wanted to behave nonchalantly so he walked very bravely. That bravery was an explanation: I always travel by air. Then he sat down in his seat and he wanted to say something just to put himself at ease, because whenever you start talking, you become brave; through talk, you feel less fear.

So Nasruddin spoke to the passenger next to him. He looked out of the window and said, "Look, what terrific height! People look like ants."

The other man said, "Sir, we have not taken off yet. Those ARE ants."

Explanations cannot hide anything. Rather, on the contrary, they reveal. If you can look, if you have eyes, every explanation is transparent. It would have been better if he had kept quiet. But don't try silence as an explanation. As an explanation it is of no use. Your silence will be revealing, and your words will reveal -- it is better not to be a liar! Then you need not give any explanations. It is better to be truthful -- the easiest thing is to be true and authentic. If you are afraid, it is better to say, "I am afraid," and accepting the fact

your fear will disappear.

Acceptance is such a miracle. When you accept that you are afraid and say, "This is my first trip," suddenly you will feel a change coming over you. The basic fear is not fear, the basic fear is the fear of the fear: I don't want anyone to know that I am afraid, I don't want anyone to know that I am a coward. But everybody is a coward in a new situation, and in a new situation to be brave is foolish. To be cowardly only means that the situation is so new that your mind cannot supply any answers, the past cannot give the answers, so you are trembling. But this is good! Why try to supply an answer from the mind? Tremble, and let the answer come from your present consciousness. You are sensitive, that is all; don't kill this sensitivity through explanation.

Next time you try to give an explanation, be aware of what you are doing. Are you trying to hide something, trying to explain away something? Nothing like this will be of any help.

A man who had become newly rich went to a beach, the most expensive, the most exclusive, and he spent madly just to influence the people around him. The next day, while swimming, his wife drowned. She was carried to the shore and a crowd gathered, so he asked, "What are you doing now?"

A man said, "We are going to give your wife artificial respiration."

The rich man said, "Artificial respiration? Nothing doing, give her the real thing. I'll pay for it."

Whatsoever you do, whatsoever you don't do, whatsoever you say, whatsoever you don't say, reveals you. Everywhere mirrors are all around you. Every other person is a mirror, every situation is a mirror -- and whom do you think you are deceiving? If deception becomes a habit, ultimately you will have deceived yourself and no one else. It is your life you are wasting in deceptions.

Chuang Tzu says: Explanations show that you are not true, you are not authentic.

IF AN ELDER BROTHER
STEPS ON HIS YOUNGER BROTHER'S FOOT
HE SAYS, "SORRY,"
AND THAT IS THAT.

Two brothers...when the relationship is more intimate, when you are close, the other is not a stranger. Then no explanation is needed, the brother simply says sorry. He accepts the blame. He says, "I have been unconscious." He is not shifting the responsibility onto somebody else, he accepts it and that is that. The relationship is closer.

IF A PARENT
TREADS ON HIS CHILD'S FOOT
NOTHING IS SAID AT ALL.

There is no need, the relationship is even more intimate, closer. There is love, and that love will do. No substitute is needed, no explanation, no apology.

THE GREATEST POLITENESS
IS FREE OF ALL FORMALITY.
PERFECT CONDUCT IS FREE OF CONCERN.
PERFECT WISDOM IS UNPLANNED.
PERFECT LOVE IS WITHOUT DEMONSTRATIONS.
PERFECT SINCERITY OFFERS NO GUARANTEE.

But all these perfections need one thing -- and that is spontaneous awareness; otherwise you will always have false coins, you will always have false faces. You can be sincere, but if you have to make any effort then that sincerity is just formal.

You can be loving, but if your love needs effort, if your love is of that type which Dale Carnegie talks about in How to Win Friends and Influence People, if that type of love is there, it cannot be real. You have been manipulating it. Then even friendship is a business.

Beware of Dale Carnegies; these are dangerous people, they destroy all that is real and authentic. They show you how to win friends, they teach you tricks, techniques, they make you efficient, they give you the knowhow.

But love has no knowhow, it cannot. Love needs no training, and friendship is not something which you have to learn. A learned friendship will not be a friendship, it will just be an exploitation -- you are exploiting the other and deceiving him. You are not true, this is a business relationship.

But in America everything has become business, both friendship and love. Dale Carnegie's books have sold millions of copies, hundreds of editions, next in popularity only to The Bible.

Now nobody knows how to be a friend, it has to be learned. Sooner or later there will be colleges for love, training courses, even by post, lessons you can learn and apply. And the problem is that if you succeed then you are lost forever, because the real will never happen to you, the door is completely closed. Once you become efficient in a certain thing, the mind resists. The mind says: This is the short cut, and you know it well, so why choose another path?

Mind is always for the line of least resistance. That is why clever people are never able to love. They are so clever they start manipulating. They will not say what is in their heart, they will say what will appeal. They will look at the other person and see what he wants to be said. They will not say their heart, they will just create a situation in which the other is deceived.

Husbands deceiving wives, wives deceiving husbands, friends deceiving friends.... The whole world has become just a crowd of enemies. There are only two types of enemies: those you have not been able to deceive and those you have been able to deceive. This is the only difference. Then how can ecstasy be in your life?

So this is not a learning process. Authenticity cannot come through schooling, authenticity comes through awareness -- if you are aware, if you live in a conscious way. Look at the difference: to live consciously means to live openly, not to hide, not to play games. To be alert means to be vulnerable, and whatever happens, happens. You accept it, but you never compromise, you never purchase anything by giving up your consciousness. Even if it means that you are left totally alone, you will accept being alone, but you will be consciously alert, aware. Only with this alertness does real religion start happening.

I will tell you a story. It happened once, in ancient times, that there was a king who was also an astrologer. He had a very deep interest in studying the stars. Suddenly he felt panic in his heart because he became aware that it was going to be dangerous to eat the coming year's harvest. Whoever ate it would go mad. So he called his prime minister, his adviser and counsellor, and told him that this was certain to happen. The stars are clear, and because of the combination of cosmic rays, this year's harvest would be poisonous. It happens rarely, once in thousands of years, but it was going to happen this year, and anyone who ate of this year's harvest would go mad. So he asked his adviser, "What should we do?"

The prime minister said, "It is impossible to provide for everybody from last year's harvest, but one thing can be done. You and I can both live on last year's harvest. The remainder of last year's harvest can be gathered, requisitioned. There is no problem, it will be enough for you and I."

The king said, "This doesn't appeal to me. If all my devoted people go mad, women, saints and sages, devoted servants, all my subjects, even children, it doesn't appeal to me to be an outsider. It would not be worth saving myself and you; that won't do. I would rather be mad with everybody else. But I have another suggestion. I will mark your head with the seal of madness and you will mark my head with the seal of madness."

The prime minister asked, "How is this going to help anybody?"

The king said, "I have heard that it is one of the ancient keys of wisdom, so let us try it. After everyone has gone mad, after we have gone mad, whenever I look at your forehead I will remember that I am mad. And whenever you look at my forehead, remember that you are mad."

The prime minister was still puzzled; he said, "But what will it do?"

The king said, "I have heard from wise men that if you can remember that you are mad, you are mad no more."

A madman cannot remember that he is mad. An ignorant man cannot remember that he is ignorant. A man who is in a dream cannot remember that he is dreaming. If, in your dream, you become alert and know that you are dreaming, the dream has stopped, you are fully awake. If you can understand that you are ignorant, ignorance drops. Ignorant people always believe that they are wise, and mad people think that they are the only really sane ones. When someone becomes really wise, he becomes so by recognizing his

ignorance. So the king said, "This we are going to do."

I don't know what happened, the story ends here, but the story is meaningful.

Only alertness can help when the whole world is mad, nothing else. Keeping yourself outside, going to the Himalayas, will not be of much help. When everyone is mad, you are going to be mad, because you are part and parcel of everybody; it is a totality, an organic totality.

How can you separate yourself? How can you go to the Himalayas? Deep down you still remain part of the whole. Even living in the Himalayas you will remember your friends. They will knock in your dreams, you will think of them, you will wonder what they are thinking of you -- you go on being linked.

You cannot go outside the world. There is nowhere outside the world, the world is one continent. Nobody can be an island -- islands are joined deep down with the continent. You can just think superficially that you are separate, but nobody can be separate.

The king was really wise. He said, "It is not going to help. I am not going to be an outsider, I will be an insider, and this is what I will do. I will try to remember that I am mad, because when you forget that you are mad, then you are really mad. This is what is to be done."

Wherever you are, remember yourself, that you are; this consciousness that you are should become a continuity. Not your name, your caste, your nationality, those are futile things, absolutely useless. Just remember that: I am. This must not be forgotten. This is what Hindus call self-remembrance, what the Buddha called right-mindfulness, what Gurdjieff used to call self-remembering, what Krishnamurti calls awareness.

This is the most substantial part of meditation, to remember that: I am. Walking, sitting, eating, talking, remember that: I am. Never forget this. It will be difficult, very arduous. In the beginning you will keep forgetting; there will be only single moments when you will feel illuminated, then it is lost. But don't get miserable; even single moments are much. Go on, whenever you can remember again, again catch hold of the thread. When you forget, don't worry -- remember again, again catch hold of the thread, and by and by the gaps will lessen, the intervals will start dropping, a continuity will arise.

And whenever your consciousness becomes continuous, you need not use the mind. Then there is no planning, then you act out of your consciousness, not out of your mind. Then there is no need for any apology, no need to give any explanation. Then you are whatsoever you are, there is nothing to hide. Whatsoever you are, you are. You cannot do anything else. You can only be in a state of continuous remembrance. Through this remembrance, this mindfulness, comes the authentic religion, comes the authentic morality.

THE GREATEST POLITENESS
IS FREE OF ALL FORMALITY.

If you are not formal, then nobody is a stranger. Whether you move in the marketplace or in a crowded street, nobody is a stranger, everybody is a friend. Not only a friend, really, everybody is just an extension of you. Then formality is not needed. If I step on my own foot -- which is difficult -- I will not say sorry, and I will not say to myself, "The place is very crowded!" When I step on your foot, I am stepping on my foot.

A mind which is fully alert knows that consciousness is one, life is one, being is one, existence is one, it is not fragmented. The tree flowering there is me in a different form, the rock lying there on the ground is me in a different form. The whole of existence becomes an organic unity -- organic, life flowing through it, not mechanical. A mechanical unity is a different thing -- it is dead.

A car is a mechanical unity, there is no life in it, and that is why you can replace one part by another. Every part is replaceable. But can you replace a man? Impossible. When a man dies, a unique phenomenon disappears; disappears completely, you cannot replace it. When your wife or your husband dies, now how can you replace them? You may get another wife, but this will be another wife, not a replacement. And the shadow of the first will always be there; the first cannot be forgotten, it will always be there. It may become a shadow, but even shadows of love are very substantial.

You cannot replace a person, there is no way. If it is a mechanical unity then wives are replaceable parts, you can even have spare wives. You can keep them in your storeroom and whenever your wife dies, you replace her!

This is what is happening in the West. They have started to think in terms of mechanism. So now they say nothing is a problem -- if one wife dies you get another, if one husband is no more you get another.... So marriage in the West is a mechanical unity, which is why divorce is possible. The East denies divorce because marriage is an organic unity. How can you replace a live person? It will never happen again, that person has simply disappeared into the ultimate mystery.

Life is an organic unity. You cannot replace a plant because every plant is unique, you cannot find another, the same cannot be found. Life has a quality of uniqueness. Even a small rock is unique -- you can go all over the world to find a similar rock and you will not be able to. How can you replace it? This is the difference between organic unity and mechanical unity. Mechanical unity depends on the parts; the parts are replaceable, they are not unique. Organic unity depends on the whole, not on the parts. Parts are not really parts, they are not separate from the whole -- they are one, they cannot be replaced.

When you become alert to the inner flame of your inner being, suddenly you become alert that you are not an island, it is a vast continent, an infinite continent. There are no boundaries separating you from it. All boundaries are false, make-believe. All boundaries are in the mind; in existence there are no boundaries.

Then who can be a stranger? When you step on somebody, it is you; you have stepped on your own foot. No apology is needed, no explanation is needed. There is no one else, there is only one. Then your life becomes real, authentic, spontaneous; then it is not formal, then you do not follow any rules. You have come to know the ultimate law. Now no rules are needed. You have become the law -- there is no need to remember the rules now.

THE GREATEST POLITENESS
IS FREE OF ALL FORMALITY.

Have you looked at people who are polite? You will not find more egoistic people than them. Look at a polite person, the very way he stands, the way he talks, the way he looks, walks; he has managed to make everything look polite, but inside the ego is manipulating.

Look at the so-called humble people. They say they are nobodies, but when they say it, look into their eyes, at the ego asserting. This is a very cunning ego, because if you say, "I am somebody," everybody will be against you, and everybody will try to put you in your place. If you say, "I am nobody," everybody is for you, nobody is against you.

Polite people are very cunning, clever. They know what to say, what to do, so that they can exploit you. If they say, "I am somebody," everybody is against them. Then conflict arises because everybody thinks that he is an egoist. It will be difficult then to exploit people because everybody is closed against you. If you say, "I am nobody, I am just dust on your feet," then the doors are open and you can exploit. All etiquette, culture, is a type of sophisticated cunningness, and you are exploiting.

THE GREATEST POLITENESS
IS FREE OF ALL FORMALITY.

It happened that Confucius came to see Lao Tzu, Chuang Tzu's master. And Confucius was the image of formal politeness. He was the greatest formalist in the world, the world has never known such a great formalist. He was simply manners, formality, culture and etiquette. He came to see Lao Tzu, the polar opposite.

Confucius was very old, Lao Tzu was not so old. The formality was that when Confucius came in, Lao Tzu should stand up to receive him. But he remained sitting. It was impossible for Confucius to believe that such a great master, known all over the country for his humbleness, should be so impolite. He had to mention it.

Immediately he said, "This is not good. I am older than you."

Lao Tzu laughed loudly and said, "Nobody is older than me. I existed before everything came into existence. Confucius, we are of the same age, everything is of the same age. From eternity we have been in existence, so don't carry this burden of old age, sit down."

Confucius had come to ask some questions. He said, "How should a religious man behave?"

Lao Tzu said, "When the how comes, there is no religion. How is not a question for a religious man. The

how shows that you are not religious but that you want to behave like a religious man -- that is why you ask how.

"Does a lover ask how one should love? He loves! Really, it is only later on that one becomes aware that he has been in love. It may be that only when love has gone does he become aware that he has been in love. He simply loves. It happens. It is a happening, not a doing."

Whatsoever Confucius asked, Lao Tzu replied in such a way that Confucius became very much disturbed: "This man is dangerous!"

When he returned, his disciples asked, "What happened, what manner of man is this Lao Tzu?"

Confucius said, "Don't go near him. You may have seen dangerous snakes, but nothing can compare with this man. You may have heard about ferocious lions, they are nothing before this man. This man is like a dragon which walks on the earth, can swim in the sea, can go to the very end of the sky -- very dangerous. He is not for us little people, we are too small. He is dangerous, vast like an abyss. Don't go near him, otherwise you will feel dizzy and you may fall. Even I felt dizzy. And I couldn't understand what he said, he is beyond understanding."

Lao Tzu is bound to be beyond understanding if you try to understand him through formality; otherwise he is simple. But for Confucius he is difficult, almost impossible to understand, because he sees through forms and Lao Tzu has no form and no formality. Nameless, without any form, he lives in the infinite.

THE GREATEST POLITENESS
IS FREE OF ALL FORMALITY.

Lao Tzu is sitting, Confucius is waiting for him to stand up. Who was really polite? Confucius waiting for Lao Tzu to stand up and welcome him and receive him because he is older, is just egotistical. Now the ego has taken the form of age, seniority.

But Confucius could not look directly into the eyes of Lao Tzu, because Lao Tzu was right. He was saying: We are of the same age. Really, we are the same. The same life flows in you that flows in me. You are not superior to me, I am not superior to you. There is no question of superiority and inferiority, and there is no question of seniority and juniority. There is no question, we are one.

If Confucius could have looked into the eyes of Lao Tzu he would have seen that those eyes were divine. But a man whose own eyes are filled with laws, rules, regulations, formalities, is almost blind, he cannot see.

PERFECT CONDUCT IS FREE OF CONCERN.

You conduct yourself well because you are concerned. You behave well because you are concerned.

Just the other day a man came to me. He said, "I would like to take the jump, I would like to become a sannyasin, but I have my family, my children are studying at college and I have a great responsibility to them."

He is concerned. He has a duty to fulfill, but no love. Duty is concern; it thinks in terms of something that has to be done because it is expected, because "What will people say if I leave?" Who thinks about what people will say? The ego. So: "What will people say? First let me fulfill my duties."

I never tell anybody to leave, I never tell anybody to renounce, but I insist that one should not be in some relationship because of duty -- because then the whole relationship is ugly. One should be in a relationship because of love. Then this man would not say, "I have a duty to fulfill." He would say, "I cannot come right now. My children are growing, and I love them, and I am happy working for them."

Then this will be a happiness. Now it is not a happiness, it is a burden. When you carry a burden, when you even turn your love into a burden, you cannot be happy. And if you have turned your love into a burden, your prayer will also become a burden, your meditation will also become a burden. Then you will say, "Because of this guru, this master, I am caught, and now I have to do this." It will not come out of you, your totality; it will not be overflowing.

Why be worried? If there is love, wherever you are, there is no burden. And if you love your children, even if you leave them, they will understand. And if you don't love your children, and you go on serving them, they will understand, and they will know that these are just false things.

This is happening. People come to see me and they say, "I have worked my whole life and nobody even

feels thankful towards me." How can anybody feel thankful towards you? You were carrying them like a burden. Even small children understand well when love is there, and they understand well when you are just doing your duty. Duty is ugly, duty is violent; it shows your concern but doesn't show your spontaneity.
Says Chuang Tzu:

PERFECT CONDUCT IS FREE OF CONCERN.

Whatsoever is done, is done out of love -- then you are not honest because honesty pays, you are honest because honesty is lovely.

Businessmen are honest if honesty pays. They say: Honesty is the best policy. How can you destroy a beautiful thing like honesty and turn it into a best policy? Policy is politics, honesty is religion.

An old man was on his deathbed. He called his son and said, "Now I must tell you the secret, now I am dying. Always remember two things -- this is how I succeeded. First, whenever you give a promise, fulfill it. Whatsoever the cost, be honest and fulfill it. This has been my basis, this is why I succeeded. And the second thing, never make any promises."

For a businessman even religion is a policy, for a politician even religion is a policy -- everything is a policy, even love is a policy. Kings, queens, never marry ordinary, common people. Why? It is part of politics. Kings marry other princesses, queens, and the concern is about which relationship will be the most profitable for the kingdom. Two kingdoms will become related so that they will become friends and will not be antagonistic. So with whom should the marriage be made?

In India, in the olden days, a king would marry many women, hundreds, even thousands. It was part of politics: he would marry the daughter of anyone who had some power, so that he could create a network of power relationships. Thus the person whose daughter you have married will become your friend, he will help you.

In Buddha's time India had two thousand kingdoms, so the most successful king was the one who had two thousand wives, one wife from every kingdom. Then he could live in peace because now he had no enemies. Now the whole country became like a family. But how can love exist in such a concern? Love never thinks of consequences, never hankers for results. It is sufficient unto itself.

PERFECT CONDUCT IS FREE OF CONCERN.
PERFECT WISDOM IS UNPLANNED.

A wise man lives moment to moment, never planning. Only ignorant people plan, and when ignorant people plan, what can they plan? They plan out of their ignorance. Unplanned they would have been better, because out of ignorance only ignorance arises; out of confusion, only greater confusion is born.

A wise man lives moment to moment, he has no planning. His life is just free like a cloud floating in the sky, not going to some goal, not determined. He has no map for the future, he lives without a map, he moves without a map; because the real thing is not the goal, the real thing is the beauty of the movement. The real thing is not reaching, the real thing is the journey. Remember, the real thing is the journey, the very traveling. It is so beautiful, why bother about the goal? And if you are too bothered about the goal, you will miss the journey, and the journey is life -- the goal can only be death.

The journey is life and it is an infinite journey. You have been on the move from the very beginning -- if there was any beginning. Those who know say there was no beginning, so from no beginning you have been on the move, to the no end you will be on the move -- and if you are goal-oriented, you will miss. The whole is the journey, the path, the endless path, never beginning, never ending. There is really no goal -- goal is created by the cunning mind. Where is this whole existence moving? Where? It is not going anywhere. It is simply going, and the going is so beautiful, that is why existence is unburdened. There is no plan, no goal, no purpose. It is not a business, it is a play, a LEELA. Every moment is the goal.

PERFECT WISDOM IS UNPLANNED.
PERFECT LOVE IS WITHOUT DEMONSTRATIONS.

Demonstration is needed because love is not there. And the less love there is, the more you demonstrate

-- when it is there, you don't demonstrate. Whenever a husband comes home with a present for his wife she will know that something is wrong. He must have stepped out of line, he must have met another woman. Now this is the explanation, this is a substitute; otherwise love is such a present that no other present is needed. Not that love will not give presents, but love itself is such a present. What else can you give? What else is possible?

But whenever the husband feels that something is wrong, he has to put it right. Everything has to be rearranged, balanced. And this is the problem -- women are so intuitive that they know immediately, your present cannot deceive them. It is impossible, because women still live with their intuition, with their illogical mind. They immediately jump. And they will understand that something has gone wrong, otherwise why this present?

Whenever you demonstrate, you demonstrate your inner poverty. If your sannyas becomes a demonstration you are not a sannyasin. If your meditation becomes a demonstration you are not meditative, because whenever the real exists, it is such a light that there is no need to demonstrate it. When your house is lighted, when there is a flame, you need not go to the neighbors and tell them, "Look, our house has got a lamp." It is there. But when your house is in darkness you try to convince your neighbors that light is there. Convincing them, you try to convince yourself. This is the reason why you want to demonstrate. If the other is convinced, his conviction, her conviction, will help you to be convinced.

I have heard that once Mulla Nasruddin had a beautiful house, but he got bored, as everybody gets bored. Whether it was beautiful or not made no difference; living in the same house every day, he got bored. The house was beautiful, with a big garden, acres of green land, swimming pool, everything. But he got bored, so he called a real estate agent and told him, "I want to sell it. I am fed up, this house has become a hell."

The next day an advertisement appeared in the morning papers; the real estate agent had inserted a beautiful advertisement. Mulla Nasruddin read it again and again and he was so convinced that he phoned the agent: "Wait, I don't want to sell it. Your advertisement has convinced me so deeply that now I know that for my whole life I have been wanting this house, looking for this very house."

When you can convince others of your love, you yourself become convinced. But if you have love, there is no need, you know!

When you have wisdom, there is no need to demonstrate it. But when you have only knowledge, you demonstrate, you convince others, and when they are convinced, you are convinced that you are a man of knowledge. When you have wisdom, there is no need. Even if not one person is convinced, you are still certain that you alone are enough proof.

PERFECT SINCERITY OFFERS NO GUARANTEE.

All guarantees are because of insincerity. You guarantee, you promise, you say: This is the guarantee, I will do this. While you are giving the guarantee, at that very moment the insincerity is there.

Perfect sincerity offers no guarantee because perfect sincerity is so aware, aware of many things. First, the future is unknown. How can you make a guarantee? Life changes every moment, how can you promise? All guarantee, all promising, can be only for this moment, not for the next. For the next moment nothing can be done. You will have to wait.

If you are really sincere and love a woman you cannot say, "I will love you for my whole life." If you say this, you are a liar. This guarantee is false. But if you love, this moment is enough. The woman will not ask for your whole life. This moment, if love is there, it is so fulfilling that one moment is enough for many lives. A single moment of love is eternity; she will not ask. But now she is asking because this moment there is no love. So she asks, "What is the guarantee? Will you love me always?"

This moment there is no love and she is asking for a guarantee. This moment there is no love and you guarantee for the future -- because only through that guarantee can you deceive at this moment. You can create a beautiful picture of the future and you can hide the ugly picture of the present. You say, "Yes, I will love you forever and forever. Even death will not part us." What nonsense! What insincerity! How can you do this?

You can do this and you do it so easily because you are not aware of what you are saying. The next

moment is unknown; where it will lead, no one knows, what will happen, no one knows, no one can know it.

Unknowability is part of the future game. How can you guarantee? At the most you can say, "I love you this moment and this moment I feel -- this is a feeling of this moment -- that even death cannot part us. But this is a feeling of this moment. This is not a guarantee. This moment I feel like saying that I will always and always love you, but this is a feeling of this moment, this is no guarantee. What will happen in the future nobody knows. We never knew about this moment so how can we know about other moments? We will have to wait. We will have to be prayerful that it happens, that I love you for ever and ever, but this is not a guarantee."

Perfect sincerity cannot give any guarantee. Perfect sincerity is so sincere that it cannot promise: it gives whatsoever it can give here and now. Perfect sincerity lives in the present, it has no idea of the future.

Mind moves in the future, being lives here and now. And perfect sincerity belongs to the being, not to the mind. Love, truth, meditation, sincerity, simplicity, innocence, all belong to the being. The opposites belong to the mind and to hide the opposites the mind creates false coins: false sincerity, which guarantees, promises; false love, which is just a name for duty; false beauty, which is just a face for inner ugliness. Mind creates false coins, and nobody is deceived, remember, except yourself.

Enough for today.

The Empty Boat

Chapter #5
Chapter title: Three in the Morning

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WHAT IS THIS THREE IN THE MORNING?

IT IS ABOUT A MONKEY TRAINER
WHO WENT TO HIS MONKEYS AND TOLD THEM:
"AS REGARDS YOUR CHESTNUTS,
YOU ARE GOING TO HAVE THREE MEASURES IN THE MORNING,
AND FOUR IN THE AFTERNOON."

ON HEARING THIS ALL THE MONKEYS BECAME ANGRY.
SO THE KEEPER SAID:
"ALL RIGHT THEN,
I WILL CHANGE IT
TO FOUR MEASURES IN THE MORNING,
AND THREE IN THE AFTERNOON."
THE ANIMALS WERE SATISFIED WITH THIS ARRANGEMENT.

THE TWO ARRANGEMENTS WERE THE SAME --

THE NUMBER OF CHESTNUTS DID NOT CHANGE,
BUT IN ONE CASE THE MONKEYS WERE DISPLEASED,
AND IN THE OTHER CASE THEY WERE SATISFIED.

THE KEEPER WAS WILLING
TO CHANGE HIS PERSONAL ARRANGEMENT
IN ORDER TO MEET OBJECTIVE CONDITIONS.
HE LOST NOTHING BY IT.

THE TRULY WISE MAN,
CONSIDERING BOTH SIDES OF THE QUESTION
WITHOUT PARTIALITY,
SEES THEM BOTH IN THE LIGHT OF TAO.
THIS IS CALLED FOLLOWING TWO COURSES AT ONCE.

The law of the three in the morning. Chuang Tzu loved this story very much. He often repeated it. It is beautiful, with many layers of meaning. Obviously very simple but still very deeply indicative of the human mind.

The first thing to be understood is that the human mind is monkeyish. It was not Darwin who discovered that man comes from monkeys. It has been a long-standing observation that the human mind behaves in the same patterns as the mind of the monkey. Only rarely does it happen that you transcend your monkeyishness. When mind becomes still, when mind becomes silent, when there is really no mind at all, you transcend the monkeyish pattern.

What is the monkeyish pattern? For one thing, the mind is never still. And unless you are still, you cannot see the truth. You are wavering, trembling so much that nothing can be seen. Clear perception is impossible. While meditating what are you doing? You are putting the monkey in a position of stillness, hence all the difficulties of meditation. The more you try to make the mind still, the more it revolts, the more it starts getting into turmoil, the more restless it becomes.

Have you ever seen a monkey sitting silently and still? Impossible! The monkey is always eating something, doing something, swinging, chattering. This is what you are doing. Man has invented many things. If there is nothing to do he will chew gum; if there is nothing to do he will smoke! These are just foolish occupations, monkeyish occupations. Something has to be done continuously so that you remain occupied.

You are so restless that your restlessness needs to be busy somehow or other. That is why, whatsoever is said against smoking, it cannot be stopped. Only in a meditative world can smoking stop -- otherwise not. Even if there is danger of death, of cancer, of tuberculosis, it cannot be stopped, because it is not a question of just smoking, it is a question of how to release the restlessness.

People who chant mantras can stop smoking because they have found a substitute. You can keep chanting Ram, Ram, Ram, and this becomes a sort of smoking. Your lips are working, your mouth is moving, your restlessness is being released. So JAPA can become a sort of smoking, a better sort, with less harm to the health.

But basically it is the same thing -- your mind cannot be left at rest. Your mind has to do something, not only while you are awake but even when you are asleep. One day watch your wife or your husband sleeping, just sit for two or three hours silently and watch the face. You will see the monkey not the man. Even in sleep much goes on. The person is occupied. This sleep cannot be deep, it cannot be really relaxing, because work is going on. The day is continued, there is no discontinuity; the mind keeps functioning in the same way. There is constant inner chatter, an inner monologue, and it is no wonder you get bored. You are boring yourself. Everybody looks bored.

Mulla Nasruddin was telling a story to his disciples, and suddenly the rain started -- it must have been a day like this. So a passer-by, just to protect himself, came under the shelter of the shed where Nasruddin was talking to his disciples. He was just waiting for the rain to stop but he couldn't help listening.

Nasruddin was telling tall stories. Many times the man found it almost impossible to resist interrupting, because he was saying such absurd things. But he thought again and again and said to himself, "It is none of

my business. I am only here because of the rain, as soon as it stops I will go. I need not interfere." But at a point the man couldn't help it, he couldn't contain himself any longer. He interrupted saying, "Enough is enough. Excuse me, this is none of my business, but now you have overdone it!"

I must first tell you the story and the point where the man could not contain himself....

Nasruddin was saying, "Once in my young days I was traveling in the forests of Africa, the dark continent. Suddenly one day a lion jumped out just fifteen feet away from me. I was without any arms or protection, alone in the forest. The lion stared at me and started walking towards me."

The disciples became very excited. Nasruddin stopped for a moment and looked at their faces. One disciple said, "Don't keep us waiting, what happened?"

Nasruddin said, "The lion came nearer and nearer until it was just five feet away."

Another disciple said, "No more waiting. Tell us what happened."

Nasruddin said, "It is so simple, so logical, work it out for yourself. The lion jumped, killed me and ate me!"

At this point it was too much for the stranger! He said, "Are you saying that the lion killed and ate you, and you are sitting here alive?"

Nasruddin looked straight at the man and said, "Ha ha, do you call this being alive?"

Look at people's faces and you will understand what he meant. Do you call this being alive? So bored to death, dragging?

Once a man said to Nasruddin,"I am very poor. Survival is impossible now, should we commit suicide? I have six children and a wife, my widowed sister and old father and mother. And it is getting more and more difficult. Can you suggest something?"

Nasruddin said, "You can do two things and both will be helpful. One, start baking bread, because people have to live and they have to eat, you will always have business."

The man asked, "And the other?"

Nasruddin said, "Start making shrouds for the dead, because when people are alive, they will die. And this is also a good business. These two businesses are good -- bread, and shrouds for the dead."

After a month the man came back. He looked even more desperate, very sad, and he said, "Nothing seems to work. I have put everything I have got into the business, as you suggested, but everything seems to be against me."

Nasruddin said, "How can that happen? People have to eat bread while they are alive, and when they die their relatives have to buy shrouds."

The man said, "But you don't understand. In this village no one is alive and no one ever dies. They are simply dragging along."

People are just dragging. You don't need to look at others' faces, just look in the mirror and you will find out what dragging means -- neither alive nor dead. Life is so beautiful, death is also beautiful -- dragging is ugly.

But why do you look so burdened? The constant chattering of the mind dissipates energy. Constant chattering of the mind is a constant leakage in your being. Energy is dissipated. You never have enough energy to make you feel alive, young, fresh, and if you are not young and fresh and alive your death is also going to be a very dull affair.

One who lives intensely, dies intensely, and when death is intense, it has a beauty of its own. One who lives totally, dies totally, and wherever totality is there is beauty. Death is ugly, not because of death but because you have never lived rightly. If you have never been alive, you have not earned a beautiful death. It has to be earned. One has to live in such a way, so total and so whole, that he can die totally, not in fragments. You live in fragments, so you die in fragments. One part dies, then another, then another, and you take many years to die. Then the whole thing becomes ugly. Death would be beautiful if people were alive. This inner monkey doesn't allow you to be alive, and this inner monkey will not allow you to die beautifully either. This constant chattering has to be stopped.

And what is the chattering, what is the subject matter? The subject matter is the three in the morning that goes on in the mind. What are you doing inside the mind? Continuously making arrangements: to do this, not to do that, to build this house, to destroy that house; to move from this business to another because there will be more profit; to change this wife, this husband. What are you doing? Just changing arrangements.

Chuang Tzu says that finally, ultimately, if you can look at the total, the total is always the same. It is seven. Whether you are given three measures of chestnuts in the morning and four measures in the evening, or the other way around -- four measures in the morning and three measures in the evening -- the total is seven. This is one of the most secret laws -- the total is always the same.

You may not be able to comprehend it, but when a beggar or an emperor dies, their total is the same. The beggar lived on the streets, the emperor lived in the palaces, but the total is the same. A rich man, a poor man, a successful man and a failure, the total is the same. If you can look at the total of life, then you will come to know what Chuang Tzu means by the three in the morning.

What happens? Life is not impartial, life is not partial, life is absolutely indifferent to your arrangements -- it doesn't bother about the arrangements you make. Life is a gift. If you change the arrangement, the total is not changed.

A rich man has found better food, but the hunger is lost; he cannot really feel the intensity of being hungry. The proportion is always the same. He has found a beautiful bed, but with the bed comes insomnia. He has made better arrangements for sleeping. He should be falling asleep into SUSHUPTI -- what Hindus call unconscious samadhi -- but that is not happening. He cannot fall asleep. He has just changed the arrangement.

A beggar is asleep just outside there in the street. Traffic is passing and the beggar is asleep. He has no bed. The place where he is sleeping is uneven, hard and uncomfortable, but he is asleep. The beggar cannot get good food, it is impossible, because he has to beg. But he has a good appetite. The total result is the same. The total result is seven.

A successful man is not only successful, for with success comes all sorts of calamities. A failure is not just a failure, for with failure comes many sorts of blessings. The total is always the same, but the total has to be penetrated and looked at, a clear perspective is needed. Eyes are needed to look at the total because mind can look only at the fragment. If the mind looks at the morning, it cannot look at the evening; if it looks at the evening, the morning is forgotten. Mind cannot look at the total day, mind is fragmentary.

Only a meditative consciousness can look at the whole, from birth to death -- and then the total is always seven. That is why wise men never try to change the arrangement. That is why in the East no revolution has ever happened -- because revolution means changing the arrangement.

Look what happened in Soviet Russia. In 1917 the greatest revolution happened on earth. The arrangement was changed. I don't think Lenin, Stalin or Trotsky ever heard the story of three in the morning. They could have learned much from Chuang Tzu. But then there would have been no revolution. What happened? The capitalists disappeared, now nobody was rich, nobody was poor. The old classes were no more. But only names changed. New classes came into being. Before, it was the rich man and the poor man, the capitalist and the proletariat -- now it was the manager and the managed. But the distinction, the gap, remains the same. Nothing has changed. Only now you call the capitalist the manager!

Those who have studied the Russian revolution say that this is not a socialist revolution, it is a managerial revolution. The same gap, the same distance, remains between the two classes, and a classless society has not come into being.

Chuang Tzu would have laughed. He would have told this story. What have you done? The manager has become powerful, the managed have remained powerless.

Hindus say that some people will always be managers and some people will always be managed. There are SUDRAS and KSHATRIYAS; and these are not just labels, these are types of people. Hindus have divided society into four classes and they say that society can never be classless. It is not a question of social arrangement -- four types of people exist. Unless you change the type, no revolution is of much help.

They say there is a type which is a laborer, sudra, who will always be managed. If nobody manages him, he will be at a loss, he will not be happy. He needs somebody to order him, he needs somebody whom he can obey, he needs somebody who can take all the responsibility. He is not ready to take the responsibility on his own. That is a type. If the manager is around only then will that type of person work. If the manager is not there, he will simply sit.

The manager can be a subtle phenomenon, even invisible. For example, in a capitalist society the profit motive manages. A sudra works not because he loves working, not because work is his hobby, not because he is creative, but because he has to feed himself and his family. If he does not work, who will feed him? It is the profit motive, hunger, body, the stomach, that manages.

In a communist country this motive is not the manager. There they have to put visible managers. It is said that in Stalin's Russia there was one policeman for each citizen; otherwise it is difficult to manage

because the profit motive is not there any longer. One has to force, one has to order, one has to nag constantly, only then will the sudra work.

There is always a businessman type who enjoys money, wealth, accumulation. He will do that -- it makes no difference how he does it. If money is available, he will collect money; if money is not available, then he will collect postage stamps. But he will do it, he will collect. If postage stamps are not available he will collect followers -- but he will collect! He has to do something with numbers. He will have ten thousand, twenty thousand followers, one million followers. That is just the same as saying that he has got one million rupees!

Go to your sadhus -- the greater the number of followers, the greater they are. So followers are just nothing but bank balances. If nobody follows you, you are nobody -- then you are a poor guru. If many people follow you then you are a rich guru. Whatsoever happens, the businessman will collect. He will count. The material is immaterial.

There is a warrior who will fight -- any excuse will do. He will fight, fighting is in his blood, in his bones. Because of his type the world cannot live in peace. It is impossible. Once every ten years there is bound to be a big war. And if you want to avoid big wars, then have many small wars, but the total will remain the same. Because of the atomic and hydrogen bombs, now a great war has become almost impossible. That is why there are so many small wars all over the world: in Vietnam, Kashmir, Bangladesh, Israel, many small wars, but the total will be the same. In five thousand years man has fought fifteen thousand wars, three wars per year.

A type exists who has to fight. You can change this type, but the change will be superficial. If this warrior is not allowed to fight in war, he will fight in other ways. He will fight an election, or he may be-come a sportsman -- he may fight in cricket or football. But he will fight, he will compete, he needs somebody to challenge. Somewhere or other fighting has to be done to satisfy him. That is why, as civilization develops, people have to be supplied with more and more games. If games are not given to the warrior type, what will he do?

Go and watch when a cricket, football, or hockey match is on -- people go mad, as if something very serious is going on, as if a real war is happening! The players are serious, and the fans around them go mad. Fights break out, riots happen. The playing field is always dangerous, because the type that gathers there is the warrior type. Any moment anything can go wrong.

There is a brahmin type, who always lives in words, in scriptures. In the West there is no such type as the brahmin; the name is not important, but the brahmin exists everywhere. Your scientists, your professors, the universities are filled with them. They keep on working with words, symbols, creating theories, defending, arguing. They keep on doing it sometimes in the name of science, sometimes in the name of religion, sometimes in the name of literature. The names change, but the brahmin goes on.

There are these four types. You cannot create a classless society. These four will persist and the total arrangement will be the same. Fragments can change. In the morning you can do one thing, in the evening something different, but the total day will remain the same.

I have heard about a young scientist whose father was against his scientific research. The father always thought it useless. He told his son, "Don't waste your time. It is better to become a doctor, that will be more practical and helpful to people. Just theories, abstract theories of physics, are of no help." Finally he persuaded his son and he became a doctor.

The first man who came to him was suffering from severe pneumonia. The doctor consulted his books -- because he was an abstract thinker, a brahmin. He tried and tried. The patient became more impatient, he said, "How long do I have to wait?"

The scientist who was now a doctor said, "I don't think that there is any hope. You will have to die. There is no treatment for this illness, it has gone beyond cure." The patient was a tailor, he went home.

Two weeks later the doctor was passing and he saw the tailor working, healthy and full of energy. So he said, "What, are you still alive? You should have been dead long ago. I have consulted the books and this is impossible. How do you manage to be alive?"

The tailor said, "You told me that within a week I would have to die, so I thought: Then why not live? Just a week left.... And potato pancakes are my weakness, so I left your surgery, went straight to the cafe, ate thirty-two potato pancakes and immediately I felt a great surge of energy. And now I am absolutely okay!"

Right away the doctor noted down in his diary that thirty-two potato pancakes is a sure cure for severe

cases of pneumonia.

The next patient by chance also had pneumonia. He was a shoemaker. The doctor said, "Don't worry. Now the cure has been discovered. Immediately go and eat thirty-two potato pancakes, not less than thirty-two, and you will be okay; otherwise, you will die within a week."

After a week, the doctor knocked at the shoemaker's door. It was locked. The neighbor said, "He is dead. Your potato pancakes killed him." Immediately he noted in his diary: Thirty-two potato pancakes help tailors, kill shoemakers.

This is the abstract mind. He cannot be practical, the brahmin.

You can change surfaces, you can paint faces, but the inner type remains the same. Hence the East has not troubled itself with revolutions. The East is waiting; and those in the East who are wise, they look at the West, and they know that you are playing with toys. All your revolutions are toys. Sooner or later you will come to realize the law of three in the morning.

What is this three in the morning? A disciple must have asked Chuang Tzu, because whenever somebody mentioned revolution or change, Chuang Tzu would laugh and say, "The law of the three in the morning." So a disciple must have asked, "What is this three in the morning you are always talking about?" Said Chuang Tzu:

IT IS ABOUT A MONKEY TRAINER
WHO WENT TO HIS MONKEYS AND TOLD THEM:
"AS REGARDS YOUR CHESTNUTS,
YOU ARE GOING TO HAVE THREE MEASURES IN THE MORNING,
AND FOUR IN THE AFTERNOON."
ON HEARING THIS ALL THE MONKEYS BECAME ANGRY...."

Because in the past they had been getting four measures in the morning and three in the evening. Obviously they got angry! "What do you mean? We always used to get four measures of chestnuts in the morning and now you say three. We cannot tolerate this."

SO THE KEEPER SAID:
"ALL RIGHT THEN,
I WILL CHANGE IT
TO FOUR MEASURES IN THE MORNING,
AND THREE IN THE AFTERNOON."
THE ANIMALS WERE SATISFIED WITH THIS ARRANGEMENT.

The total remained the same...but monkeys cannot look at the total. It was morning, so they could only see the morning. Every morning it was routine to get four measures and they expected four measures, and now this man says, "Three measures in the morning." He is cutting down by one measure. It cannot be tolerated. They became angry, they revolted.

But this monkey trainer must have been a wise man. If you are not, it is difficult to become a monkey trainer. I know it from my own experience. I am a monkey trainer.

The monkey trainer said, "Okay, then don't get disturbed. I will follow the old pattern. You will get four measures in the morning and three in the evening." The monkeys were happy. Poor monkeys! -- they can be happy or unhappy without any reason for either. But this man had a bigger perspective. He could see, he could add four plus three. It was still the same -- seven measures were to be given to them. How they had it and in what arrangement didn't matter. The two arrangements were the same, the number of chestnuts didn't change, but in one case the monkeys were displeased and in the other case they were satisfied.

This is how your mind works: you just keep changing the arrangement. With one arrangement you feel satisfied, with another you feel dissatisfied -- and the total remains the same. But you never look at the total. The mind cannot see the total. Only meditation can see the total. Mind looks at the fragment, it is near-sighted, very near-sighted. That is why whenever you feel pleasure, you immediately jump into it, you never look at the evening. Whenever there is pleasure there is pain hidden in it. This has been your experience but you have not become aware of it. The pain will come in the evening but the pleasure is here in the morning.

You never look into that which is hidden, into that which is invisible, into that which is latent. You just

look at the surface and you go mad. You do this all your life. A fragment catches you. Many people come to me and say, "In the beginning when I married this woman, everything was very beautiful. But within days everything was lost. Now it has all become ugly, now it is misery."

Once there was a car accident. The car overturned in a ditch by the side of the road. The man was lying on the ground completely crippled, almost unconscious. A policeman came along and started to fill in his notebook. He asked the man, "Are you married?"

The man said, "I am not married. This is the biggest mess I have ever been in."

It is said that those who know will never marry. But how can you know what happens in marriage without getting married? You look at a person, at the fragment, and sometimes the fragment will look very foolish when you think about it in the end.

The color of the eyes -- what foolishness! How can your life depend on the color of your or somebody else's eyes? How can your life be beautiful just because of the color of the eyes? -- a small pigment, three or four pennies' worth. But you get romantic: Oh, the eyes, the color of the eyes. Then you go mad and you think, "If I am not married to this woman life is lost, I will commit suicide."

But you don't see what you are doing. One cannot live by the color of the eyes forever. Within two days you will become acquainted with those eyes and you will forget them. Then there is the whole of life in front of you, the totality of it. Then starts misery. Before the honeymoon is finished, misery begins; the total person was never taken into account -- the mind cannot see the total. It just looks at the surface, at the figure, the face, the hair, the color of the eyes, the way the woman walks, the way she talks, the sound of her voice. These are the parts, but where is the total person?

The mind cannot see the total. The mind looks at fragments, and with fragments it gets hooked. Once it is hooked, the total comes in -- the total is not far away. Eyes don't exist as separate phenomena, they are part of a whole person. If you are hooked by the eyes, you are hooked with the whole person. And when this whole emerges, everything becomes ugly.

So who is responsible? You should have taken account of the whole. But when it is morning the mind looks at the morning and forgets the evening completely. Remember well -- in every morning the evening is hidden. The morning is constantly turning into evening and nothing can be done about it, you cannot stop it. Says Chuang Tzu:

THE TWO ARRANGEMENTS WERE THE SAME --
THE NUMBER OF CHESTNUTS DID NOT CHANGE,
BUT IN ONE CASE THE MONKEYS WERE DISPLEASED,
AND IN THE OTHER CASE THEY WERE SATISFIED.

Monkeys are your minds; they cannot penetrate the whole. This is the misery. You always miss, you always miss because of the fragment. If you can see the whole and then act, your life will never be a hell. And then you will not be bothered about superficial arrangements, about morning and evening, because then you can count -- and it is always seven. Whether you get four or three in the morning makes no difference -- the total is seven.

I have heard that a small boy came home from school very puzzled. His mother asked, "Why do you look so puzzled?"

The boy said, "I am in a muddle. I think my teacher has gone crazy. Yesterday she said that four plus one make five and today she told me three plus two make five. She must have gone mad, because when four plus one is already five, how can three plus two be five?"

The child cannot see that five can come out of many arrangements -- there is not only one arrangement which will total five. There can be millions of arrangements in which the total will be five.

Howsoever you arrange your life the religious man will always look to the total and the worldly man will always look to the fragment. That is the difference. The worldly will look to whatever is near, and not see the far hidden there. The distant is not really very far away, it will become the near, it will happen soon. The evening is coming.

Can you have a perspective in which the total life is seen? It is believed, and I think it is true also, that if a man is drowning, suddenly his whole life, the total, is remembered. You are dying, drowning in a river,

with no time left, and suddenly in your mind's eye your whole life is revealed from beginning to end. It is as if the whole film passes across the screen of the mind. But what use is it now that you are dying?

A religious man looks at the total every moment. The whole of life is there, and then he acts out of that perspective of the whole. He will never regret as you always do. It is inevitable that whatsoever you do, you will regret it.

One day the king went to visit a madhouse. The superintendent of the madhouse escorted him to every cell. The king was very interested in the phenomenon of madness, he was studying it. Everybody should be interested because it is everybody's problem. And you need not go to a madhouse: go anywhere and study people's faces. You are studying in a madhouse!

One man was weeping and crying, hitting his head against the bars. His anguish was so deep, his suffering so penetrating, that the king asked to be told the whole story of how this man went mad. The superintendent said, "This man loved a woman and couldn't get her, so he went mad."

Then they passed to another cell. In it there was a man spitting on a picture of a woman. The king asked, "And what is the story of this man? He also seems to be involved with a woman."

The superintendent said, "It is the same woman. This man fell in love with her too, and he got her. That is why he went mad."

If you get what you want you go mad; if you don't get what you want you go mad. The total remains the same. Whatsoever you do, you will regret it. A fragment can never be fulfilling. The whole is so big and the fragment is so small that you cannot deduce the whole from the fragment. And if you depend on the fragment and decide your life accordingly, you will always miss. Your whole life will be wasted.

So what should we do? What does Chuang Tzu want us to do? He wants us not to be fragmentary -- he wants us to be total. But remember, you can look at the total only when YOU are total, because only the similar can know the similar. If you are fragmentary, you cannot know the total. How can you know the total if you are fragmentary? If you are divided in parts the total cannot be reflected in you. When I speak of meditation I mean a mind which is no longer divided, in which all fragments have disappeared. The mind is undivided, whole, one.

This one mind looks deeply to the very end. It looks from death to birth, it looks from birth to death. Both the polarities are before it. And out of this look, out of this penetrating vision, the action is born. If you ask me what sin is, I will say: Action out of the fragmentary mind is sin. If you ask me what virtue is, I will tell you: Action out of the total mind is virtue. That is why a sinner always has to repent.

Remember your own life, observe it. Whatsoever you do, whatsoever you choose, this or that, everything goes wrong. Whether you get the woman or lose her, in either case you go mad. Whatsoever you choose, you choose misery. Hence Krishnamurti constantly insists on choicelessness.

Try to understand this. You are here listening to me. This is a choice, because you must have left some job undone, some work incomplete. You have to go to the office, to the shop, to the family, to the market and you are here listening to me. This morning you must have decided what to do. Whether to go and listen to this man or go to your work, to the office, to the market. Then you made the choice to come here.

You made the choice to come here. You will regret your choice... because even while here, you cannot be totally here: half of the mind is there, and you are simply waiting until I finish so you can go. But do you think that if you had chosen otherwise, gone to the shop or to the office, would you have been totally there? No, because that again was a choice. So you will be there and your mind will be here. And you will regret: What am I missing? Who knows what is being done there, what is being talked about? Who knows what secret key is to be transferred this morning?

So whatsoever you choose, whether you come or whether you decide not to come, if it is a choice it means half of the heart, or a little more, has chosen. It is a democratic decision, parliamentary. With the majority of the mind you have decided, but the minority is still there. And no minority is a fixed thing, no majority is a fixed thing. Nobody knows its size, party members keep changing sides.

When you came here you decided. Fifty-one percent of your mind wanted to come and forty-nine wanted to go to the office. But by the time you arrive here the arrangement has changed. The very decision to come and listen creates a disturbance.

The minority may have become the majority by the time you arrive here. If it has not yet become a majority, by the time you leave it will have, and you will think, "Two hours wasted? Now, how will I make them up? It would have been better not to come -- spiritual things can be postponed, but this world cannot be postponed. Life is long enough, we can meditate later on."

In India people say that meditation is only for the old. Once they are on the verge of death then they can meditate, it is not for young people. Meditation is the last thing on the list; do it when you have done everything else. But remember that the time never comes when you have done everything, when you are too old to do anything else, when all your energy has been wasted, when it is time to meditate.

When you are incapable of doing anything how can you meditate? Meditation needs energy, the purest, most vital -- meditation needs energy overflowing. A child can meditate but how can an old man meditate? A child is easily meditative, an old man -- no, he is wasted. There is no movement of energy in him, his river cannot flow, he is frozen. Many parts of his life are already dead.

If you choose to come to the temple, you suffer, you regret. If you go to the office or the market, you suffer and regret.

It happened once that a monk died. He was a very famous monk, known all over the country. Many people worshipped him and thought he was enlightened. And on the same day a prostitute died. She lived just in front of the monk's temple. She was also a very famous prostitute, as famous as the monk. They were two polarities living next to each other and they died on the same day.

The angel of death came and took the monk to heaven; other angels of death came and took the prostitute to hell. When the angels reached heaven the doors were closed and the man in charge said, "You have confused them. This monk has to go to hell and the prostitute has to come to heaven."

The angels said, "What do you mean? This man was a very famous ascetic, continuously meditating and praying. That is why we never inquired, we simply went and fetched him. And the prostitute must already be in hell because the other group of angels took her there. We never thought of asking, it seemed so obvious."

Said the man who was in charge at the gate: "You are confused because you have looked only at the surface. This monk used to meditate for the benefit of others, but for himself he was always thinking, 'I am missing life. What a beautiful woman that prostitute is, and available. Any moment I cross the street, she is available. What I am doing is a lot of nonsense -- praying, sitting in a buddha posture and attaining nothing.' But because of his reputation he didn't dare do it."

Many people are virtuous because they are cowards like him. He was virtuous because he was a coward -- he could not cross the street. So many people knew him, how could he go to the prostitute? What would people say?

Cowards are always afraid of the opinion of others. So he remained an ascetic, fasting, but his mind was always with the prostitute. When there was singing and dancing, he would listen. He sat before the statue of Buddha, but Buddha was not there. He was not worshipping; he would dream he was listening to the sounds of festivities, and in his fantasy he would make love to the prostitute.

And what about the prostitute? She was always repenting, repenting and repenting, She knew she had wasted her life, she had wasted a golden opportunity. And for what? Just for money, selling her body and soul. She always used to look towards the monk's temple, so jealous of the silent life there. What meditative phenomenon was happening there?

She longed for God to give her one chance to go inside the temple. But she thought, "I am a prostitute, unholy, and I should not enter the temple." So she used to walk around the temple from the outside, just to look at it from the street. What beauty, what silence, what blessing inside! And when there was KIRTAN and BHAJAN, singing and dancing, she used to wail and cry and scream, imagining what she was missing.

So the man in charge of the gates said, "Bring the prostitute to heaven and take this monk to hell. Their outer life was different and their inner life was different, but like everybody else they both had regrets."

We in India have invented a word which does not exist in any other language in the world. Heaven and hell are found everywhere; all languages everywhere have words for heaven and hell. We have a different word: it is MOKSHA or nirvana or KAIVALYA -- the absolute freedom which is neither hell nor heaven.

If your outer life is hell and you repent of it, you will reach heaven, like the prostitute who constantly desired the world of meditation and prayer. And if your outer life is heaven and your inner life is hell, like the monk who desired the prostitute, you will go to hell. But if you make no choice, have no regrets, if you are choiceless, then you will reach moksha.

Choiceless awareness is moksha, absolute freedom. Hell is a bondage, heaven is also a bondage. Heaven may be a beautiful prison, hell may be an ugly prison -- but both are prisons. Neither Christians nor Mohammedans can follow this point, because to them heaven is the ultimate. If you ask them where Jesus

is, their answer is wrong. They say: In heaven with God. This is absolutely wrong. If Jesus is in heaven, then he is not enlightened. Heaven may be golden, but it is still a prison. It may be good, it may be pleasant, but it is still a choice, the choice against hell. The virtue which has been chosen against sin is a decision of the majority, but the minority is just behind waiting for its chance to decide.

Jesus is in moksha, that is what I say. He is not in heaven, he is not in hell. He is totally free of all imprisonments: good/bad, sin/virtue, morality/immorality. He did not choose. He lived a choiceless life. And that is what I keep on telling you: Live a choiceless life.

But how is a choiceless life possible? It is possible only if you can see the total, the seven; otherwise, you will choose. You will say this should happen in the morning, that in the evening, and you think that just by changing the arrangement you are changing the total. The total cannot be changed. The total remains the same -- everybody's total remains the same.

Hence I say there is no difference between a beggar and an emperor. In the morning you are an emperor, in the evening you will be a beggar; in the morning you are a beggar, in the evening you will be an emperor. And the total remains the same. Look at the total, BE total, and then all choice drops.

That monkey trainer simply looked at the total and said, "Okay, you foolish monkeys, if you are happy with it, let this arrangement be as it is." But if he had also been a monkey, like the others, then there would have been a fight. Then he would have insisted, "This is going to be the arrangement. Who gives the orders, who makes the decisions? Who do you think is the master? You or me?"

Ego always chooses, decides and forces. The monkeys were rebelling, and if this man had also been a monkey they would have driven him mad. He would have had to put them in their place, back where they belonged. He would have insisted, "No more four in the morning. I decide."

It was the sixtieth birthday of a man. He came home that night after a long married life of almost forty years, full of quarrels and conflict. But he was surprised when he came home to find his wife waiting for him with two beautiful ties as a present. He never expected it from his wife. It was almost impossible that she would wait for him with two ties as a present. He felt so happy, he said, "Don't cook the dinner, I will get ready in a couple of minutes and we will go to the best restaurant in town."

He had a bath, got ready, and put on one of the ties she had given him. His wife stared and said, "What? Do you mean you don't like the other tie? So isn't the other tie good enough?" A man can only wear one tie at one time but whichever tie he had chosen, the same would have happened: "So what do you mean? The other one isn't good enough?"

It is the old habit of quarreling, fighting. It was said about the same woman that every day she would find something to fight about. And she would always succeed, because when you search, you will find. Remember this: whatsoever you are looking for you will find. The world is so vast, and existence is so rich, that if you are really keen to find something, you will find it.

Sometimes she found hair on her husband's coat, and then she would fight about him going with some other woman. But once it happened that for seven days she could not find anything wrong. She tried and tried and there was no excuse to pick a fight. So on the seventh day, when her husband came home, she started screaming and beating her chest. He said, "Now what are you doing? What is the matter, what happened?"

So she said, "You rascal, you have finished with other women and now you are going around with bald women!"

The mind is always looking for trouble. And don't laugh, because this is about YOUR mind. By laughing you may be simply deceiving yourself. You may think it is about somebody else -- it is about you. And whatsoever I say, it is always about you.

Mind chooses and always chooses trouble, because with choice comes trouble. You cannot choose God. If you choose, there will be trouble. You cannot choose sannyas. If you choose, there will be trouble. You cannot choose freedom. If you choose, it will not be freedom.

Then how does it happen? How does God happen, sannyas happen, freedom happen, moksha happen? It happens when you understand the foolishness of choice. It is not a new choice, it is simply the dropping of all choosing. Just looking at the whole thing you start laughing. There is nothing to choose. The total remains the same. In the end, by the evening, the total will be the same. Then you won't be bothered whether in the morning you are an emperor or a beggar. You are happy, because by evening everything has come to the same, everything has been leveled.

Death equalizes. In death nobody is an emperor and nobody is a beggar. Death reveals the total; it is always seven.

The two arrangements were the same. Remember, the amount of chestnuts didn't change. But in one case the monkeys were displeased and in the other case they were satisfied.

THE KEEPER WAS WILLING
TO CHANGE HIS PERSONAL ARRANGEMENT
IN ORDER TO MEET OBJECTIVE CONDITIONS.
HE LOST NOTHING BY IT.

A man of understanding always looks at objective conditions, never at his subjective feelings. When the monkeys said no, if you had been the monkey trainer you would have felt offended. These monkeys were trying to rebel, they were being disobedient, this could not be toler-ated. It would have hurt you inside.

You get angry even at dead things. If you are trying to open the door and it resists, you get mad. If you are trying to write a letter and the pen is not functioning well, smoothly, you get angry. You feel hurt, as if the pen is doing it knowingly, as if there is someone in the boat. You even feel somebody is there in the pen trying to disturb you.

And this is not only the logic of small children, this is your logic also. If a child bumps into a table, he will hit it just to right the wrong, and he will always be an enemy of that table. But you are the same -- with dead things, with objects, you also get angry, you get mad!

This is subjective, and a wise man is never subjective. A wise man always looks at the objective conditions. He will look at the door, and if it is not open, then he will try to open it. But he cannot get angry with it because the boat is empty. There is nobody there trying to shut the door, resisting your efforts.

In order to meet objective conditions the trainer changed his personal arrangement. He looked at the monkeys and their minds, he didn't feel offended -- he was a monkey trainer, not a monkey. He looked and he must have laughed within, because he knew the total. And he yielded. Only a wise man yields. A foolish man always resists. Foolish people say it is better to die than to bend, better to break than to bend.

Lao Tzu and Chuang Tzu always say: When there is a strong wind the foolish egoistic trees resist and die, and the wise grass bends. The storm goes by and again the grass stands straight, laughing and enjoying. The grass is objective, the big tree is subjective. The big tree thinks so much of himself: "I am somebody, who can bend me? Who can force me to yield?" The big tree will fight with a storm. It is foolish to fight with the storm, because the storm has not come for you. It is nothing special, the storm is simply passing and you are there, it is coincidental.

Monkeys are animals and think themselves very superior animals! They are not offending the monkey trainer. Monkeys are just monkeys. That is the way they are. They cannot look at the total, they cannot add up. They can look only at the near, not at the far -- the far is too far for them. It is impossible for them to conceive of the evening, they only know about the morning.

So monkeys are monkeys, storms are storms. Why get offended? They are not fighting you. They are only following their own ways, their own habits. So the monkey trainer was not offended. He was a wise man, he yielded, he was just like the grass. Remember this when-ever you start feeling subjective. If somebody says something, immediately you feel hurt, as if it has been said to you. You are in the boat too much. It may not have been said to you at all. The other may be expressing his or her subjectivity.

When somebody says, "You have insulted me," what is really meant is something else. If he had been a little more intelligent he would have said it the other way around. He would be saying, "I feel insulted. You may not have insulted me, but whatsoever you have said, I feel insul-ted." This is a subjective feeling.

But nobody realizes their subjectivity and everyone goes on projecting subjectivity onto objective conditions. The other always says, "You have insulted me." And when you hear it you are also subjective. Both boats are filled, much too crowded. There is bound to be a clash, enmity, violence.

If you are wise, when the other says, "You have insulted me," you will look at the matter objectively and you will think, "Why is the other feeling insulted?" You will try to understand the other's feelings, and if you can put things right you will yield. Monkeys are monkeys. Why get angry, why feel offended?

It is said of Mulla Nasruddin that when he was old he was made an honorary magistrate. The first case to come before him was a man who had been robbed. Nasruddin heard his story and said, "Yes, you are in

the right." But he hadn't yet heard the other story!

The clerk of the court whispered in his ear, "You are new, Nasruddin. You don't know what you are doing. You have to listen to the other side before you give judgment."

So Nasruddin said, "Okay."

The other man, the robber, told his story. Nasruddin listened and said, "You are right."

The clerk of the court felt confused: "This new magistrate is not only inexperienced, he is crazy." Again he whispered in his ear, "What are you doing? Both cannot be right."

Nasruddin said, "Yes, you are right."

This is the wise man who looks at the objective conditions. He will yield. He is always yielding, he is always saying yes -- because if you say no, then your boat is not empty. No always comes from the ego. So if a wise man has to say no, he will still use the terminology of yes. He will not say no outright, he will use the terminology of yes. If a foolish man wants to say yes, he will feel the difficulty of not saying no. He will use the terminology of no, and if he has to yield, he will yield grudgingly. He will yield offended, resisting. The monkey trainer yielded.

THE KEEPER WAS WILLING
TO CHANGE HIS PERSONAL ARRANGEMENTS
IN ORDER TO MEET OBJECTIVE CONDITIONS.
HE LOST NOTHING BY IT.

No wise man has ever lost anything by saying yes to foolish people. No wise man can ever lose anything by yielding. He gains everything. There is no ego, so there cannot be any loss. The loss is always felt by the ego: I am losing. Why do you feel you are losing? -- because you never wanted to lose. Why do you feel you are a failure? -- because you always wanted to be a success. Why do you feel you are a beggar? -- because you always desired to be an emperor.

A wise man simply takes whatever is. He accepts the total. He knows -- beggar in the morning, emperor in the evening; and emperor in the morning, beggar in the evening. Which is the better arrangement?

If a wise man is forced to arrange he would like to be beggar in the morning and emperor in the evening. A wise man never chooses, but if you insist, he will say that it is better to be beggar in the morning and emperor in the evening. Why? -- because to be emperor first, in the morning, then to be beggar in the evening, will be very difficult. But this is the choice.

A wise man will choose pain in the beginning and pleasure in the end, because pain in the beginning will give you the background, and against it the pleasure will be more pleasing than ever. Pleasure in the beginning will give you a soft background and then the pain will be too much, unbearable.

East and West have made different arrangements. In the East, for the first twenty-five years of life every child had to go through hardship. That was the principle followed for thousands of years until the West came and began dominating the East.

A child had to go to the master's house in the jungle, he had to live through every possible hardship. Like a beggar he would sleep on a mat on the floor -- there were no comforts. He would eat like a beggar; he would have to go to town and beg for the master, chop wood, take the animals to the river to drink, to the forest to feed.

For twenty-five years he led the most simple, austere life whether he was born a king or a beggar -- there was no difference. Even the emperor's son had to follow the same routine, there was no distinction. And then when he came to know life in the world, life was so blissful.

If the East was so content, this was the trick, the arrangement, because whatsoever life gives it is always more than you started with. The child comes to live in a hut. To him it is a palace compared with lying on the ground without any shelter, crowded. He has an ordinary bed, and it is heavenly. Ordinary food, bread, butter and salt is paradise enough, because there was no butter at the master's house. He is happy with whatsoever life gives.

Now, the Western pattern is the opposite. When you are a student every comfort is given to you. Hostels, beautiful universities, beautiful rooms, classrooms, teachers -- every arrangement is made for your medical facilities, food, hygiene, everything is taken care of. And after twenty-five years of this you are thrown into the struggle of life. You have become a hot-house plant! -- you don't know what struggle is.

Then you become a clerk in an office, a master in a primary school: life is hell. Then all your life you will be grunting, your whole life will be a long grump, complaining, complaining, everything is wrong. It is going to be so.

The monkey trainer said, "Three helpings in the morning and four in the evening."

But the monkeys insisted: "Four in the morning and three in the evening."

Four in the morning and three in the evening...then the evening is going to be cloudy. You will compare it with the past, with the morning. Emperor in the morning and a beggar in the evening...then the evening is going to be miserable. The evening should be the climax, not miserable.

The monkeys are not choosing a wise arrangement. In the first place a wise man never chooses, he lives choicelessly because he knows that whatever happens the total is going to be the same. In the second place, if he has to choose because of objective conditions, he will choose three courses in the morning and four in the evening. But the monkeys said, "No. We will choose. We will have four in the morning." That trainer, the keeper, was willing to comply in order to meet objective conditions. He lost nothing by it. But what happened to the monkeys? They lost something.

So whenever you are near a wise man let him make the arrangements, don't insist on your own. To choose in the first place is wrong, and in the second place, whatsoever choice you monkeys make, it will be wrong. The monkey mind only looks for immediate, instant happiness. The monkey is not worried about what happens later on. He doesn't know, he has no perspective of the whole. So let the wise man choose.

But the whole arrangement has changed. In the East the wise men decided. In the West there is democracy: the monkeys vote and choose. And now they have converted the whole East to democracy -- democracy means that the monkeys vote and choose.

Aristocracy means that the wise men will choose the arrangement and the monkeys will yield and follow. Nothing can work like aristocracy if aristocracy is run properly. Democracy is bound to be a chaos. The monkeys feel very happy because they are choosing the arrangement, but the world was happier when the choice was with wise men.

Remember, kings always used to go to ask the wise men to make the final decision on important matters. The wise men were not kings because they couldn't be bothered with it, they were beggars, living in their huts in the forest. Whenever there was a problem the king did not run to the constituency to ask the people, "What is to be done?" He ran to the forest to ask those who had renounced all -- because they have a perspective of the whole, no attachment, no obsessions, nothing, by their own choice. They are choiceless; they see the whole and decide.

THE TRULY WISE MAN,
CONSIDERING BOTH SIDES OF THE QUESTION
WITHOUT PARTIALITY,
SEES THEM BOTH IN THE LIGHT OF TAO.
THIS IS CALLED FOLLOWING TWO COURSES AT ONCE.

To look at the total means to follow two courses at once. Then it is not a question of four in the morning, three in the evening. It is a question of seven in the whole life.

Arrangement is immaterial. Arrangements can be made according to objective conditions, but there will be seven in all, two courses together. The wise man looks at the whole of everything. Sex gives you pleasure, but he looks also at the pain that comes out of it. Wealth gives you pleasure, but he looks at the nightmare that comes with it. Success makes you happy, but he knows the abyss that follows the peak, the failure that will become intense, unbearable pain.

The wise man looks at the whole. And when you look at the whole you have no choice. Then you are having two courses at the same time. Morning and evening are together now -- four plus three are together now. Now nothing is in fragments, everything has become a whole. And to follow this whole is Tao. To follow this whole is to be religious. To follow this whole is Yoga.

Enough for today.

The Empty Boat

Chapter #6
Chapter title: The Need to Win

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WHEN AN ARCHER IS SHOOTING FOR FUN
HE HAS ALL HIS SKILL.
IF HE SHOOTS FOR A BRASS BUCKLE
HE IS ALREADY NERVOUS.
IF HE SHOOTS FOR A PRIZE OF GOLD
HE GOES BLIND
OR SEES TWO TARGETS --
HE IS OUT OF HIS MIND.

HIS SKILL HAS NOT CHANGED,
BUT THE PRIZE DIVIDES HIM.
HE CARES.
HE THINKS MORE OF WINNING
THAN OF SHOOTING --
AND THE NEED TO WIN
DRAINS HIM OF POWER.

If the mind is filled with dreams you cannot see rightly. If the heart is filled with desires you cannot feel rightly. Desires, dreams and hopes -- the future disturbs you and divides you. But whatsoever is, is in the present. Desire leads you into the future, and life is here and now. Reality is here and now, and desire leads you into the future. Then you are not here. You see, but still you don't see; you hear, but still you miss; you feel, but the feeling is dim, it cannot go deep, it cannot be penetrating. That is how truth is missed.

People keep on asking: Where is the divine, where is the truth? It is not a question of finding the divine or the truth. It is always here, it has never been anywhere else, it cannot be. It is there where you are, but you are not there, your mind is somewhere else. Your eyes are filled with dreams, your heart is filled with desires. You move into the future, and what is the future but illusion? Or, you move into the past, and the past is already dead. The past is no more and the future has yet to be. Between these two is the present moment. That moment is very short, it is atomic, you cannot divide it, it is indivisible. That moment passes in the flicker of an eye. If a desire enters, you have missed it; if a dream is there, you are missing it.

The whole of religion consists of not leading you somewhere, but bringing you to the here and now, bringing you back to the whole, back where you have always been. But the head has gone away, very far away. This head has to be brought back. So God is not to be sought somewhere -- because you are searching somewhere, that is why you are missing him. He has been here all the time waiting for you.

Once it happened that Mulla Nasruddin came staggering home totally drunk, and knocked many times at his own door. It was already half past midnight. The wife answered and he asked her, "Can you tell me,

madam, where Mulla Nasruddin lives?"

The wife said, "This is too much. You are Mulla Nasruddin."

He said, "That's right, that I know, but it doesn't answer my question. Where does he live?"

This is the situation. Drunk with desires, staggering along, you knock at your own door and ask where your home is. Really, you ask who you are. This is home, and you have never left it, it is impossible to leave it. It is not something outside you which you can go away and leave; it is your within, it is your very being.

Asking where God is, is foolish, because you cannot lose God. It is your within, your innermost being, your very core. It is your existence: you breathe in him, you live in him, and it cannot be otherwise. What has happened is that you have become so drunk that you cannot recognize your own face. And unless you come back and get sober you will go on searching and seeking and you will go on missing.

Tao, Zen, Yoga, Sufism, Hassidism, these are all methods for bringing you back, to make you sober again, to destroy your drunkenness. Why are you so drunk? What makes you so drunk? Why are your eyes so sleepy? Why aren't you alert? What is the root cause of it all? The root cause is that you desire.
Try to understand the nature of desire.

Desire is alcoholic, desire is the greatest drug possible. Marijuana is nothing, lsd is nothing. Desire is the greatest lsd possible -- the ultimate in drugs.

What is the nature of desire? When you desire, what happens? When you desire, you are creating an illusion in the mind; when you desire, you have already moved from here. Now you are not here, you are absent from here, because the mind is creating a dream. This absentness is your drunkenness. Be present!

This very moment the doors of heaven are open. There is no need even to knock because you are not outside heaven, you are already inside. Just be alert and look around without eyes filled with desire, and you will have a belly laugh. You will laugh at the whole joke, at what has been happening. It is just like a man dreaming at night.

It happened once that a man was very much disturbed -- his nights were simply prolonged nightmares. His whole night was a struggle. It was so painful that he was always scared to go to sleep and he was always happy to get up. And the nature of the dreams was that the moment he fell asleep, under his bed he would start seeing millions of lions, dragons, tigers, crocodiles, all sitting under his small bed. So he dreamed that he couldn't sleep -- at any moment they would attack.

His whole night was just a long disturbance, a torture, a hell. He was treated medically, but nothing would help. Everything failed. He was analyzed by psychologists, psychiatrists, but nothing worked. Then one day he walked out of his house laughing.

Nobody had seen him laughing for many years. His face had become hellish, always sad, afraid, scared. So the neighbors asked, "What is the matter? You are laughing? We have not seen you laugh for such a long time, we have completely forgotten that you ever used to laugh. What happened to your nightmares?"

The man said, "I told my brother-in-law, and he cured me."

The neighbors asked, "Is your brother-in-law some great psycho-analyst? How did he cure you?"

The man said, "He is a carpenter, and he simply sawed off the legs of my bed. Now there's no more space underneath, so I slept for the first time!"

You create a space -- and desire is the way to create the space. The greater the desire, the more space is created. A desire may be fulfilled in one year, then you have one year's space. You can move in it, and you will have to encounter many reptiles, many dragons. This space which is created by desire, you call time. If there is no desire, there is no need for time.

A single moment exists -- not even two moments, because the second is needed only by desire, it is not needed by your existence. Existence is completely fulfilled, total, in one moment.

If you think that time is something outside you, remember that you are mistaken. Time is not something outside you.

If man disappears from the earth will there be time? Trees will grow, rivers will flow, clouds will still float in the sky, but I ask, will there be time? There will not. There will be moments, rather, there will be one moment -- and when one moment disappears another comes into existence, and so on. But there is no time as such. Only the atomic moment exists.

Trees don't desire anything, They don't desire to flower, flowers will come automatically. It is part of the nature of the tree that flowers will come. But the tree is not dreaming, the tree is not moving, it is not

thinking, it is not desiring.

There will be no time, only eternal moments, if man is not there. You create time by desire. The greater the desire, the more time is needed.

But for materialistic desires much time is not needed. That is why in the West they say that there is only one life. In the East, we have desired moksha. That is the greatest desire possible -- no other desire can be greater than that. How can you get moksha in one life? One life is not enough. You may get a palace, you may organize a kingdom, you may become very rich and powerful, a Hitler, a Ford, you may become something of this world, but moksha is such a great desire that one life is not enough.

So in the East we believe in many lives, in rebirth, because more time, many lives, will be needed to fulfill the desire for moksha. Only then is there hope that the desire will be fulfilled. The point is not whether there are many lives, or only one, but that in the East people believe in many lives because they desire moksha.

If you have only one life then how can you attain moksha? Only material things can be attained in one lifetime, spiritual transformation as well is not possible. The desire is so huge that millions of lifetimes are needed. That is why in the East people live so lazily. There is no hurry because there is no shortage of time. You will be born again and again and again so why be in a hurry? You have got infinite time.

So if the East is lazy and seems so absolutely unaware of time, if things move with such a slow flow, it is because of the concept of many lives. If the West is so time-conscious, it is because there is only one life, and everything has to be attained in it. If you miss, you miss forever -- no second opportunity is possible! Because of this shortage of time, the West has become very tense. So many things to do and so little time left in which to do them. There is never enough time and there are so many desires.

People are always in a hurry, running fast. Nobody moves around slowly. Everyone is running, and more speed is needed. So the West keeps inventing faster vehicles and there is never any satisfaction with them. The West goes on lengthening human life just to give you a little more time to fulfill your desires.

But why is time needed? Can't you be here and now without time? Is it not enough, this moment, just sitting near me, no past, no future -- this moment in-between, which is atomic, which is really as if nonexistential? It is so small that you cannot catch hold of it. If you catch it, it is already past. If you think, it is in the future. You can be IN it, but you cannot catch hold of it. When you catch hold of it, it is gone; when you think about it, it is not there.

When it is there, only one thing can be done -- you can live it, that is all. It is so small that you can only live in it, but it is so vital that it gives life to you.

Remember, it is just like the atom, so small it cannot be seen. Nobody, not even the scientists, have seen it yet. You can only see the consequences. They have been able to explode it: Hiroshima and Nagasaki were the consequences. We have seen Hiroshima burning, over one hundred thousand people dead -- this is the consequence. But no one has seen what happened in the atomic explosion. Nobody has seen the atom with their own eyes. There are no instruments yet which can see it.

Time is atomic, this moment is also atomic. Nobody can see it, because the moment you see it, it has already gone. In the time that is taken in seeing, it has gone -- the river has flowed on, the arrow has moved, and nobody has ever seen time. You go on using the word time, but if someone insists on a definition you will be at a loss.

Somebody asked Saint Augustine, "Define God. What do you mean when you use the word god?"

And Augustine said, "It is just like time. I can talk about it, but if you insist on the definition, I am at a loss."

You keep asking people, "What is the time?" And they will look at their watches and reply. But if you really ask, "What is time?" If you ask for the definition, then watches won't help.

Can you define time? Nobody has ever seen it, there is no way of seeing it. If you look, it is gone; if you think, it is not there. When you don't think, when you don't look, when you simply are, it is there. You live it. And Saint Augustine is right: God can be lived, but cannot be seen. Time also can be lived, but cannot be seen. Time is not a philosophical problem, it is existential. God is also not philosophical, he is existential. People have lived him, but if you insist on a definition they will remain silent, they cannot answer. And if you can be in this moment, the doors of all the mysteries are open.

So throw off all desires, remove all the dust from your eyes, be at ease within, not longing for something, not even for God. Every longing is the same, whether for a big car, or God, or a big house, makes no difference. Longing is the same. Don't long -- just be. Don't even look -- just be! Don't think! Let this moment be there, and you in it, and suddenly you have everything -- because life is there. Suddenly

everything starts showering on you, and then this moment becomes eternal and then there is no time. It is always the now. It never ends, never begins. But then you are in it, not an outsider. You have entered the whole, you have recognized who you are.

Now try to understand Chuang Tzu's sutra about the need to win. From where does this need arise -- the need to win? Everybody is seeking victory, seeking to win, but why does this need to win arise?

You are not in any way aware that you are already victorious, that life has happened to you. You are already a winner and nothing more is possible, all that could happen has happened to you. You are already an emperor, and there is no other kingdom to be won. But you have not recognized it, you have not known the beauty of the life that has already happened to you. You have not known the silence, the peace, the bliss that is already there.

And because you are not aware of the inner kingdom, you always feel that something more is needed, some victory, to prove that you are not a beggar.

Once, Alexander the Great came to India -- to win, of course. If you don't need to win you will not go anywhere. Why bother? Athens was so beautiful, there was no need to bother to go on such a long journey.

On the way he heard that on a river bank lived a mystic, Diogenes. He had heard many stories about him. In those days, in Athens particularly, only two names were spoken about -- one was Alexander, the other was Diogenes. They were two opposites, two polarities. Alexander was an emperor, trying to create a kingdom which stretched from one end of the earth to the other. He wanted to possess the whole world; he was the conqueror, the man in search of victory.

And Diogenes was exactly the opposite. He lived naked, not a single thing did he possess. In the beginning he had a begging bowl for drinking water, or sometimes to beg food. Then one day he saw a dog drinking water from the river and immediately he threw away his bowl. He said, "If dogs do without, why not I? Dogs are so intelligent that they can do without a bowl. I must be very stupid to carry this bowl with me, it is a burden."

He took that dog for his master, and invited the dog to be with him because he was so intelligent. The dog had shown him that his bowl was an unnecessary burden -- he was not aware. And from then on that dog remained with him. They used to sleep together, to take their food together. The dog was his only companion.

Someone asked Diogenes, "Why do you keep company with a dog?"

He said, "He is more intelligent than so-called human beings. I was not so intelligent before I met him. Looking at him, watching him, has made me more alert. He lives in the here and now, not bothered by anything, not possessing anything. And he is so happy that having nothing he has everything. I am not yet so content, some uneasiness remains inside me. When I have become just like him, then I will have reached the goal."

Alexander had heard about Diogenes, his ecstatic bliss, his silent, mirrorlike eyes, just like the blue sky without any clouds. And this man lived naked, he did not even need clothes. Then somebody said, "He lives nearby on the river bank, and we are passing, we are not very far away...." Alexander wanted to see him, so he went.

It was morning, a winter morning, and Diogenes was taking his sunbath, lying on the sand naked, enjoying the morning, the sun showering on him, everything so beautiful, silent, the river flowing by....

Alexander wondered what to say. A man like Alexander cannot think except about things and possessions. So he looked at Diogenes, and said, "I am Alexander the Great. If you need something, tell me. I can be of much help and I would like to help you."

Diogenes laughed, and said, "I don't need anything. Just stand a little to the side, you are blocking my sun. That's all you can do for me. Remember, don't block anybody's sun, that is all you can do. Don't stand in my way, and you need do nothing else."

Alexander looked at this man. He must have felt like a beggar before him: He needs nothing, and I need the whole world, and even then I will not be satisfied, even this world is not enough. Said Alexander, "It makes me happy to see you, I have never seen such a contented man."

Diogenes said, "There is no problem! If you want to be as contented as I, come and lie down by my side, have a sunbath. Forget the future, and drop the past. Nobody is hindering you."

Alexander laughed, a superficial laugh of course, and said, "You are right -- but the time is not yet ripe. One day I would like to relax like you."

Diogenes replied, "Then that one day will never come. What else do you need to relax? If I, a beggar,

can relax, what else is needed? Why this struggle, this effort, these wars, this conquering, why this need to win?"

Said Alexander, "When I have become victorious, when I have conquered the whole world, I will come and learn from you and sit by your side here on this bank."

Diogenes said, "But if I can lie here and relax right now, why wait for the future? And why go around the whole world creating misery for yourself and others? Why wait until the end of your life to come to me and relax here? I am already relaxing."

What is the need to win? You have to prove yourself. You feel so inferior within, you feel so vacant and empty, you feel such a nobodiness inside, that the need to prove arises. You have to prove that you are somebody, and unless you have proved it, how can you be at ease?

There are two ways, and try to understand that these are the only ways. One way is to go out and prove that you are somebody; the other way is to go in and realize that you are nobody. If you go outwards you will never be able to prove that you are somebody. The need will remain; rather, it may increase. The more you prove, the more of a beggar you will feel, like Alexander standing before Diogenes. Proving to others that you are somebody does not make you become somebody. Deep down the nobodiness remains. It bites at the heart, and there you know that you are nobody.

Kingdoms won't help, because kingdoms will not go in and fill the gap inside you. Nothing can go in. The without will remain without; the within will remain within. There is no meeting. You may have all the wealth in the world but how can you bring it in and fill the emptiness? No, even when you have all the wealth you will still feel empty -- more empty, because now the contrast will be there. That is why a Buddha leaves his palace: seeing all the wealth yet feeling the inner emptiness, he feels that all is useless.

Another way is to go within -- not to try to get rid of this nobodiness, but to realize it. This is what Chuang Tzu is saying: Become an empty boat, just go in and realize that you are nobody. The moment you realize that you are nobody you explode into a new dimension, because when one person realizes he is nobody he is also realizing that he is all.

You are not somebody, because you are all. How can the all be somebody? Somebody is always a part. God cannot be somebody because he is all, he cannot possess anything because he is the whole. Only beggars possess, because possessions have limitations, they cannot become unlimited. Somebodiness has a boundary, somebodiness cannot be without boundaries, it cannot be infinite. Nobodiness is infinite, just like allness.

Really, both ways are the same. If you are moving without you will feel your inner being as nobody. If you are moving within you will feel the same nobodiness as all. That is why Buddha says that SHUNYA, the absolute void, is Brahman. To be nobody is to realize that you are all. To realize that you are somebody is to realize that you are not all. And nothing less will do.

So the other way is to move within, not to fight with this nobodiness, not to try to fill this emptiness, but to realize it and become one with it. Be the empty boat and then all the seas are yours. Then you can move into the uncharted, then there is no hindrance for this boat, nobody can block its path. No maps are needed. This boat will move into the infinite and now everywhere is the goal. But one has to move within.

The need to win is to prove that you are somebody, and the only way we know how to prove is to prove in the eyes of others, because their eyes become reflections.

Looking in others' eyes Alexander could see that he was somebody; standing near Diogenes, he felt he was nobody. Diogenes would not recognize external greatness. Before him, Alexander must have felt foolish. It is said that he told Diogenes that if God would grant him another birth he would like to be Diogenes rather than Alexander -- next time!

The mind always moves to the future! This very time he could become Diogenes, there was no barrier, nobody was preventing him. There will be millions of barriers to becoming Alexander the Great because everybody will try to prevent you. When you want to prove that you are somebody you hurt everyone's ego, and they will all try to prove that you are nothing. What, who, do you think you are? You have to prove it, and it is a very hard way, very violent, very destructive.

There is no barrier to being a Diogenes. Alexander felt the beauty, the grace of this man. He said, "If God gives me another birth I would like to be Diogenes -- but next time."

Diogenes laughed and said, "If I am asked, only one thing is certain: I would not like ever to be Alexander the Great!"

In the eye of Diogenes, Alexander could have seen no recognition of his victories. Suddenly he must have felt the sinking sensation, the deathlike sensation that he was nobody. He must have escaped, run from

Diogenes as soon as possible. He was a dangerous man.

It is said that Diogenes haunted Alexander his whole life. Wherever he went, Diogenes was with him like a shadow. At night, in dreams, Diogenes was there laughing. And a beautiful story tells that they died on the same day.

They died on the same day, but Diogenes must have waited a little so that he could follow Alexander. While crossing the river which divides this world from that, Alexander met Diogenes again, and this second encounter was more dangerous than before. Alexander was in front because he had died a few minutes earlier -- Diogenes had been waiting to follow him. Alexander, hearing the sound of someone behind him in the river, looked back and saw Diogenes there laughing. He must have become quite dumbstruck, because this time things were absolutely different. He was also naked like Diogenes, because you cannot take your clothes to the other world. This time he was absolutely nobody, no emperor.

But Diogenes was the same. All that death can take away he had already renounced, so death couldn't take anything from him. He was just the same as on that river bank; here he was in this river, just the same as before.

So to be nonchalant, to give himself courage and confidence, Alexander also laughed and said, "Great, wonderful! Again the meeting of the greatest emperor and the greatest beggar."

Diogenes replied, "You are absolutely right, only you are a little confused about who is the emperor and who is the beggar. This is a meeting of the greatest emperor and the greatest beggar, but the emperor is behind and the beggar is in front. And I tell you, Alexander, it was the same at our first meeting. You were the beggar, but you thought I was. Now look at yourself! What have you gained by winning the whole world?"

What is the need to win? What do you want to prove? In your own eyes you know that you are a nonentity, you are nothing, and this nothingness becomes a pain in the heart. You suffer because you are nothing -- so you have to prove yourself in the eyes of others. You have to create an opinion in others' minds that you are somebody, that you are not a nothing. And looking in their eyes you will gather opinions, public opinion, and through public opinion you will create an image. This image is the ego, it is not your real self. It is a reflected glory, not your own -- it is collected from others' eyes.

A man like Alexander will always be afraid of others because they can take back whatsoever they have given. A politician is always afraid of the public because they can take back whatsoever they have given. His self is just a borrowed self. If you are afraid of others, you are a slave, you are not a master.

A Diogenes is not afraid of others. You cannot take anything from him because he has not borrowed anything. He has the self, you have only the ego. This is the difference between the self and the ego -- the ego is a borrowed self.

Ego depends on others, on public opinion; self is your authentic being. It is not borrowed, it is yours. Nobody can take it back.

Look, Chuang Tzu has beautiful lines to say:

WHEN AN ARCHER IS SHOOTING FOR FUN
HE HAS ALL HIS SKILL -- FOR FUN!

WHEN AN ARCHER IS SHOOTING FOR FUN
HE HAS ALL HIS SKILL.

When you are playing, you are not trying to prove that you are somebody. You are at ease, at home. While playing, just for fun, you are not worried what others think about you.

Have you seen a father in a mock fight with his child? He will be defeated. He will lie down and the child will sit on his chest and laugh, and say, "I am the winner!" -- and the father will be happy. It is just fun. In fun you can be defeated and be happy. Fun isn't serious, it is not related to the ego. Ego is always serious.

So remember, if you are serious, you will always be in turmoil, inner turmoil. A saint is always in play, as if shooting for the fun of it. He is not interested in shooting at a particular target, he is just enjoying himself.

A German philosopher, Eugene Herrigel, went to Japan to learn meditation. And in Japan they use all types of excuses to teach meditation -- archery is one of them. Herrigel was a perfect archer; he was one hundred percent accurate, he never missed the mark. So he went to a master to learn meditation through archery, because he was already skilled in it.

Three years of study passed and Herrigel started feeling that it was a waste of time. The master went on insisting that HE should not shoot. He told Herrigel, "Let the arrow leave by itself. You should not be there when you aim, let the arrow aim itself."

This was absurd. For a Western man particularly, it was absolutely absurd: What do you mean, let the arrow shoot itself? How can the arrow shoot itself? I have to do something. And he continued shooting, never missing the target.

But the master said, "The target is not the target at all. YOU are the target. I am not looking at whether you hit the target or not. That is a mechanical skill. I am looking at you, to see whether you are there or not. Shoot for fun! Enjoy it, don't try to prove that you never miss the target. Don't try to prove the ego. It is already there, you are there, there is no need to prove it. Be at ease and allow the arrow to shoot itself."

Herrigel could not understand. He tried and tried and said again and again, "If my aim is a hundred percent accurate, why don't you give me the certificate?"

The Western mind is always interested in the end result and the East is always interested in the beginning, not in the end. To the Eastern mind the end is useless; the importance is in the beginning, in the archer, not in the target. So the master said, "No!"

Then, completely disappointed, Herrigel asked permission to leave. He said, "Then I will have to go. Three years is so long and nothing has been gained. You go on saying no...that I am still the same."

The day he was to leave he went to say goodbye to the master and found him teaching other disciples. This morning Herrigel was not interested; he was leaving, he had dropped the whole project. So he was just waiting there for the master to finish so that he could say his goodbye and leave.

Sitting on a bench he looked at the master for the first time. For the first time in three years he looked at the master. Really, he was not doing anything; it was as if the arrow was shooting itself. The master was not serious, he was playing, he was in fun. There was nobody who was interested in hitting the target.

Ego is always target-oriented. Fun has no target to reach, fun is in the beginning when the arrow leaves the bow. If it shoots that is accidental, if it reaches the target that is not relevant; whether it reaches or misses is not the point. But when the arrow leaves the bow, the archer should be in fun, enjoying, not serious. When you are serious you are tense, when you are not serious you are relaxed, and when you are relaxed you are. When you are tense, the ego is; YOU are clouded.

For the first time Herrigel looked...because now he was not interested. It was none of his business now, he had dropped the whole thing. He was leaving so there was no question of seriousness. He had accepted his failure, there was nothing to be proved. He looked, and for the first time his eyes were not obsessed with the target.

He looked at the master and it was as if the arrow was shooting itself from the bow. The master was only giving it energy, he was not shooting. He was not doing anything, the whole thing was effortless. Herrigel looked, and for the first time he understood.

As if enchanted he approached the master, took the bow in his hand and drew back the arrow. The master said, "You have reached. This is what I have been telling you to do for three years." The arrow had not yet left the bow and the master said, "Finished. The target is attained." Now he was having fun, he was not serious, he was not goaloriented.

This is the difference. Fun is not goal-oriented; it has no goal. Fun itself is the goal, the intrinsic value, nothing exists outside it. You enjoy it, that is all. There is no purpose to it, you play with it, that is all.

WHEN AN ARCHER IS SHOOTING FOR FUN
HE HAS ALL HIS SKILL.

When you are shooting for fun, you are not in conflict. There are not two, there is no tension; your mind is not going anywhere. Your mind is not going at all -- so you are whole. Then the skill is there.

A story is told about a Zen master, a painter, who was designing a new temple, a pagoda. It was his

habit to have his chief disciple by his side. He used to draw the design, look at the disciple and ask, "What do you think?"

And the disciple would say, "Not worthy of you." So he would discard it.

This happened ninety-nine times. Three months passed and the king kept asking when the design would be completed so the building could start. And then one day it happened that while the master was drawing the design the ink ran dry, so he told the disciple to go out and prepare more ink.

The disciple went out, and when he returned he looked and said, "What? You have done it! But why couldn't you do it in these three months?"

The master said, "It is because of you. You were sitting by my side and I was divided. You were looking at me and I was target-oriented, it was not fun. When you were not there, I relaxed. I felt that nobody was looking and I became whole. This design I have not done, it has come by itself. For three months it would not come because I was the doer."

WHEN AN ARCHER IS SHOOTING FOR FUN
HE HAS ALL HIS SKILL.

...Because his whole being is available. And when the whole being is available, you have a beauty, a grace, a totally different quality of being. When you are divided, serious, tense, you are ugly. You may succeed, but your success will be ugly. You may prove that you are somebody but you are not proving anything, you are simply creating a false image. But when you are total, relaxed, whole, nobody may know about you, but you are.

And this wholeness is the benediction, the beatitude, the blessing, that happens to a meditative mind, that happens in meditation.

Meditation means wholeness.

So remember, meditation should be fun, it should not be like work. You should not do it like a religious man, you should do it like a gambler. Play, do it for fun, like a sportsman not a businessman! It should be fun, and then all the skill will be available, then it will flower by itself. You will not be needed. No effort is needed. Simply your whole being has to be available, your whole energy has to be available. Then the flower comes by itself.

IF HE SHOOTS FOR A BRASS BUCKLE
HE IS ALREADY NERVOUS.

If he is in a competition just for a brass buckle, if something is to be achieved, some result, he is already nervous, afraid. Fear comes in: "Will I succeed or not?" He is divided. One part of the mind says, "Maybe you will succeed"; another part says, "Maybe you will fail." Now the whole of his skill is not available, now he is half and half. And whenever you are divided your whole being becomes ugly and ill. You are diseased.

IF HE SHOOTS FOR A PRIZE OF GOLD
HE GOES BLIND
OR SEES TWO TARGETS --
HE IS OUT OF HIS MIND.

Go to the market and see people who are after gold. They are blind. Gold blinds men as nothing else does, gold covers the eyes completely. When you are too anxious for success, too anxious for the result, too ambitious, when you are too anxious for the gold medal, then you are blind and you start seeing two targets. You are so drunk you start seeing double.

Nasruddin was talking to his son in a bar. He said, "Always remember when to stop drinking. Alcohol is good, but one needs to know when to stop. And I'm telling you through my experience. Look over at that corner -- when those four people sitting at the table start looking like eight, stop."

The boy said, "But father, I see only two people sitting there."

When the mind is drunken, vision becomes double. And gold makes you unconscious, drunk. Now there

are two targets and you are in such a hurry to reach them that you are nervous, trembling inside.
This is the state Chuang Tzu means when he says:

...HE IS OUT OF HIS MIND.

Everybody is out of his mind. It is not only mad people who are out of their minds, you are also out of your mind. The difference is only of degree, not of quality, a little more and any moment you can cross the boundary. It is as if you are at ninety-nine degrees. One hundred degrees and you boil, you have crossed over. The difference between those who are in madhouses and those who are outside is only of quantity, not of quality. Everyone is out of his mind, because everyone is after results, goals, purposes. Something has to be achieved. Then comes nervousness, inner trembling, then you cannot be still within. And when you tremble inside, the target becomes two, or even four or eight -- and then it is impossible to become an archer.

A perfect archer is always the archer who is having fun.
A perfect man lives life as fun, as play.

Look at Krishna's life. Had Chuang Tzu known about him, it would have been beautiful. Krishna's life is fun. Buddha, Mahavira, Jesus, somehow or other look a little serious, as if something has to be achieved -- the moksha, the nirvana, the desirelessness. But Krishna is absolutely purposeless: the flute player just living for fun, dancing with girls and enjoying, singing. For him there is nowhere to go. Everything is here, so why bother about the result? Everything is available right now, why not enjoy it?

Krishna is the perfect man if fun is the sign of a perfect man. In India we never call Krishna's life CHARITRA, his character, we call it Krishna's LEELA, his play. It is not a character, it is not purposeful; it is absolutely purposeless.

It is just like a small child. You cannot ask, "What are you doing?" You cannot ask, "What is the meaning of it?" He is enjoying himself just running after butterflies. What will he achieve just jumping in the sun? Where will this effort lead him? Nowhere! He is not going anywhere. We call him childish and we think ourselves mature, but I tell you that when you are really mature, you will again become childlike. Then your life will again become fun. You will enjoy it, every bit of it, you will not be serious. A deep laughter will spread all over your life. It will be more like a dance and less like a business; it will be more like singing, humming in the bathroom, less like calculating in the office. It will not be mathematics, it will just be enjoyment.

HIS SKILL HAS NOT CHANGED,
BUT THE PRIZE DIVIDES HIM.
HE CARES.
HE THINKS MORE OF WINNING
THAN OF SHOOTING --
AND THE NEED TO WIN
DRAINS HIM OF POWER.

If you feel so impotent, so powerless, helpless, it is because of YOU. Nobody else is draining you of your power. You have infinite sources of power, never ending, but you look drained, as if any moment you are going to fall with no energy left.

Where is all the energy going? You are creating a conflict within yourself although your skill is the same.

HIS SKILL HAS NOT CHANGED,
BUT THE PRIZE DIVIDES HIM.
HE CARES.

I have heard a story. It happened in a village that a poor boy, the son of a beggar, was young and healthy. He was so young and so healthy that when the king's elephant passed through the village, he would just catch hold of the elephant's tail and it would not be able to move!

Sometimes it became very embarrassing to the king because he would be sitting on the elephant and the

whole market would gather and people would laugh. And all because of the son of a beggar!

The king called his prime minister, "Something has to be done. This is insulting. I have become afraid to go through that village, and the boy sometimes comes to other villages also! Anywhere, anytime, he can catch hold of the elephant's tail and it will not move. That boy is powerful, so do something to drain his energy."

The prime minister said, "I will have to go and consult a wise man because I don't know how to drain his energy. He is just a beggar. If he had a shop, that would drain his energy. If he was working as a clerk in an office, that would drain his energy. If he was a master in a primary school, then his energy could be drained. But he has nothing to do. He lives for fun, and people love him and feed him so he is never short of food. He is happy, he eats and sleeps. So it is difficult, but I will go."

So he went to a wise old man. The wise old man said, "Do one thing. Go and tell the boy that you will give him one golden rupee every day if he will do a small job -- and the job is really small. He has to go to the village temple and put the lamp on. He has just to light the lamp at dusk, that is all. And you will give him one golden rupee every day."

The prime minister said, "But how will this help? This may make him even more energetic. He will get one rupee and he will eat more. He will not even bother to beg."

The wise man said, "Don't worry, simply do as I say."

This was done, and the next week, when again the king passed, the boy tried to stop the elephant but he failed. He was dragged along by it.

What happened? Care entered, anxiety entered. He had to remember, for twenty-four hours a day he had to remember that he had to go to the temple every evening and put the light on. That became an anxiety that divided his whole being. Even in his sleep he started to dream that it was evening: What are you doing? Go and switch on the light and get your one rupee. And then he started to collect those golden rupees. He had seven, now eight, and then he started to calculate that within so much time he would have one hundred golden rupees -- and then they would grow to two hundred. Mathematics came in and the fun was lost. And it was only a small thing that he had to do, to put the light on. Just the work of a single minute, not even that, just a momentary thing. But it became a worry. It drained him of all his energy.

And if you are drained it is no wonder your life is not fun. You have so many temples and so many lamps to put on and off, so many calculations to make in your life, it cannot be a fun.

The archer's skill has not changed, the skill is the same, but the archer, when he is shooting for fun, has all his skill available. Now although his skill has not changed, the prize divides him. He cares, anxiety enters, nervousness comes in. He thinks more of winning, now he is not concerned with shooting. Now the question is how to win, not how to shoot. He has moved from the beginning to the end. Now the means is not important, the end is important, and whenever the end is important your energy is divided, because all that can be done is to be done with the means, not the end. Ends are not in your hands.

Says Krishna in the Gita to Arjuna: "Don't be concerned with the end, with the result. Simply do whatsoever is to be done here and now and leave the result to me, to God. Don't ask what will happen, nobody knows. Be concerned with the means and don't think of the end. Don't be result-oriented."

This situation is beautiful and worth linking with Chuang Tzu's sentences, because Arjuna was an archer, the greatest India has produced. He was the perfect archer.

But the end entered his mind. He had never worried, it had never happened before. His archery was perfect, his skill was total, absolute, but looking at the battlefield of Kurukshetra, at the two armies confronting each other, he became worried. What was his worry? It was that he had friends on both sides. It was a family affair, a war between cousins, so everybody was interlinked, on both sides were relatives. All the families were divided -- it was a rare war, a family war.

Krishna and Arjuna were on one side and Krishna's army was fighting on the other side. Krishna had said, "You both love me so you will have to divide half and half. One side can have me, and the other side can have my armies."

Duryodhana, the leader of the other side, was foolish. He thought, "What will I do with Krishna on his own? But he has a big army...." And he chose Krishna's army.

So Krishna was with Arjuna and Arjuna was happy, because one Krishna is more than all the world. What can armies do -- unconscious, sleepy people? One awakened man is worth all.

Krishna became the real help when Arjuna was confused and his mind divided. In the Gita it is said that looking at these two armies he became puzzled. And these are the words he used to Krishna: "My energy is

drained. I feel nervous, I feel impotent, my power has left me." And he was a man of perfect skill, a perfect archer.

His bow was called a GANDIVA. He said, "The gandiva feels too heavy for me. I have become so powerless, my body is numb, and I cannot think and cannot see. Everything has become confused, because these are all relatives and I will have to kill them. What will be the result? Murder, so many people killed, what will I gain out of it? A worthless kingdom? So I am not interested in fighting, it seems too high a price to pay. I would like to escape and become a sannyasin, to go to the forest and meditate. This is not for me. My energy is drained."

Krishna told him, "Don't think of the result. It is not in your hands. And don't think of yourself as the doer, because if you are the doer then the end is in your hands. The doer is always the divine, and you are just an instrument. Be concerned with the here and now, the means, and leave the end to me. I tell you, Arjuna, that these people are already dead, they are fated to die. You are not going to murder them. You are just the instrument which will reveal to them the fact that they have already been murdered. As far as I can see, I see them dead. They have reached the point where death happens -- you are just an instrument."

Sanskrit has a beautiful word, there is no equivalent to it in English: it is NIMITTA. Nimitta means you are not the doer, you are not the cause, not even one of the causes, you are just the nimitta. It means the cause is in the hands of the divine. The divine is the doer, you are just a vehicle of it. You are just like a postman -- the postman is the nimitta. He comes and delivers a letter to you. If the letter insults you, you don't get angry with him. You don't say, "Why did you bring me this letter?" The postman is not concerned, he is the nimitta. He has not written the letter, he has not caused it, he is not concerned at all. He has just fulfilled his duty. You will not be angry with him. You will not say, "Why did you bring this letter to me?"

Krishna said to Arjuna, "You are just like a postman, you have to deliver death to them. You are not the killer; death is from the divine. They have earned it already, so don't you worry. If you do not kill them then somebody else will deliver the letter. If this postman will not do it then someone else will. If you are away or on holiday or are ill it doesn't mean that the letter will not be delivered. A substitute postman will do. But the letter has to be delivered. So don't you be bothered, don't get worried unnecessarily; you are just a nimitta, neither the cause of it nor the doer of it, just an instrument. Be concerned with the means, don't think about the ends, because once you think about the ends your skill is lost.

"You are divided and that is why you are feeling drained, Arjuna. Your energy has not gone anywhere, it has become a conflict -- within, you are divided. You are fighting with yourself. One part says go ahead, another part says this is not good. Your wholeness is lost. And whenever the wholeness is lost, one feels impotent."

Such a powerful man as Arjuna can say, "I cannot carry this gandiva, this bow is too heavy for me. I have become nervous. I feel a deep fear, an anxiety arising in me. I cannot fight."

The skill is the same, nothing has changed, but the mind is divided. Whenever you are divided you are powerless; when you are undivided you are powerful. Desires divide you, meditation undivides you: desires lead you to the future, meditation brings you to the present.

Remember this as a conclusion: don't move to the future. Whenever you feel your mind moving to the future jump back to the present immediately. Don't try to complete it. Immediately, the moment you think, the moment you become aware that the mind has moved into the future, into the desire, jump back to the present. Be at home.

You will lose the present. Again and again you will miss it because it has become a long habit; but sooner or later, more and more, you can be at home. Then life is fun, it is a play. And then you are so full of energy that you overflow, a flood of vitality. And that flood is bliss.

Impotent, drained, you cannot be ecstatic. How can you dance? For dancing you will need infinite energy. Drained, how can you sing? Singing is always an overflowing. Dead as you are, how can you pray? Only when you are totally alive, a thankfulness arises from the heart, a gratitude. That gratitude is prayer.

Enough for today.

The Empty Boat

Chapter #7

Chapter title: Three Friends

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THERE WERE THREE FRIENDS DISCUSSING LIFE.
ONE SAID:
"CAN MEN LIVE TOGETHER AND KNOW NOTHING OF IT,
WORK TOGETHER AND PRODUCE NOTHING?
CAN THEY FLY AROUND IN SPACE
AND FORGET TO EXIST, WORLD WITHOUT END?"

THE THREE FRIENDS LOOKED AT EACH OTHER
AND BURST OUT LAUGHING.
THEY HAD NO EXPLANATION,
THUS THEY WERE BETTER FRIENDS THAN BEFORE. THEN ONE FRIEND DIED.
CONFUCIUS SENT A DISCIPLE
TO HELP THE OTHER TWO CHANT HIS OBSEQUIES.

THE DISCIPLE FOUND
THAT ONE FRIEND HAD COMPOSED A SONG
WHILE THE OTHER PLAYED THE LUTE.

THEY SANG:
"HEY, SUNG HU, WHERE'D YOU GO?
HEY, SUNG HU, WHERE'D YOU GO?
YOU HAVE GONE WHERE YOU REALLY WERE,
AND WE ARE HERE -- DAMN IT, WE ARE HERE!"
THEN THE DISCIPLE OF CONFUCIUS
BURST IN ON THEM AND EXCLAIMED:
"MAY I INQUIRE WHERE YOU FOUND THIS
IN THE RUBRICS FOR OBSEQUIES,
THIS FRIVOLOUS CAROLING
IN THE PRESENCE OF THE DEPARTED?"

THE TWO FRIENDS LOOKED AT EACH OTHER
AND LAUGHED:
"POOR FELLOW,
HE DOESN'T KNOW THE NEW LITURGY!"

The first thing about life is that it has no explanation. It is there in its absolute glory, but it has no explanation. It is there as a mystery and if you try to explain it you will miss it. It will not be explained, but you will become blind through your explanations.

Philosophy is the enemy of life. The most inimical thing that can happen to a man is to get fixed and obsessed with explanations. The moment you think you have the explanation life has left you, you are already dead.

This seems to be a paradox. Death may be explained, but life cannot be explained -- because death is something finished, complete, and life is always an ongoing affair; life is always on the journey, death has arrived already. When something has reached and is finished, you can explain it, you can define it. When something is still ongoing, it means that the unknown is still to be traveled.

You can know the past but you cannot know the future. You can put the past into a theory, but how can you put the future into a theory? The future is always an opening, an infinite opening, and it goes on opening and opening. So when you explain, the explanation always indicates that which is dead.

Philosophy has explanations so it cannot be very alive, and you cannot find people who are more dead than philosophers. Life has ebbed out, life has oozed out of them. They are shrunken heads, like dead stones. They make much noise but there is no music of life. They have many explanations, but they have completely forgotten that they have only explanations in their hands,

Explanation is like a closed fist. Life is like an open hand. They are totally different. And when the fist is completely closed there is no sky in it, no air in it, no space to breathe. You cannot grab the sky in your closed fist. The fist will miss it. The sky is there, the hand is open, it is available. Explanation is grabbing, closing, defining -- life oozes out.

Even a laugh is greater than any philosophy, and when someone laughs about life he understands it. So all those who have really known have laughed. And their laughter can be heard even after centuries. Seeing Buddha holding a flower in his hand, Mahakashyapa laughed. His laughter can be heard even now. Those who have ears to hear, they will hear his laughter, just like a river flowing down through the centuries continuously.

In Zen monasteries in Japan, disciples still ask the master, "Tell us, Master, why did Mahakashyapa laugh?" And those who are more alert say, "Tell us, Master, why is Mahakashyapa still laughing?" They use the present, not the past tense. And it is said that the master will reply only when he feels that you can hear the laughter of Mahakashyapa. If you cannot hear it, nothing can be said to you about it.

Buddhas have always been laughing. You may not have heard them because your doors are closed. You may have looked at a buddha and you may have felt that he is serious, but this seriousness is projected. It is your own seriousness -- you have used the buddha as a screen. Hence, Christians say Jesus never laughed. This seems absolutely foolish. Jesus must have laughed and he must have laughed so totally that his whole being must have become laughter -- but the disciples couldn't hear it, that is true. They must have remained closed, their own seriousness projected.

They could see Jesus on the cross because you all live in such suffering that you can only see suffering. If they had heard Jesus laughing, they would have omitted it. It is so contradictory to their life, it doesn't fit in. A Jesus laughing doesn't fit in with you, he becomes a stranger.

But in the East it has been different, and in Zen, in Tao, the laughter reached its peak. It became the polar opposite of philosophy.

A philosopher is serious because he thinks life is a riddle and a solution can be found. He works on life with his mind, and he gets more and more serious. The more he misses life, the more he gets serious and dead.

Taoists, Lao Tzu and Chuang Tzu, say that if you can laugh, if you can feel belly laughter that comes from the very core of your being, that is not just painted on the surface, if you can feel laughter that comes from the deepest center of your being, spreads all over you, overflows to the universe, that laughter will give you the first glimpse of what life is. It is a mystery.

In Chuang Tzu such laughter is prayerful, because now you accept life, you don't hanker for the explanation. How can one find the explanation? We are part of it. How can the part find the explanation for the whole? How can the part look at the whole? How can the part dissect, divide the whole? How can the part go before the whole?

Explanation means that you must transcend that which you are trying to explain -- you must be there before it existed, you must be there when it has ceased to exist. You must move around it so you can define it, and you must dissect so you can reach the heart. A surgeon can find the explanation, not for life, but for a dead body. All medical definitions of life are foolish because the surgeon dissects, and when he makes a conclusion life is there no longer, it is only a corpse. All explanations are postmortems, life is not there.

Now even scientists have become aware of the phenomenon that when you examine human blood, the blood cannot be the same as it was when it was moving in the veins of the living person. Then it was alive, it had a different quality; now when it is in the test tube, it is dead. It is not the same blood, because the basic quality -- life -- is no longer in it. All explanations are of that type.

A flower on the tree is different because life, the shape of life, is flowing in it. When you cut it from the tree, take it to the lab, examine it, it is a different flower. Don't be deceived by the appearance of it. Now life is no longer flowing in it. You may come to know the chemical composition of the flower, but that is not the explanation.

A poet has a different approach, not through dissection, but through love, not through uprooting the flower from the tree but rather through merging with the flower, being with it in deep love, in a participation mystique. He participates with it, then he comes to know something, and that is not an explanation. Poetry cannot be an explanation, but it has a glimpse of the truth. It is truer than any science.

Watch: when you are in love with someone your heart beats differently. Your lover, your beloved, will listen to your heart: it beats differently. Your lover will take your hand...the warmth is different. The blood moves in a different dance, it pulsates differently.

When the doctor takes your hand in his hand, the pulsation is not the same. He can hear the heart beating but this beat is different. When the heart was beating for a lover it had a song of its own, but only a lover can know the beat, only the lover can know the pulsation, the blood, the warmth of life. The doctor cannot know.

What has changed? The doctor has become the observer and you are the observed -- you are not one. The doctor treats you like an object. He looks at you as if he is looking at a thing -- that makes the difference. A lover doesn't look at you as an object -- he becomes one with you, he merges and melts. He comes to know the deeper core of your being, but he has no explanation. He feels it, but feeling is different. He cannot think about it.

Anything that can be thought will not be alive. Thought deals with death, it always deals with dead objects; that is why in science there is no place for feeling. Feeling gives a different dimension to existence, the dimension of the alive.

This beautiful story has many things to say to you. Move step by step into it, and if you reach a conclusion, then understand that you have missed it. If you reach laughter, then you have understood.

THERE WERE THREE FRIENDS DISCUSSING LIFE.

Chuang Tzu is very telegraphic. As always, those who know will not utter a single word unnecessarily. They live with the essential.

THERE WERE THREE FRIENDS DISCUSSING LIFE.

The first thing to be understood is that only friends can discuss life. Whenever a discussion becomes antagonistic, whenever a discussion becomes a debate, the dialogue is broken. Life cannot be discussed that way. Only friends can discuss, because then discussion is not a debate, it is a dialogue.

And what is the difference between a debate and a dialogue? In debate you are not ready to listen to the other; even if you are listening, your listening is false. You are not really listening, you are simply preparing your argument. While the other is speaking you are getting ready to contradict. While the other is talking, you are simply waiting for your opportunity to argue back. You have a prejudice already there in you, you have a theory. You are not in search, you are not ignorant, you are not innocent; you are already filled, your boat is not empty. You carry certain theories with you and you are trying to prove them true.

A seeker of truth carries no theories with him. He is always open, vulnerable. He can listen. A Hindu cannot listen, a Mohammedan cannot listen. How can a Hindu listen? He already knows the truth, there is no need to listen. You try to make him listen but he cannot; his mind is already so filled that nothing can penetrate. A Christian cannot listen, he already knows the truth. He has closed his doors to new breezes, he has closed his eyes for the new sun to rise, he has reached, he has arrived.

All those who feel that they have arrived can debate, but they cannot move in a dialogue. They can only clash. Then conflict arises and they oppose each other. In such a discussion you may prove something, but nothing is proved. You may silence the other, but the other is never converted. You cannot convince, because this is a sort of war, a civilized war -- you are not fighting with weapons, you are fighting with words.

Chuang Tzu says: Three friends were discussing life -- that is why they could reach laughter; otherwise there would have been a conclusion. One theory might have defeated other theories, one philosophy might

have silenced other philosophies, then there would have been a conclusion -- and conclusion is dead.

Life has no conclusion. Life has no foolish thought to it. It goes on and on endlessly; it is always, eternally, an onward affair. How can you conclude anything about it? The moment you conclude you have stepped out of it. Life goes on and you have stepped out of the way. You may cling to your conclusion but life will not wait for you.

Friends can discuss. Why? You can love a person, you cannot love a philosophy. Philosophers cannot be friends. You can be either their disciple or their enemy but you cannot be their friend. Either you are convinced by them or not convinced, either you follow them or don't follow them, but you cannot be friends. A friendship is possible only between two empty boats. Then you are open to the other, inviting to the other, then you are constantly an invitation, come to me, enter me, be with me.

You can throw away theories and philosophies but you cannot throw away friendship. And when you are in friendship a dialogue becomes possible. In dialogue you listen, and if you have to speak, you speak not to contradict the other, you speak just to seek, to inquire. You speak, not with a conclusion already reached, but with an inquiry, an ongoing inquiry. You are not trying to prove something: you speak from innocence, not from philosophy. Philosophy is never innocent, it is always cunning, it is a device of the mind.

Three friends were discussing life -- because between friends a dialogue is possible. So in the East it has been the tradition that unless you find friendship, love, reverence, trust, no inquiry is possible. If you go to a master and your boat is filled with your ideas, there can be no contact, there can be no dialogue. First you have to be empty so that friendship becomes possible, so that you can look without any ideas floating across your eyes, so that you can look without conclusions. And whenever you can look without conclusions, your perspective is vast, it is not confined.

A Hindu can read The Bible, but he never understands it. Really, he never reads it, he cannot listen to it. A Christian can read the Gita, but he remains the outsider. He never penetrates its innermost being, he never reaches the inner realm, he moves round and round it. He already knows that only Christ is true, he already knows that only through Christ is salvation; he already knows that only Christ is the son of God. How can he listen to Krishna? Only Christ is truth. Krishna is bound to be untrue, at the most, a beautiful untruth, but never true. Or if he concedes much, then he will say, approximately true.

But what do you mean when you say approximately true? It is untrue! Truth is either there or not. Nothing can be approximately true. Truth is, or truth is not. It is always total. You cannot divide it. You cannot say it is true to some degree. No, truth knows no degree. Either it is or it is not.

So when the mind contains the conclusion that Christ is the only truth, then it is impossible to listen to Krishna. Even if you come across him on the path you will not be able to listen to him. Even if you meet Buddha you will not meet him.

And the whole world is filled with conclusions. Someone is a Chris-tian, someone is a Hindu, someone is a Jaina, someone is a Buddhist -- that is why truth is missing! A religious person cannot be a Christian, a Hindu, or a Buddhist, a religious person can only be a sincere inquirer. He inquires and he remains open without any conclusions. His boat is empty.

Three friends discussing life.... Only friends can discuss because then it becomes a dialogue, then the relationship is of I and thou. When you are debating, the relationship is of I and it. The other is a thing to be converted, convinced, the other is not a thou; the other has no significance, the other is just a number.

In friendship the other is significant, the other has intrinsic value, the other is an end in himself, you are not trying to convert him. How can you convert a person? What foolishness! The very effort to convert a person is foolish. A person is not a thing. A person is so big and so vast that no theory can be more important than a person. No Bible is more important than a person, no Gita is more important than a person. A person means the very glory of life. You can love a person but you can never convert a person. If you try to convert, you are trying to manipulate. Then the person has become a means and you are exploiting.

Dialogue is possible when your I says thou, when the other is loved, when there is no ideology behind it. The other is simply loved, and whether he is a Christian or Hindu doesn't matter. This is what friendship means -- and friends can discuss life because dialogue is possible.

ONE SAID:
"CAN MEN LIVE TOGETHER AND KNOW NOTHING OF IT,
WORK TOGETHER AND PRODUCE NOTHING?
CAN THEY FLY AROUND IN SPACE

AND FORGET TO EXIST, WORLD WITHOUT END?"

He is not proposing a theory, he is simply raising a question. And remember, you can raise a question in two ways. Sometimes you raise a question only because you have to supply an answer and the answer is already there -- you raise the question just to answer it. Then the question is not real, it is false. The answer is already there. The question is just a trick, rhetorical; it is not real, authentic.

The question is authentic when there is no answer in you, when you question but you don't question from an answer, when you question simply to look; the question leaves you empty, just open, inviting, inquiring.

ONE SAID:
"CAN MEN LIVE TOGETHER AND KNOW NOTHING OF IT...?"

We live together and we never know anything of what togetherness is. You can live together for years without knowing what togetherness is. Look all over the world -- people are living together, nobody lives alone: husbands with wives, wives with husbands, children with parents, parents with friends; everybody is living together. Life exists in togetherness, but do you know what togetherness is?

Living with a wife for forty years, you may not have lived with her for a single moment. Even while making love to her you may have been thinking of other things. Then you were not there, the lovemaking was just mechanical.

I have heard that once Mulla Nasruddin went to a film with his wife. They had been married for at least twenty years. The film was one of those torrid foreign films! As they were leaving the cinema his wife said, "Nasruddin, you never love me like those actors were doing in the film. Why?"

Nasruddin said, "Are you crazy? Do you know how much they are paid for doing such things?"

People go on living with each other without any love because you love only when it pays. And how can you love if you love only when it pays? Then love has also become a commodity in the market: then it is not a relationship, it is not a togetherness, it is not a celebration. You are not happy being with the other, at the most you just tolerate the other.

Mulla Nasruddin's wife was on her deathbed and the doctor said, "Nasruddin, I must be frank with you; in such moments it is better to be truthful. Your wife cannot be saved. The disease has gone beyond us, and you must prepare yourself. Don't allow yourself to suffer, accept it, it is your fate. Your wife is going to die."

Nasruddin said, "Don't worry. If I could suffer with her for so many years, I can suffer for a few hours more!"

At the most we tolerate. And whenever you think in terms of toleration, you are suffering, your togetherness is suffering. That is why Jean-Paul Sartre says, "The other is hell"...because with the other you simply suffer, the other becomes the bondage, the other becomes the domination. The other starts creating trouble, and your freedom is lost, your happiness is lost. Then it becomes a routine, a tolerance. If you are tolerating the other how can you know the beauty of togetherness? Really, it has never happened.

Marriage almost always never happens, because marriage means the celebration of togetherness. It is not a license. No registry office can give you marriage; no priest can give it to you as a gift. It is a tremendous revolution in the being, it is a great transformation in your very style of life, and it can happen only when you celebrate togetherness, when the other is no longer felt as the other, when you no longer feel yourself as I. When the two are not really two, a bridge has happened, they have become one in a certain sense. Physically they remain two, but as far as the innermost being is concerned, they have become one. They may be two poles of one existence but they are not two. A bridge exists. That bridge gives you glimpses of togetherness.

It is one of the rarest things to come across a marriage. People live together because they cannot live alone. Remember this: because they cannot live alone, that is why they live together. To live alone is uncomfortable, to live alone is uneconomical, to live alone is difficult, that is why they live together. The

reasons are negative.

A man was going to get married and somebody asked him, "You have always been against marriage, why have you suddenly changed your mind?"

He said, "Winter is coming on and people say that it is going to be very cold. Central heating is beyond me and a wife is cheaper!"

This is the logic. You live with someone because it is comfortable, convenient, economical, cheaper. To live alone is really difficult: a wife is so many things, the housekeeper, the cook, the servant, the nurse -- so many things. She is the cheapest labor in the world, doing so many things without being paid at all. It is an exploitation.

Marriage exists as an institution of exploitation, it is not togetherness. That is why no happiness comes out of it as a flowering. It cannot. Out of the roots of exploitation how can ecstasy be born?

There are your so-called saints who keep saying that you are miserable because you live in a family, because you live in the world. They say, "Leave everything, renounce!" And their logic appears to be right, not because it IS right, but because you have missed togetherness. Otherwise, all those saints would seem absolutely wrong. One who has known togetherness has known the divine; one who is really married has known the divine, because love is the greatest door.

But togetherness is not there and you live together without knowing what togetherness is; you live that way for seventy, eighty years without knowing what life is. You drift without any roots in life. You just move from one moment to another without tasting what life gives you. And it is not given to you at birth. It is not hereditary to know life.

Life comes through birth but the wisdom, the experience, the ecs-tasy, has to be learnt. Hence the meaning of meditation. You have to earn it, you have to grow towards it, you have to attain a certain maturity; only then will you be able to know it.

Life can open to you only in a certain moment of maturity. But people live and die childishly. They never really grow, they never attain to maturity.

What is maturity? Just becoming sexually mature does not mean you are mature. Ask the psychologists: they say that the average adult mental age remains nearabout thirteen or fourteen. Your physical body goes on growing but your mind stops at about the age of thirteen. It is no wonder you behave so foolishly, why your life becomes a continuous foolishness! A mind which has not grown up is bound to do something wrong every moment.

And the immature mind always throws responsibility onto the other. You feel unhappy and think that it is because everybody else is creating hell for you. "The other is hell." I say this assertion of Sartre is very immature. If you are mature, the other can also become heaven. The other is whatsoever you are because the other is just a mirror, he reflects you.

When I say maturity, I mean an inner integrity. And this inner integrity comes only when you stop making others responsible, when you stop saying that the other is creating your suffering, when you start realizing that you are the creator of your suffering. This is the first step towards maturity: I am responsible. Whatsoever is happening, it is my doing.

You feel sad. Is this your doing? You will feel very much disturbed, but if you can remain with this feeling, sooner or later you will be able to stop doing many things. This is what the theory of karma is all about. You are responsible. Don't say society is responsible, don't say that parents are responsible, don't say the economic conditions are responsible, don't throw the responsibility onto anybody. YOU are responsible.

In the beginning, this will look like a burden because now you cannot throw the responsibility on anyone else. But take it....

Someone asked Mulla Nasruddin, "Why do you look so sad?"

He said, "My wife has insisted that I stop gambling, smoking, drinking, playing cards. I have stopped all of them."

So the man said, "Your wife must be very happy now."

Nasruddin said, "That is the problem. Now she cannot find anything to complain about, so she is very unhappy. She starts talking, but she cannot find anything to complain about. Now she cannot make me responsible for anything and I have never seen her so unhappy. I thought that when I gave up all these things she would cheer up, but she has become more unhappy than ever."

If you go on throwing responsibility onto others and they all do whatsoever you tell them to do, you will end up committing suicide. Eventually there will be nowhere left to throw your responsibilities.

So it is good to have a few faults; it helps others to be happy. If there is a really perfect husband, the wife will leave him. How can you dominate a perfect man? So even if you don't want to, go on doing something wrong so the wife can dominate you and feel happy!

Where there is a perfect husband there is bound to be divorce. Find a perfect man and you will all be against him, because you cannot condemn, you cannot say anything wrong about him. Our minds love to throw responsibility onto somebody else. Our minds want to com-plain. It makes us feel good, because then we are not responsible, we are unburdened. But this unburdening is very costly. You are not really unburdened, you are getting more and more burdened. Only you are not alert.

People have lived for seventy years, and for many many lives, without knowing what life is. They were not mature, they were not integrated, they were not centered. They lived on the periphery.

If your periphery meets the other's periphery a clash happens, and if you go on being concerned that the other person is wrong, you remain on the periphery. Once you realize, "I am responsible for my being; whatsoever has happened, I am the cause, I have done it," suddenly your consciousness shifts from the periphery to the center. Now you become, for the first time, the center of your world.

Now much can be done...because whatsoever you don't like, you can drop; whatsoever you like, you can adopt; whatsoever you feel is true, you can follow, and whatsoever you feel is untrue, you need not follow, because you are now centered and rooted in yourself.

One friend asked:

"CAN MEN LIVE TOGETHER AND KNOW NOTHING OF IT,
WORK TOGETHER AND PRODUCE NOTHING?
CAN THEY FLY AROUND IN SPACE
AND FORGET TO EXIST, WORLD WITHOUT END?"

THE THREE FRIENDS LOOKED AT EACH OTHER....

Only friends look at each other. When there is someone to whom you feel antagonistic, you never look at him. You avoid his eyes. Even if you have to look at him, your look is vacant, you don't allow your eyes to absorb him; he is something foreign, rejected.

The eyes are the doors. You need only look towards a person and you can absorb him, let him melt in you.

THE THREE FRIENDS LOOKED AT EACH OTHER....

One friend made the inquiry, the other two were not in any hurry to answer. They waited, they were patient. If there had been any conclusion in their mind, they would have spoken immediately. But they looked at each other. They felt the situation, the inquiry, the heart of the inquiry, the meaning of the question, the depth of the question. Remember, if you can feel the depth of a question, the answer is almost found. But nobody has the patience, nobody is ready to go deep into a question. You ask, but you never really go into the inquiry. You ask for the answer immediately.

THE THREE FRIENDS LOOKED AT EACH OTHER
AND BURST OUT LAUGHING.

The fact, the question, the penetration of it, the depth, the reality, the fact of it, showed plainly that no answer was needed. Any answer would have been foolish, any answer would have been superficial.

It is said about Buddha that millions of times people used to ask him questions and he would not answer. If the question demanded a superficial answer, he would not answer; if somebody asked, "Is there a God?" he remained silent. And people are foolish. They began to think that he didn't believe in God, otherwise he

would say yes; or they thought he was ignorant, he didn't know, otherwise he would say either yes or no!

When you ask a question such as, "Does God exist?" you don't know what you are asking. Do you think this is a question to be answered? Then you are stupid. Can such vital questions be answered? Then you don't know the depth of it; then this is curiosity, not inquiry.

If the man who was asking Buddha was an authentic seeker, then he would have remained with Buddha's silence -- because the silence was the answer. In that silence he would have felt the question, in that silence the question would have asserted itself strongly. Against the background of the silence it would have become clearer. A clarity would have come to him.

Whenever you ask a deep question, no answer is required. All that is required is to remain with the question. Don't move here and there, remain with the question and wait. The very question will become the answer. The question, if you go deep into it, will lead to the very source from where the answer also flows. It is in you.

Buddha has not answered any real question -- and remember that about me also. I go on answering your questions, but I also cannot answer your real questions -- and you have not asked yet. Whenever you ask the real question, I am not going to answer, because no real question can be answered, it is not an intellectual thing. Only from heart to heart the transmission happens, not from head to head.

THE THREE FRIENDS LOOKED AT EACH OTHER....

What happened in that look? They were not heads in that look, they became hearts. They looked at each other, they felt, they tasted the question -- and it was so real that there was no answer to it.

Yes, we live without knowing what life is. Yes, we live together without knowing what togetherness is. Yes, we live, forgetting completely that we exist. We have been flying round and round in the sky without knowing where we are going or why.

The question was so real that if any answer had been given, that answer would be foolish. Only a fool would answer such a question. They looked at each other, they really looked into each other, and burst out laughing. Why burst out laughing? The whole situation is so absurd. Really, we live without knowing what life is; we exist without becoming aware of existence, we journey and journey without knowing from where or to what or why.

Life is a mystery. Whenever you confront a mystery laughter will arise, for how can you answer a mystery?

What is the most mysterious thing in you? Laughter is the most mysterious thing in you. No animal can laugh, only man. It is the suprememost glory of man. No animal laughs, no trees laugh -- only man laughs. Laughter is the most mysterious element in man.

Aristotle defined man as the rational being. It is not a good definition because reason exists in other animals also. The difference is only of degree, and it is not much. Man can only be defined as the laughing and weeping animal, no other definition will do, because no other animal can weep, no other animal can laugh. This polarity exists only in humanity. This is something mysterious, most mysterious, in man.

Anger exists all over, it is nothing. Sex exists all over, it is nothing, it is not so mysterious. If you want to understand sex, you can understand animal sex, and all that is applicable to animal sex will be applicable to man. In that way man is nothing more.

Anger, violence, aggression, possessiveness, jealousy, everything exists and exists more purely and simply in animals than in you. Everything is confused in you. That is why psychologists have to study rats just to study man. They are simple, clear, less confused, and whatsoever they conclude about rats is also true of you. All the psychology laboratories are filled with rats. It has become the most important animal for psychologists because it is like the human in so many ways.

The rat is the only animal which follows humanity wherever it goes. It is universal. If you find a man in Siberia, there will be a rat somewhere nearby. Wherever he goes, the rat follows -- I suspect that rats have already reached the moon. No other animal can exist everywhere like the rat. And its behavior is absolutely human. Understand the behavior of the rat and you have understood humanity.

But the rat cannot laugh, the rat cannot weep. Laughter and weeping are two aspects of something which exists only in man. If you want to understand laughter and weeping you have to study humanity; there is no other way it can be studied. That is why I call it the most distinctive quality of the human mind.

Whenever you feel mystery you have two alternatives: either you weep or you laugh. It depends on your

personality, your type. It is possible, if they had been different types of personality, that the three friends would have wept. When such a mystery surrounds you, when you encounter such an unknowable mystery that no explanation is possible, what can you do? How can you respond?

But laughter is better than weeping because weeping comes when the mystery of death surrounds you. Then you weep. And the question was about life so it was relevant to laugh. Whenever you encounter the mystery of death you weep, you feel the relevance whenever death is there.

The question was about life, not about death. So it seems relevant that they should look into each other, into the life that was in each -- the life pulsating, the life dancing all around and with no explanation, with no secret book to reveal the keys; life in its total mystery, in its total unknowability.

What was there to do? They were not philosophers, they were truthful men, mystics. They laughed, they had no explanation.

THUS THEY WERE BETTER FRIENDS THAN BEFORE.

This is beautiful! Whenever there is an explanation enmity arises, whenever you believe in something you are divided. Belief creates conflict. The whole world is divided because of belief. You are a Hindu and someone is a Mohammedan, and you are enemies. Why are you enemies? -- because of your belief. Belief creates the conflict; foolish explanations, ideologies, create conflict, war.

Look at this: if there is no explanation, who is a Hindu and who is a Mohammedan? And how can you fight? For what? Men have always been fighting over philosophies, shedding blood, murdering each other, just for foolish beliefs. And if you DO look into beliefs, you can see the foolishness -- not of your beliefs, but of others' beliefs! Your belief is something sacred, but everyone else's belief looks foolish!

All beliefs are foolish. You cannot see your own because it is so near. Really, explanations are foolish, stupid.

I have heard that a flock of birds was flying south for the winter. One bird at the rear asked another, "How come we always follow this idiot leader?"

The other said, "In the first place, all leaders are idiots..." otherwise who wants to lead? Only the foolish are always ready to lead. A wise man hesitates. Life is so mysterious -- it is not a readymade path. How can you lead? A wise man hesitates and an idiot is always ready to lead.

"...And in the second place, he has got the map, so every year we have to follow him."

Life has no map and there is no possibility of making a map. It is a pathless path. Without explanations how can you be divided? If there is no explanation, the world will be one. But there are millions of explanations, millions of fragments.

Chuang Tzu says a really very penetrating thing:

THEY HAD NO EXPLANATION,
THUS THEY WERE BETTER FRIENDS THAN BEFORE.

Now there was nothing to be enemies about, nothing to fight over. They laughed, and the laughter made them one. They laughed, and the laughter led them into a togetherness. Explain and you are divided, become philosophical and you are separated from others, become a Hindu, a Mohammedan, a Buddhist, then all others are enemies.

Look at the mystery and laugh, and humanity is one. And then there is no need to say that Christians are brothers of Hindus, Hindus are brothers of Mohammedans. First divide them, make them ill with be-liefs, and then supply this medicine: you are all brothers. And have you seen brothers? They fight more than enemies! So what is the use of making them brothers?

Man fights for his explanations. All fights are foolish. Man fights for his flags, and look at the flags! What type of foolishness, what type of madness exists in the world? For flags, for symbols, for beliefs, for ideologies?

Says Chuang Tzu: THEY HAD NO EXPLANATION...they laughed. In that mysterious moment they became one, better friends than before.

If you really want to be a friend, have no explanations and no conclusions, don't believe in anything. And then you are not divided, then humanity is one, then there is no barrier.

And love exists not through mind, it exists through feeling.

They laughed. Laughter comes from the heart, laughter comes from the belly, laughter comes from the total being. When three people laugh, they become friends. When three people weep, they become friends. When three people debate, they become enemies.

THEN ONE FRIEND DIED.
CONFUCIUS SENT A DISCIPLE
TO HELP THE OTHER TWO CHANT HIS OBSEQUIES.

Confucius is the man of manners par excellence. Nobody can transcend him. So he is always the butt of Chuang Tzu and Lao Tzu. They bring Confucius into their stories just to laugh at his foolishness.

What was his foolishness? He lived by a system, he lived by a form-ula, by theories and beliefs. He was the perfectly civilized man, the most perfect gentleman the world has ever known. He moves, and he moves according to the rule. He looks, and he looks according to the rule. He laughs, and he laughs according to the rule. He never moves beyond the boundary, he lives in a constant bondage of his own making. So he is the butt of their laughter, and Chuang Tzu and Lao Tzu very much enjoy bringing him into their stories.

THEN ONE FRIEND DIED.
CONFUCIUS SENT A DISCIPLE
TO HELP THE OTHER TWO CHANT HIS OBSEQUIES.

Neither life nor death is a mystery to him. It is something with a place in a system, and some formality had to be followed. So he sent his disciples to see whether the dead man had been disposed of according to the rules, with the right prayer, the right chanting -- as written in the books. The dead should be respected.

This is the difference. A man who lives through manners is always thinking of respect, never of love. And what is respect in comparison to love? Love is something alive; respect is absolutely dead.

THE DISCIPLE FOUND
THAT ONE FRIEND HAD COMPOSED A SONG
WHILE THE OTHER PLAYED THE LUTE.

This was unbelievable! This was disrespectful to a person who is dead! The dead body was lying there, and one friend had composed a song. They loved the other man, and when you love a man you want to give him the last farewell through your love, not through books, not through a readymade song which so many have chanted, so many have used, something already rotten and rubbish. They made up a song of their own, fresh, young. Of course, it was homemade, not produced in a factory, not mass-produced. Just homemade, not very polished of course, because they were not poets, they were friends, and they didn't know how poetry was created. The meter may have been wrong and the grammar incorrect, but love doesn't care about grammar, love doesn't care about meter, love doesn't care about rhythm, because love has such a vital rhythm of its own, it need not care. When there is no love, everything has to be taken care of because you have to substitute care for love.

One was playing the lute -- and I know that he was not a lute player either. But how do you say goodbye to a friend? It must come from your heart, it must be spontaneous, it cannot be readymade. That is the point.

THEY SANG:
"HEY SUNG HU, WHERE'D YOU GO?"

The mystery! They did not say, "You are going to heaven." They don't know. Otherwise, when someone dies you say, "He has gone to heaven." Then who will go to hell? No one seems to go to hell.

In India, the word for a dead person is SWARGIYA. It means, one who has gone to heaven. Then who

is going to hell? They didn't know, so what was the point of uttering a falsehood? Who knows where this man had gone, this Sung Hu -- to hell or heaven? Who knows whether hell and heaven exist? Nobody knows; it is a mystery, and one should not defile a mystery, one should not make it profane, one should not assert falsehoods. It is such a sacred thing, one should not say anything which is not known directly.

"HEY, SUNG HU, WHERE'D YOU GO?"
-- it was a question mark.

"HEY, SUNG HU, WHERE'D YOU GO?
YOU HAVE GONE WHERE YOU REALLY WERE,
AND WE ARE HERE -- DAMN IT, WE ARE HERE!"

They say, "You have gone to the place from where you came." This is a secret law: the ultimate can only be the beginning. The circle goes round and becomes perfect, complete, and it reaches the same point it started from. The end cannot be anything else but the beginning, the death cannot be anything else but the birth. The final should be the source, the original. One is born out of nothingness and then one dies and moves into nothingness. The boat was empty when you were born and when you die the boat will be empty again. Just a flash of lightning. For a few moments you are in the body and then you disappear. Nobody knows from where you came and where you go.

They don't claim any knowledge. They say, "This much we feel: Sung Hu, you have gone to the place from where you came, and damn it, we are still here." So they are not sorry for Hu, they are sorry for themselves, that they are hanging in the middle and his circle is perfect.

Whenever somebody dies, have you felt this? Are you sorry for the person who is dead or sorry for yourself? Really, when someone dies, are you sad for him or her, or for yourself? Everybody is sorry for himself because every death brings the news that you are going to die. But a person who can laugh at the mystery of life knows what it is, because only knowledge, real wisdom, can laugh.

Where you really were you have gone...

"AND WE ARE HERE -- DAMN IT, WE ARE HERE!"

And we are still in the middle. Our journey is incomplete, but your circle has become perfect. So they are sorry for themselves, and if they weep, they are weeping for themselves. For the friend who has departed they have nothing but a song, nothing but a celebration of the heart. If they are sorry, they are sorry for themselves.

This is something to be understood very deeply. If you understand life, if you can laugh at it, then death is the completion, then it is not the end. Remember, death is not the end of life, it is the completion, it is the climax, the crescendo, the peak from where the wave returns to the original source.

They are sorry for themselves, that their wave is hanging in the middle. They have not reached the crescendo, the peak, and their friend has reached where he was before. He has reached home. Those who understand life, only they can understand death, because life and death are not two. Death is the peak, the ultimate, the final flowering, the fragrance of life.

Death looks ugly to you because you have never known life, and death creates fear in you because you are afraid of life. Remember, whatsoever your attitude towards life, your attitude towards death will be the same. If you are scared of death you are scared of life; if you love life, you will love death, because death is nothing but the highest peak, the completion. The song reaches its end, the river falls into the ocean. The river came from the ocean in the first place. Now the circle is complete, the river has arrived at the whole.

THEN THE DISCIPLE OF CONFUCIUS
BURST IN ON THEM AND EXCLAIMED:
"MAY I INQUIRE WHERE YOU FOUND THIS
IN THE RUBRICS FOR OBSEQUIES,
THIS FRIVOLOUS CAROLING
IN THE PRESENCE OF THE DEPARTED?"

The disciple of Confucius cannot understand them. To him they look frivolous, disrespectful. What type

of song is this? Where did you get it? It is not authorized, it is not from the Vedas. MAY I INQUIRE WHERE YOU FOUND THIS...?

Everything should be done according to the books, according to The Bible, to the Vedas. But life cannot be according to the books -- life always transcends books, it always goes beyond; life always throws books aside, moves ahead.

Where have you found this, this frivolous caroling in the presence of the departed? You should be respectful. Someone has departed, someone is dead and what are you doing? This is profane!

THE TWO FRIENDS LOOKED AT EACH OTHER
AND LAUGHED:
"POOR FELLOW, HE DOESN'T KNOW THE NEW LITURGY!"

He doesn't know the new scripture, he doesn't know the new religion. And that is what is happening here every day -- the new liturgy.

A man was here just a few days ago, a professor of history, and he asked me, "To what tradition do you belong?"
I said, "To no tradition."

He had come here from America to make a film of the meditation techniques, of the camp, of what I say, of what is happening here. The moment he heard that I don't belong to any tradition, he simply disappeared. Then I don't belong to history, it is obvious.
Poor fellow, he does not know the new liturgy!
Enough for today.

The Empty Boat

Chapter #8
Chapter title: The Useless

17 July 1974 am in Buddha Hall

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HUI TZU SAID TO CHUANG TZU:
"ALL YOUR TEACHING IS CENTERED ON WHAT HAS NO USE."

CHUANG TZU REPLIED:
"IF YOU HAVE NO APPRECIATION FOR WHAT HAS NO USE
YOU CANNOT BEGIN TO TALK ABOUT WHAT CAN BE USED.
THE EARTH, FOR EXAMPLE, IS BROAD AND VAST,
BUT OF ALL THIS EXPANSE A MAN USES ONLY A FEW INCHES
UPON WHICH HE HAPPENS TO BE STANDING AT THE TIME.

"NOW SUPPOSE YOU SUDDENLY TAKE AWAY
ALL THAT HE IS NOT ACTUALLY USING,
SO THAT ALL AROUND HIS FEET A GULF YAWNS,

AND HE STANDS IN THE VOID
WITH NOWHERE SOLID EXCEPT UNDER EACH FOOT,
HOW LONG WILL HE BE ABLE TO USE WHAT HE IS USING?"

HUI TZU SAID:
"IT WOULD CEASE TO SERVE ANY PURPOSE."
CHUANG TZU CONCLUDED:
"THIS SHOWS THE ABSOLUTE NECESSITY
OF WHAT IS SUPPOSED TO HAVE NO USE."

Life is dialectical, that is why it is not logical. Logic means that the opposite is really opposite, and life always implies the opposite in itself. In life the opposite is not really the opposite, it is the complementary. Without it nothing is possible.

For example, life exists because of death. If there is no death there cannot be any life. Death is not the end and death is not the enemy -- rather, on the contrary, because of death life becomes possible. So death is not somewhere in the end, it is involved here and now. Each moment has its life and its death; otherwise existence is impossible.

There is light, there is darkness. For logic they are opposites, and logic will say: If it is light, there cannot be any darkness, if it is dark, then there cannot be any light. But life says quite the contrary. Life says: If there is darkness it is because of light; if there is light it is because of darkness. We may not be able to see the other when it is hidden just around the corner.

There is silence because of sound. If there is no sound at all, can you be silent? How can you be silent? The opposite is needed as a background. Those who follow logic always go wrong because their life becomes lopsided. They think of light, then they start denying darkness; they think of life, then they start fighting death.

That is why there exists no tradition in the world which says that God is both light and darkness. There is one tradition which says that God is light, he is not darkness. There is no darkness in God for the people who believe God is light. There is another tradition that says that God is darkness -- but for them there is no light. Both are wrong, because both are logical, they deny the opposite. And life is so vast, it carries the opposite in itself. It is not denied, it is embraced.

Once somebody said to Walt Whitman, one of the greatest poets ever born, "Whitman, you go on contradicting yourself. One day you say one thing, another day you say just the opposite."

Walt Whitman laughed and said, "I am vast. I contain all the contradictions."

Only small minds are consistent, and the narrower the mind, the more consistent. When the mind is vast, everything is involved: light is there, darkness is there, God is there and the devil too, in his total glory.

If you understand this mysterious process of life which moves through the opposites, which is dialectical, where the opposite helps, gives balance, gives tone, makes the background, then only can you understand Chuang Tzu -- because the whole Taoist vision is based on the complementariness of the opposites.

They use two words, yin and yang. They are opposites, male and female. Just think of a world which is totally male or a world which is totally female. It will be dead. The moment it is born it will be dead. There cannot be any life in it. If it is a female world -- women, women and women, and no men -- women will commit suicide. The opposite is needed because the opposite is attractive. The opposite becomes the magnet, it pulls you; the opposite brings you out of yourself, the opposite breaks your prison, the opposite makes you vast. Whenever the opposite is denied there will be trouble. And that is what we have been doing, hence so much trouble in the world.

Man has tried to create a society which is basically male, that is why there is so much trouble -- the woman has been denied, she has been thrown out. In past centuries the woman was never to be seen anywhere. She was hidden in the back chambers of the house, and she was not even allowed in the drawing room. You couldn't meet her on the streets, you couldn't see her in the shops. She was not part of life. The world went ugly, because how can you deny the opposite? The world became lopsided, all balance was lost. The world went mad.

The woman is still not allowed to move in life; she is really not yet a part, a vital part of life. Men move in men-oriented groups -- the exclusively male club where boys meet, the market, politics, the scientific group. Everywhere it is lopsided. Man dominates, that is why there is so much misery. And when one of the

polar opposites dominates, there will be misery, because the other feels hurt and takes revenge.

So every woman takes her revenge in the house. Of course, she cannot go out and move in the world and take revenge on humanity, on mankind. She takes revenge on her husband. There is constant conflict.

I have heard that Mulla Nasruddin was saying to his son, "It is none of your business, don't ask such things. Who are you to ask me how I met your mother? But I will tell you one thing: she sure cured me of whistling."

Then he said, "And this is the moral of the story: if you don't want to be unhappy like me, never whistle at a girl!"

Why is the wife always in conflict? It is not the person, it is not a personal thing. It is the revenge of the woman, of the female, of the denied opposite. And this man in the house, the husband, is the representative of the whole male world, the male-oriented world. She is fighting.

Family life is so miserable because we have not heard what Chuang Tzu says. There are so many wars because we have not heard that the opposite has to be merged. By negating it you invite trouble, and on every path, on every level, in every dimension, it is the same thing.

Chuang Tzu says that if you deny the useless, then there will be no use in the world. If you deny the useless, the playful, the fun, there cannot be any work, any duty. This is very difficult because our whole emphasis is on the useful.

If somebody asks you what a house consists of, you will say, walls. And Chuang Tzu would say, just like his master Lao Tzu, that a house consists not of walls but of doors and windows. Their emphasis is on the other part. They say that walls are useful, but their use depends on the useless space behind.

A room is space, not walls. Of course, space is free but walls have to be purchased. When you purchase a house, what do you purchase? The walls, the material, the visible. But can you live in the material? Can you live in the walls? You have to live in the room, in the vacant space. You purchase the boat, but you have to live in the emptiness.

So really, what is a house? Emptiness surrounded by walls. And what is a door? There is nothing. 'Door' means there is nothing, no wall, emptiness. But you cannot enter the house if there is no door; if there is no window then no sun will enter, no breeze will blow. You will be dead, and your house will become a tomb.

Chuang Tzu says: Remember that the house consists of two things: the walls, the material -- the marketable, the utilitarian -- and the emp-tiness surrounded by the walls, the non-utilitarian which cannot be purchased, which cannot be sold, which has no economic value.

How can you sell emptiness? But you have to live in the emptiness -- if a man lives only in the walls he will go mad. It is impossible to do that -- but we try to do the impossible. In life, we have chosen the utilitarian.

For example, if a child is playing you say, "Stop! What are you doing? This is useless. Do something useful. Learn, read, at least do your homework, something useful. Don't wander around, don't be a vaga-bond." And if you go on insisting on this to a child, by and by you will kill the useless. Then the child will become just useful, and when a person is simply useful, he is dead. You can use him, he is a mechanical thing now, a means, not an end unto himself.

You are really yourself when you are doing something useless -- painting, not to sell, just enjoying; gardening, just to enjoy; lying down on the beach, not doing anything, just to enjoy, useless, fun; sitting silently at the side of a friend.

Much could be done in these moments. You could go to the shop, to the market, you could earn something. You could change time into money. You could get a bigger bank balance because these moments will not come back. And foolish people say that time is money. They know only one use for time: how to convert it into more money and more money and more money. In the end you die with a big bank balance but inside totally poor, because the inner richness arises only when you can enjoy the useless.

What is meditation? People come to me and say, "What is the use of it? What will we gain out of it? What is the benefit of it?"

Meditation...and you ask about the benefit? You cannot understand it because meditation is just useless. The moment I say useless, you feel uncomfortable because the whole mind has become so utilitarian, so commodity-oriented that you ask for a result. You cannot concede that something can be a pleasure unto itself.

Useless means you enjoy it, but there is no benefit from it; you are deeply merged in it and it gives you

bliss. But when you are deeply in it, you cannot accumulate that bliss, you cannot make a treasure out of it.

In the world two types of people have existed: the utilitarians -- they become scientists, engineers, doctors; and the other branch, the complementary -- poets, the vagabonds, the sannyasins -- useless, not doing anything useful. But they give the balance, they give grace to the world. Think of a world full of scientists and not a single poet -- it would be absolutely ugly, not worth living in. Think of a world with everyone in the shops, in the offices, not a single vagabond. It would be hell. The vagabond gives beauty.

Two vagabonds were arrested once.... Magistrates and police are the custodians of the utilitarians. They protect, because this useless part is dangerous -- it can spread! So nowhere are vagabonds, useless people, allowed. If you are just standing on the street and somebody asks you what you are doing, and you reply, "Nothing," the police will immediately take you to court -- because nothing is not allowed! You must do something. Why are you standing there? If you say simply, "I am standing and enjoying it," you are a dangerous man, a hippy. You may be arrested.

So the two vagabonds were arrested. The magistrate asked the first one, "Where do you live?"

The man said, "The whole world is my home, the sky is my shelter; I go everywhere, there is no barrier. I am a free man."

Then he asked the other, "And where do you live?"

He said, "Next door to him."

These people give beauty to the world, they are a perfume. A Buddha is a vagabond, a Mahavira is a vagabond. This man, this vagabond, answered that the sky was his only shelter. That is what is meant by the word DIGAMBER. Mahavira, the last TIRTHANKARA of the Jainas, is known as digamber. Digamber means naked, only the sky for clothing, nothing else. The sky is the shelter, the home.

Whenever the world becomes too utilitarian you create many things, you possess many things, you become obsessed with things -- but the inner is lost, because the inner can flower only when there are no outer tensions, when you are not going anywhere, just resting. Then the inner flowers.

Religion is absolutely useless. What use is the temple? What use is the mosque? What use is the church? In Russia they have converted all the temples, mosques, churches into hospitals and into schools, something useful. Why is this temple standing without any use? Communists are utilitarians. That is why they are against religion. They have to be, because religion gives way to the useless, to that which cannot be in any way exploited, to that which cannot be made a means to anything else. You can have it, you can be blissful in it, you can feel the highest ecstasy possible, but you cannot manipulate it. It is a happening. When you are not doing anything, it happens. And the greatest has always happened when you are not doing anything. Only the trivial happens when you are doing something.

Soren Kierkegaard, a Danish philosopher, has written something very penetrating. He said, "When I started praying, I would go to the church and talk to God...." That is what Christians are doing all over the world. They talk to God in a loud voice as if God is dead. And as if God is just a foolish entity they advise him what to do and what not to do. Or, as if God is just a foolish monarch they persuade him, bribe him, to fulfill the desires that are in them.

But Kierkegaard said, "I started talking, then suddenly I realized that this was useless. How can you talk before God? One has to be silent. What is there to be said? And what can I say which will help God to know more? He is omnipotent, he is omniscient, knows all, so what is the purpose of my telling him?"

And Kierkegaard said, "I talked to him for many years, then suddenly I realized that this was foolish. So I stopped talking, I became silent. Then after many years I realized that even silence wouldn't do. Then the third step was taken, and that was listening. First I was talking, then I was not talking, and then I was listening."

Listening is different to just being silent, because just being silent is a negative thing -- listening is a positive thing. Just being silent is passive, listening is an alert passiveness, waiting for something, not saying anything, but waiting with the whole being. It has an intensity. And Kierkegaard said, "When this listening happened, then for the first time prayer happened."

But it seems listening is absolutely useless, especially listening to the unknown; you don't know where he is. Silence is useless, talking seems to be useful. Something can be done through talking; with it you do many things in the world. So you think that if you want to become religious you will also have to do something.

But Chuang Tzu said: Religion begins only when you have understood the futility of all doing, and you

have moved to the polar opposite of nondoing, inactivity, of becoming passive, becoming useless.
Now we shall enter the sutra, The Useless.

HUI TZU SAID TO CHUANG TZU:
"ALL YOUR TEACHING IS CENTERED ON WHAT HAS NO USE."

This teaching doesn't seem to be worth much, but Chuang Tzu and his master were always talking about the useless, they even praised men who were useless.

Chuang Tzu talks about a man, a hunchback. All the young people of the town were forcibly entered into the military, into the army, because they were useful. Only one man, a hunchback, who was useless, was left behind. Chuang Tzu said: Be like the hunchback, so useless that you are not slaughtered in the war.

They go on praising the useless because they say that the useful will always be in difficulty. The world will use you, everybody is ready to use you, to manipulate you, to control you. If you are useless nobody will look at you, people will forget you, they will leave you in silence, they will not bother about you. They will simply become unaware that you are.

It happened to me. I am a useless man. In my childhood days I would be sitting down just next to my mother. She would look around her and say, "I would like to send someone to fetch vegetables from the market, but I cannot see anyone to send" -- and I would be sitting there just next to her! She would say, "I can't see anyone here!" And I would laugh inside myself -- she couldn't send me to the market, I was so useless that she was not aware that I was there.

Once, my aunt came to stay, and she was not aware of my uselessness. My mother was saying, "Nobody is in to go to the market. All the children have gone out and the servant is ill, so what can I do? Some-one has to be sent."

So my aunt said, "Why not send Raja? He is sitting there, not doing anything."

So I was sent. I asked the market vendor there, "Give me the best vegetables you have got, the best bananas, the best mangoes." Looking at me and the way I was talking he must have thought I was a fool, because nobody ever asks for the best. So he charged me double and gave me all the rotten things he had, and I came home very happy.

My mother threw them away and said, "Look! This is why I say nobody is here."

Chuang Tzu insists very much: Be alert and don't be very useful; otherwise people will exploit you. Then they will start managing you and then you will be in trouble. And if you can produce things, they will force you to produce all your life. If you can do a certain thing, if you are skillful, then you cannot be wasted.

He says that uselessness has its own intrinsic utility. If you can be useful for others, then you have to live for others. Useless, nobody looks at you, nobody pays any attention to you, nobody is bothered by your being. You are left alone. In the marketplace you live as if you are living in the Himalayas. In that solitude you grow. Your whole energy moves inwards.

HUI TZU SAID TO CHUANG TZU:
"ALL YOUR TEACHING IS CENTERED ON WHAT HAS NO USE."

CHUANG TZU REPLIED:
"IF YOU HAVE NO APPRECIATION FOR WHAT HAS NO USE
YOU CANNOT BEGIN TO TALK ABOUT WHAT CAN BE USED."

He said that the useless is the other aspect of the useful. You can talk about the useful only because of the useless. It is a vital part. If you drop it completely, then nothing will be useful. Things are useful because there are things which are useless.

But this has happened to the world. We have cut out all playful activities thinking that then the whole of our energy will move towards work. But now work has become a bore. One has to move to the opposite pole -- only then one is rejuvenated.

The whole day you are awake, at night you fall asleep. What is the use of sleep? It is wasting time -- and no little time. If you live to ninety, for thirty years of your life you will be asleep, one-third, eight hours every day. What is the use of it?

Scientists in Russia have been thinking that this is a wastage of labor, of energy. This is very uneconomical, so something must be done about it: some chemical changes or some hormonal changes are nee-ded. Or, even if something has to be changed in the very genes, the very cell, it must be done. We have to make a man who is aware, alert, awake for twenty-four hours.

Just think...if they succeed, they will kill! Then they will make you an automaton, just a mechanical device, which goes on working and working, no day, no night, no rest, no work. There is no opposite to which you can move and forget!

And they have started many things. They have started sleep teaching for small children. Now thousands of children in Soviet Russia sleep with tape recorders plugged to their ears. While they are sleeping, the tape recorder is teaching them. Throughout the whole night the tape recorder is repeating something or other. They go on listening to it and it becomes part of their memory -- sleep teaching, hypno-pedia. And they say that sooner or later all that we do in schools can be done while the child is asleep, and then the day can be used in some other way.

Even sleep has to be exploited. You cannot be allowed to be yourself even in your sleep. You cannot even be allowed the freedom to dream. Then what are you? Then you become a cog in the wheel. Then you are just an efficient part of the wheel, of the mechanism. If you are efficient it is okay; otherwise you can be discarded, thrown to the junkyard, and somebody else who is more efficient will replace you.

What happens after the whole day's work? You fall asleep. What happens? You move from the useful to the useless. And that is why in the morning you feel so fresh, so alive, so unburdened. Your legs have a dancing quality, your mind can sing, your heart can again feel -- all the dust of work is thrown off, the mirror is again clear. You have a clarity in the morning. How does it come? It comes through the useless.

That is why meditation can give you the greatest glimpses, because it is the most useless thing in the world. You simply don't do anything, you simply move into silence. It is greater than sleep because in sleep you are unconscious; whatsoever happens, happens unconsciously. You may be in paradise, but you don't know it.

In meditation you move knowingly. Then you become aware of the path: how to move from the useful world of the without to the useless world within. And once you know the path, any moment you can simply move inwards. Sitting in a bus you are not needed to do anything, you are simply sitting; traveling in a car or train or an airplane, you are not doing anything, everything is being done by others; you can close your eyes and move into the useless, the inner. And suddenly everything becomes silent, and suddenly everything is cool, and suddenly you are at the source of all life.

But it has no value on the market. You cannot go and sell it, you cannot say, "I have great meditation. Is anybody ready to buy it?" Nobody will be ready to buy it. It is not a commodity, it is useless.

CHUANG TZU REPLIED:
"IF YOU HAVE NO APPRECIATION FOR WHAT HAS NO USE
YOU CANNOT BEGIN TO TALK ABOUT WHAT CAN BE USED.
THE EARTH, FOR EXAMPLE, IS BROAD AND VAST,
BUT OF ALL THIS EXPANSE A MAN USES ONLY A FEW INCHES
UPON WHICH HE HAPPENS TO BE STANDING AT THE TIME.

"NOW SUPPOSE YOU SUDDENLY TAKE AWAY
ALL THAT HE IS NOT ACTUALLY USING,
SO THAT ALL AROUND HIS FEET A GULF YAWNS,
AND HE STANDS IN THE VOID
WITH NOWHERE SOLID EXCEPT UNDER EACH FOOT,
HOW LONG WILL HE BE ABLE TO USE WHAT HE IS USING?"

This is a beautiful simile. He has got the point. You are sitting here, and you are using only a small space, two by two. You are not using the whole earth, the whole earth is useless; you are using only a small portion, two by two. Says Chuang Tzu: Suppose the whole earth is taken away, only two by two is left for you; you are standing with each foot using a few inches of earth. Suppose only that is left and the whole earth is taken away -- how long will you be able to use this small part that you are using?

A gulf, an infinite abyss, yawns around you -- you will get dizzy immediately, you will fall into the abyss. The useless earth supports the useful, and the useless is vast, the useful is very small. And this is true on all levels of being: the useless is vast, the useful is very small. If you try to save the useful and forget the

useless, sooner or later you will get dizzy. And this has happened, you are already dizzy and falling into the abyss.

All over the world thinking people have a problem: life has no meaning, life seems to be meaningless. Ask Sartre, Marcel, Jaspers, Heidegger -- they say life is meaningless. Why has life become so meaningless? It never used to be so. Buddha never said it; Krishna could dance, sing, enjoy himself; Mohammed could pray and thank God for the blessing that he showered upon him as life. Chuang Tzu is happy, as happy as possible, as happy as a man can be. They never said that life is meaningless. What has happened to the modern mind? Why does life seem so meaningless?

The whole earth has been taken away and you are left only on the part on which you are sitting or standing. You are getting dizzy. All around you see the abyss and the danger; and you cannot use the earth on which you are standing now, because you can use it only when the useless is joined with it. The useless must be there. What does it mean? Your life has become only work and no play. The play is the useless, the vast; the work is the useful, the trivial, the small. You have made your life completely filled with work. Whenever you start doing something the first thing that comes to the mind is, what is the use of it? If there is some use, you do it.

Sartre sets one of his stories in the coming century, the twenty-first. A very rich man says, "Love is not for me, it is only for poor people. As far as I am concerned my servants can do it."

Of course, why should a Ford go and waste time loving a woman? A cheap servant can do that. Ford's time is more valuable. He should put it to some greater use.

It is possible! Looking at the human mind as it is, it is possible that in the future only servants will make love. When you can depute a servant, why bother yourself? When everything is thought of in terms of economics, when a Ford, a Rockefeller can make so much better use of their time, why should they go and waste their time with a woman? They can send a servant, that will be less trouble.

It looks absurd to us hearing this but it has already happened in many dimensions of life. You never play, your servants do that. You are never an active participant in any fun, others do it for you. You go to see a football match: others are doing it and you are just watching -- you are a passive spectator, not involved. You go to a movie to see a film, and others are making love, creating war, violence -- everything; you are just a spectator in the seat. It is so useless you need not bother to do it. Anyone else can do it, you can just watch. Work YOU do, fun others do for you. Then why not love? Using the same logic, somebody else will do it.

Life seems meaningless because the meaning consists of a balance between the useful and the useless. You have denied the useless completely. You have closed the door. Now only the useful is there and you are burdened too much by it.

It is a sign of success that if by the age of forty you get ulcers, it shows that you are successful. If you have passed forty and are now fifty and still the ulcers have not appeared, you are a failure. What have you been doing all your life? You must have been wasting time.

By fifty you really ought to have your first heart attack. Now scientists have calculated that by forty a successful man must have ulcers, by fifty the first heart attack. By sixty he is gone -- and he never lived. There was no time to live. He had so many more important things to do, there was no time to live.

Look all around you, look at successful people; politicians, rich men, big industrialists -- what is happening to them? Don't look at the things they possess, look at them directly, because if you look at the things you will be deceived. Things don't have ulcers, cars don't have heart attacks, houses are not hospitalized. Don't look at things, otherwise you will be deceived. Look at the person bereft of all his possessions, look directly at him and then you will feel the poverty. Then even a beggar may be a rich man. Then even a poor man may be richer as far as life is concerned.

Success fails, and nothing fails like success, because the man who succeeds is losing his grip on life -- on everything. The man who succeeds is really bargaining, throwing away the real for the unreal, throwing away inner diamonds for colored pebbles on the shore; collecting the pebbles, losing the diamonds.

A rich man is a loser, a successful man is a failure. But because you look with the eyes of ambition you look at the possessions. You never look at the politician, you look at the post, the prime ministership. You look at the power. You never look at the person who is sitting there absolutely powerless, missing everything, not even having a glimpse of what bliss is. He has purchased power, but in purchasing it he has lost himself. And it is all a bargain.

I have heard that once, after a mass rally, a political leader was screaming at his manager. The manager

couldn't understand it. The leader said, "I have been cheated!"

The manager said, "I don't understand, the rally was so successful. Many thousands of people came, and look at your garlands. They have covered you with flowers, count them."

The leader said, "There are only eleven and I paid for twelve."

In the end, every successful man will feel that he has been cheated. That has to happen, it is bound to happen, it is inevitable, because what are you giving, and what are you receiving? The inner self is being lost for futile possessions. You can deceive others, but how will you be able to deceive yourself? In the end you will look at your life and you will see that you have missed it because of the useful.

The useless must be there. The useful is like a garden, neat, clean; the useless is like a vast forest, natural, it cannot be so neat and clean. Nature has its own beauty and when everything is neat and clean, it is already dead. A garden cannot be very alive, because you go on pruning it, cutting it, managing it. A vast forest has a vitality, a very powerful soul. Go into a forest and you will feel the impact; get lost in a forest and then you will see the power of it. In a garden you cannot feel the power; it is not there, it is manmade. You can look at it, it is beautiful, but it is cultivated, it is managed, manipulated.

Really, a garden is a false thing -- the real thing is the forest. The useless is like a vast forest and the useful is just like a garden you have created around your house. Don't go on cutting into the forest. It is okay, your garden is okay, but let it be a part of the vast forest that is not your garden, but God's garden.

And can you think of anything more useless than God? Can you use him in any way? That is the trouble; that is why we cannot find any meaning in God. And those who are very meaning-oriented become atheists. They say there is no God, there cannot be. How can there be a God when God seems so useless?

It is better to leave him out, then the world is left for us to manage and control. Then we can make the whole world a market, we can change temples into hospitals, into primary schools. But the uselessness of God is the very basis of all the utility that goes on. If you can play, your work will become pleasure. If you can enjoy simple fun, if you can become like children playing, your work will not be a burden to you. But it is difficult. Your mind keeps thinking in terms of money.

I have heard that once Mulla Nasruddin came home and he found his wife in bed with his best friend. The friend was very embarrassed and scared. He said, "Listen, I cannot do anything about it. I am in love with your wife and she is in love with me. And you being a rational man, we should come to some arrangement. It is no use fighting about it."

So Nasruddin said, "What arrangement do you suggest?"

His friend said, "We should play a game of cards, and let the wife be the stake. If I win, you simply leave; if you win, I will never see your wife again."

Nasruddin said, "All right, it's settled." But then he said, "Let's have some cash stakes, one rupee for each point, otherwise the whole thing is useless. Just for a wife the whole thing is useless. Don't waste my time, have some money stakes too."

Then the thing becomes useful. Money seems to be the only useful thing. All those who are utilitarians will be money-mad, because money can purchase. Money is the essence of all utility. So if Buddha and people like Buddha renounced, it was not because they were against money, it was because they were against utility, against the useful. So they said: Keep all your money. I am moving into the forest. This garden is no more for me. I will move in the vast, in the uncharted, where one can be lost. This neat, clean pebbled path, everything known, mapped out, is not for me.

When you move into the vastness of uselessness your soul becomes vast. When you go into the sea with no map you become like the ocean. Then the very challenge of the unknown creates your soul.

When you are secure, when there is no problem, when everything is mathematically planned, settled, your soul shrinks. There is no challenge for it. The useless gives the challenge.

"NOW SUPPOSE YOU SUDDENLY TAKE AWAY
ALL THAT HE IS NOT ACTUALLY USING,
SO THAT ALL AROUND HIS FEET A GULF YAWNS,
AND HE STANDS IN THE VOID
WITH NOWHERE SOLID EXCEPT UNDER EACH FOOT,
HOW LONG WILL HE BE ABLE TO USE WHAT HE IS USING?"

Without God the world cannot continue any more. Nietzsche declared just a hundred years ago that God was dead. He did not realize it, but at the same time he was declaring that we also cannot live any more. He never thought about that, he thought just the contrary. He said: God is dead and man is now free to live. But I say to you: If God is dead, man is dead already. The news may not have reached him yet, but he is dead -- because God is the vast uselessness.

Man's world is the utilitarian world, the useful; without the useless the useful cannot exist. God is the play and man is the work; without God, work will become meaningless, a burden to be carried somehow. God is the fun, man is serious; without the fun the seriousness will be too much, it will be like a disease. Don't destroy the temples, don't destroy the mosques, don't transform them into hospitals; you can build other hospitals, you can create other buildings for schools, but let the useless remain there at the very center of life. That is why the temple has been placed in the very marketplace, in the very center of the town, just to show that the useless must remain at the very center, otherwise all utility is lost. The opposite must be taken into account, and the opposite is greater.

What is the purpose of life? People keep coming and asking me this. There is no purpose. There cannot be any. It is purposeless, fun. You have to enjoy it, you can only enjoy it, you cannot do anything else about it. It is not marketable. And if you miss a moment you have missed; you cannot go back.

Religion is just a symbol. One man came to me and said, "In India there are five hundred thousand sannyasins. This is very uneconomical. And what are these people doing? They live on others' labor. They should not be allowed to exist."

In Russia they are not allowed to exist, not a single sannyasin. The whole land has become like a prison. You are not allowed to be useless. In China they are killing Buddhist monks and BHIKKUS, they have killed thousands of them, and they are destroying all the monasteries. They are turning the whole country into a factory, as if man is just the stomach, as if man can live by bread alone.

But man has a heart, and man has a being which is not in any way purpose-oriented. Man wants to enjoy without cause and without reason. Man wants to be blissful just for nothing.

That man asked, "When are you going to stop these sannyasins in India?" And he was very much against me. He said, "You are increasing the number of them. Stop it. What use are these sannyasins?"

And his question seems relevant. If he had gone somewhere else, if he had asked some other religious head, he would have been given the answer that they have a use. But he was very disturbed when I said that they have no use at all.

But life itself is without use. What is the purpose of it? Where are you going? What is the result? No purpose, no result, no goal. Life is a constant ecstasy, moment to moment you can enjoy it but if you start thinking of results you miss enjoying it, your roots are uprooted, you are no longer in it, you have become an outsider. And then you will ask for the meaning, for the purpose.

Have you observed that when you are happy you never ask, "What is the purpose of happiness?" When you are in love, have you ever asked, "What is the purpose of all this?" When in the morning you see the sun rising and a flock of birds like an arrow in the sky, have you asked, "What is the purpose of it?" A flower blooms alone in the night, filling the whole night with its fragrance; have you asked, "What is the purpose of it?"

There is no purpose. Purpose is part of the mind, and life exists mindlessly; hence the insistence on the useless. If you are looking too hard for use, you cannot drop the mind. How can you drop the mind if you are looking for some use, some result? You can drop the mind only when you have come to realize that there is no purpose and mind is not needed. You can put it aside. It is an unnecessary thing. Of course, when you go to the market, take it with you. When you sit in the shop, use it: it is a mechanical device, just like a computer.

Now scientists say that sooner or later we will supply each child with a computer which he can carry in his pocket. He need not carry much mathematics in his mind, he can just push the button and the computer will do it. Your mind is a natural computer. Why be burdened constantly by it? When it is not needed, put it aside. But you think it is needed because you have to do something useful. Who will tell you what is useful and what is useless? The mind is constantly sorting out: This is useful, do this; and that is useless, don't do it. Mind is your manager. The mind represents use. Meditation represents the useless.

Move from the useful to the useless, and make this movement so spontaneous and natural that there is no struggle, no conflict. Make it as natural as moving in and out of your house. When the mind is needed, use it as a mechanical device; when it is not in use, put it aside and forget it. Then be useless and do

something useless and your life will be enriched, your life will become a balance between use and no use. And that balance transcends both. That is transcendental -- neither use nor non-use.

"HOW LONG WILL HE BE ABLE TO USE THAT WHICH HE IS USING?"

HUI TZU SAID:
"IT WOULD CEASE TO SERVE ANY PURPOSE."
CHUANG TZU CONCLUDED:
"THIS SHOWS THE ABSOLUTE NECESSITY
OF WHAT IS SUPPOSED TO HAVE NO USE."

Even the useful cannot exist without the useless. The useless is the base. I say to you, your mind cannot exist without meditation, and if you try to do the impossible you will go mad. That is what is happening to many people. They go mad. What is madness? Madness is an effort to do without meditation, to live only with the mind, without any meditation. Meditation is the base, even the mind cannot exist without it. And if you try, then the mind goes mad, goes crazy. It is too much. It is unbearable. A madman is a man who is a perfect utilitarian. He has tried the impossible, he has tried to live without meditation, and that is why he goes mad.

Psychologists say that if you are not allowed to sleep for three weeks you will go mad. Why? Sleep is useless. Why will you go mad if you are not allowed to sleep for three weeks? A man can live without food for three months but a man cannot live without sleep for three weeks. And three weeks is the ultimate limit. It is not for you -- you will go mad within three days if you are not allowed to sleep. If the useless is thrown out, you will go mad.

Madness is growing every day because meditation is not thought to be valuable. Do you think that whatsoever can be priced, only that is valuable? whatsoever can be purchased and sold, only that is valuable? whatsoever is a market commodity, only that is valuable? Then you are wrong. That which has no price is also valuable. That which cannot be sold and purchased is far more valuable than all that can be purchased and sold.

Love is the basis of sex. If you deprive people of love completely, sex becomes perverted. Meditation is the basis of mind. If you deny meditation, the mind goes mad. Fun, play, is the basis of work. If you deny fun and play, work becomes a burden, a dead weight.

Look at the useless sky. Your house may be useful but it exists in this vast sky of uselessness. If you can feel both, and if you become able to move from one to the other without any trouble, then for the first time the perfect human being is born in you.

The perfect human being does not know what is inside and what is out -- both are his. The perfect human being does not bother about what is useful and what is useless -- both are his wings. The perfect human being flies in the sky with both the wings of mind and meditation, of matter and consciousness, of this world and that, of God, of no God. He is a higher harmony of the opposites.

Chuang Tzu emphasized no-use so much, uselessness so much, because you have emphasized the useful too much. Otherwise that emphasis is not needed. It is just to give you balance. You have gone too much to the left, you have to be pulled to the right.

But remember, because of this over-emphasis you can again move to the other extreme. And that happened to many followers of Chuang Tzu. They became addicted to the useless, they became mad with the useless. They moved too much towards the useless and that was not the point -- they missed it.

Chuang Tzu emphasized this only because you have become so extremely addicted to use. That is why he emphasized the useless. But I must remind you -- because mind can move to the opposite and remain the same -- that the real thing is transcendence. You have to come to a point where you can use the useful and the non-useful, the purposeful and the purposeless. Then you are beyond both, they both serve you.

There are persons who cannot get rid of their mind and there are persons who cannot get rid of their meditation. And remember, it is the same disease: you cannot get rid of something. First you were unable to get rid of the mind, then somehow you managed it; now you cannot get rid of the meditation. Again you move from one prison to another.

A real, a perfect man, a man of Tao, has no addictions. He can move easily from one extreme to another because he remains in the middle. He uses both wings.

Chuang Tzu should not be misunderstood, that is why I say this. He can be misunderstood. People like

Chuang Tzu are dangerous because you can misunderstand them. And there is more possibility for misunderstanding than understanding. The mind says, "Okay, so enough of this shop, enough of this family; now I will become a vagabond." That is misunderstanding. You will carry the same mind, you will become addicted to your vagabondness. Then you will not be able to come back to the shop, to the market, to the family. Then you will be afraid of it.

In the same way, medicine can become a new disease if you get addicted to it. So the doctor has to see that you get rid of the disease but don't become addicted to the medicine -- otherwise he is not a good doctor. First you have to get rid of the disease, and immediately after you have to get rid of the medicine; otherwise the medicine will take the place of the disease and you will cling to it always.

Mulla Nasruddin was teaching his small son, who was seven years old, how to approach a girl, how to ask her to dance, what to say and what not to say, how to persuade her.

The boy went away and half an hour later came back and said, "Now teach me how to get rid of her!"

That has to be learned too, and that is the difficult part. To invite is very easy but to get rid of is very difficult. And you know well through your own experience: to invite a girl is always easy, to persuade a girl is always easy, but how to get rid of her? Then it becomes a problem. Then you don't go out anywhere, then you forget whistling completely.

Remember, the useless has its own attraction. If you are so very troubled by the useful, you may move to the other extreme too much. You may lose your balance.

To me, a sannyasin is a deep balance, standing in the middle, free from all the opposites. He can use the useful and he can use the non-useful, he can use the purposeful and the nonpurposeful, and still remain beyond both. He is not used by them. He has become the master.

Enough for today.

The Empty Boat

Chapter #9
Chapter title: Means and Ends

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THE PURPOSE OF A FISH TRAP
IS TO CATCH FISH,
AND WHEN THE FISH ARE CAUGHT
THE TRAP IS FORGOTTEN.

THE PURPOSE OF WORDS
IS TO CONVEY IDEAS.
WHEN THE IDEAS ARE GRASPED
THE WORDS ARE FORGOTTEN.

WHERE CAN I FIND A MAN
WHO HAS FORGOTTEN WORDS?
HE IS THE ONE
I WOULD LIKE TO TALK TO.

It is difficult to forget words. They cling to the mind. It is difficult to throw away the net because not only are fish caught in it, the fisher is also caught. This is one of the greatest problems. Working with words is playing with fire, because words become so important that the meaning loses meaning. The symbol becomes so heavy that the content is completely lost; the surface hypnotizes you and you forget the center.

This has happened all over the world. Christ is the content, Christianity is just a word; Buddha is the content, DHAMMAPADA is just a word; Krishna is the content, the Gita is nothing but a trap. But the Gita is remembered and Krishna is forgotten -- or if you remember Krishna, you remember him only because of the Gita. If you talk about Christ it is because of the churches, the theology, The Bible, the words. People carry the net for many lives without realizing that it is just a net, a trap.

Buddha used to tell a story:

A few men were crossing a river. The river was dangerous, in flood -- it must have been the rainy season -- and the boat saved their lives. They must have been very, very intelligent because they thought, "This boat saved us, how can we leave it now? This is our savior and it will be ungrateful to leave it!" So they carried the boat on their heads into the town.

Somebody asked them, "What are you doing? We have never seen anybody carrying a boat."

They said, "Now we will have to carry this boat for the rest of our lives, because this boat saved us and we cannot be ungrateful."

Those intelligent-looking people must have been stupid. Thank the boat but leave it there. Don't carry it. You have been carrying many types of boats in your head -- maybe not on your head, but in your head. Look within. Ladders, boats, paths, words -- this is the content of your head, of your mind.

The container becomes much too important, the vehicle becomes much too important, the body becomes much too important -- and then you become a blind man. The vehicle was just to give you the message -- receive the message and forget the vehicle. The messenger was just to give you the message -- receive the message and forget the messenger. Thank him, but don't carry him in your head.

Mohammed insisted again and again, almost every day of his life, "I am just a messenger, a PAIGAMBER. Don't worship me, I have only carried a message from the divine. Don't look at me, look at the divine who has sent the message to you." But Mohammedans have forgotten the source. Mohammed has become important, the vehicle.

Says Chuang Tzu:

WHERE CAN I FIND A MAN
WHO HAS FORGOTTEN WORDS?
HE IS THE ONE
I WOULD LIKE TO TALK TO.

A man who has forgotten words, he is worth talking to, because he has the innermost reality, the center of being within him. He has the message. His silence is pregnant. Your talking is impotent. What are you doing when you talk? You are not saying anything in particular. You have got no message, nothing is to be delivered. Your words are empty, they don't contain anything, they don't carry anything. They are just symbols. And when you are talking you are simply throwing out your rubbish. It may be a good catharsis for you, but it can be dangerous for the other. And how can you talk with a person who is filled with words? Impossible. The words don't leave room. The words don't give a door, an opening. The words are too much, you cannot penetrate.

To talk with a man who is filled with words is almost impossible. He cannot listen, because for listening one should be silent, for listening one should be receptive. Words don't allow that -- words are aggressive, they are never receptive. You can talk but you cannot listen, and if you cannot listen, your talk is the talk of a madman. You are talking not knowing why, you are talking not knowing what. You go on talking because

it gives you a sort of release.

You feel good after having a good chitchat. You feel good because you are relieved: your talking is part of your tensions. It is not coming from you, it is just a disturbance; it is not a song, it has no beauty of its own. That is why whenever you talk you simply bore the other. But why is he listening? He is not listening, he is just waiting to bore you, just waiting for the right moment when he can take the reins in his hands.

I have heard, it happened once that a great politician, a leader, was speaking, and he spoke and spoke and it was getting near midnight. By and by the audience left until only one person was left in the hall. The leader thanked him and said, "You seem to be the only lover of truth, the only authentic follower. I feel grateful. When everyone else has left, you are still here."

The man said, "Don't be deceived, I am the next speaker."

When you listen, you are listening because you are the next speaker. You can tolerate the man -- this is a bargain. If you want to bore others you have to allow them to bore you. Really, when you say that a certain person is a bore, you mean that the person will not give you any opportunity to be the next speaker. He goes on and on and you cannot find a gap from where you can enter to start boring. That person looks like a bore to you, but every mind filled with words is a bore.

When will you realize this? Why is a person bored? -- because there are only words, no fish in them, only traps...useless, meaningless, there is no content. It is like a rattling of something, a noise; no meaning is carried. Whenever there is meaning it is beautiful; whenever there is meaning you grow through it; whenever there is meaning, when you encounter a man who has meaning, it gives you a new upsurge of energy. It is not a wastage, it is a learning, it is an experience. Rare and difficult it is to find a man who is silent.

If you can find a man who is silent and persuade him to talk to you, you will gain much -- because when the mind is not filled with words, the heart speaks to the heart. When everything comes out of silence, when a word is born out of silence, it is beautiful, it is alive, it shares something with you. When a word comes only out of the crowd of words, it is mad, it can madden you.

A small boy of five was asked by his teacher, "Has your younger sister learned to talk yet?"

The boy said, "Yes, she has learned to talk -- and now we are teaching her to be quiet."

This is the misery. You have to teach words, it is part of life, and then you have to learn how to be silent, and how to be wordless. Universities, parents, teachers, they teach you words, and then you have to find a master who can teach you how to keep quiet.

A German scholar came to Ramana Maharshi and said, "I have come from very far away to learn something from you."

Ramana laughed and said, "Then you have come to the wrong place. Go to some university, some scholar, some great pundit; there you will be able to learn. If you come to me then be aware that learning is not possible here, we teach only unlearning. I can teach you how to unlearn, how to throw words away, to create space within you. And that space is divine, that space is God."

Where are you seeking? In words, in scriptures? Then one day or other you will become an atheist. A pundit, a scholar, cannot remain a theist for long. Remember, howsoever he knows, whatsoever he knows about The Bible and the Gita and the Koran, a scholar is bound to become an atheist one day because that is the logical consequence of gathering words. Sooner or later he will ask: Where is God? No Bible can reply, no Gita can supply the answer. Rather, Bibles and Gitas and Korans, when they are too much on your mind, will make you miss the divine because the whole of your mind space is filled...there is too much furniture in you. God cannot move. God may not be able to make any contact with you if the mind is too wordy. Then it is impossible to listen, and if you cannot listen, how can you pray? It is impossible to wait, words are too impatient, they are knocking from within to get out.

I have heard:

Once it happened that at three o'clock one morning Mulla Nasruddin phoned the bartender and said, "What time is the bar going to open?"

The bartender said, "This is no time to inquire such a thing. You are a regular customer, Nasruddin, and you know that we don't open before nine in the morning. Go back to sleep and wait until nine."

But ten minutes later he phoned again and said, "This is urgent. Tell me when the bar is going to open."

Now the bartender felt annoyed. He said, "What do you think you are doing? I told you not a single minute before nine. And don't keep phoning me."

But ten minutes later he phoned again. The bartender said, "Have you gone mad? You will have to wait until nine.

Nasruddin said, "You don't understand. I am locked in the saloon and I want to get out!"

If your mind is too burdened with words, theories, scriptures, they will keep knocking: Give way, we want to get out! And when the mind wants to get out, God cannot enter in you. When the mind wants to get out, it is not open for anything that is incoming. It is closed, it is a one-way traffic -- double traffic is not possible.

When you are aggressive through words going out, nothing can penetrate you, neither love, nor meditation, nor God. And all that is beautiful happens as an ingoing process. When you are silent, no words knocking within to get out, when you are waiting -- in that moment of waiting beauty happens, love happens, prayer happens, God happens. But if a man is too addicted to words, he will miss it all. In the end he will have a long collection of words and theories, logic, everything -- but nothing is worthwhile because the content is missing.

You have the net, the trap, but no fish are there. If you had really caught the fish you would have thrown away the net immediately. Who bothers? If you have really used the ladder, you forget it. Who thinks about it? You have transcended it, it has been used.

So whenever a man really comes to know, knowledge is forgotten. That is what we call wisdom. A wise man is one who has been able to unlearn the knowledge. He simply drops all that is nonessential.

Says Chuang Tzu:

WHERE CAN I FIND A MAN
WHO HAS FORGOTTEN WORDS?
HE IS THE ONE I WOULD LIKE TO TALK TO.

He is worth talking to. It may not be so easy to persuade him to talk, but just to be near him, just to sit by his side will be a communion, will be a communication, the deepest that is possible. Two hearts will melt into each other.

But why this addiction to words? -- because the symbol appears to be the real. And if it is repeated again and again, through repetition you become autohypnotized. Repeat anything, and by and by you will forget that you don't know. The repetition will give you the feeling that you know.

If you go to the temple for the first time, you go in ignorance. It is hypothetical whether this temple really contains anything, whether God is there or not. But go every day, again and again, and go on repeating the ritual, the prayers; and whatsoever the priest says, go on doing it day after day, year after year. You will forget the hypothetical state of mind that was there in the beginning. With continuous repetitions the thing goes into the mind and you start feeling that this is the temple, God lives here, this is the abode of God. Now you have moved into the world of appearance.

That is why every religion insists on teaching children as young as possible, because once you miss childhood it is very difficult to convert people to foolish things, very difficult. Psychologists say that everybody should be caught before the age of seven. The child can be conditioned to be a Hindu, a Mohammedan, a Christian or anything, a communist, theist or atheist, it doesn't make any difference -- but grab the child before seven. Up to the age of seven the child learns almost fifty percent of all he will ever learn in his whole life.

And this fifty percent is very meaningful because it becomes the base. He will learn many things, he will create a great structure of knowledge, but all that structure will be based on the knowledge that he received when he was a child. And at this time, before the age of seven, the child has got no logic, no argumentativeness. He is trusting, exploring; he is believing. He cannot disbelieve, because he does not know what belief, what disbelief, is.

When the child is born, he has no mind to argue. He does not know what argument is. Whatsoever you say appears true to him, and if you repeat it the child is hypnotized. That is how all the religions have exploited humanity. The child has to be forced to conform to a pattern, and once the pattern is deeply

rooted, nothing can be done. Even if later on the child changes his religion, nothing much will change. On the contrary, his Christianity will be just like Hinduism, because of the base.

It happened, there was once a tribe of cannibals near the Amazon. By and by, they killed most of their own members until only two hundred or so remained. They had killed and eaten each other. A missionary went there to work. The chief of the tribe spoke to him in perfect English. The missionary was surprised and said, "What! You speak such perfect English, and with a perfect Oxford accent, but you are still a cannibal?"

The man said, "Yes, I have been to Oxford, and I have learned much. Yes, we are still cannibals, but now I use a knife and fork. I have learned that at Oxford."

This much change happens -- nothing much. Convert a Hindu to Christianity and his Christianity will be just like Hinduism. Convert a Christian to Hinduism; he will remain a Christian deep down, because you cannot change the base. You cannot make him a child again, you cannot make him innocent. That moment is lost.

If this earth is ever going to be really religious then we will not teach Christianity, Hinduism, Mohammedanism, Buddhism: that is one of the greatest crimes committed. We will teach prayer, we will teach meditation, but not sects. We will not teach words and beliefs, we will teach a way of life, we will teach happiness, we will teach ecstasy. We will teach how to look at the trees, how to dance with the trees, how to be more sensitive, how to be more alive and how to enjoy the blessings that God has given...but not words, not beliefs, not philosophies, not theologies. No, we will not lead them to a church or to a temple or to a mosque, because these places are the sources of corruption. They have corrupted the mind. We will leave the children to nature; that is the temple, the real church.

We will teach children to look at the floating clouds, at the rising sun, at the moon at night. We will teach them how to love, and we will teach them not to create barriers against love, meditation, prayer; we will teach them to be open and vulnerable, we will not close their minds. And we will of course teach words but simultaneously we will teach silence, because once words get into the base, silence becomes difficult.

You come to me, your problem is this: at the base there are words and now you are trying to meditate and be silent -- and the base is always there. Whenever you are silent the base starts functioning. So you become aware of too much thinking when you meditate -- even more than you feel ordinarily. Why? What is happening? When you are silent you go inwards and you become more sensitive to the inner nonsense that goes on and on. When you are not in meditation you are outward-going, extrovert; you are involved with the world and you cannot listen to the inner noise that goes on. Your mind is not there.

The noise is continuously there but you cannot hear it, you are occupied. But whenever you close your eyes and look within, the madhouse opens. You can see and feel and hear, and then you become afraid and scared. What is happening? And you thought that through meditation you would become more silent! And this is happening -- just the opposite!

In the beginning it is bound to happen because a wrong base has been given to you. The whole society, your parents, your teachers, your universities, your culture, have given you a wrong base. You have already been corrupted, your source is poisoned. That is the problem -- how to depoison you. It takes time, and one of the most difficult things is to get rid of all that you have known, to unlearn.

Says Chuang Tzu:

WHERE CAN I FIND A MAN
WHO HAS FORGOTTEN WORDS?
HE IS THE ONE
I WOULD LIKE TO TALK TO.

Only a sage is worth talking to. Only a sage is worth listening to. Only a sage is worth living with.

What is a sage? An empty boat -- no words inside, the empty sky without the clouds. No sound, no noise, nobody mad, no chaos within, a continuous harmony, equilibrium, balance. He lives as if he is not. He is as if he is absent. He moves, but nothing moves within him. He talks, but the inner silence is there. It is never disturbed; he uses words, but those words are only vehicles -- through those words he is sending you something which is beyond words. And if you catch and grab the words, you will miss.

When you listen to a sage, don't listen to his words; they are secondary, they are superficial, they are only peripheral. Listen to him, don't listen to his words. When the words reach you, just put them aside, as the traveler will do who has crossed the sea -- he leaves the boat there and goes on. Leave the boat there and go on. If you carry the boat, you are mad. Then your whole life will become a burden, you are burdened by the boat. A boat is not to be carried on the head. Feel grateful, that is okay, but carrying the boat on your head is too much.

How many boats are you carrying on your head? Your whole life has become static because of the weight. You cannot fly, you cannot float, because you are carrying such a dead burden, not only from one life, this life, but from many lives. You go on collecting all that is useless, futile. Why does this happen? There must be some deep reason, otherwise everybody would not be doing it.

Why does it happen? In the first place, you think the word is the reality -- the word god is God, the word love is love -- the word is real. The word is NOT the real. You have to make a distinction, a clear-cut distinction, that the word is not the real. The word only symbolizes, indicates; it is not the real. Once you are trapped into believing that the word is the real, then when someone says, "I love you," you will be frustrated. Because he says he loves you, you believe he loves you -- for you the word is the real.

If you cannot see the wordless reality you will be frustrated in all your paths in life, everywhere you will be frustrated because you will take the word for reality.

Many people come to me and say, "This girl loved me, she said it herself." "This man loved me and now the love has disappeared." They were both deceived by words.

Dale Carnegie suggests that even if you have been married for twenty years, don't forget to keep using the same words you used when you were courting your wife -- continue. Every morning say the same as you did when you were courting. Don't drop those words. Every day say, "Nobody exists like you. You are the most beautiful person in the world, and I will die without you." Dale Carnegie says that even if you don't feel it, go on saying it, because words are realities. And the wife will be deceived and the husband will be deceived, because we live by words alone.

You don't know anything else, you don't know anything real. How can you be in contact with reality? When someone says, "I love you" -- finished! When someone says, "I hate you" -- finished! Put aside the words and look at the person. When someone says, "I love you," don't get entangled with the words, put them aside. Look at the person, at his or her totality. Then nobody can deceive you. Love is such a fire you will be able to see it, you will be able to touch it, you will be able to know whether it is there or not.

Love cannot be hidden. If it is there, really, words are not needed. When somebody really loves you, he will not say, "I love you." It is not needed. Love is enough unto itself -- it needs no salesmanship. It doesn't need anybody to persuade, to convince; it is enough, it is a fire. Nothing is more fiery than love, it is a flame. And when there is a flame in the dark you need not say anything about it. It is there. No advertisement is needed, no propaganda is needed.

Try to separate words from reality. In your day-to-day life when someone says, "I hate you," don't believe the word. This may be just a momentary thing, it may be just a phase. Don't go for the word, otherwise you will make an enemy for life. As you have made friends because of words so you have made enemies because of words. Don't go for the words, look into the person, look into the eyes, feel the whole -- it may be just a momentary reaction. Ninety-nine times out of a hundred it will be just a momentary thing. He feels hurt by something, he reacts and says, "I hate you." Wait, don't decide, don't say, "This is an enemy." If you say that, you are not only deceived by others' words, you are also deceived by your own. If you say, "This is an enemy," now this word will cling. And even if he changes tomorrow, you will not be so ready or so willing to change, you will carry it within you. And then through your insistence you will create an enemy. Your enemies are false, your friends are false, because words are not reality.

Words can do only one thing: if you go on repeating them they give you the appearance of reality. Says Adolf Hitler in his autobiography, Mein Kampf: I know only one difference between the truth and the lie -- that is, a lie repeated many times becomes true. And he knows by experience, he says that he did it -- he continuously repeated lies, and went on and on repeating them.

In the beginning they looked foolish. He started saying that it was because of the Jews that Germany was defeated in the first world war. It was absolutely absurd.

Once he was speaking at a meeting and he asked, "Who is responsible for the defeat of Germany?"
One man stood up and said, "The bicycle riders."
Hitler was surprised. He said, "What? Why?"

The man said, "Then why the Jews?" He was a Jew. Why Jews?

Even when Hitler was dying and again Germany had been defeated and completely destroyed, he didn't believe that it was because of Stalin, Churchill and Roosevelt. He didn't believe that he was defeated because his enemies were superior, more powerful than him. His last verdict was still the same: that it was a Jewish conspiracy, that the Jews were in the background working and because of them the Germans had been defeated. And the whole of Germany believed him -- one of the most intelligent peoples on the earth!

But intelligent people can be stupid because intelligent people always believe in words. That is the problem. The Germans, highly intelligent, highly scholarly people, have produced the greatest professors, philosophers; the whole country is intelligent. How could such a stupid man as Adolf Hitler persuade them that his arguments were logical?

But this COULD happen there because a land of professors, intelligentsia, so-called intellectuals, is always word-addicted. If you go on repeating a word again and again and again, hammering and hammering, people listening again and again start feeling that this is true. Truth can be created out of lies if you go on repeating them. Repeti-tion is the method to convert a lie into a truth. But can you convert a lie into a truth? Just in appearance you can. Try it. Go on repeating something and you will start believing it. It may be that you are not as miserable as you look. Because you have been repeating, "I am in misery, I am in misery, I am in misery," and you have repeated it so often, now you look miserable.

Just look into your misery. Are you really miserable? Are you really in such hell as you show by your face? Have a second thought. Immed-iately you will not feel so miserable because nobody can be as miserable as you look. It is impossible. God doesn't allow it! It is repetition, it is autohypnosis.

A French psychologist, Emile Coue, used to treat people. His method was simply repetition, suggestion, autohypnosis. You could go to him and say, "I have a headache, a constant headache, and no medicine helps. I have tried all the 'pathies,' even naturopathy, and nothing helps."

He would say that there was no need of treatment because there was no headache. You have simply believed in it. And in going to this doctor and that, all have helped you to believe that yes, a headache is there -- because if they don't believe in your headache they cannot live. Doctors cannot say that you don't have a headache. When you go to a doctor, even if you have nothing wrong he will find something. A doctor exists by it.

Talking with Coue would help you immediately, almost fifty percent of the headache would disappear just by talking to him -- without any medicine. And he would feel the relaxation coming over your face and then he would know that the trick had worked. Then he would give you a formula that you had to repeat continuously day and night, whenever you remembered -- that there was no headache. Every morning when you got up you had to repeat: "I am getting better and better every day." And within two or three weeks the headache would disappear.

A real headache cannot disappear that way. In the first place the headache was created by words; in the first place, you hypnotized yourself that you had a headache, and then you dehypnotized yourself. A real illness cannot disappear. But your illnesses -- ninety percent of them -- are unreal. Through words you have created them. Coue helped thousands, Mesmer helped thousands, just by creating the feeling that you are not ill. It doesn't show that autohypnosis cures illness; it only shows that you are such great autohypnotists already that you CREATE illnesses! You believe in them.

And doctors cannot say that your diseases are mental. You don't feel good if someone says that your disease is mental, you feel very bad, and you immediately change your doctor. Whenever a doctor says that you have a very great disease, very serious, you feel very good -- because a man like you, so great, a somebody, he MUST have a big disease! Small diseases are for small people, ordinary diseases for ordinary people. When you have cancer, tb, or something dangerous, you feel superior, you are somebody. At least as far as illness is concerned you are not ordinary.

A doctor who had just graduated from college, returned to his home. His father was also a doctor -- very tired from working and working, so he went on a holiday. He said, "I need at least three weeks' rest and I am going to the hills, so you can take over my work."

When the father came back three weeks later the son said, "I have a surprise for you. The lady you have been treating for years and couldn't cure, I cured her in three days."

The father beat him on the head and said, "You fool, that lady was paying for your education and I was hoping that through her all my children would get through college. Her stomachache was not real. And I was worried when I was in the hills because I forgot to tell you not to touch her. She is rich and she needs a

stomachache, and I have been helping her. For years she has been the source of our income."

Ninety percent of all diseases are psychological. They can be cured by mantra, they can be cured by suggestion, they can be cured by Satya Sai Baba, because in the first place you have already performed the real miracle in creating them. Now anyone can cure them.

Continuously repeating a word creates the reality, but this reality is hallucinatory. It is illusion, and you cannot come to reality until all words have disappeared from the mind. Even a single word may create illusion. Words are great forces. If even a single word is in the mind, your mind is not empty. Whatsoever you are seeing, feeling, is through the word, and that word will change the reality.

You have to be completely wordless, thoughtless. You have to be just consciousness.

When you are just consciousness then the boat is empty and reality is revealed to you. Because you are not repeating anything or you are not imagining anything, you are not autohypnotizing yourself. Only then the real appears, revealed.

Chuang Tzu is right. He says:

WHERE CAN I FIND THE MAN
WHO HAS FORGOTTEN WORDS?
HE IS THE ONE
I WOULD LIKE TO TALK TO.

THE PURPOSE OF A FISH TRAP
IS TO CATCH FISH....

You have forgotten the purpose completely. You have gathered so many fish traps and are so constantly worried about them -- that somebody might steal them, that they might get broken or go rotten -- that you have completely forgotten the fish!

THE PURPOSE OF A FISH TRAP
IS TO CATCH FISH,
AND WHEN THE FISH ARE CAUGHT
THE TRAP IS FORGOTTEN.

If you cannot forget the trap it means that the fish is not yet caught. Remember, if you are continuously obsessed with the trap, it shows that the fishes are not yet caught. You have forgotten completely about them and become so entangled with the fish traps that you have fallen in love with them!

Once I had a neighbor, a professor, a man of words. He purchased a car. Every morning he worked on cleaning it. It always stayed in showroom condition, and he never took it on the road. For years I watched. Every morning he would take much trouble, cleaning, polishing it.

Once we were traveling in the same railway compartment, so I asked, "Is something wrong with the car? You never bring it out. It is always in your drive."

He said, "No, I have fallen in love with it. I love it so much that I am always afraid that if I take it out something may go wrong -- an accident, a scratch, anything can go wrong. And it is unbearable even to think of it."

A car, a word, a trap, they are means not ends. You can fall in love with them and then you never use them.

I used to stay in a house. The lady of the house had three hundred sarees but she always used two -- she was preserving the others for some special occasion. When will that special occasion come? As far as I know, and I have known her for fifteen years, that special occasion has not come yet. It is not going to come, because she is growing older every day; sooner or later she will die and those three hundred sarees will live on.

What happened? Fallen in love with sarees? You CAN fall in love with things. It is difficult to fall in love with persons, it is very easy to fall in love with things because things are dead, you can manipulate them. Sarees will never say, "Wear us! We would like to go out and have a look around." The car will never say, "Drive me, I am getting bored."

With persons it is difficult. They will demand, they will ask, they would like to go out, they have their own desires to be fulfilled. When you fall in love with a person there is always conflict, so those who are clever never fall in love with persons, they always fall in love with things: a house, a car, clothes. They are always easy, manageable, and you always remain the master and the other never creates trouble. Or, if you fall in love with a person, you immediately try to convert him into a thing, a dead thing. A wife is a dead thing, a husband is a dead thing, and they torture each other. Why do they torture each other? What is the point of it? Through torture they make the other dead so the other becomes a thing, manipulatable. Then they are not worried.

Two matrons were looking at a bookshop window. One said to the other, "Look, there is a book entitled How to Torture Your Husband."

But the other was not interested. She didn't even look at the book -- she said, "I don't need it, I have a system of my own."

Everybody has his own system of torturing the other, because only through torture and destruction can a person be changed into a thing.

It happened once that Mulla Nasruddin walked into the coffee house looking very angry, very aggressive and dangerous, and he said, "I hear that someone has called my wife an ugly old hag. Who is this guy?"

A man stood up, a very tall, strong, giantlike man. He said, "I said that about your wife, and what about it?"

Looking at the person, Nasruddin immediately calmed down; he was dangerous. He went up to him and said, "Thank you, this is my feeling too, but I couldn't gather the courage to say so. You have done it, you are a brave man."

What happens in a relationship? Why does it always turn ugly? Why is it so impossible to love? Why does everything become poisoned? ...Because the mind is always happy to manipulate things, because things never rebel: they are always obedient, they never disobey. A person is alive, you cannot predict what he is going to do. And you cannot manipulate...the other's freedom becomes the problem.

Love is such a problem because you cannot allow the other the freedom to be. And remember this: if you really love, real love is possible only when you allow the other total freedom to be himself or herself. But then you cannot possess, then you cannot predict, then you cannot be secure, then everything has to move moment to moment. And mind wants to plan, to be secure and safe.

Mind wants life to run along a track because mind is the most dead thing in you. It is as if you are a river and a part of the river is an iceberg. Your mind is just like the iceberg, it is the frozen part of you, and it wants to make you completely frozen so that then there will be no fear. Whenever there is the new, there is fear -- with the old there is no fear. Mind is always happy with the old.

That is why mind is always orthodox, never revolutionary. There has never been a mind which can be called revolutionary. Mind cannot be revolutionary. Buddha is revolutionary, Chuang Tzu is revolutionary -- because they have no minds. Lenin is not revolutionary, Stalin absolutely not. They cannot be. With minds, how can you be revolutionary? Mind is always orthodox, mind is always conforming, because mind is the dead part in you. This has to be understood.

There are many dead parts in you for the body to throw out. Your hair is dead, that is why you can cut it easily and there is no pain. Your nails are dead, that is why you can cut them easily and there is no pain, no hurt. The body goes on throwing them off. Consciousness also has to throw off many things, otherwise they will accumulate. Mind is the dead part like the hair. And this is symbolic. Buddha told his disciples to shave their heads just as a symbol: as you shave your hair completely, so you shave the inner consciousness also, you shave it completely of the mind.

Both hair and mind are dead, don't carry them. It is beautiful! Don't allow the dead part to accumulate. What is mind? Your past experiences, your learning, all that has been. Mind is never present -- how can it be? Here and now, mind cannot be.

If you simply look at me, where is the mind? If you simply sit here and listen to me, where is the mind? If you start arguing, the mind comes in; if you start judging, the mind comes in. But how do you judge? You bring the past to the present, the past becomes the judge of the present. How do you argue? You bring up

the past as an argument, and when you bring up the past, the mind comes in.

Mind is the dead part of you, it is the excreta. And just as there are constipated people who suffer very much, so there is mind constipation, accumulated excreta. You never throw it out. In your mind, things only go in; you never throw out.

Meditation is throwing the mind out, unburdening yourself. The excreta must not be carried, otherwise you will become duller and duller. That is why a child has a fresh mind -- because it has no accumulation. So sometimes children can say things that your philosophers cannot say. Sometimes they look and penetrate into realities that your man of knowledge misses. Children are very, very penetrating. They have a clarity, their look is fresh, their eyes are not filled. A sage is again a child. He has emptied his boat, he has emptied himself of all the cargo. The excreta has been thrown out, he is not constipated. His consciousness is a flow, it has no frozen parts.

THE PURPOSE OF A FISH TRAP
IS TO CATCH FISH,
AND WHEN THE FISH ARE CAUGHT
THE TRAP IS FORGOTTEN.

THE PURPOSE OF WORDS
IS TO CONVEY IDEAS.
WHEN THE IDEAS ARE GRASPED
THE WORDS ARE FORGOTTEN.

If you really understand me, you will not be able to remember what I said. You will catch the fish but you will drop the trap. You will be what I said but you will not remember what I said. You will be transformed through it but you will not become a more learned man through it. You will be more empty through it, less filled; you will go away from me refreshed, not burdened.

Don't try to gather what I say because whatsoever you gather will be wrong. Gathering is wrong: don't accumulate, don't fill your treasure chest from my words. Words are excreta, they are not worth anything. Throw them out, then the meaning will be there, and meaning does not have to be remembered; it never becomes part of the memory, it becomes part of your wholeness. You have to remember a thing only when it is part of the memory, just of the intellect. You never need to remember a real thing that has happened to you. If it happens to you, it is there -- what is the need to remember? Don't repeat, because repetition will give you a false notion.

Listen, but not to the words -- just by the side of the words the wordless is being given to you. Don't be too focused on the words, just look a little sideways also because the real thing is being given there. Don't listen to what I say, listen to me! I am also here, not only the words. And once you listen to me, then all words will be forgotten.

Buddha died, and the bhikkhus, the disciples, were very disturbed because none of his sayings had been collected while he was alive. They completely forgot to record his words and did not think that he would die so soon, so suddenly. Disciples never think of that -- that the master may disappear suddenly.

Then suddenly one day Buddha said, "I am going." There was no time left and he had been speaking for forty years. When he was dead, how could his words be collected? A treasure would be lost, but what was there to do?

And it is beautiful that Mahakashyapa could not repeat Buddha's words. He said, "I heard him, but I don't remember what he said. I was so much in it, it never became part of my memory, I don't know." And he had become enlightened!

Sariputta, Moggalyan, all these who had become enlightened, shrugged their shoulders and said, "It is difficult, he has said so much, but we do not remember it." And these were the disciples who had reached.

Then Ananda was approached. He had not become enlightened while Buddha was alive; when Buddha died, then he became enlightened. He had remembered everything. He dictated word by word the contents of the forty years he was with Buddha. He dictated word by word -- a man who was not enlightened! It looks like a paradox. Those who had reached should have remembered, not this man who had not yet reached the other shore. But when the other shore is reached, this shore is forgotten, and when one has oneself become a buddha, who cares to remember what Buddha said?

THE PURPOSE OF A FISH TRAP
IS TO CATCH FISH,
AND WHEN THE FISH ARE CAUGHT
THE TRAP IS FORGOTTEN.

The words of the Buddha were traps, Mahakashyapa caught the fish. Who bothers about the trap now? Where the boat has gone, who bothers? He has crossed the stream. Mahakashyapa said, "I don't know what this fellow said. And you cannot rely on me, because with me it is difficult to separate what he said and what I say."

Of course it will be so. When Mahakashyapa has become a buddha himself, how can they be separate? The two are not two. But Ananda said, "I will relate his words," and very authentically he related. Humanity is in great debt to this fellow Ananda who was still ignorant. He had not caught the fish so he remembered the trap. He was still thinking about catching the fish so he had to carry the trap.

THE PURPOSE OF WORDS
IS TO CONVEY IDEAS.
WHEN THE IDEAS ARE GRASPED
THE WORDS ARE FORGOTTEN.

Remember this as a basic law of life -- that the useless, the meaningless, the peripheral, looks so significant because you are not aware of the center. This world looks so significant because you are not aware of God. When the God is known, the world is forgotten. And it is never otherwise.

People have tried to forget the world so that they can know God -- it has never happened and it will never happen. You can go on trying and trying to forget the world, but you cannot. Your every effort to forget will become a continuous remembering. Only when God is known is the world forgotten. You can go on struggling to drop thinking, but you cannot drop thinking unless consciousness is achieved. Thinking is a substitute. How can you drop the trap when the fish is not yet caught? The mind will say, "Don't be foolish. Where is the fish?"

How can you drop the words when you have not realized the meaning? Don't fight with the words, try to reach to the meaning. Don't try to fight with thoughts. That is why I insist again and again that if thoughts disturb you, don't create any struggle with them, don't wrestle with them. If they come, let them come. If they go, let them go. Don't do anything, just be indifferent, just be a watcher, an onlooker, not concerned. That is all that you can do right now -- not be concerned.

Don't say, "Don't come." Don't invite, don't reject, don't condemn and don't appreciate. Simply remain indifferent. Look at them, they come as clouds float in the sky -- then they go, as clouds disappear. Let them come and go, don't come in their way, don't pay attention to them. If you are against them then you start paying them attention, and then immediately you are disturbed: "My meditation is lost." Nothing is lost. Meditation is your intrinsic nature. Nothing is lost. Is the sky lost when clouds come? Nothing is lost.

Be indifferent, don't be bothered by thoughts, this way or that. And sooner or later you will feel and you will realize that their coming and going has become slower. Sooner or later you will come to see that now they come, but not so much; sometimes the traffic stops, the road is vacant. One thought has passed, another has not come yet; there is an interval. In that interval you will know your inner sky in its absolute glory. But if a thought enters, let it enter; don't get disturbed.

You can do this much, and only this much can be done; nothing else is possible. Be inattentive, indifferent, not caring. Just remain a witness, watching, not interfering, and the mind will go, because nothing can be retained inside if you are indifferent.

Indifference is cutting the roots, the very roots. Don't feel antagonistic because that is again feeding. If you have to remember friends, you have to remember enemies even more so. Friends you can forget, how can you forget enemies? You have to constantly remember them because you are afraid.

People are disturbed by thoughts, ordinary people. Religious people are disturbed more because they are constantly fighting. But through fighting you pay attention -- and attention is food. Everything grows if you pay attention, grows fast, becomes more vital. You just be indifferent.

Buddha used the word UPEKSHA; it means absolute indifference, neither this nor that -- just in the

middle -- neither friendly nor inimical, neither for nor against, just in the middle, looking as if you are not concerned, as if these thoughts don't belong to you, as if they are part of the great world. Let them be there. Then one day suddenly, when the indifference is total, the consciousness shifts from the periphery to the center.

But it cannot be predicted and cannot be planned: one has to go on working and waiting. Whenever it happens, you can laugh: those thoughts were there because you wanted them to be there, those thoughts were there because you were feeding them continuously, and those thoughts were there because the fish was not yet caught. How could you throw away the trap? You had to carry it.

I remember that once it happened in Mulla Nasruddin's country that the king was in search of a wise man. His old wise man had died saying, "When you replace me, find the man who is the most humble in the kingdom, because ego is anti-wisdom. Humility is wisdom, so find the most humble man."

Secret agents were sent all over the kingdom to spy out the most humble man. Finally they reached Nasruddin's village. He had heard the news that the wise man was dead, so he thought hard about what might be the indication of a wise man. He had read, and he knew the ancient lore that the humblest is the most wise. So he logically inferred, concluded, that the old man must have said to find the humblest man.

Then came the king's men in search. Mulla Nasruddin was very rich, but when they saw him, the richest man in the town, he was carrying a fishing net, coming from the river. Fishing was the humblest job in the town. So they thought, "This man seems to be very humble," and they asked Nasruddin, "Why do you carry this fishing net? You are so rich, you need not go on fishing."

Nasruddin said, "I became this rich through fishing. I started my life as a fisherman. I have become rich, but just to pay respect to the original profession that gave me so much, I always carry this net on my shoulder."

A really humble man. Generally, if a poor man becomes rich he starts wiping his whole past clean so that nobody knows that he was ever a poor man. He drops all contacts which show that once he was a poor man. He doesn't want to see his relatives, he doesn't want to be reminded of the past. He simply drops the past completely. He creates a new past as if he is a born aristocrat. But this man was humble. So the messengers informed the king that Mulla Nasruddin was the humblest man they had ever seen and he was appointed the wise man.

The day he was appointed, he threw away the net. The men who had recommended him asked, "Nasruddin, where is your net now?"

He said, "When the fish is caught, the net is thrown away."

But you cannot throw it away before -- it is impossible, you have to carry it. But carry it indifferently. Don't get attached, don't fall in love with it, because one day it has to be thrown away. If you fall in love with it then you may never catch the fish, you will be just afraid that if you catch the fish you will have to throw away the net.

Don't fall in love with the mind. It has to be used and it is there because you don't know the no-mind yet, you don't know the innermost core of your being. The periphery is there and you have to carry it but carry it indifferently. Don't become a victim of it.

One story more:

There was a man who used to go to the race course every year on his birthday. The whole year he accumulated the money just for one stake on his birthday. And he lost and lost for many years. But hope always revives again and again! Each time he went he decided never to go again...but one year is such a long time! For a few days he would remember and then again hope returned. He thought, "Who knows, this year I may become rich so why not one more try?"

By the time his birthday came round he was again ready to go to the race course. And it was his fiftieth birthday, so he thought, "I should try wholeheartedly."

So he sold all his possessions, gathered a small fortune, all that he had earned in his whole life, all that he had, and he said, "Now I have to decide this way or that. Either I am to become a beggar or an emperor; no more in the middle, enough!"

He went there, to the windows, and looked at the names of the horses and saw a horse named Adolf Hitler. He thought, "It will do well. Such a great man, such a victorious man, he threatened the whole world. This horse must be ferocious and strong." So he staked all, and he lost -- as all those who stake on Hitlers

will lose. Now he had nowhere to go, even his house was lost. So there was nothing left to do but commit suicide.

So he went to a cliff, just to jump and finish it all. When he was about to jump he suddenly heard a voice, and he couldn't tell whether it came from the outside or from the inside. It said, "Stop! Next time I will give you the name of the winner -- one more try. Don't kill yourself."

Hope revived, he came back. He worked hard that year, because it was going to be the victory for which he had been waiting all his life. The dream had to be fulfilled. He worked hard day and night, he earned much. Then with a trembling heart he reached the window and waited. The voice said, "Okay, choose this horse Churchill." Without any argument, without thinking about it, without his mind coming in, he staked all and won. Churchill came first.

He went back to the window, and waited. The voice said, "Now back Stalin." He staked all. Stalin came in first. Now he had a big treasure.

The third time he waited, and the voice said, "No more."

But he said, "Keep quiet, I am winning, my stars are high and nobody can defeat me now." So he chose Nixon and Nixon came last.

All his treasure lost, he was again a beggar. Standing there, he muttered to himself, "Now what shall I do?"

Said the inner voice, "Now you can go to the cliff and jump!"

In moments when you are going to die, the mind stops because there is nothing for it to work on. The mind is part of life, it is not part of death. When there is no more life ahead, mind stops; there is no work, it is unemployed immediately. And when mind stops, the inner voice comes in. It is always there, but the mind is creating so much noise that a still small voice cannot be heard.

The voice had not come from beyond, there is nobody beyond, everything is within. The God is not in the skies, it is in you. He was going to die -- the last decision taken by the mind. But when the mind retired, because there was now no more work, suddenly he heard the voice. This voice came from his innermost core, and the voice that comes from the innermost core is always right.

Then what happened? Twice the voice worked, but then the mind entered again and the mind said, "Don't listen to such nonsense, the stars are high and we are winning."

Remember this: whenever you win, you win because of the inner voice. But the mind always comes in and takes charge. Whenever you feel happiness it is always from the inner. Then mind immediately jumps in and takes control and says, "It is because of me." When you are in love, love becomes like death, you feel blissful. Then immediately mind comes in and says, "Okay, this is me, this is because of me."

Whenever you meditate, there are glimpses. Then the mind comes in and says, "Be happy! Look, I have done it." And immediately the contact is lost.

Remember this: with mind you will always be a loser. Even if you are victorious, your victories will be just defeats. With mind there is no victory; with no-mind there is no defeat.

You have to shift your whole consciousness from mind to no-mind. Once no-mind is there, everything is victorious. Once the no-mind is there, nothing goes wrong, nothing CAN go wrong. With no-mind everything is absolutely as it should be. One is content, not a single fragment of discontent remains, one is absolutely at home. You are an outsider because of the mind.

This shift is possible only if you become indifferent; otherwise this shift will never be possible. Even if you have glimpses, those glimpses will be lost. You have had glimpses before -- it is not only in prayer and meditation that glimpses happen. Glimpses happen in ordinary life too. Making love to a woman, the mind stops. That is why sex is so appealing: it is a natural ecstasy. For a single moment suddenly mind is not there, you feel blissful and content -- but only for a single moment. Immediately the mind comes in and starts working on how to get more, how to stay longer. Planning, controlling, manipulating comes in, and you have missed.

Sometimes, without any reason or rhyme, you are walking down the street under the trees and suddenly a sunray comes and falls on you, a breeze touches your face. Suddenly it is as if the whole world has changed and for a single moment you are ecstatic. What was happening? You were walking, unworried, not going somewhere, just having a walk, a morning or evening walk. In that relaxed moment, suddenly, without your knowing, consciousness shifted from the mind to the no-mind. Immediately there is beatitude. But the mind comes in and says, "I must get more and more moments like this." Then you can stand there for years, for lives, but it will never happen again. It never happened because of the mind.

In ordinary day-to-day life, not only in temples, in shops and offices also, the moments come -- the consciousness shifts from the periphery to the center. But the mind controls again immediately. Mind is the great controller. You may be the master but he is the manager, and the manager has absorbed so much control and power that the manager thinks he is the master. And the master is completely forgotten.

Be indifferent to mind. Whenever moments come which are wordless, silent, if the mind comes in, don't help and don't cooperate with it. Just look. Let it say whatsoever it says, don't pay much attention. It will withdraw.

In meditation, moments happen every day to you. Many come to me and say, "It happened on the first day but since then it has not been happening."

Why did it happen on the first day? You are more prepared now, on the first day you were not so prepared. Why did it happen on the first day? It happened on the first day because the manager was unaware of what was going to happen. He couldn't plan. The next day the manager knows well what is to be done: breathing fast, then crying, screaming, then Hoo, Hoo. Now the manager knows, and the manager does it. Then the moment will not happen, the manager has taken charge.

Remember this: whenever a blissful moment happens, don't ask for it again. Don't ask for it to be repeated, because all repetition is of mind. Don't ask for it again. If you ask, then the mind will say, "I know the trick. I will do it for you."

When it happens, feel happy and grateful and forget. The fish is caught, forget the trap. The meaning is caught, forget the word.

And the last thing: whenever meditation is complete, you will forget meditation. And only then, when you forget meditation, will it have come to a fulfillment, will the climax have been reached. Now you are meditative for twenty-four hours a day. It is nothing to be done; it is there, it is you, it is your being.

If you can do this, then meditation becomes a continuous flow, not an effort on your part -- because all effort is of the mind.

If meditation becomes your natural life, your spontaneous life, your Tao, then I tell you, some day Chuang Tzu will catch hold of you. Because he asks:

WHERE CAN I FIND A MAN
WHO HAS FORGOTTEN WORDS?
HE IS THE ONE
I WOULD LIKE TO TALK TO.

He is searching. I have seen him here many times wandering around you, just waiting, waiting. If you forget the words he will talk to you. And not only Chuang Tzu -- Krishna, Christ, Lao Tzu, Buddha, they are all in search of you; all the enlightened people are in search of the ignorant. But they cannot talk because they know a language which is of silence, and you know a language which is of madness. They cannot lead anywhere. They are in search. All the buddhas that have ever existed are in search. Whenever you are silent you will feel that they have always been all around you.

It is said that whenever the disciple is ready the master appears. Whenever you are ready the truth will be delivered to you. There is not even a single moment's gap. Whenever you are ready, it happens immediately. There is no time gap.

Remember Chuang Tzu. Any moment he may start talking to you, but before he starts talking, your talking must go.

Enough for today.

The Empty Boat

Chapter #10
Chapter title: Wholeness

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HOW DOES THE TRUE MAN OF TAO
WALK THROUGH WALLS WITHOUT OBSTRUCTION
AND STAND IN FIRE WITHOUT BEING BURNT?

NOT BECAUSE OF CUNNING OR DARING,
NOT BECAUSE HE HAS LEARNED --
BUT BECAUSE HE HAS UNLEARNED.

HIS NATURE SINKS TO ITS ROOT IN THE ONE.
HIS VITALITY, HIS POWER,
HIDE IN SECRET TAO.

WHEN HE IS ALL ONE,
THERE IS NO FLAW IN HIM
BY WHICH A WEDGE CAN ENTER.

SO A DRUNKEN MAN WHO FALLS OUT OF A WAGON
IS BRUISED, BUT NOT DESTROYED.
HIS BONES ARE LIKE THE BONES OF OTHER MEN,
BUT HIS FALL IS DIFFERENT.
HIS SPIRIT IS ENTIRE.
HE IS NOT AWARE OF GETTING INTO A WAGON,
OR FALLING OUT OF ONE.
LIFE AND DEATH ARE NOTHING TO HIM.
HE KNOWS NO ALARM,
HE MEETS OBSTACLES WITHOUT THOUGHT, WITHOUT CARE,
AND TAKES THEM WITHOUT KNOWING THEY ARE THERE.

IF THERE IS SUCH SECURITY IN WINE,
HOW MUCH MORE IN TAO?
THE WISE MAN IS HIDDEN IN TAO,
NOTHING CAN TOUCH HIM.

HOW DOES THE TRUE MAN OF TAO -- WALK THROUGH WALLS WITHOUT OBSTRUCTION -- AND STAND IN FIRE WITHOUT BEING BURNT?

This is one of the most basic and secret teachings. Ordinarily we live through cunningness, cleverness and strategy; we don't live like small children, innocent. We plan, we protect, we make all the safeguards possible -- but what is the result? Ultimately, what happens? All the safeguards are broken, all cunningness proves foolishness -- ultimately death takes us away.

Tao says that your cunningness will not help you, because what is it but a fight against the whole? With whom are you cunning -- with nature, with Tao, with God? Whom do you think you are deceiving -- the source from where you are born and the source to which you will finally go? Is the wave trying to deceive the ocean, is the leaf trying to deceive the tree, is a cloud trying to deceive the sky? Whom do you think you

are trying to deceive? With whom are you playing?

Once it is understood, a man becomes innocent, drops his cunningness, all strategies, and simply accepts. There is no other way than to accept nature as it is and to flow with it. Then there is no resistance, then he is just like a child who is going with his father, in deep trust.

Once, Mulla Nasruddin's son came home and said that he had trusted a friend and had given him his toy to play with, but now the friend refused to return it. "What should I do?" he asked.

Mulla Nasruddin looked at him and said, "Go up this ladder." The boy did so, he trusted his father. When he was ten feet high, Nasruddin said, "Now jump into my arms."

The boy hesitated a little, and said, "If I fall, I will get hurt."

Nasruddin said, "When I am here, you need not worry. Take a jump." The boy jumped, and Nasruddin stood aside. The boy fell down, and started crying and weeping.

Then Nasruddin said, "Now you know. Never believe anybody, not even what your father says: don't even believe your father."

Don't believe in anybody, otherwise you will be deceived all your life. This is what every father, every parent, every school, every teacher, teaches you. This is your learning. Don't believe in anybody, don't trust, otherwise you will be deceived. You become cunning. In the name of cleverness you become cunning, untrusting. And once a man is untrusting he has lost contact with the source.

Trust is the only bridge, otherwise your whole life is wasted; you fight an impossible fight in which defeat is bound to happen, it is absolutely certain. It is better to realize it now, because at the moment of death everybody realizes that it has been a defeat. But then nothing can be done.

Real intelligence is not cunningness, it is totally different. Real intelligence is to look into things.... And whenever you look into things deeply, you will come to know that you are just a wave, that this whole is the ocean and there is no need to worry. The whole has produced you, it will take care of you. You have come out of the whole, it is no enemy to you. You need not worry, you need not plan. And when you are not worried, not planning, for the first time life starts. For the first time you feel free of worries, and life happens to you.

This intelligence is religion. This intelligence gives you more trust, and finally, total trust. This intelligence leads you to the ultimate nature, acceptance -- what Buddha called TATHATA. Buddha said: What-soever happens, happens. Nothing else can happen, nothing else is possible. Don't ask for it to be otherwise; be in a letgo, and allow the whole to function. And when you allow the whole to function and you are not a barrier, a resistance, then you cannot be defeated.

In Japan, through Buddha, Lao Tzu and Chuang Tzu, a particular art has been developed called ZENDO. Zendo means the Zen of the sword, the art of the warrior -- and nobody knows it like they do. The way they have developed it is supreme. It takes years, even a whole lifetime, to learn zendo because the learning consists in acceptance. You cannot accept in ordinary life -- how can you accept when a warrior is standing before you, waiting to kill you? How can you accept when the sword is raised against you and every moment, any moment, death is near?

The art of zendo says that if you can accept the sword, the enemy, the one who is going to kill you, and there is no distrust; if even the enemy is the friend, and you are not afraid, not trembling, then you become a pillar of energy, unbreakable. The sword will break on you, but you cannot be broken. There will not even be any possibility that you could be destroyed.

Once there was a great zendo master. He was eighty, and tradition-ally, the disciple who could defeat him would succeed him. So all the disciples hoped that someday he would accept their challenge, because now he was getting old.

There was one disciple who was the cleverest, the best strategist, very powerful, but not a master of zendo, just skilled in the art. Although he was a good warrior and he knew everything about swordsmanship, he was not yet a pillar of energy, he was still afraid while fighting. The tathata had not yet happened to him.

He went to the master again and again saying, "Now the time has come, and you are getting old. Soon you will be too old to challenge at all. I challenge you now. Accept my challenge, Master, and give me a chance to show what I have learned from you." The master laughed and avoided him.

The disciple started thinking that the master had become so weak and old that he was afraid, just trying

to evade the challenge. So one night he insisted and insisted and got angry and said, "I will not leave until you accept my challenge. Tomorrow morning you have to accept. You are getting old and soon there will be no chance for me to show what I have learned from you. This has been a tradition always."

The master said, "If you insist, your very insistence shows that you are not ready or prepared. There is too much excitement in you, your ego wants to challenge, you have not yet become capable; but if you insist, okay. Do one thing. Go to the nearby monastery where there is a monk who was my disciple ten years ago. He became so efficient in zendo that he threw away his sword and became a sannyasin. He was my rightful successor. He never challenged me, and he was the only one who could have challenged and even defeated me. So first go and challenge that monk. If you can defeat him, then come to me. If you cannot defeat him, then just drop the idea."

The disciple immediately started out for the monastery. By morning he was there. He challenged the monk. He couldn't believe that this monk could be a zendo master -- lean and thin, continuously meditating, eating only once a day. The monk listened and laughed, and he said, "You have come to give me a challenge? Even your master cannot challenge me, even he is afraid."

Listening to this, the disciple got completely mad! He said, "Stand up immediately! Here is a sword I have brought for you knowing well that you are a monk and might not have one. Come out in the garden. This is insulting, and I will not listen."

The monk looked absolutely undisturbed. He said, "You are just a child, you are not a warrior. You will be killed immediately. Why are you asking for death unnecessarily?"

That made him still more angry so they both went out. The monk said, "I will not need the sword, because a real master never needs it. I am not going to attack you, I am only going to give you a chance to attack me so your sword is broken. You are not a match for me. You are a child, and people will laugh at me if I take up the sword against you."

It was too much! The young man jumped up -- but then he saw that the monk was standing. Up until now the monk had been sitting; now he stood up, closed his eyes, and started swaying from side to side -- and suddenly the young man saw that the monk had disappeared. There was only a pillar of energy -- no face, just a solid pillar of energy, swaying. He became afraid and started retreating, and the pillar of energy started moving towards him, swaying. He threw away his sword and screamed at the top of his voice, "Save me!"

The monk sat down again and started laughing. His face came back, the energy disappeared, and he said, "I told you before: even your master is no match for me. Go and tell him."

Perspiring, trembling, nervous, the disciple went back to his master and said, "How grateful I am for your compassion towards me. I am no match for you. Even that monk destroyed me completely. But one thing I couldn't tolerate, that is why I got involved in it. He said, 'Even your master is not a match for me.' "

The master started laughing and he said, "So that rascal played the trick on you too? You got angry? Then he could see through you, because anger is a hole in the being. And that has become his basic trick. Whenever I send somebody to him, he starts talking against me, and my disciples of course become angry. When they are angry, he finds out that they have loopholes, and when you have holes you cannot fight."

Whenever you are angry, your being has leakages. Whenever you desire, your being has holes in it. Whenever you are jealous, filled with hatred, sexuality, you are not a pillar of energy. Hence buddhas have been teaching us to be desireless, because whenever you are desireless energy does not move outwards, energy moves within. It becomes an inner circle, it becomes an electric field, a bioelectric field. When that field is there, without any leakage, you are a pillar; you cannot be defeated. But you are not thinking of victory, remember, because if you are thinking of victory you cannot be a pillar of energy. Then that desire becomes a leakage.

You are weak, not because others are strong, you are weak because you are filled with so many desires. You are defeated, not because others are more cunning and clever -- you are defeated because you have so many leakages.

Tathata -- acceptance, total acceptance, means no desire. Desire arises out of nonacceptance. You cannot accept a certain situation, so desire arises. You live in a hut and you cannot accept it; this is too much for the ego, you want a palace -- then you are a poor man, but not because you live in a hut, no. In huts, emperors have lived. Buddha has lived under a tree, and he was not a poor man. You cannot find a richer man anywhere.

No, your hut doesn't make you poor. The moment you desire the palace you are a poor man. And you

are not poor because others are living in palaces, you are poor because the desire to live in the palace creates a comparison with the hut. You become envious. You are poor.

Whenever there is discontent, there is poverty; whenever there is no discontent, you are rich. And you have such riches that no thief can steal them; you have such riches, no government can take them by taxation; you have riches which cannot be taken away from you in any way. You have a fort for your being, unbreakable, impenetrable.

Once a desire moves and your energy starts falling you become weak through desire, you become weak through longing. Whenever you are not longing and are content, whenever nothing is moving, when your whole being is still, then, says Chuang Tzu, you are an impenetrable fort. Fire cannot burn you, death is impossible. That is the meaning of: Fire cannot burn you; death is impossible, you cannot die. You have got the secret key of eternal life.

And sometimes this happens in ordinary circumstances too. A house is on fire -- everybody dies but a small child survives. There is an accident -- the old people die and the small children survive. People say that this is a miracle, God's grace. No, it is nothing of the sort, it is because the child accepted that situation too. Those who were cunning started running and trying to save themselves; they got themselves into trouble. The child rested. He was not even aware that anything was happening, that he was going to die. The child is saved through his innocence.

It happens every day. Go and observe at night near a bar, a wine shop, drunkards falling down in the street, lying in the gutter, absolutely happy. In the morning they will get up. They may be bruised a little but no harm has happened to their bodies. Their bones are intact. They have got no fractures.

You try to fall like a drunkard on the street -- immediately you will have fractures. And he falls like this every day, every night, many times, but nothing happens to him. What is the matter, what is the secret? When he is drunk there is no desire. He is absolutely at ease, here and now. When he is drunk he is not afraid, there is no fear, and when there is no fear, there is no cunningness.

Cunningness comes out of fear. So the more fearful a person, the more cunningness you will find in him. A brave man is not cunning, he can depend on his bravery; but a man who is afraid, who is a coward, can depend only on cunningness. The more inferior a person, the more cunning. The more superior a person, the more innocent. Cunningness is a substitute. When one is drunk, absolutely drunk, future disappears and past disappears.

I have heard: Once it happened that Mulla Nasruddin was walking along with his wife, absolutely drunk. She had found him lying in the street and was bringing him home. Of course, as usual, she was arguing, and winning all the arguments, because she was alone. Mulla Nasrud-din was not there; he was simply coming along with her.

Then suddenly she saw a mad bull approaching. There was no time to warn Nasruddin, so she jumped into a bush. The bull came up and spun Nasruddin almost fifty feet in the air. He fell into a ditch, and as he crawled out of it he looked at his wife and said, "If you do this to me again, I shall really lose my temper. This is too much!"

Ordinary wine gives so much power when one is drunk, what about Tao, the absolute drunkenness? What about Krishna or Buddha, the greatest drunkards -- so drunk with the divine that not even a trace of the ego is left? You cannot hurt them because they are not there, you cannot insult them because there is no one who will resist the insult and create a wound. Your insult will pass through them, as if passing through an empty house. Their boats are empty. A breeze comes in and passes with no barrier. When the breeze has gone the house is not even aware that the breeze has been there.

The appeal of wine is really because you are so egoistic. You are too burdened by it and sometimes you want to forget it. So the world will have to follow alcohol or Tao -- these are the alternatives. Only a religious man, a really religious man, can be beyond alcohol, marijuana, lsd -- any type of drug. Only a religious man can be beyond them; otherwise how can you be beyond them? The ego is too much, the burden is too much, it is constantly on your head. You HAVE to forget yourselves.

But if wine can do so much, you cannot conceive of what the divine wine can do. What is the wine doing? For certain moments, through chemical changes in the brain, in the body, you forget yourself. But this is momentary. Deep down you are there, and after a few hours the chemical effect is gone, your body has thrown the wine out and the ego asserts itself again.

But there is a wine, I tell you -- God is that wine, Tao, or whatsoever name you like to call it. Once you

taste it, the ego is gone forever. Nobody ever comes back from that drunkenness.

That is why Sufis always talk of wine, Sufis always talk of women. Their woman is not the woman you know -- God is the woman. And their wine is not the wine that you know -- God is the wine. Omar Khayyam has been misunderstood, tremendously misunderstood; because of Fitzgerald he has been misunderstood all over the world. Omar Khayyam's Rubaiyat appears to be written in praise of wine and women, but it is not at all. Omar Khayyam is a Sufi, a mystic. He talks of the wine which comes through Tao; he talks of the wine in which you are lost forever and forever. This intoxicant, this divine intoxicant, is not temporary, it is nontemporal, not momentary -- it is eternal.

And Sufis talk of God as the woman. That embrace is eternal, it is ultimate; then there is no separation. If you can understand this then you are intelligent, but not through your strategies, cunningness, arithmetic, your logic.

If you can, look deep into existence. From where have you come? Where are you going? With whom are you fighting, and why? These same moments that you are losing in fighting can become ecstatic. Now look at the sutra: Wholeness.

You think of yourself as the individual. You are wrong. Only the whole exists. This is false -- this appearance that: I think I am. This is the most false thing in the world. And because of this "I am," fight arises. If I am, then this whole seems inimical; then everything seems to be against me.

It is not that anything is against you -- it cannot be! These trees have helped you, this sky has helped you, this water has helped you, this earth created you. Then nature is your mother. How can the mother be against you? You have come out of her. But you think I am as an individual, and then the fight arises. It is one-sided. You start the fight, and nature goes on laughing, God goes on enjoying. Even in a small child, the moment he starts feeling I, the fight arises.

In a supermarket, a small child was insisting on a toy. The mother said positively, "No, I am not going to buy it. You have got enough."

The child got angry and said, "Mum, I have never seen a meaner girl than you, you are the meanest."

The mother looked at the child, at his face, the anger on it, and she said, "Just wait, you will certainly meet a really mean girl. Just wait!"

In one house, the mother was insisting that the child do his homework. He was not listening and went on playing with his toys, so she said, "Are you listening to me or not?"

The child looked up and said, "Who do you think I am -- Daddy?"

Only a small child, and the fighting starts -- the ego has arisen. He knows Daddy can be silenced, but not him. The moment the child feels he is separate the natural unity is broken, and then his whole life becomes a struggle and fight.

Western psychology insists that the ego should be strengthened. That is the difference between the Eastern attitude and the Western. Western psychology insists that the ego should be strengthened; the child must have a strong ego, he must fight, struggle, only then will he be mature.

The child is in the mother's womb, one with the mother, not even aware that he is -- he is, without any consciousness. In a deep sense all consciousness is illness. Not that he is unconscious -- he IS aware. His being is there, but without any self-consciousness. The am is there, but the I has not been born yet. The child feels, lives, is fully alive, but never feels that he is separate. The mother and the child are one.

Then the child is born. The first separation happens, and the first cry. Now he is moving, the wave is moving away from the ocean. Western psychologists say: We will train the child to be independent, to be individual. Jung's psychology is known as the way of individu-ation. He must become an individual, absolutely separate. He must fight. That is why, in the West, there is so much rebellion in the younger generation. This rebellion was not created by the younger generation, this rebellion was created by Freud, Jung, Adler and company. They have given the basis.

Fight will give you a stronger ego. It will shape you. So fight the mother, fight the father, fight the teacher, fight the society. Life is struggle. And Darwin started the whole trend when he said only the fittest survive; life means survival of the fittest. So the stronger you are in your ego, the more chance you will have of surviving.

The West lives through politics, the East has a totally different attitude...and Tao is the core, the very essence of the Eastern consciousness. It says: No individuality, no ego, no fight; become one with the

mother; there is no enemy, the question is not of conquering.

Even a man, a very knowledgeable man, a very penetrating, logical man like Bertrand Russell, thinks in terms of conquest -- conquering nature, the conquest of nature. Science seems to be a struggle, a fight with nature: how to break the lock, how to open the secrets, how to grab the secrets from nature.

Eastern consciousness is totally different. Eastern consciousness says: Ego is the problem, don't make it stronger, don't create any fight. And not the fittest but the humblest survive.

That is why I insist again and again that Jesus is from the East; that is why he could not be understood in the West. The West has misunderstood him. The East could have understood him because the East knows Lao Tzu, Chuang Tzu, Buddha, and Jesus belongs to them. He says: Those who are last will be the first in my kingdom of God. The humblest, the meekest, will possess the kingdom of God. The poor in spirit is the goal. Who is poor in spirit? The empty boat, he who is not at all -- no claim on anything, no possession of anything, no self. He lives as an absence.

Nature gives her secrets. There is no need to grab, there is no need to kill, there is no need to break the lock. Love nature, and nature gives you her secrets. Love is the key. Conquering is absurd.

So what has happened in the West? This conquering has destroyed the whole of nature. So now there is a cry for ecology, how to restore the balance. We have destroyed nature completely, because we have broken all the locks and we have destroyed the whole balance. And now through that imbalance humanity will die sooner or later.

Chuang Tzu can be understood now, because he says: Don't fight with nature. Be in such deep love, become so one that through love, from heart to heart, the secret is given. And the secret is that you are not the individual, you are the whole. And why be satisfied with just being a part? Why not be the whole? Why not possess the whole universe? Why possess small things?

Ramateertha used to say, "When I close my eyes I see stars moving within me, sun rising within me, moon rising within me. I see oceans and skies. I am the vast, I am the whole universe."

When for the first time he went to the West and started saying these things, people thought he had gone crazy. Somebody asked him, "Who created the world?"
He said, "I, it is within me."

This I is not the ego, not the individual; this I is the universe, God. He looks crazy. This claim looks too much. But look in his eyes: there is no ego. He is not asserting anything, he is simply stating a fact.

You are the world! Why be a part, a tiny part, and why unnecessarily create trouble when you can be the whole?

This sutra is concerned with wholeness. Don't be the individual, be the whole. Don't be the ego. When you can become the divine, why be satisfied with such a small, tiny, ugly thing?

HOW DOES THE TRUE MAN OF TAO
WALK THROUGH WALLS WITHOUT OBSTRUCTION
AND STAND IN FIRE WITHOUT BEING BURNT?

Someone asked Chuang Tzu, "We have heard that a man of Tao can walk through walls without obstruction. Why?" If you don't have any obstruction within you, no obstruction can obstruct you. This is the rule. If you have no resistance within you, in your heart, the whole world is open for you. There is no resistance. The world is just a reflection, it is a big mirror; if you have resistance, then the whole world has resistance.

It happened once that a king built a great palace, a palace of millions of mirrors -- all the walls were covered with mirrors. A dog entered the palace and he saw millions of dogs all around him. So, being a very intelligent dog, he started barking to protect himself from the millions of dogs all around him. His life was in danger. He must have become tense, he started barking. And when he started barking, those millions of dogs started barking too.

In the morning the dog was found dead. And he was there alone, there were only mirrors. Nobody was fighting with him, nobody was there to fight, but he looked at himself in the mirror and became afraid. And when he started fighting, the mirror reflection also started fighting. He was alone, with millions and millions of dogs around him. Can you imagine the hell he lived through that night?

You are living in that hell right now; millions and millions of dogs are barking around you. In every mirror, in every relationship, you see the enemy. A man of Tao can walk through the walls because he has no wall in his heart. A man of Tao finds nowhere the enemy because he is not the enemy inside. A man of Tao finds all mirrors vacant, all boats empty, because his own boat is empty. He is mirrored, he has no face of his own, so how can you mirror, how can you reflect a man of Tao? All mirrors keep silent. A man of Tao passes -- no footprints are left behind, no trace. All mirrors remain silent. Nothing reflects him, because he is not there, he is absent.

When the ego disappears you are absent, and then you are whole. When the ego is there you are present, and you are just a tiny part, a very tiny part, and very ugly at that. The part will always be ugly. That is why we have to try to make it beautiful in so many ways. But a man with ego cannot be beautiful. Beauty happens only to those who are without egos. Then the beauty has something of the unknown in it, something immeasurable.

Remember this: ugliness can be measured. It has limits. Beauty, the so-called beauty, can be measured. It has limits. But the real beauty cannot be measured -- it has no limits. It is mysterious -- it goes on and on and on. You cannot be finished with a buddha. You can enter him, and you will never come out. Endless! His beauty is never finished.

But the ego goes on trying to be beautiful. Somehow you remember the beauty of the whole; somehow you remember the silence of the womb; somehow deep down you know the bliss of being one, the union, the unity with existence. Because of that, many desires arise. You know the beauty of being a god and you have to live like a beggar. So what do you do? You create faces, you paint yourself. But deep down the ugliness remains, because all paints are just paints.

It happened once that a woman was walking on the seashore. She found a bottle, opened it, and a genie came out. And, like all true genies, this genie said, "You have broken my prison, you have set me free. So now you can ask anything, and I will fulfill your fondest desire or wish."

Genies are not found every day, on every shore, in every bottle. It rarely happens, and only in stories. But the woman didn't think even for a single moment. She said, "I want to become a beautiful person -- hair like Elizabeth Taylor, eyes like Brigitte Bardot, body like Sophia Loren."

The genie looked again, and said, "Honey, put me back in the bottle!"

And this is what you are all asking for -- everybody is asking for this -- this is why genies have disappeared from the world. They are so afraid of you, you are asking the impossible. It cannot happen because the part can never be beautiful.

Just think: my hand can be cut off -- can that hand be beautiful? It will grow more and more ugly, it will deteriorate, it will start smelling. How can my hand be beautiful, separate from me? The separation brings death; unison brings life. In the whole you are alive; alone, separate, you are already dead or dying.

My eyes, take them out, then what are they? Even stones, colored stones, will be more beautiful than they because they are still with the whole. Pluck a flower; then it is not beautiful, the glory is gone. It was beautiful just a moment ago when it was joined with the roots, with the earth. Uprooted, you float like egos. You are ill, and you will remain ill, and nothing can be of any help. All your efforts, however clever, are going to fail.

Only in the whole are you beautiful.
Only in the whole are you lovely.
Only in the whole is grace possible.

It is not because of cunningness that the man of Tao walks through walls without obstruction, and stands in fire without being burnt. It is:

NOT BECAUSE OF CUNNING OR DARING,
AND NOT BECAUSE HE HAS LEARNED --
BUT BECAUSE HE HAS UNLEARNED.

Learning goes into the ego; learning strengthens the ego. That is why pundits, brahmins, scholars, have the subtlest egos. Learning gives them scope, learning gives them space. They become tumors, egos. Their whole being is then exploited by the ego.

The more learned a man, the more difficult he is to live with, the more difficult he is to relate to, the

more difficult it is for him to reach the temple. It is almost impossible for him to know God because he himself now lives like a tumor, and the tumor has its own life -- now it is the ego tumor. And it exploits. The more you know, the less possibility there is for prayer to happen.

So, says Chuang Tzu, it is not because of cunningness; he is not calculating, he is not cunning or daring, because daring, cunning, calculating, are all part of the ego. A man of Tao is neither a coward nor a brave man. He does not know what bravery is, what cowardice is. He lives. He is not self-conscious, not because he has learned but because he has unlearned. The whole of religion is a process of unlearning. Learning is the process of the ego, unlearning is the process of the non-ego. Learned, your boat is full, filled with yourself.

It happened that Mulla Nasruddin used to have a ferryboat, and when times were not good he would carry passengers from one bank to the other.

One day a great scholar, a grammarian, a pundit, was crossing in his ferryboat to the other shore. The pundit asked Nasruddin, "Do you know the Koran? Have you learned the scriptures?"
Nasruddin said, "No, no time."
The scholar said, "Half your life has been wasted."

Then suddenly there arose a storm and the small boat was far from the shore. At any moment it would sink. Asked Nasruddin, "Schoolmaster, do you know how to swim?"
The man was very afraid, perspiring. He said, "No."

Said Nasruddin, "Then your WHOLE life has been wasted. I am going!"

Now, this boat cannot go to the other shore. But people think learning can become a boat, or learning can become a substitute for swimming. No! Can scriptures become boats? No, they are too heavy. You can drown with them but you cannot cross the river. Unlearning will make you weightless; unlearning will make you innocent again.

When you don't know, in that not knowing what happens? The most beautiful phenomenon.... The greatest ecstasy happens when you don't know -- there is a silence when you don't know. Someone asks a question and you don't know. Life is a riddle, and you don't know. Everywhere is mystery and you are standing there not knowing, wondering. When you don't know there is wonder, and wonder is the most religious quality. The deepest religious quality is wonder. Only a child can wonder. A man who knows cannot wonder, and without wonder no one has ever reached the divine. It is the wondering heart to which everything is a mystery...a butterfly is a mystery, a seed sprouting is a mystery.

And remember, nothing has been solved: all your science has done nothing. The seed sprouting is still a mystery and it is going to remain a mystery. Even if science can create the seed, the sprouting will remain a mystery. A child is born; it is a mystery that is born. Even if the child can be produced in a test-tube, it makes no difference. The mystery remains the same.

You are here. It is such a mystery. You have not earned it, you cannot say to the universe, "I am here because I have earned it." It is a sheer gift, you are here for no reason at all. If you were not here, what difference would it make? If you were not here, to what court could you appeal?

This sheer existence, this breathing that goes in and out, this moment that you are here, listening to me, to the breeze, to the birds, this moment that you are alive, is such a mystery. If you can face it without any knowledge you will enter into it. If you face it with knowledge and you say, "I know, I know the answer," the doors are closed -- not because of the mystery, the doors are closed because of your knowledge, your theories, your philosophy, your theology, your Christianity, your Hin-duism -- they close the door.

A man who thinks he knows does not know. The Upanishads go on saying that a man who thinks that he does not know, knows. Says Socrates: When a man really knows, he knows only one thing, that he does not know. Chuang Tzu says: It is because he has unlearned. Whatsoever the world taught him, whatsoever society taught him, whatsoever parents and the utilitarians taught him, he has dropped. He has again become a child, a small child. His eyes are again filled with wonder. He looks all around and everywhere is mystery.

Ego kills the mystery. Whether it is the ego of a scientist or whether it is the ego of a scholar or of a philosopher, makes no difference. The ego says, "I know." And the ego says, "If I don't know now, then sooner or later I will come to know." The ego says that there is nothing un-knowable.

There are two categories for the ego: the known and the unknown. The known is that part which the ego has already traveled, and the unknown is that part which the ego will travel: the ego feels that it is possible to travel, but there is nothing unknowable.

The ego leaves no mystery in the world. And when there is no mystery around you, there cannot be any mystery within. When mystery disappears, all songs disappear; when mystery disappears, poetry is dead; when mystery disappears, God is not in the temple, there is nothing but a dead statue; when mystery disappears there is no possibility of love, because only two mysteries fall in love with each other. If you know, then there is no possibility of love -- knowledge is against love. And love is always for unlearning. But because he has unlearned:

HIS NATURE SINKS TO ITS ROOT IN THE ONE.
HIS VITALITY, HIS POWER,
HIDE IN SECRET TAO.

HIS NATURE SINKS TO ITS ROOT.... The ego exists in the head, remember, and you carry your head very high. The root is just at the other pole of your being.

Chuang Tzu and Lao Tzu used to say: Concentrate on the toe. Close your eyes and move into the toe and remain there. That will give you a balance. The head has given you much imbalance. The toe...? It looks as if they are joking. They mean it, they are not joking. They are right. Move from the head because the head is not the root, and we are in the head too much.

HIS NATURE SINKS TO ITS ROOT, to the very source. The wave goes deeper into the ocean, into the one. And remember, the source is one. The waves may be many, millions, but the ocean is one. You are separate there, I am separate here, but just look a little deeper at the roots and we are one; we are like branches of the same tree. Look at the bran-ches and they are separate, but deep down they are one.

The deeper you go, you will find less and less multiplicity, more and more unity. At the deepest it is one. That is why Hindus talk of the nondual, the one, ADVAIT.

HIS VITALITY, HIS POWER,
HIDE IN SECRET TAO.

And whatsoever vitality comes to the man of Tao is not manipulated, is not created by him, it is given by the roots. He is vital because he is rooted; he is vital because he has rejoined the ocean, the one. He is back at the source, he has come to the mother.

WHEN HE IS ALL ONE,
THERE IS NO FLAW IN HIM
BY WHICH A WEDGE CAN ENTER.

And whenever one is rooted in the deepest core of his being, which is one, then there is no flaw. You cannot penetrate such a man. Swords cannot go into him, fire cannot burn him. How can you destroy the ultimate? You can destroy the momentary, how can you destroy the ultimate? You can destroy the wave, how can you destroy the ocean? You can destroy the individual, but you cannot destroy the soul. The form can be killed, but the formless...? How will you kill the formless? Where will you find the sword that can kill the formless?

Krishna said in the Gita, "NAINAM CHHEDANTI SASHTRANI -- no sword can kill it, no fire can burn it." Not that if you go and kill Chuang Tzu you will not be able to kill him. You will be able to kill the form, but the form is not Chuang Tzu -- and he will laugh.

It happened that Alexander was returning from India when suddenly he remembered Aristotle, his teacher, one of the greatest logicians.

Aristotle is the original source of all Western stupidity, he is the father. He created the logical mind. He created analysis, he created the method of dissection, he created the ego and the individual, and he was the teacher of Alexander.

He had told Alexander to bring a Hindu mystic, a sannyasin, when he came back, because polar opposites are always interesting. He must have been deeply interested to know what this Hindu mystic is. What type of man can he be who lives beyond logic, who says there is only one not two, who joins all the

contradictions and paradoxes, whose whole attitude is of synthesis, not of analysis? A man who never believes in the part, who always believes in the whole, what type of man can he be?

So he told Alexander, "When you come back, bring with you a Hindu mystic, a sannyasin. I would like to see one. A man who lives beyond mind and says that there is something beyond mind, is a rare phenomenon." And Aristotle never believed that there could be anything beyond mind; for him mind was all.

When Alexander was returning, he suddenly remembered. So he asked his soldiers to go and find a great Hindu mystic, a great sannyasin, a saint, a sage. They inquired in the town and were told, "Yes. On the bank of the river a naked man stands. For years he has been standing there, and we think he is a mystic. We cannot be certain be-cause he never speaks much, and we cannot be certain because we don't understand him much. What he says seems to be very illogical. Maybe it is true, maybe it is not true."

Alexander said, "This is the right man. My master, who has created logic, would like to see this illogical man. Go and tell him that Alex-ander invites him."

The soldiers went and they told this naked man that Alexander the Great invites him; he would be a royal guest, every comfort and convenience would be given to him, so he shouldn't worry.

The man started laughing and said, "The man who calls himself The Great, is a fool. Go and tell him I don't keep company with fools. That is why I have been standing here alone for many years. If I want to keep company with fools, do you think that India has less than his country? The town is full of them."

They were very disturbed, those soldiers, but they had to report back. Alexander asked what the man had said -- Dandami was the name of this man. Alexander in his reports has used the name Dandamas. When he heard Alexander felt annoyed, but this was the last village on the border and soon he would be out of India, so he said, "It is best that I go and see what type of man this is."

He may have remembered Diogenes -- maybe this man was the same type, standing naked near a river. The same thing happened with Diogenes. He also laughed and thought Alexander a fool.

So Alexander approached Dandami with a naked sword and said, "Follow me, or I will cut your head off immediately. I don't believe in discussion, I believe in orders."

The man laughed and said, "Cut it off -- don't wait! The head that you will be cutting off, I have cut it off long ago. This is nothing new, I am already headless. Cut it off, and I tell you, that when the head falls down onto the earth you will see it fall and I will also see it fall, because I am not the head.

The man of Tao can be burnt, but still the man of Tao cannot be burnt. The form is always on fire. It is burning already. But the formless...the formless is never touched by any fire. From where comes the power, from where comes this vitality? They hide in secret Tao. Tao means the great nature, Tao means the great ocean, Tao means the great source.

SO A DRUNKEN MAN WHO FALLS OUT OF A WAGON
IS BRUISED, BUT NOT DESTROYED.
HIS BONES ARE LIKE THE BONES OF OTHER MEN,
BUT HIS FALL IS DIFFERENT.

The ego is not there....

HIS SPIRIT IS ENTIRE.
HE IS NOT AWARE OF GETTING INTO A WAGON,
OR FALLING OUT OF ONE.
LIFE AND DEATH ARE NOTHING TO HIM.
HE KNOWS NO ALARM,
HE MEETS OBSTACLES WITHOUT THOUGHT, WITHOUT CARE
AND TAKES THEM WITHOUT KNOWING THEY ARE THERE.

IF THERE IS SUCH SECURITY IN WINE,
HOW MUCH MORE IN TAO?
THE WISE MAN IS HIDDEN IN TAO,
NOTHING CAN TOUCH HIM.

Watch a drunkard, because the man of Tao is in many ways similar to him. He walks, but there is no walker; that is why he looks unbalanced, wobbling. He walks, but there is no direction, he is not going anywhere. He walks, but the boat is empty, only momentarily, but it is empty.

Watch a drunkard. Follow him and see what is happening to him. If somebody hits him he is not annoyed. If he falls down he accepts the falling, he doesn't resist, he falls down as if dead. If people laugh and joke about him he is not worried. He may even joke with them, he may start laughing with them, he may start laughing at himself. What has happened? Momentarily, through chemicals, his ego is not there.

The ego is a construction: you can drop it through chemicals too. It is just a construction; it is not a reality, it is not substantial in you. It is through society that you have learned it. Alcohol simply drops you out of society. That is why society is always against alcohol, the government is always against alcohol, the university is always against alcohol, all the moralists are always against alcohol -- because alcohol is dangerous, it gives you a glimpse of the outside of society. That is why there is so much propaganda in America and in the West against drugs.

The governments, the politicians, the church, the pope, they have all become scared because the new generation is too involved in drugs. They are very dangerous for society, because once you have glimpses beyond society you can never become a really adjusted part of it. You will always remain an outsider. Once you have a glimpse of the non-ego then society cannot dominate you easily. And if one goes too deep into drugs then it is possible for the ego to be shattered completely. Then you will become as if mad.

Once or twice a drug will give you a glimpse; it is just as if a window opens and closes. If you persist and you become addicted to it, the ego may suddenly drop. But this is the problem: the ego will drop, but the non-ego will not arise. You will go mad, schizophrenic, split.

Religion works from the other corner, from the other end: it tries to bring up the non-ego first. And the more the non-ego comes up, the more the whole asserts, the more the ego will drop automatically, by and by. Before the ego drops, the whole has taken possession. You will not go mad, you will not become abnormal, you will simply be natural. You will fall outside society into nature.

Through drugs you can also fall out of society, but into madness. That is why religions are also against drugs. Society has given you a working arrangement for the ego: through it you manage somehow, you steer your life somehow. But if the whole takes possession then there is no problem -- you become a man of Tao. Then there is no need for this ego, you can throw it to the dogs.

But you can do otherwise also. You can simply destroy this ego through chemicals. This can be done. Then there WILL be a problem because you will simply become abnormal. You will feel a certain power, but that power will be false, because the whole has not taken possession of you.

Many cases of this have been reported. One girl in New York, under lsd, just jumped out of a window on the thirtieth floor because she thought she could fly. And when you are under a drug, if the thought comes that you can fly, there is no doubt. You believe in it totally, because the doubter, the ego, is not there. Who is there to doubt? You believe it. But the whole has not asserted itself.

Chuang Tzu might have flown. Chuang Tzu might have gone out of the window like a bird on wings, but under lsd you cannot. The ego is not there so you cannot doubt, but the whole has not taken possession so you are not powerful. The power is not there, only the illusion of power. That creates trouble.

Under alcohol you can do certain things....

A circus was traveling in a special train from one town to another and a cage was damaged and the lion escaped. So the manager gathered all his strong men and said, "Before you go into the night, into the jungle to find the lion, I will give you some wine. It will give you courage."

All twenty of them took big shots. The night was cold and dangerous and courage was needed -- but Mulla Nasruddin refused. He said, "I will only have soda."

The manager protested, "But you will need courage!"

Nasruddin replied, "In such moments I don't need courage. These moments are dangerous -- night time and the lion, and courage can be dangerous. I would rather be a coward and alert."

When you don't have power and a drug can give you courage, it is dangerous. You can move madly on a certain path -- this is the danger of drugs.

But society is not afraid because of this. Society is afraid that if you have a glimpse beyond society then

you will never be adjusted to it. And society is such a madhouse -- to be adjusted to it you must not be allowed any glimpse outside.

Religions are also against drugs and alcohol, but for a different reason. They say: Be a drunkard, a drunkard of the divine wine, because then you are rooted, centered. Then you are powerful.

IF THERE IS SUCH SECURITY IN WINE,
HOW MUCH MORE IN TAO?
THE WISE MAN IS HIDDEN IN TAO,
NOTHING CAN TOUCH HIM.

Absolutely nothing can touch him. Why? If you follow me rightly, only the ego can be touched. It is very touchy. If somebody just looks at you in a certain way, it is touched. He has not done anything. If somebody smiles a little, it is touched; if somebody just turns his head and does not look at you, it is touched. It is very touchy. It is like a wound, always open, green. You touch it and the pain arises. A single word, a single gesture -- the other may not even be aware of what he has done to you, but he has touched it.

And you always think the other is responsible, that he has wounded you. No, you carry your wound. With the ego your whole being is a wound. And you carry it around. Nobody is interested in hurting you, nobody is positively waiting to hurt you; everybody is engaged in safeguarding his own wound. Who has got the energy? But still it happens, because you are so ready to be wounded, so ready, just waiting on the brink for anything.

You cannot touch a man of Tao. Why? -- because there is no one to be touched. There is no wound. He is healthy, healed, whole. This word whole is beautiful. The word heal comes from the whole, and the word holy also comes from the whole. He is whole, healed, holy.

Be aware of your wound. Don't help it to grow, let it be healed; and it will be healed only when you move to the roots. The less the head, the more the wound will heal -- with no head there is no wound. Live a headless life. Move as a total being, and accept things. Just for twenty-four hours, try it -- total acceptance, whatsoever happens. Someone insults you, accept it, don't react, and see what happens. Suddenly you will feel an energy flowing in you that you have not felt before. Somebody insults you: you feel weak, you feel disturbed, you start thinking of how to get your revenge. That man has hooked you, and now you will move round and round. For days, nights, months, even years, you will not be able to sleep, you will have bad dreams. People can waste their whole life over a small thing, just because someone insulted them.

Just look back into your past and you will remember a few things. You were a small child and the teacher in the class called you an idiot, and you still remember it and you feel resentment. Your father said something. Your parents have forgotten, and even if you remind them, they will not be able to remember it. Your mother looked at you in a certain way and since then the wound has been there. And it is still open, fresh; if anybody touches it, you will explode. Don't help this wound to grow. Don't make this wound your soul. Go to the roots, be with the whole. For twenty-four hours, just twenty-four hours, try not to react, not to reject, whatsoever happens.

If someone pushes you and you fall to the ground -- fall! Then get up and go home. Don't do anything about it. If somebody hits you, bow down your head, accept it with gratitude. Go home, don't do anything, just for twenty-four hours, and you will know a new upsurge of energy that you have never known before, a new vitality arising from the roots. And once you know it, once you have tasted it, your life will be different. Then you will laugh at all the foolish things you have been doing, at all the resentments, reactions, revenges, with which you have been destroying yourself.

Nobody else can destroy you except you; nobody else can save you except you. You are the Judas and you are the Jesus.

Enough for today.

The Empty Boat

Chapter #11

Chapter title: Chuang Tzu's Funeral

20 July 1974 am in Buddha Hall

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WHEN CHUANG TZU WAS ABOUT TO DIE,
HIS DISCIPLES BEGAN PLANNING A GRAND FUNERAL.

BUT CHUANG TZU SAID:
"I SHALL HAVE HEAVEN AND EARTH FOR MY COFFIN;
THE SUN AND MOON WILL BE JADE SYMBOLS
HANGING BY MY SIDE;
PLANETS AND CONSTELLATIONS
WILL SHINE AS JEWELS ALL AROUND ME,
AND ALL BEINGS WILL BE PRESENT
AS MOURNERS AT THE WAKE.
WHAT MORE IS NEEDED?
EVERYTHING IS AMPLY TAKEN CARE OF."

BUT THE DISCIPLES SAID:
"WE FEAR THAT THE CROWS AND KITES
WILL EAT OUR MASTER."

CHUANG TZU REPLIED:
"WELL, ABOVE GROUND I SHALL BE EATEN
BY CROWS AND KITES,
AND BELOW GROUND BY ANTS AND WORMS.
IN EITHER CASE I SHALL BE EATEN --
SO WHY ARE YOU FAVORING THE BIRDS?"

Mind makes everything a problem; otherwise life is simple, death is simple, there is not a problem at all. But mind gives the deception that every moment is a problem and has to be solved. Once you take the first step of believing that everything is a problem, then nothing can be solved because the first step is absolutely wrong.

Mind cannot give you any solution, it is the mechanism which gives you problems. Even if you think you have solved a problem, thousands of new problems will arise out of the solution. This is what philosophy has always been doing. Philosophy is the business of the mind. The moment mind looks at anything it looks with a question mark, it looks with the eyes of doubt.

Very simple is life, and very simple is death -- but only if you can see without the mind. Once you bring the mind in, then everything is complex, then everything is confusion. And mind tries to solve the confusion when really it is the source of all confusions, so more confusion is created. It is as if a small stream is flowing in the hills. Some carts have passed through it and the stream is muddy, and you jump into the stream to clean it. You will only make it more muddy. It is better to wait on the bank. It is better to let the stream become tranquil again, calm down by itself, so that dead leaves go and the mud settles and the stream is again crystal clear. Your help is not needed. You will only confuse it more.

So if you feel that there is a problem, please don't poke your nose in it. Sit by the side. Don't allow the

mind to get involved, tell the mind to wait. And it is very difficult for the mind to wait -- it is impatience incarnate.

If you tell the mind to wait, meditation happens. If you can persuade the mind to wait, you will be in prayer -- because waiting means no thinking, it means just sitting on the bank not doing anything with the stream. What can you do? Whatsoever you do will make it more muddy; your very entering into the stream will create more problems. So wait.

All meditation is waiting. All prayer is infinite patience. The whole of religion consists in not allowing the mind to create more problems for you. So many things, simple things which even animals enjoy, which even trees enjoy, man cannot enjoy -- because immediately they become problems, and how can you enjoy a problem?

You fall in love, and the mind immediately says: What is love? Is this love or sex? Is this true or false? Where am I going? Can love be eternal or is it just momentary?

The mind wants first to decide everything, then to take the step. And with the mind there is never any decision, it remains indecisive; indecision is its inherent nature. It says, "Don't take the jump." And when mind tells you these things, it seems very clever, it seems very intelligent, because it seems that you may go wrong. So don't take the jump, don't move, remain static.

But life is movement and life is trust. Love happens -- one has to move into it. Where it leads is not the point. The goal is not the point. The very movement of your consciousness in love is a revelation. The other is not the point, the beloved or the lover is not the point. The point is that you can love, that it could happen to you; your being opened in trust, without any doubt, without any questioning. This very opening is a fulfillment.

But the mind will say, "Wait, let me think and decide; one should not take any step in haste." Then you can wait and wait. That is how you have been missing life.

Every moment life knocks at your door, but you are thinking. You say to life, "Wait, I will open the door, but let me first decide." It never happens. The whole of life will come and go, and you will be simply dragging, neither alive nor dead. Both life and death are good because death has a life of its own.

So remember, the first thing is not to allow the mind to interfere. Then you can be like trees, even greener. Then you can be like birds on the wing, and no bird can reach to heights which you can touch. Then you can be like fishes which go to the very bottom of the sea -- you can go to the very bottom of the ocean. Nothing is comparable to you. Human consciousness is the most evolved phenomenon, but you are missing. Even less evolved states are enjoying more. A bird is a bird, a very much less evolved being than you; a tree is almost not evolved at all, but enjoying more, flowering more. More fulfillment is happening all around it. Why are you missing?

Your mind has become a burden. You have not been using it; rather, on the contrary, you are being used by it. Don't allow the mind to interfere with your life, then there will be a flow. Then you are unobstructed, then you are transparent, then each moment is a bliss because you are not worried about it.

A man was advised by his psychoanalyst to go to the hills. He was always complaining and complaining about this and that, and always asking questions. He was never at ease with anything, never at home. He was advised to go for a rest.

The next day a telegram arrived for the psychoanalyst. In it the man said, "I am feeling very happy here. Why?"

You cannot even accept happiness without asking why. It is impossible for the mind to accept anything -- the why is immediately there, and the why destroys everything. Hence so much insistence in all religions on faith. This is the meaning of faith: not allowing the mind to ask the why.

Faith is not belief, it is not believing in a certain theory -- faith is believing in life itself. Faith is not believing in The Bible or the Koran or the Gita. Faith is not belief -- faith is a trust, a non-doubting trust. And only those who are faithful, those who are capable of trust, will be able to know what life is and what death is.

For us life is a problem, so death is bound to be a problem. We are constantly trying to solve it, and wasting time and energy in solving it. It is already solved. It has never been a problem. It is you who are creating the problem. Look at the stars, there is no problem; look at the trees, there is no problem. Look all around.... If man were not there everything would be already solved. Where is the problem? The trees never ask who created the world -- they simply enjoy it. What foolishness to ask who created the world. And what

difference does it make who created the world: a, b, c or d, what difference does it make? And whether it was created or it is uncreated, what difference does it make? How will it affect you if a created the world, or b created the world, or nobody created the world? You will remain the same, life will remain the same. So why ask an unnecessary, irrelevant question and get en-tangled in it?

The rivers go on flowing never asking where they are going. They reach the sea. If they start asking, they might not; their energy might be lost on the way. They might become so anxious about where they are going -- where is the goal, what is the purpose -- so obsessed with the problem that they might go mad. But they go on flowing, unworried about where they are going, and they always reach the sea.

When trees and rivers can do this miracle, why can't you do it? This is the whole of Chuang Tzu's philosophy, his whole way of life: When everything is happening, why are you worried? Allow it to happen. When rivers can reach, man will reach. When trees reach, man will reach. When this whole existence is moving, you are part of it. Don't become a whirlpool of thinking, otherwise you go round and round, round and round, and the flow is lost. Then there is no oceanic experience in the end.

Life is a riddle to you because you look through the mind; if you look through the no-mind, life is a mystery. Life is already dead if you look through the mind; and life never dies if you look through the no-mind. Mind cannot feel the alive. Mind can only touch the dead, the material. Life is so subtle and mind is so crude -- the instrument is not as subtle as life. And when you touch with that instrument it cannot catch the throbs of life. It misses. The throbbing is very subtle -- you are the throbbing.

Chuang Tzu is on his deathbed, and when a man like Chuang Tzu is on his deathbed the disciples should be absolutely silent. This moment is not to be missed, because death is the peak. When Chuang Tzu dies, he dies at the peak. It happens rarely that consciousness reaches its absolute fulfillment. The disciples should be silent; they should watch what is happening; they should look deep into Chuang Tzu and should not allow the mind to interfere, nor start asking foolish questions.

But the mind always starts asking. They are worried about the funeral and Chuang Tzu is still alive. But the mind is not alive, it is never alive; the mind is always thinking in terms of death. For the disciples the master is already dead. They are thinking about the funeral -- what to do, what not to do. They are creating a problem which doesn't exist at all because Chuang Tzu is still alive.

I have heard that three old men were sitting in a park, discussing the inevitable, death. One old man of seventy-three said, "When I die I would like to be buried with Abraham Lincoln, the greatest man, loved by all."

Another said, "I would like to be buried with Albert Einstein, the greatest scientist, humanitarian, philosopher, lover of peace."

Then they both looked at the third, who was ninety-three. He said, "I would like to be buried with Sophia Loren."

They both felt annoyed, angry and they said, "But she is still alive."

That old man said, "So am I!"

This old man must have been something rare. Ninety-three, and he said, "So am I!" Why should life be worried about death? Why should life think about death? When you are alive, where is the problem? But the mind creates the problem. Then you get puzzled.

Socrates was dying, and the same thing happened as happened with Chuang Tzu. The disciples were worried about the funeral. They asked him, "What should we do?"

Socrates is reported to have said, "My enemies are giving poison to kill me and you are making plans to bury me -- so who is my friend and who is my enemy? You are both concerned with my death, nobody seems to be concerned with my life."

Mind is somehow death-obsessed. The disciples of Chuang Tzu were thinking what they should do -- and the master was dying, a great phenomenon was happening right then.

There, a buddha, Chuang Tzu, was reaching the ultimate peak. It happens rarely, once or twice in millions of years. The flame was burning. His life had come to a point of absolute purity where it is divine, not human, where it is total, not partial, where the beginning and the end meet, where all the secrets are open and all the doors are open, where everything is unlocked. The whole mystery was there.... And the disciples were thinking of the funeral -- blind, absolutely blind, not seeing what was happening. Their eyes were closed.

But why does it happen? These disciples, do you think that they knew Chuang Tzu? How could they

have? If they missed Chuang Tzu in his supreme glory, how can we believe that they didn't miss him when he was working with them, working on them, moving with them, digging a hole in the garden, planting a seed, talking to them, just being present with them?

How can we feel that they knew who this Chuang Tzu was? When his total glory was missed, it is impossible not to think that they had missed him always. They must have missed. When he was talking, then they must have been thinking: What is he talking about? What does he mean?

When an enlightened person speaks, meaning is not to be discovered by you; it is there, you have simply to listen to it. It is not to be discovered, it is not hidden, it is nothing to be interpreted. He is not talking in theories, he is giving you simple facts. If your eyes are open, you will see them; if your ears can hear, you will hear them. Nothing more is needed.

That is why Jesus keeps on saying: If you can hear, hear me. If you can see, see. Nothing more is expected -- just open eyes, open ears.

Buddha, Chuang Tzu or Jesus are not philosophers like Hegel, Kant. If you read Hegel the meaning has to be discovered. It is very arduous, as if Hegel is making every effort to make it as difficult for you as possible, weaving words around words, making everything riddle-like. So when you first encounter Hegel he will look superb, a very high peak, but the more you penetrate and the more you understand, the less he becomes. The day you understand him, he is just useless.

The whole trick is that you cannot understand him, that is why you feel he is great. Because you cannot understand, your mind is baffled, because you cannot understand, your mind cannot comprehend, the thing seems to be very mysterious, incomprehensible. It is not, it is only verbal. He is trying to hide, he is not saying anything. Rather, he is using words without any substance.

So persons like Hegel are immediately appreciated, but as time passes appreciation of them disappears. Persons like Buddha are not immedi-ately appreciated, but as time passes you appreciate them more. They are always before their time. Centuries pass, and then -- then their greatness starts emerging, then their greatness starts appearing. Then you can feel them, because their truth is so simple; there is no garbage, no rubbish around it. It is so factual that you can miss it if you think about it.

When you are listening to a Chuang Tzu, just listen. Nothing else is needed on your part but a passive receptivity, a welcome. Everything is clear, but you can make it a mess, and then you can get confused by your own creation. These disciples must have missed Chuang Tzu -- they are missing him again. They are worried about what is going to be done.

And this point has to be understood: a man of wisdom is always concerned with the being, and a man of ignorance is always concerned with questions of doing, what is to be done. Being is not a question to him.

Chuang Tzu is concerned with being; the disciples are concerned with doing. If death is coming then what is to be done? What should we do? The master is going to die, so what about the funeral? We must plan it.

We are mad about planning. We plan life, we plan death, and through planning the spontaneity is destroyed, the beauty is destroyed, the whole ecstasy is destroyed.

I have heard that an atheist was dying. He didn't believe in heaven or hell but still he thought that it would be best to be properly dressed before dying. He didn't know where he was going because he didn't believe in anything, but still he was going somewhere, so before going somewhere one must get properly dressed.

He was a man of manners, etiquette, so he put on his dress suit, tie and all, and then he died. The rabbi was called to bless him. The rabbi said, "This man never believed, but look how he has planned! He did not believe, he had nowhere to go, and how beautifully dressed and ready!"

Even if you feel that you are not going anywhere, you plan it, because the mind always wants to play with the future. It is very happy planning for the future, it is very unhappy living in the present. But planning for the future seems beautiful. Whenever you have time you start planning for the future, whether of this world or of that, but the future. And the mind enjoys planning. Planning is just fantasy, dreaming, daydreaming.

Persons like Chuang Tzu are concerned with being, not becoming. They are not concerned with doing, they are not concerned with the future. No planning is needed. Existence takes care of itself.

Jesus said to his disciples: Look at these flowers, these lilies, so beautiful in their glory that even Solomon was not so beautiful. And they don't plan, and they don't think for the future, and they are not

worried about the next moment.

Why are the lilies so beautiful? In what does their beauty consist? Where is it hidden? The lilies exist here and now. Why is the human face so sad and ugly? -- because it is never here and now, it is always in the future. It is a ghostlike thing. How can you be real if you are not here and now? You can only be a ghost, either visiting the past or moving into the future.

Chuang Tzu is dying. At the moment of Chuang Tzu's death the disciples should have been silent. That would have been the most respectful thing to do, the most loving thing to do. The master was dying. They never listened to his life, at least they could have listened to his death. They could not be silent while he was talking to them throughout his life; now he was going to give his last sermon through his death.

One should be watchful when a wise man dies because he dies in a different way. An ignorant man cannot die that way. You have your life and you have your death. If you have been foolish in your life, how can you be wise in your death? Death is the outcome, the total outcome, the conclusion. In death your whole life is there in essence -- so a foolish man dies in a foolish way.

Life is unique, death is also unique. Nobody else can live your life and nobody else can die your death, only you. It is unique, it never happens again. Styles differ, not only in life but also in death. When Chuang Tzu dies, one has to be absolutely silent so that one does not miss it -- because you CAN miss.

Life is a long affair, seventy, eighty, a hundred years. Death is in one moment. It is an atomic phenomenon, concentrated. It is more vital than life because life is spread out. Life can never be as intense as death can be, and life can never be as beautiful as death can be, because it is a spread-out thing. It is always lukewarm.

At the moment of death the whole of life has come to a boiling point. Everything evaporates from this world to the other, from the body to the bodiless. It is the greatest transformation that happens. One should be silent, one should be respectful, one should not be wavering, because it will happen in a single moment and you may miss it.

And the foolish disciples were talking about the funeral and thinking of making a grand thing out of it! And the grandest thing was happening, the greatest thing was happening, but they were thinking of the show. The mind always thinks of the exhibition -- it is exhibitionistic.

Mulla Nasruddin died. Somebody informed his wife who was taking her afternoon tea -- half the cup was finished. The man said, "Your husband is dead, he fell under a bus." But Mulla Nasruddin's wife continued sipping her tea.

The man said, "What! You have not even stopped drinking! Do you hear me? Your husband is dead, and you have not even said a single thing!"

The wife said, "Let me first finish my tea, and then -- boy, will I give a scream! Just wait a little while."

The mind is exhibitionistic. She will scream, just give her a little time to arrange, to plan it!

I have heard about an actor whose wife died. He was crying his heart out, he was screaming, many tears were rolling down his cheeks.

A friend said, "I never thought that you loved your wife so much."

The actor looked at his friend and said, "This is nothing. You should have seen me when my first wife died."

Even when you show your anguish you are looking at others and wondering what they think about it. Why think of a grand funeral? Why grand? You make an exhibition out of death also. Is this really respectful? Or is death also something on the market, a commodity?

Our master has died, so there is a competition, and we must prove that he had the greatest funeral -- no other master ever had one like it and no other will ever have one like it again. Even in death you are thinking of the ego. But disciples are like that, they follow. But they never really follow, because if they had followed Chuang Tzu they couldn't have raised the question of a grand funeral. They would have been humble in that moment. But the ego is assertive.

Whenever you say that your master is very great, just look within. You are saying, "I am very great, that is why I follow this great man, I am a great follower." Every follower claims that his master is the greatest -- but not because of the master! How can you be a great follower if the master is not great? And if someone says that this is not so, you get annoyed, irritated, you start arguing and fighting. It is a question of the

survival of the ego.

Everywhere the ego asserts. It is cunning and very subtle. Even in death it will not leave you; even in death it will be there. The master is dying, and the disciples are thinking of the funeral. They have not followed the master at all -- a master like Chuang Tzu whose whole teaching consists in being spontaneous.

WHEN CHUANG TZU WAS ABOUT TO DIE,
HIS DISCIPLES BEGAN PLANNING A GRAND FUNERAL.

He is not yet dead and they have started planning -- because the question is not Chuang Tzu, the question is the egos of the disciples. They must give him a grand send-off, and everybody must be made to realize that never ever before has such a thing happened.

But you cannot deceive Chuang Tzu. Even when he is dying he will not leave you alone; even when he is dying he cannot be deceived; even when he is leaving, he will give you his heart, his wisdom; even at the last moment he will share whatsoever he has known and realized. Even his last moment is going to be a sharing.

But Chuang Tzu said:

"I SHALL HAVE HEAVEN AND EARTH FOR MY COFFIN;
THE SUN AND MOON WILL BE JADE SYMBOLS
HANGING BY MY SIDE;
PLANETS AND CONSTELLATIONS WILL SHINE
AS JEWELS ALL AROUND ME,
AND ALL BEINGS WILL BE PRESENT
AS MOURNERS AT THE WAKE."

What more is needed? Everything is simple: simply, amply taken care of. What more is needed? What more can you do? What more can you do for a Chuang Tzu, for a buddha? Whatsoever you do will be nothing, whatsoever you plan is going to be trivial. It cannot be grand because the whole universe is ready to receive him. What more can YOU do?

Chuang Tzu said: The sun and the moon and all the beings on earth and heaven are ready to receive me. And all beings, the whole existence, will be the mourners. So you need not worry, you need not engage mourners.

You can engage mourners -- now they are available on the market. There are people who you pay, and they mourn. What type of humanity is coming into being? If a wife dies, a mother dies, nobody is there to mourn, so you have to engage professional mourners. They are available in Bombay, Calcutta; in big cities they are available, and they do such a good job you cannot compete with them. Of course they are more efficient, they get daily practice, but what ugliness it is when you have to pay for it. The whole thing has become false.

Life is false, death is false, happiness is false. Even mourning is false. And this has to be; it has a logical meaning to it. If you have never been really happy with a person, how can you be really mournful when he dies? It is impossible. If you have not been happy with your wife, if you have never known any blissful moments with her, when she dies how can authentic tears come to your eyes? Deep down you will be happy, deep down you feel a freedom: Now I am independent, now I can move according to my desire. The wife was like an imprisonment.

I have heard that a man was dying and his wife was consoling him, saying, "Don't worry, sooner or later I will join you."

The man said, "But don't be unfaithful to me." He must have been afraid. Why this fear at the last moment? This fear must have always been there.

The wife promised, "I will NEVER be unfaithful to you."

So the man said, "If you commit even a single act of unfaithfulness towards me I will turn in my grave. It will be very painful for me."

Ten years later the wife died. At the gate of heaven, Saint Peter asked her, "Who would you like to see first?"

She said, "My husband, of course."
Saint Peter asked, "What is his name?"
So she said, "Abraham."

But Saint Peter replied, "It is going to be difficult to find him because we have millions of Abrahams, so give me a clue about him."

The wife thought and said, "With his dying breath he said that if I committed any act of unfaithfulness towards him he would turn in his grave."

Saint Peter said, "Say no more. You must mean twirling Abraham, the one who is constantly twirling in his grave! For ten years he has not had a single moment of rest. And everybody knows about him. There is no problem, we will call him immediately."

No faith, no trust, no love, no happiness, has ever happened out of your relationships. When death comes, how can you mourn? Your mourning will be false. If your life is false, your death is going to be false. And don't think that you are the only false one -- all around, those who are related to you are false. And we live in such a false world, it is simply amazing how we can continue.

A politician was out of work. He was an ex-minister. He was looking for a job, because politicians are always in difficulty when they are not in office. They cannot do anything other than politics, they don't know anything else but politics. And they don't have any qualifications either. Even a puny job requires certain qualifications -- but for a minister none are needed. A chief minister or a prime minister does not need any qualifications at all.

So this minister was in trouble. He met the manager of a circus, because he thought that as politics is a great circus, he must have learned a little something which he could use in the circus. So he said, "Can you find me a job? I am out of work, and in much trouble."

The manager said, "You have come at the right time. One of the bears has died, so we will give you a bear's costume. You don't have to do anything, just sit doing nothing all day and nobody will know the difference. Just sit from morning to evening so the people will know that the bear is there."

The job looked good, so the politician accepted. He entered the cage, put on his costume, and sat down. He was sitting there, when just fifteen minutes later another bear was shoved in. He panicked and ran to the bars, started shaking them and cried out, "Help, let me out of here!"

Then he heard a voice. The other bear was speaking. He said, "Do you think you are the only politician out of work? I am an ex-minister too. Don't be so afraid."

The whole of life has become false, root and all, and how you exist in it is a sheer miracle. Talking with a false face, talking to a false face, happiness false, misery false. And then you hope to find the truth! With false faces the truth can never be found. One has to realize his own true face and drop all the false masks.
Said Chuang Tzu:

"I SHALL HAVE HEAVEN AND EARTH FOR MY COFFIN..."

So why are you worried? And how can you manage a greater coffin than that? Let heaven and earth be my coffin -- they will be.

"...THE SUN AND MOON WILL BE JADE SYMBOLS
HANGING BY MY SIDE..."

So you need not burn candles around me; they will be momentary, and sooner or later they will not be there. Let sun and moon be the symbols of life around me. And they are.

"...PLANETS AND CONSTELLATIONS
WILL SHINE AS JEWELS ALL AROUND ME,
AND ALL BEINGS WILL BE PRESENT...."

This is something to be understood: all beings will be present. It is also said of Buddha and Mahavira, but nobody believes it because it is impossible to believe. Jainas read it, but even they don't believe it; Buddhists read it, but doubt enters their mind.

It is said that when Mahavira died all the beings were present there. Not only human beings -- animals, the souls of the trees, angels, deities, all the beings from all the dimensions of existence were present there. And this should be so because a Mahavira is not only revealed to you; the glory is such, the height is such that all the dimensions of existence become acquainted with him. It is said that when Mahavira used to speak, angels, deities, animals, ghosts, all types of beings were there to listen to him, not only human beings. It looks like a story, a parable, but I tell you that this is a truth -- because the higher you reach, the higher your being grows, and other dimensions of existence become available to you.

When one reaches the highest point -- the point of ARIHANTA, Jainas call it, the point of ARHAT, Buddhists call it, the point of the perfect Tao, the man of Tao, Chuang Tzu calls it -- then the whole existence listens.

Says Chuang Tzu:

"...AND ALL BEINGS WILL BE PRESENT
AS MOURNERS AT THE WAKE."

What more is needed, and what more can you do? What more can you add to it? You need not do anything, and you need not worry.

"EVERYTHING IS AMPLY TAKEN CARE OF."

This is the feeling of one who becomes silent:

"EVERYTHING IS AMPLY TAKEN CARE OF."

Life and death, everything, you need not do anything -- everything is already happening without you. You unnecessarily come into it and you create confusion, you create chaos. Without you everything is perfect -- as it is, it is perfect. This is the attitude of a religious man: as it is, everything is perfect. Nothing more can be done to it.

In the West, Leibnitz is reported to have said that this is the most perfect of all possible worlds. He has been criticized, because in the West you cannot assert such things. How is this world the most perfect world? This seems to be the most imperfect, the most ugly, ill; there is inequality, suffering, poverty, illness, death, hatred, everything -- and this Leibnitz says that this is the most perfect of all possible worlds!

Leibnitz has been criticized severely, but Chuang Tzu would have understood what he means. I understand what he means. When Leibnitz said, "This is the most perfect world possible," he was not making any comment on the political or economic situation. He was not making any comment on equality, inequality, socialism, communism, wars. The comment is not objective, the comment is not concerned with the without; the comment is concerned with the inner feeling -- it comes from the very being.

That everything is perfect means there is no need to worry.

"EVERYTHING IS AMPLY TAKEN CARE OF."

And you cannot make it better, you just cannot make it better. If you try you may make it worse, but you cannot make it better. It is very difficult for the scientific mind to understand that you cannot make it better, because the scientific mind depends on this idea -- that things can get better. But what have you done?

For two thousand years since Aristotle, we have been trying in the West to make the world a better place. Has it become better in any way? Is man even a little bit happier? Is man even a little more blissful? Not at all. Things have become worse. The more we treat the patient, the nearer he comes to death. Nothing has been helpful. Man is not happier at all.

We may have more things to be happy with, but the heart which can be happy is lost. You may have palaces, but the man who can be an emperor is here no longer, so palaces become graves. Your cities are more beautiful, more rich, but they are just like graveyards, no living person lives there. We have made a mistake in trying to make the world better. It is not better. It may be worse.

Look back...man was totally different, poorer but richer. It looks paradoxical; he was poorer, not enough food, not enough clothing, there was not enough shelter, but life was richer. He could dance, he could sing.

Your song is lost, your throat is choked by things; no song can come out of the heart. You cannot dance. At the most you can make some movements, but those movements are not dance, because dancing is not just

a movement. When a movement becomes ecstatic then it is dance. When the movement is so total that there is no ego, then it is a dance.

And you should know that dancing came into the world as a technique of meditation. The beginning of dancing was not for dance, it was to achieve an ecstasy where the dancer was lost, only the dance remained -- no ego, nobody manipulating, the body flowing spontaneously.

You can dance, but only in dead movements. You can manipulate the body: it may be good exercise, but it is not ecstasy. You still embrace each other, you still kiss, you still make all the movements of lovemaking, but love is is not there, only movements. You make them and you feel frustrated. You make them and you know nothing is happening. You do everything, and still a constant feeling of frustration follows you like a shadow.

When Leibnitz says that this is the most perfect of all possible worlds, he is saying what Chuang Tzu is saying:

"EVERYTHING IS AMPLY TAKEN CARE OF."

You need not worry about life, you need not worry about death -- the same source which takes care of life will take care of death. You need not think about a grand funeral. The same source which has given me birth will absorb me, and the same source is enough, we need not add anything to it.

The disciples listened but couldn't understand, otherwise there would have been no need to say anything any more. But the disciples still said:

"WE FEAR THAT THE CROWS AND KITES
WILL EAT OUR MASTER."

If we don't make any preparation, if we don't plan, then crows and kites will eat our master.

CHUANG TZU REPLIED:
"WELL, ABOVE GROUND I SHALL BE EATEN
BY CROWS AND KITES,
AND BELOW GROUND BY ANTS AND WORMS.
IN EITHER CASE I SHALL BE EATEN --
SO WHY ARE YOU FAVORING THE BIRDS?"

So why make any choice? I have to be taken anyhow, so why make a choice? Chuang Tzu says: Live choicelessly and die choicelessly. Why make a choice?

You try to manipulate life and then you try to manipulate death also. So people make wills, legal documents, so that when they are not, they will manipulate. Dead, but they will still manipulate. Manipulation seems to be so enchanting that after death people go on manipulating also. A father dies, and makes conditions in his will that the son will receive his inheritance only if he fulfills this condition, else the money will go to a charity fund. But these conditions have to be fulfilled...the dead man dominating still.

The founder and president of the trust for a hospital in London made his will. It read: When I die my body is not to be destroyed. It has to be maintained and I will continue to sit in the chairman's seat. And he still sits there. Whenever the trust meets, his dead body is sitting in the chairman's place. He is sitting at the head of the table, still dominating.

Your life is a manipulation of others, you would like your death also to be a manipulation. Chuang Tzu says: There is no choice. If you leave my body on the ground, well, it will be eaten; if you bury it deep down it will be eaten. So why favor the birds or the worms? Let it be as it is going to happen. Let the source decide.

Decision gives you ego: I will decide. So let the source decide, let the ultimate decide how it wants to dispose of this body. I was never asked how the source had to construct this body, why should I decide how it has to be disposed of? And why fear that it should be eaten? It is good.

We are afraid of being eaten -- why? This is something to be understood. Why are we so afraid of being eaten? All our lives we are eating, and we are destroying life through eating. Whatsoever you eat, you kill. You have to kill, because life can eat only life. There is no other way. So nobody can really be a vegetarian -- nobody. Everybody is a nonvegetarian, because whatever you eat is life. You eat fruit, it is life; you eat

vegetables, the vegetable has life; you eat wheat, rice, they are seeds for more life to sprout. Whatsoever you depend on has life.

Life eats life, and everything is a food for somebody else; so why do you protect yourself and try to ensure that you will not be eaten? Simple foolishness! You have been eating all your life, now give it a chance to eat you, allow life to eat you.

That is why I say that the Parsees have the most scientific method of disposing of a dead body. Hindus burn it. This is bad, because you are burning food. If every tree burns its fruit, and every animal dies and other animals burn it, what will happen? They will all be Hindu but there will be nobody here. Why burn? You have been eating, now allow it, give life a chance to eat you. And be happy about it because food means you are being absorbed. There is nothing wrong. It means the existence has taken back, the river has fallen back into the ocean.

And this is the best way to be absorbed -- to be eaten, so that whatsoever is useful in you is alive somewhere in somebody. Some tree, some bird, some animal, will be alive through your life. Be happy, your life has been distributed. Why feel that something is wrong with it? Mohammedans and Christians bury their dead in the ground in caskets, in coffins, to protect them. This is bad, this is just foolishness, because we cannot protect life, so how can we protect death? We cannot protect anything, nothing can be protected.

Life IS vulnerable, and you try even to make death invulnerable. You want to protect, to save.

The Parsees have the best method -- they simply leave the body on the walls, then vultures and other birds come and eat it. Everyone is against the Parsees, even Parsees, because the whole thing looks so ugly. It is not ugly. When you are eating, is it ugly? Then why, when a vulture is eating, is he ugly? When you eat, then it is a dinner, and when a vulture is eating you then it is also a dinner. You have been eating others, let others eat you; be absorbed.

So Chuang Tzu says: There is no choice, why favor this or that? Let life do whatsoever it chooses to do, I am not going to decide. Really, Chuang Tzu lived a choiceless life so he is ready to die a choiceless death. And when you are choiceless, only then you are. When you have a choice, the mind is. The mind is the chooser; the being is always choiceless. The mind wants to do something; the being simply allows things to happen. Being is a letgo. How can you be miserable if you don't choose? How can you be miserable if you don't ask for a particular result? How can you be miserable if you are not moving to a particular goal? Nothing can make you miserable. Your mind asks for goals, for choices, for decisions -- then misery comes in.

If you live choicelessly and allow life to happen, then you simply become a field: life happens in you, but you are not the manager. You don't manage it, you don't control it. When you are not the controller all tensions dissolve; only then there is relaxation, then you are totally relaxed. That relaxation is the ultimate point, the alpha and the omega, the beginning and the end. Whether it is life or it is death, you should not take any standpoint.

That is the meaning of this story: you should not take any standpoint. You should not say: This is right and that is wrong. You should not divide. Let life be an undivided whole.

Chuang Tzu said: If you divide, with even one inch's division, heaven and hell are set apart, and then they cannot be bridged.

I knew a young man once. He used to come to me and he was always worried about one thing. He wanted to get married, but whatever girl he brought home, his mother disapproved of her. It had become almost impossible. So I told him, "Try to find a girl who is almost like your mother: face, figure, the way she walks, her clothes. Just find a mirror image, a reflection of your mother."

He searched and searched and finally found a girl. He came to me and said, "You were right, my mother instantly liked her. She is just like my mother; not only does she dress like my mother, she walks, talks, she even cooks like my mother."

So I asked him, "Then what happened?"

He said, "Nothing, because my father hates her."

The polarity -- if one part of your mind loves one thing, you can immediately find another part of the mind hating it. If you choose one thing, just look behind: the other part which hates is hiding there. Whenever you choose, it is not only the world which is divided, YOU are also divided through your choice. You are not whole. And when you are not whole, you cannot allow life to happen. And all benediction comes in life as grace, as a gift; it is not achieved through effort.

So don't choose religion against the world, don't choose goodness against badness, don't choose grace

against sin, don't try to be a good man against the bad man, don't make any distinction between the devil and God, this is what Chuang Tzu says. He says: Don't choose between life and death. Don't choose between this type of death and that type of death. Choose not, remain whole, and whenever you are whole, there is a meeting with the whole, because only like meets like.

It has been said by mystics for centuries: As above, so below. I would like to add one thing more to it: As within, so without. If you are whole within, the whole without happens to you immediately. If you are divided within, the whole without is divided.

It is you who becomes the whole universe, you become projected, it is you -- and whenever you choose you will be divided. Choice means division, choice means conflict, for this, against that.

Don't choose. Remain a choiceless witness and then nothing is lacking. Then this existence is the most perfect existence possible. Nothing can be more beautiful, nothing can be more blissful. It is there, all around you, waiting for you. Whenever you become aware it will be revealed to you. But if your mind goes on working inside, dividing, choosing, creating conflicts, it will never happen to you.

You have been missing it for lives. Don't miss it any more.

Enough for today.

The First Principle

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ONCE A TYRO ASKED A ZEN MASTER, "MASTER, WHAT IS THE FIRST PRINCIPLE?"
WITHOUT HESITATION THE MASTER REPLIED,"IF I WERE TO TELL YOU, IT WOULD BECOME THE SECOND PRINCIPLE "

YES. THE FIRST PRINCIPLE CANNOT BE SAID. The most important thing cannot be said, and that which can be said will not be the first principle. The moment truth is uttered it becomes a lie; the very

utterance is a falsification. So the Vedas, the Bible, and the Koran, they contain the second principle, not the first principle. They contain lies, not the truth, because the truth cannot be contained by any word whatsoever. The truth can only be experienced -- the truth can be lived -- but there is no way to say it.

The word is a far, faraway echo of the real experience; and it is so far away from the real that it is even worse than the unreal because it can give you a false confidence. It can give you a false promise. You can believe it, and that is the problem. If you start believing in some dogma, you will go on missing the truth. Truth has to be known by experience. No belief can help you on the way; all beliefs are barriers. All religions are against religion -- it has to be so by the very nature of things. All churches are against God. Churches exist because they fulfill a certain need. The need is: man does not want to make any efforts; he wants easy shortcuts. Belief is an easy shortcut.

The way to truth is hard; it is an uphill task. One has to go through total death -- one has to destroy oneself utterly-only then is the new born. The resurrection is only after the crucifixion.

To avoid the crucifixion we have created beliefs. Beliefs are very cheap. You can believe and you remain the same. You can go on believing, and it doesn't require any basic change in your life pattern. It does not require any change in your consciousness, and unless your consciousness changes, the belief is just a toy. You can play with it, you can deceive yourself with it, but it is not going to nourish you.

Visualize that a child is playing in the garden of his house, playing with imaginary lions, and then suddenly he has to face a real lion who has escaped from the zoo. Now he does not know what to do. He is simply scared out of his wits. He is paralyzed; he cannot even run. He was perfectly at ease with the imaginary, but with the real he does not know what to do.

That is the situation of all those people who go on playing with beliefs, concepts, philosophies, theologies. They ask questions just to ask questions. The answer is the last thing they are interested in. They don't want the answer. They go on playing with questions, and each answer helps them to create more questions. Each answer is nothing but a jumping board for more questions.

The truth is not a question. It is a quest! It is not intellectual; it is existential. The inquiry is a gamble, a gamble with your life. It needs tremendous courage. Belief needs no courage. Belief is the way of the coward. If you are a Christian or a Hindu or a Mohammedan you are a coward. You are avoiding the real lion, you are escaping from the real lion. If you want to face the real, then there is no need to go to any church, there is no need to go to any priest, because the real surrounds you within and without. You can face it -- it is already there.

I have heard:

A Zen Master, Shou-shan, was asked by a disciple, "According to the scriptures, all beings possess the Buddha-nature; why is it that they do not know it?"

Shou-shan replied, "They know!"

This is a rare answer, very rare, a great answer. Shou-shan said, "They know! But they are avoiding it." It is not a question of how to know the truth. The truth is here, you are part of it. The truth is now, there is no need to go anywhere. And it has been there since the beginning, if there was any beginning, and it will be there until the end, if there is going to be any end. And you have been avoiding it. You find ways to avoid it. When somebody asks, "What is the way to truth?" in fact he is asking, "What is the way to avoid the truth?" He is asking, "How can I escape?"

You may not have heard:

Says that old rascal Bodhidharma: "All know the way, few walk it, and the ones who don't walk cry regularly,'Show me the way! Where is the way? Give me a map! Which way is it?' "

Those who don't walk, they go on regularly crying and shouting, "Where is the way?" And all know the way because life is the way, experience is the way. To be alive is the way, to be conscious is the way. You are alive, you are conscious. This is the first principle.

But it cannot be said, and I am not saying it!

And you are not hearing it.

The truth, by its very nature, is a dumb experience. All experiences are dumb because they happen only in deep silence. If you love a woman the love happens in deep silence. If you create poetry it descends in you in deep silence. If you paint a picture you disappear. The painter is NOT, when the painting is born,

there is not even a witness to it. It happens in utter silence and utter aloneness. If you are there then the painting cannot be of any value. If the poet is there then the poetry will be nothing but a technical thing. It will have all the rules fulfilled, it will follow the grammar, the rules of melody, but there will be no poetry. It will be a dead corpse. It will not be a real woman; it will be a nun.
I have heard:

At an isolated part of the beach of Cannes a beautiful French girl threw herself into the sea. A young man off at a distance noticed it and dashed into the water to save her, but it was too late. He dragged the seminude body ashore and left it on the sand while he went in search of some official. When he returned he was horrified to see a man making love to the corpse.
"Monsieur!" he exclaimed, "that woman is dead!"
"Sacre bleu!" muttered the man, jumping up. "I thought she was a nun."

To be a monk or to be a nun is to be dead. And there are millions of ways of how to die and not live.

Truth surrounds you. It is in the air, it is in the fragrance of the flowers, it is in the flow of the river, it is in the green leaves, it is in the stars, it is in the dust, it is in you. Only truth is! But you go on avoiding it and you go on asking questions -- How to attain to truth? Where is the map? Which way is it? And even if the map is given to you, the map does not help you in any way. In the first place the map cannot be given, because the truth goes on changing. It is not a stagnant phenomenon; it is continuously changing. It is alive, it is breathing. It is never the same; it is never the same for two consecutive moments.

Says old Heraclitus, "You cannot step in the same river twice." In fact, you cannot even step once; the river is flowing, the river is flowing so fast. And not only is the river flowing, you are flowing. You cannot step in the same river twice: the river changes. You cannot step in the same river twice: because YOU change.

Truth is dynamic. Truth is not something dead. That's why it cannot be contained in words. The moment you utter it, it has passed, it has gone beyond, it is no more the same. The moment you say it is so, it is no more so. Words lag behind.

To be with truth there is only one possibility: drop words. Language lags behind. Language is lame. Only silence can go with truth, hand in hand. Only silence can move with truth. Only silence can be so fast, because silence has no weight to carry. Words are loaded; they carry weight. So when you are carrying words, great theologies in your head, great abstractions, then you cannot walk with truth. To walk with truth one has to be weightless. Silence is weightless; it has nothing to carry. Silence has wings. So only in silence is the truth known, and only in silence is the truth transferred, transmitted.
The tyro asked the Master:

"MASTER, WHAT IS THE FIRST PRINCIPLE?"

He must have been a tyro, a beginner; otherwise the question is foolish, the question is stupid. Either a stupid person can ask it or a philosopher. The question is meaningless because "first" means the most fundamental. The mind cannot contain it, because it contains the mind! The "first" means the basic; it was before the mind, so how can the mind comprehend it? Mind came out of it, mind is a by-product of it. The child cannot know the father; the father can know child. The reality can know you, but you cannot know the reality. The part cannot know the whole; the whole can know the part. And the part cannot contain the whole. Now the mind is a very tiny part. It cannot contain the vastness of reality. Yes, the person who asked must have been a beginner.
"What is the first principle, Master?"
And the Master said:

"IF I WERE TO TELL YOU, IT WOULD BECOME THE SECOND PRINCIPLE. "

Then it will be an echo, it will be a reflection, it will be a mirror image.

Do you know who you are? You don't know, but you know a mirror image. You know your name, you know your address, you know the name of your family, the country, the religion, the political party you

belong to. You know your face reflected in the mirror. You don't know your real face. You have not encountered your orginal face yet. The Zen Masters continuously persist, they go on hammering on the heads of their disciples, "Look into your original face -- the face that you had before even your father was born, the face that you will have when you are dead, the face that is yours, originally yours." All that we know about our face is not really about our face. It is the mask of the body, the mask of the mind. We don't know who lives in the body. We know truth as secondhand, borrowed.

Whenever something is borrowed it becomes ugly. Only the firsthand experience is beautiful, because it liberates. The secondhand thing is ugly because it becomes a bondage. If you become religious you will be liberated. If you become a Christian or a Hindu or a Mohammedan you will be in a bondage. Mohammed was liberated because for him Islam was a firsthand experience. So was Jesus liberated because for him his experience was HIS experience -- authentically his. Buddha was liberated; he came upon the experience. It was not handed to him by somebody else -- it was not borrowed, it was not thought out, it was not a logical syllogism, it was not an inference. It was an experience!

Beware of inference. You have been taught inference to avoid experience. There are people who say, "God exists because if God is not there, who will create the world? God must exist because the world exists."

Just the other day I was reading a story about a rabbi. Must have been utterly unenlightened. Rabbis are like that -- priests. A man came to the rabbi. The man was an atheist, and he said, "I don't believe in God, and you talk about God. What is the proof?" And the rabbi said, "You come after seven days, and come wearing a new suit." The man said, "But what does that have to do with my question?" The rabbi said, "It has something to do with it. You just go to the tailor, prepare a new suit, and come after seven days."

The man came, reluctantly, because he could not see any relationship between his question and the answer that had been given. But he still came; he was wearing a new suit. The rabbi said, "Who has made this suit?" And the man said, "Have you gone mad? What type of a question are you asking? Of course the tailor." The rabbi said, "The suit is here; it proves that the tailor exists. Without the tailor the suit would not be here. And so is the case with the world. The world is here: there must be a tailor to it, a creator."
This is inference.

Change the scene. In a small Indian village a mystic is sitting with his disciples. Silently they are sitting; there is tremendous silence. It is a SATSANG -- the disciples are drinking the presence of the Master. And there comes an atheist, a scholar, a well-known logician, and he says, "I have come to ask one question. What is the proof of God?" The mystic opens his eyes, and he says, "If you want the proof of God, look into the eyes of the devotees. There is no other proof."

God exists in the eyes of the devotees. God exists in the vision of the lovers. It is an experience of the deepest core of your being, the heart. There is no other proof. God is not a concept. God is a reality, an experience, a deep subjective experience, the deepest there is. All else is peripheral. God is the experience of your innermost center. When you are centered you know.

But you have been taught to believe in the God of the philosophers. That is a way to avoid the real God! The real God is very wild! The real God is very crazy! The real God is very unknown and unknowable. And the real God cannot be controlled. The real God can possess you; you cannot possess the real. That is the fear: the mind is always afraid of anything that can possess it. The mind goes on playing games with words, ideas, philosophies. It can remain the master there. With the false, the mind is the master; with the real, the mind becomes a slave, and the mind does not want to become a slave. So the mind is completely contented with the secondhand.

Your God is secondhand. Your love too is secondhand. Your poetry is secondhand. Your dance is secondhand. Your singing is secondhand. And of course all these secondhand things make YOU secondhand; then you lose all originality.

Religion has nothing to do with logic. Religion has something to do with the first principle. Logic deals with the secondhand. Logic deals with the junkyard, the used -- used by many people. Logic deals with inference. And remember, it is good as far as the human world of intellectual garbage is concerned; the moment you go beyond that boundary logic fails utterly, it falls flat on the ground.
I have heard a very beautiful anecdote:

The safari had struck camp in dangerous territory and to protect themselves from wild animals they built a high fence around the camp. To be really sure, they dug a deep ditch around the fence. One evening a member of the group, who was a professor of philosophy and a world-known logician, carelessly went out

for an evening stroll without his gun and got attacked by a lion. He ran back to the camp with the lion after him and fell down into the ditch. His friends inside heard a terrible yelling and screaming from outside, and when they ran out to look they saw the poor man -- the poor philosopher -- running round and round in the ditch closely followed by the lion. "Watch out, he is right behind you," they yelled down to him.
"That's all right," the philosopher yelled back. "I am one round ahead of him."

Logic is meaningless as far as life is concerned. Life is not logical at all; life is illogical. Logic is man-made, manufactured by the human mind. Life is absurd.

So if you go through inference you will reach the secondhand. If you go through experience you will reach the firsthand.

And religion is radical. Churches are not radical. The word"radical" means "belonging to the roots". Religious is radical, religion is rebellion. And churches are not rebellious; they are orthodox. Hence, I will repeat again, all churches are against religion. All so-called religious people are against religion. They deal in a false entity; they deal in pseudo coins, counterfeit coins. That's why so many people look religious and there is not even a trace of religion on the earth. So many people talk about God, but it remains an empty talk.

Have you ever felt God? You have heard the word again and again and again. You are bored with the word. It has almost become a dirty word. From the very childhood people have been conditioning you for the word. Have you ever had any glimpse of God?

This is something very strange. How can we miss him? If he is the totality, if he is all over the place, how can we miss him? How did it ever become possible for us to miss him? We must have been doing great work to miss him. We must be doing much work to miss him. We must be really avoiding him. We must be creating many barriers and hindrances and obstacles so that he cannot reach us.

And then these empty words: God, love, peace, prayer. All beautiful words have become empty. All ugly things are very real. War is very real; love is very unreal. Madness is very real; meditation is very unreal. Beauty is not there at all; ugliness, everywhere. You can come across the ugly any moment. And God is beauty, God is truth, God is love.

So what has happened? We have been trained for empty words, and we have become contented with these empty words.

Drop this contentment! If you really want to know what is, become discontented with all that you have been taught, become discontented with all that you have been educated for! Become discontented with your education, with your society, with the power structures around you, the churches, the priests. Become discontented! Become discontented with your own mind. Only in that discontent comes a moment when you become capable of dropping all this mind and all this nonsense with it... and suddenly God is there, the first principle is there.

A naive young man who had lived a sheltered life finally decided he could not take any more. He arranged an appointment with his doctor and poured out the whole story.
"It is this girl I have been going with," he said. "I suspected she was fast, but I never dreamed she was a sex maniac. Every night now for weeks and weeks on end, I keep trying to break off the romance, but I haven't got the will power. What can I do? My health just can't stand the pace."
"I see," said the doctor grimly. "Tell me just what happens; you can trust me."
"Well, every night I take her driving in my car. We park in some secluded street. Then she asks me to put my arms around her. And then, every night, she reaches over and holds my hand."
"And then?"
"What do you mean 'and then'?" gasped the youth. "Is there more?"

That's what has happened to religion. The moment the word "religion" is uttered you remember the serious long faces in the churches, the very sad-looking priests, the very serious theologians, trying to split hairs, chopping abstract words, nobody knows why, for what. Religion is broke. The religion of the philosophers is bankrupt. The religion of the intellectuals is relevant no more; it has lost all relevance.

The old religion is dead! And it is good that it is dead. The old God is dead! And it is good that it is dead because now the door opens and we can search for a new God, a God more real, not conceptual, more existential, not philosophical, a God who can be seen, loved, lived, a God who can transform your life, a God who is really life and nothing else.

A totally different kind of religion is needed in the world, a gut-level religion, a religion which has blood, life, a religion whose heart still beats. The old religion is simply dead, and people are worshiping the corpse. And people carrying the corpse, by and by, become just like the corpse they are carrying.

The first principle means a gut-level religion, a religion that you can experience in your innermost core, in the interiority of your being. You are the shrine for the first principle. No Bible, no Koran, no Veda. You are the shrine for the first principle. So the only way to reach to the real is to go within, is to go in. Turn in.

That's what meditation is all about. That's why Zen is not interested in any dogmas. It is interested in helping you to contract your own being.

When the fifth patriarch of Zen, Hung-jen, was asked why he had chosen Hui-neng as his successor out of the five hundred monks in his monastery, he replied: "Four hundred and ninety-nine of my disciples understood Buddhism very well, and only Hui-neng had no understanding of it whatsoever. He is not a man to be measured by any ordinary standard. Hence, the robe of authentic transmission was given to him."

Because he has "no understanding of it whatsoever". An intellectual understanding is not an understanding. It is a deception, it is an illusion, it is a dream, it is a substitute. Because you are missing the real and because you are not courageous enough to accept the fact that you are missing the real, you substitute it. It is a plastic flower. You substitute it with a false thing and then you feel very good. You start thinking that you have it. And you don't have it! Your hands are empty.

Those four hundred ninety-nine disciples of Hung-jen were all scholars. For years they had studied, they had studied all the scriptures. They had all the scriptures on their tongue. And he had chosen a man who has no understanding whatsoever. The man he had chosen, Hui-neng, was not known at all in the monastery. Nobody even was aware that he existed there.

When Hui-neng had come to the Master, the Master had asked him one thing: "Do you really want to know? Do you? Do you want to know about truth, or do you want to know truth itself?" And Hui-neng said, "What will I do by knowing ABOUT the truth? Give me the real thing." And the Master said, "Then go to the kitchen and clean the rice for the mess -- and never come again to me. Whenever the right moment has come I will call you."

Twelve years passed, and Hui-neng was simply working in the kitchen, at the back. People did not even know about him. Nobody knew his name. Who bothers to think about a man who simply goes on working in the kitchen from the morning till late in the night? The monastery was not aware. There were great scholars, famous people; all over China their names were known -- there were celebrities in the ashram. Who bothered about Hui-neng?

Twelve years passed, and then one day the Master declared, "My time has come and I will be leaving this world, so I have to choose a disciple as my successor. Anybody who thinks himself ready, capable of becoming my successor, should write four lines in front of my door to show his understanding. The greatest scholar went there in the night and wrote four lines, beautiful lines, really beautiful the very essence of the SECOND principle. You cannot reach higher through the mind than that. He wrote: "The mind is like a mirror. Dust gathers on it. Clean the dust, and you know what is." Perfectly true, absolutely okay. What more can there be?

The whole monastery was agog. People were discussing, debating whether the Master would choose this man as the successor or not. And everybody was trying to improve upon it, but nobody could find anything wrong in it. There was nothing wrong....

That is one of the most difficult things about the intellect. What is wrong in a plastic flower? Nothing is wrong. In a way -- in many ways -- it may be better than a real flower. A real flower is born in the morning and by the evening it is gone. A plastic flower is more stable, more permanent -- gives the idea of the eternal! The real flower is momentary. The real flower is born and dies, and the plastic flower knows no death. It is the closest that you come to the eternal. And what is wrong in it? It can have as much color as the real -- can have more color because it is in your hands to make it so. And you can make it perfumed too; there is no problem about it. But something basic is missing; it is dead.

Nobody could find anything wrong. And people were trying to improve it, but they were all intellectuals. You cannot improve more than that; this is the last point the mind can reach. And it seems logical: "The mind is like a mirror. Dust gathers on the mirror, and then it cannot reflect" -- that's what has happened to the mind.

Then two, four monks were discussing it, and they passed Hui-neng, who was doing his work in the

kitchen. He heard it -- they were talking about these beautiful lines, the essential of all the scriptures -- and he laughed. For twelve years nobody had even seen him laughing. He laughed. Those monks looked at him, and they said, "What? Why are you laughing?" And he said, "It is all nonsense. It is not true." They could not believe their ears. This man, the rice cleaner, for twelve years just cleaning rice.... Nobody had ever seen him even meditating.

How can you see Deeksha meditating? Impossible.

And one never knows.... This man, has he become enlightened or something? But they could not believe it. And they were scholars, so they laughed at the absurdity of it, and they said, "All the great scholars are there, and you, a rice cleaner, for twelve years nobody has seen you reading scripture, studying -- nobody has ever seen you sitting by the side of the Master, inquiring about anything -- can you improve upon it?" He said, "I can, but there is one problem. I cannot write. I knew twelve years ago, I used to write a little bit, but I have forgotten."

This happens, this unlearning happens. Unlearning is the process of becoming enlightened. Because you have learned wrong ways, and those wrong ways are the barriers, they have to be unlearned. You are born enlightened, and then you are forced into unenlightenment. Then you are conditioned for an insane society. Then you are forced to adjust to an insane society. If you remain miserable there is no wonder in it. You will remain miserable because this is not your real nature. This is not the flowering of your being.

So he said, "I cannot write. I have completely forgotten. If you can write, I can say something; you go and write it." And he didn't go there; he simply said, "The mind is not a mirror at all. Where can the dust gather? One who knows it knows it."

The mind is not a mirror. Where can the dust gather? One who comes to know this has known, has become enlightened, has looked into the deepest core of his being.

And when these words were written on the door of the Master, the Master became very angry. Listen carefully. The Master became very angry. He said, "Bring this Hui-neng immediately, and I am going to beat him." And the scholars were very happy; they said, "That's how it should be. Bring that fellow."

The guy was brought, and the Master took him inside and told him, "So you have got it! Now you escape from this monastery. This is my robe, you are my successor. But if I tell it to people, they will kill you. It will be too much against their egos to accept a rice cleaner as the head of the monastery. You simply escape. That's why I was angry, excuse me. I had to be. You simply escape from this monastery as far away as possible. You are my successor, but these people will kill you."

Scholars are very, very ambitious and political. You can go to any university and you can see. You can go to any academy and you can see. You will never see men anywhere else backbiting so much as in a university. Each professor against all, and each trying to pull everybody else down, and each thinks he is the only one capable of being the vice-chancellor or the chancellor. And all are fools.

This Hui-neng escaped. Within two, three days people got the idea that something has happened. Hui-neng is missing, and the Master's robe is missing. They started searching for him. The greatest scholar, who had written the first lines, went in search. Hui-neng was caught in a forest, and Hui-neng when caught said, "You can take this robe. I am not interested in this robe at all; this is absolutely unnecessary. I was happy cleaning rice. Now I am trying to escape and hide for no reason. You take this robe."

He dropped the robe on the ground, and the scholar tried to pick it up, but it was to heavy. He could not pick it up. He fell on the ground perspiring, and he said to Hui-neng, "Excuse me. I had come for the robe, but even the robe is not ready to go with me. I am incapable. And I know it that I am incapable because all that I know are words and words and words. Excuse me... and teach me something."

And Hui-neng said, "Teaching is your problem; you have taught yourself too much. Now unteach, unlearn. Now drop all that you know. Knowledge is your barrier in knowing."

That's why the Master says "... and only Hui-neng had no understanding of it whatsoever." When you don't have any intellectual understanding there arises a great understanding which is not of the mind, which is of your total being. That understanding gives you the first principle, the first taste of tao.

I have heard:

A wealthy horse-owner died and left a large fortune to a university. A provision in the will, however, was that the school must confer a degree of Doctor of Divinity upon his favorite horse. Since the university was anxious to receive the money -- it was a really big sum -- the Dean set a date for the animal to receive a degree of D.D.

This unusual occasion was attended by the press, and one of the reporters asked the Dean, "What is your

reaction to this strange arrangement?"
"Well," replied the Dean, "in my experience I have awarded many degrees. However, I must admit that this is the first time I have awarded a degree to a WHOLE horse."

All others were donkeys, not whole horses.

The mind cannot have any contact with reality. To live in the mind is to live like an idiot. To live with the mind, in the mind, as the mind, is to live a stupid life. The moment you become a little loosened from the mind: celebration. The moment you become a little loosened from the mind: joy. A little you become loosened from the mind: and God. And suddenly the doors are open. They have never been closed; only your mind was blocking the way.

The mind can give you the second principle. The first principle is possible only through no-mind. Meditation means a state of no-mind. Meditation does not mean "to think about". Meditation means not to think at all. It does not mean, of course, to fall asleep. It means to fall AWAKE. It means thoughts should disappear and only pure consciousness should be there, a presence, a luminous presence: you see; there is clarity, transparency.

Thoughts don't allow you to see. Or, even if they allow, they distort. Or they interpret. They never allow the reality to come to you raw. They decorate it, they change it, they color it. They make it digestible to you. They make it according to you. And you are false, you are a mask, so when reality is cut according to you it becomes unreal.

That's why the Master said, "If I tell you the first Principle it will become the second principle. You are asking the question from the head." The disciple was asking the question from the head. It was an intellectual question: "What is the first principle? " If the Master answers it, the head will take the answer -- and the head will spin philosophy around it and it will become the second principle.

The real, the true cannot be conveyed through words. It can be conveyed -- yes, it can be conveyed -- but the way to convey it is totally different. It is like measles: you catch them. Nobody can give them to you, but you can catch them. Truth cannot be taught but can be caught.

Look at me. I have the measles. Now, if you don't resist, you will catch it, so lower your resistance. If you resist, you may not catch it. If you are really stubborn and hard and you close your being utterly, totally, if you are not vulnerable at all, you will not catch it. But I cannot give it to you. You can catch it, or you can not catch it, but I cannot give it to you.

It cannot be given, but it can be taken, and that is the whole art of being with a Master: to learn how to take. Because he will not give. He cannot give. He makes it available. A Master is a catalytic agent, he is a presence. Something is possible around him. You have to be vulnerable, you have to be in an attitude of surrender, you have to be in an attitude of receptivity: you have to be feminine.

Hui-k'o, another Zen Master, made his way northward to H'sin-yeh, where he began teaching, and among those who came to hear him was Tao-ho, a noted teacher, a very well-known author, a famous scholar on Buddhist philosophy.

But Hui-k'o's teaching was not like that of any other Buddhist school's, and Tao-ho was very much disturbed....

The teaching was absurd, almost sacrilegious, because Huik'o used to say, "Kill your parents." A beautiful saying -- but don't take it literally. The parents are within you. You can ask the T.A. people -- Transactional Analysis people. The parents are within you. The mother, the father -- their conditioning is within you. They go on controlling you from within you. So when Hui-k'o said, "Kill your parents; only then come to me," he was uttering a great insight.

That's what Jesus says. Christians have not yet been able to explain it. He says, "Unless you hate your mother, unless you hate your father, you cannot come to me." Hate? And the utterance is coming from the man who says, "God is love"?

And Hui-k'o used to say, "If you meet the Buddha on the way, kill him immediately!" Because when you start meditating you will meet your parents, you will meet all the people who have been related to you. You will have to kill them, you will have to disassociate yourself from them; you will have to learn aloneness. And finally you will meet the Buddha, your Master, and you have to kill the Master too.

But these are dangerous things to say. And the way he used to say them. This scholar Tao-ho became very angry. He said, "This man will destroy all religion." That's what people say about me.

... He determined to destroy this unholy doctrine and to that end dispatched several of his best students to dispute with Hui k'o....

Hui-k'o is the successor of Bodhidharma, and of course he was a worthy successor, of a great Master. He was a great disciple. Hui-k'o was attacked by this man Tao-ho in many ways, and he used to send his disciples to dispute with and to defeat this man.

... Tao-ho awaited their return with high expectations of hearing that they had won a notable viCtory over the hated interloper, but they did not come back....

Not a single person ever came back. Whosoever went to Huik'o simply disappeared. These people are dangerous people. One should avoid them if one really wants to avoid them. Sometimes you may go as an antagonist, and you may fall in love with them. And these people are like dragons; once you are close to them they will suck you in.

... He sent out other emissaries, and still others, but none came back to report the expected victory. It was only after some time had passed that he met some of his messengers and said to them: "I had opened your eyes to the Tao; why were you such faithless emissaries?"

One of them spoke up for the rest: "The original eye is perfect in itself, but your teaching has rendered us half blind."

"The original eye is perfect in itself." Each child is born with that original eye -- it is perfect -- that innocent eye. It is perfect! It needs no improvement! And the whole effort of all the Masters down through the ages has been one; whatsoever the society has done, they have to undo. Whatsoever the society has put into your mind, they have to take it away. They have to dehypnotize you, they have to uncondition you. They have to make your childhood again available to you.

But remember, religion is not a teaching, is not a learning. You can catch it. Yes, it is like measles. And you have to be in a mood to catch it. That mood is what is meant by being a disciple. A disciple simply shows a gesture, a great gesture, a MAHAMUDRA, that "I am ready, Master," that "I am open," that "I will not resist. If you are going to kill me, I am ready. Whatsoever you are going to do to me, I am available -- my availability is total." That's all a disciple has to do. And the Master has to do nothing; he has just to be there.

The Master there -- the one who has become enlightened, the one who has come to know his real nature -- his presence, and the availability of the disciple, and something catches fire, something simply happens. And that is the first principle. It cannot be asked, it cannot be answered. That which can be asked and that which can be answered will be the second principle; it will be a carbon copy, an echo.

Of course, the priests won't like such a rebellious meaning to be given to religion. They will not like people to become awake. Neither will the politicians like it. The politician and the priest is the very, very ancient conspiracy against the innocence of man. They corrupt. Their whole business depends on this: that man remains unconscious, that man does not become aware. Because the moment a man is aware, he is freedom -- freedom from all politics and freedom from all religions. He is religious, but free from all religions. You cannot say that he is a Mohammedan, you cannot say that he is a Hindu.

To call Zen people Buddhist is wrong. It is as wrong as to call Sufis Mohammedans. It is as wrong as to call Hassidim Jews. The real people are simply real people. Zen, Sufi, or Hassid, there is neither Buddhist nor Mohammedan nor Jew.

But the priest will not like it. It will be destroying his whole business. It will be dismantling his whole shop, his whole market.

Two waiters were standing at a table over which a loaded customer had fallen asleep. Said one, "I have already awakened him twice. Now I am going to awaken him for the third time."

"Why don't you chuck him out?" asked the other waiter.

"The devil I will," said the first waiter. "I got a good thing going for me. Every time I wake him up he pays his bill."

If humanity remains asleep, if humanity remains unconscious and hypnotized, then the politician can remain in power and the priest can go on exploiting you. If humanity becomes awake, then there will be no need for these priests and politicians. There will not be any need for any country, state, and there will not be any need for any church, any Vatican, any pope. The need will disappear. There will be a totally different quality to human consciousness.

That quality needs to be born. We have come to that point in the evolution of human consciousness where this new consciousness is tremendously needed, desperately needed -- this new consciousness which makes man free from politics and free from religion.

And let me remind you again and again, that will be the only religious world: free from religions, but not free from religion; free from churches, dogmas, but not free from the first principle; free from all the second principles.

A girl told her friend she had just become engaged to a traveling salesman.
"Is he good looking?" asked the friend.
"Look, he would never stand out in a crowd."
"Does he have money?" continued the friend.
"If he does, he won't spend it."
"What about his bad habits. Does he have any?"
"Well, he drinks an awful lot," said the future bride.
"I don't understand you," said the friend. "If you can't say anything nice about him, then why are you marrying him? "
"He is on the road all the time," she replied, "and I will never see him."

That's the only good thing about it -- and that is the good thing about the god of the priests: you will never see him. That's why you go on following the priest. To avoid God you follow the priest. To avoid God you read the Bible. To avoid God you chant Vedas. To avoid God you become scholars, thinkers. To avoid God you are doing everything that is possible

But why do you want to avoid God? Why in the first place do you want to avoid God? There are reasons. The very idea of God creates tremendous fear because God will mean death to your ego. You will not exist if God is there.

The great Indian mystic Kabir has said, "Look at the irony of it. When I was, God was not; now God is, I am not. Anyway the meeting has not happened." Because for the meeting, two are needed. "When I was, God was not; now God is, I am not."

The fear is that you will have to lose yourself. You are afraid of death; that's why you are afraid of God. And that's why you are afraid of love, and that's why you are afraid of all that is great

. You are too attached to this false ego -- which never gives anything but misery, but pain, but at least gives you a feeling that you are. Just watch. Meditate over it.

If you want to be, then you will always fall into the trap of the priest. In fact you are not. The whole idea is a false notion. How can you be? The waves exist, but not separate from the ocean. So exist we: not separate from the ocean of consciousness. That's what God is. The leaves exist, but not separate from the tree. Everything exists, but nothing exists separately. No man is an island, and no part can exist independently. We exist in deep interdependence. We are members of one another, of each other. We penetrate each other. This whole existence is a great penetration. Trees penetrate you; you penetrate the trees. Stars penetrate you; you penetrate the stars. You penetrate the earth; the earth penetrates you. Everything is penetrated.

God is this totality. You cannot exist separately. If you want to exist separately, then you are a politician. All politics is nothing but the shadow of the ego. Then you will live in misery and in madness.

But if you look, if you watch deeply, you will be surprised. You are not! Not that you have to dissolve! Simply you are not. It is just a false notion that you have been carrying, the notion that you are. Any moment of silence and you will suddenly see there is emptiness within you, nothingness within you. Buddha has called this nothingness ANATTA, nonbeing, SHUNYA, nothingness. If you look within, you will not find yourself. That's why people don't look within; they are afraid.

Once it happened I was travelling with Mulla Nasrudin in a train. Came the ticket collector and Nasrudin became very hectic. He looked in his suitcase, he turned over all the things, he looked in the bed, turned over everything, he looked in his many pockets, and he started perspiring and he could not find the

ticket. I saw that he had not looked in one pocket, so I told him, "Nasrudin, you have not looked in that pocket." He said, "Don't mention that." I said, "But why? The ticket may be there." He said, "Don't mention it at all. If I look in it and the ticket is not found, I will fall dead. I will drop dead! I cannot look in that! If the ticket is not there, then finished. There is a hope that it may be there."

That's why people don't look inside: a hope one may be there. The day you look in, you are not. The day you look in, suddenly there is vast emptiness... and it is tremendously blissful, beautiful, peaceful. You are not there; then there is no noise.

That's what Hui-neng means when he says, "There is no mirror of the mind. Where can the dust gather? To know this is to know all."

Look within. People think "We are bad" but you are not, so how can badness gather? People think "We are good," but how is it possible? You are not there; how can you be good? People think "We are moral and immoral and this and that," but everything hangs on the idea of "I". To be good the "I" is needed first, to be virtuous the "I" is needed first. To be a sinner or to be a saint the "I" is needed first. Without the "I" you will not have anything to hang anything upon. Where will you hang your goodness, your sin or your saintliness?

That's why Zen goes on insisting there is nobody who is a sinner and there is nobody who is a saint, nothing is good and nothing is bad. All distinctions are ego created. Distinctions are created so that the ego can exist through the distinctions. When you look within there is neither saint nor sinner, neither good nor bad -- neither life nor death. All distinctions disappear.

In that nothingness one becomes one with God. One IS one with God -- one has been from the very beginning.

So the fear is that if you want to know God you will have to disappear; so you don't look into your own being. The fear is that if you look within yourself you may become happy...

People go on saying that they want to become happy, but I rarely come across a person who really wants to be happy. People cling to their misery. Again the same game. With the misery you have something to do. With the misery, some occupation. With the misery you can avoid yourself, you are engaged. With joy there is nothing with which to be engaged, there is nowhere to go. In joy you again disperse and disappear. In misery you are there -- you are very much there. Misery gives you a very solid experience that you are. When you are happy, you start disappearing. When you are really happy, you are not, again you are not. In a state of bliss, again you disappear.

You talk about heaven, but you go on creating hell because only in hell can you exist. You cannot exist in heaven. George Bernard Shaw is reported to have said, "If I am not going to be the first in heaven, then I would not like to go to heaven. I would like to be in hell, but I would like to be first; I don't want to be second." Hell is okay, but the ego says, "Be first, be a leader." Hell is okay if the ego remains; heaven is not okay if the ego has to be dropped.

You would like to be in heaven with your ego. You are asking the impossible. That cannot happen.

The religion that exists on the earth is false, it is a makebelieve, it is just for the name's sake, but it fulfills your demand. It fulfills a certain demand, that you want to pretend that you are religious. You don't want to become religious but you want to pretend. And you want to pretend in such a way that not even you yourself can catch yourself pretending. You want to pretend in such a way that you don't ever come across your pretensions, so a great structure is created. And that great structure is the church. Avoid that structure if you really want to become religious. And unless you are religious you are not!

Now let me tell you this paradox; You are only when you are not, because you are only when the ego has disappeared and you are God. That is the first principle. I am not telling it to you, and you are not hearing it from me.

It happened:

The car suddenly broke down in the middle of nowhere. He crawled underneath to see what the trouble was. She crawled underneath to hold the torch for him. It was quite cozy under there and, after a while, they forgot about car repairs. Suddenly a voice said, "And just what do you two think you are doing?"

Looking up they saw the local village constable.

"Why we are -- er -- repairing the back axle," the young man stammered.

"Well, while you are down there, you had better look at the brakes as well," replied the law. "Your car has been at the bottom of the hill for the past half hour."

That's what has happened to churches. Jesus is not there, the Buddha is not there. People are doing

something else in the name of Jesus, in the name of Buddha, and they are thinking Buddha is there. Church is the last place where you can meet Jesus, and the temple, the Buddhist temple, is the last place where you can meet a Buddha. But you go to the church, you go to the temple... and you think you are going to Buddha and to Jesus.

You are great pretenders. You want to pretend. You want to be respectable. You want to show to everybody that "We are religious people." So we have created a Sunday religion; every Sunday you go. Six days for the world; one day -- not the whole day -- one or two hours -- for God. Just in case something goes wrong or maybe really God is or maybe one survives death. These are all perhapses. And a perhaps never changes anybody's life; only a certainty changes somebody's life.

Hence my insistence, if you cannot find an alive Master, go on searching and searching. There are always alive Masters somewhere or other; the earth is never empty of them. But never go to the places where conventionally you expect them. There they are not. Jesus was not in the synagogue. Buddha was not in any Hindu temple; he was born a Hindu, but he was not in any Hindu temple. Jesus was a Jew, but he was not in the synagogue. And so has been the case always. Don't go on worshiping ideas. Find a living reality.

And the moment you find a living reality, become vulnerable, become open. And you will have the first principle, which cannot be said, but you can get it.

The First Principle

Chapter #2
Chapter title: Greed behind greed behind greed

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IS GOD REALLY DEAD?

IF NOT DEAD, then seriously ill, on his deathbed. Which is far worse.
I have heard:

There was a small synagogue somewhere in some obscure village in central Poland. One night when making his rounds, the rabbi entered and saw God sitting in a dark corner. He fell upon his face and cried out, "Lord God, what art thou doing here?"

God answered him with a small voice, "I am tired, Rabbi. I am tired to death."

God is tired of man's inhumanity to man. God is tired of man's immense stupidity. God is tired of man's unawareness. Only man seems somehow to be a misfit. The whole existence goes on harmoniously; the whole existence is a dance. Man is out of step. And the reason is that only man is free to be out of step. The glory of man is that he is free? totally free. Nobody else has that freedom. Because of the freedom, man can choose. He can choose either to be with God or he can choose to be against -- and man has chosen to be against. There is a reason for it.

Each child has to choose to be against his parents. That is the only way for the child to attain his ego. If the child goes on saying yes to the father, yes to the mother, and says always yes and never says no, then the

child will not have any backbone. Then the child will not have any soul. Then the child will be just an extension of the parent. That hurts, that humiliates. And it is not just accidental that we have called God the father. It is the same drama played on a more cosmic scale.

Man is still childish. To be, he still needs to say no. A man is mature when he can be and can say yes too. Try to understand it. A child has to say no to the parents, a thousand and one times he has to say no, because that is the only way he can feel "I am." Sometimes he has to say no against his own welfare; sometimes he has to say no in spite of himself. Sometimes he wants to say yes, but he cannot say it, because to say yes means not to be. And each moment the struggle: to be or not to be. The moment he says yes, he is not; parents are. The moment he says no, he is. So the child has to say no. He has to rebel, he has to go against, he has to go astray to be.

But one need not be a child forever. Adam was a child; Jesus was a mature man: Adam went out of paradise. In fact, he was not expelled, he expelled himself. That was the only way to have individuality. That is the childish way to have individuality. Now, Jesus was so certain about his integrity he could say yes and yet remain himself.

Do you follow it? When you can say yes and yet remain individual, you are mature. Then there is no necessity of saying no, because if you say no and then you become individual, your individuality has a negative taste to it. It is not real individuality; it is not yet positive. It is just a no deep down, a wound, a hole. And through the no you can become an individual, but your individuality will never be satisfying. There will be no contentment in it, there will be no bliss, because bliss flows only out of yes. When you can say yes to existence, you start flowing blissfully. No cripples, paralyzes. No makes you an enemy of the existence; no gives resistance. Yes makes you nonresistant; yes makes you vulnerable.

God is dead or dying because man has not yet grown. There have been millions of Adams and Eves, and only very rarely Christs -- a Buddha here, a Christ there, a Lao Tzu -- only few and far between. The people who have really said yes, they give life to God. By saying no, you give life to yourself. By saying yes, you give life to the total, to the whole; you pour your life into the whole. So if you really want God to be alive, you have to say yes.

Man has killed God -- almost killed him -- by saying no, continuously saying no.

I love this story. The rabbi asked, "Lord God, what art thou doing here?" God answered him with a small voice, "I am tired, Rabbi. I am tired to death." Yes. God is tired. In fact, God cannot die. God can die in YOUR life. There are millions of people in whose lives God is dead, in whose lives God has disappeared. That is the meaning when I say God is dead. Look into people's eyes and you will not find God alive there. And where else can God be alive? Millions and millions of hearts are completely empty of God. That's what I mean when I say God is dead.

God lives in a Jesus, in a Buddha, in a Krishna. Is God living in you? The question is not basically about God, whether God is dead or alive. The question is whether God is alive in YOU! If he is not alive in you, then what difference does it make if he is alive somewhere in heaven? It does not make any difference. For you it is practically the same: God is dead.

Nietzsche is right about modern humanity when he says God is dead. Not that God is dead! How can God be dead? God means the eternal element, the first principle. God cannot be dead. But you can be so against God, you can be so empty of God, that for you he is dead.

You have to pour your life into him, you have to make God alive in you, so he can beat through your heart, he can pulsate in you, he can love through you, he can BE through you. That's what sannyas is all about: an effort to allow God to live in you, an effort to become a shrine of the divine.

Look into your own being and search there. You will be fortunate if you can find in a dark corner of your being somewhere God sitting, tired -- tired to death. You will have to revive him. You will have to breathe for him, live for him. You will have to surrender your life for the whole. A religious person is one in whom God has come alive again.

HOW CAN I BE NOTHING AND UNIQUE?

You can be unique only when you are nothing. If you are something, you are comparable. If you are somebody you can be compared with others, and that which can be compared cannot be unique. Unique means incomparable. Unique means you are alone, there is nobody like you. So if you are somebody.... If

you are a man there are millions of men; you are comparable. If you are rich, then there are millions of rich people; you are comparable. If you are good you are comparable. If you are bad you are comparable. If you are a painter you are comparable. If you are a singer you are comparable. If you are somebody you are comparable, and by being comparable you cease to be unique.

The moment you attain to a nothingness, when the "I" disappears.... The "I" is comparable; the "no-I" is incomparable. That's why I say if you become nothing you become unique. If you become nothing you become uncorruptible; the nothing cannot be corrupted.

You have heard Lord Acton's saying, "Power corrupts; and absolute power corrupts absolutely." Why does power corrupt? Because power makes you somebody. It gives you a definition. It says who you are -- you are a prime minister of a country or a president of a country. Power gives you a definition; it demarks who you are. If you have money, it demarks you. If you don't have money, it demarks you. If you are a musician or a poet or a singer, it shows who you are. The moment you know who you are, you are limited, you are finite -- and you are comparable.

But if you are nobody -- just a pure nothingness, pure sky with not even a particle of dust -- then how can you be compared.?

God is unique because God is nothing. You cannot find God anywhere. Either you can find him everywhere or nowhere, but you cannot find him somewhere. Either he is the whole or he is nothing.

When you are nothing you also become the whole. When you are nothing you also become divine. By being somebody you remain human. By being nobody you attain to divinity, you become divine. Hence I have said that the moment nothingness arises in you, you have become unique.

Buddha is unique not because he is the great saint, because there are millions of saints. Jesus is unique not because he is the most virtuous man. That's all nonsense. He is unique because he is nothing. He is unique because he is ready to crucify his ego. And the moment his ego is crucified, he resurrects -- he resurrects as the whole. He dies as the part and resurrects as the whole. He dies in time and is resurrected in eternity.

I BELONG TO THE INTELLIGENTSIA; I BELIEVE IN INTELLECT AND REASON. IS THERE A WAY OUT FOR ME?

It is going to be difficult. The intellect has no why out; the intellect is a cul-de-sac. The intellect moves in a vicious circle. It creates its own world of concepts, words, theories, and lives there. There is no way out from the head. The way out is from the heart, because the heart opens -- so the way out is possible. Intellect lives in a closed way. Intellect has no doors to go out from; it is a closed existence, encapsuled.

It is very difficult to communicate with an intellectual, almost impossible. You say something; he hears something else. You show something; he sees something else. His intellect is a constant interference. It is very difficult to communicate; there is no bridge. Communication is possible only between two hearts, not between two heads. Two heads simply collide with each other, conflict -- confusion, but no meeting, no communion. Only hearts meet.

But the intellect has been praised down the centuries because intellect is very useful. The intellect is capable of exploitation. The intellect is capable of domination. The intellect is capable of cheating nature, of oppression. The intellect is very, very useful as far as the world of things is concerned. So man has cultivated his intellect and has denied his heart, because the heart is dangerous. You cannot exploit if you are a heart man. You cannot use somebody's life as a means if you are heart-oriented. The other becomes an end unto himself. You cannot become a politician and you cannot become a scientist. The politician exploits other human beings, and the scientist exploits nature. Both are destructive. The politician has destroyed humanity, and the scientist has destroyed nature.

Now the whole of existence on this earth is collapsing -- because of the politician and the scientist. And they both are together. The atom bomb became possible because Albert Einstein and Roosevelt joined together. It would not have been possible if Roosevelt had wanted it alone. It would not have been possible if Albert Einstein had wanted it alone. It becomes possible only when politics and science meet. Then there is a Hiroshima and a Nagasaki, and then there is destruction. And the politician and the scientist have been in cooperation down the ages. They have been helping each other.

The heart-oriented man can become a poet, but of what use is a poet? Of what use is poetry? A

heart-oriented man can become a musician, but of what use is music? A heart-oriented person can become a lover, but the world does not need lovers. It needs soldiers; it needs people to kill and to be killed. It needs butchers. It needs mad people. It does not need sane people, who love, who live -- who live peacefully and who help others to live peacefully. The world does not believe in rose flowers. It believes in swords, in rifles in atom bombs.

Intellect has been very destructive. I am not saying that intellect has to be dropped completely. That will be foolish. Intellect has to be used -- but not as a master, rather as a slave. The mind is very beautiful as a slave, but it is a very lousy master. Never make the intellect your master. Use it. It is a beautiful instrument, a biocomputer. No computer yet made by man is so delicate, so evolved as the human mind. The human mind is such a beautiful, delicate mechanism. It can be of much use, but it should be in the service of love.

The head should be in the service of the heart; then you are really intelligent. Remember the difference. I don't call an intellectual an intelligent person. An intelligent person is one whose intellect is in the service of the heart, whose logic is in the service of love, whose reason is in the service of life, which is more than reason. Otherwise your so-called intellectuals are just stupid people.

One story:

Five men are on a military plane crossing the North Atlantic -- President Jimmy Carter, former President Ford, Kissinger, a Catholic priest, and a hippie....

Maybe the hippie was my sannyasin.

... The plane is suddenly buffeted by a thunderstorm and the pilot rushes into the passenger section. "We have just been hit by a lightning bolt. The co-pilot is dead. Our power is gone. Here are four parachutes. Decide among yourselves who will use them."...

There are five persons and four parachutes.

... With that, the pilot bails out.

President Carter speaks first: "I have the burden of the whole free world on my shoulder. I am sure you will agree I must carry on." He dons a parachute and bails out.

Ford speaks up: "I have never done any harm to anyone. Besides, I have a golf date." And he bails out.

Henry Kissinger declares: "I am sure you will agree that I am the smartest man in the world. Obviously I must be spared." And he jumps.

The priest turns to the hippie, "I have led a full life. I am not afraid to meet my maker. Go ahead, my son, and take the last parachute."

"But Father," says the hippie, "there are two parachutes left. The 'smartest man in the world' just bailed out wearing my knapsack."

Please don't be the smartest man in the world. Intellectuals are not very intelligent people.

WHAT IS THE REASON THAT I FIND IT DIFFICULT TO ENFORCE RULES? PART OF ME GETS ANGRY AND INSISTS THAT SANNYASINS FOLLOW SIMPLE RULES LIKE NO SMOKING OR EATING IN THE GARDENS. TEERTHA HAS CALLED ME "THE COMMANDANT OF THE GARDEN," BUT DEEP DOWN I HATE THE WHOLE AUTHORITY TRIP; IT IS THE ONLY PART OF MY WORK THAT IS NOT ENJOYABLE. HOW CAN ONE BE A NOBODY WHEN PUT IN A POSITION OF HAVING TO ENFORCE RULES? COULD CHUANG TZU LAY DOWN HIS FISHING POLE AND COME TO POONA TO PLAY LAXMI'S ROLE?

The question is asked by Nirgun.

Who do you think is playing Laxmi's role? It is Chuang Tzu.

A few things to be understood about the question. It's certainly difficult to play an authoritative role, but the difficulty arises not because of the role but because of the unconscious desire to dominate. You can repress the desire, you can avoid any authoritative role; the desire will remain there. Whenever the authoritative role is given to you, the desire hidden in the unconscious, the repressed desire, becomes alive,

jumps on the role.

It is beautiful to watch it and get rid of it; rather than getting rid of the role, rather than trying to avoid the role itself, it is better to get rid of the desire to be authoritative. So Nirgun, it is good that you are placed in a role where again and again you will have to say to people, "Don't do this."

But this can be said in a very nonauthoritative way. There is no need to be authoritative about it. Don't make it a trip. And then the situation will be a great opportunity to grow. I have put many people in authoritative roles. That is the only way to get rid of any repressed desire. When the situation is there and the opportunity is there, the desire comes up, surfaces.

And Nirgun has that desire deep down; hence the fear. She would like to escape from the situation. She would like some work where there is no need to say to anybody, "Don't do this." But how will you get rid of the desire? It is easy to avoid children, but it is very difficult to get rid of the parent role. It is very easy never to be in a position where you have to say to people, "Do this. Don't do this." Very easy. But how will you get rid of the subtle aggressive energy in you?

I would like you to use these situations. And this ashram has to be a constantly ongoing group. Every situation has to be used in such a way that it helps your spiritual growth.

She refers to Chuang Tzu, the famous story that Chuang Tzu was asked by the Emperor to come to the palace and to become his prime minister. I have commented on the story. I love Chuang Tzu.

Two messengers came from the Emperor. Chuang Tzu was fishing, and they came and they said, "The Emperor wants you to become the prime minister of the country." Chuang Tzu said, "Do you see that turtle there, wagging its tail in the mud?" They said, "Yes, we see." "And do you see how happy he is?" They said, "Certainly. He looks tremendously happy."

And then Chuang Tzu said, "I have heard that in the king's palace there is a turtle, three thousand years old, dead, encaged in gold, decorated with diamonds, and he is worshiped. If you ask this turtle who is wagging his tail in the mud to change his role, to become that turtle in the palace -- dead, but encaged in gold, decorated with diamonds, and worshiped by the emperor himself -- will this turtle be ready to accept that?"

The messengers said, "Certainly not. This turtle will not be ready."

So Chuang Tzu said, "Why should I be ready? Then be gone! I am happy in my mud, wagging my tail, and I don't want to come to the emperor's palace."

Now, this is a beautiful story, but if I meet Chuang Tzu I will say that he is still afraid, he still has a certain fear. If I had been in Chuang Tzu's place, I would have gone to the palace. You can wag your tail in the palace too, and it will be fun. But Chuang Tzu must have been a little afraid, a little fear that maybe he will become imprisoned there, maybe he will have to lose his freedom, life, aliveness, maybe he will start going on a power trip, ego trip. But that fear simply shows that something in the unconscious is still lingering on.

A man should be so free that if the situation demands him to be in a power role, he can be in a power role -- without being powerful. If the situation demands it of him, he can easily accommodate himself to the new situation without any trouble. A man should not have a fixed role in life. He should be fluid. And the question is not of roles; the question is of consciousness.

So Nirgun, be more conscious, be more loving. Don't allow that urge to dominate to become an unconscious trip, that's all. Become conscious of it. Through consciousness, it will be dropped.

Because of this fear, millions of people down the ages became monks and nuns. What was their fear? Why were they afraid of the world? They were afraid not of the world, they were afraid of their unconscious desires. They knew well that if opportunity is given to them they will fall from their pedestals. But what type of awareness is this? If you can be happy only in the forest and cannot be happy in the marketplace, your happiness is not worth much. If you can be celibate only when there is no woman available, your celibacy is not of any worth, not worth much. If you can be nonpossessive when there is nothing to possess, then what is the point of your being nonpossessive? When you have the whole world to possess and you remain non-possessive, this is attainment, this I call SIDDHI, this I call real achievement.

So my sannyasins are not to become escapists. They have to live in the world, and they have to live above the world -- in the world and yet above it, in and yet not in it. My sannyasin has to face more than Mahavir's sannyasin or Buddha's sannyasin. My sannyasin has to remain liquid, flowing -- and yet uncontaminated.

I AM NO POLITICIAN, NO DIPLOMAT, AND I FEEL LIKE A CLOWN. I WANT TO DANCE ON THE DESK AND SING ON THE PHONE "HELLO-LUJAH " RATHER THAN "HELLO." MAY I SIGN UP FOR THE ASHRAM FOOL?

The question is from Vani.

Vani, it is too early. To be really a fool one needs to be very wise. To be a fool one needs to be TRULY wise. That's why all wise people have something of foolishness in them. Jesus was known as a fool, so was Buddha, so was Francis of Assisi. They were known as fools.

There is a certain quality of foolishness in a real wise man. Why? Because a real wise man contains the opposite. He is both together. He is more comprehensive. A wise man who has no foolishness in him will be dry, dead. His juice will not be flowing. He will not be green. He will not be able to laugh; he will be serious; he will be a long face. A wise man who is just wise and in whose being the fool has not been integrated will be very heavy. It will be difficult to live with such a wise man. He will be very boring. He will be boring to you and he will be boring to himself. He will not have any fun; his life will not know any joy. He will be completely unacquainted with laughter. And when laughter is missed, much is missed.

And one can never know God without laughter. One can never know God without joy. One can never know reality just by being wise.

The fool has something to contribute too -- the laughter, the joy, the nonseriousness, the quality of fun, delight. The fool can dance, and the fool can dance for any reason whatsoever -- any excuse will do. The fool can laugh. And the fool can laugh not only at others, he can laugh at himself.

When the wise man and the fool meet together in a consciousness, then something of tremendous value happens. There are foolish people and there are wise people. The fool is shallow; the wise man is serious. The fool does not know what truth is, and the wise man does not know what joy is. And a truth without joy is worse than a lie. And a joy without truth is not reliable. A joy without truth is momentary, cannot be of the eternal.

My approach is that of great balance. You have to be very, very balanced. Delicate is the balance, difficult to achieve, but once achieved you will know that there is a quality of consciousness which can absorb wisdom and foolishness together, and there is no contradiction. They both become two aspects of your energy.

Then you are sincere, but not serious. Then you are truthful, but not joyless. Then you have joy, but the joy is not of the momentary, it is of the eternal. It is not within time; it is beyond time.

So Vani, it is too early. To really become the ashram fool, you will have to become almost enlightened. Don't think that it is easy to become a fool.

I am not talking about the common variety of fools. Gurdjieff used to talk about eighteen varieties of idiots; they come in all sizes and all shapes. But I am talking about the ultimate. Gurdjieff used to say God is the ultimate idiot. Looks very profane. The ultimate idiot, God? And Gurdjieff used to say if he was not an idiot, why should he have created you all? Some idiocy, some trait of foolishness must exist in him; otherwise why man? And not only you. Men like Adolf Hitler, Genghis Khan, Nadir Shah; men like Joseph Stalin, Mao Tsetung. Why in the first place? God must have some trait of foolishness. He must be fooling around; he must be trying trial and error. Yes, sometimes he turns up with a Buddha too, that's okay -- but rarely, very rarely.

God must be a fool. Otherwise there cannot be so much joy in existence. Just think: a mahatma ruling the world. All joy will be simply prohibited. Can you laugh in a Christian heaven.? Have you asked this question to your ministers, priests? Can you laugh in a Christian heaven.? Can you have a belly laugh, standing in front of God? No, that doesn't seem proper.

But I tell you, you can have. And if you don't have, God will have, looking at your seriousness.

Look at trees, the birds, the animals, the stars. There seems to be tremendous joy. Life is not serious. Life is very, very playful.

So when I say become a fool and wise together, I mean don't think of life as a duty, but as a play. Always remember, if your prayer is without laughter, you are missing something. If your laughter is without prayer, you are again missing something. A prayer without laughter is dead, and a laughter without prayer has no depth. Can you pray and laugh together? Can you be prayerful and dance too? Can you meditate and love together?

That is the synthesis I am trying. That is the highest possibility a man can arrive at, the greatest

symphony, when you can love and meditate together. There have been meditators, but they were against love, and there have been lovers who were against meditation. There have been people who say eat, drink, be merry, but they are against God. The Charvakas, the Epicureans -- they say eat, drink, be merry, there is no God. They help you to be joyful, but that joy cannot be very deep. Without God your joy cannot go very deep.

Your joy -- on your own -- cannot be real joy. It will be very shallow and superficial. It will not have the quality of the ultimate in it. It will not throb with eternity. And you will get fed up with it sooner or later.

That's what is happening in the West. The West has followed the Epicurean tradition -- eat, drink, be merry. Now people are fed up, really fed up; nothing seems to satisfy. The superficial cannot satisfy long. One day or other it is exposed; you come to know that it is not much and it is a repetition. The West is fed up with the Epicurean ideology, the ideology that says, "Just enjoy. There is no need to seek and search."

And the East is fed up with the opposite ideology, the other polarity that says, "Don't enjoy," that says, "'Eat, drink, be merry' is the ideology of the sinners. Wear long faces, be ascetics, mahatmas. Do yoga. Fast. Destroy the body and the senses. And be seriously after God: the only thing that is worth achieving is God-realization; everything else has to be sacrificed."

The East is fed up, tired. The West is fed up and tired. It is natural because both have chosen one aspect. God is all the aspects together. God means totality.

My approach towards God is Epicurus plus Buddha. Be as Epicurean as possible, and be a meditator, a seeker, as authentic as possible. And I don't see that there is any conflict. There is no conflict in meditation and love. In fact, the more you meditate, the more you become capable of love; the more you love, the more you become capable of meditation.

And there is no conflict between being a fool and being wise. If you can have both, that is the best. And don't settle for one; otherwise one day you will repent. The missing one will take its revenge, and with vengeance.

But to Vani I would like to say it is too early. Get a little ready.

I have heard:

Once there was a fellow who was too forward. He would meet a girl and within two seconds say, "Honey, let us make love." His buddy took him aside and explained that he should act suave and carry on a friendly conversation for a while before he suggested such things. On his next date he remembered the words of wisdom. He started the conversation by saying, "Honey, have you ever been to Africa?" just to create a conversation.

She said, "No." So he said, "Well, let us make love."

Vani, it is too early. Wait a little more. The hello has to become hello-lujah, but wait a little more.

ONE BEAUTIFUL DAY WHEN LOVE WAS HUMMING IN THE AIR, EVEN WINNIE THE POOH FORGOT HIS CONSTANT FRUITLESS SEARCH FOR A POT OF BONEY AND JUST SAT DOWN. WHEN HIS EYES OPENED HE WAS BOWLED OVER TO SEE ALL AROUND HIM HUGE POTS OVERFLOWING WITH MORE HONEY THAN HE COULD EVER EAT.

WHEN HE ROLLED INTO EEYORE'S LATER THAT NIGHT, ALL STICKY AND CONTENT AND FULL OF HIS DISCOVERY, EEYORE LOOKED WISE AND SAID, "HONEY IS ALWAYS THERE -- BUT YOU CAN ONLY FIND IT WHEN YOU ARE NOT LOOKING. "

POOH BEAR THOUGHT HE UNDERSTOOD, BUT FOR DAYS AFTER WHEN HE MADE SUDDEN SURREPTITIOUS GLANCES OUT OF THE CORNER OF HIS EYE -- NO HONEY! HE EVEN TRIED SITTING DOWN AGAIN AND SAYING VERY LOUDLY,'I AM NOT LOOKING FOR HONEY!" BUT WHEN HE OPENED HIS EYES, THE HONEY STILL WAS NOT THERE.

DEAR EEYORE, HOW CAN I DROP MY GREED AND MY EXPECTATIONS, AND JUST BE?

The question is from Deva Anando.

Yes, it is one of the most fundamental questions. When you are not looking, the honey is everywhere. When you start looking for it, suddenly it disappears. This is a great truth. The moment you start looking for it, you become tense. The moment you start looking for it, you become very, very concentrated, you become closed and narrow. And the honey is possible only when you are open, not closed, not narrow. The honey overflows all around you when you are also overflowing, in every direction.

To look means to be directed in one direction. Not to look, not to seek, then you are available to all directions -- you are available to every direction possible, you are available to the whole existence.

But the difficulty is that if I tell you not to look you say, "Okay, we will not try," but an unconscious effort goes on. You even try not to look, but that too becomes just an effort to look.

The question is very fundamental. Buddha says, "If you are desireless, all desires will be fulfilled." Now, one monk asked one day, "Since you have said that all desires will be fulfilled if you become desireless, I have got only one desire: to be desireless. Now what to do about it?" But the desire to be desireless is still a desire; it is on the same plane. Whether you desire money or you desire power, prestige, or you desire desirelessness, it makes no difference at all: only the object of desire changes; the desire remains the same. And the desire is the problem, not the object.

If you desire money, people will call you very worldly, materialistic. If you desire God, people will call you spiritual, other worldly, religious. But those who know, for them, there is no difference at all: you are still worldly. It is not that a few desires are worldly and a few desires are otherworldly! Desire, as such, is worldly. There can be no otherworldly desire.

So God cannot be desired. If you desire, you miss. If you seek, you will not find. The more you seek, the more miserable you will become. Don't seek, and find. Just be -- in an attitude of nonseeking. Not that deep down you still go on thinking "Now he must be coming because I am not seeking"; then you are in the same trap again.

The question is what should be done: "How can I drop my greed...?" But why do you want to drop you greed? Why in the first place do you want to drop your greed? There must be some greed behind it -- to attain to God, to nirvana, to enlightenment, to this and that, all sorts of rubbish things, all nonsense.

Enlightenment HAPPENS. You cannot desire it. When one day suddenly you find all desires have disappeared, enlightenment is there. It has always been there; just because of desires you could not see it. The desire becomes a curtain on your eyes. You lose clarity, you cannot see what is. How can you see what is when you want something to be there? When you expect something, the expectation does not allow you to see that which is. With the expectation you have already moved into the future.

You want a beautiful woman, and you have a fantasy. Because of that fantasy, you will miss your woman, who is just in front of you, but because of the fantasy you cannot see her. The fantasy goes on driving you away.

You ask, "How can I drop my greed?" I would like to ask why in the first place you want to drop greed. And suddenly you will find some greed hidden behind. Greed behind greed behind greed. This is not going to help.

So I will not tell you how to drop it. I will tell you how to understand it. In understanding, it drops on its own accord. Not that you drop it. You cannot. You are greed; how can you drop greed? You are desire; how can you drop desire? You are the search; how can you drop seeking and searching? This YOU is the center of all your madnesses. You ask how to drop greed. Who is asking? The "I". Now the"I" wants even God to be possessed. The "I" wants enlightenment to be possessed. The "I" does not only want the world, it wants the other world too. The "I" is getting more insane.

Just understand. There is no need to drop anything. Man cannot drop anything. Just try to understand. Try to understand the ways of greed. Try to understand how greed functions. Try to understand how greed brings more and more misery, more and more frustration, how greed goes on creating new hells for you, ahead of you, goes on creating new hells so when you are there, they are ready. Just look into the very phenomenon of greed -- with no idea of dropping it, because if you want to drop it, a part of greed will remain unobserved. The part that wants to drop greed will remain unobserved, will remain in the dark.

There is no need to think in these terms. Simply try to understand. That is what Socrates means when he ways, "Know thyself." It does not mean that you sit silently and repeat "I am soul,'? "I am God"; it doesn't mean that. "Know thyself" means whatsoever is the case, go into it deeply, layer by layer. Expose it to your understanding. Go to the very bottom of it, to the very root of it. Look through and through.

And the day you have looked through all the layers.... The layers are just like an onion. You go on peeling an onion. So peel your being like an onion, go on peeling. Fresher layers you will find; go on peeling, go on peeling.... One day suddenly you have peeled through and through and nothing but emptiness is left in your hand. In that emptiness greed has disappeared, and in that emptiness enlightenment has happened. In that emptiness God is. That emptiness is God.

So rather than asking how to drop greed, ask how to understand greed. The whole thing hangs on one thing: understanding. When the understanding of anything is perfect, it liberates. That's what Jesus means

when he says, "Truth liberates." When you know the truth of greed you are liberated. When you know the truth of sexuality you are liberated. When you know the truth of anything whatsoever you are liberated from it. To know is to be free; not to know is to be in bondage.

So don't ask how to drop. There is no hurry. In fact, go deep into it, watch it deeply before it drops; otherwise you will always miss that understanding. If it drops before understanding, something will remain missing. That's why it never drops, it clings to you. It clings up to the last moment, when you understand it, when you have looked into it so deeply that nothing is unrevealed, you have seen the ways of greed, the subtle ways of greed.

Now, this question is a subtle way of greed: how to drop it? That was the problem of Pooh; he thought he understood: "... but for days after when he made sudden surreptitious glances out of the corner of his eye -- no honey!" You will also make surreptitious glances from the corner -- unless you understand greed totally.

"He even tried sitting down again and saying very loudly,'I am not looking for honey!'" And you will say the same too. You have said it already many times, that "I am not looking for God and I am not looking for enlightenment. Osho says nirvana is the last nightmare. I am not looking for it" -- and then surreptitiously, from the corner of the eye, you are looking for it. You are waiting and you say, "What is the matter? And Osho has said,'When you drop all desire it happens,' and it has not happened yet." You have not dropped the desire yet.

But you CANNOT drop the desire! I insist on it! My emphasis is absolute on it. There have been other teachers who say, "Drop it!" I don't say drop it, because I know you cannot drop it. Nobody has ever dropped it. Not even a Buddha was able to drop it. It dropped on its own accord one day -- when Buddha understood it.

If you drop something, the ego now feels very enhanced"I have dropped it" -- and the ego is the root cause. It will create a new greed; it will find new ways. It is very inventive. Because of this inventive ego, you cannot discover that which is. Because of too much inventiveness, the reality is being missed. It will find some other way; from the back door it will come back. So don't ask how to drop it. I am not here to help you to drop it. I am here to help you to understand it. If it is still there, it simply shows one thing: that you have not understood it. You have not done your homework yet. Do the homework. Don't be in a hurry to drop it. Just look, watch.

Watch in small things of life. You are walking on the road; a car passes by. Just look into yourself: some greed has arisen. The moment you say the car is beautiful, a subtle greed has arisen to possess it. A beautiful woman passes by, or a man, and suddenly a desire to possess.

I have heard:

A woman sat in her doctor's waiting room alongside of a mother and her child of five. The child sat very quietly while the woman and his mother exchanged pleasantries. The woman was very much impressed by the child's good behavior....

He was really graceful, sitting silently like a small Buddha.

... "I wish," she said, "I had a little boy like you."

"Well," countered the child -- the little Buddha, "why don't you get pregnant?"

The moment you see something -- a beautiful child -- and a deep desire arises: you should have a child like this. And the child is saying, "Why don't you get pregnant?" And he is right. In fact, if you look deeply in your desire, you will find that the desire to become pregnant has arisen in you. On the deepest layer it is there. On the surface you simply say, "How beautiful a child. I wish I had a little boy like this." On the surface it is very simple, as if you have simply complimented the child, but deep down many things have happened.

In small things of life.... You are eating, you know your appetite is gone, and you continue to eat. Watch. Greed is there. Now you are not eating out of hunger; you are eating out of greed. One day in meditation something beautiful happens -- a breeze comes into your being, suddenly there is light, suddenly there is fragrance, and you sway with that fragrance -- and then it is gone. Now you want every day in every meditation that that has to happen now. Now you are frustrated; and the more you are frustrated, the less is the possibility. Now that window will never open again. And when it doesn't open, you hanker for it too

much; then you become very miserable -- "Why is it not happening?"

I have been observing so many meditators, thousands. When for the first time meditation really goes deep, immediately, for months, that glimpse disappears. And then they come to me, saying, "What is happening? I had seen something, and it was tremendously beautiful. Why has it disappeared? What wrong have I done?" You have not done anything wrong: you became greedy. When it happened for the first time, you were not greedy, because you had not ever known it. How could you have been greedy about it? It was unknown; it came from out of the blue. It simply came; you were caught unaware. Now watch. It came when you were not asking for it -- you had not known it, so you could not have asked for it. It came on its own. Now you are asking for it. Now you are asking for something which had come without your asking. You are creating the whole trouble -- the greed has entered.

Sometimes it has happened that a man has come very close to satori, very close, and then he went astray because of the greed.

So watch. Eating, watch. In the morning, you know that the sleep is over, but you still want to turn over and have a little nap. Now it is greed. If your body is fresh and you are feeling good and the tiredness is gone, then watch. It is everywhere. Eating, sleeping, meditating -- it is everywhere.

One day you make love to your woman or to your man, and it is ecstatic. Now you hanker, now you start repeating, but that ecstasy never happens again. You are miserable. You don't know what has happened, what has gone wrong"Why am I not attaining that peak.?" You will never attain it again, because you are looking for it. The first time it happened, you were not looking for it.

This is a fundamental law. Things happen and they happen on their own accord; you cannot manage them to happen. Great things cannot be managed by you; they are beyond you. You can, at the most, allow them to happen. At the most, you can keep your doors open so that they can happen, but you cannot force them to happen.

If you force, then nothing happens. Then you can go on making love to the woman and nothing will happen; in fact, you will start feeling nauseous about the whole thing. You will start hating the woman, you will start hating the man; you will think that the other is cheating you. And you will start looking for another woman, for another man, somewhere else to go -- "It is not happening here anymore." And you will become suspicious as to whether it had ever happened or you had imagined. How can it happen with this woman? It is not happening now. So you will become doubtful even about the experience that had happened.

People come to me and they say, "Now for months nothing is happening in the meditation," and they say they have become doubtful. Had they imagined the first time? They had not imagined; it had happened. Now they want it to happen and they are imagining and they are creating an idea around themselves.

So what is to be done? You have to watch all the ways of the mind. Greed, desire, ambition, jealousy, possessiveness, domination -- you have to watch everything. And they are all interconnected, remember. If greed disappears, then anger will disappear. If anger disappears, jealousy will disappear. If jealousy disappears, violence will disappear. If violence disappears, possessiveness will disappear. They are all intertwined. In fact, they are spokes of the same wheel, and the hub that supports them all is the ego. So watch the ways of the ego.

Watching, watching, watching... one day suddenly it is not there. Only the watcher is left. That moment of pure watching is the moment of transformation.

MY PARENTS DECEIVED ME WITH FATHER CHRISTMAS. ARE YOU REAL, OR WILL I BE DISILLUSIONED AGAIN?

The question is from Anand Nitya. Why she has asked has to be understood.

Since she has been here in this ashram, she has not been able to become part of the family. She has been resisting in many ways. I tolerate these things for a time, but I cannot tolerate them forever; otherwise I will not be able to help you at all. A day is bound to come when I will start hammering. The day I start hammering, you start feeling negative, you start feeling against me. If I go according to you, then everything is beautiful, then Osho is beautiful. The moment I start going in some other direction when it is not easy for you to go with me, then negativity arises.

And I have to go against all of you! Because I love you. I have to go against all of you; otherwise I will not be of any help to you. If I simply go on consoling you and simply go on patting your heads and simply

go on saying, "You are good, everything is good"....

I say that for a time. In the beginning I say that. If you are not yet a sannyasin, I will continue saying, "Very good!" The moment you are a sannyasin things change. Then I have to be more truthful to you, even if it hurts. It hurts, truth hurts, because you have become so untrue.

So the day I started hammering on Nitya, she must have started thinking, "Where have I come to? Is this man really a Osho or not?"

Hence the question: "My parents deceived me with Father Christmas. Are you real, or will I be disillusioned again?"

First thing: Father Christmas is far more real than I. I am absolutely unreal, because I don't exist as an ego. I am not solid at all. If you go through me, you can pass through me without coming across anybody. I am empty.

The second thing: Because of this emptiness, I can function as a screen for any sort of projection. You can project anything on me. There are people who think I am a saint, and there are people who think I am a rascal. There are people who think I am the greatest sinner there is, and there are people who think I am the greatest Master there is. And both are right and both are wrong, because I am neither. You project. There are some people who come and they say, "Osho, you have such beautiful eyes." And just the other day I was reading an article by Rahul Singh in THE ILLUSTRATED WEEKLY OF INDIA, and he says, "This man has hypnotic and sinister eyes." Good!

It is difficult for you not to project, that I know. But I have to help to destroy all your projections. Once your projections are destroyed, you will be freed.

Father Christmas is far more real. If you look into him, you will find a real person there. If you look into me, there is no person. In the East we call God the imperson. There is no personality. I am just a window; you can look through me. There is not even a glass; there is nothing. But you can project. So it is very easy for you to project because, whatsoever you project, there is nobody to deny it. There is nobody to say, "No, your projection is wrong." You are playing the game alone.

You will know my reality only when you have stopped all projections, when you have become empty, when you have attained to meditative energy. The meditative energy is a nonprojective energy. It does not project anything; it simply looks at things as they are.

If a meditator comes across a flower, he will not even say it is a rose flower, because the word "rose" becomes a projection. With the word "rose" all the roses that you have known before come between you and this rose. With the word "rose" all that you have heard about roses, all the poetry that you have read about roses -- all that arises between you and the reality. A real meditator will simply look at the rose without even saying the word "rose" inside his being; there will be no language. There will be no idea what it is. He will simply see that which is, the nameless. And that is the only way to see the real rose.

If you want to see me, my reality -- I am not a person, but if you want to see my nothingness -- you will have to come to me without any ideas. And that's how, if you come closer and closer, more and more projections will fall.

"Are you real, or will I be disillusioned again?" You will be disillusioned, and this time disillusioned forever. That's my hope. If you cooperate with me, you will be disillusioned forever. Then you will never project again. And that's all a Master can do: to help you not to project again.

I have heard:

Two Martians were walking along Piccadilly. One of them nudged the other and pointing to a traffic light said, "How would you like her for a girlfriend?"...

A traffic light! But you can think about Martians -- they can project...."Wow!" said his friend. "What a beauty! I think I will go over and chat her up."

After about ten minutes he rejoined his companion, who asked, "Well, how did you get on?"

"Not bad," replied the second Martian. "She did not actually say anything, but she keeps winking at me."

A traffic light, but you can project.

All your projections are yours, Nitya, and they have to disappear. You have to be disillusioned. Only in that moment of disillusionment does reality explode.

THE ZEN MASTERS SAY, "KILL YOUR PARENTS, " AND EVEN, "IF YOU MEET THE BUDDHA ON THE WAY, KILL HIM IMMEDIATELY. "IS IT NOT SHOCKING?IS IT NOT IRREVERENT?

It is shocking, but precisely, that is the purpose. A Master has to shock you to awake you. A Master is not a lullaby. A Master is not a tranquilizer. A Master has to be like a sharp knife in your heart. To be with a Master is painful. And the Master has to destroy all possibilities of projections.

First the child learns to project on the mother and the father. Then for the whole life one goes on projecting. Have you watched it in your own being? Whenever you are attracted by a woman, you may be again looking for your mother. Whenever you are attracted by a man, just watch. Are you again looking for your father? Because the first man the child has known was the father and the first woman was the mother. The child is imprinted with the first form of the woman and the first form of the man. That imprint is very deep.

You all know that suddenly one day you see a woman and something clicks. What clicks? The mother in you. When you see a woman and something reminds you deeply of your mother.... It may not be conscious, you may not be aware of it, you may not be able to figure out what it is, you may not be able to put your finger on it, but if you go deep into your unconscious you will find that the way the woman walks, the long nose of the woman, or the black eyes of the woman or the style of her hair, or her voice, or something, suddenly has clicked your unconscious and the unconscious knows, "This is the woman." People fall in love so suddenly, without knowing the woman, who she is -- love at first sight. How is it possible? What psychological mechanism is functioning there? Your mother. And so it is true about the father.

When Zen Masters say, "Kill your parents," they are saying, "Destroy the imprint of your mother and father from your unconscious." Once that imprint is destroyed you will be free.

Christianity, Islam, or Judaism or Hinduism are not as perfect religions as Zen, because they still talk of the Father God or the Mother Goddess. The imprint continues. Not only in this world, it goes on being projected in the sky too -- God the Father or Kali the Mother. You are still looking for your parents. Now, even in the ultimate reality you are looking for your parents. When will you become adult? When will you become mature? Zen is a process of maturity: so kill the parents.

There is a saying among Zen people that a man becomes really mature when his father and mother are dead. Have you not watched? If your father and mother have died, you are shocked. You have never thought that they would ever die. Although many times you have wished that they should die -- an unconscious wish -- because they are heavy on you, because their very presence is a restriction.

Have you watched, whenever you go to talk to your father you start stuttering, perspiring, you become nervous? Because he reminds you again that you are helpless, a small child, and he is a powerful man. Have you watched, when you go to your mother it is so difficult to communicate? It is so difficult to say anything. It becomes so difficult to talk to a mother, to sit and chitchat is almost impossible. What to say? She is puzzled and you are also puzzled. Both are embarrassed.

So deep down sometimes you have thought, "They should die, so I should be free of them." And when the father and mother die, suddenly you feel you are a child no more.

But when Zen people say it, they mean something else. They are not talking about the father and mother on the outside. They are talking about the inside. When the father and mother in the inside die, you become mature, you become free.

And remember, if you are free from your father and mother in the unconscious, you will be capable of communing with your father and mother for the first time, because then there will be no barrier. In fact, you will be able to love them for the first time. You will be able to forgive them for the first time. You will be able to feel compassion for them, how much they have done for you. When you are mature, when you are free of them, when their presence is no more a heavy weight on your heart, you can feel them for the first time. You can be with them in a loving space.

So it is shocking, but it is not irreverent, one thing.

The second thing: they say, "If you meet the Buddha on the way, kill him immediately." And these people who have said these things, they were worshiping Buddha every day in the temple. They may have said it sitting at the feet of the statue of Buddha.

The man who said this was a priest in a temple. He lived in the temple, worshiped in the morning, evening, would bring flowers and incense, and he said one day to his disciples, "If you meet the Buddha on the way, kill him immediately!" One disciple asked, naturally, "What do you mean? And you have been

worshiping Buddha." And the man said, "Yes, I have been worshiping him because he has helped me. Even to kill him he has been helpful! It is he who has helped me to kill him. It is he who has helped me to be free of him." The ultimate work of the Master is to make you free of himself.

Zarathustra is leaving his disciples and they ask him, "What is your last message?" And he says, "Beware of Zarathustra." Without any comment he escaped into the forest. "Beware of Zarathustra" -- the last message. Beautiful. Tremendously Zen. "Beware of me; otherwise you may become a slave to me" -- that's what he means.

The same I say to you. Forget about Buddha. because you can kill Buddha very easily. Kill me. That will be far more difficult. With Buddha you have no relationship at all, so you can take it, "Okay, if he comes on the way, we can kill him." But I say to you, kill me when I come on your way. And I will come.

At the last moment, when everything has been cut off, the Master remains, because that is the deepest relationship. You can cut your relationship even with your mother because that is only biological, physical. You can cut your relationship even with your beloved because that is psychological. But to cut your relationship with the Master is the most difficult thing. You will need a really sharp sword, a really, really sharp sword, and you will need great courage, because the disciple-and-Master relationship is a spiritual relationship. It goes deepest in your being. You will start trembling.

When I will stand on your way.... And that is going to be the last barrier: the Master is the passage to God and the last barrier too. You will have to leave the Master also. And these things are of the inward journey, remember again and again. At the last moment when you are disappearing into emptiness, the last hand that you will have to leave will be the Master's hand.

So it is not irreverent. It is with great respect that it has been said.

One thing more. The Zen people are totally different from Christians. You cannot think of a Christian saying to another Christian, "Kill Jesus when he comes on your way. Kill him immediately!'? That will look very sacrilegious because Christians have not yet been able to be nonserious about their religion. Their religion is very serious. Hence it misses much. Zen has the quality of laughter, it can laugh. And Zen has the quality of rebelliousness, nonauthoritativeness. And Zen goes on keeping a balance: surrender to the Master, and yet remain independent. Very difficult, almost impossible. But when you do the impossible, only then does the ultimate happen to you. Surrender to the Master, and yet remain independent. Be sincere in your search, but don't lose your laughter. Become wise, but let foolishness also flower. And Zen people are very, very absurd in that way. They can say things which will shock you.

A Zen Master is weighing flax, and a man comes, a seeker, and he asks, "What is Buddha? What is Buddhahood? What is Buddha-nature?" The Master is weighing the flax, and he says, "Three pounds of flax. That is what Buddha is."

Three pounds of flax! -- and he is talking about Buddha? Looks very sacrilegious.

A Zen Master, on a cold night, burned a Buddha statue, a wooden statue, because he was feeling cold. No Christian can do that. No Hindu can do that. No Mohammedan can do that. Hence they lag behind. In the night he burned the Buddha statue because it was too cold, and in the morning he was worshiping again.

This playfulness, this nonseriousness, is of tremendous value. With me also, remember that: you have to surrender and yet you have to remain independent. In fact, your surrender is needed so that I can make you independent. Paradoxical of course, but this is how one grows.

I have heard one beautiful story -- very shocking, but tremendously beautiful. The story is from Sheldon Kopp:

One Sunday afternoon after church, God and St. Peter went to play golf. God teed up on the first hole, swung his driver mightily, and sliced the ball off into the rough beside the fairway. Just as the ball hit the ground, a rabbit came running out from beneath a bush, picked up God's golf ball in his mouth, and ran with it out onto the fairway. Down from the sky swooped a hawk and pounced on the rabbit. The hawk picked up the rabbit in its claws and flew with it over the green. A hunter spotted the hawk, took aim with his rifle, and shot the bird in midflight. The hawk dropped the rabbit onto the green. The golf ball fell from the rabbit's mouth and rolled into the cup for a hole in one.

St. Peter turned to God with exasperation, saying, "Come on now! Do you want to play golf, or do you want to fuck around?"

This is perfect Zen.

The First Principle

Chapter #3
Chapter title:The Only One Who Has Not Talked

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THE PUPILS OF THE TENDAI SCHOOL USED TO STUDY MEDITATION BEFORE ZEN ENTERED JAPAN. FOUR OF THEM, WHO WERE INTIMATE FRIENDS, PROMISED ONE ANOTHER TO OBSERVE SEVEN DAYS OF SILENCE.
ON THE FIRST DAY ALL WERE SILENT, BUT WHEN THE NIGHT CAME AND THE OIL LAMPS WERE GROWING DIM, ONE OF THE PUPILS COULD NOT HELP EXCLAIMING TO A SERVANT: "FIX THOSE LAMPS. "
THE SECOND PUPIL WAS SURPRISED TO HEAR THE FIRST ONE TALK. "WE ARE NOT SUPPOSED TO SAY A WORD, " HE REMARKED.
"YOU TWO ARE STUPID. WHY DID YOU TALK?" ASKED THE THIRD.
"I AM THE ONLY ONE WHO HAS NOT TALKED -- THANK GOD!" CONCLUDED THE FOURTH.

IN THE SEARCH FOR THE FIRST PRINCIPLE silence is the door -- the only door. And except it there is no way to approach the first principle. The first principle can be known only when you move to the primordial state of your being. Thinking is secondary. Existence precedes thinking, existence comes first. First you are, and then you start thinking. Thinking is secondary. Thinking is a shadow activity; it follows you. It cannot exist without you, but you can exist without it. Through thinking you can know secondary things, not the primary things. The most fundamental is not available to thinking; the most fundamental is available to silence.

Silence means a state of consciousness where no thought interferes.

The first principle is not far away, it is not distant. Never think for a single moment that you are missing it because it is very far away. No, not at all. It is the closest thing to you. It is the obvious thing. It surrounds you. It surrounds you just like the ocean surrounds a fish. You are in it. You are born in it and born out of it. You live in it, you breathe in it, and one day you disappear in it. It is not far away, not that you have to travel to it. It is there. It is already there around you, within and without. It is your very existence, that first principle.

Zen people call it the first principle; other religions call it God. There is no difference. The Zen approach is far better because with the word "God," trouble starts. The first principle becomes personified; then you can create an image. You cannot make an image of the first principle, but that's what all the religions do. They say, "God is the first cause, the uncaused cause, the most fundamental, the substantial, the substratum." Zen people call it the first principle. It is beautiful to call it the first principle because nothing preceded it. Everything has followed it.

So if you want to have a communion with the first principle, you will have to seek and search for a reality within yourself which is original, which has not been preceded by anything else.

Silence is primordial. Sound exists in silence. Sound comes and goes, silence remains. Sound is like light, and silence is like darkness. Darkness remains; light comes and goes. Light needs some cause to be. Darkness needs no cause. No fuel is needed for darkness; it simply exists without any fuel. It exists as primordial existence. Darkness is eternal; light is momentary. In the morning the sun rises and there is light. By the evening the sun is gone, the light is gone. Don't think that the darkness comes. Darkness never

comes; it is always there. Light comes and goes. You burn a lamp and there is light. You blow out the lamp and light is gone. Not that darkness comes; darkness is there. Light is accidental; darkness is existential.

Silence is there. You can create sound; you cannot create silence. The moment sound is no more created there is silence. Thinking is sound; meditation is silence. So all the religions of the world have been searching for and seeking in one way or another that silence which has not been preceded by anything else, which is the first.

Now a few things before we analyze this state of silence.

First thing. Man is missing this first principle not because he is not a skilled thinker but because he is, not because he is not a trained logician but because he is. Thinking creates a screen around you, a screen of smoke, and because of that smoke the obvious is lost. To see the obvious, you need clarity, not thinking, not logic. You simply need clarity, you need transparency. Your eyes should be completely empty, naked -- naked of all clothes, naked of all concepts, empty, empty of all thoughts. When the eyes are just empty, you can see the first principle, and not only can you see it as an object outside you, you see it as your own interiority, as your own subjectivity.

In fact, it is thinking that creates the distinction between the subject and the object. It is thinking that creates division. It is thinking that creates a split. It is thinking that makes things separate. Once thinking is dropped, existence is one, it is one unity, it is one orgasmic experience where duality is totally lost. All boundaries lose themselves into each other, merge into each other. Everything is joined to everything else. The smallest leaf of grass is joined to the greatest star. And then there is nothing high, nothing low, nothing good, nothing bad, because all is joined together. The greatest saint is joined to the greatest sinner; they are not separate.

Nothing is separate. With the disappearance of thinking, schizophrenia disappears, this existential schizophrenia of dividing everything: this is man, this is woman, this is good, this is bad, this is beautiful, this is ugly, this is mine, this is thine. All distinctions create neuroses. Man is mad because he thinks too much, and he goes on missing the obvious.

God is very obvious.

I have heard about a great philosopher:

He married a beautiful girl many years his junior. After a while he began to be torn by doubts as to her faithfulness...

Natural for a philosopher to be torn by doubts. A philosopher lives in doubts; doubt is his trade. He doubts, and he goes on doubting. Through doubt he creates questions and then answers, and through doubt he makes more questions out of the answers. His whole life is a procession of doubts. Naturally, "he began to be torn by doubts as to her faithfulness."

... so he hired a private detective to watch her while he left on a trip. On his return he called the detective.

"Out with it, out with it!" shouted the philosopher. "I can take it. It is the element of doubt that is driving me crazy."

"It looks bad," said the detective. "As soon as you left the house a handsome fellow called for your wife. I followed them to a night dub. They had four or five drinks and then danced -- and very close. Then they went back to their table and held hands. Finally they took a cab back to your house. The lights were on, and I saw them walk into the bedroom and embrace. Then the light went out and I could not see any more."

"What did I tell you?" shouted the philosopher. "That damned element of doubt!"

Now, even the obvious -- "That damned element of doubt! " Even the obvious is not obvious to a philosopher. The greater the philosopher, the more doubts he has. He has doubts about everything. He doubts even his own existence -- which in fact cannot be doubted. How can you doubt your own existence? Even to doubt, you are needed to be there. The doubt cannot exist in the air. The doubt cannot exist without you. The doubt can exist only if YOU are there, but philosophers have been doubting even their own existence: Who knows whether we are or we are not?

Doubt is the only outcome of thinking. Nonthinking gives you trust, nonthinking gives you faith, nonthinking brings you closer to reality, face to face with reality. So the first thing to be understood: thinking is not a way to the first principle. Not through philosophizing will you arrive at the first principle,

because philosophy is secondary. You can know secondary things through the secondary. To know the primary, you will have to achieve the primary within yourself. You can know only that which you are.

If you live in thinking, you will be able to know only secondary things. You will be able to know the shadow world, what Hindus call the world of maya. Through the mind you can know only the world of maya, the shadow world, the world of illusions. You will be surprised. In Sanskrit we have two terms. One is VIDYA; VIDYA means "knowledge". Another IS AVIDYA; AVIDYA means "nonknowledge". And you will be surprised, in Sanskrit "science" is called AVIDYA -- ' nonknowledge". Science is called AVIDYA. Why? Science knows more than anything else, but in Sanskrit they call science AVIDYA. Why? Because science knows only the shadow world -- knows the secondary, the nonessential; knows the object, misses the subject; knows the body, misses the soul; knows the world, misses God; knows the secondary.

To know the primary, you will have to become primary. You will have to fall into that wavelength where the primary pulsates, that silence. That is the state of no-mind. No-mind preceded your mind.

A child is born. He comes without any mind whatsoever; he simply exists. His existence is pure, unhampered by any thought, unhindered by any cloud. Look into the eyes of a child. They are so innocent, they are so transparent, so crystal clear. From where comes this clarity? This clarity comes from no-thought. The child still has not learned how to think, how to accumulate thoughts. He looks, but he cannot classify. If he looks at the trees he cannot say they are trees, he cannot say they are green, he cannot say they are beautiful. He sees the trees, but no classification, no category. He has no language yet to be clouded with. He simply sees. Color is there, but he cannot say is color; green is there, but he cannot say it is green. Everything is purely clear, but he cannot label it. Hence the innocence of the eyes.

A man of understanding again attains the same eyes. He again becomes a child, as far as the clarity is concerned. Jesus is right when he says, "Become like small children; only then will you be able to enter into my kingdom of God." He is not saying become foolish like children; he is not saying become childish; he is not saying learn tantrum again; he is not saying that a child is the last stage. No, he is saying simply one thing. He is not saying become a child; he is saying become like a child. How can you become a child again? But you can become like a child. If you can drop thinking, if this cloak of thinking is dropped and you become nude, again you will have the same clarity.

It happens sometimes through drugs. Not a very good way to attain it -- very dangerous, very costly, and illusory -- but it happens. Hence the appeal of the drugs down the ages. Drugs are not new in the world; even in the Vedas they talk about SOMA. SOMA seems to be one of the most powerful drugs ever discovered by man. It must be something like LSD. Aldous Huxley has said that in the future, when the ultimate drug will be known, we will call it SOMA. From the Vedas, the ancientmost book in the world, to Timothy Leary, man has always been attracted by drugs -- alcohol, marijuana, opium. Why this attraction? And all the moralists have been against it, and all the puritans have been against it, and all the governments have tried to curb and control, but it seems beyond any government to control it. What has been the cause of it? It gives something... it gives a glimpse into the innocent mind of the child again.

Through chemical impact, the mind becomes loosened for a few moments or a few hours. Under the impact of the drug your thinking slips. You start looking into reality without thinking; again the world is colorful, as it is for the child; again in a small pebble you can see the greatest diamond; ordinary grass looks so extraordinary; an ordinary flower looks so tremendously beautiful; an ordinary human face looks so divine. Not that anything has changed. The whole world is the same. Something has changed in you -- and that too only temporarily. Through the forceful drug your mind has slipped down. You don't have the mask; you can see into things with clarity. That is the appeal of the drugs down the ages.

And unless meditation becomes available to millions of people, drugs cannot be prevented.

Drugs are dangerous because they can destroy your body's equilibrium, they can destroy your nature, they can destroy your inner chemistry. You have a very delicate chemistry. Those strong drugs can destroy your rhythm. And more and more drugs will be needed and you will become addicted -- and less and less will be the experience. By and by, the mind will learn how to cope with the drugs, and then, even under the drug, you will not attain to the state of innocence. Then you will need even stronger drugs.
So this is not a way.

The mind can be put aside very easily. There is no need to depend on anything chemical, on anything artificial. There is a natural possibility to get out of the mind, because we were born without minds. Deep down we are still no-minds. The mind is only on the periphery. That's why I say it is just a cloak, a dress that you are wearing. You can slip out of it.

And one moment of slipping out of it will reveal to you a totally different world: the world of the first

principle.

So the real fight in the future is going to be between meditation and drugs. In fact, that has always been the case: the real fight is between drugs and meditation, either drugs or meditation.

So it is not coincidental that when you start meditating by and by the pull of the drug becomes less and less. If it is not becoming less and less, then know well you are not meditating yet, because when you know the higher, the lower is dropped automatically.

But one thing has to be understood. Drugs do something; they UNDO something in you. They help you to get out of the mind. They give you courage to look into reality without thinking. For a moment the curtain slips, and suddenly you are aware that the world has a splendor. It had never had it before. You had passed through the same street and you had looked through the same trees and at the same stars and the same people, and today now everything suddenly is so luminous and everybody is so beautiful and everybody is afire with life, with love. A saint -- one who has attained -- lives in that state continuously, without any effort.

You were born as a no-mind. Let this sink into your heart as deeply as possible because through that a door opens. If you were born as a no-mind, then the mind is just a social product. It is nothing natural; it is cultivated. It has been put together on top of you. Deep down you are still free; you can get out of it. One can never get out of nature, but one can get out of the artificial any moment one decides to.

Existence precedes thinking. So existence is not a state of mind; it is a state beyond. To be is the way to know the fundamental, not to think. Science means thinking, philosophy means thinking, theology means thinking. Religion does not mean thinking. The religious approach is a nonthinking approach. It is more intimate, it brings you closer to reality. It drops all that hinders, it unblocks you; you start flowing into life. You don't think that you are separate, looking. You don't think that you are a watcher, aloof, distant. You meet, mingle, and merge into reality.

And there is a different kind of knowing. It cannot be called "knowledge". It is more like love, less like knowledge. It is so intimate that the word "knowledge" is not sufficient to express it. The word "love" is more adequate, more expressive.

In the history of human consciousness, the first thing that evolved was magic. Magic was a combination of science and religion. Magic had something of the mind and something of the no-mind. Then out of magic grew philosophy. Then out of philosophy grew science. Magic was both no-mind and mind; philosophy was only mind; and then mind plus experimentation became science. Religion is a state of no-mind.

Religion and science are the two approaches to reality. Science approaches through the secondary; religion goes direct. Science is an indirect approach; religion is an immediate approach. Science goes round and round; religion simply penetrates to the heart of reality.

A few more things. Thinking can only think about the known -- it can chew the already chewed. Thinking can never be original. How can you think about the unknown? Whatsoever you CAN manage to think will belong to the known. You can think only because you know. At the most, thinking can create new combinations. You can think about a horse who flies in the sky, who is made of gold; but nothing is new. You know birds who fly in the sky, you know gold, you know horses; you combine the three together. At the most, thinking can imagine new things, but it cannot know the unknown. The unknown remains beyond it. So thinking goes in a circle, goes on knowing the known again and again and again. It goes on chewing the chewed one. Thinking is never original.

And the first principle means to come upon reality originally, radically, to come upon reality without any mediator, to come upon reality as if you are the first person to exist and you come upon reality. That is liberating. That very newness of it liberates.

And when you come to know reality directly, it is never reduced to the known; the mystery remains. In fact, it becomes a deeper mystery than ever. The more you know, the more you feel that you don't know. The more you know, the less you feel you know. The more you know, the more vast is the mystery of it. Religion is mysticism, religion is magic, because religion is a no-mind approach.

Thinking can think only about the known; it is repetitive. Philosophy is repetitive. You can go into the books of philosophy, into the history of philosophy, and you will see the same thing being repeated again and again -- new phraseology, new words; new terms, new definitions, but nothing fundamentally different. From Thales to Bertrand Russell you can go on, but you will find the same thing being repeated again and again. The wheel moving: the same spokes come to the top again and again.

Science can experiment only with the objective; experimentation is possible only with the objective. You cannot experiment with the experimenter himself; there is no way. The subjective reality remains

outside science. Einstein may know much about matter, but he does not know anything about himself. Newton may know much about gravitation, but he does not know who he is. One goes on accumulating knowledge about the objective world, and one remains in deep darkness within one's own self. One's own light is not yet there, and one goes on groping, experimenting.

Science can experiment only with the objective, philosophy can think only about the known, and the reality is beyond both. The reality is unknown -- not only unknown, but unknowable -- and the reality contains the subjective element. So the very methodology of philosophy and science prohibits coming to the fundamental, to the first principle. To come to the fundamental, you will have to find another door, a door other than science and philosophy. That door is religion.

And religion can be reduced to one word, and that word is "meditation," or call it silence -- to be in such a silence that you are almost not, there is no noise within you, the stillness is absolute. Only in that stillness something stirs, only in that stillness do you start hearing the still, small voice of the first principle -- call it God or call it soul. Only then life calls forth life. Only then the source calls forth the source. Only then are you close to reality, hand in hand with the fundamental. And that is the search, that is what we are seeking; and without knowing it, without realizing it, there is going to be no fulfillment.

The last thing; then we enter into this small parable. When thinking disappears you are left with the first principle. It has always been there; you were not there just because of your thinking. Now you are also there: two presences meet. Ordinarily you are absent, you are somewhere else. In your thoughts you are lost. When there is no thought you are herenow; then there is no way to go from herenow. Thought functions as a bridge to go away from yourself. The moment a thought has come in, you are already far away from yourself. When there is no thought, where can you go, how can you go? When there is no thought you have to be in the present. Thought can take you to the past, thought can take you to the future; no-thought brings you to the present. And only the present is. This moment is all there is.

When you are herenow, absolutely herenow, how can you miss the real, how can you miss God? When thinking disappears you are left with the first principle.

But when I say "when thinking disappears," I am not saying "when you fall asleep," because in deep sleep thinking does disappear. In the East we have divided human consciousness into four phases. The first phase we call "waking," JAGRAT. Waking means "consciousness plus thinking"; you are conscious, but your mind is crowded with thoughts. The second state we have called "dreaming," SWAPNA. The second state means "unconsciousness plus thinking"; you fall asleep, but the thinking continues so there is dreaming. Dreaming is a way of thinking in sleep, and thinking is a way of dreaming while awake. Thinking and dreaming are not two separate things. Dreaming is only thinking in a very primitive language -- the language of images. Then the third state we call SUSHUPTI: sleep, deep sleep, dreamless deep sleep. The third state is "unconsciousness minus thinking"; you are unconscious -- you don't know where you are, who you are, all consciousness has disappeared, you are at rest -- and with the consciousness has disappeared thinking too, dreaming too.

These three are ordinary states: waking, dreaming, sleeping. We all know these three. The fourth is the state of meditation. The fourth is called SAMADHI, TURIYA. It means "consciousness minus thinking".

So four stages: consciousness plus thinking is waking, consciousness minus thinking is SAMADHI, unconsciousness plus thinking is dreaming, unconsciousness minus thinking is sleep.

So SAMADHI has something similar to waking and something similar to sleep; hence Patanjali has defined SAMADHI as "waking sleep" -- sleep and yet not sleep. Sleep in the sense that there are no thoughts now, no dreams. And not sleep in the sense that you are perfectly aware, that the light of your awareness is there, that you are conscious, that you know that there is no knowledge now, that you are aware that all thinking has disappeared, that you are aware that now there is no dream lurking in your field of consciousness, that you are absolutely zero, SHUNYAM.

This is the state that the East has been trying to achieve. The West has been too involved with science; hence it has missed religion. The East's involvement is with SAMADHI: hence it has missed science.

These four states can be thought of in some other ways also. Consciousness plus thinking means waking. Science is a waking activity, so is philosophy, so is theology. Second, dreaming: unconsciousness plus thinking. That is what art is, poetry, painting, music. It is a dream activity, so it is not just accidental that we call the poets dreamers, that we call the artists dreamers, that we don't trust them much -- they are not reliable, they cannot be the guides to reality. We enjoy them, it is fun, but we cannot accept them as guides to reality -- they are not. They live in fantasy. They dream while awake. Their eyes are full of dreams. So waking is science, philosophy, theology, logic; and art, all kinds of art, is dream activity.

Unconsciousness minus thinking means sleep. Of course all activity ceases in sleep, so nothing is born out of sleep -- no science, no art.

Consciousness minus thinking is SAMADHI. SAMADHI gives birth to religion. When Jesus attained to SAMADHI Christianity was born. When Nanak attained to SAMADHI Sikhism was born. When Buddha attained to SAMADHI Buddhism was born. Religion is born out of SAMADHI, the fourth state. What is SAMADHI? If you can stop your thinking and yet remain alert and don't fall asleep. Difficult, arduous, one of the most difficult things, almost impossible. It is easy to be awake and thinking, it is easy not to think and fall asleep, but to remain awake and not think is the most difficult thing, because it is not part of evolution. It is a revolution. It is not given by nature automatically. You have to attain it.

That is the task man has to solve. That is the challenge given to man, and very few have accepted that challenge. And those who have accepted it, only they are man; others are man only for the name's sake. We exist as potential man, not as actual man. It is our potentiality. We can become a Buddha or a Christ, but it has not happened yet. We are just seeds. That's our misery because a seed can never be satisfied unless it becomes a tree and blooms. A seed will remain miserable because there is a feeling deep down that "I am not yet that which I am meant to be; my destiny is not fulfilled."

Have you not observed this in you? If you had not observed it, you would not be here. You are here only because you feel something is missing. You are here only because you continuously feel that something has to happen and it is not happening, that something is just there by the corner and yet you cannot grasp it, seems to be not very far away, yet seems to be beyond reach. The tree is not very far away from the seed. If the seed finds the right soil, falls into the soil, relaxes, surrenders to the soil, dissolves into the soil, dies into the soil, then the tree is not very far away. In the right season the seed will sprout, a tender plant will be born, and the seed will be able to see the light.

Only when the seed has become a plant will it be able to feel the wind and the ecstasy that the wind is and be able to feel the sunrays and the ecstasy that the sun brings and be able to live and be able to accept the challenges and start growing. Come storm, come wind, come rains, and the small, tender plant will become stronger and stronger. Every challenge will give it strength and integration; and one day there will be a great tree whispering to the skies, it will bloom, and the fragrance will be released to the winds in all directions. Then there will be jubilation.

When Jesus says again and again to his children, to his disciples, "Rejoice!" what he is saying is true because he has become a tree and he has bloomed. But his disciples must have looked here and there, they must have thought, "What does he mean? Why does he go on saying again and again,'Rejoice'?" They are seeds; how can they rejoice?

When I say to you, "Celebrate!" you start thinking, "For what? Why? What have we got to celebrate?" You cannot celebrate because celebration is possible only when you bloom. I know it! But I go on saying, "Celebrate!" And Jesus knows it and he goes on saying, "Rejoice!" In fact, he wants to create such a thirst in you to know what this rejoicing is that out of that thirst you start seeking and searching for the right soil.

To find a right Master is to find a right soil because only through the Master will you be able to dissolve, only through the Master will you be able to surrender. A seed needs to surrender. A seed has to die; only then is there a new life born out of it. Death makes it possible. Death is tremendously beautiful: it makes it possible that a man can be new, a man can be reborn.

SAMADHI is celebration, SAMADHI is rejoicing. SAMADHI is your gratitude towards God, your thanksgiving.

How can you thank God right now? You have nothing to thank him for. You can complain, you cannot thank him; so your prayers are more of complaints, less of thanks. You cannot say, "Thank you." How can you? For what? In fact, you are very angry with God. Why has he given birth to you? Why has he created so much misery? Why has he put you in such anguish and turmoil? Why in the first place? What wrong have you done? If suddenly you come across God you will jump upon him. That's why he goes on hiding. You will kill him. You will say, "What have you been doing? For what are we suffering? What wrong have we done? Why did you make us in the first place? Not to be would have been better -- no anxiety, no anguish. Not to be would have been more peaceful. Why did you create us?"

The whole existence seems to be mischievous. It seems as if somebody, a sadistic God, is sitting there, torturing people, creating a thousand and one ways to torture them.

Right now you cannot thank him because right now you are not. When you are, you will be able to thank him. And the way to be goes through death, through surrender. And the way goes through silence. But it is not easy to be silent; it is the most arduous thing to be silent.

Now this small story:

THE PUPILS OF THE TENDAI SCHOOL USED TO STUDY MEDITATION BEFORE ZEN ENTERED JAPAN. FOUR OF THEM, WHO WERE INTIMATE FRIENDS, PROMISED ONE ANOTHER TO OBSERVE SEVEN DAYS OF SILENCE.
ON THE FIRST DAY ALL WERE SILENT, BUT WHEN THE NIGHT CAME AND THE OIL LAMPS WERE GROWING DIM, ONE OF THE PUPILS COULD NOT HELP EXCLAIMING TO A SERVANT: "FIX THOSE LAMPS. "
THE SECOND PUPIL WAS SURPRISED TO BEAR THE FIRST ONE TALK. "WE ARE NOT SUPPOSED TO SAY A WORD, " HE REMARKED.
YOU TWO ARE STUPID. WHY DID YOU TALK?" ASKED THE THIRD.
I AM THE ONLY ONE WHO HAS NOT TALKED -- THANK GOD!" CONCLUDED THE FOURTH.

What happened? The Tendai school is a school of meditation. Before Zen entered Japan, Tendai was very much prevalent. But that too was a school of meditation. In fact, because of Tendai and its roots in Japan, Zen could enter Japan. These things don't happen suddenly; you need a climate. A country does not become suddenly interested in meditation. It needs a climate. The climate is born out of long tradition.

In the Tendai school a seven-day silence was ordinarily prescribed to every disciple. Why a seven-day silence? It is very symbolic; the number is symbolic. Man has seven centers, and each center has to attain silence. You may not have looked at it in that way. When the sex center becomes silence it is BRAHMACHARYA, it is celibacy. When the heart center becomes silence it is compassion. If the heart center is in turmoil there is anger. If the sex center is in turmoil, shouting, there is sexuality. All the seven centers of man have to become silent. When all of them are chained in silence, then this whole being of man falls silent. In that silence one knows the first principle -- one IS the first principle.

So these disciples must have been told by some Master to be silent for seven days. But man functions in a mechanical way. If you sit silently that doesn't mean you will Become silent. In fact, just the reverse will happen: if you sit silently you will find a rush of thoughts coming to you. You will be more crowded by thoughts than ever. All sorts of thoughts -- relevant, irrelevant, meaningful, meaningless -- they all will jumble together. It will be rush-hour traffic. And they will all claim your attention. Your attention will become fragmentary; you will almost feel like going mad. You will be torn apart. You will feel you are being pulled and pushed in so many directions... you will start feeling crazy.

Just to sit does not help. One has to be very aware. These four disciples were not aware at all, so when the one said, "Fix those lamps" to a servant who was passing by, he must have done it in a very unconscious way; otherwise he was to keep silent. It was none of his business whether the lamps were getting dim or not. He had to remember that he was in silence, but he forgot.

The story is not humorous; it is tragic. That's how things are with you, with everybody.

It happened after twenty-four hours. Try it. Just take your wristwatch today and sit silently, put your wristwatch in front of you, look at the second hand. The second hand moves one complete circle in one minute. Just watch the second hand and remember that "I am to remember the second hand moving; I am not to forget it." And it will be difficult for you even to remember for fifteen seconds; you will forget. After two, three seconds you will start thinking something else; then again you will remember; then again you will forget. In one minute you will forget at least four, five times. You will not be able to remember for one continuous minute that you are to remember the second hand moving, that you are not to go anywhere else.

So please don't laugh at this story. The first reaction is laughter, but it is very tragic. It is how we are.

For twenty-four hours they are sitting silently; then suddenly one servant is passing and one of the pupils says, "Fix those lamps." Not that he is interested in the lamps. Anything would have provoked him; anything would have become the excuse. He wanted to say something! He must have been getting crazy. That's why the second cannot tolerate it; he says, "What? We are not supposed to say a word!" And the third says, "You two are stupid! Why did you talk?" And the fourth says, "I am the only one, thank God, who has not talked yet." They all wanted to say something, to release, to get a little relief. It must have been getting too heavy on them.

So one thing, when you sit silently, all doors for your thoughts to be released through are closed, so they hammer within you, they start gathering within you. They become a mob. Their presence becomes heavy; then you will find any excuse and you will say something.

In many traditions a mantra is given, chanting is given. The Master gives you a mantra. That is just to

help you so you don't go mad, nothing else. It is just a help for the beginners. A mantra is given -- go on repeating, "Ram, Ram, Ram...." That will help; this will remain a release. Other thoughts will not bother you too much; at least one passage is open so something can flow. You can go on repeating, "Ram, Ram, Ram..." and this will help you in the beginning, but this is not real meditation. It is just a preparation for meditation. What Maharishi Mahesh Yogi calls "transcendental meditation" is neither meditation nor transcendental. It is just a cleaning; a beginner prepares himself for meditation.

Meditation starts with silence, not with a mantra; but a mantra can be helpful if you are very alert. Otherwise even the mantra can become dangerous; you may get too addicted to it. Then you remain outside the temple. The mantra is a help if you know that it is just to make you ready by and by to become silent.

Many thoughts are there; then one thought is allowed to you -- "Ram, Ram, Ram...." Ninety-nine thoughts are not allowed, one is allowed. If you can attain this, then one day that one has to be dropped too. But if this one becomes very strong -- and there is every possibility it will become strong because your whole attachment that was divided in a hundred thoughts will now fall on one thought -- it will become a very deep attachment. It will become your very soul. If somebody will say, "Drop it," you will be angry. "This is my mantra," you will say. "How can I drop it?" Even a man like Ramakrishna found it very difficult to drop his Mother Kali, at the last moment.

Difficult. You have cultivated it so much; you have put so much into it. All your desires, all your projections, all your thoughts, you have poured into it. It becomes one of the strongest thoughts in your being. It will be very difficult. So unless you are alert from the very beginning, a mantra can poison you rather than help you.

In the Tendai school there is no mantra, so these four disciples must have been getting very volcanic. They must have been sitting on a volcano; they must have been ready to explode. The passing of the servant and the oil lamps growing dim was just an excuse.

The mind is so habituated to thinking, so habituated to expressing itself that it is almost impossible to get out of it -- unless you put your total energy in getting out of it, unless you make it a life-and-death problem. If you are just trying so-so, it will not help. If you are just making a lukewarm effort, it will not help. Unless it really becomes a life-and-death problem it is not going to help.

A man came to Sheikh Farid and said, "I would like to know God. Can you give me some method?" Farid said, "I am going to river to take my bath; you come with me. And if I get a chance I will give you the method." They went to the river. The man was very Curious as to what he was going to give him at the river. At the river Farid said, "Now you also unrobe and get down into the river with me. Let us first take a bath." So the man got down into the river, and when he came close to Farid, Farid jumped on top of him, pushed him down into the river. Farid was a very strong man. The seeker could not understand what was happening. He had come to ask how to attain God, and this man was trying to kill him!

But when it is a question of life and death, even the seeker, who was not a very strong man, also tried hard. He threw Farid away, and when he came out of the water he said, "What nonsense! I had always thought that you are a pious man. You have fame as a mystic, and what were you doing? Are you a murderer? And I have not done anything to you; I have just asked a question, how to attain to God." And Farid said, "That's what I was doing -- giving you a method. Just now tell me one thing first, in case you forget. What happened when I was pushing you down into the river? How many thoughts were there in your mind?"

He said, "Thoughts? There was only one thought -- how to get rid of you. And by the end even that disappeared. Then there was only an effort, not a thought -- no thought. My whole life was at stake. It was just an effort to get out of the river somehow. And I had lo put all my energies -- known, unknown, conscious, unconscious, whatsoever -- because this seemed to be the last moment."

Farid said, "That is the method. When God become a life-and-death problem -- not a question, not a curiosity, but a life-and-death problem -- when your life and death hang on the very question, on the very quest, only then will you be able to know."

Now these four seekers are sitting there. Lukewarm they must be. They don't know what they are doing. Somebody has told them to sit silently; they are sitting. Mind functions mechanically. To get out of it you will have to use all your energy. The possibility is there; you can get out of it.

Gurdjieff used to say that man is a machine. Then somebody asked, "Then what is the difference between a real machine and man?" And Gurdjieff said, "The difference is if man wants, he can go beyond the machine too. The machine cannot." Otherwise there is no difference. As man exists he is a machine. The only difference is in the future, in the possibility, potentiality. If man wants to get out of the mechanical

world he can, but great effort will be needed.

A city fellow bought a place in the country recently and was going to raise livestock, but when he arrived at his farm, all he found was a large, ancient sow. "Hell of a note," he muttered and stamped off to the general store. The storekeeper was sympathetic and volunteered that he should breed his sow with Farmer Jones' boar, and soon he would be in the livestock business. "Great idea," said the slicker.

So he loaded his son in a wheelbarrow and took her to Farmer Jones'. The next morning he rushed out of bed and looked into the pigpen, but no piglets. Disgusted, he went back to the store, and the storekeeper tolerantly recommended Farmer Smith's boar now.

Once again the sow was loaded in the wheelbarrow and taken down the road, and once again the next morning the slicker found no piglets. This routine went on for a week, and finally on the eighth day, the slicker refused to get out of his warm bed in the early morning. Rolling over to his wife, he said, "Look out the window and see if there are any piglets in the pen."

His wife looked. "There aren't any piglets in the pen," she said, "but the sow is back in the wheelbarrow."

That's how the mind functions -- mechanically. It goes on doing things which it has been doing. It goes on repeating.

If you really want to become a man, get out of your repetitions. There are no bad habits and no good habits. because all habits are bad. To live through habits is to live a mechanical life. Get beyond, become aware.

Now, all these four men just said things out of habit, not knowing what they were saying.

And it is very easy for you to see others committing mistakes, errors, because you can look at others objectively. It is very difficult to look at yourself. The moment you start looking at yourself, you are becoming nonmechanical. To become aware of your habits is the beginning of a nonmechanical life, is the beginning of life itself. To exist as a machine is not to exist at all.

Three small stories of how man is. Because of mechanical habits he lives unconsciously. You do a thousand and one things, but you simply go on doing them because you have been doing them.

First scene:

One of the two drunks standing beside a lamp post asked his companion, "Say, you gotta match?"

"I think so," said his companion. "Let me see." He reached in his pocket, withdrew a stick match and rubbed the unsulphured end on the lamp post several times. No good," he said finally, and threw it away. He pulled out another and tried again to strike the unsulphured end. "No good," he said again, and threw it away. He reached into his pocket, found another match, and fortunately tried to light the proper end. It blazed up, but immediately he blew it out and thrust it into his pocket. "Ah," he beamed. "That's a good one. Gotta save it."

The second scene:

A cop approached three drunks on a park bench. The one in the middle was snoring peacefully, apparently passed out, but the two on either side were going through the motions of fishing, casting out their lines, jerking them, and reeling them in swiftly. The cop watched for a while and then shook the middle man awake.

"Are these nuts friends of yours, buddy?"

The drunk nodded.

"Well, get them out of here and make it snappy."

The drunk agreed, saluted, and began rowing vigorously.

The third scene:

Mort and Leo wandered into one of those new fangled bars and sat down in a booth. The sign on the wall of their booth said, "Push button to call the waiter." Mort pushed the button, and sure enough the waiter appeared. "Two beers," ordered Mort and the waiter brought them their beers.

This kept up for a good four hours, and it was hard to say which pleased them more, drinking beer or pushing the button for the waiter. Finally, full of fun and good cheer the two parted and went home. The

next morning Leo's wife had him on the carpet. "What the hell did you think you were doing last night?" she demanded. Leo was puzzled. "I don't know. What was I supposed to have done?"
"All night long," remonstrated his wife, "you kept poking your finger into my navel and calling for two beers."

A mechanical mind is an unconscious mind. You go on doing things, but not knowing what you are doing and why you are doing them. And while doing them there is no awareness. Walking, you walk, but there is no awareness. Eating, you eat, but there is no awareness. Talking, you talk, but there is no awareness.

The story is significant. It says the first did it unconsciously -- and the second could see the error -- but the second did something unconsciously himself. The third could see the error of them both, but himself committed the same error! And the fourth could see the error of all three and thanked God that "I am the only one who has not yet broken silence." It is very easy to see the error of somebody else because that is not YOUR mechanical thing. You can be aware of it. When it comes to your own mechanical things you become completely unaware.

Can't you see? Somebody is eating too much and you can say very easily, "Don't eat too much." Somebody is angry and you can say, "What are you doing? Going mad?" Somebody is in love and doing foolish things and you can say, "Are you going mad? What are you doing?" But the question is, "Can the man who has fallen in love see it?"

Just the other night, one beautiful sannyasin told me that she has fallen in love with a man and things are going really fantastically; the relationship is beautiful. I told her, "Every beginning of a relationship is beautiful. That is not something to brag about. The question is,'Can the beautiful relationship remain beautiful?' All relationships start in beauty, in sweetness, in harmony. All relationships start as they should be, but sooner or later things start falling. Sooner or later the negative asserts, sooner or later the ugly comes up -- then is the question." But the woman said, "It will not come." All that she said, summarized, will mean that she is an exception; it is not going to happen. And that is the foolishness of all lovers. That's how all lovers think, that it is not going to happen to them.

And when it has happened, then it is too late. Then you cannot put things right again. When things start going wrong, there is no way to put them right again. Even if you put them right, they will never be the same. It is as if a cup has broken. You can put it right; you can glue it together. But it will never be the same again. It is better to handle it carefully from the beginning. And the first thing to know is that every relationship starts good and every relationship ends bad. Yours included, mind you! It is very easy to see that others are just unaware. "But we two who have fallen in love, we are different," -- that is the idea of everybody.

Now, the woman was very confident -- and in that very confidence is the problem. In that very confidence she will miss because when you are so confident you don't take any precautions. When you are so confident you don't try to be aware of what is happening. Then you move unaware, and all that is in you, by and by, will come up -- is bound to come up.

In the beginning when two lovers meet, they show their beautiful faces. Their gracefulness is infinite. Their care about each other is absolute. It has to be so because both are showing their beautiful parts. But when they will be together for twenty-four hours, then it will be impossible. It will be too heavy to keep the ugly parts always hidden; by and by the ugly parts will take revenge. They will start coming up.

When you fall in love, why do we call it "fall"? It is called "fall" because it helps you to be unconscious. It is a fall. You become unconscious. We say somebody has "fallen" asleep, somebody has "fallen" in love. "Fall" means now you are no more conscious; you are behaving very mechanically. Love in itself is mechanical. Then, when the hate starts coming, you will be a victim of that too.

If you really want to change your life, start immediately. If you have fallen in love, make it an awareness. Do things with full awareness. See that you are showing the positive aspects of you and you are hiding the negative. See well that this cannot last long, so something has to be done. If the relationship has to become really intimate, if it is to go long, then something has to be done. And that something has to be done in you, not in the other! Otherwise the woman thinks the husband has betrayed, the husband thinks the woman has betrayed. That's what these four people thought: the other is doing the wrong.

Whenever you throw the responsibility on the other, you are avoiding awareness. Let this be a very fundamental law. Whenever you throw responsibility on the other, you are saying, "I am doing perfectly well; the other is doing wrong." A man who is trying to be aware will always see that "I am responsible; I

am doing something wrong." It is not a question of whether the other is doing wrong or not. That is HIS problem. That is not your problem. Your problem is whether you are doing something unconsciously. If you are doing something unconsciously, then things cannot go on being beautiful forever. Then all that is there is going to be temporary; it cannot have the quality of the eternal; it cannot have the timeless beauty and divinity in it.

So always remember, when you see somebody doing something wrong, somebody committing an error, rather than jumping on him, look into yourself -- what you are doing. If you can watch everybody's error and everybody's error becomes a remembrance of your own errors, your life will be transformed. Then everybody will become a teacher to you. Then the whole of life becomes your Master. Everywhere you will find arrows pointing to you. The whole of life will be arrowed towards you, saying, "This is unconscious... this is irresponsible."

We have found a very easy trick: we turn the arrows towards others. Others go on throwing the arrows towards us; we go on throwing the arrows towards others. In this game, life is lost. Don't continue playing this game.

Your world is created by your consciousness or your unconsciousness. It has nothing to do with your wife, your husband, your children, your friends, your society. Your world is YOU. Bring light to your world. Bring more awareness to your world. And start existing less like a machine, more like a man. Otherwise one has been going from one life to another, repeating the same.

You have repeated enough! Are you not yet bored? Are you not yet fed up with it? Start changing a few fundamental things. One, stop looking at others' errors, and each time you see somebody else committing an error, a mistake, start finding out immediately somewhere some mistake in yourself. In fact, to look at the mistake of the other is a way of avoiding your own mistake. One feels very good: "Somebody else is committing the mistake and I am perfectly okay." Start analyzing, observing. Become more critical about your habits, about your ways, about your style of life.

I have heard about one man who married eight times. Each time he thought, "I have found the wrong woman." And he was not wrong. After each marriage there was misery. He divorced the first woman, tried to find another, and again after a few months the same misery. And he was surprised at how he managed to find the same type of woman again and again! Eight times he married, and all the times he married the same type of woman. And each time he was trying to be more alert not to fall in the trap again, but he fell -- because when you choose a woman the chooser is the same. How can you change the woman!

If the chooser is the same, the choice is going to be the same. Again the same thing will appeal to you. Maybe the face is a little different, the hairstyle is a little different, the color of the hair is a little different -- that is not the point. These are irrelevant things. A marriage does not depend on the color of the hair, a marriage does not depend on the color of the eyes, and a marriage does not depend on the length of the nose. These are superficial things. After two days, who looks at the size of the nose? Or who bothers about the color of the hair? In fact, if your wife suddenly goes and changes the color of her hair, the husband will be the last one to note it. Who bothers?

But more essential is why you choose a certain woman, why you choose a certain man. Why? What fits with your mind? Again you will choose the same type of woman -- for the same reasons. Those reasons are unconscious. So you can go on changing women and you will not find the woman you are searching for. You can go on changing your job and you will not find the job you are searching for. And you can go on searching among the Masters -- from one to another you can go on moving -- and you will not find the Master you are searching for, unless you become more alert about your mechanical habits.

Once you become aware of your mechanical habits things start changing. Then the first ray of light has entered. Then you will choose a different kind of woman, because you have become different. Then you will choose a different kind of Master, because you have become different. Then you will choose EVERYTHING in a different way, because you are different. And if a person chooses out of awareness, he chooses rightly.

People come to me and they ask, "What is right and what is wrong?" I say, "Awareness is right; unawareness is wrong." I don't label actions as wrong and right. I don't say violence is wrong. Sometimes violence can be right. I don't say love is right. Sometimes love can be wrong. Love can be for a wrong person, love can be for a wrong purpose. Somebody loves his country. Now, this is wrong because nationalism is a curse. Somebody loves his religion. He can kill, he can murder, he can burn others' temples. Neither is love always right nor is anger always wrong.

Then what is right and what is wrong? To me, awareness is right. If you are angry with full awareness,

even anger is right. And if you are loving with unawareness, even love is not right.

So let the quality of awareness be there in every act that you do, in every thought that you think, in every dream that you dream. Let the quality of awareness enter into your being more and more. Become suffused with the quality of awareness. Then whatsoever you do is virtue. Then whatsoever you do is good. Then whatsoever you do is a blessing to you and to the world in which you live.

Ponder over this small story. It is a story of four unconscious people who are trying to be silent. But they have not understood the laws of thought, they have not understood the law of being unconscious. They don't know that man is a machine. They don't know that to look at the other is a way of avoiding oneself. They are not yet conscious of what they are doing. Even though they are sitting in meditation and trying to be silent, they are not aware of the science of silence, of the yoga of meditation. Hence this foolish anecdote became possible.

You will be repeating the same thing. All, the whole of humanity, are repeating. Don't think that you are an exception! Don't think that if you were one of these four people you would not have committed this. Know well you would have committed it! This story is about you. It has nothing to do with the Tendai school. These four can be Rajneesh sannyasins.

Watch each step that you take -- in action or in thought. The only goal is awareness... and then your whole life is transformed. Then your whole life attains to a new quality, to a new dimension. And that dimension leads to the first principle.
YOU are the first principle!

The First Principle

Chapter #4
Chapter title:Go with the River

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BELOVED OSHO, IT SEEMS TO ME THAT I DON'T UNDERSTAND ANYTHING

THAT'S FAR OUT, VIDYA. If it is really true, then it is great. If you don't understand anything, then the door is open, then there is nothing to hinder your way, to hinder your vision. It is knowledge that is obstructing. Ignorance is an opening. Ignorance is very blissful. k is knowledge that creates noise. k is knowledge that does not allow you to see. If your eyes are completely rid of knowledge, then what is there to hinder you from seeing the truth? The truth is obvious. You just need a clarity to see it. Ignorance gives that clarity.

To be consciously ignorant is to be in satori. A child is ignorant, but not conscious of his ignorance. A saint is ignorant, but is conscious of his ignorance. He knows that he knows not. That's the only difference. The child also knows not, but he does not know it. The saint knows that he knows not. His whole knowledge consists of one single thing: that there is nothing to be known and there is no possibility to know, that the whole effort towards knowledge is futile, that existence is such a mystery that it can never be reduced to knowledge.

All that we know is superficial, arbitrary. All that we know has nothing to do with reality. The reality remains untouched by our knowledge. The reality remains mysterious.

If it is really true that you have become aware of your ignorance, then there is nothing else to be sought, nothing else to attain. Relax in this ignorance. Accept this ignorance. And feel blissful.

But it may not be true. That's why I say IF it is true. It may again be just a hankering to know. Then you have not understood, then you are not at ease with your nonknowing. The question seems to be because you are worried; otherwise why a question? You are worried. Something is gnawing at your heart. You are worried that "I don't understand anything, and I have to understand." In fact, when Vidya had come, she must have thought that she knows. Now by and by I have been hammering on her, and her knowledge has disappeared. Now she is worried.

When you come to me you come full of knowledge. You come with much luggage, and that luggage has to be destroyed, burned utterly, so that you cannot find it again. When you lose your luggage you start feeling as if you are missing something. Naturally so. You have been carrying the load so long; now suddenly it is gone; you feel you are missing something. The question has arisen because of your feeling that something is being missed: "I don't know anything?" The knowledge has disappeared and ignorance has not yet been accepted.

If you don't accept ignorance, sooner or later you will attain to knowledge again, you will start gathering and hoarding. And this time you will hoard in a more subtle way so that it cannot be easily taken away from you.

Beware. These are the moments when you need a Master to say to you, "Accept and relax into this ignorance." I am not here to impart knowledge to you. I am here to take it away from you.

In one of the most ancient books in India, SHIVASUTRA, there is a tremendously significant sutra: "GYANAM BUNDHAM ""Knowledge is bondage." When there is no knowledge, a man is free. It is such a radical statement: all knowledge is bondage. The moment you know that you don't know, the bondage falls, but if you have lived in the bondage for long, you start accepting it as part of you.

If a man has lived in prison for many years with chains on his hands and on his feet and then you suddenly take away the chains -- he will not even be able to sleep in the night. He has become accustomed to them; he needs that weight, that noise. When he used to turn in the night, those chains used to make noise; now suddenly the noise will not be there. He will become awake again and again in the night: something is missing. Walking, he will feel as if he is naked: something is missing. He has become accustomed to that weight, and that's how everybody has become accustomed to the weight of knowledge. Knowledge is a bondage.

The question arises only because the acceptance has not arisen yet. You can miss this great opportunity of being ignorant.

Relax, love it, embrace it, feel one with it, and there will arise a new sort of innocence. You were innocent when you were a child. This will be a new birth and a new sort of innocence. Again you will become a child, and yet your childlike quality will not be childish; it will have a maturity in it.

Sometimes reading, sometimes listening, and particularly listening to Zen, you may start feeling, "I don't know anything." Because the Zen people are very much against knowledge, you may start clinging to the idea of not knowing. But that idea is not going to help. That idea is again part of knowledge. Listening to the Zen Masters, you may start getting attached to the very idea of not knowing. Then this idea of not knowing becomes your knowledge.

To be really in deep ignorance means you don't even have the idea of nonknowledge. You are simply innocent. The knowledge has disappeared, and nothing has appeared in its place.

Let me tell you this famous anecdote:

Traditionally Zen monasteries will only admit wandering Zen monks if they can show proof of having solved a koan..

And you can solve a koan only when you have fallen into deep ignorance, not before it, because a koan is not a puzzle. Or if it is a puzzle, then it is not an ordinary puzzle. An ordinary puzzle can be solved by the mind; if you put your mind to it you can find a way to solve it; it has a solution. A koan is such a puzzle that it has no mind solution possible; you cannot solve it. It is not a question of what you do, it is insoluble. Mind cannot give any answer to it.

For example, Zen Masters say, "Listen to the sound of one hand clapping." Now, one hand cannot clap,

and unless it claps there will not be any sound, so to what are you going to listen? The mind will work out many solutions, and all will be meaningless, and the Master will send you back again and again. Again listen. Meditate. The solution will happen one day when the mind disappears. When you work hard with the mind and the mind finds no way to reach any solution, out of sheer tiredness the mind falls flat on the ground. Suddenly you are in a state of no-mind, and you hear the sound of one hand clapping.

The mind hears only the sound of two hands clapping be cause the mind lives in duality. The mind can hear only a created sound. When the mind disappears, you hear the soundless sound, what the Hindus call ANAHAT NAD. The word ANAHAT means exactly the same as what Zen people call the sound of one hand clapping. If you clash two things there is a sound that is called AHAT NAD, a sound that comes out of conflict. And there is a sound permeating existence itself -- which is not created, uncreated. When you become so silent that the mind has disappeared, disappeared with all its noise, suddenly that soundless sound is heard, that AUMKAR, that ANAHAT NAD is heard. But that happens only when the mind has gone.

Traditionally Zen monasteries will only admit wandering Zen monks if they can show proof of having solved a koan.

It seems that a monk once knocked on a monastery gate. The monk who opened the gate did not say "Hello" or "Good morning" but "Show me your original face, the face you had before your father and mother were born."...

This is a koan. And the host is asking the guest to show some sign that he can solve a koan; otherwise he is not worthy of being allowed to stay in the monastery; then he will have to go away.

... The monk who wanted a room for the night smiled, pulled a sandal off his foot and hit his questioner in the face with it. The other monk stepped back, bowed respectfully, and bade the visitor welcome. After dinner, host and guest started a conversation, and the host complimented his guest on his splendid answer.
"Do you yourself know the answer to the koan you gave me?" the guest asked.
"No," answered the host, "but I knew that your answer was right. You did not hesitate for a moment. It came out quite spontaneously. It agreed exactly with everything I have heard or read about Zen."
The guest did not say anything, and sipped his tea. Suddenly the host became suspicious. There was something in the face of his guest which he did not like.
"You DO know the answer, don't you?" he asked.
The guest began to laugh and finally rolled over the mat with mirth.
"No, reverend brother," he said, "but I too have read a lot and heard a lot about Zen."

Hearing me, there are many things you will start imagining, many things you will start believing. Beware, because those things won't help. Hearing Zen, reading Zen is not going to give you Zen. Zen is a quality that you have to attain to. It is a new vision of life and reality. It is a new penetration into the mystery of existence. It is not intellectual; it is existential. You have to throb with it, your heart has to beat with it, you have to breathe it in and out. It is not going to be just an intellectual understanding.

Listening to me, the understanding will come to you intellectually very easily because whatsoever I am saying is simple. There is nothing difficult about it. It is not very complex. I am not spinning any philosophical theories here. I am simply stating simple facts.

Now, this fact is simple that a child has an innocent clarity. And one day if you also attain consciously to that childhood -- what Jesus calls. "When you are reborn," that is rebirth -- then you will be able to see what is. But listening to me, you may start thinking, "Yes, that's right. I also don't know anything." But is it your understanding, or just a reflection of my understanding? Is it your experience, or just an imitation?

It happens -- in the presence of every Master it happens -- because man is naturally imitative. Darwin is right. Man comes from the monkeys, and is very imitative. He can imitate anything.
I have heard there was a great Master:

The Master would sit for hours alone in his cave meditating, his only companion being a favorite cat which he tied to a post in his cave during his periods of meditation. As years went by his fame spread and he soon had a number of pupils who came came to learn from him and who made him their guru or their Master. He instructed his pupils to meditate as he did. Soon each pupil could be observed meditating with a

cat tied to a post by his side.

The Master died, so what did the pupils do? They had known always of one cat being tied to a post by the side of the Master. Naturally they thought the cat must have something to do with meditation. And cats are very esoteric people. The cat must have something to do with meditative energy. Somehow the cat must have been a help; otherwise why? The Master used to do it continuously. For years they had seen it. Whenever he was meditating, the cat was there tied to the post.

He had to tie the cat; otherwise the cat would disturb his meditation! The cat may jump into his lap, might like to play with him. Cats don't bother whether you are meditating or not, so the cat has to be tied to the post. But what about the disciples? They watched. And you can see only the outward; the inner remains invisible. Naturally they also tried to imitate it.

It happens. Beware of that too. Don't be imitative. Just because I am saying something, you need not repeat it. If you repeat it, it will not be helpful for your own growing understanding. Don't repeat it. Let it sink into your being. Experience it.

If I say something, there is no need to believe in it. There is no need to disbelieve either. Remain open. If I say something, then try it. Then look at the trees without any ideas whatever. Look at the birds and the sky with no knowledge. Drop language and see whether what I am saying gives you clarity. If you can drop the word "rose" and then see the rose flower, what happens? You will immediately feel a new kind of relationship arising between you and the flower. Don't even call it a flower; there is no need. Your language is not needed to support it; it exists without language. Why bring language in? Put language aside. Put aside your continuous gibberish that goes on inside the mind. Just look.

In the beginning it is difficult -- the language will come up again and again, just out of old habit -- but sooner or later it comes easily: you can remain at least for a few moments without language. Listening to the song of the birds or the murmur of the wind passing through the trees, or the river, you can remain without language for a few seconds. And in those seconds will be the proof of what I have been saying to you. Suddenly you will see as if a great darkness has disappeared and everywhere is light. You can see as if the doors of perception have been cleansed.

Ordinarily we are looking through dark curtains. The glass we are looking through is too dusty. Only fragments of reality appear, not the totality.

Experience what I am saying, don't imitate, and then this is going to happen to you: one day you will suddenly see you don't know anything. But this will be a vision, a realization. Then it is great. If it is truly happening, it is great.

MEHER BABA HAS TALKED ABOUT GOD DESCENDING IN MAN (AVATAR, RASOOL, CHRIST) AND MAN RISING TO BE GOD (THE PERFECT MASTER, SADGURU, QUTUB, TEERTHANKARA). WOULD YOU PLEASE TALK TO US ABOUT THE SAME?

God is. He neither ascends nor descends. Where can he ascend to and where can he descend to? God is all. There is nothing in to which God can ascend or descend. There is nobody else other than God. All that is is divine. So the first thing: there is no ascendence, no descendence.

But when Meher Baba says it, there must be some meaning in it. The meaning is something quite different. Let me explain it to you.

God is, remember. God is a pure isness, pure existence, and there is nowhere for God to go or come. The whole is full of him. He fills his existence, one thing. Second thing: but Meher Baba must be true. Then there must be some other meaning to it -- not God descending and ascending. What can be the meaning? The meaning is there are two ways of man approaching God.

What do I mean by "man" when God is the only reality? Man is the God who has forgotten that he is God; man is a God who has forgotten himself.

Man can remember his godliness in two ways. One way is that of surrender, devotion, love, prayer; another way is that of will, effort, meditation, yoga. If a man tries to work his way through will, then he will feel he is ascending towards God or he is reaching towards God through his will. Hence Jainas call the man who attains to godliness a TEERTHANKARA. TEERTHANKARA means consciousness has reached the peak; man has arrived by ascending, as if there has been a ladder, the ladder of the will, the ladder of effort

and yoga. So is the concept of the Buddhas; that too is the path of will. Avatar means God descending; that is another approach, when a man surrenders. He cannot ascend. He simply opens his heart and waits, prays and waits, and suddenly he starts feeling a stirring in his heart. Certainly he will see "God has descended in me." Avatar means descendence, God coming down.
Mahavir went up. For Meera, God came down.

But God never comes down, never goes up. God is where he is. But your experience will be different. If you try hard to achieve God, you will go higher and higher and higher; naturally you will feel the God hidden inside you is arising, rising up, reaching to the zenith. But if you surrender, nothing is arising in you. You are where you are, you simply wait in deep prayer, in deep love, in deep trust, and one day you find God is descending in you, coming from above. These are the experiences of two types of seekers. It has nothing to do with God. It has something to do with the seeker and his way: will or surrender, effort or prayer, yoga or BHAKTI.

So the religions which believe in BHAKTI, in devotion.... Christianity says Christ comes from God. That is the meaning of saying that he is God's son -- he comes from above, he has been sent. And that is the meaning of Mohammed -- he is a prophet, a messenger, PAIGAMBAR. PAIGAMBAR means a messenger who comes from above, brings the message. He does not belong to this world; he comes like a ray of light into the darkness. And so is the concept of the Hindus' avatar -- Krishna, Ram -- they come, they come into the world.

The Buddhist, the Jaina concept is just the reverse. They say there is no God to come, and God is not a father and he cannot have a son. These are all very childish concepts for them. And if you look through their eyes they are; these concepts are childish, very anthropomorphic, man-centered. You create God in your own image, as if God also has a family. He has a family -- the Trinity: God the Father, Christ the Son, and the Holy Ghost. The Holy Ghost must be a woman; otherwise the family will not be exactly as it should be.

But why don't Christians call the Holy Ghost a woman? Male chauvinism. They cannot make a woman also part of the Trinity; it is difficult for them, very difficult for them. So to what have they reduced their God? It seems to be a homosexual family. All men, not a single woman there. It looks ugly. But my feeling is that the Holy Ghost must be a woman.
We create God in our own image.

Jainas and Buddhists say that there is no God and there is no God's family and nobody comes from there. Then what has one to do? One has to arise. God is in you like a seed, as a tree arises from the earth and goes higher and higher. God is not like rain falling, but a tree arising. Man has the seed. Man is potentially God. So when you work hard, you start growing.

These are the two concepts. That's why Meher Baba says, "... God descending in man (Avatar, Rasool, Christ) and man rising to be God (the Perfect Master, Sadguru, Qutub, Teerthankara)." But it has nothing to do with God.

WHEN I WAS A CHILD I WAS INOCULATED AGAINST THE MEASLES. CAN I STILL CATCH THEM NOW?

Yes, every child has been inoculated. Every child has been destroyed. Every child has been conditioned in such a way that he cannot get the measles I am talking about.

You have been brought up as a Christian or a Hindu. That very upbringing closes your doors. Even if Christ comes' to you, you will not be able to see him. The idea that Christianity has given to you about Christ is so false, it is so foolish. it is so inhuman, that if Christ comes to you, you will not be able to recognize him. You will not be able to get the measles even from Christ! And Buddhists have created the idea of Buddha so abstractly and they have so conditioned their children with that abstract idea, with that inoculation, that even if Buddha comes across you, you will not be able to recognize him. So it is not only that a Christian will not be able to recognize Buddha, Mahavir, Patanjali, he will not even be able to recognize Christ.

There is a beautiful story in one of Dostoevsky's novels, THE BROTHERS KARAMAZOV. After eighteen hundred years Christ thinks, "Now almost half the world is Christian. If I go again I will be welcomed." The last time, they had treated him very badly, and it was natural because there was not a single Christian, there were only Jews; they tortured Jesus badly and they killed him. He must have still been thinking about the torture that he had met, but now he thinks, "Half of the world is Christian. Half of the

world belongs to me; if I go now then people will simply fall at my feet. They will recognize a Christ has come back and he has fulfilled his promise."

So he comes, he comes to the small town of Bethlehem. Must be some old attachment with the town, some nostalgia of those days, where he had played and worked and had been a carpenter, must have loved women, played with friends. And he was a man who knew how to celebrate. He was a man who knew how to give parties, how to dance and sing and how to love people. And he was a man who knew how to drink. He had loved the small joys of life. He was a real human being.

And he used to call himself son of man more than he used to call himself son of God.

So he comes to Bethlehem. Naturally he descends in front of the church. He stands there under a tree. Naturally he has chosen Sunday -- all the Christians are together and it will be easier for them to recognize him, because Christians believe in the Sunday religion. Six days they don't bother at all. Six days who will look at him? But Sunday they will be free and they will be able to look at him, so he stands under a tree. People come out of the church. They see a young man, looks like a hippie -- long hair. They come around; seems to be a stranger in the town. The closer they come, the more they are surprised -- looks like Jesus Christ. Pretending well. Seems to be an actor. And they laugh and they say, "You did well, but escape before the priest comes out. Otherwise you are bound to get into trouble."

But Jesus says, "What do you mean, did well? I am Jesus Christ."

And they laugh and they say, "It is okay, but you just escape. You seem to be crazy. Jesus Christ, and you? Yes, he has promised to come, but he will come sitting on the clouds, angels dancing and singing around. Where are the angels and where is the cloud? And what proof have you got?" Proof -- a passport, a visa. "Have you got any certificate from your father?"

Jesus had not thought about these practical things. He looks a little uneasy and nervous. And before he can escape, the high priest comes. People very, very respectfully give way to the high priest. The high priest comes, looks at this young man, and tells him to come down. He was standing under the tree on a platform. "Come down, you fool. What are you doing here?"

Jesus says, "Even you cannot recognize me!"

The priest says, "I recognize you very well." And he tells a few people, church attendants, "Take this man into the church. Seems to be dangerous, this man. Pretending that he is a Jesus Christ.? This is sacrilege. This cannot be tolerated. This man has to be punished! You cannot take Jesus so nonseriously."

Jesus cannot believe it. He says, "But I am the real one."

The Priest says, "You keep quiet."

Jesus is chained, put into a dark cell in the church. He starts thinking and brooding "There seems to be no difference at all. This is the same way the Jews had acted. But they could have been forgiven because they did not know me. But my people, Christians, they sing to me every day, they think of me every day, they wait for me every day, and I have come, and they can't even recognize me. They think I am a pretender?"

Now he feels even sorrier than he had felt on the cross, because those were alien people. If they had killed him it was understandable, but are these people going to kill him again?

In the middle of the night he cannot sleep. In the middle of the night comes the priest with a candle, opens the door, locks it again, comes close to Jesus, falls at the feet of Jesus. And Jesus feels relieved, "So, nothing to be worried about. A little late, but he has recognized me."

The priest says, "I know who you are, but I cannot recognize you in the marketplace. And mind you, you are not needed at all. We are doing perfectly well. And you are the old disturber. If you come you will destroy everything that we have done in eighteen hundred years. It has been a long struggle to establish Christianity -- and you have always been against establishment. You are not establishment. We will pray to you, we will sing your name, we will praise you like anything, but please don't come. And if you insist on being recognized in the marketplace, then be ready: tomorrow morning you will be crucified. We cannot tolerate such things."

Now Jesus is even more puzzled. This man recognizes him; he says, "I know that you arc the true one, but I cannot recognize you."

The old priest says, "Listen to me. I am old, older than you, I am more experienced. I know how people live, I know how people behave. Don't try to be foolish again. Simply escape before the morning -- and never come back again."

This is a beautiful parable.

Yes, I know you are inoculated. That's why it is so difficult to catch the measles. I am carrying here. It is

so difficult to drop your resistance. You find a thousand and one rationalizations how not to surrender. Surrender does not mean anything else: it simply means a state of no resistance, a state of vulnerability, a state of opening. And let me repeat: God cannot be taught, it can only be caught. God is like measles.

You say, "When I was a child I was inoculated against the measles." Everybody has been inoculated. The society takes every care to make you closed. That's why the work of a Master is so hard. To attain to God is not hard, but because of this inoculation.... First the inoculation has to be undone, and that is the really hard thing. The poison that has been put into you in the name of inoculation has to be driven out of your system. That's why so many techniques are needed, meditations are needed, so that the poison oozes out of your system. The day your system is free of inoculation, suddenly you find the measles have started happening. And blessed are those who can get these measles.

I WOULD LIKE TO BE A WORLD TEACHER, THE SECOND TEERTHANKARA OF THE "TRADITION OF THE MOON " IS IT POSSIBLE TO EXPOSE THIS DESIRE TO THE PUBLIC?

First, if you really want to be a teacher, become a disciple. Unless you are a really deep disciple, you will not be able to become a teacher. If your disciplehood is perfect, one day suddenly you will find the Perfect Master has arisen in you. It comes only out of disciplehood. But disciplehood is difficult because the ego has to be dropped. Everybody would like to become a world teacher. It seems so beautiful, it seems such a beautiful ego trip. Who will not enjoy being in such a position where he can teach, where he can guide?

But to where are you going to guide people? You are in the ditch. Resist the temptation. Otherwise it happens that the blind people start leading the blind people, and they all fall into the dark ditch.

Yes, people are in need of guidance, so if you start exposing your desire to the public, you are bound to find disciples. There is no lack of disciples. If you expose yourself, that you are the world teacher, you will find suddenly that disciples have started to come. And their coming will help you to feel that maybe it seems you are really the world's teacher. Otherwise why are people coming? How can people be so foolish? By and by, looking into their eyes, feeling their confidence in you, you will start feeling confident about yourself.

I have heard about a man, of course a Jew, who opened the first bank in the world, and he became very rich and the business was beautiful. When he became very old somebody asked him, "How in the first place did you start a bank? Nobody I wrote the name'Bank' and put the sign on my door. I had no trust in it that it would work, but I had nothing to do. I was unemployed, so I thought why not try. And within a few hours a man came and deposited his money. I was surprised. I looked at the man; I thought this seems to be the greatest fool in the town. I may escape with his money. Then came another and another, and by the evening I had deposits of a lot of money. And looking into these people's eyes, I became so confident that I deposited my own money in the bank!"

That's how it works. If you just declare that you are a world teacher, you are bound to find disciples. And when the disciples come, certainly, you have to be truly a world teacher.

And sometimes it will happen that not only will disciples come, but something will start happening to the disciples. Then you will be really surprised. Somebody's KUNDALINI arising. Somebody seeing visions. Just by touching your feet, somebody feeling great silence.

It happened.... Ramkrishna loved this story very much.

There was a Master, his name was Tapobana, and Tapobana had a disciple who served him with irreproachable diligence. It was solely because of this diligence and the services he rendered that Tapobana kept him, for he found the disciple rather stupid.

One day, the rumor spread throughout the whole region that Tapobana's disciple had walked on water -- that he had been seen crossing the river as one crosses the street.

Tapobana called his disciple and questioned him: "Is what people are saying about you possible? Is it really true that you crossed the river walking on the water?"

"What could be more natural?" answered his follower. "It is thanks to you, Blessed One, that I walked on water. At every step I repeated your saintly name, and that is what upheld me."

And Tapobana thought to himself, "If the disciple can walk on water, what can the Master not do? If it is

in my name that the miracle takes place, I must possess power I did not suspect and holiness of which I have not been sufficiently aware. After all, I have never tried to cross the river as if I were crossing the street."

And without more ado, he ran to the river bank. Without hesitation, he set his foot on the water, and with unshakable faith repeated, "Me, me, me...." And sank.

So you are carrying a very dangerous desire.

The question is from Premprabhu. I know you. The first thing that you have to do is to learn the secrets of disciplehood; then one day the Ma.ster will be born. It is on the way, but don't be in a hurry; otherwise you will miss being a Master. If you try to become a Master, you will miss being a Master. The Mastership arises only when you learn slowly, slowly to dissolve into existence. The day you are not, you will be the Master, not before it. If you are, then still some work has to be done. You cannot be the Master. Only when you are absent does the Master become present in you.

Right now it will be good if you take a bath. To explain this to you, let me tell you this anecdote:

A sweet old lady visited a doctor and surprised him by saying, "Doctor, I think I am pregnant, and want you to verify it."
It was obvious to the doctor, because of her advanced age, that she was imagining things. But he spoke to her kindly, "What makes you think you are pregnant?"
"I know. I know it because I feel life," she said as she patted her stomach.
To humor her along, the doctor asked her to disrobe. After a brief examination, he advised her to go home and take a bath and forget about the pregnancy.
"But doctor," she insisted, "I tell you I feel life, and you tell me to go home and take a bath? And I am feeling life!" And she again patted her stomach.
"Yes, yes," said the doctor gently, "you have got a bug in your navel."

So go and take a bath.

WHY AM I THE WAY I AM? I FEEL LIKE THE LOTUS WHO WANTS TO BE THE ROSE.

So what is the trouble? So you are the lotus who wants to be the rose -- and be it.

Whatever you are, you are. And it is to be accepted in absolute humility. Even if you are feeling that you are a lotus and you want to be the rose, so you are the lotus who wants to be the rose. What is is, and what ain't ain't! Relax into it, accept it, welcome it, and suddenly you will see a great peace surrounding you and a great silence arising in you and a great joy overflowing in you. We are missing joy because we are always trying to be something else.

Now, I can understand your question. I have been telling you, "Don't try to be something else," and I had told you, "A lotus is a lotus and a rose is a rose, and the lotus should not try to be a rose and the rose should not try to be a lotus; otherwise they will go neurotic." That's why you have asked the question.

You say, "I feel like the lotus who wants to be the rose." So you are thinking you have asked a very relevant question, and I can understand why you feel that way, but listen to my answer: so you are the lotus who wants to be the rose -- so be it. That's what I mean: don't try to be anything else. If this is you, then this is you. Now, you would like to try to remain the lotus and not to be the rose. But if that is coming naturally to you, you will create a tension in yourself. Whatsoever comes naturally is good, whatsoever comes of its own accord is good.

The question is from Shanti Sagar, and I can see the possibility of his deep acceptance of the fact. Accept it. If this is the way God wants you to be, then be this way. Then this is your destiny.

Once you start accepting things, tensions disappear, anxieties fall, anguish is felt no more. And to be in a state of no anguish, no anxiety, no tension is to be religious.

NO EFFORT IS REQUIRED TO BE BORN.
NO EFFORT IS REQUIRED TO DIE.
NO EFFORT IS REQUIRED TO FALL IN LOVE

WHY IS SUCH EFFORT REQUIRED TO KNOW GOD (THROUGH MEDITATION) WHEN THIS SEEMS TO BE THE MOST NATURAL THING? IS GOD TRYING TO TEST US IN SOME WAY?

First thing: no effort is required in meditation either. Meditation also comes on its own accord. Through effort it never comes. To whom has meditation happened through effort? It will be almost like making an effort to love somebody. How can you make any effort to love somebody? The more effort you make, the more the love will be false, pseudo, just a pretension. Love has to arise naturally. So arises meditation.

But all meditators are not spontaneously in it -- and neither are all lovers spontaneously in it. In fact, psychologists say -- a tremendous discovery -- that if love is not talked about, ninety-nine percent of people will never know anything about it. If love is not talked about, if poets don't go on praising it, and if traditional literature is not available about love, ninety-nine percent of people will never be aware that anything like love exists. They will know about sex, but not about love. But because of the poets and because of the novelists and because of the films and the TV, love is talked so much about that everybody starts thinking that he is in love. That love is also false.

And the same is the case with meditation. Ninety-nine percent of people start meditating because meditation is talked about. There are times when it becomes fashionable. America is passing through such a phase. Meditation is talked about; everybody is doing meditation. If you are not doing it you must be missing something. You don't feel any need for it, it has not arisen in your being, you have not come to that point of evolution where meditation happens on its own accord; but everybody is doing it and everybody is going to the Masters and everybody is sitting silently. Somebody is doing zazen and somebody is doing TM and somebody is doing Dynamic. You must be missing something. So greed arises; out of greed you start making effort.

That effort is not for meditation. That effort is to gain something which you think will be gained out of meditation.

These phases come and go. These cults arise and disappear. These are just like fashions. The real meditator has not come to meditate because others are meditating, but a deep need has arisen in him, has become a knocking in his heart, a continuous knocking. The whole world seems to be meaningless; he wants to go in. He wants to know who he is. Not because others have known! If there is nobody propagating meditation and no books are available and all books are destroyed and all Masters go and hide in the caves in the Himalayas, then too there will be a few people who will meditate, who will find out how to meditate on their own accord. Those will be the real meditators. And for them meditation will be just as easy as anything. It will be just like breathing.

When such a man comes, then any technique functions for him. I observe it every day. If somebody whose time has come to meditate....

It is just like sexual maturity. A boy of three years has no idea about sex, and even if the boy of three years comes to see a man making love to a woman, he will not understand what is happening. At the most, he will think the man is trying to kill the woman; they are fighting or something. He will not have any idea what is happening. By the age of fourteen, suddenly something explodes in his biology. He is not aware of what it is, but something is happening. He is the same no more.

And then follows a time, a period, of very much embarrassment because the boy does not know what exactly is happening. But something is happening, something very much unknown, something which is creating trouble, something which is hovering around; and he does not know what it is and how to tackle it and how to figure it out. It is a natural phenomenon; now sex has become mature; the sex gland is secreting.

If life goes naturally, beautifully, if there are no lifenegative teachers, if there are no politicians and priests to distract you -- then near about the age of forty-two, exactly as sex maturity comes, comes meditation maturity, Near about the age of forty-two, one starts feeling to fall withinwards. Near the age of fourteen, one starts falling towards the other, becomes extrovert. Love is extroversion; relationship is to think of the other. Meditation is introversion; meditation is to think of one's own self, of one's own center.

Between the age of fourteen and the age of forty-two there comes a change. By and by one lives life, knows what love is, knows its fulfillment and its frustration, knows its joy and its sadness, knows its beauty and its ugliness, knows that there are moments of great ecstasy and then great valleys of darkness. Then one starts by and by moving towards his own self, because to depend on the other can never be really ecstatic. If your joy depends on the other, that joy can never have the quality of freedom in it. And a joy which does not have the quality of freedom is not much joy. If you are dependent on the other, then there is a limitation.

And the joy that comes through love is momentary. You can meet with the other only for moments, and then again you are separate and you fall apart. Just in the middle of it you fall apart. Just for a moment you become joined together. Then one starts thinking, "Is there a way to become one with existence and never to fall apart again?" That's what meditation is. Love is joining with existence through another person for only moments. Meditation is getting joined together with existence eternally. "Yoga" means "to join together".

This has to happen somewhere in the deepest core. And then there is joy and then there is freedom. And then there is bliss and there is no dark valley following it. Then happiness is eternal, then celebration is eternal. But that moment comes. That too comes, remember.

So you say, "No effort is required to be born. No effort is required to die. No effort is required to fall in love." I would like to tell you, "No effort is required to fall into meditation either."

But if there are hindrances.... For example, in a primitive community, when the child is born there is no effort -- neither on the side of the child nor on the side of the mother. But that is not the case in a civilized society; effort is needed, the doctor's help is needed. Much effort is needed to help the child to be born, and the mother feels so much pain. And you don't know how much pain the child feels. If you want to know you can ask the Primal therapists how much trauma he passes through. That small tube, the small passage, from the mother's womb to the world is very painful. And the child wants to get out of it, and he thrusts hard to get out of it. And the mother feels pain because the passage is small and the child is big. And she wants to hold back, unconsciously. She cannot hold back -- in the nature of things the child has to come out -- but there is a struggle. The mother-and-the-child conflict has started. The child wants to get out and the mother is afraid and she is holding, she is controlling.

This is true about the civilized person, not true about the uncivilized. The uncivilized mother simply goes with it. And the uncivilized person has no need for Primal therapy, because he never passes through any trauma; the mother is helpful. The child simply floats and comes out. In fact, you will be surprised to know that primitive women know such pleasure and ecstasy in childbirth that the ecstasy that comes through sexual orgasm is nothing compared to it.

What is the ecstasy in sexual orgasm? A man is thrusting into the woman and her sexual energies start becoming vibrated, start becoming stirred. That is her sexual orgasm. That pulsation spreads all over the body. But it cannot be compared with the child thrusting and starting to come out. It is the same passage. And the child is far bigger than any male organ. Naturally the whole being pulsates and the body goes through a great orgasm.

But only a primitive woman knows that, that it is great ecstasy to give birth to a child; it is not painful at all, it is joy. But when it is natural, then it is joy.

You say no effort is required to be born...? Not for the civilized. The civilized person needs much effort to be born. Maybe the mother has been given tranquilizers, sedatives, she has been put into unconsciousness so she does not pass through great pain, or even the birth may be a Caesarian, the mother may have to be operated on. The doctor is needed, the nurse is needed, the midwife is needed. Why? To undo the wrong that the society has done.

You say no effort is required to die? You are wrong again. You can go and look in the American hospitals. Many old people are ready to die, and they want to die; they are not allowed to die. The question of euthanasia has become one of the most important questions for the future because medical science has really evolved and it can help a person to live for two hundred years or even more. He may not have much of a life, but he can hang on; he can hang on in a hospital. He will not be able to move or to talk or to love, but he can be just there vegetating. It will be tremendous misery and hell.

Now, if he wants to die, no society allows him to die. They say, "It is illegal; you cannot commit suicide." A person who has become one hundred thirty or one hundred forty years of age wants to die because his existence is simply torture. The society seems to be very sadistic... they say, "You are not allowed to die; you will have to live." And the doctors will continue to help you to live because they have much compassion for you. Because of the compassion, you will have to live. Now, his wife is dead, his children are dead, his relations are dead, his friends are gone, and he is hanging on, for no purpose. He does not know what is going to happen tomorrow. Just hanging on and hanging on and hanging on.... Can you think of the misery that he will feel...? Then there will be the need to commit suicide. He will have to find ways and means. Maybe he will have to bribe the doctor to cut the connection from the oxygen tank, or not to give him any more medicines. He may have to bribe someone; effort will be needed.

Natural death is natural, but man is not natural anymore! So nothing is natural -- not even death. If you die naturally, that will be a totally different thing. But you don't live naturally; how can you die naturally?

Death has to be the culmination of whatsoever you have done in your life. If you have lived unnaturally, you will die unnaturally. A natural death is possible only if the life has been natural.

So the questioner says, "No effort is required to die." You are true. In a very primitive society no effort is required, but because of the compassion of the missionaries, primitives have disappeared. They have all become educated people now. Now effort is needed to die.

Why do so many people commit suicide? And the suicide rate goes on growing every year. Why? Isn't natural death enough...? Suicide means death with effort.

And the suicide rate will go higher and higher if the governments are too adamant to relax and they don't allow people to die and they force them into nursing homes and into hospitals and force them to live against their wishes. Then more and more suicides will be there.

Man has disturbed all that is natural.

And you say no effort is required to fall in love? That too is not true. That too is not true. Looking at the TV continuously, looking at and watching films, reading poetry and novels, they all help you to fall in love. They give you the ideas; they nourish your so-called love. It is not natural.

The natural has disappeared. All that is nature has disappeared; everything is false and plastic. Hence meditation also has to be false and plastic. But real meditation never happens through effort.

Then what does one have to do? You have to do some effort in the beginning; otherwise you will never come close to any meditation technique, close to any meditation school. You will have to go through effort because you have become unnatural beings. Making effort will help you to understand what meditation is. It will not lead you into meditation; it will simply help you to understand what meditation is. It will help you to understand whether you can fall into that space called meditation easily or not.

If you feel that it comes very easily to you, that you can fall in that space and you can reach that space, effort will disappear by itself. There will be no need. You can simply sit with closed eyes and it is there. It is so natural. But only once it happens, then it is very natural. And unless it has happened you will not be able to know whether you are a natural meditator or not; so effort will be needed.

Man has been made so artificial that everything will have to be made through effort. But by making effort you will come to feel and see whether you can easily float into it or not.

And you ask, "Why is such effort required to know God when this seems to be the most natural thing?" If it is the most natural thing, then it must have happened to the questioner. k has not happened; otherwise you would not be here. What is a God-realized man doing here...? There is no point. Your seeking has stopped if you have known. Yes, once you know, it is very simple and easy, but until you know it, effort will be needed.

And remember, effort is not needed for meditation. Effort is needed to undo what the society has done to you. A dehypnosis is needed. The society has hypnotized you. The society has conditioned you; an unconditioning is needed. The society has made you dirty; a cleansing is needed. A good shower -- that's what your effort is. Once you have started feeling that meditation is your innermost quality, you can go into it anytime. It is so easy, as breathing. Then all effort disappears.

And you ask, "Is God trying to test us in some way?" No. There is no God in the first place to test you. And even if there is a God, he is not in any way interested in testing and examining you. What is the point? And he is not a sadist to torture you.

Teachers are sadists; examiners are sadists. You can ask the psychologists. They say people who want to torture others, they become teachers. Some tendency to torture. And you cannot find more beautiful opportunities than small children. Torture them, test them, examine them -- and for their own good! And nobody can prevent you, because you are doing it for their own good.

God is not in any way interested in testing you. The problem is not arising because of God. The problem is arising because of your society, your politics, your priesthood. They have made you in such a way that you cannot meditate. They have made such simple things impossible.

It is just like in the ancient days in China they used to put small shoes, iron shoes, on women's feet because that was the sign -- a smaller foot was the sign that the woman comes from a royal family. If the woman cannot walk rightly, she is royal! So no rich women were able to walk; they had small feet. And if you encase the feet in iron shoes, what are you doing? Great pain was suffered just to have small feet. Those feet cannot be beautiful. Those feet are ugly because the growth has not happened. How can something retarded be beautiful? But that was thought of for thousands of years as beautiful, and women suffered it -- and they enjoyed it, that they had small feet.

Now that has disappeared. Now, if a royal woman, a rich woman in ancient China was to learn running,

jogging, it would have been very difficult. Much effort would have been needed because she did not have the feet for it. Not that God is testing her -- just because the society is foolish and the society has conditioned her feet in such a way that she cannot run.

And the same is true about a thousand and one things. Your society conditions you in a certain way; then you cannot do certain things. When you want to do them, much effort is needed to undo what the society has done.

The society has taught you to think, and to think continuously, and to think skillfully and cleverly. It has not allowed you to know that there are spaces of no-thought, because the society is afraid. Those spaces of no-thought are very dangerous. Those spaces of no-thought are very crazy. Those spaces of no-thought will give you great joy, but will make you so rebellious. Those great spaces will make you very, very happy, but a happy person becomes free. He cannot be easily forced to do foolish things.

You cannot send him to the army. He will say, "Nonsense. I am so happy, why should I go and kill others and be killed?" You cannot send him to the military; he will simply say no. You cannot force him to do foolish things for his whole life like a machine, He will say, "Why? I will do things that I like and that I love." An ecstatic person is a rebellion in the world. You cannot tell him to just be a clerk in an office and go on filing things, putting files upon files his whole life. He will say, "I will go and become a farmer because I love trees. If I am not going to be rich, it is okay. My richness will be of the inner." "I am going to become a fisherman. I will be on the open sea. I don't want to become a clerk."

But then things will be difficult for the society. Society needs clerks, society needs soldiers. Society needs very repressed people whose energies are boiling inside and have no way to go anywhere -- so that they can be put into any work. Society arranges things in such a way that you can become slaves.

The society is not here to make you free people, because with freedom politics will disappear, states will disappear. In a free world there will be no nation and there will be no need for nations and there will be no need for armies. Millions of people just wasting their life -- doing parade. Left turn! Right turn! Turn about! Millions of people -- doing it very happily and thinking they are doing great things, great service to humanity.

Who would like it? Free people would like to become singers or dancers. Good if you dance. But "turn about," "left turn," "right turn"? Have you ever seen any bird doing right turn, left turn? Have you seen any animal? They dance, yes, they dance, but dance is a totally different thing. People will dance and people will sing and people will go into the forest and chop wood, and they will go to the sea and fish and they will go to the mountains, they will do farming, gardening, they will be carpenters, weavers, spinners. But people will do something that they like to do.

Right now you are doing something that the government wants you to do. And subtle is the trick. The university, the school, the college -- subtle is the trick to force you into something which you never wanted to do. Then of course if you remain miserable it is just understandable. How can you be happy?

It is very rare that you come across a celebrating being because it is very difficult to escape from the prisons the society has created around you. In a natural world things will be just the reverse. It will be very difficult to find a miserable man. Why? There seems to be no need to be miserable. Buddhas will be just common. Rarely will you find a man who is not a Buddha, if things go naturally. But things are not natural.

That's why you even have to learn how to meditate, and you have to learn how to love, and you have to learn how to be happy, and you have to learn how to know God.

WHY ARE ALL THE RELIGIONS AGAINST SEX? AND WHY ARE YOU NOT AGAINST SEX?

All the religions are against sex because that is the only way to make you miserable. That is the only way to make you feel guilty. That is the only way to reduce you to being sinners.

Sex is one of the most fundamental truths of life, so fundamental that if somebody says it is wrong, he is putting you in trouble. You cannot get rid of it. Unless you become really enlightened you cannot get rid of it. And to become enlightened there is no need to get rid of it. In fact, if you go deeper into it, enlightenment will be easier because a man who has gone deep in love will be capable of going deep in meditation -- because in the deepest moments of love there are a few glimpses of meditation.

That's how meditation has been discovered. That's how SAMADHI, satori have been discovered. Because in a deep love affair, sometimes, suddenly, your mind disappears. There are no thoughts, no time,

no space. You become one with the whole. People have carried those glimpses in their memories and they want to attain to those glimpses more naturally, more in their aloneness, because to depend on the other is not very good, and then it happens only for a moment. How to attain to that glimpse permanently, so it remains there, it becomes your nature?

Religions are against sex because down the centuries they have come to know that sex is the most enjoyable thing for man. So poison his joy. Once you poison his joy and you put this idea in his mind that something is wrong in sex -- it is sin -- then he will never be able to enjoy it, and if he cannot enjoy it, then his energies will start moving in other directions. He will become more ambitious.

A really sexual person will not be ambitious. Why? He will not hanker to become the prime minister or the president. Why? The energy that becomes ambition is repressed sex. A sexually free person will not try to become anybody. Whatsoever he is, he is beautifully happy. Why should he bother to hoard money...? When you cannot love, you hoard money; money is a substitute. You will never find a money hoarder a loving person, and you will never find a loving person a money hoarder. It is very difficult. Money is a substitute; it is a pseudo love affair. You are afraid to make love to a woman or a man, so you make love to dollars, rupees, pounds.

Have you not seen when a miser comes across money? Have you seen the light that comes to his eyes, and how the face becomes luminous, as if he is looking at a beautiful woman or a beautiful man...? Just give him a hundred-dollar note, a greenback, and see how he touches it, how he feels it. Saliva starts flowing. It is a love affair. Just look when he opens his money box and looks into it. He is facing God. Money is his God, his beloved.

And when an ambitious person is trying to become the prime minister or the president.... Ambition is sex energy diverted, and the society diverts you. You say, "Why are all the religions against sex?" They are against sex because that is the only way to make you unhappy, guilty, afraid. Once you are afraid, you can be manipulated. Remember this fundamental rule: make a person afraid if you want to dominate him. First make him afraid. If he is afraid, you can dominate him. If he is not afraid, why and how can you dominate him? How will he allow you to be the dominator? He will say, "Be gone. Who are you to dominate me?" First make him afraid.

And there are two things which make people very much afraid. One is death, so religions have exploited that. That you are going to die, that you are going to die, that you are going to die -- they persist, so they, they create a trembling. So you say, "What, what am I to do now? How should I behave? How should I live?" And then they say there is hell and there is heaven. Greed and profit, punishment and reward.

So one is death. But death is not yet, so you can postpone it. It is not much of a problem; you say, "Okay, when we will die we will see. And I am not going to die right now. I am going to live fifty years more, at least, so why bother?" And man does not have a very distant -- seeing vision; he does not have radar. He cannot see fifty years ahead. Yes, if you say to him, "Tomorrow you are going to die," he may become afraid, but fifty years? He will say, "Wait, there is no hurry. Let me do my things first." He may even start doing them faster because "Only fifty years are left? So let me do whatsoever I want to do. Eat, drink, be merry."

So the second thing, which is more fear-creating, is sex. Sex is already the problem. Death WILL be the problem; it is in the future. Sex has the problem in the present; it is already there. Religions contaminate your sex energy. They start making you afraid that it is wrong, it is ugly, it is sin, it will drag you to hell. They want to dominate you; that's why they are against sex.

I have no idea to dominate you I am here to make you absolutely free. And there are only two things needed to make you free. One is that sex is not a sin. k is a God-given gift, it is a grace. And second, there is no death. You will be forever, because whatsoever is remains. Nothing ever disappears. Forms change, names change, but the reality continues.

So I take away all fear. I don't want to make you in any way feel guilty, afraid. I want to take all fears from you so that you can live naturally, without any domination, so that you can live according to your own spontaneity. And that spontaneity will bring enlightenment. Then sex disappears, and then death disappears.

It has disappeared to me, so I know it will disappear to you also. So why be worried...? And it disappears more easily if you have known it rightly. knowledge of anything takes you beyond; you are finished with it. If you have not lived rightly, you will be as other religious people who have not lived rightly: they hanker, they desire, they dream, but they repress, so they remain clinging to their repressions -- they are never free of sex.

A beautiful story. Meditate over it:

The time is the not too distant future. We have finally destroyed ourselves by means of a nuclear holocaust. Everyone is waiting restlessly in a seemingly endless line leading up to the gates of heaven. At the head of the line, Peter is deciding which souls shall enter and which shall be turned away.

Some distance from the gates, an American stands in line wringing his hands in apprehension. Suddenly he hears a murmur beginning at the front of the line, and growing into a joyful rush of sound as it builds in volume moving down the line toward his place. He can make out sounds of celebration in many languages. He hears shouts of "Bravo," "Bravissimo," "Bis," "Encore," and "Hip, Hip, Hooray."
"What is it? What is it all about?" he implores of those up ahead of him in the line. At last someone closer to the gates shouts back to him, "Peter just told us:'Screwing don't count!'..."

Get it? Sex has nothing to do with your enlightenment. Love has nothing to do with your enlightenment. It is in fact going to help you because it will make you more natural. Be natural and don't cultivate any abnormalities, and you will be closer to God.

Hence I am not against sex, I am not against anything. I am only against unnatural attitudes, perverted attitudes. Be natural and normal, and allow God to flow though you. He will take you. His river is already moving towards the sea. Don't try to swim upstream, don't try to push the river. Go with the river. That's what surrender is, and that's what sannyas is.

The First Principle

Chapter #5
Chapter title:Beyond the Prism of the Mind

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HAKUJU SERVED AS A DISTINGUISHED LECTURER AT THE TENDAI-SECT COLLEGE. AS HE WAS LECTURING WITH HIS CUSTOMARY ZEAL ON THE CHINESE CLASSICS ONE HOT SUMMER'S AFTERNOON, HE NOTICED THAT A FEW OF THE STUDENTS WERE DOZING OFF. HE STOPPED HIS LECTURING IN MIDSENTENCE AND SAID, "IT IS A HOT AFTERNOON, ISN'T IT? CAN'T BLAME YOU FOR GOING TO SLEEP. MIND IF I JOIN YOU?"
WITH THIS, HAKUJU SHUT HIS TEXTBOOK, AND LEANING WELL BACK IN HIS CHAIR, FELL ASLEEP. THE CLASS WAS DUMBFOUNDED, AND THOSE WHO HAD BEEN DOZING WERE AWAKENED BY HIS SNORES. ALL SAT UP IN THEIR SEATS AND WAITED FOR THE MASTER TO AWAKEN.

THE FIRST PRINCIPLE, the principle that cannot be said -- but we can still try. The first principle is that samsara is nirvana, that the ordinary is the extraordinary, that this world is the other world, that matter is mind, that there is no distinction between the holy and the unholy, that the profane is the sacred. This is the first principle. Yes, it cannot be said, and I am not saying it, but it can be indicated.

The indivisible is the first principle. The moment we divide reality, it becomes the second principle. The second is a shadow; the first is the original.

This is one of the greatest contributions of Zen to the world. Zen says the world is God, there is no other God. The creation is the creator, there is no other creator. The very creativity is divine. It is not like a painter who is different from his painting. It is like a dancer who is one with his dance. God is one with his

existence. God is his existence. In fact, to say "God is" is tautological, it is a repetition, because "God" means the same thing that "is" means. God is isness. All that is divine.

It is very difficult for the so-called religious to understand it because his whole trip depends on the distinction: this is good, this is bad, this has to be done and this has to be avoided. The marketplace has to be condemned, and one has to move into the Himalayas or into the monasteries.

The ordinary religious mind depends on condemnation, it is an ego trip, so when you become ordinarily religious, you start having the feeling of "holier than thou". Because you live in a certain way -- you eat certain things and you don't eat certain things, and you have a certain style to your life -- you start feeling you are holier than others. A Catholic monk or a Jaina monk thinks he is very holy because he is doing certain things and he is avoiding certain things. His holiness consists of doing.

The insistence of Zen is that doing is not important at all, what is important is being. You are not what you do. You are what you are. And by doing, you never change, but if your being changes, certainly your doing changes. It becomes totally different; it becomes suffused with a new light. A new quality, a new dimension opens to it. You can do the same thing without your being having gone through any transformation, and then it will be second, secondhand, then it will not be real.

For example, Mahavir became naked. His nudeness comes out of the first principle; it is a flow from his innermost core. It is an innocence that has come to his life. You can become nude -- there are thousands of Jaina monks down the centuries who have become nude -- but it is an action. For Mahavir it was not an action; basically it was a change in his being. He became so childlike that there was no need for any clothes. There was nothing to hide. He became so open, so simple. From the interiormost flowed this nudeness. Then it had a different quality: the quality of innocence, of childlike simplicity. But those who followed him, and became naked as followers, were cunning people, clever people. It was a mathematical conclusion, a logical conclusion. They pondered over it. They thought Mahavir became Mahavir by becoming nude; "If we become nude, we will become Mahavir." Action is first for them.

Mahavir became nonviolent. He became so careful about every kind of life, even the life of the trees. He would not walk on grass; it may hurt the grass. He became so loving, so compassionate, because his being changed. Then his followers have been trying the same, from the other extreme, from the other end: they have been trying it as a cultivated behavior. They try not to kill, they try to avoid any violence, but it is just an action.

Action cannot change your being. The periphery cannot change your center. Only when the center changes, the periphery changes. Let this be one of the most fundamental rules.

The Zen people say THIS samsara, THIS world, is the other world too. There is no other world, so don't look for the hereafter; there is none. This moment is all! If you start looking for some other world, you have divided existence in two -- and existence is indivisible. It is not that there comes a boundary to the world and then comes the boundary of God. God is not a neighbor! God is in the world. He is not transcendental; he is immanent. He is one with existence. So don't divide. The moment you divide, you are falling into the shadowy world of the secondhand.

If you can look with an undivided eye you come across the first principle.

You must have heard about the third eye. You have two eyes: two eyes means duality. And all those who have looked inwards, they say there comes a moment when the third eye opens. The third eye is one, single. There is no third eye physiologically in your body; it is a metaphor. When two eyes disappear\ and become one, when you don't look into existence with a dividing mind, you look into existence with absolute, undivided consciousness, then you are one.

Jesus says to his disciples, "If you become of one eye, then you will know my kingdom of God. If you attain to one eye, then all bliss will be yours and all benediction." He is talking about the third eye, and the third eye gives you the glimpse into the first principle.

The first principle is that samsara is nirvana, that the ordinary is the extraordinary. So please, don't think that something is spiritual and something is nonspiritual. You can do everything in a spiritual way and you can do everything in an unspiritual way. If you divide, you are unspiritual. If a man says this is good and that is bad, he is unspiritual. If a man says, "This has to be desired and this has to be not desired," he is spiritual no more.

Spirituality has no shoulds, no should-nots. Spirituality has a deep acceptance of whatsoever is -- that which is. Buddhists call it TATHATA, suchness -- such is the case. Whatsoever is the case is the case: one has to accept and relax into it. In that relaxation is the dimension of the spiritual. If you can do ordinary actions in a relaxed way, with no tension in the mind, with no hankering in the mind to be successful or to

be winners, then you are doing a spiritual thing. Then it can be anything.

Zen people sip tea, and they call it a tea ceremony. Sipping tea can become spiritual. How does it become spiritual? To those people who have not looked into reality in any way it looks simply absurd. Sipping tea? How can it become religious? Yes, if you are chanting God's name, maybe it is religious. If you are praying, fasting, maybe it is spiritual, but sipping tea? How can it be religious or spiritual? The Zen people say if you can sip tea with an absolutely undivided mind, so that the tea and the sipper of the tea are no more divided, it becomes one energy, there is so much silence, one is relaxed -- and if you cannot be relaxed while sipping tea, where else can you be relaxed? -- a cup of tea can become a cup of prayer.

Then anything can become spiritual. Digging in the garden, looking after the trees can become spiritual. Anything whatsoever can have the spiritual quality because the whole existence is God. You just have to become aware of it. A relaxed awareness makes everything spiritual.

So this dictum that samsara is nirvana, is one of the greatest dictums ever uttered by any man on this earth. The founder of Zen, Bodhidharma, uttered it. It is a thunderbolt. It is one of the most revolutionary sayings. It destroys all distinction, and it brings to light that all other so-called religions are just philosophies, not really religions, because they go on dividing -- the devil and God, hell and heaven, and they go on dividing. Division is their work, and division is of the mind.

Mind functions like a prism. A ray of light enters into a prism and is divided into seven colors. Entering, it was of one color, it was pure white, it was undivided. Getting out of the prism, it is no more one; it is seven, seven colors, the whole rainbow. The world is divided because of the prism of the mind. That which enters in the mind is one; that which comes out of the mind is seven.

If you want to know the first principle you will have to get beyond the prism. You will have to come to that point where the ray is one.

Now, there are two ways to seek the truth. One is the goal-oriented way, and the second is the source-oriented way. The first is wrong and the second is right. When I say the first is wrong, I am not condemning it. I am not saying it is bad. What I am saying by "wrong" is not a condemnation; it is just an indication that it leads nowhere, that it leads into a cul-de-sac, that you can go into it, but you will never arrive. You can go on going and going, but you will never arrive. It is a false way. It appears like a way, but it is not a way. It has the appearance, but only the appearance.

Let us first understand the false way because if you can understand the false as the false, half the journey is over. Then it is very simple to understand the true as the true. To know the false as the false, you have already come to an understanding of what is or what can be the true. So always start by understanding the false first. False eliminated, the true remains. So first the false way.

Everybody is prone to getting into the trap of the false because it is very alluring; it functions almost like a magnet. The mind feels very much attracted to it. The mind has a tendency to be attracted to the false. Why? Because the mind itself is the false. It feeds on the false. So wherever your mind feels attracted, beware: something false, something illusory, something of the world of dreams is attracting you. Mind lives in dreams; it is made of dream stuff. In the day you call those dreams thoughts, in the night you call those thoughts dreams, but it is all the same, the same flow, the same energy. The mind goes on spinning dreams, sometimes verbally, sometimes through images, but the whole production of the mind is dream.

The mind feels very much attracted to the goal-oriented way because the mind is always attracted to the future. The mind is afraid of the present; it does not want to be in the present.

Have you ever observed a very, very significant fact that the mind cannot be in the present? -- cannot be in the present at all? When you are in the present, the mind is not. The present is so small that there is no space for thoughts to move. It is so small that thoughts cannot exist. They need a little space to play around, to jog around. The present moment cannot contain any thoughts, so mind cannot exist in the present; it exists in the future or in the past. It is an expert about the past and an expert about the future -- and both are not: the past is no more, and the future has not yet happened. So mind lives in the false: either that which is no more or that which is not yet. Both are false, both are unreal. So mind either runs backwards or forwards, but the mind is never now, never here.

And the whole art of meditation is to be herenow. To be herenow means you have slipped out of the mind. And even to slip out for a single moment is of tremendous beauty and tremendous significance because then you see what reality is. Then you see that which is. Then you see God, or truth. Then you see existence in its authentic color, quality, sound.

The moment mind starts working, the future has entered, or the past. Either you are imagining or you are remembering. So the mind feels very happy with the goal-oriented way. It gives enough space for the mind

to fool around, to go on thinking thoughts, dreaming dreams. There is enough space. Future is an opening for the mind.

But the moment mind starts working, you are closed to the present -- and the present is all that is true. The present means the eternal. The future and past are part of time; the present is part of eternity. Through the present you slip..

into God: you slip out of the mind and into God. You slip out of the ego, and into your innermost core, which is also the innermost core of the whole existence.

Your center is not your center alone. It is my center too. It is the center of the trees too. It is the center of the stars too. We are different on the periphery; we are one at the center. On the periphery you are separate from me. At the center there is no I, there is no you; there is only we. And the "we" includes trees and rocks and stars and everything; it includes all. The "I" is a mind product. The "we" is a totally different direction, totally different dimension.

The goal-oriented seeker thinks, "What is the ultimate and of existence? To what meaning is existence moving? Where are we going?" The goal-oriented seeker thinks, "What are we going to become? What HAVE we to become?" He never looks into being; he looks into becoming: "What am I to become? A saint? What am I going to become? What is my destiny in the future? What is the goal my life is striving to attain?" He looks into the future. The future is not. It is very dark there, very silent there, so you can easily imagine whatsoever you like. And the future cannot say you are wrong, because the future is not, so whatsoever you imagine never struggles, collides with reality. There is no reality; it is simply your projection. You can go on imagining, and there is nobody who will say you are wrong. You are always right, in the future.

In the present the reality is too much, and the reality will destroy the dream, but in the future there is no reality. You are alone. The world of the future gives you a freedom, gives you a freedom from reality -- a bondage to dreams and freedom from reality.

The goal-oriented person starts thinking. "How should I be so that the goal can be attained?" He starts changing his behaviour, his character, his style, his actions. He becomes a perfectionist. The goal-oriented person is always a perfectionist. He has some idea of perfection -- how man should be -- and he starts managing his own being according to that idea. Christians have one idea, Hindus have another, Jainas have another, but all have ideas how man should be. Christians may think man should be like Jesus; then that is the idea, and everybody has to fit with the idea. If you don't fit you are wrong; if you fit you are right.

Now the misery is: if you fit you are false. If you don't fit you are wrong, you may be real. So reality starts becoming wrong and unreality becomes right. Let me explain it to you.

Nobody else can fit with Jesus exactly, because God never creates anybody the same way again. God does not have an assembly line; he is not making men as cars are manufactured. You can have as many cars similar to each other as you want. There is a mold, and the car is produced according to the mold, so you can have one Ford, another Ford, another Ford, millions of Fords, exactly similar. But God has no mold. God has no factory. He does not create according to molds. God is creativity; he never repeats. He is very innovative. Never again is the same person repeated, each is unique, so there is only one Jesus; there is never again. So the problem is if you try to fit with the idea of Jesus: how Jesus is, you should be, because that is the idea of the Christian; or the goal of the Buddhist -- Buddha -- one should fit with Buddha; or the goal of the Jaina -- one should fit with Mahavir. Now, these are all false ways to approach reality.

If you fit with Jesus you will be false because you have not been made to fit with Jesus. You can be only yourself, nobody else, never anybody else. The only real way for you is to be yourself, whatsoever you are. And you cannot find any similar being in the past, and you cannot find any similar being in the present or in the future. You are alone, and this aloneness is beautiful. This is the way God respects you, by making you absolutely anew, unique, and alone.

If you fit with Jesus you are false, but Christians will say you are right. Now see how false becomes right! If you don't fit with Jesus you may be right, but then you are wrong. If you don't fit with Jesus you may be real, authentically yourself, but then you don't fit, so no Christian will appreciate you: you are wrong. Real becomes wrong, the false becomes right.

Whenever you have any idea, fixed idea, fixed ideology, you are creating neurosis in man. And there is great anxiety, naturally. If you cannot fit with the idea and you have been brought up as a Christian or a Hindu, you cannot fit with the idea, great anxiety arises: you are going wrong. Your life is the life of sin. You start feeling guilty. You feel nervous, you lose confidence, you lose courage, you become very much afraid. You become a coward, because whatsoever you do seems to be wrong. k is not fitting with Jesus or

Buddha or Mahavir or Krishna, so you must be wrong. How can Buddha be wrong? And when you start feeling, "I am wrong," naturally, you tremble with fear.

Soren Kierkegaard has said that man is a trembling, but I would like to say man is not a trembling, man has been FORCED to become a trembling -- forced by the so-called religions, who give you ideologies. "How you should be" -- once you start thinking in that way, you are bound to be trapped into some trouble, misery, neurosis.

The first thing to become authentically yours, authentically yourself, is to get rid of any idea whatsoever that you are carrying.

Zen has no idea how you should be. That's why Zen people say if you meet Buddha on the way, kill him immediately. That is just a way of saying don't allow any idea to settle into your consciousness. Kill that idea immediately. Don't be an ideologist. Don't have any ideals, and don't be a perfectionist.

A perfectionist is a person who goes on trying to make himself according to the idea. One day you can succeed. That possibility is there -- that dangerous possibility is there -- you can succeed, but then you become pseudo. That's what hypocrisy is all about. You become a hypocrite. If you really become the idea that you have been carrying, you become a hypocrite. Go and look into your mahatmas, into your saints, and you will find them hypocrites, untrue to themselves. True to some idea, but untrue to themselves. And if you are untrue to yourself, you are untrue to God.

Then, the perfectionist has so many shoulds and should-nots. The whole life is without joy. He cannot enjoy, he cannot celebrate, he cannot be happy, he cannot delight. He cannot lose himself in any moment, he cannot abandon himself in any moment, because those shoulds and should-nots are continuously haunting him: "You should not do this, you should do this, you should not be like that, you should be like that...." He cannot relax. How can he relax?

Now, people come to me, and they want to relax, and they say, "We cannot relax." How can you relax by being a Christian or a Hindu or a Mohammedan? It is impossible to relax; they won't allow you to relax. They want you to be tense; they create your tensions.

Relaxation means you don't have any shoulds. You are simply living moment to moment, not according to some future idea of yourself, but according to your reality that is herenow. To live with the reality, moment to moment, is to be sane. To live with the idea is to be insane. The whole earth has become almost a madhouse because of these perfectionists. Perfectionism is a sort of madness; only mad people try to be perfectionists. Sane people never try to be perfectionists.

Sane people are humble people. They know their limitations, they don't try the impossible, so they enjoy the possible. If you try the impossible you cannot enjoy the possible, and in trying the impossible you miss the possible too. And from the other end, sane people enjoy the possible and they don't hanker for the impossible, and enjoying the possible, one day suddenly they stumble upon the impossible too.

Their joy becomes so much by and by, moment to moment, they go on being blissful. In ordinary things they are blissful. They don't ask for great things, they don't ask for paradise, to be blissful, they don't ask for God, they don't ask for nirvana. Small things. Playing with your own child, loving your wife, eating your food, taking a shower, or going for a morning walk, is more than enough. Just running on the beach is more than enough. What more do you want to be happy? The touch of the cool sand, and the warm rays of the sun showering on you, and the wild roar of the sea playing around you... what more do you need to be happy? Playing with a child, the laughter of the child... what more do you need to be happy?

But there are neurotic people. They will say, "What is there? Unless we achieve God we cannot be happy." And let me tell you, these people will not be happy even if they can achieve God. They cannot be. They will find faults; they are fault finders. Even God will not be able to fit in their idea of perfection. They will find faults with God. They will not be able to see any limitations, they will not allow any frailty. These are impossible people. And these impossible people destroy their own lives and destroy many others'. These people are the very source of madness on this earth.

The goal-oriented way is an ego trip: the ego always wants to be perfect. And the search cannot be fulfilled, because it is almost a blind man's search, a blind man groping in the dark, a blind man groping in the dark night with no light for a black cat which is not there.

The future is not yet. There is no goal in existence. Let this sink into your heart. There is no goal in existence, the existence is not moving towards any purpose. There is not any purpose; it is sheer joy. It is not a business; it is a play. Of course, I understand you cannot even play without the business mind.

Just a few days before, a young man came to me, and he was very tense, and I asked him -- because I could see from his face too much goal orientation -- I asked him one thing, "Do you play anything?" He

said, "Yes, I am interested in games. I play many games. I play chess." And I asked him, "What happens when you don't win?" He said, "I feel very much frustrated; I cannot sleep. I feel good only when I am the winner." Even in play, you know it is a game, just a makebelieve -- even in play, if you are not the winner, you become tense. You have to be the winner, even in play.

Such a type of person, if you tell him, "I went to the cricket match," he will ask, "Who was the winner?" He will not ask whether the players enjoyed, whether it was a beautiful game, no; he will ask, "Who was the winner?" This is a wrong person.

If you meet a person who really knows how to enjoy, he will ask, "Did the players enjoy it?"

If you are playing chess and you enjoy it, it does not matter who wins and who is defeated, because that is secondary, that is not the purpose of the game. The purpose is to enjoy. The goal is not the purpose; the purpose is the way. If you can enjoy the way, the trees and the birds singing on the way, who bothers about the goal? In fact, the existence has no goal. It is just a way.

That is the beauty of the Chinese word TAO; it means the "way". They don't talk about God, because the moment you talk about God, it appears as if God is the goal. They say, "There is no God. There is TAO, the way."

You must have heard about one Japanese religion Shinto. The original was not Shinto; the original was SHINTAO. That is very beautiful; it means "the way of the gods". SHIN means gods, and TAO means the way. Shintao: the way of the gods. Everything is a god, and existence is the way. Gods moving on the way. You are not going to become gods. You are.

The goal-oriented idea is driving you mad. Drop that idea, and suddenly you will see sanity explodes into your being. You start laughing again. You start dancing again. You start singing again. You start playing again. And you have become religious. That is the idea of real religion, that you start dancing again, that you start loving again, that your life energy starts flowing, that your juice is stuck no more, is not stale, again flows, that you start sharing.

We are not going anywhere! We are here! And we have been here for the whole of eternity and we are going to be here for the whole of eternity. Now it is up to you to enjoy or not to enjoy. We are here and we are going to be here. There is no way to escape. Now it is for you to choose whether to enjoy or just to cry and weep for the goal.

The goal is not; there is no goal. The world is not moving towards some goal so that once achieved, it is finished. Then what will you do? Have you ever thought about it? Once the goal is achieved, what will you do? You will have to commit suicide. What will you do? If the whole existence achieves the goal, then? Then there is nowhere to go, nowhere to move; the goal has been achieved. Then the whole existence will dry up, will become dead, the juice will flow no more, the love will not be there, and the laughter will not be there, and trees will not bloom and birds will not sing and rivers will not flow. All has stopped. No, the world has no goal.

If the world has any goal, it would have achieved it by now. How long it has existed! The very fact that it has not achieved it yet is proof enough that it has no goal to achieve. It simply goes on; it is an ongoing affair. It is not a film that comes to an end, it is not a novel that comes to an end. We are always in the middle, never in the beginning and never at the end. We are always in the middle. And that is the way things are.

So the goal-oriented person misses all that is beautiful in life. The goal he cannot achieve because there is no goal, and on the way he misses all things. Have you watched? Sometimes you are rushing towards the market, to your shop or to your office, you pass through the same street where you go for a morning walk, or sometimes in the moonlit night you go for a stroll -- the same road, the same trees -- but when you are going to the office you have a goal in mind; then you don't see the greenery and then you don't listen to the birds. You are not interested in the way; you are interested in the goal. You want to finish it any way. The faster you can go, the better. You will not like to walk to the office. You go in a car or in a bus.

And if someday science manages to materialize and dematerialize man, you will simply stand in a machine in your house and dematerialize there and materialize in the office -- so no need for the way. One day it is going to happen. There is no need to go. Immediately, from one place to another place you can have a quantum leap, a quantum jump. In the middle you will not be. Speed. Because you are not interested in the way.

But, the same way, in the morning when you go for a walk, has a totally different quality. You enjoy it. Each breeze passing through the trees and each bird flying around. You enjoy it because you are not going anywhere in particular. You are just going for a morning walk. It is playful. You can turn back from any

point. There is no goal in your mind. You are nontense, you are relaxed. There is joy, there is poetry. You start singing a song.

You can treat yourself on the way of life in these two ways. If you are goal-oriented -- God, heaven, MOKSHA, nirvana, whatsoever you call it -- then you cannot enjoy, you cannot celebrate on the way. Zen says the way is the goal. That is the meaning when they say the samsara is nirvana. The way is the goal, so don't miss anything. Enjoy. Each moment has to be tasted; each moment is delicious. Each moment brings something to you, a blessing, a benediction. Don't miss it.

This is the first way, the false way, that is very attractive to the mind.

On this false way masochists feel very good, masochists become mahatmas. A masochist is a person who likes to torture himself. The greater the se]f-torture, the greater the mahatma. If somebody fasts for months, the crowd of worshipers will become bigger and bigger. And who are these worshipers? These are sadists. They enjoy. This foolish man torturing himself, and they enjoy -- and they bring flowers in respect. What are they saying? They are saying, "We would like to torture you, but we cannot do so because of the law and a thousand and one things, and you are so kind that you save us the trouble and you are doing it on your own, and we are really happy." Masochists become mahatmas and sadists become followers, worshipers. They say, "Look at our mahatma. For three months he has not eaten anything," or "For years he has lived only on fruit juice," or "For years he has not slept," or "He is sleeping on a bed of thorns. Look at our mahatma. He has lived a life of celibacy; he has never enjoyed any relationship with anybody. He has never loved a woman. He has never tasted love; he has denied himself all the beauty that love can give."

These deniers, these life-negative people are worshiped tremendously. Who are these worshipers? And why should they worship these people?

I went to one town, and a few people came to me, and they said, "In our town there is a great mahatma. For ten years he has been standing, and people come from faraway places for his DARSHAN. " SO I said, "But what else has he done?" They said, "What else? He is just standing." I insisted, "But still something?" They were puzzled; they said, "Why do you insist? He has done such a great thing. What else is needed? He is just standing for ten years."

I went to see the man because I wanted to see -- that man must be mad. And he was mad! He was standing... his feet, his legs had become so thick. His whole body's blood had gone into the legs. Ten years of just standing, he had become just legs. The whole body had shrunk. He had elephant legs. Now even if he wanted to sit he could not. The flexibility of the body is there no more; the elasticity is lost. And I looked into his eyes; I have never seen such an idiotic person. Such dull eyes. And bound to be, doing such an idiotic thing, just standing. He was holding himself on crutches, he was holding ropes with his hands; and the whole night disciples would do KIRTAN and singing so he kept awake. Or if sometimes he would fall asleep standing, then a few people would support him so he didn't fall. These are sadists. Hmm? They should have helped him to go to sleep, but they were helping him not to fall. Now, these people have killed this man's whole life.

And why is he standing? He is enjoying in a way. Thousands of people come to see him. He has nothing. His ego is feeling very much fulfilled; he thinks he is a great mahatma. Money is being poured at his feet. Flowers and respect.

But nothing of the creative. He has not written a poem. If you respect a man who has written a beautiful poem, it seems meaningful. He has made the world a little more beautiful. If somebody has painted a picture or somebody has danced a beautiful dance, he has made the world a little more beautiful. He has to be appreciated. But nobody will appreciate him.

A man standing just doing nothing -- dying. It is a long, slow suicide. And the man must be really interested in selftorture. This is great torture, but people call it TAPASCHARYA, they call it austerity, asceticism. Asceticism is part of the goal-oriented mind.

And the world is divided between masochists and sadists. Masochists become leaders, mahatmas. And sadists become followers; they say, "We cannot do it; we want to do these things to people, but we cannot do them." But there are a few people who are doing it on their own, so they appreciate.

Avoid this false way. Know it is false.

And on this false way many illusions exist. Now, a man standing for ten years will become hallucinatory, he will have hallucinations. Whenever he will close his eyes he will have dreams. And those dreams will become very, very real because he has deprived himself of sleep. You just try it for a few days. Don't eat, don't sleep. Within three weeks your hallucination will be perfect. You may start talking to God, you may start seeing God. Deprive yourself of your ordinary necessities, and the mind starts becoming

hallucinatory. The mind goes berserk, and you can start seeing things which are not

I have heard, a real story:

Fred P. Shields, 73, spotted a nest of copperheads one day in the eighty-foot well on his farm in Cheshire, Ohio, so he enlisted his forty-two-year-old son Fred D. and his eighteen-year-old grandson James to help kill them....

Now the son and the grandson didn't bother about whether those snakes were there or not.

... They attached a hose to the exhaust pipe of their pickup truck, stuck the hose into the well, and filled it with carbon monoxide. After a while, Shields lowered himself into the well to see if the snakes were really dead. When he failed to come out again, his son went in after him. When the second man failed to come out, the grandson went in. Rescuers from the sheriff's office retrieved the three men, all dead, apparently of carbon monoxide poisoning, but they found no sign of any snakes in the well.

You can see things which are not. Always remember that the mind is capable of seeing things which are not. And by seeing things which are not, you will miss seeing things which are. So the hallucinatory effort has to be avoided. Don't deprive -- don't deprive your body either of food or of sleep or of rest. Don't deprive your body of anything. Let your body function as healthily as possible, as normally as possible. Don't torture the body, because your mind is part of the body. If you torture the body, the mind goes berserk and starts seeing things.

And once you start seeing things you are trapped. Then you want to avoid them or kill them, or, if they are beautiful things, you want to attain more of them.

That which is needs no deprivation. You need not lie down on a thorn bed and you need not go on a fast and you need not torture your body by not sleeping. In fact, the more healthy and normal you are, the more is the possibility for the truth to be seen.

The people who are goal-oriented, they don't look into life. They look in books, because they can find the goal only in books. In life there is no goal. If you look around there is no goal. Life is there, every part of existence is full of joy, celebrating, the children are turning and dancing, and the birds are dancing, and the peacocks are dancing, and the stars are turning and dancing. The whole existence is turning in a dance. If you look into life there is dance, but there is no God. Where to find the God? Where to find the perfection? You have to look in the books. It exists only in the books, in the imaginations of those people who have written books.

I have heard:

A Japanese academic who wished to understand Zen more fully went to a monastery to submit himself to the koans. He was asked, "What is mu?" -- to define, that is, a word which has no meaning in Japanese....

It is just like "hoo". "Hoo" is a Sufi word; it means nothing; it is just a sound. Exactly is the word "mu"; it means nothing; it is just a sound. In English there is one word coined by a new logician; that word is "po". Yes means yes, no means no. Po is just between the two; it neither means yes nor means no. Learn this word; it is a very significant word. If somebody asks, "Is there a God?" say "Po", because if you say yes, it is wrong -- you don't know; if you say no, it is wrong, because you don't know. So po. Po does not make you committed to any ideology. It makes no sense; it is simply a nonsense sound. So is mu. If you ask a Zen Master, "Has a dog Buddhanature?" he will say, "Mu". It means neither no nor yes. If you ask, "Do Buddhas exist after they have left the body?" he will say, "Mu". Or my disciples can use the word "hoo". This word "mu" has no meaning.

... As a good scholar, he proceeded to look up the syllable in Japanese and other Oriental dictionaries to determine a potential root meaning and habitual usage....

When the Master gave him mu to meditate on, he went to the dictionary. Naturally, a scholar goes that way. He must have gone to the library. The Master has said, "Meditate on mu": the Master has said, "Meditate on something nonsensical, so that you can get out of your mind." The mind can manage the

sensible, the mind can manage the rational, but the mind cannot manage the nonsensical. The nonsensical takes you out of the mind.

So if you meditate on mu, what will happen? Nothing can happen, because mu means nothing. If I say, "Meditate on'dog'." much will happen. You may start thinking about a dog you had in your childhood, you may start thinking about dogs that you were always afraid of, the neighbors' dogs, or you may start thinking of a dog your girlfriend had, and then about the girlfriend and then all the girlfriends that you had, and so on and so forth. You can move from "dog" and the mind can function, the law of association. And infinite are the possibilities. You may think about "dog", you may read it in the reverse order; it becomes "god", and you may start thinking about theologies and religions....

The word "mu" means nothing; you cannot go anywhere with it. You have to remain stuck: mu. Now where to go? It does not remind you of anything; it makes no sense, so there is no association with it. If you go on meditating on mu, there will come a point of frustration, boredom. Exhausted, your mind will start rebelling. Your mind will say, "Drop this. Enough of it! And I cannot think anything about it." The mind is ready to think, but what to think about mu? There is no door opening anywhere, it leads nowhere, so one time comes, one moment comes, when the mind simply, fed up with the whole thing, drops itself, disappears. And in that moment there is a vision of reality.

That is the way of a koan. A koan is a nonsensical thing, you cannot figure it out; but the scholar went to the library.

... he proceeded to look up the syllable in Japanese and other oriental dictionaries to determine a potential root meaning and habitual usage. He presented his findings to the Master, who repulsed him and immediately sent him away. Our scholar next thought the question to be more subtle and tried to analyze the tonal component of the syllable in every language of the Chinese group. He again presented his findings and research to the Master, who now thought it was time to convince this poor scholar of the seriousness of his situation, that it was not a question of another academic excursion. "I will give you one more chance," he said, "and if you do not solve the riddle, I will cut off your leg."

Now, even in the most extreme arguments or thesis examinations of the academic world, things usually don't become this tough and this rough....

The scholar could not believe what type of Master he is. "He will cut off my leg! At the most you can fail, you can say that'You have failed,' but cutting off the leg? This is too much, this is too rude."

... But the threat did frighten the scholar out of his wits, so to speak. He completely concentrated upon the syllable itself, NOW....

Because it was dangerous. This man can do something, and he looked dangerous. Zen Masters look dangerous.

I have heard about one Zen seeker who was working and working upon his koan and was not able to solve it and was becoming very much afraid to go to his Master because the Master would beat him, throw him, jump upon him, and would do anything, whatsoever happened in that moment. So he was becoming so afraid, so much afraid that he was avoiding going to him. And that night he received a message that "Tomorrow morning you have to come," so he was very much afraid. He tried hard on his koan so that some answer would come that appealed to him, to this madman, "... otherwise he will beat me again." He could not sleep. He meditated, meditated, and he was feeling very tired and exhausted.

So, sitting in meditation, just for a moment he fell asleep, and in sleep, it is said, he saw in a dream Bodhidharma, the archpriest, the patriarch, the original patriarch, the Master of all Zen Masters. And Bodhidharma is really dangerous looking; his eyes are so big. And Bodhidharma looked into the face of this young seeker, and he became so afraid of Bodhidharma's eyes that, the story says, he awoke out of fear -- and not only out of the ordinary sleep, but from the sleep of lives together. He awoke. Out of fear he became enlightened. The face of Bodhidharma and his eyes!

So this scholar was very much frightened; out of his wits he was.

... He completely concentrated upon the syllable itself, trying to puzzle out the meaning, and in the process of concentration itself achieved the result. The question had a nonanalytic effect, and a nonverbal

result as well.

Those who are not privy to the extreme concentration brought about by the Zen Master's exercise, or the scholar's reply, might not realize that many of the most important and compelling questions that face us cannot be looked up in an encyclopedia or dictionary. There is no place where the meaning of one's life is written up.

There is no book, no scripture, no bible which has the answer for your life. There is nobody who can give you the answer. In fact there is no answer; there is only an understanding. By understanding, the question disappears. There is no answer.

And the goal-oriented man seeks the answer, so he will come upon many answers and will hang around one answer for a few days, few months, few years, sometimes a few lives, and then will get fed up and will move to another answer. But that is a long procession; one can go on ad infinitum, from one answer to another answer.

The real path is not of finding an answer, but of finding an understanding. In the light of understanding, the question disappears. And suddenly YOU are the answer! Suddenly life itself is the answer! The way is the goal, the samsara is nirvana.

I have heard a very beautiful anecdote. You may have heard it. It has many versions, but this version I don't think you will have heard before:

Six blind medical students sat by the gate of a great city as an elephant was led slowly past. Inspired by scientific curiosity of the highest degree, the six blind students rushed forward to palpate the great beast and to determine the nature of his being. The first man's hands fell upon the elephant's tusks. "Ah," said he, "this creature is a thing of bones; they even protrude through his skin." Later on, years having past, this man became an orthopedist.

At the same time the second blind medical student seized the elephant's trunk and identified its function. "What a nose!" he exclaimed. "Surely this is the most important part of the animal." Accordingly, he became a rhinologist.

The third man chanced upon the elephant's great flapping ear and came to a similar conclusion: for him the ear was everything, so he, in time, became an otologist.

The fourth rested his hands on the huge chest and abdomen of the elephant. "The contents of this barrel must be enormous," he thought, "and the pathological derangements infinite in number and variety." Nothing would do but that he would become an internist.

One of the blind men caught hold of the elephant's tail. "This," he said, "would appear to be a useless appendage. It might even be a source of trouble. Better take it off." The blind man became a surgeon.

But the last of the six did not depend upon the sense of touch. Instead he only listened. He had heard the elephant approaching, the rattle of the chains, and the shouts of the keepers. It may be that he heard the elephant heaving a great sigh as he trudged along. "Where is the creature going?" he asked. No one answered. "Where did he come from?" he asked. No one knew. Then this man fell into a deep reverie. What was in the elephant's mind, he wondered, in having left wherever he was and having come to this great city? Why does he submit to the indignities of our curiosity and the slavery of chains? And while he was wondering how to find out the answers to these questions the elephant was gone.
This man became a psychiatrist.

The other students were disgusted at this impracticality. They turned their backs upon their visionary companion. What difference does it make, said they, what the elephant's purpose may be? And his chains -- they constitute a legal not a medical problem. The important thing is to recognize the animal's structure.

Then they fell to quarreling among themselves as to whether the elephant's structure was primarily that of a nose or that of an ear or that of a tail. And although they all differed flatly from one another on these points, they all agreed that the psychiatrist was a fool.

People look into books, find out fragments, make philosophies out of fragments. That's how all the religions have evolved, and all the theologies and all the philosophies. They are all fragmentary.

The whole vision cannot be contained in any book, and the whole vision cannot be contained in any creed. Then where to find the whole vision? The whole vision can be found only when you drop the mind and look into the reality of things without thinking about them. It is not a question of contemplation, not a question of thinking, not a question of logical thinking. It is not a question of any syllogism. You have to

just look silently, innocently, into that which is already herenow. That is revelation.

And not that you come upon a truth. Suddenly you find the seeker is the sought and the observer is the observed, that the objective and the subjective are not two, that they were looking like two because the mind was standing in between and was making a boundary. Now the mind has disappeared, the boundary has disappeared; there is only oneness, one whole.

Now the second way. The second way is the way I call source-oriented. The source is already here, the goal is not. The source is within you, the goal is without. The goal will be somewhere in the future, the source is already nourishing you. It is hidden in you; otherwise you would not be alive. It is flowing in you. The source is present, the goal is absent. To look for the absent is to look in a wrong way. To look into the present and for the present is to look in the right way.

The source-oriented person is never a perfectionist, cannot be. The source-oriented person is a holist, a totalist. He has no idea of perfection. He simply lives moment to moment in its totality. He lives a very unpredictable life. He lives a life of wonder and surprise. You cannot predict him. Even he himself cannot predict what he is going to do the next moment. Who knows? The next moment will come and we will see. The next moment will bring its own reality, and the next moment will create its own response. He lives responsively, responding. He is always alert to respond to every situation, whatsoever, but he has no prefixed idea how to react, how to respond, what to do. He is alert. The situation arises; he responds. He responds out of his alertness, but he never responds out of any answers that he has gathered in the past. His each moment is total.

Remember, I am not saying "perfect". His each moment is TOTAL. What is the difference? A perfect man, maybe, will never be angry. That is the idea of a perfect man: he will never be angry. But a total man can be angry. You can only be promised one thing, that he will be totally angry. It cannot be said he will not be angry. Only one thing can be said, that he will be totally angry; if ever he is angry he will be totally angry.

It happened a scholar came to Raman Maharshi, and he was arguing and arguing and arguing; and nobody had seen Raman Maharshi ever being angry. Raman was saying again and again, "I am not a philosopher, and I don't believe in proofs and arguments, and I don't know any logic. I say'God is' because I have experienced it so." But the scholar wouldn't listen. Then suddenly the disciples saw something they could not believe. Raman Maharshi jumped, with his staff in his hand, and rushed after that scholar. And the scholar ran away; he also could not believe that this man would do such a thing. He chased him out, came back laughing, sat on his couch, and forgot all about it.

Now, this is a whole man. He is not perfect according to your idea of perfection, but he is whole. Yes, sometimes anger may be needed: that may be the right response. So one never knows. Even he himself would have been surprised by it. When he came back after chasing the man out he must have been laughing at himself too. "So this is possible," he must have laughed. He must have enjoyed the whole thing; he must have chuckled.

A whole man lives moment to moment, not knowing what is going to happen. His life has no script. His life is not a drama; he has no script. Nothing is decided beforehand. Each moment opens a door, and he responds accordingly. He responds with the totality of his being. I can see Raman TOTALLY angry in that moment. And that is the beauty of it, that is the innocence of it.

The whole man is spontaneous, natural. He is not a hypocrite, he is not pretending anything. He is open, vulnerable, available. He is childlike, simple, and tremendously beautiful.

This is the way of Zen. It is the most unique phenomenon in the whole world of religions. Zen is the highest peak that religion has attained yet. It is the sanest religion.

Now this beautiful anecdote. It is simple, but now you will be able to understand.

HAKUJU SERVED AS A DISTINGUISHED LECTURER AT THE TENDAI-SECT COLLEGE.

Hakuju was a great Zen Master, but a Zen Master continues to live his ordinary life. Somebody once asked Bokuju, another great Zen Master, "What did you use to do before you became enlightened?" He said, "I used to cut wood for my Master, and carry water from the well." Now he himself had become the Master. And the inquirer asked, "And now? Now what do you do?" He said, "I chop wood, and carry water for myself." And the man asked, "Then what is the difference? Before also you used to chop wood and carry

water, and now also you do the same, so what is the difference?" Bokuju said, "Before, I used to do it unconsciously. Now I do it consciously." The quality of being has changed; action remains the same.

HAKUJU SERVED AS A DISTINGUISHED LECTURER AT THE TENDAI-SECT COLLEGE. And remember that Bokuju was in a simple situation. To chop wood is easy, even after enlightenment it is easy, but to lecture in a college is more difficult. It is more difficult than chopping wood. But Hakuju continued; he became enlightened, but he continued the way he was doing. He became famous all over the country, but he continued, he remained a lecturer.

Zen believes that the ordinary life has not to be renounced. The ordinary life has to be transformed by your inner understanding.

Another great Zen saying. Another great Zen Master has said, "Before I came to my Master, rivers were rivers and mountains were mountains. Then my Master confused me utterly; then rivers were no more rivers and mountains were no more mountains. Then living in the presence of my Master, by and by the confusion disappeared, the smoke disappeared, and one day again rivers were rivers and mountains were mountains."

Now, what is the difference, because rivers were rivers before and mountains were mountains before? Now they are mountains and they are rivers again, so what is the difference? The difference is not in the outside. The difference is in the inside. Before, they were just ordinary mountains, rivers; now they have an extraordinary quality. That quality YOU give to them, you pour into them. Your luminosity makes your whole existence luminous.

A man is not what he does; a man is what he is. So the emphasis of Zen is never to change your actions; just transform your understanding, transform your consciousness. Bring a new consciousness into existence.

AS BE WAS LECTURING WITH HIS CUSTOMARY ZEAL ON THE CHINESE CLASSICS ONE HOT SUMMERS AFTERNOON, BE NOTICED THAT A FEW OF THE STUDENTS WERE DOZING OFF HE STOPPED LECTURING IN MIDSENTENCE AND SAID, "IT IS A HOT AFTERNOON, ISN'T IT? CAN'T BLAME YOU FOR GOING TO SLEEP. MIND IF I JOIN YOU?"

Now, a perfectionist will not be able to do it at all. How can a perfectionist fall asleep before his students? Howsoever hot the summer is, and he may be feeling sleepy, because the body is the body.... Whether it belongs to an enlightened person or to an unenlightened person doesn't make any difference: the body follows its own laws. He must have been feeling sleepy; it was really hot. But a perfectionist will try to pretend. A holist, a totalist will not pretend. The moment he felt sleep was coming to him he stopped in midsentence. He would not complete even the sentence; he lives moment to moment. Even to wait to complete the sentence is false. Why wait? He stopped in midsentence and asked the students, "IT IS A HOT AFTERNOON, ISN'T IT? CAN'T BLAME YOU FOR GOING TO SLEEP. "

And see the point. A perfectionist will always be blaming everybody, that "You are wrong," that "You are not doing this," that "This should be done this way." A perfectionist is continuously condemning everybody; that is his joy. He is trying to put everything right in the world.

It is said a man, must have been a perfectionist, came to a Zen Master, Rinzai, and the man, who was a Christian, said to Rinzai, "In our scripture it is written that God created the world in six days, and then on the seventh day he rested. But what sort of world? I have been asking my Christian missionaries, but they can't answer, so I have come to you, Master. What sort of world? Such an ugly world, so full of pain and misery. Full of imperfections! What a world God created. And he took six days!" Rinzai looked at the man, and he said, "Do you think you can improve upon it?" The man was a little puzzled, but still he said, "Yes, I think I can." So Rinzai shouted, "Then what are you doing here? Why are you waiting and wasting time? Improve! How many days will you take?"

The perfectionist will find fault even with God. "Why did he create this world? Why did he create tuberculosis and cancer? And why did he create poverty and richness, and why did he create this and that? Why?" A perfectionist continuously condemns; that is his joy.

If this Master Hakuju was a perfectionist, he would have shouted at the students, "What are you doing? For what have you come here? You are falling asleep? This is not the way of a seeker, not the way of a disciple, not the way of a student." But rather than saying this, he says, "IT IS A HOT AFTERNOON, ISN'T IT? CAN'T BLAME YOU FOR GOING TO SLEEP. " He understands. The total man understands. He understands his limitations; he understands everybody else's limitations. He never asks the impossible.

"MIND IF I JOIN YOU?" Really beautiful. Just superb, a master stroke. "MIND IF I JOIN YOU?" He is

asking their permission, because a few of them may be perfectionists! And they were.

WITH THIS, HAKUJU SHUT HIS TEXTBOOK, AND LEANING WELL BACK IN HIS CHAIR, FELL ASLEEP.

And not only that, when a really total man falls asleep, he snores too:

THE CLASS WAS DUMBFOUNDED, AND THOSE WHO BAD BEEN DOZING WERE AWAKENED BY HIS SNORES.

Must have been a man of childlike qualities. It is very difficult to fall asleep so easily, and to snore. And to snore before one's own students? Must have been a very egoless person.

THE CLASS WAS DUMBFOUNDED.... They could not believe it, because the man was known as an enlightened Master, all over the country. Even the emperor used to come to see him. And this enlightened man has fallen asleep, cannot keep himself awake, is as ordinary as any ordinary person? They were dumbfounded.

And when they heard him snoring, it was unbelievable. Who has ever heard of a Buddha snoring? But a real Buddha will not be worried. If he wants to snore, he will snore. If he feels like snoring, he will snore. He will not bother what you say about him.

... AND THOSE WHO BAD BEEN DOZING WERE AWAKENED BY HIS SNORES. ALL SAT UP IN THEIR SEATS....

Now their sleep disappeared.

... AND WAITED FOR THE MASTER TO AWAKEN.

This you can find only in the Zen literature, this possibility of being so human, of being so imperfect and yet unworried about it. A tremendous acceptance of all that is, of sleep, of snoring. No effort to hide yourself behind any facade.

Once there was a famous Buddhist layman named Busol. He was a deeply enlightened man; his wife too was enlightened, and so were his son and daughter. A man came up to Busol one day and asked, "Is Zen difficult or not?" Busol said, "Oh, it is very difficult. It is like taking a stick and trying to hit the moon."

The man was puzzled and began to think. "If Zen is so difficult, how did Busol's wife attain enlightenment?" So he went and asked her the same question. She said, "It is the easiest thing in the world. It is just like touching your nose when you wash your face in the morning."

By now the man was thoroughly confused. "I don't understand. Is Zen easy? Is it difficult? Who is right?" So he asked their son. The son said, "Zen is not difficult and not easy. On the tips of a hundred blades of grass is the Buddha's meaning."

"Not difficult? Not easy? What is it then?" So the man went to the daughter and asked her. "Your father, your mother, and your brother all gave me different answers. Who is right?" She said, "If you make it difficult, it is difficult. If you make it easy, it is easy. But if you don't think, the truth is just as it is."

If you make it difficult, it is difficult. If you make it easy, it is easy. But if you don't think, the truth is just as it is. THE TRUTH IS JUST AS IT is. This suchness, this total acceptance, this total surrender to truth -- no pretensions, no hypocrisies, no effort to hide yourself behind screens, no effort to show yourself as more than the life-size -- this authenticity is Zen. And this authenticity is the door to the first principle.

Be spontaneous, be natural, and you have already arrived.

I was reading a few lines of Ogden Nash:

The centipede was happy quite, Until a toad in fun Said: "Pray, which leg goes after which?" This

worked his mind to such a pitch, He lay distracted in a ditch, Considering how to run.

If you ask a centipede.... A centipede has a hundred legs.

The centipede was happy quite, Until a toad in fun Said: Pray, which leg goes after which?" This worked his mind to such a pitch, He lay distracted in a ditch, Considering how to run.

Now it becomes impossible. The moment you think, things become impossible. If you don't think, the truth is as it is.
The last parable:

The Buddha sprang from the right side of his mother and took seven steps in each of the four directions. He then looked once each way, pointed one finger to the sky, and touched the ground with his other hand. He said, "In the sky above and the sky below, only I am holy."

This is a very beautiful story. When Buddha was born, the mother was standing under a tree. He was born while the mother was standing, and he was born in a very miraculous way. He suddenly sprang from his mother's side, stood on the ground, walked seven feet, put one hand towards the sky and touched the earth with the other hand, and said, "In the sky above and the sky below, only I am holy."

Zen people have laughed about this story very much. If they were Christian they would have tried to prove it, that it has to be real, historical. But they don't take things seriously.

One Zen Master, Un-mun, said....

Somebody asked Un-mun, "What do you say about this nonsense story?" He said, "On the Buddha's birthday, I was there, present." Un-mun present? The inquirer was
surprised.

Un-mun said, "As he sprang from the side of his mother, I hit him and killed him, and fed him to a hungry dog. The whole world was at peace."

The inquirer was very much puzzled, so he went to another Master, saying, "What do you say? The story is nonsense, and Un-mun's answer is even more nonsense; he says,'I was present. Not only present, I killed Buddha then and there, and fed him to a hungry dog, and the whole world has been at peace since then.'"

Otherwise Buddha would have created trouble for people. Zen Masters say, "Buddha, why were you born? You created so much trouble for people, because everybody is trying to meditate since you came. Had you not come, the world would have been at peace. Nobody would have been meditating, nobody would have been into this trip of nirvana. Why did you come?" That is the meaning of Un-mun when he says, "I killed him and fed him to a hungry dog, and since then the world has been at peace."
The inquirer went to another Master, Lin-chi.

"What the Buddha said on his birthday is wrong," said Lin-chi, "so I will hit him thirty times. And what Zen Master Un-mun said is also wrong, so I will hit him thirty times. And what I just said is wrong, so I will hit myself thirty times."

In fact, the moment you say something about the first principle, you go wrong. Nothing can be said about the first principle. Yes, it can be experienced. Drop the mind, and experience it.

Chapter #6
Chapter title:The Irrational Rationalist

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OSHO, DR. ABRAHAM KOVOOR HAS ATTACKED YOU IN AN ARTICLE PUBLISHED BY THE WEEKLY Current. WHAT DO YOU HAVE TO SAY ABOUT IT?

I ENJOYED IT. It was sheer delight. It was delicious. It was simply far out. I enjoyed it because nobody else has complimented me so highly as he has done. I could not believe that somebody would praise me so highly. Listen to his compliments.

First compliment: he says Rajneesh is crazy. True, sir. I agree absolutely. In fact, there is no way to God unless you are utterly crazy. Only those who are courageous enough to go beyond the boundaries of so-called sanity attain. Only those who are ready to put their minds aside, only those who are ready to cut their heads off completely, they attain. I am crazy. So was Buddha, so was Jesus.

There are books written against Jesus in which people have tried to prove that he was mad. And of course when Mahavir was walking on the streets, naked, ecstatic, people must have thought him mad. He was driven out of towns, cities; shelter was not given to him. Down the centuries the man of God has always been thought of as mad. The reason is simple: if he is sane then you are all insane, then the majority is insane. The majority cannot accept the fact. It is easier, more comfortable to call him insane.

But remember something George Bernard Shaw once said. Somebody was saying, "Millions of people believe this. How can they be wrong?" And George Bernard Shaw said, "If millions of people believe it, how can they be right?" Millions of people and being in the right? -- impossible. The greater the crowd, the less is the possibility of truth.

Truth has been available to only a few individuals. Why? Because only a few dare to enter into that madness. Only a few dare to put their reasoning, cunningness, argument aside. Life is not logic; it goes beyond it.

And not only the mystics say so; now even the physicists -- who are not mystics at all -- what they are saying is incredible. Let me quote a few things. The physicists are now saying the same old nonsense as the mystics used to in the ancient days. The so-called rationalists have always called those mystics mad. Certainly whatsoever they say does not follow ordinary reason; it is something beyond. Now listen to what physicists are saying; they speak of a universe which is finite but unconfined. They say the universe is expanding, but expanding into nothing. They also tell us that electrons are capable of passing through space without make use of the term "quark" to describe a particle of which taking any time to do it. They are now even proposing to the essential property is that when three of them combine, their collective weight is less than that of any of them by itself, although nothing has been lost by their conjunction.

It is absurd. It cannot be so according to ordinary logic. But if you ask the physicist he says, "What can we do? We are helpless. It is so. We cannot change the reality. Just to adjust to your logic, we cannot change the reality. And the reality does not believe in your Aristotles. It does not suffer from Aristotle-itis. It does not bother about what your logic says; it goes on its own way." So the physicists say, "What can we do? Change your logic. If it looks mad, maybe the universe is mad."

It looks mad, but the mystics have always said so. In the Upanishads it is said, "Take the whole out of the whole, and the whole remains behind." Now, Dr. Abraham Kovoor will call this man mad. If you take the whole out of the whole, nothing remains behind! This is ordinary mathematics and logic. But the Upanishads say, "You take the whole out of the whole, and the whole still remains behind. You go on taking

as many wholes as you want, and still the whole remains behind." The mystics have also stumbled upon the illogicalness of reality.

Now, what do you say about this "quark"? It fits absolutely with the Upanishadic idea. It does not fit with Aristotle. Bad for poor Aristotle! And bad for poor Dr. Abraham Kovoor!

I am crazy. I have seen the reality which does not fit with the mind. In fact, the mind is the only barrier to reality. It does not allow you to see the reality. The more you are confined in the mind, the less is the possibility of knowing. And if you insist that you will know only through the mind, then you will never know.

The mind is very ordinary. It is good for day-to-day use, but to penetrate the infinite, to penetrate the eternal, to penetrate that which is -- the ultimate mystery -- the mind is just as futile as if you are trying to empty the ocean with a teaspoon. It is just irrelevant.

The reality is irrational, the reality is nonsensical, the reality is absurd.

Now, Abraham Kovoor can be against the mystics, but what will he do against the physicist? And why have they both come to the same conclusion? Science has penetrated into reality from a different door, but the reality is the same. So have done the mystics: they have entered from a different door, but they have entered into the same space.

Now scientists say the universe is expanding. Into what? Because when we say "the universe," we include everything that is. When we say "universe" we mean the whole, the total. Now you say the universe is expanding. Into what? There cannot be anything outside the universe. We have included, by the very definition of the word "universe," that all is in it. So nothing is outside it. Into what is the universe expanding? Even if you say "into nothingness," then the nothingness is outside the universe. Then the nothingness is very real into which the universe can expand. Then the nothingness is not just nothingness. Then you have not decided rightly what the universe is.

This concept of an expanding universe is crazy, but that is what mystics have been saying down the ages. Hindus have chosen the word "Brahman"; Brahman means "that which goes on expanding".

Now, Abraham Kovoor says that he believes only in something which is proved objectively. God is not proved objectively. What is proved objectively? The electron is proved? The neutron is proved? The proton is proved? What is proved objectively? Nobody has yet seen electrons, nobody has yet seen neutrons, nobody has yet seen protons, but the scientists say they are. If nobody has seen them, nobody has looked at them, nobody has observed them as objects, then why do you say they are? Scientists say, "Because we can see the effect. We cannot see them, but we can see their effect." The same say the mystics: "God is not observed objectively, but we can see the effect."

Can't you see the universe running so intelligently? Can't you see tremendous intelligence permeating the whole?

And it is not only the mystics who say the universe is full of intelligence. Just the other day I was reading and I came across one of Albert Einstein's quotes. He says, "The scientist's religious feeling takes the form of a rapturous amazement at the harmony of the natural law which reveals an intelligence of such superiority that compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection."

"Intelligence of such superiority"! And this is not Jakob Bohme, Ramkrishna, or Rajneesh. This is Albert Einstein saying so. Intelligence of such superiority that human intelligence is reduced to utterly insignificant status! The world is running in such a deep harmony; that harmony shows that there is a unity in it, that it is not a dead universe, that it is not a"stupid" universe, that it is intelligent.

Physics has become metaphysics again. Physicists even talk about atoms having free will. Albert Einstein has said that no event can be postulated without the presence of a witnessing observer. And Eddington says: "Religion first became possible for a reasonable scientific man about the year 1927." But Dr. Kovoor seems to have not lived since then! Eddington also says: "We begin to suspect that the stuff of the world is mind-stuff. The universe looks more like a thought than like a thing." And that is what I mean when I say that there is intelligence, great intelligence in existence or God. Recently a new branch of science, molecular biology, has conclusively proved that the "matter" of organic life, our very flesh, really is mind-stuff. Eddington, Jeans, Einstein, Schrodinger all agree in this. But the problem with the learned Dr. Kovoor is that he goes on fighting against out-of-date religion with the aid of his out-of-date, so-called science!

You can ask what is the purpose of this intelligent universe. The scientist David Foster says: "To become more intelligent." I love this answer. This is what the mystics have always been propounding. From

unawareness to awareness... from unintelligence to intelligence... there is the way and there is the goal. The Upanishads say: "TAMSOMA JYOTINGAMAY" -- "O Master of the Universe, take me from darkness to light."

What do we mean when we say "God is"? We only mean that the world is intelligent, nothing else.

Now, Dr. Kovoor has a very childish idea of God, and he goes on demolishing that idea -- and without ever bothering about the fact that that is not MY idea. It seems he has not read anything of whatsoever I have been saying. Through his article I could not gather that he has read anything. What type of rationalist is he? He is ready to condemn me and criticize me, and without ever having read anything. At the most, it seems that he has read a few reports of journalists in the newspapers -- and that too it seems was many years ago because for years I have not been conducting meditation sessions and he says I conduct meditation sessions and I hypnotize people! He is not aware of what I am doing here. This is not a rationalistic approach.

And he says he believes only that which is proved objectively. In the article, he mentions that fifty years ago, his wife conceived a son from him, and now that son is still alive and still healthy and "still growing and proliferating independently as Dr. Aries Kovoor". Now, he says he believes only in the objective truth. The mother knows; the father only believes. The son is never an objective fact for the father. Dr. Kovoor's wife may know to whom the son belongs, but not Dr. Kovoor. Dr. Kovoor, you may be misguided by your wife! And women are very strange creatures. What objective proof have you that this is your son? There is no possibility of any objective proof. You trust, you believe.

God cannot be proved objectively, that's true. Nobody is trying to prove him objectively. In fact, if God is proved objectively, he will be no longer God. Then he will become a thing. Then you can dissect God in your lab, you can dissect God in the scientist's laboratory. You can analyze; then it will not be God at all.

We are not saying that God exists as a person; at least, I have never said so.

Now, he goes on saying that "Rajneesh holds the foolish view that through meditation man can'feel the very core of existence'." If this is the foolish view, then Buddha is a fool and so is Krishna and so is Christ, so is Lao Tzu, so is Chuang Tzu, so is Zarathustra, and so is Mohammed, because they all hold the view that through meditation you can come to the very core of existence -- because through meditation you come to your innermost core of intelligence. Through meditation you become so silent that your own intelligence is revealed to you. In that very revelation, God is revealed.

If I am intelligent in my innermost core, then the existence cannot be unintelligent, because I am born out of this existence. I am a by-product of this existence. If I am intelligent, then the universe has to be intelligent; otherwise from where will my intelligence come? Dr Kovoor is an intelligent man. And that is enough proof that there is God. Otherwise from where comes this intelligence?

He goes on saying that life is nothing but chemicals; life is "sustained by the oxidatory chemical action (oxidization).... This chemical action is maintained by my breathing and blood circulation. It is not in any way different from the production of heat and light energies during the combustion of the hydrocarbon in a burning candle." But a burning candle has no intelligence. He says there is no difference in any way between a man's life and a burning candle. The burning candle is not intelligent.

I tried because I thought "maybe" -- so I criticized a burning candle last night. But I could not provoke her. I succeeded with Dr. Kovoor. I "pushed his button"; he is very angry. Can you push the button of a burning candle, and will the burning candle criticize you? There seems to be a little difference, Dr. Kovoor. It can't be just a burning candle. You got hurt; you jumped to defend yourself. You have been arguing against me; you have been calling me names -- all the names that can be called. He says Rajneesh is an "ignoramus," Rajneesh is a "fool," Rajneesh is "crazy," Rajneesh is "mad," Rajneesh is "absurd," Rajneesh -- so on, so forth. He has exhausted the whole vocabulary.

Now, I tried hard with a burning candle. Nothing happened. The burning candle continued to burn. There is some difference. The difference is that of intelligence.

And if you say that life is born out of chemicals, then too you will have to accept that somehow the chemicals are carrying a latent intelligence. Otherwise from where will this intelligence come in? Out of the blue? From where?

He says life is nothing but oxidization, breath -- breathing in, breathing out. But can't you become a witness to your breath? Can't you sit silently? The Buddhists have been doing so down the ages. Can't you see the breath coming in, going out? You breathe in; you can watch. You breathe out; you can watch. Between the two there is a gap; you can watch that gap too. Certainly somebody else is there hidden behind the breathing process: a witnessing intelligence.

That's what meditation is all about: to know the witness, to know the SAKSHIN, to know the observer.

Even if life comes out of chemicals, out of oxidization, even if life is prolonged by oxidization, one thing is certain: that life is far superior to these things. There is intelligence, there is awareness. This awareness cannot be objectively proved, because I cannot put this awareness on the table for your examination. This awareness is subjectivity. When a scientist is trying to analyze something, there are two things: the thing that he is analyzing and the person who is hidden behind and is analyzing it. The analyzed is not the analyzer; and the analyzer is not the analyzed. The observer, the subjectivity, is there standing behind.

The object confronts you. That's why we call it "object"that which confronts you. How can I confront myself? I will always remain the subjective. Things can confront me; I will always be the one who confronts things. I cannot be a thing. Man cannot be reduced to being an object.

And if man's consciousness cannot be reduced to being an object, what to say about the total consciousness of existence? That's what God is.

He says, "I am an atheist because I do not believe in Gods, and I do not believe in Gods because it is not rational to believe something for which there is no objective evidence." There is no objective evidence for the subjectivity. That's why we call it "subjectivity." By the very nature of it there is no objective evidence, but inference is possible. A candle is a candle. A candle is not Kovoor. And there IS a difference! And it is not a slight difference. The difference is great because the difference is that of subjectivity. The candle has no subjectivity; it has no interiority. The candle has no intention. It is burning there; it has no innermost core. If Kovoor is standing there, he has an intention, an interiority. That interiority, that intention, that subjectivity cannot be objectified, and if we cannot objectify a single man's consciousness, how can we objectify the consciousness of the total? But the total is full of intelligence.

Watch the trees, the birds, the life growing, evolving. Watch the stars moving.... In such absolute harmony, with such rhythm -- it cannot be just accidental.

There are only two possibilities. Either the existence is just accidental or it has something running in it which joins it together. We call that thread God which runs into everything and joins and keeps the whole existence together. God is not a person, is not a thing. God is just the intelligence of the existence.

He says, "Unlike Rajneesh, I am not a fool to believe in a creator of the cosmos that was not created. Universe is matter and energy in space and time. Matter, energy, space, and time have neither beginning nor end." Now, I have never said that God created the universe. That's why I say he has never read anything I have said. He goes on projecting his own ideas and arguing against them! I have never said that God has created the universe. I have again and again said that the creation is the creator, that the world is God, that there is no separation, that it is not like a painter and the painting -- that it is like a dancer and the dance. God IS existence. There is no separation. Not that God has created it; God has become it. You cannot find God anywhere else other than in his existence, and you cannot separate them.

Can you find the dance when the dancer has gone? Or can you call a person a "dancer" when he is not dancing? They are always together; the dance and the dancer are together. They are two aspects of one energy. Creation and creator are together.

In fact, my own choice is that I don't like calling God a "creator". I call God "creativity". k is an ongoing process. Not that one day God created the world. The creation continues. It is moment to moment, moving, it is a process, it is dynamic, it is riverlike. And God is not separate.

But then he will say, "Then why bring God in? Why can we not simply say that'existence' is enough?" There is a reason. If you don't like the word "God," there is no problem with me. You can drop the word "God". I bring the word "God" in only to indicate that existence is not just material, it has intelligence; that the existence is not just the outer periphery, it has an interiority; that there is a great intention moving, that it is not without a soul.

If you want some other word you can use one, Dr. Kovoor. I am not a fanatic about words; any word will do. You can call it "X energy". If you are so obsessed with the idea of being anti-God, drop that word; that doesn't matter. Buddha never used it, Mahavir never used it. There is no need; it can be dropped. If you accept that the existence is intelligent, drop the word "God". We are not worried about it. But if you accept intelligence in existence, you have accepted God. That's all we mean by "God". It is a way of saying that things have not just happened accidentally.

What do I mean when I say there is "intention"? If I give you a wristwatch and you open it, you will immediately say, "Somebody has done a beautiful job." If I say to you, "Nobody has done this. It is just out of existence, out of millions of years of existence, just accidents. Things got together; somehow it turned out

to be a watch," you will laugh at me. You have already laughed! You will not even believe a small wristwatch can turn out without anybody making it, without any intelligence functioning behind it. That will be a great miracle. You cannot believe even a small wristwatch can come out of accidents, and you can believe that the whole existence -- so delicate, so subtle, so complex that we have not yet been able to know its mystery -- has come just out of accidents?

It is as if you give a typewriter to a monkey and he goes on typing at random, and one day suddenly a great book like the Bible happens. Out of accidents. The monkey goes on typing, goes on typing. Something will happen. And you see the Sermon on the Mount is being typed! Just accidentally? It is not probable. It is impossible. No possibility of it ever happening.

That's what I mean when I say "intelligence", "intention". The existence is functioning so together, so beautifully, and the evolution is moving to higher peaks. All this shows that existence is full of intelligence.

To remain confined to your intelligence is to remain confined in an imprisonment. To get out of this limitation and to look into the intelligence of the universal, of the universal intelligence, to have a feel for it, that's what religion is. But one needs to go crazy over it.

Dr. Kovoor says, "Life must have originated on different planets at different times by chemical evolution first and then by biological evolution...." But it makes no difference. If it started on some other planet, how did it start? Whether it started here on the earth or on some other planet, how did it start? The atheist, the materialist has to agree with one thing: that it started suddenly for no reason at all; it was not there and it started. It was not hidden, it was not latent, it was not in a seed form. If you say it was hidden, it was latent, it was in a seed form, that's what religions say. They say, "God is hidden and is getting more and more expressed."

Man is yet the highest expression of that intelligence. The tree is a lower expression; the rock a still lower expression. But all are expressions of the same intelligence. Man, as far as we know on this earth, is the highest expression of that intelligence. There are higher possibilities, because man is not the end. And the highest possibility that we have seen is what we call "enlightenment". A man comes to such a peak that all thoughts disappear and only pure awareness remains -- no clouds, only pure sky of being; no smoke of thoughts, only the flame burning bright, of pure life and awareness, of pure energy.

We have seen in Buddha the ultimate expression of that intelligence. That's why we call Buddha "Bhagwan," because he comes closest to the ultimate intelligence. Maybe there are higher possibilities. One can never be closed to the possibility; maybe there are higher possibilities. It is impossible to conceive of, but maybe. It is impossible to conceive of it because when all thoughts have been dropped there is no longer anything contaminating consciousness, so what more can be possible? That's why we have called Buddha "Bhagwan". "Bhagwan" simply means that he has become the vehicle of the intelligence, and now the vehicle does not interfere at all.

When I say "God is" I do not mean God is the creator. I mean God is the hidden energy of existence. Matter is visible God, and soul is invisible God.

He does not believe in God, but he believes in four gods instead. Those four gods are matter, energy, space, and time. Now, he seems to be completely unaware. Since he left school -- he is eighty, so he must have left school somewhere sixty years back -- it seems since he left school he has not been in touch with what has been happening in science, in the world of science. Dr. Kovoor, much water has flowed down the Ganges. Now matter exists not! And you talk about maKer. Friedrich Nietzsche declared, "God is dead," and God is not dead. He is still alive and kicking. But matter, on the contrary, is dead. Matter has been found not to exist.

When the physicists went deeper into the constituents of matter, they found there is no matter at all; there is only energy. Then what is the "matter" we see in a rock? It is just condensed energy. Matter is appearance. It only appears. There is no solidity. Solidity is just an appearance. Hindus have the right word for it; they call it "maya". Maya means that which only appears and is not. Matter has been proved maya! And that's what Shankara has been saying in India and Buddha has been saying and Nagarjuna has been saying: that matter is illusory. Science has absolutely proved it, that matter is illusory.

When you go deeper into matter and when you come to the electrons, matter is not. Those are nonmaterial energy phenomena. But the energy moves so fast that it creates the illusion of stability, solidity. It is as if you run an electric fan very fast, so fast that you cannot see the blades separately and you cannot see the gaps between two blades. Now scientists say if the fan runs with the same speed as electrons run, you can sit on the fan and you will not feel the blades moving. They will be moving so fast. Sunrays move, in one second, 186,000 miles -- in one second -- and that is the speed of electric energy. That is the speed of

electrons. Now, in a small space the electron is moving with such great speed that you cannot see the gaps. That's why the wall seems to be solid and you cannot pass through it. In fact, it is not solid. In fact, the wall can be reduced to such a small size that it will become invisible -- it has much space in it.

The scientists say the whole earth can be reduced to the size of one orange. It is very porous. The whole of existence -- all the matter that exists in the whole of existence -- can be reduced to such a small size that you can carry it in your suitcase. All is porous; much space exists.

And those small elements that go on running are not material either. They are just "electrons" -- electric energy. Now, Kovoor goes on talking about matter. Matter exists not, Doctor. You'd better start looking into modern science again.

And the second thing. He goes on talking about space and time, and Albert Einstein has proved that they are not two. Time also does not exist separately from space; it is a dimension of space. So Einstein uses "spaciotime"; he never says "space and time".

Now matter has disappeared. Time has disappeared as a separate entity; it has become a dimension of space. So there are two things: energy and space.

Now, Albert Einstein also says to keep this energy and space together, intelligence is needed. Great intelligence is needed; otherwise they will fall apart. Who will keep them together? How will they be kept together? That intelligence is God.

So three things: space, intelligence, energy. Three things.

That is the Christian trinity, the very idea of the three: God the Father, Christ the Son, and the Holy Ghost. And that is the idea of the Hindu Trimurti: Brahma, Vishnu, Mahesh. Three faces of one reality. These are metaphors, because mystics are not talking about mathematics. Mystics are talking in poetry; the same truth is being expressed in poetry. This is the whole idea of the three GUNAS of the Sankhyas: SATTVA, RAJAS, TAMAS, Three GUNAS, three attributes, are there, but they are faces of one reality. That reality is God.

You can call it X, Y, Z, whatsoever name you like. It doesn't matter. A rose is a rose is a rose. By what name you call it makes no difference.

But he goes on talking as if matter, energy, space, and time are four things. He is not aware of modern science.

David Foster, the cybernetic scientist, says: "Nothing whatsoever is known about the following rather basic phenomena: mass, electricity, magnetism, spaciotime, et cetera, et cetera.... Existence remains a mystery, it is not available to knowledge... essentially it is unknowable." I call this unknowable element God.

What is matter? Physics says there is no matter as such. What we know as matter is made of waves or quanta. The quantum is a mysterious phenomenon. It is a point and a line simultaneously! Absurd. Illogical. Bizarre. And if you ask what sort of waves are these, the answer is: "waves of probability". Not even waves of "anything"! The modern understanding of science is mystery and magic.

If we think deeply into anything, we are bound to stumble upon God because God is the depth of existence. If you go deep into the rock you will come upon God. If you go deep into yourself you will come upon God. God is the depth. If we think hard enough in any single direction we always arrive at the unthinkable. If we ask enough questions along a given line of inquiry, we come in the end to an unanswerable question. That unanswerable question is "Who am I?" That unanswerable question is the koan of the Zen people. That unanswerable question is what meditation is all about.

Second compliment: he says Rajneesh is an ignoramus. Perfectly true, sir. I don't claim any knowledge. I only claim ignorance, utter ignorance... but that's what the Upanishads have been saying: those who say that they know, know not. That's what Socrates has been saying: "I know only one thing: that I know nothing." These are all ignoramuses, and I am happy with this company -- the Upanishads, the Taoists, the Zen people, the Sufis. I am tremendously happy with this company.

In fact, to know reality, to know yourself, you have to unlearn. Knowledge is good, but good only for the practical world, good only for the objective world. It is not good for knowing yourself. You need not know anything to know yourself. What you need is to go within. You can enter into your being. There is no need to know anything beforehand. Knowledge has to be dropped.

A German philosopher came to Raman Maharshi and said to him, "Master, I have come to learn from you, and I have traveled long and I have been desiring and desiring to come, and now I am happy that I have come." And Raman said, "Please, the first Principle is that you will have to unlearn. I am not here to help you to learn! You already know too much! If you want more learning, go somewhere else. Here the whole

work is of unlearning, unconditioning. I am ignorant, and I help people to become ignorant again, so that they can become innocent, childlike."

And yes, Jesus is right. Only those who are childlike will be able to enter into the kingdom of God. That quality of innocence has to be attained.

Third compliment: Rajneesh is a fool. Good. True. It I was not a fool, why should I be seeking and searching for God? Only fools do that. Clever people seek money, power, prestige. Cunning people seek something of the world. Only fools try to seek the ultimate.

In Hindi we have the same word for "fool" as for the "enlightened one". We call a fool BUDDHU; it is derived from "Buddha". People must have thought Buddha a fool. He looks foolish. He had everything that one can desire -- the palace, the beautiful woman, the kingdom -- all comforts -- and suddenly he renounced. The masses must have called him BUDDHU, a fool. These are the things one desires, and he is renouncing them. And what is he going to seek and search for? What more is there than this? St. Francis was thought to be a fool.

Dr. Kovoor has put me in the great company of the greatest people who have walked on the earth. I am thankful.

Fourth compliment: Rajneesh is dangerous. I am. Those who come to me are going to be destroyed by me, because that is the only way to give them rebirth. If you come to me, I am going to destroy you because only through that destruction is resurrection. A Master has to be a death to the disciple. You will never be the same again. The danger is there. I will take all that you have away. All the illusions have to be taken away. I will leave you naked and nude, empty. But in that emptiness happens that which is real, happens that which is eternal. I am dangerous.

And the fifth compliment: Rajneesh is a voyeur. Beautiful. Psychologists say that there are two types of people: voyeurs and exhibitionists. Man is a voyeur, woman is an exhibitionist. And out of the voyeurism of man, all that has happened has happened. It is voyeurism to inquire into truth. It is voyeurism to penetrate into reality, into the mystery of reality. It is voyeurism to go to Everest and to see what is there. It is voyeurism to go to the moon. Women have not been very creative in that way because they are not voyeurs; they are exhibitionists. They are satisfied to exhibit themselves. Finished. Their work is finished. Man is a voyeur.

And the mystics are the voyeurs par excellence. They penetrate to the very mystery of God.

You can ask Sigmund Freud. He says that the male energy starts seeking the female energy. That is natural. That's why the woman waits and the man takes the initiative. Even small children will play the game of doctor. And the woman will be the patient and the boy will be the doctor -- the voyeur! He wants to see how this girl clicks, what makes her click, what is inside her. Now the scientist is born -- and the mystic too.

Out of this sexual curiosity, all curiosity is born. All curiosity basically is sexual. But nothing is wrong. I love to see a beautiful woman as much as I love to see a beautiful rose. I love to see a beautiful face as much as I like to see a beautiful sunrise. I love to see a beautiful body as much as I love to see a beautiful bird on the wing. I love beauty. I am a voyeur. And I love beauty so much that I want to find out how this whole existence clicks. In that very search, one stumbles upon God.

And I want to know how I click, what is this intelligence in me. And only because of that search does one come to one's own being.

Nothing is wrong in being a voyeur. And I would have thought that Dr. Kovoor was a voyeur. His name fits with the sound of "voyeur" -- "Kovoor". It must be accidental, because he believes in accidents. But it rhymes well. But according to himself, it seems that he is an exhibitionist. That's not very good. You are in bad shape, Dr. Voyeur. I had always thought you were a man! Now you have created suspicion in me.

The quality of voyeurism is the quality of inquiry. Nothing is wrong in it. Everybody should be a voyeur. And I would like even women to become voyeurs; only then will they be able to become more creative; only then will they be able to penetrate into the mysteries of life. We should try to know what it is! The very curiosity helps you to grow towards higher peaks of intelligence.

The sixth compliment: Rajneesh is a sexual pervert. That is wonderful. To go beyond sex is certainly a perversion. It is not natural. So it is a perversion! It is not part of unconscious evolution. It is conscious revolution. It happens only through transforming the unconscious into the conscious. When not even a trace of unconsciousness remains one is free from all desire. This is real BRAHMACHARYA. But to have eyes in the valley of the blind is certainly a perversion. Dr. Kovoor, who is not a voyeur, simply shows his obsession with sex. Just a nice old dirty man!

And the last compliment: Rajneesh is absurd. I am really at a loss how to thank Dr. Voyeur. These are the words I love! I am the genius of the absurd, and that is the highest that one can attain. Tertullian, a mystic, a Christian mystic, is reported to have said, "I believe in God because God is absurd." I also believe in God because God is absurd. I believe in existence because this existence is really absurd. It is incredible. It is so beautiful. It is so wonderful. It is so fantastic. It is so psychedelic. And it comprehends all contradictions. It is so tremendously in harmony that even contradictions don't contradict! The night and the day, and the summer and the winter, and life and death -- what more contradictions can you find and what more absurdities? But somehow everything fits together. The absurdity makes life more fun.

If God was just an Aristotelian, life would have been without fun. It would have been too serious -- and dull and boring. God is not dull, not boring. Life is full of joy and delight. There is love and there is song and there is celebration.

I am absurd.

You will think that Dr. Kovoor uses all these terms in a very condemnatory sense. That is his business -- that is his problem. I am a religious man. If I can find a rose flower, I don't bother about the thorns. If I can see that the black cloud has a white, silver lining, I dance for the silver lining; and I feel thankful for the black cloud also because without it the silver lining cannot exist. I look through religious eyes. Even the negative turns positive. So maybe he has tried to condemn me, but that is HIS problem. Why should I take it as a condemnation? I take it as praise; he has complimented me. And these are my words that I like, that I enjoy.

Now, a few things that I am sorry to say that I cannot agree on with Dr. Kovoor.

The first thing: he says that man has no soul. That means man has no interiority, no intention. That means man has no meaning.

He goes on throwing theories upon me which I have never propounded, and then he condemns them. He is fighting with ghosts -- and he himself has created them. I have never said that man has an individual soul. We have individual bodies, but our soul is universal. On the periphery we are different; at the center we are one.

Now, he goes on condemning and criticizing, "How is it possible? When the body dies, where can the soul go? Nobody has ever seen the soul going." I have never said that the soul goes anywhere. There is nowhere to go! In fact, the body is nothing but the visible aspect of the soul, and the soul is nothing but the invisible aspect of the body. Man is an ensouled body and an embodied soul. These are two aspects of some energy: X or God. One aspect is the body, another aspect is the soul. When a man dies it is not that the soul goes somewhere. When the man dies the soul moves into the unmanifested.

Now, he says one man, a certain Peter, has been revived seven times. He dies of a heart attack; through artificial techniques he is revived again. Again after a few days or a few hours he dies; again he is revived. In all, seven times. So Dr. Kovoor asks what I say about it. Does the soul go and come back again, go and come back again? No. There is nowhere to go. The soul becomes unmanifest when the situations to manifest it are no more there. When the situations are there again, it becomes manifest.

It is just like the seed. Where has the tree gone? You cannot find it in the seed. It has disappeared in the seed. It has become unmanifest in the seed. Put the seed in the soil, and again the tree is there. And again the tree will die one day and will leave many seeds.

The manifest becomes the unmanifest, the unmanifest becomes the manifest. These are the two wings of reality. Nobody goes anywhere. There is nobody to go and nowhere to go.

I don't believe in individual souls. I believe in the universal ocean of consciousness. A wave arises; then the wave disappears. Where has it gone? It has gone to the same source from where it had arisen in the first place. It had risen out of the ocean; now it has gone back to the ocean.

There is a beautiful story about Junaid, a Sufi mystic. He was passing through a small village. It was evening, and a small boy was carrying a small candle. He was going to the mosque to put the candle there. The mosque was dark and it was a dark night, and the night was descending. Junaid just laughingly, jokingly asked the small child, "Have you yourself lighted this candle?" And the boy said, "Yes, sir." And Junaid said, "Then tell me one thing. From where has this flame come? From where? And you say you yourself have lighted the candle, so you must have seen from where this flame has come." The boy must have been a genius. He laughed and blew the candle out, and he said, "Right now it has gone. Where? You have seen it! Where has it gone? "

The coming and going is not from somewhere to somewhere. We arise out of the cosmic consciousness; we fall back into the cosmic consciousness. We arise again; we fall back again.

My concept of the soul is exactly the same as that of Gautam the Buddha. There is no individual soul, there is no ego. That's why I insist so much: drop the ego. Then you will start living a life -- a cosmic life, a divine life. Then you will live like God -- because God will live through you. You will not be there.

Second thing: he calls me a fraud. I would have loved it if I could have agreed with him. I could not. I am sorry. He calls me a fraud because he says I claim miraculous powers. I was simply amazed. I have never claimed any. With whom is he fighting? With Satya Sai Baba? I have never claimed any miraculous powers, and he says I claim miraculous powers. That's why I am a fraud, because there are no miraculous powers. My whole emphasis is that the whole existence is miraculous! There are no miraculous powers, but the whole of life is miraculous. And I don't claim any power. I am the most ordinary man. I don't claim anything. I have no claim.

When I say that I am the most ordinary, I mean it exactly. I am not special; I am not "holier than thou". Then what am I doing here with people? I am just helping them to come back to their reality, to their ordinariness, to their first principle. If you start living and enjoying your ordinariness you are divine, because the ordinary is the divine.

He projects something, then he demolishes it, and he thinks he has demolished me.

And the third thing. Because I say that without God there will be no meaning and I had asked Dr. Kovoor, "What meaning will your life have if there is no God?" he has answered that his life has an aim, and that aim is to impart whatsoever he has learned to other human beings. But that seems to be very irrelevant. One candle imparting to other candles! What is the meaning of it? There is no difference. And why do you say "human beings"? And what is the point? Even if you make a candle very much informed -- you talk and talk and talk -- what is the point? A candle is a candle -- there is no difference, sir. And this is your whole aim of life! Whatsoever you have learned in life, you have to teach others. This does not seem to be much of an aim. It seems more like a duty -- and a mechanical one at that.

And why help these candles -- these chemicals, oxidization processes -- why help? If they remain ignorant, if the candles are ignorant, what is lost? And he says, "My aim in life is to help people so that they become aware and nobody can exploit them." But what is the point if one candle exploits another candle? A little wax goes from here to there -- what is the point? It does not seem very meaningful.

And then, finally, he says, "Except for creating mental derangements and hallucinations... there is absolutely no beneficial value in meditation... meditation is a... technique of inducing self-hypnosis." Now, he says meditation only creates "mental derangement," "hallucination," and only "religious maniacs" do meditation, and people who are "mentally sick". That means all the Vedas were written by mentally sick people. And the Bible and the Koran and the Dhammapada and the Tao Te Ching and the Zend-Avestaall were written by mentally ill people. Then all that has been of any value on this earth was illness! Then Buddha has no health; then Buddha has no well-being. Then who else can have well-being? Then Nagarjuna and Shankara and Vasubandhu and Bodhidharma and Bokuju and Lin Chi, all are "religious maniacs". Then Jalaluddin and Bahauddin and Junaid and Mansur are all mentally ill people.

If these are ill people, then who is healthy? Adolf Hitler? Mao Tse-Tung? Genghis Khan? Tamurlane? Nadir Shah? Who is healthy?

He says meditation only creates derangement. He does not know even the ABCD of meditation. He has not even read about it. Experience is not the question at all; he has not even read about it. Or whatsoever he has read must have come from some people who are just like him. Maybe he has been reading Karl Marx on meditation! Or Betrand Russell on meditation.

If you want to know about meditation, ask the meditators. If you want to know about meditation, the real, rational way is to go into meditation and see what happens because the proof of the pudding is in its tasting.

He has no idea what meditation is. He calls it a technique of hypnosis. It is just the opposite, let me tell you. Hypnosis means sleep, induced sleep. The word HYPNOS means "sleep". Hypnosis means "suggesting to you to fall asleep". Meditation means AWARENESS. Meditation means helping you to become more aware. Meditation is not hypnosis. Meditation is a process of DEhypnosis; it is a dehypnotization. You are hypnotized already by the society, by the schools, by the priests and the politicians. Meditation is a way to dehypnotize you, to uncondition you, so that you can attain to your childhood innocence again. And the difference is so vital and so clear and so distinct that unless one is absolutely closed to understanding there is no way to miss it.

Hypnosis is sleep; when you hypnotize a person he falls asleep, he loses consciousness. When a person meditates he becomes conscious -- he attains consciousness. He becomes MORE conscious. In fact a

meditator by and by starts feeling that he needs less sleep than before; and with less sleep he feels more vital. If he was sleeping for eight or ten hours before, now he feels five or six or even four or three hours are enough; that gives him enough rest. And a meditator by and by comes to know that even in sleep something remains aware in him.

But these are experiences, Dr. Kovoor. I cannot invite you into my sleep. I am helpless. Otherwise I would have invited you into my sleep to see what is happening. The only way to know is to meditate.

And I am not saying something for the first time. Down the ages thousands of mystics have said the same thing. Krishna says in Geeta, "When everybody is fast asleep, the yogi is awake." Buddha's disciple Ananda asked Buddha, "I have a feeling that in your sleep you remain alert." Buddha said, "You are right. Body goes to sleep, mind goes to sleep; I remain aware." In fact modern psychology says that a layer of your consciousness is there which is always alert, always awake.

Have you not watched? A mother is sleeping. There are thundering clouds in the sky, or airplanes are passing by, and her sleep will not be disturbed. But her small child -- just a small movement or the child starts crying -- and she is fully awake. What happenend? She was not disturbed by the airplane passing, she was not disturbed by the thundering in the clouds. What happened? Just a small noise from the child, and she is fully alert. A part of her being is aware and keeps caring for the child. She closes herself against the thundering clouds, but she cannot close her awareness from the child. She is alert.

If you fall asleep here and I come and I suddenly call a name, "Is Ram here?" nobody will listen, but the man whose name is Ram will say, "Who is disturbing my sleep? Yes, I am here what do you want?" Everybody heard it, but nobody responded; only Ram responded. A part of his mind -- even in sleep -- knows this is the name, somebody has called him.

Even in sleep you go on chasing the mosquitoes. If an insect crawls on you, you throw it away, and sleep is not disturbed. Something keeps alert, surrounds you.

This is in ordinary life. When you become a meditator, this awareness becomes deeper, more crystallized. A point comes when you can sleep and yet remain awake.

I would like to invite Kovoor into my sleep, but my sleep is subjective. I know it, but I cannot put it in front of you, Dr. Kovoor, so that you can examine it objectively.

But there is a way: you can learn meditation. You can meditate, and you can see what the difference between hypnosis and meditation is. They are diametrically opposite!

And he says "There is absolutely no beneficial value in meditation." Now, this going too far. So many universities are experimenting, and there is now solid proof from medical colleges, medical research, psychiatric research that meditation is of tremendous benefit. He seems to be completely unaware of what is happening in the world.

I invite you, Dr. Kovoor. You should come here. We have thousands of books here -- the latest ones. It seems you have not seen books for sixty years.

And whatsoever he says in his article is just elementary biology, high-school biology. When I was reading I thought, "My God, what knowledge!"

Now there is absolute proof that a meditator is less prone to ulcers, less prone to heart attacks, less prone to high blood pressure. A meditator is less prone to many illnesses that happen ordinarily to everybody. A meditator is less prone to madness, to insanity, to neurosis, psychosis. And a meditator is certainly more quiet, calm, and collected. A meditator is more responsible. A meditator is more loving. And there is definite proof that a meditator lives longer than a nonmeditator. A meditator has a higher I.Q., more intelligence, than a nonmeditator, more vitality, more creativity.

Meditation is therapeutic. In fact, "meditation" and "medicine" come from the same root. Meditation is a healing force, because it relaxes you and allows nature to heal you. But that is not the primary benefit of meditation. It is just a side effect. The basic benefit is the entry into the divine. Self-realization. God-realization. Oh! the ecstasy of it, the blessing and the benediction.

And these are not assertions of mystics. Now scientific labs are producing papers, research work, theses, dissertations. Through scientific equipment, measurement, ways and means, now it is almost a certain fact that mind can exist in many wavelengths and meditation changes the wavelength. Meditation creates more "alpha" waves -- and alpha waves release joy, happiness, bliss, benediction. Forget what the mystics say, but you can listen to the scientists.

In the end, I pray for the old man. Please, you also pray for him. His days cannot be many and I would not like him to die believing that he is nothing but a chemical process and oxidization! Poor thing!

And finally Dr. Kovoor requests the government to prevent my work. This is great! What type of

argument is this? This is nerve failure, Dr. Kovoor! Can you not argue yourself, so now you need the support of the state?

And he thinks he is a rational man and he has a scientific outlook. I don't see rationality or scientific outlook. I simply see a dogmatic, closed attitude, as if he has decided once and for all what is truth and is adamant not to listen to anything which can disturb his dogmatic ideas, ideologies.

Now, a few nonserious questions.

OSHO, LIFE IS BEAUTIFUL, BUT I AM UNHAPPY. YOU ARE GIVING MUCH LOVE, BUT I CANNOT TAKE IT. WHAT YOU SAY IS TRUE, BUT I CANNOT FOLLOW IT. I WANT TO BE TRANSFORMED, BUT WHAT IS PREVENTING ME?

I will just tell you one anecdote:

After passing a group of women talking near his church, the minister decided to preach a sermon on gossip.
"Members of the congregation," he began, "as I entered the church the other day prior to one of your Ladies' Aid meetings, in one group someone was saying,'Mrs. Wilson is a wonderful woman, but....' At another group I heard,'Miss Brown is really a nice woman, but....' At still another group someone was saying,'The Arnolds seem to be a lovely couple, but....' And I am telling you right now, that if you are not careful, you are going to slide right into hell on your BUTS!"

Question

OSHO, I AM ALWAYS AFRAID OF WASTING TIME. TIME IS VALUABLE, AND I WANT TO USE IT RIGHTLY. CAN YOU GUIDE ME AS TO WHAT I SHOULD DO SO THAT NO MISTAKE IS COMMITTED?

First, time is not valuable. There have been people who have been saying "time is money." They are neurotic people. They have created much neurosis in the world. Time is not valuable, because eternity is available. There is no end to time and there is no beginning to time. So don't be worried about it. The more you worry, the more you waste. Only an unworried person knows how to live joyously, moment to moment. Time consciousness is a great disease... and the whole West is suffering from it. And the disease is spreading to the East too. It has even spread to the animals. I was reading one anecdote....

An old lady kept a parrot which was always swearing. Every Sunday she kept a lid over the cage, removing it on Monday morning, thus preventing the bird from swearing on the Sabbath. On a Monday she saw the minister coming towards the house; so she again placed the cover on the cage. As the priest was about to step into the parlor, the parrot remarked, "This has been a damned short week!"

You have enough time. And don't be so afraid of committing mistakes! That is the only mistake one has to avoid -- the only mistake, I say, that a man can commit in life -- and that is: becoming afraid of committing mistakes. Then you never grow, then you never go anywhere, then you never do anything. Then by and by you will slip into dullness and deadness. You will become stuck, stagnant. Commit mistakes. What is wrong in committing mistakes?

Just remember one thing: don't commit the same mistake again. Commit new mistakes every day. Be inventive. Innovate. A man only learns when he commits many, many mistakes. Go astray as far as you can go. God is everywhere. Where can you go? And the further astray you go, the deeper is your understanding of coming home; and when you come home, you understand what you were missing.

Nothing is wrong. You are too afraid and too cowardly. Drop this fear and drop this cowardliness.

OSHO, PLEASE HELP ME.

I cannot do that. I am not your enemy. I am not a dogooder. I don't "help," because the help, the very desire to be helped, is a desire to continue as you are. You want some props, some supports. You want consolation, comfort. No, I am the last person to give you any consolation. I am going to withdraw all props, so you fall flat on the ground. From there starts a new life, a new beginning.

Henry Thoreau once observed that if he knew for certain that a man was on his way to see him with the single purpose of trying to help him, he would run for his life.

That should be the attitude towards helpers. If somebody is coming to help you, escape! Your life is in danger. Avoid the do-gooders, the so-called saints and mahatmas.

I am not here to console you, to comfort you, to make you secure. I am here to destroy you utterly, because only then is the new born -- the new man, the new consciousness. If I help, the old will continue. All help goes to help the old. All help keeps the old surviving; it nourishes it. No, I am not going to help in any way.

I know you want help. You don't want resurrection. You want help. You don't want death, you don't want a new life. But if you are around me long enough, by and by I will withdraw all your supports. I will even take the earth beneath your feet away, so you fall into the bottomless abyss of existence. You disappear into that abyss... and in that very disappearance, God appears to you. When you are utterly helpless, God's help becomes available.

I am not going to help you. I am going to make you utterly helpless so that in your helplessness a prayer arises, so that in your helplessness, surrender becomes possible, and then comes God's help. Only God can help. And all other help is a barrier to God's help.

One beautiful story that I always love.... Krishna has just sat down to take his lunch and in the middle of the lunch he rushes towards the door, and his wife, Rukamani, says, "Where are you going?" But he is in such a hurry that he doesn't answer. At the door he suddenly stops, then comes back slowly, a little sad, sits back, starts eating. Rukamani asks, "What is the matter? What happened? Where were you going so suddenly, as if there was some emergency? And now suddenly you turn back from the door and you are sad. What happened?"

Krishna says, "One of my lovers, one of my devotees, is passing through a capital and people are throwing stones at him and blood is flowing from his head and he has wounds, but he remains utterly helpless -- not a condemnatory word on his lips, not even in his mind. His surrender is total. I had to rush to help him. He was so helpless!"

Then Rukamani is even more surprised. "Then why did you come back?"

Krishna says, "By the time I reached the door, he had taken a stone in his own hand. Now he is ready to answer himself. Now I am not needed. Now he is no more helpless."

Remember, all human help becomes a barrier to divine help. My purpose here is to make you REALLY helpless, utterly helpless, so God rushes towards you and fills your emptiness. That will be the day of real rejoicing, ecstasy.

Don't ask for my help. Ask that I destroy all that you have arranged around yourself as help, comfort, consolation. Ask that I kill you. Ask that I behead you. The moment your head has rolled down on the earth, you will grow a new head, and that head will be the divine. That will be God's head.

The First Principle

Chapter #7
Chapter title:The Song of Sound and Silence

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A PUZZLED MONK ONCE SAID TO FUKETSU, "YOU SAY TRUTH CAN BE EXPRESSED WITHOUT SPEAKING, AND WITHOUT KEEPING SILENT. HOW CAN THIS BE?" FUKETSU ANSWERED, "IN SOUTHERN CHINA, IN THE SPRING, WHEN I WAS ONLY A LAD, AH!. HOW THE BIRDS SANG AMONG THE BLOSSOMS."

GOD IS. TRUTH IS. LOVE IS. There is no way to say it, and there is no way to hide it. There is no word which can express it, and there is no methodology of how to keep it unexpressed. That is the dilemma of the mystic. He has to say it, and it cannot be said. He cannot keep quiet about it, he cannot keep silent. It overfloods him; it starts overflowing; it is beyond him to keep silent. He has to say it, and nobody has ever been able to say it.

God is not a word, neither is truth a word, nor is love a word. And they are not just silences either, because their isness is a singing isness; they are songs. It is not just dull and dead there. It is full of joy, it is overflowing joy. It is celebration, it is ecstasy, it is orgasm, because it is a meeting of the opposites, because it is a meeting of the polarities, because it is a marriage, a marriage of yin and yang, day and night, summer and winter, life and death, sound and silence

. So when it happens, you cannot say it, but you have to sing it, and that is the beauty of the song. It has something of the word and something of silence in it. That is the beauty of poetry, the beauty of dance. Something is visible, something is invisible; the manifest and the unmanifest meet there, embrace each other, are fulfilled in each other.

If you simply say and use words and there is no silence in those words, your words will be like dead stones. They can hit somebody's head, you can argue with them, but you cannot convert. They don't have that quality of silence which becomes conversion. When a word has a silence at its innermost core, when a word is luminous with silence, it brings conversion. Then it is a gospel, then it is good news. Then somebody, who is saying something with silence in it, is not throwing a dead rock at you, but is throwing a flower. It will also hit you, but it will also caress you, and it will go deeper because you can be vulnerable to it and it will reach to your very heart. Because how can you protect yourself against it? You will be nondefensive.

So remember, all the mystics have been singing and dancing, celebrating. They go on saying, "We cannot say it," and they go on saying all the same.

There is a difference in saying and saying. When you say without knowing it, without realizing it, it is just gibberish, just words and words and words, without any soul in them; it is a corpse; there is no aliveness in it. Those words stink -- they stink of death. There is no heartbeat of life. When you know, when you have experienced, when you have fallen into that abyss called God, when you are transformed by that surrender, when you are totally immersed in it, when your every cell is bathed in it, then you say; but your words are not mere words. They carry silence. They are vehicles of silence; they are gestures of silence. We have a special name for it in the East: MAHAMUDRA -- the great gesture

. Look at my hand. If it is empty, if there is nobody behind it who has experienced, then it is an ordinary gesture. But if there is somebody behind it who has known, who has lived, who has experienced, then raising this hand is a great gesture, MAHAMUDRA. Then the ordinary hand becomes extraordinary. Then ordinary words are no more ordinary words. You cannot go to the dictionary to find their meaning. When a word is full of silence, you will have to go within yourself to find its meaning, not to a dictionary, not to a library. You will have to go within yourself. The meaning will be found in your experience.

The word of a man who knows is loaded, loaded with great fragrance. You will have to decode it in your innermost core of being, into the innermost shrine of your being.

Truth is a transcendence, transcendence of all duality. So those who say truth cannot be said, only say a half-truth; and those who say that truth can be said only in silence, they also say a half-truth.

Zen brings the whole truth to the world. Zen is a great blessing to the world; it brings the whole truth.

The whole truth is: Truth cannot be said, and yet can be said. If not said, then showed, indicated. The

ordinary duality is transcended. We are always moving from one pole of the duality to the other. Sometimes we say, "Yes, it can be said"; this is one pole. Then we become aware, "How can it be said?" -- the other pole. Then we keep silent, but then again we become aware that there is something left: "Yes, it can be said." This way it goes on moving, it swings.

Zen says truth is a transcendence, transcendence of all duality. The duality between the word and the silence is also to be transcended.

The Bible says in the beginning there was the word. The Vedas say in the beginning there was silence, eternal silence, and the silence brooded over the sea, and it was dark. And the Bible says there was the word. The first thing that happened in existence was the word. God said let there be light, and there was light. Both are half-truths.

If you ask the Zen people... They have not written any Bible or any Veda yet, and they will never try, because they don't believe in scriptures. They say it is beyond the scriptures; it is a transmission beyond the scriptures. But if they ever write a Bible, or if they are forced to, like Lao Tzu was once forced to write the Tao Te Ching because the king wouldn't allow him to leave the country unless he wrote his experiences....

Lao Tzu wanted to go to the Himalayas, to die there; certainly there cannot be any more beautiful a place to die. Those eternal peaks, those snow -- covered virgin peaks, where can you find a better place to disappear in God? What better moment? He wanted to go -- he was very old and he wanted to go to the Himalayas to rest and disappear there, nobody ever knowing about him. He wanted to disappear absolutely alone. He wanted his death to be private.

And death is a private thing. Nobody else can be with you when you die; it is absolutely internal. So he wanted to escape and go away from the crowds. He was afraid too many people will surround him and his death will become a public affair.

But the king insisted, "First you write whatsoever you have known." And he ordered the guards on the boundary saying that "This man is not to be allowed to go out." So he was caught at a guard post, and for three days he sat in the guards' room and wrote down the Tao Te Ching.

If somebody, forces a Zen Master to write down a Bible, a Veda, then they will say there was song in the beginning. Neither word nor silence, but song. There was song in the beginning, and God sang and danced. Not "Let there be light": God sang and danced. And that dance became the beginning of creation.

That dance continues. That dance is what existence is.

The song has a mystery about it because it is a meeting, a marriage of opposites. In the song there is sound and silence. The song says something, but says in such a way that you cannot grasp it. Not that it doesn't say anything. It makes much available, but you cannot grasp it, you cannot just possess it. If you try to possess, you will kill it. You cannot have a song in your fist; otherwise the song will be killed. It is too delicate; you cannot be that rough with it. A song has to be preserved in the heart, not in the fist. About a song you have to be receptive, not aggressive. You can keep an argument in the fist; it is hard, rocklike, it will not die. You can keep and possess an argument, you can become the possessor of an argument. That's why the ego enjoys very much to have arguments, proofs, logic, philosophies. The ego feels very much fulfilled: "I know so much."

The song cannot be possessed that way; the ego cannot be its possessor. The song can penetrate your being, but the ego has to give way. If the ego comes in between, the song will be shattered. You may get fragments of it, and you may start interpreting those fragments, but you will miss the unity of it. And it was in the unity.

A song has not to be thought about. If you start thinking, about a song, you are already missing it. When you listen to music, how do you listen? Do you bring your mind in? If you bring your mind in, where is the music? Music and the mind both cannot exist together. That is the mystery of music: you have to put your mind aside. You cannot argue with music; you cannot nod your head in agreement or disagreement. You cannot say, "Yes, I agree," or "No, I don't agree." There is no question of agreement or no agreement. With music you simply become one. If you want to feel it you have to put your head aside. The heart has to open towards it. It goes directly to the heart, it showers on the heart. It helps the flower of the heart to open and bloom. It is a nourishment for the inner lotus.

The Zen people will say, "There was song in the beginning, and then God sang and God danced, and that's what he has been doing since then." Each moment it is a dance. Look around. Can't you hear these birds? These are not birds; don't be deceived by them. These are not birds. It is God singing, the God of the beginnings -- because it is always a beginning. Each moment is a beginning. Never think that the beginning was somewhere in the past. This is the beginning, and it is always the beginning and there is no end. It is

God singing.

Can't you hear the silence of the trees? It is God, silent.

In the birds he is singing, in the trees he is silent. Birds cannot exist without the trees, and, let me tell you, the trees cannot exist without the birds either. The birds sing for the trees, and the trees are silent for the birds, and there is a marriage. They are tied together. If trees disappear, birds will disappear. Kill all the birds of the world, and you will one day see the trees are disappearing. Everything is intertwined, everything is interlinked. This is what we mean by the word "ecology" -- everything is together.

It is God singing, it is God silent.

Once you understand that God is both, then this highest possibility opens for you. This is the first principle, that you need not divide, all division is false, that you need not create any duality, because existence is nondual, because existence is one.

And all our misery is because we are divided. Why do you feel so thrilled when you are in love? What happens? Is the thrill just chemical, hormonal? No, it is not. The thrill is existential. When you are in love, at least with one person you feel to be one, at least with one person you have dropped duality, at least with one person you are no more separate, at least with one person the boundaries are not there. You have removed the boundaries. Two spaces have come so close, they overlap. You feel so thrilled with love, so blissful with love, because it is an experience of God, a very limited experience of course.

And if it is so beautiful to be one with one person, how much more beautiful will it be to be one with the whole, to be one with all the persons, men and women, trees and birds and animals and the clouds and the mountains and the stars? How will it be? How much more beautiful? The beauty cannot be imagined, because the difference will not be only of quantity, it will be of quality. It will be utterly different.

Love can at the most be only a glimpse of a ray, not the ray itself, but only a glimpse in the lake. A ray of the sun playing on the lake, and you see the glimpse. That glimpse is love. When you find out the real ray, it becomes prayer. When you start moving through that ray, upwards, you start climbing on that ray and you start reaching towards the source of all light, then you are growing in spirituality. One day you are dissolved into that light. You yourself have become that light. That is the orgasm I talk about. That's ecstasy.

And Zen people say that when you know, you have to say, knowing well that it cannot be said. You have to sing it.

Zen Masters have been very creative. Either they were singers, dancers, or painters, or in some sort of art, calligraphy, pottery. Whatsoever they could do they did. That became the gesture of their expression. They were not inactive people. Deep down they were not doers, and on the surface they were not inactive at all. Deep down they were just instrumental to the divine. No doer, no idea of doing anything -- just being, but on the surface very creative. The world would have been far richer if every religion had developed such a school as Zen.

For example, Hindu monks have lived a very uncreative life. Jaina monks have lived a very uncreative life. Except Zen, even Buddhists have lived a very uncreative life. So has been the case with the Catholics.

Zen brings creativity. And remember, if you want to be one with the creator, you will have to learn some ways of creativity. The only way to be one with the creator is to be in some moment of creativity, when you are lost. The potter is lost in making his pottery; the potter is lost while working on the wheel. The painter is lost while painting. The dancer is lost; there is no dancer, only the dance remains. Those are the peak moments, where you touch God, where God touches you.

Now, the scholar, the so-called scholar, becomes wordy. He goes on learning more words, more words, more information, more scriptures. He has no silence. That is a very lopsided phenomenon. Then against the scholar there are a few saints, who keep quiet; they don't even say a single word. That too is moving to the other extreme. They become uncreative. Of course, they are silent, better than the scholar -- at least they will not throw their rubbish into other people's heads, at least they are not committing any crime -- but in a higher sense they are also criminals because they are not benefiting existence. They are parasites. They are not making existence richer by their being here. They are not helping God in his dance, in his song.

Zen brings the highest synthesis. Don't be afraid of speaking, but don't go on speaking if you don't know. Don't be silent. Just being silent will not help.

It has to be understood because too many times this comes to your mind too: Why go on speaking? Why not keep quiet? But your silence will be YOUR silence. The words will go on moving, revolving inside you. You will become a madhouse inside. You may look silent from the outside; you will not be silent inside. How can you simply drop those words, those old habits of many lives? The mind will go on chattering, the

mind will go on saying things, repeating things. The mind is like an automaton; even if you don't want to talk the mind goes on. If you don't talk to others it goes on talking to itself. It creates both the parties: it talks from one side and answers from another side; it goes on playing the game. From the outside one can be easily silent, but from the inside?

And if you are silent from the inside, you will be surprised that your silence becomes so loaded with ecstasy that you have to sing. There is no other way. That you have to dance, that you have to share. When you have you have to share. If you have it at all you will have to share. If you don't have it you can keep quiet, but what is the point of keeping quiet if you don't have it?

There are two types of people: one who goes on talking without having it, and one who goes on keeping silent without having it. Both are in the same boat.

There is a third type of person, who has come to know it, who has really become silent and in the silence he has heard the soundless sound, in the silence God has delivered his message to him. God has spoken to him. He has had a dialogue with God himself. The silence has filled his heart with so much juice, with so much life, with life abundant, that he is bursting. He has to say it. There is no way to get rid of it.

And his saying will have a totally different significance because words will not be mere words. If such a person sits silently, even his silence will be a sharing. If such a person keeps completely silent, you will see his silence is singing all around him. You will feel the vibe. His silence is saying something. He is indicating from his silence too. If he speaks he speaks. If he is silent, then too he speaks.

If you don't sing it, remember, you don't have it. If it does not overflow in a thousand and one gestures, then it is not there. You cannot hold it if it is there. And you cannot possess it if it is there; it is not your property. You cannot become the owner of it. You cannot hoard it, you cannot be miserly about it. If it is there at all, it drowns you utterly. It possesses you. You cannot possess it; it possesses you. And then it leads you into a thousand and one gestures. In a thousand and one streams you start flowing, and whatsoever you do becomes an expression.

I have heard a very beautiful legend. The legend is, there was a great Master in India, the twenty-seventh successor of Gautam the Buddha; his name was Hanyatara. A king in south India requested him to come to his court. The king himself came, bowed down to Hanyatara, touched his feet, and said, "Please, come to my court, to bless us. And this has been my desire, to listen to some sutras of Gautam the Buddha by a man who is a Buddha himself, so I have been avoiding scholars, pundits, professors. I have been avoiding, I have been waiting, because those sutras that Buddha uttered are so pregnant that only a man who has attained to that consciousness will be able to give expression to them."

Hanyatara came to the court with an attendant. The king was thrilled; it was his dream for his whole life one day to have a Buddha in his court, in his palace. The whole palace was decorated, the whole town was decorated; the whole capital was celebrating. It was a great day of celebration. But the king was puzzled, a little bewildered: Hanyatara sat silently, not saying a single word, and the attendant recited the sutra. Now, this was not the purpose at all. The king could have found better people to recite the sutra than the attendant. He was just an attendant who looked after Hanyatara, just used to do small errands, a very ordinary man, not even a great scholar. His grammar was faulty, his pronunciation was not exactly as it should be. He was an ordinary man.

Just out of respect, the king kept silent. When the sutra was finished, he touched the feet of Hanyatara and said, "Sir, enlighten me about this; otherwise I will remain puzzled. Why did not YOU recite the sutra?"

And Hanyatara said, "What, I did not recite the sutra? Then what else was I doing the whole time here? You fool!"

The king was even more puzzled, because he had kept quiet, he had not said a single word. The king said, "Please, explain it to me. I don't understand. I am an ordinary, ignorant person. I may not know the ways of the Buddhas."

And Hanyatara said, "I sat silently, breathing in, breathing out. That was my sutra. What else is there in life? Breathe in, breathe out. Be alert, aware. When I breathed in, I was aware; when I breathed out, I was aware. It was all awareness! What else is a sutra? Awareness. If you had listened to the rhythm of my breathing you would have understood. I have recited it! Words are one way to recite it. Breathing silently, but with full awareness, is another way to recite it -- and far better a way. I have been very expressive today, as I have never been before. Thinking that you have been waiting for so long, I thought,'Why not give the real thing?' "

The king was thrilled, seeing the compassion. Now he felt there was a certain rhythm in his silence. Now he became aware, retrospectively of course, that this man was not silent in the ordinary way. He had

seen silent people; sometimes he himself had sat in silence. This was a different silence. There was a song, certainly there was a song. There was a fragrance around this man. There was a vibe of a different quality; he was vibrating. Strange it was, but now he remembered, yes, it was there. And the way he was breathing was no ordinary way. Not that he was doing anything special in the breathing: his breathing was pure, natural, like a small baby.

When you breathe, your breathing is never natural. If you are a little angry, your anger changes your breathing. If you are full of passion, lust, your lust changes your breathing. If you are greedy, your greed is reflected in your breathing. Continuously your mind mood infiltrates breathing and changes it. You can watch it. When you are angry, try not to disturb the breathing, and you will be completely unable to be angry. Just try not to change the breathing. Let the breathing remain as it was before you became angry, and then try to be angry. It will be impossible. The breathing has to change first. Through the breathing the body changes; the mind first affects the breathing. When you are in a moment of lust, watch, keep the breathing natural, and you will suddenly find the lust has disappeared, the moment came and passed.

By and by you will be able to see each mood is reflected in your breathing, so your breathing is never natural, because there is some mood or other. The natural breathing means there is no mood: that means there is no mind -- neither anger nor greed nor lust nor jealousy nor love nor hate. No -- mood means no-mind. In that state of no-mind the breathing is natural. Then there is a song to it, then there is a totally different quality to it. Then it is pure life. Then the flame is without smoke.

Yes, the king remembered, there was something strange, something was happening. He had missed it. He started crying. He said, "I have missed it. Why didn't you tell me before? Now I know there was something, and I had even felt it, but my consciousness is not so developed, so I could not understand what was happening.

"And I was too concerned about that foolish sutra. I was continuously thinking about why you were not reciting the sutra and why this attendant was reciting the sutra. I was so much concerned about the sutra that I missed.

"But I am grateful that you showed such compassion, that you showed your being so naked, so true, so authentic."

He presented a great diamond, the most valuable he had, to Hanyatara, and then he said to Hanyatara, "I have three sons. Sir, be kind enough. I will call them. Bless them."

Thinking that young people are young people, and the youngest was only seven, they may disturb the sutra reciting, he had not called them to participate before.

The three young princes came in.

Rather than blessing them, Hanyatara showed the diamond that the king had presented to him to the first prince, the eldest. He must have been somewhere near fifteen. The prince looked at the diamond and said, "A great diamond, of the finest water, purest water. Where could you get it? It is rare. It is no ordinary diamond."

Yes, his understanding about the diamond was perfectly true. It was a rare diamond, of the most perfect water. Even Hanyatara had never seen such a thing.

Then he called the second prince, who must have been near about ten, and the second prince looked at the diamond, and he said, "Not only the finest, not only the best, it is certain that it belongs to my father because in this kingdom nobody can have such a diamond. It is rare. Sir, it does not belong to you, it cannot. To protect this diamond you will need a great army, otherwise you cannot have it. Just this attendant won't do."

Yes, his understanding was also very correct.

And then the third son was called. He was only seven. He looked at the diamond, looked at Hanyatara, and laughed and said, "What? Do you want to befool me?" He was only seven, and he said, "Do you want to befool me? You cannot! Because the real diamonds are never of the outside. And what are you trying to show me? You have the real diamond within YOU. I can see it! This is just a stone that you have in your hand. Throw it, sir!"

And it is said that Hanyatara hugged this small boy.

This boy's name was Bodhitara, and Hanyatara changed his name to Bodhidharma. He became the twenty-eighth successor of Buddha; he was the first patriarch of Zen in China, this small boy Bodhitara, whose name Hanyatara changed to Bodhidharma.

Hanyatara said, "This boy has looked into the deepest reality anybody can look into. DHARMA means'the ultimate reality'. He has penetrated to the ultimate reality." He said to the king, "Even you could

not see who I am. That's why you missed my sermon, my silent sermon. That's why you missed my silent song. I was singing here but you missed. But this boy, yes, I cannot befool him. This boy is going to be my successor."

And then he said to the king, "Sir, forgive me. I have not come for you and I have not come because you requested me to. I had to come because of this boy. I have been in search of this boy! This has been a promise from the past life, and this has been a decided gesture: in the past life I told this boy,'I will seek you and find you and I will show you a diamond, and that will be the moment of your examination. If you can see my inner diamond and you are not befooled, you will be my successor.'"

The legend is of tremendous value. First, the silent sermon. Yes, sometimes a mystic can be silent -- but he is not silent! His silence is a very telling silence. He may not do anything, he may not even move his eyes, he may not move any of his limbs, but still his presence goes on doing a thousand and one things. Just to be in his presence, just to breathe with him in the same rhythm, and something is transferred: his song, his silence, his dance. You will never be the same again.

Truth is not hidden, from the very beginning. Truth is unhidden; only your eyes are closed. Truth is being preached from every tree and from every bird and from every rock and from every star; just your eyes, your ears, your sensitivity is not there. You are deaf. Truth is not dumb; you are deaf. And truth is not hiding anywhere.

A man came to a Zen Master and asked, "Sir, where should I go to find the truth?" And the Zen Master said, "You just keep looking in front of your nose and go on, and you will find it.

It is just in front of your nose! Truth is just in front of you. In fact, wherever you look it is truth, you just need to know how to look for it. But you are looking for other things; that's why you go on missing.

That great king missed Hanyatara's sermon. It was a Zen sermon, the same as Buddha preached to the first Zen Master, Mahakashyap, sitting silently, holding a flower in his hand. This second sermon, of Hanyatara to the king, was even more subtle. He was not even holding a flower in his hand. He was just breathing in and out, a natural breathing, an ordinary breathing, unaffected by the mind. And truth was there and the sutras were recited there through his breathing, but the king missed.

You may have come across a Buddha in your life -- or you may have come across many Buddhas in your past lives -- but you have missed because you were not sensitive enough to feel that vibe. That vibe is subtle. You were not aware enough to move to that height, to feel the presence.

Be a little more alert. The sermon is preached constantly. From everywhere God is speaking to you. Even when everything is silent he is speaking through silence. His song is eternal.

Zen says, "Truth is not hidden, from the very beginning, so you are not to uncover truth, you are only to uncover your eyes." You just have a curtain on your eyes. Just pull your earplugs out. Your ears are plugged; hence you cannot hear.

How to unplug the ears? How to open the eyes? How to drop barriers that don't allow you to become sensitive enough? What is the way? The way is IMMEDIACY. Be immediate, be in the moment.

Otherwise Buddhas can go on shouting from the housetops, and you will not hear -- or you will hear something which has not been said at all.

A few scenes. First scene:

Warden: "Can't you see the sign'NO FISHING HERE'?"

Angler: "Yes, and I don't agree. There is good fishing here! Just look at this lot I have landed today. Whoever put that sign up must be crazy."

The second scene:

The Dean of Women was lecturing to a class on the subject of sex morality. "In moments of temptation, ask yourself just one question: Is an hour of pleasure worth a lifetime of shame?"

One of the girls raised her hand naively and asked, "How do you make it last one hour?"

The third scene:

Ethel was shapely out shy, and visited a doctor for the first time. He ushered her into his private office and said, "Now, my dear, please get completely undressed."

Ethel blushed and replied, "Okay, Doctor, but you first."

Fourth scene:

The following ad appeared in the Personal column of a London paper: "My husband and I have four sons. Has anyone any suggestions as to how we may have a daughter?" Letters poured in from all over the world. An American wrote, "If at first you don't succeed, try, try, and try again." A Buddhist from Thailand suggested that they should seek the help of Buddha. A South African recommended a special diet. An Indian proposed yoga.
A Frenchman merely wrote, "May I be of service?"

And the last and the fifth scene:

A lion tamer had quit without notice, and the circus manager needed someone to replace him for the next night's show. He put an ad in the local paper, and the next morning two applicants showed up outside his office. One was a rather ordinary looking young man, and the other a ravishing redheaded beauty. Neither one of them looked very much like a lion trainer, but the manager was desperate. "All right," he said. "Here is a whip, a chair, and a gun. Let us see what you can do with the big Leo over there. We will let you have the first try, miss, but be careful. He is a mean one."

The ravishing redhead strode past the whip, the chair, and the gun, and emptyhanded, fearlessly entered the cage. Big Leo rose, snarling, then came charging across the cage towards her with a ferocious roar. When the lion was almost upon her the girl threw open her coat. Underneath, she was stark naked. Leo skidded to a stop and crawled the rest of the way on his belly. He nuzzled the girl's feet with his nose, purred, and licked her trim ankles.

The astonished circus manager grinned happily and turned to the pop-eyed young man. "Well, young fella," he asked, "think you can top that?"
"Yeah," panted the applicant. "Just get that stupid lion out of there."

Truth is all around, but your interpretations are YOUR interpretations. God is speaking all the time, but you hear not, or even if you hear, you hear something else. You hear according to you, your mind comes in, and hence you go on missing.

Unless the mind is dropped you will not be able to know what truth is. Truth cannot be discovered by mind; mind is the barrier. It is because of the mind that you have not been able to discover it. It is not a question of how to train the mind to know the truth. The more the mind is trained and becomes capable, the less is the possibility to know the truth. The more skilled a mind, the farther away you are from the truth.
Mind is the barrier. No-mind is the door.

How to attain to no-mind? The only way -- the ONLY way -- is to be in the present. The only way is not to think of the past, not to think of the future. And you cannot think of the present. That is the whole secret: you cannot think of the present; there is not space enough for thought to move. Thought needs room to move. Can you think anything right now? If you think it, either it will be of the past or of the future.

This moment of silence. If you think, "Yes, this is a moment of silence," it is already past. Or you say, "How beautiful!" It is already past. Utter a word "beautiful," and it is already past. You cannot think. Thinking stops when you are in the present. So that is the only key, and it is a master key; it unlocks all the doors of being. Immediacy, that is the whole insistance of Zen.

If you go to a Zen Master and you ask something, it is unpredictable what he will do to you. He may hit you. Or he may not hit you; he may hit himself! Or he may say something absurd, totally irrelevant to what you have asked. Somebody asks, "How to attain Buddhahood?" and the Master says, "The cypress tree in the courtyard." Now what? How are they related? They are not, but the Master is indicating, "Please, drop all this nonsense. Look at this -- THIS -- cypress tree in the courtyard. What nonsense are you talking about? -- Buddha, and how to become a Buddha. You are talking about the past and the future. You have heard about Buddha in the past, so you have a greed, a desire. Now you want to become a Buddha in the future, so you have come to me. All nonsense." He simply gives something immediate; he says, "Look! The cypress tree in the courtyard." It is not relevant if you think in terms of the mind. If you think in terms of no-mind it is the only thing relevant.

A man comes to a Zen Master and asks, "What is the way?" And the Master says, "Listen," and everything becomes silent, and just by the side of the Master's hut flows a fountain, and the water is making

the sound, the murmur. The sound of the water, the sound of the running water. For a moment everything is silent, the seeker, the questioner, is also. The Master says, "Listen. Hear. This is the way." The sound of the running water? That's all he has heard. And the Master says, "Hear! This is the way to become a Buddha, to attain to enlightenment." He is bringing the mind to an immediacy, to a state of immediacy.

What is he saying? He is not saying anything about the sound of the running water. In that moment, when suddenly the Master shocked the inquirer -- because he was asking about the way to attain to nirvana, and the Master says, "Listen"it is so out of context, it is so unrelated to his question, that for a moment, out of the shock of it, the sheer shock of it, everything becomes silent. And when the Master says, "Hear. This is the way," he is not saying anything about the running water or its sound. He is indicating the silent moment that has penetrated into the consciousness of the inquirer. He says, "Hear. This is the way."

If you become immediate you attain. If you live moment to moment you attain.

Once a Western psychiatrist went to see a Zen
Master in Japan. "How do you deal with neurotics?" he asked.
The Master replied, simply, "I trap them."

Trap them? The psychiatrist could not understand what he means by trapping them. How can you trap a neurotic? The neurotic will trap you!

"But how?" pressed the psychiatrist.
The Master replied, "I get them to where they cannot ask any more questions."

Then they are trapped, if they cannot ask any more questions.

If the mind is allowed to ask questions, then the mind goes on and on, so the Zen Master brings you down to the immediate facticity of life. Sometimes he may hit you. By hitting, suddenly you are herenow. It is great compassion.

You ask, "Has God created the world?" and the Master hits you, sharply. For a moment you are puzzled, shocked. For a moment all thinking stops. The very shock of it, the unpredictableness of it. For a moment, certainly, certainly for a moment, everything stops. And the Master says,"This, this is how God created the world." This is how God goes on creating the world. This moment of pure silence, this moment of no-mind, is the door to all solutions, to salvation, to liberation.

This is unique; sometimes a Master will do something which you had not expected at all. And the Master can do that only if he is not following certain rules. He is not following any. If he simply repeats from old Masters, then disciples become acquainted with it. No, sometimes he will do something you cannot believe.

There was a Zen Master who used to talk about God or Buddha, but whenever he would talk about God or Buddha or the ultimate reality he would raise his hand: one finger pointing towards the sky. This became a joke among his disciples. Whenever they would talk about such great things they would raise their fingers and point to God. A small young boy was the attendant of the Master; he used to bring his tea and things like that. He became a perfect master in showing his finger, and he was always there and the Master was always doing it to everybody, so he became very perfect; he could imitate it perfectly.

And the Master was aware of it. Sometimes he would be standing by the side at the back and the Master would raise his finger and he would also raise his finger and everybody would laugh -- and the Master was aware of what was happening.

One day the boy did that, and the Master called him in front of him, took a sharp knife, and cut off his finger. The boy's finger was cut off. The pain was sharp; the boy shrieked. And the Master said, "Stop! Now do it. Now do it! Whatsoever you have been doing for so long -- now do it without the finger!"

And when the Master shouted, "Stop!" all pain disappeared in that moment, there was silence. And the small young boy showed the finger which was not there anymore, blood was flowing. But it is said in that moment he became enlightened.

Now, it is possible. That very sharpness of it.

Another story. In a Zen Master's ashram there were five hundred monks, and there were two wings. Just in the middle was the Master's hut; on one side was one wing, on the other side the other wing. There was a beautiful cat, and there was a great debate between these two sides as to whom it belonged. It almost became a quarrel, and things went to such a state that both the wings were ready to kill each other for the

cat. To whom does it belong? The left wing was saying, "It belongs to us"; and the right wing was saying. "It belongs to us." It was a really beautiful cat.

The Master heard it. He called the whole ashram, and the cat was brought, and he said, "Now, give me a true answer, any one of you, and the cat will belong to him. Stand up and show your understanding of reality, any one of you. And if you don't show within seconds, I will cut the cat in two, and one part will go to the left side and one part will go to the right side."

They were shocked. They could not find out how to respond to the Master's demand. What to do so that the cat can be saved? What to do? They started thinking. In their very thinking they missed the moment because when you think, you cannot be immediate and you cannot show your understanding of reality. You cannot show the understanding of immediacy. Not a single monk out of those five hundred could show.

For seconds the Master waited, then took a sword, cut the cat in two; half the cat was given to each wing, and he disposed of it. He said, "Now go." They were all sorry.

By the evening, one monk, who had gone outside, came back. When he came in to see the Master, he was just taking his shoes off, and the Master said, "Where have you been? Were you not there when I cut the cat in two? I had told the other monks that if they can show some understanding of reality the cat can be saved. Where have you been?"

The young man, who had taken off one shoe and was going to take off the other shoe, took that shoe, put it on his head, walked back.

And the Master called him, "Come, my son. Had you been here the cat would be alive still. The cat could have been saved if you were here."

That immediacy. Not that this is the answer, but the immediacy. That was the moment. He allowed it to happen. It was not done with the mind, with thinking. It was done without any thinking, it was done without any mind. He simply said that it is as foolish as me having my shoe on my head to cut the cat. It is as foolish. But it was not an answer from the mind. It was an immediate response. And the Master said, "My boy, if you had been here, the cat would have been alive. But those fools could not show any understanding."

Now this small, beautiful anecdote:

> A PUZZLED MONK ONCE SAID TO FUKETSU, "YOU SAY TRUTH CAN BE EXPRESSED WITHOUT SPEAKING, AND WITHOUT KEEPING SILENT. HOW CAN THIS BE?"
> FUKETSU ANSWERED, "IN SOUTHERN CHINA, IN THE SPRING, WHEN I WAS ONLY A LAD, AH! HOW THE BIRDS SANG AMONG THE BLOSSOMS. "

A very simple anecdote, but with great significance. Meditate over it.

> A PUZZLED MONK ONCE SAID TO FUKETSU....

From where do you become puzzled? From the mind. The mind is always dividing things, and then cannot figure it out. Once you divide, there is conflict and confusion. How can it be? Once you divide -- this is good, this is bad -- then the question arises: "Why has God created a world where so much evil exists?" You divide, that this is good and this is bad, and once you divide, then the problem arises: "Why has God created such a world where so much evil exists, so much bad?"

Now, you call God "God" because you think he is good. God is both and neither. Division is yours. It is your problem; it is not God's problem. You say, "Why do so many people die? Why has God created a world where death happens?" You don't understand at all. First you divide life in two parts, life and death. It is undivided. For God death is as beautiful as birth; they are both parts of the same phenomenon. For the whole there is no distinction between birth and death. Birth is a death, and death is a birth. They both are the same: two polarities, two which can exist only in togetherness. Life cannot exist without death, and neither can death exist without life.

Have you ever observed the fact? All that you love in life is possible only because of death. You love a woman because today she is beautiful, tomorrow she may not be. Old age. Today she is here, tomorrow she may not be there. Death is possible. You love the woman. If you knew that the beauty is eternal, that always

and always the woman will be beautiful and that nobody is going to die, will there be joy in life? It will be sheer boredom. And if it was impossible even to commit suicide, you cannot conceive of a more miserable life -- just people living and living and doing the same thing again and again and again and nothing ever changes and everything is eternal, nobody ever dies. Just think if all the people that have lived on the earth were living now -- there will not be any space even to stand -- and everybody was eternal.... Life will lose all beauty. The beauty is in its momentariness.

That's why I go on insisting: Celebrate the temporal. By celebrating it you will know that this is the way the eternal functions. The temporal is a function of the eternal.

Celebrate the temporal. Celebrate the momentary. In the momentary is the eternal, hiding. Don't throw it away. If you throw the momentary you are throwing the baby with the bathwater. The eternal is hidden there. The eternal comes in the momentary, penetrates the moment.

A PUZZLED MONK ONCE SAID TO FUKETSU...

What was his bewilderment? What was his confusion? Why was he so puzzled? The puzzle was there because he says the Master has said... "YOU SAY TRUTH CAN BE EXPRESSED WITHOUT SPEAKING, AND WITHOUT KEEPING SILENT. "

Now, this is impossible; this is very contradictory. If you say, "Truth can be expressed by words," okay. If you say, "Truth cannot be expressed by words," then it naturally means, "Truth can be expressed by silence." But the Master says, "Truth cannot be expressed by words, and truth cannot be expressed by silence." And the Master says, "Truth can be expressed by words too, and it can be expressed by silence too." Now, it is confusing. Now, it is illogical, it is absurd.

How can this be that truth can be expressed without speaking and without keeping silent? One can do only one; either one can speak it or one can keep silent. You deny both? Then what is the possibility?

FUKETSU ANSWERED, "IN SOUTHERN CHINA, IN THE SPRING, WHEN I WAS ONLY A LAD, AH! HOW THE BIRDS SANG AMONG THE BLOSSOMS. "

Now, this is very irrelevant. What the disciple is asking and what the Master is saying is not related at all, but it is related in a nonmind way. Meditate over it, how it is related in a nonmind way.

He has said many things. First, he says "IN THE SPRING'.' First, he says, "When the spring came, HOW THE BIRDS SANG AMONG THE BLOSSOMS." They were expressing truth, but they were silent when the spring was not there; and when the spring came they sang, they burst forth into celebration. So the first thing is "when the spring is there". What does he mean? He means when you have the spring in your heart, when the light has dawned upon you, when the right maturity has happened, when the right climate has happened, when your fruit is ripe, when the spring has come -- that is what satori is, the spring of the inner heart -- when the SAMADHI has come, then you need not bother: the birds don't go to schools to learn how to sing. The spring has come. They don't seek teachers. They don't go in to anybody, they don't ask the elders, "How to sing? The spring has come." When the spring comes the spring starts singing in them.

What the Master means is that when SAMADHI is there, you will know. How to say it without saying it and without keeping silent -- you will know it. It is not a question.

Many people go on asking foolish questions. The question was foolish. People come to me, they say, "If we become enlightened, what will happen to our family?" You please first become enlightened. "If we become enlightened what will become of our business?" You first become enlightened. Right now you are asking it as if it will create some problem. It has never created any problem. Whenever somebody becomes enlightened, he knows what to do. If an enlightened person does not know what to do, then who will know?

If you come to me and you ask me, "When truth has happened, how are we going to express it?"... When it happens when the spring comes -- the birds know how to sing. In fact, there is no "how" to it. The very presence of the spring, and the birds are thrilled. Something goes berserk in their hearts. Something simply starts pulsating their being, something simply starts singing in their being. It is not that they sing. It is spring that sings in them. It is satori, it is SAMADHI, that is expressed by you. It is not a question of YOU expressing it.

That's why the Master says, "It cannot be expressed through words, and it cannot be expressed through silence." The very question that can be expressed through words is foolish, the very question that can be expressed through silence is foolish, because nobody knows -- when the spring comes the cuckoo will sing in its own way, and the parrots will fly in their own way, and there will be a thousand and one songs, different, unique.

The cuckoo cannot screech the way parrots do, and the parrots cannot imitate the cuckoos. And there is no need. The cuckoo is beautiful, so is the parrot.

When satori has happened, nobody knows. Meera dances; Buddha never danced. The cuckoo and the parrot...

Listen....

Chaitanya sang, took his drum and danced all over Bengal. Mahavir remained in silence, never spoke a single word. Now, you will be puzzled. Then how do the Jaina sutras exist? How? It is a beautiful story.

Jainas say Mahavir never spoke, but those who were able to hear him, they heard, and they have collected the sayings. Listen again; you may have missed: Jainas say Mahavir never spoke, but those who could hear, they heard. In his silent presence they heard what he was saying, and they collected the sayings. The Jaina sutras start always, "We have heard." They don't start, "Mahavir said," no. The disciples say, "We have heard. That's true, on our part, we have heard. We don't know whether he has said it or not, but in a certain moment we heard it. A voiceless voice, a soundless sound."

Yes, a cuckoo is a cuckoo, a parrot is a parrot, and both are needed. If the world is only for cuckoos it will be ugly. Too many cuckoos, it will not be good. Existence needs variety, and existence is rich because of variety. Yes, it is good sometimes a Mahavir keeps silent, and it is good sometimes a Meera goes mad, dancing. It is good to have a Christ and a Krishna. It is good to have a Zarathustra and a Mohammed and a Lao Tzu. All are so different and so unique, and yet the message is the same.

Those who have eyes to see, they will see the same truth being expressed in millions of forms. And those who have ears to hear, they will hear the same song, sung in so many different languages.

k is the same rose; whether you call it "rose" or GULAB does not make any difference. In India we call it GULAB, IN the West you call it "rose". Sometimes we can even quarrel and argue "What is it -- GULAB or rose?"

Zen Masters say, "Don't quarrel, please. Bring a GULAB or a rose, whatsoever you call it. Bring it here. Make it immediate, and then look." And then the quarrel ceases because when somebody brings a rose you will see -- and he call it GULAB -- you will understand; you will say, "Okay, that's okay. Call it whatsoever you want to call it. It is the same thing I have been calling rose and you call GULAB, and we have been quarreling."

Scholars quarrel, argue. Masters look at the thing called rose or GULAB, or there can be a thousand names -- there are so many languages, each language has a different name for it

Each person who attains to SAMADHI gives expression in his own way. But the question is: Has the spring come?

So the Master says, "IN SOUTHERN CHINA, IN THE SPRING, WHEN I WAS ONLY A LAD, AH! HOW THE BIRDS SANG AMONG THE BLOSSOMS." The second thing he says, "When I was only a boy when my eyes were innocent, when I was young and fresh and virgin, when I was not corrupted by the society, when I was uncorrupted, when my freshness had not gathered any dust of knowledge, experience -- THEN. "

"... IN THE SPRING, WHEN I WAS ONLY A LAD, AH! HOW THE BIRDS SANG AMONG THE BLOSSOMS." There were a great many flowers and a great many birds, and singing, the same song, the same spring, the same youth, the same life juice. What he is saying is, "Please, let the spring come first, and don't be worried about how it can be said neither in words nor in silence."

It can be said both in words and in silence. In fact, whenever it is said, there is word and silence together. But the word is not a mere word; that's why they say it cannot be said through words. And the silence is not a dead silence, it is not the silence of the cemetery; that's why the Master says it cannot be said through silence, either. The word is not of the pundit, and the silence is not of the dead man; but there is a great marriage between word and silence. The word speaks through silence, the silence speaks through the word; and when silence and word meet there is song. Then there is celebration.

When the spring has come there is celebration. When the SAMADHI has happened there is celebration. In that celebration it is expressed, and it is expressed abundantly. In that celebration, in that blossoming, it is expressed. But it is expressed only for those who can understand, who can see, who can feel, who can love.

The First Principle

Chapter #8
Chapter title:The Profound and the Trivial

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MY EXPERIENCE OF ME IS THE MOST PROFOUND EXPERIENCE OF MY LIFE. IT IS ALSO THE MOST TRIVIAL. PLEASE CLARIFY.

THE QUESTION IS FROM DHRUVA, and the question is really significant. The question has arisen out of an insight, almost a mini-satori.

That's how life is, profound and trivial at the same time, simultaneously. There is no contradiction, Dhruva, in the profundity of life and its trivialness. You have been taught that the sacred is far away and it is never the profane. You have been taught a distinction between the profane and the sacred, between the profound and the trivial. In fact, there is no distinction. The trivial is the profound, the ordinary is the extraordinary, and the temporal is the eternal.

So this is a great insight. Don't lose sight of it. More possibility is there that you will lose it, because it will go against the grain. Your whole training has been such that you are always dividing: into good and bad, into the pure and the impure, the perfect and the imperfect, into virtue and sin, the holy and the unholy. You have always been making these distinctions, and because of distinctions you have missed the reality of that which is.

This cuckoo singing there and Christ speaking to you are not different. A leaf falling from the tree and a word falling from the lips of Buddha are not different. The very dust is divine. The distinction is man-made, it is a mind trick.

And because of these distinctions, these categories, we are never together, we cannot be together. How can you be together if you make such an unbridgeable gap between the profound and tHe trivial? Then you will find your whole life is trivial. Eating, drinking, sleeping, walking, going to the office or to the farm -- all is trivia.

Then where will you find the profound? In the church, in the temple, sometimes praying and meditating, sometimes listening to me? Then the profound will not be much in your life, and the profound will be, in a way, false. It will not permeate your whole life. It will not be there always with you. It will not surround you like a climate. Sometimes you will have to make an effort to have that quality of profundity, and again and again you will lose it. And you will become divided, schizophrenic; you will become two, split, and you will start condemning yourself.

Whenever you will see something trivial you will condemn yourself, that "I am just trivial, ordinary." And whenever you will see something profound you will start feeling holier than thou; you will start feeling very egoistic. Both are dangerous.

To feel that you are trivial is a condemnation. It creates an inferiority complex. It pulls you down into sadness. It forces you to remain depressed. And, naturally, you cannot love yourself: you are so trivial. You are so ordinary, how can you love yourself? You fall too short from the ideal of perfection. So a great

condemnation arises in your being, and the moment you condemn yourself you are in hell. Then nobody can take you out of it. Even if somebody comes and says you are beautiful, you will not trust him. You will think he is trying to cheat you, bribe you. He is trying to exploit you. How can you be beautiful? You know yourself better than he knows you. You are not beautiful; you are ugly. You are the ugliest person in the world.

Because of this condemnation, love will not happen. How can you love anybody if you are feeling so condemned in yourself? And how can you allow somebody to love you if you are feeling so condemned? Love is impossible. When you live in self-condemnation you live in hell. Hell is not somewhere else: it is in your attitude; it is a condemning attitude.

When you accept yourself and you enjoy yourself, you are in heaven. Heaven is also an attitude.

And you can move from heaven and hell any moment you decide! And you go on moving; you swing between heaven and hell. Just understand that it is your creation.

So if you feel condemned because of your trivia, you will be in hell. And then sometimes you will start feeling very holy because you have done something great. You have saved a life -- somebody was drowning in the ocean and you saved him, and a child was caught in a house on fire and you jumped in and you risked your life, you have done something great -- then you will feel very egoistic. Ego is again hell.

To feel superior is to be in hell, to feel inferior is to be in hell. To drop all superiority, inferiority, and just to be is to be in heaven.

The idea of condemnation is also ego-oriented. People have impossible ideals. Just the other night Vishnu came; he writes again and again that "I am not perfect. What should I do?" that "I am imperfect," that "Whatsoever I do is imperfect." He is torturing himself because he is imperfect. But who is not imperfect? The very idea that "I should be perfect," is very egoistic. The very effort is egoistic. Nobody is perfect.

In fact, perfection cannot exist, by its very nature. To be perfect means to be dead. Then there will be no evolution, when you are perfect. Then how can you survive? For what? If God is perfect then God is dead. If God is imperfect only then is he alive and can be alive.

I preach the imperfect God, and I preach the imperfect existence, and I preach the beauty of imperfection and the life of imperfection. The very idea that "I have to be perfect," that "No flaw should be there in my life" is egoistic. And certainly you will find a thousand and one flaws.

So on one hand you are on an ego trip, which creates trouble, makes you miserable, because you are not perfect; and on the other hand the same trip creates condemnation. You want to be superior and you know that you are inferior: both are two aspects of the same coin. You remain in hell.

Enjoy your imperfection. Enjoy the way you are.

And drop all distinctions between the holy and the unholy, sin and virtue, good and bad, God and devil. Destroy all those distinctions. Those are the traps you are caught in. Those are the traps which don't allow you to live, don't allow you freedom. You cannot dance: one foot is encaged in inferiority, another foot is encaged in superiority. You are chained. How can you dance? Drop all these chains.

That's what Zen people say: "A hair's distinction, and heaven and hell are set apart." That's what Tilopa says. A little distinction, a hair's distinction, and hell and heaven are set apart, and you are caught in the duality. No distinction, and you are free. No distinction, is freedom.

The profundity of the trivial and the trivialness of the profound, that's what I teach.

Eating is trivial if you look from the outside. If you look from the inside it is profound, it is a miracle -- that you can eat bread and the bread is turned into blood, that it becomes your flesh, that it becomes your bones, that it even becomes your marrow. You eat bread, and the bread becomes your thoughts, dreams. It is a miracle. It is the profoundest thing that is happening. When you are eating, it is no ordinary thing. God is at work. It is creative. While chewing bread you are creating life, unknowingly, unconsciously. You are making a thousand and one things possible. Tomorrow you may paint: and that bread that you had eaten has become painting. Tomorrow you may sing, or right now you may do something which would not be possible if the bread was not there.

The Christian prayer is beautiful; it says, "God, give us our daily bread." Looks very trivial! What does Jesus mean when he says, "Pray every day,'Give us our daily bread"'? Couldn't he think of anything more profound? Bread? You just change the word "bread" and say every day in your prayer, "Lord, give us our daily tea," and you will see how foolish it looks. But the bread or tea or coffee -- or Coca-Cola!... yes, Coca-Cola too is divine.

Everything is divine -- because how can it be otherwise?

The prayer says, "Give us our daily bread." It is raising the trivial to the profound. It is a great statement. The Hindus have always been saying, "ANNAM BRAHMA" -- "Food is God." Raising the trivial to the profound. Looking into the trivial so deeply that it changes into the profound.

You are taking a shower. It is trivia, everyday business, but it can become profound. Just look deep into it. Just standing under the shower, and the water goes on flowing, and the body feels fresh and young and alive, and the water is a blessing. Because we are made out of water. A man is almost eighty percent water, and the first glimpse of life happened in the sea. The first thing that existed was the fish, and even now, in the mother's womb, the child floats in seawater, with almost the same ingredients, the same saltiness. That's why when a woman is pregnant she starts eating more salt; she needs more salt because the child needs seawater around him. The child is still a fish in the beginning, primary stage. Water is life, and when you are taking a shower life is showering on you -- eighty percent of life is showering on you, the most necessary element for life. No life is possible without water. These trees will not be there if the water is not, and these birds won't sing, and these animals won't be there and these men will not be there. All life will disappear if water disappears.

There is a profound experience when you are touched by water. You can make it so profound! It depends on you, how you go into it. It can become a meditation, a prayer. You can feel grateful, that God is great, that water is still available.

To breathe is so trivial, who bothers about it? But breath is your life. All languages have words for "life" which really mean "breath". Sanskrit has PRANA for "life"; it means "breath". The word "soul" means "breath"; the word "psyche" means "breath".

And the Bible says God made man and breathed life into him. Life started by breathing into man; otherwise man was just dust. "Adam" means "dust," "earth". God made Adam out of mud. "Adam" is the Hebrew word for "earth". Then he breathed life into him. And that's how life happens always. A child is born and the first thing we wait expectantly for is that he should cry. Why? Because only through crying will he start breathing. For two, three seconds even the doctor cannot breathe, the nurse cannot breathe. Whether the child is going to breathe or not, who knows? He may not breathe. If he is not going to breathe then there will be no life. If he breathes there will be life. Still the same happens as it happens with Adam: God breathes in the child, in each child.

God is the invisible force, the life energy that surrounds you. It enters through breath in you, and the day you die you will die through exhalation. You start life with inhalation, you stop life with exhalation; then you will not breathe anymore. Again Adam is adam, again dust is dust, dust unto dust.

Breath is life, but have you looked into it? Standing under the sun in the morning, breathe. It is God you breathe in. And then it becomes profound. It is your attitude.

The trivial and the profound are not two separate things. They are one, they are together, they are two aspects of one energy. Your life is trivia if you don't look deep. If you start looking deep your life is profound.

So Dhruva, it is a great insight. You say, "My experience of me is the most profound experience of my life. It is also the most trivial. Please clarify." Don't get confused. There is nothing to clarify. It is how life is: the trivial is the profound.

The question has arisen because Dhruva must have been thinking these are contradictions, the trivial and the profound. No, they are not contradictory; they are complementary. The trivial hides the profound. The trivial functions like a cover, like a crust; it protects the profound. It is almost like a seed. The seed is protecting the possibility of the tree. That possibility is very soft; the seed is hard. The hard seed, the hard crust of the seed, is protecting the softest possibility, of flowers, of a big tree. And the seed will protect it till the seed finds the right soil. Then the seed disappears, then the sheath disappears, then the hard crust dissolves into the earth and the soft life arises.

The profound is hidden in the trivial, so look deep. Wherever there is the trivial there is the profound. Don't escape from the trivial; otherwise you will be escaping from the profound. And don't seek the profound AGAINST the trivial; otherwise you will never find it.

A PLAY QUESTION: IF YOU WERE TO COME HERE NOW TO THIS ASHRAM AS A YOUNG UNENLIGHTENED MAN, HOW WOULD YOU RESPOND? WOULD YOU BECOME PART OF THE ASHRAM? WHAT WORK WOULD YOU DO? WHERE WOULD YOU SIT?

The question is from Somendra. A beautiful question.

First, he asks, "If you were to come here now to this ashram as a young unenlightened man, how would you respond?

Even if I was unenlightened I would not be so unenlightened to come to this ashram. That much is certain.

Mulla Nasrudin's wife was dying, and of course he was consoling her in every way, and the wife opened her eyes and said, "It seems almost certain that this night will be my last. I will not be able to see the sunrise again. Mulla, how will you react to my death?"

The Mulla said, "How will I react to your death? I will go mad!"

Even in that serious moment the wife started laughing: she said, "You cunning fellow. You will not go mad. I know within a week you will be remarried."

And Mulla said, "No. I will go mad -- but I will not go THAT mad."

So even if I was unenlightened I would not be THAT unenlightened.

Second thing, you say, "Would you become part of the ashram?"

Even now I am not part of the ashram. I cannot be part of any institution or any organization, even my own. And if I had come as an unenlightened man, naturally, the ashram will not be mine, will be somebody else's. I cannot be a part even of my own organization, so how can I be a part of anybody else's organization? Impossible.

And then you ask, "What work would you do?"

I have never done any work. I am the laziest man in the world you can find.

And the last, you ask, "Where would you sit?"

I would escape immediately! I would see some organization, some ashram and I would run! You are asking, "Where will you sit?" I will not sit at all.

USUALLY I AN "THIS WAY" OR "THAT WAY'.' BUT FOR SOME TIME I HAVE EXPERIENCED ALL KINDS OF CONTRADICTIONS, SIMULTANEOUSLY. I SEE WOMEN AS OBJECTS OF WORSHIP, AND AT THE SAME TIME I LUST AFTER THEM. I AM CONTENT TO LET LIFE FLOW, AND I AM AFRAID OF THE FUTURE. I CRAVE TO BE ALONE, AND I CRAVE TO BE ALWAYS WITH PEOPLE. I FEEL BIZARRE BECAUSE THESE CONTRADICTIONS ALL SEEM EQUALLY REAL AND TRUE. IS THERE ANYTHING TO BE UNDERSTOOD OR DONE ABOUT THIS?

Whenever you come across a contradiction, watch very carefully. There is bound to be something of great significance. Never avoid contradictions, because life is contradictory. Life exists through the tension of contradiction. So whenever you come across a contradiction you are very close to the source of life. Let that be always remembered.

The ordinary reaction is whenever you come across a contradiction you start trying to solve it, start finding explanations for it, or start dropping it into the unconscious so you need not worry about it. You start doing something about it immediately the moment you feel some contradiction because you have been taught to live noncontradictorily. You have been taught a very dangerous thing. Nobody can live noncontradictorily. If you want to live you have to live through contradiction, AS contradiction.

You have been taught to be consistent; that's why you have become false. This is the whole trick. How does such great hypocrisy exist in the world? Why? Why has the whole world turned out to be hypocritical? There is a trick to it, a great trick; a great technology is behind it. The technology is: teach people to be consistent, and they will become hypocrites. Because life exists through contradiction.

Life is inconsistent. One moment this, another moment that; life is that way. One moment you are feeling loving, another moment you hate the same person; life is like that. Now, you have been taught if you love, then love always. What happens? You cannot love always, so only one thing is possible: when hate comes you hide the hate, you repress the hate, and you go on pretending love. This is what hypocrisy is. When you don't love you pretend.

You are full of hate for your wife, but you come home and you hug her and you kiss her and you

inquire, "How are you, honey?" and all that. And deep down you are hating her and you want to kill her. In fact, the whole day you have been fantasizing how to kill this woman. But you have been taught to be consistent. So, once, you had fallen in love, and you have said things in those love moments and you have promised that "I will love you forever and ever" -- now you have to be consistent.

What will you do with your hate that is bound to arise? Each love object is bound to be the hate object too. If you want not to hate, then you will have to stop loving. If you really want not to hate anybody, then you will have to stop loving, but you cannot love consistently. The inconsistency will come up again and again.

It is as if somebody has told you, "If you see the day, don't see the night. That is inconsistent." So what will you do? In the day you keep your eyes open, in the night you keep your eyes closed and believe that it is day. But the night comes; it doesn't follow your ideas. It has to come. The night follows the day; the day follows the night.

You have been taught, "Be consistent." Your so-called character is nothing but an effort to be consistent.

A real man cannot have any character. A real man is bound to be characterless because to have a character means to have consistency. To be characterless means to be free.

I said something yesterday. Now, if I have a character, I will try to be consistent with my past; whatsoever I said yesterday, I have to say the same thing today. But then I have to repeat my past. I cannot live in the moment and I cannot live in the present.

In fact, a consistent man is one who goes on changing his past into his future, who goes on putting his past as his future, ahead of himself. That is the man of character, consistent man. An inconsistent man is one who never allows the past to become his future, who remains free for the future, who has no promises to keep, who has no commitment with the past. Whenever it was, he lived it totally; gone, it is gone.

A real man will love you and will hate you too. And sometimes he will say, "I will love you always"; and sometimes he will say, "I cannot love you again. Impossible." Sometimes he will be in a deep honeymoon with you and sometimes in a deep divorce, and both things will go like day and night. A real marriage is a continuous honeymoon and divorce, and honeymoon and divorce. Mini honeymoons, mini divorces; big honeymoons, big divorces. It continues like day and night.

So whenever you come across a contradiction, be watchful, be very alert. You are very close to life. And when you are consistent you are just false, a plastic thing, you are not real.

I don't teach consistency. I teach the freedom of being inconsistent. I teach the freedom of being contradictory. That's my whole approach towards life.

Of course, you are afraid of being contradictory because then you will not know who you are. With character there is something, something very secure: you know who you are. You have a label: a good man, a bad man, a saint, a sinner. You can believe in your identity when you are consistent -- that you are a good husband, a good Christian, a churchgoer, and this and that. With the inconsistency your identity disappears; you don't know who you are. You become an opening, you are no more closed, you have an open future. You don't know what you are going to do the next moment; only the next moment will tell. To live in that insecurity needs courage.

Sannyas is what I propose. Sannyas means to remain in insecurity; sannyas means not to allow your past to influence your future, not to allow your past to project itself into the future. Let the dead bury the dead. The past is gone, gone. Don't cling to it, and don't help it to cling to you.

The moment something has passed it has passed. Be completely clean of it and be free and fresh again; then you will be real, authentically real, and there will be joy, and there will be celebration and song. I am not saying you will not ever be sad, no. You will be sad. The false man is never sad -- because he is never happy. The false man just remains in the middle, never happy, never sad. He is simply so-so, lukewarm; he is never too cold and never too hot. He is just "okay". He somehow manages. He has a comfortable life, but no real life.

I am not saying that the real man will always be happy. I am saying the real man will always be real. When he is sad he will be really sad. He will sing a song -- of sadness. He will accept his sadness as part of life, as part of growth. He will not reject it. If he feels like crying he will cry; he will not say, "What am I doing? This is not good. Only women cry, and I am a man." He will not say that. He will say, "If my eyes want to cry and the tears are rolling down, good. I have to be real. I am only whatsoever I am." He will cry. His tears will be true.

Your smiles are false, your tears are false. You manage to smile, and you manage to cry too. So you live an empty life. The real man's life will be full, sometimes full of joy and sometimes full of sadness.

And the real man one day becomes enlightened. The unreal man never becomes enlightened. When the real man becomes enlightened, then there is no joy and no sadness. Then his being is just a witness. Joy comes: he watches it. Sadness comes: he watches it.

Now, these are the three stages. The false man: his joy is just a show, a mask, his sadness too; he pretends. The real man, the second stage: he is natural, spontaneous; his joy is true, his sadness is true. You can trust him. When he is crying, his whole heart is crying; and when he smiles, his whole heart is smiling. And the second stage is a must to attain to the third, the enlightened man. The enlightened man is neither sad nor happy. He has attained to the witnessing soul; he simply watches. He knows the sadness has come, the happiness has come, but these are like climates that come and go and change, and he remains centered.

The false man cannot jump to the enlightened state; hence I teach the real man, but the real man is not the goal.

That's why my work goes beyond the Encounter ideology, Gestalt ideology. The Gestalt ideology or the Encounter ideology stops at the real man. Good. Better than the unreal. But not enough. Something has yet to happen. I use Encounter groups, Gestalt groups, and all the therapies that have become available in the West. They are perfectly beautiful; they bring you from the first, false state to the authentic, real state. But my work goes beyond them. But I can go beyond only if you have gone through the second stage. From the first there is no way, from the false there is no way, to enlightenment; only from the real is there a way.

You will have to go through the ecstasy of the real and the agony of the real. When you have lived deeply all the realities of life, the witness will arise. It arises naturally, out of being real.

So you say, "Usually I am'this way' or'that way'." That is not a good way. You get fixed with one thing, this way or that. Become more fluid, remain more fluid, because life is not solid; it is fluid, it is flow. And that's what is happening and is confusing you.

"But for some time I have experienced all kinds of contradictions, simultaneously." Good. You are blessed. This confusion is the beginning of a great journey, a great pilgrimage. If you become afraid you will go back to the false.

The false is secure. Let me remind you again and again: the false is comfortable. A good way to die is the false, but not a good way to live. Even your death will be false, because how can the death be real? When you have not lived really, how can you die really?

So many people die, but rarely does a real death happen. When a Buddha dies it is a real death, or when Lin Chi dies it is a real death. There are very few deaths which are real, because there are very few lives which are real. You only pretend to live, and then one day you pretend to die.

I have heard, a man met an old friend on the road, and the old friend was a very, very fanatical Christian Scientist. The old friend asked this man, "How is your father now?" and the man said, "He is very ill." The Christian Scientist, of course, to be consistent with his philosophy, said, "He is not ill. He only thinks he is ill."

That is the Christian Scientists' ideology, that you only think that you are ill, that's why you are ill. You are not really ill. He said, "He only thinks he is ill. He is not really ill."

After eight days, these two men met again, and the Christian Scientist asked again, "How is your father now?"

And the young man hesitated a little, and then he said, "Now he thinks he is dead." -- to be consistent with this old man's ideology.

The father has died, but this is a reality.

You go on living in a fantasy world. Your life is nothing but your thinking, a pseudo thing; and so is your death. Your illness, your health, your happiness, your sadness are all so bogus that how can you die a real death? A real death has to be earned. One has to become worthy of real death. And one becomes worthy only by living truly.

Now you are very close to a great source of light. That's why you are feeling all sorts of contradictions simultaneously. That means your solidity is melting. Your hate and love are not categorized as two anymore. They are not put into boxes separately anymore; they are merging with each other. The profound and the trivial are coming together, and you are confused because now you cannot label what is what.

"I have experienced all kinds of contradictions, simultaneously. I see women as objects of worship, and at the same time I lust after them." That's what has happened down the ages. There are two things man has done with woman: either he has worshiped woman as a goddess or he has condemned woman as a witch. Either he has exploited the woman for his lust or he has touched her feet and said, "You are divine. Divine mother." Either the woman has been a prostitute or a divine mother. Man has not accepted woman just as

human.

And woman is human, as human as you are. She is neither a divine mother nor is she a prostitute, but that's how the mind goes on. The mind makes things different, separate, puts them in categories. You have killed the real woman, because the real woman is both, the prostitute and the divine mother, together, simultaneously. If you fall in love with a prostitute you will find a divine mother. Even a prostitute will turn into a divine mother if you are in love with her; you will not find the prostitute. And fall in love with a divine mother and you will find the prostitute too.

What I am saying is that life is not so small as to be put into boxes -- that this is a prostitute and this is a divine mother. Life is vast, so big. It contains contradictions. And that is the beauty of life and that is the richness of life.

Man has been changing between these polarities. Sometimes he calls the woman the divine mother. That too is inhuman, because then you put the woman on a pedestal and you don't allow her to be human. Watch. When you force a woman to be a divine mother, what are you doing? You are not allowing her to be human. And she will pretend that she is a divine mother, so if you want to make love to her she will be reluctantly ready. She will say no, and she will mean yes. She has to say no; she is the divine mother.

A good woman has to be a dead woman. Even while you are making love, she will lie down there like a corpse. A slight movement, and you will become afraid: so are you wrong, she is not so good, not so virtuous? If she starts enjoying your lovemaking, you will think that she is a bad woman. Only bad women enjoy lovemaking, not good women. Good women? They don't think of sex at all.

Look at the trick. You put the woman so high; then you don't allow her to be human. You have made her "superhuman". That is a way to make her INhuman. Or you force her to be a prostitute; that is again a way, to put her below the human, to make her again INhuman. Then you go to the prostitute, you give her the money, you make love to her -- with no responsibility, with no love. It is simple, pure lust, but you know that that woman is a bad woman. How can you love her? You feel good, there is no problem. You can lust after this woman and you can uSe her as a thing. She is just a prostitute, not a human being; you don't relate to her. You just go and do things to her, pay the price, and you are finished. Next day in the marketplace, you will not even recognize her.

In both these ways you have turned the woman into inhuman beings. Both are ugly.

The woman is both: the divine mother and the prostitute. Just as you are both: God and animal.

Let me repeat: the profane is the sacred, the samsara is the nirvana.

Through these categories.... The reality is so complex and so deep it cannot be categorized, it cannot be demarked into definitions. No woman is just a prostitute and no woman is just a divine mother. And that is true about man, the same way. Once you see this, you are freed from categories, logical boxes, pigeonholes, and you can see reality as it is.

A woman is a human being, as you are a human being. Yes sometimes she is a witch; just as sometimes you are mean, ugly, horrible, she is too. And sometimes she is ecstasy, pure ecstasy. Sometimes she is the most beautiful phenomenon on the earth, just as you are.

In India we have the right representation, the symbol of Kali. You must have seen the pictures of Kali or the statues of Kali. That is really a great understanding about women. Kali is painted as black, as black as the devil -- "kali" means "black" -- and yet she is the divine mother. And she is most beautiful. She is black, as black as the devil, but her form is that of the divine. She has a beautiful face, a beautiful body, absolutely in proportion; but she is black. And then, she is dancing on the chest of her husband, almost killing him. Shiva is her husband, and she is dancing on his chest and almost killing him. And she loves him too. She loves and kills together. All contradictions put together.

The mother gives you birth, the woman gives you birth, and by and by the woman kills you too. She brings your death closer; hence the attraction and the fear. You are attracted with the divine, and you are afraid with the devilish.

So you say, "I see women as objects of worship, and at the same time I lust after them." Both are complementaries. Accept them. That's how reality is. The woman is both, and you are both. And if you accept this contradictory reality, one day you will go beyond it, you will transcend it.

There is a transcendental element too, but that transcendental element can be understood only when you pass through contradictions. If you avoid contradictions you will never attain the transcendental. Go through the contradictory, and by and by you will become just a witness to them both.

How does it work? It works in a simple way. If you think you are good, you are identified with good. If you think you are bad, you are identified with the bad. But if you allow both good and bad together, you

cannot get identified with either. You remain unidentified, and that is the fundamental, the radical change. You remain unidentified. You cannot figure out who you are, good or bad, day or night, life or death, beautiful or ugly. You cannot identify with anything, so you remain unidentified.

Good comes and passes, and you know you cannot be good, because the bad is coming. And the bad comes and passes, and you know you cannot be the bad. either, because the good is coming. So you cannot be good and you cannot be bad; then who are you? You are a witness. a witness who watches everything come and go, a watcher on the hills.

"I am content to let life flow, and I am afraid of the future." The same. The same contradiction on so many levels.

"I crave to be alone, and I crave to be always with people." The same.

"I feel bizarre because these contradictions all seem equally real and true." They are. And when for the first time you recognize that they are true and real, one feels bizarre. That's what the Zen people say: first the rivers are rivers and the mountain are mountains, then the rivers are no more rivers and the mountains are no more mountains -- bizarre, confusion, clouds, everything topsy-turvy, all disturbed -- and then one day mountains are again mountains and rivers are again rivers, everything settled again, on a higher plane of course, on the transcendental plane of course.

You will have to go through this bizarreness. To be sane one has to pass through many insanities.

"Is there anything to be understood or done about this?" Just understood, nothing to be done about it. I don't teach doing. Nothing has to be done. You just watch. Watch more and more carefully, watch in detail. Watch the subtlest nuance of any change in you. Watch all -- which no prejudice, with no judgement. And that watching will integrate you, will make you more and more aware.

And that is the whole purpose of life: to create more intelligence, to create more awareness.

IS THERE ANYTHING I CAN GIVE YOU BACK?

Nothing, because that is what I give to you. I give you nothing, and only nothing can you give me back.

In fact, don't start thinking of giving me anything back, because I am not giving you anything. I am simply making you aware of things that you already have. You don't owe anything to me, not even a thank-you. If you thank me, that is simply generous of you, you are just being polite and gentlemanly; otherwise there is nothing. You don't owe anything to me. I have not given anything to you and I am not going to give anything to you, and nothing can be given, in the very nature of things.

In fact, if you are not angry at me, I will be happy enough. Because I take away many things. I don't give anything to you. I take away your ego, and I don't give anything instead. I take away a thousand and one things. And when those thousand and one things have been taken away, suddenly you become aware of that which has always been there from the very beginning.

So let me say it in this way: I give you that which you already have, and I take away things which you don't have but you think you have. I take away that which is not there but you believe is there. I take away your illusions.

But I cannot give reality. Reality is that which cannot be given; it is already there. I eliminate the illusion, and the reality is there. I simply give you back to yourself.

There is no need to be worried -- "Is there anything I can give you back.?" Just if you are not angry, that will be enough. If you can forgive me, that will be enough.

I know it is very difficult to forgive me. That is the greatest danger a Master takes on his shoulders. It is very difficult for the disciples to forgive him, and they are always watching from the corner of their eyes to find some fault. They are always waiting to find some loophole so they can jump upon it and they can say, "So, I have found the reality. This man is nothing," and they can go and condemn. It is a very dangerous game.

The disciples are continuously watchful. They are like spies, spying on the Master, if they can find something.

Just the other Question-Answer day, when I talked about Dr. Kovoor, two, three persons got almost mad about me. They have written letters that "Why did you do this? It is cheap!" And I go on telling you the cheap is the costly! And the trivial is the profound! And the world, the samsara, is nirvana! Do you hear me, or not? And they have demanded, almost it is a demand, that "You have to answer it, why you attacked

him." I have not attacked him; I have attacked these three people who have written to me. What have I to do with Kovoor? He is not going to come here, I am not going to go there. We are not going to meet anyway. I have attacked these three persons, and I have got them, trapped them, they are trapped. I have attacked their idea of me.

One has written, "It is inconceivable that a man of your height should come so low." But who in the first place has told you that I am a man of height? You yourself project, and if your projections are destroyed, you are angry at me?

I go on repeating, just to be safe, that I am a very ordinary man. Otherwise you will hang me in the sky. You will say, "You are so high."

If you find me eating or if you find me taking a bath.... Do you know? In heaven there is no provision for God's bathroom. No provision. I have gone through all the scriptures.

Can you believe God farts? Impossible. So high, and farting? Belching? These things are good for human beings, not for gods.

Who has told you I am so high? But you project.

And I am not so foolish as to accept your projections. If you want to project such things, you will have to find some other people. You are not allowed to project anything on me. I will go on throwing it. I am not here to fulfill any of your expectations. That is the very trouble you have to tolerate with me. You would like me to be dead and sitting on a golden throne, and then you can worship me easily. But I am alive.

And I go on doing things that I like. I don't care what you think. If you are disturbed it is your problem; it is none of my business. Then you have to look into yourself and find ways not to be disturbed.

These things come again and again in your mind, and you don't see that they are YOUR problems.

Somebody else has asked, "Why do we have to pay money here?""I have no money," he says, "and I want to be here." But then who is going to pay for you? You will need money, you will need food, you will need a shelter, you will need clothes, sometimes you will be ill, you will need the hospital: who is going to pay for you? Now, he thinks that this ashram is money obsessed. If people who don't have money are allowed, then Laxmi will have to go even more money obsessed because for them also she will have to arrange. Just to avoid money obsession, money has to be arranged. There are many people who would like to be here, but then who is going to arrange for them? And if somebody else arranges for them, he will demand something in return.

The person says, "Even Christians don't ask for money; even they are not that bold." I know they are not that bold. They need not be; they have enough money. The Vatican has enough money; that is the richest party in the world. But then you have to pay -- not in money, money is there -- you have to pay with other things: you have to pay with your freedom.

Here I want you to be free. I don't want to hinder your freedom.

If you want to stay here without money, then I will have to ask some people who have money to give money to the ashram. But then they have their conditions. Then their conditions have to be fulfilled. Otherwise why should they give their money? They give money in return for something. Then you will not be free here. And I will not be free here. I will not be able to say what I want to say. Then they will dictate to me that this has to be said and this has not to be said.

Nobody is money obsessed. But the questioner is money obsessed: he has no money and he wants to be here. But what is money? Money is just that you have to pay for everything. You eat: you have to pay for it. You live: you have to pay for it. You need clothes: you have to pay for it.

And why should you not pay? Then somebody else will have to pay for you. Why exploit somebody else?

If you don't have money, then go and earn money and come back. YOU are money obsessed! But you think that Bhagwan is demanding money. It is your problem.

Somebody has said, "I can't see the point why I have to pay when I come to the lecture. When I have to pay ten rupees for the lecture, then I cannot think of you as God." So the price of thinking of me as God is ten rupees! If he does not have to pay, he will think of me as God. What do you think? You are trying to bribe me? Pay twenty rupees and think of me as the devil, perfectly okay!

Why should you not pay? Why should you like to exploit?

And this is my understanding, that you hear only when you pay; otherwise you don't hear. When you have nothing to pay, there is no need to hear. The more you pay, the more alert you are -- because those ten rupees are gone. If you don't listen it is your business; you remain a little alert. J know you are money-minded; those ten rupees will keep you awake.

And my godhood is not in danger, because I don't care what you think about me. That is not the point at all. It is not that you have made me a god. This is my declaration; it is not your recognition. If nobody believes in me, then too I am a god. If only I believe in me, that's enough. I don't need a single witness. This is MY understanding.

Then again, the moment you think that this man is Bhagwan, then he should behave in such a way and in such a way. Then he should be on a high pedestal. He should not behave like a human being.

Then you don't understand my concept of Bhagwan. My concept of Bhagwan is not that a Bhagwan is a special being, that a Bhagwan is a perfect being, that a Bhagwan is not of this world. My concept of Bhagwan is that God is a normal quality of existence. Just by being, you are God.

You are not a painter by just being. For painting, you will have to learn some skill, you will have to go to an art school. And then too your being a painter will depend on so many recognitions -- people will recognize, may not recognize; the critics will appreciate, may not appreciate; a thousand and one things. If you want to be a musician, just by being, you are not a musician. You will have to learn; this is something which has to be learned.

When I say God, I mean you ARE God, just by being. It is not a specialization.

Then what is the difference between me and you? The only difference is that I recognize my godhood and you don't recognize yours. Otherwise there is no distinction. I am as imperfect as you are! Then what is the difference between me and you? The difference is that I enjoy my imperfection and you don't enjoy yours, that I am perfectly happy with all my imperfections and you are not happy with yours. You have a notion of perfection and I have none. I am perfect in my imperfections. I have accepted them totally, in toto. I am not trying to improve myself; I am simply the way I am. And I am happy the way I am.

The day you are also happy the way you are, the day you are also happy with all your imperfections, you are God. You are still God, whether you recognize it or you don't recognize it, but you have your ideas about God, and then you project those ideas. And if, sometimes, they are shattered -- and they will be shattered again and again because I cannot keep to your expectations....

I am a free man. I live the way I live. And see the whole point: I am not expecting anything from you; still you go on expecting things from me. My whole effort here is to help you to be yourself, and your whole effort here is to make me something that you want me to be. Drop all this nonsense.

That's why I say even if you can forgive me, that will be enough. You need not even say a thank-you.

It is very difficult to be safe amongst disciples; hence I need bodyguards. Because a disciple has "surrendered," now he will take revenge. And of course, if he surrenders to me, he will take revenge on me. Where else will he go to take the revenge?

Watch all these tendencies in you.

It was not Kovoor, it was not my criticism of Kovoor, that has hurt you. It is your idea of me, it is your expectation of me, that is feeling hurt. So drop the expectations; otherwise you will feel hurt again and again -- I will find other Kovoors. Sometimes, even if they are not there, I can invent! But I am going to destroy all your expectations of me because if you cannot drop expectations about me, how can you drop expectations about yourself? It will be impossible.

And my whole work consists in a simple thing: to live a life without expectations, without hope, to live a life moment to moment, with no ideals.

Two men were chatting when the name of a mutual friend was mentioned. "Are you a friend of Harry's?" the first asked.

"Are we friends?" the man said. "Twenty years we are friends. There is nothing I would not do for Harry and there is nothing he would not do for me. In fact, for twenty years we have gone through life together, doing absolutely nothing for each other."

I am doing nothing to you. You, please, do nothing to me. Even if this can happen, there will arise a great friendship. You need not feel obliged; you don't owe anything to me.

MEHER BABA REMAINED SILENT FOR THE LAST FORTY-FIVE YEARS OF HIS LIFE. PLEASE COMMENT ON ITS IMPLICATIONS.

There is nothing much in it. He just got fed up with the questions of his disciples.
And sometimes the idea arises in me too. So watch.

OSHO, THERE ARE A FEW WORDS YOU ALWAYS PRONOUNCE WRONGLY. WHY?

So that you can say to people that at least in one thing Osho is consistent.

My English is not that of the Englishman; my English is not that of the American; it is not even of the Indian. My English is just MINE. So you have to tolerate it. And I am very reluctant to improve about anything.

And my English has been of a great help to me. I used to live in Jabalpur, for many years. The first day I was driving to the university, a woman, who lived next to me, an American woman, she wanted a lift. Now, this was going to be dangerous. This was the first day -- and every day then I will have to carry her and tolerate her chattering for almost half an hour, going to the university and coming.

I had heard the American expression "Can I drop you off somewhere?" but I managed it into my English and I asked her, "Can I throw you down someplace?" And finished! She never asked again.

Once, another, an Englishwoman, got interested in me. I don't know what she saw in me, but she was almost in a fantasy. She was a lecturer in the same university, in the English department. She was after me. I was simply surprised as to what she saw in me because I don't see anything in myself; it is just emptiness there. But my English helped.

You know the expression...? I had read somewhere, in a novel, that a young man gazes into the eyes of his woman and says to her that "Your face, your beauty, your joy, your presence make time stand still." So I did the same to this woman.

I told her, "You have such a face that it would stop a clock." And finished! My English helped me.

Sometimes you will find it difficult too, because my structure of the sentences is mine, and sometimes the meaning I put into words is mine, the pronunciations are mine; sometimes you can't even get what I am saying. That helps you to keep awake. You have to listen attentively; you can miss. You cannot take me for granted.

One man was discussing with me about a politician, and I told the man, "That politician is a spherical S.O.B."

The man was puzzled; he said, "I have come across many S.O.B.'s in my life. But what do you mean by'spherical'?"

"I mean," I said to him, "he is an S.O.B. any way you look at him."

"Spherical," that is my own word.

And my English has a certain reputation, and I am not going to destroy it.

A little lady from Fresno, visiting San Franscisco, got quite a thrill out of attending a daring party in the Bohemia known as Telegraph Hill.

A friend who was showing her the sights pointed out a familiar-looking young couple and whispered, "Don't look now, but those two artists there are living in sin."

"Sin, my foot!" exclaimed the Fresno lady. "I know them. It is just Lois and Maurice, and they were married in the Fresno Baptist Church five years ago."

The young couple overheard and quickly drew the Fresno lady aside. "For God's sake don't tell anybody we are married," said the young man in a tense undertone. "It would ruin our artistic reputation."

I have a certain reputation of my English, hmm? And I am not going to change it in any way.

WHAT IS PORNOGRAPHY, AND WHY DOES IT HAVE SO MUCH APPEAL?

Pornography is a by-product of religious repression. The whole credit goes to the priests. Pornography has nothing to do with pornographers. The pornography is created, managed by the Church, by the religious people.

In a primitive, natural state, man is not pornographic. When human beings are naked and nude and man knows the woman's body and woman knows the man's body, you cannot sell PLAYBOY. It is impossible. Who will purchase PLAYBOY? And who will look into all that crap?

. They have repressed so much that man's mindfession of pornography. The whole credit goes to them. They have repressed so much that man's mind is boiling. The man wants to see the woman's body. Nothing wrong in it, a simple desire, a human desire. And the woman wants to know the man's body. A simple desire, nothing wrong about it.

Just think of a world where trees are covered with clothes. There are people.... I have heard about some English ladies who cover their dogs and cats with clothes. Just think, cows and horses and dogs dressed. Then you will find new pornography arising. Somebody will publish a NUDE picture of a tree -- and you will hide it in a Bible and look at it!

This whole foolishness is out of religious repression.

Make man free, allow people to be nude. I am not saying they should continuously be nude, but nudity should be accepted. On the beach, at the swimming pool, in the home... nudity should be accepted. The children should take a bath with the mother, with the father, in the bathroom. There is no need for the father to lock the bathroom when he goes in. The children can come and have a talk and chitchat and go out. Pornography will disappear.

Each child wants to know. "How does my daddy look?" Each child wants to know, "How does my mother look?" And this is simply intelligence, curiosity. And the child cannot know what the mother looks like, and the child cannot know what the father looks like; now you are creating illness in the child's mind. It is YOU, that YOU are ill, and the illness will be reflected in the child's mind.

I am not saying sit nude in the office or in the factory. If it is hot, it is okay, but there is no need to be naked, it should not be an obsession; but this continuous obsession of hiding your body is just ugly.

And one thing more. Because of the clothes, bodies HAVE become ugly, because then you don't care. You care only about the face. If your belly goes on becoming bigger and bigger, who bothers? You can hide it. Your body has become ugly because it is not exposed; otherwise you will think a little: the belly is getting too big. Just let one hundred people stand nude, and they all will be ashamed, and they will squirm and they will start hiding themselves. Something is wrong. Why is it so? They know only about their face. The face they take care of; the whole body is neglected.

This is bad. This is not good. It is not in favor of the body, either.

Any country where people are allowed a little freedom to be nude becomes more beautiful; people have more beautiful bodies. If American women are getting more beautiful and have more beautiful bodies there is no wonder in it. Indian woman will have to wait long; they can hide their ugly bodies in the saries very carefully. The sari is a great help.

Nudity should be natural, should be as natural as animals, as trees, as everything else is nude. Then pornography will disappear.

Pornography is there as a sort of mental masturbation; it is mind masturbation. You are not allowed to love women, you are not allowed to love men, you are not allowed to make as many contacts as possible; the mind is boiling and starts a sort of inner masturbation. Pornography helps you; it gives you visions of beautiful women and beautiful men, to dream about, and it gives you a thrill.

Your alive wife does not give you any thrill. With your alive wife you suddenly go dead. There are people, even while making love to their wife, they are imagining some other woman; they are imagining some PLAYBOY picture. They can make love to their woman only when in their imagination there is some other woman, some fantasy. Then they get thrilled. They are not making love to their woman, and the woman is not making love to them. She may be thinking of some actor or some hero or somebody. There are four people in each bed! Of course, it is too crowded, and you never contact the real person; those imaginary ones are standing in between.

You should know that masturbation -- mental or physicalis a perversion. It does not exist in nature. Homosexuality does not exist in nature, but in zoos it comes into existence. In zoos animals start masturbating. In zoos animals even start becoming homosexually interested. Wherever the situation is unnatural, unnatural perversions enter. In the military, in the army, people become homosexual, because it is an "all-boys" club, no woman available. Their pent-up energies start making them insane; they think they will go mad if they don't allow some outlet. In the boys' hostels, in the girls' hostels, where no boy can come, no girl can come, the other sex is not allowed, naturally pornography will be greatly enjoyed. It will help masturbation.

But these things have not been talked of directly. Now many will be offended -- why am I talking about these things? I am here to make everything clear to you so that you can become more and more natural. The appeal for pornography simply says that your mind is in an abnormal state. It is perfectly good to be interested in a beautiful woman, nothing wrong, but to have a picture of a nude woman and to get excited about it is just stupid. That's what people are doing with pornography.

I have heard a beautiful joke. Listen attentively, don't miss it.

A husband was suspicious of his wife, so he hired a private detective to find out whether she had a lover or not. The detective, a Chinese immigrant, came back to report after only two days. His arm and nose were broken and his head was tied up in bandages.

"What happened?" the husband inquired eagerly. "Any proof yet?"

"Well," the detective answered, "I hid outside your house when you left in the morning. After half an hour a man came and let himself in with a key. I climbed a tree to see into the bedroom, and there was he holding she and she kissing he. So he play with she and she play with he; I play with me and I fall down from the tree."

That's what pornography is.

Beware of all sorts of perversions. To love is good; to dream about it is ugly. Why? When the real is available, why go for the unreal? Even the real never satisfies! So how can the unreal satisfy? Even the real, in the final analysis, proves to be illusory, so what to say about the illusory?

Let me repeat: Even the real, one day, proves to be just unreal, so what to say about the unreal?

Go into the real love, and you will become so aware one day that even the real love, the so-called real love, will disappear. And when a man is completely beyond sexuality.... Not that I am saying "TRY to go beyond," no, not at all, God forbid. What I mean when I say when a man "goes beyond" is that when a man has gone deeper into sex, into love, and has known and has found that there is nothing, that very finding takes him above. He starts floating above the earth, he grows wings. That transcendence is BRAHMACHARYA, that transcendence is celibacy. It has nothing to do with your effort; it has nothing to do with repression.

A repressed person can never attain BRAHMACHARYA; he will become pornographic. And there are a thousand and one ways of being pornographic. In the old Indian scriptures there are descriptions of great RISHIS sitting in meditation and beautiful women trying to seduce them, dancing around them, naked. And the stories say they are sent by the God of heaven to corrupt them because the God in heaven is afraid if they attain to their SAMADHI they will become competitors. The God of heaven is afraid of their competition, so when they are attaining closer and closer, coming closer to SAMADHI, he sends beautiful women to seduce them.

Now, there is no God, and no beautiful women come from heaven; this is mind pornography. These RISHIS, these so-called seers, have repressed sex so much that at the last moment, when they are really getting closer to their innermost center, that repressed sex bursts forth, explodes. And in that explosion their own images, mind images.... It is a mind panorama, it is very colorful, and it is so colorful and looks so real that even they are deceived; they think really women are there.

Just go in a cave for three months and be celibate and force celibacy. After three months you will be a great seer -- and you will start seeing things. That is what a great seer is. You will start seeing damsels and beautiful APSARAS from heaven coming and dancing around you seducing you. They are just your mind picture. When you are deprived of reality, your dreams start almost looking like reality. That's what we call hallucination.

In those old days PLAYBOY magazine was not available, so the RISHIMUNIS had to depend on their own. Now you can have some support from the outside.

But beware: even the real is proved, finally, to be unreal. So don't move into the realms of the unreal. Go into the real, let it be a great experience. I am not against it, I am all for it, go into it, because only by going into it, one day, BRAHMACHARYA, one day, you simply get out of it.

Not that love will disappear. In fact, for the first time love will appear, but a totally different kind of love. Buddha calls it compassion -- a cool love, with no sexual heat in it. Your being will become a benediction. Your very presence will make people feel your love. Your love will fall and shower on them. In your very presence, people will start moving into the unknown.

Yes, great compassion will arise in you. It is the same sexual energy, released from the sexual objects.

Not repressed. Released. Not forcibly repressed, but understandably released. The same sexual energy becomes love, compassion.

And when love, compassion, arises you are fulfilled. Buddha has said two things are the goals: awareness and compassion. And both come out of the sex energy; both are born out of it. Those two are the flowers, ultimate flowers, of sex energy.

That lotus is waiting in you to flower. Don't waste your energies. Use your energies to understand them, go into them deeply, meditatively, so that one day that lotus opens.

The First Principle

Chapter #9
Chapter title:You: the Greatest Lie There Is

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THE OFFICIAL, RIKO, ONCE ASKED NANSEN TO EXPLAIN TO HIM THE OLD PROBLEM OF THE GOOSE IN THE BOTTLE.
"IF A MAN PUTS A GOSLING INTO A BOTTLE," SAID RIKO, "AND FEEDS HIM UNTIL HE IS FULL GROWN, HOW CAN THE MAN GET THE GOOSE OUT WITHOUT KILLING IT OR BREAKING THE BOTTLE?"
NANSEN GAVE A GREAT CLAP WITH HIS HANDS AND SHOUTED, "RIKO!"
"YES, MASTER," SAID THE OFFICIAL WITH A START.
"SEE," SAID NANSEN, "THE GOOSE IS OUT!"

I DO NOT SEEK, I FIND, says Pablo Picasso. And I say to you: You need not seek, because if you seek, you will I ever find it. And you need not find it, also, because if YOU find it, it will not have been found at all.

Seeking means the truth is not and you have to seek it. Seeking means the truth is hidden and you have to seek it. Seeking means the truth is far away, distant, and you have to journey to it. And truth is herenow. No pilgrimage is needed; one has not to go anywhere. Truth is not THERE and truth is not THEN. Truth is here and now, so all seeking is going astray.

Seek, and you will not find, because in the very seeking you have missed the point, you have missed the first principle. In the very effort, you have gone away from the truth.

Seeking is a desire. With the desire comes in the mind -- mind is nothing but desire. Seeking is in the future, and the future is not. Truth is always present, always present. Truth is always now; there is no other way for truth to be. You cannot say about truth, "Truth was," and you cannot say about truth, "Truth will be." That will be absolutely wrong. Truth IS -- and it is always so, and it will be always so, and it has always been so. Truth IS.

How can you seek that which is? One seeks that which is not yet. Seeking is in the future. Seeking assumes it, that it is not here. You seek money, you seek power, you seek prestige, you seek heaven; but how can you seek truth? That's why, let me repeat. seeking, you go astray. Seeking, you become a victim of desire. Seeking, the mind becomes predominant. Seeking, the secondary becomes primary and the primary is lost track of.

And I say if YOU find it you have not found it at all. Because if YOU remain to find it, then it cannot be

truth. Truth is found only when you are not. When truth is, you are not. You both cannot be present together. You are the greatest lie there is. If you are still there, then you will go on missing the truth. The very presence of you functions as a barrier. "I" cannot find; when the "I" is not there it is found.

That's why I say Picasso's statement is a half-truth. Half of it is true: "I do not seek." But that half is untrue when he says, "I find." It looks almost Zenlike, but it is not. A half-truth is more dangerous than a plain lie because you can see the lie as the lie sooner or later, but the half-truth can go on pretending to be the whole truth; at least it appears like the truth. Many have been deceived by Picasso's statement. It is almost Zen: "I do not seek, I find."

If he had said, "I do not seek, and it is found," it would have been Zen. If the "I" remains, then truth will remain clouded. The "I" functions as a cloud, and the sun goes behind. The "I" functions as a darkness, as a vale of darkness. The "I" is very noisy, and the voice of truth is very small, still. If the "I" is there beating its drums, then it is almost impossible to hear the whispering of truth.

Yes, truth is a whisper. You feel it only when you are absolutely not. In your absence it is present.

So this is the whole thing: if you are present, truth is absent; if you are absent, truth is present. To be absent is all that meditation is. To be absent is all that is involved in meditation.

How to become absent? How not to be? Yes, "To be or not to be" is the question. And ordinarily we decide to be. The moment we decide to be, the samsara. The moment we decide not to be, the nirvana. Yes, that is the basic question that encounters every human being: to be or not to be. A Buddha decides not to be.

And the paradox is that those who decide not to be, they become true, and those who decide to be, they become a lie. The lie can persist; you can go on feeding it.

Truth is, just is, only is. Seeking, you miss it. Seeking, you have started looking somewhere else. Seeking, you don't look HERE. Seeking, your eyes are turned upwards towards the sky. That's why whenever we think of God we look upwards towards the sky. It is very significant: God is far away, sitting in the seventh heaven, up. It is a long journey; only very rare people can do it -- saints, mahatmas, ascetics. All nonsense.

God is where you are right now! Not in the seventh heaven, but within you.

But about those seven heavens, the metaphor of "seven" is beautiful. God is not in the seventh heaven somewhere, but is hidden behind seven layers of lies. There is a very strange incident in Bodhidharma's life, the founder of Zen. It is said that Bodhidharma collapsed seven times and arose eight times, when he realized enlightenment. Collapsed seven times and arose eight times. Very significant. Those are the seven layers of the ego, the seven layers of the "I". Each "I" will help you to collapse, and if you cannot rise eight times, that means if you cannot rise at least one time without the ego, you will not attain.

So the whole question is not that the truth is very far. It is very close, very, very close. It is in you, it is you, it is your intrinsic nature, it is your DHARMA. That is the first principle, but somehow, seeking, you have missed it.

Seeking, you have been for many lives. A seeker you have been. Nonseeking will reveal it.

That's why I say seeking, you go astray. Seeking, you go in dreams. How can you seek God? You have not known. How can you seek the unknown? You have never seen. How can you seek the unseen? Even if God comes across you, you will not be able to recognize him, because recognition is possible only if you have experienced him before. And you have not experienced him. He may have come across you many times in your life, and you will go on missing because how will you recognize him?

It is impossible to seek the unknown. Then what do you do? First you create a dream about the unknown and you start seeking the dream. The Hindu has one dream of God, the Mohammedan has another dream, the Christian has still another -- but those are all dreams. The Christian will attain to his dream. That is the misery, because if you persist too much, your dream will start becoming almost a reality. If you pour your energy into your dream too much, then your dream will start becoming a reality; you will convert it into a reality. But it is not reality; it is still a dream.

The fight between Hindus, Mohammedans, and Christians is not the fight about reality. The fight is about their different dreams. Hindus have a certain idea of God, so have others, and they fight. They say, "Our dream is true." When a Christian meditates deeply, he comes to see Jesus. A Jaina never comes to see Jesus, never. A Buddhist never comes to see Jesus; Jesus never crosses his path. For a Buddhist, Buddha comes on the path. For a Jaina, Mahavir crosses his path. They are their dreams; they are dreams and projections and desires. And if you persist too much, the mind has the faculty to impart reality to the dream.

You do it every day, so it is not something very strange. Every day in the night when you fall asleep you dream, and in the dream you never recognize the fact that it is a dream. In the dream it looks true. In the

dream it looks real -- howsoever absurd. In the dream you see a dog is walking, and suddenly the dog becomes a cat, and you don't even doubt that it is possible. In the dream you accept even that. Your acceptance, your capacity to believe, is tremendous.

Even the people who think they are skeptical, people who think they are great doubters, logicians, rationalists, even in their dreams all their rationalism is gone and all their doubt disappears. In their dreams they believe absurd things. In the morning, when they are awake, they will be amazed, but then it is too late.

Just think of a person who is in a coma.... Once a woman was brought to me who had been in a coma for nine months. Now think, if she is dreaming for nine months, she must be thinking they are realities. A man can be in a coma for nine years, or ninety years -- or for nine lives. Then? The dream will look real. In fact, if this woman is awakened out of her coma for one minute and she looks around and falls into her dream again, which will be more real, her dream that has lasted for nine months, or the reality that she saw for one single minute? What will be her conclusion if she can conclude? She will conclude that she had fallen for one minute into sleep and she saw a dream and again the dream is gone, so she is awake and her reality continues.

The greatest possibility of the mind and the greatest capacity of the mind is imagination. It lives through imagination. The moment you start seeking truth you are moving in the direction of imagination. What are you seeking?

Zen says there is nothing to seek, because you don't know what is there. So if you seek, you will miss. Now, this is a very much higher standpoint. Jesus says, "Seek, and you will find." A very much lower statement, nothing to be compared with Zen. Meaningful, meaningful for those who are starting on the journey, but if you follow Jesus, one day or other, you will understand that by seeking, you cannot reach. Jesus was talking to people who were not highly evolved, people who had not even started seeking. He had to teach them: "Seek and you will find, knock and the door shall be opened unto you, ask and it shall be given to you." If you go to a Zen Master he will smile; he will say, "Start," because his statement is a higher statement. When you have sought and you have not found, when you have struggled hard and nothing comes in your hands except dreams, then the Zen Master's approach will become possible, you will be able to understand it. Then he will say, "Seek, and you will not find. Now, please, drop seeking. Drop seeking and find it herenow!"

But I am not saying that Jesus is wrong. I am saying it is a beginners' class. And unless you follow Jesus for a time you will not understand Zen. So Jesus will prepare you, Jesus will help you.

Jesus was talking to the Jews, who have been one of the most earthy races in the world. To talk Zen would have been impossible -- they would have killed him even earlier. They didn't allow him much life, only three years of ministry. At the age of thirty he started his work; by thirty-three he was gone. They could not tolerate even a very primary statement about religion. It was not very rebellious, it was not very absurd. It was in tune with the Jewish thinking, but still they could not tolerate it. It was "otherworldly". He was talking about the world that he calls the Kingdom of God. Jews have been very worldly; that is their success. They are very down to earth, and this man was distracting them. They were seeking money and they were seeking power and prestige, and this man was talking about God. Jesus was trying to change their seeking towards religion. It is religion of the kindergarten class.

Zen people are talking about the highest statement. India's highest consciousness was transplanted into China, and China's highest consciousness, Taoism, met with Buddhism. These are two of the greatest flowerings of human consciousness. Never again has humanity reached such a peak as Buddhism, as it reached in Buddha; and never again has it reached anything like Lao Tzu. And just think: Zen is a crossbreeding of Taoism and Buddhism. It is a meeting of Buddha and Lao Tzu. It is a meeting of two of the highest peaks. Naturally Zen goes still higher. Zen goes higher than Buddhism and higher than Taoism because it contains all that was beautiful in these two cultures, the ancientmost cultures, the longest seekers in the world, who have staked all that they had for their seeking. Zen is the purest flower.

In fact, Zen is not a flower. It is essence, it is fragrance. Even a flower has something gross in it, something of the earth. So remember it, when Zen is saying something, it is to be understood at the highest level; otherwise there will be no understanding about it. You will misunderstand it.

Seeking, you go astray; seeking, you go in dreams; seeking, you go somewhere else; and truth is here. Seeking, you go then; and truth is NOW. Seeking, you are, and seeking, you are too much. The more you seek, the more you feel you are. The harder and more arduous the seeking becomes, the stronger the ego becomes.

Seeking, you are, and seeking, you are too much; and there is no space for the truth to be. You fill the

whole space of your being. Seeking, you are closed.

Have you not seen this happening in ordinary life too? A man is suddenly told that his house is on fire. He rushes towards his house from the office or from his shop: now he cannot see what is happening in the market, on the road. Somebody says, "Hello"; he cannot hear. Somebody comes and collides with him, but he cannot see who he is, and he will not remember that somebody collided. His whole mind is narrow now -- his house is on fire. His mind is concentrated.

Seeking means concentration, and truth is never achieved by concentration. Truth is achieved by meditation. And the difference is vital, and the difference is great. And you have to understand the difference because ordinarily people who don't know anything about meditation, they go on writing books in which they write that meditation is concentration. Meditation is not concentration! Meditation is just the opposite state of concentration.

When you concentrate your mind is narrowed down; when you meditate, you mind is widened. When you concentrate, there is an object on which you concentrate; when you meditate, there is no object.

People come to me and they ask, "On what to meditate?" Then they are not asking about meditation. They are asking about concentration when they come and they say to me, "I cannot concentrate. Osho, can you help me?" Concentration means you want your mind to cling to something, you want your mind to remain with something. Concentration is a sort of attachment, so whenever your attachment is there you are concentrated.

Your wife is dying, and if you are attached to her, you will forget the whole world. Now nothing exists except your dying wife. You will be sitting by her side and you will be concentrated; your mind will not go here and there.

Or if you are driving a car and suddenly you see an imminent accident is going to happen -- some madman is coming, driving his car madly, and on the turn you see now it is too late, it is going to happen -- suddenly you will be concentrated, because you are too attached to life. There will be no thoughts any more. Just a moment before, you were thinking to see your girl friend, a moment before, you were thinking to go to the movie tonight, or do this or that; suddenly all has disappeared; there is no thought in the mind, no object. You are too attached to life. Because of this attachment, all other objects have disappeared. You are concentrated now only on your life; only one thing has remained: your life.

Dostoevsky has written a memoir. He was young and he was a revolutionary, and he was caught by the czar with twenty other people, and they all were sentenced to death. The day came, ditches were dug, and they were standing in front of the ditches and the man was getting ready with the machine gun. Everything was ready.

Just close by on a church tower there is a clock, and each moment is passing fast, and the life is disappearing. At exactly six o'clock, they will be shot dead. It is ten minutes to six.

You can imagine how concentrated they must have become. Dostoevsky writes, "Never again have I been so concentrated in my life. All else disappeared. I could hear my heart throbbing, I could see my breathing for the first time, I felt my body for the first time. I had never felt my body, never heard my heartbeat, never seen my breath. Everything became simply concentrated -- and we could hear the clock moving.

Five minutes, four minutes, three minutes... and the concentration is becoming more and more and more. One minute... and everything else has disappeared.

When life is at stake, only life is in the mind.

And then comes a horseman, running, and the czar has pardoned them; their death sentence has been converted into a life sentence.

One man, at exactly six o'clock, fell in the ditch, Died! without being shot. Must have become so concentrated with the idea of death. Died! Nobody could believe it. The officers ran. He was taken out of the ditch, but he was dead. He believed it; he must have become hypnotized with the idea of death. Death is coming, death is coming, fifteen minutes, death is coming... It was coming for two, three months; now it was closer and closer and closer, and the mind became concentrated. The man fell and died.

Another man shouted, "I am dead!" He became mad. For his whole life he remained shouting, "I am dead. I have died, don't you know?" He will meet people and say, "Don't you know? I died on that day. Six o'clock they killed me. I am a ghost! "

Dostoevsky himself could not believe it, because it was unimaginable, that the czar was going to forgive them. But he writes in his memoirs that "Never again was I concentrated; that was the peak of concentration."

It is not meditation. If it was meditation, then Dostoevsky would have become enlightened. That peak of concentration?

It happens to you. When you are studying for an examination, as the examinations come closer, you become more and more concentrated. Just the night before, your mind functions so concentratedly. Once the examination is gone, the mind relaxes again.

Concentration is a mind thing; meditation is a no-mind thing. Concentration means pouring your whole energy onto one object. Meditation means not pouring your energy onto any object, but just overflowing in all directions.

For example, if you are listening to me you can listen in two ways. You can listen in the wrong way: the wrong way is the way of concentration; you can just remain tense, strained. Or you can listen in a relaxed, let-go way; you can remain relaxed. E you listen in a tense way -- that is the meaning of the word "attention": "with tension, concentration" -- then you will not listen to the birds singing in the trees. Then you will listen only to me, and everything else will be blocked out, bracketed out. That means only this small voice that is here is in your concentration and the whole existence has been blocked out.

Meditation is just the opposite: nothing is blocked out, you are open in all directions. You are listening to me; you are listening to the birds also. If the wind blows in the trees and the trees start a murmur, you will listen to that too. And there will be no distraction, remember. You are so open, you listen to me and the bird and the wind, and they all become one. And when you can listen in that way, you have listened to God.

When you listen meditatively, you listen to God -- whatsoever you listen to, it is God, it is God's message. He has reached you through the tree, through the wind, through the bird, through me. He is coming from everywhere, because he is everywhere. He surrounds you. So when you are open to everything that is happening, to all that is happening, you are herenow, you are in meditation. And this state is a state of nonseeking.

Concentration is part of seeking; when you seek something you become concentrated. When you don't seek anything you become relaxed. When you seek something and you are concentrated, you are going away from yourself. Your object will be the goal, you forget yourself. Your arrow of consciousness goes only to the object. When you are not going anywhere, where will you be? When you are not going anywhere you will be where you are, you will be whoever you are. You will be simply relaxing anc resting into yourself.

Ashtavakra says, "Rest in yourself, and you will attain all." Because resting in yourself you will know who you are.

So it is not a question of seeking. Seeking, you are too much. Seeking, you are so arrowed towards something that you don't see anything else, your eyes don't allow all to enter into your being, and then there is no space for the truth to be. Seeking, you become a cloud and the sun goes behind. Hence, seeking, there is night and darkness and death.

When you are not seeking there is life, eternal life, and light and God, or you can choose any name which you prefer. Buddha calls it nirvana, nonseeking: you have arrived. In fact, you had never gone anywhere else; you were only imagining.

"Tell us, Master," a monk asked Daito....

Daito was a great Zen Master.

"Tell us, Master, when Shakyamuni Buddha saw the morning star, what did he see?"...

In Zen this is the legend, that Buddha was seeking and seeking for six years, then he got tired and fed up with seeking, and one day he dropped seeking too. As one day he had dropped his kingdom, his family, his THIS world, one day he dropped his OTHER world too. As one day he had become disinterested in the material, a day came when he became disinterested in the spiritual too. And that was the night when he rested in himself -- because there was nothing to seek. So he slept under a tree, the Bodhi tree; that became the most famous tree in the world. He rested under the Bodhi tree, slept well. There was no seeking, so there was no dreaming either. The whole night was just a peaceful rhythm, not even a thought, because the material world was gone, the spiritual world was gone. It was an absolute rest into oneself.

By the morning, the Zen legend says, his eyes opened. Not that he opened his eyes, because there was nothing to do now: he will not even open his eyes. The Zen legend says the eyes opened because the rest

was complete. See the difference. You can open your eyes; then there is strain. You can close your eyes; then there is strain. When the eyes are closed by themselves there is rest; when the eyes open by themselves, then there is rest.

When a life is not a life of doing, but happening, then there is rest.

The eyes opened and he saw the last morning star setting, it was just disappearing, the last glimpse of it, in a moment it was gone, and he became enlightened. The last trace disappeared with the disappearing morning star, and he was utterly empty. He was utterly nobody. He became a nothingness, a pure nothingness, a content-less consciousness.

What is the significance of this last star disappearing? When the eyes opened and he saw the last star, there was a little concentration, a slight concentration, must be the old habit, thousands of lives of old habit. He must have become a little strained; a little concentration must have arisen. Looking at the last star, he must have become focused, his consciousness must have become narrow -- just out of old habit. There was nothing to look at now. But then the star disappeared -- it was the last star and the sun was going to rise soon, so the star disappeared -- the star disappeared, and the last object of concentration disappeared.

Suddenly he was released from all concentration, suddenly there was freedom, there was no content. The last star disappearing took away the last trace of concentration. He was there -- and he was not there. He was there for the first time authentically -- and he was not there for the first time as an "I", as an ego.

Some seeker asked Master Daito...

"Tell us, Master, when Shakyamuni Buddha saw the morning star, what did he see?"...

Why did he become enlightened by seeing the last star?

Many people have copied it -- people are foolish, people are monkeys. Many Buddhists sit, they even go to Bodhgaya -- they come from China, from Korea, from Japan, from Ceylon -- they go to Bodhgaya, they sit under the Bodhi tree, they try to rest the whole night, and they watch, many times it must be, in the night they must be looking: whether the last star is there or gone. And they must be closing their eyes again -- it is still night and there are so many stars -- and they must be afraid and tense: will they be able to see the last star, or will they miss? And they have to see the last star disappearing.

Once a Japanese man came and stayed with me. I said, "Why have you come from Japan?" He said, "To see the last star disappearing." I told him, "Can't you see a last star disappearing in Japan? Don't the stars behave the same way there? Don't they disappear in the morning? For what have you come here?" And he said, "I have come to sit under the Bodhi tree." But any tree will do. Buddha was not sitting under that tree specifically. It was just a coincidence, it was accidental. He had not searched for that tree. That tree was in no way special; it was as ordinary a tree as any tree.

You can sit under any tree and under any sky and in any country, but the question is not of country, not of the sky, not of the stars, not of the tree. The question is, "Has your attachment to things -- and attachment to other-wordly things -- disappeared, or is it still there?"

Now, in fact, you have come to sit under the Bodhi tree because you want to become enlightened. The desire. The seeking. You have come as a seeker, and Buddha did attain because he was not a seeker that night.

This is how things go on and man goes on imitating and becoming foolish.

"Tell us, Master, when Shakyamuni Buddha saw the morning star, what did he see?"
"Clean blank nothing," Daito replied at once. And then added, "But if a person has only so much as just one speck of dust in his eyes, he may look at a blank and see all sorts of imaginary things."

Just a speck of dust will do, just a small speck of desire will do, and then you will start seeing imaginary things. If you really want to see that which is, then the eyes have to be utterly clean, blank. With those blank eyes you are a Buddha -- with those empty eyes.

Seeking, one never finds. Let it be a fundamental remembrance. So Pablo Picasso is true, but only half true.

And half-truths are really dangerous. They can pretend, they can masquerade as truths, as whole truths. That's what happens. Whenever a man like Buddha moves, walks on the earth, that's what happens -- his truths become half-truths in our minds. A half-truth is a reflection of truth. A halftruth is a shadow of truth.

In our monkey minds, in our imitative minds, we start imitating half-truths. And there is something which has to be understood. A half-truth deceives better.

But Pablo Picasso could not have done better, because art itself cannot go beyond the half-truth. That's the difference between art and religion. Art is the world of the shadows, the world of the reflections, the world of imagination, the world of dreams, the world of desires, the world of projections. Art cannot give you the whole truth, but the best art is always giving you half of it -- that too the best art. I am not talking about the third-rate art. A third-rate art is simply a lie, a fantasy, a fiction. But Pablo Picasso is one of the greatest artists the world has ever produced. The best art always give you half; more is not possible through art.

The artist has glimpses of truth, reflected in the world of his dreams, in the world of his imagination. The artist is a pool of imagination, a lake of imagination. In that lake is reflected the full moon. And sometimes the moon in the lake looks far more beautiful than the real moon. On the glossy, silent surface of the lake, on the placid, silent surface of the lake, the moon looks even more innocent. But that is not a real moon -- although the reflection belongs to the real.

That is the difference between the mystic and the artist. The best artist comes closer to the mystic than anybody else, but the artist is not a mystic. He is a shadow, a shadow mystic. William Blake or Pablo Picasso or Emerson or Rabindranath, they give beautiful reflections of the truth. And even the reflection is so enchanting, what to say about the original?

But if you jump into the lake to find the moon, even the reflection will disappear. You are not supposed to jump into the lake. And where the reflection is, you are not to go in that direction. You have to move exactly in the opposite direction, then you will find the real.

The artist has some quality of the mystic; he is on the way to becoming a mystic in some life. The mystic has all the qualities of the artist, plus.

Sometimes mystics have been artists, particularly Zen mystics. They have painted. They have written poems, haiku. They have carved wood, they have sculpted. They were great artists. In fact, all Zen Masters have been creative people.

That should also be remembered. When you have attained to a state of consciousness, your consciousness has to create something, something visible. You have to materialize something of your consciousness into the world so that this world also becomes beautiful. And people who cannot understand religion at least can understand art. You may not be able to understand the meaning of the Upanishads, but the very poetry of it appeals, and if the poetry appeals, then the truth is making a way towards your heart. You may not be able to meditate, but if somebody is dancing with deep meditation, that dance may appeal, and through the dance, lingering by the side, something of the meditation will enter into your being.

Gurdjieff had prepared a group of dancers, and he took the dancers to many great cities of the world. It was a rare opportunity made available. When in New York those meditators danced, people were suddenly amazed, they could not believe what was happening. The dancers created such meditative energy, such a great wave of energy, that those who had come just to see the dance suddenly forgot the dance completely. Something else was there by the side, a door opened through it.

And Gurdjieff used to do the "stop" exercise. The dancers are dancing, a group of twenty, thirty dancers, and they are going wild in their dance, and suddenly he will shout by the side, "Stop!" And they will all become just marble statues, as they were. If the hand was raised, it will remain raised. If one leg was up, it will remain up.

At one moment when he said, "Stop!" they were in such a position that they all fell -- fell from the stage, in front of the audience in the hall. But not a single person moved; they fell as if dead. And one man who was watching, something inside him also fell. The very shocking incident, these people fallen as if dead, and something changed in his mind. He became one of the great followers of Gurdjieff and attained to greater heights of consciousness.

Looking at a Zen painting you will be surprised because the painting brings to you something of the man who has painted it. If you look at modern painting, that too brings something to you. If you look at a modern painting long enough, you will start feeling a little crazy. If you put too many modern paintings in your bedroom, beware, you will have nightmares. Those paintings will start entering into your dreams. You cannot look at a modern painting for long; you have to move. You start feeling weird, something is wrong, something is bizarre.

The modern painter is insane. He is painting out of his insanity. If you look at a Zen painting, a silence oozes out of it, suddenly something beautiful surrounds you. You are transported to another consciousness.

The painting carries something of the touch of the Master. The painting has been done in deep meditation; the painting has been done by one who has arrived.

Gurdjieff used to call such art "objective art". When somebody who has attained to consciousness does something, that something becomes objective art. Looking at that thing, you will have some glimpse of the Master. The Master may have been dead for three thousand years, that doesn't matter. The painting, the statue, the carving will represent him, and through it you can again become connected to him. If you know how to meditate with a painting, it will be easier.

Within these twenty years a rare thing has come to light because of too much use of drugs. The underground world of drugs has stumbled upon a very significant fact; they call it "contact high". It is exactly the meaning of SATSANG. Let me explain it to you.

A "contact high" is a state. Somebody has taken LSD and is turned on, and you love the man, you really love the man, or the woman, you really relate to him -- the man or the woman is somebody who turns you on by her presence or his presence. The person has taken LSD. You simply sit by the side, and you love the person, and the person's presence turns you on, and by and by you will start feeling that the LSD is affecting you too, that somehow his consciousness is infiltrating your consciousness, that your space is being overpowered. And you will start feeling high. This is contact high.

This is the meaning of SATSANG too, on a different plane. If somebody has attained, just being with him in deep love. in deep gratitude, in deep relatedness, and you will start feeling that something, through him, reaches your heart, stirs your being, and you are put on a totally different plane, where you cannot go by yourself. You are transported, carried to it. Yes, it too is a contact high.

That's why in the East we have praised SATSANG so much, to be in the presence of a Master, to attain contact high. And once you have started attaining through somebody, by and by you can find your own way.

This contact high is possible even after thousands of years, through objective art. Read some haiku of Basho, small haiku. Read one haiku, repeat it, sing it, chew it, swallow it deeply, and then sit silently, waiting for the meaning to be revealed. Don't think about it; thinking, you will go astray. Don't analyze it; analyzing, you will go far away. Meditate, just be with it, let it be with you, and suddenly you will find something is changing in your consciousness. You are moving upwards, or you are moving deeper.

The very small haiku can turn you on. It can almost become an LSD trip because the haiku carries Basho's consciousness, condensed. It is no ordinary poetry. It is not written by a poet, not by an artist. It is done by a Master.

And the Master has put it almost like a mantra. If you simply allow it to spread its meaning on your being, its fragrance on your being, you will be in the state of contact high.

That's why I say Picasso's statement is a half-truth. "I do not seek" is the half-truth, and "I find" is the half-untruth, because it is never the "I" that finds it. "I" is the barrier, the cloud, the hindrance, the obstacle. Truth is found, but not by "I". Truth is found only when there is no "I", when there is nobody to find it. Truth is found only when there is nobody to seek it and nobody to find it.

Now, the "I" has seven layers, those seven times when Bodhidharma fell and again rose. You will also fall seven times before you can attain to enlightenment. The first layer consists of the past: "I" is memory. Go with me into it as deeply as possible because this will lead you to the first principle. The first principle cannot be said, but can be showed, how you can attain it.

The first layer of "I" consists of memory, the past. If you want to get rid of the "I" you will have to get rid of the past. Many people come to me and they say, "We would like to drop this ego." But they think that the ego is a noncomplex thing, a simple thing. It is not. It is very complex, the most complex. In fact, the one who wants to drop it may be the ego itself. That is so subtle, it is so tricky. Layer upon layer. The first layer is the memory.

If you really want to drop the ego -- and that is the only way to find the truth; all religion consists only of dropping these seven layers -- don't live in the memory. By and by, the moment you catch hold of yourself, that you are moving in the memory, immediately slip out of it. Immediately. Don't waste a single moment. I am not saying repent about it, I am not saying feel guilty about it, no, because that too will be the past. I am simply saying the moment you find you were moving into a dream about the past, a nostalgia, the moment you find it so, just slip out of it. There is no need to fight with it. If you fight, you will be defeated. There is no need to feel angry about it. If you feel angry you will be defeated. You need not value it in any way, good or bad. You simply do one thing: the moment you find out, slip out of it.

And the one who finds it red-handed is your awareness. Eckhart says the one who finds is God, God within you.

Just try. Whenever you find your memory is hovering around you too much, the one who finds this sudden recognition that "Yes, I am again in the memory," that one, that awareness, is God within you. Slip out of the memory.

And I say slip out of it because there is no need to fight. Fighting, you will cling to it. Fighting, you will have to be there. If you have to fight with somebody you have to be there. Don't fight.

And you are capable of slipping out, just as a snake slips out of the old skin. Go on slipping out of the memory. Memory is an old skin. In fact, you have already slipped out of it; it is just in the mind, it is nowhere else.

The second layer consists of unawareness. We live almost in a drunken state. We live with the minimum of consciousness. You go on doing things, you go on moving, this and that, but you are not conscious. Have you ever had any moments of consciousness so that you can see, you can compare?

For example.... Just now! See what is there. Gather yourself together. Just be herenow and see what is there, and you will find your consciousness is more, you have come out of a fog. Soon you will again disappear into the fog. This fog surrounds you. Sometimes you come out of it. Sometimes something penetrates your fog, brings you out. But ordinarily, life is so monotonous, there is no surprise, nothing brings you out.

Whenever you are a little more aware, many things happen. If you watch you will understand. A beautiful woman passes by; suddenly you become more aware. A bird on the wing, you were watching an empty sky and a bird passes by....

Ramkrishna attained to his first SAMADHI, to his first satori, by seeing a row of cranes against the black clouds. He was very young, must have been thirteen. He was sitting by the lake of his town, it was cloudy, dark clouds were gathering, the beginning of the rain, and suddenly a row, many white cranes against the black clouds. Almost like lighting they were there and they were gone, and he attained to his first SAMADHI. For days he was drunk with the unknown, he danced, sang. His town's people, his family thought he had gone mad. But he was so happy.

That sudden experience. Something penetrated like a sword. Something was cut.

Sometimes it happens to you too. You don't take account of these moments, because you are afraid. You try to forget them. And they are so extraordinary and they are so exceptional and so rare that even to talk about them, nobody will believe it. So you don't take account of them; you think, "Must be a fantasy, an imagination." But one day in the morning suddenly the world is beautiful -- for no reason at all. The reason IS there: the reason is you are more aware. Maybe you rested well in the night, it was a good sleep, the dreams were not too many, your stomach was not too full of food or hungry. Things somehow went well, and in the morning you felt on the top of the world. It is nothing but awareness.

With a friend you have not seen for many years, suddenly you become more aware. Anything that makes you more aware, watch it, take account of it, remember it, so that you can go more and more into it. Don't put it aside. Don't neglect it. It has to be fed and watered, taken care of.

The third layer of "I" is ambition, comparison with the others, where I am, higher or lower, inferior or superior, ahead or lagging behind -- who I am. Watch it: never compare. You are you. An(l there is nobody like you, so comparison is not possible. And everybody is so unique and so different, how can you compare? Drop comparison. Whether you find yourself caught in comparison, immediately drop it, then and there. It is not good to carry these things in the mind longer; otherwise they leave traces, they make grooves in the mind. Never compare. Somebody is more intelligent, somebody is more beautiful, somebody is more healthy.... Don't compare. You are you.

And this is the way God wanted you to be. Feel fulfilled the way you are and accept yourself. Don't condemn yourself.

The fourth layer of "I" consists of future, always thinking ahead, what to do tomorrow or the day after tomorrow. Or people are so mad, they are thinking of what to do in the next life: where to go, to hell or heaven?

People come to me and they ask, "Osho, what do you say about life after death?" I say, "You are not alive even now, and you are talking about life after death? I don't even see life before death."

Man is not! Man only thinks that he is. Man has not happened yet. Rarely it happens. Once in a while, in a Buddha or a Bodhidharma a man is there; otherwise you are just a belief. And you are thinking about life after death? Think of life after birth! Think of life before death. Think of life now. Don't go into the future too much.

I am not saying that if you want to go to Bombay don't book a ticket -- I am not saying that. Otherwise

there are fools of that type too. One day I talked in the morning, "Don't think of the future," and by the evening I received a letter. One friend threw his passport into the river. "Why bother?'Don't think of the future,' Osho has said." I am not saying that. There is a practical world, but that is not a problem at all. To carry a passport is not a problem.

To carry fantasies about the future is a problem. A passport is not such a burden. To think about tomorrow and to go and book a ticket is not a problem. These are factual things, ordinary, practical things. But to think that tomorrow you will be happy, not today, that tomorrow you will love, not today, that tomorrow you will sing, not today, is dangerous -- because tomorrow never comes. Again when it comes, it will be today, and your old habit will say, "Tomorrow I will be happy." Tomorrow again and again, you will be happy, and you will never be happy.

What I am saying is psychological future has to be dropped. The ordinary future is okay, it is not a problem at all.

The fifth layer consists of conditionings. You have been conditioned -- Hindu, Mohammedan, Jaina, Buddhist, English, German, Indian -- these layers are there. Start dropping them.

Again, please, don't throw your passport!

These ideas from the mind -- that I am a German or a Japanese or a Chinese -- are just foolish. You were born just as pure consciousness and you will die as pure consciousness, and all these are just dresses, formalities, forms, what Hindus call NAM-RUP, name and form. But you are not confined to them, you are not contained in them; you are beyond them.

The sixth layer consists of arrogance, of nonhumbleness. One has to learn humbleness because that is reality. We are interdependent, so how can we be arrogant? You cannot live without the air, you cannot live without fire, you cannot live without the sun, you cannot live without the trees, you cannot live without the woman, woman without the man -- you cannot live at all independently. So all arrogance is just ignorance. We are interdependent, we interpenetrate each other, and everything is required.

If the sun sets tonight and never rises again we will die. Within ten minutes we will die. If all the forests disappear and the trees disappear we will die, we will not be able to live. We breathe through the trees, they are continuously working for us and we are working for them. Don't think that they are slaves and we are masters. Nobody is a slave here and nobody is a master; everybody is a master here and everybody is a slave here. This is humility. They go on releasing oxygen for you; they serve you. And you go on releasing carbon dioxide for them, they live on carbon dioxide; so you serve them. They serve you, you serve them.

We are servants of each other or masters of each other, but we are all in the same boat. The animals, the trees, the birds, the rocks, we are all in the same boat. We exist in a togetherness; that's the meaning of humbleness.

I am not saying become humble and start being arrogant about your humbleness and start saying that "I am the most humble man in the world." That will be arrogance again. Humbleness is an understanding, not a cultivation.

And the last layer of "I" consists of imitations. We learn to imitate -- that's what I mean when I say we are monkeys. Somebody is doing something: we start doing that. Somebody is making something: we start making that. We learn through imitation. Good for the children because otherwise children will never learn, but when will you become mature, when will you start not imitating, and being true to yourself?

If these seven layers are dropped, you will simply become aware of who you are. You are God, as everybody else is God.

These seven layers are the "bottle".

Now let me tell you this beautiful anecdote. It is one of the most beautiful anecdotes in the Zen literature, and Zen has many beautiful anecdotes. This is one of the topmost. Listen to it.

THE OFFICIAL, RIKO, ONCE ASKED NANSEN....

Nansen was a great Master. You must have heard another story, I must have told you sometime. A great professor comes to see Nansen. The professor was the head of the department of philosophy in a university. He comes, and immediately he asks, "Do you believe in God? Is there any life after death? Has man a soul?"

Nansen says, "Wait. Let me prepare tea for you. You are tired and you are perspiring. And there is no hurry; these problems can wait a little. Let me prepare tea for you." And he prepares the tea. This is the

humbleness of a Zen Master.

He brings tea. He goes on pouring the tea in the cup. The cup is full and the tea starts overflowing into the saucer, and then the saucer is full, and the professor shouts, "What are you doing? Are you mad? Now there is not any space, not even for a single drop, and you go on pouring and you go on pouring. It will start dropping on your floor!"

And Nansen laughs and he says, "So you understand. Now do you have any questions, still?"

The professor says, "Why, what do you mean? How does this explain my questions?"

And Nansen says, "Have you any space in your head? I can give you the answer, but there is no space. I don't see any space in your head. And you are alert, very alert; you can see that when the cup is full, no more tea should be poured in. Go, please, and clean your skull. Empty your skull and come back! Because these questions are such that they can only be answered to an empty skull."

Nansen is a rare man.

THE OFFICIAL, RIKO, ONCE ASKED NANSEN TO EXPLAIN TO HIM THE OLD PROBLEM OF THE GOOSE IN THE BOTTLE.

The problem is very ancient. It is a koan; it is given to a disciple, that he has to meditate on it. It is absurd; you cannot "solve" it. A koan is something which cannot be solved. Remember, it is not a puzzle. A puzzle has a clue; a koan has no clue. A koan is a puzzle without any clue. Not that more intelligence will solve it. No, no intelligence will ever solve it. Even if it is given to God, it will not be solved. It is made in such a way that it cannot be solved. This is a koan.

"IF A MAN PUTS A GOSLING INTO A BOTTLE," SAID RIKO, "AND FEEDS HIM UNTIL HE IS FULL GROWN, HOW CAN THE MAN GET THE GOOSE OUT WITHOUT KILLING IT OR BREAKING THE BOTTLE?"

Don't break the bottle -- and the goose has to be taken out -- and don't kill the goose. Now, these are the two conditions to be fulfilled. The koan becomes impossible. The bottle has a small neck; the goose cannot come out from it. Either you have to break the bottle or you have to kill the goose. You can kill the goose, and piece by piece you can take the goose out, or you can break the bottle, and the goose can come out alive, whole. But the condition is the bottle has not to be broken and the goose has not to be killed. The goose has to come out whole and the bottle has to remain whole. Nothing has to be destroyed; no destruction allowed.

Now, how are you going to solve it? But meditating on it, meditating on it... one day it happens that you see the point. Not that you solve the problem, suddenly the problem is no more there.

NANSEN GAVE A GREAT CLAP WITH HIS HANDS AND SHOUTED,
"RIKO!"
"YES, MASTER, "SAID THE OFFICIAL WITH A START.
"SEE, "SAID NANSEN, "THE GOOSE IS OUT!"

Now, it is tremendously beautiful. What he is saying is that the goose has never been in, the goose has always been out. What is he saying, the moment he said, "Riko!"? What happened? Those seven layers of ego disappeared and Riko became aware. The shout was so sudden, the sound was so unexpected. He was expecting a philosophical answer.

That's why sometimes the Zen Master will hit you on your head or throw you out of the window or jump upon you or threaten you that he will kill you: he will do something so that those seven layers of ego are immediately transcended and your awareness, which is the center of all, is alert. You are made alert.

Now, shouting "Riko!" so suddenly, for no reason at all -- and he has brought a small puzzle to be solved and this Master suddenly shouts "Riko!" -- he cannot see the connection. And that is the whole clue to it. He cannot see the connection, the shout startles him, and he says, "Yes, Master."

"See," said Nansen, "the goose is out!"

Those seven layers of the bottle are crossed.

"Yes, Master" -- in that moment Riko was pure consciousness, without any layer. In that moment, Riko was not the body. In that moment, Riko was not the mind. In that moment, Riko was just awareness. In that moment, Riko was not the memory of the past. In that moment, Riko was not the future, the desire. In that moment, he was not in any comparison with anybody. In that moment, he was not a Buddhist or a Mohammedan or a Hindu. In that moment, he was not a Japanese or an Indian.

In that moment, when the Master shouted "Riko!" he was simply awareness, without any content, without any conditioning. In that moment, he was not young, old. In that moment, he was not beautiful, ugly. In that moment, he was not stupid, intelligent. All layers disappeared. In that moment, he was just a flame of awareness.

That is the meaning when the Master says, "See, the goose is out -- and I have not broken the bottle, I have not even touched the bottle." The bottle means the ego, those seven layers. "I have not broken the bottle, it is there, and I have not killed the goose. And the goose is out."

Now, there are three types of religions in the world. One which will destroy the bottle. Then you become very vulnerable, then you become very insecure, then great trembling arises in you, and then there is every possibility you may go mad. That sort of thing happens many times in India. There are methods which can destroy the bottle, easier methods. They destroy the bottle, and the goose is out; but then the goose has no house to abide in, no shelter; then there is every possibility the man may go mad. And many people in India, seeking, searching, working towards the unknown become mad. When the unknown comes into them, they have no protection.

Remember, you need protection even against God because God can be too much too suddenly. Those protections have not to be destroyed; practically, they have to remain there. Just think of a person who has no ego. Now, the house is on fire: he will not run out. For what? "I am not. The fire cannot burn me, because I am not." Just think of a man who has no ego, and he is standing in the middle of the road, and there comes a bus and the driver honks and honks, and he does not bother. He is the immortal soul, he is not the ego. This state can be dangerous. It happens if you destroy the bottle.

Zen says don't destroy the bottle. Use it when it is needed. Whenever you feel to have protection, the goose simply goes inside the bottle. Sometimes one needs rest, and sometimes the bottle is also useful. It can be put to a thousand and one uses. The ego can be used if you know that you are not the ego. Then the ego cannot use you, you can use it.

And there are methods which will save the bottle and kill the goose -- self-destructive methods are there -- so one becomes more and more unaware. That is what I mean when I say kill the goose: one becomes more and more unaware. Drugs can do that. Drugs have been used in India for thousands of years. They can kill the goose. The bottle remains protected, but the goose is killed. If you take some foreign chemicals inside your being and your nature is not ready to absorb them, by and by you will kill the goose, your consciousness will be gone, you may fall in a coma.

The first possibility, if the bottle is broken and thrown; you may go mad. The second possibility, if the goose is killed, or almost killed: you will become so unconscious that you will become a zombie. You can find zombies. In many monasteries there are zombies, whose goose is killed, or at least drugged. And there are mad people, maniacs.

Zen says avoid both. The bottle has to remain and the goose has to come out. This is a great synthesis.

"YES, MASTER," SAID THE OFFICIAL WITH A START.
"SEE, "SAID NANSEN, "THE GOOSE IS OUT!"

It must have been a moment of great discovery to Riko. He must have seen it, "Yes, it is out." He is fully aware. The trick worked, the device worked, the shouting and clapping worked. In fact, Riko must have been almost on the verge; otherwise shouting would not do. You can go on shouting. Clapping won't do. But the man must have been just on the verge of it. Just a small push, and he has jumped the barrier.

Meditate over it. This is the way to attain the first principle: to know that the goose can be out without destroying the bottle, that you can be God without destroying your humanity, that you can be God without destroying your ordinariness.

A disciple of His Divine Grace Prabhupad came to see me. Prabhupad is the founder of the Krishna Consciousness movement. Naturally, to be respectful to me, he also called me His Divine Grace. I said, "Don't call me that; just call me'his Divine Ordinariness'."

The ordinaly is the extraordinary. The ordinary has not to be destroyed. Once the ordinary is in the service of the extraordinary it is beautiful, it is tremendously beautiful.

Let me repeat: the trivial is the profound, samsara is nirvana. Whatsoever you are, there is nothing wrong with it. Just something is missing. Nothing wrong with it! Something is simply missing. Just that missing link has to be provided, that plus, and everything that you have becomes divine.

Love has not to be destroyed; only awareness has to be added to it. Relationship has not to be destroyed; only meditation has to be added to it. You need not go from the marketplace, you need not go to any cave and in the Himalayas; only God has to be called there in the marketplace.

The bottle is beautiful, nothing is wrong in it. You just have to learn that you can come out of it whenever you want and you can go into it whenever you want, that it is your pleasure. It is almost like the house. When you feel too cool or cold in the house, freezing cold, you get out under the sky, under the sun, to warm yourself. Then it becomes too warm and you start perspiring; you go into the house. You are free. The same door takes you out, the same door takes you in, and the house is not the enemy.

But if you cannot get out of the house, then something is wrong. There is no need to leave the house, there is no need to drop being a householder. There is only one thing needed: in the house become a sannyasin, in the world remain in such a way that the world is not in you.

See, the goose is out. In fact, the goose has always been out, just a recognition is needed.

The First Principle

Chapter #10
Chapter title:All Going Is Going Astray

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THERE ARE MOMENTS WHEN I FEEL NO HOPE, WITHOUT FEELING DESPERATE, WHEN THERE IS RECOGNITION THAT THE "I" HAS FOUGHT ENOUGH AND CANNOT HELP ANYMORE. YET UNDER THESE MOMENTARY COVERS LINGERS THE ONE AND ONLY LONGING: TO BECOME MY REAL NATURE, TO EXPERIENCE TRUTH AND TO LIVE IT IN THE WORLD. MY MIND PLEASES ITSELF TO CALL THIS LONGING AN AUTHENTIC, GENUINE THIRST. HOWEVER, THE SUSPICION IS THERE THAT IT IS JUST A WAY TO HIDE MY PLAIN GREED.

THE QUESTION IS FROM GUNAKAR. Yes, Gunakar, it is a way to hide the greed. And not only that, it is a way to avoid the real. It is not a thirst for the real; it is a way to escape from the real. All greed, all desire, is an escape from the real. The desire is for that which is not. That which is already there; you need not be greedy about it, you need not desire it. Whether you desire or not does not make any difference. It is there. By desiring, you will miss, because you will create a cloud around yourself.

This is how the mind goes on playing games. It can play the game in the name of reality too, in the name of God, in the name of enlightenment, nirvana.

One thing has to be remembered always, that you are not to become real, you are real. That which you are is the reality. Gunakar has said: Only one longing lingers, to become my real nature. But then who are you? You are your real nature. What else can you be? How else can you be? There is no way to go away

from your reality. There is no way to go against it. There is no way to be anything else other than it.

But you can forget about it. You can start looking in some other direction. All that is possible is to be forgetful. You cannot lose contact with reality; you can only forget it. You can start looking in some other direction. You can put it at the back. You can avoid your eyes. You can pretend that you are not the real.

The first thing: you are the real. Whatsoever you are is your reality. It has not to be attained; it is already there. It has happened. Nirvana is not somewhere in the future. Either it is now or never. To seek it is to miss it. If you want to find it, don't seek it. Just be herenow. And when I say just be herenow, don't make a desire out of it. Don't start asking how to be here and now. Don't start planning that "I have to work hard to be here and now." You have moved away; that "how" takes you away.

You are your real nature. This is the great declaration of Zen. Other religions say you have to find God. Zen says you are. Other religions say long is the journey. Zen says there is no question of any journey whatsoever. You are already there! Maybe fast asleep, snoring, but you are there. The goal is where you are. You are the goal, you are the target.

You want "to experience truth and to live it in the world". That's what you are already doing. Drinking tea you are living the truth. Talking to a friend you are living the truth. Going for a morning walk you are living the truth. Even being angry you are living the truth. How can it be otherwise?

The ordinary is the extraordinary, and the trivial is the profound. The samsara is nirvana.
It is just a question of remembering.
"... to become my real nature, to experience truth and to live it in the world". That's what you are doing, Gunakar. Just the mind goes on playing a game. The mind says things can be better. The mind says life can be improved upon. The mind says there must be something more, you must be missing something -- seek, search, do something. This is greed, and the greed is so subtle that it can hide in millions of ways. It can even start trying not to be greedy. Now, listening to me, your mind will say, "Right. Now I am not to be greedy at all because it is greed that is destroying my life. So I have to get rid of greed." Again the greed has come, from the back door_

"It was deep in the woods back yonder," began old Herman, the guide. "I was plodding along minding my own business when suddenly a huge bear sneaked up behind me. He pinned my arms to my sides and started to squeeze the breath out of me. My gun fell out of my hands. First thing you know, the bear had stooped down, picked up the gun, and was pressing it against my back."
"What did you do?" gasped the tenderfoot.
Old Herman sighed. "What could I do? I married his daughter."

But the bear or the daughter, it makes no difference. It is the same.

Just be aware of the ways of the greed. Don't try to get rid of it. Don't try to do anything. Just be aware of how greed takes a thousand and one forms. Watch it. There is no hurry.

And you are not losing anything. You are living the truth. You cannot lose, in the very nature of things. We are all winners. Here nobody can be a loser. God has managed the world in such a way. That's why mystics say this i3 the most perfect world. God has managed it in such a way that everybody is a winner, nobody is a loser. Everybody is a victor, nobody is ever defeated. Even in your defeat there is victory, and even when you think you are lost you are not lost. It is all dream. The day you become awake you will find you have never been outside your home, you have always been there.

The only thing is to become more and more alert. Just watch. You see greed arising in one way, watch it. Don't try to stop it; otherwise it will arise in another way. It may choose just the opposite so it can deceive you. Don't do anything to it; otherwise it will find another way. No need to fight with it. Just watch it, let it be there. Watch it. See it naked, through and through.

Awareness functions like an X-ray. It sees things through and through, and in that very seeing there is freedom. If you have seen the greed totally, in that very seeing greed disappears. Not that you make it disappear. It disappears. In that vision it is not found. In that light that darkness is no more there. Suddenly you are free of greed.

And when you are free of greed you know you have never left the home, you have always been there. You have never left God. Adam has never been expelled from the garden of Eden. He still lives there; he just dreams that he has been expelled. This is the Zen interpretation of the biblical story.

I must have given you a thousand interpretations about the story. The story is so beautiful. Zen says Adam is still living in the garden of Eden. The snake has not tricked him into sin. The snake has only

tricked him into a dream. And God has not expelled him. How can God expel you? And to where can he expel you? It is all his garden. Where will you be? Wherever you will be it will be his garden, so to where can he expel you? And how can God expel? Expelling Adam, God will be expelling himself, a part of himself. He will fall into parts. No, it is not possible.

Then what has happened? Adam has fallen asleep. Eating the fruit of the tree of knowledge, Adam has fallen asleep and is dreaming that God is very angry. It is his own dream. It is his own idea. It is his own guilt. It is his own mind, that "I have broken the rule," that "I had promised, and I have broken my promise." Now he is trembling and feeling guilty, and in the sleep the guilt is creating a dream that God is very angry. He is projecting his guilt on God. His guilt is becoming God's anger, in his mind. Naturally God must be very angry, and he is expelling him, and he has expelled him. The gates are closed, and Adam is thrown into the world.

But it is just a dream. The moment Adam becomes awake, he will laugh. He will have an uproarious laugh. He will roll down on the ground. His belly will start bursting with the laughter because he will see the whole absurdity of it: he had never been out.

Have you not dreamed dreams like this? In a dream you are being killed, and in that moment when you are being murdered, can you doubt it? It is so real. You shriek, you scream, and because of the shriek and the scream you become alert, you become aware. The dream is broken. Even after the dream your heart is beating louder, your breath is not in rhythm, your hands are shaking. You know now it was a dream, a nightmare, you are sitting in your bed and there is nobody, just your poor wife sleeping by your side -- no murderer -- the doors are closed, everything is silent, there has been nobody in the room, nobody was murdering you; but still you are trembling. The fear has been so deeply there, the idea of murder has penetrated so deeply in you, that even when you are awake, a little smoke of it continues to be there. But now you know you have never been out of the room and nobody is trying to murder you, there is nobody.

This is what I say to you. You are still in the garden of Eden. God has not expelled you. You have fallen asleep.

And the work of the Master is to bring you back. Back, not from anywhere, but only from sleep. Back to awareness.

WHY DO YOU TALK ONLY TO YOUR DISCIPLES? WHY NOT TO THE MASSES?

There is a beautiful Zen saying. Let that be the answer.
"I sing my songs to him who understands them. I drink my wine with the friend who knows me well."

IT ALL SOUNDS SO GREAT, AS PERFECT AS CAN BE ARTICULATED. BUT WHAT THE HELL DO YOU DO IN THE MEANTIME?

You have missed. You have not understood what has been said to you. You have not heard. Again the greed has become a barrier. Listening to me you are listening through the greed.

When you listen to me, if I am talking about enlightenment and the joy of it, you become greedy. You start thinking, "When am I going to become enlightened?" So you say it is great -- it all sounds great, "as perfect as can be articulated". Now, this greed creates a problem. You put whatsoever I am saying as a goal. Of course, the goal is far away. There is a distance between you and the goal, and the distance has to be traveled, so the second question arises: "What the hell do you do in the meantime?"

But there is no meantime. I am not talking about the goal; I am talking about the way. And I am not saying anything about the future or afterlife; I am saying something about THIS moment, this very moment! This is it! You think in terms of tomorrow. I am talking about today.

Jesus says to his disciples, "Look in the field. Look at the beautiful lilies. They don't think of the morrow, they toil not, they labor not. Look at these beautiful flowers. They are just herenow. Even Solomon attired in all his costly clothes was not so beautiful. Look at these lilies in the field."

I am talking about THIS moment. What do you mean by "meantime"? There is no meantime. This is it! These birds, this cuckoo, these trees, you and me: this moment. This is the moment of nirvana.

But you start thinking in terms of desire. You say, "It sounds great." In fact, a thing that could have released your celebration becomes a desire, and through desire you start feeling sad because the goal is far away.

The cuckoo is singing right now. And the trees have flowered right now. It is all beautiful this moment. It will never be more beautiful. It has never been less beautiful. Each moment is perfect. But you start thinking about the tomorrow. Then the whole glory is there, somewhere away from you, and here you are a miserable creature, crying and weeping for the goal.

You create the meantime. I am not talking about the meantime. I am not talking about time at all, so what to say about meantime? I am talking about the eternal moment, about eternity. You bring time in. The mind always brings time in. Time is a mind faculty.

The mind cannot be herenow. The mind says, "Right. Hoard this, whatsoever Osho is saying. Hoard it. Someday we are going to practice it, and one day we are going to attain to this Buddhahood. It sounds great." Then the misery, then the sadness. Then you will remain miserable your whole life. This Buddhahood will never happen, because you missed it in the first place.

You have become so miserable that you cannot trust me that the celebration is possible right now. You say, "First one has to prepare. First one has to become this and that. First one has to meditate. First one has to become a great saint. First one has to become virtuous." This is something which from the very childhood has been deeply conditioned on your mind.

The parents, the teachers, the schools, the universities, the priest, the politician, they all have been teaching you, "Get ready. Get ready; something is going to happen." And then you go on getting ready -- and one day you simply die, just getting ready. It never happens. When you were a child they were saying, "Wait, grow up, first be educated. Go to the university, come back home." Thrilled, you go to the university and you suffer all sorts of tortures there, in the hope that it is not going to last forever, in the hope that now you are getting ready. You don't know what for, what you are getting ready for.

To listen to this cuckoo singing? To watch a bird on the wing? To see a full moon in the night? To hold a friend's hand? To love? For what? Because all this is available right now.

You go to the university, you go through a thousand and one imprisonments; by the time you come back home you are destroyed. It is very rare; very fortunate people come back from the university without being destroyed by the education system.

Then they come home. Then the father says, "Now find a job -- and get ready. Get married, and get ready. Then everything is going to be beautiful." And you read the novels and you go to the movie and you see the film, and once the marriage happens, the story says, "Ever afterwards they lived in happiness." Have you ever seen anybody living after marriage and happy? But these stories circulate, they condition the mind: Get ready.

So one day you find a job. Another humiliation. One day you get married. Another distraction from the moment. And so on, so forth. Then you go on missing, it is not happening, so somebody says, "How can you have it unless you have a child?" Right. So get ready, have a child. And so on, so forth.

Finally you recognize the fact that the whole life has been a wastage.

I am not saying don't go to the university, and I am not saying don't get married, I am not saying don't get a job. Please, don't misunderstand me. What I am saying is: For happiness don't get ready, it is already here. Go to the university. Enjoy. Have a job, but enjoy it. It is not going to lead to happiness. Each moment is an end unto itself; it is not to be converted into a means towards something else. Love, and enjoy love. Don't think that you will be happy while you are married. Get married, and BE happy. Don't think that when you will have a child and you will become a mother or a father then you will be happy. Have you not seen your mother and your father? So what are you hoping for? And don't wait and don't go on postponing.

The greatest calamity that has happened to humanity is postponement -- always postponing. There are people who are always looking at the timetable and thinking about where to go on the holidays, what trains to catch and what planes to go by, this place or that, to the Himalayas or to the Alps, to Kashmir or to Switzerland. And they are always preparing and preparing, and they never go. What will you say about these people? You will think they are mad. They have all the guidebooks and all the maps of the world and all the literature that government information services go on publishing. They have a whole library, and they go on looking into it and they go on preparing, but they always prepare and they never go. What will you think about them? Will you not call them neurotic?

This is what the situation is with everybody. You always talk about God, you always talk about MOKSHA, nirvana, heaven, paradise, you always talk about it, but it is always tomorrow. So you have to

prepare. "Meantime" you prepare.

I am saying there is no meantime. God is available right now, just for the asking.

Start enjoying. Don't ask how to dance! Start dancing. Can't you move your body? It may not be very graceful. So who bothers? It may not be a trained, disciplined thing. So who bothers? Start dancing. Don't go on consulting manuals about love. Start loving. Don't go on and on in the mind. Start moving into existence, be existential. That is the message of Zen.

OSHO, ARE YOU REALLY CRAZY?

How can I be crazy? I have no mind out of which to go.

AS SIN CAN BE DEFINED AS "MISSING THE MARK, " COULD ONE DEFINE ZEN AS "HITTING THE MARK "?

The question is from Yoga Anando.

No. Sin means missing the mark. Zen means there is no mark to miss. There is nothing, no target. There is no destiny. It is all beautiful purposelessness. It is all beautiful meaninglessness. It is a song. It has no meaning. It has a rhythm, but no meaning. It has tremendous beauty in it, but no logic. And it is not a syllogism; there is no conclusion. It is an unconcluded existence, and it remains always unconcluded.

We are always in the middle. There has been no source, and there is no goal.

Sin exactly means missing the mark. That's why Zen people don't talk about sin. Christians talk about sin, because they think God has to be achieved, heaven has to be achieved, there is some goal. If you miss that goal, that is what is called sin; sin means missing the goal. Zen people don't talk about sin. The word "sin" exists not for them, because there is no goal to miss. You are already at it! The arrow has reached, the arrow has always been there, not for a single moment has it been otherwise. Zen is so profound. It gives you utter freedom to be. It does not yoke you to some ideology and doesn't yoke you into some guilt.

The moment you talk about sin, guilt arises. The moment you start thinking you are missing the mark, tension arises, anxiety arises, anguish arises: "So how not to miss?" Then there is great trembling, and then the fear you may go on missing. Who knows? -- for so long you have been missing. So who knows, you may go on missing. You may go astray.

Christianity talks in terms of duality. You are separate from God, so you can miss him, you can move in a wrong direction, you can go astray. Zen is nondual. It says you are in God, you cannot go astray. See the beauty of it. See the great declaration. See the declaration of freedom -- utter freedom.

Freedom from the goal is utter freedom because the goal keeps you tied together in a direction. Zen has no direction. When you have a direction to move in, you will have to choose where to go. And the fear will always remain, whether you are going in the right direction or not. Who knows? -- even your leader may be wrong. The one who is leading you may himself be misguided or may be a cheat. Who knows? And if you come close to your priest and your leader, you will become more suspicious.

Gurdjieff used to say that if you want to get rid of religion, live near the priests. Then you will get rid of religion because you will see they are trembling as much as you are trembling. Their public faces are different, their private faces are different. Live close to a priest, and you will be surprised. He is as much in the dark as anybody else. He just pretends. He is as blind as anybody else, but he goes to the masses and pretends to the blind people that "I have eyes."

And all religions depend on priests. Why don't the priests say the truth? They cannot, because their whole trade depends on one secret, that they have to go on pretending that they have eyes. That pretension is very basic to the trade of the priest.

And one priest may fight against another priest -- the Hindu priest may say something against Christianity and the Christian priest may say something about Hinduism -- but they never say anything against priesthood. Never.

I have heard a beautiful anecdote. Meditate over it.

The little island in the South Pacific was in an uproar when the American missionary visited the chief of the tribe. "What is the commotion?" demanded the missionary.
"There is a white baby born in the village," replied the savage, "and you know we don't like no man messing around with our women. Since you is the only white man on the island they is fixing to fry you alive."

The missionary was in a state of nervous collapse when he spied a flock of sheep on the hillside behind the village. Turning to the chief he cried, "Look there on the hillside, chief, you see that flock of white sheep?"
"I sure do," replied the chief.
"Well," said the missionary. "Do you see the black sheep in the middle of the flock?"
"I see it," responded the chief.
"There is no other black sheep and there never has been, has there?"
"Well?"
"Well."

The chief beckoned the missionary aside and whispered in his ear, "You not tell, me not tell."

This is how it goes on. They have to protect each other. They may fight about dogmas, they may fight about principles, philosophies, that is all okay. But they never say anything against the priesthood. The Shankaracharya of Puri will be as much in favour of the priesthood as the Vatican Pope. There will be no problem about that, no conflict about that. If priesthood is at stake, they will all fight for it.

When Buddha declared these ultimate truths in India, there were many religions in India. They all went against him. Not only Hindus, Jainas were against him. Not only Jainas, Ajeevekas were against him. And so many others. Why? Whenever a real man is there, all priests will be against him because the real man will bring the message to you that you are being led by blind people: they don't know; you don't know. The blind are leading the blind.

Zen says there is no need to be led by anybody, because there is nowhere to go. This is Cutting the very root of priesthood. Look at it. This is destroying priesthood totally. Zen does not say that one priest is right and another is wrong. If it is said that way, then priesthood is still protected. Zen says there is nowhere to go.

A man came to Nansen and asked, "What do you say? Is Zen the right way to achieve God?" Nansen said, "Zen is not a way at all, it is not a path, because a path leads somewhere. We don't lead. A path reaches somewhere. We don't lead you anywhere. We simply throw you to where you are. We simply throw you back to yourself."

If it is a path, then leaders will be there. If something has to be done, then you will find people mediating between you and God, between you and reality. Nothing has to be done, so nobody has to show and guide you. You alone are enough.

Zen is not "hitting the mark". Zen is knowing that there is no mark and nowhere to hit, that you are the target, and the arrow has always been in the target.

You must have heard the great Tibetan mantra "AUM MANE PADME HUM. " It has many meanings. One meaning is "Look! The arrow is already in the target." AUM is just a shout, so that you can look; it is almost "See!" "Look!" -- "Aum! mane padme hum." Literally it means "jewel in the lotus""mane padme hum". Jewel in the lotus. Literally it means "Look! The jewel is already in the lotus." Metaphorically it means "Look! The arrow has already reached the target."

You are at home already, so it is not "hitting the mark," because "hitting the mark" will again be the same thing. Then you will ask, "How to hit it?" Then one has to learn archery, then one has to go through discipline, and then the whole priesthood comes in from the back door.
I have heard:

One summer's day when a man in a rowing boat caught a cramp and fell into the water -- it was an ornamental lake -- arms and legs wildly flailing, he screamed, "Help, Help! I can't swim!" Finally a bystander shouted back, "Stand up, you bloody fool!" The drowning man did so -- and found that the water just came up to his waist.

But he was thinking he was drowning. The water just came up to his waist.
You are not drowning. Just stand up!

I have heard another story. A traveler lost his track one night in the hills. It was a dark night, and he was very much afraid. The hills were very tricky and dangerous and the track was very narrow, and he was afraid he could miss a step and could disappear forever in the valley. He could fall into any abyss; they were all around. So he was just creeping on his hands. Still he fell, he slipped. He caught hold in time of the roots of a tree. Now, he was very much afraid. He tried hard somehow to get out of that hole he was hanging in, but he could not. And it was getting colder and colder and his hands started becoming frozen, and now he was certain that it was a question of minutes. Once the hands are too cold, he would not be able to hold onto the roots, and he would die. That became certain. Now there was no way to escape.

He started crying and weeping, and he started praying, and he had never been a theist, but in such moments nobody bothers about principles. He started saying to God, "Save me," this and that, and "I will not do this sin or that sin, and I will be straight now; I will not drink and I will not smoke," and all sorts of things he was promising. But no help came, and by and by his hands started slipping, and a moment came when he thought, "Now it is finished." And he fell.

And to his surprise, he was standing on his feet. There was no abyss there; it was just plain ground. For hours he was hanging between life and death.

Once you stop planning, you will suddenly be on plain ground. Once you stop thinking about the target and how to hit it, you will be at home. Zen says drop all ways, because all ways lead astray, because to God there is no need of any way. He is there in your heart. It is he who is listening to me, it is he who is talking to you. It is he who is breathing in you, it is he who is beating in your heart. God is not far away. God is not even outside. God is the innermost core of you.

So drop this sin-oriented idea of hitting or missing. Both are in the same category; both will create anxiety.

My whole effort here is to make you free of anxiety, free of guilt. Free of guilt, free of anxiety, you are a saint, because you are innocent then, you are a child again. You are born again.

YOU CONFUSED ME VERY MUCH BY SAYING THAT THE SAMSARA IS THE NIRVANA. NOW, FROM WHERE TO BEGIN?

There is no need to begin. I am not sending you on a journey. Not even the first step is needed. Take the step, and you have moved in the wrong direction. It is not that any direction is wrong; all directions are wrong. Movement is wrong. It is not that a few people go astray and a few don't, no. All going iS going astray.

Let this sink in your heart as deeply as possible.

When I say the world is samsara, I mean don't divide into the profane and the profound. Live the profound in a profound way, live the profane in a profound way. Don't divide into the material and the spiritual. Live the material in a spiritual way; bring the quality of the spirit to matter.

What do I mean when I say live in the ordinary world? I mean live the profane life in a new way, with a new being, with a new style, with a new flavor, the flavor of meditation.

I am not telling you to go away anywhere.

I am for God, but I am not against anything. And God, my God, is so vast, he includes all.

Yes, you can sip your tea in such a meditative way that it becomes prayer. Try it. You can love your woman in such a meditative way that love becomes ecstasy, that when you are lost with your woman or with your man, suddenly you are lost in God. Those moments become of tremendous value. Those moments become the first glimpses of divinity.

Start living your ordinary life in an extraordinary way. What is the extraordinary way? To bring awareness. Whatsoever you do, let it be soaked in awareness, let it be showered with awareness.

WHAT IS MATURITY? HOW CAN I BE MATURE?

You will have to understand first what immaturity is. That will give you the idea of what maturity is. Immaturity has a few ingredients in it. One, immaturity is a sort of dependence. A child depends on the

parents; he is immature. If you are still depending, you are immature. You may depend on God or you may depend on me, but it is immaturity. You are still seeking your parents. Maybe your parents are gone and lost; now you are projecting your parents.

There are many people who come to me and I can see immediately in their eyes they are searching for their father. It is not accidental that the pope is called the pope. "Pope" means "papa". People are looking for a divine daddy, continuously. This is immaturity.

When are you going to stand on your own feet? How long are you going to remain a dependent on the mother, on the father, on this and that?

These dependent people are very dangerous people because they can be exploited easily. Anybody who pretends to be their father, they will become victims to him. They will follow Adolf Hitler; the fuhrer will become their father. The Germans used to call their country the "fatherland," others call their countries the "motherland," but it is all the same nonsense. We go on projecting. The country becomes the mother, the country becomes the father, or God the Father, or Kali the Mother. You go on projecting.

You want to remain a child; you don't want to grow. Growth is responsibility, and you don't want to take any responsibility.

People come to me and they say, "Osho, we surrender to you. Now you are responsible." How can I be responsible for you? Surrender can only mean that you have come to me to learn responsibility. Now you want to avoid responsibility. Surrendering to me can only be a way, a means, to learn to be responsible. But if you want surrender as a substitute for responsibility, your surrender is wrong, ill. It is not healthy, it is dangerous. And then you will start getting angry at me. If nothing is happening you will get angry. Because nothing is happening, you will think I am not doing anything.

Only you can do something. I can indicate, but the real thing is going to happen within you. Nobody else can do it. If I can do it, then I can undo it also. That will not be much of a gain. If Buddha can deliver you from your ignorance, then one day if he gets angry with you he will release all your ignorance again, back to you. That will not be of much use. Freedom is possible only when you learn responsibility, when you start standing on your own feet.

Of course, one feels very helpless. So what? It is how life is. That helplessness is not bad. It teaches you that ego is wrong, that you have to be humble, helpless. And yet there is no other way to stand: you can stand only on your own feet. Nobody can take you on his shoulders to God. You will have to enter into divinity on your own.

So maturity has to be understood through understanding immaturity. First thing: we are taught to be dependent on the parents, on the leaders, on the priests. Nobody wants you to be free, because people are afraid, the society is afraid, of free people. Free people will be rebellious. Free people will start doing THEIR thing, and the society is very much afraid of such people. The society wants you to do things that the society wants. The society wants you to follow a certain pattern. The society has its own goals; they have to be fulfilled. The society does not want you to become a Buddha or a Christ, because they have always been dangerous people. The society wants just zombies. And an immature person can easily become a zombie because he is an imitator.

Have you watched small children imitating, and by imitation they think they are becoming grown-ups? Small children start smoking. Not that they feel very good about smoking, not that it is great or anything. When a child starts smoking he cannot even believe why people smoke, because his eyes start getting red, his throat feels irritated, and he starts coughing, tears come down his cheeks. It is really painful, but he will tolerate the pain because the cigarette gives a certain feeling that he is a grown-up. Only grown-ups are allowed to smoke, so the smoking becomes a symbol of grown-upness.

I have heard:

A man walking down the street noticed a small boy about ten years old sitting on the front doorstep of a house, smoking a cigarette. "Aren't you a little young to be smoking?" he asked.

"Of course I ain't," replied the lad. "I got a girlfriend and all."

"A girlfriend!" said the man.

"Yeah, Picked her up last night, I did. Smashing it was."

"Good Lord! How old was she?"

"I dunno. I was too drunk to ask her."

There are symbols of grown-upness. You need to have a girlfriend, you have to smoke, you have to

drink, and even small children start learning these tricks. And then they never grow up, They only imitate, They imitate other, false grownups. And their children will imitate them, and so on it goes.

This world is a world of imitators, monkeys all. And it does not make much difference -- you can be a chairman of the board of monkeys, that doesn't make much difference; or you can be a president of a monkey country, that doesn't make any difference -- all the same you remain the monkey. Maybe you are more monkeyish than others.

A grown-up person is one who does not imitate, who starts feeling his own way, who starts being in his own way, who starts looking into his nature: "Who am I? And what REALLY do I feel?"

One woman came home, driving, she got out of her car, and fell down flat on the ground. The husband rushed, asked, "What is the matter? What happened? Why did you faint?"
She said, "It was too hot."

The husband looked at the car and he said, "But why didn't you open the windows?"

She said, "What! Open the windows, and let the neighbours know that our car is not air conditioned?"

One can die but cannot allow the neighbours to know that the car is not air conditioned. She had to keep the windows closed. She was fainting, but that is okay, but to keep the windows open hurts much more.

Listen to your being. It is continuously giving you hints; it is a still, small voice. It does not shout at you, that is true. And if you are a little silent you will start feeling your way. Be the person you are. Never try to be another, and you will become mature. Maturity is accepting the responsibility of being oneself, whatsoever the cost. Risking all to be oneself, that's what maturity is all about.

If you imitate you will again and again fall into a ditch because whatsoever you imitate never fits reality. Reality is continuously changing, it is a flux, nothing is ever the same. It is a river; it goes on flowing.

If you imitate your father.... Just see, your father lived many years before. Your father was a child maybe thirty years before or forty years before. He learned things in a different world. For example, your father, when he was a child, was not sitting five hours glued to the chair before the TV. Now, you don't know how much the TV has done to the small children. The father does not know. His childhood was not at all influenced by the TV. Five hours sitting before a TV is no ordinary phenomenon.

In fact, before TV happened, down the centuries, people had never looked into a source of light for five hours continuously. Now the scientists say that the whole nervous system changes because of those five hours of looking directly into the source of light. The TV goes on throwing strong rays on your eyes. It has never happened before. Five hours is too much. Scientists may if you sit near a color TV, four feet away, you will get cancer, you will suffer from many diseases which your parents had not known, ever. The eyes are eighty percent of your life. Five hours of just strong light rays reaching into your head -- your sleep will be disturbed. If America suffers from insomnia, it is natural. The TV is one of the basic causes.

Ordinarily man has lived with light, natural light. In a primitive society, the sun rises, people rise, and the sun sets and people set, people go to sleep. A natural rhythm with light. Now we are living too much with the light; the eyes are not made for that much light. The inner nervous system is disturbed; it becomes too loaded.

And a thousand and one things will happen. In America a new phenomenon is happening. Many places it has happened, and people have become really worried about it, what to do? In one place a woman was murdered, and twenty persons were standing there, almost paralyzed, not doing anything. A psychological investigation was done. What is the matter? Twenty young, healthy people standing there, and a woman was killed just in front of them and they didn't do anything -- they didn't even shout, they didn't call the police. What happened? And you will be surprised. The finding is that it is because these twenty people have lived on TV for too long.

On the TV screen murder happens so many times. What do you do? You don't do anything; you remain glued to your chair. They have become accustomed to it. It was another TV scene. They have lost track of reality. The TV has become more real. For five hours you are not with anything else -- and a continuous bombardment of light, and strong light, and things are moving in your head. You become a watcher. They were standing there juSt glued to their spots, paralyzed -- just watching. They could not do anything, because they are no more doers.

Now, your father, who had a different kind of childhood, will not be able to understand it. You are living in a different world, in a world which is more of TV watchers than of participants. Whatsoever he says will not be fit for your world; hence the generation gap. The father speaks a different language, you speak a different language. You live in a different world, he lived in a different world. Now, those two worlds never coincide.

If you are an imitator you will always be taking false moves. You have to learn to live in YOUR world; you have to respond to the reality that surrounds you. Things have changed dramatically. They have always been changing, but the change has been too fast in this century. And it will be faster and faster.

You have to become aware of the situation and respond accordingly.

An experienced plumber was giving instructions to his apprentice.
"Working in other people's homes," he said, "can sometimes lead to embarrassing situations, but you can always get out of them by using tact. For example, the other day, I walked into a bathroom and found a lady taking a bath. I backed out saying,'Excuse me, sir.' In that way, the lady thought I had not gotten a good look at her and it was all right."

The following afternoon, the apprentice staggered into the office in a beat-up condition.
"What happened to you?" asked the boss.
"You and your tact," cried the apprentice. "I went to the bridal suite of the Etter Plaza Hotel to fix a faucet. I was half-way through the bedroom before I realized there was a couple making love in the bed. The husband cussed at me, but I remember what you had said, so I tipped my hat and said,'Excuse me, gentlemen!'"

If you simply follow and you don't understand, you are immature. Never follow. Try to understand. Let understanding be your basic law of life. Let things come out of your understanding, not out of your memory.

The immature person functions through memory. Whenever there is a situation he looks into his memory, into his past, and finds a clue. The mature person looks into the situation, puts his past aside, because the past is irrelevant. He brings his total attention to the present situation and functions out of that totality. His action is in the present. The immature person is always living through his past; the immature person is always turning his future into his past. He is repetitive, he is parrotlike, he is a shadow, a reflection. He is not real.

When a party of tourists climbed to the top of a famous echoing mountain, they saw an old man, sitting on a rock, an enormous telescope in his hands. Every few moments he let out a series of shouts.

The puzzled tourists watched him for some time. Then one of them went up to the old man and asked, "Why do you keep looking through that thing and then calling out as if you were in pain?"

The old man-answered impatiently, "Don't talk to me. You will distract my attention and I will lose my job. I am the echo for this hill."

Many people have become just echoes. Watch yourself when something happens and you react. Are you reacting the same way as your father used to react in such a situation? Are you saying the same thing as your mother would have said if she were in this situation? Are your gestures the same as your teacher's in the school you loved so much? Just watch -- your gestures, your words, your actions -- and you will be surprised. Ninety-nine percent they are just echoes, they are not true.
How can you be fulfilled with such echoes?

Your father is living through you, not you. Your parents are living through you, not you. Your parents' parents are living through you, not you. The whole of humanity and its past is living through you, but not you. This is immaturity.

Maturity means you discontinue with your past. With one stroke of the sword you become discontinuous with your past and your heritage and the tradition, and you start living independently. The gesture is yours; then it is meaningful, then it is full of significance, then it is not an empty gesture. The words are yours, not borrowed, not somebody else's; then your life becomes more and more authentic and real.

To live in immaturity is to live in a kind of dream. It is a shadow world. Your eyes are so full of fog, you don't have clarity.

A frustrated young man went to see his doctor.
"Doc," he explained, "every night I have the strangest dreams. Beautiful blondes, brunettes, and redheads appear, and one by one they try to kiss me and put their arms around me."
"So?" answered the doctor.
"So nothing, Doc. I keep pushing them away -- every one of them."
"What would you like me to do?"
"Doc, please," pleaded the patient, "break my arms."

People are living in their dreams. They are ready to break their real arms for their unreal dreams.

Watch! You will find many times the same happening in your life. You are ready to kill your reality for some unreal ideal, some utopia, some ideology, some scripture. Somebody insults the Bible. Are you ready to fight? Then you are a fool. Somebody says something against Ram, and you are Hindu and you are ready to be killed or kill. Then you are a fool. Then you are living in shadows and you have become too attached to shadows.

In fact, a really alert man will not feel offended even if somebody insults him personally. Even if somebody says something against his name, he will not feel offended, because he will know, "I am not my name. The name is just an appendage, a label -- useful, but not real, just a make-believe. Any other name would be the same." He will not feel offended.

A really alert man, even if you hit his body, will not feel offended, because he will know he is not the body. He will know he is not his mind. He will know that he is something transcendental, and he will remain in that transcendentalness. In that transcendence is his being.

Then life will have a totally new quality and it will become a new experience. That experience is divine. Maturity is the door to divinity. Immature, you remain asleep. Mature, you become awake.

The question is from Prem Anam. He has many things which are immature in him. His question is relevant, relevant to his being, and it is good that he has asked.

Now, Anam, watch, become more careful. Drop your childishness more and more.

I say again and again, I quote again and again, Jesus' saying that "Unless you are like a child, you will not enter into my kingdom of God." But remember, he does not mean childishness. Childishness is just the opposite of being LIKE a child. A childish person is never like a child. He pretends to be a grown-up; he is a pretender. A childlike person is one who has become so mature, so alive, so aware, that he drops all pretensions. He is nude and naked, he is true, he is innocent.

Drop childishness, and become a child; and you will be mature. And you will be ready, ready to take the jump into yourself.

I SEEM TO BE MORE INTERESTED IN HELPING OTHERS REACH ENLIGHTENMENT THAN REACHING IT MYSELF; HAVING GRASPED IT INTELLECTUALLY. I LOSE NO OPPORTUNITY OF TALKING ABOUT IT. THE EASE, THE JOY, THE PEACE, AND THE ENERGY THAT I FEEL MAKE ME BELIEVE THAT I AM ON THE RIGHT TRACK. BUT AM I? OR SHOULD I BETTER BE SILENT TILL...?

The question is from Ajit Saraswati.

For Ajit Saraswati it is perfectly right. He can continue. But remember, I am saying so only to him, not to anybody else. It is a very personal question.

He has nothing of the ego. He can go on. In fact, this too is part of his humbleness, that he has asked.

It is good to help others, because there is nobody really who is other. Helping others, you are helping yourself because we are parts of each other, members of one another. We are joined together. If I help you to be happy, I become happy. If I help you to be miserable, I become miserable. Our life is together here; it is a togetherness; we are not separate. On the periphery we may be separate; at the center we are one.

Nothing to be worried about. If you have the feeling that you enjoy sharing whatsoever you have understood, howsoever little it is, if you have the feeling that you enjoy, you feel blissful, you feel joyful -- and no ego arises out of it.... Let that be the criterion: if ego arises out of it, then you are not helping others, and you are destroying yourself meanwhile. If no ego arises -- you simply feel peaceful and silent and happy that you shared something with somebody, a grace descends on you -- then you are perfectly right. Then go on the housetops and shout. When you have, share it.

And there is no need to wait, that when you have the whole of it, then you will share it. Then you will not have the whole, ever. Share it, and you will get more. Give it, and you will get more.

But remember only one thing: the ego should not enter in. The moment you see ego arising, the moment you see you are feeling great, superior to others, holier than others, then something is going wrong. Then it is better to wait. You are not to wait for the whole of God to happen to you, but you are to wait for the whole of the ego to go.

With Ajit Saraswati, it is already the case. The ego is not there. Slowly, slowly that rock has disappeared. I have been falling on him like a waterfall. Yes, the ego was there one day. And the water is

very soft, so the rock never feels worried, but the water goes on falling, goes on falling, goes on falling, and by and by, unaware what is happening, the rock slowly, slowly disappears, becomes sand, and is taken far away.

The rock was there, but is is no there. So enjoy it, delight in it, rejoice, share.

OSHO, CAN YOU GIVE ME TWO VERY FUNDAMENTAL RULES FOR THE SEEKERS?

Here are two ancient rules, very ancient:
First, that you must be like a man who has been bitten by a snake and knows he has not a moment to lose.
And second, that you must be like a man who has awakened to find that his horse has been stolen and it is too late to lock the door and there is no hurry.

OSHO, WHAT IS THE FIRST PRINCIPLE?

If I were to tell you, it would become the second principle.

The Fish in the Sea is Not Thirsty

Talks on Kabir
Talks given from 11/04/79 am to 25/04/79 am
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The Fish in the Sea is Not Thirsty

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I LAUGH WHEN I HEAR THAT THE FISH IN THE WATER
IS THIRSTY.

YOU DON'T GRASP THE FACT THAT WHAT IS MOST
ALIVE OF ALL IS INSIDE YOUR OWN HOUSE;
AND SO YOU WALK FROM ONE HOLY CITY TO THE NEXT
WITH A CONFUSED LOOK!

KABIR WILL TELL YOU THE TRUTH: GO WHEREVER YOU
LIKE, TO CALCUTTA OR TIBET;
IF YOU CAN'T FIND WHERE YOUR SOUL IS HIDDEN,
FOR YOU THE WORLD WILL NEVER BE REAL!

I DON'T KNOW WHAT SORT OF A GOD WE HAVE BEEN
TALKING ABOUT.

THE CALLER CALLS IN A LOUD VOICE TO THE HOLY ONE
AT DUSK.
WHY? SURELY THE HOLY ONE IS NOT DEAF.
HE HEARS THE DELICATE ANKLETS THAT RING ON THE
FEET OF AN INSECT AS IT WALKS.

GO OVER AND OVER YOUR BEADS, PAINT WEIRD DESIGNS
ON YOUR FOREHEAD,
WEAR YOUR HAIR MATTED, LONG, AND OSTENTATIOUS,
BUT WHEN DEEP INSIDE YOU THERE IS A LOADED GUN,
HOW CAN YOU HAVE GOD?

The fish in the sea is not thirsty -- but man is. Man lives in God, and is absolutely unaware of it. Man is born in God, breathes in God, and one day will dissolve in God. MAN IS GOD, made of the stuff called God, and yet completely oblivious of the fact.

The fish is not thirsty in the sea, but man is. God is the sea -- God surrounds you, within and without. All that is is divine. God is not a person: God is the presence that is overflowing everywhere in all directions. The radiance, the beauty of existence, the splendour, the majestic, the miraculous, the mysterious -- the whole magic of life is God.

God has not to be worshipped: God has to be lived. And to live God you need not go anywhere -- you are already in him. To live God you need not cultivate any character. God is already the case. He is your consciousness.

To live God you need not become a Hindu or a Mohammedan or a Christian -- you are already in it, he is already in you. It is not a question of the future. THIS very moment God is showering on you. But you are closed. He comes, but you don't receive him. He knocks on your doors, but you don't listen to him. And he has been knocking for ages.

The old biblical story is: when Adam disobeyed God, he was frightened, obviously. God came in search of him. Afraid, he went behind a bush just to hide from God. he was not courageous enough to face him, to encounter him. And the story says God called in the Garden of Eden, "Adam, where are you?"
Adam heard it, yet did not respond.

This is not just a story, this is not something that happened in the past: this is what is happening with EACH of you. God calls you -- either you don't hear, or, even if sometimes you hear, you don't respond. You are hiding! You are hiding from the truth of your own being; you are hiding from yourself. You don't want to see your original face: God IS your original face. and unless you see your original face, you will live in misery.

Misery is nothing but remaining ignorant of one's own being. To be alert, to be conscious, of all that has been given to you, to be conscious of all that has been bestowed upon you, to be conscious of the treasures that are hidden in your being, is to be blissful.

Man is very strange, the strangest animal on the earth. no other animal lives in such anguish -- even trees are far more blissful, even rocks have more of the heart than man. They are in tune with God, or in tune with totality. man has lost the connection. Man has broken the bridge.

Why has it happened? It has to be understood. And it has happened to almost all. Only once in a while does there happen a person who reconnects himself with God -- a Jesus, a Buddha, a Kabir -- but only once in a while. and these people are so few that they cannot be believed.

People go on talking about Jesus, Buddha, Mahavira, Zarathustra, Mohammed, but deep down they doubt their very existence. They HAVE to doubt! Nothing like that has happened to you. You have not tasted any of the nectar that they talk about. your life is just bitter, your life is nauseous, your life is sick -- and they talk of wholeness and of health, and of great bliss and of eternal peace... and you know nothing of these things!

Your only experience is that of a very poisoned life, a very poisoned spirit. Your experience is so much opposed to what these few people say -- how can you believe in them? And you are the majority. Millions and millions will support your experience that life is hell.

And Krishna sings songs celestial on his flute, songs of the beyond. And Kabir sings songs unbelievable! You may listen out of courtesy; you may not say anything out of formality; or maybe just the presence of a Jesus, of a Kabir, of a Bayazid, is so enchanting, so charming, it has such a charisma that it overpowers you, that you become dumb, that you cannot say no. But your not saying no does not mean that you are saying yes. They are two totally different things.

Not to say no is one thing, and to say yes is a totally different phenomenon. Not to say no is not going to change you. The no will remain in you -- silent, unspoken. The no will surround your being like a transparent capsule. You may not be able to see it, you may be able to see through it, but it will not allow you to meet and merge with existence -- unless your are capable of saying YES! That single word, 'yes', contains all the religions; all the Vedas and the Bibles and the Korans are contained in the single word 'yes'.

That is the meaning of the word Christians, Jews and Mohammedans have been using to complete their prayers -- AMEN. AMEN means, "yes, God, yes -- I say to total yes to you."

You may not argue with Kabir -- it is difficult to argue with a man like Kabir. His presence has such weight; his eyes, his fragrance, are hypnotic. Even in you want to argue you would not like to argue. But the argument remains. And once Kabir is gone, Jesus is gone, the argument surfaces, the no comes to the surface, and the formal silence is found to be impotent.

People go to the churches and to the temples and to the mosques, and it is all formality. It is nothing but Sunday religion. It is a social phenomenon; they are not individually committed, they are not involved. They are not going to the church or the temple to be transformed. It has a social utility; it is a kind of club -- you can call it a religious club, where people can meet and gossip and talk. It is a meeting-place, but not a meeting-place between you and God. That's what it is supposed to be, but it is not.

You go to the temple empty-handed, you come back from the temple empty-handed. Nothing has been happening there. It cannot happen this way. God needs commitment, involvement; God asks for your totality, your surrender, your yes.

And when you say yes, with no strings attached to it, with no conditions, when the yes is unconditional, and has not been said out of coercion but has welled up spontaneously within you, it has a tremendous beauty to it, and tremendous power too. Its very fire transforms you from the base metal into gold, from an ordinary human being into an extraordinary divine existence.

But, remember, your yes should not come out of any sort of coercion, physical or psychological. Somebody is a Christian because he has been coerced from his very childhood to be a Christian, and somebody is a Jew because he has been coerced from the very beginning to be a Jew. A great psychological conditioning is going on. Children are being exploited; children are being forced to be Hindus, Jainas, Buddhists. The parents are not even aware of what they are doing to their children: they are preventing their children from ever becoming religious. Yes, that's what they are doing to their children. In the name of religion they are poisoning their innocent souls. They think, they may even believe, that they are helping their children towards God. The truth is just the contrary: they are creating great barriers.

Once a man has said yes under coercion, once a man has yielded because he was forced to yield, you have destroyed his capacity to say yes spontaneously for ever. He will say yes only when he is coerced.

Children are helpless. They depend on you, they cannot survive without you -- you can exploit their vulnerability, you can exploit their helplessness. And that's what has been done on the earth for centuries and centuries. Hence, so much talk of God, and you cannot see God anywhere; so much talk of religion, so

much of theology, but nothing of the existential.

Everybody is religious in a way -- somebody is Hindu, somebody is Mohammedan, somebody is Christian -- and nobody is religious in reality. We have created a fiction of being religious, and the fiction is so cheap, is so easily available, who is going then on the adventure to seek and search for God? That is arduous. One has to risk -- one has to risk one's ego, and that is the MOST arduous thing in life.

UNLESS ONE IS READY TO DISSOLVE ONE'S EGO, the fish is going to remain thirsty. Dissolve the ego and all thirst disappears, because the moment you dissolve the ego, the wall between you and the ocean disappears; then you are part of the ocean. How can you be thirsty then?

And man is certainly thirsty! hungry, in deep anguish. Man lives a very phony life, inauthentic. He only pretends to live; he does not really live. He goes through all the empty gestures of living, but look at people, look at yourself, look at others -- you will not see the dance. People are dragging; life seems to be a burden, a great burden, somehow to be tolerated. Life is not a celebration, and that's what it should be.

Your steps don't have the quality of dance. Your heart is not throbbing with ecstasy. You are not pulsating and vibrating with joy, with love. You are not overflowing with energy.What kind of life is this? Just going round and round in circles, dead, dull, stupid routines. Just hoping that tomorrow something will happen... and the tomorrow never comes, and nothing ever happens. Waiting for Godot, and Godot never comes. You go on waiting and waiting and waiting and all that ever comes is death.

But life is so miserable that even death feels like a relief. Life is so empty that it is very rare to find a human being who has not contemplated, some time or other, committing suicide. Life is so empty that we go on keeping ourselves occupied -- with any rubbish, just to remain occupied so that we don't see the emptiness, so we don't see the inner vacuum, the inner darkness.

Just watch and you will see that man is living in great anguish, anxiety. Man is already in hell. When somebody asks me, "Osho, do you believe there is a hell?" I always say, "There is no question of believing -- you are living in it." Hell cannot be doubted; heaven can be doubted but not hell. Hell is such a day-to-day reality! But why? -- why should it be so? Why did it happen in the first place? We will have to understand something special about human beings.

Man is the only animal on the earth, in fact in the whole of existence, who is dual. Other animals are not dual: they are what they are, hence there is no problem. A tiger is a tiger, and a peacock is a peacock, and a dog is a dog. With man there is something special. That is the glory of man, if we understand it. If we don't understand it, this becomes the agony.

Man is not what he is: he can be more. Man is not finished: man is a growth. Man is the only growing being in existence, the only evolving being in existence. Man is a potential and much has to become actual in him. And unless you start transforming your potential into the actual, your life will remain empty. The seed is empty. If the seed remains a seed it will remain in anguish; it will not feel the joy of fulfillment, the contentment that comes when the seed has become the tree and the tree has bloomed.

Man is a seed -- the seed of God. When man blooms, God becomes manifest. That's why we have called Buddha 'Bhagwan'; Mahavira, Krishna, 'Bhagwan'. It simply means that their seed is no more a seed; the seed has disappeared in the soil of existence, and they have come to their ultimate blossoming. Godliness has bloomed in them. The fragrance of divineness has been released. They are fulfilled, utterly fulfilled. Joyous they are because they have come home. Now there is nowhere to go.

Man is the only animal who is an unfinished product. Nature HAS brought man to a certain point, and from that point man has been made responsible. Now you are responsible for your growth. Nature cannot do any more; whatsoever was possible through nature has already happened -- it has brought you to the threshold. You have to take the further journey now; you have to become a pilgrim.

If you don't become a pilgrim, if your life does not take the quality of adventure, of search, of enquiry, you will remain empty -- and you will remain thirsty, and you will remain hungry. You will remain spiritually starved. Don't take yourself for granted -- that is the problem, exactly that is the very crux of the problem: we take ourselves for granted, we think as if we are what we are supposed to be.

Man is a paradox. Man is not what he thinks he is -- man is far more. Man's capacities are immense. In fact, there are no limits to man's growth. One can go on and on and on... It is an infinite journey. There is no goal! There is a beginning of the pilgrimage but no end.

To know God is to know that life is an eternal pilgrimage. What is the meaning when we say God is infinite. You can go ON attaining, but you can never say that now the dead end has come.

This is the beauty of existence -- it goes on giving you more and more opportunities. When you have

climbed one peak, another peak starts giving you challenges.

The misery of man is that he thinks he is what he is supposed to be. He thinks that he is already that which he can be. Man remains satisfied with the superficial; then there will remain a deep discontent in your soul. That's what Kabir is trying to say

Kabir is one of the greatest revolutionaries who has ever walked on the earth. His insight is of tremendous value. If you can fall en rapport with his vision you will be enriched -- you will be enriched beyond all your expectations.

I LAUGH, says Kabir, WHEN I HEAR THAT THE FISH IN THE WATER IS THIRSTY.

HE IS TALKING ABOUT YOU, not about the fish -- you are the fish. Kabir says "I laugh..." The Buddhas have always been laughing.

It is said of Hotei, a Japanese Buddha -- he is known as the laughing Buddha -- that the day he became enlightened he started laughing and then he never stopped laughing. Many years he lived; he would move from one town to another, laughing, from one marketplace to another, laughing. He would stand in the marketplace and his laughter was catching, infectious, and people would gather and people would start laughing. And the laughter would go on spreading... and soon the whole village would be involved in it.

People used to ask Hotei, "What is your message?" He said, "Laughter is my message."
People used to ask him, "Why do you laugh so much?"

He said, "What else can I do? Man is so ridiculous, man is so absurd!"

That's exactly what Kabir is saying:

I LAUGH WHEN I HEAR THAT THE FISH IN THE WATER IS THIRSTY.

Life surrounds you with all its joys, with immense possibilities, opportunities. And you go on crying and weeping! Your anguish goes on deepening as you grow older. Children can laugh, but the older you become, the more the laughter disappears. And whenever you laugh, it is phony; it is just a painted laughter. It has no roots in your heart.

Why have people become so serious? They know they are missing something. They know that life is slipping out of their hands. They know that this should not be so, but it is so -- they are miserable. And when someone attains, like Kabir, he is bound to laugh.

If a fish comes to you and says, "I am thirsty," what will you do? Will you feel any sympathy for the fish? Will you feel any kind of empathy for the fish? You will simply laugh, and you will say, "If you are thirsty then you are simply stupid. There is no need to be thirsty! You are in the sea already. Why should you be thirsty?"

Man is in anguish, great anguish. We go on hiding it, because what is the point of bringing it to others? Nobody can help. We go on carrying dark nights in our beings, great turmoil, great pain, great wounds. We go on hiding! It is pointless to tell anybody; nobody can help. It is better not to talk about the wounds that you are carrying in your soul; it is better to forget about all those wounds.

That's why intoxicants have been so important down the ages. There has never been a time when something or other was not used by man to forget the inner wounds, to forget this whole nonsense that we have made out of life. People go on talking against alcohol, against drugs, but they don't understand the psychology behind it.Just talking against them is not going to prevent people. You can legalize, you can prohibit, but still intoxicants will be used.

Unless man becomes blissful, they cannot be prevented. If man lives in misery, he will need something or other to forget the misery. Otherwise, it will be too much! In fact, my own insight is this: if all the drugs and all the intoxicants could be simply removed from the world, man would immediately go mad. The whole world would be a madhouse.

People are somehow keeping themselves together. They can drink alcohol, and for a few hours they can forget the world and the misery that the world brings to them; they can forget their own selves. They can be lost into oblivion. They know perfectly well it is not going to change anything. But then nothing seems to change anything. At least for a few hours one can forget all about it.

Intoxicants will disappear from the world only when meditation has become a world-wide phenomenon, when each single individual has created some meditativeness in his being; when each single individual has become aware, "There is no need to be miserable. Misery is created by me. Life is not misery: life's nature is bliss. It is my stupidity that I am creating misery out of it."

Misery needs great efforts, bliss is natural -- you cannot create bliss, you can only create misery. And if you don't create misery, bliss comes of its own accord. Bliss comes effortlessly -- you cannot practise it. But for misery you have to make great efforts -- and you ARE making great efforts to remain miserable. You have invested much in your misery.

Kabir is right; he says, "I laugh..." It looks a little hard, looks a little cruel, that a man like Kabir should say:

I LAUGH WHEN I HEAR THAT THE.FISH IN THE WATER IS THIRSTY.

It is not cruel, it is not hard. It's simply how it should be. All the Buddhas have been laughing; they may have said so, they may not have said so. Hotei laughed publicly; Gautam Buddha must have laughed privately, but laughter is bound to be there.

I am saying it because this is my own experience too. When you come with all your miseries to me, I listen very sympathetically -- I don't laugh. But deep down there is laughter. I listen, very patiently and very attentively... I don't want to hurt you, I don't want to be impolite to you. But if you want to know the truth, then the reality is that you are simply showing how ridiculous you are, how stupid you are.

And God is not responsible for your stupidity. It is your own work. God creates every human being with great intelligence. You can see in children's eyes: all children are intelligent. It is very difficult to find a stupid child. If you can find a stupid child, that simply means he is already old.

Children are so overflowing with intelligence. Where does all this intelligence disappear to? What happens to this intelligence? The society is against intelligence; the society does not want intelligent people to be around. Intelligent people seem to he dangerous to the society.

The society wants stupid people because stupid people are easy to manage, easy to dominate, easy to manipulate, easy to order. Stupid people are obedient -- even where obedience is sin they are obedient. Stupid people can be forced to become machines, and the society needs machines, not men. The society is not interested in you; it is interested in your efficiency. And machines certainly are more efficient than men. The machine is the model, and man has to follow the model. Make man more and more stupid and he will come closer and closer to the machine. He will be a good clerk, a good station master, a good teacher in a school, a good collector... but unintelligent.

If he is intelligent, he may not be a clerk at all; he may not waste his life in writing stupid documents, collecting garbage in files. He may be more respectful towards his own being. He may choose some other way to live. He will not be just a deputy collector. How can you ask an intelligent man to be just a policeman? Impossible! And where will you find the thousands and thousands for your armies? Intelligent people are not cattle; intelligent people cannot be told to do stupid things. They will say, "No!"

Just think: the man who dropped the atom bomb on Hiroshima, if he had been intelligent he would have simply said "No!" Even at the risk of his own life he would have said no. He would have said, "If you want to kill me, kill me, but I am not going to kill one hundred thousand people. They have not committed any sin. They are innocent civilians -- small children, old people.... They have no responsibility for the war! They have not caused it. Why should I drop the atom bomb? It is better to die than to kill one hundred thousand people."

If the man had been intelligent, he would have immediately said no. But he must have been utterly stupid: he dropped the atom bomb, and had a good night's sleep. His sleep was not disturbed.

In the morning when he was asked, "Could you sleep in the night?" he said, "Certainly, I slept well! I did my duty, I finished my job, and then I had a good night's sleep. Whenever I do my duty perfectly well, I always sleep well."

One hundred thousand people burnt within five seconds, and not even a nightmare came to this man? Just think: we must have destroyed his intelligence totally; we must have reduced him to a machine. Machines don't have any conscience, machines don't have any consciousness, machines don't have any heart. And the society needs machines, more and more efficient machines. Hence the universities go on reducing people to stupid people. If you are a BA it means you have a certificate that you have lost much of

your intelligence. If you are an MA, even more; if you are a PhD, finished! No hope for you.

It is said that when Henry Thoreau came back from the university, an old man of his village came to see him and was very much surprised. Seeing the old man very much puzzled and surprised, Thoreau asked him, "Why do you look so puzzled? Why are you so much surprised?"

He said, "I am surprised because you have really done a great job: you have saved your intelligence, although you have been to the university. You still look intelligent! This very rarely happens: to escape from the university and still remain intelligent -- because the whole machinery of education is to make you mechanical."

A new education is needed in the world, which will make you more conscious, not more knowledgeable, which will make you more loving, not more logical. Logic is good -- if love remains the master, then logic is a good servant; but logic should not be the master, and love should not be the servant.

Knowledge is good if consciousness remains in control. But if knowledge is in control, if the head is in control, then the heart is killed, destroyed.

The society does not need intelligent people, hence it has created conditionings -- social, religious, political, educational -- great psychological strategies have been invented down the ages to reduce you to a thing, to reduce you to something pseudo, to reduce you so that you can become a commodity in the marketplace.

You have to be aware, because you exist in a society which is against your intelligence.

My sannyasins are trying to do... what the society has destroyed in them, they are trying to revive. What the society has done, they are trying to undo it. That's the whole work of sannyas -- and that has ALWAYS been the work of a real true religion.

I LAUGH, says Kabir, WHEN I HEAR THAT THE FISH IN THE WATER IS THIRSTY.

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YOU DON'T GRASP THE FACT THAT WHAT IS MOST
ALIVE OF ALL IS INSIDE YOUR OWN HOUSE...

YOU HAVE NOT BEEN TOLD. The secret has been hidden from you. Nobody has told you to go in; nobody has given you any chance to be in. Parents are not telling their children, "Sometimes just be. Don't do anything. Just sit silently under a tree, search in, ask 'Who am I?'" No school, no college, no university, is telling you to meditate. In fact, they think meditation has nothing to do with education.

The government of India has written a letter. They don't recognize this commune as educational. Why? "Because what does meditation have to do with education?" And I say to them, "If meditation has nothing to do with education, then what else can become the foundation of a true education? What else?"

But I know: some stupid fool in some office must have written that. He is not aware of what meditation is. Meditation simply means to be with yourself in your absolute aloneness, so that you can have a taste of your own being. To be with yourself is meditation.

In my philosophy of life, only two things are valuable: one is meditation, the other is love. And both are complementary. Meditation means the joy of being alone, and love means the joy of being together with somebody. These are the two wings of a true education. Meditation means independence, freedom -- freedom from all, even from the beloved, because even the presence of the beloved encroaches on your space. It is good for the time being, it is good to overlap your space with somebody, it is good to meet and merge, but ultimately, AND fundamentally, you are alone. And you have to learn how to be alone, and not only how to be alone, but joyously alone, ecstatically alone.

Meditation means sitting silently, doing nothing... just being! The world is too full of doing. The society teaches you to do this, to do that -- why? Because if you do this, you will have that; if you don't do this, you will not have that. Doing is a way of having more, and we are conditioned to have more and more and more -- as if by having more we will really be satisfied, contented; as if by having more we will really become rich.

The truth is just the opposite: the more you have, the more you feel your inner poverty -- in contrast. The richer you become in the outside world, the emptier you feel inside, and no outer richness can fill the inner gap. Nothing from the outside can be taken in. You can have as much wealth as possible, but it will go on piling up outside you; and the bigger the heap, the more you will see your inner emptiness, nothingness, hollowness -- the more miserable you will become.

Hence, the richer a society gets, the more and more it becomes interested in religion. Poor societies cannot be religious; it is almost impossible. I am not saying a poor person cannot be religious -- a poor person CAN be -- but a poor society cannot be. A poor person may be an exception: Kabir was a poor man -- and attained to the highest peak possible, became a Buddha. But the poor society as such cannot be religious.

The poor society remains interested in having more and more, and if you want to have more you will have to do more. You will have to put your whole energy into doing -- and meditation is just the opposite of doing. Meditation is a state of non-doing, it is a state of utter passiveness. It is a state of being: one simply IS... and ENJOYING that simple isness. And then something starts happening inside -- without any doing on your part.

SITTING SILENTLY,
DOING NOTHING,
THE SPRING COMES,
AND THE GRASS GROWS BY ITSELF....

Something starts growing in you.

One thing, the most important thing in life, is meditation. No education can be called real education. Even the word 'education' simply means to draw out that which is within you. This commune is educational, because our effort is to draw out whatsoever is in you. And your so-called universities are NOT educational; they don't fulfill the requirement of being educational. They stuff people from the outside; they don't draw out, they force in. Even literally they are not educational.

The whole effort in the so-called educational institutions is to stuff people with more and more knowledge, because knowledge will help them to do more and do more efficiently, and if they can do things more efficiently, they will have more things. This is what you call education? This is not real education.

Real education will teach a person the most fundamental truth: "I am alone. I come alone, I will go alone. And between coming and going, I can deceive myself that I am not alone, but that is only a deception. Intrinsically I remain alone. Aloneness is my intrinsic nature, so I have to fall in tune with it, I have to dive deep into it. I have to know exactly what it is -- what is this aloneness?"

And it is tremendously beautiful, it is incredibly beautiful, unbelievably beautiful. When you enter into your aloneness, you start becoming aware of God, you start becoming aware of your treasures hidden within you. You start becoming aware of the kingdom of God that is within you.
Kabir says:

YOU DON'T GRASP THE FACT THAT WHAT IS MOST
ALIVE OF ALL IS INSIDE YOUR OWN HOUSE...

But nobody teaches you. The whole teaching is: "Go out! Search for money, for power, for prestige" -- and they are not found within. Peace is found within, silence is found within, stillness is found within, godliness is found within. But those are not the goals that you have been taught to fulfill; those are not your targets.
It is said of a great Sufi mystic, Bayazid:

One day, some people came to Sheikh Bayazid's door and knocked. He opened his upstairs window and looked out saying, "What do you want?"
"Oh," they said, "we are looking for Bayazid."

He said, "Well, I have been looking for Bayazid for ten years now, and I have not found him yet!" and closed the window.

This is what meditation is all about: trying to find oneself.

And the other most important thing is love. Love means trying to find oneself reflected in the other. Love is a mirror. Meditation is a search without a mirror; love is nothing but seeing yourself in the eyes of the other you love, reflected in his being, and a way of enjoying the togetherness.

We ARE alone, but we are not alone in the sense that we exist alone. We are alone, but there are other people around us -- who are ALSO alone! We exist with many people who are alone. Bridges have to be made. Love is the meeting of two alonenesses. One aloneness is immensely beautiful -- what to say about when two alonenesses meet and merge? A great flowering happens, life becomes more mysterious, more joyous.

And then one learns the rhythm: sometimes be alone, enjoy yourself; sometimes be together, enjoy love, friendship. When tired of togetherness, escape into yom innermost being; when tired of your aloneness, escape into the being of the other.

It is like walking on a tightrope: sometimes you lean towards the left, and then you know that if you lean any more you will fall, so you start leaning towards the right. Then again a point comes when you know that if you lean more towards the right you will fall, and you start leaning towards the left. That balance, the balance of the tightrope-walker, is the balance that gives richness to man. Walk between love and meditation, balancing each other. Become rich with meditation and love.

But, remember, the first thing is meditation. If you don't know who you are, you will not be able to love either. If you don't know inner blissfulness you will not be able to share it with anybody else either.

But people don't go in; they are running hither and thither -- they are running everywhere except inwards. And all this running is nothing but dreaming, desiring. Just watch your mind! What does your mind go on doing? In the night it dreams, in the day it dreams... it goes on running and running. It moves in circles, but those circles are all dreams.

The truth is yom consciousness, not your mind. Your mind is created by the society: your consciousness comes from God. Move to the consciousness; change the gestalt. Your emphasis has to be changed -- that's what it means to be religious. That's what conversion is: changing your attention from the mind to consciousness.

Mind is a social by-product -- the Hindu mind, the Christian mind, the communist mind, the Catholic mind -- these are social by-products. The society has put ideas in yom head: that is your mind. Shift your consciousness, your attention, to that which is God-created; otherwise you will live in dreams. And dreams cannot fulfill. Dreams are dreams -- they are not really there....

Two friends meet on the street after several years of not seeing each other. The usual salutation of "How are you?" provokes the answer from Saul that he feels awful -- is suffering terribly from a strong dream. It seems that every night, the moment he goes to sleep, he dreams he is getting on the train from Tel Aviv to Haifa. The train reaches Haifa, but he does not get off. He returns to Tel Aviv, and upon arriving, he wakes up to find the new day and he is hot and tired from the trip.

Morris exclaims that he too is in a similar shape for basically the same reason. It seems that every night he dreams that the door on the left side of his bedroom opens and in walks Sophia Loren. She strips stark naked and walks into the room and climbs into his bed. At the moment he turns on his left side, the door on the right side of the bedroom opens, and in comes Raquel Welch -- equally as naked -- she climbs into the other side of the bed. He turns to be with Raquel and Sophia taps his shoulder. He turns to her and there is Raquel touching him. All night long he is turning from one side to the other. He is a wreck when he wakes up.

Saul immediately says, "For Christ's sake, why didn't you phone me? That's what friends are for. I would gladly come over and help you any night."

Morris answers, "I did phone you several times -- but each time I called I was told you had just caught the train for Haifa."

The mind goes on dreaming.... The mind keeps you un-aware of who you are, so many dreams that the truth is lost. In the rubbish of your dreams the diamond of your being is covered.
Kabir says:

YOU DON'T GRASP THE FACT THAT WHAT IS MOST ALIVE OF ALL IS INSIDE YOUR OWN HOUSE;
AND SO YOU WALK FROM ONE HOLY CITY TO THE NEXT WITH A CONFUSED LOOK!

YOU CAN SEE -- all faces look confused. It is very rare to find a face which does not look confused, which has a transparency to it, a clarity. And whenever a face has clarity, transparency, the face has beauty -- a beauty that is not of the physical body only, a beauty that is something from the beyond, a beauty that wells up from within.

But look at people's faces -- just confused, split, schizophrenic. That's what their being is: their faces are only reflecting their being. Faces are mirrors. One part of yom being wants to go to the north, another part wants to go to the south, and another part to the east and another still to the west... and you are torn apart. Your faces show that -- a confused look.

You don't know who you are, where you are, why you are. Everything seems to be just accidental. You feel like a driftwood with no direction, with no sense of direction even. Where are you going? Why are you? For what? The question mark is there on every face, and the reason? Kabir is right -- the reason is you have not looked at the deepest core of your being, where there is a space, a center of the cyclone, a space which is indivisible. In fact, that space known makes you an individual. 'Individual' means indivisible -- one who is not falling in parts, one who is one piece.

And that center is there in everybody's being, but you never go there. And even if sometimes the desire to search within arises, you again start searching outside. Somebody goes to Kaaba, because a great desire has arisen in him to know who he is. Why are you going to Kaaba? Somebody goes to Kashi, somebody to Mathura, somebody to Tibet... and people go on. But still the search remains somewhere outside.

Even if the right question arises, you move in wrong directions. If you really want to know who you are, you need not ask anybody else. Nobody can answer it.

And even if somebody answers, that answer will not become your answer. That will become at the most information, but not knowing; and information is futile because you will interpret the information according to your own mind. You will read the Gita, you will read the Koran, you will listen to great teachers, but you will understand according to your own mind. You will translate everything according to yourself, according to your level of being. And then all gets lost.

Not only will the information be of no help to you, it will create more confusion in you. The more learned a person is, the more confused he is. If you read the Vedas and the Koran and the Bible and the Dhammapada, you will become more and more confused, because each Buddha says, in his own way, the same truth, but it is said in millions of ways. But you will not be able to understand the truth, because you don't know what the truth is.

The real process is first to know within and then go into the Vedas and the Gita and the Koran, and they will all become witnesses to your experience, they will authenticate your experience. They will witness that you are right, and you will witness that they are right. Otherwise, all reading, studying, is going to create more and more confusion, because who is going to interpret it?

"Listen," the man said to his friend Albert, "I have got this female gorilla that I bought a while back. It cost me a lot of money. The problem is that I can't find any male gorilla to mate with it. I was wondering if you would mate with my gorilla for a hundred dollars."
"Hmmm, let me think this over," replied Albert.

The next day Albert went over to his friend's house and said, "I will do it, only under three conditions."
"What are the conditions?" asked the friend.
"One is that there is no hugging and kissing, and no foreplay. Two is that all the children are to be raised Catholic. Three is that you give me at least two weeks to come up with the hundred dollars."

Who is going to interpret? You cannot understand more than you know; you can understand only that much which you know on your own. Hence, the real Master does not impart information: he imparts being. He does not make you more knowledgeable: he makes you more meditative, he makes you more silent. He does not give you theories, hypo-theses, philosophies: he throws you upon yourself again and again and again. And he has to do it in spite of you, even against you, because you want clearcut answers, you want some philosophy to cling to, some idea to believe in. And the real Master will never give you any idea, any theology. In fact he will take all ideas away from you, and all theologies -- Catholic and Protestant and Hindu and Mohammedan. And slowly slowly he will leave you utterly naked, so that you can see yourself as you are -- not according to some idea, but actually as you are. That is revelation.

That can happen within you. You need not go anywhere.

KABIR WILL TELL YOU THE TRUTH: GO WHEREVER YOU
LIKE, TO CALCUTTA OR TIBET;
IF YOU CAN'T FIND WHERE YOUR SOUL IS HIDDEN,
FOR YOU THE WORLD WILL NEVER BE REAL!

If you live in dreams, your world will remain nothing but dreams, your world will remain unreal.

In the East, the Buddhas have always called the world MAYA -- illusion, a magic show; nothing real, nothing substantial in it. They don't mean that these trees around the Buddha Hall are unreal; they don't mean that you can pass through the wall because the wall is unreal; they don't mean that whether you eat stones or bread, it doesn't matter because both are unreal.

What they mean is totally different. They don't mean that this world is unreal -- they simply mean that unless you drop all your dreams you will be creating a world of your own, you will be projecting a world of your own. The real world will function only as a screen and you will project your dreams on it. You will never see the real world. The real world is God, but you will go on projecting your own dreams, and you will live in maya, in illusion.

Mind is illusion, not the world. Let me emphasize it, because it has become a great misunderstanding around the world that the East teaches that the world is illusory -- that is a misunderstanding. The East teaches that the MIND IS illusory, and the world created by the mind is bound to be illusory -- because only an illusion can come out of another illusion.

The true world -- that which is -- is not illusory. But you have not known it yet; you have no inkling of it. You can know it only when you drop all dreaming.

It is said that when Rabbi Kotzker drove out of town with Rabbi Hirsh of Tomashov, they came to a bridge where several women began to throw stones at them.
"Have no fear," said Kotzker. "They are not real women, nor are their stones real. They are mere phantoms."

Rabbi Hirsh was silent for a moment, then asked, "Might we not be phantoms too?"
"No," came Kotzker's answer, "as long as we have at some time had a genuine urge to repent."

The word 'repent' has to be understood; it has been mis-understood down the ages. 'Repent' is repeated again and again by Jesus; he says again and again, "Repent! Repent! because the end of the world is close by." From the Greek, when Jesus statements were translated into English, a great misfortune happened -- to many words. This word 'repent' is one that has suffered the most. It is a translation of a Greek word 'metanoia'; 'metanoia' means turning in, 'metanoia' means meditation. 'Repent' also means return -- return to the source. It has nothing to do with the idea of repentance that you have been taught in your churches, that your priests have been telling you. 'Repent' has nothing to do with repentance. 'Repent' means: Turn in! Return back! Come to the source of your being! Come to the very core of your being!

And Rabbi Kotzker's answer is immensely beautiful, of great value. He says, "No -- as long as we have at some time had a genuine urge to repent." If we have even a genuine urge to meditate, for metanoia, for turning back in, then we are real. But we are real only IN meditation; otherwise we are also unreal. Because in meditation dreaming stops -- that's what meditation is all about: stopping of the dreaming mind. No dreams, no thoughts -- a total silence. Nothing stirs. Absolute stillness. Not even a ripple. No content. Pure consciousness. Just the mirror... in that mirroring, you are real and whatso-ever you see is real. In fact, the seer and the seen are no more two: in that tremendous moment, the observer is the observed, the seer is the seen, the knower is the known. The distinction between the subject and the object disappears. That's what is called 'God-realization'.

KABIR WILL TELL YOU THE TRUTH: GO WHEREVER YOU
LIKE, TO CALCUTTA OR TIBET;
IF YOU CAN'T FIND WHERE YOUR SOUL IS HIDDEN,
FOR YOU THE WORLD WILL NEVER BE REAL!

Go in! Turn in! Find out who you are! And you have started moving towards God. Moving towards

one's own being moving towards God.

I DON'T KNOW WHAT SORT OF A GOD WE HAVE BEEN TALKING ABOUT.

KABIR SAYS: "People go on talking about God, but I DON'T KNOW WHAT SORT OF A GOD WE HAVE BEEN TALKING ABOUT" -- because if you have not known yourself, all talk about God is just rot, meaningless. It is nonsense.

THE CALLER CALLS IN A LOUD VOICE TO THE HOLY ONE AT DUSK.

In the Mohammedan mosque:

THE CALLER CALLS IN A LOUD VOICE TO THE HOLY ONE AT DUSK. WHY? SURELY THE HOLY ONE IS NOT DEAD.

We have created our own gods -- rather than looking at the reality we have imagined our own gods, we have dreamed our own gods. And we have made our own rituals. Now, calling loudly to the God simply means your God is deaf. In fact, no word is needed between you and your God -- loud or not loud -- no word is needed between you and your God, because God understands only one language. It is not German, it is not English, it is not Hindi, it is not Sanskrit, it is not Arabic, it is not Greek. God understands only one language: the language of silence.

WHY? SURELY THE HOLY ONE IS NOT DEAF.
HE HEARS THE DELICATE ANKLETS THAT RING ON THE
FEET OF AN INSECT AS IT WALKS.

There is no need to shout. In fact, real prayer is not saying something to God, but, on the contrary, listening to God, listening silently..."Does he have something to say to me?" All the prayers that you go on doing are pointless. Learn to listen whether God has something to say to you, learn to listen to the still small voice within you. Stop talking. Stop the inner talk, the inner chattering. In that silence, prayer arises on its own.
Prayer is a silent heart full of gratitude.

GO OVER AND OVER YOUR BEADS, PAINT WEIRD DESIGNS
ON YOUR FOREHEAD,
WEAR YOUR HAIR MATTED, LONG, AND OSTENTATIOUS,
BUT WHEN DEEP INSIDE YOU THERE IS A LOADED GUN,
HOW CAN YOU HAVE GOD?

You can go on doing rituals, but if your heart is full of violence. if you have a loaded gun in the heart... and that's what the case is. Mohammedans have been fighting with Hindus. Hindus have been fighting with Mohammedans; Christians have been killing Mohammedans, Mohammedans have been killing Christians. Religions have been a calamity to the world, not a blessing, a curse, not a benediction. More people have been killed, butchered, murdered, raped, in the name of religion than in any other name.

This is very strange! Prayer is on the lips, and a loaded gun in the heart. Unless your inner violence disappears, you cannot be prayerful.

And why is there inner violence? Because there is competition: everybody is trying to outdo others; everybody is trying to go ahead of others. That's what you have been taught: to be ambitious. Ambition is the root cause of all violence, and ALL your education is that of ambition: "Be the first! Attain to the gold medal!" And then your whole life you are trying to be the first, to become the prime minister or the president.

We teach people ambition, competition. And when you are ambitious, how can you be prayerful? And when you are ambitious, how can you turn in? Ambition has to be fulfilled there, outside -- in New Delhi, in Washington, in Moscow -- somewhere there.... These are the new holy places.

The ambitious person cannot turn in; it is impossible. The competitive person cannot turn in; he is always looking at the other, he is always at war. How can he be loving? How can he be meditative?

Kabir is right. He says, "You go on talking about God, great theology is created, great philosophical argument continues -- and in the heart a loaded gun?" The real question is a transformation in the heart. But up to now that has not happened.

A very proper old lady bought a parakeet which was guaranteed to be able to speak, but all she could say was, "I am a whore, I am a whore!" very enthusiastically, while flapping her wings. The very proper woman complained to her minister, who told her of a couple in his congregation who owned two male parakeets who behaved very properly and could perhaps influence the woman's parakeet.

The minister borrowed the couple's male parakeets and lent them to the woman. She put them in the cage and they settled together on a perch opposite that of the woman's parakeet. Very soon they lowered their heads and engaged in a beautiful, low-voiced prayer. The female parakeet flapped her wings and sang, "I am a whore, I am a whore!"

Whereupon one male parakeet nudged the other with his wing and said, "Our prayers have been heard!"

The Fish in the Sea is Not Thirsty

Chapter #2
Chapter title: Feel, Love and Feel Alone

12 April 1979 am in Buddha Hall

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The first question

OSHO, WOULD YOU PLEASE SPEAK A LITTLE ON WITNESSING AND THE HEART. CAN THEY BE EXPERIENCED SIMULTANEOUSLY?

Deva Darshan,

WITNESSING AND THE HEART ARE ONE AND THE same thing. Witnessing is not of the mind; mind can never be a witness. When you start witnessing, mind becomes the witnessed not the witness, it is the observed not the observer. You see your thoughts moving, your desires, your fantasies, your memories, your dreams -- just as you see things moving on the screen of a film. But you are not identified with them.

That non-identification is what is meant by witnessing. Then who is the witness? Mind is being seen, then who is the seer? It is the heart.

So the heart and witnessing are not two things. If you witness, you will be centered in the heart; or if you are centered in the heart, you will become a witness. These are two processes to reach the same goal.

The lover, the devotee, never thinks of witnessing; he simply tries to reach the heart, the source of his being. Once he has reached the heart, witnessing comes of its own accord.

The meditator never thinks of love and the heart; he starts by witnessing. But once witnessing is there, the heart opens, because there is no other place from where to witness: The path of the meditator and the path of the devotee are different, but they culminate in one experience. At the ultimate point they reach the same peak.

You can choose the path, but you cannot choose the goal -- because there are not two goals, there is only one goal. Of course, if you have followed the path of a devotee, you will not talk of witnessing when you have arrived -- you will talk of love. If you have followed the path of meditation you will not talk of love when you have arrived -- you will talk of witnessing. The difference is only of words, language, expression -- but that which is expressed is one and the same reality.

The second question:

OSHO, HOW TO SEE WHAT IS?

Akam,

THERE IS NO HOW TO SEE WHAT IS, because if you are carrying a how you will distort it. That which is needs no method, technique, to see it -- just silence, a transparent stillness, no thought in the mind, not even the thought of a certain method. No strategy, because all strategies are bound to distort.

In fact, no mind is needed to see that which is. Mind means thoughts. And if there is a traffic of thoughts, you will never be able to see what is, you will see something else. You will see what your thoughts allow you to see. Your thoughts prevent much reaching you.

You will be surprised to know what modern psychological researchers have come to know: ninety-eight percent of the reality is not allowed to enter in your being; the mind only allows two percent. So whatsoever you see is only two percent of the reality. And because the mind allows only two percent of the reality in and then gives you the feeling that this is the whole, you live in a false world. You think the part is the whole. And you live accordingly -- your whole life becomes a falsification.

The mind is a judge; it allows only that which suits it, which fits with it, which nourishes it, strengthens it. It does not allow anything that goes against it. For example, you are listening to me: your mind will allow only that which helps to strengthen your opinions, your ideologies. If you are a Christian, you will hear one thing; and if you are a Buddhist, you will hear something totally different. If you have come here with a prejudice, for or against, you will hear different things. I am saying the same thing, but a Christian will interpret it in his own way and the Buddhist in his own way and the communist in his own way.

One who has come with a determined idea that I am wrong will find all the arguments that help his prejudice. Each prejudice tries to get support for itself So if you think any methodology is needed to see that which is, then you are starting from the very beginning in a wrong way.

That which is is already there -- you be silent, without any prejudice, without any ideology, atheist, theist, without any concept, without any a priori. You simply remain available, open, like a child who knows nothing. Function from the state of not knowing and you will be able to see what is.

Let me repeat: function from the state of not knowing. If you know you will distort -- knowledge is mind. The state of not knowing means you have put the mind aside; now your eyes are without dust, your mirror is clean. It will reflect! It will reflect that which is.

This is the way one comes to encounter reality -- and the encounter is going to be shattering. It is not going to help your ideas about it. It will destroy all that you have been always thinking is right. It is going to surprise you. It is going to show you that you have lived up to now in a dream, that you have lived up to now in your own projections, that you have not allowed reality to penetrate you -- on the contrary, you have created a world of your own ideas around yourself You have lived in a capsule, without any windows. That's how people are living.

A Christian cannot know reality, a Hindu cannot know reality, a Mohammedan cannot know reality. Only a man who is courageous enough to drop all this garbage, who can simply be, who can simply be innocent.... Jesus says to his disciples, "Unless you are like small children you will not enter into my kingdom of God." He is saying: Function from the state of not knowing.

The Upanishads say: Those who claim to know, beware -- they know nothing. Those who say they know not, surrender to them -- because there is a possibility of some transformation happening around them, with them, in communion with them.

Socrates at his ultimate peak of wisdom said, "I know only one thing, that I know nothing."

Function from the state of not knowing, and it will bring you immense, ecstatic experiences, because the person who is without knowledge is capable of wondering. The person who is without knowledge is capable of awe. He can dance seeing a rose flower, he can sing because the sky is full of stars. He can be in tune with existence. Seeing a sunset, he can go into wild ecstasy -- because he knows nothing. Life is a mystery to him. Knowledge demystifies life. Because he knows nothing, everything, the most ordinary too, becomes absolutely extraordinary, luminous, because everything is mysterious.

Everything Is mysterious! Your knowledge simply hides your ignorance and destroys your capacity to be mystified. Knowledge is destructive of mysticism. Hence all the mystics of all the ages have been saying one single thing: Drop knowledge -- all knowledge is rubbish. Be in a state of not knowing; function from that state. Look at trees like a child, look at the moon like a poet, look at the sky like a madman!

Akam, don't ask HOW to see what is, because that question 'how?' simply means you want some methodology, some knowledge, some information, so that you can interpret reality. But reality is uninterpretable. You want something so that you can explain to yourself what it is all about -- but reality is unexplainable. You would like to define reality, but it is indefinable.

Be ready to be surprised. I have heard:

Michelangelo was painting the ceiling of the Sistine Chapel. He was getting tired of lying on his back and in rolling over noticed that an Italian woman was praying down in the chapel. The great artist decided to play a little prank.

He sat at the edge of the scaffold and shouted, "I am Jesus Christ! I am Jesus Christ! Listen to me and I will perform miracles!"

The Italian lady looked up, clasping her rosary and answered back, "Shut upa your mouth! I'ma talka to your mother!"

Just think of Michelangelo.... Life is like that. It brings surprises each moment. You go on missing -- you go on missing because you can't see those surprises. You are so full of expectations, you are so full of ready-made answers, you go on interpreting it according to your own mind. You pass through a miraculous world, dull, dead, dragging. This world is nothing but miracles and miracles, and each moment they are happening. And not in a miserly way is the existence miraculous -- it is overflowing with miracles! But you have to be again a little child, you have to be again innocent.

It is not a question of method, not a question of how. It is more a question of understanding the very process of how the mind functions. And when you have understood how the mind functions, you will put it aside. Then there is no barrier between you and reality. And when there is no barrier, there is no separation either -- because it is the barrier that separates. When there is no barrier, you are one with reality. In that oneness, the reality reveals its secrets to you.

The third question:

OSHO, DO I HAVE TO FORGET MYSELF TO LOSE MY EGO?

Eva,

IT IS NOT A QUESTION OF FORGETTING YOURSELF -- on the contrary, it is a question of remembering yourself.What is the ego? Ego exists because you have forgotten yourself, because you don't remember who you are. And it is very difficult to live without SOME idea of who you are. Not knowing the reality of your being, you have to create a false substitute.

What is the ego? Ego is the false substitute that you have created for the self. It is not your self, but it is very difficult to live without a self -- it will be almost impossible to live without a self some kind of self is needed, is a must; otherwise, how will you keep yourself together? You will start falling apart.

Even if the center is false, it helps you. Even a false center keeps you at least somehow together. You

have forgotten yourself -- hence you need the ego.

If you remember yourself, there will be no need for the ego.

You ask, Eva: DO I HAVE TO FORGET MYSELF TO LOSE MY EGO?

Ego is not anything real that you have to lose or you can lose -- you don't have it in the first place. It is just an idea, a shadow; it is non-existential. It is like your name: when you were born, you did not come with a name. Then somebody -- your mother, your father, your family -- started calling you 'Eva'. Some name is needed to call you by; it is utilitarian.

Your name is the first name that was ever given.When Haavva was created because man was alone, Adam was alone, and was very much depressed because of the loneliness... the whole existence and Adam was lonely. He asked God to give him a companion, and God created a woman. God asked Adam,"What are you going to call her?What name would you like to give her?" And he was so ecstatic that now at least there was somebody with whom he could be friendly, with whom he could be loving, with whom he could talk, communicate, with whom there was a possibility of relating. He was no more alone! -- he was so ecstatic that he said he would call this creature 'Eve', 'Eva', 'Haavva'.

"Why?" God asked.

And Adam said, "Because Eve, Eva or Haavva means life -- she is my life. Without her I was almost dead."

But when Eve was created, there was no name. A name was given to her because Adam would need it. Sometimes he would have to call her: "Where are you?" Sometimes the name would be needed -- but a name is a false thing, it is just a label. We give names to people just to make it helpful to commune, to relate, to call, to address. But names are not real! You need not drop them, and even if you drop them nothing will be dropped.

You can drop this name 'Eva' -- nothing will be dropped. Simply an idea! And you are no more attached to it. In exactly the same way: the name is for others to call you by, but you need something to call yourself by too -- that's what the ego is: I.

If you want to say something about yourself, you need some word -- that word is 'I'. Names are for others to call you by; the ego is for you to call yourself by, to address yourself. It is also false, it does not exist. You need not lose it. All that is needed is to understand it -- why this 'I' has become so important, why it has become so significant, so central, so substantial. A shadow has become so substantial -- why? Because you don't know yom real self

When Jesus says 'I', he does not mean the same 'I'.When he says, "I am the gate, I am the truth, I am the way," his 'I' does not connote any ego. When Krishna says to Arjuna, "Come to my feet, surrender to me," his 'me' is not the same as your 'me'.

Buddha used to say to his disciples, "Be a light unto yoursel." A great King, Prasenjit, had come to see him. And he saw many sannyasins coming and bowing to Bud&a, and saying: "BUDDHAM SHARNAM GACHCHHAMI -- I go to the feet of the Buddha. SANGHAM SHARNAM GACHCHHAMI -- I go to the feet of the community of the Buddhas. DHAMMAM SHARNAM GACHCHHAMI -- I go to the feet of the ultimate law, the ultimate law that supports existence, that runs like a thread and makes the existence a garland."

Prasenjit was a man of logic, well-educated, sophisticated. He was a little bit puzzled. He asked Bud&a, "Excuse me, Sir, but you say to people, 'Be a light unto yourself,' and then they surrender to you, and they touch your feet -- you don't prevent them. This is illogical, this is contradictory. If you say 'Be a light unto yourself,' then there is no need to surrender to anybody else. Then why should they touch your feet?"

And Buddha laughed and he said, "They are not my feet, and they are not surrendering to ME -- because there is nobody inside me as the ego who can claim. I am just an excuse -- they are surrendering. It is not a surrender to me; it is simply a surrender -- I am just an excuse. Because they are not yet capable of surrendering without any excuse, I allow them to use me as an excuse. But there is nobody to whom they are surrendering."

That's exactly the meaning of a Buddha: one who is not; in the sense of an ego, one who is not. But as hr as the supreme self is concerned, the ultimate self is concerned, he is and you are not. The ego is a false idea, and it is needed because the real self is unknown.

Eva, you need not forget yourself to lose the ego -- in fact, that's how you have gained it. You need to remember yourself, not to forget but to remember. You have to become more aware and alert, you have to

wake up. You have to see who you are, not what has been told to you -- that you are a woman, that you are a man, that you are a Hindu, a Christian, a white or a black -- not what has been told to you.

You will have to go inside your being to the very innermost core and see who you are. In that very seeing, in that very remembering, the ego disappears.When the light comes, the darkness disappears; when the real self is remembered, the unreal is no more needed. And it is not that you have to drop it: it is simply not found.

But we live in the ego, and in every possible way we go on finding new props for it. In every act we go on nourishing it -- even in those actions of which you are not the doer you go on claiming that you are doing it. People say, "I am breathing." Just look at the absurdity of it. If you are breathing then you will never die; death will come and stand in front of you and you will go on breathing. You may not oblige death; you may say, "I am not going to stop breathing."

You are not breathing; breathing is not your activity, it is not your doing -- it IS happening. You cannot breathe. If it stops, it stops. If the next breath is not going to come back, you will not be able to do anything. Breathing is a happening, but man has made it, or at least believes it to be, a doing.

You say, "I love." Even the expression 'love-making' is utter nonsense. You cannot love; you cannot not love. Love is a happening, not a doing.What can you do about love? Either it happens or it doesn't happen. If you try, then it will be something false, then it will not be love at all -- then it will only be acting.

If you are ordered to love a woman or a man, what are you going to do? You will go through empty gestures: you will hug and you will kiss and you will go through all the movements, and with no love at all. The whole thing will be mechanical! And that's what is going on, what goes on around the world. The wife has to love the husband, the husband has to love the wife -- it is a kind of duty to be fulfilled. It becomes a performance, acting. It is not real, hence it is not satisfying, it brings no contentment, no fulfillment.

The ego is very cunning in that way: it goes on finding supports, props, new pastures to feed itself on. If you fail, you blame circumstances. If you succeed, it is you who have succeeded. If you fail it is fate, kismet; if you fail it is the society, the ugly society. If you fail, it is the cunning people, the cunning competitors. But if you succeed, you succeed.

A great Sufi story:

Mulla Nasruddin took his disciples to an exhibition. Many things were going on at the exhibition. At one place people were staking much money and trying to shoot arrows to reach a certain target. Mulla gathered his disciples and he said, "Come, and I will show you something." That is the Sufi way of teaching the disciples. He took the bow and the arrow -- a great crowd gathered: "A Sufi Master with his disciples -- something is going on!" People were very silently watching. With great show, Mulla shot the arrow... it fell very short, it never reached the target. The crowd started laughing. Mulla said, "Stop! Don't be foolish." He turned to his disciples and said, "Look, this is what happens when you live with an inferiority complex. This is how the person who suffers from an inferiority complex will act -- he will never reach the target; he will fall short. His whole heart is not in it."

The crowd became silent: "Yes, there is a lesson in it."

Next arrow... and it simply went far ahead, it left the target behind. That was also a failure; the crowd started laughing again. And Mulla said, "Be silent! You don't understand these secrets." He turned to his disciples and said, "Look, this is how a man who thinks himself very superior behaves. He will never reach the target. He runs so fast that he will bypass the goal, and he will not stop at the goal. He is too confident. He is also unbalanced."

The crowd again became silent: "Yes, there is a lesson."

And Mulla tried the third time... and the arrow went directly into the target. Now the crowd was silent and waiting for what Mulla was going to teach to his disciples.

He went to the owner and demanded the money. The owner said, "Why?"

He said, "This is me! The first was the arrow of a man who suffers from an inferiority complex; the second the arrow of the man who suffers from a superiority complex -- and this is Mulla Nasruddin's arrow. Where is the money?"

This is what we go on doing. In each situation, watch.When you fail, it is God, it is fate, it is society, circumstances... a thousand and one names. But the simple phenomenon is that you don't want to take the responsibility because it hurts the ego. But when you succeed, it is always you -- it is never God, never fate, never circumstances, never your cunning strategies, no. It is simply you, your talents, your genius, your

intelligence. It is always you when you succeed.

Watch the ego, and don't feed it. It dies if you don't feed it. If you stop feeding it, it starves to death.

Mrs. Cochrane was standing beside the coffin of her dead husband. Their son stood at her elbow. The mourners, one by one, passed in review.

"He is feeling no pain now," said Mrs. Croy. "What did he die of?"

"Poor fella," said Mrs. Cochrane. "He died of the gonorrhoea."

Another woman gazed at the corpse. "He is well out of it now," she said. "He has got a smile of serenity on his face. What did he die from?"

"He died of the gonorrhoea!" said the widow.

Suddenly, the son pulled his mother aside. "Mom," he said, "that's a terrible thing to say about Pop. He did not die of gonorrhoea -- he died of diarrhoea!"

"I know that," said Mrs. Cochrane, "but I would rather have them thinking he died like a sport -- instead of the shit that he was!"

The ego is constantly there, in every situation -- it will not miss any situation to feed itself, to strengthen itself. Stop feeding the ego -- that is the first thing to do.

And the second thing is: become more aware. Walking, walk with awareness; listening, listen with total awareness -- not in a kind of sleep, not so-so, not lukewarm. Talking, talk with awareness.Whatsoever you are doing, let your whole life be coloured by awareness. And slowly slowly that awareness will bring you a vision of your real self.

So this is a double attack on the ego. First, don't feed it; second, become more aware -- so the ego disappears by starvation and the self appears by being aware. And once the clouds of ego are no more there, the self rises like a sun. And that self has nothing to do with your 'I'. Still the word will be used. I use it, Jesus uses it, Buddha uses it -- it has to be used, but now it has a totally different meaning. On the lips of a Buddha or a Krishna or a Christ it has a totally different connotation.

When the being is transformed, everything is transformed -- even the language that is uttered by a Buddha has a totally different meaning. His words can't have the same meaning. It is impossible! because now a new light has happened, and in that new light everything becomes new.

You live in darkness, you stumble in darkness, you grope in darkness. The man of awareness lives in light. He never stumbles, he never gropes. He moves with grace, he has a totally different quality of being, life, love.

Do two things, Eva: first, don't feed the ego any more -- enough is enough -- and second, become more aware. This is a double attack, from two sides. It always succeeds; it has never failed.

The fourth question

OSHO, NEVER BEFORE HAVE I FELT SO MUCH LOVE AND NEVER BEFORE SO ALONE. THANK YOU, OSHO...

Prem Turiya,

IT IS SOMETHING VERY DEEP TO BE UNDERSTOOD, something of great significance. Love always brings aloneness. Aloneness always brings love. They are never separate.

People think just the opposite. People think, "When you are in love, how can you be alone?" They don't make any distinction between two words: loneliness and aloneness. Hence the confusion.

When you are in love, you cannot be lonely; that is true. But when you are in love, you are bound to be alone -- that is even far truer. Loneliness is a negative state. Loneliness means you are hankering for the other. Loneliness means you are dark, dismal, in despair. Loneliness means you are frightened. Loneliness means you are feeling left behind. Loneliness means nobody needs you. It hurts. Loneliness is like a wound.

Aloneness is like a flower. I know your dictionaries will say that loneliness and aloneness are synonyms -- they are not. They are totally different phenomena. Loneliness is a wound and can turn into a cancer. Many more people die of loneliness than of any other disease. The world is full of lonely people, and because of their loneliness they go on doing all kinds of stupid things to somehow stuff that wound, that

hollowness, that emptiness, that negativity.

The lonely person starts eating too much, just to feel full. The lonely person starts gathering fat. The lonely person starts taking alcohol or other drugs, from soma to LSD -- because he wants to forget himself The loneliness is so ugly, so scary, so deathlike that one wants to escape from it. The lonely person sits before his TV glued to the chair for four, five, even six hours. The average American sits for six hours before the TV -- just burning his eyes. But what else to do? Where to go? With whom to commune?

Communication has stopped. People are not talking to each other; at the most they talk at the other, but not to the other. People have forgotten how to reach the other; people have become parallel lines, running very close but meeting nowhere. Even husbands and wives, even friends, even so-called lovers, are parallel lines never meeting anywhere. Running very close, hoping that tomorrow the meeting will happen, but that is just a hope, that is just an illusion. That keeps people somehow going on.

It is like if you go to the rail-track and you see the rails running parallel -- far away in the distance they appear to be meeting, but they never meet. You can go to that place and you will not find them meeting. As you move closer, the meeting-point will move farther away. The distance between you and the so-called meeting-point will remain the same.

The world is very lonely; hence people go into drugs or into sex, or into any kind of entertainment that keeps them, at least for the time being, forgetful of the loneliness. The wound is oozing with pus. We hide it in many ways -- with great possessions, with a big palace, with much money, with new gadgets -- but the wound continues, gadgets won't hide it. You can have the biggest house in the world and still you will be as lonely in it as you were in your small cottage. It is not going to make any difference -- possessions cannot change your inner loneliness.

And then people go on relating with others, but because they are both lonely relationship is not possible; relationship cannot grow out of need. Relationship grows only out of overflowing energies, never out of needs. If one person is needy and the other is also needy, then both will try to exploit the other. The relationship will be that of exploitation, not of love, not of compassion. It will not be of friendship. It will be a kind of enmity -- very bitter, but sugar-coated. And sooner or later, the sugar wears out; by the time the honeymoon is over the sugar is gone and all is bitter. And now they are caught. First they used to be lonely separately, now they are lonely together -- which hurts even more. Just see a husband and a wife sitting in the room, both lonely. On the surface together, deep down lonely. The husband lost in his own loneliness, the wife lost in her own loneliness. The saddest thing in the world is to see two lovers, a couple, and both lonely -- the saddest thing in the world!

Aloneness is totally different. Aloneness is a flower, a lotus blooming in your heart. Aloneness is positive, aloneness is health. It is the joy of being yourself. It is the joy of having your own space.

Yes, when you are in love, Turiya, you feel aloneness. Aloneness is beautiful, aloneness is a blessing. But only lovers can feel it, because only love gives you the courage to be alone, only love creates the context to be alone. Only love fulfills you so deeply that you are no more in need of the other -- you can be alone. Love makes you so integrated that you can be alone and ecstatic. Love becomes the contrast: love and aloneness are two polarities of one energy.

And it is good to understand it, because sometimes it happens that lovers don't allow each other space enough to be alone. If lovers don't allow each other space to be alone, then love will be destroyed, because it is out of aloneness that love gets fresh energy, fresh juices. When you are alone, you accumulate energy to a point from where it starts overflowing.

That overflowing becomes love -- then you can go and share with your friend, with your woman, with anybody you love. You have enough to share now; in fact, too much -- you have to share. And it is not that you are obliging the other; in fact, you are being obliged by the other. When the cloud is heavy it has to rain, and it is grateful to the earth that it allowed it to rain, that it absorbed it, that it received it like a guest, that it welcomed it. When the flower opens, it has to release its fragrance. It is thankful to the winds that they have taken its fragrance in all directions.

When alone, one gathers energy. Energy is life and energy is delight, and energy is love and energy is dance and energy is celebration. Then everything is possible if energy is there. Then it will become a song, then it will become a dance, then it will become love. And when energy is too much there, only then can it become orgasmic.

Many people make love but have no idea of what orgasm is, because they are already dissipated. When they are making love, they are empty; when they are making love there is no energy to be shared. When they are making love, they cannot overflow. Their orgasm is at the most genital. Their orgasm is a very

small, mediocre thing; nothing of any spiritual value. It is like a sneeze. Yes, after a sneeze you feel a little better. Or like scratching your back -- it feels good. You are relieved.

Orgasm is not a relief: orgasm is a celebration. And orgasm is a meeting of you, through the other, with the whole. Orgasm is always divine -- the other becomes the door and you enter into the divine. Orgasm is always spiritual, it is never sexual. Those who think that orgasm is sexual have not understood anything at all; they don't know anything about sex and they don't know anything about orgasmic experiences. Orgasm is always samadhi, ecstasy. But people don't know because they meet out of need, not out of overflowing energies.

So when you are in love, a great need arises to be alone -- ONLY IN love, remember, a great need arises to be alone. And real lovers are those who give freedom to the other to be alone. They will be full of energy soon and they will come together and shower their energy on each other. When alone, the great desire to share will arise. See the rhythm: when in love, you would like to be alone; when alone, soon you would like to be in love. Lovers come close and go away, come close and go away -- there is a rhythm. Going away is not anti-love; going away is just getting your aloneness again, and the beauty of it and the joy of it. But whenever you are full of joy, an intrinsic, inevitable necessity arises to share it. Nobody can contain joy -- and the joy that can be contained by you is not of much worth. The joy is bigger than you, it cannot be contained by you. It is a flood! You cannot contain it; you have to seek and search for people to share it with.

What happens in your love affairs happens on a higher plane to all the Buddhas. When Buddha became enlightened, he became so full of energy, so full of joy, that he had to share it. For forty-two years he went from one village to another, constantly sharing his joy.

That's what I am doing with you. I am not a teacher. I have nothing to teach, no teaching to impart, no information ... but I am here to share my being. I am too full, the cloud is too heavy. And if you can receive me, I will be grateful to you.

It is out of too much that sharing arises. And enlightenment, Buddhahood, Christ-consciousness, bridge you with the God. Infinite sources of energy become available to you. Inexhaustible sources are yours. You can go on sharing, and the more you share, the more goes on coming to you.

Aloneness has reached its ultimate peak. The Master is the most alone person in the world, and hence the Master is the greatest lover in the world. You cannot find a greater lover than a Buddha or a Christ. But now the love is so qualitatively different that it has the quality of friendship, compassion, empathy. The passion has disappeared.

Passion is tiny, small; compassion is immense, huge, enormous, infinite. When passion becomes infinite it is compassion.

Turiya, your experience is beautiful, and you have understood its beauty; hence, you have felt like thanking me.

You say: NEVER BEFORE HAVE I FELT SO MUCH LOVE AND NEVER BEFORE SO ALONE.
Those are two aspects of the same coin.
And you say: THANK YOU, OSHO.

YOU HAVE UNDERSTOOD IT. I am happy that you have been able to see the connection between love and aloneness. Enjoy both. Never choose one out of the two, because if you choose one both will die. Allow both to happen. When aloneness happens, move into it; when love happens, move into it. Aloneness means moving in, love means moving out.

Aloneness is the breath going in, love is the breath going out. And if you stop one, you will die. You cannot hold the breath in; you cannot hold the breath out. Breathing is a total process, and in the total process the in-coming breath is as much essential as the out-going breath. Love is the out-going breath, aloneness is the in-coming breath. And that's how your soul lives; that's how you become soulful. .

Allow both. Never choose! Choicelessly allow both. And go with wherever the breath is going. Aloneness is interiority, love is exteriority.

Carl Gustav Jung has made these words very famous. He divided people basically into two types: the introverts and the extroverts. That is a wrong division. People cannot be categorized that way. People cannot be pigeon-holed this way. I have never come across anyone who is just introvert -- he will die immediately, because he will have only the in-breath. I have never come across a person who is just extrovert -- he will die too. People are both.

It is possible that one is more of an extrovert than an introvert, and vice versa. And that's what brings imbalance to your personality. One should be both simultaneously. One should be balanced.

My sannyasins have to be extrovert introverts, introvert extroverts -- both together. This is one of the most important things to be understood, because in the past the monks have tried to be just introverts. They were called the other-worldly people, the people who renounce the world and move into the monasteries and the mountains and the deserts. They decided that only to be an introvert is the right way to connect with God -- as if God is not without, but only within.

And the other, the worldly person, has remained extrovert. He thinks he has nothing to do with introversion, meditation, prayer. His interest is in money, power, prestige, people, crowds -- the world. He never looks in. This is a very schizophrenic arrangement.

I would like my sannyasins not to be schizophrenic but whole. Be in the world and yet be not of it. Move between the outside and the inside, and let the movement become as smooth as possible, as simple as possible. Just as you come out of your house into the garden: it is too cold inside, you come out. It is too sunny outside; soon you start feeling hot, soon you start perspiring, and you move in -- into the house, into the coolness and the shade of the house. Just as you move inside the house and outside the house, go on moving in and out -- both are yours.

The old sannyasins, the old monks, claimed only the inner, they denied the outer. My message is: Nothing has to be denied -- the whole belongs to you. I give you the whole universe, the inner and the outer both. And I would not like you to become introverts, because those who are introverts against extroversion become ill, pathological, dormant, stagnant, closed, disconnected, uprooted. They start living a windowless existence. They start living in unnecessary misery. They never come to know what aloneness is, because aloneness cannot be known without love -- they only know loneliness. And loneliness is not health; loneliness is illness.

And the people who live only in the outside world and never think of the inner, they are on the other extreme. They know something of love, but their love is never more than lust -- because love cannot happen unless aloneness has also happened in you. Their love is a beautiful name for lust. They need the other, they exploit the other, they possess the other. And when you possess the other, the other possesses you. People become slaves, and people are reduced to things. People are no more people.

The person who lives only on the outside, without knowing his inside, is poor, very poor -- unaware of his inner treasures. And the person who lives only in the inside is also poor, because he never becomes aware of the beauty of existence, of the stars, of the sands and the sun, of the trees and the birds.

The inner and the outer are not two. The inner is the inner of the outer, and the outer is the outer of the inner. My sannyasin has to be both together. I would like to create a new man whom Carl Gustav Jung cannot categorize, whom he cannot call extrovert or introvert, for whom he will have to find a new word -- because he will be whole, he will be both. He will be as much in his body as in his soul; he will be a materialist as much as a spiritualist. He will be of this world as much as of that, and he will have no division in his mind, and no choice.

Turiya, something beautiful has happened to you go on moving in the same direction. Don't go astray, because it is very easy to go astray. Our old habits, our old concepts, go on dragging us back to the old patterns. Your mind will say, "This is not aloneness, this is loneliness." Your mind will try to destroy it by calling it loneliness. Beware! Beware of your own mind! because there is no greater enemy than your own mind.

And by 'mind' I mean your past. Go on dying to the past and go on learning new things. You have stumbled upon something tremendously valuable, utterly new and fresh. Love brings aloneness: aloneness brings love. That too will happen.

Now you have said: NEVER BEFORE HAVE I FELT SO MUCH LOVE AND NEVER BEFORE SO ALONE.

I would like each of my sannyasins to feel like Turiya -- feel alone and feel love. And never create any conflict between the two. Create a symphony out of the two, and you will have a richness which is very rare.

The fifth question

OSHO, IF I EVER GET ENLIGHTENED, AM I GOING TO BE AS CRAZY AS YOU ARE?

Govind,

CRAZY YOU WILL BE, but you will be crazy in your own way. You cannot be crazy as I am. Your craziness will have an individuality of its own.

Krishna is crazy in his own way, but it happened only once; it was never repeated. Just think of Krishna playing on his flute -- you cannot conceive Christ playing on the flute. He is crazy in his own way: he carries his cross. Now what connection can you find between the flute and the cross? Just put a flute by the side of the cross and it will look like a very absurd arrangement -- a surrealist arrangement. Absurd, utterly absurd.

Meera became enlightened, and danced and danced. Her whole life she danced from one village to another, singing songs of God, of love. And Buddha became enlightened and became utterly silent, quiet, still. It is not an accident that the first marble statues made were of Buddha -- he looked like a marble statue, he sat like a marble statue. Now, you cannot make a marble statue of Meera; it is impossible. She is so volatile. She is more like a river than like a marble rock. You cannot make a statue of Meera -- it will be a falsification because the statue will not be able to dance. And without dance, there is no Meera. Meera's statues can only be made by fountains, not by marble rocks. Yes, in a fountain it is possible to make a statue of Meera, but it has to be dynamic, it has to be a dance.

Meera is crazy in her own way. And these people are never repeated. Alt enlightened people are simply unique. Just the other day I was telling you about the laughing Buddha of Japan -- he laughed his whole life. Laughter became his message.

Govind, God never repeats. He always comes in new forms, new expressions, new revelations. And never use the word 'if' -- you ARE going to become enlightened! Don't be so afraid. Why 'if'? This is not a question of ifs and buts: you are going to become enlightened -- because enlightenment is not something like an achievement, it is your very nature. Any day, turn in, and you are enlightened -- any day. Monday will do, Tuesday will do, any day! And there are only seven days....
Any moment you turn in!

Enlightenment is not something like a faraway goal; it is very close by, the closest. Even to say that it is close is not right -- it is YOU! There is no distinction, no distance between you and enlightenment. Know yourself and you are enlightened -- and you are already there! Nothing has to be added to your being. All that is needed is a one-hundred-and-eighty-degree turn... and you will be crazy.

Yes, it is better to call enlightened people crazy, because the so-called sane in the world are really insane. If the so-called sane are sane, then Buddha is crazy, Christ is crazy, I am crazy, and sooner or later, Govind, you are going to be crazy! And I hope it will be sooner.

But one thing is certain: you will not be like me -- and you need not be. And it is good that you cannot be like me, otherwise there will be imitations, otherwise there will be actors, otherwise there will be pseudo people. And many have tried; that's how religions are born. Millions have tried to be like Christ; not a single one has become a Christ. Millions have tried and instead of becoming Christs they have become Christians -- and to be a Christian is ugly, is stupid, unintelligent.

To be a Christ is really something, but when you want to be a Christ you cannot imitate Christ. Learn from him, imbibe his being, but remember: God will manifest in you in a totally different way. And it is unpredictable; no prophecy can be made. I cannot say how he will manifest in you, because God is the craziest person in the world -- unpredictable, absolutely unpredictable. He will find a way, he will find something new. And it is good that he always finds something new, because through that new the world becomes more and more enriched. Just think: Buddha is like Christ, Krishna is also like Christ; Mahavira, Zarathustra, Lao Tzu, Chuang Tzu, all are like Christ... the world would look very sad, boring. Wherever you go, you meet Christ. You will get tired. It is good that once in a while the cross disappears and the flute appears, and it is good that once in a while God comes dancing, and it is good that once in a while he is silent, AND it is also good that once in a while he comes with a cross. All shades, all nuances, all dimensions....

And, Govind, you are a unique person, as everybody else is. No two persons are alike. How can two Buddhas be alike? Not even two persons are alike, not even two pebbles on the seashore are alike. Your fingerprints are your fingerprints -- what to say about the prints of your inner being? They are going to be separate, unique, incomparable.

OSHO, MY CHRISTIAN PARENTS USED TO TALK ABOUT GOD'S PROMISE TO MAN AND THAT WHEN JESUS LEFT THIS EARTH HE PROMISED HIS DISCIPLES HE WOULD RETURN TO TAKE THEM TO THE KINGDOM OF GOD. ARE YOU THIS PROMISE COME TRUE? ARE YOU JESUS CHRIST?

Svarga,

WHY SHOULD I BE JESUS CHRIST? One is enough! I am myself. I am just my being. I am neither Jesus Christ, nor Gautam Buddha, nor Vardhaman Mahavira. Why should I be? How can I be? I am not a carbon copy of anybody else; have my original face.

But such questions arise. You love Jesus Christ and now you have fallen in love with me -- it is YOUR PROBLEM! Now you would like to bridge your two loves somehow; there must be a conflict inside: what to do now? Now you are in love with me and you have loved Jesus Christ; deep down the mind will say, "Are you betraying Jesus? Falling in love with this man?" And you don't want to betray Jesus -- and now you cannot betray me either! So the conflict. You would like an assurance that I am Jesus Christ so your problem is solved.

I am the same truth, but not the same expression. I am the same experience, but not the same expression. What Jesus knew, I know; what he experienced, I have experienced. But Jesus is Jesus, I am me, and that's how it should be.

A section of Manhattan called the Bowery, home to winos and derelicts, has become the most famous Skid Row in the world. Here's one of the reasons why:

At four o'clock in the morning a drunk staggered into a Bowery flophouse shouting, "I am Jesus Christ! I am Jesus Christ!"

The sleeping men were all awakened. "l am Jesus Christ! I am Jesus Christ!" blurted the wino.
"Ah, shut up!" howled the hotel inhabitants. "Be quiet!" "I am Jesus Christ!" slobbered the inebriate. "I am Jesus Christ!"
"Will you let us get some sleep!"
"If you don't believe me, come on downstairs and I will prove it to you!"

A few of the men got up and followed him outside where he walked up to a darkened saloon and began bellowing and banging on the door.

The proprietor who lived upstairs heard the noise, came down, and opened the front door. He looked at the drunk and shouted, "Jesus Christ, are you here again?"
"You see, I told you!" said the drunk turning to his followers.

Jesus is beautiful, but there is no need for him to come again -- and I don't think he will dare. Just think of what you did with him! He may have promised, "I will come again," but I promise you he will never come -- because what you did with him you will do again. It is only new persons who become enlightened, not knowing what is going to happen to them...!

The Fish in the Sea is Not Thirsty

Chapter #3
Chapter title: The Prints of Your Inner Being

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The first question

OSHO, I HAVE HEARD THAT ENLIGHTENMENT, OR THE NATURAL STATE OF MAN, IS SOMETHING ACAUSAL -- IT JUST HAPPENS. AND ALL OUR ENDEAVOURS TO BRING ABOUT AWARENESS, TO BE AWARE, ARE ACTUALLY TAKING US AWAY FROM THIS STATE SINCE THEY ARE ALL MIND GAMES, AND THESE ACTIVITIES FOR SELF-AWARENESS ARE JUST A "HOLY BUSINESS". I CANNOT IMAGINE WHAT MY LIFE WOULD BE IF I GAVE UP THE SEARCH SINCE IT HAS PERMEATED MY LIFE AS LONG AS I CAN REMEMBER. IF THERE IS NO WAY TO INTEGRATE, NOTHING ONE CAN DO, WHY ALL THIS ACTIVITY? WHY BOTHER? YET WHAT ELSE IS THERE TO DO? PLEASE COMMENT.

Deva Samadhi,

IT IS ONE OF THE MOST SIGNIFICANT QUESTIONS TO BE asked. We will have to go deep into it. It is true, absolutely true, that enlightenment is acausal: it cannot be caused by our efforts. But that does not mean that you have to cease making efforts, because then too it will not happen.

This mystery, this paradox, has to be understood deeply. The tendency of the logical mind is either to decide that enlightenment is causal so that one can make efforts to achieve it, or it is acausal, it happens only when it happens of its own accord, then there is no need to make any efforts.

In both ways you will miss. If you think it is causal, and make efforts, you will miss, because it is not causal. If you think it is not causal, that hence there is no need to make any efforts -- why bother? -- you will miss again.

The reality is: you have to make all possible efforts, yet it is not going to happen through your efforts, but you will be prepared through your efforts to receive it when it happens.

It IS acausal. It will happen. It is not a doing on your part. But when it happens, will you be ready to see it? That is the point, the very crux of the matter. When it happens, will you be ready to recognize it? When it happens, will you be ready to welcome it, to open your heart to it, to receive it into your being? Will you be ready to become a host to the guest when it knocks on your doors?

Your efforts are NOT going to create enlightenment: your efforts are simply going to make you more and more available to it, open to it, vulnerable to it. Your efforts are going to make a womb out of your being so you can be pregnant with it. It is going to happen from the beyond. And it is not that it is going to happen somewhere in the future -- it is ALREADY happening. You are just not ready.

When it happened to Buddha, it could have happened to the whole earth, to the whole of humanity. But Buddha was ready to receive it and others were not ready to receive it. The sun rises: it will rise only for those who have eyes, it will not rise for those who are blind.

If you go to the physician, he can help -- he can help you to get rid of your blindness. His medicines are not going to create the sunrise; his medicines are of no use as far as the sunrise is concerned. It happens on its own -- it is already happening, happening every day -- but it never happens to the blind person or to the person who is not blind yet keeps his eyes closed.

Samadhi, your efforts will only open your eyes. And this is part of the opening of your eyes -- to understand that enlightenment is acausal. But this is not yet your understanding, remember.

You say: I HAVE HEARD THAT ENLIGHTENMENT OR THE NATURAL STATE OF MAN IS SOMETHING ACAUSAL...

You have heard it. It is not going to help you -- unless you start feeling that it is acausal. And how are you going to feel that it is acausal? By making all possible efforts and failing again and again and again, one day suddenly the realization happens that efforts can't make it. In that realization you don't start thinking,

"Why bother?" You don't start thinking of stopping efforts. Efforts simply STOP in that understanding. In that understanding efforts evaporate.

That's how it happened to Gautam the Buddha. For six years he made all possible human efforts to achieve it, but because it is not an achievement he could not achieve it. And the more efforts he made, the more frustrated he became -- obviously. If you don't make any efforts for it you will not be frustrated, and when you make efforts with your total heart, it hurts to fail each time. He staked his whole life for it, and yet it was not happening. He was not holding anything back. If he had been holding anything back, then this understanding that happened to him would not have been possible -- that all efforts are futile.

It happens only to those who are not holding anything back, when you have put all that you have at stake, when nothing is left behind, when you are utterly empty, you have emptied yourself totally, and it is not happening, then the understanding arises, "My efforts are futile. My efforts are ego efforts -- the ego is futile. My efforts are my own mind games. The mind itself is the barrier."

But this has to become your own experience, Samadhi. It is not going to help if you have heard it. You can hear great truths, but unless they arise in your own being they are not true. A heard truth is a lie: only an experienced truth is a truth. And only the experienced truth liberates. How will you experience it? You would like to have it without any efforts. You would like it to happen as it happened to Buddha -- minus those six years that preceded it.

Those six years of tremendous effort are a must. Then one day suddenly, one evening when the sun was setting, the revelation happened to him: "My efforts cannot take me beyond myself." This is so natural! It is like pulling yourself up by your own shoestrings -- it is utterly futile. But how is one going to know it?

Those six long years... and they must have looked like sixty years to him, because they were really painful. All kinds of ascetic practices, long fasts, torturing the body, doing all kinds of yoga exercises, many of which are just stupid: standing on your head, distorting your body, utterly ridiculous postures -- he did all! Whatsoever was said to him, he followed it literally, word for word. He went to all kinds of teachers; they must have all been pseudo. Not even a single one of them was a Buddha, was yet enlightened. They gave him many strategies to work out.

If he had not been doing them perfectly well, they would have been safe. They would have told him, "Because you are not doing totally, hence you are missing." But this was impossible: the man was so authentic, so sincere, so innocently total, that even those pseudo teachers had to tell him, "Excuse us, forgive us -- this is all we know. And you have done it all, and we cannot expect more from you. Now you have to go somewhere else. This is all we know, and now you know that this is not going to give you enlightenment -- it has not given enlightenment to us either. But it is very rare to find a person like you. People come and they do it very partially. With them we can always say, 'Because you are not total, hence you are missing,' but we cannot say this to you! Your innocence forbids it. Your totality... we are ashamed. In fact, we ourselves have not done these practices so totally. Forgive us, and find another teacher. And if you ever find enlightenment, don't forget us. If you ever find truth, please remember us -- we are also seeking and searching. We are also blind," those teachers confessed to Buddha.

After six years of wandering, one evening, sitting silently underneath a tree, by the side of the River Niranjana, this revelation welled up within his being: that human effort cannot help you to transcend humanity. It can only happen: it cannot be caused. But now these six years of austerity had purified him; this fire had made him gold. These six years had helped him to see the utter uselessness of the mind. Now he was ready to be silent, effortless, passive.

That night he slept with no search, not even for truth, because search creates desires, desires can be fulfilled only through effort -- the search disappeared! The desires disappeared. The efforts disappeared. For the first time he slept totally relaxed -- neither worldly desires tortured him nor other-worldly desires. He had no dreams that night, that was the first night without dreams, because dreams are a by-product of your desires. The worldly people dream of worldly things, the other-worldly people dream of other-worldly things. And the worldly people are not so much deceived, because if in the night you see a dream that you have come upon a great treasure of diamonds -- in the morning you know that it was only a dream. But the other-worldly people are very much deceived by their dreams.

Somebody sees Krishna playing on his flute; somebody sees Jesus Christ, somebody sees Rama, and so on and so forth. And they cannot say that these are dreams, they are so valuable to them. They start thinking that these are experiences. These are dreams! as much as other dreams.

And the other-worldly person starts hallucinating in the day too, even with open eyes -- because the worldly man is in the world, and in the world you cannot hallucinate because others will think you are mad.

In the world you live with objects, and you have to prove to others that what you are seeing is a reality. The treasures of your dreams, nobody is going to believe in them. There are so many non-believers around you; they will ask for proofs and proofs you cannot supply. So you can dream only in the night. But the other-worldly, those who have escaped from the world, a person who lives in isolation in a Himalayan cave, has no need to prove; there is nobody to prove to and nobody asks him. He has dropped the objective world; now he lives in his subjectivity -- he can dream in the day, he can dream with open eyes.

It is now a well-known, well-established psychological fact that if people go on a long fast in isolation, after the first week they start hallucinating, and after the third week they lose ALL distinction between what is real and what is unreal. After the third week of fasting, the reality and the dream start getting mixed up.

It is like small children: small children don't know what is real and what is unreal. So sometimes a child who was dreaming about a beautiful toy wakes up and starts crying for it. And the mother goes on trying to convince him that it was only a dream, but he says, "It was here -- how can it be a dream? I had it! Where has my toy gone? Bring it back to me!"

The same thing happens in deep isolation. If it is a prolonged thing, a three weeks' fast in an isolated cave in the Himalayas, slowly slowly you will start hallucinating. Then you see Krishna playing on the flute -- not only that: he starts talking to you. Not only that -- he starts playing with you And because it is thought to be spiritual.... It is simple madness! But because it is thought to be spiritual you feel very very gratified, your ego feels very fulfilled. You brag about it, that Krishna has appeared, that you have talked with Krishna, that you have played with him, that he was playing on the flute and you danced around him.

And there are other fools also who will believe it. The whole world is full of superstitious people.

Buddha lived those six long years through all kinds of things like this. It is only by experiencing these things that one day one can conclude that this is all nonsense. And when it is your own realization that it is all nonsense, you need not drop it: it simply disappears.

That night he slept without dreams. And in the early morning when he opened his eyes and the last star was disappearing, something in him disappeared -- the ego. He became enlightened .

THIS enlightenment is not something that has come from the outside -- it is your intrinsic nature. It has come from within. But the within and the beyond are synonymous: the within is the beyond. It is through the within that the beyond penetrates.

Then Buddha said, "Enlightenment is not an achievement -- it is a gift from existence." But those six years had prepared him to receive it.

Samadhi, prepare yourself to receive it. It is acausal, but that does not mean that you have to stop all efforts. If you stop, you will miss. If they stop on their own, because your understanding has penetrated so deeply that it is impossible to make any effort any more, even if you want to you cannot, in that state of effortless passivity you become the host and God becomes the guest.

The second question

OSHO, I FEEL NEGATIVE ABOUT MYSELF: HOW DO YOU SEE ME?

Swami Prem Asutosh,

IT IS NOT ONLY YOUR PROBLEM -- it is the problem of almost everybody. All the cultures and all the religions have been conditioning you to feel negative about yourself. Nobody is loved, appreciated, for just being himself or herself. You are asked to prove whether you are of any worth: "Bring gold medals from the university! Achieve success, money, power, prestige, respectability! Prove!" Your worth is not intrinsic; that's what has been taught to you. Your worth has to be proved.

Hence a deep antagonism towards oneself arises, a deep feeling that I am worthless as I am -- unless proved otherwise." And very few people can succeed in this competitive world. Millions and millions of people are competing. How many people can succeed? How many people can become presidents and prime ministers? In a country of millions, only one person will become the president; and deep down everybody is hankering for it. Millions will feel that they are unworthy.

How many people can become great poets? A Shakespeare. a Milton, a Shelley, a Rabindranath -- how many people can become great poets? And everybody has something of the poetic in his being; everybody

has some poetry to give to the world. But when it becomes an ambition... ambition in itself is anti-poetic. How many people can become great painters like Picasso or Dali? And everybody has something to create.

The idea of success is torturing you. It is the greatest calamity that has happened to humanity, the idea of success, that you have to succeed. And success means you have to compete, you have to fight, by fair or foul means -- it doesn't matter. Once you succeed everything is okay. The question is of success. even if by foul means you succeed, once you are successful whatsoever you have done is okay. Success changes the quality of all your acts. Success changes evil means into good means. So the only question is: How to succeed? How to reach to the top? And naturally, very few people can reach to the top. If everybody is trying to reach Everest. how many people can stand there? There is not much space there; only one person can stand there at ease. Then the millions who were also striving will feel failure, a great despair will settle in their souls. They will start feeling negative.

This is a wrong kind of education. It is utterly poisonous, this so-called education that has been given to you. Your schools, colleges, your universities, are poisoning you. They are creating misery for you; they are the factories where hells are manufactured -- but in such a beautiful way that you never become aware of what is going on. The whole world has become a hell because of a wrong education. Any education that is based on the idea of ambition is going to create hell on the earth -- it has succeeded.

Everybody is suffering and feeling inferior. This is really a strange situation. NOBODY IS inferior, and nobody is superior, because each individual is unique -- no comparison is possible. You are you, and you are SIMPLY YOU, and you cannot be anybody else, and there is no need either. And you need not become famous, you need not be a success in the eyes of the world. Those are all foolish ideas.

All that you need is to be creative, loving, aware, meditative... if you feel poetry arising in you, write it for yourself, for your woman, for your children, for your friends -- and forget all about it! Sing it, and if nobody listens, sing it alone and enjoy it! Go to the trees and they will applaud and appreciate it. Or talk to the birds and the animals, and they will understand far more than the stupid human beings who have been poisoned for centuries and centuries with wrong concepts of life.

The ambitious person is pathological.

You say: I FEEL NEGATIVE ABOUT MYSELF.

Everybody is feeling negative about himself, because that's how he has been made to feel. Your parents have done it to you -- this is a heritage, a great heritage. Your teachers have done it to you, your priests have done it to you, your political leaders have done it to you -- and so many people are doing it that, naturally, you have become impressed by the very idea that you are worthless, that you don't have any intrinsic meaning or value, that you don't have any significance of your own.

Each parent is saying to the child, to each child, "Prove that you have some worth!" Being, just being, is not enough -- some doing is needed.

My whole approach is that being is intrinsically valuable. Just that you are is such a gift from God, what more can you ask for? Just to breathe in this beautiful existence is certificate enough that God loves you, that existence needs you; otherwise you would not be here. YOU ARE! Existence has given birth to you. There must have been an immense need -- you have filled a gap. Without you existence would be less. And when I say this, I am saying it not only to you: I am saying it to the trees, to the birds, to the animals, to the pebbles on the shore. A single pebble less on the immense seashore and the seashore would not be the same. A single flower less and the universe would miss it.

You have to learn that you are valuable as you are. And I am not teaching you any ego -- just the contrary. In the feeling that you are valuable as you are you will also feel others are valuable as they are. Accept people as they are; drop shoulds, oughts -- those are the enemies.

And you are carrying so many shoulds: "Do this and don't do that!" You are carrying so many dos and don'ts that you cannot dance; the burden is too heavy. And you have been given so many ideals and goals -- ideals of perfection -- that you always feel you are falling short. And the ideals are utterly impossible. You cannot fulfill them; there is no possibility of fulfilling them. So you will ALWAYS fall short.

To be a perfectionist is to be ready for the psychiatrist's couch; to be a perfectionist is to be a neurotic. And you have all been told to be perfect.

Life is beautiful in all its imperfections. Nothing is perfect. Let me say to you: even God is not perfect -- because if God is perfect then Friedrich Nietzsche is right that God is dead. Perfection means death! Perfection means now there is no possibility of growth. Perfection means now everything is finished. Imperfection means there is a possibility to grow. Imperfection means the excitement of new pastures,

ecstasy, adventure. Imperfection means that you are alive, that life is going to be there.

And life is eternal, hence I say life is eternally imperfect. And there is nothing wrong in being imperfect. Accept your imperfection. And then the idea of being negative towards yourself will disappear. Accept your present state and don't compare it with some future perfection, future ideal. Don't think in terms of how you should be! That is the root of all pathology -- drop that. You are as you are today, and tomorrow you may be different, but you cannot predict it today, and there is no need to plan for it either.

Live this day in all its beauty, in all its joy, in all its pain, agony, ecstasy. Live it in its totality -- in its darkness, in its light. Live the hate and live the love. Live the anger and live the compassion. Live whatsoever is available in this moment. My approach is not that of perfection but that of totality. Live the moment that is available to you totally, and the next moment will be born out of it. If this moment has been lived totally, the next is going to reach a higher pitch of totality. a higher peak of totality -- because from where is the next moment going to come? It is going to be born out of this moment. Forget all about the future -- the present is enough.

Jesus says: "Think not of the morrow, and look at the lilies in the field! how beautiful they are. Even Solomon was not so beautiful attired in all his grandeur."

And what is the secret of the beautiful lilies, the poor lilies? The secret is simple: they think not of the morrow, they don't know anything of the future. Tomorrow exists not. This day is enough unto itself, this moment is enough unto itself.

And, Asutosh, your feeling of negativity about yourself will disappear. Remember, if you feel negative about yourself, you will automatically feel negative about others. That is a necessary corollary. It has to be understood.

THE PERSON WHO IS NEGATIVE ABOUT HIMSELF cannot be positive about anybody else either, because the faults that he finds in himself he will find in others -- in fact he will magnify them in others. He will take revenge. Your parents have made you negative about yourself, you will take revenge on your children you will make them even more negative.

Hence, negativity goes on growing with each generation. Each generation becomes more and more pathological. If the modern man is suffering psychologically so much it has nothing to do with the modern man himself: it simply shows that the whole past has been wrong. It is all accumulation of the whole past. The modern man is suffering from the past; the modern man is not suffering from his own sins as the so-called religious preachers go on saying to you. You are suffering from the sins of centuries... but now things have come to a peak. Man is falling apart. Up to now somehow we have managed to keep ourselves together, but now things have come to such a point that either man has to change totally and has to change his vision of life, or man has to commit suicide.

If you follow the past, then you are on the verge of committing a global suicide. And that's what your political leaders are trying to do: preparing atom bombs, hydrogen bombs, super hydrogen bombs -- piling up bombs upon bombs. They already have too many! In fact, just ten years ago they were already capable of killing each person seven times. Ten years ago they were ready to destroy this earth seven times, although a person dies only once -- you need not kill him twice, that will be unnecessary. But in case somebody survives, politicians have to take care -- they plan perfectly. But that is how things were ten years ago.

Now, you will be surprised: they can destroy this earth seven hundred times -- each single person can be killed seven hundred times! Now this is too much, and absolutely unnecessary. Seven is okay -- there are a few cunning people who may not die. But seven hundred times!? And still the race continues. Even poor countries are joining the race hankering to join it -- starving, but they want atom bombs. Starving! but they want more power to kill and destroy.

Just a bird's eye view and you can see the earth is preparing for a global suicide, a total destruction, a total war. And remember again, this has nothing to do with the modern man as such. The modern man is only a victim of the whole past. And the priests go on saying that something is wrong with the modern man, and they go on praising the past.

The modern man is a by-product of the whole past! Christian, Mohammedan, Hindu, Buddhist -- all kinds of cultures have contributed to this situation. They are responsible. Unless they all disappear, unless we drop this whole pathological past and start anew, living in the present, with no idea of perfection, with no ideals, with no shoulds, with no commandments, man is doomed.

Everybody is feeling negative. One may say it, one may not say it. And when one feels negative about oneself, one feels negative about everything else. One's attitude becomes negative, that of a NO. And if the

negative person is taken to the rosebush he will count the thorns, he will not look at the rose flower -- he cannot. He is not capable of that. He will simply ignore the roseflower, he will count the thorns.

A woman was very unhappy. Her husband was seriously ill in hospital, and her son had just been arrested on a drug charge. So she went to the park to sit in the sun and refresh herself. She sat on a bench. As she watched, a little bird flew from a tree on one side of the bench towards a tree on the other side. When it passed over the woman, it let loose a little birdshit which hit her on the forehead. The woman's eyes lifted towards heaven, her hands came up, and she said, "You see how it is, God -- for other people they sing!"

If you are feeling negative, then the whole life becomes a dark night. Then there are no more dawns, then the mornings are never there. Then the sun only sets and never rises. Then your dark nights are not even full of stars. What to say about stars? You don't even have a small candle.

The negative person lives in darkness, lives a kind of death. He slowly dies. That's what he thinks life is. He goes on poisoning himself in many ways; he is self-destructive. And, naturally, whosoever comes in contact with him, he destroys him too. A negative mother will destroy the child. The negative husband will destroy the wife; the negative wife will destroy the husband. The negative parents will destroy their children; the negative teacher will destroy his students. The negative priest... and all priests are negative. It is very rarely that you come across a man like Buddha or Christ or Mohammed, who is not negative -- but they are not priests: they are prophets. They bring new visions to life.

Priests exploit the prophets' vision; they distort it. They interpret it in such ways that it becomes a strategy to dominate people. Christ is not a Christian, remember; Christ was never a Christian. Christianity is created by the priests; Christianity is the creation of Saint Paul. He is the real founder of Christianity -- not Jesus Christ.

It is not Buddha who is the founder of Buddhism, but the priests who followed.... And it is so with every religion. Whenever a truth has entered into somebody's being, whenever somebody has received God, priests gather together around him. They never miss the opportunity -- they are the most cunning people. They start exploiting the situation. And once the enlightened person is gone, then the priests become the masters, the owners.

The past has been created by the priests. It is a negative past -- life-denying, anti-life, anti-love, anti-joy, anti-celebration. It has created only two kinds of people in the world those who are sincere -- just like you, Asutosh -- those who are sincere, they are suffering from negativity, anguish, despair; and those who are not sincere, they have become hypocrites. They go on talking about the anti-life religious teachings, and from the backdoor they live a totally different life. On the surface they are spiritualists, deep down they are materialists.

And, remember, I am not against materialism: I am against hypocrisy. I would like everybody to be a materialist and a spiritualist, because you are both body and soul, because God is both God and the universe. The universe is his manifestation. Your body is the manifestation of your soul.

In the past, because the religions talked in terms of anti-materialism they created two kinds of people: sincere people who had to declare that they were materialists -- and that is not good; because of that declaration they became closed to the spiritual dimension -- and then there were insincere, cunning people who talked about spiritualism and remained materialists.

You can see it in this country. My own experience is -- and I have known all kinds of people; here with me there are all kinds of people from almost every country of the world -- my own experience is that Indians are the most materialistic. They talk about spiritualism, they brag about spiritualism, but all that bragging and all that talking is just to hide, to cover their reality. They are hypocrites.

The more religious a country pretends to be, the more hypocritical it is. And then man is split. Either the spiritual dimension becomes closed, or you become a split person. And both alternatives are wrong.

A new man is needed who will affirm life, who will love life, who will love love, who will love this existence AS it is, who will not make demands that first it has to be perfect, who will celebrate life with all its limitations. And that new man is my sannyasin.

My sannyasin heralds the new man, a new beginning, a disconnection from the past, a discontinuity from the past. I don't want you to be hypocrites: I want you to be real, authentic human beings. Love your body, live your body to its totality. Love your instincts, your desires, and live them in their totality.

And you will be surprised: if you love your life, life starts opening its doors to you. If you love, mysteries are revealed to you, secrets are handed over to you. If you love your body, sooner or later you will

become aware of the soul that resides in it. If you love the trees and the mountains and the rivers, sooner or later you will see the invisible hands of God behind everything. His signature is on every leaf. You just need eyes to see -- and only positive eyes can see; negative eyes cannot see. Negative eyes are blind! Negative eyes only see the wrong.

You ask me, Asutosh: I FEEL NEGATIVE ABOUT MYSELF: HOW DO YOU SEE ME?

I SEE YOU AS A BEING A BEAUTIFUL PERSON. I see you as of great worth, significance. If God has given birth to you, that is proof enough! -- no other proof is needed -- that you are fulfilling some immense need of the universe. Start loving yourself, because that is the only way to love others, that is the only way to love God. If you cannot love yourself, how can you love your creator? If you hate yourself, you will hate your creator too -- because finally HE is responsible. He has created an unworthy person like you. He has made you ugly. He has given you wrong, evil desires. He is the culprit! Condemning your own instincts, your own desires, yom own life, you are condemning, vicariously, God himself

Accept yourself, otherwise you will become a hypocrite. Don't repress -- nothing is negative in you. Existence is utterly positive. Express... manifest your hiddenmost core. Sing your song, and don't be worried what it is. Don't expect anybody to applaud it -- there is no need. Singing in itself should be the reward.

I would not like you to become a hypocrite. And who is a hypocrite? The person who says something, believes something, and lives just the contrary.

Father Flanagan is walking through the village when he is hailed by Mrs. O'Rourke. "Would ye be joining us, father?" she calls out. "It is a bit of a party we are having."
"I wish I could," replies the good father, "but I have to go and say mass."
"What a pity," says the woman, "a fine party it is, and we are playing some lovely games. We blindfolded the women, the men took off their trousers, and the women have been guessing who is who. And would you believe it, father, your name has been called out five times already!"

Beware! One cannot live in the negative. One can think negatively but one has to live positively. You cannot live in the no, because the no has no nourishment in it, and the no has no space in it. No is a death! One can die in a no, but one cannot live in a no.

If you want to really live, you will need a deep yes in your heart. It is only yes that allows you to live. It gives you nourishment, it gives you space to move. Just watch the word! Even repeating the word 'yes'... and something starts opening up in you. Say no and something shrinks. Say no, repeat no, and you are killing yourself Say yes and you will feel overflowing. Say yes and you are ready to love, to live, to be.

Asutosh, to me, each individual is superb, is unique. I don't compare any individual; comparison is not my way, because comparison is always ugly and violent. I will not say you are superior to others, I will not say you are inferior to anybody -- you are just yourself And you are needed as you are. And you are incomparable -- as everybody else is.

The third question

OSHO, YOU SAY, "DO NOT IMITATE CHRIST, BUDDHA OR YOU," BUT CANNOT ONE LEARN BY IMITATION? CANNOT ONE LEARN BY FOLLOWING? CANNOT ONE BECOME ONE'S TRUE SELF BY THE LIGHT OF CHRIST, BUDDHA OR YOU?

Anand,

TO IMITATE IS TO GO AGAINST YOURSELF. To imitate simply means you are denying yourself and you are imposing somebody else upon you. Love Christ if you can find him, but don't imitate him. Understand the Buddha if by chance you meet him, but don't follow him. You are here with me: BE with me in deep love, in deep trust; allow me to have a communion with your heart -- let our hearts meet, merge, mingle with each other. But please don't imitate me, don't follow me.

You have to go on your own. You have to be a light unto yourself. You have to BE YOURSELF! If you imitate Christ you will be a Christian but never a Christ -- and to be a Christian is ugly, and to be a Christ is

one of the most beautiful happenings. The most precious happening in the world is to be a Christ.

To be a Buddha means to be awakened to your inner light. How can you be awakened by following somebody? My sannyasins are not my followers, they are my friends, they are my lovers. They are not my followers! I am not giving you any instructions about how to live; I am not giving you any commandments about how to behave. I am not giving you any character to cultivate. I am simply sharing my insight -- I am simply sharing with you what has happened to me. I am simply telling my story to you. And I am grateful that you are listening to it.

Just listen to it as totally as possible, and then something will start happening in you. It will not be a following, it will not be an imitation. It will not be caused by me: it will be a synchronicity. It will be acausal.

The law of synchronicity has to be understood. This is one of the greatest contributions of Carl Gustav Jung to modern humanity: the law of synchronicity.

Science is based on the law of causality. The law of causality is mechanical. You heat water to a hundred degrees -- it evaporates. Where you heat it is irrelevant -- in the temple, in the church, in the mosque, it doesn't matter; in India, in Tibet, it doesn't matter. If you heat water to a hundred degrees, it evaporates; the water has no say in it. The water cannot say, "Today I am not feeling like it." Or, "Today is Sunday and I am on a holiday, and I am not interested in becoming vapour." Or, "Today I am not in the mood, and you can go on heating and heating and I will not evaporate." Or, "Today I am suddenly feeling very generous towards you so I will evaporate at fifty degrees. I will favour you." No, the water has no choice. The law is mechanical, it is causal. If you create the cause, the effect HAS to follow. And it is without any exception.

Because of this law of causality, science cannot believe in the existence of soul, in the existence of consciousness, in the existence of God -- because they are non-mechanical phenomena. The very methodology of science prevents it from accepting them; they cannot be absorbed in the scientific world. They will disturb it, they will destroy its whole edifice. They have to be kept out -- God, soul, consciousness, love -- they have all to be kept outside the temple of science. They cannot be allowed in. They are dangerous: they will sabotage its whole structure. They are acausal. But they must be following some other law.

The credit goes to Carl Gustav Jung. The law has been known down the ages, but nobody had named it exactly. He called it 'the law of synchronicity'. It suddenly happened to a scientist. A scientist a hundred years ago was staying in an old house. In that old house there were two old clocks on the same wall. He was surprised to see that they always kept exactly the same time, second to second: "Old clocks, and so perfect? Not even a single second's difference?"

Being a scientist he became curious. He put one clock five minutes back, and after twenty-four hours in the morning when he looked again, they were again keeping the same time. Now it was a great puzzle. He enquired... nobody had changed, nobody had touched anything. He tried again and again, and again and again they would come to the same rhythm. Then he tried to find out: "What is happening? -- something strange. They are disconnected!"

Then he observed more minutely and he came to conclude: "The vibration of the one clock, which is more powerful, the bigger clock, goes through the wall -- just the vibration -- and keeps the other clock in tune. It is a subtle rhythm. Nothing is visible."

That was the beginning of a new phenomenon... then many many more things happened. And by the time Carl Gustav Jung started working on how things happen in consciousness, he came to conclude that the vibe of one heart, if it is powerful enough, can change the rhythm of another heart -- just like the bigger clock was changing the smaller clock.

The vibe is invisible. There is not yet any way to measure it, but it is there. It is not tangible, but it functions. It is not causal.

That's what happens in SATSANG -- in communion with a Master. If you are with a Christ, he is a tremendous power -- he is God! He is a window to God. God is flowing through him. If you come close to him -- and that's what disciplehood is all about: to come close to a Master, to come close to a window from whom God is flowing -- his power, his vibe, will set the rhythm of your heart. It is acausal, one of those mysterious intangibles, but it has been happening down the ages.

Have you watched it? Two lovers, if they are really lovers, and deep in intimacy, slowly slowly start looking alike -- that is synchronicity. You can see it: real lovers, slowly slowly start looking like brother and sister. Something in them starts becoming synchronized, they start having the same rhythm.

The mother and the child have the same rhythm; hence, now it is a known fact, and even scientifically proved, that if a child is killed thousands of miles away from the mother, something in the heart of the mother feels the pain. She may not be able to understand it, what is happening; she may not be able to explain it. She may not know anything about what is happening to her child, but if something is happening to the child and the child is thousands of miles away -- that doesn't make any difference -- the mother's heart immediately starts feeling it. Something is broken in her heart too.

Just the other day a sannyasin wrote to me that his mother died a few days ago -- just now he has received the telegram. And he is puzzled, because the day she died he was in such agony, with no physical problem, with no psychological problem, with no visible came, but in such agony, such terrible agony, as he has never been before.

This is synchronicity. The mother and the child have lived together for nine months, the child lives in the mother's womb; his heart beats in rhythm with the mother's heart, his blood pulsates in rhythm with the mother's blood -- he is not separate at all! He is one with the mother. And that oneness persists.

When two lovers become really intimate, when they don't have any secrets from each other, when they are really open to each other, when they are not afraid of each other and not hiding anything from each other... that is intimacy. When they can say each and everything without any fear that the other will be offended or hurt.... If the lover thinks the other will be offended, then the intimacy is not yet enough. Then it is a kind of arrangement which can be broken by anything. But when two lovers start feeling that there is nothing to hide and everything can be said, and the trust has come to such a depth, where even if you don't say it the other is going to know, then they start becoming one. Then they start becoming more like brother and sister.

Many people become puzzled... just a few nights ago, a couple came to me and the husband was very much puzzled. He said, "What is happening to us? We are no more husband and wife -- all sex has disappeared, but still we feel a deep intimacy." And I told them, "Something immensely valuable is happening. You are becoming brother and sister. Your love is taking on a new dimension, a higher one -- that of non-sexuality. It is becoming purer."

Hearing it, immediately everything became clear to them. They hugged each other, tears started flowing from their eyes. It was a beautiful scene to see -- they understood it. Yes, it clicked. Yes, that's what is happening. They were worried because they came from the West -- the East has always known it: that if love deepens it transforms the relationship; husbands and wives become brothers and sisters. And ultimately a moment comes when not even brothers and sisters... a kind of oneness arises, they become one.

THIS IS SYNCHRONICITY! And this is what happens between the Master and the disciple -- on a far deeper level than any other love, on a far higher plane than any other intimacy. You need not imitate Buddha, you need not imitate me, you need not follow Christ or Krishna or Mohammed. If you are fortunate enough to be with an alive Master, just become vulnerable to him. Let intimacy happen, come closer and closer. Drop your defences and armours. And the powerful dynamo of the Master, his magnetic field, his Buddhafield, will transform you. And he will not even give you any commandment. And his transformation will not be something imposed on you but something stirred within you that will bring your own being alive.

Real life is not acting. Imitation is acting. Imitation is superficial. Real life is not a game, and if you are playing games you will never be real and you will not know what real life is.

An actor who had not worked for some time was offered a one line replacement in a show. He practised the line all the way to the theater: "Hark, I hear the cannon's roar. Hark, I hear the cannon's roar."

Having gone through all the possibilities, he decided on the best one. When he arrived at the theater they told him his line was just about to come up and asked him if he was ready. He said he was. They pushed him out on to the stage to an enormous sound of cannons roaring. The actor jumped with fright and said, "Christ, what the hell was that?"

Life is a constant surprise. If you are a Christian or a Hindu or a Mohammedan you are going to miss it. You cannot depend on rehearsals, and you cannot depend on playing superficial games. And that's what is happening: people in the churches are just playing the game of being Christians. In their real life they have nothing to do with Christ. Has any Christian anything to do with Christ?

Just watch. Christ says: "Blessed are the meek, for theirs is the kingdom of God." But look at Christians:

they have become the most powerful religion in the world. The Pope is not meek; he has the greatest empire in the world -- all the Rockefellers and all the Morgans and all the Fords have nothing.... In fact, I am always puzzled how the Jews missed such a big opportunity, and the poor Italians befooled them! Such a business!

And you will become ugly if you imitate, you will become distorted -- because trying to become like Christ you will have to cut many things here and there.

Do you know that in the ancient scriptures Christ is described as a hunchback? And do you know his height? -- four feet five inches. And the ancient scriptures say he was one of the most ugly of men. Now, try to be Jesus Christ -- become a hunchback, cut your legs or your head, and distort your face and become the ugliest of men.

A man went into a tailor's shop. He tried on a sports jacket; the tailor took a tuck. The man's shoulder went up three inches. The tailor said, "That's fine -- I will fix it." He made another adjustment; the man's arm twisted into an awkward position. And an hour later he walked out in his newly fitted jacket.

Two elderly women noticed him. The first one watching him from across the street said, "Isn't that a shame -- such a handsome young man and so hopelessly crippled!"

Her friend nodded, "Yes, but doesn't that jacket fit him beautifully?"

Avoid such jackets and avoid all rehearsals.

Giant Polish dockworker, Kraczewski, was considered by most of the longshoremen to be a great lover. They claimed he could make love to twenty girls in an hour. When some disbelieving seamen showed up, bets were made and the next night twenty girls were lined up in one of the warehouses.

The big Polack went to work. He had made love to the first dozen when suddenly he fell to the floor in a state of exhaustion. His pals rushed up to him screaming, "What happened?"
"I dunno," answered Kraczewaski. "I did okay this afternoon at the rehearsal!"

The Fish in the Sea is Not Thirsty

Chapter #4
Chapter title: Wake Up! Wake Up!

14 April 1979 am in Buddha Hall

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FRIEND, WAKE UP! WHY DO YOU GO ON SLEEPING? THE NIGHT IS OVER -- DO YOU WANT TO LOSE THE DAY THE SAME WAY? OTHER WOMEN WHO MANAGED TO GET UP EARLY HAVE ALREADY FOUND AN ELEPHANT OR A JEWEL.... SO MUCH WAS LOST ALREADY WHILE YOU SLEPT... AND THAT WAS SO UNNECESSARY!

THE ONE WHO LOVES YOU UNDERSTOOD BUT YOU DID NOT. YOU FORGOT TO MAKE A PLACE IN YOUR BED NEXT TO YOU. INSTEAD YOU SPENT YOUR LIFE PLAYING. IN YOUR TWENTIES YOU DID NOT GROW BECAUSE YOU DID NOT KNOW WHO YOUR LORD WAS. WAKE UP! WAKE UP! THERE'S

NO ONE IN YOUR BED -- HE LEFT YOU DURING THE LONG NIGHT.

Kabir says: THE ONLY WOMAN AWAKE IS THE WOMAN WHO HAS HEARD THE FLUTE!

I PLAYED FOR TEN YEARS WITH THE GIRLS MY OWN AGE BUT NOW I AM SUDDENLY IN FEAR. I AM ON THE WAY UP SOME STAIRS -- THEY ARE HIGH. YET I HAVE TO GIVE UP MY FEARS IF I WANT TO TAKE PART IN THIS LOVE.

I HAVE TO LET GO THE PROTECTIVE CLOTHES AND MEET HIM WITH THE WHOLE LENGTH OF MY BODY. MY EYES WILL HAVE TO BE THE LOVE-CANDLES THIS TIME.

Kabir says: MEN AND WOMEN IN LOVE WILL UNDERSTAND THIS POEM. IF WHAT YOU FEEL FOR THE HOLY ONE IS NOT DESIRE THEN WHAT'S THE USE OF DRESSING WITH SUCH CARE AND SPENDING SO MUCH TIME MAKING YOUR EYELIDS DARK?

FRIEND WAKE UP! WAKE UP!

THIS HAS BEEN THE CALL OF ALL THE BUDDHAS down the centuries. They have been shouting from the housetops. Everybody hears it, but nobody listens. Everybody knows it, but nobody understands. And knowledge is futile -- it is only understanding that liberates. And hearing is of no use -- unless you listen.

Anybody who is not deaf is capable of hearing, but listening is a totally different matter, qualitatively different. It has nothing to do with your ears: it has something to do with your heart. When your ears and your heart are joined together, listening happens. If the heart is not in the ears, you hear, but hearing is not going to help. It will make you more knowledgeable. But to become more knowledgeable is to create more hindrances between you and the Beloved.

Knowledge can never become a bridge, it is always a wall. It divides you from the ultimate, from the immediate, from the whole. It cannot connect you -- only love connects. But love is of the heart; it has nothing to do with the head. Knowledge gathers in the head; memory accumulates it. The ego enjoys it.

Love wells up in the heart. And love is another name for understanding. It is only the eyes of love which can see, and the ears of love which can hear.

Existence is not a problem that can be solved by the head. It is not a riddle to be figured out: it is a poem to be sung, it is a dance to be danced. It is a love affair! Existence is a mystery -- with no solution, because it is not a problem in the first place. It cannot be solved: it has to be lived.

And when the Buddhas call "Wake up! Wake up!" what do they mean? They mean that your heart is asleep. Your head is very awake, but the awakening of the head is in reality a metaphysical sleep. Unless the heart wakes up, you are only dreaming -- dreams and dreams, even dreams that you are awake, dreams of wakefulness, dreams of becoming religious, dreams of becoming saints, holy, but they are all dreams.

People even think about God! It is such an absurdity. People even try to prove God through arguments. God cannot be proved, because anything that can be proved can also be disproved. If God depends on logic, then logic is God, then logic is higher than God. No, God does not depend on logic. In fact, if you are too logical, you will not be able at all to sense the presence of God in existence. And the loss is going to be yours, because not to feel the presence of God in existence is to miss the whole point of life.

And man lives in thoughts, arguments, theories, philosophies. And the danger is that if you talk too much about God and you read too much about God and you discuss too much about God, you may be able to deceive yourself Millions have deceived themselves in this way.

A seminarian, ordained during his last semester, dressed in his black suit, his gleaming white collar, his well-polished shoes, contemplated himself in the mirror. Pleased with what he saw, he decided to deprive the world of his services no longer and went forth to do God's bidding on Ninth Avenue in New York City.

As he stood on the kerb, hands in pockets, wondering what TO do, he was observed by a drunk who

seemed unimpressed. Their eyes met and the drunk said, "Sonny, what the hell do you know about God?"

The young man made no reply, went to his room, removed his clerical garb, and wondered what the hell he did know about God.

You can study, you can go to the universities, to theological colleges; you can have degrees in religious philosophy -- and yet you will never know God. That is not the way -- that is the barrier.

God is known through the heart! Let it sink deep into your being: God is only known through the heart. So when the Buddhas say "Wake up!" they mean let your heart be awake. And what is the meaning of the heart being awake? When the head is awake, it thinks, it spins, weaves, beautiful systems of thought. And when the heart is awake, it sings songs of love. It celebrates -- just the sheer joy of being is enough to celebrate. It loves -- the love is unaddressed; the love is not flowing towards a particular object. When the heart is awake, it starts flowing in all directions. It loves the whole, it simply loves -- it is love.

That's what Kabir is going to say to you today. HIS sutras are of immense beauty. Each single word has to be meditated upon. Remember I am not saying 'think upon', I am saying 'meditate'. I am saying: Be silent and still and let his song sink in your heart. Let it stir your heart, let it awaken your sleeping energies of love, joy, bliss.

Religion is a celebration. You cannot be indoctrinated in religion, because religion is not a doctrine at all. It is a very mad love affair.

FRIEND WAKE UP! WHY DO YOU GO ON SLEEPING?

Man is deep asleep. What does his sleep consist of? He is asleep because he has forgotten the route to his heart. He is alert as far as mathematics is concerned; he is fully alert as far as calculation is concerned, he is awake as far as the world is concerned and worldly concerns are concerned -- for money, for power, for prestige, respectability, he is fully awake! He is awake only for the mundane. He is awake only for the meaningless. He collects garbage with great alertness. But he is asleep for the precious, for the sacred. He sees the trees, but he cannot see the green life flowing in them. He sees the mountains, but he cannot feel the beauty and the virgin silence. He sees people, but people look like machines. He cannot feel their souls -- he has not even felt his own soul, how can he feel anybody else's soul? He has not even become aware of who he is.

FRIEND WAKE UP! WHY DO YOU GO ON SLEEPING?

And in this sleep, when the heart is in darkness and the whole light has become focussed on the head, even if you are told the ultimate truths you will misunderstand them. Even if a Buddha tries to wake you up, you will be angry at him. Naturally, obviously! because you will think he is disturbing you. He is disturbing your dreams, not you, but you have invested too much in your dreams. He will say one thing, you will understand another. Either you will go on listening according to your prejudices, choosing -- choosing only those things which can support you -- or you will become very angry, you will crucify, you will poison, you will destroy such a person who comes and unnecessarily disturbs your sleep.

Your sleep is deep. It has been long, long there. You have become accustomed to it -- so much so that the heart goes on sleeping and still you can manage your life. YOU are a sleep-walker, a somnambulist. There are people who walk in their sleep; they can go to the fridge, they can eat something, they can come back to their beds -- and they will not stumble anywhere. And if you wake them up in the middle, they will be very much surprised; they will not be able to figure it out, where they are and what they are doing. They will be shocked.

They move with open eyes, remember; somnambulists move with open eyes. But those open eyes are not really open; they simply manage a few steps. And because they have become accustomed to those few steps, they can be done mechanically; no consciousness is needed. Just watch your life: you are doing a thousand and one things, but all those things are mechanical. You go on doing them like a robot.

And when you talk to robots, it is really very difficult to reach them. They misunderstand.

It seems there were two brothers by the name of Jones. John Jones was married and Jim was the owner of an old dilapidated rowboat. It just so happened that John's wife died on the same day that Jim's boat filled with water and sank. A few days later, a kindly old lady saw Jim on the street, and mistaking him for John

said, "Oh, Mr. Jones. I heard about your terrible catastrophe. You must feel heartbroken."

Replied Jim, "Why, I am not a bit sorry. She was a rotten old thing from the start. Her bottom was all chewed up and she smelled like old dead fish. She had a bad crack in back and a pretty bad hole in the front and every time I used her she started leaking all over the place. Oh, I could handle her all right, but when anybody else used her, she would go to pieces. Well, here is what finished her. Four guys came across town looking for a good time and asked me to rent out. I warned them she was not so hot, but they said they wanted to take a crack anyway. Well, the damn fools, all four of them tried to get inside at once and she split right up the middle."

The old woman fainted before he could finish.

That's how it goes on: one thing is said, something else is understood. Communication is very very difficult. Even ordinary communication is difficult, and when a man like Kabir talks it becomes almost impossible -- because he is talking from the sunlit Himalayan tops and you are listening from your dark holes in the valley. By the time it reaches you its colour has changed, its flavour has changed, its meaning is no more the same.

And, obviously, you interpret it according to your own conditionings, your own past. Hence, you hear but you don't listen. You will have to learn how to listen. Listening means being utterly silent, not interpreting, not judging, not evaluating -- neither for nor against -- just being present.

Listen to these words of Kabir, just as a silent presence. Don't be in a hurry to decide whether he is right or wrong. The beauty of listening is that if he is right, you will simply know that he is right. If he is true, truth is self-evident; you will know it as sure as you know when you have a headache -- nobody needs to prove it to you.

All the elephants in Greece were ordered to evacuate the country. Behind the last one was a small mouse. The elephant turned, "Why are you running, my friend?"

"Haven't you heard the decree?" replied the mouse. "Yes, but you are a mouse," the elephant said.

"Ah yes," the mouse sighed, "but if they say I am an elephant, then how will I prove that I am not?"

It is difficult to prove, but there are things which need not be proved -- a mouse knows that he is a mouse. Proof may be difficult. When you listen to the truth, it may be difficult for you to prove that it is true, but YOU WILL KNOW. It will be an inner feeling that it is true, and that feeling is enough, because that feeling simply transports you into another world. It is not a question of your deciding whether it is true or untrue. If you decide, you will miss the whole point, because how are you going to decide? You will decide by your past. And you don't know what truth is! If you had known there would have been no need to listen to the Buddhas -- you would be a Buddha yourself You don't know, so your past has no idea of what truth is. How can your past decide what is what? Put the past aside. Just listen.

And I am not saying believe -- just listening is not synonymous with believing. It has nothing to do with belief or disbelief -- just listening is just listening. You are neither in favour nor disfavour; you are simply open. You allow it inside you.

And let me repeat: the beauty of truth is that when it reaches you, your heart simply jumps in joy. It knows! Truth synchronizes with your heart. It has the same rhythm. Suddenly the heart starts dancing, and that dance is the proof. And if it is not true, the heart will not dance, and then you will know that it is not true. But it is not a question of logical decision, of logical evaluation.

Listen to these words very meditatively:

FRIEND, WAKE UP!

Kabir calls you 'friend' -- that's how all the Buddhas have always felt. The disciple thinks, "Buddha, Krishna, Christ or Kabir, they are Masters and we are disciples." From the disciples' side this is so, but how is it from the Master's side?

The Master knows there is no Master and no disciple. The Master knows that it is a company of friends. The Master is not holier-than-thou; the Master has no superiority complex. The Master is a nobody; the Master is just ordinary, but his ordinariness is luminous. The whole existence is either ordinary or extraordinary -- but the whole. It is not that a few things are ordinary and a few things are extraordinary. For the Master, everything is unique. His reverence for life is infinite.

When a disciple comes and bows down to the Master, deep down the Master is also bowing down to the disciple. His bowing down may not be visible, because he is not visible; his gestures are invisible. The disciple slowly slowly becomes capable of deciphering, slowly slowly capable of decoding -- slowly slowly he understands that the Master loves him, that the Master thinks of him as a friend, as a beloved.

FRIEND WAKE UP! WHY DO YOU GO ON SLEEPING? THE NIGHT IS OVER -- DO YOU WANT TO LOSE THE DAY THE SAME WAY?

THIS IS A VERY STRANGE STATEMENT. To those who know, life is night and death is the day. In life people remain asleep; it is death that wakes them up. In ordinary thinking, life is life and death is the end of life. To the Buddhas, to the awakened ones, death is far more valuable than life, far superior, far more precious, far more significant.Why? Because it is the crescendo of life, the ultimate flowering. If life is the night, then death is the morn.

Kabir says: THE NIGHT IS OVER... you are getting old, time is slipping by. Death is coming closer and closer every moment.

THE NIGHT IS OVER -- DO YOU WANT TO LOSE
THE DAY THE SAME WAY?

You have lost the night; you could not wake up in the night. But it can be forgiven: it was night and you slept. But you cannot be forgiven when death is coming closer -- now it is time to wake up! And if even death cannot wake you up, then what is going to wake you up? And if a person wakes up in death, then for him there is no more any birth, no more any death.

But a person can wake up in death only if he has tried hard to wake up in life, if his whole life has been a consistent effort to find a center in his being, a persistent effort to know "Who am I? Only then is it possible that when death comes... and death is a great shock! It shatters all that you have made. It takes away all that you have been clinging to; it dispossesses you of all your possessions. It simply leaves you utterly naked and alone. If death cannot wake you up, then you are not simply asleep -- you are in a coma. And that's how people are.

Every day millions of people die. They lived in darkness. they die in darkness. They lived dreaming, they die dreaming. They lived in a stupid way, they die in a stupid way. They miss all opportunities.

And three are the great opportunities in life. The first is birth. Only once in a while is a man so intelligent that he uses that opportunity -- only very rarely. Maybe a Lao Tzu -- hence the story.

It is said Lao Tzu lived in his mother's womb for eighty-two years. Now this is nonsense, but it has some truth in it. It is not factual, but it has some truth in it. And that is the difference between the Western way of thinking and the Eastern. If you tell such a story to the Western mind, he simply says, "This cannot be. How can a person live for eighty-two years in the mother's womb? And what will happen to the mother? Eighty-two years? This is not believable; this cannot be historical."

The Western mind immediately asks about the facticity of the phenomenon -- but it is a parable! It has nothing to do with facts; it certainly has something to do with truth. And truth can only be expressed through parables; there is no other way to express truth. Truth can only be expressed through metaphors, through poetry, not through history. It is poetry, pure poetry, and of tremendous power.

It means that when Lao Tm was born he was already so mature, so ripe, that he used his first opportunity to wake up. Ordinarily it takes eighty-two years for a person to wake up, and even then, how many people wake up? People wake up at the time of death, but how many? -- that too is very rare.

Lao Tzu must have been of immense intelligence, must have carried the intelligence from his past lives -- maybe just a little bit was missing, just the last straw on the camel. He used the opportunity. The first opportunity is birth. It is as important as death. It is a death in a way, because the child in the mother's womb lives in one way, one kind of life, and then is simply thrown out, expelled. He wants to cling to his home where he has lived for nine months, and so peacefully, so silently, without any worry, without any responsibility, in such warmth.... He clings to the womb, he does not want to go out. He feels it as a death, and it is natural -- because what does he know about what is going to happen? One thing is certain: his home is being shattered; he is being thrown out of all his comfort and security. He knows he is dying! Hence the birth trauma -- because the birth enters into the child's consciousness as death. He dies and is

reborn.

Lao Tzu used his first opportunity. And the same is the case with Zarathustra, another beautiful story.

It is said that Zarathustra is the only child in the whole history of man who laughed when he was born. Children cry, they don't laugh -- and Zarathustra laughed -- must have shocked his mother and... a real belly-laughter. He must have used the first opportunity.

These two names are known TO have used the first opportunity. The first shock, and they became awakened.

The second opportunity in life is love. A few people have become awakened through love. And the second opportunity is available to more people than the first or the third -- because birth is almost unconscious and so is death, but love can bring a little consciousness to your heart.

Hence my insistence on love -- and Kabir's insistence is also on love, because this is the opportunity many many people can use and become awake. If you love, you will have to drop your ego -- and that will be the death, the death of the ego. If you love you will have to learn how to melt, merge, disappear. If you love you will have to know that there is much more to life than logic, calculation... there is much more to life than having money, more possessions, power.

If you love, you will have a glimpse of the divine. And if you go deep in love, you will start entering into the temple of God -- that is the second opportunity. The society has destroyed it.

The first opportunity is very rare, but the second opportunity could have been available to almost everybody -- that has been destroyed by the society. Your love has been contaminated. You have been brought up in fear, not in love. You have been brought up to fight, not to love. You have been brought up as if the whole existence is your enemy, not your friend -- how can you love? Love has been made impossible by the society.

The only possibility of people turning to religion, the only possibility of revolution in people's lives, has been destroyed by the society. Society is so much afraid of love that it is not afraid of anything else like it is of love. Love is the most potential and dangerous thing for your so-called society, because love will wake up people, love will stir people's hearts. And they will start living through the heart, and they won't listen to the head. And if they don't listen to the head then the society will be at a loss; it will be impossible to dominate people who live through the heart. Only the head can be dominated only heads can be reduced to slaves. The heart is always the king, the master.

And the third opportunity is death -- the last. If you have missed birth, if you have missed love, don't miss death. At least the last chance should not be missed. Kabir says:

THE NIGHT IS OVER -- DO YOU WANT TO LOSE THE DAY THE SAME WAY? OTHER WOMEN WHO MANAGED TO GET UP EARLY HAVE ALREADY FIND AN ELEPHANT OR A JEWEL.... SO MUCH WAS LOST ALREADY WHILE YOU SLEPT... AND THAT WAS SO UNNECESSARY!

ONE THING OF TREMENDOUS IMPORTANCE TO BE remembered, because Kabir will repeat it again and again: he calls the seeker 'the woman' -- and that has been my effort too. I go on telling my sannyasins "Be feminine!" because to be feminine means to be receptive, to be open, to be loving. To be feminine means to be non-aggressive -- and you cannot conquer God! Aggression won't help. You cannot attack the citadel of God. All that can be done is that you can be a feminine welcome. You can invite, you cannot attack. You can absorb: you cannot possess. You can allow God to enter in you. YOU can be pregnant with God -- that's the only way.

Kabir says: OTHER WOMEN... You will be surprised -- why is he talking about women?

OTHER WOMEN WHO MANAGED TO GET UP EARLY HAVE ALREADY FOUND AN ELEPHANT OR A JEWEL.... He says: The impossible has happened -- they have found something which makes life meaningful, something which gives life the colour of a rainbow and the dance of a peacock and the song of a cuckoo. OTHER WOMEN WHO HAVE MANAGED TO GET UP EARLY... Gautam Buddha, Jesus Christ, Mohammed. Mahavira -- these are the other women. Don't be offended by it!

Friedrich Nietzsche condemned Buddha and Christ as feminine. His insight was right, but he was using it as a condemnation, as a criticism, because his idea of beauty was that of masculine power, muscular power. His idea of beauty was not that of feminine roundness, softness. His idea of the right person was that of a brave soldier, ready to attack.

He said, "The most beautiful experience of my life was when I saw an army moving and the sun shining and the sound of their boots, the music, the melody of their boots, and their guns shining in the sun. That was the most beautiful experienCe of my life.

He did not talk about a sunrise or a sunset, or the starry night, or a roseflower, or a beautiful woman -- no. Soldiers walking in step, and the sound of their boots and their guns shining in the sun. Of course, he created the philosophic background for Adolf Hitler to follow. Just as Karl Marx created communism, Friedrich Nietzsche, knowingly or unknowingly, created fascism; he was the father of the fascist mind. Of course he was against Buddha, against Christ, because Christ says: Love is God. And Christ says: If somebody slaps you on one cheek, give him the other too. And Christ says: Love your enemies as yourself And Buddha says continuously: Be rooted in the heart, forget the head. Move to the center of your being; the head is just the periphery. And if you see a statue of Buddha, it looks feminine, it has a feminine beauty.

I tell each of my sannyasins -- man or woman, it doesn't matter -- one has to be spiritually feminine, only then can God be received. You have to be a host, only then can the guest come to you.

But the problem is that down the ages the crowd has been telling you just the opposite. It makes you aggressive, violent, competitive. It takes away all that is soft in you. And now the women's liberation movement is there, which is even destroying the softness of women too. The women's liberation movement is not really a liberation movement. It is in fact just the opposite: it is trying to imitate man, to become as hard as men are, to do whatsoever men are doing.

And remember one thing: if women try to imitate men they will always be carbon copies; they will not attain to their fulfillment, they will not attain the full potential. And they will always remain lagging behind. And they will become ugly too! The real liberation movement has not started yet. The real liberation movement will insist that the woman has to be more and more feminine, that she has to be rooted in HER nature, that she is not to follow men in retaliation, in reaction, in rebellion -- that is stupid. No reaction ever helps.

The woman has to be herself. And not only that: the woman has to be herself and she has to help man to become a little more feminine. Not only does the woman have to be liberated from men, the man has also to be liberated from men. There is a great need for a men's liberation movement -- not liberation from women, but liberation from all the nonsense that has been taught to him down the ages: Be hard! Be steel! Don't bend! Break but don't bend! Man has been taught to be hard like a rock -- man has missed much.

And now women are following in the same tracks. It is a dangerous situation. If the woman also follows the man, she will be a second-rate citizen, she will never be equal to man.

And not only that: if she follows man and becomes hard, as lib women ARE becoming -- their faces are becoming hard, their bodies are losing roundness, softness, vulnerability, they are becoming more and more angry and less and less loving -- the danger is that that will be the end of the whole of humanity, if it happens.

The only hope for humanity is in the quality of femininess -- the only hope. The hope is not with Friedrich Nietzsche, Adolf Hitler, Benito Mussolini: the hope is with Buddha, Chaitanya, Meera -- with a totally different kind of people. And we have to turn men and women BOTH into a kind of feminine lovingness.

That's what Kabir means, but you have been taught something else -- and we have learnt the lesson. And when it is told by everybody, the whole crowd goes on teaching you the same thing again and again, the whole crowd goes on singing a chorus... and down the ages. And you want to satisfy everybody -- your father, your friends, your priests, your politicians -- you are trying to satisfy everybody, and in satisfying everybody you are destroying your own soul.

I have heard:

Even in biblical times they knew that too much good advice can produce bad results.

Remember the ancient story of the old, old man in the Holy Land trudging barefoot down a dusty, rocky path? The rocks were sharp and they made his feet bleed, and by his side trudged a small boy with torn sandals, and the sharp rocks cut into his feet too and made them bleed. And behind them ambled a strong, healthy donkey.

They came to a group of travellers resting beside the road. "Look at that," said the travellers, "that poor old man with his bleeding feet while that fat, indolent donkey carries no one on his back."

So the old man shrugged and climbed up on the donkey to continue his journey. In a mile or so, another group of travellers resting by the roadside looked up and said, "For shame, that grown man riding on the

donkey while the poor little boy has his feet cut and bleeding by the sharp stones of the road."

Once again, the old man shrugged, got off the donkey and put the young boy up in his place.

A third group of travellers had still more advice to give. "Look at that fat healthy donkey with that small boy his only burden. He should carry both the boy and the man."

Again the old man followed advice and climbed on the donkey behind the boy. Within a few miles they came to a rickety bridge over a fast-flowing river, and with both man and boy on the donkey's tired back, they started over the bridge.

In the very middle, the bridge gave way to the combined weight -- and man and boy and donkey plunged into the raging current.

Thanks to their ride, the man and the boy were rested and managed to swim to shore. But the tired, weary, overburdened donkey was drowned. And it only proves one thing: if you take advice from everyone... you will only end up losing your ass.

If you object to any of the language in that story, don't blame me... that is the way they talked in biblical times.

You have been listening to good advice from every nook and corner. Everybody is giving you ROTTEN traditional ideas. Everybody is conditioning you, hypnotizing you. And because the crowd is big and you are alone, unless you bring your energies together you will not be able to get rid of this prison -- the prison of the crowd. Unless you sharpen your intelligence a little more, unless you start meditating a little more, you will not be able to break the chains that the society goes on putting on you.

And they go on telling you it is just for your welfare. They are destroying you, but they go on saying, "We are serving you." And the strangest thing is that you also think that they are well-wishers -- they think they are well-wishers, you think they are well-wishers, and just look at humanity! So dull, so dead, so ugly... something has to be done urgently, something has to be done very urgently.

And the most important thing will be to bring a little more femininity, a more soft heart to human beings -- men and women both. A little more liquidity. You need not be like rocks: please be like water. Lao Tzu says that his path is that of the watercourse way -- liquid, fragile, feminine, non-resisting, flowing, dynamic

OTHER WOMEN WHO MANAGED TO GET UP EARLY HAVE ALREADY FOUND AN ELEPHANT OR A JEWEL.... SO MUCH WAS LOST ALREADY WHILE YOU SLEPT... AND THAT WAS SO UNNECESSARY!

THE ONE WHO LOVES YOU UNDERSTOOD, BUT YOU DID NOT.

EXISTENCE IS ALWAYS COMPASSIONATE towards you -- it is bound to be so. It has created you. The painter loves his painting, the poet loves his poetry -- existence loves you. Existence goes on creating people. Unless there is great love in the very center of existence, life will disappear. Who will sustain you? Who goes on breathing in you? It is a mystery! Who goes on circulating in your blood? -- it is a mystery. Who beats in your heart? -- it is a mystery. Who is alert and aware in you? -- it is a mystery.

But one thing is certain, absolutely certain, call it God or call it existence -- the whole loves you. And the whole goes on showering with grace and gifts, and each moment it is pouring on you. If you remain a beggar, only you are responsible, nobody else. Existence would like you to be an emperor.

THE ONE WHO LOVES YOU UNDERSTOOD, BUT YOU DID NOT.

Existence understands you, but you don't understand existence. And sometimes when you come to a man who has understood existence -- that's what enlightenment is all about -- he also loves you, but you will not understand him either. You have lost the capacity to trust, because trust comes only as a shadow of love. If love is missing, trust will be missed.

You live in thoughts, and thoughts create doubt. Thoughts are based in doubt -- the greater the thinker, the more and more he has to enter into doubt.

Here, being with mc, you are not to be great thinkers, because the thinkers miss all. They only live in their thoughts, and thoughts are castles in the air. Nothing about those thoughts is existential; they can spin and weave beautiful systems, but they are all useless -- you cannot live in them. And they dissipate your

energy.

Be lovers, not thinkers! If you truly want to be religious, be lovers not thinkers. And the heart has its own reasons that reason knows not. Once you have started moving into the world of love, you will be surprised that a new phenomenon starts arising in you: the phenomenon of trust -- SHRADDHA. And that is the greatest experience in life: to trust -- because the man who trusts transforms not himself, but transforms his whole world. He starts living in a totally different world.

Doubt, and you are expelled from the Garden of Eden. Trust, and you are received back, welcomed back -- you are home again.

The man fell over a cliff and in the last moment was able to get hold of a branch that was sticking out of the wall. He heard voices above and shouted for help, "God, help me! Is there anyone up there?"

The answer came, in a deep voice, "My son, relax, let go of the branch."

The man could hardly believe what he had heard and yelled, Is there anyone else up there?"

Even if God responds to you, you will not understand. You cannot relax because you cannot trust. The modern man suffers from great anxiety; it has never been so -- man has never suffered so much from anxiety. Why is there so much anxiety? Amidst so much scientific, technological growth, amidst so much affluence, why does man suffer, why is man in so much anxiety? One thing has disappeared from his heart: trust is no more there, only doubt... doubt and doubt. You are surrounded by doubts, a thousand and one doubts. They are like ghosts torturing you. Your life has become a nightmare.

But remember again: nobody is responsible except you. You can be surrounded by trust, by the milieu of trust, by a climate of trust. And when the climate of trust is there, the spring has come -- you start blossoming, for the first time you start releasing your fragrance. Flowers burst forth, life becomes a celebration.

THE ONE WHO LOVES YOU UNDERSTOOD, BUT YOU DID NOT. YOU FORGOT TO MAKE A PLACE IN YOUR BED NEXT TO YOU. Listen to the words of Kabir: he is talking in the language of love. God has not to be worshipped but loved -- prepare a place for him in your bed.

YOU FORGOT TO MAKE A PLACE IN YOUR BED NEXT TO YOU. INSTEAD YOU SPENT YOUR LIFE PLAYING.

Playing with toys -- money, power, prestige -- ALL toys. And all is vain, because death will take everything away. And you KNOW it! And still you go on clinging, because the idea in your head is: anything is better than nothing. You will have to change it -- you will have to change it diametrically. You will have to learn: nothing is better than anything -- because it is in nothing, in nothingness, in emptiness, in silence, that you become a womb so that God can descend in you.

IN YOUR TWENTIES YOU DID NOT GROW BECAUSE YOU DID NOT KNOW WHO YOUR LORD WAS.

YOU HAVE LOST YOUR YOUTH, which was the MOST precious time. Birth is missed, but it can be forgiven; love missed cannot be forgiven. You wasted your youth on playthings -- you did not really love. Your love never became prayer; your love never attained the glories that it contains in it -- your love remained lust, your love remained a very mundane passion. Your love remained sexual: it never became spiritual.

And love has two aspects: one is sexual, the other is spiritual. And unless love becomes spiritual, it keeps you in the mud; you cannot fly in the sky, you cannot have wings.

And remember: sexual love does not contain spiritual love, but spiritual love CAN contain sexual love -- but then it changes the quality of the sexual love too. This is one of the fundamental laws: the higher contains the lower, but the lower does not contain the higher. So don't be worried and afraid that if you rise higher in your love the joys of your sex will disappear -- no -- they will become intenser, more orgasmic. They will become more deep, more satisfying, more penetrating, and they will have a quality which is not of this world. Your orgasms will not be simply sexual -- they will have the quality of meditativeness in them. Time will disappear and ego will disappear, and for a few moments you will be in God. Your beloved will disappear, you will disappear... the twoness will disappear and there will be oneness, and you will feel an

orgasmic oneness with the whole.
Kabir says:

IN YOUR TWENTIES YOU DID NOT GROW...

Very few people grow up. People simply grow old, but they never grow up. And growing old is not growing up.

... BECAUSE YOU DID NOT KNOW WHO YOUR LORD WAS.

When you fall in love with a woman do you think you are falling in love with a woman? If you ask Kabir or if you ask me I will tell you you are not falling in love with a woman -- nobody has ever fallen in love with a woman or with a man: you have had a glimpse of the God in the woman... you have fallen in love with that glimpse.

One ALWAYS falls in love with God. When the rose flower opens up its petals in the morning, fresh with the morning dew, dancing in the morning wind, just joyous with the sun, and you fall in love, do you think you are falling in love with the chemistry of the rose? -- no -- but with the soul. You don't fall in love with the chemistry of a man or a woman, you don't fall in love with the biology -- you fall in love with something invisible, intangible. You may not know it! -- and that is your misery. If you knew it then each love would be prayer, then each love would bring you closer and closer to God, then your gestalt would be different, then your love would not be so much rooted in the earth -- it would have wings, it would have the capacity to fly.
Kabir says, You missed, you could not grow:

... BECAUSE YOU DID NOT KNOW WHO YOUR LORD WAS.
WAKE UP! WAKE UP! THERE IS NO ONE IN YOUR BED --
HE LEFT YOU DURING THE LONG NIGHT.

And this happens again and again: you fall in love with a man or a woman and soon everything disappears, the Lord is gone -- because you never paid any attention to the Lord. You became too much focussed on the physical, hence the spiritual disappears. Almost always by the time the honeymoon is over, love is finished -- by that time the Lord is gone. Then only two physical bodies...

Two physical bodies can have a few sexual contacts, but no sexual contact can ever be satisfying, fulfilling. It brings more and more frustration. All sexual experiences end in frustration; in the wake comes great frustration, a kind of hopelessness. And the reason is that you paid attention to the wrong side, you became too much interested in the physical and you did not pay enough respect to the spiritual.

If you focus on the spiritual, by and by the physical becomes secondary. And then the honeymoon is the beginning of a great love affair. It doesn't end with the honeymoon; in fact, it only starts after the honeymoon is over. Then it is a totally different phenomenon. Intimacy goes on growing and growing. Sexuality becomes less and less; intimacy becomes more and more, deeper and deeper.

And soon you find the beloved is not just the woman: the beloved is the ultimate Beloved. And then there is great reverence for the other. And then love gives freedom, and then love does not possess; then love has no violence in it. Then love is sacred, holy.

WAKE UP! WAKE UP! THERE IS NO ONE IN YOUR BED -- HE LEFT YOU DURING THE LONG NIGHT.

But you go on making love, and the lover is gone! You are making love to a corpse when the love is gone. When the Lord has disappeared, when you no longer see in the eyes of your woman or man the presence of God, you are making love to a corpse. How can it give you contentment? And how can it help you to soar high.

Yes, in some moments you imagine, in some moments the nostalgia of the past... those beautiful days which are just like dreams now; in fact it is unbelievable that they ever happened. But people are living in imagination, not in reality. If you live in reality, God is everywhere. If you live in imagination, then you are living in a loneliness, there is no God -- the world is empty, then the world has no meaning, then the world is just a nightmare.

The priest, the parson and the rabbi were walking down the street together in New York when they came upon a grubby urchin sitting on the kerb, playing with himself.

The priest was outraged and went over to the kid and asked, "How can a child of decent Catholic parents behave in such an unspeakable fashion?"

Without missing a stroke, the youngster retorted, "Push off! I am not Catholic, and anyway I am not doing what YOU think I am doing."

Speechless, the priest retreated to his companions. The parson took it upon himself to remonstrate with the boy. How can you behave so sinfully after everything you have been taught in chapel?"

"Push off!" said the kid. "I am not Protestant, and anyway I am not doing what you think I am doing." With his tail between his legs, the parson rejoined the other two clergymen.

"This is outrageous," said the rabbi. Striding over to the urchin, he thundered, "Little boy, little boy, you have been raised in accordance with the law of your forefathers and of their forefathers before them. How dare you behave in such an unspeakably vile manner?"

"Aw, push off and leave me alone," the boy responded. "I am not Jewish and anyway I am not doing what you think I am doing."

"In that case," demanded the rabbi, WHO do you think you are and what do you think you are doing?"

"Well, if you must know," said the child, "I am a Christian Scientist and I am making love with my girlfriend in Poona."

From New York... Christian Scientists can do such things, because they think the whole world is nothing but thought. The world is not thought, and if you live in thoughts you will miss the reality of the world. Come out of your thoughts -- that's what Kabir means when he says: Wake up! Wake up!

Move from the head to the heart. A heart wakefulness is needed. Don't live in imagination. Don't live in thoughts! Live in silence -- and only the heart knows how to be still, because in the heart there are no thoughts. Thoughts cannot penetrate into that innermost shrine. No noise ever penetrates there; it is absolute silence, it is virgin silence.

Move into the heart, and suddenly you will see yourself waking up in a totally different kind of waking that you have not known ever before. Your whole life will become full of light and full of life and full of love, and full of energy. And wherever energy is there is delight. Overflowing energy is delight.

Kabir says: THE ONLY WOMAN AWAKE IS THE WOMAN WHO HAS HEARD THE FLUTE!

AND ONLY IN THE HEART, in the deepest recesses of your heart, will you hear the flute of Krishna. This is just a metaphor: you will hear the music, the celestial music of existence, what Zen people call the sound of one hand clapping, what other mystics have called the soundless sound, what in India the Upanishadic seers have called Omkar -- the sound of Aum. Kabir calls it 'the flute' -- the flute of Krishna.

THE ONLY WOMAN... Remember, again he uses the word 'woman'.

THE ONLY WOMAN AWAKE IS THE WOMAN WHO HAS HEARD THE FLUTE! And unless you have heard the flute, don't rest. Go on searching and seeking inwards. A moment comes when you hear the flute, when suddenly a celestial music bursts forth in you. You will be bathed in a totally new experience -- the experience of deathlessness, the experience of timelessness; not the experience that God is present, but the experience that "I am part of God, God is part of me -- I am God -- AHAM BRAHMASMI! ANA'L HAQ! -- I am truth!"

Jesus says: "I am truth! I am the door, I am the way." About whom is he talking? Is he talking about the son of Joseph the carpenter? No. He is talking about the innermost core of your being which is immortal -- he is talking about the flute that he has heard, he is talking about the one hand clapping, creating sound. He is talking about the cosmic sound, the cosmic melody.

THE ONLY WOMAN AWAKE IS THE WOMAN WHO HAS HEARD THE FLUTE!

Remember, till you have heard the flute you are asleep, till you have started feeling God everywhere you are asleep. The only criterion to judge whether you are awake or asleep is this: Do you see the world as

matter? -- then you are asleep. Do you see the world as divine? I am not saying: Do you believe? I am saying: Do you see, experience the world as divine? -- then you are awake.

I PLAYED TOR TEN YEARS WITH THE GIRLS MY OWN AGE BUT NOW I AM SUDDENLY IN FEAR.

Kabir says: I have been playing with the same kind of seekers.

I PLAYED TOR TEN YEARS WITH THE GIRLS MY OWN AGE...

Remember, again he use the word 'girls'. He was moving with seekers, searchers, he was sitting in satsang, singing songs of God, dancing, meditating.

I PLAYED FOR TEN YEARS WITH THE GIRLS MY OWN AGE BUT NOW I AM SUDDENLY IN FEAR.

But when you really start approaching closer to the heart, a great fear grips you. Hence, whenever a sannyasin comes to me and says, "I am very much afraid of you," I always say this is a good sign. It simply means the head is losing its grip on you and the heart is coming closer. The fear arises because the head says, "Now, you are falling in danger. Who will protect you? I was protecting you. Who will guard you? I was guarding you. Who will keep you on the right track? Now you are moving into the madness of the heart, you are going beyond me -- I will not be of any help. And you have depended on me up to now. I have been your security, your safety."
Hence, the fear arises.

I AM ON THE WAY UP SOME STAIRS...

Kabir says: Now, some doors are opening -- some stairs I can see going upwards.

... THEY ARE HIGH.

And they are high -- higher than me. I will have to surpass myself, hence the fear. I will have to transcend myself, I will have to drop the ego and go without the ego, and I will have to drop the whole baggage of the mind and go unburdened -- hence the fear.

YET I HAVE TO GIVE UP MY FEARS IF I WANT TO TAKE PART IN THIS LOVE. One has to give up one's fears if one wants to live in love, because it is the SAME energy that becomes fear and that becomes love. If you live in fear, your energy will remain involved, occupied, vested in fear. Drop the fears. Risk... and suddenly the same energy that was contained in the fear is released and becomes a flower of love.

YET I HAVE TO GIVE UP MY F EARS IF I WANT TO TAKE PART IN THIS LOVE.

I HAVE TO LET GO THE PROTECTIVE CLOTHES...

... all the defence measures, all the armours that you are carrying around yourself. One has to be in utter trust. One has to be ready to die -- even if existence kills, it is okay. Only then will you be able to drop your armour. And everybody is carrying a great armour around himself. We are carrying our prisons around ourselves; they are transparent prisons, but you know they are there.

If you want to reach somebody, suddenly there is a glass wall and you cannot reach. People come close, but not really close, because those two walls won't allow. Only walls clash. Hence, all lovers are in conflict -- it should not be so. Lovers should be in deep harmony, but they are in conflict because those walls don't allow you to be in harmony. Each is living in his fear and pretending to be loving -- that love is false, it is a mask.

I HAVE TO LET GO THE PROTECTIVE CLOTHES AND MEET HIM WITH THE WHOLE LENGTH OF MY BODY.

You have to face love utterly naked, absolutely vulnerable.

MY EYES WILL HAVE TO BE THE LOVE-CANDLES THIS TIME.

Enough time is wasted, so many lives wasted. Let your eyes be love-candles this time.

Kabir says: MEN AND WOMEN IN LOVE WILL UNDERSTAND THIS POEM.

This poem will not be understood by the scholars, by the pundits, by the so-called learned people. This poem can be understood only by a loving heart. This poem will be understood by you, my people, because my basic message is love. Love and love and nothing else... because love is enough unto itself.

Kabir says: MEN AND WOMEN IN LOVE WILL UNDERSTAND THIS POEM.

Nobody else will understand it.

IF WHAT YOU FEEL FOR THE HOLY ONE IS NOT DESIRE THEN WHAT IS THE USE OF DRESSING WITH SUCH CARE AND SPENDING SO MUCH TIME MAKING YOUR EYELIDS DARK?
PEOPLE GO TO THE TEMPLES, and the mosques, and the Churches and the gurudwaras -- for what? And you are not in love with God! It is so stupid. You need not waste your time in the temples and the churches if you are not in love. Then why go on...

... DRESSING WITH SUCH CARE AND SPENDING SO MUCH TIME MAKING YOUR EYELIDS DARK?

If you are NOT in love, then why go on doing these empty rituals? Do something else! Do something else that you love. Don't waste your time in the name of religion, because religion is possible only if you are in love. In a deep, intense love, only then is your prayer true. And then whatsoever you say has a sacred quality to it. You need not go to the temples then -- wherever you sit will be the temple. You need not do rituals: worshipping God with flowers and candles and this and that -- whatsoever you do will be your prayer.

Kabir says in another poem: I don't go to the temple, because wherever I sit I find him present all around me. He cannot be in the temples more -- he is not more and less and where: he is exactly the same everywhere.

Kabir says: I don't go with special food to offer to God -- when I eat, that is my offering to God. See the beauty of his statement. He says: When I eat, that is my offering to him -- because HE is inside me. Why should I go to a stone statue which cannot eat at all. If I have more food, I invite friends And when they eat, I know he has accepted my offerings.

Religion is not ritual, religion has nothing to do with formalities -- with Christianity, Hinduism, Islam. Religion is an individual love affair. Be in love with people, be in love with the world, be in love with trees and birds and animals and stars -- BE IN LOVE! And slowly slowly, your love will bun candles in your eyes and you will be able to see him.

He is present, but you are blind. He is playing on his flute, but you are deaf.

FRIEND, WAKE UP!

The Fish in the Sea is Not Thirsty

Chapter #5
Chapter title: An Alive Buddhafield

15 April 1979 am in Buddha Hall

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The first question

OSHO, I AM HERE ONLY FOR A VERY SHORT VISIT. I HAVE COME TO TRY TO UNDERSTAND WHAT YOU HAVE HERE THAT THE REST OF THE WORLD DOES NOT. CAN YOU HELP ME?

Mrs. Ward,

I HAVE NOTHING TO OFFER TO YOU -- only nothing. But that is the greatest thing that can be given as a gift. My only advice to my people is to be nothing, to be nobodies, to be utterly nude of all the clothes that the society has given to you -- of thought, of religion, of philosophy -- utterly empty of all the conditionings that have been forced on you by others, utterly devoid of all the inhibitions and taboos that time has gathered around you like dust.

If you can be an empty mirror, then God is. In that empty mirror, God reflects -- and there is no other way.

I have nothing substantial to give to you, because all that is substantial is mundane. I have something intangible to give you, non-substantial, something that you cannot grasp with your hand, something that cannot be measured or weighed. It is called nothing, it is called meditation, it is called a state of consciousness without content.

But I can only point the way. I cannot give it to you. because it is untransferable. It is not a thing -- how can it be transferred? You cannot purchase it, you cannot steal it -- you can only allow it to happen. I am just a certain space, a certain context, in which this immensely potential nothing can happen. But all depends on you, not on me. All depends on you: if you allow it to happen, it will open doors into the divine, it will reveal to you the mysteries of life. It is not going to answer your questions, because life is not a question/answer thing, it is not a problem. It will dissolve your questions, certainly, although it will not solve them -- but you will be transformed. It is not knowledge that you will gain but knowing, eyes, insight.
But, Mrs. Ward, you say:

I AM ONLY HERE ON A VERY SHORT VISIT...

In such a hurry it is not possible. In such a hurry, you will not be able to relax, to imbibe. An ancient Zen story says:

A young man came to a Zen Master to learn about meditation. The Zen Master said, "Are you capable of waiting?"
The young man, of course, asked, "How long?"

The Zen Master said, "That is enough for me to reject you. To ask 'how long?' means you are not ready to wait. If you can simply wait without asking 'how long?' then you are capable of waiting."

The young man understood the point. He bowed down, remained with the Master.

One year passed, and not a single word was said to the disciple. And two years passed... and three years passed..."Now it is too much! Nothing has even been started, not a single lesson. How long can one wait?" Again the question became very prominent in his consciousness: "How long?"

He went to the Master and asked, "I have waited three years." The Master said, "So you have been counting? That simply shows you don't know how to wait. Counting? Counting days with the Master?
"In one sense, each moment is an eternity; in another sense, eternity is just a moment. You are unworthy! You will have to wait. You will have to learn how to wait. Be alert -- from tomorrow the lessons will start."

And the lesson was very strange: the young man was sweeping the floor; the Master came from the back and hit him hard with his staff on his back. Shocked, the young man said, "Is this the beginning of meditation? after three years of waiting?" The Master said, "Yes -- now be alert. I will hit you any moment, any time -- be watchful, be alert, be on your guard." And it continued for months. His whole body would ache in the night, because in the day many times it would happen: the Master would suddenly jump from somewhere... he was very old but he was really a cat.

But, slowly slowly, a strange awareness started arising in the young man. Just when the Master would be on the verge of hitting him, he would dodge -- even from the back; although he was occupied in his work a subtle awareness remained there. It was bound to be so; he was suffering so much. Pain is a must for growth, suffering is absolutely necessary for growth. Unless you suffer you cannot be aware. Suffering brings awareness, and voluntary suffering brings tremendous awareness. Willingly he was suffering! He could have escaped; nobody was preventing him -- it was his own choice. HE had chosen the Master.

And now he started to understand why: "This is his teaching. This is how he is teaching meditation!" Now it dawned in his consciousness. He was immensely grateful.

The day the Master came from the back and, just before he was going to hit him, the young man jumped, dodged, and the stick of the Master fell on the ground, the young man was immensely happy. Something new had happened in his being. And the Master blessed him.

But from that day, things became even more difficult... the Master started hitting him while he was asleep. Now, this was too much. In the night, any time...! And the Master was very old; naturally, he could not sleep much, so whenever he felt awake he would go and hit the young man. But now the young man knew: "I may not understand the process of it, but the Master's hitting in the day has been of such immense benediction, has been such a transformation, that I accept this too -- without any question." He didn't ask, "This is absurd, this is ridiculous. It is okay that you hit me in the day -- I can at least protect myself, run away, escape, dodge -- but what can I do when I am asleep?" He didn't say it.

And the Master said, "This is a good sign. For the first time you are learning trust -- you have not asked the question."

And after two, three months of being hit in the night, the whole day the body would ache. In the day he was able now to protect himself... but one day in the night it happened!

The Master entered the room and he opened his eyes. He said, "Wait! I am awake."

And it happened more and more. It became impossible to hit him. Immediately the Master entered into the room he would open his eyes -- as if he was not asleep at all. That was not so: he was fast asleep, but a part of his being was released from the metaphysical sleep, the tip of the iceberg, just a small part, but it went on like a lit candle inside -- watching, waiting.

The Master was very happy. The next day in the morning, the Master was sitting underneath a tree reading some old sutras, some old scripture. Suddenly -- the young man was sweeping the garden -- an idea arose in him: "This old man has been hitting me for almost one year, day in, day out -- how will it be if I try once to hit him? It will be worth seeing how HE reacts."

And the Master closed his sutras and said, "You stupid! I am an old man! Don't have such ideas."

Yes, the ultimate state of awareness where even the footprints, the step sounds of the thoughts are heard.

Mrs. Ward, you are in such a hurry you cannot relax. Meditation is not a hit or miss affair. It needs tremendous waiting; it needs love, trust. It needs a very unhurried approach. In fact, it needs a mind which is not goal-oriented at all. But if you are in a hurry, it will be impossible.

You ask me: I HAVE COME TO TRY TO UNDERSTAND...

UNDERSTANDING IS NOT SOMETHING THAT YOU CAN TRY, it is not an effort. It is not something that you can concentrate upon, contemplate upon. Understanding is not of the mind: understanding is of the heart. You will have to fall in love.

That's what sannyas is all about. Falling in love with a Master, for NO reason at all just for the sheer joy of falling in love with someone who has disappeared, who is no more, who has become a great nothing. Who has become a silence... of course, that silence is full of songs, and that silence is music, celestial music. That silence is not negatively empty. It is empty of noise but full of melodies. It is empty of thoughts but full of awareness. It is empty of darkness and death but full of light and life.

Unless one falls in love, the process of understanding cannot be triggered. You CAN be here, you can listen to me -- only words will reach you. Those words will become part of your memory; they will make you more knowledgeable. But to be knowledgeable is utterly futile; it doesn't help. To know about God is not to know God, because the word 'God' is not God. To know about love is not to know love, because the word 'love' is not love.

You will have to move into an experiential space. For that, waiting is needed, a relaxed, non-goal-oriented attitude is needed -- otherwise you will not understand a thing. You will only MISunderstand. The head only knows how to misunderstand. It is only the heart which knows how to understand. Love is the only way to know. Logic is a pretend: it only pretends that it knows; it befools you, it deceives you. It is only love that opens the eyes of knowing.

But see: the head goes on condemning love. The head says, "Love is blind." Only love has eyes! Without love, everything is blind. But the head condemns the heart, and the head is really very skillful in creating counterfeit phenomena. Instead of understanding, it spins and weaves knowledgeability. And knowledgeability is a false coin -- it is not understanding. Understanding means you have tasted, lived, loved, been, in a totally different space; you have visited the innermost core of your being.

Knowledge simply means you have heard somebody talk about it. Knowledge only goes on adding to your memory but not to your being. Understanding helps your being to grow, to mature.

If you are here to understand, then forget about going so quickly. Just see: so many people here had come only for a few days... then a few years have passed! And I am happy about my people -- they don't even count, and they don't go on asking me "How long is it going to take?" Now they know that it is not a question of 'how long?' It can happen any moment... it is only a question of your own openness, your own intensity, your own passionate desire to know, your own love.

It is unpredictable. It is not a commodity. Had it been a thing, Mrs. Ward, I would have given it to you very joyously. I am helpless -- I cannot give it to you. I am creating the space in which it can happen, but it happens indirectly. Understanding is not direct; it is very indirect. If you approach understanding directly, it is very shy, it escapes, it is very elusive.

You have to be very very alert, watchful, when you start moving towards understanding -- in indirect ways. ALL that is great in life happens only indirectly -- it may be understanding, or happiness, poetry, painting, sculpture; it may be art, it may even be a discovery of science -- all that is great happens indirectly.

Now it is a well-known fact that scientists go on struggling to understand something, and they fail again and again and again, and one day suddenly, when they are not struggling at all -- maybe smoking a cigar, or just resting in their bathtub. or digging in the garden -- suddenly it pops up! And they have been struggling so long and it was not coming.

There is a certain secret in it.

When you are too intent, too direct, you are aggressive, and life reveals its secrets only to people who are non-aggressive. When you are too intent, too aggressive, too violent, and you are trying to conquer some secret of life, you become very narrow. Your consciousness closes; you are no longer wide, open. And truth is so big that it cannot enter into a narrow consciousness.

When you are relaxed, the narrowness disappears, you are open from all sides -- maybe just playing with soap-bubbles in your bathtub.... That's exactly what Albert Einstein used to do: all his great discoveries happened while he was playing with soap-bubbles in his bathtub. You will be surprised to know that for hours together he would remain in his bathtub playing with soap-bubbles. His wife was very embarrassed to tell it to other people.

One of my friends went to see him and he had to wait for six hours -- because he wouldn't come out of the bathroom. And finally the wife had to tell him the truth: "He cannot be disturbed -- never when he is in

the bathroom. He can be disturbed when he is in his lab, but not when he is in his bathroom -- because he becomes so utterly relaxed that all the great insights happen to him there. So nothing can be done. He may be playing with soap-bubbles, but playing with soap-bubbles he has come to know about stars, faraway, faraway stars." Playing with soap-bubbles, even stars, which are so far away that their light has not reached yet since the earth came into existence...! For millions of years the earth has been in existence; their light has not reached the earth yet. And light travels with terrific speed; greater speed is inconceivable.

Light travels one hundred and eighty-six thousand miles per second.... When the earth came into existence, since that day the light has been travelling from those stars; it has not reached yet. Einstein became aware of THOSE stars. Playing with soap-bubbles?! Became aware of the greatest discovery of this age, the theory of relativity, in his bath-tub.

This is simply to say that life is ready to reveal itself when you are non-aggressive, when you are like a child playing with reality. All that is great happens in fun, in playfulness.

Mrs. Ward, you are too much intent. You say:

I AM ONLY HERE ON A VERY SHORT VISIT. I HAVE COME TO TRY TO UNDERSTAND WHAT YOU HAVE HERE THAT THE REST OF THE WORLD DOES NOT.

WHAT I HAVE HERE IS EVERYWHERE, but maybe you cannot see it somewhere else. You need a certain space in which you can relax -- that space is nowhere else. Religion is very serious all over the world; religion here with me is a non-serious phenomenon. Elsewhere life is taken as a great problem, a theological problem. HERE it is thought to be a beautiful joke! Prayer is thought to be very sacred in other places. Here, just to be celebrating, ANYTHING... the whole question is just to be celebrating. If you are eating your food with celebration, it is prayer; if you are taking your bath with celebration, it is prayer. If you have joy in the heart, it is prayer. Prayer is not a ritual here; you need not repeat certain words, you need not move through certain gestures. Prayer is a quality here, not an activity -- a flavour, a subtle dance of your inner energy.

Listening to the birds... and it is prayer! Seeing the trees, all their green and all their red and all their gold, is prayer. A bird on the wing, and you simply watching with great joy, with a certain relatedness to the bird, a certain affinity, empathy -- as if you are on the wing -- it is prayer.

Prayer is not something special here: it is the day-to-day ordinary life, with a new quality -- the quality of joy added to it, the quality of surrender and offering added to it. Any act offered to God is sacred. And if you can offer all your acts to God, everything is sacred.

There are thousands of churches and temples in the world; there are thousands of teachers, great teachers, very learned teachers.... I am not a learned man and I am not a teacher, because I have no teaching to impart. I am just a silent stillness; I am just love in my heart, a playfulness. If you can be here, without any idea of when you are leaving, if you can just be here, and you can imbibe the spirit of this Buddhafield, this energy-field, something is possible -- something impossible is possible, which may not be possible anywhere else. Because as far as I know, there exists no Buddhafield in the world right now except this.

Christians are there and Hindus are there and Mohammedans are there and Jainas and Buddhists -- there are three hundred religious on the earth, but all are hangovers of the past. Their Masters are long dead; they are traditions not religions, conventions not religions, conformities not revolutions.

Here it is not a tradition that I am making available to you. It has nothing to do with the past. It is a new beginning, and it is very fortunate to be at the beginning of something, to be at the very source of something.

The people who walked with Jesus were immensely fortunate -- they were at the very source, at the purest source. The people who walked with Buddha and lived with Buddha were immensely blessed, but now to be Buddhist is just meaningless. Twenty-five centuries have passed, and in these twenty-five centuries Buddhism has been corrupted so much that now it is almost impossible to sort out what Buddha said and what has been added to it and what has been deleted from it. It is almost impossible to say what has come from Buddha and what these twenty-five centuries have gathered around it.

It is like a snow-ball rolling: more and more snow goes on collecting around it; the original face is lost. You will even be surprised that the Buddhist statues have nothing to do with the real face of Buddha. The Buddhist statues have something more to do with the face of Alexander the Great -- because with Alexander the Great Indians became aware for the first time of the Greek beauty, and particularly of the Greek male beauty.

Greeks were not interested in female beauty at all, remember, their whole idea was of male beauty. If

you look at ancient statues that the Greek culture left, you will not find statues of women -- you will find statues of men, statues of nude men. They were tremendously in love with male beauty, the male body. The female body was not thought to be beautiful in Greece.

They created beautiful statues of nude male bodies. Those statues and those Greeks who came to India with Alexander the Great, they gave the idea of how the Buddha's face should be made. Buddha's statues are not in ANY correspondence with his real face -- they are Greek in origin. And everything like that has been changed.

The day Buddha died, the monks started quarrelling -- about each and everything. Thirty-six schools immediately arose, thirty-six sects. One man they all have loved, one man they all have heard -- but they have heard according to their minds. And when a man like Buddha is there, he releases great power; and there are power-hungry people who immediately jump on it, exploit it. These power-hungry people are really politicians.

St. Paul who created Christianity is a politician. Christianity has nothing to do with Christ, and Buddhism has nothing to do with Buddha. Buddhism was created by King Ashoka, the great Emperor. He spread Buddhism all over Asia. It was he... and I don't think that he was a man of any great understanding or enlightenment; politicians never are. It became a new power trip. Somebody can spread his worldly riches more and more and more, somebody can spread his empire of political domination, somebody else can spread his religious empire -- but it is all the same! The desire is to dominate more and more people. Politicians are not very intelligent people.

Those thirty-six people who started quarrelling must have been politicians.

And this is something that is always going to happen; it is something in the nature of things -- it cannot be avoided. Those who were really in tune with Buddha remained silent. The shock was such -- Buddha's leaving the body -- that they were shattered, they were crying and weeping. They were missing their Master; their hearts were no more in their right places. They were not interested at all in creating schisms, sects, divisions, politics. But there were idiots, and they are always around -- seek one and you will find a thousand and one; they are always around. And when one idiot goes, another idiot takes his place, immediately.

Just now... the other day I was reading: in Uganda, Idi Amin is gone; he was known as 'Idiot Amin'. Now do you know who has succeeded him? -- a man called Lulu. One idiot goes, another lulu comes! It is a very strange world. You cannot get rid of idiots and lulus.

Once the Master is gone, the politicians are there immediately ready to grab the power. And politics remains as long as ego remains; politics is the shadow of the ego.

So you can go to a Christian church or a Hindu temple, and you will go empty-handed and you will come back empty-handed. Unless you can find an alive Buddhafield, pulsating, streaming with life... and this is what is happening here.

Something is possible. I cannot promise you that I can give it to you; I can only say that the space is here, and the space is becoming richer and richer every day, more and more dimensional every day. If you are ready to dive deep into the world that we are creating here -- it is an invisible world -- something of great value is possible.

You ask me: CAN YOU HELP ME?

That's what I am here for. That is not the real question.... Can you take my help? -- that is the real question. Are you ready to take my help? Will you ALLOW me to help you? Won't you resist? Will you open your heart for me to come in? And my coming in your heart is a great surgery. It is pain in the beginning, agony on the way, ecstasy only in the end.

The second question

OSHO, WHY DO ALL THE BUDDHAS SAY THE SAME THING?

Vinod,

TRUTH IS ONE. Even if it is said differently, it is the same truth. Languages may differ, metaphors may differ parables may differ, but if you really look a little deep, then al parables, all languages, all

metaphors, culminate in one truth. TRUTH is one -- what can Buddhas do? Although each Buddha speaks in his own way, and his expression has HIS signature on it. His expression is just his and nobody else's. But still those who can see will always find that it is the same diamond -- maybe we have been shown only one aspect of it by Krishna, another aspect by Christ, still another by Mohammed, but those are aspects of the same diamond.

The diamond is one, this universe is one -- and all the Buddhas have been saying the same thing, in different languages, in different ways. Those differences come from their individualities, not from their experience. The moment of experience is wordless, the moment of experience is thoughtless. So when Buddha experienced it, it was the same purity of consciousness as when Jesus experienced it.

Two purities cannot be different; two impurities can be different. Two healths cannot be different; two diseases can be different. Two silences cannot be different; two noises can be different. The truth is known in silence, but you cannot utter It in silence -- you have to use words, language, noise. And immediately... when Buddha speaks, he speaks in Pali; that is the language that he knows, that is his mother tongue.

And Jesus speaks in Aramaic; that is his mother tongue. If Jesus and Buddha had met, they would not have understood each other's language at all, but they would have looked into each other's eyes and would have understood each other TOTALLY!

A Sufi story:

Mulla Nasruddin is sitting in the village square one evening plucking the strings of a sitar. Little by little, an expectant circle of villagers gathers around him. He keeps on playing just one note. Finally, one villager enquires, "That's a very nice note you are playing, Mulla, but most musicians use all the notes. Why don't you?"

"Those donkeys," retorts the Mulla, "they are searching for the note, but I have found it!"

Truth is one -- when you have found it you can go on repeating it, you can find different ways to repeat it, unique ways to express it, you can devise your own methods. And there are many methods devised -- because of the compassion of the enlightened ones. Strange methods, very contradictory to each other.

If you go to a Sufi saint, he will be very polite to you, he may even touch your feet -- because the Sufis respect God in all forms. That is their device. When a Sufi Master touches your feet... just think of that moment, contemplate over the moment -- a Bahauddin, or a Jalaluddin, or a Farid -- great Masters! diamonds of the purest water. A Bahauddin touching your feet, it is a device. In that moment when Bahauddin touches your feet, you are BOUND to fall silent, howsoever noisy your mind. Bahauddin touching your feet!? A great silence will descend on you. Bahauddin is giving you a taste of his meditation in this way; this is his device.

And a Zen Master is just the opposite: you go to him, you have to bow down seven times. And you ask some innocent question... and he jumps on you, hits you on the head -- so unexpectedly. A very different device, but just think: a Bodhidharma, a Rinzai, a Bokoju, jumping on you, hitting on your head! For a moment all thinking stops... so unexpected. And you had asked a simple question: "Is there a God?" and he became furious. And you cannot figure it out -- why? And he gives you no time to figure it out; he gives you no time to escape either.

It happened once that when Bokoju met his Master and asked something about Buddha, the Master took him physically and threw him out of the window... from a three-storey building. The poor fellow fell down on a rock, smashed, and the Master was looking from the window and he asked, "Do you understand now?" And the whole ridiculousness of it! And the silence of the garden. And the silence of the accident. The shock. And the Master's smiling face, and those compassionate eyes, and his asking, "Now do you understand?"

And in that moment, Bokoju became enlightened. He said, "Yes, yes, Master. Can I come in and touch your feet in gratitude?"

"You are welcome," the Master said, "to have a cup of tea with me."

And they are sipping tea together.

Something immensely valuable has happened. In that moment, in that dangerous moment, when you are falling, it is almost as if you are going to die -- you are finished. How can you think? In dangerous moments thinking stops. When you come across a snake, suddenly thinking stops. You don't decide to jump out of the

way, remember -- you jump FIRST and then you decide, then you think it over, then you can afford to think it over. But you jump first!

Gurdjieff used to say that mind is very slow in action, and he is right. The body is far quicker. Mind is very lethargic; it goes on round and round in circles. So whenever there is some urgency, then your existence does not allow your mind to go round and round through logical processes to come to a conclusion, because then it will be too late. By the time you have decided.... For example, if a snake is passing by and you give it to the mind, then there is trouble. First the mind will say, "Ninety-seven percent of snakes are non-poisonous, so there are only three chances out of a hundred that this snake is poisonous. A hundred persons who are bitten by snakes, they don't all die; only five percent die, ninety-five percent are saved. And those five persons who die, maybe they were going to die anyway. So what is the hurry? Why bother? And one has to die one day."

And great philosophical ideas about death and the immortality of the soul.... And snakes don't care about these things! They are absolutely non-philosophical; they won't give you that much time. The snake may strike you before you have come to any conclusion.

Gurdjieff is right: he says whenever there is any urgency, the body immediately takes over from the mind; it does not give mind any chance to do -- it does it on its own. The body has its own wisdom: it jumps out of the way. It is almost an in-built response, so no thinking is needed.

That's what Zen people have been doing with their disciples.

One Zen Master had this habit that whenever he would talk of God, of Buddha, of the higher dimensions of life, he would raise one of his fingers towards the sky. It became so characteristic of him that one of his small sannyasins, a young boy -- must have been of the age of Siddhartha -- became very much interested in this one finger pointing upwards. And he was always in attendance just to do something for the Master -- if he needs some tea, to run and bring the tea, or just to be by his side and to help him to get rid of the mosquitoes.

He learnt the trick, and playfully, whenever the Master was not looking at him, he would show one finger to the audience. The Master knew -- people would laugh, or smile and he would know who was doing the whole trick.

One day -- and this can be done only by a Zen Master -- he simply caught hold of the child when he was making the gesture of one finger pointing to heaven, and cut the finger with a sharp knife. Now, just think of doing such a thing to poor Siddhartha....

The child cried, screamed, and the Master said, "Stop! And put the finger up!" And his shout was such, it was such a thunderlike shout, that the child forgot all about his finger, that it had been cut and blood was oozing, and he showed the finger which was NO more there, because the Master had ordered.

And in that moment when he was showing a finger which was no more there, he became aware of the invisible; the Master was not pointing to something visible, but something invisible. And the child started laughing, and the Master took him into his embrace and said, "You have understood."

And it is said that small child had his first satori. Later on became a famous enlightened Master.

Different approaches... but the truth is one. The truth is silence -- the single note of silence. Be silent and know, and you will also know the same thing that Buddhas have always known and will always know: truth is eternal. It has nothing to do with time, it never changes.

Third question

OSHO, IS IT NOT GOOD TO TEACH THE CHILDREN SOMETHING OF RELIGION? WILL IT NOT BENEFIT THEM FO HELP THEM KNOW SOMETHING ABOUT JESUS CHRIST?

Maria,

RELIGION CANNOT BE TAUGHT to children or to grown-ups. It cannot even be taught to grown-ups, so how can it be taught to children? Religion as such cannot be taught: religion can only be caught. Maria, if you live a religious life... and by 'religious life' I don't mean the life of a Christian or a Hindu; by 'religious life' I mean a life full of love, prayer, celebration, joy, cheerfulness, gratitude. If you

live a religious life, the children are bound to catch it. Teaching is needed because you don't live a religious life, so you tell them theories. Those theories are not going to help at all. When a child is thirsty, don't talk about H2O -- give him water. He needs water! Don't tell him, "H20 is the formula which contains water, which contains all the oceans -- don t be worried. Just remember H20 is equivalent to water."
But the child will say, "How can I drink H20?"

And then the ridiculous thing happens: the child will think if you repeat H20, H20, H20, H20, then maybe someday, by repeating it constantly, intensely, chanting it again and again, using it as a mantra, the miracle will happen....

People are chanting "Rama, Rama, Rama," "Ave Maria," "Jesus," "Allah" -- a thousand and one formulas. You can go on chanting... they are all H20, H20, H20. You are simply wasting your time -- not only wasting your time, you are destroying your intelligence too.

The man who gets into such a repetitive routine becomes stupid. He loses the sharpness of his intelligence. What are you going to teach to the children? What is religion after all? Is there some way to teach it? Yes, you can teach Christianity, because Christianity is a doctrine; and you can teach Buddhism because Buddhism is a doctrine. A doctrine can be taught, but religion has nothing to do with doctrine -- religion is not a doctrine: it is an experience.

Maria, you cannot teach it, but you can create the context, you can live in such a way that the child slowly slowly imbibes the spirit. And children are very vulnerable, very flexible, and very attentive too! And they are always ready to learn. If something of immense beauty is felt by them, they Learn it, they drink it, they digest it.

But you teach them stupid doctrines. For example, that Christ was born of a virgin mother -- now the child will laugh at you, because now children know much more than you think.

A small boy gave the following summary of his Sunday school lesson:
"There were these Jews who had broken out of a prison camp in Egypt. They ran and ran until they came to a wide lake. The prison guards were closing in so the Jews jumped into the water and swam out to some boats that were waiting for them. The guards got in submarines and tried to torpedo the boats, but the Jews set off depth charges and blew up all the submarines and made it safe to the other side. Everybody called the Admiral by his first name, Moses."

The boy's father asked, "Son are you certain that is what your teacher told you?"
"Dad," responded the boy, "if you can't believe my story, you would never believe the one the teacher told."

Now, telling children stupid stories you are not helping the to become religious; on the contrary, you are helping them to become anti-religious. When they grow up they will know that all those religious doctrines were fairy-tales.

Your God. your Jesus Christ, all will turn into Santa Claus later on in the child's mind -- deceptions, fables, to keep children occupied. And once the children know that what you have been telling them as absolute truth is just lies and nothing else, you have destroyed something very valuable in their being. They will never become interested in religion at all.

My own observation is that the world is becoming more and more irreligious because of religious teaching. No child should be taught any religious doctrine.

Yes, when you are praying, let the child be present there. When you are dancing, let the child be present there. And the child will soon join you -- how can the child resist joining a dance? Let the child know that life has grace in it; let the child know that life is not only suffering but much ecstasy too. Let the child know that laughter is good, divine, that love is good, godly.

And these things are not to be taught: they have to be imbibed by the child. You have to create the vibe. And then sooner or later the child will start becoming aware of many more things which cannot be seen just by the physical eyes. Because you will have given him more sensitivity. Otherwise you can go on teaching him, and nobody even remembers. How much do you remember that was taught to you? Nobody even remembers; everything is thrown in the garbage.

Three Italians were driving fast on the expressway when their car collided with a truck and they were instantly killed. Finding themselves at heaven's door, they knocked and God answered. "What do you want?" God asked.
"We want to come in," they replied.

God said, "Before you can enter you must answer a question." He pointed to one Italian and said, "You, Vito, tell me, what is Easter about?"

Vito paused, then with an Italian accent answered, "Thatsa when there are lotsa parades alla over America! Fireworks are shot at night and the people go ona picnics. Itsa celebrated in July."

"Sorry, Vito," God said, "but you must go to hell."

Pointing at Pietro, God said, "You, Pietro, tell me what Easter is about?"

Pietro smiled and replied, "I know, God, thatsa when some time ina November the family gathers together and eatsa turkey, pumpkin pie, potatoes...."

"Sorry, Pietro," God said, "you must go to hell."

Looking at Giuseppe, God said, "You, Giuseppe, you have been an altar boy for ten years. You go to church every Sunday. You tell me what Easter is about."

Giuseppe replied, "Thatsa when the people who did not like your poor son and what he said hung him upa on a cross. For three hours your son he hang there before he died. Thena his mother and friends, they take him down from the cross, wrap his body up and put the body in a cave and they roll a huge stone in front of the cave. For three days your son was in the cave and on the third day he wakes up from the dead, rolls back the stone, goes out of the cave. Hea no seea his shadow, so he goes back in for sixa more months."

You can go on teaching... nobody is listening. Children are helpless; they have to go to the Sunday school, so they go. They have to listen, so they listen -- but they are not there. And later on they say and they know that all that was just nonsense. They may not say, but they know certainly that that was all nonsense.

Maria, this is not the way to help the world become more religious. This is the way we have tried for centuries -- and we have failed. Instead of the earth becoming more religious, it has become more and more irreligious every day. As the teaching has spread, as there have been more and more missionaries and more and more teachers and more and more people indoctrinating others, the world has turned more and more irreligious -- not only irreligious but anti-religious too.

It is time to understand that something IS basically wrong. This is not the way to teach religion; religion can only be caught and not taught. Yes, it happens with a Jesus, because Jesus creates the space where it can happen.

A disciple once asked Jesus, "What is prayer?"

Do you know what he did? He simply fell on his knees and started praying; tears started rolling down his cheeks. This is creating a space. Now he is creating PRAYER itself! What is the need to say anything?

Seeing it, the disciple fell on his knees -- for the first time he felt the tremendous beauty of surrender, and a great joy in feeling grateful to God. Tears started flowing down his cheeks too. They were both crying -- in joy, in gratitude.

Finally, Jesus asked him, "Now do you know what prayer is."

And he nodded; he said, "Yes, Master. Now I know what prayer is."

This is the way to teach. Not giving theoretical answers, not giving absurd, outdated, metaphysical doctrines, which may have looked relevant one day, but now they look simply stupid. Now say to a child that God created the world just four thousand and four years before Jesus Christ, and the child will smile at you. And the child knows that "Either you are befooling me, or you are in utter ignorance."

THE WORLD HAS EXISTED for millions of years. In fact. there has never been a beginning. God is not the creator in reality but the creativity. To say to a child that God finished the world in six days and then rested on the seventh day because he was tired -- now, that means that since then he has not bothered about us at all.

A man went to his tailor and asked him, "How long is it going to take for my suit to be ready? You have been promising it already for six weeks, and you say again and again, 'Come again, come again...' And do you know? -- God created the world in only six days? And in six weeks you have not been able to even create my suit."

And do you know what the tailor said? The tailor said, "Yes, I know -- and look at the world, then look

at my suit, and you will see the difference. The world is in a mess. This is what happens when you create something in six days."

God is still creating. In fact, to think of God as a separate person from existence is not experiential. Those who have experienced, they say God is the very creativity of existence -- he is not a creator. Existence creates itself; it is a self-creating process. And it is unending and eternal.

And how are you going to describe God? -- a very very old man with a long white beard, sitting on a throne up in the heaven. And do you know what ideas come to children's minds? You will be surprised.

Carl Gustav Jung in his memoirs writes... he was the son of a clergyman, so he used to listen to the sermons about God sitting on the throne and watching everybody from there. And Jung says, "The idea that always came to my mind was: if he starts urinating, then what will happen? Sitting on top... and sometimes he must feel like pissing, then what?"

Children are children! When you talk to children, be very alert. They have their own ideas... and he would start giggling at the whole idea, because the father knew nothing about it.

One day, the father asked, "Why do you giggle whenever talk about God sitting on the throne?" So he told the father. The father said, "Shut up! Never think such things!"

And Jung said, "This is nothing -- I think even worse things." And Jung relates that that idea persisted, persisted.... Even when he became older, once in a while whenever he would see in a church a picture of God up there, immediately the idea would come.

Your teachings cannot be of any help -- only your life. Live! If you really love your children, live in such a way that they start feeling that there ARE things which are not visible but still they are. You need not convince them. They don't ask for proofs, they don't understand proofs. They are not asking for arguments -- they are asking for existential experiences.

And they are always ready to go on any adventure -- more ready than you. You may be afraid for safety, security, and a thousand and one things -- children are never afraid. Children are more fearless than you. They can have a more immediate contact with God than you can ever have.

But we give them so many rotten theories, and in the name of religion, too, we go on teaching them a kind of ambitiousness, competitiveness: "Be better than others! Be more religious than others! Be holier than others! Be purer than others, more virtuous, more righteous! Then God will reward you. And if you are not, you will be punished in hell."

This is psychological conditioning, making them afraid and making them greedy -- and you call this religion? To make a person fearful is religion? Religion is when a person becomes fearless. To make a person greedy for rewards in the other life is religion? Religion is when there is no greed.

And you make them competitive: "Compete with others! Be more virtuous, more saintly. Look at other boys, how well-behaved they are and how religious they are!" You are creating in their mind a subtle ego, a pious ego, so when the boy goes to the church he feels holier than everybody else. He looks all around -- he knows he is higher. He has risen on the ladder; soon the paradise will be his.

This is poisoning your children with competitiveness. This competitiveness is there in the marketplace, it is in the monastery too. In the marketplace it can be forgiven, but not in the monastery. When people are rushing for money, it's okay, understandable, that they will be competitive. But for virtue too, the same rush?

And once the goal becomes too important, then means lose all importance. When the end becomes all-important, then any means will do, fair or foul, but one has to attain to the end.

This is not creating religiousness. A religious mind is non-competitive, utterly unambitious. He has nowhere to go -- no hell to fear, no heaven to attain. He is RIGHT now in God, in THIS very moment. His this moment is all and all. And he never compares himself with anybody else. Your saints go on comparing: Who is higher? Who is a bigger saint? And all these so-called saints are just stupid children, still thinking in terms of what they have learnt in their schools, still not out of their teens. I have heard:

There was a deaf and dumb couple who had just got married and were on their honeymoon. They took off their clothes to have some fun when the wife signalled in sign language, "Did you bring the safes?"
"Oh no," replied the man in sign language, "I forgot."

And she said, using her fingers, "You will have to get dressed and get some because I am not going to

do it without safes."
"But I am deaf and dumb," cried the man. "How am I gonna get the man at the drugstore to understand what I want?"
"Oh, that's easy," replied the wife. "You just go to the counter, lay down a ten dollar bill, take your prick out and lay it on the counter and the man will know what you want." The man went out and came back a half an hour later looking very sheepish.
"Well, did you get them, did you get the safes?" asked the expectant wife.
The man just hung his head and said no.
"Well, did you do what I said?" asked the now frustrated wife.
"Yes," he replied.
"So, what happened?"
"Well, I went to the counter and put down the ten dollars. Then I pulled out my prick and put it on the counter. Then the man behind the counter put ten dollars on the counter and pulled out his prick and put it on the counter."
"So, what happened?" asked the curious wife.
"Well," replied the husband, "his was bigger so he took all the money!"

Competition, competition, competition... everywhere competition. And this story is not just a story: if you ask Sigmund Freud he will say exactly this that that is from where Competition arises. Small boys become very much worried about their genital organs: "Who has the bigger one?"

All competition is rooted there, originates there! And then it spreads all over your life. It is sexual basically. Then it takes many forms, many masks and facades: Who has the biggest car? It is nothing but the same story: Whose prick is bigger? Who has the biggest house? It is the same story again. These are different symbols for the same sexual competition.

And who is the greatest saint? -- the story is not different...

The Fish in the Sea is Not Thirsty

Chapter #6
Chapter title: Untimely Sannyasination

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The first question

OSHO, HOW CAN REBELLION BE RECEPTIVE, FEMININE, YES-SAYING? IT FEELS SO MUCH LIKE A NO TO ALL THESE OLD THINGS. IS IT JUST AWARENESS AND LOVE THAT IS IT?

Prem Mariam,

REVOLUTION IS NO, REBELLION IS YES. Revolution is negative, rebellion is positive. Revolution says no to all that is wrong and should not be. Rebellion says yes to all that is beautiful, good. Revolution is

past-oriented, rebellion is present-oriented. They are not synonymous.

Revolution is destructive, rebellion is creative. Revolution can never be feminine, receptive, yes-saying. That is impossible. But rebellion is always feminine, always receptive, always yes-saying.

I am talking about rebellion, I am not talking about revolution. Revolution is political, rebellion is spiritual. Revolution is of the crowd, rebellion is individual. You can be a rebel and you don't need anybody else to be with you -- you alone can be a rebel. But you alone cannot be a revolutionary; you will need a great organization, you will need a great army behind you.

And the problem is -- one of the most significant things to be understood -- that when you fight with somebody, slowly slowly, you become like your enemy. It's bound to be so; it follows a certain natural course. If you have to fight with somebody, you have to be like him; otherwise you will not be able to fight with him. Choose your enemy very carefully. Friends can be chosen without much care -- they don't affect you so much -- but enemies are very decisive.

All revolutions fail because of the enemy. The enemy decides the whole thing. The czars of Russia decided the structure of the communist party; the czars decided how Joseph Stalin was going to be. And he proved a bigger czar than any other czar, and he proved even more terrible than Ivan the Terrible.

Fighting with the czar, fighting with the imperialist structure of the czar, they learnt the whole strategy, all the tactics. By the time they came in power, they were perfectly groomed by the czar, by the enemy. By the time they came in power, they started behaving in the same way against their enemies as the czar had been behaving with them.

This you can see all over the world again and again. Right now this is happening in Iran. The Emperor is gone, and a far worse regime has taken his place. Khomeini is proving at least ten times more violent than the Emperor himself. Khomeini has learnt the whole strategy from the Emperor; his whole life he has suffered, struggled. That has been his school. Now, with a vengeance, he is proving himself to be a bigger emperor than the Emperor himself Now, every day, hundreds of people are being executed, killed.

This has happened always: revolutions fail because they are reactions. Never be a revolutionary: be a rebel. A rebel is not AGAINST the past; the past is not even worth that. To be against it m.ans to be focussed on it; to be against it means you are paying too much attention to it. To be against it means you are hypnotized by it.

A few are for it -- they are hypnotized. And a few are against it -- they are hypnotized. The rebel is one who simply sees the whole futility of it, and without fighting drops it. If you fight, it will cling to you; if you fight, you have to cling to it. It will become your definition. Don't let the past define you; simply slip out of it, just like a snake slips out of the old skin -- and never even looks back. That is the way of the rebel.

I teach the way of the rebel. That is the way of religion -- religion is rebellion, not revolution. And it gives immense respect to the individual. Each one can be a rebel in his own way: just simply slip out of the past. There is no need to struggle with it -- it is no MORE there. And if you go on fighting... you don't have that long a life. The past has been very long -- millions of years -- how are you going to fight with it in a life that consists at the most of seventy or eighty years? In this small life span, how are you going to fight with the past which is so huge, immense?

The only wise way is to slip out of it; there is no need to fight with it. And this has to be understood on many levels.

Politically, people fight with the past -- the Hindu past, the Christian past, the Mohammedan past -- and they become like the past they are fighting with. Psychologically, since Sigmund Freud, people are fighting with their own individual pasts -- the childhood traumas. That too is big, and if you have to sort it out and fight with everything and put everything right, your whole present and future will be wasted in it. The past is already wasted, the present will be wasted in psychoanalysis, and the whole future you will be fighting, and fighting with the past. And to fight with the past is to fight with a shadow -- you can never win. How can you win against a shadow? It does not exist in the first place. You have only to see that it is a shadow! and that is that.

That is the basic difference between the psychological approach towards life and the religious approach. Religion simply says: "Be more meditative, be more aware. Be right now here!" In that very awareness, in that crystal-clear consciousness, you see that the past is an unnecessary burden -- you need not carry it. Nobody can force you to carry it; you are carrying it on your own, it is your decision.

Your parents are not there to enforce it... it is already gone! Just shadows are lingering. See that they are shadows, and you are free. In that very seeing is freedom. In that very understanding is liberation. And then all your energies are available to be herenow. Then you can bloom! Then you can blossom. Then your life

can have some fulfillment, some joy, some celebration.

Revolution is against the past and for the future -- both are non-existential. The past is no more and the future is not yet. And revolution consists only of past and future: against the past and for some future utopia. The word 'utopia' is very beautiful; literally it means 'that which never comes'.

Rebellion consists of the present and only the present. It has no concern with the past, it has no concern with the future. It loves, lives, dances, sings, but its space is here, and its time is now. And then you can be feminine, and then you can be receptive, and then you can be yea-saying.

The second question

OSHO, I ONCE READ SOMEWHERE THAT WHEN BUDDHA WAS ASKED BY A DISCIPLE TO DESCRIBE LIFE BRIEFLY, THE BUDDHA REPLIED 'MISERY'. IS THIS TRUE?

Zareen,

IT IS TRUE. But if a Buddha had asked Buddha, "What is life? -- describe briefly," he would have said, "Bliss." The answer has nothing to do with the question; the answer has something to do with the questioner. The answer depends on the questioner. A man like Gautam Buddha does not answer questions, he answers questioners. He is not saying anything about life, mind you -- he is not saying anything about life. He is saying something about the life of the man who had asked the question.

Buddha is not saying about his own life that it is a misery; certainly it is not. Nobody has seen such grandeur, such bliss; nobody has walked on this earth with such grace, such utter celebration. Nobody does humanity remember who has been more beautiful. How can Buddha say that life is misery? You should remember: he is not talking about life as such; he is talking about the life of the man who had asked the question.

And then it becomes a problem, because for forty-two years Buddha continued answering people, and different people required different answers, and sometimes contradictory answers. A Buddha has to contradict himself almost every day.

Once it happened:

In the morning a man asked Buddha, Is there a God?" and Buddha said, "No." And in the afternoon another person asked, "Is there a God?" and Buddha said, "Yes." And by the evening a third person asked, "Is there a God?" and Buddha kept quiet, didn't answer, remained silent.

Ananda, who was Buddha's chief disciple, was present on all three occasions. He was continuously behind Buddha like a shadow -- serving him, taking care of his body, looking after his needs. He was very much puzzled: "In a single day Buddha has said there is no God, Buddha has said there is a God, and Buddha has kept silent too, he has not answered this way or that. These are the only three possibilities -- all the possibilities exhausted, in a single day? All the answers given."

He could not sleep; he tossed and turned, and Buddha asked, "What is the matter with you tonight? Are you not tired or something?"

He said, "I don't want to disturb you, but unless you answer me this question I don't think I will be able to sleep. In the morning you said no, in the afternoon you said yes, and by the evening you remained silent, you didn't answer -- and the question was exactly the same!"

Buddha laughed and he said, "The person who had come early in the morning and had asked 'Is there a God?' was a theist, was a believer. He wanted me to say yes so that his belief could become more strengthened -- and I don't strengthen people's beliefs, because a believing mind is never a seeing mind. To believe is to remain in darkness. I wanted to shatter his belief. My answer had nothing to do with God; my answer had something to do with that man. He was there just to accumulate a little more evidence for his belief, so he could say to people that 'Not only do I believe that there is a God, but even Buddha says there is a God!'

"He had not come to understand. He simply wanted me to be a witness to HIS belief And his belief is just out of fear, a conditioning taught by others. His belief is nothing but a cover-up for his ignorance. I cannot be in any way a help to it. I had to shatter it. I had to shout no, emphatically. And it helped. 'Buddha says no?' Enquiry started in his being. Now he cannot be at rest with his belief He will have to come -- you will

see."

And one day he came again, and he said to Buddha, "You did it: since that time my worship has become empty. Since that time I go to the temple, but the temple no longer has any deity in it. Since that time I know it is only a belief. If you say God is not, then who am I to say God is? You are so godly, you must be true. I have come to enquire. Now I come to you without any belief. Now I come to you open -- to seek, to search. Now my question is not rooted in my knowledge." And Buddha said to Ananda, "The second person was an atheist -- he believed that there is no God. He had come in the same way as the first one: to have my support." His belief was as stupid as the first one's, because to believe without knowing is to be stupid. Believe only when you have known, but then it is not a belief at all; it is a totally different experience. It is trust. It is not based on somebody else's experience; it is your OWN experience. You are reborn in it. It is not Hindu, Christian, Mohammedan -- it is simply your experience. And even if the whole world says it is not so, you cannot deny it, your trust cannot be shaken.

"The other person," Buddha said, "was an atheist, hence I had to say YES, and emphatically I had to say yes."

Ananda said, "And what about the third?"

Buddha said, "He was neither a theist, nor an atheist, so neither was yes needed nor was no needed. He was really an innocent soul, a very pure heart. His question was not out of his a priori knowledge; his question was really innocent. His question was a quest, an enquiry. I had to remain silent -- because that was my answer to him. And he understood it.

"Did you not watch: when I remained silent and closed my eyes, he also closed his eyes, and a great silence descended on him. And did you not observe? -- when he went his eyes were shining, his eyes were like lit candles. And did you not observe? -- when he left, he touched my feet, bowed down, thanked me, saying 'You answered rightly,' although I had not answered him at all. That man tasted something of my silence, imbibed something of my being. That man was the true seeker."

A true seeker does not need a verbal answer: a true seeker needs something existential -- a penetration of the heart into the heart, a penetration of the soul into the soul. The real seeker wants the Master to overlap him. The real seeker wants the Master to go into his innermost core and stir the sleeping soul.

Zareen, your question is significant. You say:

I ONCE READ SOMEWHERE THAT WHEN BUDDHA WAS ASKED BY A DISCIPLE TO DESCRIBE LIFE BRIEFLY, THE BUDDHA REPLIED 'MISERY.'

It is true. Many times he said to many people that life is misery; and many times he said to many people that life is bliss -- SATCHITANANDA -- it is truth, it is consciousness, it is bliss.

But people have gathered more the answer that life is misery, because it fits with their own experience. When the Buddha says, "Life is joy," it doesn't fit with your experience. It falls on flat ears. You hear it, but you cannot understand it. It does not ring any bells in your heart.

So the answers that he gave to those who had come to know something of bliss, something of joy, something of song, have not become so important. And it was only rarely that he would say that, because it is only a rare person who will require that answer. Millions and millions need to be told, "Your life is misery." It IS so.

But why does Buddha say your life is misery, why? He says it so that you can come out of it. You can have another kind of life -- this is not the only kind! This is only one of the ways, and the worst way possible. You have created a hell out of your life; and if it can be a hell, it can also be a heaven; if it can be misery, it can be bliss. It is the same energy used wrongly that becomes misery, AND used rightly becomes bliss.

What is misery? Misery is feeling separate from existence, feeling isolated from existence, feeling alienated from existence -- that is misery. And what is bliss? Feeling one with existence, orgasmically one with existence, organically one with existence. Having an ego is misery, and becoming egolessness is bliss. Both alternatives are open. The choice is yours.

Zareen, listening to Buddha's answer that life is misery, don't settle there. His answer is to unsettle you. His answer is to shock you. His answer is to wake you up to the fact that your life is misery. But people are really cunning, very cunning; they listen only to that which they want to listen to. People are so cunning that listening to the statement that life is misery, they say, "Then nothing can be done. If life is misery, then I have to live a miserable life, then this is all there is -- so live it! Live it anyhow."

Rather than creating a desire to transform themselves, they completely drown themselves in their misery -- as if Buddha has given them a certificate that this is what life is all about. People are so cunning, they simply listen only to that which they want to listen to.

"This is all a mistake, Your Honour," said the first harlot. "I was walking along and this guy.... "
"Just a minute, young lady," said the judge. "Now, you have been here a dozen times -- one hundred dollars fine. Next!"
"I am just a poor private secretary," said the second girl, "and I was not doing anything..."
"I recognize you too, miss," said the magistrate. "Two hundred dollars or ten days in jail. Next case!"
"Judge," said the third girl, "I am a prostitute. I am not proud of it, but it is the only way I can support my three kids. I am guilty."
"Young woman," said the judge, "I like your honesty, and because of it I am going to give you a break. Your case is dismissed and, sergeant, give this girl fifty dollars out of the policemen's fund."

Now comes poor old Liebowitz, arrested for selling ties without a license. "Your Honour," he pleaded. "I'm not gonna lie to you -- I am a prostitute too.... "

Beware of your mind -- it is always trying ways and means, strategies, tactics, to remain as it is. It can wear masks, it can become religious, it can go to the church, it can read the Bibles and the Vedas... and still it will find only ways and means to remain itself.

Zareen, Buddha's statement has been taken by people as if he has said, "Life cannot be bliss." It is impossible. "Life is misery and it is going to remain misery -- to be miserable is life's intrinsic quality," people have taken it that way. That is not true. I know it is not true.

I say to you: your life is misery, but it need not be so. It is misery because you have not tried to transform it; you have not worked on it. It is misery because you are still unborn. It is misery because the opportunity is being wasted, and you are not being creative. It is misery because you are not behaving intelligently.

Be intelligent. And I don't mean by 'intelligence' be intellectual -- intellectuals are not necessarily intelligent people, and intelligent people are not necessarily intellectuals. Almost always the case is that the intellectual is only a pretend, he is pseudo; by being intellectual he is trying to convince himself and others that he is intelligent.

What is the criterion of being an intelligent person? Only one criterion: if you can create bliss in your life you are intelligent -- otherwise there is no other way to prove it. If you can create a paradise around yourself, if you can remain in a constant cheerfulness, cheerfulness becomes just your very milieu, then you are intelligent.

Be intelligent and life is bliss; be stupid and life is misery. It all depends on you.

The third question

Osho,

AND THE MIND GOES BANANAS...
"SURRENDER, DO YOUR OWN THING."
"TRUST, LIVE YOUR LIFE..."
SLOWLY IT SEEMS TO ME THAT I DON'T KNOW ANYTHING AND SOMETIMES IT FEELS VERY GOOD.
BUT STILL I WANT TO KNOW.

Varidhi,

THE MIND NEVER GOES BANANAS -- it is bananas. You say: SURRENDER, DO YOUR OWN THING. I will suggest you put just two words between these two: SURRENDER and then DO YOUR OWN THING. Because once you have surrendered, you are not there, God is. Then doing your own thing is doing God's thing: Thy kingdom come, thy will be done.

First dissolve yourself, then God is your you, then God is your self You have just missed those two simple words 'and then'.
Surrender AND THEN do your own thing.

Trust AND THEN live your own life.

Surrender and trust are not two things; it is the same phenomenon. You can surrender only if you trust, and you can trust only if you surrender. They go hand in band. They are inseparable. If one happens, the other is bound to have already happened. Just those two words that are missing are creating trouble for you: and then.

A man came to St. Augustine and asked him, "I am illiterate, very old, not much life is left. I cannot go into great austerities; the energy is ebbing. I am just on the verge of death. I have walked many miles just to see you and ask you something very simple. I have not come to listen to great philosophy -- just something very simple, a single word will do. You just simply tell me a single word that I can keep in my heart and I can follow it for whatsoever of my life is left."

It is said St. Augustine closed his eyes... his disciples were very much puzzled. It had never happened before. Great theologians had come, great philosophers had visited; they had asked very complicated, very difficult questions, and Augustine was never known to meditate over those questions. His answers were immediate. "What is he doing? This old villager's question -- and he is meditating?"

For half an hour he meditated, and then he opened his eyes and he said, "Then I can say only one thing: love and then whatsoever you do is right."

Remember love. Love is the quintessence of the whole of religion, the very perfume of all the flowers that have bloomed in the name of religion -- Buddha, Krishna, Christ, Mohammed, Zarathustra, Lao Tzu, Kabir, Farid, Nanak, Meera -- all the flowers in all the ages that have ever bloomed, they have the same fragrance and that fragrance is love.

If you can love, then everything is allowed -- because a loving man cannot do anything wrong. Love is the only commandment. If love is not there, then even those ten commandments are not going to help at all. Ten commandments are not needed; they are needed only because you are not ready to fulfill the first and the only commandment. Those ten commandments are just poor substitutes for the single commandment: love.

And remember, love AND THEN whatsoever you do is good, is virtuous.

That's what I go on saying in different ways: surrender and then do your own thing. Listening to me you can misunderstand, because doing your own thing has become the very flavour of the new generation. I am not saying the same thing. When I say do your own thing, I am not repeating a hippie slogan. When I am saying do your own thing, there is a condition preceding it: surrender, trust, AND THEN.... Otherwise, what are you going to do? Without surrender whatsoever you do will come out of your ego, will come out of your unconsciousness, will come out of your past. It CAN'T come from God, and it can't come from a conscious, alert being.

And whatsoever comes from the unconscious is going to create more and more misery for you and for others. There is enough misery; there is no need for you to contribute more to it. There is more than enough. If you want to contribute something to it, please, first fulfill the basic requirement of surrender and trust.

Just meditate for a moment... if the ego is not there, then who is doing? Then God is doing through you, then you are just a hollow bamboo. On his lips you become a flute -- the song is his. And then you will not feel so puzzled, Varidhi.

You say: SLOWLY IT SEEMS TO ME THAT I DON'T KNOW ANYTHING AND SOMETIMES IT FEELS VERY GOOD.

You are going really mighty slow. You say: SLOWLY IT SEEMS TO ME... How can it seem slowly? Either you see it instantly, or you don't see it -- what do you mean by 'slowly'? These things are not gradual. These things are breakthroughs, sudden, like lightning in the dark night.

When I say something, if you are available in that moment, if you are in tune with me in that moment, there will be a lightning experience. A tremendous yes will arise in your heart... a flood of a new vision, of a new clarity, of a new transparency. You will see what is what, and in that very seeing, that which is wrong drops out of your hands -- and only the wrong has to be dropped; the right is always there. It cannot be dropped; it is only covered by the wrong. The wrong is a foreign element, the right is your natural being.

You say: SLOWLY IT SEEMS TO ME THAT I DON'T KNOW ANYTHING...

No, it cannot happen slowly. It never happens slowly. If you listen to me you are bound to experience it,

that you don't know anything at all. What do you know? I am not talking about engineering and medicine and geography and history; I am not talking about all that nonsense -- utilitarian nonsense. But what do you know of reality, of truth, of God, of love, of meditation? What do you know about this mysterious existence that surrounds you? What do you know about yourself? -- with whom you have lived from eternity and you are going to live for eternity. What do you know about the person who you are?

When a great mathematician, P. D. Ouspensky, went to see a very strange mystic, George Gurdjieff, Ouspensky was already world-famous, and Gurdjieff was not known at all; nobody had heard about him. Ouspensky had already written one of the greatest books in the world, TERTIUM ORGANUM. It is said that there are only three great books in the world: the first was written by Aristotle, Organum, and the second was written by Bacon, NOVUM ORGANUM, and the third was written by P. D. Ouspensky, TERTIUM ORGANUM. First principle, second principle, third principle -- third canon of thought, that is the meaning of Tertium Organum

Ouspensky declared in the beginning of the book that the third existed even before the first ever existed. And it is NOT just pride, it is not just ego -- it is true. He had discovered something of immense value; he had contributed to the world of mathematics, logic, metaphysics, something really valuable. He was known all over the world; the book was being translated into many many languages.

And Gurdjieff was not known at all -- just a small group of people knew about him. And it was not easy to approach him either; he was not available publicly. Ouspensky had great difficulties and had to wait three months to see him, and had to try many people because only those who belonged to the inner circle of Gurdjieff were allowed to bring some new guest.

And the day he was ushered into the presence of Gurdjieff, twelve people were sitting there. Gurdjieff in the middle and all the twelve surrounding him, and there was absolute silence. And the man who had brought Ouspensky, he also sat there and closed his eyes. Now, Ouspensky started feeling very restless; he was not even introduced. He started feeling a little embarrassed too: "What is he doing here? And what are these people doing here, just sitting silently?"

Half an hour passed... and now it was almost one hour passing. Ouspensky started thinking, "What am I sitting here for?" But he could not even leave, because it looked so impolite to disturb the silence. The silence was so tangible, like a cloud the silence was sitting there.

And then Gurdjieff looked at Ouspensky, and he said, "You are feeling very restless. It is natural -- you come from a restless world, you don't know the ways of silence. Why did you want to see me? Why have you been haunting me for three months?"

And Ouspensky said, "I wanted to ask you a few questions." Gurdjieff gave him a blank sheet of paper and told him, "Go into the other room and on the one side write whatsoever you know, and on the other side whatsoever you don't know. And then come back -- because I will answer only that which you don't know. If you already know it, why bother about it?"

It was a cold Moscow night, the snow was falling, and Ouspensky remembers, "Going into the other room, I started perspiring. For the first time, with such emphasis, I was made aware that I know nothing. I wanted to write something, just to save my prestige, that I know this, that. I thought it over, round and round, but basically I knew nothing. I thought: Do I know anything about love? I have heard much, I have read much -- but any experience? because that man is not going to let it pass easily. He will ask, 'Any experience?' " And he had seen those eyes which can go to the very core of your being: "You cannot deceive that man.

"Do I know anything about meditation? Do I know anything about God? Do I know anything of any real significance?"

He waited and waited and he could not find anything. And finally he came out and gave the paper back -- as blank as before -- and said, "Excuse me, I don't know anything. I know nothing. I have been a fool up to now. I had always believed that I knew this and I knew that. You have shattered me in a single blow."

Gurdjieff looked at Ouspensky, and his eyes were those of benediction. He said, "Then you are accepted -- because only those who know that they know not can be accepted in my circle, because only they are capable of learning."

Varidhi, know that you know nothing -- and don't go slowly. It is not a question of gradual discovery: it is a sudden lightning experience. EACH morning I am trying to show it to you, shouting at you that you don't know anything -- anything that is of any relevance, anything that is of any value, anything that is really

going to transform you, anything that you will be able to carry beyond death to the other shore.

But Varidhi says: SLOWLY IT SEEMS TO ME THAT I DON'T KNOW ANYTHING AND SOMETIMES IT FEELS VERY GOOD.

Even that -- a little glimpse, a gradual thing, just a little... as if a window opens and closes, but a little breeze comes in, or a ray of the sun -- still THAT feels good! If it feels good, go deeper into it, go deeper into ignorance, go deeper into not knowing, go deeper and deeper into a state where knowledgeability is just garbage. And great will be your experience -- of great joy and freedom, because knowledge is a bondage, borrowed knowledge is a bondage. One's own experience is not knowledge: it is wisdom, it is freedom.

And finally you say: BUT STILL I WANT TO KNOW.

That's good! Start from the state of not knowing and you will become capable of knowing. Start from the clean slate and let God write something on it. Efface all that you know. Before God, be just nude, innocent, ignorant, a child. And YOU WILL know. We are here to know, but that knowing does not come through scriptures, that knowing comes through silence. And the knowledgeable mind cannot be silent. It is so full of knowledge, so full of thoughts, it cannot empty itself.

Empty yourself, Varidhi. Empty yourself of all knowledge, dreams and desires. Throw all this rotten furniture out of yourself. Create a pure space, and in that pure space you become capable of attracting the ultimate towards you; you become a magnetic force. You become the host, and God comes as a guest.

The fourth question

OSHO, FEELING A RAPIDLY GROWING UNEASINESS ABOUT MY STATE AS A NON-SANNYASIN. I WOULD LIKE TO ASK YOU: WHAT IS YOUR ART? HOW COULD YOU FIND THE LOOPHOLES IN MY MIND SO EASILY AND IN WHAT WAY DID YOU BYPASS MY WELL-DEVELOPED EGO? WHEN I ARRIVED TEN DAYS AGO I FELT RATHER BALANCED, GRATEFUL, YES, FOR WHAT YOU HAD SHOWN ME ALREADY, BUT NEVERTHELESS FULL OF COURAGE TO FACE AND RESIST ANY UNTIMELY ATTEMPT THAT WOULD SANNYASIN ME. BUT LOOK AT ME NOW: WANDERING AROUND IN THE ASHRAM OFF-BALANCE, EYES FULL OF AWE, CRYING TIME AND AGAIN AT COMPLETELY UNPREDICTABLE MOMENTS AND SHOWING ALL THE SIGNS OF ONE WHO IS IN LOVE. OSHO, I LOVE YOU, SO WHAT CAN I DO? AND HOW DID YOU MANAGE?

Hein Kray,

I WILL TELL YOU ONE STORY -- that's how I manage, that's my art.

Haggarty ran a red light and ploughed headlong into a car driven by Father Cogan. The auto turned over three times and the priest thrown from the vehicle lay stunned beside the road.

Haggarty rushed over and said, "I am terribly sorry, Father!"

"Saints above!" said the shaken priest. "You almost killed me!"

"Here," said Haggarty, "I have got a little sacramental Jack Daniels. Take some and you will feel a lot better!"

Father Cogan took a couple of large swigs and continued his tirade. "What were you thinking about, man? You nearly launched me into eternity!"

"I am sorry, Father," said Haggarty. "Take a few more sips, it will ease your nerves."

After the priest had almost finished the entire bottle, he said, "Why don't you have a drink?"

"No thanks, your reverence," said Haggarty, "I will just sit here and wait for the police!"

So I am just waiting till the day, which is coming closer and closer... it is the nineteenth of April that you are going to be assassinated.

Something really beautiful is happening to you. All that ego that seems so strong is not so strong; it is just your belief that keeps it alive. Once you start understanding, it starts dying. It is all kinds of inhibitions that keep your tears repressed. You have been told again and again that you are not a woman, you are a man -- be a boy, don't be a girl. Crying and weeping is for girls, not for you.

Nature has not made any distinction: there are as many tear glands in male eyes as there are in female

eyes. Tears are needed; tears do miracles. But repressing the tears is a subtle strategy to repress emotions. Tears are deep down connected with the heart. Heads don't cry, only hearts. Repressing the tears is a subtle trick to repress the heart.

You have lived in the head, high and proud, thinking your ego very strong. Now you have fallen in a wrong company... these are mad people here. Anybody can start crying any moment! Crying is thought to be sacred here, because tears come directly from the heart. There is no other prayer which is more beautiful than tears.

And it is not that tears come only when you are in suffering, pain and sadness. That too is a wrong idea that has been given to you -- that tears come only when you are in pain. No. Tears come whenever anything is overflowing -- it may be pain, it may be pleasure, it may be agony, it may be ecstasy -- anything overflowing. Tears are symbols of something overflowing.

And, Kray, something wants to overflow, something wants to burst forth. You have repressed a long long time all that is beautiful. Now, being in my Buddhafield, it is impossible to remain in your senses; it is impossible NOT to fall in love. You don't have a heart of stone; you have a heart which is beating with God, full of love -- repressed, but ready to burst forth any moment, waiting for its opportunity. And that opportunity has come.

Sannyas is a new way of life, a new style, a new philosophy -- to live totally: with tears, with smiles, with love, with laughter, with anger, with hate, with compassion -- to live in all the dimensions of the mind, being, and to live totally. And the miracle is that if you live totally, slowly slowly, all that is negative starts disappearing of its own accord. And finally, ultimately, only that which has always been called virtue remains; the evil evaporates.

No repression is recommended, no suppression is supported. I teach you to be natural, and that's why you have fallen in love with me. It is really an indirect way of falling in love with your own nature -- I am just an excuse. Just go on sipping a little more, only three days are left. Empty the bottle, so the day you take sannyas, or as you say...

I WAS FULL OF COURAGE TO FACE AND RESIST ANY UNTIMELY ATTEMPT THAT WOULD SANNYASIN ME. You can call it 'sannyasinate', and that will be far better, because it is an assassination. Drink as much as you can so the death is not painful. Drink of me as much as you can before your sannyas happens, so that it REALLY happens. And it is going to happen really, because you had not come to be a sannyasin. You had come with all kinds of resistances; you were afraid that it might happen untimely. You wanted to take it by your own decision, in your own time.

Whenever one becomes a sannyasin by his own decision, in his own time, he misses the whole point. Let it be a happening, not a doing on your part. Surrender cannot be done: it can only be gratefully accepted. And that's what is happening. You are fortunate, you are blessed.

The fifth question

WHY AM I SO MUCH AFRAID OF HELL?

Dhara,

THERE IS NO NEED TO BE AFRAID OF HELL, because there are many hells -- and there is an Indian hell too. And everybody is asked at the gate, "Which hell do you want to choose?" Choose the Indian, and you will be happy ever afterwards.

Fellow dies and is met by Saint Peter at the Gate. "Before you can get in you must spend six months in hell. You have a choice: either the regular hell or the Indian hell."
"What is the difference?" asked the fellow.
"In the regular hell," explained Saint Peter, "they tie you to a stake, pour gasoline over you, strike the match, and you burn for twelve hours and then you rest for twelve hours."
"And the Indian hell?"
"They tie you to a stake, pour gasoline over you, set you on fire and you burn for twelve hours and then rest

for twelve hours."
"But I don't see the difference," said the man.
"If I were you," advised Saint Peter, "I would take the Indian hell -- somebody usually forgets the matches or the gasoline..."

So you need not be so much afraid -- wise people always choose the Indian hell. But, Dhara, I can understand why you are afraid. Fear is a natural instinct in man, and it has been exploited by the priests down the ages. Fear and greed are two sides of the same coin, and they have exploited both.

It is out of fear that they have created hell, just to exploit your fear instinct. If you can be made really afraid then you will be in the hands of the priests. Or if you can be made really very greedy for heaven, then too you will be in the hands of the priests. The priests have been telling you that "We will protect you from hell and we will help you to enter into heaven. All that you need is just to remain obedient to us.

And because of fear and greed, man has remained obedient to the priests. Parents have used... that's how everybody is brought up, in fear and greed. If you do one thing, you are punished; if you do something else, you are rewarded. It is the SAME story -- in the school, college, university, the same story repeated, again and again: punished for something, rewarded for something else. It is greed and fear which are being enforced again and again.

By the time you come from the university, you have been conditioned, totally conditioned. Your whole life is going to remain the same if you don't become alert, if you don't become aware of the whole situation, if you don't gather courage to get out of the prison that has been made by the society for you. That prison consists of greed and fear.

There is no hell! regular or Indian. And there is no heaven either. Hell and heaven are psychological states, not geographical situations. Forget all about that childish nonsense. You can be in hell right now, or in heaven right now. And the only way to be in heaven is to be without mind, and the only way to be in hell is to be only the mind and nothing else.

The constant traffic of thoughts is your misery. If this traffic disappears and you are left silent, alone, with no thought surrounding you, in that moment of peace and silence and stillness YOU ARE in heaven -- you are heaven! That's what meditation is all about.

Dhara, you need not be worried, need not be afraid of any heaven or hell. You just meditate, become more and more silent, become more and more detached from the mind, become more and more disidentified from your thought process. Just be a witness! Go on witnessing whatsoever passes in the mind, and the very process of witnessing has the whole secret in it. Slowly slowly, you will see less and less thoughts are coming to you, because you are no more welcoming them, and because you don't care, and because you don't cling, and because you don't choose this against that, and because you are no more judgemental. Good thoughts, bad thoughts, all are alike. Great thoughts, small thoughts, all are alike. You remain aloof, distant, a watcher on the hill.

Slowly slowly, less and less traffic... and one day suddenly intervals start happening. An interval for a few seconds, and you will have a taste of the unknown. And once you have tasted something of no-mind, your real life begins. Then all is joy, then all is benediction.

But to be meditative, great intelligence is needed. You can't go on being the way you are, you can't go on being stupid. You have to be very alert!

Towards the end of World War II, when the Italians were fighting the Germans, the Nazi soldiers came up with a scheme to kill many of Mussolini's men. They simply yelled, "Hey, Luigi!" When an Italian infantryman stuck his head up and answered, "Si?" boom! He was dead.
That's all the Krauts did: "Luigi?" "Si?" Boom!

After thousands of Italians had been wiped out, they decided to retaliate. They figured that every German's name was Hans. So an Italian captain shouted, "Hey, Hans!"
Silence.
"Hey, Hans!" he repeated. "Is that you, Luigi?"
"Si!"

Boom!

The sixth question

WHY IS THE MODERN MAN FEELING SO LONELY?

Dhammo,

MAN HAS ALWAYS FELT LONELY, because man basically IS alone. We are born alone, and we will die alone. And in the middle we can only pretend to be together. Aloneness remains unaffected. It becomes an undercurrent, it goes underground.

Man has always been alone, but modern man is feeling it more for a certain reason -- because modern man for the first time has time enough to think about his own self. In the past, the struggle for bread and butter was so much that it kept people occupied from the early morning to the late night, and then too they were not able to feed themselves and their children enough.

And that's exactly the case in the East even today. Modern man in an Indian village is not feeling lonely. He has no time to feel anything at all! He feels hungry, not lonely; he needs a shelter, a house. These things -- feelings of loneliness -- he cannot afford. These feelings start surfacing only when a society becomes a little affluent.

When people are well-fed, well-clothed, well-sheltered, well-employed -- when the ordinary necessities of life are fulfilled, then the real problems of life arise. Then one suddenly becomes aware that "I am lonely, even in the crowd I am lonely." This is a higher need. There is a hierarchy of needs.

First physical needs come. If physical needs are not fulfilled, you will not have psychological needs. Once physical needs are fulfilled, then psychological needs arise -- those are higher. One thinks of music, poetry, painting; one thinks of art, aesthetics -- those are higher needs. One thinks of Shakespeare, Milton, Kali Das, Rabindranath, Kahlil Gibran; one thinks of Wagner, Beethoven, Leonardo, Van Gogh, Picasso.... These are higher needs.

A hungry man cannot understand Beethoven. Howsoever great the music is, it cannot fill his stomach. And he is so hungry that he would like to kill the musician rather than listen to the music. He will not bother about great works of art; rather, he will be interested in Karl Marx and his Communist Manifesto. Once physical needs are fulfilled, psychological needs arise.

You will be surprised to know: I receive many letters from Soviet Russia. They cannot even write to me directly, because then those letters will never come. First the Russian government and then the Indian government.... If there were only the Indian government there would be a chance. But the Russian government... and they are very methodical. So those letters are given to visitors, tourists, to Switzerland, and then those letters are dropped in London or in Berlin or in Paris, then they come to me.

Many people write that they would like to come here, but it is impossible. My books are being read, but in an underground way. They are circulating from one person to another... but officially you cannot carry my books in a communist country.

Russia is coming closer and closer to that point where physical needs are fulfilled, and psychological needs will arise, and spiritual needs are the highest in the hierarchy. Once psychological needs are fulfilled -- you have heard great music, you have seen great paintings, you have read great poetry -- then what? Sooner or later, those things also prove to be games, beautiful games, but games all the same.

Then the ultimate starts knocking on your doors, and when the ultimate knocks on your doors you feel REALLY LONELY, lonely in this whole universe. And that is the beginning of meditation. If you feel lonely and if your feeling of loneliness has some penetration, intensity, passion in it, then you start meditating.

Meditation is a way to come to terms with one's loneliness, to have an encounter with one's own loneliness rather than escaping from it, diving deep into it and seeing what exactly it is. And then you are in for a surprise. If you go into your loneliness you will be surprised: at the very center of it it is not lonely at all -- there resides aloneness which is a totally different phenomenon.

The circumference consists of loneliness and the center consists of aloneness. The circumference consists of solitariness and the center of solitude. And once you have known your beautiful aloneness, you will be a totally different person -- you will never feel lonely. Even in the mountains or in the deserts where you will be absolutely alone, you will not feel lonely -- because in your aloneness you will know God is with you, in your aloneness you are so deeply rooted in God that who cares whether there is somebody else outside or not? You are so full inside, so rich inside....

Right now, even in the crowd you are lonely. And I am saying: if you know your aloneness, even in your loneliness you will not be lonely.
But modern man IS suffering...

Ira quit college, got himself a backpack and began hitchhiking around the United States. After he had been gone more than a year, he telephoned home. "Hello, Ma. How are you?"
"Just fine, son. When are you coming home? I will fix you some chopped liver and chicken soup and a beautiful pot roast.
"I am still pretty far away."
"Oh, son," cried the desperate woman, "just come home and I will fix your favourite oatmeal cookies."
"I don't like oatmeal cookies!" said the boy.
"You don't?" asked the woman.
"Say," said Ira, "is this Century 57682?"
"No!"
"Then I must have the wrong number."
"Does that mean you are not coming?" asked the woman.

People are really lonely. The woman asked, "Does that mean you are not coming?" Man has never been so lonely because man has never been able to fulfill the lower desires, needs before. For the first time in the West, man has been able to fulfill all lower desires; now the higher desires are asserting themselves. This is a good sign. It looks like a curse -- it is not -- it is a blessing in disguise.

The days of the West turning East have come. The misery is that the East is turning West. Man seems to be so foolish. By the time the West turns East, you will find the East has become West. And this way the sorry-go-round continues....

You can see it here. Why don't you see so many Indians here? This is not their need. What I am sharing here has nothing to do with them. The desire for it has not yet arisen. Even when sometimes they come, they don't ask about meditation, they don't ask about sannyas, they don't ask about love -- no, not at all.

Just the other day I received a letter saying, "Why don't you open a few hospitals, a few schools...? Why don't you teach your sannyasins to serve the poor?" The poor have been served down the ages and they are still poor. Poverty cannot be destroyed by serving the poor -- that much is absolutely certain. Poverty can be destroyed only if a new vision of life is given to them. They are poor because their philosophy makes them poor; they are poor because their very attitude towards life keeps them poor. They are poor BECAUSE of themselves! They don't need compassion: they need education. They don't need service: they need to be shaken into awareness. But nobody wants to be shaken out of their own dreams and sleep. Hence they are angry at me.

Hospitals are there; a few more can be added. Schools are there; a few more can be added. But that is NOT going to help. That is like throwing colour with teaspoons into the ocean: it is not going to colour the ocean.

We have to change the whole fundamental. Why has India remained so poor for so many centuries? The reason must be very deep. The reason is that the Indian mind is life-negative. The reason is that the Indian mind lives in a division: this world and that. The reason is that the Indian mind is against materialism. If you are against materialism you will remain poor, and that is your own decision; then it is your own fate decided by you yourself.

A real spirituality has to be based on scientific materialism. Matter and consciousness are not two things, just as body and consciousness are not two things -- aspects of one phenomenon. This world has to be loved, Then this world yields, gives its secrets to you.

The West has committed one mistake, that there is no spiritualism, only materialism is enough. So their basic needs are fulfilled, but the higher needs are torturing them, making them commit suicide or go mad. And the East has committed the other mistake: that spiritualism can exist without materialism, so the East has become like a ghost, a soul without a body. The West is a body without a soul, a corpse: and the East is a ghost, a soul without a body.

My effort here is to somehow bring East and West closer and closer, so everybody can have a body and everybody can have a soul. Materialism and spiritualism should be two aspects of one life vision. Then the poverty will disappear. The earth is rich enough, and man's intelligence is there -- we can make it even richer.

But you don't see Indians here, not many, very few. Those few are those who are intelligent enough to see that even if lower desires are fulfilled, nothing will be fulfilled. Those few are born in the East, but they are really contemporary, they are modern. They have seen what has happened in the West. And even if India becomes rich, this is going to happen: the West is not happy; even if India becomes rich it is not going to be happy either. So happiness has to be searched for in some other dimension.

That dimension is: entering your loneliness till you come upon aloneness. The first glimpse of aloneness is satori. The second glimpse, the second satori: you become established in your aloneness, rooted. And the third, the ultimate satori, what we call samadhi in India, is the state when you are no more separate from your aloneness -- you ARE your aloneness.

And then one starts overflowing like a fountain. Out of that aloneness arises the fragrance of love, and out of that aloneness arises creativity -- because oUt of that aloneness God starts flowing. You become a hollow bamboo... he starts singing. But the song is always his.

The Fish in the Sea is Not Thirsty

Chapter #7
Chapter title: It is Morning Swan, Wake Up!

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SWAN, I'D LIKE YOU TO TELL ME YOUR WHOLE STORY!
WHERE YOU FIRST APPEARED, AND WHAT DARK SAND
YOU ARE GOING TOWARD,
AND WHERE YOU SLEEP AT NIGHT, AND WHAT YOU ARE
LOOKING FOR....

IT'S MORNING, SWAN, WAKE UP, CLIMB IN THE AIR,
FOLLOW ME!
I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS
DOES NOT CONTROL, NOR CONSTANT DEPRESSION,
AND THOSE ALIVE ARE NOT AFRAID TO DIE.
THERE WILD FLOWERS COME UP THROUGH THE LEAFY FLOOR,
AMD THE FRAGRANCE OF 'I AM HE' FLOATS ON THE WIND.
THERE THE BEE OF THE HEART STAYS DEEP INSIDE THE FLOWER,
AND CARES FOR NO OTHER THING.

DON'T GO OUTSIDE YOUR HOUSE TO SEE FLOWERS.
MY FRIEND, DON'T BOTHER WITH THAT EXCURSION.
INSIDE YOUR BODY THERE ARE FLOWERS.
ONE FLOWER HAS A THOUSAND PETALS.
THAT WILL DO FOR A PLACE TO SIT.
SITTING THERE YOU WILL HAVE A GLIMPSE OF BEAUTY
INSIDE THE BODY AND OUT OF IT,

MAN IS AWAKE AND YET NOT AWAKE. His wakefulness is very thin, his wakefulness is almost of no use. He is not asleep, that is true, but he is not awake either -- he is in limbo, in the middle. He has awakened from the world of animals, but he is fast asleep to the world of gods.

Man is a transitory period. Man is not a being but a becoming -- on the way. The past is left behind and the future is not attained yet. Hence the agony, the anguish: man is torn apart. The past pulls him back. To be an animal again seems to be pleasant, and it is, because it has not the agony of man and the anguish and the anxiety of man.

If you watch the animals you will feel jealous. Walt Whitman has written it exactly in his diaries that: "Whenever I see animals, I feel jealous. We have missed something."

We have not missed really, but the peace, the calm, the collectedness of the animal is lost. The animal is happy because he is unaware -- unaware of death, unaware of the problems of life. The animal is happy because there is no consciousness. Consciousness first brings pain, because suddenly you become aware of a thousand and one problems facing you. You have to encounter them, you have to solve them or dissolve them. All peace disappears.

But human consciousness is still worthwhile. And I don't agree with Walt Whitman, I agree with Socrates who say.: "I would like to be a discontented Socrates rather than a contented pig." The statement of Socrates is of immense value. It has to be understood by every seeker, because the goal is ahead; there is no going back. The pig may look contented -- because he is not aware, not really because he is contented. But to know discontent one needs consciousness.

There is something ahead; something more has to happen. Something HAS happened, but only partially. Look back and you find the pig contented; look ahead, and you see Buddhas contented. You can become a Buddha! A Buddha means one who is conscious and contented. The pig is one who is unconscious and contented. And the man is just between the two: a little bit conscious, just a little bit. Conscious enough to be aware of the pain of life and the misery and the suffering, but not conscious enough to be aware of the ecstasies that life makes available.

Just a little consciousness is enough to be aware of pain. But much more awareness is needed, much more consciousness is needed, to be aware of the deeper realms of your inner kingdom.

Man is in a kind of drunkenness: awake and yet not awake. Man sees a little bit, and yet everything seems to be dark, just shadows moving in the dark are felt. But nothing is absolutely clear; there is no clarity, no transparency, no light.

This is the state of man. And we cannot go back because there is no possibility of going back. Man tries hard to go back -- through sex, through food, through alcohol, through drugs -- man tries somehow to drown this little bit of consciousness that has arisen in him. But it comes back again and again, because whatsoever has been Learnt has been learnt for ever -- it cannot be unlearnt.

It has happened in your being. Now there is no way to discard it. You have to live with it. The only possibility is to move ahead, to grow more into awareness: if it has brought pain, then go deep into pain, but become more and more aware. Use pain as an object of awareness, as an object of meditation.

You are sad -- be aware. Let sadness become your meditation. You are angry -- be aware. You are in love -- be aware. Use all possibilities, all opportunities to be more and more aware. Slowly slowly, the momentum gathers, and one day something explodes in you. That explosion is known in the East as the flowering of the one-thousand-petalled lotus -- Kabir will talk about this lotus in these sutras. And Kabir is talking about you; first a few metaphors have to be understood.

The swan is one of the metaphors most used by the Eastern mystics. The swan lives beyond the Himalayas, his home is beyond the Himalayas, in the Lake Mansarovar. The Lake Mansarovar is the purest lake in the world -- very rarely does a human being reach there -- uncontaminated, unpolluted, surrounded by the Himalayan beauty, virgin peaks.

The swan is born there, lives there, but when it becomes TOO cold the swan has to come to this side of the Himalayas, to the plains. And sometimes it happens: a swan forgets the way to go back. And sometimes it happens: a swan simply forgets that he has a home somewhere, starts living by the side of dirty rivers, dirty ponds, muddy places.

Hence, the swan became a tremendously potent metaphor for man. Man comes from God but has forgotten from where he comes, who he is. Man comes from God, from the holiest of the holies, and goes on living by the side of dirty rivers, muddy pools of water. Of course, he cannot be contented here, but he

knows no other place to go. He is lost. This world seems to be the only world.

The Eastern mystics use the metaphor of the swan for man. Kabir says:

HANSA KARO PURATAN BAT.
Swan, it would be good if we remember
the primordial days,
the days when you had not left the home yet.
It would be good if we remember the home.

SWAN, I WOULD LIKE YOU TO TELL ME YOUR WHOLE STORY!

Tell me your whole story! But if somebody asks you what story you have to tell, birth seems to be the beginning -- which it is not -- and death seems to be the end -- which it is not. Birth and death, both are episodes in your long life, and they have happened millions of times.

The true story can begin only when you remember your real home, from where you come. And the real story can never end, because the real story is not only your story -- it is the story of consciousness, of evolving consciousness, of evolution. It is not only your story -- it is God's story. There is no beginning and there is no end.

Once you become full of this nostalgia for the origins, then you will be surprised that you have become aware of the goal too -- because the origin is the goal, the source is the goal. We have to go to the same space from where we come, then the circle is perfect. And in that perfection is beauty, in that perfection is blessing, that perfection is benediction.

SWAN, I'D LIKE YOU TO TELL ME YOUR WHOLE STORY!

ONLY A BUDDHA CAN TELL HIS WHOLE STORY, only one who has become totally awakened. You can talk about your dreams, but that is not your story. You are dreaming, desiring, thinking, but you know nothing. And the less you know, the more you believe in your dreams -- because one has to keep oneself occupied. The less you know, the more you desire -- just to avoid your inner ignorance and emptiness. You rush in all directions; you go on rushing, you don't give yourself a little rest, because the lest seems to be explosive, dangerous.

And rest is meditation. Finding at least one or two hours out of the hustle and bustle of life, sitting silently doing nothing, you may start moving inwards, you may start remembering something, the origins -- because deep down the memory of where you come from is still there. You may have forgotten it but it is there, maybe covered with rubbish, all kinds of rubbish, but that rubbish can be removed.

That's what meditation is all about: removing the rubbish -- of thoughts, memories, dreams, desires, imaginations. And if you can remove all this rubbish that your head has gathered, your heart will start remembering. And once the source is remembered, the goal is known -- because, let me repeat, the source is the goal. We have to reach the same place from where we come.

SWAN, I WOULD LIKE YOU TO TELL ME YOUR WHOLE STORY!
The original has some beauty in it:

HANSA KARO PURATAN BAT --
Let us talk of the old days, swan.
Let us remember the old days, the ancient days.
Let us remember the beginnings.
Let us talk again about the source.

And Kabir is talking to his disciples, remember. He is calling his disciples swans -- HANSA.

WHERE YOU FIRST APPEARED, AND WHAT DARK SAND
YOU ARE GOING TOWARD...

"From where do you come, and to where are you going? Let us be very particular about it." That is the work of a Master: to remind the disciple from where he comes and to where he is going. Otherwise, people go on moving with the crowd... wherever others are going. People remain imitators; people remain just followers, followers of the blind -- the blind following the blind.

Your parents were following their parents, you are follow-ing your parents, your children will follow you -- and nobody knows from where you come and where you are going. And everybody is trying... not at all aware of what really your need is, what is going to fulfill you. More money? More houses? More power? Are these things going to help? Have they helped others?

Just be a little more observant. There is an ancient story:

The last initiation was going to be given to the disciple. The Master said, "Your last initiation will be given in a very indirect way." The disciple had passed all the hurdles that the Master had put in his way; he had proved his mettle. Now the last initiation... and once he has passed the last initiation, he will be declared enlightened The disciple touched the feet of the Master and said, "I am ready. Just order me and I will do whatsoever needs to be done."

The Master said, "You will have to go to the King, and go early in the morning; be the first visitor to the King. Because the King has a habit: whosoever comes to him first, whatsoever he asks, the King gives. But the country is so rich that it is very rare that anybody goes. Years pass and nobody goes to ask for anything. But don't take any chances -- be there very early. The King comes in the morning into his garden, as the sun rises the King enters the garden -- be there. And he will ask you, 'What do you want?' And whatsoever you want, ask him."

The disciple could not understand what kind of initiation this last one was. But the order had to be followed. He went. He didn't take any chance: three o'clock early in the morning he was waiting for the King.

As the sun was rising, the King entered. The young man bowed down to the King; the King said, "Have you come to ask for something? You can ask for anything! Whatsoever you ask, I will give it to you."

A great desire possessed the young man. He was a poor man, had come from a very poor family, "And the King says whatsoever...?" To be certain, he asked again, "What do you mean by 'whatsoever'?"

The King said, "Exactly that I mean -- whatsoever. Even if you demand my kingdom I will give it to you. You can ask for as much money as you want..."

The poor young man could not think much. He thought, "Maybe ten thousand rupees will do." But a desire came that "Why ten thousand? You may never get such a chance again -- why not one hundred thousand?"

And then another desire, and desires upon desires... because mind constantly asks for more. So whatsoever he decided, the mind was still asking for more.

The King said, "It seems you are not yet ready to ask. I will go for my morning walk, meanwhile you decide. And when I return, whatsoever you ask will be given to you."

That half an hour was a torture. He went on and on, "I can ask for this and that, and a golden chariot, and so many millions of rupees, and so much land -- I will create a small kingdom of my own."

Desires and dreams... and the King came; that half hour had passed so fast. The King was standing there and he said, "Young man, have you not decided yet?"

And then suddenly the young man thought, "Whatsoever I ask will be less than the King has, so why not ask for all? Be finished with the figures!"

So he said, "Sir, if you are so willing to give, I ask for every-thing! -- all that you have. Your whole kingdom, all your riches, your palaces -- everything. You simply get out of the palace! And you cannot go back in. You may take something. You simply get out -- forget all about it. I can allow you only these clothes that you are wearing."

Even that he did reluctantly; even that much he would have less.

The King fell on his knees, started praying to God, tears rolling down from his eyes -- of great joy, ecstasy! And he was thanking God saying "I have been waiting for such a man. How long I waited! But finally you heard my prayer, and now he has come and I am free of all this nonsense. Thank you! You heard my prayer, although it has been so long and I had to wait so long, but still you heard it. I am grateful."

When he was saying these things to God, the young man was standing there and he started thinking, "What is the matter? If this man is feeling so happy renouncing the kingdom, what am I getting into? If this man has been praying for thirty years, as he is saying, 'Send a man who can take my whole kingdom, who

can ask for my whole kingdom!' -- if for thirty years he has been praying, then it is not worthwhile at all. I am getting into unnecessary trouble."

He also fell on his knees, touched the King's feet and said, "Sir, I am a young man -- I am a young fool. Please excuse me. I don't want anything. Your prayer to God, your thankfulness to God has finished my whole mind. I am going back to the forest to my Master."

The King tried to persuade him, "Don't go. Just have a look. Come into the palace! I will not only give you my palace, my kingdom, my riches, but my beautiful daughter also. Come and just have a look!"

But the young man said, "I cannot stay here, not even a single moment -- because the mind can betray me. An insight has happened, and I am thankful to you just as you are thankful to God. I am finished!"

And when the young man reached back to his Master and told the whole story, the Master said, "Your last initiation is over. Now nothing will ever make a slave of you. Now you are alert, conscious, free. You have passed -- I am happy. I was watching from here, and when you had asked for the whole kingdom, my heart was crying. I was thinking, 'So, fifteen years' work on this fool, and all finished.' You can't imagine my happiness," said the Master, "that you are back, that you could see the point, that you were observant."

Be observant, just watch.... People HAVE money, people have great palaces, people have all that you can desire -- just watch, just see: are they happy? are they contented? They may be more happy than you are and more discontented than you are -- then don't follow them. They are blind! They have followed other blind people. Don't follow them, don't imitate the crowd.

The really religious person is one who gets out of the entanglement of the mass psychology, of the mass hypnosis. The mass conditions you: rebel against it; go out of this mass conditioning, become an individual. Then only can you re-member from where you come, because only then will you know who you are.

Right now you know you are a Hindu or a Mohammedan or a Christian. You are not all these things: you are neither white nor black, you are neither man nor woman -- you are just a pure consciousness with no adjectives attached to it. There is no frame to this consciousness; this consciousness is infinite. If you drop the mass conditionings you will be coming closer home.

HANSA KARO PURATAN BAT --
Let us talk of those ancient times
when we were at the source.

SWAN, I WOULD LIKE YOU TO TELL ME YOUR WHOLE STORY!
WHERE YOU FIRST APPEARED, AND WHAT DARK SAND
YOU ARE GOING TOWARD...

YOU ARE COMING FROM LIGHT, SO wherever you are going you must be going towards darkness. And that's what happens.

A child has more light in his being; as he grows he becomes darker and darker and darker. By the time he is old he is just a dark night of the soul and nothing else. A child is more luminous, is more intelligent, more alert. And as time passes and dust gathers on him, layers and layers of dust, and all his intelligence disappears, he becomes mediocre. He starts behaving in stupid ways, because he falls a victim to the stupid crowd that surrounds him. He is helpless -- he has to listen to the parents, to the teachers, to the politicians. They are the great leaders, they are the great priests -- they know, and they all say, "We love you. Listen to us otherwise you will go astray. Obey us, otherwise you will go astray."

Obedience has been one of the greatest calamities that has befallen humanity. One should be capable of disobeying. I am not saying to make disobeying your religion; I am simply saying one should be capable of disobeying. In fact, the person who is capable of disobeying is also capable of obeying. The person who is only capable of obeying, his obedience carries no value. The person who cannot say no, his yes is always impotent. Only the person who can say no, his yes has power, meaning, significance. He says yes only when he means it.

And one should be alert enough to say no to all that takes you deeper and deeper into the mire of darkness, of blindness, of superstitiousness. And one should be capable of saying yes to anything that takes you towards the light, towards love, towards life. And it is up to you! If you say yes to darkness you will be saying no to light. If you move towards darkness you will have to keep your back towards the light. And it is only a question of a hundred-and-eighty-degree turn -- a hundred-and-eighty-degree turn and you are in

front of the light that you have been searching and seeking. But your ways, your methods, your habits, your patterns of thinking, were all taking you towards darker and darker realms of life.

WHERE YOU FIRST APPEARED, AND WHAT DARK SAND
YOU ARE GOING TOWARD,
AND WHERE YOU SLEEP AT NIGHT...

This is a night in which you are living, and the life that you call life is nothing but a sleep -- full of dreams. Sometimes you even dream that you are awake; that too is a dream.
Just the other night I was reading a story:

A man came to the lake and told the fisherman, "I am Jesus Christ!"

The fisherman looked at him and laughed, and he said, "Jesus has been dead for two thousand years -- are you mad or something?"

The man said, But I am Jesus Christ. Have you not heard that after he was crucified he was resurrected -- and since then I have not died? Have you ever heard when Jesus died after resurrection?"

The fisherman thought, "Either he is very drunk or gone nuts." He said, "Then you will have to prove it: Jesus did miracles...

And the man was very happy; he said, "Yes, what miracle do you want me to do?"
The fisherman said, "Then walk on the lake."

And the madman walked... and drowned. The fisherman jumped in, somehow pulled him out; asked him, "What happened?"

He said, "That time my shoes did not have any holes. Two thousand years of wandering on the earth, and the shoes are full of holes -- that's what happened."

Mad people have their own logic. Blind people have their own logic. People who are fast asleep have their own logic -- logic that supports their sleep.

One man suddenly became certain that he was dead. There was no way to prove that he was not, so he was taken to a psychiatrist. The psychiatrist tried hard to convince him in every possible way, all kinds of arguments -- but how can you prove to a man...? He said, "But I am dead -- with whom are you talking? I am not, I am no more. This is not a dialogue, this is a monologue -- you are talking with yourself, you have gone mad."

Suddenly an idea struck the psychiatrist. He said, "Okay, you come close to the mirror." And then he brought a needle, pushed the needle into the madman's hand -- before pushing the needle in he asked, "Do you think dead men bleed?"
He said, "No. How can a dead man bleed?"

He pushed the needle in, blood started oozing out. The psychiatrist was very happy and he said, "Now look!"

Do you know what the madman said? He said, "What is there to look at? That simply proves that dead men do bleed."

You can go on supporting your illusions -- very logically. You can go on thinking you are awake and you can remain asleep. Kabir says:

... AND WHERE YOU SLEEP AT NIGHT, AND WHAT YOU ARE LOOKING FOR....

Ask these questions deep down in your own heart: What are you looking for? Where are you? Where are you asleep? In what space are you asleep?

Rothstein owed a hundred dollars to Weiner. The debt was past due and Rothstein was broke, so he borrowed the hundred dollars from Spivak and paid Weiner.

A week later, Rothstein borrowed back the hundred dollars from Weiner and paid Spivak. Another week went by and Rothstein borrowed back the hundred dollars from Spivak to pay Weiner.

He repeated this transaction several times, until finally he called them up and said, "Fellas, this is a lotta

bother. Why don't you two exchange the hundred dollars every week and keep me out of it!"

This is what is happening here, everywhere in the world. You can learn how to keep yourself out of it, and that is the secret of awareness. This transaction will continue; the world will remain a marketplace -- it was so before, it will remain so afterwards too. But you can be out of this transaction -- you can be a witness to it. You can slip out of your identity. It is your identity where you are asleep. It is your ego where you are asleep.

The ego means simply that the self is asleep. The moment the self awakes, the ego disappears, is not found any more.

Andrews, a white Georgia farmer, hired Monroe, a black, to chop some wood. Monroe took the axe and began hacking away. But in a little while the farmer noticed Monroe sitting in the shade, watching another negro do the work.
"Why you sittin' there doing nothing when I am paying you to cut the wood?" asked Andrews. "How come you got somebody else doing it?"
"I hired him to do it for me," said Monroe.
"Is that a fact," said the white man. "How much are you paying him?"
"I am paying him a dollar and a quarter," answered Monroe. "Why would you want to do that?" snorted the white man. "I am paying you only a dollar!"
"I know," said the black, "but it is worth a quarter to be boss for once."

The ego is constantly in search of being a boss -- whatsoever the cost, at any cost. You are losing your whole opportunity of life just to fulfill a shadowy, non-substantial notion -- the notion of ego: "I am somebody." Nobody is nobody. We are all one; we are not separate.

At the source we are one, at the goal we will be one again. Just in this dark night when we have fallen asleep we are having private dreams. Remember, the real is universal, the unreal is private. You cannot even invite your girlfriend into your dream -- hence it is false. It is so private you cannot share it. Anything that is so private is bound to be false, and there is nothing more private than the ego -- and that is the center of all your dreaming mind, sleeping mind.

And people go on wasting their whole lives, not even knowing what they are looking for. Do you know exactly what you are looking for? Do you have some idea? Do you have some sense of direction?

IT IS MORNING, SWAN, SAYS Kabir, wake up, CLIMB IN THE AIR, FOLLOW ME!
The original has something more:

AB HI HANSA CHET SABERA --
Now is the morning, swan...

NOW has to be remembered. The translation has missed something:

IT IS MORNING, SWAN, WAKE UP...

The original says: It is ALWAYS morning -- NOW wake up, because now is the morning. The present is always light, the present is always sunrise. Being in the past or being in the future, you go on missing the light, the door from where light penetrates you.

AB HI HANSA CHET SABERA -- This is the door, now is the time -- now or never!

IT IS MORNING, SWAN, WAKE UP, CLIMB IN THE AIR, FOLLOW ME!

AND ONE CAN WAKE UP ONLY IF ONE STARTS CLIMBING IN THE AIR.

This is a metaphor, a mystic metaphor. It means: you start moving into the world of quality, not into the world of quantity. People live in the world of quantity: more money, more power, more prestige, more

respectability. These are all quantities.

You have so much -- you can double it, treble it, you can have it thousandfold, but it is all quantity. There is a different dimension: the dimension of quality. For example, you can have one sex experience, you can have two, you can have three, you can have four; then it is quantity. But if your sex experience starts becoming more a love experience, and your love experience starts becoming more a prayer experience, then it is quality.

Quantity is horizontal, quality is vertical. Once you start changing qualitatively, you start soaring high, you move in the vertical world. Matter is horizontal, spirit is vertical. That is basically the meaning of the symbol of the cross. The cross is not a Christian symbol, remember; the cross is older than Christ; it is a very ancient symbol. The cross simply means that life has two dimensions: one horizontal, one vertical. If you live on the horizontal you will live asleep -- that's why when you have to go to sleep you have to be in a horizontal position; lying down in the bed, you become horizontal. When you wake up, you stand up, you become vertical.

Now, even scientists will agree with it, that all that has happened to man, all evolution, has happened because man some day in the past decided not to walk on four but to stand on two feet. Man became vertical -- that was the moment when evolution started. Man was no more animal. Animals are horizontal: man became vertical.

Just the physical verticality, and so much has happened to man. Think of spiritual verticality, think of the spiritual verti-cal dimension, and you cannot even imagine what is possible, you cannot even dream about it. You have no idea at all! You need not be beggars then -- the whole kingdom, the whole universe, with all its beauty and joy, is yours.

IT IS MORNING, SWAN, WAKE UP, CLIMB IN THE AIR...!
I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS
DOES NOT CONTROL, NOR CONSTANT DEPRESSION,
AND THOSE ALIVE ARE NOT AFRAID TO DIE.

Kabir says: I KNOW OF A COUNTRY... I know of a space -- if you come with me, if you dare to come with me, it needs daring, if you are courageous enough to soar with me, if you are ready to leave the muddy pools where you have made your abodes, to go to the Himalayas, beyond the Himalayas, to the purest lake, Mansarovar.... The word MANSAROVAR IS also beautiful -- it means the lake of consciousness.

I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS DOES NOT CONTROL...

Here, in the name of spirituality, something pseudo, something false is being sold. The temples and the mosques and the churches and the gurudwaras, they are selling you something which has nothing to do with spirituality. Nanak had something to give, but Nanak is no more. And Mohammed had something to give, but he is no more. Now there are only dead traditions. You will have to find an alive Master who KNOWS OF A COUNTRY WHERE SPIRITUAL FLATNESS DOES NOT CONTROL.

In this world. very spiritually flat people are thought to be saints. In fact, the more spiritually flat you are, the more spiritually stupid you are, the more you will be respected by the masses -- because the more you will oblige the masses by being according to their ideas of what a saint should be. Only mediocre, stupid people can follow the masses, can fulfill their expectations.

A man who has any courage, a man who has any guts, is bound to be a rebel. He will not be worshipped as a saint in his life -- he will be worshipped as a saint only when he is gone. People worship dead saints: either you have to be dead while alive -- they will worship you -- or they will wait: when you really die and nothing of you is left, and the whole fragrance has evaporated, then they will worship you.

Jesus they crucified, and crucified Jesus they worship. Socrates they killed, poisoned, and now for centuries they have honoured him as one of the greatest human beings who has ever walked on the earth. Mansoor they murdered, butchered, and now Sufis go on claiming that he is one of the greatest Sufis. When he was being killed, even these Sufis were standing in the crowd and watching. And nobody even protested -- not even a very famous Sufi, Junaid, who was present in the crowd and who knew perfectly well that Mansoor was innocent, that Mansoor's declaration "I am God!" was not against God.

Mansoor's declaration that "I am God!" was not a sin. In fact, Mansoor was no more there -- God had declared himself through him. Junaid knew it, but still was afraid of the crowd, kept quiet. And when people

were throwing stones and mud to humiliate and to insult the dying man, he also threw a roseflower -- for two reasons. Must have been a very diplomatic mind: so people knew that he was also throwing something, that he was not in favour of Mansoor, and Mansoor would know that he had not thrown a stone or mud -- he had thrown a roseflower. But the story is tremendously beautiful...

When he was being hit by stones and his whole body was oozing blood, he was laughing, he was in a state of celebration, because he was being sacrificed in the name of God. It was a moment to celebrate! But when he was hit by the roseflower, he wept -- the story says Mansoor wept.

Somebody standing nearby asked him, "What is the matter with you? Stones are being thrown at you; all over the body you have been wounded, blood is flowing from everywhere, and you kept laughing and smiling. And a roseflower hit you, and you wept?"

Mansoor said, "Yes, because the man who has thrown the roseflower knows that I am innocent. Still he is not courageous enough to say so. The others who are throwing stones at me are ignorant -- I am praying for them, I am praying to God, 'Forgive them because they know not what they are doing.' But I cannot pray for this man who has thrown the rose, that's why I am crying and weeping. What should I do now? I cannot say to God, 'Forgive this man because he knows not what he is doing' -- he knows perfectly well what he is doing, and he knows perfectly well that I am absolutely innocent."

When he said these words, Junaid disappeared into the crowd, became very much afraid: people might catch hold of him.

Now, Sufis go on claiming that Mansoor was one of the greatest enlightened people of the world, now they worship him.

The ways of man are very strange. This world is really very flat as far as spirituality is concerned. And the so-called spirituality is very boring too. And the so-called spirituality is more or less rubbish -- rubbish that has gathered down the ages: theories, thoughts, systems, but not a single iota of experience.

Hence Kabir says:

I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS DOES NOT CONTROL... Come with me! I can take you to a space where all these fools are no more pretending to be spiritual, where all these dull, stupid fellows are no more thought to be saints.

A priest dies. At the Pearly Gates he is given a warm welcome by Saint Peter, who presents him the keys of a small, old, rotten car and a small one-bedroom apartment. When he gets there, there is another pleasant surprise for him, for his next door neighbour turns out to be a parson who had been a good friend of his Down Below.

They decide to stroll down to the Pearly Gates to check out the action, and they are horrified when they spot a certain rabbi strolling through the Pearly Gates as though he own the place. For they knew this particular rabbi only too well, and he had been the scandal of their community. Sodomy, usury -- name any vice, he had committed it. The two reverends were even more horrified when Saint Peter bowed low to the rabbi, told him what an honour it was to have him in Heaven, and presented him with keys to a Rolls Royce, a town house and a country house.

"This is outrageous!" priest and parson storm at Saint Peter. "We lead pious, godfearing lives and all we get are small cars and small apartments. But this schmuck of a rabbi, he does everything vile, yet you give him a Rolls Royce, a town house, and a country house. How come?"

"Well, I am sorry, gentlemen," Saint Peter apologizes, "but he is a relative of the management."

Kabir is not talking about a country like this. He is not talking about the heaven of your imagination. Your heaven will be an exact replica of this world; maybe a little bit decorated here and there, modified, a little better -- a better standard of living, but not real life.

Kabir is talking of an inner space:

I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS
DOES NOT CONTROL, NOR CONSTANT DEPRESSION.

In this world you will find two types of people: one who is just boringly religious, flat; another who is just worldly, but depressed. The pseudo religious at least hopes that something great is going to happen after death, but the worldly man does not even have that hope -- he is very depressed. You can see this...

In India you will feel the difference from the West. India is a flat spiritual country, but people are in a way hopeful. Life is short, and soon it will be gone, and then the paradise and all the joys; and the more you suffered in life, the more you will be rewarded. So carry on, be patient.

In the West, people are not flatly spiritual, and they have no hope, no future, no life after death. Then there is great depression, then they are very heavy, as if they are carrying mountains of worries, anxieties. Both states are wrong.

Kabir says:

... AND THOSE ALIVE ARE NOT AFRAID TO DIE.
I KNOW OF A COUNTRY...

... where people know death is a lie, where people know that life is eternal. I know a space where you will also be able to see and feel and experience that life never begins, never ends -- that death is only a change of garments.

THERE WILD FLOWERS COME UP THROUGH THE LEAFY FLOOR,
AND THE FRAGRANCE OF 'I AM HE' FLOATS ON THE WIND.
THERE THE BEE OF THE HEART STAYS DEEP INSIDE
THE,FLOWER.
AND CARES FOR NO OTHER THING.

He is talking about the inner space, the inner silence, the contentless consciousness, samadhi.

THERE WILD FLOWERS COME UP...

Wild because they are spontaneous, wild because no gardener has tended to them, wild because they are SO full of life -- they are not civilized, cultured, pale -- so full of blood and so full of juice. Wild because you have not seen them yet, not even in your imagination do they cast any shadows.

THERE WILD FLOWERS COME UP THROUGH THE LEAFY FLOOR,
AND THE FRAGRANCE OF 'I AM HE' FLOATS ON THE WIND.
NOW THIS IS SOMETHING UNTRANSLATABLE. The Sanskrit word that Kabir uses is SOHAM. Literally it means 'I am he' -- 'I am that.' But that is not the point. SOHAM is not a word but a sound. If you become utterly silent, you will hear this sound arising from the deepest core of your being: SOHAM. It is not a word; it is a sound, pure sound. It is a kind of inner music which is heard when all the noise of the mind has left you. Because it is heard only when the mind has left you, when there are no longer any thoughts to disturb, no interference, the whole world forgotten, and you are in absolute aloneness, and everything has stopped, time has stopped, space has disappeared, when there is only pure consciousness vibrating -- that's what Zen people call the sound of one hand CLAPPING: SOHAM -- because this sound is heard only when you have reached the very center of your being, and because with this sound, once heard, you become absolutely certain, not convinced, not that you start believing, you become absolutely certain through knowing that 'I am he' -- hence the sound has gathered a meaning around it, but basically it is a sound.

And the mystics say that the whole existence is full of this sound, SOHAM. Whenever you are silent, you will hear it. This is the voice of God, and this voice reveals to you who you are.

... AND THE FRAGRANCE OF 'I AM HE' -- SOHAM -- FLOATS ON THE WIND.
THERE THE BEE OF THE HEART STAYS DEEP INSIDE THE FLOWER...

Then who wants to go out? The sound of SOHAM showers on you as nectar. Then who wants to go out? for what? All that you have been desiring is suddenly fulfilled; all that you have asked is given. The door is open.

THERE THE BEE OF THE HEART STAYS DEEP INSIDE THE FLOWER, AND CARES FOR NO OTHER THING.

DON'T GO OUTSIDE YOUR HOUSE TO SEE FLOWERS.
MY FRIEND, DON'T BOTHER WITH THAT EXCURSION.
INSIDE YOUR BODY THERE ARE FLOWERS.

HE IS INDICATING TOWARDS THE SEVEN CENTERS -- the seven chakras. Those seven chakras are called seven flowers. We become aware only of the first, and that too in a very dim and dismal way -- a sound heard from far away, or just an echo. We become aware of the first center only, the sex center, and that too only once in a while.

All your sexual experiences don't bring you to the awareness of the flower. Only when you have a deep orgasm, only when you have a total orgasm, when your whole body pulsates with joy, when each fiber of your body dances with joy, when each cell of your body goes mad, wild with joy -- then only do you become aware of the first flower.

Even that is very rare; not more than one percent of people become aware of it. Ninety-nine percent know sex only as a relief; they don't know its orgasmic quality. Even if they think they are having an orgasm, it is not orgasm -- it is just genital relief.

Orgasm has nothing to do with genitals as such. Genitals are involved in it, but orgasm is total -- from the head to the toes, it is all over you. Nothing is being held behind. A total involvement in the moment, a total merger -- then you become aware of the first flower.

And there are six higher flowers, and as you move higher, deeper orgasmic experiences are waiting for you. The seventh, the last, is called SAHASRAR -- the one-thousand-petalled lotus. And when the seventh, that is in the head, opens up, you have transcended humanity, you are no more a human being. You may be in the human body, but you are a God.

The Western mind finds it very difficult; they cannot understand why we call Buddha a God, why we call Mahavira a God, why we call Krishna a God. They don't even call Jesus a God; they only call him 'the son of God'. Their idea of God is: one who created the world.

But in the East we have gone far deeper than that. Nobody has ever created the world; in the Christian sense there is no God at all. God is not a creator but the creativity, the energy that has become manifest in existence. God is in the tree, in the rock, in the river, in you, in me. But then why do we call Buddha a God if God is everywhere? Buddha has awakened to his godliness, others are fast asleep.

By calling Buddha a God we don't mean that he created the world, we don't mean that he controls the world -- we simply mean that he has attained to the seventh orgasm, that he has come to the seventh flowering, that the ultimate has opened in him, that he is no more an individual, that he has become universal.

Your head has an opening.... Just try to understand: your sex center has an opening; that opening joins you with nature, that opening takes you downwards. Exactly like the sex center, on the opposite pole, is SAHASRAR -- that opens upwards. Just as sex takes you downwards, SAHASRAR takes you upwards.

Sex is under the law of gravitation and SAHASRAR IS beyond the law of gravitation. It functions under a totally different law -- you can call it levitation, or you can call it 'grace'. The law that pulls you down is gravitation, and the law that pulls you up is grace.

Science is not yet aware of the other law; that is unfor-tunate. But religion is basically the art of helping you enter into the realm of the second law, the law of grace. And once your SAHASRAR, the one-thousand-petalled lotus, has opened, you disappear as an ego: God appears in you. Your form will remain human, but in the form of the human the superhuman starts descending.

Hindus call this state AVATARA. The word AVATARA means descendence: when a person is open towards the sky, the sky descends in him, he becomes an AVATARA.

DON'T GO OUTSIDE, says Kabir, YOUR HOUSE... has all that you are searching and seeking outside.

DON'T GO OUTSIDE YOUR HOUSE TO SEE FLOWERS.
MY FRIEND, DON'T BOTHER WITH THAT EXCURSION.
INSIDE YOUR BODY THERE ARE FLOWERS.
ONE FLOWER HAS A THOUSAND PETALS.

Six are lower. Up to the sixth you remain a human being -- you become a very superior human being, but you remain a human being. Up to the sixth you remain a sage. Entering into the seventh you become a God.

ONE FLOWER HAS A THOUSAND PETALS.
THAT WILL DO FOR A PLACE TO SIT.

And once you have arrived at the seventh, you have come home. Now you can sit at rest, now you can relax. Now there is nowhere to go. Now all is completed, fulfilled.

This was the search... and you ran in all directions. In all the ten directions you were running, hither and thither for thousands of lives, and not even a glimpse was found. But once you have reached the seventh, all is fulfilled. Suddenly now you can rest. Now there is nowhere to go, no goal to attains no object for your dec;ire -- hence desirelessness happens naturally.

SITTING THERE YOU WILL HAVE A GLIMPSE OF BEAUTY...

And this is what WE call beauty in the East. Unless the seventh flower has opened in you, you know nothing of beauty. You only say that the rose is beautiful, the sky is beautiful, the river is beautiful. You are using the word 'beautiful', but you don't know exactly what beauty is.

If somebody persists, insists, "Define what beauty is," you will be at a loss. You will not be able to define it -- in fact, you have not known, you have simply heard. Others say the rose is beautiful, so you say the rose is beautiful. You are simply repeating others' opinions.

Just fifty years ago, nobody had heard that the cactus is beautiful -- now the cactus is on the throne, the rose is dethroned. Now to talk about the rose and its beauty seems very outdated; now people have not rose plants in their houses but cactuses. The more sophisticated a person is, the more he will appreciate the beauty of the cactus.

The fashion has changed. Fashions change! The rose has lost its face. After a few days, the rose will come back, because people get tired -- cactus and cactus and cactus -- and then one day they decide enough is enough. Again, suddenly, they have to change. Watch people's dresses: each year they go on changing, and after ten, twelve years the old dress comes back, because from where are you going to get new ideas? You can ask Padma -- just the SAME ideas go on moving in a circle.

You don't know what beauty is. You use the word, certainly, but your word is empty. Beauty is known only by one who has known the inner beauty, one who has known the inner flower opening. Then whenever a flower is seen, it reminds you of your inner beauty.

Yes, Kabir seeing a roseflower will start dancing, will start singing, because the rose flower on the outside will simply trigger his inner experience of his own flower. Seeing the starry night, he will start singing or playing on his flute, because suddenly the starry night will remind him of his own inner sky -- which is far more beautiful.

SITTING THERE YOU WILL HAVE A GLIMPSE OF BEAUTY
INSIDE THE BODY AND OUT OF IT,
BEFORE GARDENS AND AFTER GARDENS.

Once you have seen the inner beauty, then you will be able to see the outer also as beautiful. Once you have seen God within, you will be able to see him without too. The original is very beautiful:

BAGO NA JA RE NA JA,
TERI KAYA MEN GULJAR.
Don't go to the gardens!
The garden is within you.
Don't go, don't go, don't go to the gardens.
BAGO NA JA RE NA JA,
TERI KAYA MEN GULJAR.
Within your own body is the garden of gardens.
SAHAS-KANVAL PAR BAITH KE
TU DEKHE RUP APAR.
Find out where this one-thousand-petalled lotus is within you,
and then sit upon it,

and then see the beauty of the formless,
then see the beauty of the invisible,
then see the beauty of the intangible,
then see the beauty of the unknowable.

Those who have only known the known have known nothing. Those who have only seen the seeable have not seen anything. Unless you become capable of seeing the unseen and hearing the unheard, you have not come yet to your full potential.

God gives you a great gift of potential. The only way to return the gift in gratitude and thankfulness is to make the potential actual. Be what your seed is carrying within you. Become it! Be it!

This small body is not small: it contains a universe. And this body is not just a body: it is the temple of God. Love it, respect it, explore it. And don't get stuck at the first center. You have to move from sex to samadhi. Unless your sexual energies are transformed into samadhi you are not fulfilling your destiny, you are not fulfilling your nature. You are missing the great opportunity that life is.

The Fish in the Sea is Not Thirsty

Chapter #8
Chapter title: Time to be Getting Home

18 April 1979 am in Buddha Hall

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The first question

OSHO, YOU SAY THAT IT IS ENOUGH FOR US TO JUST BE, THAT WE DON'T NEED TO DO ANYTHING TO BE IN GOD. I HAVE THIS GUT-FEELING THAT I NEED TO DO TO BE WORTHY, TO CONTRIBUTE, TO GIVE SOMETHING. AND YOU SAY THAT GOD IS WITHIN ME. I REALIZE I AM LOOKING INSIDE FOR SOME CONCEPT I GOT FROM THE OUTSIDE. IT IS LIKE LOOKING DOWN INTO A WELL IN THE NIGHT. I SEE REFLECTIONS AND I THINK IT IS THE BOTTOM, BUT IT IS ONLY THE SURFACE. EVEN WHEN I KNOW NEED ONLY LET AND WAIT RATHER THAN LOOK FOR ANYTHING, I AM STILL WAITING FOR MY OWN CONCEPTS OF WHAT SHOULD HAPPEN. PLEASE COMMENT.

Prem Garima,

THE FIRST THING -- THE MOST FUNDAMENTAL -- TO BE understood is that you are already in God. It is not a question of being in God: you are already there. Just as the fish is in the ocean, you are in God. God simply means the existence, that which exists.

In the ancient Hebrew, the word 'God' stands for that which is. 'G' stands for that, 'O' for which, and 'D' for is -- that which is. The word 'God' is tremendously significant. It does not indicate a person; it simply indicates a presence. And the presence is everywhere! Life is synonymous with God, universe is synonymous with God. To be is to be in God -- there is no other way. To breathe is to breathe in God -- there is no other way. To sleep is to sleep in God and to wake up is to wake up in God -- there is no other way. You can choose to sleep, still you are in God. You can choose to forget God, still you are in God. You

can choose to deny God, still you are in God. Not to be in God is the only impossible thing -- the only impossible thing I say.

So it is not a question of becoming worthy. But I am not saying don't become worthy. I am not saying be lazy, lousy. I am not saying become an escapist. I am not saying don't contribute to existence. But your contribution to existence should not be a means to reach God -- that's what I am saying. Your contribution to existence should be in gratefulness that you are in God. It should not be a means to reach -- because you are already there. It should be an overflowing of joy because you are already there. Be very clear about the distinction.

Share your joy, your love, your ecstasy. Make life as beautiful as possible. Just out of thankfulness that God has chosen you to be, that you are allowed to be, that you are given life. What else can you do? If you can sing a song, sing it with your totality! If you can paint, paint, and put your whole heart in it. If you can dance, dance to abandon so you disappear completely in the dance and there is no more any dancer but only the dance remains.

But these are not means, let me remind you, to reach God -- these are just our poor thanks, our heartfelt gratitude.

Prayer is true when it comes out of gratitude. Prayer is false when it is just a means to persuade God, to seduce God, to ask for something from him -- even if you are asking God himself, then too your prayer is full of desire. And when prayer is full of desire, it is too heavy, it can't have wings. It can only grope in the darkness of the earth; it cannot soar high in the sunlit sky.

When prayer is without desire it has wings, it can reach the ultimate. And when prayer is without weight, when it is out of thankfulness, not desiring anything but just to show your gratitude for all that God has already done for you....

Garima, you say: IS IT ENOUGH FOR US TO JUST BE? BUT MY GUT-FEELING IS THAT I NEED TO DO SOMETHING TO BE WORTHY, TO CONTRIBUTE, TO GIVE...

It is not a gut-feeling: it is just what has been conditioned in you by the society. The society has been telling you continuously, persistently, day in, day out, from your very childhood -- in the school, in the college, in the university, in the church, the priest, the politician, the parent, the professor, they are all joined together in one single conspiracy: to give you the idea that as you are you are unworthy. You have to do something, you have to prove yourself, then only will you be worthy.

This is the strategy of the society to exploit you; this is the society's ugly way to make slaves of you, not creators but slaves. But in beautiful, sophisticated ways you have been conditioned. Beautiful words covering very ugly realities. The ugly reality is that the society wants to use you as a slave, the society wants to manipulate you, the society wants to control you. It manages it in two ways.

On the outside is the state, the policeman, the magistrate; they enforce laws, but laws can never be absolute and man can always find ways to defy laws. Then the society creates another safeguard: it creates a conscience in you; it goes on hypnotizing you, saying again and again that you have to be worthy.

And the helpless child has no other way than to oblige, than to surrender. His whole life is at stake; he cannot survive on his own. He has to depend on the parents. He has to watch continuously what THEY want, what THEY appreciate, what is rewarded by them. If it is rewarded by them, then he is worthy, he feels good; if he is punished by them, he feels unworthy, he feels bad about himself

Slowly slowly the idea settles, sinks deep in your heart, becomes almost your second nature, that just to be is not enough. Trees are enough, animals are enough, birds are enough -- only man has this stupid idea that just to be is not enough. It is a very cunning tactics to destroy the freedom of the individual, to destroy the self-respect of the individual, to create in the individual a deep guilt feeling. It has gone deep, certainly -- so deep, Garima, that you misunderstand it as a gut-feeling. It is not a gut-feeling at all.

But I am not against being creative, remember. I am all for it. I want my sannyasins to be creative -- but for a totally different reason, with a totally different intention, with a totally new motive. I want you all to be creative; I don't want you to escape to the monasteries -- I want you to live in the world and live fully, and live the whole spectrum of life. Bring your total potential to expression! Bloom in as many ways as possible! Because only then will you feel fulfilled.

But this has not to be as a means to attain something. This has to be just an expression of your joy, of your celebration. And then the quality changes. When you use something as a means, you are not really interested in it.

For example, if you are painting just to be appreciated, your focus is on appreciation, not on the

painting; your heart is not there. You are already imagining, dreaming, how you will be appreciated. And because your constant worry is how to be appreciated, you will paint something which will not come out of you spontaneously -- you will paint something which others are bound to like. You will paint it according to them. You will become a very poor painter. You will not allow your genius to come out, because the genius is not easily appreciated, remember it. The more talented you are, the more genuine your intelligence is, the less is the possibility of being easily appreciated. The greater possibility is that you will be condemned. Why? Because a genius brings something new into the world, so new that old criterions don't fit with it. And the old criterions are deep-rooted in the human mind; they cannot easily go away.

The genius has to create not only his poetry, his painting, his dance, his music, he also has to create new criterions by which to judge them.

Vincent van Gogh was not appreciated in his time -- one of the greatest painters the world has ever known. He lived in utter poverty; his brother supported him. But his brother was not much in favour of his painting either, because it was not paying -- so what is the point of doing something which does not pay? On the contrary, because of his paintings people used to think that he was mad. He was painting in such a new way -- as it had never been done before. He had his own vision. He was a genius! In his paintings, trees are so high that they reach to the stars; stars are very small and trees are very big. Now who is going to appreciate this painting?

Any schoolchild can say, "This is nonsense! Stars are not so small, and trees -- who has seen such big trees? reaching above the stars?" But Vincent van Gogh used to say, "Whenever I see a tree, this is my feeling: that the earth is trying to reach the stars, to transcend the stars, through the trees. These are the hands of the earth reaching for the unknown, for the transcendental. And I love my earth, hence my stars are small and my trees are big. I am PART of this earth, I am also a hand of my earth. To me stars are small."

This is not a question of astronomy, physics, mathematics: it is a totally different vision. Trees are seen as ambitions of the earth, love affairs of the earth with the sky. But who is going to appreciate him?

In one of his paintings the sun is painted black. Now who has ever seen a black sun? But he used to say that the sun that shines outside IS black compared to the sun that is inside. It is a comparison. Kabir will agree; Kabir says, "When I saw the inner sun, then I knew that the outer sun is just a black hole. When I saw my inner life, then I knew that the outer life is nothing but another name for death."

The moment the inner is known, suddenly the outer starts fading away. Now, van Gogh is talking in d mystic way -- he is a mystic -- but who will understand? It will take years for people to understand. Van Gogh lived and died unappreciated, unknown. He remained absolutely unknown.

You will be surprised to know: now each of his paintings is so valuable that no other painting can compete. Even Picasso's paintings are not so valuable -- millions of dollars for a single painting. In his own day, in his whole life, he could not sell a single painting. He had to distribute his paintings to friends or to the man who used to give him a cup of tea in the morning free of charge. Those same paintings now cost millions of dollars. People had discarded them; people accepted them out of politeness, because as far as they were concerned it was all junk -- so why collect it?

Vincent van Gogh committed suicide when he was only thirty-three. It was impossible to live; he could not earn a single pie. His brother used to give him enough money, just enough, to exist, to survive. But he needed money to paint -- for the canvas and the colours and the brushes. So this was his arrangement: out of seven days... he used to get money every Sunday for one week. Every week, for three days he would eat and for four days he would fast, so that money could be saved to purchase canvases, colours, and other things that he needed.

To me, van Gogh's fasting is far more significant than all the fasts that have been done by your so-called saints. THIS fasting has something beautiful in it, something spiritual in it. When your so-called saints go on a fast, it is a means; they are fasting so that they can reach heaven and enjoy all the heavenly joys. But van Gogh's fasting has a totally different quality to it: his love to create.

And why did he commit suicide? He committed suicide... that too has a tremendous significance. It is no ordinary suicide. In fact, a man like van Gogh cannot do anything in an ordinary way. He committed suicide because he said, "Whatsoever I wanted to paint, I have painted. Now, just to exist is pointless. I have given that which I came to give; now I can go back to the original source. There is no need to live in the body any more. I have contributed."

Years and years passed, then slowly slowly he was appreciated. Now he is thought to be one of the greatest painters in the world.

And this has been so with all the geniuses: in their own time they are condemned -- condemned by the

masses, condemned by the crowd, condemned by the priests, condemned by the politicians. They are appreciated by only very few people -- sensitive, receptive, intelligent -- only by very few people who have the capacity to see something that is new, unknown, that has never happened before; only by very few people who can put their minds aside and look.

I would like you to be creative, but don't be bothered about appreciation, don't be bothered that you will be gaining fame, name through it. Whenever the motive is to gain something out of creativity, you are no more interested in it. You become a technician; you are no more an artist. You may do the painting, and you may do it perfectly, technically perfectly, but it will not have the soul, it will not be alive, because you will not be there. You will be looking all around for the appreciators to come. And you will always paint accordingly, so that they can appreciate.

There are people who say only that which people want to hear. These people will be very famous, known, appreciated, respected, but they are mediocre people. The genius speaks that which arises in his heart; he does not care a bit whether anybody is going to like it or not. He says it straight, he says it direct -- he never thinks of the results and the consequences.

Be creative in that sense and your creativity will become an offering to God. God has given you so many gifts, Garima; something HAS to be done just in deep thankfulness. But remember: with no motive, not as a means but as an end unto itself. Art for art's sake, and creation for creation's sake, and love for love's sake, and prayer for prayer's sake.

And that's how one, slowly slowly, becomes religious. The religious person lives in the moment; he has no worry about the future, not even about the next moment. When it comes, it will come. He does not prepare for it. He lives this moment, and out of this moment the next will be born. And if this moment has been beautiful, if this moment has been a benediction, the next is going to be, of course, a deeper benediction, a greater blessing.

Garima, you say: I HAVE THIS FEELING THAT I NEED TO DO TO BE WORTHY...
THE NEED TO DO CAN BE A GUT-FEELING, because we have too much energy and the energy wants to dance, the energy wants to paint, the energy wants to sing, the energy wants to DO something. But this can't be a gut-feeling: I NEED TO DO TO BE WORTHY. That is a feeling that has been put inside you -- like scientists put electrodes in the brain and then a person can be manipulated.

Just like that the society has been going on down the ages -- it creates a conscience in you: "Do this, this is right, approved, respected. Don't do that; that is unworthy of you. You will be condemned if you do it." And a kind of division is created within you between right and wrong, between the 'should' and the 'should-not'.

And the problem is that no 'should' can ever be a fixed phenomenon; it changes with life. No right is always right, and no wrong is always wrong, so to decide beforehand is dangerous. I don't teach you conscience; conscience means right and wrong are like things, decided: this is a rose and that is a lotus, and this is a stone and that is a diamond -- decided. Decided for ever! Right and wrong are not things. They change. Life is a riverlike phenomenon. What is right today may not be right tomorrow.

One Zen Master asked his disciple, "What is God?"

The disciple bowed down, remained silent. The Master blessed him and said, "This is good. I am happy."

Next day, again, the Master asked the disciple, "What is God?"

And of course now he had learnt, so he bowed down, an even deeper bow, remained quiet, even closed his eyes, and the Master hit him hard on the head and said, "You stupid!" The disciple was puzzled. He said, "But what has happened? Yesterday you were so happy, and the answer is the same -- even better than yesterday!"

And the Master said, "That is where you went wrong: yesterday was yesterday, today is today. Now you are simply repeating a ready-made formula. Now you are not being true, not being spontaneous, not being responsible. Now you have learnt a trick. How can the same answer be right today? Twenty-four hours have passed, so much water has gone down the Ganges!"

Existence is dynamic, it is not static -- it is not a stagnant pool. It is a constant continuum, flow. No answer can ever be fixed -- and that's where the society deceives you: it gives you fixed answers. with fixed answers one thing is good -- that's why we cling to them -- they give you a sort of certainty, security, safety. You can remain certain that you are right.

But life goes on changing, And your 'right' remains fixed. And then your whole life becomes a misery, because your answers never fit the questions. Then your whole life is an effort to put square plugs into round holes -- your whole life you go on trying. And it is very frustrating. And the reason is: you never see that life is changing.

And the really conscious person changes with life. The really conscious person cannot afford to be consistent. Consistency is part of a mediocre mind. I am not saying be deliberately inconsistent; I am simply stating a fact, that to be consistent means to be stupid, to be consistent means to remain with the past, blind to the present. If you look at the present you have to change with life.

Hence you will find a thousand and one contradictions in Jesus' statements, and so is the case with Gautam Buddha. And that has always been the case with the enlightened people, because they don't have any ready-made answer. You hanker for the ready-made answer so you can jump upon it, you can hold it tight in your hand and you can be certain.

You suffer from uncertainty -- and uncertainty is the nature of life. Certainty is part of death. Be certain and you will be dead. Remain flowing, remain uncertain, remain available to the changing circumstances, and you will remain more and more alive.

To be totally alive means to live in the moment with no past interfering at all -- then you respond to the moment and the response comes from your consciousness not from your conscience. Conscience is a deception; conscience is a social trick. The society has created the conscience. And the function of the Master is to destroy your conscience so that your consciousness can be freed.

Your gut-feeling is not a gut-feeling. You have been deceived. There is no need to do anything to be worthy -- you are already worthy. If you were not worthy, you would not be here at all. God has given you birth, has created you -- must have seen some worth in you. If you are unworthy, then God is not a very original creator, then he is not much of a creator either. How can he create an unworthy person?

Society makes you unworthy, because that is the only way to exploit you -- to make you feel unworthy. Then you will try hard to become worthy because that is the only way to gain self-respect. And to become worthy you will follow the dictates of the society.

Society creates fear in you -- fear of being unworthy, fear of being condemned, fear of being left alone, fear of being nobody, fear of being anonymous. And then you are ready to yield, to bow down, to any kind of nonsense.

Simon's parents were in despair when he flunked out of school. They tried sending him to every school in the city -- private, public, progressive, military academy -- but he took no interest. Finally they tried a Catholic school. When Simon came home with his first report card, his parents were surprised to see a straight A report.
"What happened?" they asked him.
"Well," he replied. "When I saw that poor guy nailed to the cross everywhere I looked, I knew they meant business!"

Create fear... create as much fear as you can. That has been the policy of the society. Hells have been created just to catch hold of you; heavens have been created just to reward those who will follow the dictates. All are imaginary: there is no hell, no heaven. But these rewards and punishments are subtle strategies, and they have worked up to now, and they have destroyed all human dignity.

This is not a gut-feeling in you. Your gut-feeling and the conscience created by the society have got mixed up. The gut-feeling is to DO something -- yes, that is a gut-feeling. When energy is there, one wants to do something; that is natural. Energy wants to be expressed. But WITH the motive to be worthy, that is a conscience part which is getting mixed with your gut-feeling. Be clear about it!

You have been messed around by the society in every possible way. You have been confused so much that you have to depend on somebody. Either you go to the priest -- in the old days you used to go to the priest. In India they still go to the priest. In the West the new priest has arisen: the psychotherapist, the psychiatrist, the psychologist -- go to him.

And the miracle is that the priest is just like you, maybe even more in a mess than you are, but still you go to him to find good advice. Yes, he repeats good advice like a parrot. Your psychotherapist, your psychiatrist, your psychoanalyst, may be in deeper anxiety, in more tensions than you are.

Just the other night one of my sannyasins was asking me, "Osho, you had told me last time when I came here, 'Look for the lighter side of life, count the roses, ignore the thorns. They are there, take note of them,

but don't pay too much attention to them.' But my psychoanalyst has said, 'This is dangerous, this is going to repress your emotions.' So I am puzzled -- what to do?"

I told him, "You just wait a few days, your psychoanalyst will be here...!" But I was not aware that this sannyasin himself is a psychoanalyst. Just later on Vivek told me that he himself is a psychoanalyst. Now, one psychoanalyst going to another psychoanalyst -- for what? And that one may be going to somebody else.

THE FOUNDER OF PSYCHOANALYSIS, Sigmund Freud, was one of the most pathological persons you can imagine -- very superstitious. You will laugh if you go into his biography about how such a man could become the founder of psychoanalysis, and how such a man could be trusted, that what he was saying was true.

One of his friends gave him the idea that just as each woman has a twenty-eight-day period when her menstruation comes, exactly like that each man has a twenty-three-day period. There is some truth in it -- not twenty-three days, exactly twenty-eight days. Now much more research has been done on it.

Those four, five days when a woman goes through the period are sad, depressive, dull, negative -- exactly like that man also goes into a negative state each month for four, five days. Of course, his period is not very visible, but it is there; it is a psychological fact. It should be there, because men and women are not very different.

So the friend's idea was on the right track. Sigmund Freud suddenly got one idea -- lying down in his bed, he was thinking about twenty-eight and twenty-three -- suddenly an idea flashed in his mind: twenty-eight plus twenty-three means fifty-one, and he could not sleep the whole night. He became certain by the morning that he was going to live fifty-one years -- a very great gut-feeling. And he started talking about it twenty-eight plus twenty-three -- fifty-one years and he will die.

And the fifty-first year came and passed... and he did not die. Then something else had to be found. The day he was expecting to die, his phone number was changed and the end of the phone number was sixty-two. So he said, "Look, another indication: so now I am going to die at sixty-two." But that day also came and was passing.

But the people like Sigmund Freud are not easy... they will find something or other. He was staying in a hotel and the number of the room was eighty-two, so he said, "Look, another indication from above -- at eighty-two I am going to die -- that is absolutely certain."

And that day also passed. He died when he was eighty-three.

Such superstitious people... he was so afraid of death, that's why he was so much concerned about it. He was so afraid of death that five times in his life he fainted publicly because somebody started talking about death. He used to faint flat on the ground. Just the IDEA of death! And such a pathological, neurotic person became the founder of psychoanalysis.

And he used to project himself: whatsoever was true for him he thought was true for every human being. That is the very limit of nonsense. All that he has said about man is not about man -- it is about Sigmund Freud. And Sigmund Freud is a single individual; he does not represent man. Nobody represents man! Nobody can ever represent man.

So maybe a few people are helped by psychoanalysis, very few people -- rarely have I seen a person who has been helped by psychoanalysis -- but those are the people who are of the same type as Sigmund Freud.

And now much research has happened and it has been found that even those people who are helped are not helped by psychoanalysis but by something else. In one experiment, twenty-five persons were given psychoanalysis for six months, and twenty-five persons were just kept waiting and were told, "Soon your psychoanalysis will start." They were all suffering from the same kind of illness, and the result was very surprising.

The twenty-five who were given psychoanalysis were helped a little bit, but the twenty-five who were kept waiting were helped far more. Just waiting helped them far more. In fact, this secret has been known in the East, it has been practised for centuries. If you take a mental case into a Zen monastery, they put him in isolation for three weeks; nobody talks to him -- just the opposite of psychoanalysis -- nobody talks to him, nobody listens to him. They just keep him isolated; somebody goes, absolutely silently, and puts the food there, comes back. He has to live with himself for three weeks... and miracles have been happening down the ages.

Just putting him there for three weeks in isolation, slowly slowly he cools down -- no psychoanalysis, no

therapy, just isolation. In fact, he was suffering too much from people -- the stress of being in a crowd continuously.

Psychoanalysis may not be the real cause of help, but the length of time -- two years, three years, four years, the psychoanalysis continues. It continues as long as you can afford it; it depends on you. If you have enough money, it can continue your whole life. In fact, psychoanalysis never comes to a termination. It cannot come, because the mind is very inventive. It goes on inventing more and more rubbish. It starts enjoying, slowly slowly, because the more rubbish it brings up, the more happy the psychotherapist feels. Seeing him happy, it obliges more.

Whatsoever the expectations of the psychotherapist are, the patient fulfills them. Patients are really patient people, very obliging, courteous. Good people they are! That's why they are suffering; they are not hard people -- not hardware but software. Because they are soft they are suffering. The hard guys are not suffering; the hard guys make others suffer. The soft guys become victims. Three, four years Lying down on the couch, talking nonsense, waiting, waiting, waiting -- it helps one to unwind, one becomes a little more relaxed. And somebody is listening to you very attentively, at least pretending that he is listening very attentively.

My own observation is that the attention of the psychotherapist is of immense value. This is a world where nobody gives you any attention. If the husband wants to talk to the wife she says, "There is so much work to be done in the kitchen -- and the dishes have to be washed and I have no time." If the wife wants to talk to the husband, he is tired from the whole day at the office and the work and the traffic, and he wants to watch the TV.

A survey says that the average husband/wife communication in America is only thirty-three minutes per day -- and that is the average. And in that thirty-three minutes you can count fighting, nagging, pillow-throwing, and every kind of thing. Thirty-three minutes only between husband and wife -- out of twenty-four hours?

A great need has arisen that somebody should listen to you. Hence the psychotherapist helps -- he is a professional listener. That is the only quality that he has, the only qualification really. You can start the business -- no other qualification is needed -- if you know only one thing: how to be attentively sitting there by the side and listening. Just listening attentively will help. The person starts feeling, "I have some worth. Somebody..." And the more he has paid, the more it helps because the person who is listening is no ordinary psychotherapist, not run-of-the-mill."... Somebody special, very famous, world-known -- and listening so attentively to me?" The very idea gives worth, "Then I must be saying something immensely beautiful."

Gibberish he may be bringing up. That's what in psycho-babble is called 'free association' -- anything that comes to your mind, bring it up. If such gibberish is being listened to so attentively, a great need is fulfilled -- he feels worthy, he feels important, he feels somebody.

Remember, this society has messed you up so much that man as such is almost on the verge of going insane. All love has disappeared, all communication has disappeared, all friendship has disappeared, all aesthetic sensitivity has disappeared. People have become like zombies. They talk to each other yet they don't talk, they don't meet.

This society is an ill society, and when I say 'this society' I mean all the societies that exist in the world, more or less, in this way or that, they are ill -- because in the past, for centuries, we have been creating a model of man which is wrong. We are giving people ideals and saying "Unless you fulfill THESE ideals you will never be worthy." And those ideals are impossible. We are giving people ideas of being perfect. and once the idea of being perfect enters in one's being, it turns one into a neurotic.

Accept your limitations, accept your imperfections. That's what it means to be a human being! And accept yourself as you are -- with joy, not in helplessness. Because GOD accepts you -- this is my basic teaching -- God accepts you, accept yourself; love yourself. Let there be a great upsurge of self-love. And out of that love you will start becoming creative; a person who loves himself is bound to become creative. I am not saying he will become famous; I am not saying that he will be a Picasso or an Ezra Pound or a Pablo Neruda, no -- he may be, he may not be. But that is irrelevant! The real thing is to enjoy creativity. Whatsoever you do, do it with joy, bring your total intelligence to it, be meditative in it.

Garima, you say: AND YOU SAY THAT GOD IS WITHIN ME. I REALIZE I AM LOOKING INSIDE FOR SOME CONCEPT I GOT FROM THE OUTSIDE.

THAT KIND OF GOD YOU WILL NEVER FIND WITHIN YOU. You will have to drop all the concepts that have been given to you from the outside, because God is not a person. No picture of God exists, no

statue is possible. God is an experience! If you have the idea of a God which your parents and your society have given to you, you will go inside with that idea and that idea will be the hindrance -- it will not allow you to see that which is. And God IS that which is. It needs no concepts to see; concepts blind you. Drop all concepts.

If you really want to go in, go as an agnostic. This word is beautiful. You must have heard the word 'gnostic'; 'gnostic' means one who knows -- gnosis means knowledge. 'Agnostic' means one who knows not; 'agnostic' means one who knows only one thing, that he knows not. Be an agnostic -- that is the beginning of real religion.

Don't believe, don't disbelieve. Don't be a Hindu, and don't be a Jaina and don't be a Christian, otherwise you will go on groping in darkness for ever and for ever. Unless you drop all ideologies, all philosophies, all religions, all systems of thought, and go inside empty, with nothing in your hand, with no idea.... How can you have an idea of God? You have not known him. Just go... with a great desire to know, but with no idea of knowledge with intensity to know, with a passionate love to know what is there, but don't carry any ideas given to you by others. Drop them outside. That is the greatest barrier for the seeker on the path of truth.

God is there but you cannot see because your eyes are blinded by the concepts given to you. God is not a Jew, so if you have a Jewish idea of God you will not find him. I have heard a beautiful story about a Sufi mystic, Farid:

One night he dreams that by the grace of Allah, he has reached Paradise. And the whole of Paradise is decorated, millions of lights.and flowers everywhere -- some celebration is going on -- and great music. He enquires, "What is going on?"

And they say, "This is God's birthday -- we are celebrating it. You have come at the right time."

So he stands underneath a tree to see what is happening, because a great procession starts moving on the road. A man is sitting on a horse; he enquires, "Who is this man?" and they say, "Don't you know him? He is Hajrat Mohammed."

And then millions and millions of people behind him, and he asks, "Who are these people?" and he is replied to. "They are Mohammedans, followers of Mohammed."

And then comes Jesus, and millions are following him. And then comes Krishna on his golden chariot, and millions again are following him. And so on and so forth... the procession continues, continues, continues.

And then finally, in the end, on an old donkey an old man is coming. And nobody is behind him; he is just alone. Farid starts laughing looking at this man -- it is hilarious: nobody following him. And why should he be going on his donkey? He asks, "Who are you, sir? I have seen Mohammed, Christ, Krishna, Mahavira, Buddha -- who are you? You look like a kind of joke! And nobody following you."

And the old man is very sad and he says, "Yes, I am God. This is my birthday. But some people have become Mohammedans, some have become Christians, some have become Jews, some have become Hindus -- nobody is left to be with me."

Just out of shock, Farid woke up. He told his disciples the next day, "Now I am no more a Mohammedan. The dream has been a great revelation. Now I am no more part of any organized religion -- I am simply myself. I would like to be with God, at least one person following him."

If you have a certain idea of God, you will not be able to see him. Your very idea will become a barrier. Drop all ideas that you have gathered from without; only then can you go within.

You say: IT IS LIKE LOOKING DOWN INTO A WELL IN THE NIGHT. I SEE REFLECTIONS AND I THINK IT IS THE BOTTOM, BUT IT IS ONLY THE SURFACE. EVEN WHEN I KNOW I NEED ONLY LET AND WAIT RATHER THAN LOOK FOR ANYTHING...

TRUE, GARIMA, STICK WITH THAT INSIGHT. If you are looking for something you will not be able to see, because the very idea of looking for something means that you have an idea of what you are looking for. To look for something is a kind of blindness.

Seeing happens only when you are not looking for anything in particular; you are just there, open, available. So whatsoever is is revealed. Don't look for God if you want to see him. Just wait -- let and wait. God is a happening! If you are silent, open, loving towards your own being, conscious, it is going to happen. Any moment, when you are in the right tuning with existence, it will happen.

God is there: you are there: just right tuning. And that's what I am teaching to you: right tuning.

Dropping all ideologies helps you to be rightly tuned. And once you are in tune with existence, that is bliss. You have come home....

Second question:

OSHO, IS IT TIME THAT I SHOULD BECOME A SANNYASIN?

IT IS ALREADY LATE! Naresh, you have already waited too long. I have known you for years, you have known me for years. For what are you waiting? The meeting should happen now. Still you are asking:

IS IT TIME THAT I SHOULD BECOME A SANNYASIN?

Are you dead? If you have any life in you, then this is the time. NOW is the time! Remember Kabir -- just the other day Kabir was saying: Now, wake up -- wake up in the now, wake up here! Don't postpone.

Branigan was driving down the road. By the way the car weaved in and out of traffic, you could tell that Branigan was pickled to the gills.
"Where do you think you are going?" asked the motorcycle cop who finally stopped him.
"I am coming home -- hic -- from a New Year's Eve party!"
"Are you kidding?" asked the cop. "New Year's was three weeks ago!"
"I know," said Branigan. "That's why I figured I better be getting home now."

Is it not time, Naresh, to be getting home now? You have waited already too long, too many lives. Sannyas is nothing but a passionate jump into the enquiry for the truth, a passionate search from where we come and to where we are going and who we are. That's what sannyas is all about.

But you seem to be almost in a kind of sleep, and that's how everybody else is. The worldly dreams still seem to be important to you, hence the question. The world still seems to intoxicate you; money, power, prestige, are still haunting you. And you cannot be a sannyasin unless you are utterly frustrated with the world. And remember, I am not teaching escapism from the world: I teach transcendence, not escape. Be in the world, but don't be of it.

A sannyasin is a person who lives in the world but lives meditatively, and meditation creates a distance. Then you can go on doing all kinds of things but you don't become intoxicated, you don't become identified with them. To live in awareness, without any intoxication with money, power, prestige, is the way of the sannyasin.

Hallihan and Flannigan were having a few at a new tavern in town. After an hour of heavy imbibing, Hallihan asked the bartender for the washroom.
"Go to the door, left of the elevator," said the barkeeper, "then walk down two steps and there you are."

Hallihan forgot to turn left. He opened the elevator door, took ONE step and fell down the shaft.

Ten minutes later, Flannigan followed Hallihan and saw him lying at the bottom of the shaft.
"Look out for the SECOND step," shouted up Hallihan. "It's a son of a bitch!"

And you have taken many second steps, many many times. You have fallen many many times. Are you not yet frustrated, Naresh? Are you not yet finished with the world? Are you still carrying some hope deep down in your heart? Are you still expecting that the world is going to deliver something to you? It has never happened -- to no one has it happened. And it is not going to happen to you.

The world only promises, it never delivers the goods. That's its illusoriness; that's why in the East we call it maya. 'Maya' does not mean that it is not there -- it is very much there, but it only promises. It never gives anything.
I have heard a story:

A man worshipped for many many years -- he must have tortured God as much as possible. Morning, afternoon, evening, he was praying and praying and crying and weeping. And, finally, God has to appear, and he said, "What do you want? Be finished! Just take it and forgive me and forget all about me.

And the man said, "I want something, a power, so that whatsoever I need is immediately fulfilled."

So God gave him a box, a golden box -- exactly like the magic box that I give to you -- and told him, "Whenever you are in need you can ask. Whatsoever you ask, the box will immediately give it to you."

The man forgot all about God, he even forgot to thank him. God waited a little... but the man was no more interested in him. He was looking at the box and he started asking, "Give me ten thousand rupees!" Suddenly ten thousand rupees appeared, and he was very happy.

And it continued: whatsoever he wanted used to come out of the box. Then one day, one SADHU -- one wandering monk -- stayed with the man. The sadhu, the wandering monk, also had a box -- bigger than the man's -- exactly the same shape. The man became interested. He said, "What is this?"

The sadhu said, "This is a magic box. You ask anything. it gives you double."

"Double!" The man asked, "If I ask ten thousand rupees, He said, "It gives twenty thousand."

He fell at the feet of the monk and said, "You are a monk, you have renounced the world -- can't you exchange? I have a small box: it gives only whatsoever you ask."

So they changed the boxes. It was late at night, so the man thought, "In the morning I will try out this new box." And in the morning he tried; he asked for ten thousand rupees... and the box said, "Why not twenty thousand?" And the man said, "Okay, twenty thousand." And the box said, "Why not forty thousand?" And the man said, "Okay, forty thousand." And the box said, "Why not eighty thousand?"

Then he became afraid, because nothing was coming out! He rushed to see the monk, but he had left; he had disappeared in the night.

In the East, we have called the world 'maya', illusory -- it is like that box of the monk. You ask anything and it says, "Okay, you can have double." But it never delivers any goods; it only promises. The world is almost like the politicians -- they promise but they never fulfill

Naresh, are you not yet finished? Have you not seen it happening many times? Each time you are living an illusion, hoping, dreaming, sooner or later disillusion comes in, frustration comes in. But rather than seeing the reality of this world, you immediately jump on another illusion -- you immediately start dreaming again.

Sannyas is seeing the reality of the world, that it never fulfills, that it cannot fulfill, that it is beyond its capacity to fulfill... one turns in. One has been a beggar begging from this door and that door; when one turns in, begging disappears -- one becomes an emperor. Then all is yours.

And you need not even ask for it -- it is simply yours. This whole existence is yours, its whole beauty, its whole splendour, its starry nights, its sunsets and sunrises, its flowers and birds -- all is yours. Not in the sense that you possess it, but in the sense that you can enjoy it.

A sannyasin learns how to enjoy, and the worldly mall learns only how to possess. Remember these two things; they are basic. The worldly man only thinks of how to possess more -- he never enjoys because he is concerned with pos-sessing more and more and more. The sannyasin enjoys, whatsoever he has he enjoys -- and he enjoys the whole existence -- which need not be possessed.

Do you think first you have to possess the starry night, then you will enjoy it? Do you think first you have to possess all the birds, then you will enjoy their songs? This existence need not be possessed! And you can still enjoy. It is YOURS if you want to enjoy -- it is not yours if you want to possess. To possess it is aggressive; it is aggression on God. To enjoy it is prayerful.

The last question:

OSHO, WILL YOU RECOGNIZE ME AT THE FINAL JUDGEMENT DAY?

Suresh,

IT ALL DEPENDS ON YOU: remember to be in orange and with the mala, because it is going to be difficult to recognize you. Just think of all the men and all the women that have existed... they will all be there. There is going to be much difficulty in recognizing people, so just you remember that thing.

A timid, conservative, unmarried shopkeeper suddenly came into a small fortune. Overnight, this mild-mannered, mincing little man had all the money he could possibly use.

Bravely he snapped his fingers, clicked his heels, and decided to become a swinger. He bought

expensive, mod clothes, had his hair styled, rented a lavish beach villa in Florida, and got a dark, virile tan.

Driving home from the Rolls Royce dealer in his new car, wearing his flashiest sports clothes and swingiest sunglasses, he was suddenly struck dead by a lightning bolt. Right there in the Florida sun -- a fatal lightning bolt.

Up at the Pearly Gates, the shopkeeper angrily faced Saint Peter. "Why would you pick on me like that? I have been a good man all my life. The Lord has always watched over me."

"He was trying to watch over you," explained Saint Peter. "He just didn't recognize you."

So, Suresh, please remember it, don't forget: be in orange and with the mala so that I can recognize you.

But why are you worried about the Last Judgement Day? I teach you about the immediate and you ask about the Last Judgement Day! I teach you the immediate is the ultimate and you ask about the Last Judgement Day. In reality there can be no day which can be the last. The world never begins, never ends -- it is a continuum.

Secondly, the very word 'judgement' is ugly. God is not a judge, God is a lover -- and the lover cannot be a judge. Jesus said to his disciples: Judge ye not! Why? Because the moment you judge you start destroying the other. Who are you to judge? The moment you judge you start comparing, and who are you to compare?

Each individual is unique, and each individual brings variety to existence. The world will not be better if there are only saints and saints and saints. It will be one of the most boring worlds if there are only saints and saints and saints. The sinners also contribute something: they make it a little salty, they bring a little taste to life.

God is not a Judge, god is a lover, and how can love judge? Be assured that in the eyes of God there is no sinner, no saint -- in the eyes of God all are alike. And when his sun rises, it rises for the sinners too, as much as for the saints. And when his roses bloom, they give fragrance to the saints as much as to the sinners. No distinction is ever made. Just simple observation will show to you that existence makes no distinctions. All right and wrong, all good and bad, are human creations, are man-made concepts and ideas.

And each society has created its own ideas of good and bad, and they go on changing. They are utilitarian, remember. One thing can be a sin in one society and may not be a sin in another society. The same thing can be a great virtue in One society, and may be thought just the opposite in another society.

If a person beats his own body so that blood oozes out, what will you call him? Will you call him a saint or a sinner? It depends... because there has been a Christian sect that believes in beating your body so that blood comes out, and the more blood you can bring out of your body, the greater a saint you are.

In Russia, before Communism, there was a sect, a great sect of Christians, who used to cut their genital organs. Women used to cut their breasts -- and they were thought to be great saints. What do you think about them? You will think them pathological, mentally ill, deranged.

There are ideas and ideas, but all ideas are human. Don't be worried. There are people who are worried about small things -- they have been MADE to worry. Somebody smokes and he is afraid that he is going to be thrown into hell. If you have smoked tao much, one thing is certain, that you will not be sent to hell because there is too much smoke there, and you have already done it to yourself.

Smoking may be bad for your health but is not a sin; you cannot be thrown into hell for smoking. But there are people who think even drinking tea... in Mahatma Gandhi's ashram drinking tea was a sin. If you were caught drinking tea, there was a great fuss about it. Mahatma Gandhi might have gone for a three-day fast to purify his soul and his disciples' souls because people are drinking tea.

And Buddhist monks down the ages have been drinking tea. Tea is part of their meditation -- and there seems to be something in it, because tea has some chemicals which can keep you awake more easily. It can be a help in meditation. If you are trying to be alert, tea can be a help.

In fact, tea was discovered by Buddhist monks; it is their discovery, because it was discovered in a monastery in China called Ta, that's why it is called tea. That 'ta' can be pronounced also as 'cha'; that's why in Marathi it is called 'cha' and in Hindi it is called 'chai'. But it is from the monastery of Ta.

And the man who is reputed to have grown the first tea plants was nobody else but Bodhidharma, the great Bodhidharma. The story is beautiful:

He was meditating, and such a meditator happens only once in a while. For nine years he sat facing the wall -- just the wall and for nine years looking at the wall and doing nothing else. And sometimes he used to fall asleep -- naturally, if you look at the wall that long, what else is there to do? And he did not want to go

to sleep.

So he tore out his eyelids and his eyelashes and threw them so that now there was no way to close his eyes. And the story is that out of those eyelids, those pieces of skin, and the eye-lashes, the first teaplant grew.

This is a beautiful story: it simply says one thing, that tea can keep you awake. It will not allow you and your eyes to close.

Buddhists drink tea with religious ritual. In Japan, they have tea ceremonies. Tea is not an ordinary thing for them, because it keeps you awake, it gives you energy to remain

more alert. They have made a very prayerful, graceful ritual out of it: the tea ceremony. In each Zen monastery there is a separate tea temple, the most beautiful place -- maybe surrounded by a lake, rocks, sand, trees. And when you go into the temple, you have to go in a certain manner, in a certain posture you have to sit there, and it takes hours.

The tea will be prepared, the samovar will start humming, and all will be sitting in silence listening to the humming of the samovar. And slowly the flavour of the tea will reach your nostrils, and you have to drink that too. And then the tea is served -- with great grace, with great beauty, art. And the tea is served in beautiful cups, hand-made with great love and care. And then everybody starts sipping the tea. And it is done very prayerfully and everybody remains silent, no gossiping, no chattering -- as if there is nobody. Then they bow down to each other with great respect, and disperse without saying a word.

In one country, tea is so religious, so spiritual, and in Mahatma Gandhi's ashram it was a sin. It depends. These are all human ideas. You should not be worried about these things.

My message is simple: live alert, and live spontaneously, and live totally -- and forget all about the Last Judgement Day. I recognize you today, and that's enough. Today is enough unto itself.

The Fish in the Sea is Not Thirsty

Chapter #9
Chapter title: In Search of the Miraculous

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The first question

OSHO, I AM A SCIENTIST WORKING ON THE QUESTION OF HOW LIFE ORIGINATED FROM NON-LIVING MATTER. IT SEEMS TO ME THAT THIS STUDY OF HOW NON-LIFE IS TRANSFORMED INTO LIVING MATTER IS VITAL TO UNDERSTANDING THE RELATIONSHIP OF SCIENCE TO RELIGION. THE REASON IS THAT THE STUDY IS A CLUE TO HOW OUR EMOTIONS AND SPIRITUALITY DEVELOPED IN THE FIRST PLACE. WHAT DO YOU THINK?

Adolph Smith,

RELIGION AND SCIENCE ARE DIAMETRICALLY OPPOSITE, and because they are diametrically opposite they are complementaries. Religion cannot support science, science cannot support religion. They

are bound to oppose each other -- in their very opposition is their complementariness. Hence, anything that science is going to discover is of no value to religion. In fact, EACH scientific discovery makes the existence of religion more and more difficult.

Science tries to demystify existence, hence the question 'how?' -- how did life arise out of matter? Religion is basically a different approach: it does not want to demystify existence; its whole approach is to reveal the mystery of it. It is not a search for the answer: it is diving deep in the question itself k does not ask any questions; it takes life for granted. The question is not how life arose: the question is how life should be lived, the question is how life should be celebrated.

The scientific question will be: What is love? How docs love arise? What is the causality? And the religious question will be: How to drown yourself in love? How to be in love? How to be love itself?

Science will come to certain clues; those clues look stupid in the eyes of a mystic. If you ask about love, science will answer with something which is nothing but chemistry: hormones, chemicals. And the grandeur and the splendour of love are reduced -- reduced to a very mundane world. What does love have to do with chemistry? Love certainly has something to do with alchemy, but nothing to do with chemistry. It is a transforming force, but it cannot be reduced to hormones.

Life cannot be reduced to any answer. Once life is reduced to a certain answer life becomes meaningless, it is no more worth living. It is like coming across a lotus flower. The poet will enjoy the beauty of it; he will not be bothered where it comes from. He will simply enjoy the fragrance, the colour, the sun shining over it, the dewdrops on the lotus petals. And the mystic will dance around it, because he is not seeing only the lotus flower but he is seeing something of the transcendental in it. Hidden behind the lotus, its beauty, its splendour, its majesty, its magic, are the hands of God. The mystic not only feels the roseflower or the lotus flower, he also feels the mysterious presence of the unknown force called God surrounding it, protecting it, caring for it, caressing it.

The poet simply sees the lotus flower, the mystic goes beyond, he goes higher -- he takes the roseflower or the lotus flower to the ultimate peak. And the scientist? -- he will think about where it comes from. It comes from the mud. The scientist will start moving deeper and deeper into the mud; he will start enquiring about the mud and the elements that are in the mud.

Just look at these three approaches: the scientist goes lower than the lotus, the mystic goes higher than the lotus, the poet remains with the lotus. In the ultimate analysis the scientist will think that the lotus is nothing but mud -- a form of mud -- and the mystic will think the lotus is nothing but a manifestation of God. And for the poet, a lotus is simply a lotus. Now, how can these three approaches meet?

The mystic cannot agree with the scientist -- in fact, the mystic will think that the scientist is destroying something tremendously important. By all his logical answers, objective answers, he is destroying the subjectivity of the lotus. The mystic may agree a little bit with the poet, but only a little bit, not the whole way. He will nod to the poet: he will say, "You are on the right track, you have taken the first step. but don't get stuck there -- go on. The lotus is not enough: you have to find the face of God in the lotus. And if you cannot find the face of God in the lotus, where else are you going to find it?"

Adolph Smith, your question is important -- but don't remain in this confusion that if you can find some clue as to now matter becomes life you will be bringing some understanding between religion and science... you will be talking about mud! And the poet will not be convinced by you, because he knows the lotus. And what to say about the mystic? He will simply feel pity for you.

Everything can either be reduced to its beginnings -- that's what science goes on doing -- or it can be raised to the ultimate peak; that's what the work of religion is. And poetry is just the bridge between the two. The poetic approach is in a way closer to both science and religion. If you really want to understand religion, you have taken a wrong route.

Religion does not think that life needs any answers. Life needs to be lived in its totality, life needs to be celebrated. Life needs to be penetrated -- that is the only way to know it. Not in the lab, not going deep into life cells, not by analysing the elements; those are constituents of life, but life is more than the sum total of its parts.

Somebody is playing on a guitar, beautiful music. The scientist will become interested in the guitar, not in the music. He will think, "From where is it coming?" He may become interested in the fingers of the musician and in the instrument. He will analyse the instrument and he will find some wood some strings, this and that -- but that is NOT music! And if he analyses the fingers of the musician he will find some blood, some bones, skin -- and that is not music! Music is something more. The hands of the musician and the guitar are simply an opportunity for the beyond to descend to the earth.

The poet will listen to the music; he will not be worried about the musician and the musical instrument. He will be drunk with the music. But the mystic will dance with abandon, because in music he will hear the ultimate music. The poet will forget about the musician and the instrument, and the mystic will even forget about the music, because it reminds him of something deep in his own being. It reminds him of what Kabir calls the music of SOHAM -- I am that. He will forget all that is happening outside; it has triggered a process in his being. He is transported into another world.

ADOLPH SMITH, if you really have any interest in religion then you will have to meditate -- analysis won't help, scientific investigation won't help. And remember, I am not against scientific investigation -- if you are interested in it, DO it! But know perfectly well: it is not going to bridge science and religion -- they cannot be bridged. There is no need to bridge them either. They have different functions to fulfill; there is no need to create a synthesis between them -- because the synthesis will impoverish both, it will not enrich.

Existence remains alive through the tension of the polar opposites: the negative and the positive, man and woman, birth and death, darkness and light, love and hate -- religion and science. These are the polar opposites. Life needs them. Without them life will become a stagnant pool, it will not be a dialectical process any more. Life is dialectics; it moves through the thesis and the antithesis, and again the synthesis becomes a thesis and creates antithesis. That's how life goes on progressing.

Religion and science don't need to be synthesized -- they need to be purified. Science should be pure science, utterly scientific; and religion should be pure religion, utterly mystic.

I would like you to be reminded of a great statement of a Christian mystic, Tertullian. Somebody asked him, "Why do you believe in God?" And he said, CREDO QUIA ABSURDUM -- I believe in God because he is absurd."

Now, what kind of answer is this? But this is the answer of a mystic, not the answer of a scientist. The scientist will try to prove, will answer WHY he believes; he will argue. But Tertullian simply says, "Because God is absurd, hence I believe. I believe in the mysterious, in the miraculous, in the unanswerable, in the unknowable."

If you have any interest in religion... and you can be both! I am not saying that a man who is a scientist cannot be religious -- a man who is a scientist can be religious -- but then he will have to create a dialectics in his own being. He will have to be very conscious. When he is working in the lab he has to forget all about religion; religion should not interfere in his scientific work. And when he leaves the lab and sits in his meditation chamber he should forget all about analysis, experimentation, observation -- there he should be a lover, in prayer, in meditation.

A scientist can be both. And my approach is this, that I would like many many people to be both scientists and religious. And if some person can be all three, that is my vision of a real, true sannyasin: a scientist, a poet, a mystic. In him humanity will have blossomed to its ultimate possibilities. The potential in him will have been transformed into actuality. He will have bloomed in all possible ways. He will be a multi-dimensional man.

And to be a scientist does not mean that you have to be a physicist or a chemist or this and that -- to be a scientist means having a scientific approach. There are problems which can be tackled only by science. When somebody comes with an illness to me, I tell him to go to Navanit, to Darshan, to Amrit, to Hamid -- go to the doctors! Your illness needs a scientific approach.

In India it happens that ill people go to the saints for their blessings, and the East has remained ill, poor, because of this nonsense. If you are poor, don't go to the saints; go to the technologists, go to the scientists, go to the economists, enquire "Why are we poor?" But you go to the saints and enquire "Why are we poor?" You are foolish and so are your saints. And they answer you, why you are poor; they tell you, they have to, because when you question them they cannot show their ignorance. They tell you because in your past lives you have been committing so many sins, that's why you are suffering. You ask a foolish question and you will get a foolish answer.

Go to the scientist when it is a question about the material world. And if you have fallen in love, then don't go to a scientist -- avoid him! Even if he meets you on the way, escape, because he will destroy your whole love. He will say, "It is all nonsense. It is just the attraction between female and male hormones -- don't be befooled. Those hormones are deceiving you." Don't go to the scientist; if you want to kiss your woman, don't go to the scientist. He will say, "This is dangerous. All kinds of infections are possible. And millions of germs are transferred in a single kiss." He will make you so afraid that even if you kiss, you will not be totally there in it. And you will start carrying Dettol and things like that with you -- so kiss and then

immediately wash, or before you kiss, wash.

Don't go to the scientist when you are in love -- go to the poet. He knows about love.

And when you want to know the ultimate mystery, the poet cannot be of much help either; he remains on the surface. When you want to know the ultimate mystery, go to a mystic, become a disciple to a Master, because those secrets can only be imbibed in deep trust, surrender, love.

The second question

OSHO TODAY YOU SAID TO BE CONSTANT IS TO BE STUPID. THE TRUTH CANNOT CHANGE IT REMAINS FOR EVER CONSTANT. NOW WHAT?

I HAVE NOT SAID that to be constant is to be stupid -- I had certainly said to be consistent is the way of the mediocre mind, the stupid mind. But don't you see the difference between being constant and being consistent?

Consistency is a logical phenomenon. When I say: Don't be consistent, I mean you need not remain confined to your past -- that's what consistency is. You have done something today; tomorrow life will change, and you have to repeat the same thing to be consistent. Tomorrow will not be today; today is not your yesterday. The answers that were adequate yesterday are no more adequate today. Consistency means that it is always yesterday that has to dominate, it is always the past that has to dominate the present. That's what I mean by 'consistency'. Then you will never grow, because your youth has to be consistent with your childhood, and your old age has to be consistent with your youth -- that means you will remain childish your whole life.

And that's how people are. The average mental age of human beings is only twelve years. This is what happens if you enforce consistency. In childhood, a few answers were given to you; they were good for the time being, but only for the time being. More than that you would not have understood. But as you grow, those answers become out of date, those answers become confinements, imprisonments, those answers become chains. You have to constantly throw them so that you can remain fresh, so that you can respond to the reality as it is.

But this is how, Zareen, it goes on happening: I say one thing, you understand something else. I say one thing, you hear something totally different. Your minds are so full of your own thoughts that I say, "Don't be consistent," and you hear, "Don't be constant."

Pasquel was being examined for naturalization as a U.S. citizen. "Who is the President of the United States?" The foreigner answered correctly. "And the Vice President?" Again he gave the right answer. "Could you be President?"
"No, no!"
"Why not?"
"I am-a too busy. I work-a in the barbershop all-a day now."

Now, his own occupation... he says, "No, no! I am-a too busy. I work-a in the barbershop all-a day now."

Zareen, you have heard something which I have not said. Your question has come out of your own idea. You know, at Least you believe you know, that the truth cannot change. Who told you? And how do you know? Do you know truth? You have heard it being told to you that truth never changes; it remains for ever constant. Is it your experience? Have you known anything in life which remains always constant? Anything, I say, have you known in life which remains constant?

Everything is changing if you look at life. If you watch life, then Heraclitus is right: you cannot step in the same river twice, because the river is constantly flowing, changing. Old Heraclitus says: The ONLY thing that never changes is change. Only change is constant, otherwise everything is changing.

In fact, life is not a noun but a verb. If one day we want to be really scientific about our language, we will have to drop all nouns. A really scientific language will consist only of verbs. You see these trees all around and you think, "Beautiful trees!" But to call a tree 'a tree' is not true, because a tree is not something static -- it is a movement. By the time you utter the word 'tree' it has changed. It is no more the same tree

about which you were talking One dead leaf has fallen, a new leaf is just growing, a bud is opening. The tree is growing higher -- each moment! Otherwise how is it going to grow?

To be exactly true about it, it is better to call it 'treeing' rather than 'a tree'. But we even call a river 'a river' -- a river is a rivering. It is a CONSTANT change! Life is not really life but only living -- there is no life as such but only living. Our languages give us a very wrong notion of the world. There is nothing like love, but loving.

Always remember... we have to use nouns because otherwise it will be very difficult to explain things to each other. For centuries we have used nouns. But whenever you use the word 'love', remember it is 'loving' -- it is a process. It is not a thing, constant.

If you have loved, Zareen, you will know: morning it has one colour, afternoon it has another colour, by the evening it is a totally different phenomenon. Sometimes the river is very deep and sometimes it is very shallow. And sometimes it makes much noise, and sometimes it is very silent. So is love. Sometimes it is sad, and sometimes it is a rejoicing. It changes its moods constantly. So the only constant thing is change. But you say:

THE TRUTH cannot change...

WHO HAS ORDAINED IT, THAT TRUTH CANNOT CHANGE? What do you mean by it? Have you known anything in life that never changes? The child becomes the young man, the young man becomes the old man, and the old man is gone one day -- dust unto dust. You go on seeing that everything is constant change, but there seems to be a fear deep down in the human heart: the fear is death. If change is there, then death is bound to happen. Change brings death in.

So we want to believe in something permanent, absolutely permanent. It may be truth, it may be God, it may be soul, but something is needed for the fearful heart to cling to so that death can be defied. At least one can believe, "There is something permanent in which I can have a shelter, which can become my security."

Do you know truth? Do you know God? Do you know the soul? No, you know only death -- which happens every moment, all around. But we go on defying death; we don't want to look at it, because it reminds us that we are going to die. We would like something that remains for ever and for ever. And we would like to be part of it so that we can also remain for ever and for ever.

But what is permanent in you? Your body changes -- you can ask medical science: your body changes constantly. Just ten years ago they used to think that the body changes totally in seven years' time, becomes completely new, not even a single cell remains of the old; but now further research has shown that the body changes totally in one year. The body is continuously renewing itself.

That's why when you cut your hair and your nails it does not hurt -- why? The hair is part of your body and the nails too, and you are cutting them and it doesn't hurt? The reason is that your hair is not alive. These are the dead cells of the body that are being thrown out of the body. So are the nails -- just dead cells being thrown out of the body to make place for the new ones to happen. That's why it doesn't hurt if you cut them.

In a single year, your body is no more the same.

Buddha used to say again and again that life is like a flame. You burn a candle, you light a candle in the evening; the whole night it burns. In the morning you are just going to put it out -- a question can be asked of you: "Is it the same flame you started in the evening that you are putting out?" In a sense it is the same flame, because it continued the whole night; but in truth it is not the same flame, because the flame has been constantly changing, becoming smoke, and a new flame is replacing it. And the replacement is so quick that the old going into smoke and the new coming into existence is so fast that there is no gap between the two -- hence you cannot see it, hence you cannot see that it is not the same flame. Then Buddha had to invent a new idea.

The scientists now call it 'continuum', 'continuity' -- it is neither the same nor not the same, it is a continuity, a continuum. Buddha calls it SANTATI -- the first flame gives birth to another and that gives birth to another, and so on and so forth, one flame goes on giving birth to another. The whole night the birth process continued. So it comes into the same line, but it is not the same. You cannot say that it is different, you cannot say it is the same. In a sense it is different, in a sense it is the same.

Have you known, Zareen, anything in life which is really permanent? -- anything? Your body changes, your mind changes continuously, your emotions go on changing. About WHAT truth are you talking?

Yes, there is one truth which never changes, but that has to be experienced. Don't take it as a belief. And

that truth is not something outside you; that truth is hidden in you -- that truth is your capacity to witness. Only the witness never changes, everything else goes on changing. There is a consciousness inside you that goes on watching and watching all the changes -- the childhood comes and goes, the youth comes and goes, the old age comes and goes, and there is a witness inside who is simply watching.

All meditation is nothing but an effort to know this witness. There is no God outside you who is permanent, never changing; there is no truth outside you which is for ever. Yes, there is a certain reality inside you, at the deepest core of your being... but to find it, Zareen, you will have to go deep in meditation. When all thoughts disappear, and all desires are gone, and when there is nothing to witness, then you become aware of the witness. Then witnessing turns upon itself. Having nothing else to see, it starts seeing itself If something remains there as an object, it remains focussed on the object. Meditation is a process of taking all objects away from you; all contents of the mind are to be taken away. Slowly slowly, one day... the interval, the gap. Sudden emptiness. When there is nothing to see, no content to focus on, then the miracle happens. The witnessing energy, finding nothing else to obstruct it, turns in a circle back upon itself. This is what Jesus calls 'metanoia', which has been wrongly translated as 'repent'. It should be translated as 'return', not 'repent'; it should be translated as 'revolution', a one-hundred-and-eighty-degree turn -- and then suddenly you see yourself. And this witness has no name. It is neither Hindu nor Mohammedan; it is neither man nor woman: it is just pure consciousness.

Yes, this pure consciousness is absolutely the same. Except this, everything else changes. And when I was talking to you about consistency I was not talking about the witness, I was talking about your ideologies, about your knowledge, about your experiences. They have all to be dropped every day: die every day to the past so you can remain fresh, so that you can respond to the reality as it is in the moment, not according to the past.

And listening to me, be alert, be very alert about each single word; otherwise, I will say one thing and you will understand something else. And you will go on thinking that I have said it.

These cats are having themselves a little jam session. They are really wailing. Pretty soon they hear a knock on the door; one of them opens up and the owner of the building is standing there. "I am sorry to burst in on you like this," said the landlord, "but do you know there is a sick old lady moaning upstairs?
"No," said the cat, "but if you give us the first few bars we can pick up on it."

The third question

OSHO, WHAT IS IMPORTANT?

Sambodh,

IT DEPENDS ON YOU. If you ask me, to me it is all the same. You can say that everything is important, or you can say nothing is important. Both mean the same.

Everything is ordinary, or everything is extraordinary. Whatsoever you want to choose, whichever word appeals to you -- everything is important, everything, not excluding anything at all; or nothing is important. Both mean the same, because the moment everything is important, or everything is not important, the very word 'important' loses meaning. The meaning remains only if there are some things which are important and some things which are not important, a few things ordinary and a few things extraordinary. Then the word carries meaning. But if everything is exactly either important or unimportant, then the word loses meaning.

My own suggestion is you can choose either, because the ultimate result will be the same.

If you have a negative mind, then the Buddhist answer will be perfectly right. Buddha says: "Nothing is important." Then there is nothing to make any fuss about. When hungry, eat; when thirsty, drink; when sleepy, sleep -- nothing is important. And this will give you a kind of relaxedness, a calmness -- nothing is important, so whether you succeed or fail it is all the same, whether you become famous or notorious, it is all the same, whether anybody knows you or nobody knows you doesn't matter. It will give you a very relaxed, still, tranquil state of being -- and that is the purpose!

Or you can choose Shankara's answer. He says: "Everything is important, because all is God, even the dust is divine." That too is perfectly right; you can choose that. Then, too, when hungry, eat, because it is important; and when thirsty, drink, because it is important; and when sleepy, sleep, because God is feeling

sleepy -- the God within you.

These are the two answers, the basic answers: positive and negative. Just watch your own mind... whichever appeals to you. There are people who are basically attracted towards the positive, or towards the negative. Feel your own attraction, what attracts you more. And whichever attracts you more, that can become your path: NO can become your path, res can become your path.

Kabir's path is that of YES. Buddha's path is that of NO. But, really, YES and no are not significant. What is significant is totality. If you say yes with your total being it is totality that liberates. If you say no with totality, it is totality that liberates. But it all depends on you.

There are not some things labelled as important and other things labelled as unimportant. A roseflower may be important to a poet and may be utterly unimportant to somebody who is only interested in money. For him, a note, a hundred-rupee note, is more important. He will ask, "What is the use of the roseflower?" In fact, he will be very much worried why people go on singing songs of rose flowers -- "Why don't they sing songs of hundred-rupee notes?"

When I was at university I had a colleague who was really a money-maniac; his whole interest was money. Even somebody else's hundred-rupee note, and he would take it in his hand and he would touch it with such love that you may not have even touched your woman with that love -- with such care, with such tender hands, as if the note was alive. And his eyes would shine, candles would burn in his eyes when he saw a note -- even if it was somebody else's note. A note is a note! And his whole thinking was money: how to have more money?

And then there is the one about the shipwrecked Englishman: as he gets out of the water onto the beach of a remote island, he is greeted by another man standing in the shade of a palm tree. "Pleased to meet you," says he, and then enquires, "Eton?"
"Yes," responds the new arrival.
"Oxford?"
"Yes."
"Guards?"
"Yes."
"Homosexual?"
"No."
"Pity!"

It depends on you what is important. How can I say what is important? To me, nothing is and everything is.

The fourth question

OSHO WHAT TO DO WITH THE FEELING OF HELPLESSNESS AT THE FRUSTRATION IN FINDING THAT NOTHING IS ULTIMATELY SATISFYING -- ALL IS NOT ENOUGH?

Deva Alla,

IF THIS IS YOUR OWN EXPERIENCE, then the question won't arise -- then how can you ask the question? The question arises out of some lingering hope somewhere in the unconscious: "Maybe there is a way to make it still. Maybe I have not tried enough, maybe I have not put my energy totally in it. Hence it is not satisfying. But if you yourself have felt that nothing is ultimately satisfying, if this is your experience, how can the question arise? It is so.

In that very experiencing, in that very understanding, you will be relaxed. Why ask that anything should be ultimately satisfying? Why not be satisfied with whatsoever life gives you? -- even if it is only for the moment. Why be greedy? Alla, you seem to be very greedy. You seem to be of that old, rotten type of spiritual person -- greedy. He wants everything for ever, for ever. If he falls in love with a woman, he wants her to remain of the same age for ever, for ever. He himself will be growing old -- that is another thing. But the woman has to remain young.

It is these greedy people who have created the ideas of paradise, FIRDAUS. In their paradise, women never grow old. All women in paradise are stuck at the age of sixteen. Must be getting tired... for millions and millions of years stuck at sixteen. But it says nothing about the men -- it may be because the scriptures are written by men. If women were writing scriptures then they would write something else: men will be stuck somewhere at eighteen.

And the same people who go on condemning all kinds of things here go on promising the same things a thousandfold, for eternity, in paradise. What kind of logic is this? Alcohol is prohibited here by the Mohammedans, but in their firdaus, in their paradise, rivers of alcohol flow -- rivers! You need not go to a pub; you need not only drink, you can swim, you can dive.

This is strange! -- but not really. The greedy mind is there. The greedy mind is ready to sacrifice the momentary joy of being in a pub, of drinking a little bit, for the ultimate joy of drinking and drinking forever.

These same religious people who go on condemning the feminine body -- all the religions have committed that crime -- that shows simply only one thing, that the people who were writing those scriptures were deeply sexually repressed people. It shows nothing else. It says nothing about the women, it simply shows something about the scripture writers, that they were deeply repressed people -- they were afraid of women.

But here they are afraid, and here they go on telling everybody: "Beware! Woman is the door to hell!" And the same people provide you with beautiful women in heaven -- the most beautiful. Do you know? -- in paradise women don't perspire, they don't need deodorants. Their bodies have a perfume of flowers -- a natural perfume, not created by some artificially manufactured perfume. Just naturally like flowers -- roses. Their bodies are made of gold. What greed! And what are you going to do with a woman whose body is made of gold? You will be stuck! But the greed, the greedy mind fantasizing.

All these scriptures are pornographic. This is real spiritual pornography: women with bodies of gold, studded with diamonds, no perspiration, natural perfume, and always young, and all beautiful.

One great saint died, and by coincidence his great disciple also died after a few hours. The great disciple was very much excited about seeing his master again. And he was thinking on the way -- it is a long journey from the earth to paradise -- he was thinking, "My master must have been received by angels playing on their harps and beautiful women dancing, and he must have been given the most beautiful women because he was such a great saint, such an ascetic. When he was on the earth he had never touched any woman. What to say about touching? He had never allowed any woman to enter into his house. He had never seen any woman face to face; if he had to talk to a woman he would always look downwards or would keep his eyes closed.What great austerities he went through! Now he must be being rewarded."

And he reached and he saw his master -- and, really, he was rewarded. He was sitting under a tree, a beautiful tree, a golden tree; leaves of emerald and flowers of diamonds -- and Marilyn Monroe, utterly naked! hugging him. The disciple fell at the feet of the master and said, "My great master, I was waiting for this. This was due! You have been rewarded well."

And the master said, "You stupid fool! Keep your big mouth shut -- you have not grown at all. You don't understand anything. She is not my reward -- I am her punishment!"

But these greedy people....

Deva Alla, if you know from your own experience that all is frustrating ultimately, everything only brings joy for the moment, then why not be happy with the moment? Why ask that it should be there for ever?

I teach you the joy of the moment. Live in the moment, and whatsoever the moment makes available, enjoy it, celebrate it. While it lasts, dance! And when it has gone, be grateful that it had come. Why ask that... NOTHING IS ULTIMATELY SATISFYING -- ALL IS NOT ENOUGH? Nothing can be done about it! This is so. This is how the reality is, and the reality is not going to change its ultimate law for you. Nobody can be all exception.

But if this experience has not yet become your own, then you will have to suffer a little more. You will have to hope a little more. When understanding arises, hope disappears. That does not mean that one becomes hopeless: that simply means that one accepts the life as it is, and whatsoever it gives one accepts with gratitude and has no complaint.

In order to get a job with the railroad, Angelo had to pass a test. "Suppose two trains were heading for each other at a hundred miles per hour on the same track," asked the personnel manager, "what would you do?"
"I take-a the red flag and wave-a them to e-stop," Angelo answered.
"But you don't have a red flag," pointed out the man.
"Then I am-a take-a the switch iron and change-a the tracks." "You don't have a switch iron either."
"Well, in that case," decided the Italian, "I'm gonna call up-a my wife, Maria."
"What has your wife got to do with two trains coming at each other at a hundred miles an hour?" exclaimed the man in charge of hiring.
"I tell-a her to come down 'cos she has-a gone see the biggest-a mess-a in the whole world!"

YOU can do whatsoever you can do, and when nothing can be done it is better to call the wife and see -- and enjoy it! Learn to enjoy not only the pleasures of life but the pains too, not only the ecstasies but the agonies too. And the person who can enjoy the agonies is liberated.

The fifth question

OSHO, DURING THE TWO MONTHS THAT I HAVE BEEN HERE, I OFTEN FEEL THE THREAT OF A NEW KIND OF TOTALITARIANISM. IT IS CONTINUALLY PRESENTED AS THE SOLUTION: BE TOTAL IN THIS AND THAT EVEN IN NOT BEING TOTAL. BEING TOTAL, WITHOUT FRAGMENTATION ANY MORE, IS NOT THAT A FINAL STATE, THE LAST STAGE ON THE WAY? SO IS NOT THIS ADAGE CREATING A NEW IDEAL WITH ALL ITS FRUSTRATIONS AND NEUROSIS TO FOLLOW? ANYWAY, FOR ME, NOT BEING A SUPERMAN, IT IS VERY RARE THAT I AM ABLE TO DO, TO EXIST, TO FEEL MYSELF TOTAL IN ANYTHING, AND I HAVE NO REASON TO HOPE THAT IT WILL EVER HAPPEN AS A CONTINUOUS STATE. SINCE IT SEEMS TO BE THE CONDITION FOR THE THINGS THAT ARE PROMISED HERE IS THERE STILL ANY HOPE FOR ME?

Eduard Povel,

TOTALITY IS NOT A GOAL. Totality is not perfectionism. Totality is simply a vision of seeing the life in a different light. For example, you are angry. You can be half-heartedly angry, then the remaining part that has not been expressed will remain in you as a poison.

And if again and again this has been done, you go on accumulating poison in yourself. Then a moment comes when you may not be angry in particular, but you are still in anger for no reason at all. That's how people are -- they are just angry, illogically angry, because right now there is no reason to be angry, but all the anger that they have repressed in the past has accumulated, has gone deep into their bloodstream, has poisoned them, has become toxic. It has created a certain musculature, a wrong kind of musculature in their bodies. And that is going to destroy many many beautiful things in their lives.

If such a man is going to see a sunset, he will not see any beauty in it. He is in such a rage! If such a man goes to listen to music, he will not be able to listen to it, because to be able to listen to great music you need a relaxed state. He cannot relax. He is carrying so many tensions, the whole life's accumulated tensions....

When I say be total I simply mean... I am not giving you a superhuman ideal. I am simply giving you a very human vision that when you are angry, then BE angry! Then don't repress it. If it is too risky to be angry with somebody, then go into your room and be angry alone, but express it. Beat the pillow, shout at the walls, make a picture of your wife and beat it! But do something -- do what you really wanted to do with the wife.

It is really a good idea to have an effigy of your wife, or if you are a wife then an effigy of your husband, so whenever the need arises you can go and be as nasty as you feel like being -- and with no danger of retaliation. And you will be surprised: after beating your wife, in her absence, after shouting nasty things, using four-letter words, then when you see your wife you will be surprised -- you will feel compassion for her. You may even feel ready to apologize. You may be able to see her in a different way, because you are no longer carrying that subtle layer of anger -- it has been released. You may be able to see her face again after years.

When I say be total I simply mean don't repress things, because the repressed things are bound to rebound on you, those repressed things are going to take revenge, they are going to explode with vengeance

one day. Those repressed feelings are creating all kinds of neurotic, psychotic people in the world. To be total is not a goal! To be total is only a way of life.

And you say: BEING TOTAL WITHOUT 'FRAGMENTATION ANY MORE, IS NOT THAT A FINAL STATE...?

Yes, it is a final state too -- but the first step is the last step, and the beginning is the end. It is a means and an end too. You have to begin. I know you cannot be total right now. Slowly slowly, you will be able to become total, because the society has not allowed you to be total in anything; it has allowed you only so far. It has made you very lukewarm; it has taken away all passionate energy from your being. Hence, you don't really love madly, you don't really go into anger madly, you don't share totally, you cannot commune -- everything is just so-so. And, hence, so much dust has gathered on your face.

Totality has to be started; it is the beginning and the end too. In the beginning it is going to be difficult because you will be going against the current of the society, but that's what sannyas is: taking courage to be oneself And I don't expect you to become total right now, But the decision will help. If you decide to be total, slowly slowly you will be more and more total, degrees and degrees, by degrees one day you will attain to the hundred-degree point.

And the miracle is: when one can go into one's emotions a hundred percent, all that is wrong starts disappearing. That is the miracle! And all that is right starts growing. A really total person will not be able to be angry. In the beginning when you start you will be more and more angry, but soon the point comes when you are totally angry and you have seen the naked futility of anger, the utter absurdity of anger, the insanity of anger -- When YOU have seen it -- not because Buddha has said so or I have said so -- when you have seen it, it will drop. The seeing is enough. You need not drop it: it drops of its own accord.

A total person will be able to love and will be unable to hate. A total person will be able to be compassionate and will be unable to be angry. But that is the end. I am not telling you to be a Buddha right now. But one has to begin somewhere; one has to start moving in the direction of being a Buddha.

You are right: it is the final state, the last stage on the way. But the w ay is also part of the last stage. The way and the goal are not separate. The goal is just the other end of the way. And the beginning is THIS end and the goal is THAT end, and the way joins both, is the bridge.

Eduard, I am not teaching you any kind of perfectionism, I am not saying you any ideals. Totality is certainly not all ideal -- it sounds as if it is. It is just a different style of life. Right now you are living a life-style which can be called partial -- only parts of your being are allowed to surface, only the tip of the iceberg. You are living in fragments, you are living split. This is a kind of schizophrenic life.

Misery is bound to be the outcome of it -- misery and only misery. Bliss is the consequence of being one, integrated. That's exactly the meaning of the word 'yoga': union, integration, oneness.

YOU say: I HAVE NO REASON TO HOPE THAT IT WILL EVER HAPPEN AS A CONTINUOUS STATE.

Who is telling you to make it a continuous state? Why do we always think of the future? Why do we make things unnecessarily difficult? For a certain reason -- there is a motive. First you make something very difficult, then you can say, "This is not possible. I cannot do it," and it is finished. There is no need for it to be total, there is no need for it to be continuous.

That's why it looks contradictory, paradoxical, but I say to you that when sometimes you are not total then be total in it -- then don't be total! Then accept it -- that "This is the moment when I am not total." Then don't hide it, then don't fight it. If it is not possible, it is not possible. Don't feel guilty for it; you are not committing a sin. It is your life: if you want to be total sometimes, good; if sometimes you enjoy not being total, for a change, perfectly good!

The sixth question

OSHO, THE RAJKOT NEWSPAPER, JAI HIND, RECENTLY QUOTED THE PRIME MINISTER, MORARJI DESAI, AS SAYING, WHEN HE WAS ASKED ABOUT WESTERNERS COMING TO THIS ASHRAM, THAT THEY WERE THE RUBBISH OF THE WEST THOSE THROWN OUT FROM THEIR SOCIETIES. AND WHEN HE WAS ASKED ABOUT THE ESTABLISHMENT OF RAJNEESH INTERNATIONAL UNIVERSITY,

HE SAID THAT ALL SUCH UNIVERSITIES WHEREVER THEY EXIST, SHOULD BE CLOSED DOWN. HE SAID HE DID NOT WANT ANY SUCH UNIVERSITY TO COME INTO BEING, AND THAT YOU ONLY TALKED OF SEX THROUGHOUT THE DAY.
HE ALSO EXPRESSED HIS GREAT RESENTMENT OF SUCH OBSCENE INSTITUTIONS, AND SAID HE WOULD LIKE THEM CLOSED DOWN ALL OVER THE WORLD AND THAT THEY WERE NOT AT ALL NECESSARY. DO YOU HAVE ANY COMMENT?

Krishna Prem, IT IS JUST BULLSHIT!

The last question

OSHO WHY DO YOU USE SUCH DIRECT LANGUAGE AGAINST THE POLITICIANS? CAN'T YOU BE A LITTLE INDIRECT AND DIPLOMATIC?

Girish,

I DON'T EXPECT THE POLITICIANS to understand even the direct language. If I am indirect there is no hope that they will ever understand. They do not understand even my absolutely direct, frank, blunt language. I don't mince words. I simply say it as it is. That too they cannot understand.

In fact, only the third-rate minds become interested in politics. Anyone who has some kind of intelligence will do something else. He may become a scientist, he may become a poet, a dancer, a musician. He may become a mystic. Why in the world would he like to become a politician? That is only for those who have no other possibility of expressing themselves, who have no other intelligence.

The politician needs no other qualification, no talent. In fact, the more unintelligent he is, the greater is the possibility of his being successful.

A tourist was visiting New Delhi. Walking on a side street late one evening, the visitor was held up by a bandit. "Give me your money!" he threatened, "or I will blow out your brains."
"Blow away..." said the tourist.

In New Delhi you can live without brains but not without money. I have to be direct. And I am not a politician, so why should I be diplomatic? Truth is never diplomatic -- it is straight.

And the politicians cannot understand what I am doing here, and I don't expect them to understand. It will be great if they simply ignore us. That's enough. If they forget all about us. that is more than can be expected.

A German philosopher pleaded with Adolf Hitler not to mistreat the Jews if for no other reason, he said, than just because they are so smart.
"What makes you think the Jews are so smart?" asked the dictator.
"Come, and I will show you. '

He took the Nazi leader to Gutman's Gift Shop and said, "Ask him for a lefthanded teapot."

The Fuhrer did. Gutman went to the back of the store, picked up a teapot, turned it around, and returned. "You are in luck," said Gutman, handing the teapot to Hitler, "I just happen to have one left."

Back out on the street the philosopher said, "You see, that's what I mean about the Jews being so smart."
"What is so smart about that?" exclaimed Hitler. "He just happened to have one left."

You can't expect politicians to understand much. They are bound to misunderstand even my direct statements. And if I start making indirect statements they will create more complexities. Then there will be more chances of misunderstandinng.

Levi closed his shop Friday night and headed for temple services not realizing his fly was unzipped. At the entrance he met Mrs. Weiss, the president of the Ladies' Auxiliary. "I don't like to say nothing," she said shyly, "but your business is open."
"You are mistaken lady, ' said Levi.
"Believe me," said Mrs. Weiss, blushing, "your business is open."

"You are crazy!" shouted Levi rushing inside. "I close the store every Friday to come here."

Later at home, Levi saw that his fly was open and realized that Mrs. Weiss had only been trying to tell him so in a delicate way. He telephoned her immediately. "I want to apologize." he said, also trying to be tactful, "but tell me somethin' -- when my business was open, was my salesman in or out?"

The Fish in the Sea is Not Thirsty

Chapter #10
Chapter title: Music That No Fingers Enter Into

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HAVE YOU HEARD THE MUSIC THAT NO FINGERS
ENTER INTO?
FAR INSIDE THE HOUSE
ENTANGLED MUSIC --
WHAT IS THE SENSE OF LEAVING YOUR HOUSE?

SUPPOSE YOU SCRUB YOUR ETHICAL SKIN
UNTIL IT SHINES,
BUT INSIDE THERE IS NO MUSIC,
THEN WHAT?

MOHAMMED'S SON PORES OVER WORDS,
AND POINTS OUT THIS
AND THAT,
BUT IF HIS CHEST IS NOT SOAKED DARK WITH LOVE,
THEN WHAT?

THE YOGI COMES ALONG IN HIS FAMOUS ORANGE.
BUT IF INSIDE HE IS COLOURLESS, THEN WHAT?

Kabir says: EVERY INSTANT THAT THE SUN IS RISEN,
IF I STAND IN THE TEMPLE, OR ON A BALCONY,
IN THE HOT FIELDS, OR IN A WALLED GARDEN,
MY OWN LORD IS MAKING LOVE WITH ME.

WHAT IS GOD? THE MOMENT THE QUESTION IS ASKED, the idea of a person arises in the mind -- and God is not a person. Those who think of God as a person start, from the very beginning, moving in a wrong direction. They will never arrive. They will go round and round in circles, they will travel much, but they will never reach anywhere.

If the first step is wrong then all else goes wrong. The first step has to be absolutely right, because the first step is half the journey already. In fact, as fact, as you are concerned, the first step is the whole of the journey -- because the other step is to be taken towards you by God.

You take one step, he takes the other step... and the meeting. And the distance between you and God is only two steps. The initiative has to be from your side.

God is not a person, but that's what you have been told down the ages. God is a presence. God is not substance but significance. Once God is understood as significance, your life starts changing. Then you don't argue about God, whether he exists or not; then you are no more interested in theology. The whole of theology becomes rubbish. Then you start moving in a totally different way, in an altogether different dimension.

If God is significance, then you have to create a certain meaning in your life, because only meaning can meet the meaning. You have to create significance in your life, because only significance can meet the significance. You have to become more aware, more loving, more aesthetic, more sensitive.

If God were a person it would have been a totally different approach. God is not a person but only a fragrance. You will need great sensitivity to comprehend that significance, that fragrance, that music.

In these sutras today, Kabir is talking about something very fundamental. Listen to his words -- don't only hear: listen. And don't only listen: meditate with him, go with him. He is not a philosopher, he is not propounding a system of thought -- he is a poet. He is singing his own experience. He is not concerned with concepts. He is pouring his heart into his songs, he is pouring himself into his words.

You have to be very sensitive to understand this great poetic expression of mysticism, this great poetic expression of religion. And religion can only be expressed through poetry, through music, through dance. Any other way of expressing religion falls short, is inadequate. The mysterious has to be indicated only by something mysterious. God cannot be approached through the mind of calculation, mathematics. It is not possible to approach God through prose. The door opens only when you approach him through poetry.

Poetry is more liquid, more vague, not so solid as prose. Prose says something clearly, poetry only hints. Prose shouts, poetry only whispers. Prose is for the mundane world, poetry is for the sacred.

So whenever it happens that a person becomes a Buddha, his expression, without any effort, becomes that of poetry. He may not compose poetry literally, but whatsoever he says, whatsoever he is, is poetry.

Kabir was absolutely illiterate, never went to any school, was not able to read or write; still, when it happened, he exploded in great poetry.When the experience arose in his being, when the doors opened and mysteries were revealed, he bloomed in thousands of flowers. No other poet can be compared with Kabir. There have been greater poets than Kabir, but they were mere poets -- talented, with great art, but Kabir has a personal experience of the divine which is missing in other poets. They may be talking about God, but it is mere talk. With Kabir it is not just talking: it is his heartfelt experience -- it is existential.

HAVE YOU HEARD THE MUSIC THAT NO FINGERS
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The original is:

SUNTA NAHIN DHUN KI KHABAR,
ANAKAD KA BAJA BAJTA?
SUNTA NAHIN DHUN KI KHABAR...

Why are you not listening to the inner music which is constantly arising? You are made of it! It is not something foreign to you. It does not come from the outside. It is the music of your very existence, of your being; it is the music of your inner harmony, it is the music of your inner rhythm.

SUNTA NAHIN DHUN KI KHABAR...

Why don't you listen to the inner rhythm of your being?

Where do you go on rushing to? And you are searching for this inner rhythm -- sometimes in money, sometimes in power, sometimes in prestige, sometimes in so many kinds of relationships. You go on begging. You want to know something of the transcendental, you are thirsty for the transcendental.

And once in a while, even in ordinary life, it happens. You how those few moments when suddenly one day you wake up in the morning and everything seems to fit perfectly. The birds are singing, the air is

fragrant, the sun is rising, and suddenly you feel that all is quiet. You are no longer separate for a moment... you feel a great joy arising in you for no reason at all. You suddenly feel vibrant, utterly rejuvenated, at home. Maybe the night's deep sleep and rest, maybe the beautiful morning, the song of the birds, the fresh air, the dewdrops on the grass leaves shining in the early sun -- all this created the context. Not by your effort, but just by accident. you fell in harmony with yourself and with existence. And remember, it happens always together: whenever you fall in harmony with yourself, you fall in harmony with existence too.

Harmony has two sides: the individual and the universal. If the individual is in harmony, then there is no reason why he should not be in harmony with the whole. If inside you all conflict has disappeared, even for a single moment, in that moment you are part of the whole, you are no more an island, you are no more separate. All walls have suddenly disappeared; you are no more imprisoned.

In that moment you know the glory, the splendour, that life is. That splendour is God, that feel is God. That experience of harmony is God. God is not a person but the presence that is felt when you are in harmony and you are also in harmony with existence -- that accord. That accord is called DHUN.

SUNTA NAHIN DHUN KI KHABAR...

Listen to that accord! which is available every moment of your life. It happens only accidentally, because you have not prepared yourself for it, to receive it consciously. So it happens only once in a while.

Once Leo Tolstoy was asked, "How many experiences did you have of divine ecstasy in your life?"

He started crying, great tears started rolling down from his eyes. He said, Not more than seven in my life of seventy years, but I am grateful for those seven moments. I am miserable also, because in those moments it was so self-evident that is could be the flavour of my whole life. In those moments I was so certain that this could be my experience day in, day out, year in, year out -- this could spread over my whole life, this could become my flavour. But it didn't happen. Those moments came on their own and they went on their own. But I am still grateful to God that even without any conscious effort on my part, once in a while he has been knocking at my doors."

THIS HAPPENS TO EVERYBODY -- it happens in spite of you. If you look back you can remember a few moments.... and those will be the moments when you were relaxed, those will be the moments when there was no particular desire in your mind, when you were not worried, when you were not tense, when somehow you simply were.

Watch these sudden accidental moments minutely, because there is the secret key. That's how the fundamentals of religion have been discovered: watching these sudden moments which come and go, and one never knows why they come and why they go, watching the context, the space in which they happen, people started trying to create that context.

If it happens in a relaxed state, when you are very loose, non-tense, then you can create the context! You can relax. If it happens to you while swimming, then you can swim and create the context. If it happens to you while running... and it happens to different people in different ways. Many runners know it, that beyond a certain limit if you go on running, go on running, go on running, suddenly it happens -- because man's energies have three layers.

The first layer is only for day-to-day activities; it is a very thin layer. It is enough for your office, wife, children -- the ordinary life. The second layer is for emergencies: your house is on fire; you may have been feeling very tired after the whole day's work and you were coming home and hoping to have a good rest, and suddenly when you come home your house is on fire. Immediately, all fatigue disappears -- you are no more tired. You have forgotten all about rest, and the whole night you try to put the fire out. And even after the whole night's work, you are not tired. It was not the ordinary level of energy that worked -- that was exhausted -- the emergency layer started working.

And the third layer is deeper than that. If you go on and on.... For example, if for one day, two days, three days, you go on working, then the emergency level will also be finished -- and then you come in contact with the cosmic layer. And that is the source of life, and that is inexhaustible. And whenever you are in contact with it, tremendous joy starts overflowing you.

It happens to joggers, to runners, to swimmers sometimes. First layer finished, then the second layer, and if you go on running the second is also finished -- and the moment you are in contact with the third, tremendous ecstasy happens for no reason at all.

It may happen to you while making love. It may happen to you while listening to music. It may happen to you while simply lying in your bed doing nothing. It may happen to you while painting, absorbed, utterly absorbed in it. Or it may happen in a thousand and one ways. But watch: whenever it happens, whenever that tremendous blissful moment comes to you, when God knocks on your door, watch in what context it is happening. Be alert! Look around -- in what space it is happening. And then you have the key. Whenever you will be able to create that context, that space, the moment will come again.

You cannot make it happen, but you can make yourself available for it to happen. You cannot force it to happen, but you can create all that is necessary for it to happen. It is not a doing on your part: it is a happening. But, still, you can play a great role. That's how all techniques of meditation have been developed. That's how Yoga came into existence.

SUNTA NAHIN DHUN KI KHABAR...

That accord is present in you, because without it you cannot be alive. That music is already there, flowing underground in you, because that music is your connection with the whole. Once it is cut you will be dead. You are alive -- that is enough proof that the music is happening. The only thing is to go deep inside your own being and to find WHERE it is happening.

HAVE YOU HEARD THE MUSIC THAT NO FINGERS
ENTER INTO?

And this is a music that is not created by fingers on any musical instrument. There is no musical instrument within you, and there is nobody playing on the instrument. It is pure music.

The Indian mystics use a special word for it: ANAHAD KA BAJA BAJITA -- ANAHAD -- it is boundless, and it is uncreated. It is the sound of one hand clapping. But the Indian mystics go a little deeper; they say there is not even one hand clapping -- there is neither hand nor instrument, but pure music, just music.

The experience of the mystics is that life consists of the stuff called music. Just as physics says life consists of electrons, electricity, mystics say life consists of music. And in a way they are both right, because music is nothing but a certain vibration of electricity, and it may be true vice versa also: electricity may be nothing but a certain density of music, of sound.

HAVE YOU HEARD THE MUSIC THAT NO FINGERS
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KABIR IS TALKING TO HIS DISCIPLES who have come to seek God. Somebody must have asked him about God, and he is talking about music. To talk about God is almost useless, but to talk about music is certainly of great significance. If you can hear your inner music, you will know God is.

FAR INSIDE THE HOUSE ENTANGLED MUSIC --
WHAT IS THE SENSE OF LEAVING YOUR HOUSE?

And Kabir says: Where are you going to find God? People go to Kashi and to Kaaba, and people go to Jerusalem and to Tibet, and people go to all kinds of places in search of some significance. They are feeling that their life is meaningless, they are feeling that their life is empty, they are feeling that their life is nothing but a long long tale told by an idiot. They know that their life is just noise, meaningless, gibberish. They know that deep down there is nothing but a kind of hollowness. And they search: there must be some source somewhere which can quench their thirst. There must be some place somewhere where they can encounter God, where they can attain to some significance, where their life can have some meaning. But this search is futile. They will be frustrated again and again -- because the truth they are searching for is already within their being. What they are seeking is in the seeker himself; the sought is in the seeker. You need not go anywhere. You simply have to learn how not to go anywhere.

The greatest art is just to be, without going anywhere. Not going to the past, not going to the future, not going into desires, into psychological spaces, into psychic travels -- not to go anywhere, just to be. And right now! if you are just here... immediately something is felt, something which is intangible. You cannot

show it to anybody else; you cannot share your experience with somebody who has not known it. But your whole being starts feeling a kind of intoxicatedness, a drunkenness. You become full of juice, you become full of aliveness, and a very indirect, subtle, delicate experience of the presence of something bigger than you -- that's what God is all about.

FAR INSIDE THE HOUSE...
The original is:

RAS MAND MANDIR BAJTA
BAHAR SUNE TO KYA HUA?

Kabir says: That music is already happening inside your own temple. Kabir calls you 'the temple' -- except for your body there is no other temple in the world. Your bodies are temples, sacred places, because the holiest of the holy resides in you. And look at what the priests have been telling you, what your so-called saints have been telling you. They have been teaching you life-negative attitudes, body-negative attitudes. They have been telling you that the body is the culprit, that the body is the source of sin. They have been telling you to torture the body, to destroy the body. They have been teaching you that unless you destroy your body totally you will not be able to know God.

The truth is just the contrary: unless you love your body immensely, respect your body immensely, you will not be able to know God at all -- because the body is his outer expression. If the body is the temple, then God is the deity inside it.

RAS MAND MANDIR BAJTA...

Within the temple of your body the music is already happening -- just go in. And the word RAS has to be understood. RAS literally means juice. And you will be surprised to know that the mystics of this country have called God the ultimate juice: RASAO VAI SAHA -- he is the ultimate juice. But if you go to your so-called saints, you will find them very dry, with no juice at all. You will find them almost dead, with no life flowing in them. And they have destroyed their bodies; they are living a kind of death. But this is thought to be very respectable. What has really happened? What has gone wrong? Why have these pathological people, mentally deranged people, psychologically ill people, become so dominant? Why have they possessed religion?

The neurotic people have one quality in them: the quality of being fanatics. Only neurotics can be fanatics, and it is very difficult to fight with fanatics. Wherever a fanatic is, sooner or later he is going to become a leader. He is so troublesome, he is such a trouble-maker, that you have to make him a leader; that is just to pacify him. He will only be at rest when he is at the top, when he is the boss.

Neurotics have a tendency to become leaders. Adolf Hitler was a neurotic, and became one of the greatest leaders of human history. He was a madman, but madmen have a few qualities in them which no sane man can ever have: they compete, and they compete with their total energy, and they compete madly. Because they are so mad, they don't think, they act. While the sane person thinks, the mad person acts. The sane person goes on thinking and the mad person has already reached and acted and done. The sane person thinks of consequences, the mad person thinks nothing -- he simply rushes in.

Adolf Hitlers become leaders in politics, and the same kind of people become leaders in religion too. And the pathological people also have a tendency to become organized. The sane person wants to be left alone because he enjoys his aloneness; he wants his own space, he wants freedom -- freedom from the crowd. And the mad person wants the crowd. Left alone he becomes disturbed; in his aloneness he starts seeing his madness. He goes always into the crowd; he wants to live with the crowd twenty-four hours a day -- he is a lover of the crowd.

The sane person moves in solitude and the insane person searches for the crowd. And your religions are nothing but crowds. Christianity, Hinduism, Islam, Jainism -- different crowds. When Mohammed became enlightened, he was alone, meditating in the mountains. When Buddha became enlightened he was alone, meditating by the side of the River Niranjana, under a tree -- alone. When Mahavira became enlightened he was absolutely alone in the forest, standing underneath a tree, naked in the sun.

Enlightenment has happened to people when they were utterly alone. But leadership does not come that

way. Leadership comes when you move into the crowd. Not only that: when you fulfill the expectations of the crowd -- stupid expectations, superstitious expectations, but you have to fulfill the expectations of the crowd -- then you become the leader religious or political. Mad people have a great organizing capacity. Because they fulfill the expectations of the crowd, the crowd looks up to them, the crowd respects them, and the crowd is afraid -- everybody is afraid -- and the crowd wants to be organized because in organization there seems to be power.

An NAACP official telephoned the Library of Congress and told the chief librarian that the library had eighteen thousand books with the word 'nigger' in them and that all the books had to be removed in a week.
"But," protested the librarian, "we have fifty thousand volumes with the word 'bastard' in them."
"I know," said the official, "but those bastards are not organized."

In this world, organization is power, and mad people have a great magnetic force to organize. They cannot be alone, they seek others; and others who cannot be alone, they are also seeking. It becomes a mutual arrangement.

Religions, at the source, are born out of a meditative aloneness, but the moment it becomes known that a Buddha has happened, the mad people start organizing, the mad people start gathering a crowd. And that crowd finally crystallizes into Hinduism, Mohammedanism, Christianity. All their notions are based not in the enlightenment of their founders, real founders, no, but in the pseudo founders, the priests.

And these priests have been telling you that life is irreligious, that the body has to be denied, it is not a temple, it is not a place to be worshipped in.

Kabir is saying a totally different thing, and that's what my emphasis is: the body is sacred -- because ALL IS sacred!

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ENTANGLED MUSIC --
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Where are you going? You need not leave the body, you need not leave anything, you need not renounce anything! Remember -- Kabir never renounced anything. He lived a very ordinary life just as everybody else lives -- the life of a householder. He was a father, a husband, and his whole life he continued to work. He was a weaver -- he continued to weave clothes. Even when he had thousands of disciples. And many times his disciples would come to him and say, You need not work at all. We are ready to provide everything for you, and your needs are not many. Why do you go on working?

And Kabir would laugh and say, "You don't understand. I work for God, I weave clothes for God -- because the customers who come to purchase clothes from me are divine. How can I stop my work?"

This quality is true religiousness. And this quality is possible only if you are in love with life, and to be in love with life creates RAS -- juice. Then you don't become dry, then you don't become a desert, then you become an oasis

The so-called religious people of this country are against me because I am teaching you the way of RAS -- the way of life, love, juice, music -- because I am teaching you to become an oasis, not a desert; because I would like you to be in a constant rejoicing; because I am not teaching you renunciation but rejoicing, all the people who have been carrying this nonsense idea of renouncing the world are bound to be against me. That is natural. It is expected. This has been happening always, and it seems, unfortunately, that man has not learnt anything at all down the ages. It is exactly the same today as it was in the days of Buddha, as it was in the days of Jesus, as it was in the days of Kabir.

SUPPOSE YOU SCRUB YOUR ETHICAL SKIN
UNTIL IT SHINES,
BUT INSIDE THERE IS NO MUSIC,
THEN WHAT?
MORALITY IS NOT RELIGION, although a religious person is always moral -- but not vice versa: a moral person need not be religious. A religious person is necessarily moral, because religion means experience of the divine -- one who has experienced the presence of God, how can he be immoral? In fact, he is the

criterion, the decisive factor as to what is moral.

Whatsoever an enlightened person does is moral; there is no other way to decide. It is not that he is thing to do that which is moral -- whatsoever he does is moral. He cannot do any harm to anybody; he is a blessing to existence. When God has blessed him, what else is left for him, except to be a blessing to the existence? What God has given to him, he goes on giving to everybody else. His heart is full of bliss, and the bliss starts overflowing. That overflowing bliss is real morality.

Morality means compassion, morality means love, morality means creativity; morality means making the world a little more beautiful than you found it, leaving it a little more beautiful, giving it a new plane, a new level, a new dimension of existence.

The immoral person is destructive; because he is miserable he can only share his misery with others. Remember, you can give to others only that which you have. If you are miserable, whatsoever you say is immaterial, you will make others miserable. If you are blissful, you need not say anything -- you will make others blissful. Your very presence will trigger some blissfulness in their being. Your very presence will create a synchronicity in others. Your music, your juice, will create ripples of joy -- whoever is close to you will become infected with your joy, with your ecstasy, will become drunk -- and that's what morality is.
Kabir says:

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Then what is the use of it? Yes, that can be done, that is being done. There are people who go on cultivating character, who go on cultivating morality. And they become great moralists. puritans, very righteous. They do only that which is right but it is a forced doing, it is not spontaneous -- it is not out of their being, it is just a forced phenomenon. It is a facade. They have created a beautiful curtain around themselves, behind it is the corpse, the stinking corpse, but on the surface they have decorated themselves with flowers. And the crowd can be deceived by them, but deep down they are the same people, even worse, because all that they are showing on the surface is pseudo. They are just the opposite inside. They are hypocrites. They say one thing, they are just the opposite of it; they do one thing, but their being has no correspondence with it. They are split, they are schizophrenic.

Because of this cultivated morality, we have put the whole of humanity in a state of schizophrenia. Everybody is more or less made into a hypocrite. The society forces you to do it. If you don't do it, you cannot live, you cannot survive. It has become almost a necessity that you don't show your reality. You show only that which people want you to show, and you keep everything else hidden inside. But then your inner being goes on accumulating poisons and poisons and poisons, and you live a hell within, decorated with beautiful flowers. And those flowers are also plastic, because they cannot be true flowers. True flowers need roots in your being.

A really religious person has no morality imposed upon himself. His morality arises out of his consciousness. He is not trying to do the right, he is not trying to avoid the wrong -- -he simply remains conscious and acts out of his consciousness, and whatsoever he does is right. In fact, it is impossible to do anything wrong consciously.

A beautiful story is told about a great mystic, Nagarjuna:

He was a naked fakir, but he was loved by all real seekers. A queen was also deeply in love with Nagarjuna. She asked him one day to come to the palace, to be a guest in the palace. Nagarjuna went. The queen asked him a favour. Nagarjuna said, "What do you want?" The queen said, "I want your begging bowl."

Nagarjuna gave it -- that was the only thing he had -- his begging bowl. And the queen brought a golden begging bowl, studded with diamonds and gave it to Nagarjuna. She said, "Now you keep this. I will worship the begging bowl that you have carried for years -- it has some of your vibe. It will become my temple. And a man like you should not carry an ordinary wooden begging bowl -- keep this golden one. I have had it made specially for you."

It was really precious. If Nagarjuna had been an ordinary mystic he would have said, "I cannot touch it. I have renounced the world." But for him it was all the same, so he took the bowl.

When he left the palace, a thief saw him. He could not believe his eyes: "A naked man with such a precious thing! How long can he protect it?" So the thief followed....

Nagarjuna was staying outside the town in a ruined ancient temple -- no doors, no windows. It was just a ruin. The thief was very happy: "Soon Nagarjuna will have to go to sleep and there will be no difficulty -- I will get the bowl."

The thief was hiding behind a wall just outside the door -- Nagarjuna threw the bowl outside the door. The thief could not believe what had happened. Nagarjuna threw it because he had watched the thief coming behind him, and he knew perfectly well that he was not coming for him -- he was coming for the bowl, "So why unnecessarily let him wait? Be finished with it so he can go, and I can also rest."

"Such a precious thing! And Nagarjuna has thrown it so easily." The thief could not go without thanking him. He knew perfectly well that it had been thrown for him. He peeked in and he said, "Sir, accept my thanks. But you are a rare being -- I cannot believe my eyes. And a great desire has arisen in me. I am wasting my life by being a thief -- and there are people like you too? Can I come in and touch your feet?"

Nagarjuna laughed and he said, "Yes, that's why I threw the bowl outside -- so that you could come inside."

The thief was trapped. The thief came in, touched the feet... and at that moment the thief was very open because he had seen that this man was no ordinary man. He was very vulnerable, open, receptive, grateful, mystified, stunned. When he touched the feet, for the first time in his life he felt the presence of the divine.

He asked Nagarjuna, "How many lives will it take for me to become like you?"

Nagarjuna said, "How many lives? -- it can happen today, it can happen now!"

The thief said, "You must be kidding. How can it happen now? I am a thief, a well-known thief The whole town knows me, although they have not yet been able to catch hold of me. Even the king is afraid of me, because thrice I have entered and stolen from the treasury. They know it, but they have no proof. I am a master thief -- you may not know about me because you are a stranger in these parts. How can I be transformed right now?"

And Nagarjuna said, "If in an old house for centuries there has been darkness and you bring a candle, can the darkness say, 'For centuries and centuries I have been here -- I cannot go out just because you have brought a candle in. I have lived so long'? Can the darkness give resistance? Will it make any difference whether the darkness is one day old or millions of years old.

The thief could see the point: darkness cannot resist light; when light comes, darkness disappears. Nagarjuna said, You may have been in darkness for millions of lives -- that doesn't matter -- but I can give you a secret, you can light a candle in your being."

And the thief said, "What about my profession? Have I to leave it?"

Nagarjuna said, "That is for you to decide. I am not concerned with you and your profession I can only give you the secret of how to kindle a light within your being, and then it is up to you."

The thief said, "But whenever I have gone to any saints, they always say, 'First stop stealing -- then only can you be initiated.'" It is said that Nagarjuna laughed and said, "You must have gone to thieves, not to saints. They know nothing. You just watch your breath -- the ancient method of Buddha -- just watch your breath coming in, going out. Whenever you remember, watch your breath. Even when you go to steal, when you enter into somebody's house in the night, go on watching your breath. When you have opened the treasure and the diamonds are there, go on watching your breath, and do whatsoever you want to do -- but don't forget watching the breath."

The thief said, "This seems to be simple. No morality? No character needed? No other requirement?"

Nagarjuna said, "Absolutely none -- just watch your breath."

And after fifteen days the thief was back, but he was a totally different man. He fell at the feet of Nagarjuna and he said, "You trapped me, and you trapped me so beautifully that I was not even able to suspect. I tried for these fifteen days -- it is impossible. If I watch my breath, I cannot steal. If I steal, I cannot watch my breath. Watching the breath, I become so silent, so alert, so aware, so conscious, that even diamonds look like pebbles. You have created a difficulty for me, a dilemma. Now what am I supposed to do?"

Nagarjuna said, "Get lost! -- whatsoever you want to do. If you want that silence, that peace, that bliss, that arises in you when you watch your breath, then choose that. If you think all those diamonds and gold and silver is more valuable, then choose that. That is for you to choose! Who am I to interfere in your life?"

The man said, "I cannot choose to be unconscious again. I have never known such moments. Accept me

as one of your disciples, initiate me."
Nagarjuna said, "I have initiated you already."

Religion is based not in morality but in meditation. Religion is rooted not in character but in consciousness. A really religious person has no character at all -- he is characterless. But let me define what I mean by 'characterless': I don't mean the ordinary meaning that you will find in the dictionary -- because in the dictionary, the man of bad character is called characterless. That is wrong, because he has a character -- maybe it is bad, but he is not characterless. Somebody has good character, somebody has bad character -- both have characters. The sinner and the saint, both have characters, but the really religious man is characterless. He is neither good nor bad -- he is beyond. He has no character because he does not function out of his past: he acts moment-to-moment, he acts spontaneously; he has no ready-made formula, he has no routine. He does not act out of habits -- and that's what character is: creating good habits is good character, creating bad habits is bad character. Creating consciousness, not habits, is religiousness.

SUPPOSE YOU SCRUB YOUR ETHICAL SKIN
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You can go on scrubbing your ethical skin, you can go on polishing your morality, you can become a really polished man, but if inside there is no music, if meditation has not happened, if you have not heard the unheard, if you have not seen the unseen, if you have not penetrated into the unknowable, if that soundless sound is not heard, it is all futile. You are simply wasting your time.
A Zen story:

A disciple is meditating and he has been meditating for at least twenty years. He has been doing all kinds of things: yoga postures, meditative techniques. One day the Master appears, and the disciple is sitting like a Buddha, absolutely silent -- at least on the outside -- unmoving like a marble statue. And the Master starts rubbing a brick on a stone just in front of him. The Master creates so much noise by rubbing the brick on the stone that the disciple has to open his eyes a little bit and see who is creating the nuisance.

Seeing that the Master himself is doing this, he cannot believe it. A Master is not supposed to disturb the disciple while he is meditating. What kind of Master is he? But a Master is a Master, so you cannot be rude to him. He waits, but how long can you wait? Constant rubbing of the brick on the stone -- his teeth are getting on edge. Finally he says, "Stop it! What are you doing?"

And the Master says, "And what have you been doing for twenty years? Scrubbing, scrubbing... trying to polish your mind? That you call meditation? Your postures, your techniques -- they are all mind-based. I am trying to make a mirror of this brick!"

The disciple says, "That is impossible. You can go on rubbing, but the brick will never become a mirror."

And the Master says, "That's what I have come to say to you. Twenty years you have been rubbing, scrubbing, polishing, and the mind has not become meditation and the mind has not become a mirror. Drop the mind! Don't cultivate it."

By dropping the mind it becomes a mirror. Mind itself never becomes a mirror. Mind is the barrier. Hidden behind the mind is your consciousness. And once you enter behind the mind you hear the music. That music transforms you into a new being -- it is a rebirth.

MOHAMMED'S SON PORES OVER WORDS,
AND POINTS OUT THIS
AND THAT,
BUT IF HIS CHEST IS NOT SOAKED DARK WITH LOVE,
THEN WHAT?

KABIR SAYS THIS IS SO WITH EVERYBODY -- the Hindu pundit goes on speculating upon words, playing upon words. The Mohammedan scholar, Mohammed's son, PORES OVER WORDS.... Words have become so important that we have forgotten that we have to enter into a wordless state of consciousness. Go

on repeating the Koran, or the Bible, or the Vedas, and it is of no use at all, because you will only be gathering more and more knowledge -- all borrowed. And a truth borrowed becomes a lie. A truth expressed in words immediately loses its truthfulness. Words are too small; they cannot contain the great sky of the truth within themselves. They crush the truth, they destroy it. And when words reach you, you will give a meaning to them which is yours.

Krishna speaks, Jesus speaks, I am speaking to you... if here there are two thousand people, do you think everybody is hearing the same thing? There are two thousand meanings. The speaker is one, my meaning is one, but immediately I assert it it becomes two thousand -- two thousand meanings.

A shaggy tale used by New Testament scholars to poke a little fun at their more skeptical associates begins when several archaeologists working near Jerusalem unearth some human skeletal remains. Upon examination they prove to be the bones of Jesus. Overwhelmed by the burden of such unsettling knowledge, the archaeologists decide to inform the Pope. The Pope, of course, is shocked. What does this mean for the future of the Christian faith?

If those bones are really those of Jesus, that means he was never resurrected, that means the resurrection was false, that the whole story was invented. And with the resurrection disappearing the whole ground underneath Christianity will disappear.

Before releasing this information to the press and allowing it to be sensationally exposed to the stunned eyes of the faithful, the Holy Father determines to call a council of the world's great theologians to see if they can help him understand and interpret this calamitous event. What is more, because the implications of the news obviously affect all Christians, it seems wise to make this an ecumenical council, one to which theologians of all denominations will be invited. Slowly and painfully, his Holiness works his way down the list of theologians, making telephone calls to each of them. All are heard to make the appropriate gasps of dismay, after which they promise to hasten to Rome for the conference.

The last name on the Pope s list is that of a German New Testament scholar with a reputation for being highly skeptical with respect to all manner of historical information about Jesus. The Holy Father debates with himself whether this gentleman should be informed, but finally, in the interests of ecumenism and because in this case such an already formed attitude of skepticism might actually be of some use, he makes the telephone call. The German critic, instead of being overwhelmed by the news that Jesus' bones had not been resurrected, registers his surprise in a fashion which takes the Pope's own breath away.
"Ach so," the scholar responds, "then he did live!"

One is worried about resurrection -- the same news -- but the other's response is totally different. His worry is, "Ach so, then he did live!" If the bones are genuine, then Jesus becomes a historical figure.

Whenever you hear something it is always from your background that you hear it; it is your background that interprets it. The meaning is given by you.

"Young man said the judge, looking sternly at the defendant, "it is alcohol and alcohol alone that is responsible for your present sorry state!"
"I am glad to hear you say that," replied Mooney with a sigh of relief, "Everybody else says it is all my fault!"

It is natural that words will be interpreted by each person according to his own past. That's why it is so much insisted on again and again by me to please listen to me without bringing in your past, listen to me without any background; listen to me not as Christians, Hindus and Mohammedans, otherwise you will miss it. Not only will you miss it: you will misunderstand it.

Listen to me as you listen to music or the sound of running water or the wind passing through the pine trees, and then there is a possibility of some communion happening, a possibility that some meaning that I am trying to convey reaches you. But it is really difficult. It is one of the most difficult things in the world to be a disciple.

To be a disciple means listening without any background, just listening without interpreting, just listening without for or against, without believing, without disbelieving -- a pure kind of listening. And the beauty of truth is that if you can listen silently with no judgement, if it is true it will ring bells in your heart.

But the bells will be rung in the heart, not in the head. If it is untrue, no bells will be rung in the heart. You will know whether it is true or untrue -- not by thinking about it, but just by listening in total silence.

MOHAMMED'S SON PORES OVER WORDS,
AND POINTS OUT THIS
AND THAT,
BUT IF HIS CHEST IS NOT SOAKED DARK WITH LOVE,
THEN WHAT?

Unless your heart responds, the head cannot become a bridge to God. Your heart needs to be soaked with love. But you don't know anything about the heart. The society has not allowed you to go through the heart; it has tried in every way to bypass the heart. The whole effort of the society is to pull you to the head directly without moving through the heart, because the ways of the heart are mysterious, uncontrollable.

The ways of the head are controllable, manipulatable. Hence the society is interested in your head, not in your heart. The society wants you to understand that there is no heart but only the head. The heart is nothing but a blood-pumping system; that's what the society wants you to believe This is one of the greatest untruths ever told.

By 'heart' is not meant the physical part. The physical part is simply a blood circulation system, but hidden behind the physical, just corresponding to it, very close to it, behind it, is the real heart. Just as hidden behind the brain is mind, so hidden behind the lungs is the heart, hidden behind the body is the soul.

Don't be finished with the physical. Always remember: corresponding to each physical phenomenon in you there is a spiritual phenomenon. Unless your heart starts functioning, IS SOAKED DARK WITH LOVE... and why dark? Because love has the depth of darkness, the density of darkness. Love grows in mysterious ways not in the light, because light makes everything demystified. Love is more dark than anything else. It is a dark, dense, mysterious world.

And if you are afraid of the dark, you will be afraid of love too. If you are afraid of the night, you will be afraid of love too. If you are afraid of the dark, the night, death, love, then you are afraid of all that is mysterious -- then you have to exist only on the surface, then you will never be able to penetrate to the center of being.

The original is:

IK PREM-RAS CHAKHA NAHIN,
AMLI HUA TO KYA HUA?

You have not tasted the juice of love -- and you have become a great saint? and you have great character and great morality? And you have not even tasted the juice of love? Then all your saintliness and all your morality is holy cow-dung. You are carrying an unnecessary weight. The sooner you drop it the better.

THE YOGI COMES ALONG IN HIS FAMOUS ORANGE.
BUT IF INSIDE HE IS COLOURLESS THEN WHAT?

The real question is of getting coloured inside. The outer colour is only symbolic. It is a gesture; it is not the end -- it is the beginning. It is simply your saying that I am ready." But don't think that if you are wearing orange then sannyas has happened. Your gesture has happened, you have moved on the way.

There are two initiations. One is the formal: the day you become a sannyasin, you change to orange -- that is formal. But without the formal, the informal is difficult. If you cannot even change your clothes, how will you change your being? But just changing your clothes is not synonymous with changing your being.

Kabir says:

THE YOGI COMES ALONG IN HIS FAMOUS ORANGE.
BUT IF INSIDE HE IS COLOURLESS, THEN WHAT?
VAKIF NAHIN US RANG SE
KAPARE RANGE SE KYA HUA?

You have not known the colour of God, you have not know the colour of love, you have not known the colour of life. Orange is the colour of blood, life; orange is the colour of fire, love; orange is the colour of

the sunrise, the transforma-tion -- the declaration that the night has ended.

But the being has to be coloured. Your soul has to become red with love, with joy, with celebration. In India, orange is the colour of spring -- a springtime has to come into your inner being so that flowers that have waited and waited for centuries can bloom, so that buds can open.

Kabir says:

> EVERY INSTANT THAT THE SUN IS RISEN,
> IF I STAND IN THE TEMPLE, OR ON A BALCONY,
> IN THE HOT FIELDS, OR IN A WALLED GARDEN,
> MY OWN LORD IS MAKING LOVE WITH ME.

Meditate over this tremendously important statement:

> ... MY OWN LORD IS MAKING LOVE WITH ME.
> THE MAN OF ABSOLUTE CONSCIOUSNESS remains in a constant orgasmic state. Just as two lovers reach an orgasmic climax only for a moment and then it is gone, and a sadness comes in the wake, so the man of total awareness, the Buddha, the enlightened person, remains for twenty-four hours a day in an orgasmic state:

> ... MY OWN LORD IS MAKING LOVE WITH ME.

And wherever I am, Kabir says, it makes no difference -- in the temple or in the mosque or in the fields or in a walled garden -- it doesn't matter where I am. Wherever I am, my Lord, my Beloved, is making love with me.

Love is the quintessence of religion. And to be orgasmic is to be a sannyasin -- and to become so orgasmic that it continues day in, day out; even when you are asleep, the meeting continues. You go on melting and merging into God, and God goes on melting and merging into you.

The wall between you and the whole has been removed, there is no separation. That state of non-separation, that state of UNIO MYSTICA -- the mystic union -- is the ultimate expression of love. The lowest is the man/woman relationship and the ultimate, the highest, is the meeting of the meditator with the whole.

Hence I say the journey is from sex to superconsciousness. Sex is the beginning of the journey -- don't reject it. If you reject the beginning, you will never reach the end. But remember that it is only the beginning; don't get stuck there. You have to go farther and farther ahead; you have to transcend it. And as you go higher in meditation, the less and less sexual you are bound to become.

This is happening every day to my sannyasins. The whole country thinks that here nothing but sex is happening, but the reality is just the opposite. This may be the only place where thousands of people are totally losing interest in sex -- because going through it is going beyond it. To go beyond one has to go through, because without knowing it there is no way to transcend it.

The sexual orgasm reveals two secrets to you: one is that in the climax, at the peak, the ego disappears; and the second, time disappears. And these are the two secrets of meditation. One day meditating you will come to know that sex is not needed at all because the ego and time can disappear without going into sex at all.

Sex is a natural way of meditation; it is a gift of nature, to keep reminding you that this is possible. Mind, time, ego, all can disappear; if they can disappear for a single moment, then why not for ever? Sex is a natural window into God, but only a window. You need not remain confined behind it. You can jump out of the window and you can come into the open, in the sun, under the sky. But the window made it possible for you.

Because sex helps you to know a few moments of egolessness, timelessness, mindlessness, it makes it possible that you can long for, desire a permanent state, an eternal state of orgasmic joy -- satchitanand.

Kabir is absolutely right. Nobody else has said it so clearly: My own Lord is making love with me, and every moment of the day, irrespective of where I am, of what I am doing. This has to become the experience of each of my sannyasins.

This is my message to you. You have to actualize this potential in you. One day you have to be able to declare to the world: "The Lord is making love with me twenty-four hours a day. I am in an orgasmic state.

Not only am I in an orgasmic state, but I am the orgasmic state."

That's what enlightenment is all about. Once it is achieved, nobody can fall from it. Once it is achieved, all is achieved.

The Fish in the Sea is Not Thirsty

Chapter #11
Chapter title: The Paradox that Life is.

21 April 1979 am in Buddha Hall

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The first question

OSHO, PLEASE COMMENT ON THE ART OF BALANCED LIVING. MR LIFE IS OFTEN AN EXPERIENCE OF EXTREMES, WITH THE MIDDLE ROAD DIFFICULT TO MAINTAIN FOR ANY LENGTH OF TIME.

Gregg Johnson,

LIFE CONSISTS OF EXTREMES. Life is a tension between the opposites. To be exactly in the middle for ever means to be dead. The middle is only a theoretical possibility; only once in a while are you in the middle, as a passing phase. It is like walking on a tightrope: you can never be exactly in the middle for any length of time. If you try, you will fall.

To be in the middle is not a static state, it is a dynamic phenomenon. Balance is not a noun, it is a verb; it is BALANCING. The tightrope-walker continuously moves from the left to the right, from the right to the left. When he feels now he has moved too much to the left and there is fear of falling, he immediately balances himself by moving to the opposite, to the right. Passing from the left to the right, yes, there is a moment when he is in the middle. And again when he has moved too much to the right, there is fear of falling, he is losing balance, he starts moving towards the left. Passing from the right to the left, again he moves through the middle for a moment.

This is what I mean when I say balance is not a noun but a verb -- it is balancing, it is a dynamic process. You cannot be in the middle. You can go on moving from left to right and right to left; this is the only way to remain in the middle.

Don't avoid extremes, and don't choose any one extreme. Remain available to both the polarities -- that is the art, the secret of balancing. Yes, sometimes be utterly happy, and sometimes be utterly sad -- both have their own beauties.

Our mind is a chooser; that's why the problem arises. Remain choiceless. And whatsoever happens and wherever you are, right or left, in the middle or not in the middle, enjoy the moment in its totality. While happy, dance, sing, play music -- be happy! And when sadness comes, which is bound to come, which is coming, which has to come, which is inevitable, you cannot avoid it... if you try to avoid it you will have to destroy the very possibility of happiness. The day cannot be without the night, and the summer cannot be without the winter, and life cannot be without death.

Let this polarity sink deep in your being -- there is no way to avoid it. The only way is to become more

and more dead. Only the dead person can be in a static middle. The alive person will be constantly moving -- from anger to compassion, from compassion to anger. And he accepts both! And he is not identified with either. He remains aloof and yet involved. He remains distant yet committed. He enjoys and yet he remains like a lotus flower in water -- in water, and yet the water cannot touch it.

Gregg Johnson, your very effort to be in the middle, and to be in the middle for ever and always, is creating an unnecessary anxiety for you. In fact, to desire to be in the middle for ever is another extreme, the worst kind of extreme, because it is the impossible kind. It cannot be fulfilled.

Just think of an old clock: if you hold the pendulum exactly in the middle, the clock will stop. The clock continues only because the pendulum goes on moving from the left to the right, from the right to the left. Yes, each time it passes through the middle, and there is a moment of that middleness, but only a moment. And it is beautiful! When you pass from happiness to sadness, and from sadness to happiness, there is a moment of utter silence exactly in the middle -- enjoy that too.

Life has to be lived in all its dimensions, only then is life rich. The leftist is poor, the rightist is poor, and the middlist is dead! The alive person is neither rightist nor leftist nor middlist -- he is a constant movement, he is a flow.

Why do we want to be in the middle in the first place? We are afraid of the dark side of life; we don't want to be sad, we don't want to be in a state of agony. But that is possible only if you are also ready to drop the possibility of being in ecstasy. There are a few who have chosen it -- that is the way of the monk. For centuries that has been the way of the monk. He is ready to sacrifice all possibilities of ecstasy just to avoid agony. He is ready to destroy all roseflowers just to avoid the thorns. But then his life is just flat... a long long boredom, stale, stagnant. He does not really live. He is afraid to live!

Life contains both: it brings great pain, it also brings great pleasure. Pain and pleasure are two sides of the same coin. If you leave one, you have to leave the other too. This has been one of the most fundamental misunderstandings down the ages, that you can leave pain and save pleasure, that you can avoid hell and have heaven, that you can avoid the negative and can have only the positive. This is a great fallacy. It is not possible in the very nature of things. The positive and negative ARE together, inevitably together, indivisibly together. They are two aspects of the same energy.

My sannyasins, or those who understand me, have to accept both. I am giving you a totally new insight: Be all! And when you are on the left, don't miss anything -- enjoy! Being on the left has its own beauty; you will not find it when you are on the right. It will be a different scene. And, yes, to be in the middle has its own silence, peace, and you will not find it on any extreme. So enjoy all! Go on enriching your life.

Can't you see any beauty in sadness? Meditate over it. Next time when you are sad don't fight with it, don't waste time in fighting. Accept it, welcome it -- let it be a welcome guest. And see deep into it, with love, care. Be a real host! And you will be surprised -- you will be surprised beyond your comprehension -- that sadness has a few beauties which happiness can never have. Sadness has depth, and happiness is always shallow. Sadness has tears, and tears go deeper than any laughter can ever go. And sadness has a silence of its own, a melody, which happiness can never have. It will have its own song, more noisy, but not so silent.

I am not saying choose sadness: I am just saying enjoy it too. And when you are happy, enjoy happiness. Swim on the surface too, and sometimes dive deep into the river. It is the same river! On the surface the play of ripples and waves, and the sunrays and the wind -- it has its own beauty. And diving deep into the water has its own quality, its own adventure, its own danger.

And don't become attached to anything. There are people who have become attached to sadness too -- psychology knows about them. They are called masochists: they go on creating situations in which they can remain miserable for ever. Misery is the only thing that they enjoy, they are afraid of happiness. In misery they are at home.

Many masochists become religious, because religion provides a great protection for the masochist mind. Religion gives a beautiful rationalization for being a masochist. Just being a masochist without being religious, you will feel condemned and you will feel ill -- ill-at-ease -- and you will know that you are abnormal, and you will feel guilty about what you are doing to your life. You will hide the fact.

But if a masochist becomes religious he can exhibit his masochism with great pride, because now it is no more masochism -- it is asceticism, it is austerity -- tapascharya -- it is self-discipline, not torture. Just the labels have been changed! Now nobody can call him abnormal -- he is a saint. Nobody can call him pathological -- he is pious, holy.

Masochists have always moved towards religion. Religion has a great attraction for masochists. In fact, so many masochists down the ages have moved towards religion -- it was very natural, that movement --

that religion became dominated by the masochists. That's why religion goes on insisting on being life-negative, life-destructive. It is not for life, it is not for love, it is not for joy. It goes on insisting that life is misery. By calling life misery, it rationalizes its own clinging to misery.

I have heard a beautiful story -- I don't know how far it is correct, I cannot vouch for it:

In paradise, one afternoon, in the most famous cafe, Lao Tzu, Confucius and Buddha are sitting, and talking sweet nothings.

The bearer comes and in a tray brings three glasses of the juice called life and offers them. Buddha immediately closes his eyes and he says, "Life is misery."

Confucius closes his eyes half-way -- the middlist, he used to preach the golden mean -- and asks the bearer to give him the glass because he would like to have a sip, just a sip, because without tasting how can one say whether life is misery or not? He had a scientific mind. Confucius was not very mystic; he was a very pragmatic, earthbound mind. He was the first behaviourist the world has known, very logical.

And it looks perfectly right: he says, "First I will have a sip and then I will say."

He takes a sip and he says, "Buddha is right -- life is misery." Lao Tzu takes all the three glasses and he says, "Unless one drinks totally how can one say anything?"

He drinks all the three glasses and starts dancing! Buddha and Confucius ask him, "Are you not going to say anything?" He says, "This is what I am saying -- my dance, my song."

Unless you taste totally, you cannot say. And when you taste totally, you cannot say because what you know is so much that no word is adequate.

Buddha is on one extreme, Confucius is in the middle, Lao Tzu has drunk all the three glasses. The one that was brought for Buddha he has drunk, and the one that was brought for Confucius he has drunk, and the one that was brought for him he has drunk -- he has lived life in its three-dimensionality.

My own approach is that of Lao Tzu.

Gregg Johnson, live life in all possible ways; don't choose one thing against the other, and don't try to be in the middle. And don't try to balance yourself -- balance is not something that can be cultivated by you. Balance is something that comes out of the experience of all the dimensions of life. Balance is something that HAPPENS; it is not something that can be BROUGHT. If you bring it it will be false, forced; and if you bring it you will remain tense, you will not be relaxed, because how can a man who is trying to remain balanced, in the middle, be relaxed? He will always be afraid: if he relaxes he may start moving towards the left or towards the right -- he is bound to remain uptight. And to be uptight is to miss the whole opportunity, the whole God-given gift.

Don't be uptight. Don't live life according to principles. Live life in its totality, drink life in its totality! Yes, sometimes it tastes bitter -- so what? That taste of bitterness will make you capable of tasting its sweetness. You will be able to appreciate the sweetness only if you have tasted its bitterness. The man who knows not how to cry will not know how to laugh either. And the man who cannot have a deep laughter, a belly-laughter, his tears will be crocodile tears -- they cannot be true, they cannot be authentic.

I don't teach you the middle way: I teach you the total way. And then a balance comes of its own accord. And then that balance has tremendous beauty and grace -- you have not forced it, it has Come. By moVing gracefully to the left, to the right, in the middle, slowly slowly, a balance COMES to you, because you remain so unidentified. When sadness comes you know it will pass, and when happiness comes you know it will pass too. Nothing remains. Everything passes by.

The only thing that always abides is your witnessing. That witnessing brings balance. That witnessing is balance.

The second question

OSHO, HOW CAN ONE DEVELOP A CONSCIENCE -- SOMETHING WITHIN THAT WILL GUIDE ONE IN ONE'S EVERYDAY LIFE TOWARDS WHAT IS NECESSARY FOR ONE'S DEVELOPMENT? TO DO WHAT IS REQUIRED FOR THE UNFOLDING OF ONE'S INNER LIFE? IT SEEMS AS IF I AM ALWAYS TORN AND YET THERE DOES EXIST SOMETHING WITHIN AT TIMES WHICH I HOPE COULD BE HELPED TO GROW AND BECOME A LIGHT FOR ME. CARL ONE LEARN TO INTENSIFY ONE'S FEELINGS AND EMOTIONS IN ORDER TO BRING ONE CLOSER TO A PLACE OF REAL BEING?

Steven,

THERE IS NO NEED TO DEVELOP a conscience at all. What is needed is consciousness, not conscience. Conscience is a pseudo thing. Conscience is created in you by the society. It is a subtle method of slavery. The society teaches you what is right and what is wrong. And it starts teaching the child before the child is aware, before the child can decide on his own what is right and what is wrong, before the child is even conscious of what is happening to him, before the child is even awake. In a kind of sleep, in a kind of dream, the child lives in the beginning.

In the mother's womb the child sleeps for twenty-four hours. Then after the birth he sleeps for twenty-three hours, twenty-two hours, twenty-one hours, twenty hours... slowly slowly. But he remains in a kind of limbo, neither awake nor asleep. The child cannot make any distinction between what is real and what is unreal. And we start teaching the child what is right, what is wrong -- we are conditioning him. We are conditioning him according to our ideas. All these ideas -- from parents, from priests, teachers, politicians, saints -- -all these ideas jumble together inside him. They become his conscience.

And because of this conscience he will never be able to grow consciousness -- because conscience is a pseudo consciousness. And if you are satisfied with the pseudo you will never even think of the real. It is very deceptive; the way we have been bringing up children is very deceptive. It is ugly, it is violent, it is against humanity.

That's why millions of people live without any consciousness. Before they could have grown into consciousness, we gave them pseudo toys to play with. And their whole lives they think this is all that is needed to live a good life. And their whole lives they will be rewarded if they follow the conscience, and they will be punished if they don't follow the conscience.

From the outside they will be punished and rewarded, and from the inside also. Whenever you do something that your conscience says is wrong, you feel guilty, you suffer, you feel inner pain. You are afraid, you are trembling... it creates anxiety. And the fear about heaven, that you may lose heaven, and the fear of hell, that you may fall into hell... and with great inventiveness your saints have painted the joys of heaven and the miseries of hell.

This is conscience. Conscience is artificial, arbitrary. Conscience is needed because the society does not want you to be intelligent. Hence, rather than making you intelligent it gives you fixed rules of behaviour: Do this, don't do that.

The day humanity drops this whole nonsense of conscience and starts helping children to grow their consciousness will be the greatest day, will be the real birth of humanity, a new human being and a new earth. Then we will help the child to become more intelligent, so whenever a problem arises the child has enough intelligence to encounter it, to face it, to respond to it. Why should one need any conscience? Intelligence is enough, consciousness is enough.

Consciousness will make you capable of responding to the present immediately, and your response will be true. Conscience is old, and the situation is always new -- and your conscience is ALWAYS old. There is no meeting-ground. You go on responding according to the conscience cultivated in you by the society, forced into you by the society, conditioned in you by the society -- and the situation is totally different!

One of my friends went to Tibet. He is a very religious brahmin, very orthodox. He went there to study Buddhist scriptures, but he could not stay in Tibet -- he had to come back as quickly as possible. The journey was simply a sheer wastage, an unnecessary trouble, because to go into Tibet is not easy.

And the problem was that from his very childhood he had been taught to take a cold bath before the sun rises. Now. to take a cold bath in Tibet before the sun rises... he was telling me that it was impossible. And if he did not take the cold bath before sunrise, the whole day he would feel guilty. He had been told that without taking a cold bath in the morning you cannot pray, your prayer is useless. And without prayer you cannot eat anything. So he was taking a cold bath in the morning, and that was dangerous to life. In Tibetan scriptures it is said that once a year it is a must that one should take a bath!

Once a few Tibetan lamas came to stay with me, and those were the days when Maneesha was not there and Radha was not there to smell these people -- and I suffered so much...

For those few, seven, eight days that they stayed in my house, I was almost out of the house. Any excuse and I would escape from the house -- the whole house was stinking, because they would not take a bath. And a hot summer in India... and they would not take any bath! They were following their conscience.

It has been such a difficult thing for me to talk to Jaina monks. They used to come to see me; it was so

difficult to talk with them -- because they don't cleanse their mouths, rinse their mouths, they don't clean their teeth. That is not allowed. That is thought to be a part of beautifying the body -- -and how can a Jaina monk beautify the body? He is so dead set against it.

Just to talk to them is so difficult -- they have such bad breath. It is bound to be so. And the Jaina monks are not allowed to take a bath either, because why should you be so careful about your body? -- the anti-body attitude. Their bodies stink, their mouths stink.

One Jaina nun became so much impressed by me and be-came so much interested in me that I told her, "You can at least take a sponge bath -- nobody will know. Just a wet towel, you can... and nobody will ever know that you have taken the bath."

The idea appealed to her. She took one sponge bath, felt very good and very bad too. She told me, "It feels very good and I feel fresh, but it hurts inside that I have committed a sin.

Do you ever think when you take a bath that you have committed a sin? And she had not even taken a full bath -- just a sponge bath, just a wet towel rubbed all over the body. But she felt so guilty that she had to fast for three days as repentance.

This is conscience. Conscience goes on making you a fool. Situations change, but the conscience cannot change, it cannot grow -- conscience remains static. You go on living with ideas that were given to you in your childhood, by your ignorant parents, ignorant teachers. And you will live according to them, and you will suffer much. And your response will never be true because it will never fit with the situation. You will always be lagging behind.

Responsibility simply means the capacity to respond to the reality as it is -- and it changes, the reality changes, and the conscience remains fixed. That's the difference between conscience and consciousness.

Consciousness is a mirror. Conscience is a photoplate. Once a photoplate is exposed, it is finished; it catches the picture and then that picture remains for ever, fixed. It cannot grow, remember.

One woman was showing her child the family album, and they came across a picture of a beautiful man with black hair, very fresh, young. And the child asked, "Who is this, Mom?" And the mother said, "Don't you recognize him? He is your father!" And the child said, "He is my father? Then who is that bald-headed man who lives with us?"

In reality, things change. Beautiful black hair disappears -- one becomes bald-headed. But in pictures things are fixed.

Conscience is a photoplate and consciousness is a mirror. It also reflects, but it never clings to any reflection. It remains empty, and hence it remains capable of reflecting new situations. If it is morning, it reflects the morning. If it is evening, it reflects the evening. The photoplate is fixed; if you exposed it in the morning then it will always remain morning in the photo, it will never become evening, night.

There is no need, Steven, to develop a conscience. The need is to drop the conscience and develop consciousness. Drop all that you have been taught by others, and start living on your own and searching and seeking.... Yes, in the beginning it will be difficult because you won't have any map. The map is contained by the conscience. You will have to move without the map, you will have to move into the uncharted, with no guidelines. Cowards cannot move without guidelines; cowards cannot move without maps. And when you move with maps and guidelines, you are not really entering into new territory, into new realms -- you are going in circles. You go on moving into the known; you never take a jump into the unknown. It is only courage that can drop conscience.

Conscience means all the knowledge that you have. And consciousness means being empty, being utterly empty, and moving into life with that emptiness, seeing through that emptiness and acting out of that emptiness -- then action has tremendous grace. And then whatsoever you do is right. It is not a question of what is right and what is wrong, because something that is right today may be wrong tomorrow. And borrowed knowledge never helps.

Homer and Jethro were digging a ditch in the blazing Mississippi sun. Seeing the boss sitting coolly in the shade above them, Homer put down his shovel and said, "How come he is up there and we are down here?"

"I dunno," said Jethro.

Homer went up to the boss and asked him, "How come you boss up here and we work down there?"

The boss answered, "Because I am smart."
"What is smart?" asked Homer.
"Here," said the boss putting his hand on a tree, "I will show you. Try to hit my hand."

Homer wound up a mighty swing and let fly. Just as he swung, the boss moved his hand away, and Homer crashed into the tree.
"Owwww!!!" he screamed.
The boss said coolly, "Now you are smart too."

Homer went back to the ditch. Jethro asked what happened and Homer said, "Now I am smart."
Jethro said, "What is smart?"
Homer said, "I will show you."

He looked around for a tree, and not seeing one, he put his hand over his own face. "Here," he said, "try to hit my hand...."

That's what goes on with your so-called knowledge, conscience -- situations change, trees are no more found... but you have a fixed routine and you cannot do anything else, you go on repeating your routine. And life has no obligation to fit with your routine. You have to fit with life.

A VERY STRANGE, mysterious thing happened just twenty years ago in the world of modern physics. It destroyed the whole Aristotelian logic; it destroyed all ancient certainties. Physicists came to know that electrons move in a very strange way: they behave simultaneously as if they are particles and also as if they are waves. This is impossible! Either something can be a particle or it can be a wave. In the language of geometry, either something can be a point, a dot, or a line. but one thing cannot be both together: a point, a dot, and a line together. That is impossible. But that's what was happening.

They observed and observed, and the behaviour was such that the electrons were behaving in a very illogical way. They tried hard to figure it out, to somehow manage the old Aristotelian logic, that A is A and A is never not A. That was the two-thousand-year-old thought, deep-rooted, that A can never not be A. And that's what was happening: the particle was behaving like a wave -- A was behaving not like A. Now what to do?

It was difficult to discard Aristotle, very difficult -- a two thousand years' long love affair. But electrons have no obligation, they don't bother at all about Aristotle. They were saying "Get lost!" And finally the physicists had to agree with the electrons. And when they were asked again and again "How is it possible?" they said, "What can we do? It is not a question of possible or not possible -- it is happening! It is so! We understand that it is illogical, that it should not be so, but what can we do? We are helpless! The electrons don't believe in Aristotle."

Aristotle has been discarded -- the two-thousand-year-old tradition of logic has become simply irrelevant.

Another phenomenon happened after a few years: they came to know that when the electron moves from point A to B, in the middle it disappears. Moving from point A to B, you find it on the point A, then suddenly you find it on point B, but in the middle you don't find it at all.

Now this is even more impossible. Somebody coming from Bombay to Poona; you find him in Bombay, and then you find him in Poona, and on the way nowhere is he found! This is strange, unbelievable, but what to do? That's how it is. So another great ancient idea simply had to be dropped. The old idea was that nothing can come out of nothing. Now that is happening: in the middle it is nothing, in the beginning it is something, in the end it is again something. So out of something nothing comes, and out of nothing something comes again.

But this has been the experience of the mystics always. This is new for modern physics, but this is not new for metaphysics -- this is very ancient. Mystics have never believed in Aristotle; they have always been anti-Aristotle -- they have always been illogical, because they don't know what the way of the electron is but they know their own inner consciousness. And there too they have observed these miracles: that the ego is something, comes out of nothing, and then disappears into nothing again. The ego arises out of nothing, becomes very solid, and then one day in meditation you simply find it has evaporated again.

This has been one of the most ancient experiences about the ego: that one moment it is there, another moment it is not there, and again it is there. And this has been the experience about time too, that when you are in deep meditation time simply disappears and when you come out of meditation time is again there.

The mystics have known it, that life follows no logic, that life is basically supra-logical, that life follows

no reason, that fundamentally it is irrational. Conscience is very arbitrary, artificial. It gives you a fixed pattern, a fixed gestalt, and life goes on changing, and life is very uncertain, it id very zig-zag. Unless you are conscious you will not be able to live your life truly; your life will be only a pretension, a pseudo-phenomenon. You will always be missing the train.

And always missing the train is what creates anguish in man. Just think of yourself always missing the train: rushing to the station, and whenever you reach the train is leaving the platform. That's what happens to the person who lives according to the conscience: he never catches the train. He cannot! He has a fixed gestalt, and life is a fluid phenomenon. He has a rocklike thing inside him and life is more like water.

Be conscious. Don't ask how to grow, how to develop a conscience. Here we are trying to do just the opposite: destroying conscience -- the Christian conscience, the Hindu conscience, the Mohammedan conscience, the Jaina conscience -- we are destroying all kinds of conscience. And consciences come in all shapes and all sizes.

Consciousness is neither Christian nor Hindu nor Mohammedan -- it is simply consciousness. Conscience divides people, consciousness unites.

Steven, forget all about conscience. You ask:

HOW CAN ONE DEVELOP A CONSCIENCE -- SOMETHING WITHIN THAT WILL GUIDE ONE IN ONE'S EVERYDAY LIFE...?

What is the need of carrying a guide with you? Consciousness is enough! Whenever a certain need arises, your consciousness will respond. You have a mirror, you will reflect it. And the answer will be spontaneous.

When I was a student at university, my professors were very much worried about me. They were worried -- they loved me -- they were worried because I never prepared for the examinations. They were even worried that I might answer in such a way that the examiner may not even be able to see the point.

My old professor, Dr. S. K. Saxena, he used to come just early in the morning to wake me up so that I could study a little bit. And he would sit in my room saying, "You do a little preparation." And he would leave me in the examination hall, then he would go home, because he was even worried that I may not go.

And when it came to the final oral examination, he was very very worried, because I might say something that could offend the examiner. He was also present; he was the head of the department so he was present and the examiner was present. And he had told me, warned me again and again, "Simply stick to the question! Whatsoever he asks, you simply answer that. Don't go into any depth about it -- just a plain answer, the answer that is given in the books will do. And I will be there and if I see that you are going astray, I will just give you a push with my foot underneath the table -- so then come back again and just stick to the question."

The first question and the problem arose. The professor who had come to examine asked, "What is the difference between Indian philosophy and Western philosophy?" And my professor became afraid, because he knew that the words 'Indian' and 'Western' were enough for me... and that was so. I said, "What do you mean by Indian? Can philosophy be Indian and Western also? Then philosophy can be Bengali and Maharashtran. If science is not Indian and Western, then why should philosophy be?"

And my professor started hitting me, and I told my professor, "Don't hit me! You just keep yourself away. This is between me and him. You are not supposed to give me any hints.

Now the old examiner was at a loss: what to do? Whatsoever he asked, I answered him by another question. He was at a loss because he was just carrying ready-made answers. I told him, "You look at a loss because you can't respond. Now, it is such a simple thing that philosophy is philosophy -- what has it to do with East and West? Say yes or no...!"

But the fixed gestalt: Indian philosophy -- everything has to be Indian, everything has to be Western, everything has to be this and that... adjectives and adjectives. We can't think of this earth as one. We can't think of humanity as one. Now, what is Indian about Buddha? and what is Jewish about Jesus? Nothing at all. I have tasted both and the taste is the same. But borrowed knowledge always remains in you as a fixed thing, and whenever you respond out of your fixed ideas. your response falls short. It is not a true answer to the reality.

So, Steven, there is no need to develop a conscience to guide you -- there is no need to have any guide!

All that is needed is intelligence, awareness, consciousness, so that you can respond whatsoever the case is. Life brings challenges, you bring consciousness to those challenges. And meditation is a way of dropping conscience and moving into consciousness.

The miracle is: if you can drop conscience, consciousness arises on its own -- because consciousness is a natural phenomenon. You are born with it; just the conscience has become a hard crust around it and is not allowing its flow. Conscience has become the rock and the small spring of consciousness is blocked by the rock. Remove the rock and the spring starts flowing. And with that spring your life starts moving in a totally different way that you have not even imagined before, you could not have even dreamt. And everything starts to fall in harmony with existence. And to be in harmony with existence is to be right -- not to be in harmony with existence is wrong.

So conscience as such is the root cause of ALL wrong, because it doesn't allow you to fall in harmony with existence. And consciousness is always right just as conscience is always wrong.

And you ask: CAN ONE LEARN TO INTENSIFY ONE'S FEELINGS AND EMOTIONS IN ORDER TO BRING ONE CLOSER TO A PLACE OF REAL BEING?

Neither thoughts will help to bring you closer to your being nor feelings -- but feelings are better than thoughts, closer, but not yet the real thing. First one has to drop thoughts, then one has to drop feelings, so that the inner world becomes totally empty. In that emptiness your consciousness turns upon yourself and the reality is known.

Truth is neither a thought nor a feeling nor an emotion. Truth is the experience of consciousness of itself. Soren Kierkegaard is right when he says: "Truth is subjectivity." Meditate and go on dropping... there are layers and layers and layers. Man is like an onion -- go on peeling. Meditation is the art of peeling the onion. And of course, when you peel the onion, tears come to the eyes -- that has to be accepted. It is painful. Go on peeling the onion till nothing is left in your hand -- that nothing is reality.

You can call it God, you can call it nirvana, enlightenment, or whatsoever you want to call it. Names don't matter. But the real thing happens only when NOTHING has happened.

The third question

OSHO, I ALWAYS DREAM OF SEX AND SEX AND SEX -- WHY?

Ram Das,

ARE YOU A FOLLOWER of Morarji Desai? Something is basically wrong with you. Your dreams simply show that you are living a repressed life. Your dreams reflect how you are living your life. Your dreams are not just dreams -- they are reflections.

In the waking time you must be repressing sex; then, naturally, it is bound to assert itself in your dreams. Dreams only indicate that you are doing something wrong with your life. When your life is really harmonious, lived consciously, dreams disappear -- all kinds of dreams disappear. Your whole sleep becomes dreamless. That is the indication that the transformation is happening -- that happens to every meditator. As meditation goes deeper, dreams start disappearing.

But dreams show something about you. And you have to rethink, you have to rearrange your life. If you are dreaming only of sex, that simply shows you are sex-obsessed. And who is sex-obsessed? Whoever represses is bound to be obsessed by it. Your dreams cannot just be rejected as dreams -- as people do. They think they are just dreams, nothing to be worried about. Your dreams are symbolic. Your unconscious is trying to convey a certain message to you, that you are doing something wrong.

Ram Das, sex is part of life. You cannot deny it -- you can transcend it, but you cannot deny it. If you deny it, you will create unnecessary complexities -- it will become an obsession. And it will create perversions in your life.

Morarji Desai drinks his own urine -- not for no reason. It is a perversion. It is rooted in sexual repression. Sexual repression can take many kinds of perverted forms.

Trying to fall asleep, a Greek shepherd is counting sheep: "One, two, three, four, five, hello darling...."

Antonio: "Last night I had a night-a mare
Angelo: "What-a happened?"
Antonio: "I dreamt-a I was eating a-spaghetti
Angelo: "Why is that so bad?"
Antonio: "I woke up and a-the string on a-my pyjamas was a-gone."

Now Italians go on and on with spaghetti, spaghetti, spaghetti. Dreams will reflect, dreams are reflections. If sex is reflected in your dreams, reconsider your life. Drop all the old nonsense. You must be a typical Indian, Ram Das. That's what goes on in the Indian mind continuously. Even your saints are full of obsessive sex, because all ways to transcend sex have been denied them.

You will be surprised to know that all kinds of sexual perversions were invented by monks and nuns. And these are the people who condemn. But psychologists say that homosexuality was invented by the monks and the nuns -- homosexuality is a religious phenomenon. And so are other things...

If you repress something, nature is going to take revenge on you And remember, you cannot fight with nature. You can Will nature, not by fighting with it but by being with it. You can persuade nature to be with you and help you. And nature is very compassionate. But once you start fighting, you are bound to lose. Nature is vast and you are very tiny. It is like a wave fighting with the ocean, a small leaf fighting with the whole tree -- it is stupid! The wave can win, but not against the ocean -- with the ocean.
And that's my basic teaching.

Sex can be transcended and should be transcended, but transcendence has to be not against nature but with nature, Through nature. Accept your sexuality -- it is part of you! and a tremendously important part. You are born out of sex. Each cell of your body is a sex cell. Sex energy is your life energy! -- respect it, it is a gift from God. Understand it. Be more and more meditative about it. But drop all prejudices, drop all condemnations. because when you carry a condemnation you cannot understand a thing. Drop all judgements. Sex is sex -- it is a pure natural energy. With great acceptance, love, respect, meditate over it. Go deeper and deeper into it to see what exactly it is. And in that very seeing you will be going beyond it.

The day one has known what sex energy really is, one has transcended. Sex disappears, but it disappears not by denying. But by understanding. And the disappearance is not really the destruction of the energy but a transformation. In existence nothing is ever destroyed, things are only transformed.

It is sex when it is transformed that becomes love. And it is love when it is transformed that becomes prayer. And it is prayer in its ultimate transformation that becomes God.

The fourth question

OSHO, I DON'T ACCEPT YOUR CRITICISM OF SIGMUND FREUD. DO YOU ACCEPT A SANNYASIN WHO SOMETIMES SAYS NO TO WHAT YOU SAY? I AM NOT LESS NEUROTIC THAN FREUD, BUT I THINK THAT I CAN BECOME CREATIVE ONLY IF I LEARN TO ACCEPT THE NEUROTIC PART OF MYSELF. WHAT DO YOU SAY TO THIS?

Wolfgang,

WHO HAS CRITICIZED SIGMUND FREUD? I was simply stating a few facts! To state a fact is not a criticism. If I call a blind man a blind man, I may be rude but I am not criticizing. I may be blunt, I may not be polite, but I am not criticizing.

Freud was neurotic, and there are a thousand and one facts supporting this. Just look into Freud's biographies and you will come across those facts yourself. He was a homosexual. He wrote such stupid homosexual letters to a man that later on he asked the man again and again to destroy those letters, because when he became famous he was afraid that some day or other those letters would come to public notice.

The major part of those letters was destroyed, but a few somehow survived. His whole life he was condemning homosexuality, and he had deep homosexual tendencies.

It happens almost always that whatsoever you condemn in others is really your inner problem. The other is just a scapegoat.

You say: I AM NOT LESS NEUROTIC THAN FREUD, BUT I THINK THAT I CAN BECOME CREATIVE ONLY IF I LEARN TO ACCEPT THE NEUROTIC PART OF MYSELF.

That is true. That's what I teach here: accept it! Freud never accepted his neurotic part. He not only never accepted it: he tried to deny it, he tried to cover it up.

Once Freud and Jung were travelling in a train, and they started talking about psychoanalysis. Suddenly Jung had a great idea -- he said, "You have psychoanalysed so many people, but you yourself are not psychoanalysed. It will be good if you also go through psychoanalysis. Somebody whom you have psychoanalysed and whose psychoanalysis is complete can psychoanalyse you!"

And Freud became so afraid -- even just the idea -- that he started trembling and he fainted. When he came back he said, "I cannot allow that -- I cannot allow myself to be psychoanalysed. That will expose me."

And Jung said, "Then you are already exposed."

Freud never accepted that he had any psychological problems. He tried to deny them, because the fear was that if you have psychological problems, how can you be the founder of psychoanalysis? He tried to prove that he was superhuman -- and he was not a Buddha, he was not an enlightened person. He suffered from the same jealousies, paranoia, as everybody -- in fact more than the ordinary, average person.

All his old colleagues left him by and by, and the reason was: he was so jealous -- anybody who was reaching closer to him, becoming famous, known, he would feel so jealous, so afraid, that a competitor was born, that he would start attacking him. He did that to Adler, to Jung, and to many others. ANYBODY, his OWN disciples -- he was afraid of his own disciples, that they would become competitors or they may prove themselves more important than he was. He could not conceive anybody being more important in the world of psychoanalysis.

This is a very poor kind of mind, a very ordinary, mediocre mind. And he was so political that the whole movement of psychoanalysis was continuously in a turmoil. Conspiracies were going on for and against -- for this, against that. He was making his followers fight with each other, because that is the only way: divide and rule. He was putting one follower against another. He was running psychoanalysis as a political thing.

I am not criticizing him. I have a great respect for the man -- in spite of all his faults he made a great breakthrough. In spite of all his human limitations he started a new dimension in human consciousness. He IS the founder of psychoanalysis, and Jung, Adler and others, nobody comes close to him; he was unnecessarily afraid. He was simply suffering from paranoia: nobody comes close to him! He was a giant among pygmies. But the giant was afraid of the pygmies. He was not aware of his own strength -- he was not aware at all; that is the problem.

Wolfgang, I am not against Freud. And you ask me:

DO YOU ACCEPT A SANNYASIN WHO SOMETIMES SAYS NO TO WHAT YOU SAY?

Yes, that's what I teach. When your consciousness says no, say no. When your consciousness says yes, say yes. I don't create a conscience in you. I am not creating followers here -- no, not at all -- but friends. Your no is as much respected as your yes. That's the only way to show respect towards you You may not respect yourself, you may have a self-condemnatory attitude, but for me you are all potential Buddhas. How can I disrespect a Buddha? -- even though the Buddha is potential, even though you are in the seed. But I can see the flower!

In Kirlian photography they have discovered one thing which is very significant: with very sensitive photoplates pictures can be taken of a bud, but the picture will show not the bud but the flower that is going to happen -- because before the bud opens, the energy field around the bud opens. Just a few hours before the bud really opens, its energy field opens. and Kirlian photography takes the photograph of the energy field. The bud has not opened yet, the bud is still a bud, but Kirlian photography can give you a picture of the future. It is not future for the sensitive plate -- for the sensitive plate it is already present.

Through Kirlian photography, illnesses can be caught before they happen to you. To be precise: a few illnesses have been caught six months before they happened -- there was no possibility to even suspect that the man was going to fall ill after six months from a certain illness -- there is no way to know about it. Nothing has happened yet in the body, but something has happened in the energy field that surrounds the body. And Kirlian photography can take the photograph of the energy field and can infer through the photograph that this man is going to have cancer after six months. Now Kirlian photography is going to become a tremendously powerful instrument in the hands of the future medicine. If we can know six months

before, then much can be done -- then nobody need fall ill. The illness can be prevented even before it has happened.

And that's how I see you. Before my eyes you are not buds but flowers, before my eyes you are not seeds but fully grown trees -- great foliage, flowers, fruits. Before me you are Buddhas! Hence I call you 'friends'. Kabir calls his disciples: Friends, wake up!

You are accepted, Wolfgang, with all your nos, with all your yeses -- you are accepted as you are. I don't make any condition. If you are ready to become a sannyasin, who am I to prevent you? The chance has to be given to you to grow, to be.

The last question

OSHO, WHY IS THE NEW GENERATION SUCH A PROBLEM TO THE PARENTS?

Narayana,

BECAUSE THE NEW GENERATION IS MORE INTELLIGENT. Intelligence brings problems. And it is natural that the new generation should be more intelligent. That's how evolution happens. Each new generation is going to be more intelligent than the preceding one. Your children will be more intelligent than you, and your children's children will be more intelligent than your children.

It is a momentum, a gathering momentum. You are standing on the shoulders of the Buddhas -- the whole part is yours. For example, in my being Buddha is a part,Jesus is a part, Abraham is a part, Krishna is a part, Mohammed is a part... in that way Buddha was poorer than me, Jesus was poorer than me. And some future enlightened person will be richer than me, because I will be part of his being but he cannot be part of my being. Evolution goes on gathering momentum.

Each child should be more intelligent than the parents -- but that brings trouble, because that is what offends the parents. Parents would like to pretend that they are all-knowing. In the past it was easy to pretend because there was no other way to impart knowledge to the children than by the oral communication from the parents.

For example, a carpenter's son would learn all that he would ever learn through the father. The father would not only be the father but the teacher also. And the son would always be in awe and respect of him, because the father knew so much -- he knew everything about all kinds of trees and wood and this and that, and the son knew nothing. He would have tremendous respect.

Age used to be respected: the older a man was in the ancient days, the more wise, of course, because of his experiences. But now we have invented better means of communication. The father is no more the teacher; now the teaching profession is a totally different profession. The child goes to the school. The father had gone to the school thirty or forty years before. In these thirty, forty years there has happened a knowledge explosion. The child will learn something which the father is not aware of, and when the child comes home, how can he feel any awe? -- because he knows more than the father, he is more up to date than the father. The father seems to be out-moded.

This is the problem, and this is going to be so more and more, because our expectations are old and we still want the child to respect the parents as he used to respect them in the past -- but the whole situation has changed. You will have to learn something new now: start respecting the child. Now, the new has to be respected more than the old. Start learning from the child because he knows better than you. When your son comes from the university, he certainly knows better than you.

That has been my experience at university. One of my philosophy professors used to talk such nonsense, and the reason was that he had been to university thirty years before. In those days, when he was a student, Hegel and Bradley, they were the most important figures in the world of philosophy. Now nobody cares about Hegel and Bradley. Now Wittgenstein and G. E. Moore have taken their place.

This professor had no idea of Wittgenstein, no idea of G.E. Moore. He was so outmoded that I had to tell him. "You are so old, so useless, that either you start reading what is happening now in philosophy or you stop teaching!"

Naturally, he was angry -- I was expelled from the university. He wrote a letter to the vice chancellor and said, "Either I am going to teach or this student is to remain in the university. but we cannot both remain

together -- he is trouble."

He was not ready to read Wittgenstein. In fact, I can understand his problem: even if he had read he would not have understood. Wittgenstein is a totally different world from Hegel. And he used to talk about Hume and Berkeley... which are rotten names, no more of any significance -- part of history, part of footnotes.

This is the problem. You ask me, Narayana:

WHY IS THE NEW GENERATION SUCH A PROBLEM TO THE PARENTS?

They are not really a problem: your expectation that they should respect you, that they should respect you as children have always respected their parents -- it is impossible. You start respecting them. You start respecting the new. Age in itself cannot now be any reason for respect. Intelligence, consciousness, they should be respected. And if you respect your children, they will respect you. But only if you respect your children will they respect you. The old way was that you go on humiliating the children, you go on insulting them in every possible way, and they have to respect you -- now this cannot be so any more.

The preacher's wife, while shopping, noticed a sign in the butcher's shop: "Dam Ham on Sale." Slightly taken aback by such a name, she confronted the butcher about the use of profanity, but was reassured when he explained that this was a new breed of hogs being raised up by Hoover Dam, hence the name 'Dam Ham'. She decided to take some home and fix it for her family that evening.

When her husband arrived home, she was cooking and he asked, "What's for dinner? '

"Dam ham," she replied.

The minister, who had never heard such language in his house, began to reproach her, but after she explained he felt a little embarrassed for doubting his wife.

That evening as they sat down to dinner with their six-year-old son, the minister said grace and then asked, "Pass the dam ham, please."

The little kid looked up, his eyes got big, and he said, "Now you are talking, Dad. Pass the fucking potatoes too!"

The Fish in the Sea is Not Thirsty

Chapter #12
Chapter title: Who Am I?

22 April 1979 am in Buddha Hall

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The first question

HOW TO SACRIFICE THE EGO?

Deva Ahuti,

IT IS IMPOSSIBLE. THE EGO CANNOT BE SACRIFICED because the ego exists not. The ego is just all idea: it has no substance in it. It is not something -- it is just pure nothing. You give it reality by believing in it. You can withdraw belief and the reality disappears, evaporates.

The ego is a kind of absence. Because you don't know yourself, hence the ego. The moment you know yourself, no ego is found. The ego is like darkness; darkness has no positive existence of its own; it ii simply the absence of light. You cannot fight with darkness, or can you? You cannot throw darkness out of the room; you cannot take it out, you cannot take it in. You cannot do anything with darkness directly. If you want to do anything with darkness, you will have to do something with light. If you put the light on, there is no darkness; if you put the light off, there is darkness.

Darkness is only the absence of light -- so is ego: absence of self-knowledge. You cannot sacrifice it.

It has been told to you again and again: "Sacrifice your ego" -- and the statement is patently absurd, because something that does not exist cannot be sacrificed. And if you try to sacrifice it, something which is not there in the first place at all, you will be creating a new ego -- the ego of the humble, the ego of the egoless, the ego of the person who thinks he has sacrificed his ego. It will be a new kind of darkness again.

No, I don't say to you: Sacrifice the ego. On the contrary, I say: Try to see where the ego is. Look DEEP into it; try to locate it, where it exists, whether it exists at all or not. Before one can sacrifice anything one must be certain about its existence.

But don't be against it from the very beginning. If you are against it, you cannot look deep into it. There is no need to be against anything. The ego is your experience -- maybe it is just apparent, but it is still your experience. Your whole life moves around the phenomenon of the ego. It may be a dream.
But to you it is so true.

There is no need to be against it. Dive deep into it, go into it. Going into it means bringing awareness into your house, bringing light into darkness. Be alert, watchful. Watch the ways of the ego, how it functions, how it manages at all. And you will be surprised: the deeper you go into it, the less it is found. And when you have penetrated to the very core of your being, you will find something totally different which is not ego, which is egolessness. It is self, supreme self -- it is God. You have disappeared as a separate entity; you are no more an island, now you are part of the whole.

In that experience of being one with the whole, the ego IS sacrificed, but that is only a way of speaking, a metaphor. Don't take it literally.

Try to understand the ego. Analyse it, dissect it, watch it, observe it, from as many angles as possible. And don't be in a hurry to sacrifice it, otherwise the greatest egoist is born: the person who thinks he is humble, the person who thinks that he has no ego.

That is again the same story played on a more subtle level. That's what the religious people have been doing down the ages: pious egoists they have been. They have made their ego even more decorated; it has taken the colour of religion and holiness. Your ego is better than the ego of a saint; your ego is better, far better -- because your ego is very gross, and the gross ego can be understood and dropped more easily than the subtle. The subtle ego goes on playing such games that it is very difficult. One will need absolute awareness to watch it.

The ego of the sinner is more easily dropped than the ego of the saint. And the saint can always manage to pretend. And his ego is so polished, so decorated, so holy, so sanctified by tradition, by convention, by the crowd, that he may almost forget about it.

The real search is not to make your ego humble; that is ego standing upside-down, ego doing SHIRSHASAN -- headstand. Avoid it. Rather, follow a totally different path: meditate on the phenomenon of ego, enquire what it is. And as the enquiry deepens, the ego disappears. Enquiring into the ego you will come to the self.

And remember: the self has nothing to do with the ego, because the self has nothing to do with you at all. The self is always the supreme self: AHAM BRAHMASMI! -- I am God! At that point, you are not, only God is: Tat-tvam-asi -- thou art that. At that point, there is no distinction between thou and that. The dewdrop has disappeared into the ocean and has become the ocean itself.

But no sacrifice -- the non-substantial cannot be sacrificed, it can only be understood. And in the very understanding is the disappearing. And this disappearance is beautiful, because it does not leave any traces behind, no scars, no wounds.

OSHO, WHAT IS RATIONALIZATION? I AM ASKING THIS QUESTION BECAUSE MY HUSBAND IS A PROFESSOR OF PHILOSOPHY AND WHATSOEVER I SAY HE ALMOST ALWAYS SAYS IT IS NOTHING BUT A RATIONALIZATION.

Malti,

RATIONALIZATION IS A TRICK OF THE MIND to deceive not only others but yourself too. Your husband may be practising rationalization himself. Whenever he says to you, "This is a rationalization," it may be nothing but a rationalization on his part. He wants to avoid, he wants to escape; he does not want to answer directly. He condemns you.

And of course he uses a big, very big word: rationalization. And naturally the wife is cowed down -- there must be something wrong. And the husband knows, and he is a professor of philosophy, so he is bound to know. He is practising rationalization himself.

Rationalization is not true reasoning; it is a strategy, a pretension. It pretends to be rational but it is not.

"Why do you drink?" asked Hogan.
"Booze killed me mother," answered Kehoe, "and booze killed me father -- I am drinking for revenge!"

This is a rationalization. If you want to drink, drink! But this is a very subtle way of deceiving yourself and others.

From a diary of an Italian girl on a Caribbean cruise:
Monday -- was invited to dine at the Captain's table.
Tuesday -- spent the day with the Captain.
Wednesday -- Captain made ungentlemanly proposals to me.
Thursday -- Captain said he would sink the ship if I did not agree to his proposals.
Friday -- saved five hundred lives.

This is rationalization. Man is very cunning; man's cunningness is unlimited. And people go on doing things in the name of reason.

Today Acharya Vinoba Bhave is going to start his fast unto death -- because he wants a total ban on cow slaughter. He calls it his religious duty. How can this be a religious duty? This is blackmail; this is threatening the country. And from where has he got the idea? He says that his mother appeared in his dream and told him, "This is the work that you have to do."

Now, for his dream, and a mother of the dream, he is threatening the country: "I will commit suicide if you don't listen to me." But rather than saying it directly, "I will commit suicide," he says he will fast unto death.

And these people are thought to be saintly, and these people are thought to be great preachers of non-violence. That's exactly what his master, Mahatma Gandhi, did his whole life; now he is perpetuating the rotten tradition. For these thirty years at least, India has suffered from these people -- and there seems to be no end to it.

This is called non-violence. If I threaten somebody that "I will kill you if you don't listen to me," I will be caught by the police. I will be a criminal against the law. But if I threaten that "I will kill myself if you don't listen to me," this is thought to be some holy act.

This is strange that nobody says, "These people should immediately be caught and brought into the court -- because they are threatening suicide, and it is a crime against the law." Any attempt to commit suicide is a crime against the law. But Vinoba Bhave is a saint.

Morarji Desai went to see him to persuade him: "Don't do it!" because he himself has been doing it, the same thing. That's how he bas come in power: by threatening to commit suicide.

These are subtle ways of coercion, violence. Who is one single person to decide for the whole country? Then somebody can say, "I will fast unto death unless everybody stops smoking -- because my mother appeared in the dream and she said, 'Son, this great work you have to do.'"

Coercion becomes non-violence. A threat to commit suicide becomes a beautiful thing when you call it

'fast unto death'! And rather than being caught by the police and brought before the court, the prime minister runs, the ministers are running and everybody is trying to persuade him: "Don't go on your fast unto death." And nobody is saying that this is a crime!

These are rationalizations. One can do anything if one has a cunning and clever mind to rationalize it.

Malti, sometimes you may be rationalizing -- watch it. But my own experience of women is that they are not great rationalizers -- men are bigger rationalizers, because women live more intuitively, more instinctively, and man lives more through the head, through reason.

Women don't bother much about logic. Their behaviour is more or less illogical -- instinctive, spontaneous. They don't try to masquerade it in a logical way; they simply jump from one point to another without bothering about the Aristotelian process of logic. They simply jump! Their leaps are quantum, from one point to another. You cannot see what the bridge is, how they manage to get from one point to another. Their ways are totally different from men's.

Malti, more possibility is that your husband is rationalizing, that this is his way of putting you down. He uses philosophical jargon: rationalization. And, of course, you become afraid -- you have done something wrong. I can't think, Malti, that you can do much of a rationalization; women don't indulge in it. But it is better to understand, because to be with a husband who is a professor of philosophy it is better to understand what rationalization is. And now, next time, whatsoever your husband says, you simply say, "This is a rationalization,' and watch what happens.

Just the other day I was reading about a psychiatrist who was mending his car, and his boy was playing with a little girl from the neighbourhood on the balcony on the first story. And down below he was tinkering with his car.

Suddenly the boy pushed the girl from the balcony and she fell down on the ground. The father was, of course, angry. He looked up and before he could say anything, the boy asked, "Dad, can you tell me why I did it? You are supposed to be the psychoanalyst, psychiatrist -- tell me why I did it."

Next time your husband says anything, don't be worried about it -- just say, "This is a rationalization." He is using a big word; a few people are obsessed with big words. But rationalization is a subtle process; people indulge in it -- men more. I have rarely come across a woman who indulges in rationalization; except the lib women nobody indulges in rationalization. They are following all the way the footsteps of men.

But it is good to understand what it is, and if you indulge in it, it is better not to indulge in it. It is a camouflage. It is better to be authentic, true, rather than hiding yourself behind smoke screens.

Now, it will be good if Vinoba Bhave simply says, "I want to impose my will on this country," that will be simple. "I am ready to die if my will is not accepted." But that he will not say, "I want to impose my will on this country," because then he will be exposed: "Who are you to impose your will? This is a democracy. You cannot impose your will. You have a single vote -- a single vote equal to everybody else's vote. Nobody's vote is more valuable, so who are you?"

But this is how this goes on....

Morarji Desai wants to impose prohibition on the country. Who are you to impose such things? Then where is freedom and where is democracy? Yes, if you are against alcohol, teach, express yourself, argue, persuade... that's what democracy means. Persuade people! If you are against cow slaughter, go around and persuade people not to eat cow meat. But threatening that you will commit suicide is very totalitarian dictatorial, undemocratic. It is a crime against the people, against the law, against democracy.

But you can hide the fact in religious terminology, you can go on doing something with a mask. And people wear masks: rationalization is one of the ways of wearing masks.

Be true. Be authentic. There is no need to be untrue, because the more untrue you become, the farther and farther you will be from God.

I am not worried about your husband -- I am worried about your being farther and farther away from God. If you indulge in strategies like rationalization, you will never come closer to your own inner self where God resides. Drop all false faces so that you can find your original face. And to find the original face is the greatest blessing and the greatest benediction in life.

The third question

OSHO, WHEN THIS QUESTION ARISES -- WHO AM I? -- I GET VERY AFRAID. IS THERE SOMETHING TO BE SAID ABOUT IT?

Prem Dada,

THIS QUESTION MAKES EVERYBODY AFRAID. It is nothing exceptional; it is absolutely the case with everybody. Whoever wants to go deep into the question, into the quest, of "Who am I?" is bound to feel fear at a certain point. Why? Because there comes a point where you cross the boundary of the ego and enter into the world of egolessness. That point is the point of great fear -- because it looks like death. And, in fact, it is a kind of death: the ego disappears.

And up to now that has been your identity. Up to now that's what you have been thinking you are. And suddenly it starts evaporating. A great fear grips the heart: "I am dying!" because your identity is dying. You are not really dying; in fact, you are being born. It is a rebirth, it is a true birth.

It is like the seed dying into the soil. The seed must be feeling afraid, nervous, trembling. How can the seed trust that once he is gone there will be a great tree and great flowering? The seed will not be there to witness it; no seed has ever witnessed it, so how can this seed believe and trust?

And the same happens with the ego: the ego cannot trust that there is anything more than itself And the ego is dying, and the ego starts breathing its last, and you become afraid. Many people turn back from that point, rush back out.

This is going to happen to every meditator. Hence, Dada, your question is significant, very significant. Every meditator has to encounter this situation, this challenge. ManY times people come to the point from where they would have entered into God, but they could not risk, they could not gather courage. They became afraid, scared; they rushed out.

You have to take the risk. And I tell you, from my own experience, it is not death. Yes, it is a death to the ego, but the death of the ego is the birth of the soul. You will die as a drop, but you will be born as the ocean. It is worth it. You will be dying only as a limited being, as a defined being, and you will be born as undefined, undefinable.

Yes, you will disappear, with all your neurosis, psychosis. with all your tensions, anxieties, anguishes: you will disappear with all your problems, worries; you will disappear as you have known yourself up to now. But your disappearance is only a change of garments, and you will be getting closer to your reality, deeper into your reality. You will get more rooted into being.
That's the whole search!

You ask me: WHEN THIS QUESTION ARISES -- WHO AM I? -- I GET VERY AFRAID.

It is natural. It is a good sign that you are coming closer to the boundary. You may be standing exactly on the boundary; that's why whenever the question arises, immediately you become afraid. Feel blessed that you are so close to the boundary from where a totally new world and a totally new life can have a start. Just one single step... and you will be a new man, and you will be an original man. Just a single step, and all the garbage that the society has dumped on you will have dropped, and you will be just a pure consciousness. You will have wings! Now you are just crawling on the earth... and then you will be able to soar high towards the sun.

To be with a Master simply means to learn trust, to learn the art of risking, to learn the ways of adventuring into the unknown. Yes, the sea is uncharted, and it is dangerous to leave the shore, but it is only the people who leave the shore who taste something of immortality. It is only the people who take the risk of going into danger who really live; others only pass through life, but they really don't live. Others only vegetate; others only move through empty gestures.

So now this is a very decisive moment for you. You can go back, you can cling to your identity, or you can go ahead, not looking hack at all. Be courageous! I can only say this much: that the same has happened to me, the same fear -- it is human. I had also gone back and forth. To cross this line is really difficult. But sooner or later, one decides -- because going and coming back does not help. And once you have come so close to the line, you cannot be satisfied with your ordinary life any more. So you can go out, but there you will find everything has become meaningless. Now you will be in a dilemma.

And this is the work of a Master: to create the dilemma. The without becomes meaningless, and the within seems to be dangerous. To live the ordinary life again becomes impossible, and to take the jump into

the new also seems impossible. But sooner or later, one decides to take the jump -- because what is the point of clinging to something that has become meaningless, which has lost all significance! How long can you cling to it?

The Master waits, the Master remains patient. He allows you to go back and forth, he goes on watching that you are shunting in and out. But he knows one thing: that every day the outer will go on losing its significance more and more. One day it will be utterly useless, absurd, to be there. And as the outer loses significance, the inner will become more and more magnetic -- simultaneously the process happens.

And one day it becomes irresistible -- one has to cross the line. And that day is the greatest day in a human being's life, when you drop your old identity and enter into the unknown -- you have encountered God, you have come home.

The fourth question

OSHO, I ALWAYS BELIEVED THAT AN AMERICAN, A CHINESE, AN AFRICAN, A SWEDE, AN INDIAN, COULD BE HAPPY AND CONTENT AND COMMUNICATE WITH ONE ANOTHER DESPITE THEIR VARYING COLOURS, HABITS, BELIEFS, ETCETERA, JUST AS LONG AS THEY WERE NATURAL AND HONEST WITH THEMSELVES AND EACH OTHER. WHY IS MANKIND MAKING THIS IMPOSSIBLE FOR MANKIND?

Darius M. Mody,

IT IS IMPOSSIBLE TO HAVE BELIEFS and still live in peace. The belief is the root cause of all conflict. Only a world of agnostic seekers can be one. Believers cannot allow the world to be one.

For example, the Christian believes that it is only through Christ that salvation is possible -- now, how is a Mohammedan going to tolerate it? The very idea is a danger for him. He believes that only through Mohammed is true salvation possible. And how can this be tolerated by the Buddhist who thinks that except for Buddha there has never been another enlightened person? Buddha and Mahavira lived together, they were contemporaries, but Buddhists don't think that Mahavira is enlightened; neither do Jainas, the followers of Mahavira, think that Buddha is enlightened. Now, how is a Jaina going to believe that Jesus is enlightened? -- because he is not a vegetarian, he is a non-vegetarian. How can a non-vegetarian become enlightened? The belief of the Jaina is that one who becomes enlightened is bound to be vegetarian. How can he kill? His belief is going to become a barrier.

And ask the Christian -- he cannot believe in Mahavira because he never helped the poor. Just standing under a tree naked, meditating with closed eyes, looks very selfish to the Christian. Mahavira should have opened at least a few hospitals, schools; he never did anything. He did not do any miracles either -- giving eyes to the blind, raising dead people back to life. What kind of enlightened person is he? No miracle, no service to humanity -- only talks about non-violence, but no compassion in his acts, in deed. The Christian cannot believe that Buddha is enlightened. What service has he done for humanity...?

Now, these differing beliefs divide people. Belief is the way of division. Humanity can be one only when people drop beliefs. And that's what I am trying to do here. Be an enquirer, don't be a believer. Enquire into truth, but don't start with a prejudice -- don't start as a Christian or a Mohammedan or a Hindu.

Darius, you say: I ALWAYS BELIEVED THAT AN AMERICAN, A CHINESE, AN AFRICAN, A SWEDE, AN ITALIAN, ALL COULD BE HAPPY AND CONTENT AND COMMUNICATE WITH ONE ANOTHER DESPITE THEIR VARYING COLOURS, HABITS, BELIEFS, ETCETERA, JUST AS LONG AS THEY WERE NATURAL AND HONEST WITH THEMSELVES AND EACH OTHER.

The American believes in the American way of life, and the Indian believes in the Indian way of life -- the conflict is there. And the Indian believes that India is the only holy country in the world, the only religious country in the world. American. The very word smells of materialism. To the Indian mind, the word 'American' means something absolutely irreligious, unholy. The American represents to him the man of indulgence.

And to the American the Indian symbolizes snobbery, hypocrisy, egoism. How can these people meet? The American has to drop his being American, and the Indian has to drop his being Indian. We have to start thinking in terms of the whole earth. Religious beliefs, political beliefs, beliefs of all kinds, divide people. And, hence, all beliefs are dangerous, poisonous.

You can see here, Darius, people of all races, all countries, all religions, meeting -- with NO problem. And never is it being told to them: "Be tolerant of others" -- because the very idea of being tolerant carries intolerance in it. Why should it be told to somebody: "Be tolerant of others"? It simply means that there is intolerance and one has to learn to tolerate.

It is never told here to anybody that Hinduism and Christianity and Islam all mean the same thing; to say so means that you are suspicious. Mahatma Gandhi used to say that the Koran and the Gita and the Dhammapada, they all mean the same thing. And with great effort he used to try to find similarities -- why bother? The very effort shows that there is suspicion. And the effort cannot succeed, because they are not similar. The Koran has its own beauty and the Gita has its own beauty, and they are not similar, not at all.

Trying to impose similarity on such unique, original scriptures is really sickening. How can Mahavira and Krishna have the same message? It is not. Just think if Arjuna had told Mahavira, "I want to renounce the world and the war and I want to go to the forest" -- Mahavira would have immediately initiated him into renunciation. He would have said, "That's what you should have done. It is already late; but, still, good. War is violence, and it is good that an insight is born in you -- renounce the world and go to the forest."

But Krishna persuaded him not to go to the forest: "Fight the war because this is your duty. And your very being is such that you can only be a warrior; your type is such. Renunciation won't suit you, it won't fit you. You will be a misfit, and even in the forest you will start hunting; you will not be able to meditate, you will hunt. I know you well, I know you from your very childhood. And all this nonsense that you are talking about is nothing but a rationalization. You are not against war!" And he was not -- Krishna was right, his insight was deep -- he was not against war. He was really against killing his own people.

The war was a family war between brothers, and on both the sides were relatives. Because the fight was between cousin-brothers, all the relatives had to divide -- a few had gone to this side, a few to that side. One brother was on this side, another brother was on that side. Even Krishna himself had divided; his army was fighting on the other side and he himself was fighting with Arjuna, because both were his friends and both had asked his help. So he had said, "You can choose: one can take my army and one can take me."

Arjuna's own teacher from whom he had learnt all that he knew about war, who had made him a perfect warrior, Drona, he was on the other side -- his own master, from whom he had learnt archery, he was fighting on the other side. It was really a family war. And Arjuna was not against war: he was against killing one's own people. Seeing the whole war-field full of his own people -- a few on this side, a few on that side -- and both would be killed and many would be killed -- he started thinking, "What is the point of it all? Killing my own family! It is better I should renounce."

He was not against violence. If his own people had not been involved, he would have enjoyed the war like anything. Krishna persuaded him to see the fact that he was rationalizing; all this nonsense talk about non-violence, no war, peace, renunciation, was just a rationalization. He forced him to see the trick of his mind.

Now, how can you say Mahavira and Krishna are saying the same thing? They are not saying the same thing.

My own experience is this, that all those who have become enlightened in the world -- and Moses is enlightened, and Zarathustra is enlightened, and Lao Tzu is enlightened and Mohammed and Jesus and Krishna, Buddha, Mahavira, Kabir, and many many more -- what they have experienced is the same. But still their personalities are so different, their individuality is so unique, that their expressions are utterly different and you cannot force by ally strategy to make it appear that they are saying the same thing -- they are not.

Their experience is the same, their ultimate experience is the same, but their choice of how life should be lived, how that ultimate experience should be approached, is totally different. Their paths are different, their goal may be the same -- but the goal will be known only when you have arrived, not before that. Before the goal you will have to follow the path.

MAHATMA GANDHI WAS TRYING somehow to prove that the Mohammedan and the Hindu and the Jaina are all saying the same thing. It was a forgery, because he was choosing from the Koran only sentences which are harmonious with the Gita, and not choosing sentences which are disharmonious with the Gita. The Gita is his criterion. He calls the Gita his mother, but he does not call the Koran his father. The Gita is his mother; he remains a Hindu, basically a Hindu. And according to the Gita he goes on finding... wherever anything can be found which is similar, he chooses it, picks it up; but anything that is not similar to the Gita, he simply drops it, he forgets all about it.

This is not a right approach. And still he could not convince anybody. In fact, the very effort was futile, an exercise in futility -- he could not convince the Mohammedans, he could not convince the Hindus. Mohammedans remained Unconvinced; they continued demanding a separate country, and they succeeded in having a separate country. And he could not convince the Hindus -- in fact, one Hindu murdered him, one fanatic Hindu murdered him. He could not convince anybody.

And I cannot believe that he convinced himself either. His whole life he was singing in his ashram: "ALLAH-ISHWAR TERI nam -- Allah and Ishwar, both are thy names!" But when he was shot dead, Allah didn't come to his heart. When the bullet passed into his heart, he cried, "Ram!" not Allah -- "Hey Ram!" That is very decisive. At that moment all philo-sophizing was forgotten, the real Hindu surfaced. He could not remember Allah at that moment, could not remember Buddha, could not remember Mahavira. The person he remembered was Ram -- the Hindu ideal, the Hindu incarnation of God. That shows that he could not even convince himself -- what to say of others?

In this place I am not trying to convince anybody, and still things are happening. I am not trying to bring a synthesis of all religions, because I know it is utterly futile. They ARE different, they are unique. And I respect their uniqueness. In fact, the world is richer because there is a Koran and there is a Gita and there is a Dhammapada. The world is richer because Zarathustra happened, Lao Tzu happened, Buddha happened; the world is richer because there is Nanak and Kabir and Farid. So many different flowers! The world is a beautiful garden.

And the rose is not the lotus, and the lotus is not the rose -- both are flowers, both have bloomed, that is true. Buddha has bloomed and Jesus has bloomed -- both are flowers -- but a rose is a rose and a lotus is a lotus. And it is good that not all are roses, that not all are lotuses.

But something very mysterious is happening here, Darius, you can see: all kinds of people are here, from almost every country, from every religion, and nobody teaches them to be tolerant and nobody teaches them to be respectful of the other's religion. These things are simply not talked about, and still nobody is intolerant. In fact, nobody thinks in terms that the other is other. This is a totally different vision.

My approach is that you have to drop -- not to imbibe tolerance, not to imbibe a certain synthesis, manipulated, man-made -- you have to drop this whole nonsense of the American way of life and the Indian way of life and the Chinese way of life. You have to drop this whole nonsense that "I am a Hindu, Mohammedan, Parsi, Sikh." You are just a human being! Maybe your colour is different -- so what? It is good that there are people of different colours, different flowers. Your hair is different -- good! It makes life more worth living, more interesting. The variety gives richness.

Your idea, Darius, that people can live in harmony even though they have different beliefs is wrong. Those different beliefs are the problem. In fact, to believe is to go wrong: knowing is good, believing is wrong. Enquiring is good, gathering prejudice is wrong. Be a seeker and be an agnostic.

By 'agnostic' is meant: say clearly to others and to yourself that "I don't know -- so how can I cling to any belief? I was born in a Hindu family, so I have been taught the Hindu religion by my parents, but I don't know what is right and what is wrong -- it is just incidental. Had I been brought up by a Christian, I would have believed in the Christian religion in the same way. Or, if I had been born in Soviet Russia then I would have been a communist; then I would not have believed in the trinity of God the Father and God the Son and the Holy Ghost. I would have believed in a totally different trinity: Marx, Engels, Lenin, and the Kremlin would have been my Kaaba, and DAS KAPITAL would have been my Bhagavad Gita."

Just see -- it is simple! Nobody is born a Hindu or a Mohammedan or a Christian -- these things are imposed on you. This is ugly that these things are imposed on you. In a really free world no religion will be imposed on anybody. All religions will be available to everybody! One should be free to shop around. One can go to the temple, to the mosque, to the gurudwara, and one can move around, do a little religious shopping; one can look into the Koran and the Bible and the Vedas, and decide on one's own.

Parents should not decide the religion of their children. It should be a crime against humanity to force any child into any religion. Yes, parents should teach the child to enquire and how to enquire. They should make available to him all alternatives, so if the child wants one day to become a Mohammedan, you may be a Hindu but if your child wants to become a Mohammedan, it is perfectly good. You should be happy your child has chosen a religion. It is good that he is becoming religious. How does it matter where he will pray? -- in the temple or in the mosque. The only thing that matters is that he will pray.

But now, right now, that is not the case. Nobody is interested in prayer: everybody is interested -- where? Nobody is interested in making you really religious; everybody is interested in making you a Christian, Catholic, Protestant, this and that. This is an ugly situation -- and that divides people.

We have to fight for a world where children will not be forced into any religion. And every child should be given all opportunities to choose. Who knows what is going to fit him? My own observation is that it happens that a man is born in a Jaina family, but he is not that type -- he is not the type of Mahavira. Then his whole life he will be doing something for which he is not meant. He will follow Mahavira, but his heart will not be in it. His heart can go far more deeply with Meera, with Krishna -- but that is not possible, he is a Jaina. And vice versa: a man may be born into a family which worships Krishna but seeing Krishna no bells ring in his heart. Then what is he supposed to do? Pretend? Be a hypocrite? Go on believing because his parents are Hindus so he has to remain a Hindu? Seeing the statue of Mahavira naked, silent, his heart may be stirred, he may feel a new fluttering in his being, a new energy, a new flash of lightning. It may click! Then that is his religion.

Religion has to be found by your own heart. All religions are good. All religions are different. All religions are ways: They reach the same goal. But nobody can follow all the ways. If you follow all the ways you will go crazy. You have to follow one way, knowing perfectly well that all the ways are leading to the same peak of the mountain. Still one has to follow one way.

But if the beginning is not a belief but enquiry, the world will be totally different. Darius, with beliefs it is not possible. Habits are okay; habits are going to be different.

In the Indian atmosphere there will be different habits. But habits are not a big problem; you can understand that in a cold country there will be different habits than in a hot country. That is very natural. But beliefs have nothing to do with cold or hot, beliefs have nothing to do with climate. Beliefs have nothing to do with nature: beliefs are man-made. Beliefs are all basically political, tactics, strategy, to manipulate the crowds, to control the crowds.

You ask: WHY IS MANKIND MAKING THIS IMPOSSIBLE FOR MANKIND?
BECAUSE MAN IS NOT YET BORN: mankind exists only in theory. Once a man said to George Bernard Shaw. "What do you think of civilization?" He said, "It is a good idea, but somebody has to try it."

Mankind is also a good idea -- but somebody has to try it. It has not yet happened.

Humanity has not yet arrived. Hindus are there, Mohammedans are there, Christians are there, Indians and Germans and Italians are there, but humanity has not yet arrived. It is a simple word, but empty, with no substance.

If somebody asks you, "Darius, who are you?" it is almost impossible to conceive that you will say, "A human being." You will say, "A Christian, a Hindu, a Parsi, a Mohammedan...." You may say, "A doctor, an engineer, a professor, a scientist..." so on and so forth, ad nauseam, but almost impossible to comprehend, even to imagine that you will say, "A human being."

And if you say it, the other person who is asking will feel that you are a little crazy or something. "Yes, of course, you are a human being! But I am asking: who are you?"

Humanity has yet to happen, and we have to prepare the ground for humanity to happen. It can happen only by dropping ALL kinds of beliefs. It can happen only by creating a great upsurge of enquiry, creating an atmosphere, a space, in which belief simply means that you are ignorant -- you don't know, still you are trying to pretend that you know. Belief is not knowing but a deception.

A real man does not believe. Either he knows or he does not know. If somebody asks you, "Does God exist?" if you are honest, sincere, you cannot say, "I believe in God, I believe that he exists." And you cannot say, "I don't believe in God, and I say that he does not exist." No. If you are a sincere man, if you have any respect for truth, you will say, "I don't know. I am searching, seeking. I am neither a believer nor a non-believer. I am a seeker, a searcher."

And the day you know, do you think you will believe then? Then there will be no need to believe. You don't believe in the sun! You don't see people fighting that the sun exists, that the sun does not exist, that the sun rises in the east or the sun rises in the west, south, north -- you don't see people fighting. Everybody knows the sun rises in the east, and everybody knows that the sun IS -- there IS no question of belief.

If you ask me, "Do you believe in God?" I will say, "No, because I know God is. I need not believe." Knowing is the real thing; belief is just a camouflage, a cover-up.

Help people to drop beliefs. Help people to become enquirers. Help people to start functioning from not knowing. And that is the state of meditation: to function from a state of not knowing is to function meditatively. To function from the state of knowledge is to miss the whole point. Knowledge is always old and life is never old. Knowledge and life never meet.

Hence I am using the word 'knowing' deliberately, instead of 'knowledge'. 'Knowledge' is a noun,

'knowing' is a verb. Knowing is a flow, knowledge is static. Knowledge has a full point, knowing has no full point -- it is simply an ongoing process. One never knows God in the sense of knowledge; one only knows God in the sense of knowing. Yes, there is a beginning, but then there is no end. One goes on knowing more and more and more, and the more one knows, the more one feels there is more to knower.

You say, Darius: I ALWAYS BELIEVED THAT JUST AS LONG AS THEY WERE NATURAL AND HONEST WITH THEMSELVES AND EACH OTHER, THEY COULD ALL BE HAPPY AND CONTENT AND COMMUNICATE WITH EACH OTHER DESPITE THEIR VARYING COLOURS, HABITS, BELIEFS, ETCETERA.

But how can people be natural and honest when they are carrying so many beliefs? To be natural means to be without any belief Children are natural, but you are not natural. Animals are natural, but you are not natural. Trees are natural, but you are not natural. And what has made you unnatural and artificial? Your belief system.

But it is very difficult to drop the belief system. And how can you be honest if you believe? It is a contradiction in terms, to be honest and to believe. If somebody says, "I believe in God," he is saying, "I don't know -- I have heard, I have been taught, I have been told. I believe in God; I don't know myself " How can he be honest? This is the beginning of dishonesty. Not knowing himself, and still believing, what more dishonesty can there be?

Parents teach their children, "Believe in God and be honest." This is such a contradiction in terms: "Believe in God and be honest!" Only one is possible: either you can believe in God, then you cannot be honest; or you can be honest, then you have to say clearly and loudly, "I cannot believe in God, because I don't know."

But this is a double bind that is being created in every person. You are taught contradictory things -- hence your schizophrenic state. You are taught such contradictory things that you remain split. And you have been taught so long that you don't see the contradiction either. The so-called religious person -- Christian, Mohammedan, Hindu -- he cannot be honest. If he is honest, he cannot be Christian, Hindu or Mohammedan. How can you be honest and still believe that Christ was born of a virgin mother? Just tell me -- how can you be honest and still believe it? How can you be honest? Deep down you know it is not possible. Children are not born of virgin mothers.

How can you be honest and still believe that when a snake attacked Mahavira, instead of blood, milk flowed from his foot? How can you believe it -- and still be honest? There is only one possibility, that in Mahavira's body instead of blood milk was circulating. But to keep milk circulating for so long -- he must have been nearabout fifty when this snake attacked him -- milk would have turned into curd long before.

And curd cannot flow. Mahavira would have been dead long before. How can you be honest and still believe in this? If you are honest, questions will arise. And if you believe, you have to be dishonest -- you have to repress your questions.

Man can be natural and honest, but then beliefs have to be dropped -- all kinds of beliefs have to be dropped. And dropping the beliefs, your energy is freed, and that same energy becomes enquiry, and that same energy can take you to the ultimate truth.

People are so religious, so fanatically religious, that I have heard:

"Is your grandfather a religious man?" asked the young coed of her date.
"He is so Orthodox," replied the boy, " when he plays chess, he doesn't use bishops -- he uses rabbis."

The last question

OSHO, WHAT DO YOU THINK ABOUT THE STATEMENT THAT LIFE IS STRANGER THAN FICTION?

Nandan,

IT CAN'T BE OTHERWISE, because fiction is only a reflection of life, only an echo, a faraway echo. How can fiction be more strange than life? It is just a shadow of life, footprints of life. Life is really unbelievable, incredible. It should not be, and it is. It is utterly mysterious.

But you become aware of the strangeness of a fictitious story and you never become aware of the strangeness of life, because you take it for granted. You take it for granted as the fish takes the ocean for granted -- and it never becomes aware of it. How can the fish be aware of the ocean? It was born in the ocean, it has lived in the ocean; from the very beginning the ocean was there. Just as you are not aware of the air and the weight of the air, you are not aware of the gravitation and the pull of the gravitation, in the same way, the fish is not aware of the ocean, and in the same way you are not aware of the incredible life that surrounds you within and without -- you take it for granted, and that's what makes you miserable.

Stop taking life for granted, and immediately you are constantly in awe. Each moment becomes a surprise, each moment becomes such a revelation of mystery, and life takes a totally different colour and flavour. You grow wings. Then you are no more bored, then you are no more dull. Then life is excitement, exhilaration, ecstasy.

And that's what, basically, true religion is: to make you aware of the life, to make you alert to all that is happening around you -- the sun, the moon, the stars, the rivers, the mountains, the people... this silence this moment... your being here, my being here... what more mystery can there be than this communion? Your hearts beating with my heart, your life energy in rhythm with my life energy... for this single moment, three thousand people in harmony, in such an utter silence, as if there exists nobody... this melting, this merging... what more mystery can there be? What more miracles?

Just to be is a miracle! Just to be able to breathe is a miracle! Just to be able to see the light and the rainbow and the starry night -- what more can you ask for? What more can you imagine?

You ask me: OSHO, WHAT DO YOU THINK ABOUT THE STATEMENT THAT LIFE IS STRANGER THAN FICTION?

I don't think! -- it is. There is no need to think -- I know -- it is, it is so. Thinking is a lower activity, seeing is a higher activity. I see it is so -- it is not a logical conclusion for me, it is my existential experience. I am constantly surprised -- each moment, every breath is a surprise. And this is not a statement, this is the truth! Just become a little more alert, a little more aware, a little more observant. Snap your fingers and slap your face and be awake! And then look around... and the silence, and the beauty and the benediction.

It is said that Hotei became enlightened and started laughing, and then he never stopped laughing. For many years he lived, he laughed. He laughed all the way to God, all the way to death. And people would ask, "Hotei, why do you laugh?" because he became famous in Japan as the laughing Buddha. And he would say, "Because life is incredible, so ridiculous, so absurd." It should not be, but it is! For no reason at all flowers go on blooming and birds go on singing, and every morning the sun is back. For NO reason! If it doesn't turn up one day, what can we do? For no reason at all!

And all exists in such harmony, accord, in such rhythm, that if you touch a grass leaf, you have touched the whole universe -- because the small grass leaf contains the whole of the universe. It will not be there without the sun, it will not be there without the earth, it will not be there without the planets and the stars. It will not be there if this universe is not exactly the way it is. And if that grass leaf is gone, the universe will be a little less, a little minus; it will miss it. Such an infinity, and it goes on with such rhythmic flow, with such organic oneness, with such orgasmic joy.

Just watch life... and you will be able to laugh. It IS absurd, it IS ridiculous, it IS strange, it is miraculous. No dream can be more dreamlike than life, and no poetry can be more poetic than life -- and no joke can create more laughter than life.

A couple of hillbillies from the backwoods country came into town to get married and brought their best man, Zeke, along. When they applied for a license, the clerk informed them that state law required blood tests before they could get a license, and told them there was a doctor around the corner who would make the tests.

As the M.D. took blood samples from the prospective bride and groom, Zeke watched with great interest. "What are you doing, Doc?" he asked.

"We check for venereal disease," said the physician. "If we find any, the wedding can't take place until it is cured."

"Well then," said the best man, "ain't you gonna test my blood?"

"What for?" asked the doctor. "You are not getting married are you?"

"Oh, no," said Zeke, as he pointed to the couple, "but I am gonna board with them!"

... You missed it...! You will need another.

Payne and Butler were washing their hands in a Pittsburgh men's room when three burly blacks came in and headed for the urinals.
"Wow!" whispered Payne, "those mothers are laa-arge!"
"Yeah," said Butler, "and look how they are built. They must have the longest dicks in the state of Pennsylvania. I gotta get closer and see their size!"
He came back in a minute. "Wowee! They are built big," said Payne, "not only that, the cat in the middle has one that is white!"
"Oh, man, whoever heard of a black man with a white wang! I'm gonna go look myself."
He returned immediately. "Brother, those cats ain't black!" exclaimed Butler. "They are Polish coal miners! And the guy in the middle is on his honeymoon!"

The Fish in the Sea is Not Thirsty

Chapter #13
Chapter title: Very Few Find the Path

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FRIEND, PLEASE TELL ME WHAT I CAN DO ABOUT
THIS WORLD
I HOLD TO AND KEEP SPINNING OUT!

I GAVE UP SEWN CLOTHES AND WORE A ROBE,
BUT I NOTICED ONE DAY THE CLOTH WAS WELL WOVEN.

SO I BOUGHT SOME BURLAP, BUT I STILL
THROW IT ELEGANTLY OVER MY LEFT SHOULDER.

I PULLED BACK MY SEXUAL LONGINGS,
AND NOW I DISCOVER THAT I'M ANGRY A LOT.

I GAVE UP RAGE AND NOW I NOTICE
THAT I AM GREEDY ALL DAY.

I WORKED HARD AT DISSOLVING THE GREED,

AND NOW I AM PROUD OF MYSELF.

WHEN THE MIND WANTS TO BREAK ITS LINK
WITH THE WORLD
IT STILL HOLDS ON TO ONE THING.

Kabir says: LISTEN MY FRIEND,
THERE ARE VERY FEW THAT FIND THE PATH!

MAN IS A DILEMMA, BECAUSE MAN IS A DUALITY. Man is not one single being: man is the past and the future. The past means the animal, and the future means the divine. And between the two is the present moment, between the two is man's existence -- divided, torn apart, pulled in diametrically opposite directions.

If man looks backwards he is an animal. That's why science cannot believe that man is anything more -- just another animal -- because science only searches into the past. Charles Darwin and others, they are right that man is born of the animals. It is true about the past, but it is not true about man's totality.

Religion looks into the possible, into that which can happen and has not yet happened. Science dissects the seed and cannot find any flowers there. Religion is visionary, it dreams -- and is capable of seeing that which has not happened yet: the flower. Of course, it cannot be found, that flower cannot be found, by dissecting the seed. It needs great insight, not capacity to analyse, but some intuitive flight, some vision, some poetic approach. It needs a real dreamer who can see that which has not happened yet.

Religion looks into the possible and finds man is not an animal, but divine: man is God -- both are true. The conflict is baseless. The conflict between science and religion is futile. Their directions, their methods of work, their fields, are totally different.

Science always reduces everything to the source, and religion always takes a flight to the goal. Man is both, hence man is a dilemma, a constant anxiety: to be or not to be, to be this or to be that?

Man can find peace only in two ways: either he becomes an animal again -- then he will be one, then there will be no division, then again there will be peace, silence, harmony.... And that's why millions of people try to be animals in different ways.

War gives a chance for man to become animal; hence war has great attraction. In three thousand years' history man has fought five thousand wars -- continuously, somewhere or other, the war continues. Not even a single day passes when man is not killing other men. Why such tremendous joy in destruction, in killing? The reason is deep down in the psychology of man.

The moment you kill, suddenly you are one; you become the animal again, the duality disappears. Hence, in murder, in suicide, there is a tremendous magnetic force. Man cannot be persuaded yet to be non-violent. Violence erupts. Names change, slogans change, but the violence remains the same. It may be in the name of religion, in the name of political ideology, or any absurd thing -- a football match is enough for people to get violent, a cricket match is enough.

People are so much interested in violence that if they cannot do it themselves -- because it is risky and they think of the consequences -- they find vicarious ways to be violent. In a movie, or on the TV, violence is a must; without violence, nobody is going to see the film. Seeing violence and blood, suddenly you are reminded of your animal past; you forget your present, you completely forget your future -- you become your past. You become identified; what is happening on the screen somehow becomes your own life. You are no more a spectator -- in those moments you become a participant, you fall en rapport.

Violence has great attraction. Sexuality has great attraction, because it is only in sexual moments that you can become one; otherwise you remain two, divided, and the anxiety and the anguish persist. Violence, sex, drugs, they all help you, at Least for the time being, temporarily, to fall back, to become all animal. But this cannot become a permanent state of affairs.

One fundamental law has to be understood: nothing can go backwards. At the most you can pretend, at the most you can deceive, but nothing can go backwards because time docs not move backwards. Time always goes ahead. You cannot reduce a young man to a child, and you cannot reduce an old man to a young man -- it is impossible. The tree cannot be reduced back to the original seed -- it is impossible.

Evolution goes on and on and there is no way to prevent it or to force it backwards. Hence all efforts of men to become animals and find peace are doomed to fail. You can be drunk through alcohol or through

other drugs -- marijuana, LSD -- you can be completely drowned. For the moment all the worries disappear, for the moment you are no more part of a problematic existence, for the moment you move in a totally different dimension -- but for the moment only.

Tomorrow morning you will be back, and when you are back the world is going to be more ugly than it ever was before, and life is going to be more of a problem than it ever was before. Because while you were intoxicated, unconscious, asleep in the drug, the problems were growing. The problems were becoming more and more complicated. While you were thinking that you had gone beyond the problems, the problems were taking root more in your being, in your unconscious.

Tomorrow again you will be back in the same world -- it will look more ugly compared to the peace that you had attained by reduction, by intoxication, by forgetfulness. Compared to that peace, the world will look even more dangerous, more complex, more scary. And then the only way is: go on increasing the doses of your drug. But that too does not help for long. And this is no way to get out of the dilemma. The dilemma remains, persists.

The only way is to grow towards the divine, the only way is forwards. The only way is to become that which is your potential -- the only way is to transform the potential into the actual.

MAN IS POTENTIAL GOD, and unless he becomes actual God there is no possibility of contentment. People have tried that too: How to become divine? And becoming divine, what to do with the animal? The simplest solution that has appeared again and again down the ages is: repress the animal. It is the same solution; either repress the divine -- through violence, through sex, through drugs -- forget about the divine. That is one solution -- which never succeeds, cannot succeed; in the very nature of things it is bound to fail. Then the second suggestion that comes to the mind is: repress the animal, forget the animal; keep the animal at the back, don't look at it. Throw it deep down in the basement of your unconscious so you don't come across it in your daily life, so you don't see it.

Man thinks almost in the same way as the ostrich. The ostrich thinks if he cannot see the enemy, the enemy does not exist. Hence, when the ostrich encounters the enemy he simply closes his eyes. By closing his eyes he thinks now there is no enemy because he cannot see him.

That's what has been done down the ages by ninety-nine percent of religious people. In that one percent I leave Buddhas, Krishnas, Kabirs. Ninety-nine percent of religious people have just been doing nothing but an ostrich exercise -- an exercise of utter futility. Repress the animal! But you cannot repress the animal because the animal has great energy. It has been your whole past; it is millions and millions of years old. It has deep roots in you; you cannot so easily get rid of it, just by closing your eyes. You are simply being stupid.

And the animal is your base, it is your very foundation. You are born as an animal; you are not different from any other animal. You CAN be different but you are not -- just by being born you don't become different. Yes, you have a different kind of body, but not very much different. You have a different kind of intelligence, but not very much different. The difference is only of quantity, not of quality.

Now modern research into plants says that even plants are intelligent, sensitive, alert, aware -- what to say about animals? A few researchers say that even metals have a kind of intelligence of their own. So the difference between man and the elephant. between man and the dolphin, between man and the monkeys, is not of quality, it is only of quantity, only of degrees. We have a little bit more intelligence, that's all.

It is not much of a difference, at least not a difference that makes any difference. The qualitative change happens only when a man becomes fully awakened, when a man becomes a Buddha -- then the real difference happens. Then he is no more an animal. Then he is simply divine -- but how to attain it?

That ninety-nine percent of religious people has been doing something utterly wrong -- just the same logic. The same logic that is being followed by the violent people, the sexual people, the alcoholics. The same kind of logic: forget the animal. Many techniques have been developed to forget the animal: chant mantras so that you can forget the animal, become occupied in chanting; go on repeating "Rama, Rama, Rama, Rama." Repeat it so fast that your whole mind be-comes full of the vibe of this single word 'Rama'. This is simply a way to avoid the animal -- and the animal is there.

You can go on chanting Rama for centuries... the animal is not going to be changed by such a simple trick. You cannot deceive the animal. It will remain only a very superficial religiousness. Scratch any religious man and you will find the animal inside; just scratch a little. It is not even skin-deep, the so-called religiousness. It only pretends, it is only a formality, a social ritual.

You go to the church, you read the Bible, you read the Gita, you do chanting, you do prayer, but it is all

formal. Your heart is not in it. And your animal inside goes on laughing at you, he ridicules you. He knows you perfectly well, who you are, where you are. And he knows how to manipulate you. You can go on chanting for hours, and then a beautiful woman passes by and suddenly all chanting disappears and you have forgotten all about God. Just the smell from the bakery... and all is gone; Hare Krishna Rama, all is gone.

Just any small thing is enough! Somebody insults you and there is anger, and the animal is ready to take revenge, you are in a rage. In fact, religious people become more angry than anybody else -- because others don't repress. And religious people are more sexually perverted than anybody else, because others don't repress. The religious person's dreams have to be watched, because in the day he can go on repressing, but what about the night when he is asleep?

Mahatma Gandhi wrote that even at the age of seventy he was having sexual dreams. At the age of seventy, why sexual dreams? He said, "In the day I have become disciplined -- the whole day not even a single thought of sex comes to me. But in the night I am incapable, I am unconscious, so the hole discipline and control disappears."

Sigmund Freud's insight is very valuable, that to know about a man you have to know his dreams, not his waking life. His waking life is pseudo. His real life asserts itself in his dreams, because his dreams are more natural -- no repression, no discipline, no control. Hence, psychoanalysis does not bother about your waking life. Just see the point: your waking life is so pseudo that psychoanalysis docs not believe in it at all. It is worthless. Psychoanalysis penetrates into your dreams because dreams are far truer than your so-called waking life.

This is ironical that the waking life, which we think is real life is not thought by psychoanalysis to be real; it is thought to be more unreal than your dreams. Your dreams are far more real, because you are not there to distort, you are fast asleep; the conscious mind is asleep and the unconscious is free to have its say. And the unconscious is your true mind, because the conscious is only one tenth of your total mind. Nine tenths is the unconscious -- nine times more powerful, nine times bigger than your conscious mind.

And what will you do when you are fighting with your sexuality, anger, greed? You will go on throwing them into the unconscious, into the darkness of the basement, thinking that by not seeing them you are getting rid of them. You are not getting rid of them. Not even a man like Mahatma Gandhi... what to say about small mahatmas like Morarji Desai etc.

A man like Mahatma Gandhi continued to have sexual dreams. That simply shows that his whole effort in the waking life was futile, that whatsoever he was trying to do in the waking life was of no use. And he recognized it -- at the very end of his life he recognized the whole futility of his discipline. His whole life had been a wastage; he recognized it. And in the end, just before he died, for two years he was experimenting with the science of Tantra. It is not talked about, not at least by the Gandhians -- they are very much afraid of those two years. He was advised by his followers, "Please, don't do such experiments."

You will be surprised: even Morarji Desai had advised him, "Don't do such experiments!" Why? They were afraid about the prestige of the Mahatma. They were afraid about themselves too. But he was a man of courage; howsoever wrong, he was a sincere man. He had the courage to accept that his effort of disciplining according to the traditional way had failed. In the last two years he was sleeping with naked women -- just for the first time not repressing but expressing, being loving, open, for the first time not on guard.

My own understanding is that those two years of his life which are not talked about are the most important -- not only were they not talked about: the followers deny, hide those facts. And those two years are the most important in his life. In those two years, for the first time he became aware that sexual energy need not be repressed: it can be transformed.

His life was cut short because a fanatic from this very city, Poona, killed him. Otherwise it would have been a totally different story. If he had lived ten more years, then all these so-called Gandhians would have left him. Many had already left when he started experimenting with Tantra. If he had lived ten more years it would have been a great boon to humanity, because he would have been able to say, "My whole life's effort of repression failed while Tantra succeeded."

Ninety-nine percent of religious people go on repressing, and whenever you repress something it goes deeper in you, it becomes more a part of your being. And it starts affecting you in such subtle ways that you may not even be aware of it. It takes very devious routes: it cannot come in direct ways because if it comes directly, you Repress it. Then it comes in such subtle ways, such devious ways, such deceptive ways, with masks, that you cannot even recognize that it is sexuality.

It can even use masks of prayer, of love, of religious ritual. But if you go deep down, if you allow yourself to be exposed to somebody who can observe and who understands the inner functioning of your mind, you will be surprised that it is the same energy moving through different channels. It has to move through different channels, because no energy can ever be repressed.

Let it be understood once and for all: no energy can ever be repressed. Energy can be transformed, but never repressed. The real religion consists of alchemy, of transforming techniques, methods. The real religion consists not of repressing the animal but of purifying the animal, of raising the animal to the divine, using the animal, riding on the animal to go to the divine. It can become a tremendously powerful vehicle, because it is power.

Sex can be used as a great energy -- you call ride on it to the very door of God. But if you repress it you will become more and more entangled. This is a very modern approach, but the sutras of Kabir will say to you that what Sigmund Freud discovered is not a discovery -- it is only a discovery in the West. As far as the East is concerned, it is an ancient truth. The sages have always known about it.

These sutras are very beautiful, very scientific. Meditate over each sutra:

FRIEND PLEASE TELL ME WHAT I CAN DO ABOUT
THIS WORLD
I HOLD TO AND KEEP SPINNING OUT!
The original is:

AVADHU, MAYA TAJI NA JAI.

AVADHU LITERALLY MEANS A FRIEND, but it has a special meaning, not just a friend. In English there is no word to give the real meaning of AVADHU, but it can be explained. AVADHU means a friend, a companion, a comrade, on the way towards the divine -- a special kind of friendship. The friendship of two seekers, the friendship of those who are in search of the unknown and the unknowable, the friendship of those who are ready for the ultimate venture, who are ready to go into the uncharted sea. AVADHU means friends in the search for truth. It is risky; such a friendship needs guts. It is no ordinary friendship -- it is utterly extraordinary, it is not of this world.

This friendship means SATSANG: when many seekers gather together around a man who has known, because such a friendship is possible only around a man who has known, such a gathering is possible only around a Buddha, around one who has awakened -- because he will function as the center of the commune. Without the center, the commune will not have any significance; it will be an ordinary crowd.

Without Christ, Christians are just a crowd, an ordinary crowd. With Christ, it is a communion, it is satsang -- it is the ultimate friendship. Christ can call his disciples AVADHU -- friends, comrades, companions, soulmates -- that's exactly the meaning of AVADHU. The friendship is not worldly, has no motive. The friendship is not that of dependence. The friendship has no relationship which can be explained in any worldly way -- but two souls in a deep rhythm, two soulmates.

It is difficult to search alone -- the path is arduous, hazardous. dangerous; there is every possibility of getting lost. It is easier it people move with friends. It is like Gurdjieff used to say... when he was travelling in Sufi countries, a Sufi Master gave him a technique. The technique was that twenty friends of Gurdjieff had to go deep into the desert, but at least one person had to remain awake. Including Gurdjieff, there were twenty-one persons. Twenty persons could go to sleep, but one had to be awake constantly, twenty-four hours a day. When he WAS tired he had to wake somebody else; he could go to sleep, then the other had to remain awake. But one had to be awake!

If you are alone you will have to fall asleep once in a while, but if you are moving with friends at least one can always be awake. And in a desert, or in a forest, in a jungle, it is needed that at least one should be awake.

And when you go on the journey, the ultimate pilgrimage to God, it is good to have a few friends with you, because at least one can always be awake. And the person who is awake will become your protection, and the person who is awake will help you not to go astray, and the person who is awake will keep you together, and the person who is awake will become a kind of glue which will integrate your energies.

But if you can find a man who is awake, twenty-four hours awake -- that's the meaning of being a Buddha -- then naturally a commune of friends gathers around him. His light, his under-standing, slowly slowly permeates their being too.

Kabir is not talking to the public -- he is talking to a few friends. Hence he says:

AVADHU, FRIENDS, MAYA TAJI NA JAI.

It is very difficult to drop this mind -- it is very difficult to drop this mind because who is going to drop it? Even the idea of dropping is part of the mind. It is very difficult to drop the mind, because even if you drop it the one who drops it will remain -- that will become your mind. It is a very vicious circle. How to come out of it?

This mind is illusory, hence he calls it 'maya -- all illusion. It is NOT really there; it has no substance, but still it persists continuously -- day in, day out, your mind continues. Thoughts, dreams, desires, imagination, memory... the traffic goes on and on. All is non-substantial! If you wake up, suddenly you will find all the dreams, all the desires, all the thoughts, have disappeared. But how to drop this mind? Who is going to drop it? If you try to drop it, you are the mind.

You can escape to the Himalayan caves but the mind will go with you, because really the mind will be going to the Himalayan caves -- who else? You can renounce the family, but who will renounce? You can stand on your head, but it will be the same mind -- you are simply being stupid. It has to be understood.

Nothing has to be done on your part, because anything done is done always by the mind. Doing is the very function of the mind. So nothing can be done with the mind to drop it.

AVADHU, MAYA TAJI NA JAI.

So Kabir says: It is very difficult, friends, to drop this mind and its illusions. In the first place they are so non-substantial -- if they had been substantial it would have been easy. You can Leave the house, you can renounce your wife, your children, you can go away from the world -- it is very substantial! But how will you leave your mind? It will be with you.

When Bayazid, a Sufi saint, went to see his Master, he re-nounced his family, his friends, and he went to the Master. The Master used to live in the ruins of an old mosque. When Bayazid entered he said, "Now I have come, I have renounced all -- please accept me."

The Master looked at Bayazid and looked around and said, "And why have you brought this crowd with you?"

Bayazid was surprised. He looked back -- there was nobody else. Has this man gone mad? He said, "What crowd are you talking about?"

And the Master said, "Don't look back -- look in. All those people that you have left behind are there."

And Bayazid closed his eyes... and the Master was right, he was not crazy. The wife was still crying, the children were telling him, "Daddy, don't go." The friends were holding his hands to the very last. When he said goodbye to them, they all followed him as far as possible; he had to persuade them again and again, "Please go back. I have decided, and my decision is absolute." And when he closed his eyes they were all there.

And the Master said, "Bayazid, it is easy to renounce the world, but how are you going to renounce the mind? Because the mind is the real world! They are all there. You will sit meditating, and you will remember your wife; you may not have ever remembered her when you were with her -- that's how mind functions. That which is, it takes it for granted; that which is not it hankers for. Now you will be more and more involved with your wife, your children. More and more memories will come: 'What is happening to my children? What is happening to my wife? Has she betrayed me? Has she gone with somebody else? Can she do that?' Jealousy, possessiveness, and all kinds of things are bound to arise."

There is a beautiful story in Jaina scriptures:

A great king, Bimbisar, went to see Mahavira, the last Jaina teerthankara -- the last Jaina prophet. On the way, he met one of his old friends. They had studied in the same school; he was also a son of a king, but he had renounced and he had become a Jaina monk -- he was standing naked underneath a tree.

Bimbisar was overwhelmed with tremendous respect for this man and started feeling a little guilty also about himself: "I am still involved in the world -- money, power, prestige, war. And look at my friend: he was also a king, he would also have been a king like me, but he has renounced -- a man of courage." He bowed down, he touched the feet of his old friend. Then he went to see Mahavira.

Just a few yards further away was Mahavira, sitting underneath a tree. Bimbisar asked him, "One question arose in my mind -- when I saw my old friend Prasannachandra, who has become a monk, a disciple of yours, a question arose in my mind: if he dies right now, where will he be born?"

Jainas say there are seven hells and seven heavens -- "Into what heaven will he be born?" Bimbisar asked. "Of course, there is no question of his being born in hell -- he has renounced such a great kingdom and all -- in what heaven?"

And Mahavira said, "He would have gone to the seventh hell -- if he had died the time you touched his feet."

Bimbisar was shocked. He said, "Into the seventh hell? Then what about me? There are no other hells below the seventh. My friend, who has renounced all and looks so pious and so silent and so serene, he is going to be born into the seventh hell?"

Mahavira said, "Don't be worried: if he dies now, he will be born into the seventh heaven." And just a few minutes had passed.

Bimbisar said, "You puzzle me very much. Now you have confused me even more. What has happened within these few minutes that he will be born into the seventh heaven?" Mahavira said, "You don't know the whole story. Just before you, your prime minister had passed. He had come to accompany you just to see that everything is safe. Your prime minister, your generals and your guards, they passed just a few minutes before you. And your prime minister said, 'Look at this fool, this Prasannachandra! He would have been a great king and he has become hypnotized by this Mahavira. And now standing naked in this heat, wasting his life.... He used to be a beautiful man -- now look at his body. And he is an utter fool, because he has trusted his prime minister and has given the whole kingdom to him till his children are grown up enough to take possession of it -- and the prime minister is a cheat. And by the time the children are grown up, there will be nothing left in the treasury.'

"Hearing this, Prasannachandra forgot completely that he has become a monk -- completely! He was so shocked and be-came so angry, and he said inside his heart, 'I am still alive.' And his hand, just out of old habit went to his sword -- which was not there. He pulled the sword out of the sheath and said, 'I will go and kill this man immediately.' And in his imagination he cut the head of the prime minister.

"When you touched his feet," Mahavira said, "he had just killed the prime minister. Hence, I told you that in that moment if he had died he would have gone to the seventh hell -- he was in a murderous attitude. Now, things have changed. When he put his sword back into the sheath, he recognized, 'What am I doing? Where is the sword, and where is the sheath? And what have I done? Killed my prime minister in imagination! It is as much a crime as actually killing a person.

" 'Mahavira says, "Whether you think of killing or you kill, it makes no difference -- it is the same, psychologically it is the same." What have I done? When I have renounced, have renounced! Who am I to interfere now? If he cheats that is HIS business; if he breaks the trust, HE will suffer for it. But who am I to punish him? I am finished with all this. And who are my children, and what is my kingdom?'

"And a great understanding came to him. He became quiet, silent, serene, detached. Right now if he dies, he is in such a beautiful space that he will be born in the seventh heaven."

The question is of the mind, not of the world. You can go to the Himalayan caves, but what are you going to think about? You will think of the world. That's why Kabir says:

AVADHU MAYA TAJI NA JAI.
It is very difficult to drop this mind.

FRIEND, PLEASE TELL ME WHAT I CAN DO ABOUT
THIS WORLD...
the world of the mind

... I HOLD TO, AND KEEP SPINNING OUT!

I GAVE UP SEWN CLOTHES AND WORE A ROBE,
BUT I NOTICED ONE DAY THE CLOTH WAS WELL WOVEN.

HE SAYS: I RENOUNCED BEAUTIFUL CLOTHES and wore a robe, but then one day I saw, "Even this robe is well woven -- my mind has played a trick. I am still as much concerned about my clothes as before. I still want to look beautiful, I still want to look special, I still want to look somebody. The mind has played a trick with me. I am the same man.

I have dropped those beautiful clothes and now I am wearing a single robe, but it doesn't matter -- the mind can project in the same way." The screen makes no difference: the film continues the same. You can use the wall as the screen, and you can project the same film. You need not have a perfect screen. The film is the same, even projected on the wall; the wall may be rough, may be a poor man's house wall, but it makes no difference -- the film is the same.

Kabir says: I recognized it, "Mind is still functioning in the same way. I still walk in such a way that people should recognize me, that I am no ordinary man. I used to walk in my beautiful clothes -- why do people use beautiful clothes? So that they look special. Now I am wearing a robe, but still, deep down, the same desire persists."

The original is:

GIRAH TAJ KE BASTAR BANDHA,
BASTAR TAJ KE FERI.

I have left the house, I have moved to the cave, with only a small bag, but then one day I recognize that the cave has become the home, the cave has become the house. And the small possession that I brought with me can function perfectly well for my possessiveness. My possessiveness remains the same! Now if somebody enters into the cave, I am going to say, "Get out! This is my cave."

You can go and see this. Go to the Himalayas, enter into some cave and some yogi will be sitting there, and he will say, "Get out! What are you doing here? This is my cave. I have lived here for thirty years. If you want to live in a cave, find your own."

Now what is the difference? -- 'my house' or 'my cave'. The question is of 'my' and 'mine'. So Kabir says: I left the house with a small bag, went to the cave, but I found it was the same -- because I am the same. So I left the cave and I left that small possession and became a wanderer, but nothing changes. Now I feel great that I am a wanderer, that I am no ordinary monk who lives in the shelter and safety of a cave. I live in insecurity -- look! This is how one should live. I am a wanderer with no security, no safety. Now this wandering has become a prop to my ego.

GIRAH TAJ KE BASTAR BANDHA,
BASTAR TAJ KE FERI.

Now I have become a vagabond, but great pride has arisen in me.

SO I BOUGHT SOME BURLAP, BUT I STILL
THROW IT ELEGANTLY OVER MY LEFT SHOULDER.

Seeing that the robe was well woven, I purchased coarse canvas and made a shawl out of it -- BUT STILL I THROW IT ELEGANTLY OVER my LEFT SHOULDER. The same mind.

You can stand naked in the sun -- it doesn't matter: it will be the same mind. How is one going to drop the mind? It comes from the backdoor; it finds new ways to enter back into you.

I PULLED BACK MY SEXUAL LONGINGS,
AND NOW I DISCOVER THAT I'M ANGRY A LOT.
THIS IS OF TREMENDOUS IMPORTANCE TO UNDERSTAND. Kabir has looked deep into the human mind and its workings, its subtle cunning ways. And he has found exactly the whole process of inner alchemy. If you repress, this is how things happen.

I PULLED BACK MY SEXUAL LONGINGS,

AND NOW I DISCOVER THAT I'M ANGRY A LOT.

If you repress sex you will become angry; the whole energy that was becoming sex will become anger. And it is better to be sexual than to be angry. In sex at least there is something of love; in anger there is only pure violence and nothing else. If sex is repressed, the person becomes violent -- either to others he will be violent, or to himself These are the two possibilities: either he will become a sadist and will torture others, or he will become a masochist and will torture himself. But torture he will.

Do you know, down the ages, the soldiers have not been allowed to have sexual relationships? Why? Because if soldiers are allowed to have sexual relationships they don't gather enough anger in them, enough violence in them. Their sex becomes a release, they become soft, and a soft person cannot fight. Starve the soldier of sex and he is bound to fight better. In fact, his violence will be a substitute for his sexuality.

And Sigmund Freud is again right when he says that all our weapons are nothing but phallic symbols: the sword, the knife, the bayonet -- they are nothing but phallic symbols. The soldier has not been allowed to enter into somebody's body. into some woman's body. Now he is going crazy to enter; now he can do anything. A great perverted desire has entered into his being now. Repressed sex -- he would like to enter into somebody's body through a bayonet, through a sword...

Down the ages, the soldier was forced to repress his sexual desires.

In this century we have seen one thing happening. American soldiers are the most well-equipped soldiers in the world -- scientifically, technologically, they are the most well-equipped soldiers, but they proved weaker than any other soldier. In Vietnam, a poor country, for years on end they tried and had to accept defeat. Why? For the first time in history the American soldier is sexually satisfied -- that is the problem. The first soldier in history who is sexually satisfied, who is not starved sexually. He cannot win. A poor country like Vietnam, a small country like Vietnam -- it is a miracle; if you don't understand the psychology, it is a miracle. With all the technology, with all the modern science, with all the power... and the American soldier could not do anything.

But this is not new; this is an ancient truth. The whole history of India proves it. India is a big country, one of the biggest, next only to China, the second biggest country in the world, and it was conquered many times by small countries. Turks, Mongols, Greeks -- anybody came and this big country was immediately defeated, conquered. What was the reason? And those people who had come to conquer were poor people, starving.

My own analysis of Indian history is that in the past India w as not sexually repressed. Those were the days when temples like Khajuraho, Konarak, Puri, were built -- India was not sexually repressed. In spite of the few so-called mahatmas, the greater part of the country was sexually satisfied; there was a softness, a loving quality, a grace. It was difficult for India to fight. For what? Just think of yourself: if you want to fight, you will have to starve yourself sexually for a few days. You can ask Mohammed Ali and other boxers: before they fight, for a few days they have to become celibates. That's a must! You can ask the Olympic competitors: before they participate in Olympic competitions, for a few days they have to starve themselves sexually. It gives a thrust, it gives great violence -- it makes you capable of fighting. You run faster, you attack faster, because the energy is boiling within. Hence the soldier has been repressed.

Just allow all the armies of the world to be sexually satisfied and there will be peace. Just allow people sexual satisfaction, and there will be less Hindu/Mohammedan riots, less Christian and Mohammedan crusades -- all that nonsense will disappear. If love spreads, war will disappear -- both cannot exist together. Kabir is exactly right. He says:

I PULLED BACK MY SEXUAL LONGINGS,
AND NOW I DISCOVER THAT I'M ANGRY A LOT.

A great observer he is, a very minute observer. This is what awareness is. He is watching: he represses his sexual desire and watches -- "Now what is happening inside?" Soon he finds that he becomes more angry -- for no reason at all, just angry, irritated, ready to fight with anybody, any excuse will do.

And remember, sex can be transformed because it is a natural energy; anger is not so natural, one step removed from nature. Now it will be difficult to change anger. First anger will have to be changed into sex, only then can anything be done -- that's what my work here is. And that's what I am being condemned for all over the world.

I am trying to change your anger into sex -- first that has to be done. That is the way of inner change.

First all your perversions have to disappear, and you have to become a natural human being. You have to become a natural animal, to be exact. And then only can you become divine. The animal can be transformed into the divine, but your animal is also very perverted, your animal is not sane -- your animal has become insane. First the insanity has to be transformed, changed. Change anger!

That's why I send people first to encounter groups and then to Tantra. First they have to go into some encounter group type phenomenon; some process where their anger can be expressed, relaxed. Then only can they move into some process of Tantra, into some inner alchemy that can use sexual energy as a vehicle.

But people who are angry will not understand it. Anger does not allow understanding. Now if you want to become a politician, you have to repress your sex -- otherwise you will not be able to compete, you will not be able to reach New Delhi -- impossible. It is not an accident that Morarji Desai has reached there -- fifty years of sexual repression is bound to help him become the prime minister of the country. So much rage! It is difficult to compete with such people; they go madly into competition. They don't look sideways, they simply go ahead; they don't care what happens. By fair or foul means, but they have to reach the top.

Politicians can succeed only if they are sexually repressed people. Adolf Hitler was sexually repressed, very repressed. Had he been in deep love with a single woman there would have been no Second World War. Had he loved a single human being deeply, the whole history of humanity would have been different. But he was very sexually suppressed.

He was as big a mahatma as Morarji Desai -- in fact a little bigger. He was a vegetarian, you will be surprised to know. To find a vegetarian in Germany is difficult! but he was a vegetarian. He was not a smoker; he was against drinking any kind of intoxicating beverages. He used to go early to bed and would get up early in the morning. He avoided all kinds of loving relationships -- what to say about love? -- he had not even a single friend. There was not a single man vv-ho could call him friend. He never allowed that much closeness. He was afraid, continuously afraid of his sexuality.

This man became the cause of the greatest war the world has known. My own feeling is that had he smoked a little bit, had he become drunk once in a while, had he fallen in love with a woman, the whole history of humanity would have been different. Then he would have been soft, then he would have been more human, more accepting of his own limita-tions, and hence more accepting of others' limitations. He would have been more humane.

Says Kabir:

> I PULLED BACK MY SEXUAL LONGINGS,
> AND NOW I DISCOVER THAT I'M ANGRY A LOT.

> I GAVE UP RAGE, AND NOW I NOTICE
> THAT I AM GREEDY ALL DAY.

SO HE REPRESSED HIS ANGER -- hm? -- that s what one will logically do. You repress sex, anger bubbles up; you repress anger. But he is a close observer, a very minute observer. He says: The moment I repressed my anger I became greedy.

This too is proved: if you watch human history you will find a thousand and one proofs for it. For example, in India Mahavira taught non-violence, and the result has been that all the followers of Mahavira became the most greedy people in the world -- they are the Jews of India. The Jainas are the Jews of India. Why did they become so greedy?

Mahavira taught them to be non-violent. Obviously, they started repressing anger; that is the only way that seems possible to the stupid mind: Repress anger! Don't be violent. And they tried really hard; in every possible way they tried not to be violent. They even stopped agriculture because it is a kind of violence: you will have to pull the plants and cut the crop, and that is violence because plants have life. So Jainas stopped agriculture completely.

Now, they cannot go to the army, they cannot be KSHATRIYAS -- they cannot become warriors -- because of their ideology of non-violence, and they cannot even be agriculturalists, gardeners; that is impossible. They would not like to become SUDRAS -- the untouchables -- who clean the roads, the sweepers and the cobblers, because that is too humiliating. And brahmins won't allow them to function as brahmins -- brahmins are very jealous about that. They have been in power for centuries and they don't allow anybody: nobody can become a brahmin; one has to be a brahmin only by birth. You may become a great, learned man -- that doesn't matter -- but you can't be a brahmin. There is no way of becoming a

brahmin; you have to be born one only. You have to be very careful when you choose your parents; that is the only opportunity to become a brahmin.

So Jainas could not be brahmins, would not like to become SUDRAS were not able to become warriors -- then what was left for them? Only business -- they became business people. And all their repressed anger became their greed. They became great money-maniacs. Their number is very small; in India their number is so small, not more than thirty LAKHS. In a country of sixty CRORES thirty LAKHS IS nothing. But they possess more money than anybody else. You will not find a Jaina beggar anywhere; they are all rich people.

Mahavira wanted them to be non-violent, and what really happened was totally different: they became greedy. Repress your anger and you will be greedy.

I GAVE UP RAGE AND NOW I NOTICE
THAT I AM GREEDY ALL DAY.

I WORKED HARD AT DISSOLVING THE GREED,
AND NOW I AM PROUD OF MYSELF.

So he repressed his greed and the ultimate result is: he has become a great egoist; he finds himself being very proud. "Look! I have repressed sex, repressed anger, repressed greed -- I have done this, I have done that. I have done impossible things!" Now a great 'I' arises, the ego becomes strengthened.

That's wh you will find the most crystallized egos in the monks and the nuns. You will not find such crystallized egos anywhere else. The more a person renounces, the more he represses, the more egoistic he becomes. Indians are very egoistic and the reason? -- they have all tried in some way or other to be religious. And the only way seems to be repression -- and repression brings ego.

A non-repressed person becomes a non-egoist; he cannot carry the ego. There is no prop to support it. He becomes humble, he becomes simple, he becomes ordinary, he has no claim -- he knows he is nothing. This whole process that Kabir is describing is beautiful.

Repression is not the way: transformation is the way. Don't repress anything. If sexuality is there, don't repress it otherwise you will create a new complexity -- which will be more difficult to tackle. And if you repress anger, greed is even more difficult then, and if you repress greed, arises ego, pride, which is the MOST difficult thing to drop.

Move back: from pride to greed, from greed to anger, from anger to sex. And if you can come to the natural, spontaneous sexuality, things will be very simple. Things will be so simple that you cannot imagine. Then you energy is natural, and natural energy creates no hindrance in transformation. Hence I say: from sex to superconsciousness. Not from anger, not from greed, not from ego, but from sex to superconsciousness.

The transformation can happen only if first you accept your natural being. Whatsoever is natural is good. Yes, more is possible, but the more will be possible only if you accept your nature with totality -- if you welcome it, if you have no guilt about it. To be guilty, to feel guilty, is to be irreligious. In the past you have been told just the opposite: Feel guilty and you are religious. I say to you: Feel guilty and you will never be religious. Drop all guilt!

You are whatsoever God has made you. You are whatso-ever existence has made you. Sex is not your creation: it is God's gift. Something tremendously valuable is hidden in it -- it is just a shell of your samadhi. If the seed is broken, the shell is broken, the flower will bloom -- but not by repression. You will have to learn inner gardening, you will have to become a gardener, you will have to learn how to use dirty fertilizers, manure, and transform manure into roses.

Religion is the most delicate art.

WHEN THE MIND WANTS TO BREAK ITS LINK WITH
THE WORLD, says Kabir,

IT STILL HOLDS ON TO ONE THING.

AND THE ULTIMATE PROBLEM IS: you call leave one thing, but you cling to another. You leave that and you cling to another. You go on changing things, but the clinging remains. The clinging has to

disappear. How can the clinging disappear? Only by understanding, awareness, meditation; not by doing anything about it. If you do, you will create a new clinging.
An ancient story:

A man was very much afraid of ghosts, and the problem was more troublesome because he had to pass through a cemetery every day while going to work and coming back from work. And sometimes, if he had to come in the night -- overtime work or something and he was delayed -- then it was really a problem to pass through the cemetery. It was only a three, four minute walk, but it was almost a death to him.

He went to a fakir and he said, "Do something. I have heard you do miracles. And I don't ask much -- I ask only a simple thing: give me somehow some protection so that I can pass through the cemetery without fear."

He said, "This is so simple, there is no problem in it. Take this locket and keep it always with you -- it will protect you from ghosts. No ghost can ever trouble you."

He tried and, really, no ghost troubled him. In fact, there are no ghosts; it was only his fear. With the locket in hand, he went through the cemetery, from this side to that, from that side to this. He tried at different times, even in the middle of the night -- and it worked. And he said, "It is really powerful. this locket! This man is a miracle man."

The whole miracle was this: that there were no ghosts -- there are no ghosts anywhere. But now this idea that he had a protection helped him.

But then a new problem arose: he started becoming afraid that somebody might steal it, or some day he might forget it somewhere, or he might have put it outside and be taking a bath and ghosts might come there.... So he had to carry it everywhere -- it became an obsession. The wife would say, "It looks embarrassing. People ask me, 'Why does your husband go on carrying this locket in his hand, this stupid locket? What is the matter with him? He never leaves it.'" Even in the night when he went to sleep he would keep it in his hand. Even once or twice in the night he would wake up to see whether the locket was in his hand or not, because it might have fallen in his sleep, and ghosts might jump on his chest: "And they must be waiting to take revenge!"

Now one problem is solved, another problem has arisen -- and far more complicated, because the ghosts used to torture him only once in a while when he was late or he had to pass through the cemetery. In twenty-four hours, just for one or two minutes the problem was there. Now it was a twenty-four-hour problem -- the locket: "If it is lost, if somebody takes it away, if I forget it somewhere.... " Even in sleep it was difficult to sleep totally. He had to keep a little alert. He started becoming ill because the sleep was not good, and he was so constantly afraid.

He went to another fakir who said, "I will give you another thing. Keep this box; this locket is creating trouble -- this box is far more powerful. You can even keep it six feet away from you and its power works."

He said, "This is far better. At least I can go into my bathroom leaving it outside."

But now the new problem arose. The locket he was always keeping in his hand; now he was taking the bath inside and the box was outside..."If children, just in playing, take it away or something happens?!" Now it was even more difficult: that six foot distance.

The story is significant: this is not the way to drop the ghosts! You will have to cling to something or other. The ghosts are not to be dropped; your eyes have to be opened so that you can see that there are no ghosts at all. The problem disappears. The problem is not solved but dissolved.

WHEN THE MIND WANTS TO BREAK ITS LINK
WITH THE WORLD
IT STILL HOLDS ON TO ONE THING.

And unless you drop ALL clinging -- ALL clinging, I say -- unless you are ready to be nothing, empty, nobody, with no protection, with no security, no safety, unless you are ready to be in that kind of space... which will look like death in the beginning. And it is a kind of death: the old dies, but then the new arises. And the new can arise only when the old is gone. The old has to cease for the new to be. Only when all clinging disappears -- you are not clinging even to the name of God, you are not clinging even to the Master, you are not clinging to the scripture, you are simply in a state of nonclinging -- then suddenly from your own inner source a great light wells up, a great bliss wells up. You are transformed.

Mind is not dropped -- it is a ghost. And if you try methods to drop it, you will cling to the methods. Then those methods will torture you. But you will remain always in bondage.

KABIR SAYS: LISTEN MY FRIEND,
THERE ARE VERY FEW THAT FIND THE PATH!
A FEW PEOPLE REMAIN INDULGENT, remain animals; a few people start repressing the animal, become obsessed with repressions, perversions. Only rarely does it happen that a person is neither indulgent, nor repressive -- only when a person is neither does he find the secret key to the door of the divine.
The original is:

MAN BAIRAGI MAYA TYAGI,
SHABD MEN SURAT SAMAI.

Kabir says: I have become a sannyasin, a renunciate, I have dropped the world, but that doesn't matter. Now I cling to God, now God has become my world.

MAN BAIRAGI MAYA TYAGI,
SHABD MEN SURAT SAMAI.

Now the name of God -- SHABD -- has become my treasure, now I cling to it. Now the idea of God has become the center of my clinging.

KAHAIN KABIR SUNO BHAI SADHO,
YAH GAM BIRLE PAI.

Very few people there are who have found the secret path. Out of a hundred, ninety remain indulgent in the animal; they never move beyond the animal. Out of the remaining ten, nine become repressive and pathological. Only one out of a hundred finds the true way. What is the true way?

The true way is that of understanding your mind, not of dropping it. The true way is: sitting silently and watching your mind -- all its cunning ways, subtle ways, all its strategies -- just watch, just be a witness to your mind. And, slowly slowly, by witnessing it you will understand what games it has been playing with you. You stop it from one door, it comes from another door; you stop it from that door, it makes a third door -- and it goes on and on, ad nauseam.

Watch.... Don't renounce the world, and don't try to drop the mind. Just become more alert. In that alertness, suddenly mind disappears, and with the mind disappears the whole world. And when there is no mind and no world, God is.

The Fish in the Sea is Not Thirsty

Chapter #14
Chapter title: Life is a Lovesong

24 April 1979 am in Buddha Hall

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The first question

OSHO, I KEEP THINKING OF MY LIFE IN TERMS OF GOAL OR DESTINATION, WAITING TO WAKE UP SOME DAY AND FIND MYSELF ENLIGHTENED, AND I WORRY THAT OTHERS WILL REACH BEFORE ME. TODAY IS A TENSION. WHY IS ETERNITY SO DIFFICULT TO FEEL AND REMEMBER? YOU KEEP REMINDING ME BUT I KEEP FORGETTING AND LOSE PATIENCE. WHY AM I SUCH A FOOD? AND THEN I THINK 'SO WHAT?' AND THEN I WANT TO SCREAM 'NO MORE!' BUT GO ON.

Tao Sudas,

MAN HAS BEEN CONDITIONED DOWN THE CENTURIES FOR GOALS, destinations, purposes, meanings -- that's how man has lived hitherto, with the goal-oriented ideology. Hindu, Christian, Mohammedan, communist, it doesn't matter -- all ideologies are goal-oriented. It is always tomorrow that you have to look to, or the next life. It is always somewhere else: the goal, the meaning, the bliss, the paradise -- it is never now here.

Because of these ideologies you cannot allow yourself to relax in the moment. They go on goading you... you have to attain something, you have to achieve something. Your whole education system is a strategy of poisoning your consciousness; it is a strategy of driving you crazy after goals, it is a strategy of creating ambition in you. And ambition is neurosis. But this has been done for so long that it has become part and parcel of the human mind.

That's why you go on thinking in terms of goal or destination. It is not you: it is the society that goes on thinking in you, through you; it is your parents, it is your priests, it is your politicians, it is your pedagogues, who go on thinking through you, and you are identified with them. You don't know that you are separate.

The first thing that you will have to learn is to be a witness to all that goes on in the mind, because the mind is a social phenomenon -- it is not a God-given gift. It is social exploitation; it is society that makes a mind in you, and through that mind controls you, keeps you imprisoned, chained, reduces you to a slave. And you are not the mind! You are the witness who can see the mind very easily. You can see the thoughts moving in your consciousness -- those thoughts are the content of the consciousness but they are not consciousness itself.

And this is what meditation is all about: creating a distance between you and your mind. Once the distance is there, you will be surprised that the whole mind structure is your imprisonment -- you are free from it because you are separate from it. Once you start enjoying the freedom from the mind all goals will disappear, all destinations will disappear.

Mind can only live in goals, because mind can only exist in the future. Mind cannot exist herenow -- try to be herenow and try for the mind to continue. You will find it impossible. Either the mind continues, then you are not herenow; or, you are herenow and the mind is no more there. Mind has no present tense at all; either it is past or it is future -- it is always in the non-existential. And God is that which exists. God is not a goal, nirvana is not a goal, enlightenment is not a goal, it is not an achievement -- just the contrary. When you have forgotten ALL goals, when you have dropped the whole achieving mind, enlightenment is -- enlightenment is a state of no-mind.

And enlightenment is nothing special. It is the most ordinary, natural phenomenon. It looks special because you make a goal out of it. Buddha is the most ordinary human being -- ordinary in the sense that he has no mind, he exists in the sheer present. He has no ego, how can he be special? He cannot compare himself with anybody else, he cannot be inferior or superior.

In the present moment, he is not -- but a totally different kind of presence happens, which does not belong to the person; it is only a presence, not a person at all. And how can he be special? -- because in the present moment he finds that there is no purpose in life. The whole purpose is mind-imposed.

The trees are there for no purpose at all, and the stars are there for no purpose at all. Purpose is a man-created concept. Rivers are not flowing for any purpose, and the oceans are there not for any purpose. Except for man there is nothing like purpose anywhere else. Life simply is. Existence utterly is -- it is not a means to some end; it is an end unto itself That's what I mean when I say there is no purpose.

I am not saying that it is purposeless, because to use the word 'purposeless' brings the purpose in. It is simply transcendental -- neither purpose nor no purpose, neither meaning nor no meaning. It is not going

anywhere. There is no goal to life, and if you have a goal then you are going against life, and you will suffer -- because you will be trying to go upstream. You will have to struggle, and all struggle is dissipation of energy, and all struggle is stupid, because all struggle is destructive. It simply destroys you. You cannot win against the whole. Relax... there is no goal to be achieved. Simply, there is no goal!

I am not telling you, "Don't try to achieve goals" -- I am telling you there is no goal whether you try or not. If you try you will be simply wasting your time and energy. If you don't try you will start feeling ecstatic, because the whole energy that is wasted in struggle becomes available to you. And energy is delight. Just to have it is enough to be full of joy. When there is energy, overflowing energy, you are a dance, you are a celebration.

There is no meaning in life. Life is utterly beyond meaning. So don't bother about the meaning. Don't ask the question, "What is the meaning of a roseflower?" -- there is none. "And what is the meaning of the sunrise?" -- there is none. There is beauty, but no meaning. There is immense beauty, but no meaning at all.

Life is not a logical process. It is poetry, it is a lovesong -- without any meaning, yet it is utterly beautiful. In fact, when something has a meaning, it can't be beautiful -- it is utilitarian. The rose is beautiful because it has no utility at all. Its sheer being is enough; it need not have any other significance. But a hundred-rupee note has no beauty; it has utility, it has meaning, it has purpose, it is a means to some end.

Live a life which has no idea of purpose, which has no search for meaning. Live a life of sheer joy and ecstasy -- that is the only way to live. Every other way is only to commit a slow suicide.

That's what happens when you are too much interested in goals: today goes by without being lived, and tomorrow remains important -- and tomorrow never comes. Whenever it comes it is today. And you learn a wrong habit of losing that which is and of thinking of something which is not. Every day it will happen: each tomorrow will come as today, and you will not be interested in it and you will be interested in the tomorrow, and the tomorrow is never going to come.

This is how people are simply wasting away. Their lives could have become great oases, but they remain deserts. And the basic reason for people's dryness is goal-orientation.

You say, Sudas: I KEEP THINKING OF MY LIFE IN TERMS OF A GOAL OR DESTINATION, WAITING TO WAKE UP SOME DAY AND FIND MYSELF ENLIGHTENED.

WHY 'SOME DAY'? Why not now? Why postpone it? Is it not a trick of the mind to avoid it? Postponing is a way of avoiding. Don't you want to be enlightened right now, Sudas? If you look deep down, if you watch, you will see the point -- you don't want to become enlightened right now.

If I say to you I can make you enlightened right now... you will say, "Just give me a little time to think. I will come tomorrow, because I have to do many more things before I become enlightened. My girl may be waiting, my children, my shop has to be opened.... So many investments -- let me finish things first! Yes, I want to be enlightened, but not right now."

In fact you don't want to become enlightened. It is a very diplomatic way of avoiding, so that you can go on deceiving yourself that you are interested in becoming enlightened, that you want to be enlightened, but not today. It is only a question of time. Not that you are not interested in enlightenment... tomorrow, when all other things have been finished, completed, when nothing else is left.

But do you think a day will come when all your invest-ments and all your worries and all your acts are complete? Will there ever come a day when you are finished with the activities of your so-called life, and you can come and say, "Right now I am ready"? It will never come, because life is such a complexity. It never begins, it never ends. You are always in the middle.

It is like reading a novel from the middle. The beginning part is missing and the end part is missing -- you know only the middle. That is the mystery of life! Try some time reading a novel from the middle and you will find that even an ordinary novel becomes very mysterious. Intrigued you will be, and many times you will be tempted to look back: "What is the beginning?" But resist the temptation, go on reading in the middle.

That's how it is: we are always in the middle of life. Life has been there before you ever entered into the stream, and life will be there when you are gone. You will know only a few glimpses in the middle. You come suddenly into the film-house, you see a few scenes on the screen; the film was going on before you entered, you will be gone and the film will continue. You will never know the beginning and you will never know the end because there are none. There is no beginning, no end. Life is an eternal continuum. Hence you cannot ever complete things, but you want to avoid.

You are afraid of enlightenment, Sudas, just as everybody else is afraid. But nobody wants to accept that

"I am a coward." Nobody wants to accept the fact that "I would like to sleep a little longer because I am seeing beautiful dreams, colourful dreams." Nobody wants to accept that "I am so stupid that I don't long for enlightenment." So everybody goes on saying, "Yes, I would like to become enlightened -- but tomorrow, the day after tomorrow, in my old age."

How to postpone? The best way is to become goal-oriented. That is the most beautiful deception that you can give to yourself Hence you say, "Some day I hope to find myself enlightened." Why 'some day'? The river is flowing now... you can drink.

You are thirsty and you say, "Some day I will drink." If you are thirsty, drink right now. Nothing else is more important. And because there is no goal, all goals are private dreams, life will not support you in your goal-orientation. Life will try in every way to destroy all your goals.

You will have to learn ways of relaxing in the present. Enlightenment is not an effort to achieve something. It is a state of effortlessness. It is a state of no-action. It is a state of tremendous passivity, receptivity. You are not doing anything, you are not thinking anything, you are not planning for anything, you are not doing yoga exercises, and you are not doing any technique, any method -- you are simply existing, just existing. And in that very moment... the sudden realization that all is as it should be. That's what enlightenment is! Enlightenment is not an experience in which you will see great light and kundalini rising up and God standing in front of you telling you, "You can ask any three wishes and I will fulfill them." Don't be foolish.

Enlightenment is not an experience at all. It is not that you will be able to walk on water, that you will be able to raise the dead back to life, that you will be able to cure the blind and the deaf and the dumb, that you will be able to do miracles. Enlightenment has nothing to do with any such thing.

Enlightenment is a simple realization that everything is as it should be. That is the definition of enlightenment: everything is as it should be, everything is utterly perfect as it is. That feeling... and you are suddenly at home. Nothing is being missed. You are part, an organic part of this tremendous, beautiful whole. You are relaxed in it, surrendered in it. You don't exist separately -- all separation has disappeared.

A great rejoicing happens, because with the ego disappearing there is no worry left, with the ego disappearing there is no anguish left, with the ego disappearing there is no possibility of death any more. This is what enlightenment is. It is the understanding that all is good, that all is beautiful -- and t is beautiful as it is. Everything is in tremendous harmony, in accord.

The stars are in accord with the grass leaves, the earth is in accord with the sky, the rivers are in accord with the mountains. Everything is in such accord that existence is an orchestra. Everything is rhythmic, in tune. Existence is music. That experience is enlightenment. And you are not separate from it like an observer, like a spectator. The observer and the observed are one, the seer and the seen are one -- you are it!

It is a great participation. You have fallen into she whole and the whole has fallen into you. The drop has dropped into the ocean and the ocean has dropped into the drop. It is impossible to say anything more about it. It is impossible to say, in fact, anything about it. It can only be experienced.

But, please, Sudas, don't go on postponing it, because it is available now. Now or never, remember.

I know you have been taught continuously -- this is a kind of hypnosis in which you are living; you have been hypnotized by the society -- you have been made goal-oriented, you have been forced to become ambitious, you have been taught to be competitive, so you are afraid. You are afraid:

I WORRY THAT OTHERS WILL REACH BEFORE ME.

You are not much concerned with your own enlightenment; you are much more concerned that "Nobody else should reach before me." Now, in the world of enlightenment such a competitive mind cannot even enter, will remain thousands and thousands of miles away. It needs a non-competitive spirit. It needs that you drop all comparisons, because when you become enlightened you will be totally alone, nobody else will be there -- not even your beloved, not even your friend. Nobody can be there; you will be utterly alone.

And it is not a question of who attains 'before', because enlightenment has no before or after. Those are time pheno-mena. Enlightenment is always now -- why think of before and after? THIS very moment... let it sink in you. And all that is needed on your part is total receptivity. Fling all doors open, let the sun come in, aud the wind and the rain.

Enlightenment is not like money, is not like political power. It is not like anything that you know in life -- it is absolutely unlike anything that you have known or will ever know. It is unique in the sense that nothing like it exists in existence. It is just itself; it cannot be compared with anything. It is its own comparison.

But the problem is: how to drop this hypnosis? how to drop this conditioning? Watch it. See how it is torturing you, how it is making you more and more miserable every day, and how it is creating barriers between you and that which is. Just go on seeing it!

No other positive method is needed -- just an insight that your whole mind is a misery-creating factory, that it manufactures misery and nothing else. Once you have seen it through and through, that very seeing becomes a transformation. You simply turn in. You drop the mind, or it drops of its own accord because you have seen the futility of it. And even if for a single moment the mind is not there, enlightenment is there.

In the beginning it will come only in moments, but those moments are of eternity. Then, slowly slowly, more and more moments will be coming, because you will become more and more a host. And one day the guest and the host disappear into each other -- then it never leaves you. And on the outside you remain just the same old person: doing your work, chopping wood and carrying water from the well.... You remain just the same, and yet nothing is the same any more.

I teach you this relaxation. I teach you the way of non-action. I don't teach you arduous efforts, because they are all ego-gratifying. No effort can help you to become enlightened; it will be a distraction. Only an effortless silence -- JUST SITTING, DOING NOTHING, AND THE SPRING COMES, AND THE GRASS GROWS BY ITSELF.

The second question

OSHO, PLEASE, I WANT TO COME HOME.

Gyan Bhakti,

YOU HAVE COME. I AM YOUR HOME. Yes, it takes time to recognize it. It takes years sometimes to recognize that you have come home. First, because you don't know what your home is -- so how to recognize it? Second, it is so against your ingrained habits of the mind that the mind wants to ignore it rather than take note of it. The mind wants to ignore it because if it takes note of it, that taking note is very disturbing. It disturbs its whole edifice.

To recognize that you have come home means now no more effort is needed, means now there is nowhere to go, means that your old kind of life and all its activities are finished! Suddenly you will feel empty. Suddenly you will feel nobody, a nothingness -- that frightens. Hence one goes on repeating:

OSHO, I WANT TO COME HOME.

You HAVE come, Gyan Bhakti! To be here with me is TO be at home, because my whole approach is not that of improving you but just of shaking you, shocking you into awareness that you have never left the home in the first place.

The biblical story says Adam and Eve were expelled from the Garden of Eden. I would like to tell you: they have never been expelled. You have heard a wrong rumour. They have only fallen asleep -- they ARE in the Garden of Eden, because there is no other place to be. The whole existence is God's, the whole existence is his garden. To where can he expel anyone?

Once a Christian missionary was talking to me and I asked him, "Where can he expel Adam and Eve to? Where?" And he was at a loss to answer -- because this whole kingdom is his. Yes, an ordinary king can expel his son, because his kingdom has a limitation. There are other kingdoms too; the son can be thrown out of the kingdom, out of the boundaries.

You can be expelled from India, from Germany, from Japan -- that is possible because there are other places available. But to where is God going to expel you? There is no other place. The Garden of Eden has no limits -- the whole existence is his garden.

Then the Christian missionary asked me, "Then what happened? How do you interpret the story?"

I said, "They have fallen asleep. By eating the fruit of knowledge they have fallen asleep, they have become minds -- and when one becomes the mind, one falls asleep as far as consciousness is concerned. By eating the fruit of knowledge, by becoming knowledgeable, they have become minds! The story is so simple and so significant. God told them not to eat from the tree of knowledge; that was the only order that was given to Adam and Eve: not to become minds, to remain innocent, not to become knowledgeable. But they

could not resist the temptation. They became knowledgeable.
"Once you become knowledgeable, your consciousness goes through a shift: it moves from the heart to the head. The heart falls asleep and the head becomes awake. The head cannot know the mystery of God; the head is incapable of understanding that you are already in God, that you cannot be anywhere else."

Just descend from the head, come back to the heart, and you are back in the Garden of Eden. Hence my insistence on renouncing knowledge. Don't renounce the world -- the world is beautiful. Don't renounce your wife -- she is your life. That's exactly the meaning of the name 'Eve'.
The story is:

Adam was alone and felt very lonely, and God created Eve -- out of his ribs. That too is beautiful, that man and woman are only separate from the outside; deep down they are one. And then God asked Adam, "What are you going to call this woman? This new creature?"

And Adam said, "I will call her 'Haavvah', 'Eva', 'Eve'" -- these are all different names in different languages, but they all mean life.
And God asked, "Why?"

Adam said "Why? Because she is my life. Without her I was dead."

You need not renounce your wife -- she is your life. You need not renounce your husband, you need not renounce your children. But one thing you need to renounce -- that is knowedgeability. One thing you need to renounce -- that is your mind. And see the irony: people renounce the world, but they don't renounce their minds.

A Jaina renounces the world, becomes a naked monk, but still remains a Jaina. I have asked many Jaina monks, "This is ridiculous! You renounce the society, but you have not renounced the knowledge that the society has given to you. How can you still call yourself a Jaina?"

The Christian Catholic renounces the world, moves to the monastery, but remains a Christian Catholic. He carries the society with him in his mind and all that the society has put there. What kind of renunciation is this?

I tell you: Renounce being a Christian, renounce being a Hindu, because this is renunciation of the mind. And don't renounce the world -- the world belongs to God. The world is beautiful, and it is tremendously beautiful if you can see it without the mind interfering.

Gyan Bhakti, you have come home, but you are still not able to wake up, you are still fast asleep -- you are still in the mind. Descend into the heart. You don't know how fortunate you are. You don't know how blessed you are. It is rare to find a home, because it is rare to be with an alive Master.

Yarkoni and Danberg, two Israeli soldiers, were bemoaning the years of hardship and fighting against the Egyptians.
"What we should do," suggested Yarkoni, "is declare war against the United States. They will beat us, and like they always do with all the countries they defeat, right away they will give us billions of dollars, plenty of food, houses, cars and factories."
"That's no good," sighed Danberg. "With our luck, we would win!"

You don't know how lucky you are. You have already won -- but it takes time to recognize the fact, it takes time for the news to reach from the heart to the head. And the distance is vast. Physiologically it is not much, but spiritually the distance is very immense. Maybe these two points are at the greatest distance in existence -- the heart and the head. Spiritually, not physiologically. Physiologically just one foot, two feet, but spiritually the distance is almost infinite. It takes time for the news to travel.

Your heart knows, Gyan Bhakti, that it has happened, but your head has not heard about it yet. And you live in the head. When I look into your heart, I can see that the heart has recognized.

This is what my experience is every day when I touch you, when you come close to me, when you allow my energy to melt into your energy -- this is my experience! that I see your heart has understood, but your head is still unaware. Your head is still resisting, your head is still fighting, your head is still persisting in its old routine, and your heart has already been transformed -- the flower has bloomed there.

Gyan Bhakti, start learning the language of feeling and forget the language of thinking. Start being more and more silent, because the chattering mind will not allow you to know that you have come home. The

inner talk has to stop. In those gaps, in those intervals, the still small voice of the heart will be heard.

BUT FROM MY SIDE, I KNOW, I know absolutely: you have come. Whether you know it or not does not matter; sooner or later you will know. It is only a question of time. And there are many people like you, Gyan Bhakti, who have arrived and are not aware -- you are not alone, and they are still struggling in their heads, fighting, trying to escape, creating all kinds of barriers between me and themselves -- because the head will try in every possible way. It is very cunning: the head is very cunning. It cannot allow you easily to enter into the heart again; it cannot leave its domination over you.
I have heard:

A man and a little boy entered a barbershop together. After the man received the full treatment -- shave, shampoo, manicure, haircut, etc. -- he placed the boy in the chair.
"I am going to buy a green tie to wear for the parade," he said. "I will be back in a few minutes."
When the boy's haircut was completed and the man still had not returned, the barber said, "Looks like your daddy has forgotten all about you."
"That was not my daddy," said the boy. "He just walked up, took me by the hand, and said, 'Come on, son, we are gonna get a free haircut!'"

The mind's whole function is to be cunning. It is a strategy developed by you to compete with others, to deceive others, to be clever with others. And by and by, you become so skillful in deceiving others that you start deceiving yourself too -- and that's what the mind goes on doing: it deceives others, it deceives you.
Now, Gyan Bhakti, your mind is creating this problem. Your mind is saying, "Search for the home, seek God. Make efforts to become enlightened." Now the mind is creating new goals for you. Once the goal grips you, you are in the hands of the mind. If you can say to the mind, "I have arrived -- get lost! Now there is no more to go, nowhere to go. This is home. This is enlightenment," first the mind will look a little confused, because this is not the way you have ever behaved with it. It will look a little shocked. But if you go on saying the same thing again and again -- whenever the mind wants to create a desire to achieve something, you simply say, "Shut up!" -- slowly slowly it will understand that now you are beyond its power. Only then does it start stopping It will make all kinds of efforts. You have to be alert not to be caught in those efforts.
And that's my function of being with you, and the function of this Buddhafield, to remind you continuously that you have arrived, that God is available right now to you, this very moment showering on you. God is in the air and in the sun and in the flowers and in the song of the birds. God is in this silence between me and you, in these words between me and you, in this communion. This silence, this presence, this love that goes on flowing between me and you, is God! This love is the home.
But beware of the mind. In fact, in all the traditions, mind has been given different names. One tradition calls it 'the Devil', another tradition calls it 'Satan', but it is in fact nothing but a metaphor for the mind.
Jesus goes to the mountains, meditates, and then encounters the Devil. Do you know, who that Devil is? It is not somebody outside you, with two horns popping out of his head and with a long tail and hooves -- these are just stories written for children, for grown-up children of course, but all stories. You have to decode them.
Who is this Devil who tempts Jesus in the mountains? It is the mind. The Devil is an ancient metaphor for the mind. It goes on watching you, what you are doing. If you are nourishing to it, then it is okay; if you are going away from it, it starts creating trouble for you. If one strategy does not work, it immediately changes its strategy. And it is really very clever.
Just the other day you heard Kabir's sutras. He said: I repressed sex and it became anger; I repressed anger, it became greed; I repressed greed, it became pride. It is the same mind! If you start fighting with it, it goes on changing its colours -- just to deceive you. And, yes, it deceives.
When repressed sex becomes anger, you are at a loss to understand that this is sex and nothing else -- now pretending as anger. Anger looks so different from sex, in fact it looks like the polar opposite. Sex is love: anger is hate -- how can they be the same? The mind has taken just the polar opposite to hide itself You will need great intelligence to decipher, otherwise you will be deceived. And then anger will torture you.
And if you repress anger, it becomes greed. Now who can ever think logically that anger can become greed? They don't seem to be connected at all. Unless you are a real observer of your inner happenings you will not be able to see the connection. Mind jumps to such new faces, takes such new masks! And then you

repress greed and it becomes pride, and you go on ad infinitum....

Mrs. Fleishman and Mrs. Rutkin were rocking on the porch of their Catskill Mountain Hotel.
"Oh, my God! exclaimed Mrs. Fleishman. "Look at that boy. Did you ever see such a big nose? Such a crooked mouth? And look -- he is cockeyed too!"
"That," said Mrs. Rutkin, "happens to be my son."
"Well," said Mrs. Fleishman, "on him, it is very becoming!"

Mind is a diplomat, it is a politician -- it is a devil. Unless you are really alert and watchful, it can go on deceiving you for lives -- it has been doing that for lives; it can go on doing it for lives still. But a little intelligence, just a little intelligence, a little candle of light inside you of watching, of silently watching and seeing what the mind is doing, and slowly slowly your intelligence will become stronger. And mind becomes impotent as intelligence grows.

Intelligence is not intellect; intellect is part of mind, intelligence is part of the heart. Intelligence is always part of the heart, it is not intellectuality. I don't mean by 'intelligence' your so-called intelligentsia -- it has nothing to do with intelligence. Your intelligentsia is knowledgeable. They may have big university degrees, much knowledge, but they know nothing. All their knowledge is borrowed, all their knowledge is parrotlike, it is mechanical. They go on talking about it, but it does not affect their life. It has no relationship with their own source of being; it does not well up within their own heart. When I talk about intelligence I always mean the heart -- something happening in you, not coming from the outside. If it comes from the outside, it creates intellect; if it comes from within, it is intelligence. Help your intelligence to grow.

And I am creating this context, this opportunity, this space, and I am giving you all kinds of challenges. And as the commune grows the challenges will grow. Those challenges are meant for a certain purpose, they are deliberate -- they are meant to provoke your intelligence into activity, to bring your intelligence above your intellect. Only new situations which your intellect cannot cope with, only such spaces which your knowledge has not heard about, can help to bring your intelligence to the surface.

All that is needed is intelligence, understanding, awareness -- and, Gyan Bhakti, you will know you have come home. And great gratitude will arise in your being, and great thankfulness. That gratitude, that thankfulness, is prayer.

The third question

OSHO, WHY HAVE I ALWAYS BEEN IN SUCH A HURRY? TODAY I SAW SO CLEARLY THAT IT WAS MY WAY OF KEEPING THE DIVINE AT A DISTANCE, AND I FELT INCREDIBLY SAD, AND SAW THE ABSURDITY OF THIS PATTERN.

Prem Neera,

MAN HAS BEEN TOLD AGAIN AND AGAIN to be in a hurry, because life is short and much has to be done, many desires have to be fulfilled, many pleasures have to be attained, many goals achieved. And life is certainly short, and you have so many desires, and so much to do, and in fact there is not much time to do it.

If you live sixty years, twenty years will be gone in sleep, one third, so only forty years are left. Then another twenty years will be gone in earning your bread and butter, just the routine of going to the office, to the factory, rushing in the morning towards the factory or the office, and rushing in the evening back to the home -- twenty years will be gone in that.

Only twenty years are left. And in these twenty years, almost fifteen years will be lost in such stupid activities: watching the television, going to the movie, playing cards, gossiping with the neighbours -- fifteen years! So only five years are left. And in those five years, you have to manage many kinds of illnesses, and you have to go to friends' marriages and social functions, and you have to talk to your wife and to your children -- just out of the sense of duty -- and you have to quarrel with your wife, and you have to throw pillows... and a thousand and one things. You can just go on making the list.

Those who have made such lists, they say in the whole sixty years' life not more than a few months are left for you -- and in those few months, all the desires, millions of desires, are to be fulfilled. Naturally,

great hurry arises -- and in the West more so, because in the East we have a beautiful concept that there are many lives, so there is no hurry. If you die this time, nothing to be worried about -- next time you will be born again, and again and again and again.

In the West, all the three religions that are born outside of India -- Judaism, Christianity, Islam -- they believe in one life. They have all come from the same root, Judaism. In fact, there are only two religions in the world: Judaism and Hinduism. A few religions are offshoots of Judaism and a few religions -- Buddhism, Jainism, Sikhism -- they are offshoots of Hinduism. Hinduism believes in many many lives. Hence you find the Indian utterly lazy. His problem is not hurry: his problem is laziness. His problem is that he has no motive to do anything.

That's why India is poor -nobody is willing to do anything, everybody goes on postponing: tomorrow or the next life, and why be worried? There is enough time, infinite time available. This idea of infinite time has helped in one way: it has not created the Western hurry, it has not created the Western speed -- it has not created the Western anxiety and tension, that constant state of remaining tense. It has created another problem, just the opposite, that nobody wants to do anything, that everybody is lazy and lousy.

The reason, Neera, for your hurry, is that you come from the West, from the Judaic-Christian tradition: only one life and so many things to do. Naturally, one has to be in a hurry; always running. People are not even resting in their sleep; in their sleep also they are on the go, in their sleep also they are travelling, to faraway lands. Even in their sleep they are not in their rooms, they are not where they are -- they are always somewhere else.

You ask me: WHY HAVE I ALWAYS BEEN IN SUCH A HURRY?

You are brought up in the Judaic tradition: Do! Doing is respected very much. Be active! And do it quick and fast.

The Devil had been away from Hades for a couple of months' terrestrial duty. He had been in England and was looking forward to putting his feet up by the fire and having a nice drop of brimstone, followed by a variety of unmentionable after-dinner pursuits.

At last he got home. You can imagine his surprise when he flung the Gates of Hell open to be confronted by a landscape dotted with cool mango groves and fields of nodding corn.

"Those goddammed Jews and their irrigation schemes!" he howled.

Wherever Jews reach, they will bring their planning -- even in hell they will not leave the Devil in rest. That is the Judaic tradition: one life, a short life, and much has to be done, all has to be done.

Neera, you have to drop that Judaic tradition, you have to come out of it. And I am not saying become an Indian either, because that is moving from one wrong to another wrong. Just come out of all traditions. To Hindus I say come out of your Hindu tradition of laziness and lousiness, and to Jews, Christians and Mohammedans I say come out of your tradition of remaining in a constant hurry and tension.

Enjoy life. Act, but act in a relaxed way. The greatest art in life is to learn how to act in a relaxed way. Action is a must -- you cannot live without action -- but action can be almost inaction. That's what Lao Tzu means when he uses the word WU-WEI. That is very fundamental to Lao Tzu and that is very fundamental to me too: I would like you to learn WU-WEI. WU-WEI means action without action -- doing a thing in such a way that you are not tense in doing it, doing a thing in such a way that you are playful about it, doing a thing in such a way that you are not worried about it, doing it and yet remaining detached, doing it and yet remaining a witness.

Lao Tzu seems to be the way out for Jews and Hindus. And this is strange that no tradition arose out of Lao Tzu, no religion. Jews have created three great religions, Hindus have created three great religions -- all the six great religions belong to these two peoples. Lao Tzu remained an individual. Yes, a few people followed him; down the centuries, a few individuals have moved into the world of Lao Tzu, but only individuals -- no religion came out of it, because the whole Taoist approach is such that it cannot create fanatics. And unless you can create fanatics, you cannot create a religion. The whole of Lao Tzu's philosophy is such that it gives you such balance, such tranquillity, such serenity, that you cannot become a fanatic -- Hindu, Christian, Mohammedan. It is impossible. These things happen only to neurotic people.

Hindus create one kind of neurosis, and Jews create another kind of neurosis, and both have created great religions in the world. And I absolutely agree with Sigmund Freud that these so-called religions are nothing but collective obsessions. A Buddha, a Jesus, a Lao Tzu, a Zarathustra, they are not religious people

in the sense Christians, Mohammedans and Buddhists are. They are very balanced, they are so whole, they are so tranquil, they cannot become parts of crowds, they cannot fall that low.

People join together in churches just because alone they feel so afraid of their inner neurosis -- they would like to join with people of the same kind so they can feel at ease, that they are not alone in the difficulty. And when there are many people just like you, you forget all about your neurosis.

Humanity lives such a neurotic life that either it moves to one extreme and remains stuck there, or it moves to the other extreme and remains stuck there.

The really healthy person is not stuck anywhere, he is not stagnant, he is dynamic. He can be in great action and yet he can remain inactive -- he knows the way of WU-WEI, he knows the way of action through inaction. You will have to learn that.

Neera, hurry is something very symbolic of the Western mind. And because of the hurry the West has created more and more speedy vehicles. The East has remained contented with the bullock cart. There have been great scientists in the East, but they never worked. They never worked hard enough to create better roads, better vehicles, aeroplanes, spaceships -- they were not interested in hurry. What is the point? Why rush?

The West is continuously creating more and more speedy vehicles. They have broken the sound barrier; now man is travelling faster than sound. And the whole Western technology is bent upon breaking the light barrier -- man wants to travel faster than light. And nobody asks, "Where do you want to go? And even if you reach there, what are you going to do there?" You can reach the moon, you can reach some day some star, but what will you do? You will do the same thing that you are doing in California, because you will be the same person. You will create the same kind of nonsense and nuisance there: you will pollute the poor star, you will destroy its rivers, you will destroy its oceans, you will pile up your junk everywhere. What are you going to do there? And you will create the same ideological wars, both cold and hot. You cannot remain peaceful there either; you will immediately divide: somebody will become communist and somebody will become democratic and the fight starts. And you will create atom bombs and hydrogen bombs, or you will carry them from here.

The West is too much interested in speed, too much in action. And the action is futile, because it is simply the occupation of a neurotic mind. And the East is not interested in action at all; that is again another kind of neurosis, the opposite kind -- people are lazy. They philosophize very much about their laziness. They talk about renouncing the world; they say, "What is the point of earning, of working? one day one has to go, one day one has to die, so why bother? rest as much as you can before you die." But then what will you do when you die? You can rest when you die.

MAN NEEDS A BALANCE, and that balance is possible only if you learn the art of being active and yet remaining inactive inside. And that's what we are trying to do here, and in the bigger commune you will have more facilities to be active and inactive together.

People who come to the ashram are a little puzzled. Many have written to me, "Everybody is working but nobody seems to be tense." In the office so many people are working, in the workshops, in the press office... so many people are working. Nearabout three hundred people are constantly working, and with no holiday -- the Sunday never comes. But nobody is tense.

Work is beautiful if it can be done without any tension, if it can be done playfully, if it can be done without any hurry and yet without relapsing into laziness. It is a very subtle and delicate art. Then you are neither Eastern nor Western -- that's what I call the new man. He will not be Eastern, he will not be Western, or he will be both together. It has never happened before: my sannyasin has to prove it. Lao Tzu talked about it and a few people have tried it, but I am making an effort to create such a big space that millions of people can try it. It is such a blessing to know how to act without acting that everybody should have a little taste of it.

When you are working, remember it; if you have gone for a walk, remember it -- there is no need to be in a hurry. A walk has to be enjoyed. Go slow. There is no goal! Enjoy the trees surrounding the way, and the birds and the sun and the sky and the clouds, and the people that are passing and the smell of the earth -- enjoy everything! Be alert.

A lazy person becomes unalert. The very speedy person is so much in speed that he cannot be watchful of what is happening around him; he is rushing with such force that he cannot see anywhere else, he is focussed, obsessed with some goal. And the lazy person is so lazy, so unalert, so unconscious, that he cannot see. Both are blind.

You have to find a synthesis. Be alert as the active person is, and be relaxed as the lazy person is. And once both these two are there together, you are balanced, and your life will have a new flavour, a new joy, a new ecstasy, which knows no bounds.

Silverstein, the inveterate joiner, came rushing home, proudly holding a membership card to his newest organization.
"Look," said Silverstein to his son, "I just joined the Prostitute Club!"
"What?" said the boy. "Let me see that card."
After reading it, he announced, "Pa, that's the Parachute Club!"
"All I know is," said Silverstein, "they guaranteed me three hundred and sixty-five jumps a year."

There are these people who are constantly joining this club and that, and this organization and that. They are simply afraid of being themselves, simply afraid of being left alone. There are people who are constantly rushing -- don't ask where, they themselves don't know. But in the rush they are occupied, and the occupation keeps them away from themselves, away from looking into their own inner hollowness.

This constant hurry is nothing but an escape from your inner self. And there is a truth in it of great significance: if you go on hurrying, if you go on speeding, if you go on running away from yourself, if you keep yourself occupied constantly, you will become more and more afraid of looking at yourself, because not knowing what beauties emptiness contains you will become more and more afraid. You would not like to come across your inner emptiness.

In fact, the inner emptiness is the greatest experience of life -- that is enlightenment: knowing that there is nobody, knowing that there is utter silence, not even a word, knowing that there is nothing at all, no person, no ego, no identity, is the greatest experience, the ultimate joy. But if you don't look into it then you are simply suspicious of a certain hollowness, of a certain emptiness inside. And remaining suspicious, you go on occupying yourself People keep themselves occupied the whole day, and then they fall asleep and become occupied in their dreams -- twenty-four hours a day it is constant occupation.

Meditation means giving a few minutes to non-occupation. Neera, start giving at least one hour to non-occupation. Just sit doing nothing. In the beginning it will be very difficult -- the MOST difficult thing in the world in the beginning, in the end the most easy. It is so easy, that's why it is so difficult. If you tell somebody to just sit and not to do anything, he becomes fidgety; he starts feeling that ants are crawling on the leg or something is happening in the body. He becomes so restless, because he has always remained occupied. He is like a car with the ignition on and the engine humming although the car is not going anywhere, but the engine is humming and becoming hotter and hotter. You have forgotten how to put the ignition off. That's what meditation is: the art of putting the ignition of.

For a few minutes, a few hours, as much time as is possible, just sit silently. In the beginning it is difficult. It will take at least three months to six months to be able to sit silently doing nothing -- not even chanting is needed because that is again an occupation. People sit, then they start chanting "Rama, Rama, Rama" -- that is again occupation, another kind of occupation, a religious kind of occupation. No, not even chanting, no mantra is needed.

The word 'mind' and 'mantra' both come from the same root. They both come from MAN -- MAN is Sanskrit for mind. And that which keeps mind running is called 'mantra', that which keeps nourishing mind is called 'mantra'. So somebody's mantra is money -- he thinks of money, that is his mantra. Somebody's mantra is politics -- he thinks of politics, that is his mantra. And somebody simply repeats "Rama, Rama, Rama" -- that is his mantra. But every mantra feeds the mind, and mind is the problem, and we have to get out of the mind.

Sit silently, Neera, for three to six months; then remind me again -- if you are left by that time. If you are finished, so far, so good. If you really sit silently for one hour a day for six months, you will not remind me -- because you will have experienced something so tremendous, so beautiful: just your pure being, just the heart pulsating, the breath coming and going... and the music of your inner existence is exhilarating. It becomes overflowing. It is not only that you will be con-tinuously radiant, bubbling with joy -- whosoever comes in contact with you will also be infected by it, your joy will become contagious. And there will be no hurry. There will be a grace, an elegance a peace will surround you.

When joy is inside the heart, when silence is inside, peace surrounds you, grace surrounds you, God surrounds you....

The last question

OSHO, PLEASE, ONE DAY IN THIS SERIES CAN YOU FINISH THE LECTURE ON A SERIOUS NOTE SO THAT I CAN SEE YOU LEAVE? EVERY DAY WHEN YOU END WITH A JOKE, I LAUGH SO MUCH THAT TEARS FILL MY EYES AND YOU BECOME JUST A WHITE BLOB DRIFTING THROUGH A SEA OF GREENERY.

Deva Tulika,

IT IS VERY DIFFICULT FOR ME because today I have chosen really a very juicy joke. But I will resist the temptation....

The Fish in the Sea is Not Thirsty

Chapter #15
Chapter title: Disappearing you will feel such Freedom

25 April 1979 am in Buddha Hall

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The first question

OSHO, I AM AFRAID OF DEATH, YET AT THE SAME TIME IT HAS AN INCREDIBLE ATTRACTION FOR ME. WHAT DOES IT MEAN?

Prem Shreyas,

DEATH IS THE GREATEST MYSTERY OF LIFE. Life has many mysteries, but there is nothing comparable to death. Death is the climax, the crescendo. One is afraid of it because one will be lost, one will dissolve in it. One is afraid of it because of the ego -- the ego cannot survive death. It will be left on this shore when you start moving towards the other; it cannot go with you.

And the ego is all that you know about yourself, hence the fear, great fear: "I will not exist in death." But there is great attraction too. The ego will be lost, but not your reality. In fact, death will reveal to you your true identity; death will take away all your masks and will reveal your original face.

Death will for the first time make it possible for you to encounter your innermost, interiormost subjectivity as it is, without any camouflage, without any pretense, without any pseudo personality.

Hence, everybody is afraid of death and everybody is attracted. This attraction was misunderstood by Sigmund Freud and he thought that there is a death-wish in man -- he called it THANATOS. He said, "Man has two basic, fundamental instincts: one is EROS -- a deep desire to live, to be alive for ever, a desire for immortality -- and the other is THANATOS, the desire to die, to be finished with it all." He misunderstood the whole point because he was not a mystic; He knew only one face of death -- that it ends life -- he knew

only one thing: that death is an end. He was not aware that death is also a beginning. Each end is always a beginning, because nothing ever ends totally, nothing can ever end. Everything continues, only forms change.

Your form will die, but you have something formless in you too. Your body will not be there, but you have something in you, within your body, which is not part of your body. Your earthly part will drop into the earth, dust unto dust, but you have something of the sky in you, something of the beyond, which will take a new journey, a new pilgrimage.

Death creates fear if you think of the ego, and death appeals to you, attracts you, if you think of your true self So vaguely one remains attracted towards death; if you become clearly aware of it, it can become a transforming understanding, it can become a mutant force.

Shreyas, try to understand both the fear and the attraction. And don't think that they are opposites -- they don't overlap, they are not opposites either; they don't interfere with each other. The fear is directed in one direction: the ego; and the attraction is directed into a totally different dimension: the egoless self And the attraction is far more important than the fear.

The meditator has to overcome fear. The meditator has to fall in love with death, the meditator has to invite death -- the meditator has not to wait for it, he has to call it because death is a friend to the meditator. And the meditator dies before the death of the body. And that is one of the most beautiful experiences of life: the body goes on living, on the outside you go on moving the same as you were before, but inside the ego is no more, the ego has died.

Now you are alive and dead together. You have become a meeting-point of life and death; you contain now the polar opposites and the richness is great when polar opposites are contained. And these are the greater polar opposites, death and life. If you can contain both, you will become capable of containing God because God is both. His one face is life, his other face is death.

Shreyas, this is something beautiful -- don't make a problem out of it. Meditate over it, make it a meditation, and you will be benefitted immensely.

The second question

OSHO TODAY IN THE SAMADHI TANK I COULD HAVE SWORN I FELT YOUR PRESENCE FOR A FEW MOMENTS. I BECAME QUITE FRIGHTENED. OTHER PEOPLE HAVE SPOKEN OF FEELING YOUR PRESENCE EVEN AS FAR AWAY AS ENGLAND. WHAT IS THIS? IS IT IMAGINATION? OR PROJECTION? OR SOMETHING ELSE?

Frank,

IT CAN BE A PROJECTION, it can be imagination, but it can also be something else... it depends on you. And only you can decide what it is. For example, were you thinking about me before it happened? Were you desiring that it should happen? Was there imagination functioning somewhere inside you? Were you fantasizing? Then it is imagination, then it is projection.

But if it was out of nowhere, you were not thinking about me at all, you were taken by surprise, you were shocked, you could not believe it, then it is something else. And that's what has happened to you.

You say: I BECAME QUITE FRIGHTENED.

If it had been your own imagination, you would not have become frightened at all -- you would have known that it was your imagination. If it was just a projection of your mind, you would have known. You became frightened only because it had nothing to do with your mind at all.

You say: I COULD HAVE SWORN I FELT YOUR PRESENCE FOR A FEW MOMENTS.

Such experiences happen, and it can happen more easily in isolation. It happens to many people when they are alone in the mountains. It happens to many people when they are in a certain strange space in which they have never been before; the very strangeness of the space makes them aware of certain things to which they have remained always asleep.

It happens to runners. If you run for a few miles, a moment comes when suddenly the runner disappears and only running remains. At that moment you become aware of many things you have never been aware

of: subtle fragrances in the air -- your senses are very alert, very alive -- certain presences around you, even certain presences so tangible that you can touch or you can be touched by them.

It happens to people in many situations, but those situations have to be something extraordinary -- because we have become so accustomed to the ordinary situation that things go on happening around us and we remain unaware. The samadhi tank gives you a very special space: darkness, isolation, no sound, and you are floating in water. You are back in the mother's womb; the samadhi tank is just a scientific way to have the experience of the mother's womb again.

The foetus in the mother's womb floats in liquid. In the samadhi tank you float in the same kind of liquid, with the same chemicals. Hence, you cannot drown in it. And the darkness of the womb, and it is so out of the ordinary -- no sound, no light -- you are thrown into such a new space that your sensitivity, your awareness, your intuitiveness, all start functioning. You become as intuitive as the small child in the womb, you become as innocent as the small child in the womb. and in that innocence something can happen which is not part of ordinary time and space.

Space and time, both can disappear. Yes it is possible you can feel my presence -- in fact I am surrounding each of my sannyasins. You may feel it, you may not feel it. In a certain moment of attunement you will feel it. Then it doesn't matter whether you are in England or in Japan -- it does not matter: space, distance, make no difference.

By giving you sannyas I am making you entitled to feel me wherever you are. Now all depends on you. My presence will be with you, surrounding you; in life, in death, I will be with you just by your side. But you may see, you may not see. You may remain unconscious.

Frank, something beautiful has happened. Remain available to strange experiences in life, and don't try to deny the strange experience, because that's how many people go on denying tremendous opportunities.

For example, one day in the night you are suddenly awake, alone in your room, all is silent and dark. And you become aware of a certain presence... maybe a dead friend, maybe one of your ancestors, maybe your dead mother. But you become so frightened -- in that fear you lose that perceptivity, that perception. The presence remains there, but you are dis-connected. You put the light on, you become occupied in doing something, you start reading a book, or you turn the radio on,Just to disconnect yourself from the strange experience that was happening.

Don't be afraid! This existence is yours. This existence is very friendly and there are immense mysteries waiting for you -- to be known, to be experienced.

This was a beautiful moment for you. Now that it has happened, you can make it happen again and again -- and there is no necessity to go into the samadhi tank. It can happen in your room in the night when you are alone. It can happen anywhere if you ALLOW it to happen.

One of the greatest calamities that has befallen the modern man is that he has become very very mundane. He takes only that which is explainable, he accepts only that which is definable, he accepts and recognizes only that which can be scientifically and objectively proved. But then you remain on the lowest rung of existence, because the higher the rung is, the more indefinable it becomes, the more unexplainable, the more and more elusive -- you cannot catch hold of it, you cannot have it in your fist, and you cannot show it to somebody else. It becomes more and more intimate, less and less public, more and more private.

Many people experience such things but they don't tell others, because others will think they are crazy. That's my own observation: many people have told me their experiences and they have said that they have never told anybody else before, because they have always been afraid that they may be thought crazy, or people will think that they hallucinated, or people will think that something is wrong -- their nuts and bolts are a little loose. And not only will others think this -- they themselves think, "Something is wrong with me, because this is not ordinarily experienced by others, then why me? Some-thing is wrong with me -- deny this experience, forget about it!"

If you ask people sympathetically, lovingly, many people will reveal mysteries to you. The mystic experience is not as rare as people think, and the mystic experienCe has nothing to do with religion as such. It happens in many spaces which are not thought to be religious at all.

It happens to mountaineers, many times, because climbing in the mountains, alone, in a dangerous situation, suddenly the mountaineer becomes aware of a presence by his side -- not only that but mountaineers have talked and the presence has helped and the presence has said, "I am a friend, don't be worried. I am protecting you. There is no danger -- go on climbing."

Sometimes a man is lost in the jungle and after one or two days, or three days -- no food, no possibility seems to be available to get out of the jungle, tired, exhausted -- suddenly he becomes aware of a presence,

a very protective presence, which says, "Don't be afraid! You are on the right track, you will get out -- don't be worried."

But these people never say these things to others. In sports many times mystic experiences happen; runners and joggers particularly have known many experiences. In the new commune there are going to be facilities for runners and joggers. I would like hundreds of sannyasins to run for miles every morning -- just completely abandoned into running.

After half an hour or one hour, even if you are tired, tiredness disappears. It is strange, very strange, very illogical. You wanted to go to sleep, you were so tired, but you went for a six-mile run. After the second or third mile, suddenly all tiredness has disappeared and you are so full of energy -- as you have never been. You are so weightless, air-borne. And you start feeling that it is not you who are running now -- some other energy has taken possession of you.

And the experience of unity with existence, and the experience of a deep, warm, orgasmic energy surrounding you.... It happens to surfers, it happens in many sports, even in wrestling. That's why in Japan particularly, many martial arts were developed by meditators. It looks strange: why should meditators develop martial arts -- judo, aikido, karate, and so many others? They were developed for a certain reason.

If you really go deep into them, the ego disappears and you enter into a new space -- unknown to you, unexplored by you. And suddenly you are not functioning on your own but as if possessed by God.

One thing I would like to emphasize: whenever such things happen, accept, don't deny them; don't start calling them imagination, projection, hallucination, deception. These are tricks of the mind. And I am not saying that there are not hallucinations -- there are -- and I am not saying there are not people who suffer from neurotic illusions -- there are -- but just because of them, just because there are false coins, don't deny the real coins. In fact, false coins only prove that the real coins exist.

Remain available to the dimension of the strange, the mysterious, and that will help you tremendously. If you remain available, more and more experiences of this kind will start happening.

A man went into a bar and ordered a beer. After he had been served, he reached into his breast pocket and lifted out a perfectly formed little figure four inches tall. Then he produced a thimble. "A beer for my friend Paul, here, too," he requested, "and go easy on the head."
Is he for real?" asked the bartender.
"He is," said the man.
"Can he talk?" persisted the barkeep.
"He can," replied the man. "Paul," he went on, "tell this guy about the time we were on that expedition and you called the witch doctor a black son-of-a-bitch."

Don't think that life ends with arithmetic -- there is magic too. And by 'magic' I simply mean that the strange also happens. 'Magic' is now a condemned word, because we have forgotten the magical dimension of life. The word 'magic' comes from a very great mystic; his name was Magi. Before Christianity, Magi's religion was the greatest religion spread all over Europe. That religion was called 'Magic'. Christianity destroyed much that was valuable. And one of the most valuable things that Christianity destroyed was the tradition of the Magians -- the tradition of Magic.
I would like you to be magicians again.

Arithmetic is good as far as it goes, but it does not go far enough. Logic is good as far as it goes, but it does not go far enough -- and there is much more to life than logic. Don't be satisfied with Aristotle. The modern mind is much too satisfied with Aristotle, and because of it there is so much boredom. People look very dull, because the sense of the mysterious is no more there which goes on keeping you fresh, young, which goes on keeping you wondering.

And if a man is capable of wonder he is capable of knowing God; if a man is capable of awe, he is capable of knowing God.

The third question

OSHO, I HAVE TRIED TO THINK OF A QUESTION I COULD ASK YOU THAT WOULD SHOW SWAMI PREM CHINMAYA THAT I UNDERSTAND MORE FULLY THE LOVE HE SHARES HERE AT THE ASHRAM.

SO WHAT ARE YOU DOING TONIGHT AFTER DARSHAN?
The question is from Bea, Chinmaya's mother.

Bea,

FOR MANY MANY YEARS I HAVE NOT DONE A SINGLE THING -- before darshan or after darshan. For many years I have ceased to exist, I have died. I no more function as a person. Things happen, certainly, but they are not doings -- I am not a doer. Hence I am not even concerned about the consequences -- why should I be concerned about the consequences? I am not the doer in the first place. I am not concerned with the results. I am simply a vehicle, a hollow bamboo, offered to God. Now he can sing any song he wants to sing. And if he does not want to sing any song, it is for him to decide. I am perfectly happy with song or without song. Sometimes he sings, sometimes he is silent, and I don't interfere. I am simply relaxed with existence as it is.

And that's my teaching here -- that's what I am teaching to your son, Chinmaya. And I am happy to tell you that he is progressing, and progressing in a very different, more difficult situation than others. But he has evolved greatly.

He is suffering from cancer. He knows death can come any day, but I am happy to say to you that it makes no difference any more to him. Life or death -- he will remain a witness. That much integrity has happened to him, that much centering has happened to him. He was very much afraid in the beginning when he had come here -- very much afraid of death. Naturally -- anybody would be. It was expected. But, slowly slowly, being here with me, with my people, in this Buddhafield, he has learnt one thing: that we are not doers. Sometimes life happens, sometimes death happens -- we have to be witnesses of both. And we have to be thankful for both.

So I know now: whenever he has to leave life, he will leave with tremendous gratefulness, with a prayer on his lips, with a deep thank you in his heart. And that is the right way to die, and that is the right way to live too. In fact, because he has become so accepting of death he is alive, otherwise he would have been dead long before. Even the doctors are a little puzzled about him -- they can't see why and how he is still alive, and very much alive.

The body has all the symptoms that he should be here no more, that he should be dead by now. But something deep in-side him has become so relaxed that that relaxation has gone deeper than the cancer itself, and that's what is keeping him alive. He may live long -- one never knows. Miracles happen. If he remains relaxed he may live long.

Doctors are ready to give him a death certificate any day, but if he remains relaxed, meditative, happy, contented... and he is. It is difficult in his situation to be contented, but he is. Even breathing is difficult, but he has accepted everything.

Bea, if your son lives he will be growing -- growing towards more spiritual maturity; if he dies he will be growing in his death too. He has found the path, and the path is of non-action, or action through non-action -- WU-WEI.

The fourth question

OSHO TODAY I OVERHEARD SOMEONE SAY THAT YOU HAD PROBLEMS -- DO YOU?

Deva Layo,

NOT ONE BUT MANY -- you are my problems, one hundred thousand problems! And as sannyasins will be coming more and more, the problems will go on growing. Each sannyasin brings many problems. And I am here: you can surrender your problems to me. I can take all of your problems because I have none of my own. And because I have none of my own, you can drop your problems into me and they disappear. They have no place to cling to. They simply disappear into the abyss that I have become.

The fifth question

I COME FROM CALIFORNIA AND I DID NOT LIKE THE WAY YOU USED THE WORD CALIFORNIA YESTERDAY.

Navino,

I HAD SIMPLY SAID THAT EVEN IF YOU ARE ON THE MOON or on some star, you will start doing all the things that you are doing in California. I have used the most mild term possible. Moksha has suggested a far more suitable word for it; his suggestion is: "Rather than saying, 'You will be doing the things that you are doing in California,' you should say, 'Wherever you are you will californicate'" -- what else will you do? This is the right word. California simply means where people are 'californicating'.

The sixth question

OSHO, SOMETHING IS HAPPENING THAT I CANNOT EXPLAIN. IT IS NOT EVEN SOMETHING I KNOW, ONLY SOMETHING I SENSE.

Yoga Nirmal,

THAT'S WHAT I AM HERE FOR -- to help you to be aware of things which cannot be explained but yet experienced, which cannot be expressed but yet felt. No word is adequate to indicate them, but they can be sensed.

Man can know much more than he can say, and man can sense much more than he can know, and man can be much more than he can sense. And you have to be aware of all these layers.

That which can be said is the most superficial; much more can be known. That which is known and cannot be said i, deeper, but much more can be sensed. That which is sensed and cannot be known is even deeper, but one can be much more than one can sense -- and that is the deepest layer.

The effort is to help you to go into your interiormost core so that the gestalt change, from knowing to the knower, from the seen to the seer, from the object of consciousness to consciousness itself.

Man can live a life either of doing or of having or of being. Doing is the most superficial; better than doing is having. The poor person lives in the world of doing, the rich person lives in the world of having. But the best is the world of being. The poor person can also reach the world of being without passing through having, but it will be very difficult -- very very difficult, because you can renounce only that which you have. If you don't have it, it is very very difficult to renounce it. Only a rare man like Kabir can do that miracle: he can renounce that which he does not have. He can understand even that which he does not possess.

Great intelligence is needed to move from the world of doing to the world of being. If somebody moves from poverty into spirituality, he has great intelligence. And if someone remains in richness and still does not move towards spirituality, he is just stupid and nothing else. Being rich and not being aware of spirituality is stupidity. Being poor and not being aware of spirituality can be forgiven, but the rich person cannot be forgiven -- because he HAS -- can't he see that he has everything and yet he has nothing? Death will be coming and it will take all that he possesses.

Doing is a means to having. When doing succeeds, you have. But when you have, everything starts failing, everything starts looking futile, everything starts looking childish. And to know that everything in this world is futile is the beginning of turning in, of conversion.

Yoga Nirmal, something beautiful is very close by.

You say: SOMETHING IS HAPPENING THAT I CANNOT EXPLAIN.

You are fortunate. There are poor people who can explain whatsoever is happening to them -- that means nothing special is happening to them. All that is happening is so superficial that language is adequate to express it. The deeper the happening, the more dumb you will feel.

Lao Tzu says: "People can say whatsoever they want to say -- except me. Compared to them I look a little muddle-headed. People are very clear, but I am vague." People are clear because they don't have any

experience of the mysterious.

Lao Tzu is joking. Lao Tzu is saying: "You are poor because you can say everything that you know and you are so clear about your life -- how can you be so clear about the mysterious?" The mysterious remains in the mist. One only feels it, but one cannot grab it. It is very mercurial. If you try to grab it, you distort it; it falls into pieces, it disappears.

Nirmal, you say: SOMETHING IS HAPPENING THAT I CANNOT EXPLAIN.

There is no need, and don't try to explain it otherwise it will stop happening -- because explanation is done by the head and the happening happens in the heart. And the head is very clever in interfering; don't allow the head to interfere. Accept the unexplained as unexplained -- there is no need to explain it. Live it! Experience it! Taste it! Be drowned in it! There is no need to express it.

You say: IT IS NOT EVEN SOMETHING I KNOW ONLY SOMETHING I SENSE.

Yes, that's exactly how it happens. Knowing means clarity; and if you know, you can explain. Knowing means you have already explained it to yourself -- if you can explain it to yourself, why not to others? Sensing means that you are not even able to explain it to yourself; it is just a feeling. And if you try to grab it, it disappears.

The greater truths have to be approached indirectly, you should not attack them directly; you should be very delicate, very indirect.

Have you seen in the night? -- if you look at the small stars directly, they disappear. Try tonight: if you look directly, if you focus on the small star, it disappears. It is not available to the direct gaze. Then what is the way to see the small star? Look sideways, look just around -- not exactly on the spot. Look at other stars and suddenly the small star starts appearing. It is available only to an indirect gaze, not a direct gaze.

So is the situation with inner experiences: don't look directly -- the inner experiences are very shy. If you look directly they start hiding. And there is no need to know; sensing is enough. Why this obsession with knowing? And when you are obsessed with knowing, you will also be obsessed with explaining. You don't owe explanations to anybody.

Buddha used to declare wherever he would go... his disciples would precede him and they would declare to the town, "These eleven questions are not to be asked of the Buddha -- you can ask everything else except these eleven questions.

Those eleven questions were known as AVYAKHYA -- unex-plainable. But if you observe those eleven questions minutely, you will be surprised: nothing is left out of them. All that is important is included in them, all that is of any significance. Why was Buddha so insistent -- "Don't ask"? Because he cannot explain, and your very asking puts you on the wrong track.

you can ask something, you start expecting an answer. Remember, just by formulating a question, there is no necessity that the answer will be coming from existence. Existence has no obligation to fulfill your questions.

And absurd questions can be formulated -- they look very good, very logical, very grammatical. Language-wise they are perfect, but in existence they are just absurd. For example, somebody can ask, "What is the colour of sound?" As a question it is perfect, nobody can find any fault with it -- linguistically: "What is the colour of sound?" But sound and colour are not related at all.

Somebody can ask, "What is the taste of the colour green?" The question is right as A question, but no answer will be possible. And such are your questions. When somebody asks, "Who created the world?" it looks very significant, it looks very philosophical. It is simply absurd, because the world was never created -- so the whole question is nonsense. It has always been there.

God is not the creator: God is the world. He has become the trees, he has become the rocks, he has become the river, he has become you and me. There is no other God except this existence. God is not separate from existence; he is not like a painter who paints on the canvas, and then there is a picture and the painter. God is like a dancer who dances, and the dancer and the dance are always the same -- they cannot be separated. You cannot have the dance separate from the dancer, and you cannot have the dancer separate from the dance, because when he is not dancing he is no more a dancer.

God is the dancer, and the world is his dance -- and you are part of his dancing gestures. But you can ask the question, "Who created the world?" And then there are foolish people who will try to answer you.

The question is absurd in the beginning, in the first place, and then there are foolish people who are ready to answer. Because the question is there, it has to be answered -- so "God created the world." Just ask

them, "Who created God?" and then you are falling into an infinite regress and there will be no end -- because the question will always remain the same. A created B, B created C, C created D... but the question remains the same, "Then who created D?" And the question will never be answered.

There are people, even great philosophers have asked, "Who is first -- the egg or the hen?" The question looks perfectly right -- one must be first! But can't you think that things can be standing in a circle. If you think that everybody is standing in a queue, in a line, then somebody is first and somebody is last. But if people are standing in a circle, then who is the first and who is the last?

The mystics say the world moves in circles and they really seem to be hinting at a deep truth. Stars move in a circle, the earth moves in a circle, the sun moves in a circle, the seasons move in a circle, life moves in a circle -- everything moves in a circular way. The straight line is man's creation. In fact, Euclid's whole geometry is wrong!

And now, in the world of higher mathematics, Euclid is no more valid. Something totally different has come into force: non-Euclidean geometry. Euclid believes in a straight line, but non-Euclidean geometry says you cannot draw a straight line -- how can you draw a straight line? If you draw a straight line on the floor, it is not straight because the earth is round. It only looks straight because it is part of such a big circle -- it is an are, not a straight line. If the earth is round and you are sitting on the earth and drawing a straight line, go on extending it from both ends... one day it will become a circle. So it was part of a circle.

Everything is part of a circle. Who is first -- the hen or the egg? Now the question is so patently foolish that only philosophers can ask it. And they argue, and there are people who say the hen is the first.

I used to know an Indian philosopher, a Buddhist philosopher, Rahul Sankrityayana. He believed that the egg came first. He has written many articles to prove that the egg is the first. But how can the egg be the first? Some hen will be needed; and how can the hen be the first? Some egg will be needed. Those who know, they say something else. They say the hen and the egg are not two things -- the hen is the egg's way of producing more eggs; or vice versa: the egg is the hen's way of producing more hens. They are not two but one process: the egg becomes the hen -- so how can one be first and the other second? The hen becomes the egg....

But these questions have persisted down the ages, and people think they are doing great work when they are thinking about such stupid questions. Buddha was right: "Don't ask such questions. Be practical."

Each Buddha is pragmatic. If you asked a question of Buddha, he would ask, "First answer a few things: if I say yes or no, is it going to change your life? You ask, 'Who created the world?' If I say, 'God,' how is it going to change your life? If I say, 'No one,' then is it going to change your life?"

In fact, if you look at the atheist and the theist you will not see any difference in their lives. Both go to the same movie, both see the same TV programme, both eat the same food, both are members of the Rotary Club... you will not see any difference, atheist or theist. Can you tell about somebody, just by seeing his behaviour, whether he is an atheist or a theist? You cannot see any difference. They remain the same person.

So Buddha used to say, "If it is not going to make any real difference in your life, forget about the question -- it is meaningless. Ask me something which will help you to go deeper into meditation; ask me something which will bring enlightenment to you -- ask me something which will make you free from all imprisonments. Ask me something which will take you beyond all misery and death. Ask me something which will take you beyond all time and space, and will make you part of eternity."

There is no need, Nirmal, to know what is happening -- let it happen, don't interfere. And there is no need to explain it -- be quiet. Keep it inside you as a secret. Remember, great things need secrecy. Just as the seed goes into the earth and remains there, then the great tree is born; just as the child has to grow in the mother's womb.... These are great secrets. When they start happening to you, keep them deep down in your heart, let them grow there.

Yes, one day when they have become a great tree, with great foliage, and flowers and fruit, people will become aware of them, and many people will be benefitted, many people will rest in your shadow and many people will quench their thirst and their hunger, and many people will be made aflame by your flowers, and many people will start moving towards God -- just by seeing you, just by feeling you, just by being close to you.

But nothing has to be said, nothing has to be explained. And even if you try, it is not possible. And trying to explain and trying to know may disturb the whole process -- something that is going to happen may be stopped.

The seventh question

OSHO, ARE THE POLITICIANS REALLY AS STUPID AS YOU SAY THEY ARE?

Govind, THEY ARE MORE STUPID THAN I SAY. In fact, unless a person is stupid he cannot be a politician. It is not that the politicians are stupid -- in fact, only stupid people are attracted towards politics.

What is politics basically? The desire to dominate others -- and that is the most stupid thing in life. The intelligent person tries to be a master of himself, and the stupid person tries to be master of others. And how can you be a master of others if you are not a master of yourself?

If you are not a master of yourself, then trying to be a master of others is just a substitute to befool yourself, to deceive yourself, and that is what the stupidity consists of.

Two politicians were sitting on a park bench in New Delhi. "I will tell you the truth," said one. "I am afraid to fly. Those airplanes ain't too safe!"
"Don't be a baby," said the other. "Didn't you read last week there was a big train crash and three hundred people were killed?"
"Three hundred killed on a train -- what happened?"
"An airplane fell on it!"

Overheard in the market by Deeksha: I am in favour of putting a statue of Morarji Desai in the middle of the square."
"For what?"
"It will give us shade in the summertime, shelter in the winter-time, and the birds a chance to speak for us all."

The eighth question

OSHO, A FEW DAYS AGO IN LECTURE I REALIZED THAT WHEN I AM RELAXED THE BODY GOES INTO A MOST COMFORTABLE POSTURE OF ITS OWN ACCORD. IT MUST BE JUST THE SAME WITH LIFE. IS THIS THE BEGINNING OF TRUST?

YES, MUKTI GANDHA, this is the beginning of trust, the beginning of yea-saying, the beginning of a great understanding that all that is going to happen is going to happen, and you are not to do it. You have to be alert and passive, you have to be watchful and receptive. This is the whole secret of life.

Small things need to be done -- if you want more money, the money is not going to come on its own; you will have to run after it. If you want political power, it is not going to come to you on its own -- you will have to fight for it, you will have to struggle for it. Small things are those which never HAPPEN, which never come from God. Man has to struggle and do them. And great things are those which if you try to do them you will miss. Great things happen only when you are in a total relaxation.

That's what must be happening. This is happening to many people who are here. You are not here just to listen to me: you are here just to BE with me. Talking and listening is just an excuse to be here. It will be difficult for you to sit still, silently for one and a half hours if I am not talking to you. If I am talking to you, your mind remains engaged and your whole being becomes relaxed.

This is a meditation! This is not a discourse. I am not preaching, I am not a preacher; and I am not teaching, I am not a teacher either. I have no philosophy to impart, no knowledge to transfer. It is a device; talking to you is simply a device.

This is another kind of meditation. I go on talking, your mind remains occupied with my words, and your whole being relaxes with me -- the real thing is that relaxation.

You say: A FEW DAYS AGO IN LECTURE, I REALIZED THAT WHEN I AM RELAXED THE BODY GOES INTO A MOST COMFORTABLE POSTURE OF ITS OWN ACCORD.

The body has great wisdom -- allow it. Allow it more and more to follow its own wisdom. And whenever you have time, just relax. Let the breathing go on on its own, don't interfere. Our habit to interfere has become so ingrained that you cannot even breathe without interfering. If you watch breathing, you will immediately see you have started interfering: you start taking deep breaths, or you start exhaling more. No need to interfere at all. Just let the breath be as it is; the body knows exactly what it needs. If it needs more oxygen it will breathe more; if it needs less oxygen it will breathe less.

Just leave it to the body! Become absolutely non-interfering. And wherever you feel any tension, relax that part. And slowly slowly... first begin while you are sitting, resting and then while you are doing things. You are cleaning the floor or working in the kitchen or in the once -- keep that relaxedness. Action need not be an interference in your relaxed state. And then there is a beauty, a great beauty, to your activity. Your activity will have the flavour of meditativeness.

Yes, Mukti Gandha, it is exactly so with your whole life -- this is the secret. But people go on making unnecessary efforts. Sometimes their efforts are their barriers; their efforts are the problems that they are creating.

There was a lot of confusion downtown during the big snow-storm. Mulla Nasruddin went over to help a fat lady get into a taxi cab. After rushing and shoving and slipping on the ice, he told her he did not think he could get her in.
She said, "In? I am trying to get out!"

Just watch.... There are things where if you push, you will miss. Don't push the river at all, and don't try to go upstream. The river is flowing towards the ocean of its own accord -- just be part of it, be part of its journey. It will take you to the ultimate. Go relaxed, dancing, singing, to God.

There is no need to make any effort. Why? Because God is our intrinsic nature. We ARE Gods already. If we relax, we will know; if we don't relax, we will not know. Relaxation becomes the door to that great knowing -- enlightenment.

The ninth question

WHY DO I MISUNDERSTAND YOU, OSHO, CONTINUOUSLY?

Dharma Das,

THAT IS NATURAL. Understanding will be a surprise -- misunderstanding is not a surprise. You are bound to misunderstand me because you ARE. You will understand me only when you are not. That 'I' is the cause of all misunderstanding. [t remains between me and you. It do- i not allow me to say what I am saying -- it interprets, it colours it, it distorts, it chooses, it adds, it deletes -- it docs a thousand and one things, and only then does it allow it to go in. And by the time it reaches you it is something totally different. It is not what was said to you: it is something that your mind has made out of it.

You will have to disappear if you want to understand me. Less than that won't do.

Lorenzo was extolling the virtues of his newly adopted homeland. "This is-a great-a country." he declared. "Look-a at Sinatra -- where else could a piece of spaghetti wind up-a with a-so much-a gravy!

Everybody is carrying his idea, his conditioning, his knowledge, his past with himself. That's what your 'I' consists of.

The Ozark farmer's wife had a baby each year for the past twelve years in a row. He finally went to a doctor for some advice. "Here's a gross of rubbers,' said the doctor. "Just read the instructions on the label."

A year later, the hillbilly brought his wife in, pregnant again. "Did you follow the instructions on the box?"
"Yep, Doc! Sure I did! The only thing was I didn't have no organ so I put them on the piano."

Your understanding is going to be your understanding. How can it be my understanding? If you

disappear, if you put yourself aside, then there is no barrier, then there is no censor between me and you, then the communication is immediate. Then it is not even a question of words: it is a question of energy.

If your mind is put aside, my vibe will start stirring your heart, my being will touch your being, will trigger something that is fast asleep in you -- will awaken it.

And the more I see that my sannyasins are dropping their egos, the more and more my work will change -- it will become less and less concerned with words and will become more and more concentrated on energy. That's exactly what is slowly slowly happening.

I will be speaking less and less to you. If you are not there then I can just enter in your being, can just call you: Friend, wake up!

One night Mrs. Mantoni got into a taxi. After riding a while, she realized she had forgotten her pocketbook and had no money to pay the fare. The meter now read $7.50.
"Mista driver," she cried. "You betta stop. I no canna pay you!"
"Oh, that's all right," said the cabbie. "I'll just pull down a dark street, get in the back seat with you, take off your panties...."
"Mista, you gonna get gypped," said the Italian lady. "My panties only cost-a forty-nine cents!"

Please, Dharma Das, disappear, don't come in between me and you. Let the contact be immediate, direct, heart-to-heart, not mind-to-mind. Yes, it is good in the beginning -- it is good in the beginning because there is no other way. I have to talk to your mind, I have to seduce your mind, but once the mind is seduced, once you have become a sannyasin, then the second step is: put the mind aside -- now let me have a direct contact with your heart.

And finally even the heart has to be put aside. Then you will not find any difference between me and you; then my understanding will simply be your understanding, without any transfer, without any communication, because then we will meet at the center. And your center and my center are not different. Your body is different from my body; your mind is less different from my mind than my body and your body. Your heart is even less different than my heart. But your being and my being are the same; they are not different at all.

If the disciple is ready to drop mind, heart, everything. then immediately he becomes the Master, he has arrived. Then there is no more to learn, no more to know, no more to ex-perience. And life continues as it was before, but now there is nobody inside to suffer, to dream, to be anxious, nobody there to live or to die. Then one exists in God and God exists in one.

The last question

OSHO, I KNOW THAT SEX REPRESSION IS THE ROOT CAUSE OF ALL NEUROSIS, BUT THEN WHY DO I GO ON REPRESSING IT?

Narayana,

YOU HAVE BEEN TAUGHT to do it from the very beginning. It has become part of you, your conscience. Listening to me now you understand that sex repression is the root cause of all neurosis, but this understanding is very new. And 'sex is dirty', and 'sex is sin', is very old, it may be fifty years old. And this understanding is very new. The weight of the old is too much.

So you understand intellectually that sex repression is the root cause of all neurosis, but deep down, even in your body, even in your chemistry, the idea has penetrated, from the very moment you were given milk, you have been poisoned about sex, that it is sin. It is such a long long hypnosis that it will take time for you to be awake.

It is a good beginning that an intellectual understanding Is happening, but it is only intellectual -- it has to become existential.

Mother is explaining the facts of life to Cynthia the day before the wedding.
"Now, my dear," she tells her, "I am afraid Bertie will often want to be beastly to you after you are married."

Cynthia, shocked, is quite unable to believe that her beloved Bertie would ever do such a thing. "Yes, it is so," mother insists, "and I want you to remember: whenever he wants to be beastly, grit your teeth. clench your fists, and think of England!"

These things have been given to everybody, and everybody is carrying a big load of all kinds of nonsense. Sex is a natural phenomenon -- it has to be accepted, lovingly; it has to be respected. It is life's source. Not to respect it is to disrespect Life; not to respect it is to condemn God. Respect it, love it, be prayerful with it, and one day you will transcend. But transcendence is not against sex: transcendence is through sex. Sex has to be used as a stepping-stone. And when you have used it as a stepping-stone, be grateful to it.

If you really want to understand me, or Kabir, this has to be the very foundation: that life has to be loved because it is divine, life has to be affirmed with your total being because God is hidden in it. God is another name for life, another name for love. Life is to become your God -- then whatsoever LIFE implies becomes divine.

But it will take time. Slowly slowly, chunks of your old conditioning have to be dropped. If you can remain here. Narayana, for a few months, the miracle is possible. It is happening to others. Thousands of my sannyasins have started accepting life -- not accepting out of any helplessness but out of great joy, with a rejoicing heart.

I am all for rejoicing. am I am all against, deadly against renouncing. I am all for transformation and absolutely against repression. If you repress, remember Kabir: repress sex, it becomes anger; repress anger, it becomes agreed; repress greed, it becomes pride... and so on and so forth. It goes on and on. And the farther you are away from nature, the more complex is the journey, the more difficult it is to come back home.

Come closer. Lose your pride, let it become greed; lose your greed, let it become anger; lose your anger, let it become sex. Sex is the original energy. And from sex there is a possibility of transformation, because sex gives you the first glimpses of samadhi. Sex lived totally, sex loved totally, will make you aware for the first time of the peak moments, of the climaxes.

And on those sunlit peaks, great silence prevails; the ego has been dropped far behind in the valleys, time has disappeared somewhere on the way. You are no more separate; you are not a person but just a pulsation, a presence. Sex gives you moments of that experience when you are simply pulsating in rhythm with the whole. That pulsation is what orgasm is all about, and orgasm is the window to samadhi.

Narayana, what is happening intellectually now, allow it to happen existentially too. Only then the long long tradition of centuries can be dropped. It is an arduous effort, it is difficult, but it is worth it.

And once chunks of your conditioning start disappearing you will feel such freedom, such buoyancy, you will feel so weightless, you will start feeling wings are growing in you. You will start feeling that you can do anything; you will start feeling that you are entitled to do miracles.

And, yes, that's how it is: man is entitled to do miracles. But the beginning has to be a deep love for all that you are, a deep acceptance of what you are -- no denying, no rejection, no repression. Transformation has to be the key.

From Bondage to Freedom

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From Bondage to Freedom

Chapter #1
Chapter title: To be ordinary is the most extraordinary thing in the world

15 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
PLEASE SPEAK ON THE DIFFERENCE BETWEEN MEDIOCRITY AND ORDINARINESS.

Mediocrity is the general state of humanity as it is. It is a retardedness of intelligence. Nobody wants you to be intelligent, because the more intelligent you are, the more it is difficult to exploit you, to enslave you.

Every vested interest wants you to be mediocre. A mediocre person is just like a tree whose roots have been continuously cut so it cannot grow. The mediocre person never comes to know fruition, flowering, fragrance. He lives just like a vegetable. But this is the common state. And to keep the mediocre, mediocre, a strange thing has to be put in his mind: that he is extraordinary.

George Gurdjieff used to tell a story....

There was a shepherd who was a magician, and he had many sheep. To take care of them, not to let them wander into the forest and be eaten by wild animals, he managed a strategy. He hypnotized all the sheep and told them, "You are not sheep, you are lions." Since that day, the sheep started behaving like lions.

The mediocre person will rebel against mediocrity because it is ugly to be mediocre. But the society in many ways gives him the feeling of being extraordinary. Hence, it is very difficult to find a man who does not, deep down, believe that he is special -- the only begotten son of God.

He may not say so, because he knows what happens if you say that you are the only begotten son of God. Then crucifixion is certain, and resurrection... nobody knows whether it happened or not. So he keeps it inside. This helps him to remain mediocre.

If he understands he is mediocre, that very understanding will destroy his mediocrity. To understand you are mediocre is a great jump into intelligence.

The ordinary person I talk about is the natural person. Nature does not produce special people. It produces unique people, but not special. Everybody is unique in his own way.

The big pine tree and the small rosebush -- who is higher? Neither the pine tree ever boasts that she is higher, nor the rosebush ever boasts that "You may be higher, but where are the roses? The real height is in the roses and the fragrance, in the flowering. Height itself is not enough to be higher."

But the rosebush and the pine remain together without any quarrel, competition, for the simple reason that both understand they are part of the same nature.

When I say ordinariness, I am saying drop the idea of being extraordinary, which is keeping you mediocre.

To be ordinary is the most extraordinary thing in the world. Just watch yourself. It hurts very much, it is painful to accept that you are not extraordinary. Watch when you accept the idea that you are ordinary. A great burden is relieved. Suddenly you are in the open space, natural, just the way you are.

The ordinary person has a uniqueness and a simplicity, humbleness. Out of his simplicity, humbleness, uniqueness, he has really become extraordinary, but he has no idea of it.

So it is a paradox: the people who think they are extraordinary are simply retarded, mediocre. And the people who are humble and just accept that they are ordinary people like everybody else -- you will see a light in their eyes. You will see a grace in their actions. You will not see them competing, you will not see them cheating. You will not see them betraying. They will not have double minds. They will not be hypocrites.

What is the need for an ordinary person to be a hypocrite? He can show his heart openly to anybody, because he is not pretending anything.

You become secretive when you start pretending. You start feeling very great. You may say it or not, but by hypocrisy, masks, your head goes on becoming more and more swollen. It is a state of sickness.

And who is the person who believes himself extraordinary? The person who suffers immensely from an inferiority complex. To cover it up, he projects just the opposite idea. But he is only deceiving himself, nobody else is deceived by him.

The ordinary person has no need to be a hypocrite, no need to be a pretender. He is just open; he need not be secretive. And there is beauty in openness, simpleness.

So it is a rare paradox that the person who feels himself ordinary becomes extraordinary, and the person who goes on feeling himself extraordinary, remains very retarded, a mediocrity.

Everybody has to look within himself. But people are such deceivers that, deceiving others, slowly slowly they start deceiving themselves. They become so articulate about deceiving. It is dangerous to be a hypocrite, because sooner or later you will start thinking this is your real face.

In my thirty-five years' work with people I have come across thousands of people, intimately, and I was puzzled that these people have deceived themselves. To deceive others can be understood, but they have deceived themselves.

And you cannot take them out of that deception, because that is their only treasure. They know behind it there is just darkness, hollowness, an inferiority complex. So they cling to it.

Even in this commune -- which hurts me, because at least here people should not be like that. Otherwise, what the hell are you doing here?

I just saw Venu at the gate.... Sheela had asked which people were coming with her, and Venu had said that her place is with Sheela. I was surprised. What is she doing here standing at the gate? Her place is not here! She should go with Sheela. Not a single moment she should be here. People should be honest!

Sheela asked me again and again during these four years, "Beloved Master, help me, so that I never deceive you, never betray you."

I told her, "Sheela, asking it again and again means there is a tendency, of which you are aware, that you can betray, you can deceive. Otherwise, what is the point of asking it?"

And finally she did. And the reason why she did is worth understanding for everybody.

When I was silent for three and a half years, she was the spokesman. I knew that this is going to be a difficult task the day I start speaking directly, because then she will see she is no more a celebrity; no interviews on the television, radio, newspapers, magazines.

But I had to speak. Just for one person I cannot hold back from one million sannyasins, and for the sannyasins who will be coming later on, my heartfelt feelings, truths, experiences. And there is too much to say.

As you get prepared only then I can say it. Those three and a half years prepared you, and now you can see the difference between the way I am speaking now and the way I was speaking three and a half years before. As you mature, as you graduate, I can tell you more naked truths, trusting that you will be able to understand them.

So the problem was, I knew that if I start speaking, then Sheela's swollen head will start shrinking, and that will be difficult. I was perfectly aware the day I started speaking, she started becoming sad; and slowly slowly she started being away from Rajneeshpuram, finding excuses that she is needed in Australia, she is needed in Europe. She was never needed before.

And this time when she came, she wrote a letter to me, "Beloved Master, I do not feel the same excitement here. I feel happier in Europe, in Australia, anywhere else." But she did not look why.

I sent a message to her that, "See the point. Where has the excitement gone? The excitement was not being with me, with the commune, creating a new way of life, hoping for a new man to arrive. That was not your real excitement. Your real excitement was becoming a celebrity -- on the television, on the radio, in the

magazines, in the newspapers. You enjoyed your name, your photograph; now this will not be possible. I am speaking myself. I am speaking to the whole world press. And certainly you cannot represent me."

I had to teach her everything for three and a half years, two hours every day -- what she has to say, what she has not to say. And she was repeating like a parrot, because it is not her experience. But she did well; as a parrot she was perfect.

But now, when I started speaking, she started feeling sad, gloomy. I sent the message, "You should look at the cause of it. The cause is your ego.

"Three and a half years is a long enough time to get a swollen head, and I am now bringing it back to its real position. It is sick. This swelling is more dangerous than any cancer, because the cancer can kill the body, but this swelling kills the mind and the very soul of man.

"And why are you feeling happy in Europe? If you want to check it, I can come to Europe, and immediately you will know it is not because you are in Europe that you are feeling happy. You will feel even more unhappy than here."

But man is so stupid.... She did not even respond to my message. On the contrary, she collected the bunch of people that she has placed in important places. Now the sadness was turning into revengefulness. The idea was that all these people will go with her, and the commune will be in a chaos.

Now, the commune is always in a chaos! Nobody can disturb it. What more chaos can be there?

And it is a simple law that people who are in power... and I had given her all the powers, simply because I was not interested in getting involved in small things. It was impossible to be silent and get involved in small things.

She removed all the people who were in some way more intelligent, stronger, and a danger to her position; any day they can be the competitors. So she removed those people, and she chose people who were even more mediocre than her. They will never be a challenge.

Now, this Venu was saying, "My place is with Sheela." Certainly her place is with Sheela, because she is more mediocre than Sheela. But I was surprised to see her standing here. What is she doing here? She should have left with Sheela.

It is a good change. Be happy about it. It was bound to happen. Now you can have a better and stronger group of people to run the commune -- because I am not afraid of anybody being more ordinary than me. You cannot find on the whole earth a competitor for me. So this gives me immense freedom.

That's why Arup can ask the question. While Sheela was here, Arup was pushed back in every way. And I was watching, sadly. She is far more intelligent, far stronger.

Now all the people who had been thrown out of the commune by Sheela can come back. So inform all your friends who have left that Sheela is gone and gone forever. And not alone -- with the whole bunch, the whole gang. So inform the people who have left just because of her, because those people were intelligent, and she could not tolerate any intelligent person.

This is a problem with all mediocre people. They cannot tolerate anybody who is better than them because that destroys their illusion of being extraordinary. But nobody can take your ordinariness. It is something which is not a projection, but a reality.

The rosebush is ordinary, the pine is ordinary, the deer is ordinary. Why should any man try to be extraordinary?

Only man seems to be sick. The whole existence lives in absolute ordinariness and is so joyful, such a blessing; but man is sick. His sickness is that he cannot accept himself as he is. He wants to be somebody great: Alexander the Great. Less than that won't do.

But he forgets what Alexander gained. He lived only thirty-three years, spent his whole life fighting, invading, killing. He had no chance to live, no time to live.

He had met a great philosopher, sage, wise man, Diogenes, before he was going to invade India. He asked Diogenes if he had any message for him.

Diogenes said, "Only one: rather than wasting time, live it. You are not living yourself, and you are not allowing others to live. You are committing immense crimes against life -- for what? Just to be called Alexander the Great?

"Everybody thinks like that. Just inside, you can call yourself Alexander the Great; nobody is preventing you. If you want, you can even put a signboard on your chest: 'Alexander the Great' -- but live! You will look like a buffoon, but that is far better than to *be* a buffoon; at least you will have time to live, love, sing, dance."

Alexander understood the message. He said, "I can see the point. When I come back, I will try to follow

it."

Diogenes said, "Remember, nobody comes back from such an ego trip, because this ego trip never ends, it goes on and on. You will end, not your ego trip."

And that's what happened: he never came back home. On the way, he died. And when he was dying, he remembered Diogenes' statement that nobody comes back. Ego drives you, and there is no end for the ego. It creates more goals, new goals, higher goals.

In deep respect for Diogenes, he told the people who were going to carry his body to the grave, "Let my hands hang out of the casket."

His prime minister asked, "But this is not the tradition. Hands have to be inside the casket. Hanging them out will look really odd."

But he said, "I want them to hang out, because I want people to know that empty-handed I had come into the world, empty-handed I lived in the world, and empty-handed I am going from the world."

These empty hands of Alexander the Great represent almost everybody's hands.

If you want to live authentically and sincerely, then just be ordinary. Then nobody can compete with you. You are out of the race of competition, which is destructive.

Suddenly you are free to live. You have time to live. You have time to do what you want to do. You can laugh, you can sing, you can dance. You are an ordinary man. Even if the whole world laughs at it, so what? I am an ordinary man. They are all extraordinary people. They have the right to laugh; I have the right to dance. Their laughter is phony; your dance is real.

Sheela could not tolerate it. I even sent her the message, "If it gives you pleasure that I should not speak, I can go into silence again. Of course, millions of sannyasins today and tomorrow and in the future will be at a loss, because there is much which I have yet to say. But to make you happy, I can do that.

"But remember, if my silence makes you happy, then my absence may make you happier. Perhaps, deep down, my death will be the right thing for you. Then you can become the head. Nobody will be there to prevent you."

If you try to look into things deeper, you will be surprised what revealing factors come up.

Now, Sheela was very much concerned about my death -- almost paranoid. She had arranged so many guards and security. But she will never understand why this paranoia.

Something deep inside herself was longing for my death. And to avoid seeing it, she was projecting that somebody is going to assassinate me.

Mind is very complex. It projects things which are inside onto others.

And she was promising me continuously, "I am yours forever."

I said, "Sheela, don't say such things, because forever is a long time. Just today is enough. Tomorrow, nobody knows."

But she said, "I love you so much that I can say that I will always love you."

I said, "If you want to say these things, you can go on saying, but you don't see that I am a mirror. I can see all the layers within you. Why this insistence that 'I will never betray you. Even if you tell me to resign from the presidentship of the commune, foundation, or any post that I am holding, I will do it immediately'?"

I said to her, "Just wait."

Now she has resigned on her own, and she has taken those idiots she has put in powerful positions.

Vidya is gone with her. She was one of the thickest heads here.

And they all have written letters to me, "Beloved Master...." Still they don't see the point, that now it is better to address them "Mr. Rajneesh." Why "Beloved Master"?

"We love you, and we will always love you, but we are leaving." No reason why they are leaving. And still no sensibility that words like "Beloved Master" do not suit in the context they are, perhaps unconsciously, using them.

And none of them -- neither Sheela nor Vidya -- has given any reason why, because they know if they give the reason why.... They cannot give the real reason, which will be very humiliating. And they cannot give any wrong reason, because I can see what is right and what is wrong. So they decided not to give any reason.

But to see the words "Beloved Master" from these people makes me sick. What they are doing is just the opposite.

These are the mediocre people. Remaining here with me for years, they have not understood what it means to be ordinary, simple human beings. They wanted a hierarchy, they wanted to be on the top, they

wanted to have power. It was their political game.

I told Sheela again and again, that the people who have come to the commune have not come just to work; they have come here to meditate, to grow, to come to a realization of their self. But she was not interested in that at all. Her interest was only one: that she should remain on the top.

But it is good that on her own she has taken all the stupid people. A few are still here who have promised her they will leave. I hope they leave soon, because I have better people here, I have better people around the world who can be called.

And the commune does not become just a factory where people are only working, no time for them even to love. This was heavy on my heart for all these years. I cannot see my people just working, and tired and going to sleep.

You are not for the work. Work is for you.

We will work, we will do things, but that does not mean that you don't have any time to dance and sing and compose music and love your woman -- or somebody else's woman.

If you don't have much time left for yourself, you can at the most love your own woman. To love somebody else's woman takes a longer time -- to persuade her, talk all kinds of nonsense. But it is perfectly good just for a change -- good for you, good for the other man's woman. Good for the other man, because he will also be having a chance with somebody else....

Because I was silent I had to keep this heavy load on my heart.

You will not believe it, that many nights I had tears in my eyes for the simple reason that I don't want to reduce my people to living in a slave camp -- at least while I am alive.

I want my people to rejoice in life. Work is part of it, but not the whole of it. We will make houses, and we will make roads, and we will make everything, but for what? Just for the sake of making them?

So necessarily, I had to start speaking. And you will be surprised that all the people who were in power -- Sheela, Vidya, Savita, Krishna Deva, your mayor -- they are all leaving with Sheela. Thank God! -- who does not exist, but in such moments you can use the name.

Now we can put more intelligent, more loving, stronger people, who will be more human and who will understand the needs of the sannyasins.

A commune has to be a place of love, song, dance. Yes, work is needed, because you need food, you need shelter. And to reach the other man's woman you need roads, so we will make them!

But that is not all. You need sometimes to just sit silently in the hills, by the side of the lake.

So I am immensely happy that Sheela has gone with her gang. Now I can give you better people who will take care of more essential things than the nonessentials.

But mediocre people function in that way. They were not ordinary. If they had accepted the ordinariness that I have been continuously talking about, they would not have been in such a trouble. And I know, wherever they are they will be in trouble.

They may be thinking that in Europe they will not be in trouble. They are wrong. I just have to send a message to all the communes that these people should not be listened to anymore.

If they cannot be happy here, then they cannot be happy in any other commune. And those who have left with them will repent.

The remaining ones... for example, Krishna Deva, I think, is still here.

And sometimes I wonder.... Krishna Deva has been guarding me with a gun. Sometimes I think these people who can leave because Sheela is leaving, they were not here for me. Their hands and their guns were dangerous. They may not have known it, but now they can understand that they were not for me. And it is more possible for a guard to shoot me than for anybody else.

But the mediocre mind has no capacity for understanding. It is absolutely retarded. It is stuck somewhere near thirteen years of mental age, or even below it. He may be forty, he may be fifty, seventy -- that does not matter, that is his physical age. He has been growing old, but he has not been growing up. You should keep the distinction. Growing old, every animal does it. Growing up, only a few human beings manage.

And the first step is just to accept your simpleness, humbleness. And how can you be an egoist in such a beautiful, immense, vast, infinite universe? What ego can you have?

Your ego may be just a soap bubble. Maybe for a few seconds it will remain, rising higher in the air. Perhaps for a few seconds it may have a rainbow, but it is only for a few seconds. In this infinite and eternal existence your egos go on bursting every moment. It is better not to have any attachment with soap bubbles.

You can play with them while you are in your bathtub. You can go on bursting those soap bubbles,

telling yourself, "This is my ego that I myself am destroying." So when you come out of your bathtub, you are an ordinary man, fresh, humble, clean.

The desire to rule over others, the will to power, is one of the greatest crimes that man has committed. My sannyasins have to be aware of it. Hence, my insistence for being just ordinary. And it is so beautiful, because I am saying it out of my experience.

No egoist in the whole history of humanity has said that ego is beautiful, that it has given him great ecstasies. All the egoists have died in frustration, despair, because the ego knows no limits. So you are always frustrated.

I can tell you from my experience of being just an ordinary human being that it is the ultimate ecstasy. It merges you with existence. There is no barrier. It merges you with the stars, and with the sky, and with the earth. You are no more separate.

Ego separates you.

And the feeling of oneness with this exquisite existence is religion to me.

BELOVED MASTER,
CAN YOU SAY SOMETHING ABOUT SINGLE-POINTEDNESS, BEING TOTAL, SPACING OUT, WORK, AND WORSHIP?

There has always been a confusion in people's minds about singlemindedness -- in other words, concentration -- and meditation. They think both are the same.

The reality is just the opposite. When you are single-minded, you are one dimensional. Your mind becomes narrower and narrower and narrower, and remains focused on one point. This is concentration.

If you are learning shooting, the art of archery, and things like that, it will be helpful.

There is a story in ancient Indian scriptures. The great master archer, Dronacharya, asked his disciples to shoot their arrows at a bird sitting on a tree. They were all ready with their bows and arrows, and he said, "Before you shoot, I want to ask a question, and each one has to answer."

He asked the first one. The question was, "What are you seeing?"

He said, "I am seeing everything: the tree, the sky, other trees, the birds flying."

He went on asking the same question to the other disciples. One disciple said, "I can see only the tree on which the bird is sitting."

He was far better, but the other one was even closer. He said, "I can only see the bird."

The master has said that you have to make the target the bird's right eye.

The other said, "I can see both the bird's eyes."

Arjuna was the only one who said, "I don't see anything except the right eye."

This is one-pointedness.

Arjuna became his master's most important disciple, a great archer.

So one-pointedness is needed in many things, but it is not meditation. It is putting your mind together in one narrow dimension -- linear, just in a line.

In science it is useful, but it is not meditation.

Meditation is a state of no-mind.

Meditation means the mind has stopped. Just *you* are, pure consciousness, simple awareness; all the dimensions are available to you. So it is just the opposite of concentration.

You are asking what it means to space out. You all know it.

When you are doing something and you are not there, that is spacing out. It is against concentration. It is against meditation. It is just a wandering mind.

If you are chopping wood and thinking of a film star, you are spaced out. And it is dangerous: you may chop one of your legs. You are not where you are supposed to be.

Even in such sacred moments when you are making love to your beloved, you are not there. The woman is there, but her mind is also far away. So two bodies are going through a gymnastics. Of course it is not productive of any contentment. You both come out of it frustrated, cheated. Something went wrong.

The man immediately turns to the other side, pulls over the blanket, and goes to sleep. The woman cries, weeps, because such a moment... and nothing comes out of it. The whole day she has been waiting, that her lover will be coming; but when he was making love, she was thinking of Muhammad Ali the Great.

So whenever two persons are making love, there is at least a crowd. The man is thinking of Marilyn Monroe, the woman is thinking of Muhammad Ali, and these pictures in the mind go on changing. And on the margin they are trying to make love.

Why unnecessarily harass each other? If this is the situation in love, what will be the situation in other things?

Spacing out is unhealthy. If you want to think of Muhammad Ali, you can sit silently and think of Muhammad Ali. At least it will be one-pointedness. But people are doing many things at a time, and they think that this is some achievement.

Just in front of my house in India, was one woman I used to see every day. She had a small child. So the child was put in a rocking chair, and she would be sitting in front of the child, and she would go on pushing the rocking chair with her leg, because the child cannot manage that. So the chair would go on rocking, and the child would remain silent.

And she was continuously making something for the child, because the winter was coming: a sweater, socks, a hat. So with her hands she was engaged with the sweater, and with her eyes she was always reading the newspaper. A multipurpose woman!

And I don't think this was all; this was outside so you could see. What was going on in her head nobody knows, because when she can manage three things simultaneously outside, in the mind she can manage three hundred things.

These people go on missing the moment -- its purity, its life, its joy -- because they are not there. And they will never be anywhere if this becomes their habit -- which has become the habit of the whole humanity.

And you ask me what is work and worship.

Work is when you space out. You do the work, but you are not totally there. If you are totally there, it is worship.

Then the work is not only work; then the work takes a new flavor: of silence, of meditativeness, of joy -- just the wind passing by, the sunrays falling on you, you chopping wood, and the perspiration coming to your forehead. And all is in utter silence; you are simply chopping wood. You are not going anywhere; you are here.

One of the emperors of Japan had gone to see a great Zen master, Nan Yin. He asked Nan Yin, "What have you learned that makes you a great master, known all over the country?"

Nan Yin said, "Very simple: when I chop wood, I simply chop wood; and when I carry the water from the well, I simply carry the water from the well."

The emperor said, "I had come to listen to something spiritual. What nonsense are you talking? Chopping wood, you simply chop wood? Everybody does it; what is special in it? Carrying water from the well, you carry the water from the well? I have come a long distance, and I am your country's emperor. You should at least give me some spiritual advice."

Nan Yin said, "That was my spiritual advice, and I want to make it clear to you that everybody is not doing that. It took me years to chop wood without any thoughts: to just be there, chopping.

"And it is tremendously beautiful: the sound in the valley, the chips of the wood flying all over, the wind blowing through the trees, their song, their music. And I am utterly silent, just chopping wood. Carrying water from the well is the same.

"My whole day is the same. I have given you, in short, my basic approach of life. Be where you are. Don't let mind go away."

Work immediately becomes worship -- if you have understood Nan Yin's statement.

Things are not complex, things are very simple. You just have to be a little alert and watch what is happening within you: whether it is singlemindedness, whether it is spacing out, whether it is work, whether it is worship. Just watch.

And your goal should be that everything becomes worship: walking, or sitting, or even doing nothing. If you are there, absolutely there -- nothing is moving in your mind, all movement has stopped -- then your whole life is worship.

Then your whole life is meditation.

Christians go to the church on Sunday. Their religion is Sunday religion. One hour there, listening to the same boring sermon -- but they have to listen to it, because they are afraid of falling in hell. This boring sermon is okay; for a few years you listen to it, and you will go to heaven.

But they don't know that in heaven you will have all the saints for eternity giving you the same sermon.

They will bore you so much, because the time is so long. And Sunday is not Sunday there; it is every day, the whole day, and for eternity.

And suicide is not possible in paradise -- at least I have not come across any incident that any saint has been able to commit suicide -- although everybody who is there must be thinking of it. But it does not happen in heaven. They will be wanting to come back to the earth. It is not allowed.

They may be thinking that it would have been better to be in hell, because in hell there are all the colorful people: all poets, painters, singers, dancers, actors, actresses. All the colorful people, juicy people, are in hell.

And people who are just dry bones are in heaven. They are not allowed to visit hell even for the long weekend. Once you enter heaven there is no exit.

Other religions are in the morning -- ten minutes, twenty minutes -- chanting mantras, and thinking that this is all.

I have consideredly given you red clothes, a mala with a locket of a madman, to remind you -- even in sleep -- that your whole life has to become religious; it is not a question of a few minutes, a few hours.

And for me, there is no other paradise. You have to create it here and now. You have to learn how to create paradise.

Meditation is the technology.

Changing work into worship is the secret.

So wherever you are, it doesn't matter. If after death there is heaven and hell, then of course you will all be in hell with me, because hell needs my people immensely.

And there are so many intelligent people; in fact, all intelligent people are there. We can create a really big commune.

And the people who are in hell have been misfits in the world. But we are a commune of misfits, so nobody can be a misfit with us. We are all misfits, and nobody takes note of it. In fact, we respect the misfit person because he has some individuality. The person who simply fits like a cog in the wheel is not worth.... Let him go to heaven. Perhaps he may serve as a cog in some wheel.

If there is any heaven and hell, if we end up by chance in heaven -- accidents happen -- we are going to do the same. We are going to initiate those poor saints into sannyas, and teach them Dynamic Meditation. And they will rejoice immensely, because for centuries they have been sitting there, simply playing on the harp, "Alleluia, alleluia!"

I have heard about a porter in Munich, a German guy, addicted to beer. By mistake -- that's why I say accidents happen -- by mistake, somebody else was to die but the angels of death took the poor porter, because he was lying in the other man's house who was going to die, completely drunk. It was just a mistake. In such a state he could not find his house, so wherever it happened, he fell down there. The man of the house was not at home, so the angels took that man.

When he opened his eyes he could not believe where he was. He was handed a harp.

He said, "What are you doing? I am a porter, I don't play the harp."

They said, "Here you will have to play the harp for eternity and sing, 'Alleluia!' You sit on one of the clouds. Just look at what the other saints are doing."

But the man said, "I am not a saint! I am just a porter in the Munich station. And what about my beer?"

The angels said, "Don't mention such things here. These things are not available. All that you have to do is rejoice and play."

For a few minutes he tried. He said, "What nonsense! I was living such a beautiful life in Munich, earning well as a porter in the station. And then every evening going to the pub, meeting the friends, drinking -- it was such a joy. And where have I landed? I am not a saint at all; I never even went to the church."

He was very angry after a few hours. "This is too much. Just in a few hours I am getting so angry, and it is a question of eternity. Something has to be done!"

He became angry. And a porter is, after all a porter, he is not a professor. His language is not of the cultured, high society. So he would sing, "Alleluia, alleluia," and in between he would say, "Fuck you all!" -- and start again, "Alleluia, alleluia."

The other saints saw that this man was doing really badly. Between "Alleluia, alleluia," he says something which is not mentionable.

They went to God and said, "This man is saying things which have never been said."

God said, "I know. The trouble is you have brought a wrong man. He is not the saint I have sent you to

bring. He is a porter in Munich, and naturally he is getting angry. And when he gets angry he will say things like that. You take him back and leave him in Munich so that he can enjoy his life. He is not meant for heaven."

The man was brought down. He was immensely happy. Immediately he went to the pub and he said, "Alleluia! Now bring as much beer as you can." He said, "My God! I had entered into such a bad space. Perhaps I was too drunk and dreamt....

"Only one thing helped me. And everybody condemned me -- 'Don't use that word' -- but only that word helped me. Alleluia did not do anything! Playing on the harp I got tired, but the moment I said to the saints, 'Fuck you all!' they all disappeared from their clouds."

So if by chance we end up in heaven, remember the word. Don't forget it! And when so many people on the harps sing that beautiful word... we are going to change heaven into real heaven.

You just have to know the secret -- and I have told you the secret.

Okay?

From Bondage to Freedom

Chapter #2
Chapter title: The work of the serpent

16 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
I'M AMAZED TO SEE HOW MUCH FEAR AND HOW MANY WOUNDS FROM MY HEART EVAPORATED, LISTENING TO YOU TALKING ABOUT SHEELA AND HER GANG LEAVING THE COMMUNE. NOW NOBODY WILL THROW ME OUT, AWAY FROM YOU.
BELOVED MASTER, I'M SO HAPPY THAT I'M LAUGHING AND CRYING TOGETHER.
PLEASE, JUST TELL ME ONE THING: WHY DID THIS SHEELA-VIDYA GANG HATE YOUR INDIAN SANNYASINS SO MUCH?

I can see you all are immensely happy. I came to know just a little late that you were dancing in the streets; otherwise, I would have joined you. I myself am feeling for the first time at home.

First the question, then a few more things.

I feel sad and sorry for Sheela and her gang. She has a certain hatred for Indians. The reason is she was raped when she was fifteen or sixteen years old by a man who was a friend of her father, and she had always thought of him as her uncle. Then she became pregnant.

And in India, in those days, pregnancy was a great problem. Abortion was not legal, so illegally, somehow, some physician managed the abortion.

That pain, that distrust, that ugly experience, and the trauma has remained as a wound in her. That is the root cause of her hatred for Indians.

Perhaps I am the only person from India whom she did not hate. The reason is clear, that I may have been born in India, but I am not an Indian. I don't belong to any tradition, any religion, any race, any color. The moment she saw me, heard me, she felt tremendous joy, that at least in the whole of India, of eight hundred million people, she can love one Indian.

The same phenomenon has caused in her mind a deep hatred for men too. Because of that old man she has been taking revenge on all men.

You may have observed that around her there were only homosexuals. Homosexuals are not men, homosexuals are not women. You cannot categorize them as men or women.

First I was thinking, why does she continue to be surrounded by homosexuals? Then I saw the point, that instead of men she would like homosexuals to be around her. They have dropped out of manhood. They are no longer polar opposites to the woman.

In India, she was consistently, for nine years, persuading me to come to America. I would have never come to America, but my physical health was bad. And her persuasion was right, that perhaps in the clean air, in a dry and cool place, my health will recover.

But in her own mind, the basic reason for me to leave India was the rape that had happened there. She hated the whole country. Her excuse to bring me out of India was perfectly right, but behind the excuse was her psychology. She did not want to live in India herself. She did not want me to live in India. She did not want my people to live in India.

She still carried the same antagonism, and she found excuses to throw away Indians. Many Indians had come to the commune, and had gone back to India with tears in their eyes.

India is a poor country. To make arrangements to come to America, and then to be refused by the commune, is simply inhuman. These people had come by selling their houses, their lands, all their belongings -- and they were not accepted.

But because I was in silence, I never came to know what was going on. She had sent away many Indian sannyasins in a very ugly way.

Now everybody can come, because nobody has raped me, nor have I raped anybody. I don't have any antagonism for anybody in the whole world. In fact, it was because of Sheela that Oregon became so hostile to the commune. I was silent. For five years I did not read any newspapers, did not listen to the radio, did not read any books.

It is all finished. I am keeping my eyes open only for you, just to see you and let you see in my eyes is enough. Whatever I had to achieve, I have achieved. I have loved enormously. I have been loved by millions of men and women. There is not any experience which was worth having that I have not passed through.

If death comes in this moment I will be going rejoicing, because it is not taking anything away from me. My life has been a complete contentment and fulfillment.

If I am still breathing, I am breathing for you, because before I leave I would like you to be in the same space in which I have lived.

So now nobody will be thrown out of the commune, and anybody who knocks on our doors has to be accepted.

Now there is no need for Oregonians to be hostile to us. Our hands will be always waiting for their hands, and our hearts will be always waiting for their hearts.

Sheela created this ugly situation because her life has been misery, anger, hatred. She created an unnecessary hostility.

But now I am speaking again. That hostility will disappear just like a dewdrop on a lotus leaf disappears in the early morning sun.

We are Oregonians. Now it is for Oregonians to become red! Why should those poor people choose to be dead rather than be red? We will change the whole situation. The whole world is ours -- Oregon included. They are simple human beings reacting in simple human ways. There was no need to create what Sheela did.

It is past history and we have to erase it.

Just the other day I came to know that Sheela, and the whole gang that has escaped from here, were trying to kill three people who are very close to me: Devaraj, my physician; Devageet, who was my dentist in India; and Vivek, who has taken care of me for all these fifteen years as lovingly as no other woman is capable of. Twenty-four hours a day she has been just like a shadow to me, thinking of such small things -- about my dress, about my bath, about my food.

You will not have seen any kitchen where a doctor is sitting and weighing calories of everything. They are very miserly; they don't allow me more than three thousand calories per day. And I have to speak five hours, just on three thousand calories!

But they love me, and they don't want me to leave my body before my people are ready.

I may have died without Vivek, Devaraj, Devageet, anytime. They have taken every care to keep me alive as long as possible.

Now Sheela is gone and the whole gang is gone. Things were repressed out of fear. People who knew could not say, because saying meant they would be thrown out of the commune, and they did not want to leave me. Just to be with me they had to carry wounds in their hearts.

One sannyasin came immensely happy and told Vivek that there was a meeting a few months before.... Vivek, Devaraj and Devageet -- all three should be killed by slow poisoning. And she could not understand, so she left the meeting. So she does not know what decision they came to.

But they must have decided to, because Vivek got one dose of slow poison and her heartbeat went absolutely berserk. It took three hours for doctors, medicine, to bring her heartbeat back to normal. This has never happened before. She had taken only one cup of tea at Jesus Grove, and immediately this happened.

In the meeting here, in the last ceremony, Devaraj was injected with poison. He is a doctor, has the highest qualifications from Britain. He immediately understood what had been done. He felt the prick. It happened when Shanti B. was by the side of him, telling him something, one hand on his shoulder, another hand near his body on the floor.

He immediately started saying that he had been poisoned, he had been injected. Nobody could believe it, but his situation was... he became pale as if he was dying. He had to be sent to Bend Hospital.

Hasya was there to take care of him. The doctors who were looking after him told Hasya that there seemed to be no reason for his sudden sickness, except that some poisoning had been done. They also said that the same case had happened with the attorney of Jefferson County last year, and they suspect it was exactly the same case of poisoning.

Now this gang was making it instead of a meditation camp, a concentration camp. And why did these three people have to be removed, to be killed? Just because they were close to me.

Sheela never wanted anybody to be close to me, for a simple reason: so I am never able to know what she is doing outside, what she is saying outside, in my name.

And you will be surprised and shocked, that even my room, my sitting room, my bedroom -- they were all bugged. On the surface they were all saying that they love me and they are ready to die for me. What could be the reason to bug my room? And Vivek suspected it, because her room was also bugged. Hasya's house was bugged, and every telephone call was taped. Now, my people are not talking politics on telephones -- perhaps with a friend, with a lover.

And when I suspected this, I asked her. She said, "No. We are simply tapping the phones of people whom we suspect are planted by the government."

I said, "In four years, how much information have you got? You show me."

They had not a single piece of information. So I said, "What is the point? For four years those thirty people were not phoning at all?"

And this is simply an excuse to listen to other people's conversations. And it is ugly, inhuman, undemocratic. It is a crime. It is interference in people's privacy.

I was not aware that they were even bugging my room. It will be difficult for you to believe -- yesterday we discovered and disconnected a bugging device.

She was continuously insisting that my room should have a buzzer, an emergency buzzer, so that the guards know immediately if anything is wrong.

I said, "From inside what can be wrong? Guards are outside. If anything wrong is going to happen to me, it will come from outside. They should have a buzzer to inform me. I am living isolated. Nobody can even see me from the outside, and I cannot see anybody outside. The buzzer is pointless."

What she insisted was: in some emergency it may be needed. I said, "Okay, if you are so intent, it does me no harm." But the point was -- just yesterday we came to know -- when the buzzer was removed, there was a microphone. It was a bugging device.

I was seeing a few people once in a while. She never wanted for me to see anybody. But I said, "This is not possible. I have a certain message for somebody, certain instruction for somebody. And I don't think you are capable of doing it. So the person has to be called."

So that was the reason for bugging my room -- what am I saying to people whom I have called?

She had created almost a fascist state. It was ugly. It was criminal. And the whole bunch has escaped. Knowing that once Sheela and the main people are gone, the others will be in trouble because soon these things will be discovered....

But we are not going to leave these criminals in the world. They will destroy other communes, other

people. I am going to inform the government; I am going to inform the international police force; I am going to inform all the communes; I am going to inform the press media. These people should be treated as criminals.

One of our old sannyasins, Shunyo, has donated three hundred thousand dollars, after an attack on my life was made, to purchase a bulletproof car. Those three hundred thousand dollars were simply swallowed up by Sheela and her brother, Bipin. They went on saying, "The money will be returned, it will be returned within a month." Now almost eight years have passed, and not a single dollar has been returned to the commune. And I heard yesterday that, although Sheela and her whole gang has left, Bipin is still in Jesus house.

Geeta has proved a jewel. She was the secretary of Sheela. Sheela wanted her also to go with them; Geeta refused. She has seen the working of Sheela closely, and she did not want to be part of that criminal gang. She informed me that this Bipin is in the house. I told her, "Tell him to leave immediately -- he has nothing to do here -- because he may do more mischief."

These people could do all this harm, and much more about which we are not aware. But rumors are coming and soon people will start finding what else they have done.

It is just a rumor that they tried to poison the whole of The Dalles city by poisoning their water system. It is just a rumor right now. They did not succeed, but they made the attempt.

I am trying to make you absolutely apolitical, with no desire for power; and these people were using you and your strength for their own ambitions.

I have heard that some government office in The Dalles was burned, and it was the work of this group. These people could have done anything.

They could have killed me. Perhaps, after killing those three people who are taking care of my health, they would have started slowly poisoning me, so they become absolute dictators in the commune.

So it really feels fresh. The air seems to be totally different, and we are fortunate that they left by themselves. Perhaps they suspected that the time has come when they may be exposed.

Perhaps they have taken away money from the commune... because they have left the commune with a fifty-five-million-dollar debt. And strangely enough, three days before they left I asked Savita -- because she was looking after the finances -- "How much debt do you have?"

She said, "Nearabout two and a half million."

Just three days before, two and a half million. They became experts in lying. The night she was leaving, I asked her, "You tell me exactly how much debt, because anybody who is going to run the commune will have to take care of the debt."

She said, "It must be thirty to thirty-five million."

I said, "Strange. Just within two days, from two and a half million, to thirty to thirty-five million? What happened in these two days?"

She said, "I was not aware of the whole thing. Because you asked me, I looked into it."

I said, "But I have heard that you are leaving a fifty-five-million-dollar debt. And you are still saying thirty-five. Be true!"

Hearing the figure fifty-five million dollars, she said, "Perhaps it is fifty-five million dollars." Suddenly from thirty-five it becomes fifty-five -- just there within two minutes. These people were lying to me. These people were lying to you.

Your letters were not reaching exactly -- only those letters they wanted were coming. My answers were not reaching to you exactly as I had dictated them. They were edited. They managed the answers according to their ideas.

One thing has to be remembered, that such a thing should never happen again in this commune. For that reason, I am not going to be in silence again. Even if I die, just because of old habit I will go on speaking. Habits die hard; man dies very easily. But I am not going into silence. I have to keep completely acquainted with what is happening, so never again such a fascist thing happens to my people.

I love you so much. I could not conceive that anybody would do such criminal acts against you. And you have shown a great quality of trust, even in that group which was not trustworthy. I appreciate your trust. I condemn their acts, but I appreciate your trust.

But it is not going to happen again. And you all have to be aware that it should not happen again. And if you see anything like it happen -- even the beginning of it -- now I will be available to you directly.

BELOVED MASTER,
SINCE YOU STARTED SPEAKING AGAIN LAST YEAR, I HEARD YOU SEVERAL TIMES QUOTING THE STORY OF ADAM AND EVE LONGING FOR THE TREE OF KNOWLEDGE, ALWAYS IN THE SENSE THAT THEY DID A GREAT JOB FOR MANKIND. BUT, ACCORDING TO THE BIBLE, IT WAS NOT JUST THE TREE OF KNOWLEDGE, BUT THE TREE OF DETERMINATION OF GOOD AND BAD. WASN'T IT THIS DESIRE OF THE MIND FOR JUDGMENT AND SPLITTING INTO DUALITIES THAT CAUSED MAN'S LOSS OF INNOCENCE AND PARADISE THAT IS DESCRIBED IN THIS SYMBOLIC STORY?

For the moment, just for argument's sake, I will accept what you are saying -- the story is about the tree of knowledge -- but if you call it the tree of the determination of good and bad, it comes to mean the same thing.

What is it that determines, discriminates the good from the bad? It is awareness. It is your consciousness. So what name you give to the tree will not make much difference.

And don't try to befool yourself by saying that when man fell into a state of sin, he lost his innocence.

Let me ask you a question: Does your God knows what is good and what is bad? If your God does not know what is good and what is bad, then he must be a buffalo. And if God knows what is good and bad, then to know good and bad is a divine quality.

Do you mean to say -- you must have a very fanatic Christian upbringing -- do you want to say that your God has fallen into sin, because he knows what is good and what is bad?

Both the ways are open to you. Either you have to accept that he is just a buffalo chewing grass, not knowing what is good, what is bad.... That, of course, you cannot accept, because on the day of judgment how will he discriminate who is good and who is bad? How will he send his saints to heaven and the sinners to hell? He must have the discriminating power. He must be able to see what is white and what is black.

And if God is not committing sin, then what is the fear -- why prevent Adam and Eve from knowing good from bad, discriminating? Because that is the only way to follow the good.

And what you call innocence... think twice. You are calling ignorance innocence. Ignorance looks like innocence; it is not innocence.

For example, it is said that the man who is awakened again becomes just like a child -- innocent. Mind the words, just *like* a child -- not a child, because the child is not innocent, he is simply ignorant.

That's why the child can be exploited by you, by your society, by your priests, by your politicians, by everybody. He is ignorant. He knows nothing of what is right and what is wrong. So in every society, every religion, he is given ideas.

For example, Christians don't think alcohol is wrong. In fact, on their holy days they drink alcohol -- and from the same glass. Just think of AIDS. AIDS has disturbed all your Christian ceremonies.

Mohammedans eat off one plate; that is a sign of friendship, love. But what about AIDS? Now it is not friendship to eat from the same plate. Nothing can be more inimical.

What is good and what is bad?

In ignorant children you can enforce any idea that "This is good." For example, in Jainism, the Jaina monk cannot use a simple thing like a razor blade, because that is using technology -- high technology. He has to pull out his hair. And every year thousands of people come to see the monk pull out his hair. It is painful, stupid, but those people... you should see the crowd; they are crying with respect: "Now this man is doing something great. This is what a saint should be." They have conditioned their children that this is what it means to be a saint.

Unfortunately, I was born in this religion -- Jainism. But it was going to be "unfortunately" anywhere I was to be born, because to be a Christian or a Jew or a Hindu or a Mohammedan does not matter.

In this matter, a child cannot yet find parents who will not condition him. A child cannot say, "I am born, fortunately, to parents who have not conditioned me, who have given me freedom, who have given me as sharp an intellect as possible, who have taught me how to doubt, how to be skeptical, how to be an agnostic, how to inquire and never believe unless I come to know myself."

In my childhood I have seen many Jaina monks pulling out their hair, and I used to say to my father, "I don't see anything good in it. It is not doing any good to humanity, it is not something creative. It is not making life more beautiful. In fact, that man is a masochist."

And my father would say, "You keep quiet. If you cannot keep quiet, go home, but don't say such things. A masochist?"

I said, "I cannot be quiet, and I cannot go away from here. I have to see the whole show of this

masochism."

It is a known fact that mad people in madhouses pluck their hair. And you may know women -- because they cannot do any other harm to the man they love, they start pulling out their own hair.

So this Jaina monk is doing something feminine too; he is not really a male. Pulling out your hair... I don't see any beauty, any grace in it. Look at his face: it is distorted with pain. But he is doing it because thousands of people are applauding. His ego is fulfilled. For his ego he is ready to suffer. In Jainism it is thought to be great, a good quality. What do you think? Is it great, a good quality?

This is what you have done to ignorant children. Their ignorance looks like innocence, but remember, ignorance is negative. It simply means they don't know. Innocence is positive. It has known everything and dropped it -- it was not worth knowing.

You cannot corrupt an innocent person. Innocence is the highest peak of growth. The child cannot be innocent, that's why it is said "just *like* a child." The saint does not become a child -- just like a child. It is only an example, to make you understand.

God wanted Adam and Eve to remain always ignorant? not to know what is good and what is bad? And when you don't know what is good and what is bad, there is every possibility you may be bad, a fifty-fifty chance. And you may not feel that you are doing anything bad. You may murder somebody and you will not feel that you are doing anything bad.

No, whatever you call the tree, this God will not change me. You can call the tree anything.

It is just an idiotic story, because there is no forbidden fruit. It is supposed to be the apple -- it was an apple tree. And just because it was an apple tree, I used to eat as many apples in the day as possible so that I would not remain ignorant. But I found that apples have no quality, no chemicals to make you more alert, more aware. What fruit can make you more aware, more discriminating, more knowing what is good and what is bad?

So you can play and change the name of the tree, but whatever name you put on it, I will hit on it without any difficulty. It does not matter. To me, what really matters is that God has not punished man for eating the fruit from the tree of knowledge, or from the tree of determining what is good and bad. He punished them because they disobeyed. Disobedience is sin.

Not always. If all the Germans had disobeyed Adolf Hitler, would you call it sin? Ten million people would not have died if Germans had eaten from the tree of discrimination of what is good and what is bad. It seems in Germany the tree does not grow. They obeyed a madman. And according to this obedience they followed whatever was said to them.

Do you think obedience is always a virtue and disobedience always a sin? No, there are moments when disobedience is a virtue, and obedience is a sin. In fact, in the sick society in which you are living, you will find more occasions for disobedience -- if you want to be pure, innocent -- than you will find moments for obedience.

And you seem to be offended because I am saying that it was something great, a great blessing for humanity. I repeat it again: it was the greatest blessing for humanity that Adam and Eve disobeyed your phony God. Otherwise, remember, you would have still been in the Garden of Eden chewing grass, not knowing what is right and what is wrong.

God wanted you to remain animals.

It is by the great revolutionary serpent -- he is the first revolutionary in the world; whoever he was, he was the beginning of humanity -- animals were transformed into human beings.

But you go on falling back into obedience, so I have to do the work of the serpent: to teach you doubt, to teach you disobedience, to teach you inquiry and to never be satisfied unless you know. And eat as many fruits from the apple tree -- they are good.

It is said, "An apple a day keeps the doctor away." Such a good fruit that keeps the doctor away -- just one fruit.

The story is symbolic. All stories are symbolic, they are not historical facts, but they indicate something tremendously beautiful: the God who imposed obedience was just a fascist. He wanted them to be always just animals under his rule. But if man became aware of what is good and what is bad, what was the problem for God? Was man wrong?

The devil, they say, came in the form of the serpent. Strange. One who is bad would like people not to be able to discriminate between good and bad. One who is good would like people to discriminate between good and bad, so they can always do good.

If you look at the story without your Christian eyes, you will be surprised. The devil seems to be good

and God seems to be bad, because the devil is for awareness, knowledge, discrimination, and God is not for freedom or disobedience. This God must be a fascist.

Humanity owes much to the serpent. Whatever we have attained, whatever has been our civilization, culture, art, literature, music, our creativity, science... you have to be in immense debt which cannot be paid -- to the serpent, or to the devil.

If there was no devil, there would have been no humanity, no Shakespeare, no Goethe, no Michelangelo, no Albert Einstein, no Moses, no Jesus, no Buddha. There would have been nothing, just animals moving around looking for grass or water.

Have you thought of the alternative?

Every credit goes to the devil. If you want to worship somebody, worship the devil. He is your real creator.

God has made you just out of mud, that's why you are called human. The word "human" comes from humus. Humus means mud.

Not a very good job, not very respectful to human beings. God could have made you with something better -- with gold, with diamonds, with emeralds, with rubies -- nothing is impossible for God. Why make you out of humus?

And I always think that the humus was taken from the Big Muddy Ranch; otherwise, how could you create such a Big Muddy Ranch?

You were not really created, man and woman, by God. He created only animals. The transformation came through the devil. And you have to know that the word "devil" is not bad. It comes from the same Sanskrit root as divine. Devil means divine. Nobody knows what God means.

I was reading the book, WAITING FOR GODOT, and I thought "Godot" looks like "God" -- but in what language is God called Godot? So I inquired of Haridas, because I suspected it must be German. And Haridas said, "No. In German we call God, 'Gott!'"

Strange, nobody has got him, and Germans call him Gott! He has never been found anywhere. But Germans are strange people. They may have "gott" him. That's why nobody else can get him. And if ever they got him, they must have put him with the Jews in the gas chamber, because God is a Jew! The biblical God is bound to be a Jew.

So now I know. He is no more there, just holy smoke.

Okay?

From Bondage to Freedom

Chapter #3
Chapter title: Learn from this experience

17 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
WHEN I LOOKED AROUND ME TODAY AT THE PEOPLE IN THIS COMMUNITY I SAW ONLY INNOCENCE AND LOVELINESS. BUT IF THE UGLINESS YOU SPOKE OF FLOURISHED IN THE HEART OF THIS COMMUNITY, THEN WHAT STRENGTH IS THERE IN INNOCENCE AND LOVINGNESS?

It is one of the most significant questions about life. The roseflower is beautiful, full of fragrance. The rock is almost just the opposite, but the rock can kill the roseflower very easily.

So one thing has to be understood: the higher you go into silence, love, beauty, the more delicate you become, more fragile. The lower you go -- violent, murderous, criminal -- the harder you become.

Your heart has both the possibilities: to become the rock or to become a roseflower.

The second thing to be understood is: the rock has a certain kind of strength, but that strength is of death. It is not in the service of life; it is in the service of destruction and death. The roseflower also has a certain strength, but it is in the service of life, love and beauty. These are different kinds of strength.

Certainly, you cannot make bullets from roseflowers. That does not mean bullets become more important. You cannot kill somebody with a roseflower. That does not mean the arrow -- a poisonous arrow -- is more powerful than a rose. But it appears so.

The arrow is dead; hence you cannot kill it anymore. Do you think that is strength? Then all the people who are in the grave are stronger than you; they will never die again. You will be dying.

Would you like to change places with the people in the graves? They are, in a way, stronger than you, because death cannot happen to them. But they are dead. What is the point of their strength?

Life is fragile. The higher you go, the more fragile. The tree is not so fragile as the flower. The fragrance is even more fragile than the flower -- just a small breeze can take it away.

This is true, that you see innocence and lovingness all over the place in this commune. Naturally, the question has arisen in your mind that why did something like a fascist calamity happen to you?

Innocence can be taken advantage of. Lovingness can be exploited.

But no harm has been done to you! Fragrance may be fragile; it may exist only for a moment, but that moment is eternity. The rock may exist for eternity, but that eternity is not even equal to a single moment of fragrance.

The people who tried to exploit your innocence and love, your trust, have not destroyed you; they have destroyed themselves.

This is the beauty of the power of love, the power of trust, the power of innocence.

What harm has been done to you? No harm can be done to you. Even if you are killed, your loving being and your trusting being and your inner innocence are eternal. And you have seen the whole drama, that the people who were powerful but in the service of destructiveness had to escape finally.

Love is victorious.

And wherever they will go, a deep feeling of guilt, of inhumanity, of having taken advantage of trusting people, will follow them. They will not have a single night of peaceful sleep.

This is a fundamental law of life: your every action is followed by its result automatically.

The flower releases fragrance. These people have released poison, but the poison has not affected you at all. It has poisoned their own beings, their own growth. They have missed a great opportunity, and perhaps they will have to wait for lives to find it again.

I hope they come to understand what they have done. They have done such ugly things that you cannot believe.

Just this morning, more information came from a sannyasin. When the Share-a-Home people had come here, a certain drug was purchased in a big quantity by this fascist gang of Sheela's. They were injecting that drug into the Share-a-Home people so they remained calm and quiet. Otherwise, they were street people; they have lived in a totally different way -- rowdy, ever ready to fight and kill.

But they overdosed one man and he died. I have been informed that they took the man and threw him out of Rancho Rajneesh.

To treat a man like that is disgusting. It simply proves only one thing: that this group of Sheela's had no heart at all. I would not have believed it, but seeing all the other information that is coming... and people are ready to witness for it in the courts.

The pharmacist of the commune was puzzled. He was very much against bringing in that much poison. "What is the reason?" They managed to bring the poison in, in some other roundabout way.

First to invite people here to share your home, and then you share death? If you cannot be loving to people, why have you called them here?

I was in silence. I was told it was "because there is more money from the festival than we need, and this will be good, humanitarian work." I said, "If it is something humanitarian you must do it." But it was not

humanitarian. Now people are reporting to me that they were certainly brought here for voting.

For my whole life I have been teaching my sannyasins to be apolitical. Politics is for inferior minds. It is for those who are suffering from an inferiority complex. It is the inferiority complex that forces them to prove to themselves that they are not inferior -- they are governors, they are prime ministers, they are presidents.

But even if you are a president it does not change your inferiority, it does not make you superior. That's why people like Nixon, becoming president, behave like criminals. In fact, your whole history is full of people who came to power and behaved like great criminals.

Your history is the history of criminology. It is worth burning completely, so your children never hear the names Genghis Khan, Tamerlane, Nadirshah, Alexander the Great, Napoleon Bonaparte, Ivan the Terrible, Joseph Stalin, Adolf Hitler, Benito Mussolini. It will be better if your children never hear these names. These names are contaminated. Don't poison poor children.

All these people were not violent before they came into power. Neither were Sheela and her group. They were simply as human as you are, as beautiful as you are, as loving as you are. Then what happens when people come into power? Power certainly makes a great change. Whatever these people have been carrying in their unconscious, now they have the opportunity to materialize it.

So from this experience, you have to learn one thing: somewhere deep down you may be also carrying Sheela, Puja, Vidya, and the whole gang. Your lovingness, your friendliness, may be just superficial. The only way to know whether it is really there, is to give you power. And that's what I am going to do now.

I have chosen Hasya. She is the beginning of my experiment. So be aware.

Everybody has to go through the power-trip. We have to make power just like a rotary club. For a few months somebody is the president, then somebody else, then somebody else -- give everybody a chance to look into his unconscious.

Power is of immense importance. It is a revolution. Something hidden and dormant becomes active, and something that was active goes to sleep. And each of you has to remember that power is not going to corrupt you.

Lord Acton's famous quotation I have used many times: "Power corrupts, and absolute power corrupts absolutely." But I don't agree with him. It is not the power that corrupts. Corruption is in you. Power simply gives you an opportunity to show your real face. So power is not your enemy; it is a mirror.

You don't know. You may be carrying a Genghis Khan within you, a Tamerlane within you, a Nadirshah within you. Power gives you the insight to become aware of it all.

I am not against power. All that is needed is that you should remain aware, more aware than before. Powerless you can afford to be unaware, but when you have power you cannot afford to be unaware. And then power can be of immense help -- to help you to destroy the Nadirshah within you, the Adolf Hitler within you. And if you can come out of power unscratched, then you will have an abundance of love, compassion, beauty, truth.

They have their own strength, but it is of a totally different dimension.

So I am not disappointed. Whatever happened, we are going to turn it into a golden opportunity. That's what I teach to you -- to turn everything into a golden opportunity.

Sheela and her gang have done a great service to you. They have destroyed themselves, but they have given you an insight. Now keep awake. Don't fall asleep.

BELOVED MASTER,
YOU HAVE OFTEN REFERRED TO THE QUOTE, "POWER CORRUPTS AND ABSOLUTE POWER CORRUPTS ABSOLUTELY." HOW CAN THIS BE PREVENTED FROM HAPPENING AGAIN? IS THE HORIZONTAL HIERARCHY REALLY POSSIBLE? ALLELUIA FOR THIS NEW DAY! ALLELUIA!

But I have answered your question before you have asked it.

BELOVED MASTER,
I DON'T KNOW WHAT MAGIC HAPPENS DURING DARSHAN, BUT FALLING INTO THE DEEP, DEEP SILENCE THAT YOUR PRESENCE CREATES, I FIND IT HARD TO IMAGINE HOW IT IS POSSIBLE TO RECREATE THIS BEAUTIFUL SPACE IN YOUR ABSENCE. AND STRANGELY, A PART OF ME DOES

NOT WANT TO BELIEVE IT IS POSSIBLE.
WHY IS THIS?

First, it is such a big event, such a great ecstasy, that you cannot believe it is really happening. You have been brought up by parents, teachers, society, schools, colleges, universities, religions. On one single point they all agree, that you are unworthy, and you have to deserve to be worthy. You have to prove that you are worthy.

And how do you have to prove it? By becoming someone else.

A Christian is trying to become Christ. A Buddhist is trying to become a Buddha.

Now there is a great problem: nature never repeats itself -- that's its beauty and its creativity. Human beings are not produced on an assembly line like Ford cars, where every minute one car comes out just the same. The predecessor was the same, the successor is going to be the same. Machines can be the same; man cannot be.

My opposition to communism is based on the fact that equality of human beings is a psychological impossibility. It is just like if somebody is tall and somebody is short, and you start creating people of equal size. So somebody's head is cut off, and somebody is put on a traction machine to pull his legs. What you will create will be a crippled world, not equal. I am against communism because it is psychologically absurd.

Every man is unique, and there is no way for anybody to become Christ again. Two thousand years are enough proof. Hundreds of popes but not a single Christ. Thousands of monks but not a single Christ. Twenty-five centuries are proof enough: millions of Buddhist monks all over Asia and not a single Gautam Buddha is born.

But a calamity happened instead. The person who tries to become Gautam Buddha or Jesus Christ, cannot become Jesus Christ and cannot become Gautam Buddha. The natural law does not allow any carbon copies. It believes in the original.

So they could not become Buddhas and Christs, but by trying to become Buddha and Christ they also missed what they could have become. And this is the frustration of the whole humanity.

You never ask, Who was Jesus trying to become? Who was Gautam Buddha trying to become? If you are really understanding, one thing is clear: Gautam Buddha, Mahavira, Jesus Christ, or Moses, or Lao Tzu, Chuang Tzu -- they were not trying to become anybody else. That is the basic reason why they could become what was their own potential.

If you have to learn something from their lives, this is the most fundamental thing: never try to become somebody else. But from your very childhood you are being conditioned that you are unworthy as you are; prove yourself by becoming somebody else.

In my childhood I was never an obedient child, and I have remained the same. Just now nobody is giving me orders, so my disobedience has no way to express itself.

Once in a while my mother comes while I am taking my lunch, and she forgets, and she starts saying, "Mix this with that. With this vegetable, curd would have been good."

And I say, "You have known me for my whole life. If you say so, I am not going to do it. Still you go on doing the same thing."

She even tries to corrupt the minds of my kitchen people. I have told them, "Listen to her respectfully, but don't follow what she says."

I want to eat my food my way. Nobody is going to instruct me. Tastes differ, likes differ, individualities differ.

In my childhood there was a boy living just by the side of my house, my neighbor's son, and my father used to say, "Look at that boy." He was not my class fellow, he was two years ahead of me. "He always comes first. Why don't you try?"

I said, "Until you stop telling me, I am not going to try. In a way, I am also first -- from backwards. If there are thirty boys, I am the thirtieth. It is only a question from where you start counting. I can be first also, but I am not going to follow that idiot."

My father said, "He always comes first, and you call him an idiot."

I said, "Yes, I call him an idiot. He comes first because all the people in his class are just third-rate. Once in a while I have talked with him. He is just stupid. He can't answer a single question; he can't argue. The moment he sees me he tries to escape, afraid that I will catch hold of him and put him in a confusion."

Finally my father stopped saying these things. The year he stopped, I came first in the class.

He said, "You are something! What have you been doing to come thirtieth in the class?"

I said, "I have been giving wrong answers knowingly. If you had said to me, 'You have to pass,' I would have failed. It was good of you that you were only trying to bring me first. Remember, I am not going to be anybody's copy, and nobody is a model. I am just going to be myself; first or last does not matter."

And since that time I went on being first every year, in every class, until my master's degree. I topped the whole university.

My father could not believe it. "You are simply crazy. You yourself were writing wrong answers."

I said, "I had to, to stop you trying to model me according to somebody else. This much is certain: I am going to be myself, so don't impose any ideas on me. Leave me alone, so that I can find my own self-nature."

You feel doubt because here there are five thousand people sitting by my side, so silently, so peacefully, as if there is no one. You feel immense peace, silence, joy, but you cannot believe it because you are a miserable person. Suffering is your fate. You are a sinner, born in sin -- a Christian. You have committed so many sins in millions of lives -- a Hindu. How can this be possible for you?

It may be possible for anybody else, but not for you. Your parents have never respected you, your teachers have never respected you. Everybody was advising, everybody was telling you to change. You were always wrong; they were always right. Naturally, you have accepted their ideas. You have been very obedient. And to be obedient is self-destructive.

I am not saying be disobedient to everything. Try to use your intelligence. If it is worth obeying, if it is according to your intelligence, your feelings, your heart, then you are not obeying anybody else; you are doing your thing.

If it is against your reason, your intelligence, your being, then whatever the cost, disobey it.

Obeying others, you have started thinking of yourself as just a miserable creature. You are not a Jesus Christ, you are not a Gautam Buddha, you are not a Chuang Tzu. What are you? Just nothing?

When I entered the university, first I went to see the vice-chancellor. I knocked on the door, asked him, "May I come in?" He said, "Yes." I went in, I remained standing.

He said, "Why don't you sit?"

I said, "It is better to stand in a place where even the vice-chancellor does not know how to respect a human being. Unless you stand up and receive me, I am going to stand here. And remember, unless you respect me, don't expect any respect from me. It is a mutual thing."

The man looked at me. He was simply shocked. He could not believe that a student would do that.

I said, "You can take your time and you can think."

A few moments passed in silence, and then he decided to stand up.

I said, "Now, this looks more human. Now if you come into my room in the hostel, I will stand up and receive you with love and respect. And it is not only for me that I am saying so. Do it with everybody. Continuously in your speeches you are saying that students are not respectful to the teachers -- and this is the reason why students are not respectful to the teachers. They should not be!"

Teachers or students makes no difference. Both have a human soul, unique, and they should be respectful. If the teachers are respectful to the students, I don't think any student can be disrespectful to the teachers. But you go on receiving their humiliation, and slowly slowly you get accustomed to being humiliated.

That's why you find it unbelievable even though it is happening; you experience it. What a tragedy! You experience it every day, and later on you start suspecting: perhaps you were imagining or dreaming, or perhaps it was some kind of hypnosis. "What happened? I was feeling so ecstatic and so silent and so peaceful and so loving."

A window just opens, and the moment you leave me, the window closes. You close it, because it goes against your whole past, which is heavy.

Secondly, I have nothing to do with what is happening here.

You love me. It is your doing.

You trust me. It is your doing.

Whenever you love, whenever you trust, you will feel doors opening into the unknown, new dimensions opening. You are afraid, perhaps in my absence it will not happen. Don't be afraid. I am already absent. I died the day I became enlightened. There is only silence and peace, there is no "I." I have to use that ugly word, for the simple reason that in language you have to follow the language and its grammar -- howsoever absurd.

One of the Hindus' masters, Swami Ramateertha, who had come to America, tried to change this language. He never used the word "I"; instead he used his name. He would say, "Rama is feeling thirsty," not, "I am feeling thirsty." It looked very odd, "Rama is feeling thirsty," "Rama wants to go for a walk."

In India his followers used to understand it, but in America people started asking, "What kind of language are you using? Why use 'Rama' again and again when you can simply say 'I want to go for a walk'?"

He said, "There is no 'I' in me, so I am using Rama just the way you use a name; it's arbitrary."

But it will make language ugly, and there is no point because Ramateertha's own life proved it. He was highly respected in America and Europe, so coming back to India, naturally he thought that first he should go to Varanasi, the holy city of the Hindus -- perhaps the most ancient city in the world. And if he has been honored so much around the world, certainly Varanasi and its council of Hindu scholars will receive him.

He was invited by the council, but before the proceedings began, one Hindu priest stood up and said, "I want to ask a few things. First, do you know Sanskrit?"

Ramateertha was born in Punjab, so he was educated in Persian and Urdu. He had read Hindu scriptures in Persian and Urdu, not in Sanskrit. Naturally, he had to say, "I don't know Sanskrit, but I have read Sanskrit scriptures in Persian and Urdu."

The whole council of scholars laughed. They said, "If you don't know Sanskrit, you know nothing. First start to learn Sanskrit. Even your orange clothes do not suit you. A man who does not know Sanskrit, the holy language of the Hindus, has no right to pretend to be a Hindu saint."

And you will be surprised: Ramateertha went to the Himalayas, changed his clothes and started learning Sanskrit.

Now, who is being hurt?

If I was in his place, I would have laughed. I would have said, "Who bothers to be a Hindu saint? To know oneself, one does not need to know Sanskrit or Urdu or Persian. Knowing oneself needs silence, meditation."

And no language is holy, because Mohammedans say Arabic is holy, Jews say Hebrew is holy, Buddhists say Pali is holy, Jainas say Prakrit is holy -- and there is no criterion to decide who is right. There are three hundred languages in the world, and to the people who speak them they are holy.

I would have simply told that conference of Hindu scholars, "You are idiots and nothing else. You don't know that to know oneself you need no language. In fact, you need to drop all language, all words, the whole mind itself."

So that was only a gimmick, using Rama instead of "I." The "I" was there, very much there.

His disciple, Sardar Purnasingh, has written in his autobiography that one day Ramateertha's wife came to see him, poor woman, because he left her, renounced, became a Hindu monk, and the poor woman was somehow managing, working, cleaning, just to get food, shelter, clothes.

Knowing that Ramateertha has come back, she came just to see him, just to touch his feet -- he was a holy saint. There was no idea in her mind that he is her husband. But when Ramateertha looked from the window and saw his wife coming, he told Purnasingh, "Close the doors and tell that woman that I don't want to see her."

Purnasingh was a very sensitive man, a man of poetic and aesthetic abilities. He has produced tremendously beautiful literature. He could not believe it. He said, "You have been seeing women all over the world. Why particularly are you refusing this woman?"

Ramateertha said, "You don't know. She is my wife."

Purnasingh said, "Still? After renouncing that woman for twenty years, leaving her in utter poverty, you are still afraid of her? You still think of her as your wife? You have not renounced anything, and all your saintliness is just hocus-pocus. If you don't see her, I am going to leave you."

Just by changing language, nothing changes. By changing clothes, nothing changes.

Remember, that whatever is happening here to you, I am just a catalytic agent. You love me, you trust me, that's why you become silent.

Just try it, sitting by the side of a tree with the same love for the tree, with the same trust for the tree, with the same joy with the tree. And you will be surprised: the same serenity, the same silence will come over you.

Looking at a sunset, feel it. It is our existence; we are part of it. Watching a sunset or sunrise, or listening to the sound of a waterfall with the same attitude as you have towards me -- you will find it anywhere.

Just a bird on the wing, and the whole sky and the freedom -- watch it. Feel the joy of the bird. Feel the freedom of its wings, and you will find the same ecstasy there.

And once you start finding it in different situations, then there is no need for situations at all. Just close your eyes and be loving, be trusting to the whole existence. And you will find that there is only breathing, and everything else has stopped. The mind is no more functioning.

This is what ecstasy is.

I don't want you to be dependent on me. That will be a crime. I don't want to commit any crime. All the religious prophets and messiahs have committed that crime.

Jesus says to you, "I am your savior." I do not say so. You are your own savior.

I can show you the way I saved myself. You need not follow it in detail, but just the idea that a human being just like you, with all the frailties, with all the weaknesses that human beings are prone to....

I am not a messiah, I am not a prophet, I am not an incarnation of God. All that nonsense is just to make you dependent. I feel really sick when Jesus says, "I am the shepherd and you are my sheep." I cannot believe that people did not object to it. This is humiliating.

No, I am not anybody's shepherd, and nobody is a sheep.

You have to learn to be utterly independent, and that will be my joy and my reward. If I can make you utterly free, independent -- a savior unto yourself -- then my blessings will know no bounds.

You can make me immensely rejoicing and dancing. Any human being becoming independent from conditionings, from religions, scriptures, prophets, messiahs, has arrived home. He has found the treasure which was hidden in his own being.

So this is just to give you a glimpse. Now you have to experiment on your own in different situations whether the glimpse happens or not. It happens! If it can happen to me, why not to you?

I am not special.

All these people were trying to prove they are special. Jesus is special; he is the only begotten son of God, and who are you? Everybody is a bastard. The only begotten son of God is Jesus Christ. And very strange... God did not do anything when the only begotten son of God was being crucified.

It is said about Buddha that he was born when his mother was standing. Now, this is really unique. He was born standing -- and not only that, he walked seven steps and declared that "I am the suprememost awakened person in the whole universe." And there have been idiots who have been believing it.

Jesus' virgin birth -- and there are idiots who are believing it.

It was impossible, because the Pill was not invented yet. And what about poor Joseph? Nobody thinks about the father of Jesus, that this is such an insult to poor Joseph. Nobody bothers about the man. On the contrary, the Holy Ghost made Mary pregnant and he is still the Holy Ghost. This was a rape. At least now he should be called Unholy Ghost. But something special....

Jainas say that Mahavira never perspired. Impossible, unless instead of skin he was covered with plastic. And plastic was not discovered at that time.

And perspiration is a very natural and useful process for the body. Every pore of your body breathes, and behind every pore there is a small gland which contains water, for a special reason: to keep your body temperature constant. You may go under the hot sun and it will start perspiring. The perspiration is the strategy of the body to befool the sun. The sun and its heat become involved with the perspiration and evaporate it. The heat does not enter within you and raise your temperature.

If you don't perspire, then.... Your life range is not very big -- from ninety-eight degrees to only one hundred and ten degrees, a twelve degrees' span. If you don't perspire you will burst with heat.

And Mahavira used to live naked. I think he must have perspired more than anybody else in the whole world.

This much I can say, that I don't perspire because I never go under the sun. I don't like heat. From one air-conditioned place to another air-conditioned place, in an air-conditioned limousine. Just for seconds I am not in an air-conditioned space. That much does not make any difference. I don't perspire.

But Mahavira? I cannot believe it. And you will be surprised: to make him special they say he does not urinate, because that looks bad. For a prophet to urinate -- a pissing prophet, mm? -- does not look right.

He does not defecate. But where does the food and water that he takes disappear? Neither does he perspire, nor does he urinate, nor does he defecate. Then where do the food and the water that he drinks disappear to? And he was one of the healthiest men.

If all the food goes on accumulating inside him, I don't see what will happen to him. He lived for eighty-two years. Just a little arithmetic and you will say that he will be almost as big as our commune's

whole property -- one hundred and twenty-six square miles!

But they were trying to make these people special, so that you can be humiliated, made dependent, converted to Hinduism, to Jainism, to Buddhism, to Christianity.

I am not converting you. Or perhaps, if you understand the basic meaning of the word "convert," I am really converting you -- not to Christianity, not to Mohammedanism, not to Hinduism, but to yourself. And that is true conversion.

These meetings with me are simply small glimpses, that a human being exactly like you, with no speciality, with no claim, is capable of reaching, so why can't you reach?

My being here is a challenge to you. So whatsoever is happening to you in silent moments with me, allow it. It will happen when I am not there.

First, move slowly. A beautiful tree... just sit touching the tree, feeling the tree. It is alive and full of juice -- and it is not Christian, and it is not Hindu. It is just a beautiful tree with no denomination. Feel its beauty, its life, its greenery, its flowers. Just be there as if there is nothing else to do in the world, and suddenly you will see the same things happening.

Use anything, and then stop using things. Just close your eyes and in your total aloneness experience the same things. That will be a day of great joy for you. It is your inheritance; something you had forgotten is remembered.

BELOVED MASTER,
IS MATURATION AN ONGOING PROCESS?
HOW IS MATURATION RELATED TO AWARENESS?
PLEASE EXPLAIN.

Yes. Maturation is an ongoing process. There is no full stop, not even a semicolon anywhere... it goes on and on. The universe is infinite. So is the possibility of your maturing.

You can become so huge.... Your consciousness is not confined to your body. It can spread all over existence and all the stars can be within you. And there is no place where you will find a plate that says, "Here ends the universe." It is just not possible. It never begins; it never ends.

And you are part of it. You have been here always and you will be here always. Only forms change, and forms don't matter. What matters is the content. So remember that particularly in America, containers matter more than the content. Who cares about the content? The container has to be beautiful.

Remember, the container is not you. You are the content. Forms change, your being remains the same. And it goes on growing, maturing, goes on becoming more enriched.

And you ask, "What is the relationship between awareness and maturity?"

Awareness is the method; maturation is the result. Become more aware and you will have more maturity; hence, I teach you awareness and don't talk about maturity. It is going to happen if you are aware. There are three steps of awareness.

First, become aware of your body -- walking, chopping wood or carrying water from the well. Be watchful, be alert, aware, conscious. Don't go on doing things like a zombie, like a somnambulist, a sleepwalker.

When you have become aware of your body and its actions, then move deeper -- to your mind and its activity, thoughts, imagination, projections. When you have become deeply aware of the mind, you will be surprised.

When you become aware of your bodily processes, you will be surprised there too. I can move my hand mechanically, I can move it with full awareness. When I move it with full awareness, there is grace, there is beauty.

I can speak without awareness. There are orators, speakers.... I don't know any oratory; I have never learned the art of speaking, because to me it looks foolish. If I have something to say, that is enough. But I am speaking to you with full awareness, each word, each pause... I am not an orator, not a speaker.

But when you are aware of speaking, it starts becoming art. It takes on the nuances of poetry and music.

One man, a Western journalist, wrote a book, THE NEW MYSTICS. His name is Aubrey Menen. He introduced me to the West. He has covered other mystics, but I was on his front cover. And the things he said, I could not believe myself.

He said that he has listened to Adolf Hitler, who was a tremendous orator. He has listened to Jawaharlal

Nehru, the first prime minister of India, who could hold millions of people while he was speaking. He mentioned Kennedy -- President Kennedy, who was a great speaker.

But I was surprised: he said that listening to me, he felt a tremendous difference. "Certainly this man is not trained in oratory or speaking, but whatever he is saying is reaching directly to people's hearts. It was not the case with Adolf Hitler, Jawaharlal Nehru or President Kennedy; they were just repeating words like parrots."

This is bound to happen if you speak with awareness. Then every gesture, every word has a beauty of its own. There is grace.

When you become aware of the mind, you are in for a greater surprise. The more you become aware, the less thoughts move on the track. If you have one hundred percent thoughts, there is no awareness. If you have one percent awareness, there are only ninety-nine percent thoughts -- in exact proportion. When you have ninety-nine percent awareness, there is only one percent thought, because it is the same energy.

As you become more aware there is no energy available for thoughts; they die out. When you are one hundred percent aware, the mind becomes absolutely silent. That is the time to move still deeper.

The third step: to become aware of feelings, moods, emotions. In other words, first the body -- its action; second, the mind -- its activity; third, the heart and its functions.

When you move to the heart and bring your awareness there, again a new surprise. All that is good grows, and all that is bad starts disappearing. Love grows, hate disappears. Compassion grows, anger disappears. Sharing grows, greed disappears.

When your awareness of the heart is complete, the last surprise, and the greatest surprise: you don't have to take any step. A quantum leap happens on its own accord. From the heart, you suddenly find yourself in your being, at the very center.

There you are aware only of awareness, conscious only of consciousness. There is nothing else to be aware of, or to be conscious of. And this is the ultimate purity. This is what I call enlightenment.

And this is your birthright! If you miss, only you are responsible. You cannot dump the responsibility on anybody else.

And it is so simple and natural, that you just have to begin.

Only the first step is difficult. The whole journey is simple. There is a saying that the first step is almost the whole journey.

Okay?

From Bondage to Freedom

Chapter #4
Chapter title: Where do we go from here?

18 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
FOR THE FIRST FEW DAYS AFTER SHEELA AND HER GANG ESCAPED, EVERYONE FELT GREATLY RELIEVED. NOW, AS THE HORROR STORIES UNFOLD, PEOPLE ARE REACTING BY NOT COMING TO WORK/WORSHIP, OR WORKING WITHOUT BEING THERE.
THERE IS SUSPICION, ANGER, RESENTMENT, AND MISTRUST OF THOSE WHO WERE ASSOCIATED

WITH SHEELA AND WHO HAVE REMAINED.
WHERE DO WE GO FROM HERE?

Nowhere! We are going to be here. It is a significant question. It represents many sannyasins' minds.

Basically, this is how mind functions. When you get rid of something which was binding you, enslaving you, which was a fascist thing, you feel relieved, ecstatic. The moment you heard that Sheela and her gang had left, you danced throughout the city's streets.

But I knew that the second part would be coming soon -- because for three and a half years Sheela and her gang were taking every responsibility, were taking every care, and you were, in a way, unburdened.

Now that you are free, a question of responsibility arises, and that shakes you. You have been dependent, and now you are independent. It will take a little time for you to change yourself from dependence to independence. You will have to pass through this trauma.
This is simply a trauma.

You are worried because many of the people who were part of Sheela's group are still here. You should not be worried. They are here because they have revolted against Sheela and her group. They have done more than you have done. You should be respectful to them.

Sheela had asked all of them to go with her. They refused. They wanted to be here with me and with you and the commune. They had not come here for Sheela; they had come here for me. One of the sannyasins, Ava, even went with Sheela, but came back -- not even reaching the goal -- the Black Forest in Germany, where they are hiding like criminals.

They are no more wearing sannyasin dress, so they cannot be recognized. And they are hiding in a small village, afraid -- because they are going to be caught. Whatever they have done, they have to be rewarded for it.

Ava returned from the middle of the journey because, even being with them a few hours, she started feeling sick. The whole group was pathetic. She phoned here, and I told her it is her home, she can come back. These people were corrupted, led into things by Sheela, Puja, Shanti Bhadra, and they were as innocent as you are. They did whatever was told to them. Won't you give them a chance to change? Don't you have any love for your own people?

Even if Sheela, Puja, Savita, Shanti Bhadra -- who have all committed crimes of the first degree -- if they ask to come back, I will welcome them, because their very asking to come back means they have understood, and they won't be the same again. And whatever they did, good or bad, their intention was never bad. They were doing it for you. Their end was never bad, their means may have been.

And a commune of loving people should be forgiving too. Love knows no resentment. Love only knows how to give opportunities for transformation.

So please drop any ideas of the people who belonged to the group and have remained here. To be suspicious of them, or to keep away from them, is ugly on your part. They need more love to regain their dignity. They need more love to be transformed.

And always remember one thing very fundamental to my way of life: anything a person does is just a mere act. It does not qualify and color his whole being. Being is vast.

I will not punish even a murderer, because the murder happened in the past. Nobody has the right to destroy this man's future, because in the future he may turn into a poet, a painter, a scientist, a musician, a dancer. One thing is certain: he has energy. He misused it. All that you have to do is treat him psychologically, to make it clear to him that something is wrong in his mind, to make him aware of how to drop it and how to change the direction of his energies. What is destructive can become creative.

I am against all punishment, particularly the death sentence. It is inhuman, resentful, revengeful, and without any consideration of the person -- in his situation even you would have done the same. And past is past. Why distort the future of a person? Any individual is worthy of respect. Your respect will help him to change. Your trust will help him to change.

So the people who have remained here need more love, more respect, need to be more sheltered, protected, so they can drop their fear. And now we have a totally new regime. They will be working under it, and they can be of immense help, because they have worked for four years. We need a few experienced people. So anybody who is here, and anybody who wants to come back, is welcome.

This is not an ordinary society. You have to prove that it is extraordinary, that you are capable of trusting even those people who deceived you. That will make them feel ashamed, and that is the only way for their transformation.

And, whatever they did, once you accept them we will not need to find out and discover and investigate -- they themselves will reveal all.

Trust creates such a space, and love gives such courage.

If a person can see, can say to the court, yes, he has murdered, and he is sorry for it, and he wants to be changed.... He does not know why he murdered. There must be something in his psychology which is wrong, which is destructive. But in the ordinary world outside he will be sentenced to death, or to remain in jail for his whole life, which is worse.

Naturally, the murderer cannot be changed by your courts, by your laws. And for thousands of years your laws have gone on growing, your courts go on becoming bigger, and you have more judges. But do you know, your murders are not less. They are increasing far more rapidly than your judges. Strange -- there is something basically wrong.

Anything that is done should not be taken in the spirit of revenge, punishment; but the outside society lives only with greed and fear. Give respectability to a person who is obedient to the rotten society, and give punishment to anybody who does anything against the society. This society is not for transformation.

But my people should behave differently. You are to prepare the ground for the new man and for a new human existence. And these are the chances, opportunities.

Sheela has given you a great opportunity to learn the power of love and forgiveness, and to see that there is no alchemy which can transform a man other than love.

So if these people come back -- and also those who have remained here -- they should be specially treated, with love and great joy and dance and rejoicing that they have come home. And I promise you, your love will change them. There is no other way to change a person.

So don't unnecessarily get worried, seeing the same people still holding power posts. I know about it, but I know that they have revolted in favor of you, against Sheela -- and now you are misbehaving with them. They should be rewarded. And they are the people who will bring out everything that has been done; they are the authentic witnesses.

But if you are behaving badly with them, you will not be able to win their hearts. And five thousand people, trusting, loving, cannot win the hearts of a dozen people? Then love is useless; trust is useless.

You are just functioning with your old, conditioned mind that you have carried from the outside world.

And you are feeling another thing which you have to be reminded of, because if you are not reminded, you will create another fascist regime.

Freedom does not mean license.

In Magdalena restaurant, people are not ready to prepare food. They are free. They want to meditate. Then what is going to happen to five thousand people?

People are not working the way they were working under Sheela. That means you need Sheela. You should be working more -- to prove that Sheela's fascism was unnecessary. People are not coming to their work, and even if they come they don't work. Do you see the implication of it?

Five thousand people have to live self-sufficiently. You have to produce your food, your houses, your vegetables, your milk products -- everything. And if you are not working, because you think that's what freedom means, then you are behaving stupidly.

You should do just the opposite. You should work more, not as a slave, but out of your freedom and love for the whole commune, and you will prove that Sheela was wrong. And that will be the guarantee that nobody ever again takes any fascist steps. But if you act this way, then perhaps another Sheela will be needed; otherwise you cannot survive. It is simple arithmetic.

In Soviet Russia, when the country became independent from the czarist rule in 1917, in the Moscow main street a woman was found walking in the middle of the road. And when she was told by the policeman, "Walking in the middle of the road is not allowed"....

There are two possibilities: if the country decides, then keep to the left or keep to the right. But no country in the whole world has the idea to keep in the middle. Traffic will become impossible. Accidents will increase a thousandfold. Just think, traffic in the middle! from both sides cars and buses and people walking! It will be a tragedy.

But the woman said, "Then what is the meaning of freedom, if I still have to keep the old rule?"

Don't be so idiotic, like that woman. Nobody should impose any rule over you. If you are responsible, intelligent, you will create a life of discipline on your own.

So remember, you can choose. If you want Sheela back, I can call her and her whole gang, and give the commune to her. If you don't want anybody to be dictatorial to you, then take responsibility. Then work, and

work more sincerely, honestly. The need simply disappears.

And you are a group of very intelligent people, but this is the trouble with intelligent people. They always try to misuse freedom.

I would like to remind you that Germany is one of the most intellectual countries in the world. It has given to the world people like Kant, Hegel, Feuerbach, Karl Marx, Sigmund Freud, Martin Heidegger -- great philosophers, great psychologists. And still a third-class crackpot, Adolf Hitler, managed to get all the intelligentsia of the country to follow him.

And I don't think humanity has learned anything out of it. If you don't learn, then history repeats. If you learn, then you can stop history repeating again.

Martin Heidegger was perhaps one of the most significant philosophers of the century, and he was a contemporary of Adolf Hitler. He supported Adolf Hitler -- inconceivable! The whole youth, which is the cream of the society, its intelligence, all the universities' vice-chancellors, professors -- they all supported Adolf Hitler, a man who was uneducated, a man who was refused from the school of art, who was refused from the school of architecture, because he had no intelligence.

This man became the leader of the most intelligent country in the world, and he created the greatest fascist regime. He killed almost ten million people, and still people were supporting him. It has to be psychoanalyzed.

What was the reason? The reason was, Germany was defeated in the first world war. And the intellectuals tend to fight among themselves. They argue, rationalize, philosophize; they are not physically active people. And they are egoists. They think they have found the secret of life, every one of them.

After its defeat in the first world war, Germany was in a chaos. The chaos created Adolf Hitler, because he promised, and he fulfilled the promise, "I can make this country again united, again strong, so strong that it can rule over the whole world."

It was something that was immensely needed. People were not working, people were not being creative. Somebody was needed to make the country again creative, disciplined. And Adolf Hitler filled the gap. Within ten years Germany was again a world power.

Strange -- if you give people freedom, they become lazy, they don't want to work. But if you give them a fascist order, they work to their very potential; they create, they are united, they become strong.

Germany went on winning for five years. That proved that the people of Germany had chosen the right person -- the whole world on one side, and he alone was enough.

He gave the intelligentsia their ego as nobody had given them before. He said to them that the Nordic German race is the purest Aryan race, and it is its destiny to rule over the world, because all others are subhuman. It was tremendously gratifying. The intellectual ego was very much fulfilled, and even a man like Martin Heidegger fell into the trap.

Only after Hitler was defeated and Germany was almost destroyed, then people started looking back at what they had done, what kind of man they were supporting: a monster, a murderer who has killed millions of people -- perhaps the greatest murderer in the whole history.

So remember one thing: freedom is not license. Freedom is responsibility. And if you cannot take your responsibility yourself, then somebody is going to take the responsibility on your behalf. And then you are enslaved.

People have been asking me how it happened that five thousand people, almost all university graduates, having the best qualifications from the best universities of the world, could not see for four years.

The reason is, Sheela was not only doing something ugly and fascist, she was also creating the commune. She was also making the desert into an oasis. She was making the commune comfortable in every way. Every coin has two sides.

So you looked at the light side. And you were surrounded -- which Sheela and her group created -- with hostility in Oregon. That is a simple political strategy.

Adolf Hitler, in his autobiography MY STRUGGLE, says that if you want a nation to be strong, create enemies all around it; otherwise, people relax. Keep them continuously in paranoia, fearing that there is danger all around.

And Sheela created that. She created the hostility of the Oregon government. She created the hostility of Americans in general. That made you come close to each other, become strong: "Be ready so that nobody can harm you."

So if you don't take the responsibility, something like that is bound to happen again. History certainly repeats, because man does not learn.

Now I want no hostility with anybody. We have been here for four years. Others may have been for four generations -- that makes no difference. If in four years you cannot be Americans, you cannot be Americans in four hundred years either. Years don't count.

We love this land, and we are pouring our perspiration into this desert to make it an oasis. We have fallen in love with this desert.

And to me, America is perhaps the only hope for humanity, because the American Constitution is the only constitution which is authentically democratic. That is creating a trouble for American politicians, because those politicians are not democratic. So they go on continuously against their own Constitution.

We will fight for the Constitution of America against those Americans who are prostituting it. But there is no question of hostility. We are part of this country, and we are going to be part of this country forever.

And we are withdrawing everything that Sheela and her group created -- fear, paranoia. I would like the City of Rajneesh to change its name back to Antelope. There was no need to change the name -- Antelope is so beautiful a name -- and why hurt people?

And I would like that the people of Antelope who have sold their properties to us should take them back. We have improved on their properties, we have renovated their dilapidated houses, and anyway, prices in four years have gone high. But I don't want -- because it is not a question of profit.... I would give them back at the same price as we had purchased them. And if they can take all the properties back.... We have such a big land here, why should our people live anywhere else?

We have three times more land than New York. We can create three New Yorks here. We have one hundred and twenty-six square miles. But we are not going to make those ugly structures, skyscrapers, against nature, against aesthetics. We will make small cottages which mix with nature, and we will make this place lush green. We need greenery, because the red becomes very great when there is greenery all around. Even trees understand it. Green trees and red flowers.... These are two basic colors.

And we want the government of Oregon to understand that we are Oregonians.

Governor Atiyeh has come from Lebanon. His father may have come, that does not matter. If he can be an Oregonian, why cannot you be an Oregonian? In fact, everybody in America is a foreigner except the Red Indians. Others have invaded the country. They have entered the country without any visa. They have exploited the poor people of the country. Their forefathers had no green cards.

We have not invaded. We have given more money for this land than anybody else was ready to give. This land was for sale for fifty years, and nobody came to purchase it. The greatest offer was three and a half million. We have given six million dollars for the land.

You should compare it. The forefathers of Americans who had come here purchased New York for thirty dollars. Just a little arithmetic: thirty dollars for the whole of New York? -- then we should pay only ninety dollars for this whole land. Why six million dollars? But we want to be just and fair.

These people who have come, without a visa, with no green card, no American passport, are asking us.... They should feel a little ashamed.

We have come into the country legally, and I have chosen the place because I am in tremendous love with the American Constitution. It is far more holy than THE HOLY BIBLE, because it gives you all the democratic values of life: individuality, individual property, freedom of speech, freedom of information. It gives you everything that individual growth needs.

We are for the Constitution, but the politicians are just corrupting it, in every way. You will be surprised to know that half of Oregon is owned by the federal government. This is not right; this is not according to the Constitution.

Government should not nationalize anything. This is underground communism. The property should belong to individuals -- what does the government have to do with it?

And they had ideas to own the whole of Oregon. That's why they are against us -- because now they know they can never have the whole of Oregon. Rajneeshpuram is here and cannot be purchased. So they have been doing everything illegal, persecuting. But there is no fear. We have the Constitution in our favor, and we will win in every court, so there is no question of fear.

And as far as the general masses of Oregon and America are concerned, we love them for one reason: that this is the only place which does not have a very loaded past.

For example, India has at least ten thousand years of conditioning. To change the Indian mind is an Himalayan task. But to change the American mind, to transform the American is simple. America does not have any past -- three hundred years only. Compared to countries like India or Europe, it has no past; it has only future. Its past is so small, it can be deprogrammed very easily.

My whole religion consists in deprogramming.

I don't have any program to give to you; and I don't want to give any program to you, because that is against humanity. I simply want to deprogram you -- clean, fresh, unburdened, just a bird on the wing in the sky. And you have to find yourself out of your freedom.

But freedom brings great responsibility. And I am trying to make you free, not only from fascist types of structures. I am trying to free you from Christianity, Hinduism, Buddhism, Mohammedanism, all religions. They are all fascist, because their basic idea is belief.

They destroy your reason, they destroy your inquiry, they destroy your intelligence. They give you borrowed, centuries-old rubbish and call it knowledge. You call the BIBLE holy and every day you worship it, with great respect, without knowing that this is the most pornographic book in the whole world. If the Supreme Court of America is really fair, the BIBLE should be X-rated. But the same is the situation of other religious scriptures. All are pornography.

I want you to be free from any ideology so that you can be yourself and you can search and you can go into the unknown. That inquiry into the unknown is such an ecstasy, such a great excitement -- the only pilgrimage. There is no need to go to Israel, no need to go to the Kremlin, no need to go to Varanasi. These are not real pilgrimages.

The only pilgrimage is the move from the known into the unknown, and from the unknown into the unknowable.

I am not even giving you a God, because the whole idea of God is again fascist. God created you, so what are you? -- just puppets. And he could not find anything better, he created you with mud. Humus means mud; that's why you are called human beings -- from the Big Muddy Ranch.

And he was even more unfair to women, as if all the mud was exhausted in creating one Adam. But just to create inferiority -- this God is a male chauvinist -- he created the woman out of a rib of man.

He was not a qualified surgeon, still he did surgery -- a criminal act. And I have heard a story that because he created Eve from one of Adam's ribs, each night when Adam goes to sleep, Eve will count his ribs. She has been counting since then.

But to accept a God is to accept a bigger Adolf Hitler, supreme-most, omnipotent, omniscient, omnipresent. He can do anything. You are just puppets in his hands. He created you; he can de-create you any moment.

And the guy seems to be whimsical. According to Christianity he created you four thousand and four years before Jesus Christ, and I am always puzzled, what has he been doing for the whole eternity? Six thousand years old, and what was the fellow doing all along? He has a company: a holy ghost, a son. The company is gay -- and AIDS is the result.

At least one woman would not have been bad. There would have been a little excitement, a little gossiping, love affairs, fights -- some story. But these three queens, what were they doing for the whole eternity? I have asked Christian theologians, "You have to answer me: What were they doing?"

I have rejected this unholy trinity completely. Existence has always been here. Nobody has created it.

And Friedrich Nietzsche is right at least on this point: that God is dead and man is free. Those two things together -- God is dead and man is free -- are very significant.

If God is alive, man cannot be free. He is always there, and he is everywhere.

I have heard about a nun who would not take her clothes off even while taking a bath in a closed bathroom. Other nuns said, "This seems to be a little crazy. Why don't you take your clothes off?"

She said, "How can I? God is everywhere. And he is all powerful and he can do anything, any stupid thing -- he can send the Holy Ghost to rape a virgin girl, Mary."

No, with God, man's freedom is not possible. God is a dictatorial idea. Communists may accept it.... Although they don't accept it, it would fit perfectly with them, with their ideology. But any democratic mind cannot accept God.

So my whole work here is to deprogram you -- from God, from hell and heaven, from all religions, from all political ideologies, which are nothing but exploitations of you.

Why has man been so much interested in heaven and hell? Poor man needs a promise; otherwise living will be impossible. Hope is his opium. He knows here there is nothing possible, only after death. That's why all the religions go on giving hope to the poor -- after death you will be rewarded. "Blessed are the poor for they shall inherit the kingdom of God."

I don't see any point in poverty, any virtue in poverty -- that they should inherit the kingdom of God. If being poor is virtue, then where is your pope, who is the richest man in the whole world, going to end up?

All your popes will be found in hell. They are not poor people.

But it is a consolation, and it is also preventive of any revolution against the rich. The BIBLE says that a camel can pass through the eye of a needle, but the rich man cannot enter into the gates of heaven. At least rich people should throw out this BIBLE; this is not for them. But they go on worshipping, they go on making more churches, more cathedrals.

They go on donating, making trusts, because they know that this is simply a consolation for the poor. They are going to inherit the kingdom of God. They are already enjoying something of paradise -- and experience counts. The poor man will not be able to enjoy paradise. He will be so unacquainted with any comfort, with any luxury. He is accustomed to poverty. Hell will suit him better.

The rich man knows perfectly well that he is going to be in paradise. For the rich man the paradise is his greed: more and more and more. For the poor man it is a consolation: to live with less and less and less.

I want you to be freed completely from heaven and hell.

Hell is your fear projected.

Heaven is your greed projected.

And when we can create paradise here, why bother with something which nobody knows exists or not, because nobody has ever come after death to inform us.

Strange -- the story is that Lazarus died. He was a poor man, so he must have got into paradise. Jesus revived him, but in the BIBLE there is no reference at all -- because he has been for four days in paradise -- Lazarus does not give any information. The only man who has come back does not give any information about paradise.

The reality is he was a friend of Jesus, and this whole thing was fake. Many people must have died in Jesus' time. If the man was capable of reviving people then why only Lazarus? This seems unkind. Other people are dying. You can revive them just by touching them or by calling them, "Come back." Such a small effort on your part and you give them life back. He never did that.

My own understanding is that Lazarus played the part; it was a trick. He was not dead. He was placed in a cave, and his two sisters, who were also followers of Jesus, waited for him. Messengers were sent. He came and he simply called from outside the cave, "Lazarus, get up!" And he got up. He was not even asleep. And he says nothing about paradise, or anything about what happened in those four days.

I want you to be freed from all this nonsense. Try to live here, now, as totally as possible.

And the paradise *is* now here. If there is a paradise after death, certainly you will inherit it, because you will have already practiced for it.

And don't be worried even if you are thrown into hell -- because you have been with me. I will be with you there, and we can create a great commune in hell.

And in hell there are all the colorful people. In heaven there are only sad, long faces, saints, dry bones, no juice, nothing. In paradise there is not even a single newspaper, no movie, no film actors, no poets, no painters. All the geniuses are in hell. So if we end up in hell, we are going to have a great time.

If we end up in paradise, we are still going to have a great time, teasing those idiotic saints, teaching them how to dance, how to sing.... Because for eternity, what are you going to do? Teach them how to make love, because all those monks must have been homosexuals.

All the monasteries are full of homosexuals. All the nunneries are full of lesbians. That's why I call AIDS a religious disease. It is the greatest contribution of all your religions to humanity.

It is death and nothing else. It is not a disease, because it has no cure. There is only one thing that has no cure, and that is death.

We are trying to live a different kind of life than in the outside world. So there are only two ways: either the way of Sheela or my way. I had chosen Sheela to be my secretary to give you a little taste of what fascism means. Now, live my way. Be responsible, so that there is no need for anybody to dictate to you.

Every individual should contribute to the commune. It is not an ordinary society. There are no families, it is an organic whole. Contribute... because I have been hearing that since Sheela has left, many people are saying, "I don't want to do this, I don't want to do that," and they were doing it for four years.

You can change your job if you feel like changing, you can do something else. But just because nobody is going to force you, don't let the commune become crippled. It has to become more healthy. It has to prove the truth of independence.

BELOVED MASTER,

YOU HAVE SAID THAT SOME OF SHEELA'S SECURITY MEASURES CAME OUT OF PARANOIA. I FEEL VERY UNCOMFORTABLE ABOUT THE GUNS WE HAVE IN RAJNEESH MANDIR RIGHT NOW, AND ELSEWHERE ON THE RANCH.
BELOVED MASTER, THESE GUNS FREEZE MY HEART. PLEASE, CAN WE GET RID OF THE GUNS? DO WE NEED THEM?

We will get rid of the guns, but you are a mouse, not a man.

How did you get initiated into sannyas? Those guns have done no harm to anybody, and those guns are not to do harm to anybody. Those guns are here so that no harm is done to you.

The whole world is full of guns, nuclear weapons, atomic bombs. It is perfectly right to have your own defense system.

It has nothing to do with Sheela's paranoia.

Just a simple understanding.... If you don't have guns, and tomorrow the fanatic religious groups which are there, they come on their motorbikes and start destroying your things, what are you going to do?

I am a nonviolent man, but that does not mean that I will allow anybody to practice violence on me. We will never do any harm to anybody, but those guns are perfectly right.

Even big countries like America cannot drown their nuclear weapons in the ocean, for the simple reason that if they stop creating more nuclear weapons and the Soviet Union invades, they will be helpless. The same is the situation in the Soviet Union. They cannot stop.

But one thing is certain, and tremendously good, good news: America and the Soviet Union are so full of nuclear weapons that a third world war is impossible. Both the countries have enough nuclear energy to destroy humanity seven hundred times, and there is no Jesus Christ around to make the dead alive seven hundred times.

Jesus had promised to come, but one time was enough. The way you treated him, that ugly cross, and he was thirsty and he was asking for water.... A man of miracles could not manage a small cloud to shower on him. He was asking for water; he died thirsty. That experience was enough. He had promised his disciples he would be coming soon, but to stretch "soon" for two thousand years is too much. Even I cannot do that.

Both the countries are aware that now a third world war is not going to happen, for the simple reason that both have so much power that they will destroy the whole planet, all living things on the planet. So what is the point? War has meaning if you can be victorious, if you can defeat somebody. But there will be no victory, no one victorious, no one defeated, simply all dead.

So it is good that nuclear weapons have come to a point where war is impossible. It is not impossible because of the politicians; it is impossible because of the nuclear weapons.

A few security guards are here. There is no question of any paranoia; I have been poisoned twice. Many attempts have been made on my life. The last one was made before I came here, and it is something that has to be understood -- in what a dirty political world we are living.

Ten thousand sannyasins were listening to a morning discourse, as you are listening. Suddenly twenty police officers, topmost police officers, came running in and informed me that they have been anonymously phoned by somebody saying that "A fanatic Hindu group -- the same group that assassinated Mahatma Gandhi -- wants to assassinate you this morning."

So we told them to sit and listen to the discourse, and certainly one man stood up and threw a knife, trying to kill me. The most amazing part of the story is that with ten thousand eye witnesses -- it is very rare to find ten thousand witnesses for any attempted murder -- twenty topmost police officers, the knife, and the man caught red-handed, still he was released as if he had not done anything.

We did not bother. I told my people, "It is a police case; let them try it -- because the police were present, they have caught the person, they have taken the knife; now let them try the case. It is a police case. If they want our witnesses, then ten thousand sannyasins are here."

They did not accept their own police officers, they did not accept any witnesses. Simply the case was dismissed, as if the knife was never thrown at me, as if the man was innocent.

Do you want such a thing to happen here? And it is more possible in America than anywhere else, because in India to carry a weapon is not easy; in America you can purchase any weapon.

If you are willing to see me assassinated, it will be a great experience. Those guards can be removed.

I would like you to raise your hands. Do you want the guards to be here? Then raise both of your hands.

And where is the mouse?

Okay?

From Bondage to Freedom

Chapter #5
Chapter title: The future is open

19 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
YOU SAID BEFORE THAT MEDITATIVE PEOPLE CANNOT BE CORRUPTED BY POWER, BUT HOW COME SHEELA AND HER GANG WERE CORRUPTED BY POWER?
PLEASE SAY SOMETHING ABOUT THE ORGANIZATION OF THE MEDITATIVE PEOPLE.

Meditative people cannot be corrupted -- ever. If somebody is corrupted, that only means he was not meditative. And about Sheela, I can tell you certainly: she had no interest in meditation, in my way of life, my philosophy. Her interests were totally different.

She had come first to me because her husband was suffering from cancer, and the doctors in America had said that he cannot live more than two years. She was desperately in search of someone who could help.

Her husband, Chinmaya, was a beautiful man. He remained with me, and it almost always happens, when you are facing death meditation is easy. You cannot postpone it, because tomorrow you may not be here to meditate.

So Chinmaya tried hard to meditate, and that helped him to live. All the medical experts were agreed. They could not believe what had happened to him, because two years was the maximum limit for his disease.

But he lived almost ten years, and lived happily in spite of cancer, and died happily. Just a few years more and he would have been enlightened. But he reached to the point that in the next life the remaining small part can be done. His next life will be the last life.

Sheela had to remain with him, so it was just accidental, her coming to me, her remaining with me. And when Chinmaya started going beyond the two-year limit, she started behaving in an ugly way towards him.

Naturally, he was sick, had cancer... he was not so much interested in sexuality. All that he needed was womanly warmth.

So Sheela started having lovers. That was a great wound in Chinmaya. And my feeling is, he would have lived a little longer, but these wounds were becoming more and more. And Sheela was constantly fighting with him.

Before he died, Sheela had divided the room in two parts, and she was living with her new boyfriend and Chinmaya was left alone.

Cancer.... And he had passed eight years beyond medical speculation. When he came to be examined by the doctors they could not believe it. They said, "This is nothing but a miracle."

I do not do any miracles, and I do not believe in any miracles. But he meditated. There was nothing left for him -- only cancer and death.

But this wound, that at these last moments of his life Sheela would divide the room -- and he could hear her laughter, joy with her new boyfriend -- perhaps that was too much. Perhaps the will to live disappeared.

In a way, he was killed by Sheela.

Sheela never meditated. Not only that, you must have observed, she never even listened. While I was speaking she was sleeping. All the years in India, the time of my discourse was the time for her to sleep. Perhaps she was saving that time for the night with the boyfriend.

As far as I am concerned, I accept all types of people. I don't make conditions. Whoever comes to me, he is welcome.

Even if Sheela comes back -- as a person, as an individual -- she will have my trust and love just the same. I will not support her actions, her illegal and criminal actions. For that she will have to go to the court, go to the police.

And my suggestion will be that it will be better to come and confess everything before the court, and say to the court, "These are my acts and I am ready for the consequences. And don't be soft towards me. Be as hard as I have been with these poor people." That will give her dignity, respect. You will start feeling proud of her.

Rather than hiding in the Black Forest like a criminal -- and how long can she hide? My sannyasins are all over the world. They have already reached the place where she is hiding. They have informed us that the people who are with her are almost in a sick state -- guilty. They have committed a crime against those who had loved them.

Their guilt will kill them. At least, it will keep them unhealthy psychologically. They may go mad.

My suggestion is they should come back. Our love is unconditional.

And I would like to make one point clear: that a person can act in a wrong way; that does not mean that the *person* becomes wrong. Action is a small thing. A person is a tremendous reality. And the action is already past, and the person has a pure future in front of him.

If he hides the action he destroys his own future, because that action will go on and on in his mind as guilt. If he confesses it and is willing to take whatever punishment is needed for it, he will clean himself completely. His future will become pure.

Confessing to the court, she will get the most lenient punishment. And I would like to tell to the court that no criminal needs punishment; all criminals need treatment.

For centuries criminals have been punished and you have not been able to change anything. Criminals go on growing; then you grow more courts, more advocates. It is an unnecessary burden.

And the criminals -- even if you imprison them, you are doing an absolutely irrational act, because living five years or ten years in jail means living in the university of criminology, where all the real masters of crime are. You will learn more, and you will learn one thing from all great criminals: that to commit a crime is not illegal, but to be caught is illegal.

So all that you have to do is not to be caught; you have to be more clever, more cunning. Crime is not the problem. The problem is being caught.

So anybody who is sent to a prison comes out a bigger criminal. When he went into the prison, perhaps he was just an amateur -- that's why he was so easily caught. When he comes out, he comes out as a professional, expert. Now it will be difficult to catch him.

So my suggestion to the courts of the whole world is that up to now what you have been doing with the criminals is not right. A criminal has something wrong in his psychology. He needs psychiatric treatment.

Instead of making prisons, make places where he can be given psychiatric treatment, where he can meditate, study, become more intelligent. And give him all the respect that is due to a human being. His acts do not count; what counts is his being.

I had chosen Sheela to be my secretary, not because she was meditative, not because she understood my approach towards problems. My reason for choosing her was totally different.

She had a very practical mind, very pragmatic. She was intelligent. And thirdly, because she had no idea of my total vision; just necessary instructions she could repeat like a parrot. And I needed a parrot.

I was in silence. I had no need of a very articulate man, because the articulate man will hear me but his mind will constantly be changing it, making it more sophisticated, more polished. He will edit, he will add. It will not be pure. I needed a parrot who knows nothing of philosophy, knows nothing of religion, knows nothing of the ultimate problems of life. Sheela was perfect. She could only repeat what I was saying to her.

These were the basic reasons in the beginning that I had chosen my secretary.

Another point to be understood, which is significant.... Many questions have come that, "You are an enlightened being. How could you choose wrong people?"

Those questions are out of a misunderstanding. An enlightened person can see you in the moment in

your totality, but your future is unpredictable. And there are only two possibilities: if your future is freedom, it has to be unpredictable. If your future is not freedom, then it can be predicted.

Almost all the religions have chosen a predictable future, but the implication is that man becomes a machine. Only machines are predictable.

If Mahavira, Buddha and others can see the whole future of humanity, that means everything is already determined. So what you are doing is simply being a robot. The idea of freedom becomes an illusion.

But to me, freedom is the highest value. To save freedom, I am ready to kill God. If God is there, no freedom is possible, because God is omnipotent, omnipresent, omniscient, he knows all, he is present everywhere, and he is all powerful.

Under such a despot -- Adolf Hitler millions of times magnified is your God -- how can small human beings have the taste of freedom? It is impossible.

I would like to repeat the sentence of Friedrich Nietzsche, who once in a while used to have tremendous insights. He said, "God is dead and man is now free."

Putting these two together is a tremendous insight. God is dead -- that has been said by many atheists in different ways, that is not new. What is new is the other part: and from now on man is free.

God's death becomes the freedom of man. God's life becomes the death of man. The choice is very clear. If you choose God, then you have chosen to be a robot, a machine who is destined to do something and there is no way to change.

The murderer will be a murderer.

The thief will be a thief.

The sinner will be a sinner.

The saint will be a saint.

And I am amazed that all over the world, our magistrates, judges, all the courts -- from the smallest court to the Supreme Court of any nation -- are filled with religious people. They all believe in God, and still they punish the sinners. Can you see the contradiction?

If God determines everybody's life -- before you are born your life is written already, what you are going to be, what is going to be your whole flavor of character -- if this is true, then no sinner should be punished. That is against religion. He was simply fulfilling a destiny that God has given him.

If you want to punish, punish God!

Then no saint should be praised, because whatever he is doing, he is in the same boat as the sinner. There is no difference. He is not holier than the sinner. Both are mechanical robots. One is manufactured to be a saint, another is manufactured to be a sinner. Neither the sinner is to be condemned, nor the saint is to be praised.

But strange things go on happening. People go on believing in God, and yet they go on insisting that whatever you do, you are responsible for it.

But responsibility needs freedom. Without freedom it is not possible for me to be responsible for my acts.

A puppet is not responsible for the dance, because the strings are in the hands of the puppeteer who is hiding behind the curtain. He is responsible. He can make the puppet dance, he can make the puppet fight, he can make the puppet sit cross-legged in meditation. But the puppet is not responsible for good or bad. If there is God, then there is no good, no bad.

These are simple implications.

God creates man, and God creates his destiny.

Nietzsche is a madman, but once in a while mad people have tremendous insights. Your sane people have no insight at all. This is something of supreme value when he says God is dead and, from now on, man is free. But freedom means responsibility.

So don't unnecessarily waste your time writing letters to me. I can see your present moment.

You can stand before a mirror. The mirror can see you the way you are in the present moment. The mirror cannot see that tomorrow you will be a murderer.

The tomorrow is open. All the dimensions are open. You can choose anything, and there are instances where murderers have changed and become great saints. This proves the freedom of man.

So when I had chosen Sheela to be my secretary, my reasons were: the secretary has to be pragmatic, practical in worldly affairs, because she will be taking care of the commune. And she will have to manage the commune amidst a world... she has to be alert and aware about worldly ways.

She was not very educated, she had no university degree -- she has been a waitress in a hotel in America

-- but I did not want a very intellectual person to be my secretary, because the intellectual person will destroy my messages by his intellect. And I wanted just a parrot -- and she was good at doing it.
But the future is open.

I went into silence. The direct communication between me and you stopped; she became the only communication. She saw the opportunity, the great opportunity that you love me so much and you trust me so much that whatever message she brings from me you believe it.

That gave her a clue that you can be exploited, that she can bring any message to you which I have not given. She can change the message and you will trust totally and do it accordingly. That's why for three and a half years you simply remained unaware of what she was doing. And power has a strange quality. It brings all your hidden desires to the surface. That's why power corrupts.

It is not power that really corrupts, it only brings all the corrupted ideas in you to the surface, because power gives you an opportunity to give those ideas a reality. Those dreams can be transformed and materialized.

And everybody is full of so many unconscious desires, of which he himself is not aware. Only power will show. And it has been happening all through history.

When Indira Gandhi came to power in India she was innocent, intelligent, not political at all. She had not come from the lowest political levels, fighting, struggling and reaching to the top. That way one becomes very cunning, clever, experienced. She had just got the power because she was the daughter of the first prime minister of India. So she never moved through the power struggle. She had never dreamed about it, she had never thought about it. Her father had never mentioned it.

But the committee, who was to decide, was in a very difficult position. There was Morarji Desai -- who was strong, adamant, stubborn and a perfect idiot. Once he gets into power, he is not going even to listen to the committee who appoints him. And he will do all kinds of stupidities, and there will be no way to prevent him.

And there were others, but they were all provincial leaders. Only Morarji's and Indira's names were national names -- Indira's because she was the daughter of Jawaharlal, and had followed Jawaharlal his whole life, taken care of her father because her mother died very early. And she sacrificed everything for the father. She sacrificed her own husband, abandoned her own husband, because she could not serve these two masters.

So it was thought that Indira will be good. She is innocent, not political, has never shown any political lust, has never tried to take advantage of her father's position. It will be good to put her against Morarji Desai, because her father had so much respect and love that certainly she will be chosen.

And she was chosen. But once she got into power, things started changing. She became almost a dictator at one point.

She imposed an emergency on the whole country. She forced all the political people into jail. She did whatever she wanted. She dissolved the parliament. She went on postponing the elections. And this was the natural result of all her dictatorial methods -- that she has been assassinated by her bodyguards.

But nobody had any idea that a woman could turn into an Adolf Hitler.

The same happened in this small commune. You were engaged in creating an oasis in the desert, I was living in isolation and silence -- and she had the gap between the two. You were engaged in the work so much, and I was out of contact with you.

I have never been in any power position in my whole life, and I will never be, because I know something bigger than power. I know something more powerful than power.
I know love.
I know trust.

And I love unconditionally, and I trust unconditionally. And I love and trust even those who are strangers, even those who have done things against me.

Just the other day Deeksha phoned. Knowing that now Sheela is gone, she wants to come back. And I told her that she is welcome. She has been giving to the INS and their agents all kinds of false stories. She has been giving them absolute lies about me. But that does not matter. Perhaps she was angry, and in anger a person can do anything.

But my doors can never be closed. So I have informed her, "You can come."

Hundreds of people are informing that they want to come; they were rejected by Sheela.

A few of them were intimate friends of Sheela in India, and they were rejected for the simple fact that here she never wanted anybody to be so close as to be a friend.

Politicians don't want friends. They keep a gap. For example, no man was able to put his hand on the shoulders of Adolf Hitler in a friendly way, or hug him.

You don't hug gods. You don't put your hand on the shoulder of God. The people who are thinking they have become great powers will not allow you that much intimacy and friendship, because you become dangerous. Being so close, you can do anything.

Champa was one of Sheela's close friends in India, but she never came here. A great intelligent step, knowing that here Sheela will not like to treat her in the same way, the same friendly way -- gossiping, sitting playing cards. Here she will be the fascist leader and you have to be just the followers.

Just a few days before Sheela left -- I have heard the story yesterday from a person who was present in the meeting -- she told a few people who were in some way part of her criminal strategies, "You have to surrender to me totally. Whatever I say you have to do."

Two persons, Siddha, the vice-chancellor of the meditation university here, and Prabodhi, one of the close workers in Sheela's group, simply disappeared.

We have been searching for them, they both were useful. Siddha was certainly one of the best psychiatrists you can find, had all the highest qualifications, has been for twelve years the head of an army psychiatric hospital. Prabodhi was very accurate in her work.

Both simply disappeared. And I inquired of Sheela what happened to them, Why? If they had to go, nobody is prevented, they could go -- but why so suddenly and without giving any reason, and without giving any address? And now we have been phoning their families. They have not heard anything about them.

These two persons remained silent when Sheela said, "You have to give your total surrender to me. Whatever I say you have to say yes. The word no does not exist anymore for you."

Amitabh, the chancellor of the meditation university, did not come back here. He had gone for three days just to relax in Hawaii, and from there he informed that "I am not coming back." Now, he has been associated with me for a long time, and he was the only certified psychoanalyst, perfectly insured, and he had the qualifications for being a chancellor of the university.

He had been coming to India every year for six, nine months; only in hot summer he could not tolerate it there, so he had to come back.

But without any reason -- just so that they should not come back -- it seems Sheela had created fear in these people, that coming back can be dangerous. And they were in powerful positions, they must be knowing many secrets. If they were not totally surrendered to Sheela, then they could be dangerous.

Power has the capacity to bring out the worst in you. It has never been known in the whole history that power has brought out the best in you.

Your question is significant, that meditation cannot be corrupted.

Yes, it cannot be corrupted. On the contrary, if a person is meditative, loving, power can bring the best out of him. And I would like that experiment to happen here.

The worst has always come out of power. But meditation can change the whole situation, the whole alchemy. And now I am suggesting people for power who are meditative, intelligent, loving. And I hope that we will be able to manage something new.

Use power to bring the best out of man.

And anyway, nothing like Sheela is going to happen, because now I am not going to stop speaking and being in direct contact with you.

I don't have any power, but I have love, which is far more powerful than any power. I cannot dictate to you -- but I need not dictate. Just a gesture of love is enough. Just my fingers pointing to the moon, and your eyes will turn towards the moon without any order, commandment.

So don't feel afraid at all, but remember your responsibility, which has become bigger, because Sheela was forcing you to do the work. Now you will have to do it out of your own spontaneous joy.

Your responsibility has become far greater. For example, last night it happened that the journalists who were here for a press conference also wanted to go to the funeral of the beautiful sannyasin Lazarus.

They were feeling hungry, and Isabel became very disturbed because all the restaurants were closed by eighty thirty, and all the people from the restaurants, disco, everywhere, had gone to the funeral procession.

Now, this is not being responsible. It had never happened in Sheela's time. So do you need a Sheela to keep you on the right track?

The journalists were hungry and they wanted to attend the funeral, but before attending the funeral they wanted to eat something. Somehow Anuradha arranged some food for them.

But this is not right. When nobody is dictating to you, that does not mean that you become lazy. Your output should be better than it was in Sheela's time. That will prove that the fascism that she was imposing on you was absolutely meaningless. But if your output falls down, then you know you are supporting Sheela. Then you are saying that without Sheela you cannot work, you need a whip.

I don't want anybody to whip you. There is no need. You can see the point that a skeleton crew should have been there in every place. That has always been the case; any gathering of the whole commune, there was always a skeleton crew available for essential things. Now, by closing restaurants completely you showed your love towards Lazarus, but you did not show responsibility. And you forgot that these are the things which help fascists to revive, because that seems to be the only way that works, otherwise things start falling apart.

I am giving you total responsibility and an opportunity. You have to prove that you don't need any dictatorial regime to run the commune. You will remain alert, and you will remain aware of your responsibility.

Freedom and responsibility go together. More freedom, more responsibility. Total freedom, total responsibility. I hope nothing like this will happen again.

BELOVED MASTER,
WHAT ARE THE RESPONSIBILITIES AND LIMITS OF A LEADER? AND WHAT ARE THE RESPONSIBILITIES AND DUTIES OF THOSE WHO ARE RULED?

You must be crazy. I am not a leader. A lover can never be a leader. All the leaders are loveless; their whole being is directed to one goal -- to be on the top, and whatever means are needed they will use to reach the end. They don't care about good means, they only care about their end.

A leader is a political phenomenon, and all politicians -- without any exception -- suffer from an inferiority complex. And the people who suffer from an inferiority complex are bound to get into politics, into leadership, so that they can prove to themselves and to the world that they are not inferior, they are superior.

But whatever power you can attain, it cannot destroy your inferiority. It has nothing to do with your inferiority; it is a projection to cover it up.

Inferiority disappears only in deep meditative silence. Then you know such a uniqueness that you don't want to be anybody else other than who you are. Just to be yourself is such a bliss. Who wants to be a leader?

You are asking, "What are the responsibilities of a leader?"

Ask the leaders. I am not a leader, so of course I don't have any experience of the responsibilities of a leader.

I know love, and I know the response of love.

And you are not the ruled. Here in this commune nobody is a ruler and nobody is ruled. That's the whole point of creating this commune and other communes around the world, where people can live as individuals without being divided into classes of the rulers and the ruled.

This is not the Soviet Union. In the Soviet Union they were trying to create a classless society, but they were not aware of a simple fact, that to force the society to become classless, they will have to create new classes -- the ruler and the ruled.

Yes, the capitalist and the poor have disappeared, but the ruler and the ruled have appeared. And a strange thing came about.

When I say the capitalists and the poor have disappeared, I mean the capitalists have disappeared and poverty has been distributed equally, so now nobody feels poorer than anybody else. The Soviet Union is still a poor country -- even the middle class people in America are far richer -- just the names have changed. The bourgeois and the proletariat are no more there.

But an even more dangerous thing has happened, because a capitalist can go bankrupt and become poor. A poor man -- if he is intelligent -- can become the richest man. There is mobility, movement in a capitalist society. People are continuously changing: from middle class to super-rich, from super-rich to middle class, from middle class to lower class, from lower class to middle class -- everywhere the change goes on.

But in Russia this is not possible; there is no mobility. The rulers are rulers and the ruled are ruled. For

sixty years the same gang has been ruling, and the whole country is in the same position of being ruled, dictated.

Remember, here there is no leader, no led, no ruler, no ruled.

Even the people who are presidents of the foundation, commune, investment corporation and other corporate bodies, are not different from you. They don't have any more special powers than you have.

And they are not rulers. They are servants of the commune. They have put themselves in a humbler position -- because they have the capacity, generosity, love for the commune -- that they are ready to be servants of the commune.

To serve out of love is beautiful.

To rule is ugly, and I want my people to be the most beautiful people about everything.

Beauty has many dimensions. I want my people to be beautiful in all dimensions: graceful, humble, humane, loving, trusting, responsible individuals, intelligent, meditative. But not rulers and ruled.

So I don't know, because I have never been a ruler and I have never been one who is ruled.

I have never accepted anybody above me -- not even God -- and I have never accepted anybody below me, not even the devil.

To me, both are friends.

BELOVED MASTER,
WHAT IF YOU ARE NOT THE REAL MASTER? WOULD IT STILL BE GOOD FOR ME TO BE WITH YOU?

You are asking about a real master. I am not even a master, so the question of being real or unreal does not arise. This is the same game in different ways -- the rulers, the ruled, the exploiters, the exploited; and in the spiritual world, the masters and the disciples, the saints and the sinners. But the division goes on and on.

Can't you live without division? Is there any necessity to divide? I am not a master, and I have never been a disciple either.

I have matured and centered and meditated, searched and found myself on my own accord. I have never followed anybody, and I don't want you to follow anybody -- me included.

I am just a man who has awakened, and you are still asleep. The difference is not much. You can be shocked, shaken and awakened -- just a little cold water on your eyes and you will be awakened.

I don't do such drastic things, because I don't want to interfere in your beautiful dreams. Even to interfere in anybody's dreams, to me, is violence. You can be pulled out of the bed and given a good slap on the face and you will be awake.

But I don't want to do such drastic things. It is transgressing, trespassing in your individual world. If you want to decide to sleep a little more, what is the harm? I have never heard that anybody has done any harm while he is asleep.

In fact, there is a story about Nadirshah, one of the most ugly monsters who has happened on this earth. He was really and absolutely inhuman.

Once, while he was invading India, a very beautiful prostitute was brought in the night to give him some entertainment, and while she was going back, she said she was afraid: "It is dark, and I have to go seven miles."

Nadirshah said, "You don't understand that you have been a guest of Nadirshah. You will not go in the darkness; you will go in light."

The woman said, "But how can I go in light? It is the middle of the night."

Nadirshah told his soldiers, "Put fire to all the villages on the way, all the forests on the way, so the prostitute can go in light to her place."

Many villages were put on fire, the forests were put on fire. The prostitute could not believe that this can be a way to go in light.

This man, Nadirshah, heard about a great wise man in India, and he asked him to come. The wise man said, "To come to you will be enough proof that I am not wise, so the thing will be useless. You will have to come to the well."

Nadirshah felt intrigued and excited too. He had never seen anybody disobey him. This man must have some guts. He went to the man and he felt some strange aura and energy around him.

He said, "I have come. I want to ask you: it is said in the scriptures that to sleep too much is bad, but I

love to sleep. In fact, I drink too much, and then to get up becomes difficult. The hangover... and then it is better to have more to drink and go to sleep again. What is your suggestion? Should I stop it?"

The old man said, "No. Whatever the scriptures say means nothing. They were not written for you. They had no idea that a man like you will take instructions from the books. I would suggest you should sleep twenty-four hours, you should sleep forever. There is no need to wake up."

Nadirshah said, "This is strange advice. Twenty-four hours? Forever?"

The old man said, "Yes. Although it is against all the scriptures, but I say on my own authority that people like you need twenty-four hours of sleep, because whenever you are awake you will do some mischief. Asleep, much violence, much war, much trouble to the world will be stopped."

So there is not much wrong. And I never trespass, I just persuade from the outside of your bedroom. I don't even get in your bedroom, because to get in your bedroom without your permission is not right. And how to ask a sleeping man, "May I come in, sir?" So my whole work takes place outside your bedroom.

I create devices outside your bedroom. For example, I may scream suddenly that the house is on fire. I have not done anything to you. And hearing that the house is on fire -- even in sleep people hear that.

It is strange. They will not hear great advice in sleep, but if you say, "The house is on fire!" they will immediately hear it, and they will run out of the house.

That is up to you. It is not my responsibility. One thing I know: when you come out and you see the sunrise and the birds singing and the beautiful sky so colorful, and the flowers, you will be grateful to me -- although the house is not on fire.

But I can lie. I don't think this lie harms anybody.

And all enlightened people have to lie, because truth cannot be said to you. You won't understand it; you are fast asleep, snoring. Secondly, truth cannot be said in language. The moment you put the experience of truth in language, it becomes untrue.

So, rather than distorting the truth and making it untrue, it is far better to create a device -- which is a lie. But it works!

I have brought many people out of their bedroom, asking "Where is the fire?"

And I say, "I don't know. Just once in a while I get this urge to call 'The house is on fire!'"

I don't know the responsibility of the leader; I don't know the responsibility of the led.

I know the responsibility of love. I know the responsibility of the beloved. When love calls you, listen to it. That's the only responsibility. When love says something to you, let it enter into the deepest core of your being.

When love knocks on your door, open the door.

The real beloved, in fact, does not close the door at all, but waits at the door for the lover to come, so that he need not even knock.

Sannyas is a love affair. It has nothing to do with ruled and the rulers, leaders and the led. It has certainly to do with love and lovers.

And the beauty of love is: it does not create hierarchy.

I may be enlightened, you may not be enlightened, but because I love you, I am not holier than you. Because I love you, I declare that you have every capacity, ability, potentiality to be enlightened. It is just a question of your decision.

But I cannot impose the decision on you. At the most, love persuades. And love has many ways to persuade. It is only hate that imposes.

Just looking into your eyes is a persuasion, is a message.

Just the gesture of my hand is to touch your heart.

The silence that I love -- and I speak only to give you these few small pauses of silence. Just look at this silence, and we all have become one. All divisions are lost and there is an immense peace, a tremendous feeling of joy arising in you.

I want to give you the taste of enlightenment in as many ways as possible, so one day finally you say, "Okay. I am going to wake up now."

BELOVED MASTER,
IS IT TRUE THAT POWER-ORIENTED PEOPLE WERE NEEDED TO CREATE THIS COMMUNE? IS IT ALSO TRUE THAT MEDITATIVE AND LOVING PEOPLE CANNOT CREATE SUCH BEAUTIFUL AND RICH COMMUNES?

PLEASE COMMENT.

Power-oriented people can create much, but their creation is basically criminal. And sooner or later, it is going to fall apart.

Meditative people, loving people, can create higher things, better things. And whatever they create is never in the service of death and destruction. Whatever they create is basically godliness. Whatever they create remains forever; it is eternal.

Adolf Hitler used to say that the regime that he is creating is going to last for one thousand years.

I want you to know, what we are creating is going to last forever.

Love is immortal. Love knows no death. Meditation leads you within yourself to eternity.

So don't think that I had put Sheela and her group to create the commune. They turned out to be power-oriented. Perhaps any one of you would have turned out to be the same. You all carry the same desire to be somebody special.

What has happened was bound to happen. It is a tremendously good experience that it happened so soon, just in four years. And now we have learned a lesson and we will not allow it to happen again.

The whole fault was mine, that I was silent. I had my reasons to be silent. I wanted to be silent forever, because words don't convey... it is not real communion that happens through words. I wanted to communicate through silence.

So my reason was there to be silent, but I cannot say that it was not my fault. I knew that something like that is possible, but I also knew that I can start speaking any moment when I see that things have come to a peak and they have to be stopped.

And no harm has happened to you. In fact, you have become more mature through the experience. It will make you more responsible, less dependent on authorities, more responsible on your own towards the whole commune.

We will turn this fascist nightmare we have passed through, into something beautiful. It is always in our hands to change things.

I have started changing the same nightmare into a beautiful experience that will help you along the way, and you will not fall in the same hole again.

Sheela has done a great service to you, and you should feel gratitude to her and her gang.

BELOVED MASTER,
HOW CAN TRUST AND DOUBT GO TOGETHER?

There is no difficulty.
Just trust in doubt.
Okay?

From Bondage to Freedom

Chapter #6
Chapter title: The meaning of responsibility

20 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
HOW DID WE WHO LOVE YOU LET THIS UGLINESS HAPPEN TO YOUR VISION AND TO OURSELVES?
I SAW THINGS I THOUGHT WERE UGLY. I'D TELL MYSELF, "THE MASTER MUST WANT IT THIS WAY. I DON'T SEE THE WHOLE PICTURE. I DON'T WANT TO BE NEGATIVE."
WHAT IS THE BLINDNESS IN US?

First, you should all forgive me for being twenty minutes late. This has happened because of you. You do not understand the meaning of the word "responsibility."

And if you do not understand the meaning of that word, you are going to create another Sheela, another fascist regime again. And this time I will not be against it.

People are not turning up to their worship. They are not doing their work as well as they were doing before. They leave their work earlier -- as if they needed some dictatorship to do the necessary work.

Responsibility means that you do your best, so that there is no need for anybody to dictate to you.

Everybody wants to decide what should be done and what should not be done. If five thousand people decide that way, do you think anything can be done?

Poor Hasya is continuously pestered by many of you, that the work should be done this way, or it should be done that way. To whom is she going to listen?

People are approaching her, that about everything votes should be taken. Do you want the whole time -- day in, day out -- for each and every thing, voting? Is it a voting club?

Don't be stupid, otherwise.... You created Sheela before, and you will create Sheela again.

Last time I interfered and destroyed the whole fascist structure. Next time, perhaps I will not do that. What is the point, if you are going to create it again and again? Then the old is gold -- more efficient.

You have not looked at this side. Sheela was only one side of the coin; you are the other side. Without you, she could not have been, and done ugly, criminal things.

And now you are starting to be the tower of Babel. Everybody is arguing, discussing, giving his opinion, and that opinion should be followed. Now there are five thousand people -- and what opinion can you give? You are blind, you are in darkness, you live in unconsciousness. If I had not told you what Sheela was doing, you would have completely lived under Sheela without any problem.

You have to recognize it, that your opinion carries no value. Unless you are enlightened, your vote is just stupidity.

It is your votes that make Adolf Hitlers, Joseph Stalins, Benito Mussolinis. It is your votes that create Nixon. Your votes don't mean anything.

And your opinions? What opinions do you have? Are you here to express your opinions? Or to come to a point of silence, meditativeness, where all opinions disappear -- just a clarity, a vision to see. Opinion belongs to the blind. It is mere opinion; it has no solidity in it. The man of clarity has no opinions. He has the truth. And in my commune only truth has the right to decide. If you want to be decisive, become enlightened first; otherwise, you will simply create a suicide for the commune.

From the morning till twelve o'clock in the night, I am engaged in unnecessary things. That's why I am twenty minutes late. You are responsible for it. I have never been twenty minutes late, ever.

But if you don't allow me to sleep, you don't give me a chance to rest, then it is going to happen. So before I start answering the question, the question of questions is: From today, can you start working on your own, as fully, as totally, as intensively as possible?

You have to prove to Sheela and all those who think in fascist terms, that a loving commune can be more creative, can be more productive, can be a more joyous phenomenon.

If you cannot prove that, then Sheela is right. Perhaps you drove her into being a dictator.

Samya was there last night, tired. I have never seen her so tired before -- she is always laughing, joyous -- because the whole day you have been torturing her. One sannyasin will not leave her office, because he wants to see all the books -- what has happened, what is going to happen. He wants to give his opinion on every matter.

Do you think this man is behaving in any other way than dictatorial? He has been persuaded three times to leave, and he will come back again -- he will not leave unless all his answers are being accepted, and all

his questions are being answered.

Is this the way of love? Is this the way that you can prove dictatorship is not the right way? This is proving that dictatorship *is* the right way. This man never tortured Sheela. Where has he been for these four years, with all his opinions? For four years he was a mouse, and now suddenly he has become a lion.
And five thousand lions cannot live together.

Then the only way is to reduce the lions back to mice, and they will be happy. Only I will be unhappy that my people are not capable enough to be lions.

So from today, everybody has to do better than he was doing before. Everybody has to reach to his worship. These excuses won't do -- that "I did not feel like it; I wanted to sleep a little longer." But what about the last four years? -- four years you always did feel to go, and now suddenly a great transformation has happened to you. If Sheela wanted you to work fourteen hours a day, you worked.

Samya and Hasya are trying in every possible way to reduce your work hours, but not the quality of the work, not the outcome of the work.

You were listening to me only on alternate days, and you were happy. Hasya immediately changed that, and you are listening to me every day. You have not thanked her.

Your complaint has been that your letters were not reaching to me -- that's true -- that you were not certain whether my answers were my answers or Sheela's own inventions. That is also true.

She has done every criminal act. You will be surprised: even in my videotapes -- in the originals she has changed everything that will go against her. There was no way for me to know what they were doing. The editors would get the edited version of my lecture. The videotapes around the world were reaching, not as I had delivered them; they have taken out sentences, passages. And you were perfectly happy with Sheela.

Now I have made an arrangement that all the heads of the corporations, whenever they want, can come to me when Hasya comes to see me. So it is not only Hasya who listens to what I say, other people will also be present there. They will be witnesses to whether Hasya has brought all your letters or not.

But remember, your letters are ninety-nine percent bullshit, and I don't want to be drowned in bullshit. So write only that which you feel is absolutely meaningful, essential, and write it in as small a way as possible, because I don't want to hear your opinions for five hours a day, every day. I am already crazy; what do you want? So you have to be careful. Your letters will reach, your response will be given to you; but you also have to learn something.

I receive files of letters which are not possible for me to go through. Don't make it impossible. Then naturally I have to leave it to Hasya to look through those letters, and mark only the important passages, and bring only the important letters.

So just your writing is not enough that it should reach to me. You have to make it significant enough, carrying some meaning, for it to reach to me.

But everything will reach, so you need not be afraid and worried. And whatever people are now in place of the old fascist regime, they have been chosen by different councils on my advice. They will take care that no democratic value is destroyed. Finally they are just servants of the commune.

And you have to learn to behave in a democratic way too. Democracy cannot exist only because a few people are in power who are democratic. If you are accustomed to being dictated to, ordered, then the whole commune will fall apart.

You have to learn that if they advise you to do something, do it. Do it to your best. And now I am available, and I am going to speak to my very last breath. But don't become a burden. You have to make the people who are managing unburdened, light, joyous, so they can feel happy with you. Don't torture them.

There have been sannyasins at my house, and they were forcing their way against the guards. Now, if five thousand people come to see me every day, I will have to escape from this place. I am accustomed to living in isolation and silence. I don't want you to disturb me. Everything that is a problem to you should come through the proper people. I don't hold any post. I cannot do anything right away, immediately. I have no power.

Even if you reach me with a demand, the demand has to go to Hasya, Anuradha, John -- the people who will be running the commune. So why bother me? Why should you not take your demand directly to them? And your demand has to be rational, legitimate.

I had said that the people who are suffering from AIDS -- we have isolated them -- should be given whatever we can give to them: respect, love. They should not be treated as criminals or condemned people. They are victims. And you listened and you followed it.

But they started becoming dictators. They started asking for Havana cigars, Mexican cigars, champagne.

They thought that I have allowed them -- as if by bringing AIDS here, they have brought a great contribution to the commune. I was trying to respect their humanity, but they were not only AIDS patients, they were idiots too.

By the way, Sheela and her group's crimes go on growing every day more and more. Two of those people who were found with AIDS have been checked again; their results were negative, they were forced there. But Puja was culturing all kinds of viruses, and she managed to make their results come out positive. This is so ugly -- and from a woman! And what was the reason for all this?

Those people had refused to participate in certain crimes that the group wanted. This was a punishment. Neither of them is an AIDS patient. But what a punishment! Man can be so inhuman to other men that it is almost inconceivable. This was one reason.

The second reason was that they wanted -- they had already created a housing complex in the City of Rajneesh for five hundred people, with separate attached bathrooms -- they wanted to make an AIDS home. They never said that to me.

To me they said they wanted to make it for people who are recovering, people who are old and their families don't want them, people who are suffering from diseases and need treatment, and our medical corporation can take charge of those people. I said, "That's perfectly good."

But finally, when they wanted to open the AIDS home, at the last moment they wanted me to be in the press conference to declare it. I said, "But this was never told to me."

I immediately canceled the press conference, because to bring AIDS people, five hundred people, is endangering not only our commune; it is endangering all the people around the City of Rajneesh, in fact, endangering the whole of Oregon.

That was their way to take revenge on the Oregonians -- clever, but ugly, inhuman, disgusting. They have spent almost two million dollars on the housing complex, and now it is lying empty.

No sannyasin wants to go and live there. In fact, the people they had forced to live in Antelope don't want to go there. Remember it: for four years you were going there without any complaint. Just a little longer, on your own responsibility... because the harm that you have done to Antelope, the wounds that you have given to the people of Antelope, you have to heal them.

So just for a few days more continue to live there. Before you leave Antelope completely -- because we don't need it, we have enough land, enough houses -- before you leave Antelope, first change its name from City of Rajneesh back to Antelope. We have our city; why force a name on people who will detest it? Don't you understand simple psychology? You want my name to be unnecessarily condemned?

So before you leave Antelope you have to change the name. Before you leave Antelope we have to sell all the properties of Antelope. If the people of Antelope want their city back, they have to take their houses back, they have to purchase them.

We have given them enough money for it. We will not ask for payment for all the developments that we have done in their dilapidated houses. In four years prices have gone much higher. We will ask only the same amount that we have paid to them, and we are giving them renovated, better houses.

They have to take all those houses, and then you can move. But it will take a few days -- and I have heard that you have been saying that you don't want to go there at all.

If you had this much courage, then why for four years were you going there, living there? Now, out of sheer responsibility for the commune, because the commune has invested money there, which has to be taken out.... The people of Antelope will be very happy that you simply leave their houses, and they move in their houses free, without giving any money for them. That will be harming the commune.

Sheela has left the commune fifty-five million dollars in debt. We will make it; there is not much problem. But if you start behaving this way, you will be creating more debt.

So first change the name back to Antelope. And the Oregonians who are so much in sympathy with Antelope, they should help them. The government of Oregon should help them, give them loans, purchase the properties. Right now we have almost two-thirds of the properties of Antelope.

So whatever you have been doing under dictatorship, now you have to do on your own responsibility. You have to understand the implications of everything.

Sheela and her group have created a hostility between the commune and Oregonians. We have to destroy that hostility.

The first step will be for Antelope to be given back to the people who have lived there for hundreds of years. We don't have any political aspirations.

The second step will be, anybody who has committed crimes against the law, we will help the state to

find the person, to hold him responsible for the crime.

Now a totally new situation has arisen. The state government of Oregon and the commune here have a common enemy: the fascist group that Sheela was leading. The enemy of the enemy is a friend. This can become a great bridge, and we should make as much use of it as possible.

Except the poor Red Indians, everybody in America is a foreigner. It does not matter whether you came a hundred years ago, or three hundred years ago. And we came only four years ago: the other foreigners should not treat us as if they are native Americans. That's what they are doing.

And what they have done, we are not doing to America. They have invaded the country. We have not come here invading the country.

Most of the sannyasins here are Americans. There may be a few Italians, a few Germans, a few Dutch, but these same people have come before as invaders. They are now the owners of the whole continent, and there is no possibility that the Red Indians will again be able to have their land back. For the Red Indians there seems to be no possibility to attain freedom.

America has the most beautiful Constitution. If it really follows its own Constitution, America should be ruled by the Red Indians, not by Ronald Reagan.

But Red Indians are put in reservation camps, in forests, in isolated places. "Reservation" is simply the American translation for the German word "concentration camp" -- without wires around it, because America is more sophisticated.

They don't put barbed wire around the camps; they have found a better method. They give pensions to all the Red Indians so they need not work. When somebody gets money and has no work, what is he going to do? Drink alcohol, gamble, go to prostitutes -- he has to do something; he has money and no work -- and remain continuously drugged.

The Red Indians never think of freedom, cannot think, they are so drugged. The barbed wire around the concentration camps in Germany was nothing. The American politicians have placed barbed wire inside the human psychology of the Red Indians. They have almost lost everything.

These people, who have the best Constitution in the world, behave most unconstitutionally, for the simple reason that the Constitution is so full of great ideals that the third-rate dirty politicians cannot rise to that height. There is such a gap that they *have* to do things against the Constitution. They are doing things against the Constitution to us.

The Constitution wants human dignity, respect for individuality, all other democratic values, but the Constitution does not seem to apply to us.

We have done no harm. We have really contributed something, created an oasis out of a desert, and if the government was helpful, fair, we would have changed this whole land into a luscious, green land full of many lakes, the best holiday resort in the whole country.

And we could have created great economic help to Oregon -- which needs it, because it is millions of dollars in debt to the federal government. We could have created a place for the tourists from all over the world. Already, thousands of sannyasins are coming. If it becomes a beautiful resort place, nonsannyasins will also be coming.

We can help the economy of Oregon. What are the Oregon politicians doing? Half of the land of Oregon they have given to the federal government. They still have to pay perhaps two hundred million dollars in debt. All that they can do is give the rest of Oregon also to the federal government. This is really underground communism.

The basic principle of freedom is that property should belong to the individuals, that the state should not own anything. Nationalization is against democracy, but that is going on underground everywhere.

Why are they so much against us? They know now that these one hundred and twenty-six square miles can never become the property of the government. And why have they wanted the whole of Oregon to become federal property? This is a good desert to experiment with nuclear weapons. Now we are in the middle of it. Our presence is dangerous for them. We are going to be here, and we will not allow this beautiful land to become a factory for death.

That's why I said it is a strange situation. We have nothing against anybody, and I have tremendous respect for the American Constitution. That is the only Constitution in the whole world which has some possibility for the future of humanity. It should be saved at any cost.

And I want it to be known all over America that we will fight for the American Constitution against the Americans who are trying to prostitute it. They have to be told it is a Constitution, it is not prostitution.

Now your question:

"Beloved Master, how did we who love you, let this ugliness happen to your vision and to ourselves? I saw things I thought were ugly. I'd tell myself, 'The master must want it this way. I don't see the whole picture. I don't want to be negative.'
"What is the blindness in us?"

The blindness is in every person who has been brought up to be dependent on a father figure -- God is doing everything. You are not responsible for anything. If you are poor, God must be wanting it this way. If you are sick, God must be wanting it this way.

The whole of humanity has been reduced to a helpless child, dependent on a father figure who does not exist anywhere.

So you go on changing your father figures. Nothing changes by that. The Christian becomes Hindu; he changes his gods, but his psychology is the same. The Hindu becomes Christian; he changes his God, but the psychology is the same. There are three hundred religions in the world, but the psychology of all the religions is exactly the same. And the psychology is: keep man dependent, irresponsible, always hoping, praying to someone who does not exist. This has created the whole tragedy.

Whatever was done here, your reason was saying to you, "This is not right." But you thought, "The master must be wanting it this way."

When have I told you to think on these lines? I have been teaching reasoning, doubt, skepticism, inquiry, independence, and you are doing just the opposite. That's why Sheela never wanted me to speak again. That's why they have tampered with my tapes -- the original tapes. Now there is no way to find out what they have changed.

But they don't know.... I am still alive, and what I had said ten years ago -- I will say something more outrageous today, because ten years' experience will be added to it.

They never wanted me to speak to you. Sheela was persuading me that my health will suffer if I start speaking. I said, "But what will I do with my health? Just remaining healthy and waiting for death?" I started speaking against her will.

Just the other day I have been informed that my milk was poisoned, slow poisoning, so that I become sick -- if not dead, at least not able to talk to you, so she remains the representative.

Or perhaps the poison was just to make my tongue dead so I cannot speak. They have been experimenting with it. I have come to know about one doctor who took a cup of tea and she found that for the whole day she could not speak. Her tongue was almost paralyzed.

Sheela was telling you that total surrender was needed.
I am telling you total responsibility is needed.

And you have to prove that what total surrender can do, total responsibility can do a hundred times better!

I was teaching you doubt; she was teaching you to believe. Because I insisted on speaking, her gang and their activities became exposed. If I had remained silent you would have continued to think, "Perhaps the master wants it this way."

It means you have never listened to me. You have not tried to understand me at all. I never want you to do anything against your reason, against your own dignity.

I want to give you back your pride of being the highest expression of evolution.

So from now on, remember, even if I go on speaking for my whole life, one day I will have to leave the body. Somebody cunning, clever, political, can again make you into a fascist group. Don't let this happen.

But that does not mean that you become a nuisance in the commune. You have to learn a balance. You know only two things: either you will be a slave or a nuisance. Can't you find a middle course? -- where you are sensible, not nuisance, just sense, and where you are not a slave but pure freedom.

Act out of your sensitivity, your freedom, your love -- and I don't think there is any problem: you can manage it.

I love you so much, I trust you so much. I have such high evaluation of your intelligence, that I can say you can make the impossible possible.

BELOVED MASTER,
YESTERDAY I WAS SAD WHEN YOU SAID, "I TAKE THE BLAME FOR EVERYTHING THAT HAS

HAPPENED."
WHY SHOULD YOU BE BLAMED? EVERY MOMENT YOU ARE TRYING TO MAKE US LOVING, MEDITATIVE AND CELEBRATIVE. IF THERE IS ANY BLAME, WE ARE ALL RESPONSIBLE. WE ARE NOT LOVING, MEDITATIVE AND ALERT, AND THAT IS WHY SHEELA AND HER GANG COULD DARE TO DO SUCH EVIL ACTIONS.
PLEASE TELL US HOW TO BECOME MORE MEDITATIVE, LOVING AND RESPONSIBLE.

That's why I have said that I am responsible for whatever happened -- because you are fast asleep. You are not alert, aware; you live like a somnambulist, walking in your sleep. How can you say that you are responsible for it all?

Neither can I say Sheela and her group are responsible. They belong to the same category as you. They just had power and in their sleep they did whatever sleep allows you to do. You had no power, you followed them, because what can a sleeper do?

So the whole responsibility is basically mine. I should not have gone into silence and isolation.

But it has been a great experiment, and a great experience that a man like me should not leave you alone in the hands of people who are just like you.

The law, perhaps, may not allow it, but this is my deepest longing: that Sheela and her group should be forgiven, and if any punishment is needed they should give it to me.

Only I am responsible, because I went into silence. I had never thought that silence can lead to such calamity.

BELOVED MASTER,
NOW THE TIME OF THE "MOMS AND KIDS" IS GONE. THE WORSHIP IS HAPPENING WITH FAR MORE RESPONSIBILITY. I CAN SEE THAT WE ALL FEEL FREE TO EXPRESS OUR THOUGHTS, IDEAS AND FEELINGS. BUT IT HURTS TO SEE THAT THIS INCLUDES PEOPLE'S NEGATIVITY AND NEED TO ACT OUT THEIR OWN FEELINGS -- ESPECIALLY IF THEY HAVE NEVER HAD AN OPPORTUNITY BEFORE. HOW DOES THE COORDINATOR GET INVOLVED IN THIS? HOW DO WE ALL TAKE CARE OF THIS? WHAT IS THE RESPONSIBILITY OF A COORDINATOR?

One thing you all have to understand. For four years you have repressed your ideas, your opinions, so you must be carrying a great load and you all would like to throw that load on poor Hasya.

You should at least be this much alert: that Hasya has not forced you, repressed you. The people who had repressed you have gone.

But you can go into the mountains and express yourself as loudly as you can -- just to unburden. It helps, it helps immensely. It is a psychological treatment, so just try. Go in the mountains, find a good place, and say everything that you always wanted to say. But don't bring your opinions and expressions into the commune, because that will just create a wastage of energy.

The coordinator is just to look after so many people: that their work does not conflict with each other, that the people are not doing the same work -- unnecessarily duplicating. The coordinator is just to watch that everybody is in his position, not sleepy, and not doing unnecessary work.

And he is a link between you and the president of your corporation, so any problems that you have, he can take them to the corporation. He is responsible to you that no harm happens to you, that in no way are you placed where you don't want to be, that you are not mistreated. The coordinator has to be aware of all these things.

He is not under the service of the federation, corporation, foundation, or any other body. He is in the service of the people of whom he is the coordinator. His responsibility is that his people should remain healthy, happy, rejoicing, and they should not suffer on any account through bureaucracy.

Your responsibility to the coordinator is to listen to him, to do what is needed by the commune. The coordinator is a link. His work is double. He takes your needs to the president and he brings the president's messages of what is needed to be done, what the commune needs right now. He is just a messenger.

I have heard that many people are very much disturbed with a few coordinators who have been in with Sheela and her gang. Certainly you feel resentful, but that is not right. These people have not left. They revolted against Sheela and the criminal group -- you should think of it -- and you resent them.

Sheela and the people with her will hate them, and you resent them. They don't have any shelter anywhere. They understand that they belonged to a wrong group, but they were as innocent as you are. They

also thought, "This is what the master wants us to do."

And the proof is that they revolted. Even the secretary of Sheela revolted against her, which was really courageous. She proved to be a real jewel. Sheela was very much afraid of her because she knew everything; she was Sheela's secretary, so every paper had passed through her. She knows all that they have done. Sheela wanted to take her with her. She even tried to poison the poor girl. If she cannot take her, then it is better to kill her. It seems killing people became to them just a very simple thing.

But Geeta has remained, and she will be of immense help. She is, because most of the stories that have come to exposure are because of Geeta, because she knows the right person who will tell the story. If you feel resentful towards Geeta that will not be in any way nice. That will not show your love, your heart. That will simply show a very stupid reaction.

Hasya was asking me, "Should we remove all these people? -- Geeta, Padma, Ava, and others?"

I said, "No. They have revolted against Sheela. They should be rewarded, not punished. And they will be of immense help to you, because this thing is going to become a bigger Watergate than Nixon could manage."

Don't feel resentful. I can understand your mind. Seeing the same faces in the same places, you feel angry. But you should be a little more understanding. I want them to be in the same places, because in the same places they can be of help to you.

The case is going to be one of a serious kind. It is going to be international news. Already what has happened is being talked about around the earth.

Now Sheela is in London and the whole group has disappeared -- perhaps separately into different places. They are hiding like criminals, but they all will be caught. The earth is small, and my sannyasins are all the way around the earth. They may deceive Interpol, but they cannot deceive my sannyasins. And all of my sannyasins have suffered -- not only you. Sannyasins in other communes have also suffered.

They cannot deceive this army of one million sannyasins. We will get hold of them. And Ava, Padma, Patipada, Geeta -- these will be the people, key people who will be of immense help.

For example, Geeta just informed me that before Sheela left, she has taken twenty-five letterheads of each corporation. That means she is still thinking of doing more crime. We have to report it to the police, that she has taken blank forms from each corporation. Now she can write anything on those blank forms, make the whole corporation responsible, and in that way disrupt the whole commune.

So please, just do me a favor. These people are not your enemies; they were as much deceived as you were deceived. And I cannot tolerate it that they should be punished in any way, removed from their places.

Yes, I would like them to change their behavior and attitude. For four years they have been trained in a wrong discipline. They should drop that completely and start from the very scratch. And they have to deliver everything that they know, whatever the cost, to help the commune.

So you drop any antagonism. Your antagonism will keep them closed. They will not be able to expose everything that they know. You don't know what more must have been happening.

Sheela has asked.... This is information from Geeta. Geeta was typing so she knows that this is absolutely correct; otherwise it would be difficult for me to get this information. Now we can find the person and verify it. The person is here, one of our great scientists. She asked him, "Can a machine be made with death rays?"

That is being experimented with by the American government, by the Russian government. All over the world scientists are thinking of death rays. And you will be surprised, our sannyasin is capable of making it.

The moment he became aware that this was going to be used, he asked, "I can make it. There are certain sounds -- you will not hear those sounds, but the machine will create those sounds, and they will kill you. I am capable of making it, but if it is going to kill humans I will not."

Now, without Geeta it would have been impossible to know about this. Now we can ask the scientist and the scientist can give his testimony to the court that he was asked for this and he had refused.

Be kind to these people -- a little more kind than you are to others. And kindness costs nothing. Be loving to these people, so they can feel at home, so they can feel that they are not suspected, that they are not doubted, that everybody is not watching them as enemies. Otherwise, it will be difficult for them to open their mouths, and they may be carrying immensely important information.

So I will not change them from their positions. I would rather like you to change your attitude. Your attitude is wrong. If you are antagonistic to them, you are forcing them to go with Sheela's group. If these four people, five people who are here.... Ava had gone with Sheela, but returned from Seattle, feeling that she was going with a criminal group. Now you should appreciate her courage.

These four, five people will be able to encourage others who are hiding as criminals that there is no need to be afraid in the commune. "Even if we have done something wrong, the commune has a large heart that can forgive and forget, and allow us to live a new way of life." These people will be the proof for others that they can also come and they will be welcomed.

I know that there was Sheela, Puja, Shanti Bhadra -- the most criminal out of the whole group, they were the main criminals. Others simply followed, perhaps in the same way as you followed. If all those people return to the commune, you will be strengthened in the court, before the law, in every way. You will have actual witnesses, and that is what is needed.

So these people should receive your respect and love. Even go out of the way to show your respect and love to them, and tell them, "You have come home. The past is past and the future is free. You can change, and you can help the commune."

BELOVED MASTER,
ALL THIS IS REALLY REMINDING ME WHY I'M HERE. OUR CIRCUS/CAMP/COMMUNE IS THE PERFECT OPPORTUNITY TO FIND OUT WHO WE ARE. WITNESSING THROUGH ACTIONS THE TRUTH COMES OUT AND OUR HEARTS CAN SING WITH JOY AND LOVE.

That is not a question.

BELOVED MASTER,
OUT OF THIS MUD, THE LOTUS PARADISE.

That's certainly true.

Lotuses grow only out of mud, and Sheela and her group have done the basic work: they have created mud. Now you do the second part!
Okay?

From Bondage to Freedom

Chapter #7
Chapter title: Love is not surrender

21 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
LAST MONTH I WAS FACED WITH A RECOGNITION THAT WHERE THERE IS LIGHT THERE IS ALSO A SHADOW SIDE OF DARKNESS. YET UNTIL THE LAST FEW DAYS I STILL CLUNG TO THE ILLUSION OF SOME SEPARATION BETWEEN THEM, IN PARTICULAR THAT HERE ON THE RANCH WITH YOU THERE WAS LIGHT, AND OUTSIDE THERE WAS DARKNESS.
NOW I'M EXPERIENCING THE INSEPARABILITY OF LIGHT AND DARKNESS, BOTH WITHIN MYSELF

AND WITHIN THE COMMUNE. ARE LIGHT AND DARKNESS ALSO INSEPARABLE WITHIN YOU? IS THIS A REALITY WE HAVE TO FACE TO LET OUR LOVE GROW DEEPER?

The existence consists not of contradictions, but of complementaries. Light and darkness are neither separable nor inseparable; they are one.
Darkness simply means less light.
Light means less darkness.
The difference is only of degrees.

There are animals, birds, who see only in darkness. Your day is their night. Their night is your day. And what you see is a very small fraction of the immense phenomenon of lightdarkness. I am using it as a single word, not even with a hyphen between the two.

You don't see X-rays. Your vision has a limited capacity. Below it there is infinity, above it there is infinity. So you have to drop the Aristotelian logic from your mind.

Aristotle has dominated the human mind, particularly the Western mind, for almost two thousand years. But now it is possible to get rid of the old man.

Aristotle's basic strategy was to divide things into contradictions: right and wrong, good and bad, life and death, man and woman. Within these past fifty years, all have proved to be only complementaries, not contradictions at all. Nobody has proved so wrong as Aristotle. I myself call him not Aristotle, but Aristotle-itis, a very dangerous disease, undetected for two thousand years. It has crippled your thinking, your comprehension of the wholeness of life.

And he himself did not have a scientific mind in any sense. He says in his books that women have less teeth than men. Obviously man is superior, and the woman is inferior in every way; how can she have the same number of teeth?

But very strange.... Aristotle had two wives; he could have counted their teeth before he wrote his book -- this is simple, very simple scientific methodology -- and he would have found the truth, that man or woman, it does not matter, they all have the same number of teeth.

And you will be surprised: before Aristotle it was believed; Aristotle believed in it, and after Aristotle for almost fifteen hundred years it was believed. Doctors believed it. No dentist had the courage to say, "This is all rubbish," because to speak against Aristotle was not possible. He was the father of Western logic. You've got a very funny father for Western logic!

Your mind is still dominated by Aristotle. For you, it seems, Albert Einstein has not happened yet. The greatest contribution of Albert Einstein is that in existence everything is relative, and the differences are only of degrees. There are no absolute contradictions.

You are, perhaps, not even aware of Carl Gustav Jung's contribution, because he discovered -- it will be better to say REdiscovered, because in the East it has been known for five thousand years -- that man is half man and half woman, and that woman is half woman and half man.

It seems to be very simple. Because a child is born by the meeting of man and woman, both contribute to the child's life. Naturally, the child will have something of man and something of woman. It is only two sides of one coin. On one side is the figure of a woman, on the other side the figure of a man. If somebody is man, that means his side which has the figure of man is in his conscious, and his woman is in his unconscious.

You get surprised when you hear that some man wants to become a woman. Now, through plastic surgery, it is possible.

We have here one of the best plastic surgeons who changes sexes, Leeladhar. He hates the work, but I told him, "It is immensely beneficial. You should not hate it. If a man can have both the experiences in life -- for thirty years he remains a man, and then becomes a woman -- he will be more enriched in his experience."

At least he will not say, like the poets have been saying for centuries, that the woman is a mystery. He will know nothing is a mystery, it is only a question of hormones, and a very simple difference.

The woman's genitalia are like your pockets. If you have to search for something, you have to put your hand inside. And the function of the surgeon is to pull the pocket out so the pocket hangs out. That is man's genitalia. You don't have to search anything, it is already hanging out like Jesus Christ on the cross.

That's why even an old woman can keep her charm, beauty, attraction. In fact, after her menopause she becomes more interested in sex than she has ever been. That is nearabout the age forty-eight, and that is the time when man becomes tired, finished, spent. That is a good time for a sex change.

And Leeladhar is doing a great service to humanity. In the future, I don't think there will be anybody who has not experienced both the sides. And then you will not say that men and women are opposites. They are not; they are one -- just complementaries.

The same is true about darkness and light, and about every contradiction that you can conceive of. There are no contradictions anywhere in the world.

Just the other night one very intelligent journalist from Germany was asking me, "Can you tell me which of these two statements is from Sheela?"

One statement was: "I love Bhagwan totally."

The second statement was: "Bhagwan is the most corrupted man."

The journalist was thinking that these are contradictory, so I will have to choose one. I could see his face and his eyes in a shock and daze when I said both the statements are from Sheela. I don't know where she made those statements, but one thing is certain: I can be absolutely certain both came from Sheela -- because your love is always carrying behind it, hate. Your hate is always carrying behind it, love.

Unless you become enlightened and you know the oneness of love and hate, you transcend to a new vision of existence where things are one, your ordinary love disappears, your ordinary hate disappears.... Gautam Buddha has called that state compassion.

And his second question was for me: "I ask you, do you still love Sheela?"

I said, "There is no problem. My love is not of the category of love and hate, my love is of the category of compassion."

Compassion does not depend on the person, the object. Compassion is unconditional. Love is not. Love is so conditional that it is bound to turn into hate sooner or later, because nobody can fulfill anybody else's conditions. That is an impossibility.

Each individual is so unique.... How can you fulfill all the conditions that your husband is imposing on you, or your wife is imposing on you? Soon the honeymoon is over, and you are standing like enemies -- of course, intimate enemies living together in a kind of coexistence; once in a while making love, once in a while throwing pillows and things at each other.... And this game of love and hate goes on all around the earth, twenty-four hours. Millions of couples go on doing it.

Have you observed it? Whenever you fight with your wife and she screams and throws pillows, and you scream and the whole drama... strangely enough, it ends in making love. There must be a deep relationship between both. They are not separate things.

My compassion does not depend on you. That's why I don't impose anything on you.

I don't convert anybody. The word "missionary" to me is a four-letter word. It is something disgusting. It is interfering into the other person's being.

The sannyasins who have come to me, have come out of their own freedom, and their freedom has not been tampered with in any way by me. And they are free at any moment to love. They are free to fall in love; they are free to fall in hate. My compassion remains in its place. Whether you love me or you hate me does not make any difference.

He asked me, "If Sheela and her gang come back would you accept them?"

I said, "Certainly, I will welcome them."

He was puzzled. A German mind is easily puzzled. A German mind is not flexible, it is made more of steel than of human fibers.

He said, "You will welcome her?"

I said, "Certainly."

He said, "But she has committed crimes! What are you going to do with her crimes?"

I said, "I will send her to my therapists. And we have all kinds of therapies possible. So she will have to move through all those therapies, which will cleanse her mind, make it clearer, more perceptive, so that she recognizes that what she did was something in the unconscious of her own mind. And once you recognize something as your own unconscious -- this is a law of nature -- it loses control over you."

Not only to Sheela, this is my approach to all crime. For five thousand years we have been punishing criminals, and the whole story is simply hilarious.

A man tries to commit suicide but is caught red-handed, so he could not commit it. Now, the court in many countries gives him death as punishment.

Strange world. Strange laws made by great men.

You support the man. He was committing suicide -- that was a crime. You caught him, and now you kill him and that is punishment. In fact, you are fulfilling his desire which he has not been able to fulfill.

Somebody commits a murder -- certainly the greatest crime. But the question is: the murder is committed in the past, the man has a long future ahead; who gives you the authority to hang this man and destroy his future? For one thing, killing him will not bring life to the man who is murdered.

Killing him is not justice but only revenge. You are doing the same that the man had done. But he is a criminal because he is powerless, alone, and you have the power of the government, the power of the law, the power of the army, so naturally you can justify your crime as law. But murder in any way is unlawful.

Can any court give life to any man? If the courts cannot give life to any man, then no court has the authority to destroy any man's life. And, in fact, it is not needed at all. That the man committed murder simply means something is wrong with his psychology. It is not a crime; it is a disease. It has to be treated, not punished.

And for a single act you condemn the whole man. That too, is not justified. You can condemn the act, but you cannot condemn the individual. The individual has to be respected, just as he was respected before. All that can be done is, he should be sent respectfully into a psychiatric nursing home, treated, helped, so the wound in his psychology which created the crime disappears.

Your jails are nothing but universities for criminology. A man goes into your jail for two years' confinement. He was just an amateur, obviously; otherwise it would not have been so easy to catch hold of him. But in the jail he finds great thieves, master thieves, experts of crime who have come many times to the jail and treat the jail as their home. They are called jailbirds.

Outside, they don't like it very much. You leave them and soon they will commit a crime and will be back again. And all the criminals in the jail know one thing: that they have been punished not because they committed the crime; they have been punished because they were CAUGHT... because they know people who have committed the same crime on a far greater scale and are respectable citizens, are receiving Nobel Prizes. They have not been caught.

So the real crime is to be caught. Crime itself is not crime. And once this enters into the mind of a person, you have spoiled his psychology forever.

This is the history of five thousand years. Courts go on growing, criminals go on growing on a greater scale, bigger scale. Your courts, your laws, your jails have not prevented the criminals. After five thousand years it is time to have a look: What is the achievement?

So not only with Sheela.... She has committed crimes of all sorts.

Just the other day we received information from California, from one of the sannyasins who used to be Sheela's secretary in India. She informs us that Sheela had a bank account in Switzerland. The bank account is in the name of Sheela and Savita -- and the account is not small, it is forty-three million dollars. They have been siphoning money from the European communes into this bank account.

The information came once before also, when I was silent. Sheela simply mentioned that some woman had informed the government that "Savita and I have a bank balance, but we are having that bank balance for you. In case you have to leave America we will need it to create a commune in Switzerland."

I said, "The bank account is for me and I am not aware of it? You never told me. At least let me know how much money is in the account."

They never told me. She said, "I will find out."

I asked Savita just two days before she left. She said, "I will find out."

You don't forget forty-three million dollars!

And now the account will be used by all this criminal gang. The money belongs to European communes; it was meant to come here for the construction of the commune.

I said in the press conference that we are left by Sheela and her gang with a fifty-five million dollar debt. About forty-three million of the mystery is solved. Now it is only a question of a twelve million dollar debt, and that too will be solved! It will just take time to figure out their books -- here, and all over the world.

Perhaps this forty-three million was from the time this sannyasin was Sheela's secretary. But that was four years ago. In these four years she may have accumulated more money. And the excuse she must have been giving to people is that it is needed for the master.

I was not even aware that I am so rich.

I am the poorest man on the earth -- nothing belongs to me. From my shoes up to my hat, everything belongs to the commune. If I have to leave the commune, I have to leave naked! There is no other way. And I wonder how I am going to get a ticket back to India. I don't have a single dollar. For twenty years I have not seen money. My people have loved me so much, they have taken care of me. There was no need for

me.... I have not yet seen, in four years, what the dollar bill looks like. And anyway I will not touch it; it may be carrying AIDS!

Now, if the government is sensitive and has any feeling for people's lives, all dollars which move from hand to hand should be stopped. People should be given credit cards. And this is now possible with computers. In the commune it is possible. We don't have any currency, we don't use any dollars; we use only a credit card which remains your personal possession, it does not move in other people's hands.

Sheela has committed every kind of crime conceivable. Every day information is coming from different sources, from the sannyasins who have been afraid to tell it while she was here.

One sannyasin has informed us that they were looking at the possibility of putting poison on postal stamps, because people have the habit when they put the postal stamps on the envelope, to use their tongue and their saliva. And if the postal stamp is already poisoned, it can kill them and nobody can be caught.

They were inquiring about these things from people -- "Is this possible? Is that possible?" They had all kinds of literature on poison -- how to poison; how big a dose is needed if you want to kill the person immediately, or if you want to kill the person slowly within six months, eight months, so you are not caught.

The two persons they had forced to live in Desiderata, telling them that they have been found with AIDS, have been checked again. Neither of them has AIDS. The two persons are back in the commune.

Sheela's accomplice in all the medical crimes was Puja, who was culturing all kinds of viruses. They had made a clandestine lab in their house, where they had all kinds of poisons, viruses. Perhaps they mixed AIDS virus in the samples of the blood of these two persons, so the results came positive.

Now, this is so ugly, inconceivable. But there must be some reason why these two persons were forced to live there. Perhaps they had refused to do some crime. Perhaps Sheela and Puja wanted them to kill somebody, or destroy a Wasco County building, and they refused and this was the punishment.

And if they had not gone, they may have injected them with the virus, just as they polluted their blood samples which went out for examination, for testing. They may have injected those people under any excuse and killed them.

Still I say I will accept them, because everybody in his deep unconscious carries the criminal. The difference is only that they got the opportunity for their criminal to surface. And they have given you a good insight -- that when power is in your hands, be very mindful that your unconscious will try to exploit and take advantage of the situation. Beware of yourself, because you are so unconscious and so asleep.

Your question is that you have been thinking up to now that in the commune there is all light, and outside the commune there is all darkness. This is not something new. This is as ancient as humanity.

In Adolf Hitler's time, Germans thought only Germany has the light and the whole world is full of darkness.

In England, mothers used to create fear in their children, "Don't go out! Adolf Hitler is coming!" And that was enough, not only to frighten the children, it was enough to frighten anybody. He was the devil. England, America, and their allies, were divine powers.

But you don't see the situation. America was a divine power because it was fighting against the darkness and the devil. And the same America destroyed Nagasaki and Hiroshima without any reason or excuse.

The war was going to end anyway. Germany had already accepted defeat. Japan could not go on fighting on its own strength. The forces against Japan were moving deeper into Japan and destroying their whole strength. In at the most one or two weeks Japan would have been on its knees just with ordinary weapons. The atom bombs were not needed at all.

But the president of America, whose name you have to change.... His name was Harry Truman, and he is nothing but Harry unTruman. I will use the new name, not the old. Harry unTruman, president of America, killed innocent civilians in two cities in Japan, who had done nothing wrong against anybody -- for the simple reason that they wanted to experiment whether the atom bomb is really reliable or not.

In Hiroshima, one hundred and twenty thousand people died -- just for an experiment, just to be convinced that their scientists have succeeded.

But history will never call Harry unTruman a criminal. He has become a hero. Your whole history is full of criminals whom you have been told and taught are heroes.

In India, the ancient story of the Hindu religion is that Rama, their incarnation of God, was fighting against Ravana, who ruled over Sri Lanka, Ceylon, and was nothing but the devil incarnate. And this is absolutely false. He was one of the most learned men the world has known. And if he was against Rama, he had valid reasons for it.

In India, it was a custom, when a princess was going to be married, then all the kings who wanted to

marry her would be invited, and they would be given some task to do. The princess would accept the one who could do the task and garland him as her husband.

One beautiful princess, Sita, was going to be married. All the kings were invited; Rama was invited, Ravana was invited, and it was absolutely certain that the task was such that perhaps only Ravana would be able to fulfill it.

There was a very big bow of Shiva, so heavy that you could not move it even, and the task was to take it up and break it into two pieces just with your bare hands. It was as solid as steel.

Many kings tried; they could not even lift it up. The question of breaking it would not arise. There were a few who could not even move it on the ground.

Ravana was a very mighty king -- physically a King Kong -- so there was every fear... and Rama was just a boy. So the only way was somehow to take Ravana out of the competition.

So a conspiracy was done by Rama. A messenger, a false messenger, was sent who informed Ravana, just as he was standing up, "Lord, your capital in Sri Lanka is on fire." And he had made his capital perhaps the most beautiful capital of those days. It it said his capital was made completely out of gold.

Naturally, he rushed. And you will be surprised, because from Ayodhya, India, Ceylon is thousands of miles away. But Indian scriptures have every description, detailed descriptions of airplanes -- he went in his airplane immediately, but found that it was a false report. And in the meantime, Rama broke the bow, married Sita, and this was the reason why finally Ravana stole Sita from Rama's hands. So Hindus think that Ravana was a devil, and the kingdom of Ceylon was the kingdom of devils.

It is always easy to keep yourself divine, full of light, and to describe anybody who is hostile to you as devils, as darkness. But even the idea, to describe others as devils, darkness, and think of yourself as light, is ugly.

And you are asking me, "What is the case with you?"

I am neither light nor darkness. I have transcended the duality in all the dimensions. I look at life as an organic whole. So either you can say I am both light and darkness, or you can say I am neither.

But you have to understand the fact that both are possible as plausible descriptions of me, because I am only a witness.

Light comes: I see. Darkness comes: I see.

A saint comes: I see. A sinner comes: I see.

I am just a mirror, so whatever is in front of me is reflected. But the mirror is not a film plate; the moment you have moved, the mirror is empty again.

In my room I am sitting empty. Most of my day is just a mirror, mirroring nothing. Only when I come to you, or to some interview, to the press, the media, then my mirror reflects. Whatever I say is not prepared. I don't know myself what my mirror is going to reflect, because it depends on you, your question.

I am transcendental, and that's what I want you to be. Meditation takes you beyond the opposites, the contradictions, and makes you a pure witness. And to be a pure witness is the ultimate goal of consciousness. There is nothing beyond it, because whatever will be happening, you will remain the witness. Even if God comes in front of you, you will be only a witness.

Witnessing is the highest point of the evolution of consciousness. That's why I have dropped God, paradise, hell, heaven. What is the point of all this paraphernalia?

Stick to the basic essential, and that is: be a witness.

Right now, you are!

Are you not witnessing this silence?

Try to keep this flavor as long as you can. Slowly slowly it becomes your very existence. It is -- you just have to discover it.

BELOVED MASTER,
IN THE STORY YOU TELL OF BODHIDHARMA HANDING OVER HIS KEY TO A DISCIPLE, THIS DISCIPLE CUTS OFF HIS HAND AS A WAY OF DEMONSTRATING HIS SURRENDER, HIS READINESS TO DO WHATSOEVER THE MASTER WISHES HIM TO DO.
IS THERE A DIFFERENCE BETWEEN THIS AVAILABILITY TO A MASTER AND BEING THE PERFECT PARROT AS YOU HAVE RECENTLY DESCRIBED SHEELA?

You are also a parrot. You have not understood the story that I have told. You have not even heard it. In

your sleep you have managed to convince yourself that you have heard the story, that you have understood the story.

First, let me repeat the story.

It was not a question of surrender.

Bodhidharma is one of the greatest enlightened men who has ever existed, and one of the most unique amongst all the enlightened men. In many ways he surpasses his own master, Gautam Buddha.

Gautam Buddha was a man of manners, son of a king, well educated in etiquette, in language, literature, music, archery -- in whatsoever was available there in those days, he was educated.

Bodhidharma was an uneducated person. So there are bound to be differences. But he was a very straightforward man, no sophistication, no way of being nice. He was just a sword, really sharp to cut off any head.

He went to China. His fame had reached before him. The emperor of China, Wu, who ruled over all China -- which is one-fourth of the world -- was one of the greatest emperors. He came to receive Bodhidharma, because he had heard so many strange stories about him. And he had already become converted to Buddhism by other Buddhist monks who had reached before Bodhidharma.

Emperor Wu asked Bodhidharma, "I have made thousands of statues of Buddha, thousands of temples in China. I am financially supporting hundreds of monasteries where thousands of Buddhist monks are living. What is going to be my reward? I am doing everything which is virtuous."

That's what the other monks were telling him. That's what the other priests of other religions have been telling rich people: donate to the church, donate to the religion, and you will be rewarded immensely in paradise.

I also say to you, Donate if you want to go to hell with me, because I don't like heaven at all. All those idiotic saints who do not even drink tea, who have never sung a song, who have never danced, who have never loved a woman -- just dry bones. Heaven must be a graveyard, a long graveyard filled with skeletons moving all around, carrying their harps and playing on the harp, "Alleluia." I cannot tolerate that kind of nonsense. Once in a while it is okay, but for eternity?

And you are not going to meet any beautiful people in heaven, people with juice, people with color -- poets, painters, dancers, film actors and actresses, philosophers, atheists, scientists -- all the people who had genius of some kind, talented people.

You will not find Michelangelo there, or Leonardo da Vinci, or Kant, or Socrates. No, that is impossible. All these people are in hell, and I would love to take you all to hell, because hell must be a tremendously beautiful place where all these geniuses have gathered. And once we reach there, we are going to make it a really great oasis. It is not Oregon. You will not have to face idiotic hostility. You will be received with great joy.

But all other religions have been telling you, "Donate; that is the greatest virtue." The money goes to the priest. The money goes to the bishop, to the cardinal, and finally it reaches to the Vatican.

Now, my suggestion is that the Vatican should be turned into an AIDS home, because they are responsible for homosexuality. They should be forced to accept their criminal act. To teach people celibacy, to teach that monks cannot have any love relationship with a woman, and nuns cannot have any contact with men, you are preparing the ground for homosexuality. And AIDS is the ultimate outcome of this homosexuality. That's why I call AIDS a very virtuous disease, immensely religious.

There used to be a saying that "All roads lead to Rome." I would like to say to you: all roads still lead to Rome, but not for everybody -- only for people who are suffering from AIDS. People suffering from AIDS from all over the world should start moving towards the Vatican.

The pope is the richest man in the world. He controls more riches than any Rockefeller, he has more power than any king or queen. In fact, there is only one queen in the whole world, and that is in England. Four other queens are in playing cards, but all five have the same power.

The pope has the grip over six hundred million Catholics, and money goes on pouring into the Vatican.

So the Emperor Wu asks the first question to Bodhidharma, "I have donated so much. What is going to be my reward?"

He was not aware that Bodhidharma was a very straightforward man. He said, "Nothing. Instead, you should be punished."

The emperor could not believe it. He said, "But all the monks have been telling me, 'Donate. Make temples. Make caravanserais. Make hospitals, schools. Give in charity to the monasteries.' And you are making just the opposite statement."

Bodhidharma said, "In the first place, from where did you get all this money? For that you will be punished. Secondly, these people have been exploiting you, and you are a just an idiot. No virtue in it, only stupidity."

To talk to the emperor of such a big empire in this way you need real guts. And Bodhidharma is the strongest man in the whole of history. The emperor wanted to change the subject. Bodhidharma said, "Nothing doing. I am not entering your capital. I am not interested in being your guest. I am going to the hills in the Himalayas. I have found a cave while I was coming here. It is really beautiful." There the story happened that you are mentioning.

Bodhidharma sat in that cave facing the wall. That too, only Bodhidharma can do. A few people came -- impressed because he has put the emperor into his right place. That man was exploiting the whole country. The whole country was suffering in poverty because of him, and nobody had the courage to say it. And this man did it in a single sentence, and refused to be a guest of a criminal.

So a few people came there, but he would not turn towards them. He said, "I will turn only when I see that somebody who has guts has come; otherwise, whether to face towards the wall or towards your faces makes no difference."

Finally this young man came, who said to Bodhidharma, "You have to turn now! I, for whom you have been waiting, have come. Do you want some proof?"

And before Bodhidharma could say anything, with his sword the man cut off his hand and placed it at Bodhidharma's feet. And he said, "If you want me to cut off my head, I can do that too; otherwise, turn towards me!"

It was not a question of surrender. How have you managed to hear surrender? This man has not cut off the hand to show his surrender. He has really shown his unique individuality, not surrender. Just the opposite!

He is not surrendering to Bodhidharma; he is forcing Bodhidharma, "Now you cannot go against your promise; otherwise, I am going to cut off my head too."

And Bodhidharma turned immediately. He had to. He said, "This is too much. There was no need to cut off the hand."

The man said, "The hand does not matter, neither does the head. I have lived with this hand and with this head for fifty years, and there is no ecstasy, no blissfulness. The whole life has been just a long story of misery, suffering, pain. It has been just a tragedy. Seeing you, a man of steel, I thought perhaps here is the man who knows the secret.

"So if I have to live, I have to live with you. And you have to teach me; otherwise, there is no point in living."

It was not a question of surrender. In fact, he forced Bodhidharma to accept him as his disciple, and he proved worthy.

Such people have disappeared from the world.

And you think you surrendered to Sheela? Don't hide your cowardliness -- because I have not been teaching you to surrender. I have been teaching you to be individual, and to take responsibility, to do everything that you can do for yourself and the commune. But do it out of love, not out of fear. Surrender is fear.

Love is not surrender. Love does not ask you to surrender. Love does not ask for anything. Love simply gives. And the miracle is, that when you give out of love the whole existence returns it a thousandfold, as if, from all over around you, roses start showering on you. You cannot imagine, cannot conceive of it, unless you experience it. But give it a try. You will not be losing anything.

Love is not something like a commodity, that if you give it you will have less of it. It is not money, that you had ten dollars and five you have given; now you have only five dollars left.

Love is not a commodity. It is not a quantity; it is a quality.

Give it, and you will be surprised that from unknown sources, from everywhere, love is flowing towards you.

Give it unconditionally, and once you have known the taste and the joy of giving unconditionally, you will also know that the existence is very generous.

But it gives only to the givers, and you are always begging. That's why I am against prayer, because all prayer is begging. "Give me this. Lord, give me today's bread." What nonsense! You cannot even create today's bread?

And Jesus is thought to do miracles -- turning stones into bread, walking on water, making dead people

alive. And he also goes on asking, "Lord, give us our bread for today."

What about small, simple human beings, who cannot walk on water, and cannot make bread out of stones, and cannot revive dead people? Naturally, they will be simply beggars.

All the religions of the world have turned humanity into beggars, and they have all praised poverty to make you really beggars.

I am against poverty, and I am against begging. You have intelligence, you have physical strength; you can create. And if you cannot even create enough bread for yourself, then what is the point of going on living, dragging?

I believe in creativity, and I want every human being to be a creator. And we can create as much wealth as is needed. There is no need to be like the Soviet Union -- to distribute poverty. We can create so much wealth that nobody needs to hoard it. There is no need, because it is available, and you are capable of creating it.

Love will give you the secret key, the golden key, the master key.

Love unconditionally, and flowers will be showering on you from all the directions. And once you have known the generosity of existence you will never feel miserable.

You are part of such an opulent, luxurious abundance. Can't you see existence is luxurious?

To create one child, the male releases millions of sperms. This I call luxury! Existence is not miserly. Only one out of millions will become a child, and that too, once in a while.

And that too, only if you are still listening to the idiots -- Ayatollah Khomeiniac, Pope the Polack, Shankaracharya the Idiot -- if you are listening to these people, only then. Otherwise, the Pill will prevent even that invading army, one million people -- just a small pill.

This is a *real* miracle, not making one dead man alive. This is a miracle: a small pill preventing millions of people.

But as far as existence is concerned, it is really opulent in every way. It goes on flowering. How many flowers? And how many species of flowers? How many animals? And how many species of animals? How many birds? And how many species of birds?

In everything, existence creates luxuriously. It is not miserly.

Giving love unconditionally you will understand, and that understanding will be a transformation of you. It will make you a new man.

Okay?

From Bondage to Freedom

Chapter #8
Chapter title: Intelligence is a luxury

22 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
IS CHRISTIANITY THE ONLY RELIGION THAT HAS CAUSED SEX PERVERSION?
WHAT DO YOU SAY ABOUT HINDUISM?

Christianity is certainly one of the most perverted of all religions, but it is nothing compared with Hinduism. Hinduism is the oldest religion in the world, and it has caused in its own way many perversions. All those perversions that Christianity has created, Hinduism has been doing long before Christianity was born. In fact, there are many Hindu scholars who believe that Christ never existed; he is only another name for Krishna, the Hindu perfect incarnation of God.

Krishna in Bengali is called Christo. Then you can see it is not very difficult that the name Krishna can become Christ. If it can become Christo, then Christ is not very far. And whatever teachings are there in the name of Christ are all borrowed from Hinduism. Perhaps that is the reason why Jews never accepted Christianity: it was a foreign teaching.

For example, Jews have never believed in celibacy. Even their rabbis are married. Jesus advocated celibacy -- which is basically a Hindu concept. And from Hinduism it has reached to Jainism, to Buddhism, and perhaps to Christianity too.

The Hindu monk, for ten thousand years at least, has been insistently trying to prove that celibacy is spiritual power, that it connects you with divine power, with God. This is simply absurd.
Celibacy has nothing to do with holiness.

And celibacy gives no power; on the contrary, it creates a conflict within you because you are trying to fight with your own energy. It weakens you. Your own power becomes divided; and a house divided against itself cannot be powerful. And it was because of celibacy that tantra was born in India -- which is just a revolution, a rebellion against Hinduism.

Hinduism says celibacy is spiritual, and tantra made sex spiritual -- and tantra is closer to biology, physiology, science, humanity. Tantra has never created any perversion; but tantra never became a religion, it remained an independent philosophical approach. Anybody can follow it. There is no question that you have to believe in God, that you have to believe in heaven and hell or anything.

Tantra is a tremendous meditation because sexual orgasm is your natural potentiality to feel, just for a moment, something of the beyond. Tantra uses orgasm and joins it with meditation, and what is only for a single moment can become your twenty-four hour state. And it makes it a scientific thing; that orgasm has nothing to do with the other person.

While you are making love you come to a peak of tension, and because that tension relaxes, you feel a tremendous silence descending on you, a great relaxation -- for a few moments no thought, no time. Everything has disappeared; there is only pure isness.

Tantra says this is your natural gift, and it has been given to you so that you can find the way that it is possible for you to be without thoughts, relaxed, and the same orgasmic experience will follow. It has nothing to do with the other. And once you know how to relax, how to drop the thoughts, how to stop time, how to stop mind, you discover your pure isness.

To me tantra seems to be the only contribution that seekers after truth have given to the world. It has no perversion of any kind. It uses nature to experience something which is very simple, and then makes you aware that this simple experience can be experienced in your aloneness. And that very moment you transcend the dependence on the other, because certainly the other is always a trouble, a pain in the neck.

Jean-Paul Sartre says, "The other is hell." It does not matter whether the other is man or woman -- "The other is hell" because you have to depend for your only meaningful experience in life on the other.

Tantra gives you tremendous freedom from the other, and a great gratitude for the other; it is because of the other that you have become able to attain freedom from all dependence.

Tantra arose in India as a rebellion against Hinduism -- because Hinduism was doing the same, on a greater scale, with more sophistication and philosophy, as Christianity did later on in a very crude and primitive way. Hinduism was teaching celibacy, and celibacy is bound to lead to perversions, particularly homosexuality. And homosexuality has brought the ultimate flowering in AIDS.

But one thing should be remembered: just like the Christian trinity, Hindus also have a trinity -- Brahma, the creator god; Vishnu, the god who maintains the world; and Shiva, who will destroy the world. This is a cycle. Then Brahma creates the world again, and for millions of years Vishnu maintains it; then one day Shiva destroys it. So you will be surprised to know that in the whole of India there is only one temple devoted to Brahma. Who cares for him? His work is finished -- he created the world.

All the temples are of Vishnu, or incarnations of Vishnu. All the incarnations of Hindu gods -- Rama, Krishna, they are all incarnations of Vishnu. Naturally, it is simple business that Vishnu maintains the world and he is in power.

And there are temples of Shiva too, but not so many as the temples of Krishna and Rama and other

manifestations of Vishnu.

Shiva is worshipped out of fear because he is going to destroy the world. If you worship him he can be a little favorable to you. He may destroy you in some sophisticated way -- an electric chair, not a crude, ugly cross like the one on which Jesus was crucified; or giving you a disease, AIDS, which is far cruder a cross than the one Jesus was carrying and dying on.

Vishnu has a wife; he is not celibate. Shiva has a wife; he is not celibate. But gods have to be given some privilege which is not allowed to the Hindu monk. Gods are a different category. But it is very strange that nobody in ten thousand years has asked that when Vishnu and Shiva can have wives, then what is the reason that the Hindu monk should renounce the wife, the children, leave them in poverty, misery, disease, and gain spiritual power by it?

In fact, he is committing a crime. And he will turn into a homosexual. I know hundreds of Hindu monks who are homosexual, because women will not be allowed in with them, alone; otherwise their whole purity, spirituality, will be immediately condemned. But men can remain with them. As far as I have known no Hindu monk is celibate, and there is no wonder in it because celibacy is an impossibility; and particularly for a Hindu monk.

It may be possible for a Jaina monk to be celibate because he eats only one time a day. He eats in his hands, making a cup of his hands, and whatever his two hands can have at one time, that's all that he has to eat. It cannot be much. He lives starving, hungry. There is no possibility for two things: one, he will not have any intelligence, because intelligence comes to you only when you have an overflow of physical energy. Intelligence is a luxury. All the animals are living without it; it is a human luxury. But luxury can exist only when you have more energy than is needed for your physical survival.

And secondly, he can be celibate because he has not enough energy to create male sperms. If you see a Jaina monk you will feel pity: he is just bones. His eyes don't show any intelligence. Whatever he says seems to be simply ordinary. But his celibacy is killing him -- he is on a suicidal path. He may not be perverted in the ordinary sense of being a homosexual or a sodomist, but I call this too a perversion. He is destroying himself every day, he is dying! No Jaina monk needs AIDS: he creates it himself.

But Hindus and their monks are a different matter. You will find the Hindu monk eating very nourishing food, and eating too much; all the Hindu monks you will find overweight.

One of the great Hindu monks, Nityananda, the master of Swami Muktananda -- Muktananda was very well known in America. Nityananda had only one unique quality: his belly. I don't think in the whole history of man anybody had such a big belly! When he lies down you can see a strange shape.

When I saw him I told him, "You don't have a belly, your belly has a head and legs, because that is your major part!" But he is worshipped, he is thought to be enlightened. And his belly is proof enough. And now this man cannot be celibate: he is eating so much that he will create sexual energy. What is he going to do with that energy? Anything that he will do will be a perversion; and the easiest way is always homosexuality, because if he is found with a woman, all his respectability and great sainthood will disappear. He has to be with a man, and then nobody suspects.

And these people have never asked about their god Vishnu, who has a beautiful lady, Laxmi, with him. Their god Shiva has an even more beautiful woman, Parvati. Let me drift a little....

Shiva was so infatuated with Parvati that, when she died, he would not let her body be burned, as is the Hindu custom; on the contrary, he took the dead body of Parvati on his shoulder, and moved all over the country: perhaps somewhere, some physician might revive her again. He could not live without Parvati.

It took twelve years for him to go around the country, to visit all the great physicians. And he was so deadly blind in his infatuation that he did not even notice that in twelve years the legs of the woman fell, the hands of the woman fell, the head of the woman fell -- and he is still seeking a physician!

There are twelve most holy places in India where Parvati's limbs had fallen. But strange, this man is mad! And to make those places holy, and on the other hand to insist that celibacy is needed for man.... For gods there are different rules, for man there are different rules.

I talked only about two gods. One more incident will show you what kind of gods Hindus have. In fact all religions have pornography in their literature, but nobody can surpass Hindus.

It is said, one day Brahma and Vishnu argued about something and could not come to a settlement, so they said, "We should go to Shiva; perhaps he can help us come to a conclusion."

Shiva's son was sitting at the door, watching. He was told that nobody was to be allowed, but he had never thought that Vishnu, Brahma, were included, and he was at a loss: how to prevent these gods? That will be insulting. So he allowed them. Shiva was making love to Parvati. These two gentlemen came and

stood there for six hours, and the love went on, and Shiva and Parvati did not take any note of the two gentlemen standing there.

Frustrated and angry they left and cursed Shiva, "You have insulted us badly, and we curse you that you will be remembered by your sex organs." That's why Shiva's statue is just a phallic symbol resting in Parvati's vagina. And all over India that statue is worshipped, and nobody bothers what they are worshipping! And they are great spiritual people worshipping genitalia, and that too, in a state of making love!

It is ugly. But religious people are blind, everywhere. No Hindu ever thinks, "What is this shivalinga?" Even the name, shivalinga, means the genitalia of Shiva. They go on calling it shivalinga without understanding even the meaning of the word. There are no statues of Shiva, only these phallic symbols -- because of the curse.

Only Brahma is without a wife -- obviously, because he is the creator god. From where will he find a wife? But what he did is even worse. He created a woman and became so infatuated that he started running after the woman to catch hold of her and rape her! His own daughter! But gods are allowed every crime. And the woman, afraid that he would rape her, became a cow.

Brahma became a bull; you cannot deceive Brahma, the god, the creator -- and that's how the whole creation has come into being. That's why there are so many species of animals, man, insects. The reason is: the woman goes on changing and Brahma goes on following, changing himself into the male. It is still continuing.

It is not just a short affair like the Christian God, who made the whole world in six days, and was so tired on the seventh that he rested; and since then he has been resting. Nothing has been heard about him. Monday never came again; he has never been back on the job. Just in six days he got spent, finished!

Brahma is still continuing, chasing the woman. He has not yet caught her because she goes on changing her form, he has to change his form; by the time he reaches closer she changes her form. And the creation goes on and on in different species. This idea looks closer to evolution; otherwise, why so many species? What is the need? So many mosquitoes -- what is the need? So many bedbugs -- what is the need?

The Christian God cannot answer that he created bedbugs to suck the blood of Christians; and created mosquitoes, created snakes and scorpions -- for poor Christians! But what can Brahma do? The woman is certainly a mystery: she goes on becoming things which even Brahma may think is not right, but what can he do? -- he is infatuated.

She becomes a scorpion so he has to become a scorpion. She becomes a bedbug; feeling that now Brahma will stop. But he is not going to stop -- he becomes a bigger bedbug. And the story continues; the creation is continuous. But the reason for this continuity is that the father is trying to rape his own daughter.

What do *you* call it? -- perversion or spirituality?

Hinduism has all the perversion that Christianity has, and much more.

One of the incarnations of God is Krishna. Hindus believe that there are going to be twenty-four incarnations of God. Twenty-three have happened; for the twenty-fourth they are waiting.

That, too, is a subtle psychology in every religion: some hope has to be left. Jesus Christ is coming back; the twenty-fourth incarnation of God is going to happen.... And they have been thinking this for thousands of years. It never happens, and it is not going to happen ever. It is just a hope, an opium, to keep people thinking of the future so they can forget their misery in the present. The twenty-fourth God will come and release you from your bondage, suffering, misery, pain -- everything. He will open the door of paradise for you.

Krishna had sixteen thousand wives. These were not married to him; he had married only one woman, Rukmani -- one out of sixteen thousand. These were other people's wives whom he had taken forcibly. Their children, their husbands were deprived. And what are you going to do with sixteen thousand wives?

Even one wife is enough to finish you. Sixteen thousand wives! Perhaps the strategy is that sixteen thousand wives will quarrel among themselves, and Krishna will be saved; nobody will bother about him. He may not even know their names, he may not know their faces; he may not have made love to many of those women.

He has done a great crime! Those women belong to somebody else -- what is that man going to do? What are the children of those women going to do? They have lost their mother unnecessarily. But no Hindu objects that such a thing is simply the worst crime you can commit. And of course Rukmani behaved just like any woman will behave: became very jealous that this man goes on bringing women.

I had a meditation camp in Gujarat, in India, in a very beautiful place, Tulsishyam. In the valley -- it was

a mountainous place -- in the valley there is a temple of Krishna with one of his beloveds, Tulsi, who is not his wife. And on top of the hill there is a temple of Rukmani, but made in such a way that Krishna cannot see the temple, but Rukmani can go on watching from there what is happening there in Krishna's temple with Tulsi. I loved the idea! -- the whole human psychology.

Rukmani is alone and angry. You can see her face: the despair, anger, hate, jealousy. And the temple is facing towards the valley. I have been in the temple and stood by the side of Rukmani's statue. You can see Krishna and Tulsi. They are nothing more than statues, but you can see from there both the fellows. Standing in Krishna's temple you cannot see Rukmani, nor her temple. It is hidden in bushes, high in the mountain. But whoever was the architect has made it plain that Rukmani must have been very jealous -- just like any woman.

And Krishna was nothing but a playboy, and that too, not a nice one. I have no objection: if some woman loves him and he loves her, to me there is no problem, that is perfectly good. But he has forced those sixteen thousand women from their homes, and imprisoned them in his own palace. This is not love! This is not even human. But he is considered to be the perfect incarnation of God. The other twenty-three will be partial incarnations of God. What a perfection!

You ask me about Hinduism and its sexual perversion.... All the religions have their sexual perversion. They have created sex maniacs, they have created rapists, they have created homosexuals, they have created lesbians; and now the ultimate outcome of it all is AIDS. AIDS is the great contribution of all the religions together.

And idiotic politicians are making homosexuality illegal. They should make all these religions illegal, because they are the cause of all sexual perversions, and unless they are removed from the psychology of man, man can never be really natural. And that is one of the fundamentals for his growth.
You can only grow by being natural.

And nature has provided you everything, even a glimpse of meditation which will lead you to the ultimate goal of enlightenment.

But making homosexuality illegal is making the symptom illegal, not the cause. And nobody is taking care what is the cause, who are the people who have forced man to be sexually perverted? Your saints, your founders of religions are the greatest criminals humanity has known. They have perverted you in every possible way. Their whole teaching is against nature.

Mohammedanism allows every Mohammedan four wives. Nature produces equal numbers of men and women. Now, if a man marries four wives then what are the other three men going to do? You are forcing them into some perversion. Either they will become homosexuals, or they will follow the path of sodomy and make love to animals.

And if homosexuality has brought AIDS, no one knows what will happen if sodomy spreads, because if you make homosexuality illegal, a crime, you are driving people towards sodomy. Sodomy is not a crime, so people will start making love to dogs, to cows, to deer. And if a man making love to another man has created this disease, you can conceive something even worse will happen out of sodomy.

The simple thing is: make celibacy a crime, anybody who remains celibate will be sent into jail for five years. Make all the monks marry the nuns. Of course the Polack pope will be in difficulty: no nun will like to be married to the Polack. Then Mother Teresa will be good.

But something has to be done to uproot the cause, the very cause; otherwise humanity cannot be saved.

BELOVED MASTER,
WHY ARE THERE SO MANY GERMAN SANNYASINS WHO COME HERE YEAR BY YEAR FOR A COUPLE OF MONTHS AND TOTALLY REFUSE TO GO INTO ONE OF THE EUROPEAN COMMUNES?
WHY IS THE ATMOSPHERE IN GERMANY SO HOSTILE THAT WE ARE NOT ALLOWED TO GO INTO THE STREETS ALONE, EVEN IN DAYTIME?
HOW CAN WE LIVE WITH THIS HOSTILITY?
HERE I HAVE THE POSSIBILITY OF BEING ALONE.
I LOVE THE SPACE HERE, AND NATURE SURROUNDING ME. GERMANY IS TIGHT AND THE COMMUNES ARE IN THE CITIES.
PLEASE COMMENT.

Germany is still being followed by the shadow of Adolf Hitler. Adolf Hitler has contaminated the German mind to such depths that even the new generation, which has not known Adolf Hitler and what he

did in Germany, in some way carries the impact.

Adolf Hitler has the unique distinction in the whole history of man of killing ten million people. There have been Alexander the Great, Ivan the Terrible, Napoleon Bonaparte, Genghis Khan, Tamerlane, Nadirshah -- but they have all proved pygmies in comparison to this madman, Adolf Hitler.

Adolf Hitler is in the air. The German mind is still the by-product of this man, so when German sannyasins come here, they find a totally different atmosphere. They feel respected, loved; they feel their dignity, and they start deep down relaxing. So when the question comes of them going back, they don't want to. They have tasted something better than Germany.

Just the other night one very beautiful and intelligent German journalist was asking me if I ever leave America where will I go. I said, "In the first place I am not going to leave America until I get my green card. Alive, I cannot leave America without the green card. I will fight up to the Supreme Court."

They have only six categories for obtaining the green card, and I have applied on five categories. And if they want me to apply on the sixth I can do that too. The sixth is marriage, and I can marry as many women as they want, because the more women you marry, the more you become capable of obtaining the green card. I can defeat Krishna very easily. I can break all the records!

And on each category I am going to fight separately. Each category will take twenty years to be decided by the Supreme Court, by the time it reaches to the Supreme Court. If I get the green card, good; if I don't get, I will start the case in the second category. Five categories means one hundred years! All the Supreme Court judges will be dead, at least twenty presidents will be dead; all the INS officers and their two, three generations will be dead. I will be dead -- but the fight will continue!

My people will be here, my grave will be here, and my grave will ask for the green card. And this is strange: living you won't allow me to be here, but if I die, you will allow my grave to be here. What kind of logic is there? Just be dead, and you get the green card. Is America a worshipper of death?

And for four years they have not been able to find a single argument against my applications. A whole department is continuously working, but I will tell them, "You will never find anything against me." Who can prove that I am not a religious man? And if I am not a religious man, then on what grounds are Jesus, Mohammed, Buddha, Krishna, religious people? Who can prove that I am not a religious leader?

You all can stand as a witness. How many people do they want to witness? I have one million sannyasins around the world.

Jainism is a religion which has only three hundred thousand people, and you accept it, and you have accepted Jainas and given them green cards. In fact, you will have to tell me which number makes a man a religious leader? And what is the criterion? Even five people accepting me as their leader are enough. Even a single person accepting me as his leader.... You cannot destroy a single individual's right.

For four years they have been working. So I told the German journalist that if they give me the green card tomorrow, I will immediately move to Germany. He was shocked. He said, "Why Germany?"

I said, "Because Germany needs me. After Adolf Hitler somebody is needed to destroy the conditioning that he has left behind. And I would love to have a little taste of German politicians too. I have seen the American politicians and their stupidity; I would like to see the German politicians, how they behave with me."

But I can understand the sannyasins who come here and don't want to go. They should find a way not to go. There are always ways. If you don't want to go -- this whole earth belongs to us. All political boundaries are false. And nobody ever asks, "When Columbus landed in America, did he have any visa, any green card?

I am going to fight the case, and anybody who does not want to go is welcome. Fight! -- because we want to destroy all these visas and green cards and passports. There is no need; the whole earth is ours, and movement is man's birthright.

If you want to live in Germany or in India, why should you be stopped? And every day foreigners are getting to your country and you don't think about it. When a child is born he is a foreigner, coming from outer space, and he is okay. And Germany is not that far away. And you don't ask the child, "Where is the visa?" and "Apply for the green card!"

And he is absolutely a foreigner. He is not coming from anywhere on the earth. He is coming from somewhere, from some other planet, and who knows...? He should show his passport. America should decide that each child born should bring his green card with him. Just make a law; otherwise the child is illegal.

This whole thing is so idiotically nonsensical.

Man is simply man -- neither American nor German nor Indian nor African.

And each man should be respected just as a human being. His color does not matter, where he was born does not matter.

He was born on this earth, and the earth has no lines on it dividing it into nations.

The first man who walked on the moon, when he came back and was asked what was his first idea when he walked on the moon and looked at the earth, he said, "My first idea was, 'My beautiful earth!'" It looked so beautiful from there, because from there it is as lighted as the moon. But the way he said, "My beautiful earth!"... The Soviet Union was not excluded.

The earth is one whole, and sooner or later humanity has to accept it as one whole.

As my communes around the world become more consolidated, stronger, then Rajneeshpuram is going to be the capital of the whole world. And we are going to give you international visas, international passports. You need not have an American passport or Indian passport. It is so humiliating, insulting. You will have an international passport. We are going to issue international passports, and we will tell the whole world that those passports should be respected; otherwise our communes around the world will revolt. They will burn all their passports, and all their visas, and all their green cards.

And we would like to see one million people imprisoned for the single reason that they have committed the crime that they wanted the whole earth to be one. If you are imprisoned for such a cause it is something sacred.

BELOVED MASTER,
IN THE PAST FEW DAYS YOU HAVE REPEATEDLY DISCUSSED THE NEED TO SUPPORT THE FORMER "MOMS." YOU KEEP ON REMINDING THE REST OF US THAT WE ARE RESPONSIBLE FOR SHEELA, WE ALLOWED HER TO DO WHAT SHE DID.
THESE MOMS ARE THE SAME ONES WHO THREATENED ME FOR THREE YEARS TO EITHER DO WHAT THEY TOLD ME TO -- SURRENDER TO YOU, THEY TOLD ME -- OR LEAVE.
I, AND MANY OF US, WITHOUT KNOWING ALL THE FACTS, STAYED ON TO BE WITH YOU AND HELP CREATE WHAT WE WERE TOLD WAS YOUR VISION.
NOW YOU CONDEMN US FOR STAYING HERE, THAT WE MUST KEEP THESE VERY SAME PEOPLE IN THEIR POWER POSITIONS. I DO NOT UNDERSTAND WHY WE CANNOT LOVE THESE MOMS AND STILL THEY COULD NOT BECOME MORE ASSIMILATED AND LIVE WITH THE REST OF US; AND NEW, FRESH PEOPLE DO WHAT THESE MOMS HAD BEEN DOING.
PLEASE EXPLAIN.

First, the days of the moms are over. Nobody is a mom anymore. I was not even aware that there were moms! It must have been Sheela's idea. She was married to a Jew: "mom" is a Jewish word, and Jewish moms are the most dangerous in the world. For your own sake they will kill you!

But I am keeping the same people in their positions for the simple reason that they should not feel that remaining behind, revolting against Sheela's group, they have been punished. They should be rewarded, not punished. They are the people who are going to expose the whole series of crimes of Sheela and her group. To remove them from their positions is insulting to them. They will certainly take it as a punishment.

You should love them and respect them more than ever, because before you were respecting them out of fear; now respect them out of love because they decided to remain with you and not to go with Sheela, who was threatening them in every possible way. And they knew perfectly well that she has been trying to kill people; she has already killed one person. She was trying to poison my milk!

So these people of course are no longer moms, of course they don't have any fascist authority, so why unnecessarily be disrespectful to those who have remained with you? They have chosen you rather than Sheela.

And as far as those persons are concerned, I would like to say to them, "Forget that fascist nightmare, and behave with everybody just as a sannyasin." There is no hierarchy. While I am here there is no possibility of any hierarchy.

Hasya is just a sannyasin, no more than you. You may be working in the kitchen, she is working in the office. You may be a doctor, she is the president of the foundation. These are functions, so while she is in the office she is president; when she is out of the office she is just the same as you are.

The plumber and the professor are not different when they are dancing in the disco. You cannot say to anybody, "You are a plumber -- I cannot dance with you, I am the vice-chancellor of the university."

There is no hierarchy, but functions have to be different. Everybody is needed. Sometimes we can do without the professor, but we cannot do without the plumber. Sometimes we can do without the president, but we cannot do without the kitchen people.

All functions which are needed by the commune to survive, and not only to survive but live abundantly, are equal; functions are equal. But when somebody is doing his function, you should behave with the person according to his function.

For example, if you go to the president.... I have given the prefix to all women sannyasins, "ma" -- "Ma Prem Hasya." The men have been given names with "swami." So when somebody is functioning in an office, you have to be respectful, even though he may be your friend. You should address Hasya as "Ma," not "mom." You should address John as "Swami." But when they are out of their office you can address them as Hasya, as John; they are your friends.

Just a little alertness, awareness on everybody's part, and there is no difficulty in it. If we can leave our position, power, work, in the office, it will help you to be more human, more loving, more loved, more respected. And while I am here there is no problem.

This nightmare happened only because I was silent for three and a half years. When I said this to a journalist, he immediately responded, "That means you are responsible for it."

I said, "Certainly. I am responsible for Adolf Hitler, because why was I not born in Germany at that time? I am responsible for every criminal in the world because why was I not there to prevent him? I was not silent to give an opportunity to Sheela to create a fascist regime. My reason to be silent was my own. But certainly it gave her an opportunity, and she forgot completely that she was only there to represent me."

She must have been thinking that I am going to be silent forever. The moment I started feeling that something was going wrong, I came back.

But this experience was immensely good. In my whole life I have never felt that anything bad happens. You have just to use it in a right way. And we will use it in a right way, we are using it in a right way. The commune is more clean, unburdened, fresh, more joyous, more aware.

And these three and a half years' silence were needed for me to get disconnected with all that I have said before. Now I am speaking on my own authority, on my own experience. That discontinuity was absolutely needed. And you will see the difference.

I have spoken on Jesus before; I am speaking on Jesus now too, but now I am saying exactly what I see, feel, experience. Then I was choosing from Jesus' sayings because I was trying to find my own people.

When you open a new shop you need customers! When I opened my shop I saw all my customers were accustomed to going to other shops. They were all divided: somebody was Hindu, somebody was Mohammedan, somebody was Christian. There was not a single person who was freely available to me. Then naturally I started speaking on Jesus, Krishna, Mahavira, Buddha, Sufis, Zen mystics -- Lao Tzu, Chuang Tzu, Milarepa, Marpa.... I covered the whole range, and got hold of many customers from other shops.

It was necessary. Now I have got my own customers, and I can say to you the truth. And you are able to hear it and to understand it. Before you would not have been able to understand it.

So it has been a good experience in every way and we will make much use of it. It was a great cleansing. And you are far stronger, because all those people had committed crimes: if they had remained here, the whole commune would have been condemned sooner or later as criminal.

You don't see the point: their leaving makes them criminals; otherwise, why have they left so suddenly? And the situation has changed completely. Now we will be supporting law, the courts, the government, against the criminals. Your whole commune is saved; otherwise your whole commune was going to be against the government because of those people.

It is really something to rejoice in that our commune has nothing to do with crime, the criminals have left; and we will support the government and the law against those criminals in every way.

This will bridge the gap that they had created between you and Oregon, between you and America. By their going away, the gap has disappeared. Now we are Oregonians, authentic Oregonians, the latest Oregonians -- fresh and new. Now we are Americans, and we will try in every way to save the Constitution of America against any crime that destroys the democratic values.

It has been tremendously important, beautiful. You will understand it only later on, looking backwards: they have done a great service to you, unknowing.

Okay?

From Bondage to Freedom

Chapter #9
Chapter title: Intelligence is a luxury

23 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
I AM SO ANGRY RIGHT NOW, AND I DON'T KNOW WHAT TO DO ABOUT IT.
IN SPITE OF WHAT YOU SAID ABOUT RESPONSIBILITY THE OTHER DAY, I CAN'T EVEN GO TO WORSHIP.
PLEASE COMMENT.

This is something basic to be understood. Your love is not love. It is full of hate, anger, jealousy, everything that goes against the qualities of love.

It is very dangerous to allow you to love me, because I am allowing you all other things also. Your love can turn into hate any moment. It is so superficial. It is just a mind game.

You don't know what love is. Please don't call me "Beloved Master." Those words on your lips become poisonous.

What anger are you feeling against me? I have given you my vision, my insight, my compassion, my friendship, everything that I have. And the reward is your anger.

You should be angry towards yourself, but it is very easy to project ugly things upon others.

Whatever happened in these three and a half years while I was silent -- almost absent -- you cannot make me responsible for it. You are responsible. You behaved like idiots.

Five thousand intelligent people could not see that they were being ordered to do things which were inhuman. They were being ordered to kill people, to poison people; and you could not even think -- can I be behind it?

I love life, love, laughter. How many times have I said to you that these three L's are my basic philosophy?

When you were given orders by a fascist group who was dominating you to poison the water system of a whole city, to kill my physician, my caretaker, my dentist....

And just the other night we have discovered suddenly five hundred beautiful fish died in Patanjali Lake. That means that before leaving, that group has dumped poison into Patanjali Lake. It is fortunate that we are not taking Patanjali Lake's water for your use. It is being used for irrigation; otherwise you would be, many of you, with those dead fish.

And you are angry at me.

You must be retarded. Can't you see a simple point? A man who has never been life-negative, who has been changing your lifelong habits of nonvegetarian food into vegetarian food, who is not willing even to kill any animal.... Don't you have even a small, logical understanding? A man who is teaching you to be a vegetarian will help you to destroy a whole innocent city, The Dalles, by poisoning its water system? The thing was so stupid!

And you were doing everything. And if I had not started speaking, you would have been doing all those

things even now. Now you don't feel like worshipping. What has happened to your courage? For three and a half years why were you worshipping? -- for the simple reason that you need somebody on top of you to force you, to enslave you, to order you and command you; then you are ready to do anything. Then even killing people becomes worship.

But you cannot go to worship on your own accord. Should you be angry at me or at yourself -- at your stupidity, retardedness? You need a fascist type of structure. And you were all perfectly fine doing everything that was illegal!

And I am telling you, "Be responsible, never do anything against the law, never do anything against human values, against the ideals of democracy, freedom."

Now you don't even feel to go to worship. You need somebody with a gun behind you; then only can you worship.

Hasya has removed the bodyguards, and she was thinking slowly to remove the guns from the commune. They don't fit with our approach to life. We don't want to harm anybody. We want to create a loving atmosphere.

But just one day after she had removed the bodyguards, one idiot immediately jumped up. Now she has to put the bodyguards back again. And now the security will be more strict.

And if you are feeling angry with me, what the hell are you doing here? Get lost!

This is not a place for anger and not a place for people who cannot take responsibility, because these are the people who create fascist structures. We don't want these people at all. So simply pack your luggage and go to hell. The county road goes directly to hell.

I have been loving to you, and I started speaking only because of you, because I was being informed that things are going wrong. I was available to my physician, to my dentist, to my caretaker, and when they all felt that now things are going beyond the limits.... Even my room was bugged. Even my milk was being poisoned. That was too much for them, and they said, "Now something has to be done. These people have taken too much advantage."

That's why I started speaking; otherwise I was going to remain silent for my whole life. I have spoken for thirty years -- nearabout four hundred books, each book containing at least five hundred pages. I don't think there is anybody else in the whole history who has four hundred books of that size and that penetration.

There was no need for me.... I have spoken enough. Just for you I am speaking, so that this fascist order can be dissolved and you can live freely as human beings in a democratic way. But it seems you are not capable of living in a democratic way. You always need Adolf Hitlers, Joseph Stalins, Benito Mussolinis. Without your need, these people cannot come to power.

Yesterday I had told you, when anybody is in the office, on a post -- for example, the president of the commune or the president of the foundation or the presidents of other corporations -- you have to address them either as Ma or as Swami. I withdraw it. You can address people just by their name, anywhere.

I wanted to make it the simplest possible society, where there is no hierarchy. But perhaps you are angry because you cannot function in a democratic world. But this commune is going to become one of the best democracies in the world -- a direct democracy. So it is better, those who cannot feel good in a democratic atmosphere, they should leave. They can go to the Soviet Union. This is not their place.

BELOVED MASTER,
WHY HAVE YOU ALLOWED ALL THIS TO HAPPEN TO US?
I FEEL THAT YOU HAVE KNOWN ALL ALONG WHAT WAS HAPPENING IN THE COMMUNE, AND I'M ANGRY AT YOU.
WAS IT A LESSON WE HAD TO LEARN?

I have told you a thousand and one times that I am not a god. I am not a messiah, or a prophet. God is omniscient. He knows everything, what is happening anywhere -- past, present, future.

The people who have made God omniscient were all fascists, and they created a fascist God -- because if God knows about the future, that means the future is determined. Then where is the possibility of freedom? Freedom can exist only if the future is open. But about an open future there is no possibility of prediction. The man who was so beautiful may commit a murder tomorrow. Tomorrow is open.

The saint can become a murderer.

The murderer can become a saint.

The idea in all the religions of an omniscient God is a fascist idea. It means everything is determined. Whether you are taking coffee or tea tomorrow morning, is already determined for millennia. And you cannot choose; you will have to take what is your destiny.

Even the religions like Buddhism, Jainism, which do not accept a God, could not resist the temptation of making their religious leaders omniscient. God is not there, but Mahavira is omniscient, Buddha is omniscient; so what is the difference? As far as humanity is concerned, life remains mechanical, robotlike. Whatever is going to happen is going to happen; you cannot do anything about it.

I am not a god, and I am not a prophet, and I am not a messiah. I am a simple human being.

When I had chosen Sheela she was a beautiful woman, immensely capable of doing things, very practical, courageous. I had given the commune into the hands of Sheela, Vidya, Savita, who had never shown any fascist tendency.

And they worked hard. They created this commune. They changed this desert into an oasis under tremendous pressure by the politicians, by the attorney general. And these people were all illegally trying to destroy the commune -- they were fighting with them, they were protecting the commune.

Naturally, if you start fighting with politicians you start learning politics; otherwise you cannot fight. If you start opposing dirty cunning minds, by and by, unknowingly, unconsciously, you fall in the same trap. You have to follow the same rules. In fact, if you are opposed to a dirty politician, you have to be dirtier; otherwise, you cannot win.

This gave them the taste of power.

I was in silence and this was my instruction: I don't want to know what is happening in the world. Sheela, my physician, my dentist, my caretaker, they were all told that nothing has to be brought to my notice unless it is absolutely necessary. I wanted to live in isolation. This is my birthright. Who are you to be angry about it?

And these people, when I had given them the opportunity, were totally different. Perhaps anybody of you, in such circumstances, would have turned out the same, because everybody, deep in the unconscious, carries a lust for power. But it remains unconscious because there is no opportunity for it to become a reality. These people saw that unconscious will to power surfacing because the opportunity was there.There was nobody to prevent them, and they were able to use my name in everything.

And I am not omniscient.

I never knew what they were saying to you. I never knew when they bugged my room. So you can see that I am not omniscient. At least I would have known that my room was being bugged, under the excuse that they were putting a switch so that I could alarm the guards if there was any emergency.

I had never touched that switch, because there was never any emergency. Inside the switch they had put a microphone. And if I cannot see just by the side of my chair that there is a microphone, what do you expect of me?

I am just like you. I don't have any pretensions to be holier than you, higher than you. Just a little difference -- that I am awake and you are asleep. But I was also asleep....

In fact, because you are asleep, it makes it clear that any moment you can be awake. Sleep is possible only for a person who can be awake. Rocks don't sleep. Only living beings sleep. They can be awakened. But I don't see that by being awakened you become omniscient, or omnipresent, or omnipotent. These are just egoistic, megalomaniac ideas.

I don't have any ego or any megalomania, I am simply awake. That means I know who I am. That does not include the bugging device. So I was not aware at all what was happening, and whatever Sheela was bringing to me was always the good news, that things are going perfectly well.

But you can see the opportunity. First she had to fight with the dirty politicians, so she had to learn the same tactics, the same strategy. She had to fight in courts against illegal charges, so she had to understand law. And she was continuously creating a commune here, so she had in her hands the immense power of money.

We have put more than two hundred million dollars in the commune. From all over the world, sannyasins have poured whatsoever they could. Just an opportunity.... Who does not want to be rich? There is nothing wrong in being rich, but one should not try to be rich through wrong means. Create wealth, and be rich! This was simply theft. The money was coming for the commune, and she was slowly taking a few parts and accumulating it.

And this woman who has informed was her secretary five years before. They were intimate friends, so

whatever she says seems to be meaningful. She is dying of cancer, and it always happens when you are dying, you want to unburden yourself of any lie that you have been hiding. That's why she has written the letter saying that "I am dying, but I want to relate that Sheela has stolen forty-three million dollars and she has it in a bank account in Switzerland."

So money -- it is everybody's desire, and there is no harm in it, but be creative. Stealing, and that too stealing from a commune who loves you, is criminal. She has no money of her own. She was just a waitress in a hotel before she came to me. Waitresses in hotels don't have forty-three million dollars in accounts.

She had the opportunity -- that you love me, you trust me. For thirty years thousands of sannyasins have loved me, trusted me, and nobody has been cheated, nobody has been exploited, no fascism has come out of it. But I was in silence, and I was completely in isolation: not talking to anybody, not meeting anybody. This gave her another opportunity: that, in my name, she can manipulate you.

She started slowly, but things have a way of growing. Everything grows. The more she became powerful, the more the lust for power to control. She dropped all those sannyasins who were intelligent enough to see the difference between what she was saying and what I have been teaching -- not only different, but just the contrary.

I have been teaching to you: Don't believe -- inquire, doubt, search. Unless you *know*, it is better to remain ignorant. At least you are honest. Belief is self-deception. You don't know, but the belief covers your ignorance.

Ask anybody outside the commune, "Is there a God?" and he will say "Yes," as if he knows. He does not know himself, and he knows God! And just try to argue with him, and soon you will come to know that it is his belief, that from the very beginning he has been conditioned that there is a God.

It will look very strange to you that all the religions have prevented people from discovering the truth of life -- because before you discover, inquire, question, they fill your mind with all kinds of beliefs. Those beliefs give you a deceptive feeling as if you know.

But there is much difference in "as if" to know, and "to know." Knowing transforms you. "As if" to know, you remain the same.

You go to the church, you go to the synagogue, you go to the temple, you read holy scriptures, but no transformation happens.

I have been teaching to you not belief but doubt. Doubt is clean, fresh, young.

Every child is born with doubt, not with a belief. Every child asks thousands of questions. Those questions show that he has doubts, that he is skeptical. He is continuously asking, "Why?"

If you go to the Soviet Union and you ask a child is there a God, he will say no. That, too, is a belief. He has not inquired. Just in the Soviet Union he has been conditioned that there is no God. What is the difference between a theist and an atheist? between a Catholic and a communist? Both are doing the same thing: destroying your quest, giving you ready-made answers.

Ready-made answers don't help. Unless you discover the answer yourself, unless the truth is your own experience, you are not going to have a transformation.

Information is not transformation. You can become very knowledgeable through information, but your ignorance remains the same. The greatest knowledgeable person is ignorant, is just like any ignorant person who knows nothing.

Perhaps the ignorant person is in a better position than the so-called knowledgeable scholar, professor, theologian, because the ignorant person at least is honest. He says, "I do not know." From that honest beginning he can start a journey of knowing, because nobody can remain satisfied with ignorance.

So either he will become knowledgeable -- which is cheap. All the schools, colleges, universities, churches -- they are doing that cheap thing. They give you knowledgeability and you forget that you are ignorant. It is opium. All knowledgeability is a kind of drug so that you can forget your original ignorance. But it remains there.

My teaching is radically different. I want you to drop all knowledgeability.

I am reminded about P.D. Ouspensky. He was one of the greatest mathematicians of this century, and he has written one of the greatest books, TERTIUM ORGANUM.

I have never come across any other book which has such crystal-clear statements. It can deceive anybody. It seems as if the man knows!

In the beginning of the book he writes, "Aristotle wrote one book, ORGANUM. Organum means the first principle of knowledge. Bacon wrote NOVUM ORGANUM, New Principle of Knowledge. Both are very significant steps in the world of knowledge."

And Ouspensky says, "Now I am revealing to the world TERTIUM ORGANUM, the Third Canon of Knowledge. And I want to say that the third existed even before the first -- I am simply revealing it. Otherwise, it is the ancientmost: even before the first, it was in existence."

And reading -- I have read all the three -- certainly he surpasses Aristotle and Bacon both. They look like pygmies; he is a giant. And the way of his writing is certainly unique. He does not write in paragraphs, because each sentence is so important that he writes only maxims, very logical.

He was world-famous before the Russian revolution. But he was also a very sincere and honest man. He knew that whatever he has written, it is just knowledgeability. He knows nothing. He has not experienced anything.

He wanted to meet someone who has experienced, who has been face to face with reality. And then he heard the name of Gurdjieff.

He went around the world in search of somebody who really knows. He was in India for a long time, searching for some wise man, but could not find. Frustrated, after years when he came back to Moscow.... It is very symbolic that he met George Gurdjieff in the same restaurant where he always used to go. He had seen Gurdjieff before, too, because they were both visitors to the same restaurant. But he had never thought much of it. Gurdjieff did not look like a wise man.

Gurdjieff was a totally different kind of person than you understand a wise man should be -- nice, polite, beautiful like Gautam Buddha. He was a Caucasian, very strong. He could kill any man just with his hands.

And Ouspensky could not believe, when he was told by one of his friends, that "This is the man you have been searching for. He knows, but it is difficult to approach him. I will manage, I belong to his inner circle. And very rarely he accepts anybody, but perhaps you may be accepted."

So one night he took Ouspensky to Gurdjieff's place. A dozen people were sitting there around Gurdjieff. These two also sat down. Half an hour passed, nobody spoke. Ouspensky was getting troubled. What is happening? Even the friend who had come was sitting with closed eyes. He nudged him and said, "Do something. This way I will never be introduced."

So the friend told Gurdjieff, "I have brought a new person. He wants to become part of our circle. It is up to you to accept him or not."

Gurdjieff called Ouspensky to come close so he could see into his eyes. And Ouspensky said, "I have never seen such eyes, and I have never felt so nervous -- almost on the point of breakdown. And that man's eyes were penetrating to the very deepest core of my being, like swords."

A few minutes passed. It was a cold night; snow was falling, and Ouspensky was perspiring.

Gurdjieff pulled out a piece of paper, gave it to Ouspensky, and he said, "I know about you. I have seen your book, TERTIUM ORGANUM. You know nothing, but still you have written a very great book. But you cannot deceive anybody who knows.

"You go into the other room and, on this paper, on one side you write what you know, and on the other side you write what you don't know -- because whatever you know, we are never going to discuss it. That is finished; you know it. Whatever you don't know, I will teach you."

Ouspensky, for the first time, was faced with the question, "What do you know?" A writer of many books, world-famous, and he could not write a single thing that he knows.

He came back, gave the blank paper back, and he said, "I don't know anything. Forgive me, perhaps I am not qualified to be part of your inner circle."

Gurdjieff laughed. He said, "This is not disqualification; this is qualification. You are honest, you are sincere. Being so famous, writing so many books, still you are capable of accepting the truth that you don't know anything. You are accepted in the group. Your training begins from this point: I do not know. Now there is a clean inquiry possible."

This has been my teaching to you. You are not to surrender. You are not to believe.

But that's what you did. And you are feeling angry at me.

If I had taught you to believe and surrender the way Jesus has done, the way Mohammed has done, the way Moses has done, the way Krishna has done, then of course your anger was right.

If you want to be angry, be angry against Jesus Christ. Be angry against all the founders of religions.
They all say, "Believe and you will be saved."
And I say to you, "Believe and you are drowned."

I say to you, "Doubt, because that is something that you have come with. Nature has provided you a method for inquiry. Doubt is a method of inquiry."

In ten thousand years of religious history, religions have not contributed anything -- except AIDS,

homosexuality, lesbianism, sadism, masochism, wars, discrimination -- all kinds of crimes: killing millions of people, burning living people.

They are all based on belief.

Science -- which is based on doubt -- has contributed within three hundred years everything from the smallest safety pin to the rocket that reaches to the moon.

If you count the blessings that science has showered on you you will be surprised. Your clothes, your glasses, your watches, your health, your medicine, your food -- everything science has improved. Science has only been unsuccessful in improving you, because all the religions are sitting on your neck.

I want you to get rid of all the religions and become a scientific seeker.

How can you feel anger against me?

I had no idea what was happening. The moment I came to know what was happening, I immediately stopped it. It did not take much time for me to stop it. What Sheela and her gang had managed in three and a half years, I finished within three days. And they were not even able to face me; they all escaped like criminals, cowards.

Criminals cannot be brave.

At least I had expected that Sheela would have to come to say goodbye to me. But no. In fact, she deceived. She informed me that she had a cold, so in two or three days, when her cold was gone, she would see me. But she did not stay here for two or three days, the next day she was gone.

I am getting information every day about where they are, what they are doing. And they are in a tremendous fear, because they have committed every kind of crime. They should be brought back. They will have to face the courts, and they will have to reap the crop that they have sown. It is poison.

But you are feeling angry at me because I must have known all this all the time. You impose your ideas on me, and you want me to behave accordingly.

I am not a person to accept anybody's projection, even though it is very ego-fulfilling. I don't have any ego, so there is no question. I can say to you I had no knowledge, I was absolutely ignorant of what was happening.

So drop this stupid anger. Go into the hills, shout, scream, freak out till you become calm and quiet. Then take a good bath and be purified and new. And now start living in the commune with your own responsibility.

I am not responsible for you.

You are not responsible for me.

Everybody has to be responsible for himself. That's the only way to be an individual, the only way to have freedom, integrity.

BELOVED MASTER,
A FEW PEOPLE ARE FEELING NOT TO WEAR THEIR MALAS OR RED CLOTHES, BUT THEY CONSIDER THEMSELVES RAJNEESHEES AND WANT TO LIVE HERE.
HOW DOES THIS FIT YOUR VISION?

There are no Rajneeshees, and there is no Rajneeshism. That was also part of this fascist regime.

You cannot be Rajneeshees because there exists nothing like that. Even I am not a Rajneeshee, so how can you be? So, first thing, forget that you are a Rajneeshee.

Second thing, the mala and red clothes are symbolic of the commune. If you don't want to wear the mala and red clothes, then pack your luggage and get lost. This is not your place, and we don't want you to be here.

This only shows how the mind moves to extremes. Either you will be a slave or you will be licentious, but you cannot be a free individual.

Your red clothes are your identification that you have dropped all old conditionings, that you are the sunrise of the new man and of the new humanity.

The mala has one hundred and eight beads. It represents the one hundred and eight methods of meditation. Any method will do. It is just to remind you continuously that one hundred and eight doors are open to bring you into light, and you are unnecessarily groping in darkness. Choose any method. I have spoken extensively on all the methods of meditation.

Dropping the mala simply means forgetting the symbolic meaning of the mala. Dropping the mala

means that you don't want to meditate. If you don't want to meditate, then what the hell are you doing here? It is a meditation commune.

And why were you not walking around without the mala and without red clothes before? Cowards!

When everything was being done against humanity and against you and against the law, that was the time to revolt. That time you were just docile. And now, because nobody is forcing you, you are walking around without the mala and without red clothes. You can walk, but that means walk out. And we don't want anything to do with such people, because these are the people who will again force the same structure.

My picture, and the locket in the mala, is simply symbolic. It is not something sacred. It is symbolic of your freedom from all religions the way I am free! It is symbolic that you are my fellow travelers. It is symbolic of your love.

It is difficult, of course, for me to hang around my neck one million lockets to show my love. It is easier for you.

On the one hand you address me, "Beloved Master" -- and you cannot have the mala and the locket. I know the reason. In the outside world, everywhere you will go you will be condemned, you will not be accepted. You will be misfits. And I want you to face the world, rather than get lost into the crowd. My picture is enough. You will not be accepted anywhere. So you can decide. If you don't have the courage to be rejected everywhere -- in your family, in your friends, in your society -- you are free. Nobody has told you to become sannyasins. You have become sannyasins on your own accord.

Naturally, if you don't want to remain sannyasins, you are perfectly welcome. But not on the streets of Rajneeshpuram.

BELOVED MASTER,
THE OTHER DAY YOU SAID ALL MASTERS HAVE HAD TO LIE. I DON'T SEE THE NECESSITY FOR LIES. ISN'T IT RATHER THAT THE TRUTH, NO MATTER WHAT THE CONSEQUENCES, IS THE ONLY MEANS OF LIBERATING OURSELVES?
BESIDES, WHAT DO WE HAVE TO LOSE?

First, you seem to be understanding more than I understand. In fact, you should be here and I should be sitting there. Come on! I am ready to vacate this place and I will be sitting there, and you do the job. Stand up! Now, don't chicken out!

All kinds of idiots have entered. Do you understand that there is no way to express truth in words?

Not a single enlightened person in the whole history has said that truth can be said. So whatever can be said will be a lie.

Lao Tzu, one of the greatest masters, never wrote any book. He continuously avoided his disciples persuading him, asking him, "Soon you will be gone; you are too old, and you have not given us anything written that we can remember, understand." And one day Lao Tzu left.

Even the emperor of China was a disciple of Lao Tzu. When he heard that Lao Tzu had left towards the Himalayas -- that was his long, long dream, to die in the peace, the eternal peace of the Himalayas -- he immediately sent messengers to all checkposts on the roads which lead to the Himalayas to say that, wherever Lao Tzu is found, he should be prevented from leaving. Unless he writes his experience he cannot leave China.

And he was caught at one of the posts on the border. The man on the post also happened to be a lover of Lao Tzu. Lao Tzu was a man worth loving.

He said, "It is difficult for me to prevent you, but these are orders from the emperor. And my own feeling also is that you should write the essential experience of your truth -- just a small treatise and you will be allowed to go. So rest in my cottage and start writing, because otherwise you cannot go to the Himalayas."

Under such circumstances, Lao Tzu wrote his only book, TAO TE CHING. The first sentence he wrote is, "The truth cannot be said, cannot be written. Please remember it while you are reading this book.

"This is a reminder that everything that I am going to say is bound to be untrue, for the simple reason that truth is experienced in a state of your mind where no thoughts, no language exists, when there is only space and utter silence."

Now, how to bring that experience of wordlessness into words? The moment you try to bring it into words, something changes.

It is exactly like when you have a staff that is perfectly straight. But put it in water, just halfway, and you will be surprised. It is no longer straight. Pull it out, it is straight. Put it back in water, it is no more straight.

Is water doing something to the straightness of your staff? No. It is still straight, but sun rays reflect differently from water, and that creates the illusion of crookedness.

I am saying the truth, I will be saying the truth, but words have their own associations, their own meanings, their own history.

So, first, when I put my experience into words, something becomes different. Second, then you hear it, and you can hear only according to your conditionings. Then, things become farther away from my experience.

Gautam Buddha was asked one day, "Why do all enlightened people insist that truth cannot be said? If it can be experienced, then what is the trouble? Why can it not be explained?"

And you all know -- you can experience love, but can you explain it, what it is?

You all experience beauty -- but can you explain what beauty is?

And these are nothing compared to truth, which is the deepest experience. If even beauty cannot be explained, love cannot be explained -- and everybody is experiencing it -- truth is absolutely unexplainable. Once in a while a person experiences truth, and nobody who is hearing about it has any idea what is being talked about.

Buddha said, "When I became enlightened, for seven days I did not speak a single word. I had decided not to speak my whole life because I did not want to destroy the truth of my experience. I was being persuaded, and one thing made me start speaking.

"The people who were persuading me, they said, 'You are right. There are people who will not understand; there are people who will misunderstand. But there is a third category also -- it may be a very small minority, one in a million -- who are just on the borderline. A little push, a little encouragement, and he will enter into the world of light, life, eternity. Won't you speak for that one man?'"

And Buddha agreed. He said, "There is no harm. Those who cannot understand me do not matter. Anyway they don't understand anything. Those who are going to misunderstand me will misunderstand everything in their life.

"I will speak for the one person in one million. Perhaps I can help one person; that is a great reward." And he spoke for forty-two years.

But whatever he spoke is not truth.

Truth basically cannot be expressed. It is approximately true, but there are no approximately true experiences: either it is true, or it is false. Howsoever close it is to truth, it remains a lie.

So remember, please, when I said enlightened people -- all enlightened people -- have lied, they have lied for your sake, for that one man in one million.

And that's what I am doing.

If you want to change places, I am ready. You can think it over.

BELOVED MASTER,
OUR PRESENT SITUATION WAS CAUSED NOT ONLY BY SHEELA'S SUCCUMBING TO THE TEMPTATION OF POWER, BUT ALSO BY THE EXPLOITATION OF OUR WILLINGNESS TO SAY YES TO WHATEVER WAS ASKED, AS A GESTURE OF LOVE AND SURRENDER TO YOU.
IT SEEMS WE MUST FIRST FREE OURSELVES FROM THE EXPLOITATIVE DEPENDENCE OF MASTER AND DISCIPLE BY MAKING THIS COMMUNE OUR COMMUNE, NOT YOURS. SO THAT YOU ARE OUR DEAREST FRIEND WITH WHOM WE ARE SHARING OUR HOME, RATHER THAN US SHARING YOUR VISION.
PLEASE COMMENT.

Why my vision? Share your vision! It is your commune. What has it to do with my vision? I am not a member of your commune. I live outside the commune and any day, if you want, I can leave this place.

Share your vision and do whatsoever you want to do. How ego works! How it finds ways!

Behind the curtain of this fascist order, you would like to dissolve the relationship between master and disciple. But I have always been saying I am not your master. So you are responsible if you think you are my disciple. I have already dropped the idea of being anybody's master. I am fed up with such people!

And now you are wanting that this commune should not be called my commune, but your commune. Agreed. It is your commune. Just one correction.... Why should your commune share my vision? What right do you have to share my vision? And if you share my vision, it becomes my commune. So you can choose. Either you share your vision -- and you are all blind, there is no vision, so the blind can lead the blind. And you will fall into some ditch, some creek.

But if you are sharing my vision, then this is my commune.

BELOVED MASTER,
PEOPLE ARE ASKING TO BUILD LOG CABINS IN THE MOUNTAINS AND DO THEIR OWN THING. THEY FEEL IF THEY ARE WILLING TO PAY THEIR OWN EXPENSES, THEN IT IS ONLY BULLSHIT BUREAUCRACY WHICH STANDS IN THEIR WAY. CAN THIS APPROACH WORK?

Nobody is standing in your way, but you will be breaking the law. You will have to ask the state government. You have to ask LCDC, LUBA, and if they allow you, you can make cabins anywhere you like. This city cannot give you any permission, because this city is illegal.

And we don't have any bureaucracy here. For bureaucracy you have to go to the capital, Salem. Or, if you want even bigger bureaucracy, you have to go to Washington -- the White House, where every black thing is happening. But we cannot give you permission.

The land is ours, it is constitutionally our property, but the government is not functioning according to the Constitution. A strange fate -- that we have to fight for the Constitution against Americans! It is their Constitution, and they are prostituting it.

You cannot make cabins; otherwise you will be arrested. So just wait a little. We have no objection. In fact, we want all these hills to be turned lush green, with beautiful cabins in tune and harmony with nature, so this place can become one of the best resort places.

But you will be surprised, they have declared the city illegal. The city was legal for two years; they had incorporated the city. For two years it was getting support from the state and the federal government, as every city gets. Now a sudden pressure -- perhaps from Christians -- and they change their mind. A legal city, legally incorporated by themselves, becomes illegal.

In a way, it is good that we are a unique city in the whole world. There is no other illegal city in the world. Either there is a city, or there is no city. An illegal city is a new phenomenon.

We are fighting, but the state government -- particularly the attorney general -- does not want the case to be decided by federal courts. This is strange. This means the attorney general and the state of Oregon do not believe in the American Constitution and the nation's higher courts. They think those higher courts will not be fair to them. They want it to be decided by a state court, which is simply illogical to anybody.

If the state itself is involved in the case, is a party -- one party is the illegal city of Rajneeshpuram, the other party is the state.... Now to decide the case in a state court means the state can pressure those judges. They are their servants. Their promotion depends on them.

This is so simple. And we are saying that because the state itself is involved, then a federal court should decide it. And we are not afraid about it, because whatever is, we are absolutely legal, constitutional. They are afraid that in the federal court they are going to lose the case. But they are in contempt of the federal courts.

They have to remember that we are not going to leave this thing. It will go up to the Supreme Court. And fortunately the Supreme Court of America is still the most fair court in the whole world. And we are absolutely certain to win. There is no reason why five thousand people living two years, remaining legal... then without any reason suddenly they are declared illegal.

In fact, the attorney general should be responsible. If this city is illegal, then why did you incorporate it in the first place? You should have explored, inquired. You did not do your homework. Secondly, the attorney general seems to be retarded. It took him two years to find out that the city is illegal.

We are going to fight, because we are absolutely certain that the Constitution of America values truth, values freedom, values the individual, respects individual property.

So we are ready to go to the federal court, but they are trying to fight hard that the case should be decided by a state court. A state court is under the state, under the attorney general. That will be something illegal. If it happens, we are not going to participate in the case. We will boycott it. It is illegal. A party in the case is also the judge in the case. This is simply absurd.

But we cannot help you to make cabins. You will have to wait. Let the city be legal, then the city can give you the permission to make cabins. There is no problem.

We will be making them ourselves, so you don't have to put in your expenses. We have enough money.

BELOVED MASTER,
I HAVE NO MORE QUESTIONS WITH ME.

That's great!
Okay?

From Bondage to Freedom

Chapter #10
Chapter title: Struggling for the new man

24 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
JUDAS SOLD JESUS FOR THIRTY SILVER COINS, AND AFTER TWO THOUSAND YEARS WE SANNYASINS ARE STILL BEHAVING THE SAME WAY WITH YOU. IS THIS THE LAST EFFORT OF THE POLITICAL MIND ON ITS DEATHBED?

Man has not evolved as far as consciousness is concerned. Thousands of years have passed; man's stupidity remains the same.

Jesus has promised to come back, but I assure you he will not come. One experience with you was enough. Who wants to be tortured and crucified again? Who wants to be sold by the same people he loved? -- the same people for whom he was working his whole life, and he sacrificed himself. And that, too, for thirty pieces of silver.

There is some flaw in Charles Darwin's theory of evolution. I am not a supporter of it. He thinks apes became men in a long process of evolution. But we have known apes for ten thousand years -- not a single one has tried to become man again. And if apes can become men, then men certainly can become supermen, but there seems to be no sign at all. On the contrary, man is continuously degrading himself.

America is one of the most cultured, and the latest country in the world, with a small history of three hundred years. But in three hundred years, twenty percent of America's presidents have been assassinated. Just that fact shows that America is barbarious. And strange to say that the twenty percent who have been assassinated include the best presidents America had -- Abraham Lincoln and Kennedy. They do not assassinate phony characters like Jimmy Carter, and they will not assassinate Ronald Reagan. They fit with them. They are as much retarded as the common masses are. Abraham Lincoln does not fit. He is far above the retarded people.

The average mental age of humanity is only thirteen years. This you call evolution? A man is ninety

years old, and he has the mind of a thirteen year old. It is because of this retardedness that he believes all kinds of idiotic beliefs, dogmas, religions. He never questions, never inquires, never explores. He does not have consciousness enough to go on a quest for truth.

And of course the politicians don't want him to evolve. The priests don't want him to evolve, because man's evolution is their death. An evolved man, a conscious man, has no need of political leaders to tell him what is right and what is wrong. He does not require any pope, any Mother Teresa, any Ayatollah Khomeini, any Shankaracharya. In fact, these people will seem to him retarded.

So all the religions and all the political parties of the world are conspiring against humanity. To keep man enslaved, the best way is that he remains a helpless child, always in search of a father figure.

In politics he finds father figures.

In religion he finds father figures.

It is not a coincidence that Christian priests are called fathers.

I have heard: two small boys were playing, a Christian and a Jew. The Jewish boy asked -- because a Christian minister had passed and the Christian boy had saluted and asked the blessings of the father.... The Jewish boy said, "It is very strange, your religion; your father has no wife, has no children. How does he become a father?"

How do women, nuns, become mother superiors? They are not married; they don't have children. The reason is psychological: people need father figures.

Even Jesus behaves in a retarded way when he calls God the father. Many things are implied in it. Calling God the father means he cannot remain independent, on his own. He needs a great omnipotent, omnipresent, omniscient father.

Jesus died on the cross in immense frustration, because all his hopes were crushed. He shouted at the sky, "Father, have you forsaken me?" But nobody bothers to think that the father has never promised anything. It was all your imagination. You create a father, far above in the sky, then you start praying to the father. And naturally your prayers are mostly not fulfilled. You know -- because you are a sinner -- your prayer is not authentic. Deep down you doubt, you are skeptical, and prayer is fulfilled only when there is total surrender. And that is impossible.

Doubt is something essential, something you are born with. You can repress it, but you cannot eliminate it. It is repressed, but it is within you and will not allow your surrender and belief to be total. And naturally all the religions are telling you that you are born in sin, and you are committing sin in everything -- by getting married, by having children, by eating this, by drinking that.

If you follow exactly what religions want you to do, suicide is the only virtue. You cannot live, you cannot laugh, you cannot love. Naturally, you know your prayers are not heard, not answered, because you are not worthy.

But you never look at the problem: is there anyone to listen to your prayers, or is it only your projection? Out of helplessness and fear, you create the father. And then out of misery and suffering, you pray.

Once in a while a prayer is fulfilled. That is simply coincidence. That does not prove the reality of God or the reality of prayer.

It happened, once a man used to meet me when I used to go for a morning walk. He was the only other man up that early in the morning. We became sort of friends. He told me, "I am a great believer in the monkey god Hanuman."

Indians have strange gods. It is good that Darwin never came to India; otherwise he would have used this monkey god as one of the proofs that man has come from the monkeys. Man is still worshipping his forefathers -- and it looks logical.

But Indians worship trees; Indians worship rivers. Indians worship phallic symbols -- absolutely pornographic. India is really a museum of all the bizarre and berserk. It is one of the oldest countries; it has collected really antique stupidities, and continues.

The man said to me, "I am a worshipper of Hanuman, the monkey god. Hanuman is a true god."

I said, "You are the first man.... Just tell me a little more. How did you manage to find out that he is a true god?"

He said, "My son was out of service, without employment. I prayed to Hanuman and gave him an ultimatum, 'If within a month my son does not get employment, I will stop worshipping you.' And my son got the employment within the month. I have absolute proof that Hanuman is a real god."

I said, "You keep your proof and remain happy, but never try it again. Coincidences do not happen

every day."
He said, "What do you mean?"

I said, "Your wife is sick, suffering from cancer. Give it a try again. Threaten your monkey god, 'If within one month the cancer does not disappear, I am going to stop worshipping you.'"

He said, "That is a good idea, because I never thought about it." But rather than the cancer disappearing, his wife died. He was very angry at Hanuman.

I said, "It is all you. There is no monkey god; it is your projection. Sometimes as a coincidence your prayer is fulfilled. Sometimes, most of the times, it is not fulfilled."

But he said, "This is too much. I had asked him to remove the cancer, and he has removed my wife!" Still he is thinking that the monkey god exists.

People need some protection from above, particularly retarded people. They have created God. They have created mediators -- the popes, shankaracharyas, Khomeinis. There are millions of these mediators around the world. They are parasites, and their whole business depends on one thing: that God should continue to exist. And I say to you, there is no God.

You are here. If you want to live a life enriched with love, music, poetry -- if you want your life not to be something like a burden that you carry from the cradle to the grave, but a dance -- then you have to evolve your intelligence, your awareness, your consciousness. Nobody is going to help you, and nobody is going to save you. All saviors are false -- exploiters. All prophets are taking advantage of your stupidity.

The new man will not have any messiahs, prophets, saviors, god-men. There is no need. These are the needs of those who have remained stuck in their mental growth.

I want to emphasize the point that if a man can have ninety years of physical age and thirteen years of mental age, the vice versa is also possible, and should be made possible.

A thirteen-year-old boy can have the mind and mental age of a ninety-year-old man. And that will be the day of rejoicing, when your mental age is ahead of your physical age. That is the beginning of a superman, the beginning of the new man, a new humanity.

Then no cowboy film actors can become your presidents. Then millions of idiots cannot gather to see a football match. Then there will be a totally different perceptivity about things.

A California university has been surveying for one year and has come to the conclusion that every time there is a boxing match, violence in California increases immediately -- thirteen percent more than the normal. The people who enjoy seeing boxing are really satisfying their own violence, getting excited.

Why does the violence rate all over the state increase? And they have been studying only violence. They should study rape and other crimes too, and they will find an increase in every crime. Knowing this, why is boxing not made a crime?

It is a crime -- a thirteen percent increase in the rate of violence for the following whole week. How many murders will happen? And who is responsible for it? And what do your politicians go on doing?

It is a simple understanding, that boxing should be banned. Can't you find something, some entertainment that helps to make you more human, rather than making you more animal?

Boxing is dragging you backwards; but Muhammad Ali, and people like that, are your heroes. If Muhammad Ali and people like him remain your heroes, you are going to crucify Jesus. It does not matter whether two thousand years have passed or not.

Evolution needs a certain structure. It needs a certain education. It needs a certain sensitivity.

Entertainments should be a raising of your consciousness.

Mikhail Naimy's book, THE BOOK OF MIRDAD, should be filmed, should be shown to people. Just seeing that film you will feel a great upliftment. The book should be made available to every library, to every university, but most of the people have not even heard the name of Mikhail Naimy. His book -- one of the greatest masterpieces of art, beauty, meditation, consciousness -- remains unknown to the major part of humanity.

What do the universities go on doing? They are not doing what they are supposed to be doing. They are not creating the universal consciousness in man.

Even universities go on teaching you, "You are American, you are Russian, you are Indian." At least universities should stop this nonsense. Universities should teach you that you are human. Color makes no difference, and there are no boundaries on the earth. The whole earth is ours.

If all the universities of the world start teaching you to be human -- not Christian, not Mohammedan, not Hindu, not Buddhist -- there will be a possibility of evolution. But, on the contrary, there are Catholic universities. How is it possible? It is a contradiction in terms. A university has to be universal; it cannot be

Catholic. There are Hindu universities, there are Mohammedan universities. Even education is contaminated, polluted.

Ronald Reagan was proposing that, in every educational institution, prayer should become compulsory. In the first place, prayer can never be compulsory. Anything compulsory is hated. Secondly, which prayer are you going to make -- Catholic, Protestant, Jewish, Buddhist, Hindu? Who is going to decide?

The proposal was absolutely absurd. And it is good that the Supreme Court of America refused it. It is a pressuring of educational systems by the government.

But I would like the Supreme Court to consider again -- not prayer, but meditation.

Meditation does not belong to any religion. In fact, meditation makes you capable of dropping your Christianity, your Judaism, your Hinduism, because now you know the real truth of your being, which is not in your holy scriptures, which cannot be in anything given to you from outside. It has to be discovered by yourself. It is your freedom to discover it or not.

Meditation is not religious. Meditation is a scientific method. Atheists can practice this; no God is needed. Prayer needs a God. For meditation no belief is needed, no requisite. Meditation is simply a method to enter into your innermost being and to become more conscious.

Right now, man's consciousness is very superficial. One-tenth of your being is conscious. Your unconscious is nine times more than your consciousness. It is as if just on your porch you have a little candle, and the whole house which has many rooms is in utter darkness. Your whole house has to be lighted. In that light is transformation.

If a man becomes fully conscious there is no corner of darkness in his being which is unconscious. He cannot commit a crime. He cannot do anything wrong -- not because you have told him, not because the BIBLE says so, not because the ten commandments are there, no. Now he has his own insight.

Now he can see himself what is right and what is wrong. And seeing, nobody falls in a well. In darkness it is possible to fall in a well. Seeing, nobody can do anything wrong. But seeing is possible only when there is no darkness within you.

A fully conscious human being is the new man. We are struggling for the new man.

That's why I go on destroying your conditionings. My whole effort is to deprogram you and make you clean -- as clean, as pure, as innocent as you were when you were born.

You were not born a Christian, you were not born Jewish; you were born just an innocent potentiality of growth which has been stopped by the vested interests. And those vested interests are still in power. They are doing their best to destroy any possibility for human evolution.

My people have to fight for their own sake and for the sake of humanity. First, become enlightened, and then spread your light to anybody who is interested.

Everybody is interested. Who would not like to become more conscious, more alive, more loving, more compassionate? Just models are needed. People are needed who can create a tremendous urge in others that they can also have the same joy, the same dance, the same song and the same fragrance.

The politicians and the priests are still not on their deathbed. We will have to put them on their deathbed. They will resist, but what to do? Either they have to become part of an evolutionary process or they have to disappear from the earth.

No more crucifixion can be allowed. We have done enough crime against the potential growth of humanity. It is time that it should be stopped. But the only way to stop is: begin with yourself. You should become an example -- that you are neither Hindu, nor Mohammedan, nor Christian, that you don't believe in God, heaven and hell; that you don't believe that you are American, Russian, Indian, that you claim the whole earth to be yours, that you claim the universe to be yours.

It is our home. There is no need to divide it. Division brings war, bloodshed. Politicians want it to remain divided.

In an undivided humanity, politicians will be out of employment. An undivided humanity -- then what does the Polack pope have to do? Go to Poland and become really what he is, just a Polack.

Humanity is the greatest flowering of existence. And existence has given you a responsibility; it has trusted you that now you will carry evolution further. But for ten thousand years or more there has not been any change at all.

It is very shameful. It is ugly, disgusting.

My people have to free themselves from all conditions. Meditate deeply. Move beyond your thoughts, emotions, and search for the center of the cyclone. There is a center in each of you -- the very source of your life. It has to be found.

It should be the goal of your life to find it. Once you are there, everything will go through a revolution.

All the revolutions that have happened before -- French revolution, Russian revolution, Chinese revolution -- are not revolutions, just changes of power gangs, changes from one mafia to another mafia.

The real revolution is only one, and that happens within you, within each individual. And it has to be done really fast, because the idiotic politicians of the world are preparing for a global suicide by nuclear weapons.

Now there are two dangers for the destruction of humanity. One comes from politicians -- the nuclear weapons. The other comes from religions -- the disease called AIDS.

Religions have contributed nothing except this great thing, AIDS. AIDS is born out of homosexuality. Religions -- all the religions of the world -- have been teaching celibacy, which is unnatural, unscientific. And I am amazed, not a single scientist, not a single medical expert will say the truth: that celibacy is impossible.

It is programmed in your biology. Just as a woman has to go through her monthly period -- she cannot do anything about it, it is part of her biology -- in the same way, man, by his food, by his exercise, by his work, goes on creating male sperms.

And he has only a small space for them. When the space is full, they want to get out. And it seems to be logical, because they are alive and they want to get out into the world and grow and become beings. If you don't give them a natural outlet, then they will find some unnatural outlet.

If monasteries keep only men, and nunneries keep only women, then naturally men will become homosexuals. Homosexuality is a by-product of the religious stupidity of insisting on celibacy. Unless you prevent celibacy being preached from all the platforms in churches, in temples, in mosques, you cannot get rid of homosexuality. And homosexuality has come to a climax in the disease AIDS, which has no cure. AIDS is simply slow suicide.

So politicians have created death for you, and your religious leaders have created death for you. And it is time to revolt against both. But you can revolt against both only if you go through an inner revolution which will give you strength, stamina, courage, guts and insight.

BELOVED MASTER,
IS MATURATION AN ONGOING PROCESS? HOW IS MATURATION RELATED TO AWARENESS?
PLEASE EXPLAIN.

Yes, maturation is an ongoing process. There is no limit to it -- not even the sky is the limit. Your consciousness is far bigger than the whole universe. It is infinitely infinite. You cannot come to a point where you can say, "Enough." There is always more and more. There is always a possibility to go on growing. And growing, maturing is such a beautiful experience, that who wants to stop it?

We are stopped in every way. Even a great scientist like Albert Einstein has used only fifteen percent of his intelligence. What to say about ordinary people? -- they never use more than five percent.

Just think, if Einstein was capable of using one hundred percent of his intelligence he would have given the world unimaginable richness.

And if everybody is using his consciousness one hundred percent, then who would like to go to heaven and live with those dead saints, dodos, masochists, whose only qualification was self-torture? -- which is simply a psychological disease.

If everybody uses one hundred percent intelligence, we can create paradise here. There is no need to go anywhere. We can give man as long a life as he wants, as healthy a life as he wants. We can create so much wealth that it becomes just like air -- nobody needs to hoard it.

Using your intelligence totally, means the beginning of maturity.

Awareness is only a methodology. First, become aware of how much intelligence you are using, or are you using it at all? Belief, faith, are not intelligent. It is taking a decision against your intelligence. Awareness is a methodology to watch how much intelligence you are using. And just in that watching you will see that you are not using much. There are many ways awareness will make you alert. You can use it.

Awareness will bring you to your one hundred percent intelligence, will make you almost divine. And awareness does not stop there. Awareness helps you to use your intelligence fully.

Intelligence is your outgoing road, connecting you to the world, to the objects. Intelligence will give you

more science, more technology. In fact, there is no need for man to work anymore, if we can use our intelligence. Machines can do almost everything. And you need not go on carrying, according to Jesus, the cross on your shoulders. That is stupid.

Machines can do everything, and you are freed for the first time from slavery; otherwise, it is only in name that you feel you are free. But you have to earn the bread, you have to earn some money to make a shelter, a house, money for medicine, money for other things.

So it seems you are independent, but you are not. The old slavery is no more there; now you are not chained, but there are invisible chains -- your children, your old parents, your sick wife, your job.

Man is not yet free. He is working eight hours, and still carrying files home. Working late in the night at home, working on Sundays. Still the files go on growing on his table, and there seems to be no end to it. Enter any office and you will see these people, see these people's tables. Can you call them free? Just think about yourself: are you really free?

There is only one possibility: supertechnology, which can do all the work and man will be completely free to be creative. You can play your guitar, sing your song. You can paint, you can make sculptures. You can do thousands of things to beautify this earth. You can make beautiful gardens, ponds.

There is so much to be done to make this earth beautiful. Even if there is a God he may start feeling jealous, thinking that it was wrong to drive Adam and Eve out of heaven; those people are doing far better. And there will be no surprise -- if there is a God, one day he will knock on your doors and will say, "May I come in?"

Awareness will release your intelligence, will make you mature. And then maturity goes on growing.

Ordinarily you simply grow old, you don't grow up. Growing old is one thing, growing up is totally different. All animals grow old: no animal, except man, can grow up. Growing old simply means you are coming closer to your death -- not much of an achievement. Growing up means you are coming to realize the deathless, the eternal which has no beginning and no end. All fear disappears. All paranoia disappears. You are not mortals.

Growing old, you are mortals. Growing up, you become immortals. You know you will be changing many houses. You will be changing many forms, but each form will be better than the past one, because you are growing, you are maturing. You deserve better forms, better bodies. And, finally, there comes a moment when you don't need any body. You can remain just pure consciousness spread all over existence. It is not a loss, it is a gain.

A dewdrop slipping from the lotus leaf into the ocean.... You can think the poor drop is lost, has lost its identity. But just look from a different dimension: the drop has become the ocean. He has not lost anything, he has become vast. He has become oceanic.

Awareness is the method to first wake up your intelligence, then to wake up your being, then to help you become mature, give you the realization of immortality, and ultimately to make you one with the whole.

BELOVED MASTER,
YOU HAVE OFTEN REFERRED TO THE QUOTE, "POWER CORRUPTS, AND ABSOLUTE POWER CORRUPTS ABSOLUTELY." HOW CAN THIS BE PREVENTED FROM HAPPENING AGAIN?
IS A HORIZONTAL HIERARCHY REALLY POSSIBLE?
ALLELUIA FOR THIS NEW DAY.

That sentence is not mine. I have quoted Lord Acton, so a few things have to be clarified.

I agree with him to a certain extent, but basically I disagree with him. His quotation is, "Power corrupts, and absolute power corrupts absolutely."

This is a factual experience of the whole history of man. Whoever comes to power, goes through a great change. A man you have never thought would do such criminal acts starts doing them on a large scale.

When Adolf Hitler was chosen by Germany to be the chancellor -- and remember, Germany is one of the most intelligent countries in the world, seriously intelligent. They are so serious that they cannot understand any jokes. But there are no two opinions about their intellectuality. They have given to the world the best philosophers like Kant, Hegel, Feuerbach, Freud, Marx, Albert Einstein. In every field they have contributed. In music, in poetry, in literature. Just one problem with them: they don't have a sense of humor.

I have heard that if you tell a joke to an Englishman he laughs two times: first, just to be polite to you -- it is expected, you are telling a joke; not to laugh is ungentlemanly. He does not understand what is the

matter, but just to look nice he follows etiquette. He is a gentleman, he laughs. And the second time, he laughs in the middle of the night when he gets the joke.

The German laughs only once -- that too, when he sees that others are laughing, so there must be something in it. Next time never comes.

But if you tell a joke to a Jew he does not laugh at all. On the contrary, he says, "Stop all this nonsense. The joke is very old, stale. Secondly, you are telling it all wrong!"

Such a serious country, and they fell into the hands of an idiot. Even Charlie Chaplin would have been better. If they wanted the same type of mustache, Charlie Chaplin was capable of doing it.

What happened? Adolf Hitler was not a bad man in the beginning. In fact, the whole country felt that he was capable of bringing the chaos in the country to an end, he could make the country strong.

And he did that, but once he was in power then his own personality started going into a change. Now it was not a question of making Germany strong, financially rich. Now it became a question of conquering the whole world. What happened? -- and this has been happening always.

So, factually, Lord Acton is right, that power corrupts and absolute power corrupts absolutely. But Lord Acton himself was a politician. He cannot go very deep into the psychology of the matter.

Power does not corrupt; it simply gives you an opportunity to bring all your unconscious into the conscious. You always wanted to do these things, but there was no opportunity. So you had repressed all those desires, because they were making you miserable. But any desire repressed remains alive and, whenever there is an opportunity, the desire rises to the conscious mind.

Power does not corrupt you; you are already corrupted. Power gives you an opportunity to realize whatever your desires are. In fact, the people who have been in power are themselves amazed. They had never consciously thought about it. It was all in the dark corners of their minds, hiding. But now there is opportunity; there is no need to keep those desires repressed. They start surfacing.

So to me, basically, psychologically, power simply gives you an opportunity to show your real face; otherwise, you are wearing a mask, a nice, smiling Jimmy Carter smile.

Power gives you the chance not to wear the mask. You can show your real intentions and nobody can prevent you. And if it is absolute power, then certainly you are going to do every animal act that is part of your collective unconscious.

I have to remind you there are three layers of your consciousness: the conscious -- the first, very thin layer. You can scratch just a little bit and the unconscious will erupt. Then there is this unconscious -- nine times bigger than your conscious.

And the latest, and the greatest contribution of Carl Gustav Jung, is that beyond the unconscious there is still a tremendous darkness which is the collective unconscious. You have been carrying all that you have been for millions of years. You have changed your forms, but your unconscious goes on carrying all those memories.

Scientists say man was born in the ocean, so the first form must have been a fish. And the child in the mother's womb in nine months passes through the whole evolution of man. And it is strange: if you take a picture every day for nine months you will discover the whole long history of each human being.

First the child is a fish, and at the last, before he becomes a human child, he is a monkey -- even with a tail! And before he completes the circle in nine months and becomes a human child, the tail drops. But the place where the tail was connected to you, the bones which were holding the tail, remain with you all your life.

That was the greatest argument of Charles Darwin, that man has come from monkeys. He has just lost his tail and has stood on two feet. And because he has stood on two feet, he has grown a certain intelligence.

And he is right about it, because all animals are horizontal to the earth, so the blood circulates to the head, to the tail, in the same proportion. Their heads cannot grow the very subtle nervous system which is needed for intelligence.

In your small skull you have millions of small nerves. They are so thin you cannot see them with your eyes. They are so thin that if you put one nerve cell on top of another, then one hundred nerve cells will be as thick as your hair. They are really delicate. Because man stood on two feet, blood could not reach to the head in the same proportion -- it was against gravitation. Small quantities reach. That allowed the whole structure of the mind to develop.

You may not have observed that you feel so relaxed after sleep; all worries, all tensions are gone. In the morning you feel so fresh. The reason is you fall down from humanity into a horizontal position; you become an animal. And an animal has no tensions, no worries. The blood circulation becomes equal to your

mind and feet: that's why in the morning you feel so fresh.

Seeing this freshness, this morning aliveness, yoga got into a trap. They thought that if horizontal blood flow can give you so much mental relaxation, then standing on your head will be really great, because all the blood will be flowing like a flood, because now it will be in tune with the gravitation. Your feet will not be getting enough blood, and your head will be flooded. But their logic was not right. That much of a flood destroys your mind tissues; they are too delicate for that much blood.

In India, I have never seen a single intelligent Hindu sannyasin who has been practicing the headstand. They are just super-idiots, for the simple reason that they have destroyed....

Yes, you will see them very calm and quiet -- just like buffalos munching grass, so calm and quiet. Have you seen any buffalo bored? any buffalo worried? in anxiety? in tension? asking about the meaning of life? thinking, "What is anguish?"

No, for a buffalo all these problems don't exist. She does not have that delicacy. And the people who have been standing on their head for hours become buffalos. Yes, you will see them very calm and quiet, but don't be deceived by their calmness and quietness. They have paid for it; they have lost their intelligence.

The human child passes through all the stages humanity has passed, and your collective unconscious has all the memories. You may have been a lion, you may have been a tiger, you may have been a fox. In your past lives you may have taken all these forms. That means, if you get absolute power, all these forms will start arising.

If you have power -- not absolute power -- then only your unconsciousness will affect your actions. But if you have absolute power, then your collective unconscious will start affecting your actions.

So it is not power that corrupts; it is that power simply reveals your reality.

You are asking me, what can be done to prevent it? The only way to prevent it is that you should enter as a witness, first of your conscious mind, thoughts, imaginations, etcetera -- just be a witness to them without any judgment.

And you will be surprised. As your witnessing becomes more and more crystallized, thoughts start disappearing. When you are one hundred percent crystallized, all thoughts disappear. Consciousness becomes just a pure silence.

Now you can move deeper. Now you can turn your witness and enter into the darkness of the unconscious, where you will find all that you have been told to repress.

Telling to a fourteen or fifteen-year-young boy that celibacy is a virtue, that he has to remain celibate until he has come from the university and he gets married, you are simply asking the impossible.

At the age of eighteen man has the most sexual power. After eighteen he starts declining. It is at the age of eighteen that he comes to the peak of his sexual energy, and he can have tremendously significant orgasms. And he is capable of having three, four, five orgasms in one night. When he was able to have orgasms, he was told to remain celibate. He repressed his energy, or he became a pervert. He became a homosexual or he started masturbating.

But in all the countries even doctors go on telling people that masturbation will make you crazy, will make you mad. This is sheer nonsense. In fact, to get rid of sexual energy which is too much, masturbation is the most hygienic method. And at the age of eighteen, if you can be taught masturbation with meditation, your whole life will be a totally different life. Not a life of misery, suffering, sadness, frustration, but a life of sheer dance and song.

That's what I will teach people. When they are at the peak of their sexual energy, that is the moment when they can have orgasm very easily. And now the Pill is available, so there is no problem. Boys and girls should be living in the same hostels. They should be making love. The fear of getting pregnant is no more there. Now love is, for the first time, pure fun. And joined with meditation it becomes sacred fun.

No prayer, no church-going can help you to understand what I am saying. No HOLY BIBLE can give you the insight.

But if the girl is not available, then help people with masturbation. Teach them how you have to be meditative. And when you come to a peak and you explode into an orgasmic joy, watch. Be alert. This is absolutely medical, scientific, and to me, spiritual. But this is not being done. They are being told lies: that you will go crazy if you masturbate. Then you are driving them towards homosexuality.

Girls you keep in separate hostels. Boys you keep in separate hostels. Masturbation will lead them to madness -- nobody wants to be mad. So what alternative have you left for them? All these imbeciles who have been teaching these things drive people towards homosexuality. And a man becoming homosexual is

in a great danger. Now we know that he can have AIDS, which will not have any cure.

Between the age of fourteen and twenty-five, while he will be in the university, he is in every way repressed. In the unconscious he will find all these repressions. But if he remains just a witness, those repressions will surface to the conscious and disappear. That is the miracle of witnessing.

When the whole unconscious is empty, then ordinary power cannot corrupt you.

The third step has to be taken now: to enter into the collective unconscious. And you are capable of it. The same method: witness. You may witness yourself as a tiger, as a fox, as a dog, as a wolf -- all are the possibilities. Different people will come to realize different forms, because different people have come from different sources.

Just witness. Those forms will start surfacing; they will move into the conscious and disappear.

Anything that you can bring to the consciousness with witnessing, disappears. And if you can clean, give a spring-cleaning to your whole consciousness, to the very bottom, then no power can corrupt you -- not even absolute power can corrupt you. In fact, on the contrary, power will make you more humble, more creative. Absolute power will make you a great servant of humanity, a great blessing to existence.

This is the only way. You cannot prevent others, but you can transform yourself.

And the new humanity will choose such people to be the presidents, to be the prime ministers, to be vice-chancellors, chancellors -- people who have a completely pure consciousness.

I call it enlightenment. All darkness has disappeared and everything has become light.

The enlightened person will have power, but his power will be used for sharing love, for creating more opportunities for love. His absolute power will make him absolutely humble.

Sannyasins have to cleanse themselves. We have one million sannyasins around the world at least. If we can cleanse just a few thousand sannyasins, then those will be the people who will be holding power in the coming days. And they will transform the whole humanity and its course.

Okay?

From Bondage to Freedom

Chapter #11

Chapter title: The dewdrop has disappeared into the ocean

25 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
I FEEL THAT ONLY NOW I BEGIN TO SEE YOU. UNTIL NOW, YOU WERE ANOTHER PROJECTION OF THE FATHER. A REAL MASTER IS NOT EVEN A MASTER. THIS TOTAL FREEDOM SCARES ME, AND I DON'T KNOW HOW TO LIVE IT. WHAT IS A REAL DISCIPLE? DOES HE EXIST? OR DOES HE BEGIN TO EXIST ONLY WHEN HE STARTS TO BE AN INDIVIDUAL?

The real master is only a presence. He has no intentions of being a master. His presence is his teaching. His love is his message. Every gesture of his hand is pointing to the moon. And this whole thing is not being done, it is a happening. The master is not a doer. He has learned the greatest secret of life: let-go.

The master has drowned his ego and the idea of separation from existence itself. He is no longer there as

a separate entity, he is just a window. You can see through the window the infinite sky and the expanding universe: the sunrise, the sunset, a bird on the wing, the lotus opening its being, releasing its fragrance.

The master is certainly not one of the so-called masters you will find everywhere, pretending to be masters, posing as masters.

The master is just an immense emptiness.

And, naturally, the disciple is one who comes closer and closer to the same qualities: nonexistence of the ego; no separation from existence; an overflowing love, unconditional; a tremendous sensitivity to beauty... a great revolution -- that you are not, existence is. The dewdrop has disappeared into the ocean.

The function of the master is to give you a taste of dissolving into the whole, of becoming part of this tremendously beautiful orchestra of existence. He has no creeds to teach you, no dogmas to preach to you, no catechism, no theologies. He is not to give you more slavery, more mental bondage.

That's what all your so-called masters are doing. Somebody is making you a Christian, somebody is making you a Hindu, somebody is making you a Mohammedan. These are not masters. These are all phony, plastic, American -- or better, Californian.

The authentic master is immense freedom.

To be close to him is to be close to the infinite sky, which knows no limits.

To be in his presence is to be lost, utterly lost.

Just now, you don't exist. What exists is the silence that pervades five thousand people. You are melting in that silence.

A master is not a pretender. He does not declare that he is a master, he proves it -- just by his presence. The presence of the master is the only miracle in the whole existence. And it is tremendously magnetic. Whoever is courageous enough and wants to explore this silence, this stillness, comes closer to the master.

Coming closer to the master is what is meant by disciplehood. It is not a surrender, it is not a belief, it is not faith.

It is an adventure, the ultimate adventure -- because as you come closer to the master, you strangely feel that you are disappearing. The moment you are really close to the master, you are not. Neither the master is, nor the disciple is.

Then there is communion.

Then there is that transfer which no word can manage to communicate.

In that immense silence between two utterly absent but fully alert beings, there transpires the most exquisite, ecstatic experience of life.

You have come back home.

BELOVED MASTER,
YOU TALKED OF SHIVA, WHO WAS INFATUATED SO MUCH WITH HIS WOMAN THAT WHEN SHE DIED HE CARRIED HER DEAD BODY ON HIS SHOULDER FOR TWELVE YEARS. IS IT THE SAME SHIVA WHO WAS KNOWN AS THE ENLIGHTENED ONE, WHO GAVE ONE HUNDRED AND TWELVE TECHNIQUES FOR ENLIGHTENMENT? CAN THERE BE ANY POSITIVE MEANING OF CARRYING THE DEAD BODY TOO?

Yes, there is great meaning. And it is the same Shiva who has given one hundred and twelve methods of meditation to the world.

It is very rare that a man exhausts the whole of science single-handedly. Shiva is one of those geniuses. As far as meditation is concerned, in these thousands of years nothing has been added to those one hundred and twelve methods. They are exhaustive.

Shiva has taken note of every possibility. He has not left any corner, any space, any dimension in which you can discover a new method. Certainly no other genius in the whole humanity can be compared to this strange man.

But the story must be confusing you. His wife, Parvati, dies; he loved her immensely. I would like to go step by step into the story and to explain all the implications of it. They mean much to you and to humanity today.

First, Shiva was not celibate. And a man who was not celibate discovered all the techniques of meditation. What is the implication?

The implication is that celibacy has nothing to do with meditation -- that in fact the so-called celibate

saints and monks have not contributed anything to human wisdom, human intelligence, to beauty, to richness, to music, to dance. No, not in any dimension have your celibate monks and nuns been contributors. They have been a burden on the earth. The only thing they have contributed is AIDS. And it is a very natural consequence.

Life arises out of sex, life consists of sex. You can grow your sex to such a refinement that it can become love, it can become compassion. But if you block the very energy of sex by celibacy, you have destroyed all possibilities of your growth. You are now moving towards death. If sex is life, then celibacy is death. This is a simple logic.

And AIDS is another name of slow death. That's why there is no cure for it, because there is no cure for death. The only difference is, death comes suddenly; AIDS comes slowly, takes time. But to die suddenly has a beauty. One moment you are alive, next moment you are gone; there is no intermediate period where you are in torture.

But a man who has to live for two years waiting for death -- you cannot conceive his torture. He knows there is no way to avoid it. All his life loses meaning; he is simply waiting in immense anguish. And two years for him are not just two years. Time is relative. If you are happy, time goes fast. If you are meeting your beloved, you cannot believe that the night is over and on the horizon the sun is rising. If you are meeting a friend after many years, hours pass -- it seems suddenly time is running, not walking in the normal way.

But when you are just in despair, anguish, and there is nothing tomorrow except death, those two years are almost infinite. To us, from the outside, they are two years; but for the person who is in the grip of AIDS, those two years are eternity.

These celibates have given AIDS to you, because celibacy is unnatural, against biology, against physiology, against your hormones.

And remember perfectly well that your body is autonomous. It does not work on your orders; it has its own program and it works accordingly. You eat food. It is up to you what to eat, but once it is below your throat it is beyond your capacity to do anything about it. Now it is in the power of your body to digest it, to separate it into different elements, to send those different elements to different parts of the body.

What is needed for the brain will be carried to the brain. What is needed for your genitalia will be carried to your genitalia. And your body does not know that you are a Christian monk, that you are celibate -- it goes on creating male sperm in you. What are you going to do with those male sperm?

You cannot keep on containing them within you, because there is only a small space; once it is full, they have to be released. And they are in a hurry to be released, because they also want to go into the world and see what is happening outside. That's how you have come into the world, that's how everybody else has come into the world.

It is good that Gautam Buddha's father was not a monk. Just a few people: Gautam Buddha's father, Lao Tzu's father, Chuang Tzu's father, Moses' father -- if all these people were monks, there would have been no religions, except Christianity... because the poor father of Jesus had nothing to do with Jesus' birth -- *he* was a monk!

But have you ever thought about it, that the Christian God is a trinity, and that one part of the Christian trinity is the Holy Ghost. *He* is not a celibate, he is a rapist.

A great divine act! -- he rapes a poor carpenter's virgin wife, and you still go on calling this monster the Holy Ghost. Then what do you think an unholy ghost is? And he is an essential part of God. That makes God also a noncelibate.

But your monks, your nuns, all the religions have forced death on humanity, destructiveness on humanity. And the ultimate result is AIDS. And AIDS is more dangerous than nuclear weapons, because nuclear weapons are not going to be used at all. It is absolutely clear that to use those weapons is to destroy all life on the planet.

War has meaning when somebody is victorious and somebody is defeated. War has no meaning when the whole of humanity is destroyed. Nobody is victorious; nobody is defeated. I can say to you with absolute certainty, nuclear weapons cannot be used. But AIDS is spreading fast, like wildfire. It may destroy humanity.

The first implication in Shiva's story is that he is not celibate. The second implication is that he is not a homosexual. All your monks and nuns are bound to be homosexuals, lesbians. You have forced them into such a place that there is no other way.

The third implication is that Shiva has infinite love for his beloved, so much that he carried Parvati's

dead body in search of a physician for twelve years around the country, till all the limbs, one by one, fell away. Nothing was left on his shoulder. It looks a little ridiculous, but to me it has a totally different meaning.

A meditator like Shiva knows life is eternal. And if life is eternal, then there is no reason why Parvati has to take another form. She is still young, healthy, beautiful. There must be someone who can manage to make her heart beat again, her lungs function again, because behind the body is the soul, which is eternal -- just something in the body is missing.

In that way, Shiva proves to be the first pioneer in human engineering. He is searching for a physician to change any part that is preventing the soul of his wife from entering this beautiful body.

Now scientists say that the human body has the capacity of rejuvenating itself as long as you want. Why do people almost always die at the age of seventy, on average? The reason is not physical, the reason is psychological.

We have become accustomed to the idea that life is only for seventy years. This conditioning in the mind for a life of seventy years is the cause of your body stopping; otherwise there is no reason.

There are places in Kashmir, a small part which is now occupied by Pakistan, where there are people who are one hundred and forty years old, one hundred and fifty years old -- and still young. I have been to see those people. They live in the hills, and somehow they have not got the idea that man's life is only for seventy years.

In the Caucasus, in Russia, there are people who have reached one hundred and eighty years, thousands of people, who are still working in the fields like young men. They are robust....

I am reminded of George Bernard Shaw, who lived all his life in London. But, when he was coming close to the age of seventy, he started going around in small villages to visit the cemeteries. His friends thought that he had become crazy.

They always had known that something was wrong with Bernard Shaw, but now it was perfectly proved that this man was going crazy. What is the point of going into small villages and visiting cemeteries, and reading the inscriptions in the cemeteries, and collecting notes?

Finally he decided to change his residence from London to a small village. His friends asked, "What is the reason? You are a man of literature, of culture; London is your milieu. What are you going to do in that stupid village?"

He said, "That is the only village I am going to live in, because in that village cemetery I have found that people have lived one hundred and ten years, one hundred and twenty years, one hundred and thirty years. And still the inscription is that the man died untimely. One hundred and thirty years, and the man died untimely!

"That village has the right psychology. I am going to that village, and I am going to visit the cemetery every day. Now that is my university, and I have to read those inscriptions on the graves to convince myself that seventy is not the end." And he lived almost one century.

Now the people who are working on human engineering say that man can easily live for three hundred years, without any difficulty and without any old age. Just his psychology has to be changed, his conditioning has to be changed. And there are more daring scientists who say that if we can change the program in the basic human cells -- which can be done, now we are capable of doing it -- then we can make man live as long as he wants.

One of my sannyasins here has written a letter to me that he is very confused. He is a scientist, and he works in a scientific lab where artificial human organs are made -- hands, legs, liver, heart -- all human parts. His confusion is "whether I am going against nature, because the factory-produced heart is not as good as the natural heart. Am I doing something wrong by being in this profession, by creating artificial hands?"

His confusion is absolutely unfounded. Remember, nature has given you intelligence, and the function of intelligence is to improve upon nature. It is just the beginning.

If your artificial limbs are not so good as the natural ones, don't be worried: within a few years your artificial limbs will be better than the natural ones, because natural limbs are created by blind biology and your limbs will be created by conscious intelligence. And that conscious intelligence is part of nature, so you are not doing anything against nature.

Yes, those who are preaching celibacy *are* against nature. Those who are preaching against birth control methods *are* against nature. Those who are making nuclear bombs *are* against nature. They are all destructive -- your work is creative. If your limbs are not yet superior to natural limbs, make more effort,

put in more energy. It is just a question of bringing more intelligence into your work.

And it will be a tremendous blessing to humanity if you can create superior parts for the human body, because when somebody dies of a heart attack -- life never dies -- only his heart has failed; if it can be replaced, he will be again alive. You are in the service of life.

Somebody has a fracture: now, rather than joining the fractured bone, which will never be as strong as it was before, it is better to change the whole bone completely for a new, artificial and better bone. We can make bones which cannot have such accidents.

We can make man capable of changing anything that is not functioning well. There is no need for glasses if eyes can be changed. And there will be real beauty -- at the age of seventy, having fresh eyes like a child!

There is no need to feel confused. You are to remember only one single criterion: anything in the service of life is in the service of nature; anything against life is against nature.

And intelligence is nature's only hope to improve upon itself.

Shiva's story has beautiful implications. In carrying his dead wife, he is saying that perhaps there may be someone who can change some small part which has gone out of function. He is the first scientist of human engineering.

Third, his love -- don't call it infatuation -- his love for his wife simply shows that meditativeness is not against love. A man who created all the methods of meditation, who was perhaps history's greatest meditator, was still human and had no difficulty in being in love.

All the religions have been teaching just the opposite. They are teaching that you renounce your wife, you renounce your children, you renounce the world, you renounce comforts, you renounce everything that makes your life a joy. Then only can you be saved. They are teaching you suicide; it is not religion. But they have turned millions of people into a gang of suicidal people.

The moment your love dies, many other things also die in you. A man whose love is dead is incapable of seeing beauty in a painting. If he cannot see beauty in a human face, in the face of Cleopatra; if he cannot see beauty in the ultimate expression of existence, what can he see on a canvas? Just a few colors. He cannot see beauty in it.

He whose love is dead cannot compose poetry, because without love his poetry will be simply juiceless. It won't have life in it. It will be a simple gymnastics of words without any spirit behind it. It will be a corpse of poetry, but not poetry.

A man who cannot love cannot be creative in any sense. Why should he make a beautiful statue of a woman or a man? Why should he make beautiful statues of women in Khajuraho in India?

I am aware of all the best sculptures around the world: nothing is comparable to Khajuraho. Thousands of beautiful women in one temple... and there are thirty temples still in perfect shape. There used to be one hundred temples. Seventy temples are in ruins, but in those ruins also you can find beautiful pieces.

In one temple, thousands of women, men, loving each other, hugging each other.... You can see that the stones have become alive, you can see that the stones can speak. You can see that nature has not been able to create such beautiful women as those unknown artists have done.

But if stone can be made so beautiful, so alive that it seems the woman is just going to come out, that she is just going to start breathing again, then why can't we improve on humanity? There is no need for ugly people. It is our fault and our responsibility.

Now the medical profession is capable of deciding what kind of child it will be that you are going to produce, because the male sperm has the whole program, the woman's egg has the whole program. Both programs can be read, and if it is not worthwhile to go on, they should be discarded.

We have to discard many old conceptions -- that your child has to be *your* child. But if your child is going to be blind, if your child is going to be crippled, if your child is going to be just an imbecile, do you still want it to be *your* child?

Will it not be better that people go to the hospitals and donate male sperm, that women go to the hospitals when they want children? The couple can go and say, "This is the kind of child we want, so you figure it out. This is my wife, so you read her eggs" -- and every month a woman is releasing one egg, so there is no trouble -- "and you give her the best sperm from your lab. I want my child to be a genius. I want my child to be healthy. I want my child to live long."

You have to drop that stupid idea that it has to be just your sperm. Can you recognize your sperm? If twelve samples are placed before you, can you recognize it, that "this is my sperm"? So what is the point? Why make a fuss about it? Get the best sperm that is possible. Think of the child and his future -- give him

all that is best.

But the most sorry thing is.... We are doing this with trees, with animals -- and we have improved upon animals, upon trees.

I had one gardener.... I have lived in many cities, but wherever I have lived, I have lived surrounded with trees. My gardens are almost jungles. This old gardener was really a genius. He was winning the first prize in the state every year for producing the biggest flowers, and he wanted to do it in my garden.

I asked, "What is your secret? How do you manage to create the biggest rose in the whole state?"

He said, "The secret is simple. I don't allow many flowers to grow on one rosebush. I cut all the buds and keep only one bud. Naturally, all the juice of the tree moves into one bud. Instead of creating hundreds of roseflowers, it creates one roseflower, but then nobody can compete with it."

If this is possible, then rather than having a dozen children it is better to have one child, but have a child which will have the best intelligence, the best body, the most beautiful face. But no, people are interested in having dozens of children. *They* are exhausted, their children are born almost exhausted; from the very beginning they are old.

What we are doing in nature with trees, with animals, we have not yet been courageous enough to do with human beings; otherwise, there is no need for crippled people. It is sad; they are victims of your stupid ideas. They are suffering because of their parents. There are blind children, there are deaf children. There are children who are sick from the very beginning.

In Tibet, it used to be a traditional thing that whenever a child was born they would dip the child in freezing, ice-cold water nine times. Out of ten children, nine would die.

Looks inhuman, primitive -- but the basic principle is understandable. Their idea was this: that if these children cannot survive the shock of freezing water, then in Tibet -- which is the land of eternal snows all around -- their whole life will be a misery. "Now one has survived; we can depend on his strength, his stamina -- that he will be able to live in this remote corner of the world; the very roof of the world." And Tibetans are really strong, very strong people. But the reason is because nine have been sacrificed.

I am not telling you to sacrifice your children -- just don't produce them.

Shiva's story makes it clear that a man of meditation will be a man of immense love. He will not be inhuman.

For example, Mahavira, the founder of Jainism, would not allow any woman to come close to him. Women had to be eight feet away from him. What kind of fear...? Jaina monks are not allowed to sit on a spot where a woman has been sitting before, because that spot still has a feminine vibe. These people seem to be insane.

Nine months they were in their mother's womb -- nine months' continuous feminine vibe! And half of their being is contributed by the mother; their flesh, their blood, their skin, their bones are all contributed by their mother -- they all have a feminine vibe. And these idiots are saying, "Don't sit in a place where a woman was sitting."

So every Jaina monk carries a small mattress, rolled up, with him. So, wherever he sits, first he puts his mattress as a protection, and then he sits on the mattress. If feminine vibes are really so powerful, I think a mattress cannot prevent them. In fact, the mattress itself is feminine. Have you seen a male mattress?

Buddha told his disciples, "You have, while walking, to keep your eyes only four feet ahead, looking down on the earth just four feet ahead, so that you never see a feminine face. At the most you can see the feet of a woman, and if you see the feet, move away."

What kind of fear...? And these people are meditative? This is paranoia! They must be tremendously repressed. These are psychologically sick people, they are sexually pathological.

Buddha had said, "Never touch a woman, never talk to a woman." Women are half of humanity! This is simply a male chauvinistic attitude, absolutely macho.

And it is not based on the transformation of man through meditation, but on repression of sexuality; that's why these people are so fearful.

Not to touch a woman -- I don't see the point. My people are here... they are hugging women, touching women, and I don't see that their spirituality is destroyed, or their meditation is disturbed. In fact, just the opposite is the case.

There is a question... a man has said, "It is very strange that when I make love to a woman, the next day I understand you better. My meditation goes deeper."

He is feeling strange. There is nothing strange in it, it is how it should be. Making love to a woman relaxes you, takes your tensions away, makes you more childlike. Naturally you understand me better,

naturally you meditate deeper.

Man and woman can help each other tremendously towards meditation and towards the ultimate transformation of their being.

BELOVED MASTER,
HOW CAN THE COMMON MAN RISE ABOVE ALL THE POWER TRIPS OF THOSE IN POWER, AND TRULY BUILD A WORLD OF THE HEART, OF LOVE, AND OF CARING? IS SUCH A WORLD REALLY POSSIBLE, OR SHOULD I JUST CONTINUE TO BE GRATEFUL FOR THE AWARENESS, BLISS, JOY AND GRATEFULNESS THAT HAS COME INTO MY LIFE SINCE FINDING YOU? PLEASE COMMENT.

The only way to prevent people from getting power-oriented is to start with yourself, because everybody carries in his unconscious the desire for power of some kind or other.

One of the great emperors of India, Shah Jehan -- who made the most beautiful grave for his wife, the Taj Mahal -- was arrested by his own son, imprisoned, and the son became the emperor. His name was Aurangzeb; he was one of the worst emperors India has known. But sometimes even third-rate human beings have certain insights which are significant.

Aurangzeb told his court, "My father has sent a message from the prison that the whole day sitting there he feels bored. It will be a tremendous kindness if he can be given thirty children whom he can teach." Aurangzeb commented, "This is nothing but lust for power. He has lost his kingdom, but he still wants thirty children so that he can rule over them, discipline them."

There is insight in the comment. The people who become teachers, the people who become preachers, the people who become politicians, all are searching for power in different ways. Even your God is not much different. How can he be much different? -- because he is *your* creation, he is *your* projection. He has all the ingredients of your mind.

God does not exist anywhere. You paint him.

I have heard.... One small child was making a picture, very fast. His father watched and asked, "What are you doing so quickly?"

The boy said, "I am making a picture of God the father."

His father said, "But how can you make a picture of God? You have not seen him, nobody has seen him."

The boy said, "Don't be worried: when my picture is complete, everybody will know how God looks!"

All your gods are nothing but the pictures of that child.

God punished Adam and Eve -- for what? Disobedience. This is lust for power; otherwise, a God who is love will be able to forgive. But he drove them out of the Garden of Eden and made them feel guilty that they have disobeyed.

But couldn't he explain to them? Couldn't he give them another chance? -- even ordinary human fathers will not drive their children out of the house because they have disobeyed. We expect a little more compassion from God. And what was their disobedience? They had just eaten the fruit of the tree of knowledge. I don't think there is anything wrong in it. Knowledge is not a sin. In fact, God making knowledge a sin is behaving really insanely.

He has prohibited them from eating the fruit of eternal life. What kind of father, what kind of God is he? In fact, he should have told them, "These are the two best trees in the whole Garden of Eden, so eat as many apples as possible." Strange, the apple tree is the tree of knowledge! "And eat as many fruits of the tree of eternal life" -- then certainly they would not have disobeyed.

If anybody is criminal in this whole act it is God, not Adam and Eve. And Adam and Eve did not rebel. In fact, they should have driven God out of Eden, thrown him out of the garden, told him, "You are no longer needed, you are out of date. Get lost! Now we are here and we will manage!" But they must have been very simple people, innocent. God drove them out in a third-class Ford motorcar.

And they accepted the guilt, and Christians are still living in that guilt. Six thousand years have passed, but every Christian is born in sin. This is God's lust for power. And the priest found it perfectly suitable to his own lust for power. He is perfectly in tune with God. He makes you feel guilty, he makes you feel a sinner -- that gives him power over you.

Just a few days ago the Catholic pope informed all the Catholics in the world that they cannot confess their sins to God direct. Why not directly? It is now a sin to confess directly to God! They have to confess to

the priest; everything has to go via the right channel. This is all lust for power. If people start confessing to God, then the priest is useless -- and finally the pope is useless.

And Catholics confessing their sins to the priest don't understand the conspiracy that the power-lusty people are imposing on them. They are told that if they confess to the priest, God will forgive them. So they confess, but that makes them more and more enslaved by the priest, because the priest knows everything about their sins, crimes.... They cannot leave the Catholic fold; they know the priest knows too much about them. Now they are in the hands of the priest. This is a simple political strategy.

I know about Indira Gandhi in India. She was very much interested in my ideas -- we had a few meetings. She told me, "My power consists in having a few files."

I said, "I don't understand. What do you mean?"

She said, "I have files against each politician who can be a competitor to me, and he knows that I will immediately expose him before the public, before the court. Rather than becoming the prime minister, he will be behind bars."

Those files now are in the hands of her son, Rajiv Gandhi. Rajiv Gandhi was never in politics, but those files are enough: all old politicians are silent, knowing perfectly well that they can be caught and exposed. They have committed every kind of crime.

You will be surprised... when Indira Gandhi's son, Sanjay Gandhi, had an accident and died -- his plane crashed just near Indira Gandhi's house, two blocks away -- Indira Gandhi rushed there immediately. Naturally, you would think a mother would rush immediately; her son has died. But what she inquired was, "He had some keys with him -- where are those keys?" She had not rushed there for Sanjay Gandhi, she had rushed there for those two keys, because those two keys were to all the files containing all the papers against all the Indian politicians.

In fact, it seems she felt relieved by Sanjay Gandhi's death, because Sanjay Gandhi was harassing her. It is a well-known fact all over the country -- there are eyewitnesses -- that once Sanjay Gandhi slapped Indira Gandhi. And it was an everyday thing, they were fighting continuously, because he wanted all those files. Finally, just to keep the peace, she had given him the keys. His death came as a relief; the keys were back with her.

You are asking me, "How can we stop people from getting into a power trip?"

Start from yourself. Just don't do anything to dominate, and don't allow anybody to dominate you either. Take the whole responsibility of being an individual, and respect the right of everybody else to be an individual, to be totally free. Never interfere in anybody's life, and never allow anybody else to interfere in your life.

And be watchful, because the ego is very subtle, its ways are very subtle. Watch that you are not trying to be powerful in some way -- over your wife, over your children, over your servants....

Do you treat your servant exactly the same way as you treat your boss? If not, then you cannot get rid of the power trip. Respect everybody: the boss is doing his work, the servant is doing his work.

But as it happens now, the servant passes through the room and you don't even look at him, you don't even say, "Hi." The servant is just a servant -- not to be taken any note of. But if the boss comes in the room then you stand up, trembling, nervous. What has happened? Your servant is as much a human being as your boss. Behave with them equally, be respectful to each individual. What their function is, is secondary.

That is the whole point in this commune. Somebody is a cleaner, somebody is a psychotherapist -- but in the commune there is no difference at all. The psychotherapist is not being treated specially, and the cleaner is not thought to be doing something third rate.

After the functions, in the evening, you will see that the professor, the president, the cleaner -- they are all hugging, and they are all dancing in the disco. This is how things should be. Everybody is contributing to the commune. Everything is absolutely necessary. In fact, we can live without the professor, but we cannot live without the cleaner -- his function is far more important.

If you just keep a little alert that you are not dominating anybody in any way.... Even small children that have unfortunately fallen into your hands, be respectful to them. That will teach them also to be respectful to everybody. And that will give them an integrity, individuality, a certain kind of crystallization, a great spiritual strength. And then they will never seek power.

Power is sought only by people who are feeling deep inside an inferiority complex. So don't create an inferiority complex in anybody, and don't feel yourself in any way inferior.

All human beings are unique. I cannot say they are equal. That is my basic point against communism. Communism is absolutely an unpsychological philosophy. No two human beings are equal. Yes, every

human being is unique. There is no need for equality; what is needed is uniqueness.

Try to express your uniqueness, and help others to express their uniqueness. And destroy the inferiority complex first in yourself, then in your wife, then in your children, then in your neighbors, in your friends. And let this fire spread.

I can see a day somewhere in the future that people will be there but there will be nobody who is hungry for power. To be hungry for power simply shows that the man needs psychiatric treatment. All the politicians of the world, all the presidents, all the prime ministers, kings and queens, need psychiatric treatment so that they can again become human beings.

That atmosphere can be created. We have one million sannyasins around the world: create that atmosphere, spread that idea to every nook and corner of the earth.

We have lived under these power trippers for thousands of years and, except for suffering and misery, nothing has happened.

I am showing you the way where there is a possibility of a song bursting out of your heart and a dance, for no reason at all -- just for dance's sake. It is so joyful to dance with the wind, in the sun, just the way trees are dancing.

Humanity has not yet become cultured.

Civilization has not yet happened.

We have to create the ground for it to happen -- and we are *going* to create it!

Okay?

From Bondage to Freedom

Chapter #12

Chapter title: Today we claim the rainbow

26 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN JUDAS, THE ONLY INTELLIGENT DISCIPLE OF JESUS, BETRAYING HIM, AND SIDDHA, THE VICE-CHANCELLOR OF OUR MEDITATION UNIVERSITY, AND OTHER INFLUENTIAL LEADERS AND POWERFUL PEOPLE OF THE COMMUNE, LIKE PRABODHI, DEEKSHA, SHIVA, MAKIMA, SOMENDRA, SUSHILA, DIVYA, ETCETERA GOING AGAINST YOU?

There is a great difference. Judas betrayed Jesus, nobody can betray me -- because Jesus asked for faith, and I don't ask for any faith from you.

Jesus asked people to believe in him; he is the savior. I do not ask you to believe in me but to believe in yourself, because nobody can save you except yourself. There is no other savior than yourself.

How can you betray me?

You can only betray yourself.

That's what Sheela and her gang have done. They have betrayed their own spiritual growth.

And the remaining people -- you mentioned Siddha, Deeksha, Makima -- these people were forced to leave by Sheela. They still love me, as they have always loved me.

Just the other day Richard came back from Santa Fe, the city of the camels, and he was surprised that they are all immensely happy that Sheela has left, and they all want to come back. Hundreds of others who have left will be coming back. This time they will find a totally different climate, fresh air. Now one can breathe; otherwise, people were getting suffocated.

They tried hard to live under Sheela and her gang, but there is a limit to human patience. Finally they decided it is better to leave. How much can you tolerate humiliation, and humiliation by someone who was nobody. Sheela was just a waitress in a hotel in America before she came to me. And I made her a queen of a whole kingdom of sannyasins all over the world.

It was great for Makima to have tolerated her for almost three years. Makima comes from one of the most super-rich families, and Sheela was forcing her to drive trucks. She had always been chauffeured, and now she was driving big trucks; but she accepted it out of love for me, because she wanted to remain here. Amrit, her boyfriend, was a doctor.

But Sheela's assistant, and the mastermind in this whole gang of fascists, was Puja, who has been harassing all the doctors, all the nurses, everybody, in every possible way. She would write prescriptions and force the doctors to sign them. It is illegal. Patience is one thing, but to be forced to do illegal things is not right.

Puja herself was capable of prescribing medicines -- she was a perfectly educated nurse, had a license to prescribe medicines just like any doctor, but she was absolutely cunning.

The doctors were not willing, because the things that were prescribed were not relevant to the sickness, to the person at all. But those prescriptions were not for the sickness, they were punishments. Amrit did not become part of all the crimes that they were doing; he left with tears in his eyes. And I know Makima: whatever happens, her love for me cannot change.

These people have not betrayed me. These people have been forced to go away from here. Sheela was afraid of all those people who were more intelligent than her -- and almost everybody is more intelligent than her. She is not educated; I had to teach her each and every thing. From a hotel waitress, I made her a celebrity all over the world. And this is the reward and gratitude that she has shown me.

Naturally, anybody who is in power and feels that there are people who are far more intelligent remains in a kind of phobia, wanting somehow to get rid of these people.

The chancellor of the university, Amitabh, left. The vice-chancellor of the university, Siddha, left. Both were unique individuals, but both will be back soon.

Shiva, who had been a guard for many years -- she forced him to leave. And the way to force him was through humiliation, giving him jobs which the man had never done. The day he left.... I used to go driving outside the commune. Just near Krishnamurti Lake, at the end, he was kneeling down on his knees, tears in his eyes, to say goodbye to me. He has not betrayed.

And they are all informing me that they want to come back, because the reason that they had to leave has disappeared.

So remember, these people were not Judases -- except Sheela, who proved really poisonous. But I can understand her problem. She had come to power, she had never seen so much money in her life passing through her hands.

She had a bank balance in Switzerland. She slowly slowly siphoned money coming here from European communes -- forty-three million dollars. It is in the name of Sheela and Savita -- it was said in front of Hasya and Savita promised that before she left she would give all the details to Hasya. She has not given any details, she simply escaped.

The only person who has betrayed is Sheela.

I have always respected women. Sheela has betrayed that respect.

The whole commune I had given into the hands of women. It will not be so anymore. Now men will have an equal share of power in everything.

It is a crime against womankind. I was trying to give some compensation to women because they have suffered so long, for thousands of years. But I am having second thoughts: perhaps they needed that suffering.

One of India's great poets, Tulsidas, writes in one of his poems, "Animals, untouchables, and women, once in a while need a good beating." I have always condemned that man, but Sheela and her group have proved Tulsidas was not wrong. I was not right; perhaps Tulsidas *is* right. I have been always a supporter of women's liberation, but Sheela and her gang have proved that if women are in power, Hitlers will be forgotten.

Even one FBI person was overheard to say here that when he saw all the bugging devices he was amazed, he could not believe it. He said that whoever has done this has surpassed Nixon and Watergate, because the way it was done was far more sophisticated.

And how many houses have they bugged? The whole hotel -- all the rooms were bugged. Anybody staying in the hotel was staying in an imprisonment. Even bathrooms were bugged. You could not be allowed to have your thoughts or just sing a song of your own without it being known to Sheela immediately.

She had bugged my room. She was continually insisting for many days that a switch for a buzzer was needed -- a buzzer for the guards who are on the roof of my house -- so "if you see any emergency you can inform them."

I said, "I live in the room. The curtains are drawn almost the whole day, except only for one hour -- half an hour when I take my lunch, half an hour when I take my supper. And anyway, if somebody is coming towards the house the guards on the roof will see him first. Their visibility is bigger. And I mostly sit with closed eyes. It is absolutely useless; but if you want to put it in, just for your satisfaction you can."

But it was not a switch for the buzzer only. Yes, on the surface it was a switch for the buzzer to the guards, but inside the switch was a microphone. Now the guards have come crying to inform me, "We were seeing it every day: Julian continually coming to change the tape" -- the tape was in the bathroom of the guards. "We could not open our mouths because Sheela convinced us that it was for the master's safety: 'If anybody enters the room -- he sits with closed eyes -- if something happens in the room, you will immediately know.'"

Since that buzzer was fixed I was puzzled only about one thing, that whenever she wanted to talk about something that *she* thought was very secretive -- she used to sit at least four, five feet away from me -- then she would come close.

I could not understand, because even if it was secret, there was nobody in the room: what was the need to come so close? But she was not coming close to me, she was coming close to the microphone so that everything she said would be picked up exactly, and whatever reply I gave her would also be picked up. She proved a real snake.

And now she is giving interviews to magazines, to television. And she is repeating two things: first, that she had to leave the commune because there was a power struggle. We had never heard about that power struggle. Who was struggling for power?

And the second thing was, "I have so much information with me, almost as much as the ocean, but I will not reveal it." That is a message to the attorney general of Oregon, to the FBI -- that she is willing to reveal it if they give her immunity. Then she can save all those twenty criminals who have escaped from here, and she can point to any people and say that these are the people who did all the wrong deeds.

And remember it, it is a simple principle of dirty politics that the government, FBI, and the state police do not seem to be interested in the crimes. We have given them solid proofs, and they have not taken a single step; otherwise, they could inform Interpol to arrest these twenty people and bring them here.

They could inform the Swiss government, they could inform the German government that these people are criminals and they should not be given shelter, before they escape into a country where the American government will have no power at all. For example, if they enter East Germany, then you will not be able to catch hold of them. And they are giving them time. The simple reason is, perhaps their agents are meeting them and finding a way that the whole thing can be forced on innocent sannyasins.

It has been overheard from FBI people that they would like at least five hundred sannyasins imprisoned. Strange -- we give you the people who have done the crime, the people themselves have proved that they are criminals by escaping, and you want to imprison five hundred sannyasins. For what reason? To destroy the commune.

They will choose people who are absolutely necessary for the commune's existence: doctors, legal experts, people who prepare your food, people who drive your buses -- anybody who is in any way essential for the commune's existence. With five hundred, they can destroy the whole commune. Their interest is not the crime that has been committed. They want to commit a bigger crime: their interest is in destroying the commune.

And now Sheela is trying her last strategy: if immunity is given to her she is ready to reveal all the names of the people who have committed the crimes.

Just the other day, STERN magazine wanted somebody from here to go to Germany for a discussion on the television with Sheela. I sent the message, "Why should anybody go there? Sheela can come here; I will

face her myself, and I will see how much guts she has." I am ready for an open discussion on television, and I am ready to expose everything she has done. Nobody else can do it. Nobody else knows her and her mind the way I know her.

She is telling lies to the press, unbelievable lies. I don't possess a single thing. Everything that I use belongs to the commune, has been donated by sannyasins from all over the world. It was their gift to me. But I told her that I do not want to have any gifts, so make trusts; all those gifts should go to the trust. I want to remain exactly as I was born, without anything and that's the way I want to go from the world -- without anything. But if people love me around the world, and go on sending gifts, then make separate trusts for everything.

There are now ninety Rolls Royces. And she is saying in an interview with STERN that for one Rolls Royce I threatened that if she did not bring one Rolls Royce more I would commit suicide. It is simply so absurd. And it is against the law of economics. Everybody knows the law of diminishing returns: If you have one Rolls Royce, you may have great joy -- but with ninety Rolls Royces, each Rolls Royce becomes less valuable.

In the whole world there is nobody else who has ninety Rolls Royces. So whether I have ninety or ninety-one does not make any difference: I am already on the top! And now, after ninety Rolls Royces, one more Rolls Royce -- what value can it have to me? And for that one Rolls Royce I will commit suicide? She is going almost insane. She looks on the television completely drugged. If she has any courage, she should come here -- no harm will be done to her. She should just face me, and let it be known to the whole world.

Before me, she becomes just a mouse, starts crying and weeping -- the same ancient female technology. It has happened so many times -- crying and weeping and sobbing, so that just to get rid of her, I would say, "Okay, do whatever you want to do."

Just last night it happened -- one interviewer went on and on, on and on. There seemed to be no end to his questions; he had almost a whole book of questions. Just to stop him somewhere.... It was getting to be ten at night, and he asked, "Do you agree with Socrates and his dictum, 'Know thyself'?"

I said, "I absolutely agree." And I had to stand up and tell him that I *had* to agree, otherwise this interview would never end! Otherwise, who is going to agree with that old Socrates, who was a homosexual?

But to bring up all that would mean the interview would continue: Is homosexuality the way to know thyself? Socrates is the most prominent homosexual the world has known. And now that we know about AIDS, he will have to take the responsibility for it. Knowing thyself turned into a very dangerous disease, AIDS. But to finish the interview.... It had become almost a torture; for three hours....

And that was the situation with Sheela. How can she manage to face me? And if she was courageous enough to face me, at least she would have come to say goodbye to me. She did not even come to say goodbye to me. She escaped like a thief, a murderer. She has degraded, in my eyes, the status of womanhood.

She could do anything. She deserted her husband when he was seriously ill, and began a love affair with another sannyasin. This was a great shock to her husband and may have caused his death. She then married an American and, without divorcing him, or even telling him that she was divorcing him, she then married a Swiss sannyasin, so that when she escaped from here she had a home in Switzerland. This is bigamy -- a big crime.

When she became aware there that she had committed a crime, she rushed to Nepal -- a small Himalayan kingdom in India, very poor, with perhaps the poorest people in the world, where you can give a small bribe to any magistrate and you can get a back-dated divorce.

So now she has a Nepalese back-dated divorce. Strange -- why should one go to Nepal for a back-dated divorce? It was necessary. You cannot get, in any cultured country, a back-dated divorce so easily. And when you are married to an American husband, you should divorce him in America. There are possibilities -- there are states where you can go and get a divorce. But she could not come back to America. The American husband perhaps still does not know that he is divorced. The poor fellow still believes that he is her husband!

So the only person who has proved a Judas is Sheela. But even Judas was better than Sheela, far better and far superior, because when he realized the crime that he had done he committed suicide -- just within twenty-four hours. Handing over Jesus for thirty silver pieces to the enemies.... He must have been a man of conscience; he hanged himself from a tree.

Christians don't talk of him, his crucifixion is not at all discussed in churches. He crucified himself. It

was a great understanding that what he had done was wrong -- a great repentance.

Sheela does not have even that conscience. And with a man like me... if she had come to me, even if she comes to me now, with her whole gang, and confesses that they had committed these things and they feel guilty, I will take all their crimes on myself -- because to me, to live tomorrow does not mean anything. I have attained whatever life is capable of attaining. I have experienced the ultimate peak of life, love, light.

There is no problem, I can take the whole load of crimes, but at least I should know what the load is; otherwise, how can I take it on myself?

Those twenty people have not yet known anything, so rather than sending them to prison, I would prefer myself to be hanged. And they have committed enough crimes, enough for a death sentence for one single man. That will help the commune. That will help those people.

But instead of doing that, Sheela is lying to the press -- which is not going to help. Lying has never helped anybody. It is truth that liberates.

And my love for all those criminals remains the same, because I have never loved anybody while asking them to be according to me, to my ideas. I have never put any condition on my love. My love is unconditional.

They can come and see what unconditional love can do. I will take all their burden on me, because to me it does not matter. But all those twenty people have still to realize themselves; they have not even found the blessed state in which I am -- now no death can destroy it.

So I am the right person to be hanged for all their crimes. I would like them to confess, and I would like you to forgive them, because love knows infinite forgiveness.

BELOVED MASTER,
HOW IS IT THAT ALTHOUGH I FEEL SO SERENE AND IN HARMONY WHEN I AM WITNESSING, I STILL SPEND MOST OF MY TIME IN A DAZE? I DON'T UNDERSTAND WHY I CONTINUE TO SLEEP, WHEN THE RARE MOMENTS THAT I SURFACE ARE SO EXQUISITE.

Just old habit. Old habits die hard, but they *do* die. Don't be worried!

BELOVED MASTER,
YOU SAID AT A PRESS CONFERENCE THAT IF THE AUTHORITIES DON'T ACT, WE WILL TAKE MATTERS INTO OUR OWN HANDS, AND BRING THEM BACK HERE. THIS WILL PRESUMABLY INVOLVE KIDNAPPING, FALSE ARREST, AND OTHER CRIMES EVERY BIT AS SERIOUS AS THOSE OF SHEELA AND HER GANG. IF YOU ORDER THIS, HOW IS YOUR BRAND OF FASCISM AND ANARCHY DIFFERENT FROM SHEELA'S?

I have just answered that my way of bringing them here will not be fascist. It will be my love, my forgiveness, that will bring them here.

But whosoever is asking the question is an authentic camel.

BELOVED MASTER,
IT FEELS AS IF THE LESSON THAT HAS COME OUT OF OUR RECENT EXPERIENCE IS WHAT YOU HAVE BEEN TEACHING US ALL ALONG -- THAT ALL HOPE IS FALSE, AND THAT IN ORDER TO SURVIVE WE MUST LEARN TO LIVE WITHOUT DREAMS AND ILLUSIONS. WOULD YOU PLEASE COMMENT?

Is there any need to comment?

BELOVED MASTER,
WE ARE FEELING A TREMENDOUS GRATITUDE AND EVEN DEEPER LOVE FOR YOU. SHEELA HAS GONE OF HER OWN CHOICE, AND SEEING THE SCOPE OF HER CRIMINAL ACTIVITIES, I CAN'T HELP FEELING THAT SHE ONLY LEFT BECAUSE SHE COULDN'T CONTROL YOU, NO MATTER HOW SHE

That's something to be remembered: The rock can be shattered by a roseflower. And that is our power.

In the last press conference you heard a question from a journalist, and I said, "If any harm is done to my innocent people, then no American embassy anywhere in the world will be allowed to function. And my people can hijack any American planes." But that was just a joke! We do not need to do such things.
Our power is of love, of innocence.

And whosoever will clash with our love and innocence will be shattered.

Even nuclear weapons are not more powerful than love, because death can never be more powerful than life. Guns can never be more powerful than laughter.

So if they want to destroy us they need not take unnecessary trouble and go in circles, give immunity to the criminals and force the innocent to be punished -- there is no need. You can have a beautiful Hiroshima here, you can just drop a hydrogen bomb. And that will be something, because you don't have what Japan has: a Nagasaki, a Hiroshima -- America is missing. You can also brag then, that you also have a Hiroshima.

But this Hiroshima will be totally different. People will be dancing, laughing, loving, and they will welcome death. There will be no despair, no anguish, no fear. Try it. That will become a precedent for the whole world. Our laughter, our dance, our song, our music, will remain haunting the politicians for their whole life.

Why take such long routes? It is so strange.... The KGB in Soviet Russia is persecuting my sannyasins there, and they are continuously hammering in their minds that I am a CIA agent. And the CIA and the FBI are trying to destroy this commune. Perhaps they think I belong to the KGB.

I am certainly a unique person! No other person has that distinction. Either you belong to the KGB or you belong to the CIA -- and I am riding on both! And I am enjoying the ride, and seeing how stupid human beings can be.

I have no interest in politics, neither in the CIA nor in the KGB. My interest is in humanity, in values that can make man flower. I am certainly in love with the American Constitution, because it is the only hope for humanity. But American politicians are corrupting it as much as possible. So it seems that we will have to fight to save the American Constitution and its values against the Americans!

From all the courts of America the BIBLE should be thrown out. It is nothing but pornography. And when you have a beautiful document like the American Constitution, why go to third-rate pornography, and keep it in courts for people to take the oath on? And still you go on thinking that you are not mixing religion with the government! You *are* mixing religion with government.

And politicians are in a difficulty -- I can understand. The American Constitution was made by real, authentic lovers of humanity. But the reward for such people is assassination.

Abraham Lincoln was assassinated -- the only politician in the whole world of whom it can be said that he was not political. His only fault was that he was not political.

Twenty percent of the American presidents have been assassinated; and the American president has the most sophisticated security arrangements. And in these twenty percent were the best American presidents. The third-grade eighty percent nobody bothers about. Who bothers to assassinate Ronald Reagan? Why waste a bullet? Nobody bothered about Jimmy Carter.

Do you know where Jimmy Carter is, and where his smile is? Both have disappeared. In the last pictures of him I have seen there is no smile. And what happened to Jimmy Carter? You will know only one day when he dies. Then there will be in newspapers a small news item, that "Jimmy Carter, ex-president of America, died."

Who wants to kill people who don't have any high ideals? To have high ideals in your life is dangerous, because the world is full of retarded people; they cannot tolerate you, your presence. Your very existence makes them feel that they are retarded.

Abraham Lincoln had to be assassinated. The Kennedys, both the brothers, had to be assassinated. Something beautiful could have come out of those two Kennedys. The first Kennedy was a beautiful man -- young, fresh, available for new ideas. And the second Kennedy was even more intelligent than the first.

It is a very strange world. You destroy your best flowers, and you preserve plants which never flower, never come to fruition.

I am not a politician, I am not a religious leader. But Sheela, while I was in isolation, had created a few things which have to be withdrawn.

First, the book of RAJNEESHISM is not my writing, nor my discourses; it was Sheela and her group's

creation, so it should not be printed again. There is no thing like Rajneeshism -- because then it becomes again another Christianity, another communism, another Hinduism. I have been fighting my whole life against all "isms," and these people made an "ism" out of me!

They created the word "Rajneeshee." You have to drop that word; otherwise, what is the difference between a Christian, a Jew and a Rajneeshee? I want you to be yourself, not a Rajneeshee.

You love me -- that does not mean that you have to become a Rajneeshee. You can love me without becoming a Rajneeshee. And what these Rajneeshees have done, this gang of twenty Rajneeshees, is enough to condemn the word.

So now, there are no longer any Rajneeshees. You are individuals, totally free individuals. Out of your freedom and love you are here. There is no bondage, there is no contract. There is no surrender, there is no faith.

And today I would like to declare something immensely important, because I feel perhaps this helped Sheela and her people to exploit you. I don't know whether tomorrow I will be here or not, so it is better to do it while I am here and make you free from any other possibility of such a fascist regime.

That is, from today, you are free to use any color of clothes. If you feel like using red clothes, that is up to you. And this message has to be sent all over the world to all the communes. It will be more beautiful to have all the colors. I had always dreamed of seeing you in all the colors of the rainbow.
Today we claim the rainbow to be our colors.

The second thing: you return your malas -- unless you wish otherwise. That is your choice, but it is not a necessity anymore. You return your malas to President Hasya. But if you want to keep it, it is up to you.

The third thing: from now onwards, anybody who wants initiation into sannyas will not be given a mala and will not be told to change to red clothes -- so we can take over the world more easily!

BELOVED MASTER,
THANK YOU.
FOR THE FIRST TIME I FEEL LIKE MEDITATING. I DON'T WANT TO BELIEVE IN ANYTHING. I DON'T UNDERSTAND ANYTHING. THERE IS NOTHING TO HOLD ONTO. I JUST WANT TO EXPERIENCE YOUR SILENCE.
IS THIS THE POINT?

Exactly!
Okay?

From Bondage to Freedom

Chapter #13
Chapter title: The world needs to be one

27 September 1985 am in Rajneeshmandir

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BELOVED MASTER,

YOU HAVE BROUGHT ZORBA THE BUDDHA TO LIFE, LOVE AND LAUGHTER, WITH LUMINOUS SILENCE. YOU HAVE ALSO SPOKEN ON THE DISTINCTION BETWEEN REBELLION AND REVOLUTION. IF ZORBA THE BUDDHA WERE IN THIS COMMUNE, HOW COULD HE HAVE RESPONDED TO THE GROWING MENACE OF SHEELA AND HER GANG?
WOULD HE, AS ONE REBEL AMONG THE COMMUNITY OF REBELS, HAVE ACTED NOT ONLY INDIVIDUALLY, BUT TOGETHER WITH OTHERS? COULD THERE BE SOME SHARED AWARENESS OR ACTION WHICH MIGHT HAVE FREED US FROM THE ENEMIES WITHIN?
PLEASE COMMENT ON ZORBA THE BUDDHA'S RESPONSIBILITY AS A SOCIAL OR COMMUNAL BEING.

Zorba the Buddha is certainly amongst you. And he has acted the way he is supposed to act -- individually, rebelliously. Revolution is for crowds, mobs; hence, revolution changes things but never betters them.

Rebellion is individual.

It has a superiority, a consciousness which only an individual can have.

The moment Zorba the Buddha saw what was happening, not a single moment was lost; action was immediate. And Zorba the Buddha acts in such a way -- so silently, without any destructiveness -- that you become aware only when the act is almost complete.

How do you think, how do you explain that Sheela and her fascist gang simply fled away? I had not even uttered a single word, I had not told them to leave, but they could see, feel that I had become aware of their misdeeds.

They were not even courageous enough to come and say goodbye to me. I have never seen such a cowardly group -- a group who have been here, who have been working in the commune in my name, representing me, and yet who could not gather courage to come and say, "Goodbye, we are leaving."

The functioning of Zorba the Buddha is so silent and so serene, so nonviolent, and so loving....

Sheela has given an interview to STERN. I have just heard that my picture is on the cover of STERN, and just in the corner is a small picture of Sheela. It is her interview, twenty-five pages long, with a beautiful heading: "To Hell With Bhagwan."

That's really the place I would like to go! What am I going to do in heaven with all kinds of dodos, saints? -- who are all torturers of themselves -- masochistic. Heaven must be the most psychologically sick place, because all psychologically sick people are there. Sheela at least understands my taste. I loved the title.

Hell is full of colorful people. All the scientists will be in hell, all the artists, painters, sculptors, poets -- people who have contributed to the happiness of man -- will be in hell, because they never bothered about the priests and their stupid theologies.

You cannot conceive of Michelangelo, Leonardo da Vinci, Mozart, Wagner, in heaven. Impossible! Picasso, Van Gogh, Dostoevsky, Turgenev, Epicurus, Socrates, Gautam Buddha -- such a great company! The best, the cream of the whole history is in hell. And wherever people like Socrates, Buddha, Epicurus, Diogenes, Dionysius are, do you think the place will remain the same?

Hell will be contemporary, perhaps ahead of us. So many geniuses! Heaven must be absolutely outdated, with a God who is perhaps dead -- because since he created this mess called the universe nothing has been heard about him. Perhaps he committed suicide, seeing what he has done.

And I know the saints: ugly, in every way. They have not contributed anything to beautify existence, to make man's life more pleasurable. On the contrary, they have destroyed man's joy in life, they have destroyed naturalness in man, they have made man a perverted being.

I don't think that laughter is heard in heaven. But in hell it must be a great party, a real Italian party, ongoing -- spaghetti and all. Hell is the place to go right now.

I feel sorry for Sheela and her fascist gang; they will miss this great opportunity. I am certainly going to hell, and my people are going to be with me. Now, let Sheela be in heaven with all those people who have created homosexuality. In a way, she likes homosexuals -- she was always surrounded by homosexuals. Strangely enough, amongst all the sannyasins, she had only homosexuals around her. She will rejoice greatly in heaven, because everybody there is a homosexual.

Just one thing I am worried about. She was raped when she was sixteen, became pregnant, had to go through an illegal abortion. In heaven there is every possibility of the gang being raped, because rarely have women entered there. In fact, they are not allowed -- just to save the saints.

But she has closed the doors for hell, because I am going to be there with one million sannyasins. She

cannot go to hell, she has to go to heaven. And she is going to be raped by so-called saints. The Holy Ghost is not going to leave her alone. Virgin or no virgin, for the Holy Ghost it matters not. Just think, for two thousand years the poor fellow has been celibate; it is time for breakfast!

I do not know German -- fortunately, because it is such a language... if you want to fight, it sounds perfect. But if you are a loving, gentle person, German is absolutely useless. I have always wondered how German lovers talk, because the language is such -- as if you are throwing stones at each other. So, I can talk only about the heading on the cover. Soon they will be translating it, then point by point I will discuss it.

Zorba the Buddha is something totally new in the world. There have been Zorbas, there have been Buddhas, but they have remained always opposed to each other.

Zorba represents materialism, Zorba represents the West. Buddha represents spirituality, Buddha represents the East.

The English poet, Rudyard Kipling, says that West is West and East is East, and the twain shall never meet. I don't write poetry, I don't believe in words and playing with words. I trust existence. If Rudyard Kipling has any guts -- come out of your grave and see, the East and West have met! Here!

Zorba is not separate from Buddha. The West is not separate from the East. In fact, any materialism that has no values of spirituality is going to be very mundane, profane, ugly. It will not have any flights into the open sky towards the stars. It will not flower and release its fragrance; it will be just a rock.

Spiritualism without materialism may have beautiful values but it is without foundations. It may create great palaces reaching to the stars, but without foundations these palaces can only be hallucinations, they cannot be real.

This reminds me....

One journalist was asking, "If Sheela was so crude, so violent, so hostile to people, so full of hatred, why did you choose her as the president of the foundation?"

When you make a beautiful building, for the foundation you choose all kinds of ugly stones. When the foundation is finished, then you start working with marble, not before that.

With human beings this is a difficulty: they don't know when their time is over, they cling. They think they have been chosen forever. I have told Sheela many times, "Nobody is chosen forever. You fulfill a need. You do your best, then vacate the place for those whose work is now to make something better, higher."

Zorba can only be the foundation; Buddha is the temple. Neither can exist without the other. It has been tried for thousands of years that they should exist separately -- and the ultimate result is this insane humanity you see.

Either somebody is just a gambler, a drunkard, visiting prostitutes, and knows nothing of anything better... higher values remain absolutely unknown to him. Sheela is that type -- a prostitute. She deserted her first husband when he was dying; even prostitutes won't do that.

Now the second husband is still living, and she has married a third husband. The second husband knows nothing about it, that he is divorced. Before she went to Nepal, she sent the second husband to Australia to function in the commune there. Now the third husband should be alert. And these are husbands -- I am not counting boyfriends.

Sheela has something exactly primitive, like an uncut stone, which can be used only in the foundation, because once the building is over nobody is going to see the foundation. I have accepted her because better people are not for foundations. Hasya will not do for a foundation. Kaveesha will not do for a foundation.

Zorba has to be only the foundation, to support the Buddha -- which is the goal of existence.

My whole effort is to bring East and West to a deep merger. The West has science, technology -- they are all for the foundations. They can create better machines, but they cannot create better men. The East is poor, has no idea of how to create better machines, better houses, better roads, but it can create better men.

Even the poor people in the East have some quality which is missing in the West. The poorest will still be immensely patient -- not tense, not worried; trusting in existence that something good will come out of it, hoping. Even in the darkest cloud he will be able to see the silver lining.

The Western mind, even in the brightest silver lining, will see the dark cloud surrounding it. They both are there; it is a question of your choice.

And I would like you to see the whole -- not to choose, because the darkest cloud is absolutely necessary for the brightest lining. The bright cannot exist without the dark cloud. Neither has the dark cloud any meaning unless it flowers into bright linings. There is no contradiction.

Roots are bound to be ugly. Their function is such, they have to be ugly. They have to go deep into the earth in search of water. They remain hidden -- but without them the roses will not flower. All the juice that roses have comes from those ugly roots.

And it is not a one-way traffic either, because in response flowers are sending to the roots sunrays, air. They are connected. In fact, there are no divisions anywhere; it is one phenomenon. From the root to the flower, from the West to the East, from Zorba to Buddha, it is one phenomenon. All the religions have denied it. That's why all the religions have been against humanity.

Communism is the by-product of all these religions. Now more than half of humanity is communist, atheist, irreligious, does not have any inquiry into its own interiority. A very strange thing has happened; it has never been such a big movement. There have been atheists, but there have not been so many atheists -- more than half.

Who has created them? It is the failure of the religions. They talked about flowers, but they could not produce. They failed utterly in their promises; they could not deliver what they were talking about. And the reason was, they were denying the roots. Naturally, a revolution was going to happen, and it has happened.

Russia was one of the most religious countries. You will be surprised to know, Karl Marx had never thought that communism would happen first in Russia, then in China. It would have been inconceivable to him; he was thinking communism would happen first in America. But he was not a philosopher, he was not a psychologist; he had no knowledge about man's growth. He was only an economist.

And when people are very linear, moving in one line, forgetting all other dimensions of life, such problems are bound to arise. His only idea was that communism would happen in a country where rich and poor were divided; where the poor would go on becoming poorer, and the rich would go on becoming richer. Naturally, the division would create revolution, the class struggle. But he failed completely in his analysis. It is difficult to find a greater failure than Karl Marx.

Communism happened in Russia, which was the most religious country, not rich. There was no class struggle in fact. Why did it happen in Russia?

My analysis is: any religious country denying the roots of human growth is sooner or later bound to move to the other extreme. Flowers are not coming. Theism failing, religion failing, priests proving nothing but phony: perhaps atheism is right. They have tried theism for thousands of years; "Now let us try atheism." In Russia, communism came as atheism, not as an economic theory. That was just part of it, but the basic thing was religion.

The same happened in China, one of the most ancient lands. It has always been religious. Most of China was Buddhist. Zorba was missing, and Buddha alone cannot be a fulfillment. The temple was never made. Finally, they had to move, and the movement was going to be psychologically to the other extreme: become atheist, become communist, destroy religion completely.

If we want a whole man -- and to me a whole man is the only holy man -- then Zorba has to be absorbed into Buddha. They have to be accepted totally as one. And I don't see where the trouble is. In fact, Zorba plus Buddha will be a tremendous enrichment.

Buddha cannot laugh, cannot dance, cannot sing, cannot love. Now what kind of life will it be? Hollow!

Zorba can sing, dance, enjoy food, drink, love. He will have a life, but he will not know who he is. He will not know the meaning of existence. He will never come to experience the deathlessness of life, the eternity of his existence -- that he has been here always, and will be always; only forms change. He will never enter into his own center. He will always remain in the cyclone, very busy, concerned with everything except himself.

And the center of the cyclone is the most ecstatic experience, the ultimate experience of human consciousness. Beyond that there is nothing; you have arrived home. But I don't see that there is any problem, there is no contradiction. You can arrive home, you can be at your center -- what prevents you from laughing? In fact, you should be the only one who can really laugh, can become laughter; who can really love, can become love itself -- where the lover disappears and only love remains; one who can dance and dance to such abandon that the dancer is completely gone, there is only dance.

This is my effort:

To bring Zorba the Buddha into the world.

That will create a unity in you; your body and soul will have a unity. You will not have to fight against your nature, you can use it as a stepping stone. There is no need to fight, there is no need to repress.

All psychological diseases are out of repression. All psychopathological people are just incurable unless they accept their nature totally, without any grudge. You have to use your natural energies to grow. It will

bring man into a totality.

All religions have made you schizophrenic, split. They have created guilt in you by creating a split; it is their whole business. Only a guilty man will go to church, will go to the synagogue, will go to the temple; otherwise there is no need.

If you are one, you would like to dance in the open air under the sun. That will be your real prayer. Nothing is said, nothing is asked, but you are showing your gratitude to existence.

Zorba the Buddha will not only destroy the split in man, it will destroy the split in society.

The poor and the rich depend on each other; the rich cannot exist without the poor. It is a simple humanitarian gesture... we have enough technology now to produce so much wealth that there is no need for anybody to be poor and starving. But what we go on doing is just the opposite.

Thirty million people in the richest country of the world, in America, are undernourished. And you will be surprised: thirty million people in America are overnourished. They are dieting, and they are trying hard somehow to lose weight. America has the most ugly, fattest men in the whole world. It is a simple arithmetic: these thirty million fat people are eating the food of thirty million who are undernourished.

We can produce enough, more than needed, so the necessity to hoard disappears. You don't hoard air. Of course, on the moon you will. You will have a container hanging on your shoulder with oxygen, because there is no oxygen on the moon.

In a desert you will hoard water. People fight in the desert for a small oasis, kill each other. The fight is for water. Here you don't fight for water; there is more than enough available.

I have a different view of society than communism and capitalism. Society needs a super-capitalistic system, and it will become communistic automatically. There will be no need for any revolution. What is needed is evolution, not revolution. Revolution never betters things. It is evolution -- growth -- which betters things.

If many people are poor and a few people are rich, that simply means there is not enough wealth. All effort should be made to create enough wealth, and it can be created; there is no reason why not. And when wealth is there -- more than needed -- then who bothers to hoard it?

A few things will disappear of their own accord which you have not been able to dispel from the society. The poor will disappear, the thief will disappear. The policeman perhaps may not be needed, the magistrate can be put to better use. Thousands of legal advocates are just wasting their time and people's money; they are not needed.

We don't see things; we simply remove the symptoms, and they come back again.
Look at the very causes.

In America there is so much crime. Why? There must be temptations for crime. Those temptations can be dropped very easily.

Just look at my watch. Are you tempted or not? You will be tempted because you don't know that it is just of stones, not diamonds. It has no value. When stones can do the work of diamonds, then only fools will be after diamonds. Can you see any difference?

In diamonds, the watch is a quarter-million dollars -- the same watch exactly. My sannyasins have made it just with stones. It is functioning as accurately as any watch -- just one second's difference in one year -- because now it is a very simple phenomenon: whether you purchase a one-million-dollar watch or just a ten-dollar watch, they both use the same kind of electronic battery. The electronic battery has changed the whole idea of watches.

But if stones -- real, authentic stones -- can do the work of diamonds, then why unnecessarily create temptations? Create more watches with beautiful stones, and the temptation for diamonds will disappear. And the prices of the diamonds will come down. In fact, diamonds are stones. We create temptations for crime, and then the criminal is punished, not the person who has created the temptation. Both should be punished!

But only symptoms are being removed. The cause will create other symptoms. This is so unscientific. Instead of creating more wealth, every nation is creating more weapons -- atomic, hydrogen bombs, nuclear bombs -- and piling them up. For what? Do you want to commit a global suicide? Then why so much wastage? If humanity has decided to commit suicide, simple methods are available.

Seventy-five percent of man's energy around the earth is being poured into war efforts. Are we servants of death, destruction? And this seventy-five percent of man's energy can be poured into life, into the service of life; and there will be laughter, and there will be more health, and there will be more wealth, more food, and there will be no poverty. There is no need for poverty to exist at all.

Zorba the Buddha has to first bridge the gap within himself -- that will be the basic thing -- then start bridging gaps in society.

What is the difference between a Christian and a Jew? If there is any difference, then Jesus was not a Christian. He was born a Jew, he lived as a Jew, he died as a Jew. He never heard the word "Christian." If there is a difference between the Jew and the Christian, Christians should deny Jesus completely. He was a Jew, and all the apostles were Jews. What is the difference between a Jew and a Christian?

In my commune there are people from all religions. I cannot see any difference. I have been trying hard -- I look in their faces, I look in their eyes, but I cannot figure out whether the man is a Christian, or a Jew, or a Hindu, or a Mohammedan.

What are the differences? Maybe there is a little bit. For example, somebody is white, somebody is black -- not a big difference, not more than a half-dollar's difference. The black man has more than the white man, he is richer by a half-dollar's worth of pigment, which makes him black. And he needs to be black because he comes from Africa. That pigment prevents him from being burned by the sun. It is a geographical thing.

If people are white, it is not something to brag about. You are white because you live in a cold climate. And hankering to get a tan, making so much effort.... Whole beaches are full of people lying down under the sun. Why don't you go to Africa and have a real tan?

The best way will be through crossbreeding: Africans making marriages to white people, making marriages to yellow people, making marriages to brown people. Then your children will have a real variety, something new. They will not be white, they will not be black, they will not be brown, they will not be yellow. Mix all four colors!

It is a well-established fact that crossbreeding in trees, in animals, in men, always brings better generations. It is simply stupid that Christians should only marry Christians, Jews should only marry Jews, Hindus should only marry Hindus. This is simply unscientific, absurd.

Why doesn't any culture of the world allow brothers and sisters to marry? That will be the best thing, because they have grown up together, they know each other; there will be less nagging, less fighting. But why has every culture decided not to do that? -- because the children born out of a marriage between a brother and sister will be weak, retarded, crippled, will not be so intelligent, because there is no tension.

Remember, life is a tension. Death is relaxation. Do you think people in graves are tense? They are completely relaxed. A brother and a sister are so close that the tension is almost nil; hence the child will be without any tension, he will be dull.

If this is the case, then let marriages happen between people who are as far apart as possible: the greater the distance, the better the generation. The tension is big; it brings the best out of both persons. And within three or four generations you will find a totally robust, intelligent, long-living humanity.

The East should get married to the West. The South should get married to the North. It will help immensely in many ways. I would like to see the whole world as one. And if people are marrying so far away, slowly slowly differences in languages will disappear; there will be only one language. Right now there are thousands -- that keeps people apart.

The world needs to be one.

The world needs one language.

The world needs only one kind of man: Zorba the Buddha.

The world is fed up with all your religions and all your nations. It is fed up with your priests and your politicians.

And Zorba the Buddha can do it very silently -- just by his presence, just by his loving, compassionate approach to everything.

Now, would it not be good if Americans and Russians start getting married? Let the idiot politicians pile up nuclear weapons, but young people from both the countries should start getting married. Soon the unnecessary hostility will disappear; it will become difficult for an American to be against the Russians -- his wife is a Russian. It will be difficult for the Russians to be against the Americans -- somebody's wife is American, somebody's husband is American.

We have to destroy all the boundaries which have been placed between people. There is no need at all for any boundaries; all boundaries are criminal. The earth is one, and whosoever tries to divide it is committing a great and serious crime.

You are asking me what Zorba the Buddha would have done when Sheela and her fascist group created an ugly situation. Zorba the Buddha did it, at the right point. Unfortunately, right now there is only one

Zorba the Buddha. But one Zorba the Buddha is more than thousands of split people. His unsplit energy was enough: those twenty criminals simply escaped.

I would like them to come back and face me on each point. But I don't think they have the courage. And they are still wanting to commit crime.... Sheela had informed me that she would return my authorizations for her to be my attorney, my secretary, her appointment by me as the president. But she never returned them to me.

And then taking papers from every corporation, that means they have still in mind to do something criminal; otherwise, what was the need to take the stationery of different corporations? Perhaps they have bank accounts in the name of different corporations, and they would like to draw the money from them. Or they will exploit sannyasins, still pretending that Sheela is my secretary.

And it is strange that people can lie so easily. In one of her interviews she says she was my lover. I don't love prostitutes. I had made her the secretary, not because she was my lover, but because I saw that she can be a foundation stone; and she was.

But stones are stones. When you put them in the foundation, they start telling you that they would like to remain and become the whole temple. When I refused, that was the point at which they escaped.

Saying to the press that she has been my lover.... I have no aversion to love, I have loved many people -- perhaps more than any man on the earth living today -- but Sheela being my lover...? However I stretch my memory, however compassionate I try to be, it does not work.

She is looking, in her interviews, pathetic. And she will suffer her whole life. She has betrayed the whole commune, all the sannyasins around the world. She has betrayed a great trust, a great love that the sannyasins had shown to her.

But Zorba the Buddha has done his work. You need not be worried: nothing like this is going to happen again. It was a good experience, and it was good to have the experience in the beginning. So now you will be more alert, more aware, and you won't allow anything like that to happen again.

She has done much harm, and I am trying in every way to heal the wounds that she has created. For example, Antelope. They are worried about our police being there. This is strange! In all these years our police have not done any harm to anybody. The people of Antelope want the police to be removed. I will remove the police if the state of Oregon takes the responsibility to see that no sannyasin will be harmed, that no property will be harmed, burned, damaged -- because all the sannyasins are here the whole day working, and in the night they go to Antelope.

The police are there simply to look after the property; we have two-thirds of the properties of Antelope. I am willing to remove the police force immediately; just purchase all the lands and all the properties and then it is up to you to do whatever you want.

They say that we have increased the taxes.... It is very strange: only a dozen old Antelope people are there, and one hundred sannyasins are there -- so who is paying the taxes? And those taxes are going into improving the city, its streets and everything that is needed.

Just purchase all the properties, and we will declare Antelope tax free. Then do whatsoever you want. It is your city -- we have no concern with your city. We will declare it tax free. Let your roads be rotten, your water system finished, your fire brigade dismantled. Do whatsoever you want! We will leave the city tax free. And right now we are paying the taxes, not anybody else.

But one condition they have to remember: they have to purchase their properties back at a reasonable price, at the market price right now. I had offered that we would sell them at the same price as we purchased them, but the ex-mayor of Antelope gave an interview to the press and said, "I don't trust."

That is enough for me. Now the properties will be sold only at the market price, not at the price for which we had purchased them. And we have improved on the properties, renovated the properties, so their prices will be almost twice or thrice more.

And it can happen in one day. They can just ask their friends -- who were ready to die for Antelope. Now they can help, this is the point of action. Ask the governor, ask the state -- take all the properties back and we will vacate. And before vacating we will make it tax free.

As far as the name is concerned, we are going to change it immediately. There is no need to wait for it; it costs nothing. But we don't want any kind of hostility. From our side the people who had created hostility have fled. So now these innocent sannyasins have nothing to do with it.

And I have told my sannyasins that you can use any color clothes you want so that you can mix with people more easily, so you cannot be discriminated against. You need not use your mala. You can return it or you can keep it as a memory.

But if you want to remain in orange, red, you can. But, particularly when you go out, certainly don't use red, because it seems Oregonians in the past have been bulls. Why unnecessarily disturb the bulls? Let them rest. Red creates something in their psychology, and we don't want to disturb anybody in any way.

Sheela has created a book, RAJNEESHISM. That is not my book; I have not read it, I don't know what is written in it. She has collected material from my other books. Whatever she has added to it, I don't know; what she has deleted from it, I don't know.

On Monday we are going to have a big world press conference, and we are going to have a bonfire -- with dancing and rejoicing -- to burn that book... because I am always against the word "ism." Humanity has suffered enough.

Sheela has created the word "Rajneeshee." That is an ugly word. Then what is the difference between a Rajneeshee and a Christian and a Hindu and a Mohammedan?

I have withdrawn it. Now nobody is a Rajneeshee. I give you back your individuality, your integrity. To me, you are all individuals, living together because your search is one -- not that your dogma is one, not that your system of belief is one. You are rebellious people, and I would like you to remain rebellious. That is the only point that joins you all.

You are not to surrender to anybody. You are not to worship anybody. We don't have a God. God is the projection of the retarded mind. We don't have a religion in the same way as Christianity, Judaism. We don't have a holy book. We have only human beings, and we have only books.

I have called a big press conference. So get ready with all the rainbow colors. The press should see that something tremendously new has happened to you as individuals.

You love me, that's enough. There is no need for adoration.

Just last night, a press reporter was asking, "Then it is going to be very difficult. What are we going to call your people?"

I said, "Just call them my people, they are my people. They are not Rajneeshees. So call them friends of Rajneesh -- but more than that is not needed."

And then, outside the temple, we will be having a bonfire to burn all the books on Rajneeshism, all the stationery that belongs to the Academy of Rajneeshism.

That "ism" is an ugly and dirty word, and I don't want it to be associated with me. Now it will be called Rajneesh Academy; in short, RA. RA is an ancient Egyptian word which means "the highest experience of consciousness."

We are going to change the plaque before the Mandir, because here also they have put "Academy of Rajneeshism." That will be changed before Monday. We have to clean up all the rubbish that they have done here.

The air is already fresh, people are already breathing happily.
I can feel your joy, your freedom.
You have again come back to life!

BELOVED MASTER,
YOU HAVE SAID THAT ANY RELIGION OR WAY IS CLOSED. IS YOUR RELIGIOUSNESS THE ONLY ONE THAT CAN GIVE BIRTH TO NEW HUMAN BEINGS ALL OVER THE WORLD?

It is not a religion; hence naturally it is open. It is a kind of religiousness; an experience, not a theology; a meditation, not a catechism. Yes, it is the only possibility for humanity which is absolutely open.

Now there are no problems for anybody who wants to become a sannyasin. He does not have to change his clothes, he does not have to wear the mala. Those were problems for people. They have jobs, they have families... thousands of people wanted to be sannyasins but could not. They had their problems. I have solved all their problems!

BELOVED MASTER,
ISN'T IT STRANGE THAT THE NEGATIVE IN US IS SO VOCAL, AND ITS OPPOSITE -- LIKE LOVE AND GRATITUDE TO YOU -- HESITATES TO SPEAK BUT SIMPLY IS, OVERFLOWING BUT HELPLESS IN ITS OWN WORDLESSNESS?

It is not strange. It is how it has to be. The negative is very vocal. It has to be vocal because the negative cannot speak through silence. The negative has to shout. The positive need not say anything. Just your experiencing it... and the fragrance reaches to me.
Yes, it is a kind of silent is-ness.

That's why many times the people who are functioning in the offices become confused, because two or three people out of five thousand people will come and make much fuss, say negative things, behave in an ugly, inhuman way. And, naturally, the people in the office think that this must be widespread, these people are representative of others too.

That is wrong. The negative person is nobody's representative. And never bother about the negative people. Just send them to some therapy, they need a good therapeutic bath. And there is no problem -- their no can be changed into yes. But they don't represent the commune. The commune is full of love and silence and joy.

And there is no need... for example, when you really love someone, it is very difficult to say, "I love you." The words fall short of what you feel. What you feel is so big, and the words "I love you" are so small, they cannot contain it.

Real lovers may sit silently holding each other's hand, not saying a word. But when love dies, as it happens in almost all marriages.... Marriage is the death of love. Then people start saying to each other three, four times a day at least, "I love you, darling." They have to say it, because now love is not there. The silence will not speak it; they have to be vocal about it. They have to be American about it.

One of the all-time bestsellers, second only to the BIBLE, is Dale Carnegie's book HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. It suggests that every couple, at least three, four times in a day, should find some way to say, "I love you." Always bring a roseflower or ice cream or something for the wife, to show your love.

That's why I said, "the American way." Dale Carnegie is just a phony man; he knows nothing about love. Perhaps that's what he must have been practicing himself.

Love needs no words: eyes say it, gestures say it, actions say it.

Just sitting silently, and it is overflowing and reaches.
So don't be worried about it: I know it.

BELOVED MASTER,
WHAT EXACTLY IS THE DIFFERENCE BETWEEN VISION AND ILLUSION? CAN ONLY AN ENLIGHTENED PERSON HAVE A VISION?

Yes.

BELOVED MASTER,
JOKES ASIDE, PLEASE TELL ME, WHO AM I?

Swami Satyananda!
Okay?

From Bondage to Freedom

Chapter #14
Chapter title: No master, no disciple

28 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
YOU ALWAYS SAID THAT WOMEN ARE BETTER THAN MEN AS FAR AS RULING AND GOVERNING PEOPLE IS CONCERNED. YOU SAID THAT THEY ARE BETTER THAN MEN BECAUSE THEIR STARTING POINT IS FROM THE HEART.
CONSIDERING RECENT FACTS, DO YOU STILL HAVE THIS OPINION? DO YOU STILL TRUST IN WOMEN?

Certainly. The proof is Ma Prem Hasya, Ma Anuradha. Just one Sheela does not make any difference to me. Does it make any difference that man has produced during history people like Tamerlane, Genghis Khan, Nadirshah, Adolf Hitler, Benito Mussolini, Joseph Stalin? Does that mean that all men are condemned?

One Sheela is just a dewdrop; it will evaporate in the morning sun. It has not made even a dent in my respect for womanhood. That's why I have replaced her with another woman -- far better, far more intelligent, far more loving. Sheela was sick. She needs to be forgiven. Whatever she did was out of a deranged mind. She has done many crimes, but still she deserves your compassion.

As far as I am concerned, one person cannot represent the whole womankind. Two billion women are on the earth. Are you going to decide about two billion women because of Sheela?

Just look at Anuradha, who has been with me longer than Sheela. She has never hankered for any power, carries no inferiority complex in her, is absolutely fulfilled as she is. All that she wants is to be here in my presence, whatsoever the cost.

Look at Vivek, who has been with me longest -- for fifteen years. When she first came, she was only twenty; now she is thirty-five. Almost half of her life she has been with me. And she has served me with an immense devotion, love, care, such that you can only find in ancient stories about women, not in reality. From the morning when I wake up, till at night when I go to sleep, she is running all around. She has no time of her own, every moment she is devoted. Just to serve me is her joy.

Sheela is not representative. And there are thousands of women who love me more than Sheela ever did. I don't think she is capable of love. Perhaps that early rape and pregnancy and the condemnation -- particularly in India -- have destroyed some part in her heart. She has become more violent, aggressive, hostile to the whole world.

Your asking the question is absurd. I have known many more women than any man has known, ever. I have been loved by so many women -- without any demands, without any jealousy. My respect for womanhood remains the same. Just one sick woman cannot destroy it. And she is certainly sick.

I had made her the president of the foundation for the simple reason that in a strange land you will be opposed, you will be continuously harassed. The whole of Oregon was hostile to you, which is simply man's animal nature: anything that is strange makes them afraid. And who can find more strange people than you? You are the strangest lot on the earth!

I have collected all the unfits, rebels, individuals who have refused to become just a cog in the wheel of the social mechanism, who have refused to believe in religious lies, in political cunningness, hypocrisy.

My people are not a society; it is a commune. And the difference between a society and a commune is tremendous. A society functions according to certain rules, regulations, morality, religion, politics. And anybody who does not fit becomes an outcast. A commune is a totally different phenomenon. It has nothing to impose upon you -- no ideology, no discipline, no religion, no culture. A commune simply helps you to be yourself.

So this is a group where individuals exist. And because they have allowed everybody else to be themselves, everybody else loves them as they are. There are no demands on them. You need not fulfill any

conditions to be respectable; you are born respectable. Existence has respected you enough; otherwise, you would not have been here. Existence needed you; without you something would have been missing.

So the commune is nothing but a communion, a meeting of individuals who are able to meet, to love, and yet remain individuals. There is no need, no effort to dominate, to destroy the other.

All the people around the world in different societies, cultures, civilizations, are doing one thing. They may call themselves lovers, wives, husbands, parents, teachers, students -- but everybody is trying to destroy the other. There seems to be some fear, paranoia, that if you don't destroy the other, then the other is going to destroy you, so it's better to be first. And they have, down the ages, developed strategies. Those strategies have become part of their upbringing.

When the parents are trying to destroy their children -- they don't think they are destroying them; they think they are making them human; they are teaching them to be cultured; they are teaching them manners, etiquette, behavior. Whatever they are doing, they think they are doing for the children's sake. This was done to them by their parents, and for millennia every generation has been doing it to the coming generation.

Only in this last phase of the century has a generation gap arisen. It has never been in the world before, for the simple reason that people were not going to the colleges, to the university, and being away from their parents for such a long period -- ten years or more.

Those years they have been in the university is the gap. The parents could not condition them according to their ideology, and when they come back from the university -- twenty-five years old, twenty-six years old -- they are grown-ups. They have their own intelligence, their own thinking. Now it is not easy to force them to believe in things for which you cannot give any rational proofs.

You cannot tell them to believe in a God, you cannot tell them to believe in heaven and hell, for the simple reason that now they can think on their own, and your ideas look just stupid. This is the generation gap. It is growing wider.

You are the product of the generation gap; you could not fit in the society. You are fortunate. Others who have preceded you had to fit with the society from the very beginning. They never got a chance for their own individuality to grow. So the old type of human beings are bound to be very much against you.

Just the other day, from a very reliable source I have been informed that the governor has put the National Guard on alert against us. It seems so absurd; one of the greatest powers in the world is afraid of five thousand unfits? And you are not doing any harm to anybody -- you don't have any time to!

Living is so much, loving is so much, dancing is so much, singing is so much, rejoicing is so much -- who has time for anything else? From the early morning to late in the night you are engaged in an ecstatic journey.

In the outside world people work. Naturally, they are tired. You worship; you are not tired. You can dance after the whole day's work. You can still love after the whole day's work. Your girlfriend does not have to pretend that she has a headache. I don't see that headaches are happening here at all. There may be other aches, but no headache. Heads we have put aside!

To put the National Guard on alert against us is simply to show the impotence of the politicians, of the government. And if the Russians come to know about it -- and they must come to know about it -- what will they think?

This is a nuclear power; you can destroy my people. Just dropping one hydrogen bomb will make a beautiful Hiroshima in America. You miss it! It will be a good tourist spot. You are poorer than Japan. Japan has two tourist spots: Nagasaki and Hiroshima. You have nothing. I am offering you a chance. And you will see how people can dance and sing and rejoice and love and hug -- even while they are being destroyed.

My people are not afraid of death or destruction, for the simple reason that they have tasted life, love. The person who is afraid of death is the person who knows nothing of life. The more you know about life, the more deeply you live it, the more intensely you get absorbed in it, overwhelmed by it, the more you become aware that there is something in you which is deathless. No nuclear weapons can destroy it.

But for every reason we are strangers to these people. I had put Sheela in charge, knowingly. She was needed, she did much good to the commune. But there is always a risk, and she started doing harm too. The moment I became aware that she was doing harm also, and I saw that the commune was now established and Oregon has accepted that we are going to be here -- America or no America, we are going to be here -- Sheela was no longer needed. And that was hurting her ego very much.

Now we need a softer quality of people who can destroy all the hostility that Sheela has created, had to

create. We need superior people who don't have any inferiority. We need more creative people, more healthy, more juicy.

You will have observed that I have put Americans in most of the power positions. In Sheela's group, most were non-Americans. The reason was, those non-Americans would be more able to fight for you against the Americans. That phase is over. Now we want friendship. We are now part of America. We are Americans, fresh Americans.

I have put more Americans in power, but they are still women. Man has his own qualities; they are different from woman's.

And I want to prove to the world that just as the woman is capable of managing a house beautifully -- a clean house, good food, good clothes, everything in place; can beautify the house, just by her presence can make it something of an art -- women can do the same to the commune. It is a bigger home.

Of course, they cannot be soldiers, and they should not be. They cannot be great scientists, and there is no need. But they can be good painters, poets; they can create great literature. And greatest of all, they can create an atmosphere of love, hospitality. This has to be proved existentially; otherwise the woman will remain always a slave.

For centuries she has been a slave, and now there are a few idiotic women who call themselves the women's liberation movement. And whatever they are doing is not liberation, but simply reaction. They are teaching women to be lesbians, against men. They are spreading hatred. But a woman who cannot love a man loses something.

That was the case with Sheela; she cannot love a man. She has been trying hard; she has changed many husbands, many boyfriends, hoping that perhaps somebody she can love. But she cannot love unless her deep-rooted hatred for men is dissolved. She needs psychotherapy. She needs to open her wounds so they can be healed.

The liberation movement is not really in favor of woman's future, it is against it. It is a reactionary movement. They are asking for equality with men. Why equality? Woman is woman, man is man; they are unique beings. They are not equal, they are not unequal either; they are simply different. They are opposite polarities.

Asking for equality, they are doing all kinds of idiotic things. Because man smokes, liberation women are smoking. Do you think this is intelligence? Man is doing something foolish, but to be equal, you have to do that foolish thing. Soon the women's liberation will tell women to piss standing! Equality? This is sheer nonsense.

I don't see that there is any problem. Women should behave like women, according to their nature. A woman smoking looks as if something has gone wrong. And please, at least don't start pissing standing. Equality does not mean that you have to do everything that man is doing.

Psychologically there is no equality; there is only uniqueness. The woman has to assert her uniqueness, and she has a different way of expressing herself.

It is not only when you make a painting that you are a creator; when you make delicious food, you are an even greater creator, because nobody can eat the painting. It does not help in any way.

You just have to make certain that whatever you are doing is done as a worship, as love, as creativity. Your creativity as woman is far more nourishing than man's creativity. What does he do? He paints, he makes sculpture, he writes poetry, novels. This is good, but it is only entertainment; it is not life.
Woman has to contribute more to life.

Why not make life more poetic? And just a small touch and life becomes poetic. Why not make life a little more musical? Why not make life more colorful? -- which will be the woman's way of painting. Why not grow beautiful gardens around your house? Why not bring thousands of flowers around your house? A flower is far more valuable than any sculpture. The sculpture is dead; the flower is alive, is full of dance in the wind, in the rain, in the sun.

The woman should not try to imitate man; otherwise she will be only a second-grade man. She will never become equal, she will be only a carbon copy.

Be original. And that's what I have been trying in my commune: giving women every opportunity to express their potentiality.

Sheela was not really a woman. She had lost her heart long ago, she was crippled. But I had chosen her for the simple reason that she is so full of hate, so hostile that she will be able to fight, and allow you meanwhile to become established.

She did her work. But when you give some work to a sick man or sick woman, you know it is risky. A

madman may be useful; but a madman is, after all, a madman. When she got the taste of power, then rather than defending the society, the commune, the people that gathered here, she started becoming a criminal. She wanted to take revenge.

That was the time that I had to stop her. I had to wait for the moment when you were established. To remove her was not a problem. I had not even told her to get lost. I just started speaking, and she understood that now her power was gone. Her power was as my representative. Now, there is no need for any representative -- I am speaking myself.

Now I have given you another group. You need now a higher and better group which can create friendship. Even idiots can create enmity; not much intelligence is needed. But to create friendship, to make bridges, intelligence is needed, love is needed, grace is needed.

I have given you the group now. Support the group, help the group, for the simple reason that now we are no longer foreigners.

Right now we are the only people who are bringing in almost thirty thousand people per year, around the year. Nobody can claim that the thirty thousand tourists are coming because of them. Of course, these people spend money -- that goes to Oregon. If we are supported, we can bring thousands and thousands of people here. They should simply look at it.

And there are many experiments going on simultaneously....

I am trying to give woman her place.

I am trying to make the family disappear, so that people are not fixated on a very small, tiny group -- three, four, five people. Their loyalty should be wider and bigger. This small loyalty is dangerous.

We are trying to make the whole world know that five thousand people can live for four years without producing a single child. So why can't you do it? The world population has to be made less; otherwise, death is the alternative.

We have proved it perfectly, that people of all races, all religions, all nations, can live together without any difficulty. In fact, nobody even bothers, nobody even inquires of you, "Are you a Brazilian, or from Puerto Rico, or from Constantinople?" Nonessentials -- who cares about it? Are you a Catholic or a Protestant, Hindu, Buddhist, or a Mohammedan? Nobody bothers about it.

These five thousand people living together here, and similarly in other communes around the world, have proved that man by nature is not antagonistic to color, to religion, to race, to nation. These things are cultivated by the priest, by the politicians.

Here, nobody looks inferior, nobody feels superior. If Sigmund Freud had to come into this commune he would be in real difficulty, because he thought every person has to carry either an inferiority complex or a superiority complex. In this commune, he would have not found any example for his theory.

There is no need to feel inferior or superior. Everybody is just himself, there is no question of comparison. You are alone. There is nobody like you, so how can you be compared? It is comparison that brings inferiority, superiority, and then the complexes and the psychological problems, and the whole lot of it.

Simultaneously, many experiments are going on. And I can say to you with great joy that we are successful, and we will become a model for the whole humanity. What we can do can be done around the world without any difficulty.

Most of you have been brought up in nonvegetarian families. You have never thought or even bothered that you are eating something nauseating. Howsoever tasty it is, you have killed living beings.

Cannibals say that human meat is the most delicious. And you have to believe them, because they know the taste; they are not just proposing a theory about it. They have eaten all kinds of meat, but they say the best is of the human baby; nothing can be compared to its delicacy.

But I don't see any difference between cannibals and nonvegetarians. Maybe a difference of degree, but not of quality. If you can eat monkeys, who are your forefathers -- which is really ugly, to eat your own forefathers -- what is the difference? Cannibals are eating human beings, which seems to be more right; at least they are eating contemporaries, not forefathers.

But here, most of you are trying vegetarian food. In the future, that should be the food for all humanity. Life is not to be eaten. And when there is so much possibility for vegetarian food.... It has never been explored; otherwise there is so much possibility that there is no need for anybody to go hungry.

And life should be respected, whether the life is in you, or in a lion, or in a deer. The man who kills a deer has fallen from his humanity. He has destroyed a beautiful living being. Have you seen the deer jumping and running? So alive!

Have you watched one thing? From all the ranches around the deer have moved to this place. They seem to be more intelligent than the attorney general of Oregon. They saw that these people are harmless. Otherwise, for ten days every year Oregonians are free to kill deer, and for ten days they are all roaming around with their guns and killing the poor deer. All the deer slowly slowly have moved, because in this place we will not allow anybody to kill.

I have told President Hasya that I would like to make a deer park just near the Gurdjieff Dam where there is a waterfall. We are not using it, but any time we can use the waterfall. So the waterfall will become a small river, and the whole area should be made into a deer park. And they don't need anything much.

They eat a certain grass, alfa-alfa, so just.... They don't even ask about omega-omega, just alfa-alfa. Such simple people -- they have stopped at the first letter of the alphabet. So grow much grass for them, and they will be coming. And people can visit them in the daytime, in the night. And at least two, three thousand deer -- a whole commune of deer....

And once you are finished with deer, you have to make another place for my peacocks: a peacock park. Already in my garden there are three hundred peacocks. So I am willing -- you can take two hundred peacocks from there. And given good facilities, they grow fast. Soon, thousands of peacocks!

My idea of life in the commune is thousands of peacocks dancing, deer running, people loving, enjoying -- that seems to be human. And the peacocks and the deer, all have understood that there is nobody here who is going to harm them. They move freely without any fear. It gives me great joy that these innocent people -- peacocks, deer.... We have swans; I want to have more swans also. A place which has swans, thousands in the lake.... You can play with them and swim with them.

We have to be in tune with nature. We can make this place full of flowers, full of trees, full of animals, full of beautiful, unconditioned people. And this should be the model for the whole humanity.

Support the new people who are in power. They will be new to you, their methods will be new to you, so just be a little conscious of the change; it is for the better.

I don't believe in violent revolutions. I believe in a nonviolent evolution. And you can see it happen here. The old regime -- we have not even shot a single bullet -- has fled on its own. And we have changed the whole regime. This is evolution; this is not revolution. Nobody is killed, nobody is hit, nobody is harmed. But new people, a new group is now taking care of you -- a new phase, a new development. Support it, enjoy the change.

And now I am going to be available to you every day, so nothing can go wrong. Just my presence is enough so that nothing goes wrong.

My respect for women remains the same.

Every man should be respectful to women: they are your mothers, they are your beloveds.

Every woman should be respectful towards men: they are your children, they are your lovers.

There is no question of any conflict between man and woman: they are two sides of the same coin.

BELOVED MASTER,
THROUGH THE LAST EVENTS THERE HAS BEEN TREMENDOUS JOY AND PAIN. THE JOY IS TO SEE HOW YOU ARE THE ONLY REALITY THAT MATTERS. AND THE PAIN IS THAT MY CONNECTION IS SO SUPERFICIAL THAT I DIDN'T LISTEN TO YOU. AND SUDDENLY I CAME TO REALIZE THAT MY LOVE FOR YOU, HOWEVER BURNING AND INTENSE, IS MEANINGLESS, CHEAP AND WORTHLESS. I NEVER FELT SUCH A WOUND. IS THERE ANY WAY TO BE CLOSE TO YOU? AS I CAN'T REFRAIN FROM LOVING YOU, PLEASE TELL ME IT DOESN'T MATTER FOR YOU.

It matters to me -- not that I am in any need of somebody to love me but because *you* are in need of expanding your love, of giving your love as high a dimension as possible.

It is good that you understand that your love is not as much, not as pure as it should be. This very awareness is a good sign. It means you can make it deeper, higher, more unconditional.

I am just an excuse.

Let me repeat: I am just an excuse.

I want your love to expand, to grow, so that you are overwhelmed with loving energy. Then it will not be only directed towards me, then it will be just like breathing. Wherever you go, you will be breathing; wherever you go, you will be loving.

Loving will become your simple state of being. Then only is it not cheap. Love as a relationship is

always superficial and cheap.
Love as a state of being is invaluable.

But one has to begin with the first. You are already in the first stage. And because you are aware that it is cheap, there is every possibility you can transform the love energy. Use me as an excuse.
It matters to me because I love you.

It matters to me, because I know when love flowers, how much ecstasy it brings. It is my experience, and I want it to be your experience also.
I have discarded God. Now only love remains.
Your lovingness is your religion.

But remember the difference: to love a person is only to have a relationship. It is as if, when you are with a certain person, you breathe, and then when you leave the person you stop breathing, because how can you breathe without the person for whom you live? But that means the next time you don't find the person again, you will be dead.

And that's what has happened about love. Everybody is insisting, "Love me" -- and is very suspicious of you, that you may be loving other people too. This jealousy, this suspicion has killed love. The wife wants the husband to love only her.

While I was a professor in the university, a woman professor fell in love with me. I have never fallen in love with anybody. I only rise in love, I don't fall. So she was harassing me. It became difficult for me to sit in my university's common room because she was always waiting there. And she was a real woman: yakkety-yak, yakkety-yak.... And she asked me hundreds of times, "Do you love me?"
I said, "I have told you before -- yes!"
"But do you love me, only me?"

I said, "I have told you I love only you -- but this I tell to many women. Every woman wants to hear it -- what to do?" Since that day she disappeared.

The very question, "Love only me".... Then what are you going to do when you are out in the world meeting other people, on your job? You have to be alert not to show any love to anybody.

What to say of persons? Even if you are a very great lover of books, that's enough for your wife to create trouble for you, that when she is present you are still reading! When she is present you cannot read. When she is present, your reading means you love the book more than her. Women are known to take away books, throw them away. This type of behavior on the part of men and women has killed love.

In fact, if you really want to love your woman or your man, you have to be loving towards everybody you meet. You have to keep the flame burning. You have to keep breathing love. You have to keep radiating love; otherwise, when you meet your beloved, you only have just words to say: "I love you."

You know it is false, she knows it is false. You know she knows it is false; she knows you know it is false. Both know the reality, and both are trying not to see it. But what has happened? Why has the love disappeared? Because you made love a relationship.

Love cannot be made a relationship, love is a state of being. You are just a loving person. You love your friends, you love your books, you love paintings, you love the sunrise. You love many things. In all those things your love grows, expands; and the woman is benefited because now she has a man who is so full of love. The man is benefited if the woman also is in a state of love.

In my commune you have to learn loving -- not love relationships, but love as a state of your being, love as breathing. Just what breathing does to the body, love does to your soul.

Love is the breathing of your soul. The more you love, the more soul you have.

So don't be jealous. Don't prevent anybody, and don't try to monopolize love. There are a few things which cannot be monopolized.

You see a bird on the wing in the air, so beautiful -- the freedom, the joy. You can catch the bird, you can put it in a beautiful golden cage. Do you think it is the same bird? Apparently it is the same bird, but in reality it is not the same bird.

Where is the freedom? Where are those beautiful wings, balancing in the air? Where is that vast sky, the unlimited freedom? You have taken everything from the poor bird, and you think you have given him a great, precious cage, made of twenty-four karat gold! You have killed him.

That has been happening to love. The bird on the wing, free in the sky, is a beauty. The bird in a cage is dead, his spirit is dead. He still breathes; but he must be dreaming of the freedom of those beautiful moments rising higher and higher into the sky... of those beautiful mornings... the sunrise, the sunset. You have taken everything from the bird.

Love is a bird. Keep it free, don't try to monopolize it. It dies when you monopolize it. And that's why in the whole world everybody is saying, "I love you," and there seems to be no love at all anywhere.

The basic reason is, we have not allowed love freedom. We have tried to keep it in bondage -- and it is not possible. Then you can have only a hypocritical kind of love. It says, "I love you," because it has to be said; otherwise there is trouble. To avoid the trouble, the husband says, "I love you," the wife says, "I love you." But you can't see the shine, the gleam in their eyes, the aura on their faces. You cannot hear their hearts beating faster, you cannot smell the aroma of love around them. Everything is dead.

Love is the breathing of your soul.

Never allow your love to be dead, at any cost: you are killing your own spirit. And never do this harm to anybody else either.

Love gives freedom. And the more freedom love gives, the more loving the person becomes. This has to be the approach in my commune.

BELOVED MASTER,
YESTERDAY IN DISCOURSE, LOOKING AROUND RAJNEESH MANDIR, I THOUGHT THE REPORTERS AND THE STATE POLICE LOOKED SO TENSE, THEY COULD NOT SIT STILL FOR ONE MINUTE. HOW CAN WE BE OPEN AND LOVING TO THESE PEOPLE? IS IT POSSIBLE?

In the first place, what the hell were you doing looking at them? I have never seen any police, any state officers. Why were you looking at them? Are you here to listen to me, or to look at police officers?

Secondly, if somebody is tense, fidgety, cannot even sit in one posture for one minute, he needs more compassion and more love. He is sick. He is not relaxed; something in him is not clean. He needs compassion and help, and you are asking, "How can we love them?"

I don't see any problem. The other person is tense, you are not tense. If you were tense, then the question would be meaningful: "I am tense, how can I love?" You are not tense; the other person is tense. This is like a doctor asking me, "Somebody is sick. How can I treat him?" The doctor is not sick, and the doctor's function is to treat the sick. No, when you saw them tense, you also became tense. When you saw them unrelaxed, you also became unrelaxed. Perhaps you became afraid, that's why the question: how can we love them? Otherwise, loving is no problem.

If you know love, you can love anybody. And particularly people who are tense are more in need. Your love will relax them. You should be more understanding.

Police officers, state officers, FBI officers, are bound to be tense here. They are almost on a different planet. They know how to behave with criminals; they don't know how to behave with lovers. They know how to behave with murderers; they don't know how to behave with meditators. It is understandable, their tension is understandable. They may have been hearing me for the first time. They may have been getting so many shocks from what I am saying....

Be compassionate to those poor people. They are not bad. At least they had the courage to come to the meeting, to sit with you, to listen to me, to try to understand what is happening here. But it is so new for them, so utterly unknown, that it is natural that they will get tense: what kind of people are these?

And one thing you should remember: the people in the police department, the FBI, the CIA, KGB, these people, and the people who are in the jails serving long sentences -- for ten years, fifteen years, twenty years, great criminals -- they are of the same quality.

A criminal employed becomes a police officer. A police officer unemployed becomes a criminal. It is only a question of employment. The police officer does crimes in the service of the government -- for which he is paid. The criminal is doing crimes independently. He is like a private detective, no government support. He is more courageous. But the quality of these people is not different.

If you are not a criminal, you will not be interested in becoming a police officer -- because you have to deal with criminals continuously. And your having to deal with the criminals means your having to learn their language, having to learn their strategies. You have to be a little better criminal than them; then only can you catch hold of them.

In a better world, there will not be criminals and there will not be any FBI, CIA, KGB.

It is a very strange conspiracy against humanity. Just think: if there are no criminals, what will the magistrates do? They will be out of a job. What will thousands of advocates do? They will be on the streets, beggars. The police, the magistrates, the advocates, all need criminals. It is a question of life and death.

They all live on criminals. It is a very strange society... a great establishment of justice, thousands of people employed in it -- but they should all be grateful to the criminals. Those are their real masters.

Now these police officers you saw sitting here, the FBI people you saw sitting here, they had never come before. It is Sheela and her criminal group that have brought them here. It is Sheela who has provided their daily bread and butter. Naturally, they feel a certain sympathy with criminals. The innocent people they hate, because they don't give them anything.

And that is one of my insights, that the attorney general of Oregon is trying somehow to defend Sheela and her criminal group, to give them immunity so that they can point to innocent people and say that *these* are the people who have committed all the crimes. In this way they can destroy the whole commune.

We are not going to let them do any such thing. But that is their strategy. It is very apparent, because I should have been the first person for them to interview. They did not ask for my interview. I told them, "You have to take my interview first, because I have the overall, bird's-eye view of my commune."

Four times they gave appointments, and just before the appointment they canceled it. And the cancelation was from higher up. A phone call would come from the capitol, "Cancel it." They wanted to take time. They are delaying the whole process so that they can make some deal with Sheela and her group.

That's why I say criminals and the police and the politicians belong to the same category. They are not concerned what crimes Sheela and her people have done. Their interest is how to use this opportunity to destroy the whole commune. Do you see the cunningness of politicians and their criminal minds? We have been supporting them, we have been giving them every evidence of the crimes. They are not taking much interest in it; their interest is in how to destroy the commune.

But they cannot destroy the commune. I have my own ways. If any of my people are sent into jail, go joyously, and convert the people in jail to sannyas. So five hundred will go in, and at least five thousand sannyasins will be left behind.

Teach meditations in the jail. Take the books, take the tapes with you. We don't fight in a primitive way, we are intelligent enough to fight just intellectually. So it will be perfectly good. They cannot make you a criminal. They can keep you for a few days in jail, and that's a good opportunity to change all the people in the jail -- there may be thousands of criminals. Help them to meditate -- in the morning, start with Dynamic Meditation. There is no law against meditation. Nobody can prevent you, because it is our religious practice, and the government cannot interfere in any religious practice. So when you come out of the jail in ten or twelve days, you will have changed the whole atmosphere in the jail.

They will repent later on that they did a foolish thing. You have not committed any crime, and I will fight for you up to the Supreme Court, for every single sannyasin who has no crime on his hands.

There is no problem at all. It is a good opportunity to expose American politicians, that these are all third-class criminals. They are not worthy of being governors, of being attorney generals. And they are not according to the beautiful Constitution of America.

A strange fate... we are the latest Americans, but we have to fight for the American Constitution against the rotten old Americans. But we will fight for it, because the American Constitution is the only one in the whole world which has some hope for humanity.

BELOVED MASTER,
RECENTLY, YOU SAID THAT YOU WOULD BE BETRAYED BY SOMEONE VERY CLOSE TO YOU. I THOUGHT THIS COULD NOT HAPPEN HERE, YET IT SEEMS THAT ANYTIME LOVE HAPPENS, THEN HATE ALSO FOLLOWS. THE GREATER THE LOVE, THE GREATER THE HATE, AND HENCE, FINALLY, BETRAYAL.
THIS CAPACITY MUST BE INHERENT IN ALL OF US. HOW IS IT POSSIBLE TO BE WITH A MASTER, KNOWING THAT THE DEEPER THE LOVE, THE CLOSER I AM TO DESTROYING IT? IS THIS WHERE WE LET GO EVEN OF THE MASTER? I FEEL LIKE A MAN LOOKING OVER THE ABYSS, TRYING TO DECIDE WHICH DIRECTION TO JUMP.

You need not decide at all, because I have decided already. I am not your master, and nobody is my disciple. You are all my friends.
Okay?

From Bondage to Freedom

Chapter #15
Chapter title: Now meditation is needed even more

29 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
I SEEM TO BE BALANCED ON THE TIGHTROPE OF PO. I NEVER BELIEVE NOR DISBELIEVE WHAT YOU SAY IN THAT OUTER POLITICAL WORLD OF FACTS AND FIGURES, THAT MERRY-GO-ROUND OF DIFFERENT VIEWS, THAT SHIFTING MIRAGE OF TRUTHS, HALF-TRUTHS, CONTRADICTIONS, AND PARADOXES THAT SLIP THROUGH MY MIND LIKE AN AUTUMN BREEZE. IT'S ALL PO NOW. WOULD I HIJACK A PLANE, STONE AN EMBASSY, OR FRUSTRATE A POLICE INVESTIGATION? PO, PO, PO -- I DON'T KNOW. YET I DO KNOW THAT MY HEART STILL DANCES WITH YOU, YOUR SILENCE STILL PENETRATES ME WITH A DELICATE, EXQUISITE AWE. AND MY LAUGHTER IS BECOMING MORE AND MORE ROOTLESS, LIKE A MAD CHILD, GIGGLING AT NOTHING IN PARTICULAR. AM I MISSING, BELOVED MASTER?

It seems you come from Poland: PO, PO, PO! Get to Poland as soon as possible. You may be the next pope chosen. You are showing all the qualities that are needed to be a pope.

I am surprised. Are there so many idiot-generals in Oregon with no sense of humor? Do you think a lazy man like me will hijack a plane? -- a man who has never hijacked even a bicycle? Stone embassies? Just sometime come and touch my hand; it has never taken up a stone. You can feel the softness of it.

One of my friends came to see me from Russia. Shaking hands with me, he said, "I suggest you should never come to Russia."

I said, "Why?"

He said, "Your hands will create trouble. Anybody shaking hands with you will immediately take his hand back: your hand is bourgeois." It is true. I have never done anything with my hands.

I was joking with the journalists, but idiots can't understand any sense of humor. The attorney general of Oregon has immediately put the National Guard on alert. It is good. To be alert is always good. That's my whole teaching! Keep the National Guard, your armies, twenty-four hours alert. That's what I want. And I can go on making statements so that you have to keep them alert.

But just for you -- privately, don't tell it to anybody -- we are nonviolent people, vegetarians: we don't do such things.

There is no need to do it. Our joy, our laughter, our love, our silence, our meditation, are a far bigger force than nuclear weapons. They can try, they can kill our bodies; they cannot kill our spirit. And the moment they kill our bodies they are really getting into greater danger, because then our spirits are free to go around the world, with no visa, no passport, no green card. I am preparing you for that.

Hijacking planes or throwing stones at embassies is for retarded politicians.

We have nothing to do with politics.

We are the only group of people in the whole world which is apolitical.

So you have to understand; you get confused. I am always speaking the truth -- sometimes in a way that looks like a joke, sometimes in a way that looks like a contradiction, sometimes in a way that looks like a

lie; but I am always saying the truth, and truth alone.

Those who understand me have no difficulty, no conflict, no confusion. So meditate a little more; otherwise I will send you to Poland. Po stands for Poland, where everybody is confused. Nobody knows what is right, what is wrong. Nobody knows when to say yes, when to say no.

Here, you have to attain to clarity, to insight into everything, and I am giving you all the opportunities to see. And I will be giving you bigger and bigger opportunities to see yourself, understand yourself. Right now, you have missed the point. Try to see that it does not happen again. Next time, get it.

And it is my everyday business to create a situation in which you can miss or get it.

Just the other day I said that I am not anybody's master, and nobody is my disciple. One sannyasin, immensely happy, wrote a letter to me, "This is what I always wanted to be: your friend."

I have no objection. I want you all to be my friends -- but you will have to travel a long way to be my friends.

You are living in the dark valley of your unconscious. You are fast asleep.

If you want to be my friends, then awake.

She has also asked, and that shows the mind of the sannyasin, "Now that we are your friends, is meditation needed anymore?"

Now meditation is needed even more.

A master-disciple relationship means the disciple can depend on the master, and the master has a certain responsibility. I dropped that responsibility yesterday. Now I am no longer responsible for anybody. You have to be responsible for yourself. You cannot depend on me. I am not your savior, I am not your leader. Now you have to become your own savior.

She got the idea of being a friend, but she missed the whole point.

Be as independent as I am.

Be as free of mind as I am.

Be as centered as I am.

Experience the same ecstasy, the same vast experience of ultimate blissfulness.

Then only can you be my friends.

Now you are to be more mature. A disciple can remain retarded, but a friend cannot be forgiven if he remains retarded. So every day I will be giving you chances. It is an effort to sharpen your intelligence, to give you integrity, individuality, to give you freedom from everything, to give you the beauty of your aloneness.

BELOVED MASTER,
I LOVE YOU. PLEASE TELL ME IF WE HAVE LET YOU DOWN. I FEEL HURT WHEN I HEAR QUESTIONS IN DISCOURSE THAT DON'T APPRECIATE YOU AND THE LOVE THAT YOU SO GENEROUSLY POUR ON ME. I HOPE THAT OUR LOVE IS ALSO ENOUGH TO HELP HEAL US, AND YOU NEVER FEEL WE TAKE YOU, OUR BELOVED, FOR GRANTED.
PLEASE COMMENT ON WHETHER OUR NOT LOVING ENOUGH HAS ANYTHING TO DO WITH WHAT YOU SAID ABOUT NOT WEARING MALAS AND ONLY RED COLORS. ALSO, BELOVED MASTER, PLEASE SAY IF THERE IS ANYTHING WE AS A COMMUNE CAN DO TO HELP THE HEALING SO WE CAN REALLY CELEBRATE YOU AND YOUR LOVE FOR US, AND LET THIS CANDLE OF OUR LOVE BURN COMPLETELY AT EVERY END.

I am grateful for your understanding. But it is not that your love is not enough for me. You love me more than anybody has ever been loved. You cannot let me down.

Telling you that it is up to you to wear malas or not, it is up to you to be in red clothes or not, is not out of any hurt feeling in me. Nobody can hurt me -- that is impossible, because in the first place I never expect anything from anybody. So disappointment is impossible.

I have said these things because I love you, and I want you to be responsible and to take decisions on your own so that no fascist kind of regime again fetters you and destroys you. I cannot be with you always. One day I will have to leave my body, and then there will be every possibility of people exploiting you, becoming your leaders.

That was the great hope of Sheela that I shattered. She wanted to be the high priestess of the latest religion. When I said nobody is going to succeed me, and nobody is going to represent me, that was the day she started thinking of leaving, because her whole desire was to become the high priestess.

I am not going to create popes, shankaracharyas, Ayatollah Khomeiniacs; each and every sannyasin who loves me individually inherits all the treasures of my being, experience, love, blissfulness. Nobody is going to be the priest. Then you create another Vatican.

We are tortured by these popes, shankaracharyas, imams, rabbis. It is time that man is freed from all these fetters. It is out of my love that I want you to be free, totally free, no dependence, no father figure, nobody between you and your truth, no mediator. That's why I will destroy everything that can create the old mistake all religions have fallen into.

Tomorrow I am going to have a world press conference in which the book RAJNEESHISM will be put to fire and burned. I don't want you to be Rajneeshees; one Rajneesh is enough. You have to be yourself.

You loved me, I am grateful for it, but I don't want you to imitate me. Imitators are phony. Imitators are bound to be unnatural, because they are going against their potential.

Nature produces each individual as unique. In twenty-five centuries, how many Buddhist monks have been trying to become Gautam Buddha? Not a single one has succeeded. For two thousand years, how many Christian monks have been trying to become Jesus Christ? None of them has succeeded. And the same is the story around the earth in all the religions.

Still we are blind; we can't see a simple fact, that Jesus, Buddha, Moses, Mohammed -- or anybody, known or unknown -- is unique, unrepeatable.

Nature does not like carbon copies. Nature loves original faces.

My effort is to take away all the barriers so that you can discover your original face; to remove all the masks so that you can discover who, in reality, you are. And the moment you realize yourself, that will be the moment of your gratitude towards me, because then you will understand why I was destroying everything that you thought was a connection. It was not a connection, it was a dependence.

I hate the word "ism." I hate collectivities. I respect the individual. Collectivities are mobs, and the mob psychology has to follow the lowest denominator. Only individual peaks can become Everests. Collectivities become only flat ground. Do you want to be just a flat ground? Wouldn't you like to be an Everest, reaching higher and higher towards the stars?

Whatever I am doing is out of my love.

I cannot see you dependent. I cannot see you being harassed, tortured, ordered, made to obey -- no. Hence, I say to you: My way of life is not a religion. It is certainly a kind of religiousness. To be religious without being attached to any religion is the most beautiful experience of life. Then religiousness is a quality, not a faith.

Slowly slowly, I am taking away all excuses for your faith. I have taken away God, I have taken away paradise. I have taken away the fear of hell, taken away the greed for heaven. And I don't want anybody after me to undo what I have done.

It all depends on you.

My guards, be on alert!

BELOVED MASTER,
YOU ARE A TOTAL STRANGER TO ME, YET A FRIEND AND LOVER. HOW CAN THIS BE?

This is the only way it can be. We are all strangers to each other. The closer we come in friendship and love, the more we see the strangeness of the other, the uniqueness of the other, the unpredictability of the other.

When we are not friends and lovers, then just acquaintance is enough. You know the name of the person, you know his profession, you know his address. Do you think this is knowing the individual? You may know that he is a doctor, or a shoemaker, but those are functions; they don't have anything to do with the reality of the being. The doctor can become a carpenter, can become a gardener. And one day, he will be retired from the hospital.

You may not know why retired people become so irritable, so angry; any excuse is enough for them to explode. Why are old and retired people in such agony, anguish? The reason is, they have lost their identity.

When they were doctors, professors, they had a certain identity. Others believed them to be doctors -- to be professors, to be engineers, to be scientists -- and they also believed they were doctors. Now that mask has slipped. Now they don't know who they are.

It is a chaos in their mind, they cannot figure it out. And they are angry against the whole world which kept them in darkness about themselves for their whole life. And still there is no way made available by the society so they can find their real original face.

When you are acquainted with a person there is no need to bother about his anxieties, his future, his past. Your acquaintance is professional. You may meet him in the marketplace: he is a teacher, you are a student; things are quite defined. You are a patient, he is a doctor; things are quite defined. But behind the patient there is a human being, behind the doctor there is a human being -- they remain unknown to each other.

But when you love somebody the difficulty arises. When you are really a friend to somebody, a great question haunts you, because now your friendship, your love, cannot be satisfied by knowing that he is a doctor or a professor. You know those are his professional functions, but he is not exhausted by them: Who is he?

The closer you come, the more you become strangers to each other, because all false labels, identity cards, passports, nationalities, religions, start disappearing. You are facing a naked human being, and you are also a naked human being -- just the way you were born. Even the name is just a label given by others.
Love reveals the stranger in the other.

This is one of the most significant questions in the human relationship, because you are afraid of the stranger -- and the stranger is in your bed! And you don't know this man, you don't know this woman; it is risky. If you don't know this man, this woman, you cannot predict what he is going to do in the night. Perhaps he may steal everything and escape, or may kill you. So people start finding new, phony labels -- husband and wife. Again you are going away from each other. You were not capable of remaining strangers and yet lovers.

I would like my people to know that it is a tremendous joy to discover the stranger in your friend, because this is the only reality. Don't camouflage it, don't cover it up. Don't go to a church to get married. Let him remain unpredictable; this is his independence and his birthright. And the same is true for you; this is your independence and your birthright.

In fact, nature does not allow anybody to enter into the privacy of any individual. Nature is immensely compassionate: you cannot trespass.

I can know myself, nobody else can know me. You can know yourself, nobody else can know you. This is a blessing.

Only machines can be known by others. This is man and his privilege, that his privacy is absolutely guaranteed. Only he can enter into his center -- experience, feel, understand, see. This is possible only if friends and lovers allow each other to remain strangers.

All your efforts to cover up the strangeness of the other are the causes of all the conflicts in every home. Husband and wife, mother and children, father and children, children and parents -- they are all trying desperately to reduce you to a thing. They are trying to mold you in such a way that you become predictable, so that there is no fear about you.

But all these strategies create conflict. Instead of two persons, there are four persons in a bed. Two are the real -- which are strangers, which have to hide behind a mask. Two are the masks, which are making love, kissing each other. Masks are kissing each other, promising each other that they will remain in love forever. But masks...?

And the stranger behind it already knows that this is false, what you are saying is untrue. You are simply saying it to make things convenient. You are creating a situation of consolation. But nobody wants to be encaged in a mask. He hates the person who has forced him to be someone he is not.

Every husband hates his wife, every wife hates her husband. Children hate their parents, parents hate their children. The whole world is full of hate, and the reason is that we have been denying reality.

Drop all the masks, and declare that you are a stranger. Say the truth, that "I cannot promise you that I will be loving you tomorrow too. Only tomorrow knows." Be truthful and authentic and sincere. It may look a little harsh in the beginning, but soon you will see its beauty, its glory, its joy.

Yes, your question I can understand. You say, "I love you, you are my friend. But the more I love you the more I feel you are a stranger."
I am. You are too. Everybody is a stranger.

And it is good, tremendously good that everybody is a stranger, so that you can explore, inquire, and always remain excited. What is the woman going to turn into tomorrow? What is the man going to do tomorrow? No expectations -- with strangers, you don't have expectations -- no disappointments. Whatever

happens has to be accepted without any complaint.

Of course, a stranger is a stranger, and he will behave in his strange way. But life becomes really an excitement, every moment an ecstasy. And when you know that perhaps tomorrow the woman may not be in your hands, then only today is yours. In fact, only this moment is yours.

Squeeze the whole juice out of this moment. The next moment is uncertain.

If we accept the truth of the strangeness of everybody, people will start living in the present. Right now, people are only miserable in the present, they don't live in the present. They live in their hopes: tomorrow everything will be good. And that tomorrow never comes. What comes is more misery, more trouble, more problems. And life becomes just a tragedy.

I would like your life to remain a beautiful comedy, an ongoing carnival.

And if your wife and you are strangers -- and there is no way to change this situation, this is existential -- if your children and you are strangers, how much joy there will be, because each time you meet your wife, you meet a new woman... a new husband... each time a new child, a new parent.

Otherwise, in ordinary life -- people have lived for thirty years together, and ask the husband, "Just close your eyes and remember the face of your wife," and he cannot. Thirty years living together and he cannot remember the face of his wife! But he can remember the neighbor's wife's face perfectly well because she was a stranger, and his wife was just taken for granted.

Who loves one's own wife, one's own husband? If you can find somebody, he must be a crackpot. But who can avoid being attracted to beautiful women in the neighborhood, to beautiful men in the neighborhood?

Have you observed a simple fact, that you never dream about your husband, you never dream about your wife? You dream about women, but they are never your wife -- somebody else's wife. You dream of Cleopatra, of some Italian film actress... Lolita.... Who is going to waste his sleep dreaming about his own wife -- who is sleeping by his side dreaming about Muhammad Ali!

The reason is simple. You reduce the other person, as if you know him or her. Your knowledge is false.

Let your wife become a stranger -- which she has always been. Let your children be strangers. They have come from the beyond. They may have come through you, they have used you as a passage, but they don't belong to you.

You can love them, but you cannot make them Christians, Jews, Hindus, Americans, Russians, Indians. These are the strategies: labeling them from every side so the real stranger is hidden and remains hidden his whole life.

And the stranger cannot live, because that is not expected. The stranger has to be repressed, and the false goes on living, because the false is the one accepted by the culture, by the religion, by the society, by everybody. Everybody is living a phony, plastic, American life.

You can come out of it very easily, just the way a skin is dropped by a snake. Every year he slips out of it, leaving it behind. He does not even look backwards. Drop all your falsities which give you identity and just be yourself, which will make you a stranger, but which will also make your life a constant song, a dance, a rejoicing -- at least with me.

I am just myself, I don't have any mask; so naturally if you love me and you come closer to me, you will find me more and more a stranger. Don't freak out! Come even closer. I will help you also to become a stranger.

If the whole humanity becomes real, everybody will be a stranger, and all hate, all repression, all dreaming, all psychoanalysis will disappear of its own accord.

I don't dream, for the simple reason that whatsoever I am, I am -- the whole day. I don't repress anything, so there is no content in me which can become a dream. If I see a beautiful woman, I don't take my eyes away because this is not good.

Psychologists have found that to look at any woman more than three seconds is not mannerly; she will be offended. That is her problem. But if I like a woman, I will look at her to my heart's content. If I can look at a beautiful roseflower more than three seconds, and I can look at a bird on the wing, and I can look at the stars.... Of course, human beauty is closer to me. I am sensitive to beauty. And once I am satisfied, that woman cannot disturb my sleep.

There was one Egyptian king -- a little bit of a crazy type -- he declared to his kingdom, "A few people go on coming into my dreams, and that I don't like! So if anybody comes into my dream, he will be beheaded. So be aware!" Now, people were very much afraid. Nobody was coming into his dreams, they were *his* dreams; but many people were beheaded. It was *his* repression; but other people suffered.

I don't have any repression about anything. My sleep is simple and silent.

The more you come close to me, the more you will find a vast opening into a strange world. And this will happen to you with anybody; just the masks have to be dropped. And if you love through the mask, it is ugly. Then why not love through the servants?

I can send my servant to my girlfriend and tell him, "Give her a good kiss, make love to her on my behalf; but remember, you are only a servant."

Perhaps in the future, when people are very rich and they don't want to take the trouble of making love, they will hire people, because it is such a gymnastics; and fear of AIDS.... It is good that servants do it all. But the servants will be doing it on their own behalf, so they will enjoy it.

But this is actually happening! Your mask is kissing your woman -- and not really the woman, but the mask of the woman. Two masks kissing each other, and two fools standing behind! The beds are made for two people, not for four, but in every bed there are four people. Hence, every bed is a bed of thorns, not of roses.

Remember one basic truth, that there is no way possible that you can know your friend. You can know only yourself. Socrates says, "Know thyself." Knowing yourself, you will have a glimpse of others too, but there is no way to know the other. Allow him to know himself or herself.

Wisdom comes in freedom. And love allows the space in which wisdom can descend.

This commune is a love commune. I have taken away the false God; now I have to point out to you the real God. It is love. Love is the greatest transformation you can have, but be ready for a great pilgrimage in an unknown territory.

Don't be afraid, there is nothing to fear. The territory may be unknown, but it is full of treasures. On each step you will find new treasures opening their doors. Don't stop until you have found yourself, because that is the treasure of all treasures. Nothing is beyond it.

Sabar upar manus satya, tahar upar nahin.

One of the mystics, Chandidas, says, "The truth of man is the highest truth, and there is nothing beyond it."

And you *are* that truth.

BELOVED MASTER,
YOU ARE THE MOST PRECIOUS JOY EVER TO HAVE COME INTO MY LIFE UPON THIS EARTH. IS IT POSSIBLE THAT I COULD REALLY FEEL THIS WAY ABOUT MY OWN BEING?

Read it again.

BELOVED MASTER,
YOU ARE THE MOST PRECIOUS JOY EVER TO HAVE COME INTO MY LIFE UPON THIS EARTH. IS IT POSSIBLE THAT I COULD REALLY FEEL THIS WAY ABOUT MY OWN BEING?

If you have not felt it about your own being -- the preciousness, the ecstasy, the joy -- how can you feel it about me? It is not possible. You are projecting, you are imagining. And this is the trouble.

Now think of your words -- that's why I said, "Read it again." It was not for me, it was for *you*.

You say you have come upon the most precious experience upon the whole earth. What do you know of the whole earth? There are four billion people on the earth. Have you experienced all four billion people? Don't make exaggerated statements.

You may not even have experienced the five thousand sannyasins who are here in Rajneeshpuram. You have not even experienced yourself. When you write a question, be very alert what you are writing. People are always getting misled by beautiful words.

This is your projection. But just think, tomorrow you come to my room and you find me smoking, or just drinking champagne. What will happen to your question? You will say, "My God!" All your great ideas will disappear; on the contrary, you will move to the other extreme. Again that will be a projection. It is unnecessary to make an opinion about me. What is the use? Why waste time? -- because I don't know what you have projected on me.

My mother was saying to me, "This is too much: you have been shocking people all your life from your childhood, and now you are dancing with girls on the stage!"

Now, she is an old-fashioned, simple Indian woman, with a mind conditioned by centuries. She cannot conceive of Buddha dancing with girls, naturally. You cannot conceive of it either. Can you conceive of Jesus dancing with girls? But you can conceive of Jesus drinking wine, because that's what he was doing. So you are conditioned for that. But nobody in India can conceive of Buddha drinking wine.

Opinions are yours, and I am a stranger, unpredictable; I can do anything which can go against your expectations. Then you will feel frustration, then you will move to the very opposite extreme.

Sheela, in her statements to the press in Germany, has repeatedly said, "Rajneesh is the most corrupted man on the earth." One journalist was asking me what is my comment. I said, "It is a compliment! To be the most corrupted man on the earth -- it is a unique thing."

And poor Sheela does not understand. She was accustomed to calling me "the most enlightened man upon the earth": it is the same sentence, just she has moved to the polar opposite. "The most enlightened man upon the earth" has become "the most corrupted man upon the earth." And I had been telling her, "Drop this idea of the most enlightened man, because I am afraid this may change any day into its opposite."

And now she is saying such lies, you cannot conceive. She is saying, "Rajneesh is not enlightened." She has been with me for almost ten years. In ten years she could not realize that "Rajneesh is not an enlightened man"? A sudden revelation! But that is nothing; that I knew could happen any day. Whenever her power would go, she would turn sour, bitter, angry. What does she know about enlightenment? She knows nothing.

She is saying, in her statement, "Instead of an enlightened master and disciples, Rajneesh's relationship with his disciples is that of a pimp with prostitutes." I don't get angry at anything. I can understand.... But the problem is: she was the only prostitute coming to me! I never go out of my room. If I am the pimp, then who is the prostitute?

And the job of a pimp is a difficult job -- particularly for a man like me who never leaves his room, never goes to the disco, never goes to the hotel, to the restaurant. Where will I find customers for the prostitutes? And if I am the pimp, then she was the only prostitute. She was coming to me, and she was carrying my messages. Perhaps all those twenty persons who have escaped with her are all prostitutes. There are a few male prostitutes also involved!

Can you conceive of Sheela saying that? I can. This is the problem with people who project ideas. I was the most enlightened person, the most beautiful person, the greatest master who has lived in the world. But finally, it turns out that I am only a pimp.

I have no objection. The problem is, she has taken all my prostitutes, so how am I to earn my livelihood? A pimp without prostitutes is really in bad shape. And certainly, out of the five thousand sannyasins here, nobody can stand up and say that she is the prostitute and I am the pimp. Sheela should come here and face me directly! Is there anybody for whom I have worked like a pimp? Stand up.

I have no objection to being called anything, because this is people's minds. But if there is no prostitute here, then the only possibility is that Sheela was the head prostitute, and the other twenty -- the whole gang of prostitutes -- have left the poor pimp alone.

Don't project, because your projection can change any day. I don't care about your projections, because they show your mind; they don't show anything about me. You use me just like a screen, and you project your mind. When your mind changes, you project something else. And the screen is always empty. Withdraw your projections and the screen is absolute silence and purity. There is nothing on it.

You are asking me, can you also be the same type of person as I am? Not exactly. But essentially, you can know yourself just the way I have known myself. You can explore your being the same way that I have done. And I am teaching you all the techniques, how to explore.

And please stop projecting anything on me; otherwise, I will have to suffer all these types of projections that Sheela is doing. Learn a lesson from it: leave me alone.

My prayer to you is: please don't project anything upon me. That will be a great favor to me. Just leave me alone the way I leave you alone. I never project anything on you. Please do the same to me.

BELOVED MASTER,
YOU ARE THE CENTER OF THE CYCLONE. WHEN I AM NEAR YOU I FEEL FINE. BUT WHEN I AM A LITTLE AWAY FROM YOU I AM AGAIN IN THE STRONG WHORLS OF THE CYCLONE -- THE GREAT MOVEMENT OF EMOTIONS AND FEELINGS. HOW CAN I GET TO THE CENTER OF MY OWN

CYCLONE?

Just be a witness of all those emotions, thoughts, which you call the cyclone. Just be a witness, and that point of witnessing is the center of the cyclone.
This is the simplest method to realize oneself.

BELOVED MASTER,
THE OTHER DAY YOU CALLED THE BIBLE A PORNOGRAPHIC BOOK. PLEASE EXPLAIN WHAT YOU MEANT BY THIS REMARK.

There is nothing to explain, just read the BIBLE. Nearly five hundred pages, spread all over the BIBLE, are pornographic. If you find it difficult to read the whole BIBLE, then just read in the Old Testament, the "Song of Solomon," and you will be completely satisfied as to what I am talking about. It is the worst pornographic literature ever. You will find all kinds of perversions -- homosexuality, bisexuality, sodomy, making love to animals.

Perhaps, just reading, you are not conscious of it. So I am telling my people to prepare, from all those five hundred pages of pornography in the BIBLE, a pictorial, glossy book, so that you can see what sodomy means. Seeing a picture is easier....

If PLAYBOY had no pictures in it, just reading, I don't think anybody would bother about it. Nobody bothers about the written content, people are interested in the pictures.

So I am going to produce a BIBLE with really beautiful pictures, real living models doing all kinds of perverted sexual acts, with the quotations of the BIBLE to support them.
You will just have to wait a little!
Okay?

From Bondage to Freedom

Chapter #16
Chapter title: This existence is paradise

30 September 1985 am in Rajneeshmandir

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BELOVED MASTER,
WHEN NONSANNYASINS THAT I KNOW ARE NOT DRAWN TO SANNYAS AND DO NOT FALL IN LOVE WITH YOU, I FIND MYSELF FEELING VERY ANGRY, HURT, AND FRUSTRATED ABOUT IT. CAN YOU PLEASE EXPLAIN THIS REACTION OF MINE?

This has been the tragedy of the whole human history. People want to convert other people to their idea, their ideology, without realizing that this is against the freedom of the individual. All kinds of conversion are fanatic. All the missionaries are simply businessmen -- just selling invisible things to gullible people.

They are the greatest parasites that have existed ever.

You have to understand one thing very clearly. This is not a religion, it is only a religiousness. You can open your heart to anybody you love, respect, but to make any effort to convert him is a trespass. You are entering into that man's territory, you are an invader. And the reason why people do this is very strange.

Psychologically, all the people like Witnesses of Jehovah and other idiots, who are forcing their ideas on other people... their means may differ, but their end is the same. A Mohammedan comes with a Koran in one hand and a sword in the other. You can choose. The Christian missionary comes with The Holy Bible in one hand and bread and butter in the other. You can choose. But both are doing the same thing. They are trying to enslave you, to destroy your freedom of thinking, freedom of inquiry. They want you to believe, they want you to become part of their politics of numbers.

What is the power of the Polack pope? Six hundred million Catholics are his power; otherwise he is a simpleton. Take those six hundred million Catholics away, and he will have to go back to Poland and be just a Polack. His popedom depends on how many people are Catholics. More people are needed, so the kingdom becomes bigger.

Every religion has tried to convert the whole world. What is the psychological reason for it? What kind of mind becomes a missionary? You have not yet experienced the truth for which you are canvassing. If you can convert somebody to your ideology, that will give you a sense that certainly what you have is true. More people are converted to your ideology, and your conviction that whatever you are saying is true grows stronger. When somebody refuses, anger arises in you.

It is his birthright to refuse. He wants to go on his own way. Why should you be angry? He is not your slave. But the anger arises because he has not helped you to become stronger in your own belief. Your truth is not your experience. It is simply a belief, and all beliefs are lies. They need support from outside.

Truth needs to convert nobody.

Even if the whole world is against me it will not make me angry. It will certainly make me feel sorry, but not angry... sorry for them, because I had brought a golden treasure for them to share. And I was not trying to convert them. They could have enjoyed my experience and gone on their way with all my blessings. Perhaps my experience somewhere on their way might have helped them. But I cannot be angry. It is their choice.

I have never followed anybody. I have never been part of any religion, any political ideology, and it seems everybody around the world is angry with me. Christians are angry because I will not accept all that they say about Jesus Christ -- I know it is not possible. I will not accept all that they say about God, because none of them has experienced it. I will not accept their spirituality -- it is all bogus. Basically, they are all materialists.

Just the other day I received two letters -- one letter from a minister of a Methodist church... very respectful, very loving. The reason was that he had heard on the television that I am going to distribute all the Rolls Royces to my sannyasins. He wants one for his Methodist church. These are the people who were *against* my Rolls Royces, but when it comes to getting one, they are ready to be beggars.

Another one I have received from The Dalles. The bishop tells me, "It will be a good gesture of friendship and love from your side towards Oregonians if you withdraw the case against the community church in the City of Rajneesh."

In the first place it was not a Christian church; it was a community church, it belonged to the whole community. And if sannyasins are living there, they have every right to use it, they are part of the community. But before the old council had to resign they donated the church -- which is absolutely illegal -- to The Dalles, to the head office of their fellow Christian worshippers. Now, what has The Dalles to do with it?

In the first place it was illegal; a community church cannot be donated to a Christian hierarchy. A community church remains a community church, it will belong to whoever constitutes the community. But we don't need it. It is so old, and so dirty, and so dilapidated -- no sense of beauty. So I said, "It is okay, we will withdraw the case. You can have it, although it is illegal."

But the council, before dissolving itself, also gave up the fire station with the community church. Now I cannot conceive that fire stations have also begun to be Christians, Jews, Hindus, Mohammedans. He does not mention it.

I have said to him, "I will ask my people -- because I don't hold any power -- I will advise them to give the church to the Christians, because we don't use such dirty and dilapidated places. It is good for people who are sad and miserable and suffering, with Jesus Christ on the cross -- it is good for them. It is not good

for my people who are dancing and laughing and enjoying. They need a different kind of place, where laughter is not sin, where love is not condemned, where the cross -- which is a symbol of death -- is not praised. But what about the fire station? That should be returned to the city."

These are religious people. First, he is asking for a community church, as if it is a Christian church. Second, he does not mention that the fire brigade has nothing to do with Christianity.

I have received a third letter too, from the old mayor, ex-mayor, and other dignitaries, saying to me, "It will be a peaceful gesture from your side if you advise your people to dissolve the City of Rajneesh as a city."

I am surprised: not a single letter has come which shows any gesture of love and peace towards us. They want every gesture of love and peace to come from us. Love and peace cannot exist from one side -- and that too for material gain.

The Methodist church wants a Rolls Royce. Jesus says, "Blessed are the poor." How can I give a Rolls Royce? -- because cursed are the rich. A Methodist church having a Rolls Royce -- they all will go to hell. Then who will be responsible?

Poverty has been praised by Christianity as spiritual. What are poor people going to do with a Rolls Royce? They don't even have any shame -- begging for a Rolls Royce. I could have given not one, but all ninety Rolls Royces to the Christians, but they have to understand they will have to lose their heaven and their Jesus Christ.

If you want heaven, you have to carry your cross on your shoulder. And remember, Jesus says even a camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven. No, I cannot do that much injustice to these idiots. Let them pass with the camel through the eye of the needle. If camels are going into heaven, I am not going into heaven, my people are not going into heaven. We have chosen hell. At least it will be better than Oregon.

All the letters want us to make gestures of peace. A small minority -- just five thousand sannyasins in this desert -- and the whole of America, the greatest destructive power in the world today, is begging for gestures of peace from us. They should show some peace. It should come from the majority of the people. We will welcome it -- our hands are ready to shake hands, but their hands want Rolls Royces, churches, fire stations.

All the religions of the world are phony. They say one thing, they do something else, just the opposite. They are all hypocrites.

We do what we say. If in paradise everything is luxurious, then we are practicing luxury, to be ready. Unprepared, what will you do in heaven, in paradise? The saints will be looking silly, because their whole life they practiced celibacy -- and in heaven, beautiful young girls are available free of any charge. Those dead bones, those dry people who have practiced torturing themselves, how are they going to adjust in paradise? Impossible.

My people will create, even in hell, a paradise. If they can create an oasis in this desert, which has been lying deserted for fifty years.... Nobody purchased it -- what will you do with a desert? We accepted the challenge of the desert. We have changed it into a beautiful oasis.

And in hell you will find all the colorful people of the whole history, juicy people -- poets, painters, dancers, actors, actresses, sculptors -- all creative. You will not find a single dodo saint -- dull, dead, with a long face. In hell you will find people who laugh, who dance. There will be music, because all great musicians will be there. Because for thousands of years all the cream of humanity has been going to hell, you will find that those people have changed hell into paradise already. All the scientists, the most modern technology, delicious food -- everything that you enjoy; no guilt, no sin, no church.

But all religions have been converting people on the basis of fear and greed. They are creating paranoia -- that in hell you will suffer for eternity. And in heaven you will rejoice for eternity -- all that you have to do is just to believe in their dogma. Don't ask any question, don't be skeptical; simply be retarded. Have faith in Jesus Christ, have faith in Moses, have faith in Krishna, in Mohammed. And for such a simple thing -- just having faith -- the whole eternity of luxuries!

These people are simply exploiting your fear and your greed. But why are they so interested in exploiting you? They themselves are not certain; looking into the certainty in your eyes, they feel at ease.

One journalist -- he was a rare case because journalists don't go to heaven, cannot go to heaven -- by some accident reached heaven. But on the door he was stopped by the gatekeeper, and the gatekeeper said, "All vacancies for journalists in heaven are full. In fact, we have ten journalists and they don't have any work. In heaven there is no newspaper, no television, no radio, because there is no news; here, nothing

happens. Just angels go on playing on their harps, 'Alleluia, alleluia.' How much news can you make out of that? You go to hell! There is tremendous news... so many papers, so many networks of television, radio."

But the man said, "I have come here: at least give me twenty-four hours, just a chance to visit the place. And have mercy on me -- if I can convince one of the journalists inside heaven to go to hell, then there will be a place vacant, and you can give that place to me."

It looked logical. The gatekeeper allowed him, but said, "Remember, only twenty-four hours!"

After twenty-four hours the journalist came to the gate. The gatekeeper said, "You cannot go out."
The journalist said, "Why?"

The gatekeeper said, "All the ten journalists have left. You created such a rumor -- that a new newspaper is going to start in hell. It needs a chief editor, a Sunday editor, and all kinds of journalists, and it is going to be the biggest newspaper -- so they all have left. You were lying. There is no newspaper like that which is going to happen."

The man certainly had been lying to the journalists; but when ten left, he said to the gatekeeper, "Please let me go. Perhaps there is some truth in it."

The gatekeeper said, "But you know already that you were lying!"

He said, "I know. But if ten people can believe in it, there must be some truth in it. I cannot remain in heaven anymore."

This is the psychology of conversion. People convert others to Catholicism, to Hinduism, to Mohammedanism, for the simple reason that they don't have any authentic experience of their own. They are shaky inside; they know that they know not. They want to be certain. This is the easiest way: to convince people. In convincing people, they are convincing themselves. And the more people are converted to their path, the more certain they become that they are on the right path.

That's why you are feeling angry; otherwise there is no need to feel angry. So remember, your anger shows your emptiness. It shows that you are not certain. Rather than convincing others, it will be better to experience the truth that is available to you.
Go deeper into meditation.
That's the only way to attain to certainty.

Then the whole world can be against you, but there will be no anger, only compassion.

BELOVED MASTER,
CAN A TRUE REBEL BE A DISCIPLE OF A MASTER, OR MUST HE BE SIMPLY A FRIEND OF THE MASTER?

A rebel needs no master. If he needs a master, he is not a rebel. A rebel is a master unto himself. Rebellion is his religion, and there is no other religion for him.

To follow a master, and at the same to think yourself a rebel, is a contradiction in terms.

A rebel can only be a friend. A rebel can learn from all the sources available, but a rebel cannot be a follower. He cannot be a believer. A rebel cannot afford a master. He has chosen his individuality, his freedom, and he is not going to be enslaved by any master.

That's why I go on insisting to you that I am *not* your master, because I don't want anybody to be enslaved. It is a psychological slavery: whatever I say you believe, whatever I do you believe -- and still you think you are a rebel?
To be a rebel needs guts.

Yes, you can be my friends -- and I am available to you: whatever I know, whatever I have experienced, is always available to you. And I don't ask anything for it -- your trust, your surrender, your faith, no! I cannot be inhuman to any human being.

In the past, your so-called masters have all been inhuman to you. What does it mean when Jesus says, "I am the savior"? What does it mean when he says, "I am the shepherd and you are the sheep"? What more humiliation do you want? And still there are millions of Christians who think that they are sheep, and their shepherd is hanging on the cross.
I am not your shepherd, you are not my sheep.

A rebel is a beautiful human being. A sheep? -- you have fallen far below being human. Have you seen sheep? They always move in a crowd -- so close to each other, rubbing their bodies against each other. They

cannot move alone. No sheep is a rebel -- they feel comfortable and cozy only in a mob.

Only lions move alone. Lions don't move in a crowd -- they are rebels. I would like you to be lions, not sheep.

I am not your master, you are not my disciples. You love me -- that's enough. I love you and respect you, and respect your freedom. In this freedom and love, if something can transpire and transform you, that will be beautiful. But nobody was the master and nobody was the slave.

This is not a religion, this is a love affair; and in love, nobody is a master. This is the highest that can be possible. And I would like you to live at the highest peak of human growth.

There is not much difference between me and you, a very little difference: you are asleep, I am awake. But that is not much of a difference. You can be awake any moment. I was also asleep one day. If I can be awake, why can't you be? The capacity to sleep proves the capacity to be awake. You can sleep only if you can be awake. Stones don't sleep, because they cannot be awake.

All that is needed is just a little shaking, a little cold water thrown into your eyes. That's what I am doing every day, day in, day out. Once in a while you open your eyes too, but old habits die hard; then you close them again. Once in a while you hear me too, but then you pull the blanket over yourself again. Just human -- just a little bit more rest, just a little bit more of a beautiful golden dream.

And naturally, sometimes you get angry at me because I am disturbing your dream. But I am not angry. Even if you pull up your blanket again, turn to the other side, start snoring again, I am not going to leave you. I know that you are not dead -- you can pull up the blanket, you can move to the other side. So it is very close; just a little more effort and you will be awake.

I am not your savior, just a friend who knows both the states: the state of sleep and the state of being awake. And I feel that you are missing such a great joy, of opening your eyes and seeing the sunrise, and the birds singing, and the fresh morning air. And I feel compassion for you, that you are unnecessarily wasting your time in dreaming, while real life is waiting for you.

So remember it: there is no question of anybody being your master. These masters have exploited you enough! It is time to stop this exploitation. An authentic human being cannot reduce you to a sheep. If there is any sin, Jesus has committed it, and that was making you sheep, and posing as your savior.

And when he was being caught, just a few minutes before, his disciples asked, "What about us?" He said, "I will be coming soon to deliver everybody who has faith in me from all suffering and misery. And I will take you to the house of my father in paradise."

Two thousand years have passed, and that guy has not been seen since then. How long can you stretch the word "soon"?

And I can say, with categorical certainty, that he is not going to come back again. He could not save himself! -- how can he save the whole humanity?

He died in tremendous doubt. At the last moment he shouted, looking at the sky, "God, my father, have you forsaken me?" He was expecting a miracle -- naturally. He was believing himself to be the only begotten son of God. The only begotten son is being crucified, and God -- sitting on a white cloud with angels playing on their harps -- does not come to save him? Jesus died shaken. His faith was only that of a crackpot, it was not authentic experience.

I do not expect anything; nobody can disappoint me. I don't have any God -- I am happy just being myself.

Remember one thing: if there is a God, then you are all slaves, and freedom is impossible. The first principle of rebellion is that there is no God, no savior, no prophet, no messenger; you are alone, and you have to learn to depend only on yourself. That brings independence. And independence is such a joy, is such a beauty, is such a maturity, is such a flowering, that nothing more is needed. You feel so contented, so fulfilled, and the whole existence becomes your paradise.

It is not a question of going into paradise. It is a question of going within yourself, reaching to your very center of being, which changes your perspective. This very existence becomes paradise. They are the same trees, the same birds, the same people, and yet they are no longer the same because you are no longer the same. Now you are not dreaming; now you are awake.

For the awakened one, this existence is paradise. Every moment it is paradise. And when I say this, I am not saying it according to any holy scripture. There are no holy scriptures, there are only books. I am saying it out of my own experience, out of my own authority. I am ready to share with you. And it is not something that can be sold or purchased. Only in deep friendship, in love, does the transfer, the transformation happen.

You are all rebels.

Only rebels can have a contact with me.
And I would like you to be a rebel always.

I respect your rebellion. It would be so ugly for me to have five thousand sheep around me. Even if I become the shepherd, what would be the joy from it?

I want five thousand rebellious spirits, five thousand burning torches, lights unto themselves -- and then to be amongst you is a joy.

BELOVED MASTER,
I HAVE READ YOUR WORDS ABOUT THE POSSIBILITY OF CREATING A NEW WAY TO CONCEIVE BABIES, AND THEY OPENED MY HEART. WHY THEN, HAVE YOU NEVER HAD A SON IN THIS WAY? PLEASE EXCUSE ME FOR ASKING SUCH A PERSONAL QUESTION.

There is no need to ask for any forgiveness. You can ask every question possible -- personal, impersonal, it does not matter. I want to open myself completely to you. I want to be an open book, I don't want to keep any secrets from you. So it is perfectly right to ask the question.

The reason why I have not given birth to a child is very simple. First, look at the world -- the whole mess of it. Look at the population, which is already four times more than this planet can support comfortably. Thousands of people are dying in Ethiopia every day out of hunger. Fifty percent of the people in India -- that means four hundred million people -- are undernourished, can barely manage one meal a day. Soon India will be a far bigger Ethiopia. And the same is the situation of many poor countries of the Third World.

And it is not great, even in Great Britain. It is not great, even in the greatest world power, America. Millions of people are on the streets; they don't have a decent shelter, they are beggars.
And you want me to give birth to a child?

What will I give him as his inheritance? This world -- this madhouse which is piling up nuclear weapons to commit suicide, global suicide? Do you want me, and my child also, to be burned, tortured, killed by nuclear weapons? The nuclear weapons have come to a point where the whole of life on the earth can be destroyed seven hundred times! There is no need, because one time is enough.

What will I say to my child -- "This is the world I have brought you into"? Only sleepy people can bring children into the world, because they don't know what they are doing. Their children are accidental. My child cannot be accidental.

This world is no longer the place to give birth to more children. For at least twenty to thirty years there should be total birth control so that the population of the world comes to one-fourth. Right now it is four billion; by the end of this century it will be five billion. When it becomes five billion, you will see everywhere starvation, hunger, people dying -- and no way to help them.
No, I cannot give this world to my child.

On the other hand, do you see what religions have done? This is what politics has done; politics has ended in nuclear weapons, prepared for a global suicide. And what have religions done? They have created the disease AIDS, which is going to kill two-thirds of the whole of humanity. Politicians and priests have always been in conspiracy against humanity. This time it is absolutely clear.

AIDS is a religious disease, and all the founders of religions are responsible for it. They are the greatest criminals. Small criminals are being punished in the courts, and the real and great criminals are worshipped in churches, in mosques, in synagogues, in temples. It is really an insane state of affairs.

All the religions teach that celibacy is spiritual, and nobody -- not a single human being -- has asked the question, "Is celibacy possible?"

It is absolutely impossible. In a healthy body, the male sperm will be created. And what are you going to do with those male sperm? -- because their biological function is to make life continue, they are in a hurry to reach the female egg. When you feel horny, what does it mean? Your small bag of male sperm is overcrowded; they want to get out of there, they want to explore the world.

Do you see the absurdity of all these religions? You may be a Christian, you may be a Hindu; you may take the vow of celibacy, you may become a monk, you may be worshipped as a saint -- but your physiology knows nothing about your Christianity, about your Hinduism. Your physiology has its own program, which is not under your mind's control. It goes on functioning according to its own program.

You may have this idea in your head, that celibacy is spiritual, but it will never reach to your blood

cells, to your bones, to your stomach. There is no communication. There is no line of communication between you and your physiology. It functions on its own, it is autonomous.

So because all the religions insisted on celibacy, they created homosexuality, masturbation, sodomy, lesbianism. For all sexual repressions and for all sexual perversions they are responsible. And humanity has suffered under their idiotic idea.

In your monasteries the monks are all homosexuals. If they are not homosexuals, then they will be masturbating. Religions don't allow the monks and nuns to meet and have a little love affair, at least once in a while -- every weekend. One day in a week can be given as a holiday from your saintliness. But there is no holiday.

So these people created homosexuality, these people created sexual abuse of children. And now homosexuality has come to such a peak that it has exploded into the disease AIDS. Even to call it a disease is not right. It is death itself, because AIDS has no cure. Every disease has a cure -- if not today, then tomorrow it will have a cure. But all the scientists who are studying AIDS are unanimous that there is no possibility of any cure for it. What does that mean? There is only one thing in life which has no cure, and that is death.

AIDS is nothing but slow death; it is not a disease. It may take six months to two years, but the person is going to die in a very ugly, inhuman, condemned, guilty way. What has he done to himself? It would have been better to die suddenly. But for two years continuously contemplating all that he has done, and this death that is coming.... Nobody can invent a better torture.

Do you want my child to be born in this idiotic world full of AIDS? Do you know that a few children are born with AIDS? What will be their whole life? -- within two years they will be gone. They will not have any life.

And AIDS is spreading like wildfire, for the simple reason that no nation wants to give exact information as to how many people are suffering from AIDS, because no nation wants to be condemned in the world as homosexual, as perverted, as sexually sick. So governments are repressing information. The doctors don't want anybody who has AIDS to be admitted to their clinics, hospitals, nursing homes.

The best way is to convince the man that "You don't have it," so they can get rid of him; otherwise he is dangerous. If they keep him in the hospital, the doctor is in danger, the nurses are in danger, other people are in danger. But to tell that man that he does not have AIDS is making the whole society available to him, forcing the whole society into danger.

And AIDS does not spread only by sexual contact. You can kiss somebody who has AIDS, and the saliva is enough to transfer the disease to you. Now kissing should be prohibited completely, it should be made illegal. Somebody is crying and weeping and tears are rolling down his cheeks, and out of compassion and love you wipe those tears with your hands. Be alert: tears carry the virus of AIDS. It should be prohibited. Nobody should show such compassion, it is too dangerous.

Such a dangerous phenomenon, and doctors are not accepting it. State governments are trying to make it such that in tests of a hundred people who have AIDS, at least ninety will come out clear, so that the state is not condemned, so it is not burdened with so many AIDS people. Nobody exactly knows what to do with these people. But you are taking a great risk. You have saved your name, your state's name, your government's name, but those people who have been left in the society will create more and more problems.

Do you want me to bring a child into this world? I love too much. I cannot give this world to my child. I love your children too much. In the four years this commune has existed, not a single child has been born here. This is intelligence. This is not a time to bring children, this is a time to reduce the population of the earth.

This is the time to be very alert about AIDS. Perhaps this is the only place in the whole world where every precaution has been taken against it. All six thousand sannyasins have gone through tests. No other place has guts enough to put the whole city through tests. They are afraid that they may find people who have AIDS. And the people who feel perhaps they may have it are not going through the test -- for the simple reason that if they go through the test and they are found positive, then even their wives, their children, their parents, will refuse them. They will have no place in their own home. They will not be allowed in any restaurant. Their own friends will become their enemies.

So they don't want to be tested; the government does not want it, the hospitals do not want it. And the fire is spreading; nobody wants to recognize it, to see it. This is not intelligence. Just closing your eyes does not mean that the enemy has disappeared.

We have found a few people with AIDS -- two persons. We have made a beautiful isolation place for

them; the best that we could afford has been given to them. They have all our respect and love, because they are victims.

If anybody has to be punished, it is pope the Polack, Ayatollah Khomeini, the Hindu *shankaracharya*. These people are still going on preaching celibacy. These people should be immediately imprisoned. There is no question; no two opinions about it are possible. Anybody who teaches celibacy is teaching homosexuality, is teaching sexual perversion. And these people go on teaching no birth control, no Pill, no abortion. Do they want to see the whole world starve and die in agony?

Their interest is totally different. If people use birth control methods, then from where is Mother Teresa going to find orphans? Her whole business will be finished. And these orphans are being converted into Catholics, so the pope is in absolute support.

You give Nobel Prizes to these people who need to be sentenced to prison for their whole life! They are the cause of poverty in the world, they are the cause of the orphans in the world. And they are still free, preaching the same old nonsense. They go on saying God gives children. On what authority do they know it? Have they got any proof, any evidence that God gives children to people? And if God gives children to people, then their God must be absolutely insane. Seeing this earth overpopulated, thousands of people dying, he goes on giving children?

There is no God.

It is the greatest lie invented by the religions to exploit humanity.

And I am surprised.... Mother Teresa has been in correspondence with me. Because I condemned her so much in India, she finally had to write a letter to me in which she said, "It is out of my compassion that I am serving the orphans."

I replied to her, "Your compassion is costing too much. You can be compassionate to something else, but please stop this compassion to orphans, and stop talking this nonsense that God gives children."

And I wrote to her, "God is omnipotent, all powerful. If he really wants to give children, then he can do anything. What about the Pill? Can't God remove the Pill? God could part the ocean for Moses to move with all his followers; can't he make a passage in the condom? He can part the ocean, he cannot part the condom? So leave it to him. If he wants -- he is all-powerful, all-knowing, present everywhere -- he will do whatsoever he wants to do. Why are you bothering and teaching people against birth control methods?"

Her next letter came without any answer to what I had written. She simply wrote, "I will pray to God to forgive you."

I had to write to her again: "I have not given you the authority to pray on my behalf. I can sue you in the court. Who are you to pray on my behalf to a God who does not exist? You are interfering with my freedom. Stop praying, at least for me! I do not want anybody's prayer, anybody's forgiveness; I am not committing any sin. Pray for yourself."

And that was the end of the correspondence.

No, I cannot conceive that in this ugly situation anybody who has some love will bring children into the world. This is impossible for a loving heart.

Use all birth control methods, and let us see God's omnipotence. I tell you he is absolutely impotent. He does not exist.

BELOVED MASTER,
ALMOST DAILY WE HEAR YOU VILIFY HOMOSEXUALS. ARE YOU WITHDRAWING YOUR LOVE FROM THE THOUSANDS OF US WHO ARE HOMOSEXUAL AND ALSO HAPPEN TO BE IN LOVE WITH YOU? I FEEL LIKE A SECOND-CLASS MEMBER OF THE COMMUNITY. DO YOU HAVE ANY GUIDANCE FOR US?

As a homosexual you are not even a human being, what to say about a second-class citizen? You have fallen from dignity. I have great love for you, but that does not mean that I will support your perversion.

You love me, but your love is meaningless if you cannot understand what I am saying. Be heterosexual. Homosexuality is just a habit that you have got, an ugly habit. Drop it. It is simply a question of dropping it, because it is not natural. Wild animals in the jungle are never homosexual; but in zoos, where females are not available, they turn into homosexuals. All your monasteries are zoos! Why are you becoming part of a zoo? Gather courage: Why are you afraid of a woman?

My love is for you. That's why I am condemning homosexuality continually -- because I want you to

become natural again.

But homosexuals used to think, before AIDS, that they are very progressive people, avant-garde, more intelligent than heterosexuals. Heterosexuals are just backward, primitive, just doing the old thing; and *they* are doing new experiments, new explorations. But AIDS has proved you were wrong. You were perverted. No heterosexual in this commune has suffered from AIDS.

Do you want me to support AIDS? Supporting homosexuality exactly means that -- supporting AIDS.

It is a small commune. We had only two persons for whom we were caring; one of them has died. Nine, from other communes around the world, have arrived. And many others who are not sannyasins are ready to become sannyasins, just so that they can have a place, respect, dignity. But how many AIDS people can we support? And why should we support them?

If AIDS people have any guts left in them -- and now they have nothing to lose, they have lost everything -- they should all move to the Vatican. The Vatican has to become the AIDS camp! They created homosexuality, now they have to take the consequences of it.

There was a time when Rome was at its highest peak of culture, and there was a proverb: "Every road leads to Rome." Now it is not heard anymore, because that Rome has fallen, disappeared. But I say to you, now create a new proverb: "Every road leads to the Vatican, particularly for those who are suffering from AIDS. Go to the pope and tell him, 'This is the result of your teachings of celibacy. Now take care of us!'"

This is a small commune.... And I have never advocated celibacy, I am against it. I have always taught love and how to transform your love more and more into the higher qualities which are inherent in it. Celibacy is not my number.

So I think the commune should tell the AIDS people, "We will pay for your tickets; you go to the Vatican. That's all that we can do for you."

It has to be made clear in the whole world.... The Vatican is big enough, has enough marble palaces, and enough money. The Vatican is the richest city in the whole world. Talking about poverty -- and the pope is the head of the richest empire! They should make arrangements for AIDS people.

BELOVED MASTER,
PLEASE SPEAK ABOUT THE SIGNIFICANCE OF THE GACHCHHAMIS NOW THAT WE HAVE DROPPED RAJNEESHISM.

Gachchhamis have nothing to do with religion. Gachchhamis have something to do with your determination. These are the gachchhamis. It is not a prayer....

"I go to the feet of the awakened one, to his commune, to his truth."

This is simply a declaration on your part. The awakened one does not indicate any individual; it simply means all the awakened ones of the past, of the present, of the future. It simply means the quality of being awakened. And you are making yourself remember, "I am dedicated to only one thing: I have to become awakened."

..."To his commune... to his truth."

No particular name is mentioned. All the communes of all the awakened ones are implied in it. Of course the truth is the same; whoever has awakened has found the same truth.

The gachchhamis are simply a remembrance of your own decision. They are going to remain. And the gachchhamis are individual, they have nothing to do with any collectivity. And they are profoundly beautiful.

They serve another purpose also. "I go to the feet of the awakened one," means you are at least for a moment putting your ego aside, for the commune, for the truth. The only way to reach awakening, and the truth it reveals -- all that is needed is to drop the ego completely. But even to put it aside for a moment will give you a tremendous experience, a glimpse. Just a small breeze of awakening will move through your being. It has nothing to do with religion.

BELOVED MASTER,
I AM CELEBRATING THE SUDDEN AND BEAUTIFUL DEATH OF RAJNEESHISM, AND THE IDEA OF A BONFIRE WHOLLY OF THE BOOK OF RAJNEESHISM. BUT HOW CAN WE BURN THE FIRE TO DESTROY RAJNEESHISM WITHIN? PLEASE EXPLAIN.

That's a very simple matter, because I have never taught you any religion, I have never taught you any belief system. If you have created something inside you, it is your doing. Undo it.

Today, we will be burning the book of RAJNEESHISM, symbolizing that we are not a religion but a way of life, a way of religiousness. There are no Rajneeshees, only friends of Rajneesh.

Inside you, if you have created any idea of a religion -- if you can create it, you can uncreate it. It is a very simple matter, just give it a try. It is your own imagination, it does not exist; how long can you carry it within you? It will not be supported from the outside. All the props will be taken away from you, and your inner idea will fall flat on the earth.

If you cannot manage, I will manage. But first I will give a chance to you, because I want *you* to do it. And I know you are capable of doing it. But if I see you cannot do it, then I will start hammering from every side. Then don't feel hurt.

BELOVED MASTER,
I HEARD A RUMOR THAT THE ATTORNEY GENERAL OF OREGON IS IN A GREAT PANIC. HE HAS ALERTED THE NATIONAL GUARD AGAIN. WHAT IS HIS FEAR? PLEASE COMMENT.

Politicians are always cowards. Politicians suffer from an inferiority complex. The attorney general of Oregon has not enough courage to come here and see what is happening. But I think he cannot sleep; he must be dreaming about us, continuously thinking of us.

The governor wants to declare a state of emergency, to impose on Rajneeshpuram something absolutely absurd -- because there is no violence happening, nobody is fighting, no- body is killing, nobody is doing any harm to anybody.

The state police are here, the county police are here, the city police are here, the FBI people are here -- nobody is hindering their work. Whatsoever they want to do, they are doing. They cannot find any tension anywhere. And still the governor wants to declare a state of emergency, and the attorney general has put the National Guard on alert.

My suggestion is, they should also have hydrogen bombs, missiles aimed at Rajneeshpuram. America misses not having a Hiroshima -- this opportunity they should not lose.

It is simply idiotic what he is doing. I feel like calling him the Idiot General of Oregon, not attorney general of Oregon.

Okay?

From Bondage to Freedom

Chapter #17
Chapter title: You just need a little courage

1 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
IT IS A RUMOR IN THE AIR THAT YOU ARE BEING ARRESTED TODAY OR TOMORROW. WHAT IS YOUR COMMENT?

Aha! That's really groovy. That's the only experience I have missed in my life. And knowing that this is my last life, I would certainly want to be arrested. Make sure that I am handcuffed, because whenever I do anything, I do it totally.

Arresting me, an absolutely innocent person who has done no wrong, is the beginning of the end of American hypocrisy about democracy. It will be a great help to the whole world to understand that America is not what it pretends to be. It is not following its Constitution. It has the best Constitution in the world, but the worst politicians also.

The politicians of America are prostituting the Constitution. They should stop calling it "Constitution," they should start calling it "prostitution."

I have been for three and a half years in isolation, in silence, just remaining in my room, no contact with sannyasins, and still I am a criminal. If I am a criminal, then nobody on this earth is innocent.

It is perfectly good; if they have guts they should arrest me and show their real faces to the world, show that democracy is just fake. America and the Soviet Union do not differ in any way. Perhaps the Soviet Union is more straightforward; it says what it does, it is not phony.

The Soviet Union may be doing all kinds of wrong things -- it is -- but it calls itself the dictatorship of the proletariat. America calls itself a democracy -- a government by the people, of the people, for the people. Arresting me, they will destroy their own image in the whole world.

I am perfectly happy. I don't want to miss this opportunity. But why tomorrow? -- because tomorrow never comes. It is better today. Arrest me today. And arrest me as a criminal, handcuffed, so the whole world can see that this government is not for the people, of the people, by the people. That this government is, behind a mask of democracy, as dictatorial, as fascist as it can be.

But they should remember.... I inquired of a few of my sannyasins: they are all wanting to be voluntarily arrested, they want to be with me. So they should come with five thousand handcuffs. It is not going to be an easy thing. And we know how to make history. We don't read history, we make history. Five thousand sannyasins will offer themselves voluntarily to be arrested. And that will make what I say is the beginning of the end of American hypocrisy.

We are for the American Constitution, but not for American dirty politicians. We will fight for the Constitution against the politicians. I have tremendous respect and love for the Constitution. It has all the great values that humanity needs. But these politicians are not Abraham Lincoln. Abraham Lincoln must be tossing and turning in his grave. The best in America will feel it, and will be with you.

Not only here -- if five thousand people are arrested here, then the same is going to happen in every country. Sannyasins will offer their governments, "Either disconnect all connections with America, throw out the American embassies, or arrest us." In every country thousands of sannyasins are going to do the same, because they feel the same as you feel. It is going to be a world-wide phenomenon.

To arrest me is not so simple. These politicians are just simpletons. But I welcome their idea. As far as I am concerned, I will really enjoy it.

In India I have been speaking against the politicians for thirty years, but they never tried to do any harm to me knowing perfectly well that doing any harm to me, means thousands of sannyasins around the country will be hurt.

We are nonviolent people. We cannot hurt anybody, but we can offer ourselves.

For thirty years they have not even tried any inquiry, any investigation. Even in the times of emergency rule in India it was more democratic than in America without emergency rule. All the ashrams were raided except my commune, for the simple reason that they understand me, and understood that it is better not to take such a risk. But these American politicians are not aware of me. It is a good chance to make them aware.

So only a few sannyasins will remain to take care of the commune; otherwise every sannyasin has to offer himself for voluntary arrest.

BELOVED MASTER,

IS IT JUST A COINCIDENCE THAT YOU STARTED THE NEO-SANNYAS MOVEMENT ON SEPTEMBER 26 AND STOPPED IT ON THE SAME DAY AFTER FIFTEEN YEARS?

I have not stopped the sannyas movement; I have stopped it becoming a religion. A movement is a flux; that's the meaning of movement -- it is moving, it is growing. But a religion is dead -- it has stopped moving, it has stopped growing. It is dead. The only place for it is in the crematorium. That's where we had to take it. And we have celebrated the death of the religion -- a religion which was not my idea.

I trust in sannyasins remaining individuals, I trust in their growth and movement; but I don't like the idea of them becoming like Christians, Jews, Hindus, Buddhists. That's what was done while I was in isolation. In my absence, Sheela gathered around herself a fascist group and managed to cripple the sannyas movement, to make it dead, to make it a religion.

We have burned the religion -- that does not mean we have burned our religiousness. That is a totally different thing.

Religiousness is like love -- invisible, yet so tangible. You cannot explain it, but you can experience it.

Religiousness has been freed from a dead structure, a bondage that Sheela and her criminal group have put around it. Now you are not Rajneeshees. And I would like the press, the media to be kind enough not to refer to my people as Rajneeshees. They need some kind of reference -- they can call them friends of Rajneesh, and that will be absolutely right and appropriate.

Sheela wanted a dead religion. Every priest or priestess wants a dead religion, because it is predictable. Everything is just a catechism. There is no opinion, no evolution, no growth. Just look at Christianity: two thousand years have passed -- have they gone even an inch farther than Jesus Christ? Twenty-five centuries have passed since Buddha -- have Buddhists gone a single step ahead? This is destroying growth, destroying evolution.

Now I want my people to remain open, alive, growing, always fresh and new. It remains a new kind of phenomenon, religiousness: no label attached to it, because every label is a full stop. And I don't like full stops, I don't like even semi-colons: Life is always ongoing....

One journalist was very much worried; he said, "You have destroyed Rajneeshism, the religion. Now you will be in great trouble on two counts: first, Rajneesh Foundation International will lose its tax-exempt status."

I told the man, "Don't you worry about it. We have burned religion but not religiousness; and we will fight so that a man can have a growing experience of religiousness without being part of a mob psychology, without being a member of a collectivity. That is perfectly good for the sheep, but not for lions. And I want my sannyasins to be lions, not sheep.

"Nobody can take away the tax-exempt status. We are more religious than any Christian, any Hindu, any Mohammedan. We have just buried the dead structure and freed the soul of religion. That freedom is religiousness."

He was also worried that it would be difficult now for me in reference to my immigration, on the same grounds. It is not going to be difficult for me at all. If you don't have a category for religiousness, that is your fault. Make a category for religiousness.

Even in my interview with the INS I had made it clear that this is no ordinary religion; it is simply a way of life, a quality of religiousness.

The INS officer said, "But it is difficult, because we don't have any category for that. We have a category for religion."

"Then," I said, "you can write that it is a religionless religion." And that is on record.

What does "religionless religion" mean?

It simply means a religiousness.

And I love fights. It is so exciting. I am all for fighting -- of course, nonviolent fighting, not with guns. Guns are used only by retarded people. I have enough intelligence to fight, to argue. And I will argue my case up to the Supreme Court.

I would like the Supreme Court to give me special permission to fight my case myself. An advocate can be an assistant to me, but I do not want to be lost in legal jargon. I am a straightforward, simple man. And what is the need for truth to have any advocate to defend it? Truth is not defensive; its presence is enough, and its victory is absolutely certain.

So there is no question. The movement of sannyas has been freed, it has not been stopped. It was being stopped.

I used to have another corporation just like Rajneesh Foundation International: Neo-Sannyas International. Sheela dropped it. I came to know only when I came out of silence, that now Neo-Sannyas International does not exist -- and that has been my whole life's work!

I am going to revive Neo-Sannyas International. That is a movement; anybody can join it, and I have made it wider, I have given it a wide base. There are millions of people who love me, who love my insights, but cannot become sannyasins because they have to change their clothes -- that creates trouble in their family, in their job, with their friends, in the society. I have withdrawn it.

I have withdrawn the mala. It has significance in India, because in India the red clothes and mala have been used for thousands of years by all the religions as symbolic of a sannyasin. I wanted to destroy that traditional idea of sannyas, because the sannyasin has to be celibate, the sannyasin has not to touch a woman, not to talk to a woman. The sannyasin cannot stay in a household, he has to stay in a temple. He has to eat only once a day, he has to fast continuously again and again. He has to torture himself. This is sick.

I wanted to destroy this image, that's why I had chosen the red color. And I had almost three hundred thousand sannyasins in India. My sannyasins created tremendous trouble amongst the traditional sannyasins, because there was no way to know who is who. My sannyasins would be walking on the road and people would touch their feet, not knowing that these are not celibates; they have their girlfriends. They eat two times a day, they eat everything that is the best -- whether it is Italian or Chinese or Japanese, it does not matter. These people belong to the twenty-first century, and old sannyasins were very angry because I have destroyed their image.

With our coming to the West, now red clothes and the mala are no longer needed, because in the West they have never been symbolic of religion. They have done their work in India. They have made their point, that a sannyasin can be with a wife, with children; that he need not be a parasite on the society, he can work, he can create, he can earn; that he need not be worshipped.

But in the West there is no need. I was going to withdraw the mala and the color anyway, but Sheela made it more urgent; you have to be grateful to her. All her crimes made it absolutely necessary that now sannyasins should be absolutely normal human beings, so you can live in the society without creating any kind of hostility or embarrassment for yourself, for your family, or difficulties in your job.

And, more specifically, you are now completely devoid of all outer symbols. All that is left is the essential core of religiousness, the inward journey, which only you can do. I cannot do it for you, nobody can do it for you.

So now there is left only the essential quality, the most fundamental quality of religiousness.

That is meditation.

You have to go inwards.

I have been teaching you all the methods of meditation. You can choose any method that suits you. There are only one hundred and twelve methods; there is no possibility of adding more. It is exhaustive. All the methods possible have been explored. The simplest is witnessing.

So now that you no longer have any outer symbols, it is good, if you want to be a sannyasin, for you to remember only one thing: how to go into the discipline of witnessing; otherwise there is a possibility that wearing red clothes and the mala you are completely satisfied that you are a sannyasin. You are not. Clothes don't make anybody change, neither does the mala make anybody go through a transformation. But you can deceive yourself.

Now I am taking all that away from you, and leaving only one simple thing. You cannot deceive: either you do it or you don't do it. Without doing it, you are not a sannyasin. So the movement has come to its purest state, the most essential stage; it has not been dropped.

But it is a good coincidence that on the same date I had started the sannyas movement, and on the same date I have made it absolutely purified of all unnecessary, nonessential things. But it is purely a coincidence, because I am not good about dates, days, years. Forgive me for that.

I live in a timeless space. I don't know what day it is, I don't know what date it is. I use the watch only for you -- in the morning discourse, in the evening interviews for the press -- otherwise, the whole day I don't use it. I don't have any need to know what the time is. What am I going to do with the time?

Just for your sake... because I am such a crazy man that I may go on speaking and speaking -- three hours, four hours, five hours -- the watch prevents me. It is simply for your sake, a compassionate gesture.

BELOVED MASTER,

PLEASE SHARE WITH US YOUR VISION OF THE BENEFITS OF THE ARTS FOR OUR PROCESS OF GROWING TOWARDS OURSELVES, IN THERAPY, MEDITATION, WORSHIP.

The arts can be immensely helpful in therapy, in spiritual growth, in your meditations. But it is taking a hard and long way unnecessarily. The shortcut is: first, meditation, and then out of meditation comes creativity of its own accord. Otherwise, it is a long journey; even one life may not be enough.

For example, the paintings of Picasso are nothing but his nightmares, as if somebody is not painting but vomiting. It has helped him to relieve himself of his tensions, schizophrenia, paranoia and all kinds of mental repressions. But it is not of much use to you. In fact, if you go on looking at a Picasso painting for a long time, you will feel sick, because it is vomiting. You will start feeling nauseous. This is not real art.

The people who created the Taj Mahal -- that is real art. They were Sufi mystics who knew what meditation is. And they created the Taj Mahal in such a way that if on every full-moon night, exactly at nine o'clock in the evening, you just sit looking at the most beautiful architecture in the whole world, you will find suddenly you are becoming silent, peaceful, serene. Something is transpiring between you and the Taj Mahal.

Gurdjieff used to call the Taj Mahal, objective art. It means: created by people who are fully aware, able to create something which can help people to grow. He would not call Picasso an objective artist. Picasso is a subjective artist, he is just throwing up whatsoever is in his mind. It is not going to help anybody. Picasso feels relieved, but for how long? Soon he will gather tensions again. Soon he will be again in a state of insanity, and then he will paint. Painting is a release for him.

The people who built the Taj Mahal -- it is not a release for them; it is their experience. And they are trying somehow to make something which can also give you the same experience -- at least a glimpse of it.

In India there are many places of objective art, and it is obvious why they are in India -- because for ten thousand years the country has been involved with meditative techniques. The caves of Ajanta and Ellora... there are many caves; the whole mountain has been carved. Great caves have been made into the mountain. A line of caves -- perhaps thirty or thirty-five, and each cave has its own beauty; not just beauty, but its own meditative fragrance from a different angle.

In the last cave, Buddha is lying down just before he died. It is a long statue -- perhaps thirty feet long. Just sitting by the side, alone in the cave, you can again feel something that must have been felt by people who saw Buddha dying -- the release of his light, the release of his soul becoming universal. Somehow the statue gives you an insight into it.

Tourists miss it. It is not something that you simply go in and have a look and then rush into another cave. That is simply idiotic. And most of the tourists are idiots. Most of them are old women having nothing to do. Perhaps they have finished their husbands -- now there is nobody even to nag. India is full of old women from all over the world.

Tourists cannot understand it. You have to sit down. You have to be quiet and silent. The cave is very cool -- remains cool even in the hottest summer -- and outside is the lush green valley. If you can sit for an hour or more, then perhaps some glimpses of objective art will be felt.

There is one cave in Ajanta which has been made of special stones which are musical. You can just hit them with your hand, with your finger, and you will be surprised that they resound just like a guitar. If you are really a good musician, you can create any music on those pillars in the cave, on the walls of the cave.

But if you are not a musician, no problem: you simply sit there. Once in a while a breeze comes in, and with the breeze there is a murmuring music in the cave. And it is so soothing. I have never known anything that can be so soothing to your mind, to your heart, to your body -- so relaxing. This is objective art.

But your question is, "Can art help somehow in being more healthy spiritually? Can it become a therapy?" Yes, it can; vomiting is a therapy. And when you are feeling nauseous, it is good to vomit, have a good vomit, and you will feel clean. The nausea is gone. But this is not something of great help. Please go vice versa: first meditation, then out of meditation there is a spontaneity of creativity.

Right now you don't know even what areas of creativity can bring out your potential for spiritual growth. To paint? -- everybody is not a painter. To write poetry? -- everybody is not a poet. To play music? -- everybody is not a musician. How are you going to choose in your confusion? But if you are silent through meditation, utterly silent, suddenly you feel a tremendous urge to create something, to become a musician.... It comes spontaneously!

I know one of the great musicians in India -- it is inconceivable, the way he created music. You know the name of Ravi Shankar -- Ravi Shankar married that great musician's daughter; Ravi Shankar is his

disciple. He was capable of creating music with anything. He would start hitting just two pieces of steel, and you will be surprised how many and how beautiful were the sounds he could create out of it. He was a born musician.

A meditator finds his potential and starts moving towards it. Then poetry or dance or sculpture -- whatever happens spontaneously -- is objective art. It is your contribution.

It will help you to grow spiritually. It will be your real therapy, because growth is therapy. It will give you authentic spiritual health. And, by the way, it will help many other people who can for a few moments sit silently, listen to your music, or watch your dance, or see your painting. They will be immensely benefited because your art will give them a certain direction towards meditation.

So my suggestion is, everything starts with meditation. And if you try other things, you will be going on a sorry-go-round for many lives, round and round -- I cannot call it a merry-go-round -- but you will never reach to your center.

The first and the foremost act of a sannyasin is to reach to his center, and then leave everything to that experience to explode in its own way. Then you are natural. Then whatever you do is helpful to you and helpful to others. This is the only love, compassion that you can share with humanity.

BELOVED MASTER,
JUST THE OTHER DAY, SUMAN AND I WENT OFF TO LOS ANGELES VIA PORTLAND TO BUY RAINBOW CLOTHES. A FUNNY THING HAPPENED. WE THOUGHT WE WERE INCOGNITO, WEARING RAINBOW CLOTHES AND NO MALA. AND SOMEHOW PEOPLE IN THE SHOPS AND IN THE AIRPORT RECOGNIZED US, COMMENTING IMMEDIATELY: "ARE YOU EXCITED ABOUT THE CHANGES? ARE YOU DISILLUSIONED? HOW IS SUNSHINE?" EACH TIME WE LAUGHED AND LOOKED AT EACH OTHER IN DISBELIEF, BECAUSE WE HAD THOUGHT WE WERE IN DISGUISE. BELOVED MASTER, WOULD YOU CARE TO SAY SOMETHING ABOUT THIS?

I know it is going to happen. It is not by the clothes that a person is recognized, it is the energy aura around him which makes him separate and unique from others.

My sannyasins will have a different flavor. It does not matter what clothes they wear. You cannot disguise yourself, you will be found out. Your very vibe will make you a stranger.

But without the clothes and the mala, your being a stranger is not going to be offensive to anybody. On the contrary, they will become interested: What has happened to this man, to this woman, which is special? What kind of fragrance surrounds this man? Your gestures will show it, your eyes will show it. The way you walk, the way you talk -- everything will show it. There is no way to hide a fire which is burning within you. There is no way to hide a light.

You can easily recognize a house which is in darkness and there is no light in it. And you can recognize from the outside of a house if there is light inside: every window, every door shows the light. It is impossible for meditators to become just like other people who are not meditators.

And it is good that they recognize you. That gives you a chance to open your heart to them -- that clothes and mala have been dropped, not because of any disillusionment, but because their purpose is served. Now we can be recognized without them. We have come of age.

Many more people are going to become sannyasins, because we have withdrawn all barriers for them. The only change will be that they will have a spiritual name that is not their legal name. In the world they can continue to have their legal name. Their spiritual name will remind them in their day-to-day work that they should not forget they have made a commitment to grow spiritually. And their spiritual name will be a connection with a world-wide community.

Except that, meditation remains your whole work.

BELOVED MASTER,
DO YOU WANT TO KNOW THE REAL STORY? SHEELA LEFT BECAUSE SHE GOT RAPED. VIDYA AND PUJA LEFT BECAUSE THEY DIDN'T.

Perhaps you are right.

There is a group of psychologists who think that the women who are raped are really inviting it. To be

raped means to create so much excitement in the man that he forgets that he is committing a crime. It is a tribute to the beauty of the woman. She has proved to be almost like a drug, and the man has proved to be completely in her power. He is ready to commit a crime for which in different countries he will have different kinds of punishments. For example, in the Middle East, death will be the punishment. He has even forgotten that death will be the punishment. Perhaps those psychologists have a certain insight into the matter.

I was a professor in the university. One day I was just sitting with the vice-chancellor -- once in a while he used to call me, just to chitchat. When I was with him, a young, beautiful girl came crying.

She said to the vice-chancellor, "Now it is becoming too much...." One student was continuously harassing her. He was throwing pebbles at her in the class, sending letters to her, writing loving words on her desk. "You have to do something to prevent all this."

The vice-chancellor was sympathetic. He said, "I will call him and put a stop to it."

I said, "Wait a minute. Let me deal with the case." I turned to the girl and asked her, "Be sincere and true: are you not enjoying it?"

There was a great silence for a few seconds. And then the girl said, "But how did you know that I am enjoying it?"

I said, "Just think of the opposite. If nobody writes letters to you, and nobody throws pebbles at you, nobody takes air out of your bicycle tires, nobody writes beautiful words on your desk -- nobody at all, you are simply ignored, as if you do not exist -- will that make you happy?"

Again there was a silence. The girl said, "But how are you able to know all this?"

I said, "Leave that aside. You just first figure it out -- because the vice-chancellor is going to stop the boy. But if it is giving you enjoyment.... In fact, informing the vice-chancellor has also given you joy. You have made your point even to the vice-chancellor, that you are a beautiful girl. You certainly are. And I think it is perfectly right for people to do these small things to you; otherwise, you will be miserable. You go back and think about it again. If you want to stop that boy, then you can come back again to the vice-chancellor tomorrow." She never came back.

The vice-chancellor was very much surprised. He said, "You solved the problem so easily; the other party was not even called."

I said to him, "You are now very old" -- he must have been sixty-five; he was a retired chief justice of a high court. "Do you remember the times when you were a student in the university? Have you not written letters to girls, thrown pebbles at the girls, made attempts somehow to touch them? Have you never taken air out of their bicycle tires?"

He said, "You are really strange. How do you know?"

I said, "Again, the same question the girl was asking. I don't know anything either about the girl or about you, but I know everything about the human mind, and you cannot be an exception. Has not youth come to you? Haven't you seen the spring?"

He said, "Perhaps you are right. Yes, I remember doing all these things."

"And," I said, "still you were going to stop that poor boy. In fact, you should encourage all kinds of these activities so no girl is left miserable, so that no boy misses his youth, his springtime. What is natural should be accepted."

I told him, "In my class it never happens, for the simple reason that my class is the only class in the whole of India where girls and boys cannot sit separately. It is mandatory that they should sit mixed; then there is no need to throw pebbles. You can nudge the girl -- which is far more human, more loving. You can feel the warmth of the girl. The girl can feel your lovingness towards her."

I said, "One day you should come to my class. This is the most silent class, without any trouble, for the simple reason that I am not creating monks and nuns. I am helping them to be human beings, and I am allowing them to be together.

"I have made it clear to them: 'Anybody who wants to leave the class can leave the class without asking me. Anybody who wants to come in the class at anytime can come in without asking me. Just don't disturb the class; come slowly and sit silently.'

"Nobody leaves, nobody comes late. When you don't make people obey you, when you don't become dictatorial, of course there is no question of disobedience, there is no question of resistance."

Life would be so simple if people accepted its naturalness.

In fact, nobody can rape a woman unless deep down she is willing. It is impossible. She will scream, she will throw tantrums, she will hit you, she will bite you. And in all that atmosphere, can you make love to

her? You will lose your erection! She can give a really good hit to your balls, and you will forget forever raping anybody! That is such a simple thing. And man is most vulnerable at that point -- just a good hit, the way you kick a football, and he is finished. If a woman is raped, there is some deep willingness for it.

So perhaps you are right that Sheela left because she was raped in her youth, and she could not forgive men or the society. And when she got the power in her hands she started torturing everybody. And the others left because they have not been raped. They have been available to you, and you did nothing. I know about Vidya; I don't think there is any man who is going to rape her. That is one of the problems she has come to me for, that "I feel nobody loves me."

But I said, "What can I do about it? You can console yourself: at least I love you. I love all kinds of creatures, don't be worried."

And as for Puja, she can rape any man! If she can murder a man, can make attempts to murder a whole city, to murder sannyasins, rape is a very small thing. But I don't think any man would like to be raped by her. The man will do everything -- he will start doing Dynamic Meditation to avoid the rape. Dynamic Meditation is immensely helpful in many situations.

BELOVED MASTER,
WHAT IS THE ROLE OF THE COMMUNE AS IT IS NOW, REGARDING THERAPY AND MEDITATION AS OFFERED IN THE UNIVERSITY; AND VICE VERSA? AND WHAT IS YOUR VISION OF BOTH THEIR GROWTH PROCESSES?

The function of the commune is to create an atmosphere of encouragement -- that you are not alone. The path that you have to travel, you have to travel alone; but if you know that so many people are traveling alone on the path, it gives tremendous encouragement. There is no fear: "If these people can manage, I can manage also."

The commune is not a religion, following collectively on a super-highway. The commune belongs to individuals who have joined hands with each other because they are going on an inner journey where they will be alone. But with so many people going on that inner journey alone the fear of being alone is dropped.

You can share your experiences with each other; perhaps sharing your experiences with each other will help immensely. That's why therapies exist where people can open their heart and share their experiences.

But the commune experience is a therapeutic experience -- day in, day out.

My vision of a commune is of absolutely individual meditators living together, helping each other: "Don't be afraid, it is tremendously exciting to go in. Although you are going alone, you are not the only one who is going alone. One million sannyasins are going alone."

It is a very strange phenomenon: living together, yet exploring the truth in absolute aloneness. And whatever you find, you can share. It will be respected, it will be accepted. And everybody is to have different kinds of experiences on the way, until the person reaches to the ultimate omega point. That omega point is exactly the same for everyone. But on the way there are so many beauties, so much splendor.

You just need a little courage, and the commune provides you the courage. And I am here to encourage you to take the jump. You have nothing to lose, and you have the whole universe to gain.

BELOVED MASTER,
I HEARD YOU SAY THAT THE PSYCHOLOGIST IS SLOWLY TAKING THE ROLE OF THE PRIEST. GROUP LEADERS TEND TO BECOME ARROGANT AND OFTEN HALLOW THEMSELVES AS AUTHORITIES, WELL-DISGUISED IN HUMBLENESS. THEY THUS GIVE JUICE TO THEIR PARTICIPANTS' DEPENDENCY ON AUTHORITY, EVEN THOUGH THAT IS WHAT THEY CAME TO THERAPY TO GROW OUT OF. ISN'T THIS EXPLOITATION OF TRUST EVEN MORE DANGEROUS THAN ANY OTHER EXPLOITATION?

It is happening around the world. The therapist, the psychoanalyst, the psychiatrist -- they are the new priests. The old priests are out of date with the new generation.

The gap between the old people and the new generation is widening every day. The gap is widening, but your conditioning is done by the older generation: your parents, your teachers, your priests. So now you are in a situation where you have to find new priests, new father figures, and that is being fulfilled by the

psychologists of different schools.

One of the functions here in our university is to destroy this role. The therapists have to be aware not to become authoritative. But they can become nonauthoritative only if you are ready to drop the idea of authority.

So it depends on both the therapist and the people who are participating in the therapy. The persons who are participating should drop the father figure, they should drop the idea of any authority. They will help the therapist. But if they are all demanding that he become an authority, a father figure, then it will be difficult for him to drop it. So both have to become aware of it.

At least in my communes, therapies are not going to replace priesthoods. My therapists are simply experts who can help you to sort out problems, problems which you cannot sort out yourself, problems which are too heavy on you. An outsider who knows the expertise of analyzing your dreams, of analyzing your behavior, of analyzing your mind, can be of immense help.

But the danger is, you both are human: you want a father figure, and the other person wants to become an authority. You have to be conscious about it. The therapist is just doing his job as the plumber is doing his job, as the electrician is doing his job, as the mechanic is doing his job. They are experts in different fields. He is expert in the field of the machine called mind. He is a mechanic, he can help you.

But both have to be aware -- and this will happen, because I am creating every possibility for it. If I can become your friend, that is an indication for all therapists to be just friends. And to be a friend has a beauty of its own. This exploitation will disappear, I will take care that it disappears. At least in my communes nobody can be exploited and nothing of the old can be perpetuated again with new labels. Old wine in new bottles will not be allowed while I am here.

It is good that you brought it to my notice. Anything that you feel, bring it to my notice, so whatsoever is needed can be done.

Okay?

From Bondage to Freedom

Chapter #18
Chapter title: Existential worship

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BELOVED MASTER,
WE HAVE DROPPED THE WORD "WORK" BECAUSE OF ITS UGLY CONNOTATIONS. PLEASE SAY SOMETHING ABOUT THE WORD "WORSHIP" AND ITS CONNOTATIONS.

Work is something that you have to do. It is imposed on you by your social circumstances, financial status, political structure. But worship is that which you love to do. It is creativity, another name for creativity. We could have called it "creativity," but I prefer the word "worship" for two reasons.

There is no God for me except this existence, which is so utterly beautiful that work with love is bound to become your worship. In worship the worker is lost completely, only the worship remains. Digging a ditch in your garden, making food for those you love, or anything else, if you are lost in it so utterly that

there is no ego or even its shadow left -- you have become your work, the worker is no more there -- it becomes worship.

Religions have used the word "worship." Their use of "worship" is phony. Christians go every Sunday to church -- that is their worship -- for one hour or two hours. And what do they do in the remaining time, the whole week?

Hindus worship in the morning every day, but then what do they do the whole day? It must be something which is not worship; otherwise there is no need to have a separate time, a separate place, a temple, a mosque, a synagogue, a church for worshipping.

I want worship to become your twenty-four-hour-a-day thing -- just like breathing. It has to become existential. Then you don't need to go to any church, to any synagogue. Then wherever you are becomes your temple, you are always on holy ground.

I am reminded of Moses when, according to the story, he met God in the form of a flame arising out of a bush; and the bush was still green. As he came closer, a voice thundered, "Take off your shoes, Moses. You are on holy ground!"

To me the green bush and the flame have no meaning except as a fiction. What has meaning is that Moses is told, "Take off your shoes. You are on holy ground." But is ground divided into two, holy and unholy? Where is the line?

To me the whole earth is holy, the whole existence is holy, and there is no need to take off your shoes either, because they are also holy. What wrong have those poor people done, that they should not be holy?

Make every action of your life holy. Choose every action of your life as if it were a love affair. Perhaps you may not become very rich; there is no need. Richness will come to you in a totally different form: the richness of being blissful, contented, ecstatic.

Choose your work, not according to others -- let it arise out of your own heart. In any act, if your heart joins you, it becomes worship. If only the head is doing it, then it remains simply work. And when you are totally immersed in it, it brings so many blessings, blessings that no religion has been able to give to man. On the contrary, every religion has prevented man from gaining those blessings which are available to him. They have been distracting people, they have been telling silly things to people: "Repeat a mantra -- in Sanskrit, in Hebrew, in Greek -- and you are doing something religious." You are just being a parrot!

All the religions have insisted that their books should not be translated into the languages which people understand. Why? because the priests know perfectly that in those so-called holy books, nothing is holy. Ninety-nine percent in those books is absolutely unholy. How that one percent has remained in them is a miracle, it must have been accidental.

So it is good to let the BIBLE remain in Hebrew, let the VEDAS remain in Sanskrit, let Buddhist scriptures remain in Pali -- which are dead languages. Nobody speaks them and nobody understands them, and people will remain ignorant of what they are chanting about. Sometimes people are chanting very stupid things, and thinking they are doing prayer, worship.

For example, in the VEDAS there are passages -- and not a few, but the major part of the VEDAS, which are the most ancient scriptures in the world... the major part is so ugly, stupid, primitive, crude, that if you understand it, you will not chant it.

There are sutras which say, "God, let your clouds only shower on my fields. Particularly avoid the fields of my enemies." Do you think anything is religious in it? There are sutras which say, "God, give more milk to my cows, and let the cows of my neighbors become completely dry, so that no milk comes out of them." And these sutras you are chanting as worship, praying!

First, religions insisted that their books should not be translated into the common, layman's language. Then, when printing was invented, they insisted that their religious scriptures should not be printed -- because to print them meant they would become available to everybody, and the priests knew what is there in those so-called holy scriptures!

In THE HOLY BIBLE there is so much pornography that anybody who looks into it will call it the UNHOLY BIBLE, not the HOLY BIBLE.

And when you are chanting something -- Ave Maria, Ave Maria, Ave Maria -- what actually are you doing? It is a simple process of autohypnosis. It can be done in many ways. Concentrate on anything. Just standing before a mirror, concentrate on your own reflection in the mirror. No Ave Maria is needed: you will start feeling sleepy, you will start feeling calm and quiet. Just after ten or twenty minutes of concentration you are bound to fall into an autohypnotic state.

It does no harm. On the contrary, it will give you a good rest, it will give you better health, it will give

you good sleep. But that is not the purpose of worship. That can be attained by anything.

The purpose of worship is to reveal to you your own being. It is not a state of sleep. It is a state of absolute awakening -- just the opposite of what the religions have been teaching you. They all have been teaching you methods of concentration, and all concentration methods are against meditation, because they bring hypnosis. Hypnosis simply means created, deliberate sleep.

Meditation means an awakening: every fiber of your being is vibrant, alert, aware. And only in that awareness do you for the first time know that there is no ego in you. The ego disappears from you, the very idea of "I" is no longer existent, and the barrier between you and existence has fallen away.

Then you are one with the whole.

And the whole is vast.

To become one with it is worship.

And it can be approached from any dimension: chopping wood, carrying water from a well, cooking food or cleaning the floor, washing the clothes, taking a bath. All activities of your life should be done so totally, so intensely, that the ego disappears. And suddenly you find yourself expanding. That expanding consciousness reaches to the trees, to the flowers, to the animals, to the human beings, to the stars.

Vincent van Gogh has painted pictures of trees which go above the stars. People thought he was mad, because no tree goes above the stars. But when he was asked why he paints this way -- where has he seen any tree going above the stars? -- he said, "I have seen the aspiration of the tree, the longing of the tree, the very spirit of the tree. It is on the way; it is going to reach to the stars, it is going to reach beyond them."

When you feel expansion of your consciousness, that is the most ecstatic experience possible, because suddenly you are the whole universe.

Stars are within you.

The sun rises within you and sets within you.

The earth moves within you.

The flowers blossom within you.

This mystic experience is the outcome of worship.

And you are always on holy ground. The God of Moses was wrong to tell him, "Now take off your shoes." Even God is trying to divide the ground like a politician, that this is America, this is Soviet Russia, this is England; this is holy land, and everything else is unholy.

No. I say absolutely no to such a God who divides existence. Existence is one organic unity. And the moment you worship, you fall into that organic unity. And once you know the secret, then anything is worship. Walking, going for a morning walk, is worship. You are not doing anything. But just the wind, the sun, the beach, the ocean -- what more do you want? Can't you see you cannot make a better church? -- with the sun, with the wind, with the sand, with the ocean -- unbounded.

Even sleeping becomes worship. If all your activities start becoming worship, then sleep is also an activity. You fall into sleep so silently, so serene, so joyful. The whole day has given you so much that your whole sleep becomes a silent rest in the very bosom of existence.

So there is a tremendous difference between work and worship.

Worship will transform you.

Worship will give you a real, authentic experience of life.

Work, at the most, can give you a livelihood.

But there is no need to do anything that you don't want to do. One has to be a little more rebellious, a little more individualistic, a little more alert and aware so that the society, religion, politics, do not exploit you. It does not matter even if you remain a beggar; you will be more blissful than Alexander the Great. He died in utter misery, because he could see he had conquered almost the whole known world, but what had he gained? He had simply wasted his life. He died when he was only thirty-three. He had not lived -- there was no time to live, there was no time to love. There was no time to sing, there was no time to play on a flute, there was no time to dance. For thirty-three years he was simply murdering, continuously, innocent people for an insane ambition: he wanted to be the conqueror of the world.

But what are you going to do? Even if you become the conqueror of the world, you will be empty and hollow. And if your whole life has gone into murdering people, killing people, burning people, you will become incapable of loving. You will become incapable of enjoying beautiful music, a beautiful painting, a beautiful dance.

You are bound to become incapable, because a person who has been continuously killing people his whole life has also killed his own heart, has also killed his own sensitivity, has also killed his own aesthetic

sense.

I know about a very famous surgeon... he was a friend of mine. He was retiring, and all his friends and students -- he was also a professor in the medical college -- had gathered to celebrate, to give him a beautiful farewell party. They were dancing and singing, but I looked at him -- he was sad.

I approached him and asked, "What is the matter? You should be rejoicing. These people have gathered here to give you a beautiful, joyful farewell."

He said, "I am sad because I never wanted to be a surgeon. I wanted to be a musician. My parents forced me, and I was not strong enough to rebel, and they destroyed my whole life."

I said to him, "But you became one of the best surgeons in the country."

He said, "Who cares! Even if I was the worst musician in the country, I would have loved it. It was my own choice, my own individuality, my own expression, my own signature. This has been slavery. And because I am retiring I feel sad. My whole life is wasted, and it does not seem that now I can begin as a musician."

I said, "It is never too late. You have still a few years to live. Forget the past; start what you wanted to be. Now your parents are dead; forgive them, they never intended anything bad for you. All that they wanted to show you was that if you become a musician, what are you going to get? Now you are one of the richest persons. As a musician you would have remained a poor person.

"So just remember that their intention was good, although they did not care about your individuality, your freedom, your choice. They had taken it for granted that you are their possession. Forgive them, they are dead. Don't be angry and don't be sad. Start."

He said, "You really mean that I can start?"

I said, "I really mean it. And I know a musician, I will introduce you."

He lived fifteen years more and died a very contented man, although he never became a famous musician. Nobody ever heard that he is a celebrity as far as music is concerned. His music remained not very developed, because Indian music particularly needs tremendous effort: eight to ten hours' practice every day, a lifelong discipline; only then can you create those subtle nuances. It is not jazz; that, any idiot can do.

It is said that if the Indian musician does not practice for one day, he immediately recognizes the difference. If he does not practice for two days, then the people who understand the depths and the heights of music start feeling there is something different. If he does not practice for three days, then even people who are only acquainted with music start feeling the difference.

It is a devotion, it is a worship -- and he had loved it. If he had gone into music from the very beginning, he might have become one of the most authentic, creative musicians of the world. But even though he was old now, he died happy. I was by his side when he died, and he said to me, "There are no words of gratitude for you. You encouraged me -- I had lost all hope. I am dying fulfilled, I am happy. At least for fifteen years I have been myself. At least for fifteen years there have been moments when I got lost completely into music. And those have been the greatest moments of my life."

Worship means you have to be very alert not to be manipulated by anyone, and you have to go and find your own way. It is risky, but it pays immensely.

In fact, only very few live.

Only those who can take risks are alive.

Others simply vegetate.

BELOVED MASTER,
YOU SAY YOU RESPECT AMERICA FOR ITS DEMOCRACY AND FREEDOM. I FEEL THAT WE ARE CONTRADICTING THAT SPIRIT BY SUBMITTING ALL VISITORS, WHO WANT TO COME TO SEE YOU AND OUR COMMUNE, TO CUSTOMS INSPECTIONS AT PORTLAND AND AT MIRDAD, BY HAVING THEM SIGN PAPERS AND WEAR WRISTBANDS.
THIS DOES NOT HAPPEN ANYWHERE ELSE IN THE USA. WAS THIS PART OF THE FASCIST MENTALITY? DO WE STILL NEED THESE THINGS?

I respect democracy, but I don't respect the so-called politicians who are only hypocrites and not democrats. I hate fascism, and I don't want anything in this commune which gives any indication of a fascist structure.

And it is true, as you say, in no other city of America are visitors searched. But you are not aware of the whole situation. You are not yet accepted by America as one of its cities. They are trying hard to destroy you, and their ways of destroying you are very simple. They can bring drugs inside the commune. Then who will be responsible for those drugs? Do you want me to be responsible for those drugs? Those people can come with all sorts of germs, viruses, and they can spread them among you. And if you are all sick, who is going to take care of you?

So we are in a position where every precaution has to be taken. It is not fascist; it is simply self-defense. We don't want any drugs here. We don't want any people coming here with AIDS and spreading it amongst the commune. So how are we going to protect ourselves against it?

It is absolutely democratic to defend yourself. We are not hurting those people, we are simply checking. And we will stop checking them the moment the hostility against the commune in Oregon is dropped. The hostility is so much -- which is natural, the animal nature of man is always afraid of strangers, and who can be more of a stranger than you?

You are all rebels -- it is a commune of rebels. The only thing that connects you is not any ideology, is not any religion, is not any politics. The only thing that connects you is that you are all rebellious spirits. And the rebellious spirit is the very salt of the earth.

You are not aware... the attorney general of Oregon had an interview with me the other day, and I told him that I have always been against organizations and organized religions. And before I went into silence there had never been anything like Rajneeshism, there had never been the word "Rajneeshee."

The attorney general has declared Rajneeshpuram an illegal city, because religion and state are mixed, which is unconstitutional. So I told him, "Now you withdraw your case. There is no religion here, so the question of mixing religion with state does not arise. Your case has gone down the drain." I insisted, "Answer me directly," and he went on saying that time and the court would decide.

I said, "Time and the court will decide, but what do *you* say? If there is no religion, then if you have any grace, withdraw your case. It is absolutely absurd."

The attorney general has been trying -- and he has done it. The National Guard is on the alert against a peaceful group of people who have done no harm to anybody.

Now, it is a well-known strategy of all these dirty politicians around the world: somebody can enter here and put a time-bomb, and you will be responsible for it. And because the bomb explodes, kills a few people, they can plant people here who can start shooting somebody. And that will be an excuse for the National Guard to come in.

The governor is thinking of putting martial law on the city. It seems the third world war is happening between Rajneeshpuram and America. What is the need of martial law? -- because we are not committing any crime. They cannot find any society anywhere which is so peaceful and silent, which just wants to be left alone to do its own thing.

Now, these are the people who are forcing us to check people before they enter the commune, it is not our desire. It is their intention to destroy us. And we are nonviolent people, vegetarians; we don't want any violence here -- but that is their desire. Otherwise, what is the point of collecting National Guard troops in Madras and keeping them on alert any moment, so that you can be destroyed?

The governor and the attorney general are in conspiracy to destroy the commune. I am not going to let them do it in any way. If they have any sense at all they should keep off, they should not interfere at all illegally. They are getting into unnecessary trouble. But they are welcome. We have nothing to lose, and they have everything to lose. They will be condemned all over the world.

I have been talking to the world media for almost one-and-a-half months every night, just to create the atmosphere around the world of what the real situation is. And everybody is aware of it. The governor and the attorney general should know it, that it is going to be very tough. America will lose all the respect of the world, because they have no grounds to arrest me or to arrest one hundred sannyasins. We are cooperating -- and you want to arrest people who are cooperating? And these are not the people who have done any harm. It seems they want to protect the criminals and destroy the community. They have got a good chance to, but they should not remain in any illusion. Up to now they have been fighting with politicians of their own kind. We are not politicians, and they don't know how to fight with mystics.

So please, remember that those small measures are just to protect you. If you want to withdraw them, they can be withdrawn right now. Please just raise your hands.... If you are ready for self-defense, for the defense of innocent people, and you are not going to allow these third-grade politicians to destroy you, then we will have to take measures so that they cannot blame us and bring their army and bring their National

Guards to bulldoze your houses and destroy this beautiful place where you have worked hard -- twelve hours, fourteen hours a day for four years -- and have changed this desert into an oasis.
So please raise both of your hands....

BELOVED MASTER,
J. KRISHNAMURTI DOES NOT WANT AN ORGANIZATION -- STILL HIS SECRETARY, RAJ GOPAL, BETRAYED HIM AND TOOK POSSESSION OF HIS FINANCES AND HIS ARCHIVES. YOU APPROVE OF INSTITUTIONS AND AT TIMES PERMIT ORGANIZATION WHERE NECESSARY. IN SPITE OF DUE CARE, A SIMILAR SITUATION TO KRISHNAMURTI'S WITH RAJ GOPAL HAS HAPPENED WITH YOU AND SHEELA.
DOES THIS MEAN THAT IN THE VERY NATURE OF HUMAN BEINGS SUCH A SITUATION CANNOT BE AVOIDED? PLEASE EXPLAIN.

A similar situation has not happened. Sheela has done much good, ninety-nine percent good. The whole credit of keeping all the commune together, of creating houses for five thousand people with all the modern facilities, with central airconditioning -- I don't think any city is totally air-conditioned as you are -- of giving you the best food possible.... She has done immense good to you, and you should be grateful for it. The credit goes to her. Only one percent she missed, and that seems to be natural to human nature, particularly for people like Sheela.

Sheela had no spiritual aspirations. Seeing that she has no potential, at least in this life.... And this was my impression on the very first day she entered my room in 1970 -- that she was utterly materialistic, but very practical, very pragmatic, strong-willed, could be used in the beginning days of the commune... because the people who are spiritually-oriented are stargazers.

I am reminded of an astrologer in Greece who was the best astrologer, and he used to go out of Athens in the night to watch the stars. One night he fell into a well because he was looking at the stars, so he could not see the well. Hearing the sound, a woman who lived nearby threw a rope and somehow managed to pull him out.

The astrologer was very grateful, and he said, "You have done so much for me -- you have saved my life. Perhaps you don't know that I am the greatest astrologer in the whole country, and perhaps in the whole world. Kings come to see me, and they have to wait because my appointments are already fixed for weeks ahead. My fee is very high, but I will see you and predict your future without any fee. Tomorrow you can come, and I will cancel the appointment: tomorrow one of the kings is coming to see me, but you are more valuable to me."

The old woman laughed. She said, "You just go! If you cannot see a well, how can you see the stars, and how can you see my future? Just forget all about it!"

Sheela was not a stargazer. The reason I had appointed her my secretary was basically this: she was not interested in meditation, she was interested in making roads, houses -- which meditators would need. And she did her job well. Just one percent she took advantage of the opportunity, because I was not available to you.

Five thousand people she could manipulate in my name, by saying, "This is what our Beloved Master wants." Now I have come to know things from sannyasins that I had no knowledge of. But each thing that she wanted, she said was wanted in my name. For example, if you were told to make a ditch for electric wires, you made it. You have nothing to do with the crime, although the ditch was made to bug the houses. But how can you know the difference, if you are not an electrician or an electronics engineer -- that the wires are not for electricity but for bugging? You saw the wires, you have made the ditch; still you are innocent.

Only the group of twenty people who have fled with her knew perfectly well what was happening. They had made the whole system of bugging. This is just the fear of any person who becomes ambitious for power. He is always afraid.

Out of fear she drove away all the people who could have been rebellious, who could have doubted -- because they have lived with me longer than Sheela, they knew my ideology. They could not believe that I was creating a religion, that she was the high priestess of the religion. She threw them out, harassed them in such a way that they had to leave.

Only the group of twenty people that she had chosen -- they were all new, they had not known me

before. They were not aware of my ideology, my approach, my respect for everybody. They were simply gullible. And because Sheela made them heads of corporations, naturally they were happy. They were not expecting -- new people getting all the power.... And she made them commit crimes -- all of them. This is a simple strategy. If all those people have committed crimes, then nobody is going to open his mouth, because he will be caught too.

She tried to kill three of the people who were intimate to me, for the simple reason that she was afraid these three people had the opportunity to approach me without her permission: my physician, my dentist, and my caretaker. They were living with me in the same house, but they were not aware of anything until she started poisoning them.

First, my caretaker was poisoned in Sheela's room, with a cup of tea. But nobody ordinarily comes immediately to the conclusion that you are poisoned. She felt sick, the doctors examined her, but there was nothing, no disease. They said, "Simply rest will do."

Then my physician was poisoned with a cup of coffee in the same place -- in Sheela's room. Because he is a physician, and of great talent -- has the highest degrees from England, was the youngest member ever of the Royal Society of Physicians. Such young people are never accepted by the Royal Society, but his genius is there -- he immediately suspected there was poison, but there was no way to detect it.

He said that there are poisons which cannot be detected through blood, or through any other way. He even named one poison that is undetectable. And when Sheela left, in her room we found all this literature on poisons, how to murder people. And in the literature on poisons, the same poison that my physician was suspicious of is underlined. That is the only poison which is underlined, and it says it is undetectable.

When I heard that these things were happening I started to speak. Sheela was insistent, "Your health is good, it has improved; you have recovered. If you start speaking again, it may be affected."

I said, "What am I going to do with the health?" If my people are being poisoned -- for whom I am living, to whom my health is dedicated, to whom my whole life is dedicated....

And the day I started speaking, everybody was excited, ecstatic -- because they were thinking I was not going to speak for the rest of my whole life -- except Sheela. She was sad, and her gang, because now it was clear that sooner or later I would find out things from people.

Now I can see why she was asking me again and again, "Will you ever change me as a secretary?"

I said, "Why do you ask me that question? I have told you I am not going to change you." But she went on asking the same question dozens of times. It was enough indication to me that she was doing something which made her suspicious that, if I found out, I was going to change her. And she did not even come to say goodbye to me. She simply escaped like a criminal, a thief, with all those twenty people.

Just one woman amongst twenty, Ava, proved to be really a courageous woman. From Seattle she turned back. She told them that she could not remain her whole life with this burden and guilt, she was going to the commune. And she is giving her testimony today. She knows all the crimes, because she was part of the gang.

Now the whole burden goes on Sheela. And if the FBI does not take any action when they have an eyewitness, that means they are protecting the criminals. Then I will have to take other measures. Certainly, I cannot be violent with them -- but they have committed crimes that they can be imprisoned for by the Swiss police, who will be cleaner than the American police. Sheela has committed bigamy, and her Swiss husband, Dipo, has also committed bigamy. His American wife is here.

She cannot go to India, because she committed many crimes after I left India, without my knowledge. After I left Sheela's gang committed many crimes there, so she will be immediately caught if she goes back to India.

So I am waiting for the FBI and the American government to take action. Now we have given them every solid proof, and now there is a witness to all the crimes they have committed. If they don't do anything, then we are going to approach the Swiss government, and we are going to approach the German government....

The whole world, its intelligentsia, and the whole world media is with you. And if America wants to fall in the eyes of all the intelligent people of the world, then it is up to them. But we will give them a real fight, one they have not seen in the three hundred years of their history. It is not going to be easy.

But this is a totally different confrontation. We are nonpolitical people. And I am advising my people to undo everything that Sheela has done politically. We don't want to take over anything. We are not interested at all in any political thing. But the politicians are simply trembling. I don't see the point: why are they so afraid of us? Perhaps we are the people who can expose them -- that they are against their own Constitution.

And I don't think that Columbus had any visa or any green card, or any Americans who came in the beginning had any green card or any visa. But the people who have succeeded them have been holding back my green card for four years. If you want to say no, do you need four years? They are afraid to say no because they don't have any grounds to say no. And once they say no, we move to the courts. Then it goes beyond their hands. Yes they cannot say, because of the pressure of the politicians.

It does not matter to me. The green card is of no value to me. I can live here without a green card -- I have lived without it for four years, I can live without it twenty years more. They can keep their green card. But they have to know that they are going against the Constitution in every way. Either they have to say yes, or they have to say no.

The whole department has been working on my green card for four years. Great intelligence! They have never confronted a group of people like us. So it is very exciting to us, but to them it is a nightmare. So have a good nightmare! What can we do? We are ready to withdraw the nightmare if they just do the right thing -- that which the Constitution allows.

But you have to be ready and alert.

Whatever happens will be a good experience.

In fact, as far as I am concerned, I am really excited.

Okay?

From Bondage to Freedom

Chapter #19

Chapter title: A mystic versus America

3 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
WHY IS THERE A MEETING PLACE CALLED RAJNEESH MANDIR? WHY NOT GIVE IT ANOTHER NAME WHEN THERE IS NO RAJNEESHISM ANYMORE?

It is true. There is no Rajneeshism anymore -- but Rajneesh is still here. And this question must be from somebody who is from the outside, who does not know the commune of the sannyasins and their heart. I have not put that name there. I have come into the world without a name -- I don't know about you -- and I will go from this world without a name. Between these two nameless states, any name is just arbitrary. You can change the name; there is no problem. If somebody feels hurt by the name... I do not want anybody to be hurt.

But if the commune wants the name.... It is the only direct democracy in the whole world. All the democracies are indirect, and the moment democracy becomes indirect it is no longer democracy. It is just a Rotary Club, changing from one party to another -- but you remain the slaves. Whether you choose the Republicans or the Democrats, it makes no difference. Once you have chosen, then for four years in one country, five years in another country, you have given up your democracy. Then the persons you have chosen function in every fascist way.

This is a direct democracy. If you want to change the name of Rajneesh Mandir to another name, I will

be more than happy. But if you don't want to change it, then I am helpless. I am here just as your guest. I cannot go on changing things in your commune.

So let me ask you: Do you want the name Rajneesh Mandir? Then raise both of your hands and say yes three times!

[EVERYONE RAISES THEIR HANDS AND CALLS, YES! YES! YES!]

And who is the person who has asked the question? Please stand up. I would just like to see your beautiful face.

[THERE IS NO RESPONSE.]

Don't you have any guts?

You don't know how this commune functions. Remember, the name can be changed, but with it many other things will be changed too. You will have to do the discourses here; I will not be coming. You will have to guide my people on their spiritual path; I will simply vacate the place for you.

Whoever has asked this must be feeling deep down that if it was his name, that would have been really nice. It can be. I can persuade my people -- although they are against changing it. But they love me, and if I say to them to change it they will do it. But where are you? -- because from tomorrow the chair will be empty.

So don't ask such silly questions. Before you ask anything, think twice. This is not a political assembly, senate, parliament, where you can go on asking all kinds of idiotic questions and waste the time of the whole country for months together. This is not a bureaucracy where files move so slowly....

I have known one old man -- ninety years old -- who has been fighting a case for sixty years. When he was thirty he wrote a book, HISTORY OF INDIA. But because it was not in accordance with the British government.... He has simply stated the real facts, not bothering whether they go against the British or favor the British. He was a very impartial man.

The man was sued by the government of India, his book was banned. The publisher, the printer, the editor and he -- four persons were sued. Three of them died; the case continued. Many judges came and died; the case continued. Even the British government disappeared from India; the case continued.

I told the first prime minister, Jawaharlal Nehru, "The case on Pandit Sunderlal should be removed. This is ridiculous."

He said, "You don't understand the ways of laws. It is a very complex case, and has become more and more complex as time has gone on."

I asked Pandit Sunderlal, "When is this case going to end?"

He said, "Not before I am dead, because I am the only remaining person. All the advocates who have been involved, all the judges, all the people who were sued by the government are gone, the government itself is finished, but the case continues. This is bureaucracy. Things simply don't move, or move with such a slow pace that it is inconceivable."

A whole department has been deciding about me for four years. They have been given a whole department and an office, and dozens of people to figure out whether my green card can be issued or not. In four years they have not come to any conclusion. Great intelligence!

If they have any dignity and if they have any respect for their Constitution; if the Supreme Court of America is really fair, it will order all the Americans to vacate America. Give it back to the Red Indians to whom it belongs, and you all apply for green cards: you are not native to this place.

This is the only country in the whole world where slavery is not going to be destroyed. In India it was possible to destroy the British kingdom for the simple reason that the British never made it their home. They remained there to rule and exploit, but it was not their home. From all over the world slavery is disappearing, but in America the question is not even asked.

I am going to fight it in the Supreme Court, and challenge the Supreme Court: "If you have any fairness, then all the Americans either should leave the country, or should apply for visas. It has been long enough they have been touring here. Tourists are tourists: what right have they to claim other people's land?"

And the Supreme Court should dissolve the American parliament and dismiss the American president, and invite the Red Indians to make their government. That will be a real tribute to the American Constitution, to justice. And as a by-product it will destroy the possibility of a third world war, because Red Indians are not going to make nuclear weapons. They are so happy dancing, singing, gambling, drinking. Who bothers about fighting and a nuclear war?

With me, it is not going to be an easy case.

It is me versus America.

And I want them to come to a decision -- any decision, yes or no. Whatever their decision is, I am going to move to the court -- even if they say yes, because I don't recognize that they have any authority to say yes. They are foreign tourists, invaders. Who has given them the authority to give me a green card? So they should not think that by giving me a yes, the thing is finished.

But my commune is a direct democracy. Anything can be asked directly to five thousand people. And if they want to change it, it is perfectly right. If they don't want to change it, it is perfectly right. It is their commune.

But those who ask such questions should have a little guts and come up front and face the people.

BELOVED MASTER,
WE ARE NO LONGER A RELIGIOUS COMMUNE; THEN WHAT ARE WE? AND WHAT DO YOU SAY ABOUT THE TAX-EXEMPT STATUS OF RAJNEESH FOUNDATION, AND ALSO ABOUT YOUR IMMIGRATION? IS IT NOT JEOPARDIZED?

Nothing is jeopardized. My immigration is going to expose America, its hypocrisy, to the whole world. Their democracy, their mask of democracy is jeopardized.

We have declared Rajneeshism, as a religion, dead. That does not mean that you have lost something. You have gained. Now it is a commune of mystics, people who are seekers of the mysteries of their own being. It is no longer an organized religion like Christianity, Judaism, Hinduism, Mohammedanism; it is no longer a religion, but it has a flavor of religiousness. The flower is no longer there, but the fragrance has taken wings into the air. You are freed from confinement.

Each individual now is his own religion, his own spirituality, his own seeking, search, inquiry. Nobody is going to dominate him. He has not to follow a church, a pope, a high priestess. He has simply to follow his own natural simplicity, potentiality.

Who can take away the tax-exempt status of Rajneesh Foundation International? It has risen higher in spirituality by dissolving the organized religion. In fact, all organized religions should lose their tax-exempt status because they are not religious.

The moment truth is organized, it becomes a lie, it becomes politics. Organization is a political thing. Religion is an individual search.

So we are opening many new dimensions to fight with all kinds of stupidities which are prevalent in the world. We are the only people who should be given tax-exempt status, because we have dropped that bullock cart organizational religion and burned it completely; we have freed individuals to be spiritual on their own.

Do you think a person cannot have the qualities of religiousness without being part of an organization? Do you think by becoming a part of an organization a person automatically gets religious qualities? Then look at history. The religion based on the name of Jesus Christ has killed millions of people in these twenty centuries, burned people alive. It is based on Jesus' truth, and Jesus was teaching, "If somebody hits you on one cheek, give him the other cheek." Do you see any relationship between all the crusades, killings, wars, burning towns, burning living people -- and Jesus' statement? This is what happens when truth is organized. It dies.

Truth is something which blossoms only in individual freedom, in the total freedom of your being.

Look at the Hindus. They are still following ancient scriptures, five thousand years old, which are full of ugliness, which cannot be even called human. But because Hinduism is organized, it is a religion. One-fourth of the Hindus have lived, for ten thousand years at least, in a very inhuman way; they have been forced to live in an inhuman way. They are called untouchables. This is religiousness? One-fourth of Hindus cannot take water from the well from which everybody else takes water. They cannot live in the city, they have to live outside the city.

You will be surprised to know that even today there are places which are very orthodox. The untouchables move with a bell in their hand, continuously making people aware that an untouchable is passing: "Please move away. Close your doors." And they have been forced to have a broom attached to their back so that, when they move, the broom goes on cleaning the road, because they are touching it and it is becoming unholy. They cannot move in all the parts of the city where higher classes live. These people are religious? -- and they all have tax-exempt status.

Mohammedans have killed thousands of people, burned thousands of cities, raped thousands of women,

forced people to become Mohammedans at the point of the sword. In the fourteen hundred years they have been on the earth they have been just a curse! But they are a religion.

I don't want any organization. I don't want you to be political in the name of religion. I want you to be aware that all these religions don't have any religious quality. The religious quality comes through meditation, and meditation has nothing to do with organization. It is something... you have to go inwards; organization is something outside you.

You need not go to a church to be religious, or to a synagogue to be religious. You have to go inside yourself. That makes one a mystic, a scientist of one's own interiority. And only the few people who are doing this inner search are truly religious.

Nobody can take away the tax-exempt status from Rajneesh Foundation International. If they even raise the question, I am going to prove to them that all the religions should be stopped from being given tax-exempt status. They have done only murders, rapes; they are criminals.

It is only a meditative person who becomes silent, serene, centered, reaches to his innermost core. From there arises the fragrance of truth, love, compassion. He will not be a Christian, he will not be a Jew, he will not be a Rajneeshee. He will be only a mystic, one who has known his own mystery.

So, by declaring Rajneeshism dead, I have made you alive. I have given you the real dimension of flowering and blossoming and growing into true religiousness. I call my way, the way of religiousness -- but it is not an organization, it is an individual inquiry.

You are worried about my immigration status. Don't be worried about me, I can fight with all kinds of idiots without any trouble. I don't need any legal support.

A way of religiousness certainly.... I am not the leader of a religion, because the leader -- the very word "leader" is ugly. It is political. I am a friend, a guide, a philosopher. And if you don't have any category for a friend, a guide and a philosopher, then create a category.

Laws are for man; man is not for laws.

You have never encountered a man like me; naturally you don't have any category. But now I am here, create a category for me. I don't belong to any other category, I have my own category. But nobody can say that I am not religious, that I am not loving, that I am not a guide to millions of people.

So don't be worried about anything. Let them worry; they are already worried, and now they will be worried even more. They have been trying, but they cannot prove that I am not religious, they cannot prove that I am not meditative; they don't have any criterion for it.

I can prove that Jesus is not religious, is not meditative -- and the whole of Christianity goes down the drain. I can prove that Mohammed is not meditative, is not a religious person -- and the whole of Mohammedanism is nothing but a political strategy, a lust for power.

I am open and ready to challenge all these people. Pope the Polack -- he is welcome. He can come here and be our guest, and have a little discussion about meditation, what he knows about it. These are the people who have created all the poverty in the world. These are the people who are still teaching against birth control. That means more poor people, and more clients for them to convert to Catholicism, to Christianity. Their interest is not in the sufferings of the poor, in the sufferings of the orphans. Their interest is in more orphans, more Catholics.

Now there are six hundred million Catholics in the world; naturally, the pope becomes one of the greatest powers. Otherwise, he is just a Polack; nothing less, nothing more. It is a politics of numbers. That's why I am saying you should not ever get interested in organizations. The moment you become organized, you become interested in numbers.

I have allowed you complete freedom from any outer symbols -- now it is up to you. You are free, and all the colors of the rainbow are yours. You are free to use the mala or not. Only one thing remains: it is your journey inwards, which is the essence of religiousness.

So just don't be worried about anything. I alone am enough to fight all the politicians of America and all their agencies, and the government and the Supreme Court. And this is not out of any ego, it is simply out of a humble experience of truth.

And truth is going to be victorious.

There is no other possibility.

BELOVED MASTER,

THE RELIGION IS DEAD. THEN IS THERE ANY NEED OF MEDITATION?

My God! It seems it is the same idiot who is asking all these questions.

Because the religion is dead, now only meditation is left. I had to destroy everything nonessential, so you don't get lost in nonessentials as all other people in the world have. They have got lost in nonessentials, and completely forgotten the essential.

The essential is very simple; the nonessentials you can go on increasing. Buddhism has thirty-three thousand rules for the Buddhist monk. Now, I don't think any Buddhist monk can even remember them. I don't think even Gautam Buddha can repeat them again. Thirty-three thousand rules! And if people start following these rules, who is going to meditate? There is no time left. Strange kinds of rules all the religions have!

I have not given you a single rule -- just to keep you focused on the essential, the only thing that can transform you. And you are asking me, "Now that the religion is dead, is there any need of meditation?"

Then what the hell are you doing here? The religion is dead, meditation is no longer needed, so what the hell are you doing? Get lost! Go to the county road which goes directly to hell! You will have some taste on the county road of what it means to go towards hell. The county road has been made such a great thing, to give an experience to people of how the road to hell goes.

Can't you see a simple thing?

I used to live in a place, and in front of my house there lived a man.... Followers of Jainism have this idea that women are impure. I don't know what they mean, because they have the same blood, the same bones. And, in fact, man is born from the woman's womb. From the father he has got only a small injection of a male sperm, so minute that you cannot see it with bare eyes. That is his father's contribution. The father's contribution is almost nil, any syringe can do it far better. There is no need for so many gymnastics to do it.

But everything else comes from the mother -- your blood, your bones, your flesh, everything comes from the woman. And Jainism has the idea that women are impure. I cannot see the logic. Then what happens to men? Men must be more impure; nine months living in a woman's womb, growing with her blood -- everything that you have has come from your mother, except one sperm from your father. But nobody asks about men.

This man who lived in front of my house was a very orthodox Jaina. And he was in real trouble. The trouble was that he was a poor man, he had no running water inside his house. So he would go outside on the street, to the public water place where everybody was getting water, as early as possible. But if he saw a woman pass by, then that water that he had in his pot had become impure. He would throw away the water, wash his pot again. Sometimes it would be ten times, sometimes twenty times, sometimes it would be almost the whole morning that he was doing that.

And who can prevent them? Half of the people are women, half are men, and it is a road. I told him, "You waste so much time, you are bound to be poor; you are responsible for your poverty. If you washed people's pots and carried so much water to people's houses, you would have enough money for yourself. And what nonsense you go on doing!"

One day it was too much, because I told one woman, "Whatsoever happens -- I am going to give you five rupees -- you continue walking down the street the whole day. And I have to see this man and his religion."

The whole day he was throwing away water and washing his pots, and getting angrier and angrier. And finally, by the time the sun was setting... he had been doing that since sunrise, now it was too much. He was hungry, he had not eaten; he had not gone to work -- he hit the woman with his pot!

I reached there at that moment, and I told him, "This is absolutely wrong. The pot has become impure for its whole life. Now you cannot wash it clean, it has touched a woman. And what happened to your nonviolence, your compassion?"

He said, "This woman is very bitchy. I want to kill her!"

I said, "That is not allowed in your religion. You have forgotten completely, just cleaning your pot, that murder is not allowed by your religion. But suicide is allowed by Jainism, so if you are fed up, you can commit suicide."

He said, "You are strange! You always give me strange ideas. And I am puzzled why this woman goes on walking up and down the road."

I said, "I have arranged it with her. And from tomorrow she is going to walk up and down, because I am

going to pay her five rupees per day until you stop this nonsense."

It is easy to see other religions and their stupidities. It is very difficult to see your own conditioning, the religion in which you have been brought up. But if you are a little aloof -- and that's what meditation is: being aloof, detached, watching your mind -- you will be surprised what kinds of things you have been thinking are religious.

No Christian thinks that drinking alcohol is irreligious. In fact, on every holy occasion alcohol is an absolute essential. Now, Jainas or Buddhists cannot think of a religious person drinking alcohol. To them, all Christians are irreligious, antireligious.

Mohammedans, Christians, Jews -- all are meat-eaters. It does not occur to you that killing living animals just for your taste... and what taste? Just a few tastebuds on your tongue can be removed by any plastic surgeon very easily, and you will not taste anything. Just for your tastebuds you are killing living beings -- and still you think you are religious? And if Charles Darwin is right, then you are killing your forefathers. This is not good, it is not even nice -- what to say about it being Christian? Mohammedans think that God has created all the animals for man to eat. Their religious scripture says it, so there is no question about it: animals have been specifically created for man to eat. They don't see the implication of it. It means God is also a cannibal, life-destructive; he is not a creator, he is a destroyer.

A meditator -- who is neither a Christian, nor a Hindu, nor a Mohammedan, nor a Jaina, nor a Buddhist, but simply an inquirer into his subjectivity: "Who am I? What is this life?" -- the moment he comes to know this life, he also comes to know all life, because it is the same. Then he sees life not only in other human beings, he sees life in animals, he sees life in trees, he sees life all around. The whole existence is alive; we are not living in a dead existence. Out of a dead existence, life cannot arise.

And when you come to your center, you also know the ultimate peak of consciousness, the very Everest of consciousness. From that height you can see that there are people who have the same potential, but are not aware of it, are too much engaged in the outside world. Even if they become religious, then too they are engaged in outside rules, regulations, disciplines. But they have the same Everest of consciousness.

Not only man, animals have the same possibility. The trees have the same possibility. They have tremendous sensitivity. Even in plucking a flower, you are hurting the tree. A man of meditation cannot do it -- not because it is prohibited in his scripture: he cannot do many things simply because now his consciousness gives him the clarity to see what is right, what is good, what is wrong, what is bad. And to attain to this clarity is enough.

The moment you know of your own accord what is right and what is wrong, you cannot do the wrong. It is impossible. When you know what is good and what is bad, you cannot do the bad. The evil, the bad, the ugly is possible only in sleep.

The real religiousness is essentially very simple. I call it meditation. You can give it another name, awareness; or another name, consciousness. But whatever you call it, it has nothing to do with any organization, any holy scripture, any leader. Yes, a friend who has seen that luminous, that ecstatic world, who has touched the farthest star in his being, can help you as a guide.

I am not your leader -- leaders happen in politics. I am not your priest -- because I cannot do anything on your behalf. I am simply a friend whose own experience has made him so full of love that he wants to share it with anybody who is willing to share. And to a guide you don't owe anything. Just a thank-you perhaps will be more than enough. So you don't owe anything to me.

But the death of religion makes meditation absolutely important. Now you don't have anything left with which to deceive yourself. I have taken everything away that could have distracted you, and left you alone with meditation.

And you are asking me, "Should we stop meditating too?"

Why don't you ask, "Should we stop living too? Because religion is dead, should we be also dead?"

No, meditation you want to stop -- and what are you going to do then? Eat, drink and be merry, because the religion is dead? I am not against "Eat, drink and be merry," but a meditator really eats. He knows really the taste. While you are eating, you are doing a thousand and one things in your head; you are not there.

A meditator just drinking a cup of tea enjoys each sip as if he has found a treasure. He tastes everything -- the beauty of a rose, or a bird on the wing, a white floating cloud in the sky, a night full of stars. Existence is so full of splendor that a meditator -- because he is silent, available, present to the moment -- enjoys everything to its fullest.

I am not against your eating, drinking and merrying. I would like it to happen more deeply, more profoundly. But to give it that intensity, that totality, that profundity, that depth... except meditation, there is

no other way.

Life without meditation is simply vegetating. You can be different vegetables. Somebody is a cabbage, somebody is a cauliflower.... A cauliflower is only a cabbage with college degrees, not much difference.

But to live truly, you have to know yourself.

"Know thyself," says Socrates, but his statement is incomplete. I would like to say to you, "Know thyself so that you can *be* yourself."

And in being yourself, you are fulfilled. You have come home, the wandering is finished. Now there is nowhere to go, you have arrived. You have known the eternal life, its beauty, its bliss. All that you can do now is share it -- which comes automatically. When you see people stumbling in the dark, you start helping them, trying to move them in the right direction. It is a joy. When the gardener sees his rosebush full of flowers one morning, his heart also blossoms with the flowers.

And that's what happens to a man who has known himself, who has become himself. He starts sharing his joy, his bliss, his love, in different ways with different people -- whoever is available. And whenever he sees somebody moving in the right direction, he is immensely gratified, satisfied. Existence has given him so much, and he has nothing else to give to existence to show his gratitude. This is his gratitude. And when he sees others also reaching home, he feels that he has not been ungrateful -- and that is a tremendous experience.

When I see you moving, growing, this is my gratitude towards existence. It has given me so much, there is no way to pay anything back; there is no word even to express gratitude. The only way is that my every breath should be used in helping people to reach to the same Everest of consciousness.

Okay?

From Bondage to Freedom

Chapter #20
Chapter title: The power of the mystic

4 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
I AM ONE OF THE STARGAZERS, IDEALISTS, NAIVE. I LEARNED FROM YOU ABOUT TRUSTING EXISTENCE TOTALLY. BUT I UNDERSTOOD TOTAL TRUST TO MEAN JUST THAT -- TOTAL TRUST, TRUST UNTO DEATH. SO I HAD GREAT DIFFICULTY UNDERSTANDING WHEN MY OWN MASTER SUPPORTED PROTECTING OURSELVES WITH GUNS AND SEARCHING VISITORS, OR EVEN JUST BUYING INSURANCE. I BECAME SPLIT: ONE PART OF ME COULD SEE PERFECTLY WELL THAT EXISTENCE CONTAINS WARS AND FAMINES AND HITLERS, AND EVEN JUST THIEVES WHO WILL TAKE YOUR BELONGINGS IF YOU DON'T WATCH THEM.
ANOTHER PART OF ME THREW OUT LOVE AND TRUST TO EXISTENCE, AND WAS REWARDED WITH GREAT JOY AND WHAT SEEMED LIKE A CONSTANT AND CONTINUOUS SHOWER OF MIRACLES.
THE EVENTS AND THE DISCOURSES OF THE LAST FEW WEEKS HAVE GREATLY SHAKEN MY TRUST AND INTENSIFIED THE SPLIT IN ME.
PLEASE COMMENT.

It was not total trust. Don't deceive yourself. A trust that is total cannot be shaken by anything. It is

unconditional. You have just been hallucinating about total trust. Neither do you know what totality means, nor do you know what trust means.

If you trust existence, guns are part of existence too, just as roseflowers. And if you want roseflowers, you will need guns to protect them. But many people think life just a bed of roses. What are you going to do with the thorns? Those guns are the thorns. And it is such a simple thing to understand, even an idiot can understand it.

We have not harmed anybody, we are not going to harm anybody. But we are not going to allow anybody to harm you either. To harm is ugly. To allow somebody to harm you is the same, it is ugly. Life in both the cases is harmed.

And what can these three dozen guns -- which are not even automatic -- do in a world which is full of nuclear weapons? America has enough nuclear weapons to destroy the whole world. Why should they be afraid of three dozen guns which have not been used at all in four years? And there is no possibility of using them....

But if you want, I can just withdraw them today. But then don't object if Hell's Angels come and harass you, if fanatic Christians come and harass you, if all kinds of criminals come and destroy your commune. Do you think that will be a more beautiful scene than these three dozen guns, which are not doing any harm to anybody? These guns were not there in the very beginning, but fanatic Christians started coming and harassing people, Hell's Angels started coming and being a nuisance.

You cannot remain naive about the facts of life. It is a struggle. In this struggle you have to remember only one thing, that you are not on the destructive side, that you are not attacking anybody, that you are not harassing anybody.

Since we have had three dozen guns and a security force, those fanatic Christians and Hell's Angels and Witnesses of Jehovah have not come again. It seems the gun is far more powerful than Jehovah, more powerful than Jesus Christ. And these are toy guns; in a nuclear world, these guns don't matter.

The attorney general has alerted the army. I have never seen such cowards in my life -- to alert the army so that within three hours, any time, they can reach to Rajneeshpuram. People who are living silently, peacefully, meditating, rejoicing, dancing, doing no harm to anybody -- for them the army is alerted. The army is not alerted against all the criminals in New York, in San Francisco and L.A.

Every moment there is a crime committed in New York -- that is okay, that is the accepted American way of life. We are strangers; we are not committing any crime every moment. One person is dying of AIDS in L.A. every day. That means there must be thousands of homosexuals in L.A. Do you want to compete with New York and L.A. and San Francisco? Do you want to follow the American way of life, which is nothing but crime?

If you want, we can withdraw those three dozen guns; they don't matter. But you are being simply stupid. Those three dozen guns are keeping all the cowards away from you. And in Oregon I don't see anybody other than cowards.

We have been inviting the governor, the attorney general, to come and see: "Be our guest. Stay here for a day or two, go around the commune and see; these people are not criminals." They have never accepted the invitation. These cowards are afraid of toy guns, so why not keep them afraid?

And you are asking me, "People are searched...." It can be stopped, but then I cannot stay here with you, because the government is making every effort to destroy you. Then drugs will be brought in, planted here, and you will be arrested. That is their idea: one thousand sannyasins behind bars.

Right now they have no reason, but drugs just have to be brought and put in your houses. While you are working in the fields, making the roads, listening to me, your houses can become dangerous. Then who is going to be responsible for those drugs? It is perfectly right; anybody who enters here should be totally searched. We don't want any kind of interference with our people's lives.

But if you are happy, you have nothing to lose -- you will only lose me. Then I cannot stay here a single moment, because I cannot see you imprisoned, harassed, beaten; your houses bulldozed -- which you have created with tremendous creativity, love.

And you go on asking these stupid questions. Just last night, one woman sannyasin wrote a letter, that in the press conference when I asked people if they were with me to raise their hands -- ten thousand hands were raised, and she says she wanted to stand against me. And still she writes to me, "Beloved Master, I love you too much." Is she blind -- she cannot see ten thousand hands? To me it does not matter, she could have stood up. But why, in the first place, should you be in this commune?

A commune has to be an organic unity -- not a union but an organic unity, just like the body is. The left

hand cannot go against the right hand. The legs cannot go against the head. The heart cannot go against the head. This is not a union, it is an organic unity. A commune has to be organic, one.

Whoever wrote that letter -- either she should change her attitude, or she should leave. There is no reason -- why be here? Why live in antagonism with five thousand people? She seems to be somebody planted by the FBI, by the attorney general, or by some other agency. She is not a true sannyasin.

And she is also a coward. What is the point of writing the letter to me? You should have stood up and seen what happened then. While I was here, nothing would have happened. But when I would have left, five thousand people -- they are not cannibals; otherwise they would have made a good breakfast of you. But they can play football; that is not against spirituality.

So remember: if you don't feel at ease with the whole, just leave the place. And don't ask stupid questions. Before you ask a question, think over what you are asking. Those security people are for you, so that you can meditate without disturbance, you can work without disturbance, you can live without disturbance.

And strange, that just three dozen security people can keep you in peace for four years. You should be grateful to these people, because they are bored with the guns, just standing with the guns for four years, no chance to use them. And if sometime they have to use them, by that time they may have forgotten how to use them. They are for your security, and you seem to be against them. You are nuts or something!

If the government takes the responsibility that no nuisance will be done in this commune, we can withdraw the security forces -- and what security forces against the greatest world power!

In these four years, I have seen that Adolf Hitler did only one thing wrong: rather than attacking Russia, he should have attacked America! These cowards, who are afraid of three dozen ordinary guns -- not even automatic.... The American seems to be the most cowardly, spineless...!

You made the Constitution, and you have put the people to whom this land belongs into reservations. The reservation is nothing but the American name for concentration camps -- yes, without barbed wire. You have a more sophisticated way: you give those Red Indians pensions. Now, people who have nothing to do, and get enough money, what do you expect them to do? They will gamble, they will drink, they will fight. They are all drunkards, gamblers -- rowdy. These people cannot think of independence, they cannot think of freedom. You have not put barbed wire around them, you have put barbed wire around their very soul!

If Americans have any integrity and dignity, the first thing they will do is: give the government to the Red Indians. They will decide who is going to stay here and who is not going to stay here. Let them decide about Ronald Reagan's green card, because his forefathers entered this country without any visa, they had no green cards. They committed crimes.

And it is a very simple thing to understand: If Adam and Eve disobeyed God and every Christian is still born in sin because of Adam and Eve, then what about Americans? Your forefathers committed all the crimes, and it was only three hundred years ago. Suddenly you have become president, you have become governors, you have become attorney generals, you have become judges, Supreme Court judges, and you have started deciding. This is not your country.

This thing has to be brought to their notice, and to the whole world's notice. You talk against the Soviet Union, you talk against slavery -- and that's what you are practicing here.

Those three dozen security people keep all the idiots away. And I perfectly approve of it. If just by having guns, without even using them.... And I have told them not to use them unless it becomes necessary; and I will not let it become necessary.

Tomorrow, before the American embassy in India, ten thousand sannyasins are protesting -- this is the beginning -- that we are being mistreated. Every American embassy around the world will have to face the sannyasins. If anything is done to my people here, I have my people around the world: no American embassy can function. I have enough people in every country to force their government to disconnect their relationship with America.

This country is not a democracy; this country is simply hypocrisy! But till the whole world is awakened against this country's criminal politicians, we have every right to defend our small minority. They are trying to destroy it in every way.

They go on moving so slowly, and the reason is, they want to make some deal with the criminals who are hiding in Germany, in the Black Forest. They want to give them immunity, so that they can point to innocent sannyasins and accuse them of all the crimes that they have committed. That's why they are delaying.

Out of the twenty criminals only one young woman, Ava, came back from Seattle. She is trying to give

her testimony, and they have been postponing. I don't understand it. She has been in the group who committed all the crimes; she is an eyewitness, she can expose the whole group. Not taking my interview, not taking Ava's interview, simply indicates one thing: they want to make some deal with Sheela and her gang, so the criminals are protected and the commune can be destroyed.

But I am not going to let it happen. And if it happens, America will repent for it, because our fight will not end here in Oregon. It will go on into every nook and corner of the world.

They have never faced nonpolitical mystics.

This will be a new experience for the idiots.

I am really excited.

BELOVED MASTER,

I HAVE HEARD YOU EMPHASIZING THE IMPORTANCE OF CREATIVITY IN MUSIC AND SPIRITUAL GROWTH, FOR THE LAST ELEVEN YEARS. YET THE ASHRAM, THE COMMUNE, IS THE ONLY PLACE I HAVE LIVED IN WHERE IT HAS BEEN IMPOSSIBLE TO LIVE TOTALLY AS AN ARTIST OR MUSICIAN. THERE ARE ARTISTS AND MUSICIANS HERE, INCLUDING MYSELF, WHO HAVE BEEN YEARNING FOR THE SPACE TO PURSUE THEIR ART IN A CLIMATE OF MEDITATION, BUT HAVE HAD TO PUT IT ASIDE TO BE WITH YOU.

IN THE PAST, WE WERE TOLD REPEATEDLY THAT IT IS NOT THE RIGHT TIME. ISN'T NOW THE RIGHT TIME?

It is always the right time. You just have to remember: who is going to prepare food for you? You can play music, you can be creative; but don't ask for food, don't ask for houses, don't ask for clothes -- because others also want to be creative. Everybody has his own guitar. Do you want that you play the guitar, and the others make the roads and the houses for you? And they should prepare food for you?

Do the necessary work that keeps you alive, and in the remaining time you are free. Who is preventing you? Play music in the night when you are free. But then you have your girlfriend, your boyfriend.... Sacrifice something. Either sacrifice food, clothes, houses, or sacrifice girlfriends and boyfriends. Every creativity needs sacrifice, because who is going to do all the other necessary things for you?

I have been getting reports every day that people are not turning up in time in a few places. For example in the dairy, people are not coming on time; then the milk cannot be delivered to the commune in time. The cows are waiting for you, but you are missing.

You have got freedom, but you don't understand that freedom brings more responsibility than slavery. Slavery has no responsibility. It seems most of the people in the world are happier with slavery than with freedom, because in slavery they have to do something. Somebody is goading them continuously to do it!

In freedom, nobody is there to force them. But if people who prepare food are not reaching there in time, then you will not get your lunch in time, or you may not get your lunch at all.

I will see. One week more, and I warn you: if you cannot take responsibility and work as a responsible member of a commune, then you are asking for a strict discipline, order -- good names for slavery.

Seven days more... otherwise, I will advise all the presidents of the corporations, all coordinators, to enforce the hours -- because in four years it has never happened; you were always on time in every place. People are leaving early, coming late, coming whenever they want, not coming whenever they do not want. You are behaving in a very unintelligent way. You are asking for a fascist rule! It seems you have become addicted to the relationship of master and slave.

I am reminded that in the French revolution there was one central jail, which was only for people with lifelong imprisonment. Their chains had no keys, because the locks were never to be opened. When they died, then their hands would be broken and the chains taken off.

The revolutionaries thought that all those people, almost two thousand, who had been living in the jail for their whole life -- somebody had lived there for fifty years, somebody for forty years, somebody for thirty years -- should be released. But do you know what those prisoners said? "We don't want to be released."

The man who had been there for fifty years -- he was caught when he was twenty -- said, "I have completely forgotten the outside world, and here life is more comfortable. Food is given at the right time every day, we don't have to bother about it. And my eyes have become accustomed to this dark cell in which I have lived for fifty years. And these heavy chains on my hands and on my feet have become almost part of

my body. Without them I will feel something is missing. I don't think I can even sleep without them."

But revolutionaries are revolutionaries -- they forced them. They cut their chains and forced them to get out of the prison. But by the evening almost everybody was coming back. They said, "Outside, our eyes hurt; that much sun we cannot tolerate. Who is going to give us food? For fifty years, getting food without any trouble -- now we don't know any skill to earn our livelihood. Who is going to give us clothes? And the greatest problem is, we cannot sleep without the chains. Please give us our chains back! And we want to sleep in our dark cells." The revolutionaries could not believe it.

But this is a reality of all human beings. For four years there was no complaint, and you were perfectly happy. Now I am receiving letters of complaint, that this is wrong and that is wrong, and guns should not be here. Everybody should be allowed to do whatever he wants -- play music, do painting, write poetry, or just lie down by the side of the lake and have a good sunbath.

I am not saying that you should not do this, but first comes the commune's survival. You should do everything that the commune's survival needs. Then play music, paint, sculpt, or do whatever you want: dance, sing. But the commune's necessary work should not suffer.

If within seven days it does not change, then you will be back under a strict disciplined order. And those who cannot fit will have to leave the place. Why should anybody else take your responsibility? You have to be responsible for yourself. Outside in the world, do you think you can go on playing music and somebody will come with all kinds of dishes, Chinese food, and spaghetti, because you are such a great musician? Spaghetti comes first. Your music is your private affair.

So make it clearly understood that only seven days... and you have to learn responsibility; otherwise you lose your freedom. I cannot help it. Your president, Prem Hasya, is continuously coming to me, "What to do? People don't come to work. They have a strange idea of freedom."

I respect your freedom.

I want you to remain totally free.

But that is possible only if you accept your responsibility.

And your freedom will be only in proportion to your responsibility -- neither less nor more.

BELOVED MASTER,
ON OUR FARM, THE WORK THAT NEEDS TO BE DONE IS OBVIOUS. THE COWS NEED TO BE MILKED ON TIME, THE VEGETABLES HAVE TO BE PICKED FOR EACH MEAL. REJECTING THE OLD WAYS OF ORGANIZATION AND AUTHORITY HAS CREATED A GAP. LESS IS GETTING DONE AND PEOPLE ARE CONFUSED. IT'S VERY EXCITING, AND A SPONTANEOUS KIND OF ORGANIZATION SEEMS TO BE ARISING, BUT IT IS STILL VERY CHAOTIC.
HOW CAN WE GET THE WORSHIP DONE? HOW DO WE BALANCE WHAT WE WANT TO DO AND THE NEEDS OF THE COMMUNE?

Don't be worried. I have given seven days' time: either you do it, or it will be done the way it has been done for four years. It is your choice.

BELOVED MASTER,
IS THERE SUCH A THING AS PERSONAL POWER WHICH IS DIFFERENT FROM POWER OVER OTHERS? WHAT IS THE RELATIONSHIP BETWEEN POWER AND RESPONSIBILITY?

They are two totally different things: personal power and power over others. Not only are they different, they are diametrically opposite.

The person who knows himself, understands his own being, understands the meaning of his life, suddenly has an explosion of power. But it is more like love, like compassion. It is more like moonlight than like sunlight -- cool, calm, beautiful. Such a man has no inferiority complex at all. He is so full, so contented, so utterly blissful, there is no reason for him to feel any ambition to have power over others.

I call it the power of the mystic.

Power over others is political, and the people who are interested in power over others are people who feel a deep inferiority complex. They are continuously comparing themselves with others, and feeling themselves inferior. They want to prove to the world and to themselves that it is not so -- they are superior

beings. All politicians suffer from an inferiority complex. All politicians need to be treated psychologically.

These are the sick people, and because of these sick people the whole world has been in immense suffering. Five thousand wars in three thousand years!

And there is no end for the seeker of power over others, because there are always people left out of his power. That makes him still feel his inferiority. Otherwise, what is the need for anybody to become Alexander the Great? -- just sheer stupidity. The man died when he was only thirty-three. He could not live for a single moment, he could not love for a single moment. His life of thirty-three years was, in the beginning, preparing to become a world conqueror, and the remaining part was fighting, killing, burning. The only idea in his mind was to become the world conqueror.

When he was going to India, on the way, passing the boundaries of Greece, he met one of the rarest men in the history of man, Diogenes. He used to live naked. He was so beautiful, it was perfectly suitable for him to live naked.

Clothes serve many purposes, of climate, of culture, but the basic purpose.... All the animals can manage to live without clothes in every climate all around the world. What is wrong with man? Is he the most vulnerable and weak animal in the whole world? No. Clothes were first invented because all people don't have beautiful bodies. You know people by their faces. In fact, even you yourself, if you see a picture of your body naked, without the head, you will not be able to recognize that this is your body.

Diogenes was an immensely beautiful man; he needed no clothes. He lived by the side of a river. It was early morning and he was taking a sunbath. He had only one companion, a dog, and only one possession, an old type of lamp.

Alexander heard that Diogenes was very close when they were passing the boundary of Greece. He said, "I have heard so much about the man. He seems to be a little strange, but I would like to see him." Alexander went to see Diogenes -- Diogenes was resting. His dog was sitting by his side. Alexander said to him, "Diogenes, Alexander the Great has come to see you. It is a great favor, it is unique; I have never gone to see anybody."

Diogenes did not even sit up. He remained lying on the sand, laughed, looked at his dog and said to the dog, "Have you heard? A man calling himself great -- what do you think about it? He must be suffering from great inferiority. This is a projection to hide some wound." It was a truth. Even Alexander could not deny it.

Alexander said, "I don't have much time; otherwise I would have sat here and listened to some wisdom from you."

Diogenes said, "What is the hurry? Where are you going -- to conquer the world? But have you ever thought, if by chance you succeed in conquering the world, what will you do then? -- because there is no other world, there is only one world. Right now, fighting, invading, you can go on forgetting your inferiority; but when you have succeeded, your inferiority will come back, will surface again."

Alexander said, "Returning, I will come and stay for a few days here and try to understand. Whatsoever you are saying hurts, but it is true. In fact, just the idea that there is no other world makes me sad. Yes, if I conquer the whole world, then what am I going to do? Then I will be just useless, and all that is hidden in me is bound to surface."

But Diogenes said, "You will never return, because this kind of ambition is unending. Nobody comes back." And strangely, Alexander never came back. He died while he was coming back, before reaching Greece. And a beautiful story has been told since then, because the same day Diogenes also died. It is just a story, but very significant.

There is a river, according to Greek mythology, which you have to pass before you enter paradise. Diogenes was just a few feet ahead, Alexander just behind him. Seeing Diogenes, the same beautiful man, naked -- and now Alexander was also naked, but not with that beauty -- just to cover up, Alexander said, "This is a strange coincidence, the meeting of a world conqueror with a beggar!"

Diogenes laughed and he said, "You are right. Only on one point are you wrong -- you don't know who is the conqueror and who is the beggar. Just look at me and look at yourself. I never conquered anybody, yet I am a conqueror -- a conqueror of myself. You tried to conquer the whole world, and what have you got? Just a sheer wasting of your whole life. You are just a beggar!"

The personal power belongs to the mystic -- one who has had his flower of consciousness blossom, who has released his fragrance, his love, his compassion, far and wide. It is a very subtle power. Nothing can prevent it; it simply reaches to your heart. It simply makes you fall in tune with the mystic -- into a kind of synchronicity, a harmony. You don't become a slave, you become a lover. A great friendliness, a great

gratitude arises in you.

Just the presence of the mystic creates an immense aura. In that aura, whoever is open, available, receptive, immediately starts feeling like bursting into a song or into a dance.

Political power is ugly. Power over others is ugly. It is inhuman, because to have power over somebody means to reduce that person to a thing. He becomes your possession.

For example, in China, for centuries the husband had the power over his wife even to kill her. The law allowed it, because the wife was nothing but a possession -- like you possess a chair, and if you want to destroy it, it is not a crime; it was your chair. And if you kill your wife, it was your wife.... For centuries no man in China had been punished for having killed his wife -- up to this century.

Power over anybody reduces the other person's individuality, reduces his spirituality, and he becomes just a commodity, a thing. For centuries men and women have been sold in the markets like any other commodity. Once you have purchased a slave, you have all power over the slave. This may fulfill some insane and sick psychology, but it is not healthy. No politician is healthy -- I mean spiritually.

When Nixon was caught bugging and tapping other people's phones, and he had finally to resign as the president, Mao Zedong's remark is remarkable. He said, "Every politician does it. There is nothing special in it. Why are they making so much fuss about it? Poor Nixon has just been caught doing it."

And even after Nixon's resignation as president, Mao sent a special plane, his own plane, to take Nixon to China -- to console him, to say that this is just stupidity. "Whatever you were doing is being done all over the world. All the politicians are doing it. What was wrong was being caught. You were an amateur."

What politicians are doing all over the world, all through history, is simply inhuman, ugly. But the reason, the basic reason is that they have a deep feeling of inferiority, and they want to prove to themselves that it is not so. "Look, you have so much power, so many people in your hand you can make or mar, so many nuclear weapons in your hand. Just push a button and you can destroy the whole planet."

Power over others is destructive -- always destructive. In a better world anybody who is ambitious, who wants to be more important than others, ahead of others, should be treated psychologically. Only humbleness, simplicity, naturalness -- no comparison with anybody.... Because everybody is unique, comparison is impossible.

How can you compare a roseflower with a marigold? How can you say who is superior and who is inferior? Both have their beauty, and both have blossomed, danced in the sun, in the wind, in the rain... lived their life totally.

Every human being is unique. There is no question of anybody superior or anybody inferior. Yes, people are different. Let me remind you of one thing; otherwise you will misunderstand me. I am not saying that everybody is equal, as communists think. I am absolutely against communism, for the simple reason that the whole philosophy of communism is against psychology and against all psychological research.

Nobody is superior, nobody is inferior, but nobody is equal either. People are simply unique, incomparable. You are you, I am I. I have to contribute my potential to life; you have to contribute your potential to life. I have to discover my own being; you have to discover your own being.

It is perfectly good to be powerful as a mystic.

It is ugly, disgusting, stinking to have even a slight desire for having power over others.

BELOVED MASTER,
IN THE PAST, YOU'VE ALWAYS SAID THAT OUR LOVE IS WHAT KEEPS YOU IN YOUR BODY. IS ALL THIS NEGATIVITY AND EVERYTHING THAT'S BEEN HAPPENING RECENTLY AFFECTING YOU? WILL WE LOSE YOU?

There is every possibility.

BELOVED MASTER,
HUMAN NATURE IS TRICKY. IT WILL CREATE A SIMPLE INSTITUTION TO BEGIN WITH AND THEN TURN IT INTO AN ESTABLISHMENT SO AS TO CONTROL IT AND THE PEOPLE IT IS THERE TO SERVE. IN SUCH A SITUATION, CAN AN ENLIGHTENED MASTER CREATE AN INSTITUTION OR A FLEXIBLE, FLUID RELATING, WHERE THE EMERGENCE OF AN AUTHORITARIAN ORGANIZATION IS NOT POSSIBLE?

And what do you think I am doing here!

BELOVED MASTER,
THAT'S ALL -- THERE ARE NO MORE QUESTIONS.

That's great!
Okay?

From Bondage to Freedom

Chapter #21
Chapter title: Your work should be your joy

5 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
HOW COME PEOPLE DO NOT SEE THIS AS A MYSTERY SCHOOL, A PLACE OF HEALING, A "RELIGIO" TO ONESELF AND TO THE WORLD ALL AROUND, THE MOST POWERFUL RELIGION THERE IS... A PLACE TO FIND YOURSELF, AND TO FIND YOURSELF LOVED BY YOURSELF AND ALL THOSE AROUND YOU?

It is just because of that, that people cannot see it. It is a mystery school. It is not a commonplace phenomenon, an ordinary theological college, but a mystery school. The very word "mystery" answers your question. The ordinary human mind cannot comprehend: what mystery is there? For it, there is no mystery. For the idiot, everything is already known.

Socrates says that when he was young he thought he knew everything. When he became mature, a little older, he could see that he did not know everything: a few things he knew, but much more was there which was unknown and a mystery. And the day he died he said to his disciples, "This should be my last statement: I do not know anything." Strange... from knowledgeability he is growing into a strange kind of ignorance. But when he died he was so blissful, so peaceful, so at home that even his impending death did not create a ripple in his consciousness.

Later on his disciple, Plato, made two categories. One, the first category: knowledge which is ignorance, mere knowledgeability. You have heard it, you have read it, but you are not an eyewitness to it. It is mere hearsay, knowledge which is ignorance. Unfortunately, ninety-nine percent of humanity belongs to that category.

The second: ignorance which knows. You have become a child, innocent; all knowledgeability has been dropped, existence has again become mysterious -- just as it was when you were born. When you opened your eyes for the first time, everything was a mystery.

Ignorance that knows... you have become ignorant in the sense that you do not carry the burden of

scriptures, doctrines, theologies, philosophies. But you have a clarity which only innocence can give to you. In that clarity you can see, but what you see is beyond words; hence you cannot say, "I know." In fact, in that clarity, in that seeing, the seer disappears. There is only seeing. There is experiencing, but the experiencer has disappeared.

This is the state of the mystic, and this is the search of a mystery school.

Do not expect that people will understand you. Their misunderstanding is a recognition that you are a mystery school. Their misunderstanding is a qualification for you. If they start understanding you, then you are no longer a mystery school.

That's why I said, "Religion in this commune is dead" -- because religion they understand, but they do not understand the mystery, the origin, the root from which the word "religion" is derived. It is *religio*. It means putting yourself together: no longer split, no longer divided into body, mind, soul; no longer divided into God the creator, and existence the created. Everything that divides is against religio.

The mystic disappears in his experience, because to remain an experiencer is a division. The knower and the known -- there is still a division. There is a certain experiencing: the experience and the experiencer have become one. That is religio.

In the East, philosophy is called *darshan*. "Philosophy" is not the right word to translate it. It is, in fact, the most wrong word to translate it. Darshan means seeing, experiencing; the duality of the seer and the seen has dissolved. It cannot be translated as philosophy.

Philosophy means love of knowledge, and darshan means dissolution of knowledge and the knower. It is a totally different approach. And the professors of philosophy in India and outside India can never be forgiven for translating darshan as philosophy, and translating philosophy as darshan.

The East has no philosophy, the West has no darshan. They are two different categories. The West has philosophy -- love of knowledge. That makes you more and more knowledgeable. Your universities, your libraries, they all help you to become knowledgeable.

In the East, it is a mystic experience -- neither the university is needed, nor the library is needed. All that is needed is the courage within you to go as deep in your being as possible. At the very center of your being -- the explosion. There is nothing known, and there is nobody to know; there is only knowing. You cannot claim, "I know," because you were not there when it happened. You cannot claim, "I know," because what happened cannot be made knowledge.

Knowledge is something dead.

Knowing is something alive.

Knowing is something like a roseflower dancing in the wind, in the rain, in the sun. Knowledge is a roseflower you find in an old book -- crushed, dead, no fragrance. Can you believe these two roses are the same? In a way both are roses; but one is only a corpse, the other is life itself. The moment you try to bring your experiencing into words, the dancing rose dies. Then you get only a rose crushed within the pages of an old book, with no fragrance, with no dance, with no life.

Yes, it is a mystery school.

Religion we have buried, burned.

Religio we are going to live.

Religion becomes an organization. Religio remains always an individual inquiry. Religion sooner or later becomes a hierarchy. Religio never becomes a hierarchy -- the question does not arise.

This is a mystery school for people who are in search of themselves. That is the only common ground, that they are all seekers. Other than that there is no belief which joins them, no ideology to which they are connected, no faith to which they are surrendered.

Just the other day, I told President Prem Hasya that gachchhamis should be stopped, because they give a certain idea of religion. So many people doing gachchhamis looks like Mohammedans doing namaz, Christians doing prayer.

No, religio is individual; it has no collectivity. You are related to each other with a very thin thread; because the other is seeking himself, you are also seeking yourself. This seeking has brought you together. It can be of immense help, because seeking oneself means going into aloneness. One fears, one always wants to be in the crowd with someone; that way you can avoid your aloneness.

I traveled in India for thirty years continuously, and sometimes it took forty-eight hours to reach a place. The fastest train would also take that long. There were places that you could reach only in seven days. But that was the only time for me to rest, because when I reached the destination, then there was continuous work to be done from morning to night: to talk to people, to destroy their conditioning, to deprogram them.

It happened many times that traveling in an air-conditioned compartment I was with only one other passenger -- because only two passengers could travel in a compartment -- and the other passenger was very eager to know about me. So before he even opened his mouth, I would say, "Wait! This is my name... this is my father's name... this is my father's father's name.... This is their business... this is the number of my brothers and sisters" -- how many are married and how many are not married, how many have a college education, who are still in the university: somebody is becoming an engineer, somebody is becoming a doctor....

The man would look shocked. He would say, "But I have not asked!"

I said, "You were going to; now what is the point? Unnecessarily you will ask one question after another. I have given the whole thing! Do you have any more questions?"

And just thinking, "That man seems to be mad!" he said, "No, I don't."

Then I said, "Remember, for the coming twenty-four hours no questions, no yakkety-yak. This is my period of rest. If you want to talk, you can talk to yourself."

But that was also difficult -- to talk to himself in front of me. So what would the man do? He would open his suitcase, bring out something, put it back, close the suitcase; go to the bathroom, come back out -- unnecessarily. He could not tolerate it, twenty-four hours just being alone. And finally he would go to the conductor and say, "Whenever you have a seat in another compartment, please change me."

But the conductor said, "That man is innocent! He travels continuously. I know him, he has never harmed anybody."

He said, "It would have been better if he had harmed me! But it is very strange to live in that room. He does not speak, he just goes on looking at me, and I feel very tense, fidgety. I turn to this side and that, and he simply goes on looking at me. And just because of him I am doing stupid things, and I know that he is enjoying it! I cannot even smoke, because the moment I take a cigarette out, he simply indicates with his finger the sign, 'Smoking Not Allowed.' So what am I supposed to do? Just go on opening my suitcase? And I know what is there in the suitcase!

"I am unnecessarily going to the bathroom and there is no need; I am ordering the waiter to bring water or tea which I don't need! And he goes on staring. It is even difficult to sleep because of that man! I am sleeping, but just to see what he is doing I look at him and he is still looking at me. I say, 'My God! There is no possibility that he will let me sleep.' You just change me."

What was the trouble? Just to be alone is the most arduous thing. That's why people join religions. They become Christians, Jews, Hindus, Mohammedans, Christians. They join political parties -- communist, socialist, fascist, republicans, democrats. Even that does not satisfy their hunger for the crowd. They form the Lions' Club, Rotary Club -- all kinds of associations. They go to the church -- not for the church, but for the crowd. They go to meetings -- political, religious.... They feel at ease when they see so many people are there: they are not alone.

What is the fear of being alone? The fear is that in your aloneness is hidden the mystic roseflower... but you will have to go deep. And the deeper you go, the more alone you will be, because the world will be left far behind. Nobody can accompany you there.

A mystery school simply helps you, because somebody is ahead of you, somebody is behind you, somebody has already reached. The atmosphere of the commune, the milieu, gives you courage: "Don't be afraid. If others are moving inwards, why not you? If they are not losing anything, then aloneness is not dangerous. In fact, they are becoming more and more radiant, more and more loving, more and more compassionate."

Seeing so many people helps you. It creates a certain energy field which becomes your support. Of course, you have to go alone, but those who have reached can say with authority: Your inside is not empty; it is the only fullness in the whole existence. You are not hollow; you will find the greatest treasure of joy and bliss, peace and serenity, grace and gratitude, within yourself. You will find that you have always been here and you will always be here; death does not exist, life is eternal.

But your question is relevant. You are asking me, "Why don't people understand that this is a mystery school?"

They have never understood. And down the centuries such schools have existed, but behind a facade. For example, you know about alchemists. And in the chemistry books it is said -- which is absolutely nonsense -- that chemistry was born out of alchemical experiments, that alchemy was the predecessor of chemistry. They don't know what alchemy was.

Yes, there was a screen: alchemists pretended that they were trying to make gold out of base metals.

This people can understand; gold they understand immediately. And if these people are trying to make gold out of baser metals, they are ready to support, to do anything for these people.

Never was any gold made out of base metals. It was just a pretense. They had tubes and bottles and lamps and the whole paraphernalia -- it looked as if it was a scientific lab, but that was just in the front of the school. Behind that facade the real alchemy was going on.

Those were mystery schools, and certainly they were not cheating anybody. They were trying to transform the base metal in you into gold -- but that was metaphorical language. And they had to do that; otherwise, Christianity was there to kill all these people, because religion was Christianity's monopoly.

How do you dare! All that you are expected to do is to believe in Jesus Christ. What is the need of a mystery school and a search inwards? Jesus has given you all that is needed. You simply believe in him. He is the savior, and on the last day, the judgment day, he will choose his sheep and save them. So all that is needed is simple faith, belief. Why go through all this arduous journey, when a shortcut is available?

Alchemists knew that nobody can save you. There is no savior, and there has never been any savior, and there will never be any savior. You can save yourself or not -- it is absolutely an individual freedom and responsibility. But for that a certain school is needed.

My only fault is that I thought, "This is the twentieth century and man has become more cultured, more civilized; we are not living in the Dark Ages, the Middle Ages" -- and I created this mystery school without any facade.

But somebody has to bring it into the open, because there are millions of people who want to be seekers, who don't want to be believers. They need to know that they are not alone, that there are millions of other people around the world who are working on the same lines, that there are people who have arrived, reached, found the ultimate source of life.

But the mob will never understand you. There is no need to bother about the mob. Don't waste your time about others understanding you. You put your whole energy into understanding yourself. The mob has remained always in the Dark Ages, and it seems it is determined to remain always in the Dark Ages. It is their freedom and their choice. Let them remain whatever, wherever, they want to be. Don't be bothered whether they understand you or not.

You put your total energy -- because your own inner work needs your totality, and life is short, and nobody knows about tomorrow. So not even a single moment has to be lost in unnecessary worries.

BELOVED MASTER,
ANARCHY SIMPLY MEANS ABSENCE OF AUTHORITY -- WHICH IS BEAUTIFUL. BUT IN COMMON LANGUAGE IT HAS THE MEANING OF ABSENCE OF DISCIPLINE. WHY THAT CONFUSION? COULD YOU SPEAK ABOUT DISCIPLINE, ESPECIALLY ITS RELATION TO REBELLION?

Anarchy is one of the most beautiful words in the human language. Yes, it means absence of authority. It means you are accepted as an independent individual; you are no longer a slave.

Your question is: Why, in people's minds, has anarchy taken on the connotation of absence of discipline? It is a very simple psychological phenomenon. All discipline that you have known was imposed upon you by the authority. The authority of the parents disciplined you -- what to eat, what not to eat, when to eat, when to go to sleep and when to get up. What to do and what not to do was never left to your own decision. The parents were your first authority -- just like God the father was the first authority for Adam and Eve. He was the father, they were the children. And he was telling them not to eat from the tree of knowledge, not to eat from the tree of eternal life. Authority disciplines.

Then there are teachers in the school, the priest in the church, in the temple, the rabbi in the synagogue. And they are all authoritarian figures. You have to do what they say; otherwise you will have some kind of punishment either here or after death. Naturally authority and discipline become associated with each other. So whenever authority is removed, you think now there is no need of discipline.

The reality is, when authority is removed then there is a real need of discipline. Now there is nobody to impose any order on you, it is your responsibility to live a life of order, discipline. Why? -- because a man who lives without order starts falling into pieces, falling apart. His life starts losing harmony. A man who does not know discipline lives a life which cannot be called really human. He falls back into the world of the animal kingdom.

Discipline makes you integrated, gives you a certain crystallization. And without that crystallization you

cannot be more conscious. Authority is slavery for you. Discipline is living an organic, harmonious life.

Just see how authority has destroyed humanity down the ages. Start from the very beginning.... It was God's authoritarian order that Adam and Eve should not eat from these two trees of knowledge and eternal life. What was the result? The result was disobedience. Any obedience forced upon you creates in you -- if you have any guts -- disobedience. You want to do just the opposite.

When I first read the story of Adam and Eve and their expulsion, I went to my father and showed him the story. He said, "But why are you showing it to me?"

I said, "I am showing it to you so that you understand: no shoulds, no should-nots; otherwise I am going to disobey. Even God could not manage; you will not be able to manage it. The story is clear."

He said, "You draw strange conclusions! The story is told so that people don't disobey, and you are drawing the conclusion that the story says people should not be authoritarian."

I said, "It is absolutely clear -- because in the Garden of Eden there were millions of trees; if God had not been so stupid, then I don't think even by now Adam and Eve would have found the tree of knowledge and the tree of life. He is responsible for their disobedience, and if anybody has to be punished, God has to be punished.

"So I am just telling you that if you tell me to do anything, I am going to do its very opposite, whatever the consequences. It may harm me, it may harm you, it may harm anybody, but one thing is certain: obedience is not going to be my way of life. You can certainly advise me, but the choice is always mine -- to do or not to do." My whole family remained in trouble continuously. And it was natural....

In my city there was a very beautiful river. But it was a mountain river, so suddenly in the rains it would become too big and huge, and in summer it would shrink and become small. In the rains the current was so great that to cross the river by swimming was almost to invite death. But I told my father, "This river is a constant challenge to me. So I am ready -- even if death happens, I am going to cross this river when it is in full flood."

It becomes almost one mile broad, and it takes nearabout three hours, four hours to cross it. And the current is so powerful that you cannot cross it directly. The current goes on pushing you downwards, so when you reach -- if you survive -- you reach almost five, six miles down on the other shore. Then you have to walk twelve miles up -- then only can you come back to the spot from where you had started. It was going to take the whole day.

My father said, "Don't do that."

I said, "You are not advising me, you are ordering me. I am going to do it."

My whole family was in a turmoil: "You are so small, and this is dangerous. Nobody has even tried it; the best swimmers in the city have not dared."

I said, "That makes it more challenging."

I went against the whole family. They even threatened me that they wouldn't allow me to come into the house if I survived. I said, "That's okay. I will sit just outside the house."

It was difficult. There were moments when I thought, "Perhaps it is not possible to reach the other shore." It was arduous, tiring, but I managed it. And then twelve miles I had to go upstream.

By the evening I was back. I didn't enter the house, I sat just on the steps. They were all amazed to see me, that I had come back alive. My mother said, "Why don't you come in?"

I said, "You made the condition that even if I survive, you are not going to let me in. So I am sitting on the steps. If you have any objection, I can sit on the street."

My father came and took me in. He said, "We are sorry. We never expected that you would be able to manage. You do not know in what agony we remained the whole day."

I said, "But the ecstasy that I have felt -- in comparison to it your agony means nothing. My suggestion is, next time you also come with me. All my uncles are invited to come with me. It is a tremendous job, but once it is done, something in you crystallizes. I feel stronger than ever!"

In the school it was continuously a problem, because I did not believe in any authority.

I have loved hats from my very childhood, but in the school I had to drop hats because it was compulsory; you could not come to the school without a hat. My family said, "But you love hats!"

I said, "I love hats, but I love freedom more... even more than my head! If I have to lose my head, I will lose it willingly, but I cannot lose my freedom. Tomorrow, I have been called by the principal of the school, so I am very excited about the encounter."

The principal was thinking that he would just threaten me and things would be settled. I entered his room and I told him, "Before you start threatening me -- and I know you have been using corporal

punishment -- if you do any harm to me, I am going directly to the police station. Corporal punishment has been banished, it is illegal; you will be unnecessarily in trouble. I don't want you to be in trouble.

"So first, drop whatever you have been thinking. Man to man, let us discuss the whole problem. If you can convince me.... I love hats, but if you simply order me, then there is no way that I will use hats." I asked him, "What relationship has a hat with education? Does it increase a man's intelligence?"

He said, "These questions I have never thought about."

Then I said, "You think, and you inquire; you consult higher authorities. You have to prove that the hat has some relevance. I have come to the school to be educated. If the hat helps intelligence, I am perfectly willing to wear it. But you will have to prove it."

The reality is that in India, Punjabis are the only people.... They use turbans; that is part of their religion. The Sikh has to use it, otherwise he is not a Sikh. And they are the most unintelligent people in the whole country. The Bengalis are the people who don't use any hats, any caps, and they are the most intelligent people in the country. Not a single Punjabi has risen to world eminence for his intelligence. They have not achieved Nobel Prizes. But Bengalis have become world famous. They have achieved the Nobel Prize for science, the Nobel Prize for literature, and all other kinds of awards.

I told the principal, "What this proves is that the turbans are preventing the intelligence of the poor Sikhs. The Bengalis, without any caps, any turbans, any hats, seem to have fresher minds, are more intelligent. They have created the best literature in the whole of India, the best poetry, the best art, and their language is a beauty. Even if two Bengalis are fighting, you cannot think that they are fighting, their language is so sweet."

The principal said, "I will call you when I have figured it out, but you seem to be a difficult case."

I said, "That's true. But call me only when you have enough proof."

And I remained all my school life without a cap. Naturally, many other students stopped using caps. One day the principal called me and said, "This is too much! You are not using caps, and you are spreading a kind of rebellion, disobedience. Others are not using caps."

I said, "I have not said anything to anybody; to use or not use is their freedom. One thing is certain, you have not come with any argument to prove it helps intelligence. To you I can say that you should not use the cap! It is not dignified of you. For no reason, why are you destroying your intelligence?"

In the college, I used to have a long robe, with a wraparound *lungi* as it is used in India, and with no buttons on the robe, so the chest is open. And I was very healthy and robust, one hundred and ninety pounds.

The principal told me, "Coming to the college without buttons is not according to the etiquette."

I said, "Then change the etiquette, because my chest needs fresh air. And I decide according to my needs, not according to anybody's idea of etiquette."

In my first year in the college, I won the all-India university competition for debate, and the professor in charge -- he is dead now, Indrabahadur Khare -- was a very properly dressed man. Everything about him was proper. He took me to a photo studio near the college, because they wanted my picture to be released to the newspapers, to the magazines, and particularly for the college magazine: I had won the all-India competition and I was just a first-year student.

But he was very tense all the way to the studio. And when we entered the studio, he said, "Excuse me, but without the buttons, how will your photograph look?"

I said, "It will look just like me! You have not won the debate, I have won the debate. And when I was debating there were no buttons, so what is the problem now? If I can win the debate without buttons, then my photograph has to be without buttons!"

He said, "You do one thing" -- he was a very small man. He said, "You can take my coat, it will fit you. You just put it on top of your robe and it will look beautiful."

I said, "Then better you stand here and let it be perfectly proper. Let that picture go."

He said, "That cannot be done. That will be simply objectionable. The principal will say, 'This is your photograph, and....'"

So I said, "You should remember, my photograph has to be like me. I cannot use your coat. Either the photograph will go without buttons, or I am not interested in the photograph at all. So you decide."

He had to decide for something very improper. He said, "I have never done anything improper, and I never allow anybody to do anything improper. But you seem to be strange."

I said, "This is not improper."

Every child is born naked -- that is proper. Every animal is naked, and that is proper. But there are

people addicted to properness....

I have heard, in the times of Victoria in England, ladies were putting clothes on their dogs, because to keep a naked dog with them was not ladylike -- and the dog does not know any etiquette. If the dog meets a lady of his own kind, he may have an erection. That is very improper in public. He may even try to make love -- in public! No, he has to be covered completely. He cannot have any erection in public, he cannot make love in public because of the clothing. And you will be surprised: even the legs of the chairs were covered with clothes -- because they are legs, and a lady's leg should not show. Stupidity can go to any length.

I have fought against authority my whole life. But I have never forgotten the difference -- on the contrary, the more I have fought against anybody imposing his authority, the more I have tried on my own to be disciplined. Because now I am alone, nobody can discipline me, I have to discipline myself; otherwise I will start falling apart, I will not be able to have an integrated individuality.

I believe in discipline.

The word "discipline" is very beautiful. It comes from a root which means learning: a man of discipline is a man who is always learning, a man who is always ready to learn. He is a man who is always open to learn -- with no prejudice, with no preconceived conclusions.

A bigot cannot learn. A Christian cannot learn, a Hindu cannot learn, a Buddhist cannot learn. They have already accepted conclusions without any experience. They are closed people.

Discipline means you remain open. It comes from the same root as disciple. A disciple means one who is ready to learn. A disciple means one who is not bigoted, who is not prejudiced, who has no unexperienced beliefs, who knows what he knows and who knows what he does not know. He is very clear about it. And when there is no authority over you, then you are the authority -- a tremendous responsibility, a great freedom.

I have been telling you that Sheela and her fascist gang are gone -- and it has been a tremendous relief to the commune, but it has created many problems. It has given you freedom, and you are not capable of being free. You are accustomed to being slaves. In four years I had never received any letter from you saying that you would like to come to work when you feel like coming, you will leave the work when you feel like it. I have heard of no problem.

Now I have received a letter just last night -- somebody wants just to meditate in the hills the whole day long. You can meditate, but then don't ask for food, don't ask for clothes, don't ask for shelter -- because the people who prepare food also would like to meditate in the hills. Why should they prepare food for you? Why should they bother about you?

It is your meditation, it is your joy. They should have their joy, and do whatever they want to do. Then you will not find the dentist in the dentist's office; he will be meditating somewhere. You will not find the doctor. One day the whole department of the medical center did not turn up for work; they just felt to relax. That's a great idea -- but what about the patients? Who is going to look after them?

I am not preventing you from meditation, but you have to understand your responsibility. It is a commune, and now that a fascist regime has been removed, if you behave in this way you cannot exist; it will be impossible.

But if you miss this opportunity, perhaps you will miss forever -- at least for this life. And this is a tremendous loss -- a mystery school, a religio, has not the guts to be independent and yet create order out of independence and love?

Work for love, not because somebody is forcing you to work. Your work should be your joy! You are doing it for the people you love.

BELOVED MASTER,
WHEN I HEARD ABOUT THE POSSIBILITY THAT YOU COULD BE ARRESTED, AND THEY COULD HURT OR KILL YOU THEN, UNPROTECTED AS YOU ARE, MY FIRST REACTION WAS OF TURNING INTO A WOUNDED LION, OF SPENDING THE REST OF MY LIFE BURNING EMBASSIES AND LIVING AS A FASCIST ANARCHIST, AS A REACTION TO THIS INCREDIBLE PAIN.
WHAT CAN MY MEDITATIVE RESPONSE BE TO THESE DIRTY ACTIONS OF POLITICIANS?

No need to be worried. They cannot dare to arrest me, for the simple reason that arresting me means America loses its mask of democracy, and its real face of hypocrisy comes before the world.

I have not committed any crime. To be silent is not a crime. To be in isolation is not a crime. I was silent, in isolation -- that is my birthright. If somebody takes advantage of it, I am not responsible for it.

For example, if you are asleep and somebody steals from your house, it can be said you are responsible for the stealing. Why were you asleep? You gave the opportunity to the person; he took advantage of it and stole. Does that mean nobody can sleep? Do you mean to say that nobody can go into silence, into isolation, because advantage can be taken of it? This is sheer nonsense, this is not logic.

They cannot arrest me, don't be worried. And I have one million sannyasins around the earth, and more than two million sympathizers. There is no need for anybody to become terrorists, burn American embassies, or do any violent activity. All that is needed is, in front of every American embassy, go there and sit down and meditate. Let the whole world see that these people are simply meditators. Even in protest they are only meditating, not doing any harm to anybody, but just being silent; if you have some heart, it will respond.

All the sannyasins and the sympathizers meditating before American embassies will be far more effective than throwing bombs. This will humiliate them more than burning embassies. And this will bring pressure on the American government: "You are not dealing with terrorists, you are dealing with a mystic commune. And you should behave more humanly."

This will be a beautiful opportunity to show the power of silent, meditative compassion: no destruction, no violence, no ordinary political kind of protest. Just see what meditation can do. It can destroy a whole empire.

Love is more powerful than any power.

You see a waterfall: the water is so humble, so weak against the rocks on which it is falling. But soon the rocks will be gone, the water is going to be victorious. The rocks were hard, very strong, but not before water. The power of meditation is the power of water. The power of politics, violence, is the power of the rocks.

Don't be worried at all. Whatever happens -- this is my experience of the whole of life: whatever happens brings something good to me and to my people. So whatever happens will be a benefit, a blessing.

Let them arrest me. I have informed them, if they want to arrest me they should come with handcuffs, because I want the whole world to see my hands with their handcuffs, to see that this is America -- and this America is going to protect democracy in the world. It is destroying democracy itself, it is against its own Constitution. Just my hands raised with the handcuffs will have enough power. Don't be worried. All their nuclear weapons are nothing. If they are going to take this risk, they will repent forever. They will see America and its prestige going down the drain.

And how long can they keep me arrested? Two hours? I have not committed any crime, but within those two hours they will have destroyed their credibility.

So it is up to them. It is for the attorney general to decide. If he has any intelligence, then it is better to leave us alone. But if he is as idiotic as I think he is, then he is bound to do something stupid which will destroy him -- not me, not you, not the commune.

Okay?

From Bondage to Freedom

Chapter #22
Chapter title: This whole earth belongs to us

6 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
DO I BETRAY MY REAL SELF, AND ONLY MYSELF, BY NOT LETTING GO?

In this commune, you cannot betray anybody except yourself. In the outside world the situation is different. You can betray Christianity, you can betray Jesus Christ, Moses, Mohammed. You can betray communism, Karl Marx. You can betray a thousand and one things, for the simple reason that they are all asking for your faith. Betrayal comes as the other side of faith.

I am not asking for your belief, I am not asking for your faith. There is no way to betray me or anybody else here. This is a commune of individuals, totally independent, living out of their freedom and responsibility.

There is nobody above you. You are alone here! So if you betray, you can betray only yourself. Let this sink as deep as possible in you, because every faith creates rebels, and every belief creates disbelief. The very seed of betrayal is sown in the idea of obedience.

God thought that Adam and Eve had betrayed him. In fact, he had created the whole situation himself. The Christian-Judaic God is a fascist. He orders his own children not to be wise, not to have eternal life. He is provoking them to betray. If they have any guts, they will do just what he is telling them not to do. And then he dumps on them that they have betrayed, they have not followed, they have not been faithful, reliable, trustworthy. They have committed a sin, they should be punished for it. And not only are Adam and Eve punished; generation after generation, each human child is being punished because thousands of years ago Adam and Eve had betrayed God.

You cannot betray me. You cannot betray anybody else in this commune. You are here out of your freedom, you can leave out of your freedom. You are welcome to come in; you are welcome to go out. Our respect for your individuality, for your freedom, for your decision, is absolute.

So remember: either you can fulfill yourself or you can betray yourself. If you fulfill yourself, your freedom will become a fragrance. If you fulfill yourself, your individuality will reach to its ultimate potential.

If you betray yourself, you will remain retarded. But nobody is punishing you. It is your action and its consequence.

BELOVED MASTER,
IF ALL THE WORLD'S RELIGIONS HAVE BEEN DOING THINGS NOW IN THE HOPE OF REWARD LATER -- IN THE HEREAFTER FOR THE CHRISTIANS -- HOW CAN WE AVOID FALLING INTO THE SAME TRAP, BECAUSE OF HABIT, OF MEDITATING NOW TOWARDS ENLIGHTENMENT LATER, AND IN THAT WAITING FOR IT TO HAPPEN, MISSING NOW?

That is this enlightenment all about? What do you understand by enlightenment?

The first thing: it can never be in the future. You cannot make a goal of it; it can never be tomorrow. Either it is here and now, or never. Remember those words: now or never!

You have misunderstood the idea of enlightenment. The idea of enlightenment is to remain in the present moment. I call it meditation -- not to go into the past, which is no more, not to go into the future, which is not yet -- because if you go into past and future, you are going to miss the present moment, which is the only reality.

Just be here, now. And if you are here and now, enlightenment comes of its own accord. It is not a goal that you have to reach. It is not somewhere far away, so that you have to travel a path to it. It comes to you, you never go to it. It is not your doing, it is a happening.

All that you have to understand is: be authentically in the present, because there is no other reality anywhere. This small moment, this silence -- and suddenly you will feel something arising from the very depths of your being. It has always been there; you never gave it a chance. You have been wandering everywhere, but you have not allowed your innermost core just a little space, a little time.

All the other religions teach you that God is there far away; you need a savior, a messiah, a prophet, a holy book, a religion, to help you to reach there. They teach you that heaven is far away, and you have to accumulate virtue to deserve it. They are keeping your eyes focused on a faraway future.

This is a very cunning strategy so that life goes on slipping out of your hands. From the cradle to the grave, you are just hoping and hoping and hoping. And what comes is neither God nor heaven, but death. And you missed the tremendous opportunity of being alive! You simply vegetated, because you were not interested in life itself. Even great thinkers, theologians....

One Christian theologian, a great intellectual, respected all over the world, was Stanley Jones. He was traveling all around the world, preaching the gospel of Christ.

I met him in one of his discourses. After the discourse I asked him, "Your discourse was beautiful, but do you understand what you are doing? You are harming all these simple people. You are proving exactly what Karl Marx used to say, that religions are nothing but opium to the people. I don't agree with Karl Marx on anything else, but on this statement I cannot disagree. You are giving them dreams of the future, of an eternal life beyond death. Have *you* been beyond death?

"Being a Christian, certainly you cannot say that you have been beyond death. A Hindu may be able to say yes, because he believes in many lives; he has been many times through the process of death. But you cannot say that. Christians, Jews, Mohammedans believe only in one life, so there is going to be only one death. Have you been beyond death? Have you come experiencing what you are saying?

"Be sincere. And I hope that you will be honest. And if you don't know what is beyond death, then why destroy these people's lives? Focusing their mind on the future, which is unknown, is really murderous. In my eyes, you are not a theologian but a murderer! The law may not catch you as a murderer, but you cannot deny that you have murdered many people; you have taken them away from the present -- and that is the only life there is. Live this moment in its totality."

Other religions have goals. This is not a religion, this is a mystery school. This is a *religio* -- the root from where the word "religion" has come. Religio means putting you together. Nothing else -- no God, no heaven, no hell, just putting you together, a crystallization. And that can happen only in the present.

I don't sell opium, I am not a dope dealer. For that you will have to go to Christian bishops and cardinals and the pope -- they are dope dealers. The dope is so subtle that the law cannot catch them; it is invisible. But it is far more dangerous than the ordinary dope. Once you get accustomed to focusing your life, your longing, your hope, in the future, you are finished. You have committed suicide, you will not be able to live.

I teach you life.

I teach you love.

I teach you meditation.

They all mean the same thing: to be in the present. And see the beauty of being in the present -- the silence that descends, the serenity that surrounds you, a tremendous contentment that arises for no reason at all.

And as you become more and more attuned to the present, as your depth within yourself grows, suddenly one fine morning you really wake up! Not the everyday waking -- you really wake up, because you are at your very center, and you see the whole life in a new light. The whole existence becomes luminous. Everything becomes a glory unto itself. Small things start having tremendous meaning. And what God had forbidden.... You have eaten the fruit of wisdom and the fruit of eternal life; now you know those trees are not outside you, they are your very being.

The Garden of Eden is not somewhere outside, it is within you. And once it is felt, what a relief, what a blessing! This I call enlightenment. Then moment to moment you go on growing more and more into light, into life, into love. There is no end to it. Even the sky is not the end. You are far bigger than the whole universe. You are carrying within yourself all the millions of stars, all the flowers, all the music of the world. There is nothing that you are missing.

This experience I call enlightenment. But please, don't make it a goal; otherwise you will miss it. Make it a goal and you have missed it. You simply learn how to be in the present, and enlightenment comes to you. You don't have to go anywhere.

BELOVED MASTER,
A FRIEND IS GOING TO VISIT RUSSIA IN A COUPLE OF WEEKS. DO YOU HAVE A MESSAGE FOR YOUR SANNYASINS OVER THERE?

Yes, a few things....

Tell my sannyasins in the Soviet Union: one, that not only are *they* underground, now my whole sannyas movement is underground. I have taken away everything outside and left you with only meditation. No government, no fanatic religion is capable of finding the treasure of meditation that you are carrying. And outer things don't matter.

Russian sannyasins have always felt sad because even though they live in a red country, they cannot use red clothes. Now there is no problem: we have claimed the whole rainbow. Now all colors are our sannyas colors, so they should not feel sad anymore. And now it is possible in the Soviet Union to spread meditation more easily; hence the Soviet Union is one of the most potential countries.

It needs meditation, because Karl Marx, Friedrich Engels, Lenin -- the communist trinity -- had no idea of meditation at all. They have never been to their inner being. They have never touched their own self and felt its benediction. They were poor people.

And in Russia, after the revolution, everything that is in any way related to religion has become a crime. But what I am giving, even the Soviet Union cannot deny, because we don't have any God, we don't have any heaven and hell, we don't have any priesthood, we don't have any prayer, we don't have any kind of ritual.

We have declared that we are no longer a religion. We don't have any theology. We are seekers of our own interiority -- that has nothing to do with religion. And who can prevent you from going inwards? You can be prevented from going to some place outwards, but you cannot be prevented by any force, atomic, nuclear -- no force can prevent you from going inwards.

And there is no principle in the whole literature of Marxism which says that going into your own being is against communism. It has nothing to do with communism. Communism is just a political phenomenon. To go inside is just like sleep; what has sleep to do with communism? Going inside is absolutely unconnected with any kind of politics.

So tell the sannyasins in the Soviet Union that they need not be afraid. The KGB is persecuting them -- make it clear to them that we are not a religion, and we don't have any politics. What we are doing is an "insearch." And, according to the Soviet constitution, insearch is not a crime. So don't be afraid. Be straightforward and up front.

Meditation is not a prayer. Prayer needs a God: meditation needs no God. Meditation needs only you, ready to explore what is inside you: What is this life? What is this consciousness?

And Russia has more potential, because for sixty, seventy years the Russian people have been deprived of any inner journey. It is just like a land which has remained unused for seventy years. No crops have been grown. The land is ready to burst forth -- just the seeds are needed. That's why I say Russia is one of the most potential countries. And meditation is the seed.

Meditation can become a wildfire in Russia, because everything else is difficult. The government is continuously after you; even walls have ears. Everybody is a detective -- but nobody can detect your meditation. Spread it! Many people need it.

The second thing: tell the Russian sannyasins not to feel in any way sad that in other countries sannyasins are free. It is not true. Our experience in America proves it -- that all democracy is simply talk. The American Constitution is beautiful, but the politicians are just as ugly as anywhere else. The Constitution is a dead book. The power is in the hands of the politicians, and they are doing everything that they can do to destroy sannyasins. That is the reason that I am telling my sannyasins to go underground. And it is so easy for my sannyasins to go underground: no red clothes, no mala -- you are underground.

I am not a sadist. I don't want you to be unnecessarily persecuted, tortured, harassed. There is no need when you can go underground so easily. The politicians will prove absolutely impotent; they cannot do anything to you.

In Mohammedan countries we have sannyasins. They were also feeling bad that they cannot be like every other sannyasin, and the movement cannot grow. Now it can grow everywhere; now there are no barriers.

It is the same thing -- the politicians may talk of democracy, they may talk of dictatorship, it doesn't matter. Politicians are simply politicians. Their minds function in the same way, their cunningness is the same. Yes, their masks may be different. In these four years we have seen that the American politician has only the mask of a democrat. Behind democracy is hypocrisy and nothing else.

This whole world is tortured by politicians in different names, exploited in different names. The only way to get out of this exploitation is to spread meditation to as many people as possible -- because the meditator is no longer gullible. He has a maturity and an intelligence; words cannot deceive him.

And if the major part of the world becomes meditative, it will release such a great energy of peace, love, compassion.... That, to me, is the only possibility of preventing the third world war, because meditators will refuse to fight, meditators will refuse to be violent. It does not matter whether they are American or Russian or Indian, the quality of meditation is the same. It makes you so sensitive that you cannot be destructive.

And if the whole world simply refuses to fight, then if these politicians are so interested in fighting they can have wrestling matches, boxing matches, and meditators will enjoy it tremendously. But the world is not going to be destroyed by these idiots.

I am not a pacifist. I will not tell you to go on a protest march to Moscow or to the White House or to anywhere. Those protest marches have been going on -- they don't make any difference. I want you to be peaceful -- not pacifist, but just a deep pool of peace. That is the only possibility of saving humanity.

And if we can avoid the third world war, then many doors open. There is no need of nations... what is the need of nations? I don't see the point. It is because of the wars that nations are needed. It is a vicious circle; because of the nations, war is needed. If there is no need of any war, then there is no need of any boundaries.

Then why America? Why Soviet Russia? Why India? Why China? This whole earth belongs to us. And if the whole earth becomes one organic whole, poverty can be destroyed very easily. Seventy-five percent of the whole world's energy, income, is going into the service of death, making more and more sophisticated nuclear weapons. If the world is one, all this energy can become creative; all these scientists can change the whole direction of their work, and this seventy-five percent energy and income will become available to people.

There is no need for any Ethiopia -- one thousand people dying every day; there is no need. There is no need for India to remain undernourished. Fifty percent of the people -- and that is a big number, four hundred million people -- are eating only one time a day. Soon, within months, India will be another Ethiopia.

But if the world is one, if war is no longer needed, the whole energy devoted to war can be devoted to getting rid of poverty, can be released for people's comfort, luxury.

Meditation can bring the only revolution there is. All other revolutions have failed.

BELOVED MASTER,
GURDJIEFF'S LAST WORDS TO HIS DISCIPLES WERE, "BRAVO, AMERICA."
I HAVE HEARD YOU APPRECIATED HIS INSIGHT ABOUT AMERICA, BUT RIGHT NOW THE WAY AMERICAN BUREAUCRACY AND POLITICIANS ARE BEHAVING WITH YOU AND WITH THE COMMUNE, IT SEEMS THE WORDS OF GURDJIEFF ARE NO LONGER RELEVANT.

No, they are still relevant. A man like George Gurdjieff never becomes irrelevant. People of that category are eternally relevant. Politicians may be behaving in an ugly way -- the only way they know -- but America is not just the American politicians.

Gurdjieff's last words before he died were "Bravo, America." His disciples were at a loss to figure it out. Their whole life they had been in trouble with this man, and now at the last.... Nobody could have expected that his dying words would be, "Bravo, America." And he was dying in France! And now he is dead so you cannot even ask, "What do you mean?" But what he said was more significant, meaningful, than ordinary intellect can understand.

America is the youngest country in the whole world, its history is only three hundred years. It is nothing compared to the histories of China, India. In India, three hundred years mean nothing. The Indian astrologers prove -- and nobody has been able to contradict them yet -- that Indian civilization is at least ninety thousand years old.

In the RIGVEDA, the most ancient book in the whole world, a certain constellation of stars is described in detail, in every particular, precisely. That constellation happened ninety thousand years ago, according to the scientists. Since then that kind of constellation has not happened again.

There is no way for the people who were writing the RIGVEDA to describe the stars and their constellations in such precise and exact detail unless they had observed it. Now the proof is such that no

argument can defeat it. A country which is ninety thousand years old -- what does three hundred years mean to it? China perhaps is even older.

Gurdjieff's statement means first that America has no burden of past conditioning -- one thing. It is a very thin layer of conditioning, three hundred years, in comparison to ninety thousand years. To change the Hindu mind is almost impossible. It is so old, so thick; so deep have gone the roots. But the American mind is only very superficially conditioned -- one thing which makes it possible that America can be deprogrammed, and Americans can become the first citizens of a new world. Perhaps Gurdjieff was remembering the words, "brave new world," when he said, "Bravo, America."

Secondly, America is the only country where all kinds of people -- Spanish, Italian, English, German, Swedish, Belgian, Swiss -- all kinds of people have mixed. It is not a race; it is more cosmopolitan than any other country.

The man of the future has to be cosmopolitan. He cannot be an Italian, a German, an Indian, an African. No, he can only be a human being. There is more possibility in America for it to happen. All other countries are racial; America is a nonracial country. It is a tremendous opportunity to create a new world without any racial mind.

Thirdly, America is more receptive to new ideas, new technologies, new scientific research, than any other country, for the simple psychological reason that a child has no past, he has only a future. That's why he is always ready to learn -- in fact, asking too many questions because he wants to know what this life is all about. He harasses his parents by asking questions which the parents themselves don't know how to answer. They don't know the answers either, and they are not courageous enough to say, "We don't know."

An old man has no future, only past. The old man looks backwards, not forwards. In the future there is only darkness and death, in the past are all his golden memories; he lives in the past. The same is true about countries. A country like India or China has such a long past -- they live in the past. India thinks it has seen its golden age.

You will not believe that in India the theory of evolution is not acceptable. India has another theory: the theory of involution. Things are not going, growing, towards better states, evolving -- no. Things are falling down -- involution.

India has the idea that the best age was thousands of years ago; they call it the "age of truth." Then the second stage came, the fall started. They call it simply "the age of three legs." The reason is that the first age they compare to a table with four legs -- completely balanced, with no possibility of falling. The second stage has lost one leg, so it is a tripod with three legs, *treta* -- still not too bad, because even with three legs a tripod has a certain balance. The third stage they call *dwapar* -- the age of two legs. Now things are becoming dangerous. A table with two legs -- it is not a bicycle, it is bound to fall. The bicycle will also fall unless you go on riding it so that it has no chance to fall. Slow down and it starts wavering; stop and it falls. But a table is not a bicycle, so it is bound to fall. The fall is inevitable. The fourth stage has only one leg. They call it "the age of darkness" -- *kaliyuga*. We are living in the age of darkness.

Now, a country which thinks in such terms cannot accept evolution. It has happened -- now there is no future. The golden age has come and gone; now there is only darkness and death.

America is just like a child. Three hundred years compared to ninety thousand years -- it is just a small child. It has its eyes open, ready to evolve, to grow. It has no past to be bothered about. Gurdjieff is still relevant, and will remain relevant always. People like him never become irrelevant. In spite of the third-rate politicians, America is going to evolve, evolve into the new man, evolve into a new humanity.

I have chosen to be here, I have called you to be here, because I don't want Gurdjieff to become irrelevant. His prophecy has to be fulfilled.

BELOVED MASTER,
TODAY WE GOT RID OF GACHCHHAMIS. THANK YOU VERY MUCH. I WANT TO SUGGEST WE DROP ALSO THE WORDS "TEMPLE" AND "WORSHIP." THEY ARE APPARENTLY AN INVENTION OF OUR HIGH PRIESTESS, SHEELA.

Done!

BELOVED MASTER,
THE COMMUNE IN SWEDEN HAS NOW CLOSED AS ALL THE OTHER SMALL COMMUNES HAVE ALREADY DONE. THERE ARE NOW ONLY A FEW BIG ONES LEFT IN THREE COUNTRIES. IS IT TIME TO START NEW, FRESH COMMUNES NOW? OR SHALL THE CENTRALIZATION TO THE BIG COMMUNES CONTINUE? PLEASE COMMENT.

It is time to start fresh communes. I am absolutely against centralization.

BELOVED MASTER,
IS THERE ANY REASON THAT YOU TELL US THE SAME THINGS DAY AFTER DAY?

You are the reason!
Okay?

From Bondage to Freedom

Chapter #23
Chapter title: Religion is dead, religio is born

7 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
GOD IS DEAD, RELIGION IS DEAD. THEN WHAT REMAINS?

It is an old story.
First, let me tell you the latest death. Last week in the Vatican a Minorite monk, aged fifty-five, constructed a machine for masturbation. His name was Guardiano Alfredo Germonari. Testing the machine, a short circuit happened, and the poor monk died from an electric shock. He was doing a great humanitarian work, particularly for monks -- to save them from the disease AIDS. But it seems God is more favorable to homosexuality and AIDS than to a mechanical device which is more clinical, less harmful -- unless a short circuit happens, which is very rare.
Now, your question....

Reading the name, Guardiano Alfredo Germonari, I thought perhaps God died because... pronouncing all these Italian names, it is better to die. Their names are so clumsy, just like their spaghetti. At least one thing is certain: God does not like spaghetti, because there is no mention in any scripture; otherwise every kind of detail is given.

You are asking me, "God is dead...." He has never been there. This is just another way of saying that God was our own projection, our own desire for a father figure. As man matures, evolves, becomes more intelligent, the projection is bound to disappear.

God has never existed, and his death is tremendously significant. His death means man is not a machine.

It means that man is not a creature, created by someone; that man has an independence. He is not created, he has evolved over millions of years. He is existential, he is not mechanical. The death of God is tremendously significant. It is the declaration of man's freedom.

If God can create you, he can any moment uncreate you. You are just a puppet. If God creates you, then whatever you are, you are not responsible for it. That's why the whole humanity behaves irresponsibly. Every responsibility is God's. If good happens, it is because of God, if bad happens, it is because of God: man is simply a victim.

God is a fascist dictator, and very whimsical. He created the world, according to Judaic and Christian tradition, only six thousand years ago. Then what had he been doing before that -- for eternity? He has a gay company with him, a very strange company -- and people are known by the company they keep. The Holy Ghost -- now what kind of company is this? A son, but there is no mother. This is the trinity.

How this son is born, no Christian theologian, no Jewish rabbi has been able to answer. Has the Holy Ghost given birth to Jesus Christ? Is the Holy Ghost a woman? Then he should be called the Holy Witch. Is he bisexual? As far as names are concerned, all the three are male. This is sheer male chauvinistic ideology, really macho.

The death of God declares freedom for man and equality for women. With God in the heavens, the woman can never be equal with man. Man was created in a special way, out of mud, humus -- that's why he is called "human." Why couldn't he create a woman out of the same material? There is so much mud, even in this small commune -- it is called the Big Muddy Ranch -- and God owns the whole universe!

There is so much mud, but he could not find mud enough to create a woman. No, just a macho -- the woman cannot be created exactly the way man is created. He took out one of the ribs of man and created the woman out of the rib. The woman is nothing but a bone. Now, a bone cannot be equal to man. A bone is just a bone.

God alive, the woman will remain in bondage. God dead, the woman is liberated, liberated from a male chauvinistic idea. Man himself is liberated -- because to be created by someone is very humiliating. Then you are like a painting, or a sculpture, dependent completely on the artist. You don't have your own being.

A small child was saying to his friend, another small child, "My father is such a great painter that he makes a painting and you can see the face in the painting smiling. And just by a single stroke of his brush the smile disappears, and you see a sad man."

The other boy laughed. He said, "That's nothing. You must see my mother. I come home smiling, there is no need even for a single stroke of a brush: just seeing her and I become sad, just a look is enough.... I was coming dancing, running, happy, but she is such a 'mum' that to face her you cannot be smiling. She is a great artist! What is your father compared to my mother?"

If man is created by God, then you are not responsible for your sexuality, you are not responsible if you commit a murder, you are not responsible if you commit suicide -- because all these potentials were created by God in you... these ideas, these possibilities which will one day become actual.

All courts are really against God -- but they are punishing victims instead of punishing the real criminal. All religions are really against God, but they are telling *you* how to behave rather than telling God, "Why don't you change your way of creating man? If celibacy is spiritual, create celibate people."

And nothing is impossible for God. If he can create the whole existence, can't he manage to create a celibate man? Can't he create a man or a woman who is a born monk, a born nun? He just has to do a little work in your biology, in your chemistry, in your hormones.

It is strange -- God creates men, women, full of sex, and the priests of God are against sex. God creates you the way you are, but you are not accepted by the society the way you are. You have to mold yourself according to the ideas of the society. God is secondary; the social norm is primary. And, strangely, nobody sees this contradiction. All these societies, all these religions, all these courts of law go on paying tribute to God.

Once I was in a court because I had inaugurated a church which was lying closed for ten years, because the people who used to worship there had left when the British empire in India disappeared. It was a special church for English people, and it was locked; it was owned by the archbishop of England.

I told a few of my Christian friends, "This is strange -- such a beautiful church is simply becoming a ruin, such a beautiful garden is simply not taken care of. Why don't you start worshipping here? You have a church which is very ordinary, and this church was made for the people who ruled India" -- it was all marble. "So why do you continue to worship in a third-class church, when this church is empty and Christ has been imprisoned for ten years? Give him a little fresh air -- open the doors!"

It appealed to them. A few young Christians agreed, but they said, "You will have to inaugurate it." I said, "That I will certainly do."

So they broke the lock and I inaugurated the church. They started worshipping in the church; they cleaned it, they tried to make the garden better. But the archbishop of England informed the archbishop of India to put a case against these people. And because I had inaugurated their church, I was also involved in the case, so I had to go to the court. In fact, I had provoked them to do whatsoever they had done. And the church was looking so beautiful. The garden was coming back, and it was looking alive.

I was brought to the court, and the judge asked me, "In the name of God, take the oath that you will speak only truth and nothing else."

I said, "In the name of God I cannot take the oath. Have you seen God? Has anybody in this court seen God? I have not seen him, and I don't think he exists at all! Why should I take the oath in the name of God? I can say on my own responsibility that whatever I say will be the truth. But I cannot start it with an ultimate lie. God is the ultimate lie!"

The death of God is the victory of truth. It is freedom for man. Now you need not pray, now you need not ask a favor. Now you need not believe in a messiah, in a savior, in a messenger -- they all died with the death of God. Without God there is no savior, no prophet, no messiah. There is no pope, no Ayatollah Khomeini, no *shankaracharya*. They are all living and exploiting humanity in the name of God -- who does not exist at all.

The death of God is an immense freedom, multidimensional. It is not to be mourned; it has to be celebrated. Yes, I have declared that religion too is dead. If God is dead, how can religion survive? One lie leads you to another lie, and God is the fundamental lie. Then you can make a whole palace of playing cards -- just a small breeze of understanding, of intelligence, and the whole palace collapses.

Religion *is* dead. It has really lived too long, it should have been dead long ago. It has not done any good to humanity, it has done immense harm. It has divided humanity. It has given different groups of people the idea that "You are the real people of God," that "You are special; other human beings are second class." It has fulfilled the egos of Jews, of Christians, of Hindus, of Mohammedans -- of everybody. It has created so many wars. It has killed millions of people, burned thousands of people alive, and all in the name of God. For your own sake you are being burned alive!

Religion is one of the most criminal phenomena that have existed in the world. It is time that we declare it dead.

But remember, every death is a beginning of something new; every death is not an end. On the one side it looks as if something has ended, but on the other side something fresh starts growing. The death of religion becomes the beginning of religio.

The word "religion" comes from RELIGIO. "Religio" has a beauty of its own, which is lost in "religion." Religio means an existential, an experiential phenomenon. The very word means coming to a point where you are one -- one with yourself, one with existence. The religion which comes from the same root does not have that meaning. It, on the contrary, makes you split. Making you one is not its work; its work is to make you schizophrenic, to put you into a split state, to put you against your own body, to put you against your own sex, to put you against yourself; to divide you into parts, fragments, and create an inner conflict in you.

All religious people are continuously fighting with themselves, because their biology says to do something, and their holy scripture says to do just the opposite. Their own being wants to grow in one way, but the priests direct them into some other way.

Every religion has been trying to make you somebody else. No religion has allowed you to be just yourself. They are all afraid of your being just yourself; then their function is lost. Their function is to create conflict in you, to make you miserable, suffering, in anguish. Then naturally you have to seek help.

They create the disease, and then they start praying for you to be forgiven. They are the criminals, and they are asking for you to be forgiven. And whom are they asking? There is nobody.

So it is really a great exploitation by the priesthood of all the religions. They have destroyed every individual. They have made you Christians, Jews, Hindus, Buddhists, but they have not allowed you to become just an individual, a human being. You were born not as a Christian, you were born not as as Buddhist; you were born just as a human being. They have destroyed your innocence, they have misdirected your life. They have molded you into something which you cannot become; it is not your potential.

This is not religio. Religio is accepting you in your totality, making you whole, healthy. And that opens the door to become one with existence. You are part of it; every moment you are part of it. You are

breathing existence in and out every moment -- you are eating it, you are living it in every possible way. No man is an island, we are all part of an infinite continent; that's what I am calling existence.

Religio will relax you. Religio will give you, for the first time, the dignity of being a human being, and the vastness of being part of the whole existence.

Religion is dead, religio is born.

Religion is something like marriage: unnatural, arbitrary, artificial, created by social convenience.

Religio is like love: natural, simple. No law is involved in it; no society, no culture dominates it.

Love is a law unto itself, and love gives you something that is immensely precious. You start feeling needed. You are not superficial, you are not just accidental; you are needed, you are fulfilling some essential need. Love gives you the first glimpse that existence wants you the way you are. There is no need to become Jesus Christ or Gautam Buddha. Nature does not like carbon copies. Existence likes originals. You, in your originality, are acceptable.

But a Christian is a carbon copy; he is trying to become Jesus Christ, and in two thousand years not a single Christian has succeeded. In twenty-five centuries not a single Buddhist has succeeded in becoming Gautam Buddha. Is it not proof enough? You can go even further backwards. In five thousand years, no Hindu has succeeded in becoming a Krishna. It is simply impossible. Nature never repeats.

They say history repeats itself -- because history is not nature. History belongs to carbon copies, retarded people; naturally it repeats itself. They don't know what else to do, so they go on doing the same thing again.

Nature is very inventive. It does not create even two persons equal, even similar. There are four billion people on the earth today, but you cannot find two persons who are exactly alike. Even twins are not exactly alike. They may appear to be, but their mother knows who is who; their wives know who is who. There are differences -- very subtle. Outsiders may be puzzled, but those who know them closely can see the differences in their individuality -- in their gestures, in their way of speaking, in their way of thinking, in their way of walking -- in small things. But the differences are bound to be there.

Religion has tried a very futile experiment, and almost destroyed humanity for thousands of years. The death of religion releases you from becoming somebody else. Now you can enjoy being yourself.

We can call our commune, religio -- a mystery school, a way of searching for one's own spiritual being, a way of discovering one's original face. Nobody has to become anybody else.

And you are asking me, "God is dead, religion is dead, then what is left now?"

In fact, those were the hindrances, which are removed, and everything that is essential is available *now*. Now you can be yourself without any guilt. Now you can be simply a human being without belonging to any organized religion. The moment truth becomes organized, it becomes untrue.

I am reminded of a beautiful ancient story. A newly-recruited devil came running to the master devil, huffing and puffing, and said, "Something has to be done immediately! One man on the earth has just found the truth! And if he spreads it, what are we going to do? Our whole business is finished! He has to be prevented."

The old man laughed. He said, "You are a new recruit; you don't know -- my people are already there."

The young devil said, "Your people?"

He said, "Yes, my people. The priests are already around the man, and they are organizing whatever he has found. That is my way of destroying truth, and it has never failed; for centuries I have been doing that. The priests -- all the priests -- are in my service! They don't know it, but the moment truth is organized, it dies."

Why does truth die when it is organized? It dies because it is an individual experience. Can you organize love? Nobody has ever thought about it; otherwise it would have died. You cannot organize love. Love is something that transpires between two individuals. It does not need any priest, it does not need any book of instructions.

When I was studying in the university I used to have a roommate -- he was a little bit of an idiot, just the same as people are all over the world.

He asked me, "Everybody talks about the fact that he has fallen in love, and some girl has fallen in love with him. It seems we are the only two persons in this whole university.... About you there is no problem, because you don't want anything to do with any love, any woman, because you think they will be a distraction in your search. I don't know what you are searching for, but I am at a loss: I want to fall in love. But how to fall in love? I have been to the university library looking for a book, HOW TO FALL IN LOVE; there is not a single book on the subject. And I cannot ask anybody else, because they will simply laugh. If

everybody knows how to fall, then why don't I?"

I said, "You don't be worried, I will teach you. You just choose the girl that you would like to fall in love with."

He said, "I chose her two years ago, but how to start? The moment she enters, I become so nervous in the classroom, I forget all about love. I forget even what the teacher is saying."

I said, "Don't be worried. I will write a love letter for you. You simply post it to the girl and wait for the answer."

I knew the girl; she was one of the most beautiful girls in the university. She had been interested in me, but I had told her, "Right now, I am involved too much in my own work, in my meditations, and I don't think you have patience enough to wait. But if you can wait, then I can promise you one thing: the day I become enlightened I will be ready. But not before that."

She said, "Enlightened? My God! How long will I have to wait?"

I said, "Nobody knows. I may become enlightened in this life, I may become enlightened in another life. Nothing can be said, it is unpredictable. So the best is, for the time being you choose somebody else."

But she was persistent. So I approached her and said, "Just do me a favor."

She said, "Have you become enlightened?"

I said, "No, not yet. But one of my friends is in a difficulty. He wants to fall in love, but he does not know how to fall in love. So you will receive a letter from him. Don't discourage him -- write him a beautiful letter."

She said, "This is tricky. Then I will be stuck with that boy -- and I know your roommate, I don't want anything to do with him."

I said, "You need not be worried."

And she said, "How can I write a very loving letter to that idiot? I cannot!"

I said, "Then I will write it." So I was writing letters from both the sides. And the boy was so ecstatic! He could not believe that just with his writing a letter, love began.

But then the girl fell in love with somebody else. She told me that she could not wait, her parents were forcing her: either she had to choose someone, or they would. "You are my choice, but your enlightenment is a strange thing," she said. "I have never heard of anybody making such a condition, that when they become enlightened, then they will think about other matters. I have to choose; otherwise they will choose. So I have chosen, unwillingly. I will remember you, but I am getting married."

I said, "You get married happily, and don't feel that you are doing it unwillingly. I am responsible for making you sad, and for making you decide in favor of someone else. I like you, but as far as love is concerned, that involvement is possible only after my enlightenment, not before that!"

She said, "Then what about your friend that you have been unnecessarily forcing upon me? He goes on writing every day. And you have made it such a mess that you go on writing in my name, and I have to post those letters. I read them and I say, 'My God! That idiot!' And you are praising him and telling him, 'I will die without you, and I cannot live without you. You are my heart.' What am I to say to that man?"

I said, "You have simply to say that your parents are forcing you to get married." And in India it is common, an arranged marriage. A love marriage is still not acceptable.

So she told the idiot, "What can I do? I love you so much, but my parents have arranged my marriage. So now I will not be seeing you anymore, and you stop writing the letters."

He almost came to a nervous breakdown, crying, in tears. I asked, "What is the matter?" -- I knew what was the matter!

He said, "My love affair was going so smoothly. Every day a letter -- I was writing, she was replying; everything was going so smoothly. And her father has disturbed everything. I will shoot that man!"

I said, "That won't help. You find another girl -- there is no problem -- and start writing letters again."

He said, "But I don't know what to write."

So I said, "You do one thing. You go to the girl and ask for all the letters you have written to her."

He said, "What!"

"You just tell her, 'I need those letters, because I have not been writing them.' And return her letters to her."

So he went to the girl and asked for his letters. But she said, "What will you do with those letters?"

He said, "What will I do? Have I to live or not? You are getting married -- I will have to write letters to somebody else. Now what is the point of writing the same letters again? I can use these letters. And here are your letters that you had written to me; perhaps you may need them sometime, because who loves one's own

husband? Who loves one's own wife? You may need them."

The girl said, "You can have both the sets, because both are written by the same man."

He was very angry with me, but I said to him, "That is the function of a priest. I have not done anything unique; that is what the priests have been doing all through man's history. They pray for you to God. They even bring answers from God to you -- answers to your prayers. They make your prayer, they make the answers for your prayer. I have been just functioning like a priest -- only the area was different; it was love, it was not God."

The priests have no function if there is no God. Then there is no prayer, then there is no holy book, then there is no ritual. The priest has nothing left. He wants an organized religion. He turns religio into its opposite and calls it religion.

Religio is a freedom. Religion is a slavery. Dropping God, dropping religion, I have restored your freedom. Now you can be yourself without any fear. You can grow without copying anybody. You can just grow into your own unknown potential.

You are asking, "What is left?" Everything becomes available; only blocks have been removed, hindrances have been removed. Now you can meditate. You cannot pray; prayer needs a God. Meditation needs no God. Prayer has divided humanity, because Christian prayer is different from Hindu prayer. Mohammedan prayer is different from Christian prayer. But meditation is the same.

Here, this very moment... if you are all silent, it is the same silence.

Silence cannot have any name, any label.

And meditation is the ultimate growth of silence.

Now you can be silent, you can grow deeper and deeper within yourself, searching for the center from where your life arises. The moment you discover that center, there is an explosion which is far more significant than any atomic explosion, far more luminous. The atomic explosion is destructive. The explosion that happens at your center gives you a tremendous energy to be creative.

And it does not make you part of any organized cult, creed, dogma -- no. It simply makes you a dignified individual, immensely blissful because you have found the greatest treasure in the world. There is nothing more to be found. In finding your center, you have found the very center of existence.

You have found eternity.

Now there is no death.

And out of this experience arises lovingness, compassion, creativity. Even sitting silently, doing nothing, there will be a certain aura of bliss around you, a certain fragrance around you.

You have come home.

BELOVED MASTER,
SITUATIONS ARE CHANGING VERY FAST, AND YOU ARE STIRRING MY HEART. THERE ARE CHAINS OF ACTIONS, REACTIONS AND INTERACTIONS. I AM CONTINUOUSLY IMAGINING THE FUTURE. I DON'T FIND A WAY OUT OR A WAY IN.
PLEASE GUIDE.

There is no need to find a way out; there is no need to find a way in. Just remain where you are. One has not to go anywhere.

Religio is not a going somewhere, but the dropping of all journeys and just being wherever you are, whatever you are.

Religio is not a way in or out. It is a stoppage, a total stoppage of all movement. And suddenly you are where you always wanted to be.

BELOVED MASTER,
I HAVE HEARD, "WE CREATE OUR OWN REALITY," AND I HAVE HEARD, "FLOW WITH EXISTENCE." AT TIMES IT APPEARS LIKE ONE OR THE OTHER OR PO. HOW MUCH AM I RESPONSIBLE FOR WHAT I EXPERIENCE? WHAT KIND OF DANCE IS GOING ON?

You are responsible for everything, for every dance that is going on. When you relax and let go, that too

is your responsibility. When you don't relax and don't allow the state of let-go, that too is your responsibility. So there are not two different things. There is only one thing, and that is, your responsibility.

Only one thing has to be remembered: whatever gives you a more loving heart, whatever gives you a more clear intelligence, whatever gives you a more integrated individuality, do it. Whatever goes against it, goes against your own ultimate growth.

These are symbolic. Lovingness, friendliness, compassion, intelligence, clarity of vision -- these are symbols that you are in the right dimension.

But whatever you do is your responsibility. You cannot dump your responsibility on anybody else. There *is* nobody else. With God, the devil has also died; they were two sides of the same coin.

Now you are left alone with your freedom. Make whatever you can make of it. I can only explain to you that these are symbols that you are in the right dimension. If you are going in a wrong dimension your lovingness will disappear, your compassion will disappear, your creativity will disappear, your sharpness of intelligence will disappear. So you only have to be alert and always watching that these symbols go on growing, not diminishing. Then whatever you do is right.

BELOVED MASTER,
COULD YOU PLEASE SAY SOMETHING ABOUT THE FEAR OF FREEDOM? THERE IS SUCH A LONGING TO BE FREE, YET ESPECIALLY IN THE LAST TWO WEEKS I SEE SO MUCH FEAR COMING UP AT THE SAME TIME. IS IT NOTHING ELSE BUT AVOIDING ALONENESS AND RESPONSIBILITY?

It is natural, because from the very beginning of your childhood you have been told to depend on others, their advice, their guidelines. You have grown older, but you have not grown up. All animals grow older. It is only man who has two possibilities: either he can grow old like every other animal, or he can grow up. Growing up means getting rid of all dependence. Naturally, in the beginning it will create fear.

You were surrounded by your own projections, and thinking that you were protected. For example, you have been told from the very beginning that God is protecting you. Even small children are told in the night, "Don't be afraid. Go to sleep. God is protecting you."

That child is still within you -- and I say, "There is no God. You can sleep in darkness in safety. Nobody is protecting you." But that means you cannot sleep; you are afraid, somebody is needed to protect you. That God was hocus-pocus, but it helped. It was like homeopathic medicine -- just sugar pills.

But if your disease is just an idea -- and there are so many people around who get ideas; just a slight thing and they will exaggerate it, almost unconsciously. No real medicine is needed for their imaginary diseases, all that they need is an imaginary medicine.

In the first place, darkness is beautiful. It has tremendous depth, silence, infinity. Light comes and goes; darkness always remains, it is more eternal than light. For light you need some fuel, for darkness no fuel is needed -- it is simply there. And for relaxing, light is not the right thing. Light creates tensions, keeps you awake. Darkness allows you to relax, to let go.

There is no fear in darkness, so the whole idea of fear in darkness is a projection. Then you need a God -- another projection -- who will protect you in darkness. One lie needs another lie, and then there is no end; you have to go on lying.

Certainly freedom will make you afraid of many things. Be alert. Look deeply into anything that makes you afraid. And you will be surprised that if you look deeply into anything that makes you afraid, it will disappear. There is nothing to fear in the world. Then you can rejoice in freedom and the responsibility it brings.

Responsibility makes you grow up. You become more and more responsible for every action, for every thought, for every feeling. It makes you crystallized. It takes away all the chains that have been binding you and your psychology.

I was staying with a friend; we were going to a meeting which I was to address, and the man was driving me. He was honking the horn for his wife to come down, because we were getting late. And I don't like to be late, because so many people are waiting, and you come late? It is disrespectful, ungraceful.

Finally his wife looked out of the window and said, "A thousand times I have told you I am coming in a minute!"

I said, "My God! How can she say it a thousand times -- and *still* she is coming in a minute?" But she is not conscious of what she is saying.

You have exaggerated your fears. Just look at them, and just by your looking at them they will start becoming smaller. You have never looked at them, you have been escaping from them. You have been creating protections against them, rather than looking directly into the eyes of your fear.

There is nothing to fear at all; all that is needed is a little more awareness. So whatever your fear is, catch hold of it, look at it minutely, the way a scientist looks at a thing. And you will be surprised, it starts melting like an ice flake. By the time you have looked into its totality, it is gone.

And when freedom is there without any fear, it brings such benediction that there are no words to express it.

BELOVED MASTER,
ARE YOU AGAINST TEMPORARY, WORKABLE ORGANIZATION?

No. A temporary workable organization is an absolute necessity; otherwise there would be simply chaos.

But remember that it is a temporary workable organization. It has no power, it is just functional -- just like the post office. Certainly we need a certain kind of organization; otherwise the post office cannot work. But nobody knows who the head of the whole organization is in America, who the head postmaster general is. There is no need to know; it is a functional organization.

But why should you know about President Ronald Reagan? That should also be another postal organization, not more than that. There are railways functioning, airplanes functioning. They have their functional organizations; nobody bothers about who is the president. Then what special status has the government got?

And these people go on saying that democracy is for the people, of the people, by the people -- but nobody knows those people. People come to know only the presidents, the governors, the attorney generals. There is no need.

The press and other media should be more intelligent, and should start talking about creative people: musicians who have contributed to music, painters, poets. Politicians should belong to the very last category. They have not contributed anything to existence. It is good -- they have a functional organization, but they should be put into their place.

I am not against temporary workable organizations. I am against organizations which become more important than the people they are supposed to serve. People should always remain more important. Nobody is more important than the people. The government is only a servant to the people.

And what is there to brag about, that you are the president of servants? Enjoy it, but keep quiet. And, in fact, it would be very protective of these people's lives. If Ronald Reagan is just the head of the servants of the people, who is going to assassinate him? For what? Nobody assassinates servants.

Organizations are for the people, and they should be liquid, flexible. If something has to change it is the organization, not the people.

For example, a decade ago they made in Oregon some land-use laws. The people who had made those laws I don't think were farmers. They may have been legal experts, but what have legal experts to do with land?

We have changed this desert into an oasis. We have made it sufficiently cultivable so that we are growing our own food for five thousand people, we are growing our own vegetables in greenhouses. And the attorney general is saying that whatever we are doing is against land-use laws!

For fifty years nothing was done on this land. For fifty years nobody was ready to purchase it. Who will purchase a desert? For what? *Then* it was according to the land-use laws. For fifty years there was no question; nothing was cultivated, the land was simply lying dead -- it was according to the land-use laws. We have put two hundred million dollars into the land, we have changed its character -- and we have committed something illegal! It goes against their land-use laws.

I have invited them, said that they should come here, and they can see in what way we have used the land. And then change your laws, because if a commune can transform a desert into an oasis, it has proved its point. No argument is needed; we have existentially proved our point. You come and see, and then change your laws, because laws are for men, and men are not for laws.

This is the difference between a functional organization and the organizations that exist in the world

today. All organizations should be only temporary and functional. And man should be the criterion, not the laws. Why are those laws made? -- to serve man.

But these servants become great leaders, and their laws become something... as if they are ultimate laws and they cannot be changed, like gravitation. Your laws are made by people -- and by people who know nothing about land use. The attorney general of Oregon -- what does he know about land use? And finally he got defeated in the court. We have been victorious in the case.

Now he has another case in the court: he says the city is illegal because state and religion are mixed here. Again, I would like to know how much religion he knows, how much he has meditated. To what stage of meditation has he reached? I give him an open challenge. I want to discuss openly with him what religion should mean.

Now we have buried the religion, burned it completely. Now there is no religion here. Nobody can say that religion is being mixed with the state: religion does not exist here anymore. But he has not even the guts to withdraw his case.

But he will be defeated again, because we have withdrawn the whole functional temporary organization of religion.

That does not mean that you become enemies of religion. That does not mean that you become irreligious. It simply means we have left religion far behind. Now we declare ourselves religio, a school of mystics, a commune of meditators. And there is no law against religio, meditation, spirituality. Now we have to see him in the court.

We are not a religion like Christianity, Hinduism, Buddhism. We have left them all behind, far behind.

We are individuals, seekers living together because our search is one. Our paths are individual.

I am not against temporary organizations, workable -- they will be needed. Whenever there is more than one person, some kind of organization is needed. Even with just two persons -- wife and husband -- some kind of organization is needed. Who is going to wake up first and bring a cup of tea? Naturally, it is the husband! But some functional organization is needed.

BELOVED MASTER,
THE STORIES AND ACCUSATIONS BEING PUT OUT BY YOU LATELY AGAINST SHEELA AND HER GROUP ARE GETTING SO OUTRAGEOUS THAT I DO HAVE A HARD TIME BELIEVING THEM ANYMORE. AND I ALWAYS THOUGHT THE MAFIA WAS BAD.
WHAT HAPPENED TO THE FORMERLY "ONLY CRIME-FREE CITY" OF THE WORLD?

It is again free of crime!
Okay?

From Bondage to Freedom

Chapter #24
Chapter title: Learn the art of living

8 October 1985 am in Rajneeshmandir

Archive code: 8510080
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Video: Yes
Length: 115 mins

BELOVED MASTER,
OVER THE PAST TEN YEARS I AM AGAIN AND AGAIN REMINDED OF THE WORDS OF KAHLIL GIBRAN: "MAN CANNOT REAP LOVE UNTIL AFTER SAD AND REVEALING SEPARATION AND BITTER PATIENCE AND DESPERATE HARDSHIP."
PLEASE COMMENT.

It is true about Kahlil Gibran, but not true about love. Kahlil Gibran suffered much despair, anguish. He was not what you find him in his immensely important books, THE PROPHET, THE GARDEN OF THE PROPHET, and JESUS, THE SON OF MAN. Kahlil Gibran was just the opposite.

And that is true about almost all the so-called great artists, painters, poets, sculptors, musicians, dancers. They are trying to fulfill their unfulfilled life in writing poetry, literature. That literature simply signifies their dream, not their reality.

Never meet any man like Kahlil Gibran. Read his book, THE PROPHET -- it is immensely beautiful -- but avoid Kahlil Gibran himself, because you will be very much disappointed, for the simple reason that you cannot believe that this man has produced one of the classics of the whole of history. His book stands like an Everest, but he himself lies deep down in the dark valley of despair, existential meaninglessness: angry about life, angry *with* life, angry about everything. And the reason is simple. It is a psychological truth that whatever you miss in your life, you fulfill in your dreams. Your dreams show what you are missing in your life.

You can try small experiments and you will be able to see it. Just fast one day, and in the night you can be certain of having a great feast in your dreams -- all delicious foods, perhaps an invitation from the king, or the president in the White House. Your dream shows that during the day you have been hungry. These creative people are able to put their dreams into their writings -- but they are their dreams.

So what Kahlil Gibran says about love is the experience of a man who wanted to love but could not love. He could not love because of his ego. The first need of love is that you should put aside your ego; and artists, poets, painters, musicians, are very egoistic people.

Kahlil Gibran could not put his ego aside. It was not love that became his despair, it was his ego that would not allow him freedom to move into the world of love. He was chained. The longing for love and being chained to the ego created the whole tension, the anguish of his life. He has to be pitied. He is certainly one of the greatest geniuses of this century, but that does not make him a great lover. The very fact that he was a great genius helped him to go on nourishing his ego. He never could become innocent like a child -- of which he talks again and again in his writings. That is his dream.

So remember, while you are reading books written by unenlightened people, looking at paintings, sculpture, architecture made by unenlightened people, beware. These people were not blissful people themselves. They were capable of projecting their dreams, but they were not able to transform their dreams into a living reality within their own being. They were utter failures as far as their own being is concerned.

Love does not need you to go into depression, despair, no -- just the opposite. Love needs you to go into silence, into peace, into meditativeness, into a tremendous rejoicing -- rejoicing just in the fact that you are alive. And out of this rejoicing, this dance, love radiates.

According to Kahlil Gibran's statement, before you reach love you have to pass through hell. Strange training... a great school to teach love! And a man who has been in despair, depression, anguish, anxiety, will become farther and farther away from love.

No, if you want to experience love you have to pass through your inner paradise. You have to become centered, you have to become so peaceful that small things of life make you dance. Just a roseflower dancing in the wind, in the rain, in the sun -- and something in you starts dancing with it. You are ready. You have graduated from the school of paradise; now love is your reward.

So I contradict Kahlil Gibran absolutely and categorically, because it goes against my existential experience. I have been through my own paradise, and after that only the fragrance of love remains. You are so blissful that you would like to bless the whole world.

Kahlil Gibran is absolutely wrong. But what he is saying is his own experience, and he never graduated from hell. He never could manage to be a loving human being. He was always sad, always a long face, always angry -- as if he was against existence itself, as if he wanted to ask existence, "Why have you chosen me to be born and suffer?"

If you want to write poetry about love, follow Kahlil Gibran.

If you want to *experience* love, then listen carefully to what I am saying to you.

BELOVED MASTER,
I FEEL HURT SEEING SANNYASINS WITH SUCH UGLY WEAPONS IN THEIR HANDS DURING DISCOURSE. PLEASE COMMENT.

I also feel the same way. But the questioner is ignorant; I am not. The questioner is a visitor, a mother of two children. I would like to ask her, "Would you like your two children to be bulldozed? Would that be beautiful?"

Before these guns appeared here, fanatic Christians were harassing sannyasins. It became absolutely necessary for sannyasins to have some kind of protection. Hell's Angels were coming to the commune: we had no guns, no weapons. The people of the commune are not interested in guns and weapons -- this is not an army -- but to prevent these people from harassing your children we have to accept something ugly, because those people will not understand the meaning of roseflowers.

I would like that guards carry roseflowers rather than guns. But who is going to take care of your children? I can tell the security force to give all those guns to the government, if the government of Oregon is ready to protect the commune.

You feel they are ugly. You don't feel that all over America the police carrying guns is ugly. You don't feel that your having nuclear weapons is ugly. You know that you are the people who destroyed innocent people in Hiroshima and Nagasaki with atom bombs -- that was not ugly?

And these toy guns? For five thousand sannyasins only three dozen toy guns! They have not been used, and I have been insistent that they should avoid using them as far as possible, unless it becomes absolutely necessary. If some hooligans come and start raping a woman, will that be beautiful? Roseflowers won't be able to stop the rape; these guns will be able to stop the rape.

And since we have made a security force, all those fanatic Christians, Witnesses of Jehovah, Hell's Angels -- they have stopped coming, knowing that it is dangerous to create a nuisance here. So these guns have been of immense help. They have not harmed anybody, but they have prevented people harming the commune.

You are a mother: what do you want to be done with your children? Should they be protected or not? If you say no, they should not be protected, stand up -- and all the guns will disappear tomorrow. Have courage! Then I will not be responsible at all for whatever happens to the commune; you will be responsible.

Before asking a question, please think what you are asking, all its implications.

You have been clapping because I have dropped red clothes, malas. And when you clap, you don't know how it hurts me. That means you have been a hypocrite! Why have you been wearing red clothes if dropping them brings you so much joy? Why have you been wearing the mala? The moment I say, "Drop!" you rejoice. And people rushed to the boutique to change their clothes, they have dropped their malas. But you don't know how much you have wounded me by your clapping and by your changing.

Now I have to say one thing more, and I would like to see whether you have the guts to clap or not: that is, now there is no buddhafield. So if you want enlightenment, you have to work for it individually. The buddhafield exists no more. You cannot depend on the energy of the buddhafield to become enlightened.
Now clap as loudly as you can. CLAP!...

Now you are completely free: even for enlightenment only you are responsible. And I am completely free from you. You have been behaving like idiots! And this has given a good chance to see how many people are really intimate with me. If you can drop your malas so easily.... Even in my own house there is one sannyasin who immediately changed to blue clothes, with great joy. What does it show? It shows that those red clothes were a burden. She was somehow managing to be in red clothes against her will.

But I don't want you to do anything against your will. Now I don't want even to help you towards your enlightenment against your will. You are absolutely free and responsible for yourself.

BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN A CHRISTIAN, A COMMUNIST AND A COMMUNE MEMBER?

Judaism has given birth to very strange children. The first is Christianity. Jesus was a Jew -- born a Jew, lived as a Jew, died as a Jew. He never knew that he was a Christian. In fact, Christians should take note of it, that Jesus was not a Christian. They are following a Jew. Even the word "Christian" was unheard of by Jesus because it is Greek, and he knew only Aramaic, his mother tongue.

In Aramaic, which is a popular version of Hebrew, he was calling himself "the messiah," not "Christ." It was three hundred years afterwards, when the New Testament was translated into Greek, that "messiah" became "Christ" and the followers of the messiah became "Christians."

It is one of the most primitive religions. It has not the heights of Buddhism, Taoism, Hassidism, Zen -- nothing of that sort, it is very primitive. And that is the reason why Christianity has become the biggest religion in the world -- because it appeals to the retarded mind.

No intelligence is needed to understand Christianity. There is nothing to understand; you have simply to believe. You have to have faith, and the faith in Jesus Christ will save you -- so simple, any idiot can do it. It is not a transformation. Those who do not believe will fall into the darkness of hell.

I am reminded of one English philosopher, Edmund Burke. He used to go to listen to one of his friends who was a bishop, every Sunday, because the bishop was very articulate and a great orator.

Edmund Burke asked him, "I have only one question. If faith is the only thing that saves, then what happens to all those people who do not have faith but are good, virtuous, moral? For example, what happens to Socrates? What happens to Gautam Buddha? What happens to Confucius? They all fall into hell? And connected with the same question is the second question: that there have been people -- murderers, rapists -- who have done all kinds of crimes; but they believed, they had faith, and they will be saved? You have to answer me."

The bishop was in a difficulty. He could not say that men like Socrates, Gautam Buddha, Confucius, Lao Tzu, Chuang Tzu, will go into hell. No intelligent man can say that. Certainly they were not believers; they were very much seekers, searchers. They doubted everything, they were skeptical. Unless they came to some indubitable truth, they were not going to have faith of any kind. And when you realize some truth, the question of faith does not arise: you *know* it! Faith is only for the ignorant. You don't believe in the sun, you don't believe in the moon. You don't believe in yourself -- you know you are. You cannot deny that you are, because even your denial will only prove that you are; otherwise, who is denying?

Faith is a cover-up for ignorance.

The bishop was learned enough; he was a friend of Edmund Burke's, and to say anything stupid to that man would create a great controversy. He said, "I would like seven days' time to think it over. Nobody has asked this question. The question is significant.

"Virtuous people, good people who have never done any harm to anybody, will go to hell just because they don't have faith in Jesus Christ. Then goodness, virtue, morality, are all meaningless. Then crime, rape, murder, theft, are perfectly good: just have faith in Jesus Christ, and you will be saved."

In seven days he could not figure it out. He could not sleep well; the question was continuously torturing him. The question was such that if he says that good people will enter paradise, then what about faith? Faith is not a necessity. If he says that evildoers will fall into hell even though they have faith, then faith is impotent, it cannot help, it cannot save. So what is the need of faith? Those who are good will go to paradise; those who are bad will go to hell. Faith becomes simply irrelevant.

The bishop was going crazy. And the next Sunday came -- he went to church a little early, because he was not yet ready to answer Burke. He thought perhaps by praying to Jesus Christ, God the Father and the Holy Ghost, he may be able to answer the question.

It was dark when he reached the church. He prayed. But he had not slept for seven days; rather than praying, he fell into sleep, and he saw a dream. The dream was: he is at a railway station purchasing a ticket for paradise. The train is just about to leave. He rushes into the train, because he wants to see who the people are who have entered paradise -- the faithful or the virtuous?

He was surprised when the train reached paradise. It looked so dull and so dusty and so dead, he could not believe it. He inquired of other passengers, "It looks like hell! This cannot be heaven." But they all said, "This *is* heaven."

He went into the streets, looked at people -- no joy, no laughter, all serious faces. Saints are not supposed to laugh. He could not even find a restaurant... because he was wanting a cup of tea, but saints are not supposed to have such delicacies. No restaurant... and people were looking almost dead. He could not

see anybody -- Socrates, Buddha, Confucius, Michelangelo, Leonardo da Vinci, great painters, great artists, great musicians. Nobody was there, only retarded saints who had become even more retarded -- sitting there the whole day, playing on the harp, "Alleluia, alleluia, alleluia." That was the whole work they were doing.

He rushed to the station to inquire whether any train goes to hell, because he would like to see hell also. And he was surprised: as the train entered the area of hell... fresh air, a new atmosphere. Something beautiful... beautiful gardens, lawns.... He said, "This looks like heaven! Strange, but the sign at the station says 'Hell'."

There was everywhere laughter, joy; people were dancing, playing on their guitars. There were painters he recognized, musicians he recognized. He met Socrates, and it was such an ecstasy to see the man! He met Buddha; he could not believe that a man like Buddha should be in hell.

He said to Buddha, "I cannot believe my eyes. I have just been to heaven, and it looked like hell! And this place is so lush, green, so many flowers, so much fragrance, so much singing and dancing! All great poets, all dancers, all great philosophers, all geniuses -- the very cream of humanity is available here. I am puzzled."

Gautam Buddha said, "Don't be puzzled. These people are creative people. When *we* had come, it was far worse than the heaven that you have just seen. But with all these beautiful people, we transformed it. Even the devil is meditating, learning to paint, composing music. He has forgotten his old business."

And at that point the bishop woke up, because people had started coming into the church. The dream had given him the answer. He was a sincere man certainly; he said to Edmund Burke, "Please forgive me. It is not a question of who goes to heaven and who goes to hell. We have to look at the whole question from a different angle. Wherever people like Socrates, Buddha, Confucius, Lao Tzu are, they create heaven. And wherever dull, retarded, idiotic saints are, they create hell. So it is not a question of you going to hell, it is a question of what you can create. You bring your heaven and hell with you."

And that's my whole teaching.

Don't bother about heaven and hell. Rather, learn to live in hell, in heaven -- whichever you choose. You are totally free right now. Discipline yourself. If you want to be in paradise, then *be* in paradise, and start living in paradise from this moment! Then wherever you will be, it does not matter, you will be in paradise.

Learn the art of living.

When we came here it was just a desert. When I came here, I was surprised -- I could not find a single bird; the possibility of finding a man was out of the question. Even a bird was not there, only poor juniper trees here and there. Juniper trees are camels, very stubborn; they defy even the desert. But they were all without any juice -- not green, not with an abundance of leaves; very poor, somehow struggling to survive.

Within four years we have made it an oasis. Now birds have started coming. Deer have moved here from all the other ranches, because anywhere else their life is in danger; they can be killed. They are being hunted. For ten days every year, Oregon state gives hunters freedom to kill deer. Only on these one hundred and twenty-six square miles nobody can kill any deer. The hunters are very angry, the ranchers are very angry, because all their deer have disappeared, and the deer are here in abundance.

I have asked my people to make many small pools of water in the coming winter, and grow as much grass as possible that deer like, so the whole city becomes a deer park. And it is so beautiful to live in harmony....

And have you watched? -- the junipers are no longer just surviving; they have grown, they are greener. We will make this desert a lush green place, one of the places Oregon can be proud of -- a beautiful holiday resort. We can create as many lakes as we want. We can bring all kinds of animals, birds. Now we have three hundred peacocks, thousands of deer, dozens of swans. And we are going to plant, this year, twenty thousand evergreen trees.

The question is simply to be creative, to be in harmony with nature -- and you are in paradise.

Paradise is within your hands.

It has nothing to do with any faith, any belief. Paradise is simply creativity, sensitivity, humanity.

BELOVED MASTER,
QUANTUM PHYSICISTS ARE USING THE TERM "CONSCIOUSNESS." ARE THEY USING THIS WORD IN THE SAME SENSE THAT YOU DO? IF NOT, WHAT IS THE DIFFERENCE BETWEEN THE CONSCIOUSNESS THEY ARE TALKING ABOUT, AND THE CONSCIOUSNESS YOU ARE TALKING ABOUT?

There is a great difference. The physicists are talking about a consciousness which they have not experienced within themselves; it is only a hypothesis. It is their objective observation that consciousness exists: people *are* conscious -- you cannot deny it. Because it is an objective observation, they are bound to be defining it in a wrong way, because basically consciousness is your subjectivity. It is irreducible into an object. You cannot study it from outside.

From outside you can study only behavior, you cannot study consciousness; hence, there is a school of psychology called behaviorism. People are behaving *as if* they are conscious. The physicist's consciousness is "as if" -- a hypothesis, because people are not behaving consciously.

So the first, basic mistake is, they are simply taking an objective view of something which can never become an object, which is always the subject. There is no way to make it an object. And because they are studying it as an object, they are falling into many pitfalls. One is that consciousness is a by-product of biology, physiology, chemistry -- of all that man is made of. It is simply a by-product, it is not an independent entity in itself.

It is just like a clock: the hands move, but that movement does not show that inside there is life that is moving them. It is mechanical; you can separate the parts and the movement will stop. You can put them back together again and the movement will start. You cannot do that to man. Take his physiology, chemistry, biology apart, and then try to put them together again -- you will have just a corpse, no consciousness. Consciousness is not a by-product.

Consciousness experienced subjectively needs some inward journey. No scientist is doing that. He wants to study consciousness in white mice, in guinea pigs. This is very strange. The scientist has the consciousness in himself, what is the need to go to a white mouse? Go inwards!

And that's what I call the science of interiority, *religio*, meditation. You move deeper, leaving your body, your mind, your heartbeat far behind -- and, still, you are. And you are more than you have ever been, because you had known yourself filtered through the heart, through the mind, through the body -- thick layers. So you had felt your consciousness in a very slight way.

But when you have reached to your own center -- which is neither chemical nor physical nor biological -- you experience a totally new reality. Immediately you become aware that it is not a by-product, that it has its own existence. The body may die, but this consciousness is so separate from the body that there is no possibility of its dying with the body. The heart may stop, but you are so far away from the heart, you are no longer identified with the heart. You are part of an eternal life.

So when I talk about consciousness, I am talking about my own experience of diving deep into my being. And when the physicists talk about consciousness, they are talking not about experience but about experiments that they are doing with white mice, guinea pigs. Strange people! *You* have consciousness, the white mouse is in a very backward state of life; why not find it within yourself? Man is the highest expression of consciousness.

Science can never know the real being, the real soul, the real consciousness, for the simple reason that it is object-oriented. Hence, a totally different approach is needed, a science which is subject-oriented.

You cannot put consciousness in a test-tube. Consciousness is not something material; it is not something like a commodity. It is not something that you can dissect and find out what elements it is made of. It is a single, indivisible life. And the only way to know it is to go within yourself. That is the purpose of the commune. It is not a religion; it is the science of subjectivity.

So there is a total difference. What they are talking about is absolutely irrelevant. What I am talking about is the real thing. And you need not go anywhere, because it is within *you*. No lab is needed, no instruments are needed. All that is needed is that you learn how to relax, how to be silent, how to be just a witness. And slowly slowly your mind stops its unnecessary chattering, your heart stops its moods, feelings.

And suddenly you *are* your reality, your consciousness.

And it reveals all the mysteries. It is the golden key, the master key, because it makes you aware not only of *your* consciousness, it makes you aware that your consciousness is not separate from other consciousnesses.

Consciousness is almost like an ocean. We are all in it, we are all sharing the same consciousness. The trees, the animals, the birds -- they are all sharing the same consciousness in different stages of growth.

You are fortunate to be a human being, because this gives you an opportunity to turn in.

BELOVED MASTER,
TO MOST OF US, IT IS MORE IMPORTANT TO BE NEAR YOU THAN ANYTHING ELSE, MOST IMPORTANT TO BE PART OF THE COMMUNE, WHATEVER IT TAKES. PLEASE COMMENT.

It is certainly the most important thing -- to be near any enlightened person -- for the simple reason that you are a seed, and he has grown, become a tree... has come to fruition, has flowered. He is your future. To be near him is the greatest encouragement that you are not being born just to remain a seed, that you have to grow, that you have to die as a seed and become a living, growing tree.

If one seed has managed to come to flower, the other seed can also take the jump. It is a great jump, because the seed will die. You need some proof that after the seed dies, the real life begins.

The enlightened man is your ultimate flowering. The person who is enlightened is the only proof that you can also become the same, that you have the same potential -- just a little courage is needed to die as a seed, as an ego.

And the more you die as an ego, the closer you are to me. The only distance between me and you is not that of space: the only distance is that of your ego. Drop the ego. Be innocent like small children, and growth will start happening of its own accord. Seeing anybody coming out of the seed, becoming a sprout, is a tremendous joy. The journey has started.

And I created these communes for the simple purpose of protecting those fragile sprouts. There is every danger you will never reach to the flowering state; you may be destroyed in the middle.

The commune is not an organization; it is simply a communion of friends who are searching for the same treasure, and helping each other. Somebody is ahead of you, somebody is behind you. Somebody is still more ahead, somebody has blossomed. All that helps you to drop all fear, and you start growing fearlessly.

To be close to me is very easy. Just put your ego aside, and then there is no difference, no distance. But I have been seeing... you want to be close to me, but whatever you do takes you farther away, it does not bring you close to me.

Just a few days before, in a press conference, I had asked you, "Are you with me? Raise your hands." And ten thousand hands were raised. One woman wrote a letter to me, "I did not want to raise my hands."

There is no problem -- but then what the hell are you doing here? If you are not with me, then go somewhere else where you can be with someone with your totality.

And I had not asked you to jump into a well, I had just asked you to raise both your hands. Even that she could not do. Now, this woman is part of the commune. In what way can she be part of the commune? I don't want to tell you her name because then I will have immediately to go and wash my mouth.

Such ugly attitudes! Then I wonder how you can grow, how you can come close to me. Then it is perfectly right -- pack your luggage and go down the county road, which goes directly to hell. It is made in such a way that you will feel much of hell on the road itself.

BELOVED MASTER,
WHAT IS LIFE?

It is not a question.

A rose is a rose is a rose. What is a rose? You are alive, and you ask me what is life? Are you alive or dead?

If I was in a graveyard and people started coming out of their graves and asking, "What is life?" the question would be relevant. But you are still out of the grave. You are alive, but you have never looked into the source of your life, from where comes your aliveness.

Just go in.

Forget everything -- the whole world. Even for a few moments, as if you are alone, just go in. Right now, in this very silence, you will know what life is.

You will never be able to say to anybody what life is. It is a mystery to be experienced, but it cannot be explained. That's why I said "A rose is a rose is a rose." It says nothing, there is no explanation, but you can experience it.

And the rose is something outside you, but life is all that you are. But for thousands of years you have

been conditioned not to live, just to survive. You have been told by religions to renounce everything that can give you a taste of life.

My effort is just the opposite of all the religions. That's why I have refused to call my people a religion. I don't want to belong to that category of life-negative people. I am utterly in love with life.

My approach is life-affirmative. You dance, you sing, you love, you meditate. And, in different ways, try to feel your aliveness. Whatever you are doing, do it so intensely and so totally that your full life starts functioning, that you start throbbing.

You will know, but you will never be able to say what it is. But there is no need; anybody who asks you, you can show him the way. You cannot explain to him what life is, but you can show him the way, how you have arrived, how you have been able to experience it.

It is a taste on the tongue -- very sweet.

I am reminded of a story.... In a cafeteria in paradise, Gautam Buddha, Confucius, Lao Tzu are all sitting around a table talking about great things of life. A naked, beautiful woman comes with a jar in her hands, and she says, "This jar contains the very juice of life. Would any of you like to taste it?"

Buddha immediately closes his eyes. He is for renouncing life, he is for not seeing a woman -- and that too, so beautiful, and naked.

Confucius tries to follow Buddha, because he does not want to be thought less than Buddha. But just out of the corner of his eye -- the woman is so beautiful, the temptation is so great -- he looks at her. And the woman says, "Perhaps you would like...?"

He says, "First I will have just a sip to taste what it is." He takes a sip and says, "It is bitter!"

Lao Tzu is sitting with wide open eyes, enjoying the beauty of the woman. He takes the whole jar, and drinks it completely.

The woman says, "What are you doing?"

He says, "Keep quiet! I never do anything halfway. Either I do it, then I do it totally; or I do not do it, but then I do not do it totally. And Confucius is right: in the beginning it is bitter -- one has to learn the taste -- in the end it is really great, just groovy!"

My approach is, drink the whole juice of life. Squeeze every moment to its fullest, and you will know what life is.

I cannot answer. It is not a question. It is a quest, and you have to do it. Nobody else can do it on your behalf.

I have tasted it, and it is really groovy.

Okay?

From Bondage to Freedom

Chapter #25
Chapter title: The buddhafield remains

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BELOVED MASTER,
PLEASE COULD YOU TELL ME THE DIFFERENCE BETWEEN INNOCENCE AND STUPIDITY?

Innocence is the ultimate flowering of your consciousness. Even a child is not innocent; he is simply ignorant. He does not know, but he is not aware that he knows not. The child most probably will become stupid, because the society needs stupid people, the religions need stupid people, the politicians need stupid people. All vested interests need the masses to remain stupid. Their stupidity is the opportunity for all vested interests to exploit them.

It is very rare that somebody rebels against religions, politics, social structure, and tries to retain his individuality; chooses ignorance rather than to be knowledgeable, because ignorance at least is natural. In being knowledgeable you have gone far away from your nature.

The person who rebels against all these vested interests and discovers that he knows nothing, that he only knows one thing, that he knows nothing -- he is the innocent man.

When Bodhidharma was asked by Emperor Wu of China, "Who are you?," Bodhidharma said, "I do not know." It was not ignorance. Bodhidharma is one of those few people who have come to innocence.

Socrates' last statement is, "I know only that I know nothing."

Stupidity is common. It comes in all sizes, all shapes: Christian stupidity, Hindu stupidity, Mohammedan stupidity, Buddhist stupidity, communist stupidity. One thing about stupidity: it never looks inwards. It can see outside -- for example, a Hindu can see that Jesus cannot be enlightened, for the simple reason that he drinks wine and moves with prostitutes. It is impossible for Hindu stupidity to recognize Jesus as enlightened. The Christian cannot see Krishna as enlightened. He had sixteen thousand wives, all forcibly taken from their husbands, from their children -- and the man is the perfect incarnation of God! It is difficult for the Christian to see how Krishna can be the incarnation of God. He forces Arjuna to go to war, convinces him -- against his will -- to go into a war which is known in India as the Great War, which destroyed India forever. It broke India's spine; since then India has never been able to reach any heights. It was available to all kinds of invaders, easily available to become enslaved. The whole responsibility goes to Krishna.

Now, a Christian who believes, "Love your enemy, love even your neighbor"... I am always wondering why Jesus has not said, "Love your wife too, love your husband too" -- because the enemy is far away, to love the enemy is easy. To love the neighbor is more difficult, and to love the wife or the husband is almost impossible.

The Christian teaching seems to be of peace, and Krishna's teaching seems to be of war, violence. No, it is not possible for Christians to accept Krishna. They can see the stupidity of Indians who believe in Krishna.

The Christian cannot accept even Gautam Buddha, for the simple reason that he never healed sick people, he never gave eyes to the blind, he never raised the dead back to life. Then what kind of a savior is he? He never served anybody, and service is religion to the Christian mind.

Just look from the other side. If you ask the Buddhist, "Do you think Jesus Christ is a savior?" he will simply laugh. He will say, "Saviors are not crucified. Jesus could not save himself; he is a pretender, a hypocrite, claiming that he can save the whole humanity."

And the Hindus, the Jainas, the Buddhists, all the Indian religions, believe that if a certain person is crucified, that means in his past life he must have committed really grave crimes, perhaps murders. Otherwise crucifixion is impossible; it has to be related to his life.

Jainas say that when Mahavira, their savior, walks on the road, even thorns move away. Because Mahavira has not committed any crime in his past life, he cannot suffer even a thorn. Hindus say, if Meera is given poison, the poison turns into nectar, because she has not committed any sin in her past life. So Jesus' crucifixion, which is very significant to the Christian, is simply a proof for Hindus, Jainas, Buddhists, that this man was simply a pretender.

Stupidity has this trait: it can see in others, but it cannot look withinwards. No Christian can see anything wrong in Jesus Christ, no Hindu can see anything wrong in Krishna, no Buddhist can see anything wrong in Gautam Buddha. Suddenly their intelligence disappears; they become immediately retarded, they fall back. This is one of the characteristics of stupid people.

Stupid people can become very knowledgeable. They can become great scholars, popes, *shankaracharyas*, Ayatollah Khomeiniacs, great rabbis full of knowledge, but no knowing of their own. All knowledge is borrowed. In themselves they are just empty; they are covering that emptiness with borrowed knowledge. It is not their own intelligence that has become sharpened, it is only their intellectuality that has

become too full of information.

Remember, a computer has no intelligence, but it has memory. It can have as much information as you feed to it. The stupid person can become a great scholar, a world-famous scholar, but he is just a computer. All knowledge is information; it is his memory, not his experience. In his experience he proves very stupid. I will give you two instances of two very great scholars.

One is a great Greek scholar, thought to be one of the greatest mathematicians; he discovered many things in mathematics. He discovered the principle of averages -- that is his greatest contribution to the world. Before him nobody had ever thought about the principle of averages.

One Sunday morning he took his family for a picnic. They had to cross a small river. The wife said, "Take the children on your shoulders" -- they had four children. "Two I will take, two you take."

He said, "Wait. I am a mathematician, and no ordinary mathematician. Let me first see the average height of the children and the average depth of the river."

Naturally, the river somewhere was very shallow, somewhere very deep. The bigger children were taller, the smaller children were shorter. But the average... he figured it out on the sand with his finger and found that the average height of the children was enough that the average depth of the river could not drown them.

The wife insisted, "You keep your average: I don't understand mathematics, I can only see that there is danger."

He said, "Don't be afraid. You just follow me." And then the children started drowning, because the average is just a pure mathematical concept. It does not exist, it is not found in reality.

And when the wife shouted, "The children are drowning!" do you know what he did? He did not go to save the children, he rushed back to the bank. He said, "Then there must have been some mistake in my calculations; otherwise, how is it possible? Their average height is greater than the average depth of the river." This is stupidity. The man is a great mathematician, but if you put his mathematics aside, he is simply retarded.

The second example I give you is about Karl Marx. He was a chain-smoker, and one day he found a cheaper brand of cigarette. He was an economist, and certainly one of the great economists of the world. And if you think of his influence, he is the greatest economist because he has influenced more than half the world. Communism is his philosophy, his economic theory.

Seeing the cheaper brand, he purchased as many boxes as he could carry home. When the wife saw him carrying so many boxes of cigarettes, she said, "What are you doing? Doctors are saying to you, 'Stop smoking!' Your friends are saying to you, 'Stop smoking!'"

And Karl Marx with a big smile said, "You don't know -- I have found a way. Now there is no need to be worried about earning money. If I smoke one cigarette, so much money is saved in comparison to the older brand; the more I smoke, the more money is saved. So now I am not going to do anything except smoke, because you have always been asking me for money, money, money. Now have as much money as you want!"

The wife could not understand how the money could be saved by smoking. But this is an economic theory, it does not correspond to reality. She had to inform his closest friend, Friedrich Engels, "He has gone mad. In his room he is sitting and smoking continuously -- to save money!"

Engels came, and he asked, "What is the matter?"

Marx said, "Now I can explain to you, you are an intelligent man. My wife cannot understand higher economics. I was smoking up to now a brand which was costly. Now this is a cheaper brand; with each cigarette so much money is saved. The natural consequence is: the more you smoke, the more money is saved."

This is sheer stupidity. He may have been a great economist, but that is only scholarship, computer scholarship. As far as his own experience is concerned, he is behaving stupidly. So stupidity can become very knowledgeable. That does not mean that it has disappeared; you have simply covered it up.

Innocence is not knowledgeable. Innocence simply means a clean clarity, insight with no preconceived ideas, knowledge. Innocence simply means just to be a mirror, which is empty but able to reflect anything that comes before it. Innocence is the greatest achievement. Only a very few people have been able to become innocent.

It is said, when a person becomes so innocent, he is just like a child. Remember the words "*like* a child." He is not a child. There is a certain similarity. The child is ignorant, without knowledge, a clean slate, a tabula rasa -- but he will soon gather knowledge, because he is ignorant and it hurts to remain ignorant.

The innocent man is also a tabula rasa, but he will never again accumulate knowledge. It has already been too hard to drop it. It has been too hard to get rid of the mind and its accumulations.

The child is bound to get lost in the world of knowledge. Socrates or Bodhidharma are not corruptible; nobody can corrupt them. They have passed through all the dark stages of corruption, and they have survived. Now their state is of pure silence. They know nothing as far as knowledgeability is concerned.

Socrates makes a beautiful distinction; it is worth remembering. He says, "There is knowledge which is ignorant, and there is ignorance which knows." It looks contradictory, what he is saying: knowledge which is ignorant, and ignorance which knows. He is talking about innocence.

Innocence has no claim to knowledgeability, but it is open, available, capable of responding spontaneously, just like a mirror reflecting. It is tremendous freedom, and tremendous individuation.

Now you can commune with the flowers, with the mountains, with the clouds. You are so innocent that there is even a possibility of communion with existence.

Knowledge is a barrier.

I used to have a very famous man once in a while as my guest, Mahatma Bhagwandin. He was the only one, other than Mahatma Gandhi, who was known as "mahatma"; only two persons in India were known as "mahatma." Mahatma means the great soul, the great saint.

Whenever he was my guest, I used to take him for a morning walk. And he was so full of knowledge about everything -- he was an old man -- he knew the name of every flower, its uses, what diseases it can help cure; he knew all the different trees and their uses.

He would continuously talk, and I had to tell him, "You please shut up! -- because I have come for a morning walk. I want to enjoy the flowers, I don't want to become knowledgeable about them. I don't want even to know their Latin names. And your knowledge is a barrier -- you can't see the rose. Your whole knowledge stands between you and the rose -- its Latin name, its properties, its uses in different diseases. The roseflower is lost, far away; you start moving into your knowledge."

I said, "If you want to come with me, then please keep your mouth shut. You can do whatever you want in your mind -- that is your business -- but I don't want to know the names of the trees and the plants and the flowers and the leaves and the trunk and the bark. You destroy my whole morning! I want to remain completely available to this beautiful sunrise, the flowers dancing, the beautiful breeze blowing. I don't want to be hindered by knowledge. My experience of their beauty is enough."

He would remain silent for a few minutes -- but you cannot say to computers, "Shut up!" After a few minutes he would forget again. Seeing something new, he would say, "Look at that plant. This is very good for people who are suffering from migraine."

I said, "You are giving *me* migraine! Please give me a few leaves of that plant too. You are my migraine. I come every day, I never suffer from migraine." I asked him, "Can't you enjoy at all the beauty, the radiant morning, the freshness of it all? Have you to bring your knowledge in?"

The last time I saw him, he was almost dying. I asked him, "What about your knowledge? You know about all the kinds of plants which can cure everything. Now why are you bothering about allopathy? And I can see that allopathy is not helping."

He was continuously coughing; he had become just bones. And I said, "What happened to your knowledge? You missed your whole life, you never lived it. Your knowledge became a bondage to you, and now you are dying and that knowledge is of no use. Perhaps if you had lived totally, intensely, that experience might have transformed the experience of death too."

To those who do not live, death seems to be an end. To those who live totally, death is not an end but a new beginning: an old house is abandoned, and a new form, a new world opens up. But that depends on whether you have lived or you have just been hung up in your head.

I saw tears in his eyes. He said, "Perhaps you are right. I never lived, I was always accumulating knowledge -- and it has not helped me. My whole life has been just a desert without any oasis. But now it is too late."

I call this stupidity. The man was known as a great sage, but to me he was a great idiot. And he confirmed before dying, with his tears, that he had missed.

Innocence comes as you become more conscious, more alert, and you start dropping unnecessary luggage. Have you ever thought how much unnecessary luggage you are carrying within yourself? A conscious man slowly starts dropping everything, because the most precious treasure in you is to be absolutely unburdened, clean, pure, innocent.

The innocent man is the only wise man. The knowledgeable man is the only stupid man. All your

universities and colleges and schools create stupid people.

My effort here is to undo what your universities and colleges and schools have done to you -- to deprogram you. And I don't have any other program to replace theirs. I deprogram you and simply leave you deprogrammed.

That is innocence, and it is tremendous intelligence. It is such a great insight that there is no need of knowledgeability.

BELOVED MASTER,
WHEN YOU WIPED OUT TEMPLES AND WORSHIP AND GACHCHHAMIS, I GOT A SINKING FEELING THAT MAYBE YOU HAD GIVEN UP ON US. THE MOST SHOCKING REVELATION OF THE PAST MONTH HAS BEEN THE GROSS STUPIDITY WE HAVE SHOWN WITH OUR PETTY GRIEVANCES AND DEMANDS. WE HAVE BEEN LIKE A BUNCH OF BOLSHEVIK MICE, ACTING LIKE WE WANT A REVOLUTION ALL BY OURSELVES. WE ARE NOT THE MATURE, RESPONSIBLE PEOPLE YOU ARE ENCOURAGING US TO BE, AND I FEAR WE ARE DESTROYING THE COMMUNE OURSELVES WITH OUR TINPOT FANTASIES OF FREEDOM.
PLEASE PROVIDE SOME GUIDANCE ABOUT THE ORDER OR DISCIPLINE WE NEED TO KEEP THE COMMUNE TOGETHER. AND PLEASE, DON'T GIVE UP ON US.

Even without your asking, even if I want to give up, I cannot. My love does not allow it. Order and discipline *you* have to find. I would not like you to depend on anybody to give you order and discipline. Just make a little effort -- and it is not difficult.

If you go on depending on something, somebody, then any day there will be disorder. One day I may not be in my body. Then you will find yourself completely helpless. You don't have even a father figure in God to pray to. I have taken all those props from you. I want you to be responsible of your own accord.

I had said yesterday that I will withdraw the buddhafield. I cannot do it. Whatever you are, I have loved you unconditionally, and I will love you to the very end, without expecting anything from your side.

The buddhafield remains. It was just to give you a shock, so that you can wake up a little and see that freedom does not mean disorder, freedom does not mean no discipline. Freedom means more order, more discipline, because now you are the master of yourself; nobody is dictating to you.

I have destroyed all dependence. Dependence keeps you helpless, and I want you to be independent, absolutely independent.

So just a little awareness -- and whenever I find that you are missing that awareness, I am going to give you bigger shocks. I will not hesitate even to give you an electric shock.
I am determined to wake you up.
But it will be a joy if you wake up yourself.

So don't be worried about that. I know there are stupid people -- it is not their fault; they have been brought up in a stupid society, educated by stupid teachers, professors, priests, churches. They are victims. They need all the compassion possible.

I know you can start taking advantage of freedom. But while I am here, it is not possible to take advantage. I will hit you directly on the head. That you will remember even after your enlightenment!

BELOVED MASTER,
WHY DOES MY SADNESS FEEL MORE REAL THAN MY HAPPINESS? I WANT SO MUCH TO BE REAL AND AUTHENTIC, NOT TO WEAR ANY MASKS. BUT THIS SEEMS TO MEAN SO MUCH REJECTION BY OTHERS. IS IT POSSIBLE TO BE SO ALONE?

It is important to understand. It is the case with most of the people. Your sadness is certainly more real because it is yours, it is authentic. Your happiness is shallow; it is not yours, it depends on something, somebody. And anything that makes you dependent -- however happy you can feel for a few moments, soon the honeymoon is over, sooner than you had ever expected.

You are happy because of your girlfriend, your boyfriend. But they are individual beings; they may not agree on all points with you. In fact, mostly what happens is that whatever the husband likes, the wife dislikes; whatever the wife likes, the husband dislikes. Strange... because it is almost universal. There is

some reason in it. Deep down they hate each other, for the simple reason that they are dependent on each other for gaining happiness -- and nobody likes dependence. Slavery is not the intrinsic desire of human beings. If a woman or a man gives you joy, and you become dependent, you are at the same time creating a deep hate -- because of dependence. You cannot leave the woman because she makes you happy. And you cannot leave your hatred of the woman, because she makes you dependent.

So all so-called love relationships are very strange, complicated phenomena. They are love-hate relationships. The hate needs to be expressed some way or other. That's why whatever your wife likes, you don't like; whatever your husband likes, you don't like. On every small thing husbands and wives are fighting. Which movie to go to? -- and there is an immense fight. Which restaurant to go to? -- and immediately there is a fight. This is the hatred which is moving underneath the facade of happiness. Happiness remains shallow, very thin; just scratch it a little bit and you will find its opposite.

But sadness is more authentic, because you are not dependent on anybody. It is yours, absolutely yours. This should give you a great insight, that your sadness can help you more than your happiness. You have never looked at sadness closely. You try to avoid seeing it -- in many ways. If you feel sad, you go to a movie. If you feel sad, you start the television. If you feel sad, you go and play with your friends, you go to a club. You start doing something so that you do not have to see the sadness. This is not the right approach.

When you are sad, it is a momentous phenomenon, very sacred, something of your own. Get acquainted with it, go deeper into it, and you will be surprised. Sit silently, and *be* sad. Sadness has its own beauties.

Sadness is silent, it is yours. It is coming because you are alone. It is giving you a chance to go deeper into your aloneness. Rather than jumping from one shallow happiness to another shallow happiness and wasting your life, it is better to use sadness as a means for meditation. Witness it. It is a friend! It opens the door of your eternal aloneness.

There is no way not to be alone. You can delude yourself, but you cannot succeed. And we are deluding ourselves in every way -- in relationship, in ambition, in becoming famous, in doing this, in doing that. We are trying to convince ourselves that we are not alone, that we are not sad. But, sooner or later, your mask wears out -- it is false, it cannot remain forever -- then you have to wear another mask. In one small life, how many masks do you wear? And how many have melted away, changed? But you go on continuing the old habit.

If you want to be an authentic individual, use sadness; don't escape from it. It is a great blessing. Sit silently with it, rejoice in it. There is nothing wrong in being sad. And the more you become acquainted with it and its subtle nuances, you will be surprised -- it is a great relaxation, a great rest, and you come out of it rejuvenated, refreshed, younger, livelier. And once you have tasted it, you will seek those beautiful moments of sadness again and again. You will wait for them, you will welcome them, and they will open new doors of your aloneness....

Alone you are born, alone you will die. Between these two alonenesses you can deceive yourself that you are not alone, that you have a wife, a husband, children, money, power. But between these two alonenesses you *are* alone. Everything is just to keep yourself engaged in something or other, so that you don't become aware of it.

From my very childhood I have never been associating with people. My whole family was very much concerned: I was not playing with children, and I have never played with them.

My teachers were concerned: "What do you go on doing when all the children are playing? You sit under the tree just by yourself." They thought something was wrong with me.

And I told them, "You need not be worried. The reality is that something is wrong with *you*, and wrong with all your children. I am perfectly happy to be alone."

Slowly slowly they accepted that that's how I am; nothing can be done about it. They tried in every way to help me to mix with other children of my age. But I enjoyed being alone so much that it looked almost neurotic to play football.

And I told my teacher, "I don't see any point in it. Why unnecessarily hit the football from here to there? There is no point. And even if you make the goal, so what? What is achieved out of it? And if these people love making goals so much, then rather than having one football, have eighteen footballs. Give everybody one, and he makes as many goals as he wants, nobody prevents him. Let them have goals to their heart's content! This way it is too difficult -- why make it unnecessarily difficult?"

And my teacher said, "You don't understand at all that that will not be a game, if eighteen footballs are given to the children, and everybody is making goals as many times as he wants. That will not help."

I said, "I don't understand, that creating hindrances, preventing people.... They fall and they have

fractures and all kinds of nonsense. And not only that: when there are matches, thousands of people gather to see them. It seems these people don't know that life is so short -- and they are watching a football match! And they are so excited -- jumping, shouting. To me, it is absolutely neurotic. I would rather sit under my tree."

I had my tree, a very beautiful tree, behind my school building. It became known that it was my tree, so nobody would go there. I used to sit there whenever there was time for play, or time for any kind of neurotic activity -- "extra-curricular" activities.

And I found so much under that tree that whenever I used to go back to my town, I never went to the principal whose office was just close to the tree -- just behind his office was the tree -- but I used to go to the tree just to thank it, to show my gratitude.

The principal would come out, and he would say, "This is strange. You come to the town -- you never come to me, you never come to the school, but you always come to this tree."

I said, "I have experienced much more under that tree than under your guidance and that of all kinds of mad teachers that you have. They have not given anything to me -- in fact, whatever they gave to me I had to get rid of. But what this tree has given to me is still with me."

And you will be surprised -- it happened twice, so it cannot be just coincidence.... In 1970 I stopped going to the town, because I gave a promise to my grandmother: "I will come only while you are alive. When you are gone, I have nothing to come here for."

I was informed that when I stopped going to the town, the tree died. I thought it must have been an accident, just a coincidence; it could not be connected with me. But it happened twice....

When I became a professor in the university, there was a line of beautiful trees. I used to park my car under one tree. And it had always been my privilege -- I don't know why -- that wherever I sat in the common room for the professors, nobody would sit on the chair I used, nobody would sit even by the side of the chair. They thought me a little dangerous.

A man who has no friends, a man who has strange thoughts, a man who is against all religions, against all traditions, a man who can oppose single-handedly people like Mahatma Gandhi, who is worshipped by the whole country -- they thought, "It is better to keep away from this man. He can put some idea in your mind, and you may be in some difficulty."

I used to park my car under that one tree. Nobody else parked their cars in that place; even if I was not coming, the place remained empty. All the other trees died, only my tree -- it had become known as my tree -- remained gorgeous.

After I resigned from the university, the vice-chancellor said to me, one year later, "It is strange: that tree has died. Since you stopped coming to the university something has happened."

I understand that there is some synchronicity. If you silently sit with a tree... the tree is silent, you are silent... and two silences cannot remain separate, there is no way to divide them.

You are here. If you are all thinking thoughts, you are separate. But if you are all silent, then suddenly there is something like a collective soul.

Perhaps those two trees missed me. Nobody came close to them again, nobody with whom they could communicate. They died because they could not get any warmth from anybody. I had tremendous love and respect for those trees.

Whenever you feel sad, sit by the side of a tree, by the side of the river, by the side of a rock, and just relax into your sadness without any fear. The more you relax, the more you will become acquainted with the beauties of sadness.

The sadness will start changing its form; it will become a silent joy, uncaused by anybody outside you. That will not be shallow happiness, which can be taken away very easily.

And getting deeper into your aloneness, one day you will find not only joy -- joy is only midway. Happiness is very superficial, depends on others; joy is in the middle, does not depend on anyone. But going deeper you will come to the state of bliss -- that's what I call enlightenment.

Use anything and you will come to enlightenment. But use something authentic, which is yours. And then you have a bliss which is yours twenty-four hours a day. It is simply radiating from you. You can share it now, you can give it to whomsoever you love. But it is an unconditional gift. And nobody can make you miserable.

In this commune, this is my effort: to make you independently blissful. That does not mean that you have to renounce the world. That does not mean that you have to leave your wife, your girlfriend, your love for food -- even for ice cream; it has nothing to do with that.

Your blissfulness is with you whatever you are doing. It will enhance every activity, it will enrich every act that you do. Your love will have a totally different flavor. Now there will not be any hate hiding behind it; it will be simply love. There will not be even the expectation that something should be returned to you. You don't need anything. Giving is such a benediction, there is no need. You are so rich inside that nothing can make you richer.
And you can go on sharing bliss.

The more you share it, the more you have it, so nothing can make you poorer.
This is the only miracle that I know of.

BELOVED MASTER,
I FEEL I MISSED, THIS MORNING IN DISCOURSE, WHEN YOU WERE TALKING ABOUT WEARING RED AND THE MALA AND NO MORE BUDDHAFIELD. WHEN YOU SAID, "CLAP!" PART OF ME WANTED ME TO CLAP, NOT BECAUSE OF WHAT YOU HAD BEEN TALKING ABOUT -- WHICH MADE ME WANT TO CRY -- BUT JUST BECAUSE OF THE WAY YOU SHOUTED "CLAP!" THAT ONE WORD WAS LIKE A COMMAND, A CHALLENGE TO TAKE THE JUMP AND CLAP AND SEE WHAT WOULD HAPPEN NEXT. LATER I REMEMBERED THE STORY OF RINZAI AND HIS GREAT SHOUT AND CLAP, "THE GOOSE IS OUT!" DID WE MISS YET AGAIN?

Yes. You go on missing again and again. But no need to be worried. I will not allow you to miss forever. One day you are bound to catch the train!
Okay?

From Bondage to Freedom

Chapter #26
Chapter title: Truth is enough unto itself

10 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
I HAVE SPENT THREE BLISSFUL WEEKS HERE, AND NEXT WEEK I RETURN TO GERMANY. I AM NOT A SANNYASIN, BUT I HAVE AGAIN BEEN DEEPLY IMPRESSED BY THE GENUINE SPIRIT OF THIS COMMUNE AND BY YOUR DISCOURSES. IT WAS THE FIRST TIME I HAVE HEARD YOU SPEAK, AND YOUR WORDS HAVE GONE TO MY HEART AS WELL AS TO MY BRAIN.
IN GERMANY I WILL BE CONFRONTED WITH DISCUSSIONS FROM MANY DIFFERENT SIDES, MOSTLY INFLUENCED BY THE PRESS, WHO ARE KNOWN FOR THEIR EXAGGERATIONS AND AN UGLY PLAY WITH SENSATIONAL NEWS.
I WILL DO MY BEST TO DESTROY ANY MISUNDERSTANDING AND MISBELIEF, AND I AM GOING TO FIGHT AGAINST ANY LACK OF GOODWILL. BUT I EARNESTLY DOUBT WHETHER I WILL SUCCEED. WHAT DO YOU THINK I COULD DO?

There are so many questions in your one question. Let me go into it step by step.

First, truth needs no defense; only lies need defense. Truth needs no argument, it is self-evident. So the

problem with truth is always how to convey it to the other person.

Lies can be argued about. The other can be convinced about them; logic can be used to convince the other. Hence, I hate the word "missionary," because the missionary can only spread lies. He convinces, argues, quotes scriptures.

But truth needs nothing. Truth is enough unto itself. So, if you have felt something of truth here, just please don't try to convince anybody. You cannot succeed. Only make your experience available -- naked, with no logic, with no argument. Truth has its own way. It will come through the shine of your eyes, through the aura of your being, through your very presence, that you have been in a garden -- you are still fragrant.

A man who is standing with closed eyes -- you cannot convince him that there is light. But you can describe the beauties of light. As the sun rises, flowers start blossoming, birds start singing, the whole existence comes out of sleep refreshed, alive, younger. You can tell this to the man who is standing with closed eyes. This is not giving an argument for the existence of light; it is simply creating an urge in the man to open his eyes. And that urge exists in everyone.

There is not a single human being in the world who does not want to know beauty, to know love, to know truth. But the problem has been created by the missionaries, theologians, the so-called religious people. They try to convince him of something which needs to be experienced.

Be loving to your friends. If in Germany they can feel that something German has disappeared from you, you have given evidence. Be loving. Be rejoicing. Sing, dance with them. Let them feel your energy; in your singing, dancing, let them feel the difference. You cannot say it, but you can show it in every gesture, in every word, in every silence. Show the difference that has happened to you. Allow yourself to be available to your friends. Open all the doors and all the windows of your being so they can see that some ray of light has entered in you.

And if they inquire, tell them the only way is to come here, to be here. Man can go to the moon, which is a silly project, because what are you going to do on the moon? -- just stand there looking stupid! There is nothing to see, not even a juniper tree. Just create the urge in them sometimes to have a few days in this oasis. This is the first thing to remember.

The second thing: you say you are not a sannyasin. That is wrong -- you *are*. There are sannyasins who are not sannyasins; there are nonsannyasins who are sannyasins. Sannyas is not something outward, it is something inner. If you could enjoy these three weeks, you are already initiated. These three weeks are going to change your whole life.

So drop that idea that you are a nonsannyasin. Anybody who is so open, so available, so unprejudiced that, just being a visitor here, he fell in tune with the commune, its sincerity, its love -- the initiation has happened. The outer initiation may follow in its own time, there is no hurry. And even if it doesn't follow, it doesn't matter. What matters has happened!

Third: you say that my words have reached your heart and your brain. Just let them reach your heart. The brain is dangerous; it is German. The heart is human. And the brain is continuously distorting everything. So don't go via the brain, because the brain is conditioned by millions of years, by many lives, by many different stages, and anything moving through it cannot retain its purity. But it can be bypassed; there is no necessity to go through it.

We are being educated that everything should go through the brain. That is one of the strategies of the vested interests all over the world, because truth, love, beauty -- any great value going through the brain will not be the same by the time it reaches to the heart. In fact, it may have turned upside down. The brain distorts everything. It pollutes all that is innocent.

Learn to put the brain aside -- that's what I call meditation. Put the brain aside. Let me talk to you heart to heart. It is a totally different experience. Your heart starts beating in the same rhythm, a great synchronicity happens, and with it comes understanding, experience, vision, insight.

The brain cannot give anything to you; the brain is only a mechanism. Don't put things like love, truth, beauty, through any mechanism. They will be distorted, crippled, crushed; and by the time they reach to the heart they will be dead, they will not be breathing.

But this has been taught to us, that everything has to go through reason, through the brain, rationality. These are standing at the door of your heart; they guard your heart. They don't allow anybody in unless they are satisfied. And it is not possible for real values to satisfy them.

Yes, a theology can satisfy them, it can give all the arguments they want. But what argument can beauty give? What argument can you give that the sunset is beautiful? If some idiot starts asking, "Please give me a

rational explanation of your statement. Why do you call the sunset beautiful?" you will be absolutely incapable of doing it.

This is what your brain is continuously doing. It won't allow beauty, truth, love, without their being searched, asked all kinds of questions -- inquiries to which they cannot provide answers; it is not in their nature.

So put the brain aside. Let the heart function in its own right, and you will start growing into new dimensions of being which were not available to you before. And then you will know that the brain is good as a servant, but not good as a master. A machine should always remain a servant, it should never become the master. Once a machine becomes a master, it destroys everything that has any intrinsic value. Those values are very delicate, very fragile.

Try to have a direct connection, from heart to heart, and see the tremendous revolution that comes to you. And then you can say the same thing to your friends back home: "What I have brought is something not of the mind, for the mind, from the mind; it is something of the beyond."

So if you can, put your friends' brains aside -- and if they are your friends this small thing can be done. If you cannot do it for a friend, then for whom are you going to do it? A friend wants to connect directly with your heart. There is no harm, no loss. So just tell them, "Don't argue about it. Just for a few moments let me hold your hand, let me hug you, and put the mind aside. Feel my warmth, my love, and let our hearts synchronize." You may be able... something *may* transpire. This is not missionary work. This is the work of pure love.

You say that you are afraid you may not succeed. If you try through the mind, it is certain you will not succeed. On the contrary, those people may succeed in destroying something that was growing in you. They will make you suspicious of your own experience. They may convince you: "Perhaps you were hypnotized. Perhaps seeing five thousand sannyasins, living amongst them, you became too gullible." And you may start thinking: Who knows? Was it true, or just my imagination? Was it true, or just my projection? Was it true, or did I have a dream? You cannot succeed in convincing them, but *they* can succeed.

Intellectually, destruction is very easy. Intellectually, to lead people to a creative experience is impossible. You are aware that all those people back home are full of negative attitudes, gossips, the sensational news that journalism thrives on. Journalism has not yet been able to become an art; it is still third-rate. It is unfortunate, because journalism has a tremendous power over people's thinking, being. Journalism simply lives on sensationalism. The more sensational news is, the more you can sell it to the masses.

There is an old saying: No news is good news. I feel it is not complete. I want to complete it: Good news is no news, because good news does not create sensationalism. Murder is needed, suicide is needed, rape is needed; all kinds of crimes are needed. But to go on feeding people on all this kind of news -- do you think you are serving humanity? Do you know the psychological effect of all this? A person who reads every morning about murders, suicides, rapes -- all kinds of crimes -- by and by becomes immune, it does not make him feel bad about it. It is the way life is; it is happening all over the world.

If war is the only reality that covers the front pages of all the newspapers, televisions, radios; if cunning politicians are the only people whose statements are always on the first page.... Have you seen, ever, on the first page, a musician's statement, a sculptor's statement, his photo, a poet's statement, his photo? No, they are not news. They are too good to be news.

Journalism is corrupting humanity. It is making people feel that crime is the way of life. If you are not committing crime, you are just a fool. Everybody is doing it and getting away with it. Criminals become presidents, prime ministers. You have never heard that a great scientific genius has become a president of a country, or a great guitarist has become a prime minister of a country. These people are struggling just to survive somehow. Perhaps they will live anonymously and die anonymously.

Do you know, in the times of Alexander the Great, how many poets there were? how many musicians there were? how many great creative artists there were? Not even in the footnotes of history are their names available. They lived anonymously. They made this life more beautiful, they made human experience more rich. They brought something from the beyond -- but they remained unknown and they will remain unknown. And what has Alexander the Great done, other than murdering thousands of people, burning cities, trying to conquer the whole world? This murderer becomes "the Great" Alexander.

This has to be changed. All politicians' names should disappear from the front pages of the newspapers, from magazines, television shows, radios. What do they have to give to the world? Why should people go on seeing the face of Ronald Reagan? -- just a third-rate cowboy film actor. What contribution has he made?

Is there no one in America who has contributed to life immensely? There are poets, musicians, there are people who have created great literature. The front pages of all the newspapers and magazines should be concerned with those who beautify life, who give something to existence, who don't destroy. Politicians should be pushed to the last page!

There is no need to continuously insist on murders, suicides. You may not think so, but it is absolutely certain that your insistence on these stories makes people, by and by, murderers, suicidal, criminals. Who is responsible for that? And now the world is so small that anything happening anywhere, immediately reaches within hours, through modern media, to every nook and corner of the earth.

Journalism should understand its responsibility: it is great. Up to now, it has been irresponsible. Its only interest is how to sell more, how to earn more. Whatever happens to human beings is not its concern. Journalism needs a total change.

A California University has been surveying and studying in California, for one year, what happens when there are boxing matches. By thirteen percent, crime immediately rises, and for one week steadily that thirteen percent increase remains. Then slowly it tapers off. Knowing this, still the government of California has not done anything. Boxing matches should be made a criminal offense! If they create a thirteen-percent rise in crime.... Those criminals will be punished -- and the real crime is coming from the boxing matches! It looks like such an insane world.

Stop such nonsense as boxing matches. But no, Muhammad Ali becomes a great hero -- and what has he done? What has he contributed? He may have broken a few people's ribs, a few people's noses, a few people's eyes, and he may have created a wave of crimes -- that is his contribution. And journalism will give great credit to him.

Journalists have to learn that it is time to become more mature, more responsible: they should understand that just selling stories, whether true or untrue, just for the sake of earning money -- without any concern what they are going to do to human beings.... It is poison that is being spread!

So I can understand your concern that journalism has been spreading all kinds of lies about me, and people believe them. People have a certain psychology: they believe anything which is printed. It becomes something very significant that it is printed: it must be true.

Just the other day -- I do not understand German, fortunately -- Sheela, in one of her interviews given to the German sensationalist magazine STERN, a twenty-five-page interview full of lies, not a single word true in it.... I just looked at the translation quickly, because what is the point of going through all those lies? And you see how journalism works.... After that, the STERN representative was here interviewing me, but he never mentioned Sheela's interview, neither did he bring any question: "Sheela has brought such-and-such allegations against you and the commune" -- not a single point.

Do you see the cunningness? He knew perfectly well that I would contradict it and say the truth; then it would be difficult. And they have been living on lies. He asked many questions, but not a single question related to Sheela's interview.

So certainly, back in Germany, you will be faced, encountered by people who are just full of such nonsense, garbage. Don't argue with them. Just tell them, "The best way to know is to go there. It is an experience. I had also the same ideas you have, because I have also read all these magazines and watched the television shows, and naturally I had believed."

Humanity is raised in such a way as to believe that anything that is brought on the television screen, on the radio, in the newspapers, has a validity. Nobody bothers to inquire about the truth. And anybody can come here and inquire of my people, "What kind of nonsense is this?" This is the only place in the whole world where there is no prostitution, for the simple reason that we don't believe that married partners should monopolize each other.

My basic approach is that the more you love, the more freedom you give to the other. Even the freedom that, if your woman wants to go with a man just for two days on a holiday, you will be immensely happy that she will be happy. You are not her owner, she is not a thing. You love her and you want her to be happy; if this is her happiness, then she can go. There is no need to hide it, there is no need to pretend. Things are frank here in the commune. And for two days she is free, for two days you are also free. You may have been attracted to another woman -- because there is no natural law that you can only be attracted to your wife. In fact, it is very difficult to be attracted to your wife. That is the last woman in the world you can be attracted to.

Two days' freedom for you... and after two days, when you meet again, it is as if a fresh relationship begins. Those two days have given a break -- a love break, just like a tea break, a coffee break. I don't know

the English language exactly, but I don't care either. If I can manage to make you understand, that's enough: love break! And in two days' time she realizes that all men are alike. In two days' time you realize all women are alike: just put the light off and there is no difference. A great reunion, again a small honeymoon....

There is no need for prostitutes in this commune. Prostitutes exist in the society where marriage is a monopoly, where marriage is ownership; there is no way to have just a little holiday. Female prostitutes have existed always -- it is called the oldest profession -- but now there are male prostitutes also. That is the latest profession.

But in this commune there is neither a female prostitute nor a male prostitute -- and there is no need for a pimp. What will he do? He will simply die, seeing that he is not needed at all. People are making their arrangements themselves. He was needed very much in the outside society, as a mediator. The man cannot directly manage to find a prostitute, he has to save his respectability. The prostitute cannot manage to find a man, because it is absolutely unfeminine to go to a man and to say, "I want to sell myself to you for one night." The pimp was a necessary link. It helped the prostitute to remain feminine. It helped the man to protect his reputation, his children, his parents, his wife, his family, his society. Everybody believes that he is really a proper husband, this is an ideal couple. The pimp functions, does a very necessary work. But in the commune there is no need for a pimp.

Tell those people that if they have any questions which third-rate journalism has created in them.... And I emphasize it! -- all journalism is third rate. There is only yellow journalism, there is nothing else. It has not yet become an art. It has to become an art.

So tell those people, "I had also believed in all these lies. They simply disappeared the way dewdrops disappear in the morning sun. You just go and experience -- there is no other way."

BELOVED MASTER,
CAN YOU EXPLAIN THE FINE LINE BETWEEN OUR TRUST IN YOU AND THE SAYING, "IF YOU MEET THE BUDDHA ON THE ROAD, KILL HIM."

There is no fine line. Unless you trust, you don't have a Buddha, you don't have a master.

Buddha has made the statement: "If you meet me on the way, kill me." It is not said to those who don't trust him, who don't love him, who have not merged their identity with his being. Once you are in deep trust with a master, there is a danger that you may become so blissful with the merger of your identity with the master that you may not like to become enlightened on your own; hence, the statement.

The statement is saying that you are feeling so blissful, just being in tune with an awakened being, you don't know how much more bliss is possible if you yourself become awakened. But to become awakened you will have to drop this identity. You will have to forget even the master.

It is something about the inner journey. When a person is moving in meditation on the inner journey, the last thing is the master. It is easy to drop other ideas, other feelings; it is easy to drop greed, anger. But finally you come to a point when you have to drop the master too. That is the last barrier. It is just in your mind. You have loved the man so much, your love has made it so difficult, that you would prefer to remain unenlightened than to drop the master. And a real master will say, "Drop me, so that you can also become a master in your own right."

It happened in Ramakrishna's life -- and Ramakrishna was alive just in the last part of the preceding century, so he is not very far away, he is very close to us. He was a great devotee of the mother goddess, Kali. And it was not a formality, it was not just like going every Sunday to the church. He was the priest of the temple of Kali, but his behavior was strange. Sometimes he would worship, sometimes he would not open the doors of the temple at all. Sometimes he would worship the whole day, from morning to evening, till he fell down unconscious from dancing.

Rani Rasmani had made the temple near the Ganges in Calcutta -- a beautiful temple and a very scenic place. But Rani Rasmani, although she was a queen of a small kingdom, belonged to the fourth caste of the Hindus, the untouchables. So no brahmin was ready to become a priest in the temple of an untouchable. For years there was no priest. Rasmani was very much in trouble. She looked all over Bengal; she was ready to give any salary the priest wanted, but no brahmin was ready to worship in a temple of a sudra, an untouchable.

But when Ramakrishna was approached, he said, "I will come." Even Rasmani was a little puzzled: the man seems to be a little mad, because no brahmin was ready to come. Ramakrishna said, "Whether the temple is made by an untouchable or by a brahmin, the highest caste, the mother Kali is the same; it doesn't matter. I am coming, and whatever salary you feel is right, must be right. I don't know much about money -- you are a queen, your decision will be far better."

When she heard that sometimes he dances, sings songs the whole day, and sometimes he does not even open the door, Rani Rasmani called him and said, "This is not right."

He said, "Nobody can say to me what is right and what is wrong: it is a love affair. Only I know and my mother Kali knows. Sometimes I get angry at her when she does not behave. I have been for three days dancing, and she has not even given a little vision to me? Now let her be punished! I am not going to open the doors, and I am not going to offer the food."

Rasmani said, "You are strange! You are supposed to be a priest -- you have to do the ritual."

He said, "I am not a priest, and I am not supposed to do any ritual. I *love*! I love the Kali in my village. I will continue; if you are worried you can stop my salary... because when I prepare food for Kali first I taste it, then I offer it to her. So that's enough, I don't need much -- I can just taste a little more!"

This was unimaginable. In India you cannot taste anything and then offer it to God, or to a goddess. Rasmani said, "This is too much!"

He said, "No. My mother used to do the same. She would taste everything before she gave it to me. Was it worth giving or not? Has the taste come out right or not? I cannot offer anything to my mother without tasting it."

This man, Ramakrishna, was really in love with that statue. Nobody was there, but his love was real. The goddess was unreal, but his love was not unreal.

One wandering mystic came to the temple and said to Ramakrishna, "You have not yet attained to the ultimate consciousness, and I can see you are capable of it. You are very close to it. Only one thing is blocking the way: this mother goddess, Kali. You love her too much. She does not exist, but your love certainly exists. And you have created a great image of her. You have dropped everything else from your mind, you are ready to reach to ultimate samadhi, ultimate ecstasy, but you will have to cut off the head of Kali."

Ramakrishna said, "That is a little hard. Killing one's own mother? -- what are you saying? I would rather remain unenlightened. And anyway, the moment I close my eyes I see her; she is so beautiful and so alive, I cannot do this."

But the mystic insisted. He said, "I have never come across a man who is so close -- just one step!"

Ramakrishna was a simple man. He said, "Then you will have to help me, because when I close my eyes I will not remember you. And Kali is standing before me, so gorgeous, so beautiful! And it is such an immense bliss to see her, I completely forget."

Many times he tried. He would close his eyes, and soon he was swaying, as if from an inner dance. And the mystic would say, "Wake up! Don't forget what I have said."

Ramakrishna would open his eyes and say, "But this seems to be impossible."

Then the mystic found a way. He brought a piece of glass, really sharp, like a knife, and he said, "I will do one thing: I will just cut your forehead with this piece of glass. It will be painful, but it will remind you. The same way, *you* cut the mother Kali."

Ramakrishna said, "Let us try."

The mystic cut Ramakrishna's forehead and the mark remained all his life. Blood started flowing, the pain was intense, and he remembered: with great courage, he cut the image of Kali in two parts -- it was just in his imagination -- and Kali fell in two parts. And he went into transcendental ecstasy. It took six days to wake him up, he was so deep in ecstasy. And the mystic said, "Don't disturb him."

After six days he was awakened, and his first words were, "The last barrier has fallen! I am grateful to you," he said to the mystic. "If you had not insisted, I would have remained happy, but now I know what bliss is. It is a millionfold more."

That is the meaning of Gautam Buddha's saying. It is not for all, because you don't have that love. When you go inside you will not find Gautam Buddha. You may find all kinds of idiots there: the attorney general of Oregon, Governor Atiyeh, Ronald Reagan -- anybody.

The statement is not for you. The statement is for those who had loved Buddha so much that Buddha knew that they could drop everything else, but they could not drop him. So he had to say, "When you meet me on the way" -- that way is the inner way -- "just chop my head off, so that you can become an

enlightened person on your own." And that is the joy of a master, to see his disciple also becoming a master.

This is the meaning when I say that this commune is a mystery school. The effort is to have everyone become a master; just disciplehood won't do. I want you all to be masters. The world needs masters. Only a great energy of masters around the world can prevent the catastrophe of a third world war, which is looming on the horizon.

So it is not only a question of your enlightenment. It is also a question of the life or death of this whole planet.

BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN RIMU -- RAJNEESH INTERNATIONAL MEDITATION UNIVERSITY -- AND RAJNEESH ACADEMY?

The Rajneesh International Meditation University is an educational institution. It teaches you everything about meditation. It makes you knowledgeable about the art of meditation, but it is not existential or experiential. It is educational -- just the way all other universities are.

There are universities of different kinds in the world. They give you knowledge about the subject. And the meditation university gives you degrees according to your knowledge, your acquaintance with all the literature about meditation.

Let me emphasize: it is *about* meditation, but it is not meditation. Rajneesh Academy is an existential, experiential institute. It does not give you knowledge about meditation; it gives you the experience of meditation. From the university we can create teachers of meditation, writers, Ph.Ds, scholars, D.Litts. But as far as they themselves are concerned, they have not tasted anything of meditation.

There are one hundred and twelve methods of meditation; they were discovered ten thousand years ago. I have made a few new methods for the modern man, because those methods were created for a totally different kind of humanity, for very simple people. The contemporary man is not simple, he is very complex. Those methods were for people who were not repressed, who were natural. In these ten thousand years religions have made everybody repressed; sexually, and in other ways, they have driven humanity against its own nature.

So I have created new methods which are cathartic, so that you can throw out all repressions, all garbage out of your being, and can become clean, a tabula rasa. Then those one hundred and twelve methods -- any one method that appeals to you will be enough to transform your being.

The Academy also gives titles, because the meditators -- although they experience the same space of blissfulness, of eternal life, they come from different paths, and after their experience their expressions are different. For example, *siddha* is one of the titles that the Academy gives. He knows the meditation, he knows the ultimate experience, he knows the deathlessness -- but he cannot express it, he cannot say anything about it. In fact, the experience is inexpressible, and the siddha remains silent.

In India, we know only of eighty-four siddhas in the whole of history. There may have been thousands, but even to know a siddha is difficult. He keeps it to himself, he is not articulate.

The second category is the *arihanta*. He is very articulate, but the way he expresses himself is rarely understood because he tries to remain close to his experience, rather than thinking of the audience. He does not come down into the valley; he remains on top of the hill, and from there he speaks. So you can hear a few sounds, but you cannot make any sense of it.

The arihanta is more articulate than the siddha. The siddha is absolutely silent. He will be helpful only to those few people who can understand silence, who can communicate through silence. The arihanta helps more people, but not many. His statements are maxims: you will have to figure out what he means, and most probably you will figure out something which is not the right thing. Your mind cannot understand that experience; but he is closer to his own experience and is not much concerned whether you understand him or not.

The third category is the *acharya*. He is the most articulate of all the three categories. His effort is to come closer to you, to bring the truth in such a way that it can become of some use to you. He does not speak in mysterious language, he speaks in ordinary language. He creates devices so that he can lead you towards the way. He helps the biggest number of people.

These three categories are of equal value. It is not that some category is higher than the other, because

their experience is the same. But their expression is different.

The siddha simply denies expression. The arihanta tries, but tries in such a way that in no way is the truth polluted by language and words. His expression goes above your heads. The acharya is more humane; he tries to reach you in your language, in your ways. He comes down from the hill into the valley to pick you up and lead you up towards the peak. Their experiences are exactly the same; hence, nobody is lower or higher.

Rajneesh Academy is an experiential university; the Meditation University is informative. It creates teachers, the Academy creates masters -- and there is a great difference. The teacher is only saying what he has learned from his teachers, from the books, but he cannot support it by his own experience. The master does not care about the books, about the teachers. He is his own authority, he is his own scripture.

Hence, I have made two different institutions. The University will prepare you to be acquainted with meditation, so that you become interested in having the real taste of it. It will lead you towards the Academy. The Academy has a far higher status than the University.

BELOVED MASTER,
WHEN I HEAR PEOPLE SAY THAT THEY HAVE DROPPED SANNYAS, I WONDER IF THIS IS POSSIBLE.
I FEEL THAT ONCE YOU HAVE STARTED ON THIS PATH OF SANNYAS, THERE IS NO RETURN.
PLEASE COMMENT.

You are right. Once you are a sannyasin, you are a sannyasin forever. You can drop the clothes, you can drop the mala, but sannyas is something that has entered into your being.

You cannot drop it, unless you drop your heart. And I don't think anybody is going to drop his heart.

Sannyas is initiation of the heart: the individual heart moving towards the universal heart. There is no way to drop it.

So before you enter, think twice!

Okay?

From Bondage to Freedom

Chapter #27
Chapter title: Close your eyes and find me

11 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
I WORK IN EUROPE AS A JOURNALIST, AND EVERYBODY IS ASKING ME ABOUT SHEELA, "IS IT TRUE THAT SHE BETRAYED HER MASTER?" THE ONLY ANSWER I CAN GIVE IS, "I DON'T KNOW." WHEN THEY ASK ME WHAT I FEEL ABOUT THE RECENT EVENTS, I SAY THAT I FEEL TREMENDOUSLY GRATEFUL TO SHEELA, WHATEVER SHE HAS DONE.
AT THIS POINT, EVERYBODY THINKS I'M CRAZY. MY QUESTION IS, DO YOU? PLEASE COMMENT.

Certainly you are crazy -- for two reasons. First, nobody can betray me. You can betray Jesus Christ because he asks faith from you. You can betray Gautam Buddha because he requires total surrender from you. How can you betray *me*? Faith can be betrayed; but I ask you to doubt, to be skeptical, to be rational, to be intelligent. How can you betray me?

Sheela has not betrayed me, she has betrayed herself. She has fallen in her own eyes, and she will live with all the crimes heavy on her heart for her whole life. As far as I am concerned there was no expectation. I have never demanded any commitment to me. I have never said that you have to be loyal to me: how can you betray me? This is the first point which proves you are crazy, when you say to people that you do not know. That means you do not know me and you do not know my work.

Secondly, you are telling people that Sheela has done great work and the commune should be grateful to her. She has certainly done great work, and the commune is grateful for all the good that she has done. But side by side she has been committing crimes. The commune cannot be grateful for those crimes -- crimes ranging from killing people, attempts on people's lives, to bugging houses -- and taping phone calls, which cannot be forgiven, because that is trespassing on individual privacy. And she was planning bigger crimes.

People are accustomed to see things as black or as white. In life it is very rare to find somebody who is absolutely black, or somebody who is absolutely white. People are different in degrees between these two polarities. But one thing has to be remembered, that you may be doing ninety-nine percent good work, but a single crime will destroy your credibility completely. Your good work cannot save you.

You are saying that the commune should feel grateful because Sheela burned the planning office of Wasco County? that she tried to poison one of the judges of Wasco County and one of the attorneys of Jefferson County? that she tried to kill Doctor Devaraj and Vivek, here in the commune? You are going to be grateful to her that she was lying to me continuously?

She bugged my room. She bugged almost the whole commune. Nobody was left their independence, their freedom of privacy. One hundred and forty-five rooms in the hotel were bugged. Nixon looks like a pygmy before her!

I have heard that she placed guards, thirty-two guards at my house, pretending that they had to be protection for me. But she ordered the guards not to speak to anybody who lives with me in the house -- my physician, my kitchen people, my cleaners, my seamstresses, people who do everyday work for me.

The guards were ordered not to recognize that the people in my house even existed. They were not to smile at them, they were not to wave at them, they were not to talk with them; they were not to create any kind of contact with them.

One guard must have asked "Why? If we are there to protect the Master, then what is the point of this precaution?"

She said, "The precaution is absolutely necessary. One day you may have to shoot all those people who live there."

Yes, you should be grateful to her. She has made roads, she has made houses -- but she has also stolen forty-three million dollars. Even before I came to America she had stolen three hundred thousand dollars, and managed in the court to show that that money had gone to Rajneesh Foundation. Now the court has decided one point four million dollars is to be returned to the person. And the money had never come to the Foundation. All those papers were bogus.

Yes, we have to be grateful to her -- she was doing great work. She created this fascist group. She threw out every person who was capable, far more capable than herself, of making the commune better, more comfortable, less tedious. She harassed those people -- the vice-chancellor of the university, the chancellor of the university, many psychotherapists, doctors. People who were competent like Sushila, Makima -- they had to leave. Not that they were leaving *me*, because they are all coming back. They had to leave simply because there is a limit to suffering humiliation, harassment.

And why should a person like Sushila be thrown out? ... Because Sushila could have managed this commune far better than Sheela. But you are not aware of it, that when we came here we had not a single dollar, and Sushila managed to collect thirty-three million dollars to start the commune with. Now, she was a dangerous woman in the eyes of Sheela, because she had done such a great job to get the commune started. This was the reward for her -- to be thrown out from here!

In Australia Sushila was managing, with another sannyasin, a company which was capable of producing millions of dollars. And her idea was that that money would come to the commune. I prevented Sheela... I told her, "Don't interfere. They are working well." But seeing millions of dollars and the possibilities, she unnecessarily went there and forced Sushila from there too -- in my name. She told her, "The Master says

you should leave. I am going to take charge of the company."

That was a pure lie; I had told her just the opposite. When Sushila was in charge there, there was no problem. I have known Sushila for many more years than I have known Sheela. I know her love towards me, and I have great respect for her capacities. But when Sheela used my name, finally Sushila left. And the moment she left, the whole company fell into pieces. Those millions of dollars disappeared; the company is in a mess, under litigation. Yes, you are right, we should be grateful to her.

What has she done? -- forced you to work twelve, fourteen hours a day, made you slaves. I told her, "I see people don't have good clothes; in winter they don't have enough clothes. So go and purchase clothes." Because I had said to, she purchased clothes, but they were never given to you; they were locked in a warehouse. Now they have been found.

So what you see is not always the whole truth; there is much more behind it.

She destroyed hundreds of centers around the world which I had created. People were running them with love, joy, and new sannyasins were coming through those centers. She destroyed those centers and concentrated sannyasins into six communes in Germany.

Everybody who has an ambition for power wants centralization. Those centers were independent, they were not under anybody's rule. They were spreading my love, my message to people on their own; there was no need to destroy them. But they were not under *her*.

In England Poonam had a beautiful commune -- four hundred sannyasins were in the commune -- and a beautiful place, lush green, with all the facilities. Sheela called Poonam here and took power over the commune, then sent all the sannyasins to European communes. And she was going to sell the commune property. She was destroying all the centers of England -- she had almost succeeded. So you know only one side of the story, you don't know the other side.

And I understand your mind.... The question is from an Italian sannyasin, Sarjano. Italy has lived under the authoritative rule of the popes, which ended finally in the fascism of Benito Mussolini. Somewhere deep in his mind there is no place for democracy and democratic values.

Yes, she did some good work -- as a facade! But behind the facade, she was doing every kind of criminal activity. Two persons she placed in Desiderata declaring that they had positive AIDS tests, for the simple reason that they were not willing to do something that she wanted them to do. This was a punishment -- you cannot find a better punishment. Their blood was either mixed with the AIDS virus, or changed, so the test came back from outside as positive. And after she left, their blood was checked again -- they have no AIDS.

Do you see the criminality of the mind? Putting two people who don't have AIDS with eight other people who have AIDS is putting them in great danger. And they cannot say anything, because the report is coming from outside. But the blood that was sent must have been taken from the people who have AIDS.

Sheela's intimate, her assistant in crime, was Puja, who was trying to create the AIDS virus. I don't understand what is the need of creating the AIDS virus, of culturing the AIDS virus. Perhaps that would have been their next step: anybody who does not listen to them goes to Desiderata. Without killing him, they have killed him.

If you look at things... for example, Adolf Hitler: you will find many good things that he did. The superhighway that he has created across Germany is the only superhighway in the whole world of its kind. It is straight -- few curves, few turnings; hence, you can go at any speed, there is no problem. He changed the old pattern of crossroads; there are no crossroads because that delays the speed. Roads meet, but first they run by the side of the road and slowly slowly merge with the road. So there are no crossroads. You can go very easily one hundred and twenty, one hundred and fifty miles an hour.

You can say he has done a great work -- but the same man killed ten million people in the world. A person who wants to see the wholeness of any situation has to look from all sides, from all angles.

Sheela has done a few good things. She has made houses -- but anybody could have done that, and in a far better way, not making you slave workers. She has made roads, which cannot be said to be very great, nothing to be compared with Adolf Hitler's superhighway. She was managing sufficient food for you -- but she was also poisoning three thousand street people for twenty-one days continuously through their food, to keep them drugged so that they could vote for her. She wanted to take over the county.

I have been insistent that sannyasins should not be in any way involved with politics. I am absolutely against politics. I want the world to be freed from politics -- it is a cancer of the society.

So I would like to say to you, first look at the whole picture, all the sides of it, before you say anything. That's why I say you are certainly crazy.

BELOVED MASTER,
I AM SO TOUCHED AND OVERWHELMED BY YOUR TOTAL LOVE TOWARDS US, AND I FEEL HURT AND ASHAMED WHEN I SEE HOW WE GO ON ASKING STUPID QUESTIONS, MAKING COMPLAINTS, AND THROWING RESPONSIBILITY ON YOU.
I DON'T HAVE ENOUGH WORDS TO EXPRESS HOW MUCH I LOVE YOU, HOW MUCH I FEEL THANKFUL TO YOU. I AM AFRAID YOU'RE GOING TO LEAVE US BECAUSE WE'RE NOT RIPE ENOUGH. BUT PLEASE, BELOVED MASTER, FORGIVE US AND STAY WITH US LONGER. IT IS NOT EVERYBODY WHO DOESN'T TAKE RESPONSIBILITY. NOT EVERYBODY DROPPED THE MALA, NOT EVERYBODY STOPPED WORKING. I TRUST YOU MORE THAN EVER, AND I WANT TO BE WITH YOU, WHATEVER HAPPENS.

I know. There are only a very few idiots, but idiots have a quality of pulling people downwards to their own state.

Man is not an island. If an enlightened person can pull you upwards, an idiot can pull you downwards. And, of course, the journey downwards is easier. Going uphill is difficult; going downhill no intelligence is needed, no effort is needed.

Even a rock, rolled, will go downhill. Have you seen any rock going uphill? That will be against gravitation, that is not possible. Idiots function like gravitation; so there may be only a few people, but they create a certain atmosphere which pulls you downward. And it is easier to go downward.

I know you love me. And I am not going to leave you, even though there are moments when anybody else in my place would leave. But I am not that type of person. Every difficulty to me is a challenge. Until I change those idiots, I am going to be here. It is a question of great importance: a struggle between enlightenment and retardedness. I am not going to be defeated by retarded people. Either they will have to change, or they will have to leave. So don't be worried about me.

The same I have told the INS: "If you give me the green card, perhaps I may leave America. If you don't give me the green card, then there is no way I am going to leave America. America can leave -- I am going to be here!"

I have to fight with any challenge; that's my nature. I have never turned my back on any challenge. I am not a hippie. Do you know the meaning of "hippie"? One who shows his hips and escapes. Sheela and her gang are hippies. People have forgotten the meaning of the word. The meaning of the word is, a coward who runs away from the challenge.

Just as you love me, you know that I love you... even more. Even those who go on doing stupid things, I love them in the same way. I want them to change, because they are living a life which is not life -- at the most vegetation. I have every compassion for them.

This commune is a place of love. And if love cannot transform you, then what else can transform you? Love is the alchemy. And when so many people are radiating love, there is no fear of a few idiots. Our love will bring them up, will make them understand, will make them new human beings.

So be absolutely satisfied... don't be worried about me leaving you. You are free to leave me; I am not free to leave you. If Sheela can leave with twenty people -- and I gave all those people all my love, but my love never takes away anybody's freedom. But I cannot leave you, for the simple reason that I am not imprisoned here. It is my own will to be here, because I see the possibility in this commune for the future of the whole humanity.

These are small episodes -- Sheela and her gang, somebody doing a stupid thing... these are small episodes. My caravan is so big that a small percentage of idiots can be accepted with love and compassion. And the percentage is so small that it is bound to be changed.

And this is my whole life's stand: I have never turned from any fight. I cannot leave this place. I have to fight for the American Constitution against the Americans. I have to fight for all the beautiful values in the American Constitution. That is the only Constitution in the whole world which has some hope.

But the politicians are the same around the world. Just third-rate street dogs! And in America they are in more difficulty because they have to keep up with high ideals, which is beyond their capacity. We have given all the proofs, all the evidences, testimonies, eyewitnesses, for so many crimes of Sheela and her group, but the attorney general of Oregon is silent, as if nothing has happened. He is not taking any step against the criminals. And he was so quick to take steps against us because we simply made him look foolish.

We had made tents of a special kind -- winterized, so even in winter, in snow, they can be used. They can be heated, they can even have air-conditioning. But they were tents, they were not permanent structures.

Thinking that if heating is possible, air-conditioning is possible -- without coming here or sending somebody to see -- he immediately declared a one point four million dollar fine, because we had not taken out a permit, and these are permanent structures. For permanent structures you need permission; for tents you don't. Then he was so quick.... In the whole history of Oregon nobody has been fined one and a half million dollars.

I told my people that in the court there is no argument needed, no question of law. You just take a tent there, unfold it, put up the tent within ten minutes -- it takes ten minutes to put it up. Tell the judge to go into the tent and have a look. Then fold it; within ten minutes it is packed up again. And ask him, "Is this a permanent structure? Can you do that with the White House?"

And even the judge felt ashamed. He simply dismissed the whole case. But the attorney general has no feeling of shame. That time he was so quick. And he was so quick to declare Rajneeshpuram illegal because, according to him, religion and state are mixed.

To make things clear I declared the religion dead. We have burned the religion completely. Now there is no religion here. But now he is not so quick to take his case back. If there is no religion, how can you mix religion with the state? We don't have any clergy, we don't have any church, we don't have any theology, we don't have any system of beliefs, we don't have any holy scripture. We don't have anything that defines a religion.

This is a commune of mystics, seekers. It is not an organization. It is just an organic unity of friends who are searching for the truth on their own. The search is individual; hence, there is no question of any religion.

If he had any intelligence, the attorney general should have withdrawn the case. But it is good that he is not withdrawing it, because that gives us another chance to be victorious in the court.

But about the crimes -- she has committed every crime possible; otherwise, there was no need to escape like a thief. Even these people have my love, still intact. I know whatever they have done is out of unconsciousness, blindness. There was no need to escape from here. They could have simply come and told me whatever they had done. That would have been more dignified, more like a sannyasin. And they should have faced the law with all our love and support. And even if they got a few years' imprisonment, that would have been a blessing to them, because after that they would have come out clean, and I would have sent you all to receive them.

But now they will go on carrying all that they have done -- and done to innocent people, and done to me, who has always loved them, still loves them. They will carry a burden in their hearts, and they will remain criminals hiding here and there.

Don't be worried; I am not going to leave you. Of course you are always free to go, but wherever you go, you will find me there just within you. Whenever you close your eyes, you will find me. Whenever you are silent, you will hear my voice.

Love is not a child's play; it goes deep into the heart, and there is no way to get rid of it.

So be cheerful.

BELOVED MASTER,
ONCE YOU SAID JESUS WAS FULLY ENLIGHTENED. RECENTLY, I HEARD YOU SAY JESUS WAS NOT ENLIGHTENED. YOU TELL US THAT YOU ALWAYS SAY THE TRUTH. HOW CAN TRUTH CHANGE SO FAST?

Truth never changes, but statements about truth can change. When we start teaching a child, his book is full of big pictures and very little written matter. If he is learning the alphabet, then every letter stands for something. "M" stands for mango. The child can understand the mango, not the "M," and he can see the mango -- a colorful, beautiful picture. But slowly slowly the mango will be dropped. Now when you read, have you to repeat every time, "M stands for mango"? You have completely forgotten what stands for what. Now you can read the alphabet directly.

Yes, I had said to you, "Jesus is enlightened." It was "M stands for mango," because you were not in a state to understand that Jesus is not enlightened. To say to you something which you cannot comprehend is meaningless. For centuries you have become accustomed to believe that Jesus is the only begotten son of

God: he is light, he is love, he is life, he is the savior -- twenty centuries of conditioning.

Now you can understand my problem. I have to start with conditioned people, programmed people. Their conditioning is thick; I have to go with them so that they can go with me!

So I had been going with all kinds of people: Hindus -- and I have spoken twelve volumes on Krishna; Jainas -- and I have spoken many volumes on Mahavira; Buddhists -- and I have spoken more on Buddha than anybody else; Christians.... And even bishops and cardinals have written letters to me, "It is surprising -- you are not a Christian, and in two thousand years nobody has shown such insight into the meanings of the statements of Jesus Christ."

And I had a belly laugh. Those statements are third-rate -- not only third rate, but wrong too; the meaning that I had given to them was mine. But that was the only way that a Christian could become available to me, a Buddhist could become available to me.

Now I have found my people, I need not say, "M stands for mango." Now I can say to you exactly what is in my heart, and I know you will be able to understand. I have walked so long with you, can't you walk a few steps with me? I have suffered so much, managing your conditionings, giving them meaning. Now I want you to listen to the naked truth.

Jesus was not enlightened.

Truth never changes, but statements have to change because the statement depends on the audience. I am not talking to the walls; if I were there would be no need to change the statement. I am talking to people who are conditioned and programmed. It is a very skillful work to uncondition them, to deprogram them, to create a trust, a friendship, a love stronger than your conditioning -- so that if a moment comes that you have to choose between your conditioning and the love, you will choose love.

Now I have people who are ready to listen to the truth without any Jesus, any Krishna, any Buddha. I can now talk directly to you. These three and a half years of silence were simply a device to give a gap so that you could forget all that I have said before, and I could start afresh.

Jesus is not enlightened. In fact, in the Western world enlightenment has been very rare. People have not worked for enlightenment, people have remained part of organized religion. And enlightenment needs a rebellious spirit so that you come out of all organized religions; you drop everything that has been taught to you, and you start looking within yourself for the truth of your being.

Jesus is not a meditator -- how can he become enlightened? He has not even taken the first step. He prays -- and there is a tremendous difference between prayer and meditation.

Prayer is directed towards a mythological God, a fiction. Prayer is always directed outward. Meditation is an inward journey, not to some fiction but to your own reality. Enlightenment happens to those who come to realize their being.

Jesus is still praying to a God, thinking still that he is the only begotten son of God -- that proves him just to be a crackpot -- thinking that after crucifixion God will raise him again, more luminous, glorious. But on the cross nothing happens. He is thirsty and he asks for water, and God cannot even give him a bottle of Coke. Frustrated, he shouts towards the sky, "Father, have you forsaken me?" The very word "father" shows that he is still a helpless child, he is not a mature person. He still needs a father figure, and is afraid perhaps the father has forsaken him. But now it is too late -- he is crucified.

Jesus thinks that he is the savior. No enlightened person has ever said that he can save anybody; he can only share his experience. Then to save yourself or not is your business. See the subtlety of the point: if somebody can save you, then even your being saved is not your freedom, it is dependent. What kind of saving is it?

Not a single enlightened man -- Bodhidharma, Chuang Tzu, Basho, Nagarjuna -- has ever said that he is a savior. All that he can say is, "I am saved, and I have an experience which you don't have. If you are ready to share it with me, I can open my whole heart to you." And then it is your decision to be saved or not saved.

I was sitting in Allahabad on the bank of the Ganges, alone. A man jumped into the river -- and the Ganges at Allahabad is very deep, vast. I thought that he was just taking a bath, but after jumping he started shouting, "Save me!" He was going down and up, and whenever he came up, he would shout, "Save me!"

Seeing no other way -- and there was nobody else -- I jumped into the water and pulled the man out. He was a heavier man, it was difficult to get him out. And he was very angry when he got out. He said to me, "Why did you save me?"

I said, "My God! You were calling, and I am alone here. I have unnecessarily destroyed my clothes; now with wet clothes I have to go three miles to the place where I am staying. And if you didn't want to be

saved, why were you calling?"
He said, "I want to commit suicide."

I said, "That's perfectly okay. If you want to commit suicide, who am I to prevent you? Then why were you calling 'Save me'?"

He said, "Just natural instinct -- when I started drowning, I forgot all about suicide."
I pushed the man back into the river.
He said, "What are you doing!"

I said, "I am simply undoing what I have done. Now I will not be deceived by what you say." And he was drowning and again shouting, "Save me!"
I said, "Nothing doing."

Nobody can save someone who does not want to be saved. And if somebody wants to be saved, he has to find the way himself.

The enlightened person is just like a bird: he flies into the sky but leaves no footprints. You cannot follow him; you can simply see the joy, the freedom -- that the whole sky is available to him.

Perhaps that may awaken in you a desire also. Perhaps for the first time you will find that you also have wings. And if that bird can fly, why can't you fly? The function of the enlightened person is just to create the milieu in which you become aware of your wings, you become aware of your potentialities.

Jesus is not doing that. He is the shepherd and you are the sheep. No man has insulted humanity in such a way as Jesus has done. Enlightened people don't humiliate; in fact, they respect you because they can see your potential -- if not today, then tomorrow you will be flying. If not tomorrow, then the day after tomorrow.

Time does not matter, because we are part of eternity. On both ends it is eternity. Time does not matter. *When* you start flying has no significance; *flying* has significance.

But to tell you, "I am the shepherd and you are the sheep," is to destroy your individuality, is to destroy your freedom, is to destroy your integrity; is to destroy everything that is valuable, is to reduce you from human beings to animals. An enlightened person raises you, helps you to rise to super-human beings. He does not make you sheep.

No, Jesus was not enlightened. In fact, in the Judaic and Christian tradition the orthodox have never been enlightened. Amongst Jews, there have been a few enlightened people, but they are not accepted by the orthodox Jews. Those are the Hassids -- rare and really genuine people. But the orthodox will not accept them... and they are the only beauty that Judaism has created. The very flowering of Judaism is Hassidism, but it is rejected.

The enlightened person is bound to be rejected by every tradition. In Greek tradition you will hear about Aristotle, Plato, Plotinus, and so many other philosophers; but you will rarely see Heraclitus mentioned as an enlightened man, or Pythagoras, or even Socrates. But these are the people.... But the very word "enlightenment" does not exist in the Greek traditions.

The same is true in Mohammedanism. Mohammed is not enlightened, and the orthodox tradition of Mohammedans rejects Sufi mystics who *are* enlightened: Jalaluddin Rumi, al-Hillaj Mansoor, Sarmad, Rabiya al-Adabiya. These people are not part of the traditional religion. They are rejected, condemned. The same has been true all over the world.

But now it is time -- I can tell you things directly. Rejoice that you are accepted as capable of hearing the truth.

BELOVED MASTER,
IS GOD REALLY DEAD?

Sure!
Okay?

From Bondage to Freedom

Chapter #28
Chapter title: You are eternal

12 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
WHEN AND HOW DO POWER AND FORCE BECOME ONE? MASTER AND DISCIPLE DO NOT COME FROM THIS SPACE AT ALL. PLEASE COMMENT.

Power and force never become one. Power is something that radiates from you. The source is within. Force is violent. Force is interference, a trespass on the freedom of others. But, ordinarily, people don't make the distinction between the two words. They use them almost synonymously.

Love is power, but not force.

A president has force, but not power.

Power never hurts anybody; it is always healing energy. It showers on you like flowers showering on you. It is a fragrance that reaches to you very silently, not even making any noise. It is for you to receive it or not to receive it. It does not force you to receive it.

Power keeps your dignity intact -- in fact, it enhances it. It makes you more individual, it allows you more freedom. It makes no conditions on you. Force is totally the opposite of power. Force is violence against the other. But these words became synonymous; there must be some reason why. It is because in life we experience power changing into force.

For example, you love someone; that is power. But then you get married, you are a husband and she is a wife; it is a social contract, it is business. Now power disappears, force enters in. You will still use the same words, but they don't mean the same. You will still say, "I love you," but you know that these are only empty words. Yes, once they were alive, once they had immense content. Once there was juice in them -- now everything is just dry.

You have to say, "I love you." It is not coming from your heart, it is coming from your head. The space has changed. You will still kiss your wife, but it will be just an exercise of the lips; behind the lips there is nobody. You may be far away, thinking of your secretary. Your wife may be far away, thinking of her boss. Now power, which was a radiance, a field of energy, has disappeared. Instead there is force. Love is gone; law has entered into life. Because of these changes of power into force, the words have become synonymous -- even to the linguists, who should know better. The difference is very subtle.

Force is always that of the sword. The sword may grow into nuclear weapons. Power is always of love. It can grow only into deep mysteries, unknown spaces. Ultimately, it can become a source of *religio*. It can open doors, to both the lovers, of something transcendental. It can help them to merge with the universe.

In the moments of love when their powers meet, they are two bodies but not two souls. In those moments they start feeling a deep synchronicity with existence itself -- with the grass, with the trees, with the birds, with the clouds, with the stars -- something which only heart is capable of. It is not a question of reasoning, but of experiencing.

So remember, power has some spirituality in it. Force is animal. Muhammad Ali may have force; I do

not have. What connects me to you? It is not power of the same kind as that with which Muhammad Ali is connected to his fans. It is so different. You are not my fans. You are me, as if I am extended in you.

In Ramakrishna's life -- and Ramakrishna is one of the very significant persons of the last century -- he became sick, he had cancer of the throat. He could not eat anything. And he had always loved delicious food, so much so that even his disciples had advised him, "This is not right for an enlightened man; this makes us feel embarrassed before others."

He would be talking about great things, and then in the middle he would say, "Wait, I will be coming back. I smell something. Sharda is cooking something really great" -- Sharda was his wife. And he would go to the kitchen, leaving the disciples wondering what kind of enlightened man he is. And now he could not eat.

Sharda was also a rare woman. They had never had a wife-and-husband relationship from the very first day, when Ramakrishna was only fourteen years old, and he had gone to see Sharda, with his parents and relatives, to see whether he liked her or not.

His mother had put one rupee in his pocket in case he needed it -- he was going to the nearby city. One rupee was more than enough in those days; one could live the whole month comfortably on one rupee.

When Sharda came -- and this is the traditional way, that the girl will come with the food, with the plates, and place the plates before all the guests, and that is the time when the boy can see her, his parents can see her. When she came to put the plate of food before Ramakrishna, his eyes were full of tears. He took out his one rupee, put it at her feet, touched her feet.

His parents thought, What is he doing! He destroyed the whole thing. Husbands don't touch the feet of their wives, although wives can touch their husband's feet. And putting this one rupee at her feet, and touching her feet; what does he think -- is she a goddess, or what?

And they asked Ramakrishna, "Do you like the girl?"

He said, "Immensely."

They got married. The girl's family was also a little bit shaky about whether to let this marriage happen or not, because the boy seemed to be a little crazy. Nobody had ever heard of this kind of thing. But he was such a lovely, healthy, silent, beautiful young man, they could not refuse. And Sharda insisted that if she married anyone, then she would marry Ramakrishna. They said, "Are you mad? -- because what he has done is simply a proof that he can do anything."

But Sharda said, "Something in his tears, something in his touching my feet, has touched my very heart. Now I cannot be anyone else's wife -- that would be cheating. I have already accepted him as my lord."

They got married. On the first night, the first thing Ramakrishna did was, he placed her high on a stool and worshipped her. She was a young girl -- just maybe thirteen years of age. She asked what he was doing, and Ramakrishna said, "From today you will be my mother, I will be your son. Don't tell anybody; otherwise they will think we are mad. So to the outside world I will be your husband, you will be my wife; but as far as we are concerned, you will be my mother and I will be your son." And that's how they remained: mother and son.

So when he became sick with cancer of the throat, Sharda asked him, "This is unbearable -- you loved food so much, and preparing food for you was my only worship. Why don't you ask God to remove this cancer? If you ask, it is going to happen!"

Ramakrishna said, "If you say, I will ask." He closed his eyes, then opened them and said to Sharda, "I am sorry. I asked, but he says, 'You have eaten from this throat your whole life. Now why can't you eat through the throat of Sharda, of your disciples? All those throats are yours!'

"And he is right, so I *will* be eating.... So don't be sad. There is a possibility of such an organic unity that your throat can become my throat, that your hands can become my hands. And if it does not happen, then there is no love."

Love is the greatest miracle in existence.

Naturally, there is no power higher than love.

But love is not a force. The very word "force" -- the very sound of the word "force" indicates that you are interfering in somebody's being. You are destroying somebody, reducing somebody to a thing.

So remember, power never becomes force. Power becomes bigger and bigger; it can become universal, but it still remains power. It is a benediction, a blessing. Force is ugly. Force is inhuman. Don't be misled by the fact that in the dictionaries they mean the same. Dictionaries are not written by enlightened people; otherwise, words would have different meanings, different connotations, and language would have a purity. But unconscious people go on writing dictionaries, books on linguistics. They have never known anything

like power; they have known only force. Naturally, to them the words are synonymous. But to me they are contraries.

Keep them separate; never become attracted towards force. Be full of power -- which is yours; expand it, let others share it. And it can become so vast that you can spread yourself over the whole existence.

That's what enlightenment is: when even the farthest stars move within you, when there is nothing outside you, when everything becomes your interior kingdom. But it has not been conquered, it has not been invaded. It is through the sheer magnetism of love that the whole universe has become your own, and you have become part of the whole universe.

BELOVED MASTER,
IS MEDITATION ENOUGH TO BE WHOLE AND HEALTHY? PLEASE EXPLAIN.

The word "meditation" and the word "medicine" come from the same root. Medicine means that which heals the physical, and meditation means that which heals the spiritual. Both are healing powers.

Another thing to be remembered: the word "healing" and the word "whole" also come from the same root. To be healed simply means to be whole, not missing anything. Another connotation of the word -- the word "holy" -- also comes from the same root. Healing, whole, holy, are not different in their root.

Meditation heals, makes you whole; and to be whole is to be holy. Holiness has nothing to do with belonging to any religion, belonging to any church. It simply means that inside you, you are entire, complete; nothing is missing, you are fulfilled. You are what existence wanted you to be. You have realized your potential.

In the West, meditation has not grown roots, because all three religions in the West -- Judaism, and the two offshoots of Judaism -- Christianity and Islam -- are all prayer-oriented.

Prayer and meditation are absolute contraries: prayer moves outwards. Prayer is addressed to a God you know nothing of -- just a belief given to you by your parents, society, church, synagogue. You pray, but there is nobody who is listening to your prayer. There is nobody who is going to answer your prayer.

Yes, people who pray may feel good; that does not mean that their prayer has been heard. Just praying, they become silent. Just praying, a certain kind of attitude arises in them; they put aside their ego, they put aside everything else. They become pointedly concentrated on the idea of God. It is *their* idea, *their* projection, but it will give them a feeling of well-being. And that well-being is very deceptive; it makes you feel that your prayer is significant. And there must be a God; otherwise, after prayer, why do you feel so quiet, so calm?

Prayer functions almost like autohypnosis. There is no need for a God, you can concentrate on anything. In India there are people who worship trees, and they get the same feeling. There are people who worship statues -- just stones -- and they get the same feeling. There are people who worship the sun, or the river, and they get the same feeling. The question is not what you worship; the question is that if you become concentrated you fall into a hypnotic trance. And a hypnotic trance is very relaxing, it gives you well-being.

So if you are doing the prayer just to feel well-being, there is no harm, it is perfectly good. But it has nothing to do with the search for truth. It has nothing to do with the inquiry into your own being.

Meditation moves inwards; prayer directs you outwards. That's why I say their dimensions are polar opposites. Prayer needs a God, an object. And you can have any kind of object. Hindus have thirty-three million gods. Why have just one, when you are going to imagine? Why be so miserly? Hindus have gods in abundance. You can choose, according to your liking, any kind of god.

To outsiders it looks very strange, but they don't understand the psychology of prayer. It does not matter what you are praying, to whom your prayer is addressed. All that matters is that you should be concentrated.

You can do the same just lying down looking at the light bulb without blinking your eyes, praying -- at least the light bulb is not your imagination, it is there -- and soon you will fall into a hypnotic trance. And when you wake up you will feel very refreshed, rejuvenated, livelier than ever, younger.

So nothing is wrong as far as all these things are concerned. The problem is, if you think this is religio, this is spiritual growth, then you are falling into a very dangerous fallacy.

Religion is a journey inwards, and meditation is the way. What meditation actually does is, it takes you, your consciousness, as deep as possible. Even your own body becomes something outside. Even your own mind becomes something outside. Even your own heart -- which is very close to the center of your being --

becomes outside. When your body, mind and heart, all three, are seen as outside, you have come to the very center of your existence.

This coming to the center is a tremendous explosion which transforms everything. You will never be the same man again, because now you know the body is only the outer shell; the mind is a little bit inner, but not really your inner core; the heart is a little bit more inner, but still not the innermost center. You are disidentified with all the three.

It is because of this that George Gurdjieff used to call his way "the fourth way" -- because if you can transcend these three, you reach the fourth, beyond which there is no way to go. You have come to the very end.

But this gives you many experiences. You start feeling, for the first time, crystallized, not that old wishy-washy person you had always been. For the first time you start feeling a tremendous energy, inexhaustible energy that you were not aware of. For the first time you know that death will happen only to the body, to the mind, to the heart, but not to you.

You are eternal. You have always been here, and you will always be here -- in different forms, and ultimately in a state of formlessness. But you cannot be destroyed, you are indestructible. That takes all fear from you. And the disappearance of fear is the appearance of freedom. The disappearance of fear is the appearance of love.

Now you can share. You can give as much as you want, because you are now at the inexhaustible source of living waters. Many who are thirsty will be coming to you. They will find you, there is no need for you to call them; their very thirst will bring you in contact with them. They will come closer to you, because as they come closer they will find their thirst disappearing and a great contentment arising in them. The same as you are, they are becoming.

Meditation makes you whole, makes you holy, and makes you an inexhaustible source for all those who are hungry, thirsty, seeking, searching, groping in the dark. You become a light, and many can share your light. And you can see it: one candle which is lighted can help many candles to be lighted. That does not diminish its own light.

One enlightened being can share his enlightenment and many can become lighted. But his enlightenment is not diminished; on the contrary, it increases. The more he gives, the more he is. A moment comes when he gives himself totally. And that is the moment when he becomes a master. Then those who are ready to take, who are open, available, can take as much as they want.

The master is only a light. He is not a teacher, but something transpires between him and the disciple. And the moment the disciple also becomes lighted, there is no difference between the master and the disciple. And that is the greatest joy for the master -- when all his disciples are also masters.

That has been my whole idea in creating communes around the world. These communes are not ordinary organized religions, these communes are not communes of believers. These communes are alchemical labs for transformation and for creating more and more masters. With less than masters I will not be satisfied.

Meditation is the way to the mastery of your own being. No God is needed, no catechism is needed, no holy book is needed. Nobody is needed to become a Christian or a Jew or a Hindu -- all that is sheer nonsense. All that is needed is to find your center, and meditation is the simplest way to find it. It will make you whole, healthy spiritually, and it will make you so rich that you can destroy all the spiritual poverty of the world. And that is the real poverty.

The poverty of physical bodies for food, for clothes, for shelter, can be easily helped by science and technology. But science and technology cannot help to give you blissfulness -- that is beyond their scope. And you may have everything that the world can offer, but if you don't have peace, serenity, silence, ecstasy, you will still remain poor. In fact, you will feel your poverty more than ever, because the contrast will be there. You are living in a golden palace, and you know you are a beggar. The golden palace will become a contrast: now you can see inside there is nothing, you are just empty.

That's why, as humanity becomes more intelligent, more mature, more and more people start feeling meaninglessness, more and more people start feeling life is accidental, that it is just futile to go on living.

The latest developments in philosophy in the West all indicate one thing, that perhaps suicide is the only solution. And of course, if you don't know your inner world, and you have everything available that the outside world can give to you, suicide will appear to be the only solution.

Meditation can make you inwardly rich. Then suicide is out of the question; even if you want to destroy yourself, there is no way. Your being is indestructible. And to know this immortality is a great freedom -- from death, from disease, from old age. All those things will come and go, but you remain untouched,

unscratched. Your inner health is beyond any sickness. And it is there, just to be discovered.

BELOVED MASTER,
COULD RELIGIO BE TERMED AS NEO-EDUCATION?
PLEASE COMMENT.

No, because education is something very ordinary. Religio will remain religio. It cannot be replaced by another word, for the simple reason that it has multidimensional meanings which no other word can have.

The first meaning of religio is: to make you one. All the societies and cultures and religions have made you schizophrenic, split. They have divided you in many parts -- the good part, the bad part, the light part, the dark part, the higher and the lower. They have been teaching humanity for centuries that you are not acceptable as you are; you have to drop many of your essential parts. Then only will you be acceptable; otherwise you will remain a sinner. To become a saint, you have to go on destroying many parts of your being, your nature.

Religio means, nothing has to be destroyed, nothing has to be cut from you. Everything that you have has to be used in an organic unity. In fact, what you call bad, what you call black, dark, devil -- they all can enhance what you call divine, white, good.

Just look at a painter. He uses all the colors; he uses black, he uses white too. He uses all the colors to create something immensely beautiful; everything just has to be in the right place. Go to any school and you will see a blackboard, because to write with white chalk, a blackboard is needed. It gives the white letters more whiteness, it creates the contrast. The same words can be written on a white board and they will be lost, you will not be able to see them.

Life is a great orchestra, all the instruments have to be used. But if you don't know how to play all the instruments, then instead of an orchestra there will be just noise, a nuisance -- neurotic, unbearable. A master musician will put the same instruments in the right places, to be used in the right times to create the symphony.

Man comes with all the ingredients to become an enlightened person, but very few people manage to become -- for the simple reason that you start fighting with yourself, rather than trying to understand all your ingredients and finding ways they can be used to create a beautiful symphony.

Religio simply means to put all your separate parts together in oneness, to make a cosmos out of your chaos. It also means that it is an individual process, that there is no need for crowds, no need to become part of organized religions -- because the organized religions have not produced a single enlightened person. Have you thought about it? All the enlightened persons had to rebel against the organized religions; only then could they become enlightened. It seems organized religions are the greatest barrier to enlightenment.

Lao Tzu, Chuang Tzu, Gautam Buddha, Bodhidharma, Baal Shem Tov -- all these people had to go out of the organized religion for the simple reason that the organized religions exist for the mob, and the mob has no desire to become free of their slavery. In fact, they find themselves very cozy and comfortable in their slavery.

Freedom freaks them out! Freedom creates fear in them. Freedom means responsibility. In slavery you are not responsible; you have just to follow the order, just to do what the priest says. You have not to find your own truth, you have to just become parrots and repeat THE HOLY BIBLE, the holy KORAN, the holy GITA. You don't have to journey inwards; you have to become only more informed, more learned, more accustomed to the rituals -- howsoever meaningless.

Anybody who wants to become enlightened will have many doubts about all these rituals, about all these scriptures, about all that is being taught in the churches and synagogues by the bishops, by the rabbis, by the shankaracharyas. There are bound to be a thousand and one doubts.

Religio is individual, religion is organized. And the most challenging thing in the world is to be individual. But the greater the challenge, the more is the gain, the more you become steel, the more of your potential becomes actual.

But in organized religion there is no challenge: there are only consolations. Those consolations function as opium. They help the crowd not to revolt against all kinds of exploitation, against all kinds of superstition, against all kinds of stupidities.

In the whole of history, not a single organized religion has been able to produce a single enlightened

man. Those who became enlightened became against the organized religion. They had to become individuals, rebels. They were tortured, they were harassed, they were condemned, because all the forces for torturing people, condemning, harassing them, were in the hands of the organized religions.

And the state has been always in conspiracy with organized religions. They support each other, their aim is the same. The state, the politicians want people to be enslaved physically, and the priest wants people to be enslaved spiritually. And enlightenment is freedom, freedom in all its dimensions.

So please, don't bother looking for another word, there is no need. Religio has all the meanings that are needed. Religio has no scripture, no doctrine except a challenge: "You are alive -- seek the source of your life."

It only provokes the dormant desire to know oneself: it does not give a belief, an idea who you are. It simply provokes the desire to know thyself. And it allows you to *be* thyself -- against the whole world. It is the only revolution there is.

BELOVED MASTER,
THE OTHER DAY YOU SPOKE ABOUT SIDDHAS, ARIHANTAS AND ACHARYAS. COULD YOU SPEAK ABOUT BODHISATTVAS. IS THERE ANY RELEVANCE IN THESE SANSADS NOW?
PLEASE COMMENT.

The Rajneesh Academy has many dimensions to fulfill. One I talked to you about was to appoint acharyas, siddhas, arihantas. These are not clergymen, not bishops and cardinals and popes. They don't have any function to perform -- marriage, birth of a child, circumcision, death, no. Any friend, any sannyasin can do all these things.

So there is no question of clergymen. In fact, it is a question of friends. Somebody dies... then those who were close to him, they should perform the death ceremony. The clergyman may not have even known the person; he will simply repeat a certain ritual. It is better that friends perform the ceremony.

If there is a marriage, there is no need for any clergyman. Moreover, it is very strange that most of the religions' clergymen are celibate -- and they are performing marriages! -- just doing something which is a sin. Friends should do it, those who know the lovers should perform the ceremony -- not in the name of God, not in the name of any holy book, but in the name of love.

If a child is born, then friends should be present there, helping the child, helping the mother, making the atmosphere as natural as possible. No clergyman is needed, not even a doctor is needed -- just people who love, a small group of people who love. Their presence will help the woman to go through the pains more easily. Their presence and their understanding will help the child to enter into the world more lovingly. Now, a clergyman doing circumcision.... It is not a very great welcome to the world. It is really hurting the child.

What the doctors have been doing has not been very friendly. Yes, it has been professional, but their profession is based on wrong knowledge. As the child is born, the first thing the doctor will do is to hang the child upside down, and to hit the child on his bottom -- that is the traditional way -- so that the child starts crying. But this is not a great welcome to the world -- coming crying into the world! And immediately he cuts the cord that joins the child with the mother. That too is not right.

But he is in a hurry, every professional is in a hurry. He has to do many other things; there are other mothers waiting. The whole hospital is full of pregnant women; he cannot waste unnecessary time. The room is full of glaring light. And nobody thinks that the child has been for nine months in utter darkness; his eyes are very delicate. This blinding light perhaps may be the cause of all the glasses that you see in the world. Eyes are damaged from the very beginning.

Friends should think of the child, his future, because the first step is almost the most important step.

Only candlelight should be there, not glaring electric lights -- there is no need! Incense should be burning there; the child should be received with flowers, roses. And the child has been in his mother's womb at a certain temperature, floating in a liquid which is exactly the same as sea water. As the child is born, immediately he should be put into a tub with the same temperature he is accustomed to, with the same kind of water, the same salts, which are very relaxing. And don't be in a hurry to cut the cord. Let the child first start breathing. And once the child starts breathing, then cut the cord.

Right now what happens is that doctors cut the cord -- and then they have to hang the child upside down, to hit him on the bottom, so out of shock he starts breathing. But this is treating the child like an old

Ford -- you have to push from the back for half a mile, then it starts. This is stupid. Yes, it is done quickly. It is in favor of the doctor, but not in favor of the child, because he has not started breathing on his own and you have cut the cord. You have created such a great fear of death that it will follow the child his whole life.

First wait -- and it is not more than three minutes -- until the child starts breathing on his own. When he starts breathing, then cut the cord, because then he does not need it and it won't hurt him. And he will never be so fearful as you see people are fearful now. Then take the child and put him on his mother's belly. He has been inside the belly -- don't take him away so far, so quickly. Put the child on the belly, because he knows only one contact, only one warmth, and that is his mother's body. He is acquainted only with his mother's body, so let him rest. After a good bath, let him rest on his mother's belly. You can play the guitar. You can sing a beautiful song -- nothing like jazz!... something soft, something more Eastern and more classical, which is soothing and which will make the child comfortable in his new world.

I have told you about these three titles -- siddha, arihanta, acharya -- which are experiential. I have also created three groups which will be active only when I leave the body. So you will have to wait a little for them to become active. While I am here there is no need for these three groups to be active. But these three groups belong to Rajneesh Academy.

The first group is the mahasattvas. These are the people who will become enlightened before my death. The second group is the sambuddhas, who are already enlightened, but because I am here, they will remain anonymous just out of their gratitude. The third group is the bodhisattvas, who will become enlightened before *their* death.

So I have chosen names for these groups, and I have directed the groups about their numbers -- that these numbers should remain constant, and if one person dies, how he has to be replaced. I have given them all the instructions. But that is not of any use to you.

When I am not here, then the people who will be running the commune will need elders for guidance. These three groups will provide all kinds of guidance. They will not have any power; they will not be holding any post, but they will be available to all the people who are running the communes here and around the world, for any guidance.

When I say they will not be holding any post, that does not mean that anybody who is holding a post cannot be a member of any of the groups. As a group member, he will not be holding the post, but as an individual he can hold the post. But while he is on the post, he cannot function as a member of the group.

I want these groups completely free from any politics, so they can have a very nonpolitical vision. And if they need to, all three groups can meet and take decisions, and their decisions will be absolute. All their decisions have to be unanimous. Unless they come to a unanimous decision, it is not of any worth. So it is not a political thing, that majority decision will win. They have to argue, discuss, persuade, and come to a unanimous decision. Then only can they advise the people who are in power to follow it.

Rajneesh Academy will become your source of religio.

BELOVED MASTER,
YOUR HAND RISES AND EMBRACES THE UNIVERSE. A WISP OF YOUR BEARD MOVES AS YOU WALK AWAY. AND I FALL IN LOVE AGAIN AND AGAIN AND AGAIN. BELOVED MASTER, WHAT IS THE MAGIC?

Baby, I don't know!
Okay?

From Bondage to Freedom

Chapter #29
Chapter title: Truth -- not a highway but a hill track

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BELOVED MASTER,
GOD IS DEAD, RELIGION IS DEAD; THEN WHAT IS LEFT?

God has never been in the first place. It is the greatest lie that has been told to humanity. When I say God is dead, it simply means the lie is dead, the fiction is dead. And when a lie dies, no corpse is left behind.

So remember it, don't misunderstand the statement that God is dead. It does not mean that he was alive. It does not mean that he was sick, it does not mean that he was on his deathbed, it does not mean that you have to go to the crematorium again. He has never been there. Existence knows nothing of God. It is only the crafty priests who had invented the fiction. With the death of the fiction, the profession of the priests becomes irrelevant.

When I say religion is dead, there is something very significant to be understood. Religion is alive only when it is unorganized, when it is an individual search out of your own freedom; not based on any belief system, but simply based on a deep inquiry -- which is man's privilege. That makes a man a man, when he starts looking into what life is all about, who he is. When he turns in to find out the very center and the source of life, of love, of consciousness, religion is alive.

Religion is dead the moment it becomes something collective, organized. When it becomes Christianity it is dead. When it becomes Hinduism it is dead. When it becomes Buddhism it is dead. When it becomes Rajneeshism it is dead.

If you are here as an individual seeker, then there is a beauty. There is no hierarchy, there is no dogma, no creed. You have to find your way yourself. In fact, the very effort of finding the way crystallizes you. To be closer to the truth -- the very fact of inquiring into the truth means you have completed almost half the journey.

When religion becomes organized it becomes a catechism. You are handed over a belief system. You have only to believe, there is no need for you to inquire. You have to believe in Jesus Christ -- that's enough. You have to believe in Gautam the Buddha, and that's enough.

Belief is the most dangerous thing against truth, because it prevents you inquiring. It makes you knowledgeable, but it does not make you wise. It can make you a great scholar, a theologian, but deep inside you are full of darkness; you don't know who you are.

Organized religions have been deceiving humanity for thousands of years. But they could do it because you allowed it to be done. Belief is cheap; you don't have to do anything. You don't have to go into the unknown, the mysterious. You have just to cling to your belief system and Jesus will save you, Buddha will save you.

Nobody can save anybody else. That will be against human dignity. If I save you, I am not your friend. I have taken away your birthright -- the most important, the most significant glory of your being. I have not allowed you to discover the truth yourself, and I have destroyed you, not saved you.

Truth can be known only as an individual experience. It is just like love. You don't have organizations of love. Just think of organizations of love! -- and they say to you, "You have just to believe, you have not to do anything else. The savior will do everything; he will make love on your behalf." But truth is an even higher quality.

And people have been telling you, "We will do it on your behalf -- you just have faith in us." That's why religions are called faiths. And every religion is fake, because whatsoever you do, your doubt will remain within. You can repress it as deeply as possible, but the deeper you repress it, the more dangerous it becomes. The result is fanaticism.

All believers who find that there is still some doubt, somewhere, become fanatic. It is a simple psychology. By becoming fanatic they are trying to repress their doubt below their consciousness. But even if you drive it beyond your consciousness into the unconscious, you are not free of it. In fact, you are more full of it.

All the religions are afraid of reading other religions' books, listening to other religions' teachers, for the simple reason that they all differ in their belief systems -- they may create doubt in you. They are so afraid of doubt -- but it is within you, and the only way to get rid of it is to know the truth of your own accord.

My truth cannot dispel your darkness. You can believe in me -- it is cheap. You can believe and console yourself, and waste your whole life in believing. But you will die as ignorant as you were born.

So when I say religion is dead, I mean religiousness is always alive -- that is something individual -- but religion is always dead. Religion is an organization; religiousness is a search. I want my people to understand the difference very clearly. Howsoever difficult it may be, the only way to find the truth is individual. There are no superhighways, only small footpaths, and they too are not ready-made, available. You create them as you walk.

You cannot walk in somebody else's footsteps. That is suicidal, because you have a unique individuality, the person you are following has his own unique individuality. His path can never be your path. He can be an inspiration for you, but he cannot be a leader for you. Leaders exist only in politics. The moment leaders start existing in religion, religion is no longer religion. It has become another name for politics.

The most basic thing to recognize is that it is your privilege to find the truth yourself. Only that finding can save you, can release you from all bondage; can make you aware of eternal life, can take you beyond death, can take you into the benediction that existence is.

So when I said the religion is dead, I mean that I don't want you to become a religion. I want you to remain simply seekers, searchers. And it is a great excitement to seek, to search, to find on your own. Small things make you so ecstatic when you are the finder.

For example, what happened to Archimedes? He had not found something great, but he had found something which was not known before. The king of his country had received a beautiful golden crown. He wanted to know whether the crown was solid gold or if there were other metals mixed in it. And the crown was so beautiful he did not want it destroyed to find out. He said to Archimedes, "You are the greatest scientist. You have to find out, without destroying the crown, whether it is solid gold or not."

It was an almost impossible task. But one morning, when he entered his bathroom... his bath was full of water, he entered the bath -- and strangely, he found what he was seeking. As he entered the bath, naturally, to make space for him, a lot of water spilled out. He became very intrigued with the phenomenon. He came out, weighed himself, weighed the water, the quantity of water that had gone out -- and he figured out the solution. If gold is put in water, if it is pure gold, then a certain quantity of water will come out to make space for it. But if it is not pure gold, then a greater quantity of water will come out, because every metal will bring a different quantity of water out of the tub.

It was such a great excitement -- he was naked in his bathroom, but the excitement was such that he forgot. He just rushed out, ran on the streets towards the palace shouting, "Eureka! Eureka! I have found it! I have found it!"

When he reached the palace, a great crowd was following him. "What has happened to the man? He has gone insane!" He was involved in such experiments that they were always afraid that some day he would go crazy. Now that had happened.

Even the king was suspicious when he looked out of his window -- a big crowd, and Archimedes naked, shouting, "Eureka!" Naturally, he thought Archimedes had gone insane, but he called him in and asked, "What have you found? What is the matter? What is so much excitement about?"

Archimedes said, "I have found out something which nobody has known before! Now I can say whether your crown is solid gold or mixed with other metals. I will just have to dip it into water." Not a big discovery....

But when you find the truth of your being, it is the greatest discovery there is. And beliefs prevent you. They say you need not bother; you simply believe, you worship, you pray. Jesus Christ has already found, why should you bother? Gautam Buddha has already found, you can just follow him. But this is fallacious. For twenty-five centuries millions of people have followed Gautam Buddha, in his footprints; none of them has become another Gautam Buddha. For two thousand years, how many people have been following Jesus Christ? And how many have become a Jesus Christ?

To be a Christian is ugly. To be a Buddhist is ugly. It simply says you are blind; you don't know

anything, and you are following somebody because you believe that he knows. In fact, in existence, no individual is repeated again. Existence is very inventive.

It happened that one of Picasso's paintings was purchased by an American for one million dollars. Naturally, he wanted to know whether it was an authentic Picasso or not. He approached Picasso himself -- because that was the only way to find out -- and he asked Picasso, "Is this painting authentically yours, or has somebody made a copy of your painting?"

Picasso looked at the painting, and he said, "It is not authentic."

Picasso's girlfriend was amazed by the answer, because Picasso had painted that painting in front of her. She said to Picasso, "This is an inhuman joke! That man has spent one million dollars! He has come from America to France to ask you -- and you are lying, because I am an eyewitness. You *have* painted this painting; this is absolutely authentic!"

Picasso said, "You are not wrong. I have painted it, but still I say it is not authentic."

Now the man who had purchased the painting was absolutely in confusion. The girlfriend was also puzzled. What does Picasso mean? If he says he has painted the painting, and still insists it is not an authentic Picasso, this is a contradiction.

The man said, "This is even more confusing. It was good that it was not authentic; at least things were settled. But now you are saying you have painted it, and still it is not authentic. What do you mean then?"

Picasso said, "It is very simple, there is no contradiction. I have copied it from one of my old paintings. It is not authentic, it is just a copy. I *have* painted it, but it is not original. Somebody was insisting that he wants a painting, and I was not getting any ideas, so I simply used an old painting of mine and painted -- it is a copy. Now it does not matter who copies, Picasso or somebody else: a copy is a copy, it cannot be authentic."

I am telling you this incident to remind you that existence never produces copies. It only produces authentic individuals -- never again the same person, never before. You are unique: you have never been in the whole eternity that has passed before you, and you will never be in the coming whole eternity. This uniqueness is something to be proud of.

Your truth has to be discovered only by you.

Yes, the person who has discovered his truth can be a guide, but he can only say how he has discovered *his* truth. And he can make you alert that "You are not to follow my path." But he can give you tremendous encouragement, that a fellow human being, someone just like you, is capable of finding the truth. Maybe you have to find your path, but his presence is a guarantee, is an encouragement that truth *can* be found, that it is not something utopian; it is something realistic.

I call this state of affairs religio, the root from where the word "religion" comes. Religio is individual; religion is organized. And the moment you organize the truth, it dies. There are things, values, which cannot be organized at all. They are so delicate that organization is impossible.

And you are asking me: "God is dead, religion is dead; then what is left?"

In fact, because God is not there -- which was a fiction covering your eyes; and organized religion is dead -- which was sheer stupidity, ignorance -- therefore nothing is lost, everything is gained. You have simply lost layers of fictions from your eyes. Now you can see the real existence as it is. Everything that is becomes available to you -- it was not available to you before because of your lies and fictions and beliefs. So nothing is lost and everything is gained. The whole existence, all its beauty, its tremendous benediction, its infinite bliss -- all is available. You had just put thick layers on your eyes which were making you blind.

You have lost your blindness and you have gained your insight: this is a good bargain!

BELOVED MASTER,
WE DROPPED RED CLOTHES, MALAS, TEMPLES, GACHCHHAMIS, WORSHIP. DID WE FORGET SOMETHING -- LIKE DROPPING OUR EGOS?

Just look how easily you can drop red clothes, how easily you can drop your malas, how easily you can drop gachchhamis, because you were never authentically and sincerely in love with them. You pretended, you were hypocrites.

You had pretended you loved your mala, but the moment you found the chance to drop it, you dropped it immediately. And you must be thinking you dropped it because I have said so. But I have been telling you

for years continuously to drop the ego -- *that* you don't drop.

Strange... I said only one day, "Drop the malas," and you were so happy and so clapping, rejoicing. But when I say, "Drop the ego," you don't clap. You know that you are not going to drop it. Ego seems to you to be very precious, and ego is nothing but poison. The mala cannot harm you, red clothes cannot harm you. But the ego is constantly harming you.

The ego means your ambition to be superior to others, to be higher than others, to be bigger than you really are; in every field to be more important, to be somebody who has power over people either through politics or through money. All these are different dimensions of your ego. And if you go on fulfilling these desires you can never come to a state of contentment, fulfillment, because the ego is just like the horizon. It looks so close -- as if you just have to walk a little more and you will reach it. But by the time you have reached there, the horizon has also moved away.

The distance between you and the horizon remains always exactly the same, because the horizon does not exist in reality; it only appears to. It is an appearance, because the earth nowhere meets the sky. But because it is round, the fallacy is created: you feel that somewhere, just close by, it is meeting the sky.

The ego is your psychological horizon. You can go on, but you will never come to a point when you can say, "My ego is satisfied." That is not in the nature of the ego, to be satisfied. To remain in discontent is its very nature. I have not seen a single person who can say that his ego is satisfied -- and I have known all kinds of people.

In Indore, India, I used to be a guest of one of the richest men of the world -- perhaps the richest man of the world -- Sir Seth Hukumchand. He has beautiful palaces made all of Italian marble. His own private temple is a unique piece of art. It is made only of glass crystals -- a huge temple made just of glass crystals. You stand in the temple and you see yourself reflected in millions of mirrors. You are surrounded by a crowd of your selves.

He was the only man in the whole world who had a Rolls Royce made in solid gold -- even the engine! Nothing else but solid gold was used. But I have never seen a more frustrated person in my life. He had everything, but whenever I used to stay with him he was always talking about his frustrations, anxieties, and that he was becoming old and his desires were not fulfilled.

Desires are millions, and your life is so small. He had perhaps become the richest man -- but that was not certain, because the Nizam of Hyderabad had so many diamonds, emeralds and rubies that every year, when they were brought out of the treasury, seven terraces of his palaces were filled by them. They were not counted; they were weighed. Counting was impossible, because in his small kingdom of Hyderabad was the best diamond mine, from which all the great diamonds of the world have come. The Kohinoor, which is in the crown of the queen of England, has come from the Nizam's collection. His collection is immense. Nobody has been able to evaluate it.

Sir Seth Hukumchand used to say to me, "Who knows, perhaps he is richer than me! Perhaps I am not the richest man, the Nizam of Hyderabad may be the richest man."

I said, "Strange -- why should you be worried? You have everything that you want, you can have everything that you want." But this is how the ego functions.

Working his whole life, earning -- he had thousands of businesses, industries, around the country -- naturally, he had destroyed his health. Now that was a problem for the ego: even his servants were more healthy than he was. He had the healthiest horses in India -- because he was a lover of horse races, and he had unique horses. I have never seen that kind of horse anywhere else. Those horses were living in marble palaces, the stable was a marble palace. And they were as healthy as any horse can be.

But his ego was suffering because even his servants, even his horses were healthier than him. And he was not a man you could call beautiful. He had beautiful palaces and beautiful collections of all kinds of things. He had his own private museum. From all over the world everything that he wanted was purchased for his museum. But he was just an ordinary, homely man -- not beautiful, not handsome -- and that was hurting his ego. He was not very tall -- that was hurting his ego.

I said, "You are just unnecessarily creating problems for yourself. A six-foot man, or a five-foot man -- it doesn't matter, because the five-foot man also reaches the earth, his feet are on the earth. So you may be six feet, seven feet, it doesn't matter; your feet are on the earth. And as far as the sky is concerned, nobody's head touches the sky. So what is the problem? You are not hanging one foot above the earth because you are only five feet tall. That would have been a real problem. But I don't see the problem -- your feet reach the earth perfectly well!"

But the ego is impossible. And because you are trying to fulfill the ego, you forget your real task. Who

is going to discover your real self, which is not the ego? Ego is something made up, a facade. It is a palace made of playing cards: a small breeze, and the palace disappears. And that's what happened.

Sir Seth Hukumchand was known as the silver king of India because he was the dominant figure as far as silver was concerned. It was in his hands to control the price of silver; to bring it down or to bring it up was within his hands. But before he died he was almost bankrupt. Somebody else had become the silver king.

Before his death I had gone to see him, and I told him, "Now you can relax. All that stupidity is gone; you are bankrupt. You could not enjoy all those riches, now enjoy bankruptcy." And in his old age -- he was almost eighty -- he started crying. I said, "You have not lost anything, because when those things were there you were not happy, you were not rejoicing -- so what is the loss?"

He said, "I am not crying for all that. I am crying that death is coming near and I have not looked even for a moment into myself. And you have been telling me again and again that the ego will not help, you will have to find the self; ego is a false substitute."

But when I say to you, "Drop the ego," you all become deaf. "Drop the mala," and you are immediately ready. But all have not dropped the mala. Those who had loved it, those who had accepted it as symbolic of a relationship with me -- they have not dropped it. Neither have they dropped their red clothes, because red clothes have become their remembrance of being a sannyasin, that they are initiated into a mystery school. Those red clothes twenty-four hours a day remind you that your work is to find yourself. They have not dropped them.

A few immediately dropped... and it was simply a great experiment to see who is really an initiate, and who is here just by accident. Those who did not drop the mala and did not drop the red clothes may perhaps be able to drop their egos first. Then those who dropped the mala and the red clothes and rushed to the boutique to find new clothes, they will be the last to drop the ego.

And I am not Jesus, who said, "Blessed are the last" -- no. Blessed are the first! Cursed are the last!

BELOVED MASTER,
IN THE BALLAD OF READING GAOL, OSCAR WILDE SAYS, "FOR ALL MEN KILL THE THINGS THEY LOVE. YET NOT EVERYONE HAS TO DIE." IT FEELS LIKE THIS INSIGHT DOES NOT ONLY APPLY TO SHEELA, IT SEEMS TO REFER TO EACH OF US.
PLEASE FORGIVE OUR DEAFNESS, BELOVED MASTER, AND FROM YOUR COMPASSION, GO ON ENCOURAGING OUR SOULS TO GROW AND NOT FALL BACK AND DIE.

Oscar Wilde is not an enlightened person, but a very keen observer of life, and he has many great insights. This is one of his great insights: People kill those things they love.

Why does it happen?... because your love is not pure love, it has many other things. Just hiding behind it there is jealousy, there is a power trip, there is fear of losing the loved one.

So lovers try to make each other prisoners -- afraid that if they don't make them prisoners, then their freedom may take them away from them. They cut their wings so that they cannot fly. They are so jealous and suspicious that they destroy each other's joy in life. They want the other to be loving, and the other wants the same, so it becomes almost a dead ritual. You can see a husband kissing a wife: he is just doing a dead ritual because it has to be done; otherwise there will be trouble.

The American philosopher, Dale Carnegie, whose books have sold next to the BIBLE -- and he could be a philosopher only in America, because whatever he is talking is such nonsense and rubbish -- he suggests that you remember to say two or three times in the day to your wife, "I love you." The same "I love you" the wife has to say two, three times a day to the husband.

But it is not coming out on its own, you are following the book of Dale Carnegie and just repeating like a parrot "I love you." And both know that the love has disappeared long ago, only words have remained. They have killed the love, they have tried to possess each other; and when you try to possess someone you reduce his humanity to a commodity. A wife is not human, she is a thing. A husband is not human, he is a thing.

In China, for thousands of years, until the communist revolution three decades ago, to kill one's wife was not a crime because the wife was your possession. If you destroyed your table or your chair, nobody could say that it was a crime. It was *your* chair and if you wanted to burn it, it was nobody's business to interfere. The wife was a possession; hence, the husband was allowed to murder a human being and it was

not counted as a crime.

In China, the small girl babies had their feet bound so that their feet didn't grow big; that was thought to be one of the most beautiful things in a woman. Only the poor could afford, in China, to have natural feet. In higher society the women were almost crippled; they could not walk, their feet were so small. The body had grown and the feet had remained encaged, so they had not grown. To have the smallest feet was one of the most beautiful things. This is inhuman, but you can do it if it is only a question of possession. Then you can make the possession as beautiful as possible.

And the woman is bound to take revenge in her own way. All the women around the earth have turned bitchy, for the simple reason that they have been tortured in every way. They are boiling with anger. That anger comes up in nagging, in fighting, in continuously quarreling, in beating the children, making the life of the husband as impossible as possible.

In India, for thousands of years, the woman had to jump alive into the funeral pyre of her husband, because now she had no right to live. The husband possessed her while he was alive; he cannot drop the possession, even though he is dead. He wants to keep the domination and possession even after he is dead. He wants to make sure that his wife will not fall in love with somebody else, so the best way is that she dies with him.

So women were forced to die -- because it is not an easy thing: you can just try putting your hand in a small candle flame, and that will give you the idea. A living woman has to be forced into the burning funeral pyre. She will rush out to save herself, so they had made arrangements....

Much purified butter would be poured into the funeral pyre. It creates so much smoke that what is happening there, people cannot see. And around the funeral pyre are standing the priests with long torches in their hands, so if the woman tries to get out of the funeral pyre, with their burning torches they push her back. And you cannot see it because so much smoke is there. And in the second line, behind the priests, there are musicians playing so loudly that whatever she screams cannot be heard. And the crowd is standing behind them. This continued for thousands of years. Even today, once in a while -- although it is against the law -- it happens in small villages.

This is not love. Oscar Wilde's insight is true as far as your so-called love is concerned: you kill the person you love. He may remain alive, but you destroy his freedom, you destroy his humanity; you reduce him to a thing. If this is love, then what is hate?

Jesus says, "Love your enemies just like yourself." He should have said rather, "Love your husbands just like yourself, love your wives just like yourself." These are the real enemies -- intimate enemies. But to attain to that love, just preaching is not enough. You have to go through a total transformation. You have to move from mind to a state of no-mind. That's what I call meditation -- the process of moving from mind to no-mind, from thought to a state of thoughtlessness, silence.

Once you start experiencing the space of no-mind, everything in your life goes through a transformation. The ego dies, your love becomes absolutely clean and pure. Then it does not follow what Oscar Wilde is saying. Oscar Wilde himself became so much disturbed with his love relationships that he became a homosexual.

It is not strange that homosexuals are known as gay people; they are gay. Heterosexuals -- you cannot say that they are gay. They are so sad, so serious, so burdened; just waiting for death to free them from all this nonsense that they have created themselves -- the wife, the children.... They have messed up their whole life, and their house has become a madhouse.

But homosexuality is not a way out; it is just a slight change, because homosexuals start becoming as jealous, as possessive, and destroy the other as much as heterosexuals. And it is good that Oscar Wilde is not alive today; otherwise, he would be suffering from AIDS. So all his wisdom would have led him to the disease AIDS.

Love has certainly to be purified, and just by changing objects of love nothing is changed. Change your subjectivity.

You ask me not to take note of your deafness, of your blindness. I never take any note. I may talk about it, I may hit you as hard as I can, but I don't take any note of it. What can you do? This is enough, that you are here. You have taken a great step, even in your blindness, to come close to someone who is not blind.

So don't be afraid. My love is not the love Oscar Wilde is talking about. He has no idea of the love that I have for you. It does not destroy; it helps you to become free of all bondages, it helps you to become yourself. My only joy is if you become absolutely free individuals, finding in yourself the source of eternal light.

And there is no need to worry. My compassion for you and for all the sannyasins around the world will keep me in the body long enough, until you open your eyes and wake up. So if you really want me to remain in the body forever, then keep your eyes closed and remain deaf. But that is not good on your part. You should wake up as quickly as possible, because my work as far as I am concerned is finished. I am just hanging around for you.

Even though you go on doing stupid things, it does not change my love for you. I know that what else can you do in your state? Whatever you are doing is expected. But don't continue it: bring it to an end, to a full stop.

I want you to become free of all bondage. Help me, so that I can become free of my body too. That will be your response to my love -- because to me my body *is* a bondage.

This is my last life. Once I get out of this body I am not going to be born again. Then I will be part of this vast universe, that tremendous freedom....
How long are you going to force me to wait?

BELOVED MASTER,
AFTER TWO YEARS HERE, I HAD HEARD BODHIDHARMA'S LAUGHTER. I NEVER HEARD HIM AGAIN.
IS HE STILL AROUND?

He has always been around. Who do you think is sitting in this chair? But if you do not hear the laughter, that simply means you are not hearing, you are not listening; otherwise, the laughter is happening every moment.

In fact, in the whole history of humanity there has never been such a commune, with so much laughter. And a commune that is in search of truth, a commune that is in search of religiousness, a commune that wants to attain to the ultimate heights of ecstasy -- no, this type of people have never before been laughing. They thought laughter was something below them.

My understanding is totally different. Laughter is one of the greatest religious qualities. The sense of humor has not been indicated by any religion as an essential quality for their followers. But here there are no followers, only individuals. They are together here because their search is the same. They are together here because their love is the same. They are together here because they have fallen in love with the same guide.

But the guide is nobody other than Bodhidharma; hence, laughter is our most essential quality. And a sense of humor, playfulness, fun, is something sacred -- nothing profane in it. Just listen to it.

I don't laugh, for the simple reason that if I laugh, you will stop laughing immediately. To allow you to laugh, I have to contain myself. I laugh in my room when I am alone!

BELOVED MASTER,
HOW MANY IDIOTS ARE HERE?

It is a very simple question. There are only two types of people in the world: either you are enlightened, or....
Okay?

From Bondage to Freedom

Chapter #30
Chapter title: This beautiful earth

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BELOVED MASTER,
DOES THE CEREMONY OF OATH IN THE COURTS AROUND THE WORLD HAVE ANY SIGNIFICANCE?

It is sheer nonsense. It is carrying out an ancient superstition. It is ugly to see that even in the twentieth century's courts we have not been able to get rid of it. In the past people believed in God; they feared hell, they were greedy for heaven. Naturally, it was easy to manipulate them with the ceremony of the oath. If a Christian has to take the oath, putting his hand on THE HOLY BIBLE, he cannot speak any lie -- just out of fear, because God is the witness, and this is God's book. And to touch it and take the oath, that "I am going to tell the truth, and only the truth," had a certain meaning in those dark ages, because the man was so afraid that if he lied he would fall into hell.

Now it is not a question of the court; it is a question of his religious conditioning. His conditioning has been challenged; the court is exploiting the conditioning. And if he speaks the truth, then there is bound to be a reward -- perhaps after death, but God will know that he has been true to his word.

But today, in a scientific age, when people are no longer burdened with past superstitions, the ceremony of the oath is simply stupid. Who cares about hell and heaven? Who is worried about God? The whole conditioning has disappeared. Now putting your hand on the BIBLE means nothing, you can still lie -- of course with less embarrassment, because you have taken the oath. The oath used to serve the truth in the past because of your superstition. Now it serves the lie: because of your oath, your lie is accepted as truth. It is absolutely irrelevant -- and particularly for a man of evolved consciousness. It is against his being to take the oath, because it simply means that without an oath you are not capable of saying the truth. And if a man is capable of lying, what prevents him? -- he can lie even if he takes the oath. And the book on which he is taking the oath is full of lies, utter lies!

And it is not only THE HOLY BIBLE; all religious books are third-rate fictions -- not even first-rate. There is no holy book in the world; there are only well-written books and not-so-well-written books. And your so-called holy scriptures belong to the second category. As literature they have no value.

A man should be accepted on his own authority, on his own individuality. He should be respected -- that he will speak truth.

And now there are scientific devices -- this old rotten device is of no use. There are lie detectors. Where you are standing in the court, a lie detector can be just underneath the platform you are standing on: it can immediately show whether you are lying or whether you are saying the truth. It is so easy, because whenever you lie your heartbeat changes: when you know the truth and you go against your own knowledge -- you are saying something you know is not true -- your heart is no longer rhythmic. When you are saying the truth, the heart has a rhythm; it can be picked up.

Just underneath the witness platform there can be a light -- which the witness will not see, but the magistrate can see -- which can signal when the person is lying and when the person is saying the truth. It is so easy. There can be a graph like a cardiogram. Whenever you lie, your cardiogram will go berserk. And when you are saying the truth there will be a harmony in the cardiogram. It can be in front of the magistrate: he can go on seeing the cardiogram -- when you are lying and when you are saying the truth. When he feels you are lying, he can inquire more. He can question from different dimensions until you speak the truth, until the cardiogram says, "Okay, go ahead."

When we have devices which can detect lies, this device of the oath is simply out of date, simply meaningless. A man who can commit a murder, do you think he will bother much about your holy book? And he has committed murder already: he knows he is going to hell, what more can you do? If he lies, he will go to hell -- the same hell which he was going to already. What more tortures can you give him? At

least by lying he can protect himself while he is alive from the tortures of the prison.

And who knows about after death? And God is compassionate, God is kind, God is love: just a little murder.... If one murder sends a person to hell, what will happen to Adolf Hitler? -- ten million murders! Even God cannot find enough punishment for the man; hell will not be enough.

You have committed a small theft -- just a little bit of lying can save you from unnecessary harassment, punishment. And as far as after death is concerned, nobody has come back; nobody is an eye-witness that bad people go to hell and good people go to heaven. Nobody knows what kind of logic functions after death. Perhaps good people are sent to hell, because "you have enjoyed goodness enough. Now have some taste of hell too." And bad people have suffered their whole life with anxiety and anguish; they need a little rest, a little holiday, a long weekend. Send them to heaven! This seems to be logical.

And nobody knows whether you are going to survive after death. There have been great philosophers -- in India, a whole school of philosophers called Charvakas -- who believe that with the death of the body everything dies. So it does not matter what you do -- just do it skillfully so that you are not caught. And don't be worried about what happens after death; after death you will not be there. Death means the end of you.

In Greece there was Epicurus, a very great logician, who said there is no life beyond death; and he had a great school and hundreds of followers. And today, for the first time, half of the world -- more than half of the world -- is communist. Karl Marx, the founder of communism, does not believe in any God, any hell, any heaven. He says, "Consciousness is just a by-product. When the body disintegrates the by-product disappears."

There has never been such a large number of people believing that death is the end. That's why it was easy for Joseph Stalin to kill millions of people without a prick of conscience, because after death nothing survives.

In this world, continuing a very ancient superstition in the courts -- in the high courts, in the Supreme Courts of the world -- just shows that even our judges are not contemporaries.

Use scientific methods to find the truth, and respect the individual. And reward the truth -- that is something to be remembered. On the one hand you ask the person to be true, not to lie. And on the other hand, if he is true he is punished, and if he lies he is rewarded. What do you think -- people are so dumb?

If a person says the truth, then reward him! And you will see people are saying the truth without any trouble, because truth is rewarded. Nobody will be saying lies, because lies are punished. Who wants punishment?

In my childhood, I made a contract with my father. When he said to me, "Always say the truth," I said, "There has to be a contract about it."

He said, "What contract?"

I said, "Whenever I say a truth, I have to be rewarded. Then you need not be worried -- I will always be saying the truth. And whenever you find I am lying, I have to be punished."

He said, "This is a strange contract. That means you can do all kinds of mischief and you can say the truth. You do the mischief and you get rewarded!"

I said, "It is up to you. Mischief I will continue; the question is whether you want me to be truthful or not. You can think it over. Otherwise, I am going to lie, because nobody wants to be punished. And you will have to find out the truth -- which is very difficult, because whatever mischief I do, I take all precautions. Then it is your work, you find it out -- but I am not going to admit it." And he knew perfectly well that whatever I used to do was such that it was almost impossible to catch me red-handed.

For example, one of my relatives, one of my father's brothers-in-law, often used to come and stay for months. He was immensely interested in eating. He was too fat and ugly -- and I would help him eat too much. Now, nobody could say that I was committing any mischief; I was simply serving a guest.

Then he would fall sick and he would tell my father, "This is your son! I thought when he was bringing more sweets and more things, 'Why is he so interested in me?' I know now."

I said to my father, "Do you think serving a guest is not right? And if he was feeling that he is going to be sick, he should not have eaten. The fault is not mine. If you want to punish anybody, punish your brother-in-law."

Finally, he made the contract with me. It was very difficult for him, because then I started admitting everything that I had done -- and after admitting it, I asked for reward. He would say, "This is a strange contract that I have fallen into. I have made many contracts in my life, but this is a strange contract. That you took away one of my neighbor's...."

In India, in the summertime, people sleep outside the house; it is too hot. This man was such a deep sleeper and he snored so much that almost nobody else on the street could sleep. Everybody was against him, but what to do?

I said, "You don't be worried. You just help me. I will manage."

They said, "What do we have to do?"

I said, "You come with me."

I took three people; we took his bed, carried his bed.... Just in front of his house there was a water well, a very small one: I put his bed on the well. Those people said, "What are you doing? If he wakes up and finds himself where he is, he may fall into the well!"

I said, "Don't be worried. The well is not that deep. I have been jumping in the well."

They said, "My God! And we have been drinking the water!"

I said, "That is my usual practice. Every morning, early, the first thing I do is to jump in the well. It is not deep; the man will not be killed, and he knows swimming."

And that's what happened. When he woke up, he could not believe it. Where was his house? Where had he come to? And just getting out of the bed, he fell into the well. He screamed, he shouted, he gathered the whole neighborhood. He was taken out of the well, and he said, "Who has done this?"

People said, "Nobody knows who has done this, but you should sleep a little more alert."

"This is too much! How can I sleep a little more alert?"

They said, "Then you should stop snoring. If you snore, this is going to happen again and again."

My father immediately caught hold of me. He said, "What is the matter?"

I explained to him the whole thing: "That man has been a nuisance -- and not for one day, for years he has not allowed the neighbors to sleep. He needed it! And if he snores, I am going to put him on the well again. And yes, I have done it. Now, my reward."

My father said, "I want to withdraw from the contract. You may kill somebody -- and still you will want a reward!"

I said, "I can kill somebody even without asking for a reward. But the reward will make you aware of the truth. You are so much interested in truth -- for truth you have to pay."

Truth is not repaid in the world -- it is punished. If a man in the courts says absolutely what he has done, is the court going to release him with honor because he has been truthful? If the court is not going to release him with honor, then the court is forcing the man to lie -- and everybody has the right to protect himself. Then your oaths don't mean anything.

It is so simple to make the whole world full of truth. Just reward truth, and lies will disappear. Your oaths and your courts and your punishments have not destroyed criminals; on the contrary, criminals go on increasing. And you must be blind that you don't see that your jails, your courts *create* criminals. They don't destroy crime. Your jails are universities for criminology where amateur criminals learn from master criminals and come out of the jail after two, three years, more mature.

All your laws and all your courts have created only one idea in the mind of criminals: that to commit a crime is not unlawful, but to be caught is unlawful. So the only thing is not to be caught. You have to be more intelligent and more skillful, more sophisticated.

This whole system of jurisprudence has failed. We need a totally new kind of jurisprudence where truth is rewarded; certainly, if the man has done something wrong he should be rewarded for telling the truth. And he should be sent not to the jail, but to a psychiatric, psychoanalytical caretaker, to a university where he can learn that what he has done was wrong, and that a society which rewarded truth.... He will feel embarrassed to do anything that goes against human life, human culture.

And anybody who is committing a crime... it simply means he is psychologically sick; he needs treatment, not punishment. Truth should be rewarded, and the person should be given to people who can treat him. And this is not condemnation. The individual is respected; just some sickness is there in his psychology for which he receives treatment. And within a few years, all crimes can evaporate from the earth.

But with the crimes evaporating, what will happen to the judges, to the advocates, to so many people who have vested interests; to the jails and the jailers? Millions of people are engaged in this stupid business. The criminals are providing employment for millions of people. If crime disappears, this employment also disappears. That's why the judges are going to continue the old way; it is their bread and butter, it is their respectability.

Jailers are going to do the same thing they have been doing for centuries -- creating more and more

criminals, stronger and stronger criminals, because those are the people who are giving them employment. Without them, they will be nowhere. We have to see this whole situation.

I am reminded of a story by Kahlil Gibran. A few friends go to a pub and drink too much, enjoy, sing and dance and fight, and do everything that drunkards are bound to do. The pub owner is very happy because business has never been so good.

When they were leaving, he asked the man who paid the bill, "When will you be coming again?"

The man said, "Just pray to God... if my business goes well, we will be coming every day."

The pub owner said, "We will pray every day for your business. But what *is* your business?"

He said, "It is better if you don't ask."

But the pub owner said, "That makes me even more curious. I am going to pray for your business, my wife will pray, because if you come every day we are going to become rich very soon."

He said, "I am a gravedigger. If people go on dying every day in big numbers, I will be coming every day with all my friends. That is my business."

The gravedigger, naturally, wants somebody to die. The doctor, naturally, wants somebody to be sick. Things have to be changed: this is not a sane structure of the society.

In China, Confucius made a very significant change. Every person had to pay the doctor if he remained healthy. If he becomes sick, he stops payment; then the doctor has to pay for his medicine, and has to take care of him. Now that seems to be a sane arrangement. Every person pays the doctor for remaining healthy. Now the doctor cannot pray that people should be sick; he will pray that people should be healthy. He cannot afford for people to be sick. He cannot afford epidemics; he will go bankrupt.

But in our society, the situation is just the opposite. The more epidemics there are, the more the doctor's bank balance becomes bigger and bigger. If everybody is healthy, then the doctor becomes poorer and poorer. If everybody remains healthy, then the doctor will be the only person who will be sick!

A sane society will arrange things in such a way that the profession -- any profession -- does not go against the society. The judge should be paid because there has been no criminal case. The police should be paid and rewarded because there is nothing for them to do. The doctors should be respected and paid because nobody is sick. Right now we are doing something which is very suicidal.

Truth should be respected -- rewarded, not punished -- and there is no need for any oath.

BELOVED MASTER,
WHY IS HUMANITY SO WILLING TO WALK THE PATH TOWARDS GLOBAL SUICIDE?

The reason is clear. People have become clear that their life has no meaning, that except misery, nothing happens; except anxiety, anguish, life has nothing to offer.

Individuals have always committed suicide. And you will be surprised: the people who have committed suicide have always been a little more intelligent than the normal people. Psychologists commit suicide twice as much as any other profession. Painters, poets, philosophers either go mad or commit suicide. Idiots have never been known to commit suicide, nor do they go mad.

Just two or three days ago I was looking at a news tape. Somebody is talking to the attorney general of Oregon, Frohnmayer, about me, saying that I have said that Frohnmayer is trying to protect the criminals so that he can destroy the commune. And if he cannot protect the criminals, then the second step will be to kill them. Then he is free to put in jail anybody from the commune, someone who is absolutely innocent, for any crime.

His comment was, "This is lunacy."

And I laughed, because perhaps he does not know the meaning of the word "lunacy." It comes from the word "lunar," the moon. In the beginning, the word "lunatic" was used for poets -- moongazers -- who would stand for hours looking at the moon. This kind of situation was called lunacy, and slowly slowly it became equivalent to madness.

I would like Frohnmayer to know that he is fortunate he can never become a lunatic. Idiots cannot do that; they never go mad. To go mad, first you need to have some intelligence. Have you seen a buffalo going mad? And as far as I am concerned, my very name, Rajneesh, means lunatic. It means "the moongazer." And certainly I would rather belong to the category of the mad than to the category of the idiots.

The idiots have never committed suicide because they cannot even think about meaning, significance,

purpose. They don't think at all; they simply live, they vegetate. The higher the intelligence, the more dangerous, because it makes you aware that the life that you are living is just hollow, utterly empty. There is nothing to hold onto. You know tomorrow will be a repetition of today, so what is the point of continuing?

Individuals have committed suicide because only individuals have come to a certain stage of intelligence, of understanding whether life has any meaning or not. Now, for the first time, millions of people around the earth have reached to that maturity where they feel life is meaningless. That's why humanity is moving towards a global suicide. There seems to be no reason to continue -- for what? You have lived your life, and you have found nothing. Now your children will live and they will find nothing: generation after generation, only emptiness in your hands -- no fulfillment, no contentment.

But to me, this gives man a tremendous opportunity. Only very highly intelligent people have committed suicide or have become mad, because they could not live with this insane world. They could not adapt themselves to all kinds of insanities that are going around. They felt themselves fallen apart -- that was their madness. But only the same kind of people have also become enlightened.

So these are the three possibilities for intelligence. Either the intelligent person goes mad because he cannot figure out what is happening, why it is happening, why he is supposed to do this or that. Or, seeing the situation, that it is driving him mad, he commits suicide, he puts an end to life. This has been mostly the case in the West.

In the East the same kind of people have tried something else -- not madness, but meditation. The West is poor in that way. It does not know the richness of meditation. It does not know that meditation can transform your whole vision of life; it can give you tremendous meaningfulness, beauty, benediction. Then life is something sacred, you cannot destroy it.

You must look at it, that in the East the rate of suicide is very low compared to the West, the rate of people going mad is very low compared to the West. And one thing more: in the East, the people who go mad are really not very intelligent people. They are psychologically sick. It is not their intelligence that has led them to madness, it is something missing in their minds. Perhaps their food is not right, it is not enough to help their mind become mature. Their vegetarianism is lacking certain proteins which are absolutely needed for intelligence to grow.

So the madness in the West and in the East is totally different. The madness in the East is something psychological: they are missing certain things, their growth is retarded, their minds cannot grow the way they would have grown.

That's why in my commune I have allowed vegetarian eggs. All the vegetarians of the world should allow vegetarian eggs, because they supply the necessary proteins for intelligence; otherwise, just vegetarian food is not enough. They will be against me, because just the word "egg" is enough for them to be against me. But these eggs are simply pure vegetable, because they don't have the male sperm. They are not going to give birth to anything. They are not alive, so you are not killing anybody. For all vegetarians of the world, unfertilized eggs should become an essential part of the menu.

The people who commit suicide in the East are also different than the people who commit suicide in the West. In the East people commit suicide because of hunger, because of starvation, because they cannot manage to live -- and life becomes such a torture. So there is a qualitative difference.

But the intelligent people in the East have always turned towards meditation. Whenever they have felt that life has no meaning, they have tried to find the meaning within themselves; that's the way of meditation. They have tried to find out the very source of life, love, and they have found it. Anybody who looks inwards is bound to find it. It is not far away, it is just within you. You are carrying it all the time!

The Western intelligentsia is looking for meaning outside, and there is no meaning outside. They are looking for blissfulness outside. Remember, the beauty is in the eyes of the onlooker; it is not there outside. And the same is true about meaningfulness, blissfulness, benediction. It is within your vision, it is within you. When you have it, you can project it over the whole existence. But first you have to find it within yourself.

If Jean-Paul Sartre, Marcel, Martin Heidegger, Ludwig Wittgenstein, Bertrand Russell, people like these, had been born in the East, they would all have become enlightened beings. But, in the West, they all became tremendously burdened with anguish, anxiety. They found that it is all accidental and meaningless, that there is no purpose in life, and joy is just a dream, just a hope; it does not exist in reality.

The West needs meditation. The East needs medicine; it is sick in the body. The West is sick in the soul. Once we understand the problem clearly.... Now it is not the East which is a danger to the world; at the most they can starve and die as they are dying in Ethiopia. But it is not a danger to the world. In fact, in a way the

starving East is helping the world by dying. It is reducing the population of the world. It is making everybody richer, without your knowing. One thousand Ethiopians dying every day -- you may not see that somehow they are helping your comforts, but they are, because if the population of the world is reduced, people can live more comfortably, more easily, more joyously.

The problem is not coming from the East; the problem is coming from the West. The problem is the Western intelligentsia is fed up with life, so there is no real resistance from the intelligentsia against nuclear weapons, against a third world war. In fact, it seems deep down the Western mind is somehow hoping that it happens soon, because life is meaningless.

Rather than taking the risk of committing suicide yourself, if politicians can manage to destroy the whole world, that will be far easier. You will not be in the dilemma of to be or not to be. You will not have to think whether to destroy yourself or not, to wonder if perhaps tomorrow things may be different.

It is an individual responsibility to commit suicide, but a global war, a nuclear war -- all your personal responsibility disappears. It is not your doing, it is just happening.

Why is the Western intelligentsia not really fighting against nuclear weapons? Why are the scientists -- who are part of the intelligentsia -- still serving governments? The simplest way will be that all the scientists who are creating nuclear weapons should resign. They should say, "Enough is enough. We cannot create these weapons which are going to destroy life on the earth." And the poets, the philosophers, the painters -- they don't seem to protest. They have just become spectators. There is a reason behind it. Western humanity has been turned by and by into spectators -- about everything.

You don't play football, but twenty-two persons who are professionals, this is their business, to play football. And millions of people are just spectators, and they are so excited... jumping in their seats, screaming, shouting. If they are not in the stadium, then they are sitting in their homes before the television screen and they are doing the same gestures there. Somebody else is playing; you are just a spectator.

The average American is looking at the television five to six hours a day: six hours of just being a spectator, not a participant. Then there are movies where you are spectators, and there are boxing matches where you are spectators. It seems you have lost contact with life. You simply see others living; your life is just to watch. Somebody is in a competition for a world championship in chess, and you are watching. Can't you play chess yourself? Can't you play football yourself?

It is not far away, it is already happening... you will not be making love to your wife, to your girlfriend -- somebody else will be doing it and you will be watching, jumping: "Aha! Great! Go on!"

You have left the whole of life for others to live on your behalf, and then you ask where the meaning has gone, why you don't feel alive, why there is not some significance in your life. Spectators cannot have significance -- only participants, totally involved, intensely involved in every action.

So perhaps the Western intelligentsia is just in the situation of spectators, watching when it is announced on the television that the third world war has begun. Listening to the radio, reading the newspaper.... But are *you* going to do something or not? It is doing that keeps your juices running. If you are simply watching, your own juices dry up. You become just a skeleton.

I am surprised that the West has a great, educated, intelligent majority in the world, but they do nothing, they don't take any action. AIDS is spreading -- you are simply watching. The Soviet Union and America are both piling up nuclear weapons, preparing your funeral pyre -- and you are just watching.

You have to be taken out of this hypnotic state of being a mere spectator. There are not many people who are making nuclear weapons. There are only twenty scientists in America who know -- just twenty scientists. Can't they simply say, "No, we are not going to be servants of death!"

And the same will be the situation in the Soviet Union. There cannot be more people than that who can create nuclear weapons. If it happens in America, I am certain it will happen in the Soviet Union too. The question is just that somebody has to begin.

And all the poets and all the painters and all the great Nobel Prize-winners, novelists, actors, musicians, dancers -- what are *they* doing? There should be a great protest -- that all the nuclear weapons should be drowned in the Pacific. Whoever named it the Pacific must have had great insight into the future. Now let that name become a reality.

But the trouble is, unless you start feeling some meaning in life, some joy arising in you, some fragrance surrounding you, you cannot fight for life. And life needs, for the first time in the history of man, to be fought for.

Meditation will create the necessary atmosphere. It will bring you back to action, back to love, back to meaning. And then, naturally, you will see that it is time something has to be done. This beautiful earth

should not die.

This is a unique planet, very small. In this immense universe, which knows no limits, this small earth is unique -- unique because birds sing here, flowers blossom here, life has reached a new level: consciousness. And in a few people consciousness has touched its omega point: enlightenment.

Compared to this earth, the whole universe is dead. It is big, vast, but even a roseflower is far more valuable than the biggest stars. Anybody who wants to destroy this earth wants to destroy something unique that is evolving. And it has taken millennia to come to this state of consciousness. Even if only a few people have attained to ultimate bliss and ecstasy, that is enough to make this earth the greatest treasure.

It is very small -- the sun is sixty thousand times bigger than the earth. And this sun is a very mediocre one; there are very big suns that you see as stars. There are millions of solar systems, but no solar system can claim a Gautam Buddha, a Lao Tzu, a Bodhidharma, a Kabir. This earth has done something immensely great, it has made the whole universe rich. It *cannot* be destroyed.

War should be stopped -- and it is within our hands to do so. Don't be only a spectator. Rather than just remaining in your misery, start finding sources of life and mystery within yourself.

This is the function of this mystery school: to make you acquainted with simple methods so that you can attain to the very center of your being. That is the only possibility for saving the whole world. If only two hundred people are enlightened, then there is no way the world can be destroyed. And two hundred people is not a big number. Just in this commune we can manage two hundred enlightened people!

BELOVED MASTER,
COULD AMERICA SURVIVE THE DESTRUCTION OF RAJNEESHPURAM? CAN THE WORLD?

No, America cannot survive the destruction of Rajneeshpuram, nor can the world, for the simple reason that we are creating the energy that can stop the destruction that is looming larger and larger and closer and closer on the horizon.

This is the only commune in the whole world where people are not just being spectators, where people are searching for the antidote to nuclear weapons, where people are trying to find out the sources of life so that death loses all meaning.

It will be the most idiotic act on America's part to destroy this commune, because it will mean destroying innocent people who are trying to reach to their own center of being. And that is the only possibility of saving the whole world.

Either meditate, become enlightened -- or the whole world is going to become a graveyard... Christian, of course.

BELOVED MASTER,
HOW DID "JESUS CHRIST!" BECOME A SWEAR WORD?

Jesus! -- that's great.

There *is* a psychology behind it. Jesus has been claiming himself as the savior of the world, as the only begotten son of God. He is placing himself at the highest point. He is the shepherd and you are the sheep. This egoistic attitude is bound to create its reactions. This is one of the reactions, that the very name of Jesus became a swear word. I don't want to become a swear word. That's why I have been trying to come closer and closer to you.

Now Rajneesh Foundation International is going to be changed into Rajneesh Friends International. I would really like to sit with you there, amongst you. The only problem is, the chair cannot speak. But don't blame me for the chair's incapacity. Whenever somebody has done that, tried to position himself above you, some way or other you take revenge. In India, the same has happened with Gautam Buddha. In Hindustani, "Buddha" has become just its opposite: the idiot in Hindustani is called *buddhu*, and buddhu comes from the same root as "buddha."

But strange -- why should buddha become buddhu? The reason is the same. It is said, after the birth -- and of course it has to be special kind of birth.... Buddha's mother is standing and Buddha is born -- no woman stands when a child is born! And Buddha is born standing; not only that, he walks seven steps and

then declares, "I am the most supreme enlightened being. In comparison to me there has never been anyone, and there will never be anyone."

Now, this type of person is bound to create reactions!

Okay?

From Bondage to Freedom

Chapter #31
Chapter title: Democracy means mediocracy

15 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
WHY DOES EVERYBODY WANT TO PROVE AND TO ASSERT? WHAT IS THE PSYCHOLOGY BEHIND PROVING AND ASSERTING ONESELF?
PLEASE EXPLAIN.

The psychology behind assertiveness, behind proving oneself, is very simple. Every child, from his very beginning, is told that he is not what he should be. Disciplines are given, commandments are given; he has to fulfill them. If he cannot, he starts feeling inferior. It seems that others are fulfilling them, only he is not capable. And the inferiority complex is the basic mind disease out of which many diseases arise.

No child is born with an inferiority complex. It is the parents, the teachers, the priests, the society, the culture, which are responsible for creating the inferiority complex in the child. And the only way for the child to get rid of it seems to be to prove himself worthy according to the expectations of others. It creates a very miserable situation. He is not growing towards his own potential, he is following guidelines given by others. He will become somebody else that he was not by his nature supposed to be. He will never be happy; misery is going to be his lot. He may be able to assert himself; he may not be able to prove he is worthy, or he may be able to prove he is -- whatever the case, misery is going to be the end result.

If he proves worthy in the eyes of others and becomes respectable, he will smile -- but in his being there will be no flowers blossoming. He will show that he is dignified, but deep down he knows he has betrayed himself. He has committed the greatest crime possible: he has betrayed his own nature. He has gone against existence and listened to all kinds of idiots.

If he succeeds, then he is miserable. If he does not succeed, of course he is going to be miserable; he has failed. Others were right, that he is basically inferior, that he does not belong to the higher class, that he belongs to the lowest. It hurts -- because no individual is higher and no individual is lower.

I do not mean by that that everybody is equal. I am not a communist. Communism, to me, is out of date. It is as dead as Christianity, Buddhism, Mohammedanism. My approach is totally different.

In the past these were the only two alternatives: either man is equal -- equality of all human beings -- or people are unequal. I have a third alternative: people are unique, incomparable. They cannot be compared, so how can you say who is inferior and who is superior? Is the flower of the marigold inferior to the rose? But how can you decide? They are unique in their individualities. The whole existence produces only unique people; it does not believe in carbon copies. So the question of equality or inequality does not arise;

I cut it from the very roots.

There is a Greek story. One crazy king had a very beautiful house made only for guests, and he had made a golden bed. When the guest entered the house he could not believe it -- those guests were also kings -- that he would be receiving such a warm welcome, so much respect and honor: "And people think that this man is crazy! He is not." But soon they were to find that he was.

His craziness was that the guest had to fit with the length of the bed. If he was longer, then he had to be made shorter -- a little part of his legs would be chopped off. If he was shorter -- I think that man was the inventor of traction -- the king had very big wrestlers who would pull the guest from both ends to make him fit the size of the bed. Whether he died or lived, that was not important; the size of the bed was important! Mostly the man would die.

This idea of making everybody equal, cutting them to the same size -- economically, educationally, in other ways -- is absurd, because inequality will show in other dimensions. People are not equally beautiful -- then tomorrow plastic surgery has to make them equally beautiful. Their color is not the same -- then some day they have to be injected with pigments to make their color the same.

Everything is unique; you cannot find two persons equal -- and communism has the idea that the whole humanity has to be equal! Intellectually you cannot make them equal. The genius of a musician and the genius of a mathematician are totally different worlds. If you want them to be equal, then you will have to destroy the heights, the peaks of genius, and reduce them to the lowest denominator. Then communism will be the greatest massacre that has happened to humanity in the whole of history.

I stand for man's uniqueness.

Yes, every person should be given equal opportunity to be his or her self. In other words, every person should be given equal opportunity to be unequal, to be unique. The opportunities can be given, but the mathematician should become a mathematician, and the musician should become a musician. But no society up to now has allowed the individual his freedom.

You think that you are free. You are simply living in an illusion. Humanity will only be free the day there is no inferiority complex produced in children; otherwise, freedom is just hypocrisy. Others are trying to make you a puppet. My whole life I had the problem....

The intentions of the parents are not bad, the intentions of the teachers are not bad. I never suspect their intentions -- but I suspect their intelligence. I suspect their understanding of human nature, its growth, its possibilities.

When I was going to the university, my whole family was in a turmoil. Somebody wanted me to be a doctor, somebody wanted me to be a scientist, somebody wanted me to be an engineer. I listened to everybody, and then I said, "Nobody wants me to be myself. And you think you are all well-wishers! Not a single person in the whole family" -- and in India, the family is a joint phenomenon; my family consisted of fifty, sixty people -- "none of you has said, 'We want you to be just yourself.' Why do you want to impose your ideas on me? What right have you got? If you are so interested in medicine, go and become a doctor! But why should I fulfill your desire? You are making me a puppet, an instrument. And I simply say no to everyone in the family. I will do what I want to do. I am going to study philosophy."

They all laughed. They said, "Study philosophy? Then you will remain a pauper all your life."

I said, "At least I will have the satisfaction that this is my own choice, that I am independent in whatever I have done, nobody has manipulated me. Becoming a doctor and rich, a scientist and rich, will not be a contentment to my heart. I will always remember that this is somebody else's trip -- I have been forced to do it! Even your Nobel Prize will not give me the contentment, the joy which comes out of freedom."

I knew what they would do, so I said, "I know what is in your mind. You will say, 'Then you go on your way, but we are not going to support you financially.'" I said, "That is clear. I don't resent it. I don't follow your advice -- I have no right to take your financial support. Even if you give it to me, I will not take it."

For two years I was earning -- working in the night, studying in the day. My father was very sad and very sorry. Many times he came and said, "Forget all that. You are destroying your health; you don't have time to rest, you don't have a disciplined life."

Finally he came and wept and said, "Unless you accept money from me every month, I am going to sit here and fast and I am not going to move."

I said, "That makes sense. You have finally accepted and respected my desire. These two years have not gone in vain." It was troublesome, it was not comfortable: running twenty-four hours a day -- only once in a while, whenever I could get time, sleeping, eating.

He said, "We are sorry. We had not thought that you would go so far."

I said, "Remember it. Whenever I do something I do it the whole way."

When I came back from the university, everybody except my father asked, "Now what are you going to do?"

I said, "You need not be worried. I have already an appointment as a teacher of philosophy in a university." Because for six years I proved my love for philosophy, my insight into philosophy, my ingenuity in seeing into its complexities, every teacher of my university and the vice-chancellor wanted me, immediately after I passed my master's degree, to become a teacher in the university.

I said, "It does not matter.... If you want to do something totally, you can change deserts into oases. You can change the life of a beggar into the life of an emperor. The whole question is, inside you there should be no inferiority complex. And you have not been able to create that in me."

I have never proved myself superior to anybody. I have never been assertive in that sense, of dominating. But I started speaking very early in my life, when I was in high school, and the principal was amazed. He could not believe that a student could speak in such a way.

Then I was speaking continuously throughout my whole university career. I had won so many shields, cups, inter-university competitions around India, that my mother started asking me, "Where are we going to keep all these things you go on bringing again and again?" But I have never learned speaking in a school, or oratory. I have never read a single book on how to speak, simply because I want to be just myself. Why should I read somebody else's book? I can speak in my own way.

And what is the problem? Everybody speaks, and everybody speaks beautifully. But something happens; if you are brought to the podium before the microphone, something strange happens. You forget speaking -- which you have been doing since your very childhood. Standing before an audience of thousands of people, so many thousands of eyes on you, you become afraid whether you will be able to perform according to their expectations or not. It is, somewhere, your inferiority complex that gives you trouble. Otherwise, it is just the same whether you are talking to one person or you are talking to one million people.

If you are clean inside, having no wounds of inferiority, then who cares what people expect of you? You have never fulfilled anybody's expectations. You have been simply living your life according to your own insight, intuition, intelligence. And that's the way it should be. A healthy human being will not have an inferiority complex.

And the other side of the story is: if you don't have an inferiority complex, you will never try to be superior. There is no need to be superior to somebody, dominating somebody, having the upper hand over somebody, controlling somebody -- you will never become a politician.

Only people who are basically suffering from an inferiority complex are attracted to politics. The very attraction towards politics guarantees it, what their problem is. Anybody who is attracted towards politics should be immediately treated psychologically. All politicians are sick, without any exception. Unless they are sick, they will not be in politics.

A person who has no desire to have power over others, to prove himself... because there is no need! He is alive, he is breathing, he is doing his thing; that is enough proof. He has made his signature. Certainly it is his signature, not somebody else's.

And remember, if even your thumbprint is unique in the whole world, what about your being? If nature does not create two thumbs alike.... How much care! Not even by mistake do two thumbs have the same lines -- and there are five billion people on the earth!

Being is so significant that it is irreplaceable.

You are just yourself.

Do something that comes out of you -- not to assert, but to express! Sing your song, dance your dance, rejoice in being whatever nature has chosen you to be.

If we can destroy the inferiority complex... which is very simple: the teachers and the parents just have to be aware not to impose themselves on the helpless children. And just within two decades the new generation will be free of the inferiority complex. And with it will go all politics, all presidents and all prime ministers. And their going will be such a great relief!

People will express their creativity. There will be musicians, there will be dancers, there will be painters, carpenters. There will be all sorts of creativity around the world. But nobody is competing with anybody else; he is simply doing his best. It is his joy. The joy is not in competing, the joy is not in coming first; the joy is in doing it. It is not outside the act, it is intrinsic to the act.

That's my image of the new man. He works, but his work is his life, his very soul. Whatever he does, it does not matter.

I am reminded of Abraham Lincoln. When he became the president of America, his father was a shoemaker. And, naturally, egoistic people were very much offended that a shoemaker's son should become the president. They were aristocrats, super-rich, who thought that it was their birthright to be in the highest post. A shoemaker's son?

On the first day, as Abraham Lincoln entered to give his presidential inaugural address, just in the middle one man stood up. He was a very rich aristocrat. He said, "Mr. Lincoln, you should not forget that your father used to make shoes for my family." And the whole senate laughed; they thought that they had made a fool of Abraham Lincoln.

But Lincoln -- and that type of person -- is made of a totally different mettle. Lincoln looked at the man and said, "Sir, I know that my father used to make shoes in your house for your family, and there will be many others here... because the way he made shoes, nobody else can. He was a creator. His shoes were not just shoes, he poured his whole soul in it. I want to ask you, have you any complaint? -- because I know how to make shoes myself; if you have any complaint I can make another pair of shoes. But I know that nobody has ever complained about my father's shoes. He was a genius, a great creator, and I am proud of my father!"

The whole senate was struck dumb. They could not understand what kind of man Abraham Lincoln was. He had made shoemaking an art, a creativity. And he was proud because his father did the job so well that not even a single complaint had ever been heard. And even though he was the president of America, he was ready to make another pair if there was any complaint.

The man looked silly. Lincoln insisted, "You have to speak! Why have you become dumb? You wanted to make me a fool, and now, look all around: you have made a fool of yourself."

It does not matter what you do. What matters is how you do it -- of your own accord, with your own vision, with your own love. Then whatever you touch becomes gold.

BELOVED MASTER,
IN WHAT WAY DO YOU ENVISAGE DEMOCRACY PLAYING A PART IN YOUR COMMUNES?

The question is a little complex. Democracy is not the highest goal. It is better than dictatorial regimes, it is better than monarchies, but it is not the end of the journey -- because democracy basically means government by the people, of the people, for the people, but the people are retarded. So let us say: government by the retarded, for the retarded, of the retarded.

Democracy cannot be the highest possibility man can attain. It is good in comparison to other forms of government that have preceded it, but not something that can succeed it. I call that meritocracy.
I want a government by the people of merit.
And merit is a very rare quality.

As the situation is, all the geniuses of the world are outside governments. It is hilarious: those geniuses are needed in the government because they can give the best world to humanity, but they are servants of the retarded politicians. Now the scientists who are making nuclear weapons are in the service of people like Ronald Reagan. What merit has he got? What intelligence has he got? What is his contribution to the world? -- those third-grade Hollywood cowboy films? But *he* will make the decision, and the geniuses will never be known; they will work almost anonymously.

The same is the situation in Soviet Russia, and everywhere else in the world. The Russian government does not allow its scientists, poets, or other geniuses to receive the Nobel Prize, for the simple reason that by receiving the Nobel Prize they become world famous. And a genius has no business becoming world famous; he should do his work.

The greatest physicist today is in imprisonment in Soviet Russia. The greatest physicist perhaps of all the ages, who has gone deeper than Albert Einstein -- Sakharov -- is serving a life sentence in Siberia. His only crime was that he refused to obey the Soviet government, and accepted the Nobel Prize.

Now, the people who are ruling the Soviet Union are just third rate. None of them has shown any genius -- Sakharov alone has as much as the whole stupid lot -- but they have power. And the best physicist, who can contribute to the world immensely, is simply rotting in Siberia.

The situation may be a little bit different in different countries, but the basic thing is the same: the people of merit are not the people who rule. The people who rule are always mediocre. Democracy, rightly

translated, is mediocracy. I cannot support mediocracy. I would like people of merit, geniuses, to manage the world -- and things would be totally different.

For example, instead.... Anybody who is born in America, after a certain age becomes adult, is able to vote. Why this limitation of a certain age? What is so great about it? And if you can make a limitation that at twenty-one years -- any age limit -- you are able to vote, why can't you make it a point that unless you have a master's degree, a first-class master's degree in any subject, you cannot vote for the federal government?

You can make it a point that you have to have a first class bachelor's degree if you want to vote in the state government. You have to have a doctorate if you want to stand for any position in the federal government -- a Ph.D. is absolutely necessary. If you want to become the president of the country, then you must have at least a D.Litt. or D.Sc. Without having these qualifications you cannot stand, you cannot run for the post.

So we should require merits for each post -- the highest merits. And we should make grades of voters: for the federal government, the highest degree; for the state government, a lower degree; for the county, a little lower degree.

But meritocracy has to take the place of democracy. Then perhaps you will see Sakharov not suffering in Siberia, but being the prime minister of the Soviet Union. Then you will see Yehudi Menuhin perhaps being the president of America. And there are thousands of geniuses around the world....

And remember, geniuses are never destructive; they are always creative. With a genius president in America, and a genius president in the Soviet Union, a third world war becomes impossible. In fact, with geniuses ruling all over the world, the day will not be far off when they will decide that it is better to make one world rather than divide it into nations, because that solves problems more easily.

There are thirty million Americans who are dieting because of too much eating. Now, these people should be transported to Nigeria, Ethiopia, India -- there is no need for any dieting, just being in Ethiopia will bring them to their senses! Just leave them in Ethiopia. They will not die -- they have at least enough fat to last for ninety days. And for ninety days, bring thirty million Ethiopians to America. Those people will really enjoy your fridges!

It is simple... a world government can look at the whole world as one humanity. Problems are not so much as they appear. At one time, in Soviet Russia, they had a bumper crop of wheat. Rather than giving it to the countries who were dying without food, they started burning wheat in their railway trains instead of coal. Now, those poor countries where people were dying have enough coal: if the world is one, the coal can be given to Soviet Russia, the wheat can move to the poor country.

And if there is one world, then there is no need for seventy-five percent of every nation's wealth to be wasted on nuclear weapons, on armies, on other kinds of war materials. Seventy-five percent! Humanity is living only on twenty-five percent. If there are no longer any nations, the question of war does not arise. A hundred percent of all energy, money, income becomes available to the whole world.

There are countries -- for example, I know India -- where labor is so cheap.... In America, things are almost ten times more costly, for the simple reason that labor is so costly. It is simply stupid. Why not make industries in India, produce any item in India, ship it to any country where it is needed? It will be cheaper, it will be available to more people.

The Soviet Union has one-sixth of the land of the whole earth, and the population is only two hundred million. India's population today is eight hundred million, and by the end of the century it will be one billion. For the first time in history, India will be going ahead of China. Up to now China has been ahead. China will be number two, India will be number one. But it is not a great joy to be number one. India can manage very easily four hundred million people; more than that is impossible. The land is not there, the soil has been exploited too much for centuries. One billion people -- simply the idea...! India will become a thousandfold bigger Ethiopia.

In Ethiopia one thousand people have been dying every day. In India millions of people will die every day. But there is no need. Just by the side is the Soviet Union, with vast lands spreading from one corner of Europe to the other corner of Asia, covering two continents. It is such a simple matter: over-populated areas should be shifted, people should be shifted to under-populated areas.

In Switzerland they have dropped birth control policies. They are encouraging people to produce children, because for the last two years their population has been going down. We are living in an insane world. There are countries where it is so hard to teach people to use birth control methods so that their population does not rise, and there are countries where the government is giving every encouragement and

rewards for people to produce children; otherwise the country will disappear. But what is the need to produce children when so many children are there, dying? Just shift them to Switzerland. Adopt them; that will be more humane.

And the same is the situation about everything. All this can be changed by people of genius coming to the top. And the simple way is, make categories so universities become your centers of power, not governments; universities create your governors, your presidents, your vice-presidents, your senators. And that should be the right thing to do.

Now, as things are, the profession of the politician is the only profession which needs no qualification. Even if you want to be a plumber, some kind of qualification will be needed, some training in plumbing, some certificate. But if you want to be the president of America, no certificate is needed. It seems strange: plumbing is more important than the presidency of America! If you want to be a senator, no qualification is needed. If you want to be a teacher in a kindergarten school, qualifications are needed.

Democracy is not succeeding; it has failed. It was better than its predecessors, but now we have to find a new alternative, because democracy has failed. It has not been of any help.

I call it meritocracy.

The future belongs to meritocracy.

BELOVED MASTER,
HAVE NOT RELIGIONS DONE ANY GOOD TO HUMANITY?

Corpses cannot do any good to anybody, unless you like stinking things. It is a question of preference. Religion means something dead.

A roseflower alive, dancing in the sun, in the wind, surrounded by its aura of perfume, is one thing. You can find a roseflower, dry and dead, in THE HOLY BIBLE too; people keep them. The color has faded, the fragrance is gone, there is no life in it. It only *reminds* you of a flower, it is no longer a flower. There is no longer any juice in it, it is dead, dry. Even to call it a roseflower is not right -- it is only a corpse. Religions are corpses.

Religious experience is the living rose. Religious experience is individual. Religion is an organization, and the moment truth is organized it dies. Truth can have a beating heart only in the individual, because organization has no heart. Organization does not breathe, organization is just a graveyard.

All religions are graveyards. Yes, underneath the graves there are people who have once been alive, who had once loved, sang songs, danced, laughed. But now it is only a graveyard. Those people may be there only just as skeletons.

Religion is always dead. Religious experience is always alive. Religious experience has given tremendous riches to humanity. Religion has simply harmed. Religious experience needs no priests, no churches, no ritual, no God, no heaven, no hell. It needs only an inward journey, because there is the real shrine. There is the source of your life, of your love, of your joy, of your celebration.

Moving inwards, you will find living sources, living waters which are eternal. And the man who finds it can help others. He cannot give to you his experience, but he can explain it to you -- in a very rudimentary way, because words are not capable of expressing the wordless. But he can try. He can at least create an urge in you -- which is dormant in every human being -- to enter into your own being.

And once you know yourself, you know there is no death. Once you know yourself, you know there is no inferiority. Once you know yourself, a tremendous rejoicing arises in you which wants to create. It wants to sing, it wants to dance, it wants to compose music. To different individuals it will happen in different ways.

Religious experience has been a benediction, a tremendous blessing -- but to very few people, because most of the people don't bother about individual experience. They simply become Christians, Hindus, Mohammedans, Jews. They become part of an organization which promises, "Just believe in THE HOLY BIBLE, in the TORAH. Believe in the GITA, in the KORAN. Just belief is needed on your part and you will reach to the ultimate state of bliss, to paradise."

Organized religions are cheap. They have not helped anybody; they have harmed millions. They have created thousands of wars, burned living human beings -- they have called them crusades, jihads, wars of religion, wars for God. Every kind of nuisance has been committed in the name of religion.

It is time -- we should get rid of religions and start searching for religious experience, which has never harmed anybody.

BELOVED MASTER,
WHY ARE YOU SO AGAINST CELIBACY?

I am not. Nature is -- and I am all in favor of nature. To me, there is no other way to find truth, to find peace, to find meaningfulness, than being natural.

Celibacy is one of the most unnatural things. It has destroyed so many human beings -- millions -- Catholic monks, Hindu monks, Buddhist monks, Jaina monks, nuns. For centuries they have been teaching celibacy; and the most amazing thing is, even in the twentieth century, not a single medical expert, physiologist, has stood up and said that celibacy is impossible, that in the very nature of things, it cannot happen.

To impose celibacy means to pervert the sexual energy of man. It is celibacy that has created homosexuality. It is celibacy that has created sodomy. Perhaps you don't understand the word "sodomy"; it is making love to animals. And, finally, it is celibacy which has brought humanity to experience the great joy of AIDS. I call AIDS a religious disease. It has been created by all the religions.

Nobody ever has been celibate, whatever the pretensions; you can only be a hypocrite. But your sexual energy will find ways to move -- it is natural.

Celibacy is as natural as somebody taking a vow that he will not allow his hair to grow. What are you going to do? Is it within your hands? The body does not listen to you and your orders: the hair will continue to grow. You will be surprised: even in his grave, when a man is dead, hair and nails go on growing. What to say about in his life?

I have heard... two small children, six and seven years old, were standing by the side of a Catholic monastery. A few monks were passing by.

The little child asked the older one, "I wonder, what is the difference between a man and a monk?"

The older one said, "I know the difference, but I don't understand the meaning. I have asked older boys. They said that the difference is that the monks use their ding-dong only for pissing."

The younger boy said, "I don't understand.... That means we are also monks, because we also use our ding-dong only for pissing! What else to do with it?"

But remember, ding-dong is two words. Ding is pissing -- and dong you have understood!

You cannot escape from dong, and there is no need; it is perfectly natural, human. Enjoy both: ding, and dong too!
Okay?

From Bondage to Freedom

Chapter #32
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BELOVED MASTER,
A PRIEST SETS HIMSELF UP AS A MEDIATOR BETWEEN MAN AND GOD. THE LAWYER'S JOB IS TO MEDIATE BETWEEN MAN AND JUSTICE. AREN'T THESE PROFESSIONS ESSENTIALLY THE SAME? WHY DO WE NEED LAWYERS?

We do not need them. The priest is not needed. You are part of existence, you are already in it; there is no question of any mediation. Any mediator between you and existence will be a barrier, will not be a bridge. The bridge is already there. You cannot exist without the bridge. Your breath, your heartbeat, your very being is continuously nourished by existence in every possible way.

The priest is absolutely not only unnecessary, but harmful, poisonous. He creates the division between you and the whole, and then he exploits you. His strategy is simple. He exploits, because he knows how he can help you to be bridged with existence, with the cosmos. You do not know, and he knows; naturally, you become spiritually enslaved to him.

The priests are serving the devil, and all the churches and all the synagogues, all the mosques, all the temples are not for God. They are creations of the priest, and they are barriers, to be demolished completely, erased from the earth. There is no need for any priest.

When you see the sunrise, do you need a mediator to connect you with the beauty of the sunrise? When you see a beautiful flower, do you need a philosopher to explain to you what beauty is? Then his explanations will become a wall. His philosophy will not help you to understand and to experience the beauty of the rose. On the contrary, instead of understanding the rose you will have some dead words about beauty. When beauty is present, there is no need to think about beauty. Why not drink it directly, immediately, without mediation?

The same is the situation with the legal expert. He is not there in the service of justice, he is there to protect the criminal; otherwise, there is no need. A case that goes on for years can be settled within three days.

And that's what happened in Mao Zedong's China. He made it clear that lawyers are not needed, the whole profession is finished. The man of justice is there; he can see clearly, can listen to both the parties. But the legal experts camouflage the whole thing in legal jargon. They create such a smoke around the thing that even the judge cannot see what is true and what is untrue. It is better -- let the common man stand before the judge.

The judge should be educated about justice, fairness, respect for the individual. Even though he has committed a crime, you may condemn the act but you cannot condemn the individual. An action is a small thing in the whole life of an individual, just a small episode. That episode is not the whole life. Condemn the act, but don't destroy the dignity of the individual. Justice will be easier, far easier. The more experts are there, the more they try to find ways to go roundabout. And logic is a prostitute; it can prove anything, it can disprove anything.

It happened in one of the universities of India, Nagpur University, that I was a participant in an inter-university debating competition. My partner fell suddenly sick; he was not able to participate. I was speaking for the subject, he was speaking against the subject. I spoke for the subject, and I asked the judge -- who was the chief justice of the Supreme Court -- that permission be given to me to speak on behalf of my partner too, because he was sick.

But he said, "How is that possible? You have just now spoken for the subject."

I said, "Logic is a prostitute. You just give me a chance and I will show you."

He was interested. He said, "There is no harm. Try!"

I spoke against the subject. I won two prizes: first prize, against the subject, second prize, for the subject. Naturally, I spoke more emphatically for the sick man. And I told the chief justice, "Now do you see? Logic can prove anything, can disprove anything." And law is only an application of logic in a particular direction.

So legal experts go on arguing, confusing the judge, confusing the juries. It takes years, and even then most of the criminals are released, most of the murderers are released. So much expense, so much wastage of time, so many people involved -- finally the murderer is released. In fact, the man who can save the criminal is thought to be a greater expert in law than the man who cannot save the criminal. But by saving the criminal you are harming the innocent person.

It would be far simpler if there were no mediators. Two simple, common men cannot create so much

smoke. The judge should be perfectly educated. The situation in America is just the opposite. The judges are elected, elected by the common masses, by political parties. They don't know even the ABC of law. They are utterly ignorant about jurisprudence -- and they are to decide! And confronting them are experts of law who can confuse anybody.

Justice has become more and more impossible. The whole legal profession is illegal, there is no need of it. And judges cannot be elected -- that is not democracy, that is sheer stupidity.

The judge should be absolutely knowledgeable about the human mind, human psychology, the laws of the land, the values of the constitution. He cannot be elected; he has to be appointed according to his merit. And then it is so simple: two common men cannot deceive him; within three days the case will be over and the criminal will be caught. But it is strange -- judges know nothing of justice, and they have to face experts of law. And behind them are hiding all kinds of criminals. Even such a simple thing people cannot understand -- that justice is an expertise.

And there are means which can be used -- science has provided so many means so that the courtroom's whole structure will be different. The man who is testifying should be standing on a lie detector -- not knowing it is there. There is no need for any oath. The days of the oath are over; nobody cares about the oath.

I know professional witnesses.... I used to live in a city where the high court of the state was. I had a friend, and I was surprised that he was always moving around the courts; I thought perhaps he was employed there.

I used to go to the university by way of the court. One day I stopped the car and called him and asked, "What kind of job have you got? -- because mostly I see you outside the court."

He said, "I don't have any job. I am a professional witness."

I said, "What is that?"

He said, "You don't know what a professional witness is? I witness for anybody. So outside I find a client, a customer who wants a witness. He has done something wrong; I can witness and prove that he has not done it."

I said, "But you must be taking the oath...."

He laughed, he said, "I have taken the oath so many times it does not matter anymore. And even the judges know me, the advocates know me, the criminals know me. When the advocates find that it is very difficult to save a criminal, they seek my help. I am an eyewitness for anything. And I have become so expert in all these ten years that I earn more than the advocates."

There is no point in the oath. Who cares about a book when there are scientific instruments available which are absolutely certain? And more sophisticated mechanisms can be invented. The man can be hypnotized, and in hypnosis he cannot lie; he will have to say the truth. There is no way to lie, because in hypnosis he is unconscious. You can record everything that he says. And when he wakes up after hypnosis, let him listen to the record. He will be simply surprised: he has told everything that he wanted to hide.

Hypnotists are needed in the courts, hypnotic devices are needed in the court. Lie detectors are needed in the court. A very fair mind, not bigoted, having no conditions -- that should be the training of a judge. He is no longer a Christian, no longer a Hindu, no longer a Mohammedan, no longer a communist; his only function is to decide what is true and what is untrue. Beyond that, he has no ideology to impose, he has no mind to interfere with the truth.

The whole education of the judges should be of unconditioning. Silently he should listen to both sides, watch the lie detectors, listen to their hypnotic states, and decide. Within three days even the greatest case can be finished, and absolutely only the criminal will be punished. Neither advocates are needed, nor are witnesses needed. These are unnecessary parasites.

But everywhere mediators have been exploiting human blood. Man has to be made conscious about it. Every institution that civilization has created needs total change, a new orientation.

BELOVED MASTER,
CAN A PERSON BECOME ENLIGHTENED BY ACCIDENT?

This is something very significant to understand. Enlightenment is always accidental. That does not mean that you have not to try for it, but your trying is not going to bring it. Your effort is not going to

achieve it. But making the effort, searching in all directions in every possible way, some day it happens -- not because of your efforts but because of your intense urge, a tremendous intensity like a flame within you. But it is always accidental; you cannot say, "It happened because I did that." Otherwise, things would have been very simple.

For example, Buddha was sitting under a bodhi tree, and enlightenment happened. Now, thousands of Buddhist monks.... In every Buddhist monastery there are bo trees, and they are sitting, waiting for enlightenment to happen -- as if the bo tree has something to do with it.

Buddha had eaten that evening a sweet made of milk and rice. Buddhist monks think that has something to do with it, so for them it has become very spiritual food. Before sitting for meditation, they will eat *kir* -- that is the name of the sweet. But enlightenment has nothing to do with kir.

Buddha was sitting in a certain posture, the lotus posture. So every Buddhist monk sits in the same posture -- perhaps the posture has something to do with it. The posture has nothing to do with it, but millions, throughout history, have been sitting in that posture, torturing their legs. And now Westerners have started learning yoga postures, in which the lotus posture is the most important because Buddha became enlightened in that posture. For a Westerner, who has been sitting in a chair his whole life -- in a cold country you don't sit on the ground -- his legs are in tremendous torture, but he tries hard. It takes almost three months for him to attain to the lotus posture, but only to the lotus posture; and then he waits his whole life for enlightenment. It doesn't happen.

So it is not a certain sequence of causes that brings enlightenment. Your search, your intense longing, your readiness to do anything -- altogether perhaps they create a certain aroma around you in which that great accident becomes possible.

But you cannot manage it. Every seeker has to begin from the beginning; you cannot learn by watching somebody. That's what all the religions have been doing: a certain prayer, a certain posture, a certain ritual, a certain way of breathing. Nothing helps.

I have always loved a small story.... The archbishop of Russia became very much annoyed because on a small island three men had become known to the population as saints. Now, this is against Christianity. Christianity is the most foolish religion of all the religions. A saint has to be certified by the church -- as if to be a saint is a degree, a title. The English word saint comes from sanction. When the church gives the sanction, one becomes a saint.

The archbishop was very angry that without his sanction, these three people had become known as saints. And thousands of people were going to touch their feet, to get their blessings. Naturally, this was making him very angry.

One day he finally decided to go and see what kind of saints these were. He went in a motorboat, reached the island -- it was a very small island, only those three people lived there. It was early morning, and those three were sitting under a tree. They looked simple, uneducated, illiterate people.

The archbishop on the way was very nervous about facing three saints who have influenced thousands of people. But now he saw there was no problem -- these were idiots! He went there and they all touched his feet. He was well satisfied. He said, "Do you think you are saints?"

They said, "We are uneducated, illiterate, poor people. How can we think such high things? They are not for us. But what can we do? People go on coming. We try to prevent them, we tell them they should go to you, but they don't listen."

The archbishop said with an authoritative tone, "What is your prayer?"

The three looked at each other, they nudged each other. One said, "You say it." The others said, "You say it."

The archbishop said, "Anybody can say it, there is no harm. But start!"

They said, "We feel very embarrassed, because it is not really a prayer; we have made it up."

The archbishop was really angry: "You have invented the prayer? What is the prayer?"

One of them said, "You insist, so we have to say; but we are feeling very embarrassed, because the prayer is not very great, it is very simple. Our prayer is: 'You are three, we are three; have mercy on us.'"

Even the archbishop in his anger had to laugh. He said, "Great! This is your prayer?"

Those poor people said, "We are ready to learn. If you teach us the right prayer, the proper prayer, we will try it. But it should not be long, because we may forget it, or we may make mistakes, get confused. Our prayer is so simple we cannot forget it, we cannot make any mistake."

The archbishop read the whole prayer of the orthodox church of Russia. It was too long. Those three poor people said, "This is too long. Please read it again." The third time, they said, "Just one time more, so

we can remember."

The archbishop was happy that these idiots... "Now there is no problem: I can convince people that they know nothing -- not even the prayer of the church!"

They touched the archbishop's feet, thanked him and told him that there was no need for him to come, he should have just sent a message and they would have come to him. Why should he take such trouble? Anytime he wanted, he should just send a message and they would come to the church itself.

Very happy and contented, the archbishop left. When he was just in the middle of the lake, he saw those three running on the water, coming towards him, saying, "Stop! We have forgotten the prayer! Just once more!"

The archbishop looked at them -- they were standing on the water, running on the water. He must have been a man of some intelligence. He said, "Forgive me. Your prayer is right; you continue your prayer. Your prayer has reached; my prayer has not reached. You are really saints; it does not matter whether the church has sanctioned you or not. Sanctions are needed by those who are not really saints; your very existence proves it. Just forgive me, that I interfered in your life."

This is a story by Leo Tolstoy. It is possible. With purity of heart, with serenity of the mind, with calmness, even this becomes a prayer: "You are three, we are three; have mercy on us." And the great accident happens.

But you cannot copy it -- that is the problem. You can go to an island and sit under a tree, and say, "You are three, we are three; have mercy on us," and nothing will be happening. Within an hour or two you will get bored, and you will say that this does not work. It is not a question of methodology.

Existence has allowed enlightenment in so many different ways to people, all that we can say is that certain qualities -- not very particular methods, but certain qualities -- when they come to meet within you, function not as a cause, but something happens because of their presence. This is what in science is called a catalytic agent. They function as a catalytic agent.

For example, you know that water is made with hydrogen and oxygen. But you can go on mixing oxygen and hydrogen and water will not be made. If you divide water, you will find only hydrogen and oxygen. Then what is missing? Why, even when mixing them in the proper proportion, H2O, is the water still not happening? For that, the presence of electricity is needed. It does not cause it -- it is a totally different phenomenon than causality -- but its presence is a catalytic agent. Without its presence, oxygen and hydrogen can remain together for eternity, but water will not happen.

So when you see silver lines in black clouds, it is not just for painters and people who understand beauty and are sensitive to esthetic values. That silver line is nothing but the presence of electricity that transforms hydrogen and oxygen into water. But scientists were surprised in the beginning, because it does not take any part -- just its presence is needed. But without its presence nothing happens.

So I can say to you that enlightenment is always an accident, not an effect produced by a certain cause; otherwise, things would have been very easy. Everybody could have produced the cause, all the necessary ingredients, and would have become enlightened.

If the lotus posture is needed, he will do it. If standing on the head is needed, he will do it. If sitting under a bo tree is needed, he will do it -- anything. If other men have been able to do it, you can. But the problem is that it is not a cause-and-effect phenomenon. So I can describe only a certain presence which functions as a catalytic agent.

Meditation creates the catalytic agent: a totally silent mind with no thoughts, a totally relaxed body with no tensions, a totally empty heart with no moods, no feelings, no sentiments, no emotions. And then, simply wait.

In this silence, serenity, just wait....

And out of nowhere something explodes in you.

Yes, it is an explosion -- of light, of love, of tremendous bliss, which remains with you forever. You cannot lose it even if you want to. Nobody can become unenlightened again, that is not possible.

In an ancient sutra it is said, "You can make curd out of milk, but you cannot make milk out of curd." The process is not reversible. You can make butter out of curd -- in India people make purified butter they call *ghee*, but you cannot make ghee again butter or curd or milk. You have come to the end of the process. You cannot go back and there is no possibility of going beyond.

In India, ghee became a very spiritual, symbolic thing, for a simple reason; otherwise, there is nothing spiritual in it. The symbolic reason was that it gives you the whole process of enlightenment. You can attain it, but you cannot step down the stairs. Those stairs are gone; any step that you have passed no longer exists.

Nobody has said what I am saying to you: that enlightenment is accidental. There are only two possibilities -- either a thing can be causal or a thing can be accidental. The causal thing cannot bring you to eternal freedom because it is based on a chain of cause and effect. Only the accidental can bring you to freedom, to total newness, freshness, a new birth. Because of this phenomenon all religions have failed, because they were trying just to imitate somebody's enlightenment.

The Taoists are still trying to imitate Lao Tzu -- after twenty-five centuries doing the same things, eating the same things, living the same way, thinking that they will become Lao Tzu. But in twenty-five centuries not a single man has been able to attain the goal.

Jainas are doing it, Buddhists are doing it, all religions are doing a single thing: they have seen somebody whose eyes had a different light, whose gestures had a different grace, whose words had a different authority. He spoke from his very innermost core, he was not a scholar. He was not saying anything within quotes; he was simply expressing his own vision. He was singing his own song, dancing his own dance. He was utterly individual and immensely blissful. People seeing him started imitating -- what he was doing, they should do. And they have been doing, for thousands of years, all kinds of imitations.

Thomas a Kempis has even written a book which is thought by Christians to be next only to THE HOLY BIBLE in importance. The name of the book is THE IMITATION OF CHRIST. You can understand from the very name what the book contains. But even Thomas a Kempis could not become what he thinks by imitating Jesus Christ one can become. His book is read by monks, and they try to imitate. They become carbon copies.

And one thing is certain: this existence is absolutely against carbon copies. This existence knows only original faces. It will recognize you only when you come with your original face -- not Christian, not Buddhist, not Hindu, but just you in your utter nudity.

So I can suggest only that you can create the catalytic situation, and then wait. And have patience; you cannot force enlightenment to happen. You can manage the catalytic atmosphere, that's all that is within your hands -- then wait. Be patient.

Existence is impartial. Whenever the time is ripe, you will suddenly be aflame. All the old will be burned and something new, absolutely new, that you could not have even thought about, dreamed about, will have happened.

It is possible, but nobody can guarantee it.

It is going to happen if you can manage the catalytic atmosphere and wait. One never knows: it may happen today, it may take the whole life -- but it will happen. Just wait. Wait with deep trust in existence.

But whenever it happens, it will come as a great surprise to you, because it is accidental.

BELOVED MASTER,
DO ALL ORDINARY PEOPLE THINK THAT OTHERS HAVE SOMETHING MORE OR BETTER THAN THEY DO?

That's the definition of ordinary people. They are continuously comparing themselves with others. Comparison is their whole life's work.

Certainly people have... somebody has a better house, somebody has a better nose, somebody has a better body, somebody has a better mind. There are thousands of things. You can find in every person something better than you.

Even a beggar may have something better than you. Just the way he walks may have a grandeur, a carelessness. He has no worries, he has nothing to worry about. He sleeps in the street better than you sleep on the best mattress in the best house. The better the mattress, the worse the sleep. It is very strange but that's how it is, because for sleep what is needed is at least eight hours of hard work. That's the way your physiology is built. It has a built-in program. If you don't work eight hours at least, you can't have eight hours of deep, beautiful sleep.

You will feel jealous, and people are burning with jealousy, because it is not one thing with one person; everybody around you has something better than you: fair color, beautiful hair.... How many things are there? Can you find a person who has nothing better than you? And if you are looking only for "Who has something better than me?" then this whole world has things better than you. So many people, and you are burning with jealousy!

This is the ordinary state of humanity. And what creates it? Comparison. You have been told from your very childhood to compare. That is poison. You should have been told never to compare. You are unique, so is the other, and there is no question of comparison. Comparison is possible only if two persons are similar, but there are not two persons similar on the whole earth. Comparison is not possible.

The moment comparison drops from your mind, all jealousy disappears. Suddenly you find yourself strangely peaceful, contented, strangely respectful towards yourself, grateful to existence for whatever it has given to you. And it has given you so much, and without charging you anything. It has given you life -- which you cannot purchase. No money can purchase it.

Alexander the Great was simply impotent when it came to the question of purchasing life. He was dying, and he wanted to live only twenty-four hours more, because he had promised his mother that he would come back home and put the whole world at her feet.

Athens was only a twenty-four hours' journey, but he was so sick that the doctor said, "You cannot survive more than two, three hours, and it is better to stop here."

Alexander offered to give them anything they wanted, but the doctors said, "What can we do? Even if you give us your whole empire" -- and he was a world conqueror -- "life is not something that we can give to you."

But you have not been grateful to existence at all. It has given you more than life, which even Alexander the Great could not purchase. It has given you love, it has given you the sensitivity to see beauty, it has given you the capacity to understand great music. It has given you all that is priceless, and still you are ungrateful.

To me, to be grateful to existence is the first step of being a religio, a man of religiousness. It has nothing to do with God. It has something to do with gratitude. Just look how much you have. And *look* -- there is much more which you have not even explored. But your whole energy is wasted in comparing, which leads you nowhere, except to burning in jealousy, anger, frustration.

You are unique. And if existence accepts you as you are, don't reject yourself. That's what you have been told by your priests, your parents -- that you are worthless, that you have to prove yourself, that you are good for nothing.

That's what my father used to say to me in my childhood, "You are good for nothing." And I said to him, "Thank you!"

He said, "For what are you giving me thanks?"

I said, "At least you used the word 'good' for me. Good for nothing, but good, certainly. And I don't think that nothing is a bad quality. In fact, Gautam Buddha says nothingness is the highest experience. Buddha's word for enlightenment is nothingness, nirvana. So," I said, "you are telling me, 'You are good for enlightenment.' Thank you. Whatever your meaning is, I don't care. Whatever I understand, for that I am giving you my thanks."

And he said, "It is so difficult to talk with you. You make words mean whatever you want them to mean. Now, everybody knows what 'good for nothing' means."

I said, "I have no obligation to be convinced by their meaning. I give it a better meaning. And I will prove in my life exactly what you have said, you have predicted: I am good for nothing."

And when he became a sannyasin, I reminded him. I told him, "Look. Now you are going to be a disciple of somebody who is good for nothing. And all that I can do for you is to make you also good for nothing."

And he died with tremendous gratitude. The last day when I went to see him in the hospital, he reminded me, "Perhaps I have come to the point which you call 'good for nothing.' I was wrong, you were right, and I feel proud that even at that young age you had the guts to assert whatever you felt. You never rejected yourself, you never condemned yourself, you never compared yourself. You never asked for anything somebody else had. You were so contented with yourself -- as if you owned the whole world."

I said, "Really that's the case. Why bother about small things? You own the sun, you own the moon, you own all the stars. Why bother about small things?"

I have heard that two hobos -- that is another word for good for nothing, a shorter form -- on a full-moon night, are sitting by the side of the ocean. And it is immensely beautiful -- the ocean, the beach, the full moon driving the ocean mad.

One hobo said to the other, "I could give everything" -- and he had nothing -- "I could give everything to purchase this moon."

The other said, "Forget all about it! I am not going to sell it."

Why bother about purchasing and selling? You already own it! This whole universe is yours. And small things -- somebody has a little longer nose -- and you are worried, and you don't think about the whole sky full of stars.

People are all on fire continuously, but it is their own doing. Get out of the funeral pyre! In the end you will be there, but while you are alive, why go on sitting on a funeral pyre?

Accept, respect, and be grateful to existence. And suddenly you will feel a tremendous release and relaxation.

BELOVED MASTER,
RABINDRANATH TAGORE HAS WRITTEN, "I KNOW THAT A COMMUNITY OF GOD-SEEKERS IS A GREAT SHELTER FOR MAN, BUT DIRECTLY THIS GROWS INTO AN INSTITUTION, IT IS APT TO GIVE READY ACCESS TO THE DEVIL BY ITS BACKDOOR."
PLEASE COMMENT.

It is easy to feel loving towards me. That is not something great on your part. It is easy to feel trust, easy to feel surrender, but these are not going to help you.

In the commune, when you come across people just like you and you have to trust them, you have to love them, and you have to be in a surrendering attitude -- not in a fighting mood, not competitive, but ready to merge with them -- it is difficult. But you will have to take that challenge. Unless you take that challenge, you cannot come close to me.

These people are devices; the commune is a device. These people are just as frail as you are, as weak, as angry, as jealous, as immediately annoyed, irritated about anything. It becomes difficult for you to be loving towards them. But that is the test. In spite of them, you have to grow your strength of love.

You can love me because I don't give you any trouble. But that does not show that your love is growing within you. Your love has to become stronger, your trust has to become stronger -- even of those who are not trustworthy. It does not matter: they are not the consideration, *you* are. In spite of all their hindrances, obstacles, still remain loving. Unless you pass all these tests in the commune, you will never be able to love me. These are the steps which come to my temple.

It has always been easy for people to love and dedicate themselves to dead saints, sages, because they don't create any trouble for you. They are so far away -- Jesus, Krishna, Buddha; they are so far away they will not create any trouble for you. They will not snatch your girlfriend away from you! It is very easy to go and put a few roseflowers at the feet of Gautam Buddha's statue. But the real test is the people who are just like you, who are also passing through the same hindrances. You are a hindrance to them, they are a hindrance to you. The commune is a great device: everybody is a hindrance to everybody else. So five thousand obstacles -- naturally, you feel it is difficult.

Somebody snatches your girlfriend, then some woman catches hold of you. Being a gentleman you cannot say no. Being a man you cannot say, "I have a headache." Your girlfriend is gone, and this woman is sitting on top of you.

A strange commune: everybody is an obstacle for everybody else. And they are perfectly trained; they are doing their job just great! So to pass this ocean of five thousand people and still remain loving, trusting.... But that is the only way to come close to me. Without this fire you will never become real gold.

BELOVED MASTER,
WHAT ARE YOU COOKING?
WHATEVER IT IS, WE ARE EAGER TO EAT IT.

Unfortunately, I am not a cook. I have never made even a cup of tea in my life. I am really good for nothing. But *something* is cooking....

I am not allowed in the kitchen by my kitchen people, but I can smell something *is* cooking. And not only are you eager, I am also eager!

Okay?

From Bondage to Freedom

Chapter #33
Chapter title: Dismantle the ego

17 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
IS EMPATHY THE CURRENT THAT BRINGS ABOUT THE AWARENESS OF OUR EACH AND EVERY RELATEDNESS, AND VICE VERSA?

The experience of empathy is very rare. You know what sympathy means, you also know what apathy means; but empathy you do not know.

Sympathy and apathy are opposed to each other. Empathy is beyond both. To help you understand it, let me tell you an incident in Ramakrishna's life.

He was in a boat, going to the other shore of the Ganges near Calcutta. And just out of nowhere -- he was surrounded by his disciples -- he started screaming, "Don't beat me!" Tears started flowing from his eyes, and one could see that his body was getting distorted as if somebody was beating him badly. The disciples could see nobody there, but he was in immense torture.

When they reached to the other shore, they found a fisherman with a big crowd surrounding him. He had been beaten by a few people. And the strangest thing was that the same bruises and scratches that had come up on his back, had come up on Ramakrishna's back too -- exactly the same.

It was a very mysterious phenomenon. They asked Ramakrishna what it was. He said, "This is empathy. You feel so one with the other that your separate identities lose their boundaries. The other's thirst becomes your thirst, the other's hunger becomes your hunger, the other's joy becomes your joy. The other is no longer other: some secret passage has opened between two beings, a deep connectedness."

Man has forgotten about empathy completely, but he knows about sympathy. Sympathy is not something great. When somebody is in misery you sympathize; but if you look inside you will find you are feeling great because *you* are not in misery, somebody else is. At least in this situation you are superior. You can sympathize -- you can afford it.

Apathy is your everyday experience. You pass people as if they don't exist. The servant comes in your room -- you don't wave at him, you don't smile at him. You don't even take any note that somebody has come in the room. You remain exactly the same as you were before -- no recognition of the other's existence. This is your everyday experience.

Sympathy once in a while -- when somebody goes bankrupt, when somebody's house is burned, the whole neighborhood is sympathetic. And these are the same people who were jealous of his beautiful house. How can it be? The same people who were jealous of his beautiful house suddenly have become so sympathetic because his house is burned. It is a mask; underneath they are feeling great joy, this was the day they were waiting for. His beautiful house was continuously a torture for their heart. Now, sympathizing with the man, they are in a higher position. They are really feeling good.

So remember perfectly well, whenever you sympathize with somebody -- watch the inner workings of your mind; it is not friendly. It is not out of your goodness, out of your compassion, but just the opposite. It

is your hate, your jealousy, your violence -- but now there is no need to show it, the man is finished on his own. Now you can have this beautiful experience and a good night's sleep by sympathizing with him, by being a real Catholic. Sympathy is not a great quality. It is phony.

Apathy is inhuman. And remember, when you are apathetic towards anybody, your heart is becoming harder. You are not doing any harm to the person, you are simply being self-destructive. The more apathetic you are, the more your heart will lose its great qualities. It will become just a pumping mechanism for breathing, but not a bridge for feeling.

Empathy has almost disappeared from human beings. It is certainly the only quality that joins you with the life current within other human beings, animals, trees -- with the whole existence. It is pure religiousness. But no religion teaches empathy. All religions teach is sympathy, and sympathy is not the real thing.

But in animals and in trees, empathy is still pure, alive. There have been experiments on animals.... A child of some animal is taken deep into the ocean. The mother is on the shore, miles away; but when they start torturing the child, the mother starts feeling the same -- the way Ramakrishna did. When they stop torturing the child, the mother stops being tortured. There is some connection between the mother and the child, which, even miles away, remains -- some invisible connection.

The child has been in the mother's womb for nine months. He is nothing but an extension of the mother. Whatever he has is the gift of his mother; his blood, his bones, his flesh, his very life is ninety-nine percent from the mother, only one percent from the father.

The father does not feel empathy, but the mother feels it. The experiments have been done thousands of miles away, and still it has affected the mother. The father remains unaffected. The father is really not a relative; he has performed just an arbitrary function. Any syringe could have done it -- but syringes don't feel empathy. The father is an unnatural institution.

The mother's situation is totally different. The child is her own extension. Every small thing that has happened in the nine months when the child was in the mother's womb has affected the child, even the dreams of the mother. If she was sad, the child was sad, because he was just part of her. If she was happy, the child was happy.

If you see this whole world so sad, so unhappy, so miserable, one of the reasons is that mothers are not aware when they are pregnant that they are carrying a tremendous responsibility: they are going to create a new being. Now it is not only a question of themselves, somebody else is growing within them; and they should be alert not to get into fights, into anger, into hatred, into jealousies. They should listen to great music, they should read great poetry. They should see nature and its beauty.

At least for nine months they should be as silent and meditative as possible. This will change two lives! The child will come in the world with a rejoicing heart; and nine months of silence and meditativeness, music and poetry, is certainly going to change the mother too. It is going to be mutual. She will be grateful to the child her whole life, the child will be grateful to her -- and this link continues, there is no way to cut it.

But this is a natural phenomenon. In animals it has not been disturbed, but in man it has been utterly disturbed. Even in trees it exists. It has been found... now there are scientific experiments available: there are certain mechanisms like cardiograms which can be attached to a tree, and the cardiograms start making the graph of how the tree is feeling right now. An early morning sun, a beautiful breeze, the whole night's rest, birds singing -- it is paradise; and there is a tremendous harmony in the cardiogram, the graph is harmonious.

Then you tell the gardener to come with an axe to cut one of the branches of the tree. The gardener comes with the axe -- and he is far away, but the graph starts going berserk, it loses its harmony. The branch has not been cut yet; cutting it is only in the mind of the gardener, but even with the *mind* of the gardener the tree has a certain relatedness.

The scientist runs to the gardener and says, "There is no need to cut the tree, but still come with the axe."

Now the mind of the gardener is changed; he is not to cut the branch, just to bring the axe. Everything on the outside is the same, but the graph immediately comes back to its harmony.

And the most surprising thing is -- this is quite mysterious -- this sensitivity of the tree is far more than that of human beings. Even thoughts are affecting it. It is so receptive that even small waves of thoughts passing by it are caught in its net of sensitivity.

But even more surprising is, when they have attached the instruments to another tree, they were

surprised to know that when the gardener was instructed to go and cut a branch of the first tree, even a second tree, which was not going to be cut, lost its harmony. That means it is not only sensitive to the gardener's mind, it is also sensitive to the neighboring tree. Its neighboring tree is going to be cut -- that hurts it. And when the gardener was stopped, the chaotic pattern of the graph disappeared from both trees. They were in tune and in harmony.

Man thinks he has evolved. In certain ways, yes, but in certain other ways he has lost much. His evolution is only of reason, intellect, but he has lost, on the way, his heart. And the heart is the most significant thing. A thousand and one rationalities cannot give you that which a single heart full of sensitivity can give you.

Empathy is relating to people through the heart. But this is possible only if the mind is silent, if there are no thoughts in the mind and it gives way, opens the door to the heart. But ordinarily you are so full of thoughts there is no way to be sensitive.

Even when you love someone, you say, "I think I have fallen in love." That too, is a thought: you *think*. Your love is also dependent on your thinking. You cannot do anything directly from the heart. Your mind has been trained, educated, conditioned in every possible way and your heart has been ignored in every possible way. By and by, you have forgotten that the heart is far more valuable than the mind. Your mind has become everything.

The heart is not a Christian, is not a Hindu, is not a Mohammedan, is not a communist -- but the mind is. Different ideologies make the mind different. The mind is American, the mind is Russian, the mind is Indian, the mind is Chinese. But the heart? Have you ever thought about the heart? Is the heart also American, Indian, Russian? The heart knows no boundaries, but it has been put into a state of nonfunctioning.

Your whole energy has been diverted by the educational system, by religious teaching, by political ideologies. It has been forced to go directly to the head and bypass the heart. Slowly slowly you start living without the heart. And to live without the heart is not to live at all.

The head is only a mechanism, a biocomputer. And soon there will be better computers than the greatest genius' head. It is already not of much use. A mathematical problem that Albert Einstein could solve in three or four days' arduous work can be solved by the computer in a single second. Soon you will see that the head is being replaced by the computer.

That's how things change in the world. Machines replace human beings because they function better. They don't go on strike, they don't make unions, they don't demand more wages. They simply go on working day in, day out; they don't even need rest. And they produce a thousand times more than man can. Naturally, man is being replaced everywhere by machines, technology.

The day is not very far away when you will be paid if you are ready to remain unemployed. If you insist on employment you will not be paid. You can't have both the things together, employment and pay. If you remain unemployed you can be paid.

Naturally, people cannot live only with employment, they need the necessities of life; they will choose to remain unemployed and receive the pay. But the implications are very great. When millions of people are unemployed, have nothing to do, there is bound to be more crime, more rapes, more divorces, more thefts, more murders, more suicides.

Man cannot just sit -- unless he happens to be a sannyasin. Either people will have to learn to sit silently, doing nothing, and let the grass grow by itself, or they will be a constant nuisance to each other.

Mind is already finished. Man has to evolve a new system of education which directs his energies towards the heart. Machines cannot have hearts, the computers cannot have hearts. The computers cannot fall in love with each other, nor can they elope with somebody's wife.

The heart knows something which the mind is not aware of. It knows the way of empathy. The heart can connect itself to the whole existence. And that will bring it great ecstasies, immense joy -- as if constantly flowers go on showering on you from nowhere.

Your question is significant, but I don't think you understand what you have asked; empathy is not your experience. Once in a while lovers, great lovers, have felt it. Once in a while great disciples and masters have felt it.

Gautam Buddha had a disciple, Ananda, who remained with him till his very last breath -- almost forty-two years without a single break, day in, day out, twenty-four hours a day. His relationship with Gautam Buddha was not of the mind. The relationship between the master and the disciple has not to be of the mind. If it is of the mind, then it is the relationship between teacher and student. If it is of the heart, then

it is the relationship of master and disciple.

Slowly slowly their hearts came closer, became almost one. It is said that before Buddha asked for water, Ananda was ready. Before Buddha said that he was feeling cold, Ananda was already bringing the blanket. A very underground way had opened -- no need to say anything.

Many times Buddha would say, "Ananda, why have you brought this water? I had not asked you."

Ananda said, "It does not matter whether you ask or not, I felt the thirst, that my master is thirsty; I felt my master is cold. I don't know how, because it is not a question of my mind. Just the feeling -- and so strong a feeling that I cannot go against it. If you are not thirsty, don't drink."

Buddha laughed and he said, "No. I was just inquiring how you managed to know it. I was feeling thirsty, I was just going to say. I was feeling cold, and I was just going to say -- but you don't allow me even to say a thing!" Even in the night -- if Gautam Buddha was not able to sleep because there were mosquitoes, Ananda could not sleep either. The moment Buddha awoke in the morning -- exactly, simultaneously, immediately, Ananda awoke.

With lovers it has happened that before your beloved says something you know it. It is already heard by you, although it has not been said.

So only in very rare cases is empathy still alive. But it has been a great loss to humanity. It is because of the loss of empathy that we have become unspiritual beings. It has to be regained. Getting it back will give you a totally new, luminous existence. And then you will not feel as an island apart from everybody else, but just part of an infinite continent. And just to feel it is so relaxing, to feel that you are one with the trees, and one with the rivers, and one with the stars. Then for the first time you will know what beauty is, what bliss is, what life is. All that you have to do is to behead yourself.

Meditation is nothing but a subtle way of beheading! Your head remains in its place, but loses all its content, becomes hollow. When the head is empty, the heart is full. When the head is full, the heart is empty, because you have only that much energy. You can't have both. Up to now, humanity has chosen the head. And you can see the consequence: the whole earth has become a madhouse.

My sannyasins have to change the whole direction of their life force towards the heart. And then you will see a new intensity, a new totality -- something that was so close and yet of which you were unaware.

Empathy is an experience of the heart. Yes, it is the life current, it is life itself.

BELOVED MASTER,
FOR CENTURIES THE BRITISH BOBBY, WITH NO GUN, ONLY A SMALL TRUNCHEON, HAS BEEN A SYMBOL OF THE RESPECT FOR LAW AND ORDER IN A CIVILIZED COUNTRY. NOW RIOTERS ARE ATTACKING THE POLICE WITH SHOTGUNS AND GAS BOMBS. IN THE LATEST RIOT TWO HUNDRED POLICEMEN WERE WOUNDED AND ONE KILLED WITH A HATCHET. A SENIOR OFFICER SAID, "THIS IS NOT ENGLAND, THIS IS MADNESS. THEY ARE USING MY MEN FOR TARGET PRACTICE."
WHAT IS CAUSING THIS SURGE OF VIOLENCE AGAINST LAW AND ORDER? COULD IT HAPPEN IN AMERICA?

It is going to happen everywhere. But before we discuss it, a few of your misconceptions have to be completely dropped.

You say England was a very cultured society.... England has been the greatest empire in the world, it has exploited millions of people as barbariously as possible. And you call England a cultured, a civilized country? It looked civilized, because all its barbariousness was being expressed all around the earth in the British empire. All ugly people were sent -- in the armies, in the civil services, as governors, as governor-generals -- outside England. And the empire was vast. It was said the sun never sets on the British empire and it was true. Somewhere or other the sun was still there in the British empire.

So it had a very simple way of sending the barbarious elements to the empire, to torture people, to kill people, and to bring all the riches from the whole world to England. Naturally, when all the riches were available to England, there was no need for riots, no need to fight. England had the best universities -- Oxford, Cambridge and others.

England has done so many ugly acts that you will not be able to believe it. India -- which was the biggest part of England's empire -- was one of the ancientmost countries on the earth. It had its own developed craftsmen, arts. For example, they used to make such thin cloth in Dacca, in Bengal, that you could cover a whole elephant with the cloth and still you could pass the whole cloth through a small finger

ring, it was so thin. Thousands of years of craftsmanship.... Even if you had seven layers of it on your body, you would still be seen as naked. Millions of people were involved in creating that kind of cloth. The Britishers were in a difficulty. They cut the hands of millions of craftsmen so that they could sell Manchester cloth in India -- and you call England a civilized, cultured country?

In one place in Punjab, there is a public park, Jalianwala Bagh. It has only one entrance. They were having a peaceful meeting -- almost one hundred thousand men, women and children inside the park, which has eight-foot-tall walls all around, and just a single small gate. A British general fixed a machine gun on the gate and ordered the people to vacate the park within ten minutes. Now, that was impossible; it was a walled garden, people could not get out of it, and the gate was already closed, with the machine gun fixed. The name of the general was Dyer. And after ten minutes he started shooting absolutely innocent people, who had not done anything. Within minutes there were only corpses of children, women, men -- one hundred thousand. It was such a blatant, cruel act. What punishment did General Dyer get? Only one punishment: he was sent back to England. You kill one hundred thousand people for no reason, and this is a cultured and civilized country?

People in England were rich, not because they had produced the riches, but because they had exploited the whole empire. They squeezed the last drop of blood from countries like India. Of course, England was happy -- at the cost of millions of people dying in poverty. You have taken all their gold, silver, their diamonds, their mines. You have taken everything from them.

And England is a small country, not big enough even to be compared to a state in India. India consists of thirty states now -- British India was even bigger, because now Pakistan is separate, Bangladesh is separate. But even now India is thirty times bigger than England.

England was a parasite. Of course, the British behaved well, they were very cultured; they were ladies and they were gentlemen. And what were they doing around the world? They never considered other human beings equal to them. All other human beings, whom they were exploiting and on whose blood they were living, were treated like animals.

All these riches pouring in from all over the world made England really beautiful, rich, educated, cultured. But now the empire has disappeared. Now England is going down the drain. And now all those people whom England has trained to kill and murder are turning upon their own people. Every action has its reaction. You cannot escape from the basic laws of life. England will have to suffer.

You are asking me: Why is it that there were no riots in England before, and now hundreds of people are being killed, policemen are being killed?

There will be more riots, because England has become accustomed to all the riches which are no longer coming. It has become accustomed to having all the luxuries without producing them. Now from where can it get all those riches? Now it is the darkest and the most dismal country on the earth. But that's how existence functions. If you do something wrong, you are bound to suffer. If you do something right, existence is very rewarding.

England has done so much wrong in the past three hundred years that it seems difficult for it even to survive. All that glory and glamor was borrowed, stolen; forcibly, violently taken away from others. Now that glory is gone; those beautiful days have become dreams. People are unemployed. England is becoming every day poorer and poorer. And the people have become accustomed to being violent, violent with others, in the past; now they will be violent with themselves, with their own. It is absolutely natural, and absolutely justified.

It is going to happen to all those countries which have been living on exploitation, whose culture depends on somebody else's blood. It is bound to happen. It is simply the law of life. You cannot go on against the law for long. Sooner or later it takes you over.

Now England is just a pauper country. And there is no way to create the empire again, those days are gone. England will suffer much violence in the future from its own people. It has done that violence to other people; the ghosts of all those people will follow it.

England has no future. Darkness and more darkness.... And all that old nonsense of being cultured and civilized is already disappearing; the barbarious reality is showing its face. This is going to happen almost everywhere, for different reasons.

For example, in India only ten families have half the income and money of the whole country. Ten families have money equal to that of eight hundred million people! How long can you manage such a state? Eight hundred million people are going, sooner or later, to destroy these families. The money belongs to them, they have produced it -- and they are dying, their children don't have milk, their parents don't have

medicine. It is going to happen everywhere. Reasons may be different, but everywhere violence is going to erupt like volcanoes.

You are asking me: Can this happen in America too? If it cannot, it *should*. It is a strange country. The people to whom the land belongs have been forced to live in reservations -- the Red Indians -- and the people who are ruling the country and have become the owners of the country are all foreigners.

This is the only country where the people of the land don't bother at all about freedom, don't think at all that they have been enslaved, that their beautiful country has been taken away by foreigners. And the foreigners have some nerve!

We have been here for four years. I came with a legal visa, I am here legally. It is up to them to decide, and they are such chickens they cannot decide either yes or no. They don't want to say yes. They are afraid -- and rightly afraid, because I can prove very dangerous! They cannot say no, because the moment they say no, the whole file moves from their hands, and I go to the court.

And it is not only a question of my green card; I will make it a question of freedom for the native Americans. I will ask the Supreme Court, "If you have any sense of justice, if you have any respect for your Constitution, then no foreigner can be in the government. Red Indians should form the government. And all the foreigners should apply for citizenship. If their forefathers committed a sin, forget all about it; they are gone and there is no way to punish them. But they have left generations behind which are answerable. And if the Red Indians want you to be here, you can be here; otherwise, just get back to your own countries."

And if Red Indians are in the government, the possibility of a third world war simply disappears, because Red Indians will not be at all interested, or even ready for a third world war. They will not pile up nuclear weapons -- they cannot create them.

And all the foreigners who call themselves Americans have taken it for granted that this is their country. Sheer bullshit! They can ask for refuge, they can ask the Red Indians to be allowed to live here -- but they cannot live here as masters. Enough is enough.

There is an old prophecy of the Red Indians -- they have informed me, and I said perhaps it is right -- that somebody from the East will come and deliver them from their slavery. Perhaps I have come!

BELOVED MASTER,
WHAT IS THE EGO? IT SEEMS A COMPLEMENTARY QUESTION TO "WHO AM I?" AND AS MUCH A KOAN.

The ego is just the opposite of your real self. The ego is not you. The ego is the deception created by the society so that you can continue playing with the toy and never ask about the real thing. That's why my insistence that unless you drop the ego, you will never come to know yourself.

When you were born you had your authentic self. Then they started creating a false self: you are Christian, you are Catholic, you are white, you are German and you are the chosen race of God, you are supposed to rule over the world, and so on and so forth. They create a false idea who you are. They give you a name and around the name they create ambitions, conditionings.

And by and by -- because it takes almost one-third of your life -- they work on your ego through the school, through the church, college, university.... By the time you come back home from the university you have forgotten completely your innocent being. You are now a very big ego with a gold medal, first class, topping the university. Now you are ready to go into the world.

This ego has all the desires, ambitions, wants to be always on the top of everything. You are exploited by this ego. And this never allows you even a glimpse of your real authentic self, and your life is there, in your authenticity. Hence, this ego only produces misery, suffering, fighting, frustration, madness, suicide, murder -- all kinds of crime.

A seeker of truth has to begin from this very point: that whatever you have been told by the society you are, discard it. Certainly you are not it, because nobody can know who you are except yourself -- neither your parents, nor your teachers, nor your priests. Except yourself, nobody can enter into the privacy of your being. So nobody knows about you; whatever they have said about you is all wrong.

Put it aside. Dismantle the whole ego! In destroying the ego, you will discover your being. And that discovery is the greatest discovery possible, because it starts a totally new pilgrimage towards ultimate bliss, towards eternal life.

You can choose: either frustration, suffering, misery -- then go on holding the ego, nourishing it. Or peace, silence, bliss -- but then you have to recover your innocence.

BELOVED MASTER,
IS SYNCHRONICITY THE VERY LAW OF LIFE?

It is exactly the same as empathy. It is a scientific name for empathy -- synchronicity. There is no difference between the two.

BELOVED MASTER,
CAN YOU SORT OUT THE BIG PEAS, THE SMALL PEAS, AND THE MIDDLE PEAS?

It is a difficult problem. First I have to tell you the story from which the question has arisen.

In the second world war, one of the German professors of philosophy was recruited into the army. He was not willing, but you know, Germany is Germany: willing or not willing.... From higher up orders were that everybody had to be recruited, the whole of Germany had to become a military camp; only then can you conquer the world.

The poor philosopher said many times, "I am of no use," but nobody listened to him. The first day, early in the morning, he was to learn marching, and the colonel ordered, "Left turn," but he remained standing still. Everybody else turned left.

The colonel knew that he was a philosopher, was bound to be a crank. He could not even turn left. But the colonel thought, "I will see him later on." Then he went on saying, "Turn right... backward... forward..." and the philosopher just remained standing in his place, as he was. Finally, the line came back to its old position. The colonel asked the professor, "Why didn't you follow the orders?"

The professor said, "What is the point? If all these people, after all these left turns and right turns and backwards and forwards, have to come to the same place where I am already standing, I don't see the point. And as far as I am concerned, I cannot do anything unless I have a reason to do it. You simply said, 'Left turn.' I thought it over. I could not find any reason why -- why should I turn left? In the whole world there is no reason for me to turn left, or right, or go back, or come forward. This is all stupid!"

The colonel reported to the higher authorities, and they said, "What to do with this man?... because he cannot be trained if he asks about everything, 'Why?'" In the army you are not supposed to ask why.

The general knew about the professor; he was a famous man. He said, "Don't torture that poor man. Put him in the mess and give him some small work."

So he was put in the mess, and given some small work. He was given a pile of peas and told, "You have to sort it out: small peas on one side, big peas on the other side."

After one and a half hours, the officer came back. The professor was sitting exactly as he left him, and the peas were also sitting exactly as he had left them. The officer asked, "What is the matter? Can't you do even that?"

The professor said, "It is such a philosophical matter. I have been pondering over it for one and a half hours. It is good -- big peas on this side, small peas on this side. But what about the middle ones? And unless I am clear about everything, I don't take a single step!"

And you are asking me how much time it will take for me to sort out big peas from small peas. I don't think I can manage it, for the simple reason that I have to go to pee right now!
Okay?

Chapter title: The sound of truth: "Aha!"

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BELOVED MASTER,
ARE YOU ANSWERING ALL THE QUESTIONS THAT ARE BEING ASKED?

No. I must have answered more than twelve thousand questions, but they are not all the questions that are being asked.

There are questions which are merely of the head. Your head is already full of too much garbage. I don't want to be unkind to you, I don't want to burden your mind more. I want to unburden it, so I choose the question which helps your mind to unburden itself.

There are questions which are concerned with your conditionings, beliefs. I am against all beliefs as such. I cannot support any belief, for the simple reason that it *is* a belief. I want my people not to believe, but to know. And the way to know means you have to drop your beliefs.

There are questions which are only out of curiosity. They don't deserve to be answered. This is a mystery school; people are deeply interested in a quest -- they are not just curious. I cannot waste my people's time for a single person's curiosity. Curiosity is something like an itching in the head. You can scratch your head yourself, I need not bother about it.

In fact, you yourself are not sincere. You have asked just by the way. You are not thirsty; your question is not out of a longing. It does not show any appetite, it shows only childishness -- the way children ask questions, about each and every thing. If you can just be patient, within a minute they forget all about it, they start asking other questions.

I have seen people who ask out of curiosity, and if you answer them, by the time you answer them there are other curiosities coming in their mind. They don't listen even to your answer. You are not even finished with the answer, and a totally new question, which has no relevance to the first, is put before you -- as if they are not in search of anything. But just seeing things, the monkey mind becomes curious.

My people here are not to waste time. Time is very precious for those who are on the quest; each moment may prove of tremendous importance.

There are questions which are not even questions; they are, on the contrary, answers. Now, I don't know how to answer an answer. Those people are full of knowledge. They know the answer already; all that they want is support from me for their answer.

If you know, you know. No support is needed. If you do not know, then accept it; then you can be helped. But I cannot play this stupid game in which you go on bragging that you know, and still you are asking. What is the point of asking, if you know?

I never asked anybody any question after I arrived at my very being. Since then I only have answers; all questions have disappeared. I have not even asked for anybody's support. Authentic experience needs no evidence, no support, no argument, no witnesses. It is borrowed knowledge -- from the scriptures, from the priests -- that you are carrying, thinking that you know. You want me to support it so that it becomes more certain.

But remember one thing: knowing is absolutely certain, there is no greater certainty than that. And not knowing -- you may gather the whole world's affidavit for it, but it will still remain not knowing. It will not help that the whole world supports it, *you* will know that you are ignorant.

There are questions which are so stupid that I don't want to expose the stupidity of somebody who is present here. I respect you, I have immense love for you -- and when I see a stupid question, I simply feel it

is better not to talk about it, because I will have to hammer your stupidity.

Just a few days ago, one man asked, "Next time you ask the sannyasins to raise their hands for something to show their trust, their love, I am going to stand against you."

Now, what the hell are you doing here? If this is your mind, that you want to stand against me -- not even knowing about what, but you are certain that you will be against it, and you will stand against it -- then certainly you are in a wrong place. You should not be here.

Should I answer such questions? *Are* they questions? They don't show even intelligence. In the first place, what will be the situation in the future in which I will ask your support? He is not concerned about the subject on which the support will be asked; he is more interested in standing against me. So why don't you stand, without me asking? Just stand up! Where is that idiot? You don't need any subject, you simply want to stand against me. So just stand up, and remain standing the whole discourse, to your heart's content.

But I wonder what you are doing here if you are so much against me. Don't you know the county road? Just pack your luggage and be on the county road; it goes directly to hell. I don't want such people to be here, part of the commune. I am trying to create a synchronicity, a great energy of love that surrounds the whole commune. But this type of person will be a hindrance. And he has no courage either!

So many questions of this kind -- do you want me to answer them? They just go where they belong -- down the drain.

There are questions which are esoteric. Esoteric means bullshit. Now, I am not interested in bulls, and I don't answer that kind of question. I am a very realistic person; I don't want to give you any illusions, hallucinations of spirituality. But there are people who cannot live without hallucinations. They need some illusions; reality is difficult for them.

Illusions create a kind of buffer between them and the real. The reality will shatter their egos; these buffers save their egos, their ideologies, theologies. And it feels great that you are in contact with mediums who are directly connected to God. Soon you will become a medium; it is just a question of apprenticeship.

So people ask me about mediums -- whether they are true or not. There is no God, so how can mediums be true? They are just exploiting gullible people. But you are fifty percent responsible for the whole thing. If they are exploiting, you are willing to be exploited. In fact, if nobody is ready to exploit you, you start feeling uneasy. You need some parasites.

So there are mediums, there are people who have direct relationship with spirits. There are people in whom spirits descend, and they answer your questions. And all this goes on around the earth, and this has nothing to do with spirituality. Spirituality is a very real science. These people are preventing many from reaching to the real, because they are giving substitutes for the real.

I have heard of a small boy who was going with his grandmother to a spiritual session where a few old women used to sit in darkness, and then the spirit would descend on one of them. The boy was very interested, because he wanted his grandfather's spirit to descend. So he asked beforehand, "Please let there be no misunderstanding: everybody should ask for my grandfather who has been dead for two years; ask that his spirit should descend."

Lights were put off. Those old ladies were sitting in silence.... One old lady, who was the leader of the group, started swaying, and the grandmother of the child nudged the child and said, "Your grandfather has come -- you can ask any question."

He asked, "Grandpa, are you there?" and a voice came, "Yes."

The boy laughed, he said, "So, after all, you are not dead yet? And we all have been thinking that you have been dead for two years. But I will not be convinced unless you tell me something which only I and you know."

Now, this was a difficult question for the old lady. She had no idea what this boy and his grandfather knew and nobody else knew. Suddenly, the swaying stopped, and she said, "The spirit has gone."

The boy said, "But this is strange. We have so many secrets between us -- he loved me so much, I loved him so much. He could have mentioned anything that only I and he knew. I cannot believe that this was my grandfather. You can deceive my grandmother but you cannot deceive me; just swaying does not mean anything."

Even a small child, if he is intelligent, can see this is all a hocus-pocus game that goes on in the names of mediums, messengers. There are so many questions concerning such esoteric matters.... Spirituality has nothing to do with any esotericism. Spirituality is very pragmatic, very realistic -- and that is my whole effort here.

All the religions have created a split between the real and the spiritual -- this world and that world, body

and soul, matter and spirit. Nobody has yet recognized that this division in existence is the basis of all schizophrenia in humanity.

Every person is split, he is not one. To be split is to be sick, and to be one and whole is to be healthy and holy. I am against the split. I want you to know that your body is your visible spirit, and your spirit is your invisible body. The universe that you can see is the visible body of existence, and the universe that you can only feel -- the beauty of a flower, the blissfulness of silence, the ecstasy of one's own being -- that is the invisible part of the universe. They are one, there is no dividing line anywhere. Certainly they are not opposed to each other.

It is so simple to understand that your body and your soul are not opposed to each other; otherwise, how can they live together? How can they live in such harmony?

But religions had to make the split; their whole business was dependent on the split: God is separate from existence, the soul is separate from the body. That opens the doors to all kinds of exploitation in the name of religion, because then they can say, "Your body is dragging you towards hell, and unless you fight with your body, its nature, its instincts, its hunger, its sensuality, its sexuality -- everything that makes up your body -- unless you conquer it, you will not enter into the kingdom of God. Only pure souls who have transcended their bodies enter there."

Naturally, millions of people have been torturing their bodies to attain spirituality. All that they attain is stupidity. The more they torture their body, the more unintelligent they become, because the body gives everything needed for their intelligence. And if they start fighting the body, those resources stop flowing towards their intelligence.

I have never come across a single so-called saint in my life -- and I have seen thousands -- who had any gleam of intelligence in his eyes, who had any aura of beauty around him; who had any magnetism that made you feel pulled towards him. On the contrary: in India, there are Jaina saints....

Because they are against the body, perhaps their religion is the most antilife religion. They don't take a bath, they don't wash their teeth, because that is all serving the devil, decorating the devil. They stink, because they have not taken a bath for years. Their perspiration has gathered on their body in layers -- dust and perspiration. And they live naked, so the whole body is available to the dust. They don't wash their mouth. You cannot talk to them sitting closely, because every word that they speak comes as a shock: their breath is unbearable.

But they are respected immensely because they have been torturing their body. They have lost the balance of their body completely. Because they eat only one time a day, naturally they eat too much -- to make up for the two other times. So their bellies become too big, and the rest of the body becomes thin. Rather than becoming beautiful, they become ugly. And this is thought to be a great attainment.

A really spiritual person will live life as an art, will create a deep harmony between the body and the consciousness. And this is the greatest art there is. His life will be a joy to see. And he will be fragrant, for the sheer reason that there is no split in his being. The very unity makes him organic; the wound of division is healed.

So people who go on asking questions about how to control the body, how to control sex, how to control this, how to control that, don't understand me at all.

I am not for control, I am all for understanding. Understanding brings its own balance; it is not control, you live in sheer balance. Nobody is controlling -- neither is the body controlling the soul, nor is the soul controlling the body. They have merged, and a new entity, the organic unity, has arisen in you.

I have called that unity Zorba the Buddha, for the simple reason that Zorba lived according to the body, forgetting the spiritual needs; Buddha lived according to the spiritual needs, forgetting the body. Both are incomplete -- they have to be bridged. In each man, in each woman, they have to be bridged. There has not to be any conflict, but a deep musical unity.

And when I say this, I say it from my own experience. There is no question of any conflict. I have lived in a tremendous togetherness, and I have not found any problem. On the contrary, I have found every solution.

The people who are splitting you are your enemies. But they have to do it, because without splitting you, they cannot make you miserable. And unless you are miserable you cannot become customers of churches, of synagogues, of temples, of mosques.

If you are blissful on your own, why should you go to a church? Are you mad? If you are really in a dance within yourself, why should you bother about any priest, any mediator? You are directly connected with existence. No agent, no mediator is needed at all.

For religions to exist, man has to live in misery, has to be in continuous anguish, suffering, guilt. These are the necessities that make him a Christian, a Mohammedan, a Hindu; otherwise, you will be simply a human being who is utterly fulfilled. You will not become part of any organized ideology. You will know your own truth, you will not live on borrowed knowledge.

So forgive me, I do not answer all the questions. I answer only questions which are going to help you in your individual growth towards freedom and ultimate truth. Everything else is meaningless. You have to be careful in asking, because I have unnecessarily to go through your questions. That's why sometimes I am late, because after my bath I just go through the questions. Coming here in the car, I go through the questions.

Don't ask foolish things; they simply make me come late, and I hate to come late! To make so many people wait, hurts me. I am not a politician.

It is a ground rule for politicians never to arrive in time, because if you arrive in time that means you are not very much engaged, occupied, overburdened. So even if the politician has nothing to do, he will make people wait. That proves his importance.

I am not a politician. I don't have to prove my importance to anybody. I am not important at all. I enjoy being just my own simple self.

So please, don't bother me by asking questions which have no relevance to me, to this gathering of mystics. Be careful.

BELOVED MASTER,
WHAT IS TRUE REPENTANCE?

The religions have made much fuss about repentance. Jesus goes on repeating again and again to his people, "Repent, repent, because the kingdom of God is close! Repent, because the day of judgment is coming close!"

First, religions make you feel guilty; otherwise, repentance would not have any relevance. You looked at a beautiful woman passing by, and there was a longing in you, your heart started beating faster. But you are married and the father of half a dozen children; moreover, you are a Christian. It does not suit you. You start feeling guilty; you have not done anything, but you start feeling guilty. Now, how to get rid of this guilt? You are feeling guilty towards your wife, so you will have to bring ice cream -- that is repentance. And the wife also understands it, that you must have done something wrong; otherwise, why ice cream? You have to bring toys to the children -- that is repentance.

But this is not enough. You have to go to the priest to confess that a beautiful woman was passing, and you had a sexual desire arise in you: "It is not right. Ask God's forgiveness on my behalf." Now you will be at ease. But you have not done anything, and you are unnecessarily wasting money on ice cream, toys, going to the priest -- and becoming a victim of the priest, because now you will be always under his power.

The Catholic religion has more power over its people than any other religion, for the simple reason that everybody has to confess their sins. Naturally, the priest knows so much about everyone... you cannot leave the fold -- he can expose you.

Confession is being used to keep you in bondage; you cannot leave the fold. The idea given to you is that this is how you repent, but the reality is that in most of the cases you are not committing any sin. To look at a beautiful woman and feel your heart beating faster is absolutely right, it is according to nature. It is respectful to the woman. In a better, more human society where all these dead religions are finished, you would rather go to the woman and thank her for her beauty, to be grateful that she is.

You don't feel guilty when you see a beautiful roseflower, you don't feel guilty when you see a beautiful sunset. Then why should you feel guilty when you see a beautiful woman or a man? Beauty is not sin. It should be respected. And in a more intelligent, understanding, human world, the woman will accept your compliment with gratitude. You are not doing any harm.

Most of your sins are not sins at all. A few perhaps are mistakes, but not sins.

In my way of life, the word "sin" does not exist. You will be surprised to know that the original root from where the word "sin" comes, means forgetfulness. That's great, that's what it should mean. You were not aware, you forgot, you committed a mistake.

The idea of sin is invented by the priests to suppress you, subjugate you, humiliate you, destroy your

dignity. But forgetfulness is understandable. You can do something without being aware of what you are doing; later on you become alert that you have done something wrong. Then the best way is not to go to the priest, but to go to the person to whom you have done the wrong. What business has the priest in it? And what business has God in it? The person whom you have harmed in any way -- you should go to him, to ask his forgiveness. That will be beautiful, and that will bring people together.

You will be surprised that in Thailand there is a small tribe of very primitive people who, even if in their dreams they harm somebody.... For example, if they beat somebody in their dreams, the first thing in the morning they have to go to that person and ask his forgiveness because, even though it was a dream, there must have been some desire somewhere which created the dream.

They tell him, "I have not hurt you, and I am not going to ever hurt you. I have never been even aware that there is a desire to hurt you, but there must have been because dreams are part of reality. They just don't come from nowhere."

And you will be surprised to know that that small tribe is the most peaceful tribe in the whole world: no fight, no rape, no murder, no suicide. And for thousands of years they have been following the same way. Slowly slowly they have stopped dreaming too. They have become so innocent that even in the unconscious there are no longer any desires to be violent, to be a rapist, to torture somebody, to kill somebody.

In thousands of years, continually going to the man and asking for his forgiveness -- and he is amazed, because he knows of nothing that you have done to him. But it brings you closer to him -- he hugs you, he says, "There is nothing to be worried about, it was only a dream."

But you insist, "It does not matter that it was only a dream, it was *my* dream. I am involved in it, and unless you forgive me I will suffer."

If a man like Sigmund Freud had gone to Thailand to these people, he would have been amazed that his psychoanalysis is of no use. They don't have any dreams, you cannot psychoanalyze them. Once in a while somebody may have a dream, but they have found a way to get rid of even a slight unconscious desire.

There is no question of sin in your life. You can, at the most, commit a mistake; you can do something which you never wanted to do, and then there is heaviness on your heart. Then do something to undo what you have committed. Going to the priest is simply idiotic. Whatever you have done, undo it -- that is the only real repentance -- and not for any motive.

"Repent, because the day of judgment is very close by." If it was not very close by, then...? Then there is no hurry; go on committing sin. When it comes close by, you can repent. And it is not close by, because two thousand years have passed, and Jesus was simply telling a lie when he said, "The day of judgment is very close by, so repent." He was creating fear in people, that "if you don't repent, then on the day of judgment you will be punished. It is better that, before that, you repent. Go to the priest, confess, get rid of it."

But if you can get rid of your so-called sins so easily, by every Sunday going to the priest, do you understand the implications of it? It means for the next week you are again free to commit sins and do anything you want, because all that you have to do is to go again to the priest.

Hindus have an even simpler method. Every year go to the Ganges, have a good bath, and all your sins are washed away. Why make such small installments -- one week? Why not one year? And if you cannot manage once a year, then every twelve years there is a special fair in Allahabad -- perhaps the biggest gathering of people in the whole world, millions of people. Whatever you have done in twelve years, by taking a bath in the Ganges on that day you are clean, free to do the same things again; at least for another twelve years there is no problem.

I am reminded of an incident in Ramakrishna's life. He was very simple, uneducated, but a man of tremendous insight. A man came to him and said, "I am going to the Ganges -- it is the twelfth year -- and I want your blessings. And is it true that all sins that you have done are washed away?"

Ramakrishna was not *my* type. He said, "Yes, it is true. All sins are washed out while you take a dip in the Ganges."

The man gave a great sigh of relief. He said, "Then it is good. If you say so, then it is perfect."

Ramakrishna said, "But I have not finished, I have to say something more. Have you seen those big trees on the bank of the Ganges?"

He said, "Yes."

Ramakrishna said, "That is the trouble: when you take the dip in the Ganges your sins jump out and sit on the trees, and they wait for you. How long can you remain in the water? The Ganges is really great and it does purify, but how long...? Finally, you will have to come out, and the moment you come out -- those sins are sitting on the trees, they jump on you. And sometimes it happens that somebody else's sins also jump on

you -- just for a change they enjoy it. Those trees are full of sins. So you can go, but beware of the trees."

The man said, "This is very difficult. How long can I remain in the water? Finally I have to come out, and I have to pass under those trees."

Ramakrishna said, "I can't help you with that. That's why I don't go -- what is the point?"

All religions have found strategies, first to make you feel guilty, then to give you a simple method so that you can be free of guilt.

I am not teaching you a religion. I simply want to tell you the truth. If you have done something wrong, go to the person. Be humble, ask his forgiveness. Only he can forgive you, nobody else -- neither the Ganges nor God.

And remember, that is the meaning of the word "sin": forgetfulness. So now, don't forget again and do the same; otherwise, your asking forgiveness becomes meaningless. Now be careful, be alert, be conscious; and don't do the same thing again. That is true repentance. Once you made the mistake -- it was just a mistake. To err is human, there is nothing to be worried about.

And to forgive is divine, so if somebody comes to you and says that he has committed a mistake against you, don't miss the opportunity of tasting something of the divine. Or, when you have committed some mistake and you go to somebody else to be forgiven, you are giving him a great chance to have some taste of the divine. It is good for both of you. By forgiving, he tastes something which is impossible to explain; it can only be called divine, godliness. And you also will feel something tremendously beautiful: humbleness, egolessness.

But remember not to commit the mistake again. It should become a decision in you; then you are really repentant. It has nothing to do with God, it has nothing to do with any priest; it has something to do with your own psychology.

BELOVED MASTER,
I HAVE HEARD THAT THE TRUTH CANNOT BE SPOKEN, BUT ONE THING YOU SAY TICKLES MY INSIDE SO MUCH. AREN'T YOU SINGING THE SOUND OF TRUTH WHEN YOU SAY, "AHA!"?

Aha!
Okay?

From Bondage to Freedom

Chapter #35
Chapter title: Existence is only in the present

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BELOVED MASTER,
THIS IS MY FIFTH VISIT TO RAJNEESHPURAM. I CAME TO SEE MEMBERS OF MY FAMILY WHO LIVE HERE. I CAN SEE HOW HAPPY MY FORMER WIFE IS, LIVING SO CLOSE TO YOU. I FEEL VERY HAPPY AND AM DOING GROUPS AT THE UNIVERSITY. BUT I HAVE A BIG FEAR: WHAT IS GOING TO HAPPEN

HERE WHEN YOU DECIDE TO LEAVE YOUR BODY? I'M AFRAID THE COMMUNITY COULD BECOME FANATIC AND DANGEROUS. IS IT POSSIBLE THAT SOMETHING LIKE THIS COULD HAPPEN?

I never think of the future -- not even of tomorrow, not even of the next moment that is just going to come. This way of thinking of the future keeps man tense, worried, never allows him to be relaxed and enjoy the moment that is available.

You feel good here, you feel your former wife is immensely happy. Why is she happy and why are you not? She is living in the moment. That is my fundamental approach to life: if you want to live, live here and now; if you want to worry, then tomorrow is the time. Then you can have a thousand and one things....

I cannot say what is going to happen when I am not here. One thing I know: the people who have learned the art of living moment to moment will continue to live the same way of life wherever they are, because no other way can give them so much joy, so much juice.

And who cares what is going to happen when I leave my body? How many millions of people have left their body? The place you are sitting must have been the grave of at least ten persons -- that many people have died on the earth. Life goes on, people come and go.

I am not important, but what I am imparting to you is important; *that* should not leave *your* body. And that is up to you. If you want to fall back into misery, anguish, suffering, then it is your choice, you are free.

You say you have been coming here again and again. Why do you go away? Five times in four years you have been here -- and you must have seen the difference: when you are away you are in a darkness; when you are here you are surrounded with light, with love, with immense life around you.

You cannot find this laughter anywhere in the whole world. The world is too serious, and seriousness is the cancer of the soul. The world is too much concerned about the future, and goes on losing the real present, unlived. You are losing something which is in your hand for something which is not in your hand. This is simply stupid, but this is how the whole world has been living for millions of years -- a stupid way of life.

Existence knows only one tense -- the present. It neither knows the past, because it is no more, nor does it know the future, because it is not yet. But the mind is always concerned either with the past or with the future, never with the present. Do you see?

Existence is only in the present. Mind is never in the present. In fact, the moment you are in the present, there is no mind in you, there is great silence. The whole sky of your inner being is without thoughts, without clouds. I call this the state of no-mind.

Only in this state of no-mind do you meet existence. And that meeting is the ultimate ecstasy. Once you have tasted it, you will never bother about the future. You know how to live in the present, so in the future also -- it will be coming as the present, it will not come as the future -- you will know the art.

And it is not that *my* presence is making people happy here; it is their own presence. Certainly they have learned the art of being in the present, but now they are absolutely independent of me. They are not my followers, I am nobody's leader -- I hate such words!

To me, the most beautiful word in the human language is "friend." And the most beautiful experience in life is that of being friendly with someone who is authentically herenow. Because to be friendly with him, you will have to be here and now; otherwise, you cannot shake hands with the man, you cannot converse with the man, you cannot be with the man. The distance between you and him will be unbridgeable.

But once you have tasted the beauty, the benediction of the present moment, its eternity, its deathlessness, you simply forget all about the past, all about the future. You have the master key. Whatever door comes before you, you will be able to unlock it.

But I feel sorry for you; you can see your wife is happy, you can see the people are happy, you yourself feel happy being here -- then what is there out in the world? Perhaps a good job, more money, more power, respectability. But are they worth it if they destroy your happiness, if they destroy you? if they destroy your life, if they kill you before your death comes?

Millions of people in the world are dead -- although they go on breathing, working. And perhaps it will take years for them to be recognized as dead, but they *are* dead. There is no smile on their face, nothing flowers in their being; no song arises, no dance, no laughter. Every moment they are missing life -- which is so precious that you cannot purchase it. Even if you give everything you have, not even a single moment can be purchased; it is not a commodity, it is a gift unconditionally given by nature. And you have taken it for granted. You have not been even thankful to existence, you have not shown any gratitude.

To me, unless you feel full of joy, bursting with happiness, you will not be able to have that great

quality of gratitude towards existence.
That quality is authentic religiousness.

So rather than thinking about the future, about what will happen to this commune, think about your present. This time, just be here and don't go anywhere. Enjoy risking -- it is great excitement -- risking all for nothing, because we have nothing to offer to you except what you already have.

I take away from people what they don't have, and I give to people what they already have. My work is very simple.

BELOVED MASTER,
WHY HAVE THE OLD RELIGIONS FAILED IN TRANSFORMING HUMANITY?

The old religions failed because they were all against this world. And this is the only world there is. They were all for renouncing it. And when you are renouncing the world, the question of transforming does not arise -- the world has to be condemned. All the religions have been condemning the world.

It is a very strange thing -- nobody has even raised the question in five thousand years, that "You say God created the world, and the priest says to renounce the world." Anybody with just a little intelligence -- not much -- can see that the priest is against God. God creates the world, and the priest says renounce the world.

I am the first man who is saying to you, "Rejoice in the world." There is no question of renunciation, there is nothing to be renounced; everything has to be enjoyed to its fullest. Because the old religions were saying, "Renounce the world," they created a humanity which was sick.

You are part of the world -- how can you renounce it? You cannot live even a few moments without breathing the world. You cannot live for a few days without drinking the world. You cannot live a few months without eating the world. You are an intrinsic part of the world, and you are connected every moment with the sun, with the moon, with the ocean, with the trees, with the air, with the earth.

And these people have been teaching for thousands of years, "Renounce the world," without even taking note that the man who *really* renounces the world cannot be allowed to breathe, cannot be allowed to drink water, cannot be allowed to eat food, cannot be allowed in any way to be connected with the world. And we are connected in millions of ways, known and unknown.

If the sun suddenly goes dark, gets exhausted, do you think you will be living in darkness? You will be simply dead, not living in darkness, because it is the sun that is giving you warmth every moment. The trees will die, the flowers will not blossom anymore, the birds will not sing -- everything will be dead. In some unknown way the sun is your very life, it is your warmth.

Renouncing the world made the human mind very sick. If you try to renounce it, you find it impossible. If you don't renounce it, you find yourself guilty and a sinner.

The old religions have not been able to transform humanity. They have only been able to make the whole humanity a madhouse. And because we have been listening to them century after century, from the very childhood, even things which are absolutely idiotic have become our conditionings. For example, all the religions teach that celibacy is something spiritual. And I am puzzled: the world is full of scientists, physiologists, chemists, biologists, medical people, and none of them has raised a voice to say that celibacy is an impossibility.

To ask people to be celibate is to drive them to perversions, to make them homosexuals, lesbians, to drive them towards sodomy and all kinds of unnatural expressions of their sexual energy. And the pervert can never feel at ease with himself. He knows deep down he is doing something which is not right. What is right, the religion does not allow. What is not right makes him feel guilty. He is being crushed between two rocks.

Religions have been killing human beings -- their naturalness, their consciousness, their innocence. All the religions praise fasting. Your body is hungry, your body gives you indications that it is hungry. Your stomach shouts loudly to you, "I am hungry!" But your religion says fasting is spiritual.

This is making people schizophrenic, divided against themselves, and a house that is divided against itself cannot stand long; it is going to be in ruins soon. And that's what has happened to humanity:all human beings are not what they would have been, they are just ruins. In a very subtle and psychological way they have been deprived of their own nature. That's why old religions have not been able to transform humanity.

On the contrary, they have been the hindrance for any transformation.

I am telling you to be natural. When you are hungry you should eat, and when you are not hungry you should not eat. One extreme creates another extreme. Hungry people go on remaining hungry and torturing their bodies -- this is one extreme. Then the other extreme is thirty million Americans are dying of over-eating; everybody is dieting. Either you are fasting or you are dieting? It seems a crazy world! Why can't you simply be balanced? When your body says, "I am hungry," you are fasting. When your body says, "It is enough," you go on swallowing because it is so tasty -- how to stop?

The body always gives you the right indication in the right moment. If you just listen to the wisdom of the body, all your wise men will look fools. Your body has its own wisdom. Rather than looking in THE HOLY BIBLE, or in the holy KORAN, or in the holy GITA, you should listen to your own body. When it is thirsty, it says; when it needs rest, it says. When it is rested, it wants some exercise, it wants to run, to play, to swim, to go for a long walk.

But you are not listening to the body because your religions have said that the body is your enemy. Once you accept the idea that the body is your enemy, naturally you are not going to listen to the enemy. And who is the friend? -- the priest, the prophet, the savior, the messenger, who are all somehow crackpots. If you look into their lives without any prejudice you can see the cracks in the pot.

Mohammed declares himself to be the last messenger of God. Why the last? The world continues -- has God lost interest in the world? No, he has sent the final message. And the KORAN itself cannot be counted even as third-grade literature. Mohammed is uneducated; he cannot write, he cannot sign his name. You can see why the KORAN is so poor: Mohammed is poor; his mind has no refinement, he has not seen the heights of mind flights. So whatever he says is just as a villager. But he declares that he is the last messenger; now there will not be any other messenger of God coming -- and if anybody tries to be a pretender, he has to be punished. And Mohammedans have killed many people in fourteen centuries who have claimed that they were messengers of God....

I have looked into Mohammed's words, and into the words of al-Hillaj Mansoor, who was killed because he was declaring not only that he was a messenger of God, but was also saying, "I myself am God." Al-Hillaj Mansoor has a beauty as far as his words are concerned, a tremendous poetry, far superior to the KORAN. The man is again a crackpot, but the pot is far more polished. Mohammedans killed him; and they have been killing many other people.

If you look into the psychology of Mohammed you can see this man seemed to be not normal. He married a woman sixteen years older than himself. He was only twenty-four, and he married a woman who was forty. Now, this is something strange. A man who is forty may marry a woman who is twenty-four, but there is no parallel to Mohammed: a man who is twenty-four marrying a woman who is forty. It seems he is not marrying a wife, he is marrying his mother. The reason why he married this woman was that she was immensely rich. And nobody else was ready to marry that old woman, even though she was rich. This marriage was not out of love; the motivation was the money the woman had.

These are the people who are telling others, "Renounce the world!" Mohammed married nine wives. And these are the people who are saying, "Renounce the world" -- renouncing the world remains spiritual. Marrying nine women -- the whole battalion -- and nobody asks how it can fit in with the renunciation of the world.

Mohammed has given the name "Islam" to his religion. The word "islam" means peace -- and Mohammed was carrying a sword; no other prophet has cut off so many heads as Mohammed has done. But on his sword the sentence was written: "Peace is my message." Islam has been one of the most murderous religions -- and peace is the message.

If you look at all these people who have claimed themselves to be incarnations of God, saviors of humanity, prophets, you will be surprised that this whole lot seems to be eccentric. They say one thing and they do just the opposite.

Jesus says, "Love even your enemy as yourself." A beautiful sentence... but one day he is hungry, his disciples are hungry, and the village they have passed refused to give them food. They come to a fig tree, hoping that there may be fruits on the tree. But there are no fruits on the tree. And now you can see what I mean by a crackpot: Jesus curses the tree!

It was not even the season for the tree to give fruits, but he curses the tree because she has not welcomed him and his disciples with fruits. Now, the poor fig tree -- what can she do? it is not the season. And this man seems to be utterly blind; he cannot see that it is not the season, and trees are not supposed to welcome people with fruits. Cursing a tree, and teaching, "Love your enemy as yourself" -- can you see the

contradiction? The tree is not even the enemy. She has done no harm, it was not her fault that the season wouldn't allow fruits.

Jesus talks about love; he even says, "God is love." But he throws out the moneychangers from the temple of Jerusalem, singlehanded, with great anger and rage. Lashing them, beating them, he overturned their tables and threw them out of the temple, and said, "I will not allow such dirty business in the house of my father." This behavior does not show love, it does not show compassion; it shows only anger, hatred.

Without any authority, he was claiming himself to be the only begotten son of God. And he could not convince anybody; not a single rabbi was his follower -- and Judea was full of learned rabbis, scholars, professors. Judea had its own university and not a single professor, scholar, rabbi, was influenced by his teachings. The people who were influenced were twelve uneducated, poor fishermen, woodcutters, farmers, who don't know anything about religion. But they got interested in Jesus because he was saying that if they have faith in him, they will enter into paradise, and on the judgment day he will choose who his people are.

These poor people, who have suffered starvation, suffered humiliation, are suddenly given a great hope -- and very cheap. You just have to have faith in this man and paradise is yours. It is just a lottery; having faith costs nothing and you are getting a ticket for entry into paradise.

Is it not something very significant that not a single man of intelligence, scholarship, culture, was impressed by Jesus? They all really laughed at him. He looked like a clown, for the simple reason that he was claiming things he had no way to prove. How do you prove you are the only begotten son of God? Anybody else can say "You are not, I am!" There is no way to decide either.

It happened in Baghdad, in the times of Caliph Omar. A man was brought to his court who was declaring himself to be the messenger of God -- which is against Islam.

Caliph Omar said, "Take him to the jail. Bind him to a pillar, naked, and keep him hungry for seven days. Give him a good beating every day; and after seven days I will come and see whether he has changed his mind or not."

After seven days he came; the man was almost dying. Seven days without food, and continuous beating -- his whole body was oozing blood, he had lost much blood. Omar asked him, "Have you considered your idea again?"

The man laughed. He said, "When I was leaving God he had told me, 'They will torture you very much.' This proves that I am certainly the messenger -- your torture is a proof!"

And at that very time, another man who was tied to another pole shouted, "Omar! Don't listen to that idiot, because I have never sent any messenger after Mohammed." He had been caught a few days before; he proclaimed himself to be God. So he said, "This man is completely lying; I have never sent him, I have never seen him before. After Mohammed, no messenger -- that's why I had to come!"

You can find strange rationalizations. Because the need is there, and messengers cannot come -- that dimension is closed with Mohammed -- God himself has come.

These people are psychologically sick, not healthy. They may say some beautiful things -- even mad people say some beautiful things -- that does not mean that they are not mad. Mad people may paint a few beautiful paintings, that does not mean that they are not mad.

The very desire to put yourself at the highest place -- nobody can go above you -- arises from a deep inferiority complex. It is the projection that leads you to the most superior position in existence. You become God, God's son, God's messenger: you raise yourself above humanity.

These people have been managing the human mind for centuries. They were themselves sick; they have made the whole humanity sick. It is time to get rid of all this nonsense. Man has to understand one thing: that religiousness is not something propounded by a prophet or a messenger, it is an experience of your own being.

Religiousness is not a philosophy or a theology. It is just like love... the highest, most refined quality of love. You love one person -- religiousness is falling in love with the whole existence. And that happens when you enter within yourself and you find the lifeline running within you, joining you with all lifelines around you, from the smallest blade of grass to the biggest star. It is one life in different manifestations, a great play of abundant energy: you have fallen in love with existence.

This is religiousness. You don't become a Christian, or a Jew, or a Hindu; you simply become yourself. And you don't find any God, any prophets, any saviors; you simply find the whole existence is yours. You are part of it, an intrinsic part of it, an organic part of it. Without you something will be missing. That gives you, for the first time, a real sense of being proud.

It is not ego, because it is not putting yourself above others. Now you know even the smallest blade of

grass is as essential as you are. And to feel this pride, that existence accepts you as you are -- which no religion has ever done.... When existence accepts you as you are, you start growing without any split. The transformation happens of its own accord.

We need a humanity without religions. We need a humanity with religious people, but not churches, synagogues, temples, mosques, no... no mediators, no priests.

Every man is capable of entering into his own shrine, and from there can get the perspective that delivers him from all misery, suffering, tension, fear, death. And then his each moment becomes a moment of ecstasy and this whole existence is his kingdom.

The whole existence consists only of kings and queens; there are no slaves, no servants. Existence is really the only communism there is. All are equally accepted, respected, nourished. And a dance comes to your life.

This dance is the transforming force.

BELOVED MASTER,
IS IT POSSIBLE THAT WHERE THE OLD RELIGIONS FAILED, OUR COMMUNE CAN SUCCEED?

It is not only possible, it is absolutely certain, because our commune is not a religion. Our commune is a very liquid religiousness. It is not an organization; it is just a meeting place of people who have dropped all conditions, all religions, all ideologies, and who are ready to become seekers on their own, individuals on their own, who are no longer searching for a prophet and a savior, who have decided that all the saviors have failed -- now the only way is to save yourself.

And because the search is the same, there is a loving atmosphere, a togetherness -- not of any ideology, not of any belief system, but only of a friendship of fellow travelers.

The commune is a totally different phenomenon from religion. Religions are dead; the commune is a living phenomenon. And each individual has absolute freedom to be himself. There are no ten commandments, no discipline imposed on you. You have to simply follow your own hunch. Yes, that is the right word: your own *hunch*. That is something that comes from your innermost being. Without any reason, without any rationalization, you follow it. It has never led anybody into a ditch.

And the commune is helpful in many ways. A certain energy field is created -- so many seekers.... You just think: one roseflower creates a certain fragrance around it, but then five thousand rosebushes and thousands of roseflowers will create a tremendous fragrance, a field full of rose energy.

If you even pass through that field without doing anything, your clothes may catch the fragrance, your hair may catch the fragrance. When you have passed through the field, you will be surprised that you are full of rose fragrance, it is all around you.

Exactly the same is the situation of the flower of meditation. It is subtler, but more powerful. Five thousand people functioning meditatively create a certain energy field. I call it the buddhafield, the field of awakening.

Anybody who comes just as a spectator is bound to be affected by the energy, by the love, by the laughter, by people's faces. Something has happened to these people.

I have told my sannyasins that now if they want to use any color of clothes, they can. I received one letter two days ago, saying that a few sannyasins in London went shopping -- not in red clothes, and without malas. But the shopkeeper said, "You look a little different from other people; something is strange about you."

So they have written to me, "Beloved Master, it is useless: by changing the clothes and dropping the mala, we cannot go underground. People can see from the face, from the eyes, from the gestures, from the way we speak, the way we walk, that something is different." It is bound to be so.

Here, we are doing the greatest experiment which has ever been done. Religions have existed, but they were all destructive. They could not create the new human being. We are not a religion, but we are certainly religious -- which is a far higher quality. And we are making the effort to create individuals.

We are not interested in stupid miracles. And if you look at those miracles, you can see that they are fictions, nothing else. For example, in the Old Testament Moses leads his people out of Egypt. The enemy is following behind; they come to the ocean, and there is no way ahead, they cannot go back. The sound of the enemy is coming closer and closer, and then suddenly the miracle happens: God helps. The ocean parts,

gives way; Moses and his followers pass through the ocean. As soon as they have passed, the ocean is again back to its old state; the way that was created for Moses is no longer there. Their enemies are now on the other side of the ocean. It is a great miracle.

But I cannot say that it happened, ever, for the simple reason that the God who is so much interested in helping Moses and his people that he goes against the laws of nature and parts the ocean, makes a way for them.... This God does not help Moses and his people when for forty years they go on wandering in the desert to find Israel, the promised land.

Forty years! Almost three-quarters of the original followers have died: a new generation has grown up, which has no respect for Moses. On the contrary, it is full of anger because this man has been driving them mad! In the desert, hot sun, no food, no water -- they have become beggars, and where is the promised land? And they are continuously asking him, "How long will it take? Why didn't you say before that it would take so long?"

Just this fact is enough to prove that the ocean didn't give way, because a God so compassionate as to make it give way, to change the laws of nature, must have helped these poor dying people. Three-quarters of them died. And finally, it is not that they found the promised land, it is simply that the old, tired Moses says, "*This* is the promised land" -- because Israel is nothing that can be called God's promised land!

The first miracle is just a fiction; the second story is a reality. Moses got so tired -- and nobody had any idea how the promised land looked, so they settled in Israel. And Moses found an excuse just to get rid of those people, because one of the tribes somewhere on the way was lost....

It was not lost, *it* had reached the promised land! They simply dropped following Moses -- it was enough. For twenty years they had tortured themselves in the desert, and there was no hope. And the desert seemed to be infinite; you go on and on and there is no end to it. So they moved in exactly the opposite direction from Moses, and they reached Kashmir. And Kashmir is certainly a place that can be called God's promised land. They settled in Kashmir. They were later on converted by force to Islam, but they are basically Jews.

Moses said, "I will have to go to find the lost tribe." He also reached Kashmir, and you will be surprised -- Moses died in Kashmir. His grave is in Kashmir, in India, in the promised land of God -- not in Israel.

If you look at Jesus, his miracles, things can be very easily understood. He walks on water, he heals the sick, gives eyes to the blind, makes the crippled walk, makes Lazarus come back to life out of his grave. He does everything that you can conceive -- makes water into wine....

Such a man was not recognized by his contemporaries as a savior? Such a man would be recognized even in the twentieth century, with all the miracles of science, to be the savior -- what more do you want? No Jewish scripture even mentions the name of Jesus. That is impossible. If such a man appears, then all the television sets and all the radios and all the newspapers will be full of him. As long as he lives, he will be the "Man of the Year" every year. You cannot ignore such a man.

But not even a mention in any of the Jewish books! And Jesus was a Jew: born a Jew, lived a Jew, died a Jew -- he had never heard of the word "Christianity." Jews would have been immensely happy with him; on the contrary, they crucified him.

All those miracles are fictions. If they were real, Jesus would not have been crucified. And if they *were* real, who would be able to crucify him? The man who can walk on water can also walk on air. The man who can make dead people come back to life -- you cannot crucify him. And a man with such power falls three times on the way, because the cross is very heavy and he has to carry it on his own shoulders. He is young, only thirty-three, and he is a carpenter's son; he must have been accustomed to carrying logs....

If I was carrying the cross and had fallen three times, it would have been understandable. I have never carried even a glass of water. Carrying a cross on my shoulder? Impossible. Just somehow I manage to carry myself! But Jesus falling three times shows his humanity, shows that after all he is the son of man, not the only begotten son of God.

Those three incidents on the way are very significant to me. They prove that all the miracles are just invented.

These religions have been trying to reduce human beings to sinners, and to raise their prophets, messengers, into saints; and creating such a distance that it becomes almost impossible even to conceive that you can become a saint -- transformation is impossible.

But this commune is going to do it! It is already happening. And when I say "this commune" I mean all the communes around the world -- it is one commune. I want to create a circle of energy around the world of meditative people, so that anybody who wants to have some taste of meditation can have it. And it is very

addictive!

BELOVED MASTER,
I DO NOT KNOW THE QUESTION, BUT WOULD YOU PLEASE STILL ANSWER IT?

I will answer it, and I will answer it three times: Yes! Yes! Yes!
Okay?

From Bondage to Freedom

Chapter #36
Chapter title: To each his own song

20 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
I LOVE THE DIFFERENT MEANINGS OF THE WORD "THERAPY." ITS GREEK ROOT, THERAPEUEIN, SHOWS THE SOCRATIC APPROACH TO EDUCATING A HUMAN BEING. THERAPEUEIN MEANS: ACCOMPANYING THE OTHER, TAKING HIM SERIOUSLY, LISTENING TO HIM PATIENTLY, HELPING HIM TO UNDERSTAND, AND ABOVE ALL, BOWING DOWN IN REVERENCE TO THE OTHER PERSON'S GODLINESS. HOW COME ALL WESTERN PSYCHOTHERAPY AND EDUCATION SEEM OBLIVIOUS TO THEIR CULTURAL ROOTS? INSTEAD, THEY KEEP CIRCLING IN THE THIN AIR OF DEDUCTIVE ANALYSIS AND PROVEN SYMPTOMS.
PLEASE SPEAK ABOUT YOUR VISION OF SPIRITUAL THERAPY AS A MEANS OF SHOWING PEOPLE THE BEAUTY OF THEIR INDEPENDENCE AND ALONENESS, THE LOVINGNESS OF THEIR VERY BEING.

It is one of the misfortunes that Socrates has not really been the source of Western thinking and philosophy. Socrates was not in any way Western. Spiritually he belongs to the East, and that was the trouble, the reason that the Greek people could not tolerate him. He was poisoned, killed. His poisoning not only killed him physically, it also cut him away from the Western development of thinking.

The Western attitude developed, not out of Socrates, but out of Aristotle. Aristotle, in a way -- apparently -- is the disciple of Plato, and Plato was the disciple of Socrates. But intellectually Aristotle is just the contrary of Socrates.

Socrates is a mystic -- not believing in God, not believing in any belief, not teaching an organized religion; but on the contrary giving absolute importance to the individual, and helping the individual to find his own life source. That is the true therapy. "To know thyself" is the condensed meaning of therapy. The function of the therapist is not to teach you who you are, but to create situations in which you start discovering yourself.

The first condition is creating self-respect in you -- which all the religions are against. They all condemn you. They create a sense of guilt, and that is a wound that goes on growing within you. Whatever you do, something is wrong in it. You can never fulfill the expectations of others for the simple reason that you have

a unique individuality. And that was the basic approach of Socrates -- the uniqueness of the individual; each one has to discover his own truth.

The function of the teacher, of the master, of the therapist, of the educationist, is to create just the right atmosphere so that you gain self-respect, and to give you an acquaintance with the methods for going inwards.

All educational systems take you outwards. Listening to the person -- it will look strange, because the teacher's function is to make you listen to him. The Socratic method is listening to the person respectfully, patiently, so that he can open up. He need not repress anything, he need not inhibit anything; he can be utterly naked and yet remain dignified.

If a therapist can do that -- help a man to be utterly nude, open, with no secret, hiding nothing -- the therapist has succeeded, because in this nudity one realizes one's innocence. One is born again. This nudity is symbolic. Just as a child is born nude, you are born again -- now spiritually nude.

Socrates was punished because he was teaching the truth. He had a school -- that was his commune -- where the whole function was to be respectful to everyone who comes to the school and help him uncondition himself, deprogram himself so he becomes again an innocent child.

Socrates has nothing to teach. He simply cleans you and leaves you to yourself, to grow according to your own potential. He does not give you even any guideline, because nobody knows what is hidden in your seed, what kind of flower is going to blossom in you. All guidelines are dangerous -- they may distract you from becoming yourself.

This was his crime, and he was dragged to the court. The crime was: "You are spoiling the youth of Athens." Certainly, in the minds of the mob, he was spoiling them. The mob wanted the people just to follow the well-trodden path of their forefathers. And Socrates was teaching them to be themselves and to find out the path on their own, with no scripture, no holy book, no God, no guide. Socrates was taking all these things away from you, unburdening you, making you a tabula rasa; nothing is written on you, and you are free now to be whatsoever your nature intends to be. He leaves your future open.

Naturally, the masses were against him. Their youth were being destroyed; they were being taken away from the religion, the philosophy, the ideology which had been followed for centuries. "They should carry it, it is their inheritance" -- and Socrates was insisting that you are a totally new being, with no inheritance.

Yes, a great potentiality is within you -- and it does not come from the past. It is present in you, and it is going to blossom, and only then will you know what you were supposed to be. Before it blossoms there is no way to know it.

This was the crime: corrupting the youth. Socrates was punished with the death penalty -- and by punishing Socrates, the West committed suicide. It was not the death of Socrates, it was the death of the most important insight into human beings. The West moved farther and farther away from man's inner being; it became more and more head-oriented.

And because Socrates was punished by death, Plato changed the strategy. He wrote down everything that Socrates had said -- and humanity will remain always grateful to Plato -- but he changed the whole methodology. He was not so great a man as his master. He opened another school he called "The Academy," where he was teaching the old ways, the traditional ways, the conventional ways, and people were happy. Nobody was against Plato. Aristotle was Plato's disciple -- he went still farther away.

The death of Socrates created a stoppage to the inner growth of man in the West. Aristotle is the father of Western logic, philosophy, analysis. He has been respected for two thousand years. Socrates is also given respect, but nobody makes any effort to revive his school.

The meaning of therapy is certainly of great importance, but it is only significant in its Greek origins if you go to Socrates. But the therapy that is prevalent in the world today has nothing to do with Socrates. You will not find even the name of Socrates mentioned in any book on psychology, psychotherapy, psychoanalysis, psychiatry. All these have evolved since Sigmund Freud.

Sigmund Freud is Aristotelian. He believes in analysis, he believes in dividing things into black and white, right and wrong, good and bad, life and death -- clear-cut divisions. According to Aristotle, A is A, B is B. A cannot be B, B cannot be A -- a clear-cut division.

It is not so with the mystics. In the East, analysis has never developed. And if Socrates had not been destroyed and his school had not been destroyed, there would have been in the West also, instead of psychoanalysis, far more important therapeutic methods.

In the East, black and white are not two, darkness and light are not two. The darkness is simply less light -- the difference is of degrees, not of polarities -- the light is less darkness. And it is very existential. There

are birds, animals who see in the night. When it is night for you, it is day for them; when it is day for you, it is night for them. Their eyes are attuned in a different way: they can see in darkness. That means darkness is not darkness, just for you it is darkness; it is below the range of your eyesight.

Too much light you also cannot see; then it is dazzling. Look at the sun sometime -- you cannot see. The sun is light, but you start feeling darkness; what has happened? You can even go blind; it is too much, it is far above your small range of vision. Below is darkness, above is again darkness; light is only in a small range. But there are other animals whose range of seeing is different. And it is understandable....

Take something easier: hot and cold. Are they opposites? They are not. Hot simply means less cold; cold simply means less hot. That's why, with one thermometer, you can know both. How many degrees is the hot water and how many degrees is the cold water -- one thermometer can show you both. That means the difference is only of degrees -- the same thermometer shows you different degrees. Life and death are also not polar opposites.

In the East Aristotle is laughed at, because the East thinks in a totally different way: no opposites, everything is complementary. Hence the question of analysis does not arise. What is significant is synthesis, not analysis, and the East has done tremendous work in synthesis. That's what Socrates was trying to do. He was bringing the East to the West.

On my dining table I have a small statue somebody has sent to me. It is an ancient statue, it has existed in the East almost for seven thousand years. It is a statue which is half-man, half-woman.

Only in this century one man, Carl Gustav Jung, who had traveled widely in the East... he was really disturbed because he could see where the West had gone wrong. Aristotle is the point from which the West separates from the East and takes a route of analysis. Seeing this statue, he managed to work upon his patients and figure out that every man is both man and woman. And so is the case with woman, she is both woman and man.

Man and woman are two sides of one coin. One side is showing, the other side is hidden. If you are a man, your feminine side is hidden -- but it is there, and it affects your life. It is better to recognize it, understand it. It is better to come to a synthesis between man and woman. Drop the Aristotelian idea that man is man, woman is woman, A is A, B is B; no, A is both, B is both. All contradictions have to be brought into a synthetic, organic unity.

But because Aristotle has remained a tremendous influence on Western thinking, Sigmund Freud created psychoanalysis; man's mind has to be analyzed. There are millions of psychotherapists around the earth today, and this is the most highly-paid profession. And there is not even a single person in the whole world who is fully psychoanalyzed, the very effort is impossible.

You go on analyzing, and the mind goes on creating new thoughts, new dreams, new projections, new illusions. There is no end to it; there are people who have been in psychoanalysis for fifteen years and they have reached nowhere. Yes, they have given a large amount of money to the psychoanalyst, thinking that when analysis is complete they will be again healthy and whole. But the psychoanalysis can never be complete. The very effort is directed into a wrong dimension.

Psychosynthesis can be complete. And psychosynthesis should work differently. There is one Italian psychologist, Assagioli, who has created a philosophy of psychosynthesis against Sigmund Freud's psychoanalysis. But the unfortunate part is that it is still within the framework of Aristotelian logic.

Psychoanalysis is one polarity, psychosynthesis is the opposite of it -- the same game, just the names are different. Assagioli is using a better name, but it is not of any help.

Socrates has to be revived again, Aristotle has to be removed. And that's what I am doing here: bringing Socrates back to life -- because Socrates is essentially the East, where analysis has never existed -- nobody has ever thought about it -- where organic unity has always been the goal to be achieved.

So if a man is sick, that simply means that religions, cultures, civilizations have made him split, they have divided him. They have told him the body is separate, the soul is separate; matter is separate, the spirit is separate; this world is separate, that world is separate; materialism and spiritualism are enemies.

I call the new man Zorba the Buddha, for the simple reason that to me materialism and spiritualism are not separate, they are inseparable. The moment you make them separate, you make humanity sick. And all analysis is separation, division.

There is no need -- you are already existing in unity, your body and your soul are existing together in tremendous harmony. But if you are being told to be against the body, fight the body, control the body, inhibit the desires of the body, then naturally you are going to become schizophrenic. And the whole of humanity is in that situation.

Everybody who belongs to any organized religion is schizophrenic, he is not whole. And unless you are whole, you can never be holy. None of your saints are holy, because they have missed the basic thing -- they are not whole. They have chosen a part, and they have destroyed other parts of their being. They are partial.

And man is not a machine. You can function only in your wholeness; that is health. You cannot function if you are against your own body, your own sensuality, sexuality, your own taste, desire for comfort, for luxury. If you are against all these things, then you can live only a very partial life. And that partial life cannot be of joy, cannot be of laughter. It will be so crippled you cannot dance, and it will be so dead you cannot sing.

You can see your religious people, you can see your so-called saints -- they have lost all that is significant and beautiful. And the reason is, they are dividing themselves against themselves. They are creating a hell; they are miserable, they are suffering. But there is a motivation behind it: that the suffering is only for a few years. After death they will enjoy; everything that they have not enjoyed in life, they will be enjoying in paradise.

You just look at the ideas of paradise in different religions and you can know what those religions are depriving their people of. You need not know what they are depriving them of; just look at their idea of paradise. For example, the Mohammedan paradise has rivers of wine. You can, without any hesitation, conclude that Mohammedanism must be depriving people of wine; otherwise, there is no need for rivers of wine -- bottles are enough. But they are not enough for saints. Saints have been depriving themselves for their whole life, and if they get just bottles in reward, then what is the point of being deprived of bottles on the earth? They were available here. You have to give a bigger reward.

You will be surprised: in the Mohammedan paradise there are beautiful women whose age is always sixteen. How long they have been sixteen nobody knows. On the earth also, women have a little habit of getting stuck, but not such a habit -- for eternity stuck at sixteen! But you have to think of the poor saints, you have to provide them with the most beautiful women. If saints reach there and find women who are eternally old, that will not be a reward, that will be a punishment! The logic is simple.

In Mohammedan countries, homosexuality is punished with death. Not a small punishment -- three years in jail, five years in jail, ten years in jail -- no, just death. But in the Mohammedan paradise, young and beautiful boys are available for the saints.

These are your religions. Homosexuality is available: here it is punished with death, and there saints are rewarded with young, beautiful boys who will remain always young and always beautiful. This is the outcome of dividing man against his own body, against his own nature.

Therapy is not psychoanalysis -- I mean, *my* therapy is not psychoanalysis. My therapy is psychosynthesis, but not that of Assagioli. Assagioli's psychosynthesis is very poor; it is just a reaction against Sigmund Freud. It has no true and authentic vision of synthesis itself. He is just fighting an argument against analysis; it is argumentative, it is still Aristotelian.

My synthesis is not against Sigmund Freud's analysis; on the contrary, it includes it, it is inclusive of Sigmund Freud's analysis. Then it is true synthesis. Do you see the difference? Assagioli is against Sigmund Freud -- again the division. Sigmund Freud has to be wrong, Assagioli has to be right.

My psychosynthesis is big enough: it includes Sigmund Freud, he is not to be left out. Then it is non-Aristotelian, then it is organic. We accept his contribution. We don't stop at that, we go far ahead of him, but whatever he has done can be accepted in the right context and it melts into the organic unity of therapy.

Yes, therapy is hearing the patient, respecting the patient, accepting whatever he is, giving him encouragement to be himself, destroying the idea of becoming somebody else, helping him to stand on his own feet, helping him to drop all divisions between materialism and spiritualism, making him an organic unity, an orchestra. Then life is a benediction. Out of this orchestra will arise what I call religiousness -- the fragrance, the song, the music -- but it will be total. It will have all the ingredients that constitute you, it will have all the instruments that nature has given to you.

It will not be just a harp, angels playing on it, "Alleluia, alleluia." That is boring. And just think of those poor angels -- for eternity they have been playing on those harps, the same "Alleluia." Perhaps they have completely forgotten what it means. Perhaps it has become just a robotlike habit. They cannot stop, they have become mechanical; doing something for eternity, it is bound to happen. And they are going to do it in the future also for eternity. Can you think of a worse punishment? And these poor angels have done no harm to anybody.

No, just a harp is poor when man can become the whole orchestra -- all the instruments possible. Life is

the art of arranging all the instruments of your being into an orchestra. Of course, each individual will have his own song and his own music, but that makes life rich, that makes this earth immensely valuable. Everybody is contributing something to its beauty and its blessings.

Therapy is not only for people who are insane. Therapy is for everybody, because humanity's past has driven almost everybody to a certain degree of insanity. If they are normally mad people then there is no problem, nobody takes note of them. If they are abnormally mad people, then you start taking note of them. And all your psychologists are doing only one work: making the abnormally mad people, normally mad. They are not restoring health.

In India, I was in a university for nine years. Hundreds of professors... it was the hottest place, exactly in the middle of India, and still those idiots were using ties. I asked them, "Are you mad or something? These ties are for cold countries, so no air enters. But here, you need some air."

This is just normal insanity: in a hot country in summer they are using shirts, coats, ties, socks, boots -- and dying within them, boiling, and they were worried about *my* sanity, because I used to wear a wraparound *lungi* in the university and just a very thin shawl around my shoulders, half the body open.

When I first entered the university with such a dress, the vice-chancellor said to me, "Are you going to come every day with this dress?"

I said, "If the sun is going to remain the same, I can come even without a dress. It is just out of consideration for you idiots that I am wearing this thin cloth; otherwise, my body is saying 'Throw it away! It is so hot!'"

The vice-chancellor said, "Wait... don't...! It is perfectly good, you can come in this dress, but don't do anything more!"

I said, "Then never ask about my dress. You are all insane! I know you have been educated in Oxford, but I don't consider you literate. The dress that you are using was perfectly good in Oxford, but not here. And if you don't have that much intelligence to choose the right dress, then I don't consider you have intelligence at all."

Every professor who met me would look first at my dress, and I would say, "Yes? Start asking -- but remember that what I am doing is exactly the right thing in this climate. And what you are doing is just insane. Do you want to commit suicide, or what? You are perspiring, your whole body is perspiring; you are stinking of perspiration. I am the only person whose body is getting air, is not perspiring. And I am able to throw off this dress any moment, and have a shower right here in the university."

Soon they became silent. They would look at my dress but avoid talking about it. These are normally mad people. Just one step more and they will become abnormal; then the function of the psychologist is to bring them to their normal state.

This is not the function of *my* therapies. My therapies want you to be a whole, organic being -- intelligent, undivided, and living your life with intensity and totality; with no fear of any hell, no greed for any paradise; respecting yourself, not condemning, accepting yourself as you are.

If existence accepts you, what more certificates do you need? The sun does not reject you. The moon does not reject you. The stars are perfectly happy with you; the flowers perfectly enjoy you as you are. The whole existence accepts you.

Just be a little kind to yourself, and there will be no need of any psychologists. There will be no need of anybody to bring you back to your innocence, to your real being. You have been born with it, it is your birthright to live it.

BELOVED MASTER,
YOU WERE TALKING ABOUT ONE WORLD AND ONE WORLD GOVERNMENT. RECENTLY PRESIDENT REAGAN REFUSED TO ACCEPT THE AUTHORITY OF THE WORLD COURT ON POLITICAL ISSUES.
CAN POLITICIANS EVER BECOME CONTEMPORARY?

No. Politicians can never become contemporary; politics itself is out of date. Politicians no longer have any function; they are unnecessarily bothering the whole humanity. It is time for them to disappear as politicians. They are acceptable as plumbers, as electricians, as pilots, as truckdrivers. But as politicians they are no longer needed.

And if President Reagan refuses to accept the World Court's decisions about political matters, he is showing his real face. His mask has slipped. The World Court has the right to decide about every issue that

concerns humanity. Politics cannot be above law. His refusal to accept it simply means that he is not ready to create, on this planet, a beautiful global village.

Nations are no longer needed; they are absolutely unnecessary and harmful. But the politicians will lose all their egos if nations disappear. Then what is President Reagan going to do? Go back to Hollywood? And he was not a great actor either, just a third-class cowboy actor -- he can become one again.

He had a chimpanzee as his friend.... One is known by the company he keeps!

BELOVED MASTER,
IS THERE A DIFFERENCE BETWEEN WATCHING AND WITNESSING?

There is a difference. You watch television, you don't witness it. But, while watching television, if you start witnessing yourself watching television, then there are two processes going on: you are watching television, and something within you is witnessing the process of watching television. Witnessing is deeper, far deeper. It is not equivalent to watching. Watching is superficial.
So remember that meditation is witnessing.

Otherwise, there are the "One Thousand Friends of Oregon," who call themselves "watchdogs" -- they will all become enlightened! And I don't think you have heard the word "witnessdogs." Nothing like that exists. Watchdogs are possible, watching can be done even by dogs. Witnessing is a very deep and higher quality only man is capable of.

BELOVED MASTER,
IT IS HILARIOUS WHEN YOU TELL THE STORY OF MOSES LEADING HIS PEOPLE THROUGH THE DESERT FOR FORTY YEARS, AND YOU SAY, "AND MOSES GOT SO-O-O TIRED...."
BELOVED MASTER, DON'T YOU EVER GET SO-O-O TIRED OF TRAVELING WITH US CAMELS THROUGH THE DESERT OF OUR THOUGHTS AND GREEDS AND FEARS, BLINDED WITH THE SAND OF OUR OPINIONS AND PREJUDICES?

I have something in common with poor Moses. He ended finally in a desert, and I have also landed finally in a desert. And I am really so *tired*...!
Okay?

From Bondage to Freedom

Chapter #37
Chapter title: Doubt is absolutely okay

21 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
WHAT IS REBELLION? AND WHAT IS THE DIFFERENCE BETWEEN REACTION AND THE ACTION OF

The first thing to be understood is the difference between rebellion and revolution.

Revolution is an organized effort to change the society forcibly, violently. But the trouble is, you cannot change the society through violence, because it is violence that is the very life current of the society. That's why all the revolutions have failed. And there is no possibility of any revolution succeeding, ever.

Rebellion is individual, nonviolent, peaceful. It is out of love. Rebellion is not against something, but for something. Revolution is against something, but not for something. Revolution is so much engaged in being against, it forgets for what all this fuss is being made. It is anger. But anger cannot create a better society. Rebellion is not oriented against the society, but is oriented towards a new man, a new humanity.

Revolution is fighting with the past.

Rebellion is meditating for the future.

I said rebellion is out of love, silence, understanding, compassion -- all the qualities that make man divine. Revolution is based on all the qualities that make man again an animal. Because rebellion is individual, there is no need of any struggle, of any fight. The society will not even be bothered by one individual being different than others. But even single individuals meditating, loving, hoping for a new sunrise, can create the possibility of a new society. Their very presence will be enough to transform others. Their love cannot fail -- love never fails. Their understanding, their intelligence, their compassion are bound to succeed.

But rebellion has not been tried. Revolution seems to be easier, because against such a big society you need a big organization. But the moment you become organized you become the same type of society. You become just a reflection of what you are opposing. You stand before a mirror: the reflection in the mirror is your reflection, although it is opposed to you.

So just being opposed does not mean that you are really different; the methods are the same. The old society depends on violence; the revolutionaries depend on violence. The old society depends on enslaving people; the revolutionaries depend on the same. The old society depends on beliefs; revolutionaries also depend on belief. It makes no difference whether your belief is in THE HOLY BIBLE or in DAS KAPITAL.

And one thing very significant to remember: if the revolutionaries are going to win they have to be more violent than the old society, more cunning, more clever, more political, more cruel; otherwise they cannot win. So, in fact, in the name of revolution more violence is becoming victorious, more cruelty is becoming victorious; more slavery, more submissiveness is demanded by the revolutionary party. You can see it happen in all the revolutions.

The Russian revolution has been the greatest revolution. The czars who ruled Russia were cruel, were violent -- the very idea of ruling over somebody is violent. The communists dethroned the czar, but they could manage to do it only because they proved more violent. Nineteen members of the czar's family were simply butchered, and one of the members, the youngest, was only a six-month-old child. He had not done any crime against anybody -- for what was he being punished? Just because he belonged to the royal family? Was that his responsibility? They wanted to destroy the whole family so there would be no possibility of any royal blood of the czars in the future. But the people who did it certainly showed a heartlessness.

Joseph Stalin became the leader of the revolutionaries. Stalin was not his real name, "Stalin" was given to him by the people. It means "man of steel." And certainly he proved to be a man of steel, with no heart. He killed almost one million people after the revolution. Just suspicion was enough; there was no need for any trial, for any investigation. The communist party suspects that somebody is against the revolution -- there is no proof, but the man has to be immediately destroyed.

The Russian revolution has proved one thing absolutely: that czars were never so violent; they had never killed one million people. And the society was not so deeply enslaved -- that's why the communist revolution was possible.

Now in Russia no revolution is possible, people are *completely* enslaved. Even to *think* against the status quo today is betraying the religion of communism. People are even afraid if they dream anything against the government. They don't tell the dream to their wives, to their children, because nobody knows.... The system that came into force after the revolution is such that husbands are spying on their wives, wives are spying on their husbands, children are spying on their parents. Almost everybody is spying on everybody else. And these people are rewarded. If a child comes to the communist party office and informs that his

parents have been saying something against the government, he is rewarded. He is sent to a better school, given a better scholarship. Of course, his parents disappear.

Now there is no possibility to revolt against the communist regime in Soviet Russia. No freedom of expression, no freedom of getting together, no freedom of thinking -- is this revolution? It is going backwards.

Rebellion is a spiritual phenomenon.

It is not against the society as such; it is simply the intelligence that shows that this society is dead, that this society is incapable of giving birth to a new human being, that it is spent, that it is almost on the verge of global suicide. It needs compassion; it does not need anger.

The rebel can do only one thing.... He is not going to organize, because the moment you organize you have to follow the same patterns as the society you are going to oppose; and you have to follow the same language, the same patterns, structures, that the society has practiced for so long.

There is an ancient Chinese saying: "To have a bad friend is not as bad as to have a bad enemy." Looks strange, but it has great meaning in it -- because if you have an enemy, then sooner or later you will have to follow his tactics and strategies to fight with him; there is no other way. If you want to be victorious you have to be far ahead of him in his own methods. Hence, I always say, friends you can choose without much consideration, but enemies have to be chosen with great consideration, because they are going to change your character.

The rebel has no enemy. He simply has a vision that the old is finished. It need not be fought against, it is dying itself. Fighting with it is to give it life. Just ignore it. It is already on the deathbed; it will die of its own accord. Don't give it energy by fighting.

The rebel can do only one thing: he can transform himself into the new man, he can become his own vision. That is the only proof that his vision is not a dream. The rebel starts transforming his vision into a reality.

I want you all to be rebellious.

That's why I don't believe in organization. I don't want you to be another religion, another ideology, because that will be simply a repetition of the old patterns. You can be together without any conditions, without any bondage, just out of sheer friendship; no ideology dominating you, but just pure love -- because you are on the same path, discovering yourself, finding out whether the vision of a new man can become a reality or not. You can help each other, you can support each other, you can encourage each other.

There are moments when encouragement *is* needed, because to change -- and to change totally -- is not an easy job. Many times the mind wants to fall back into its old patterns, old habits; therefore, the commune.

The commune is not an alternative society. It is not another organization: it is something totally new. It is a loving togetherness of fellow travelers who are all working on themselves. But five thousand people all working on themselves creates an atmosphere of great encouragement -- you are not alone. And if five thousand people are trying, there is hope. You can see people ahead of you, you can see people behind you -- on all the rungs of the ladder. That makes it clear that human beings just like you are carving the way, changing themselves. It becomes an individual challenge for you not to be a coward and fall back into old habits. You cannot fall back into old habits, because five thousand people are watching you and they are very optimistic about you. They have great hopes for you, they see that the sunrise is not far away.

Yes, it is very dark right now, but to find the light you need not go back. To find light you have to go forward. The darker the night, the closer is the morning; and a few have reached the morning. You can see the sunlight in their eyes, you can see the flowers of their being blossoming. You can feel the fragrance that is released. So it is only a question of a little more patience, a little more courage.

But rebellion remains individual. Rebels can live together; they can create an atmosphere, a milieu, a buddhafield where awakening becomes easier. But they are not organized, they are not bound to any belief. They are free individuals; out of their free choice they have joined these seekers of the sunrise.

You ask me, "What is the difference between reaction and action as far as the rebellious person is concerned?"

The rebellious person has no reaction; he has only action. The revolutionary has only reaction; he does not have any action. The difference is significant.

Just a few days ago I received a letter from an old woman who is the president of the Atheists' Association of America. She must be the oldest atheist in the whole world, because I used to know in India one man, Gora, who was her follower, and he was old himself. She has opened, in many countries,

associations for atheists.

On some television she must have listened to my words -- that there is no God -- and she was immensely happy. She wrote the letter to say, "You are certainly a man of great courage. Although I am very old, I would like to come and see you, meet you, talk to you."

I told Hasya to write to her that she is welcome, but she must understand that I am not an atheist: "If she is coming here thinking that I am an atheist because I have declared there is no God, then she will be disillusioned. It is better to make it clear."

To me, atheism is reaction, reaction against theism. There are people who believe in God, millions of people; a few people react to it, and they start disbelieving in God. This is a reaction.

You can check it very easily by a simple method. If all the theists disappear, if there is no theism at all in the world, can atheists exist? They were secondary, they were simply a reaction. When there are no religions and nobody is saying there is God, what is the point of disbelieving in God? You will look a little silly. With the death of theism, atheism will die automatically. That means it was only a shadow, it was not a reality in itself. A reaction is a shadow.

When I say there is no God, I am not saying that I disbelieve in God; even for disbelief, God has to be. Whether you believe or disbelieve, that is your approach, but for both God is needed. For the theist he is needed, for the atheist he is needed. I am simply saying there is no God, has never been. All theists and all atheists are wrong. Those who believe are wrong, and those who disbelieve are wrong.

I don't think that old woman will come. I would love her to come, because in her whole life she may not have met a man who is neither theist nor atheist. Because there is no God, there is no point in being either one.

I think it is simply stupid: if there is no God, then a person wasting his whole life establishing atheist associations all over the world -- this is sheer wastage of one's life. If there is no God, then why bother? But no, this has become her whole life. But just denying, just disbelief cannot make anybody blissful.

And my statement that there is no God is an action, not a reaction. I am not speaking against anybody; I am simply giving expression to my own experience. I have searched for him within myself, and I have not found him.

I have found, instead, godliness.
I have found eternal consciousness.
I have found immortality.
I have found eternal light -- but no God.

I don't think this woman has ever thought of looking inwards. She is simply fighting with the theists. Those theists are idiots; in fighting with them you are bound to become an idiot. Reaction cannot take you farther than those you are reacting against.

The revolutionary is reactionary. He is against the society; he is against its economic structure, he is against its political way. He is against so many things -- his whole life is negative. It depends on being against this, against that, against thousands of things -- there are so many no's in his life. But you cannot live a life of benediction, bliss, out of thousands of no's.

A single yes is far more powerful than a thousand no's. The no is empty. It shows your anger, it shows your violence, it shows your destructiveness, but it does not show that you have anything creative that you are going to contribute to life and existence.

Action means, something not related to anything but coming out of your own silence, out of your own spontaneity.

The rebel knows no reaction, he knows action. Action means yes.

The rebel creates; he gives birth to himself. He becomes a new man, he heralds a new age. He opens himself to all possibilities, he allows himself unknown dimensions. Not against anybody -- it is simply a growth, just like a rosebush is growing. Do you think it is growing against the rocks? Do you think it is growing against anybody? It is growing, not as a reaction; it is growing because growth is its nature. It is growing to blossom, to bring its potential to actuality. It is a process of actualization.

Action means the process of actualization. Reaction is simply hate, anger, jealousy, violence, destructiveness. Those are not the qualities to be valued. So, in my vision, the revolutionary has no value, only the rebel. And you can see....

Socrates is not a revolutionary, he is a rebel. Gautam Buddha is not a revolutionary, he is a rebel. Heraclitus is not a revolutionary, he is a rebel. And these are the greatest heights humanity has reached.

Revolutionaries are on the same ground as those whom they are opposing. They *have* to be on the same

ground to fight with them. The rebel is not fighting against anybody. The rebel is making himself free so that he can grow, grow to his own destiny. The rebel has a beauty; the revolutionary is a political, social criminal. The rebel is the only holy man, he is sacred.

But the moment you start organizing rebellion you change its character, it becomes revolution. It is no longer the same thing. That's why I had to insist again and again.... The tendency to organize is very deep rooted, because it is millions of years old. And to be alone needs guts.

To be alone... but you can be together with people who are also trying to be alone. Your togetherness is just a friendship of two fellow travelers. There are no conditions. It does not make you a Christian, a Hindu, a Buddhist. You remain yourself, the other remains himself.

And this is the only respect expected of sannyasins: do not destroy the dignity of the other person. He is as valuable in existence as you are. There is no need to impose your ideas on anybody. Who are you? What authority have you got to impose your ideas on others? You can share, you can tell, you can expose your heart. And if the other feels that something falls in tune with him, and chooses it, it is his decision, not your imposition.

Revolutionaries are trying to impose their ideas on others. They are doing the same thing as the old religions have been doing. That's why I categorize communism as one of the religions; there is no difference. It does not matter that communism does not believe in God, because there are older religions which do not believe in God: Buddhism does not believe in God, Jainism does not believe in God. So that is not a problem. A religion is something that you try to impose on others. It is an effort to convert people, it is always missionary.

A rebel is never a missionary, he is always a friend. He can invite you to his innermost being and, if you see something that suits you, that is helpful to you, that is going to nourish you, make your search easier, you can choose it. But it is out of your freedom -- nobody is converting you.

That's how it should be in the commune. Whatever I say to you, you need not believe it. You have just to be available to it, so that you can decide. The decision has to be yours. And if it suits you, suddenly if it rings a bell in your heart, then I am no longer responsible for it: the bell is ringing in *your* heart. But if it doesn't suit you, my love for you remains the same, because it is not based on converting you.

And, in fact, each individual has to be unique. That is the prerogative of human beings -- to be unique. And all the religions, all the political ideologies, they have all tried to destroy that privilege.

I want to encourage your privilege. On no account should your individuality be interfered with. Your freedom is absolute, and the highest value.

BELOVED MASTER,
WHY ARE YOU SO OPTIMISTIC ABOUT THE NEW MAN?

I can't help it, because I see the sunrise so close. But people's eyes are focused on the past. In fact, nature should have given them eyes at the back of their head, so they can go on looking backwards -- or at least given them rearview mirrors. But nature has given you eyes only to look ahead, not even rearview mirrors.

Existence does not want you to look at the past. The past is gone forever. It is dead, it is finished. And if you go on looking backwards and walking forwards, you are going to fall in a ditch sooner or later. That's why you find so many people in different ditches -- the Catholic ditch, the Protestant ditch, the Hindu ditch. They are all waiting for you. But you are responsible for it. They are making their ditches bigger and bigger, because many customers are coming -- looking backwards, walking forwards. It is a very strange situation!

I am optimistic because I can see the sunrise is very close. It has already come on the horizon, the horizon is already red. Any moment.... The birds I can hear singing, I can smell the flowers opening. And you ask me, "Why are you optimistic?"

Optimism is natural; pessimism is unnatural. But the whole world is full of pessimistic people because their life is misery, suffering, anguish, and they can't conceive of how to get out of this mess. They go on round and round in circles: the same misery, the same anguish, the same suffering -- and they know sooner or later is the end. They have not been able to live, they have not been able to love, they have not been able to laugh -- and death knocks on their doors.

Most of the people realize only when death comes: "My God! So I was ALIVE!" -- because there was nothing alive in them; they were just breathing, vegetating. Life is much more. They have not known the

grandeur that existence goes on bestowing on them.

But you are not available, because you are so down in your misery, suffering -- and you are the creator of all those miseries and sufferings. And by and by you become so addicted that without misery you cannot live. You cannot conceive of yourself living without anxiety.

Just the other night one journalist was here, and he asked me, "At the ultimate experience of enlightenment, it must be very boring." According to him, all the excitements of life -- the miseries, the anxieties, the sufferings -- will not be there. One is eternally just blissful.

And I asked him, "What do you want?"

He said, "For example, the joy of bicycling, or going in a helicopter...."

I said, "You don't understand anything about enlightenment, or you would not have asked such a stupid question. Going in a helicopter -- there is no problem; the enlightened man can go in a helicopter, but that does not make his bliss more or less." Perhaps it may give him nausea.... I don't see any joy in the helicopter. Helicopters should all be sent to heaven, so saints can have a little fun, some noise.

They were thinking of bringing a helicopter for me. I said, "First, it has to be absolutely soundproof; otherwise, I am not going in it." Why should I unnecessarily bother? And cycling? Then why not ride on a camel? That would be more fun.

There are people who are addicted. The way they are living seems to them the only way they *can* live; hence, it is difficult to bring them out of their habitual hell. Otherwise, it is so simple to come out of your miseries: simply don't create them.

Miseries are exactly like bicycling. You go on pedaling and the cycle goes on. You stop pedaling and you will fall, the bicycle will stop. If you go on remaining miserable, that means you are pedaling -- because who is interested in your misery? Everybody has his own misery.

I am reminded of an ancient parable.... A Sufi mystic was constantly praying to God, "Why have you made me so miserable? I am such a devotee, I do five prayers prescribed by the holy KORAN every day without fail. I have been to Mecca -- I have done everything that is prescribed for being truly religious. But why do I remain miserable? Can't you do me only one favor? If you cannot take my miseries away, you can at least give me a chance of changing my miseries with somebody else."

That night he had a dream, and he was very much surprised: his prayer had been heard. A great voice from the sky declared that everybody should put all his miseries, sufferings, anguishes into a bag and take it to the mosque. He was enchanted -- "So the time has come!"

He gathered all his miseries and anguishes and anxieties -- everything -- packed them well, and rushed towards the mosque. And there were crowds of people carrying their bags. He said, "My God!" -- their bags were so much bigger than his small parcel, he became afraid. With whom is he going to change? "But now let us see, many people have already reached, many will be coming."

When he reached the mosque, the voice was heard again: "Put all your bags by the side near the walls, and wait for the next order."

Everybody had always wanted to believe that "others are living so happily, only I am suffering." But now they were puzzled, looking at the bags... and they were all afraid now to change. So they were standing just by the side of their bag. If somebody else takes their bag, then they will have to take somebody else's. It is better to be with your own miseries. At least you are acquainted with them, and you have a certain feeling -- they are *yours*! You have lived together for so long, and this parting makes you feel sad.

Even the Sufi was standing just close to his small packet. His neighbors asked, "Why are you standing so close to your packet?"

He said, "My packet is the smallest, and I don't want to change with anybody else. I had no idea about other people's miseries."

Then the voice ordered, "You can take any bag you like" -- and everybody rushed to his own bag. And the Sufi came home with his parcel, so happy.

This is the situation: you don't see other people's troubles, problems; you see only your own. And constantly seeing your own miseries creates a film on your eyes, and life becomes dark.

Pessimism is nothing but getting addicted to a miserable way of living -- and you are the creator of it. You are miserable because you are jealous. Now, a jealous person cannot hope to be optimistic. You are miserable because you are constantly angry, angry against the whole world, angry that existence has not been fair to you. Such a person cannot be optimistic.

And you all believe in religions which are pessimistic. Do you think worshipping a cross is optimistic? It is worshipping death. And people are carrying crosses around their necks. Even if you make the crosses of

gold, it does not matter -- a cross is a cross.

Listen to your holy scriptures. They condemn you continuously, they say that you are sinners, that you are still burdened with the disobedience of Adam and Eve. They condemn everything that is natural in you -- that creates guilt. You cannot go against nature, and your mind says, "But you are going against your religion." That creates guilt.

A guilty person, a sinner, cannot be optimistic. Pessimism is going to be his whole way of life -- just darkness and more darkness, and no hope for a sunrise.

I am not a sinner. What Adam and Eve did was perfectly right. They should be appreciated; they were the first rebels. The whole humanity owes so much to Adam and Eve -- everything. If they had not disobeyed a dictatorial God, there would not have been any humanity: no Gautam Buddha, no Socrates, no Baal Shem Tov, no Chuang Tzu. You would be still naked, chewing grass in the Garden of Eden. The whole credit goes to Adam and Eve, that they disobeyed.

Disobedience shows intelligence.

And it was worth it, eating the fruit of knowledge. They could not reach the other tree; otherwise, they would have eaten the fruit of eternal life too. Why should you feel guilty? You should rejoice! If anybody has to feel guilty, it is the God who prohibited his own son and daughter from being wise, from being alive forever. The sin has been committed by God, *he* should feel guilty.

But the same is the situation about other religions: they all make you feel miserable. It seems the whole business of religion depends on your misery.

I don't have any guilt. I have never committed any sin. I have lived absolutely naturally; I have never listened to any religious commandment. I have listened to the wisdom of my body. I have decided of my own accord. I have loved my freedom, and my eyes are without any dark film. Hence, I am helpless: I cannot be pessimistic. Even in this world which is almost insane, I am optimistic, because I cannot conceive that the forces of life can be defeated by the forces of death. I cannot conceive that truth can be conquered by lies.

It is such a deep certainty in me that I know the birth of the new man is very close by.

BELOVED MASTER,
DO THOSE OF US WHO ARE NOT ACHARYAS, SIDDHAS, ARIHANTAS, BODHISATTVAS, MAHASATTVAS, OR SAMBUDDHAS HAVE ANY CHANCE OF BECOMING ENLIGHTENED IN THIS LIFE?

More chances! If you are nobody you have more chance of becoming enlightened. The moment you become somebody, the doors close.

BELOVED MASTER,
IS DOUBT REALLY OKAY?

Doubt is the very foundation of all human growth. Belief is the poison -- doubt is the nectar. Doubt does not mean disbelief, because disbelief is again negative belief; it is not doubt.

So don't get confused between doubt and disbelief.

Doubt is simply the open mind, inquiring. Doubt means only a question mark. Doubt means, "I do not know, and I want to know, and I am ready to travel to the very end. But I will not accept any borrowed knowledge -- I want to know on my own."

Yes, doubt is absolutely okay.

Okay?

Chapter #38
Chapter title: Enough just to be with me

22 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
WHAT IS BEYOND PSYCHOTHERAPY?
PLEASE EXPLAIN.

Beyond psychotherapy is your real being. Psychotherapy is confined to the mind -- and you are not the mind. The West has always divided man into body and mind. The East, which knows more, knows that there is something beyond this duality of body-mind.

Psychotherapy can help a little bit for those who are mentally sick, but not much, because psychotherapists are the most mentally sick people on the earth. More psychotherapists commit suicide than any other profession. More psychotherapists go mad than any other profession. More psychotherapists are sexually perverted than any other profession. And these people are trying to help mentally sick people!

They have the expertise, they can help you a little bit; they can bring you back to your normal state of insanity. But that which is beyond psychotherapy brings you to real health, wholeness.

Man consists of three layers: the body -- the most visible; the being -- the most invisible; and the mind -- in between.

The mind is a good mechanism, but not a good master. It can serve you if you are the master and the mind is the servant. But if the servant becomes the master and starts ruling over you, that is the state of insanity. That's why I say the whole humanity is "normally insane."

What is mind? It is all borrowed, and borrowed from different sources -- from the parents, from the neighbors, from the teachers, from the priests, from the libraries. Its hunger is insatiable; it goes on swallowing all kinds of information. That information may be contradictory, that information may create tensions, may create a split -- or many splits.

For example, if you are born a Christian.... The BIBLE says the earth is flat. From your very childhood you have believed in the BIBLE because your parents believed in it. But in school you learn that the earth is not flat, it is a globe. Both these pieces of information are collected by the mind. Their conflict becomes your anxiety, and this anxiety takes thousands of shapes. And it is impossible for you to decide which way to go; you are pulled apart in all directions.

If you somehow can maintain your balance, this is normal insanity. Insanity is there, but it is just the same as everybody else's. Unless you come in close proximity to a saner person, you will not be able to think yourself insane.

The function of the psychotherapist is, whenever somebody goes beyond the boundary of the normal humanity, to bring him back. It is not an easy job. It takes years, and only the very rich can afford it. Then, too, success is not certain, because the person who is treating him is himself repressing his own insanity.

I have heard about one psychotherapist.... He was treating a patient who had this insane idea that thousands of flies, which nobody could see, were sitting all over his body -- on his face, on his hands -- and he was continuously brushing them off. Everybody said that there are no flies, but he said, "Should I believe my own eyes or your eyes? Should I believe my own hands which are feeling the flies, or your hands? I can see flies are not on you; they are simply attracted to me."

Finally, it became impossible for him to do anything. His family brought him to the psychotherapist. The psychotherapist tried, explained, analyzed his dreams.

After two years they were sitting in the garden chitchatting -- they had become friendly in the two years -- and the man started brushing off flies. The psychotherapist stood up, and he said, "Not on me! I have tolerated it for two years, but there is a limit to everything."

In these two years the madman with the flies has convinced the psychoanalyst that flies exist, they *are* -- rather than the psychoanalyst convincing him that the flies are just his imagination. It is a dangerous game. That's why so many psychotherapists go mad; to be with mad people is not an easy job.

In one madhouse, the old doctor had retired and the new doctor had come in, and all the mad people were very happy. They rejoiced and danced. The doctor said, "Why are you so happy?"

They said, "Because you are just like us! That man, although he stayed with us for ten years, remained a foreigner. But you really understand." At that moment the doctor saw that he himself was dancing with them, rejoicing. Even the mad people recognized that he was also mad. They said, "This is the greatest thing that has happened in this madhouse. Now there is no problem -- we are all one."

This unity between the patient and the doctor.... The psychotherapist has to create some kind of bridge to communicate, but inside him is the same kind of mind which can go berserk any moment. And to convince a madman, a fanatic -- and all madmen are fanatic, and all fanatics are mad -- is very difficult.

One man, who thought he was dead, was brought to a psychoanalyst. That was too much. The whole society was puzzled as to how to convince him that he was not dead. His family, wife, children, parents, were all in deep sadness. But how to convince a man that he is not dead? The psychoanalyst thought of a method. He asked the madman, "Do you know that a dead man never bleeds?"

The madman said, "That's true, I know. How can a dead man bleed? Blood disappears as life disappears."

The psychoanalyst took him close to the mirror, pushed a needle into his hand, and blood came out. The psychotherapist asked him, "Now what do you say?"

He said, "This means the proverb is wrong -- dead men *do* bleed! This is a proof; nobody ever experimented before. Are you convinced, or not?"

Naturally, psychotherapists become more and more filled with these mad people's ideas; they become their nightmare, they follow them like a shadow. So it is understandable why they go mad more than any other profession.

And why do they commit suicide? Perhaps the tension becomes so much that living becomes impossible. Why do they become perverted? -- because they are surrounded by perverted people. And your mind is continuously taking information from outside, accumulating it; it is a computer.

Psychotherapy has not done much good to humanity. It cannot.

In the East, nothing like psychotherapy has happened. You will be surprised that in the East, for ten thousand years, no enlightened person has even paid any attention to the mind. If they have ever talked about the mind, they have talked in reference to meditation. And what they have talked about is how to make the mind silent, empty, a total nothingness, a no-mind.

The state of no-mind is unknown to the West, and it is only in the state of no-mind that one becomes aware of that which is beyond mind.... Because when all the chattering of the mind stops and there is no more noise, the still small voice of the being is heard. For the first time one becomes aware, "I am here. I was not there in that crowded place, I was always out of it."

And a single moment of knowing yourself to be above the mind has given you a master key. Now the mind can never become your master. And if the mind can never become your master it can never drive you mad. Now the mind cannot go on accumulating whatever it wants. Once the being asserts itself, the mind becomes very submissive -- immediately.

It is just like in a small school... children are chitchatting, making noise, running around in the class -- and the master appears. Immediately, every child is in his seat, with open book, trying to look very busy; and there is complete silence. The master has not done anything, he has not even uttered a single world, but his presence is enough.

Exactly something like that happens. The presence of being -- and the mind stops all its nuisance. The thoughts disappear and the mind becomes just a pure space.

The being can see through the mind with great clarity, perception. Before the being's arrival it was always a question of either/or -- to do this or to do that, what is right, what is wrong -- and the mind was never able to decide. And, whatever it decided, it was always half-hearted; hence, repentance was always bound to happen. You were thinking to marry this woman or that woman... finally the mind has to decide. Wavering, it comes to a decision. By marrying one woman you come to know the woman in her totality, and

a great repentance settles in: you have chosen the wrong woman.

Nobody in the whole world has chosen the right woman, neither has any woman chosen the right man. It is very strange.... How do you manage, out of millions of people, always to find the wrong woman, the wrong man?

The fault is not of the man, not of the woman. The mind has no clarity. It is clouded by so many thoughts; it is incapable of decision because it is incapable of clarity.

Once mind is silent, once there is a state of no-mind, being is very sharp and clear. There is no question of either/or, there is no question of choosing; whatever the being does is choiceless. It simply does that which the clarity allows it to do. It is always right. Just as mind is always wrong, being is always right.

But the West has not recognized being. Hence, in the muddy waters of the mind, Sigmund Freud, Carl Gustav Jung, Alfred Adler and their progeny -- they are all just making the water more muddy. They have themselves not known that there is something in their innermost core which cannot go mad, which is sanity itself. Existence speaks through it -- it is the voice of life itself.

But the psychotherapists are afraid even to discover being. There were chances.... Jung traveled long in India, visiting the Taj Mahal, Khajuraho, Konarak, the caves of Ajanta and Ellora -- all beautiful places. And he was told by every person he came across, "Rather than wasting time in visiting these places, you should not miss meeting a man, Raman Maharshi, who lives in South India on the hill Arunachal -- it is not far away -- because he can give you a glimpse. Perhaps in his presence, just sitting by his side or talking to him, you may have some idea of why the East has never paid any attention to mind, and yet has produced the greatest enlightened people, the sanest people possible, with crystal-clear vision."

Raman Maharshi was one of those people, but Jung never went to him. He was afraid; the very idea that there is something beyond mind was very scary. That means the whole of psychoanalysis is meaningless, and he was not ready to take the risk of meeting such a man. He came back from India without visiting Raman.

Jung's fear is the fear of all psychoanalysts -- something beyond the mind makes their whole profession utterly meaningless. And if there is a direct method to reach the being by bypassing the mind, and if the moment you reach the being the mind itself cools down, there is no need of any psychoanalysis. There is no need to convince the insane person that he is wrong. There is no need to go into deep details about his dreams, diaries, and all kinds of nonsense.

Meditation is a direct route to being.

It simply bypasses the mind.

And once you are centered in your being, the mind, which was jumping up and down pretending to be your master, suddenly becomes submissive; it immediately falls silent, drops all its noise. And a man of being can use the mind just the way you can use any mechanism. But if the mechanism starts using you, that is an ugly state.

Man should remember that he is the master of his body and of his mind. Certainly the master must be beyond both. And I say it on my own authority: it *is* so. You can play with psychotherapy and other therapies -- they are just games. If you like those games, no harm. They are better than football, but they are no more than games. And they are not going to give you a new life, they are not going to give you an authentic intelligence, a clarity which can see into every problem without any question of either/or.

The enlightened man is nothing but the man who functions from his being.

People tell me, "We have to decide what is right and what is wrong." Yes, you will have to decide if you live under the impact of the mind -- and none of your decisions is going to prove right. Whatever you choose you will suffer, and you will always look back: "Perhaps the other alternative was better?"

The enlightened man never chooses, he lives in a choiceless awareness. In the light of his awareness he *knows* what is right; it is not a question of decision. And the moment you know what is right, with your total being, you never repent.

For three decades continuously I have never looked back. I have never for a single moment thought that perhaps if I had chosen something else, it would have been better. The question does not arise.

Hence, the enlightened man carries no burden of the past, and remains clear -- because the burden of the past is like dust gathering on your awareness, on the mirror of your being. When the mirror is clear it simply reflects what is the case.

So it is not a question of deciding what is right and wrong. That's why I have never talked to my people about morality, immorality, virtue, sin, good, bad; it is useless. I have insisted only on one point, that you become centered in your being. And then whatever you do is right, is virtue. Yes, there is your real being --

beyond psychotherapy. Psychotherapy is only children's play. And it is strange, still today the psychoanalyst is not willing even to consider the position of enlightenment. I can understand why he cannot even consider it: psychotherapy has become his bread and butter. It is one of the most highly paid professions.

The psychotherapist is the latest version of the priest. He is a parasite, he is sucking blood in the name of curing insane people. And I have never come across a single man who has been cured by psychoanalysis. Even the psychoanalyst is not cured. The founders of psychoanalysis were not the people who can be said to be whole and absolutely healthy in their consciousness.

Jung was very much afraid of death. Now, that is not a sign of a meditator. He was so afraid of death.... But it is a strange phenomenon: whatever you are afraid of, you are also in some way obsessed by. He was obsessed with the desire to see the mummies in Egypt. At least half a dozen times he booked his ticket to go to Egypt, and each time he would find some excuse to cancel it. The sixth time he gathered courage and reached the airport, but at the airport he lost his nerve again.

He turned back, and he wrote in his diary, "I cannot go to Egypt. I cannot see those dead bodies, hundreds of years old, because every dead body reminds me of my own death."

A man of meditation knows there is no death. And if this kind of fear exists in the founder of a school called analytical psychology, what can you expect from his disciples?

Jung himself was a disciple of Sigmund Freud. And the reason they had to part was a very funny one. Sigmund Freud was very much afraid of ghosts. Even the word "ghost" was enough to make him go into a fit, and he would start foaming at the mouth. So every disciple knew that the word "ghost" was never to be mentioned before him. And this is the founder of psychoanalysis! These people are sick themselves. Because Jung continued to use the word "ghost," and three times made Freud go into a fit, that was too much. The third time, when he came out of the fit, Freud told Jung, "You just get lost! I don't want to hear anything that makes me sick."

But what is the fear in ghosts? Why is he so afraid -- such trembling, such fear? And Freud was psychoanalyzing hundreds of people's dreams, but he never allowed any of his disciples to psychoanalyze *his* dreams. He himself was not psychoanalyzed. Strange... the founder should be available for his own method.

The reason is clear. Freud knew what his dreams were, and how he had been interpreting others' dreams -- making everything symbolic of sexuality. If somebody sees a rocket in the dream, that is a phallic symbol. *Anything*! He was very clever at making symbols, interpreting them as your repressed sex. And that was the fear: because these disciples have become experts, now they will interpret his dreams as repressed sexuality -- which he never wanted the world to know. But this is not the way of the seeker, the way of truth.

Psychotherapy's days are numbered. As meditation spreads, psychotherapy will start shrinking. If we can spread meditation around the earth, psychotherapy will simply disappear. There is no use for it, and it has not helped in any way.

And you should not get into the mud of psychotherapy -- because to get into it is very easy but to get out of it is very difficult. You go on digging, and you go on finding more and more mud; there is no end to it. Mind has an infinite store of dreams, thoughts, desires, repressions, perversions.

There are people who have been psychoanalyzed for fifteen years continuously, but their psychoanalysis is not complete. There is not even a single man in the whole world whose psychoanalysis is complete. He is exactly at the same stage where he had started fifteen years ago -- although his bank balance has disappeared.

Meditation takes you to being.

It is a direct route to the beyond.

And once the master is there, mind immediately surrenders. In that surrender is health, because the master is in his place and the servant is in his place; the harmony is restored. And to be harmonious is all that health means.

BELOVED MASTER,
IS IT TRUE THAT ANALYSIS AND SYNTHESIS ARE BOTH MIND PROCESSES, AND IN THE END NEITHER CAN HELP VERY MUCH?
PLEASE COMMENT.

Yes, both are mind processes, analysis and synthesis both. What can help is witnessing -- witnessing the

mind and its activities. And witnessing is the real miracle. The more you witness, the less thoughts are there in the mind -- in exact proportion. If your witnessing is only ten percent, then there are ninety percent thoughts. If your witnessing is ninety percent, there are only ten percent thoughts. If your witnessing is one hundred percent, then there is no mind, there are no thoughts at all.

So Sigmund Freud, who talks about psychoanalysis, and Assagioli, who talks about psychosynthesis, are in the same boat. They are both talking about mind; neither of them is talking of going beyond mind.

Witnessing simply takes you beyond mind. And to be beyond mind is the whole of religion, the true religion. I call it pure religiousness.

BELOVED MASTER,
SOMEWHERE IN THOSE FAR-OFF POONA DAYS THIS QUOTATION HIT ME -- THE AUTHOR AND EXACT WORDS NOW FORGOTTEN, BUT IT SEEMS TO SAY EVERYTHING THERE IS TO SAY. "THE GREATEST GOOD FORTUNE THAT CAN BEFALL A MAN IS TO BE BORN IN THE AGE OF A BUDDHA. EVEN GREATER IS THE GOOD FORTUNE OF HE WHO COMES TO HEAR OF THE EXISTENCE OF THE BUDDHA. AND EVEN GREATER STILL IS THE GOOD FORTUNE OF HE WHO IS DRAWN INTO THE FAMILY OF THE BUDDHA."
SO MY QUESTION IS: HOW CAN ANY SANNYASIN BE SUCH A PEABRAIN AS TO NOT BE HERE WITH YOU COME HELL OR HIGH WATER, POISON OR PRISON, BULLETS OR BOREDOM, ANGUISH OR AIDS?

It is true that it is a great fortune to be born in the age of an enlightened one. It is greater fortune to have heard about him. It is an even greater fortune to be part of his family.

But there are people who are blind; they have eyes but they cannot see. They are deaf; they have ears but they cannot hear. Even sometimes by accident they may get into the family of the enlightened one, but they still remain an outsider, they never merge with it. And it has been always so.

In Gautam Buddha's time, how many people were in his family, how many of those people became enlightened? How many people dropped out of his family -- how many people even became enemies of Gautam Buddha? How many attempts were made to kill him by his own ex-followers? Buddha's own cousin-brother tried to kill him many times. He could not succeed, but he made those efforts.

So the statement is true, but not for all. It is true only for those who have a sensitivity to feel the presence of the enlightened one, to be soaked in his silence, to be filled with his fragrance, to let their heart beat in the same rhythm, to become part of his song, his dance. How many people have eyes to see?

The birth of a buddha is very rare -- that's why the statement that it is very fortunate to be born in the times of an enlightened one. It is more fortunate to hear about him, because millions will not even know that he had existed, that he was here, that the river was just flowing by their side and they remained thirsty. Millions will see the body of the enlightened one, but will not be able to see his spiritual aura, his energy field.

Millions will hear about him, but will not believe. Millions will hear him, but will not listen. And there will be many who, on trivial excuses, will leave the enlightened one's family, not knowing what they are leaving, not knowing that their excuses are just meaningless.

And many will try even to destroy the man, because somehow his presence is against their egos. His presence makes them feel to melt with him, to become one with him, and there are egoistic people -- hard, they don't have hearts -- who cannot melt. For them it is better to destroy this person, because he is a constant reminder of their dead heart.

But there will always be a few who will remain with the enlightened one in every situation. Nothing matters more than to be with him. But one needs a little sensitivity, and then all stupid things become meaningless. It is certainly a great blessing.

I am reminded of one of my vice-chancellors. He was a world-famous historian. He had been a professor of history in Oxford for almost twenty years, and after his retirement from Oxford, he came back to India. He had a world-famous name, and he was elected to be the vice-chancellor of the university I was studying in. He was a nice man, a beautiful personality, with immense knowledgeability, scholarship, recognition -- so many books to his credit.

By chance, the day he took charge as vice-chancellor was Gautam Buddha's birthday. And Gautam Buddha's birthday is more important than anybody else's birthday, because Gautam Buddha's birthday is also his day of enlightenment, and also his day of leaving the body. The same day he was born, the same

day he became enlightened, the same day he died.

The whole university gathered to hear him speak on Gautam Buddha. And he was a great historian, he had written about Gautam Buddha; and he spoke with great emotion. Tears in his eyes, he said, "I have always felt that if I had been born in Gautam Buddha's time, I would have never left his feet."

According to my habit I stood up, and I said, "You please take your words back."

He said, "But why?"

I said, "Because they are false. You have been alive in Raman Maharshi's time. He was the same kind of man, his was the same enlightenment -- and I know that you have not even visited him. So whom are you trying to befool? You would not have visited Gautam Buddha either. Wipe your tears, they are crocodile tears. You are simply a scholar and you don't know anything about enlightenment or people like Gautam Buddha."

There was a great silence in the auditorium. My professors were afraid that I might be expelled; they were always afraid, that any time.... And I had told them, "You don't be worried about me. I have been expelled from many colleges, universities -- it has become almost my way of life, being expelled."

But now they were very much afraid. They loved me, and they wanted me.... But to create such a situation, such an awkward situation... and nobody knew what to do, how to break the ice. In those few seconds it looked as if hours had passed. The vice-chancellor was standing there -- but he was certainly a man of some superior quality. He wiped his tears and asked that he should be forgiven -- perhaps he was wrong. And he invited me to his house so that we could discuss it in more detail.

But he said, before the whole university, "You are right. I would not have gone to Gautam Buddha, I know it. I was not aware when I said it; it was just emotional, I was carried away. Yes, I have never been to Raman Maharshi when he was alive. And I had been very close to his place many times -- I used to deliver lectures in Madras University, from where it is only a few hours' journey to Arunachal. I have been told by many friends, 'You should go and see this man' -- and I always went on postponing till the man died."

The whole university could not believe it, my professors could not believe it. But his humbleness touched everybody. Respect for him grew tremendously; and we became friends. He was very old -- he was almost sixty-eight -- and I was only twenty-four, but we became friends. And he never for a moment allowed me to feel that he was a great scholar, that he was the vice-chancellor, that he was my grandfather's age.

On the contrary, he said to me, "I don't know what happened that day; I am not so humble a man. Being a professor in Oxford for twenty years, being a visiting professor to almost all the universities of the world, I have become very egoistic. But you destroyed everything in a single stroke. And I will remain grateful to you for my whole life: if you had not stood up, I might have remained believing that I would have done this. But now I would like it... if you can find someone, then I would like to sit by his feet and listen to him."

And you will not believe it that when I said, "Then sit down and listen...." he said, "What!"

I said, "Just look at me. Don't be bothered by my age, sit down and listen to me." And you will not believe it -- that old man sat down and listened to me, to whatever I wanted to say to him. But rare are people who have so much courage and so much openness.

After that day he used to come to the hostel to visit me. Everybody was puzzled: what had happened? -- and I had created for him such an embarrassing situation! He used to take me to his house, and we would sit together and he would ask me, "Say anything -- I want to listen. My whole life I have been talking; I have forgotten listening. And I have been saying things which I don't know." And he listened the way a disciple listens to a master.

My professors were very much puzzled. They said, "Have you done some magic on that old man? or has he gone senile? or what is the matter? To see him, we have to make an appointment, and we have to wait on a long list. When our time comes, only then can we meet him. And he comes to see you -- not only that, he listens to you. What has happened?"

I said, "The same can happen to you too, but you are not that intelligent, not that sensitive, not that understanding. That old man is really rare."

And you will not believe it: one year after I left the university I came back to the same town to deliver a lecture in a conference. The vice-chancellor came to listen to me and said, "You will have to talk to the students of your university also." So I went to the university to talk to the students.

And this is the most unbelievable part: when I reached the podium, he touched my feet. I said to him, "What are you doing?"

He said, "I should have done it before, but I cannot miss this chance. Perhaps we may meet again, we

may not meet again." And we did not meet again, because after just two days, he died. But before the whole university he touched my feet -- the feet of one of his students.

Such sensitivity is unique -- and such humbleness. But the love and the compassion and the benediction and the blessings of the enlightened one shower only on such people.

BELOVED MASTER,
BEING WITH YOU, WHAT DOES GROWTH MEAN?

It is enough just being with me. Growth will come of its own accord, there is no need to be bothered about growth. Just being with me you will become more and more silent, more and more loving, more and more soft, more and more humble, more and more melted into the universal flow of life.

The moment you have melted like a snowflake, the growth has come. When you are not, the growth has happened. *You* are the barrier, *you* are preventing it.

And I am giving you the simplest method: Just being with me -- alert, aware, receptive, open -- all that is possible to human beings will become possible to you. Neither I have to do anything, nor have you to do anything.

This is called by the ancient mystics of China, action without action.

BELOVED MASTER,
WHAT IS THE POINT OF CALLING YOUR JUICY DISCOURSES, THE BIBLE?

[These discourses were first given under the title, THE RAJNEESH BIBLE -- Ed.]

The point is clear. The Bible of the Christians is not juicy. They have destroyed a beautiful word, "bible." It has become dead. I want to make it alive. I love the word, and I want to give it all the juice that is possible.

The point is very simple: so people can see the dead BIBLE and the living Bible -- the BIBLE which is just dry bones and the BIBLE which has juice. Now the choice is theirs.
Okay?

From Bondage to Freedom

Chapter #39
Chapter title: Every child is born a witness

23 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
IS THE ORIGIN OF DANCE, LOVE AND MEDITATION IN SYNCHRONICITY? WHY HAS DANCE BEEN

THROUGHOUT THE AGES THE HIGHEST ART?
PLEASE COMMENT.

Everything that is of authentic value in life has arisen out of meditation. There is no other way. Meditation is the mother of art, music, poetry, dance, sculpture. All that is creative, all that is life-affirmative, is born out of meditation. All that is life-negative -- hate, anger, jealousy, violence, war -- is born out of the mind. Man has two possibilities: mind and meditation.

Meditation can be translated as no-mind; then things will be simple. Either something comes out of the mind, or something comes out of no-mind. Mind is noise, it is craziness, insanity. No-mind is silence, health, wholeness. Mind cannot create anything which is not poisonous. And out of no-mind there is no possibility of anything arising which will serve death.

You ask about love. Your love is not out of meditation; you don't know meditation, you are acquainted only with the mind. Just look at your mind. For ten minutes sit silently and write down whatever comes into your mind, without editing, without adding anything -- exactly whatever is arising in the mind. Howsoever irrelevant, stupid it may be, just write for ten minutes, and then read it. And you will be surprised: this is your *mind*? And if this is mind, then what is madness? And this mind is continuously running -- in every action, feeling. If you love, this mind is bound to pollute that love with hate.

Psychotherapists, who do not know anything about no-mind, have finally decided that love and hate are not two things, and they have started using one word, "love-hate." ... Because love can change into hate any moment, hate can change into love any moment.

And this is not a new insight. One of the most cunning and clever men, Machiavelli, writes in his book, THE PRINCE -- it is advice to kings -- "Never say a thing to a friend that you would not like to be said to an enemy." Three hundred years before psychotherapy, he was giving its whole insight -- because the friend can become tomorrow the enemy. So never say to the friend what you would not like to say to any enemy.

And his second statement is, "Never say about the enemy anything that you would not say about a friend" -- because tomorrow the enemy can turn into a friend, and then it will be very embarrassing, that you said such an ugly thing about him.

Machiavelli was certainly a genius of cunningness. He was the tutor of almost all the princes of Europe. When they started becoming kings, he wanted to become somebody's prime minister, but his own disciples refused -- without exception. He was puzzled, he could not figure it out: what was the matter? -- they loved him so much.... He asked, "If you love me so much, you respect me so much, then why can't you allow me to be your prime minister? Where can you find a man equal to me?"

And those princes said, "You are too clever, too cunning. We know your genius. To make you the prime minister means within just a few months or a year or two you will be the king, and we will be nowhere! We respect you and we love you, but we cannot give you that much power. You will destroy us, and we will not be capable of fighting with you."

This man is not considered a great philosopher, but he should be. Even though he was a philosopher in favor of evil, his insight is deep. Love can become hate, hate can become love. Your love, which can within a moment change into hate, is not love. It has come from the mind, and mind always lives in contradictions. If there is love, then just behind love there is hate. If there is compassion, just behind compassion there is anger.

Mind is a duality, so everything is balanced by its opposite; that is the way of the mind. No-mind means you become a witness of all the processes of the mind. You detach yourself. Your consciousness is not part of the mind; it can watch the mind. Just the way you can watch a movie on the screen, your consciousness can watch on the screen of the mind all its craziness. This witnessing will lead you into a new space within yourself.

The arithmetic is very simple. When there is no witnessing in you, you are one hundred percent mind. One percent witnessing, and you are ninety-nine percent mind. And as witnessing grows, your mind starts disappearing. They cannot exist together; there is no coexistence between no-mind and mind, between meditation and mind -- it is either/or.

When your witnessing is ninety percent, your mind is reduced to ten percent. And when your witnessing is one hundred percent -- total, absolute -- the screen is empty, the film has disappeared. This is the state of meditation: when there are no thoughts, no feelings -- nothing moves, everything stops. There is tremendous serenity. Out of this serenity, silence, peace, a new kind of experience arises, new flowers blossom.

If love happens now, it will not have with it jealousy, hate, anger, and all those poisons which kill love.

Now it will be pure love, unconditional. It will not ask anything in return, it will rejoice only in giving. It will be grateful that you accepted whatever was given to you; it will not burden you by making you feel obliged. It will not destroy your freedom. If you love somebody else and you are happy with somebody else, the meditator will feel very happy because you are happy -- it does not matter with whom. He loves you, and he wants you to be happy.

Love out of meditation gives total freedom, accepts you the way you are, never tries to mold you into a certain pattern -- that is ugly, that is violent. It respects your dignity. It has no suspicion....

There is, in India, one of the most ancient stories of a king, Rama, whose wife, Sita, had been stolen by another king. It took three years of fighting to get the wife back. Naturally, Rama was suspicious; three years in the enemy camp -- who knows whether she has been able to remain pure? He proposes a fire test -- she has to pass through fire. If she is not burned, then her love is pure, she has not loved anyone else.

When I was reading it in my early childhood... because every child in India reads about Rama and his wife, Sita. Rama is thought to be one of the incarnations of God. But when I read about his suspicion, I told my father, who was teaching me the story, "If Rama suspects her, then his love is not very great. And in my opinion, Sita is far higher than Rama, because she does not suspect him. Three years he was also away from her; in these three years he may have loved some woman, desired someone. She does not ask Rama, 'You also come with me, we both should go through the fire test.' She proves that her love is authentic."

And the story is beautiful: she comes out of the fire without being burned. That is simply a symbolic way of saying that even fire cannot burn true love. Nothing can destroy it.

But what about Rama? I said, "As far as I am concerned, he has fallen in my eyes. Sita is far superior. But in India, he is worshipped as the reincarnation of God, not Sita." I told my father, "This is inconceivable."

My father said, "I have read this story myself many times, but this point was never apparent to me. Perhaps you are right."

The man with suspicion cannot have the purity of love. And the woman without any hesitation, without questioning, goes through the fire. I know fire will not change its rules whether your love is true or not, but the story is symbolic. It says even fire will not hurt and change authentic love.

But Rama fell in my eyes from that very day. And I have tried many times -- because all over India people were asking me to speak on Rama, and I said, "I cannot do that, because you will not be able to hear what I want to say. And I cannot say what you want to hear. It is better not to bring Rama between us." I have spoken on all prophets, saviors, messengers, except Rama -- and Rama is the most worshipped in India -- for the simple reason that from the very beginning that man shows a very mean mind.

Your love comes from the mind, which is basically mean. Love coming out of no-mind has a splendor of its own, a grandeur, something of the divine in it. Anything that comes out of meditation comes with the aura of eternity: painting, sculpture, poetry, music.

Look at modern music: it is simply insanity, it is not music. Just making noise is not music. It may help you to have some catharsis -- that's what music like jazz does, it is cathartic. You feel afterwards a kind of well-being, relaxed; but it is not music.

Music will make you silent, will make you disappear, will make you almost absent. Only the music will be there, not the musician -- because in meditation the musician cannot exist. And if you are listening, soon you will find yourself melting, disappearing. It will create a new space within you. It has come out of meditation, and anyone who listens to it will feel something of meditation.

Old mystics have used music to convey their experience -- for example, Kabir, Meera, Nanak. They will not discuss, they will not talk with you. They will simply play some instrument, sing a song -- which has nothing to do with God, heaven and hell; which has nothing to do with theology, with any creed or cult.

But Kabir playing on his *ektara* -- the simplest musical instrument.... Ektara means only one string. It has only one string, not the complexity of a sitar. But with his ektara he would create an atmosphere where many would be transported to another world.

Meera used to sing -- and I don't think in the whole world any woman has sung such beautiful songs. People would be listening and they would forget themselves. It happened that when she was wandering around India, she came to a place, Vrindavan, where Krishna had lived. In Vrindavan there is the main temple of Krishna. There are hundreds of temples, but in the main temple, the most ancient, his priest has to be absolutely celibate -- so much so that no woman can enter the temple. And the priest never goes out, so he never comes to see a woman.

When Meera reached Vrindavan, she went singing, dancing, to the great temple. The watchman was so

overwhelmed that he forgot his work -- his work was to prevent women from going in -- and Meera entered. The priest was worshipping. He could not believe that a woman had come into the temple -- for thousands of years no woman had entered the temple. But he waited till Meera stopped singing; he himself was overwhelmed. The song was so beautiful, so touching -- reaching to your very innermost being, because it was coming from the innermost core of Meera. It was not something composed by the mind. It was the overflowing love of no-mind. It was meditation flowing in song, in dance.

Afterwards, as he woke up -- it was as if he had fallen asleep -- he said to Meera, "This is not good; what you have done is unforgivable. This was to the credit of the temple, that for thousands of years no woman had entered."

And do you know what Meera said to the priest? She laughed, and she said, "I have always thought that Krishna is the only man; all others are women, beloveds of the lord. Do you consider yourself also a man? Then you have been wasting your whole life! Have you not yet become so loving towards Krishna that you can forget this macho attitude?" And since that day the temple has not prevented any woman. Meera opened the door.

The priest could not answer. She was saying something out of her innermost being -- that existence is our beloved, we are all loving the same existence; and the more you love, the more feminine you become, feminine in the sense that you become more graceful, more beautiful, more rounded.

Man has so many corners. If you see the statue of Buddha, you will see everything is rounded, all the corners have been dropped -- he even has no beard, no mustache. Not that he was missing some hormones, no; it is symbolic. It is simply saying that the more he became loving, the more he became feminine, graceful.

Love out of meditation is not a relationship: it is a state of your being. You love because you cannot do otherwise; you *have* to love. You have only love to give -- and this love will be expressed in many ways. Different people, different talents -- somebody will paint, somebody will compose music, somebody will dance; but the basic quality is the same.

While painting, the meditator disappears; there is only painting going on, there is no painter. The dancer disappears; there is only dance, there is no dancer. The poet disappears; there is only poetry. And the same is true about all the dimensions in which your creativity can have its expression. You create because you are so overflowing with energy you cannot contain it. So whatever your talent, whatever your genius, your energy will take that dimension.

Any act arising out of meditation has no goal, it has no motivation; its value is intrinsic. While dancing, you are getting all the reward; there is no need for any other reward afterwards. There is no ambition, that you want to become famous, the greatest painter, the greatest poet -- all that nonsense is part of the mind, which is egocentric.

Meditation is your egolessness. Just a little taste of it and you will be drawn into the very center of your being. And you will find the paradise that people have been thinking is somewhere in the clouds, far away in the stars.

Paradise is within you, in your state of no-mind. And hell is also within you, in your very mind. The choice is yours. You can move from the mind to no-mind; the bridge is witnessing.

BELOVED MASTER,
HOW DO I COME TO KNOW WHEN I AM REALLY WITNESSING MY BODY, FEELINGS AND THOUGHTS,
OR WHEN IT IS ONLY MY MIND PRETENDING TO BE A WITNESS?

The question is only intellectual; you have not even tried to pretend. When you are witnessing and you start feeling that it may be just the pretense of the mind, then it is certainly a pretense of the mind... because who is thinking about it as pretense of the mind? -- something behind the pretense.

You can never get confused about witnessing, because behind witnessing there is nothing. You cannot witness witnessing. Anything that you can witness is part of the mind. So if you witness that it is a pretense, it *is* a pretense. Witness the pretense, don't get identified with it.

Witnessing has a beauty: it cannot be reduced to an object, you cannot witness it. It is irreducible, it always slips back; it remains only witnessing. So whatever you feel, that means you are getting identified with the mind. You have not tried it -- the question is simply intellectual. If you had tried it the question

would not have arisen.

I witness my hand: that means I am not the hand. I witness the mind: that means I am not the mind. You go on witnessing anything that comes to you -- feelings, moods -- you are not it. Finally, there is nothing to witness: this is it!

Only the witness is there, but nothing to witness, just nothingness all around. You have come to the witness. Nobody has ever been deceived about it.

But never make intellectual questions; they won't solve existential problems. This is something existential -- you have to *do* it. It is like swimming. You cannot be taught swimming on a comfortable mattress in your room. You can be told how to throw your hands and your legs about, and you can do much exercise, but that is not swimming. You have to go in the water.

There was one famous logician in India. Because he was a logician, he said, "I cannot enter the water until I have learned swimming, that is absolutely clear. Without knowing swimming, how can I enter the water?"

His swimming teacher told him, "It is not a question of logic. If you want to learn swimming, you will have to enter water without knowing swimming, because entering the water is the beginning. And that's the only way to learn it. If you decide that you will enter the water only when you have learned swimming -- which is very logical thinking -- then it is impossible, you will never enter the water. So either be logical, or be existential."

And whatever I am telling you has nothing to do with logic. *Try* witnessing. And whatever you find, it is not the witness. The witness is always standing behind; otherwise, who is finding these things? -- the pretense, the mind, anything.

When you cannot find anything, when all is silent, then there is only the witness. It is a very strange situation. When there is nothing to witness, you come to experience the witness in its purity. When there is something to witness, the witness is involved with some object.

It is like the mirror. If you want to know the purity of the mirror, then the mirror should be empty; nobody should be standing in front of the mirror. If somebody is standing in front of the mirror, then the mirror is polluted by the reflection.

Your witness is the ultimate mirror.

Anything that passes pollutes your witness. But if you go on struggling, remembering that whatever you see is not you -- just a simple exam: "the object of my knowing is not me" -- soon the objects will disappear, because you have broken the identity. And any moment, suddenly out of nowhere, you find yourself absolutely alone without any object. The seer is there, but there is nothing to be seen. Awareness is there, at its very peak, but there is nothing to be aware of. The witness is there, but there is nothing to be a witness of.

So this should be the criterion of whether your witness is a reality or just a projection, just imagination or an authentic reality.

And it is a very simple process, just like swimming. Once you know swimming, you will be surprised that there was nothing to learn. Before knowing swimming, it seems dangerous, difficult -- you cannot believe how people are swimming. But have you seen a dead body? The dead body automatically comes up and starts swimming -- not even swimming, it simply floats. The dead body knows something which you don't know. If the dead body can float, why can't you float? It is so simple that even dead bodies are doing it.

One Japanese scientist has been trying with small children, because his hypothesis is that the child in the mother's womb remains in liquid, in water for nine months, so swimming must be something very natural. It need not be learned.

The hypothesis seems to be correct. If the child manages in the mother's womb.... In the mother's womb there is exactly the same kind of water as in the ocean, with the same constituents. That's why, when a woman is pregnant, she starts eating salty things, because the water needs more and more salt. The child is already swimming from the very first day. And in the very beginning the child is just like a fish. Scientists think that man began life as a fish in the ocean. Now, to teach a fish how to swim would be just utter stupidity.

This Japanese scientist started working on six-month-old babies. He would leave them in water in tubs, and he was surprised that they were not afraid -- not only that, but they started floating. Then he went down to three-month-old babies. They were even more expert. Then he did his experiment with the newly-born baby: *he* was the perfect master as far as swimming is concerned -- nine months' training!

That's why, once you know swimming, you cannot forget it. Everything that you learn you can forget, but something in swimming is so natural, that once you know it you cannot forget it. The same is true about witnessing.

Every child is born a witness.

As he opens his eyes, his first act is witnessing. He cannot think. He sees you, he sees your red clothes, but he cannot think that these are red clothes. He does not know the names of colors, he does not know what color means. He simply reflects like a mirror. He is just a pure witness with no knowledge, with no thought forming in him.

That's why I say, once you learn witnessing it is so easy, and you cannot forget it. You had already known it -- it is a rediscovery.

BELOVED MASTER,
WHAT EXACTLY DO YOU MEAN BY "SYMBOLIC GESTURE"? I REALIZE THAT YOU LOOK AT YOUR WATCH OFTEN. AND WHY HAVE YOU ONLY NOW SAID THAT WE CAN WEAR OTHER COLORED CLOTHES?
PLEASE EXPLAIN.

I have to look at the watch, because I live in a timelessness. I use the watch only for you, when I come to the morning discourse or to the evening interview; only for four hours do I use the watch. The whole day I have no business with time.

I don't know what day today is, I don't know what date today is. To me, it is always the now.

And when I said every gesture means something, my looking at the watch again and again simply means compassion, because without the watch....

One day it happened that the watch stopped. I looked at it again and again, and I thought it was perfectly right. I realized only later on that I had spoken for three hours. I would have spoken longer -- I had to stop after three hours because my bladder was full!

I have no concern with time. I live moment to moment. That's why I go on looking at the watch -- so that I don't harass you too much.

And you are asking why only now have I told you that you can wear any color clothes. ... Because only now do I feel that there are a few amongst you who will still wear red clothes even though I say you can use any other clothes. And those are the real "chosen ones."

BELOVED MASTER,
IN SUCH A BEAUTIFUL WAY, WITHOUT TELLING THEM TO GO, WITH WHAT GREAT ART YOU MANAGED TO HAVE SHEELA'S CRIMINAL GANG LEAVE THE COMMUNE WITHOUT DOING MUCH HARM TO US. ARE YOU A MAGICIAN? OR IS THIS HAIKU TRUE ABOUT YOU? "SITTING SILENTLY, DOING NOTHING, WINTER COMES AND THE WEEDS DIE BY THEMSELVES."

I am not a magician, but the whole existence is magical. Perhaps the haiku is true.

"Sitting silently, doing nothing, the winter comes and the weeds die by themselves."

BELOVED MASTER,
THE CHIMPANZEE WHO MADE REAGAN FAMOUS AS AN ACTOR WAS CALLED BONZO. REAGAN WAS HIS SIDEKICK. THERE IS A RUMOR THAT IT IS ACTUALLY BONZO WHO IS IN THE WHITE HOUSE, AND REAGAN IS SKULKING UP A TREE IN BEVERLY HILLS. BELOVED MASTER, DO YOU KNOW THE INSIDE SCOOP ON THIS STORY?

I know it. It is not a story, it is the truth! I have met Ronald Reagan in our own hills, so certainly Bonzo is in the White House. And except people like Bonzo, who would like to live in White Houses?

All politicians are chimpanzees -- without exception. They look like men, but they behave like chimpanzees. You should not go by the looks, you should watch their actions -- and all their actions are

idiotic. And it is not only today; it has been so for the whole history of man.

Unless we get rid of politicians and create a humanity where politicians are not needed -- and, in fact, there is no need for them -- we will not be able to survive long.

The politicians are seeing clearly that they cannot exist anymore. Their futility is becoming clear, so they are planning to destroy the whole planet. Rather than being thrown out of their jobs, their great presidentships, prime ministerships, they would destroy all life on this planet. It is in the hands of the intelligentsia of the world not to let them do this suicidal act.

All scientists of the world should stop creating any war material. They should make it clear to their governments that they are ready to work, but they will work only for life, not for death. The same nuclear energy can make this earth again young, can destroy all poverty, can make humanity live for the first time in real comfort, luxury, can allow people to develop their talents, their potentials to the highest peak possible.

And it is a very simple thing: all the scientists who are serving the governments and creating more and more death weapons, should just stop, and start creating more and more life-enhancing energies. The same energy, nuclear energy, which can make this earth a dead planet, can make this earth the most glorious and the richest planet in the whole universe.

Politicians *want* war. That is their vested interest. Without war, what are they going to do? You can see it in a simple fact: all your great politicians are born in times of war. If any politician wants to be a great leader, a great hero, then war is a necessity. Just look: from Genghis Khan to Tamerlane to Nadirshah to Alexander the Great to Ivan the Terrible to Napoleon Bonaparte to Adolf Hitler to Benito Mussolini to Joseph Stalin to Churchill to Roosevelt -- what makes these people great heroes? It is war. If there had been no wars there would not have been great heroes.

Politicians *live* on war. And now the game has come to its ultimate peak. The old wars, those bullock-cart wars, were okay. A few people died, somebody became victorious, somebody was defeated. But now war has lost all meaning. Nobody can be defeated and nobody can be victorious. With war losing all meaning, politicians have lost their greatest vested interest.

And if politicians disappear, there is no need for nations. I cannot conceive why nations should exist. Science has turned the whole world into a small global village. Yes, there can be a functional world government. But there is no need of armies -- millions of people just sitting stupidly polishing their guns for years, doing "left turn, right turn," and then creating Hiroshima and Nagasaki. For all that is ugly, the whole credit goes to the politicians.

Just a general raising of consciousness is needed, and the politicians will melt like snowflakes. And with them will go nations, national boundaries, stupid ideas of some nations being special, just born to rule over the world. And all the energies which are being wasted in creating war materials -- and that is not a small amount: seventy-five percent of the energy of the whole of humanity is being diverted into war. We are living on only twenty-five percent of our energy.

Just think: if one hundred percent of our energy is available, there is no need for any Ethiopia to happen. There is no need for anybody to remain uneducated, poor. We can make this world a paradise -- the politicians just have to go on a long, long weekend.

BELOVED MASTER,
MY LORD, MY BELOVED MASTER, WE LOVE YOU SO-O-O MUCH!

I love you... so-o-o much, too!
Okay?

From Bondage to Freedom

Chapter #40
Chapter title: Without Zorba there is no Buddha

24 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
IS THE MEETING OF ZORBA AND THE BUDDHA REALLY POSSIBLE? IF IT IS SO, THEN WHY HAVE OTHER RELIGIOUS LEADERS NEVER THOUGHT ABOUT IT?

The first thing to be understood: I am not a religious leader. A religious leader cannot think, cannot see the way I can -- for the simple reason that he has immense investment in religion; I have none.

Religions are necessarily splitting man, creating a duality in the human mind; that is their way of exploiting you. If you are whole, you are beyond their control. If you are cut in fragments, all your strength is destroyed, all your power, your dignity abolished. Then you can be a Christian, a Hindu, a Mohammedan.

If you are left just the way you are born -- natural, without any interference from the so-called religious leaders, you will be a man of freedom, independence, integrity. You cannot be enslaved. And all your old religions are doing nothing but enslaving you. To enslave you, they have to create a conflict within you so you start fighting with yourself. And when you are fighting with yourself, two things are bound to happen. First, you will be miserable, because no part of you can ever be victorious, you will be always defeated. Second, a guilt is produced in you that you are not worthy enough to be called a real, authentic human individual.

This is what the religious leaders want. A deep feeling of unworthiness within you makes them leaders of men. You cannot depend on yourself because you know you cannot do anything. You cannot do what your nature wants, because your religions prevent it. You cannot do what your religions want, because your nature is against it. You find yourself in a situation where you cannot do anything; somebody else is needed to take your responsibility. Your physical age goes on growing -- your mental age remains retarded, just nearabout thirteen. These retarded people are in great need of somebody to guide them, somebody to lead them to the goal of life, to the meaning of life. They themselves are incapable.

Religious leaders could not have thought of the meeting of Zorba and Buddha, because that would have been the end of their leadership and the end of their so-called religions. Zorba the Buddha is the end of all religions. It is the beginning of a new kind of religiousness which needs no labels -- Christianity, Judaism, Buddhism. One is simply enjoying oneself, enjoying this immense universe, dancing with the trees, playing on the sea beach with the waves, collecting seashells for no other purpose -- just for the sheer joy of it. The salty air, the cool sand, the sun rising, a good jog -- what more do you want?

To me, this is religion -- enjoying the air, enjoying the sea, enjoying the sand, enjoying the sun -- because there is no other God than existence itself.

Zorba the Buddha, on the one hand, is the end of the old man -- his religions, his politics, his nations, his racial discriminations, and all kinds of stupidities. On the other hand, Zorba the Buddha is the beginning of a new man -- a man totally free to be himself, allowing his nature to blossom. There is no conflict between Zorba and Buddha. The conflict has been created by the so-called religions.

Is there any conflict between your body and your soul? Is there any conflict between your life and your consciousness? Is there any conflict between your right hand and your left hand? They are all one in an organic unity.

Your body is not something to be condemned but something to be grateful for, because it is the greatest thing in existence, the most miraculous; its workings are just unbelievable. All the parts of your body are functioning like an orchestra. Your eyes, your hands, your legs are in some inner communion. It is not that your eyes want to go towards the East and your legs are going towards the West, that you are hungry but your mouth refuses to eat: hunger is in your stomach, what has it to do with the mouth? -- the mouth is on

strike. No, your body has no conflict. It moves in some inner synchronicity, always together.

And your soul is not something opposed to your body. If your body is the house, the soul is your guest. And there is no need for the guest and the host to continuously fight. But religions could not exist without you fighting with yourself.

My insistence on your organic unity, so that your materialism is no longer opposed to spiritualism, is basically to demolish all religions from the earth. Once your body and soul start moving hand in hand, dancing together, you have become Zorba the Buddha. Then you can enjoy everything of this life, everything that is outside you, and you can also enjoy everything that is within you.

In fact, within and without are totally different dimensions; they never come in conflict. But thousands of years of conditioning, that if you want the inner you have to renounce the outer, has taken deep roots in you. Otherwise, it is such an absurd idea.... You are to enjoy the inner -- what is the problem in enjoying the outer? The enjoyment is the same; that is the joining link between the inner and the outer.

Listening to beautiful music, or looking at a great painting, or seeing a dancer like Nijinsky -- it is outside you, but it is in no way a hindrance for your inner rejoicing. On the contrary, it is a great help. The dance of Nijinsky may bring out the dormant quality of your soul so that it can also dance. The music of a Ravi Shankar may start playing on the strings of your heart. The outer and inner are not divided. It is one energy, two ends of one existence.

Zorba can become Buddha more easily than can Pope the Polack. There is no possibility for Pope the Polack, no possibility for your so-called saints to become really spiritual. They don't know even the joys of the body. How can you think they will be able to know the very subtle joys of the spirit?

The body is the school where you learn, in shallow water, to swim. And once you have learned swimming, then it does not matter how deep the water is. Then you can go to the deepest part of the lake; it is all the same to you. And when I say this, I am not simply propagating a philosophy. I am making a statement of my own experience; hence, you can feel the authority in my words.

I am not an authoritarian person -- you should remember the difference. The authoritarian person imposes his authority on you, he is a power seeker. But when words come out of experience, they have an authority of their own. They are not trying to impose anything on anybody; they are, on the contrary, simply exposing one's own heart to those who are ready to see the great possibility that materialism and spiritualism are not opposite goals, that Zorba and Buddha are not moving in different directions, that only a Zorba has the guts to become a Buddha. It is possible he may not become, he may get stuck in being a Zorba....

But you must be reminded about Buddha's life. Up to his twenty-ninth year, he was a pure Zorba. He had the best young girls available in his kingdom, by the dozen. His whole palace was full of music and dance. He had the best food, best clothes, beautiful palaces to live in, great gardens. He lived more deeply than poor Zorba the Greek.

Zorba had only one Bubulina -- an old, faded woman, a prostitute who had lost all her customers. She had false teeth, false hair -- and Zorba was her customer only because he could not afford to pay. You call him Zorba? -- and you forget completely the twenty-nine years of Buddha's life which were far richer. Day in, day out, he was simply living in luxury, surrounded by everything that he could imagine. He was living in a dreamland. It was this experience that turned him into a buddha. It has not been analyzed this way. Nobody bothers about the first part of his life -- which is the very base.

He became fed up. He tasted every joy of the outside; now he wanted something more, something deeper, which was not available in the outside world. For the deeper you have to jump in. At the age of twenty-nine he left the palace in the night in search of the inner. It is Zorba going in search of the buddha.

Zorba the Greek never became a buddha for the simple reason that his zorbahood is incomplete. He is a beautiful man, full of zest, but a poor man. He wants to live life in its intensity, but he has no opportunity to live it. He dances, he sings, but he does not know the higher nuances of music. He does not know the dance where the dancer disappears.

The Zorba in Buddha knew the highest and the deepest parts of the outside world. Knowing it all, now he was ready to go on an inner search. The world is good, but not good enough; something more is needed. It gives momentary glimpses; the Buddha wants something eternal. And all these joys will be finished by death. He wants to know something which cannot be finished by death.

If I have to write Gautam Buddha's life, I will start it from Zorba. And when he is *completely* acquainted with the outer and whatever the outside can give, and still finds the meaning missing, he goes in search -- because that is the only direction that he has not looked in. He never looks back -- there is no reason to look

back, he has lived it all! And he is not just a religious seeker who has not known the outer at all. He is a Zorba -- he goes towards the inner with the same zest, with the same strength, the same power. And, obviously, he finds in his innermost being the contentment, the fulfillment, the meaning, the benediction that he has been seeking.

It is possible you can be a Zorba and stop there. It is possible you may not be a Zorba and start looking for the buddha -- you will not find him. Only Zorba can find the buddha; otherwise, you don't have the strength: you have not lived in the outside world, you have avoided it. You are an escapist.

To me, to be a Zorba is the beginning of the journey, and to become a buddha is reaching the goal. And it can happen in the same individual -- it can *only* happen in the same individual. That's why I am insisting continuously: don't create any split in your life, don't condemn anything of the body. Live it -- not unwillingly -- live it totally, intensely. That very living will make you capable of another search.

That's why I don't say my sannyasins have to be ascetics, that my sannyasins have to leave their wives, their husbands, their children. All that nonsense has been taught for centuries, and how many people -- out of millions of monks and nuns -- how many people have blossomed? Not even a single one. I want you to live life undivided. And first comes the body, first comes your outer world.

The moment the child is born he opens his eyes, and the first thing he sees is the whole panorama of existence around him. He sees everything except himself -- that is for more experienced people. That is for those who have seen everything of the outside, lived it, and are freed from it.

Freedom from the outside does not come by escaping. Freedom from the outside comes by living it totally, and then there is nowhere to go. Only one dimension remains, and it is natural that you would like to search in that remaining dimension. And there is your buddha, your enlightenment.

You are saying, "Is it possible that Zorba and Buddha can meet?" That is the only possibility. Without Zorba there is no Buddha. Zorba, of course, is not a full stop. He is the preparation for the Buddha. He is the roots; Buddha is the flowering.

Don't destroy the roots; otherwise there is not going to be any flowering. Those roots continuously supply the juice to the flowers. All the color in the flowers comes from the roots, and all the fragrance in the flower comes from the roots. All the dance of the flowers in the wind comes from the roots.

Do not divide. Roots and flowers are two ends of one phenomenon.

BELOVED MASTER,
I HAVE BEEN HERE FOR THREE YEARS NOW, AND STILL CANNOT SIT CLOSER TO YOU THAN THE FIFTH ROW. I FEEL SO HURT THAT I AM NOT WORTHY ENOUGH TO BE CLOSER. IS IT BECAUSE I AM A FARMER NOW AND STINK TOO MUCH?

You are not unworthy, you are just unaware of a simple thing: that I only see the fifth row! The people who are sitting in the four rows ahead, I don't see them. So be a farmer, and stink as much as you want!

But the fifth row is not unfortunate. From this place my eyes are focused on the fifth row.

BELOVED MASTER,
IS LIFE REALLY MEANINGLESS?

Meaning can be understood in two ways. There is meaning that is somewhere far away, you have to reach to it. It is extrinsic.

Life is not meaningful in this first sense. And it is good that life is not meaningful in that sense, because then life becomes only a means to reach to the faraway goal, the faraway star. Then life loses its autonomous beauty. It is just a way; the real thing is tomorrow.

Meaning has another category too: intrinsic. Life is tremendously meaningful in the second sense. Then meaning is not separate, somewhere else; then meaning is in the very living itself.

You don't ask, has love any meaning? You know love is *itself* meaningful, it is not a means to some end. You do not ask if the beauty of a rose is meaningful. The beauty itself is enough; it does not lead anywhere, it contains its meaning within itself.

In existence everything that is really valuable is always intrinsically meaningful. And life is equivalent

to existence. Life has meaning. If you just change the word "life" into "living," you will be able to understand more easily. Living has meaning -- each moment -- because living is not something dead like "life." The word "life" is dead -- all nouns are dead. But the language is created by dead people.

Some day the new man is going to create a language which consists only of verbs, because that will be authentic to existence. In existence there is no noun. Have you seen "life"? Have you met "life" anywhere? All that you meet, experience, is *living*.

Sipping a cup of tea, going for a morning walk, doing your work -- all these small activities make up your living. And each part, each moment of living, is meaningful. You just have to be there; otherwise, who is going to experience the meaning?

People go on drinking tea, but they never are there; their minds are wandering all over the world. People are making love, but they are not there. It is a very strange world that we have created. In one bedroom there are at least four people. Already the bedrooms are so small, too difficult for two people; and in the bed there are four people, or even more. These two people who are making love are not there: the man is thinking of some Hollywood actress, the woman is thinking of Muhammad Ali. So there are four people. Who is making love to whom? These two people are simply going through the gestures of love -- they are not present -- mechanical gestures of love. And then they ask, "Is there any meaning in life?" You go on losing every moment by your absence.

When I was a student, my principal in the high school was continuously troubled by my absence from the school. My family was troubled. I would start going to school, but never reach there. Life was so much, and so many things were happening on the way... and the school was almost one mile away from the house.

The principal called me one day and said, "You are almost always absent."

I said, "That's where you are wrong."

He said, "What do you mean?"

I said, "I am always present wherever I am. To be absent is not my style of life. And what can I do? -- this one mile between the school and my house.... A magician was doing his tricks on the street, and I became present *there*. It was far more interesting than your teachers, and I learned more than I could have learned here -- because whatever your teacher is saying I can read in the book, but I will never meet that magician again. And he did such beautiful tricks that when he was finished I followed him to his tent outside the city.

"He asked me, 'Son, why are you following me?' I said, 'You are getting old. Don't you want your tricks to live on even when you are gone?' He said, 'That seems to be meaningful! -- you can come in. Many people have asked me to teach them the tricks, but not in this way.' So I have been with the magician.

"Life is a bigger school than your school. And I am, each moment, present wherever I am. To be absent is not my style of life, so you please take your words back."

He said, "In that case I will have to see your father."

I said, "You can see anybody you like, but remember that my father knows me perfectly well. Just let me be informed when you are coming so I can also be present there. You both will be absent -- because my father is continuously busy with his business, and you are busy with who is absent, who is present. At least let somebody into that meeting who is present!" I told him, "Be honest and sincere and tell me: Are you present right now?"

He said, "My God, perhaps you are right. I was thinking of my buffalo -- she has not returned for two days."

I said, "You need not be worried, I know where she is. That's the beauty of being present everywhere! I have seen her just by the side of the tent of the magician. Now what do you say: Was it more worthwhile my coming to the class, or finding your lost buffalo? You can go and catch hold of her."

People are not there where they seem to be. This is why they go on missing the meaning of life. Just remain present to any small act you are doing. It does not matter -- you don't have to do great acts, become a world conqueror, go to the moon, or stand on top of Everest; it does not matter what you do. Wherever you are, and whatever you are doing -- or not doing -- be present, and the meaning of life will start unfolding. It is tremendously blissful.

But don't seek it somewhere else -- in a church, in a temple, in a holy book. You will not find it. Even if you come across God -- who, by the way, does not exist -- but even if you come across God, you will not be present. You may be thinking of your buffalo. It is good that God is not there; otherwise, he would be so embarrassed by all these saints of all the religions, because none of them is present to the moment. They are living a life somewhere else in the tomorrows -- and today goes on slipping by, and the tomorrow never

comes. Finally comes *death*, not tomorrow.

Life is today! Tomorrow is death. So when you come across death, it is a great shock that life has gone by and you have not been able to find any meaning in it. And now there is no tomorrow left, and you are accustomed to search for meaning in the tomorrows. But you have been told about, taught about, prepared for, tomorrows.

If you understand me... I want you always to be present wherever you are. It does not matter where you are; just be totally present, and every small act, by your presence, will become lighted up, and you will know that your whole life becomes just a caravan of lights. That's the meaning. Death comes and goes, but the caravan continues.

BELOVED MASTER,
WHY DO YOU SAY THAT YOU ARE NOT A SAVIOR?

All the saviors, all the prophets, all the messengers of God have failed you, have deceived you. I don't think their intentions were bad; I never suspect anybody's intention. But the point is not the intention; the point is the result. These saviors, messiahs, prophets, may have been thinking they are doing good to you, but they have done immense harm to humanity. First, they made you dependent. They took away your responsibility with their own hands.

If somebody takes away your money, nothing is taken; money you can earn again. But if somebody takes your responsibility, you are destroyed, you are almost instantly killed. To be responsible for yourself is the very life of your being. And these saviors were saying, "You have just to be faithful, and to save you is our responsibility."

I don't take anybody's responsibility, because I don't want to destroy you. Your responsibility is your dignity, your very pride in being human beings.

Secondly, I am not a savior because I don't want to be crucified. I don't like that idea at all. I am a very contemporary man, I prefer an electric chair; crucifixion is too primitive and crude. And to be a savior, to be crucified seems to be something essential; otherwise, nobody is going to believe that you are a savior.

Do you know how many followers Jesus had before crucifixion? You could have counted them on your fingers. And how many followers does he have after his crucifixion? Christianity is the greatest religion in the world, has the largest number of people. Is it not strange?

Jesus alive -- not a single learned man was impressed by him, not a single rabbi was his follower. And Judea, his country, was full of learned scholars; rabbis were not a rare commodity. Whom could he influence? -- twelve illiterate, uneducated people! But after his crucifixion a great change came over the world. Crucifixion did a miracle.

This is the human mind. If you are living in a beautiful house, nobody comes to say to you, "Your house is really beautiful, and to pass on the street and see the house makes one feel so joyous." Nobody will come.

But if the house is on fire, then the whole neighborhood will gather together to sympathize with you. And these are the same people who were jealous. Perhaps these were the same people who had thought, "If something happens to this house, if it is burned, destroyed, it will be good: it was an eyesore." The same people are sympathizing. What has happened?

Now they are feeling themselves to be better than you. Your house is burned, their houses are not burned: God is more favorable to them. He has destroyed your house because it has become too much of an ego trip to you. But this is the moment to sympathize, because in sympathy the sympathizer has the upper hand.

When Jesus was crucified, a wave of sympathy... and many who had never thought about the man at all became Christians. In fact, he was crucified under the orders of the Roman emperor, by his governor-general, Pontius Pilate, on the request of the chief rabbi of the Jews. But after his crucifixion Rome became the capital of Christianity and it still remains so; the Vatican is just by the side of Rome. The whole of Italy is Christian. Strange, the way human mind functions.

I am not interested in creating a religion. I want everybody to be responsible for himself; I don't want to be anybody's savior. Nobody has ever been, they were all pretending. And I don't want to be counted with those pretenders. And, of course, I don't want to be crucified, because that crucifixion will create great sympathy for me, and that sympathy will become a religion.

I do just the opposite. I live in absolute luxury. You can see my collection of Rolls Royces, you can see my collection of diamond watches. Nobody is going to sympathize with such a man.
Do you get the point?
Okay!

From Bondage to Freedom

Chapter #41
Chapter title: The psychology of the buddhas

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BELOVED MASTER,
PLEASE EXPLAIN THE PSYCHOLOGY OF THE BUDDHAS.

Man can be understood as a seven-story building: three stories are underground, three stories are above ground. One story, the middle one, is half underground and half above ground. This fourth story is where we are. Sigmund Freud calls it conscious mind.

When Freud started working with sick people, he became aware that there is something underneath the conscious mind. He called it the unconscious mind. He stopped there. He thought he had discovered something new -- and in a way he was right, because he was not aware of the Eastern psychology that has existed for thousands of years which has taken note of all the states of the mind. So it was a *re*-discovery.

Sigmund Freud's closest colleague, and the most talented psychologist, was Carl Gustav Jung. He worked even harder, went deeper into the psyche of man, and found another story underneath the unconscious. He called it the collective unconscious mind. He stopped there. It is enough for one man to discover even one story, because it is such a vast phenomenon. And, after Jung, nobody has gone deeper than that.

But in the East, below the collective unconscious mind, we have discovered the last story -- the cosmic unconscious mind. In the East these minds are simply mentioned, no details are given. The reason is clear... because the search in the East and in the West differed fundamentally. The Western psychologists were concerned with sick people, insane people; naturally, they have to go below the conscious mind to the unconscious. But if there was somebody who was even more insane, they had to go to the collective unconscious. But it is very rare to find a man who is so mad that he has reached the cosmic unconscious mind. If somebody goes that mad, he will be almost a rock. That's why they have not been able to discover the cosmic unconscious mind.

But, in the East, the search was totally different. They started looking into the minds of meditators, not madmen. As they worked, they found that above the conscious mind there is a superconscious mind. And many religions have stopped there, thinking they have arrived -- it is so beautiful, so peaceful.

But a few seekers continued to fly higher and higher, and found another story on top of the superconscious mind: the collective superconscious mind. Most of the seekers stopped there; the joy is too much, uncontainable. It is unbelievable that there can be anything more. But only a few have gone to the very end, to the highest peak -- and they have found the cosmic conscious mind. The cosmic conscious

mind is what I call the state of enlightenment, the state of buddhahood.

The West has not even started working upwards. It has not even finished the downward journey. And it is not just accidental that more psychologists, psychotherapists, psychiatrists go mad than any other profession. It looks strange: these people should be the sanest people -- but you don't see the complexity.

With their patients they are going deeper into darkness -- and going with the patients, they are becoming vulnerable themselves. Seeing the patient has fallen from his conscious mind into the unconscious, they become aware of their own unconscious. Seeing the patient who has fallen into the collective unconscious, they become aware of their own collective unconscious. And it is like standing on the verge of an abysmal depth. Just a single wrong step and you will be drowned in darkness.

More psychologists commit suicide than any other profession: the proportion is almost double. More psychologists are sexually perverted than in any other profession. One should have thought just the opposite -- that the people who know psychology, the workings of the mind, would be more natural, healthier, saner. But that is not the case, and the reason is that Western psychology has never looked upwards. It has never worked with meditators. It has never raised its eyes towards the sky; it is focused towards deeper and deeper, darker and darker spaces. They have not been studying healthy people.

In fact, why should somebody who is healthy go to a psychoanalyst? -- and particularly somebody who has attained to superconsciousness. He will have a far vaster vision than any psychologist. He has nothing to learn from them; he can teach them many things of which they are absolutely unaware. The man who has reached to the collective superconsciousness has become almost superhuman.

But in the West, in the first place it was difficult to find such people. Secondly, where such people existed, the Western psychologists were afraid to go; their very existence disturbed their petty theories. They want to be very systematic -- and then suddenly they come across a man who has a superconscious mind. He disturbs their whole system. His functioning is different, his behavior is different, his actions are different.

He looks at the same things with a different eye. He listens to the same words, but with a deeper and profounder meaning. He lives the same ordinary life, but with such a joy, with such a radiance, that it is unbelievable. He has nothing to be so blissful about, but it cannot be denied that he *is* blissful.

The man of the higher stage -- the collective superconscious -- will be a giant. Sigmund Freud, Carl Gustav Jung, Alfred Adler, Assagioli, will look like pygmies before him. And nobody wants to look like a pygmy. It is said, in the East, that camels don't like mountains. Without the mountains around they are greatly content with their height, but by the side of a mountain the camel simply finds that he is nothing.

Western psychology has been avoiding facing the reality of the higher states of mind. I call these people cowards. They are trying to look busy in mental asylums, or sitting by the side of the couch and listening to the dreams of some stupid guy -- mostly Americans, because you have to tell your dream and you have to pay too; otherwise, who is going to listen to your stupid dream?

The psychologist is paid -- it is the most highly paid profession today -- for a strange thing: that he listens. Whether he listens or not you don't know. He just sits behind the couch so you cannot even see him, whether he is dozing, thinking, "When is this guy going to finish?"

I have heard that one psychologist was very famous; each single minute you had to pay for. And a rich man, a very rich man, became his patient; of course, poor people cannot afford psychology -- thank God!

The rich man was able to pay whatever the psychologist wanted, but he had a condition: he was not to be interrupted. When he started telling his dreams then you had to listen, whatsoever the charge; money did not matter. And he went on and on. He was driving the psychologist nuts!

Finally, the psychologist said, "It takes too much time, and I have to see other patients also. So I will do one thing: I will put on my tape recorder so whatever you say will be recorded. And in the night, when I have time, I can listen to it."

The rich man said, "That's a perfectly good arrangement."

Next day, when the psychologist was coming in the office, he saw the rich man leaving the office -- and the office had just opened. He said, "So soon? Are you finished with the story?"

He said, "No, but I thought, if you are saving your time, why should I waste mine? So in the night when I had time I recorded it. So my tape recorder is telling the story, your tape recorder is listening to it. Your time is saved, my time is saved."

Western psychology is in very bad shape. And the reason is, to study higher states of consciousness nobody is going to pay you; on the contrary, they may ask *you* to pay! The lower states, where a person becomes insane, are paying -- and when something like psychology becomes a business, it is dangerous.

There should be a few things which should not be business. Now, it is the business aspect of psychology that is preventing it from studying higher states.

At the level of superconscious mind, all thoughts, all feelings disappear; you start living in an absolute silence. But this silence is a little bit empty. It is beautiful; just to be silent, utterly silent, has a beauty of its own. But when you reach to the collective superconscious you become aware that silence can remain and yet it can become full; it need not be empty. It can become full of joy, it can become full of love, it can become full of creativity.

But there is still one higher stage: the cosmic superconsciousness, where your individuality disappears like a dewdrop falling into the ocean. Suddenly you become the whole ocean. At the stage of cosmic superconsciousness you start experiencing the ultimate truth of life, the meaning of existence, your unity with the whole.

Things are no longer outside you, you are no longer outside of things: all divisions have disappeared. In some strange way the sunrise is within you, and the stars are within you, and the flowers are within you. You have become spread over the whole cosmos.

There is tremendous liveliness. Birds are singing, peacocks dancing. The whole existence is your home. Only one thing you cannot find: your tiny ego. That is lost somewhere on the way. You *are*, and you are for the first time, but you are not an ego, you are just pure isness.

The psychology of the awakened ones covers the whole range -- all the seven stories. The lower three stories are not bothered about. Years of psychoanalysis is sheer wastage. In the psychology of the awakened ones, anybody who has fallen below the conscious is simply taught a simple method of meditation, which brings him back to normal consciousness without any analysis, without going through years of all kinds of torture.

And the same method -- once you know it has brought you from the unconscious to the conscious, you have a master key in your hands, because the method to pass from one story into another is the same. The same method of witnessing takes you away from conscious mind to superconscious mind. Don't stop. There will be great temptation to stop, because you have not seen such serenity, such tranquility -- you may think perhaps the end has come. No. Until you feel oneness with the whole existence, go on. The same method will take you step by step to the final and ultimate stage of being.

Western psychology is only for sick people. Eastern psychology is for healthy people. My effort is to bring them together -- because healthy or sick, they are the same people. And if a method is available which can take you from one stage to another higher than it, then why stop anywhere? Just being normal is nothing. There are higher treasures waiting for you, greater experiences ready to be yours. The ultimate home has no doors: you can simply enter it.

Western psychology has no method through which the patient himself can become independent from the psychologist. He becomes dependent. In fact, it becomes something of prestige; people ask each other, "Who is your psychoanalyst?" If you cannot say some great name, that means you are missing something.

And the psychoanalyst, after years of analysis, reaches nowhere, helps you to reach nowhere. You can change the psychoanalyst -- and that's what people go on doing. It becomes an addiction. Two sessions per week -- if they don't have them, then they start feeling uneasy. It is a kind of catharsis. Just speaking your mind without any inhibition, without any taboos, helps you to unburden.

But within two to three days you accumulate again the same burden, because the psychoanalysis, as it is practiced, is not destroying your inhibitions, it is simply giving you temporary relief. At the most you may become a normal human being. That means you may reach to the fourth stage, in which the whole of humanity is living. That is not much of a gain.

And you have not been given any insight into how to go on growing. You have not even been told that there is anything above the normal conscious mind. In fact, even the psychoanalysts don't know that there is something above it -- and they are not interested, for the simple reason that the person who goes above is not a patient. He has no dreams to analyze, he is not sick anymore. He is for the first time healthy, and getting more and more healthy. At the seventh stage he will be whole.

To me, that's what "holy" should mean -- not being a saint according to a certain doctrine, not being an ascetic, not following Christianity, Judaism, Hinduism.

The real holiness is the fragrance of becoming whole, becoming one with the whole.

But because psychoanalysis has become a business in the West... and it was meant to become a business. It was created by a Jew, and it is mostly dominated by the Jews; it is a Jewish profession. And whatever the Jews do will become a business. Christianity became a business -- that was the working of a Jewish

carpenter, Jesus Christ. It is big business. Sigmund Freud has created another big business.

What I am saying and doing is to destroy it as a business. It is something more valuable. It is something that should not be categorized as a profession, as a business: it is human growth, and we should look for higher states.

Perhaps the people who have fallen lower than the normal, if they had known that there were higher stages, may have fallen higher. Why choose the lower when you know...?

There is a story, a Sufi story. It must be a story, it cannot be true, but it has some truth in it. A Sufi mystic, who was known to be a little bit eccentric, a little crazy, was staying in a disciple's house. And they thought, "This man is known to do things which create unnecessary nuisance, and he enjoys it. So let him sleep in the basement, and we will lock the door so in the night at least he cannot do anything."

Suddenly in the middle of the night they heard great laughter coming from the roof. They rushed up, and they saw the saint rolling on the roof and laughing a belly laughter. He could not stop even to tell them what had happened.

The host asked, "What has happened?"

He said, "Strange things happen to me -- I started falling upwards! You put me in the basement, and in the night I started falling upwards -- I am here on the roof! That's why I am laughing, because this is not the normal way of falling, and you will think that I am being a nuisance."

The story may be a story, but such stories are told to say something which cannot be said otherwise.

The people who have fallen below the normal mind, if they had known that there is a door upwards, may have chosen to fall upwards. For example, all great artists, painters, poets, dancers, musicians, sculptors -- most of them have been, sometime or other, inmates in a mad asylum. And these were the most intelligent people you can find on the earth.

I can clearly see that a person like Vincent van Gogh, if he had known.... (THERE IS THE LOUD ROAR OF A MILITARY JET PASSING OVERHEAD.) Don't be worried: somebody has fallen down, has lost his normal consciousness. Otherwise, the whole sky is available, there was no need to come so low -- but it happened at the right moment!

Vincent van Gogh, if he had known that there is some door upwards -- I cannot conceive that he would have fallen downwards. (THE JET RETURNS.) He is back again! But still don't be afraid. He is falling, but he will not fall too much, because there are only three stories down and he seems to be on the third already. (THE JET RETURNS AGAIN.) He is giving proof!

My work here is to bring the Eastern discoveries of higher consciousness to the West and create the psychology of the buddhas, so that there is no need for anyone to fall down. Just make the passage going upwards available to every person.

Most of the great painters and other artists have committed suicide because they could not prevent themselves from falling again and again back into madness, and it seemed that only death could become their deliverance. This is shameful, this is ugly! In the East, in the whole of history, not a single artist has been mad, not a single artist has committed suicide. And they have created far greater art, far deeper music, far more magical dances. The West cannot compare.

But what happened? Why did these people not become mad, not commit suicide? The reason was, the higher realms were available. And they had the intelligence: they were not satisfied with the normal consciousness, they had to move away from the normal consciousness. If there is no way to go up, they were ready to go down, but they wanted to move away from normal consciousness.

But once they are made aware that higher possibilities exist, I don't think anybody is going to choose lower realms.

It is something of tremendous importance to understand that Western history is not more than two thousand years old. The East is at least ten thousand years old. And yet in ten thousand years not a single case of madness or suicide amongst such intelligent creators who made the Taj Mahal, who made the temples of Khajuraho, who made the caves of Ajanta and Ellora, the temples of Konarak -- there exists nothing comparable to them anywhere in the world.

In China, there is a temple known as the Temple of Ten Thousand Buddhas, because the temple has ten thousand statues of Buddha. It is almost the whole mountain, carved. It must have taken centuries, and thousands of sculptors, craftsmen, designers to create a temple out of the mountain -- and with ten thousand beautiful statues of Buddha. Just sitting inside it you will feel that you are uplifted. The whole atmosphere is vibrant. Not a single artist has fallen into the depths and darkness, as has been happening in the West to almost every artist.

This situation can be changed. But the psychology should be transformed. It should not be oriented to the insane people; its orientation should come from the awakened ones.

Meditation is simply a method to go beyond your normal mind. And anyone who meditates cannot fall below the normal mind. That is an impossibility. And anyone who meditates is sooner or later going to reach his real home -- which is not only his, which is *our* home.

BELOVED MASTER,
SHAKESPEARE SAID, "THERE WAS NEVER A PHILOSOPHER WHO COULD ENDURE THE TOOTHACHE." WHAT IS THE MYSTIC'S ATTITUDE TOWARDS PHYSICAL PAIN?

Shakespeare is right. There has never been a philosopher who could bear a toothache, because philosophy has nothing to do with toothache, headache, stomachache. Philosophy is just intellectual gymnastics, it has nothing to do with reality. It talks, argues, creates magnificent systems of thought, but it does not change the man who is creating all this. He remains the same man.

For example, I remember that Immanuel Kant, one of the great philosophers of Germany, became very sick. The doctors were at a loss, because there was no reason for his sickness. They could not find anything wrong with his body.

Then one of the friends who had been out of town came back. He looked around and he said, "Don't be worried, I know what is the cause."

The doctors said, "We have been searching for the cause and we don't know it. You are not a doctor -- how do you know the cause?"

He said, "I know Immanuel Kant. The window in the room is the place where he used to stand every morning to see the sunrise. The neighboring house has been sold to a new owner and they have planted tall trees just close to the window. And Immanuel Kant is a man who functions just like clockwork -- moment to moment, things have to be exactly the same. These trees are the cause of his sickness."

The friend went to the neighbor and told him. He said, "If this is the cause, anybody could have come and told me. Immanuel Kant is so precious a man -- we will cut down the trees immediately."

The trees were removed, and the next day Immanuel Kant was perfectly healthy -- not even a toothache. But because he cannot see the sunrise from his window.... He could have seen it from somewhere else, but that was not his way. He had very fixed habits.

At ten o'clock in the night he would go to bed. Everybody knew about it. Once in a while somebody who was not aware of the fact would be simply shocked, because Immanuel Kant, seeing the clock striking the hour of ten, would simply jump into his bed and cover himself with his blanket. He would not even say good night, and the man was sitting there!

His servant would come and say, "The master has gone to sleep. He goes exactly according to the clock, so he cannot waste a single moment even in saying good night. Now you have to go -- you can come tomorrow, or whenever you like. But don't feel offended, he does not mean any offense to anybody."

He was habituated to getting up early in the morning, at five o'clock. He loved the early morning fresh air, the crispness of it, and the silence of the road. But to get up at five was a difficulty. The servant was told that he had to wake him at five, whatsoever happens. Kant would fight, he might hit the servant. The servant was allowed to hit him, drag him out of the bed, push him into the bathroom. You could do everything, but if you allowed him to sleep, your service was finished.

And this was a daily ritual: the servant beating the master, the master beating the servant. He was hiding under the blanket, and the servant was pulling him out and forcing him into the bathroom; he was coming out again and again, and trying to get into the bed.

Immanuel Kant would say at that time, "What are you doing? You are my servant, and I am saying that I want to sleep!"

But he had warned him, "I will say such things! You are not to listen to ANYthing. I may say that I am feeling sick, I don't want to get up. Don't listen to any argument, any excuse: your work is to put me in the bathroom, so that at exactly five I am on the road."

He was a man of tremendous intelligence and he created a great philosophical system; but as far as his attitude, his approach towards life is concerned, he behaved very childishly -- not even in a mature way. It seems his philosophical intelligence had become overgrown, and everything else had remained retarded.

You ask me, "What will be the mystic's attitude?"

I will tell you an incident -- it happened in this century.... In 1920, the maharaja of Varanasi in India had to go through an operation for appendicitis, but he refused to take any anesthesia, any chloroform, anything that could make him unconscious.

He said, "I have been working my whole life to expand my consciousness. Just for this small operation I am not going to take anything that goes against my consciousness; I don't want to fall into unconsciousness."

He told his doctors, "Don't be worried" -- and the doctors had been called from England, the best surgeons. But they were concerned because it was a major operation, and to do it without giving any anesthesia was unheard of.

But there was no way. The maharaja was adamant, and he said, "I tell you that there is no problem. I will simply close my eyes and go into my meditation. Then what happens to my body, I am simply a witness of it."

It was not understandable for the surgeons, but to wait was also dangerous; the operation had to be done as quickly as possible. So finally they had to agree.

The maharaja closed his eyes, relaxed his body, and the operation was done. It took two hours. The doctors could not believe their own eyes, that the man was there, fully conscious, yet there was no sign of pain on his face.

When the operation was over he opened his eyes, and he said, "I loved it. It was a great experience to witness my body being operated on, and just to stand there aloof, far away -- as if something is happening to somebody else."

That's the mystic's attitude. Anything that happens to his body is not happening to him; he is simply a witness. Even if death comes, he is simply a witness.

Socrates was dying -- he had been given poison. He was a great mystic. His disciples were surrounding him, and he went on saying to them, "My legs have become numb." And he laughed, he said, "But I am just the same! My legs are gone, but I am not reduced. My hands have become numb, but I am the same. My consciousness is not reduced; on the contrary, it is more clear than it has ever been. Soon my heart may stop. Soon I may not be able to talk to you, but remember, only the body is dying, I am not."

This is the mystic's attitude, and this is the only healthy attitude. Every human being should attain to it.

BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN SPIRITUALITY AND RELIGIOUSNESS? PLEASE EXPLAIN.

Spirituality is something which accepts the duality between matter and spirit. It is against materialism, it is a word that creates schizophrenic people.

Religiousness is something far more beautiful. The word "religiousness" comes from *religio*. It means putting things together. Spirituality means splitting things into matter and spirit, Zorba and Buddha, body and soul. That has been the way of all the religions up to now. But it is basically wrong, because existence is not dual; it is oneness, it is one organic whole.

The word "religiousness" simply means that you are feeling a togetherness with body, with mind, with soul; there is no division. In this unity blossoms religiousness. Religiousness is far higher than spirituality. Spirituality can take you into the lower states of consciousness. Religiousness can take you into the higher states of consciousness.

Do not divide. All divisions are false. And anything that divides, drop it. Anything that unites, cherish it, nourish it, rejoice in it.

BELOVED MASTER,
ARE YOU EVER BORED WITH US?

Sure -- but only when you ask such stupid questions!

Okay?

From Bondage to Freedom

Chapter #42
Chapter title: Everything beautiful is absurd

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BELOVED MASTER,
IF YOU ARE NOT OUR LEADER, WHY DO WE GET CLEAR MESSAGES FROM THE MASTER TO DO THIS OR THAT?

I am certainly not your leader, and I never was before. The very word "leader" stinks of politics. In the world of religiousness there are no leaders, no followers, because to be led by someone is to remain blind. He knows -- you do not know. You have simply to be his shadow, following his footprints wherever he goes.

Religious experience is totally different. The function of the guide is acceptable. The guide has not to be followed, but understood. The guide can tell you about his experience, the path that leads to the peak of existence. But he also knows that every individual is unique; hence, you cannot follow the footprints of another person. You will have to find your own path. There are not ready-made paths already available -- and that's the beauty, the beauty of total freedom. As you walk you create the path. By your very search you create the truth.

The guide is a friend; he is not a leader. A leader is ugly. He reduces you, insults you, humiliates you, makes you puppets. He decides for you -- you are not allowed to decide for yourself. For example, Jesus says to his followers, "I am your shepherd, you are my sheep." And I am amazed that not a single disciple stood up and said, "This is humiliating. You are degrading us, putting us below human beings." Just to become a shepherd thousands of people have to be reduced to sheep -- to fulfill one man's mad ego. How many million people have been reduced to subhuman levels?

The leader becomes bigger as he manages to make the follower smaller. The leader can never be your friend. And if he can never be your friend, then who is he? He is your enemy! I repeat it: he is your enemy. He has kept you retarded, blind, unevolved. He has really made you into sheep just to fulfill his desire of being a shepherd, of being a savior. And for twenty centuries not a single Christian has raised the question that this statement of Jesus does not show compassion, love. The statement is fascist!

I am certainly not your leader. I do not want anybody to remain retarded, to remain blind, to become dependent on me. I don't want to become your father figure.

Have you ever thought why you call your priests, bishops, cardinals, "father"? They don't have any children, they are unmarried people -- a very strange kind of father! You are their children, and to remain your father they have to keep you confined to your childhood consciousness. You should not be allowed to grow.

Why do all the religions call God, the father? Why not God, the uncle? -- which seems more human, more soft, more intimate. But God has to be the father for a certain reason. He helps you to remain a child, dependent, always praying for help, always hoping for reward. But that never allows you to stand on your own feet.

For thousands of years humanity has remained stuck. If Charles Darwin is true, that one day, thousands of years ago, even monkeys managed to become men, then what has man been doing for thousands of years? Is evolution finished? Has man come to a full stop? It does not seem so. Looking at your misery, your suffering, your anguish, you cannot be accepted as the end of evolution.

Then what has gone wrong? Monkeys could become man because there was no priest amongst them -- they were free. Man could not evolve higher consciousness, for the simple reason that your higher consciousness will take away the leadership of your priests, politicians, popes.

The word "pope" also means the father. Why so much desire for a father? You must be feeling immensely helpless, must be feeling that you need somebody to protect you, somebody who is all-knowing, all-powerful. But the very dependence is your slavery.

Each leader -- political, religious, or of any other brand -- is against the evolution of man.

I am not your leader. And I hate the very word from my guts, because I can see the implications of it. To be a leader means to be a criminal! Of course, the crime is so subtle that you don't see somebody being murdered. But the whole humanity is being crushed, murdered under the weight of it.

You have been told for centuries just to follow: it is not your business to think, to contemplate, to meditate, to decide for your own life. Somebody else has to decide it. Somebody else has to give you ideals, values. Your function is only to be faithful.

Faith is poison, and to be faithful means you have committed suicide. But the leader needs faithful people, committed people, surrendered people. These are good words for making people enslaved.

But the guide is a friend, he is not your leader. He has found something which you can also find. His function is to make you aware of your potentiality. His function is not to create a certain personality according to his ideas but to give you freedom, to help you come out of all kinds of conditionings so that you can become an individual.

Personality is borrowed. It is what others have made of you. Individuality is your nature. It is what you have brought from your very birth with you.

The guide helps you to destroy the personality. The moment the personality falls apart, suddenly you discover your original face. And your original face is always a tremendous transformation. You have got hold of your natural being, of your spontaneity, of your freedom. And these are the basic elements which will help you on the way.

Now you can move on your own, without any leader, without any father figure, without any pope, without any God. You feel a strange contentment with yourself. You feel whole unto yourself.

So remember, whenever I say something or I give a message to you, it is simply to destroy your bondage, your chains, your imprisonment. I am not shaping your being, I am simply deprogramming you. Your being is already there, covered under so many programs -- Christian, Hindu, Mohammedan, communist.

You are almost like an onion, layers upon layers. My message is: start peeling those layers. And when you come to the very center of the onion there will be just nothingness in your hands, silence. From that silence, from that nothingness, everything becomes possible -- and you need not do anything.

Just as the seed, finding the right soil, starts changing into a sprout.... The seed dies -- its death is absolutely necessary for the birth of the plant. And soon there will be a lush green bush full of flowers and fragrance.

But your seed has been covered with so many layers of culture, etiquette, education, religion, country, that you have completely forgotten that you are here to grow, that you have to become a lush green bush full of flowers, fragrance, dancing in the wind and in the rain and in the sun. To me, that is religiousness.

The guide is only a friend, to help you discover yourself. I am certainly not your leader. At the most, a friend, and that too, not against your will. I have not come to you -- *you* have come to me. I am not going anywhere. The thirsty have to come to the well. There is a saying of Mohammed, that if the thirsty cannot come to the well, then Mohammed is going to the thirsty. That is the language of the leader.

The well simply remains available. You have thirst -- the well has water. You are always welcome, but the well is not going to force you, tell you, "You have to drink." It is your freedom to drink or not to drink.

I have made myself available to the whole world. Now, those who feel some kind of synchronicity with me, those in whose hearts bells start ringing... I am not responsible for it. And if they start coming to me, I cannot refuse them.

My message is to discover yourself.

I am not your ideal; you are not to become like me. You are not to have faith in me -- that will not help.

You will have to do hard work for transformation, and each will have to do it according to his need. I can help in many ways.

All my messages are letters from a friend. Accept them or not -- that is up to you. There is no enforcement.

BELOVED MASTER,
YOU ARE THE GREATEST. YOU ARE LIKE THE MUSIC OF MOZART, VIVALDI AND BACH AND MORE.
YOU MAKE ME LAUGH, AND ALWAYS AT A TIME WHEN I NEED IT MOST.
YOU TELL US THAT YOU FELT HURT AT THE ENTHUSIASM WITH WHICH PEOPLE DROPPED THE MALA, ETCETERA. THE RAJNEESH TIMES CALLED IT A STUNNING STATEMENT. THAT MADE ME LAUGH EVEN MORE.
I HAVE NOT BEEN WITH A ZEN MASTER -- AT LEAST IN THIS LIFE. BUT I RECOGNIZE ONE WHEN I SEE ONE, AND YOU ARE ABSOLUTELY THE TOP -- HITTING PEOPLE WHEN THEY NEED IT, AND IN THE MANNER MOST APPROPRIATE. OF COURSE, I'M WAITING FOR MY COMEUPPANCE -- IT'S BOUND TO HAPPEN. AND THAT TOO MAKES ME LAUGH. IS JOY ALSO AN ABSURDITY?

Everything beautiful is absurd. Joy is one of those experiences which are not utilitarian. Love, peace, enlightenment -- all are absurd, absurd in the sense that there is no meaning beyond themselves. Their meaning is intrinsic.

I am reminded of Picasso. He was painting.... For almost two hours a man was standing behind him, watching; he could not figure out what the painting was, what the meaning was. Finally, he could not resist the temptation of asking Picasso.

Picasso looked at him and said, "This is something! I was really going to ask you, because you have been watching for two hours: perhaps you may have found the meaning. I was so much engaged in painting, so much into it -- I was not there, only painting was happening. So I was hoping that perhaps you might be able to say to me what is the meaning of it all. As far as I am concerned, just painting it has been such a joyous experience -- now no other reward is needed."

And one thing more he said. "You ask me what is the meaning of this painting, but you never ask these flowers what is their meaning. You never ask the sun, you never ask the moon, you never ask the whole sky full of stars what is the meaning. Why do you torture a poor painter? If the whole existence can remain without explaining what its meaning is, can't my small painting also remain without meaning? One thing I can say, it is tremendously beautiful."

The man said, "That's right, it is attractive, it is beautiful; but a thing without meaning is absurd."

Picasso said, "Exactly. It is not a commodity. In the marketplace everything has a meaning. It is a commodity, it is for some utilitarian purpose. But life is not just the marketplace, and it is good that it is not so. In life there are a few things which are utterly meaningless, yet absolutely fulfilling.

"This painting is absurd. It is so absurd that I cannot figure out how I am going to hang it in my house -- which way is going to be up, which way is going to be down. I cannot figure it out. If you can help -- because you have been observing for two hours... how should I hang it?"

The man said, "You are mad! You are painting it, and you don't know how to hang it?"

Picasso said, "I am mad, you are not -- that's why I am asking you."

The man tried in all possible ways -- there are only four possible ways to hang it. It was beautiful each way. The man said to Picasso, "You and your painting will drive me crazy! It was stupid of me to stand here and waste time. And this is as crazy as you are, because you can hang it any way and it looks right."
Picasso said, "That's the beauty of it!"

But beauty is absurd. Joy is absurd. Laughter is absurd. Collect as many absurdities in your life as possible. People collect strange things -- postal stamps.... Collect absurdities; and the more absurdities you have, the richer you are. The world may think you are a little off the track, but that is *their* problem; you are enjoying it.

In my postgraduate studies in the university, I used to go on a small street which ended, just after two miles, in front of a deep valley; that was the dead end. Only a few professors who loved silence had their bungalows on that street; there was no traffic, because in those two miles what traffic can exist?

I used to go there only when it would rain -- I loved to go into the rain. The last house on the street belonged to the head of the department of physics -- one of the very well-known scientists. He had been in America before I came to the university, teaching physics.

His family, it became a routine thing -- whenever it would rain I would appear drenched, without any umbrella, without any raincoat, enjoying the natural shower.... The whole family would come onto their veranda -- the wife, the children -- and they would all watch, thinking that I must be mad.

The professor was at the university. He heard one of my talks and he was very interested. We became friends -- he was an old man -- and one day he said, "Why don't you come for supper today? It happens to be my birthday."

I said, "I will come, certainly."

He had talked to his family about me many times, and the family was very much excited: "Who is the guest?" They were all waiting outside in the garden when I went in, and they all started laughing, looking at me. The professor could not understand what the matter was, because I also started laughing. The professor said, "I don't understand, but it seems you understand why they are laughing, and they understand you. And I was thinking I am going to introduce you to my family!"

I said, "I know your family, they know me. We are well acquainted, although we have never spoken. I come here whenever it rains -- this street is so silent. Your house is the last house before the road ends, and your family rushes out to see me. I know they think I am crazy, but they don't know that I think they are crazy! -- because what is the point of rushing out again and again to see a crazy man? They wait for me. Whenever it rains, they stop all other work; they are simply waiting for me! Sometimes I have to come just for them. I may have some other work, but I think of these poor fellows -- that they will be waiting, and they will be unnecessarily frustrated if I don't come. They think I am mad, I think they are mad."

The professor said, "This is strange! You never told me about it."

I said, "You would not have understood the relationship that was growing between me and your family. We have become very close, very intimate -- without speaking a single word."

The professor said to me, "Next time it rains, I am going to be with you if it is so joyful. I have never done anything like that."

The next time he joined me, and he was really ecstatic. Just ordinary rain on an empty street -- and we both laughed. He said, "But I have missed my whole life! And how am I going to convince my family now? -- they are watching both of us."

And now I was also acquainted, so we both went into the house. The wife said, "This is the strangest thing that I have seen in my husband, that he should do such a thing."

But the husband said, "You can think me crazy, there is no harm in it. But at least once, you should join us. Now we both are going every time the rain comes; you should, at least once, join us."

She said, "But what is the meaning of it?"

The professor said, "That is the difficulty. There is no meaning in it, but there is great joy."

In small things you can find joy. But if you are looking for meaning, then even in the greatest experiences you will not find meaning. Meaning is a mind interpretation. And all that is beautiful, loving, ecstatic, is something of the heart.

And the head can never understand the heart: there is no communication line between the two. It is the head that asks the meaning. It is the heart that asks for joyful experiences, for ecstatic experiences, but it never asks about their meaning.

Put your head aside and try to look at life from the heart. You will find it so glorious, so infinitely luminous that you will not be able to conceive how you have been missing, how much you have been missing. And that will explain why you are miserable, why you are in anxiety, why you are always sad.

It is as if somebody is trying to listen to music through the eyes -- he will not hear anything. He will say, "I want to see the music." But you cannot see the music, you can only hear it. It is better if you close your eyes and open your ears.

Meaning is of the head, and if you go on searching through the head you will come to the same conclusions as Jean-Paul Sartre and other existentialist philosophers. They say, "Life is meaningless. The only thing worth doing is committing suicide, because why go on living a meaningless life?"

Life is certainly meaningless, but tremendously joyful, hilarious... a dance, a song, a beauty. But you will have to change your gears from the head to the heart.

Look at small children -- how excited they are in your bored world! You are sitting there completely bored, and your child is so excited. And you think you are right and the child is a fool. He does not know anything about life, that's why he is so excited about any absurd thing -- butterflies, flowers, colored stones, seashells, anything! And you can't see any meaning in them. But the child is right, you are wrong.

The criterion is boredom: who is bored? Whoever is bored is wrong. Whoever is dancing, singing,

having a good belly laughter is right! But one has to change. It is not a very big change -- your heart and your head are not very far away, maybe a few inches. And the heart is closer to you, closer to your being; the head is the farthest from your being. But the whole programming going on is to avoid the heart and join your being directly with the head. That's what your schools, colleges, universities, are doing.

The heart has no function in your education -- naturally, your life is a misery. A true education will be basically the education of the heart. It will make you more innocent, more childlike, more excited and ecstatic about small things. Then each moment becomes luminous.

And what are you going to do with meaning? Even if there is meaning in something, what are you going to do with meaning? The real thing is experiencing.

So it is perfectly good to accept joy, laughter, without any reason -- the way you accept your health. Are you ever worried when you are healthy, wondering: Why am I healthy? Do you go to the doctor, tremendously concerned and worried, and say, "Doctor, for seven days I have been healthy; something seems to be wrong"? No, health is natural; it need not be diagnosed, analyzed, it has to be lived.

But when you are sick, you go to the doctor. You want to know the cause of it, because sickness is not natural. When somebody is sad, he is sick; he needs to find out why he is sick, why he is sad. But when somebody is laughing, just dancing, it is natural. In a healthy society it should be accepted without any questions.

But because the whole society is sick, and suddenly one person starts laughing, naturally the whole society points to the person, that he is going crackers. There is no reason why he is laughing. Nobody has told a joke, nobody has slipped on a banana peel. Without any reason, he goes on laughing. But if somebody is sad, nobody says, "Without any reason this man is sad -- this cannot be accepted." This is a strange state.

We have to change it completely. We have to make laughter, rejoicing, dancing, singing, part of a healthy being -- just overflowing well-being. And anybody who is miserable, sad, long faced, has to be taken to the psychologist. Something is wrong with the man. He is not overflowing with energy; his energy has shrunk.

BELOVED MASTER,
HAVE YOU EVER REGRETTED ANYTHING IN LIFE? -- BECAUSE I HAVE NEVER HEARD YOU SAYING, "I'M SORRY." PLEASE SAY SOMETHING ON THIS.

I am sorry! -- but I have never regretted in my life, for the simple reason that whatever I do, I do it wholeheartedly.

You regret because you never do things wholeheartedly, you are always divided. Some part of you wants to do it, some part of you is against doing it. If you do it, the part that was against is going to make you regret. If you do not do it, the part that was for it is going to make you regret. Anyway, you are in a fix.

A divided mind cannot avoid regret. He always looks backward, and he always thinks perhaps the other alternative was better. But nothing can be done about it now, except regretting.

I have never regretted in my life, because in the first place, I never do much. To regret, first you have to do something. So, basically, I am a good for nothing: why should I regret?

Secondly, if circumstances, situations, are such that I have to do something, then I do it totally. And I never look back because there is nothing to look back for. Whatever I did, I did totally; there is no part of me which can say, "I was telling you, don't do it." So who is going to regret? And whatever has been done cannot be undone. So what is the point of crying and weeping over spilled milk?

So I can say to you I am really sorry -- but I am helpless: this is the way I am. And I have enjoyed not doing; I have also enjoyed doing anything totally. There is no reason to regret anything.

You regret only because you think that things could have been better. To me, they have always been better. Whatever it was, to me it was the best. I enjoyed it fully.

I am reminded.... I was traveling in a bus. I was going to a place where no buses, no trains were going, so for eight miles I had to go by bullock cart.

But some misunderstanding happened. I had to get down at a place eight miles from my destination. I asked the passenger sitting by my side, "Is this the right place, the nearest?"

He said, "No. If you stop at the next stop, it will be easier. It will be closer and you will be able to get a bullock cart. Here, you will not get a bullock cart."

Thinking that he knew that area, I went to the next stop. When I got down there, the bus left, and I inquired. People said, "You have missed. It was the last place from where you could have got some vehicle to the place you want to go. From here it will be very difficult, and it is long. And the bus comes only once in twenty-four hours, so if you want to go back to that place you will have to wait. The same bus will come tomorrow."

Seeing me in difficulty, a man offered me his hut, saying, "You can stay here for the time being."

I have never been in such a poor place in my whole life. Not only poor, but utterly dirty, stinking. The man used to sell kerosene oil, so it was really awful. He offered me a bed for the night -- the bed was smelling of kerosene oil and nothing else.

I could not turn over, because to keep my nose as far away from the bed as possible, the only position was just to lie down straight and look up. But I enjoyed it really -- remaining in the same position, looking at the roof, the stink of the kerosene oil all around, bedbugs, mosquitoes... everything that you could conceive to make a man suffer. I laughed.

The man was on the veranda. He said, "What is the matter? Why are you laughing?"

I said, "I am laughing because of this little experience of hell. I have always been intending to go to hell; this is a good training! And I promise you that once in a while, whenever I pass through here, I will be your guest."

He said, "I was afraid, because although I do this business, the stink is so much that even after doing it for years I have not become accustomed to it. The mosquitoes are so big, the bedbugs are there; and I can see you are not even lying on your side. I know the reason," he said, "but I am sorry. I don't have anything else to offer to you."

I said, "Don't be sorry. I am rejoicing in the whole experience. It is so new to me, and everything that is new is a great adventure and excitement."

Next day, when I was leaving, he asked me, "Are you really thinking of coming back again?"

I said, "Certainly." And I went to his hut at least four times. Whenever I passed through there, I always stopped at the wrong stop, reached the hut. And the man could not believe it: "Either you are crazy, or something... because now you know where to get down. The first time it was a mistake, but why are you doing it again and again?"

I said, "I am not making any mistake -- I enjoyed that night so much. I could not sleep at all, and I had had no experience of bedbugs, mosquitoes. It is always good to be acquainted with new people. One never knows where one will end up.... New acquaintance is always good. And your kerosene oil makes me feel I am in hell. I don't know whether there is any hell or not, but I don't want to miss any experience. Perhaps there is no hell after life; then I will have had this experience. And I am immensely grateful to you."

Whatever happens, you can always look into it and find something really precious. Now, once in a while sleeping on my back, looking up, I remember and I laugh. That experience has made all my life's nights far more beautiful. Now the comparison exists. Before it there was no comparison, it was stale: no bedbugs, no mosquitoes, no kerosene.

I don't regret, I don't feel that it should have been otherwise. No, whatever has been should have been exactly the same as it has been. And I am perfectly happy with every act and with every consequence, because everything has been a tremendous teaching. It is just that you have to change your outlook, and the whole of life becomes a terrific drama.

And you are not victims, you are just actors in it. You can keep your witness untouched by whatever happens. And the witness knows no regret, the witness cannot say, "I am sorry."

BELOVED MASTER,
CAN I DOUBT YOU?

Yes, absolutely yes -- including this statement!
Okay?

From Bondage to Freedom

Chapter #43
Chapter title: The blessed ones

27 October 1985 am in Rajneeshmandir

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BELOVED MASTER,
YOU SAID BUDDHA IS A STATE OF NO-MIND. THEN HOW CAN THERE BE ANY PSYCHOLOGY OF THE BUDDHAS?
PLEASE EXPLAIN.

There can only be a psychology of the buddhas. The man who is in the mind cannot be objective about it. It is as if a madman were doing research on madness. Apparently -- it looks logical -- because he is mad he can do research on madness. But it is not so in reality. Only one who is sane can look at all the dimensions of insanity objectively. The madman is not in a position to see anything, to understand anything.

The same is the situation about the mind. One is in the mind and is trying to create a psychology: it is an impossible task. He can create only a fictitious psychology. That's why there are so many psychologies; otherwise there can only be one psychology -- just as there can be only one physics, one chemistry. There cannot be schools of psychology contradicting each other, refuting each other, arguing against each other, trying to prove themselves the real psychology.

Sigmund Freud has never known anything beyond the mind that can give him the right to study the mind. He is immersed in it, he is it. Who is going to understand it? The understanding is always from the beyond -- some distance is needed. So whatever he creates is a beautiful fiction. His own disciples start creating their own fictions. Alfred Adler created another fiction. Carl Gustav Jung created still another fiction. They are all irrelevant. Nobody can prove who is right, because they are all wrong -- wrong for the simple reason that living in the mind you cannot look at it from a detached space, which is the basic scientific method.

If you are studying tomatoes, one thing is absolutely necessary: that you should not be a tomato. You can be anything else. The state of the awakened person is a state beyond mind. He can see from the top of the hill into the dark valleys of the mind. The hilltop is full of sunlight. His vision is clear, he has no prejudices, he has no preconceived ideologies. He has left them far behind in the valley where everybody is a bigot, everybody is conditioned, everybody is either a Christian, or a Hindu, or a Mohammedan, or a Buddhist, or a communist.

Everybody has become identified with a certain ideology. He has lost the clarity of vision, he is clouded. And he looks through those clouds, and everything becomes perverted.

Sigmund Freud turns everything into sex. It is not true; everything is not sex. Sex is one of the most significant parts of life, but everything is not sex. But the way of seeing... he has colored glasses on his eyes. Whatever he sees, immediately his mind translates it into some sex symbol.

If he sees these pillars here, they are phallic. You have been sitting by these pillars. You have never thought that these are phallic symbols, that they represent the man's longing to have a long genitalia. But this long genitalia, the man will have to carry it on a truck! And what will happen about women? He cannot

chase women, he is stuck with his truck.

Anything! Fountain pens, pencils -- everything is phallic. He has a cloud over his vision. He himself is oversexual, too much repressed. His repression is creating a certain smoke, and it is coming out into his writings. They are hilarious! You give him anything, and within minutes it is turned into something sexual. You could not have conceived that this thing can be turned into sexuality. Every hole becomes feminine sexuality. This is not psychology, this is psychopathy.

And one of his disciples, who said that "There are things which are connected with man's sexuality, but I cannot agree that everything is sexual" -- he found another fiction: will to power. For Alfred Adler, psychology simply became synonymous with will to power. Whatever you are doing, it is nothing but will to power. You say, "I have fallen in love" -- all wrong. According to him this is a strategy to be powerful over the woman. And that's why she is trying to escape from you. She knows the real purpose.

But she also cannot escape too far, because she has also the same psychology: she wants power over you. So every husband and wife are continuously in a power struggle. Children and parents are in a power struggle. Students and teachers are in a power struggle. Everywhere the whole business of life is reduced into a power struggle -- will to power.

According to Adler, sex becomes nothing but will to power. He was not aware of Eastern literature on sexology, which goes far back -- five thousand years old. Vatsyayana's maxims on sex describe eighty-four postures of lovemaking. But Adler knew only one posture -- the missionary posture.

It is called the missionary posture in the East, the man on top. The East became aware for the first time of this brutality when Christian missionaries went there to spread the word of God. People simply laughed. How can a man who is loving, lie on a woman who is delicate, smaller, fragile? The brute is on top of the beauty -- and he does not allow her to move, because to move is not ladylike. That is the meaning of the word "lady" -- a good lay. But a good lay means a dead lay. The woman has to lie down completely dead, and the brute goes on doing exercises, gymnastics, pushups, and this he calls love.

In the East it has been accepted that the woman should be on top. And it seems to be more natural. Man is stronger, more muscular, taller. And it is sexologically also significant that the woman should be moving, because if the man moves and woman remains unmoving, the man comes to his orgasm within seconds, and the woman has not even started yet. He is finished; gets down and goes to sleep. The woman cries, because she is simply being used, and to be used hurts more than anything else. This is not love. You have not taken any care about the woman, what happens to her.

Vatsyayana makes it clear that the man should remain less moving so his orgasm is delayed, and the woman should be moving so they both come to orgasm almost simultaneously.

But Adler saw in the West man on top, and immediately he had another instance, evidence for his psychology, that this lovemaking is nothing but will to power -- being on top. The woman is not physically so strong, but she takes her revenge in being bitchy. You can be on top of her for a few seconds, but for twenty-four hours she is bitchy, a pain in the neck.

Love becomes a strange thing in the hands of Adler. It has to fit his idea of psychology. The same is true of Jung, of Assagioli, and so many others. Now there are dozens of schools, and every school pretends that they have found the real science of psychology. None of them is capable of finding real psychology because they don't fulfill the basic requirement.

The basic requirement is to go beyond mind, because only then you can see the functions of the mind, the subtle activities of the mind, the darkest corners of the mind. From the hilltop of no-mind the whole valley is available to you, and you are simply a witness, an objective witness.

Hence, I repeat it again: Only buddhas can create authentic psychology. Otherwise, there will be only different schools of psychopathologies.

I can understand your question. Your question is: A man who has reached to the state of no-mind, what can he say about the mind?

You are just putting this no-mind and mind in opposition. No-mind is not opposite to mind. No-mind is beyond mind. It is a clarity, a silence, that can give you the deepest insight into mind. You can look into all the layers of mind, but this is possible only from the highest point.

And because now you are no more in the mess of the mind, you are no more confined by your mind. You have gone beyond boundaries; you cannot only see your mind, you can see mind as such. And unless mind as such is known, psychology will remain just a fictitious game.

From the sunlit peaks you can see all the layers of mind. You are at the highest point. I have called it the cosmic mind, the mind of the whole existence. You are one with it. Just below you is the collective

superconscious mind. Below that is the individual superconscious mind. Below that is the normal conscious mind. Below that is the unconscious mind. Below that is the collective unconscious mind. And at the very bottom is the cosmic unconscious mind. This is the whole rainbow of mind energy -- all the seven colors. The cosmic superconscious mind and the cosmic unconscious mind are the two ends of the rainbow. And then there are five divisions in between.

We are at the fourth, exactly in the middle. Three are below us, three are above us. If a man goes mad, that means he slips down from the fourth to the third, sometimes even to the second; very rarely, to the first.

A meditator travels upwards: first to the superconscious mind, then the collective superconscious mind, and then cosmic superconscious mind.

This whole rainbow is not available to your so-called psychologists. So whatever they are doing is very fragmentary. And remember one thing: a fragmentary truth is far more dangerous than a lie. A half-truth is worse than a lie, because the lie cannot go on pretending to be true for long; sooner or later you are going to discover it. But the half-truth is dangerous:you can go on believing that this is the whole truth forever. You can be deceived by it.

And the second thing to remember: truth cannot be divided. So the half-truth is again a very beautifully systematized lie.

Just as you cannot have a half-circle -- or can you? Verbally there is no problem, but if you look at it closely, a circle can only be complete. The half-circle is not a circle, it is only an arc. Unless it is full, it cannot be called a circle. There are no other kinds of circles, there is only one kind: the full circle.

The same is the case with truth. You cannot have half-truths; they become far more dangerous, poisonous than straightforward lies. And whatever the psychologists are doing is nothing but stretching small fragments to absurdity in order to make them look like the full truth, the whole truth.

I say to you again, only the awakened one, the buddha, can give you a total vision of psychology.

BELOVED MASTER,
WESTERN PSYCHOLOGISTS SAY THAT MEDITATION IS A SUBJECTIVE PHENOMENON AND THEREFORE MUCH PSYCHOLOGICAL RESEARCH IS NOT POSSIBLE. DO YOU AGREE?

I do not agree, because no research is possible. You are saying, "Much psychological research is not possible." That's why I do not agree.

Man's interiority, his subjectivity, cannot be trespassed. There is no way to make it an object of study. Research is absolutely impossible -- even search has not been done, and you are thinking of research.

Man can experience his subjectivity on his own, but he cannot invite a researcher to go into him and to find out who he is. This is, by nature, impossible. And it is very fortunate that it is impossible -- that your subjectivity, at least, is always private, always your freedom. No trespass is possible.

Yes, one can study one's own interiority, and one can make an effort to explain in words what he has found within himself. Perhaps that may give you some idea of your own subjectivity -- not exactly the same, but some glimpse, or at least the possibility that there is some inner essence in you which needs to be discovered; an encouragement that if somebody else can do it, why cannot you do it? Perhaps his methods of his own inner journey may help you to find methods suitable for yourself. Maybe a little bit modified, changed, but the same methods may be applicable.

But one hundred and twelve methods of going inwards are available, have been for ten thousand years. Not a single method more can be added. The science of inner search is complete. You can just look at those one hundred and twelve methods, and it is my experience and many of my sannyasins' experience that when you come to the method that will be suitable for you, something immediately rejoices in you -- as if something in your heart has been touched, some bell starts ringing within you.

So just going through those one hundred and twelve methods -- and each method is described in two lines -- you just go slowly and see which method synchronizes with you. Then give it a try. Most probably that will be the method. If by chance you don't succeed in it, then look again. Some other method may be even more striking. But for the whole of humanity all the methods are there. Symptoms can be told to you: when you come to the method that is going to be your journey, something immediately is lit up in your being. Your mind falls silent, you know -- not from any outside authority, but by your own heartbeats -- that "This is the method for me."

And as you start working on the method you will see how relaxing it is, and how simple, smooth. And on each step you will feel yourself more grounded, more rooted -- no more phony, no more American, no more plastic. For the first time you will feel you are real, authentic. And as you go deeper with the method, the sense of joy, sensitivity, goes on increasing.

Love, for no reason at all, unaddressed to anybody -- just a lovingness surrounds you. And when you reach to the very center of your being there is an explosion of immense light, and a fragrance that you have never known.

Those who are a little receptive may even become aware that something great has happened to you, because your face will take on a certain quality which you can find in the statues of Gautam Buddha. Your eyes, for the first time, will have a magnetism; your gestures will have a grace. Your whole being will be a beauty and a benediction to you and to all. As this experience ripens, you become a blessing to the whole existence.

It is true that no objective research can be done on it, but that does not mean that this subjective world does not exist. That will be a stupid conclusion. It will be like a blind man who cannot see the light; hence he concludes that the light does not exist.

There are things which are objectively available to be studied, but they are always things -- not life, not love, not consciousness. All that is great is subjective. And it is one of the greatest misfortunes of humanity that scientists go on insisting that unless you can study something objectively, it does not exist. That means that in the lab of Albert Einstein, everything exists except Albert Einstein. Then who is doing all these experiments? Who is watching and researching, and who is finding electrons and protons and neutrons? They all exist because they are objective. Albert Einstein does not exist, because his consciousness is not available to objective study. This is sheer stupidity.

Your eyes cannot hear music; that does not mean that music does not exist. Your ears cannot see light, that does not mean light does not exist. It simply means you are using wrong means -- ears to see, eyes to hear.

The method of objective study is for things, matter. And the inward journey -- because it is not a research into matter but into consciousness -- needs different methods. Those are the methods I am calling meditations.

For the objective world, observation, experiments -- these are methods. For the subjective world, witnessing, experiencing -- these are the methods.

And one of the fundamental rules of science is that everything exists with its polar opposite. The polar opposite is not contradictory, it is complementary. If love exists, hate exists; if beauty exists, ugliness exists. And if objective reality exists, you cannot deny subjective reality; otherwise, you will be going against the fundamental rule of science itself. Objective reality needs, as a polar opposite to it, a subjective reality. And certainly the same methods cannot be applied to both. Different methods are needed.

Meditation will not help you to find atomic energy, nuclear weapons; otherwise, the East would have discovered all this nonsense long ago. And objective methods will not allow you to discover man's real being. And without knowing man's real being you can have all the riches of the world, but deep inside you will remain a pauper, miserable. East and West -- the objective approach and the subjective approach -- both are half. My own effort is that they should become one. There is no need to divide.

Rudyard Kipling has stated, "West is West and East is East, and ne'er the twain shall meet." He is dead, but sometimes I think to drag him out of his grave and ask him, "Where is the line which divides East from West? They are meeting everywhere." You are, in comparison to some place, East, in comparison to another place, West. And what nonsense is this, that "ne'er the twain shall meet"? The twain are always meeting on each point, because the same point can be called West and the same point can be called East. Calcutta is East of Bombay, Bombay is West of Calcutta. But Calcutta itself is West of Rangoon, and Rangoon is East of Calcutta.

Rudyard Kipling was the poet laureate of the British empire. To me, he is simply an idiot. East and West are meeting everywhere, except in man. Things become easier; it is only a question of man's mind. In reality there is no division; the division is only mental.

And in my sannyasins that division has dropped. My sannyasins don't belong to East or to West. They claim the whole earth as their own.

They claim the objective reality as their own. They claim the subjective world as their own.

To represent this, I have called the new man Zorba the Buddha. Zorba represents the materialist, objective approach. Buddha represents the subjective, spiritual approach.

Divided, both are poor. Neither of them is a full circle. Joined, they become immensely rich. Joined together, they experience the greatest ecstasy that is available to humanity.

BELOVED MASTER,
WHAT IS IT IN A PERSON THAT DRAWS THEM TO YOU AND TO WHAT YOU REPRESENT? ON THE ONE HAND, IT SEEMS THAT ANYONE WITH ANY INTELLIGENCE AND OPENNESS SHOULD BE HERE. ON THE OTHER HAND, I CAN'T CLAIM TO HAVE FOUND YOU THROUGH BEING EITHER PARTICULARLY INTELLIGENT OR OPEN. IT SEEMS I CAME TO YOU IN SPITE OF MYSELF, RATHER THAN BECAUSE OF MYSELF.

That's the right thing to do -- coming to me in spite of yourself. Yes, there are people who come because of their openness, receptivity. There are people who come with their intelligence, with their rationality. But these are not going to be closest to me.

You are fortunate that you are here in spite of yourself. That means neither a conviction of the head has brought you here, nor an openness of the heart has brought you here, but something which can only be called a magnetic pull between two beings.

That's why you are puzzled: it is unexplainable. It is one of the greatest mysteries. Two beings can find each other -- pulled against their minds, against their logic, against everything -- nothing can prevent them. Something far more powerful than openness, than intelligence has made them aflame.

Yes, there are a few people who are here just in the same way. They will be enriched more than anybody else. They are the blessed ones.

BELOVED MASTER,
WOULD YOU TALK ABOUT SHEELA AND HER GANG?

My God! Such an old story. And you must be real lazy and late to ask such a question. I can talk about Adam and Eve -- that is far more fresh. But I do not want to waste my time and your time about Sheela and her gang. It is finished.
Okay?

From Darkness to Light

Answers to the Seekers on the Path
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BELOVED OSHO,
HOW CAN WE SAVE HUMANITY FROM FALLING EVEN MORE?

It is one of the trade secrets of all the religions to propose propaganda that humanity has to be saved.

It is a very strange idea, but it is so old that nobody seems to look into the implications. Nobody asks why you are worried about saving humanity. And you have been saving humanity for thousands of years, but nothing seems to be saved.

In the first place, does humanity need any saving?

To answer this question all the religions have created an absolutely fictitious idea of the original fall, because unless there is a fall the question of saving does not arise. And the religious conception of the original fall is just rubbish.

Man has been evolving -- not falling -- in every possible way. The only way the original fall can be supported is by the idea of evolution proposed by Charles Darwin; but religions cannot use that -- they are very much offended. Charles Darwin's idea certainly can be put in such a way -- at least by the monkeys if not by man -- that it was an original fall. Certainly if man has evolved out of monkeys he must have fallen from the trees, and the monkeys who did not fall must have laughed at these idiots who had fallen. And there is a possibility that these were the weaker monkeys who could not survive in the trees.

In monkeys there exists a hierarchy. Perhaps the same mind and the same hierarchy are carried by man too; it is the same mind. If you see monkeys sitting in a tree you can know who's the chief: he will be at the top of the tree. Then there will be a big group of ladies, his harem -- the most beautiful, young. After that will be a third group.

I was thinking about this third group for many days but I had no word for it. In India we call that group the *chamchas*. *Chamcha* means a spoon, and these people are suckers. Just the way you take, with a spoon, things out of a bottle, they go on taking things -- power, money -- from those who have. Of course, they have to buttress these people, they have to praise these people.

But Devaraj has sent by coincidence today the right word -- because *chamcha* cannot be exactly translated; "spoon" loses all meaning. He has sent me a word which is Californian: the brownnose. And he sent me the Webster's dictionary also because I might not understand what a brownnose is; and certainly I would not have understood what a brownnose is.

He sent a note also, thinking perhaps that even the dictionary may not be helpful because Webster writes it in such a way that it does not look in any way obscene, dirty. So he sent me a note also: "In Europe we call these people `arse-kissers'." That's exactly the meaning of *chamchas*.

The chief on the top, then the harem of the ladies whom he controls, then the brownnoses! And then you come down to lower categories of the hierarchy. On the lowest branches are the poorest monkeys, without girlfriends, boyfriends -- servants. But perhaps from this very group humanity has grown.

Even in this group there may have been a few people who were so weak that they could not even manage to stay on the lowest branches. They were pushed, pulled, thrown, and somehow they found themselves fallen onto the earth. That is the original fall.

Monkeys still go on laughing at man. Certainly if you think from the monkey's side, a monkey walking on two legs ... if you are a monkey and you think from its side, seeing a monkey walking on two legs, you will think, "Has he joined a circus or something? And what happened to the poor guy? He just lives on the ground; he never comes to the trees, the wild freedom of the trees, the higher status of the trees. This is really the fallen one, the downtrodden."

Except for this, religions don't have any logical support for the idea of the original fall. Stories they have, but stories are not arguments, stories are not proofs. And stories can have just the opposite meaning to that which you wanted to give to them. For example, the original fall in Christianity makes God the real culprit, and if anybody needs saving it is the Christian God.

A father preventing his children from being wise, from living forever, is certainly insane. Even the worst father would like his children to be wise, intelligent. Even the cruelest father would like his children to live forever.

But God prevents man from eating of two trees -- the tree of knowledge and the tree of eternal life. This seems to be a strange kind of God; it is not in any way possible to conceive Him as fatherly. He seems to be the enemy of man. Who needs saving? Your God is jealous: that's what was the argument of the devil who came in the form of a serpent and seduced the mind of Eve.

To me, there are many significant things to be understood. Why did he choose Eve and not Adam? He could have chosen Adam directly, but men by nature are less sensitive, less vulnerable, more arrogant, egoistic. Adam may not even have liked to have a conversation with a serpent, may have thought it was below his dignity. And to be persuaded by a serpent's argument would have been impossible for man. He would have argued against him; he would have struggled, fought -- because to agree with someone seems to the ego as if you are defeated.

The ego knows only disagreement, struggle, victory or defeat -- as if there is no other way, as if there are only two ways: victory and defeat. For the ego certainly there are only two ways.

But for a sensitive soul there is only one way -- to understand whatever is true. It is not a question of me and you, it is not a question of somebody being defeated or victorious. The question is: What is the truth?

The woman was not interested in arguing. She listened and she found that it was perfectly right. Wisdom was prohibited because, the serpent said, "God does not want man to become godlike, and if you are wise you will be godlike. And once you are wise it will not be very difficult for you to find the tree of eternal life."

It is really the other side of wisdom -- eternity. And if you are wise and you have eternal life, then who bothers about God? What has He got that you have not got? Just to keep you a slave, eternally dependent -- never allowing you to become a knowing being, never allowing you to taste something of the eternal -- in this vast garden of Eden He has prohibited only two trees. The argument was simply a statement of the fact.

Now, the person who brings the truth to humanity is condemned as the devil; and the person who was preventing humanity from knowing the truth, from knowing life, is praised as God. But the priests can live only with this kind of God; the devil will destroy them completely.

If God Himself becomes useless, futile, by man becoming wise and having eternal life, what about the priests? What about all the religions, the churches, the temples, the synagogues? What about these millions of people who are just parasites sucking humanity's blood in every possible way? They can exist only with that kind of God. Naturally the person who should be condemned as the devil is praised as God, and the person who should be praised as God is condemned as the devil.

Just try to see the story without any prejudice; just try to understand it from many aspects. This is only one of the aspects but it is of tremendous importance -- because if God becomes the devil, the devil becomes God: then there is no original fall. If Adam and Eve had declined the devil's wise advice, that would have been the fall, and then there would have been a need to save man. But they did not decline. And the serpent was certainly wise, certainly wiser than your God.

Just see. Anybody knows, even a very mediocre person knows, that if you say to children, "Don't eat that fruit: you can eat anything that is available in the house but don't eat *that* fruit" -- the children will become absolutely disinterested in all kinds of foods; their only interest will be in that fruit which has been prohibited.

Prohibition is invitation.

The God of this story seems to be absolutely a fool. The garden was huge, with millions of trees. If He had not said anything about these two trees I don't think even by now man would have been able to find those two trees. But He started His religious sermons with this sermon. This is the first sermon: "Don't eat from these two trees." He pointed out the trees: "These are the two trees that you have to avoid." This is provocation.

Who says that the devil seduced Adam and Eve? It was God! Even without the devil, I say to you Adam and Eve would have eaten those fruits. The devil is not needed; God has done the work Himself. Sooner or later it would have been impossible to resist the temptation. Why should God prevent them?

All efforts to make people obedient simply lead them into disobedience. All efforts to enslave people make them more and more strong to rebel, to be free.

Even Sigmund Freud knows more psychology than your God, and Sigmund Freud is a Jew, just in the same tradition of Adam and Eve. Adam and Eve are his forefathers' forefathers' forefathers, but somewhere

the same bloodstream is flowing. Sigmund Freud is more intelligent; and in fact there is no need for much intelligence to see a simple fact.

In my childhood, in my neighborhood, lived the richest man of the city. He had the only palatial building -- all marble. Around his house there was a beautiful garden, lawn. One day I was standing just outside his fence, and he was telling something to his gardener. I told him, "Dada" -- he was known as dada; *dada* means big brother. The whole town called him Dada, even people who were older than him, because he was rich.

I said to him, "You should remember one thing. Put a few posters around the garden that nobody should urinate here, because I have seen a few people urinating around your house." And it was a good place to urinate because a big garden, trees ... you could go behind them.

He said, "That's right!" The next day he painted a few instructions around the garden: "No Pissing Allowed" -- and since that day the whole town has been pissing around his house! He came to see my father. He said, "Where is your boy? -- he has made my house hell. And who has said to him that he has to advise me?"

My father said, "But what advice has he given to you? If you had asked me I would have told you never to listen to him; it always leads into some trouble. What happened?"

He said, "Nothing. I was just talking to the gardeners. He said, `Dada, I have seen a few people urinating.' I have never seen them myself, my gardeners said, `We have never seen anybody,' but the idea struck me that it is true: huge trees, bushes ... people may be urinating in my garden or around my garden. This is not to be allowed anymore. So he suggested to me to make a few posters around the house: `No Pissing Allowed.' So I did that, and since that day the whole town is pissing around my garden. Where is your boy?"

My father said, "It is very difficult to know where he is. Whenever he comes, he comes; whenever he goes, he goes. He is not under our control. But if he has started giving advice to you, he will come to give more advice -- don't be worried. If his one piece of advice has worked, he will come; you just wait. And if he comes and I find him, I will bring him to you."

My father caught hold of me in the evening and he said, "You come. Why did you give this advice?"

I said, "My advice was to prohibit people. Nobody can say that my advice is wrong -- I have seen it written in many places. And yes, it is true I have seen people pissing there; that's how I got the idea. And I have enquired why people have started pissing.

"They say, `When we read the board suddenly the urge ... we remember that the bladder is full; otherwise we were engaged in other kinds of things and other thoughts were there. Who thinks of the bladder? When it becomes absolutely necessary, then only one thinks of it.

"`But when we look at these boards suddenly the bladder becomes the most important thing, and one feels the place is good, that's why the board has been put there -- people must be pissing here. And we see that there are many marks, many people have pissed already, so we feel it is perfectly right.'"

It is a simple thing: If you prohibit anything, you provoke, you give a challenge.

In India it is not any legal problem to urinate anywhere, wherever you can manage: there is freedom of urination. When I was nearabout ten or eleven years old my father became very sick so we had to take him to a very good hospital, far away in Indore.

The hospital in Indore was famous all over the country. We had to live there for six months. Just at the entrance of the hospital was a board: "No Urination Permitted. Anybody Disobeying Will Be Prosecuted." And there used to stand a policeman. To me that was even more provocative. The board was enough but a policeman with a gun standing there!

The very first day my father entered hospital and we were given quarters in the hospital to live in, I could not resist; it was impossible. The board alone was enough but to put a policeman there with a gun -- this was too much. I went directly.

The policeman was standing there; he looked at me. He could not believe it because it had never happened: I pissed!

He said, "What are you doing? Can't you read?"

I said, "I can read -- better than you."

And he said, "Can't you see me with this gun?"

I said, "I can see that too. It is because of your gun and this board -- otherwise I had no need. My house is just a two-minute walk from here, and I have just come from the bathroom. It is really difficult to piss because my bladder is empty. But I cannot avoid the temptation."

He said, "You will have to come with me to the chief administrator of the hospital" -- it was a big hospital.

So I said, "Okay, I will come." I went there. The administrator was very angry.

He said, "You have just entered -- the first day, and you do such a thing?"

I said, "But what can I do? This policeman was pissing there!"

He said, "What!"

I said, "Yes, he was pissing there, and when I saw that a policeman was pissing there I thought perhaps it is absolutely legal, this board is nonsense."

The policeman said, "Who says I was pissing? This is absolutely wrong!"

The administrator said, "This is strange. Let us see."

What I had done, I had pissed in two places and I showed him those two. The administrator said, "Two places!" He said to the policeman, "Your services are finished! And that innocent boy -- he is not wrong. If *you* are pissing here ... you are supposed to prevent people."

I said, "I saw him, with his gun, pissing here, so I said, `Perhaps this is perfectly okay.' And I am new anyway, I don't know much." And the policeman could not deny it; there was no way to deny.

I said, "If you were not pissing you can deny it, but that simply means that you were not here, you were not on duty; somebody else has pissed. Either way you are finished."

He was thrown out of his job. When we came out he said, "Just listen, how did you manage that second place? You know that I was not pissing."

I said, "I know, you know, but that does not help. The question is the administrator: *he* does not know. And you were in every way caught: Either you were not on duty -- somebody else has pissed there -- or if you were on duty then you had pissed."

He said, "How did it happen? Perhaps when we were inside somebody else did it."

I said, "To be true to you now that you are finished -- you are no longer a policeman and I feel pity for you -- I had to do both the things before we left. You were not observant enough to see that I moved two feet."

He said, "Yes, I remember. You moved, and I was thinking, Why have you moved? Now I know. But that administrator won't let me even inside the house; he is a very strict man."

I said, "He may be a strict man, but he has become a friend to me" -- and he remained a friend to me for six months. I did every kind of thing in that hospital, but whenever I was brought to him, he said, "This boy is innocent. From the very first day I have known this boy is innocent and unnecessarily people are harassing him; for all kinds of things people are harassing him.

"Somebody else does something and he is being caught. And I know the reason: he is innocent, simple, from a small village. He knows nothing about the city and the cunningness of the city and all kinds of ruffians so you go and get hold of him: he has become the target." And I would stand before him very peacefully.

He remained a friend to me all those six months, just because of that one case in which the policeman was thrown out. But to me it was a simple case of provocation.

God could not see a simple thing? -- that to these innocent Adam and Eve He is giving a challenge? In the uncorrupted souls, utterly innocent, He is putting the seed of corruption. But to save Him the priests have managed to bring the serpent in, and thrown the whole responsibility on the serpent -- that he is the sole cause of man's original fall. But I don't see him as the original cause. If anything he is the original incentive to man's growth.

The devil is the original rebel. And what *he* said to Adam and Eve is the beginning of a true religion, not what God said -- that is the beginning of suicide, not religion.

In the East the serpent is worshiped as the wisest animal in the world; and I think that is far better. If the serpent really did this then he is certainly the wisest animal in the world. He saved man from eternal slavery, ignorance, stupidity.

This is not the original fall, this is the original *rise*.

You are asking me how to save humanity from falling even further.

Humanity has never been falling.

What has been happening is that all the religious dogmas sooner or later become small and cannot contain man.

Man goes on growing:

Dogmas don't grow, doctrines don't grow.

The doctrines remain the same and man outgrows them.

The priest clings to the doctrine. That is his heritage, his power, tradition, ancient wisdom. He clings to it. Now what to say about the man who goes on outgrowing all those doctrines? Certainly to the priest this is a continuous fall; man is falling.

Just take a few examples and you will understand how doctrines are bound to be rigid, static, dead. Man is alive. You cannot hold him in something which does not grow with him. He will break all those prisons, he will shatter all those chains.

For example, in Jainism the Jaina monk is not supposed to use shoes, for the simple reason that in ancient days shoes were made only of leather, and leather comes from animals; animals are killed. It is a symbol of violence, and Mahavira wanted his followers not to be in any way -- directly or indirectly -- involved in violence.

He prevented everybody from wearing shoes. He was not aware that one day shoes of rubber would be available, which involves no violence. Shoes of synthetic leather would be available, which involves no violence. Shoes of cloth would be available, which involves no violence. He was not aware. So it indicates two things. The claim of the Jainas that Mahavira is omniscient is nonsense; he knew nothing of synthetic leather -- he cannot be omniscient.

Secondly, now twenty-five centuries have passed: Jaina monks and nuns are still walking bare-footed on the dusty roads in hot weather in a country like India. You should see their feet; tears will come to your eyes. The skin of their feet is all broken, as broken as when for two or three years rains don't come and the earth breaks; and blood is oozing out of those wounds. Still they have to go on walking; they cannot use a vehicle, because in those days again a vehicle meant horse-driven, bullock-driven -- and that was violence.

And I can understand that it is violence. Who are you to force poor animals to pull your vehicles and to pull you? But Mahavira was not aware that there would be cars which would not be pulled by horses but would have horsepower without horses, that there would be trains, electrical vehicles. He was not aware of that, that there would be airplanes with the least possibility of violence.

Even walking you will do more violence because it is not only when you kill an elephant that it is violence. According to Jainism the soul has the same status in the ant, the smallest ant, and the biggest elephant. Only the bodies are different -- the souls are the same. So when you are walking on the road you may be killing many insects; not only insects, even when you are breathing you are killing very small living cells in the air. Just by the hot air coming out of your nose, your mouth, they are being killed.

Perhaps for the Jaina monk and nun the airplane is the most non-violent vehicle. When I suggested it to Jaina monks they said, "What are you saying? If somebody hears it we will be thrown out, expelled!"

I could convince just one Jaina monk, and certainly he was expelled. He was a little stupid. We both were staying in one temple, and I told him, "You unnecessarily walk ten miles every day from this place to the city, while a car comes for me; you can go with me."

He said, "But if anybody sees?"

I said, "We can always manage." He used to have a bamboo mat, so I said, "You put the bamboo mat on the sofa in the car, and sit on the bamboo mat."

He said, "What will that do?"

I said, "You can simply say, `I am sitting on my bamboo mat; I am not concerned with the car or anything.'"

He said, "This is perfectly right, because if I am sitting on the bamboo mat and somebody pulls my bamboo mat, what can I do?"

I said, "That's right -- you just sit on the bamboo mat." I took him in the car, and we reached the place where there was a meeting in which I and he were both going to speak. When they saw him sitting .... And I asked somebody to come and pull the bamboo mat out, with him sitting on top of it.

They said, "What is all this?"

I said, "You first pull him out, because he has nothing to do with the car -- he is simply sitting on his bamboo mat. I have pushed his bamboo mat into the car; now we have to take him out." And I had told him, "You simply sit with your eyes closed." I said to them, "He is a very meditative person, and don't disturb him, just pull his mat."

They pulled, but they were angry that this ...."We never heard of it: a Jaina monk sitting in a car! And we know perfectly well this is not a meditative monk; this is the first time we have seen him sitting with closed eyes. He is not very erudite either, not scholarly or anything."

He knew only three speeches, and he used to ask me which one would be right, so I used to make the sign one, two, or three; that would do. So whichever finger I raised first he would do that speech. And I always managed to let him deliver the wrong speech, one which was not supposed to be for that audience, but he depended on my finger; he was a little stupid.

Finally they expelled him just because he sat in the car. While I was there they could not, because I argued for him, "He has nothing to do with it. You could expel me -- but you cannot because I am not your monk, I don't belong to anybody; nobody in the whole world can expel me. But you can expel me; if you can enjoy expelling, you can expel me. But he is absolutely innocent."

So in front of me they could not do anything, but the moment I left, the next day, they expelled him. They took away all his symbols of a Jaina monk. Only after five, seven years passed I met him in Lucknow, and what a great coincidence! -- he was driving a taxi, he had become a taxi-driver. That's how I met him -- at the railway station, because I had to get down there and go to a hotel and wait at least eight hours; then my next train would come which would take me to the place where I was going.

So in Lucknow I had no work and I had not informed anybody, so I could just rest eight hours. By chance I called the taxi and *he* came. I said, "What! You are driving a taxi."

He said, "It is all your doing."

I said, "But I think it is perfectly logical: from car to car, and from the back seat to the front seat. This is what evolution is! And at that time you were even afraid to sit down; now you are *driving*. You keep going: soon you will be a pilot and someday I will meet you in the air."

He said, "Don't joke with me. I have been so angry with you, but seeing you all my anger has gone -- you are such a nice person. But why did you do that to me?"

I said, "I took you out of that bondage; now you can go to the cinema, you can smoke cigarettes. You can do everything that you want."

"I *am*. Yes, that is true," he said, "that you have made me free. I was a slave of those people; I could not even move without their permission. Now I don't care a bit about anybody; I earn my living and I live the way I want to live. If you could help all the other Jaina monks also ...."

I said, "I try my best but the followers are always surrounding them, protecting them, insisting that they should not talk with me. They say `Even talk is dangerous because this man may put some idea in your mind.'"

All the religions are afraid of thinking, afraid of raising questions, afraid of doubt, afraid of disobedience, and stuck centuries back -- for the simple reason that these things were not available then. Those people who were making those rules had no idea what the future was going to be.

Hence all the religions are agreed that man is continuously falling because he is not following the scriptures, not following the doctrines, not following the messiahs, the prophets. But I don't see that man is falling. In fact man's sensitivity has grown.

His intelligence has grown, his life span has grown. He is more capable now of getting rid of slavery and patterns of slavery.

Man is courageous enough to doubt, question, enquire. This is not a fall.

This is the beginning of a true religion spreading. Soon it can become a wildfire.

But to the priests certainly it is a fall. Everything is a fall because it is not according to their scriptures.

Do you know, in India, just a hundred years ago nobody was allowed to go to foreign countries, for the simple reason that in foreign countries you would be mixing with people who cannot be accepted as human beings; they are below human beings.

In India they have the worst class of human beings whom they call untouchables. They cannot be touched. If you touch them you have to take a shower and cleanse yourself. In foreign countries people are even farther down than the untouchables. For them they had a special word, *mlechchhas*. It is very difficult to translate that word. It means something so ugly, so obscene, so dirty that it creates nausea in you. That will be the full meaning of the word, *mlechchha*: people whose contact will create nausea in you, a sickness in you.

Even when Gandhi went to England to study, his mother had taken three oaths from him. One was that he would not look at any woman with lustful eyes -- a very difficult thing, because by the time you become aware that you have been looking with lustful eyes, you have already looked! I don't think Gandhi followed that; he could not, it is impossible to follow, although he tried his best.

Secondly, he should not eat meat. And he was in such a trouble because -- now in London you can find vegetarian restaurants, health food is now in fashion, but when Gandhi had gone to study, there was no

vegetarian food available. He had to live just on fruits, bread, butter, milk. He was almost starving. He would not mix with people because those people were all *mlechchhas*. And of course he was so much afraid of women: Who knows? -- just like a breeze lust comes to the eyes.

Lust is not something that knocks on your door and says, "I am coming." You see a beautiful woman and suddenly you feel, "She is beautiful" -- and that's enough. Just to say, "She is beautiful," means you have already looked with lustful eyes; otherwise what business is it for you to judge whether she is beautiful or ugly?

In fact if you go deep down in your judgments you will see, at the moment you say that someone is beautiful, deep down you want to possess. When you say someone is ugly, deep down you don't want to have anything to do with that person. Your "ugly," your "beauty," are really your desires for or against.

So Gandhi was continuously afraid of women. He had to remain confined to his room, because in Europe there were women all over; how could you avoid them?

And the third oath was that he should not change his religion.

The first trouble arose in Alexandria. Their ship was to wait there for three days for loading, unloading cargo. And all the people who were on the ship who had become friendly towards Gandhi -- they were all Indians -- said to him simply, "What is the point, sitting here for three days? The nights in Alexandria are beautiful!"

But he didn't understand the meaning, that "nights in Alexandria are beautiful." In that way he was a simpleton. He had never heard the name of the famous book ARABIAN NIGHTS; otherwise he would have understood. Alexandria is very close to Arabia, and those are Arabian nights!

So Gandhi said, "Okay, if the nights are beautiful I am coming." But he was not aware where he was going. They took him into a beautiful house, and he said, "But where are we going?"

"To beautiful nights," those friends said -- and it was a prostitute's house. Gandhi was so shocked that he lost his voice. He could not say, "I don't want to go in"; he could not say, "I want to go back to the ship" -- for two reasons. One was: "These people will think that I am impotent or something." Secondly, he was not able to speak; for the first time he found that his throat was choked.

Those people just dragged him. They said, "He is new -- nothing to be worried about," and he went with them. They pushed him into a prostitute's room and closed the door. The prostitute was also a little puzzled seeing this man trembling, perspiring. She completely forgot that he was a customer. She just made him sit; he wouldn't sit on her bed but she forced him. She said, "You are not in a position to stand, you will fall down, you are shaking so much. You just sit."

He could not say that he could not sit on a prostitute's bed; What will my mother say? I have not looked yet -- he was talking to his mother inside -- I have not yet looked with lustful eyes. This is just an accident; those idiots have forced me here. The woman understood that it seemed he had been forced. She said, "Don't be worried, I'm also a human being. What do you want? Simply tell me and I will do it." But he could not say anything.

The woman said,"It is very difficult now, how .... You don't speak?"

He said, "I ... just ...."

So she said, "You please write."

He had to write on paper, "I have been unnecessarily forced here -- I simply want to go. And I look on you as my sister."

She said, "That's perfectly okay, don't be worried." She opened the door and she said, "Do you have money enough to go to the ship or should I come with you to lead you? -- because Alexandria in the middle of the night is dangerous."

He said, "No" -- now he was able to speak for the first time, seeing that a prostitute is not some dangerous animal. She behaved more humanly than any woman had ever behaved with him. She offered him food. He said, "No, I cannot eat; I am okay." She offered water; he wouldn't drink water from a prostitute's house ... as if water also becomes dirty because it is in a prostitute's house.

In India that happens. In Indian stations you will find people shouting, "Hindu water!" "Mohammedan water!" Water Hindu? Mohammedan? And Jainas of course don't drink either the Hindu water or the Mohammedan water; they carry their own water, Jaina water, because they are such a minority that in stations you won't find Jaina water, so they have to carry their own water.

But Gandhi thanked the woman, and in his autobiography he wrote about that woman and about the whole incident: "How cowardly I was! I could not even speak, could not even say no."

Now these three things kept him a slave in England where he could have been free. He could have

looked into many aspects of life which were not available in India, but it was impossible because those three oaths were so binding. He did not make friends, he did not go to any meetings, sermons. He simply kept himself with his books and prayed to God, "Somehow finish my course so I can be back in India."

Now, such a person cannot become a great legal expert. His examination was good, he passed. But when he came to India, in his first case, when he went to the court again the same thing happened as had happened in the prostitute's house. He simply said, "My lord ..." and that was all! People waited a few minutes, then again he said, "My lord ...." And he was trembling so that the justice said, "You take him and let him relax."

That was Gandhi's first and last case in India, in an Indian court. Then he never dared to take any case because just after "My lord," he might stop, and that would not make sense. And the reason was simply that he had no experience of meeting people, talking with people, conversing with people. He had become almost like an isolated monk who had lived in a faraway monastery, alone, and then had been brought again to Bombay where he was not at all at ease.

And this man became one of the greatest leaders of the world. In this world things work very strangely. Because Gandhi could not go to the court, he accepted an offer from a friendly Mohammedan family; they had business in South Africa and they needed a legal adviser. He was not to go to the court, he had just to advise the advocate there, to assist him to understand the whole situation of the business in India and in Africa.

So he was just an assistant to the advocate; he was not going to court directly. For this purpose he went to Africa, but on the way two accidents happened which changed not only his life but the whole Indian history, and perhaps made an impact on the whole world.

One was that a friend who had come to see him off at the ship presented him a book, UNTO THIS LAST, by John Ruskin -- a book which transformed his whole life. It is a simple book and a small book. It professes -- "Unto this last" means the poorest one -- we should consider the poorest one first. And that became his whole philosophy of life: the poorest should be considered first.

In South Africa, while Gandhi was traveling in a first-class compartment, one Englishman entered and said, "You get out, because no Indian can travel in first class."

Gandhi said, "But I have a first-class ticket. The question is not whether I am Indian or European; the question is whether I have a first-class ticket or not. Nowhere is it written who can travel; whoever has a first-class ticket can travel."

But that Englishman was not going to listen. He pulled the emergency chain and threw Gandhi's things out. And Gandhi was a thin and weak man; the Englishman threw him out also on the platform and told him, "*now* you travel first class."

The whole night Gandhi remained on that small station's platform. The stationmaster told him, "You unnecessarily got into trouble; you should have got down. You seem to be new here. Indians cannot travel first-class. It is not a law but this is how things are." But the whole night Gandhi spent in a turmoil. It became the very seed of his revolt against the British Empire. That night he decided that this empire has to end.

Gandhi lived many years in Africa and there he learned the whole art of fighting non-violently. And when he came to India in the 1920's he was a perfectly trained leader of non-violent revolution, and he immediately took over the whole country, for the simple reason that he was conventional, traditional, religious. Nobody could say that he was not a sage, because he was following rules of five thousand years before, laid down five thousand years before.

In fact he was preaching that we should turn the clock backwards and we should move to the days of Manu -- five thousand years back. To him the greatest and the latest invention was the spinning wheel. After that, no science ... science's work finished with the spinning wheel. Of course he became the leader of those people who are not contemporary.

You are asking me how to save humanity. From whom? I will say from Mahatma Gandhi and people like him.

Yes, save humanity:

Save it from the popes, *shankaracharyas*, imams. Save it from Jesus Christ, Mahavira, Gautam Buddha. Save it.

But I know your question is not about saving it from Jesus Christ. You are asking just the opposite: you are asking me how to save it *for* Jesus Christ, not *from* Jesus Christ. But why? And have you tried to think -- are *you* saved? Can you say that you have come to the point beyond which there is no growth? Can you say

that you are utterly contented, that you don't need even a single moment more to live because there is nothing left for you?

Are you saved from all anxiety, anguish, misery, suffering, anger, jealousy?

Are you saved from your own ego?

If you are not saved from all this rubbish hanging around, all this poison in your being, you have some nerve to ask how to save humanity.

And who are we to save humanity?

On what authority?

I can never conceive myself as a savior, as a messiah, because these are all ego trips. Who am I to save you? If I can save myself, that is more than enough.

But it is a strange world. People are drowning *themselves* in shit and crying loudly, "Save humanity!"

From whom? From you?

It is psychologically understandable. You start all these ideas of redeeming, saving, helping, serving, just to do one thing: to escape from yourself.

You don't want to face yourself.

You don't want to see where you are, what you are. The best way is, start saving humanity so you will be so much involved, engaged, occupied, worried about great problems that your own problems will look negligible. Perhaps you may forget all about them. This is a very psychological device, but very poisonous. You want somehow to be as far away from yourself as possible so you need not see the wounds which are hurting. The best way is: serve.

I used to go to speak in Rotary Clubs, and on their desk they have their motto: We serve. And that was enough to trigger me. "What nonsense is this? Whom do you serve and why should you serve? Who are *you* to serve?" But Rotarians all over the world believe in service; just believe .... And once in a while they do little things, very clever.

The Rotarians collect all the medicines which are left in your house, unused because the sick person is no longer sick. Half the bottle is left -- what are you going to do with it? Have some bank account in the other world; give it to the Rotary Club!

You are not losing anything, you were going to throw it anyway. What were you going to do with that medicine, those tablets, injections or any other things that are left? You just give it to the Rotary Club. The Rotary Club collects all kinds of medicines from everybody and has all the top people of the city. It is a prestigious thing to be a member of a Rotary Club, to be a Rotarian, because only the top man in a certain profession .... Only one professor will be a Rotarian, only one doctor will be a Rotarian, only one engineer will be a Rotarian -- only one from every profession, vocation.

So the doctor who is the Rotarian will distribute those medicines to poor people. Great service! The doctor takes his fee and finds out from this junk that they have collected what medicine may be in some way useful. He is doing great service because at least he is giving this much time in finding the medicine from out of the junk: "We serve." And then he feels great inside that he is doing something of immense value.

One man has been opening schools in India for aboriginal children his whole life. He is a follower of Gandhi. Just by chance he met me, because I had gone into that aboriginal tribe. I was studying those aboriginals from every view, because they are living examples of days when man was not so much burdened with all kinds of morality, religion, civilization, culture, etiquette, manners. They are simple, innocent, still wild, fresh.

This man was going and collecting money from cities, and opening schools and bringing teachers. Just by the way he met me there. I said, "What are you doing? You think you are doing great service to these people?"

He said, "Of course!"

So arrogantly he said, "Of course!" I said, "You are not aware of what you are doing. Schools exist in the cities, better than these: what help have they provided for human beings? And if those schools cannot provide, and colleges and universities cannot provide any help to humanity, what do you think? -- *your* small schools are going to help these poor aboriginals?

"All that you will do is, you will destroy their originality. All that you will do is, you will destroy their primitive wildness. They are still free: your schools will create nothing but trouble for them."

The man was shocked, but he waited for a few seconds and then said, "Perhaps you are right, because once in a while I have been thinking that these schools and colleges and universities exist on a far wider scale all over the world. What can my small schools do? But then I thought it was Gandhi's order to me to

go to aboriginals and open schools, so I am following my master's order."

I said, "If your master was an idiot, that does not mean that you have to continue following the order. Now, stop -- I *order* you! And I tell you why you have been doing all this -- just to escape from your own suffering, your own misery. You are a miserable man; anybody can see it from your face. You have never loved anybody, you have never been loved by anybody."

He said, "How did you manage to infer that? -- because it is true. I was an orphan, nobody loved me, and I have been brought up in Gandhi's ashram where love was only talked about in prayer; otherwise, love was not a thing to be practiced. There was strict discipline, a kind of regimentation. So nobody has ever loved me, that's true; and you are right, I have never loved anybody because in Gandhi's ashram it was impossible to fall in love. That was the greatest crime.

"I was one of those whom Gandhi praised because I never fell in his eyes. Even his own sons betrayed him. Devadas, his son, fell in love with Rajgopalchary's daughter, and then he was expelled from the ashram; they got married. Gandhi's own personal secretary, Pyarelal, fell in love with a woman and kept the love affair secret for years. When it was exposed it was a scandal, a great scandal."

I said, "What nonsense! But Gandhi's personal secretary ... that means, what about others?" And this man was praised because he never came in contact with any woman! Gandhi sent him to the aboriginal tribes and he had been doing what the master had said.

But he said to me, "You have disturbed me. Perhaps it is true: I am just trying to escape from myself, from my wounds, from my own anguish."

So all these people who become interested in saving humanity, in the first place are very egoistic. They are thinking of themselves as saviors. In the second place, they are very sick. They are trying to forget their sickness. And in the third place, whatever they do is going to help man become worse than he is, because they are sick and blind and they are trying to lead people. And when blind people lead then you can be certain sooner or later the whole lot is going to fall into a well.

No, I am not interested in saving anybody. In fact, nobody needs saving. Everybody is perfectly okay as he is. Everybody is what he has chosen to be. Now who am I to disturb him? All that I can do is, I can say about myself what has happened to me. I can tell my story. Perhaps from that story someone may get an insight, a direction. Perhaps from that a door opens up. But I am not doing anything, I am simply sharing my own experience.

It is not service, I am enjoying it, so it is not service. Remember it. A servant has to be very long-faced and very serious -- he is doing such a great work. He is carrying the Himalayas on his shoulders, the whole burden of the world.

I am not carrying anything:
No burden of the world, no burden of anybody.
And I am not doing any serious job.
I am just enjoying telling you about my experience. To share it is a joy in itself.
If something reaches to you, thank God!
He does not exist.
Don't thank me -- because I exist!

From Darkness to Light

Chapter #2
Chapter title: Innocence: the price you pay for the failure of success

1 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
HOW DID YOU MANAGE TO STAY WITH YOUR OWN CLARITY AS A CHILD AND NOT LET YOURSELF BECOME INTIMIDATED BY THE GROWN-UPS AROUND YOU? WHERE DID YOU GET THAT COURAGE FROM?

Innocence is courage and clarity both.

There is no need to have courage if you are innocent. There is no need, either, for any clarity because nothing can be more clear, crystal clear, than innocence. So the whole question is how to protect one's own innocence.

Innocence is not something to be achieved.

It is not something to be learned.

It is not something like a talent: painting, music, poetry, sculpture. It is not like those things. It is more like breathing, something you are born with.

Innocence is everybody's nature.

Nobody is born other than innocent.

How can one be born other than innocent? Birth means you have entered the world as a tabula rasa, nothing is written on you. You have only future, no past. That is the meaning of innocence. So first try to understand all the meanings of innocence.

The first is: no past, only future.

The past corrupts because it gives you memories, experiences, expectations. All those combined together make you clever but not clear. They make you cunning but not intelligent. They may help you to succeed in the world but in your innermost being you will be a failure. And all the success of the world means nothing compared to the failure that finally you are going to face, because ultimately only your inner self remains with you. All is lost: your glory, your power, your name, your fame -- all start disappearing like shadows.

At the end only that remains which you had brought in the very beginning. You can take from this world only that which you have brought in.

In India it is common wisdom that the world is like a waiting room in a railway station; it is not your house. You are not going to remain in the waiting room forever. Nothing in the waiting room belongs to you -- the furniture, the paintings on the wall .... You use them -- you see the painting, you sit on the chair, you rest on the bed -- but nothing belongs to you. You are just here for a few minutes, or for a few hours at the most, then you will be gone.

Yes, what you have brought in with you, into the waiting room, you will take away with you; that's yours. What have you brought into the world? And the world certainly is a waiting room. The waiting may not be in seconds, minutes, hours, days, it may be in years; but what does it matter whether you wait seven hours, or seventy years?

You may forget, in seventy years, that you are just in a waiting room. You may start thinking perhaps you are the owner, perhaps this is the house you have built. You may start putting your nameplate on the waiting room.

There are people -- I have seen it, because I was traveling so much: people have written their names in the bathrooms of the waiting room. People have engraved their names on the furniture of the waiting room. It looks stupid, but it is very similar to what people do in the world. There is a very significant story in ancient Jaina scriptures ....

In India it is believed that if somebody can become the emperor of the whole world he is called a *chakravartin*. The word *chakravartin* simply means ... CHAKRA means the wheel. In ancient India it was a way to avoid unnecessary fighting and violence: a chariot, a golden chariot, very valuable, with beautiful and strong horses, would move from one kingdom to another kingdom. If the other kingdom did not resist and let the chariot pass, that meant that kingdom had accepted the owner of the chariot as its superior. Then there was no need to fight.

This way the chariot would move, and wherever people obstructed the chariot, then there would be war.

If the chariot was not obstructed anywhere, then without any war, the superiority of the king was proved: he become a *chakravartin* -- one whose wheel has moved around and whom nobody has been able to obstruct. This has been the desire of all the kings, to become a *chakravartin*.

Certainly it needs more power than Alexander the Great had. Just to send your chariot ... it needs tremendous power to support it. It needs the absolute certainty that if the chariot is obstructed there is going to be a mass slaughter. It means the man is recognized already, that if he wants to conquer anybody there is no way to prevent him conquering you.

But it is a very symbolic way, more civilized than .... There is no need to attack, there is no need to start killing; just send a symbolic message. So with the flag of the king, the chariot will go, and if the other king feels that there is no point in resisting -- fighting simply means defeat and unnecessary violence, destruction -- he welcomes the chariot, and in his capital, flowers are thrown over the chariot.

This seems to be a far more civilized way than what the Soviet Union and America are going to do. Just send a beautiful chariot -- but that means your strength should be something absolutely certain to you; and not only to you, it should be certain to everybody else. Only then can such a symbol be of any help. So every king had the desire to become a *chakravartin* someday.

The story is that one man became a *chakravartin* -- and it happens only once in thousands of years that a man becomes a *chakravartin*. Even Alexander the Great was not a world conqueror; there was yet much left unconquered. And he died very young, he was only thirty-three: there was not even time enough to conquer the world. What to say of conquering, the whole world was not even known. Half of the world was unknown, and the half that was known, even that was not conquered. This man, of whom I am going to tell you the story, became the *chakravartin*.

It is said that when a *chakravartin* dies -- because a *chakravartin* happens only in thousands of years, he is a rare being -- when he dies he is received in heaven with great rejoicings and he is taken to a special place.

In Jaina mythology, in heaven there is a parallel mountain to the Himalayas. The Himalayas are just made of rocks and earth and ice. The parallel Himalayas in heaven is called Sumeru. *Sumeru* means the ultimate mountain: nothing can be higher than that, nothing can be better than that. It is solid gold; instead of rocks there are diamonds and rubies and emeralds.

When a *chakravartin* dies he is led to Sumeru mountain to engrave his name on it. That is a rare opportunity; that happens only once in thousands of years. Of course this man was immensely excited that he was going to write his name on Sumeru. That is the ultimate catalogue of all the great ones that have been, and will also be the catalogue of all the great ones who are going to be. This emperor was becoming party to a lineage of supermen.

The gatekeeper gave him the instruments to engrave his name. He wanted a few of his men who had committed suicide just because their emperor was dying -- they could not think of living without him. His wife, his prime minister, his commander-in-chief -- all the great people who were around him, they all had committed suicide, so they had come with him.

The emperor wanted the gatekeeper to let them all come to see him engrave his name, because what is the joy if you go alone and engrave your name and nobody is there even to see? -- because the real joy is that the whole world should see.

The gatekeeper said, "You listen to my advice, because this is my inherited profession. My father was a gatekeeper, his father was a gatekeeper; for centuries we have been gatekeepers to Sumeru mountain. Listen to my advice: Don't take them with you; otherwise you will repent."

The emperor could not understand, but he could not even go against his advice -- because what interest could that man have in preventing him?

The gatekeeper said, "If you still want them to see, first go engrave your name; then come back and take them with you if you want. I have no objection even now if you want to take them, but just in case you decide *not* to, then there will be no place, no chance ... they will be with you. You go alone." This was perfectly sane advice.

The emperor said, "That's good. I will go alone, engrave my name, come back, and call you all."

The gatekeeper said, "I am perfectly agreeable to that."

The emperor went and he saw the Sumeru shining under thousands of suns -- because in heaven you cannot be so poor as to have just one sun -- thousands of suns, and a golden mountain far bigger than the Himalayas -- and the Himalayas are almost two thousands miles long! He could not open his eyes for a moment, it was so glaring there. And then he started looking for a space, the right space, but he was very

much puzzled: there was no space; the whole mountain was engraved with names.

He could not believe his eyes. For the first time he became aware what he was. Up to now he was thinking he was a superman who happens once in thousands of years. But time has been from eternity; even thousands of years didn't make any difference, so many *chakravartins* had happened already. There was no space on that biggest mountain in the whole universe where he could write his small name.

He came back, and now he understood that the gatekeeper was right not to take his wife and his commander-in-chief and his prime minister and other intimate friends. It was good that they had not seen the situation. They would still believe that their emperor was a rare being.

He took the gatekeeper inside and he said, "But there is no space!"

The gatekeeper said, "That's what I was telling you. What you have to do is to erase a few names and write down your name. That's what has been done; my whole life I have been seeing this done, my *father* used to say this has been done. My father's father -- none of my family have seen Sumeru empty, or any space ever.

"Whenever a *chakravartin* has come he had to erase a few names and write his own name. So this is not the whole history of the *chakravartins*. Many times it has been erased, many times it has been engraved. You just do your work, and then if you want to show your friends you can bring them in."

The emperor said, "No, I don't want to show them and I don't want to even write my name. What is the point? -- someday somebody will come and erase it.

"My whole life has become utterly meaningless. This was my only hope, that Sumeru, the golden mountain in heaven was going to have my name. For this I have lived, for this I have staked my life; for this I was ready to kill the whole world. And anybody else can erase my name and write his. What is the point of writing it? I will not write it." The gatekeeper laughed.

The emperor said, "Why are you laughing?"

The gatekeeper said, "This is strange, because this too I have been hearing from my grandfathers -- that *chakravartins* come, and seeing the whole story, just turn back; they don't write their names. You are not new: anybody having a little intelligence would do the same."

In this whole world what can you gain?

What can you take away with you?

Your name, your prestige, your respectability? Your money, your power -- what? Your scholarship?

You cannot take anything.

Everything will have to be dropped here.

And in that moment you will understand that all that you possessed was not yours; the very idea of possession was wrong. And because of that possession you were corrupted.

To increase that possession -- to have more money, to have more power, to conquer more lands -- you were doing things which even you cannot say were right. You were lying, you were dishonest. You were having hundreds of faces. You were not true even for a single moment to anybody or to yourself; you could not be.

You had to be false, phony, pretending, because these are things that help you to succeed in the world. Authenticity is not going to help you. Honesty is not going to help you. Truthfulness is not going to help you.

Without possessions, success, fame; who are you?

You don't know.

You are your name, you are your fame, you are your prestige, your power. But other than these, who are you?

So this whole possessiveness becomes your identity. It gives you a false sense of being.

That's the ego.

Ego is not something mysterious, it is a very simple phenomenon. You don't know who you are, and to live without knowing who you are is impossible. If I don't know who I am, then what am I doing here? Then whatsoever I am doing becomes meaningless. The first and the foremost thing is to know who I am. Perhaps then I can do something that fulfills my nature, makes me contented, brings me home.

But if I don't know who I am, and I go on doing things, how can I manage to reach where my nature was supposed to reach, to lead? I have been running hither and thither but there is not going to be any point that I can say, "Now I have arrived, this was the place I was searching for."

You don't know who you are, so some false identity is needed as a substitute. Your possessions give you that false identity.

When Alexander the Great was coming back from India he remembered that his master, Aristotle, had asked him to bring a sannyasin from India. Aristotle had heard about sannyasins. Rumors from business people, travelers, adventurers, were reaching him that a strange kind of man exists in India: the sannyasin. It was absolutely unbelievable because a sannyasin is possible only when a certain civilization reaches its very peak, not before that. A primitive society cannot have sannyasins.

Only a very superior culture, rich, can become fed up with richness, fed up with culture, fed up with civilization. You cannot be fed up with something which you don't have. To be fed up with something, you need to have it so much that it loses all meaning.

There is a continuous loss in meaning. For example: if you have one million dollars, do you think when you have ten million dollars the dollar will have the same value for you? It will be ten times less. But if you have one hundred thousand million dollars, then in the same proportion the dollar will go on losing its value for you. You can think of a situation where the dollar loses all meaning, it becomes just dust unto dust. But that is possible only when you have so much.

A country poor, hungry, starving cannot have real sannyasins. Yes, India still has sannyasins but that is just the dead corpse of sannyas carried on by tradition. Otherwise sannyasins disappeared at least two thousand years ago in India -- they don't exist.

My effort was the first after two thousand years to bring the sannyasin back in his true color. That became a conflict because the old sannyasin is dead, but he holds the power of tradition, of the past; my sannyasin is alive, but he has no power of the past, no power of tradition, no authority from the scriptures. There was going to be conflict. And the old were afraid: although they knew they had all the authority, one thing was certain -- that they were not alive. They may have all the authority but they are a corpse.

My sannyasin may not have any authority, but he is alive, and life is the only authority there is; hence, the fear in all different traditions of sannyas in India against my sannyasins.

We were not doing any harm to anybody; we were not even concerned. We were simply trying to live *our* way, not interfering with anybody, not even trespassing on anybody's path. But strangely, the whole of traditional India -- and the whole country is traditional -- wanted to destroy my people.

The reason is clear: they became aware that if we succeed in surviving then their death has come. Then they cannot remain any more, they will have to disappear. In fact they are living posthumously; they should have disappeared two thousand years before. Exactly at the time when Alexander left India, they should have disappeared.

Alexander enquired in every place he visited, "I want to see a sannyasin. My master has requested me .... I asked him, `Would you like anything from India?'" -- because in those days India was the golden bird. Everything valuable was coming from India -- in fact Europe was almost in a barbarous state. But Aristotle had asked not for something that Alexander could have thought of, imagined. He asked a very strange thing: "Bring a sannyasin."

Alexander enquired in every place he visited, and everybody said, "You come a little late." It was five hundred years after Buddha that Alexander reached India. They said, "You should have come five hundred years before, or at least two hundred years before.

"If you had come five hundred years before you would have been greeted by sannyasins everywhere; they were all over the place. They were a strange tribe of people. Even if you had come two hundred years before you would have found one here, one there. That great era of the sannyasins had passed but a few remnants were still available. Now it is very difficult, but you go on trying; perhaps somewhere you may be able to find one."

Alexander was very puzzled: he would not even be able to present to his master the simple gift he had asked for; but finally at the border he found a man. People said, "You have come to the right place. This is the man." Alexander reports in his memoirs that the man's name was Dandamis; that seems to be a Greek transliteration of some Indian word.

I have been thinking what exactly it could be, because Dandamis is not an Indian word. But there has been a certain group of sannyasins who are called Danda Swami. *Danda* means a staff -- they carry a staff -- and swami means a master of oneself. So it seems "Danda swami" somehow has got mixed and become "Dandamis."

Alexander sent his people -- obviously. Alexander was a great conqueror, emperor: he would not go to the sannyasin. The sannyasin was just a beggar, and Alexander heard from people that he was naked and just lived by the side of the river under a tree.

Alexander sent four soldiers with naked swords and told them, "Invite the swami. Tell him, `Alexander

the Great wants you to be his guest. He wants to take you to his country with great respect and honor, and you will remain there as a royal guest. This is something very special, because Alexander has never invited anybody the way he is inviting you.'"

They went, and they told Dandamis. The naked man simply laughed. He said, "A man who calls himself Alexander the Great cannot be really great. That is a sign of a very mean mind, to think of oneself as `the Great'."

The soldiers were shocked. They said, "What are you saying? Can't you see our naked swords?"

Dandamis said, "I am not blind like you, and like your Alexander the Great. If you who are blind can see, can't I, who am not blind, see? Just go and tell Alexander that a sannyasin moves according to his will. Thanks for your invitation, and in return I invite you to be here with me, my guest under my tree, to have some taste of what sannyas is."

Alexander was very angry when he heard that this had been the response. He himself went and he said, "I am a dangerous man."

Again the naked man laughed, and he said, "You cannot be more dangerous than I am. If you are so dangerous, why are you carrying this sword and having so many people around you with naked swords? Look at me, standing naked -- and you think *you* are dangerous? Have you come to accept my invitation and be with me, or have you come to repeat your invitation?"

Alexander said, "I have come to take you forcibly. Now it is no longer an invitation: either you come with us, or this sword will cut your head off and finish you right now."

Dandamis laughed a third time, and he said, "That's great! You do it, right now. I am not moving from here. Nobody can move me against my will. Yes, you can cut off my head because that does not belong to me, but you cannot shake *me*; that is my citadel where I am absolutely the emperor.

"You can cut off my head, you can cut off my hands, you can cut off my legs, you can cut my whole body into pieces, but remember one thing: when you are cutting my body, my head, my hands, I will be watching in the same way as you will be watching. Your sword cannot cut me, my watcher cannot be penetrated by a sword. So start!" he said.

But it is so difficult to kill such a man, who is inviting you to kill him. Alexander said, "I am sorry that I disturbed you, but now I know why my master asked me to bring a sannyasin. And now I also know why I could not find a sannyasin in so many places I have been visiting. Now I understand also why people were saying, `You have come five hundred years late. The whole country was full of sannyasins; now they are certainly a rare phenomenon.'

"I don't know what this watcher is, but seeing you, looking at you -- your integrity, your strength -- makes me feel that I have wasted my life. Perhaps rather than conquering the whole world, if I had also found this watcher that would have been better."

You come with an innocent watcher into the world. Everybody comes in the same way, with the same quality of consciousness.

The question is, how did I manage so that nobody could corrupt my innocence, clarity; from where did I get this courage? How could I manage not to be humiliated by grown-ups and their world?

I have not done anything, so there is no question of how. It simply happened, so I cannot take the credit for it.

Perhaps it happens to everybody but you become interested in other things. You start bargaining with the grown-up world. They have many things to give to you; you have only one thing to give, and that is your integrity, your self-respect. You don't have much, a single thing -- you can call it anything: innocence, intelligence, authenticity. You have only one thing.

And the child is naturally very much interested in everything he sees around. He is continuously wanting to have this, to have that; that is part of human nature. If you look at the small child, even a just-born baby, you can see he has started groping for something; his hands are trying to find out something. He has started the journey.

In the journey he will lose himself, because you can't get anything in this world without paying for it. And the poor child cannot understand that what he is giving is so valuable that if the whole world is on one side, and his integrity on the other side, then too his integrity will be more weighty, more valuable. The child has no way to know about it. This is the problem, because what he has got he has simply got. He takes it for granted.

Let me tell you one story which will make it clear. One rich man, very rich, became in the end very frustrated -- which is a natural outcome of all success. Nothing fails like success. Success is significant only

if you are a failure. Once you succeed then you know that you have been cheated by the world, by the people, by the society. The man had all the riches but no peace of mind. He started looking for peace of mind.

That's what is happening in America. In America more people are looking for peace of mind than anywhere else. In India I have never come across a person who is looking for peace of mind. Peace of the stomach has to be taken care of first -- peace of mind is too far away. From the stomach the mind is almost millions of miles away.

But in America everybody is looking for peace of mind, and of course when you are looking for it, then people will be there ready to give it to you. This is a simple law of economics: wherever there is demand there is supply. It does not matter whether what you are asking for you really need. Nor does anybody bother about what the supply is going to give you -- whether it is just bogus advertisement, propaganda, or whether there is something substantial.

Knowing this simple principle, that wherever there is demand there is supply, the cunning and clever people have gone one step ahead. Now they say, "There is no need to wait for demand to happen, you *create* the demand." And that is the whole art of advertisement: it is creating demand.

Before you read the advertisement you had no such demand, you had never felt that this was your need. But reading the advertisement, suddenly you feel, "My God, I have been missing it. And I am such a fool that I never knew that this thing exists."

Before somebody starts manufacturing something, producing something, even years ahead -- three, four years ahead -- he starts advertising. The thing is not there yet in the market because first the demand has to reach the minds of people. And once the demand is there, by that time the supply will be ready.

Bernard Shaw has said that when he was new and he published his first book, of course there was no demand -- nobody had ever heard about George Bernard Shaw. How can you demand, "I want George Bernard Shaw's book, his drama?" So what he used to do the whole day .... He published the book -- he himself was the publisher, he put together the money himself -- and then he went from one bookstore to another bookstore asking, "Have you got George Bernard Shaw's book?"

They said, "George Bernard Shaw? We never heard the name."

He said, "Strange, such a great man and you have never heard of him and you run a bookstore? Are you out-of-date or something? The first thing you should do is get George Bernard Shaw's book." He had published only one book but he started advertising for several books, because when you are going around, why just publicize one book? And one book does not make a man a great writer.

He would go in different clothes -- sometimes with a hat, sometimes with glasses. And people started calling at George Bernard Shaw's house. And he had to do all this -- the advertising, supplying; that's how he sold his first book. He was asking people on the street, "Have you heard ... because I am hearing so much about a certain book written by some George Bernard Shaw. People say it is just great, fantastic. Have you heard?"

They would say, "No, we have never even heard the name."

He said, "This is strange. I used to think London was a cultured society." And he went to libraries and clubs and every place where there was a possibility to create a demand, and he created the demand. He sold the book, and finally -- that's what he was continuously doing -- finally he became one of the greatest writers of this age. He had created the demand.

But if you succeed, there is no need for anybody to create the demand for peace of mind. If you succeed, you lose peace of mind on the way. That is a natural course. Success takes all peace from your mind. It simply sucks everything that is significant in life: peace, silence, joy, love. It goes on taking everything away from you. Finally your hands are full of junk, and all that was valuable is lost. And suddenly you realize peace of mind is needed.

Immediately there are suppliers, who don't know anything about mind, who don't know anything about peace. I have read one book entitled PEACE OF MIND by a Jewish rabbi, Joshua Liebman. I have gone through the whole book; the man knows neither about peace nor does he know about the mind. But he is a businessman, he is a Jew: He has done a good job without knowing anything about peace of mind.

His book is one of the best sellers in the world because whoever wants peace of mind is bound to sooner or later find Joshua Liebman's book. And he has written it beautifully. He is a good writer, very articulate, impressive; you will be influenced by it. But peace of mind will remain as far away as it was before, or it may even have gone farther away by your reading this book.

In fact, if man knows what peace is, and what mind is, he cannot write a book entitled PEACE OF

MIND, because mind is the cause of all unpeace, all restlessness. Peace is when there is no mind. So peace of mind -- no commodity like this exists. If mind is there, then peace is not. If peace is there then mind is not. But to write a book "Peace of No Mind" ... nobody is going to purchase it. I have been thinking ... but I thought, nobody is going to purchase "Peace of No Mind". It just will not make sense to them, but that's exactly the truth.

The child is unaware of what he has brought with him. This rich man was in the same position. He had all the riches in the world, and now he was searching for peace of mind. He went from one sage to another and they all gave great advice, but advice helps nobody.

In fact only fools give advice, and only fools take advice. Wise people are very reluctant to give you advice because a wise man certainly knows that the only thing in the world which is given freely is advice, and that which is never taken by anybody is advice, so why should he bother?

A wise man first prepares you so that you can take the advice. He does not simply give you advice; you need to be prepared. It may take years to prepare you, to prepare the ground, and only then can you sow the seeds. It will be a fool who simply goes on throwing seeds on rocks and stones without even bothering that he is wasting seeds.

All these sages gave him advice but nothing clicked. Finally a man whom he had not asked, who was not in any way a famous man -- on the contrary he was thought to be the village idiot -- that man stopped him on the road one day and said, "You are unnecessarily wasting your time: none of these are sages. I know them perfectly, but because I am an idiot nobody believes me. Perhaps you will also not believe me, but I know a sage."

"Just seeing you so tortured continuously for peace of mind, I thought it would be better if I showed you the right person. Otherwise I am an idiot; nobody asks me for advice and I never give any advice to anybody. But it was too much: seeing you so sad and so miserable, I broke my silence. You go to this man in the next village."

The rich man immediately went, with a big bag full of precious diamonds, on his beautiful horse. He reached there, he saw that man -- this man was known to the Sufis as Mulla Nasruddin.

He asked the Mulla, "Can you help me to attain peace of mind?"

Mulla said, "Help? I can *give* it to you."

The rich man thought, "This is strange. First that idiot suggested ... and just out of desperation I thought there is no harm, so I came here. This seems to be even a greater idiot: he is saying, `I can give it to you.'"

The rich man said, "You can give it to me? I have been to all kinds of sages; they all give advice -- do this, do that, discipline yourself, do charity, help the poor, open hospitals, this and that. They say all these things, and in fact I have done all those things; nothing helps. In fact more and more trouble arises. And you say you can *give* it to me?"

The Mulla said, "It is so simple. You get down from the horse." So the rich man got down from the horse. He was holding his bag, and Mulla asked, "What are you holding in your bag so closely to your heart?"

He said, "These are precious diamonds. If you can give me peace, I will give you this bag." But before he could even figure out what was happening, Mulla took the bag and ran away!

The rich man, for a moment, was in shock; he could not even understand what to do. And then he had to follow him. But it was Mulla's own town -- he knew every street and shortcut, and he was running. The rich man had never run in his whole life and he was so fat .... He was crying and huffing and puffing, and tears were rolling down. He said, "I have been completely cheated! This man has taken away all my life's hard work, my earnings; everything he has taken away."

So a crowd followed, and all were laughing. He said, "Are you all idiots? Is this town full of idiots? I have been completely ruined, and rather than catching hold of the thief you are all laughing."

They said, "He is not a thief, he is a very sage man."

The rich man said, "That idiot from my village got me into this trouble!" But somehow, running, perspiring, he followed Mulla. Mulla arrived back under the same tree where the horse was still standing. He sat down under the tree with the bag, and the rich man came crying and weeping. Mulla said, "You take this bag." The rich man took the bag and put it close to his heart. Mulla said, "How does it feel? Can you feel some peace of mind?"

The rich man said, "Yes it feels very peaceful. You are a strange man, and you have strange methods."

Mulla said, "No strange methods -- simple mathematics. Whatever you have, you start taking it for granted. You just have to be given an opportunity to lose it; then immediately you will become aware of

what you have lost. You have not gained anything new; it is the same bag that you have been carrying with no peace of mind. Now the same bag you are holding close to your heart and anybody can see how peaceful you are looking, a perfect sage! Just go home, and don't bother people."

This is the problem for the child, because he comes with innocence and he is ready to buy anything, and give his innocence. He is ready to buy any rubbish and give his courage. He is ready to buy just toys -- and what else is there in this world except toys? -- and lose his clarity. He will understand only when all these toys are there in his possession and he can't feel any joy from them, can't see any achievement, any fulfillment. Then he becomes aware of what he has lost -- and he himself has lost it.

You are asking me how I managed not to lose my innocence and clarity. I have not done anything; just simply, from the very beginning .... I was a lonely child because I was brought up by my maternal grandfather and grandmother; I was not with my father and mother. Those two old people were alone and they wanted a child who would be the joy of their last days. So my father and mother agreed: I was their eldest child, the first-born; they sent me.

I don't remember any relationship with my father's family in the early years of my childhood. With these two old men -- my grandfather and his old servant, who was really a beautiful man -- and my old grandmother ... these three people. And the gap was so big ... I was absolutely alone. It was not a company, it could not be a company. They tried their hardest to be as friendly to me as possible but it was just not possible.

I was left to myself. I could not say things to them. I had nobody else, because in that small village my family were the richest; and it was such a small village -- not more than two hundred people in all -- and so poor that my grandparents would not allow me to mix with the village children. They were dirty, and of course they were almost beggars. So there was no way to have friends. That caused a great impact. In my whole life I have never been a friend, I have never known anybody to be a friend. Yes, acquaintances I had.

In those first, early years I was so lonely that I started enjoying it; and it is really a joy. So it was not a curse to me, it proved a blessing. I started enjoying it, and I started feeling self-sufficient; I was not dependent on anybody.

I have never been interested in games for the simple reason that from my very childhood there was no way to play, there was nobody to play with. I can still see myself in those earliest years, just sitting.

We had a beautiful spot where our house was, just in front of a lake. Far away for miles, the lake ... and it was so beautiful and so silent. Only once in while would you see a line of white cranes flying, or making love calls, and the peace would be disturbed; otherwise, it was almost the right place for meditation. And when they would disturb the peace -- a love call from a bird ... after his call the peace would deepen, it would become deeper.

The lake was full of lotus flowers, and I would sit for hours so self-content, as if the world did not matter: the lotuses, the white cranes, the silence ....

And my grandparents were very aware of one thing, that I enjoyed my aloneness. They had continuously been seeing that I had no desire to go to the village to meet anybody, or to talk with anybody. Even if they wanted to talk my answers were yes, or no; I was not interested in talking either. So they became aware of one thing, that I enjoyed my aloneness, and it was their sacred duty not to disturb me.

So for seven years continuously nobody tried to corrupt my innocence; there *was* nobody. Those three old people who lived in the house, the servant and my grandparents, were all protective in every possible way that nobody should disturb me. In fact I started feeling, as I grew up, a little embarrassed that because of me they could not talk, they could not be normal as everybody is. It was just the opposite situation ....

It happens with children that you tell them, "Be silent because your father is thinking, your grandfather is resting. Be quiet, sit silently." In my childhood it happened the opposite way. Now I cannot answer why and how; it simply happened. That's why I said it simply *happened* -- the credit does not go to me.

All those three old people were continuously making signs to each other: "Don't disturb him -- he is enjoying so much." And they started loving my silence.

Silence has its vibe; it is infectious, particularly a child's silence which is not forced, which is not because you are saying, "I will beat you if you create any nuisance or noise." No, that is not silence. That will not create the joyous vibration that I am talking about, when a child is silent on his own, enjoying for no reason; his happiness is uncaused. That creates great ripples all around.

In a better world, every family will learn from children. You are in such a hurry to teach them. Nobody seems to learn from them, and they have much to teach you. And you have nothing to teach them.

Just because you are older and powerful you start making them just like you without ever thinking about

what you are, where you have reached, what your status is in the inner world. You are a pauper; and you want the same for your child also?

But nobody thinks; otherwise people would learn from small children. Children bring so much from the other world because they are such fresh arrivals. They still carry the silence of the womb, the silence of the very existence.

So it was just a coincidence that for seven years I remained undisturbed -- no Miss Judith Martin to nag me, to prepare me for the world of business, politics, diplomacy. My grandparents were more interested in leaving me as natural as possible -- particularly my grandmother. She is one of the causes -- these small things affect all your life patterns -- she is one of the causes of my respect for the whole of womanhood.

She was a simple woman, uneducated, but immensely sensitive. She made it clear to my grandfather and the servant: "We all have lived a certain kind of life which has not led us anywhere. We are as empty as ever, and now death is coming close." She insisted, "Let this child be uninfluenced by us. What influence can we ...? We can only make him like us, and we are nothing. Give him an opportunity to be himself."

My grandfather -- I heard them discussing in the night, thinking that I was asleep -- used to say to her, "You are telling me to do this, and I am doing it; but he is somebody else's son, and sooner or later he will have to go to his parents. What will they say? -- `You have not taught him any manners, any etiquette, he is absolutely wild.'"

She said, "Don't be worried about that. In this whole world everybody is civilized, has manners, etiquette, but what is the gain? You are very civilized -- what have you got out of it? At the most his parents will be angry at us. So what? -- let them be angry. They can't harm us, and by that time the child will be strong enough that they cannot change his life course."

I am tremendously grateful to that old woman. My grandfather was again and again worried that sooner or later he was going to be responsible: "They will say, `We left our child with you and you have not taught him anything.'"

My grandmother did not even allow ... because there was one man in the village who could at least teach me the beginnings of language, mathematics, a little geography. He was educated to the fourth grade -- the lowest four; that is what was called primary education in India. But he was the most educated man in the town.

My grandfather tried hard: "He can come and he can teach him. At least he will know the alphabet, some mathematics, so when he goes to his parents they will not say that we just wasted seven years completely."

But my grandmother said, "Let them do whatsoever they want to do after seven years. For seven years he has to be just his natural self, and we are not going to interfere." And her argument was always, "You know the alphabet, so what? You know mathematics, so what? You have earned a little money; do you want him also to earn a little money and live just like you?"

That was enough to keep that old man silent. What to do? He was in a difficulty because he could not argue, and he knew that he would be held responsible, not she, because my father would ask him, "What have you done?" And actually that would have been the case, but fortunately he died before my father could ask.

But my father continuously was saying, "That old man is responsible, he has spoiled the child." But now I was strong enough, and I made it clear to him: "Before me, never say a single word against my maternal grandfather. He has saved me from being spoiled by you -- that is your real anger. But you have other children -- spoil them. And at the final stage you will say who *is* spoiled."

He had other children, and more and more children went on coming. I used to tease him, "You please bring one child more, make it a dozen. *Eleven* children? People ask, "How many children?" Eleven does not look right; one dozen is more impressive."

And in later years I used to tell him, "You go on spoiling all your children; I am wild, and I will remain wild."

What you see as innocence is nothing but wildness. What you see as clarity is nothing but wildness. Somehow I remained out of the grip of civilization.

And once I was strong enough .... And that's why these people -- Miss Judith Martin, and their kind -- insist, "Take hold of the child as quickly as possible, don't waste time because the earlier you take hold of the child, the easier it is. Once the child becomes strong enough, then to bend him according to your desires will be difficult."

And life has seven-year circles. By the seventh year the child is perfectly strong; now you cannot do

anything. Now he knows where to go, what to do. He is capable of arguing. He is capable of seeing what is right and what is wrong. And his clarity will be at the climax when he is seven. If you don't disturb his earlier years, then at the seventh he is so crystal clear about everything that his whole life will be lived without any repentance.

I have lived without any repentance. I have tried to find: Have I done anything wrong, ever? Not that people have been thinking that all that I have done is right, that is not the point: 97I have never thought anything that I have done was wrong. The whole world may think it was wrong, but to me there is absolute certainty that it was right; it was the right thing to do.

So there is no question of repenting about the past. And when you don't have to repent about the past you are free from it. The past keeps you entangled like an octopus because you go on feeling, "That thing I should not have done," or, "That thing which I was supposed to do and did not do ...." All those things go on pulling you backwards.

I don't see anything behind me, no past.

If I say something about my past, it is simply factual memory, it has no psychological involvement. I am telling you as if I am telling you about somebody else. It is just factual; it has nothing to do with my personal involvement. It might have occurred to somebody else, it might have happened to somebody else.

So remember, a factual memory is not enslaving. Psychological memory is, and psychological memory is made up of things that you think, or you have been conditioned to think, were wrong and you did them. Then there is a wound, a psychological wound.

From Darkness to Light

Chapter #3
Chapter title: Help your child -- protect him from yourself!

2 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
WHAT IS THE RIGHT WAY TO HELP A CHILD GROW WITHOUT INTERFERING IN HIS NATURAL POTENTIALITY?

Every way to help a child is wrong.

The very idea of helping is not right.

The child needs your love, not your help.

The child needs nourishment, support, but not your help.

The natural potential of the child is unknown, so there is no way to help him rightly to attain to his natural potential. You cannot help when the goal is unknown; all that you can do is not interfere. And in fact, in the name of help everybody is interfering with everybody else; and because the name is beautiful, nobody objects.

Of course the child is so small, so dependent on you, *he* cannot object. And the people around are just like you: they have also been helped by their parents, the way you have been helped. Neither they have attained their natural potential, nor have you.

The whole world is missing out in spite of all the help from the parents, from the family, from the relatives, from the neighbors, from the teachers, from the priests. In fact everybody is so burdened with help that under its weight ... what to say of attaining natural potential -- one cannot even attain unnatural potential! One cannot move; the weight on everybody's shoulders is Himalayan.

And it is one of the most difficult things, not to interfere. It is not the nature of the mind. Mind is basically continuously, persistently, tempted to interfere. It lives on interference. The more you can interfere, the more powerful you are.

How do you measure power? It is not something material, you cannot weigh it -- but it is measured, weighed. The way to measure it is by how much you can interfere in how many people's lives. Adolf Hitler is powerful because he can interfere in millions of people's lives. You are not Adolf Hitler, but still you can interfere in a few people's lives ... a little, miniature Adolf Hitler.

At least the husband can interfere in the wife's life, the wife can interfere in the husband's life. It is a mutual game; in this way both become powerful. The husband goes on interfering in his own way, without being aware why they are interfering. They were supposed to be together to enhance each other's life but ....

The husband will come late every day -- not that it is essential to come late, but it is a question of power, ego: if he comes home on time that means he has surrendered. I know husbands who go on sitting in offices doing nothing, gossiping, knowing perfectly well that their wives will be boiling. They can reach home in time, but that's what *she* wants. Just because she wants, it is impossible for the man, against his manliness, to be on time; he will come late. And the same scene is repeated every day.

Nor is the wife ready to drop asking him why he is late, knowing perfectly well that whatsoever he says is a lie. She knows it is a lie, he knows that she knows that it is a lie -- and it *is* a lie, but it is a good beginning to a fight, a good start, a good excuse. And then the wife goes on doing the same ....

I have sat with a husband in his car, and he is honking his horn because he is worried; he has to take me to a particular meeting and I have to be there in time. And I don't like to waste people's time; I am not a political leader. A political leader is supposed to come late. Again, the same power -- you have to wait. And he is not just a nobody; he is so occupied, so busy, that he is bound to be late.

I know political leaders who were just sitting and gossiping, and I have told them, "We have to go to your meeting."

They said, "You don't understand. A politician should not arrive on time. That means he is not a big shot, just a small fry."

I am not a politician. I am neither a big shot nor a small fry. I am just a human being, neither anything more nor anything less. I have been particular about arriving in time.

So the husband is worried, and the wife leans out of the window and says, "Stop honking your horn! I have told you one thousand times that I am coming in one minute."

I looked at the husband and said, "This is something, `one thousand times' and `I am coming in one minute'! Where did she get the time to say it one thousand times in one minute?" But it is a power trip. The wife wants it to be known who is the boss. You can go on honking the horn, but without the boss coming down the car cannot move.

I have a certain rapport with women, so whomsoever I was staying with, soon I became very close to their mothers, to their wives, sisters. And I asked, "What is the matter? Every day it happens; the poor man goes on honking." And they would say, "Nothing is the matter. We are not busy, but he goes on coming home late every day and pays no attention to what we are saying. So whenever we have the chance .... It is simple give and take."

All the people around you have been helped, greatly helped, to be what they are. You have been helped; now you want to help your children too.

All that you can do is be loving, be nourishing, be warm, be accepting. The child brings an unknown potential, and there is no way to figure out what he is going to be. So no procedure can be suggested: "*This* way you should help the child." And each child is unique so there cannot be a general discipline for every child.

People like this Miss Judith Martin are suggesting measures for every child, as if children are produced on an assembly line in a factory. No two children are the same. How can you suggest, how can you have even the nerve to suggest a generalized program, that this should be done?

But Miss Judith Martin .... I don't know how many times she has become "Miss." I think at least a dozen times certainly, because no husband can survive her; either he will escape or commit suicide, but he will have to do something to make her Miss again. And she must be now very old.

Perhaps finally when she became famous and the most well-known authority on child-rearing, nobody dared to marry her again, because such a woman, who has no compassion on children -- do you think she will have some compassion on husbands? She will train them exactly the way animals are trained in a circus. She will make them dance to her tune; and her being a world-famous authority, what can the poor husband do except dance?

This kind of person has existed down the ages around the world everywhere. They have prescriptions, recipes, disciplines for everybody, not only for their contemporaries but for all future generations, as to what is right. They are so idiotic -- although they are known as great sages who have given you religions, disciplines, moralities, ethics, codes of conduct: great law-givers. But I say again to you, these people are idiots. Only an idiot can think in a generalized way when human beings are concerned.

There is no average human being; you will never come across the average man. And all these authorities are concerned with the average man, who does not exist! The average man is just like God -- omnipresent, yet you cannot find him anywhere. God is so omnipresent that ....

I have heard about one nun ... the whole nunnery became concerned about her. Is she sick or something? -- because she was taking her bath with her clothes on! And the doors were closed in the bathroom. And when they asked, "What is the matter? -- why don't you undress when the doors are closed and nobody is there?" she said, "Nobody? God is omnipresent. Yes, there is none of you, but God is there, and to undress before God does not look right."

They all must have thought her a crackpot, but she really, literally had accepted the idea of the omnipresence of God.

Exactly like omnipresent God is the average man: he exists nowhere and is supposed to exist everywhere. And all the principles are addressed to the average man.

You ask me how to help the child in the right way.

The right way is not to help the child at all. If you have real courage then please don't help the child.

Love him, nourish him.

Let him do what he wants to do.

Let him go where he wants to go.

Your mind will be tempted again and again to interfere, and with good excuses. The mind is very clever in rationalizing: "If you don't interfere there may be danger; the child may fall into the well if you don't stop him." But I say to you, it is better to let him fall into the well than to help him and destroy him.

It is a very rare possibility that the child falls into the well -- and then too, it does not mean death; he can be taken out of the well. And if you are really so concerned, the well can be covered; but don't help the child, and don't interfere with the child. The well can be removed, but don't interfere with the child.

Your real concern should be to remove all dangers but don't interfere with the child; let him go on his way.

You will have to understand some significant growth patterns. Life has seven-year circles, it moves in seven-year circles just as the earth makes one rotation on its axis in twenty-four hours. Now nobody knows why not twenty-five, why not twenty-three. There is no way to answer it; it is simply a fact.

The earth takes three hundred and sixty-five days to make one round of the sun. Why three hundred and sixty-five? Nobody knows, nobody needs to know. And it does not make any difference. If it were taking four hundred days, what difference would it have made to you? ... or three hundred days ...? The question would have remained the same: Why?

So remember one thing: any question is absurd if with every answer the question still remains standing the same. In twenty-four hours the earth makes one turn on its own axis. Why? Make it twenty-five, make it twenty-six, make it thirty, sixty -- as much as you want -- the question still stands the same: why? Hence I call the question absurd; it will always remain the same.

So don't ask me why life moves in seven-year circles. I don't know. This much I know, that it moves in seven-year circles. And if you understand those seven-year circles, you will understand a great deal about human growth.

The first seven years are the most important because the foundation of life is being laid. That's why all the religions are very much concerned about grabbing children as quickly as possible.

The Jews will circumcise the child. What nonsense! But they are stamping the child as a Jew; that is a primitive way of stamping. You still do it on the cattle around here; I have seen stamps. Every owner stamps the cattle, otherwise they can get mixed up. It is a cruel thing. Red-hot steel has to be used to stamp the

cattle's leather, skin; it burns the skin. But then it becomes your possession; it cannot be lost, it cannot be stolen.

What is circumcision? It is stamping cattle. But these cattle are Jews.

Hindus have their own ways. All religions have their own ways. But it should be known whose cattle you are, who your shepherd is -- Jesus? Moses? Mohammed? You are not your own master.

Those first seven years are the years when you are conditioned, stuffed with all kinds of ideas which will go on haunting you your whole life, which will go on distracting you from your potentiality, which will corrupt you, which will never allow you to see clearly. They will always come like clouds before your eyes, they will make everything confused.

Things are clear, very clear -- existence is absolutely clear -- but your eyes have layers upon layers of dust.

And all that dust has been arranged in the first seven years of your life when you were so innocent, so trusting, that whatsoever was told to you you accepted as truth. And whatsoever has gone into your foundation, later on it will be very difficult for you to find: it has become almost part of your blood, bones, your very marrow. You will ask a thousand other questions but you will never ask about the basic foundations of your belief.

The first expression of love towards the child is to leave his first seven years absolutely innocent, unconditioned, to leave him for seven years completely wild, a pagan.

He should not be converted to Hinduism, to Mohammedanism, to Christianity. Anybody who is trying to convert the child is not compassionate, he is cruel: he is contaminating the very soul of a new, fresh arrival. Before the child has even asked questions he has been answered with ready-made philosophies, dogmas, ideologies. This is a very strange situation. The child has not asked about God, and you go on teaching him about God. Why so much impatience? Wait!

If the child someday shows interest in God and starts asking about God, then try to tell him not only your idea of God -- because nobody has any monopoly: put before him all the ideas of God that have been presented to different people by different ages, by different religions, cultures, civilizations.

Put before him all the ideas about God, and tell him, "You can choose between these, whichever appeals to you. Or you can invent your own, if nothing suits. If everything seems to be with a flaw, and you think you can have a better idea, then invent your own. Or if you find that there is no way to invent an idea without loopholes, then drop the whole thing; there is no need. A man can live without God; there is no intrinsic necessity.

"Millions of people have lived without God. God is nothing that is inevitably needed by you. Yes, I have my idea; that too is in the combination of all these ideals in this collection. You can choose that, but I am not saying that my idea is the right idea. It appeals to me; it may not appeal to you."

There is no inner necessity that the son should agree with the father. In fact it seems far better that he should not agree. That's how evolution happens. If every child agrees with the father then there will be no evolution, because the father will agree with his own father, so everybody will be where God left Adam and Eve -- naked, outside the gate of the garden of Eden. Everybody will be there.

Because sons have disagreed with their fathers, forefathers, with their whole tradition, man has evolved.

This whole evolution is a tremendous disagreement with the past.

The more intelligent you are, the more you are going to disagree.

But parents appreciate the child who agrees; they condemn the child who disagrees.

It was the practice in my family to produce me in front of anybody to condemn me. Any visitor to the family, any guest of the family ... and I would be called. And I knew for what, but I enjoyed it. I was called to be condemned: "And this boy is in disagreement with everything." In Hindi there is a phrase for it: *ulti khopdi* -- it means upside-down skull. So that was the phrase used for me.

I said, "It is true, but the reality is, I look upside down to all these people because they are standing on their heads. They are doing yoga *asanas*, *shirshasana* -- headstand posture. I am simply standing on my feet. I am the only one here who does not believe in any kind of nonsense. They are right, because to them it must appear that I am standing upside down. And they are in the majority -- perhaps you also belong to them.

"But this is the usual procedure: they don't answer my questions, they only condemn my disagreement. Now this is inhuman. If you answer my question, and still I disagree, then certainly I am stubborn. But have you answered a single question of mine? Have you satisfied me? Have you any right to condemn me because I disagree?"

In India, at the end of the monsoon there is a festival of lights, *diwali*, when the whole country becomes very festive and every house has thousands of small earthen lamps decorating all the walls, balconies. The whole town becomes a fairyland, the whole country turns into a fairyland, with firecrackers and great rejoicing. That day they worship money.

The goddess of money is Laxmi. Laxmi is the wife of the Hindu god, Narayana, and of course a god's wife should be the goddess of wealth. In fact one of the Indian words for god, *iswar*, means "one who has all the wealth of the world." His wife is the goddess of wealth. And on the night of the festival of lights they worship money.

Before paper currency came into being they used to make a pile of silver rupees and worship them. Now they put paper money and worship it. Before silver rupees there were golden rupees. The word rupee simply means gold; it comes from Sanskrit. It is an Indian word ... because in the beginning the coin was gold, pure gold, so the word *rupia*, which became in English, rupee, was meaningful.

They used to worship gold, then came silver, then came paper currency. And they went on ... the question is of worshiping money. I never participated in their worship. I simply hated the whole idea and I told them, "This is one of the ugliest things you can do. Money is something to be used, not worshipped. On the one hand your religions teach that money is nothing but dust. On the one hand it is dust, on the other hand it becomes a goddess. And you cannot see your split mind?

"On the one hand you praise a man as a sage if he renounces money; then he becomes synonymous with God because he renounced money and everything. And on the other hand you worship money. Can you in some way help me to understand? Is there not a clear-cut contradiction?

"If money is God's wife then in the first place the person who renounces God's wife is a criminal. In the first place why did he possess God's wife? -- that seems to be absolutely illegal. He should be caught and imprisoned. In the first place was he pretending to be God's wife's husband?"

My father would say, "You just keep quiet; at least let us finish our worship."

I would say, "No, first I want my answer."

And I had a big stool in my house -- they used to use it as a ladder for taking things up or down -- so wherever they would be worshiping, in the main hall of the house, I would sit on that stool. And they would say, "At least please come down. You are sitting on that stool."

I said, "No, I want my answers. I see so much stupidity in it, because I have seen you touching people's feet who have renounced money. Then you tell me that this man is great, a sage: he has kicked all that is thought to be valuable and that needs courage and guts. But what are you doing? If that man is right to renounce all this money, at least stop worshiping it. And you have to answer me; otherwise my disagreement continues."

My mother would say to me, "On such days you should be out of the house because you don't know -- if the goddess Laxmi becomes angry we will all starve and be hungry and die poor."

I said, "I have been doing this year after year, sitting on my stool. I don't see that your goddess can do anything. If she can, I challenge her -- let her, because at least that will give me some answer." And when they were all finished with their worship I would go and kick their rupees, and spit on their rupees, and I would say, "Now this is what I wanted to do; *now* let us see who is rewarded." They could not prevent me, although they tried hard.

I said, "You cannot prevent me. I will do what I want to do, unless you prove me wrong. And you call me in front of everybody saying that I am in disagreement about everything. I *have* to be in disagreement about everything, for the simple reason that you go on doing things that any intelligent person would see the contradiction in."

For example, in India, if somebody has smallpox it is not thought to be a physical disease. Smallpox is called in India, *mata*; *mata* means mother goddess. And in every town there is a temple for the mother goddess, or many temples ... the mother goddess is angry, that's why poor little children are suffering from smallpox.

People like Mahatma Gandhi were against vaccination because it was unnatural. Smallpox is natural. It destroys so many beautiful children's faces, their eyes, and it kills many. And the prophet of non-violence was against vaccination because he was against anything scientific -- and moreover it was thought the disease is not a physiological disease, it is a spiritual anger.

One of my sisters died of smallpox, and I was very angry because I loved that sister more than any of my brothers or my sisters. I told them, "You have killed her. I have been telling you that she needs vaccination.

"I have suffered from smallpox, but at that time I could not say anything to you; I don't even remember it, it happened just in my first year. And every child suffers. When this girl was born I was insisting that she should be vaccinated. But you are all followers of Mahatma Gandhi: Vaccination is against nature. And to prevent ... the anger of the mother goddess will be dangerous. It will come in some other form."

And when the girl became sick with smallpox they were doing both things: they were taking medicine from the doctor and they were continuously going to worship the mother goddess.

I said, "Then please do one thing at least; either take the medicine, or go and worship your mother. But you are being cunning; you are even deceiving the mother goddess. I am honest, I spit on your mother goddess every day" -- because I used to go to the river and the temple was just on the way so there was no harm; coming and going I would spit.

And I said, "Whatsoever you do ... but it is strange -- I am spitting, I should suffer. Why should she suffer? And I cannot understand that the mother goddess becomes angry and small children suffer -- who have not committed any crime, who have just arrived, who have not had time enough to do anything, nor are capable of doing anything. Others should suffer, but they are not suffering.

"And mother goddess you call her! You should call her a witch, because what kind of mother is she who makes small children suffer? And then you are cunning. You are also not certain; otherwise don't take the medicine. Throw all the medicines; depend completely on your mother goddess. There too you are afraid. You are trying to ride on two horses. This is sheer stupidity. Either depend on the mother and let the girl die, or depend on the medicine, and forget about that mother."

They would say, "We can understand that there is a contradiction, but please don't bring it to our notice, because it hurts."

I said, "Do you think it hurts only you, and it does not hurt me seeing my parents being stupid, silly? It does not hurt me? It hurts me more. There is still time, you can change; but on the contrary, you are trying to change me, and you call it help. You think without your help I am going to be lost. Please let me be lost. At least I will have one satisfaction, that nobody else is responsible for my being lost; it is my own doing. I will be proud of it."

Up to seven years, if a child can be left innocent, uncorrupted by the ideas of others, then to distract him from his potential growth becomes impossible. The child's first seven years are the most vulnerable. And they are in the hands of parents, teachers, priests ....

How to save children from parents, priests, teachers is a question of such enormous proportion that it seems almost impossible to find how to do it.

It is not a question of helping the child.

It is a question of protecting the child.

If you have a child, protect the child from yourself. Protect the child from others who can influence him: at least up to seven years, protect him.

The child is just like a small plant, weak, soft: just a strong wind can destroy it, any animal can eat it up. You put a protective wiring around it, but that is not imprisoning, you are simply protecting. When the plant is bigger, the wires will be removed.

Protect the child from every kind of influence so that he can remain himself -- and it is only a question of seven years, because then the first circle will be complete. By seven years he will be well-grounded, centered, strong enough.

You don't know how strong a seven-year-old child can be because you have not seen uncorrupted children, you have seen only corrupted children. They carry the fears, the cowardliness, of their fathers, mothers, their families. They are not their own selves.

If a child remains uncorrupted for seven years .... You will be surprised to meet such a child. He will be as sharp as a sword. His eyes will be clear, his insight will be clear. And you will see a tremendous strength in him which you cannot find even in a seventy-year-old adult, because the foundations are shaky. So in fact as the building goes on becoming higher and higher, the more and more shaky it becomes.

So you will see, the older a person becomes, the more afraid. When he is young he may be an atheist; when he becomes old he starts believing in God. Why is that?

When he is below thirty he is a hippie. He has courage to go against the society, to behave in his own way: to have long hair, to have a beard, to roam around the world, to take all kinds of risks. But by the time he is forty, all that has disappeared. You will see him in some office in a gray suit, clean shaven, well groomed. You will not even be able to recognize that he is an ex-hippie.

Where have all the hippies disappeared to? Suddenly you see them with a great force; then, just like

used bullet cases, empty cartridges, impotent, defeated, depressed -- trying to make something out of life, feeling that all those years of hippiedom were a wastage. Others have gone far ahead; somebody has become the president, somebody has become the governor, and "we were stupid; we were just playing the guitar and the whole world passed us by." They repent.

It is really difficult to find an old hippie. Just one I have found; that is Bapuji, Sheela's father. He will die a hippie. At his age -- he must be near about seventy -- he was living with hippies in northern New York State. Some photographer took a photograph of him; he was sitting naked on a hill ... snow, ice, all around. And he was sitting naked there. Somebody took his photo, and those photos have been coming to me. People think Bapuji is me!

It is printed now, because he looks really beautiful -- naked, sitting on the top. The sun is rising, and all around snow, and he is looking really beautiful. Many people who have found that photo -- it is a postcard now -- go on sending it to me saying, "Osho, it was a surprise to find you sitting here."

I told Sheela, "Tell Bapuji, `don't do such things, because nobody knows you.'" But he will die a hippie.

He brought all his children to me, which no father has done except him. It was he who brought Sheela to me ... forcibly, because she was not interested. But he is not a man to listen to anybody. He said, "Once, you have to come; twice I will not ask, then it is your business. But once I have to force you because you don't know what you are refusing. So forgive me for forcing you, but one time I have to force you."

He brought all his children by and by, and almost all his children are now sannyasins. And once Sheela came she never left me. He asked Sheela, teased her, "Now what about going back to America?"
She said, "I am not going anywhere."

"But," Bapuji said, "I had brought you just to meet him, not to stay."

Sheela said, "But I have to -- this is the place I have been searching for."

He said, "I am happy because I have brought you to the right place: now I am freed of my responsibility. Now whatsoever becomes of you, it will be right."

If you are a parent you will need this much courage -- not to interfere. Open doors of unknown directions to the child so he can explore. He does not know what he has in him, nobody knows.

He has to grope in the dark. Don't make him afraid of darkness, don't make him afraid of failure, don't make him afraid of the unknown. Give him support. When he is going on an unknown journey, send him with all your support, with all your love, with all your blessings.
Don't let him be affected by your fears.

You may have fears, but keep them to yourself. Don't unload those fears on the child because that will be interfering.

After seven years, the next circle of seven years, from seven to fourteen, is a new addition to life: the child's first stirring of sexual energies. But they are only a kind of rehearsal.

To be a parent is a difficult job, so unless you are ready to take that difficult job, don't become a parent. People simply go on becoming fathers and mothers not knowing what they are doing. You are bringing a life into existence; all the care in the world will be needed.

Now when the child starts playing his sexual rehearsals, that is the time when parents interfere the most, because *they* have been interfered with. All that they know is what has been done to them, so they simply go on doing that to their children.

Societies don't allow sexual rehearsal, at least have not allowed it up to this century -- only within the last two, three decades, and that too only in very advanced countries. Now children are having co-education. But in a country like India, even now co-education starts only at the university level.

The seven-year-old boy and the seven-year-old girl cannot be in the same boarding school. And this is the time for them -- without any risk, without the girl getting pregnant, without any problems arising for their families -- this is the time when they should be allowed all playfulness.

Yes, it will have a sexual color to it, but it is rehearsal; it is not the real drama. And if you don't allow them even the rehearsal and then suddenly one day the curtain opens, and the real drama starts .... And those people don't know what is going on; even a prompter is not there to tell them what to do. You have messed up their life completely.

Those seven years, the second circle in life, is significant as a rehearsal. They will meet, mix, play, become acquainted. And that will help humanity to drop almost ninety percent of perversions.

If the children from seven to fourteen are allowed to be together; to swim together, to be naked before each other, ninety percent of perversions and ninety percent of pornography will simply disappear. Who will bother about it?

When a boy has known so many girls naked, what interest can a magazine like PLAYBOY have for him? When a girl has seen so many boys naked, I don't see that there is any possibility of curiosity about the other; it will simply disappear. They will grow together naturally, not as two different species of animals.

Right now that's how they grow: two different species of animals. They don't belong to one mankind; they are kept separate. A thousand and one barriers are created between them so they cannot have any rehearsal of their sexual life which is going to come.

Because this rehearsal is missing, that's why in people's actual sex life foreplay is missing; and foreplay is so important -- far more important than actual sexual contact, because actual sexual contact lasts only for seconds. It is not nourishment. It simply leaves you in a limbo. You were hoping for so much, and nothing comes out of it.

In Hindi we have a proverb: *kheela pahad nikli chuhia*. `You dug out the whole mountain and you found one rat.' After all the effort -- going to the movies and going to the disco and going to the restaurant, and talking all kinds on nonsense which neither you want nor the other wants to do, but both are talking -- digging the mountain, and in the end, just a rat! Nothing is so frustrating as sex.

Just the other day Vivek brought me one advertisement about a new car, Lagonda; in the advertisement they had a beautiful sentence that I liked. The sentence is: "It is better than sex." I don't care about the car -- the advertisement is beautiful. Certainly if you look around you, you will find a thousand and one things better than sex. Sex is just a rat, and that too after so much huffing and puffing, so much perspiration ... and in the end both feel cheated.

The reason is that you don't know the art of sex; you know only the middle point. It is as if you see a film just in the middle for a few seconds. Naturally you can't make any sense of it; the beginning is missing, the end is missing. Perhaps you simply saw the interval ... where there was nothing.

Man feels ashamed after sex; he turns over and goes to sleep. He simply cannot face the woman. He feels ashamed, that's why he turns to his side and goes to sleep. The woman weeps and cries because this was not what she was hoping for. This is all? Then what is this whole drama all about? But the reason is because the rehearsal part in your life has been canceled by your society. You don't know what foreplay is.

Foreplay is really the most satisfying part in sex. Foreplay is more loving. Sex is simply a biological climax, but the climax of what? -- you have missed everything that could have made it a climax. Do you think you suddenly reach to the climax, missing all the rungs of the ladder? You have to move up the ladder, rung by rung, only then can you reach the climax. Everybody wants the climax.

Now the foolish psychoanalysts and their kind have put an idea in people's minds of orgasm. Now, orgasm is even a higher stage than climax; it needs much more than climax. People are missing climax -- their sexual life is nothing but a kind of relief. Yes, for a moment you feel relieved of a burden, just like a good sneeze. How good it feels afterwards! -- but for how long? How long can you feel good after a sneeze? How many seconds, how many minutes can you brag that "I had such a sneeze, it was great." As the sneeze is gone, with it goes all the joy too.

It was simply something bothering you. You are finished with that botheration, there is a little relaxation. That's the sexual life of most of the people in the world. Some energy was bothering you, was making you heavy; it was turning into a headache. Sex gives you a relief.

But the way children are brought up is almost butchering their whole life. Those seven years of sexual rehearsal are absolutely essential. Girls and boys should be together in schools, in hostels, in swimming pools and beds. They should rehearse for the life which is going to come; they have to get ready for it. And there is no danger, there is no problem, if a child is given total freedom about his growing sexual energy and is not condemned, repressed -- which *is* being done.

A very strange world it is in which you are living. You are born of sex, you will live for sex, your children will be born out of sex -- and sex is the most condemned thing, the greatest sin. And all the religions go on putting this crap in your mind. They have made you almost brown bags.

Only in New Jersey did I come to know what brown bags are. Strange, I don't know whether it happens all over America or only in New Jersey because I have not seen anything else, only New Jersey. In New Jersey when I used to go to drive in the morning, everybody was coming with a brown bag full of all crap, putting it by the side of the road.

I enquired, "What is the matter? Couldn't they have found any other color? A *brown* bag?" But then I thought perhaps that's exactly right. Most of the people are simply brown bags. Never open anybody.

It happened in my childhood: India became independent but the British government had left some Indian states. India was in two separate sections; only one was under British rule. There were small pockets all

over India of Indian states which were still ruled by Indian kings. They were under British government -- their foreign policy was ruled by the British government, but otherwise in their internal policy they were completely free.

When the Britishers left India they left it in a mess, in a real mess. First, they divided India and Pakistan; second they left the Indian states absolutely in a limbo, without making any decision about them. The idea was to create a chaos, and they had *already* created a chaos because there were so many Indian states. Now the question was, were they independent nations? Were they part of India and would their foreign policy be ruled by India, or were they part of Pakistan and would their foreign policy be ruled by Pakistan?

Nothing was decided, the whole question was not decided. And the Indian states constituted almost half of India. The trouble was more complicated because in some Indian states the major population was Hindu and the king was Mohammedan; in some Indian states the major population was Mohammedan and the king was Hindu. Kashmir was ninety percent Mohammedan, but the king was Hindu. Hyderabad was ninety percent Hindu, but the king was Mohammedan.

Just close to my town, beyond the river, was a small state, Bhopal. The king was Mohammedan, the population was Hindu, so everywhere there were riots because the population wanted the state to merge with India, and the king wanted to merge it with Pakistan because he was Mohammedan. But it was in the middle of India so it was not easy to merge with Pakistan. There was a great fight between the king's forces and the population, and we were just on the other side of the river. We could see from this side people being killed on the other side.

We caught four dead people who were killed by the forces of the king; somehow they must have fallen in the river, and they came to our side so we caught hold of them. Naturally, I had to persuade people, "This is not good. They have been fighting for the freedom of the country; they wanted the country to merge into India -- you should not leave them like that."

They wanted to throw them into the river and be finished: who could be bothered with them? But somehow I gathered a few young people, and then a few old people felt ashamed and they came.

But first, before we could do anything they had to be postmortemed, so we took them to the hospital. The postmortem place was almost two furlongs away behind the hospital, in the jungle. One can understand that they were cutting up bodies ... the smell and everything, so they had made the place that far away outside the city. But we had to carry these four corpses.

That was the first time I saw a brown bag open. The doctor was the father of one of my friends so he allowed me in. He said, "You can see how man looks inside," and he opened the bodies. It was really shocking to see how man looks inside. And this was only the body: later on I saw the postmortem of the mind also. Compared to that it is nothing, this is only the poor body. Your mind is so rich in crap ....

That day one thing happened that I have to tell you, although it is not concerned with what I was going to tell you -- but it must be concerned in some way, otherwise why should I remember it?

When we were carrying out the bodies after they were postmortemed .... They put them together again and covered them. One of the leaders of my town, Shri Nath Batt, had always felt as if I was his enemy, for the simple reason that I was a friend of his son and he thought I was corrupting him -- and in a way he was right. By chance it happened that we were carrying a corpse together; I was ahead, holding both the poles at the front of the stretcher, and Shri Nath Batt was behind me holding the end of the two poles.

The head of the man, the dead man, was at my end, and the legs at his end. I had just read somewhere that when a man dies of course he loses all control -- control over the bladder also, so if you put his head upwards and his legs downwards .... I thought, "This is a good chance to see whether that idea is right or wrong," so I just raised the poles .... And you should have seen what happened -- because that corpse pissed and Shri Nath Batt ran away!

And we could not persuade him to come back. He said, "I cannot. Have you ever heard of a dead man pissing? It is a ghost!"

I told him, "You are the leader."

He said, "To hell with the leader! I don't want to be the leader if this is the kind of work I have to do. And I've always known you -- from the very beginning. Why did you raise those poles?"

I said, "I don't know, it must have been the ghost. I suddenly felt like somebody was raising my hands up; I am not at all responsible." I had to drag that body alone, for two furlongs, to the hospital.

Shri Nath Batt was in the town telling everybody, "This boy is going to kill somebody someday. Today just by God's grace I am saved. That ghost just pissed over me, on my clothes. And that boy persuaded me: `You have to come because you are the leader; otherwise what will people think? -- a leader in times of

need, missing. Then remember, at voting time I will not be of any help.' So I went there, but I never thought that he would do such a thing to me."

These people all around the world are really brown bags, full of everything rotten that you can conceive, for the simple reason that they have not been allowed to grow in the natural way. They have not been allowed to accept themselves. They all have become ghosts. They are not authentically real people, they are only shadows of someone they could have been; they are only shadows.

The second circle of seven years is immensely important because it will prepare you for the coming seven years. If you have done the homework rightly, if you have played with your sexual energy just in the spirit of a sportsman -- and at that time, that is the only spirit you will have -- you will not become a pervert, a homosexual.

All kinds of strange things will not come to your mind because you are moving naturally with the other sex, the other sex is moving with you; there is no hindrance, and you are not doing anything wrong against anybody. Your conscience is clear because nobody has put into your conscience ideas of what is right, what is wrong: you are simply being whatever you are.

Then from fourteen to twenty-one your sex matures. And this is significant to understand: if the rehearsal has gone well, in the seven years when your sex matures a very strange thing happens that you may not have ever thought about, because you have not been given the chance. I said to you that the second seven years, from seven to fourteen, give you a glimpse of foreplay. The third seven years give you a glimpse of afterplay. You are still together with girls or boys, but now a new phase starts in your being: you start falling in love.

It is still not a biological interest. You are not interested in producing children, you are not interested in becoming husbands and wives, no. These are the years of romantic play. You are more interested in beauty, in love, in poetry, in sculpture -- which are all different phases of romanticism. And unless a man has some romantic quality he will never know what afterplay is. Sex is just in the middle.

The longer the foreplay, the better the possibility of reaching the climax; the better the possibility of reaching the climax, the better opening for afterplay. And unless a couple knows afterplay they will never know what sex in its completion is.

Now there are sexologists who are teaching foreplay. A taught foreplay is not the real thing, but they *are* teaching it -- at least they have recognized the fact that without foreplay sex cannot reach the climax. But they are at a loss how to teach afterplay because when a person has reached the climax he is no longer interested: he is finished, the job is done. For that it needs a romantic mind, a poetic mind, a mind that knows how to be thankful, how to be grateful.

The person, the woman or the man who has brought you to such a climax, needs some gratitude -- afterplay is your gratitude. And unless there is afterplay it simply means your sex is incomplete; and incomplete sex is the cause of all the troubles that man goes through.

Sex can become orgasmic only when afterplay and foreplay are completely balanced. Just in their balance the climax turns into orgasm.

And the word "orgasm" has to be understood.

It means that your whole being -- body, mind, soul, everything -- becomes involved, organically involved.

Then it becomes a moment of meditation.

To me, if your sex does not become finally a moment of meditation, you have not known what sex is. You have only heard about it, you have read about it; and the people who have been writing about it know nothing about it.

I have read hundreds of books on sexology by people who are thought to be great experts, and they *are* experts, but they know nothing about the innermost shrine where meditation blossoms.

Just as children are born by ordinary sex, meditation is born by extraordinary sex.

Animals can produce children; there is nothing special about it. It is only man who can produce the experience of meditation as the center of his orgasmic feeling. This is possible only if from fourteen to twenty-one young people are allowed to have romantic freedom.

From twenty-one to twenty-eight is the time when they can settle. They can choose a partner. And they are capable of choosing now; through all the experience of the past two circles they can choose the right partner. There is nobody else who can do it for you. It is something that is more like a hunch -- not arithmetic, not astrology, not palmistry, not I-Ching, nothing is going to do.

It is a hunch: coming in contact with many, many people suddenly something clicks which had never clicked with anybody else. And it clicks with so much certainty and so absolutely, that you cannot even doubt it. Even if you try to doubt it, you cannot, the certainty is so tremendous. With this click you settle.

Between twenty-one and twenty-eight somewhere, if everything goes smoothly the way I am saying, without interference from others, then you settle. And the most pleasant period of life comes from twenty-eight to thirty-five -- the most joyous, the most peaceful and harmonious because two persons start melting and merging into each other.

From thirty-five to forty-two, a new step, a new door opens. If up to thirty-five you have felt deep harmony, an orgasmic feeling, and you have discovered meditation through it, then from thirty-five to forty-two you will help each other go more and more into that meditation without sex, because sex at this point starts looking childish, juvenile.

Forty-two is the right time when a person should be able to know exactly who he is. From forty-two to forty-nine he gets deeper and deeper into meditation, more and more into himself, and helps the partner in the same way. They become friends. There is no more husband and there is no more wife; that time has passed. It has given its richness to your life; now there is something higher, higher than love.

That is friendliness, a compassionate relationship to help the other to go deeper into himself, to become more independent, to become more alone -- just like two tall trees standing separate but still close to each other, or two pillars in a temple supporting the same roof -- standing so close, but so separate and so independent and so alone.

From forty-nine to fifty-six this aloneness becomes your focus of being. Everything in the world loses meaning. The only thing meaningful that remains is this aloneness.

From fifty-six to sixty-three you become absolutely what you are going to become: the potential blossoms.

From sixty-three to seventy you start getting ready to drop the body. Now you know you are not the body, you know you are not the mind either. The body was known as separate from you somewhere when you were thirty-five. That the mind is separate from you was known somewhere when you were forty-nine. Now, everything else drops except the witnessing self. Just the pure awareness, the flame of awareness remains with you, and this is the preparation for death.

Seventy is the natural life span for man. And if things move in this natural course then he dies with tremendous joy, with great ecstasy, feeling immensely blessed that his life has not been meaningless, that at least he has found his home. And because of this richness, this fulfillment, he is capable of blessing the whole existence.

Just to be near such a person when he is dying is a great opportunity. You will feel, as he leaves his body, some invisible flowers falling upon you. Although you cannot see them, you can feel them.

It has been always a great moment in the lives of disciples when the Master leaves the body. And it is possible because the Master can know when he is going to leave the body -- he can collect all those who have been his fellow travelers moving in the same way. Now that he is leaving he would like to give you his last gift.

As the Master opens his wings towards the other world you will feel the breeze which is incomparable. There is nothing in life to which it can be compared.

It is sheer joy, so pure that even to have a little taste of it is enough to transform your whole life.

From Darkness to Light

Chapter #4
Chapter title: The death penalty: not punishment but revenge

3 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
WOULD YOU PLEASE COMMENT ON THE DEATH PENALTY?

The death penalty is a degrading proof of man's inhumanity to man. It shows that man is still living in the barbarous age. Civilization still remains an idea -- it has not become a reality.

The death penalty is so idiotic that you will have to look from all the aspects to understand why such an idiotic thing has continued in all the civilizations, cultures, nations. Even in a few countries where it was dropped it has been adopted again. In a few other countries where it has been dropped, it has been replaced by life imprisonment -- which is worse than the death penalty itself. It is better to die in a single moment than to go on dying slowly for fifty years, sixty years.

Changing from the death penalty to a life sentence is going not towards civilization, it is going still deeper into barbarous, inhuman darkness, unconsciousness.

The first thing to remember is that the death penalty is not really a punishment. If you cannot give life as a reward, you cannot give death as a penalty. This is a simple logic, there cannot be two opinions about it. If you cannot give life to people, what right have you to take their life?

I am reminded of a true story. It happened that two criminals were in search of a treasure that was hidden in a castle. Many people had tried but had not found the way; somehow these criminals stumbled upon the treasure. The treasure was so vast that one of the two was not willing to divide it. The only way was to kill the other, but in killing the other he might get caught. There was danger, and now he could not take any risk because the whole treasure was in his hands.

He managed a very cunning way. He disappeared and spread the rumor that he had been murdered, and he left all the evidence that would prove that his friend was the murderer. The friend was caught with all the proofs: his revolver was there; two bullets were missing, and his fingerprints were on the revolver. His handkerchief with his name embroidered on it had fallen .... And only he knew the place where the friend was hiding in the jungles against the police, because they had done other crimes also, and there was a price on both of them to be caught alive or dead.

He could not prove his innocence; there was no way -- everything went against him. He was given the death penalty. He knew he had not murdered his friend; he knew that this whole thing was a plot. His friend was not dead; it was just to keep the whole treasure, that the friend had removed him in a legal way, out of the way.

But he escaped from the prison before he was executed. After twelve years he came into the court, dragging the dead body of a very famous politician, a rich man of the city, and he told the court -- it was the same judge -- "I have murdered this man, and I dare you to punish me. But first let me tell you the whole story. I am the man who twelve years ago you had sentenced to death. I escaped from the prison because I was absolutely innocent, but I had no proof."

In fact innocence has never any proof. Proofs are for the crime or against the crime, but innocence has no proof.

He said, "Now I have murdered the man you charged me twelve years ago for having murdered -- this is the man. If your first judgment was right then you cannot punish me again for the same murder because that man was murdered twelve years ago. And if your first judgment was not right, how can you be sure that your second judgment is going to be right?"

Can you punish a man for murdering the same man twice?
It is really very difficult to decide.

He said, "The only crime I have committed is escaping from the jail, but can you call it a crime? When you punish an innocent man with death, who is the criminal -- you or me?

"And this man plotted the whole thing; he managed all those proofs because he had my revolver, he had my handkerchief. He managed all those proofs, escaped from there with the treasure that we had both found,

became a rich man, famous. He changed his name, his personality, shaved off his beard, changed his hair-do, and became respectable; he opened a hospital, a school, made a temple. And this is the man who managed the plot to show he had been murdered.

"In that way he was saved from the punishment for other crimes for which the police were searching for him; now he has been murdered -- so that file is closed. He killed two birds by one stone: he killed me, not directly, but through a legal procedure. He used all you idiots to kill me, so that he would become the whole owner of the treasure -- and he did. By the same strategy he removed all crimes against him. The file was closed, the man was dead -- of course, his body was not found. The murderer had been very clever, because he was a known criminal."

The story has many implications. The man asked, "If I was sentenced to death and I had not escaped and was executed, what would have been the case now? If it had come to be known that the man thought to be murdered is alive, would you be able to give me my life back? If you cannot give my life back, what right have you to take it away?"

It is said the judge resigned, apologized to the man and said, "Perhaps I have done many crimes in my life."

A strange thing all over the world is that unless you are proved innocent, you are guilty. This goes against all humanitarian ideals, democracy, freedom, respect for individuality; it goes against all. The rule should be: unless you are proved guilty you are innocent. Yes, it is said in words, but in reality the case is just the opposite.

For example, this city, Rajneeshpuram, is, in the opinion of the attorney general of Oregon, illegal. It is just an opinion. He is not a judge; he has to go before the court to prove it. Unless he proves that the city is guilty of being illegal, the city is legal, we are innocent. Until guilt is proved, innocence needs no proof. But this is not the case.

Although America goes on claiming to be the greatest democracy in the world, it is sheer bullshit. The Supreme Court of America goes on declaring that unless a person is proved guilty, he is innocent. Innocence needs no proof; otherwise it would be impossible for anybody to live. If everybody has to prove his innocence; otherwise he is a guilty man and he should be thrown into jail because he cannot prove his innocence ....

How do you prove your innocence? Innocence is not an act, it leaves no traces behind, no evidence. So the Supreme Court says, "This is our standpoint: Unless a man is proved guilty, he is innocent." But this is only *said*, because our city is already being regarded by the state government, by the federal government, as illegal -- without it having been proved before a court.

The case is still in the court. The court is theirs, but they cannot wait even for the court to decide. The federal government has stopped giving the money that was due to the city; not only that, the federal government has asked that the money that they have given for the past two years should be returned. For two years the city was legal. And what support have they given? -- two hundred and sixty-five dollars!

I would like the mayor of your city to return the money with interest. Such a poor government, giving such a great support to the city, certainly needs at least bank-rate interest on the great sum of two hundred and sixty-five dollars.

These nuts think they are democratic.

The state government has stopped giving their share. The attorney general has been forcing the police authorities to declare our city's police also illegal. This is strange. You have not proved us guilty, you *cannot* prove us guilty; in fact your own court has incorporated the city with all legalities fulfilled. For two years your governments -- state and federal both -- have been accepting the city, training the police, having its police department in the city. You arrange the elections for the mayor, for the council.

Everything proves that the city is legal. Just one man who wants to rise in political power, who wants to become the next governor, is in need of us. Without our support in Oregon nobody can become the governor. But our support is a strange kind of support: anybody who wants to win an election has to be against us. Just being against us is enough to gain the support of all the bigots, of all the Christians, of all the orthodox, conventional people, of all those who think that Oregon is *their* property. Just to be against us ....

Without proving in a court -- and even if you prove in one court that does not mean that you have proved it. We can appeal. The case will not be decided for at least twenty to thirty years -- not before that. It will have to go up to the Supreme Court of the United States.

We are not going to be humiliated in any way. And when the law is in our favor, the whole democratic

concept is behind us, all the values that democracy cherishes are in our support, there is no reason at all .... But they have started accepting us as illegal.

This is how man goes on saying one thing and goes on doing just its opposite. He talks about being civilized, cultured -- he is not civilized, not cultured. The death penalty is a proof enough.

This is the rule of a barbarous society: An eye for an eye, and a head for a head. If somebody cuts off one of your hands, then in a barbarous society, this is a simple law: one of his hands should be cut off.

The same has been carried down the ages. The death penalty is exactly the same law: An eye for an eye. If a man is thought to have murdered somebody, then he should be murdered. But it is strange: if killing somebody is a crime, then how can you remove crime from society by committing the same crime again? There was one man murdered; now there are two men murdered. And it is not certain that this man murdered that man, because to prove a murder is not an easy thing.

If murder is wrong, then whether it is committed by the man or by the society and its court, makes no difference.

Killing certainly is a crime.

The death penalty is a crime committed by the society against a single individual, who is helpless.

I cannot call it a penalty, it is a crime.

And you can understand why it is committed: it is a revenge. Society is taking revenge because the man did not follow the rules of the society; the society is ready to kill him. But nobody bothers that when somebody murders, it shows that man is psychologically sick. Rather than sending him to imprisonment or to be executed, he should be sent into a nursing home where he can be taken care of -- physically, psychologically, spiritually. He is *sick*. He needs all the compassion of the society; there is no question of penalty, punishment.

Yes, it is true, one man is murdered; but we cannot do anything about it. By murdering this man do you think the other will come back to life? If that were possible, I would be all in support of this man being removed -- he is not worth being part of the society -- and the other should be revived.

But that does not happen. The other is gone forever; there is no way to revive him. Yes, you can do one thing, you can kill this man too. You are trying to wash blood with blood, mud with mud. You are not aware of what has happened in history in many cases.

Three hundred years ago, in many cultures the madman was thought to be pretending. In many other cultures he was thought to be possessed by ghosts. In other cultures he was thought to be mad, but treatable by punishment. And these were the three ways mad people were taken care of.

They were treated by beatings -- strange treatment! -- and by taking their blood out. Now you give blood transfusions; they used to do just the opposite -- they used to take the blood out of the man. It was thought that he had too much energy. Naturally when his blood was taken out he became weak; he started showing signs of weakness because so much blood was taken out, and it was thought they had cured him of his madness.

By beating a man, naturally once in a while it used to happen that the man came to his senses. It is almost as if a man is asleep and you start beating him and he wakes up. A madman has fallen out of his conscious mind. If you beat him too hard, once in a while it may happen that he wakes up into his consciousness again. That became a proof that beating is the right treatment. But is used to happen only once in a while; ninety-nine percent of the cases were unnecessarily beaten. But that one exception was the rule.

It was thought that he was possessed by spirits, ghosts; then too beat him, because if he is possessed by ghosts the beating will reach the ghost, not him. You are not beating him, you are really beating the ghosts who are possessing him, and because of the beating they will escape. And once in a while, but just once in a while, that is one percent, no more than that ....

I have been in one place -- it was very famous for mad people. Hundreds of mad people were brought to that place. It was on the bank of a river, a temple, and the priest must have been a butcher for at least a few hundred lives. He *looked* like a butcher and he gave a good beating. The mad people were chained, given a good beating, no food, and very strong laxatives. And I have seen that once in a while a person came to his senses.

Strong laxatives for a few days with no food cleaned his inner system. Beatings brought him back a little consciousness. No food, hunger -- a hungry man cannot afford to be mad because his body is in such torture. To be mad you need a little bit of comfort in your life situation.

You can see it: the more comfortable a society, the more luxurious, affluent a culture, the more people

go mad. The more poor a society -- starving, hungry -- the less people go mad. Madness needs, in the first place, a mind. But a hungry person has no nourishment for the mind. He is undernourished: his mind is not in a situation to go nuts. For that the mind needs more energy than ordinarily is involved in life.

Madness is a rich man's disease. The poor man cannot afford it.

So when you keep a person hungry and give him laxatives, it cleanses his inner system, makes him so hungry that he becomes bodily-oriented. He forgets the mind, the question is the body. He is no longer interested in mind and mind games.

Madness is a mind game.

So once in a while I have seen people being cured there, but that one percent cured would spread the rumor all around, and hundreds of people were coming there. The temple became very rich. I had gone there many times to see it but only once did I meet a man who had been cured; others went back to their homes just beaten, hungry, starved, more sick, more weak. Many died through that priest's treatment.

But in India if the treatment is being given in a temple, a sacred place, by the priest, it is not a crime if you die; in fact you are fortunate that you are dying in a sacred place. You will be born on a higher level of consciousness; so it is not a crime.

But I spoke against the man wherever I went and I said, "This is absolutely criminal. What authority has he or what medical qualifications has he? Is he a psychiatrist, physiologist? -- he is only a priest." But priests have been treating mad people for centuries, in the same way, all over the world.

Now we know that a mad person cannot be treated this way. Mad people were put into prison, in isolated cells. Still that is happening around the world because we don't know what to do. Just to hide our ignorance we put the mad person into jail, so we can forget about him; at least we can go on ignoring that he exists.

In my town one of my friends' uncles was mad. They were rich people. I used to go in their house often, but even I became aware only after years that one of his uncles was kept in an underground basement, chained.

I said, "Why?"

They said, "He is mad. There were only two ways: either we keep him in our own house, chained .... And of course we cannot keep him chained in the house; otherwise people will be coming and everybody will feel worried and concerned. And his children, his wife, watching their father, their husband .... And it is against our family's reputation to send him to prison, so we found this way: we have imprisoned him underground. His food is being taken to him by a servant; otherwise nobody goes to see him, nobody goes to meet him."

I persuaded my friend, "I would like to meet your uncle."

He said, "But I cannot come with you -- he is a dangerous man, he is mad! Although he is chained he can do anything."

I said, "He can at the most kill me. You just remain behind me so if I am killed you escape, but I would like to go."

Because I insisted, he managed to get the key from the servant who used to take the food. In thirty years I was the first person from the outside world, other than the servant, who had met him; and that man may have been mad -- I cannot say -- but now he was not mad. But nobody was ready to listen to him because all mad people say, "We are not mad."

So when he said this to the servant, "Tell my family that I am not mad," the servant simply laughed. He even told the family but nobody took any note of it.

When I saw the man, I sat with him, I talked with him. He was as sane as anybody else in the world -- perhaps a little more, because he said one thing to me: "Being here for thirty years has been a tremendous experience. In fact I feel fortunate that I am out of your mad world. They think I am mad -- let them think that, there is no harm -- but in fact I am fortunate that I am out of your mad world. What do you think?" he said to me.

I said, "You are absolutely right. The world outside is far madder than when you left it thirty years before. In thirty years there has been great evolution in everything -- in madness too. You stop saying to people that you are not mad; otherwise they will take you out. You are living a perfectly beautiful life. You have enough space to walk ...."

He said, "That's the only exercise I can do here -- walking."

And I started to teach him *vipassana*. I said, "You are in such perfect conditions to become a buddha: no worries, no botherations, no disturbances. You are really blessed."

And he started practicing *vipassana*. I told him, "You can practice it sitting, you can practice it walking" -- and he was my first disciple as far as *vipassana* is concerned. And you will be surprised that he died a sannyasin -- died in the basement.

But the last time I had gone to my village, I went to see him. He said, "I'm ready; now you initiate me. My days are numbered, and I would like to die as your sannyasin. I'm your disciple; for twenty years you have been my master and whatever you had promised is fulfilled."

And you could see from his face, from his eyes, that he was not the same person -- a total transformation, a mutation ....

Mad people need methods of meditation so that they can come out of their madness.

The criminals need psychological help, spiritual support.

They are really deep-down sick, and you are punishing sick people. It is not their fault. If somebody murders, that means he has carried a tendency to murder in him for a long time. It is not that somewhere, out of nowhere, suddenly you murder somebody.

In one of the existential novels there is a story: a man is caught -- in fact it is not right to say "caught" because he never tried to escape. He killed a stranger who was sitting on the beach. He came from behind and killed him with a dagger; the man died on the spot. The man was absolutely a stranger; the murderer had never seen his face even, because he killed him from the back. Even after the murder he had not seen his face; he had no idea whom he had murdered.

It was a very strange case -- existentialism has been of great help in bringing strange cases to light. The court asked the man, "We cannot understand why you murdered the man."

He said, "It is not a question of `why' -- I simply wanted to. There are people who try to find excuses to do something that they want to do. I am a simple person: why bother about an excuse? -- just do it if you want to do it."

Now he is saying a truth of tremendous importance. People try to find an excuse: for example, they are angry with you -- they *think* they are angry with *you*; that is not true.

They were carrying that anger -- it was boiling within them, they were sitting on a volcano. They were just waiting for somebody to give them an excuse: you gave the excuse, and they exploded. It seems you are responsible for the explosion. No, you are only an accidental excuse, you are not responsible. Somebody else would have done if you had not. It is just coincidence that you happened to pass by; otherwise, somebody else ....

This murderer says to the court, "I am a simple man; I don't bother about rationalizations and excuses -- I simply wanted to kill. And it was really an exciting experience. When I forced the dagger into the back of that man whom I don't know, who has not done any wrong to me, when the blood dashed out from his back I had the greatest, the most exciting experience in my life.

"I am perfectly happy: you can give me any punishment that you want. I am not going to say that I have not done it, I *have* done it. I wanted to do it for a long time, and it is good that I did it."

Now, what do you want to do with this man? Is he a murderer, or a psychiatric case who has been prevented from having any excitement in his life? Perhaps he has never known love, because if you ask Sigmund Freud, he will say that the dagger is nothing but a symbol of the male's sexual organ, and dashing it into the back of the man is just an effort -- perverted, but an effort -- to have some entry into another body. That's what people are doing all over the world. Making love is entering another's body.

This man is certainly not in the right shape, things are upside down, but what he is doing is simply a sexual act; it has nothing to do with murder. The murder happened; that is just a by-product.

And why does a man want to enter the body of a woman? -- because every implication has its own implications. It is because the man is born out of woman's body. He has come out of the woman's body, and he has never been so comfortable again, and he wants to be back in the womb of the mother.

Every man is searching for his mother's womb. These murderers are also searching for the mother's womb -- of course in a wrong way, unnatural, but they are not responsible for it: your society is responsible for it. If a murder happens then the society should be punished, then the whole society should have to pay the penalty.

Why did it happen in this society? What have you done with the man that he had to commit a murder? Why did he become destructive? -- because nature gives everybody energy which is creative. It becomes destructive only when it is obstructed, when no natural flow is allowed. Whenever energy goes towards the natural it is prevented by society, it is crippled; it is directed into some other direction.

Soon the man is in a confusion. He does not know what is what. He does not know what he is doing,

why he is doing it. The original reasons are left far behind. He has taken so many turns that he has become a jigsaw puzzle.

Nobody needs the death penalty, nobody deserves it. In fact, not only the death penalty, no other kind of punishment is right, because punishment never cures the person.

Every day the number of criminals goes on growing; every day you build more prisons. This is strange. It should not be so. Just the opposite should be the case, because with so many courts and so many punishments and so many prisons, crimes should be less, criminals should be less, slowly, slowly prisons should be less, courts should be less. But that is not happening.

I am reminded that in Great Britain, just one hundred years ago, corporal punishment for stealing was the common thing. And the punishment had to be given in a public square so people could see what happens when you steal -- just to teach them. It would be a lesson to them, that if you steal this happens: a public humiliation. The person had to be naked and lashed till blood started oozing from his body.

But what happened -- just one hundred years ago -- was that the punishment had to be dropped because it was found that when the crowd was there ... and thousands gathered to see -- it was not a good sign. When thousands of people come to see such an ugly scene it shows something in them is wrong. Perhaps they also want to beat someone naked, but they don't have the guts; at least they can see it being done.

That's what you are doing everywhere. You love football: you don't play -- there are professional players -- you watch. You become identified with a certain team of football players and you are so excited, as if you are participants. Just look at the crowd in a stadium: thousands of people so excited, as if their life and death is in question -- shouting, screaming, throwing their caps, their hats, fighting with each other because the person by their side is giving encouragement to the party they oppose.

The football players are playing their games, and the thousands of spectators -- what are they doing? They are also, in a psychological way, participants -- perhaps more excited than the real players. The real players are professionals, that is their business, and these idiots are unnecessarily becoming so hot.

And this is not the whole crowd; the real crowd is sitting by their television sets, millions of them -- listening to commentaries on their radios.

I had a friend in the university; he was a professor, but a fan of hockey matches -- in India, football is not so hot. One day I was sitting in his room and he was listening to the commentary on his small transistor that he used to carry continuously, keeping it close to his ear so he did not miss anything.

I was sitting there and I told him, "I have come to say something to you."

He just told me, "Keep quiet!" and went back to his commentary. And then something happened: he threw the transistor and it broke into pieces.

I said, "What happened?"

He said, "My team, they failed me! I had so much hope for them."

"But," I said, "if your team failed, why did you destroy the transistor?"

He said, "You won't understand. I was in such anger that you should feel fortunate that I did not hit you with the transistor."

"But this would have been too much! First you destroyed the transistor, and I am just sitting waiting here for you to get finished with your transistor, and you wanted to hit me with it," I said.

"Yes, I was so angry," he said, "I could have hit you. For a moment I was just going to and then I changed my mind."

I said, "This is good -- next time I will never be around anyone listening to the commentary on hockey matches. This is dangerous, even to be around."

Now this man is so much involved .... The whole world has become a world of spectators.

What are you seeing in a movie? I don't think you are seeing a movie, you become part of it, you become identified with some character in it. When he falls in love, you fall in love; when he kisses his girlfriend, you are kissing his girlfriend. This is sheer nonsense, but you cannot expect anything more from the humanity that you have got around.

So those spectators in Great Britain, what were they doing? They were so involved in watching that there were pickpockets all around, cutting their pockets. It was brought to the notice of the parliament: "What kind of lesson are you teaching, because exactly there, where the crowd has gathered to learn the lesson, there are people who are cutting others' pockets." And it is easy because those people are so involved they have completely forgotten themselves and their pockets. And that man is being beaten almost to death, and those pickpockets ....

Your whole reasoning is wrong. You cannot teach by punishment.

That's what your jurists, legal experts, politicians, have been saying down the ages: "If we don't punish people, then how are we going to teach them? Then everybody will start committing crime, so we have to go on punishing so people remain afraid."

They think that fear is the only way to teach -- and fear is not the way to teach them at all. What punishment teaches is, it makes people acquainted with fear, so the original shock is no longer there. They know what can happen: "At the most you can beat me. And if one person can take it, I can also take it. And out of a hundred thieves you can catch only one or two persons."

Now, if you are not ready even to take that much risk -- ninety-eight percent success, two percent failure -- then what kind of man are you?

Nobody learns from any punishment. The very person who is being punished, he also does not learn what you want him to learn. Yes, he learns something else: he learns how to become a thick-skin.

Once a person goes into prison, prison becomes his home, because there he finds people of a like mind. There he finds his real society. Outside he was a foreigner; there he is in his own world. They all understand the same language, and there are experts. You may be just an amateur, an apprentice; it may be your first term.

I have heard: one man enters a prison; in the dark cell he sees an old man, resting. The old man asks him, "For how long are you going to be here?"

He says, "For ten years."

The old man says, "Then you can stay close to the door. Just ten years! You seem to be new. I am going to be here for fifty years. You just remain close to the door. Soon the years will be gone and you will be out."

But when you are with experts for ten years, of course you learn all their techniques, strategies, methods, their experience. You will find your jail almost a certain kind of university where crime is taught at government expense. You will find professors of crime, deans of the crime faculty, vice-chancellors, chancellors -- all kinds of people who have done every kind of crime that you can imagine; certainly the newcomer starts learning. And one thing is in the air of every prison .... I have been to many prisons.

It happened that in Madhya Pradesh when I was a professor there, one old man, Mangaldas Pakvasa, was governor of Madhya Pradesh. He was very much interested in me, so much so that although I went on telling him, "Kaka" -- he was known to everybody as *kaka*, uncle -- "I don't believe in God," he said, "Whether you believe it or not, just when you reach, tell God something for this Mangaldas Pakvasa, because I am an old sinner. Being in politics, you know, I have done everything that I should not have done. Now I am getting old."

"But," I said, "you will be dying first, Kaka. Can't you see a simple thing: you will be reaching first. So if you want, you can help *me*, but I cannot help you; I am not going that early!"

"But," he said, "I suspect that I will never be going to heaven. Governors and prime ministers and presidents -- I don't think any of them are going there. This whole company is going to hell!"

He was a very simple and good man. Because he was governor, I had immense dimensions open for me. I asked him, "You give me a general permission: if I want to visit any jail I should be allowed."

He said, "That is no problem." And the biggest jail was in Jabalpur itself; it was the central jail of the whole state -- three thousand diehard criminals. So I used to go almost every Sunday; while he remained governor I continued to go there. And what I saw -- this was the climate, and in other jails also. I went in smaller jails also but the climate was essentially the same.

The climate was that it is not crime that brings you to jail, it is being caught, so if you know right ways to do wrong things .... It is not a question of doing right things; the question is doing wrong things in a right way. And every prisoner learns the right way of doing wrong things in jail. In fact I have talked with prisoners and they said, "We are eager to get out."

I said, "For what?"

They said, "You are a friend, and we don't hide anything from you: we want to get out as soon as possible because we have learned so much, we want to practice. Just the practicals were missing, it was all theoretical knowledge. For practicals you need the society."

Once a person becomes a jailbird, then nowhere will he find himself at ease; sooner or later he will be coming back to jail. And slowly slowly jail becomes his alternative society.

It is more comfortable, he feels more at home; nobody looks down on him, nobody thinks that he is superior and you are inferior. Everybody is a criminal. Nobody is a priest and nobody is a sage and nobody

is a holy man: all are poor human beings with all the weaknesses and frailties.
Outside he finds that he is rejected, abandoned.

In my town there was a permanent jail-goer. He was a very beautiful man; his name was Barkat Mian. He was a Mohammedan. *Mian* is a Mohammedan respectful word exactly like "sir" or the Indian, Hindu, *ji*. If you simply say, "Gandhi" it will not look respectful; you have to say "Gandhiji." For Mohammedans *mian* is simply equivalent to *ji* or "sir".

It was strange that Barkat Mian was a permanent jail-goer, almost nine months in jail, three months outside; and in those three months also, every week he had to go to report to the police station to show that everything was okay and he was here.

But I had a great friendship with that man. My family was very angry; they said, "Why do you keep company with Barkat?" My family used to say to me, "A man is known by his company."

I said, "I understand you: that means Barkat will be known by me, and to give a man a little respectability is not anything bad."

They said, "When will you see things in the right way?"

I said, "I am seeing it exactly the right way. Rather than Barkat degrading me, I am upgrading Barkat. You think his evil is more powerful than my goodness? You don't trust my integrity; you trust Barkat's integrity." I said, "Whatever your opinion, I trust myself. Barkat cannot do any harm to me. If any harm is going to be done it will be done to Barkat by me."

He was really a beautiful man, nice, and he used to tell me, "You should not be around me. If you want to meet me and talk to me, we can manage to meet somewhere outside the town, by the riverbank."

He himself lived near the Mohammedan cemetery where nobody goes unless one dies: one goes only once. He was not allowed to live in the town. In the town nobody was ready to give him a house to rent. Whatsoever rent he was ready to pay, nobody was ready to take it, nobody was going to take him in.

There on the Mohammedan cemetery was a house -- nothing but a shelter for the rainy season, summer. People die in all kinds of climates, not bothering about anybody -- that it is raining and they could wait a little, there is no hurry. But people are people: if they can harass you, they will harass you. They will die when it is raining dogs and cats, or is it cats and dogs? But it makes no difference; when it is raining who is first and who is second does not matter.

So that shelter was just for certain times; people could sit there. But in a small place people don't die every day, only once in a while; so Barkat used to live in that shelter. He said, "You always are welcome in my house" -- that shelter he used to call his house. And of course there was no fear because nobody could steal anything from Barkat. Nobody could even dare to go in the night near Barkat Mian because he was a dangerous man.

Just by the side of my father's store was a big shop, a kind of general store, having all kinds of things. He stole from that. One night he told me, "Tonight I am coming to Mody's shop" -- that was the name of the shop. And he came and he did a good job: he took out all the ornaments and everything, and managed to escape but finally was caught. Not that day -- after two months, in another robbery he was caught, and there it was found that one watch he was wearing was from Mody's store.

So it was worked out and he was forced to confess from where the watch had come to him. And he confessed that it was from Mody's store because that was the only store in the town that had watches to sell. From where else could it come? Everybody's watch came from Mody's store!

But other things were also found in his home, in that shelter where he used to keep his suitcase and things; and a few things he had sold -- so he was sentenced to six months. After six months -- this I call a real gentleman -- after six months, when he was released from the jail .... The jail was in a district which was nearabout sixty miles away. He came in a taxi, stopped the taxi before Mody's store and went in.

Mody stood up, afraid that now there was going to be trouble; this man has been released. Barkat said, "Pay the taxi -- I don't have any money. And you know for six months you have kept me unemployed, so, some money for my pocket."

I was just present there because Mody's store was just next to my father's shop. Mody had to pay the taxi and give Barkat a few rupees. He told Barkat, "Don't come every day," and Barkat said, "Till I manage something I will have to come, because six months you kept me unemployed. You are responsible."

He continued to come every day, and I said to Mody, "Modyji, you go on giving money to Barkat."

He said, "What to do? He can cut my throat -- he is a dangerous man! You don't see: when he comes inside the shop, he shows me a knife. Nobody sees it from the outside because of so many things in the shop. With one hand he asks for the money, with the other hand he shows me a knife, so everybody thinks I

am giving the money happily. You think I am giving it happily?"

I said, "No, I know about the knife because Barkat Mian is my friend and he tells me everything."

I asked Barkat, "How did you become a thief?"

He said, "The first time I was jailed I was absolutely innocent, but I was poor, I could not hire an advocate; and the people who wanted me to be forced into jail had some vested interest.

"My father and mother died when I was very young, fourteen or fifteen, and my other relatives wanted to capture the whole family's possessions -- house, land -- and they wanted to remove me out of their way. They simply managed it. They put something into my bag in my house. And there was no way to get out of it: the thing was found in my bag, and I was sent to jail.

"When I came back, my land was gone, my house was sold, my relatives had managed to disperse everything and distribute everything. I was just on the streets.

"So, first, I was innocent when I went in, but when I came out I was not innocent, because I had come with a certain graduation. I told everybody in jail what had happened to me -- I was only seventeen. They said `Don't be worried, these nine months will be soon finished, but in nine months we will also give you the finishing touches. And you will be able to take revenge on everybody.'

"And I started to take revenge on all the relatives -- this was simply tit for tat. They had forced me to become a thief, and I proved that, okay, now I am a thief. I destroyed this whole gang of my relatives; I stole everything that they had. But by and by I became more and more involved.

"You can have ten cases in which you are saved but in the eleventh you are caught. As you grow older and more efficient, you are caught less. But now there is no problem; in fact imprisonment proves a relaxing place, a holiday from work and worry and all kinds of things.

"A few months in jail are good for health -- a disciplined life: an exact time to get up, to go to work, an exact time to go to sleep. Just enough food to keep you alive; more than that makes you sick."

He said, "I am never sick in jail, unless I pretend and want to be in hospital to escape; otherwise I am never sick. Outside I fall sick, but never inside. And outside is a foreign world and everybody is superior and I am inferior. Only in jail I feel a freedom."

Strange! When he said that, I said, "You say in jail you feel freedom?"

He said, "Yes, only in jail I feel freedom."

What kind of society is this, in which people in jail feel freedom, and outside they feel imprisoned?

And this is almost the story of every criminal. A small thing in the beginning -- maybe he was hungry, maybe he was cold, needed a blanket and just stole a blanket -- small necessities which *should* be fulfilled: otherwise the society should not produce these people. Nobody asks it to produce them.

On the one hand you go on producing people more and more and more, and there are not enough things for them, neither food nor clothes nor shelter. Then what do you want? You are putting people in a situation where they are bound to become criminals.

The world population has to be cut to one third -- if you want crime to disappear.

But nobody wants crime to disappear because the disappearance of crime means the disappearance of your judges, of your advocates, of your law experts, of your parliaments, of your policemen, of your jailers. It will create a big unemployment problem; nobody wants anything to change for the better.

Everybody says things should change for the better, but everybody goes on making things worse, because the worse things are, the more people are employed. The worse things are, the more chances you have to feel good. Criminals are needed for you to feel that you are such a moral, respectable person.

Sinners are needed for saints to feel that they are saints. Without sinners, who will be the saint? If the whole society consisted of good people, do you think you will remember Jesus Christ for two thousand years? For what? It is the criminal society that remembers Jesus Christ for two thousand years.

It is a simple thing to understand. Why do you remember Gautam Buddha? If there were millions of buddhas, awakened people in the world ... what speciality did Gautam Buddha have? He would have been lost in the crowd. But twenty-five centuries have passed and he stands like a pillar, a mountain peak far above you and your heads.

In fact Buddha, Jesus, Mohammed, Mahavira, are not giants -- you are pygmies.

And every giant has an investment in your remaining a pygmy; otherwise he won't be a giant.

This is a great conspiracy.

I am against this whole conspiracy. I am neither a giant nor a pygmy; I have no vested interest at all.

I am just myself.

I don't compare myself with anybody, so nobody is lower than me and nobody is higher than me.

Because of this simple fact I can see directly; there is no vested interest creating diversions to my vision. And this is my immediate response to the question: the death penalty is simply a proof that man still needs to be civilized, needs to be cultured, needs to know human values.

In this world nobody is a criminal, never has been. Yes, there are people ... they need compassion, not imprisonment, not punishment. All prisons should be transformed into psychological nursing homes.

From Darkness to Light

Chapter #5
Chapter title: Successful criminals and cowardly politicians

4 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
HOW COME YOU SPEAK ABOUT POLITICAL LEADERS AND RELIGIOUS LEADERS IN THE SAME TONE -- IS THERE NO DIFFERENCE BETWEEN THEM?

Fundamentally there is no difference at all. Superficially of course there are differences.

The basic desire to be a leader arises in people who are suffering from an inferiority complex. It does not matter whether they move into the political world or into the religious world; the will-to-power is an absolute indication that the man feels himself inferior to others and he wants to prove to the world that it is not so.

It is not only a question of proving to the *world*; through the world he wants to prove it to himself too, that he is not inferior to anybody. The only way mind can manage it is to make everybody inferior to you.

Mind is not your intelligence.

It may sound strange but this is a truth, that mind is not your intelligence. Mind can be intellectual, which is a very poor substitute for intelligence. Intellectuality is mechanical. You can become a great scholar, a great professor, a great philosopher -- just playing with words which are all borrowed, arranging and rearranging thoughts, none of which are your own.

The intellect is absolutely bankrupt.

It has nothing of its own, all is borrowed.

And that's the difference between intelligence and intellect.

Intelligence has an eyesight of its own, a capacity to see into things, into problems.

Intelligence is your born quality.

It cannot be learned, it cannot be nurtured. Everybody is born with intelligence, but the society is in favor of intellect, because the intellectual person is not a real individual, he is phony. He has nothing of his own; he is a beggar, and beggars are not supposed to be emperors, are not supposed to be masters. They are destined to remain slaves.

So your so-called greatest scholars are continuously proving their slavery to the establishment. None of them is a rebel. They are hankering for the prizes and awards the establishment can bestow upon them: respectability, honor. They are all desiring to be Nobel laureates, but to get the Nobel prize you have to sell your soul. You have to accept a thousand and one things that no intelligent person can accept.

You have to support the status quo, the people who are in power, who have the money. You are just a puppet to them. Yes, it is a very mutual conspiracy: they give you the Nobel prize, they give you honorary doctorates, they make you world famous; in return you support their exploitation, their oppression, and whatever nonsense they are doing. You have to become a protecting wall.

And of course the world is going to listen to you because you are a Nobel prize winner, honored by Oxford, by Cambridge, by Harvard. The ordinary people, the common masses are bound to listen to you.

If you are supporting the society then naturally there is nothing wrong with the society; there is no need to change it. The problems are not created by the society but by the "anti-social" elements. And who are the anti-social elements? All the rebels are anti-social elements. It is these people who provoke the masses, steal their souls, make them aware that they also are human beings, not cattle. These are anti-social elements; they have to be destroyed.

Either they have to be purchased in some way ... give them a Nobel prize, and purchase them; give them honorary doctorates and purchase them. If they refuse to be purchased then society has all the ways to condemn them.

Their books will not be published by the great publishers, because those great publications are owned by the vested interests. Their names will disappear from the newspapers, from the magazines, from the media. They will live almost as if they are not, as if they don't exist.

This is a far superior way to destroy somebody than crucifying. At least when you crucify a person you give him immense publicity. Two thousand years have passed: Jesus is still hanging on the cross. He has become almost an eternal advertisement. Wherever you go you will see the cross -- on the graveyard, on the churches, on the vehicles of the Red Cross Society.

Now this is free publicity for two thousand years! Isabel, you should learn something! Not a single cent has been wasted. Jesus was certainly a Jew, not only by birth but by his very spirit. He managed his own crucifixion, and created publicity which goes on increasing.

It is a very essential thing to understand, that the establishment first tries to persuade you, to bribe you. When it fails in purchasing and bribing you, then it comes into its true color: then it starts destroying you. And it has learned through the centuries that poisoning a Socrates is not good. You killed the man, but you made him immortal; you imprinted his message on the very soul of humanity. You proved foolish -- it was not the right way.

Crucifying Jesus was not the way to destroy him. You have *saved* him.

Now the modern status quo, establishment, vested interests, are far more clever. If Jesus comes back he should not be afraid that he is going to be crucified again. No, this time it is going to be worse: he will be ignored. To be crucified does not take your dignity, but to be *ignored* .... Nobody bothers about you, nobody pays any attention, nobody is for or against you. This is real humiliation that is being done.

But intellectuals are not capable of resisting; they don't have the guts, they can't have, because all that they have is borrowed. They are easily purchasable, cheap. But they become a very significant protective wall around the establishment. People look towards them with respect. People think that if a Nobel prize winner is saying something it must be right -- as if by winning the Nobel prize one attains to enlightenment, nirvana!

It is a political game. It is *all* politics.

Once in a while they go on giving a Nobel prize to a Russian scientist, to some scientist whom they would like to get out of Russia; his being in Russia is dangerous for them. He is close to finding something -- or he has found it already -- in which they are far behind.

Now you see the ways of the politicians? Give the man a Nobel prize -- now you create trouble. The scientist is not capable of resisting the temptation of accepting the Nobel prize, because that is the world's greatest honor. It does not happen to everybody; it happens once in a while to one individual in millions.

Now, a poor scientist, howsoever great a scientist he may be -- as a man he is a poor man with all the desires to be famous, to be well known. Now, the politicians have put him into a dilemma: if he accepts the Nobel prize he goes against the Russian establishment because the Russian establishment knows perfectly well -- politicians know each other well; nobody knows them as well as they know each other. They speak the same language, they work the same strategies.

The Russian politicians know why the Nobel prize has been given to this man. By giving the Nobel prize a rift has been created between the man and the Soviet government. The Soviet pressure will be: "Reject the Nobel prize. It comes from the capitalist world; it is not an honor, in fact it is an insult. Reject it, and if you don't reject it then you will be in trouble."

And it has happened with many people: either they have been imprisoned ... that's what the politicians of the other side wanted, that they should be imprisoned so their work is spoiled. They may have been coming close to something which may have made Russia the most powerful nation in the world. They have disrupted it; they have sabotaged it in a very clever way -- without interfering, without saying a single world.

Or if the man has a world-wide reputation already -- which scientists generally don't have ... perhaps a literary person, a poet, a novelist may have. If the person has a world-wide reputation, then from all capitalist countries all the intellectuals, their institutions, academies and societies will start a great campaign and movement against the Russian government.

Now, the Russian government has only two choices: either to release that man and stop this campaign .... But they cannot keep this man any longer in the country; he has become an enemy. And now he is in the hands of the enemies, he can become an informer. He is dangerous -- he has to be expelled. That too is good for the capitalist world. Once the man is expelled he is received with great honor all over the capitalist world; he is made a hero.

If you look into the ways the politicians go on doing things you will be surprised. But they succeed only with intellectuals, because intellectuals are really not intelligent people. If they were intelligent then nobody could manipulate them, neither the communist nor the capitalist; nobody would be capable of manipulating them. It would be impossible; they would see things clearly.

Intelligence is of the soul.

Intellect is of the mind.

Mind is just garbage. Mind is that which has been given to you by others. The whole collection, the whole junkyard all kinds of people have been throwing in you -- that is your mind. That mind continuously suffers from an inferiority complex, is bound to suffer: it has nothing of its own, it has no ground underneath its feet.

The mind wants power, prestige.

It can have power through politics, which is the criminal's way. If your mind has a criminal tendency then you will follow the path of politics. Politicians and criminals are not basically different people.

Politicians are successful criminals.

Criminals are unsuccessful politicians.

Criminals are poor, pitiable. They had tried but they failed. Politicians are of the same tribe, with only one difference: they have succeeded.

And in this world success makes everything right. What you have done, how you have arrived, what method and means you have used -- who bothers about it? When you are successful it is enough proof that you are a man of tremendous capacity. Your success is the proof.

And when you have failed, your failure is also a proof that you were hankering for the moon; you were just foolish. Try to walk on the earth, don't try to fly towards the moon; otherwise you will fall and get multiple fractures. That's what poor criminals have got -- multiple fractures.

But the mind of the politician and the criminal is the same. Those who are not courageous enough will go in a way which can lead either to the world of criminals or to the world of politicians. Of course, of the hundred people who will walk on the path, ninety-nine will go to the world of criminals; ninety-nine will be in the jails. One percent will also be in jail, but of a different kind: it is called the White House.

All kinds of black deeds -- naturally you have to call the house the "White House" to hide them.

I have heard: a black man, very old, hair all white, was following a woman, a young girl -- must have been of the age of his grandchildren -- with such lustful eyes that another old man, his friend, stopped him and said, "This does not suit you. It was okay at one time, but all your hair has become white, and you are following that girl with such dirty eyes -- everybody is shocked."

Do you know what the man said? He said, "You will never understand anything. My hair is white, but that doesn't mean that my heart has become white: it is still black and it is going to remain black. Even if I were dead and this girl passed by my side, I would have opened my eyes and looked with the same lustful eyes. What has hair to do with it? What kind of argument are you giving to me, that `your hair is white'? Let my hair be white -- I am not!" But white hair helps you to hide black deeds.

I have always wondered why they call this topmost criminal place in the world the White House. Perhaps unknowingly the idea came from their unconscious that everything inside is going to be black, but from the outside you have to keep a white face, everything clean.

One person reaches to the White House, ninety-nine to the black houses.

So there are people who are not courageous enough to take this risk -- ninety-nine percent possibility of failing, and only one percent possibility of succeeding. They want far surer ground. Religion provides that ground: there is no failure in it.

You become religious, you become a great religious leader. If you succeed you become a great saint; if you don't succeed, still you are a small saint, you don't fail. The smallest saint is still a saint -- the lowliest priest is still in the same line as the pope. In religion there is no failure. So, cowardly people -- who are as much interested in gaining power, who are suffering as much from an inferiority complex, who are on a power trip but don't have the guts to follow the criminal path -- find the path of righteousness, ascetism, morality, prayer.

By becoming a saint they will also attain to power. Of course, this power cannot be very effective. They cannot become Alexander the Great, Adolf Hitler, Joseph Stalin; they cannot have millions of lives in their hands -- and now such politicians have the whole of humanity's life in their hands. Of course these saints can't have that much, but in a certain way, from a different aspect, they are more powerful because the politicians will come to touch their feet, the presidents will come to bow down in respect to them.

The politician does everything according to a particular strategy. If just before the elections President Reagan goes to the Vatican to pay respects to the Catholic pope, it is not accidental, it is preplanned. When Reagan goes to the Vatican and gives his respects to the Catholic pope, all the Catholics of America are, without much effort, converted to giving him votes: this is the right man.

All the bishops, all the cardinals in America will now tell their congregations that Reagan is our man. Now, to persuade so many Catholics in America ... if he had to go from home to home it would have taken eternity. And how many stupid things politicians have to do! They have to go on kissing all kinds of children -- their noses are running and they are kissing them .... The politician has to do it.

This is easier, to go to the pope -- just kiss his hand and millions of Catholics are on your side. And the pope blesses you: that way he feels far superior to the presidents, prime ministers, kings, queens. Of course his power is only airy-fairy, but you enjoy it. It has nothing substantial in it, it is hollow inside. But it does not matter, because when the presidents and the prime ministers come, the whole media is there, all the newspapers, all the television stations of the world, all the radio stations are talking about the pope -- you can feel a certain gratification. But the gratification is of the same desire -- the will-to-power.

That's why I go on talking about the political leaders and the religious leaders without making any distinction -- because there is no distinction at all, only a superficial distinction. Their psyches are functioning in the same way.

Neither the religious leader nor the politician is interested in the people whom they pretend to lead.

They are interested in being leaders -- and of course the leader cannot be without the led, so it is a necessity to go on promising the people things. Politicians promise them things of this world; religious leaders promise them things of the other world. But do you see any difference in what they are doing? Both are promising so that you go on following them, afraid to get lost somewhere else, because if you lose the path then you will miss the promise.

The promise keeps you with the crowd -- and promises don't cost anything. You can promise anything. Promises are always for tomorrow, and tomorrow never comes. And you are not going to live here forever.

Just look at past history. All politicians have been promising people things which have not materialized in thousands of years. Thousands of political leaders have been promising the same things. How blind humanity must be!

The promises have not changed -- that means certainly nothing has been achieved. The same promises are being given to you and you go on following, hoping.

Hope is the greatest drug that man has invented.

Strange, that religious people are against drugs; politicians are also against drugs. Politicians make laws against drugs, religious people create hell and punishment against drugs.

Why are they so afraid of drugs?

It needs a deep search, investigation. They are afraid of drugs because drugs are competitors to them. LSD can give you hallucinations of heaven. That's the trouble. No religion can afford to allow people to use LSD. LSD is not dangerous; taken in the right proportions, under medical care, it can be tremendously helpful in religious growth.

But religions are not ready to allow it for the simple reason that if LSD can give you a beautiful experience -- hallucinatory, but still it is an experience and tremendously satisfying, fulfilling -- then just promises will look like dry bones without any juice in them. Only idiots perhaps may continue to chew the

dry bones.

Dogs do that. They chew dry bones and enjoy very much, not knowing what is happening. When they chew dry bones those dry bones hurt their mouths and their mouths start bleeding. The more they chew, the more bleeding happens. And blood goes through their throat and they think -- logically enough -- that the blood is coming from the bone. Now, how to explain to a dog that, "it is your own blood; the bone is absolutely dry."

So perhaps a few idiots may still continue to go to the churches, but intelligent people will stop. Rather, when they feel the urge to have a beautiful hallucination, whenever they want to live in another world, they will not wait for death to come: they will go to a medical clinic and have a two, three-day session with LSD, and enjoy everything that their religious leaders have been telling them that they will get after death.

Drugs are dangerous to religions for the simple reason that they are their greatest competitors. And even better drugs can be invented, but religions continuously cripple the research.

Politicians are against drugs, because if people start taking drugs then who cares about your five-year plans? Who cares about the classless society that will come in the future to your grandchildren? Who cares about the revolution, democracy, freedom of speech?

You don't have even the freedom to hallucinate!

This is absolutely innocent because only you are doing it, nobody else is involved. No, you don't have the freedom to hallucinate. Reduced to the basics, that's what drug prohibition means, that you don't have the freedom to hallucinate. The government is in control of your dreams. Drugs can give you dreams, and properly used, can help you to see many things in yourself which in psychoanalysis will take three years, four years; then too it is not certain that you will be able to see.

It is a well-known fact that scientists have discovered something like truth serum, but it is prevented from being used, because if something like truth serum is possible .... You take an injection of truth serum and then suddenly you can see all your falsities, your hypocrisies, your bogus personality ... and certainly if anything can make you aware of truth, it is bound to make you aware of all that is false: that is going to happen simultaneously. The moment you see the truth you see the false too.

Now, the whole of politics depends on falsities.

Communism goes on talking about equality of people -- an utter untruth.

People are not equal, people are unique.

Once you see the truth, that people are unique, how can they be equal? That does not mean that somebody is inferior to you and somebody is superior to you. You are not equal, you are not unequal either. You are simply different.

You don't compare things that are different. You don't say that the house and the tree are equal. If you say that, you will be thought insane, because a house is a house and a tree is a tree; they have different functions. Their individualities are different. You don't compare them. You cannot say that the house is superior to the tree, or the tree is superior to the house. In fact, the category of comparison is inapplicable.

Each individual is so unique. When you know the truth of it you cannot be a communist.

Communism will never allow anything that makes you aware of the truth.

In the non-communist countries, there are different lies, different falsities. For example, freedom of expression: it exists nowhere; it is only written in constitutions.

Once I was in a court in Ahmedabad in India, for absolutely ungrounded complaints against me -- I was talking to a big rally of at least twenty thousand people who had gathered to listen to me -- for the simple reason that Morarji Desai was the chief minister of Gujarat at that time, and he wanted me to be prohibited from entering Gujarat.

He could not convince his own assembly and cabinet that by preventing a person ... they said, "You will be creating trouble for yourself and for the cabinet. What reasons have you got? What has he done against Gujarat? What crime has he committed that you can prevent him from coming to Gujarat? And it goes against the constitution, because the Indian constitution declares it as one of the basic rights that in India, every citizen of India has the right of movement. Now, you are preventing him from moving into Gujarat: you have to give some solid reasons; otherwise you will be in trouble."

And the moment I heard I said, "Let their parliament decide -- I will be there already in Gujarat." So I was addressing the people, and while addressing them I mentioned a small story.

In Mahatma Gandhi's ashram they used to read the story of Rama, the Hindu incarnation of God, every day. Each evening Acharya Vinoba Bhave would read the story of Rama, and Gandhi and all the followers -- and there were not many, just twenty, thirty people -- would listen to the story.

There comes a moment when Rama's wife, Sita, is stolen by his enemy, Ramana. She is in difficulty: How to make Rama know by what path Ramana has taken her? She must have been an intelligent woman; she tried one strategy -- she started dropping her ornaments. And Indian women, and particularly a queen, have so many ornaments; they weigh much more than she herself does.

She started dropping her ornaments one by one on the path so Rama would know exactly where she

had been taken. And Rama found them but he could not recognize whether they were Sita's ornaments or somebody else's.

His brother, Lakshmana, was with him. Lakshmana said, "You seem to be puzzled. What is the matter?"

He said, "I cannot recognize them because I loved her so much that whenever she was with me I looked at her, I never looked at her ornaments. I cannot recognize them -- perhaps you can. Just look at the ornaments: if they are hers then we are on the right path."

Lakshmana said, "Forgive me, because I can only recognize the ornaments that she used to wear on her feet." Indian women wear ornaments on their feet, even on their toes. He recognized them. He said, "These are her ornaments."

At this point of the story Mahatma gandhi said, "This is strange! I can understand Rama loved the woman so much he did not recognize her ornaments. But what about Lakshmana? -- he was living with them for years. Ahead was Rama -- because they had been expelled from their kingdom for fourteen years to live in the forest .... so ahead was Rama, in the middle was Sita, behind was Lakshmana, just to guard. It is strange that he could not recognize any other ornament."

Vinoba, who was a celibate for his whole life -- now he is dead -- gave an explanation which appealed to Gandhi very much, so much so that just before this explanation, Vinoba was known only as Vinoba Bhave; but because of this explanation Gandhi gave him the title of *acharya*, a master.

The explanation was that Lakshmana never looked at any other part of Sita's body. He was a celibate and to look at anybody's wife is not right for a celibate. But because he used to touch her feet every morning, he had to see the ornaments on her feet, just out of necessity. What could he do? -- he had to touch her feet every morning. The elder brother's wife is just like a mother. She has to be respected, and the first thing in the morning was to touch her feet; so that's why he could recognize the ornaments of the feet only.

This is an outlandish explanation, nowhere ever given before. The story is five thousand years old, and there have been so many commentaries on it, but nobody had even asked the question and nobody had answered it. Gandhi was immensely impressed, and said, "Vinoba is an *acharya* -- just this simple explanation shows his insight into human psychology."

Talking to the masses in the rally I said, "This explanation does not show anything about Lakshmana, it shows something about Vinoba Bhave. It is not Lakshmana's explanation; obviously, it is Vinoba Bhave's explanation, and it shows *his* mind. He is afraid to look at women's faces, or the other parts of their bodies. It is *his* fear that he is projecting on Lakshmana.

"And if his explanation *is* true then Lakshmana falls in my eyes completely. If Sita was just like a mother to him, still was he afraid to look at her face? One has to be afraid of looking at one's own mother? That means he must have been dreaming sexual dreams about Sita, fantasizing about her.

"This explanation is insulting to Lakshmana, and I reject it as an explanation. My feeling is that Sita was so beautiful -- if she was so beautiful for her husband, what to say about others? If the husband himself was so hypnotized by her beauty that he never saw her ornaments, what to say of poor Lakshmana? He must have been hypnotized even more!

"A husband sooner or later gets fed up. In fact a husband stops looking at his wife's face, her body: he looks at everything in the room except his wife. If you enquire into couples you can be convinced of what I am saying. Just ask any husband, `How long has it been since you looked directly into your wife's eyes, her face?' -- and he will start scratching his head. `It is difficult; perhaps since the honeymoon I have not looked at her.'

"But Lakshmana .... And it is just one side, that your elder brother's wife is equal to your mother. The other side is that the younger brother of a woman's husband is known in Hindi as *devar*. *Devar* means her second husband. In case the husband dies he has the first right to marry her. *Var* means husband; *devar* means second husband.

"Just as there are presidents and vice-presidents -- in case the president dies the vice-president becomes the acting president -- *devar* is simply a ready-made husband in case of emergency."

A case was put against me, that I had hurt the religious feelings of the Hindus. In the court there were many problems. The first was that I was asked to take the oath in the name of God, or in the name of the

constitution of India, that I would speak only the truth.

I said, "Before I take the oath I would like to ask you: What about freedom of speech? The oath goes against freedom of speech. You are binding me. You are telling me I can speak only the truth; then why in the constitution do you talk about freedom of speech? You should have said, `You are free to speak only the truth.' Freedom of speech has no boundaries to it.

"How can I go against the constitution? I can take the oath that I will follow the constitution, use freedom of speech, but I cannot say truth or untruth, because that divides freedom of speech in two parts."

The magistrate said, "This is a little difficult. I have been a magistrate for twenty years, I have been studying the constitution in every possible way, all its aspects, but that this oath is against freedom of speech never occurred to me."

I said, "You don't know what freedom of speech is. But," I said, "I don't want to change the subject, so just to continue I will take the oath. But remember, you can believe in my oath, but you cannot believe in my other statements. On what grounds do you make the distinction? If I am a person who lies, I can lie when I am taking the oath. Who prevents me?

"You know perfectly well that everybody takes the oath here and everybody is not speaking the truth. Both the parties fighting in a case take the oath; certainly both the parties are not speaking the truth. At least one party certainly is not speaking the truth; perhaps both are not speaking the truth. But both speaking the truth is not possible; otherwise how are you going to make the judgment?

"You accept my oath -- on what grounds? Do you know me, that I speak the truth? That I will take the oath and will follow it? What gives you that guarantee? I will remain the same person as I was afterwards, so it makes no difference to me. I can take the oath just so that we can proceed, because there are so many problems."

The judge said, "Problems? For you or for me?"

I said, "You have summoned me to the court" -- and there were thousands of people who had come; they were in the court and outside the court. And that man who had put the case against me -- a Hindu political leader, a Hindu chauvinist -- became afraid seeing so many people sympathetic towards me.

I said to the judge, "Look: first, I was simply quoting a statement of Mahatma Gandhi, and an explanation of Vinoba Bhave. If anybody has hurt the feelings of Hindus, they should put cases against Mahatma Gandhi and Vinoba Bhave. I was just quoting them, without inverted commas.

"It was not my explanation. In fact I was offended by the explanation that Vinoba has given. Vinoba's explanation means that he thinks that Lakshmana has some sexual interest in Sita. That is purely *his* explanation. Said in plain words, he is afraid to look at Sita's face. Why? If he is not sexually interested he should not be afraid. Vinoba is trying to make an explanation which is insulting.

"I am saying that Sita was so beautiful -- anybody would have been interested. I would have been interested. You would have been interested. Beauty is not something that one should not be interested in. It is one of the gifts of nature; it has to be adored. And my feeling is he was touching her feet every day because Sita was so beautiful; he was adoring her.

"And you know the meaning of *devar* -- that he was the second husband. Now, if somebody is hurt, then he should put a case against the whole Hindu tradition, that this tradition is in a mess. On the one hand you say treat your brother's wife as your mother -- okay, treat her as your mother. But when the brother dies, then? -- treat your mother as your wife!

"And this man who has complained against me and forced me to come from Calcutta to here, unnecessarily wasting my time -- is he the only Hindu in Ahmedabad? These thousands of people are here -- these are all Hindus. You ask those whose feelings are hurt to raise their hands. And if you don't ask then I am going to ask."

So the magistrate had to ask. Not a single hand was raised. I said, "Now you can see: nobody's feelings are hurt. This man is a Hindu chauvinist."

At that time the man became afraid and he told the magistrate, "I want police protection, because after the court this crowd can kill me."

I asked the magistrate, "Do you want any more argument that nobody's feelings are hurt? This man is afraid of Hindus, that they will kill him. They should kill *me* -- I should ask for the protection of the court because I have hurt the feelings of Hindus, he hasn't. Why should he be afraid?

"And why should I have been called to the court? Why is Vinoba Bhave not being called? Of course, Gandhi is dead -- you cannot summon him, but he is not needed anyway. Vinoba is alive -- why has he not been called to the court? Just because he belongs to the party who rules the country? Because he is a guru to

all the politicians of the country, you didn't have the guts to summon him?

"He was needed to answer whether I am quoting right or wrong. If he says that I am quoting wrong, then certainly I have to be answerable for it. And my advocate had asked you to summon Vinoba because it is most important and essential, what he says. Still you did not summon Vinoba. And still you go on saying that the courts are impartial?

"Just look at the fact: I was simply quoting him. It was the court's duty to ask the man whether I am quoting him rightly or wrongly. You should have called him here; we could have argued in front of you and made it clear to Vinoba that he is sexually obsessed and he is projecting his sexual obsession on poor Lakshmana.

"I was protecting Lakshmana. Vinoba should put a case against me. And this man is simply an idiot: he does not understand even what I was saying. He does not know what it means. But Vinoba is not called. And," I said, "I will not appear again in the court unless Vinoba is called."

The judge had no guts -- because the prime minister goes to Vinoba, the cabinet ministers go to Vinoba, the president goes to Vinoba. To call Vinoba to the court would incur anger from all sides. The judge dismissed the case. He could not do anything else -- he simply dismissed the case.

Politics has power. Vinoba was a religious leader, but through the politicians he has power. Although that power is not very substantial, still the power is there.

The religious leader or the political leader -- both are in the same boat, helping each other. The politician protects the religious leader, the religious leader protects the politician. He protects him through people's religious feelings, and the politician protects the religious leader by his power. It is a mutual understanding. Hence I don't make any difference between the two. To me, the political leader is more criminal-minded; hence is ready to take the risk.

The religious leader is a coward, but cunning; through cunningness he manages to rise even higher than the political leader; at least in the abstract sense he is higher than the political leader.

But the desire of both is the same: to rule, to have control over millions of people.

To me, a man who does not suffer from an inferiority complex has no need even to lead a single man, to be powerful over even a single man. Such a man, if he is a husband, will not have any power over his wife. He will be just a friend, not a husband.

The word husband is ugly. It comes from husbandry: just as the farmer sows seeds in the ground, the husband does husbandry with the wife, he sows seeds. The woman is just like the earth and the husband is the possessor of the earth, the owner. The word husband is ugly, it should be changed. The whole idea is very primitive, crude.

The wife is not taken as a human being but as earth which you can sell. And it has been the case in the past: in many cultures wives were sold, purchased. In China you could have killed your wife -- it was not a crime because she was your possession. If you destroy your chair it is nobody's business; the chair was your possession -- so was your wife.

Just because I mentioned Vinoba Bhave I remember ... I had met him many times. One time he was giving his daily discourse in his ashram -- and what ashrams these people had! Twelve widows, that was his ashram. And those widows were listening to his great discourse.

I just happened to pass from Wardha to Nagpur and his ashram was just outside the Wardha city, by the side of a river, Pavanar; hence the name of his ashram, Paramdham Pavanar. The friend who was driving me said, "This is the time Vinoba's discourse starts. Would you like ...?"

I said, "There is no harm," so we went and sat. He had already started and he was telling an upanishadic story. The story was about a very famous upanishadic seer. His name was Raikva, Maharishi Raikva, but he was better known as Gadivan Raikva because he always traveled in a bullock cart. *Gadivan* means one who drives the bullock cart.

But in those days to have a beautiful bullock cart was something very special, it was not ordinary. Even today in Indian villages to have a beautiful bullock cart is to have a great possession. Gadivan Raikva went to a market where girls were being sold. It was a market to purchase slaves -- men, women.

Now, in the first place what is a maharishi doing in a market where slaves are being sold? Vinoba did not bother about that. There was one very beautiful girl, and when the auction began on the girl, Maharishi Raikva started raising the price. But it was difficult because the king of the country was also present and he was also interested in the girl, and he was doubling the price. Now, Gadivan Raikva was a rich maharishi, but not to be compared with the king. Finally the king purchased the girl at a very high price. Raikva was very angry.

After ten years .... this is the whole story that I am telling. Vinoba did not tell this part of the story, of the slave market, Raikva's competition with the king, his defeat, the girl being purchased by the king. All this part was left out.

Vinoba began praising Raikva, his wisdom, and started the story ten years after this incident: The king was becoming old and wanted somebody to guide him in the spiritual life, so he went to Gadivan Raikva with many chariots full of gold, money, valuable clothes. He offered everything to Raikva, touched his feet, and Raikva said -- he used the word "sudra" for him.

"Sudra" is the worst you can say to a man. It is difficult to translate in English, so I will say, "You son-of-a-bitch! You think that by all this money you can purchase spiritual guidance? I spit on all your money -- take it back!"

This was the main emphasis in Vinoba's story, and he said, "These were the people who could throw all those valuable presents and say directly -- even to the king -- `You are a sudra, the worst kind of human being: untouchable. The very idea in your mind, that by money you can purchase spiritual guidance, makes you untouchable. Just take all this rubbish from here and don't come back to me.'"

So Vinoba talked much about it, that this was the courage of the seers of India, that they could even insult a great king without being afraid. I was very puzzled, because those twelve widows were listening in great silence as if some great thing was being said.

I said, "Vinoba, you have not told the whole story. You have left out two portions, first in the middle of the story -- which is very important in order to understand in what context this man Raikva was speaking -- and you have left out the end part also .... Because the king went home and he asked his prime minister what to do: Raikva has refused, and he was very angry.

The prime minister said, "I knew it was going to happen. You must have forgotten: ten years before you had, in an auction, defeated Raikva; now if you want him to guide you, you take that woman rather than money. Offer the woman to the man. Touch his feet, ask his forgiveness, and he will guide you ...."

He took the woman, and Raikva received him with great joy, accepted him as a disciple and guided him into spirituality.

I said, "These two parts you have dropped from the story. You are cheating these twelve widows. Now, what authority have you got to change the story? Who are you? On what grounds did you drop those two parts? -- because without those two parts the story takes a totally different color. It seems as if Raikva is so high that money does not matter to him, but the reality is that it is not a question of money. The woman that was taken from his hands matters too much to him.

"And this man who carries for ten years a revengeful attitude, and for ten years is still lusting for the woman -- what spiritual guidance can he give?" I asked him, "You tell me what spiritual guidance this man can give -- and why you dropped these two parts from the story."

And since that time Vinoba remained angry with me. He said, "The time is over, so if you want to discuss you will have to come to my ..."

I said, "I don't want to discuss, because there is nothing to discuss; I simply wanted to make the story complete -- and I have made it complete and all the widows have understood. *You* have understood. What argument? I have nothing to do with all these kinds of rogues, this Gadivan Raikva. What do I have to do with this man? I wanted simply to make the story complete, just out of a sense of appropriateness; otherwise I am not interested."

But this kind of thing is not expected of a man of integrity. This is simply cheating.

These are "religious" people. Indira used to go for spiritual guidance to Vinoba Bhave. I told Indira Gandhi -- I had told her this story -- "This is spiritual guidance? You are also a widow; when you are no longer a prime minister go into his ashram."

But Vinoba died before Indira, and then she died, so the chance never came; otherwise she would have ended up in Vinoba Bhave's ashram of widows.

And I asked her: "What do you say? Is this a man who has some sense of being truthful? And if Raikva could not give guidance, I say to you this Vinoba also cannot give you any guidance." *Misguidance* perhaps ....

We have never heard what happened to the king, what spiritual growth he obtained; the Indian spiritual history remembers nothing of the king. But it is natural, because whatever advice this idiot must have given could not be called spiritual -- this man was not spiritual.

But this is how religious leaders and political leaders .... They are all made of the same stuff, the same holy cow-dung. I don't see any difference, except superficial differences about which there is no need to

talk.

From Darkness to Light

Chapter #6
Chapter title: Every child's original face is the face of god

5 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
HOW DO WE, THE COMMUNE, ENSURE THAT OUR CHILDREN MAINTAIN THEIR ORIGINAL FACE?

The original face of every child is the face of God. Of course my God is not a Christian, a Hindu, a Jew. My God is not even a person but only a presence.

It is less like a flower and more like fragrance. You can feel it but you cannot catch hold of it. You can be overwhelmed by it but you cannot possess it.

My God is not something objective, there.

My God is your very subjectivity, here.

My God can never be indicated by the word "that."

He can only be indicated by the word "this."

The God of my vision and experience is not to be searched for in the synagogues, temples, mosques, churches, in the Himalayas, in the monasteries. He is not there because He is always *here*. And you go on looking for Him there.

When I say every child's original face is the face of God, I am saying that God is synonymous with life, existence. Whatsoever is, is divine, sacred. And there is nothing else than God.

God is not to be understood as quantity, but as quality. You cannot measure it. You cannot make a statue of it, you cannot draw a picture of it. In that sense it is absolutely impersonal. And if you look at the faces of children when they arrive, fresh from the very source of life, you will see a certain presence which cannot be named -- unnameable, indefinable.

The child is alive. You cannot define its aliveness, but it is there, you can feel it. It is so much there that howsoever blind you are you cannot miss it. It is fresh. You can smell the freshness around a child. That fragrance slowly, slowly disappears. And if unfortunately the child becomes successful, a celebrity -- a president, a prime minister, a pope -- then the same child stinks.

He had come with a tremendous fragrance, immeasurable, indefinable, unnameable. You look into the eyes of a child -- you cannot find anything deeper. The eyes of a child are abysmal, there is no bottom to them. Unfortunately, the way society will destroy him, soon his eyes will be only superficial; because of layers and layers of conditioning, that depth, that immense depth will have disappeared long before. And that was his original face.

The child has no thoughts. About what can he think? Thinking needs a past, thinking needs problems. He has no past, he has only future. He has no problems yet, he is without problems. There is no possibility of thinking for him. What can he think?

The child is conscious but without thoughts.

This is the original face of the child.

Once this was your face too, and although you have forgotten it, it is still there within you, waiting someday to be rediscovered. I am saying REdiscovered because you have discovered it many times in your previous lives, and again and again you go on forgetting it.

Perhaps even in this life there have been moments when you have come very close to knowing it, to feeling it, to being it. But the world is too much with us. Its pull is great -- and there are a thousand and one directions the world is pulling you. It is pulling you in so many directions that you are falling apart. It is a miracle how people go on managing to keep themselves together. Otherwise their one hand will be going to the north, another hand to the south, their head must be going towards heaven; all their parts will be flying all over the place.

It is certainly a miracle how you go on keeping yourself together. Perhaps the pressure from all sides is too much so that your hands and legs and heads cannot fly. You are pressed from everywhere.

Whenever I see ... and I don't know why people go on sending me beautiful paperweights -- I don't have any papers. What am I going to do with paperweights? Perhaps they think there are hundreds of books in my name so there must be so much paperwork around me, all over my room papers and papers. There is not a single paper.

Yes, paperweights go on coming, and whenever a paperweight comes I am immediately reminded of you. You would have been flying like papers in the strong wind, but there are so many paperweights to keep you pressed and give you an idea that you are one individual. You are not -- you are many, and in the crowd of this many-ness of your existence, your original face is lost.

Even if by chance you happen to meet your original face, you will not be able to recognize it, it will be such a stranger. Perhaps you come across it once in a while, just by accident, but you don't even say Hi! It is a stranger and perhaps deep down, a certain fear -- that is always there with every stranger.

That's why people try to become acquainted, introduced to strangers, the sooner the better. They don't want to be left in that state of fear, that somebody is absolutely unknown to them. They don't know what he can do, what he intends to do, what kind of person he is. Maybe he is a murderer, a thief.

I played around this theme so many times because I was continuously traveling in India, and I was always traveling in an air-conditioned coupe. So at the most two persons -- that too very rarely because in India very few people can afford to travel in the air-conditioned coupe, except people like me who have nothing to lose. Just poor people like me can travel like that because we cannot be more poor than we are.

But once in a while a minister, a governor, a rich industrialist, a scientist, a vice-chancellor -- people like that were my fellow travelers. And I always tried to see what happened to them if I continued to remain a stranger. And I enjoyed -- it does things to people.

I was not doing anything, I was just trying be a stranger, which really I am. They would ask me, "Where are you going?" -- just anything to begin with.

I would say, "Anywhere will do."

They would say, "Anywhere will do?" -- and I could see the fear arising: "Is the man mad? But no, he does not look mad." They would then say, "Are you joking?"

Once I said, "Why should I joke with you?"

In India, it is a convention that you joke only with certain relatives. Joking is very confined, to a certain relationship. You joke only with your wife's brother, otherwise you don't joke; only that's acceptable to the society. I said, "But you are not my wife's brother, why should I joke? Or *are* you my wife's brother? Perhaps you are. But I don't remember ever seeing you before."

The man became really more shaky and I could see the trembling arising -- and he had to travel with me for at least ten hours, twelve hours, or even twenty-four hours. But still he tried: "What is your name?"

I said, "The moment you asked me, it was just on the tip of my tongue. Now I am trying hard to remember. I *have* a name, I certainly remember ... I know it is there but you will have to give me a little time. If it comes, it comes; if it does not come what can I do? What can you do? But it doesn't matter anyway, you can call me any name. Anyway every child is born without a name and we give him one. All names are arbitrary, so it does not matter whether you call me Ram, Rahim, Ibrahim, Moses, Jesus, Christ; anything will do."

And I said, "You please sit down, there is no need to continue to stand. Sit down, be at ease, and I will go and close the door."

He said, "Why are you closing the door?"

I said, "The door has to be closed. Passengers are passing by, what will they think? You are trembling,

perspiring, in an air-conditioned room? No, I don't want you to look so silly and embarrassed." I virtually forced the person to sit down. I was forcing him to sit down, and he wanted to stand up.
He said, "Can't I stand?"

I said, "You just first relax. Do you want to go to the bathroom or have you already done it? Anyway there is no need to worry -- you just sit down."

That man looked at me and looked all around. It was just a small cabin for two persons and he was thinking, "this type of man, he can do anything." But he tried somehow to figure me out; anyway he wanted to be acquainted. And he said "By your face you look religious."

I said, "Yes, when I look in the mirror I also feel that this man looks religious. But I am not religious. Never go by the appearance, appearances are not always real."

"No," he said, "you are still trying to befool me. You *are* a religious man." Now he was trying somehow to categorize me.

I said, "If you say, and if it consoles you, helps you in some way, okay, I am a religious man."

The man was a brahmin -- I had seen his name on the door. In the air-conditioned compartment they have the passengers' names on the door, so I had seen that he was a Bengali, a high-caste brahmin, a *chattopadhyaya*. So he said, "What religion?"

I said, "Religion is just religion -- there is no adjective to it."

He said, "That I cannot believe. You must be a religious Hindu sage."
I said, "If it helps you, I am."

And he fell at my feet, and he said, "I knew from the very beginning that you are not mad, that you are a sage. And sages and mad people look alike, behave alike. Everything that you said now makes sense."

But I said, "One thing I have just said to console you -- really I am not a Hindu, I am a Mohammedan." And now you cannot believe what a terrible mess he fell into. He had touched the feet of a Mohammedan! A Hindu brahmin, a high-caste brahmin, is afraid even of touching the shadow of a Mohammedan. If he touches even the shadow of a Mohammedan he will have to take a bath to cleanse himself. And he had touched actual feet!

Now the situation had become much worse. The *chattopadhyaya* said, "But why did you lie to me?"

I said, "I was just trying to console you. I never thought that you would fall at my feet. Before I could prevent you, you had already done it. But don't be worried, I am really a brahmin. I was just checking what happens: if some Mohammedan looks like a brahmin sage and you touch his feet, what will happen to you? I was just trying to see."

He said, "That's right." And a great smile ... and he relaxed in his seat and he said, "I knew from the very beginning -- such a nice person could not be a Mohammedan. Those Mohammedans are all butchers."

I said, "You are right, because I was born a Mohammedan so I know perfectly well they are all butchers."

This way I have seen many well-educated people trying to figure out ... and I told them, "Why are you bothering to figure out about me? If you take that much trouble to figure out about yourself you will become enlightened! You need not worry about me. You do your work, whatever you want to do; you simply accept me as absent, I am not here. Behave as if I am not here and do whatsoever you want to do.

"If you want me to close my eyes, I can close my eyes. If you want me to go to sleep, I will go to sleep. But please be at ease; just forget about me. But don't try to become familiar with me -- that I don't allow. We are going to remain strangers for ten hours."
In fact we are all strangers.

Even if we live our whole life together it makes no difference, we remain strangers; we just settle for consolations, and we start taking the other for granted. It is a make-believe that you know the other -- your wife, your mother, your father, your brother, your friend -- it is just a make-believe that you know them. You know nothing about the other because that is impossible -- for the simple reason that you don't know anything about yourself yet. Without knowing oneself it is impossible to know anybody else.

The trouble is you can be introduced to somebody else, but how can you be introduced to yourself? Who is going to do that?

You can be introduced to somebody else because that introduction is just arbitrary. The name, the caste, the country, the religion, the profession -- these are all arbitrary and accidental.

It happened ... really a great coincidence, almost inconceivable, but it happened so whether it is conceivable or not makes no difference. When I was standing at the window after my matriculation, to obtain entry into a college, there were many people who were filling in forms and I was waiting to get my

form. When I was filling in my form a boy just of my age came to me, and he said, "What subjects are you taking?"

So I showed him my form and said, "These are my subjects."

He said, "Oh, okay, I will fill in these subjects also."

I said, "But this is strange. You have come to the college -- don't you have any idea what you want to study?"

He said, "It is all the same to me. My father wants me to study so I have come to the college. I don't have any interest in anything, I have just come to enjoy. My father is rich. He wants me to be in college so okay, I will be in college and have fun and enjoy. Any subjects will do."

But I said, "These subjects perhaps may be difficult for you: philosophy, logic ...."

He said, "I don't care even what they mean. I don't know, I have never heard this word `logic' before."

"Then," I said, "It is perfectly okay."

And he asked me, "Will you please give me your fountain pen?"

I said, "This is too much -- you don't have your own fountain pen?"

He said, "I am not a man who is interested in these things."

He showed me a packet of cigarettes. He said, "I am interested in cigarettes, not in fountain pens; and I am not going to attend any class or anything. My father is going to send me the money and I am going to enjoy, and I am going to ask him for more and more. He has enough, and I am the only son so I am not wasting anybody else's money. It is my own, I am going to inherit it anyway."

I gave him my fountain pen and he filled in the form. He even had to look at my form for the spelling of the words that he was filling in. But this way we became friends. I liked the boy, he was sincere, and not a hypocrite in any way. We became friends. He needed me and I needed him, because I needed so much money for books and he had so much money that I said, "This is good." And he was not interested in books at all.

But I was his first friend in the college. And he had everything: a car, a driver, a bungalow -- I needed all these things so I said, "That's perfectly good -- you came at the right time. And whatever your need is, I will manage, you don't be worried." So I had to do examinations for both of us. In three hours time, half was mine and half was his. In one and a half hours I finished my paper and then I would start his paper.

But he said, "This is a great bargain." He said, "If I can pass, my father is going to be mad with happiness. He cannot believe that I can pass, because in matric he had to give such a large bribe to push me through. And now he knows that in college it is going to be difficult."

I said, "You don't be worried, you will pass first class." And he passed first class with a B.A. After the B.A. I left Jabalpur because one of the professors in Sagar University, S.S. Roy, was persistently asking me, writing me, phoning me to say, "After your B.A. you join this university for your post-graduation."

From Jabalpur University to Sagar University there is not much distance -- one hundred miles. But Sagar University was in many ways unique. It was a small university compared to Benares University or Aligarh University, which had ten thousand students, twelve thousand students. They are just like Oxford or Cambridge -- big universities, big names. Sagar University had only one thousand students and almost three hundred professors, so for every three students, one professor. It was a rare place; perhaps nowhere in the world can you find another university where there is one professor for three students.

And the man who had founded the university was acquainted with all the best professors around the world. Sagar was his birthplace; Doctor Harisingh Gaud was his name. He was a world-famous authority on law, and earned so much money -- and never gave a single *pai* to any beggar, to any institution, to any charity. He was known as the most miserly person in the whole of India.

And then he founded the university and gave his whole life's earning. That was millions of dollars. He said to me, "That's why I was a miser; otherwise there was no way -- I was a poor man, I was born a poor man. If I were doing charity and giving to this hospital and to this beggar and to that orphan, this university would not have existed." For this university ... he had carried his whole life only one idea, that his birthplace should have one of the best universities in the world. And certainly he created one of the best universities in the world.

While he was alive he managed to bring professors from all over the world. He gave them double salaries, triple salaries, whatsoever they wanted -- and no work, because there were only one thousand students, which even a small college has in India; one thousand students is not a large number. And he opened all the departments which only a university like Oxford can afford. Oxford has nearabout three hundred and fifty departments.

He opened all the departments which exist anywhere in the world. There were hundreds of departments without students but with full staff: the head of the department, the assistant professor, the professor, the lecturer. He said, "Don't be worried. First create the university -- and make it the best. Students will come, will have to come." Then all the professors and all the deans were all in search of the best students. And somehow this professor, S.S. Roy, who was the head of the department of philosophy, got his eye on me.

I used to go every year to the university for the inter-university debating competition. And for four years I was winning the trophy and for four years he was listening to me, as a judge -- he was one of the judges. The fourth year he invited me to his home, and he said, "Listen, I wait for you for one year. I know that after one year, when the next inter-university debating competition is held, you are bound to be there.

"The way you present your arguments is strange. It is sometimes so weird that it seems ... how did you manage to look from this angle? I have been thinking about a few problems myself, but I never looked from that aspect. It strikes me that perhaps you go on dropping any aspect that can happen to the ordinary mind, and you only choose the aspect that is unlikely to happen to anybody.

"For four years you have been winning the shield for the simple reason that the argument is unique, and there is nobody who is ready to answer it. They have not even thought about it, so they are simply in shock.

"Your opponents -- you reduce them so badly, one feels pity for them, but what can we do? And I have been giving you ninety-nine percent marks out of a hundred. I wanted to give you more than a hundred, but even ninety-nine .... It has become known to people that I am favorable to a certain student. This is too much, because nobody goes beyond fifty.

"I have called you to my home for dinner to invite you to leave Jabalpur University and come here. Now this is your fourth year, you are finished when you graduate. For post-graduation you come here. I cannot miss having you as my student; if you don't come here then I am going to join Jabalpur University."

And he was a well-known authority; if he wanted to come, Jabalpur University would have been immensely happy to accept him as head of the department.

I said, "No, don't go to that much trouble. I can come here, and I love the place." It is situated ... perhaps it is the best-situated university in the world, in the hills near a tremendously vast lake. It is so silent -- such huge trees, ancient trees -- that just to be there is enough education.

And Doctor Harisingh Gaud must have been a tremendous lover of books. He donated all his library, and he managed to get as many books as possible from every corner of the world. A single man's effort ... it is rare; he created Oxford just single-handedly, alone. Oxford was created over one thousand years; thousands of people have worked. This man's work is really a piece of art. Single-handedly, with his own money, he put himself at stake.

So I loved the place. I said, "You need not be worried, I will be coming -- but you have seen me only in the debate competitions. You don't know much about me; I may prove a trouble for you, a nuisance. I would like you to know everything about me before you decide."

Professor S.S. Roy said, "I don't want to know anything about you. The little bit that I have come to know, just by seeing you, your eyes, your way of saying things, your way of approaching reality, is enough. And don't make me frightened about trouble and nuisance -- you can do whatsoever you want."

I said, "Remember that financially I am always broke, so I will be continuously borrowing money from you and never returning it. Things have to be made clear beforehand; otherwise later on you can say, `This you never said.' You will have to lend me money whenever I want. I am not going to return it, although it will be said I am borrowing -- but on your part you have to understand that that money is gone, because from where can I return it? I don't have any source.

"Second, you have to make arrangements in the university for my free lodging and boarding. Thirdly, you have to ask the vice-chancellor, because I don't know him -- or you can introduce me to him -- for his special scholarship. He is entitled to give one special scholarship. Other scholarships are there, which are smaller scholarships given to talented people -- first class, first gold medalist, this and that; I want the special scholarship which is three times more than any other scholarship.

"It is special because the vice-chancellor is entitled to give it to anyone talented, not talented, in the good list of the university, not in the good list of the university; it does not matter. It is his personal choice -- because if they start thinking about my character certificates and this and that, I cannot produce a single character certificate.

"I have been in many colleges because I have been expelled again and again. So in four years time .... People study in one college, I have studied in many, but all that I can bring from them is expulsion orders. I cannot produce a single character certificate -- so you have to recommend me. You are my only character

certificate."
He said, "Don't be worried about that."

So I moved to Sagar. This is the coincidence that I was going to tell you about. When I was filling in the form, the same boy appeared again! He said, "What subjects?"

I said, "My God! Who told you that I had come to Sagar?"

He said, "You are asking that? For days I never see my car, my driver; in my house strangers come and live. They say they are your guests, and I have to make arrangements for them. And you think I have to know how you have come to Sagar? My driver has brought you here; he told me.

"So I said, `If he is going to Sagar what am I going to do here, because who will write my papers?' So I ran fast and I have caught you in time. Just exactly four years ago, in the same way we met."

I said, "That's true. So you are going to fill in these subjects again?"

He said, "It's perfectly okay, because I have nothing to do with the subjects. I don't know anything that happened in these four years because I was engaged in drinking and in gambling and all kinds of things. And you managed well; two first classes by one person -- you did well. Now once more you will have to do it.

"And as far as things from my side are concerned, I am ready to double them. Everything that you want you take, but just don't try to leave me, because without you I am nobody. My father gave such a great party and all the relatives gathered, and it was such a celebration. And I was only thinking of you -- that this whole celebration should be for you.

"Do you know what my father said when I came home and I told him that I have topped the university? He said, `That means in that university all kinds of stupid people must study; otherwise how could you have got the gold medal? That is a simple proof that all the fools go to that university. You change your university.' I said, `I am going to change it but the same fools I will meet anywhere.'"

This was the only celebration for me. To my father it was impossible that I would get even third class, because I was never going to the college and was continuously being expelled from one college after another. Finally a college accepted me with the condition that I would not attend the classes because the same will happen again.

"You will fight with the professors, argue, and we will have to expel you. So the best way is -- examinations are close -- you simply do whatsoever you want to do anywhere else except the college campus. Don't come to the college campus. As far as your attendance is concerned, I will take care," the principal told me.

"But," I said, "you have to take care of two persons, because wherever I am expelled my friend has to move from that college too because he can not live without me. So as many times as I was expelled, he also had to move." I said, "You will have to take care of two persons."

The principal said, "I don't understand: why two persons? You alone are taking admission."

I said, "No, one of my friends is also. He is not expelled, but he never attends. He is not interested in studying but his father is forcing him. And what can the poor chap do? It is just to console his old man."

The principal said, "But why does he go with you? I see on the record that he follows you to every college."

I said, "I am his only friend, that's what he thinks. He is not interested in college, he is interested in me. He comes with me -- it is one package. If you accept me, you accept him. I promise you that your college will get the gold medal. Attendance you will have to give for two persons."

And all the principals and professors knew that I was continuously winning in their eloquence competitions. Only once I got a second prize in one eloquence competition, and that became almost a great scandal against the professor who was one of the judges.

He was in love with a girl, one of his students. The girl was a competitor, and he wanted the girl to win the competition any way. All other judges had given me more marks but he had given to the girl a hundred marks completely. She was not even worth ten -- because others ... somebody had given her five, somebody seven, somebody nine; nobody had gone beyond ten. But if one person gives her a hundred .... She came first, but I immediately went to every newspaper and informed them of the whole story.

The next day the professor had to resign and escape, because I said, "He is in love, and it is just a way of seducing the girl. I challenge -- not the girl, I challenge the professor to compete with me anywhere before any kind of judges. If *he* can win in the debate I will think it is perfectly okay, the girl has won. The girl is nobody."

The scandal became so hot that the principal told the professor, "You please leave, because it is so clear:

no judges have given her more than ten, and you have given her a hundred, and she is your student." I was present when the principal said to him, "I never thought that she was going to be even third, and she came first. And you unnecessarily took the risk of making this boy angry: he will not leave you alone."

And the next day .... To all the papers I had given their pictures. That was done with my friend: he was always carrying his camera and his transistor -- he was that type. So I just told him, "You get me two pictures: one of this professor and one of that girl."

He said, "No problem, Together or separate?"

I said, "Do you have them already?"

He said, "I have got them together already."

I said, "That will do."

So the professor putting his hand on the girl's shoulder -- the picture was published. The professor resigned, the girl escaped, and the competition had to be arranged again. I said, "Just his resignation does not mean anything; nor does the girl escaping from the city mean anything. I don't believe in being second. Either I am nobody or I am first; I don't accept any mediocre position anywhere." Again the competition was arranged.

This boy was handy in many ways. This was a great coincidence that he managed to reach Sagar, and he filled in the form just according to mine. For two years he continuously helped me. My help was small: it came only in the end -- at the examination time I had to write for him too.

In life I have tried, with all kinds of people to insist that everybody knows deep down that he is a stranger, a stranger to everybody, even to his closest friend. I told this boy -- his name was Umakant Joshi .... He is now a professor.

That's what makes me wonder ... this world is a strange place; this planet certainly must be the weirdest planet in the whole universe. Now, Umakant Joshi is a professor who does not know even the spelling of the word "philosophy," but he is doing perfectly well. When I last saw him in 1965, I had just gone to inaugurate a social gathering. I had no idea that he was a professor in that college, and when he greeted me there, I said, "What are you doing here?"

He said, "What am I doing here? -- the same."

I said, "What, the same? Now nobody can help you."

He said, "Money can do everything. I never bother to teach, I pay people to teach for me. I never examine people's papers, I pay teachers to examine their papers. Money can do everything."

Perhaps by now he may be a principal, one day may rise to become a vice-chancellor. If money can do everything, there is no problem. And I have seen people ....

I told this boy when we were departing after six years of being together, "Umakant, have you ever realized that we are as much strangers as when we met on the first day, just by accident, in that college office where you asked what subjects you should fill in on the form?"

He was in a way very innocent and nice. Tears came to his eyes, and he said, "That's true. We have lived so closely that I had completely forgotten that we are still strangers. I don't know you, you don't know me, and whatever we *do* know is irrelevant."

If you enquire among your friends you will be surprised: everybody is a stranger in a strange world. But we have managed deceptions, we have camouflaged ourselves. We have labeled everybody in so many ways that the person starts thinking that he *is* that.

In my village there is one man, Sunderlal. I have been surprised ...*sunder* means beauty, *sunderlal* means beautiful diamond; and he is anything other than a beauty. He is not even homely. I have been surprised again and again that names are given to people which are just the opposite of their qualities.

I have seen immensely rich people named Garibdas. *Garib* means poor, *das* means a slave. I have been a guest to one Seth Garibdas in Hyderabad. *Seth* means very rich, super-rich, and *garibdas* means a poor slave. I asked him, "Have you ever thought about your name? Your father was rich; richness is almost your family tradition -- it is nothing new. You are not a newly rich person, that you were poor and became rich. Then it would have been understandable: you were poor and people called you Garibdas. But you were born rich; you were born with golden spoons in your mouth. Then why Garibdas?"

He said, "You ask strange questions. In my whole life nobody has asked me this. But my father is alive; we both should go and ask him."

We both went to his room and asked him. He said, "It is a protection. The astrologers suggested giving him a name which suggests poverty so that fate always remains compassionate to him." They were deceiving fate by giving him the name Garibdas -- so fate thinks he is poor, don't harass him -- and he

remained rich.

This Sunderlal was really ugly. To talk to him meant that you had to look this way and that way; to look at him made one feel a little sick -- something went berserk in the stomach. His front two teeth were out, and he had such crossed eyes that to look at him for a little while meant a certain headache -- and he was Sunderlal! He was the son of a rich man, and he was a little nuts too.

I used to call him Doctor Sunderlal although he was never able to pass matriculation. He failed so many times that the school authorities asked his father to remove him because he brought their average low every year -- and he was not going to pass.

How they managed to get him up to matriculation, that is a miracle. But it is understandable, because up to matriculation all examinations are local, so you can bribe the teachers. This was difficult to do in the matriculation examination because it is not local, it is state-wide. So it is very difficult to find out who is setting the papers, who is examining the papers. It is almost impossible; unless you happen to be the education minister or some relative of the education minister, it is very difficult to find out.

But I started calling him Doctor Sunderlal. He said, "Doctor? But I am not a doctor."

I said, "Not an ordinary doctor like these physicians: you are an honorary doctor."

But he said, "Nobody has given me an honorary doctorate either."

I said, "I am giving you an honorary doctorate. It does not matter who gives it -- you get the doctorate, that's the point."

He said, "That is true, " and by and by I convinced him that he *was* an honorary doctor. He started introducing himself to people as Doctor Sunderlal. When I heard this, that he introduces himself as Doctor Sunderlal .... He was a relative of our sannyasin, Narendra.

One day I saw a letterhead with "Doctor Sunderlal, D.Litt., Honorary," printed on it in golden letters, embossed. I said, "This is great!" And as time passed by people completely forgot: he is now known as Doctor Sunderlal, D.Litt. Nobody suspects, nobody even enquires who gave him a doctorate, from what university? But the whole town knows him. And because he is an honorary doctorate he inaugurates social gatherings in the school, in the college -- now the town has a college -- and he is the most literary figure.

Just now my mother was saying that Doctor Sunderlal has become a member of parliament. The new government ... after Indira's assassination, Rajiv Gandhi chose him. He is rich and certainly respected in the town because he is the only doctor -- an honorary doctor! People get ... and perhaps he believes it. Now you cannot tell him that he is not. He will drag you to the court.

Now, for almost thirty years he has been a doctor; that is enough. Nobody has objected, nobody has raised a question. In his election campaign his name was Doctor Sunderlal, D.Litt. -- "Vote for Doctor Sunderlal, D.Litt." Perhaps -- and he *is* a little nuts -- he believes that he is. I know that even I cannot persuade him that "this doctorate I gave to you." He will laugh and say, "What are you saying? I have been a doctor for thirty years. You were just a little kid when I became a doctor!"

He will not agree so easily to drop his doctorate. But even if you get a doctorate from a university, what does it mean? There is not much difference.

I know one very famous Indian politician, Doctor Govindadas. Maitreya knows him because they both were in parliament together. Doctor Govindadas was in the parliament perhaps the longest time in the whole history of humanity: from 1914 till he died, I think in 1978, he remained continuously, without a single gap, a member of parliament. He was the richest man in the whole state of Madhya Pradesh.

His father was given the title of *raja*, king; although he was not a king, he had so much land, and so many properties -- one third of the houses of the whole city of Jabalpur, which is ten times bigger than Portland, belonged to him. He had so much land that the British government thought it perfectly right to give him the title. And he was helping the British government, so he was called Raja Gokuldas, and his house was not called a house, it was called Gokuldas Palace.

Govindadas was Gokuldas' eldest son -- a very mediocre mind. It hurts me to say so but what can I do? If he was mediocre it is not my fault. He was very kind and friendly to me and very respectful too. He was very old but he used to come every day whenever he was in Jabalpur. Whenever the parliament was not in session he was in Jabalpur; otherwise he was in New Delhi. Whenever he was in Jabalpur, in the morning from eight to eleven, his limousine was standing in front of my door, every day religiously.

Anybody wanting to meet him between eight and eleven need not go anywhere; he had just to stand outside my gate. What was happening in those three hours? He used to come there with his secretary, his steno. He would ask me a question, I would answer, and the steno would write it in shorthand. Then he published in his own name everything that I said.

Govindadas has published books, two books; not a single word is his. Yes, there are a few words from the secretary. I was puzzled when I saw those books -- and he presented them to me. I looked inside ... I knew that this was going to happen, it was happening every day -- in newspapers he was publishing my answers all over India.

He was president of the Hindi language's most prestigious institution, HINDI SAHITYA SAMMELAN; he was the president of that. Once Mahatma Gandhi was president of that, so you can understand the prestige of the institution.

Govindadas was president for almost twenty years, and he was the main proponent in the parliament that Hindi should become the national language. And he made Hindi the national language, at least in the constitution. It is not functioning -- English still functions as the national language -- but he put it in the constitution.

He was known all over the country. Every newspaper, every news magazine, was publishing his articles -- and they were my answers! But I was puzzled, because once in a while there would be a quotation from Tulsidas, Surdas, Kabirdas. I could not believe that he had even the intelligence to put the quotation in the right place, in the right context.

So I asked his steno one day when I was staying in Delhi in Govindadas's house. I asked his steno, "Shrivastava, everything else is perfectly right; I just wonder about these -- Surdas, Tulsidas, Kabirdas -- how Seth Govindadas manages to put them ..."

He said, "Seth Govindadas? I put them in."

I said, "Who told you to put them in?"

He said, "He says that at least something should be put from our side too."

I said, "I am not going to tell anybody, but just to deceive me, these two lines of Kabirdas in the whole question? You have been putting them in and you think I will be deceived?"

He said, "I had to work hard, looking into Kabirdas' collection to find some lines which could fit somewhere in your question."

I said, "You are a fool; you should have asked me. When your master can steal the whole article, you, being his steno, should at least learn this much politics. You could have said to me, `Just give me two or three quotations so that I can fit them in.' In future don't bother yourself."

He was a poor man, and where would he find Kabirdas, and something very relevant to me? So I used to give quotations to Shrivastava and say, "These are the lines you fit in so Govindadas remains happy."

Why did I want him to remain happy? He was helpful to me in the same way that the boy was helpful to me. I was continually out of town without any leave from the university. Govindadas' limousine standing in front of my door was enough. The vice-chancellor was afraid of me because Govindadas was a powerful man; the vice-chancellor could be immediately transferred, removed -- just a hint from me was enough. The professors were afraid. They were really puzzled why every day Govindadas was hypnotized; he spent three hours with me every day.

And he started bringing other politicians. He introduced me to every chief minister, every cabinet minister in the central government, because they all were his guests in Jabalpur. Jawaharlal used to be his guest in Jabalpur. He introduced me to almost all the politicians; I think Maitreya must have come to me through Seth Govindadas. He even arranged for a small group of important members to meet me in parliament house itself. Maitreya certainly must have been there.

Govindadas was helpful, so I said, "There is no problem. And it does not matter whose name goes on the articles. The question reaches to thousands of people. The answer reaches to thousands of people. *That* is important; my name or Govindadas's name, it does not matter. What matters is the matter."

This man remained continuously in contact with me for almost ten years, and when I told him, "We are strangers," he said, "What are you saying? We have known each other for ten years."

I said, "We don't know each other. I know your name, Govindadas; it has been given by your father. The doctorate you have received from the university. I know how much value that doctorate has, and why you have been given that doctorate -- because it was you who proposed the vice-chancellor. Now the vice-chancellor has to pay you back with the doctorate. The vice-chancellor is your man, and if he manages to give you a doctorate there is no wonder in it. Your D.Litt is absolutely bogus."

First I used to hear .... He had written almost one hundred dramas. He was in competition with George Bernard Shaw because George Bernard Shaw was the great drama writer and he had written one hundred dramas. So Seth Govindadas was also a great drama writer of Hindi language -- a hundred dramas. And he was not capable of writing a single drama!

He was not capable of even writing a single speech -- his speeches were written by that poor Shrivastava. Govindadas has published one hundred dramas. By and by I came to know those people who had written them -- for money -- poor people, poor teachers, professors. So I told Govindadas, "I know what your D.Litt is: one hundred dramas, and none is written by you. Now I can say it authoritatively, because you go on publishing articles, and now you have published two books without even telling me, `I am going to put your answers in these books.' And they are nothing but my answers -- there is nothing else."

So I said to him, "Doctor Govindadas, I also have such a doctor in my village -- Doctor Sunderlal. I have given him the doctorate. He has not written one hundred dramas, neither have you. Just the way you believe you are a doctor, he believes he is a doctor. And I don't think there is much difference of quality in your minds, because *seth* is a title ..."

Before he became a doctor he was known all over the country as Seth Govindadas. *Seth* is a title, it comes from an ancient Sanskrit word, *shreshth*. *Shreshth* means the superior one; from *shreshth* it became *shreshthi* and from *shreshthi* it became *seth*. In Rajasthani *sethi*, *sethia* -- it went on changing. But it is a title.

So when Govindadas became a doctor he started writing "Doctor Seth Govindadas." It was Pandit Jawaharlal Nehru who told him, "Govindadas, two titles are never written in front of a name. Either you write "Seth," then you can write "D.Litt" behind, but if you write "Doctor" in front then you cannot write "Seth."

So he asked me what to do. I said, "There is no problem. You write "Doctor (Seth) Govindadas."

So he said, "Great!" And that's how later on he did it for the rest of his life: "Doctor (Seth) Govindadas." He could not leave out that *seth* either. And when Jawaharlal saw those brackets, he said, "Who has suggested these brackets to you? Can't you leave out that *seth*, or put it at the end?"

He said, "I cannot leave it out. It is one of my great friends who has suggested it to me, and he cannot be wrong. The brackets are perfectly right."

Jawaharlal said, "To me there is no problem. You write whatsoever you want, but two titles in front simply make you a laughingstock."

Govindadas again asked me what to do. I said, "You don't be bothered by Jawaharlal; the brackets are meaningless. The brackets simply mean "underground": doctor aboveground and *seth* underground -- and you are both. Tell Jawaharlal clearly, `I am both. If people don't write two titles in front, the simple reason is they don't have them. There is no other reason; they don't have them. I have got two titles so I have to write them.'"

What is the difference? But so much attachment to names, titles, professions, religions -- and this is all your identity. And behind all this brown bag is lost your original face.

You are asking me how, in our commune, we can save the original face of our children.
You don't have to do anything directly.
Anything done directly will be a disturbance.
You have to learn the art of non-doing.
That is a very difficult art.

It is not something that you have to do to protect, to save, the original face of the child. Whatever you do will distort the original face. You have to learn non-doing; you have to learn to keep away, out of the way of the child. You have to be very courageous because it is risky to leave the child to himself.

For thousands of years we have been told, if the child is left to himself he will be a savage.

That is sheer nonsense. I am siting before you -- do you think I am a savage? And I *have* lived without being interfered with by my parents. Yes, there was much trouble for them and there will be much trouble for you too, but it is worth it.

The original face of the child is so valuable that any trouble is worth it. It is so priceless that whatsoever you have to pay for it, it is still cheap; you are getting it without paying anything. And the joy on the day you find your child with his original face intact, with the same beauty that he had brought into the world, the same innocence, the same clarity, the same joyfulness, cheerfulness, the same aliveness .... What more can you expect?

You cannot give anything to the child, you can only take. If you really want to give a gift to the child, this is the only gift possible: don't interfere. Take the risk and let the child go into the unknown, into the uncharted. It is difficult. Great fear grips the parents -- who knows what will happen to the child?

Out of this fear they start molding a certain pattern of life for the child. Out of fear they start directing him into a particular way, towards a particular goal, but they don't know that because of their fear they are

killing the child. He will never be blissful. And he will never be grateful to you; he will always carry a grudge against you.

Sigmund Freud has a great insight in this matter: he says, "Every culture respects the father. No culture on earth exists, or has ever existed, which has not propounded, propagated the idea that the father has to be respected." Sigmund Freud says, "This respect for the father arises because sometime back in prehistoric times the father must have been killed by the children just to save themselves from being crippled."

It is a strange idea, but very significant. He is saying that the respect is being paid to the father out of guilt, and that guilt has been carried for thousands of years. Somewhere ... it is not a historical fact, but a meaningful myth, that young people must have killed their father and then repented -- naturally, because he was their father; but he was driving them into ways where they were not happy.

They killed him, but then they repented. Then they started worshipping the spirits of the ancestors, fathers, forefathers, out of fear, because the ghosts of those can take revenge. And then slowly, slowly, it became a convention to be respectful towards the elders. But why?

I would like you to be respectful to the children.

The children deserve all the respect you can manage, because they are so fresh, so innocent, so close to godliness. It is time to pay respect to them, not to force them to pay respect to all kinds of corrupted people -- cunning, crooked, full of shit -- just because they are old.

In my commune I would like to reverse the whole thing: respect towards the children because they are closer to the source, you are far away. They are still original, you are already a carbon copy. And do you understand what it can do if you are respectful to children? Then through love and respect you can save them from going in any wrong direction -- not out of fear but out of your respect and love.

My grandfather .... I could speak a lie to anybody -- even if I met God I could speak a lie without any trouble -- but I could not speak a lie to my grandfather because he respected me so much. When the whole family was against me I could at least depend on the old man. He would not bother about all the proofs that were against me. He would say, "I don't care what he has done. If he has done it, it must be right. I know him, he cannot do wrong."

And when he was with me of course the whole family had to shrink back. I would tell him the whole thing, and he would say, "There is no need to be worried. Do whatsoever you feel is right, because who else can decide? In your situation, in your place, only you can decide. Do whatsoever you feel is right, and always remember that I am here to support you, because I not only love you, I respect you too."

His respect towards me was the greatest treasure I could have received. When he was dying I was eighty miles away. He informed me that I should come immediately because there was not much time. I came quickly; within two hours I was there.

It was as if he was just waiting for me. He opened his eyes and he said, "I was just trying to continue to breathe so that you could reach me. Just one thing I want to say: I will not be here now to support you, and you will need support. But remember, wherever I am, my love and my respect will remain with you. Don't be afraid of anybody, don't be afraid of the world."

Those were his last words:

"Don't be afraid of the world."

Respect the children, make them fearless.

But if you are yourself full of fear, how can you make them fearless?

Don't force respect on them towards you because you are their father, you are their daddy, their mom, this and that.

Change this attitude and see what transformation respect can bring to your children.

They will listen to you more carefully if you respect them. They will try to understand you and your mind more carefully if you respect them. They have to. And in no way are you imposing anything; so if by understanding they feel you are right and they go on that way, they will not lose their original face.

The original face is not lost by going on a certain way. It is lost by children being forced, forced against their will.

Love and respect can sweetly help them to be more understanding about the world, can help them to be more alert, aware, careful -- because life is precious, and it is a gift from existence. We should not waste it.

At the moment of death we should be able to say that we are leaving the world better, more beautiful, more graceful.

But this is possible only if we leave this world with our original face, the same face with which we have come into it.

From Darkness to Light

Chapter #7
Chapter title: Time is very short but my methods are very quick

6 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
HOW DO YOU INTEND TO RAISE THE CONSCIOUSNESS OF THE ENTIRE PLANET? DO WE HAVE ENOUGH TIME? DO WE HAVE A CHANCE?

I can only answer for myself. I cannot use the word "we."

That word is used by political leaders and religious priests. I am neither of them. I do not represent anybody in the world except myself.

The politician represents a certain crowd; hence his use of the word "we" has some meaning. He is no more than the total sum of the crowd. Withdraw the crowd and the politician disappears into a vacuum, into nothingness.

The same is true about a pope, a *shankaracharya*, or any other religious leader. The pope is simply the sum total of all the Catholics of the world. But remember, he is not a man but only a sum total -- a number in arithmetic, but not an individual.

The individual can never use the word "we," he can only use the word "I" -- and that too with a very specific condition. His "I" is not equivalent to the ego. His "I" is not to be written in capital letters, his "I" should be written in lower case letters. It is not something extraordinary: he is simple, an ordinary human being. I am using the word "i" in the same way. "We" is impossible for me because I don't belong to any crowd, any mob.

My commune is not a crowd.

It is a communion of individuals.

Yes, one can misunderstand it as a crowd. From far away you see a forest, but as you come close there are only trees, no forest. Exactly that is the case with my commune. Those who never come close to it will think of it as a cult, a creed, a certain society. But those who come close will find only trees, no forest -- each individual so absolutely unique, alone. The question of "we" does not arise at all.

So when I am saying that I cannot use "we," I am also trying to help you understand that you cannot use "we" either. You will have to be very alert.

And the "I" that you have to be has not to be the "I" of the egoist. The egoist uses "I" in the sense that he is superior to you, that you are nothing compared to him. His "I" is big, and his whole effort in his whole life in only one: how to make the "I" bigger and bigger, higher and higher, so that it becomes an Everest; no other peak can ever come even close to it.

This is the way Muhammad Ali uses "I" -- Muhammad Ali, the Greatest. This is the way Alexander used his "I" -- Alexander the Great. Just Alexander won't do, "the Great" is needed to make him stand separate from thousands of other Alexanders.

I am suggesting to you to use "I" just in a utilitarian way -- not to impose yourself on others, not to

project yourself as bigger than others, but as an absolutely human necessity. You have to use some word. There have been people who have tried not to use the word "I" for the simple reason that it may be misunderstood as being used in the same way as everybody uses the "I." Or perhaps they were deep down afraid themselves that if they used the word "I" the ego would come following it; it would be standing just behind it. Perhaps that is the case.

I recall one person, one very important Hindu sage of this century, Swami Ramateertha. He has been to America; and he was an influence wherever he went; he was a man of charismatic personality. He never used the word "I." But that makes no difference at all -- he had to use something else. If he was feeling thirsty, instead of saying, "I am thirsty," he would say, "Ramateertha is thirsty" ..., "Ramateertha wants to go to sleep."

New people who had no idea what he was talking about could not understand it. They looked here and there and they asked, "Were is Ramateertha who is thirsty?" And then he would have to point to himself: "This is Ramateertha who is feeling thirsty." But this seems to be such a stupid procedure. Rather than catching your ear directly, you go around the head and make such weird gestures, and finally you catch the ear -- nothing special.

I am a lazy man, I cannot do that. If I have to catch hold of my ear I will catch it directly, rather than moving my hand around my head and then catching hold of my ear -- that looks ludicrous. But Ramateertha made a great impression by this. People are foolish; if you try to see what things people get impressed with you will be surprised. That will show you what kind of humanity exists on the earth. They were very much impressed by Ramateertha: "Here is a man who is egoless."

He was not egoless. There is enough proof in his life to show that he was not egoless. When for the first time in India I said that, there was great anger amongst Hindus because they always believed that Ramateertha was one of the greatest souls born in this century. He was respected around the world, and nobody has said anything against him. But the problem was that the Ramateertha League -- it is an international organization, its headquarters are in Lucknow, India -- invited me to speak on Ramateertha.

Now, it was not my fault. I even inquired of them, "Are you sure you want *me* to speak on Ramateertha?" And they were not aware ... because nobody had spoken about him. He was a nice man, but to be nice is not enough. I went to speak at their annual conference, a world conference, and I said, "To me Ramateertha befooled himself and nobody else" -- and I gave the instances from his own biography published by the league ... authoritative, approved by Ramateertha himself. I said, "I will simply be quoting, there is no need even to interpret. If you are just a little bit intelligent, you will see the point."

Ramateertha toured all over the world and then he came back to India. Everywhere, he was received with great honor as a sage from the Himalayas. First he went to Varanasi, the center of Hinduism for thousands of years. He was shocked because, naturally, deep down he must have been expecting .... The biography says he was shocked because there was no overwhelming reception. The same way, just a few days ago the pope was shocked in a Catholic country because there was no overwhelming reception.

But unless you are expecting something, I don't see the possibility of being shocked. Ramateertha must have been expecting an overwhelming reception, a welcome -- the welcome that is given to a man who has conquered the whole world. He comes back to the citadel of Hinduism, and he has been talking about Hinduism around the world, praising Hinduism around the world, making Hinduism appear the highest religion in the world. Naturally, it is human -- he must have been expecting ....

But out of eight *shankaracharyas*, the heads of Hinduism, not a single one was present to receive him. Forget about *shankaracharyas*, because they are the heads, and Ramateertha was still a monk, not a head of Hinduism; but there were no other monks either to receive him. A few people had come who looked more curious than receptive or welcoming.

And instead of Ramateertha having a red-carpet welcome, a letter was handed to him from the highest Hindu committee of pundits, scholars. The letter said, "Before you speak anywhere else, first you have to face the committee, the supreme committee of the scholars of Hinduism, because the way you have been talking about Hinduism is not orthodox, it is not traditional." More shocking!

He was almost court-marshaled. In front of the scholars he had to answer why he said this, why he said that. This he had never thought was going to be, but this is how it happened. He had to appear before the scholars -- and there is the point that I wanted to make to the conference in Lucknow.

As he was just going to speak, one old Hindu scholar stood up and said, "First tell me, do you know Sanskrit?" Unfortunately Ramateertha did not know Sanskrit at all, for the simple reason that he was born near Lahore, which is now in Pakistan. In that part even Hindi was not spoken; Urdu, a Mohammedan

language, was the spoken language. And those who wanted to become great scholars of course had to read Persian and Arabic. They had to go to the roots of Urdu; that is, Persian and Arabic. Sanskrit has nothing to do with Urdu.

Mohammedans or Hindus was not the question: the area where Ramateertha was born was Urdu-dominated; in schools, in colleges, in universities, Persian and Arabic were the exalted languages. So he was a scholar of Persian, Arabic and Urdu, but he had never thought that religion had anything to do with language.

You can be a Hindu without knowing Sanskrit, you can be a great Hindu sage without knowing Sanskrit; Sanskrit is not something absolutely necessary. And that was one of the questions those scholars were asking him: "While speaking around the world you were not quoting the *upanishads*, the *vedas*, the *shankaracharyas*. You were quoting Sufi mystics -- Jalaluddin Rumi, Farid, Sarmad. You can befool in the West because people don't know what you are quoting, but these are not Hindus, these are not our people."

The truth is Ramateertha had quoted exactly rightly. It does not matter whom he was quoting, what matters is the meaning. He had no knowledge of Sanskrit but he understood. He had read the *upanishads* in Urdu, he had read the *vedas* in Urdu, and naturally he had the understanding of the essential message. And that message was so clearly expressed by Sufi mystics -- Rumi, Al-Hillaj-Mansoor, Junnaid, Rabiya Al Adabiya; they have expressed the same thing. Of course their language was different. But here he found that he was being treated as a criminal.

Another scholar stood up and said, "Before you speak in front of us, first go and learn Sanskrit." And he was completely shattered. Now, only an ego can be shattered.

If I was in his place, in the first place I would not have expected any overwhelming reception. If they were not throwing stones at me, that would have been enough -- a great reception. If they allowed me to enter Varanasi that would have been more than one could hope. And then I would not have gone to their scholars to be examined, interrogated. I should have torn up that letter then and there, and thrown it on the platform and said to them, "Tell all of them to go to hell! What business have I got to do with your scholars? If they want to do anything, they have to come to me.

"And I have not come here to be certified that I am really a Hindu sage. I myself say that I am not a Hindu, neither am I a sage. So what is the problem? How can you shatter me? -- I don't have any claim. Can't you even accept me as a human being? If even that is difficult for you, then that is *your* problem, don't accept. But that is not going to shatter me either."

You are shattered only when you are living in a glass house. Then anybody can throw a stone and that's enough. But I am not living in a glass house. The ego is a glass house: it is continuously afraid of being shattered. Somebody does not say "Hello" to you on the road, and that's enough. He has not done anything, he has not even said "Hello" -- but this man used to say "Hello" every day. It pinches, it hurts: "What happened? Have I fallen in his eyes, or what?" He will disturb your sleep because he has not said "Hello" to you.

Expectations always lead to frustrations.

Expectations are the seeds, and frustration is the crop that sooner or later you will have to reap. It is your own doing.

So I asked the followers of Ramateertha, "What was shattered? If there was no ego there was nothing to be shattered. If you throw a stone into empty space, nothing will be shattered, only the stone will look silly -- falling with a thud, no obstruction, no joy of destroying something, no excitement of shattering something; just falling with a thud on the ground like a fool.

"A man without an ego is like an empty house. You can throw stones from this side to that side, they will go across him without finding any obstruction. Nothing can be shattered."

So I said, "Note this point, but this is not the whole story. Ramateertha left Varanasi and went to the Himalayas. He had a follower and a friend who was a king of Gadhwal in the Himalayas, a small state. He went there and told his friend, the king of Gadhwal, `I would like to learn Sanskrit, so please arrange for a scholar to teach me Sanskrit.'"

Now, is this the way of a sage? Who could not say to these fools in Varanasi, "Enlightenment does not come through a language. It comes when all languages are left behind. It comes when even thinking exists no more. There is no Arabic, no Hebrew, no Greek, no Sanskrit, no Latin. Only then that light shines within yourself."

Yes, when you start communicating of course you will have to use some language. And you will use the language which you know best. In Ramateertha's place I would have said, "I will continue to use Urdu,

Persian, Arabic because those are the languages I know best, and I am not going to follow your dictation that I should start learning Sanskrit. For what? to get your recognition? to be certified by you that I am really a saint? Does sainthood need anybody's recognition?"

Who recognized Gautam Buddha, that he is enlightened? Who has recognized anybody in the whole world, in the whole of history? In fact it is impossible. The unenlightened people cannot recognize or certify an enlightened one; he has to declare himself, there is no other way. Whether you believe it or not, that does not matter, and that does not shatter him.

Nobody may believe it, not even a single human being. Do you think that makes any difference to the status of a man of enlightenment? He remains still the same, his enlightenment not even a little bit less because you have not recognized him.

Why did Ramateertha agree to learn Sanskrit?

And the story is really strange. He started learning Sanskrit -- not only that, he dropped his orange robe and started using white clothes. Asked why, he said, "Because if Hindu scholars do not recognize me then I am not yet capable of using the traditional robe of a Hindu sannyasin."

When I decided to give my sannyasins the same robe, it was for one reason -- to destroy this whole idea that anybody has a monopoly.

In India there is an organization of Hindu monks. It has been founded by one of the politicians who has been twice prime minister of India, for a few days only. His name is Guljarilal Nanda. Whenever a prime minister dies this man is put as acting prime minister. Before the second one comes, for a few days, a few weeks, he remains a prime minister. He has no support but he is a person who can be relied on not to create any trouble. And he is not even courageous enough to create any trouble -- he is a weakling.

Sometimes your weakness proves of great help. When Jawaharlal died, Morarji was hoping to become immediately the acting prime minister, but he was not chosen because he is, although very mediocre, also very stubborn. If once he becomes acting prime minister then it will be difficult to recall him, to tell him to get down. He will not get down so easily once he gets up.

Some weakling has to be chosen for the interim period so you put him up like a puppet; and when you want him down, he comes down. The same man did it twice: when Jawaharlal died he became the prime minister, and when Lal Bahadur Shastri died he became the prime minister. Both times Morarji was hoping, and both times he was denied, because everybody was afraid that once he got up, he would not come down.

But this man was cowardly, weak; hence, naturally, he could not manage to be a great political force. Guljarilal Nanda turned towards religion. Many weaklings turn towards religion, many cowardly people turn towards religion, because here you don't need much guts. He founded an organization of Hindu monks; he was the president of the organization.

When I started initiating people into sannyas, he told me, "You are creating trouble."

I said, "What trouble?"

He said, "You are giving them the same robe. Now it is going to be a very confusing thing: who is who?"

I said, "That is what I want to do. And I am going to fill your whole organization with my sannyasins, you cannot prevent it. And soon you will see, my sannyasins will be the president, the secretaries, in your organization."

They became freaked out so much! I was just joking -- I was not interested; who bothers about these idiots and their organizations? They became so freaked out they immediately made a resolution that anybody wearing my mala should not be allowed in the organization as a member -- "He is not really a Hindu sannyasin."

I said, "That's true, he is not. He is neither a Hindu sannyasin nor a Mohammedan sannyasin, nor a Christian sannyasin. He is just himself. The orange robe I have chosen is just to destroy this monopolistic idea."

But Ramateertha was subdued so much by those mere intellectuals that he dropped his orange robe. These are all ways of the ego. Now he would learn Sanskrit; he would prove to himself that he was a scholar in Sanskrit too -- and with grace and honor he would receive the robe from them.

These are the ways of the ego. Who are *they*? On what authority ...? Just because they are crammed with rotten knowledge? So I said to his followers, "To me his saying that `Ramateertha is hungry' rather than saying, `I am hungry' does not change his ego; it simply makes it more complicated. And the greatest problem is, *he* may be deceived by it. If others are deceived, that is not much of a trouble; he himself may be deceived. He may himself start thinking that he has dropped the ego because now he never uses the word

`I'."

So the question is not of using the word. The question is of understanding *how* you are using it. Use it as a utility, don't make it a psychological trip.

Now you are asking me -- how are we going to raise the consciousness of the world? Why should we raise the consciousness of the world? Are you nuts or something? Can't you let the world alone? You just raise your consciousness.

No, but this is how the world is. Nobody is interested in raising his own consciousness. Everybody is interested in raising the world's consciousness -- that seems to be easier, more fun. To raise one's own consciousness is arduous. To raise the consciousness of the world is just fun, no problem to you. Whether it is raised or not, you are not losing anything.

Yes, by trying to raise it suddenly you become a great sage, you become a great religious leader, you become world famous. You are raising the consciousness of the world -- as if consciousness is just lying down there asleep and you just have to wake it up. Just pour cold water over it and consciousness rises up and says, "What is the matter? Who is troubling me?"

It is not so easy. Consciousness is not there in any collective sense, there is no world consciousness. There are only trees, no forest. Forest is only a word -- convenient, useful, but non-existential. If you go in search of a forest you will never find it. Standing in the middle of it still you will not find it. What you will find always is an individual tree, and of course an individual tree is not the forest.

This consciousness of the world, consciousness of humanity, is just a word. Don't fall into linguistic games.

Remember one thing:

Consciousness is always individual.

There is no way for consciousness to become collective. It is always "I," it is never "we."

Why this concern? And this is not only your concern -- millions of people around the world are concerned with raising the consciousness of the world. And not only now; as far back as you can find any records they have been concerned with raising human consciousness, humanity, making the world divine, sacred. And the same problems ....

In Mesopotamia -- where one of the oldest civilizations existed once and is no longer in existence, but ruins are there -- a pillar has been found which is six thousand years old at least. That is the minimum, it cannot be more recent than that; it can be twelve thousand years old, but six thousand is the bottom line. With all the scientific observations they have concluded that it is at least six thousand years old, more perhaps.

What does it say? The pillar says: "Man has fallen to such a rotten state that we have to teach humanity again to become human. Sons are no longer listening to their fathers" -- there is a generation gap -- "wives are no longer faithful to their husbands. Husbands are doing all kinds of things, which make them disrespected and fathers are not fulfilling their duties." The whole pillar seems as if it is in some newspaper, just today's editorial.

In India the RIG VEDA is the oldest book. According to the Hindu scholar Lokmanya Tilak, a great scholar, it is ninety thousand years old. He has immense proof and evidence, and as yet he has not been challenged. It is almost sixty years or more since he proved that it is ninety thousand years old. In these sixty years nobody has been able to disprove his evidence; it is now either forgotten or accepted.

Whatsoever the case, the RIG VEDA is certainly the most ancient book in existence -- but it raises the same problems that you face today, the same questions: Is it possible to change man's nature? Is there time enough? Ninety thousand years before, they were worried: Is there time enough? And the time has not proved enough, that's certainly true, because the problems are still the same -- perhaps worse.

You are asking me the same questions but I am a different kind of man, a little bit eccentric ... otherwise, if you had asked the question to any mahatma, any great religious personality, he would have answered, "Yes, we can raise humanity's consciousness. Of course time is very short but my methods are very quick too."

That's what Maharishi Mahesh Yogi goes on telling people. Time is short, according to all the prophecies, all the astrologers; as this century closes there is every possibility that the earth will be finished. Time is really short. It is 1985 -- only fifteen years more. Ninety thousand years have not proved enough. Fifteen years! But Maharishi Mahesh Yogi goes around the earth with jet speed. Of course he has to use the jet speed -- time is short!

But he says his method is quick: just ten minutes in the morning and ten minutes in the evening you do

transcendental meditation. And what is transcendental meditation? You repeat one word that is given to you. Of course you have to pay a fee for it, two hundred and fifty dollars. And what does he give? He asks you, "Are you a Christian?" You say, "Yes."

He says, "Catholic? Protestant?" -- just to figure out who you are so he can give you a mantra suitable to your religion.

If you say, "I am a Catholic," he will say, "That's very good. You start the mantra, `Ave Maria.' Repeat continuously: Ave Maria, Ave Maria, Ave Maria, anywhere, in any posture, just for ten minutes. Between two Ave Marias don't leave any gap, go as fast as you can." One Ave Maria almost entering another Ave Maria, just as when sometimes there is an accident of a railway train, and compartments go over other compartments, and inside other compartments. All the buffers are broken and the train is for the first time in a real unity.

This is a very traditional method in India. It is nothing new, and it is used by everybody; in every village you can get it, very cheap .... If you are very rich then the price is eleven rupees, which is less than one dollar. If you are poor it can be reduced; for the very poor, a coconut.

And, in India, there are two types of coconuts -- coconuts which people eat, and coconuts which people use religiously. They offer it to gods, to temples, to gurus. Those coconuts for centuries have the same price, their price has not changed. For one rupee you can get three -- because they are the same coconuts! For centuries ....

In my village, just in front of my house there was a temple of Krishna, and by the side of the temple, a coconut shop. A coconut shop is always very close. If you find a temple, you can believe without any trouble that within a five-minute radius there must be a coconut shop; mostly it is just by the side of the temple.

You go on offering to the god, and the same coconuts go on getting back to the side shop. So the price remains the same because ... and they are all rotten. The coconut shell is so hard that what is inside nobody knows. These are religious coconuts. Nobody will purchase coconuts from a religious coconut shop for eating, or for anything, because inside you will find nothing. Their function is just to move from the shop to the temple, and from the back door again to the shop. In the morning they are again for sale -- and this round goes on and on.

And the coconut is a strange fruit. You can work with it for centuries. Its consciousness remains the same, no change. In India it is so cheap -- Maharishi Mahesh Yogi may not have been able to raise the consciousness of the people but he has raised the price of transcendental meditation from one coconut to two hundred and fifty dollars. I don't know how many coconuts that will be ... because for one rupee you can get three coconuts -- *religious* coconuts, don't forget that. For one rupee, three religious coconuts; for one dollar you can have at least sixty religious coconuts; for two hundred and fifty dollars ... now you can work it out.

And now he is not only trying to raise the consciousness of people. He has been doing that for almost thirty years, and now people are fed up because nothing is raised. Simply their pocket becomes lighter, and nothing is raised. They are getting fed up. And how long can you cheat people?

So now these people have to go on inventing something new. His new thing is even more idiotic: now he is trying to levitate people. First he was trying to levitate their consciousness, now he is trying to levitate people. The fees have also gone higher -- of course, because he is raising your body too. Now he says he has found the secret. Joined with transcendental meditation your body will rise, float in the air; your head will touch the roof. And there are fools in the world who are ready to pay for this kind of nonsense.

Maharishi Mahesh Yogi has been asked again and again, "Give a public demonstration, at least one person." That he is not doing, because it is such a secret thing that you cannot do it in public. It can be done only in private. But strangely, if it is done only in privacy, how are the photographs appearing in his magazines? At least the photographers must be there. It *is* public; the person is not isolated.

The whole thing is, it is a simple photographic trick. It is not much of a thing; any person who understands a little photography can manage it. He just has to mix two negatives; in one negative you are sitting on the floor, and in the other negative it has to be managed that you are touching the roof. You can be put on a tall stool, with the same mattress on which you were sitting on the floor, in the same room. And there is no problem -- you just have to arrange these two photographs together to show that this man's body has levitated.

Time is short, and people are trying to levitate bodies. For what purpose? Even if, for argument's sake, we accept that people *can* learn to levitate their bodies, and their heads start touching their roofs, how is it

going to make humanity better?

If just touching the roof with your head is the thing, then simpler methods can be used. Just make a tall stool -- ask Asheesh; he can make you a beautiful tall stool so your head touches the roof. A stool can be adjustable, so if you are short or tall the stool can be adjusted. You can adjust it yourself, so your head touches the roof. If that makes you a superman, then why bother about meditation and such long procedures? Time is very short.

But I am not interested either in raising people's consciousness, or in raising their bodies. In fact for decades I have not been interested in doing anything for the world, for humanity, because to me these are bogus words. I am interested only in a few chosen people.

The whole mass of humanity -- whether it lives or disappears makes no difference.

I may look hard to you, but I am simply being factual. Just look at the past. Millions of people have lived and died -- what does it matter? Where does it lead? Millions of people are living today -- in what way are they enriching life? Just breathing, just vegetating; is that enough?

Just today I have received a news item: in Miami, a man's situation has become really terrible. He had a brain cancer, and to remove that cancer they had to use, for the first time, some poison without which it was not removable. That poison entered into his brain by mistake. The cancer was removed but the poison entered into his brain and killed his brain. Now the man is alive, the brain is dead. He can live for years, there is no problem; you just have to take care of him. His brain is completely dead, so everything that his brain was doing, you will have to do. And it was your mistake.

But the doctor can also not be condemned. That poison was used for the first time, so there is no way to say that he used it wrongly because there is no precedent. He tried his best -- just an unlucky man.

Now, between this man, I thought as I was reading the news, and the millions of masses, is there any difference? That was the question that came to me. Their brains are not dead, but their souls are dead -- which is far worse. And nobody else is responsible -- they themselves are responsible.

They are living, but do you call it life?

What is the point of their living?

What have they found out about it, what have they experienced?

Where have they arrived?

If they were not born, would you have missed them?

If they were not here, would existence be poorer because of that?

All these considerations have to be looked into before you start raising the consciousness of the world.

The greater masses of the world are not interested in consciousness.

They are more interested in unconsciousness.

You will be surprised because you may not have heard them saying that they are interested in unconsciousness, but you can see them drinking alcohol -- all kinds of narcotics are being used, all kinds of drugs are being used. And there are other kinds of unconsciousnesses which are not produced by chemical drugs.

For example, in a movie, for three hours, for what are you searching? You are searching for three hours of unconsciousness. For three hours you become so involved in any idiotic story. And they have been almost the same for centuries: just two men, one woman; two women, one man. There are only two stories. I tried to find a third story -- I have not succeeded. If any of you succeeds, please inform me, help me, because I have found only two stories. And there is not much difference in those stories: two women, one man; or two men, one woman. It is really one story. Only three persons are needed; put them in all kinds of situations, create all different details, but the story remains the same.

But it is helpful -- you get involved in it. Millions of people seeing sports, millions of people participating in political rallies, shouting slogans, screaming ....

I used to know one man in Jabalpur. I liked that man, I was really impressed by him: he was something unique .... For one year I was living in a bungalow which was facing six roads, so all kinds of processions were passing by there. And it was near the high court, the collector's office, the commissioner's office. They were all just within a half-mile radius.

So every kind of procession -- protests, either going to the chief justice, or going to the commissioner, or going to the collector .... I used to enjoy seeing them. The most exciting thing for me was one who was always in every protest, whether it was the communist party, socialist party, congress party, president's party -- any party. And in India there are all kinds of parties.

Whether it was a religious protest -- Christians protesting that something was being done against their

religion, or Mohammedans, Hindus, Jainas, Buddhists -- he was always, inevitably there. I could not believe it. That man was something! One day I caught hold of him and I said, "You have to come inside with me."

He said, "Right now I cannot come, I am going in the protest."

I said, "You can go later on -- I will send you, I will drive you. But for five minutes you just come in -- because now it is too much, I cannot bear it any more."

He said, "But what is the problem? What have I done to you?"

I said, "You have not done anything to me; I just want to know to which party you belong."

He laughed. He said, "As far as parties are concerned, I am a member of all the parties."

I said, "But ...?"

He said, "You will not understand, nobody understands. I enjoy shouting, screaming. Now, who is screaming against whom, that is not material. I simply enjoy -- I shout, jump, have a flag. I don't care whose flag, I don't have any flag of my own. And I am not interested in what they are demanding, whether they get it or not, but I enjoy it."

Now this man has no political interest, no religious interest. What his interest is, is in finding unconsciousness in shouting, screaming, getting involved in something in which he has no ideological interest. But he has psychological involvement, he forgets himself. For the two, three hours that the protest continues, he forgets himself. Now, how can he miss if some other party is protesting? His psychological interest is the same.

He said, "It is not very costly." In India you can become a member for one fourth of a rupee; that is a one-year membership. And that too you don't have to pay, somebody will pay for you, you have just to vote for him.

So I asked him, "So many parties, so many religions and you must be paying so much money ...."

He said, "No, they pay it. And those idiots don't even ask, `Are you a member of any other party?' I have not yet been asked, so I have not yet been forced to lie. Nobody asks me. I say, `I want to become a member of your party.' They say, `Very good, you just become a member of the party, fill in the form.' I have filled in all the forms of all the parties. I go to all religious prayers, religious meetings. I believe in the unity of all."

I said, "That's very good."

But he was really getting juice. You try protesting, shouting, and soon you get involved in it. Your thinking disappears, your past, your present, disappear. You are suddenly herenow -- but not in a conscious way -- through an unconscious trick. You can do it by alcohol, you can do it by politics, you can do it by religion. You can do it in a church, you can do it in a movie house. You can do it in a thousand and one ways, and people are using all kinds of ways.

People are not interested in consciousness.

Consciousness is painful, because you will have to drop so much which you have carried your whole life thinking it very valuable.

You will have to uncover your wounds which you have covered and completely forgotten.

You will have to revive all worries and anguishes that somehow you have repressed.

You will have to face again your original face which you have lost far back. You have become somebody else. You have been somebody else so long, that now to face your original face is going to shatter you completely.

To be conscious not a game.

To be conscious is to go through a deep surgery.

And the problem is, you are the surgeon, and you are the patient.

Just think of some surgeon doing surgery on himself. I had one surgeon friend -- and it was not much of a problem .... A certain disease, a very strange disease, started happening to me every year. First, one of my fingers started being painful in the first joint -- immense pain. Sleep was not possible; no sleeping medicine would help, the pain was so shooting sharp. It continued for twenty-one days.

I asked my surgeon friend about it. He said, "This is a troublesome thing, but for one year there is no problem. Next year the second finger will be affected, and for twenty-one days at the utmost. But for ten years you will have to suffer; each year one finger will be affected."

I said, "I don't want that kind of business for ten years. Who knows? -- if I die tomorrow then my nine fingers .... No, I cannot leave them just like that. You have to do something."

He said, "There is no medicine for it -- only surgery can be done. I will have to cut the bone -- which has grown a little -- on the joint. That's how this whole thing is happening."

So I said, "There is no problem, you can cut it. But I can't wait for ten years."

He prepared everything, but I was so close to him that at the final time he had a nervous breakdown. He said, "I cannot do it; on you I cannot do it -- I cannot cut your finger. I will call another surgeon. I have kept him ready in case, because I knew it from the very beginning -- last night I could not sleep, just the idea of cutting your finger ...."

I said, "What nonsense. My finger, anybody's finger -- you should be able to cut your own finger too if the time comes. If there is no surgeon available, you should be able to cut your own finger."

He said, "I can cut my own finger, but I cannot cut your finger, because then I will repent my whole life that I did that nasty thing to you. No, I will not do it."

He simply freaked out; the other surgeon did it. That day I understood how difficult it must be to be the patient on the table and also the surgeon by the side -- the same person cutting his own deepest layers of being.

Consciousness is self-surgery.

And don't ask me how can we raise ...? Nobody can do it for somebody else; you can only do it for yourself.

This is the fundamental of spiritual surgery: you can only be successful on yourself.

Howsoever painful it is ... but there is no other way. Yes, it pays tremendously if you can pass through the test.

If you can pass through the pain, if you can pass through all the misery, the suffering that you have repressed will rise again. It is like entering a house which nobody has entered for years. You will raise so much dust -- and that dust is not simple dust, it covers your wounds. It has helped you to forget yourself. It has made you unconscious of yourself. It is not like taking off your clothes, it is more like peeling off your skin.

But once you succeed, then all the pain seems to be just nothing, because the bliss that descends on you is incomparable; the pain that you suffered looks so tiny and so meaningless. But that is in the end.

Gautam the Buddha used to say, "My path in the beginning is tremendous pain; in the end, tremendous blissfulness. But patience is needed."

I told you, in this surgery you are the patient and you are the surgeon both. Remember the English word "patient" comes from "patience." It is significant. Why is the sick person called a "patient?" He has to be patient, he has to wait. But when you are the patient yourself and also the surgeon, the difficulty is multiplied. But still it is nothing compared to the bliss.

All that you can do is to pass through this suffering, to pass through this dark night of the soul.

Reach to the dawn of your being.

Blossom. Let your blissfulness explode.

Perhaps somebody's sleeping soul may be triggered. Somebody's sleeping consciousness may have a shock and wake up.

But these are only "perhaps." One cannot be certain in these matters. The matters are so subtle you cannot be certain.

Hope for the best.

And wait for the worst.

And time certainly is short.

From Darkness to Light

Chapter #8

Chapter title: Agony is missing yourself, ecstasy is finding yourself

7 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
WHAT IS AGONY AND WHAT IS ECSTASY?

The same. They are not opposites as they are understood to be. They are complementaries, intrinsic parts of one organic whole. Neither can exist without the other.

It will be a little difficult to understand because they have always been thought to be polar opposites. They *are* polar opposites, seen from the outside. But all polar opposites are joined together from the inside. The negative or positive poles of electricity, the body and soul -- from the outside they are not only different but antagonistic. From the inside they are two aspects of one phenomenon.

Let us first try to understand their meaning.

What is agony?

It is not ordinary suffering, misery, pain.

All these are very superficial things, just like ripples on the surface of a pond. They don't have any depth. You have known many pains, many miseries, many moments of suffering, and you know perfectly well they come and go. They don't even leave a trace behind them, they don't leave scars behind.

Yes, while they are there you feel that you are engulfed completely in pain. But when it is gone you know perfectly well that that was only a momentary emotional, sentimental, non-intelligent understanding of the thing. When you were in the cloud, yes, you were engulfed. But the cloud is gone with the wind and you are out of it, and now you know exactly that even in the cloud you were out of it, you were not it.

Note this difference, because that is the fundamental difference.

Agony is not separate from you, it is you.

Pain, suffering, misery, they are all separate from you; hence, momentarily they come and go. They have causes; when the causes are removed they disappear. Mostly they are your creations.

You hope for something, and then it does not materialize: great frustration comes in. You feel pain, hopelessness, as if you have been rejected by existence. Nothing of the sort has happened -- it is all due to your expectation. The bigger the expectation, the bigger is going to be the frustration.

It is within your hands to be frustrated in life or not. Just your expectations should become smaller, smaller, smaller, and in the same proportion the frustration will become smaller. A day will come when there will be no expectation; then you will never come across any frustration.

You think, you imagine, some moments of pleasure -- and they don't materialize, because existence has no obligation to materialize your imaginations. It has never given you any promise that whatever you think is going to happen. You have taken it for granted without any enquiry, as if the whole existence owes you something.

You owe everything to existence.

Existence owes you nothing.

So if you are running to catch shadows, you cannot catch them -- it is not in the nature of things. Then there is pain, because you were so much absorbed in running after the shadows that you were feeling a kind of fulfillment. A goal was there; although not in your hands but far away, still it was there. And it was only a question of time, a little more effort. Be a little more American: try and try and try again -- and sooner or later existence is going to yield.

Existence does not care who you are, American or Russian. It never yields to anybody -- it simply goes in its own way. By making an effort to fulfill your desires, to force nature, existence, to come behind you, you are creating causes of pain, suffering.

The moment you understand, you drop these causes.

And the dropping of the causes is the disappearance of all your misery.

It was your projection.

There is a Sufi story about a very cunning fox .... All foxes are cunning, but there are politician foxes

too. This happened to be a politician fox, very cunning. One day she woke up, and finding herself very hungry, came out of her cave in search of some breakfast. The sun was rising, and she saw her shadow so long she could not believe it. She said, "My God! I am that big? Now where am I going to get my breakfast? I will need at least one camel; less than that won't do. My shadow is so big, naturally I must be as big." It is logical, perfectly Aristotelian. You cannot say she is wrong.

You also know yourself only in the mirror -- there is no other way. Have you known yourself in any other way except through a shadow?

So don't laugh at the poor fox. How can she conceive that a small thing can make such a big shadow? It is very natural to conclude that if the shadow is so big, you must be as big.

And when it comes to feeling oneself big, who wants to argue against it? When anything gives you the sense of bigness, you don't want to go into details to find whether it is true or wrong, whether it is logically right, scientifically provable. No, your whole being is so enchanted ....

The fox really felt that big. You could see -- her walk changed. But where can she find a camel for her breakfast? And even if she can find a camel, it is going to be absolutely pointless; she cannot make a breakfast out of a camel. She searches, she finds many small animals which would have been enough any other day, but today is different. She does not bother about all those small creatures. They will be lost just in her teeth. She needs a camel, an elephant or something big.

But she finds nothing big. The sun goes on rising higher and higher, and she goes on becoming hungrier and hungrier. When the sun is just exactly above her head she looks again at her shadow: it has shrunken so small it is just underneath her. She says, "My God! Hunger does things to people. Just one morning I have missed breakfast and look what has happened to my poor self! In the morning I was so big; only half a day has passed and this is my situation. Now even if I can get any small creature, that may be too much, I may not be able to digest it."

This Sufi story is significant. It is our story.

This is our agony:

We are trying to become something which is not in the nature of things. We are not allowing nature to take its course; that is our agony.

When I was leaving my parents to go to the hostel in the university, they were persistently asking, "What do you want to become?" And I was telling them, "That question is utter nonsense. How do I know what I am going to become? Only time will show."

They could not understand me. They said, "Look at all your friends: somebody is going to become a doctor, somebody is going to become an engineer, somebody is going to be become this, somebody is going to become that. You are the only person who is going to the university without any idea of what you want to become."

I said, "Becoming is not my number. I want to let things take their course. I would love to find what nature makes of me, but I don't have any program of my own. To have a program of my own means suffering. That means I am trying to impose something on nature and it is going to fail."

Man has been failing for thousands of years for the simple reason that he wants to conquer nature.

Someone has even written a book, CONQUEST OF NATURE. Nature cannot be conquered. Just look at the foolishness of the idea. You are part of nature, such a small, tiny part of such an infinite nature. And the part is trying to conquer the whole -- as if your little finger is trying to conquer you.

How can you conquer nature?

Nature is your very soul.

Who is going to conquer whom?

Where is the separation?

I told my parents, "Please let me go. I am not going to project anything for my future. I want to keep it open so if nature desires anything of me, I am available. If nothing is desired of me that too is perfectly good. Who am I to expect that something should be desired of me? One day I was not, one day I will not be. Just a few days in between -- why make much fuss about it? Can't you pass silently across this little interval between birth and death without making noise, raising flags, and shouting slogans? Can't you simply pass?"

But they said, "This is not the way. Everybody has to have an ideal; otherwise he will be lost."

I said, "I would love to be lost but remain true to nature, to existence, rather than achieve a great ideal against nature, against existence. In the first place, in which you say I will be lost, I will be *blissfully* lost. In the second place, in which you think I would have achieved something, I will be nothing but pain, suffering, and finally agony."

Agony is the deepest in you.
And it happens only to man.

All other animals are free of agony -- but they are also free of ecstasy. Agony and ecstasy happen together; otherwise they don't happen at all.

Have you seen any animal in ecstasy or in agony? a buffalo in agony? Just to think of it seems to be absurd. A buffalo in agony? For what reason should the buffalo be in agony? The buffalo never tried to become the queen of England -- why should it be in agony? It simply allowed nature to make her whatsoever was the will of existence. Yes, it will never know ecstasy either because both happen at the same depth.

Agony happens if you go on missing your self.
Ecstasy happens if you happen to find yourself.
Missing yourself or finding yourself:
Both happen at the same depth of your being.

Missing yourself means that you have been trying to become something, somebody. You have an idea, and you are trying to fulfill that idea in your life.

All idealists live in agony.

It is not only the existentialist philosophers who are in agony. Of course they have brought the word to great prominence for the simple reason that

this century has come as far away from nature and existence as possible: one step more and humanity disappears. This was the longest distance possible -- we have traveled it.

We have come as far away from ourselves as possible.

That's why in this century a philosophy like existentialism became possible.

I showed one of the histories of existentialism to one of my old professors who must have studied thirty, forty, years before. At that time the word "existentialism" was not even coined. Sartre, Jaspers, Marcel, were yet to be. He looked at the content and he could not believe it.

He said, "Is this a book on philosophy? No chapter on God, no chapter on the proofs for God, no chapter on religion, no chapter on the soul of man, no chapter on beyond death, heaven, hell. A strange history -- chapters on agony, meaninglessness, anguish, anxiety. These are philosophical subjects?"

I said, "You have missed forty years. You have completely forgotten that forty years have passed since you were in the university studying philosophy, and after that you have never bothered about what has been happening to philosophy. You are still remembering Aristotle, Kant, Hegel, Feuerbach, Shankara, Nagarjuna, Bradley. You are still remembering these people who have really faded out; they are simply no longer in. And any philosopher worth the name today is not interested in God -- he is interested in man. And to be interested in man brings all these problems, agony ...."

He said, "But what is agony?"

I had to use his language, something from the past history of philosophy so that he could have a little insight into agony. In the past there has been a great philosophical question down the ages. The question was: between animals, trees, rocks, and man, what is the difference? Certainly they all exist; as far as existence is concerned there is no difference. Certainly they all live -- even rocks grow.

The Himalayas are growing every year, one foot higher. The place where I was born was by the side of a mountain range called Vindhyachal. It is thought to be the ancientmost mountain in the world. It is almost a proved fact that Vindhyachal and the land around it came out of the sea first, because on Vindhyachal corpses of sea animals have been found which are the most ancient. On the Himalayas also they have been found but they are not so ancient. The Himalayas are the youngest mountains in the world, and Vindhyachal is the oldest mountain in the world.

Just by the way, I am reminded of the story about Vindhyachal in the UPANISHADS. One great seer, Agastya, went to south India, and had to cross Vindhyachal.

Vindhyachal was so high it was difficult for the seer, so he prayed to Vindhychal, "Be kind enough to just bend down a little and let me pass. And remain bending till I come back, because I will have to pass again." Agastya died in the south and never came back, but Vindhyachal is still bending. If you see the mountain you can see, it is as if an old man is bending.

The story is beautiful, but it shows that Vindhyachal is really old, an old man who cannot even stand straight. Mountains grow old or young; they are as alive as you are. Trees, animals, birds -- as far as life is concerned we may have different kinds of life but we all have a certain quality called living, aliveness, which is similar.

So in ancient philosophy this has been a problem: Then what is the difference? Is there no difference? There have been two schools. One said there is no difference; we are all alike, we are part of one single whole -- different dimensions, different branches, but we are all rooted in one existence. These are the spiritualists who say that we are all one.

The other school is that of the materialists, who say that we are all separate, there is no organic unity anywhere; existence is not one. According to the materialists, the word "universe" should not be used. The word "universe" was invented by the spiritualists because it means "uni," one. According to the materialists the right word should be "multiverse" -- many, not one. Everything is separate, and there is no unity anywhere.

And how does this whole go on? -- and in a such a tremendous harmony? This is where you will see how logic can be fallacious.

The spiritualist says there is harmony because it is ruled by one God, or one universal consciousness. One absolute being, one center, controls everything. That's why nothing goes wrong. Everything moves in an absolute harmony. And the universe is vast, it is immense, immeasurable; still, everything goes on without any disturbance, without any discrepancy. The logic seems to be solid, but it is not so.

The same logic the materialist uses. He says it goes on in such a harmonious way because there is nobody who is controlling it. Whenever there is somebody who is controlling everything, there is a possibility of failure, mistakes, errors. Nobody is infallible.

If there were one God controlling everything for millions of years sometimes He might fall asleep, sometimes just for a change He might go for a morning walk. If it is being controlled by one being then there is every possibility of a mistake. And during such a long period can you think that a person will not commit any mistake? Just by mistake he may commit a mistake. And there are so many things to be arranged and looked after -- just look ....

Just the other day Vivek was saying to me -- seeing a peacock with its feathers open, so colorful, she said, "God must be taking so much care to paint them."

If God were really to paint all the peacocks of the world then you can be certain there would bound to be a thousand and one mistakes. Howsoever infallible God is He cannot manage to go on painting year by year millions and millions of peacocks. And not only peacocks, there are other birds, and every detail has to be looked into.

The materialists say that the world goes on perfectly because there is no manager, so who can commit a mistake? It is mechanical.

The same logic: the spiritualist tries to prove God, the materialist tries to prove, using the same logic -- this harmony, this continuity -- that there is no manager, that it is all mechanical. Only machines are not able to commit mistakes -- either they work, or they fail. While the machine is working, it will be working the way it has been working forever, reproducing again and again, again and again, the same kinds of peacock feathers. It is not a work of consciousness.

A conscious mind would try to improve, would like to change a little bit -- once in a while to put a little more red, a little more green, a little more blue ... a little different blue, because there are so many kinds of blues and so many kinds of greens. Once in a while he would put the head of one bird on another bird. One gets bored, putting on the same kind of head again and again, the same red nose again and again; just for a change, one would change to yellow, green, blue. But nothing like that happens.

The materialist says it is mechanical, it is a vast mechanism that goes on reproducing without any mind. While it produces, it will be producing the same. Yes, one day every machine fails, but you will not be there to know it. Once the machine fails, you fail too, so there will be nobody as a witness of the failure.

I told the old professor -- his name was Professor Dasgupta -- "Through this argument I can help you to have some insight into agony. The existentialist says there *is* a difference between animals and man. For the first time a certain group of thinkers has pointed to a difference which really makes a difference. They say, two sentences will have to be understood. One is: Existence precedes essence. And the other is: Essence precedes existence.

"In animals essence precedes existence. Essence means whatsoever they are going to be; the whole program comes first, before their birth. Before they exist the blueprint is there; they bring their blueprint with themselves, it is ahead of them. Their existence follows the essence."

Essence means the program, the blueprint of what they are going to be, how many lives they are going to live, how many children they will have, what colors they will change to according to seasons -- everything. So much so that there are birds who come flying from the North Pole, three thousand miles

down, because it becomes too cold there, and to exist is impossible.

They have to ... they start exactly on the same date every year. They don't have any calendar, they don't know that the season is going to change, but on the exact date, day, time, millions of birds immediately start moving towards the south. They will stop only when they have passed the three-thousand-mile radius, because within three thousand miles they will not be able to survive, they need a little warmer place.

But the strangest thing that has puzzled the scientists is that while they are away from their arctic home, the season for reproduction comes. So they mate, they make love, they find boyfriends, girlfriends. It takes time for the girls to become pregnant and then lay the eggs. By the time they lay the eggs, the warm season is finished. Now the arctic is ready to receive them back. So they leave the eggs and fly back to the arctic exactly on the same date as their forefathers and *their* forefathers have always done.

Those eggs hatch in their time, and the birds come out and start flying towards the arctic; three thousand miles in the exact direction they fly back to their world. Strange, absolutely miraculous, because nobody is there to tell them where .... "Your parents have gone. You don't have a map, and the arctic is far away -- three thousand miles -- and you are a little bird just out of the egg." Such a long journey with no preparation ... but they manage, they reach. And this happens year after year.

This is the meaning of essence coming first, existence following. They don't know what they are doing. It is some inner impulse, some urge that takes those birds far away. Flying three thousand miles without fail they reach their parents who had left them in the eggs without even telling them, "We are going, so when you get out, please come back home. Don't forget us, we will be waiting there," or giving them any indication of direction, nothing -- no message has been left. At least they could have left one old guy and said, "When all these kids come out you take them home." Nobody is left, no message is left, no contact exists between them -- but they reach.

There are fishes from the arctic that move in a certain season, and near England at a certain place they lay their eggs. Before the eggs are ripe, their journey back starts. And when the eggs give birth, the new fish start swimming against the current! The natural course would be to go with the current, but their program is fixed. Against the current they start moving towards the arctic, and they find their way back to their parents.

They will not recognize their parents. There is no need either because these fellows, if they can manage a three-thousand-mile journey against the current, don't need any parents, any teachers, any schools, college, universities. They are self-sufficient. This is the meaning of essence preceding existence. They are born with their whole life pattern complete and they will simply go on unfolding it. They are not going to learn anything.

Learning is not for them. They need no learning. They have already got all that they need for their life, every detail about everything -- what to eat, what not to eat. You just look at a buffalo eating grass and you will be surprised: she goes on leaving certain grass and goes on eating certain other grass. Strange, but if you look closely, you will find she eats only a certain grass, other grass she does not eat.

You see here so many deer. They prefer a grass called alfalfa, and just now because we have brought water and planted trees and lawns and made it a green place, and certainly because of the deer, I have told my secretary, "Take care that so much good alfalfa is grown around that the deer will come automatically, and this will become a deerpark."

And I love that word, because Gautam Buddha lived in a deerpark. Where his thousands of disciples lived, hundreds of deer also lived in the same place. And our deer are growing, but a danger has started happening: they are eating too much alfalfa, getting too fat, and for deer that is dangerous because once they get too fat then they cannot run. Then they are easy prey to any animal, to any hunter. Not only that -- when they become too fat ... because two or three deer have died.

I enquired why they died. The reason was they became so fat they could not walk. They fell over their feet and broke their legs, the weight was too much. Their feet are thin, those feet are not meant for that big a load. So I told my secretary then to either bring more deer so the alfalfa is not too much, or start cutting down the alfalfa, because this will kill the poor deer. They don't have a built-in program where to stop. Nature takes care. In nature, nothing goes off balance.

If there is too much alfalfa then deer will start coming more and more from all over the place; if there is less alfalfa, deer will disperse. But our deer are in a difficulty: they cannot go anywhere because they cannot find a place where human beings will not be killing them. This much in three years they have understood perfectly well.

They are far more intelligent than your attorney general; they know that these are the right people to live with. They stand on the road, they don't bother ... you may go on honking the horn -- they move with their

ease and grace and beauty. They don't bother; they understand that "These are our people," so they are not going to leave. And they don't have a built-in program where to stop, so they go on eating.

I told that professor, "Essence is a built-in program -- and that's where man is different. Man comes as existence, and essence follows. You are not given a built-in program. You come open-ended, with no directions, with no clear-cut idea of what you are going to be. You exist first -- and this is a great difference, the greatest possible difference."

You exist first, and then you have to find who you are. The animals, the trees, the rocks, know first who they are, then they exist; hence there is no spiritual enquiry. No animal bothers asking the questions: Who am I? What is the meaning of my life? He knows it already; there is no question, there is no doubt, no enquiry.

Man is a continuous enquiry, a continuous question. To the very last breath he goes on growing. To the very last breath he can change his whole life pattern.

He can take a quantum jump.

There is no necessity for him to just go on following the path that he has followed. At the very last moment he simply can step aside. There is nobody to prevent him, it is his freedom. Man is the only animal in existence who has freedom -- and out of the freedom is agony."

Agony means: I don't know who I am.

I don't know where I am going and why I am going. I don't know whether whatever I am doing I am supposed to do or not. The question continuously remains; not even for a single moment does the question leave. Whatever you do, the question is there: Are you *sure*? Is it the thing for you to do? Is this the place for you to be?

The question leaves not even for a single moment. And this is as deep as anything can be in you, at the very core of your being. This is the agony -- that the meaning is not known, that the purpose is not known, that the goal is not known. It seems as if we are accidental, that by some accident we are born.

No other animal, no tree, no bird is accidental; they are planned. Existence has a whole program for them. Man seems to be totally different.

Existence has left man utterly free.

Once you become aware of this situation then agony arises. And it is fortunate to feel it. That's why I say it is not ordinary pain, suffering, misery. It is very extraordinary, and it is of tremendous value to your whole life, its growth, that you should feel agony, that each fiber of your being should feel the questioning, that you should become simply a question. And naturally it is frightening. You are left in a chaos. But out of this very chaos the stars are born.

If you don't start stuffing out of fear, if you don't start escaping from your agony .... Everybody is trying to escape, finding ways: falling in love, doing this, doing that -- somehow, somewhere engaged. One thing is not finished, and you start doing another thing because you are afraid. If there is a gap between the two and the question raises its head, and you start feeling agony, then it is better to continue, to go on running; don't stop. People start running from their birth till they die. They don't stop, they don't sit by the side of the road under a tree.

To me the statues of Buddha and Mahavira in the East, sitting in a lotus posture under a tree, do not mean anything historical. They mean something far more significant.

These are the people who have stopped running. These are the people who have stepped out of the road on which the whole procession of humanity is going.

They are real dropouts, not the Californian type which within a few years drops in again. No, these are real dropouts who never drop in again.

Sitting under a tree is just representative. You will be surprised to know that after Buddha's death, for five hundred years his statue was not made. Instead of a statue only a tree was made. For five hundred years, in the temples that were made and dedicated to Buddha, there was only a tree carved on the stone or marble, nothing else.

It was enough to remind one to step out of the road, because this has been for thousands of years the tradition, to plant trees on both the sides of Indian roads -- huge trees with big branches almost meeting over the middle of the road so the road is completely covered with shadow. Even in the hottest summer you can go on the road in coolness, in the shadow.

So the tree became the symbol of dropping out of "the road." The road is the world, where everybody is going somewhere, trying to find something, and in fact basically trying to forget himself because it hurts. To remember oneself hurts, and the only thing that everybody is doing is to get engaged, concentrated -- after

money, after power, after this, after that. Become a painter, become a poet, become a musician, become someone and go on becoming. Don't stop, because if you stop you become aware of your hurt; the wound starts opening up. So don't give it a chance. This is the road.

For five hundred years they managed simply to have the tree. It was a beautiful symbol of stepping aside. But as time passed, people started forgetting the symbol. The simple tree -- they could not understand what is supposed .... They started worshipping trees. It was at that time when Alexander the Great visited India, five hundred years after Buddha. He had seen those temples with trees, and he had asked people, but nobody knew what they meant, just tree worship. And all over India, even today, trees are worshipped; it has remained.

Then the Buddhist monks who could understand started making statues of Buddha. But five hundred years had passed; there was no photography possible in those days, so they had not even any idea of how Buddha looked.

At that time Alexander visited India. Alexander looked beautiful, he was a beautiful man, so the statues of Buddha are really Alexander's statues. That face is not Indian, that face is Greek. That's why when you see the Buddha's face, you cannot think that it is an Indian face. It is a Greek face, and not an ordinary Greek face -- the face of one of the most beautiful Greek men. It is Alexander's face. They got the idea from Alexander's face. It was very fitting. It fits better with Buddha than with Alexander, so I don't have any objection.

I see it as perfectly right. Even if while Buddha was alive their heads were changed, it would have been perfectly good. What Alexander was ... what he was doing he could have done even with Buddha's face, there was no trouble. But Buddha certainly needs a beautiful face, very symmetrical, very harmonious with his inner self. The beauty that is shown on the face, in the proportion of his body, is the beauty of his soul.

Agony is the experience that you have come into the world a clean slate, a tabula rasa; nothing is written on it. This is your original face.

Now, you can do two things. One is, being afraid of this vacuum, you can start running after something or other -- earning money, power, learning, asceticism, becoming a sage, scholar, politician -- somehow to give you a feeling of identity, somehow to hide your own inner chaos.

But whatever you do the chaos is there and is going to remain there. It is an intrinsic part of you. So those who understand don't try in any way to escape from it. On the contrary, they try to enter into it.

These are the two ways: either run away from it as everybody else is doing, or run into it. Reach to its very center howsoever painful, fearful -- but reach to the center, because that is you. And it is good at least one time to be at the very exact center of your being.

The moment you reach that center then the second word becomes significant: ecstasy.

Ecstasy is the flower of agony.

Agony is not against ecstasy.

Agony is the way to ecstasy.

You just have to accept it -- what else can one do? It is there. You can close your eyes -- that does not mean that the sun has disappeared; it is still there. And everybody is trying to close his eyes; the sun is too glaring. Close your eyes, completely close your eyes. Forget about it, don't look at it ... as if it is not there. Believe it is not there.

These pseudo-religions are trying to teach you exactly that:

Try to reach to God, try to reach heaven, follow Jesus Christ.

But none of them says don't follow anybody and don't look for any paradise or heaven because this is all trying to deceive yourself.

Encounter yourself, face yourself.

Have a one hundred and eighty-degree turn.

Look into the chaos that is there, into the agony that is there. And if it is your nature, then howsoever painful it is, we have to become acquainted with it. And the miracle is, it is painful to pass through it but it is just the greatest bliss when you have passed and reached the center of your being.

Agony is all around the center, and the ecstasy is just in the center. Perhaps agony is just a protective shell -- ecstasy is so valuable it needs protection. And nature has created such a protective wall, what to say of others? -- even *you* start running away from it. Who is going to enter into your agony if you yourself are running away?

The moment you think of it, agony seems to be a tremendous gift of nature. It changes its whole color, its fragrance, its meaning. It is a protective wall, so protective that even you start running away from it.

Don't run away from yourself whatever the case may be. A man's mettle is judged by his entering into his own inner chaos. You are worthy to call yourself human beings when you have reached to the center, and you can see from the center, around yourself. You are blissful -- not only are you blissful, from the center the whole existence is blissful too.

Agony and ecstasy are two sides of your being. They both make you one organic unity, one whole.

So I am not telling you how to get rid of agony.

That's what pseudo-religions have been telling you for centuries.

I am telling you how to befriend agony, how to be in love with the chaos.

Once you are in love with the chaos, the freedom that chaos brings, the unbounded space that chaos brings, enter into it till you reach the center.

To find oneself is to find all.

Then there is nothing missing, then there is no question left. Then for the first time you have the answer. Although you cannot convey the answer to anybody else, you can convey the way you found it.

That's what the function of a Master is.

He does not give you the answer.

He does not make you more knowledgeable.

He simply shows you the method, how he found himself. He encourages you to take a jump into your chaos, into your agony.

The Master is simply a proof that you don't need to be afraid. If this man can find his center, passing through all the agony, there is no reason why you cannot do it too. And once you know the taste of ecstasy, your whole life, for the first time, has something that can be called godliness. A new quality arises in you, a new flare, a new flame. But that is our nature, everybody's nature.

I have never tried in my life to become anybody. I have simply allowed life to take me wherever it wanted. One thing I can say to you, I have not been a loser; it was a great joy to be taken over by nature. I have not at all interfered. I have not even been swimming, because in swimming you are at least throwing your hands about. I have been just going with the stream, floating with wherever the stream is going.

Fortunately all streams reach finally to the ocean. The small, the big, somehow or other they all find their way to the oceanic. And the oceanic feeling I call the religious feeling.

When your small drop drops into the ocean ....

In one sense you are no more.

In one sense you are for the first time.

On one hand there is death, and on the other hand there is rebirth.

From Darkness to Light

Chapter #9
Chapter title: Your suffering makes you special

8 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,

WHY IS IT SO DIFFICULT TO GET RID OF PAIN, MISERY, SUFFERING OR ANGUISH, WHILE KNOWING

It is difficult to get rid of pain, misery, and suffering for the simple reason that they have been your companions for your whole life. Except them, you don't have any friends in the world.

It is easier to be in pain, misery, suffering, than to be utterly lonely, because there are ways you can have pain-killers, you can have drugs, as an escape from misery. You can get engaged in all kinds of stupidities to forget your suffering. But there is no way -- no painkiller is going to help you out of your loneliness, no drug, no stupidity.

Loneliness is so deep that all these superficial methods cannot reach to it, cannot touch it. That's why it is so difficult to get rid of these few friends that you have got. This is your world, your family.

In my professorial days in the university, I had lived for a few months in the university campus. My neighbor was a newly-married man, a professor of physics, Nityanand Mukhopadhyaya -- a very sharp, intelligent teacher, with a great future ahead, because he had such a grip on physics that even older professors of physics used to come and ask him things about new physics.

He had been married not more than two or three months, but the marriage was finished. They were constantly fighting, quarreling. The wife was also educated, a postgraduate, and in a beautiful subject, in music. The walls that separated me from this couple were not very thick -- so thin that it was impossible not to hear what was going on.

It was almost thirty years ago. I was only their neighbor for a few months; since then I have not seen them, but they have given me one thing to which I have become addicted: earplugs. Even today when I don't have any neighbors for miles ... and even those who live miles away don't consider me their neighbor. In the whole of America I don't have a neighbor. And anyway, tourists are not supposed to have neighbors.

But I cannot get rid of those earplugs. I cannot go to sleep without earplugs. I have tried. The moment I think of dropping them I start thinking of Nityanand Mukhopadhyaya. From morning till midnight they were quarreling, on every point, on every single thing. There was no agreement on anything. And almost every night it ended with them throwing things -- a pillow fight. I even heard them slapping each other.

Once or twice I interfered. I just knocked on their door in the middle of the night, and they opened the door. I looked at the scene -- things all over the floor -- and I said, "Don't be embarrassed, because I have been hearing the whole thing since the morning. I know every detail of it, so you do not have to be hypocrites before me.

"This is perfectly good -- it is supposed to happen between every husband and wife sooner or later. You are intelligent people: it is happening sooner. But one thing I cannot understand: once in a while you both say to each other, `I love you, darling, I love you.' That, I cannot understand. Everything else is understandable to me.

"I had to interfere in the middle of the night because just now, after a big pillow fight, you said, `I love you, I love you, my darling.' It simply disturbs my whole sleep. Everything else I accept, but how, out of this pillow fight, and throwing things and shouting and screaming, does the conclusion come, `I love you, darling'?"

They looked at each other. They had no answer because .... Then the professor said, "I have never thought about it but certainly you are right. After all this, this should not be the conclusion. I can understand -- you are a man of logic. I cannot understand too much logic but physics is also based on logic; I can see the contradiction."

The wife said, "I have never thought about it, but it is true that .... Can *you* help us to understand why?"

I said, "That's why I have come. This happens with husband and wife: they hate each other, and then they hate themselves for hating each other. And then to cover up the whole thing -- that `I hate you,' that, `I hate myself for hating you' -- this is the cover: `I love you, darling.'

"This manages both things. You are no longer hating yourself, because you love your wife. But this is only a cover, a very thin cover which cannot stand the strong winds of life. Tomorrow morning again you have forgotten. The same story begins, comes to the same conclusion. Why don't you just separate?"

And they both were angry at my suggestion. They said, "This is not nice of you to suggest that we separate."

I said, "Yes, I suggest it. Get a divorce." And they were both ready to fight with me.

I said, "You need not fight with me because I don't hate you, I don't love you, darling; I am simply not part of it. Exclude me out, I am going back. I just dropped in the suggestion -- you can think about it. Only three months have passed. After thirty years you will be still in the same situation, but then it will be too

late, even divorce will not be of any help. You will have become addicted to the quarreling, to the fighting, to everything that you hate. You will become addicted to it, you will miss it."

They were very angry; they closed the door in my face. I said, "Thank you."

After two months the wife went to see her mother for a week -- her mother was sick -- and in just one week Professor Nityanand Mukhopadhyaya started coming to me and continuously saying, "I miss my wife so much. I cannot sleep -- the bed seems so empty."

I said, "And the room also seems so empty, things are not all over the place. Why don't you throw things yourself? Shout a little, scream a little -- and she is not here so you can say anything you want. Throw things, beat on the clothes, and then come to the climax: I love you, darling. And you will have a good sleep."

He said, "You must be joking."

I said, "Why should I be joking? You try it -- what is the harm?"

And you will not believe it: not that day, but after two days, he tried it -- because I heard it. He was doing really a great job, greater than he had done ever before, a greater performance. And he climaxed it: "I love you, darling." And soon I heard him snoring.

In the morning I went to see his room; things were all over the place. The servant opened the bedroom; the professor was still asleep. I woke him up; I said, "You did such a good performance."

He said, "Really, it works. I was just trying, knowing perfectly well that it was not going to work. How could it work? -- she is not here. But it worked; slowly slowly I got hotter and hotter. She was almost here: when I was beating the pillows I was beating her. And I have never given her such a good beating -- it was such a deep contentment to the heart. I have never slept so deeply. You were right."

But this is the situation of almost everybody. You become addicted to your pain, to your misery, to your suffering. You really don't want to get rid of it.

You go on asking how to get rid of it, but that is also a strategy of the mind; to go on inquiring how to get rid of it.

Have you ever asked sincerely, do you *want* to get rid of it? Are you ready to live without all the miseries and the pains and the sufferings that you have been carrying all along? Will you be ready to be left alone without all these longstanding companions who have been with you in thick and thin, who have never left you?

When everybody was leaving you, they were still with you. They have followed you like a shadow; they have been in a certain way a consolation. This will be very shocking to you when I say they have been in a certain way a consolation to you. When I say that, I have many things implied in it.

Your suffering makes you somebody special. Without all your suffering, you are nobody. Who are you? You will not even have something to talk about with anybody. You will be at a loss -- what are you going to talk about?

In England, people talk about the weather just to avoid real conversation. It is a very sophisticated way, to talk about weather. But it looks a little idiotic because *you* are seeing the weather, I am seeing the weather, it makes no sense to say, "What a beautiful day, how sunny!" you are seeing it, you are also in the same day. You are not tomorrow, you are not yesterday, you are here with me. And you say, "Yes, so beautiful!"

This is because of the English character; it is one of the most phony characters in the world. It does not want to raise any controversial conversation. Politics is dangerous, there is controversy; religion is dangerous, there is controversy; literature is dangerous, there is controversy. Except the weather there seems to be nothing non-controversial -- something on which both can agree without any problem.

It is said that two Englishmen were traveling in a compartment for almost three hours. Then the ticket checker came in, looked at them ... they were looking very sad and depressed. He asked .... One said, "Three hours sitting, not even somebody to talk to."

He said, "Just in front of you another Englishman is sitting -- you could have talked."

The man said, "But how? -- because nobody introduced us. Without an introduction it is a kind of trespass."

I have heard another story too, that a man went to meet his wife -- a four or five-hour journey. The wife had come to the station to receive him, and he was looking very tired, utterly tired. She asked, "What is the matter? Why are you looking so tired?"

He said, "It always happens when I have to sit in a position where my back is against the direction of the train. If I am sitting against the direction of the train -- the train is going this way, and I am sitting facing

that way -- then my whole body gets very tired."

The wife said, "But there was no problem. You could have asked the gentleman in the front seat, `This is my trouble; would you be kind enough to change?'"

He said, "I wanted to but there was no gentleman, the seat was empty. Whom to ask?"

These are very sophisticated people.

Just now I was reading that the most prestigious directory of the royal family's noble blood has dropped many names out of it in the new edition because they were all AIDS victims. Now, you can see even noble people have ways which are not noble at all: noble people with ignoble lifestyles. But that is all underground. On the surface everything seems to be the way it should be. More or less it is the same all over the world; nobody wants really to drop their suffering.

You have to ask this question very sincerely:

Are you ready to be lonely?

At least your suffering, your pain, your misery, makes you somebody special. It gives you a certain character, it gives you a certain identity. Moreover it is *your* misery, nobody else's. It is your possession, your prestige. If it is just taken away from you, you will be a beggar.

You ask me, why is misery so difficult to get rid of?

It is difficult because you don't *want* to get rid of it.

It is also difficult because you have many misunderstandings.

You say, "pain, misery, suffering or anguish." That shows you don't understand. You can get rid of pain, misery, suffering, which are your own creations; you can withdraw. They cannot stand without your support, they need constant nourishment from you. They suck you, they are parasites -- but you can throw them away.

Anguish you cannot get *rid* of.

So don't say "suffering *or* anguish."

Anguish is a totally different plane.

Anguish is something spiritual.

Anguish you are not to get rid of; anguish you have to become more acquainted with.

If you are standing with your back towards anguish, it appears like suffering.

If you turn your face towards anguish, it becomes blissfulness.

You are not to get rid of it. And it is nothing to do with you, so you cannot get rid of it. Even if you want to get rid of this blessing, then too it is not in your power. It is something intrinsic to your nature. If you are not facing yourself, you will feel anguish; if you turn towards yourself, the same anguish becomes the greatest blessing in the world.

So don't say suffering or anguish. That shows your utter ignorance of your own inner world.

Suffering, misery, pain, are all outside.

Anguish is within.

Anguish you are born with.

Suffering, misery, pain, are your creations.

That is also one of the causes why you cannot get rid of them. You have created them, they are your children.

You just look at people when they are talking about their suffering; watch their faces, watch their eyes -- and you will be surprised. Are they talking about their suffering or are they bragging about it? -- because their face seems to be radiant when they talk about their suffering. And remember, you know! -- because you are doing the same. You always exaggerate your pain, your suffering, your misery; you make it as big as possible. Why? If it is something to get rid of, why are you magnifying it? You are enjoying it.

One of my friends is a Catholic priest. I asked him once, "You hear people's confessions. Have you ever wondered whether they may be exaggerating?"

He said, "What! Exaggerating? They are confessing their sins, why should they exaggerate?"

I said, "People exaggerate everything. If sinners are standing in a queue, you would like to stand first, you would like to be the greatest sinner. You would not like to be just third-class, standing at the end of the queue. And if somebody asks what kind of sin you committed -- you have stolen a *hen*!

When there are Genghis Khan and Tamerlane, and Nadirshah, and Alexander the Great, and Ivan the Terrible -- your whole life you only stole a hen? You must be an idiot! Such a long life -- seventy years -- you could not do anything else? And you have some nerve to stand in the line with such great people: Adolf Hitler, Benito Mussolini, and Joseph Stalin. Get lost! Don't count yourself a sinner!

No, you will have to magnify it as much as possible.

A small boy came running into his home and, huffing and perspiring, told his mother, "A lion has been following me! But I was not afraid."

The mother said, "Lion? In the middle of the city? I have told you a thousand times: Don't exaggerate. Where is the lion?"

He said, "He is standing outside the door."

The mother went to the door; a small dog was standing there.

The boy said, "Yes, this is the lion."

The mother said, "You know perfectly this is a dog."

He said, "I know, but when you are telling a story, and you say a small dog was following you, and you were not afraid -- that does not fit. A lion is needed. And as far as exaggeration is concerned, you are telling me that you have told me one thousand times not to exaggerate. You are exaggerating yourself."

Everybody is making himself look, in every possible way, like somebody special.

You are talking about your suffering and somebody says, "It is nothing." You will be hurt, you will not like this response. You were telling such a great story; you were opening your wounds and that man said, "This is nothing. You should know *my* suffering."

Suffering also becomes a support to your ego. A man without suffering, without pain, without any misery -- how can he manage his ego? He won't have any props for the ego.

I used to stay with one of the presidents of the Indian National Congress -- which has been the ruling party since independence. His name was Uchchhangrai Dhebar, and he loved me very much. He was the only politician of that status who used to come to the camps to meditate, to participate. He was really a nice person. It is very difficult to find in politicians that quality of niceness.

He was talking about the great problems that he was facing. I listened, and I told him, "You can talk about these things to other people -- don't waste my time. If you can do something about those things then do it; otherwise what is the point of unnecessarily talking? I am not the person interested in that kind of thing."

Just then the phone rang and he took it. The prime minister was calling, and Uchchhangrai Dhebar said, "I am very much engaged right now." And he was not engaged at all -- we were just gossiping! He said, "I am very much engaged right now; today it is not possible for me to meet you. Perhaps tomorrow I can manage. I will have to enquire from my secretary."

As their conversation was finished I said, "I don't see that you are engaged."

He said, "That is not the point. When a prime minister phones -- and I am the president of the party as far as organization is concerned, he is just a member of the organization .... He may be the prime minister, but when a prime minister calls me, I am always engaged. When the president of the country calls me, I am always engaged. These people understand only that language.

"If I just go and run to his house and say, `Yes, sir, I am here, what do you want?' then what is the point of being the president of the party? So much struggle, so much trouble, so much conflict, quarreling, and then in the end I have been able to become the president. And you want me to say to the prime minister that I am gossiping, I am free, I have nothing to do? Now I am engaged in great problems."

I said, "Perhaps the same is true when you are talking about your great problems to me. At least with me be sincere. I am not the prime minister or the president."

He looked into my eyes for a moment and he said, "You are right. I was just bragging about how much puzzled I am, how much trouble my life is. To be the president of the ruling party of such a vast country is to be lying on a bed of thorns."

He was sleeping on a Dunlop mattress. I said, "What are you talking about? I see you sleep on a Dunlop mattress!"

I cannot sleep on one of those because it is so soft that the moment you move, it moves with you. It keeps me awake; I am waking continuously the whole night.

Once Teertha brought for me a water bed. That night I will never forget. That water bed must be supplied in hell, because you turn and the whole water inside moves just underneath you. That much water movement -- how can you sleep? I can sleep on a hard floor; it may hurt a little bit, but sooner or later you will fall asleep. But on a water bed ... and that was the latest "in thing" so Teertha brought it for me. I had to suffer many latest in things.

You cannot get rid of your miseries for the simple reason that you don't have anything else to cling to. You will be empty -- and nobody wants to be empty. People befool themselves in every possible way.

I have visited areas where people were so hungry -- starving; they had no food. I enquired, "You don't have any food, how do you manage to sleep?" -- because without food you cannot sleep. In fact sleep is needed for one of the most basic reasons: to digest food. So all other activity is dropped and your whole energy goes into digestion. But when you don't have any food in the stomach, sleep becomes difficult.

I have been fasting, so I know. Before the fasting day, the whole night you go on tossing and turning, thinking of the next day and the delicious foods. And when you are hungry anything looks delicious. But you cannot sleep. I asked, "How do you manage to sleep?"

They said, "We drink a lot of water to fill the belly, to deceive the body, and then sleep comes." They know perfectly well they are deceiving; water is not nourishment. The body is asking for food, and they are giving water because only water is available. But at least something is in the stomach, it is not empty.

This is the situation as far as your psychological emptiness is concerned: anything will do. Nothing is not acceptable to you. And unless nothing is acceptable to you, you are not ready to get rid of your pain, misery, and suffering.

You say, "Knowing perfectly well ...." You don't know at all, and you are saying, "Knowing perfectly well." You know nothing. "Knowing perfectly well" means that if you understand, all these sufferings and miseries will drop of their own accord.

Knowing perfectly well and still continuing to suffer, to be miserable -- no, it is not possible. Either you don't know or you cannot suffer. You cannot be allowed both together: knowing perfectly well and still suffering. And your last sentence makes it clear that that knowledge is not knowing. It may be knowledge.

You say, "Knowing perfectly well that one just has to understand and drop them." It is a little delicate affair -- to understand and drop them ... as if after understanding you will have to drop them. That's not how it happens.

In understanding *is* the very dropping. There is no "*and* to drop them."

There is no action after understanding.

Understanding is the action itself.

It is not that you bring the light inside the room, then you throw the darkness out. You don't say, "I will bring the lamp in and then throw the darkness out." If you say that, anybody will know that you are blind. You don't know what you are saying. When you bring light in you will not find darkness at all. What are you going to throw out?

Understanding is light.

The moment you understand, there is no suffering to be thrown out, to be dropped, to be got rid of.

Understanding simply cleanses you.

You may have a laugh after it, but there is no action. You may have a good laugh because you will see how stupid you have been. You have been trying to get rid of things which only need to be understood, and that very understanding becomes freedom from them.

No doing other than understanding is needed.

But perhaps you don't have a clear-cut idea of knowing and knowledge. It is knowledge: you have heard, you have listened, you have read.

Yes, you are knowledgeable, but knowledge helps nobody.

Sigmund Freud, a man of great knowledge, was afraid of ghosts -- although he said continually, "There are no ghosts, there is no evidence, no proof." He was so much afraid of ghosts that a simple incident became the breaking point between his chief disciple, Carl Gustav Jung, and himself.

Carl Gustav Jung was going to be his successor. Freud had already declared, "Jung is going to be my successor." And Jung was the most intelligent, scholarly, impressive, charismatic personality amongst all Freud's disciples, but there were a few things which were troublesome. One was that Jung was interested in ghosts; that was a constant trouble.

One day Sigmund Freud was sitting in his office with Jung in front of him; they were talking and somehow the topic of ghosts came up. Jung said, "Whatever you say, I still suspect that something like ghosts exists." Sigmund Freud became red with anger -- and at that very time, in the cupboard behind, there was a sound almost like an explosion. Sigmund Freud fell from his seat.

Jung opened the cupboard: there was nothing. He closed it again, put the seat right, placed Freud there and said, "There is nothing. I don't know what happened, what caused this explosion." They started talking again, and again the ghost thing came up. Sigmund Freud said, "I don't believe in it and you stop talking about it" -- and the explosion!

This was too much: Sigmund Freud fell into unconsciousness. And that was the breaking point. He

simply informed Jung, "Either you drop me, or you drop your ghosts."

So knowledgeable, so much a pioneer, a great scientific mind .... But if you really know that there are no ghosts then there will be a different response. You will not fall unconscious, you will not fall from your seat. It is just knowledge, belief. Freud wants to believe that there are no ghosts, but deep down he is just an ordinary human being like anybody else, with all the fears.

Jung was not different either. He was interested in ghosts, but he was very much afraid of death. Now look at this strange thing. You are interested in ghosts; if you are *really* interested in ghosts, you should be interested in death too, because without death ghosts can't exist. A ghost is nothing but a man who was once in the body and is no more in the body. If you are interested in ghosts, you should be logically interested in death, in the very process of death.

But Jung was so afraid, more afraid than Sigmund Freud. Sigmund Freud at least had some excuse in the explosion to fall unconscious. Jung was so afraid that even the word "death" was enough. Thrice in his life he became unconscious just because the word "death" came into the conversation.

He was very much interested in seeing in Egypt the mummies of ancient Egyptian pharaohs, queens, kings -- which were very recently discovered, excavated, and were now available for the public to see. He booked at least a dozen times to go to Egypt but at the very last moment he would find some excuse not to go.

One time Jung even reached the airport in Zurich; finding no excuse not to go, he was very much in trouble. He was trying to find some excuse not to go but there was no excuse. People had even come to give him a good send-off and say, "Have a good journey." And finally he said, "I am not going."

"But," they said, "why?"

He said, "I have tried to find an excuse not to go -- there is none. But if I don't want to go, who are you to force me to go? You have come with flowers, and I am dying with fear. I cannot look at a corpse."

It is the strange mind of man. You are obsessed with things of which you are afraid. Perhaps you are obsessed only *because* you are afraid. Your fear and your obsession are almost always pointed to the same thing. Jung never managed in his life to reach Egypt, and this was one of his cherished desires. He was very knowledgeable, but as far as knowing was concerned -- just nil.

Knowing transforms you.

Knowledge only gives you a false idea that you are wise.

It is better to be sincerely ignorant -- because there is a chance of change -- than to be a hypocrite insincerely believing that you know.

Ignorance has done no harm to anybody.

Knowledge has done immense harm.

The knowledgeable person goes on living with this false idea that he knows. And because he knows, there is no need to enquire any more. The ignorant man is continuously on the verge of enquiry; always a question mark is there. And this is one of the traits of human nature, that you cannot live with a question mark. Either you have to cover it with false knowledge -- which becomes your answer -- or you have to find the real answer so that the question disappears.

Knowledge is not the answer but only a pretension of an answer.

You say, "Knowing perfectly well" .... Drop this idea of knowledge. Please just accept your ignorance. Be courageous and capable of saying, of many things, "I do not know."

If somebody asks you about God, do you have the courage simply to say, "I do not know"?

The atheist has no courage; he says, "I *know* there is no God."

The theist has no courage; he says, "I know there IS God."

Only the agnostic is a little courageous; he says, "I do not know yet." He leaves the question without any definite answer. He is enquiring, he is searching.

From my very childhood I have been continuously questioning knowledgeable people. My house was a guest house of many Jaina saints, Hindu monks, Sufi mystics, because my grandfather was interested in all of these people. But he was not a follower of anybody. He, rather, enjoyed me bothering these saints.

Once I asked him, "Are you really interested in these people? You invite them to stay in the house and then you tell me to harass them. In what are you really interested?"

He said, "To tell you the truth I enjoy their being harassed, because these guys go on pretending that they know -- and they know nothing. But anywhere else it would be difficult to harass them because people would stop you. People would tell me, `Your grandson is a nuisance here -- take him away.' So I invite them, and then in our own house you can do whatever you want. And you have all my support: you can ask

any questions you want."

And I enquired of these people, just simple questions: "Be true and just simply tell me, do you know God? Is it your own experience or have you just heard? You are learned, you can quote scriptures, but I am not asking about scriptures: I am asking about *you*. Can you quote yourself, your experience?"

And I was surprised that not a single man had any experience of God, or of himself. And these were great saints in India, worshiped by thousands of people. They were deceiving themselves and they were deceiving thousands of others. That's why I say that knowledge has done much harm. Ignorance has done no harm.

Ignorance is innocent. Knowledge is cunning.

Knowing is far beyond both.

Knowing has the innocence of ignorance and the knowing of knowledge, both together. It is innocent knowing.

And knowing is authentically yours.

Unless any knowledge is yours, it is better not to have such ideas of having perfect knowledge.

Do you understand, when you use words like "perfect"? Is there anything in life perfect?

The moment anything is perfect, it is dead.

Life is continuous imperfection.

Yes, it is moving towards perfection -- but always moving and never arriving. That's the whole stance of evolution, that it goes on evolving higher and higher but there is no point where it can say, "Now the journey is finished." The book of life has no beginning and no end. It is a continuum; infinite continuity.

Never use words like "perfect". Everything is imperfect here, has to be -- except idiots like pope the polack. These are perfect people, infallible. Only idiots can claim infallibility. The wise ones will say, "Perhaps it is so. I do not know absolutely. Yes, I have glimpses. There are moments of clarity; there are times it seems, `Yes! This is it!' but there is no full stop anywhere."

If you ask me how many times I have said, "This is it!" and the next day, something bigger .... And I think, "My God! So *this* is it!" But slowly slowly, when it was happening more and more, more and more, bigger and bigger, I dropped the idea of saying, "This is it!"

This is always becoming it, but there is no full stop. It is never perfect.

Knowing is a process.

Knowledge is a dead thing, with a full stop.

You don't know, and it will be of immense help to you to know that you don't know, because from there a true journey can start. Your question gives enough evidence of ignorance because you say, "By understanding and *then* dropping it." Alas, after understanding there is nothing to drop. You will be at a loss.

Before understanding there is so much to drop, but you cannot drop it.

After understanding, when you can drop it, there is nothing to drop.

These are the mysteries of life, real mysteries of life -- tremendously enjoyable.

From Darkness to Light

Chapter #10

Chapter title: Not spiritual guidance but spiritual presence

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BELOVED OSHO,
IS NOT SPIRITUAL GUIDANCE AN ABSOLUTE NECESSITY FOR HUMAN GROWTH?

There are no absolutes in real life -- including this statement too. Life is full of exceptions; that's one of its most beautiful things. Exceptions mean freedom. Exceptions mean you are not in a concentration camp. The absolute is nothing but complete bondage and slavery.

In the beginning days of scientific research scientists were thinking that in science there are no exceptions. That was one of the great prides of science, because that makes it absolutely certain. If there are exceptions you cannot be certain about the rules -- and science needs certainty to be the base.

For the last three hundred years science went on proving that there were no exceptions, finding absolute rules. But Albert Einstein and his theory of relativity destroyed the whole three-hundred-year-long efforts of hundreds of scientists in a single blow. The theory of relativity means that nothing is absolute, everything is relative, and there are exceptions everywhere.

It is one thing that you may not be able to find the exception; that shows your limitation. Your instruments may not be yet refined enough to catch the exception. It does not prove anything about the absoluteness of any rule -- only the limitations of human mind. The finer your instruments become, the finer your approach to reality, the more you are simply mystified: there are exceptions, and exceptions to everything. Nothing is absolute. After Albert Einstein nothing is absolute.

This is something to rejoice in, because science was creating a world of dead rules, mechanical. The whole concept of pre-Einsteinian science was that the world is a vast mechanism -- that it is not an organism, but a mechanism.

A mechanism functions perfectly without any exceptions. It has no mind, how can it create exceptions? It simply goes on moving in the same rut. It never gets bored. It never feels to do something just for a change, something other than it has been doing always. There is no mind in it; hence, the machine can be absolute.

But an organism, a living being, cannot be absolute. It is a free agent. If it follows a certain rule, that is its decision. It can drop out, it can just go in the opposite direction. Hence, science never said that the world is an organism, but a vast mechanism.

But the theory of relativity disturbed the whole setup, and it has disturbed it forever. Never again will science be able to have the old certainty, because it has been found through the theory of relativity that as we go deeper into the inner world of the atom, a strange phenomenon is experienced.

When we go inside the atom there are three divisions: the electron, the neutron, and the positron. It was thought that they must be following a set discipline, just as we find in every material thing. But strangely enough, they are very individualistic. Sometimes they behave in one way, sometimes they don't behave in the same way.

And one thing that is of tremendous importance for you to remember is -- it is just like when you are taking a bath, with the door closed, nude, enjoying the freedom of being alone, making faces before the mirror knowing that nobody is seeing you. But then suddenly you become aware of a noise near the door and you see two eyes looking through the keyhole. Suddenly you are no longer the same, you have changed. Now you cannot make faces before the mirror.

What has happened? An observer changed your behavior. We can understand this because you are a conscious human being and you were behaving in a certain way with the knowledge that nobody was watching. Once you see that somebody is watching, you start behaving the way you are supposed to behave.

Making faces before the mirror is very childish. There is nothing wrong about it; it is not a sin. It is *your* mirror, it is *your* face, you are not doing any harm to anybody. But certainly the observer instantly changes you. You start doing other things just to look busy, as if you are doing meaningful things. Just a moment before you were doing meaningless things, now you are doing meaningful things.

The same was discovered in the innermost core of the atom: the electrons behave differently when there is no observer. And the moment the scientist and his instruments make them aware that somebody is observing, they change their rules; a sudden transformation takes place.

This was very shocking to the scientists because electrons are supposed to be particles of electricity: that's the meaning of electron. They are supposed to be material, but they are behaving with such great consciousness. And as the work progressed, many more things became noticeable.

You go from point A to point B -- certainly you exist between point A and point B when you go from point A to point B. You must exist between the two; otherwise how can you reach point B? It was found that in the inner world of the atom this is not applicable. The electron moves from point A to point B but between the two he disappears; he is no more, he is non-existential. This is very absurd, illogical; it does not suit a good electron to do such a mischievous thing -- that moving from point A to point B, in the middle you simply disappear, and no trace is found.

Because of this, science fiction became very prominent. In many languages that kind of fiction was written. And it seems possible -- if electrons can disappear, why not you, because you are nothing but millions and millions of electrons, you are a crowd. And if a single electron can do such a thing, perhaps one day it will be possible .... And that is the only way that man can hope to reach some faraway star. Traveling by traditional bullock cart means won't do, you cannot reach.

Even to reach the nearest star will take you four years traveling at the speed of light, and that too only if we can manage to create a vehicle which can move with the speed of light -- which is impossible because anything moving with the speed of light *becomes* light. At that speed the heat is so much, the friction at that speed is such that everything becomes fire. No kind of metal exists which can resist that speed and remain itself.

The speed is very tremendous. In one second, one hundred and eighty-six thousand miles -- in one second! Multiply it by sixty, that is in one minute; multiply it again by sixty, that is in one hour. This way go on multiplying to find the distance traveled in one year: that is one light year. The nearest star is four light years away! With such a speed .... First, there is a barrier: such a speed is not possible. Your vehicle, you, and everything would become light. By the time you reached that star you would be just rays of light and nothing else.

Scientists, and particularly scientific novelists, became very enchanted with the idea that the electron can disappear in the middle, between two points. That gave them a beautiful myth for the future: that we can make a machine in which the man enters and disappears -- just like the electrons. We have just to find out how they manage to disappear. What is their mode of disappearance?

Once we have found their methods of disappearing from one point and then appearing again at another point, then there is no problem. Then man can disappear from the earth and can appear on the moon, on Mars, or anywhere in the whole universe. Then time is no problem. Here you disappear, and there you appear. In the middle there is nowhere that you can be found.

This looks very fictitious. Yes, as far as man is concerned, right now it looks fictitious, but the electrons have been doing it all along. They are still doing it. Their behavior destroys the whole certainty of science. It destroyed the whole Aristotelian logic and Euclidian geometry, it destroyed Bacon's rules -- it destroyed everything.

It opened a new dimension of utter freedom. And if even matter is so free, what about consciousness? Then consciousness is pure freedom.

So the first thing about your question I want to tell you is, there is nothing absolute. Everything is relative.

"Absolute" is a weighty word. It gives you a certain confidence. Politicians use such words to create confidence, certainty. But I cannot use such words, I am not a politician. I would prefer to use a more humble word: "relative". It does not give you the feel of certainty. But certainty is needed only by people who are uncertain, certainty is the need of weaklings. People who are at ease have no need for certainty. They can very well understand the word "relative" and its implications.

There is a story: one day a man came to Gautam Buddha just in the morning, and asked him, "Does God exist?" Buddha looked at the man for a moment, and then said, "Yes." The man could not believe it because he had heard that Buddha does not believe in God. Now, what to make of his yes?

Even his disciples, the closest disciples ... Ananda was with him, he was shocked. Buddha had never said so certainly, without any ifs and buts, a simple yes -- to God! He had, his whole life been fighting against the idea of God. But there was a settlement between Buddha and Ananda .... Ananda was Buddha's elder cousin-brother. When he was taking sannyas, Ananda had asked beforehand, "You have to promise me a few things. Right now I am your elder brother. After taking sannyas I will be your disciple: then whatsoever you say I will have to do, but right now I can demand something and *you* will have to do it."

Buddha said, "I know you. You cannot ask anything which will put your younger brother in any difficulty. You can ask."

Ananda said, "They are not big things, just simple things. One is that every night before going to sleep, if I want to ask something, you will have to answer, you can't say, `I am tired, and the whole day's journey, and so many people and so many meetings ....' You will have to answer. Yes, I will never ask in the day, I will not disturb you the whole day, but I am a human being and I am not enlightened: certain questions may arise."

Buddha said, "That is accepted."

In the same way Ananda asked two more things: "One is that you will never tell me to go anywhere else; I will always be with you, to serve you till my last breath. You will not tell me, `Now you go and spread my message,' just the way you send others. You cannot send me."

Buddha said, "Okay, that's not a problem."

And third, Ananda said, "If I ask you to give some time to somebody, at any hour -- it may be a very odd hour, in the middle of the night -- you will have to meet the person. That much privilege you have to give me."

Buddha said, "That too is okay because I know you."

Ananda was very much puzzled by Buddha's answer that yes, God exists, but he could not ask in the day, he had to wait for the night. In the afternoon, another man came and asked the same question: "Is there a God?" And Buddha said, "No, not at all."

Now, things became more complicated -- Ananda was almost in a state of falling apart. But this was nothing. By the evening, a third man came; and he sat by the side and he asked Buddha, "Will you say something about God?"

Buddha looked at him, closed his eyes and remained silent. The man also closed his eyes. They sat in silence for half an hour; then the man touched Buddha's feet and said, "Thank you for your answer," and went away.

Now, it was too much. Everybody gone -- the time was passing so slowly and Ananda was boiling; and when everybody was gone, he simply jumped up. He said, "This is too much! You should take care, at least, of us poor people too. Those three persons don't know all the three answers, they only know one answer. But we are with you, we have heard all the three answers. You should think of us too, we have been going crazy. If this is going to go on, what will happen to us?"

Buddha said, "You should remember one thing. First, those questions were not your questions, those answers were not given to you. Why should you jump into it? It is none of your business. It was something between me and those three people."

Ananda said, "That I can understand. It is not my question, and you have not answered me. But I have ears and I can hear; I heard the question, I heard the answer. And all the three answers are contradiction upon contradiction. First you say yes, then you say no; and then you remain silent, you don't say anything. And that great guy touched your feet and said, `Thank you for your answer.' And we are sitting there and there has been no answer at all!"

Buddha said, "You think about life in terms of absolutes, that's your trouble. Life is relative. To that man, the answer was yes; it was relative to him, related to the implications of his questions, his being, his life. That man to whom I said yes was an atheist; he does not believe in God, and I do not want to support his stupid atheism. He goes on proclaiming there is no God. Even if a small space is left unexplored ... perhaps in that space God exists. You can say with absoluteness there is no God when you have explored all existence. That is possible only in ultimate samadhi.

"And that man was simply believing that there was no God -- he had no existential experience of there being no God. I had to shatter him, I had to bring him down to earth. I had to hit him hard on the head. My yes was relative to that person, to his whole personality. His question was not just words. The same question from somebody else may have received another answer.

And that's what happened when I said to the other person, no. The question was the same, the words were the same -- but the man behind those words was different. So the relationship between the words and the implications had changed. It is relative. The second man was as much an idiot as was the first, but on the opposite pole: he believed there is God. And he had come to get my support for *his* belief. I don't support anybody's belief because belief as such is the barrier. It does not matter what belief it is, true or false. No belief is true, no belief is false; all beliefs are simply idiotic. I had to say to that man, no.

"And the third man had come with no belief. He had not asked me, `Is there a God?' No, he had come

with an open heart, with no mind, no belief, no ideology. He was really a sane man, intelligent. He asked me, `Would you say something about God?' He was not in search of somebody's support for his belief system, he was not in search of a faith, he was not asking with a prejudiced mind. And he was asking about my experience: `Would you say something about God?'

"I could see that this man has no belief, this way or that; he is innocent. With such an innocent person, language is meaningless. I cannot say yes, I cannot say no; only silence is the answer. So I closed my eyes and remained silent.

"And my feeling about the man proved to be true. He closed his eyes -- seeing me close my eyes, he closed his eyes. He understood my answer: Be silent, go in. He remained in silence for half an hour with me and he received the answer -- that God is not a theory, a belief, that you have to be for or against.

"That's why he thanked me for the answer, and you are puzzled for what answer he thanked me. He received the answer that silence is divine, and to be silent is to be godly; there is no other god than silence. And he went tremendously fulfilled, contented. He has found the answer.

"I have not given him the answer, he has found the answer. I have simply allowed him to have a taste of my presence."

I am telling this story for two reasons; one, to illustrate that nothing is absolute. You are asking me, is it absolutely necessary to have spiritual guidance? It all depends, nothing is absolute.

For the first man, there was no need for any guidance. He had not come for any guidance. So was the case with the second man; although he was opposite to the first, he had not come for any guidance. He wanted a ready-made answer. Those two were not seekers. They wanted somebody else to take their responsibility. They were parasites, suckers. They wanted to throw their burdens onto somebody else's shoulders.

"But the third man was a seeker. He had not asked for guidance, but he received it. I had not given it to him."

It is not necessarily so, that you can receive only that which is given to you. There are so many ways to receive it. You can steal it, you can borrow it, you can simply find it on the street -- it may have fallen from somebody's pocket.

Gurdjieff actually used to say to his disciples that unless you are ready to steal the truth from the Master he is not going to give it to you. He will only give it to you when he sees that now you have come to the limit of your tolerance; now if he is not going to give it to you, you are going to kill him. Only then will he give it; only then are you capable of receiving it.

But Buddha is saying a different, totally different thing. He is saying, "I have not given it to him but he has received it. I was simply present, available -- just like a river flows, and if you are thirsty you drink. The river does not give the water to you, does not invite you. You have to bend down and make a cup with your hands to take the water. The river is available. If you are an idiot you can go on standing on the bank of the river for your whole life -- thirsty, cursing the river, "It goes on flowing with so much water, and I am thirsty and standing here, and nobody takes care of me!"

You will have to allow the presence of the Master to flow into you. You will have to be open, vulnerable. That man in his silence was vulnerable. He left all his windows and doors open to let the breeze blow. And when you are so close to a Master like Gautam Buddha, you will be filled by his presence, his waves will go on shattering on your shores. Nothing is being given, but much has been taken in.

You ask me: Is it not absolutely necessary to have spiritual guidance? It raises so many questions. Let us try to understand the implication of different words in it. Spiritual guidance ... what spiritual guidance? stand on your head? fast every alternate day? go on changing a mantra? ... What is spiritual guidance?

Guidance is possible, guides exist. When you go to visit an historical place, ruins, then there are guides who tell you what used to be a palace and is now a ruin. I used to go to many places, just traveling around India, talking to people, finding my people. On the way there were so many ruins -- India is such an old and ancient country, there are so many places.

Sarnath is near Varanasi, where Buddha gave his first sermon. I was staying with a doctor friend who was very insistent that I should go. "Sarnath is so close, just a half-hour ride." He was willing to take me, and he knew the best guide, so he would make every arrangement. And he could take me around the ruins of the temples -- the places where Buddha lived, where he sat, where he spoke for the first time.

And now many new temples have arisen because of Buddha. All the countries of the East have made their temples and their guest houses, because people from Japan, people from China, people from Tibet, people from Burma, people from Ceylon, from all over Asia, continuously go on coming on a pilgrimage --

and Sarnath is one of the places where they are bound to come. All these countries have made big places, big temples, so Sarnath is not just ruins. On one hand it is the ruins of twenty-five centuries, and in these twenty-five centuries, many Buddhist kings have made temples and they have gone into ruins. Now new countries go on making temples.

So I said, "If you insist I will go."

The best guide happened to be one of the Buddhist monks, Jagdish Kashyap. He is a learned man, and finally became the head of the Buddhist research institute. But at that time he was the guide for the kings from Buddhist countries, queens, ambassadors, big shots. He took me around, and he started saying things that he must have been saying every day to people who were coming. He said, "This is the place where Buddha sat and gave his first sermon."

I asked him, "Do you have any inner certainty about it?"

He said, "Inner certainty? It is an historical fact."

I said, "I am not concerned about history. I am asking you, do you have any inner certainty? Have you sat in this place and felt that a man like Buddha may have sat in this place? Have you felt any vibe?"

He said, "My God, these ... I am a GUIDE!"

But I said, "Otherwise, what historical proof can you give? For centuries it has been said King Ashoka has made a pillar and written that this is the place. But he himself lived five hundred years after Buddha. Gossips change with five minutes ... five hundred years! This pillar is not an historical fact; it was made five hundred years after. You give me something solid."

He said, "You are a difficult person. Come with me to my house and have a cup of tea."

I said, "That seems far better than your historical proofs."

Sitting in his house was such a difficulty. Just to drink one cup of tea was difficult -- so many mosquitoes, and so big I have never seen. In India there are great places where there are really giant mosquitoes, but nothing compared to Sarnath. Just drinking tea, I told him, "You say Buddha gave his first sermon here."

He said, "Yes."

And I said, "You told me on the way that in another city in Vasali, he gave forty sermons."

I said, "Why didn't he come to Sarnath again?"

He said, "How can I answer why he ... that was up to him, whether he wanted to come back or not. You ask strange questions."

I said, "No, because I have the answer."

He said, "You have the answer ... why he didn't come twice?"

I said, "Because of the mosquitoes. I am also not going to come twice. Finished! And I call this proof; there is no need for any historical proof. These mosquitoes are enough to prove that any intelligent person would not come here again. And you must be an idiot that you go on living here."

Guides are good in ruins, historical places; but you are not an historical place, you are not a ruin. You are a living being. You are not a ruin. You are a living being. You are here, now, present. You don't need guidance -- you need presence. And try to understand the difference.

In guidance you are given certain rules: Do this, don't do that -- ten commandments. But you can follow those rules, you can follow those commandments; you will be just an imitator and nothing else. You may become very disciplined but inside you will remain as hollow as ever.

I had a friend who was a homeopathic doctor. Now homeopathic doctors are almost starving, nobody goes to them. Or sometimes people go to them when they have tried everywhere else and are just on the last hope, ready to die, knowing perfectly well .... This homeopathic doctor used to live next door to me, and whenever I saw a patient coming to him, I said, "This man is dying. If he is not, why is he going to the homeopathic doctor?"

I used to keep a record, and I found that anybody who came to him died within a few weeks. And I showed him the record. I said, "I have been keeping a record for you. You are some great doctor! Anybody who comes to you, you don't let him live more than four weeks. That is the longest span you give."

He said, "You mean I killed him?"

I said, "No, I don't mean that, I mean they come here only when they are dying. Before that nobody thinks of homeopathy as a pathy or any scientific treatment. People just laugh at it. The moment I introduce you to somebody and say, `He is a homeopathic doctor,' they start smiling."

He was a poor man -- because if patients are not coming, and those who come, die, it becomes notorious all around: "Don't go to that doctor. Once a man goes to that doctor, then his fate is sealed." And he said,

"The trouble is that not only do they die, they don't give me the fees! Before giving me the fees they are gone."

He showed me one day, his post office account: one hundred and thirty-six rupees. He said, "Once these one hundred and thirty-six rupees are finished, what do you think I should do?"

I said, "Why wait for your one hundred and thirty-six rupees to be finished? Take them out, enjoy, and become a sannyasin."

First he thought that I was joking, but then he said, "The idea is right. Why should I wait? At least once in my life I can enjoy for two, three days whatever I want and then become a sannyasin. This is a good idea." So he became a sannyasin.

After ten or twelve years passed ... I had no news about him, what had happened to him, where he went -- just one day, when I was passing near Gwalior somebody told me that one sannyasin lives in the nearby forest. I asked the name, and I said, "Are you certain?"

He said, "I am absolutely certain -- I go there. He is a very nice man, and he is a great homeopathic doctor. I am almost a disciple to him."

I said, "I must go and see" -- so I went. He was living in a small house. The window was open because he was in the forest, and he was naked, walking inside the room. I saw him from the outside, walking inside the room. I saw him from the outside, walking naked. I knocked on the door. He came with a towel wrapped around. I said, "Why did you do this?"

He said, "Did you see me walking naked, from outside?"

I said, "I have seen you, you can put aside your towel. There is no need."

"No," he said, "not now -- slowly slowly."

I said, "What do you mean?"

He said, "I am disciplining myself. That is my goal, to become a nude monk." That is the highest goal, to become a nude monk; and he was practicing for it by walking nude, then going into the city with just the towel on. Then one day, just by chance, the towel slips ... slowly, slowly.

I said, "I can understand. You are following a right methodology -- but this will not make you a real sannyasin, this will make you only a practiced circus man."

What can you practice? Can you practice love? Yes, you can do all the actions of love; you can hug somebody, but it does not mean that it is love. It may be just a wolf's hug. Yes, in love, people hug, but that does not apply vice-versa, that when you hug you are in love. Yes, when people love they have certain expressions for each other. That does not mean that by repeating those expressions you are in love.

This is something very essential to understand: when a person like Mahavira became nude, it was not practice; he had not practiced it. He was a king. He distributed all his property, land, money; whatsoever he had, he distributed it all to the masses, to the people. With just a shawl around he left town. But when he was just leaving the town, he met a beggar who was crippled, who was trying to come to the town because he had heard that Mahavira was distributing things. But he was crippled, so he was just dragging himself, without legs. And he was late, so he met mahavira when Mahavira was getting out of the city.

He said, "I was coming, but I am without legs so I could not reach in time. You are leaving, and the poorest man of your kingdom has not received anything."

Now Mahavira said, "I have not got anything else except this shawl, but it is very precious studded with diamonds." So he tore half and gave half to the beggar. He said, "This will be enough for your whole life and I will manage with the other half." So now it remained just like a towel wrapped around him.

As Mahavira was entering the forest, a rosebush caught hold of the half that was his shawl. He suddenly found himself naked. He thought to take the shawl back from the rosebush, but then he thought, "What is the point? Sooner or later I am going to lose this shawl. It is so precious that even while I am asleep I will have to take care of it. It is better the rosebush has taken its share and freed me completely. Now I have nothing to fear -- nothing can be stolen. And I am left exactly as I was born."

This is not practice, this is simple understanding.

Now this man was practicing for twelve years, slowly slowly reducing his clothes: four, three, two one. Now he had come to a towel; and in the house he was naked, outside the house, he wore the towel. And the villagers all around knew him as naked. He was really making them see, that's why he kept the windows open. This was his practice.

He would become a nude sannyasin one day and would be very famous and people would worship him

because he had renounced everything.

And it happened that I was in Patiala, in Punjab, eight years after meeting him in the towel, in the forest. He *had* become very famous, thousands of people used to gather to listen to him. The king of Patiala, who was my host, told me that a great saint had come. I said, "I know the saint, and I know that he is great."

The king said, "No, it is ... I am not talking non-seriously, he is really a great saint. He has renounced everything."

I said, "I know how much he has renounced: one hundred and thirty-six rupees."

He said, "How do you know the exact amount?"

I said, "You can ask him: one hundred and thirty-six rupees was in his post office account."

He invited the great saint. I was in another room, and I said, "First you ask him; if he refuses to say then I will come in."

So first the king asked, "How much did you renounce?"

And the man, in a saintly way, said, "Who cares? Who remembers how much it was? But I renounced it all. It is all useless, it is just a burden. I will suggest that you too, renounce this kingdom, this Patiala kingdom. It is so peaceful and so silent when you renounce the worldly things."

Then I came in, and he ... it was worth seeing! he suddenly stood up, and he said, "From where have you come?"

I said, "I was here and was listening to your great spiritual things. What about one hundred and thirty-six rupees? Have your forgotten? Could you not be true and say to the king, `I have renounced one hundred and thirty-six rupees'?"

The king said to the man, "You are known as a great saint."

I said, "He is a great homeopathic doctor too. And he *had* to renounce the world, it is not that he wanted to renounce it. And he renounced it on my advice. He had to renounce because every patient coming to him was dying. He had become so notorious, there was no other way. The world had rejected him. I suggested to him that it is better to renounce the world than to be rejected by the world; why miss such an opportunity?"

There were tears in the man's eyes and he said, "I am very sorry that I was not telling the truth, but the truth is that I am also living a complete lie: I am not a saint at all -- it is all practiced."

And I told him, "I have told you that practice will not make you a saint. Saintliness comes out of understanding, not out of practice. It is the flowering of your intelligence, not a certain discipline."

So what kind of guidance can you get? No real Master gives guidance. Those who give guidance simply show that they are not Masters at all. And there are millions around the world who are guiding people. In every religion, rabbis, priests, monks, are guiding people, helping people to grow spiritually. Nobody even bothers to ask himself: Has any REAL Master ever given guidance?

Bayazid, a Sufi mystic, remained with his Master, Junnaid, for twelve years. When he came, Junnaid told him to sit down. Every day he would come and Junnaid would say, "Sit down." Many would come and talk, and this and that, but Junnaid never asked anything about him. In the evening, when Junnaid withdrew into his silent room, Bayazid would get up and leave. It continued for twelve years. Every day Bayazid would come and immediately Junnaid would say, "Sit down."

After twelve years Junnaid looked at him and said, "Those fools have been wasting their time and my time. What about you?"

Bayazid said, "I am immensely happy just with your saying, `Sit down.' And slowly slowly, slowly slowly, everything in me has settled. It is not only me just physically sitting. Spiritually inside me everything has settled. There is no turmoil, no question. You have given me so much. I cannot, in any way, repay it."

But Junnaid said, "I have not done anything -- I was simply saying, `Sit down.' Do you think that is something for which you have to be grateful to me? Anybody in your place would have killed me! Twelve years! and nothing but, `Sit down' every day! The whole day sitting there, and again the next day, the same story."

But Bayazid said, "That is not the question. I am not saying anything about your giving, or not giving. Just sitting by your side I was getting it. I don't know whether you were giving it or not, but just sitting by your side I was getting it. It was simply flowing in me."

Spiritual guidance is nonsense.

Spiritual *presence* is the way of a real Master. And it does not need you to sit down for twelve years. That happened in the case of Bayazid -- all cases are different. It may happen just by a look into your eyes. It may happen just by a touch on your head. So there is no fixed pattern of guidance with a real Master. And

I am talking about pseudo-teachers.

With a real Master anything can become a transfer of energy.

All that is needed is your availability.

All that is needed is your indefensibility.

Ordinarily everybody is defending himself. That's how you have been brought up in the world: be defensive, be alert, because the whole world is your enemy. And if you are not defensive, you will be crushed. In fact, people like Machiavelli say that the best way to defend is to attack. If you really want to defend yourself, before anybody attacks you, *you* attack. That's the best way of defense. And certainly it is.

If you are in search of defense then don't wait for somebody to attack you; it is better you attack. Make the other person defensive and you will be one step ahead. That is better for your defense. Machiavelli is the real teacher of all your spiritual guides. They are not helping you to drop your defenses.

Now this Junnaid saying to Bayazid, "Sit down" -- and then not even looking at him for the whole day .... It must have been difficult in the beginning, almost unbearable. When Bayazid was leaving after twelve years, paying his tributes, gratitudes, touching his Master's feet, who has never said anything other than "Sit down," he asked Junnaid, "Will you tell me something about YOUR Master, just as a parting message?"

Junnaid said, "It was not much different from what has happened between me and you. It was a little more difficult. For six years he would not allow me in his room; I had to stand outside. Anybody .... What do you say? -- Harry, Tom, Dick? or Dick, Tom, Harry? These three names are so difficult. I can never manage to remember who is first, who is second, who is third. Tom ... Dick and Harry ... Okay, I will try to remember that Harry is last: Tom, Dick, Harry. So all Toms, all Dicks, and all Harrys were allowed in. Just Junnaid was not; for six years he remained outside.

"After six years the Master himself came outside, took my hand in his own hand, and said, `Please come in.' Then for six years again, there was silence. I was allowed in, and I used to come and sit, and wait for any guidance. After six years he looked at me and smiled; and then for six years again he forgot about me completely.

"It took eighteen years. After eighteen years, he called me close, and hugged me, and kissed me on my forehead; and that very moment something happened. I don't know how and what it was, but something in me died, and I was completely renewed -- a renewal. I looked all around; I had the same eyes, but everything looked new, fresh, alive -- the whole existence became a beauty. And just the way you are feeling grateful to me, although I have not done anything, I also had felt grateful to him. He said, `I have not done anything. Your patience for six years standing outside earned my coming out and taking you in. You deserved it, you were ready for it, to come in.

"`For six years I did not pay any attention to you,' he said, `but I never felt a single moment of depression in you, hopelessness in you, anger in you, or hostility towards me, that a man who was keeping you sitting for twelve years, wasting your life .... That's why I smiled. I smiled to give you a sign that you were coming closer, just to give you a little encouragement.'"

Six years of standing outside, and he calls it a little encouragement! Six years of sitting and he calls it a little encouragement -- a smile. But with a true Master these small things are not small. Remember, everything is relative. Its meaning, its depth, changes with the person.

When a Master smiles it is not just an ordinary smile.

And it was understood. Then another six years passed, and Junnaid's Master said, "I have not called you on my own, I *had* to call you close to me. It was something irresistible. You have managed such an openness, such a great trust that I am grateful to you. You need not be grateful to me; I *had* to call you. In fact I have been too hard on you and I simply kissed you so that you could forgive me all those eighteen years of hardship."

A true Master looks at things in a totally different way. But that kiss transformed Junnaid ....

In the human being's growth, the presence of the Master is needed, but not any spiritual guidance.

All guidance is bogus. It is exploitation.

The real thing never comes through practice, through discipline.

The real thing only happens between two living flames.

All that is needed is that those two living flames should come closer.

Now, coming closer is not a discipline.

It is a love affair, it is not a practice.

That's why I say that religion is a love affair, a love affair with existence itself.

Be silent, be available, trust -- because you have nothing to lose.

And then one day -- of course it is unpredictable when, one never knows because things are so relative. It may happen in this moment, it may take years, but it doesn't matter.

Once you have detected a real Master, once you have had a little glimpse of an authentic man, then it does not matter when it happens. It does not matter even whether it happens or not.

In finding the Master it has happened already.

Now it is only a question of when you realize it, when you recognize it. You may take a little time, you may take a long time -- but it is immaterial.

I repeat: In finding the Master it has happened.

Now take your time, and whenever you want to recognize -- recognize this life, next life ... time is immaterial.

From Darkness to Light

Chapter #11

Chapter title: Science and religion -- two petals of the same rose

11 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
ISN'T A SYNTHESIS BETWEEN SCIENCE AND RELIGION NEEDED?

The very idea of synthesis already accepts that they are not only two but opposed to each other. Unless there is an antithesis there is no question of synthesis at all.

For me, science and religion are two sides of the same coin. Science is looking outwards, religion is looking inwards, but both are the same kind of looking, the same kind of search. They may have different names -- that does not matter at all.

Science calls it observation, religion calls it awareness.

Science calls it experiment, religion calls it experience.

The difference of words simply signifies that their dimensions are different.

Science is focused on the object; and remember the meaning of the word "object" -- that which hinders, objects, prevents.

Religion is focused on the subject. Without the subject there can be no object; without the object there can be no subject.

The subjectivity of man's consciousness and the objectivity of existence are totally interdependent. But this idiotic idea of synthesis between religion and science has a long history, just as long as foolishness and stupidity. It is part of the same parcel.

Just now, one British marine scientist, eighty-nine-year-old Sir Alistair Hardy, has won the most prestigious British award, the Templeton award. The award has been established to give to people who are trying to create a synthesis between religion and science. So all kinds of idiots are going to get it -- Mother Teresa has got it.

Now this other fool, Sir Alistair Hardy, has got it. He must be really senile .... The things for which he has got the award and the things which he has been saying are worth close analysis. He says that he is a

follower of Charles Darwin; he strongly believes in the theory of evolution -- and he also believes in religion. His whole life he has been trying to create a synthesis between religion and science, to bring them closer together.

He says he does not believe in the ascension of Jesus Christ to heaven. That's why I call him an idiot. Why can't you believe in the ascension of Jesus Christ? If you can believe God created the whole world then the ascension to heaven is a very small thing. If God can do all this mess, can create you, Sir Alistair Hardy, then what is the problem in the ascension of Jesus Christ?

Just see the stupid mind: the whole world is created by God, and still he believes in the theory of evolution. *That* is a miracle far bigger than the ascension of Jesus Christ. Creation and evolution are absolute opposites to each other. You can't believe in both. Creation simply denies any possibility of evolution. That's the meaning of creation: God created man as man.

According to Charles Darwin, God created man *never*. He created monkeys; man evolved. Man does not owe his creation to God. God must have had some other idea in His mind when He created the monkey; otherwise He would have created man Himself. Why go so indirectly -- first create all kinds of monkeys, and then a few monkeys evolve into man?

Charles Darwin's theory is only a hypothesis. And Alistair Hardy certainly is eighty-nine years old: I think for at least fifty years he has not looked into all the research that has completely destroyed the theory of evolution. Now no prominent scientist believes in the theory of evolution, there is so much evidence against it.

Just look at the simple fact: why did only a few monkeys evolve? There are millions of monkeys still waiting to evolve. For thousands of years we have seen man as man, and in these thousands of years no other monkey jumped out of the trees and said, "Here I am, no longer a monkey -- I am a man!" For these thousands of years not a single monkey has evolved into man. The whole idea seems to be fictitious.

And why did only monkeys evolve into man? Elephants are there, they have not evolved; crocodiles are there, they have not evolved; tigers are there, they have not evolved -- far more intelligent people than monkeys. The elephant is very wise .... And now we know that there are sea animals which perhaps have a better mind than man, far more sensitive, far more fine. *They* have not evolved.

If you look around the world there are millions of species of animals, birds, insects; nobody has evolved. Elephants are just elephants, as they have always been. Camels are just camels, as they have always been. It just happened to a few monkeys -- becoming man? If evolution is a truth then the whole of creation must be evolving: elephants should be evolving into a better being, tigers should be evolving into a better being, perhaps non-vegetarians turning into vegetarians, camels becoming Christians.

Evolution -- why only to a few monkeys? If evolution is a fact, a reality, then it should be happening all around. Trees should come out of the ground and start walking, talking. They have been standing there for millions of years -- no evolution, no sign of evolution, just the same circle goes on moving. The Hindus call it the wheel of life and death. The same spokes come up, go down, come up, go down. The elephant creates, reproduces, more elephants; just the way he was produced, he produces. His children will produce elephants.

Charles Darwin's theory has remained only a hypothesis.

In the first place, to give the prize to Alistair Hardy is absolutely wrong because in the last fifty years the theory has been losing ground every day. There are more and more anti-Darwinians -- more than Darwinians -- because facts and realities don't support Darwin. Secondly, he does not understand at all that creation means once and for all. That's what Christians believe: in six days God *completed* the creation.

Darwin is trying to say He did not complete it. There were possibilities of evolution open that God only began but He never ended. He left it open-ended. But this is nowhere mentioned -- not in the Christian BIBLE nor in any other holy book of the world. Wherever God is believed to be the creator, He creates completely, entirely. And He is the omniscient, omnipotent, omnipresent: whatever is the best He knows and He has done it.

Evolution means that you can improve upon God -- that His creation is just a primitive thing, and you have evolved out of it.

I call these people idiots for a specific reason -- because they can't see simple contradictions.
Creation and evolution cannot go together.

However hard Mr. Hardy tries he cannot succeed in putting them together. They are simply antagonistic to each other.

Evolution means nothing is complete, nothing will ever be complete; everything is in a process.

Existence is an ongoing phenomenon. It is not that on Monday God started, and on Saturday evening He looked at what He had created and said, "Good" -- just the way I say it; even where it is not needed I say it. And at least at that time, when God said it, it was not needed because there was nobody to hear it.

Monkeys cannot understand it, elephants cannot understand it, tigers cannot understand it. And man was yet to come, if Charles Darwin is correct. In fact, even if man was there .... All religions believe that God created man, man is not an evolved animal; God created him -- not only did He create him, He created him in His own image.

Now, do you think the monkey is the image of God? That He created the monkey in His own image?

Charles Darwin was also a very orthodox Christian. But he never thought about it, whether God created the monkey and then said, "I create you in my own image," and thanked Himself and said, "Good"; was rejoiced seeing the monkey: "I have succeeded in creating myself." Neither Charles Darwin bothered about that, nor does his follower Alistair Hardy bother at all. They continue to remain Christians and they continue to believe in the theory of evolution. You cannot be a Christian *and* a believer in the theory of evolution.

Whatever God created must have been something totally different. In all these millions of years everything must have changed, if evolution is true. But they don't see the simple contradiction.

Evolution denies God.

Let me make it absolutely clear:

Evolution denies God because evolution denies creation.

And if there is no creation there is no need of a creator.

These are simple implications. God is a hypothesis to support another hypothesis -- the creation. If there is no creation there is no God, because the whole base of His existence is demolished. If evolution is the thing then one wonders whether God is evolving or not. If monkeys have become men, what has happened to God?

Sometimes such questions harass me very much; why don't these idiots ask, "What happened to God?" Charles Darwin never asked this. If even monkeys evolved, at least God should have evolved. Nothing has been heard of that guy since that last Saturday. Sunday of course was a holiday, He rested. Then comes Monday again -- but He had finished His creation already. He had put "The End" on His film on Saturday.

Now, for God, Monday cannot come. Or if it comes it will be so empty -- nothing to do. The calendar will go on moving, Monday, Tuesday, for eternity. What happens to God? Religions created the idea of God and forgot all about the fact that someday somebody is going to ask what happened to Him, whether He died, got lost somewhere .... Religions have no answer to what happened to God.

At least evolution has not happened to God, because no religion can accept the idea of God evolving; God means perfection, absolute perfection. He is the last word -- the first and the last, both alpha and omega. There is no way beyond the omega point.

And if evolution is not happening to God there will be a great discrepancy. What He has created is evolving, and God is stuck at that Saturday, four thousand and four years before Jesus Christ. It must have been the first of January, Monday, I assume -- unless it was April Fool's Day; that is another matter. Creation goes on evolving and God is stuck where He was; He remains aboriginal, primitive.

You have gone far, far away from Him. And you can see it in Jewish scriptures; in the TALMUD God says, "I am a very angry God, I am a very jealous God. I am not nice. I am not even your uncle" -- speaking exactly in the Jewish style: "I am not your uncle." This God is very primitive -- anger?

Buddha seems to be far more evolved even though he is not a God, he is only a human being. But he seems to be far more evolved because he has no anger; he is far more evolved because he has no jealousy. And certainly he is nice. Of course, he is far better than any uncle.

God is stuck -- His creation goes on evolving. Charles Darwin never bothered about that.

This man, Alistair Hardy, gets the Templeton award -- but all these awards are political! It is a big award, one hundred and sixty thousand pounds; one hundred and sixty thousand pounds is big money. Why is it being given to a man who has no experience of religion at all? -- this award is meant for those who will bring religion and science closer.

He has no religious experience, and as far as science is concerned he is fifty years behind; he is no longer worthy to be called a scientist. Perhaps half a century before he was, but within these fifty years he became stuck, just like his God.

The theory of evolution has almost gone down the drain. No scientist worth the name is in support of it, for the simple reason that existence seems to be certainly changing, moving, but not evolving; otherwise, in

thousands of years a few men must have evolved into supermen.

The idea of supermen arose because of this theory of evolution: if monkeys can become men, then certainly a few men are going to become supermen. Who are the supermen? Adolf Hitler? Benito Mussolini? Joseph Stalin? Who is the superman?

As far as I can see, existence remains exactly the same.

Consciousness evolves, not bodies.

Consciousness moves to higher peaks, bodies simply go on doing their routine job. But consciousness is not in any way bound by the body and its program. Consciousness is something in you which is utterly free. So to me there is no contradiction. Existence is as it has always been, as far as the physical aspect is concerned -- but consciousness has evolved immensely. But Darwin is not concerned with consciousness, neither is Alistair Hardy interested in consciousness.

Consciousness is a totally different dimension. I said to you, it is subjectivity. The objects will remain the same but the subject, the seer in you, the watcher in you, the witness in you, can have immense levels of height; it can go on rising higher and higher.

Even when a buddha is there his body is not different from yours. His body follows the same routine biological program as your body. All religions have been trying to prove that the bodies of their prophets, messiahs, incarnations of God, don't follow the ordinary routine biology. That is just an effort to prove that their bodies have evolved. That's why Christians talk of the "ascension of Jesus Christ." He does not die like you, or like me. He simply ascends towards heaven, fully in his body.

His body is not left behind, he takes it with him. Mohammed did even better: he ascended to heaven with his horse too! Now, sitting on that horse -- naturally the horse must have evolved. So why is Alistair Hardy so much disturbed about Jesus Christ? Jesus Christ is not doing very great; even Mohammed's horse did it, it is not something very special. But he never says anything about Jesus' virgin birth.

These people who are trying to synthesize science and religion are very afraid of bringing things in which may create conflict. It will be difficult scientifically to prove the virgin birth, the Holy Ghost. He does not talk about it. But without it you cannot be a Christian. These are the fundamental beliefs of a Christian; these are the test of whether you are a man of faith or a doubter.

If you doubt the virgin birth of Jesus Christ you are not a religious person. And I know this man Hardy: if he cannot believe in the ascension of Jesus' body, how can he believe in the descension of the Holy Ghost and his raping a poor girl?

It is a simple case of rape -- and still you go on calling him the HOLY Ghost. Rape seems to be something holy? At least after the rape he should have been called the unholy ghost. Before that he may have been the Holy Ghost but this was enough proof that this man is not holy. But Hardy does not ask, because he must be afraid: if he asks these questions, then how to bring religion and science together?

Anybody who tries to bring them together is going to be in great difficulty.

In India Mahatma Gandhi was trying hard to bring all the religions together. Of course it was politically motivated but he tried his whole life -- a tremendous dedication -- to bring all the religions together. But how was he doing it?

I was too small; I saw him when I was very small, met him, talked with him, but it was not time for me to discuss. I was not even aware of what he was doing. But I discussed with his son, Ramdas, I discussed with his chief religious follower, Vinoba Bhave, and I have discussed with many of his disciples who had lived with him very closely. None of them has any answer .... And they are not ordinary people.

Acharya J. B. Kripalani, who must be ninety-five years old, was a professor before he became committed to Mahatma Gandhi's programs -- a learned man. I asked him, "Can't you see that Gandhi chooses from the KORAN only those sentences which are almost exactly the same as the BHAGAVAD GITA, the Hindu holy scripture? He leaves out everything that can create problems. He chooses from THE BIBLE -- again the criterion is the GITA. The GITA is the ultimate truth. He will not say it but his action shows it, that the GITA is the criterion.

Anything that is in the GITA, wherever it exists, is true. So he picks up fragments from the KORAN, from the BIBLE, from the DHAMMAPADA, from the TAO TE CHING, from all religious books of the world. But what actually is he saying? He is saying that the GITA is the only truth. Yes, other holy books have also a few fragments here and there, reflecting the truth. The GITA is true as a whole; the KORAN, only in fragments; the BIBLE, only in fragments. And those fragments are to coincide with the GITA; that is the only criterion.

And he does the same with Jesus Christ, Hazrat Mohammed, Gautam Buddha, Mahavira, Krishna -- the

same. He has the Hindu ideal of the perfect man, the man of God; then he goes on choosing. But a Christian cannot choose from Jesus Christ's life: either he accepts it whole, or he rejects it whole.

What about Jesus Christ drinking alcohol? Now, Mahatma Gandhi is in trouble. In his ashram even tea was not allowed, what to say about alcohol?

I asked his son,"Your father continued his whole life talking about Jesus Christ, even sometimes he expressed the desire to become a Christian. But what about Jesus Christ eating meat, drinking alcohol, mixing with prostitutes? Can Gandhi accept this man as a man of God? No, he ignores all these facts.

The same is being done by all the people who try to synthesize. Now there are hundreds of facts in religion -- the so-called religions -- which go against science. How are you going to reconcile them. Either you have to deny them or you have to deny science.

THE BIBLE believes in a flat earth. And you cannot edit THE BIBLE, you cannot change anything in THE BIBLE; it is God's book. You are just a human being. This will be outrageous, to change it. Now what are you going to do?

It is an accepted fact now that the earth is round, it is a globe, it is not flat. Either THE BIBLE is wrong or science is wrong. Hardy has not the courage to say that THE BIBLE is wrong, nor has he the courage to say that science is wrong.

So these people go on playing games with words: "We want to create a synthesis" -- but how can you create a synthesis? And when they talk about religion they forget completely that there are three hundred religions in the world. First, create the synthesis among three hundred religions so that you can have something called religion.

That is absolutely impossible in the first place because there are religions that believe in God; there are religions that believe in an eternal soul, there are religions that don't believe in an eternal soul. There are religions that believe in one consciousness; in all of us only one consciousness exists. And there are religions that believe that each consciousness is individual and remains for ever individual; there are millions of souls.

Jainism is that religion which believes that there are infinitely infinite souls in existence. Not only one infinite soul in existence. Not only one infinite, they use double -- not only in one direction, not only horizontally infinite, vertically too; so there are infinitely infinite souls in existence. And there is Hinduism which believes there is only one consciousness, the *brahma*, and all consciousnesses simply are part of it. It is one light shining in so many people; but it is the same source.

How are you going to ...? And these religions have existed for thousands of years quarreling with each other, arguing with each other. They have not come to any single conclusion.

In Jainism it is almost a sin to breath because when you breathe, hot air comes from your nostrils and kills small living cells in the air. And it is true. You know that a doctor doing surgery keeps his nose covered. For what reason? He is afraid of infection -- infecting the patient, or getting infected himself. So there is a continuity of infectious cells living bodies, through the air.

Just the other day I read the news that AIDS can be caught even by sneezing! Now, it is beyond the board, now you can simply forget all about it; you cannot save yourself. You can prevent people kissing, you can prevent people making love. You can prevent people doing this, doing that -- but how can you prevent people sneezing? And a sneeze never comes knocking on your door saying, "Get ready, have your gloves on!" It simply comes.

But a sneeze certainly throws out many infections. They say now it can infect you with AIDS, so it seems that you are a goner. You should rather accept it simply, that you have AIDS, rather than going through any test or anything. There is no point.

So Jainas are not wrong. Their monks, just like surgeons, keep their mouth and nose covered. it is so difficult to talk to them because you cannot hear what they are saying. They are simply mumbling.

When I used to see them I used to tell them, "You please write. Or, I am going to close the door -- you remove all this nonsense because ...." So those who were intelligent would allow me to close the door and would remove their paraphernalia. And I would say, "Just be like a human being; otherwise it looks like you are from somewhere else. And when you talk it is difficult to figure out what you are saying -- and I have to answer it."

But then I became worried about another thing -- because they stink. Their breath stinks because Jaina monks are not allowed to do mouth-washing, use toothpaste, teethcleaning, no -- because you may be killing so many germs -- and each germ is as valuable as a human being. There is no question of any categories; all souls are equal.

Jainism is perhaps the only communist religion, truly communist. Even the germs which will give you AIDS are equal to your soul. They are living beings.

Now how are you going to reconcile Mohammedanism with Jainism, because the KORAN says, "God created animals, birds, for man to eat" -- a simple statement without any philosophical hogwash. You cannot manage .... The KORAN is simple in that way because Mohammed was uneducated. He could not write complicated philosophical treatises. He could not write, he could only talk. And the KORAN was not written in one sitting, it was written over many years. In Mohammed's whole life, once in a while he would manage to say some sentences, and they were written down.

And those sentences are simple: "God created everything for man." So there is no violence -- in fact this is the whole purpose of all the animals, birds, trees. And if you don't kill them you are going against God; you *have* to eat them. Now how are you going to reconcile these two religions? And there are three hundred versions. On each single point you will find them different. So what religion do you want to be synthesized with science?

Only what I call religiousness can be an intrinsic part of science. But that is not a synthesis because there is not antithesis.

To me religion is really one aspect of science.

Science has two hands. Now nobody tries to synthesize my right and left hand. They *are* synthesized, they are continuously synthesized without anybody synthesizing them; they are always in tune. While you are walking do you synthesize your left and right leg, keeping alert so that you do not commit some mistake?

I have heard that in an army regiment a captain was training the new recruits and he was saying, "Left turn, right turn, march." And then he said, "All of you raise your left leg." Everybody raised his left leg. Only one man by mistake raised his right leg, so his right leg and the left leg of the person by his side, both were raised close together. And the captain said, "Who is that fool who is raising both his legs?" You cannot do that; even by mistake you cannot do that. Your whole body continues in an organic harmony.

Science and religion to me are just like my two hands, dancing in tune, in synchronicity. There is no question of synthesis, there can never be a synthesis. There can only be oneness. And remember, oneness and synthesis are not the same.

Synthesis is a very poor thing: somehow managing, trying hard, making the corners less corny, giving them a little rounder shape .... I am not saying *horny*, I am saying corny. Or do both the words mean the same? There is no possibility of any synthesis and there is no need either.

In the first place, why can't we accept different dimensions having their own uniqueness? Today you are synthesizing science with religion, tomorrow you will synthesize science and religion and music, and then art, and dance -- but why? And you will create a hodgepodge.

Now, synthesizing music with mathematics you will destroy both. The mathematician will be dancing, and the dancers will be doing arithmetic. But what is the need? They are perfectly okay as they are, doing their work in their own dimension. Just one thing has to be understood -- that life is multidimensional.

A painter has no need to synthesize himself with science or with religion or with music. All that he has to be is a committed, involved artist, a true painter, so that while he is painting the painter disappears and only painting remains.

Let me repeat: when a true painter is there, painting, there is no painter at all; there is only the process of painting, there is nobody doing it. It is happening. Yes, from the outside you can see a man with his brush and paints and canvas, working. That is an outsider's outlook. But as far as the inside of the painter is concerned there is nobody. There is only a vision of the painting, and that vision is translating itself onto the canvas. All that is needed of the painter is not to interfere, not to come in the way of this transference.

When a dancer is dancing, there is no dancer, only dance.

All these different dimensions meet at one point, which I call religiousness.

There is no need to mix up all these dimensions with each other. Then they have to make an effort to be friendly and to be adjusting, and not to hurt anybody's feeling: the mathematician has to look whether the musician is happy with his mathematics or not, the chemist has to be worried about the physicist. You will make a madhouse -- there is no need.

All that is needed is that the physicist disappears when he is doing his work, the musician disappears when he is doing his work.

This disappearance is religiousness.

I cannot give it that third-class name, synthesis.

It is oneness.

It is just like the rose opening in many petals -- all the petals are separate but joined at the center, getting juice from the same source. Every scientist, every artist, every mystic -- they are all petals of the same rose, getting juice from the same roots, but totally unique in themselves, totally separate from the others.

Don't try to synthesize. And you cannot succeed anyway.

Alistair Hardy, just try to be a little religious, and in your being religious you will understand that there is no need for any dimension of life to have an outer combination, synthesis, cooperation; no, they are already joined at the center.

I declare that they are already one.

But for thousands of years the effort has continued. In India there was a great philosopher, Doctor Bhagwandas. His whole life he wrote volumes upon volumes; synthesis was his theme, the synthesis of all religions. He was very old when I went to see him.

I said, "I don't feel like harassing you in your old age but all that you have written is just nonsense. You talk of synthesis and you are still a Hindu! If you were really interested in synthesis at least you should have declared, `I belong to all religions, and all religions are mine.' But no, you are still a Hindu. I can see the mark of Hinduism on your forehead.

"So what nonsense have you been talking about? I have read your books, and this is simply befooling people, trying to say that Krishna and Mahavira are giving the same message to the world. It is so easy because Krishna has spoken so much. You can find one sentence in which he says, *ahimsa paramo dharma* non-violence is the greatest religion.' You pick it out, that's enough. Mahavira's whole message is: Non-violence is the greatest religion. Synthesis is accomplished."

I asked him, "And what happened about the mahabharat war in which millions of people were killed, butchered? And Krishna is responsible for it." Arjuna, his disciple, wanted to renounce the kingdom and to renounce the war because the war for the kingdom was being fought between cousin-brothers.

Seeing that so much bloodshed was going to be there, Arjuna said to Krishna, who was functioning as his charioteer, "Move me towards the Himalayas -- I simply want to drop out of this bloodshed.

"Even if we win, which is not certain because the forces are almost balanced, but suppose ... even if we win, it will be by killing so many people of the other side, who are also related to us because the other side are our cousin-brothers. Their friends are our friends, their relatives are our relatives; our relatives are their relatives, our friends are their friends. We have grown up together in one house, in one family.

"We have studied under one guru, one teacher. Now both sides are friends, brothers. And it has been such a hard time for everybody, how to decide with whom to be? Everybody has been invited by both the parties and they had to decide with whom to fight, for whom to fight."

Dronacharya, the teacher who had taught them archery, who had made Arjuna the master archer of India, was fighting on the other side. Now, the master is on the other side, and the disciple is on this side .... It was a difficult thing for Dronacharya also to decide with whom to be. Finally he decided, because on that side there were a hundred brothers, and on this side only five brothers.

But those hundred brothers were the sons of a blind father. So Dronacharya just felt compassionate; "The father is blind, it is better I should be with these people" -- whom he had never liked, who were all rascals. His love was for Arjuna and those five brothers who were really great warriors, but when the blind father asked him, "Because I am blind I cannot come; you be there, you be their father."

Their grandfather was grandfather to both, and their grandfather was one of the most famous men of Indian history, Bhishma. He was a rare man. It was difficult for him also because he loved these five brothers. They were sons of one of his sons, but the other son was blind, and he had those hundred rascals who were really cunning politicians. He had never liked any of them, he wanted them to be defeated. But that blind son was also his son, and now to be against the blind son's sons would not look right. So he was also there.

Arjuna said, "It looks so weird to fight against my own grandfather, who wants me to win yet has to fight against me. It is just inconceivable to fight against my own master who has made me a world-famous archer. It is better you take me away. Even if we win, all our people, from both sides, will be gone. I will be sitting on the golden throne on top of millions of corpses -- for whom? There will be nobody to rejoice, to celebrate even. It is better that I become a sannyasin and let my brothers rule the kingdom."

If Arjuna had been listened to by Krishna there would have been no war. And Krishna says, "Non-violence is the greatest religion." He is a politician. In some other reference, maybe defining religion and talking to religious people, he may have said that. But here, what he says to Arjuna is, "You are a

warrior, and the religion of a warrior is to fight. Escaping from the fight is cowardice."

But Arjuna goes on arguing, "Let me be a coward. The world will call me a coward, okay -- what does it matter? But I don't want to color my hands with millions of people's blood."

But Krishna goes on insisting to Arjuna "It is not *you*, it is God's will."

God is very handy. When you cannot manage anything, bring God in: "It is God's will. Those rascals have to be eradicated. God wants you to destroy the immoral people and establish the rule of the righteous." Now, when you bring God in, man becomes silent. What can he say now? And Krishna says, "If God wants, then you should simply surrender, surrender to His will."

Finally he convinces Arjuna, and takes him into the war -- and millions of people are killed. This happened nearabout five thousand years ago; it is called the Mahabharat war -- the great Indian war. After that, India never became the same again. It lost its nerve, it lost its spine. The war was so destructive that it destroyed India for five thousand years.

"Now, how are you going," I asked Doctor Bhagwandas, "to synthesize Mahavira and Krishna? Just by hanging the pictures of Krishna and Mahavira in your room you think synthesis is going to happen? This man is responsible for one of the greatest wars in history; and not only that, he supported the war in the name of God. He made it a religious war, a holy war. I know that Arjuna, somehow in his unconscious, must have been ready. He was a warrior, he was a fighter; so deep down, although he was arguing to leave .... If I were in his place I don't see Krishna convincing me.

"All Krishna's arguments are so stupid. If he said to me, `It is God's will; you should surrender,' I would say, `Okay, I surrender: God is telling me to go to the Himalayas. That's why I am going to the Himalayas -- I am surrendering. He does not want me to fight.'

"It was so simple, no other argument was needed. But somehow, deep down, Arjuna was ready for war. They had gathered to fight. They were standing in front of each other just waiting for the signal to happen, then they would rush into each other and kill millions of people.

"Up to now Arjuna had never even bothered what war means. And he had fought many other small wars and battles, and killed many people, without ever thinking of non-violence and other things, so unconsciously he was ready. Only consciously he became a little troubled, and that trouble was also not about violence.

"That trouble was about his master, his grandfather, his brothers, his blind uncle, all his friends. It was really attachment, not the question of violence or non-violence. Deep down it was an attachment to all these people. Relationships, that was troubling him: How to kill our own people?

"If they had been somebody else he would have killed them without thinking even a single moment. So unconsciously he must have been ready. But for convincing him, for bringing his unconscious over his conscious, the responsibility goes to Krishna.

"One of Krishna's cousin-brothers, Neminath, was a Jaina *tirthankara*. Neminath is the twenty-second Jaina tirthankara. The twenty-third is Parshvanath, the twenty-fourth is Mahavira. Mahavira came after Krishna, nearabout five or seven hundred years afterwards. But in Krishna's time, Krishna's own cousin-brother, Neminath, was one of the Jaina masters.

"Krishna never even went to listen to Neminath because Neminath had become a follower of a different tradition, the Jaina tradition: he was no longer a Hindu. Although Neminath was a cousin-brother, elder brother, and so much respected by the Jainas that he was declared to be their ultimate master, Krishna would not go. Even though many times he passed by the side of the town where Neminath was delivering his talks, he would not go to see him. Jaina sources say that Krishna always considered Neminath to be a man who had betrayed Hindus.

You are trying to synthesize these people who think in terms of betrayal? If Neminath feels it right to be a Jaina, it is his birthright to be a Jaina. Who can prevent him? It is not a betrayal. He had not come into the world as a Hindu, you forced Hinduism on him. Now, when he becomes mature, thinks over things, finds that this is not the right religion for me, moves into another religion .... He has the right. To say that he has betrayed is ugly.

And you are trying to synthesize these people? No, you cannot synthesize three hundred religions. It is impossible. On each single point you will find them differing. And then the question arises of synthesizing religion with science.

"Each religious scripture if full of unscientific facts. Either you will have to drop those unscientific superstitions -- the religious people will not allow that -- or you will have to compromise and you will have to say the earth is both flat and global. To synthesize, what else to do but say that sometimes it is flat,

sometimes it is global? Or when a religious person looks at it, it is flat, when a scientific person looks at it, it is global? Some kind of compromise you will have to find. I don't think it is possible, and I don't see the need either."

Let religion grow in its own way. Let science grow in its own way. And whenever religion will be authentic .... The past religions have rarely been authentic; once in a while there is an authentic individual -- but not communities. Whenever there is an authentic religious person you will not find him in any conflict with science, art, music, dance. You will not find him in any conflict for the simple reason that he will have such wide perceptivity, such tremendous sensitivity, such a great insight, that in his perceptivity all different dimensions will merge.

He will be able to see the original source of all different dimensions of human research. And it is good that they remain different; it is good they remain true to themselves. And it is difficult to find a man .... This whole Templeton award should be dissolved, this is useless!

It is difficult to find a person who knows even all the sciences. You cannot find a physicist who knows how much evolution has happened in chemistry, in biology, in other sciences; you cannot find one person. The world has moved far away from Aristotle. Aristotle wrote *one* book about all the sciences, all the religions, all the philosophies. In those days it was possible.

In fact he devoted one chapter to each and that was enough. Philosophy was called metaphysics for two thousand years for the simple reason that the chapter on philosophy comes after physics. In Greek, metaphysics means "after physics". The chapter had no name so it became metaphysics -- the chapter coming after the chapter "physics".

It was possible then. But now, when every science has taken such a flight and has divided itself into so many divisions, which themselves have become independent sciences .... For example, chemistry has developed into organic chemistry and inorganic chemistry; now they are two different sciences. Organic chemistry has a division, bio-chemistry, which is a totally different world -- so vast that it is not possible for a single person to know everything that is happening in bio-chemistry, what to say about organic chemistry, inorganic chemistry? It is not possible.

All the sciences have gone so far away from each other that there is not a single person who can manage to know all these sciences. So even to use the word "science" is as wrong as to use the word "religion". There are three hundred religions; perhaps there are going to be more sciences than that. If there are not now, there will be. The whole effort will be meaningless. What is significant is very simple: science is the search into the outside world, and religion is the search in the inside world. Both are searchers, enquiries about the same truth, because it is the same truth that exists outside and that exists within. Within and without are not different, so from wherever you arrive to the truth you arrive to the same truth.

There is no need to go on comparing small details. You may have followed a different route, and on your route there may have been no trees; you may have come through a desert, and I may be coming through a jungle where there are hug, ancient trees, but if we reach to the same point .... Then I go on arguing that a person only reaches here who comes through huge, ancient trees, and you go on arguing that it is impossible to reach here unless one passes through a desert. But we both have reached, that's enough proof.

So what I suggest is that a simple meditativeness should become a part of all sciences, religions, arts, all departments of human research -- a simple meditativeness of becoming silent, thoughtlessly silent.
In that silence is the experience of oneness.

It is not going to be done by Mother Teresa, who knows nothing of religion. It is not going to be done by Sir Alistair Hardy; he knows only Charles Darwin and the theory of evolution, which is no longer valid.

One thing you should remember: it almost always happens that scientists have a very uncommon intelligence -- but they lose common sense, they don't have common sense. Perhaps they can't have; if they have too much common sense then they cannot be scientific. To be scientific many things have to be sacrificed; common sense is one of them. If you listen to common sense then you will cling to the tradition, the old, the conventional.

When the Wright brothers were trying to make the first airplane, it was absolutely absurd to any man with common sense. Their father was an owner of a bicycle shop. In their basement he used to collect all kinds of junk -- old bicycles, their parts -- and that basement was the science lab of the Wright brothers, these two young boys; one was nineteen, the other was twenty-one. And with rejected cycle parts they were trying to make a flying machine. Of course it was not called an airplane at the time, it was called a flying machine.

They had to work in the night when the whole family was asleep because everybody thought they were crazy. Who had even heard of a flying machine? And out of cycle parts! But they managed. They must have been very uncommon, they did not listen to anybody. Their teachers were laughing, their friends, their family was saying, "You will go crazy. You stop this nonsense!"

But they continued, and one day they managed it. But they were afraid. They wanted to test it alone because if it falls flat on the ground then everybody will say, "We have been telling you, but you will not listen. You wasted you lives, so many years."

First they tried in a lonely faraway place. And for sixty seconds, just for sixty seconds, their plane remained in the air -- but that was enough. Next day they declared that the whole village should come. Nobody was willing; they said, "It is all nonsense, why waste our time? These are idiots. They have gone *completely* mad now. Up to now they were saying, `We are making it'; now they say they have made it. The have gone crazy."

But the brothers said, "Think us mad but just be kind enough to come there for a single minute because our flying machine will remain in the air only for one minute. We will not take much of your time."

So people came, just getting bored by these brothers they were harassing their teachers and the principal and their family. So all the people came, and they could not believe their eyes. The second day, the whole world knew about the Wright brothers, that they had made the first airplane. Only sixty seconds it used to stay in the air, but that was enough for a beginning.

One needs uncommon sense, but one loses common sense. These people like Alistair Hardy have lost common sense completely. That's why they are saying that he is trying to bring together religion and science: the theory of creation and the theory of evolution.

I am just a common-sense man. I am not a scientist I am not a religious prophet. I am just a common-sense man, but I have tried to sharpen my common sense to its utmost.

I have only one capacity, to see clearly; not in the sense of my eye doctor -- he is sitting here. he is trying to force glasses on me. I am talking about his eyes. About my eyes I will listen to him.

I am very much a man of common sense. When it comes to my physical eyes, I listen to my eye doctor. When it comes to my body, I listen to Devaraj. When it comes to anything concerning the ordinary details of life, I listen to Vivek. Then I don't go into details about these things. If these people are doing the work, and if they are doing their homework properly, then it is perfectly okay.

When I say that I have only one capacity and that is of seeing clearly, I mean some insight.

And in my insight, religion and science are two names of one phenomenon.

From Darkness to Light

Chapter #12
Chapter title: A single humanity rejoicing

12 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
THE EUROPEAN PEOPLE HAVE BEEN WORRIED ABOUT EASTERN RELIGIONS, WORRIED THAT THEIR VITALITY CAN DESTROY THE NATIONS. IS THERE THIS DANGER/BLESSING WITH YOUR RELIGION TOO?

Religion is not geography. It is neither Eastern nor Western. It cannot be divided in such a stupid manner; otherwise there will be a Southern religion, a Northern religion, and there will be no end to these divisions. The Middle East is not the East, and the Far East is also not the East.

Just a few days ago one South African politician said, "Now the conflict between East and West is over; now the real fight is going to be between South and North." Up to now nobody has been thinking in terms of a conflict between South and North, but basically, there is. Southern countries are all poor; northern countries are all rich. Southern countries are mostly black; northern countries are mostly white.

This seems to be a far wider gap than that between East and West. In fact to divide East and West is very difficult. In Europe, Russia is thought to be an eastern country, although half of Europe, the upper half, is Russian. Russia is spread from one end of Europe to the other end of Asia. In fact, Asia and Europe are nowhere divided; it is one continent, one continuity.

Politicians need division -- without divisions politicians have no function. Priests also need divisions, because they are a spiritual kind of politician. Without divisions the priest also disappears.

So there are people who are tremendously interested in keeping divisions, and they go on dividing everything -- even to the extent of stupidity. Now, dividing religion into Eastern and Western is just inconceivable. A little intelligence is enough to understand that love cannot be Eastern or Western -- or do you think it can be? Can silence be Eastern and Western? Can meditativeness be divided according to geographical divisions?

A man meditating in Tibet or a man meditating in Europe or America will have the same quality of consciousness; there will be no difference at all, because the man in Tibet, when in meditation, disappears. He is no longer Tibetan, he is no longer even man; he is just pure silence, awareness. The same is true for anybody meditating anywhere.

Meditation is universal, just as love is, compassion is, intelligence is.

These are qualities -- and religion is the ultimate quality of consciousness. At least don't be so idiotic as to divide it.

I am reminded, when I was graduating from the university .... In India -- I don't know how it is in other countries -- to pass the post-graduation class you have to pass two kinds of examinations. One is written and the other is oral. In the oral examination one professor from some other university is invited. The vice-chancellor is present, the head of the department is present, and each individual student is called in for an interview.

The vice-chancellor just jokingly had mentioned to me .... We used to meet almost every morning because we were the only two persons going for a morning walk. Slowly slowly I was no longer a student, he was no longer a vice-chancellor; we were simply two persons going for a morning walk. And just as it happens to all morning walkers -- they become friendly, they start gossiping .... And two years is a long time -- slowly slowly the partitions, divisions, dropped, and as the examination was coming closer, my vice-chancellor asked me, "I will be present in your viva, in your oral examination; whom would you prefer to be called from another university?"

I said, "Find the toughest guy!" He said,"I knew you would say that, and I have also been thinking about finding the toughest guy, because I would love to see how you manage it."

And they found him. In Aligarh University there was a Mohammedan professor who was known all over India as the toughest professor of philosophy. For years he had not passed anybody, and in his whole life he had never given the first class to anybody. Third class was the highest that he had given to anybody.

One of my professors had been his student and he used to say, "I am one of the persons who passed from Aligarh University. I am only a third class, but a third class from Aligarh University is far better than a first class from Oxford, because that man in his whole life has been continuously failing people. Nobody comes up to his standard."

So the vice-chancellor said, "I am thinking of calling this professor from Aligarh."
I said, "That's the right thing!"

That professor was invited. He was rarely invited; he was very happy! The head of my department, S.K. Saxena, told me, "Be cautious, because that man is absolutely destructive."

I said, "You don't be worried; he cannot be more destructive than me."

But he said, "You cannot do any harm to him, you are not the examiner; he can do harm to you, he can fail you. And he is well-known for failing; he simply puts zero."

I said, "You don't be worried. If he gives me zero then I have achieved my goal, because that's what I have been working for -- to attain to the state of zero-ness."

He said, "You are incurable! I am not talking about *that* zero."

I said, "You just wait." He said, "Remember, I will be sitting by your side, and if you go off the track I will nudge you with my feet, or I will pull your *kurtha*. That is an indication -- `Come back, come right to the point.' And that means just be within the limits of the textbook."

I said, "You need not be worried."

But they were afraid. Even the vice-chancellor that morning said to me, "Although I have invited him, now I feel concerned. That man is really hard, he has no compassion."

But I said, "I don't need anybody's compassion; he will need *my* compassion."

He said, "We will have to see what happens. Of course it is my fault, I should not have invited him. I carried the joke too far and risked your career. You may pass in all your written papers but if he fails you, your two years are wasted, and I will never be able to forgive myself."

I said, "Don't be worried at all. This is the first time he is encountering a real philosophy student. He will remember it his whole life."

The examination began; I was called in. I came in .... Of course it is not expected that the professor, the vice-chancellor and the invited guest will stand up, but I came in and I remained standing.

My vice-chancellor asked, "You may sit down. Why are you standing?"

I said, "I am just looking at three gentlemen who don't know any courtesy. If you cannot pay respect to a human being, you should not expect any respect in return."

That visiting professor was shocked -- hearing this from me, and hearing me talk this way to the vice-chancellor of the university. But the vice-chancellor knew me: he stood up; he said, "I am sorry." My professor stood up; he said, "I am sorry." When those two stood up, the invited guest thought, "It looks odd if I don't stand up," so he stood up and he said, "I am sorry."

I said, "You are all forgiven. Now the real business can be started. But you must have understood what kind of man I am. I have heard much about you -- that you are a hard guy -- so please prove it, because I don't see that you are a hard guy. You stood up for a student and apologized! You are almost feminine, you are not a man."

My Professor Saxena started kicking me, saying,

"From the very beginning you are going off."

I said, "Professor Saxena, this is not good, that underneath the table you are kicking my leg. This is an examination -- you are not supposed to support me, help me, or in any way give me indications. You keep yourself in control."

And I said to the vice-chancellor, "It is up to you to watch, because he loves me too much and he is kicking me so that I don't go off the path. You keep an eye on him so that he does not disturb me, because I am determined to get the zero. This is my life's goal."

Before the examination began I told them everything: "This is my life's goal -- to attain to the state of zero. And Professor Saxena is trying hard that I should not get zero today, but I trust in the invited guest, that he will remain hard and he will do his best -- that means he should do his worst."

So I told my vice-chancellor, "You look at my professor and watch that he does not disturb me, and I will take care of the invited guest." And I asked him, "Now you start. Why are you sitting silent? I am not here to examine you; only I am speaking -- you start!"

He was almost having a nervous breakdown. He must have come prepared -- what to ask, what not to ask -- but he completely forgot. He simply asked me, "How can you explain the distinction between Eastern philosophy and Western philosophy?"

I said, "I do not need to explain it -- because there is no distinction. Who has told you that there is any distinction between Eastern philosophy and Western philosophy? Have you lost your nerve? You cool down, collect yourself; remember what you wanted to ask me.

"Is this a question? Can philosophy be divided into Eastern and Western? Philosophy is literally ... the word means love of wisdom. Now, love of wisdom can exist anywhere; it will be the same love of wisdom. It is an inquiry into truth. Do you think truth is different in the West? Do you think truth changes itself according to the climate, nation, geography?

"I am not here to explain the distinction; first you have to explain to me on what grounds you have asked the question. You tell me how philosophy can be Eastern or Western. It is such a simple thing."

There was silence for a moment, and I said, "Do you have another question or are you finished? Then

give me zero, but remember, that zero is given to you by yourself. You have utterly failed as an examiner, and these two gentlemen are witnesses of it."

That man somehow managed to come out of the shock and he said, "You are right. I had never thought that philosophy cannot be divided, because traditionally it *has* been divided.

"Bertrand Russell has written the history of Western philosophy; Radhakrishnan has written the history of Indian philosophy; Suzuki has written the history of Eastern -- so I simply believed these fellows."

I said, "But a philosopher is not supposed to believe. This is so obvious, such apparent nonsense. Bertrand Russell, Radhakrishnan, Suzuki, all are committing the same mistake: they are dividing something which is indivisible. And everybody goes on accepting it, just because great authorities have written .... Bertrand Russell got his Nobel prize for this book, THE HISTORY OF WESTERN PHILOSOPHY, which is a third-rate book, for the simple reason that from the very title it goes wrong.

"And then to write the history of philosophy is a tremendous job, it cannot be completed in one volume. It will need all the volumes of THE ENCYCLOPEDIA BRITANNICA; then too it will be only a very very abridged history of philosophy.

"To write one book and to give two pages to Socrates -- what can you write about a man like Socrates in two pages? Two pages to Heraclitus, two pages to Pythagoras? -- this is simply unforgivable, this is insulting. The whole book will not suffice even for a single philosopher: Pythagoras, Heraclitus, Socrates, Plotinus -- just a single philosopher will be enough. This is very idiotic, daring. And I have looked into the book -- it is Russell's poorest book, for the simple reason that you cannot put Socrates in two pages."

I am not Socrates, but can you put me in two pages? I will be almost out of it. Yes, you can write the name of my father and the birthplace and the birth date and how many books I have written and a little bit of my life and how the life ends -- but this is not philosophy.

This has nothing to do with Socrates -- where he was born, when he was born. What about his vision, which provoked the whole of Greek orthodox, traditional, conventional people to such a point ... and they were the most cultured in the world.

Jesus' crucifixion can be forgiven because they were not the most cultured people of the world. Judea was an almost non-existential part of the world. Who cared about Judea? Who knew about Judea? And it was a slave country. But Athens was at the peak of its culture, sophistication, intelligence; perhaps nowhere else, in no other time, has any city reached to such a peak of wisdom as Athens reached in the time of Socrates. And I don't think it will be possible again; Athens will remain unique.

Still that sophisticated, cultured, intelligent city decided to poison Socrates. His philosophy must have been a tremendously rebellious vision of life. In those two pages you won't find that rebel anywhere, nor that rebelliousness anywhere.

Bertrand Russell got the Nobel prize for this book, for the simple reason that all the books written by him -- all the other books -- are in some way or other controversial. He himself was a man of great insight, and he was unorthodox, untraditional, unconventional.

He could write a book like WHY I AM NOT A CHRISTIAN. He could write a book, UNPOPULAR ESSAYS, because every topic was against the mind of the society; it *was* unpopular. He could write SKEPTICAL ESSAYS which show his logical sharpness.

The Nobel prize awarding committee was in a difficulty. Russell was at the peak of his popularity. Not to give him the Nobel prize would be too apparently prejudiced. Fortunately he wrote this HISTORY OF WESTERN PHILOSOPHY which, just being a history, has nothing controversial about it. What controversy could there be?

He is simply writing the history, and that too so condensed -- and it has to be condensed. It is a one-thousand-page book, but two thousand years of philosophy, thousands of philosophers, many of whom are not even mentioned .... This was the most uncontroversial thing, and the Nobel prize-awarding committee thought it was a good chance to get rid of Bertrand Russell; give him the Nobel prize for *this* book -- because he himself was a trouble-creating man.

He belonged to a very noble family. He was a lord, but he dropped using the word "lord" before his name "because," he said, "this looks ugly." He was participating in a protest against the government just in front of the House of Lords, where they meet. The police were beating the protesters, and they started beating Bertrand Russell. He fell on the ground -- and at that time somebody said, "What are you doing! He is a lord!"

The policeman simply started trembling and said, "Please forgive me -- I had no idea that you were a

lord."

He said, "No, you have done perfectly well -- I am not a lord. I am protesting against these lords."

Now, this man could get the Nobel prize for a third-class, third-rate book .... Because of the Nobel prize that book became the most prominent of all his books, which are really valuable.

I told that professor, "You also got deceived by the Nobel prize? And you talk to me about Radhakrishnan? Radhakrishnan later on became president of India and his whole fame depended on a book -- two volumes of Indian philosophy. And you will be surprised to know that these two volumes were stolen; they were not written by Radhakrishnan.

It was a thesis of a student. Radhakrishnan was a professor in Calcutta University and the thesis came to him to be examined. He went on prolonging the period for two years. But he was a very prominent figure; nobody could think what was going on underneath.

Within these two years he published his book, INDIAN PHILOSOPHY, in England -- it is nothing but the thesis of that poor boy. You can go on reading pages and pages exactly the same; not even a comma is different. And when his book was published, then the boy was given his doctorate -- just to make it appear Radhakrishnan's book was published first, so nobody could say that he had stolen it; if anyone had stolen anything then that student had.

But that student went to the court, the High Court; the case was in the High Court. " ... Because," the student said, "I produced my book two years earlier in the university. The university is a witness. Other professors -- because three examiners are needed for the thesis -- two other examiners are witnesses. This is my thesis and this is his book. There is no need to judge -- just read.

Pages upon pages, even chapters completely as they are in the student's thesis, are in Radhakrishnan's book; Radhakrishnan must have been in a hurry. It is a big, two-volume book -- must be two thousand pages. He must have been in a hurry; he could not manage .... Otherwise he would have been able to manage to change a few words here and there.

The case was so clear -- but the student withdrew the case from the court before the decision of the court, because he was bribed. Ten thousand rupees were given by Radhakrishnan to the student to withdraw the case. He was so poor that ten thousand rupees in those days was enough.

Everybody was puzzled why the case was withdrawn because the case was clear: the boy was going to win. But the boy must have thought, "Even if I win the case I am not going to get anything. Perhaps Radhakrishnan may get punished by the court, but what am I going to get out of it?

"Right now I am getting ten thousand ...." And the boy who had written the book was so intelligent, he could not care: he could write ten other books like that.

I told the professor, "You trust Radhakrishnan? You must have known about the case." He said, "Yes, I know about the case. I know about the High Court, and I know that it is certain theft." "And," I said, "still you think of these people as authorities. You withdraw your question.

"There is no division of Indian philosophy, Eastern philosophy, Western philosophy: philosophy is simply philosophy. If you agree with me you can ask another question."

He said, "I agree with you completely. There is no need for another question."

My professor and vice-chancellor ... now it was *their* turn to be shocked. They could not believe it because this man gave me a first class, and he said, "This is the only first class I have given in my whole life, and I don't think I will give one again, because I don't think anybody is going to hit me so hard."

He hugged me. He invited me and my vice-chancellor and the professor to come to the cafeteria. He said, "I enjoyed it because for the first time I felt I was really encountering someone; otherwise, students come so afraid, and they go on repeating only what is written in the books. That's why I have never given anybody more than third class. Most of them fail for the simple reason that they are only robot-like, repeating. And here is a student who knows perfectly well that I can fail him, I can harm him, but is not afraid of it at all. That should be the philosophical approach.

"A man of philosophy should be unafraid, and I am giving him first class because of his unafraidness, because I have not asked anything else. One question I have asked which he has dismantled. He has not answered, he has thrown it back on me: I have to answer it."

He was very happy, and later on whenever I used to go to Aligarh, he forced me to stay with him. I said, "You don't understand: the trouble is I am being invited by the Jains, and if I stay in the Mohammedan's house that creates trouble."

He said, "You can face trouble perfectly well -- that I know -- but you have to be my guest." While he was alive, I was always his guest, and the people who were inviting me were very much concerned because

they even started asking me, "Have you dropped vegetarianism too? -- because staying with that Mohammedan, you must be eating with him."

I said, "Yes, I eat with him, but I eat *my* food. And you will not believe it -- he calls in a brahmin cook to prepare food for me. And the food is far better than you will be able to manage because he takes every care that in a non-vegetarian house I should not feel in any way inconvenienced. He takes so much care that I start feeling a little uncomfortable -- because of his care. I tell him, `You need not worry about me, I can manage things myself,' but he won't listen."

You are saying that in Europe there is a fear that Eastern religions can be very destructive. It is strange to remind you that this idea was given currency by one of the best minds of Europe -- Karl Gustav Jung. He was the first who started saying that Eastern religions are dangerous, particularly for the Western man.

His argument is worth understanding although it is absolutely wrong. His argument was that Western man has developed in a different way; his traditions, his past, his roots are different. And Eastern man has also developed in a different way.

They have grown in such divergent manners that it is just like bringing a mango tree from India and planting it in Europe. It will die, it cannot survive, for the simple reason that the mango tree has millions of years' tradition of a certain climate, a certain temperature, certain rains. It cannot simply change itself, it cannot adjust itself to a new environment.

Many animals in the past have died because climates changed and they could not adjust to the new climate. Many trees have disappeared from the world for the simple reason that the climate changed and those trees could not go anywhere else; they were rooted in the earth.

Only two beings are capable of adjusting to any climate: One is man, the other is the cockroach. And wherever you find man you will find cockroaches; wherever you find cockroaches you will find man -- they are always together. If man goes to the moon, cockroaches will go. They are inseparable companions, and both are capable of adjusting to any situation. Perhaps cockroaches are more capable of adjusting, because man has many scientific, technical ways to adjust himself.

If it is is too cold he can have warmer clothes; if it is too hot he can have air conditioning. Poor cockroaches don't have any technical, any scientific methods with them, but they manage. Certainly they are more capable. Man without all these technical supports would not be able to adjust. If he goes to the Arctic naked, he will die, but the cockroach has to go naked.

Karl Gustav Jung said that religion is such a strong power that if it is not supported by your heritage, by your past, by your tradition, it will simply destroy you, it will uproot you.

It looks logical, and if you think of pseudo-religions, Jung *is* right. For example, compared with Eastern religions, Christianity, Judaism, or Mohammedanism cannot survive, for the simple reason that they are very immature, very primitive, while the religions coming from the East have reached to the highest possibility of sophistication.

Eastern religions' logic is not primitive, and they have lived longer -- Jainism, for example, for at least ten thousand years. For ten thousand years they have been polishing, and the way they have been polishing ... Christianity has not been polished in two thousand years. Jainism has been continuously arguing against Buddhism, against Hinduism; Hinduism has been arguing against Jainism .... Thousands of treatises of tremendously beautiful argumentation are there.

Great minds like Nagarjuna, Shankara, Ramanuja, Vallabha, went around the country demolishing everything that was not according to their vision. Teachers were roaming all over the country with a challenge to anybody to argue, to discuss. The whole country was in a philosophical turmoil for ten thousand years.

Naturally, out of that turmoil and argumentation and continuous confrontation they sharpened their arguments, they became very subtle. Mohammedanism is only fourteen hundred years old, which is also nothing.

India reached its peak at the time of Buddha and Mahavira; that was five hundred years before Jesus Christ. If you compare Jesus Christ with Gautam Buddha you can see: Jesus looks simply like an illiterate villager who has heard a few things about philosophy and religion, but has no argument to prove them. He is simply repeating the conclusions, while Buddha will never repeat the conclusion.

Buddha will start from the argument, the very premise. Then he will go through the whole procedure, and in the procedure he will also talk about all other possibilities, and will go on demolishing them, proving that they are wrong. He will not leave chances for anybody. He will take account of all other viewpoints and will demolish them before he reaches his conclusion.

In Indian philosophy it is a basic tenet that when you say something, always say simultaneously, immediately, that which is its opposite. First destroy the opposite; then only declare your conclusion. If you cannot destroy the opposite, then forget all about your conclusion, because anybody can raise the opposite and your conclusion will be lost. It is better that you do it yourself.

So to read a book of Indian philosophy is totally different than reading Kant, Hegel .... They are simply proposing their idea. Hegel is proposing his idea, not at all bothered that this is only one aspect and there are thousands of others. Hence Indian treatises are very complicated. Before you can get to the conclusion of the man you will be puzzled about what is happening, because if he believes in God's existence, he will first demolish all arguments against God; he will not leave a single loophole.

When he has demolished all the opposite viewpoints, all alternative possibilities, only then will he come to his conclusion. It has a solidity. It will be very difficult for you to find something which he has not already criticized. You need a very outlandish attitude like me; otherwise you cannot manage Indian traditions, their treatises, their philosophies.

What do I mean by outlandish? It happened that I was invited to one of the international Vedanta conferences in Amritsar. The name of Amritsar has just now become world famous because for Sikhs, that is their sacred city, and they have the beautiful golden temple there.

Just now, because they have been trying to become an independent nation, separate from India, thousands of Sikhs have been killed, thousands of Hindus have been killed, and Indira Gandhi has been assassinated. And it continues still: people are being killed. And it will continue, it is not going to stop easily. Amritsar is the stronghold of the Sikh religion, and Sikhs are very fanatic people, but very sincere, very honest.

In India if you need to trust anybody, find a Sikh; you can trust him. All others are cunning: they will promise you but the goods will never be delivered. But when a Sikh promises you, he means it. He will do it even at the cost of his life. They are sincere, they are honest, they are nice people -- but they are very fanatic about their religion. That corner of their mind is completely blocked.

This Vedanta conference was being held in Amritsar. It was a Hindu conference; from all over the world Hindu representatives were there, *shankaracharyas*, all the great monks were there. In Punjab at that time there was one very famous Hindu saint, Harigiri Maharaj. He inaugurated the conference.

He told a beautiful story that I myself have told many times; it is so beautiful and so indicative. Inaugurating the conference, he said that ten blind men were passing a stream in the rainy season -- the stream was flooded. They held the hands of each other. It was not very deep, but the current was very strong; so holding each other's hands they reached the other side.

And then one of them said, "Let us count whether we all have come, because we are all blind, nobody can see; if somebody has been taken by the current we will never know."

So they started counting, and of course the number always came to nine because the person who was counting never counted himself. He started with the others and ended with the last man. A very simple fallacy -- the scientists are doing it all over the world. All blind! The scientist counts the whole world; believes, trusts, accepts its existence, except the scientist's own self -- that is left unaccounted for.

He is ready to accept anything believable, unbelievable. In physics, in chemistry, in other branches of science -- even if it goes against logic he accepts it, because experimentally, objectively it is there, proved. But if you ask him, "What about your consciousness, your awareness?" he simply tries to explain it away.

He says, "It cannot be proved; hence, I cannot accept it. It cannot be made an object: I cannot put it in a test-tube, I cannot put it on the table, dissect it, figure out what it is, what it is made of, what its constituents are. Unless I can do that I cannot accept it."

Now this is what those ten blind people were doing. Condemning scientists, I had used that story many times, because it so clearly shows that the scientist is leaving himself out of the account: he counts everything but then he leaves out the most important and the most significant thing.

Harigiri Maharaj told the story, and he said when they counted and found there were nine, they started crying and weeping: "One of our friends is lost."

A man was watching, sitting by the side of the river, and he laughed at the whole thing: "These fools are all there and are crying for someone who is lost. Nobody is lost" -- because he had been watching all these ten coming from the other side to this side. He came close to them and asked, "What is the matter? Why are you crying?"

They said, "We have lost one of our companions in the current."

He looked at them; he said, "How many were you?"

They said, "We were ten and now we are nine."

He said, "You all stand in a line and I will count and teach you how to count. I will slap the first person; he has to say, `One,' then I will slap twice the second person; he has to say, `Two,' then thrice, the third person; he has to say, `Three.' This way I will go on hitting. And when I hit ten times you know you are ten; nobody is lost." And this way he counted. He enjoyed hitting them, and they were very happy being hit because the lost companion was found.

This is Vedanta's attitude, that in the world we go on collecting everything, possessing money, power, prestige, just forgetting ourselves -- but that is the most precious thing.

I was the second person to speak. You know I am crazy, so I said, "This story is just absurd." The whole conference was shocked: This is an ancient Vedanta story and nobody had ever called it absurd, not even those who are against Vedanta, because they all use it. Jainas use the story, Buddhists use the story. The story is so beautiful, so indicative, that everybody has used it; nobody has condemned it.

And I said, "This is absolutely absurd, for the simple reason: how did these ten blind people come to know that they are ten? Before they entered the stream, did they count? Now I want Harigiri Maharaj to answer me. Did they count before they entered the stream?

"If they counted, then they know how to count. Just by passing the stream they forgot how to count? First they counted themselves -- and just by passing the stream they stopped, all the ten, counting themselves? This story is absolutely foolish; it makes no sense.

"All that I can understand is that somebody else must have told them, `You are ten'; they never counted. Somebody must have told them, `You are ten,' and they believed that somebody else. This is where belief leads. They *believed*, but they knew not. So when there was nobody and they themselves tried to count, they were in great anguish: one companion was lost.

"This story only proves that beliefs should be completely dissolved from all religious climates. Nobody should believe anybody because in a real situation you will be in trouble. Either know, or know that you don't know.

"If these ten people were not aware that they were ten, there would have been no trouble. If they had not believed somebody else they would have been perfectly happy being nine; there was no trouble. On both the sides they would have counted in the same way. The trouble arose because on one side was the belief, on the other side was knowledge. And belief falls flat when you encounter knowledge.

"So," I said, "once and for all, this story should be removed from all Vedanta literature."

Harigiri became so troubled, red with anger .... Of course there was no answer, and I said, "If you have any answer, come to the mike and give the answer" -- and there were at least fifty-thousand people gathered for the conference. But what answer could he give? -- he had never thought about it, nobody had ever thought about it. It was so outlandish, out of the way.

Instead of coming to the mike he left the stage, and I said, "This is cowardly, Harigiri -- and you have been known as `the lion of Punjab'! And the way you are escaping from here -- your tail under your legs -- you are proving to be a cowardly dog."

Of course he had thousands of followers there; I had none except myself. There was nobody, and I was for the first time speaking in Amritsar. Still, people were silent, shocked, because what I had said was absolutely logical. Only two persons who must have been very very close to Harigiri shouted, "Shame! Shame!"

They were shouting at me, but -- you know, I said I am crazy -- I said, "Stop! Even if he is a coward, don't do that." They were standing; I said, "Sit down! Although he is a coward, that does not mean that you should start calling, `Shame! Shame!' This is not a moment to humiliate and insult him; he has insulted himself enough already." And those two cowards could not say that they were shouting "Shame!" at *me*.

I have been moving around India, and in many situations the same was the case. I had to find some very eccentric way to find a loophole. Of course there are always loopholes because whatever man makes -- howsoever foolproof -- you can always find a loophole. No man-made thing can be perfect; even the God-made universe is not perfect, what about man?

But if you compare .... And that's why Jung was afraid. Jung was studying Eastern religions his whole life, and as he became more and more acquainted with them, a great fear arose in him; and the fear was that one day, sooner or later, the East is going to take over the West completely: "Religiously we cannot argue with such sharp, ten-thousand-year-old, very intricate, complicated systems. Our systems in the West are very poor."

There is not a single commentary on Jesus' gospels. In two thousand years Christians have not even

written one commentary, for the simple reason that there is nothing to comment on. Jesus was saying things so simple that I became the first commentator on Jesus, because I can make simple statements into complex philosophies.

It is not difficult. It works both ways: you can make very complex philosophy into simple statements; you can do vice versa -- simple statements you can make into a great philosophy.

When I spoke first on Jesus in THE MUSTARD SEED, it was accepted all over the Christian world as something unique, because in two thousand years nobody had bothered; nobody had even thought that there is any philosophy in it.

Philosophy is not something that is ready-made, present anywhere; you have to *create* it. It does not exist. It is not that you simply open the door and philosophy is sitting there. No need to open the door -- you can simply create the hallucination of philosophy.

Philosophy is just a linguistic game. It is a gimmick. you have only to learn to play with words -- and just being born in India is enough to know the game. It is in the very air. Everybody is talking great philosophy, it is not something rare. Even villagers are talking great philosophy, reading great philosophical treatises.

So when I spoke on Jesus it had nothing to do with Jesus, it had nothing to do with anybody else; I enjoyed playing with words. But it is a very dangerous game. I can play for, I can play against. So when I was playing for, even Christian publishers published my books.

Sheldon Press in London is a Christian publishing house. They published THE MUSTARD SEED and eight other books and, when in one of my talks I said that there are sources which say that Jesus was ugly, that he was four foot five inches high and that he was a hunchback, they freaked out! Their board of directors decided to withdraw all my books immediately.

They withdrew all the books. Our sannyasins told them, "We are ready to purchase all the books at cost price." No, they wouldn't sell them even at cost price, because they would again be back in the market. They sold the books to some shopkeeper who sells old newspapers, old magazines, old books, which are not used for reading, mostly for recycling.

But Poonam, our sannyasin, was behind them, following them; she found the place. She got all those books -- even cheaper because that man was very happy, they were going to be recycled; so all the books are back in the market, and those Sheldon board people are at a loss -- what happened? How did these books, which were recycled ...? This is resurrection! At least Christians should not be worried about such things: things like this happen.

Jung was afraid, and his fear was right, that if Eastern religion comes as a strong wind it will demolish all Western religions and their systems. And it will demolish Western man because Western man is rooted in a different soil, in a different climate, in a different way of thinking. It was Jung who created the fear in the West, then others followed.

But to me, if Eastern religions and their winds can destroy Western religions then they are worth being destroyed, they deserve to be destroyed. No special protection should be given to them. Either they should stand on their own -- they should become more sophisticated ....

Not a single meditation method exists in Western religions -- only prayer. And prayer is not meditation: prayer is a very primitive method. These religions, if they can be destroyed, that's perfectly good; let them be destroyed.

Jung says that Eastern religions will destroy Western religions but he never says Western science will destroy Eastern science. No, that is not his concern. I am happy in both ways: Western science should destroy Eastern science, because Eastern science is not scientific enough; that's why Western science can destroy it.

If you believe in stupid things ... for example in India you can see it often happening. On a hot summer day ... when it is too hot a poor man may have sunstroke, may fall on the ground, go unconscious; and a crowd will gather around. Indians are very efficient in gathering quickly. Where not a single soul was, within seconds you will find a crowd.

Nobody is bothered about their work, where they were going, what they were doing: everything stops. And do you know what they do when somebody falls with sunstroke? They put a shoe on his nose to bring him back to consciousness. Now, this is Eastern science!

Jung is a coward. If Western science comes and destroys Eastern science of this type, it should be welcomed. Western science has evolved, Eastern science has not evolved. And whosoever is on a higher pedestal should be victorious.

It is not a question of East and West.

Western science should take over the whole world as far as science is concerned.

Eastern religiousness should take over the whole world as far as religion is concerned.

And that's what I mean when I say science and religion are two aspects of one thing.

The West has worked on the objective truth.

The East has worked on the subjective truth.

The East has poured its whole energy into that dimension, just as the West has poured its energy into the objective direction. Now, both have found great treasures. It is good that they should share their treasures. In that sharing the world will become one; and of course in that sharing much will be destroyed -- in the East *and* in the West. But it *needs* to be destroyed. It has no right to exist. If it cannot face the truth then why go on clinging to it because it is Eastern or because it is Western?

Yes, it is true that if religious consciousness spreads it is going to destroy pseudo-religions. It is going to destroy nations.

There is no need for nations.

The whole world can be governed by one single government -- and that government will be only functional.

Let me make it clear to you what I mean by functional. Right now a president of a country is not only functional, he has a status, power. But the postmaster general -- what power has he and what status? He is functional. Of course he is the head of all the post offices of the country. In one world he will be the head of all the post offices of the world -- so what? It is just functional, he is the head clerk.

In the same way, all departments should be functional; and when the world is one, many departments will not be needed -- for example, defense. This takes almost seventy-five percent of the countries' income. Seventy-five percent of the income of the whole world will be simply saved, because there is no need for a defense department. Who is going to attack? -- unless some other planet starts a war against the earth. But I don't see any possibility of that.

We have not yet been found by anybody, nor have we been able to find anybody. Signals have been continuously sent for fifty years; from the earth, for fifty years continuously, a few scientific departments have been sending signals to the planets, to the stars, in different ways. But as yet there is no sign that any signal has been received or that anybody has answered. So there is no question of any other planet creating a war against us.

There will be no defense department -- which is the most destructive department, killing millions of people unnecessarily, because all of the money goes on pouring into more and more death material. Who is interested in life?

Perhaps, except this small commune, in this whole world nobody is interested in life.

Politicians are interested in the other world -- which means after death. Nothing special is going to happen before death, don't waste your time unnecessarily. Simply die, because then the real show begins. What are you doing here? Simply wasting your time. It is not even a rehearsal. Everything begins after death -- heaven, God, eternal life, bliss: everything after death.

Religions are interested in death.

Politicians are interested in death.

Perhaps this is the only commune which is interested in life. Perhaps I am the first religious man who is interested in life here and now.

All other religious leaders, founders, prophets, messiahs, were interested in the other world: "This world is just a punishment, this world is an imprisonment, this world is nothing but humiliation. You have been thrown out of the garden of Eden. To be alive is disgraceful. Pray to God, ask Him, `Please let us be back in the Garden of Eden.' That means you will have to pass through death."

All these nations, religions -- what is their need? If they are interested in death, let them die.

What happened in Jonestown was absolutely Christian, but not even a single person in the world has talked about the fact that it was a Christian phenomenon, that Christianity was its background, that Jim Jones was a reverend, that he was a Christian priest, and the people who followed him simply followed according to the Christian ideology.

Of course, they went to the very logical end. Jesus says to his people: "After death there will be judgment day, and I will be there to pick my people. And only those who are with me will be saved; all others will be thrown into the eternal darkness of hell."

Reverend Jim Jones was continually teaching the BIBLE, Christianity, and of course he was teaching

that real life begins after death. And if he convinced those fools, one thousand fools, it is nothing to be surprised at: they were all Christians. The gospel was Christian, and if he convinced them to die with him ... why wait for the judgment day?

And on the judgment day there is going to be so much of a crowd -- poor Jim Jones, how is he going to find his one thousand followers? It will be really difficult. The best way is: Jim Jones dies and with him his followers die. And they will reach the gates of heaven with God and Jesus Christ and all the apostles shouting, "Alleluia!" This is far better, quicker.

Other Christians have waited for two thousand years but the judgment day has not come yet. And if you read Jesus, his disciples asking again and again, "When will the judgment day come?" and he says, "Soon." The whole indication is that it is going to happen within your life. Now, twenty centuries have passed; it has not happened. Nobody asks the pope, "What about the judgment day? Jesus was saying, `Soon.' What do you mean by `soon'?" At least it should be explained how many centuries, how many generations .... "Soon" cannot be extended that much.

But Christian bishops and cardinals and priests are comparing *me* with Jim Jones. In churches, sermons are delivered and it is said that Rajneeshpuram is going to become a second Jonestown. Now, who is going to say to these fools that this is the only place which cannot become Jonestown? The whole rest of the world can become -- because we are not interested in the afterlife, we are only interested in life here, now.

But strange are the ways of the world! A man like me is compared with Reverend Jim Jones .... I am absolutely *for* life, so much so that I am ready to drop God, paradise, heaven -- everything! Life is so precious; everything can be dropped for it.

So if a real religiousness spreads and nations disappear -- so far, so good. If religions disappear -- so far, so good.

The Western man as Western, dies -- so far, so good, because his death as Western will also mean the death of the Eastern man as Eastern. Those terms are related only to each other: the East cannot exist without West. The death of the Western man will be the death of the Eastern man -- and that's perfectly good.

Then only man remains -- neither Eastern nor Western, belonging neither to this nation nor to that nation. A single humanity rejoicing herenow in this very life, in this, the very lotus paradise ....

From Darkness to Light

Chapter #13
Chapter title: Truth is found in your own boutique

13 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
WHY SHOULD RELIGION AND STATE REMAIN SEPARATE?

Religion as such does not exist yet; hence, whatever is known as religion should remain separate from the state for the simple reason that it is not religion -- it is pseudo, fake.

You cannot ask the same question in reference to science. Can you ask that science and state should

remain separate? Nobody even thinks about science's separation for the simple reason that science exists, has come of age, has contributed immensely to human growth, welfare, health, longevity.
In every possible way science has been a blessing.

Hence, nobody will think of science remaining separate from the state.
Religion has not been a blessing yet.
It has been a curse.
But remember, it is not religion.
It is pseudo-religion.

Christianity, Hinduism, Buddhism, Jainism, Judaism, Mohammedanism -- these are all cults. These are all exploiting humanity in the name of religion. They are not religions at all. They are superstitions.

Of course superstitions should remain separate from the state. What kind of superstition it is does not matter: Hindu, Christian, Jewish. Superstition of all shapes and sizes should be kept as far away from the state as possible because the state is power, and if superstitions become joined with power they can do immense harm. They are doing immense harm even without the state. They have managed to create power of their own, they have their own generators. That's what is meant by "organized religion".
A religious person has no power.

He is humble. Not that he has practiced humbleness, he simple enjoys being humble. He has simply understood the stupidity and suffering of the ego, and by that sheer understanding, all that nonsense has disappeared. Suddenly he finds himself humble, egoless; he is harmless.

But organized religion is nothing but politics in the name of religion. And the people who organize it are not religious, cannot be. The popes, the *shankaracharyas*, the imams, the rabbis -- these people are not religious at all for the simple reason that they are full of knowledgeability, while a religious man knows he knows nothing. He knows that existence is so mysterious, there is no way to reduce it into knowledge. He is mystified by existence.
A truly religious person is a mystic.

He is a poet -- not writing poetry, but living poetry.

He is a painter -- not painting on the canvas but painting on his own consciousness continuously.

He is a musician; he may have never touched any instrument but he is continuously playing on his own inner being a music which cannot be translated in any way, cannot be brought from those higher realms of being to the lower, darker valleys of our life.

He is a dancer; he may not move from one posture but his being is in a continual dance.

A religious person cannot be Christian, Hindu or Mohammedan. To be religious is to be so vast you cannot confine it in such small prisons -- churches, sects, creeds, dogmas.
A religious man has no catechism.

He knows love, he knows truth, he knows beauty, he knows authenticity. But he also knows that these values are impossible to express. You can live them, you can be them -- that is the only way of expressing them. But you cannot say. You can show, but you cannot say.

Christians in India asked me again and again, "Why don't you make a small book containing your religious vision, just as we have the Christian catechism?"

I said, "You can, because you are not religious. I cannot, because I am religious. My experience is so vast that no words are capable of containing it."

Religion has not ever existed up to now. Only once in a while has there been a religious person. And whenever there has been a religious person, soon the pseudo-religious people, politicians with religious masks, gathered around. It is not Jesus who created Christianity. It is not Buddha who created Buddhism. It is not Mahavira who created Jainism.

Very strange, almost unbelievable .... Jesus was crucified by the Romans because Judea was a slave country under the Roman empire and what a strange fate, that Rome became the citadel of Christianity! It still remains the citadel of Christianity.

Mahavira fought against Hindus and particularly brahmins, the priestly class among Hindus -- and his religion was founded by eleven brahmins, all brahmin scholars. He fought his whole life against brahminism, and finally the people who made his religion were no one but the brahmins. And they were perfectly efficient in creating a religion, they had all the experience of ages. They have been, for centuries, the priests ... because in India it is decided by your birth what your profession is going to be.

Your profession is going to be just the same as your father's; if he was a shoemaker, you will be a shoemaker, and your children will be shoemakers. This has been going on for ten thousand years. It is very

ugly in a way, that there is no freedom of movement, in life you cannot move and change; but in a way, very economical, very efficient economically. Humanly it is ugly, but economically nothing could be better than that ....

A child is born in a brahmin's house: from his very first day he lives in the climate of being a priest. From his very childhood he is being respected by the whole society. He need not be taught, he simply catches it from his climate. By the time he is a young man he knows all the ins and outs of priesthood; when he is initiated into priesthood he is all ready. Economically this is a very perfect arrangement.

So the eleven brahmins who consolidated Mahavira's teachings when he died turned the whole clock backwards. Whatever Mahavira had done they managed to undo -- and in such a sophisticated, intelligent way that not even now, after twenty-five centuries, have Jainas recognized that they have been ruled by the brahmins against whom Mahavira's whole life was dedicated. He fought these same people who have since then been ruling.

The same happened with Buddha. He was not a brahmin, he was a *chhatriya*, the warrior caste, lower than the brahmin. Brahmin is the highest caste, the warrior is number two in status. And Buddha rebelled against it. He said, "Nobody comes by birth as a brahmin or a warrior or a business man; these things one has to learn. One becomes what one does."

Brahmins were very much against Buddha because the warriors are not supposed to be priests; their duty is to fight. And when Buddha started preaching, this was against the whole tradition -- he was trying to be a brahmin, and he was born a *chhatriya*. This is pure and simple rebellion. But Buddha was of great charismatic personality. He managed to influence millions of people, and when the brahmins saw that this man could not be destroyed by easy and ordinary means they started organizing Buddha's teachings. They started organizing Buddhism. And when Buddha died the people who wrote his scriptures were all brahmins.

You will be surprised that in India, the priest of the temple where Buddha became enlightened is still a brahmin. For twenty-five centuries the same family has provided the priest of the temple. The temple stands as a memorial of Buddha's enlightenment. But the brahmins who were his contemporaries simply denied that he was enlightened -- to them, except for a brahmin, nobody can be enlightened. Before your enlightenment you will be born as a brahmin. So in your other lives all that you can earn is a life as a brahmin.

From all your good deeds, your morality, your character, this will be your earning -- that you will be born as a brahmin. Then the doors open for you, you can become enlightened -- but nobody can jump the class barrier. And Buddha did exactly that: he just bypassed the brahmins and entered the world of nirvana. This is impossible, unforgivable! His contemporaries could not accept Buddha as enlightened or a wise man; they thought him just a nuisance, a disturbance. But when he died he left such a tremendous impact on millions of people that brahmins were clever enough to see this was not an opportunity to be missed.

They were not like the Jews, who missed the whole opportunity of Jesus. If the Jews had been as clever as the brahmins, the moment they had crucified Jesus, the second thing would have been to create a religion around Jesus. In both ways they would have profited -- I am using their term.

Nobody would have ever condemned them for crucifying Jesus because they would have been the popes, they would have been the representatives of Jesus. And they could have managed to interpolate all his teachings with Judaism. There was no difficulty; Jesus was a jew, he was speaking in the Jewish language, he was speaking within the Jewish religion. The interpolation would not have been very difficult.

It was very difficult with Buddha. It was difficult with Mahavira because Mahavira was speaking a totally different language. But the brahmins were clever enough to change the whole climate around Mahavira, around Buddha; they created bogus pseudo-religions -- but organized. And they have been exploiting since then.

Organized religion is one of the ugliest things that has happened in history. And the state should remain separate from organized religion, because organized religion is nothing but all kinds of superstitions -- beliefs -- beliefs without any evidence, doctrines, creeds, which go against every scientific discovery and invention. The state should not support any pseudo-religion, any organized religion. That is supporting charlatans, cheats, deceivers, exploiters, parasites.

Let me summarize what I am saying. I am saying: religions should not be mixed with the state because there *is* no religion yet. And whatever exists in the name of religion is not religion. That brings me to a totally different understanding.

Religion is in the process of birth.

Just as it took three hundred years for science to come of age, if humanity survives, then religion will also come of age. That day it will be sheer stupidity to say that state and religion should remain separate, because it will mean that all which is valuable in life and all that is great in existence should remain separate from the state -- that the state should not be benefited by the enlightened ones, that the state should continue to exist in its dark world of politics, dirty in every possible way, that it should never see the light.

Yes, today I agree that the state should remain separate from religions. Remember, I am saying it should remain separate from *religions* -- I am using the word in the plural.

But when religion comes of age -- religion in the singular, just as science is singular -- then it will be simply stupid to keep state and religion separate.

Then you have to translate religion into what it actually is: then it is love, then it is understanding, then it is silence, peace. Then it is wisdom, meditativeness; then it is intelligence, pure intelligence.

All these qualities, values, enrich life; they will enrich the state. By the sheer presence of an authentic religion the politicians will start dropping their dirty ways, their cunning policies. They will start feeling ashamed. Religion will function like a mirror, and politicians seeing their own faces -- which they have never seen, because to see your face your need a mirror ....

I have heard that Mulla Nasruddin found a mirror on the street. He looked into it and said, "My God! I never thought that my father had gone to a photographer; that old man, I never thought he was so fashionable. But it is good that although he is dead, at least I have got his photograph." He came home, fearing that his wife ....

Just the way wives are, husbands are; the husband hates not only the wife but all the relatives of the wife. Strange, those relatives have done nothing -- or perhaps they have, because if the father and the mother had not been there in the world, at least this wife would not have been produced. And the wives hate all the relatives of their husbands. Their hatred is so much that only to focus it on the husband is not sufficient; it spills all over.

Afraid that if his wife found the photograph she would burn it immediately, Nasruddin went upstairs in the attic and somewhere managed to hide the photograph -- which was not a photograph at all, just a mirror. But you cannot hide anything from your wife. That has not been possible since there have been husbands and wives. You cannot hide. His wife was doing her work, but seeing from the corner of her eye that he has brought something, is hiding it in the attic -- "I will take a look at it. Let him first do his thing."

Nasruddin came down. As he came down he passed his wife; she was going up. He said, "Where are you going?"

She said, "The same place from where you are coming."

The wife went up and found the mirror. She looked into it and said, "My God! So this is the woman he is after. In his old age, the father of two dozen children -- but I will teach him a lesson. And he is hiding her photograph in *my* house.

Without a mirror you can't see your face.

The politician has remained dirty, ugly, for the simple reason that he has no mirror. And the mirror is possible only from a higher consciousness. It has to be a mirror of consciousness, no ordinary mirror will do. It is not his physical face which he will see -- it is his corrupted soul.

When the true religion comes of age, religion, without any effort on anybody's part, will become the light of everybody: of the teacher in the schools, in the colleges, in the universities; of the state, of hospitals. A true religion is bound to overwhelm all values of life.

My effort here is to create an unorganized religion.

Hence, I call it religionless religion to emphasize the fact that it is not an organized religion; that I am not your leader, your messiah, your prophet; that I do not bring to you the word of God; that I am not in any way special.

These are the ways of the old pseudo-religions.

Everyone tries to prove that the founder of *his* religion is the only true messenger of God. God Himself is a fiction, and from that fiction they go on deriving more and more fictions -- the true messenger of God, another fiction. Then the true message from the messenger -- another fiction. It becomes so complicated that unless you deny God Himself you cannot deny anything; then you have to follow every detail of the whole superstitious structure. And all these religions prove that their book is written by God ....

I am not claiming anything; hence you cannot organize a religion around me.

I am making every effort to create barriers, hindrances, for those who will try to make a religion organized around my teachings.

In the first place it is impossible to find out what my teachings are. Anybody is going to go nuts finding out what my teachings are, because I have not been teaching at all. These are not gospels that I am giving to you, they are simply gossips. Now, have you ever heard of any religion being created around gossips?
I am not giving you a message from God.
I simply enjoy talking, I love it!

In India, my dentist used to tell me, "At least when I am working on your teeth you should stop talking." Just five minutes work takes two hours! -- because the poor fellow had to stop. Of course he is my disciple so he could not tell me to stop, to shut up. I say that many times to him while he is doing dentistry -- it is, of course, difficult to do dentistry on me -- I tell him many times, "Shut up!" If his gas is not running well I tell him, "Hit the cylinder!" And he has to hit it, because I insist, "You hit the cylinder." And he was surprised that by hitting it, it works.

My dental nurse was also there. I always have a woman there in case I need some support -- then I cannot rely on a man. So I go on telling her, "Keep an eye on the doctor. Don't listen to him, listen to me because I am your Master. He is not your Master." So the poor nurse has to listen to me!

They could not talk loudly because I would hear, and they had to talk while I was talking, to discuss what to do -- the work had to be done. So they started whispering. I said, "No whispering at all! At least in front of me, no affairs, no whispering. Speak clearly so that I can hear what is going on."

So my dentist was saying, "With you talking it takes two hours, three hours." He said, "You say all kinds of things."

There was a time when he started taking notes -- what else to do? "If he insists on talking and won't allow me to work, it is better to take notes of what he is saying -- they may be useful later on." He has compiled a whole book -- it will be coming soon. It must be a unique book in the whole history of mankind: a man talking under dentistry, in the dentist's chair. People want to escape from the dentist's chair -- I enjoy it.
I simply love talking.

It does not matter what I am talking about. What matters is, that I am talking and you are listening. The essential religion happens there, in my talking and your listening.
In that meeting, the essential religion happens.

So you cannot find out any teaching. You cannot reduce it to ten commandments -- do this, don't do that. That kind of thing you cannot find because one day I will say, "Do this," and another day I will say, "Don't do this." It is impossible to manage all my contradictions.

It is easy with Jesus, because what contradictions can there be in just those four gospels -- which are not even four -- just one gospel written by four persons, each a little different version of the same thing. What contradictions? And he is not a man of logic who will think in contradictions or talk in contradictions. He is not attuned to the very deep esoteric traditions of religion, which talk in paradoxes. His teaching is simple, so you can make a catechism, you can organize a church.

With me it is going to be tremendously difficult, impossible. I want it to be impossible because I want you to remain individual religious persons. If you are together here, that is just a friendly togetherness, not a commitment; not in any way are you sacrificing your freedom, your independence, your individuality.

How can you organize a religion around a man who teaches you disobedience, rebellion?

All these teachers are responsible; although others organized the religion, these teachers are responsible. If I meet Mahavira and Buddha or Jesus or Mohammed, I am not going to forgive them so easily. They cannot just use the excuse: "When we died others organized the religion." I will tell them, "But you left the message in such a way that it could be organized. Who is responsible for that? You should have made arrangements to make it impossible to be organized."

If there had been no organized religion on the earth we would have seen a totally different flowering of humanity. A different fragrance would have been there on this earth, not this stink that you can see everywhere, in every church, in every temple, in every mosque, in every synagogue. It is through organization.
Organization immediately becomes power.

Now, six hundred million Catholics organized under one leader -- it is power. Otherwise the pope is just an ordinary polack. But the crowd that follows him ... and the crowd is following Jesus Christ -- and not even Jesus Christ; the crowd is following God .... It is a very strange game. They can't see God's back, whom they are following. They can't even see Jesus' back, whom they are following. They can see only this polack pope. But he consoles them by telling them, "I am directly connected to Jesus, to God." These people

have direct phone lines.

I don't have any phone, not even a phone line from here to Jesus Grove, what to say about Jesus and what to say about God? I have no phone lines, for the simple reason that I don't want to be disturbed by these people. But all these religious leaders in some way implied that they have a direct connection with the ultimate source of life and existence.

I don't have any direct connection with any ultimate source of life.

I have only a connection with the immediate life -- not the ultimate, the *immediate*.

My whole emphasis is herenow.

This very moment is all to me.

You cannot create a religion around me.

You can dance around me, you can sing around me, you can paint around me. You can do a thousand things around me, but you cannot do politics around me. And if you do then you are an idiot. Then you are simply wasting your time, you are in the wrong place. If you want to play politics, be somewhere else. Here, finally you will realize that you wasted your time, this was not the place for politics.

My religion is only a quality, a religiousness.

This is the problem for politicians to understand. They think that here in our city, state and religion are mixing. They are absolutely wrong. There, state and religiousness are one, not mixing; there is no question of mixing. What do you mean by mixing? In Washington they are mixing, in Salem they are mixing. Here, they cannot mix -- here, they are one, because here religion is not Christianity, is not Hinduism.

Here, religion is only a silence of the heart.

Now, won't you allow a teacher to teach silently, peacefully, joyously? Won't you allow a teacher to have these religious qualities? Won't you allow the school to have the climate of love? Of truth? Of sincerity? Of so much authenticity that work becomes worship? Won't you allow a school to be religious in this sense?

Then you don't understand education, you don't understand religion, you don't understand anything at all. You don't even understand the basic meaning of the word "education." The attorney general of Oregon needs to look in the dictionary for the basic meaning of education. To me he seems to be absolutely uneducated, illiterate.

The word "education" means drawing out whatsoever is the potential of the person. Educating means "drawing out," just the way you draw water from a well. The water is there, already there; you have to draw it out, then you can quench your thirst. The word "education" means drawing out. And drawing out truth from a man -- which is there, just laying, it has to be awakened; drawing out love -- which is there, it has to be mined; drawing out authenticity, compassion -- which are all there; somebody just has to knock at the right door.

This is religion:

Knocking at the right doors of human potentiality.

My teachers will be religious, my students here will be religious, because to me religion is not something that is only on Sunday; for one hour, you become religious in the church.

Just today Vivek gave me a cream -- she felt that some rough skin had come on my face. I looked at the cream and I really enjoyed what was written on it. Cream apart, what was written on it was, "Seventh Day Scrub." Great! It is the name of the cream -- "seventh day scrub cream." Six days you work, seventh day you scrub.

I said, "This cream is religious. And if the attorney general of Oregon comes to know about this cream mixing with people's faces ... but that's what God must have done: used the seventh day scrub. Six days creating the world, naturally he must have collected all kinds of dirt, and needed a good scrub. My religion is not seventh-day scrub cream.

To me religion is not something separate from life -- or separable.

You are religious or you are not. It is not that for one hour per week you become religious, that is impossible. That is almost like saying that every Sunday for one hour you breathe, and then for six days no more breathing, because you have to do other kinds of work. Breathing continues seven days, day in, day out. Even when you are asleep the breathing continues.

My sannyasin is religious even when he is asleep. Even when he is dying he is religious because religion is a new way of the heart beating in tune with existence. When your heart starts beating in harmony with existence, you feel an at-one-ment with the trees, with the rocks, with people, with animals. You start feeling a relatedness. You are part of an organic mystery, and you are so filled with this mystery that

whether you are a mayor or governor or a president does not make any difference.

If the president is allowed to breathe, if the president is allowed to live, if he is allowed to have his pulse continue and his heart continue to beat, won't you allow his innermost core, his being to be in tune with existence, to pulsate with existence? In fact that should be the most basic requirement for anybody to be the president of a country.

In my city everything is religious, but religious in my sense. I am changing the whole meaning of religion. No religion is being taught in the school -- nobody is taught that there is a God, that Jesus Christ is His prophet. Nothing is taught but we live religiously, we walk religiously, we eat religiously. You cannot stop it.

A state has no value compared to such religiousness. We can sacrifice everything for it, but we cannot sacrifice this religiousness. This is our very life. And it is a question of twenty-four hours a day. There is no possibility of dividing, so that from eleven to five you are mayor, so you are not religious -- at eleven you put your religion in the suitcase and lock it so that it is not stolen, then go to the office. This is sheer nonsense, and the people who go on talking this way are continually doing the same stupid thing -- which is *not* happening here.

This attorney general is going to take the oath on THE BIBLE. I would like my commune to fight this man to the Supreme Court. Drag him, ask him, "Why THE BIBLE? The case is secondary, first the oath has to be considered. Why THE BIBLE? Why in the name of God? If this is not mixing religion with state then what will be? First prove God; otherwise it is a superstition."

We don't mix. Even if God comes here to Rajneeshpuram I don't think any of my sannyasins are going to mix with Him. He will be just an outcast. Just the idea that He thinks He is God will be enough for my people to laugh and tell Him, "You get lost."

Take an oath on THE BIBLE? -- why? THE BIBLE is full of lies, and you are taking an oath to remain truthful, on a book which is full of lies! You can ask any scientist; the book is full of lies. The earth is flat in THE BIBLE -- and you are taking an oath on flat earth! In the very oath you are lying; the earth is not flat.

Or you take the oath in the name of God, whom you have never seen. The judge has no idea who this guy God is. Why can't you be simply human? If you really want to say truth, say it! If you don't want to say truth, don't say it. That is the business of the whole court, to find out that it is a lie. The oath makes no sense. For what does the court exist? The juries, the judges, the advocates of the other party, they will all find out whether it is true or not.

Asking you to take oath .... In India once I was in a court. I refused to take the oath; I said, "I cannot take an oath in the name of God. I don't know this fellow. First you have to produce Him, I must see Him. Who is this fellow on whose name I am taking an oath? And why should I take an oath on the name of somebody to whom I have not even been introduced?

The judge said, "Okay, then on the SHRIMAD BHAGAVAD GITA?

I said, "The SHRIMAD BHAGAVAD GITA? -- which is full of lies and statements of a man, Krishna, whom you cannot trust, who has broken his own promises, who was not a man of his word." He said he would not fight in the Mahabharat war, he would only be a charioteer. That was his promise given to the other party -- because both parties had approached him and asked him, "Fight for our side." But he was a very clever and cunning man.

He was having an afternoon nap when Arjuna and Duryodhana, the heads of both the parties, reached there. Duryodhana was a very haughty and egoistic type of man. He sat near the head of Krishna. Arjuna was humble; he sat near the feet of Krishna, so naturally Krishna's eyes first saw Arjuna. And he said, "Why have you come?"

Arjuna said, "Not only I -- my brother Duryodhana is also there, sitting behind your head. We both have come -- I have come to ask you to participate in the war from my side, and he has come to request you to participate from his side."

Krishna was very clever, he was a politician par excellence. He said, "Because I saw you first, you have the choice. I give you this choice: Both of you are my relatives, both are my friends; from one side I will fight, from another side my army will fight. You can choose."

Duryodhana was very much afraid; he was just a stupid type of man, he could not understand subtler things. He thought, "Now Arjuna will choose the army." Krishna had the biggest army, the most sophisticated, technically-equipped army. "He will choose the army, what will I do with Krishna? It is already finished." But Arjuna chose Krishna.

Arjuna said, "This is my good fortune that you gave me the chance to choose -- I was afraid .... I choose

you; Duryodhana can have your army."

Now Duryodhana became a little alert -- there seems to be something fishy! Arjuna is so happy choosing Krishna alone, leaving the whole army, the biggest in the world at that time, to Duryodhana. Duryodhana said, "This is not fair because you alone are more important" -- this was all lies. "You alone are more important than your whole army. We will miss you. Without your guidance what are we going to do with your army? I want one promise more: you will not fight."

It was known, it was the myth, that Krishna had a divine wheel, a *chakra*, which was invisible ordinarily. But whenever he wanted, he could materialize it. That *chakra* moved around his finger, and he could throw it at anyone; wherever that person was, the *chakra* would cut off his head. It did not matter -- miles apart, maybe in a crowd, it did not matter; that was his divine power.

Duryodhana said, "We know that your *chakra* alone is enough, it can cut off anybody's head. So I want a promise. The army you have given to me -- what about *your* arms, because that *chakra* is with you." Krishna promised that he would not use it, but he *did* use it.

"Now, you ask me to take an oath on this man's book, who could not keep his own word? I cannot."

The judge said, "Then the only way is the constitution of India."

I said, "That is absolute nonsense. Those politicians -- most of them I know -- are the ugliest, the greatest hypocrites. Nobody can lie more efficiently than they can. And this constitution goes on being amended every day. You want me to take an oath on a constitution made by politicians, which needs amendments every day? Just be a little more respectful about truth. Can't you simply trust me? -- you can trust my oath. This seems to be stupid: you can trust my oath -- as if an oath has some miraculous power -- and you cannot trust *me*! Just trust me.

And what is your business here? So many jurors, twelve jurors, three judges, and the opposite party's advocates -- what are you all doing here? If I simply say the truth then what is your business here? What are you trying to find out?

This is going to happen, because there is a case .... My secretary asked to argue against the attorney general herself, and the court has permitted it. Now there is great agitation. If they are afraid of her -- and these people think themselves bigshots, they are nothing but used cartridges! There is nothing inside, they are hollow. Yes, she will be enough to put them right.

In every school Christianity is being taught. In every possible way it is stuffed down the throat of every child directly, indirectly. The government, even the parliament, begins with prayer to God. I wonder how do you find so many fools to fill the parliament? And nobody asks, "Why this prayer to God?"

Democracy is for the people, of the people, by the people.

From where comes this God? -- *he* is not people. This despotic God, a dictatorial God, who believes in dictating, believes in giving commandments -- you are praying to Him in a democracy, and still you think you are keeping religion and state apart!

Only in this place does your kind of religion not exist, so there is no question of mixing them. Here exists a totally different quality of religiousness which is one with all that we do. We eat religiously, we drink religiously; what can we do about it? We do everything religiously -- we even breathe religiously.

And that is my whole effort, that each of your actions should have the quality, the fragrance, of godliness.

Our religion is an inquiry into truth, and it is an eternal inquiry. In life, in death, in everything, the inquiry is to continue. So if our people are in a state they can't stop their inquiry. And their inquiry is going to enhance the state and its status. Their inquiry is not against Christians or Hindus or Mohammedans or anybody, nor is their inquiry for anybody. Their inquiry is for truth.

And the greatest thing about truth is that when you find it, you are simply amazed that it was hidden in the inquirer himself.

Just two days ago, two things happened. I was looking for a toothpaste that is not available here but was available in India, and a few other things. Suman, who is in charge of our boutique, phoned almost all over the world, because they have stopped producing that toothpaste in India; but the same company exists all over the world -- it is a Swiss company. So she was phoning all over the world.

As a few other things were needed, so she was looking for some oil, and other things -- and Rafia, who is sitting here, found the toothpaste in the boutique! It was not found anywhere in the whole world. I said, "That's really great!"

Then the second day it happened that Vivek was looking for a blanket for me, and she said it was needed within two days. So they phoned the manufacturer, and he said, "Two days will be too soon, it will take at

least seven days." So Suman asked, "You must have an agent in Oregon; you can give us the address and we can find it from there." They gave her the address -- and it was the address of our boutique, Rajneeshpuram. We are the only agent of that company in the whole of Oregon!

Now Suman could not say to him, "I am phoning you from the same boutique." She simply said, "Okay we will try your agent."

The inquiry into truth is almost like that. You look all around the world and finally you find it in your own boutique. And it is not something that is in any way against democracy. Inquiry for truth or inquiry for great consciousness or inquiry for greater love -- in what way are these things against the state? And if these things are against the state then you should teach in every school hatred, unconsciousness, lying, deceiving, cheating; that will be true education.

Then every politician should declare that he is a cheat, hypocrite, deceiver, mean, because these are qualifications for being a good politician, and these are qualifications for being in power. A man of love, a man of truth, a man of sincerity is disqualified.

If this commune becomes illegal, that means truth is disqualified, honesty is disqualified, love is disqualified. Then everything of value is illegal, and all that should be criminal becomes legal, political, approved by the state.

This case is going to be of decisive importance. That man, the attorney general, does not know it, but unknowingly he has put his head into a nest of bees. He will repent his whole life because we are not going to leave things so easily. We have the right to define religion in our own way; nobody can prevent us. If Christians can define their religion in their way, and the Hindus can define their religion in their way, and every other religion is allowed to define things, why are we not allowed to define things in our own way?

For us, there is not God. But there is godliness -- just a quality, a presence.

For us there is not heaven or hell. But there are heavenly moments, hellish moments -- and they depend on you. They are not geographical. It is not that you enter hell or heaven; it is that you create hell or heaven for yourself. And it is up to you at anytime to change.

For us, religion has nothing to do with any creed or cult, with any holy book.

Vivek was just asking me, "Why are your discourses called `The Rajneesh Bible'?"

They are called "The Bible" just to make it clear to the whole world the "bible" simply means the book, it does not mean the holy book. That's why you say "bibliography". Is there anything holy in a bibliography? A bibliography simply means a list of books. It is really just "the book", and I want it to be clear to the whole world that a bible has nothing to do with holiness.

I am not a holy man because to me the word "holy" seems so phony, so bogus that I would prefer just to be a human being. Just to be a human being is so grand, so great; there is nothing greater than that. But strangely, man has been trying to become God. Rather than trying to become man he had been trying to become God. God he cannot become because there is no God, and nothing like God is possible.

But in making the effort to become God and trying hard to rise higher, he falls, is bound to fall. And when he falls, he falls below the human being. That's where all your religious people have fallen, your so-called holy men and saints and sages. Trying to become God they have fallen even from being human beings, they have become subhuman.

Our effort is just to be alive human beings.

This is our religion.

And there is no question of mixing because they are not two for us.

In each of our acts we are totally present. We don't leave anything out of it, we are totally in it.

Whether the city remains legal or illegal does not matter.

What matters is that we are going to define religion for the first time in the right way.

From Darkness to Light

Chapter #14

Chapter title: The best government is no government

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BELOVED OSHO,
WHAT IS THE BEST GOVERNMENT?

No government.
The very idea of somebody governing somebody else is inhuman.
Government is a game, the ugliest and the dirtiest game in the world.

But there are people in the lowest state of consciousness who enjoy it: these are the politicians. The only joy of a politician is to govern, to be in power, to enslave people

The greatest desire of all those who have reached to the peaks of consciousness has been the dream that one day we can get rid of all governments. That day will be the greatest in the whole history -- past, present, future -- of man, because getting rid of all governments will mean destroying the ugliest game, the game the politicians have been playing for centuries.

They have made man just a chess piece, and they have created so much fear, fear that without government there will be anarchy, disorder, chaos ... everything will be destroyed. And the strangest thing is that we go on believing this nonsense.

Just look at the past five thousand years. Can you conceive that if there was no government at all in the world things would have been worse? In what way? In three thousand years, five thousand wars have been fought. Do you think more would have been possible without government -- that more chaos was possible, more crime was possible?

What have these governments done? They have not done anything for the people except exploit them, exploit their fear, and set them against each other. A continuity of war somewhere or other on the earth is almost an absolute necessity for politicians to exist.

Adolf Hitler, in his autobiography, has many insights; and he is a man worth understanding because he is the purest politician -- I mean, the dirtiest. He says that war is an absolute necessity if you want to remain in power. If you cannot create war people start thinking of you as nobody. Only in wartime are heroes born.

He is right. Just think of all your heroes -- what would they be without wars? Who would Alexander the Great be? Who would Napoleon Bonaparte be? Who would Winston Churchill be? Who would Benito Mussolini be? Joseph Stalin? Adolf Hitler himself?

These people have become heroes of great importance. The bigger the war the bigger the heroes it creates.

Hitler says that if you cannot create war then at least continue to propagate the idea that war is coming. Never leave people in peace, because when they are in peace, you are nobody. They don't need you; your very purpose is not there. They need you when there is danger. Create danger. If there is not real danger, at least create the climate of a false danger.

The American fear of the Russians, the Russian fear of the Americans -- it is nothing but a game of the politicians. People themselves are exactly the same all over the world -- they don't want to be killed in wars and they don't want to kill others in wars. But the politician cannot exist without wars. Hence I call it the dirtiest game -- because it depends on human blood, the bloodshed of millions of innocent people.

When I say no government is the best government I know perfectly well that perhaps it will not ever be possible. But it is better to have dreams that are impossible but are of some higher consciousness, of beauty, love. Perhaps if the idea goes on existing, some day we may come close to it. We may not be able to achieve it in its totality -- hence I say, the closest to no government is one government, which is not impossible. And after one government, no government becomes very possible.

Try to understand the idea. When I say one government, then politics loses much juice. When there are so many presidents in the world and so many prime ministers and kings and queens, and everybody is trying to prove himself the greatest, the game has some juice. When there is one government then it becomes functional; there is nobody against it.

The whole joy of politics is in "the enemy." When there is no enemy, then you are just working like the Red Cross Society or the organization of post offices or railways or aeroplanes. Do you know who is the head of the organization that runs the railway trains in America? There is no need, he is just a functional head.

And when there is one government we can make it a Rotary Club. There is no need for anybody to remain a president for four or five years. A few weeks will be enough; enjoy four weeks and then rotate. There is no problem in it. So every part of the world is represented; sometimes their person is the president. But by the time the world comes to know, he is no longer the president. And when it is a Rotary Club people lose that desire, the will to power.

One government means that nations disappear.

In fact there is no validity for nations; they are simply a calamity.

In Ethiopia people are dying of starvation; in Europe they are throwing foodstuff into the ocean because they have so much that if they continue to keep it then prices in the market will go down; and prices have to be kept going up. The only way is to get rid of it. So much is being thrown away that just to throw it in the ocean one hundred thousand dollars are needed -- just for the labor of throwing it into the ocean.

This is a mad world. Ethiopia is so close to Europe -- for one hundred thousand dollars all that stuff could have reached Ethiopia. And it is not a small amount: three million tons of tomatoes and eight million tons of other foodstuff.

Can you believe human beings can be so inhuman when people are simply starving and dying just because there is no food in their country? For four years there have been no rains; even the moisture in the air has disappeared. People don't have water to drink -- they are dying of thirst. And you are throwing food in the ocean!

This is what your nations have been doing.

In India people have been dying of starvation .... Russia is one of the friends of India, and they have a treaty for almost the next fifty years, sixty years, that they will never fight against each other. And anybody who is an enemy of India will be an enemy of Russia, or the enemy of Russia will be the enemy of India. This way they have lived for thirty years.

But all these treaties, all these contracts, are one thing; reality is totally different. Yes, if there is a war, Russia will help; but if Indians are dying of starvation it has nothing to do with the friendship. What kind of friendship is this?

In Russia they were burning wheat instead of coal in their trains because they had surplus crops of wheat, and coal was costlier than wheat. India could have given them as much coal as they wanted, and India needed wheat. But that is none of the concern of anybody else, that is *your* business; you take care of your country.

Nations are creating walls between human beings. Otherwise the earth is still capable of supporting beautiful, healthy life. And science has provided all the means so that there is no need for anybody to die of starvation, of sickness. There is a possibility that life can be extended to at least three hundred years avery easily. In fact scientific research shows that intrinsically there is no reason why a man should die, because his body is made in such a way that it renews itself continuously. If it can renew itself for seventy years, why not seven hundred years? Or why not seven thousand years?

It is only a question of time -- the mechanism is there. Perhaps there is need of a little scientific help to reprogram the inner system of the body. It has been programmed by nature for seventy years; the program can be changed, and the body will follow any program that is given to it. But nations will not allow this to happen.

It is strange, in India right now thousands of people have been killed in Punjab -- just a political game, and people don't mean anything to politicians.

The Sikhs in Punjab want their state to become an independent nation. I don't see anything wrong in it. If that's what Sikhs want, then who are you to prevent them? What right have you got to prevent them? If they want to become an independent nation they should be welcomed into the community of nations. India should not create trouble for them. That's what India has been doing: killing thousands of Sikhs. Why? -- because India should remain united. But why? What is the value of remaining united, for what?

The same game has been going on a long time. In 1930 Mohammed Ali Jinnah said that Mohammedans want an independent nation. Mahatma Gandhi continued in every direct and indirect way to spread the idea that India should remain united. But why? As if unity in itself has some value!

Just look behind it. India should remain united because in unity is power -- and in power is the whole of politics. The bigger the country is, the more powerful it is against the neighbors; and the people who rule the country, they are also more powerful.

Of course Jinnah was a very cunning and clever politician -- just the right person to oppose Mahatma Gandhi: otherwise it would have been very difficult for Mohammedans to get a separate country. Gandhi's whole politics was, that the country remain one: Hindus and Mohammedans are all brothers. But these are just words of absolute meaninglessness ....

When Gandhi's own son became converted to Mohammedanism he was so angry that he abandoned him. What happened to Hindu-Mohammedan brotherhood? If they are brothers then there is no conversion. Just from this house the son has gone to another house -- there is no problem. Gandhi should have welcomed it. But he forgot; for a moment the real Hindu came in, the politician's mask slipped. He never saw the face of his own son again.

He instructed his family that when he died, his eldest son should not put fire to his body -- which is the traditional way in India: the eldest son puts fire when the father dies.

Haridas was his eldest son, but he had become a Mohammedan. Now, if Hindus and Mohammedans are brothers, Haridas has done really a very Gandhian act; Gandhi should have been happy. But no, Haridas was not allowed .... He was following at the end of the procession of Mahatma Gandhi after he was shot.

All his brothers, the leaders, the president, the prime minister, the cabinet ministers -- they were all with the body of Mahatma Gandhi. Haridas was just in the crowd, tears in his eyes, nobody even bothering about him, that he is the eldest son. He was standing by the side at the funeral when the fire was given, tears in his eyes. But Gandhi was very strict in his orders: "He should not be allowed even to touch my dead body." Haridas simply touched the ground and disappeared into the crowd.

Why did Gandhi want India united? One thing was certain: Hindus are the majority in India, so if India remains united, Hindus will remain in power. That is obvious. A Hindu will be the prime minister, a Hindu will be the president; Hindus will be in every high post. Mohammedans cannot compete.

In a democracy the majority decide who is to rule, and that's why Jinnah insisted, "We cannot live with Hindus because to live with Hindus means to live under their rule. We can never be in power." That was *his* politics: to be in power.

He wanted to be in power, and with Hindus it was impossible. Gandhi was a very clever politician, so clever that he almost deceived the whole world into thinking he was a religious man. He tried to bribe Jinnah too. He made an offer to Jinnah: "You will be the first president of India -- that is my promise."

Jinnah said, "I can understand, and I trust your word -- I may be the first president, but then what? I cannot remain in power forever; the majority can throw me out any day. And even if I am the president I am not really in power, because I don't have the support of the majority of the country. Just *you* are making me the president; you are the king-maker, you are still higher than me." Without the country's support a single man's vote is making him the president!

"But," he said, "it is not a question of my being president; what about my people? Once you are dead, I am dead; Hindus will be ruling forever -- and we cannot accept this. We are descendants of rulers, we have ruled over India for two thousand years; before the Britishers we were the rulers. Now after the Britishers we are not going to be slaves. We need a separate country."

The Britishers were playing their game too. They had no interest in Hindus or Mohammedans or Sikhs. Their interest was, if these three go on fighting among themselves, *they* remain in power. Their simple plea was there -- a very British type of politics, very *nice*. Even if they kill you, they kill you with a smile. Their politics was simple. They said, "We are ready to leave the country, we are ready to make you independent, but first you decide: to whom are we to leave the country? In whose hands? You are not united. We cannot leave the country in chaos."

Just understand the politician's strategy: "We cannot leave you in chaos, in disorder. You first get yourself together."

Even in 1930 Sikhs were asking for a separate, independent country. Their leader was Master Tarasingh, a very fanatic Sikh and a very powerful politician. Kashmiris also wanted to have their own country. They have a very strong politician, Sheikh Abdullah, who has ruled Kashmir for almost half a century.

He wanted Kashmir to be a separate country. He said, "We don't want to be part of Pakistan, because in

Pakistan we will be lost, and we have the paradise of the earth in our hands; we don't want this paradise to be lost, to fall into anybody's hands. We don't want to be with India either, because wherever we are we will be a minority and we will be lost." His politics was to remain independent; then *he* would be in power.

If I had been there in 1930 I would have said, "Give Mohammedans what they are wanting -- that is their right, to rule themselves." And if in 1930 Pakistan was given to Mohammedans, there would have been no violence at all, because there was no violence in 1930, no riots; Hindus and Mohammedans were not killing each other.

This whole thing came into being between 1930 and 1947 because Jinnah and Gandhi went on fighting more and more, and the fight started spreading to the masses. Jinnah started provoking Mohammedans against Hindus, and the British government went on supporting Jinnah in every possible way so that he remained strong, even though he was just a minority.

In seventeen years everything changed. So much violence happened -- and this whole violence happened because of this messiah of non-violence, Mahatma Gandhi.

It would have been so simple to give Mohammedans the parts of the country where they were in the majority. They were not asking anything irrational. They don't want to live with you -- who are you to force them to live with you? Their religion is different, their language is different, their culture is different. In every possible way they are a separate entity, they have their own individuality. Allow them.

And if in 1930 it had been allowed, there would have been no violence; Pakistan and India would have remained friendly. It is because of Mahatma Gandhi that it was not possible to separate in a friendly way. The violence became necessary.

India was partitioned. It was absolutely clear to anybody who had eyes that you could not stop it. Gandhi had said, "I will allow India to be divided only over my corpse" -- but even that could not prevent it. India *was* divided, and he forgot completely that it was being divided without his corpse.

Politicians don't have good memories. They cannot afford good memories. They have to go on forgetting their own promises.

And after the partition there was even more violence, because once both the countries were separate, with their own armies, and the British government was gone ... there was more violence because Mohammedans were moving to Pakistan. It must have been the greatest movement since Moses moved from Egypt -- but that was not this big.

Millions of Mohammedans moved from India to Pakistan. But it was not any easy thing -- trains were burned, people were killed. To pass thousands of miles and enter Pakistan was not easy because those thousands of miles were Hindu territory. And the same was happening in Pakistan on even a bigger scale -- because Hindus are not very efficient in killing; they have not killed for at least five thousand years. It needs a certain expertise; Mohammedans are far more expert.

In Pakistan they completely demolished the Hindus -- completely! Only a very few people could escape. In India many Mohammedans were killed but still India remains the biggest Mohammedan country in the world. Again, the same politics ....

Mohammedans claim their religion says that every Mohammedan is allowed to marry four wives." To interfere with their religion means danger, immediate riots all over the country, so you cannot. Although the constitution says that one man can marry only one woman, Mohammedans continue to marry four women. Nobody can prevent them. And this is *their* political game.

You can understand: if four men marry one woman they can produce only one child in a year. Four men or forty men, that does not matter -- if the woman is one, only one child will be produced. Perhaps with one man it is easier; four men may mess around and kill the child. But one man and four women -- then there can be four children very easily, there is no problem. While Hindus will be producing only one child, Mohammedans will be producing four; they are increasing four times every year.

It is politics -- in the name of religion. Again Mohammedans will be in a position to ask for *another* country -- and they *will* ask. Sikhs have been asking for almost half a century. They should have been given one, there is no problem in it. Why insist on the unity of the country? When the people themselves don't want to remain united, who are you to force unity? And can unity be forced?

Now thousands of Sikhs have been killed, thousands of Hindus have been killed, Indira Gandhi has been assassinated -- and Punjab is in the same situation. Not a single bit has changed: Punjab is still asking to be independent; the Indian army is sitting all over Punjab. How long can you do that, and for what purpose?

If somebody asks me, I will say, "Give it to them, it is their country; if they want to be independent, let them be independent. If Bengalis want to be independent, let them be independent also. If South India wants

to be independent, let it be independent also."

Naturally, the leaders of India will say that means India will disappear. So what! -- let it disappear. I don't see any problem. What is the problem? Nothing disappears: people will be there in Pakistan, people will be there in Punjab, people will be there in Bengal, people will be in South India -- just the name, India, will disappear. Let it disappear!

People will be living -- but you are more interested in names than in people, in living people. People don't mean anything, names mean much. But it is not the name -- it is a question of the leaders who are leaders of a great country becoming leaders of small states, small countries with no power.

The same is the situation of those who are asking for their own countries, to be independent. If Sikhs are asking, what is the problem? The problem is that Punjab was a big state; then half of Punjab went to Pakistan because half of Punjab had a Mohammedan majority, so Punjab became halved. Then this continuous quarrel started .... While there were Mohammedans, there was no conflict between Hindus and Sikhs. They were one -- against Mohammedans. You see the game of politics?

The enemy of the enemy is my friend. But when the enemy disappears, what happens to the friend? Sikhs and Hindus were friends, brothers; they had never thought of being separate because of the Mohammedans: they had to fight the Mohammedans.

Once half of Punjab had gone to Pakistan, suddenly they became aware that "we are Hindus and you are Sikhs" -- and the fight started. Then Punjab had to be divided again into two states, into Punjab and Hari Ana. Hari Ana became a Hindu state -- the majority of its population is Hindu -- and in Punjab Sikhs became the majority of the population.

It is now one fourth of the original Punjab, but there is a danger, because now the Sikhs are in the majority, and the Sikh leaders think, "Unless we are an independent country .... We have no chance to become leaders of the whole of India; we will always remain a very small minority, a small state of no importance." Their leaders want to be important.

My idea is: let every city become a country just like us, just as we are a country -- because in what category can we be put? We are not a city, we are not a state; the only category that is left is, a country! A very small country -- but unless proved otherwise, we *are* a country. And nobody has raised any objection.

If each city becomes a country that will spoil the whole game of the politicians. Then K.D. will be the president of Rajneeshpuram, and there will be *millions* of presidents and prime ministers -- they will lose all meaning.

Hence the continuous effort to keep countries big: the bigger the country, the bigger the politician; the smaller the country, the smaller the politician. I want the country to be so small that the politician is of no significance at all. And in that way, democracy can be direct -- as it was in Greece in the days of Socrates.

Greece was constituted of city democracies. Each city was a state independent in itself; hence direct democracy was possible. Indirect democracy is almost no democracy at all. You choose a person for four or five years to be the president. Now, for four or five years what guarantee do you have that this man is not going to go nuts? Most probably he is already nuts; otherwise why should he bother to become president of your country. Can't he find anything better to do?

This very desire to go to the White House is so stupid -- you can just paint your house white. Be in the White House!

I really did it .... In my university, by coincidence the gate of the university was a pentagon -- five roads meeting at the gate. And one of my very beloved professors, Professor S.S. Roy, lived just by the side of the gate.

I told him, "You are missing a great opportunity."

He said, "What?"

I said, "You don't be worried -- I will do something."

He said, "What?"

I said, "Let me first do it" -- so I collected four or five students and painted his house white.

He said, "But what are you doing?"

I said, "Now this is the White House on the Pentagon!"

He said, "What will people think?"

I said, "Nothing! You haven't yet seen the signboard." He ran out, looked at the signboard: "White House, Pentagon, Washington," and said, "What is this `Washington'?"

I said, "That is the name of your garden! And from today we are going to call you, `President, sir.'" And in the class we started to call him not "professor" but "president", and he would say, "Don't do that to me,

because each time it reminds me of my house that you have destroyed. My wife is angry because other women are laughing at her. And even buses and trucks stop on the road to look at the board, `White House, Pentagon, Washington.' And certainly, it is a pentagon."

I said, "This is easier than trying to become the president. This is so easy -- to paint your house."

In Athens, direct democracy was possible. Direct democracy means you don't choose any representatives -- because how can a person represent millions of people? It is impossible. Who can represent me? Except myself, nobody can represent me. And when somebody represents millions of people, certainly he is not representing anybody except himself. You are being befooled. Indirect democracy is simply a deception.

Athens had direct democracy -- no representatives. All Athenians gathered whenever there was any problem to be discussed; all the citizens would gather and they would vote for each single issue directly. They would raise their hands for or against; this is the way it was done. That was direct and, in fact, democratic. And everybody knew there was no question of somebody cheating you, some Nixon creating a Watergate -- no problem.

In Athens, when a problem was there, the whole problem was told to you; then you voted and you decided, and you could see that the city had decided for or against. Once it was decided then the whole city followed it because the majority had decided; then the minority had to be in support of it.

There were no political parties in Athens -- there was no need. Political parties are only needed in an indirect democracy. In a direct democracy everybody has his own idea and he is independent, able to represent his idea, to vote for himself; he can propose his idea, and explain his idea to the people. Perhaps he can convince them, perhaps they will be ready to support him -- but everybody is free.

Only in a small commune is direct democracy possible. And direct democracy is the only democracy.

Indirect democracy is just a trick. You think you are choosing your representative -- do you know his mind? Have you ever thought whether your mind and his mind are similar? And with how many minds can he be similar?

Now, Ronald Reagan -- whom does he represent except himself? I don't think he can represent even his wife -- and you all know that no husband represents his wife. And this man has got a swollen head now because he represents the whole of America. Certainly that is not possible at all. But he has the power to prove that he represents it: he can go to war and drag the whole country to war. He is preparing for war and can drag the whole country to war.

And of course if he wants to become the greatest hero in the world he should not miss this chance, because after the third world war there is not going to be any fourth war; this is his last chance to become a hero. Of course nobody will be left there to write your history, but at least existence will remember: the ruined earth will remember, the dead bodies of all human beings, animals, birds -- they will remember. The dead trees, the whole earth will become one Big Muddy Ranch -- that will remember.

He should not lose this chance. And what has he to lose? He is old enough, anyway he is going to die; and when you die, whether the world lives afterwards or not, that is none of your concern. This is a good chance. He has lived enough, he is going to die -- why not take the whole world with him?

Nobody represents you, nobody can represent you. If Rajiv Gandhi asks me, I will tell him the only solution is to give Punjab independence. Make it a country -- and not grudgingly, reluctantly, but joyously. Celebrate the birth of a new country. The whole of India should celebrate the birth. And if other parts of India want to be free, let them be free. Let India, the word, disappear; it doesn't matter. But let the people live -- and let them live the way they want to live. Don't force anything on anybody.

I can understand how difficult it is .... If somebody imposes something on me .... For example, I lived in Maharashtra, but I would not like anybody to impose the language of the Maharashtrians on me -- no, not while I am alive! I simply hate it. I cannot conceive how Maharashtrians can be making loving conversations to each other. They look always as if they are fighting, their language is such -- harsh. It *hits* you! It has no roundness anywhere.

Every word has many corners, cutting you. And they talk so loudly ... I have never seen two Maharashtrians talking in a human way -- I am not saying whispering, just talking. No, they are always shouting as if they are addressing thousands of people.

I had one professor who used to teach me psychology; he was a Maharashtrian. I was his only student. Just because of him nobody joined the psychology department. I joined just out of compassion -- for no other reason, because I knew much more psychology than he knew.

I had just joined because the poor fellow, for three years, had not had a single student, and he was

running after students saying, "Please join!" because he was afraid that if nobody joins, sooner or later he is going to be thrown out. He was head of the department of psychology and earning a good salary -- and all would be gone.

Almost with tears in his eyes he told me "Only you can help me -- I don't think anybody else has the guts to join."

I said, "You should have told me before, there is no problem. Just one thing you have to promise."
He said, "What?"

I said, "You have to keep silent, because I don't want to be addressed as if you are addressing a meeting of two or three thousand people without a microphone. That I cannot bear, that is too much. Moreover I love to sleep in classes. So be silent. I will join your class; you can go out whenever you want, you can do whatsoever you want. You can come, go or .... Don't disturb me, and don't try to teach me psychology -- because I know enough, more than enough. I am really fed up with psychology. If you agree to this condition ...."

He said, "I can agree, but once in a while when the vice-chancellor comes, just passes by in the corridor, I have to speak, otherwise he will ...."

I said, "No, at that time I will speak so he will hear that somebody is speaking; you listen."

He said, "This is strange! If he looks from the window?"

I said, "Then I will be asking a question -- but you are not to answer. That question will be so long that he cannot stand there. Let him stand there -- my question will continue -- but you are not to speak." His name was Professor Dandekar. I said, "Dandekar, if you agree with all these conditions, I am your student, you are my professor." He had to agree, but it was very difficult for him, and he was boiling within.

I said to him, "If you want to talk, just tell me -- I will go out, and then you can do whatsoever you want. It is your classroom: you can speak to the walls, you can speak to the tables .... And anyway, even when I am here what difference does it make -- whether out of a hundred chairs, one chair is filled or not? And I am always asleep; I don't waste time. In the night I read and in the day I sleep. I come to the university to sleep."

For a while I lived in Bombay, and then I lived in Poona. Poona is the very capital of the Maharashtrians. But it is unbelievable .... Now, if somebody wanted me to learn the Maharashtrian language as my national language, I would leave that nation but I would not learn that language.

And that is nothing: if you go into South India then you will come across real monsters -- Tamil, Telugu, Kannad, Malayalam, and it seems you have come onto another planet! The way they are talking -- how have they developed their languages? But if these people want to be ... and if they are not willing to accept Hindi as their national language, I can understand: why should they accept it?

Hindi is my mother tongue; I love it, but why should a Maharashtrian learn Hindi or a Telugu or a Tamil learn Hindi? For them Hindi is as foreign as any other language. Chinese would be almost the same as Hindi. Why should it be imposed on them?

These are really different nations, forcibly joined together. Let them be free, and soon you will see .... Make Punjab independent and you will see that the Sikhs start fighting amongst themselves -- there are Sikh sects whose differences are not yet in focus because they are all together against the Hindus. Just let the Hindus be removed and you will see.

There is a certain group of Sikhs who dress in blue, and always keep a very special kind of sword. The ordinary sword is long, thin; their sword is short but very thick and very heavy. Just one hit on your neck and you and your head are separated.

They are the most ferocious Sikhs. Once the Sikhs have an independent country .... They are called, *neelah* Sikhs, `blue Sikhs,' because of their blue dress -- and they are really fanatic people. Soon they will say, "Either we will dominate ... otherwise *we* want an independent country." Then ordinary Sikhs will understand how difficult it is.

It has already happened .... When Pakistan was divided, half of the country was on one side of India, and the other half of the country on the other side of India; in the middle was India. Pakistan was a strange country -- in two parts, divided by almost two thousand miles.

But politicians are politicians. Jinnah was asking for a one-hundred-mile-broad corridor from one part of Pakistan to the other part -- going through India! Even to the Britishers it looked too much. This was so strange: one hundred miles broad so their railways and their people and their airplanes and their army could pass just through the middle of India -- and they would cut India in two. Then India would ask for a corridor -- because how could *they* be joined?

This would go on and on. Everybody could see that this would be very difficult to solve; this would be Bertrand Russell's paradox. So the idea was dropped.

Half of Bengal in the East, Punjab, Sindh and Baluchistan in the West -- these two became Pakistan; and it became clear that sooner or later they would fight. They were both Mohammedan and they fought against India to achieve Pakistan but once Pakistan was achieved, Bengalis started saying that they wanted an independent country, Bangladesh, on their own, because they speak Bangla.

They said, "The Punjabis, the Sindhis and the Baluchistanis speak Urdu and we have no communication. If we remain together we will always be ruled by those with whom we have no connection -- we are even two thousand miles distant and our cultures are different. We cannot be ruled by Punjabis."

And Bengalis are almost like the French; they think they have the best culture in the world, the best language in the world -- everything they have is the best. Only when I visited Calcutta for the first time did I come to know that I am an Indian. They are Bengalis; they don't consider themselves Indians. Indians are far below them -- *they* are Bengalis!

So immediately after Jinnah died, Pakistan separated into two. With the same ugliness they fought, they killed -- now they were Mohammedans killing Mohammedans. But these were Punjabi Mohammedans, and those were Bengali Mohammedans. Thousands of people were unnecessarily killed, and finally they had to concede -- because how can you rule somebody who does not want to be ruled by you?

If those people are ready to die, then sooner or later you will have to retreat. What is the point? And Sikhs are people who cannot budge an inch. They would rather die completely than surrender to an idea which is not their idea. Their politicians are continuously provoking them; every day there is violence.

And just a few days ago they killed the high priest, their own high priest, because the high priest was a liberal type of man; he wanted some kind of negotiation. But what negotiation can there be? Either Punjab remains part of India or it becomes an independent country -- what negotiation? Because he said he wanted some negotiations with Rajiv Gandhi, Sikhs killed him -- and to kill their own high priest means they are determined.

Sikhs have a tradition that anybody who goes against the Sikh religion, if he is a Sikh, then the high command of the Sikh community can call him to the Golden Temple in Amritsar to punish him. Now they have called two persons to the temple; one is a cabinet minister in Rajiv Gandhi's government -- a Sikh -- and the second is the president of India; he is also a Sikh.

These two persons should come to the temple to receive punishment, and the punishment can be anything. You can be beaten, you can be told to go naked around the temple, your face can be painted black, you can be put on a donkey and moved around the town -- any punishment, because "both of you Sikhs are in power and yet millions of Sikhs are living in terror and thousands have died, and their temple has been profaned." This is the first time that the military has entered the Golden Temple.

In three hundred years the British government never dared. In two thousand years of Mohammedan rule, Mohammedans never dared. No army could enter the Golden Temple. It had become conventionally accepted that the Golden Temple had its own authority, a kind of sovereignty in its own territory.

The assassination of Indira Gandhi was not accidental. She was the first one who forced the army into the Golden Temple. This was provoking the Sikhs, and if they got mad and assassinated her, it was not just accidental: she had asked for it.

To me it seems all absolutely idiotic. Let them be free. They want to be free, and freedom is everybody's right.

My understanding is that the whole world slowly slowly should be divided into smaller and smaller units so every unit becomes a direct democracy. Then these direct democracies choose a Rotary Club for the whole world. But that Rotary Club will be functional, utilitarian, not based on a lust for a power. And these people will be continually changed. So this will be one government, the closest to no government.

The final dream should remain no government. In fact there is no need for any government -- just a little understanding in people. What is the need for governments?

Just look at our commune: what government do we need? No crime is committed. We have a city judge but not a single case has yet appeared in three years; and it is not going to appear. We have the police but we don't need the police for the commune, because in the commune nobody is doing anything for which the police are required.

We need the police for the outsiders, the Oregonian idiots. We don't want to be interfered with by anybody. We want to live on our own, and we ARE ... peacefully, silently, lovingly, joyously. We don't need any government.

Do you know what function our lord mayor has to perform? Nothing! just bumming around. And nobody knows who the council members are. They are all doing their jobs but there is no point; just once in a while their council meets -- nobody even takes note when their council meets or what they decide.

If people have just a little understanding that they are not to interfere with each other, then for the community council ... things like the post office, hospital, roads, electricity -- all these things will be there; they have to make arrangements for them. Of course when there are so any people living together, somebody has to be responsible for all these things.

So I don't think that with governments disappearing there will be chaos, no. With governments disappearing there will arise intelligence, understanding.

Because of these governments, people have not been intelligent; they have always looked up to the government, felt that the government is going to do everything for them. All responsibilities are thrown on the government.

When there is no government and you feel for the first time that you are responsible, whatever you do, there is nobody you can throw your responsibility upon -- that triggers your intelligence. I know it is an impossible dream to have no government in the world, but if you know moments of silence, peace, intelligence, it does not seem so impossible. If you ask me, to me it seems to be very simple and very practical.

Governments have been only a nuisance, nothing else.

You can look at any single problem -- for example, they will say that if we dissolve the courts and the police and the jails then there will be crime everywhere.

This is not right. I have seen communities, aboriginal, primitive communities, where no court exists, no police exists, no jail exists -- no crime either. Yes, once in a while something happens, but those people are so innocent that they go on foot hundreds of miles to the nearest town where they can go to the court and report.

And do you know who goes to report? The man who has committed the crime! Somebody has murdered someone in a rage: he himself goes to the court to say that it has happened, and "I am ready for any punishment because in my community there is no court, no punishment. They told me to come here."

It looks like a miracle that a murderer should come himself, hundreds of miles, to report that he has murdered. But this is how human beings should be. If you have done something wrong and you feel that it is wrong, then you should be ready to accept the consequence of it. Trying to hide it is becoming phony; you are losing your authenticity.

Now, this murderer who comes to the court is a far greater sage than your saints -- just in the very act of coming to the court to declare that he is a murderer. In fact it is such a difficulty ....

One of my friends was a judge in Raipur; Raipur is the nearest big town to a big aboriginal area, Bastar. The judge said to me that it is very difficult when somebody comes with such strength, with such clarity, with such pride, with nothing to hide. He has committed something wrong and he is ready for the consequence.

He said to me that it feels wrong to punish this man; it seems he should be rewarded. Our police have not caught him; nobody would have even heard about the murder, because for hundreds of miles there are no trains, no roads, no schools, no hospitals. Nobody would have even heard if this man himself had not confessed.

And this is not a hocus-pocus confession like a Catholic does every Sunday before the priest. That is not a confession; you are really consoling your own guilty conscience.

This man comes to the court and says, "I have committed a murder." The judge told me, "Many times it has happened that we have to ask a man, `You have to produce evidence; otherwise we cannot punish you.'"

Once, a man said, "But evidence -- there is none. If evidence is needed, I will have to go back and find somebody, if somebody had seen us ... because we were both alone when we were fighting" -- they live in the jungles. "I will have to go back and find if I can get evidence. But when I am saying myself that I have committed murder, what is the need of evidence?"

But the problem of the judge is that without eyewitnesses, evidence, arguments from this side and that side, legal procedures -- all that hullabaloo that goes on for years, and then this man has to be convicted, or most probably, he will be released .... But what to do with this man who has no evidence, who has no advocate on his side?

The judge asked him, "Would you like to have an advocate appointed by the government to fight for you?"

But the man said, "For what? I am guilty. What more can he prove? He is going to prove me guilty? I *am* guilty, I have murdered. I myself am the eyewitness."

And these governments say, without government there will be chaos.

All chaos is *because* of government.

Their courts go on increasing, their jails go on increasing, their armies go on increasing, criminals go on increasing, crime goes on increasing -- and still nobody compares the crime rate and the increase of the judges, courts, prisons. They go hand in hand.

My own feeling is, if you dissolve all your courts, all your advocates, even if a few thefts happen, a few murders happen, it will be less costly than this whole business of courts, advocates, juries. It will be less costly just in terms of pure economics.

And I don't see that if people have a little understanding there will be stealing. Stealing is there because people are not helping each other, people are not sharing with each other. People go on living as if the whole world is against them and they are against the whole world. Once this attitude is dissolved and you start feeling more in tune with people around you, crime will disappear. And the greatest crime, war, will disappear. All other crimes are so tiny, not worth mentioning. If wars disappear, we will have arrived at a certain stage of maturity, responsibility.

This is my vision for your commune. This is actually what we are doing here. And if three thousand people can live this way, I don't see any reason why the whole world cannot live in the same way. They are the same kind of people; they just need a little bit of understanding -- which you have got, and they are missing.

Three thousand people living in peace and silence, and enjoying, and without any problem, is enough proof.

But politicians would like to destroy us because we are a proof against their whole history; we are a proof against their whole future too. They would like to demolish us completely so they can go on saying that without government there will be chaos, that without wars the world cannot exist, that without nations, how is it possible to exist?

Now, here we already exist without any nations. Who bothers whether you are an Italian or a German or an Indian? Nobody even questions; people don't even know who is who. I was thinking to publish a who's who for the commune, because people don't know. Sometimes they may even be boyfriends and girlfriends and they don't know. They come to know only when the other does not understand their language; otherwise there is no problem. And even with language people are managing perfectly well. I don't know English but I manage. I am surprised myself because English is such an unscientific language and I am not acquainted with it in any way, but when you have to say something, when you have something to say, then the language follows. If you have just a little bit of an acquaintance with the words they follow, they fall in line.

All languages are here, all nations are here, all religions are here -- and nobody is taking any notice of any differences.

Rajneeshpuram is simply one single nation, and the only nation which represents the whole world.

But the politicians are often offended by our existence, and I can understand why they are offended. If we are right -- and we are right -- then they are in the wrong, and they have always been in the wrong. But nobody has given them a solid proof of their wrongness.

Prince Kropotkin talked about anarchy, no government; but just argument won't help. I love Kropotkin, his idea is right, but he should have managed .... And he was a prince in Russia, he had every possibility to create a commune without government. He never did it. I think he himself suspected that he could not succeed. To write a book is one thing; to write life is totally different.

We are writing life here.

If we succeed then we are the hope of the whole humanity.

Chapter title: The sweet taste of corruption

15 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
THE OTHER DAY I GAVE A TALK AT A COLLEGE WHERE A MIDDLE-AGED MAN IN THE AUDIENCE, VISIBLY UPSET, SAID, "BY SPEAKING AGAINST GOD, AGAINST CHRISTIANITY, AGAINST ALL RELIGIONS, YOU ARE CORRUPTING THE MINDS OF THESE YOUNG PEOPLE." WOULD YOU LIKE TO COMMENT?

I have never spoken against God for the simple reason that God does not exist. How can you speak against someone who does not exist in the first place? I have never spoken against Christianity either, because there is no such thing in the world as Christianity.

What exists in the name of Christianity I have always called Crossianity. It is the worship of the cross, not of Christ. It is fear of death, not love of life. Just take a few things out of the life of Jesus and Christianity disappears. If he is not crucified can there be a Christianity? Jesus is not important; what is important is crucifixion. Even more important is the fiction of resurrection, but that is possible only if first Jesus is crucified. It is a corollary.

These so-called Christians worship Jesus because of resurrection. That is a great consolation against death. That's why I say they are worshiping the cross, the crucifixion, the resurrection -- not for any love for Jesus and his teachings but because of a deep fear of death. This fear of death makes them believe in things which they know are impossible. But when you are in a psychological turmoil of fear you can believe anything, just as a temporary consolation.

They believe Jesus walks on water, turns stones into bread, makes wine out of water, raises the dead back to life. Just remove these things which don't have anything to do with Jesus' teachings -- or do you think these things are necessary for there to be a religion? Then there cannot be any Buddhism, there cannot be any Jainism, there cannot be any religion other than Christianity. But all these religions *are* there.

Buddha never made wine out of water. In fact if he had come to know that, "Jesus is going to make wine out of water when I'm gone" -- because Jesus came five hundred years afterwards -- he would have condemned this man as a sinner. This is criminal -- making wine out of water? This is against the law of every country. Just try to make marijuana and you will know whether you are worshiped or imprisoned.

A very intelligent man, Timothy Leary, served seven years in jail because he was teaching that LSD can make man in every way superior to what he is now: his consciousness can be wider, his love can be deeper, his sensitivity can touch unknown peaks which have never been touched before. In every dimension LSD can be a tremendous boost for human growth. Just because of teaching these things he was put in jail.

He was a professor, perfectly acquainted with the chemistry of LSD and the chemistry of the mind. He was not an illiterate person; what he was saying was based on scientific discoveries. But still, because he was teaching a philosophy supporting drugs, he was imprisoned for seven years. He is not a man of great guts; professors rarely are. He may have never thought that just by teaching a philosophical attitude you can get into so much trouble.

Since he has been out of jail he has forgotten all about his philosophy. Now he is teaching something else -- he has to teach, he has become a world-famous man. He can't remain silent, he can't keep quiet. The old thing he cannot teach again; otherwise he will be back in jail. Now he is teaching something absolutely absurd. *Now* is the time that he should be in a madhouse.

Those seven years in jail were absolutely unjustified. On the one side these politicians go on talking about the freedom of speech, and on the other hand a man cannot say something which he feels is a

scientific fact. It may not be -- then prove it!

A cultured society need not throw a man like Timothy Leary in jail. You have so many scientists, let them prove what he is saying is wrong. There is no need for any court, for any law to come into it. And if he is right then he should be accepted, then he should be received as a messiah because he is bringing a new way of transformation. If he is right, welcome him. If he is wrong, prove him wrong; that's enough.

This is very primitive, ugly, to throw him into jail because he is saying something which goes against the law. But who told you that the law is anything ultimate? *You* have made the law. Science goes on progressing. You will have to change your laws if they go against science; science is not to be prevented.

I am not saying that Timothy Leary is right, no, don't misunderstand me. What I am saying is, he has been mistreated without any justification. I also say he is wrong, but he is not a criminal. To be philosophically wrong does not make a person criminal.

But when I say he is wrong, I also say that there is some truth, maybe just a little bit, in what he is saying. His idea of changing men's mind chemically has a truth about it because mind *is* chemistry. And there has never been any method which was not chemical which has ever been used to change mind.

Just look -- yoga is the ancientmost methodology of changing mind. What do they do? Body postures are physical, but in certain postures your body chemistry changes. So simple: if you stand on your head the whole normal functioning of your body, its mechanism, is turned upside down. More blood is going into your head, less blood is going into your feet. More blood in the head is going to change the chemistry of your mind, more oxygen is going to change the chemistry of the mind.

Yoga has been teaching you breathing exercises. Breath is chemistry. With more oxygen in your lungs you are a certain man; more carbon dioxide, and you are a different man. If your lungs are full of carbon dioxide you are dead; if they are full of oxygen .... There are millions of small, very small rooms; with your breathing, only one third of those small sacs receive oxygen, two thirds remain filled with carbon dioxide. This is your normal state.

With yoga-breathing those sacs, those small rooms, start removing their carbon dioxide, throwing it out and filling themselves with oxygen. When all the sacs are full of oxygen your vitality is different, is bound to be different -- normally you are only one-third alive. And that much oxygen in your body is going to change everything -- but it is all chemistry.

So I say there *is* a certain truth in what Timothy Leary was saying, yet I am against his supporting drugs to transform man. That is dangerous.

In fact, politicians are idiots; otherwise they would have used this man; he would have proved of immense help to them. He would have shown them how to enslave people forever. Drugs can be created -- and people can be made addicted to those drugs -- which will cancel all revolutions, all rebellions. Anything that goes against the status quo, the drug will prevent it.

I am against him for other reasons too -- because drugs can only change mind, and man is not only mind. He is something more. The real transformation has to happen in that something more -- in consciousness. And no drug can even touch consciousness. It can change the mechanism of the mind, the chemistry of the mind. It can give you hallucinations of *samadhi*, of nirvana, enlightenment; but those are only hallucinations, they are not true.

One day you miss your injection and they are gone and you are back in the dumps. And when somebody falls from nirvana, he is going to have multiple fractures -- everything destroyed. If you are going to fall, it is better never to try climbing so high. It is better to crawl on the earth if you are going to fall; at least you won't have any fractures. Drugs can take you very high but you will have to come back down; it was the drug, not you.

Meditation changes not your mind, but you, your consciousness.

And the change comes by your own awareness.

Nobody can fall from awareness. The greater the awareness, the less is the possibility of falling. When awareness is complete, entire, then there is no way you can fall.

You have arrived.

This *feeling* of arriving can be given by drugs; hence the influence of alcohol, marijuana, LSD, opium -- and there have been hundreds of other drugs around the world. They have always been used. And Timothy Leary is not saying anything new: for thousands of years there have been people who have not only been talking about them, but have been using them and thinking that they are reaching closer and closer to paradise.

In India you can find thousands of Hindu sannyasins taking all kinds of drugs, to such a point that they

become so accustomed to drugs that drugs don't affect them. Then they start keeping dangerous snakes, cobras and other kinds, with them, because only a cobra bite on their tongue will give them a little bit of hallucination. A cobra bite will kill *you*; to them it is just a drug -- for a few hours they are flying high. In fact there are monks in India -- if *they* bite you, you will die, their whole body, their whole chemistry has become so poisoned.

Timothy Leary was wrong but he should have been encountered on philosophical, psychological, scientific grounds. Sending him to jail simply shows that the country, even a country like America, which is the most sophisticated and cultured in the world, is still barbarous. It does not know how to handle questions, problems. This is not a way of handling a philosophical ideology. It simply shows a very primitive society.

And Timothy Leary did not prove to have guts. When he came out he started talking about taking a trip to the moon; he started recruiting people, because he wants a few hundred people to go with him to the moon. And there are fools who are getting recruited. Nobody is asking "What are you going to do on the moon? Why don't you do it here?"

On the moon they are going to expand their consciousnesses. But why on the moon? This man has to do something. He has lost his job, the university won't take him back. He cannot go back to his old philosophy because that means jail again. Out of all this mess has arisen a great idea: go to the moon because this earth is going to be finished soon!

So many fools become interested. They don't even know that on the moon you cannot exist. The oxygen is not enough, water is not there, nothing grows on the moon. You cannot live on the moon. The idea of expanding consciousness ... you will not be there at all to expand anything. But he is getting money, support.

Now the government is not taking any action against him. This is the time that action should be taken against him: "What nonsense are you teaching?" But this goes against no law because there is no law that says that going to the moon is criminal, or arranging a trip to the moon is criminal.

If Buddha had known that Jesus was going to change water into wine, he would have called him a sinner. But Christians will drop Jesus Christ immediately if all these miracles are removed. They don't believe in Jesus Christ: they believe in the cross, in the death, in the resurrection, in the raising of the dead, in his changing stones into bread, in changing water into wine.

Why do they believe in these things? Something inside them seems to be consoled ... something -- fear of death. Now they can say, "There is no need to be afraid of death, there is resurrection; one man has proved it. There is no need to be afraid, you are a follower of Jesus Christ. He can raise even dead people back to life. You need not be afraid of hunger, starvation, you are a follower of Jesus Christ; he can turn stones into bread."

These miracles -- which are all invented, none of them is a historical fact -- are invented to fulfill your psychological needs. That's why I say there is no Christianity; nobody trusts Christ, so how can you be a Christian? And all the miracles are bogus, because if these miracles had happened the whole community of Jews would have disappeared from the world. They would have all become Christians.

If the resurrection actually happened it made no impact on the contemporaries of Jesus. Can you believe this? A man who has been crucified, rises again in immense glory, with a halo of light around him, walking, meeting people, talking to people -- do you think Jews would not have been tempted to follow this man? Do you think Jews are made of stone? They are as human as you are, with all the fears that you have. Their seeing in their own lifetime, with their own eyes, a man coming back from death would have transformed the whole Judaic system into following Jesus Christ. But not a single Jew was converted.

When Jesus raised Lazarus from his grave back to life, what do you say about the people who were witnesses to it? They were all Jews; and it is not a small thing -- if it is not news then what is news? Lazarus was a Jew, all the people around were Jews; still they did not accept Jesus as a messiah. Certainly all these stories are false, they never happened; otherwise they would have left a tremendous impact on his contemporaries. That is the true criterion.

How many people followed Jesus? What kind of people followed Jesus? Not a single rabbi, and yet Jews had one of the most ancient traditions of scholarship. Nobody was impressed by this man. If contemporaries are not impressed do you think the polack pope, after two thousands years, is a Christian? On what grounds? There is no Christianity, because Christ could not influence anybody. He has not left any impact on the world. What exists in his name is something else.

So it is absolutely wrong to say that I have been speaking against Christianity: there is no Christianity to

speak against. I would have loved to speak against it, but where is it?

Friedrich Nietzsche I quote again and again. He said, "The first and the last Christian died two thousand years ago on the cross" -- underline the words, "THE FIRST AND THE LAST CHRISTIAN." So what Christianity are you talking about? There is not a single Christian in the whole world.

I cannot speak against Christianity. Yes, I have been speaking against something which is pretending to be Christianity and is not. I have been speaking not against religion, but against religions. Yes, that is true, because the very fact that there are so many religions makes it so clear that they all cannot be true. They all can be false, but they all cannot be true.

I have looked into all those religions and I don't see that any of them is true, because they are based on premises which they cannot prove.

They ask you to believe.

The moment somebody asks you to believe in something, that means he has no reason, logic, no existential support for what he is saying.

A man of truth never asks you to believe.

He asks you to experiment, to experience.

He says, "I have come to a point, you can also come to the same point. But *you* will have to travel, my reaching is not enough for you to believe. You will have to know it yourself, I can only show you the way."

The man of truth always shows the way but never asks you to believe.

He inspires you to walk on the path but he never says that before you have experienced, your faith, your belief is needed. This is something to be understood.

If you believe in something then there is no need to explore. If you believe, if you have faith, then what is the need for exploration? Then it is just pointless, all enquiry is pointless. Having faith *and* enquiring simply means your faith is not real, you are still trying to find out whether it is true or not. Your faith is not faith if you enquire.

And without enquiry, how are you going to manage to have faith? I say to you, "There are seven gods; believe it." But you will say, "How to believe it? There is no support for believing it -- and why seven? Why not six, why not eight?" No, the people who require you to believe also require you not to doubt, not to question, not to ask why.

What kind of people can become believers? -- utterly cowardly, boneless, spineless, just hollow, nothing inside, no spirit. If you are a man you should have some courage to doubt, to question, to enquire. Yes, you can take the belief as a hypothesis, and you can say, "Now we will enquire whether it is true or not. If it is true we will be always grateful to you. If it is not true then we will inform your that you had better change your mind."

All those religions, without exception, ask you for faith.

I am speaking against all kinds of beliefs because I want you to know the reality. I want you to experience the truth -- and the only way to do that is for all your beliefs to be demolished completely, eradicated from your being totally, uprooted, root and all, so that you are free to enquire, so that you are free to move in any direction, any dimension that you choose.

All religions are giving you blindfolds.

My dentist puts a blindfold on me. Have you ever heard that in dentistry a blindfold has to be put on the poor man whose teeth you are going to drill? He has to put the blindfold on me, but he is not successful. He puts on the blindfold so that he can make signs to his nurse because he cannot speak. If he says anything that goes against my idea ... he has to convey messages to his assistant, his nurse, because she has all the mechanism, all the knobs on her side. And I keep the dentist on this side, and say, "Don't you be close to the knobs and the mechanism, let the nurse manage. You just be on this side and you do your work."

So he has to make signs because he cannot whisper, because if he whispers, I stop. If he says something that is difficult ... so he found a blindfold. That poor man ... because of the strong light I can even see the shadow of his hands, and I stop him and say, "No indications!"

And I say, "This is not right, because you can drill on the wrong tooth and I cannot even say anything. I cannot even see what is going on. These are *my* teeth; at least I have the right to say, `Don't drill on the wrong one.'" But I can understand his trouble; if he starts arguing with me, then the dentistry is never going to happen.

And I don't start anything on belief, I start with doubt. I start by being skeptical because that is the only right way to enquire. Only then one day can you come to know something; otherwise your whole life you will be a believer with nothing solid as your experience.

The man who was very much upset and agitated and said that I am corrupting the minds of youth -- it is true. That's exactly what I am doing: corrupting the minds of youth. But this is not something new. Socrates was poisoned for the same crime that I am committing. The crime was, corrupting the mind of the youth.

Now nobody can say Socrates was corrupting the mind of the youth. Socrates is known as one of the wisest men who has walked on the earth, but he had accepted, the way I accept, "Yes, I corrupt, because there is no other way to make them innocent again. You have corrupted them, you have poisoned them, you have distorted them. Now if I remove your distortions, your poisons, your corruptions, naturally to you it looks as if I am corrupting. But you have spoiled them; I am putting things right."

But it is natural; a person who believes in God, hearing that I say there is no God, will think I am corrupting the minds of youth.

I am simply purifying, cleaning, just removing all the dust that has gathered on their mirrorlike mind. But if they think that *dust* is the mirror then of course they will think I am corrupting the mirror; I am simply cleaning it. But one thing is important: Socrates was blamed for corrupting the minds of the youth, and this man also is saying I am corrupting the minds of the youth. What can we do?

Young children are not available to us. They are being corrupted in your churches, in your synagogues, in your temples; they are not available to us. In your schools they are being corrupted, we cannot prevent it. Old people are gone almost beyond the border; now there is only dust, no mirror. And to waste my time on old people whose one foot is in the grave and the other is going to follow soon -- do you want me to corrupt *them*?

I am reminded: three great Russian novelists, Leo Tolstoy, Chekhov, and Gorky were great friends. They were sitting in Leo Tolstoy's garden discussing. And when men gather together you know what they discuss: women. When women gather together you know what they discuss: men. That's why if a woman comes into a man's group, it feels as if she has disturbed the whole thing, because now they cannot discuss women. So boys' clubs are separate.

Even in parties, after dinner the boys will move into a separate room to have some drinks and cigars. But the basic thing is not the drink, because they can drink there, they can smoke there -- the basic thing is they need a place where they can discuss women. That is the real topic. And the women also want them to move because then they can discuss men. That is the only juicy topic in the whole world.

So all the three old men were discussing women. Gorky said something: he said, "The woman is the most deceptive animal in the world. Howsoever loving a woman may be, you can never believe her. She can deceive you."

Chekhov said, "You are perfectly right. She can not only deceive you, she can kill you. She really kills you slowly, slowly, slowly. Every day it goes on and on; finally you are killed."

And they both asked Leo Tolstoy who was sitting there with a very long face, "What is your idea?"

He said, "Don't ask me. If my wife hears it .... And I don't trust either of you. I don't trust anybody, man or woman. If my wife hears my idea about women there is going to be great trouble. I am not going to say anything."

Those two persons said, "You are such a great, world-famous writer. You should leave some opinion about women because it carries weight. And you have written so much and so beautifully, and you have characterized women in such a manner that we don't think anybody can even come close to you."

And that is true. Tolstoy created novels like ANNA KARENINA -- no novel comes close to it: Anna Karenina is such a character.

They said, "You should say something about *real* women."

Tolstoy said, "Don't tempt me. I will say something but I will say it only when one of my legs is in the grave; I will say it and jump into the grave and be killed. Before that I am not going to say anything."

So much fear, even in a man like Tolstoy. And he was a very fanatical Christian. But all religions make you a fanatic, for the simple reason that unless you are a fanatic you cannot forget that your belief is superficial. By becoming a fanatic you become so involved and committed that you forget completely that it is only a belief.

I have been speaking against faiths, beliefs. Of course I do not corrupt old people unless old people themselves come to me to be corrupted. That is their business, that simply means they are not yet old; their spirits are still young and rebellious. Their bodies may be old but they are not old.

I don't go after anybody to corrupt him.

People come from all over the world to be corrupted by me.

What can I do?

They are in such a search, they travel thousands of miles just to be corrupted. There must be something in this corruption! That old, agitated, upset man should come here and have a little taste of corruption. It is really delicious, there is nothing that tastes so good as corruption; otherwise I don't see why people should come here. And I have been escaping from people -- you can just see -- from one city to another city to another city, in such a small life!

I have been escaping from people, and I came to Oregon thinking that nobody would come here. But once you have tasted corruption, it does not matter where I go -- even if I go to hell, the young people are going to come there to be corrupted because only the young mind can understand that this is not corruption, this is purification.

They come here already corrupted, and for the first time they see that one can live without any corruption, without any belief, without any faith, without any God, without any religion. One can live with tremendous joy, with a song in one's heart, a dance in one's whole being.

There are a few children, there are a few old people, there are many young people, but as far as I am concerned consciousness is always young. There are children who have a consciousness which is not related to their physical age. There are old people who have a youthful consciousness which is not related to their age either.

In fact, consciousness has no age.

It is always youth, always spring.

It is always rebellious.

I simply help you to uncover your rebelliousness, because to me to be a rebel is to be religious.

Yes, I corrupt people. And I am going to corrupt people. And my people are going to spread all over the world the same corruption.

I am not going to be poisoned as easily as Socrates. In these twenty-five centuries people like me have learned much. I am not going to be crucified as easily as Jesus. They told him to carry his cross, and the poor man carried it. My cross will go on my Rolls Royce. And one hundred Rolls Royces will follow it!

In twenty-five centuries we have learned something. And I have my style, my way. I cannot carry the cross. No court can order me to be poisoned and killed. I am not so simple as Socrates. They had given Socrates the alternative, "You can leave Athens or you can stop teaching your truth and we will not sentence you to death."

For me both alternatives were perfectly good. I would have left Athens, I have left Athens so many times. But just outside Athens I would have created my campus. And the same youth ... in fact, they would have been more interested in coming than they ever were when Socrates was in Athens. It was simply ordinary arithmetic.

In London you can find thousands of people who have never gone to see the Tower of London for the simple reason that "any day we can go and see it, the tower is always there." But do you know what happened in the second world war? The rumor came that Hitler was going to bomb the Tower of London. Thousands of people who had lived their whole life in London, had passed by the tower millions of times, but there was no hurry, the tower was there .... But "Adolf Hitler is going to destroy the tower" -- and thousands of people were rushing to see the tower because tomorrow it might not be there.

I would have taken it, it was a perfectly beautiful chance. I would have left Athens, and just outside the boundary of Athens -- Athens was only a city -- I would have started my school, and the people who had never come to my school in Athens would have come because then perhaps I might leave completely, go far away.

Do you know, hundreds of letters come from India now, saying, "We never could manage to meet you here. We are ready to come to Oregon to meet you." I was in their city, I lived in their city for twenty years; now they are willing to come to Oregon just to see me. Every day there are letters saying, "We missed you in India. Please allow us to meet you just for a few minutes."

There I was available. Naturally they thought, "Anytime." In Bombay I lived in a skyscraper, a beautiful building, "Woodlands." One family lived just above me, just above my head. For three years I lived there. I was being talked about all around the world, but they could not gather courage to come down just a few steps to see me or to meet me. When I left Bombay then they became aware. And, can you believe it, don't you think it unbelievable? -- they left Bombay and came to Poona; left their family, left their business, became sannyasins: the husband, the wife, and their girl, the whole family.

And I asked them, "What was happening to you for three years?"

They said, "We always thought, you are there every day. We were hearing about you so much, reading

about you so much. We thought we could manage any day. But when you left Bombay, suddenly we became aware one day you may even leave life, and this chance has not to be lost."

My mathematics is different. I do not agree with Socrates being unnecessarily a martyr. There must have been some suicidal instinct in these people -- Jesus, Mansoor, Socrates; somewhere they wanted to die, they were tired of living. And this was a good opportunity, so that the whole responsibility goes on others.

Or, if I had chosen not to go out, I would have become silent in Athens; silence makes no difference. For three years I have been silent here, still corrupting the youth and their mind -- in silence. If you know how to corrupt, you can corrupt even in silence. It is a skill. You know perfectly well that for three years I was silent. What were you doing here? -- being corrupted! And nobody could even say to me, "You are corrupting them," because I was silent.

I would have remained in Athens, but in silence, and still the corruption would have continued, because my corruption is not confined only to words. It is existential. It is infectious. You can infect anybody with your disease, even in silence. Corruption is just like a disease. In fact in silence it works even better because words are a longer route. I say something to you, you hear something else. Then you start interpreting it, what it means.

Words out of my mouth are just like arrows out of your bow; they cannot come back. And what happens to them in your mind is beyond me. Your mind is such a mess that it is impossible to put anything in it. Even if you drop the purest diamond in the Big Muddy Ranch it will be lost. You will soon lose track of where it is.

Silence is a short cut.

It goes directly, heart to heart.

They cannot crucify me. They know perfectly well that by crucifying Jesus they committed a mistake, they created this whole nonsense of Christianity. By poisoning Socrates they made him an immortal. They cannot be so kind to me. They will have to allow me to corrupt as long as I want to corrupt, and as long as people want to be corrupted by me.

But make it clear to these people, say, "To you it looks like corruption; to us it is a purification of the soul. It is a bath, we are rejuvenated by it. And if you have any doubts, come to our place; don't be afraid."

They are so afraid of even listening to the truth, what to say of experiencing it. Even listening to the truth their whole personality starts falling apart because they are somehow keeping it together. It is just glued, it is not an organic whole. They are afraid that just a single shock of truth is enough and they will fall apart. Hence my books are on the black list of pope the polack -- they should not be read. It is a sin to read them.

In Jabalpur, where I lived for twenty years, there is a big theological college where they train Christian missionaries for Asian countries; it is the biggest in Asia. I used to go there. I had a few friends there, but the principal informed those friends that I should not be entertained inside the campus "because you are making that man known to the students and to other professors. Now small meetings have started happening in your houses and he will corrupt you."

My friend told me, "This is what the principal has said, and he wants you not to be entertained anymore in the campus. And we are poor professors, we cannot antagonize him."

I said, "You don't be worried. I will go and see him myself." I went to Principal Mackwan, who was the chief of Leonard Theological College, and I told him, "You prepare missionaries for the whole of Asia -- and you are afraid of me, a single person, coming into the campus of all those missionaries who are going to convert Asians to Christianity! You don't trust your professors, you don't trust your Christianity, you don't trust your missionaries. You don't trust your students who are going to be missionaries. Your whole campus -- there are ten thousand people on the campus -- I can corrupt them, and those ten thousand people cannot corrupt me? And you are included in those ten thousand people.

"I am here and I am going to come every day -- not in the campus anymore, to your office, just to be corrupted by you."

He looked shocked. He said, "To be corrupted by me?"

I said, "Yes, you corrupt me, or I will corrupt you. It is an open challenge. You are the head of this institute. Ten thousand people follow you, they think you are some great sage. Corrupt me, make me a Christian; I am ready to be converted. But if you fail, then be ready to be converted to my way, which has no name."

He said, "I don't want to create any conflict, any controversy."

I said, "There is no controversy, no conflict. I will simply sit here silently; you corrupt me. Or, you sit

silently, I will corrupt you. Nobody will ever even hear what is going on."
He said, "Let me think about it."

The next day I was there again. I said, "Principal Mackwan, have you thought about it? Have you asked your wife?"
He said, "What do you mean?"

I said, "That's what thinking means. When a husband says, `I will think about it,' it means he will consult his wife."

He said, "You are something because actually -- that's what I did."

And I said, "That shows that you are not even man enough -- how can you be a Christian?" Just behind him was Jesus, a wooden sculpture on a cross. I said, "Give that cross and Jesus to me because it does not belong in your office. You are not man enough; you asked your wife. Do you think Jesus asked anybody, `What do you think -- is it okay to be crucified, or escape?'"

That man became a friend -- and of course became corrupted slowly slowly. His house became my meeting place. He said, "You are irresistible. You say things which are certainly against our scriptures, our tradition, but not against our reason."

And when I left Jabalpur, among the people who had come to give me a send-off was this old Principal Mackwan, with tears in his eyes. He said, "I will miss you. You became a reality in my life, far more real than Jesus Christ has ever been. Jesus Christ has been just a belief. I am not courageous enough to drop that, but you know it has dropped. I cannot say to the world, `I am no longer a Christian,' but I have come to say it to you because perhaps we may not meet again. I am old, and I know you -- once you leave a place you never look back."

And I have never gone back to Jabalpur. Perhaps he is dead now. But on the station he confessed to me that he is no longer a Christian; he has started enquiring, although it is too late. But he is happy; even though it is late, and the evening of his life has come, "Perhaps there is not time enough to enquire, but I am immensely satisfied only with this, that at least I am not dying with false beliefs, insincere, inauthentic, not my own. I don't have any truth yet, but at least I can die with this contentment, that I have started the journey. And if there is a beginning perhaps one day there will be an end to it too."

Every being is in search of truth, but small fears go on preventing you.

Now all those Christians and Jews are having meetings. Just two or three days ago I received a printed invitation card which must have been distributed in some big church somewhere in Oregon: they are going to have my discourses every Sunday.

Why, when I am here? And these discourses will be discussed by the priest, by the bishop, argued against; it will be said that these are all anti-religious ideas, that this man is a heretic.

Why not come here? If you want to call me a heretic, come here and call me a heretic. In fact I love the word. I enjoy being called a heretic because only very rare human beings have been called heretics. To be orthodox is nothing; to be a heretic needs guts. Come here and say, "You are corrupting people." That will give me a chance to corrupt you too.

In fact in my whole life I have not met a single man whom I have not corrupted; whether he knows it or not, that is a different matter. I know if perfectly, that he is corrupted; he will never be the same again. Even those who have left me for this reason or that reason, do you know their situation? They cannot mix in society. I have corrupted them so much they cannot mix in the society.

They cannot come back here because they have been telling lies against me, now how to face me? So a rare thing is happening: in Santa Fe all those fools are gathering together. They have left me. What kind of departure is this? -- they are still together! They are my people; they cannot mix anywhere. Now they are gathering together in one place, and they are continually talking about me, against me. That does not matter.

Whether you talk for me or against me, you have to talk about me. They cannot forget me. And when you are talking about me, even if you are talking against me, you have not left me yet. I am still very much alive in you. In fact you are talking against me just to get rid of me but you cannot get rid of me. The more you talk against me, the deeper I will be going in you.

It is impossible to come in contact with a man who has experienced truth and to go away without being touched this way or that, for or against.

When I will be leaving this world I can promise you one thing -- I will leave this world divided into people who are for me and people who are against me, but there will not be a third kind. And these both are corrupted by me.

Those who are in favor of me have used the opportunity for growth.

Those who are against me missed the train.

From Darkness to Light

Chapter #16
Chapter title: Till you live life totally

16 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
WHAT IS THE GOAL OF LIFE? WHY IS THERE A DESIRE TO CONTINUE TO LIVE FOREVER?

There is no goal of life, for the simple reason that life is its own goal. The goal is intrinsic, not something outside; not there, far away, but herenow, in this very moment.
The very idea of goal is future-oriented.

The moment you start living for a goal you stop living in the present, in the immediate. The goal becomes more important. Tomorrow becomes more important, and you have to sacrifice today for tomorrow; and the trouble is, tomorrow never comes, has never come, is not going to come ever.

But you go on sacrificing your today -- which is your only treasure, which is all that you have got.

You risk that which you have for that which is only a mind desire.

But the society, culture, civilization, religions -- they have all conditioned the mind of human beings to live for ideals, goals, to go on sacrificing the real for some imaginary paradise, future life, eternity, God. All these names mean only one thing: Don't live now.

All the cultures and all the civilizations and all the religions are against the "now" -- and now is the only reality.

Wherever you are, whenever you are, it is always now. Except "now" there is nothing existential.

The word "goal" is very dangerous. It is suicidal to have a goal. Without your awareness you are being sacrificed for something which is never going to happen.
Life in itself is enough -- it needs no goals.

That's why there is this urge, this desire, this tremendous *lust* to live and to live forever. It has nothing to do with you; it is your very life. This is not being taught to you; you are born with this desire. This desire is your gift from existence itself.

If you listen to this desire and if you stop listening to all kinds of religious nonsense, you will be a new man, really alive. Yes, life has a tremendous power, and it wants to expand. It wants to live as intensely and totally as possible.

And this is not going to happen some other day. If it is going to happen it can happen only now:
Now or never.

But it is not happening now because your minds are tethered to some future goal: you have to achieve heaven and you have to achieve the realization of God. All bogus words, meaningless jargon, but because they have been repeated so often for thousand of years it sounds as if those words have some content in them.

You cannot find a more hollow word than "God" -- with no content in it at all, with no meaning in it at

all.

When I was reading the book, WAITING FOR GODOT, I thought perhaps Godot is a German word for God. I asked Haridas; Haridas said, "No, Godot is not German for `god'; the German is GOTT."

I said, "My God! that is even worse. `Godot' is far better!"

But Godot or God or *Gott*, one thing is certain, you are never going to get it. And these Germans are thinking they have *gott*! Nobody has ever found God.

People have been lying, and in the name of God lying becomes easier because the name of God becomes a protective umbrella.

In the court you have to take the oath in the name of God -- this world is certainly insane -- in the name of the greatest lie. The oath is being taken all over the world, in all the courts: "I am going to speak truth."

When I was in a court I simply refused; I said, "I can take the oath in anybody's name -- in the name of the furniture, in the name of electricity -- but I cannot take the oath in the name of God because God is the greatest lie. And you are making me tell a lie at the very beginning."

But people are conditioned to live for hypothetical things. It is a strategy of all those people who want to exploit you.

The priest cannot exploit you if God is not the goal of life.

The politician cannot exploit you if the classless society is not the goal of life.

If democracy, freedom, if these are not the goals of life then how is the politician going to manipulate you? You simply say, "My goal is to live, and to live joyously, and to live today -- because tomorrow is uncertain. It may come, it may not come; and I am not a gambler. And life is so valuable that I cannot postpone it."

If the whole of humanity decides to live herenow then the second thing will disappear: the desire to live forever.

Let me explain it to you, why there is this second thing, to live forever. It is because you are missing life, you are not living it. You are thirsty for it, you are hungry for it, you are starved. Naturally, in this starving, hungry and thirsty state, life starts thinking of living forever -- because for what is not happening today you have to create a tomorrow.

And you see that it is not happening. Even tomorrows come and go; tomorrows go on becoming yesterdays and it is not happening, not happening. Childhood becomes youth, youth becomes old age -- and it has not happened.

When I was a small child, one of my father's friends was very loving towards me. He was a very well-known scholar, and I used to ask him all kinds of questions because my father used to refer me to him: "You ask Pandit Dada." Pandit means a great scholar, *dada* means big brother. He was older than my father so he used to call him *dada*; he was known all over the area as Pandit Dada.

So I would ask him all kinds of questions, and essentially his answer was always the same: "When you become a little older then you will know; you are too young."

I said, "Remember, because one day I am going to become older. How long can you deceive me? I know that you don't have the answer. If you have the answer, please give me the answer. Whether I understand or not, that is my problem, not your problem. Your problem is to give me the answer. Even if it takes years for me to understand it, I will wait, but please give me the answer."

He would say, "You will not understand -- you just wait. First you have to be at least mature."

I said, "Okay."

Every year I went on asking the same question. I went from the school to the college, but whenever I would come in the holidays to my home, I would repeat the questions; and now he started becoming shaky. I said, "Now how long do I have to wait?"

I graduated from the university; I won the gold medal for the whole state. I came to him and said, "Now what do you want? I have come first class -- first in the whole state -- in my postgraduation. Is the time right?"

He said to me, "Please forgive me, I was lying all the time. But you are stubborn! I have done this to many people; they forget. They become so much involved in so many things -- who bothers about childhood questions? "You are strange -- the same questions you go on persisting in year after year, and I have been hoping that you will forget, but it doesn't seem to happen."

I said, "Now you tell me the truth: Do you have any answers? -- because now you are almost beyond eighty; death is not far away. Do you have the answers?"

He said, "I don't have any answers. I have been deceiving myself by deceiving others. People believed

in me, and because so many people believed in me I started believing in myself."

It is a reciprocal thing. When so many people believe in you, it results in a very strange conclusion: you start believing in yourself, for the simple reason that if you are not right, then how can so many people believe in you?

Each leader needs thousands of people in order to be convinced that he is a capable leader. Just take the followers away and you will see the leader disappearing; you will see just an ordinary person -- perhaps below average or retarded. But when thousands of people are behind you, believing that you have eyes -- they are all blind -- you start believing that you have eyes because so many people believe in you.

You forget completely that you don't know. And these people go on conditioning other people. Parents go on giving their diseases as an inheritance to their children, teachers to their students, professors to their scholars.

I was continually insisting to my teachers, to my professors, to my vice-chancellors, "I don't want a bookish answer. That I can find in the library, I don't need you for that. I want your personal experience. Have you experienced anything that you can go on teaching?"

And I have seen their embarrassed faces, their empty eyes, their empty souls. Yes, they are full of rubbish, all kinds of doctrines, creeds, cults. If you want them to give you a sermon then they can give you a sermon, a beautiful sermon, on the ultimate goal of life.

And the truth is, life is only immediate; there is nothing ultimate.

But the vested interests cannot live without the ultimate.

They have to convince you to sacrifice your life for some imaginary idea.

The idea can be democracy, the idea can be communism, the idea can be fascism, the idea can be Christianity, the idea can be Hinduism; it does not matter. But something far away .... All along the way you have to go on sacrificing that which is real for something unreal; and in the end comes death, no goal.

Because of this situation -- that you have been told to sacrifice your life -- there is a hunger for eternal life. Otherwise each single moment is so blissful -- who cares to live forever? For what?

If this moment is fulfilled, if you are contented, you don't need even a next moment. If it comes, good; if it does not come, even better -- because you have lived, you have tasted the nectar of life. Now what more can the next moment give to you?

You have squeezed the juice of life so totally, you have not left anything for the moment that is going to follow. Yes, you will live it too; you will squeeze again, you will have another drink, but the desire for life to continue forever will disappear absolutely.

Only poor people think of riches. A rich man never thinks of riches, a rich man is really bored with riches. It is the hungry person who thinks of food, dreams of food. When you are well fed, nourished, can you have a dream about food? That's impossible, it is not even psychologically probable.

People are dreaming of sex because their sex is being repressed by the priests, by all the religions. Naturally the repressed sex becomes their dream. They start a vicarious kind of satisfaction. What they cannot have in real life at least they can dream about in their sleep.

Sigmund Freud discovered one of the very fundamental things about the human mind: that you cannot believe a human being when he is awake, but you can believe him when he is asleep. Strange! You can believe in his dream but you cannot believe what he says, because what he says is only parrot-like. He has been told what to say. All the preachers are telling him what to say. He knows all the beautiful words. But in his dreams his truth comes up; his conscious mind goes to sleep and his unconscious starts asserting itself. That is more real.

Hence the psychologist, the psychoanalyst, has to look into your dreams. *You* are not reliable. You are so deeply conditioned to become a hypocrite, you may be saying things without ever thinking that you are lying. You may be thinking you are telling the truth, but that does not matter, your belief is not the question; your dream has to support it.

You will be surprised to know, there are aboriginals in the world still -- I have lived with a few aboriginal tribes in India -- and they don't dream. Sigmund Freud missed a tremendous thing. He should have visited these aboriginals who are not conditioned by civilization, education, culture, religion, who are still living a primitive life.

They don't dream. I have asked so many people, and they say no. Yes, once in a while a person dreams, but then that person becomes a prophet. His dream always proves to be true. His dream is a vision, not a dream.

Now, my secretary has just informed me from Australia, the day she reached Australia the chief of the

Australian aboriginals came to see her. She asked, "But how did you come to know that ...? I have not informed anybody, I have come on a personal visit."

He said, "I have not come to meet *you*, I had a vision that Bhagwan or somebody very close to him is coming to Australia. I don't know who the person is, but this vision was so strong that I had to come and enquire if Bhagwan comes, where he will be. That's why I have come to the commune of the sannyasins. And if you have come, then my vision was right."

And when he was told that she is Bhagwan's secretary, he said, "That's perfectly good, because my vision was of Bhagwan or someone very intimate with him coming. And I have come from the aboriginals to welcome you."

He said, "I have been trying to read Bhagwan's books. I'm not very educated but it seems language does not matter: I understand what he is saying. He wants people to become again aboriginals -- innocent, childlike, again reclaiming what you have been forced in every way to lose."

You have been forced to lose your life.

Life has been condemned in every possible way by all the religions; and when everybody is condemning life -- the whole world is full of condemners -- what can a small child do? He becomes impressed by all this condemnation.

Just look at the story of the beginning of the world. God said to Adam and Eve, "Don't eat from the tree of knowledge, and don't eat from the tree of life."

He had prohibited two trees. Both are the most significant things in life: wisdom and life -- and God denies both. Then you can go on eating all kinds of grass and whatsoever you want. He does not say, "Don't eat marijuana, don't drink alcohol." No, He is not interested in that. Adam and Eve can smoke grass, that is allowed; can make wine from grapes, that is allowed.

Only two things are not allowed: they should not become knowers, they should remain ignorant; and they should not live, they should go on postponing life. And because they disobeyed and ate the fruit of the tree of knowledge ... they could not manage to eat the second tree's fruit, they were caught. After eating the fruit of knowledge they were speeding fast towards the tree of life but they were prevented immediately.

It is natural: anyone who has awareness, consciousness -- which are the qualities of wisdom -- his first thing will be to go deeper into life, to taste it as much as possible, to connect himself with its center, to be drowned in the mystery of life.

The story does not say it, but the story is not complete. I say to you, they were rushing immediately, because it is absolutely logical: after eating the fruit of knowledge they were rushing towards the tree of life. And that's why it was so easy for God to catch hold of them; otherwise, in the Garden of Eden there were so many millions of trees, where would He have found them? It would have taken eternity to search: rather than man searching for God, God would have been still searching for man, for where he is.

But I know how things would have happened -- they are not told in the story. God, coming to know that they have eaten the fruit of knowledge, must have rushed immediately to the tree of life and waited there knowing that they must be coming. It is such simple logic, no Aristotle is needed.

And certainly they were caught there. Both were rushing, naked, rejoicing, because for the first time their eyes were open. For the first time they were human beings; before this they were only animals amongst other animals ... and God threw them out of the Garden of Eden. Since then, man has been longing for life, more life.

But the priests who represent the God that has driven you out of the Garden of Eden -- the popes, the imams, the *shankaracharyas*, the rabbis, they all represent the same guy.

Strangely enough, nobody says that that guy was your first enemy. On the contrary, they say it was the poor serpent who convinced Eve, "You are being foolish by not eating from the tree of knowledge. God is jealous; He is afraid that if you eat from the tree of knowledge you will become knowledge. And He is afraid that if you eat from the tree of life you will be just like God. Then who is going to worship Him? He is jealous, afraid -- that's why He has prevented you."

This serpent was humanity's first friend -- but he is condemned. The friend is called the devil, and the enemy is called God. Strange are the ways of the human mind! You should thank the serpent! It is just because of the serpent that you have become what you have become. It is because of disobedience to God that you have attained a certain dignity, a pride of being human, a certain integrity, a certain individuality.

So instead of thanking God, change the phrase. Rather than saying, "Thank God!" say, "Thank the serpent!" It is just due to his courtesy; otherwise why should he have bothered about you? He must have been a very compassionate fellow.

Disobedience is the foundation of a real religious man -- disobedience to all priests, to all politicians, to all vested interests.

Only then can you throw the conditioning away. And the moment you are no longer conditioned, you will not ask what the goal of life is. Your whole question will go through a revolution. You will ask, How can I live more totally? How can I drown myself utterly in life? -- because life is the goal of everything; hence there can be no goal for life. But you are starved, and except for death there seems to be nothing; life is slipping out of your hands and death is coming closer every moment. You cannot dodge death.

I am reminded of a story, a very famous Sufi story. A king dreamed that a black shadow appeared -- even in his dream he freaked out! He said, "Who are you and what is the purpose of being in my dream?"

The shadow said, "I am your death, and tomorrow at sunset we have to meet. I just came to inform you, because you are a busy man. Ordinarily I don't go to inform people, but you are a king, you are very special, a V.V.I.P. I am afraid perhaps you may not meet me at the right place, you may be engaged somewhere else; then what am I to do? You have to meet me at the right place, right time, remember!"

And before the king could ask, "Where is the right place?", out of fear his sleep was broken; the shadow disappeared. The time was known, the right time -- sunset tomorrow -- but where was the place? He tried many times to close his eyes and find the shadow to ask, "Where is the place where I am supposed to meet you?" Not that he wanted to meet death; he wanted to know the place so he could *avoid* it. But in this whole world, where was that place?

But you cannot continue a dream -- this is the difficulty. Once it is broken, however hard you close your eyes, you cannot continue the same dream again.

The king became so afraid that in the middle of the night he called all his wise men, his astrologers, his priests, palmists, prophets, and he said, "You decide where the right place is so I can avoid it." And they all started looking into their ancient scriptures. Morning came and the sun started rising; and once the sun started rising, the king became more and more afraid, because sunset is the end of sunrise. Sunrise is the beginning of sunset. When there is sunrise, sunset is not far away.

The sun had started moving towards sunset already and those people had not reached any conclusion; on the contrary, they were quarreling so much, arguing about each word of the scriptures. The king said, "I am not interested in your scriptures; you simply tell me where that place is exactly so I can avoid it."

They said, "Wait. This is not a simple question and we have to consult ancient scriptures. We have to find some precedent, and we have to come to an agreement. The astrologer is saying something, the priest is saying something else. If we give you fifteen answers, what help are they going to be? So let us come to one conclusion."

The king's old servant was standing by his side. He whispered in his ear, "I am an old man, and I am not supposed to interfere in this great conference of big shots; I am just a poor servant. But I am old, I am just the same age as your father, and I have brought you up from your very childhood. Just listen to me: these people will never come to any conclusion.

"These people have been arguing for centuries and they have never come to any conclusion. Two philosophers never agree, two prophets never agree, two astrologers never agree. Disagreement is their business, they live on disagreement. So don't wait. Time is very short. If you listen to me, just take your best horse -- and you have such beautiful horses -- take the best and run away from this place. At least one thing is certain: you should not be here in this palace, in this city, in this kingdom of yours. You escape ANYWHERE."

The idea was striking. The king said, "You are right, because these people are not going to settle it before sunset." He escaped. He took his best horse, and by the evening, when the sun was just going to set, he had crossed the borders of his kingdom and entered another kingdom. He was so happy that he had escaped. Now it was not going to be possible for death to find him.

To rest for the night he went into a garden. He was thanking his horse, because the horse had done really a miraculous job. The whole day he had been running so fast -- even the king had never seen him run so fast. He didn't wait to drink water, he didn't wait even for a single moment's rest ... as if he understood the urgency.

The king was thanking him, saying, "You saved me. I thank you and I love you and I will reward you. Tomorrow when we go back to the kingdom you will be received with just the same honor as me."

At that very moment the sun set, and a hand ... the king felt a hand on his shoulder. He looked back: it was the old dark shadow he had seen in the night.

The shadow laughed and said, "You should not thank the horse; I should thank the horse. This is the

place where I was waiting, and I was wondering whether your horse was going to make it or not. But he *did* make it. You have really the rarest horse in the world! You have come to the right point at the right time."

Whatever you are doing you will reach at the right time in the right place to meet death.

Your life is not life because you are not living. So why do you call it life? At least be clear about the meaning of words. Why do you call it life? You are not living, you are simply dying -- you have been dying since you were born. Since that moment you have not been doing anything but dying ... coming closer and closer to the right place, to the right moment, to meet your death.

Your life is nothing but a slow death.

And who has done this to you? -- all your benefactors, the do-gooders, your prophets, your messiahs, your incarnations of God. These are the people who have changed your life into a slow death, and they have been very clever in doing it. A very simple strategy has been used: they say your life is a punishment.

Christians say you are born in original sin. Now, how can you have life? -- you are just a sinner. Hence the only way to get to real life is to stop this life which is nothing but sin. Who are your saints? The people who are living at the minimum, they are your saints; the less they are living, the greater they are.

That's why you never worship a contemporary saint. No, for you, only a dead saint is a real saint. A contemporary saint? -- suspicious! You can't believe in him unless he is not living at all. He may be living in his dreams; he may be living a double life, showing one thing, being something else. You know perfectly well that you are living in the same split way.

Now, just the other day I was reading a news story that one Christian sect has decided that anybody who declares himself a homosexual should not be initiated as a priest. Now what does it mean? It simply means that you have not to declare yourself homosexual and you can be ordained as a priest. No other problem in it!

And in fact homosexuality is a by-product of the monasteries; it is a religious phenomenon. It is truly very religious because in monasteries you have gathered men in one place; no woman can enter there. Women you have gathered in another place; no man can enter there. You have created the situation for homosexuality.

Now these men are not idiots. They will find some way for their biological urge to be fulfilled. That is simple intelligence: if you can't have one thing to eat you will have to eat something else, you will have to find something. If you can't have a woman, then what are you supposed to do? You will have a man. If you are a woman and you can't have a man, then you will have a woman.

Monks in these monasteries were the first homosexuals in the world. Women in these nunneries were the first lesbians in the world. And these people are worried about ordaining ... that if a homosexual is ordained .... And why suddenly? -- because ten years ago the same sect had declared that everybody is equally acceptable. Anybody who wanted to be ordained as a priest had the right to be ordained as a priest; they forgot to exclude homosexuals. But now after ten years they recognized that some amendment is needed.

Repress anything and it will come up from some other side.

Life is condemned, sex is condemned, having a desire to live comfortably is condemned. To enjoy anything -- food, clothes -- is condemned. This is cutting your life. Piece by piece life is taken away from you.

In Mahatma Gandhi's ashram every day at lunch and supper, a certain sauce was served. It was made of a tree called *neem*, which is the bitterest tree in the whole world: just eat one leaf of it and for hours you will not think of anything else. It is just the bitterest thing. But according to Indian medicine it has more medicinal properties than any other herb, any other tree, any other leaf. Nothing is close to it, it has the most significant medicinal properties.

So Gandhi had five principles for his disciples. One of the principles was tastelessness. Of course he found neem perfectly good. And neem is grown all over India in every town, every city, every village; in fact every house is supposed to have a neem tree, because in Indian medicine the idea is that having a neem tree in the house purifies the air.

I don't know ... because I don't believe in any kind of nonsense. I have seen people living surrounded by neem trees suffering from all kinds of diseases, so how can I believe that it has medicinal properties? You can have neem anywhere.

Gandhi was the first in the whole history of humanity to make a chutney, a sauce, out of neem leaves, to destroy the taste of food. It was served; and he was not a man like me ....

I don't know where you eat, what you eat; I have never been to your restaurant, to your canteen -- and I

never will be. But Gandhi was just the opposite type of man. He would sit with all his disciples so he could keep an eye on what they were eating. He was almost like a detective, following and seeing if everybody was taking the neem sauce or not, because people were tricky. They might try to hide or ....

One American writer, Louis Fisher, was writing a biography of Gandhi. He went to see him, to live with him for three weeks, to see his ashram with his own eyes. Of course he was a guest, so Gandhi took him with him for lunch, and Fisher was honored to sit by the side of Gandhi. And then came a cup of neem sauce.

He said, "What is this green thing?"

Gandhi said, "This is the best thing in the whole world: the more of it you eat, the healthier and longer you live. I am going to live for one hundred and twenty-five years because of this sauce."

Fisher was impressed. He tasted it and he said, "My God! If I have to eat this then I don't want to live one hundred and twenty-five years, because who is going to suffer it for one hundred and twenty-five years? Then I would like to die -- the sooner the better."

But Gandhi was very insistent. He said, "One gets accustomed. If people get accustomed to smoking cigarettes, cigars .... Certainly for the first time when you smoke it is not a pleasant experience. People start drinking all kinds of things -- coffee for the first time is not something fantastic. So don't be worried: in three weeks I will train you -- you just go on."

Louis Fisher could not deny this old sage, by whom he was already impressed; that's why he had come to write the biography of this man. He could not be disobeyed, but to destroy all of the food .... He thought it better to drink it in one gulp and then enjoy the food, rather than eating them together .... Because an Indian chutney, the sauce, has to be eaten with food; you mix it with bread, with vegetables. You have to eat it, but that destroys the whole thing.

He was more scientific; he said, "It is better in one gulp, and then enjoy the food." But he never knew that Gandhi was a businessman, he was a Jew. In India the *banya*, the businessman, is called the Jew; he is equally cunning, clever. Gandhi was a *banya* by his very birth, and he never changed. He remained a *banya*, a Jew, his whole life.

When Fisher drank, Gandhi asked the cook, "Bring another cup. Look how much he liked it! -- and first he was saying that it is so bitter!"

Now Fisher said, "This won't work." One cup he had swallowed somehow; it was all poison. Now the second cup was available. He said, "I will take it only in the end -- first let me finish the food; otherwise the third cup will come." This is the principle of tastelessness. You destroy the taste; otherwise you are enjoying the food.

I was a guest in Gandhi's ashram. There were so many mosquitoes in the ashram, more mosquitoes than Gandhians. Gandhians were only twenty, mosquitoes must have been twenty million, and just for twenty Gandhians, twenty million mosquitoes ...! It is asceticism. And the mosquito net was not allowed in the ashram, it was prohibited; nobody could bring a mosquito net.

Gandhi had his own inventions -- I don't know who gave him the idea that he was a scientist. He continued his whole life inventing all kinds of silly things. He invented the idea that if you paint your face and hands with kerosene oil then mosquitoes won't bite you -- of course, because even mosquitoes are more intelligent. They will not come to the stinking face of a man -- because when you paint your face and your hands with kerosene oil ....

I told his son, Ramdas, who was my friend, I asked him, "Ramdas, I cannot survive here, I am going; I cannot remain here in the night."

He said, "Why?"

I said, "This kerosene! If mosquitoes can't come, how can I sleep? -- the smell will be coming to me too. And if even mosquitoes are not so idiotic .... Just forgive me."

Those twenty poor people were sleeping there with kerosene painted on their face. Sleep was difficult. I enquired ... next morning I came back and enquired. They said, "It is difficult, but sooner or later in spite of all the smell, sleep has to come. One day you may go on tossing and turning, next day you may go on tossing and turning .... In the day, sleep is prohibited because that is luxury."

I said, "If that is luxury, then in the day also I cannot be here. I have to sleep two hours in the day."

Ramdas said, "This is difficult, because if you sleep here in the day and my father comes to know, of course you won't be in trouble but I will be in trouble."

I said, "No need of anybody to be troubled, I simply will go. This is not the place for me. In the day you cannot sleep; in the night those mosquitoes and the kerosene oil will not allow you to sleep."

This is religious discipline -- and this is nothing. If you look in the history of Christian monasteries, Jaina monasteries, Buddhist monasteries, Hindu monasteries you will be simply surprised: it is unbelievable that human beings have been treated in such an inhuman way -- in the name of religion. All kinds of stupidities ....

A Jaina monk eats only one time a day. He cannot use any kind of utensil -- a cup or a plate, no -- he has to use only his hands. So whatsoever can come into his two hands, cupped, that's his whole meal for twenty-four hours. And how much can you hold in your two hands? And he has to eat like an animal because he cannot use his hands; they are holding the food.

The less you live, the more you cut your life, the greater saint you are. The real sages sleep only three hours; sleeping six hours, seven hours, is luxury. It is simply nature, it is not luxury.

It is good that these idiots cannot sermonize to the children in their mothers' wombs -- because *they* sleep twenty-four hours; they are the greatest sinners in the world. Then out of the womb the child sleeps for twenty-two hours, twenty hours, eighteen hours. That is his biological necessity. In his sleep he grows; his body functions perfectly for growth. And as you become mature, sleep comes to a point ... the average is seven hours, but each individual has a different personality, different needs.

Somebody may need eight hours, somebody may need six hours; seven hours is average. And there is no average man on the earth, remember. Average is only in arithmetic, it does not exist in reality. So a person who sleeps eight hours is thought to be a sinner.

Once a young man was brought to me. He was a disciple of a very world-famous sage of India, Swami Shivananda of Rishikesh. Many American fools were interested in Shivananda. In fact, unless you are a fool you cannot be interested in Swami Shivananda. He was a rare being. This young man was brought to me by his father and mother because he was going nuts. Shivananda had told him that three hours' sleep is enough, more than three hours is a sin: sleep only three hours. So he was sleeping three hours.

Now, a young man needs at least seven hours, average. He may need eight, he may need nine, it depends. But three hours? -- impossible. Now, three hours he was sleeping, so the whole day he was feeling sleepy. That is a proof that you are a very dark soul. The word in Indian spirituality is *tamasik*. Your whole soul is full of darkness, that's why you are feeling sleepy the whole day; otherwise the day is to be awake.

Now, first you tell a person to sleep three hours in the night; then in the day of course he will feel sleepy. Then his soul is *tamasik*, full of darkness. Naturally he is going to ask, "What am I to do?" It was suggested that he should change his food; his food must be *tamasik*. Out of his food, darkness is being produced. He should only live on milk and stop all other food. So he started living only on milk.

Now, it is a simple understanding that except for man no animal in the whole world, after a certain age, drinks milk. All mammals in the beginning live on milk -- but only in the beginning. Once they are able to eat solid food, milk is dropped. Milk is for children, it is not for mature beings. It is only man who goes on using milk. That keeps him retarded.

So that boy started drinking milk. Now, it was not enough: he started feeling weak, sick. He enquired again. Shivananda said, "These are all symptoms of your past lives in which you have been committing so many sins, and you have to repent for everything. Now, you start a *japa*, transcendental meditation. You continue chanting inside, `Ram ... Ram ... Ram ...'" -- the name of the Hindu god -- "while walking, eating. Whatever you are doing, even talking with somebody, inside you continue, `Ram ... Ram ... Ram ....'"

You are not to say it loudly; inside there is to be a continuity. And it becomes possible. If you continue then slowly slowly you can do other work and you can continue. It is a robot-like, mechanical thing: "Ram ... Ram ... Ram"; it goes on inside. That is thought to be a great achievement. In fact that is simply making the person schizophrenic, splitting him in two. He is doing one thing, and inside he is doing, "Ram ... Ram ... Ram ...." He is in two.

This boy's father told me, "Something has to be done because he walks on the street -- the truckdriver is honking his horn and he does not listen, he goes on walking ahead of the truck. Someday he will be killed!"
I asked the boy, "What is the matter?"

He said, "Because I am continuously concentrating inside with `Ram,' slowly slowly that sound, `Ram,' has become so loud in me that I don't hear anything else. Perhaps a truckdriver was honking the horn but I didn't hear." If you are so full inside of your own noise .... You also know many times when you are in a very brooding mood, you may not hear a thing that is going on.

Now this man was continuously in such a state, and his father and mother said, "We are in such trouble. At three o'clock in the night he gets up and starts chanting, `Ram ... Ram ....' We cannot sleep. He is going nuts -- he is driving us also nuts!"

And the boy said, "That is not three o'clock in the night; that is BRAHMAMUHURT." In India three o'clock in the night is known as the hour of God. All sagely people wake up at three o'clock. "And I am not disturbing anybody, I am simply practicing something sacred; and these people are disturbing me, they are committing sin. Just the way I have committed sin in my past life and I am suffering now, they will suffer in their future life."

It was so difficult to convince him. I had to keep him with me in my house for four weeks. I told the parents, "Leave him with me, because it will take time. He has been badly damaged, he needs great repair -- you leave him with me. And don't be worried about me, I will not go nuts -- I am already! You just forget about it. After four weeks I will bring your child back to you."

It took four weeks continually hammering him to bring him back to earth. And when he came back to earth, it was almost as if he had been dead and come alive again. He said, "Now I can see what was happening. It was a nightmare!"

But he might have lived in that nightmare and would have become a great sage. All your sages are living in nightmares, and they are preaching to you also to follow them.

Their whole effort is to cut your life as much as possible.

It helps the politician if you are less alive, because then you are less rebellious, more obedient, more conventional, more traditional -- you are not a danger.

It helps the priest if you are less alive -- for the same reasons.

If you are really alive then you are a danger to everybody, everybody who tries to exploit you, everybody who is a parasite on you. You are going to fight tooth and nail. You would rather die than live like a slave, because even death for a fully alive person is not death; it is the culmination of life. Even dying he goes on living intensely and totally. He is not afraid of death, he is not afraid of anything.

That is what makes all the vested interests afraid of the living person. They have found a very subtle strategy, and the strategy is to give you a goal for your life, that you have to become somebody.

You are already that which existence wanted you to be.

You are not to become anybody.

But they go on saying you have to become Jesus Christ. Why? If Jesus Christ was not to become me, why should I become Jesus Christ? Jesus Christ should be Jesus Christ, I should be myself. But what are all the Christians doing? -- trying to imitate Jesus Christ, trying in some way to become Jesus Christ. Hindus are trying to become Krishna; Buddhists are trying to become Buddha. Strange! Nobody is worrying about himself; everybody is trying to become somebody else. That cuts your life completely. Hence I say,

Life has no goal because life is its own goal.

Drop all goals.

Drop the very idea of future.

Forget completely that there is going to be a tomorrow. Collect yourself from every dimension and direction. Be concentrated herenow, and in that single moment you will be able to know life in its eternity. Then the hunger for living, and living forever, will not be there.

Tasting life in a single moment makes you aware that life is eternal. There is no need to desire it, it is already eternal. Death is only an episode which happens many times -- perhaps millions of times -- but life continues. Death is only a changeover from one house to another house.

Right now there is a case in India in a court, a very beautiful case. A young man -- must be nearabout twenty-two or twenty-four -- killed an old man of about eighty. The old man was a door-to-door salesman. And there was no enmity between the two; what to say of enmity -- they were not even introduced to each other, they were not acquainted with each other, and the young man killed the eighty-year-old man.

In the court the young man said, "In my past life I was the dog of this old man, and he tortured me very much, so much so that finally through his torture I was killed. This was simple revenge. I don't deny that I have killed him."

He said, "I can produce evidence" -- and he produced two eyewitnesses who said that exactly twenty-four years earlier that old man had a dog; he tortured the dog and the dog was killed through his torture. That coincides with the age of the young man. And they said that it is simple: without any enmity with the old man, without any reason .... They were asked if there was any reason, if there was any conflict, any quarrel: no quarrel, no reason, nothing -- suddenly he killed that man. That made it even more solid a case; perhaps it had something to do with his past life.

The judge is puzzled what to do with this man, because if he has just been killed himself, now to punish him, to kill him again, would be too much. In fact the criminal was the old man who was dead, who could

be punished. To leave *this* man unpunished is also dangerous, because then every murderer will start saying, "In my past life ..." and might even produce evidence, because evidence is not difficult to find, particularly in India. You bribe anybody and anybody will give evidence.

Perhaps these two witnesses were just paid. Perhaps there was no dog. If these two persons lived in the neighborhood of the man and they knew the old man their whole life, they could say, "We are eyewitnesses: he tortured the dog, he killed the dog." The age coincides, and the young man had had no problem with the old man. And from the old man's side nobody has come to say there was any conflict, any antagonism; no proof has been found of any antagonism. Certainly the judge is in a difficulty.

Vivek was asking me, "What would you have done?"

I have not told her what I would have done because I cannot say many things just for the reason that the whole world is full of bigots about everything. Otherwise it is very simple. It has nothing to do with the judge; the man should be given to a hypnotist. The young man should be deeply hypnotized so that he goes below his conscious mind and comes to the unconscious -- and then he should be asked. And the truth will be out, because the unconscious mind cannot lie.

That is one great thing about the unconscious mind: it cannot lie. And if the hypnotist is really skillful, he can take the person even deeper than the unconscious, to the collective unconscious. Then everything is crystal-clear, pure truth. It is not a question to be decided in a court; the judge has nothing to do with it.

Whatever he decides will be wrong. I can say it before he decides: whatever he decides will be wrong unless he decides to give that young man to a great hypnotist. And things can be very easily found -- the unconscious carries all your past lives and their memories. If there has been such a thing, the unconscious will reveal it, will tell it to you clearly.

Perhaps the man may start barking when he is unconscious. He may make the bark of a dog who is being tortured, and that will be enough proof. Dogs cannot talk, but they can bark, which will be a better proof than talking. If that man in deep hypnosis starts barking, and starts showing all indications of being tortured, of being killed, that will be enough proof of the innocence of the man. He has done nothing. He should be released with honor. But perhaps this will not happen, because people all around the world are so much against hypnotism -- which is a very accurate science.

They are so afraid of hypnotism; they think it is something magical, something dangerous, something evil. It is neither evil nor dangerous; it is a simple, deliberate way of putting a man's conscious mind to sleep and allowing the unconscious to speak. It is going to be, in the future, one of the greatest sciences ever.

But if you are not living now, you will hanker for eternal life.

The last thing I would like to say about it is: you will be born again and again for the simple reason that you are not living. Your desire, which Buddha calls *trishna*, lust for life, will continue till you live life totally, fully, feel blessed to be alive. Once you are satisfied to your heart's content, then there is no more getting into another body again.

This is what we call nirvana.

This is what we call *moksha*.

This is what we call ultimate freedom from all imprisonment.

The body is an imprisonment. Consciousness can be without the body, but because of the desire to live, the consciousness is dragged again and again into a body.

Once you have lived .... And that's my effort here in my commune, that you should live totally, unafraid. There is no sin, there is no hell, there is no evil: there are only politicians and priests who have to be avoided.

Live totally!

Of course that does not mean to interfere in other people's lives. A man who knows how to live also feels a tremendous responsibility for other people to live. And when you are living with people, the more nobody is interfered with, the more space there will be for everybody to live. So, remember one thing: don't interfere in anybody's life and don't let anybody interfere in your life either.

This is what makes you my sannyasin.

Live, and let others live -- fully.

Help, share, and the desire to live forever will disappear. Then this death will be your last episode, then there will be no more coming back to the body. Then you are free of all imprisonment -- and that freedom is life in its utter purity, at its highest peak.

Life itself is its own goal -- the goal is intrinsic.

But just listening to me or repeating my words is of no help.
If you understand me then forget my words:
Remember the spirit.
And be totally dedicated to that spirit.

And you will be surprised that even a single moment can give you so much that all the paradises of all the religions become pale compared to it.

From Darkness to Light

Chapter #17
Chapter title: Love is a very unscientific idea

17 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
I HAVE HEARD YOU SAY THAT SCIENTISTS ARE ONLY NOW DISCOVERING THINGS THAT PEOPLE IN THE EAST KNEW FIVE THOUSAND YEARS AGO. HOW DID WE COME TO GO BACKWARDS?

Science as such has no intrinsic value like life, like love, like blissfulness. These are ends in themselves. Science is only a means. This is the most essential thing to be understood.

Science is concerned with providing you the means to make life richer, profounder, more comfortable, more healthy. But science can do just the opposite too; it can be destructive, it can move in directions which are anti-life. Hence, science cannot be left only in the hands of the scientists. Something higher, something which is an end in itself must be the decisive factor in determining in what direction science should move, in what direction it should not move.

The concern of science is things, objects; it is not concerned at all with being. The word "being" is just nonexistential for the scientific mind. This is very idiotic because the scientist is a being himself. He is not a thing amongst other things.

Have you ever seen a chair doing scientific research? or a table? The scientist has something which things do not have: consciousness, life, being. But the problem for the scientist is that his methodology limits him. He has a limitation, he can only work on something which he can dissect, which he can set to work upon, which he can put in a test-tube.

Now, you cannot put your own consciousness in front of yourself. You cannot divide your being the way you have divided matter -- into molecules, then into atoms, then into electrons. And they go on dividing.

Being is indivisible. There is no sword which can cut it in two. There is no method by which we can experiment upon consciousness; hence, science completely denies the existence of consciousness -- because to accept the existence of consciousness is to accept your impotence too. You cannot do anything about it. Then science becomes a very small thing, concerned only with *things*. And things are utilitarian, their whole purpose is to be used ... by whom?

Are things using things? clothes wearing clothes? food eating food? houses living in houses? The scientist is in a real dilemma. If he accepts consciousness, being, life, then he is accepting something higher

than his reach, something which is beyond his methodology. And of course a scientist, as a scientist, cannot accept anything which is not proved in his lab -- not only by himself but by thousands of other scientists around the world.

When the same conclusion is reached through millions of experiments, always the same, without any exception, then it becomes a scientific truth. Only then can the scientist accept it -- that too only temporarily because tomorrow new facts may be found and things will have to be changed.

It was not so in the beginning. Just a hundred years ago scientists were very adamant, stubborn, absolute about their findings, because whatsoever they were finding was without exception. But within these hundred years all that absoluteness has disappeared. Every day, new facts are being discovered which go on dismantling the old theories.

Now a new standpoint has arisen; that is, that science can only be temporarily, hypothetically accepted. Nobody can say of anything that the same will happen tomorrow. We can only say that, up to now, whatever we know, this is the conclusion out of it. Anything new being added to it is going to change the whole conclusion.

The dilemma is that science cannot accept being, life. You can cut a man in thousands of parts, you will not find life anywhere. In fact, you cannot put him back together again. Even if you glue him together again, life will not come back.

What is life? How can science accept it? It is beyond the scientist's grasp. So if he accepts it he accepts a limitation of science -- and he accepts something higher than science. Then science cannot be the decisive factor in human life. This is against the ego of the scientist.

He can deny, as he has been doing up to now, or ignore, which is far better; but some standpoint has to be taken. Even ignoring it is a standpoint -- you have accepted it; otherwise, what are you ignoring? Either reject or ignore: in each case the acceptance is there. If you reject it, if you simply say it does not exist, that it is a by-product .... Try to understand the word "by-product."

You mix a few things and out of the mixture a new thing arises; it was not there before. But if you take those things which you have mixed ... for example, water: hydrogen and oxygen are mixed. Water is formed in a particular ratio, H2O: two parts hydrogen, one part oxygen, and water arises. The water is a by-product. If you take oxygen out, or you take hydrogen out, the water disappears.

But the scientist cannot say even that, because when you put the hydrogen back, the water appears again; yes, it is a by-product. I accept that. But life is not a by-product, because when you put the parts together it does not appear again. You cut off the head, and then you fix it back -- you can call Leeladhar, you can do perfect plastic surgery -- but still life will not appear. Hence the scientist cannot even say that life is a by-product, that consciousness is a by-product. He will still have to prove both.

Karl Marx said that life and consciousness are both by-products. But he is not being logical, he is being simply a fanatic materialist. It is so clear. A by-product is something which arises out of a certain mixture; it will always arise whenever the mixture is made, it will always disappear whenever the mixture is taken away. That is not the case about life.

The second problem in the dilemma is that the scientist has to deny himself. The moment he denies being and says the world consists only of matter -- that is, only of things -- then who is he? He is a thing.

This is very strange: a few "things" are researching, finding great truths -- dangerous, fatal, decisive -- and other things are doing nothing. If we are all things, then perhaps while you are sleeping, your chair is trying to experiment upon you, looking into you, trying to find out what kind of thing this is. And the chairs must be publishing periodicals, research papers, getting PhDs, BScs .... But it is strange that only men, not even animals, are scientists. Animals have life but they are not consciously alive; hence they simply go on living a biological program.

Man is the only living organism on the earth who has a totally new quality -- consciousness. The walls in this room are not conscious of you. They are not conscious of themselves either. They don't know they exist, they don't know that anybody else exists. Man is very special; he knows others exist, he knows he exists.

The scientist has to deny the greatest prerogative of man. He has to say that he is also a thing among things. Strange! Scientists also when they are not scientists -- because nobody can be a scientist twenty-four hours a day. It is not like religion. A person cannot be religious for a few hours in a day, or a few hours in a week. Either he is religious or he is not.

Religiousness is overwhelming, reaches to every pore of your being; it is not a profession like being a doctor, an engineer, a scientist.

I used to stay in Calcutta in the house of the chief justice of the Supreme Court of Bengal. His wife told me, "I cannot tell anybody, but you have become so close to us that I am daring to say it to you. And my husband only listens to you. Otherwise he is twenty-four hours a day chief justice of the Supreme Court of Bengal; nobody is above him, he never listens to anybody. So it was pointless to tell anybody anyway, but I want to tell you that you have to tell him that to be a chief justice is a profession. He need not be chief justice twenty-four hours a day."

I said, "What do you mean `twenty-four hours a day'?"

She said, "I mean even in bed he is the chief justice and I am the criminal. He is ordering! He can't speak in any other way. The jargon of his court has gone into his very marrow. To the children he speaks in the same way. When he is out of the house we are all so happy. And when he comes home everybody becomes serious because the chief justice is coming: not the father, not the brother, not the husband -- no, no relationship exists with the chief justice. The chief justice is even required not to be friendly to anybody because that may affect his fairness. He is nobody's relation."

I talked to him. I said, "This is simply stupid. You are a chief justice between eleven to five in the court. It is a profession, it is not your religion. You need not be a chief justice in bed with your wife. That is ugly. And if you are doing that then *you* are the criminal. You start behaving rightly and forget all your legal jargon. Your children want you to be their father. What do *they* have to do with the chief justice? Do you know the moment you enter the house the whole house becomes sad, afraid? Do you consider it something great about you?"

He said, "Perhaps you are right. I *have* made it my religion."

Religion can only be for twenty-four hours a day, it cannot be otherwise, remember. You cannot say, "For half an hour I am not going to be religious" -- or can you? Then a Jaina for half an hour can eat meat because for half an hour he was not religious. Then a Christian, for half an hour, can kick the statue of Jesus from this corner to that corner in the room -- for half an hour he is not religious! After half an hour it will be put back on the pedestal with great honor and respect and he will kneel down and pray to it. But for half an hour ....

And everybody needs a little holiday once in a while. But in religion there is no holiday. Religion is twenty-four hours, day in, day out, year in, year out, because it is just like your breathing. But science is not a religion.

So when I have talked to a scientist when he is not a scientist -- and nobody can be a scientist twenty-four hours a day, remember, it will kill him. He cannot love his wife because love does not exist according to science; there is nothing like love. It is a very unscientific idea -- poetic, but not scientific. Love has not been analyzed, it has not been found what constitutes it, how it can be produced on a mass scale, what taste it has, what color it has, what smell it has, whether it is tangible or not.

Nothing has been found out about love scientifically. In any scientific book you cannot find love mentioned.

When I was in my matriculation year there used to be ninety-two elements, now there are one hundred and eight; that is why I say things go on changing. Ninety-two elements constituted the whole existence. I asked my teacher, "But in this whole list many things are missing."

He said, "What do you mean?"

"For example," I said, "there is no mention of love."

He said, "Are you crazy? In a science class you inquire about love? All that kind of nonsense is okay when you are reading poetry, but in a science class ...?"

I said, "Science or not, I know that you are in love."

He was very much embarrassed because I really knew -- and he knew that I knew. I had really caught him kissing a woman. And I said, "You confess; otherwise I will tell the whole class and the whole school who the woman is" -- because the woman was also a teacher in the school, and this whole thing was happening behind the scientific lab.

"In these ninety-two elements where is it mentioned? If it is not mentioned, on what grounds were you kissing that woman? So unscientific, silly. You should start teaching in a poetry class -- poetry, literature -- and behind the poetry class you can go on kissing anybody you want. But behind the science lab ...."

He said, "I am sorry, but ...."

I said, "This won't do. Say that there are ninety-three elements in life."

He said, "That I cannot say because love is not proved scientifically."

I said, "That's true, but all scientists love. Not only that, they produce children. Not only that, they get

married, they even get divorced -- and everything is unscientific! In the first place, falling in love ...."

Even a man like Albert Einstein could not resist falling in love, knowing perfectly well that love does not exist. He fell in love with a woman, who later became Frau Einstein. She was an outstanding poet but it was very difficult to converse because Einstein was so stuffed with his science, and she was so stuffed with poetry. Now, with two heads stuffed with poetry and science together there is bound to be trouble.

In the beginning she used to show him poems that she was writing, and Einstein would listen, because he had to listen. But once in a while he would raise a question which would be scientific. For example she would be comparing the face of a woman with the full moon, and he would say, "Wait. This is going too far. A woman's face, and you are comparing it to the moon? A woman's body cannot carry it, it is impossible. Secondly, what beauty do you see in the moon? No eyes, no nose, no mouth, no hair -- nothing! What do you see there that you are comparing?

"And do you know that even this light that shines from the moon is not its own, it is just a reflection. It is sun rays reflected from the moon." The moon is just as dusty as this Big Muddy Ranch. There is no light that you see; from the moon the earth also shines in the same way as the moon and looks so beautiful.

I asked Yuri Gagarin .... After he first orbited around the moon -- the first man to come so close to the moon -- he was invited for a tour, a welcome tour to India. I asked him, "What was your first idea, seeing the earth from that far away; for the first time, the first man, looking at the earth from that distance, what was your impression?"

He said, "I was simply mystified. I am a communist, I don't believe in mysticism, but I was mystified -- what can I do? The earth looked so beautiful, so glorious, with such an aura of light. And for the first time I could not think of myself as Russian, American, Indian, Chinese. For the first time, I thought only of myself as belonging to the earth: this is *my* earth. That was my first feeling: this is *my* earth. America was included."

I used to tell my friends in the university who were great scholars -- physicists, chemists, biologists, zoologists: "You all love. You all want to live. You all want to have silence, peace. You all want, deep down, to know who you are. Still, as scientists, you go on denying these things. Have you considered that you are denying yourself, that you are turning yourself into a thing?"

Science cannot go beyond things. And there is nothing wrong about it; all that is needed is that science should understand its limitations. Everything has limitations, and one should not try to prove that that which does not exist within those limitations does not exist at all. My eyes cannot hear music -- that does not mean music does not exist. My ears cannot see the light -- is that enough to prove there is no light? It simply proves the limitations of the ear.

I dropped the word "limitation" because it is humiliating. I used to say to my scientist friends in the university, "It is specialization, forget the word `limitation'. The eyes are specialized organs to see; ears, specialized organs to hear. And you will be surprised that it is the same body, consisting of the same chemicals.

"It is the same skin, the same bones, which become your ears, which become your eyes, which become your nose, which become your tongue. It is one organic unity. Ears are nothing but bones specialized for a certain purpose; your eyes are nothing but your skin specialized for a certain purpose. It is a specialization -- but a specialization certainly means you will have to leave many things outside."

Specialization means knowing more and more about less and less. You go on becoming narrower and narrower and narrower and narrower. The greatest specialist is certainly bound to be knowing much about almost nothing. The ultimate logical conclusion is knowing all about nothing. That will be the greatest specialist, one who knows all about nothing.

I have heard a story about the twenty-first century. A man enters an eye specialist's office, sits down and says, "I am feeling very much troubled."

The eye specialist says, "Before we begin -- because once we begin you will be charged -- I would like to ask which eye you are having trouble with?"

The man said, "The left eye."

The specialist said, "Then you go to the other specialist, because I specialize only in the right eye."

In fact the right eye is in itself a world so vast that sooner or later you will find that somebody specializes only on the eastern side of the right eye, somebody else on the western side of the right eye. That's how specialization goes on.

In India you go to a physician, an Indian physician; he is not a Western doctor. You need not bother about specialization because he is still practicing something which was invented five thousand years ago

when there was no specialization. And the strangest thing is that he will not ask you, "What is your trouble?" -- because in India particularly, the Indian physicians think it an insult to ask the patient, "What is your trouble?" Then what kind of expert is he?

They will take your pulse with their hand, close their eyes and *they* will say what your trouble is. And it is almost always true. They will look at your tongue, they will see your stomach. And they are almost always right, because they have been watching the pulse for five thousand years or more -- the slight changes in vibration according to each disease. Just looking at your tongue ... not at the Western tongue because from the Western tongue I don't think even an Indian physician can find out what kind of disease you are suffering from.

He will find all kinds of diseases, because in the West, for some reason, you clean everything except your tongue. It has not occurred to anyone that the tongue has to be cleaned. It is only in the East that the tongue is cleaned.

Just as toothbrushes exist, tongue cleaners exist, and only the Eastern tongue is capable of showing to the physician what the disease is. The color of the tongue, the layers of whiteness, blackness, brownness that have gathered even in spite of our cleaning show what kind of disease it is, because your tongue is connected with your stomach. It is an indicator, it goes on showing you what difficulty is there in the stomach. But if you don't clean it then of course it is a mess, you cannot figure it out.

The eastern physician ... the greater the physician, the less he will ask you. He will simply check you and will start writing the prescription. You will be puzzled that he has not even asked what disease -- he need not. Specialization for thousands of years has made him know everything about very small things: the pulse rate, its very fine differences; the tongue, its color, the stuff that gathers on the tongue. But don't call it a limitation, call it a specialization.

Science is a specialization. You cannot be a scientist twenty-four hours a day.

Religion is not a specialization.

It is a way of life.

It is a way of breathing, it is a way of walking, it is a way of sitting, it is a way of sleeping.

Religion overwhelms all your life.

A religious man sits in a different way than a non-religious man.

A religious man talks in a different way than a non-religious man.

A religious man is always at ease, at home, relaxed.

A religious man knows no tensions, no anxieties.

Naturally all his functioning has a tremendous grace, a beauty. And because it is not a specialization it can spread all over his life -- it *has* to spread.

Once Gautam Buddha's chief disciple, Ananda, asked him, "*Bhante*, many times I have awakened at different hours in the night just to see, are you in any need? You were always asleep, you were never in any need. But a problem has arisen for me that when you go to sleep you continue the whole night to sleep in exactly the same posture: the same hand underneath your head functioning as a pillow, one leg upon the other leg, resting -- always on one side, never changing sides. This is strange."

Buddha said, "This is not strange. There is no need to move. When I was unconscious I also used to toss and turn -- that was the mental turmoil affecting the body. Now if I want to change my posture I can, but there is no inner necessity. And I don't want to, I love this posture."

People have been asking me how I go on sitting with my left leg upon my right leg for hours. I can change but I don't see any need. For years I have been sitting that way and now it has become so comfortable that if I change it that will be a discomfort. In this posture I completely forget my legs; there is no need for me to remember about them. But if I want to change I can change, there is no problem in it.

Once you live consciously, every act starts taking on a different quality: the quality of relaxedness, restfulness. A religious man can be religious twenty-four hours a day. Yes, even in bed, even while making love to his wife he will be religious. His lovemaking will be of the same category as his prayer, his worship, his meditation.

Perhaps I am one of the most misunderstood men on the earth today. In my name there are more than three hundred and fifty books on all kinds of subjects; perhaps I have not left any corner of life untouched. But one book became world-famous, or world-notorious.

It is just a series of lectures on the subject FROM SEX TO SUPERCONSCIOUSNESS. It is very strange, because anybody who reads the book will be surprised ... but people believe in gossips; who wants to actually read the book? People believe the journalists. Who wants to go into anything to find out the

truth?

The book is not *for* sex; it is the only book in the whole existence against sex, but strange .... The book says that there is a way to go beyond sex, you can transcend sex -- that's the meaning of "from sex to superconsciousness." You are at the stage of sex while you should be at the stage of superconsciousness. And the route is simple: sex just has to be part of your religious life, it has to be something sacred.

Sex has to be something not obscene, not pornographic, not condemned, not repressed but immensely respected, because we are born out of it.

It is our very life source.

And to condemn the life source is to condemn everything.

Sex has to be raised higher and higher to its ultimate peak. And that ultimate peak is samadhi, superconsciousness.

But I was condemned all over the world by all the religions for preaching sex. I was amazed. I chuckled. I said to myself, "I am born in a great world, in a great time! I had never thought that the world consisted of so many idiots."

Books have been written against my book; articles in almost every language, in every newspaper, in every magazine have appeared against my book. But the fundamental of their understanding remains the same: that I am teaching sex.

I am teaching *transformation* of sex.

It is so clear. But no, these people were not interested in transformation of sex, they were interested in condemning sex. It was a good excuse. And who is going to read the book? Who is going to find out what I have really said in it?

It is so strange and unbelievable that Hindus have worshiped one great sexologist, the first in the world, Maharishi Vatsyayana, who has written a book KAMASUTRAS, which means "Aphorisms on sex." It is the first obscene and pornographic book, with ugly drawings -- it is pictorial; photography was not in existence; otherwise it would have been like PLAYBOY. Sketches ... and he propounds eighty-four postures for intercourse.

Now many idiots must have been trying them and wasting their whole life -- eighty-four postures! And a few are such that it is better if you join the gym and do some gymnastics rather than doing those postures. You will break your neck or your wife's neck. You will not believe that there is a posture -- the woman is standing on her head and the man is making love to her. And this man, Vatsyayana, is respected in India as a maharishi, as a great seer. Because he was supporting Hindu ideology, Hindus -- it was a mutual understanding -- respected him.

Because I am not supporting anybody's ideology there is no question of respecting me for anything.

And out of three hundred and fifty books, that is the only one in which I talk about sex and its transformation. What about the three hundred and forty-nine books in which I have talked about every possible problem of human growth? Nobody bothers about all those books because nobody is concerned with human growth. Everybody is concerned that man should remain retarded.

The more retarded humanity is, the more it is in the hands of the politicians, in the hands of the priests, in the hands of all kinds of vested interests. Who is interested in transforming man? They want you to be completely blind and deaf. They want you to be just a robot: efficient, not creating any trouble -- no strike, no protest, no revolution, no rebellion -- just a robot who is always ready to say "Yes, sir."

The question is significant: why has it happened that there was a time, five thousand years ago in the East, when science reached to its highest peaks -- then what happened? Why in the East was that whole project dropped?

When, in the East, science was at its peak the West was just barbarous. Even today Ashoka's pillar which was made to honor Gautam Buddha .... It was made two thousand years ago, and scientists have not been able to find how it was made, because to make that high a pillar of solid metal .... It has been standing in the rain -- for two thousand years -- in the summer, in the winter -- and has not gathered any trace of the years: it is without any stain. Stainless steel is a modern phenomenon; it was not possible then -- but the pillar is there.

In Egypt, the pyramids have such huge stones on the top that we don't have cranes even today to take all those huge stones to that height. And they were put there three thousand years ago. Something must have existed, something better than our cranes.

Five thousand years ago, in India, there happened a war which must have been something like the third world war, if it happens. Millions of people died and the weapons that were used -- their description is

clear-cut in the scriptures -- seem to be nuclear. They were not ordinary weapons.

What happened to this science? Why has it simply disappeared?

In Mexico there are triangles made on the earth so big, so vast, that you cannot see them. Wherever you are standing you will see only one line. If you are standing at the corner you will see two lines meeting, but you cannot see the whole triangle. The only way to see the whole triangle is from an airplane, there is no other way. Every way has been tried to see them but the only way is from an airplane. You cannot see it unless you are flying over it, it is so huge. It is geometrically accurate -- and it is almost four thousand years old!

Why did the people create that? For what purpose? It cannot be of any use to "primitive" people -- a triangle so vast and so accurate -- unless it was a signal to flying machines, just the way you have lights and signals for airplanes in our airport. And just by the side of these triangles .... These triangles have been found in many places, not in just one; one may have been accidental, may have been natural, but in *many* places .... Just by the side of the triangle there is the runway. A runway for what purpose?

Those people had no use of a runway; unless an airplane was descending or taking off, those runways are useless. And those runways have been measured and it has been found that that length is absolutely necessary only if a flying machine is being used.

But what happened to all these scientific developments? It is significant to understand that it was a conscious decision to drop all scientific development because it was going against life. It was going against consciousness, it was going against humanity, it was going against nature.

It was a conscious decision after the Mahabharat war in India, five thousand years ago, that these arenas of science should be closed -- because science is not a value in itself. Unless it serves life, unless it makes you more enriched, there is no need for so many human beings and so many geniuses to be involved in it.

It was a conscious decision. But who can make this conscious decision? That's why I have been telling you again and again that humanity can be saved only if there are enough conscious people in the world, people who are not Christians, not Hindus, not Americans, not Russians, who are simply conscious, and can create a climate of consciousness around the earth and an awareness that science should be subservient to human values.

Man is not the servant of science, but the master.

And human values should decide whether a certain scientific project is worth going into or not.

For example, when Albert Einstein wrote the letter to President Roosevelt about making the atom bomb, if President Roosevelt had any consciousness of human values he would have refused, knowing that this plaything, this atom bomb, could become the ultimate danger to humanity that it has become. Neither Roosevelt nor Albert Einstein had that consciousness.

Albert Einstein certainly repented later on when Hiroshima and Nagasaki in Japan were burned through atomic explosions. Within seconds hundreds of thousands of people simply evaporated. It was a shock to Albert Einstein because it was his letter that triggered the whole process; he was responsible. Roosevelt was no longer the president, the president was Truman, and you cannot find ... strange, you cannot find a more *untrue* man, but names are strange -- just the opposite.

When Truman was asked the next morning, "Could you sleep? -- because Hiroshima and Nagasaki have been burning. One hundred thousand people in Nagasaki, one hundred and twenty thousand people in Hiroshima have died. Could you sleep? -- because it was your decision to drop the bomb."

He said, "I slept the best I have ever slept, because so many worries had been there, but in my dropping that bomb, all the worries finished. I slept beautifully." Can you say this man has any awareness of what he is saying, what he is doing?

The man who dropped the atom bombs on Hiroshima and Nagasaki, the pilot, was asked the next day, "What is your reaction?"

He said, "What reaction? I simply followed the orders; I had nothing to do with it. I was ordered to drop the bombs, I dropped the bombs. That's my profession, I am paid for it. Those who have given the order should have some responsibility or not -- that is their business -- but I don't have anything to do with it." Now, can you say this man is even a human being? Could he not say that, "I am not going to follow this order. Two hundred and twenty thousand people are going to be killed! It is better you shoot me; I am not going to follow this order"?

This is what I call religious disobedience. And this man would have become, in my eyes at least, the beginning of a new humanity.

But the idiot said, "I simply followed the order."

I am not saying don't follow orders. I am saying, before following orders at least think twice about what the order is.

Science is not the ultimate value, it is a means.

The scientist is an expert -- specialized, limited:

He goes on knowing more and more about less and less.

The religious person is just the opposite:

He goes on knowing less and less about more and more. A day comes when he knows nothing about everything. I am in that position.

I know nothing about everything.

That is why I can speak about everything without bothering whether it is so or not. I am an ignorant man so there is no need to be worried.

Religion has values.

I have told you science is concerned with objects, things.

Religion is concerned with beings, consciousness, awareness.

Unless religion has the upper hand, science is going to destroy everything, for the simple reason that the scientist has no bird's-eye view of the whole. Of course the bird's-eye view cannot be called the expert's-eye view.

The bird flying high in the sky can see everything, but you cannot say that the man who is a biologist working on the earth, finding more and more about biology, sees more than the bird. The bird knows nothing, but the bird sees everything that is there. The bird's vision is vast. The scientist's vision is very narrow; naturally he cannot see beyond it.

Now, there is one scientist, Delgado, who has invented electrodes which can be planted in your head. You will not know -- once the electrode is inside your skull you will never know that there is anything there, because inside your skull there is no sensitivity. Even a stone can be put there, you will never know about it. That electrode in your head can be controlled from anywhere, from distant control systems, remote control.

You may be going to your home and from a thousand miles away Delgado can dictate to you, "Don't go, come back!" And you will immediately turn about and start moving back. Of course you will find some excuse why you are doing it, not knowing that you are *not* doing it, you have been forced to do it. But man is such an egoist, he cannot accept such a thing. He will find some excuse, something or other. He will remember something that he has forgotten that has to be done first, he has to run back.

Now, Delgado is proposing -- again, like Albert Einstein, to all the politicians of the world -- "If you want humanity to behave rightly then put electrodes in their heads."

For example, he says there is no need for a criminal to be kept for thirty or fifty years in a jail. Fix an electrode -- it is just a five-minute operation. Put him under anesthesia, and within five minutes the electrode will be inside his skull and he will never know about it. And you have the remote control; you can always tell him what to do, what not to do.

If he is a murderer you can program him not to murder again. If he is a thief, you can program him not to steal again. What is the point of putting these people in jail for fifty years when just a simple electrode can do the work? Sensible ... the suggestion is perfectly sensible, but Delgado is a scientist: he knows more and more about only the electrode; he has no conception of any of its other implications.

In Russia, what will they do? An electrode will be put in every child's mind the moment he is born. In Russia, no child is allowed to be born in a house, the child has to be born in the hospital. And that is the best time; the skull is not hard, the operation is very simple. You just push the electrode in and the child will never know for his whole life. He cannot disobey the communist party, he cannot disobey the state, he cannot disobey DAS KAPITAL. He cannot do anything that you don't want him to do, he will do only whatever you want.

You can have in the Kremlin a central remote-control system for two hundred million people. You just push one button and they will all be ready to fight, to give their life -- for any purpose.

And this is not going to happen only in Russia -- because this is the problem: if it happens in Russia it is bound to happen in America on a wider scale, a bigger scale, because America cannot be number two. If Russians orbit around the moon, then Americans have to step on the moon. If they put in an electrode, America is going to put in two electrodes -- in case one fails. Why take chances? But Delgado is not aware of all these implications.

In the East, science came to a point where it was clear that it would destroy ecology, it would destroy

man's dignity, it might destroy the whole planet; it was better to shut it down. That is why in the East almost everything that you know of has been invented but stopped because there were superior beings available, enlightened people available who could be asked whether this line would be right.

If Delgado asks me, I will say, "You are wasting your genius and you are wasting it in such a dangerous project, one which can destroy the whole of humanity, one which is worse than nuclear weapons." It is better to kill the whole of humanity than to put electrodes in human minds and make them slaves.

Only through deep meditation, silence, compassion, love, intelligence, will you be able to direct science.

In the West, science right now is going wild. It is time, there is still time -- not much of course, but still time to put a stop, a full stop, and move scientific research into helping human growth: to make man more loving, more caring, more alive; to give him something to sing and dance about; to make him celebrate, so that this whole earth becomes a rejoicing.

From Darkness to Light

Chapter #18
Chapter title: Meditation: the door from slavery to freedom

18 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
MODERN SCIENCE HAS DISCOVERED A NUMBER OF LAWS SUCH AS THE LAW OF GRAVITY, WHICH DESCRIBE THE BEHAVIOR OF THE MATERIAL WORLD. DOES THE SCIENCE OF THE INNER SOUL ALSO HAVE LAWS WHICH APPLY TO CONSCIOUSNESS AND BEING?

It is one of the most fundamental differences between the outer and the inner.
The outer is ruled by laws:
The inner is just freedom.

Consciousness knows no laws. It is matter that needs laws. Without laws, the material existence is impossible. And in the same way, with laws, the world of consciousness is impossible.

Consciousness can exist only in absolute freedom, with no limits, with no conditions, with no laws.

Matter will immediately fall apart without laws, for the simple reason that it has no individuality. It has no center of being which can hold it together if there are no laws. Matter is without a center, or in other words, without a self. Just because there is no center in it, it cannot remain together unless it is surrounded by all kinds of laws, conditions, rules.

Science goes on discovering laws because it deals only with dead matter. It has not yet come to encounter consciousness. Perhaps the very existence of consciousness is beyond its scope. It can discover laws, it cannot discover freedom.

Laws create a certain slavery. Matter exists in slavery. Hydrogen and oxygen meeting in a certain proportion make water; H2O is their formula, no freedom, it cannot be H3O. Hydrogen cannot say, "I am bored always being H2; just for a change, today I am going to be H3.

The material existence is absolutely mechanical. There is no freedom, there cannot be, because there is no one to be free. Freedom needs consciousness; its first requirement is consciousness. There is no

consciousness in hydrogen, no consciousness in oxygen; they simply follow a routine eternally. That routine we call a law because we cannot find any exception to it.

What is a law? -- a certain way of behavior without any exception. The moment you find the exception, the law has to be dropped; it is not a law, you have to find out more, you have to go deeper. The exception is not allowed in the objective world. And in the subjective world there are *only* exceptions. Each individual is an exception.

You cannot find laws, in the inner world, like gravitation. You throw a stone up; it goes to a certain height which is determined by how much force you have put into throwing it. When that force is exhausted that stone starts falling according to the force of gravitation. The stone has no decisiveness of its own. It cannot say, "Today I am not going to fall downward," or, "Today is a holiday." There is no holiday -- the stone has to fall downward.

I am reminded of a very beautiful Sufi story. A Sufi mystic who was very much loved by people yet very much feared too .... That was a strange combination: they loved him for his unique beauty, compassion -- everything in that man had a grace -- but they feared him also, because he was unpredictable. He might do anything unexpectedly, things which are not supposed to be done by a mystic saint. He was a little crazy.

As far as I am concerned it is impossible to be a saint and not be crazy. I am saying it is impossible to be a saint and sane in the eyes of the world. If the world thinks you are sane, that is simply a proof that you are still part of this world. You still follow the same arithmetic, the same logic, the same reason -- that's why people think you sane. But a saint has fallen out of the mob. He is no longer part of any society, any culture, any religion.

He is spontaneous; that is his danger. For example, a Christian saint is supposed, when you slap him on one cheek, to give you the other cheek. Anybody doing that is certainly not a saint. He is simply following a rule. He is a follower, a blind follower -- but he is a Christian saint.

When you slap a real saint then it is absolutely unpredictable what is going to happen. He may slap you twice. He may slap you on both the cheeks together. Or he may simply have a good laugh and go on his way without turning the other cheek. He is not following any creed, any dogma, any principle. He is acting in the moment, so whatever happens spontaneously is his way.

About spontaneity you cannot be predictable.

And this is the most fearful thing in the world. People want you to be predictable. That's why you are so much afraid of strangers. You don't know them, they may do something that you don't want to be done.

This Sufi mystic was loved; he was lovable, he deserved it . But he was feared also because he was well known for his strange behavior.

He was staying in a disciple's house, and knowing his craziness they made arrangements for him to sleep in the basement -- because in the night he may start doing something, may create a nuisance for the neighbors, for them. The basement was good: even if he started doing something nobody would even come to know of it, it was an underground basement. And they locked it so he could not come out in the night. But in the middle of the night they suddenly heard great laughter coming from the roof! They rushed up and saw the mystic lying on the roof laughing. They said, "How did you manage to get up here?"

He said, "I simply started falling upwards. I don't know how ... that's why I am laughing, because you poor guys had made so many arrangements, you had even put on a big lock. And it was perfectly okay -- but then I started falling upwards! I am laughing at this whole thing."

This may be just a story but it has something significant to say to you; a saint *can* fall upwards.

Don't think in terms of objective facts. The story does not belong to objective reality. It is saying something about the freedom of consciousness, where gravitation does not work. It is simply saying that there is a world in you which is beyond this world in which you are living, a world within this world: a world of freedom in the midst of a world full of laws without exceptions.

The spiritual man is bound to be a free man.

He lives in freedom, he dies in freedom.

You cannot take his freedom away, there is no way. You can kill his body, but you cannot even touch his soul.

Science cannot accept this for the simple reason that science means laws. And if you accept an exception then the whole law loses meaning. According to the scientific attitude, everything in existence is bound by laws. And if you want to do something in the world, all that you have to do is to find out the law. Once you have got the law then you can do everything with matter. Just follow the law; matter cannot go against the law.

For this simple reason science has always denied, for these three hundred years, that there is any soul in man. To accept the soul is to accept that something is there which transcends all laws. That is very destructive to the scientific attitude. The whole palace of science collapses.

A single religious man is enough to destroy the whole scientific edifice. Hence, either the religious person has to be destroyed before his presence becomes dangerous to science itself, or he has to be ignored -- so much so that it is as if he does not exist at all. But whatever you do it is an existential reality that consciousness exists, and exists without any laws.

Meditation is only a door to take you from the world of slavery to the world of freedom.

The languages of both the worlds are going to be contradictory to each other, but as far as I am concerned there is no need for any conflict. All that is needed is a little wider mind, just wide enough to accept that there are many dimensions in existence. The dimension in which you are working is not the only one. There are many other dimensions in which things exist in a different way. It does not destroy your dimension, it simply shows the richness of existence.

Everybody here is trying to make existence poor. The scientists are trying to make it poor by saying that it is only matter and nothing else. The religious people are trying to do the same by saying it is only God, nothing else; only the soul, nothing else. These people who are trying to prove that existence is only one-dimensional are wrong. Why make existence so poor? It is multi-dimensional. One thing may be true in one dimension, and may not be at all applicable in another dimension. One thing may be right in one dimension, may become wrong in another dimension.

But science is too much ruled by one mind: Aristotle. This one man for two thousand years has been dictating everything in the world of science: the laws, the logic that he wrote two thousand years ago continue to be applied. Anything against Aristotle is simply unacceptable. No man in the whole history of humanity has dominated so much. A single man -- and he created the whole system of logic, and science goes on following his logic.

He himself is not very logical. Looking into his books you can find so many flaws, even according to *his* logic; it is not a scientific mind who is writing it. And in his personal life he was absolutely illogical.

He writes in one of his treatises, "Women have fewer teeth than men." He had two wives, not only one. It is not a scientific mind who is writing it. He could have said to Mrs. Aristotle One, or Mrs. Aristotle Two, "Please just open your mouth." And it is not such a big thing just to count the teeth. In fact there is no need even to tell women to open their mouth; you always have to say, "Shut up!" You can always count their teeth without saying anything! Just a little alertness is needed.

Or, if he was so afraid and henpecked, in the night he could have managed it; when one of the Mrs.'s was snoring he could have counted. But my feeling is that he never tried. He simply accepted the view prevalent among the masses for thousands of years, that the woman has to have everything less than the man, naturally. It is a logical corollary that if the man has thirty-two teeth then the woman must have no more than thirty-one. She can't be allowed to have thirty-two.

This is not logic, this is superstition. And this man has been dominating the whole world of science for two thousand years. Only just now, within these fifty years, have a few scientists started feeling a little uneasy with Aristotle because they have come very close to a few things in existence which don't follow Aristotle's law.

For the first time when it was found that nature goes on its own way -- it has its own laws, it has no obligation to follow Aristotle -- it was such a shock that even though people had discovered things which went against Aristotle, they were not courageous enough to publish them. People kept those discoveries for years without telling anybody, because how could anything go against Aristotle? He had put logic so tightly together ....

For example, A can only be A. It cannot be B. Now this is a simple logical formulation: A is A and can never be B. But in the East twenty-five centuries ago we also had discovered many systems of logic, not just one; that is significant. The West knows only one system of logic, that of Aristotle. The East knows many logical systems developed by different people, very contradictory to each other but in themselves very logical. According to their own logic they are absolutely logical. According to somebody else's logic of course they are not.

The fact that in the East there are many systems of logic symbolizes one thing: whatever man creates is going to be a very small fraction of reality. It may represent a fraction of reality, but it cannot represent the whole reality.

Hence Buddha ... if Aristotle and Buddha had met, it would have been really something just fantastic,

because Aristotle says A is always A and can never be B. But Buddha has a fourfold logic: he says A is A, A sometimes is B, A and B sometimes are both together -- so much so that it is difficult to decide which is A and which is B; and sometimes A and B both are absent -- still, their absence is *their* absence. He calls it fourfold logic. And if you look at existence you will find Buddha a better logician than Aristotle.

In those fifty years science has come closer to fourfold logic than Aristotle's onefold logic. Now there is non-Aristotelian logic, which is absolutely contradictory to Aristotle; still, it works. Just as Aristotle's logic works in a certain fragmentary reality, the non-Aristotelian logic also works in the same way in some other part of reality.

Euclid's geometry works for one fraction of reality, non-Euclidean geometry works for another fraction of reality. But there are still more parts or reality to be discovered. Buddha had a fourfold logic, Mahavira goes a little further; he has a sevenfold logic. And it is almost impossible to think that there can be more dimensions than seven. He has managed every possibility in that sevenfold logic.

If you ask Mahavira about God his answer will be sevenfold. Of course you will not get any answer. You wanted an Aristotelian answer, yes or no. Mahavira says yes, God is. Then, he says, wait; don't run away with that statement, it is only the beginning. The second statement is: God is not. But don't be in a hurry. The third statement is: God is both -- is and is not; and the fourth statement is: God neither is nor is not. The fifth statement is: God is indescribable. And the sixth is: God is, and is indescribable. And the seventh is: God is not, and is indescribable.

You cannot get anything out of it, you will think this man is crazy. If you had come confused, you will return worse. At least you were only puzzled abut two things: whether God is or God is not. Now there are seven openings. But modern science is coming very close to such openings. Physicists, digging deeper, have reached into matter they have found very strange .... They had never expected that they would find something in the deepest core of matter which would defy all their logic, all their laws. First they tried somehow to manipulate matter according to their logic -- but you cannot manipulate reality.

Finally, Albert Einstein had to say that whatever reality is, whether it goes against our laws and logic does not matter. We will have to say good-bye to our laws and logic and listen to reality. We cannot force reality to follow our laws and logic. But reality has logic and laws of its own. It is not freedom.

Aristotle's logic helped, at least on the surface; as far as the waves on the surface were concerned, he was perfectly right. But as you start diving deeper into reality, more and more new facts start emerging. Aristotle is already abandoned, and Euclid is no longer part of modern science. But that does not mean that science has come to feel that matter is free; it simply means that matter has its own laws.

Up to now what we were doing was, we were trying to put our laws over matter. On the surface it appeared okay, because our instruments were not fine enough to detect the differences between reality and out laws, so we were able to enforce laws over matter.

For example, the question raises something about the law of gravitation. It used to be a law; it is no longer. It used to be a law according to Newtonian logic. Because things fall downwards, naturally it was assumed that there must be a force, a magnetism in the earth, which pulls those things downwards.

They say it is not the earth that pulls them downward, it is the universe that forces them downwards. These are the two sides: either they are pulled downwards, or they are pushed. It is almost as if you enter an office door; on one side is written "pull" and on the other is written "push." If it is written "push" and you go on pulling, the door is not going to open. It is the same door, but it has two sides. Gravitation is only one side of the story. The other side of the story has now got a name, the law of levitation. Things can be pulled up, just as they can be pushed down.

Your rockets have gone to the moon. Now we know that the law of gravitation functions up to two hundred miles. After the rocket passes the two-hundred-mile boundary, the law of gravitation simply disappears. Then something else starts working, perhaps the law of levitation -- the rocket is being pulled, not pushed down.

All these years this has been the only problem: how to cross the boundary of the gravitational field? Those two hundred miles are the only problem. You have to go so fast, faster than the law of gravitation can pull you down, so that before it catches you, you are out of the field of gravitation. Once you are out, the earth is absolutely impotent, it cannot do anything to you. And once you are out of the gravitational field, even in your rocket gravitation no longer functions.

So you cannot sit in a rocket without a belt; the moment you open the belt you start floating up. In a rocket you can fly, inside, from one corner to another corner. You can go out of the rocket -- people have gone out of the rocket; there is no danger because there is nothing to pull them. They just have to keep a

certain mechanism with them because the rocket itself has no gravitation to pull them towards the rocket. So they have a certain mechanism that helps them to move back towards the rocket; otherwise they would be lost into the eternal universe.

They become weightless, because weight is nothing but gravitation. If you are on the moon, it is as if your weight is one eighth of what it is here. If you are eight hundred pounds, on the moon it will be like only a hundred pounds. If here you can jump ten feet, on the moon you can jump eighty feet.

If someday people start living on the moon, it is going to be really difficult. People can simply jump into your house; you may be living on the third story of a building, but from the road they can jump directly, inside your house -- there is no need for a lift. Games like football and volleyball become impossible, because the same hit will take the ball eight times higher or longer. You will need eight times bigger stadiums, eight times bigger playing grounds, because the moon is very small compared to the earth, it has very little force.

Because of the moon this has become something important to think about: there may be planets which don't have any gravitation. You cannot land on those planets unless you have certain mechanical devices to land. The planet itself won't support you in any way. Even walking on the moon is very difficult. You need very heavy boots so that you can keep yourself on the ground; otherwise you will go eight times higher each time you take your step. You will be flying in the air.

As science goes deeper into different specializations, new facts go on emerging, old laws go on changing. Only one thing remains certain: the old law has to be dropped because a new law has to be adopted. But one thing you cannot drop, and that is, you cannot accept any exceptions: that is true in the new law also -- no exceptions.

However subtle physics has become, its laws are still without exceptions. And I don't see any possibility that science can come across anything which will be freedom. There will always be laws without any exception: new laws, different laws: more complex, more difficult to understand, more difficult to figure out. But one thing remains constant -- that there is no exception anywhere.

It is true about the inner world, too, that one thing remains certain -- there, *everything* is exceptional. Religious people have not been able to understand this.

In India ... religion has gone deeper in that country than anywhere else. Just as for science you have to look towards the West, for religion you have to look towards the East. And the East means simply India and nothing more, because all other Eastern countries have only borrowed from India; the originals are in India.

I was speaking in all kinds of religious communities in India, and I discovered one thing: that they don't have any idea that the inner world is the world of freedom. They used to ask me, "You speak about Buddha, Krishna, Mohammed, Mahavira, Jesus, in the same way? They are not similar; they all cannot be right." Why can't they all be right?

For the Jaina, Mahavira is right, that is their criterion; anybody who is *not* like Mahavira has certainly not reached to the same state of consciousness. To the Buddhist, Buddha is the criterion. To the Christian, Jesus is the criterion. They are all living in the same fallacy -- that in the religious world there are criteria, laws, certain patterns; and that when you reach to a certain stage of consciousness you start manifesting the same things. Neither time matters, nor space.

Now the Jaina cannot accept the idea that Jesus can drink alcohol; that is impossible for the Jaina. At the stage of consciousness of a Mahavira, how can one drink alcohol, or eat meat? They cannot accept that in that state one can do anything. In fact, *only* in that state can one do anything because it is a state of freedom. To *you* it is alcohol, to you it is a drug and it makes you unconscious. But in that state of consciousness it is just water, it does not make you unconscious. So what you choose in that consciousness is totally free.

Jesus chooses to drink, feels no problem about it ... perhaps thinks it is good because it keeps you closer to people. Mahavira becomes too distant -- so far away, sitting on the top of Everest; and you are there, deep down in the dark valley. The distance is so much, communication is not possible. But that is his decision. He enjoys that sunlit peak -- he does not bother to communicate. If *you* want to communicate you have to climb the whole mountain and come to him. The well is not going to the thirsty, the thirsty has to come to the well; that's his freedom.

Jesus decides differently. He is not afraid of drinking alcohol. Why should he be afraid? -- because it makes no difference to him whether he drinks water or he drinks alcohol. It is all the same -- his consciousness remains beyond, just a witness. But it helps him to come close to those people who will be left far behind if he stops drinking, if he stops eating meat.

It makes no difference to Jesus because he knows that the soul is immortal, you cannot kill it -- so where

is the question of violence or non-violence? The question of violence or non-violence arises only if the soul of man can be killed. But the soul cannot be killed. There is no question of violence and non-violence for Jesus. He simply wants to live a common human life with human beings, just like them -- not become a faraway saint. That's *his* decision.

Mahavira decides differently, and I don't think there is anything wrong in it. Mahavira said to his disciples, "When you reach the ultimate state of *samadhi* remember to keep a distance from the ordinary masses" -- Why? -- "because if you don't keep a distance you will never be able to influence them, impress them. You will never be able to give them a thirst for something that they know nothing of but can see in your eyes. Don't mix with them: remain distant like a star shining far above showing the way."

He must have been aware that people in that state of consciousness can choose to mix.

In Japan there was great saint, Hotei. He is known as the laughing saint. He lived a very strange life, not like a saint at all. He used to carry a big bag on his shoulder full of things -- sweets, toys -- for children. He would pass through the village and children would gather and Hotei would distribute whatever he had in his bag. Then he would beg from the shopkeepers, "Fill my bag again because in the next village children will be waiting for me."

His whole life he was doing only that. When he was dying he was asked, "Hotei, you have achieved .... You could have communicated to people."

He said, "I have been -- but I decided to communicate with the uncorrupted, the children. Why bother about the corrupted? Somebody else who is better than me will take care of them. I am a simple man, I can deal only with children. I cannot argue. I can distribute sweets, I can distribute toys. I cannot give doctrines and dogmas and theologies. That is not my business. And I have done my work, I am perfectly satisfied. I have sown the seeds; they will grow in their own time."

And it is said that each village through which Hotei had passed -- after his death, in all those villages saints started springing up. Those small children were now becoming mature, young people. Hotei had not said anything to them, but he must have infected them in some way. He was contagious, and children are most impressionable. But it all depends, in that state; nobody can tell you to become a Hotei, and if you try to, it won't be the real thing.

It has been asked of me again and again, "Neither Mahavira, nor Buddha, nor Krishna, served the poor, opened hospitals, schools. Christian saints serve the poor, the sick, the orphans, the old. Who is religious?" The ordinary mind will think certainly the person who is serving the poor, the old, the sick, is religious. It is not so easy to decide: Jesus cures the sick; Mahavira never cured anybody.

There is a story about Gautam Buddha: a woman's only son died -- her husband had died already, she was a widow. And in India, to be a widow is to be really in hell. In the West the widow again becomes Miss. In India it is not possible; once you have missed, you have missed, you cannot become Miss again.

So that child was her only hope, she was living for him; and the child died. She went mad: she was carrying the dead child all over the town asking, "Help me! Somehow bring my child back to life!"

A man on the way suggested, "We are ordinary people, we cannot do such miracles. But Buddha is in the town, why don't you go there?" The suggestion was perfectly right.

The woman rushed. She placed the dead child at Buddha's feet, and she said, "I am a widow and this child was my only hope. You are a great saint. Your blessing will be enough to bring him to life."

Buddha said, "I will do it, but only on one condition." Jesus never asked such a thing -- condition ...? "I will do it only on one condition." The woman said, "I am ready to accept any condition. You do it."

He said, "First fulfill the condition. It is not a very big condition. Go around the town and bring from some house a few mustard seeds." The woman said, "That is not a problem at all. I have mustard seeds in my house, I can bring them right now."

Buddha said, "You have not heard the whole thing. You have to bring them from a house where nobody has ever died. Only then am I going to bring your child back to life."

The woman in despair rushed from one home to another asking for a few mustard seeds. They said, "A few mustard seeds? -- we can bring bullock carts full, but they won't be of any use because the condition is impossible to fulfill. So many people have died in our family ... and you are not going to find a house where nobody has ever died. This is just impossible. Wherever life is, death has happened -- they go together."

By the evening the woman came back. She was no longer in despair, the tears had disappeared from her eyes. She was no longer concerned about the child. She fell at Buddha's feet and asked him to initiate her on his path.

Buddha said, "What about the child?"

She said, "Everybody dies sooner or later, it doesn't matter. Now I want to know something of that which never dies."

Now this is a totally different way of working than that of Jesus. Jesus cures; the stories are that he raises the dead back to life. Perhaps that is his way, that's his uniqueness. In that way he wants people to understand that life is not just eat, drink and be merry. "There is something more to it, more mysteries. Don't waste it in just mundane things. I can show you the way of eternal life." That is his way.

But who can decide that Buddha's way is wrong? Perhaps it is more sophisticated, perhaps for more cultured people. Jesus' way may be for the uneducated, illiterate, who will believe in a miracle first; only then can they be interested in the mysterious. Buddha's audience seems to be different.

The woman seems to be of immense intelligence. The whole day, going from one house to another ... in her inner being there was a revolution happening. She was becoming aware that everybody dies, that death is the law of the outside world. "My husband has died, my child has died, tomorrow I am going to die. Every house is full of tears." And she understands why Buddha has made such an impossible condition -- in order to turn her consciousness one hundred and eighty degrees.

She does not look at the child anymore. Just that morning she had come with the child, holding the dead body, with great hope. Buddha said, "But what about the child?"

The woman said, "I am no longer concerned with anything. You have made it clear to me that death is a natural phenomenon. Now I want to know, is there something more, something deeper, greater? Something that never dies, something that is eternal? My whole concern with the child and my husband and myself has disappeared. This day has been a day of great revolution."

Now who can say who is doing right?

I don't think Lazarus, after being raised from the dead, became an enlightened person. Have you heard anything about Lazarus, what he did after he was raised? He must have done the same things that he was doing before -- the same stupidities, the same foolishnesses, the same anger, the same greed, the same lust. Nothing is mentioned about him, about what revolution he went through .... And this was such a great revolution: he had died, he had been raised back to life. What more do you want for a revolution to happen?

But I don't think anything happened. He just came back as one wakes up every day in the morning. Do you think any revolution happens every morning when you wake up? Just the same person wakes up who had gone to sleep. You slept for eight hours, Lazarus slept for four days; nothing much in it. After four days he wakes up, he looks all around and says, "What is the matter? Why are people gathered here?" But to him, nothing happens.

Buddha never did any miracle, but this woman was transformed without his doing anything. But that is the exceptional quality of every religious person, the uniqueness; hence they are incomparable. Nobody is a criterion for anybody else.

But it has been continually argued for centuries: what is the criterion to decide who is enlightened and who is not? It has not been decided yet, and will never be decided ever, for the simple reason that every enlightened person is nothing but freedom, spontaneity. He is beyond any predictions.

You cannot decide according to a formula that, yes, this man is enlightened because he has fulfilled the formula. There is no formula.

The enlightened person is known only by those who happen to fall in love with him, who somehow come close to him, become intimate with him; so intimate that something of his freedom, something of his spontaneity, something of his light starts filtering into them. Only disciples know, outsiders cannot know. That's one of the biggest troubles.

Those who came close to Buddha knew, but there were millions who never came close to him, who went on condemning him, saying he was corrupting the minds of the people. Those who came close to Mahavira knew.

But to come close to these people needs courage, it needs guts, because to come to these people, to be close to them, is almost a death.

Of course there is a resurrection but who knows ...? When you are facing death you don't know there is going to be a resurrection. You will know only when you are ready to die; not only ready to die, when you really die -- and suddenly you see a fresh new being arising in you.

It is you and still it is not you. The old you is no longer there, and a new you is there. There has been a discontinuity. You are not even continuous with your past.

This is the moment you understand that you are in close contact with someone who is enlightened.

There is no other criterion.

The reason is because the inner world follows no laws. The outer world follows laws.
Matter is slavery.
Consciousness is absolute freedom.

From Darkness to Light

Chapter #19
Chapter title: Where nothing is right and nothing is wrong

19 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
YOU HAVE SAID THAT RIGHT AND WRONG ARE DETERMINED BY EACH SOCIETY. IS THERE NO UNIVERSAL RIGHT AND WRONG?

There is no possibility of any division between right and wrong on the highest level of universal consciousnesses, for the simple reason that there are no divisions at all. It is one.

In the East, those who have attained universal consciousness are not even willing to say that it is one, because "one" implies two, three, four -- the whole infinity of numbers; one is only the beginning. Hence they have used a very strange concept. They say in universal consciousness there is not-two; it is non-dual. To avoid the implications of one they have used a negative: not-two.

The concepts of right and wrong are local, social, cultural. In every society, in different times they had to change their concepts continuously because circumstances change, climates change; then naturally, something that was right becomes wrong, something that was wrong becomes right: Let us take a few examples.

Mohammed married nine women, and he made it a rule for every Mohammedan to marry at least four women. Not to marry four was falling below the Mohammedan concept of right; marrying more was good. A strange thing it appears to us, but it was really right in Mohammed's time -- that was the proportion between men and women in Arabia: four women, one man. The reason for this strange proportion was because men were continually fighting and killing each other, and it was thought unmanly to kill a woman. So women were surviving and men were dying.

When in a society there are four women to one man there is bound to be trouble, great trouble: only one woman is going to get a husband. The other three women are going to sabotage the marriage in every possible way. They will become prostitutes, and there will be so much jealousy and so much conflict .... To avoid this, Mohammed made a moral rule -- but it is applicable only in that circumstance.

Now, Mohammedans marrying several wives in other countries are simply stupid, because circumstances have changed. Now even in Arabia the proportion is equal: one man to one woman. It seems that once a certain rule is accepted, people become so much addicted to it they completely forget in what circumstance the rule was made.

It was perfectly okay in Mahavira's time in India to allow millions of sannyasins to be celibate. It was something not only moral but, they thought, spiritual too. But if you look into the mechanism of the concept it becomes very clear.

In Mahavira's time women were fewer, men were more. The reason was that many tribes in India in those days used to kill girls when they were born, just to avoid the trouble of raising them and then getting them married. It was such a trouble, because girls could be married only if you gave enough money, land with the girl to the man whom she was going to marry -- unless the girl was exceptionally beautiful, which was rarely the case. And people were so poor, they could not afford to have one dozen girls. It was simply impossible for them to manage.

You cannot blame them for killing the girls. It was better than leaving them beggars on the streets, or having them become prostitutes. It was better, but then the problem arose that there were fewer women, more men; hence celibacy was not objected to -- on the contrary, it was praised. But if you look into it, there was nothing spiritual in it, nothing moral in it; it was simply certain circumstances ....

They wanted many men to remain unmarried. How to manage it? Unless you give celibacy a certain prestige, a higher status than marriage; unless you put it on a holier pedestal, it is impossible for people to remain unmarried. You can't just say to them, "Women are fewer, men are more; simply look at the figures and remain unmarried. Just do a little service to society."

You cannot hope that people will be ready to do such a service to society. No, you have to give them some incentive; celibacy was given an incentive. Only the celibate ones would reach heaven. The married people were worldly, ordinary; the celibate ones were other-worldly, spiritual. They were respected, given great honor, worshipped almost like gods.

That continues even today, although the situation has changed. Now in India the proportion is exactly the same. If you allow nature, if you don't interfere with nature, nature always goes on keeping its balance in every way; it never loses balance. Balance is something very fundamental to existence -- in every dimension.

When one hundred girls are born, there are one hundred and ten boys born at the same time, because boys are not so strong as far as resistance against sickness is concerned. Girls are stronger, not in a muscular way but in a very different way. They are more resistant to sickness, to disease, to death.

All over the world it is the same proportion, one hundred and ten boys to one hundred girls, because one hundred girls are going to survive up to the marriageable age, but ten boys will go down the drain. By the time they are marriageable the balance will be regained.

You will be surprised to know that in wartime when many more men die because they go to the front, to the war, naturally the proportion of women becomes higher. But in these two world wars it has been discovered that the birthrate also changes. Nature, in a strange way, keeps the balance. In wartime and after war for a few years fewer girls are born, more boys are born. Afterwards, the balance is established again, the same proportion -- one hundred girls, one hundred and ten boys.

Celibacy was preached by Buddha, Mahavira, Shankara -- all the great teachers of India; and the reason was that it looked right and nobody objected to it because it was serving the society in a very subtle way. But today it is not true.

I said to the Jaina monks, Buddhist *bhikkhus*, and Hindu sages: "Now celibacy should not be given the same respect; now it is dangerous to go on praising celibacy, because the more you praise celibacy, the more women will remain unmarried. What are they going to do? What is going to happen to their biological instinct? You are forcing them to find some perverted way, something ugly, in the name of your celibacy."

They said, "We have never thought about celibacy in this way, that it is a social condition."

I said, "Whether you have thought about it in that way or not, all rights and all wrongs are social by-products." For example, of all the people in the world only India, a very small minority, is vegetarian, for the simple reason that if the whole world becomes vegetarian we cannot support the existing population; it is impossible. Only very small groups can become vegetarian; the majority will remain non-vegetarian, has to remain non-vegetarian.

Even the small group that becomes vegetarian has to be given great incentives. You are not doing something great, you are just eating vegetables. So what! Eat well, enjoy. I don't think that just by eating grass you are attaining some spiritual quality, that you will reach paradise just on that merit. That is not something great -- but something great is needed to make people go on eating grass their whole life.

If you simply say that it is just an aesthetic value -- that's what I say. My people are vegetarian, but not for any religious or spiritual reason. I am absolutely existential, factual. My people are vegetarian for an aesthetic reason. I cannot conceive somebody eating meat, somebody destroying life for his taste, killing millions of animals every day.

I once met a man, an African, who himself was not a cannibal -- but in Africa there are a few small

tribes of cannibals still in existence. The tribes go on becoming smaller and smaller because they go on eating their own people. They will disappear.

This man was caught by a cannibal tribe and they were going to eat him. But he happened to have so much money -- he told them, "I can give you much money if you spare me." The money was so much, those poor cannibals could not resist the temptation; they said, "Okay, we can spare you, but we cannot trust you; the money has to arrive first. Our man will go with your letter. The money has to be here and then we will release you."

So he had to stay three days with them, and while he was with them he had to eat what they were eating; he became a cannibal for three days, because that was the only food. He told me, "I have never tasted anything so delicious. Although I was feeling bad, the food was delicious." And he enquired of those people, "You eat man -- what kind of man, what age of man is most delicious?"

They said, "Small children are the best." They served him the meat of a small child. And he told me, "Although I don't want to be known as a cannibal, it is true what they said. I have tasted it." He was a rich man, had toured the world almost a dozen times, knew many languages, had many industries around the world. He said, "I have to confess that it is true. I have eaten everything that man eats around the globe, the best, but nothing is comparable to the food cannibals eat."

Now, how can you teach the cannibals not to eat man? They say, "Then you give us something better to eat." You don't have anything better to give them, so they have remained cannibals. One tribe was three thousand in number just at the beginning of this century; now they are only three hundred. They have eaten all the rest. If anybody commits a mistake it is enough; they are in search of people who are doing something wrong so they can eat them.

I have heard about a Christian missionary who was trying to change the minds of cannibals, trying to convert them to Christianity. But before you can convert them you have to meet them. So he went to meet them, but those people said, "You just go on saying whatsoever you want to -- we are preparing the place to cook you."

He said, "But I have come to convert you. Have you ever tasted Christianity?"

They said, "No -- for the first time we will be tasting! When you are cooked, for the first time we will be tasting Christianity."

Nobody has been able to convert them and have them drop this cannibalism. Just for the taste, people are eating other people, their own people. People are eating animals; that is not very different -- life *is* life. But I know that it is impossible to keep the whole population of the world on a vegetarian diet unless science helps and provides new ways, means and methods; then it is possible. But the problem is how to convince people that eating non-vegetarian foods is ugly?

People are not so sensitive to beauty, aesthetics, art; they are greedy. They can be ready if you tell them, "You will reach paradise if you drop eating this food; the food that you are eating is going to prevent you from finding eternal bliss." You have to give them something so big that their desire for taste becomes so small that just out of greed they are ready to change. That's what religions have been doing.

In India two religions have tried vegetarianism. One is Jainism, which has tried fanatically; the ultimate result was that Jainism remained a small community. The Jaina monk cannot even go outside India to teach because who is going to provide him with vegetarian food? He cannot eat anything non-vegetarian -- and the whole world is non-vegetarian. Hence Jainism remained confined to India. Only a few -- I think two or three Jaina monks, very daring people -- risked their lives and reached to Egypt.

This is the only case in the whole of history -- when three Jaina monks tried to contact the outside world. And we know about these three Jaina monks through Pythagoras, because Pythagoras was going to India through Egypt. He met these three Jaina monks in Egypt; he refers to them as Zenosophists. That seems to be a perfectly right translation for a Jaina philosopher -- Zenosophist.

It cannot be anybody else because the description was of a Jaina monk. They were nude, and they ate only vegetables and fruits. It was very difficult for them to get food every day because they had to beg -- the Jaina monk lives on begging. Sometimes some kind people would provide for them because they would say, "We cannot eat anything else." So there is only one reference in Pythagoras, that he met three Jaina monks in Egypt; otherwise Jainas have never crossed the boundaries of India, for the simple reason, who is going to provide them with food? How are they going to live?

Buddhists also taught vegetarianism, but when they crossed India's borders they all became non-vegetarian; they had to, there was no other way to survive.

A small section of Hindus, the highest class of Hindus, brahmins, are vegetarians -- but not all brahmins.

Kashmiri brahmins are non-vegetarians because they live in a community of Mohammedans: ninety-two percent Mohammedans, eight percent Hindus. It is very difficult for them to survive. They have to be in a certain harmony with the community where they are living. It is such a vast majority, and they have to depend on them for everything. If the Mohammedans simply boycott them they will die.

In Bengal the brahmins don't eat any meat, but they eat fish, because in Bengal it is difficult to survive without eating fish; fish is the main food -- fish and rice. In South India the brahmins eat fish because of the same problem: without fish the food is not enough.

So I cannot say that vegetarianism is something universally right. I am absolutely a non-fanatic person. About nothing am I fanatic. I try to see all the aspects of a thing, and I am utterly liberal, human. I don't try to make any principle more valuable than humanity itself.

Nothing is above man.

Nothing *should* be above man.

So all these concepts of right and wrong are social, climatic. For example, in Tibet .... The holy book of the Tibetans says that one bath per year is absolutely necessary. In Tibet even that is a difficult job, and many must be trying to avoid it -- even that one bath per year.

In India a person takes two baths every day, and there are people who take three baths every day; I myself used to take three baths every day. When a Tibetan monk was a guest with me, he could not believe it. He said, "You are wasting your whole life in taking baths! Morning, evening, and at night before you go to bed -- three times! In Tibet once a year is enough."

I said, "I know," because one of my friends, a professor, Doctor Rajbali Pandey, was studying translations from Sanskrit into Tibetan. He was a scholar of Tibetan and Sanskrit, so he was working on this. He went to Tibet. I told him -- he was a brahmin -- "You are going to be in trouble." And he was a very orthodox brahmin too: early in the morning, five o'clock, a cold bath; then the prayer, the religious ritual -- only then can you take a cup of tea.

He went and came back. He remained only one day in Tibet, although it took him three months coming and going because he had to travel just on horseback. Three months he traveled just to stay one day in Tibet!

I said, "What happened?"

He said, "Even one bath early in the morning, five o'clock, was such an experience that I said, it is better that I leave sooner, because I cannot go against my rules. My dying father took my promise that I would follow all the orthodox rules of my family -- that five o'clock bath is the beginning of the day, and that will kill me!"

In Tibet, people don't change their clothes for years, because there is no dust, no perspiration. The air is as clean as you can imagine. It is the highest country as far as altitude is concerned. It lives in the purest air; no contamination. It is not L.A.! So there is no need either for a bath every day. But the difficulty is that my friend insisted on continuing his idea, which was a by-product of an Indian milieu where there is so much dust and so much perspiration that it is perfectly right to have two baths -- one in the morning, one in the evening. And if you can afford it, then three.

This Tibetan guest who was staying with me would not change his clothes.

I said, "You will drive me mad! You stink. This is India, it is not Tibet."

And their clothes ... it is not just one dress, it is layers of dresses -- four, five, six, seven layers of dresses. And he wouldn't take a bath because only one bath is required by his religion. To take a bath every day was going against his religion.

I said, "Nonsense! Your religion simply says you should take one bath at least every year; it does not prohibit you from taking two baths or three baths in a year; it says nothing about it."

He said, "Because it says nothing about it, that simply means that we are not supposed to do such a thing; otherwise those sages would have said so."

I said, "Those sages never came to India! And if you want to stay with me you will have to take two baths every day; otherwise get lost!" He preferred to get lost rather than change. People take their local, geographical, social ideas spiritually, which is nonsense.

There is nothing universally right, there is nothing universally wrong. And you should be very clear about it: everything is very relative, relative to many things.

A conscious man tries to change according to the changing situations, conditions, geographies. He should live consciously, not according to fixed rules. He should live in freedom.

You are asking, *is* there something universally right and wrong?

The man who comes to know the universal, the man who becomes so awakened that he is no longer part of any geography, any body, any mind, he is just pure awareness .... In that state there is nothing right, nothing wrong.

The man of that state will also have to function on lower levels. Hungry, he will have to eat; thirsty, he will have to drink. He will have to live in some kind of society, with some kind of people. The awakened man is very adjustable, infinitely adjustable, because for him there is nothing that prevents him from adjusting. He is free from all conditions, all barriers. The only thing is for him to see what is applicable in this particular case. He does not live according to principles. Only idiots live according to principles, only unconscious people need principles.

It is just like the staff of a blind man. The blind man needs the staff just to grope his way because he does not have eyes. But when you have eyes you can drop the staff.

I have heard -- I don't know whether it is true or not, but it certainly is significant -- Jesus cured a blind man who had come with his staff. He was cured, he could see; he thanked Jesus and started going away, still carrying his staff.

Jesus said, "At least leave the staff now with me -- you have got your eyes."

The blind man said, "But without the staff it will be very difficult to find the way." He had no idea yet -- his eyes were so new, he had no idea that now the staff was not needed.

Sariputta, one of Gautam Buddha's disciples, became enlightened while Buddha was alive, and still continued to follow the old principles that were given to him before his enlightenment. Buddha had to call him and say, "Sariputta, are you mad or something? Now that you are enlightened you don't need to follow those principles which were given to you when you were unconscious; you can drop them."

But Sariputta was really a genius, of the same quality as Gautam Buddha. He said, "Master, you are right, I can drop them; but I am not dropping them, for the simple reason that there are millions of unconscious people around me. Seeing me drop them, they will all start dropping them. What about them? To me it is not a problem at all -- I am accustomed to all those principles, they are no trouble to me. I know now dropping them makes no difference; carrying them also makes no difference. It is kind of you to bring it to my notice but I was aware of it."

Buddha conceded the next morning in his discourse to his ten thousand sannyasins: "Sariputta is right. Not that I was wrong -- I was worried that after enlightenment, why was he carrying those principles that were given as a substitute for enlightenment? Now he need not carry them, he can simply drop them. He can live now in total freedom on his own. He can live spontaneously.

"So I was concerned and called him, but he has brought something significant to my notice, and I would like you all to remember that what he has said is right. He *can* drop them, but he is not dropping them out of compassion for all those who are unconscious. Seeing Sariputta dropping them they will think, `There is no problem: if Sariputta can drop them, we can drop them.'

"They don't know that Sariputta is now one of the awakened ones and they are not. So I support Sariputta and I want you to remember this: when you become enlightened, remember all those souls around you who are groping in the dark. Drop anything that is not going to harm the people around you, and with other things there is no problem for you: out of your freedom you can choose to follow them if it is going to help anybody anywhere."

Sariputta used to go to spread the word of Buddha but wherever he was, five times a day he would bow down in the direction where Buddha was dwelling and he would do his *gachchhamis*: *Buddham sharanam gachchhami* `I go to the feet of the awakened one.'

Many times he was asked, "Now you are yourself awakened, there is no need for you to go to the feet of another awakened one."

Sariputta said, "I know there is no need for me, but for you there is need. I am doing this *gachchhami* not for myself but for you. If I stop it, that will be enough excuse for you to stop. And secondly, I am awakened because of that man; without him I don't think that in this life it would have happened.

"If you ask him he will say, `I have nothing to do with it, because nobody can make anybody else awakened -- it is all Sariputta's own doing.' And he is right; he has not forced me to be awakened. But just his presence was enough to bring me out of my dreams, nightmares, my sleep. He was not doing anything."

The Master is only a catalytic agent, just like the sunrise in the morning -- the birds all around start singing. Not that the sun comes to each bird's nest and knocks on the door or presses the buzzer and says, "It is time now -- get up and sing!"

The flowers start opening, releasing their fragrance -- not that they are being told, "It is morning and you

have to do it"; the very presence of the sun is a catalytic agent. The sun is not doing anything, but millions of things are happening just by its presence.

The Master is exactly that -- a catalytic agent. He does nothing, but millions of things happen around him.

They happen because of him but are not caused by him -- and the difference is great.

Those things ... the people to whom they happen may feel gratitude, are going to feel gratitude, but the Master cannot expect gratitude from anybody. It is impossible even to think of it, because he has not done anything. He has not done it, but it has happened to you; and it has happened to you because of him.

From your side gratitude is perfectly right, but from his side to request it, to expect it, is absolutely wrong. Then he is not a Master in fact. Then what has happened to you must have happened for some other reason, you were mistaken. Yes, many times it has happened that the master was not a real Master but still the disciple became awakened.

A beautiful story is told about Marpa ... a Tibetan story. He was with his master -- who was not a Master at all, just a con man, cheating people, gullible people. Marpa was so innocent that he surrendered himself to this hocus-pocus man. His surrender was total, there was no doubt in his mind; he was just like a small child.

Within just a few days all the other disciples became very angry with Marpa. They told the master, "This man is dangerous; he seems to be a magician of some kind, because he is doing things which are not supposed to be done. He walks on water, he flies from the top of one mountain to the top of another mountain!"

The master said, "This cannot be done, this is against nature. Call Marpa."

Marpa was called and asked, "How are you doing these things? Are you a magician?"

He said, "No, I do it just by using your name. I take your name and I say, `My beloved master, let me pass over this river by walking,' and I walk! It is just the glory or your name."

The master was in great difficulty: now what to do? But a natural idea came to his mind: "If he can walk on water taking my name, I can walk, of course, without any doubt." He tried -- and drowned immediately. That man was not authentic, but what had happened to Marpa was authentic. His trust was so total -- the transformation came through trust. But naturally he misunderstood and thought that it was coming through the master.

So it has happened many times that there have been wrong masters and right disciples. Vice versa always happens: right Masters, wrong disciples! That is universal, that is not something special. But this is possible because the real thing is going to happen inside the disciple; anything can trigger it. The Master's presence triggers it.

And once you have a taste of the universal consciousness, you immediately know there is nothing right, nothing wrong. Hence it has been one of the greatest problems down the centuries -- no great Masters are similar in their life patterns.

You cannot find people more different from each other than religious Masters, because they live out of freedom, knowing nothing is wrong and nothing is right.

I am reminded of a story about Kabir. Kabir was a poor man, a great Master. His wife and his son were both in constant trouble because of this strange father, because every day in the morning devotees would come in hundreds. Kabir would sing his songs, would dance. He was not literate, he never gave any sermon, but he danced; he sang -- simple songs but of tremendous beauty, of immense depth -- and he danced. And the whole gathering sang and danced with him.

And it continued for hours. Then it would be lunchtime and then he would ask everybody, "Please don't go -- first share your poor Master's lunch." And the wife and the son were in trouble: from where to get food for so many people every day? It was difficult to manage even for the three of them.

The son was also a unique person who became in his own right one day a Master. But he was totally different from Kabir, they never agreed on any point. Kabir was so fed up with Kamal that he wrote, "Just because Kamal is born to me, my whole heritage is finished. This son cannot carry the treasures that I am going to give to him." -- because Kamal had his own ways, not agreeing on any point.

Kamal called all this singing and dancing nonsense. He said, "Just sitting silently it can happen -- why unnecessarily make so much noise and disturb the neighbors? And I don't see that for hours you have to dance. In old age ... and because of you, other people, old people, are also dancing and getting tired." He never participated in any dance, he never participated in singing. He said, "There is no need: silence is enough of a song. And sitting silently I know a far more beautiful dance than what you do here."

A point came that when, again and again they asked Kabir, "You stop requesting people to stay for lunch. We have borrowed from everybody in the town. Now nobody is ready to give us anything because they say, `How are you going to return it?' Now we don't have anything in the house; you have to stop."

Kabir said, "That is impossible, because after the dance and the song and such a beautiful rejoicing, not to offer food to people who come to my house for lunch .... No, I cannot do that. Find some way. What kind of son are you? Can't you just find some way?"

Kamal said, "Now the only way is that I become a thief."

Kabir said, "Great! Why did you never think of it before?"

This is universal consciousness. Even stealing is not wrong. Even the people who follow Kabir in India -- he has a small religion, very small -- don't mention this story. When I was speaking to his followers and I mentioned the story, the high priest whispered in my ear, "Please don't tell that story because it puts us in great trouble -- Kabir saying that stealing is a great idea."

But Kamal was really an extraordinary man. That's the meaning of the word *kamal*. *Kamal* means extra-ordinary, exceptional. He was not going to be stopped just by Kabir's outrageous saying: "Great!" He said, "Okay, tonight I go, but you will have to come with me. I will try my best -- you try to help me. At least I can bring things out of the house; you can carry them from outside the house to our place. This much you can do."

Kabir said, "Perfectly good!" So they went into a rich man's house. From the back Kamal made a hole in the wall, and Kabir was sitting outside, slowly singing his song.

Kamal said, "This is strange. You just stop that song. We are now thieves, we are not saints here."

Kabir said, "We are the same wherever we are -- it doesn't matter what you are doing. You just do your work and let me do mine. When you bring things, I will carry them. I am old; otherwise I would have come in with you." So Kamal went in. Still he carried the logic to its very end. He brought things, from the hole -- he dropped them outside and told his father, "These are the things ...."

He was half leaning out of the hole telling him, "These are the things -- you take them." At that moment the people in the house, the servants, woke up. All this was going on -- the breaking of the wall and somebody singing -- and when Kamal went inside, Kabir completely forgot where he was. He started dancing and singing so loudly that the people were awakened.

They came and they caught hold of the legs of Kamal -- because he was half inside. The story is very strange, cannot be factual. Kamal said, "Father, you take those things. I am caught -- those people are holding my legs. You have put me in enough trouble, this is the last -- goodbye! Now I am going to be finished in jail."

Kabir said, "Jail? There is no need to be finished in a jail. I have brought a knife with me."

Kamal said, "What do you mean?"

He said, "I will cut off your head and take it with me. Nobody will ever know who was the thief!"

Kamal could not believe it. He was thinking that *he* was carrying the logic to its very end -- but this old guy was carrying the logic to the very end! But Kamal was really a man of guts: he said, "Okay, cut off my head." He was still hoping that this was not going to happen, but Kabir cut off Kamal's head, and took home the head and the things that Kamal had dropped.

The poor people pulled Kamal in. They found the head missing, and they said, "Now this is a problem. Who is this man?"

One servant said, "As far as I know, I think this is Kabir's son, Kamal, and the voice that I heard which wakened me was Kabir's. He must have been outside. But this is strange that he should participate in such an act -- he is such a great sage. And his own son ... and it seems he has cut off his head and taken it away!"

This servant used to go once in a while into Kabir's congregation, the devotional meeting that used to happen every morning. He said to the rich man, "Do one thing: tomorrow morning, when Kabir and his followers go to the Ganges to take their morning bath before they start singing and dancing, just on the crossroads hang this body."

The rich man who owned the house said, "But what is this going to do?" The servant said, "You simply do this -- there is no harm," and the body was hung at the crossroad. As Kabir came dancing, singing, after the bath, Kamal immediately raised his hand and said, "Stop all this nonsense!"

That's how he was recognized as Kamal -- certainly *kamal*! And they asked Kabir, "Do you recognize him?"

He said, "Of course, because his head is in my house; I cut it off myself."

The rich man could not believe it. He said, "But you are supposed to be a saint."

Kabir said, "Not supposed to be -- I am! If I was only `supposed to be' a saint then I would not have participated in this act of stealing. And I would not have murdered my own son if I were only `supposed to be' a saint. I am *really* a saint, and at my peak of consciousness, nothing matters.

"Your money is not your money, so what is wrong in taking it away? Nothing belongs to anybody, so what is wrong in stealing? And this son was going to die sooner or later, so what is wrong in cutting off his head? Death is bound to happen. In *my* consciousness there is nothing right, nothing wrong."

The followers of Kabir deny the story. Perhaps after five hundred years I was the first man to start telling it around India, and the followers of Kabir were very angry. They said, "We knew that something like that was there but it has not been written in our records, and nobody ever repeats it because it seems to be so strange -- stealing, killing, Kabir participating in it .... What will happen to right and wrong?"

I said to them, "You have to understand that right and wrong belong to the dark valleys of life. They don't belong to the sunlit peaks of consciousness. Yes, this story is dangerous and difficult and harmful in the dark valleys, but who is insisting that you remain in the dark valleys? Come to the sunlit peaks.

"This is the message of the story: why live in a world which is divided between wrong and right? Why not move to a world of oneness, where nothing is right and nothing is wrong?"

The man of universal consciousness does not follow any principle, but whatsoever he does is right, and whatsoever he avoids is wrong. That is for those who are in the valley. They can try to figure out that what the man of pure consciousness does, that is right; and what he avoids, that is wrong.

He avoids that only for you; for him there is nothing to be avoided. It is just out of compassion that he avoids anything; otherwise for him everything is very simple, undivided, one.

I can understand your question. In your life you will be facing every moment the choice of what to do, what not to do. In the dark world where humanity lives, each moment is a moment of decision: what to do, what not to do. And the trouble is, whatever you do proves to be wrong. Whatever you do you have to repent, for the simple reason that existence is one and undivided. In your unconsciousness you divide it in two, right and wrong. Your division is arbitrary. So what you think is right you do and what you think is wrong you don't do.

But the wrong is an indivisible part of the right, so sooner or later it will take revenge. You will start feeling guilty about why you did this and not that, why you chose this and not that -- perhaps *that* was right ....

In your wavering state you are bound to think, "Perhaps that was right which I have not done." You can't be certain about your doing because you are not yet certain of your being.

Being comes first, and once being is realized, all doing is right: it does not matter what you do. But in the dark valleys of unconsciousness, doing is first -- and that is your problem.

One thing is right this moment; the next moment the same thing is not right. Then you are split continuously. Yesterday you did something thinking it was right; today you found it was not. Now it cannot be undone, it will hang over you your whole life. And don't think that if you have done the other thing, things would have been different -- no, not at all.

I have seen people who are married and are suffering and continually thinking that if they had chosen to remain unmarried, that would have been right. And I know people who have remained unmarried and are continually worried: perhaps they are missing the real joys of life -- it would have been better if they had married. People who have children are constantly harassed by the children. Those who don't have children are constantly harassed because they don't have children; they are missing something.

It seems in this world you cannot be in the right place, whatever you do. Whichever way you go you always reach the wrong spot. It looks very strange and weird but it is not, it is very mathematical. Because *you* are wrong, wherever you go, whatever you do, turns out to be wrong. You cannot do right remaining the way you are.

So my emphasis is not on action. All the religions in the world emphasize action: do the right action.

First be, and then the right action follows of its own accord.

Chapter #20
Chapter title: Don't drop -- transform!

20 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
WHY DO I CLING TO MY MISERY? WHY CAN I NOT DROP IT?

The I, the ego, is not something separate from the misery, that's why it is absolutely impossible for anyone to drop it. Who is going to drop it? They are not two, the dropper and the dropped.

The ego is nothing but a complex of all your miseries, sufferings, anxieties, anguishes, wounds; your anger, your jealousy, your hate -- they are, all together, one complex.

The problem arises because when you start feeling miserable, it is not the whole complex which is feeling miserable -- just a part, a fragment, and the remaining whole becomes your "I"; a false division is created. *you* want to drop the misery; you think yourself separate from the misery.

The same goes on happening with everything else: you feel anger -- then anger is taken as a separate thing from you. Or jealousy .... It never happens that all these things, this whole hell, you want to drop completely.

Why do you want to drop misery in the first place? -- because it is unpleasant; you would like to be joyous, blissful. But in the very liking, the very desiring of joy and bliss and happiness, you have created the misery. The desire is the cause of the misery, and the same desire is befooling you -- now you want to drop misery. You have created it. You, and only you, are responsible, and still you will go on creating more and more, even while you are thinking of dropping it.

This becomes now a new misery: "I cannot drop my misery." Do you see the game? You were miserable enough, now you want to drop it. More misery is added. You were angry, now you want to drop anger. You become even more angry because you cannot drop it. You feel trapped.

Your ego, the whole of you, consists of a thousand and one things; hence it becomes possible that you can separate yourself from one thing. Anger, jealousy, misery, hatred, you can separate, but those one thousand things that are now playing the role of being your "I" are not your "I" at all. They are part and parcel of the same complex system; they are all interrelated.

If one can be dropped, then the whole can be dropped. But because the whole is trying to drop one, you are in a mess. You cannot figure out what is happening. "I don't want to be miserable" -- still the misery continues. It continues because everything else that supports it, nourishes it, helps it, has become your "I". Every time you separate a fragment from yourself, this is going to be the case.

I cannot suggest to you how to drop it. There are not methods to drop, there is no possibility to drop. I am not saying that you are going to remain miserable forever. I am simply trying to make it emphatically clear that it is not a question of dropping; it is a question of understanding. And in the very understanding of misery, it disappears. Not that you have to drop it -- who are you?

Just try to look around, and you will find yourself nothing but a combination of a thousand and one things; the whole junk of the world is within you. And the major part of junk tries to drop a small part of junk. And they are related, they are relatives. They are one family, they cannot really be separated.

Just see: Can you separate anger from hate? Can you separate hate from love? To separate anger from hate obviously seems to be impossible, because without hate, anger is not possible. Without anger, hate is not possible.

Then try to separate hate from love. Just try to think: don't you hate the man you love also? Haven't you

been destructive in a thousand ways to the same man you love? Have you not tried to possess the man or the woman? Is possessiveness love? Can a man who loves even think of possessing? Is it not very clear that to possess someone is to reduce him from a being to a thing? There is nothing worse that you can do.

Let me repeat, there is nothing worse than this that you can do, that you are capable of: reducing a being to a thing. And that's what possession is. Only things can be possessed; beings cannot be possessed.

You can have a communion with a being.

You can share your love, your poetry, your beauty, your body, your mind.

You can share but you cannot do business.

You cannot bargain.

You cannot possess a man or a woman.

But everybody is trying to do that all over the earth.

The result is this madhouse we call the planet earth. You try to possess -- it is naturally impossible, it cannot happen in the very nature of things. Then there is misery. The more you try to possess a person, the more that person tries to become independent of you, because every person has a birthright to be free, to be himself or herself.

You are trespassing on the privacy of the person, which is the only sacred place in the whole world. Neither Israel is sacred, nor is Kashi sacred, nor is Mecca sacred. The only sacred space in the true sense is the privacy of a person -- his or her independence, the beinghood.

If you love a person you will never trespass.

You will never try to be a detective, to be a Peeping Tom, peeping into the privacy of the other person. You will respect the privacy of the other person. But just look at the so-called lovers -- husbands and wives, boyfriends and girlfriends. All they are doing, around the clock, is finding ways to trespass, to enter into the private world of the other person. They don't want the other person to have any privacy. Why?

If the person has independence, privacy, individuality, they are afraid. The person tomorrow may not love them -- because love is not something stagnant. It is a moment, it is nothing to do with permanency. It may continue for eternity, but basically love is a phenomenon of the moment. If it happens again in the next moment you are blessed. If it does not happen you should be thankful that at least it did happen before.

Remain open: perhaps it may happen again -- if not with this person, then with another person. The question is not persons, the question is of love. Love should remain flowing, it should not be stopped.

But in their stupidity people start thinking, "If this person goes out of my hands then I am going to starve my whole life without love." And he does not know that by trying to hold this person permanently in his captivity, he *will* starve. He will not get love. You cannot get love from a slave. You cannot get love from your possessions; from your chair, table, house, your furniture, you cannot get love.

You can get love only from a free agent whose uniqueness is respected by you, whose freedom is respected by you. It is out of the freedom of the other that this moment of love has happened. Don't destroy it by trying to possess, by trying to hold, by creating a legal bondage, a marriage. Let the other be free, and remain free yourself. Don't let anybody else possess you either.

To possess or to be possessed, both are ugly.

If you are possessed you lose your very soul.

Just look at husbands when they are going with their wives; do they look like individuals? I was traveling in a train; in my compartment -- it was a coupe -- there was only one woman passenger. There were only two seats and one was reserved for me. The man who was with the woman had to travel in another compartment, but at each station, if even for two minutes the train was to stop, he would come rushing just to ask her whether she needed anything, water or tea or anything to eat -- at each station.

When it went on happening for at least ten stations I could not resist the temptation. I asked the woman, "It is not good of me to ask you, but I cannot resist the temptation: How long have you been married to each other?"

She said, "For seven years."

I said, "Don't lie to me."

She was shocked when I said that. She said, "How can you say that?"

I said, "It is so apparent. I cannot conceive of a husband who has been married for seven years coming at each station to ask you ... to hold your hand for two minutes, to give you a kiss. If it is true then this must be the rarest husband in the whole of history. I cannot believe it, it is an absolute lie."

For a moment she was silent and then she said, "You are right. He is not my husband, we are not married. And we have not known each other for seven years either. Just three or four days ago we met. We

don't have any relationship yet."

I said, "Go on being this way. Don't have any relationship ever, because the moment you have a relationship this man will not come at every station. In fact if he was your husband, once he had dropped you in this compartment he would have escaped for the whole journey, because there are so many women traveling in this train -- he would not bother about you. In fact he would pray to God that somebody takes you away, or you elope with somebody, or something happens, some accident."

Husbands are praying, wives are praying, that accidents happen; "Everybody dies, but my husband never does. No accident happens to him. Every evening he is back home, the same old guy, and the same old story is repeated every day."

Lovers love only while they are not yet in a fixed relationship. As the relationship settles, love disappears. Once the relationship is fixed, instead of love, something else takes place: possessiveness.

They still go on calling it love, but you cannot deceive existence. Just by calling it love you cannot change anything.

It is now hate, not love.

It is fear, not love.

It is adjustment, not love.

It is compromise, not love.

It can be anything -- but not love.

The deeper you try to understand, the more it will become clear to you that love and hate are not two things. It is just a linguistic mistake to call them love and hate. In the future, at least in psychological treatises and books, they will not be using "and" between the two. In fact it is better to make one word, "lovehate." They are two sides of the same coin.

You want to drop hate and you want to preserve love? Now, you are asking something impossible. All these things are interconnected. Wherever there is love you will find jealousy. It is impossible to find love without jealousy surrounding it. Everybody wants to drop jealousy, but jealousy is an intrinsic part of love.

The moment you love someone, immediately you become jealous of so many things .... The woman you fall in love with is talking with someone and looking so happy; she never looks so happy with you. Now, you are twenty-four hours a day with the woman -- nobody can be twenty-four hours happy except a crazy man like me who has nothing else to do other than just to be happy. It is possible.

But a poor woman, living with a dodo twenty-four hours a day, and you both expect that she will be continuously laughing and enjoying and being a fairy .... You are expecting too much, you are being too esoteric. Be a little more real, more pragmatic; come down to earth.

And it is just because of you that she is enjoying those few moments with somebody else; you have bored her enough. And it is not going to do any harm to anybody. Let her have a little laughter -- it will be healthy for her. You should be happy because she will be back a little healthier. Perhaps for a few moments she may laugh with you too. But your jealousy ... and your jealous mind starts thinking, What is going to happen? Is she in love with that man? -- because she never looks so happy with me.

And then the struggle, the constant conflict, the nagging. And naturally it is not one-sided; the woman is even more jealous than the man. But the responsibility goes on man because he has not allowed the woman as much freedom as he had allowed himself.

Can't you see it? There are women prostitutes. For centuries they have existed -- it is said that they are the oldest profession ... perhaps. I say perhaps, because in my opinion the priests are the oldest profession. Without the priests there cannot be prostitutes. Who will call them prostitutes? Who will condemn them?

But whether the first or the second, it is really one of the oldest professions. But male prostitutes are a very recent development. Strange -- why for centuries did only women remain prostitutes? Why were there not, parallel to women, male prostitutes?

The reason is simple. Man has his world of freedom; those prostitutes are his freedom. He does not allow the woman the same freedom. Just in this decade, and that too only in very sophisticated cites like London and Tokyo, have male prostitutes appeared. This is a good symptom, because if man has the freedom to purchase love, if he has a market, a love market, then the woman should also have the right.

In the same way, in every field, man has cut the woman's freedom. In most countries, in most cultures, for most of the time, the woman was economically dependent. She is still, in ninety-nine percent of the world, dependent on man. And you can see the simple arithmetic.

When you are economically dependent you cannot be independent spiritually either. Then spiritual freedom is just talk; economically you are dependent on the man. You are continually afraid he may leave

you, he may disappear -- just like Werner Erhard, the founder of "est."

One day he disappeared from his home, leaving his wife, his children, his old parents. He not only disappeared, he changed his name. He is a Jew -- and Werner Erhard is a German name. You can see the logic; moving from being a Jew to being a German is going to the opposite pole. Nobody now will recognize him as a Jew. Have you ever heard of a Jew adopting a German name?

Now, if a husband escapes, starts a new relationship somewhere .... The woman is dependent on him economically, children are there -- how is she going to live now? In almost every culture, woman has not been allowed education because education will make her independent, at least potentially independent: if a time of difficulty comes she can stand on her own feet.

Uneducated, without any knowledge of the world, of business, how is she going to survive? The only way left for her is to be a prostitute. All that she knows is that she can sell her body. She has nothing else to sell. Naturally she was more jealous, afraid, clinging -- clinging as a creeper clings to a tree.

Without the tree the creeper will fall down on the earth. It is only with the support of the tree that the creeper can move upwards towards the sun, can open its flowers and can have the joys of the sky; otherwise it will be on the earth, trodden on by people, eaten by animals, finished. The woman has been continually compared to the creeper. She has not been allowed by any religion to be a tree. Naturally she is jealous and continually keeps an eye on the husband -- where he is going, what he is doing ....

Mulla Nasruddin was so fed up with his wife every day finding some woman's hair on his clothes, and there was no excuse: "How can you explain this hair on your coat? You must have been hugging, you must have been sleeping with some woman. The proof is here."

So one day before going into the house, Mulla Nasruddin went into a friend's house and told him to look all over his clothes. "Give me a brush so I can clean all my clothes. And today I am not going to give her any proof. These hairs ... the women are strange on both sides. On one side they leave hairs on you, on the other side they catch the hairs. That seems to be a conspiracy against man. Today I am not going ...."

So he really cleaned himself up and went home. His wife looked for the evidence, but there was no evidence. She started crying. Nasruddin said, "Now what? Why are you crying?"

She said, "My God, now you have started going with bald women. No hair! Where did you manage to find a bald woman? This is very rare."

I have seen millions of people but I have yet to see a bald woman; I have not seen one. In fact the woman's brain has not been allowed to work, how can she become bald? It is the proof, the same kind of proof. The woman's brain never uses all the nourishment, hence her hair goes on getting the nourishment. Man's mind uses the nourishment -- his hairs starve and die.

I remember a scientist's prediction that in four thousand years all boys will be born bald. They will not need to wait for forty, fifty, sixty years to become bald; they will be born bald just four thousand years from now because man will have used so much of the nourishment that the very genetic program of the boys will change. There seems to be a possibility .... Baldness in men has been growing each decade -- more and more people are getting bald earlier and earlier.

The woman is not allowed education, not allowed social mobility. The only place she can go is the temple, the church; every other area of life is closed to her. And the church, the temple, and the synagogue are all male chauvinist. They are poisoning the minds of women. They have convinced the women, "You are a somewhat lower category of human being."

In Jainism a woman cannot become enlightened directly from a woman's body. First she has to be born as a man and then she can become enlightened. I have been talking to Jaina priests and monks -- they have no argument to support this.

I was asking them, "Does enlightenment happen in the body? Has it something to do with hormones, female or male? Obviously it has nothing to do with hormones, nothing to do with the body itself. No chemistry is involved, no physics is involved, no physiology is involved. It is a question of consciousness, and consciousness is neither male nor female. Then on what grounds do you go on saying that a woman cannot become enlightened?"

But for twenty-five centuries not a single woman in the East has protested against it. Is it not strange, unbelievable? But no; the reason is, they were completely conditioned by the male chauvinist priests, and that was their only education. Whatever the priest was saying was all that they knew. They had no other way of becoming acquainted with other kinds of views.

So all their freedom is cut, the woman is enclosed in the house. Naturally she is visualizing her husband flirting here and there. She knows him perfectly well, and mostly she is right; it is not that she is just

imagining it. Her imagination is very close to reality -- that's what the husband is doing with his secretary in the office, with his students in the college.

The reason why her imagination comes close to truth is because she knows -- deep down everybody knows -- that you cannot remain interested in each other forever. Once the man knows the woman's whole geography, her whole topography; the woman knows the man and what kind of lousy lover he is ....

When they are well acquainted, one thing is certain, that both become suspicious, both become jealous. Suspicion follows jealousy. And when you are suspicious, jealous, how can you be loving? How can you even be friendly?

Husbands and wives I have never seen to be friendly. Once they may have been lovers, now they are enemies. To be friendly means to respect the other person, his privacy. But no, the moment the husband comes in the house, the first question is, "Where have you been?" But if you are respectful to a person it is none of your business where he has been; that is his business, wherever he has been. With whom have *you* been?

And the husband coming home goes on figuring out in his mind excuses, explanations of where he has been, what he has been doing. He knows those questions are going to be there. And he also knows that his wife is not going to believe his explanations. The wife knows what explanations he is going to give. It is a strange game.

But nobody is ready to stop this nonsense and just be straightforward; "We don't feel interested in each other anymore, and that is natural. Why should we feel interested in each other? We felt interested because we were unacquainted." It is always the unknown that is interesting, it is always the hidden that gives you the challenge. Once you know it, the challenge disappears.

If you are understanding, then a friendship can grow; otherwise all these things will be there -- jealousy, suspicion, doubt, a continuous fight. And then you say, "I cannot get rid of my misery."

Do you really want to get rid of your misery? Then you will have to get rid of many other things too which you don't want to get rid of, that's the trouble. If you want to get rid of misery, you will have to get rid of your idea of permanent love. You will have to get rid of the idea that you are going to be always beautiful to the person you love. The beauty disappears once you are acquainted. It is always a mirage; the farther away you are, the better.

The grass is really greener ... but don't come too close. But when you see the grass is greener, you want to graze. And then you ask how to get rid of misery because when you come close the grass is not so green. It has never been. It is not anybody's fault, it is just the way things are.

Try to understand what your misery is. And the first principle to understand is: Drop the idea of dropping, because if you are already determined to drop it, how can you understand it? You are already prejudiced, you are already against it.

First drop the idea of dropping misery, and you have taken really a great step.

Now the second thing is, try to understand what misery is. From where is it arising? Move into all its connections, find out its whole complex unity within you, and you will be surprised that it is not something separate, or separable. It is joined with a thousand and one things. And you will be shocked that all that you always wanted to drop is part of that which you have been told is the ideal, that this is what you should be.

Jesus says to love your enemy. Have you ever thought, if you don't have any hate in you, can you have love? That is not possible. All these religious teachers have been telling you things which are unnatural: "Love everybody." It is not possible. You can neither love everybody nor can you hate everybody.

If you love somebody, that means you have a choice, a liking; anybody who doesn't fit with that liking, that choice, you cannot love. You will have to decide; if you love, you will have to hate somebody; if you have friends, you will have enemies.

A man like me has no friends and no enemies. Only then can you be free of misery. But you have been told that there are good ideals which have to be saved, and there are evil things which have to be dropped; that there are divine values, and that there are evil temptations. The trouble is that they are not separate.

You will be surprised to know that the word "divine" and the word "devil" come from the same Sanskrit root, *deva*. They are not separate; devil and divine mean the same. But you have been told that they are just polar opposites and that there is a universal fight going on between God and Satan, God and evil. If that is true then it seems God is losing continually.

The devil is winning because everywhere you can see crime increasing, people becoming more and more inhuman. It does not seem that God is winning. Seventy-five percent of every country's income goes to the devil, twenty-five percent goes -- I am not saying to God: it goes to small devils. But seventy-five

percent goes to the chief, the great devil. Every country is wasting seventy-five percent of its income for war. God is not winning. God cannot win because He is the other side of the devil. They are together, they are partners in the business.

If you try to understand the complexity of your misery you will see that all that is good is connected with all that has been condemned as bad. And you have been told to drop the bad and save the good. This is the dilemma you have been put into by your priests, by all your religions, by all do-gooders. They have put you in such a schizophrenic state ....

Once you see that good and bad are together you will be immensely relieved, you will feel such a relief, because the whole conflict was baseless. You were fighting against shadows, you were fighting against yourself. It is as if my left hand is fighting with my right hand. Do you think there is any possibility of coming to a conclusion? There is no possibility. Both are my hands; there is no need for them to fight, they can be together and friendly. They can be helpful to each other, they can be a tremendous support to each other.

And that's the whole difference between me and all the religions of the world. They have been trying to create a conflict in you between good and bad, and I am trying to bring your good and bad closer and closer so that you can start using them in a harmonious unity. When I started calling the new man that is going to come into the world, "Zorba the Buddha," this was the idea behind it.

The Ceylonese ambassador to America wrote a letter to me -- apparently very humble but one could see he is boiling within, even in his letter, between the lines. He said, "You have to stop calling your restaurants and your discos, `Zorba the Buddha,' because Buddha is our spiritual founder; to put him with a materialist like Zorba is insulting, and it will create great antagonism towards you amongst all the Buddhists of the world."

I told my secretary to write him: In the first place Buddha is nobody's copyright. And you have to understand that we are not calling it Zorba Gautam the Buddha. The founder of your religion was Gautam the Buddha. His name was Gautam; "the buddha" was not his name. The buddha means the enlightened one. There have been many, there will be many; this is nobody's monopoly.

And even Zorba has the potential to become the Buddha. Just look into your own scriptures. Your Buddha says that the lowest has the potential to be the highest. The sinner has the potential to be the saint. So what is wrong with Zorba? And as far as I am concerned, I don't want Zorba to become the Buddha by dropping being Zorba. I want Zorba to become the Buddha remaining Zorba -- and this is a totally new concept. If it creates inconvenience to some fools around the world, I am not concerned; I have never been concerned about fools.

My effort is not to create a division between Zorba and Buddha, but to create a bridge.

Zorba AS Zorba can become the Buddha, that's my approach.

You need not drop anything. You have simply to understand your complex being, where good and bad are one. But you have been told they are not one and you have accepted that nonsense; hence, you have been trying to drop the bad. And you cannot.

I don't want you to drop it, because that is your energy. It is good that you cannot drop it. I want you to transform it, not drop it. A man who cannot feel suffering cannot feel compassion either. What is compassion? If you cannot feel suffering you cannot feel compassion for somebody else's suffering because for you suffering does not exist. Your experience of suffering can be used for your growth.

All the stones on your path can become stepping stones.

They need not hinder you, you just have to know that they are steps.

Look into your suffering, find out that good and bad are all together there. You cannot separate them, so the question of dropping does not arise. You have to use them together -- not as opposites, but as complementaries. And that is possible.

Even poison can be used as medicine -- it *is* used. In fact, on most of the medicines you will find written: *POISON* -- in red letters. Poison is to kill, but by understanding it you can use it to save somebody who is dying. But if you are foolish, even nectar will kill you; you may drink too much of it. In fact you *will* drink too much nectar if you can find it.

I am reminded of one of the experiments of Delgado. He had put an electrode in a white rat's brain. And he put a small remote control in front of the rat and taught him to push the button. That button gave the rat the same experience as sexual orgasm.

Remember, sexual orgasm does not happen in our genitals, it happens in your brain. Genitals are only the outermost posts of your brain, they simply inform the brain, they simply say, "Okay." The brain goes

berserk -- the actual orgasm happens in the brain. So it is possible to have a man's brain just kept in alcohol, and he can have a sexual orgasm without anybody, without any genitals. Nothing is needed because the real experience happens in the brain.

And that white rat ... these white rats are poor fellows. Scientists are after them, they are being imported from all over the world. Once the rat learned the trick, how to push the button, you cannot believe what happened to him: in one hour he pushed the button six hundred times!

He wouldn't stop, he went on pushing it. He died! -- because that much orgasm nobody has ever had: six hundred times in one hour. Good food was provided there; everything that he liked ... beautiful white rat girls -- no interest at all in anybody. His only interest was in the button.

He forgot food, he forgot the women, he forgot even to drink, or just to take a little rest. What was happening was so far out, he could not miss a single second. He died on that red button.

You just have to be a little alert about your inner composition and you will be surprised to know many things. You will come to know that all your joys are within you, all your miseries are within you. Nobody else creates them, you simply find an excuse in somebody. Everything is within you, and except you nobody else is responsible.

Then what is the question of dropping misery? If you want to continue, continue. If you don't want to continue, who is telling you to continue? The very understanding that "it is my own work" becomes the dropping.

And the second realization that comes is: "What I used to call `I' was nothing but this combination." When this whole combination subsides, falls into a deep harmony, the discordant notes become a symphony. You suddenly become aware of a new I, which was standing far back because the noise of your mind was so much, and you were so much engaged in all that. Your real self was simply waiting for you to look inwards. But you were focused outwards, and you were so much struggling with things .... You cannot be victorious -- and you cannot be defeated either; you will always remain in a limbo, in a confusion.

Once all that confusion is gone, suddenly from the background a new concept of your being emerges.

It is more like am-ness than I; it is more existential. It is not egoistic, it is simply a feeling of am-ness. And then you know that it was simply foolish to ask, "How can I drop misery?" because I *is* the misery, I is the jealousy, I is the hell.

And you don't know your real I.

The real I you can know only when the false is gone.

The moment the false disappears the real appears.

The death of the false is the birth of the real.

And that quality which I am calling am-ness is the very center of life, the very center of bliss. You will remain the same person in a way, but in another way you will be absolutely discontinuous with the old; you will be absolutely new.

You will love, but now your love will not be the same as it was before. It will not have hate as its opposite side.

Your love will be now so great that it can absorb hate, it can transform its poison into nectar.

You will love but you will not possess.

You will love to give, not to get.

You will love because you are so full of love you have to share it; otherwise it becomes a burden.

You will be like a raincloud so full of rain that it wants to shower. Then it does not even care where it is showering -- whether on the hills where nothing grows, or in a fertile land where flowers will grow. No, the cloud is just as mad as any enlightened man. It knows nothing of who is to be avoided and who is to be taken into one's confidence. No, it simply goes on showering on all. It has no friend, no foe. It is grateful because the earth is ready to receive it with joy.

The enlightened man is grateful to his own disciples, to his own devotees, because they are so open, receptive, vulnerable, ready. *Your* love is to get something; his love is to give all. He receives much, much more than you can ever receive by trying to get. You remain a beggar.

The enlightened man receives much without ever asking.

These are the mysteries of existence.

If you can give without asking, the whole existence will start pouring on you. You are no longer a beggar, now you are an emperor; and existence exalts only emperors, not beggars.

I cannot say, "Blessed are the poor for they shall inherit the kingdom of God." Sheer nonsense!

I say, "Blessed are the emperors because they have already inherited the kingdom of God; there is

nothing else to be inherited."

My sannyasins have to be emperors -- for the first time in the whole history of the world. All the sannyasins of all the religions have been beggars. Enough of that beggary!

I want you to be rich in every possible way -- material, psychological, spiritual. I want you to live the richest life that has ever been lived on the earth.

This whole earth is like a desert.

I want you to become small oases.

Perhaps in those small oases lies the very hope of humanity's future.

Yes, Zorba the Buddha is humanity's future.

And you all have to become Zorba the Buddhas.

Nothing has to be denied, nothing has to be dropped.

Everything has to be enjoyed, everything has to be understood. Everything has to be transformed in such a way that it becomes a new source of richness, nourishment, rejuvenation to you.

Please don't try to drop your suffering.

Try to understand it.

And in that very understanding suffering will disappear. But the energy involved in suffering will be left with you. The same energy becomes blissfulness.

From Darkness to Light

Chapter #21

Chapter title: I am a man who hopes against hope

22 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
I HAVE HEARD YOU SAY THAT RELIGION AND POLITICS ARE OPPOSITE DIMENSIONS: A RELIGIOUS MAN CANNOT BE INTERESTED IN POLITICS, AND A POLITICIAN CAN NEVER BECOME RELIGIOUS WHILE REMAINING A POLITICIAN. IF THIS IS TRUE, IS THERE NO CHANCE FOR A BETTER WORLD?

I have said that, and I repeat it: the really religious person cannot be interested in politics. And the politician, remaining a politician, cannot have any religious experience, any taste of that flight to the unknown.

But I have never said that there is no hope for a better world.

This is true, that the politician cannot become religious -- for the simple reason that politics, all politics, politics as such, is power politics. It is will-to-power. One wants to dominate, one wants to possess, one wants to be the decisive factor in people's lives. These are the qualities of the ego.

Obviously this type of person cannot be religious because religion is basically the experience of egolessness.

In religion there is no place for will-to-power. In fact, in religion there is no place even for will. Will-to-power is far away; even will-to-be is not there. One is in the hands of existence, in a deep let-go. This let-go is what I call religiousness. That's why I said that religion and politics are opposite dimensions.

But don't be worried; it does not mean that there is no hope for humanity, no hope for the future.

I am a man who hopes even against hope. It is impossible for me to be hopeless. And when there is hope you can always find a way. The proverb is: "Wherever there is a will there is a way." I don't think it is right. Everywhere there is will, and there is no way. Some idiot must have made this proverb. But wherever there is hope there is always a way.

I would like to change the proverb. I don't have any right to change anything, but I am simply crazy, you can't help it. I go on changing the meanings of words because my feeling is that no word has any ultimate meaning. All meanings are given meanings. If somebody else can give a meaning to it, why can't I give a meaning to it too? Words in themselves are just sounds. A word means what you want it to mean -- it depends on you. So I would like to change this old proverb.

For my people, will is poison because will ultimately leads to politics. Will means, "I want to be something, somewhere, somebody." I teach you will-lessness; that's my meaning of let-go. The will clings, the will tries to force its own way; it wants existence to follow it.

When I say will-lessness, I am saying to you, don't force your way. Just let nature take its own course. You just be a cloud. Wherever the wind blows the cloud moves, with no resistance, with no grumpiness: "I wanted to go south and what is happening? -- I am going north, I hate it! I was destined towards the south, dreaming of the south, and everything is shattered by this wind."

No, the cloud simply moves with the wind.

There is no conflict, there is no resistance.

The wind and the cloud are not two.

If the wind suddenly changes its movement -- from going north it starts moving towards east or west -- the cloud does not even raise a question: "This is inconsistent. We were going north; I had agreed, irrespective of the fact that I was destined to go to the south. I had sacrificed my goal just to be with you. Now this is too much! Somehow I managed to make myself agreeable to the idea of going to the north. And you seem to be just mad! You have started moving towards east or west, this is inconsistent. This is not friendly, this is not the way of lovers.

"This is a divorce. I cannot always be a follower, so that wherever you go I have to go. I am not just a hen-pecked husband. If you want to go to hell, go! I am not going."

No, there is no question even that the wind is inconsistent. The cloud has no will; hence no conflict, no question, no doubt. The way of the wind is accepted as the way of existence, that's what existence wants. The cloud is in a tremendous let-go, it has no will of its own. The cloud is not and cannot be a politician.

The religious man cannot be interested in politics for the simple reason that he has nowhere to reach -- he has reached there already. He is there where the politician is trying to reach and never reaches -- cannot reach because of the very nature of things. The religious person is already *there*.

He has not *reached* there, he has discovered that he has always been there, always and always, from the very beginning; he has never been anywhere else. Even if he wants to move, it is impossible. He can only be where he is, nowhere else can he move.

How can you move from yourself, from your being? And nothing is higher than that, nothing is more blissful.

There is no need either.

Hence the religious man cannot be interested in politics, because the politician's way is against the flow, against the current. The politician is trying to move above everybody's head; whatsoever the cost, whatever evil means he has to use does not matter. All that matters is that he is determined to become somebody significant; he has to leave his name in the pages of history, although nobody reads those names.

And as history grows bigger -- and it goes on becoming bigger every day -- bigger names go on becoming smaller. Naturally, those who were very prominent go on slipping into the footnotes, or are just referred to. Once they ruled over the whole world.

Genghis Khan was one of the greatest emperors ever. He ruled from one corner of Asia to the opposite corner of Europe; both the continents were under his thumb. He was called "The Great Khan." But now, if you look in the history of the world, you will find his name referred to in some footnote. History will become bigger sooner or later. First you slip into the footnotes, then you start disappearing from the footnotes. Leaving your name in the history books is like writing your name on the sand.

One of my teachers, a history teacher, used to say again and again, and this has been said to almost everybody: "Leave your name in the pages of history. Write your name in golden letters. You should leave your mark that you have been here."

The first day I entered his class ... of course the first day the teacher is at his best. He tries hard to impress, because the first impression is a lasting impression. So he was at his peak -- not speaking but thundering. I could not tolerate it when he said, "You have to leave your name in history, it has to be written in golden letters. You have to make a mark that you have been here."

I stood up and I said, "You are shouting too loudly -- and only forty students are here. Are you leaving your mark on the walls of this classroom, or on the tables and chairs? You are thundering as if you are addressing a meeting of at least ten thousand people. And can I ask a few things?

"One thing, I have never seen any history book written in golden letters. So of all those who have lived up to now, nobody has been able to write his name in golden letters. Are you proposing that, for me especially, a book will be written in golden letters? And even if it is written in golden letters, I will not be here to see it; so what is the point, whether my name is written in it or not?

"In fact, when I came into this world I had no name. The name is given to me; the name is just arbitrary, it is not mine. So whether it is written in the history book or not does not matter.

"Secondly, you are saying, `Leave your mark here, to prove that you have been here.' You are talking just like a dog."

He said, "What!"

I said, "Yes -- because dogs leave their mark wherever they are. They raise one of their legs up and leave their mark there. And when I am saying that, I am simply stating a biological fact. You can ask the scientists why the dog does that. He leaves his mark: `I have been here and this is *my* territory.' Pissing is golden. He is making history."

But all the politicians are doing that, pissing and thinking that they are leaving golden marks. Yes, pissing is a little yellow but I cannot say it is golden, that would be exaggerating. And all that the dog is leaving as his mark, and making as a declaration to existence, is that "This is *my* territory" -- it stinks!

I said to him, "The whole of history stinks, and all your politicians simply stink. You please just stop thundering and stop telling us nonsense. You just start the story of all the idiots of the past. And please forgive us for not being added to that list."

The politician suffers from a tremendous inferiority complex. Deep down he knows he is nothing, and he wants to prove to the world that he is huge, powerful. He wants to stand first in the line of the whole humanity. But the trouble is, humanity follows a general universal law; it is one of the fundamental laws of the universe that things move in circles. The earth goes around the sun, the moon goes around the earth, the sun itself is going around some bigger sun which we have not yet been able to discover.

But everything moves in circles, and that is true about humanity too. We are standing in a circle and moving in a circle, so there is always somebody ahead of you. This is the trouble, you cannot get out of it; somebody is always ahead of you. Yes, somebody is behind you -- that gives a little satisfaction, but the person who is ahead of you kills it immediately. You are trying to pull the person back by his leg and be ahead of him. He will try his hardest not to be pulled that way, he will kick you as hard as he can.

But even if you succeed .... If you fail, you fail; but if you succeed, then too you fail, this is the trouble, because again you find that there is somebody else ahead. And you will always find that, because it is a circle.

As you go on succeeding, go on succeeding, go on succeeding, one day you will find that a man who was once behind you is ahead of you. That is the ultimate failure. When somebody becomes a president, a prime minister, then he comes to know: "My God! The man ahead of me now is the same man who was behind me when I started the journey." And you can see it every four years in America, and in India every five years: the president is begging for the vote of the man who was behind him. Now he has to ask and beg a vote from him, now his presidentship, his premiership depends on the vote of that man; he is ahead.

I have been saying again and again that the leaders are the followers of their own followers. It is a very strange game. You have to pretend to be first, and yet you know the last man has the power to keep you there or not to keep you there.

The politician's life is a life of constant struggle and constant anguish. He tries hard to get beyond them, but if he remains a politician this is not possible. All these sufferings, miseries, are part and parcel of his political game.

One education minister used to come to see me. He was a very rich man, very well educated. Before he became the education minister he was the vice-chancellor of a university. When he was vice-chancellor of the university there, he heard me in a conference and became my friend. Once in a while he used to come, just to relax for one or two days, away from the world of the capital and the politicians.

He would ask me again and again: "You teach people methods of meditation, of becoming peaceful, silent. And I can understand that what you are saying is right, that unless you become silent and peaceful you cannot hope to be blissful. You have to create the ground for bliss to happen. But you never tell *me* anything."

I said, "I will tell you only when you drop your politics, because your politics and my teachings together will make you even more miserable. You are miserable enough. If you start trying to be peaceful also, to be silent even for a few moments, to meditate every day even for half an hour, you will become more miserable than you have ever been, because you cannot succeed in doing it. It is better for you to accept that this is all that life has in it: suffering, misery, sleeplessness, and continuous turmoil.

"It is better, in a way, that this is all life is. If you become aware that life is more and you start trying for it, you will be unnecessarily multiplying your suffering. You *cannot* be peaceful, you *cannot* meditate, you cannot sit silently. And that will be a very painful defeat; a great successful politician who has become a cabinet minister of a country like India -- big, vast, the biggest democracy in the world; and you have one of the most important portfolios, education -- such a great successful man cannot be silent even for one moment? That will be very disturbing."

But he didn't listen to me. He started meditating and reading my books. And what I had said would happen, happened -- a complete nervous breakdown. He was brought to me. I said, "I told you before, these two things cannot go together. You are trying to run east and west at the same time; then one leg goes to the east and one leg goes to the west, and you will be torn apart. It is a very simple thing: if you are in politics then just be in politics. There is no such thing as religion for you."

The politician cannot be religious while remaining a politician. Remember the condition.

The religious person is on such a fantastic journey, what does he care about being a president of a country, or a prime minister, a king or a queen? What value do these kings and queens have? In fact, there are only five kings in the world: four in the playing cards and one in England. And they have a similar value: nothing much. Do you want to be the sixth king?

Politicians for centuries have been living in hell, for the simple reason that they think that through this hell they will attain one day to the highest power and position. But what are you going to do with the highest power and position?

This education minister was one day sitting with me in his car; we were just going for a ride, and a dog started chasing the car. I said to the driver, "Slow down a little -- the poor dog is huffing and puffing so much, just slow down. Let him catch the car and see what happens."

The politician said, "What will happen?"

I said, "You will see -- exactly that which happens to a politician."

The driver slowed down the car. The dog came close to us -- and looked silly, because now what?

I told the education minister, "This is your position -- now what? Chasing the car, he was far happier. At least there was something to do, a great challenge. But once he reaches the car he feels embarrassed, because now the challenge has disappeared. And he looks all around: he must be foolish, why are you staring? He never thought about why he is chasing the car, what he is going to do if he gets to the car. Even if he sits in the seat of the driver, what is he going to do?"

These great politicians sitting in great power in the White House and the Kremlin -- just dogs sitting in a car looking all around, feeling silly, thinking, "Is this the end?" There is nowhere else to go. Once you have reached the White House you have nowhere to go. You are really caught -- and by your own efforts -- in a prison.

The politician cannot be religious because religion means understanding, awareness, silence, harmony, and a deep let-go with existence, a feeling of being at peace with everything as it is: no desire to be anybody else, no desire to be anywhere else, no desire for tomorrow. All is fulfilled in this moment. The politician cannot afford this. And the religious man who is in this situation, in this ultimate state of being, for him politicians are just foolish people, although he may not say so just out of etiquette.

I am not a man of etiquette, I don't know manners. I simply call a spade a fucking spade, because that's what it is. I have made the spade actually what it is. The old proverb is, a spade is a spade. That doesn't sound of any import. Of course a spade is a spade -- so what! It does not say anything about the spade. So I simply say that these are all idiots.

But there is still hope for humanity. The hope is not that religious people will become politicians, or that religious people will start taking an interest in politics, no. But religious people can become, should become, rebellious against all political stupidity. There is the hope. The religious person should not remain

just contented with his blissfulness and allow all these idiots to go on doing harm to innocent humanity.
To me this is the only compassion:
To rebel against the whole history of humanity.
The religious person *should* rebel.

In the past he has not done that. That's why I say, in the past religion has been just immature. Even the greatest religious personalities in the past will look like pygmies compared to the authentic religious person who is going to be born, because the authentic religion is basically rebellion -- rebellion against all superstition, rebellion against all stupidity, rebellion against all the nonsense that goes on being imposed on the human mind continuously.

A rebellious religious man is a fire; his words will be words on fire.

His silence is not going to be the silence of a cemetery.

His silence will be the silence of a song, of a dance.

His silence will be the silence of two lovers meeting, and not capable to find words to convey their love. Their love makes them wordless. The moment lovers start talking too much you can understand; love has disappeared. Conversation has started; conflict is not very far away. Conversation is the beginning, soon there will be argument. Where else can conversation lead except to controversy? But two lovers when they are really in love, throbbing with a new energy, feel themselves stuck, suddenly wordless. Even to say "I love you" seems to be difficult, seems to be far below the fact of love. It seems somehow to be sacrilegious to bring words into something which is so silent, and so glowing in silence, and so alive in silence.

The religious person is silent, but it is not the silence of a cemetery, not the silence of a dead man.

It is the silence of one who is *really* alive, fully alive, intensely alive.

This intense aliveness is going to become his rebellion.

What have I been doing for thirty years continuously? -- fighting every kind of nonsense. Was there any reward, was I seeking any reward out of all this fight? No, it was not for any reward. It was just the way my aliveness was asserting itself. It was not goal-oriented, there was no motivation; I was simply being myself.

I enjoyed all that fight. In fact the people who came in conflict with me were very much surprised because it was an agony for them. To me it was an ecstasy. They could not understand how I was enjoying it. And I was surrounded on all sides with enemies. Alone, single-handedly I was moving among millions of people and against them, saying things which were very hurtful to their beliefs.

One *shankaracharya* even asked me, "What are you going to get out of it? You are simply making so many enemies. Politicians are your enemies, all kinds of religious people are your enemies. The rich are your enemies, the poor are your enemies, the capitalists are your enemies, the communists are your enemies." He said, "This is strange; Mohammedans, Hindus, Jainas, Buddhists, Parsees, Sikhs, Christians -- they are all your enemies."

I said to him, "I am going to write a book, How to Impress People and Create Enemies. This is just an experience for it.

He said, "You are never serious. I was just being concerned." He was a young man, newly appointed to be a *shankaracharya*; he had known me before he was a *shankaracharya*. He was genuinely concerned, he said, "I don't see anything that you can get out of this except making everybody an enemy; and yet you enjoy it."

It happened in Faridabad, a place near New Delhi, that there was a great Hindu world conference. This *shankaracharya* told me, "There is danger."

He was still being friendly towards me, and he said, "In public I cannot be on your side but deep down I feel your authenticity, your sincerity. I cannot say this before the public because I don't have that much courage. But I want you to be warned because there is much conspiracy going on: `Today something has to be done to this man because he has been hammering all our beliefs, all our heritage, all our institutions. Nobody seems to have any answer for him, nobody seems to have any argument.' So they are thinking, just the way idiots will think, `Why not kill this man, why not destroy this man?' So today's meeting can become fatal to you."

I said, "Don't be worried. Every moment is fatal because any moment death can come. And this is great: with fifty thousand people I will enjoy my death too!"

He said, "You are incurable. I am just being friendly to you, and I am certain there is something going on."

I said, "If you are certain, I trust you. I will do my best to let it happen." And really, in the evening conference there must have been at least one hundred thousand people. In the morning conference there

were only fifty thousand; the number had doubled because the gossip that something was going to happen, something was boiling up, brought many more people to the evening meeting.

As I started speaking I could see that three persons, strong men, came and sat just behind me. They looked like professional criminals. Perhaps they were borrowed for the occasion. Before speaking I said, "I want to say a few things about these three strong men who are sitting behind me." There was deep silence on the stage. They were all great Hindu monks, three *shankaracharyas*, prominent politicians -- at least fifty people were there. Delhi was so close, so great politicians were available -- and they don't miss such a gathering. One hundred thousand people ... just seeing them on the stage is enough!

Those three people had not expected that I was going to speak about them first. And how did I know about them? I said, "These three persons are here to kill me, so you all have to be aware -- at least they should be patient. There is no problem in killing, they can kill me, but first let me finish what I want to say to you. If they kill me in the middle you will be at a loss; you will have missed what I was going to say to you.

"So I want to ask you one thing: Do you want me to say all that I have to say? If you want me me to, then please raise your hands. If you don't want me to, then what is the point of saying half the things; half the truth is far worse than a lie. Then I would rather remain silent and tell these three people to kill me."

One hundred thousand hands shot up, with shouts of "We *want* to hear you, and we will see who can attack you" -- and many people, hundreds of people, came behind me, to prevent those three people. You will be surprised; I spoke the way I always speak, I said things as strongly as possible. And the miracle was that I was speaking against those people's beliefs!

But somewhere, deep down, man remains innocent. You just have to know the knack of reaching that point, to touch his heart.

All those *shankaracharyas* and politicians by and by started getting off the stage. I had been given only twenty minutes to speak ... but the president had left, the other organizers had left, seeing the situation, that the whole thing had backfired. But the people would not let those three persons go, they were holding them.

The whole meeting became my meeting. I spoke for almost two and a half hours because there was nobody else to speak, and nobody to tell me to stop or anything. The chairman was missing -- they had all escaped because they were all part of the conspiracy. And those three men fell at my feet and said, "Somehow save us. If you leave, these people will kill us."

I told the crowd, "Just leave them, because they have not done anything; moreover, they are professionals, they have nothing personal against me. They may have got some money, and I am not against that. Have you got the money?" I asked them, "or have you not got it yet?"

And these are the moments when you see realities which are not ordinarily available. They said ... they could not tell a lie. They were professional criminals, murderers, they had been charged with murder before, they had been in jail many times -- but they could not tell a lie. Just seeing *my* truth, a synchronicity ... something in them also was touched. They said, "Half they have given us and half they have promised after we kill you."

"So," I said, "you will lose half. You kill me and get the other half."

They said, "We don't want to kill you. We had no idea who you are. Listening to you we wanted to kill all those people who were trying to kill you."

I said to the people, "Leave these simple, innocent people, don't harass them, I would like them to move away before I leave the place because I don't know ... this is such a big crowd and you look so angry."

The conference was going to be for three days; this was the first day, so I said, "The conference will continue. Now it is *my* conference. Every arrangement is here, so for three days we will continue." And we continued for three days. You will be surprised, those three men were continuously coming to listen and sitting in front of me with tears in their eyes.

When I was leaving Faridabad, among the people who had come to give me a send-off were those three people, with garlands and with tears. And they said, "You have changed our whole life. We have always played like puppets in the hands of politicians and priests. We are not criminals; these people have made us criminals, they pay us to commit a crime. If we are caught then they try to save us; they give us all legal support, any bribery that is needed for the judges. They do everything to save us because they need criminals for their political careers, for their religious careers."

I said, "Yes, a priest is not a religious man, he has a religious career. He is a professional."

For thirty years I have been hammering as hard as possible. And a few things I have realized: howsoever thick the conditioning may be that has happened to humanity in the past, it can all be broken. We just need a

few authentic religious persons -- not priests, not professionals but people who have experienced. They will become burning torches in the darkness of the night.

They will not become politicians, but they can destroy the whole political structure of the world -- and that's what is needed.

They will not be interested in politics -- but they will certainly be interested in the humanity that the politicians have been exploiting for centuries.

They will not take power in their hands, they will simply destroy these parasites and let the power be with everybody.

In fact, power should be distributed to everybody. It should be decentralized; there is not need for power to be centralized.

Centralized, power is bound to corrupt.

With power decentralized, everybody is powerful in his own way.

What is the need of having politicians?

The animal called politician has to disappear from the earth; this is the hope. And I know that now -- and only now -- is it possible. Before it was not possible, for two reasons: the authentic religious people were not there; and secondly, the politician had not yet done his worst. Now both things are available. The sincere, authentic religion is being born among *you*. And the politician has come to his tether's end. He has done the worst, now he cannot do anything more. What more can he do than to bring about a nuclear war, destroying the whole world?

Before the politician and his nuclear weapons destroy the whole humanity, the few authentic religious people have to bring fire to every heart, a fire in which the whole political game is finished. And with the political game finished, the politician will disappear. This is the only hope.

The third world war is a great hope because it will reveal the politician in his true colors.

Up to now there have been wars, big wars -- the first world war, the second world war, and thousands of other wars -- but they were not total. Somebody was going to win, somebody was going to be defeated. The third world war is going to be a total world war: nobody is going to win, nobody is going to be defeated. *All* are going to be finished.

Now this is the ultimate in war, the ultimate in idiocy. What is the point of fighting if both are going to be finished? The whole point was that you *can* win, there is a possibility of your winning. At the worst you can lose, but the other will win; *somebody* is going to be victorious.

In the third world war nobody is going to be victorious because nobody is going to survive it. Neither democracy nor communism, neither American nor Russia -- nobody is going to survive it, so what is the point? But the politician has come to such a state, he cannot go back. He has to go on, knowing perfectly well that this is going to end finally in the ultimate destruction of this whole planet, this beautiful planet.

There are millions of planets in the universe but perhaps the earth is the most beautiful. All those planets are without greenery, without flowers, without birds, without animals, without human beings; without poetry, without music, without dance, without celebration. They are just dead -- the earth is so alive.

It is not only the question of humanity's future. It is also the questions of existence missing its most precious planet.

It is an existential question, not just a planetary one, not confined to this small earth.

It is a question for the whole infinite universe, because in this whole universe this small planet has become an oasis of consciousness. And there are more possibilities; they should not be stopped.

Hence I say there is hope -- but the hope lies in the religious person's rebelliousness.

I have been asked thousands of times, "You go on teaching religion, there is no problem; but why do you mix religion with rebellion? That creates a problem."

One of the prime ministers of India, Lalbahadur Shastri, was a very good man, as good as a politician can be. I have known so many politicians that I can say perhaps he was the best out of all those criminals. He said, "If you are a little less sincere and a little more diplomatic, you can become the greatest mahatma in the country. But you go on saying the naked truth without bothering that this is going to create more enemies for you. Can't you be a little diplomatic?"

I said, "You are asking me to be diplomatic? That means being a hypocrite; knowing something but saying something else, doing something else. I am going to remain the same. I can drop being religious if it is needed, but I cannot drop being rebellious because to me that is the very soul of religion. I can drop every other thing which is thought to be religious, but I cannot drop rebellion; that is the very soul."

The day I became convinced that now I have enough people who can move towards that Everest I have

been pointing to all my life, I dropped my contact with the masses completely, so that I can give my whole time -- whatsoever there remains -- so that I can give my whole energy, whatsoever existence allows me, to a small concentrated group. The need is not of millions of religious people, no. The need is only of a few chosen ones.

If I can ignite fire in my sannyasins then I have done my work.

Then each of my sannyasins will be capable of doing the same as I have done to him.

And we can put this whole earth afire, aglow with a new humanity and with a new sunrise.

From Darkness to Light

Chapter #22
Chapter title: Truth is here but you are not

23 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
WHAT IS TRUTH? AND WHATEVER IT IS, WHY ARE MOST PEOPLE NOT INTERESTED IN IT?

The way the question is formed says more than is apparent. The first thing it says is that *you* are not interested in truth at all. It is strange that sometimes the formulation of the question has much more significance than the question itself.

You are asking: "What is truth? and whatever it is ...." Does this show any inquiry? Does it mean that you are committed to seek and search for truth? If it were so, you could not have said "whatever it is." It shows such an indifference, just like government office letters -- "whomsoever it may concern."

"Whatever it is ...?" It makes no difference to you. And you are asking why people are not interested in it. Why blame people? Why can't you be sincere and say, "why am I not interested in it?" Who are these people you are talking about? What concern do you have about these people? They don't have any names; it is just a word, empty: "people."

With me be honest, be sincere, be direct. Don't bring anonymous people into the question. The question has to be yours. You are asking for an answer, and the question is not even yours. And how is it possible to answer you when the question belongs to "people"? Who are these people? I don't know, and I don't think you know either.

A question has to be individual, then it is alive; and I can answer only an alive question. A dead question deserves only a dead answer. I am incapable of doing that.

So first, remember always the question must be your quest.

The question must arise from the depths of your heart; it must be rooted in your being.

It must be nourished by your life; then it deserves an alive answer.

You ask me, what is truth? This is the greatest question ever asked. And you ask it in such a stupid way, you put the ultimate question in such a silly form. This is simply unawareness, unconsciousness. You don't know what you are doing, what you are saying; You don't know what you are asking, and why you are asking.

What business is it of yours to be bothered about unknown people? Are you in a state where no question

of your own exists? Have you dropped all your questions? If that had been the case there would have been no need to ask this question either, because you would have known the answer.

When all questions disappear, that consciousness, that questionless consciousness, is the answer, is the truth.

The question is yours but you are a coward: you cannot even accept your ignorance. Of course, to accept that "this is my question" certainly means that you are an ignorant person; hence the question is thrown on the shoulders of some unknown people. I cannot find those people anywhere. Neither can you. Consciousness never exists in collectivities: people, nation, society, culture, civilization. You will not find these things anywhere; they don't exist.

Whenever and wherever you come across "people", you will come across the individual. That is solid reality. And "people" can't have any questions. The "people" don't have any soul, the "people" is only a collective name.

It is just like a forest. From far away you can see the forest but as you come closer and closer the forest starts disappearing. When you are exactly *in* the forest there is no forest, there are only trees. You will come across trees and trees and trees; unique trees, individual, having their own world; their own foliage, their own fragrance.

You cannot find even two trees exactly the same in the whole so-called forest. What to say about the forest? -- even two trees are not exactly the same. The forest is only a word. Yes, it denotes a collectivity, but no collectivity has any consciousness of its own.

The society -- have you come across society anywhere? Or do you hope some day to say, "Hi, society! How are you?" These words are just hollow, empty. They are only containers without any content in them. But man is so idiotic that he is more interested in containers than in the content.

I have heard that in a book shop a certain dictionary was not being sold at all. And the bookshop had kept the dictionary for ten years. They had purchased the wholesale rights to the dictionary, but not a single copy had they been able to sell in ten years, and they had been selling other books in thousands. The dictionary was really very significant, a milestone in the world of dictionaries; that's why they had purchased the wholesale rights to it. But the book was not selling.

It just happened that the shopkeeper mentioned it to a painter who was looking for a book. The painter looked at the dictionary and he laughed. He said, "The whole problem is, its cover is wrong. Who bothers what is inside the dictionary? The cover is repulsive, that's why you have not been able to sell it. I will make a cover for it. You change the cover."

But the man said, "Just by changing the cover ...? The dictionary will be the same."

The painter said, "Don't be worried -- you just do what I am saying." He made a new cover, beautiful, glossy, attractive .... Now, what has a dictionary to do with a nude woman? -- but a nude woman was on the cover looking into the dictionary, the same dictionary. Again on *that* dictionary's cover was the nude woman looking into the dictionary, the same dictionary. It was a beautiful cover.

But the owner was simply shocked -- there was a queue! People were dying to purchase the dictionary. What he had not been able to do in ten years was done within a week. He had to order a reprint. He told the painter, "This is strange."

The painter said, "It is not strange -- it is just human."

When you fall in love with a woman do you think of the content? When you fall in love with a man do you think of the content? Just the container ... a little longer nose and you may fall in love. If the nose were a little shorter you might not have looked twice at the woman.

That's the meaning of the word "respect". You may not have thought about it; people don't think about words. Respect means looking again:

re-spect. When you see somebody and you feel like looking again at the person, that's the meaning of the word "respect". The person is so attractive, spectacular, that you would like to look again and again. But what you are looking at is the container, still.

I know of a professor ... he was my colleague in the university, one of the most intelligent people I have ever met -- but he was ugly. The content was just great, but the container ... that too was just great! He was head of the department of psychology. Just because of him, students were not taking the subject of psychology.

He told me, "This is a strange university, where nobody seems to be interested in psychology. We have a full-fledged department, perhaps one of the best departments in the university. All the staff are very qualified people, but somehow students take psychology up to their B.A., and after getting a B.A. nobody

turns up for postgraduate study" -- because the head of the department gives classes only for postgraduate students or research scholars.

I said to him, "It may shock you but *you* are the reason."

He said, "Me? I have done no harm to anybody."

I said, "You simply look into the mirror and don't ask me. Your container is all wrong."

And the postgraduate philosophy and psychology courses are mostly filled by girls, because psychology or philosophy are not going to be of much help in life. They may create trouble perhaps, but they are not going to help you. So, in India particularly, only girls turn to psychology because they are not interested in business, in service, in a career; they are interested, in India, in catching hold of a rich husband. And a postgraduate girl obviously has more chances of catching hold of a good-salaried husband.

In any other department there is much competition; in psychology and philosophy there is not much competition. Moreover, professors are very generous in passing people, giving them better marks, higher distinctions, more first classes, so that more people will become attracted. Those departments are dying all over the world.

There are hundreds of universities where no student takes postgraduate classes in philosophy for the simple reason that wherever you go, although you may have a first class M.A. in philosophy, that is not a qualification. In fact, it is a kind of disqualification -- nobody is going to take you just because of that. It is enough proof that you are not going to be of any use; your degree shows you are useless. Philosophy has no market value.

When I went to study philosophy in the university, my family were absolutely against it, unanimously. Everybody was bothering me continuously: "Don't go in for philosophy. You know perfectly well," they told me, "in our town there are postgraduates in philosophy who have been unemployed for years. Nobody takes any interest in them. The moment they hear you are a postgraduate in philosophy, they say, `You are not of any use in the world.'"

But I told them, "Don't be worried, I am not interested at all in your world. And I will be the last person to ask anybody to employ me. I am going to create my own world."

My father said, "You are simply crazy. How are you going to create your own world?"

I said, "You will see. I am not going to use your world. I will create my own world."

Reluctantly, sadly, they sent me to the university. You will be surprised -- even my professors, becoming acquainted with me, told me, "An intelligent student like you should be in the department of politics, economics. What the hell are you doing in the department of philosophy?

"This is only for girls, and they are not interested in philosophy at all. But we go on passing them because without them the department will be closed and we will be unemployed. So whether they are interested in philosophy or not, whether they do their work or not, we go on passing them. They need certificates, and their certificates are not for the marketplace, they are for marriage -- that is a totally different thing. But what are you doing here?"

Even the professors were worried about me. After my graduation they all suggested, "You move."

I said, "You don't understand -- it is *my* subject. You people don't belong to this subject. You have somehow wrongly entered philosophy. Perhaps you could not get entry into any other department; that's why you entered to study philosophy. And once you studied philosophy there was no other profession left for you except to be a professor of philosophy; that was the only profession left. But you don't belong to philosophy at all; otherwise you should be happy that I am joining it. It is *my* world.

I was also a student of that professor who was really ugly; later on I became his colleague. When I told him, "You just look at your face in the mirror," he said, "But, then, why have you joined our department?"

I said, "Because I am not interested in containers -- my interest is in content. I don't care in what kind of boxes you are presented; I just look inside. My interest is in your inside. Whether your nose is flat, your eyes are crooked -- I have no interest in what kind of case you have been imprisoned. I am interested in YOU." But this is a human weakness: just to see the cover of a book, the advertisement of a certain thing, and be impressed by things which have nothing to do with the reality, things not concerned with reality.

If you want to sell a car, you have to advertise the car with a beautiful woman standing just by the side of the bonnet, looking at the car, enchanted. She is enchanted by the car, you become enchanted by her. Strange game! And then you purchase the car -- as if that woman is going to come as part and parcel of the car. Later on you understand and feel silly, but then it is too late. That woman has nothing to do with the car.

In fact, such kinds of advertisements will show people of the future, what kind of people have existed on

the earth before. After two thousand years people will think, "It seems it was just a madhouse! These advertisements show something about the people who were advertising, who were looking at the advertisements; these advertisements must have worked." They *are* working.

You purchase a thing not because you need it but because it is advertised so much, hammered so much in your mind, from all sides. Wherever you go the billboards are there; in the movie it is there: Coca-Cola, Coca-Cola, Coca-Cola ... wherever you go. It is difficult to get rid of Coca-Cola -- and then naturally you decide it is better to taste it, because if the whole world is talking about Coca-Cola there must be something in it.

The question you have asked is your question -- *you* are not interested in truth. But you don't have the courage even to say that. Why be afraid? If you are not interested, it is perfectly okay. Then the truth is not interested in you either. The truth is not going to follow you, it is not going to nag you, "Be interested in me! Why are you not interested in me?" It is not your wife.

Asking what truth is would have been enough. If you had stopped there .... The same question was asked by Pontius Pilate -- his last question to Jesus Christ. He had asked many other things and Jesus had answered them. His last question was, "What is truth?" -- and this is the only question that Jesus did not answer.

Now, Jesus not answering the question can have many interpretations. Perhaps he knew nothing about truth. Perhaps he knew, but he also knew that the questioner was not going to understand it; it was futile, because the questioner was asking from a space which was absolutely wrong. Pontius Pilate was the governor-general; he was going to decide the fate of this young outrageous person who was just a hobo, a nobody. Perhaps he was the first hippie in the world.

To ask about truth you have to be in a certain space.

You cannot be in power and ask the person who is standing before you as a criminal, whose life is in your hands -- you are going to decide whether he is going to be crucified tomorrow or not. This is not the way to ask such a vital, ultimately meaningful question. You have to come down. You have to sit as a disciple by the side of the man you want to question about truth. Only a disciple has the qualification to ask such a question. Perhaps Jesus did not answer because there was no disciple; there was a governor-general.

Or, it is possible Jesus wanted to answer but language was a barrier. Truth cannot be expressed through language; the moment you put it into words something goes wrong.

It is just as when you take a completely straight staff and put it in the water halfway: you will be surprised that the straight staff is no longer straight. Where it meets the water -- half of it is out, half is in the water -- something has gone wrong, it is no longer straight. It has taken an angle, it is crooked. You take the staff back out of the water ... and it is a miracle! -- it is again absolutely straight. Nothing happens to the staff in water, but the nature of water and the nature of air cause them to function differently. The straight line becomes no longer the same; it is under different laws.

The same happens to truth the moment it enters the world of language.

Language is all human creation:

Truth is not.

We are a creation of truth.

Language is our creation; hence it cannot express our origin, it is superficial.

Language is just a toy in our hands.

I was talking to a great scholar, Doctor Hiralal Jain; he was a world-famous scholar on Jainism, and a man of words. He knows seven languages and was so efficient in every one that it was difficult to decide which was his mother tongue. His whole life he had devoted to words, their roots .... Words have traveled for thousands of years in so many lands, in so many climates; they have changed with every move of the society. It is really a very, very interesting enquiry -- how words have come to be what they are, from where they have come.

We were traveling in the train, in the same compartment. We knew each other -- he was an old man but he belonged to the same city where I was brought up. We were neighbors, his whole family lived next door to my family. He used to come once in a while when I was a child, only in the summer vacations, because he was engaged all over the world in different universities. But finally I also became a professor in the same university where he had become head of the department of the Sanskrit, Pali, and Prakrit languages. These three languages are the ancientmost in the East, and he was perhaps the best scholar of all the three.

So traveling in the train ... we were both going to the same conference. I said, "You have wasted your whole life with words. You have never bothered about meanings."

He said, "Meanings? But words have meanings!"

I said, "Words don't have any meaning." I said to him, "For example I can say, `What is this whole hullabaloo?' Now what does this word "hullaballoo" mean? I can change it. I can say, `What is all this Honolulu?' If you are a little bit intelligent you will understand that it is the same -- Honolulu or hullabaloo. Words mean what we want them to mean, they don't have any intrinsic meaning.

Meaning is something different, totally different -- and truth is pure meaning, pure content without any container. The moment you put a container around it you are doing something ....

It is as if you see a bird on the wing in the sky. It is so beautiful -- the flight, the freedom, the space, the sunrays, and the joy of the bird on the wing ... life throbbing, pulsating. You can catch the bird, you can put it into a golden cage -- do you think it is the same bird?, the same bird that was on the wing when the sun was rising, the same bird fluttering in the strong wind in the vast sky with no barriers? Yes, your cage is beautiful, golden; but the bird has no longer the same freedom, it has no longer the same beauty, it has no longer the same truth. You have killed everything.

In a very superficial way it is the same bird because the body is the same, but what about the soul? What about the innermost core of the bird? Can it be the same in the cage and in the open sky on the wing? This is a little bit delicate, but not beyond intelligence: it is no longer the same bird.

The same happens to truth.

The moment you put it into language, the whole freedom, the whole beauty, the whole authenticity is gone.

Truth said is truth dead.

You are asking what is truth.

I can show you the way so that you can see what is the truth.

You cannot see through my eyes; you cannot get a glimpse of it through my words.

If you are really interested in knowing, then I can show you the path which leads to truth.

I have been calling that path meditation.

You be silent -- because truth is your innermost property, your own treasure: not the kingdom of God somewhere else in the heavens, but the kingdom of God within you just *now*, throbbing, pulsating -- your heartbeat.

It is here, but *you* are not here.

You have to be brought back home. You have gone too far away from yourself. Perhaps you have got lost and you don't know how to come back home. Perhaps you are standing in front of your home, but you cannot remember that this is your home.

I have heard about a drunkard who comes to his home in the middle of the night, but he is so drunk, it is a miracle that he reaches his house. Not really a miracle, just an old habit of the body: the poor body, simply like a robot, mechanically brings him home. But he cannot recognize that this is his home.

A woman opens the door; she is his mother. He falls at the feet of the old woman and says, "Help me, -- my old mother must be waiting for me. Where is my house? Just lead me."

The mother tries to tell him, "I am your mother. This is your house."

He says, "Don't be ridiculous. My old mother waits for me without eating, and half the night is gone. It happens every day, and every day somebody or other helps me and leads me to my home. You be kind enough ... just think of my old mother and help to show me where my house is. I cannot figure it out."

At that very moment another drunkard, a friend, comes staggering along, and he says, "Don't be deceived by anybody. I am here, your friend; I will take you to your home. Just hold my hand, hold it tight, and I will take you to your home."

The mother says, "Don't go with that idiot! He is drunk just like you, and wherever he takes you, it is not going to be your home. This is your home. The farther he takes you, the farther away you will be from your mother and your home."

All your so-called religious leaders have been taking you away from yourself, towards God.

God is the longest distance from you.

If you want a definition of God, that will do: The longest distance from you, the absolute distance from you.

And all the religions are taking you towards God. They are really taking you away from yourself. Their whole conditioning is to help you forget yourself. They teach you to remember God, they don't teach you to remember yourself.

They poison people who teach that sort of thing. They poisoned Socrates because he was teaching:

Know thyself. They wanted him to say: Know the way to God, the way to heaven. It was heretical in their eyes to say to people, know thyself. Know God, know anything else, but not thyself.

Now, what crime was Socrates committing? If he was saying to people, "Know thyself," why did the religious people of his days become so angry? There is a reason: he was cutting their very roots by telling them, "Be yourself, know yourself; then there is no need of any religion, no need of any pope, no need of any priest, no need of any mediator between you and God."

Mediators are needed because God is so far away.

You cannot see, you cannot conceive .... Somebody else is needed who is capable of seeing God -- a prophet, a messiah. He will become your mediator; it is enough for you to know him. Not even that, it is enough for you to believe in him, and to believe that he knows God; you just blindly follow him.

And remember, all following is blind.

There is no other kind.

I cannot show you anything other than yourself because that is the truth:

You *are* the truth.

And you are asking why people are not interested in it? They are not interested in it because they have been conditioned. For centuries they have been continuously conditioned: You are just a sinner, you are born in sin. This life is a punishment. You are not of any value, of any worth. There is nothing to be searched for within you, you have to look outward. You have to approach some god, some truth, which is far away, a long, long journey."

And the problem is that truth is just within you.

Truth needs no journey.

It needs only a remembrance.

People are not interested in truth because they have been taught not to be interested in themselves.

All the religions are telling you: be unselfish, be interested in others, serve others, love your enemy -- even love your neighbor, which is certainly more difficult. But nobody says, "Love yourself."

"Love God" -- I don't know how you are going to love God. You don't know what God looks like. You don't know from where to approach Him, which side is His face. The Indian god has three faces; from all the three sides you can approach him. The Hindu god has thousands of hands; you can hold any. But where are you going to meet these gods with thousands of hands, three heads ...? Just all junk. Nobody knows ....

A small child was making a drawing. His father asked him, "What are you doing, so absorbed?"

He said, "I am drawing a picture of God."

The father said, "A picture of God? But nobody has seen Him, nobody knows how He looks. How can you make a picture of God?"

The child said, "Just wait. Let me finish the picture and everybody will know how He looks." All these gods that you know in the temples, in the churches, are the drawings of children, nothing more.

You have been told to seek and search for something which always takes you away from yourself. That's why people are not interested in truth -- because truth is within you, it is *you*.

You have been programmed so criminally, such a deep harm has been done to you, that your priests, your prophets, your messiahs cannot be forgiven. They have spoiled millions of people's lives; just for the sheer joy of being a messiah or a prophet, they have crushed you all.

I am teaching you to be selfish.

Let me repeat it, because the word "selfishness" has been condemned so much that there is every possibility you will misunderstand me. But the word is really beautiful.

To be selfish simply means to be yourself.

I say to you: don't consider anybody else in the world, just consider yourself; and in that very consideration you will have considered the whole world. In being selfish you will find all the altruism that you have been seeking and seeking and not finding, because the whole thing was upside down.

You are told to love your neighbor -- but you have never loved yourself. And a person who has not loved himself, how can he love the neighbor? From where can he get love? First you have to *have* it. You are loving the neighbor -- you who knows nothing of love because you have never loved yourself. The neighbor is loving you -- he has never loved himself. Such insanity is happening in the world: people who know nothing of love are loving each other.

It is like beggars begging from each other, each thinking the other is the emperor. Both are thinking in the same way: the other is the emperor. Both are beggars. Sooner or later the reality manifests itself; then there is misery, suffering. Then you think you have been cheated, this beggar has been trying to prove

himself an emperor. Now this is absolutely absurd -- it is you who were thinking him an emperor. And the same is the situation from the other side: the other person thinks *you* have been cheating *him*, pretending to be an emperor and you are just a beggar.

When both beggars find that they are beggars, what else can they do other than be angry, enraged, violent to each other, hating each other as deeply as possible? And the love ...? It was nothing; they don't know what love is.

To know anything, you have to begin with yourself.

Once it happened ... I was sitting by the side of a river, and just a few feet away another man was sitting. A small boat in a strong wind turned over, and the man who was in the boat cried loudly, "Save me!" -- he was drowning. The man who was sitting just a few feet away from me was closer to the man, so he jumped in to save him ... and then both started crying, "Save me!"

I said, "This is something!" I had to jump in. It was difficult to save two people -- because they both were trying to drown me! -- but it was not a long distance from the shore; somehow I carried them both. And I told the man who had jumped in to help, "If you don't know swimming you should not be so compassionate."

He said, "But I forgot. Seeing the man drowning I completely forgot that I don't know swimming. I realized only when I had jumped into the water, what I had done. But it was too late."

And I said, "I had to think twice before I jumped, because to save two drowning men is very difficult" -- they both try to be on top of you, they are so much afraid of drowning. "It was just fortunate that the bank was not far away, so even underwater ...." I remained underwater while carrying them to the bank. "Otherwise you would have killed me! You were two, and I was alone." I knew swimming but that was of no help because these two persons, both strong, were holding onto my neck as tight as possible.

But during the whole of your life this is happening. You go on forgetting that you don't know what love is. You have never loved yourself, you have never respected yourself, you have never considered yourself.

I teach you to be selfish. Learn swimming first; then perhaps you can save somebody. There is no need to go in search of somebody to save.

That's what the Christian missionary does -- he is in search of people to save. They even approach us here -- where everybody is saved! They try to convince sannyasins -- and our sannyasins enjoy it tremendously. It is really hilarious: trying to save somebody who is saved! On dry land, in a desert, in Oregon, trying to save somebody ...!

Do you think in this dry creek ... even if you try to kill yourself by drowning, it is impossible.

Our sannyasins say to them, "We are saved" -- but they don't listen, they go on saying that, "Christ is the savior." But this is strange. If a man is not sick why should he enter your hospital, or drink your medicine? Isn't anybody allowed to be just healthy?

No! According to these religions everybody is born sick, and from your very birth they are trying to save you. And they have created this world where nobody knows what love is, nobody knows what respect is, nobody knows what truth is; nobody knows anything which can make life bliss. Yes, everybody knows how to create troubles for himself and for others. Everybody is so skilled in creating misery -- and the whole cause is that you have been told to be unselfish. You have been told to sacrifice yourself for some idiotic ideal.

I want you just to be simply selfish.

And you will be surprised that if you *are* selfish you discover so many treasures within yourself that soon you start sharing them -- because finding a treasure is a lesser joy than sharing it.

And the treasures that are within you don't follow the ordinary economics and its laws. They are just the very opposite, diametrically opposite to the ordinary economic structure.

In the ordinary economics if you give something, you will have less. If you go on giving, soon you will be a beggar. In the ordinary economic world you have to snatch as much from everybody as possible then you have more and more and more. The treasures I am talking about to you, follow a different law: if you cling to them they shrink, if you cling too much you can even kill them. If you want to destroy them, then close all the windows and doors, become a grave so nothing can escape outside you -- but you will be a dead man, with all your treasures also dead with you; your truth, your freedom, your love, your joy. Everything will be dead with you -- securely dead, well-insured.

But if you want to grow your treasures, share them, share to all and sundry -- don't bother whether this is a friend or a foe. When you are sharing, the question is of sharing, it is not with whom. Whomever it may concern, you simply give. Don't be concerned about the address, you simply go on sending love letters.

Somebody will receive them somewhere. And the more you go on sharing, the more goes on entering you from unknown sources. A man is just like a well ....

It happens in hot countries -- in India, in many places -- that there are only two wells in the village: one that belongs to the richest man, in his compound, and the other for everybody, the people. Certainly the well of the rich man is deeper, bigger; the people's well is as poor as the people are. In summer the people's well will dry out, but they cannot be allowed to use the rich man's well because -- this is ordinary economics -- if they go on taking the water from his well, his well will dry out too.

It happened in one village, the rich man was so afraid of his well going dry, that not only did he disallow anybody from the town to take water, he disallowed his own family. He simply closed the well, locked it.

His servants brought water from many miles away, from a river. It seemed sane because for three years there had been no rain and there was a danger that his well might dry out; even the river was becoming thinner and thinner every day. So he was saving his well for the last moment when there would be no water anywhere available; at least he would have water in the last moments of the summer.

The river dried out, and he had to open his well. It was full of water, but the water was not drinkable anymore, it had become poisoned.

A well remains drinkable if you go on taking water from it. The more water is taken out, the more water from the hidden sources all around the earth goes on coming into the well; fresh water goes on coming into it. Because the well was closed there was no need for the fresh water to come in, there was no way. So all the sources closed, and the water died; it became poisonous.

The same happens to the person who is afraid of sharing himself. He cannot save his treasures -- this is not the way to save them, this is the way to destroy them.

So when I say be selfish, I am really trying to help you to become as unselfish as possible; that's the only way.

Be selfish.

Find out your truth, your love, your compassion -- all that you have brought into the world with your birth.

And start giving it to those who need, to those who do not need; to those whom you love, to those whom you don't love. You should not make any distinctions; only then can you expand. When there are no distinctions, no categories, you start expanding.

And that expansion is the truth;

That expanding consciousness is the truth.

And it is right this very moment within you, you have not to go anywhere else.

But at least let the question be yours so that I can help you to find the answer which will be yours.

My answer is of no help:

My answer will be only words to you.

You can make holy scriptures of those words, you can worship those words. That's what humanity has been doing for thousands of years. It is time to stop this garbage.

I want you to find *your* answer, but that is possible only when you start with *your* question.

So ask, "What is truth?" and don't be so insulting to truth that you ask, "Whatsoever it is, why are people not interested in it?" Don't shift it to somebody else's shoulders. Say sincerely, "Why am I not interested in it?"

This is not a Sunday sermon. I am not a speaker, a lecturer, an orator. I don't know anything about oratory. I am simply talking to you, man to man, human being to human being. It has to be immediate, direct.

I am *not* somebody sent by God.

I am just born amongst you, just like you.

If there is any difference, this is the difference: I began with my own questions. And that's almost half the journey finished. The first half is the most difficult, the second half is not so difficult.

Accept your ignorance.

In that very acceptance you have taken a wise step; perhaps you have had the first glimpse of wisdom.

Recognize that "I am not interested in truth." In that very recognition there will be a shocking realization; perhaps a door that was closed may open in that shock.

But remember, it is your quest:

It has to be your question.

And I do not want to give you any answer.

I can only show you the way to find your own answer. Truth liberates, but it has to be your own.

Otherwise, if it is somebody else's, truth binds. Jesus Christ's truth, Mohammed's truth, Buddha's truth, have all become prisons. I don't want my truth to become a prison for anybody.

I want my truth to be an inspiration.

I want my truth to trigger something in you which is yours.

My truth simply gives you an assurance that a human being, just like you, can attain to truth.

That will give you immense respect towards yourself. You will not feel unworthy sinners, that somebody has to come to save you -- some Christ, some Buddha has to come, and then you will be saved. You don't have to *wait* for anybody to save you. You are born saved, just a little insight .... If my presence can do that, then my work is finished.

I don't want to become a prison around you.

I want to become a freedom around you, an open sky around you, not a golden cage -- so that you can open your wings and feel the joy of flying higher and higher towards the stars.

From Darkness to Light

Chapter #23
Chapter title: Our way is of humour our way is of bliss

24 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
IF PEOPLE DON'T LIKE WHAT WE ARE DOING, WHY DON'T THEY JUST LEAVE US ALONE TO DO IT?

There are many reasons for it, and of great importance. First; why do people not like what we are doing here? It is none of their concern in fact. We are not doing anything to them. If we are doing anything at all, we are doing it to ourselves. Particularly my whole philosophy is selfish, self-centered. Why do they not like it?

There is tremendous fear behind it, because we are doing something they have stood against for the whole past history of humanity.

If we succeed, their whole history, all their religions, culture, civilizations, are proved to be wrong.

Our success is risky.

Our success is dangerous, it is a challenge -- and not to a single individual, not to a single society, not a single religion, but to *all* that they have been doing; their philosophy, their religion .... If you just see the great implication: you are standing against the whole history of man -- your success cannot be allowed. Somehow or other they want you to fail; in your failure is their success. That's why they are against it. It is a great question -- who is right?

We are a small commune. On their side is the whole history of man -- millions and millions of men, thousands of cultures, civilizations; but they have all lived according to some basic principles and we are against those basic principles.

The trouble arises because they have *not* succeeded; otherwise they would not have bothered about you. If they had succeeded they would have pitied you, they would not have been against you. But they have not

succeeded, that's where the real trouble lies. They have failed, utterly failed. On every single point they have failed, and they cannot allow anybody else to succeed because that success will make them a thousandfold miserable.

Right now at least they have the consolation that "this is the way things happen." There has never been real opposition to them. Hindus against Mohammedans -- that is not real opposition; Jews against Christianity -- that is not real opposition, because on fundamental points they are all in agreement.

We are in total disagreement on every step, on every single point. This has never happened before; naturally, they are freaking out. We can't help that. They are facing a great danger: our success will make their whole history a history of stupidity. And we *are* succeeding. Every day we are succeeding, and we are proving to them that they have been wrong.

And now it is not just an argument. For thirty years I have been arguing; finally I decided that just argumentation is not going to help. They have no answer, but argument just disappears into the air. It may remain in the books, but it won't transform the whole life of man. It will not make a complete break with the past and a totally new beginning, fresh, as if man has arrived on the earth for the first time.

That realization slowly slowly made me decide to create a commune -- a reality, not just an argument; a reality which they cannot ignore, not just a philosophy.

Philosophies -- ninety-nine percent of people remain unaware of them. The one percent who become aware are the professional philosophers. Philosophy is any easy-chair affair; you enjoy it but gives you no challenge. It became clear to me that I have to translate my argument into a real phenomenon or people are not going to be affected by what I am saying. In the first place they cannot understand it because their whole past is against it. Their mind is conditioned by the past. When they listen to me they cannot listen with an open mind.

I have seen people listening to me nodding their heads when something is in agreement with them, or shaking their heads sideways if something is not in agreement. They are not aware that their heads are showing that which is going on within.

Only with Japanese was I in trouble. They are the rarest people in the whole world. They just do the opposite: when they want to say no they say yes! So when I came in contact with a Japanese then I was really confused -- what to make of it? In the beginning I thought they were saying yes, but what I was asking them ... they were supposed to say no, and they were saying yes. When they were supposed to say yes, they were saying no .... Only Japanese do it in a different way.

Except Japan -- but why did it happen in Japan? -- the whole world nods in the same way. You can read their minds just by their facial expressions, their heads nodding, their eyes, their hands, even their posture of sitting. When somebody is interested, he leans towards you. When somebody simply wants to show his arrogance, he leans away from you.

Arguments cannot penetrate their thick minds, and they go on becoming thicker and thicker, because as time passes more and more dust goes on gathering on the mirror. Now the mirror is nowhere to be seen; it is only a thick layer of dust. Still, I tried my best, for the simple reason that I am a lazy man. I never wanted to do such a thing as I had to do: create a commune.

It is easy for me to talk about everything in the world. Whether I know about something or not, it does not matter, I don't care at all. I simply enjoy talking. So it is not a question of whether I know about it or not, I enjoy in both cases. Talking is easy; that I have done from my very childhood.

I used to sleep in the room with my grandfather. I asked him, "You always cover your head with the blanket, even when it is not so cold ...."

He said, "It is not a question of the cold, it is you. You tell stories even in your sleep, and you talk so relevantly that I become interested."

It is that old man who gave me also the habit of covering my head, because I said, "This is not good, to disturb the old man in the night." Since then, I also sleep with my head covered, so even if I start talking nobody is disturbed.

Talking has been to me just like breathing. That's the only thing I have done in my whole life. So I recognized the problem, but it took years for me to collect myself and get involved -- not just to go on standing on the bank of the river, talking, talking, while the river goes on flowing without listening .... I had to decide that I would jump in and do something, although it was against my nature; this flow of the river had to be disturbed.

So even though I have created communes, I am almost outside the commune. But I have found the rarest people in the contemporary world, the very cream, intelligent .... There is no need for me to do anything, I

just have to give a hint. And sometimes even a hint is not necessary. Everything goes on happening exactly the way I would have liked it to happen.

I can love you but I cannot dictate to you.

I cannot say to you, "Do this," and I cannot nag you if you don't do it.

But I have found my people.

Now it is no longer a question of my two hands; millions of hands are with me around the world. They are all my hands. I can now afford to be absolutely lazy.

And you know that I am lazy. I don't do anything, or I do things which only lazy people like me can afford: two hours in the morning taking a bath -- I don't think even Alexander the Great was able to afford that -- two hours again in the evening taking a bath. You should one day come and see my bath. Vivek does not allow anybody to enter -- it is enough that she allows me! She is otherwise a very strict manager, but she allows me.

Vivek and Hasya together have made my bath really pleasant, because they must be thinking: that two hours this man takes in the morning, and two hours in the evening ... just with the water! So now you must see my bathroom; they have arranged so many things there, that two hours are falling short. Now I am thinking to start a third bath at night, because two more hours are needed.

And the remaining time I just sit with closed eyes listening to music -- and mostly I fall asleep, to be frank with you, because I have been listening to the same music for thirty years. There is a limit to patience too.

It is strange: as the music starts I start dozing and I wake up immediately as the music stops. I am myself surprised; this is something strange, I should be awake when the music is on. I am awake before it is put on, and I am immediately awake when it is going to stop; I just hear the last line and the first line. But I know the middle so there is no problem in it; nothing, *nothing* is missed.

And this is just in the morning. The whole night I have been asleep. And I must be sleeping ... just as I finish talking with you, I go to sleep within half an hour. And I sleep up to seven, just because there is nothing else to do; sleeping is a great activity. And I cannot believe it, that at seven I have got out of bed and by nine, after my bath, listening to the music I am again asleep.

Up to eleven this goes on with music; then I take my lunch and go to sleep again. And I had to tell Vivek, "Remember, I have to go for the two o'clock ride to see my people. So wake me up, because I may continue to sleep." I can sleep twenty-four hours -- and not one day, every day. When I came from India to here I was completely asleep the whole time. I enjoyed it very much -- such a long sleep!

After the ride I come back ... and again that music. it seems to have something to do with my past karmas that I have to listen to the same music again and again ... and I fall asleep again. It is good that there is nobody, I am alone. I wake up at four-thirty and again my bathtime ....

Now do you think this kind of a man can create a revolution? But somehow it is happening.

People think walking on water is a miracle -- idiots! I just saw last week's STERN magazine. They have a cartoon about me. The cartoon has the outlines of Krishnamurti Lake and sannyasins are standing on one side, and my Rolls Royce is moving on the lake! One of the sannyasins says, "It must be Osho!" That is not much of a miracle.

What is really happening here *is* a miracle.

I do nothing but, I don't know why, you have fallen in love with me.

I don't deserve it either because I have never done anything; how can I deserve so many people's love?

But your love is doing the miracle.

You are here for no other reason.

Sometimes you also must be wondering why you are here. I also wonder why; but love is such a thing, that you go on wondering why, and it goes on happening.

I don't know where your office is, I don't know how your finances are managed. I don't know who is doing what. What to say about the commune? -- I don't know even in this house what is going on, where my kitchen is; I have not seen it.

People are afraid because they have never seen love at work. They have tried by force to create culture, civilization, by violence, and they have failed.

Here love is at work. And when love is at work, it attracts intelligence. There is an inner attunement between love and intelligence.

It is not accidental that so many intelligent people from all over the world have become interested in me -- who is against everything that they have been brought up to believe in: who is against their culture, who

is against their country, who is against their religion, who is against their parents; who is against even their children who are not born yet, who won't allow them to be born. If it were in my power I would not have allowed your parents to be born. It is too late; but your children I am not going to allow.

This is the only place in the whole world where love is doing things; and love never says, it never dictates.

Love is the most mysterious energy in the whole world.

It makes things happen.

Perhaps love is the very center of all that moves, of all the stars that are moving.

Scientists are searching for the center; there must be a center to the universe. I am not a scientist but I know the center. Let them search, they will never find it, because their very methodology will not allow them to find love.

Love is the center of the whole universe; the suns, the moons, the planets, the stars -- all are moving around it. And we have created this small commune on the same existential principle.

Everybody feels responsible. I don't say to you that you are responsible towards the commune, towards me, towards my philosophy; I have never said anything like that.

But you feel to be responsible because somebody trusts you. Somebody loves you in spite of yourself. Somebody accepts you in your totality, as you are.

I never judge anybody -- love knows no judgment. I don't see that somebody is good and somebody is bad. To me you are all one energy, different manifestations, and all are needed to make an organic unity.

Sheela comes again and again to me and says, "These are the topmost workers, ace workers. These are second class, these are third class, and these are just to be thrown out."

I say to her, "You don't understand. If the fourth class disappears you will start thinking of throwing out the third class -- naturally, it is a simple logic. If the third class disappears you will start throwing out the second class. And if you throw out the second class, how are you going to know the ace workers, the first class? They are all one organic whole -- they are all needed."

The first class needs the second class, they support each other. If the second class disappears the first class will be in a limbo, hanging in the air, there will be no support for it. Somebody is needed to support it. It is just like a staircase; every step is needed. The lowest step is the support of the highest step.

Don't judge that the lowest is in any way lower as a value. It can be the lowest as a physical status but there should be no evaluation involved, it is not "lower". The highest ... that is simply a way of measuring things, but it is not *higher*.

Nobody is lower and nobody is higher. There many be lower steps and there may be higher steps but they are all connected in one symphony.

Love knows no judgment, that's why love can do miracles.

What humanity has not been able to do is happening here without anybody doing it. About nobody can it be said, "He is doing it." Everybody is involved except me.

So I am always grateful to you all that you allow me to remain just a guest, and I am grateful to the American government that they allow me just to be a tourist. And I hope I will die just as a tourist. People have only *said* that life is a journey; I am going to prove it! It is not only a journey, it is a tour, without a visa, without a passport; it is a tour.

People are afraid because they can see things they have tried so hard to do and they have not worked ... and nobody is trying here; still somehow they are working. Three thousand people are here ... no management, but some inner feeling keeps you all connected. No fanaticism -- because when there is love to connect you, you need not have ugly substitutes for it.

A fanatic Mohammedan is connected by his fanaticism to other Mohammedans. A fanatic Christian is connected by his fanaticism to other fanatic Christians, it is the fanatic element that connects them. Here, nobody is a fanatic.

How can you be a fanatic with a man like me, who takes nothing seriously?

I have never in my whole life taken anything seriously because I don't see the point, why one should take things seriously. Life is really such a joke, so hilarious.

I have heard of a man who was sitting in a railway station waiting room; sometimes he was sitting alone, sometimes there were other passengers also. Sometimes he would gesture as if to throw something with his hands. Everybody was interested in what he was doing because there seemed to be nothing that he was throwing away. Sometimes he would giggle and sometimes he would even laugh. Finally he was driving everybody crazy -- although it was nobody's business. It was his hand; if he wants to make some gesture,

who are you to be bothered by it? And if he wants to giggle, that is his business. And if he wants to laugh ....

But the whole place became very tense, hot. Only that man was enjoying, with his eyes closed. Finally it was too much: one man stood up and he said, "I have to ask, because he is driving us crazy, what he is doing." So he shook him and told him, "You are driving the whole waiting room crazy; nobody can take his eyes off you. What are you doing? Why are you giggling? There is nothing happening here, on this ugly platform, in this dirty waiting room -- and you laugh?"

The man said, "It is something ... just an old habit. You need not be worried. I am in the habit of telling jokes to myself. When some very old joke that I have told many times comes by, I just shake it off: `Get lost again!' And when some juicy one comes, I have to giggle -- although I know the joke, it is an old joke, but so juicy that even to hear it a thousand times ... still, I have to go the whole way.

"I know everything that is going to happen in the joke but that doesn't matter, it is so juicy. And sometimes the joke is so great that I cannot just giggle, I have to laugh out loud. I know that perhaps it may disturb others, but what can I do?"

I think this man is no one but me; because this is how I have lived my whole life. I have never taken anything seriously. This was not a decision on my part; otherwise that decision would have become serious. Just looking at life I found it was so humorous, so ridiculous, that if you cannot make yourself giggle and laugh you are just an idiot, and missing such a great opportunity.

People come here, and when they see you working twelve hours a day, fourteen hours a day and still laughing and giggling and dancing, they cannot believe it. They have to believe, but they cannot. And of course they have to find some explanation -- perhaps you are all hypnotized; perhaps it is all just show business, you are just trying to show those idiot spectators your laughter, your dance, your song. They think it is just managed for them; once they are gone, you will be crying and hurting all over from so much jumping.

Back home that's what they think, that it was all made up. They write articles, they have written books about me, that all my people are trained in such a way that the moment they see any spectators immediately they start laughing, singing, dancing, hugging .... They are poor fellows just trying to console themselves that this is not for real; otherwise how will they explain to themselves their misery, their suffering?

If it is for real -- if your laughter, your joy, your dance, your song, is for real -- then they have missed the train. Then their whole life is nothing but foolishness. And this is too much to accept. Only very intelligent people will be able to accept it. And in that very acceptance there will be a change, the beginning of a revolution.

But people are mediocre. Intelligent people are few and far between, they are not all over the place. Ninety-nine percent, the crowd, is just mediocre. And with the mediocre mind the problem is, how to console oneself?

You are enjoying so much you don't know how much it hurts those who have never enjoyed.

You say we are doing our thing, why are they angry, why are they against us? Can't you see a simple fact? They are not against you; just be miserable like them, be in suffering, in anguish, and they will be very sympathetic to you. They will donate to your commune. All opposition to you will disappear. The opposition is for a certain consolation: they want to believe that you are pretending, they want to convince themselves and others that this cannot be true. Yes, it may be true in paradise, but it cannot be true in Oregon. It is against their whole way of misery.

Our way is of humor, our way is of bliss.

We don't care about gods and heaven and theories of karma and hell. We have dropped all that crap -- and they are carrying that crap as holy scripture. When they see you so light, and they look at themselves carrying mountains of crap .... And you say they should not be angry at you, they should not be against you.

They are crying, and you are laughing. Their hearts are full of wounds, and you are hugging each other. This is too much! That's why they are against you. And they will become more and more angry, more and more against you because as you become more successful -- which you are going to become .... Love knows no failure. Intelligence knows no failure, failure is only for fools.

Humor knows no failure.

If a man who has some sense of humor slips on a banana skin and falls down, even *he* will laugh -- he is capable of laughing at himself too. That is a true sense of humor. To laugh at somebody else slipping on the banana skin is not much -- anybody can do it, any Tom, Dick, Harry .... I think for the first time I am right, and the reason that I am right is because of our poor Harry.

Last time, when I was told the correct sequence I tried hard -- how to remember it? Then I remembered

poor Harry. He is the last. And he is a man so simple that he will stand at the last. He will not try to push himself ahead, he will not try to be the first. Whosoever invented the sequence must have been a man of tremendous insight, putting our Harry at the last.

Then it became easy for me: Dick comes in the middle. What can I do? -- it simply comes in the middle. And then only Tom is there. And this Tom who is standing first must be the most idiotic person.

Now I think I will not forget the sequence -- but you cannot rely on me, I can forget. The whole credit goes to Harry, because he was last; that made things very clear.

These Toms, Dicks, Harrys ... the world is full of mediocre people who are in great suffering and who have no way to get out of it, who cannot conceive that there is any way out. And when they see you, that you are out -- when they see the goose is out -- they are naturally offended. They have been worshipping in the churches, in the temples, in the mosques, in the synagogues, and God has not heard them yet -- and these godless people are living in the lotus paradise!

They have been doing all the virtuous acts: serving the poor, opening hospitals, schools, doing everything that is thought to be good, but it doesn't heal their wounds. It does not change anything in their miserable lives. In fact they go on becoming more and more miserable, because slowly slowly even the hope that by being virtuous, religious, they will get over this dark night of the soul .... But they have done everything that their scriptures prescribe. They have followed all the recipes that their priests and so-called wise people have given them. Nothing works. Their hope starts dwindling.

And then they see you; no prayer, no god, no temple, no synagogue, no church; strange people! -- and yet without wounds, yet without tears, yet without any misery.

I saw an interview: one Oregonian woman was being asked, on the television, "What do you think about Osho?" She said, "I hate him! He is not a gentleman. He is not even a Christian!"

That made me so happy. It was really something great that she said. First she said, "I hate him." That's perfectly good because at least she relates with me, she has some relationship with me. And if today it is hate, tomorrow it can be love. At least one woman hates me. Do you think that is something small? I was thinking that women had forgotten me but at least one women hates me; she must be thinking of me.

I enjoyed it -- because how can you hate me without thinking of me? In fact, how can you hate me without loving me? Hate is secondary; you cannot hate directly, first you have to love. It is a simple thing: if you want somebody to be your enemy you cannot directly make him your enemy, there is no way. First you have to make him your friend; friendship is a necessary bridge if you want him to be your enemy. The woman, knowingly or unknowingly, loves me; otherwise from where can the hate arise? And the way she said, emphatically, "I *hate* him ...."

And the second thing was even more important: "He is not a gentleman." This is true, absolutely true. I agree with her. I am not a gentleman because all the gentlemen of your whole history have simply dragged you into hell. I am not part of that company.

And the third thing is even more significant: she said, "He is not even a Christian." I started thinking, can somebody be a Christian without being a gentleman? -- because first she says, "He is not a gentleman" And then she says, "He is not even a Christian." That simply shows a Christian need not be a gentleman. And she is not interested in my being a gentleman. If I were a Christian, then gentleman or not, she would not have hated me; I just had to be a Christian.

But what was she going to gain by my being a Christian? There are millions of Christians, what has she gained out of them?

What is going to be added to her happiness if I am a Christian?

I am such a non-serious person that if somebody can convince me that my being Christian is going to help the poor woman, I will become a Christian. What does it matter? I can be a Christian, I can be a Jew, I can be a Hindu ... if it can help some woman. But I don't see that it can help, because there are so many Christians already and they are not helpful. And a man who is not even a gentleman ....

But the point is: my not being a Christian and yet being happy, hurts. It is not necessary to be a Christian to be happy, it is not necessary to be a Christian to be blissful. It is not necessary to be a Christian to be loved by so many people. Christ was not loved by so many people. If he is anywhere he must be feeling jealous, just like this woman. He must be saying, "I *hate* this man. He is not a gentleman, he is not even a Christian!"

But even if the whole world hates me that makes no difference to me. I will remain just as blissful as I am. This is what troubles them.

Jesus was not a happy man. Have you seen any of Jesus' pictures, statues, where he looks smiling,

happy, blissful? No, he always looks tortured, he always looks to be on the cross. He was not *always* on the cross because for thirty-three years he lived without being on the cross. What was this man doing for thirty-three years?

In the Christian gospels there is not a single reference that he laughed, that he smiled, that he joked. No, he is always serious, he is always with a long face. And it seems if Jews had not crucified him it would not have made any difference; he himself was always on the cross -- the Jews simply fulfilled his desire. They said, "Okay, if you are going to remain this way let us fulfill your desire. Once and for all be finished" -- because even before his crucifixion he was telling his disciples, "Each one has to carry his cross."

Why a cross? Why not a flute? or a guitar? "Everyone has to carry his own guitar ...." That is natural -- you cannot play on somebody else's guitar, two persons cannot play on one flute. You may even be lovers, that does not matter; you cannot play on the same flute together, simultaneously. You have to carry your flute yourself.

But Jesus chooses the cross. In this whole world he could not find anything else to carry! This man must have been utterly miserable. My feeling is the Jews finally got fed up with his misery. They said, "This man is not going to change. This man is never going to be satisfied unless he is crucified."

He had not gathered intelligent people around him. Those who had come were very mediocre, below average. They were also miserable. They had come in the hope that with him ... he is the son of God, so "one day, when we reach the kingdom of God, the world of bliss, he is going to be helpful." They had gathered around him, in deep misery, with a hope ....

All miserable people go on living, tolerating misery because they have a hallucination of hope somewhere: "Today is bad, yesterday was bad, but tomorrow? -- things are going to change. And we are with the messiah, we are with the only begotten son of God. Tomorrow things are going to be different."

Jesus' disciples were again and again asking him, "How long will it take?" You can understand it -- the same way a patient asks the doctor in the hospital, "How long will it take? How much longer do I have to remain in the hospital?" And the doctor goes on saying, "Soon you will be released." But his face says something else. He has not even courage enough to look eye to eye with the patient. The doctor goes on saying to the patient, "Soon you will be all right," and goes on looking at the chart of the patient's disease; and his face goes on becoming sadder and sadder because the patient's health is falling every day.

The doctor cannot say that to the patient. He has to say, "You will be okay, soon you will be okay." But the patient can see the face of the doctor. He can see the eyes, that the doctor is avoiding him. He can see the silence on the face of the nurse. He cannot believe what he is being told, because there is much more, tangibly present, which says his time is limited, his days are finished. But yet he goes on asking; and knowing perfectly well that the doctor's face is saying something else, he goes on believing what he says -- knowing it is not true. But he wants it to be true.

Those disciples of Jesus knew perfectly well, deep down, that this whole paradise is just a mirage. Yes, it is helpful for the time being, it helps them to tolerate misery. They want to believe in it, that it is true. That's why religious people become fanatics.

What is fanaticism? Have you looked into it? The fanatic person is saying he knows perfectly well that what he believes is not true. That's why he shouts loudly that it is true, and the only truth. He is not shouting at you, he is shouting against his own still, small voice. He wants to drown that voice in his shouting. But he knows perfectly well it is not true.

When such people see you, you can understand how much it hurts that, for a few people it is really true, and true *now*.

Nobody here is asking about paradise, nobody is asking about life after death, nobody is asking about God and how to find Him. Nobody is bothered by all this.

This shows something so glaringly -- that you are happy where you are, as you are.
You are not bothered about the future.

You are not hoping, because you are not miserable. You are not fanatic, because you don't have any belief. You are simply living sincerely, honestly, totally; and for whatever small joys this life provides, you are grateful to it. You don't ask for more.

Once you ask for more you become miserable. Hence all the religions have been telling you, "Ask for less." But that is not going to help. It is the same logic, the same line, the same continuity: seeing that asking for more creates misery, ask for less. But you are simply reacting. Nothing will be changed in your consciousness because you will ask again for less, for *more* less; the *more* will come back. All your monks are doing that; they start by asking for less, but then it becomes for *more* less. The "more" never leaves you

-- and more is misery.

In fact, more or less, the moment you ask, you ask for misery.

The people who are blissful simply don't ask. They live, and they thank existence; they don't ask either for more or for less. They don't make any demands on existence, that is ugly. They simply drop demanding.

And the miracle of life is that the moment you don't demand, the whole existence is yours; all its joys and beauties are yours -- and the people surrounding you can see it.

So don't be disturbed because they are angry. Why shouldn't they be? But if they are intelligent they should be angry with themselves their society, their culture and their religion, their history and their past. But if they are idiots they will be angry against you. Now, if they are idiots what can I do? What can you do? Let them enjoy their anger, hate. But they are simply punishing themselves.

This is one of the fundamentals of life:

If you hate, you punish yourself. If you are angry you punish yourself.

If you are loving, you reward yourself. If you are happy, you create possibilities for more happiness.

They have a saying that money attracts money. It is true. It is true on other levels of life too.

Happiness attracts happiness.

Lovingness attracts more love.

Blissfulness attracts more bliss.

Giggle, and soon you will be laughing. Just try to move your hands and legs and soon you will be dancing -- what else to do? I see it happen every day during the drive-by. First people just *try*, because it is so much against their upbringing. But then they see that others are also doing it; they look to both sides, people are doing it. Against themselves, reluctantly, they start moving a little bit -- and soon they are dancing.

One old man is there: at first he used to just stand. I went on watching him, what happens. He is old, has a thick past, but by and by he started moving. One day I saw -- he had brought a flute, but he was keeping the flute under his arm. Then he started playing the flute. Then he started dancing and playing on the flute, together.

And today he was just dancing with the flute above his head, in his hand; he had dropped everything. He had forgotten he is old; he forgot that he is not supposed to do such a thing -- and he was so happy! Just to see his face ... it was a beautiful moment. He again became a child, again the same innocence was in his eyes.

So those outside the commune who are intelligent are sooner or later going to be part of you. And it is good that idiots remain against us because that is a great safety: they will never enter.

To me it is of great significance that idiots don't get interested in me. They get angry at me, that's very good. And I try my best to keep them angry, hating me, against me, because I don't want them to be here. I don't want this place to turn into a commune of idiots.

Sometimes an idiot comes by accident. But soon he escapes, it is too much for him, to look so high. He has always crawled on the earth; he is a creature who, by some accident, started walking on two legs. He should be walking on all fours -- that's where he belongs. I am not interested in that kind of people. And of course they are the majority -- so I am not interested in the majority.

I am perfectly happy that they are angry. Please keep them angry. And I will go on doing things so that they will remain angry and will not come in. We are not afraid of people going out. Those who go out we are very happy, relieved of a burden. We are worried about people coming in, people who cannot really belong to an intelligent, loving, responsible commune.

I want you to be just the chosen few, because if the chosen few are really transformed, that will be the only proof for the millions -- no other argument can convince them. That will be the only possibility for their mutation.

So my interest is not in the mob, in the crowd. My interest is in a few individuals -- and I have found them. That's why I stopped traveling. I had a certain number in my mind, and when that number was complete I stopped traveling. I have taken account how many of them will fall out; those who remain, that is my number, and they are going to become a magnetic force. They will attract new generations immensely.

You are going to become the world's most significant people because there is no other alternative. All other ways are finished. This is the only living way arriving right now.

This is the birth of a new man that you are witnessing. You should rejoice that you are witnessing something which is going to be the most significant factor in human history, which is going to divide the past and the future.

From Darkness to Light

Chapter #24
Chapter title: The third alternative: the whole man

25 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
I HAVE HEARD YOU SAY THAT TRIBES WHICH ARE NOT SEX-REPRESSIVE REMAIN POOR, AND SOCIETIES WHICH ARE SEX-REPRESSIVE BECOME RICH AND CREATIVE. OSHO, YOUR COMMUNES ARE NOT SEX-REPRESSIVE AND YET THEY ARE RICH AND CREATIVE. CAN YOU COMMENT?

It is one of the most sensitive areas of life because it is concerned with the very life force -- sex. The word has become too condemned. The reason sex became condemned was because all the religions had to be against everything that man can enjoy. It was their vested interest to keep man miserable, to destroy every possibility of his finding some kind of peace, solace, a moment of oasis in the desert. This was absolutely necessary for religions, that man be made completely devoid of any possibility, of any potentiality for rejoicing.

Why was it so important for them? It was important because they wanted to shift you, your mind, somewhere else -- towards the other world. If you are really happy here, why should you be bothered about the other world? Your misery is absolutely needed for the other world to exist. It does not exist in itself; it exists in your misery, in your suffering, in your anguish.

All the religions have been doing that harm to you. They are creating more misery, more suffering, more wounds, more hatred, anger -- and all in the name of God, all in the name of beautiful words.

They talk about love and they destroy every possibility of your ever being in love.

They talk about peace and create every situation for war.

The strategy is very simple -- go on talking about beautiful things, keep people engaged in words, ideologies; and while they are engaged in words and ideologies, philosophies, go on cutting their roots from the soil, from the life energy.

And your life energy is rooted in your sex.

All the societies became aware of the fact that it is only sex that can stand against God. If your sex is fulfilled your don't need God, because your *life* is fulfilled. Then God is just Godot. But if your sex is destroyed, repressed, condemned, if you are made to feel guilty about it, then God can go on living forever. He derives His energy through your suicide.

Yes, I have said somewhere that sex-repressive societies have become civilized, cultured, richer, philosophical, scientific. They developed in all possible ways. Sex-expressive societies -- which are very few now; the aboriginals are poor, they are uncultured, uncivilized. They have not evolved the way sex-repressive societies have evolved.

This gave a great impetus to religious stupidity -- because religion could prove on a basis in reality, that the societies that have been sex-expressive have remained poor, starving, hungry. And the sex-repressive societies have evolved in every possible way.

The more sex repression, the higher becomes your cultural development. This became a proof for religions that sex repression is something absolutely needed; otherwise you will be simply barbarians. And in a way it is true, factually true. Hence, naturally, the question arises.

I am not against sex. To me sex is as sacred as everything in life.
There is nothing profane, nothing sacred.
Life is one -- all divisions are false.

And sex is the very center of life. So you have to understand what has been happening down the centuries. The moment you repress sex, your energy starts finding new ways to express itself. Energy cannot remain static. This is something of a fundamental law: energy cannot remain static, it is always dynamic, it is dynamism. If you force it, and close one door upon it, it will open other doors; but you cannot keep it in bondage. If the natural flow of the energy is prevented, then it will flow in some unnatural way. That is why sex-repressive societies became richer.

When you repress sex you have to substitute something for your love, some object. Now the woman is dangerous, she is the way to hell. Because all the scriptures have been written by men, it is only the woman who is the way to hell. What about men?

I have been telling Christians, Hindus, Mohammedans, that if woman is the way to hell, then only men can go to hell; women can never go. The way always remains wherever it is, it never goes anywhere. People go *on* the way. We say that this way goes to that place, but that is a linguistic fallacy: the way never goes anywhere, it simply lies down there. *People* go. So if women are the way to hell, then hell must be full of only men. It will be just a male-chauvinist club.

Woman is not the way to hell, but once your mind is conditioned in that way, you are going to project the woman into something else; you need an object for your love. Money can become your object of love.

Why is there so much greed? Why are people clinging to money like crazy? It is their love object. Somehow they have managed to move their whole life energy towards money. Now you want them even to drop money; again they will be in trouble.

Politics becomes their love object. Rising higher and higher in the political bureaucracy becomes their love object. The politician looks towards the presidentship, the prime ministership, with the same lust as a lover looks to his or her beloved. This is perversion. Somebody may become directed into other ways, such as education; then books become his love object.

Somebody may become religious; then God becomes his love object. And if you look into the lives of your so-called saints you will be really puzzled. I am always surprised why a man like Sigmund Freud missed this point. He should have looked into the lives of Saint Teresa, Saint Meera and other women saints first, because women are more straightforward.

Meera's songs are full of lust, because she denied herself the company of men; God became her only companion. Of course it is just a fantasy, but in her fantasy she is absolutely romantic. She talks to Krishna, her God; she sleeps with Krishna -- of course she cannot find the real Krishna so she keeps a statue of Krishna close to her heart when she sleeps.

The way she sings about Krishna can, without any interpretation, be easily understood as sexual perversion. She says, "I am married to you, my lord. I can only be yours, I cannot be anyone else's. You are my heart, and I am waiting for you, waiting for you. And I will wait till eternity."

The word she uses -- because in India when a couple gets married, the first night .... In India there is no honeymoon as such. Instead of a honeymoon is the first night. It is called *suhagrat* `the night of bliss'. The wife prepares the bed with beautiful flowers, roses, *bela* -- and there are thousands of beautiful flowers in the East. She hangs garlands all around, she almost covers herself with flowers. That night, gold is worth nothing; the fragrance of the flowers is the most valuable. She prepares the bed and waits for her husband to come in.

Meera goes on singing the same thing: "I have been preparing the bed every day with beautiful flowers, and I go on waiting and you have not come yet." Now, is there any doubt that in her mind Krishna has become just an object of love? She cries, she weeps, she sings, she dances, but it is always in the name of Krishna. Sigmund Freud would have found tremendous support, from Meera and her songs and her life, for his idea that if you repress sex it takes some other path.

But energy has to move. It can take a religious way; then the priests are happy. It can become academic; then the academicians are happy. It can become scientific; then the scientists are happy. It has to become *something* -- that's why sex-repressive societies have developed in so many directions. Yes, they have become very cultured, polished, civilized, educated, scientific, technological. But at what cost?

They have lost all joy. They have lost all peace. They have lost all silence. They have lost all love.

You can project your love towards an imaginary object but it is not going to give you fulfillment. You can go on writing poetry about Krishna or Christ, but that poetry is not going to give you the experience of love. You will remain starved. So the society has become really rich in every possible way -- but the individual has died. And what is the point of the society becoming cultured, civilized, educated, technological? For whom?

The individual is dead.

This society is nothing but corpses walking all around -- of course very culturally: corpses, but very polished. They all speak English with an Oxford accent. But corpses, even if they speak with an Oxford accent, are still corpses. They become great politicians, they become great religious leaders, but just look inside those people: they are hollow. There is no substance inside, there is no soul. If they get defeated in one direction, then they start moving in another direction.

Just now I was reading one statement of an ex-president of America, Ford. In a meeting which was called by Governor Atiyeh of Oregon, Ford said that religion and state should not be separate, cannot be separate: this separation is unnatural. Without religion you cannot help man. This is the defeated politician who is now trying to be religious. He never said such a thing when he was president.

He should remember that he was never really a president of America, it was just accidental; he was chosen by Nixon as his vice-president. Now a man chosen by Nixon ... can you think of him becoming holy, religious? But because Nixon had to leave, Ford became the president. And then he got it into his head that he was somebody important.

He was nothing; he was just a puppet in the hands of Nixon. And to be a puppet in the hands of somebody like Nixon is to be nothing but a criminal. But because he became president for two years he started thinking that now he could be elected -- and he could not be elected, he had no guts. I have seen a few of his pictures when some attempts on his life were made. You can see by his face ... I have never seen anybody so afraid. He is so much afraid of death, such a coward.

And when he got defeated .... Now he is taking a different direction. Now he knows politics is not for him; that door is closed. He is talking of bringing religion and state together. I am surprised; Governor Atiyeh silently listened to it, the party was given by Governor Atiyeh. And we are being dragged into the court for the simple reason that we believe, and we experience, that in life nothing can be separated.

Life is an organic unity.

If religiousness has any reality you cannot leave it at home when you go to the office. Then it is not a real thing, if you can leave it at home. Then it is something separate, a thing; it has no life. You cannot leave your heart at home. Wherever you go your heart will be with you, beating.

Religion is your heart -- how can you leave it?

Love is your very being -- how can you leave it? Wherever you are, you will breathe, your heart will beat. Everything is absolutely organic, united, one.

But from Ford these words don't mean anything. The same energy that was moving into politics now wants to become holier, to play another game -- the game of religion. And Atiyeh must have listened silently because soon he is going to be retired too. It is better to keep silent because after a few months he will have to be religious too.

Religion is for all kinds of retired people.

We are the only people in the whole world who are young *and* in religion, who are alive and in religion.

Our religion is not something posthumous.

The society that did not repress sex naturally remained undeveloped for the simple reason that they were contented. There was no energy available to go after money, to go after politics, to go after God. No, they danced, they sang; they had a small but beautiful architecture -- huts, but made beautifully. They lived a very clean life; there was no crime because there was no energy for crime.

And now you have to understand how the things are related. When there is no crime what is the need of a judge, what is the need of a court, what is the need of the cops? When everybody is happy and enjoying and is not feeling guilty for being happy, why should he go to a Catholic priest to confess that "I am feeling guilty."

I have heard .... A woman went to confess and she said, "I have been raped."

The priest said, "But if you have been raped, you have not committed any crime. The person who has raped, *he* should come to confess."

The woman said, "I know. but I did not resist -- that's why I am feeling guilty. I did not resist."

The priest asked, "When did it happen?"
She said, "Last night -- three times."
The priest said, "What kind of rape is this!"

The woman said, "That's why I have come to confess. The first time I was a little afraid; the next time I really enjoyed it, and the third time it was fantastic."
The next week she came again.
The priest said, "What! Have you been raped again?"

She said, "Not again. I have come to confess about the same old night."

The priest said, "You are strange -- you have confessed it already."

She said, "But I even enjoyed confessing it -- now *that* makes me feel guilty. I want to say it again. Please forgive me but ...."

When people are happy and don't feel guilty because nobody has told them that happiness is sin, naturally there will be no priests, no cathedrals, no temples, no synagogues. That is why there is no culture -- in your eyes. What you understand as culture is not there: of course they are uncultured. They don't have a religion, they don't have holy books, they don't have universities, they don't have libraries -- how can they be called cultured, how can they be called civilized?
But they are immensely contented.

I have lived with these people and I have never heard them complain about anything. They have no problems as such. They accept life as it comes, and they enjoy it as much as they can. They live joyously, they die joyously -- without any fear in life nor any fear about what will happen after death. They don't care, there is no energy for all these things. Yes, they don't produce a George Bernard Shaw. Their life itself is such a beautiful drama, there is no need for a George Bernard Shaw.

George Bernard Shaw himself was not a happy man. He may have written great dramas; his life itself was very poor. The woman he wanted to love refused him. She was one of the most beautiful women of the past century -- Annie Besant. Not only was she beautiful, she was very intelligent and had a charisma of her own. She became the world president of the Theosophical movement.

She didn't care about George Bernard Shaw, and the wound went deep. Refusal from a woman ... George Bernard Shaw became a great writer. Why? -- because Annie Besant was a great writer, Annie Besant was a great orator. You can see the logic: refused by the woman, George Bernard Shaw tried to prove himself, became a celebrity, a Nobel prize-winner. He wanted Annie Besant to feel that she had missed a beautiful man. But she never bothered about him, and the hurt went very deep.

He went on producing dramas, he wrote more dramas than anybody else in the whole world -- one hundred dramas. His life was spent in writing dramas, but his life was not a drama, there was no drama in it.

Now, the question is: who is civilized? -- the people who write dramas, paint paintings, compose music, or the people who live a very simple, poor life, but with tremendous joy?

Yes, they also paint, but their painting is not that of a Picasso; they don't have energy for that. They just paint small things on their small houses. They also create music, but their music is simple -- simple drums. Once in a while they gather together; they dance, they have flutes, bamboo flutes. Their musical instruments are not sophisticated, they cannot produce Yehudi Menuhin or Ravi Shankar; there is no need. Ravi Shankar can play so beautifully on the sitar, but what about his life? Nobody bothers about his life.

I know his wife. He married a very beautiful woman, the daughter of his own master who taught him music. He fell in love .... Because he used to live with his master, he fell in love with the master's daughter, who is as great a musician as he is. But he could not manage to live together in love.

He had ambitions -- and that woman is as great a musician as Ravi Shankar, perhaps better, but she has no ambitions. She is utterly fulfilled in playing on the sitar for herself. Once in a while a friend comes and sits, that is another matter. But she has never given a public performance: to her that is prostitution.

Now their ways have separated. Ravi Shankar wanted to become a world figure, world famous. The woman was not interested in fame. He had become world famous, but his life is utterly empty. he still loves that woman but he cannot manage to be with her. He does not know -- no ambitious man knows -- how to love. Ambition takes all his energy away. Love remains starving; energy is not available for love, it has been all invested in ambition. Ambition has become the parasite.

So one thing to be understood: these sex-repressive societies became very cultured, very civilized, very rich, very scientific, but at what cost? They died, they are no longer alive.

My problem is, I want you to be alive and yet as rich in every dimension as possible.

I am not ready to choose between these two, either/or. I would not like you to be aboriginals. I would

not like you to become very civilized, cultured, running after money and power and prestige. I would not like you to become politicians, priests. But I would like you to have a fuller life. And anything that develops out of a fuller life, to me that is true culture.

Aboriginals live a life that is full, but not overflowing. The civilized societies of the world have all kinds of developments -- but the man for whom they have been developing these things has disappeared long ago. They go on making skyscrapers; they have completely forgotten for whom they are making these skyscrapers. That man is dead -- you should make, rather, small graves, not skyscrapers. Nobody needs graves that tall; just six feet long and two feet deep will do.

So on one hand are the aboriginals -- alive but not overflowingly alive. They don't know that life energy can shrink, can expand. You can use it as it is available from nature -- and you can be contented -- but you will remain poor in many ways. You will not know flights of music. You will not know flights of painting and sculpture; you will not know flights of meditation. You will live almost like animals -- contented.

All animals are contented. Have you seen any animals discontented, bothering you, saying, "My life is just a misery -- can you help me? What am I supposed to do with my wife? And the children are growing up ...." No, there are no problems for them. They are living, and living far better than your civilized man, because your civilized man has ceased living. He sacrificed himself for civilization, culture, technology.

I cannot choose between these two.

I would like you to rise higher than the animals; and the only way to rise higher than the animals is to find ways to expand your energy.

And that's what I call religion:

The science of expanding energy, so that you have so much energy that you can be a Zorba and yet so much is left that you can be a Buddha too, together, simultaneously.

Zorba is alive but knows nothing of higher flights. he is happy crawling on the earth, while he is capable of opening his wings -- but he is not aware of that.

His boss is a cultured man, very educated, fish -- but miserable, continuously in anxiety. Zorba says to his boss, "Boss, only one thing is wrong with you: you think too much. Why not *live*? I don't see the point -- why go on thinking? What are you going to get out of it? Live! Come with me!"

He takes his musical instrument, drags his boss to the bank of the river where they live, and starts playing on his instrument, starts dancing. And the boss is standing there, embarrassed: If somebody sees this crazy man, and I am here standing with him, what will he think? He is not dancing but he is afraid that if somebody sees him there .... Zorba pulls him up and he says, "Start dancing!"

The boss says, "I don't know dancing."

Zorba says, "Nobody needs to know dancing.

Dancing is not something that you have to learn. Just start jumping, it will come. And I will give you the music -- you simply start."

Seeing that the man is not going to leave him, he starts moving, and Zorba goes on pushing him. And finally on that full-moon night he forgets completely about his culture, education, civilization -- and for the first time he realizes he can also live, he can also dance; his legs are not meant just to walk. He has wings, Zorba teaches him something of the earth.

I feel sorry for Zorba, sorry because he died before I could meet him; otherwise I would have taught him that there is a higher dance too. And I am certain -- I don't know why but I am absolutely certain he would have understood. Because he has known the lower steps, he could have understood the possibility of higher steps.

I would have made him a Buddha. That is what I am doing here for you.

You come here either an aboriginal, or -- which is far worse -- a civilized man. Once in a while, yes, a Zorba also comes. This Patipada sitting here -- she is a Zorba. Once in a while .... There are many Zorbas here who are learning to rise above, who are moving higher, touching the fringes of buddhahood.

My methods of meditation are the ways that will make you expand your energy. Energy is like seeds ....

I am reminded of a story. An old man, very rich, was puzzled because he had three sons; the problem was that all three sons were born simultaneously, their age was the same. Otherwise, in the East, the eldest son, inherits. The problem for the old man was who was going to inherit, because all these three were of the same age.

He asked a wise man, "What should I do? How should I decide who should inherit?" The old wise man gave him a certain method. The old man went home, he gave one thousand silver pieces to each son and told them, "Go to the market, purchase seeds of flowers."

They went, they purchased seeds. Carts and carts came, full of seeds, because one thousand silver pieces in ancient days was big money, and just flower seeds .... When all the flower seeds had come, all that the three had bought, they said, "Now?"

Their father said, "I am going on a pilgrimage. It may take one year, two years, three years. You have to keep these seeds with you, and when I come back I will ask for the seeds to be given to me. And this is going to be a test also, because whosoever proves wise will inherit my whole property, so be careful." He went on the pilgrimage.

The first son thought, "This is a strange test. If he comes after three years ... these seeds will simply die, and he will ask for the *living* seeds. So the best way is to sell them in the market, keep the money, and when he comes back purchase new seeds again -- fresh, young." Very economical, mathematical -- he did that.

The second son thought, "What this brother is doing is not right, does not seem to be right, because our father emphatically said, `These *same* seeds I would like to be returned.' So I will keep these seeds." He made arrangements in the basement of the house, put all the seeds there, locked it, and said, "Now whenever he comes I will give him the key and say, `These are the seeds.'"

But the third one had a different idea. He said, "Seeds kept in a basement will not remain alive; they need soil. By the time our father returns they will not be the same seeds because they will be dead. They cannot sprout -- how can you call them the same seeds? The seeds that our father has given us can sprout, can become trees. One seed can produce millions of seeds; that is what he has given. And when he comes after three years those seeds will not be able to produce a single seed, a single sprout. This is not the way."

He went behind their house -- they had much land -- and he sowed the seeds all over the land. Each year they became a thousandfold more. After three years when the father came, he could not believe his eyes -- as far as he could see his whole land was full of flowers! He asked the other sons .... They had certainly failed the test. He said, "The third son inherits my property because he knows how to expand, how to increase."

One seed can make a whole earth green.

One small sparkle or energy in you can fill the whole earth with dance, song, music.

Just a little sparkle is enough.

If you know how to expand it, it can become a wildfire.

It may be just a little flame within you.

Meditation is nothing but an effort to expand your inner flame so that you can become afire, aflame, aglow, overflowing.

The there will be a science, but totally different than the science that has been produced by repressed sexuality. There will be a qualitative change. *This* science is destructive because it has come out of perversion; it is perverted sexual energy which has become nuclear energy. When it comes out of meditation, overflowing love, it will be creative science -- a totally different science which we are not even aware of.

This whole scientific project has to be dropped because it is bringing you closer and closer to death. Anything that goes against sex will bring death closer to you, because sex is life.

You see paintings by Picasso. Looking at his paintings you will feel -- not peace, silence, joy, no. Looking at his paintings you will feel anguish, worry, a trembling, a fear, because those paintings are out of repressed sex. Those paintings cannot be life-affirmative. Looking at Picasso's paintings you will see the world of a madman. He is insane. He is a genius -- that does not matter. You can be a genius and yet you can be mad.

In fact it is easier to be mad when you are a genius. Mediocre people cannot afford to be mad, they are so mediocre, so middle-class. Insanity happens only when you are at the extreme. Only from the extreme can you see the abyss which drives you insane, which drives Picasso, Vincent Van Gogh and all the other great painters of this century mad. And this is true not only about painting. The same is true about your dancers, jazz music -- do you think it is music? Music has some spiritual quality to it; jazz is simply insanity. But repressed sexuality is bound to produce these developments.

Jean-Paul Sartre or Marcel or Jaspers -- great writers, but what are they writing? They are writing about the meaninglessness of life; that life is accidental, that it does not matter whether you live or you die, it does not matter whether you commit suicide or murder. It doesn't matter because life is accidental, it has no meaning. Great writers, but what they are writing is just spreading their insanity into other people's minds.

My people have to keep the innocence of the Zorbas, of the children, of the aboriginals. They have to be as innocent as Adam was when he was turned out of the garden of Eden.

And yet they have to learn methods of expanding the seed of consciousness in them to such a luxurious growth, that as far as you can see, you can see only yourself flowering. You can feel your fragrance twenty-four hours a day; and not only can you feel it, you cannot help it: you will have to share it. Whether you want to or not, that does not matter.

When a roseflower opens, the fragrance starts spreading. It does not ask the permission of the roseflower, there is no need. The very opening of the roseflower is the permission for the fragrance to spread to all the directions, to all the winds.

The moment your consciousness flowers in meditation there is a tremendous explosion.

Yes, you will have music, but it will have a spiritual quality to it.

You will have dance, but your dance will not be sexual. The repressed society has many kinds of dances but they are all sexual, perverted sex.

You will have poetry, but your poetry will not be just unsatisfied sexual lust. It will be a fulfilled love. Your poetry will become like the mantras of the UPANISHADS. Each word coming out of your fulfillment will catch something of what I call godliness.

You will have a science which will be creative, helpful to life.

You will have everything -- but with a different quality.

Up to now those two societies have existed. We are not going to be either of them.

We are the third alternative -- for the first time proposed in the world.

Nobody has ever dared to think of man as Zorba the Buddha. Neither Zorba had any idea of Buddha nor Buddha had any idea of Zorba. Both are half.

I want you to be the whole man.

To me the whole man is the only holy man there is.

From Darkness to Light

Chapter #25

Chapter title: The bell always tolls for somebody else

26 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
I KNOW IT IS CERTAIN THAT ONE DAY I AM GOING TO DIE, BUT I DON'T FEEL ANY FEAR -- WHY?

It is not something exceptional, it is almost the rule. Nobody is afraid of death; otherwise living will become impossible. There is a natural safety measure, and that is something of a very basic nature to be understood.

You know that it is always the other who dies, never you. It is always somebody else, but never you. That gives an unconscious foundation for the hope that perhaps you are the exception, everybody dies except you.

That's why you don't feel fear. Nature does not want you to feel fear of death for the simple reason that if fear of death becomes overwhelming, you will not be able to live. Life can be lived only if somehow you can go on believing that you are going to be here forever. Things will change, people will die, but you will

remain outside all this change. And it is based on your experience.

The poet says: "Never ask for whom the bell tolls, it tolls for thee." But when it tolls for thee, you are not there to hear it, that's the trouble. I say to you, it always tolls for somebody else, that's why you can hear it. The poet does not know the deeper realms of human consciousness. In a way he is saying a truth. Yes, it tolls for thee. But *you* are hearing it ....

You can understand the implication, but that implication will not create fear in you. I can say for certain that even the poet who wrote that was not afraid of death. Even he, hearing the bell tolling, would not have thought that it is tolling for him. It is always for somebody else. It is always for the other. So this is one fundamental thing: you are not an exception, you are just the rule.

But I have to go deep into your question. It has many layers you may not be aware of. You say, "It is certain that I am going to die one day." On what grounds do you say it is certain? Have you seen anything in life as a certainty? Life is a flux, nothing is certain. Everything goes on moving in new directions, unpredictable; you don't know what is going to happen tomorrow.

Talking of certainty is absurd.

A conscious man will never talk about certainty. A life is just a perhaps, it is never a certainty.

I can understand when you say, "I am certain that one day I am going to die." I know what you mean. But *you* don't know what you mean. It is only an inference, not a certainty. You have seen people dying; your grandfather died, your father died, neighbors died, teachers, your professors -- people go on dying. You are also one of the members of this dying queue, and the queue is moving. Each time somebody dies you have to move a little closer. You don't know where you are moving, but one thing is certain: whoever moves, it is when somebody dies. Every step in this queue brings you closer to death. But it is an inference. Have you really seen a man die? You will say yes. Almost everybody has seen somebody die. But I say to you emphatically, you have not seen a single man die. You have seen only a man stopping breathing, his heart stopping beating, his pulse disappearing. Yes, you have seen this. And the medical profession will say that the man is dead. But now even the medical profession is not so certain as it used to be.

There are at least ten bodies in America being preserved because science has become aware that when somebody stops breathing, if his brain cells can be preserved, if his brain can be preserved from dying -- and it simply means that the brain has to be provided nourishment, oxygen, or whatsoever is needed -- then the body will remain dead but the brain will remain alive. And they hope that within twenty years' time there will be methods available to bring the body back -- to pulsate, to breathe. The heart will start beating again; if the brain has been kept alive, the man will come back to life again.

Of course it will be very difficult for the man who has been dead for twenty years to come back to life. Everything will have changed by that time. His generation will have disappeared from the earth; new kinds of people will be there -- new ideas, everything new. I don't think he will be able to adjust. The very shock is going to kill him again, because what he will see will be absolutely against his beliefs, against his conventional mind which he has been carrying for a century. A century-old mind -- it cannot bear the shock.

But that apart, whether it can bear the shock or not ... even medical science is no longer certain that what we have always called death, is death. Yes, there are symptoms; the man is no longer capable of doing things he used to do. This is a very negative definition of death. Medical science has not been able to provide a positive definition of death: no breathing, no pulse, no heartbeat -- can't you see it is all negative?

One yogi in India -- his name was Brahmayogi -- devoted his whole life to prove that all the symptoms that make the medical profession certain about death are wrong. His work was of tremendous value. He practiced methods very ancient in the East, simple methods, but requiring one thing which has disappeared from the world: patience. The methods are very simple, but ... twenty years', thirty years' practice -- in this world of hurry and blurry, who is going to practice a certain breathing technique for thirty years?

People are speedy. People are not walking, people are running, faster and faster every day; their vehicles are becoming faster and faster every day.

Now in Japan they have trains which can move at four hundred miles per hour. And this cannot be the end -- the Japanese scientists say that soon it will be possible to move the train at any speed you want, because four hundred was the barrier, which we have crossed. When a train moves at four hundred miles per hour, it rises one foot above its rails -- because of the speed. It is almost in the air, it is an airplane -- one foot above the ground.

Now there is no reason why it cannot move one thousand miles per hour. The Japanese say -- because Japan is such a small country -- "We don't need that much speed. Four hundred is too much, because in four hundred miles you can move from one end to the other end of Japan, and the train is so speedy it cannot stop

in between." You can't have so many stops and stations. And if a train moves at one thousand miles an hour then it will have only two stops, the beginning and the terminus.

Speed is one of the great diseases of the modern man, because it has made impossible many things which can happen only in patience.

Love grows in patience, but you are so speedy, only divorce can grow out of it. With your speed, love is non-existential. It needs patience.

There are seasonal flowers; within six weeks they blossom -- but within six weeks they are gone too. Their whole life span from seed to death is only twelve weeks at the most. But if you want a tree like the cedars of Lebanon, or the redwoods of California, thousands of years old, reaching hundreds of feet into the sky .... They have a certain pride and a certain personality.

The cedars of Lebanon have a grandeur, just like emperors; everything is just pygmy compared to them -- but they take time. Four hundred years, five hundred years is nothing. They can go on growing for two thousand years; at two thousand years they will still be young. They will become old somewhere near four or five thousand years.

Now, you cannot grow these cedars like seasonal flowers. And if you are stubborn and insist that everything has to grow within six weeks' time, then of course you will have to deny the existence of the cedars of Lebanon.

That's what has happened to the Eastern methods which have proved totally different conclusions about what indicates death. Brahmayogi practiced for thirty years a certain method of breathing which makes you capable of stopping the breath, the pulse and the heartbeat for ten minutes. He exhibited what he attained to almost all the great medical centers in the world, the great universities of the world.

In Oxford ten doctors, the topmost, looked in every possible way, and they all certified that the man was dead. But after ten minutes the man was back, and he said, "Now what do you say? You were deciding by symptoms -- symptoms may not be there. Life energy is something else. It is not breathing. Yes, it needs breathing, it uses breathing, breathing is its means; but life energy itself is not breathing. It can exist without breathing."

If it can exist for ten minutes it can exist for ten years. The question is whether life energy can remain separate from breathing, from the heartbeat, the pulse. Brahmayogi's effort was to prove that your symptoms of death are simply symptoms of a body which has become incapable of keeping the life energy in itself. It is not a proof of death.

But it is a strange world. The man proved his point in front of all the scientists of the world. But the problem for the scientist is, who is going to be trained for thirty years in a certain breathing technique? Who is going to be ready for that? People want instant coffee, and you are talking about thirty years of a breathing technique!

Brahmayogi had also trained himself for another miraculous feat. Science says that there are certain poisons that if your tongue even touches them, you will die. There is no way to help you, your death is certain. He practiced for that too -- not only touching those certain poisons , he would drink cups of those poisons. He baffled the scientists.

But in Rangoon an accident happened. His practice had made Brahmayogi capable of containing anything in his stomach for thirty minutes without it mixing with his body in any way; but within thirty minutes it had to be thrown out. In Rangoon University he gave the demonstration of drinking poison, and then he moved to the hotel where he was staying -- but you don't know the traffic in the East; it is simply crazy. It is just a miracle that people go on reaching the places they want to reach. It is a miracle that every day you come back home alive.

The Eastern traffic has difficulties because it contains so many centuries together. Somebody is going on his donkey, somebody on his horse, somebody -- in countries like China -- sitting on a buffalo ... bullock carts, camels, elephants ... and added to all this, modern speedy vehicles; buses, trucks, cars. In the East you can find all the models of cars that have ever existed since God drove Adam and Eve out of the garden of Eden. That first car you can find in Bombay -- still moving!

All the centuries together -- and the roads were not made for buses and trucks, they are small, not broad enough. And people have no traditional sense that they have to keep to the right or to the left. People believe in freedom, and many people believe in the middle way; they just move in the middle of the road. And of course all the constitutions of the world say that man has a birthright of freedom to move, movement is man's birthright. So Eastern traffic is really something worth seeing.

And how people go on managing in it is just a miracle: so many horns honking continuously, and

nobody listening -- who cares? These idiots go on honking and people go on moving at their own pace ....

Brahmayogi could not reach the hotel in time to throw out the poison; he died. But before dying he had demonstrated, almost all over the world, both these things: the poisons you think can kill man, can kill only if the man is not trained and disciplined in a certain way to keep the poison away from his blood stream; and all the symptoms of death are not at all symptoms of death, they are symptoms only of a body failure. Your deeper life force, *elan vital*, is eternal.

You say,"I am certain that I am going to die one day." How can you be certain? You have not seen death yet, you have seen only symptoms, outward symptoms. You have never seen any life dying. You have seen only a dead body stop functioning; it was always dead, it is nothing new for it. It was a mechanism functioning for a certain period, programmed to function for a certain period. When the period is over the mechanism stops.

You wind your watch, and for twenty-four hours it goes on ticking; after twenty-four hours it stops. That does not mean that something has died. But if you believe that there was a life inside the watch which has died, because now the hands are no longer moving, then you are believing in a fallacy.

So the first thing I would like to say to you is, don't be so certain. Never be certain about anything that you have not experienced. You have not seen anybody really dying. And even if you can see somebody dying then too you cannot be certain -- unless you see yourself dying -- because these things are so intimate.

You can see two persons loving -- that does not help in any way for you to become certain what love is. You can seen two persons hugging each other, kissing each other, looking at each other like lunatics ....

This word "lunatic" I like. It comes from the moon, *lunar*; a lunatic is one who goes on looking at the moon. Two lovers look at each other like lunatics looking at the moon. Why did it become synonymous with insanity, madness? -- because of a certain fact, that the moon has an effect on the human mind: it can drive it mad.

On the full-moon night more people go mad than on any other night. On the full-moon night more people commit suicide than on any other night. On the full-moon night more people murder than on any other night. It is not coincidental; it is just as when, on the full-moon night, the ocean starts stirring, tries to rise towards the moon. Some immense force, some immense magnetism in the moon pulls the ocean.

Man also comes from the ocean. Man's body still contains ninety percent elements of the ocean. It is very natural that when the ocean gets stirred, your little ponds also get stirred; hence, the word "lunatic" became synonymous with madness.

Literally it means `MOONSTRUCK'. But lovers *are* moonstruck -- just watch two lovers. But don't start being certain that you know what love is, because in a movie you can see two lovers even more mad, more moonstruck -- but they are just acting. They may be really husband and wife, nagging before they act, and nagging after they act; just between the two naggings they have to play at being lovers. And they play it.

You cannot be certain by seeing the symptoms in others' lives. You can infer, but your inference should be preceded by a perhaps: perhaps these people are in love. But what is love? You can watch the symptoms; they are holding hands, they are saying sweet nothings, telling each other dialogues -- great dialogues that they have crammed from movies and novels.

One student was my roommate in the university. He was a simple boy and he was always worried because everybody was saying that somebody was in love with some girl, somebody was in love with some woman teacher but, "Nothing happens to me." He would tell me, "Nothing happens to me."

I said, "If you go on sitting in this room nothing is *going* to happen to you. At least while I am present here nothing is going to happen to you. If you want something to happen then do something!"

He said, "What should I do? Before I get close to a girl I start trembling. I cannot take my hands out of my pants pockets because my hands are trembling. Even my pants start shaking -- with no wind, and the pants .... I simply turn away. I try to say something beautiful but nothing comes out, I end up saying something stupid. And I have tried for hours, crammed the whole dialogue -- and at the very last moment, something snaps and I am no longer together. And because of this, girls get bored with me, nobody wants to have me as a lover."

I said, "You do one thing -- start writing love letters.

He said, "You are telling *me*? I have been writing love letters but nobody returns ... the answer never comes. I must have written love letters to all the girls in the university, but nobody bothers."

I said, "You just show me one of your love letters." I saw his love letter, and I said, "This is a love letter? -- or some bureaucratic .... Reference number, subject matter ...." I said, "You are the first lover to write such a scientific letter -- reference number, subject matter: Love. Who is going to answer you? You

are a fool."

He said, "I have only seen this kind of letter; I thought that this must be the right manner in which to write, so I have been writing like this."

I told him, "I will write love letters for you. You just choose the girl."

He said, "Really?"

I said, "You go and you just choose the girl and bring her address and I will write the letter for you."

He chose a certain girl, a very beautiful girl -- she was a Kashmiri girl, and by chance she was in the same department, in the same class as me. I knew her. I said, "That's perfectly good," and I started writing love letters for him. Only the signature was his. That too I had to teach him because a lover's signature should not be businesslike; it should have some art, some beauty.

And the answer came. He was just mad with joy, that the answer has come! Then I went on writing for him, and answers started coming -- more and more loving. One day the girl invited him to meet her: "I have not even seen you, but just by your letters I can understand how beautiful a person you must be, what great poetry must be in your heart. You seem to be a born poet, an artist."

He said, "Now the difficulty has come. You never said to me that I would also have to meet her, you just told me to write letters. And I am enjoying enough, this is enough; I don't want .... I see the girl from far away, here and there, but that is enough. More than that I don't want, because I know myself."

I said, "What do you want? Should I go in place of you? Now gather courage and go and meet her."I almost had to push him -- in fact, to throw him out of the room. And I said, "You go -- first you meet the girl and then come back; otherwise I will not allow you into the room. Are you a man or ...!"

So almost with tears in his eyes he went to meet his girlfriend. And you can imagine what happened there. She simply threw him out. She said,"*You* were writing those letters to me?"

He said, "To be true to you, I was not writing them; somebody else was. And before I leave you I want my letters back!"

That was the climax! The girl said, "What are you going to do with the letters?"

He said, "I will send them to somebody else. I cannot write, and the man who used to write them will refuse now. He will say `You are useless -- what is the point?'" I will write these same letters again, and this time I will try to be a little stronger; I will start yoga and join the gymnasium. But please give my letters back."

The girl mentioned to me, by the way, "Something strange happened today. An idiot has been writing letters to me. His letters were so beautiful, so intelligent, I had almost fallen in love with him through the letters. I asked him to meet me; I told him, `You go on hiding, remaining anonymous. I am just hankering to meet you.' The man came -- and I have never seen such a lousy fellow! And the last thing that he did was just unimaginable: he asked for his letters back, `because,' he said,`these letters I will use for some other girl'!"

You can imitate, you can borrow, you can act; somebody watching you may think this is love. These are only symptoms; they may be true, they may not be true. They may be just acting. They may be just out of habit. They may be just etiquette, mannerism. But you cannot be certain that it is love.

You can be certain only when you are in love, when *you* experience it; when it suddenly changes the whole climate of your being, when it makes you a totally new man; when you cannot walk because your legs want to dance, when your prose becomes poetry not by any effort; when you are surprised by yourself -- you had never thought that you are beautiful, that you are of any worth, that you can be needed by somebody.

One of the greatest needs of man is to be needed. And the moment somebody needs you, your spirits start flying high; you are not unnecessarily here. You are not a burden, somebody needs you. You are here to fulfill somebody's life, you are here to make somebody complete. But you have to experience it; only then can you be certain.

The same is true about death. You will be surprised; why am I comparing death with love? It is not accidental -- they are alike, very much alike. In love there is death; the old dies and the new is born. There is a death and there is eternity; death of something non-essential and the revelation of eternity, which is essential.

The same is true about death. There is something of love in it. The old dies, the old body disappears, and suddenly there is a new freedom, unbounded. You cannot believe that you can be so huge, that stars can move within you.

Love is a tiny death: death is immense love.

Love happens between two small individuals:
Death happens between two universes.
Love makes two individuals one:
Death makes two universes one.

That's why I have purposely chosen love to be an example.

You say, `I am certain ....' Please, don't be certain. Without experiencing anything, to be certain is stupid. First know, then certainty follows as a shadow, but without knowing .... You have only heard the bell tolling for others; you are not certain, you cannot be.

And you say, "One day I am going to die." This is very strange; you have not lived yet, how can you die? At least follow the natural course of things; first live. Without being alive, nobody can die. I mean unless you have experienced life in its totality, you will not be able to experience death in its totality either, because death is not separate from life. It is just an episode in your life. And there have been many episodes like that in your life.

Your life is from one eternity -- the beginningless beginning -- to another eternity, the endless end.

Millions of times the episode of death will happen, but you will be able to experience it only if before it, preceding it, there is the vital experience of life.

It is something like you see in schools: they all have blackboards. Why don't they have whiteboards? When I entered my first grade that was my first question. The teacher could not believe that such a small boy ... and he looked embarrassed because he had no answer.

I said, "Why are all these boards black? Black is the color of the devil, the color of death, the color of mourning. Why? Why can't you have white boards?"

The teacher looked at me and he said, "But nobody ever asked that before."

I said, "That has nothing to do with me, whether anybody asked or not. I am asking it, and I want the answer." And the fool could not give the simple answer, "We have white chalk to write." That was the simple answer. You can't write with white chalk on a white board. You can, but it will not be visible to anybody, to you or to anybody else. You have to write on a black board. And white chalk was easily available; it is just white mud, refined -- cheap.

Exactly that is the case in life. Your life has to have an intensity, because death is a very momentary, fleeting experience. If you have not lived a life of tremendous depth, intensity -- so intense that in one moment the whole eternity becomes joined -- you will not be able to detect when death comes and when it goes.

Death comes and it goes so fast that unless you are in the moment, totally present, you will miss it.

You may think of it: it is coming, it is coming, the queue is becoming smaller, smaller ... and then suddenly it is gone: you are out of the queue. You will know it before, you will know it after, but you will not know it when it is really with you. It is a very fleeting moment, it is an episode. It has no continuity.

It is not that you can say, "Okay, I have missed today, tomorrow I catch up with the train." Then tomorrow may come after one life, and you may not remember at all that in the past you had missed. Do you remember how many times you have missed the train in the past? You have missed so many times that you have started living in the waiting room, thinking this is your house.

This is not your house. But you have missed the train so many times that it is natural to believe that this is where you belong -- the waiting room, the platform. The train comes but you can never get to the train, you are always late. That has become your pattern of life.

In India, along the superhighways they have billboards saying, "It is better to be late than never." It is for people who are going beyond the legal speed: It is better to be late than never.

I would like to say to you, it is better to be never than to be late.

You have always been late. And if you say that you know, "I am going to die one day, I am certain;" you are going to miss again, you will be late. Death will have passed by your side and you will not have been able to detect it. You will remain certain in your knowledge. You will be shocked only when you see that it has happened without even making you alert, giving you no warning, not even knocking on your door. It has passed.

Death does not believe in knocking on your doors. It is a very fleeting moment, and it is a momentary thing. Life has a length -- death has no length.

So please drop this idea that "I am certain." Drop this idea that, "I know that death is coming one day." How do you know? It may come, it may not come. How can you be certain? There is no way. Yes, you see people dying but you are not those people; *you* may live. This is an inference. What I want to emphasize is,

there is an inference, a logical inference.

Aristotle, in his logical treatises, takes the example of his own master's master. Plato was his master, and Plato's master was Socrates. So Aristotle takes the example that Socrates is a man -- this is a logical syllogism -- Socrates is a man, obviously; all men are mortal, obviously; hence, Socrates is mortal ... not so obvious.

Socrates *is* a man, but such a unique man that there can be no other Socrates before or after. Socrates *is* a man, but you are forgetting that he is a unique man. All men are mortal, yes, as far as we know up to now -- except a few fictions like Jesus Christ ascending to heaven, Mohammed ascending to heaven with his horse. Except for a few fictions all men are mortals; up to now it is true.

But Socrates is so unique you cannot put him just as a number in the collectivity of all men. No, I don't agree with Aristotle.

Although his syllogism is simple -- all men are mortal, hence therefore, Socrates is mortal -- no, I say no, because Socrates is not a number, Socrates is not just a part of all men. He is an individual, so unique that you cannot predict anything about him according to the rule. Perhaps he is the exception.

Why do you think yourself to be just a number in the crowd? Why can't you respect yourself as an individual? You say, "I am going to die one day ...." Be a little respectful to yourself. I am not saying that you will not die, I am saying at least before dying, don't die.

Die only once, don't die every day; otherwise whenever the bell tolls you die again. How many deaths in such a small life! -- so many deaths that there is no time left for living. From one death to another death -- there is no gap even where you can breathe.

Don't say that "I am going to die one day."

First live! And live this very day.

And I promise you that if you can live this very day, death will happen, but not to you, only to your outward imprisonment -- your body, the shell in which you are imprisoned.

You are not going to die on any day.

And fortunately there are only seven days.

So I give the guarantee that in these seven days you are not going to die, unless you invent the eighth day, which is very difficult.

It is very strange that around the world all the cultures, all the societies, all the languages, not in connection with each other, all have seven days. And their seven days have all the same meanings. For example in English Monday is the moon's day, that's why Monday. In Hindi it is *somvar*; *som* is the Hindi name for moon. Sunday is the day of the sun. In Hindi, it is *ravivar*, *ravi* means the sun.

In all the languages there are only seven days, and all the seven days have the same meaning.

In fact, five thousand years ago when days were decided and developed, we knew only seven great planets around the earth. At that time the sun was also considered to be a planet moving round the earth, just like the moon. Earth was the center, and seven were the planets moving round it. So according to those seven planets ... now there are eleven. The sun is counted out; otherwise there would be twelve. The sun is not a planet. The moon is a planet, earth itself is a planet, and they all are moving around the sun.

Now things have become different, but even when things become different old traditions continue, old worlds continue. Old words are like old habits, they die hard.

There are only seven days -- please live! And I am not a Christian so I don't even give a holiday.

The Christian God to me seems to be really lousy. Just six days' work -- and not a great work. Just look around the world to see the mess that He has created! And He had some nerve to say "Good." This world, in which there is even Oregon, and the old fool said, "Good"! Then he went on a weekend holiday, and since then nothing has been heard of Him.

It is very strange -- Monday He should have come back to the office. I have always wondered why He didn't come back to the office on Monday. What happened to the old guy? The only reason I could find was, after making man, He became so disgusted .... That was his last creation on Saturday evening. He must have said, "Good" before that. Once He created man He became so disgusted. He really freaked out. He dropped the whole idea of creating anything anymore. He had created a monster.

And since then nothing has been heard of Him. Either He committed suicide, started taking drugs .... Nothing is known so nothing can be said positively, just inferences -- He just felt so guilty, so Catholic, that He hanged himself.

There are only seven days -- please live!

Even Sunday is not a holiday -- make it an intense day of life.

Live each moment, don't leave a single moment unlived. Then only will you become capable of knowing death. When death comes you will be in the moment, available, open.

And a man who is open and available to death comes to know in death the most beautiful experience of life -- because death is silence, utter silence, abysmal silence.

And you ask me, "I am not afraid of it -- why?"

Nobody is afraid of death. I have never come across a person who is afraid of death. People are afraid of having cancer, people are afraid of having AIDS, people are afraid of becoming blind, people are afraid of becoming crippled; people are afraid of all kinds of things that can happen in old age; they are afraid of old age. Nobody is afraid of death. Death is so clean -- why should one be afraid of death?

In fact the closer you come to your old age and the closer to death, the more you start hoping that death comes soon. Death is absolute clean, pure. It has never bothered anybody, it has never tortured anybody. And the contrary, it has relieved millions of people from torture, from disease, from concentration camps, from suffering, misery, anguish. Death has been a great friend to the whole of humanity.

That's why I say to my sannyasins:

When death happens, celebrate!

It is the coming of a great friend.

Death is not the enemy. Death is very compassionate. It is the universe getting rid of all the junk that you have gathered around yourself and freeing you again, making you again fresh, young, giving you another chance to live -- this one you have lost again.

Nobody is afraid of death. I have never come across a person who is afraid of death. People are certainly afraid of lying down in strange kinds of beds in the hospitals -- legs up, hands down, all kinds of instruments attached to the head and to the chest. People are afraid of all this, but death ... have you seen death doing any harm to anybody ever? Why should anybody be afraid? That's why I said it is not exceptional that you are not afraid. Don't start patting your own back, that "I'm not afraid of death." Nobody is.

People are afraid of *life*, not of death, because life is a problem to be solved. Life has thousands of complexities to be resolved. Life has so many dimensions that you are continuously in a worry ... is the dimension you are moving in the right one, or have you left the right one behind?

Whatever you are doing, this question mark never leaves you: is this the kind of thing you really wanted to do, or are you really destined to do this? Everybody is in constant turmoil because of life. People are afraid to live, so people try to live as limitedly as possible. They have made life a limited concern.

They try to create a fence around their life. They don't want to live in the wilderness of life -- that is very fear-creating. They make a nice fence around their house, they make a beautiful British garden inside -- everything symmetrical, well-cut, groomed -- and they think this is life. This is not life, this is just an effort to avoid life.

Life can only be wild.

It cannot have fences, it cannot be like the British garden. It is not Victorian, everything symmetrical.

A famous story I have always loved .... A great king sent his eldest son -- who was going to succeed him as the king -- to a Master to learn gardening. Masters have used all kinds of methods to teach. Gardening can become meditation, swordsmanship can become meditation, wrestling can become meditation; anything can become meditation, because meditation is a certain quality. You have just to bring that quality to any act and that act becomes meditation.

This Master was known as the greatest Master of gardening. He taught his disciples gardening, and through gardening, meditation. The prince came to him, and the Master said, "You start right now."

The prince said, "I thought you would say,`Come from tomorrow morning.'"

The Master said,"Listen carefully: here, tomorrow does not exist; it is either now or never., Start now! Come with me to the garden."

The prince had never met anybody who behaved like this -- but you have to forgive people like me. We don't know good behavior, we don't know good manners. And it is good that there are once in a while a few people who don't know good manners, who don't know etiquette.

Once I was invited to Hyderabad University in India -- and while I was touring in India and speaking to all kinds of audiences, I used to sit on the table. Ordinarily the speaker stands behind the table, between the chair and the table; the microphone is on the table. That's how it is. But I am not a man of manners or any thing, I would simply step up on the table. And that would be enough shock -- people could not believe what I was doing! And I would tell the machine operator to put the mike in front of me. I would sit on the

table, and I would simply start speaking.

The vice-chancellor asked me -- he was a learned man -- "You did not address people as gentlemen and ladies ...?"

I said, "Yes, because I didn't see any gentlemen or any ladies there. It is not my fault. I looked around, you must have watched." I had looked around to see if there was any gentleman or any lady. "So I thought it was better to leave it unaddressed, I should just start talking to the walls. And walls don't believe in being gentlemen and ladies, male and female."

He said, "What are you talking about? This is just good manners -- whether they are gentlemen or not is not the point."

I said, "I cannot do anything just for the sake of good manners."

The prince was very angry but he could not do anything because this was a different world. This was the world of the Master, it was not under his empire. No Master's world is part of anybody's empire.

Do you think Rajneeshpuram is under America? Forget it. It is *my* world. If America wants to, it can be part of it. We are not part of anybody.

The Master dragged the prince, started showing him how to do things. The prince saw the garden of the Master and he said, "But this looks like a wild forest. You call it a garden?"

The Master said, "Yes, because we do not disturb any tree's individuality. We try to help the tree as much as we can to be whatever it can be. But we do not cut, we do not prune. We are not interested in creating symmetries, because in existence there is nothing that indicates symmetries. Existence is asymmetrical."

For three years the prince had to learn; and of course in his own palace he had one hundred gardeners, so whatsoever he learned, he told the gardeners to follow: -- "And prepare the garden, because after three years, one day the Master will come just to see the garden. If he is happy, I have passed. If he is not happy, remains serious, I have failed. He is such a man -- he won't even say `you have failed' or `you have passed.' If he smiles, that's enough, enough of a certificate; you have passed. If he leaves without a smile, that means I have failed; three more years again ...!"

So he did everything, and he had as many servants, as many gardeners as he wanted. And he made a really beautiful forest-like garden. But it was *made* forest-like -- it was, after all, man-made -- and there is a great difference. The Master's garden was not man-made. The garden was supported by man, nourished by man; it was a friendship with the trees. This was a totally different thing.

Of course the prince's garden was *almost* like the Master's garden. And the last finishing touch .... The prince went, before the master was to come, and he saw a few dead leaves in the garden, fallen on the path. He said, "Remove these. Make the garden absolutely clean, young, fresh; no yellow leaves, no dead leaves on the ground." So all yellow leaves, all dead leaves were removed. And then the Master came. He was very serious, and the prince was trembling.

Finally the prince said, "Will you say something? Is my garden in any way satisfactory to you?"

The Master said, "My foot! Everywhere I see the signs of man. Where are the dead leaves? In a forest, dead leaves create a music of their own; when the wind blows and the dead leaves start moving, there is a sound. Or when you walk on a path, under your feet the dead leaves cracking, making sound .... Where are the yellow leaves on the trees? -- because unless there are yellow leaves the trees are man-made. Where are the old trees? All the trees look young. In existence always there are young trees, there are children, there are old people -- all the generations together. Then it is totally different."

The prince said, "I am sorry. The leaves *were* there -- just now we threw them out."

The Master went out, collected all the old leaves, brought them, and threw them on the garden path. And as the wind blew and the dry leaves started fluttering and making a sound, he smiled. He said, "Now there is something which is not made by you, something which is happening between the dead leaves and the wind. Something existential is there. Only this was missing. Now I can leave smiling."

People are afraid of life, and they are afraid of life because life is only possible if you are capable of being wild -- wild in your love, wild in your song, wild in your dance. This is where fear is.

Who is afraid of death? I have never come across such a person. And almost every person I have come across is afraid of life.

Drop fear of life .... Because either you can be afraid or you can live; it is up to you. And what is there to be afraid of? You can't lose anything. You have everything to gain.

Drop all fears and jump totally into life.

Then one day death will come as a welcome guest, not your enemy, and you will enjoy death more than

you have enjoyed life, because death has its own beauties.

And death is very rare because it happens once in a while -- life is everyday.

From Darkness to Light

Chapter #26
Chapter title: The enlightened and the endarkened

27 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
HISTORY SHOWS THAT WHEN A GREAT MASTER APPEARS ON THE EARTH, OTHER, LESSER LEADERS RECOGNIZE HIM AND BRING THEIR FOLLOWERS WITH THEM. DO YOU SEE THIS HAPPENING HERE?

It has never happened, and it cannot ever happen either. There is a fundamental reason why it cannot happen. The lesser cannot recognize the higher, the lower cannot recognize the higher. The higher can recognize the lower. So it is existentially impossible. What history are you talking about? History cannot go against existence and its principles.

The first thing to be remembered -- which is very simple -- *is*, the man who has eyes can recognize the man who has no eyes; he can see that this man is blind. But do you think the blind can recognize that this man has eyes? That is sheer impossibility. And this is about the physical eyes ....

When you think of the inner eye, the third eye, then it becomes absolutely impossible. Those who live on higher planes of consciousness are simply beyond your grasp. You cannot see them, you cannot understand them. Your intelligence is not capable of understanding planes of silence, meditation, experience of bliss.

You live in suffering; you know the language of suffering. That's all your experience is. You can understand somebody is in suffering, but you cannot understand when you come across somebody who is in blissfulness, "the blessed one." How will you recognize him? From where will you find the criterion? What measurements do you have? In your experience there is nothing similar to it, not even a faraway echo.

You must have heard an ancient fable: A frog from the ocean was just on a pilgrimage -- it must have been on religious pilgrimage. He comes across a well; he is thirsty -- it has been a long journey, a hot day -- he takes a jump into the well and drinks to his heart's content. There lives another frog in the well, who is sitting in his corner looking at the stranger and his arrogant behavior -- without permission, not even saying, "Can I come in, Sir?" And this is *my* territory ....

But he waited: let the stranger first drink -- he can see the day is hot. When the stranger is satisfied, he looks around. Seeing another frog, he says, "Hello, how are you?" Then they start a conversation, and one thing leads to another. The frog from the ocean asks the other frog, "Have you ever been to the ocean? Come sometime -- I invite you. I have been your guest without asking you; I was so thirsty that I could not take care of manners before I drank water. But you are welcome -- you come to the ocean."

The frog in the well looked with suspicion, as strangers are always looked on with suspicion ... the way *we* are looked on with suspicion. We are the people from the ocean. Oregon is a small well. The

attorney-general of Oregon is nothing but a frog, worried that these strangers have suddenly appeared; afraid, and out of fear he is going nuts, doing everything illegal.

The frog in the well looked with suspicion. He said, "Ocean? Never heard about such a thing! How big is your ocean?"

The frog from the ocean said, "It is very difficult to describe."

The frog from the well laughed; he said, "Ha ha! I knew it, I knew it from the very beginning: how can you describe a thing which does not exist? If a thing exists it can be described. It is simple; if it exists, then howsoever difficult the description will be, you cannot say that it cannot be described. It is not indescribable; it must have some attributes."

The frog from the ocean is at a loss. The frog from the ocean is always at a loss because he has known something which this poor frog has never dreamt of. But the poor frog thinks the frog from the ocean crazy. He says, "I will help you. I will take a jump, and I will ask you, `Is your ocean *this* big?' If not, I will take another jump: `Is your ocean *this* big -- two jumps of mine?'"

He jumped one fourth of the well. The frog from the ocean said, "Forgive me -- this kind of measurement cannot be applicable." But the frog from the well jumped a second time, a third time, a fourth time -- that was the whole area of the well. And then the stranger said again, "Excuse me, your well is too small -- and the ocean is so vast. Your well cannot be used as a measurement."

"The well so small?" -- the frog from the well was really offended, just the way the Oregonians are offended. Their religion so small? Their Jesus Christ so small? Their churches meaningless? Their BIBLE nothing but superstitions?

But he felt compassionate. Strange is the story -- that the well's frog felt compassionate towards the frog from the ocean. He said, "You must be mad, you must have dreamt it. Once in a while I also dream of bigger things; but there exists nothing bigger than this well. And don't try to seduce me -- I am not such a fool as to go in search of utopias. You just get lost! I don't want to hear more of this nonsense. There has never been anything bigger than this well. Since my very birth I have seen .... My father was here; my forefathers have lived here, and they have all told us that this is all the world is. There is no world outside this well."

But the frog from the well can be understood; and the frog from the ocean also can be understood -- he is also very much embarrassed. He cannot answer; he can only show. He invites the frog from the well, but he refuses. He says, "Unless you convince me that something as vast as you are talking about exists in reality, unless I am intellectually convinced of it, I cannot leave my beautiful well."

How to convince him? The only way is to invite him. But he is not ready to accept the invitation before being convinced. The frog from the ocean is doing the right thing. He is saying, "Come with me and I can show it to you. I cannot explain, I cannot describe, I cannot convince you. This is my fault, but because of my fault don't deny the existence of the ocean. That's dangerous: you are denying your own possibilities -- that you can live in an unlimited space with tremendous beauty, the
wind, the sky, the sun, the moon, the stars ...."

I am not interested in convincing you that the ocean exists; I am interested in showing you that you are capable of being part of an oceanic existence."

You are asking me, "History says ...." I don't know which history you mean. I have read enough to destroy my eyes -- I have never come across any history where it describes that when a great religious master appears, lesser leaders recognize him and come to him.

Who had come to Jesus? Yes, there is one story only: three wise men from the East. Their names are not known. If they were really wise people, at least their names must have been known. If they were so wise, so insightful, as to see in the seed the whole future of the tree, of the flowering and the fruits and the birds and their nests and all the beauty of it, their names must have been known in the East.

But in the Eastern scriptures there is no mention of any wise men going to Jerusalem to pay tribute to a recently-born child who is going to become a messiah. This is not history -- this is fiction. And why do they have to bring three wise men from the East? Weren't there any wise men in Jerusalem? There were so many rabbis, the high priest ... and Jews had their own tradition of intellectual, philosophical growth. Not a single Jew recognized Jesus.

What to say of recognition? -- he is born in a *stable*. Because it was a religious festival time, all the hotels, all the caravanserais were packed with people; and he was going to be born to a very poor couple, Joseph and Mary -- Joseph was just a poor carpenter.

No door opened. Joseph begged: "My wife is pregnant, and her time has come to give birth. It may

happen any moment, and I am standing on the street. Just for the night give us some shelter."

Perhaps all caravanserais were packed with people, all hotels were packed with people; it is never so. In India there is perhaps the biggest gathering that happens anywhere in the world. It is after each twelve years in Allahabad, where three rivers -- the Ganges, Yamuna and Saraswati -- meet. This meeting of three is thought to be very symbolic, so Allahabad has become the most sacred meeting place. After each twelve years there is a huge gathering; millions and millions of people gather there. Naturally all hotels are packed, all caravanserais are packed. There is no place anywhere.

I had been there, the first time when I was only twelve or thirteen; with my uncles I went there. And the whole day, from morning -- in the morning we had arrived; my two uncles were with me -- up to evening, we looked for some place for the night because we were going to stay there for at least three days. The festival continues for one month.

I was just a child so I simply remained silent. They tried their hardest. Finally, in a hotel, I said to them, "You please keep quiet. The whole day you have wasted; let me talk to the manager."

They said, "What can you do in this matter? It is a problem: hundreds of people are wandering about; there is no place. Ten million people have already arrived, and people are continually arriving. Hundreds of special planes are running from all over the country; thousands of special buses, planes .... Everybody is going to Allahabad. What will you do?"

I said, "Just watching you the whole day .... Give me a chance."

They said, "Okay."

I asked the manager, "Is there really no place?"

He said, "There is no place at all."

I said, "If the prime minister comes to the hotel, will there be a place or not?"

He said, "For the prime minister or for the president or for the governor we have emergency rooms. Of course they are empty."

So I said, "Give us the emergency room, and if the prime minister comes we will immediately vacate it -- there is no problem in it. If nobody comes, you need not be worried." He looked here and there, he could not find what to say.

I said, "If you need the room, we promise as you get the information .... It is not going to be that the prime minister will come directly to you, his secretary will phone. As you get the information .... And you are not the best hotel in this city. Don't be foolish. If the prime minister comes, he will be staying in the Hilton, in the Oberoi. He is not going to come to your third-class hotel. But if he comes, we are willing -- we can give it in writing -- we will leave immediately."

He said, "Your argument seems to be right. In fact in my whole life they have never come, and I don't think they are ever going to come. You are right -- they always go to the Hilton. And we are really foolish, we are keeping the most beautiful room empty. You just get into it. You are the first person who has made me aware that we are wasting our best room for years. Now I am not going to bother."

I told my uncles, "Get in!" And I told the manager, "Because I am the first person who has given you the idea, just be courteous. Anyway your room was empty for years; you give us three days more."

He said, "Absolutely right. You are our guests: for three days you live here." And we became really very friendly, so friendly that he would take us in his car to the festival place which was almost ten miles away and impossible to get any taxi or any bus to: everything was overloaded. My uncles were very much impressed for the first time.

They said, "For the first time we are impressed; otherwise we always thought you are a nuisance. But sometimes nuisance works. The way you were arguing with that manager, we were thinking, `He is going to throw us out! At least during the whole day the hotel-owners were polite; this man is going to throw us out -- he will kick us out of the place!' But it is strange, that you managed."

I said, "It was so simple, and the man is intelligent: he understood."

Joseph and Mary could not find a wise manager. Jesus may have helped; he was just there inside the belly of Mary -- he could have managed some miracle. He was born in a stable -- this is history. The three men coming from the East is fiction because no Eastern source refers to them. And even the Christian sources don't mention their names. The reason is obvious: Whose name were they going to mention?

If they mention a Hindu, Hindus will deny it and say, "This is nonsense -- no wise man has gone from India." If they mention a Buddhist, Buddhists are going to deny it; if they mention a Jaina, Jainas are going to deny it. Hence the best way is, don't mention the names of those three anonymous fools. And they brought immensely valuable gifts for the just-born child ....

Except in this fiction, who is mentioned in the Christian sources as a lesser religious leader who recognizes Jesus as the messiah and brings his following and becomes a follower of Jesus? Those three fools were also to come when Jesus was just born. All that is left about those three fools is, when the first fool entered -- it was a stable -- he hit his head. It was a small door; because he hit his head he said, "JESUS!"

Mary said to Joseph, "This seems to be a very good name for the child."

This is the only impact those three wise men have left on the world; so whenever you get hit, you say, "Jesus!"

I have not heard of any religious leader coming to Buddha and recognizing him, or to Mahavira and recognizing him, or to Mohammed or to Moses or to Zarathustra. Yes, people had come but they were not religious leaders.

For example, Sariputta came to Buddha, Mahakashyap came to Buddha -- but they were not religious leaders, they were great philosophers. A philosopher is always a thinker; a philosopher is always ready to accept something which seems logical, rational, even though it goes against the whole philosophy of his past. A philosopher is a lover of wisdom. He has not arrived; he is making all the efforts to arrive. In all those efforts, this was also an effort.

Sariputta had gone to many people in search of the truth. He wanted to find someone whose presence could give him just a little taste of what religion was. Arguments he had heard enough; arguments he had given enough. He was a well-known philosopher in India, and he had defeated many philosophers -- which was a unique tradition in India. It must prevail all over the world.

Philosophers used to move from one place to another place, challenging other philosophers -- an open challenge. Thousands heard them -- and this raised the whole intelligence of the country. When two giants are struggling, going to finer and finer logical levels, splitting hairs, certainly if thousands have come to watch .... It is better than to watch a bullfight or Mohammed Ali's boxing. The people who are watching boxing can't be accepted as human beings. Yes, they may be Americans, but not human beings; they are a subhuman species.

Darwin was continually concerned about one thing his whole life. He lived with the problem; he died with the problem; it remained unsolved because the person who could have solved it was not there. I could have solved the problem -- it is so simple. The problem was that monkeys became man, but there must have been a middle link. Monkeys cannot just jump down and become man; first they will become something in the middle: half monkey, half man. About this problem poor Charles Darwin continually worried. It was so simple: Americans -- they are the middle link! There is no need to be worried about the problem, it is so simple. It just needs a simple man like me to state it.

But in India they were not watching football matches, boxing, bullfights -- all that nonsense was not there. Huge crowds gathered to listen to great philosophical discussions in utter silence. Of course when a man like Shankara or Ramanuja is arguing, it is time to be silent. Nobody will even whisper, nobody will move for days. Every day the discussion will continue until one is defeated, and you will have to accept that. They are what I call cultured human beings. When one was defeated, he accepted it; there was no need for a judge. That's what I call culture. There was no need for a judge to decide who has won the debate. The people who were fighting tooth and nail, they themselves decided who is victorious and who is defeated.

This was honest, sincere. It was not just an effort to defeat the other, it was a search for

truth; and if the other has better arguments than you, certainly he deserves to be your master. Then the defeated one will become the follower of the victorious, and all the followers of the defeated one automatically will become followers of the victorious. This way philosophers roamed around the country with thousands of disciples. And wherever they came, they created a climate of great depth, intensity, alertness.

But these were philosophers: your question says, "lesser religious leaders." That has never happened. Not a single religious leader came to Buddha or Mahavira. Religious leaders went against them -- that's history. In fact the lesser the religious leader was, the more he was against them, because his whole profession was at stake. Can't you understand simple business?

The religious leaders were doing a tremendously beautiful business: no investment, all profit, no income tax. The religious profession is really the only superb business. You don't have to invest any money into it, no risk of losing, no risk of the dollar going down. Wherever the dollar goes it doesn't matter; it is always profit, never loss. In religious business it is always profit.

And you don't have to manufacture any commodity; you don't have to create factories and bring labor

and labor problems -- strikes and lock-outs. No problems at all. You deal in invisible commodities. Nobody can see the god, nobody can see the angels, nobody can see the heaven. It is really a strange business.

I have heard of a Jewish real estate man who was very angry with one of his agents; he was boiling! This man was always late coming to the office: the real estate man was looking again and again at the clock and the agent was still not there. But he could not even fire him because he was the best agent. The agent really did miracles, so he could not afford to lose him. He used to boil and be angry when the agent was not there, but when he came the real estate man would become absolutely cool and smiling. The agent came, but today it was really too much, what he had done. The owner of the firm said, "Today you have done really too much! Do you think people are blind? -- you sold to a man one property which is six feet under water, and you told the man that it can become a beautiful place to live. The poor man purchased it, and yesterday he was here: when he saw the property .... And I have been waiting for you; I could not sleep the whole night thinking that this is too much. I know you are a great artist in seducing people's minds, but this is too much! Sooner or later he is going to see his property six feet under water. Where is he going to make his house?"

The agent said, "Cool down -- don't be worried. I have seen him -- I have sold him two boats also. Those two boats we were stuck with for years, they are rotten. So just cool down and smile again. When I do something I have my whole plan. I knew that this was going to happen, that he would come; but if he is foolish enough that without seeing the land he purchases it -- I trusted in his foolishness, that he would purchase those two boats also once he sees the land. But even though the land was six feet under water, it *was* there. It is Jewish business, but at least the land existed. Those two boats were rotten; they will not float, but at least they were boats."

But religious business goes far higher than anything Jews have ever done. It sells you things which don't exist. It sells you heaven.

I used to go to the university, and one day my car was stopped by a beautiful lady. I never give lifts to anyone, particularly beautiful ladies, because it is easy to give them lifts but it is difficult then to get rid of them. But she was standing just in front of me so I had to stop. I said to her, "Lady, this is not the way to get a lift; and anyway I never give lifts. Just standing in front ...."

She said, "I don't want a lift, I just want to give you this little piece of literature about our religion" -- she was a Christian. She handed over a few pamphlets. I just looked: the first pamphlet was a beautiful house, a picture of a beautiful house surrounded by beautiful gardens, a river flowing by the side. And the pamphlet had the caption, "Do you want a house like this?"

I became interested; I said, "Why not!" Otherwise I was not going to read that nonsense, but because of that house I turned the page and it said, "It is in the garden of God." I said, "That's perfectly good: if you follow Jesus Christ you will have such beautiful houses to live in near God Himself." This is real salesmanship!

Religion is doing the greatest criminal act in the world: deceiving people on such a mass scale that whenever a really religious person appears, all religious leaders go against him, nobody goes to him.

Of what history are you talking? I don't think you have written your question consciously. History says only one thing, that whenever there was a man of the caliber of Buddha or Jesus or Socrates, then all religious people -- the so-called established, organized churches -- went against them.

It was the religious people who crucified Jesus. Not a single rabbi ever came to him, except one, and that too, in the middle of the night when the whole city was asleep -- a rabbi called Nicodemus. He was a professor in the Jewish university of Jerusalem ... a learned man, but he could not gather courage to come in the daylight. In the middle of the night he woke Jesus.

Jesus was surprised. He said, "You could have come in the day, anytime -- I am just staying next to your house."

Nicodemus said, "Speak silently! If any of your disciples wakes up and sees me here, there will be trouble."

Jesus said, "What trouble?"

Nicodemus said, "I don't want to be seen with you. I don't want it to be known that I had gone to you to ask a few things."

Jesus said, "If you don't have even this much courage then forget all about religion. If you cannot come even in the daytime, if you are such a coward, then nobody can be of any help to you. In the search for truth the most significant qualification is courage -- and you don't have any courage.

"Go home, and unless you are born again, remember: you will not be able to understand what religion is.

`Unless you are born again' -- what does that mean? It means unless you drop your cowardliness and become just the opposite of what you are today -- a courageous man .... That is rebirth, and unless you are reborn again, don't come to me; I cannot help you. If you want to be helped, at least you should prepare the ground."

Except this Nicodemus, no rabbi ever approached Jesus -- and Nicodemus approached him in the night. It would have been better that he also had not approached Jesus, because he shows the cowardliness of your so-called religious people and who crucified Jesus? The high priest and the supreme command of rabbis who overruled the whole community of Jews -- they decided that he should be crucified.

There were many attempts made on Buddha's life by religious people, and I have always suspected -- although it is impossible now after twenty-five centuries to find out whether my suspicion is right or wrong, but there is a ninety-nine percent possibility that it is right .... It *has* to be right because some fundamental principles are involved. Buddha died of food poisoning. I suspect he was given poison, that it was not a coincidence.

There were many attempts on the life of Mahavira. Yes, in India it was not as primitive as it was in Judea. Even the cross on which they hanged poor Jesus was not a piece of art -- so ugly. At least they should have shown some respect. Even if they were in disagreement, even if they were going to crucify him, they should have found something beautiful -- just out of respect for a human being. But no, what did they do?

For miles they forced him to carry his own cross -- which is really ugly, big. Jesus was young, thirty-three years old, and healthy, but he fell down three times; the weight of the cross was so much.

When you are killing a person at least you should be a little more courteous, a little more human. You are doing your worst, but do it the best way you can. There was no need for the cross to be carried by Jesus himself, and there was no need to go miles uphill. Anywhere else it would have been perfectly good, he would have died anywhere else. The cross would have worked -- there was no need to go on that hill, Golgotha. But it was purposely done so he had to carry that load uphill. They wanted to torture him as much as possible.

Even in the most primitive societies, whenever a person is sentenced to death, at the last moment he is asked if he has any wish that he would like to be fulfilled. That is a simple courtesy. A man is going to die: why not let him die at least with the contentment that his last wish was fulfilled?
This is almost universal.

But Jews behaved very brutally. The reason was that Jesus was not an ordinary criminal. With ordinary criminals they were also courteous. In fact on that day there were three crucifixions happening: two were of murderers, well-known criminals -- who had been visitors to the prison many times, better known than Jesus himself.

Those two criminals were going to be crucified, and Jesus. It was a privilege for the priest, the high priest of the Jewish temple, that he could release one man every year from being crucified. And every year he had released criminals.

The Roman governor-general, Pontius Pilate, was hoping ... it seemed natural that he would ask for Jesus' release, because those two were such notorious criminals, and Jesus had done nothing illegal, no harm to anybody, was an innocent man. Yes, he talked outrageously, but that does not harm anybody; and if you don't want to hear, you don't hear it, you just plug your ears and go home. You ignore him. He is simply a talker, he is not a doer.

But it was a shock and a surprise that Jesus was not released. The high priest asked for a murderer who had committed seven murders to be released. Strange it seems, but no; deep down there is logic. The murderer is not a danger to the priest; in fact he is a help. Anybody who creates crime, anybody who creates misery, anybody who makes people suffer, is a help to the religious leaders, to the organized church.

Jesus was dangerous. Although he had done nothing, he had been saying things which could become dynamite and destroy the whole organized religion: he had to be stopped.

And you tell me that history proves that whenever there was a religious man, lesser leaders of religion had recognized him. Nobody has ever been recognized by lesser religious leaders or bigger bigshots.

Buddha was not recognized, while he was alive, as being religious; on the contrary, he was condemned by all other religions that were established as sabotaging the very roots of religion. And in fact he *was* sabotaging, not the roots of religion, but the roots of the organized religion -- which is nothing but an exploitation mechanism.

But when Buddha died, then things changed. Then the same people recognized him. History never says that Buddha was recognized by religious people while he was alive, but it certainly says he was recognized

after his death. But let me tell you the way he was recognized.

Hindus accepted him as one of the incarnations of God. They had to. It was just impossible to ignore him, because he had left such a great influence over India that almost the whole country was under his wings; Hindus had completely lost all hold over the masses. So this was a political strategy: recognize Buddha. And now there is no danger in recognizing him -- he is dead. Now he can be recognized as not only religious but as an incarnation of the Hindu god, so the people who have become Buddhist can be under the Hindu fold again. Bring Buddha himself into the Hindu fold. And he is dead; he cannot do anything. He cannot resist; he cannot say, "I don't want to come into your fold; I have been always against you -- I have fought my whole life against you. For forty-two years I have argued against all your scriptures."

But Buddha was no longer alive. It was easy to bring him into the Hindu fold; but in a very cunning way it had to be done because his statements were against the Hindu religion. His whole philosophy -- it was not a question of one or two sentences here and there. They could have been edited, they could have been commented on, their meaning would have been changed -- everything is possible -- but the whole philosophy .... For forty-two years he taught the same thing continuously -- that the VEDAS are rubbish.

And Hindus say the VEDAS are written by God. If God is writing rubbish .... Buddha was continually against all Hindu rituals, saying that this was simple exploitation of poor people. There is not a single sentence in favor of Hinduism. In forty-two years of continual talking, not a single statement for Hinduism; all are against. How can you manage this man?

But Hindus are of a very ancient religion, and have been logical for centuries; they can play with logic -- they manage. They invented a simple story and changed the whole substance of Buddha's philosophy ... changed his whole life's efforts by a small story.

The story is that God created the world; He also created at the same time, hell and heaven. Heaven for those who do good, virtuous acts, believe in God, have faith in the VEDAS -- the holy scriptures of the Hindus -- follow the Hindu priest from birth to death; they will reach heaven. And those who deny all these things will fall into hell and the tortures of hell.

Centuries upon centuries pass; the man in charge of hell became tired and bored because nobody came there. You see the beautiful story? He approached God and he said, "What is the point of keeping this space -- nobody ever comes. And I have been waiting and waiting and getting more and more bored. And I have not committed any sin. You have made me in charge of the place; it seems only I am suffering in hell. I don't want this job -- you can give it to anybody.

God said, "Don't be so much in a hurry. You should have come before. For me, centuries mean nothing because it is an eternal existence; centuries are not even seconds. You should not have waited that long. For you it looks so long, for me it seems as if I have just created hell and heaven and the earth. My time-scale is different from your time scale."

This story in fact was invented twenty-four centuries ago, but it contains the whole content of Albert Einstein's philosophy of relativity. God said, "The time-scale in hell is one thing; in heaven it is different. For me of course it is totally different." In hell even a single moment seems like a century. And we can understand it ....

When you are in pain, just a single moment seems to be so long. You start suspecting that perhaps your clock has stopped, or is it some conspiracy against you by the clock, that it is going so slow? Pain makes time longer. The greater the pain, the longer you will feel the time.

Just the opposite happens with pleasure: it makes time shorter. The greater the pleasure, the shorter the time; hence, in hell, moments turn into centuries, and in heaven, centuries turn into seconds. And beyond these both is the Hindu concept of *moksha*, `ultimate freedom,' where no time exists. It is all eternity; hence there is no question of small, long. There is no question of relativity -- it is beyond relativity.

But the very idea of scales of time is the whole content of Albert Einstein's philosophy, that time is not something fixed; it is relative, relative to many things -- particularly to pain and pleasure.

God said, "You should have come, knowing perfectly well that you are in hell where each moment looks like centuries; and without your coming here there was no way for me to know. I was thinking you must be enjoying."

He said, "I cannot remain there unless you start sending people. Heaven is *full* of people. There are people who are not dying because they are on the waiting list! Death is simply waiting; when there is space she can take them. And on the other hand I am sitting there with all the space, and nobody is coming.

God said, "You go back -- I will manage .... I will come back to the world in a new incarnation -- as Gautam the Buddha -- and I will teach people everything that leads to hell."

This is superb sophistry, cunningness. Hindus have defeated Jews. Putting Jesus on the cross seems to be stupid. This is the real cross, and with what art they have managed it! So Buddha, on the one hand, is declared an incarnation of God and taken back into the fold with all his following naturally becoming part of the Hindus; and yet they have condemned Buddha and his philosophy, because whosoever follows that philosophy is going to fall into hell. It is God's strategy to fill the space which is lying down there empty.

And the story says that since Buddha's time, things have changed to just the reverse, heaven is becoming emptier every day, and hell is overcrowded. Now people are on the waiting list for hell. You can see them in the hospitals, hanging their legs up. What are these people doing? They are on a waiting list! And the doctors are going to push them as hard as possible on respirators, on drugs ... people are in coma; their brains have died, only their bodies are there -- but what to do? Hell is so full that unless there is some space, unless some people are released from hell -- unless some people have received their full punishment and are released -- the queue cannot move.

There will be more and more hospitals, there will be more and more people hanging upside down, there will be more and more doctors. It is nothing but in the service of death, because death cannot take these people. Where to take them? They are not worthy of heaven, and hell has no space.

Such a beautiful story, and yet with such ugly intentions. Can you see the trick? But when Buddha was alive, even to accept him as religious was not possible; and when he was dead he was an incarnation of God.

The same is the situation with all religious authentically, existentially religious people: no organized religion, their heads, the leaders, their priests, their popes, have ever gone to them. They cannot -- they want to *destroy* these people.

You are asking me: "Is something like this happening here too?" It has never happened; how can it happen here? The same thing is happening here as it has happened always. Intelligent people are coming, people who are in search of truth are coming; people who are seekers -- who want to know on their own, who want to feel and experience -- *they* are coming, but not religious leaders.

All the religious leaders are against me. They would like to crucify me, they would like to poison me -- they have made attempts on my life. But I have learned much since Buddha's time. Twenty-five centuries is enough -- I have learned much. If I know that in Jerusalem they are going to crucify me, I am the last person to go there. Why should I go to Jerusalem? -- unless I want to be crucified. That's why I say Jesus must be carrying some suicidal instinct, some will to die.

Perhaps seeing that nobody listens to him, nobody understands him -- only a few illiterate, uneducated poor people have gathered around him hoping that they will inherit the kingdom of God .... But nobody of real caliber ever comes. Perhaps he got tired; perhaps he was too impatient. And you can see it in Christian gospels that this man *is* impatient. The way he talks is the way of an impatient mind.

He tells people, "In this very life, in your life, you are going to see the glory of God." This is utter nonsense. And now there is no need to prove it -- it is proved already. Twenty centuries have passed: how many generations in twenty centuries? -- at least a hundred generations. If you think that one generation changes in twenty years, and in one century, five generations change -- in twenty centuries at least one hundred generations have existed and disappeared.

Jesus was telling his contemporaries, "In your very life, in *this* very life, you will see the glory of God descending. You will see the kingdom of God attained by the poor."

He was teaching only for three years -- not more than that -- but it seems that even in three years he became utterly tired. Impatient people become really tired very soon. Buddha was teaching for forty-two years; Mahavira was teaching for forty years; Lao Tzu was teaching for sixty years -- but not a single statement of impatience. Even in the time after teaching for sixty years, Lao Tzu is not impatient.

In these centuries, which are crystal-clear before me .... I don't have any suicidal instinct because to me the suicidal instinct means that something in you has still remained unreligious. Religion can only be life, equivalent to life. There cannot be even a small dark corner for death, and death is ....

If I am still alive it is not because the twentieth century has become more civilized, no ... because people are being killed, people are being shot -- people who are not more dangerous than me. Now, what danger is Mahatma Gandhi? It was just unnecessarily wasting one cartridge. That old man was going to die soon himself. But he had also started to think of dying.

Before India's freedom he used to say, "I want to live one hundred and twenty-five years." After India's freedom he started saying, "I feel that it is time for me to be finished; perhaps I am no longer needed." That suicidal instinct was arising in him.

I don't have any desire to die. That does not mean that I want to live forever. It simply means that as

long as life is, I enjoy; if death comes, I will enjoy it too. But I am not going to Jerusalem knowing perfectly well that they are preparing a crucifixion.

It happened in Amritsar when I was getting out of the train, I was blocked. Two hundred Hindu chauvinist people wanted me to get back into the train and not enter Amritsar. The people who had come to take me had no idea that there would be two hundred people, so only twenty or twenty-five people were there just to take me home. And there was to be a meeting immediately -- just time enough for me to take a cup of tea and go to the meeting. So everybody was in the meeting -- ten thousand people waiting there -- and these twenty-five people surrounding me in case those two hundred Hindu chauvinists do any harm to me. I could see in the faces of those two hundred people nothing but murder.

The stationmaster by chance happened to be one of my lovers. He phoned to the Golden Temple of the Sikhs, "This is the situation: We are not moving the train, because if we move the train there will immediately be trouble. We are not moving the train. Those people are insisting that he should get into the train and he is not going to get into the train, so immediately send a few temple guards.

The temple guards have naked swords, so a few temple guards came. As they came the crowd started dispersing, because naked swords -- there would have been a massacre. And for the first time I had to be escorted, protected from all sides with naked swords, into the city.

I said, "This is my last time in this city."

They said, "Why?"

I said, "Because I don't want this kind of nonsense." And that was not only my last time in that city, I stopped moving altogether. I said, "Those who want to understand me will come, and those who do not want to understand me -- in fact why should I interfere in their lives? If they don't want me to be in their city .... It is their city: if they want to remain idiots forever they have the freedom, and I respect their intention. I cannot force them to be enlightened. Let them remain endarkened -- this is their choice. Why should I bother?"

That day became decisive: I was not going to move anywhere. Still, even when I stopped moving absolutely, one man made an attempt on my life. Many of you were present there; seven thousand sannyasins were present there. The police were present there, the police officers were present there, the police commissioner himself was present there -- because they got some information: some anonymous person phoned to say that a certain gang was going to throw a knife at me.

So they arrived before the gang arrived. They all witnessed the man throwing the knife. But you know, Indians are lousy. It seems that man has never thrown anything in his life: the knife fell some eight feet away from me. Even I felt sorry.

This country -- how long can it remain free, with such people? If he wanted to kill me then he should have practised a little bit. Eight feet away ... even eight inches cannot be allowed. And what kind of knife? When I saw the knife I simply laughed: Indians will always remain without any intelligence it seems.

The knife was, at the most, capable of cutting vegetables. That too it has not been used at least for a few decades. It could not kill a man at all, not even a man like me who is absolutely fragile. But seven thousand eyewitnesses, twenty policemen eyewitnesses, ten police officers, one police commissioner -- still the court freed the man.

If the court can simply release the man -- not even a three-day punishment or a five-rupee punishment -- with all the evidence against him .... The court was under pressure from the political sources to free that man; perhaps political and religious sources were behind him.

The man was completely free. I said, "If this is the case, then to remain in this country means going to Jerusalem. I am not interested in committing suicide or being available to be murdered. My work is not finished, my people are growing. It is still a nursery.

I have to see it become a wild garden; only then can I say goodbye. Before that, to leave you will be an act not of love, not of trust, not of compassion.

It is very difficult for me to go on living in this body, because my work was finished long ago. I am not sick; I am not suffering from any diseases the way medicine will understand. Of course, medicine will understand in its own way that there is diabetes, that there is asthma and this and that; they will find their own way. But I know I am not medically sick -- of course I am not medically fit either.

My problem is existential, not medical. My work is finished. My ship has arrived long ago; it is waiting there. Where? Do you know? Portland! That's why I had to come so far. The ship was waiting in Portland. I have to be nearby: any moment the captain of the ship can say, "Enough!"

My problem is existential.

There is nothing for me to go on breathing for. There is no need. What has to happen has happened; it is already past.
For you there is future:
For me there is no future ... no present even.

In my inner world all stopped long ago. That's why there is a disparity between my body and my life. That disparity creates many kinds of sicknesses. That disparity has made my body very fragile.

I am somehow hanging around; but I will insist on hanging around until you understand your responsibility, until you give me the proof that not only my inner work, but my outer work is also complete ... that now I can leave without looking back ... that I know now that the seeds I have sown will go on growing forever.

From Darkness to Light

Chapter #27
Chapter title: This time it can be one earth

28 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
WHY HAS IT HAPPENED THAT IN THE EAST, RELIGION CAME TO ITS HIGHEST FLOWERING, AND IN THE WEST THE SAME HAS HAPPENED TO SCIENCE? IS THERE SOME DIFFERENCE OF CONSCIOUSNESS BETWEEN THE EASTERN MAN AND THE WESTERN MAN?

Consciousness is one and can only be one.
It is just like the light. East and West make no difference at all. Geography has no effect as far as consciousness is concerned.
But it is true that in the East religion blossomed, reached to the highest peaks. The same was not the case with science in the East. It began its journey but it never reached to the peaks the same way as religion reached.

Just the opposite has happened in the West. Religion is still primitive, just the beginnings, while science has taken a tremendous flight. Naturally the question is very relevant, but it has nothing to do with any difference between Eastern and Western man and his consciousness. It has to do with some other factors.

One thing that is most significant to understand is that religion happens only when a civilization, a culture, reaches to the state of ultimate luxury -- the omega point beyond which you cannot conceive that things can be better. All your physical needs are fulfilled, all your psychological needs are fulfilled. Only then do you start feeling the spiritual urge.

Religion in fact is the only luxury, because it happens when you are rich in every possible way.

Blessed are not the poor, because they shall never know the kingdom of God; the question of inheritance does not arise.

Blessed are the rich, those rich in every dimension of life.

They need not bother about God; the kingdom of God is theirs, not God's. But the basic thing is the richness in *all* dimensions.

This will help you to understand why East and West have developed differently. The East is very ancient; Western history starts with Jesus Christ. That's why you use "before Christ, "after Christ" -- Christ is the demarcating line. Before Christ it is prehistory, mythology, there is no evidence for it. After Christ things start becoming more factual; you have evidence for them.

But Christ is only two thousand years old. Centuries before Western history began the East had reached to its highest peak of material richness -- in all dimensions. Not only had it reached to its ultimate peak of development, it had also fallen. This all happened before the West started its history. In comparison to the East the West is childish.

The East is ancient. This is the reason why religion reached its highest peak in the East. Science too began there. For example, arithmetic began in India many centuries before Jesus Christ. Astronomy began in India many centuries before Jesus Christ. Medicine began in India. Printing, the mechanism to print, began in China one thousand years before Jesus Christ. Guns, machine guns, all were invented in China.

If we look into the past of the East there is every evidence that they might have invented something like airplanes. There is so much evidence that it cannot be simply overlooked.

As far as richness is concerned, India was known all over the world as a golden bird. Columbus, who stumbled on and discovered America, was not trying to discover America, remember. He had started his journey to go to India. There were connections between the West and India. Columbus was trying to reach India by a new route because of the scientific discovery of the fact that the earth is a globe.

Columbus thought, "If it is a globe then even if you move in the opposite direction, sooner or later you will reach India. And if you go on moving, finally you will come back to your home, because the earth is round."

And when he saw, for the first time, American soil, he thought it was India; he thought he had reached India. That's why those poor people of America are still called "Red Indians." They don't like it, they have never called themselves Red Indians. They are not Indians. It is Columbus' mistake that they are still carrying. Columbus thought that he had arrived in India from the long route, proving the theory that the earth is round. Everybody who had any adventurous spirit was headed towards India because all kinds of riches were there, easily available.

We have enough evidence that at the time of Mahabharata -- which happened three thousand years before Jesus Christ -- something like nuclear weapons were used. So it is not that science had *not* developed -- but it was prevented; its direction was changed.

Seeing its destructiveness, seeing that it is against ecology, seeing that sooner of later it would destroy humanity itself ... all scientific movement was directed into other dimensions. For example, yoga, tantra, *ayurveda* -- these are all scientific methods, but not against nature, not against man; they are creative. And of course people were so rich and the soil was so rich and fertile, and the population was so small, and the land was so vast ....

You will be surprised to know that even my maternal grandfather received land free from the government because the land was so available and the people so few. It was difficult to find a market for land. Just my maternal grandfather ... it was not very long ago, at the most a hundred years. Just a hundred years ago fifteen acres of land were given by the government free of charge. That was the way.

In India even in *my* early childhood, milk was freely available. To think of selling milk was inhuman, ugly, for the simple reason that there was so much milk in the country. Who was going to purchase it? And secondly, to sell milk looks bad because milk is nourishment, and if somebody is in need of nourishment and you are doing business, you are trying to exploit his hunger, his thirst. Food was not sold. If you asked for food you were invited to be a guest. And this was in my childhood, just fifty years ago.

I have seen my own mother distributing milk because there was so much -- what to do with it? Every morning at my house there used to be a queue of people to receive milk -- people who didn't have their own cows -- and as much as they wanted. This can give you an idea of what it would have been like in Buddha's time.

Now, India's population is *forty* times more than in Buddha's time. Naturally the land has become poor; people are starving and dying. What to say of not selling milk? -- in the famine of Bengal, mothers sold their own children.

Looking at India today you cannot comprehend what this country was in the past: millions of monks, Buddhist, Hindu, Jaina, all lived without doing anything. Only a very rich country could afford them; otherwise who was going to give these millions of people clothes, shelter, food? And they were not productive in any way, they were not doing anything. But they were not thought to be beggars; remember,

they were respected, they were almost worshipped.

If they receive food from you -- you will be certainly surprised to know -- first, if the monk is willing to receive food from you, it is a great blessing -- to *you*. He receives the food from you and eats it and *you* have to be grateful. The monk will never thank you, you have to thank the monk. This strange tradition was there: first you give the food and your are fortunate if the monk accepts it. Then, because he has accepted it, you give something as a symbol of your gratitude; that is called *dakshina*. The country must have been immensely rich.

Jaina monks used to go from one house to another, and people were standing in front of their houses welcoming them. But the monks had a certain idea: in their morning meditation they would decide where they were going to accept their food, what kind of a house, what kind of a situation. That was part of their religion, because if existence wants you to live, it will provide the situation. If existence does not want you to live, it will not provide the situation.

Strange situations they would imagine, and they would go around the town. Everybody was begging them ... but they would look for their situation. If their situation was fulfilled they would receive food; otherwise they would come back without food. The whole town would feel sad, unfortunate, that a monk had returned without food -- "That simply shows that we are unfortunate people. We have missed a blessing that could have happened."

This luxurious, rich country was not only luxurious and rich in money, in gold, in precious diamonds, stones; it was also rich in music. It created one of the most perfect sciences of music. In five thousand years nothing has been added to it because it reached such perfection that there is no possibility of adding anything to it.

For five thousand years thousands of musicians have tried to do something more, to bring something more to music, and have failed. And I don't see that there is any possibility .... It simply reached its perfection. Whatever you can do is only new combinations -- which are not in any way new; just from the old you gather fragments and make a new combination, a new composition -- but it is not creation.

Language reached its peak. There is no other language in the world which is more scientific than Sanskrit. It is so scientific that you cannot find fault with it. Every other language in the world looks very immature compared to Sanskrit.

For example, you can see in English that you pronounce a word in one way, you spell it in another. Now what kind of stupidity is this? In Sanskrit you spell the word the way you pronounce it. There should not be two ways because this is unnecessary and very unscientific; it is creating unnecessary troubles for people. Sanskrit is perhaps the only language you can learn perfectly just by reading. You cannot do that with any other language.

I don't know much English. I know enough to hit people, but that is not much. But one thing I can see that English grammarians, linguistics experts, are not able to answer: b-u-t is but, and p-u-t is put. That seems to be strange. Either b-u-t should be boot, or p-u-t should be putt. There is no way to explain all these. In Sanskrit you cannot find a single example in which there is any difference between the pronunciation and the spelling.

In English you have only twenty-six letters in the alphabet. Sanskrit has fifty-two, just double the amount of English. There cannot be more than fifty-two, that's why Sanskrit has stopped at fifty-two. That exhausts the possibility of all kinds of sounds -- fifty-two is the limit. Twenty-six is just the minimum, not the maximum, hence, it is such a difficulty to translate Sanskrit words into English -- or just to write them in Roman letters, because in English there is only one "s", in Sanskrit there are three. There are very subtle phonetic differences, but they are there.

According to the Western historians, Sanskrit also reached to its ultimate peak of refinement in some prehistorical age; since then there has been no change. Not that they are against change; you cannot change it because it has been refined to the very last. All the finishing touches were done five thousand years ago.

People were scientific, but their devotion was to human growth -- in music, in art, in poetry, in drama, in dance.

In India there are so many schools of dance, centuries old; so many schools of music, centuries old. And the teaching of dance or drama is not the way it is in the West; it is very religious. The man who teaches you drama, dance, music, is as much respected as a master is. And he *is* a Master, because music is not only music; it is, deep down, meditation. It is music used for meditation.

You may have come to learn music; you will return with something more, something more precious than you have every imagined. Music of course you will learn, but side by side something will start growing in

you which is far more musical, which is the music of silence.
Ordinary music is the music of sound.

It is just playing with sound, creating rhythm with sound.
Meditation is the rhythm of silence.

Unless a Master can teach music plus meditation he is not really a maestro, he is only a teacher, a mere teacher of music. He becomes a Master of music when his music is an instrument to teach, to create, the space called meditation.

The same is true about dance, the same is true about all the arts. Great sculpture exists in the East unparalleled anywhere else, but all the sculpture is devoted basically to mediation, in some way or other.

You can see Roman sculpture -- naked men, pornographic. And why naked *men* -- because Romans were homosexuals; they thought the woman was not beautiful. The male, the athletic male, was thought to be the pinnacle of beauty; hence, you will not find in Roman sculpture women represented at all.

The same was the case in Greece. And you will be surprised that even people like Socrates, Plato, Aristotle, were all homosexuals. Homosexuality was thought to be a refinement, a more cultured thing because heterosexuality exists in animals, that is nothing special. The logic is perfect: All animals are heterosexuals, so what is great in it? If man is heterosexual he is just an animal.

That's how Aristotle has defined man, as the only political animal. In every other aspect he is animal; only politics is something that is more, a plus factor.

But in India you will find sculpture a thousandfold greater, millions of temples with tremendously beautiful statues of men, of women -- but all devoted basically to meditation. Just looking at the statue of Buddha you will feel some serenity within you -- the proportion of the Buddha, the body, the posture the way he is sitting, the half-closed eyes. You just sit silently, look at the statue, and you will start falling into a silence.

Gurdjieff used to call Eastern art "objective art" and Western art "subjective art." He means by objective art, art which has some intrinsic quality which can be imparted for thousands of years. The work of art is a code word. After experiencing meditation for thousands of years, meditators have come to recognize that a certain posture, a certain way of sitting, a certain way of the eyes, can create in *anybody* a synchronicity, a sympathy; some sympathetic note can be stirred by the statue.

In the East a statue is not made for its own sake. It is made as a code language for centuries to follow. Scriptures may disappear, languages may change, words may be interpreted. Doctrines can be wrongly interpreted, commented upon. There may be dispute about theories -- and there has been -- so they thought there must be a different way than language.

Now what dispute can there be about the statue of a Buddha or Mahavira? There is no question of dispute, there is no need of any commentary. Anybody who is capable of sitting silently by the side of this statue will have a certain thing stirred in his heart. This is objective art.

Picasso's pictures are subjective art. Seeing a painting by Picasso ... he has not considered *you*, who are going to see the painting. You are not taken into account at all. He has simply vomited his own madness on the canvas. It is simply vomit; hence you cannot go on looking at a Picasso painting for a long time. You will start feeling tense, your stomach will start feeling weird -- because Picasso is not concerned with you, what happens to you, he is simply subjective. He is pouring out his own mind, what is happening to *him*; unconcerned about humanity or anybody. He is going crazy, that's why his painting is crazy.

Almost all the painters in the West have gone mad once or twice in their life, and have been put into mad asylums. Many of the Western painters have committed suicide. This has never happened in the East. There is not a single instance in ten thousand years that a painter, a musician, a poet, has been mad, or has committed suicide. The reason is, it was art on the surface, but meditation in depth. In the West it is just surface, there is no depth in it. And the surface is without any compassion, without any consideration, without any responsibility.

When you compose music or poetry you are to understand that somebody will be reading it -- what effect it is going to have on the person? Will it drive him sane or insane?

I myself have been very interested in painting. From my very childhood I started many paintings but not a single painting have I left intact. I have burned all of them.

One of my professors was a painter himself. I used to visit his studio, and I used to say sometimes, "This seems to be wrong. If you do a little change here then the whole impact of the painting will be different."

He started asking me, "Are you a painter? -- because whatsoever you suggest, reluctantly I do it, and certainly it improves the painting. And by and by I have dropped my reluctance. I simply accept your

suggestion. But this is possible only if you are a painter ... because there are so many people coming here. Even my own students who are painters never suggest that this is wrong; just a slight change will do a miracle. And it does. So you have to explain to me the truth."

I said, "Yes, I am not a painter, but I paint."

He said, "What is the difference between being a painter and painting?"

I said, "There is much difference: I don't allow my paintings to be exhibited because I am still not in a position to create objective art; they are all subjective. They represent and reflect my mind, and what can my mind be to others? They are already burdened with mind; now, burdening them more is inhuman. So I paint because I enjoy painting. I love colors."

And I don't know why Sagar University in India .... I have traveled all over India continually for thirty years, but I have never seen such colors in the sky as happens over the lake by the side of the university in Sagar. Never have I seen anywhere such splendor; the sunrise, the sunset, are just divine ... without there being any God.

I painted, and destroyed my paintings. Only a few friends have seen them. I allowed this professor to see a few of my paintings. He said, "You are mad -- these paintings are far superior to mine. You can earn so much money, you can become world famous.

I said, "I accept your first statement. You said, `You are mad' -- I am! That's why I am not going to leave these footprints of a madman for others to travel and follow." I have destroyed all those.

I love poetry. I have written poetry. But I continued to destroy it. My basic standpoint was that unless I am no more, whatever I do is going to harm others. This is the Eastern way.

Now it is unfortunate that when I disappeared, the desire to paint or to make a statue or to compose poetry all disappeared too. Perhaps they were just part of that madman who died. And I am happy that nothing of it survives.

In the East they had reached, five thousand years ago, to such a peak in every direction and dimension that only religion was left to be an adventure. So those who had any adventurous spirit were attracted towards religion -- the best, the chosen ones, the most intelligent, the genius, the giants, became interested in religion because there was nothing else left.

These people, like Mahavira, Buddha, Krishna, Nagarjuna, Shankara -- these people gave tremendous heights to religion, and all the best minds moved towards religion because that was the only challenge left. Everything else was being done by mediocre people. And they were doing perfectly well, there was no need ....

If Einstein had been born in Buddha's time he would have been another Buddha, for the simple reason that that was the only challenge for a man like him. Mathematics was done by mediocre people, and they were doing perfectly well. There was no need for an Albert Einstein to get caught in a mediocre game. No, he would have moved in the same way as Buddha or Mahavira. All the best people were attracted towards religion; that's why religion touched the pinnacles of height.

But science was ignored, consciously ignored, because the people who had reached religious consciousness could see the destructiveness of science. They changed the direction of science. Rather than science becoming allopathy, in the East it became *ayurveda*, it became acupuncture, it became yoga .... These are the same kind of people who, in the West, created allopathy. They were the same kind of mind, but in the East they created acupuncture, they created herbal sciences.

The word for medical science in the East is *ayurveda*. Even the word will show you the difference. In the West you call it "medicine." Medicine means curing, healing, but can you see the implication: it does not mean health, it comes after the disease has already come in. It is a follow-up. First you are sick, then comes the doctor. The doctor follows sickness, with his bag of medicines.

Ayurveda means the science of life. The very word has nothing to do with disease, sickness; it has something to do with life, health, longevity. It is positive, it is not negative. It shows you the way to remain healthy, to remain young as long as you want, to live longer if that's what you want. Its focus is not on sickness, its focus is on health.

In China, Confucius advised the emperor of China that doctors should be paid not for curing a sick man -- that is dangerous because that means the doctor will like people to be sick so that he can cure them. If everybody remains healthy then only the doctor will be sick, he will die of hunger. So to create a system in which the doctor is paid by curing and healing people is to create a dilemma.

The doctor's business is to cure people, but his prayers will be that people should fall sick. There should be as many epidemics as possible.

One doctor came to Mulla Nasruddin and said, "You have not paid me. I visited eight times to cure your child of smallpox; you have neither paid for my eight visits nor have you paid for my medicines. And you have some nerve, you go on in front of my medical clinic as if *you* own it."

Nasruddin said, "You should remember who started the epidemic -- it was my child. You should pay me! Who made the whole school sick? In fact I own your medical clinic. My boy has done so much for you, and not even gratitude .... *you* should pay *me*, and remember that!"

If the doctor is paid when people are sick, then Nasruddin is perfectly right, logically right. His boy has done such a great job making the whole city sick; all the doctors should pay him.

Confucius suggested that doctors should be paid for keeping people healthy, not for curing them. Everybody should have a personal physician. Every body should register himself with one physician as his personal physician, and he should pay him every month a certain amount of money for keeping him healthy, If he becomes sick the money is not to be paid to the doctor any more.

If the doctor cannot cure him then the doctor has to pay him because he is not able to cure him and he has to go to another doctor. Till the patient becomes healthy again the doctor has to pay for his medicines, his doctors, anything that is needed. Confucius turned the whole direction of medicine around.

This is how it happened in the East with every science. Science was in the service of humanity, in the service of health, life. Yoga is devoted to making you almost a citadel against sickness. One who practices yoga is not supposed to be sick. If he is sick that means whatever he is doing with yoga, something is basically wrong.

One hypocrite in India is Satya Sai Baba. I call him a hypocrite because he knows nothing of yoga. There is nothing wrong if you don't know anything of yoga -- I don't. I can afford to be sick, nobody can object; it is my birthright to be sick. I don't know yoga. But Satya Sai Baba declares himself a great yogi; then the problem arises. Then for his appendix operation he has to go to Goa secretly. And he has to pay ten times more to the doctor so the secret should not be known, because a great yogi going for an operation? What control has he over his physiology?

But it is difficult to hide because his whole ashram became curious: where has Baba disappeared? His own people became curious about where he had gone. And after the operation he had to rest for two or three days in Goa. They found out, and the media and the press -- everybody was there, and the doctor had to confess that he had done the operation.

Eastern science was indicating something, it was saying that yoga is basically transforming your body in such a way that your resistance to sickness increases a thousandfold. It becomes impossible for sickness to enter you. This was a positive change in science.

Tantra is basically spiritual sexology ... because man's mind is perverted throughout the world by religions teaching repression of sex. Tantra is the only science which teaches you expression of sex -- not as indulgence, but as a spiritual discipline. This is a transformation of a biological phenomenon into spirituality.

For example, Ramakrishna was one of the great tantrikas of this century. The story is beautiful .... He had his first glimpse of superconsciousness when he was only fourteen. But that age, fourteen, is also the age when sexuality starts its journey. And he had his first experience of superconsciousness at the same time. He was coming home from the field -- it was evening -- and he was passing the lake that was between his hut and the field.

It was rainy season -- black clouds had gathered over the lake. Soon it was going to rain, so Ramakrishna was rushing towards his house -- and just at that moment he saw a line of white cranes flying above the lake, against the backdrop of black clouds. It was a tremendously silent and beautiful moment. Both were reflected in the lake, the silent lake: the black clouds and the white cranes in a line, flying. He was struck by the beauty of the moment; he fell down and became unconscious. And from that day he became a different person. He was only fourteen ....

His parents certainly became worried, the whole village became worried: something had to be done. The boy was talking almost like a madman -- who would think otherwise of a fourteen-year-old child if he starts speaking like the seers of the UPANISHADS, and talks as if he is a great wise man? They simply thought that he had gone crazy: "This boy we know. Only the other day he was simply an ordinary boy, and just in one day he has become a sage." So they all thought -- as it is thought all over India, if some trouble arises like this -- the best way is marriage. It is the medicine for almost every kind of sickness. Perhaps the reason is that whenever you are in pain, if something of a bigger trouble happens, you forget the pain. For example, you have a headache and your house starts burning; do you think you will remember about the headache? --

you will forget all about the headache. It simply means you needed a bigger headache, that's all.

So marriage is thought to be the cure of all kinds of sickness in India. But the parents were a little concerned. They thought that he was not going to say yes, he would not agree; but there seemed to be nothing else. The whole village suggested only one thing, marriage, so they finally asked him.

His name at that time was Gadadhar. He became Ramakrishna when he became enlightened and his name was changed by his master. They asked Gadadhar, "Would you like to be married?"

He said, "Yes, why not? Even great seers have married."

They said, "He is really crazy, completely crazy! `Great seers were married ...' he is saying. He does not know anything about marriage, and he says, `Yes, why not?'" But the whole village said, "If he is saying yes, then why not? -- let him be married. Marriage will bring him to his senses. All these great seers and strange things that he talks about, he will forget. He needs a beautiful girl. It is just the age." They said, "He is a little young, and it is just a sexual upheaval in his mind that is making him say all these things."

So they arranged for him to see the girl -- just in the next village there was a beautiful girl. Gadadhar was so happy when he was dressed in new clothes, and it was almost a procession which went to the other village to see the girl. His mother had put one silver rupee in his pocket "just in case you need it." They were poor people -- one rupee was a lot of money.

The girl came; the way it happens in India is, the girl comes to put food in your plates. That is the only time you see her. When the girl came to put food in the plate of Ramakrishna, he took out his one rupee and put it at her feet. He touched her feet, and said, "Mother, you are really beautiful. The seers have said rightly."

His family and the villagers that had come said, "This boy -- even marriage cannot cure him; he is beyond cure. Look at this nonsense -- his own wife, and he is touching her feet, putting the rupee, and is saying that, "The great seers have said rightly that the woman is always a mother."

The family of the girl was also in a dilemma ... what to do? This boy seems to be crazy, and looks nice, beautiful; but the way he has behaved -- no boy has ever behaved. But they were poor, and this was a good chance. They married the girl. And Ramakrishna continued to have the same relationship his whole life: his wife Sharda, remained his mother. He continued to call her mother.

He practiced tantra with Sharda ... he would put Sharda naked on a high pedestal and sit underneath just like a devoted son. This was an old and ancient method of tantra: that if you can see in a beautiful naked woman your mother and still no desire arises, or if it arises you simply watch it pass. It will pass because nothing remains in the mind forever. The mind is in a constant flux -- nothing remains stable, so don't be worried if anything comes, just be watchful, but underneath let the basic idea remain -- that of the mother.

Yes, in the beginning there were, ideas. Ramakrishna was young and sexuality was there; but he watched, and he watched year in, year out -- with the basic concept clear. Slowly, slowly all those ideas, when they are not received well, start disappearing. If a guest comes and you don't even say, "Hello," how long is he going to come to you?

Soon the basic idea remained there. All sex ideas, desires disappeared. Sharda became his mother. It took years, every night, but it was a double-edged sword because while he was practicing, Sharda was also practicing -- just an ancient Indian idea. If the husband is moving above sex, then the wife should follow him; she should be a shadow. She never objected, she never said anything like, "What nonsense is this?"

As Ramakrishna grew, Sharda was also growing; their growth was simultaneous, so much so that when Ramakrishna died .... It is a custom in India -- that the wife becomes a widow. She cannot use any symbols of a married woman: bangles, a *teeka*, colored clothes -- only white sarees without borders.

But Sharda did not follow any of it. She continued to wear the bangles, colored saris; she continued to use the red mark on the forehead which declares that the woman is married, and her husband is alive. People objected. She said, "You may not know, but I know he *is* alive. I *know*, and my relationship with him remains the same as it was always: I am his mother, he is my son."

They said, "This woman also has gone mad with that madman. He was mad, that was certain, but we never knew that he will drive this woman also mad."

Tantra is a scientific methodology; it has many techniques to transform sex. Yoga is scientific physiology; it has methods to make it almost impossible for your body to be sick. It gives you control over the body so you can live as long as you want, and you can decide your own death whenever you want. Science was there, but in a totally different dimension. It was not devoted to war and politicians.

In the West it is the same consciousness -- but the West is very new. Science is only three hundred years old, and the West is so new that when the East was at its peak of culture and richness -- the West was just

barbarous. It was simply fighting with nature just to survive. That's how the famous doctrine became so important -- survival of the fittest.

In the East they were thinking of transcending life to attain eternal life; in the West it was a question of survival. The climate was harsh, cold; the land was not fertile; most of the year, the sun was not available. Man was fighting with nature to survive; there was no possibility for religion. *Life* was at risk -- who is going to think of *eternal* life? Even moment to moment survival was difficult.

In fact, this curse turned out to be a blessing in the end because the East became very, very relaxed -- good climate, warm climate, good soil, enough of everything. People became non-fighting, they dropped weapons, they forgot about weapons; there was no need. The West became strong and started creating empires.

It was not very difficult for a small country like England -- which is just as big as a district of India, not even a state -- to manage the biggest empire in the world. It was said, "In the British empire, the sun never sets." Somewhere or other, it is always rising. The empire was around the world. And the people who controlled this whole empire ... what gave them the strength? -- the fight with nature, the continuous fight for survival.

When you have nothing to lose, you have a certain strength; when you have everything to lose you are weak, you are afraid, because in fight the other party is not going to lose anything. If you win, you win nothing.

From India, never in the whole history, did people come out to conquer any country -- never. They never invaded anybody. Who bothers? They had so much, and the poor people around ... to invade them was just inhuman. And for what? Taking unnecessary responsibility over your head to feed them, to clothe them.

India never invaded anybody, and India was invaded by almost everybody -- Spanish, Portuguese, English, French, Arabians. Everybody who was capable of fighting made his way to India. That was the easiest place to be victorious. These people -- Spaniards, English, French, Portuguese -- had not much resistance in India, almost no resistance. People were not interested in fighting.

The logic is clear: in fighting, they will be the losers. And the people who have come have nothing. So rather than fighting, they simply let them control the country. They had become so relaxed for thousands of years; it was impossible suddenly to become warriors again; it needs training, centuries of training.

So the West found a blessing in disguise. The climate was antagonistic but it made the people strong, hard, cruel, cunning, inhuman -- that became their strength. They were not interested in religion, they were interested in becoming more stronger, they were interested in creating bigger empires, they were interested in being all powerful because their own land was poor. They wanted *other* people's land. Their own country was not of any worth.

You can see it, as the British empire has disappeared, England is going down the drain everyday. England must be now in a more depressive state than any other country in the world -- Ethiopia included. In Ethiopia people are dying; in England they are not dying, but they are dead. Which is worse? Dying is clean, but dead with your umbrella?

England has no hope now because that old empire cannot come back. The whole situation has changed: England is no longer a power. Now Russia is a power, America is a power, China is a power; but England is almost nobody. Why do they go on keeping England on the map? -- I don't know. It should not be on the map; finished is finished.

But there was a day when England was the very center of the world -- London was the world capital. Now it is the ugliest city, most depressive. It is impossible to smile in London -- just the climate won't allow you. And if you smile, then a crowd will gather asking, "What has happened? Why is this man smiling?" Laughter is unheard of; everybody is sad and with a long face.

This was the situation of the whole West. They needed science and destructive science because they were fighting and creating empires all around the world. They needed more and more superior weapons to kill, to destroy, to invade. They gave science a turn which is destructive, which has brought you to the very verge of a third world war. They were not interested in religion, because religion is possible only in a very relaxed climate, in a very relaxed milieu of your soul ... when everything is fulfilled, and you don't have anything else to do than just sitting silently.

To sit silently, certainly you need every other need to be fulfilled. In the West they have the proverb, "the empty mind is the devil's workshop." Obviously, the West could not afford the empty mind; it has to be condemned. The West would not have allowed anybody to just sit silently, doing nothing. It was a question of life and death .... You are sitting silently doing nothing, and you say, "And the grass grows by itself."

"But what are we going to do with grass? The wheat does not grow by itself, and we need wheat, we need rice, we need food, we need machine guns, we need airplanes. They don't grow by themselves ...."

It is possible only in a very different milieu where you can say, "Sitting silently doing nothing and the grass grows by itself," and you can be understood.

In the East, the empty mind is the ultimate experience of existence. When you are empty, it is not the devil's workshop; when you are not empty, then you are the devil's workshop.

The whole West emphasizing, "Do something," has become a devil's workshop. They go on telling their children: "Don't sit silently. Do something!" Nobody says to them,: "Don't do anything, just sit silently." That is possible only when you have enough luxury that you can allow your children to sit silently, you can enjoy sitting around a bonfire gossiping, sipping tea, you can sit by the fireplace playing on your guitar, listening to poetry, reading Omar Khayyam's RUBAIYAT. But for that you first need food, clothes, house, enough wood for the fireplace. When everything is available, then only mind starts searching for the truth. In the East, everything was available.

There is no difference of consciousness in the East and the West. The difference was in the climate, in the geography, in the situation; the difference was outside, not inside. Hence, religion became the only challenge in the East, and science became the only challenge in the West.

But now the situation is totally different. The East has fallen into bankruptcy, which is natural ... that too is a law to be understood. When you are affluent, luxurious, religion is born. Once religion is born, immediately religion starts teaching you to be poor. That is a very strange thing, but there is some inner consistency in it.

When you are luxurious, and the whole country is enjoying, and eating, and drinking, and being merry -- this is their only religion. Naturally, those who attain to samadhi and superconsciousness -- start condemning, "What are you doing, wasting your life eating, drinking, and merrying. Do you think this is life? Stop all this nonsense ... renounce it, because the real life is something else which you are missing."

So they become against all comfort, all luxury, all richness, because the best minds of the country, those who are loved by people, respected by people those who have charismatic influence on people are all saying, "Renounce all this," they don't know what they are doing. They don't know why they have been able to find truth.

They have been able to find truth because of all this luxury, and comfort, and richness. It gave them an opportunity to sit silently, to not be worried about anything, to not do anything. There was no question of surviving, so they could enquire into eternal life.

That is why I say Buddha, Mahavira, Krishna, all are right in some way, but wrong in some other ways; and we have to see what wrong they have committed. This was their fallacy: they forgot the ladder, that had brought them to this peak, and they started condemning those people who were on the same ladder, but on lower rungs: "You idiots, why are you clinging to the ladder? Renounce the ladder." They had moved away from the ladder, far away; they had renounced the ladder, but they forgot completely that they came to that point of renunciation through the ladder. Without the ladder, they would not have been able to renounce it.

What can you renounce if you don't have riches? What can you renounce if you don't *have* in the first place? -- the poor cannot renounce, the hungry cannot renounce. So this is a strange circle, a vicious circle: The country becomes rich, people become affluent. Then a few geniuses start rising higher than the ordinary human consciousness, and they become so enchanted with the bliss, they forget all about the ladder which has led them there. They start condemning everything that is lower.

Perhaps their intention is good. They want you to fly as high as they are flying, but they completely forget that without the ladder these people will simply crawl on the earth. That is what is happening in the East -- people are crawling on the earth. They have renounced the ladder because they trusted Buddha, they trusted Mahavira, they trusted Krishna. They renounced the ladder -- but the ladder can be renounced from two points -- either from the first rung or from the last rung.

In both ways you are renouncing the ladder; but if you renounce from the first rung you will crawl on the earth. The whole East is crawling -- it is ugly, disgusting, nauseating. You can also renounce the ladder from the highest rung. That happened only in the life of a few people.

Now the situation has changed; the West is affluent, rich, and now facing a great problem. On the one hand, in three hundred years it has created a science which is destructive and has helped to exploit the whole world; to spread imperialism, to make empires, it has helped. But all those empires have disappeared.

Now, Western science is like an old, ancient fable .... A man found a bottle in the lake. He had gone fishing, and in his net, with the fishes, came a bottle also. He looked in the bottle and he was amazed; there

was a very tiny man inside. And not only that, the tiny man said, "If you open the bottle I can serve you in any way you want -- I am not so tiny. I have been cursed and closed in this bottle, but the man who cursed me has said that if somebody opens the bottle and takes me out, I will be free from the curse.

"I have been waiting in this lake for centuries. It is just by coincidence that you have caught me. Now, please -- I am a djinn; open the bottle and I will do anything you want."

The poor man thought, "This is a good opportunity" -- he opened the bottle. Great smoke came out of the bottle and with the smoke, almost like a cloud, was the djinn. The man now looked so small before the djinn, and the djinn said from the sky, "Now, I am free. Thank you for making me free. I will do everything, I will be your servant, but there is one condition. I cannot sit silently. I need work continuously, twenty-four hours a day, day in, day out. If you cannot give me work I will kill you."

The man said, "Don't be worried, I will give you work. But what work can you do?"

The djinn was such that if you gave him some work, any work, you were thinking that at least for a few hours he would leave you; but within seconds he would be back, the work was done! You would tell him to make a palace; within seconds he would be back, the palace was ready.

Work? -- he was driving the man crazy! Within two or three days the man thought, "I am going to be killed," because he could not even think of anything more. All that he could imagine he told the djinn and he did it.

The man said, "Wait, I have an appointment with a wise man. Till then you clean the palace and the garden -- I will be back." He ran to the wise man and asked, "Save me, because this is my last day. I don't think that I will be alive by the evening because all the work that I could think of, he has done. Tell me what I am to do."

The wise man said, "Nothing to be worried about. You take this ladder and tell that idiot, `Go up, come down, go up, come down.' Let him do that, no other work, just `Go up, come down.'"

The djinn is still doing that! The man has died long ago, but the djinn continues because he needs work.

Science has proved to be almost the djinn in the bottle. The West opened the bottle; science served beautifully, it did miracles. It made the whole world a slave under the West. For the first time there was really one world, dominated by a few people. Otherwise, in India itself, in Buddha's time there were two thousand nations just in India. But this three hundred years of scientific technological growth gave the West so much power that nobody could stand against it.

But now science is threatening the West itself.

Those empires have disappeared, they had to disappear. How long can you exploit a people? A moment comes when you have exploited them so much that now they are hungry, starving, and they become a responsibility and a burden on you.

Never be befooled by the historians and the politicians who go on saying that India, Pakistan, China, Burma -- these countries became independent because of their freedom struggle. Nonsense! The reality is that all these empires became burdens on the imperialists. England could not manage India any more. Now it was not a place to exploit. You have exploited enough, you have taken everything. Now the situation was the reverse.

The country was a responsibility on you: you have to feed the people, you have to make schools for them, you have to make hospitals for them. If you don't, you are condemned by the whole world. It was time to somehow get rid of these people. But how to get rid of these people? These idiots themselves started saying, "We want to be free."

If I was there .... I was, but I was too young. And nobody hears me even now, so at that time certainly, nobody was going to listen to me. I used to say to my parents -- because they were all for freedom, they all had been to jails, they all had been beaten, tortured. I used to tell my uncles, my father, my grandfather, "It is all nonsense. What are you going to get with freedom? Freedom is not food. Freedom is not clothes. Freedom is not science. Freedom is not technology. In fact your freedom struggle is really greatly needed by Britain. They want you to fight for freedom, then they can give you freedom."

And they gave it without much trouble. They simply gave it, they wanted to give it. They were really looking for the right time so that it was understood that "you have asked for it, we have not given it. You were fighting for it. You forced us, so we gave it to you." And slowly, slowly the same happened in Africa, in other parts of Asia, where there were no freedom struggles either. There too freedom came. It had to come; how much can you exploit?

In India, people worship cows. They cannot kill them and they cannot sell them to butchers, but there is a time when the cow becomes old, it gives no milk, no children; now it is a burden to feed it. The people are

so poor they cannot feed themselves, how can they feed these cows and these buffaloes? And they cannot sell them either -- they make them free! They simply leave them on the roads. Nobody knows whose those cows are. That's what has happened. Cows have become free: they no longer give milk, they no longer give anything, so what to do with them?

So in Africa and Ethiopia, in India, in Burma, in Thailand, cows are on the streets dying, hungry. They cannot even now condemn anybody: "It is because you are making us slaves, that's why we are dying." Now there is nobody to condemn either, it is their own responsibility. So the empires had to die -- a natural death.

Now science is there, like the djinn, asking for more work "otherwise I will kill you." And that's why the West is facing a great crisis.

This crisis is going to be very decisive. The West either will have to commit suicide -- and of course, with the West, the East will die. It cannot survive separate from the West, it needs all the technology of the West for productive and creative things. Or, if the West turns the whole train of science towards creativity and drops this idiotic idea of war, then both these things will happen: science will take on a new dimension, as it took on once in the East; and the second thing will be a rise in religious consciousness. If you are no longer preparing for war and wasting seventy-five to eighty percent of your energy, life, and money preparing to destroy -- if that eighty percent of energy is released to eat, drink, and be merry, if the eighty percent of energy is released to go to Zorba the Buddha, then soon there will be people rising, flying higher, reaching to the topmost layers of human consciousness.

Both the things are possible: science can be turned into creativity, and that creativity will make you capable of rising in religious consciousness.

And this time it need not be East *and* West.
This time it can be one earth, our home.

From Darkness to Light

Chapter #28
Chapter title: Either politicians remain or humanity remains

29 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
DO POLITICIANS HAVE BRAINS?

I am sorry, but I doubt it. If one has brains there are so many beautiful things in life to do; it is impossible for such a man to be interested in politics at all. Politics is for the lowest category of intellect. You can see it all over the world.

I am reminded of one of my friends who was a national figure in politics. His whole life he devoted to two things: one, which was his priority, that cow slaughter should be stopped; and the second was, that Hindi should become the national language.

I once asked him, "You go on calling the cow `the holy mother'; then who is the bull -- the holy father?"

He became angry. I said, "It is a simple thing. If the cow is your mother, then the bull has to be your father."

He said, "You always confuse me."

Another time I asked him, "What about Charles Darwin's theory that man is evolved out of monkeys?"

He said, "Absurd! Monkeys are animals, man is not. Man is divine. God has made man in His own image."

I said, "Then what about the cow? The monkey is an animal. You cannot accept that man evolves out of monkeys but you go on calling the cow your mother. Isn't the cow an animal?"

And, moreover, you reject the bull, the poor bull, who has done no harm to you except given you birth -- without the bull the cow cannot be your mother. You should be all-grateful to the bull. You became angry on that point; now you are denying Charles Darwin's theory simply because monkeys are animals -- but what about the cow? Can't you see such a simple logic? Then only one thing remains -- which will be very absurd ...."

He said, "What? Nothing can be more absurd than Charles Darwin's theory."

I said, "You just wait. The cow is the mother, and the monkey is the father and man is a cross-breed. It is not that I am saying it -- it is you who should say it, but you are not capable of any intelligence. This is a simple thing. You have the mother; the father is missing -- the bull is not acceptable. Charles Darwin has the father; the mother is missing. That is very strange of Charles Darwin too, that he talks about the male monkeys becoming man. Then who became the woman? Very strange -- what about the female monkeys?

"Charles Darwin nowhere mentions female monkeys. It is strange, a man who continually worked on the theory must have come across the question that, okay, the monkey becomes the man, but who becomes the woman? Female monkeys must become women, but there is no reference to them in Charles Darwin's books. So the monkeys are our forefathers and cows are our foremothers.

"I don't know whether such a word exists or not and I don't care either -- I have never come across such a word as `foremothers'; but if `forefathers' makes sense, then `foremothers' also makes sense."

He was so angry that he said, "You will never talk sense."

I said, "What can be more sensible? Man is a cross-breed -- all the qualities of the cow, and all the qualities of the monkey. Man is so rich! No other animal is a cross-breed; that's why man has become the supreme-most, the highest animal in the world."

And this man -- Seth Govindas was his name -- was respected all over the country; but he couldn't see simple things.

In India there are thirty languages of almost equal importance. There are a few differences; for example, Hindi is spoken by more people, but Bengali has a far richer literature, more refined language. Just to hear two Bengalis talking is such an experience in itself. Their language is so sweet, every word is so rounded.

I had one Bengali girl as my post-graduate student. In Hindi her name would be Rama. *Rama* means beautiful, attractive, but when I asked her her name -- she was a Bengali -- she said, "Roma." I tried hard ..." Roma? Has it something to do with Rome?" She said, "No, it is your Hindi `Rama,' but in Bengali it becomes Roma." Roma certainly is more romantic; Rama looks hard, harsh, clear-cut but not rounded.

Bengalis have their claim that they have the best literature, not only in India, but perhaps in the whole world -- a great tradition of the best poetry.

What does it mean, just counting numbers? Hindi may be spoken by many people; the numbers are not much different. If Pakistan had not been divided from India then Bengali would have been spoken by more people than Hindi, because half of Bengal went into Pakistan. Otherwise Bengali *is* spoken by more people than Hindi. So it is just a political accident that the country got divided and half of Bengal became Bangladesh and half of Bengal remained in India. But if you look at world languages, Bengali will come before Hindi.

But numbers don't count. Tamil has its own literature, far more ancient than the literature of Sanskrit, because the people of South India are the original Indians. The people of North India are invaders. The people of North India who speak Hindi, Bengali, Gujarati are all Aryans. They are blood brothers of the French, Italians, Germans, English, Swedish, Russians, but they have no relationship of blood with the South Indians. South Indians have a blood relationship with the negroes.

There was a time when Africa and India were connected. It is now a well-known fact that continents go on shifting -- they are not stable. You just cut out the maps of India and Africa and put them together and you will be surprised -- they fit perfectly. The south of India fits perfectly with the lines of Africa. Some time in the past the land parted; Africa shifted away, over thousands of years.

South Indians are negroid, their blood is connected with the negroes; their skin is black, their language has no connection with Sanskrit at all. You will be surprised: Tamil, Telugu, Malayalam, Kannad -- the four

main languages of South India -- have not a single word from Sanskrit, while Russian has forty percent, German has sixty percent, Lithuanian has seventy percent, English has thirty percent. French, Swedish -- all the European languages originated predominantly from Sanskrit.

Naturally, South India does not want to be dominated by a Sanskrit-originated language, Hindi. They have no connection with it.

I told Seth Govindas, "These are simple facts. This country cannot have a national language. Just as Russian has no national language, the country can have only provincial languages. And it can use one language, for example English -- because English is only understood by two percent of Indians, but those two percent of Indians are spread all over India, in every language group. So English remains a link language, not a national language, because two percent of the people speaking it cannot make it a national language. But it can become a *link* language.

"Every language has its own state, its own independence, so that it can grow independently without any pressure from any other language. There is no need for a national language, just a link language so that all these thirty languages don't fall apart." That's how in Russia ... Russian is only a link language. The same is the problem in Russia: thirty six languages, so widely apart -- you cannot impose one language as the national language.

India is not a small country like England or Switzerland or France; it is a sub-continent. England can have one language, but a sub-continent cannot have one language. You cannot impose it -- and for thirty years, forty years continuously, they have been trying. English remains the national language and there is no hope of an Indian national language ever.

I told that old man, "Just see the facts."

But certainly politicians don't have brains.

In India I knew many politicians, but I have not seen any brains in them.

Simple things that anybody will understand, things which don't need great genius, politicians will miss. One of my friends was commander-in-chief of the Indian armies. When Pakistan invaded India, this man -- his name was General Chaudhuri -- asked permission of the prime minister to counter attack; it was needed, just being defensive would not help. That's a simple military strategy: if you become defensive you are already defeated; the best way is to be aggressive.

If Pakistan has invaded one part of Kashmir, Chaudhuris idea was that we invade Pakistan from four or five fronts. They will be confused, they will run amok; they will not be able to decide where they have to send their armies. Their attack will become a failure because they have to defend all the borders of their country.

But politicians. The prime minister, Jawaharlal Nehru, informed him, "Wait till six o'clock in the morning."

General Chaudhuri told me that he was thrown out of the army -- not publicly: publicly he retired honorably, but he was kicked out. He was told, "Either you resign or we will throw you out."

The reason was that he attacked Pakistan at five o'clock in the morning, one hour before the order. That was the right time; by six o'clock it would be sunrise, people would be awake. Five o'clock was the perfectly right time -- everybody was asleep -- to drive them crazy. And he did what he was saying -- he made the whole of Pakistan tremble. He was just fifteen miles from Pakistan's biggest city, Lahore.

The whole night Jawaharlal and his cabinet were discussing this way and that way, to do it or not to do it. And even by six o'clock in the morning they had not come to any conclusion; they just heard on the radio that "General Chaudhuri is entering Lahore."

That was too much for the politicians. They stopped him just fifteen miles away from Lahore. And I can see that was sheer stupidity. If the man had taken Lahore, the problem of Kashmir and India would have been solved forever. It is not ever going to be solved, the problem of the territory of Kashmir which Pakistan has occupied -- and it was because General Chaudhuri was told to come back, "because India is a non-violent country and you did not wait for the order."

He said to them, "I *do* understand military strategy; you don't. Even by six o'clock -- where was your order? Pakistan has already occupied a certain territory, the most beautiful part of Kashmir -- and you were just discussing the whole night. This is not a question to be discussed, this has to be decided in the warfield. If you had allowed me to take over Lahore then we would have been in a position to bargain. Now we are not in a position to bargain. You pulled me back, I had to come back."

The U.N. decided for a cease-fire line. So now for forty years, U.N. armies have been there patrolling; on the other side Pakistans armies are patrolling, on this side Indian armies are patrolling. For forty years --

just nonsense! And in the UNO they go on discussing and nothing comes out of it.

And the territory that has been occupied by Pakistan you cannot take back because of the cease-fire. They have really decided in their parliament that the territory occupied by them is combined with Pakistan. Now they show it on their maps. It is no longer occupied territory, it is Pakistan's territory.

I had told General Chaudhuri, "This was such a simple thing, that you have to be in a bargaining position. If you had taken Lahore they would have immediately agreed to leave Kashmir because they could not lose Lahore. Or if a cease-fire was to come, okay, then Lahore remains with us when we cease fire. Either way there will be something to bargain. India doesn't have anything to bargain with -- why should Pakistan bother?"

But politicians certainly don't have brains.

I was thinking that perhaps this is applicable only to Indian politicians, but coming to Oregon I was really surprised because I saw greater idiots.

Just the other day Oregon's assembly decided that the post office of the City of Rajneesh will continue to be called the post office of Antelope. Now can you see the foolishness? Antelope is dead; there is no longer any Antelope anywhere, the people of Antelope buried it. But the post office should be called the post office of Antelope.

The city is called the City of Rajneesh. It has no post office. The real, the living city, has no post office; the dead, the unreal city has the post office. And naturally the postmaster goes on rejecting all mail that comes in the name of the City of Rajneesh because it is the post office of Antelope. Can you think these politician have brains?

If they wanted to destroy the City of Rajneesh they should have had the guts, and they should have resolved in the assembly that the City of Rajneesh should be again called Antelope. That would have been logical, and the post office would certainly be the post office of Antelope. Or they should have changed the name of the post office.

Both were logical. But what they have done -- the city they cannot touch because it is against the constitution. The people of the city have changed the name. They have the right to change the name; that is their constitutional right. The majority decided to change it, and the assembly cannot interfere.

But those idiots think that they can at least save the post office, the post office of Antelope -- and nobody in that assembly asked, "When the city is no longer there ... how can there be a post office of a city which is non-existential?" And this is going to create unnecessary problems.

I would like my people to go to court first against the postmaster general of America -- because it is just a simple rule that whenever a city changes its name, within one month the post office has to change its name. But a year has passed and we have been asking the postmaster general and he has been delaying. He must have been waiting for these politicians to decide in the assembly.

So first go against the postmaster general, asking why he delayed for one year when the simple rule is one month. And who is he to decide that the post office should continue to be called Antelope's post office? Then go against the assembly also; their decision is stupid. Either change the name of the city if you have guts -- go against the constitution -- or if you don't have guts then let the post office name be changed.

But politicians don't show any sign of brains.

I am reminded of a story. A great politician had developed a tumor in his brain, perhaps a canceric growth. It was a very complicated operation, his whole brain had to be taken out. He was lying down on the table; it was a long and very delicate operation. The doctors were operating on the brain in another room. When the operation was over, they came back to take the politician ... he was missing! "My God, where has he gone?"

The nurse said, "A man came running and he said, `You have been chosen the president.' The patient stood up and started walking. I tried to prevent him, I said, `Your brain is in the surgery, and they are working on it.' He said, `Now that I am the president I don't need the brain. Let them work on it. Whenever I need it I will come, but at least for five years forget all about it. I am the president; brains are needed by small people, nobodies. Where is the need for brains for a man who has risen to the highest post?'"

The whole of history proves it, that politicians have been the most idiotic people around. But the strange fact is that the more idiotic the politician is, the more possibility there is for his success. That's what happened in Adolf Hitler's case.

Perhaps Adolf Hitler was the most idiotic politician ever, but he went on succeeding. He went on conquering countries. It was an amazing phenomenon. The reason is very strange. He knew nothing of military science -- that was the reason for his success. His generals would tell him that this is absolutely

wrong, this step is absolutely wrong.

But he never listened to the generals, he listened to the astrologers. He had his astrologers who said, "This is the right time -- move into France, move into Poland, or move anywhere." That was decided by the astrologers and the stars, not by military science. Naturally he baffled everybody. If he had moved according to military science, then on the other side the same military science is known.

If he had bombed London according to military science, then London would have been ready and prepared. But it was being decided by the stars, by an idiot astrologer. His generals were absolutely impotent. They could see that this was nonsense, but this nonsense was succeeding so they also slowly slowly became silent: "Perhaps he is right."

You will be surprised that Churchill had to call astrologers from India -- because Western astrology is different from Eastern astrology. These are just fictions, so there can be as many astrologies as you want. Stars don't care about you, so you can manage anything. They don't object either, they don't have any idea that you are here.

I have heard: one elephant was passing across a bridge and a small fly was sitting on top of the head of the elephant. When they were just in the middle of the bridge -- the bridge was not made for elephants to cross; it was a poor village, and a poor bridge temporarily made for the rainy season -- the bridge started shaking. The fly said, "Uncle, our weight is too much."

The elephant heard some buzzing noise. He said, "Just say it loudly -- who are you? And where are you?"

The fly said, "I am just sitting on your head and our weight is too much."

The elephant said, "My God, I was not even aware that you were here." But the fly included itself; He said, "Our weight is shaking the bridge."

Man is not even a fly so far as stars are concerned. And people are such ... they ask the astrologers, "What time will it be good to start a business; are the stars in the right position? When will it be good to get married; are the stars in the right position?" All stars are in the right position -- but all marriages are in the wrong position. This is enough proof that stars don't care about you, they don't know about you. But you can create fictions. Churchill did not ask the Western astrologers because they would give him the same advice as was being given to Adolf Hitler. That wouldn't be the right thing. Churchill understood why this man was succeeding. He was succeeding because whenever they expected him to attack, he never attacked. And whenever they never expected, could never conceive, there he attacked.

It was a simple rule of war that you attack at the weakest point. It is so obvious; you don't attack the enemy at his strongest point. But those astrologers don't know what is a weak point and what is a strong point. They look towards the stars -- and the stars have no idea that there is a war going on.

He called those astrologers from India; the war took a turn, because now Churchill was also functioning like a fool. He was also no longer listening to his generals. He said, "You keep out of it -- because that man is mad. He knows no military science and it is not going to help. Now astrology is going to help." And astrology *did* help. Poor Adolf Hitler was defeated. He was succeeding because of astrology -- he was defeated because of astrology.

But the man was absolutely an idiot about everything. When Germany started retreating, the generals would not inform him, "We are being defeated," because any general who said that would be shot immediately. Adolf Hitler could *not* be defeated, so this general must have gone mad."

When the bombs were falling on Berlin itself, just outside the house where Adolf Hitler was living in the basement, then too the German radio continued to say that "we are winning all over the world." Nobody was ready to get shot unnecessarily -- what was the point? This man was not going to listen.

Adolf Hitler thought himself almost a demigod. His word was the law, and if he said that he was going to conquer the world, it was going to happen. The bombs were falling outside his house; he could hear the buildings falling, people crying, the noise, the explosions, still he was consulting the astrologers: "Which country are we going to invade next?" To the very last moment he was convinced he was winning. Can you think that a man who has a little bit of brain would be so thick?

But other politicians are not different either -- maybe more of less, but the brain is not the business of the politician. The politician has to be stubborn, adamant, fanatic; these are the qualities that make him succeed. He has to be foolish enough to believe that he has, by birth, a determined future, a destiny. He is the man of destiny. Only fools can believe that.

The more intelligent you are, the less stubborn, the less fanatic; more thinking, doubting, more skeptical. Skeptical about yourself -- you cannot think of yourself as a man of destiny. You cannot think that you are

born to dominate the world.

And these people are what our whole history is about. Our whole history needs to be burned, completely burned, erased. We should start writing from ABC again, because this history is being taught to every child. And these people are called Alexander the Great, Genghis the Great Khan, Ivan the Terrible -- and they are praised, their qualities are praised. And much of the praise is just fiction because those histories were written by their court clerks. Those court clerks who were writing those histories were paid. The better the praise, the more they were paid.

One of the great emperors in India was Akbar. He was making a new capital. He wanted to shift the capital from Delhi to a fresh capital, completely newly-made. His whole life he poured as much money into it as possible -- and he created a city, Fateh-pur Sikri -- a beautiful city, almost a miracle city. All stonework ....

He gathered all the best stone artists and craftsmen from the world, and the best stones, marble. He made the whole city his whole life. Nobody has ever lived in it, because to create a capital so that the whole of Delhi could be shifted in just a single move .... Akbar died and Fateh-pur Sikri remains incomplete, although a vast city. So much money wasted, such huge and beautiful buildings, each inch a piece of art -- but for what? Nobody has ever lived there. Nobody is going to live there ever, for the simple reason that when the city was made nobody thought of water. Nobody thought that many more things are needed when people live there -- land is needed for crops ....

It is a very weird experience to be in Fateh-pur Sikri, a city made with so much money. I think no other city has ever been made in that way -- and nobody ever lived in it. It was a ghost town from the very beginning, and it is going to remain a ghost town.

Even now thousands of people can be accommodated there, but other necessities are not available. And Akbar never went there to see what was happening. He wanted to wait for it to be completed; then he would go there. Akbar is thought to have been one of the intelligent emperors, but I don't think so. What kind of intelligence is this?

There was another Mohammedan emperor who almost surpassed Akbar. He simply ordered the whole of Delhi to move -- from Delhi thousands of miles away to Aurangabad. Aurangabad was very close to Poona.

Now his order had to be followed, the whole city had to be emptied immediately. It was a military operation. Everybody was thrown out of his house; the whole of Delhi was emptied -- almost half a million people moving thousands of miles, not knowing what was going to happen in Aurangabad. And nothing was prepared there!

At least Akbar had planned the city, made the city. Aurangabad was a small place. Where were these people going to live? And nobody bothered about their food supply for this whole journey. It took months; almost eighty percent of the people died, twenty percent reached Aurangabad. And you can think in what condition they were if eighty percent died on the way.

Those twenty percent had become sick, old. The journey took at least ten years from their life. They were utterly wiped out -- in fact, feeling jealous of those who had died, because it was so terrible to live. And then in Aurangabad there was no space and that idiot king said, "No, this is not the right place -- we should go back." The whole journey again! This man's name was Muhammad Tughlak.

Do you think these type of people have any brains? By the time they reached Delhi almost everybody was dead. Delhi was empty; it became a military camp. And all this for no reason at all! The only reason was that Muhammad Tughlak's father had died in Aurangabad and he wanted Aurangabad to be made the capital of India in his memory.

But to make a capital for half a million people, to move them thousands of miles -- and trains were not there, buses were not there. People were moving by foot, on camels, on horses, on donkeys, on bullock carts. And nobody bothered about how the food was to be managed for the whole journey, how water was to be managed .... And they had to pass through the whole desert of Rajasthan, where most of the people died, just because of thirst.

If you look at history you will be surprised -- why do we go on teaching these people's lives to our children, why do we contaminate our children? What is the point?

I feel that politics and politicians should be completely debarred as far as the education of the new generation is concerned. The new generation should be helped to forget the whole past so they can start living anew.

There is a saying that history repeats itself. Yes, it repeats itself because you go on teaching it.

Just stop teaching history and it won't repeat any more.

You teach it, you poison the minds of children, and they start having political ambitions themselves.

You *make* them ambitious. In every possible way you make them ambitious.

Your whole education system is not to make children intelligent but to make them ambitious.

Yes, you try to make them intellectuals -- that too is a help for being ambitious.

If they are intelligent they won't be ambitious at all. If they are intelligent they would like to live a very simple and ordinary life in tune with nature, in harmony with existence, with trees, with birds, with animals, with people. They would not like to dominate anyone or be dominated by anyone. They would like to live together in friendliness, not as masters or slaves.

There can never be a friendship between the owner and the owned, the boss and the servant, the leader and the led. There can never be any friendship. Friendship can happen only when there is a very subtle undeclared form of equality -- not the equality communism talks about, because that is politics, that is forced equality.

I have heard ... there was a very strange Greek king who had a very beautiful, very precious, golden bed, made of twenty-four carat gold, studded with diamonds and all kinds of precious stones. It was kept only for guests. But whosoever was unfortunate enough to be his guest never came out of the King's guest house alive because he was determined on one point: the guest had to fit his bed. His bed was so precious that if the guest was a little longer, then cut his feet off; if needed, cut off his head -- but make him to the size of the bed. If he was a little smaller, then stretch him. Perhaps this king was the man who invented traction.

They used traction on me. When I first heard about traction I started wondering, from where does this word "traction" come? I found that it comes from Christian churches of the Middle Ages where they used to torture people, pulling them from both sides -- hands on one side, legs on the other -- to confess that they were in contact with devils, with witches, that nuns were having intercourse with the devil, that monks were having intercourse with ghosts ... all kinds of things. And unless you confessed, this traction would continue.

It was by chance that a monk had a bad back; and when they did this traction to him, he confessed, and he also said, "One thing more: my back was bad and I have been suffering for years; your traction has been a great blessing to me. I am grateful; my back is perfectly okay, I can walk!" That's how this traction came -- it is a religious device used by medical science.

But that Greek king was even more ancient, he was really the pioneer. People got killed in both cases, because it was very, very difficult to find a person exactly the same size as his bed. And he was a king -- no ordinary person was going to be his guest, only very extraordinary people.

The bed was not made according to anybody's size, so everybody was either too long or too short. Everybody came out dead in the morning. From his guest house nobody came back alive because he never could find a man who could fit his bed. And the bed was so precious that people's lives did not matter at all.

These people have dominated humanity -- they are still dominating humanity.

Their whole game is one of retarded minds.

It is time we burned the whole of history and started from the very beginning, fresh.

That's my whole work with you.

Talking to you I am really trying to burn your conditionings, trying to remove all the rubbish that you have been carrying your whole life ... just trying to clean you and make you utterly blank so that you can start sprouting your self -- otherwise you are so full of junk that there is no space for your self.

I used to stay in a very rich man's house in Indore. The man was certainly one of the richest men in the world. I don't know anybody who has been given as many titles as that man. In India Seth is a title which is given to super-rich people. He was called Sir Seth, not just ordinary Seth, Seth of the Seths: Sir Seth means above the head, the chief. And he was the only man who has ever been called Sir Seth in the whole of history.

And he had so many titles .... When you saw his letterhead, you could not believe it: Sir Seth, Raoraja Sir, knight and whatnot; everything was there. And he had a huge palace, but so full of junk -- precious junk, but junk after all, is junk. Everything that came into the market anywhere in the world was immediately purchased, and things went on gathering in his palace.

He asked me, "How do you like it?"

I said, "I just wonder if I can get out of this palace alive, because there is no space to live in this place. You cannot move!" I took him to my bedroom, that was his best room. I said, "You just look -- you move anywhere and you stumble into something." All models of television, all models of radio were there, and I said, "Television has not come to Indore yet -- why possess these sets?"

He said, "That is my order to all of my offices around the world: anything new, purchase immediately for the palace."

Useless models of television sets ... I said to him, "One day I would like to go around your whole palace with you, because if this is the situation of the guest house, I would like to know what the situation of the host is. It must be worse." And it was.

This guest house was a small house in the garden; between the garden and the palace there were beautiful fountains and trees and lawns, and then his palace. The first floor was full of horses! I said, "My God! Do you like riding?"

He said, "No."

I said, "Then what are these horses doing here?" -- and such beautiful horses I have never seen.

He said, "Just my orders. Anywhere, any beautiful horse, immediately it has to be purchased." Rare horses I have seen but nothing to be compared to Sir Hukumchand's horses. Then elephants in one corner; in another corner, camels -- and they stink!

I said, "Sir Seth, you must be going crazy with all this stink."

He said, "No; in fact I have become so accustomed to it I don't go anywhere because I can't sleep without this fragrance."

He had to feel that in the whole world he was the only man -- that was his liking. He wanted, in everything, to be at the top. He had one Rolls Royce made of solid gold; it is still there. It was useless because he was afraid to take it out -- it was dangerous. It was too costly -- all solid gold, completely; even the mechanism inside was solid gold. It never moved, it simply remained in a showcase.

I said, "What is the point?"

He said, "The point is that I am the only person in the whole world ...."

I said, "That is very easy, it can be done in a very simple way. Just shave half your hair, and you will be the only man in the whole world with half the head shaved. Why waste so much money? Just cut half of your moustache and you will be a walking exhibition. This car is stuck here -- people have come to see it. They will not need to come anymore. You go to the temple, you go to the office; wherever you will go, your half-moustache will declare that you are the only man in the whole world ....

The palace was three-storied -- not even space to go into the rooms which were fully packed with strange things; even he had no idea what they were, but they had been purchased because they had come new in the market.

I told him, "Sir Seth, your palace represents exactly the mind of people. You have money so you can fill your palace with all kinds of junk. People don't have that much money so they fill their minds -- that is cheaper -- with all kinds of junk."

And politicians particularly do this because the politician has to deal with the lowest mob. He has to descend to the lowest, only then can he communicate. And slowly slowly he becomes that person -- retarded, mediocre, having a mob psychology. You become that which you go on practicing continuously.

You ask me, "Do politicians have brains?"

I can only say what I have experienced and seen. Certainly the question will arise, because if I say they don't have any brains then how do they go on working? They go on working just like computers, just like robots. They go on working, not intelligently, but mechanically.

Two thousand years of history we know clearly, with evidence. One thing comes out absolutely clearly, that all political leaders have functioned mechanically. That's why history is repeated -- because of the mechanical behavior of the politicians. It is the same wheel that goes on moving: the same ambition, the same desire, the same strategy, the same tricks, the same exploitations -- and the same results.

But now the game has come to a point where either the game has to finish or humanity has to be ready to commit suicide.

The game is not so precious, the game is just worthless. Humanity cannot be sacrificed to the political game.

Human individuals should start declaring that the earth is one, the whole of humanity is one; that we don't want any nations, we don't want this dirty politics; that we don't see any problem, why Russia should be against America, or America be against Russia.

The Russian people are as innocent and simple as Americans. It is just the topmost politicians who cannot let you relax, because your relaxation is their death. They want you to remain continuously tense, afraid, so that they go on playing the game that "the war is coming and we have to prepare for it."

I want my people to declare that there is going to be no war and we are not going to be participants in it,

that this war is absolute absurdity.

And it is good that politics has brought you to this logical conclusion. Without it there would be no hope of getting rid of politicians. Now there is a chance, and we should not miss it. It is so glaringly clear that it is a question of either/or.

Either the politicians remain or humanity remains.

And this is where politicians themselves have dragged us. They cannot back out, there is no way back. Life only goes on forwards, never backwards. And they are all pushing towards war -- reluctantly, afraid, because they are going to be killed in it themselves.

It is time that consciousness be raised, that people be made alert and aware that the question is no longer of communism or democracy, Russia or America; the question is politics, or religion. And when I say religion I don't mean religions. When I say religion I mean religiousness.

The religions are all fictitious.

Just the other day I was talking to you about three fools visiting at the birth of Jesus Christ, coming from the East to touch his feet. But the story is so fictitious that I would like you to be reminded of one thing: what led them to the place where Jesus was born, in an unknown corner of Bethlehem, in a stable?

The story says that a great star led the way. They followed the star and then the star stopped, just on top of the stable, so they knew Jesus was there, and they went in. This star makes the whole thing clearly fictitious, because stars don't move in a direct line. They don't move in any other way than in orbit; every star moves in a circle.

And the stars are so far away that it would be very difficult to decide which stable the star was above! They are millions and millions of miles away. The distance is so great ... but the story sounds as if the star was just sitting on the roof of the stable; only then would it have been possible. But do you know, stars are very huge, they cannot come that low; otherwise the whole earth would be destroyed, with Jesus Christ included.

Our sun is a star. It is sixty thousand times bigger than this earth -- and this sun is a very mediocre star. There are stars which you see in the sky which are millions of times bigger than our sun.

Now, a star leading the way seems almost like somebody holding a torch ahead, or a lamp, and then coming to the stable and telling them, "This is the stable." Stars can't do that. They cannot move out of their orbit -- even for Jesus Christ they won't do it.

But all religions are fictitious.

Just as there are science fictions there are religious fictions.

All holy scriptures are religious fictions, and not of first grade quality. In fact, they cannot be counted as great literature -- only fragments are great.

For example, in the whole of the Old Testament, just one small piece can be counted as literature, all else is rubbish. That small piece is "The Song of Solomon," which Jews don't even want to talk about -- and that is the only important thing in their whole scripture! But they want to ignore it for the simple reason that Solomon certainly seems to be a wise man, certainly a religious man; a man of tremendous sensibility, aesthetic, moral; a man who knows what beauty is, what poetry is.

Except for that small piece, everything else is only worth burning. In the New Testament, just a small piece, "The Sermon on the Mount," is enough for Jesus to be counted as a man of some worth. All else is just written for the mob. The same is true about other religions.

So when I say religion I simply mean the religious consciousness: a certain quality -- not a certain dogma, not a creed, not a cult, not something organized but something felt deep in the heart, something closer to when you see in the morning a beautiful sunrise .... You feel something, something is stirred in you. You cannot express it, you cannot tell anybody what you are feeling. All you can do is, you can hold the other person, and with your finger you can show the sunrise without saying a single word.

If the man has any aesthetic sense, any sensibility, he may be able to feel it; otherwise there is no way. You cannot argue, you cannot make a statement, you cannot do a commentary. You can only point it out ... fingers pointing to the moon.

All religious sages have only pointed to the moon. And all organized religions have caught hold of the fingers, forgotten all about the moon, and are worshiping the fingers. Now, the fingers are not the moon -- they never were.

In Kashmir there is one hair of Hazrat Mohammed which is worshipped. A few years ago, the hair was stolen. Now there was great turmoil; riots happened, because certainly some Hindu must have stolen it. Many people were killed, many houses were burned, many temples destroyed, many mosques were burned.

And after three days the hair was found back in its place. I know for certain it is not the same hair.

But what difference does it make? To the idiots ... who knows whether the first hair was of Hazrat Mohammed or not? And even if it was of Hazrat Mohammed, what does it matter?

In Kandi in Ceylon there is a huge temple, one of the most important in Ceylon -- important because it has one too of Gautam Buddha. I have been to Kandi. The tooth is not of Gautam Buddha, for the simple reason that it is not a human tooth at all! It is so big -- and I got it confirmed from people who understand animals, man. I had taken a vet with me. He said, "It is certainly of some animal; it cannot be of a man in any way."

And now it is confirmed by other sources also that it is from some animal. But it makes no difference; every year the festival continues, millions of Buddhists go on worshipping.

Organized religion clings to fingers.

Fingers are not in the moon.

If you really want to see the moon you will have to forget the fingers completely; otherwise fingers will come in between you and the moon. They have to be ignored. They have done their work, they have indicated; say goodbye to them.

Religious consciousness is a receptivity, a vulnerability to the existence that surrounds you, so alive that if you are open, its living vibes start moving within you, dancing within you. It is so full of joy -- just you are closed. It is overflowing with bliss -- just you are not there to receive it.

Religious consciousness means receptivity to the joy the universe is made of.

Yes, that is the stuff the universe is made of.

Any intelligent person is of necessity going to be religious.

Politics is only for idiots. Its day is finished. We have to begin a new history in which there will be no place for politics. We want to get rid of all this retardedness, this mediocrity. We want the earth to become really the very cream of the whole universe. It can become, it has the potential. Unfortunately we have not used it. But the time has come -- and I am preparing you to use it.

From Darkness to Light

Chapter #29
Chapter title: History repeats itself, unfortunately

30 March 1985 pm in Lao Tzu Grove

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BELOVED OSHO,
AMERICA HAS BEEN LIKENED TO ROME PRIOR TO ITS FALL. IS IT APPROPRIATE TO SEE THE FALL OF THESE TWO POWERS AS BEING CONNECTED TO THE PREDOMINANCE OF CHRISTIANITY AT THE TIME?

History has moved, up to now, in circles. That is what is meant when it is said that history repeats itself. It need not be so, it should not be so, but unfortunately it has been so up to now.

There is a certain law behind this phenomenon of history moving in circles. I call it the law of mediocrity, because anybody who has any intelligence could have seen that we have been making the same

kind of mistakes again and again and again. The mistakes are the same, the situations are the same. It is unbelievable how mediocre the human mind is.

First let me explain to you the law of mediocrity. I have said to you that religion comes into existence only when a society reaches the peaks of luxury.

Religion is the ultimate expression of all luxuries.

It is simple to understand and obvious. There are physical needs which should be fulfilled first, because without the body the soul may melt and merge into the cosmos, but it cannot live on the earth.

Jesus says man cannot live by bread alone. This is only half of the truth -- and remember, half-truths are more dangerous than complete lies. At least they are complete, and because they are lies, sooner or later they will be found out. But the half-truth is dangerous because in the first place it is half, and truth cannot be half, just as a circle cannot be half.

You cannot say, "This is a half-circle." Circle *means* complete. If it is half then it is only an arc, not a circle; it is just part of a circle. It will only be a circle when it is complete. The half-truth is dangerous in the first place because the truth can only be when it is total, whole, it cannot be half. But because it pretends to be the truth, you will not be able to detect it as a lie either.

The half-truth has some fragment, it may be an arc only, but still it is part of the circle. It is not a circle but it is part of a circle. In some way it is a fragment of truth. That fragmentariness is very deceptive. You can go on believing in it for centuries.

Jesus says, man cannot live by bread alone. It is a half-truth. It will be whole only when the other half is also added to it. Yes, it is true man cannot live by bread alone, but it is even more true that man cannot live without bread either. In fact, man may be able to live without music, art, religion, literature, science, but man cannot live without bread. Bread is a basic necessity.

So when the physical needs are not fulfilled no great music is born, no great literature is born, no poetry is written. Hungry stomachs don't produce poetry. Dying bodies cannot dance. So when the society is poor and its basic needs are not fulfilled, there is no possibility of an authentic religion. Yes, there will be something in the name of religion, but that religion will be a religion not of affluence, of overflowing ecstasies; it will be a religion of the beggar.

You can look at poor countries: their religion consists of demands, their prayers consist of asking God, "Give us this, give us that. Give us our daily bread." Their rituals are continuously to persuade God about something or other. Perhaps the rains have not come and they will do some religious ritual. Or perhaps too much rain is there and it has to be stopped; they have to pray to God. One thing is certain: whatever they do in the name of religion is concerned with their physical needs. God is just a father figure, and they believe that the father will help them in times of need.

Poor societies, civilizations, cultures, have a very poor religion too. It is a kind of compensation. What they are missing here they project onto heaven.

Look at the ancient scriptures: they say that in heaven there will never be starvation. Those people must have been starving, whoever has written that must be starving. We don't know who wrote that but this can be said absolutely, that he was starving, his society was starving, and they were trying to find some consolation: "It is only a question of a few years; they will pass. In heaven there is no starvation, nobody will be sleeping hungry."

All the religions in their scriptures provide things in heaven which are being missed here: beautiful palaces -- and to people who don't have even grass huts or bamboo huts, to these poor people they are giving the hope of marble palaces in heaven! You can see the simple strategy. They are giving them dreams. And all poor societies have lived out of those dreams; hoping, hoping, hoping -- and then death comes. And nobody knows what happens after death; nobody comes back, so the others continue to hope.

In Indian scriptures heaven is air-conditioned. The word is not used because the word was not available at that time. Air-conditioning is a new phenomenon, and this is the first ashram in the whole history of man which is air-conditioned. In a centrally air-conditioned ashram three thousand sannyasins have never lived before! But air-conditioning was in the mind ....

In a hot country like India, where people die from sunstroke every year, hundreds of people, a hope was needed that in heaven it would always be cool, neither hot nor cold -- because the poor person suffers from both. When it is too hot he suffers because he has no protection, no shelter; when it is too cold he suffers because he has no clothes, no shelter. Cool, just the morning cool when the sun rises, and there is no heat ... in heaven it is always sunrise time. It never becomes noon, evening, no; the sun is simply hung there for eternity and cool air continues to blow.

There is no dust in heaven, obviously. If you have lived in India you will know -- in heaven, if *there* there is also dust, then what is the point of the religion and all the practices and all the prayers? No perspiration .... You can see the psychological strategy. In India everybody is perspiring the whole day, it is so hot. They have to compensated there, they have suffered enough here. So their heaven has to be just the opposite of here.

Poor people, poor countries, have a very bogus religion. It is not religion, it is a psychological compensation. It is selling dreams to hungry people, just trying to convince them: Don't be worried; blessed are the poor for they shall inherit the kingdom of God.

Jesus gives no argument why the poor are blessed. It is strange that nobody ever asked this man, "What qualifications does poverty fulfill? It must be fulfilling some qualifications. As we see it, it is just the opposite: cursed are the poor. Who says blessed are the poor? They are condemned and cursed -- these are actual facts. To cover it up, just the opposite is proposed: blessed are the poor."

Why did nobody ask the simple question, "What are the reasons that you call the poor blessed? -- because we see all the blessings are with the people who are rich." And Jesus says that "even a camel can pass through the eye of a needle but a rich man cannot enter into the kingdom of my God." Naturally, the rich people were very few, and they were not even bothered about this carpenter's son -- uneducated, illiterate. Jesus was trying to convince the ninety-nine percent of the people, who were poor.

It was worth sacrificing the one percent. To make his statement "blessed are the poor," he has also to make another statement, "cursed are the rich." What greater curse can there be than not to be able to enter into the kingdom of God? What more punishment can there be? They will be falling into hell for eternity.

At least Eastern religions have some arithmetic; Christianity has none. Eastern religions have some logic; Christianity has none. Eastern religions believe that you have thousands of lives. Naturally, when you live millions of years you can commit an immense number of sins. But still the Eastern hell is not eternal. They say you will suffer in hell to the degree that you have committed sins. Once your sins have been punished and your punishment is equal to your sins, you will be released.

In Christianity there is only one life; seventy years, eighty years, ninety years, a hundred years. In a hundred years' time how can you commit so many sins that the punishment will be eternal? Do you see that Christianity lacks all arithmetic?

But Jesus was not interested in, nor was he capable of giving, a logical, rational explanation. He was exploiting people through their emotions, their sentiments.

The poor were happy to hear that they were blessed. They felt proud of being poor. Why should they inquire: "What qualifications do we have which make us blessed?" They were afraid themselves; if Jesus could not prove his statement then all their hope was lost. So the poor would not ask. And the rich people never came to listen to him, they never bothered about him; he was nobody, a nonentity. The poor were happy that they were blessed and the rich were cursed.

So it is only a question of waiting a few years, not even a few lives. In the Eastern religions you will have to wait thousands of lives. In Christianity one life is all, so it is only a question of a few years. You have already passed so many; you will pass others also and then will come the day of compensation, which Jesus calls the day of judgment. It is really the day of compensation.

The poor will enter heaven and the rich will be thrown into the depths of hell. I call it the day of compensation. The rich have enjoyed enough, now it is time for them to suffer.

It is strange why enjoyment ... is it a sin? -- that you have to suffer for it? Is suffering a virtue? -- that you will be blessed because you suffered? Then the natural conclusion is: suffer more, be miserable more. The more miserable, the more anguish, the more you will be blessed.

In fact I sometimes have been thinking that there are so many poor people, who will be first in the queue? It is going to be almost impossible to decide who is the *poorest*. Ethiopians I think are going to defeat everybody. Americans are going to hell without question; they need not wait for the judgment day -- I give the judgment. They are bound towards hell. Ethiopians are really blessed ... according to Christianity.

These religions are just exploiting people, giving them dreams and hopes. And because you give them dreams and hopes you become messiahs, prophets. *You* gain out of it. You give them empty dreams -- and they make you great leaders of humanity.

The law is: when a country is poor, its religion is false. Its real need is material. A poor country needs science and technology. So whatever is said on the surface is one thing, but a poor country goes on trying to become rich. In India you can see that.

People from all over the world were coming to me, but the number of Indians coming was very small. Once in a while an Indian was puzzled, and he would ask me, "What is happening? People from all over the world are coming to you, and Indians ...?"

I would say, "Once in a while they also come, but their needs are different. They come here to get some financial help from me or from my followers; some recommendations because they want to go for studies to England, to America, to Germany. They want to become engineers, doctors, professors. They were not coming to me for meditation."

Just the other day I received a letter -- and I receive letters almost every day -- from a famous Indian film actor, Shashi Kapoor. He had come to see me for ten minutes, one time only, in 1970. After that I remained in Bombay ... where he lives and has his studio and produces his films; he is one of the topmost film people in India. After that I lived for four years in Bombay -- he never came back. For seven years I lived in Poona; he never came to see me -- and he was always coming to Poona to shoot his films.

On the contrary, he was telling people everything possible against me. I came to know it because he was working as the hero in Hermann Hesse's novel SIDDHARTHA, which was being made into a film. Some English producer wanted to see me, and Shashi Kapoor was his hero. Kapoor discouraged him; he said, "There is no need. This man was really "Bhagwan, the blessed one" before he was known as Bhagwan. Since he became known as Bhagwan and he has not denied it, he has fallen. He is no longer in the same state of consciousness."

So he was very much against me being called Bhagwan. He wanted me to make a public statement that I am not what people think I am. It was really a dilemma for me. I can say that, but it will be a lie. I don't want anybody to call me anything, but specifically to say that I am not the blessed one would be to lie. And that I cannot do.

Yesterday I received his letter. He is now in great financial trouble; four million dollars he needs. Now he remembers me. This was the situation in India, this is the situation here. Now he is immensely interested -- but the interest is not in me, the interest is in four million dollars. Now he knows that this is one of the richest communes in the world. We have already poured into this Big Muddy Ranch almost two hundred million dollars, so naturally he can think that four million dollars is nothing for us.

But to approach me for finances is idiotic. I don't possess anything, I am the poorest man. In fact, if blessed are the poor, then the Ethiopians should remember I will be first in the queue, because howsoever poor they may be they must possess *something*. I don't possess anything. I simply use things, I don't possess them. You cannot find another man as poor as me.

For almost thirty years I have not had any pockets because there is nothing to keep; I told my tailors, "Drop the pockets, because unnecessarily some pickpocket may follow and waste his time -- he would finally find an empty pocket, because I don't have anything. I don't need pockets even to keep my hands in, because if I keep my hands in the pockets then I cannot talk. Pockets are absolutely useless. "So for thirty years I have not been having any pockets. I don't possess a single cent.

But the Indians are poor. Their religion today -- I am not talking about their past -- is a poor religion. They go to the temple to ask God for something. And whenever you go to the temple or the church to *ask*, that's an indication of a false religion. Whenever you go to the temple to *give* something then it is the sign of a real religion.

The authentic religion has nothing to ask.

It has much to share, much to give.

To understand the law of mediocrity you will have to see this. The poor country remains interested in science, technology, engineering, medicine; and of course if it continues to remain interested in these things sooner or later it will become rich. When it becomes rich then of course its interest changes; it starts thinking of painting, of music, of art, of literature, of poetry. If it goes on becoming richer, which is a simple process ... once you know how to be rich then you go on becoming richer and richer. Money goes on attracting more money, money goes on producing more money.

It is something autonomous: once the wheel starts moving then it goes on moving of its own accord. When you are satisfied with all the pleasures of the body, then certainly your psychological needs are there which can be fulfilled by music, art, dance, drama, literature, sculpture. Soon they are also satisfied, because these are limited needs. The body has a limitation, its pleasures are very few: food and sex. How much can you eat? And you cannot eat gold, you cannot eat diamonds -- what a shame! You have gold, you have diamonds -- all these beautiful things and you cannot eat them.

You can have sex, but there again is the trouble: there is a limitation. By the time a man becomes rich he

becomes impotent -- or almost impotent, which is even worse. If you are really impotent you are finished with it, and you know it. But if you are almost impotent then you mind goes on thinking of it, trying to find some panacea, some doctor, some plastic surgeon -- a Leeladhar; some hope that something can be done ... some injections, some hormones. You are in real misery.

But even if you don't become impotent by the time you become rich, or perhaps you are born rich with a silver spoon in your mouth .... This idea of a silver spoon in the mouth must have arisen in a poor country; otherwise, why not a golden spoon in the mouth? Why say silver spoon? It must have arisen in a very middle class society where silver is something very valuable. Why not a diamond-studded spoon? Your proverbs, your words -- everything has a history and a psychology behind it.

If you are born rich then there are even more problems, because then you can have as many relationships with as many women as you want. And that is one of the calamities that can happen to a man. Monogamy is really something very protective, protective of your dreams, hopes; protective of your flights of imagination. Stuck with one woman you are certainly fed up with her, she is fed up with you. But both are free in their imaginations and both can enjoy, in imagination, other men, other women. Both can go on thinking, "that man, that woman, is a real beauty."

Once can never think of one's wife as a beauty. When Mulla Nasruddin got married .... Among Mohammedans this is a tradition: as the wife enters the husband's house the first thing she asks the husband is -- because Mohammedan women use *burga*, a black veil on their face .... You cannot see them, they just have two small holes in their veil so they can see. You cannot see them.

The tradition is that the woman asks her husband the first thing, "Before whom am I allowed to open my veil?" The husband's permission is needed. So he tells her, "Before my father, or before my brother, or before my uncle -- these are the people before whom you can open your veil, there's no problem. Except for these people you have always to keep yourself veiled."

Mulla Nasruddin's wife asked him. He said, "It is very simple: except for me you can open you veil to anybody. Just forgive me -- anyway, in the daytime I will never be home. And in the night I cannot see, it is dark; moreover, my eyesight is not right. But in the day, if by chance I have to come home, please, don't open your veil."

You are not interested in anything that you have got, your interest is only until you get it. In fact, it is an egoistic trip, a challenge. In monogamy, every other woman is a challenge to you, every other man is a challenge to you. You cannot get them, and they look so beautiful, so smiling, so happy, that when you compare them with your wife who is always nagging and is always bothering you for this and for that ....

When you compare these beautiful women on the beach, smiling in the wind, in the sun, you feel so sad. But you don't know that these women's husbands are also in the same trap. These women on the beach turn into bitches when they go home -- these same women.

So monogamy is really very protective, it keeps your interest alive. Men remain alive thinking of women, women remain alive thinking of men. All poetry, pornography, novels, films, are filled with only one thing: the love story, because that is the only thing that is missing -- everybody is missing it. At least in the story you can have a certain satisfaction. You can get identified with the actors, with the characters, and forget your personal misery for two hours while you are looking at a movie, sitting in a moviehouse.

If you are rich enough you can have as many women, as many men, as you want -- and that is the tragedy. When you come in contact with many women, you are surprised that it is the same woman again and again and again. She comes in all shapes, all sizes, but it is the same woman -- just scratch a little bit and you find the same woman again. And the same is true about men.

They may look different, but that is only the container. Containers can be different, just like American cars -- Cadillac, Lincoln. Just the containers are different, the content is absolutely the same. Under the bonnet ... don't look. I have never looked under the bonnet and I am not going to look, ever; why unnecessarily kill your dreams? It is murderous.

I never go to the garage. Avesh is waiting -- he is the director of my garage; he is waiting. I am not going to come, because to see under the bonnet is so disappointing. But when you are rich you open so many bonnets ... and it is nobody's fault, it is just that you have money enough so you can open many bonnets; and under the bonnet it is always the same mechanism.

You get fed up with food, with sex. You start looking for something higher. That's when you start moving into higher dimensions, psychological satisfactions. The physical world is finished; now you would like Beethoven, Leonardo da Vinci, Dante, Shakespeare, Dostoevsky, Tolstoy. Then many dimensions open.

Of course the psychological world is wider than the the physical, but it is not unlimited; soon that is

finished too. Soon you know all the best music, all the best literature, all the best art: then what? That is the point when real religion enters life -- the spiritual need.

The real religion happens only in a very luxurious, rich, affluent society. Now, I can explain to you the law of mediocrity.

When somebody becomes interested in religion, really involved and committed to a search for truth, for some experience of consciousness, he realizes that he wasted his whole life unnecessarily in food and sex, in music and in literature; it was all a waste. He could have been in this ecstasy for all that time. He starts condemning. He condemns food, he condemns sex, he condemns music, he condemns literature, he condemns every body and mind need. And these are the topmost people, the geniuses of society, who have reached to religious consciousness. When they all start condemning, the circle starts moving downwards.

The society listens to them -- and they are evidence of what they are saying. Everybody is miserable and they are not; everybody is in suffering and they are so blissful. There is no need for any other argument; they *are* their argument.

It happened ... one of the most famous logicians of this century in India was Keshav Chandra Sen. He was really the same type of man as Bertrand Russell and Ludwig Wittgenstein, men who could go to any depth arguing. Ramakrishna was at his highest peak of *samadhi*, superconsciousness. Keshav Chandra said, "I will go and put that old idiot ...." Ramakrishna was illiterate and keshav Chandra was world famous, everywhere recognized as one of the finest logicians who had ever existed.

It was a challenge, because people were going to Ramakrishna -- they both lived in Calcutta; the whole of Calcutta was moving towards Ramakrishna, and nobody was coming to Keshav Chandra. This was a great challenge. He informed Ramakrishna, "I want to argue with you, because I can prove there is no God, I can prove there is no heaven, I can prove there is no superconsciousness, I can prove there is no soul; it is all nonsense and you are exploiting people. And if you cannot prove them, then you will have to become my disciple. If you do, I will become your disciple."

Ramakrishna's disciples were very worried and concerned. Ramakrishna was a simple man, innocent, childlike; so childlike that even in the middle of the street, if somebody uttered the name of God, he would go into ecstasy, he would start dancing there in the middle of the road. The whole traffic would be blocked. The policeman would come and say, "Paramahansa Deva, please, this is the road ...." But he was such a simple man, so innocent, loved by everybody.

All his disciples were very much afraid -- it was difficult to face Keshav Chandra. What would Ramakrishna do? What would he argue? He had never given any argument for anything. But Ramakrishna was very happy; he said, "Tell him to come tomorrow, or come right now. Why wait?"

Keshav Chandra came with all his great logician disciples to show them how he could dismantle this old idiot who was dominating the whole of Bengal and had become the topmost religious leader in the country. Many people from Calcutta came just to see what was going to happen because it was a rare occasion. Perhaps never before had it happened that a man of the quality of Ramakrishna and a man of the qualities of Keshav Chandra, argued.

Ramakrishna, seeing Keshav Chandra, ran and hugged him. That was enough to make keshav Chandra embarrassed; he was not expecting that. When Ramakrishna said, "I am so happy -- so you have come to defeat me? Great! Nobody comes .... At least you thought of me, so kind of you -- just come and defeat me."

"But," Keshav Chandra said, "how to defeat you? First give some argument."

Ramakrishna said, "Argument? I *am* the argument. You defeat ME."

There was absolute silence in the crowd. Keshav Chandra looked silly. He had never thought that a man would say, "I am the argument, you defeat me." But Keshav Chandra was also a sincere man, not just a poor logician. He looked into the eyes of Ramakrishna and fell at his feet. And he said, "I am defeated if you are the argument. And certainly you *are* the argument, I can see it."

When a religious man is there his presence creates a climate.

And when there are many religious people, the whole country is vibrant with their being.

They all, up to now, have been condemning everything that has really led them to their state of consciousness. So when all the religious leaders of a country condemn materialism, attachment to body, attachment to this, attachment to that, and start teaching people tastelessness, celibacy, the country starts shrinking. It stops being creative. It drops its sciences, its technology. It starts following these great religious people, not knowing that you cannot follow them. You are destroying the very ladder they have climbed up on!

And it is very easy for them, standing on the roof, to tell you, "Destroy this ladder, it is useless. It

wasted so much of our time. On each rung of the ladder we wasted our life. Just burn it." It is so easy from the roof. And these poor idiots burn the ladder and destroy the very basis upon which religion becomes authentic. The country starts becoming poor again. Civilization disappears, culture disappears.

This is the circle, the vicious circle. The country will continue to become poorer and poorer and poorer and poorer, till the very last, when poverty means death. One more step into poverty and there will be death. It is at that moment -- but it takes centuries to reach that state. And by that time all those dwellers on the roof have disappeared. Nobody is there to condemn. They start again from the very ABC: technology, science, wealth, how to be rich. The circle moves again.

This is the circle -- I call it the law of mediocrity.

Poor countries go on trying to become richer; richer countries start becoming poor.

This has been the case up to now. History has moved in circles. It should move in a line. It should be linear, not circular. When it is linear then it cannot be repeated, then you go on and on. But that needs intelligence; to break out of this law of mediocrity you need intelligence to understand *how* it has been happening up to now.

The East was very rich. Then its Gautam Buddhas, Lao Tzus, Mahaviras, they condemned riches; it became poor, it became dependent on other people. Now it has reached the very depths of poverty.

Talking in India about meditation I have felt as if I am committing a crime. People are hungry and they ask me, "If we do meditation will our financial situation become better?" And that's what Maharishi Mahesh Yogi goes on telling them. These charlatans have some nerve! Maharishi Mahesh Yogi teaches people that his transcendental meditation will make them prosperous in all possible ways: materially, spiritually, psychologically. Whatever your need is, he has the panacea.

I cannot say that, that meditation will fulfill your physical needs. It is impossible for me to cheat in such a way. So even in India, while I was traveling, I was speaking only to the very rich people. I was condemned as the rich man's guru. I said, "This is not a condemnation, this is really the fact. I *am* the rich man's guru because only the rich man can understand what I am trying to say, to convey.

"The poor man has needs, I know. But what I can offer to him will not meet his needs. I am not for him. Mother Teresa is for him, I am not for him. What can I do if I deal in some higher things? I don't own a grocery store. I cannot give you anything less than ultimate consciousness. But for that you have to be hungry -- and you are not hungry for that. I have something to offer to you; but you are not ready to receive it, so it is not my fault."

Naturally, people from all over the world started coming to me, but these were all from rich countries, rich cultures, well-educated, very intelligent people, young people. To them I could convey. Something was possible now; they were ready, they were open, they were finished with the marketplace, the pleasures of the body and the pleasures of the mind. They had had enough of it. They were at a point that if something else was not possible then only suicide was the way to get rid of this whole nonsense called life.

Sannyas is possible only when you are ready to commit suicide -- only at that critical moment, when nothing else matters.

The old life *is* finished.

Unless a new life begins -- you are not going to continue to live in the old pattern -- you will finish yourself.

This is the moment when a man becomes a sannyasin.

Your question is that Rome, its civilization, its great culture, suddenly fell and disappeared, leaving only beautiful ruins. It happened at a time when Christianity was at its peak and Rome had become the citadel of Christianity. Yes, Christianity is responsible for Rome's fall. You will have to understand a few things.

Roman people were pagans, they had never been religious. They had never been interested in airy-fairy things, they were not esoteric at all; very earthbound, very earthly people, solid. Christianity condemned them, condemned their paganism, condemned their life of "eat, drink and be merry." That was their whole religion in three words -- the simplest religion in the world. You cannot make a more condensed catechism than this: Eat, drink, be merry. That is the whole Roman philosophy.

Christianity condemned them, condemned them so much that they stopped being pagans and started becoming religious. They dropped their old way of living joyously, luxuriously. They dropped being warriors, they dropped being imperialists; they dropped expanding, they started shrinking.

When they became Christians they started believing, "Blessed are the poor." And they wanted to get through the doors of heaven, so they started becoming poor. First psychologically you start shrinking, and then outwardly you start shrinking.

There was a time when all roads led to Rome, Rome was the world capital. Now Rome does not matter at all: whether it exists at all or not will not make any difference. Who bothers about Rome now? This is what Christianity has done to the Roman empire, culture, civilization, just with the condemnation of their material life, the condemnation of Zorba -- and the Roman people were just Zorbas.

The trouble is that just by condemning the Zorba you cannot transform people into Buddhas. If you condemn them as being Zorbas then you simply destroy them. You are not a help, you are simply poisoning them. The Zorba has to be made into the foundation for the Buddha. Don't condemn the foundation; otherwise the whole edifice will become impossible. Christians committed the crime, and Rome suffered.

The same is the situation of America today. It is at the peak of its wealth, scientific knowledge, technological expertise -- and it is getting caught in the hands of the Christians. Christians have never been so powerful in America as they are today.

Americans should learn a lesson from Rome; otherwise history will be repeated and the law of mediocrity will go on functioning; but I don't think Americans are going to listen.

The American president, Ronald Reagan, is a fanatic Christian, and is trying in every possible way to make the country as Christian oriented as possible. In fact he thinks that Christianity is the only answer to communism. He is wrong.

Christianity is not the answer to communism.

In fact, communism is a by-product of Christianity.

It is that idiotic statement, "Blessed are the poor," which is the base of the whole communist philosophy.

But Ronald Reagan is not a man of intelligence. He was just a poor, third-class, cowboy-film actor. I have not seen a single statement from him which seems to be coming from an intelligent source. His going to the Vatican, his meeting with the pope ... and he is continually talking about religion and Christianity and Christ. His idea is that you don't have anything parallel to the ideology of communism to use against Russia. Democracy is not such a strong thing that it can make anybody fanatic.

Have you seen any fanatic democrat? It is a contradiction in terms. If you are a democrat you cannot be fanatic. So who is going to fight against the fanatic communist? Yes, a fanatic fascist can fight, a fanatic Christian can fight, a fanatic Mohammedan can fight. But remember one thing: it is really fanaticism that is going to fight. Communists are fanatic. They have an absolute faith that they are going to take over the world.

I had one communist friend -- he was really a great intellectual. He had written many, nearabout a hundred, books, all on the communist theme but in a very indirect way: they were novels. But through the novel he was preaching the communist theme, so indirectly that you would be influenced by the novel. The novels that he has written are first rate -- he was a first-rate creative writer -- but the result ultimately will be that he will be pulling you towards communism.

His name was Yashpal. I told him, "Yashpal, you are against all religions" -- and communism is against all religions, it is an atheist philosophy. "But the way you behave and other communists behave simply proves that communism is another religion."

He said, "What do you mean?"

I said, "I simply mean that you are as fanatic as any Mohammedan, as any Christian. You have your trinity: Marx, Engels, Lenin. You have your Mecca -- Moscow; you have your kaaba -- the Kremlin; you have your holy book -- DAS KAPITAL. And although DAS KAPITAL is now a hundred years old you are not ready to change a single word in it. In a hundred years economics has changed totally -- DAS KAPITAL is absolutely out of date."

He was ready to fight. I said, "It is not a question of fight. Even if you kill me that will not prove that you were right. That will simply prove that I was right and you could not tolerate my existence. You give me arguments."

Communism has no argument.

I said to him, "Your whole philosophy is based on the idea that the whole of humanity is equal. This is psychologically wrong. The whole of psychological science says that each individual is unique. How can unique individuals be equal?"

But communism is fanatic. He stopped speaking with me, he stopped writing letters to me. I used to pass through his city, Lucknow. He always used to come to the station to see me -- he stopped coming to see me.

When many of my letters were not answered I wrote a letter to his wife. She was a very loving woman. She wrote to me saying, "You can understand -- there is no need for me to tell you that he *is* a fanatic. And you touched his weakest point. Even I keep myself alert not to say anything against communism. I can do

anything, I can say anything against him, but I should not say anything against communism because, "That he cannot conceive, that anybody can be against communism."

He told me once, "We *are* going to take over the whole world."

I said, "Your project is a very small one, this earth is very small. Why don't you join in my project?"
He said, "What is your project?"

I said, "My project is very simple. I am a man of very simple taste and very easily satisfied. I am just going to take over the universe. Why bother about a small earth which will be included in the universe? No need to be worried about it." But communism believes it is going to take over the whole earth, and almost half of the earth they have already taken.

Their fanatic attitude will create the reaction in America to become fanatically Christian. That seems to be the only alternative for Americans, but they don't know .... You can survive communism, but you cannot survive fanatic Christianity.

Just trying to save yourself from one danger your are falling into a greater danger.

I can show you the way to survive communism -- not only for *you* to survive communism, but for you to help the whole world to get rid of communism. it is very simple: just make people more rich. Let poverty disappear, and there will be no communism left.

Marx, in his best book, THE COMMUNIST MANIFESTO, declares in the end, "Proletariat of the world, unite: you have nothing to lose but your chains; you have the whole world to gain." I am saying, if you want the world not to be communist, let everybody have something of value to lose and he will never be a communist.

Make people richer -- and you can do it. Now there is no difficulty. If you divert your attention from fighting with communism, and pour your energies into making people richer and richer, the whole country will become rich, so rich that even the iron curtain of Russia cannot prevent the people of Russia from seeing what is happening in America. They *are* poor; it just has to be made clear to them that the only way to be rich is capitalism -- and the only way to remain forever poor is communism.
Christianity cannot do that -- only capitalism.

Christianity will kill you; before communism kills you, Christianity will kill you. Christianity is really the father of communism. Trying to save yourself from the son, you are getting into the clutches of the father, who is far more dangerous, who has destroyed many civilizations before.

But I doubt that any intelligent thing is going to be heard. The circle seems to be repeating itself. We have to be just helpless spectators because these idiots will *not* hear; even if they hear they will not understand; even if they understand, they will not follow it.

It is such a strange situation. In Russia I am thought to be an American agent sabotaging communism in the name of religion. In America they think I am certainly a communist, and by creating a commune I am creating the basis for communism -- "communism" comes from "commune." The original idea in Marx's mind was of a commune.

Because of the commune and the red robes .... Just two days ago one of our Australian communes tried to purchase a holiday resort there. It has a huge building, and they wanted to make it a school for sannyasin children -- it could manage at least one hundred and fifty children -- and the resort could become a beautiful commune. The commune is in the city but they wanted to move out and to spread.

The fear went all over Australia. The whole media -- television, the newspapers -- was full of the same fear. Just as we have heard here that we are going to take over Wasco County .... I am sitting here, and they are saying in Australia that I am planning to come to Australia and we will try to take over. Already there are posters in Australia: Better dead than red. Strange, that red color seems to have become the monopoly of the communists.

Communists think that I am against them; capitalists think that I am against them ... sometimes I wonder, am I against myself?

But if there is even a little bit of intelligence in America then it is time to stop now; otherwise, the country is going to have the same fate as that of Rome and Roman civilization.

In these last ten years all the decisions of the Supreme Court of America have become more and more favorable to the government against individual freedom. They have been more protective in these ten years; it was not the case before. Before, ten years ago, the Supreme Court of America was really a fair institution, and it was protecting the individual -- who is helpless against the state, against the government.

The individual *has* to be protected. His freedom of speech, his freedom of thinking, his freedom of living, have to be protected. The Supreme Court exists for that; otherwise the state, the monster of state, can

simply destroy your freedom, your democracy, your individuality. It is just a steamroller, it can go on killing you.

But in these ten years there has been a trend continuously towards the Supreme Court supporting the government against the individual. And particularly at this moment they are supporting the government too much, for a simple reason: five Supreme Court judges out of nine are going to retire this year. It is a rare thing. The people who made the constitution had never thought about this. They had provided in the constitution that the Supreme Court judges will be appointed by the president -- and for their whole lifetime, so they are not under any pressure.

Once they are appointed, even the president cannot do anything to them. And they should not be elected, because elections mean politicians. They should not come through bureaucracy, just by seniority, because seniority means by the time a person becomes senior enough he is also senile enough. To become a judge of the Supreme Court, if he has to move from the lower courts to higher courts, state courts, state Supreme Court, then by the time he reaches he is bound to be sixty, sixty-five, almost senile.

That's how it happens in India: Supreme Court judges there are almost senile. One of my friends became the Supreme Court chief justice. He was first chief justice of the Madhya Pradesh Supreme Court; Hidayatolla was his name, a Mohammedan. We became friends in a very strange way. I used to organize a world religious conference every year while I was in Jabalpur. I invited prominent intellectuals from all over the country. Hidayatolla was a very cultured man and he had just come to Jabalpur as the chief justice of the Supreme Court, so I phoned him and asked him for an appointment.

I invited him to preside over the conference at least one day. "The conference is going to be for seven days and there will be seven presidents; one day you preside, any day you choose, whenever you are free."

He said, "I would love to, but the problem is, being chief justice, I should not participate in anything public. I should not come in contact with the public, I should not become intimate with people. I should not have friends because that can put pressure on my judgment."

I said, "I don't know about your situation but I am determined to have you for one day as president."

He said, "How can you have me if I am saying no?" I said, "We will see."

Next day I told a press conference that Hidayatolla was going to be the president for the first day. And I sent one taxi with a loudspeaker, with a student in it, and told him, "The whole day you go around Hidayatolla's house declaring the same thing again and again. Unless he comes out, drive him insane."

So that student went around his house declaring, "President Hidayatolla is going to preside over the first day of the world conference of religions."

Of course he was getting .... In the newspaper he read it, on the radio he heard it. He said, "This is something!" And then this man was continuously ....

His wife told him, "You better preside. That is simple, that is not such a big deal. And these people are not going to leave you alone. You go out; otherwise they will drive the whole family mad."

He came out, and told the student, "You go and tell your professor that I will be coming, but let this be the first and the last time."

The student said, "We never ask anybody to be the president of the conference twice. We never do that, don't be worried." That's how we became friends.

Finally he became the chief justice of the Supreme Court of India, but by that time he was seventy. When I saw him in New Delhi, he could not even recognize me. I said, "Hidayatolla, you have gone really senile."

He said, "Perhaps, because I go on forgetting everything. But I have to pretend; otherwise I will lose the job; so I keep quiet. I don't say anything in case I may say something wrong. I am simply pretending, just passing time -- it is only a question of two years more. Why lose a good job, the greatest, highest salary, and the most prestigious position?" -- because he gives the oath to the president of India, so in a certain way he is higher than the president.

The American constitution decided something really very significant, that the president will appoint the judges. But history does not move according to your constitutions. They have never though of a situation where five judges will be retiring in one year. If one judge retires, eight judges are there. Even if the president puts his man in it makes no difference because those eight judges will be the majority.

But this year it is going to happen that five judges are going to be appointed by Ronald Reagan. They are all going to be Christian fanatics. And seeing this, all the judgments of the lower courts, state Supreme Courts, are going in favor of Ronald Reagan. Whatsoever he says now is right, because now everybody is hankering to be appointed to the Supreme Court. And he will appoint only those five people who are going

to support him in every way.

Now the majority in the Supreme Court will be in his hands. For the first time in American history the Supreme Court will be under the thumb of the president ... and the president is such an idiot!

He is influencing the Supreme Court continuously, and it is becoming more and more a government agency rather than a protector of individual freedom. It is no longer fair, it is no longer the same institution it used to be. America has lost one of its most beautiful things, the Supreme Court. And if the Supreme Court is in Ronald Reagan's hands, then he can enforce anything upon this country -- and he wants to enforce Christianity.

But let this be a reminder to all:

Christianity means committing suicide, and nothing else.

From Darkness to Light

Chapter #30

Chapter title: Does a flower need religion?

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BELOVED OSHO,
DOES A PAGAN LIVING A NATURAL LIFE NEED RELIGION?

It is one of the most basic questions that can be asked. The first thing to understand is, who is a pagan? It is not what Christians go on calling a pagan. The pagan is a natural man -- sincere, not a hypocrite, living life naturally without an domination of the mind.

The pagan is part of existence.

He is not trying to go in some other direction but is always in a let-go and moving with existence wherever it leads.

There is no goal in the life of a pagan.

There is no question of any meaning in the life of a pagan. Life in itself is so beautiful that to ask the question of the meaning of life is simply nonsense. It has to be remembered -- we ask about meaning only when something goes wrong.

If you have a headache, you certainly inquire why; you go to the doctor to find out the cause. But when you don't have any headache, what to say about headache? -- you even forget about the head. Without the headache is there any head? There is no need even to remember it. When you are healthy you never ask the question, What is the meaning of health? Such a question only arises in the mind of a man who is not healthy.

The people who ask what is the meaning of life are the people who have missed life, who are alive because they are still breathing, their heart is still beating, their pulse is still going on; otherwise they are dead. Except for these three things there is nothing in their life. Naturally the question arises: What is the meaning?

Heart beating, breathing continuing, pulse perfectly right -- but can these three things give you any fulfillment, any joy? Can these three things be the meaning of existence, the meaning of being? This is

vegetating, not living. These are the people who ask, "What is the meaning of life?" -- because they are missing it.

The people who are really living are in love with life, in love with the small things of life, not hankering for any great things, non-ambitious.

Sipping a cup of tea is enough of a joy for them.

Just to see the sunrise is such a glory that who bothers what is the meaning of life? They enjoy their food, they enjoy their clothes, they enjoy their houses, they enjoy their gardens, they enjoy their lovers, their beloveds. They enjoy music, they enjoy poetry.

They enjoy everything that is enjoyable, with no guilt.

Joy is not a sin, and to be happy is not a crime. On the contrary, not to enjoy is a sin, not to be happy is to be a criminal, because the person who is not happy is going to do something wrong sooner or later. He is potentially on the way to crime. If he cannot be happy, he cannot allow anybody else to be happy; that is intolerable to him. He will be destructive of other people's happiness, of other people's joys. If he cannot enjoy, he is not going to allow anybody else to enjoy either. It hurts him that others are enjoying: "What is wrong with me?"

There is certainly something wrong with you. Perhaps you are a Christian, perhaps you are a Hindu -- these are diseases, and they go so deep in you, they contaminate you all the way. Your blood, your bones, your marrow -- everything becomes contaminated.

Just look at the face of Jesus. If you are a Christian you should look like Jesus, always carrying the cross, always sad, with a long face because the burden of the whole world is on his shoulders. He has to be the savior.

The savior cannot be blissful. There is so much to save, so many people are drowning, dying; so many people are committing sins -- and you are being blissful? Sitting silently doing nothing -- and the crime grows by itself! The savior cannot have any holiday. He cannot go to a holiday resort for a few days to relax and enjoy the sun and the sand and the sea. No, it is not for saviors. This is for pagans.

The pagan is never a savior, for the simple reason that if somebody wants to be miserable, it is his birthright -- let him enjoy his misery! If he is enjoying his misery who are we to interrupt? If he wants to go to hell, then who are you to prevent him? He is not preventing you from going to heaven -- you just go and take your flock with you, but leave him alone.

But saviors cannot leave people alone. That's why I say they are the most dangerous people on the earth: in the name of good they will interfere with your privacy. They won't allow you to live according to your own nature. They will force you according to their ideas of how a man should be. They have a certain mold, and they will try to fit you into that mold; and nobody is going to fit into their mold, because their mold is according to *their* size, *their* height, *their* weight, *their* shape. It is their mold -- it fits them perfectly.

But all these saviors carrying this idiotic idea that what fits them is going to fit everybody; not only is going to, *has* to fit. The man is for the mold, not vice versa; the mold is not for the man. The mold cannot be changed according to you; you have to change according to their mold.

Perhaps Jesus enjoyed being sad and long-faced. I have no objection to it -- it is his life. If he wants to paint it with dark and dismal colors, it is his birthright; but he cannot say to anybody that, "You cannot paint your life with such shiny, such colorful moments."

But that's what all these saviors have been doing. You have to paint your life just like a blackboard in a school. The darker it is, the happier the savior feels -- he has saved one soul who otherwise was going to fall into the world of colors and songs, into the world of beauty and love. He was going to be distracted. Now he will remain with the dark color.

It is not strange that Christian priests use black for their robes. Strange, they call those robes `habits.' I used to wonder: *habit*, for a robe? Then slowly I understood that really it is a habit, an idiotic habit. It is not a robe -- they are not wearing clothes -- they are habits, conditionings. That black, to them, is the color of mourning too. Why should the Christian priest be in the color of mourning? That's what he wants you all to be, continuously in mourning. That's what he calls "saving people from sin."

Sin is really colorful. In the world of sin the color black does not exist ... very alive colors, smiling, laughing, roaring.

The pagan lives without any principles.

To live according to principles is not to live. To live according to principles means you have to cut much of your living according to the principle -- the principle is more important than your life itself. You have to sacrifice your life to the principle; you cannot sacrifice the principle to your life.

The pagan has nothing higher than his life.

Christians have condemned pagans; they had to condemn them because either the pagan can exist in the world, or millions of Christians -- and they have destroyed the pagans almost completely. Now there are very few pagans in the world. They too have to live a double life. Just on the surface they have to show they are Christians, they are Hindus, they are Mohammedans; and underneath, underground, they have to live life as they would have loved to live it openly.

These Christians have made the whole of humanity schizophrenic. They have divided every man in two, one thing on the surface and just the opposite underneath. And the life you live underneath you cannot enjoy fully; in fact, you feel guilty about it, you know that you are deceiving God. You know you are going against religion, you know you are not following the holy scripture.

So even those who are living something true and natural, underground of course they are not living joyously; the guilt poisons everything.

You are asking me, "Does a pagan need religion?"

I am a pagan.

I do not need religion because I *am* religion.

The authentic pagan has no need of religion because, whatever religion can provide, he already has it.

Religion gives you only hopes; the pagan has all those hopes realized herenow. Religion tells you that somewhere in the future, in the kingdom of God, you will be happy, continuously playing on the harp and singing, "Alleluia, Alleluia!" But sometimes I think, "How long can you play on the harp?" And in heaven there is no other work, at least no religion says that there is any work; just be happy and go on singing alleluia.

Those saints, who must have been doing this for centuries -- feel compassion for them.

And the difficulty with heaven is, there is an entrance but there is no exit. Jean-Paul Sartre has written a play, NO EXIT; it is about hell. That's where he is wrong. The book should have been about heaven. Hell has an exit but heaven has none. In hell there is so much going on -- in every religion's hell. It is really a fantastic place, so much is going on. You will never be tired and bored -- all kinds of colorful people are there. In heaven you will find only dodos.

I have experienced many times -- because I have lived with many so-called saints -- that saints are the worst company in the world. You cannot imagine: to live with a saint for twenty-four hours is enough to make you decide never to be a saint. From the morning till the night they are moving like robots, everything according to principle.

The Buddhist monk has thirty-three thousand principles. I told one Buddhist monk ... he is an Englishman, converted at an early age -- now he is very old. Bhikkhu Shankra Chitta is his name, and he has lived in Kalimpong between Tibet and India, almost his whole life. He has written beautiful books on Tibetanism, and is certainly one of its authorities as far as scholarship is concerned.

Just by chance I was holding a camp in Bodh Gaya where Buddha became enlightened, and he had come to pay homage to the temple and to the tree where Buddha became enlightened. Just by coincidence I was also there sitting under the tree when he came. We became friends.

I told Shankra Chitta, "I cannot visualize myself ever becoming a Buddhist monk because my memory is not good. Thirty-three thousand principles! Following all those principles is out of the question; I cannot even remember them. And if you are following thirty-three thousand principles in such a small life, where will you find time to live or to breathe? Those thirty-three thousand principles will kill you from all sides."

But all religions have done that. They have given you guidelines without knowing you, who you are. But they don't bother -- "whomsoever it may concern." They decide for a non-existential human being -- just an imaginary idea -- how that human being should be. Nobody is interested in the *real* human being, because it is not a question as far as the real human being is concerned -- how he should be; the question is how he IS. "Should" is nonsense; "is" is the reality. But all religions are imposing the "should" on your "isness."

The pagan is one who has no shoulds; his life is should-free.

He simply lives without any guidelines, without any principles, without any savior, prophet, messiah. He himself is his savior, his messiah, his prophet, his holy book.

The pagan is really a unique individual.

I have called him Zorba.

The pagan goes on living peacefully in harmony with nature; and without any effort on his part, religiousness flowers in him.

If a man can be authentically a Zorba he is not far away from being a Buddha. He has traveled almost half the path. And the first half is the most difficult because all the religions are against it. All the religions drag you somewhere else, away from the first half; and once you are dragged in some other direction you can never be a Buddha -- because only this way goes to Buddha.

Zorba is the way to Buddha.

If you are taken somewhere else -- you become a Christian, a Hindu, a Buddhist, a Jaina, a Mohammedan -- then there is no hope of your ever becoming a Buddha. You have been distracted from your nature; You have been taken away from the harmony between you and existence; You have been turned unnatural.

A pagan is natural -- as natural as trees and birds and rivers and mountains.

Why don't you ask me, "Does a flower need religion?" What will the poor flower do with religion? The flower blossoms. Its fragrance is released. The flower dances in the wind, in the sun, in the rain. That's its religion. What else is needed? A dance in the rain, in the sun, in the wind ... what more do you want? Your fragrance released to all directions ... what more do you want? -- because this is fulfillment. You have matured, blossomed. You have come to your ultimate peak. There is nothing higher than that.

This is the religion of a flower.

A Zorba is a bud, a Buddha is a flower; but you can distract the bud, you can destroy the bud -- and millions of buds are being destroyed all over the world. They never become flowers, they never come to know what it means to blossom.

To blossom is ecstasy.

When the flower opens its petals it is just like a bird opening its wings into the sky.

When the flower starts sharing its innermost treasure of fragrance with all and sundry, there is tremendous contentment. One has arrived.

The Zorba is a bud.

Yes, a bud should not remain a bud, but the bud needs no religion. It needs to go on growing the way it has been going on. The way, the same way as it has become a bud -- it has to go on the same path -- and the flowering will come of its own accord. And remember, when flowering comes of its own accord, it has a beauty, a grace. When it is forced, then it is just painted -- make-up -- but not beauty.

In Buddha's time there was one very beautiful woman; she was a prostitute, her name was Amrapali. I remembered her at this moment because she never used any make-up. Ordinarily prostitutes use more make-up than anybody else; in fact, prostitutes always use make-up, and the older they become, the thicker becomes the make-up.

Amrapali was so beautiful. To indicate that -- that she was so beautiful -- the scriptures say that she never used any make-up. There was always a queue in front of her palace, of kings, princes, the super rich. It was very difficult to get permission to enter her palace. She was a singer, a musician, a dancer.

In the East, the meaning of the prostitute is different from in the West. In the West it is simply a sexual object. One goes to a prostitute -- that means one goes to a woman as an object, a commodity. A man pays for his sexual pleasure.

In the East the prostitute is not just an object of sex; in fact it is not easy to persuade a prostitute to be an object of sex. Particularly in the past that was so. Still, in places like Lucknow, where the old tradition of prostitutes still continues, the prostitute is a musician, a dancer, a singer. She dances, sings, she plays on instruments. She tries to make you forget all your worries.

That does not mean you are purchasing her as an object for sex. You will have to pay for all the pleasures that you enjoyed in her music, her dance; she is an artist. It is very rare that she falls in love with somebody; then she is just a woman as any other woman. She is not purchasable, she is not a commodity.

These princes and these kings and these super rich people all hankered -- and they were beautiful people -- to somehow persuade Amrapali to be their queen, their wife. But she fell in love with Gautam Buddha.

Buddha was coming to the city of Vaishali where Amrapali lived. Everybody who was of any significance had gone to receive him. The king was there, the prime minister was there; Amrapali was also there in her golden chariot. Seeing Buddha -- she had seen so many beautiful people in her life, but she had never seen such a man -- so silent, so serene, so peaceful, so relaxed, so at home. The way he walked -- because he came walking; he used to move only on his feet -- the way he walked into the city ... the grace that surrounded him ....

Amrapali fell at Buddha's feet and said, "Initiate me as your disciple, give me sannyas."

The prime minister, the king and the princes, and all the so-called big shots could not believer their eyes.

Buddha said to Amrapali, "It is better, Amrapali, that you think about it. You are young, you are beautiful. So many people have been waiting for you, they are ready to give you everything you want. You have not looked at any of them, I am a poor man, a beggar, and becoming my disciple means becoming a beggar. You think twice. It is a difficult life. We eat only one time a day, we travel on our feet -- just look at my feet. You think again."

It is said that even Buddha felt sorry to give this woman sannyas because she had lived in such luxury, she was such a flower. But Amrapali said to him,"Yes, so many people are waiting for me, but I was waiting for *you*. And I don't want what they want to give me. They can give me the whole world, but I don't want that. I would love just to follow you in the dusty roads, with naked feet. I will be immensely happy just to eat food once a day. I am ready to be a beggar. Just to be under your shadow is enough."

Amrapali was a pagan; she had lived very instinctively. Buddha gave her sannyas, but gave her no guidelines. That is the most important thing. He gave sannyas to millions of people but Amrapali was the only exception: to her no principle was given, no guidelines.

Buddha said, "You go on following the way -- you are on the right path. If you had not been on the right path you would not have chosen me. I have got nothing; on the other side is the whole world, and you chose me. That's indication enough that up to now you have been on the right path. Now don't ask for any guidance -- that will be a distraction. You simply go on following your own innermost being."

And Amrapali became enlightened one day. Buddha not giving her any instructions shows tremendous insight which is missing in Jesus, Mahavira, Krishna. Buddha has something special about him. That's why I have Zorba the *Buddha*. I could have said Zorba the Christ, but that would not have been right. It would be simply a contradiction in terms. Zorba and Christ simply don't mix -- like oil and water. However you try, they don't mix. Zorba will go on playing on his -- Mukta, what is it? -- *kontukki*? The instrument that Zorba plays?

"I forget."

You forgot! That's a good sign -- my people have to forget everything. I call it "kontukki" -- I think it will do. Who understands Greek anyway!

He will go on playing on his kontukki, and Jesus will go on carrying his cross. The company will be absolutely in discord, there will be no harmony. Jesus will be simply angry and tell him: "Stop it and get lost!" And Zorba is not a man anyone can stop, not even Christ.

He will say, "You shut up! You put that cross down and come with me and have a dance."

When I said Zorba the Buddha, the reason was Amrapali. Amrapali was a female Zorba. She had lived the life of music and song and dance. Buddha allowed her to remain herself. It is here that I see Buddha's insight, which is missing in every other so-called prophet and messiah of the world. This man is not interested in interfering; if anything at all, he is interested in just helping you to be yourself, to be on your own feet. Amrapali was a pagan. She did not need any religion; that's why Buddha gave her no guidelines.

I have not given you any guidelines.

I have not given you a certain mode of life, so that you have to do this and you have not to do that.

There are no commandments in my vision.

I simply love you as you are, and I would like you also to love yourself as you are, and just go on growing, just remain simply yourself.

Be a little alert because there are so many crocodiles around, religious crocodiles. Just be watchful. Those crocodiles have killed almost the whole humanity. They don't want human beings on the earth; they want Catholics, Protestant, Mohammedans, Hindus, communists, atheists -- but they don't want anybody just to be a simple human being without any adjective.

I would like you to be just yourself without any adjective.

You don't need any religion; nobody does.

Your question is such -- as if you are asking me, "Does a healthy man need medicine?" If the healthy man is a crackpot, then it is up to him; but if he is not a crackpot I don't see why he should need medicine. And if he is a crackpot then he is not healthy. To be a crackpot is enough proof that he is not healthy; he is as unhealthy as he can be. He will need all kinds of medicines, therapies, analysis, synthesis and what-not, and still he will remain a crackpot. He will go on becoming worse.

Moving from Freud to Adler, from Adler to Jung, from Jung to Assagioli, he will become more and more of a crackpot -- because these are all crackpots! He will become a very learned crackpot; he will know all the theories of Sigmund Freud, he will know all the philosophy of Adler and Jung and Assagioli. But a crackpot he will remain, because these people themselves are crackpots. Their philosophies are crazy, their

theories are insane. None of them is a man who has arrived home; none of them is a buddha, none of them is an enlightened person.

Blind people are trying to lead other blind people. They are going to fall in a ditch all together -- but then it will be too late.

Do you know that more psychoanalysts commit suicide than any other profession? The number is exactly double that of any other profession. Strange, that psychoanalysts should commit suicide twice as much as any other profession. They go mad also twice as much as any other profession. The world of the psychiatrist, the psychoanalyst, is a very strange world. Sometimes the patient is more healthy than the doctor.

I have heard of one patient who was going through psychoanalysis for months, two sessions every week. The psychiatrist was getting fed up with the man because his problem was only one; anybody would get fed up. But because he was paying, what could you do? For money, people are doing all kinds of things -- even psychiatry. Siddha is here -- he is a psychiatrist. But for money people can commit suicide, people can murder, people can do any crime. They can even do psychiatry, psychoanalysis!

This patient was really driving the psychoanalyst crazy. But he was paying, he was never late in his payments; his checks were exactly on time. He would never be late even for one moment; at the exact time he would enter in ... and the same problem.

The problem was very simple, nothing great. The problem was that he had this fantasy that some kind of strange creatures go on crawling up all over his body the whole day; even in the night he cannot sleep, they go on crawling up, and he goes on throwing them off. And after all this psychoanalysis there was not even a single creature less -- the same number, the same problem.

He sat in the chair and started scratching. The psychoanalyst said, "Wait! Don't throw them on ME!"

This profession is the strangest in the world. Sooner or later the psychoanalyst has to go to be psychoanalyzed by another psychoanalyst. This is the only profession where they psychoanalyze each other.
A pagan is healthy and whole.
He needs no religion, but religion comes to him.

So please don't misunderstand me. I am saying he needs no religion, but religion happens to him.

Without the pagan needing religion, it blossoms in him.

Does the rose bush need the rose flowers? What need can there be? The rosebush is perfectly good without rose flowers; but they come. If the rosebush is healthy, well-nourished -- the soil is good, the watering is right and the gardener is not a psychoanalyst -- then those roses are bound to come. They're on the way. The rosebush just has to be perfectly healthy: out of its health, out of it overflowing vitality, those flowers will blossom. And the more vital the rosebush is, the more fragrance will be there.

I have, my whole life, loved trees. I have lived everywhere with trees growing wild around me. I am a lazy man, you know, so somebody had to look after my trees. And I had to be careful about those people who were looking after them, because they were all prophets, messiahs, messengers of God: they all tried to do something to the tree, they wouldn't allow the tree to be itself. They would prune it, they would cut it.

I had one gardener in Jabalpur -- a beautiful old man -- but I told him, "The moment I catch you cutting anything, you are fired. I love you, I respect you, but I love and respect my trees more, so be careful! Don't be caught."

He said, "What kind of garden is this? And I am a gardener -- I *have* to cut. I cannot allow trees to go wild, the whole garden will be destroyed. And if I don't cut" -- he was just working on a rosebush. He said, "If I don't prune this rosebush then the flowers will be small. I have to go on cutting many buds, then there will be few flowers but really big. And I have been winning prizes my whole life for my flowers' bigness."

I said, "You will have to forget about your prizes now, I am not interested in your prizes. I don't care whether the flower is big or small. If the tree wants to blossom in a hundred flowers, who are you to manage just to create one flower? I understand, your logic is simple: if all the buds are cut then the whole juice of the tree moves into one flower; it certainly becomes big."

He had been winning prizes. Each year there was a state-wide competition and he was always winning the prizes. In fact I got hold of him just because of that, because that year he had won the prizes, and I saw his flowers and I could not believe .... So I told him, "You just come and be my gardener."
He said, "What about my salary?"

"Salary" I said, "you decide; gardening I will decide." Poor man -- he was getting only seventy rupees per month, wherever he was working. Now a poor man cannot even imagine much.
I told him, "You decide."

He must have stretched his whole imagination, and he came up with one hundred and forty -- double. He could not believe that I was going to say yes.
He said, "If it is too much then ...."

I said, "No, it is not too much. I was wondering how far you could stretch your imagination: only seventy rupees more? Seventy has become a fixed idea in your mind, and asking for one hundred and forty you are feeling guilty. That is decided -- if you had asked *any* amount I was going to give it to you. But now I am sorry -- you have asked one hundred and forty, you get one hundred and forty. But gardening you have to do according to me. No more big flowers, no more exhibitions, because the rosebushes are not interested in exhibition. And *they* don't get the prize, *you* get the prize."

Perhaps Jesus gets the prize because he has cut so many buds and made so many Catholics and so many Christians. Perhaps Krishna gets the prize. But what about these people you are cutting in the name of saving them?

I said, "This is your last year of prizes. Now -- if my garden goes wild, let it go wild; that's what nature wants it to be."

But his whole life .... Whenever I was out -- I would go to the university and he would start doing his thing. I had to come in the middle of the day when he was not expecting me. I had to leave my car far away so he could not see the car coming. And then I would come and I would catch the old man. He would say, "Excuse me -- just an old habit! I cannot see this garden being destroyed. And I feel guilty that I am getting double the salary -- for what? Just letting this garden get destroyed?"

I said, "It is *not* destroyed. You have to understand. This is the way it would have been if we were not here; if all men disappeared, it would be this way. Let it be the way it would be if man had not interfered. You can support, you can help, you can be a friend, but don't be a savior."
A pagan is a natural human being.
He needs no religion.
Do you think I need religion?
What will I do with religion?

I don't see that it has any utility, it will be just useless junk.

I have lived without religion my whole life, and I have never missed it, for the simple reason that the bud has become the flower.
And I have this immense feeling of arriving.
Now there is nowhere to go, nothing to achieve.

I have become what nature, existence, life, wanted me to become. Good, bad, famous, notorious, it doesn't matter what; but this is what existence wanted me to be.

I feel immensely blissful that I have not in any way interfered with nature, life, existence; I have not let them down.
I am a religionless man.
Every religious person is a religionless man.

Only those who are religionless in the sense that they don't need religion, are fulfilled. If you need religion something is wrong with you.

If you need God something is really very very wrong with you; otherwise what are you going to do with God? Have you ever thought that if by chance you meet God .... People have come to me asking how to see God, how to meet God. I said, "That I will arrange. But first tell me, what will you do if you by chance meet God? What is your next program? You will look silly, God will look silly; and once you have found God then your life will be pointless." That's why nobody ever finds God. Life remains a searching, a seeking.

God is like the horizon: it seems to be just there, so close; it is meeting the earth, the sky is meeting the earth. You go on and on and on, but the distance between you and the horizon remains exactly the same. As you move, the horizon goes on moving away from you. The horizon does not exist, it only *appears* to.

And remember, appearance is not reality. The sky and the earth meet nowhere. It is an illusion.

God does not exist. But the hungry, starving, unfulfilled, discontented human mind wants something there -- close enough so that you can believe in it; and yet, however, whatever way you try to reach it, the distance remains the same.

"God" is as distant from Judas as it is from Jesus, equally distant -- because it is a horizon. It doesn't matter if you are a Judas or a Jesus: "God" is as far away from the greatest criminal of the world as it is from the greatest saint of the world. It doesn't matter because it doesn't exist, it is simply a horizon point. That horizon point is called religion.

You need it if you are not fulfilled here and now.

If you are fulfilled here and now, who bothers about the horizon?

I have never bothered, I have never tried to reach the horizon; there is no need. And even if I meet the horizon what am I going to do with it? I will have to come back home again.

Religion is the need of the sick mind -- a pagan is not sick.

Religion is not his need, but religion is his gift to existence.

I don't need religion, but whatever I have been giving to the world *is* religion.

And only a man who does not need religion *can* give. If you yourself are in need, how can you give it? I don't need it. In fact I am so much burdened by it that I go on giving it to anybody.

I am reminded of an ancient parable. A sage in the Himalayas refused throughout his whole life to initiate anybody. He became famous for that, that he is the greatest sage because he does not hanker for followers. Kings came to be initiated; he refused point-blank, telling them, "Just get lost!"

He had only one boy, a poor orphan who had no place anywhere to go to; so he said, "You can live with me and you can do a few things for me." That was the only person who was with the old sage.

One day suddenly he called the boy and said, "Go down to the plains and tell anybody you meet, `If you want to become a disciple, don't waste time -- go immediately. This is the last day of my master. By the evening, as the sun is setting he will leave the body.'"

The boy could not believe it, because he had seen even kings being refused. He said, "Anybody? or do I have some guidelines about whom I have to tell? -- because you have refused great scholars, great saints. Whom am I to call? And so suddenly -- where am I going to get them? And by evening you will be gone so there is not much time. I will run, but I cannot promise you that I will bring persons who are qualified, because I have seen every kind of person refused by you; nobody was qualified."

The old man laughed, and said, "You don't understand. You simply go. Everybody is qualified, you just bring anybody! And when I say `anybody' I mean anybody; anybody you meet just bring. Time is short -- by the evening I will be gone."

The boy went. By the afternoon he came with thirteen people, a strange bunch. One man was going to commit suicide, he was just climbing up the mountain. The boy met him first. The boy said, "First take initiation, then you can jump. What is the hurry? And my master is willing today. This will be simply foolish ... I am not against your suicide -- that is your business -- but my business is right now to find people, anybody."

The man said, "Will he give *me* initiation?"

The boy said, "Certainly. You just follow me. And we have to find more people: evening is coming close."

He said, "Okay, I can commit suicide at any time, that's not a big deal. I was going to commit suicide because of my wife. This is better; becoming a sannyasin, one is finished with the wife, one has renounced the world -- this is better than suicide. You came at the right time. But will he accept me? -- because I am in every way disqualified. I am a thief, I have been in and out of jail many times; I am a drunkard. There is nothing evil that I have not done in my life. Will he accept me?"

The boy said, "Don't be worried, you just come with me." Shopkeepers, unemployed people who were standing before the employment office ... the boy said to them, "At least today don't waste your time -- you can stand here tomorrow. Come take the initiation. The great master is willing."

They said, "If he gives initiation, then who cares about employment? Just to be known as his disciple will be enough. Even this employment exchange officer will come and touch our feet. We are coming!"

It was a strange lot. The boy was worried: "I don't think that these people that I am taking ....

He will hit me, but what can I do? Where can I find kings and great scholars in this small village? And there is no time for me to go to Varanasi and find real scholars, wise people. He did not give them the chance when they came before. He is such a strange old guy."

Very afraid, he entered. He said, "I have brought thirteen people. I could not manage to bring more because somebody was too busy with his work, somebody was going in a marriage procession; they said, `Today it is not possible. After three days ....' Only thirteen people I have brought, and they are not qualified in any way. All are the rottenmost people because they were uselessly sitting there. They said, `Okay, let us see what this initiation is. They are not even religious.":

The old man said, "Don't be worried -- you bring all of them."

The boy said, "*All* of them?"

"Yes," he said, "all of them, because time is short and I have to initiate them."

He initiated all those thirteen people. Those thirteen people were also shocked. They said, "You are going to leave? Then this will always remain a mystery, that your whole life you refused, refused such qualified people -- anybody would have been proud to have them as his disciples. And you are accepting us -- just third-rate, rotten people living in this village. And we have come here just because we had nothing to do, so we thought, `Let us see what is this initiation.' We don't know anything about religion, about initiation."

The old sage said, "Don't be worried. There is no mystery in it. The times I refused were the times I had nothing to give. It was not a question of *their* qualifications, it was a question of *my* qualification. I had nothing to give them. I had not blossomed myself, and I cannot cheat people.

"Today I have blossomed, but unfortunately I am the kind of flower which blossoms in the morning and by the evening the petals fall and disappear. Now I have something to give. It doesn't matter who you are -- qualified, unqualified does not matter at all. Does a flower ask you, `Are you qualified to receive my fragrance?' So why should I ask that? You just take it, I am burdened; before I leave this world I want to share something. I want to go with the contentment that I am not a poor man, that I am dying an emperor, not a beggar."

Religion is given by those people who have no need of religion.
Only a pagan can become a buddha.

And only a pagan becoming a buddha releases the fragrance called religion.
But it is not *his* need.
His need is to share it.
His need is to shower it on all -- known, unknown, familiar, stranger, it doesn't matter.
His need is that of a raincloud; just to shower.

From Death to Deathlessness

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BELOVED OSHO,
YOU SAID THAT YOU LIE OUT OF COMPASSION, AND WE, YOUR SANNYASINS, CAN UNDERSTAND WHAT YOU ARE SAYING. BUT CAN THE OUTSIDE WORLD EVER UNDERSTAND? WON'T IT CREATE MORE MISUNDERSTANDING ABOUT YOU, ABOUT RAJNEESHISM, ABOUT YOUR SANNYASINS? PLEASE COMMENT.

Compassion knows no conditions. It can do anything, it knows no right and no wrong. Compassion can lie to help you. In fact, in your sleep you can only understand lies, you cannot understand the truth.

Many things are involved. First, the experience of enlightenment, awakening, illumination, happens when there is no mind present. Enlightenment is a no-mind experience. Words are not there, language is not there. In fact, you are not there either. It is such a silence, so profound and infinite, it cannot be expressed without lying.

The moment the truth is said, it is no longer true. Just the process of saying it makes it a lie. To bring the wordless experience into words is to change the very quality of the experience.

So in fact, anything that is great -- if it has been experienced at any time, by any individual -- out of sheer necessity that person has to use lies to speak of it. But the lie of the awakened one is far more true than the truth of the sleeping one.

I am reminded of a small anecdote.... A man went to a nearby big city. His children had asked, "Bring us this, bring us that," and he had promised that he would. But by the time he had returned home, his house was on fire. There was a great crowd around, and they were all concerned about the children who were inside.

The crowd told him, "We have been shouting, `The house is on fire, and there is still time -- you can get out.' But they are enjoying the whole scene, they are not aware of the danger. Now you are here, somehow bring them out."

He had forgotten to bring the toys, the trains, the cars and the dolls that the children had asked him to bring. He went to the only door which was not yet burning, but it was locked from inside. He knocked on the door. He tried to tell them, to explain that the house is on fire. They said, "We are enjoying it so much. It is so beautiful!"

The man was shocked. He said, "Forget about what you are enjoying. I have brought your cars, your trains, your dolls" -- and he had not brought anything. The moment they heard about their toys, they opened the door and ran out. Then he could explain to them why he had to lie. "Forgive me, I could not manage time enough to find your things; next time I will bring them. But forgive me for saying a lie to you -- because that was the only way to save you; you would not come out."

Do you think this lie is a sin? And this is about an ordinary man and his children. What about me and my children? It does not matter to me whether I lie or not, because it makes no difference to my consciousness anymore, it is just a game. But to you, it matters immensely.

I can go on telling the truth -- nobody among you is going to understand, and nobody among you is going to be benefited by it. It will pass over your heads. Hence I said the man of compassion has to lie. The lie is only a device to wake you up. Once you are awakened I can say to you, "I am sorry that I had to say so many lies to you." And I am absolutely certain you are going to forgive me.

As far as the outside world is concerned -- for me you are my world, there is no outside world -- they should take care of themselves. I am existing for you, not for them. If they get disturbed or confused, so far so good. Perhaps out of their disturbance and confusion they may start becoming curious about what is going on. Many of you have come here out of such curiosity, and then you got caught, and you have not been able to leave.

So I never take the outside world into consideration. Let them sleep. But if they get disturbed, if they get hostile, it is good; then a certain relationship between me and them begins. Enmity is a relationship just as friendship is. In fact, enmity is far deeper and stronger than any friendship.

I am doing it absolutely knowingly. I want to shock the outside world. Perhaps that is the only hope for them, perhaps the shock will create an opening for them. They may come here hostile, as enemies, but about that there is no problem. We have this buddhafield of love, singing, dancing, rejoicing. All their hostility and opposition will be simply gone. The moment they see you and me, they are finished.

So don't take it seriously. You are afraid that I am creating difficulty for you sannyasins. Of course, I am continuously creating difficulties. What else can I do? You go on falling asleep again and again! I have to create difficulties because only in difficulties can you remain awake. Once you learn the beauty, the ecstasy

of being awake, then certainly there will be no need to give you shocks unnecessarily.

So, don't be worried about that. If you go into the outside world, people will be hostile to you, but you have to be compassionate to them. Let hostility and compassion stand facing each other. It is one of the fundamental laws of life that compassion cannot be defeated by hostility. Compassion simply changes the hostile person. So don't be worried that you will be facing hostility. Be concerned about compassion, love. Just start looking into people's eyes with grace. That will disturb them more -- and I want to disturb them!

There was a man in Gautam Buddha's time whose name was Angulimal. He had taken a vow to cut off one thousand heads, and to take one finger from each dead person and make a garland of one thousand fingers. *Angulimal* means the man with the garland of one thousand fingers.

He was a ferocious man. People stopped going close to him. The road that passed by the hill where he was staying was no longer being used. He had already cut off nine hundred and ninety-nine heads; he was waiting for only one more. The road that passed by his hill was utterly empty, nobody was coming. And then Buddha came to pass. That road was the shortcut, but people were going the long way around, just to avoid Angulimal. Naturally, Buddha took the shortcut.

His disciples said, "Bhagwan, you don't know what you are doing! Haven't you heard about that madman, Angulimal? It is better to go the long, roundabout way, rather than to take the shortcut."

But people like Gautam Buddha never turn back. He said, "I cannot turn back, now even more than before. If I had not known about Angulimal, perhaps I might have taken the other road. That poor fellow is waiting for only one head! My work is done; I have known all that can be known, I have experienced all that can be experienced. Now there is no reason for me.... If I can be of some service to that poor man, it will be good."

He went. Angulimal saw him. Buddha's disciples, who were always clambering around him, by and by started creating a distance between him and themselves. If he was caught, at least they could escape. Angulimal saw Gautam Buddha coming. Even that dangerous man, who had murdered nine hundred and ninety-nine people already, felt for the first time that he also had a heart. Gautam Buddha was looking so innocent, so childlike and so beautiful in the early morning sun.

Angulimal shouted, "You please turn back, because only one head is missing! Perhaps you are a stranger... but looking at you, something in me says `Let this man go -- there are many idiots, I can cut off *their* heads.' Even if my mother comes here, I will cut off her head! But you please go back. Don't come close to me -- I am dangerous! Do you see my sword? It is waiting for the last head."

Gautam Buddha continued. He stepped off the road and started moving into the mountains, closer to Angulimal.

Angulimal said, "It seems you are more mad than me. Why are you going on and on and on?"

Buddha said, "Angulimal, I stopped going anywhere a long time ago. I am not going anywhere, it is you who are." Angulimal was standing there -- Buddha was walking!

Angulimal said, "Certainly you are mad. You are walking, moving, and you say you have stopped a long time ago. I am standing, and you say, `You are moving.'"

Buddha said, "Just try to understand. Your mind is moving, thinking. My mind is silent, there is no movement. And you will not get a better head. It is really a joy to fulfill your vow. Prepare your sword."

Angulimal could not understand what kind of man he was. He was in a great shock; he had never come across such a man! He was ashamed of himself for the first time in his life. He could not look at Buddha eye to eye, because those eyes were radiating compassion, love, grace, joy, blissfulness, ecstasy -- things that he had never known, but the fragrance was reaching him.

He said again to Buddha, "You please go, sir. I don't want to kill you. You are unnecessarily insisting that I do something that I don't want to do." But Buddha went on coming closer and closer. And finally he was standing before Angulimal.

Angulimal said, "I used to think I was a stubborn man -- you are a thousandfold more stubborn. Now I cannot help you, I have to cut your head."

Buddha said, "It is an old tradition and convention to fulfill the last wish of a person who is going to die, and I have a very small wish. You fulfill it and then kill me."

He said, "What is your wish? Even if it is the biggest thing, I will manage it for you."

Buddha said, "No, it is a very small thing. Just cut off a branch of the tree under which you are standing."

Angulimal said, "What kind of thing are you asking? But okay, if that is your wish." With his sword he cut off a branch.

Buddha said, "Now, put it back. Let it be part of the tree again. Let it blossom again."

Angulimal said, "That is impossible. How can I join it with the tree?"

Buddha said, "If you cannot even join a small branch to the tree, do you see the implications of it? Any child could have broken that branch off the tree, and you are a strong man -- you have not done a great job. You can cut off my head, but can you manage to give me life again? And if you cannot create, what right have you to destroy?"

There was a moment of silence. The sword fell from Angulimal's hands. He threw away that garland of nine hundred and ninety-nine fingers, and fell at Buddha's feet. He said, "I never thought about it, that destroying something -- any mediocre person, any coward, any idiot can do that. The real genius is creative -- you are right. Please accept me as your disciple."

Buddha initiated him.

He came back to the town. Even the king, Prasenjita, when he heard that Angulimal had become a sannyasin of Gautam Buddha.... He was a lover of Gautam Buddha, but he was afraid to go there because that man Angulimal could not be trusted, he could do anything any moment. But he wanted to see the man; he was so famous all around -- hearing his name, even kings used to tremble.

He came, he touched Buddha's feet and asked, "I have heard that Angulimal has also become your initiate."

Buddha said, "Yes, he is sitting by my side."

Prasenjita became so afraid, he pulled out his sword. Buddha said, "Now it is not needed, put it back in the sheath. The Angulimal that you used to know is dead; this is a totally new man who cannot harm anybody. Don't be afraid."

And that very day when Angulimal went to beg in the city, the same cowards who had stopped even going on the road that passed nearby Angulimal's place locked their doors, stood on their terraces with large piles of rocks, and started throwing rocks at the poor man.

He fell down; blood was flowing from all over his body. Buddha was informed, and he came. Just a few more minutes and Angulimal would be gone. Buddha said to him, "Remember one thing, that this act of yours -- that you have not in any way reacted to the hostility of the people -- is enough. You are dying as a truly awakened man." Smiling, touching Buddha's feet, Angulimal died.

Don't be afraid of people's hostility. Just be aware of your compassion, your love, and nothing is going to be wrong.

As far as I am concerned, out of necessity I will have to create devices. I will have to tell you things which can wake you up. They may not be true, because the truth, in the first place, is inexpressible. In the second place, even if somehow one manages to express it, it never reaches the sleeping person.

The sleeping person is living in lies, that is the language he understands. And if I have to make you understand me, I am going to do everything possible -- telling lies included -- because the goal of lying is not to lie, it is just to wake you up.

BELOVED OSHO,
COULD YOU SPEAK OF THE CREATIVE FEMALE? I AM A WOMAN, AND THE CREATIVE SPIRIT BURNS STRONGLY IN ME. RECENTLY, YOU MENTIONED THAT THERE SHOULD BE MUCH ART AND MUSIC, BUT IT WAS IN REFERENCE TO MEN. I KNOW WOMEN CAN OFFER A VISION, AN INSIGHT, A SOFTNESS TO THE WORLD OF ART THAT HAS NEVER BEFORE BEEN SEEN. I FEEL IT HAS A DIFFERENT BASE TO START FROM. PERHAPS IT IS BECAUSE ART CAN BE BORN OUT OF LOVE AND NO LONGER NEEDS TO BE CONQUERED.

The first thing to be understood is that I am not speaking only of men. Whenever I am speaking, I am speaking to you all. In fact, there are more women here than men.

Drop that idea from your mind that I make any distinction between man and woman. You seem to be part of that stupid movement called women's liberation. Here there is no need for any women's liberation. Here the situation is totally opposite -- the men are afraid of the women. They are writing letters to me, "How can we be liberated?"

In my commune there is no need to make any distinction. And this is the same stupidity -- man used to think for centuries that he is higher, he is better, he has more intelligence. Now the woman starts the same idiotic game. I won't allow it.

Creativity is not concerned whether you are man or woman. If you feel to be creative, do it. But don't

think that you are going to give creativity something higher, something that man has failed to do.

Why always go on putting dividing lines between man and woman? The truth is that every man carries a woman within him, and every woman carries a man within her. And it is bound to be so, because whether you are man or woman, you are created by one man, one woman. They have contributed to you half and half. Your father and your mother both are alive in you. It is only a question of which side of the coin is facing up and which side is underneath.

That's why it is so easy for Leeladhar to change a man into a woman, or a woman into a man, because the basic reality is similar -- just a little bit of difference which makes no difference. Even a plastic surgeon can do it, you don't need a spiritual surgeon for it.

Certainly, it will be a better art if both men and women are creating from their different angles. But the way you say it, you don't understand creativity at all. You say creativity can be out of love; painting, sculpture and dancing need not be conquered. But the possibility is ninety-nine percent that love is so fulfilling you will not bother to paint. You will not bother to waste your time in making a statue.

Love is so fulfilling that who cares about writing poetry? Poetry is written by people who have missed the train. Now they are somehow consoling themselves by writing poetry about love -- love they do not know.

It is very difficult to be creative out of love. Yes, a different kind of creativity will be there. If you love a man, perhaps your kitchen will become the field of your creativity. You would like your man to have the best food. You would like the man to have the best clothes. Just look at my clothes! This is creativity out of love.

Rarely is it possible for a woman who loves, to be bothered about painting, poetry, dancing, et cetera. It is really man's inferiority complex -- that he cannot love so deeply, that he cannot give birth to a child -- that makes him have to find some substitutes to compete with the woman. He creates painting, he creates sculpture, he creates architecture, he creates the landscape for a garden. He wants to feel that he can also create.

It is basically coming out of his inferiority. He can see the woman and her immense power of creating life. He creates a dead statue -- howsoever beautiful it is, it is dead.

Whoever has asked the question seems to be against men, and any woman who is against men is herself becoming something unnatural. Being against men, she is becoming a man herself. Psychologically she is now feeling inferior because the man can paint and create music and dance. Naturally, she will have to stop giving birth to children so her own creativity can be directed towards these things: painting, poetry, music.

But I would like you to know you that will be a loser. You are competing with man, and you need not compete; you are already superior. You need not write poetry, you are poetry. Your love is your music. Your heart throbbing with your lover is your dance!

But if you want to create poetry, music and dance, you will have to deprive yourself of love. You will have to be in the same space where man is: feeling inferior and then finding substitutes for creativity. That is ugly. I cannot give my support to it. The woman is the superior sex; she need not prove it.

Why does man have to conquer? -- because he is in a difficulty. Be compassionate to man, he is in a great difficulty. He has to reach the peak of the Everest, he has to go to the moon -- all stupid things, because what are you going to do on Everest? You will not find even a Coca-Cola there. And what are you going to do on the moon? Life is almost impossible on the moon, because there is not enough oxygen, and water is not available at all.

The one person who has walked on the moon was walking with all kinds of gadgets, carrying many things, oxygen and other emergency things. And he was covered completely so he would not get any infection that might exist on the moon. Now do you want to live like that, covered with a plastic bag, carrying oxygen and other things? What kind of life will that be? And for how long? It is okay for half an hour to have a walk on it and come back home. The man on the moon must have looked silly. It is a dead planet, you cannot live on it.

It is a strange world the politicians have created. They want to destroy a living earth, a living planet which has everything life needs. And they want to go to the moon, a dead planet which can provide nothing to support you -- not a single tree, not a single bird, no animals, no rivers, no oceans. The politicians seem to be really nuts! How much money has been wasted to reach the moon! The same money could have saved Ethiopia.

Man is continuously trying to prove himself superior.

One of my friends, who was also a colleague of mine in the university, told me, "I am in a difficulty and

I cannot talk about it to anybody. You are the only one I know who may perhaps understand my situation, and may be of some help."

I said, "What is the problem?"

He said, "The problem is I am in love with a woman who is taller than me. Now, should I marry her even though she is taller?" No man wants to marry a woman who is taller -- just out of an inferiority complex; otherwise what is the problem?

I said, "There is no problem. You can always carry a small stool with you, so whenever you want to kiss your woman, stand on the stool. If women can manage with taller men, then why can't a man manage with a taller woman? Just watch women, how they are managing with taller men, and do the same. Perhaps you will have to use shoes with high heels -- so use them! People in love say, `I could die for you' -- but you cannot use shoes with high heels so that you can reach your woman?"

He said, "I came to find some solution, and you are making a joke of me."

I said, "No, I am not making a joke."

It is really because of the inferiority complex in man that he has to marry a woman who is not taller than him, that he has to marry a woman who is at least three or four years younger than him. And that is absolutely unscientific.

If you listen to science, everybody should marry a woman who is at least five years older than him because women live longer than men -- five years longer than men. Why should you marry a woman five years younger than you? Then you are creating a ten-year distance. You will be dead and your widow will be suffering alone for ten years. The most scientific way will be to marry a woman who is five years older than you, so you can both live together and die together! But man's inferiority is such....

The woman who has asked the question should remember she is already superior. There is no need to prove it, that's why there is no need to conquer anything. But if she feels that she has no desire for children, and she wants to paint and she wants to compose music, it is perfectly good.

In fact, many women should do that, because the earth is so overpopulated. You will be a great help if you divert your creativity from children to paintings, because paintings don't need food. Dancing is perfectly good. Dance as much as you want, it creates no Ethiopia. Write poetry. Because of your poetry, perhaps a few people will have to suffer listening to it, getting bored with it, but that is not much of a problem. They can manage to avoid you.

But if there is no desire to give birth to children, it is absolutely right. Certainly you will have to create something else. Do it, but don't think that your creativity will be higher than that of man. It cannot be, for the simple reason that you are the superior sex, you don't have that inferiority in you which is the incentive for man to put all his life into his painting.

He is competing with your baby! And even if he is a Picasso, he dies in despair. His whole life he tried to paint something, but no painting can be alive, no poetry can be alive. So remember that a woman can create, but most probably her creativity will be just third-rate.

But it is good for the world. We don't want any more population, we want to cut the population to one-fourth of what it is today. So you will be helping a great project. You will be a blessing not giving birth to a child.

But drop the idea that you will be creating something superior out of love. If you really want to create something, don't think of love either, because love is so satisfying, so fulfilling. It is such a miracle, who wants to write poetry?

I have never come across a single lover, man or woman, who has created poetry, who has created paintings, who has created sculptures, for the simple reason that they are so contented. All these creative things need a discontent, a wound which you have to cover up.

I am perfectly happy with your idea. Just do whatever creative endeavor you want to; but remember, you don't have the inferiority complex of man, so you cannot compete with man in any way. You are already in a better position. Man is poor; just have compassion on the poor guy.

BELOVED OSHO,
IT IS MY EXPERIENCE THAT OUTSIDE OUR INTERNATIONAL COMMUNES MANKIND HAS BASED LIFE ON A SYSTEM OF PENALTY AND REWARD. ARE OUR COMMUNES THE ONLY PLACES WHERE THERE IS COMPLETE ACCEPTANCE OF RESPONSIBILITY, AND MISTAKES ARE RECOGNIZED AS OPPORTUNITIES TO LEARN? PLEASE COMMENT.

Yes. Our communes are the only places in the whole world where you are accepted totally, you are not judged, you are not labeled as a sinner or as a saint, and you are not condemned for your small mistakes. You are accepted in your totality. Those mistakes come with you.

Yes, we would like you to learn from your mistakes, but condemnation is not the way. Every mistake is an opportunity to learn something; but the moment people start condemning you, they destroy your opportunity and they make you stubborn. They force you to commit the same mistake again and again just as a resistance. Your ego is hurt.

It is true that outside my communes the society is run by punishment or by reward. Reduced to the roots, the whole society outside is based on fear and greed. Fear as an ultimate consequence creates the idea of hell; greed, on the other hand, as a logical conclusion creates the idea of heaven.

The moment there is no fear in you and no greed, you will be surprised: hell and heaven have disappeared. They were just projections of your psychology; they disappear the moment you accept yourself -- and you can accept yourself only if people around you accept you, if they do not create some guilt in you, do not make you feel unworthy.

In a commune it is so easy to accept yourself, because everybody else is accepting you. Acceptance is the very climate of the commune. And there are great implications in it. If a man accepts himself without any guilt, God will disappear. God is your guilt projected. It was God who condemned Adam and Eve in the first place. It was God who drove Adam and Eve out of the Garden of Eden as a punishment, because they had disobeyed. This God seems to be more like Adolf Hitler -- no compassion even for his own creation.

And if Adam and Eve disobeyed, the whole responsibility goes to God, because why did he create disobedience in Adam and Eve in the first place?

God begins condemnation, expulsion, punishment -- and what a punishment! We do not know when Adam and Eve existed -- at least one million years ago, perhaps two million, three million years, or perhaps never. Most probably never. But we are still sinners because four million years ago Adam and Eve disobeyed God.

Do you think it is fair? Even the most fanatic Christian cannot say that it is fair. It is absolutely unfair. We have not done anything. This is strange, that four million years ago somebody did something, and you are jailed for it, imprisoned, sentenced to death. You don't even know whether these people existed at all. In fact, it is only a story, and the story has been created in almost all the religions, with small differences in the details.

The story has a function -- to make you feel guilty from your very birth. You are born in sin -- it has nothing to do with your actions. Do you see the unfairness of the idea? You have not done anything, you are just born; but you are born into sin because four million years ago Adam and Eve disobeyed God. He punished them, so the story should be closed. They disobeyed, he punished them -- the chapter is closed. But no, it goes on and on.

From the very beginning they start creating guilt in you. For that very purpose the story has been invented. But what purpose does it serve to the outside world? It serves great things. If they can manage to convince you that you are guilty, they have destroyed your individuality from the very beginning. If they go on punishing you for your mistakes, which are human....

You arrive here unprepared for anything; you have not had any rehearsal before your birth. It is natural that when you enter into a new world, with no guidelines given to you by nature, you will commit a few mistakes. Nothing is wrong in committing mistakes, just don't commit them again and again.

Whenever you commit a mistake, it is an opportunity to learn that this door leads to darkness. Knock on some other door. It is through mistakes that a man grows, learns, becomes mature.

In my commune there is no punishment because I accept your mistakes as human, natural. To punish you for something natural and human is to destroy you, your humanity and your natural spontaneity.

Nobody is rewarded, because punishment and reward are together. The reward says, "You have done right. Now go on doing right until you get the Nobel Prize." It is a bribe. It is an effort to mold your life according to the vested interests. The society needs slaves, it does not need independent rebels.

And my commune consists only of independent individuals, rebels. They have gathered together -- not that they believe in a certain catechism, not that they believe in a certain dogma.

I don't give you any dogma, any doctrine. You have gathered here because you have found a certain synchronicity with other sannyasins. You are all rebels. Your rebellion joins you together. Your rebellious spirit is the only hope for the world. Spread it!

If we can make the world know the beauty of the rebellious spirit, then there can be no third world war.

Then politicians have to hang themselves; nobody is going to bother about them, they are no longer needed.

Strange... small things have great implications. Punishment and reward is a political strategy. It is a religious exploitation. It is creating slaves on a mass scale -- and for centuries they have been doing that. They are still doing it, and because we are no longer part of their ugly game, they are hostile towards us. That is natural. They could destroy a single rebellious man very easily, but they cannot destroy communes of rebellious spirits.

You have the power to take over the whole world spiritually. Politically, I am not interested. But if your rebellion spreads... it has to spread like a wildfire. Your red clothes are symbolic of the fire that you have to go on spreading all around.

And in returning humanity to the slave and giving him back his dignity, his individuality, his freedom of thinking and expression, we are saving this living, beautiful planet from the clutches of the politicians.

The politicians and the priests are the greatest criminals in the whole history of man.

BELOVED OSHO,
ALL MY DREAMS FEEL FULFILLED. MY MASTER IS DANCING. MY HEART HAS WINGS. HOW CAN THERE BE ANYTHING MORE AFTER THIS? OSHO, THANK YOU.

There is much more. There is no end to it! Soon your master will be drinking wine with you. Soon your master will be dancing in the disco. You have got a very unreliable man here. I can do anything -- and I am going to!

From Death to Deathlessness

Chapter #2
Chapter title: Abandon hope all those who enter here

3 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
YOU HAVE OFTEN USED THE WORD "EXISTENTIALISM," AND YOU HAVE REFERRED TO YOURSELF AS AN EXISTENTIALIST. PLEASE DEFINE THESE WORDS.

There has been a contemporary school of philosophy in Europe called existentialism. I have nothing to do with it. That is only a philosophy, a mind game. These people were talking about existence, but they knew nothing of what it means to be existential. I also use the word "existentialist" for myself, but the difference between Jean-Paul Sartre, Jaspers, Marcel, and me is vast, unbridgeable.

When I say I am an existentialist, I am not saying that I believe in the philosophy of existentialism.

Existence needs no philosophy. Birds don't need philosophy, flowers don't need philosophy, rivers and oceans don't need philosophy -- but they are all existential; they exist, and they exist with totality and intensity.

I am not a philosopher. To be a philosopher is just to be a "foolosopher." It is a sheer waste of time.

Down the centuries philosophers have been struggling intellectually to find the truth. Not a single one of them has found it, for the simple reason that intellect and its way goes round and round, about and about, but it never penetrates to the center.

To love, you do not have to be a philosopher of love. Love needs no philosophy; love is an existential experience.

I call myself an existentialist. I call you existentialists. But it has nothing to do with those dodos in France. It is not a philosophy but a way of life -- not according to any dogma, cult, doctrine, discipline, no! -- just living without any idea of how to live. The moment the "how" enters, it opens the door for all the philosophies to come in, all the theologies to come in.

I want you to live like the trees, like the birds, like the clouds. Without man, do you think existence will disappear? Without man, after the third world war, do you think the sun will not rise? And the nights will not rejoice in millions of stars?

My insistence is: live spontaneously without any discipline. Live in freedom and live in totality, because one never knows the next moment. I may not be here, you may not be here. The next moment is meaningless. As far as existence is concerned, it knows only one tense, and that is the present tense. The past is no more, the future is not yet.

Only idiots bother about the past; they are gravediggers. And only idiots are concerned about the future, for the simple reason that they have lost contact with existence *now*. They are hoping perhaps tomorrow the miracle will happen, perhaps tomorrow the messiah, Jesus Christ, will come down and give you salvation, liberation, paradise.

I want you to know: that guy, Jesus Christ, is never going to come, for the simple reason that the way you behaved with him.... If he has any intelligence he is not coming back to this earth. And I know that you will do the same or even worse to him if he comes again. I think he is not that retarded. And just think: what salvation did he bring when he was here? He could not save himself, and he was proposing to save the whole humanity.

But people who have missed life start hanging onto some hope. They know perfectly well they themselves are not capable, so they start projecting messiahs, prophets, incarnations of God. This is just to console themselves: "Let the tomorrow come; somebody is going to arrive. God is merciful, compassionate..." Seeing your misery he is bound to send a messenger or his only begotten son or a prophet. This gives you a certain kind of opium so you can tolerate the suffering through which you are passing.

One thing: there is no God. It is your hope -- and what a hope! An absolutely hopeless hope. And God is not merciful; otherwise through what more misery does he want to show his mercy?

In the first world war people were waiting for the merciful God to do something. He never did anything. In the second world war when Hiroshima and Nagasaki were suffering the worst that humanity has ever suffered, the merciful God did nothing. He is just a lousy fellow -- and not even real. It is your projection. You would like a god, a father figure who takes care of you. You would like prophets who have a direct communication line with God.

Do you know that the Mormons believe their leader has a private phone line direct to God, so whatever he says is God's word. There is no way to argue about it; you cannot argue with God.

Rather than hoping.... Have you not seen entering Rajneeshpuram? -- the Christians have put up a beautiful sign: "Abandon hope all those who enter here." Those fools don't know that they are preaching my thing.

Yes, abandon hope all those who enter here, because we don't live through hope. We live in the present, and hope is always in the future. Abandon all future, and start living moment to moment rejoicing in the small things of life.

Remember, life is not made of great things; it is made of very small things. In the early morning, sipping a cup of tea, do it totally, as if this is the last cup of tea you will ever sip again. Take each moment and squeeze the whole juice of it.

I call this my existentialist approach. It has nothing to do with God, it has nothing to do with heaven and hell. It has nothing to do with religion and all kinds of stupid subtleties that theology has created.

My approach has nothing to do with philosophy. It has something to do with you. And it has something to do with now, because to me there is only one time, that is now; and only one space, that is here. Once you have learned the art, the knack of being herenow, you will be so fulfilled, so contented -- you will not need any opium for yourself.

On the one hand, you will not need the opium which the religions of the world have been providing for

people to keep them dreaming for centuries. On the other hand, you will not find what the so-called existentialists in Europe have found: meaninglessness, anguish, anxiety, despair.

Those people were finding meaninglessness because all other philosophers and theologians had proposed that life is very meaningful. But their meaning was derived from God, heaven, hell, the holy Bible, and all kinds of garbage. Jean-Paul Sartre, Jaspers and people like him were searching for the meaning. There is no need to search for the meaning. Life is neither meaningless nor meaningful. Meaning is a mind thing. Life is a taste!

Do you ever think what meaning taste has? Eating spaghetti, do you ask what meaning the taste has? Having a beautiful shower, the freshness of it, have you ever asked what the meaning of freshness is? Looking at the sunset with so many colors spread all over the horizon, have you asked what meaning the sunset has?

Ask the wrong question and you will find the wrong answer. The existentialists of Europe accepted the questions of religions, which were wrong. Naturally, they found wrong answers. They are not existentialists, I am -- because I don't see any question about meaning. Life is such a beautiful experience, who bothers whether that beautiful experience has any meaning or not? Love is such an ecstasy, who bothers whether love has any meaning or not?

To be silent and meditative is so ecstatic, you will forget all about your search for meaning, truth, God. And once you have dropped the wrong questions, the wrong answers disappear of their own accord. Then between you and existence there is no question, there is no answer, but there is a communion. Your heart slowly slowly starts beating in the same rhythm as the whole existence. You start feeling yourself part of this immense organic whole. You enjoy tremendously. How can there be anguish?

Those existentialists were feeling anxiety, anguish, despair, because death is there, and death will destroy everything. Life has no meaning, and facing them, there is just death closing in on them. The darkness of death makes them feel lost. They start trembling deep inside their being. Their life has been empty, and now comes death. What kind of existence is this? -- just despair.

It seems to be created not by God but by the devil. Perhaps the devil enjoys torturing people. He enjoys wars, he enjoys Ethiopias, he enjoys poverty, he enjoys all kinds of crimes. Courts go on increasing, and crimes are always far ahead of them. Governments go on becoming more and more dictatorial, anti-individual, because they think if the individual is left free, there will be havoc.

With all the armies and police forces and government agencies, still rape goes on happening, murder goes on happening, suicide goes on happening -- and always on a larger scale! Looking at the world, the existentialists of Europe found nothing but despair.

But I am puzzled about one thing: why didn't they commit suicide? They talked about suicide, that suicide seems to be the only exit out of this mess, this madness, but none of them committed suicide. Somewhere deep down, they were still hoping that perhaps they were wrong. Perhaps the messiah is going to come, the misery has reached to its Everest peak, just a little more -- a little more patience, a little more waiting, and God is going to save them. All this misery perhaps is only a test of your faith.

That's what religions have been telling you down the centuries -- that misery, suffering, poverty, is just a test of your faith. God is watching you round the clock. Perhaps, deep in the unconscious of the existentialists the same conditioning still prevails. So on the conscious level they go on saying that this is worthless, this life is accidental, that it has no meaning, that all that it gives is anguish, despair, death, and the only way out is suicide. But none of them committed suicide, they all lived long lives. It is just a game with words.

I want you to remember that I am the only existentialist ever!

I have tasted from the cup of existence. There is no meaning. There is no meaninglessness either. There is no hope. There is no hopelessness either.

These things are absolutely irrelevant. If you enter into existence... And the miracle is you cannot enter existence through the mind. Mind consists only of past and future -- both are non-existential.

If you want to enter existence, you will have to shut up your mind completely. And in that small gap -- when there are no past memories surrounding your consciousness, and no future imaginations or hopes present -- in that small moment of pure silence you meet existence for the first time. And immediately all questions disappear. You are so abundantly fulfilled, so content, so whole, that who bothers about meanings?

Have you watched a simple thing? When you are sick, then you ask, "Why am I sick? What is the cause of it?" You go to the doctor to find out the cause so that some medicine can be given to you. But when you

are healthy, have you ever asked, "Why am I healthy?" Have you become worried that "I am healthy"? Have you gone to the doctor to say, "Please tell me the cause of my health?" No, when you are healthy and feeling a great well-being, you don't ask such questions. Health is natural; disease is a disturbance.

To be in tune with existence is the most healthy experience. There is nothing more than that, but it is so much you cannot exhaust it.

My existentialism simply means meditativeness. And Jean-Paul Sartre, Jaspers, Marcel, Kierkegaard, Heidegger -- their existentialism is simply mumbo jumbo. They don't know what it is to be meditative.

The existentialism in Europe is an outcome of Christianity, Judaism. If you search for its roots, from where it has come with so much despair, you will find Christian and Judaic traditions behind it; it is a by-product. Because for centuries the Jewish religion... and the Christian religion is just a by-product of Judaism, because Jesus was born as a Jew, lived as a Jew, died as a Jew. He never heard that he was a Christian.

Christianity is only an offshoot of Judaism. Their basic theology is not different. They differ only on one point, that Jews will not accept Jesus as their prophet, as their messiah. Just that single point; otherwise there is no problem. You can see it: the Christian Bible consists of both -- the Old Testament which is Jewish, and the New Testament, which contains the gospels of Jesus. But the Christian has not denied the Old Testament, it is still his holy book.

Look at the bible of the Jews; it has only the Old Testament, the New Testament is not there -- cannot be there. They crucified the man as a criminal. They crucified Jesus as one who was against the whole tradition, convention; he was a heretic.

These two religions are not really two, and both these religions are the roots; existentialism is their ultimate fruit. For centuries they have been giving hope -- there is bound to come a time when some intelligent person is going to ask, "How long do we have to wait for Godot?"

I used to think that Godot must be the German word for God. I asked Haridas, my German sannyasin, "Does Godot mean God?"

He said, "No!"

I asked, "Then what is equivalent to God in German?"

He said, "Gott!"

I said, "That is even worse that Godot! Godot sounds nearer than Gott!"

But people have been waiting and waiting for centuries; neither the messiah comes, nor does human misery disappear. On the contrary, it goes on increasing. We have made the world more educated, more cultured, without seeing the fact that if people are more intelligent they are going to ask questions which uneducated masses have never asked before. They are going to ask, "How long will it take for the fulfillment of our hopes?" And there is no answer.

They were asking the same question of Jesus two thousand years ago, and he said, "Don't be worried. Soon I will be coming." Now, two thousand years... isn't the "soon" finished?

If the "soon" takes two thousand years, then any intelligent person will have doubts. And what is the guarantee that he is coming in the future? Two thousand years can pass, ten thousand years can pass. His "soon" seems to be very elastic, you can do anything with it. You can go on stretching it out for thousands of years and man's suffering goes on becoming more and more.

Man has never suffered so much as he is suffering now, for the simple reason that man has never been so intelligent before. Buffalos don't suffer. Have you seen a buffalo sad, bored? Have you seen a donkey in very great despair?

Religions have tried hard to make sure that people should not become intelligent. Intelligence was their monopoly: the priest knows, and you should just have faith. The masses went on believing this up to this twentieth century, and it is not a coincidence that existentialism burst out in Europe -- not in India, not in Ethiopia.

One would think it would have been more logical for existentialism to be born in Ethiopia, where people are dying in thousands every day; they know what despair is. But they are not intelligent enough. They accept it still as a test of God, perhaps the last test; and beyond that is all they have always wanted, available in paradise forever and forever.

I have watched it in poor countries -- because I have been in India -- the poor are the least discontented people. It is shocking. They cannot manage even one meal a day; sometimes they have just to drink water and go to sleep. I have asked them, "Why are you drinking so much water?" And they have said, "Just so that the stomach feels full. Food is not available."

But I have not seen these people feeling despair -- they should. They don't think life is meaningless -- they should. They don't raise a question about God -- they should. But poor people are not discontented. They have accepted poverty as fate, as something God-given. And crackpots like Jesus have been telling people, "Blessed are the poor for they shall inherit the kingdom of God." So it is only a question of a few days more, or a few years. The kingdom of God is not far away.

And they have a certain joy imagining that they will be in paradise enjoying everything possible -- beautiful women, rivers of wine -- and the rich people will be suffering in hellfire. They will be able to look from above at what is happening to Henry Ford and Rockefeller and the Kennedys. They still believe this. In India, for five thousand years there has been no revolution. People have taken suffering as something natural, to be taken for granted.

Why did it happen on the continent of Europe that existentialism became the most important philosophical movement? For the simple reason that Europe was affluent, rich. And when you are rich, affluent, when you have all that you want, paradise means nothing to you. What can paradise give to you which Paris cannot give?

And when they had all that a man can desire, they suddenly became aware -- even if all these things are given, something is still missing: the meaning. They have everything, but that black hole of anguish inside them is not diminished; it has really become more clear in contrast to all the riches and all the comforts and all the luxuries. Now they can see that nothing can help.

A tremendous helplessness -- that is anguish. An ultimate hopelessness -- that is despair.

But I don't think these people are really existentialist in my sense. They are just reacting against the whole past, which had great hope of great things. Now they have managed through science every great thing which for centuries man has been hoping, and it has not given them any contentment. It has not fulfilled them. They are poorer than the poor. The poor at least have hope; they don't even have hope.

My existentialism is not an "ism." It is unfortunate that I have to use the language that is available; otherwise I would not call it "ism." That word stinks.

The only way to existence is through meditation. Jean-Paul Sartre never heard what meditation is. Kierkegaard had no idea what meditation is. Meditation is simply to be totally in the present, and to be in rhythm with the existence that surrounds you. Meditation is the only existentialist approach. It is not intellectual, it is total: your whole being is involved in it.

And if even for a moment you can taste the wine of existence, that transforms your whole life. You don't bother about meanings, you don't bother about gods, you don't bother about heaven and hell, you don't bother about messiahs and prophets. You have the whole existence in your hands, and it is tremendously beautiful. Remember, I am not saying it is tremendously meaningful, I am saying it is beautiful.

When you see a roseflower, and you say it is beautiful, some idiot can ask you, "What is the meaning of beauty? It has to be meaningful too." But existence knows nothing about your logic, your philosophy, your theology. They are your creations. Existentialism is simply the frustration from thousands of years of waiting, and Godot has not come. In fact, nobody has seen Godot. Nobody knows that Godot has promised to come -- there is no appointment.

All the centuries of ignorance, darkness, exploitation by religions have come to an end, for the simple reason that science has released man's intelligence into a freedom. But that freedom can be misused, and it has been misused by the so-called existentialists. I am using that intelligence and that freedom for its right purpose and dimension.

Live abundantly here, now, and you will never have any despair. And remember you will not be a Christian, you will not be a Jew, you will not be a Hindu or a Mohammedan. Those are just different names of hopes. The opium is the same, only the labels differ.

I am against drugs, and all religions are supplying drugs to you. It is symbolic that Jesus turned water into alcohol. I don't do miracles; otherwise I would turn alcohol into water. All the religions have been turning water into alcohol and befooling you. It is strange; alcohol is a far worse drug to your health, to your life, than LSD or marijuana. But LSD and marijuana are prohibited, you will be punished. Alcohol, of course, is a religious drug.

If Jesus had done a little more turning, he could have turned ordinary grass into real `grass'. Then it would have been a religious thing. But the poor fellow had not heard the name of LSD, he had no idea of marijuana.

The function of a government should be to keep people awake. But they are afraid of your awakening; hence, their hostility towards me. If I was also turning water into alcohol, your presidents and your premiers

and your governors would have come to touch my feet. That's what they want: that people should remain in a hazy, unintelligent state. Then they can be exploited, they can be enslaved, and any kind of nonsense can be poured into their heads -- they won't resist.

And you can see -- no child is born as a Christian, or a Jew, or a Hindu, but the parents and the society immediately start pouring all kinds of crap into the poor, innocent child's mind. By the time he can think, it is too late: he is full of garbage. And he has been told that it is not garbage; it is something holy, something very precious. He goes on clinging to it, and that keeps him mediocre.

Existentialism in Europe came after the second world war. The second world war struck the intelligent people: if the second world war was not enough for a messiah to come and God to do some miracle, then all those hopes were absurd, then they had been befooled for centuries. But they moved to the other extreme. Because for centuries they had been told life is meaningful, they started saying it is absolutely meaningless.

Because they were told God created man in his own image, they started saying it is all accidental. Nobody has created man, it is just an accident. Some monkeys -- must have been mischievous monkeys -- jumped on the ground from the trees and started walking on two feet. Man is not a creation -- because there is no proof that he is created in God's own image. This is the image of God! Adolf Hitler is the image of God, Winston Churchill with his cigar is the image of God.

The second world war was such a shock to the intelligent people of Europe that they revolted against the whole past. But when you react -- it is a logical thing -- you move to the very opposite extreme, and the truth is always somewhere in the middle. It is never at this extreme or that extreme. Truth is always somewhere in the middle, because at the extremes there is always tension, strain, fear. In the middle you can relax.

I teach you not to react to the past. They wasted their life on one extreme, now you should not waste your life reacting to them on another extreme. I show you the way which is exactly in the middle: no past, no future, no reaction, but a meditative space.

And once a man has tasted a meditative state, then there is no problem for him. He knows the secret key, he knows the alchemy of transformation. He can go on moving deeper and deeper into the present -- it is infinite. You can never come to the borderline where it ends. And your joy goes on growing, your laughter goes on becoming more and more crystal clear and more and more innocent. Now you are not laughing because somebody has told you a joke; there is no cause to your laughter, it is simply bubbling inside you, uncaused. Now you cannot resist singing.

All prayers are bogus, unless the song comes from your heart for no reason at all. Perhaps just as flowers blossom in the trees, songs blossom in the meditative man. Soon you will be dancing. And the crowd will think you certainly mad. But one who is entering an authentic paradise does not care what people think about him.

First, they will call you mad. But we have to go on growing these mad people around the world. Looking at so many people mad, they will have to think, "One man can be mad, but so many people? And they are intelligent people -- they are doctors, they are professors, they are engineers, they are computer experts. And in their whole lives they are working so intelligently. They cannot be called mad."

We have just to spread our madness fast enough before the idiotic politicians destroy this whole beautiful earth. The time is short, but it is a beautiful challenge.

The more red people there are around the earth, the more people will start inquiring of you, "What is it that you are enjoying? What is it that you are singing for? Why is it that you are dancing?" And once they become curious, inquiring, they are already on the path. Take their hands in your hands and let them move also into singing, dancing, rejoicing.

I am giving you, for the first time, an authentic religion: a religion which has wings to fly, a religion which does not condemn you, but accepts you as the highest evolution of consciousness on earth, a religion which gives you freedom to laugh, to sing, to dance.

The pioneers are going to be in a little difficulty, because the sad people who are living in despair -- who have never known a single moment of love, who have never known a single moment of silence or peace -- seeing you enjoying, are going to become hostile to you. That's why the whole of Oregon is hostile to us. We are not hostile to them.

One journalist has asked me, "Cannot your commune and the Oregonians coexist?"

I said, "Never!"

We are going to change the whole of Oregon to red. Why should we coexist? Coexistence means we keep our hostility hidden, and we become hypocrites, and we say nice nothings to each other. No.

I am for either or. Either they change us and make us sad and frustrated, or we are going to change them and make them dance and sing!

BELOVED OSHO,
YEARS AGO I HAD CONTACT WITH CERTAIN PSYCHOLOGISTS, AND THEIR IDEAS SEEMED TO SET ME FREE. I FOUND NEW WAYS TO UNDERSTAND MYSELF, AND MET PEOPLE WITH INTEGRITY THAT I RESPECTED. I STILL LOVE THE POETRY OF PSYCHOLOGY. NOW, READING SOME PSYCHOLOGISTS WRITING ABOUT SO-CALLED CULTS, THEY SOUND LIKE FANATICS, PRIESTS AND POLITICIANS. THEY WANT TO CONTROL PEOPLE, NOT TO FREE THEM. CAN YOU PLEASE COMMENT?

That first idea of yours about psychologists was childish. There is no poetry in psychology. Psychology is the latest instrument to keep people oppressed. Because the priests have failed, new priests are needed. The psychologists are the new priests, and obviously they have come with a new jargon, but the basis is the same.

The politician has been conspiring against you with the priest for centuries. But now it seems the priest has lost hold of people. Churches are empty, so empty that my people have purchased a church in Holland and are turning it into a disco. In fact, that is a good beginning. I would like all beautiful cathedrals and churches to be turned into discos. Now nobody goes into them, they are cold and dismal and dead.

The politician is very cunning. He can see the priests have lost their hold -- at least on the younger generation. He has to find a substitute. The psychologist has come in handy, because he speaks a different language than the priest. He pretends that his psychology is a science. That is absolutely wrong!

It is not science; how can it be science when Freud, Jung, Adler, Assagioli, are not agreeing on a single point? The four great psychologists -- and not agreeing on a single point! Science always comes to an agreement. When the truth is known about anything, the scientist is humble enough to drop his prejudices and accept it. It does not matter who has discovered it, what matters is that it has been discovered!

But the psychologists are divided into so many schools -- the same way as religion was divided into so many religions, so many subdivisions of religions, cults, creeds. The same is the situation now of psychology. But the psychologist does not bring God in, does not bring heaven and hell in. He has found different names for these entities. He does not talk about man in the old terms the priests have always used; hence, you got caught in their jargon.

The psychologists don't say that you have to become an ascetic, that you have to practice a certain discipline for years together -- or perhaps for lives together -- and then you will be liberated, no. They say psychoanalysis will do, just go on being psychoanalyzed.

I have never come across a single man whose psychoanalysis is complete. In fact, even Sigmund Freud, the founder of psychoanalysis, is an unpsychoanalyzed person. I have been trying to psychoanalyze him, and I am finding treasures. I would not have believed it if somebody had told me that Freud was so afraid of ghosts that even the word "ghost" was enough, and he would freak out.

Once he was talking to Jung, his most intimate follower at that time, who was very much interested in ghosts. Jung started talking about ghosts, and Sigmund Freud fainted. These are your founders of psychoanalysis. That was the point where Sigmund Freud and Jung parted. Jung could see, "This man, who cannot even listen to what I have to say about ghosts without fainting, is not going to be my master. " And Sigmund Freud also realized, "This man is not going to be my successor." Sigmund Freud and Jung parted.

Listening to me, you may be thinking that Jung was very much more courageous than Sigmund Freud, because he was so interested in ghosts, but that is not true. He was interested in ghosts because he was very much afraid of death, and afraid of becoming a ghost!

Jung wanted to go to Egypt to see the ancient mummies of kings and queens preserved there. Almost ten times he booked his trip, but at the last moment he would find some excuse and cancel the trip. On the tenth time, he even went to the airport; and the moment the departure of the plane was announced, he chickened out. After that, he never made any attempt to go to Egypt. He was very much afraid of a dead body. These people are certainly in need of much psychological help.

You say you were very much impressed. It was not that you had come across something very impressive, it was only because you were ignorant, impressionable -- anything would have impressed you, you were just soft clay. Otherwise, to see poetry in psychology is insanity.

There may be some psychology in poetry, but in psychology... In psychology you will find your

psychologists talking about masturbation, schizophrenia, nightmares, all kinds of madnesses. I don't think you can find any poetry in all this. Nobody has found poetry in a medical book, and the psychologist is dealing with far worse sicknesses than any medical book can.

But the politicians found that a substitute was urgently needed, and psychoanalysis has become a worldwide movement. It was bound to. Sigmund Freud was a Jew, and whenever a Jew starts a business, it is going to become a worldwide chain.

What did Jesus do? He was a Jew. And Jews have not forgiven him yet, for the simple reason that they are angry with themselves for losing the greatest business that Jesus had made available to them. Now Christianity is the biggest business firm in the world. Sigmund Freud also made a great business out of psychoanalysis. Jews know how to do business.

Seeing that psychoanalysis was spreading fast, and people were trying to find the meaning of life, some hope, trying to get rid of despair -- it was simple for the politicians to use psychology, psychoanalysis, psychiatry, in the service of the vested interests. That's what they have been doing.

Now you are a little more mature. Seeing what the psychologists are writing about cults, new movements -- they are all against new movements, new religious beginnings -- it is very simple to see that they are in the service of the past, not in the service of humanity's future. They have been purchased. They are the new priesthood! Beware of these people. Because they are new, they are more dangerous.

Now psychoanalysts, psychiatrists, are providing deprogramming. If somebody moves out of Christianity -- bored with all its nonsense -- and joins a new movement, the psychologists are offering their services to the parents, to the society, "Bring your boy or your girl and we will deprogram the person." And they do it. Of course, they charge enough money. And particularly in America they are very successful, for the simple reason that the American mind is always ready to change. It has not very deep roots in the past. Americans are the uprooted people.

It has been found that three years are enough for an American to be in a job. Three years is also the limit for an American to remain married to a woman. Three years are also enough to have a honeymoon with a new cult, a new creed. There is no need to deprogram them; within three years they will move themselves.

And this is not just about small children or young people. One old man -- perhaps seventy years old -- has been coming here throughout the whole year, almost every month. He is a billionaire -- and you know perfectly well I am not averse to money.

Money is a perfectly beautiful method of exchanging things, one of the greatest inventions of man. It was so difficult before money came in. You had a camel to sell, but nobody was ready to purchase a camel. You had to find someone who wanted a camel and was willing to give his two cows in barter. It must have been a very difficult world. Money has made it easier. You need not bother to find the purchaser, you can simply sell the camel and purchase the cows. It is one of the greatest inventions of man to make exchange easier. I am not averse to money. I want the whole world to become rich and luxurious.

I say to you, "Blessed are the rich and the luxurious. Even a camel can pass through the eye of a needle, but no poor man can enter the gates of heaven." For a simple reason; what is the poor man going to do there? He will simply feel silly with all that luxury in paradise. The poor man will lose his mind, because all these things were condemned on the earth, they were sins, and here saints are dancing with naked girls! And this is what the saints are doing -- who knows what God is doing? Perhaps having a sexual orgy.

The poor man will find hell perfectly suitable. He has always lived in hell, he is accustomed to it, he has experience of it. And of course, the experiencer should be sent to the place where his experience can be of some use.

Jesus' whole theology is absurd, sending the poor to paradise -- they have never enjoyed anything, they have not rehearsed before they entered paradise. And whatever they have been practicing is perfectly suitable in hell.

I would like poverty to disappear from the world. I am all for richness in all dimensions. The poor cannot understand classical music. The poor cannot understand the beautiful poetries of great poets. The poor cannot understand the paintings of Van Gogh or Picasso. The poor will be absolutely at a loss to understand what is going on, if you play Mozart; he cannot figure out that this is something celestial.

This old man was a billionaire, but I don't believe in persuading anybody to become a sannyasin, and I don't allow my sannyasins to convert anybody. We are not missionaries. The word "missionary" is a four-letter word. The missionary is trying to interfere in your life against your will. We are here. If somebody finds the place beautiful, rejuvenating, it is up to him to decide.

His family became disturbed because one time was okay -- he had come out of curiosity -- but now he

has been coming every month for one week at a time, and they are afraid that he may become a sannyasin. He is the head of the family and of all their international corporations: he has the authority over all the money the family has. Naturally, they are afraid.

But how to take a seventy-year-old man to a deprogrammer psychologist? They went alone, not taking him, to ask advice. The psychologist said, "It is really a difficult situation. Your people you can bring forcibly, but this old man you cannot bring forcibly. If you do, it is certain he will become a sannyasin. And I don't think that I can deprogram him either."

The simple reason is that no sannyasin can be deprogrammed, we have already deprogrammed him. You don't have any programs, so what can they do? You are not being given a certain program. They can deprogram the Moonies, they can deprogram the Hare Krishna people. They can deprogram any cult: Jehovah's Witnesses, Jesus freaks....

I am surprised... Jesus himself was a freak. In fact, Jesus freaks are really doing the right thing; to follow Jesus you have to be a Jesus freak. Jesus was not a gentleman, not dressed in a gray business suit. You can think of him as a freak, as a hippie, or anything, but he was not part of the old conditioned mind. That's why he was rewarded by crucifixion.

At that time deprogrammer psychologists had not arrived; otherwise Jesus would have been saved from crucifixion. Just deprogramming would have been enough. He had just to be constantly hammered: "You are not the only son of God. Drop this nonsense. If you are the messiah for whom the whole Judaic tradition is waiting, let them recognize you. Why do you go o;n shouting that you are the awaited messiah?" It would have been very easy to deprogram that poor carpenter, but the psychologists were not around there.

In America they are doing great business, particularly in California. They are spreading in other countries also.

You have found now the right attitude about these people. They don't want any revolution in the world. They don't want any kind of religiousness in the world. They don't want the new man in the world. And they are against humanity, because only the new man can save it. Only the new man can throw these politicians with their nuclear weapons into the Pacific -- pacific, certainly, so they can be at peace forever.

These deprogrammers are writing against cults, dogmas, and they don't know anything about them. They don't come here. Not a single deprogrammer psychologist has appeared, because he knows he will be deprogrammed.

We have our own deprogrammers, who are certainly far more efficient, for the simple reason that they are not giving you any program. So their work is simple: they simply deprogram you and leave you alone to yourself. They do not REprogram you. They give you freedom. Deprogrammed, you are no longer a Christian, no longer a Hindu, no longer a Mohammedan. You are no longer an American, a Russian, a German. Completely deprogrammed, you are simply an innocent, reborn child.

My sannyasins are again reclaiming their childhoodness, their innocence, which has been disturbed by the priests, by the politicians, by the educationists. In every way you have been cut to a certain size, according to the dress that they have prepared for you. This is strange! The dress should be cut according to you, and for centuries they have been cutting you according to the dress. The dress is already available -- the Christian dress, the Hindu dress, the Buddhist dress -- and you have to fit into it. It is imprisonment.

It is good that you have understood that these psychologists are the new jailers. Beware of them.

If anybody needs deprogramming, these are the people who need it. So if you can catch hold of a deprogrammer, bring him here. We have to start deprogramming the new priesthood, because we want the whole humanity to be one. We don't want any priests, we don't want any religions and we don't want any nations. We want the world to be one, because only in one world is there no need for nuclear weapons, is there no need for war.

Right now, seventy-five percent of human energy, income, resources, is going in to creating more and more nuclear weapons. And these politicians who go on piling up nuclear weapons also go on shedding crocodile tears for Ethiopia.

Ethiopia, with all its wounds, can be immediately healed. Half of the population of India need not be existing below survival level. In America itself, thirty million people, are so poor that it is simply ugly and insane for the American president to go on pouring money into nuclear weapons.

And the amazing thing is, you have enough nuclear weapons to destroy humanity seven hundred times! Strange! I don't see the arithmetic. Have these politicians forgotten even the basic three r's? Russia and America both can destroy this planet seven hundred times. There is no need, one time is enough! You have

already got weapons seven hundred times more than you need. Just an average mind can see the foolishness of it.

Stop nuclear weapons, stop this whole idea of war. But the politician knows if the priest disappears he will be in difficulty. He wants to substitute the priest with the psychologist -- a more up-to-date version of the same priesthood. There is no difference.

It has to be stopped. So whenever you see a deprogrammer, catch hold of him and bring him here. The way they are catching hold of people... what a strange world! -- Parents are hijacking their own children and giving them into the hands of the psychologist, and he hammers them.

The method is very simple. He goes on hammering for two days, three days. The man had been a Christian, now he has become a Hare Krishna. The Hare Krishna ideology is only on the surface, very fragile, new; his Christianity is centuries old in his unconscious. It is very easy to deprogram him; his unconscious will be supporting you. You have just to scratch a little and his unconscious will start coming up.

You have to make him feel guilty: "You betrayed Jesus Christ, the only begotten son of God; you betrayed your country, you betrayed your community." You have just to make him feel guilty-that is scratching -- and soon his unconscious will come up.

But nobody can deprogram my sannyasins, because we already do it and we never give another program to people. We leave them completely free, individual. We give them the dignity of being and individual and not just a member of some religion. We give them the pride to be themselves and not to be an American or a Russian.

Nobody can deprogram my sannyasins.

In fact, if you find yourself in a situation where you are forced to be deprogrammed, don't be afraid. Deprogram the deprogrammer! Don't miss the chance. And I know you can do it!

From Death to Deathlessness

Chapter #3
Chapter title: Belief is a barrier, trust is a bridge

4 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
I TRUST YOU UNCONDITIONALLY. AT THE SAME TIME, I DON'T BELIEVE YOU. CAN YOU SPEAK ABOUT TRUST AND BELIEF?

Baby, that is really great! Just groovy. I don't believe in my own statements either! We are in perfect agreement. I trust myself, I trust you, because I trust love.

Trust is of the heart, belief is of the mind. They are diametrically opposite, they never meet. They can run parallel to each other, but they will never meet. Belief will remain hollow, without any content, and trust is overflowing with joy, blissfulness.

You say you trust me. That's enough, more than enough. I don't want you to believe in my statements, because my statements go on changing every day. If you believe in my statements you are going to be crazy.

They are so contradictory, you will not be able to figure out what I actually want to say to you.

But trust remains the same -- the same flavor, the same grace, the same beauty, because it is not a statement of the mind. It is not a statement at all. It is a silent communion between two hearts, a silent communion in which two hearts synchronize; their beats become a rhythm, their vibe takes the same color and aroma.

I am not a man who wants you to believe in anything, including me. I am against belief as such.

That's why I have been continuously contradicting myself, so nobody can make any belief out of my statements. No scholar, no theologian is going to make any system out of my statements. In thirty years I must have contradicted myself thirty thousand times. Anybody working on me for a Ph.D. will soon be found in a madhouse. And my reason for doing so is crystal clear. If I were making statements consistent with each other, you would not listen to me, you would make a belief system out of it. I am a little outlandish.

In the forty-two years Buddha spoke, you cannot find a single inconsistency, no contradiction. Now it is so easy to make the whole living religion into a dead belief, a dogma. The religion becomes a cult.

Religion is religion only when the master is there continuously watching that you don't get into the head, that you remain centered in the heart. But when the master is gone, all that you have left with you is his statements. If they are consistent, then it is very easy for you to make a theology, a Christianity, a Buddhism, a Hinduism, Mohammedanism, and then cling to it. You have forgotten the master; now you have only words, which mean nothing. It was the man behind the words who had meant something to you. Can't you see the difference?

When Gautam Buddha spoke, many hearts started melting into him. The same words are written in the books; the Buddhist theologian is not speaking any other words, he is speaking the same words Buddha used -- but nothing stirs in your heart. On the contrary, your head becomes interested; you start arguing for and against.

My strategy has never been used before. No master has been self-contradictory, and because they were not self-contradictory they have all failed. Although Buddha goes on saying, "Don't believe in me," that does not make any difference. When Buddha is gone, they need some substitute -- a holy book, the DHAMMAPADA, the BIBLE, the KORAN -- they need something substantial to hold on to. They will make a belief, they will make a theology, they will make a philosophy. And that's how all the religions have slowly slowly died.

By the time a religion becomes a theology, it is only a cult. Christianity is a cult, Hinduism is a cult, Buddhism is a cult. But the miracle of miracles is, they call my people a cult and I am managing things in such a way that whatsoever you do, you cannot make it a cult. Either it remains as religion or it disappears. It is better that it disappears than that it becomes a cult.

I am not going to leave any successor because we have seen what happens to successors. Two thousand years of popes coming and going.... If you want to find idiots in history, it is so easy -- take the names of all the popes, because other names have disappeared. These popes are representing Jesus Christ, and because they are representing Jesus Christ they are infallible. I am not going to leave any successor behind me, because in the first place I, myself, am fallible. How can my representative be infallible?

I am not special, not holier-than-thou. I am not a messiah, not a prophet, just a simple, ordinary human being like you. You cannot manage with such a man to have anything like the whole history of Christianity, Hinduism, Buddhism. They fall into the same pit, into the same darkness. And the basic reason is that their prophets and messiahs and their founders were trying hard to be consistent, because consistency has been thought to be of immense value. It is of immense value, but only for the head. No scientist can afford self-contradictions, he has to be consistent.

I am not a scientist. I am a mystic.

Science tries to demystify things. What does knowing everything about existence mean? In other words, it is demystifying existence.

I do just the opposite: I mystify the rose, I mystify the cloud. I mystify the sky, the stars. I mystify you. And remember, it is no mystification-that is bogus. I simply reveal your reality to you. And it is such a mystery.

I can afford contradictions, because I am not aiming at your head. My aim is somewhere else. You can ask, then why do I talk? I talk to keep your head engaged; meanwhile, my arrow goes directly to your heart. Continuously I am throwing arrows to your heart; but the head knows nothing about it, cannot know anything about it. They are not on talking terms either.

And I have to contradict; otherwise my arrows will be futile. Your head will find rationality, consistency, a better philosophy, better argument, more contemporary, and you will be satisfied with your head. And your head is just a computer, it is not you.

Anything can be fed into the head. It can contain almost all the books of all the libraries of the world; a single head can contain that much information. And the more information you have, the more your head starts swelling up, becoming bigger and bigger. And in the noise and the clamor, who is going to listen to the still, small voice of the heart? Hence, you need not believe my contradictions; you should not believe what I say.

When I am here, why not have a heart-to-heart meeting? That is trust. Behead yourself completely!

You are right, and I can see your difficulty, because in ordinary dictionaries "belief," "faith," and "trust," are all synonymous. They are not. Belief is rational, it is in favor of the better argument, it simply goes on following a long line since Adam and Eve -- blindly, faithfully. If so many people are ahead of him, they must be going in the right direction. And everybody thinks so too.

My word is "trust," and it has a different orientation altogether. It is simply a love affair.

Just think of a situation: a man says to a woman, "I believe I love you." The statement will offend the woman. He *believes* he loves you. You simply say, "I love you." There is no question of belief or faith. You cannot say to a beautiful woman, "I have faith, that are beautiful." That is enough proof that the woman is not beautiful.

Just the other night, I was talking to a very beautiful heart, a Dutch journalist -- which is rare, because journalism is worse than politics. In fact, of the people who become journalists, ninety-nine percent are the people who wanted to be politicians but could not manage. They did not have guts enough to fight and struggle. They could not race in competition, so the second alternative was standing by the side and throwing stones at anybody who is going up higher. The whole function of journalism has become nothing but a frustration, and out of frustration, naturally, comes revengefulness against the politicians.

But this man was not of that category. Accidentally it seems, he became a journalist. He had as pure a heart as you have. I was asked by him, "I have been reading so many contradictions in your books. You say one thing today, tomorrow you contradict it. Then how do your sannyasins go on believing in you?"

A consistent question, relevant. You can believe in a person who says the same thing. You cannot believe in a person when you know perfectly well tomorrow he may say just the opposite: "So at least let us wait for tomorrow, then we can see what to do." But tomorrow never comes, it is always coming.

And I don't take any account of my past statements. For me there is no contradiction at all, because unless I compare two statements how can I find there is contradiction? By the time I go to bed I am finished with that day. In the morning I wake up fresh -- just like an innocent child, carrying no burden of the past. I speak to you from that innocence.

And I speak not to emphasize a certain psychology, a certain theology -- I do not speak to program your mind. I cannot humiliate any human being by programming his mind. Programming the mind of a human being means you are reducing the man to a machine.

His question was relevant. He was puzzled: "There are people who have been with you for twenty, thirty years -- can't they see these many contradictions? And they go on believing in you?" He was simply using the word "belief" wrongly.

My people trust me, love me. It is not a question of my statements to them. They enjoy my statements, it is good entertainment, but it is not a belief system for which you have to live and die. It is only pure entertainment. You have just to laugh and enjoy.

My real work is going on underground. Whatever I am doing is just creating a situation so your head is engaged. And my real approach, my target, is your heart, not your skull. And it is the best way I have found to sort out people. Those who approach me rationally will soon find the way towards Santa Fe. Santa Fe is going to be a world-famous place. All the camels of different sizes and shapes!

To be with me you have to learn one art, and that is, don't take my statements seriously. For the moment enjoy them, but don't expect that I am not going to contradict them. Don't impose any expectations of yours on me. I never impose any expectations on you. At least this much you can do -- a simple thing.

For centuries masters have been imposing their ideas on the disciples. I am not imposing any of my ideas on you. Don't from your side insist on how I should behave, what I should say or not say; accept that saying something will create contradiction, saying it will create hostility in people outside, saying it will create unnecessary confusion. Don't expect anything from me. Open your heart. That is where the real surgery has to happen.

And once you have known the beauty, the joy, the blessing of dancing in tune with my heart, you will never be bothered by what I said yesterday, what I said ten years ago. Leave all this to people whose profession is gravedigging. Let them settle with the skeletons of the past.

You be here now in this moment, part of my life, part of my love, part of my being. Let me reach you in your innermost core. Allow me to touch your center.

The head is only the periphery, and I am not interested in your heads. I don't count heads, I count the hearts.

The Dutch journalist could understand. When I stood up and started dancing with the sannyasins, he was dancing behind me -- in absolute abandon, as if nothing else existed in that moment but the dance.

I told the man, "You can write anything you want about me. Even if you want to say things which I have not said, I give you the authority, because I have been able to touch your heart. And beware, soon you will be a sannyasin!"

I could see the glow in his eyes -- just the idea of being a sannyasin, a great adventure ahead, a great pilgrimage. And the way he was dancing was absolutely drunk. It is just coincidence that he happens to be a journalist, that is not his place. His place is amongst the sannyasins, he is a seeker. And he trusts me....

The second problem that you have raised is about believing. But who is asking you to believe me? I go on destroying every possibility of believing in me. Even if you want to believe in me, you cannot; I will not allow it. To the very last breath of my life I will go on contradicting continuously.

Perhaps at the last breath I may say all this enlightenment business is just bullshit. Forget all about it! Just be human, ordinary, enjoying the small things of life, relishing the beauty of nature, drowning yourself in love, friendship -- and you have something better than enlightenment.

Yes, I want it to be remembered: It is difficult to be enlightened, but enlightenment is not the end. One has to transcend enlightenment too. Then one is completely free. Enlightenment helps one to be free from every other bondage, but then one becomes dependent on enlightenment. The real enlightened person transcends it, and he becomes again simple, ordinary, with no idea of any holiness, no idea of meditation, no idea about anything. He lives moment to moment, joyously.

It is good that you trust me unconditionally. Trust can only be unconditional. Belief is always conditional. A better argument, and your belief can be destroyed. But your trust is unconditional, nothing can destroy it. If there is a condition, then it is easy to argue and prove that the condition is wrong, that the condition has loopholes. And when you see that in your condition there are loopholes, your belief falls down.

Trust has to be intrinsically unconditional; hence, nobody can argue against my people. My people are not believers. They have known something far deeper and far higher: they have tasted the juice of trust.

You are fortunate. Don't be worried that you don't believe in me. I don't want you to believe in me! And what you are feeling, an unconditional trust, is what is needed between me and you.

Belief is a barrier. Trust is a bridge.

So rejoice, and forget all about beliefs. Anyway you cannot believe because I am going to contradict myself.

When I was talking to the Dutch journalist, he was worried. He loves me, he has been here before at celebrations, he has been reading my books. He himself has paid his fare, because the editor was not ready to pay the fare. The editor is ready to publish whatsoever the journalist writes, but he was not ready to pay the fare from Holland to here. The journalist has paid it himself.

It was a problem for him, and naturally he said: "I cannot conceive -- you go on contradicting and still your people are not disturbed by your contradictions."

I said, "That is one of the fire tests for becoming a sannyasin. I will contradict my statements. I can start contradicting them by my actions, but trust has no condition."

He asked me, "In the world press conference you said that you are a showman."

I said, "Me, a showman? What are you asking?"

He was, for a moment, silent. And then he said, "You said in the press conference, `My people are a circus.'"

I said, "*my* people? The whole world is a circus except my people! These are the sanest people in the whole world, and anybody who is sane is going to join my people."

Naturally one gets puzzled. But if you trust, you don't get puzzled at all. You can enjoy. You laughed when I said I am a showman, and you are laughing when I am saying I am not! You were laughing when I said you are my circus, and now you are laughing when I am saying you are the only people who are not a

circus.
This is the beauty of trust.

BELOVED OSHO,
I HAVE BEEN A SANNYASIN FOR ONE YEAR, AND FEEL LIKE A KANGAROO WHO HAS TO MAKE BIG JUMPS TO FOLLOW YOU. TODAY, I WAS SHOCKED TO READ THAT YOU HAD SAID YOU MAY NOT REMAIN CELIBATE WHEN YOU ARE HEALTHY AGAIN. I THOUGHT YOU HAD SAID THAT AN ENLIGHTENED PERSON HAS TRANSCENDED SEX. YET, I KNOW HOW BEAUTIFUL IT IS TO MAKE LOVE. WHY DO I FEEL SO CONFUSED?
PLEASE COMMENT.

One always feels confused if one has expectations. Now who told you that enlightened people transcend sex? And immediately you are saying, "... although love is such a beautiful experience." So why prevent enlightened people from having such a beautiful experience? But the idea has been created down the centuries that the truly religious people are celibate, and particularly that the enlightened person is celibate.

I have never been celibate. Amongst so many beautiful women, you want me to be celibate? It is like standing by a beautiful spring, purest water flowing from the top of the hill, and you are standing thirsty by the side of it because you are enlightened. Forget all about it! I will take care of enlightenment later on -- right now I am going to drink from this beautiful spring.

And you have also misunderstood. I have said enlightened people transcend sex, but I have never said they transcend love. It is a complicated phenomenon.

You think sex is love? It is simply biological bondage. In fact, only an enlightened person can make love. What you call making love is just biological gymnastics. You don't know what making love means. So I say to you that the enlightened man and the enlightened woman are the most beautiful lovers. It need not necessarily be sexual, it need not necessarily be non-sexual. An enlightened man is free.

My mother came to me yesterday; she was a little worried. She said, "It is beautiful to see you dancing, but now you have started dancing with girls!" She was concerned that if people in India see this, in the pictures, on the video, they will be very much shocked. I said, "So far, so good."

But I am free -- more free than Gautam Buddha, more free than Mahavira. Gautam Buddha did not have the guts to dance with a girl.

I can dance because I don't see any problem. There is no hindrance, no boundary to me; I can do anything.

Just the other night, Vivek was asking me, "Should we go to the disco?"

I said, "I am going to the disco one day, but right now it is too late."

My discos, my restaurants are called Zorba the Buddha. First I am a Zorba, and then I am a Buddha. And remember, if I have to choose between the two, I will choose Zorba, not Buddha... because the Zorba can always become the Buddha, but the Buddha becomes confined to his own holiness. He cannot go to the disco and become the Zorba. And to me, freedom is the highest value; there is nothing greater, more precious, than freedom.

My enlightenment has freed me from everything, including enlightenment.

Now will be the crucial point. Those who trust me will trust me even when I am drinking champagne, because there was no condition. You had not told me, "I will trust you only until you start drinking champagne." The trust is unconditional.

The heart knows different ways of seeing. The mind is linear, it looks only towards one line. The heart is multi-dimensional. And the more I feel my people's trust, the more dimensions of my being I can reveal to them.

I would like you to know me in my total freedom, because that is what I want you to be -- totally free, no strings attached.

Blessed is the sannyasin who can trust me without bothering about my statements or my actions. His is the kingdom of God right now!

BELOVED OSHO,
LIKE YOURS, MY TASTES ARE SIMPLE: I LIKE THE BEST. HOWEVER, I TAKE THIS TO THE EXTREME,

AND WANT THE ULTIMATE IN EVERYTHING -- AND NOT ONLY IN MATERIAL THINGS. I WANT, ESPECIALLY WITH WOMEN, EACH MEETING, EACH LOVE AFFAIR TO BE THE PERFECT, ULTIMATE EXPERIENCE. CONSEQUENTLY I REMAIN SEPARATE, MISS MUCH, AND MAKE MYSELF MISERABLE. PLEASE COMMENT.

Strange... you compare yourself with me, and I don't know what misery is, what frustration is.

You say that your tastes are just like mine: for the best. But before you can have that taste for the best, you will have to become like me -- and you are far away.

I have said it, that my tastes are simple; I am easily satisfied with the best of anything. But remember, I am easily satisfied, and your question ends with misery and frustration. You cannot be simple.

And who does not want the best? And do you think I always get the best? For example, you are here.... Now, what am I supposed to do with you? You certainly are not the best -- miserable, frustrated -- but I will still love you, whether you are the best or not the best.

You have heard only half the statement. It is time you should know the other half also. There are people who want the best; these are the people who fill the whole world, all frustrated, all miserable. There are also a few people who make the best out of anything. They are the people who can say they are like me. I make the best out of anything.

Yes, I am satisfied with the best, but the best is not always handed over to you. You have to learn to transform it into the best. And it is easy, if you understand towards what I am taking you.

Don't think that there are great things in life and small things in life. It all depends on you, how you look at them. It is your attitude which is determining. You can enjoy a small grass flower, there is no need for lotuses to blossom for you. The joy comes from within you -- anything can trigger it.

You need not have what is considered the best by the society, but you can make anything that you have the best. Enjoy it, live it totally, squeeze the whole juice of it -- and you will find that everything is the best.

You say particularly with women you would like each experience to be the very ultimate. Have you seen your face in the mirror? Before you think of having the ultimate experience every time, just go into the bathroom and see your face first. That will cool you down.

To get the ultimate, you have to be ultimate. You are just a monkey, and trying to have the ultimate experience with a woman. Thank God that she is tolerating you! Thank God that she only throws pillows at you, and does not throw you out of the window.

Deserve it! Earn it! Nothing comes without your capacity to absorb it. You get only that which you deserve. Remember that maxim: you get only that which you deserve. And there is no need to be frustrated, you always get that which you deserve. Nature is very compassionate. It never gives you less, it never gives you more; it is very fair.

So if you are not getting the best from your women, have you asked the women what they are getting? You may not be getting the best, but you must be getting something. And those poor women may not be getting even that!

Love needs two partners. It is almost like two musical instruments playing together in symphony. If you want the best, then create the capacity to be the best lover, and help the woman also to be the best lover.

There are biological discrepancies for which nobody can be blamed, because biology's purpose in your love affairs is different. It is not to give you joy. It is just to give reproductions of you, carbon copies, because soon the originals will be in the grave. Biology's function is finished there. And if you remain only biologically oriented, you are not going to get anything -- except frustration.

Every man after making love feels frustrated. It is good that sex helps him to fall asleep; otherwise the whole night he will remain in frustration. It is good that sex helps his heart to be healthier; otherwise the whole night of frustration, and a heart weakening and drowning -- by the morning you will find the man finished. Those are biological strategies that make the man go to sleep immediately. There is no sleeping medication which is more effective than sex.

And one thing you must remember: men have died in all kinds of actions -- people have died praying -- but nobody has ever died while making love. In the whole history of man... not a single exception.

Strange. People die in all kinds of situations -- because there are so many people, and so many people have been before, and before them, it seems to be logical that somebody will die while making love. Somebody will die just walking on the street, somebody will die doing something good: painting, music, poetry -- or serving the poor. But biology has its own ways. It has made it intrinsically impossible for a man to die while he is making love.

Although all the religions have been teaching just the opposite, that if you make love you will die sooner, it is not medically true. The people who love -- their hearts are functioning better. Lovers don't have heart attacks. The celibate can have a heart attack. Do you want your enlightened people to have heart attacks?

Please, don't compare yourself with a poor man like me, who owns nothing -- not a single cent. Even if I have to be deported, the Oregon government will have to pay for my ticket. But I will make the best out of it. Even if they deport me, I will make international news. I will make so much fuss about it that they will be condemned all over the world.

That's why for four years they have been silent. They neither say yes to my green card, nor do they say no. They don't want to say yes; they are afraid to say no, because I am not going to accept their no easily. So they have been, for four years, just sitting, working out what to do. Both ways it is dangerous. Saying yes is a danger, saying no is an even bigger danger.

If they deport me, I will go around the world -- I have my people around the world. And I am going to expose the American mask completely: that it is not a democracy, that it simply has a different name, but it is exactly what the Soviet Union is -- with one difference. The Soviet Union is straightforward, and Americans do the same thing with hypocrisy; they go round about, round about, and try to make it look democratic.

My deportation -- I am going to enjoy it as the best. Anything that has happened in my life, I have enjoyed as the best. I make it the best. Even if I have to make love to an ugly, disgusting woman, I put the light off! In darkness, whether you are making love to Cleopatra or your own wife makes no difference.

Just be a little clever. There is no need to be frustrated. Find out ways, whatsoever is available, to make the best of it.

Yes, I enjoy the best because I know how to turn everything to its best. You also want to enjoy the best, but you don't want to take the trouble to change it to its utmost beauty and flavor.

As a sannyasin you should learn that life consists of small things, but each small thing can be transformed into something glorious.

You can ask Vivek, who carries my tea, my food -- and now I am going for Coca-Cola. Just ask her: whatsoever food is offered to me, I enjoy it as the best food anybody will be enjoying in the whole world. I enjoy my tea -- which has no sugar in it, no milk in it, just water and tea leaves; but I really enjoy it, each sip of it. And I feel as if I am in paradise each moment.

So please, learn the alchemy of transforming things.

BELOVED OSHO,
IF THE BRAIN OF AN ENLIGHTENED MAN WAS TRANSPLANTED INTO AN ORDINARY MAN, WOULD HE START BEHAVING LIKE AN ENLIGHTENED MAN? WOULD HE EXPERIENCE ENLIGHTENMENT?

No, because the brain has nothing to do with enlightenment. If you put the enlightened man's brain into some unenlightened man's body, he will not behave like the enlightened man. He will simply behave the way he had been behaving. Perhaps for a few days he will be in a little difficulty, but soon he will get adjusted.

The brain has to be adjusted to the soul, not vice versa.

BELOVED OSHO,
COULD IT BE POSSIBLE FOR SCIENTISTS TO DEVELOP ENLIGHTENED PEOPLE IN A TEST-TUBE?

Never. Don't wait for such stupid things. In the test-tube the scientist can produce a great painter, a great artist, a great dancer, a great musician, a great poet. But the scientist cannot produce an enlightened man in the test-tube, because that is the only quality which you have to work for. Nobody can give it to you.

You have to become more conscious. It does not matter whether you are born in a test-tube or in a mother's womb -- both are wombs. It does not matter at all. Enlightenment is the only thing in human life which will remain forever and forever the glory of individuality. Everything else can be produced; enlightenment you have to grow yourself. It is something so intrinsic to you, it is your very soul.

The scientist can give you a better, stronger body, he can give you a longer life, he can give you a better mind -- but he cannot give you awareness. He himself is not aware. He is as unconscious as you are. And do you think these unconscious scientists will be able to produce the consciousness of the awakened one? It is absolutely impossible.

So don't wait for test-tube babies to become enlightened. Don't waste your time. You become enlightened yourself. Test-tube babies will have to work their way towards enlightenment on their own.

It is something so individual... and that is the beauty of it, that it is individual. It is not something mechanical. It cannot be produced on an assembly line; otherwise, just as Ford cars go on coming out off the assembly line -- every minute one car comes out the same as the one before, the same as the one after.... Enlightenment cannot be created on an assembly line.

It is an absolutely individual growth. It is your responsibility to become enlightened or remain in darkness. That is the only area where science cannot be of any help.

BELOVED OSHO,
I HAVE OFTEN HEARD THE EXPRESSION: WHEN A WOMAN SAYS NO, SHE MEANS YES. BUT IN THIS COMMUNE, IT DOES NOT SEEM TO BE TRUE. IN YOUR DISCOURSE THE OTHER DAY, HOWEVER, IT SEEMED THAT YOU ARE NOT AGAINST THESE GAMES. CAN YOU PLEASE COMMENT?

I am not against any games. And it is true. This commune is going to create its own proverbs. Here yes means yes, no means no. In the old society outside, when a woman says no she means yes, because that woman is a slave. For centuries she has been taught to be shy, to be unaggressive, not to chase men.

Here, the situation is totally different. Nobody need be shy about anything. So when the woman says no, don't try to interpret it as yes -- she will give you a good punch on your nose! And when she says yes, she means it. If you can escape fast enough... it is up to you. But here, we mean what we say, and we say what we mean!

And I am perfectly in favor of all these beautiful games -- men chasing women -- but that has become difficult here. In the outside world when the man chases the woman, the woman runs, escapes, hides. Here, the moment a man even starts chasing, the woman catches hold of him: "There is no need, all this unnecessary huffing, puffing, no need! Why waste time in chasing? Why not do the real thing?"

So beware! In the first place, keep quiet, don't ask.

From Death to Deathlessness

Chapter #4
Chapter title: The taste of peace

5 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
I SEEM TO HAVE HEARD YOU SAY THAT PEOPLE ARE ATTRACTED TO WAR BECAUSE IT IS EXCITING, WHEREAS PEACE IS BORING. IN MY OWN EXPERIENCE I SEEM TO ENJOY INDULGING

MY PERSONAL DRAMAS AND TRAUMAS, AND WHEN I'M NOT INDULGING THEM LIFE IS A BIT FLAT. IS IT POSSIBLE TO BE ATTRACTED TO PEACE? WILL THE NEW HUMANITY FIND PEACE, RATHER THAN WAR, EXCITING?

It has never happened. Man has never found peace exciting. It seems that the way man is, war certainly will remain exciting, because the peace that you know is not the real peace; it is the peace of a cemetery, not the peace of this *mandir*! No war is going on, everything is silent -- do you think it is flat?

The new man will know this peace twenty-four hours round the clock, waking or sleeping. And the peace that is not only absence of war but a positive flowering within you, a positive wordless song within you, is totally different.

Up to now man has known peace, but that peace was only preparation for war. History can be divided into two parts: the period when people are fighting, and the period when people are exhausted, tired, ruined, preparing for another war from scratch. War or preparation for war: these are the only two periods human history has known up to now.

Peace has never been known, because peace is something which the individual has to create. War is something which the crowd, the nation, the politician, the ideologies, the churches create. Peace, each individual has to create. It will be far better to say that he has to discover it, because it has not to be created, it is already there inside you.

But you are surrounded so much by the mind and its turmoil, you never come to hear the still, small voice within you. And if you cannot hear even the still, small voice within you, how can you taste peace -- which is beyond that voice -- where you simply exist? There is no thought in the mind, no emotion in the heart. In that nothingness you come to know, for the first time, the taste of peace.

I am saying it from my own experience. For thirty-two years I have been in that peace, and I have not found it for a single moment flat. It is always opening new doors, new dimensions, new depths.

When for the first time you know your inner peace, you think, "This is the end." Soon you have to change this idea, because the peace goes on growing. And the day comes when you understand that there is no end, the peace is going to become as vast as the universe itself -- and the universe has no limits.

You must be feeling flat when you are not passing through some drama or trauma, because in your life what have you got? If there is nothing going on: a fight, a love affair, a marriage, a divorce, fighting for an election or going bankrupt -- if all these things are not going on around you, naturally you feel flat. It seems nothing is happening, time has stopped; you feel dead.

It is a well-established fact that whenever there is war in the world, wherever it is, people look more happy, excited. They wake up early in the morning waiting for the newspaper to come. What is happening? What has happened last night? They cannot wait, they want to know it immediately.

People are carrying their transistors glued to their ears not to miss a single bit of information. Life is no longer flat, there is excitement, because every moment something new is happening -- victory or defeat, something is happening. You can look forward to some news. When there is no war, then tomorrow's newspaper will be carrying exactly the same as today's news.

I used to live in a place... just in front of my house lived the family of a doctor. The doctor was thought to be a little crazy; still, he was a good doctor. People used to come to him, knowing perfectly well that he was a little crazy -- but as far as his profession was concerned he was perfectly sane. He used to come every day in the early morning to my house, to read all the newspapers and magazines available there. He would come and ask for the latest newspaper.

One day I gave him a newspaper of the same date but from the year before. And he enjoyed it, he loved it. He said he had never expected these things to happen, because they didn't seem to be connected with yesterday's newspaper.

I said, "Now that I know that, every day you will be excited."

He said, "But how did you do it?"

I said, "This newspaper is one year old."

He said, "My God! If reading old newspapers makes you so excited, why have you been keeping it a secret from me? Sometimes I used to wonder why you go on collecting old newspapers, magazines. Now I know! Now I don't care whether today's newspaper comes or not. There are so many piled up in your room. I can pull one out from anywhere, and it will be exciting."

People are excited with something that is unexpected. Politicians rule over you because they provide excitement. Wars have been condemned for centuries but nobody listens, because everybody knows that a

long peace will be so flat -- people will start committing suicide, there is nothing happening.

Just think of one year... no news happens. You just go on waiting and waiting and waiting. Then finally you decide to create news yourself: you commit suicide or you murder somebody. Something has to be done to break this peace.

In one of the dramas of an existentialist philosopher, a man is brought before the court because he has killed a stranger, someone whom he had never known before. He had not even seen the man's face. The man was sitting on the beach looking at the sea, and this fellow came from behind with a big dagger and pushed it into his back.

He had never seen that man before; he did not even see him while he was murdering him. What could be the cause? -- because that stranger was absolutely innocent.

The man was, of course, caught and presented before a court. The judge was also puzzled. He inquired of a few witnesses, "Is this man mad?"

They said, "No. In our neighborhood, this is the most rational and sane man." The judge was trying to find out something in his past which could make some sense of this act which he had done.

One man said, "I remember one thing, that when his mother died, it was Sunday morning, and we were both sitting in the garden. He said, `I knew that old bitch was going to spoil my beautiful holy day. Now, couldn't she have died on Friday, or Tuesday, or Monday? Why on Sunday? I was ready to go boating on the lake, and I have to cancel my whole program.'"

The neighbor said, "That day I thought this man was strange. His mother dies and he says, `That woman died purposely on Sunday. She was always making efforts to spoil all my happiness. Even in death she continued her old habit.'"

Another witness said, "When all the proceedings for the funeral were over, this man immediately rushed to the house of his girlfriend, and they went to see a movie. In the morning, the mother dies; by the evening, he is at a movie with his girlfriend."

A third witness said, "That is nothing, because after the movie, he was drinking and dancing! His behavior has always been a little bizarre."

The magistrate asked the man himself, "Do you have any explanation for these things?"

He said, "For everything that I have done I have explanations. My mother dies on Sunday morning: my Sunday, my plan to go to the lake is spoiled -- is it wrong to say it clearly, rather than repress it? And anyway whether I say it or not, my mother is dead, so what difference does it make?

"And certainly I was angry. She could have died... there are seven days in the week -- why choose Sunday especially? And she knew, because the previous night I had told her, `Tomorrow morning I am going to the lake.' And I am absolutely certain she died on purpose because she was the only one who knew that I was going to the lake in the morning. And as I was preparing to leave, she died. You think I have to give an explanation, or does that dead woman have to give an explanation?"

The magistrate said, "Okay. About that nothing can be done; your mother is dead, she cannot be asked. It may have been just a coincidence. But does it look right to you that in the morning your mother dies and in the evening you go to a movie? And in the night you are found in a nightclub drinking, dancing -- do you think it looks right?"

He said, "Absolutely right. Because now, whenever I go to a movie it will be after my mother's death. Do you mean that for the rest of life I cannot go to a movie? Whenever I go to the nightclub and drink and dance, it will be after my mother's death. Do you want me to commit suicide because now I cannot enjoy anything -- it is after my mother's death? And what difference does it make whether her death was ten hours ago or ten days ago, or ten years ago?"

There was great silence in the court. The man looked rational, what he was saying was meaningful.

"Now everything I am going to do is going to be after my mother's death! What do you want me to do? Should I also die with my mother because now there is no point in living any longer; will I be a criminal if I live? If I laugh, somebody will say, `What? You are laughing, and your mother is dead?' And the time factor... can you tell me what is the demarcation line? Ten hours, twelve hours, ten days, twelve days, ten years, twelve years? And what is the criterion to decide that now it is all right to dance and drink -- now let my mother be dead.

"I thought that if I am to love, I have to accept the fact that my mother is dead; and then there is no point in wasting time. Moreover I had purchased those two tickets already. Wasting those two tickets over a dead person, I don't think is sane."

The magistrate said, "Drop all these things. You just tell me exactly why you killed that man on the sea

beach. You had never known him, he had never done any harm to you. You were not even aware whom you were killing."

The man said, "It is very simple. My life was going very flat. I used to think, `Once my mother is gone there will be peace.' But once she had gone everything became flat. I would come home drunk in the middle of the night and nobody was there to nag me and instruct me as to what time to come home, what to do and what not to do. Life became flat, and I wanted some excitement. And I got it. Does it matter whom I killed?"

He said, "When I pushed the dagger into the man's back, and a fountain of blood came out, for the first time in years I was excited: what was happening? Something new! I have never seen a fountain coming out of a man's back. Red blood! Yes, I do not know who the man was, I have no enmity with him. I have not killed him for any reason except for my own excitement. And I got it, and since then life has been very exciting.

"I escaped, and the police chased me; finally I was caught, then I was jailed. Things started moving! And now I am standing in the court listening to all these idiots who are my neighbors. And it gives me great joy to contradict what they are saying. And you are sitting there looking so silly, and these people are saying, `Your Honor.'

"It is hilarious, I have never enjoyed life so much! And I am already tremendously excited waiting for the judgment, to see whether I am released, whether I am sent to a mental hospital, or I am sentenced to death, or twenty years' imprisonment. There are so many alternatives in my mind."

This man is *you*.

People are doing all kinds of things just to feel excited. And when the whole world becomes dull, starts feeling stale, flat, some politician comes as a savior to you, an Adolf Hitler. Many people in the world are waiting for another Adolf Hitler -- life is becoming flat. That man made the five years from 1940 to 1945 tremendously exciting. I don't think there has ever been such a long period so full of excitement for the whole world. Adolf Hitler should be given as many Nobel Prizes as possible for making the whole world alive, thriving, their hearts beating faster. They are still waiting.

I received -- I could never have conceived it -- I received a letter from the American Nazi party. Can you think that in America there is a Nazi party? I got the letter from the president of the party, and he was very angry, "Because," he said, "you have been continually speaking against Adolf Hitler; and it hurts our religious feelings." Even I was excited! This is really great: "religious feelings"?

And later on his letter said, "Perhaps you do not know that he was the reincarnation of the Old Testament prophet, Elijah. Soon he will come to deliver humanity from all misery and suffering."

I can understand this man, his party. Their lives have become flat, they are ready even to make Adolf Hitler a religious prophet. They are ready to do anything, but excitement is needed. After each ten or fifteen years the flatness becomes so thick in everybody's mind that a war becomes a certainty. Any excuse will do.

Forty years have passed since the second world war. This is the longest period. The credit does not go to you, the credit goes to the nuclear weapons, because both the parties which are capable of fighting, the Soviet Union and America, are afraid. They know perfectly well nobody is going to win, that everybody is going to be finished forever. The whole of life on the earth is going to disappear.

It does not matter who starts the war, the other party will start only ten minutes later. So anybody can start, it does not matter. The other party will be only ten minutes late, and in ten minutes you cannot be victorious. You can destroy a few cities, but you cannot be victorious. Your missiles are aiming at Moscow; their missiles are aiming at New York, Washington, San Francisco -- just a push-button game.

They are frozen out of fear, that's why forty years have passed. And I know that unless the war begins accidentally, the third world war is almost impossible. It is very close, any moment it can happen, but it will be just an accident: some technological defect, some scientist getting nagged too much by his wife, some politician losing his power, his grip, some country wanting to have the attention of the whole world, some crackpot somewhere. There are so many crackpots, and most of them are in politics.

Pots without cracks don't go into politics; they have other, useful things to do. A crackpot is of no use. That's why politics is the only profession in the world where no qualification is needed. Everybody is perfectly qualified.

Now there is so much power in the hands of the politicians that they themselves are afraid. They would like to win the war, but it is impossible; both the parties are equally balanced. And the war is not going to be between two countries; nuclear weapons will spread it all over the world. Perhaps within twenty-four hours all life on earth will disappear. This is frightening. That's why the war has not happened, and perhaps may

not happen. But it is always very close; anything can go wrong.

I was just talking to one journalist, and I was saying to him that you should not depend on machines. And now the whole war game is not between man and man -- that is out of date -- the whole war game is between technological nuclear weapons. Even the missiles which will carry the weapons will not have any pilots with them, there is no need. The missile itself can be programmed where to go, where to drop the bomb.

I was saying to him that man has become so dependent on technological machines that anything can go wrong any moment. And when I said this, the electricity went off! The journalist had nothing to say anymore. The proof was there! I said, "Now we can move onto another subject. This is finished."

I understand that you are in a very difficult situation. You would love to live in peace, but peace seems to be flat; nothing is happening, you are almost in your grave. To avoid being in such a dead state, you go on doing something or other -- falling into a love affair, chasing a man or a woman; and then the whole drama of overpowering each other, of dominating each other, fighting.... That too does not seem to be good -- every night a pillow fight. It does not seem good, but excitement is there.

Every husband on his way home is thinking of excuses why he is late, figuring out where he has been, what to say, what not to say. And the woman is figuring out... she has phoned all his friends' houses and she has collected all the information that she knows he will use for his excuses.

Yes, there is drama. You tell her, "I have been with one of my friends; we met after such a long time." And the woman laughs, and she says, "Don't be stupid, your friend has been here! Now I don't think your friend is a Jesus Christ who can be in two places simultaneously." You are caught. Every husband feels guilty, the woman is angry, he is trying to persuade her....

At least all these dramas and traumatic experiences keep you from falling into that space you call flat. But at such a cost. The peace is flat, the excitement is a torture; you are caught in a dilemma.

The reason is that you don't know what real peace is. Just not to fight, not to get involved again with another woman, not to go to the pub and drink too much and beat others and be beaten.... You can avoid all these things. You can just close your door and sit inside your room, but you will not find peace. The question is not of the room and you, the question is of your mind.

Your mind is born out of the monkeys. Your mind is a monkey. Have you seen a monkey sitting silently? That would be a miracle. The monkey is always doing something or other -- jumping from one tree to another tree in search of excitement. He is bored with peace. Even if you have not done anything, just look at the monkey and he will make faces at you. What is he doing? He is just trying to create some entertainment.

He will start running after you. If you run, then he will enjoy it very much. Great excitement, although there is no point. If you stop and turn back, the monkey will go up the tree; he does not mean business, it was just a game. He was feeling flat, you were feeling flat, and it was a good game. Both became excited.

Your mind is constantly seeking and searching for some involvement, some trouble, because the peace is really killing, poisonous.

Let me repeat: this is not the peace which I am talking about. That peace comes out of meditation, that peace comes when you come out of your mind and become centered as a witness, just watching the mind without any judgment, without any evaluation, without saying, "This is good, this is bad, this is really groovy." If you do such things, then you have already jumped in and become identified with the monkey. The moment you say, "This is groovy," you cannot remain outside; you are on the track again.

You have simply to be a witness, like a mirror that gives no judgment -- a beautiful woman, a Cleopatra, or Mother Teresa, it makes no difference.

One journalist was asking me about Mother Teresa, and he said, "I agree with you on almost all the points, but why are you against Mother Teresa? She is a beautiful woman...." And he was shocked to think of marrying Mother Teresa. Then he understood it is not easy to use any word in front of me just like that: "She is a beautiful woman." Then he must have remembered her face. Are you going to make love to the Nobel prize? What are you going to do with that woman? Then in his mind he must have understood that she is exactly the type of woman that Christians were burning alive in the Middle Ages -- witches. She is exactly that type.

I know her. I would prefer to remain in hell for eternity than to get married to Teresa the Terrible!

But the most difficult thing in your life -- which should really be the easiest -- is to sit by the side of the flow of your mind. Your mind is just like a river. Thoughts and thoughts and a crowd of thoughts go on passing. You simply sit by the bank, unconcerned, just a witness, and you are in for a great surprise.

Slowly slowly, as you become more and more centered and simply a witness, thoughts start disappearing. They can exist only with your identification. You give energy to your mind. When you pull yourself out, you have stopped giving nourishment to the mind. And once there is no nourishment -- thoughts are very fragile things -- they start dying out.

Soon there is silence, there is peace. And this peace is not the peace of a cemetery. This peace is not dead, it is not flat. It is such a tremendous experience that once you have reached the first rung of the ladder, the ladder goes to infinity. You can go on and on discovering new layers of peace. This is the real excitement, unending excitement.

That's the meaning of the word "ecstasy": unending excitement. You cannot exhaust it, you cannot come to a point where you say, "There is no more to discover and I am feeling flat." It has never happened. On my own authority I say to you, I have been going as fast as possible, deeper and deeper into silence, but there is no bottom, there is no limit.

Each moment of silence brings new fragrance. Peace brings new flowers. Nothing is said, but much is heard. Nothing is shown, but much is seen. Nobody guides you, but some magnetic force of peace itself takes you farther and farther away from the mind, from the body, from the neighbors, from the wife, from the husband. And the excitement is continuously deepening.

Unless we can create millions of people around the earth who have experienced this kind of peace, war is inevitable, because people cannot survive flat lives. It is better to go into a war and have a little excitement, although it means death.

If a man who has not known inner peace is forced to live peacefully, he will either murder or kill himself. Even that will provide some excitement. Excitement is a great nourishment, but only the right kind of excitement is nourishment. The wrong kind of excitement is poison. And up to now humanity has been dominated by the wrong kind of excitement.

You are here with me to learn a very simple thing: to enjoy peace, to enjoy silence, to enjoy something that is within you and you do not have to depend on others for. Such a peaceful man radiates peace for others too. His silence starts touching other hearts too. His silence becomes oceanic and very inviting.
That's what I am doing here.

Last night, a very nice, juicy journalist was with me. And he was constantly asking me, "Why don't you go out into the world to teach people meditation, silence, or whatsoever you name it?"

It was difficult for him to understand that the well never goes to the thirsty. And remember, if the well goes towards the thirsty, the thirsty will escape! Seeing a well coming towards him, he will do anything but stand there where he was standing. He is thirsty, that is true, but that does not mean that wells have to come towards him. The well has to remain where it is.

And what to say of an oceanic peace? The well is a small thing; you can miss it, you may not be able to find it. I am not a well. The whole world knows about this ocean. Few are the friends of the ocean, many are the enemies of the ocean -- but on one point they all agree, that the ocean is there.

I told the journalist, "I create friends, I create enemies, but I never create a person who can ignore me. I am not ignored. And there is no difficulty; the friend and the foe are just superficially different. The friend will reach me first, and sooner or later the foe will be following. He has already become connected with me -- with his hate, with his hostility. He has already married me!" It is only a question of time. He will be watching what is happening to those who are friends.

It all depends on you. If you become peaceful, silent, loving, you will create everywhere a certain area of loving energy. People will start stopping you in the street and asking you what has happened to you -- it is something invisible, but very tangible. I am going to remain here. You are going to spread like waves in the ocean to the whole earth.

I am not fighting against the third world war, for the simple reason that there is only one way to fight it, and that is to create a peaceful humanity, a humanity which refuses to fight because now there is no excitement in fighting. Now there is excitement in sitting silently, doing nothing and letting the grass grow by itself. You have found real, authentic excitement. Now who cares to fight?

I am not directly a pacifist, I am not taking protest marches to Washington or Moscow. But I am creating and generating a force which can envelop the whole earth. And that will be the barrier against nuclear weapons, wars, and all kinds of stupidities.

Just recognize your responsibility. Man was never required to be so responsible as he is required to be today, because upon him rests the whole thing -- of whether the earth is going to be alive, thriving, flowering, or is going to be a dead planet.

BELOVED OSHO,
YOU HAVE SPOKEN MANY TIMES ON AIDS AND ON THE THIRD WORLD WAR, BUT NEVER ABOUT BOTH OF THEM TOGETHER. DO YOU THINK THERE IS STILL A NEED FOR THE THIRD WORLD WAR EVEN IF TWO-THIRDS OF THE WORLD POPULATION IS GOING TO DIE A NATURAL DEATH FROM AIDS?

Certainly there is no need for the third world war. AIDS will do whatever the politicians want to be done by a third world war. But it is not in my hands.

Politicians don't want to take a chance. Every day they are piling up more and more nuclear weapons. And on the other hand -- you will be surprised -- every nation is trying to repress information about AIDS.

Why is every nation trying to repress the information about how many people are suffering from AIDS, and how many people have been in contact with these people? The cases may not be confirmed, but they are all around, and they will be spreading.

Countries are afraid to declare that they have AIDS because it means they accept that there is homosexuality, it means they accept that all kinds of sexual perversions exist in their country, because AIDS is the climax of all perversions together. It is insulting to their ego.

But they are not realizing the fact that if you repress information about AIDS, it is going to spread faster. Perhaps they are not worried because they know that anyway the third world war is going to be there -- AIDS or no AIDS. In the politician's mind it seems that there is no way out anymore: they are geared towards the third world war.

Yes, it is a concern to me. The third world war can easily be avoided if people learn a little meditativeness. Then their whole excitement and support for war, democracy, communism, socialism, fascism -- everything -- disappears. They are no longer slaves of any government, any nation, any religion, any party.

And a man who is meditative, who knows his inner peace and silence, cannot be a perverted sex maniac. The experience of inner ecstasy is helpful in both ways. On the one hand, it will make you normal human beings, not perverted in any way. Secondly, it will make you capable of creating small fields of energy which will go on spreading on their own. We have to cover the whole earth with a red blanket. That will be the barrier which cannot be broken by any nuclear weapons.

But you are right. If AIDS goes on spreading the way it is spreading.... It is not only through sexual intercourse that you can get AIDS. Even by kissing you can get AIDS. There are a few tribes -- old, ancient tribes living in the mountains in the Himalayas -- who seem to be far more advanced as far as kissing is concerned. They laugh at the whole idea, it is so unhygienic. In each kiss the partners are exchanging millions of germs. You have heard the words "kiss of death." Up to now it has been only words; now it is a reality.

One journalist was asking me, "Then what do you propose as a substitute, because if we stop kissing, we will feel something is missing?"

I said, "No, there is no need. Man is so inventive. You just rub noses with each other, and you will enjoy it more." These aboriginal tribes in the Himalayas do exactly that. They don't kiss, they simply rub noses.

But the journalist was more concerned about catching a cold than about catching AIDS, and he said, "What if one partner has a cold?"

I said, "That is such a simple thing. At the most you can catch a cold. If you don't take any medicine your cold will go in seven days; if you take medicine your cold will go in one week. There is no problem. And it is a show of affection, intimacy, love, that you are willing to rub noses with someone who has a cold."

But please, avoid kissing. You don't know who has AIDS. Very few people are confirmed, because very few people go to the doctors. And those who know they have AIDS manage to bribe the doctors to keep the information secret. They know that they cannot live more than two years -- that is the maximum -- perhaps they will live six months, eight months.

Just think of a man -- put yourself in his position -- whose doctor says to him, "You have AIDS and you don't have more than two years to live, at the maximum; most probably six months will do it." Naturally, you don't want people to know that you have AIDS, because it is so humiliating. AIDS simply means you are a homosexual, perverted. So you are going to bribe the doctor, "Please keep your mouth shut."

And there is no medicine for AIDS, so the doctor cannot be of any help. And as for you, when you see that you have at the most two years, or perhaps only six months, you will try to make the best of those six months -- make as much love as you can, find as many partners as possible, because life is finishing.

The people who have AIDS become more focused on sexuality because their whole life flame is going out any moment. Before it goes out.... Now they have nothing to lose, but they can give something -- AIDS -- to as many friends, lovers, as possible. And each person who comes in contact with these people will become a new source. Within fifteen years, the world will be covered with people who have AIDS, and it will be impossible to prevent it.

So you are right -- what is the need of the third world war? The need is that the politicians don't want to take any chance. Who knows? The medical profession may come up with some medicine. Who knows? Man may start naturally building antibodies to AIDS in his body, because this is a challenge to his whole system. Everything is possible. The body does not want to die, it creates antibodies for all kinds of sicknesses. AIDS is a new phenomenon, our bodies are not yet fully acquainted with it. Perhaps our bodies will start creating antibodies to AIDS.

So it is better, the politicians think, to let AIDS do its work -- that is the work of God, the father who is in heaven, above the roof -- and we should go on doing our own job of piling up nuclear weapons, so no chance is left.

They are determined, it seems, that this planet earth, which is a rare planet.... All the planets around you are dead. This is the only planet which is alive with millions of species -- animals, birds, insects, fish, trees. All the planets around you are very poor. They don't have oceans, they don't have rivers, they don't have trees. They are just dead stone. Nothing grows there. And your politicians are determined to make this earth the same.

This is the greatest responsibility that man has ever faced. But remember, the greater the responsibility, the greater the challenge, the greater is the possibility for you to come to your highest intelligence, potential, capabilities, creativity.

So, on the one hand, it is a very sad picture. But on the other hand, never before has humanity faced such a challenge. Who knows? This challenge may give you guts enough to do things which you always wanted to do for many lives, but went on postponing. Now there is no way to postpone -- death is knocking on the door.

What do you want? To read the newspapers -- or do meditation? What do you want? To go on playing cards -- or do meditation?

Man has to be made aware of the great, the greatest challenge that is standing in front of us.

Politicians are trying to keep both AIDS and nuclear weapons hidden. They do not declare exactly how many nuclear weapons they have, all estimates are guesswork. And now they are trying to repress information about the disease AIDS. Their whole effort is so that you do not become aware of the challenge, because the challenge can bring a transformation in the whole of human consciousness.

I am hammering continually on these two things, AIDS and nuclear weapons, for the single reason that perhaps this is the moment when you would not like to remain asleep. This is the moment you would like to know something deeper than life and death itself. That is the world of peace. And it belongs to you, you just have to claim it.

BELOVED OSHO,
AS WOMEN, OUR NATURAL CREATIVITY IS EXPRESSED THROUGH THE BEARING AND RAISING OF CHILDREN. WHAT HAPPENS TO THAT ENERGY NOW THAT THAT AREA OF EXPRESSION IS NO LONGER VIABLE?

Energy is always neutral. It has no program in it. It can save or it can mar, it can make or it can destroy.

It is a great opportunity that is becoming available to women, now that they are freed from biological bondage. Of course, man has always praised them for their great creativity in having children. But what kind of children have you produced? Just look around the world: these are your children -- what creativity! All the animals are doing it, perhaps better than you.

I have been in many jungles and mountains in India. I have never seen any deer which is too fat or too thin; they are all alike. They are not like man: one person is thin and one is so fat and ugly. I have watched all kinds of animals in the wild: nobody teaches them how to produce children. They don't have any schools,

no maternity homes, no guidance from anybody. So don't take much pride in the fact that you can produce children.

Yes, man has been giving woman much juice about it: "You are a great creator because you give birth to a child." It was really very tricky of man; it meant that the woman should continue to create children. And in poor countries it is still happening -- to have a dozen children is not rare. Some women have more than one dozen. I saw one woman who had twenty children. Now her whole life is wasted. Either she is pregnant or she is raising the children. And when the child is not even six months old, she is pregnant again. She is doing a double job.

I know about a man who had uniforms for his children. I asked him, "What nonsense this is! Why do you create uniforms for your children?"

He said, "Do you know how many children I have? Fifteen. Without their wearing uniforms I cannot recognize which my child is. So the uniform helps me in two ways. I have to take the children to the school and bring them back home. It helps me to recognize my children and sort them out. It also helps me to know if somebody else's child has not entered into my fold and my child has gone with somebody else."

I said, "Now it is time you should stop; fifteen is too much."

He said, "It is God and his grace. I cannot go against God." He was a very religious Hindu. "If God wants to give birth to more children, then who am I to prevent it?"

All the religions of the world are against birth control methods, the pill. They are against abortion. It means the woman remains biologically in bondage, and her energies continue to create only mediocre people, crowds to serve in the armies, navies, airforce, to be killed or to kill-at the most to be clerks, nurses, porters. What do you mean by creativity? You have created a porter. Do you feel proud? How much pride can it give to you?

Every parent should feel ashamed. You are creating like animals. Science has given you a chance today to get out of the bondage of biology-a great freedom so that sex becomes, for the first time, not a biological reproductive method; it becomes sheer play, joy.

You are asking me, if women's energies are not poured into creating children, then what will happen to those energies? Why can't you start.... There are thousands of ways to make this world more beautiful. Anything that makes the world more beautiful is creative. Landscape the garden around your house. Crossbreed plants; create new flowers that have never existed before. And of course, they will give new fragrances which the earth has never experienced.

And compete with men in every field. Prove to him that you are equal -- not by the women's liberation movement; prove by your actions that you are equal, perhaps superior. The women's liberation movement is just idiotic. A few women will gather and just create anger and hatred against men, and they will all smoke continuously, and drink. And they will all become lesbians because they hate men; they cannot love men, they can only love women. It is such a perversion, a woman loving another woman.

I cannot conceive the idea of a man loving another man -- and not just ordinary people: one of the popes before this pope was a homosexual. He was a bishop in Milan before he became pope. The whole of Milan knew it, because he was always hanging around with his boyfriend. And when he became pope and went to the Vatican, the boyfriend went there as his secretary. And you know secretaries are just an escape from your wife, a refuge from your wife.

If the pope is homosexual -- and popes are infallible -- it creates great suspicion, because Jesus was also hanging out with twelve boys. It may be something coming down from Jesus himself.

Monks are well-known homosexuals, and nuns are lesbians; but this is out of necessity. The monks have to live together in a monastery; the nuns have to live in a nunnery, separate -- they cannot meet. Naturally, their sexuality starts taking some other forms. And I think it is intelligent, it is not unintelligent: if you cannot get the food you like, then you have to like the food you get. This is simple intelligence.

In jungles animals are never homosexuals, never. But in zoos they become homosexuals. When I came to know about this, I started being really concerned about humanity: is it a zoo?

This women's liberation movement has only turned women into lesbians. It has created hate towards men, but this is not going to give you equality. Equality has to be earned, it has to be deserved. So since the pill has released you from the bondage of biology, now you are free to use your energy. And a woman has a more delicate body, a more flexible body. She can become a better dancer than any man can ever manage. The man, howsoever trained, is stiff. It is not his fault, his physiology is stiff. Women can become the best dancers in the world.

A woman has a great imagination, but her imagination has remained confined to the home. The reason

was children -- children kept her in the home, and for millions of years, so it became almost second nature. Otherwise, I don't see that there is any natural necessity for woman to confine her imagination within the walls of her home.

The stars belong to her as much as to any man. The sunrise and sunset -- they are also her possessions. She has to spread her wings, her consciousness. She has to widen her vision, imagination, dreaming, beyond children. Right now, the woman goes on thinking about the child, "He should become a doctor, he should become an engineer, he should become this and that."

Now the woman has to become what she used to project through the child. Become a doctor, become an engineer, become a pilot. What you imagined through the child... Why not directly encounter reality, and be yourself what you wanted your child to be? I don't see that there is any problem.

Women are in many ways superior to men, and their superiority can be used for new dimensions of creativity. An experienced mother knows whether there is a boy or a girl in her womb. How does she come to know? Because the boy starts kicking, and the girl never does that. The girl remains more centered, the boy is already freaking out. And you can see in children -- girls will be sitting with their dolls in a corner silently enjoying their game, and boys will be creating all kinds of nuisance all over the neighborhood.

What man has created is nothing if the woman comes into the field with her centeredness, with her roundedness, with her contentment, with her love. So move in any direction that feels fulfilling to you.

The day women start creating all kinds of things that men have been creating up to now.... I say to you, there is no need to ask for equality, because women are the superior sex -- naturally, because nature has made the woman to create children. Man's function in creating children is negligible. Any syringe can do what he is doing, just a plastic syringe, use it and throw it out.

Women are more resistant to diseases. From the very beginning, nature has an immense balancing power. If one hundred girls are born, then one hundred and fifteen boys are born, because by the time they reach marriageable age, fifteen boys will have disappeared. They are weaker -- any sickness, any disease.... But those hundred girls will be there, so by the marriageable age the balance is equal; those fifteen extras are gone.

If nature were producing exactly the same number of girls and boys, there would be great difficulty. Soon the population of women would have gone far beyond the population of men. But nature has its own ways of balancing. Knowing that man has a much weaker body, in the sense that it cannot resist and fight with sickness, it creates fifteen extras.

The woman lives longer than the man -- five years longer -- in every country, in every race. And the woman suffers much, but still she survives. Man cannot survive as much suffering as woman manages to. So don't be worried about your energies. You have more energy than men.

Man started suppressing women only because he felt inferior. His inferiority complex was the cause of his forcing women to become inferior, so he could cover up his wound and feel superior. It is stupid.

And now because biology no longer has power over women, don't waste your energy in being a lesbian. This is the time for you to be creative in every field, and you will be able to have your Picassos, your Mozarts, your Van Goghs, your Shakespeares. There is no reason why not. Perhaps a little better, a little softer, and your sculpture is certainly going to be more alive.

There is only one thing in which you will not find yourself equal to men -- and please remember, don't try to be equal in that area -- that is muscles. Let men be superior as far as muscles are concerned, because if women start going to gymnasiums and creating muscular bodies, that will be the worst day in the history of humanity.

Just closing my eyes... if I see thousands of muscular women sitting here I am not going to come again!

And there is a tendency to imitate. You know that man has imitated you; otherwise, what is the need to shave his beard and his mustache? It seems as though he wants to look as beautiful as a woman, but he forgets completely that to a woman, a man looks more beautiful with a beautiful beard and mustache. He is thinking from a man's side, that a woman looks beautiful. Just think of it the other way: if a woman grows a beard and a mustache -- do you think she is going to find a man to chase her?

But that's what man has done, imitate. A simple argument, but without understanding. He feels that the woman is beautiful, and as it is so easy to remove the mustache and the beard, why not be as beautiful as the woman? He forgets the fact that for the woman you are losing much attraction.

Just look at my beard! I don't think any of my sannyasins would like my beard to be shaved. Perhaps many of my women sannyasins are here just because of my gray beard. And anyway, whether I am saved spiritually or not, I am not going to shave my beard!

BELOVED OSHO,
IN A RECENT INTERVIEW, I ASKED AN ITALIAN PHILOSOPHER WHETHER THE AMERICAN-RUSSIAN SUMMIT ON NUCLEAR WEAPONS WILL EVER COME TO AN AGREEMENT. HE SAID, "WHEN TWO CONTENDERS ARE TRYING TO SCREW EACH OTHER, THEY WILL NEVER COME TO ANY CONCLUSION." AND HE ADDED, "WHAT IS MISSING IS A THIRD PARTY, SOMETHING ABOVE THE TWO CONTENDERS, A RELIGIOUS AUTHORITY LIKE THERE WAS IN THE PAST, TO ARBITRATE THE QUESTION. BUT IN THESE DAYS THERE IS NOTHING LIKE THIS. UNFORTUNATELY, NOBODY WILL LISTEN TO THE POPE AT ALL."
IF YOU WERE THE AUTHORITY FOR ONE DAY, THE THIRD PARTY ABOVE ALL, WHAT WOULD YOU SAY TO RUSSIA AND AMERICA?

The first thing: I don't agree with the idea that these two contending parties, the Soviet Union and America, are not going to come to an agreement. They are bound to come to an agreement, because the forces are equal and war is meaningless.

The only meaning of war is if someone becomes victorious and someone is defeated. That's how wars have always been. But if a war is going to destroy the whole globe, and both the forces are equally balanced, and both the forces are aware of the fact that after the war there will be nobody even to write the history -- who won the war, who was defeated in the war.... Both the contenders will disappear.

This fact is preventing them from clashing. And this fact will become more and more powerful, because they are both piling up more and more nuclear weapons. The more nuclear weapons there are, the less is the possibility of a third world war.

So first, I do not agree that they are not capable of coming to an agreement. In fact, without it being said, the agreement is already there. One thing both the parties know: that war is going to destroy all. War for the first time in history has become meaningless. So what the Italian philosopher suggested is wrong.

Secondly, he suggested that someone is needed, a third party more powerful than both; then there is a possibility of agreement. But the third party -- if it is more powerful than both, why should it bother about their agreement? It should rule over both. What is the point of their agreement or non-agreement? If China becomes the third party, more powerful than both, then certainly China will rule over Russia and America. In the world of politics, "might is right." So on that point also he is wrong.

And on the third point, that if the third party is religious as it was in the past, a pope.... But do you think wars were not happening in the past? Popes themselves were involved in wars, crusades against the heretics, non-Christians, Mohammedans, Jews. The whole history of the popes is the history of bloodshed, burning people alive, destroying cities, putting cities on fire. Which pope has been able to prevent a war? And you say, "Unfortunately, nobody listens to the pope."

And lastly, you ask me if I am given the chance one day, what kind of agreement I would like to have between the Soviet Union and America. One day is too long; I do not need to do that much work, and don't think I cannot manage it with just one-and-a-half hours.

It is so simple! Just take all their nuclear weapons and drown them in the Pacific Ocean. Whoever named it Pacific perhaps was thinking of this time, that one day the Pacific will bring peace. There is no need for any agreement. Just take all their nuclear weapons -- and that can be done easily within one-and-a-half hours. I can order them, "Drown your nuclear weapons in the Pacific."

And as far as little wars are concerned, you can go on playing the game, there is no problem. Man needs to fight once in a while; till the whole of humanity becomes meditative he will need to. So with old methods, the methods that were used before the first world war, you can continue to play the game. It is just football, it is not much of a problem.

To me, it is so simple. There is no need for any agreement, and agreement is not possible. And you are giving me only twenty-four hours. An agreement between communism and capitalism in twenty-four hours is impossible. It is not possible even in twenty-four centuries. So what will I do? I don't care about their agreement. And why should they agree? If Russia feels good with communism, let them feel good. They have the right. If America feels good with capitalism, let them enjoy capitalism. There is nothing wrong in it. But one thing I will do immediately and quickly: destroy their nuclear weapons; then you have castrated both.

Have you seen a bull? And have you watched? You cannot force the bull to pull your cart; first you have to castrate him. And the castrated bull is no longer the same animal.

In India the bull is worshipped as a symbol of the Lord Shiva by the devotees. Those bulls are really worth seeing -- their strength, their pride, the way they walk. Particularly in Benares, which is the city of the Lord Shiva -- he founded it. According to Hindu mythology, Benares is the oldest city in the world. And that looks right; it is so rotten, it must be the oldest.

But the greatest joy in Benares is to see the bulls. They will be resting in the middle of the street: you go on honking your horn, and the bull will not even look at you. The question of his going away does not arise. And don't disturb him, because he is powerful enough to upturn your car and kill you. But after castration the same bull goes on pulling your bullock carts.

So what I will do -- and it is a simple operation -- I will castrate America and Russia. And castration means take all their nuclear weapons away from them and throw them in the Pacific. And close the Pacific to all ships passing through, because that could be dangerous. Although the Pacific is five miles deep, in any accident -- if a ship drowns and hits a nuclear weapon -- there will be an explosion immediately. So close the Pacific to travelers.

That I can do within one-and-a-half hours. And more I don't want because of my bladder. Okay?

From Death to Deathlessness

Chapter #5
Chapter title: If you really love me, then wake up

6 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
SINCE YOU HAVE BECOME AVAILABLE TO US IN THIS EARTHLY, EVERYDAY WAY, I HAVE BEEN AMAZED AT THE AMOUNT OF FEAR I FEEL WITH YOU SO CLOSE. IT MAKES ME WANT TO HIDE FROM YOU. I LOVE YOU SO MUCH, AND I DON'T UNDERSTAND THIS FEAR. CAN YOU EXPLAIN?

Love is always followed by the shadow of fear. The reason is, love is almost a death. Your old self, your old personality dies, and you are born again. Love is a death and a resurrection. Love is a cross. Jesus dies on it, and Christ is born on it.

That's why followers, disciples have always wanted their masters to be prophets, messiahs, gods, far away from themselves -- for many reasons. This was one of the most significant reasons: that you could adore your master but you could not love him. And what is adoration without love? It is absolutely meaningless.

Adoration without love is a body without a heart beating in it. It is a corpse.

Your prophets, your messiahs, your reincarnations of God, they also wanted to keep you as far away from themselves as possible because they had to hide their own secrets from you. For example, scientifically nobody can be celibate, and they were all pretending to be celibate. They were fulfilling your desire that they should be superhuman -- and nobody is superhuman. A distance was needed so you would never come to know their reality.

Mahavira sits on a high, very high -- pedestal. You cannot reach him. Of course you will never know whether he perspires or not. To keep the story going that *tirthankaras* -- the prophets of Jainas -- do not

perspire, it is certainly necessary to keep a certain distance.

When I am sitting here, I don't know whether you perspire or not. But when I came to your disco I was really surprised. The smoke of the cigarettes... I never feel it here. And, my God, the way you perspire! I was thinking that my disciples had stopped perspiring!

Of course, I myself rarely perspire, because moving from one air-conditioned place to another air-conditioned place in an air-conditioned limousine, there is no chance for me to perspire. But once in a while the electricity fails, the compressor in the car stops functioning -- then I know certainly that I am not a prophet. I perspire just like you, and I am fortunate that I perspire just like every human being, because I don't want to be made of plastic. My skin is as real as yours. If Mahavira did not perspire, the only possibility is that he had a plastic body without any pores.

Perspiration is absolutely natural. It helps you to keep your temperature always the same. When it is hot, your perspiration glands of which there are seven million, all over your body, start releasing small drops of water. The heat evaporates that water; it becomes engaged in evaporating the water and leaves you alone. It keeps your temperature the same; otherwise, without perspiration your temperature would be the same as the temperature outside. Soon you would burst -- any moment.

For centuries it has been a good contract -- not made knowingly, but made certainly by your unconscious mind, and your prophets and messiahs and tirthankaras, avataras -- that a distance is needed. So your prophet is always something so far away from you, you need not be afraid. You can adore, you can love, you can play whatsoever mind games you want to play with him: he is beyond your grasp.

I am totally different. If you say you love me, I can come down and catch hold of you wherever you are. I will not wait. Somebody loves me -- and you say you love me deeply; I will chase you to the very end of the sky. And particularly more so, because for two months I have been celibate. So your fear is right!

And you are hiding? That is the whole game of love. You are not hiding out of fear. Out of the corners of your eyes you are waiting to be found. Just the human, purely human joy of being found, somebody searching for you, chasing, and you are hiding.... It is not out of fear that you are hiding. It is out of love, and love makes you afraid because it brings you to a point where you have to drop your ego. That is a death. And only after the death of the ego will you know the real taste of love -- never before it.

Please, come out of your hiding. I am a lazy man -- you may go on waiting in your hiding place, and I may never come. Anyway I don't know your address, your name. You have to be a little more daring. So go to the pub, have some strong drinks; the fear will disappear, and you will come rushing towards me like a bull. If anybody is to be afraid, it is me!

BELOVED OSHO,
WHY ARE SO MANY OF YOUR SANNYASINS GERMAN?

The whole credit goes to Adolf Hitler. Adolf Hitler led the strong German spirit -- particularly the youth -- into such a hell, into such suffering and misery, into such utter failure, that the German mind since then has been searching for somebody who is just the opposite of Adolf Hitler.
They have found the anti-Adolf Hitler in me.

It is not just a coincidence. Nature follows certain laws. If the second world war was a long nightmare, the reason was that the Germans followed a man who was giving them hope, the promise of a better world. And by the end of his life Adolf Hitler started proclaiming himself the reincarnation of the Old Testament prophet, Elijah. He was not only a political leader, he was a religious prophet; and Nazism was not only a political creed, but a new religion preparing the way for the superman to come.

You have been cheated, deceived. Now for centuries the spirit of German youth is not going to forget or forgive Adolf Hitler. They want someone who is just the opposite of Adolf Hitler. I am not a prophet. I am not a reincarnation of the Old Testament prophet Elijah. My foot! I don't care a bit about these Old Testament prophets -- most of them are idiots, fanatics. The German youth finds in me a friend, not a leader. They are fed up with leaders.

I am not giving you any promises for the future. My insistence is on the present. This moment live, love, laugh, but don't wait for tomorrow.

Adolf Hitler was saying to the German youth, "Sacrifice your present, your youth, your love, your mother, your father, your wife, your beloved, your friends, for a better Germany to be born -- a Germany

which will be ruling over the whole world."

German youth is completely finished with all kinds of promises. They are no longer interested in the future, because in the name of the future they have been exploited.

With me, they find a totally different type of man, who gives no hope, no promise, no certainty for tomorrow, but only says, this moment is all that you have got. And never sacrifice this moment for anything, whatsoever it is -- not even for God.

I teach you how to live! Adolf Hitler was teaching you how to die for the fatherland, for Nazism, for the leader, Adolf Hitler, for the future generations who will rule over the world. And I am saying, drop the very idea of future. Future generations will take care of themselves. Don't you stupidly sacrifice yourself for future generations -- future generations will have their own present.

But this foolish idea is very ancient. Your parents sacrificed their love, their life, their joy, their pleasure, their holidays -- everything -- for you. And you are sacrificing everything for your children, and your parents' parents were doing the same.

Do you see the logic of it? Every generation is sacrificing for another generation, and that generation will sacrifice for another generation. Nobody is living. Nobody has lived up to now.

They were all great martyrs. With beautiful phrasing you can hide the reality of a thing. You sacrifice -- it is your duty -- for your children. Don't you want your children to be happy? Don't you want your children to be healthy? Don't you want your children to be cultured? Obviously, you say yes, but you should say, "The same was said to our parents. They sacrificed themselves; they never lived. They sacrificed for us to live and love, and now you are telling us not to live but to sacrifice again."

It is a very tricky game of postponing your life and love and joy and bliss and dance. And for centuries man has done that, with all good intentions. But the way to hell is paved with good intentions.

I am telling you that you are here to enjoy yourself. If you enjoy your children, play with them, teach them, but don't sacrifice for them! Remember, your sacrifice makes you resentful of your children, and your resentfulness creates anger, rebellion in your children against you. No boy can ever forgive his father, no girl can ever forgive her mother. What kind of a society have you created?

Sacrifice is a dirty word. Drop it from your vocabulary.

Yes, if you love your children, and if you enjoy your children, do whatsoever you want to do. It is not a sacrifice, it is not duty; it is love, and out of love you can never feel resentful. And if it is out of love, your children cannot be, deep down, angry against you. These so-called beautiful words -- sacrifice, duty, responsibility to the nation, to the religion, to the culture, to the civilization -- are all ugly.

German youth is more attracted towards me for the simple reason that I am teaching just the opposite of what they have suffered at the hands of Adolf Hitler. Adolf Hitler has paved the way for me. Nobody can prevent me from taking over Germany.

The German government is doing everything so that I cannot enter Germany. That is enough indication that the paranoia and fear have already reached into the hearts of those who are holding the power.

They have put a few cases against me. I have never been in Germany -- I was really amazed. How can I commit any crime? -- I have never been there. But they have put cases against me for two reasons. They can refuse entry to a man who is under litigation. Or they can let you enter and then imprison you because so many cases are against you; you cannot leave the country until all the litigations are over.

I rejoice at their fear. Whenever a government becomes afraid of me, it brings great joy to my heart. That means my work is happening. The governors, the presidents are somehow trembling within. To hide that trembling they will do all kinds of things.

But whatever you do, your edifice is crumbling. The fear is not coming because of me, the fear is in you.

And it is a strange experience.... For example, here in Oregon we are such a small commune, but we are not afraid of the Oregonians. We are not frightened by the vast numbers of them-and they are trembling with fear, trying in every way to prepare themselves. They have kept their army on alert. For this small commune you need the army to be on alert? They have told their army that any moment they might be ordered to reach Rajneeshpuram within three hours.

We have not done any harm to anybody. In the four years we have been here, we have done great service to this desert, to Oregon. We have made Oregon's name world-famous. Otherwise, I myself had never heard the name. But now, all around the world Oregon has become the focus; they should be grateful to us. And we have converted their desert into an oasis, full of laughter, love, dance, song, music. No desert is so fortunate as this desert we have turned into an oasis! They should be grateful.

For fifty years this land was for sale and there was nobody to purchase it. Who purchases deserts? And

what are you going to do with a desert? And not a small one -- one hundred and twenty-six square miles! Just to put a fence around it means thousands of dollars.

They are frightened. The fear comes from the fact that if the people of Oregon become acquainted with us, they will forget the idea, "It is better to be dead than red." They will change it to the idea, "It is better to be red than dead." This is the fear.

Why is the German government afraid of me? Why does the German parliament continuously argue about me? I am nobody -- not a politician, no power in my hands. Why should I be discussed in the parliaments of Holland, Germany, England, America? It seems to be simply strange.

But when one is in paranoia, afraid.... The greatest fear comes when your youth starts moving in another direction; that means you are losing your grip on the future. The youth are the future, and if the youth are moving in some direction, certainly their children will move with their parents, and the old generation will be left behind in their graveyards. It is a real fear. The youth are the life of a land, and when life is slipping out of your hands, great fear arises.

But nothing can prevent existence from following its fundamental laws. After Adolf Hitler, I am absolutely needed in Germany! The wound that Adolf Hitler has left behind, nobody else can heal. My love, my people and their love, can heal the wound very easily.

In Germany we have many communes, and those are the only places where you will see people laughing, enjoying, dancing, singing. Every day, thousands of non-sannyasins are coming to our German discos. It became a problem to accommodate so many people. People are waiting outside the discos in line, so when the first group leaves they can enter.

No church can claim that there is a line outside waiting! Naturally the church is afraid, the government is afraid. What is going to happen to these people? And they cannot understand either your way of life or your freedom, or your thoughts, or your spontaneity. You are the strangest people they have come across.

Yes, Germans are one of the biggest groups among my sannyasins, and every day more and more Germans are turning towards me. I can give you the guarantee that Germany cannot remain anything other than a land of sannyasins -- and that will be the absolutely certain prevention of any other Adolf Hitler happening.

They have suffered so much, they need a little relaxation. They have been in such a mental torture, they need some peace of mind. Their political leaders cannot give it to them. Their religious leaders cannot give it to them. Naturally, they have started seeking, and they have found me. I can give them everything that Adolf Hitler has destroyed in the German spirit.

The German spirit is in ruins. We can again make it a beautiful home where you can live, love, dance, sing. And Germans are capable people, strong people. If they could stand alone, against the whole world and maintain that stand for five years, continuously victorious, they can do the same for our vision of the world. Their energy, their strength can be used for creative purposes.

Adolf Hitler took advantage of their strength. That's why, fed up with the politicians and the priests of their land, they have joined hands with me. And I am only a friend. I do not claim any superiority over you, and that's what the German spirit needs.

It needs love, it needs friendship, it needs meditation, it needs silence. It needs to understand poetry, painting, architecture. It needs to understand jokes.

It is said that if you tell a joke to an Englishman, he laughs twice: first, when you tell it, out of politeness, not to be rude to you; and second, in the middle of the night when he gets the point. The German laughs only once. He never comes to understand the point. He laughs because others are laughing, so there must be something in it.

And never tell a joke to a Jew, because he will not laugh; on the contrary, he will say, "This is an old joke, and moreover you are telling it all wrong!"

Perhaps for the first time in their history, Germans who have been sannyasins have been able to understand a joke. And I am going to fill the whole of Germany with beautiful jokes. Such a powerful nation needs some dimension of creativity to put its power, its intelligence into. It does not deserve Adolf Hitlers.

There will be many Germans here. Remember, to prevent Germany again falling into the same ditch... it fell into one in the first world war, it fell into it again in the second world war. And Germany still has American soldiers and American missiles; they can be forced into another ditch, and that will be the end of the whole of humanity.

Throw out the Bibles and read joke books. Tell the Americans to leave with all their missiles. Tell them,

"We are not going to need them, and we are not going to sacrifice ourselves for any nonsense, any fatherland."

Germany is the only country which calls itself "fatherland." What a male chauvinist mind! All countries of the world are called "motherland," but Germans could not call their country motherland -- it looks as if you are calling your country by the name of the weaker sex. Fatherland seems to be right.

Please, start dropping the idea of fatherland. Make Germany a motherland. Give it more feminine qualities, take away its male chauvinistic ideas. And my sannyasins are capable of doing it. Don't just be satisfied with yourself that *you* are happy, celebrating, for the simple reason that the more you spread your celebration, the more you rejoice. The more you shower blessings on others, the more blessed you become.

BELOVED OSHO,
I HEARD THAT SOME OF THE PEOPLE THAT WERE NAMED ON LAST YEAR'S ENLIGHTENMENT LIST, WHICH YOU SUBSEQUENTLY DECLARED TO BE A JOKE, STILL BELIEVE THEMSELVES TO BE ENLIGHTENED, AND HAVE RECEIVED A CERTIFICATE TO PROVE IT. THEY SAY THAT YOU SAID IT WAS A JOKE ONLY OUT OF YOUR COMPASSION FOR US UNENLIGHTENED SOULS, TO SPARE US FROM GREED AND JEALOUSY. CAN YOU PLEASE COMMENT?

Be compassionate to those enlightened people, because never in the world have certificates been issued for enlightenment. If they had any intelligence, they would have immediately returned the certificate.

Certificate for enlightenment? I don't have any certificate. It seems I am the most unenlightened person here: no degrees from your university, no certificate for enlightenment. Sometimes I start thinking, "What the hell am I doing here? With so many enlightened people...."

It was a joke, and those who are still clinging to those certificates are poor souls; just have compassion on them. It is not that I have called it a joke so that those who are not included in the lists will be able to drop jealousy, competitiveness, or an inferiority complex because "somebody else has become enlightened and I am still a camel."

Don't be worried. This is a caravan of camels!

And whenever, once in a while, a camel turns into a lion, I whisper in his ear, "Keep quiet. Don't start roaring, because the camels are too many: they will simply kill you. They will not tolerate such a nuisance." And whenever a lion changes into a child, then naturally for his protection I have to tell him, "Now you are a child -- vulnerable, open, keep it a secret hidden deep within you."

Certificates have been given to the camels so they can enjoy their camelhood without any inferiority complex. I love jokes. There is no need to be worried. If they are going all around with their certificates, just have a good laugh with them. Pat their backs, tell them, "Boy, you are doing well, just go on. You have received the certificate; sooner or later enlightenment will also come."

BELOVED OSHO,
WHEN YOU WERE TESTING YOUR ENLIGHTENMENT BY SMOKING, DRINKING ALCOHOL, AND HAVING SEX, DID YOU TRY EATING FISH AND MEAT? DOES A VEGETARIAN DIET HAVE A REAL VALUE FOR OUR CONSCIOUSNESS, OR IS IT OPTIONAL, LIKE SMOKING?

It is *not* optional. Before enlightenment, it makes you gross, destroys your sensitivity, does not allow you to feel the life that surrounds you. It keeps you blind to the fact that just for your taste, you are killing living beings. Their bodies may be different, but their spirits are not different from yours.

Just think of cannibals. Has any cannibal ever become enlightened? Fortunately, it has not happened. If it had happened, the cannibals would have eaten that enlightened man first, just to have a little taste of enlightenment.

There is not much difference between cannibals and the people who eat meat and fish; they are all killing living beings. And the person who can kill should not expect his heart to become compassionate, full of love.

So before enlightenment, eating meat will prevent you from experiencing the light, experiencing your being. It is not optional.

After enlightenment, it is optional, but no enlightened person can eat meat and fish. Not that by eating

meat and fish his enlightenment is going to disappear -- enlightenment cannot disappear, whatever you do. But the enlightened person becomes so sensitive, so aesthetic, that the very idea of killing somebody just for the few buds on your tongue is simply idiotic.

Before enlightenment it is absolutely not optional. After enlightenment, it is optional, but no enlightened person can manage to eat meat or fish. I have tried, but I could not succeed. Fish... I cannot even stand its smell. To think of myself, even in imagination, eating fish, seems to be absolutely impossible. Meat has been placed before me, but I could not touch it. The very idea that life has been destroyed.... And enlightenment is all for life; it cannot accept death just to have a little taste. So it is optional but impossible.

I know many of you are brought up in families where meat and fish are normal, routine. You have been conditioned from your very birth to think that God created all these animals for you to eat. And I don't know why He created you -- for the animals to eat?

Gurdjieff jokingly has proposed a theory -- because Mohammedans, Christians, Jews, all believe God created animals for man to eat. The problem I posed to you was also put before Gurdjieff, that if everything is food for somebody else -- one animal eats another animal, that animal is eaten by another animal, and so on and so forth -- finally there is man. For whom is he food? Or is he an exception?

Gurdjieff was a remarkable man. He said, "Man is also food. He is eaten by the moon."

His disciples could not think what he was talking about, but he had many proofs in his favor. More people go mad on the full-moon night, than on any other night. More people commit suicide on the full-moon night than on any other night. More people commit murder on the full-moon night than on any other night. More people have become enlightened on the full-moon night than on any other night.

There seems to be some reason behind it. On the full-moon night, man's psychology, his body, are all affected by the moon. The people who commit suicide... perhaps the moon has better ways of finding its food than you have.

The moon need not come to you with a gun or with an arrow, but in a subtle way its rays come as death to many people, through suicide, murder. Those who somehow escape become mad. And enlightenment is the ultimate death, because the body will be dissolved and the soul will never be reincarnated into any other body. The moon has eaten the enlightened man completely, not leaving even a trace behind.

Gurdjieff was simply joking, but he made it very clear that you should not think yourself exceptional. Otherwise, when you kill a lion, it is a game. And when a lion kills you, then? Nobody calls it a game. In a game both parties are equal. Sometimes one party is victorious, sometimes the other party is victorious, but the game remains a game. When man kills animals, it is a game. When animals manage somehow to kill a man, this is disaster.

You have been brought up in families where you never gave a single thought to what you were eating. Whatever you were given from the beginning, you accepted. You became accustomed to it. That is one of the reasons why the greatest number of enlightened people happened in India, because that is the only country which is vegetarian. In India also there are non-vegetarians, but from non-vegetarians not a single man has become enlightened.

The case is similar in the West. It hurts your conditioning, but the truth is that Moses, Elijah, Jesus, are nothing compared to Gautam Buddha, Vardhamana, Mahavira, Shankara, Nagarjuna-no, just nothing. Their flowering, their height.... The distance between Jesus and Gautam Buddha is so big for the simple reason that these people -- Jesus, Moses, Elijah -- are all gross, they are not sensitive enough to become enlightened. And because *they* could not become enlightened, they could not preach vegetarianism to their following. If they had become enlightened, the first thing to teach to their followers would have been vegetarianism.

Smoking is a different matter. It does not kill anybody. At the most it can take two or three years off your life. But it is *your* life, you are not killing anybody else. You are simply settling for seventy years instead of seventy-three. This is purely your personal business. Enlightenment cannot be affected by taking the smoke in and throwing it out. It is just silly, it is nothing like sin.

Alcohol can disturb before enlightenment, because it can make you more unconscious -- that's its whole purpose. Your consciousness is burdened so much with anxieties, worries, anguish, that you take a drink and feel good because your consciousness goes to sleep. Hence, before enlightenment, any kind of intoxicant is absolutely to be dropped. It affects your consciousness and drags it downwards towards darker realms of unconsciousness. And the whole effort of the seeker is to pull the darker parts out into the light, so this is just the reverse process.

But after enlightenment you are free. There is no problem; now no intoxicant can make your

consciousness drop from the height it has reached. You can enjoy intoxicants if you like, there is no danger. But ordinarily, all the enlightened people in the past have not used intoxicants after their enlightenment.

Gautam Buddha was asked once, "Do you think taking something alcoholic would be a disturbance to your achievement?"

He said, "No, but if I start drinking, the problem is for my followers who are not enlightened. Seeing me drink, they will say, `Aha! Isn't it groovy to be a follower of Gautam Buddha?'" But I don't want you to remain in darkness about *anything*. Gautam Buddha was trying to keep his followers in ignorance, howsoever compassionate his act. But keeping anybody in ignorance I cannot accept as compassion.

So I want to tell you that after enlightenment one can drink any alcoholic beverage. But there is no need, because the enlightened one has no tensions, no anxiety. He has nothing to drown in alcohol, so there is no *need* for him. But just to be a good companion to you, he can drink a little bit once in a while. That will keep him more human, and that will give you more hope! It will destroy the distance between the enlightened and the unenlightened. And that is my greatest effort -- to destroy any distance between the enlightened and the unenlightened.

Of course, there is some existential difference which I cannot destroy. But this is not the existential difference -- that you smoke and I don't smoke, that you drink and I don't drink. This is not existential. The existential difference is very small, and that is: I am awake and you are asleep. It is not much, because I am just sitting on the same bed where you are asleep. Just a little effort will make you awake.

Your sleep gives a guarantee: anybody who is capable of sleeping is capable of awakening, they come together. So what is the fuss about? Take your time. Whenever you want to wake up, wake. There is no hurry, you have the whole eternity available to you. Yes, I may not be there to wake you up, that is the only unfortunate thing about it. But somebody else....

One day you are going to be awake. If you love me, you would like *me* to wake you up. That is the only real indication of your love. If your love is just a word, you will go on sleeping and snoring. And you can talk in sleep. I can hear your snoring, and I can see you asleep, and still you are bubbling, "I love you, Osho."

If you really love me, then wake up, because only in your awakened state can we have a communion, a feeling of oneness -- not just a feeling, but really a melting into each other.

You have mentioned sex too. Biologically, sex is natural. It is not a hindrance to enlightenment. It is just like eating food, drinking water, breathing the air in and out, waking up in the morning, going to sleep in the night. Your digested food becomes your blood, your semen. It is a natural phenomenon.

Sex in itself is not a barrier to enlightenment, but all the religions have made it a barrier by repressing it. It is not sex that is the barrier, it is perverted sex that becomes the barrier. Homosexuality is a barrier, lesbianism is a barrier.

But because all your religions have been teaching you to be celibate if you want to attain to God, self-realization, liberation, enlightenment -- whatsoever their name is for the ultimate experience -- then celibacy has been taught to be the basic requirement. It is that idea of celibacy which has driven people into all kinds of perversions.

Celibacy has led humanity to the perfect perversion, AIDS. This is a religious disease. This is the blessing your popes and your *shankaracharyas* and your imams have given to you.

Certainly whenever nature is not allowed to be natural, it takes you off the route of your growth, you start growing in a different direction. Enlightenment is your natural growth. The more natural you are, the easier the growth. Sex is not a problem; celibacy is.

Before enlightenment, enjoy sex as much as you can because after enlightenment there will not be any sex at all. So do your best and be quick! Life is short, who knows? Tomorrow you may become enlightened. After enlightenment, love is the reality. Sex becomes just a past thing; you are out of the bondage of biology.

So please, don't call your sex "making love." It is not making love. Only when you are enlightened is it possible to make love, because then it is no longer a biological necessity, but just beautiful fun; you can enjoy it. And the enlightened person can enjoy it more than anybody else. He enjoys everything more than anybody else. His capacity to enjoy is tremendous. But there is no necessity. If he chooses not to play tennis, there is no biological necessity. If he chooses not to play football, existence is not going to ask him, "Why are you not playing football?" It is simply up to him.

Making love is simply a game between two body energies. If you like the game, and likings differ -- if you like the game, play it, and play it the best you can. If you don't like the game, there is no necessity, and

then celibacy is natural.

After enlightenment, sex is no longer a need, but you have all the mechanism: the whole body of a woman or a man. You are still eating, you are still drinking. You are still creating the energy that used to become sex when you were unenlightened. You can use that energy in making love, or in painting, or in creating poetry, or in dancing. And if you don't want to do anything with the energy, a great change in your chemistry and biology happens. You don't create that energy anymore if you don't use it. But then remember, you will become fatter.

You can see in India, sannyasins.... Muktananda's master -- perhaps you have seen his picture. I don't think anybody in the whole world can compete with that man as far as his belly is concerned. It is almost as high as Everest. It was so difficult for Nityananda, Muktananda's master, to sit -- his belly was so big. He was always lying down, and you could see the great slope!

Now the energy accumulates. It is better to use it. This is ugly! An enlightened person should become more beautiful, nicer, more proportionate. But the idea that you *have* to be celibate creates people like Nityananda. And after a certain point....

For example, Nityananda, even if I had met him and told him... he died before I reached his place. He did well; otherwise I was going to tell him, "Your belly looks like a very foolish thing, attached to a man who is enlightened. Why don't you make love?"

But I think he would be incapable of making love -- the belly would keep the woman miles away! I cannot imagine.... I have looked into the ancientmost scriptures on sexology, Vatsyayana's SUTRAS. He describes all the positions, eighty-four positions of making love; there is not a single exercise applicable to Nityananda. Perhaps Vatsyayana never came across such a personality.

I have looked into the second great treatise on sex written by Pundit Koka. I think sometimes that Coca-Cola must be some relation to Pundit Koka; perhaps Cola was his girlfriend. And they both together have created such a juicy thing....

The Coca-Cola company does not reveal its secrets to anybody. They are preserved in Switzerland in a bank, locked. The company is not ready for any price to sell the secret of the drink. It is ready to lose great markets. For example, in India Coca-Cola became prohibited for the simple reason that the government wanted to know the formula, how it is made -- "because unless the Indian medical board passes it, we don't know what you are supplying." But the company refused. The company said, "We never give our formula to anybody. We are ready to get out of your market." And since then in India, they have been trying, making many cold drinks, but nothing comes close to Coca-Cola. It cannot, it has a very ancient source.

I looked in Pundit Koka's book of exercises. He is certainly far more advanced than Vatsyayana, because Vatsyayana is three thousand years old; Coca-Cola is only one thousand years old. The name of the wife or the girlfriend is not known. Just the male chauvinist world -- the man gives his name to his wife. Why can't it be vice versa, that the wife gives her name to the man? No man will be ready for that.

I have searched Pundit Koka's book of sexual exercises in every detail. He has more postures, but still nothing for Nityananda. The belly is so big that it seems almost impossible to reach the woman. Before it happens to you, don't accumulate energy. It is good that the energy remains flowing, that it remains fresh, it remains young. Your sex energy becoming stale is dangerous; it will create a certain staleness in all dimensions of your life.

Sex is perfect, no celibacy is needed before enlightenment. After enlightenment sex disappears, giving place to love -- a far more delicate phenomenon. You can have as much fun as you like, in no way can it disturb your enlightenment. It is something bodily, chemical, physiological. How can it affect your consciousness?

The enlightened man can make love, and while he is making love he is still centered in his being. He is just a witness, he is seeing himself and the woman making love; he is a third party. And this is what I mean when I say the enlightened man transcends sex, because he becomes a third party. He can see his own body and the body of his woman completely as a witness. His witnessing is not disturbed by anything.

BELOVED OSHO,
WERE YOU ALWAYS SELF-SUFFICIENT EVEN AS A CHILD? DID YOU NEVER NEED CUDDLING OR HUGGING? WAS YOUR BODY FREE OF THIS DESIRE?

Unfortunately, yes. I don't remember that I ever needed any cuddling and hugging. I say, unfortunately, yes. Perhaps I have missed something beautiful. Cuddling and hugging are needed by children because they feel so small, so fragile, so afraid of the big world around. I have never felt any fear, and I have had my sources of warmth within myself -- as far back as I can remember.

I never liked to sleep with my mother, with my father. Particularly my grandfather was very much in love with me. It is something to be understood. Grandfathers are always immensely in love. They may not have loved their own son, but they love their son's son. There must be some psychological reason behind it. Their own son, because of all the religious teachings in the air, has always reminded them that they have committed something ugly, sinful. This son is the by-product of that act. But with their son's son, they have no guilt feelings.

So it is always the grandfathers and grandmothers who are more loving. My grandfather was very loving, and he always wanted me to sleep with him. I point-blank refused him thousands of times: "You stop! I cannot!"

He said, "But what is the matter?"

I said, "There are two things. One, you cuddle me and you hug me, and that I don't like. Secondly, you cover your head with the blanket, and my head also. And it is too much. You snore inside the blanket, and the whole night I have to hear it."

Finally he agreed. He said, "Okay. If you don't want to sleep in my bed, at least you can sleep in my room." I said, "That's okay," so I had my small bed in his room. But just because of his snoring, I still covered my head. If I didn't cover my head, I immediately remembered him. He snored really loudly.

For years I slept in his room, covering my head just not to hear. I still cover my head. He has been dead for many decades, but he has left a present with me -- this covering the head with the blanket. Once in a while I try to get rid of it, but within five minutes, it is back. He is not there snoring, but the air-conditioner, the fan in the other room -- and I am surrounded by so many mechanisms. One or the other is making a noise. And I say, "Dear grandfather, will you ever leave me or not?" I don't think he is going to leave me.

I have never liked cuddling and hugging. In fact, it is not good of me -- I don't like the smell of another person's body, but what can I do about it? About likings and dislikings you cannot do anything. You are born with them and you die with them -- enlightenment or no enlightenment.

BELOVED OSHO,
I REMEMBER THAT I DID GO FOR REBELLIOUS THINGS, BUT WHEN I WAS TURNED DOWN OR SHUT OFF OR DISMISSED, IT HURT SO DEEPLY THAT I GAVE UP. CAN YOU TELL US THE SECRET OF HOW TO BE STRONG ENOUGH TO COPE WITH THE CONSEQUENCES?

It is very simple. You have been too serious about your rebellion. That's why you got hurt, because you were thinking you were doing something great, and they told you to shut up! You were expecting a Nobel prize.

The secret is very simple. About your rebellion, don't be serious. On the contrary, when they say, "Shut up!" have a good laugh, be hilarious; then *they* will be hurt. They will not be able to figure out what is the matter: "I shouted at the boy and rather than getting sad, hurt, he laughed."

That's what I was doing in my childhood. I turned whatever they gave to me, or were trying to give to me, I turned it back with great force. If somebody told me, "Shut up!" I laughed loudly, and I inquired, "Does your `shut up' apply to laughter too? I will not say a thing, but I will sit here and go on laughing until you ask what is the matter. Better you ask now."

I used to sit in front of my father in his shop, because he had told me to keep quiet. I would go on smiling at him, and he would try to look busy. But I was just sitting there, and I was not doing anything, just smiling. And finally he would have a nervous breakdown, and he would say, "Please tell me what you want!"

I said, "Unnecessarily you wasted so much time by telling me to shut up. And you went into a torture, and I had to waste my time. So please, drop this habit of telling me to shut up, just listen carefully to what I say."

The secret is simple: never take yourself too seriously, then nobody can hurt you. You cannot find any man on the whole earth who has been condemned like me. From all corners, from every country, from every religion, from every political party I have only received condemnation as my reward. But nothing has given

me even a scratch.

Hurt? I don't know what it means. I never got hurt because I never took myself seriously. I did what I wanted to do, I said what I wanted to say. If they feel hurt and annoyed and start calling me names and condemning me, that is their problem, it is not my problem. I am finished, the moment I have said and done what I wanted to do, I am finished.

My teachers were always asking me, "What kind of man are you? We punish you, and you accept it as if it is a reward. That makes us so worried about you, whether something is wrong with you. Even after school we continue to think about you." Whenever a teacher took his cane and hit my hands -- he would stop hitting, but I would go on keeping my hands held out, and I would ask him, "Is that all? I was expecting much more. You can do it -- if not for this act, then do it in advance for something that I am bound to do."

Don't take it seriously -- rebellion should be hilarious. It should be with a laugh, then nobody can hurt you. You won't have any sensitive part, vulnerable; your laughter, your hilariousness will be almost a steel cover over you.

BELOVED OSHO,
YOU COME EVERY DAY, DANCE WITH US, STEAL OUR HEARTS, SMILE AND DISAPPEAR. ARE YOU A GYPSY OR SOMETHING?

I am a gypsy or nothing!

From Death to Deathlessness

Chapter #6
Chapter title: Wait and you shall find

7 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
FOR YEARS YOU HAVE TALKED TO US OF SIMPLICITY: SIMPLICITY IN LOVE, THE SIMPLICITY OF ENLIGHTENMENT, AND NOW THE SIMPLE SOLUTION TO THE POWER GAME BETWEEN THE UNITED STATES AND RUSSIA. WHY HAS MAN DEVELOPED SUCH COMPLEXITY, AND WHY DOES HE SHOW SUCH MISTRUST AND DISBELIEF IN THE SIMPLE?

The simple is not a challenge to man's ego; the difficult is a challenge; the impossible is really a great challenge. How big an ego you want can be known by the challenge that you have accepted, by your ambition; it is measurable. But the simple is unattractive to the ego. The simple is the death of the ego.

And man has chosen complexities even in places where there was no need of complexity at all, for the simple reason that with complexity he can go on growing and strengthening his ego. He goes on becoming more and more important in politics, in religion, in society -- everywhere.

The whole of psychology is geared to make the ego stronger. Even those fools, the psychologists, stress the point that a man needs a strong ego. So education is a program to give you ambition by punishment and

reward, to drive you in a certain direction. Your parents from the very beginning are hoping for too much from you. They think perhaps Alexander the Great has been born to them, or their daughter is nobody but the reincarnation of Cleopatra. Parents condition you from the very beginning that unless you prove yourself, you are good for nothing. The simple man is thought to be a simpleton.

The simple man has not been the goal of human society until now. And the simple man cannot be the *goal*, because you are born simple! Every child is simple, just a clean slate. Then the parents start writing on his slate -- what he has to become. Then the teachers, the priests, the leaders -- they all go on emphasizing that you have to become somebody; otherwise, you have wasted your life. Just the opposite is the case.

You are a *being*. You need not become anybody else. That is the meaning of simplicity: remaining at ease with one's being, and not going on any track of becoming -- which is unending.

There is no place where you will feel, "Now my journey is over. I have come to the highest peak that I had desired." Nobody in the whole history of humanity has been able to do that, for the simple reason that man is moving in a circle. So somebody is always ahead of you in something or other.

You may become the president of America, but before Muhammad Ali the Great you feel inferior. You don't have that animal strength. Muhammad Ali can give a good punch on the nose of Ronald Reagan, and Ronald Reagan will be flat on the ground. And you can go on counting one, two, three -- Ronald Reagan is not going to get up again to get another punch. He is simply waiting for number ten, so that he can get up and go to the hospital.

You may become prime minister of a country, but encountering Albert Einstein you will look like a pygmy -- not a prime minister, but a pygmy.

Life is multi-dimensional. It is impossible for you to reach in all directions, and to be the first in all directions. It is a sheer impossibility; existence does not work that way.

The ego is man's disease.

The vested interests want you to remain diseased. They don't want you to be healthy and whole, because your being healthy and whole is a danger to their vested interests. That's why nobody wants to be simple, nobody wants to be nobody. And my whole approach is that you should be at ease with yourself, that you should accept your being.

Becoming is sickness, being is health. But simple, whole, healthy, blissful: you have not tasted that. Your society has not allowed a single moment for you, so you know only one way: the way of the ego. You have been told to become Jesus Christ. There are societies that are aiming for everybody to become a god. This insane world! You have to come out of all this programming. If you want to enjoy, relax, feel peace and the beauty of existence, that phony ego will have to drop.

I don't want to take anything else from you.I want only to take your ego from you, which is anyway just a fantasy. It is not a reality, so I am not really taking anything from you. And I want to give you your being. Of course I need not give it to you: you have it already! You just have to be shaken and awakened to the tremendous beauty of innocence.

That is the moment when the camel has reached the state of the child.

Nothing is at risk. And you are running after shadows which you will never be able to catch, forgetting all the treasures that you have brought into the world with you. Before your ego is fulfilled, death will finish you. Life is too short, it is not to be destroyed in such foolish games as the ego.

And it is only a question of understanding. You are not supposed to stand on your head in a yoga posture. You are not supposed to contort your body in many ways for many years doing yoga exercises. You are not supposed to fast for months together to purify yourself. In fact, all these ways are also the way of the ego.

The man who can stand on his head for twelve hours makes a record. He is destroying his whole intelligence by standing for twelve hours on his head, because all the blood of his body will be rushing towards his head. It will be a flood, because gravitation will be pulling all the blood towards his head. In that flood, your fragile nerves, which are so small, so delicate -- you have seven million in your skull -- will be simply killed.

That's why no yogi has contributed anything to the world. They have been parasites, and you have been foolish enough to reward them with great respect, for the simple reason that the man is standing on his head. He is an idiot.

If God wanted you to stand on your head, I can't think why he allowed you to stand on two legs. In the very beginning he would have told Adam and Eve, "Just stand on your head." And that would have been a far better strategy -- by standing on their heads, I don't think they would have reached the tree of knowledge

or the tree of eternal life. But you have legs to walk with.

The scientific fact is, animals cannot create intelligence. They have brains -- some animals have bigger brains than man. The dolphin has a bigger brain than you; the elephant, almost the same size brain as you. But why have elephants not been as intelligent as man? For the simple reason that the elephant cannot walk on two legs. In the circus, once in a while he sits on a stool. That is not going to help. It is certain he cannot walk on two legs for his whole life, that would be torture.

It is a very simple phenomenon: if your body is horizontal -- as all animals are -- then the gravitation is equally forceful all over your body. Man standing on two legs is not an ordinary thing. It is the greatest revolution that has happened in the whole of evolution.

When you stand on two feet, your heart has to pump blood against gravitation towards the head because the head needs continuously to be fed with oxygen. Only six seconds are needed -- if your head does not get oxygen for six seconds, you are dead. You can be revived because your body is perfectly okay, but you will be just a vegetable; the head will be finished.

The brain has developed its delicacies -- its very subtle system of nerves and cells which functions as the bio-computer, which collects all the information and stores it -- because blood never comes as a flood. Only enough blood comes to keep the brain living.

The yogis have not produced anything, have not created anything, have made no contribution to the world. What have your ascetics given to the world? What have your so-called saints been doing all along, except being parasites sucking your blood? And these are the people you have been worshipping. And why have you been worshipping them? For the simple reason that you cannot stand for twelve hours on your head. Try it -- even for twelve minutes it is difficult. In fact, when you first try you will fall many times; you may have a broken rib. The yogi is doing something difficult.

A man is standing naked in the snow in the Himalayas, and people come from thousands of miles to touch his feet. All that he is doing is getting frozen and dead. What is his contribution? Nobody goes to touch the feet of Albert Einstein, or Bertrand Russell, or Martin Heidegger, or Ludwig Wittgenstein -- the people who have contributed to man's knowledge immensely, who have expanded man's vision almost to infinity. But you cannot see it, it is not something visible.

Bertrand Russell and Whitehead together wrote a book, PRINCIPIA MATHEMATICA. It takes them one hundred and sixty-five pages to prove that two plus two is really four. Who bothers to read such a book? One hundred and sixty-five pages, and the ultimate outcome is, two plus two is *really* four. Nobody reads that book.

Visiting all the universities of India -- and perhaps India has the largest number of universities; one hundred universities -- I was always going to their libraries to look at PRINCIPIA MATHEMATICA, whether anybody has read it. No -- even the pages are not cut, they are joined. I inquired of the librarians, "Has anybody read this book?"

They said, "Nobody ever asks. People come once in a while, they look at one or two pages and that's all." And that was one of the greatest contributions to humanity. Bertrand Russell and Whitehead managed to make mathematics a solid foundation for any science to grow from.

You get easily interested.... Somebody is bicycling for twenty-four hours, and hundreds of people go to watch him. He will not eat, or he will eat while bicycling. Of course, he has a certain control over his bladder. He will not drink anything. Perhaps he has not drunk for twelve hours before he started the bicycling. It interests you; he is doing something difficult.

And he feels great. His ego is getting higher and higher. From twenty-four hours he will go to forty-eight hours, and so on and so forth. And the more he can manage, the more people will be coming to him. The people are mediocre, and these are their leaders -- who are even more mediocre.

Simplicity will not attract anybody towards you. In fact, to become as simple as the child -- instead of attracting people towards you and making you something great -- may keep people away from you, saying, "He is only a child." Perhaps they may become hostile to you, because your innocence can raise questions which they cannot answer. There is no answer to those questions. Your innocence will create curiosities which will be cutting the roots of their beliefs and their faith.

I used to go with my father to all kinds of discourses -- religious, political, educational -- and he used to take a promise from me that I was not going to ask anything, and I was not going to create a nuisance there. I always promised him, and I always did whatsoever I wanted to do. Coming back home, he would say, "You are not a man of your word."

I said, "I am. But I wanted to go. I wanted to see that spiritual monk, to see whether he knows anything

or not. Unless I promise, you will not take me. It was your fault to ask for the promise. You made me lie! After this, never ask for a promise. Why should you make me a slave? Leave me free."

My whole town's elders were afraid of me -- and I was only a child. The man who was most respected in the town was a physician, and he was also thought to be a very learned, religious scholar. I used to visit him almost daily, and the moment he saw me I could see his face going pale, because he could not answer a single question.

I would put the BHAGAVAD GITA in front of him, and tell him, "Put your hand on the GITA and say whether you have seen God or not."

This was too much. If the GITA was not there, perhaps he might have lied, but to put your hand on the GITA and lie means a direct ticket to hell.

And he would say to me, "Are you some magistrate or what? Is my own house a court? I don't want to put my hand on the GITA."

"Then," I said, "whatever you say will be a lie."

His continual statement to me was, "Wait, you are too young. When you are a little older, you will understand all these problems. Right now you cannot understand."

I went on becoming older, and each year I would come from the university to the town. Before going to my home, first I would go to the physician, knock at his door, and say, "One more year has passed; the question is still there."

He would say, "Can't you wait?"

I said, "You just give me the date! How long do I have to wait?"

Even when I became a lecturer in the university I used to come to my town once in a while on holiday. His house was just between the station and my house, so first I would stop at his house, knock on his door, and say, "Now I have even become a teacher of philosophy in the university. And what about your statement? How long do I have to wait now?"

And then one day when I was in the town, somebody came to my house -- because my father was a friend of the man -- and informed us, "He is just dying."

I rushed -- my father said, "Where are you going? The message is not for you!"

I said, "Don't worry, you take your time. I am going because I have to ask him something before he dies."

I was there with the BHAGAVAD GITA in front of him. And I told him, "Now I have grown up, you cannot deceive me anymore. Put your hand on the BHAGAVAD GITA -- and at the moment of dying don't lie; otherwise you will fall directly into hell."

He said, "Can't you forgive me?"

I said, "You have been deceiving me for almost twenty years. What was the need? You could have simply said, `I don't know.' The thing would have finished long ago. You have no obligation to know everything, but you pretended. You wanted to be known as the wisest man around, and you have been deceiving not only me, you have been deceiving everybody who has come to you. Now at the last moment, recognize the fact and say, `I do not know.'"

By that time my father had reached the house, other people had reached. They said, "This is not good. A man is dying and you are making a court here."

I said, "If he dies without doing what I am saying, then I will be responsible for throwing him into hell. This is the moment I can still save him." And at the moment of death one thing happens: now you know death is there, you cannot go on your ego trips anymore.

He put his hand on the GITA and he said, "I am sorry. Please forgive me, and tell everybody else also to forgive me. I know nothing. I was exploiting those people by pretending that I know and they don't know." That is a strategy of the ego.

The ego can find very subtle ways. It is always afraid of simplicity, innocence; hence, all the societies destroy your simplicity, distract you from your innocence. But it is a very simple thing to come back home, because you have never left it in reality. You have left it only in fantasy. You cannot really go anywhere away from your being.

All becoming is false, imagination. Being is the truth. And that truth can be known only when you simply accept your ignorance.

I must remind you of Socrates' last statement on the earth. He said, "When I was young I thought I knew everything. I bragged, because I could argue better than anybody else. When I became a little more mature, I realized that there were many things I didn't know, I was simply bragging. And because others could argue

against me they thought I must be knowing, because my argument was weightier. And as I went on, slowly slowly it became clear to me that I know nothing. Let this be my last statement on the earth: that I do not know."

Socrates had become a child again, but he had risked all his wisdom, philosophy, his great intelligence, all his arguments, his whole life's effort of winning against opponents in debates, discussions. He had become the topmost intelligent man in Greece. But he had the tremendous courage to say, "I know nothing."

Nobody knows anything.

Existence is a mystery, it cannot be demystified.

And because existence is a mystery, it reveals itself only to the heart of the child. It reveals itself not to knowledge, because knowledge is an aggression. It reveals itself to innocence, because innocence is simply receptivity, not aggression; not violence but keeping your doors open, waiting. If the truth comes in, you are ready to welcome it.

Truth cannot be conquered. You have to be available to truth, so that truth can conquer you. This is the reason why simplicity is the most significant religious qualification. I want you to become just simple, innocent, not knowing anything -- waiting.

Jesus says, "Seek and ye shall find."

I say, "Wait! Never seek," because seeking is interfering, poking your nose into the mysteries of existence. It is not graceful, it is just ugly. I say, "Wait! and you shall find."

Jesus says, "Knock and the doors shall be opened unto you." Wait. The doors always open for those who have patience, who can wait for infinity, but who will not trespass. Even knocking on somebody's door is a trespass.

Jesus says, "Ask, and it shall be given to you."

I say to you, "Ask, and forget about getting it, ever." In your very asking you have destroyed the possibility of getting it. Do not ask. Don't become a question.

Let me repeat: don't become a question! And you are in for a great surprise, because you are the answer. If you had become the question, then you would have fallen into such a trap, there would have been no way out. You would have gone on questioning -- and the more you question, the farther away you will be from the answer, because you are the answer!

In innocence, in simplicity, you simply find it; it is your very being.

BELOVED OSHO,
WHEN YOU TALKED ABOUT TRUST, TEARS WOULDN'T STOP COMING. YOU SAID YOU TRUST US, AND I FEEL SO UNTRUSTWORTHY. PLEASE COMMENT.

Trust is never conditional. I trust you, not because you are trustworthy; I trust you because I cannot distrust.

Once in India I was traveling from Indore to Kanva. Kanva was a big junction, and I had to wait there for one hour. I was alone in my air-conditioned compartment. A beggar knocked on the window, and I indicated to him to come in.

He came in. He said, "My mother has died, and I don't have even enough money to bury her." I gave him one rupee. In those days that was even enough to get wood and burn your mother. The man looked surprised.

He was a professional beggar. I knew it, because I passed through Kanva many times, and it was always his mother who was dying. I could have asked, "What a great mother you have got. Is your mother a Jesus Christ?" But I never said anything to him.

That day, thinking me mad or something, he came again. He said, "My father has died."

I said, "Great! Take one rupee more."

The man could not believe that so soon... just five minutes before his mother had died, now his father has died. And that gave him courage enough to come again after five minutes.

I said, "Has your wife died?"

He said, "How do you know? Yes."

I said, "Here is one rupee more. How many relatives do you have? Because it is unnecessarily disturbing me -- these people will go on dying and you will have to come again and again. You just tell me the whole

number, as if the whole family has died. How many relatives do you have?"

The poor man could not imagine more than ten. I said, "Okay, you take ten rupees. And now, get lost."

He said, "Before I accept your ten rupees -- three I have already taken -- I want to know, do you believe me? So quickly my mother dies, my father dies, my wife dies, and now you are giving me an advance for my whole family." He felt guilty that he was cheating. He said, "No, although I am a beggar, I cannot cheat you. You still trust me?"

I said, "You have done nothing wrong. I have money, you are poor; any excuse will do. And don't you think that I am also immensely interested in your family? -- because your mother has died many times before. I have been passing through this railway station so many times, and it was always your mother. How many mothers did you have?"

He said, "I want one thing to be clear; otherwise I will carry this wound in my heart forever. How could you trust me?"

I said, "I thought perhaps you went on forgetting that it is the same man you are asking for money: `My mother has died, my father has died, my wife has died.' Perhaps you were thinking you were asking different people" -- because he came with different clothes. One time he came with a cap, another time with a basket, the third time with a coat on -- just so that he was not recognized as the same man.

I said, "I was wondering if perhaps you could not recognize me as the same man. And as far as trust is concerned, I trust you still. It has nothing to do with your trustworthiness; I trust you because I cannot distrust. It is my incapacity, it has nothing to do with your worthiness or unworthiness."

He returned the thirteen rupees. I tried hard to refuse but he said, "No. I will not take these rupees knowing perfectly well that you are aware that I am cheating and still you trust me. You have given me the dignity of being a human being for the first time in my whole life. And I am not going to beg again -- without saying a word, you have changed me."

You say you could not stop the tears because I said I trust you, and you feel unworthy. That's a great step, to feel that you are unworthy. It is a quantum leap. Those tears will take it away, wash you completely clean of your unworthiness. But as far as I am concerned, whether you are worthy or unworthy makes no difference to me: I trust you.

Somebody was asking me in a letter... because just a few days ago Shiva has written a letter: "Please forgive me. I have done everything wrong. I have said lies against you, and the burden of it all is so much it is killing me."

The other person was asking, "If Shiva comes back" -- because this letter may be just the beginning of the camel coming back from Santa Fe -- "would you give him the same position that he used to have, your bodyguard?"

I said, "Certainly. I trust him."

Trust is a miracle. If you trust even the person who is going to murder you, his sword will fall from his hands. If you trust the man who is going to shoot you, there is every possibility he may shoot himself. Trust is a tremendous power. Distrust makes you weak.

And how many people are you going to distrust? The whole world? That's what you have been told and taught: never trust anybody; otherwise you will be cheated. But it is better to be cheated than to lose your immense power of trust. And what can you be cheated of? In fact, the people who have told and taught you, "Never trust people because they will take advantage of it," are your enemies. They have destroyed your greatest power.

Trusting unconditionally, you will be relieved of the burden.... Such a big burden you are carrying on your heart, a Himalaya, because there are so many millions of people you have to distrust.

Machiavelli, the only significant political philosopher of the West, writes in his masterpiece THE PRINCE: "Don't trust even your friend, because tomorrow he can become your enemy, the possibility is there." He also says, "Don't say things against your enemy, because tomorrow he can become your friend." These are the teachings he was giving to the princes from all over Europe. Princes were being sent to Machiavelli to learn politics, diplomacy, how to rule over people, how to conquer new lands, how not to be invaded.

But a strange thing.... One sannyasin told me she is a direct descendant of Machiavelli.

I said, "I wanted to see Machiavelli, but he died a long time ago. It is good you have come to be a sannyasin. Some part of Machiavelli is within you, and I would like to talk to that part, because I always wanted to ask Machiavelli about all these princes whom he had been teaching...." No prince, when he

became king, accepted Machiavelli as his prime minister. He applied again and again. Those were his own students; now they had become kings, and he wanted to become their prime minister.

It seems so logical that the prince would like his own wise teacher to become his wise adviser. But none of his disciples accepted him, they all refused. They said, "You are too cunning, too clever; we cannot trust you. And this is according to your teaching. We are simply following the dictums that you have given to us. We don't want to lose our kingdom" -- because if Machiavelli is prime minister today, tomorrow he will be the king. Machiavelli died a pauper, poor -- and he was the teacher of almost all the kings of Europe!

You teach people to distrust that means you are teaching them to distrust you too.
I trust you, with no conditions attached to it.

Your tears were beautiful. Your tears were real prayer. Your tears washed away all unworthiness. Don't try to stop them, let them come and clean you. And don't be worried that if I come to know of your unworthiness I will not trust you. That is impossible.

That is my difficulty, that is *my* problem; I have never distrusted anybody. I cannot, because I know the beauty of trust, the enormous blissfulness of trust. I cannot lose that blessedness by mistrusting, distrusting anybody. I cannot lose my Kingdom of God just because you are unworthy of trust. That is *your* trouble. Why do you want to create trouble for me?

Yes, if I could distrust you, tears would not come to your eyes. You know already that you deserve it. No, I want those tears in your eyes. I want you to recognize that there is a man who is going to trust you; even if you thrust a dagger in the man's back from behind, it will not make any difference.

I will still trust the person if he tries to assassinate me. That is *his* problem. That is his act, and each act is followed by its consequences. My act is to trust, and it is followed by its own consequences. Just try to trust a little bit, so you can have a little taste. It is groovy!

BELOVED OSHO,
THESE DAYS YOU ARE SPREADING THE FRAGRANCE OF NIRVANA WHILE IN THE BODY. ISN'T IT TRUE?

It must be. If you can smell the fragrance of nirvana, it must be. But I do not know. The tree itself never knows its fragrance. It is the people passing by who know. And you are not even passing by, you are just with me.

I cannot smell my own being, because even to smell you have to divide: the one who smells, and the one who is the object of smell. I am undivided. To observe anything I have to be separate; only then can I be the observer. To see something, I have to be separate; only then can I be a seer.

The same is true about fragrance. I don't know, but if you are smelling it, if it is reaching your nostrils, it must be true -- because there is no way for you to be aware of the fragrance of nirvana, you are absolutely unacquainted with it. Unless you really become awakened to it, you will not know. It is news to me.

I am here, available, with all the treasures that are possible in the innermost core of my being. If you are also receptive -- not seeking; if you are also waiting -- not knocking.... Please don't knock! I am a fragile man, and if so many people start knocking, before you get the fragrance the flower will be gone. Wait. Don't ask -- because I don't want anybody to be a beggar. You are all emperors.

Just the other night, one journalist was a little nervous to use the world "empire" in connection with me. He wanted to say, "your empire," but then he became a little shaky, and he said, "Am I using the right word?" I said, "Exactly the right word."

But one thing I have not told him, for the simple reason that he would have never understood it. My empire consists only of emperors. It is a very new kind of empire.

BELOVED OSHO,
SOMETIMES I THINK YOU ARE MAD. THEN, THAT YOU ARE THE SANEST MAN ALIVE. THE NEXT MOMENT I THINK YOU ARE A CRAZY PRANKSTER; THE NEXT MOMENT THAT YOU ARE THE MOST INSIGHTFUL, BRILLIANT BEING I CAN IMAGINE. AND SO IT GOES ON. OBVIOUSLY, I AM A PREDICTABLE MAN, BUT MY BEING YEARNS FOR THE FREEDOM, THE GREAT WILDNESS THAT I SEE IN YOU EACH DAY. PLEASE COMMENT.

I am all that you can conceive: the madman, the awakened one, the crazy or the most sane. I am vast enough to contain all these contradictions in me. And these contradictions in me are no longer contradictions as far as I am concerned; they become complementaries.

You say, "So on it goes." So, I am going too; let it go on! Soon you will realize that if the same man appears in all these contradictions, then these contradictions must *not* be contradictions, and you are carrying a wrong attitude about contradictions.

Life consists of contradictions, and the man who has arrived simply reflects life: the day and the night, the life and the death.

Do you conceive of life and death as contradictions? Yes, logically they look like contradictions, but they are not. They are almost like two wheels of a bullock cart going on together. You have been dying since the day you have been born -- both the wheels going on together. It is not that death comes at a certain point when you are eighty or ninety, no. Death comes the same moment as life comes to you. They are two sides of the same coin.

As you are growing, you are dying too. Every moment both things are happening together: something is dying, something is becoming alive. Hence I say to you, if you can die each moment totally to the past, you will be born each moment totally new for the future. And that is the only life that can give you the freedom, the freedom of wildness you are asking for.

I am really wild. I just don't kill you, because I have much more subtle things to kill. I leave your body alone, but I am continuously killing your ego, your jealousy, your competition-thousands of things you have inside you. I *am* wild. And certainly to be wild has a freedom unlimited.

You would like the same freedom? It is easy, the easiest thing in the world. Just please don't seek it, don't want it, don't chase it, don't go after it.

Sit silently, doing nothing, and let the grass grow by itself.

From Death to Deathlessness

Chapter #7
Chapter title: Doing is going to be your undoing

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BELOVED OSHO,
EVERY DAY YOU MAKE A STEP DESCENDING FROM THE PEDESTAL OF BEING A MASTER TO BECOMING A FRIEND TO US, THE ULTIMATE FRIEND. AND YET MY REVERENCE FOR YOU IS INCREASING EVERY DAY. HOW CAN THIS HAPPEN? PLEASE EXPLAIN.

The relationship between the master and the disciple is in a subtle way a kind of slavery. To cover it, the disciple reveres the master, adores the master. The master tries to be a fatherly figure to the disciple, but deep down the master is nothing but a politician. By increasing his followers he is increasing his power. He manipulates people. All the disciplines, rules, regulations -- they are meant for you as psychological chains.

The disciple has hatred deep down in him, for the simple reason that he has to bow down to the master,

because the master knows and he does not know. He is angry, enraged, but what can he do? To know as much as the master knows, he represses his feelings and creates a phony personality, hypocrisy, humbleness.

You will have to understand one thing very clearly: in all cultures the love relationship between brother and sister is absolutely prohibited. There is no bigger sin than a love relationship between brother and sister. Why? You may not have looked into it. The reason is, if there were no prohibition of that kind, the first love would be bound to happen between brother and sister.

To prevent it, they have done two things. They have made it a great sin, so that you are afraid. Secondly, they have raised the relationship between brother and sister to great heights of purity, pure love, spiritual love. But the fact is, both are strategies to hide the simple fact that if there were no inhibition, the love between brother and sister would be bound to happen -- they are together in the same home.

All the cultures want the son to respect the father. Why? -- because psychologically every son disrespects the father. The reasons are clear. The father is trying to mold him in a certain way that is not natural to him. The father is making him according to his own image, just as God did -- he made man in his own image. Every father is doing that.

But who wants to be made by somebody else in his own image? Everybody wants to be individual. That is a very deep longing and desire in every being -- to be himself. And the father is not allowing him to be himself. And the son is helpless, because he is dependent for everything on the father; hence, he has to suppress himself, be obedient.

Every father wants the son to be obedient. God wanted Adam and Eve to be obedient. Their only sin was that they disobeyed the father. And the great God -- who is compassion, who is love, who is forgiveness -- could not forgive his own son, his own daughter? And they had not done anything so big that for thousands of years to come the dependents should also be punished.

These stories are significant. There is no God and there has never been any Adam and Eve, but the story is very psychological; it is happening every day in thousands of places. The father wants the son to be just his mirror image; it fulfills his ego. But on the other hand, it hurts the ego of the son. Being helpless he has to compromise, being helpless he has to surrender; but the unconscious bears the scars.

It was one of the greatest things that Sigmund Freud said, for the first time in the history of man, that the father is respected by all cultures for the simple reason that in the beginning the first father was killed by his own sons. Every son is doing his best to remove that guilt.

Human relationship, because of religions, cultures, education, has become very complicated.

The relationship between master and disciple repeats the same circle. The master is your father figure, and the master is trying to create you in his own image. To disobey the master is the greatest fall for the disciple. And what is virtuous? To obey the master blindly without questioning, never thinking whether he is right or wrong. You have just to do it, whatsoever he wants; there is no question of asking why.

Can you really love such a man? Can you really respect such a man? It is impossible. You may show love, you may show respect, you may pretend humility, humbleness, but deep down just the opposite is the case.

Judas sold Jesus into the hands of the enemies for thirty pieces of silver. This is significant, because Judas was the only educated and cultured disciple amongst all the apostles of Jesus; the others were simply village fools. Why did he betray him? Every disciple wants to betray deep down, and all the great masters have been betrayed by their disciples. Gautam Buddha, Mahavira, Jesus -- it cannot be just coincidence.

And why am I trying to be just your friend? I don't want to become your father figure. I don't want you to be split inside about me -- on the surface all that is beautiful, and underneath all that is ugly.

I am descending every day from the throne where you have put me. It is a psychological revolution. And for the future I am making the path so that no master should be betrayed again, so that no disciple should be split again. The only way is that the master should not put himself higher than the disciples. He should come closer to the disciple, so close that they become friends. In that friendship the split personality of the disciple will disappear. In that friendship the politics of the master will disappear. He is no longer ruling over millions of people, he is just one amongst them -- a friend, a fellow traveler.

That's why the more I insist on being your friend, the more great reverence arises in you. This is true and authentic reverence. Because I am your friend there is no need to hate me in your unconscious. You cannot be a Judas to me. I am just your friend, you cannot sell me for thirty silver pieces.

It is a significant question. Ponder over it, meditate over it.

This breaks the whole history of the past, and makes the future discontinuous with it. Masters should be

friends, disciples should be fellow travelers. Hand in hand, singing and dancing, they should move towards the real, the true, the beautiful.

Naturally, great reverence will arise in you, great humbleness will arise in you. But this is going to be authentic, not out of a personality split against itself; it will come out of your wholeness. And whenever anything comes out of your wholeness, it has a grace, a beauty, a splendor of its own. And that's what I want to happen here.

I want to help you become what you are. I have no designs for you, no disciplines for you.

I will explain to you my consciousness and how consciousness dispels all darkness; and with that darkness, anger and hate, sexuality and jealousy, all disappear. But this I am going to do as your friend, hand in hand.

Perhaps for the first time in history, a disciple will love his master because the master is no longer pretending to be the master, and he is no longer forcing the disciple to be the disciple.

BELOVED OSHO,
RECENTLY I HEARD YOU SAY THAT WE HAVE TO FIGHT OUR FEARS. I DON'T BELIEVE YOU. FOR YEARS I TRIED TO FIGHT MY FEARS AND THEY BECAME BIGGER AND STRONGER. NOW, IF FEAR COMES UP, I GO INTO IT TOTALLY DEFENSELESS, STAY WITH IT AND GO THROUGH WITH IT WITHOUT DOING ANYTHING -- NOT EVEN JUDGING THE SITUATION. I'VE REALIZED THAT FEAR IS A TREMENDOUS ENERGY, AND SOMETIMES I EVEN ENJOY THIS ENERGY -- LIKE DIVING FROM THE THREE-METER BOARD INTO KRISHNAMURTI LAKE. CAN YOU SPEAK ABOUT FIGHTING FEAR AND FACING FEAR?

It is good that you don't believe in me. I am relieved, because if you believe in me, sooner or later you will take revenge. But if the thing had stopped there -- that you don't believe in me -- everything would have been perfectly good.

You say, I have said *fight* fear. I cannot conceive myself saying that, ever. Fight is not my teaching. You must have heard something which has not been said. In fact, what you are doing is what I have been teaching: *face* fear, encounter it, be a witness to it. That's the only way to overcome, and not only to overcome but to release all the energy that is hidden in fear, for better purposes, for more creative things.

Everything has energy: fear, anger, jealousy, hate. You are unaware of the fact that all these things are wasting your life. Your energy is leaking from so many holes. This way you are going to become, sooner or later, bankrupt. In fact, most people become bankrupt by the age of thirty. After that there is nothing. It is posthumous life, dragging on somehow towards the grave.

It is good that you have tried to face your fear. Do the same with anger, do the same with jealousy, do the same with hatred.

And another significant point to remember: if you witness anything -- fear, anger, hate -- they will disappear, leaving a tremendous amount of energy in you which you can use for creativity. You will *have* to use it, the leaking holes have disappeared; you will be overflowing with energy. But if you witness your love, compassion, kindness, humbleness, they will not disappear. They also have tremendous energy, but the more you witness them, the more they will become strong in you; they will overpower you, overwhelm you.

So this is the criterion to decide what is right and what is wrong. If by witnessing, something disappears, leaving all its energy to you, it was wrong.

I don't give you ready-made labeled things -- this is wrong and this is right, this you have to do, and this you have not to do. I don't give you ten commandments. I give you the whole secret of spiritual life: witness. If the thing disappears and leaves a great amount of energy behind it, it was wrong. If by witnessing, the phenomenon becomes even bigger, love becomes more Himalayan, that means this is the good you have been searching for.

If you become more sensitive to beauty, to poetry, that means your love has blossomed. And all the energy that has been left by fear, anger and hate, will be taken over by your love, your sensitivity, your compassion, your creativity. This is the whole alchemy of changing base metals into gold.

This is what alchemists were really doing, but because of Christianity they could not say it openly. This is one of the sad things about religions, that rather than helping really religious people, they prevent them. So the alchemists in Europe had found a device to deceive the pope and his agents.

They had small labs in which there were many tubes and bottles, many-colored things, and stoves. It gave the appearance that they were doing something material, that they were scientists, that they were not mystics -- because the mystic was dangerous to the pope, the mystic was dangerous to organized religion. These people were just trying to change base metals into gold. That was perfectly good. In fact, if they succeeded, then they would be in the service of the church. So with the blessings of the pope....

But this was only a facade. The reality was something else which was going on inside. Being scientists was just the superficial mask. They were not doing anything; not a single iota of base metal was changed into gold in thousands of years. Can't you see? All those bottles and tubes and water with many colors passing from one bottle into another -- that was simply to hide behind. And who is not interested in changing base metal into gold? Everybody was interested. Alchemists were respected for their facade.

What they were actually doing was of a different dimension. They were trying to change fear, anger, hatred, into love, compassion, creativity, sensitivity. They were trying to bring a transformation in the soul of man.

So this is the basic alchemy: you watch, witness without any judgment. There is no need of any judgment. That which is wrong will disappear, leaving a great energy behind. And that which is good will become bigger and will start absorbing the energies that have been left; only a great fragrance of love, light, and laughter remains behind.

BELOVED OSHO,
I OFTEN EXPERIENCE THAT TO RELAX AND TO TRUST EXISTENCE IS GOOD. ON THE OTHER HAND, THERE IS ALSO A PRESSURE TO BE RESPONSIBLE FOR EVERYTHING IN MY LIFE. THEN I START BROODING ABOUT DECISIONS I NEED TO MAKE. I FEEL UNABLE TO UNITE "SITTING SILENTLY THE GRASS GROWS BY ITSELF" WITH "GOING FOR IT." CAN YOU COMMENT?

Please, don't go for it. You may destroy the grass that was growing by itself. If you cannot sit silently and watch, go somewhere else, but not *for* it!

You say, "How to combine both?" That is impossible. Letting the grass grow by itself and going for it? You want to combine both together? Man, you must be greedy. But man, you are asking for the impossible -- greed always asks for the impossible. Hence the greedy man always lives like a beggar and dies like a beggar. And I want you to be emperors, because that is your potential.

You have not understood what I have been saying to you. You have not become non-serious about life. Life is very non-serious, a beautiful song without any meaning, a colorful sunset without any meaning. The sky full of stars has no purposes.

The trouble arises in you because you are serious. You want the grass to grow. In fact, you want it almost like instant coffee. Now, this is asking too much from the poor grass. The grass grows by itself, in its own way, slowly. There is no hurry, the whole eternity is there. The grass can go on growing for the whole eternity. What is the hurry? But you are in a hurry.

And what do you mean by "going for it"? Will you start pulling it up so that it grows faster? You will destroy the whole game. Millions of people in the world have destroyed the whole game of life. Never do that! Pulling the grass upwards you will take its roots out of the earth. What will be left in your hand will not be something living, but something dead.

Learn to wait. Be patient!

And why should you think yourself responsible? To think yourself responsible for doing some things -- for example, for grass growing faster, quicker, with jet-speed -- how do you manage to be responsible for such idiotic things?

The word "responsibility" is beautiful, but it has been made ugly by the priests, by the politicians, by the parents, by everybody around you. Responsibility does not mean responsibility to someone; it is not a duty, that you have to do. Responsibility simply means the capacity to respond. When the sun is rising, what is the responsibility? To make it rise faster? No. Responsibility to the rising sun is that you be silent and respond to its beauty. It has nothing to do with the sun, it has something to do with you.

Response means mirroring exactly what is happening. If the grass is growing slowly, you mirror it. And remember, mirrors don't run after anybody. Don't go for it. You will destroy the grass, you may even destroy the mirror. And that will be bankruptcy. You are finished; you lost everything for which life was an opportunity.

You listen to me saying, "Sitting silently, and the grass grows by itself." It feels good, that if you can sit silently, and the grass can grow by itself, what more can you desire? But then suddenly you are overtaken by fear: "If the grass does not grow by itself, then? Who knows whether the grass grows by itself or not?"

In your life you have been *doing* everything. You have been taught from your childhood, "Do it! Go for it! Put your whole energy into it!" And I am asking something just the opposite. Please don't do it! Doing is going to be your undoing! Just rest, relax. Don't even bother whether the grass is growing or not. Forget all about grass! Your responsibility is to relax, so you can be a pure mirror. And you know perfectly well everything goes on moving, there is no need to push.

How did you become a young man from your childhood? Were your parents pulling you, one by the legs, another by the hands, to make you a young man? You would have been in the grave by now. But they allowed the grass to grow itself, although they poisoned the mind of the grass, telling you that in life you have to struggle for everything. Just to survive you have to fight, compete. It is from that conditioning that the other idea arises in you.

Yes, the grass grows by itself, but not the gold. So please, understand the meaning of grass. Perhaps you want to sit silently, doing nothing, while the gold grows into mountains by itself, and the dollars go on falling from all sides over you. Who then bothers about grass?

The man who wrote these lines, a mystic of Japan, Basho, was not interested in dollars, was not interested in gold, was not interested in the presidentship of the country. These things don't grow by themselves, remember. These things, you have to go for -- and to go with as much speed as possible, because many others are also going. Be cunning, be deceptive, lie as much as you can, promise things which cannot be fulfilled. Do everything that is wrong, only then do you become Ronald Reagan. The White House does not come closer by itself, you have to go for it!

That's why the word "running" is used when somebody is standing for the presidency. He is running for president. Walking won't do.

There was one question: "Osho, would You like to run for the president of the whole world?" I said, "Run? Never! I don't even walk. I will be still sitting in my chair." And I enjoy grass; who bothers about being a president? And basically I love to be lazy, to sit silently, doing nothing.

Running is not for me. Even if somebody asks, "Osho, run for God," I am not going to do that. Running is just not for me. Sitting in my chair, certainly I am sitting more comfortably than Basho who wrote those lines. He was sitting in a yoga posture on a rock. It is not for me -- even that kind of sitting is not for me!

I love my laziness, because the lazy people are the only people who have never done any harm in the world. Can you give me the name of even a single lazy man who created a war, murdered somebody, committed suicide, raped some woman? A lazy man? Impossible! Even if he finds Cleopatra, he will be still sitting silently and letting the grass grow by itself. He is not going for it!

It would have been a great blessing to the world if Adolf Hitler were lazy, if Joseph Stalin were lazy, if Benito Mussolini were lazy and went on eating spaghetti as much as he wanted. The world would have been a far better world. These people were very active -- too active, madly active, running all over the place not knowing where they were going. The only thing they knew was that you have to run faster than the other. All these active runners, joggers -- they have created this mess all over the earth.

So I don't think the word "lazy" is in any way condemnatory.

Buddha was lazy -- did nothing except sit silently under the bo tree, but found the greatest treasure, one that no president can find. Just relaxing all that was inside him, he became aware of it. And just sitting silently, that which was his potential started growing. That is the grass. And it is so satisfying, so utterly blissful that you cannot imagine anything better or beyond it.

So please decide. Both cannot be combined. You are trying to have wheels on your chair, with a motor, so you can relax in the chair and still the chair will be running for the president of America. Perhaps that may be possible as far as the president of America is concerned. But for the kingdom I am talking about, there is no way that you can do anything to gain it, except allow it. You just be on the receiving end, not a doer, but a patient waiter.

The greatest experiences of life come only to those who are ready to wait for infinity, for eternity.

Just this moment you are sitting silently. What is missing? You are full of silence, peace, a great opening inside which leads to the ultimate ecstasy.

It is in your hands, but please don't try to do anything about it. Non-doing is the most difficult thing in life, because you have been prepared always for doing. Your whole education, upbringing, is for doing.

My childhood -- it was a constant problem, and I know the same must have been the case... it happens to

every child -- everybody was after me to do this, to do that. And in India there are joint families. In one family you may have many members, and everybody is after you, "Do this, do that." I simply declared to everyone, "If you say to me to do something, it is certain that I am not going to do it -- whatever the consequences."

First, they tried to put me right, but soon they found it was impossible: "This boy is crazy." By and by they forgot all about me. It used to happen that I might be sitting in the room and my mother from inside the house would tell me, "If you see somebody -- because I don't see anybody in the house...." I am sitting there, and she does not see anybody in the house! With whom is she talking?

And she would say to me, "If you see somebody, just tell me that somebody is in the house, because I need some vegetables." And the market was not very far away, just two minutes walk -- not even running was needed. If you started running, you might bypass it; it was a small village. You had to go slowly so that you would reach the market.

But I was accepted as absent. They all thought, "He is absent-minded." For me, it was perfectly good. They stopped asking me to do anything. But it took years for them to understand that "something is impossible with this boy," because in the family there were many children, and they were all doing whatsoever was said to them.

Slowly slowly, that silence became so deep, even the Pacific is not so deep, became so vast that even the sky is not the limit. And I am enjoying, and the grass is growing all over.

You are my grass! I have dropped the idea of green grass -- red grass, growing all over the world.... And I don't go anywhere; just sitting in my room, the grass, red grass, goes on growing all around the world, even in countries like the Soviet Union. Nobody can prevent it from growing.

You can be the proof of it. I have not *gone* for you; I had no idea where you are, who you are. I did not have your name or your address, but suddenly from somewhere you have gathered around a lazy man. Just seeing me, just seeing my people, you can understand Basho's lines.

Silence is a tremendous power. You cannot measure it in horsepower. Relaxation is a great opening towards reality.

So please, don't try to mix both. If you are hankering to go for it, then go for it. But remember, you will spoil the whole game. And those who go for it never reach it. That is the sure way of not reaching it.

Those who simply sit patiently, trusting existence.... If existence can give you eyes, ears, if existence can do such a miracle... because your eyes are nothing but specialized skin. And what is your ear? -- just a specialized bone. If such miracles go on happening on their own, don't be worried about grass. It will grow.

You just shower it with your silence, with your peace, with your love, with your patience, and wait. The miracle certainly happens. I say it on my own authority.

BELOVED OSHO,
IF ARISTOTLE HAS INFLUENCED THE NATIONAL MIND, SOCRATES AND XANTHIPPE HAVE SET UP THE WHOLE PATTERN FOR MAN-WOMAN RELATIONSHIP SO FAR. IS IT JUST A DREAM OF MINE, THAT ONE DAY I'LL FIND A WOMAN WHO DOESN'T WANT TO RUN MY LIFE? AND DO I REALLY NEED A XANTHIPPE TO REACH THE SAME LEVEL OF INTELLIGENCE AS SOCRATES?

I don't think anybody has known so many women as I can claim -- closely, intimately. I can assure you, you will never find the woman for whom you are waiting. That kind of woman does not exist at all. A woman that will not run your life? What are you asking? That is one of the basic qualities of a woman, to run your life. If you fail, it is your fault. If you win, she is the one who made you run.

And you say Socrates and his wife, Xanthippe, have set the pattern for all the couples to come. That is not true. It is only half-true, because all the husbands are not Socrates. But with all due respect, every woman is a Xanthippe. Xanthippe is synonymous with woman. There is only one kind of woman, and that is Xanthippe. The faces may be different, the length of noses may be different, the color may be different, but something deep in the very womanhood is exactly similar to Xanthippe.

And thirdly, drop the idea that if you get Xanthippe, then you will become as intelligent as Socrates. Don't be foolish! Otherwise, all husbands would have been Socrates by now. Socrates became not because of Xanthippe, but *in spite* of her!

BELOVED OSHO,
IS IT SIGNIFICANT THAT IN OREGON THERE ARE TWO TOWNS, ONE CALLED BORING AND THE OTHER, FOSSIL? AND THAT IN MADRAS, OREGON THERE IS A PLACE CALLED GRIM DRIVE?

We are living in the country of the dead. It is not coincidental that there is a town called Fossil. In fact, it should be the name of the whole state of Oregon.

Another town named Boring.... I know people from almost every country, every race, every religion, but nobody can defeat Oregonians as far as their great quality of boring you is concerned. They are bored, utterly bored. I see their faces sometimes on the television, and I cannot believe it. Is there some natural law that all the boring souls are born in Oregon?

And I wonder, where have we landed? Perhaps there is some existential purpose in it, because my people are the people who live, laugh, enjoy, rejoice, dance in ecstasy and in abandon. Perhaps existence has a purpose in landing us here in the country of the bored, fossilized, grim. Perhaps we have to bring some laughter to those who are grim, some excitement to those who are bored, some life to those who have been dead for centuries. And we *are* doing it.

Since we have come here, Oregon is no longer the same. The dead have come out of their graves, because your laughter is so loud. Natural curiosity -- the dead want to know what is happening. For centuries no laughter was heard here, and now suddenly a strange species of human being has appeared, and they are laughing for no reason at all. They don't even think of the dead people who are lying in their graves. They laugh so loudly that even the dead have to take another look.

We have made Oregon world-famous. And we are changing the name of their towns, so don't be worried. Fossil cannot remain Fossil for long. We will give it some beautiful name: Resurrection! Just a question of time.

What kind of people must be living in a town called Boring? Even if it is boring, why name it Boring? But they must be utterly bored, and they want the world to know that "we are bored!"

We are going to take over all these places. Boring will become Laughter, Grim Drive will become Ecstasy Drive. We want to do everything for these dead people, but the dead are after all dead; they obstruct. They cannot do anything else, but they can obstruct. What can a dead body do? It can obstruct the way. And it is not one dead body, the whole land is full of dead people who are still breathing, walking -- grim, bored, fossilized. But we are also determined! We have taken the challenge: to change Oregon into Orgasm!

BELOVED OSHO,
YOU HAVE BEEN CRITICAL OF MOST OF THE MASTERS, BUT I DON'T RECALL HEARING YOUR CRITICISM OF GURDJIEFF. IS THAT SIGNIFICANT? HE TALKED ABOUT THE SLY MAN WHO STOLE HIS ENLIGHTENMENT FROM THE MASTER. I'M PUZZLED ABOUT HOW TO DO IT. HOW CAN I STEAL YOUR SILENCE, YOUR BLISS, YOUR GRACE?

Gurdjieff was really a remarkable mystic, one of the most remarkable who has ever walked on the earth. But to understand him is more difficult than to understand anybody else.

With Gurdjieff it was true -- he was very secretive. If anybody wanted to get anything from him, it was not an easy job. Even if you read his book, you cannot read more than ten pages. It is a one-thousand-page book. ALL AND EVERYTHING is the name of the book, but you cannot go on more than ten pages, for the simple reason that he writes in such a way that to find out what he is saying is difficult. One sentence goes on running over the whole page. By the time you end the sentence you have forgotten the beginning. And what happened in the middle, nobody knows.

He was inventing words of his own, so you cannot consult any dictionary. Those words belonged to no language, he simply invented them. And they are long words -- sometimes half the sentence is only one word. Even to read it is difficult, to pronounce it is difficult.

In that book of one thousand pages, perhaps there are ten sentences at the most which are really profound. Gurdjieff could have printed them on a postcard, but that man was a category in himself. He wants you to find those ten sentences in that one-thousand-page book, which he has made as difficult as possible.

No book has been written the way Gurdjieff's book was written. People go to silent places, holiday homes, beaches, mountains, to write books. Gurdjieff used to go to restaurants, pubs. And sitting in the middle of the restaurant where everything was going on -- hundreds of people coming in and going out, all kinds of talk -- he was writing his book, his masterpiece.

Every day, in the evening, his disciples would gather in his house, and one disciple would read what he had written that day. Gurdjieff would watch the faces of the other disciples, to see whether they were understanding it or not. If they understood it, he would have to change it the next day. If nobody understood it, it remained. It took ten years for him to write that book, and he has hidden the secrets in those one thousand pages. He is right: you have to steal. It is almost like stealing.

You enter a house you have never been in. In the darkness of the night -- when even the people who live in the house cannot move, in case they stumble upon some table or some chair -- the man who has come to steal has a tremendous artfulness. In the darkness, in a strange house, he manages not to stumble, not to make any noise. And miraculously, he finds the place where the treasure is. He has no map, he has no way to find out where the treasure is. But the master thieves have an insight.

Gurdjieff's sly man is the man who has a knack for finding the right door when there are thousands of similar doors all around.

It is true that Gurdjieff was a difficult man, almost impossible to cope with. One of his disciples, Nicoll, was traveling with Gurdjieff in America. In the middle of the night, they went aboard a train, and Gurdjieff, although not drunk, started behaving like a drunkard, utterly drunk.

The disciple said, "What are you doing, Master?"

Gurdjieff hit Nicoll, and he said, "Who are you? I have never seen you before." He woke up the whole train, because he was stumbling from one compartment to another compartment, shouting obscenities, waking people who were asleep, throwing their bags out of the train.

Finally the train was stopped; the driver and the conductor came in. But Gurdjieff was a very strong man, solid rock, and nobody dared to catch hold of him; he might throw the man out of the window! And Nicoll, poor man, was trying to tell the people that he is a great master! The people started looking at Nicoll and they thought, "You are mad. He is a drunkard and you are mad. He is a great master? -- in the middle of the night waking strangers, throwing their things around, shouting obscenities, speaking strange languages!"

Somehow Nicoll persuaded the conductor and the driver, "He is a famous master, but what to do? This is his way."

They agreed to let him stay on board only if Gurdjieff and Nicoll went into the compartment and they locked it from the outside. Then whatsoever they wanted to do inside they could do -- the great master and the great follower -- "But don't disturb the whole train."

As the door was locked, Gurdjieff relaxed, laughed, and he asked Nicoll, "How was the scene?"

Nicoll was perspiring in the air-conditioned compartment. He said, "The scene? You almost killed me. They thought I was mad, and I knew perfectly well you were not drunk, because up to then you were absolutely alright. And suddenly...?"

Gurdjieff said, "It was a test for you, whether you can stay with me if I behave in such a manner. Can you still see the master in me?"

Nicoll said, "I am ready to go to hell with you. Whatever you do, there is a deep trust in me that it must be for something good. I knew it all the way, but what to do with the passengers, the conductor, with the driver? The whole crowd was against me, and I am not so strong a man as you are."

Gurdjieff was Caucasian, and the Caucasus is famous for producing really strong men. Another Caucasian was Joseph Stalin. The word `stalin' in Russian means man of steel. But Gurdjieff was far ahead of Joseph Stalin.

This was a test for the follower. Just think of yourself -- you would have escaped. Seeing the situation, that he is going to be caught and thrown into a jail.... That's what the driver and the conductor and the engineer were all saying: "If you don't stop, we are going to throw your master into jail. At the next station the police will be there, we have already informed them."

But to trust a man like me is very simple. I will not put you in any such situation. You need not steal anything from me, because I am putting everything on the table before you. So Gurdjieff's statement is relevant only to him and to his disciples. It is absolutely irrelevant to me and you.

I am not your master, I am not hiding anything from you. You need not steal. I am trying to give you the gift and you go on running! I am trying to present you the truth, as a gift. But truth -- even to accept it as a gift -- is a difficult phenomenon, because if you accept the truth, then all the lies that you have been living

up to now have to be dropped.

Gurdjieff was his type. I am my type. And I know there is no need for me to hide anything, because you are hiding from me, and I am trying to push truth, love, compassion, meditation -- everything -- into your pockets. And you go on running away from me because you know that I am a lazy man and I will not run after you.

You have simply to receive with grace. There is no need to steal here. Why should you be reduced to thieves? Why should you be made the sly man? I want you to be the innocent child, who is ready and open and vulnerable.

And I am so full of my ecstasy that I want to rain on anybody without asking his qualifications, his characteristics. But you are so afraid seeing the rain cloud coming up, you rush into your homes just to save your clothes, afraid that they will get wet. Yes, it is true you are dry, and if you allow me to shower on you, you are going to become juicy.

People have asked, "We see the women here in the commune are becoming juicier and juicier, and the men are becoming more and more tight, straight, afraid." The reason is simple: the woman is always ready to open her heart. The man thinks a thousand times before opening his heart. He takes all precautions, because "Who knows what a man is going to do when you open your heart?"

But the woman is more trusting, more loving, more feeling. That's why they are becoming juicier and juicier. Soon they will all be rain clouds ready to shower.

Now, it is up to you, a great challenge to man. Are you going to save your clothes? Then you will remain dry bones, straight, tight, but with no juice.

I am available.

You just drink out of me.

The well cannot run after you, you have to come to the well. But there is no need to steal, because the well is available, waiting for you.

This is one of the fundamental laws of spiritual life, that the more you give, the more you have. And I can say from my own experience that the law is one hundred percent true. The more I have given, suddenly I have found, from unknown sources of existence, more juices have flowed towards me.

BELOVED OSHO,
THE OTHER DAY YOU TALKED ABOUT YOUR BEAUTIFUL WHITE BEARD. WHAT I LIKE THE BEST ABOUT YOUR FACE ARE THOSE GORGEOUS WRINKLES AROUND YOUR EYES. I HAVE READ THAT THEY ARE CALLED "BUDDHA WRINKLES." IS THAT BECAUSE BUDDHAS LAUGH SO MUCH, AND THEREFORE HAVE WRINKLES AROUND THEIR EYES?

(OSHO SIMPLY LAUGHS AND ASKS FOR THE NEXT QUESTION.)

BELOVED OSHO,
WHY HAS SEX ALWAYS BEEN INCLUDED WITH ANGER, JEALOUSY, CRUELTY, GREED, POSSESSIVENESS, VIOLENCE, BUT NEVER WITH FUN, JOY, LOVE, PLAYFULNESS, FRIENDSHIP AND OTHER GREAT THINGS THAT YOU HAVE ASSOCIATED IT WITH?

Sex has nothing to do with jealousy, anger, possessiveness. But man's mind has been conditioned in such a way by the vested interests that they have exploited the very source of your life energy -- sex -- to fulfill their own interests.

For example, man is naturally polygamous -- and by man I don't mean only men but women too. Human beings are polygamous, but all the societies have forced monogamy. Now that creates the trouble. The trouble is not coming out of sex, the trouble is coming out of monogamy.

You find yourself tied together with a woman or with a man, and it is a natural longing once in a while to have some different food. The same man-the same stink; the same woman -- the same geography which you have explored thousands of times. Again you have to explore it and there is nothing left to explore -- all is explored. You get fed up. That is intelligent; only intelligence gets fed up. You would love to have once in a while another woman, another man.

If society were run by intelligent people, not by people who want to exploit you, but by people who

want to fulfill your nature to its uttermost capacity, there would be no jealousy. The wife would understand that once in a while the husband needs some other woman, "just the way I need some other man." And it is perfectly natural. We are all human beings.

What is wrong if you play tennis with one partner today, another partner another day? Is there any jealousy? There is no question of jealousy. And it is nothing more than tennis -- two energies meeting and merging. And after the pill, the basic argument of all the religions is completely outdated.

All the religions were insisting that monogamy has to remain because of children; otherwise, who will be responsible for children? The pill has made it possible that now sex need not be a bondage, because children are not a problem any more. Sex is free from the bondage of biology. Hence I say again and again that after the discovery of fire, the pill is the greatest revolution, the greatest discovery.

When there is no jealousy there is no anger, and all the qualities that I speak of will come automatically. A woman who gives you freedom, a man who never tries to possess you -- you are allowed to move in the world according to your own wishes -- do you think friendship will not arise between these two persons? A man giving freedom to the wife, a wife giving freedom to the husband -- there is bound to be great friendship, great intimacy.

The wife can tell her husband how the other man was. The man can describe to his wife how the other woman proved to be. He need not hide it. The friendship makes it possible to come closer, to be more intimate. But the societies of the past never wanted this to happen. They wanted people to remain bored: tie one woman to one man forever, and you have started a pilgrimage to the ultimate boredom. These bored people, suffering, cannot revolt. They cannot achieve their climax of intelligence; the boredom goes on destroying every possibility.

Why was Xanthippe angry with Socrates? Why did she use to beat him? Why did she once pour hot boiling water, which was being prepared for the morning tea, over Socrates' head? Half his face got burned and remained black for his whole life. What was the trouble?

The trouble was that he was more interested in his disciples. He was talking to his disciples when this great incident of pouring hot water on his face happened. And his wife was telling him again and again, "Come in, breakfast is ready." But to a man like Socrates, when there is great intellectual conversation going on, breakfast means nothing.

Finally she got mad, threw the water over him. But Socrates was one of the greatest men in history. He wiped his face and continued his conversation where it had stopped. One of the disciples said, "We cannot understand -- how can you tolerate this kind of a woman?"

Socrates said, "I don't tolerate her. She has helped me to learn many things -- for example, patience. I am grateful to her. Right now, she has again given me another lesson, that even if hot water is poured over you, you can remain cool. Without her, it would have been difficult for me to discover these spaces." Socrates was never angry towards his wife, he was always compassionate.

When two persons give freedom to each other, they both grow rich in experiences. Perhaps there was a treasure in your wife that you were not aware of. Making love to another woman, you discover it; the other woman becomes a tremendous help. Now your wife is not just the old geography: something new, some new opening, some new corner, some new space.... You start searching for that new space that you have found in the other woman -- because each woman is unique, just as every man is unique.

A man should be allowed to come in contact with as many as women as possible. A woman should be allowed to come in contact with as many men as possible. Both will be richer, and rich in experience, intimacy, friendship; they will know the heights of love which otherwise are missing.

But the vested interests don't want you to be intelligent, to be rich in experience, to reach to the climax of your potential, because that is dangerous to them. You can remain slaves only if you are poor in experience, if you are poor in intelligence. You can remain slaves only if you are a hen-pecked husband. You know perfectly well that you cannot even control your wife. You will never try to make any effort to rise higher in any field, you know your wife can pull you down immediately.

And the wife has been imprisoned in the house. On whom is she going to take revenge? Who is responsible for all this? She finds nobody other than the husband.

This ugly situation is our own creation.

My effort is to help you understand that love is not a commodity. You think that that if your wife goes with another man for a few days, she will be spent; when she comes back she will be hollow and there will be no love. Love is not a commodity. In fact, tasting, experiencing a different man, from different angles, she may become aware of different angles in herself. She may come back more loving because she is more

experienced, and she may give you a surprise -- you had never known her this way.

I am for richness in every dimension of life. I am against poverty in every dimension of life. And you have been kept poor psychologically, spiritually, physically, so that a few people can become presidents, prime ministers, kings and queens, a few people can become popes, Ayatollah Khomeini.... Just for a few people the whole humanity is sacrificed!

I want you to rebel against any effort that takes away your freedom.

Freedom to me is the ultimate experience, the most beautiful, the most divine.

Never, for any reason, let your freedom be disturbed. Whatsoever the cost, keep your freedom intact. That will make you real man, real woman. Right now, you are just puppets: nothing real in you, everything unreal. And because everything is unreal, you feel miserable.

Reality releases you from misery, and brings you into a new world of blessedness. That is the kingdom I am trying to move you towards.

From Death to Deathlessness

Chapter #8
Chapter title: No society rewards lovers

9 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
IS IT POSSIBLE TO BE RESPONSIBLE FOR ONESELF WITHOUT FIRST LEARNING TO LOVE ONESELF?

It is absolutely impossible to be responsible for yourself unless you learn to love yourself. Every child is born with tremendous love for himself. It is the society that destroys that love, it is the religion that destroys that love -- because if a child goes on growing in loving himself, who is going to love Jesus Christ? Who is going to love the president, Ronald Reagan? Who is going to love the parents?

The child's love for himself has to be distracted. He has to be conditioned so that his love is always towards an object outside himself. It makes man very poor, because when you love somebody outside of yourself, whether it is God, the pope, the father, the wife, the husband, the children -- whoever is the object of your love -- it makes you dependent on the object. You become secondary in your own eyes, you become a beggar.

You were born an emperor, utterly contented within yourself. But the father wants you to love him, the mother wants you to love her. Everybody around you wants to become an object for your love. Nobody bothers that a man who cannot love himself cannot love anybody else either.

So a very mad society is created where everybody is trying to love somebody -- and they have nothing to give. Nor has the other person anything to give. Why are lovers continuously fighting, nagging, harassing each other? The simple reason is they are not getting what they were thinking to get. Both are beggars, both are empty.

A rightly brought up child will be allowed to grow in love towards himself so that he becomes so full of love that sharing becomes a necessity. He is so burdened with love that he wants somebody to share it. And

then love never makes you dependent on anybody. You are the giver; the giver is never a beggar. And the other is also a giver.

And when two emperors, masters of their own hearts, meet, there is tremendous joy. Nobody is dependent on anybody else; everybody is independent and individual, well-centered in himself, well-grounded in himself. He has roots which go deep down within his being, from where the juice called love comes towards the surface and blossoms in thousands of roses.

This type of person has not been possible up to now because of your prophets, your messiahs, your incarnations of God, and all other kinds of idiots. They have destroyed you for their own glory, for their own ego. They have crushed you utterly.

You can see the logic. Either the messiah, the savior, becomes the object of your love, and you become just shadows blindly following him; or if you are fully contented, overflowing with love and blossoming in thousands of roses, then who cares to be saved? -- you are already saved. Who cares about paradise? -- you are in it.

The priest will die if you learn how to love yourself, the politician will not have followers; all the vested interests in society will go bankrupt. They are all thriving on a very subtle psychological exploitation of you.

But learning to love oneself is not difficult, it is natural. If you have been able to do something which is unnatural, if you have learned how to love others without loving yourself, then the other thing is very simple. You have done the almost impossible. It is only a question of understanding, a simple understanding, that "I am to love myself; otherwise I will miss the meaning of life. I will never grow up, I will simply grow old. I will not have any individuality. I will not be truly human, dignified, integrated."

And moreover, if you cannot love yourself, you cannot love anybody else in the world. So many psychological problems have arisen because you have been distracted from yourself. You are unworthy, you are not what you should be; your actions have to be corrected. You have to be molded into a certain personality.

In Japan they have four-hundred-year-old trees, but their height is only six inches. They think that it is a form of art. It is murder, sheer murder! The tree looks ancient, but is only six inches high. It would have been one hundred feet high, reaching towards the stars. What have they done? What strategy have they used?

The same strategy has been used against humanity, human beings. They put the tree in a pot which has no bottom. So whenever the tree grows its roots, they go on cutting them, because there is no bottom to the pot. The roots they go on cutting, and unless roots grow deeper, the tree cannot rise higher. It grows old, but it never grows *up*. Exactly the same has been done with human beings.

Your love for yourself is a basic necessity for your growth. Hence, I teach you to be selfish-which is natural.

All your religions have been teaching you to be altruistic. Sacrifice yourself for any idiotic idea: the flag -- just a rotten piece of cloth. You sacrifice yourself to the nation -- which is nothing but fantasy, because the earth is not divided anywhere into nations. It is the politicians' cunningness, to divide the earth on the map. You are sacrificing for the lines drawn on the maps! Die for your religion: Christianity, Hinduism, Buddhism, Mohammedanism. And they have managed it in such a way that the individual is caught.

If you die for your nation you will be called a martyr -- you are simply committing suicide, and that too for a foolish reason. If you die for your religion you will reach paradise, you will enjoy eternal blessings. They have manipulated you. But one thing is basic in that manipulation, that is, don't love yourself; *hate* yourself, because you are not worth anything.

Everybody is full of hate for himself. And do you think if *you* hate yourself you can find someone who is going to love you? Even you are not ready to love yourself; it is impossible for anybody else to love you. You have accepted the idea that unless you follow certain rules, religious dogmas, political ideologies, you are not of any worth.

When you were born, you were not born as a Christian, as a Catholic; you were not born as a communist. Every child comes into the world as a *tabula rasa*, completely clean. Nothing is written on him -- the BIBLE, KORAN, GITA, DAS KAPITAL -- no, nothing is written on him. He brings no holy book with himself. He comes in utter innocence. But his innocence becomes his greatest trouble, because all around him are wolves -- hiding in politicians, in priests, in parents, in teachers. They all jump upon your innocence. They start writing things on you which later on you will believe is your heritage.

They have destroyed your heritage. Now it is possible for them to enslave you, to make you do anything

they want. If they want you to murder innocent people....

They are doing that right now in South Africa. Fifteen percent of the population, white people, are destroying eighty-five percent, black people. The country belongs to the black people; all its gold mines, diamond mines, belong to the black people. These fifteen percent white people are just invaders, thieves. But do you know? -- those eighty-five percent of the people have no voting rights. The land is theirs, the gold mines are theirs, but they are the poorest on the earth. They only work as slaves and servants. It is not only South Africa, it is all over the earth.

There are religious mafias, there are political mafias, and they go on exploiting you. They may be enemies to each other, but on one point they all agree: that a man should not be allowed to love himself. That cuts his roots from his own being, and then he is helpless, rootless, just a driftwood, so whatever you want to make of him you can.

The people of this country were killing innocent, poor people in Vietnam. What business was it of theirs? And it was not one-sided. You were sending your own, who have not tasted anything of life, to kill and to be killed in the name of democracy, in the name of America. But why should one sacrifice oneself in any name? Mohammedans and Christians have been fighting, killing each other, in the name of God. Both are fighting and killing in the same name -- God. A strange world we have created!

But the strategy is very simple: destroy the person's natural love for himself. Then he is so unworthy in his own eyes, he is ready to do anything for a gold medal, just to feel a little worth -- that he is also somebody. Do you see on your generals many colored stripes? What kind of stupidity is this? Those stripes go on growing as the general goes on killing himself, destroying himself.

You can have all those colors on your shirts. I don't think there is any law that can prevent it, but you will look simply foolish. Those generals, they don't look foolish, they are respected; they are great heroes. And what have they done? They have murdered many people of your country, they have murdered many people of other countries. These murderers are rewarded.

Have you seen any society rewarding its lovers? No, lovers are to be condemned. No society allows lovers any respect; love is an anathema to society.

So the first thing all these vested interests have to do is distract you from love -- and they have succeeded up to now.

Millions of years... and man has remained a slave, feeling a deep inferiority complex in himself, unworthiness, because he is not able to fulfill all that is required of him. In fact, whatever is required is so unnatural that there is no way to fulfill it. And on your worthlessness the messiahs go on becoming bigger and bigger, because they say, they promise that they are the saviors; they are going to save you. You cannot save yourself. They never allowed you to learn swimming. On your own you can only be drowned.

The politicians go on giving you hope that soon there will be no poverty -- and poverty goes on growing. It is not decreasing, it is increasing. The politicians go on saying that soon you will have a classless society. In Soviet Russia they have managed to create forcibly, against all human values, a classless society. But the people who had promised the classless society had promised that there would be no poor, no poverty. What has actually happened is that nobody is rich in Russia, all are equally poor. Great equality!

And the hypocrisy that the society is classless has to be understood. Yes, old class differences have disappeared because the rich are no longer there, so you cannot divide the society into the bourgeois and the proletariat. But a new class has come up: those who have power -- the communist bureaucracy -- and those who have no power. Just the names have changed.

Now, as a member of the communist party you have special powers -- just the same way that in other countries rich people have special powers, and there is the rest of the country, powerless. This is not a classless society; new classes have replaced the old classes.

In Ethiopia thousands of people are dying every day. And you will be surprised, in America there are half a million people who are suffering from overeating, obesity; they go on becoming fatter and fatter. In Ethiopia people are shrinking, starving and dying. In America people are dying from overeating, in Ethiopia they are dying because they have nothing to eat.

Do you think this world that we have created is sane?

Half of India is going to face the same fate as Ethiopia soon -- and India's government is selling wheat, exporting wheat to the outside world. Their own people are going to die -- not in small numbers: fifty percent of India is just on the borderline. Any moment it can become a bigger Ethiopia. But the political leaders are selling the wheat to other countries because they want nuclear plants, atomic energy, so they can

also compete in the foolish race that is going on.

Anybody can see that it will take at least three hundred years for India to be a nuclear power equal to America or the Soviet Union. And do you think for these three hundred years America and the Soviet Union will simply wait? They will be growing in the same direction of destruction and death.

All this has happened in the name of altruism.

I want you to become absolutely selfish. Love yourself, *be* yourself. Don't be distracted by any type of people -- religious, political, social, educational. Your first responsibility is neither towards religion nor towards nation. Your first responsibility is towards yourself.

And just see: if everybody is loving himself, caring about himself, his intelligence will come to its peak, his love will be overflowing. To me, the philosophy of selfishness will make him really altruistic because he will have so much to share, so much to give, that giving will become a joy to him, that sharing will be a celebration to him.

Altruism can only be a by-product of self-love.

Because you don't love yourself, you feel weak -- because love is nourishment, it is your strength. Naturally, how can you feel responsible? You go on throwing your responsibility on somebody else's shoulders. God is responsible, fate is responsible, Adam and Eve are responsible. The serpent who seduced Eve to disobey God -- that serpent is responsible.

Can you see the idiocy of all this dumping your responsibility on somebody? -- a serpent, perhaps millions of years ago.... I have tried hard to make some little conversation with a serpent, with a snake -- they don't speak. In fact, they don't even hear. I discovered that serpents don't have ears, ears are not part of their physiology. And if they cannot hear, how can they speak? And how could they persuade Eve?

But we have to dump our responsibility on somebody else. Adam dumps it on Eve. Eve dumps it on the serpent. The serpent -- if he could speak -- would dump it on God. This way we go on throwing our responsibility, without understanding that unless your are responsible for yourself you are not truly an individual.

Shirking responsibility is destructive to your individuality. But you can accept responsibility only when you have tremendous love for yourself.

I accept my responsibility, and I rejoice in it. I have never dumped my responsibility on anybody else, because that is losing freedom, that is becoming enslaved, at the mercy of others. Whatsoever I am, I am wholly and solely responsible for it. This gives me a great strength. It gives me roots, centering. But the source of this responsibility is, I love myself.

I have also been through the same type of mass exploitation. But from the very beginning I made it clear that if I am going to be pushed into heaven I will refuse it. Of my own will I am ready to go to hell. At least I will have my independence, my choice.

My parents, my teachers, my professors struggled with me. But I said, "One thing is certain: I cannot accept any bribery to become a slave. I would rather suffer for the whole eternity in hellfire, but I will remain myself. At least that much joy I will have -- that this is *my* choice, nobody has forced me."

Taken as a prisoner into paradise, do you think you can enjoy it? Going into paradise following Jesus Christ, or Moses, or Buddha, or Krishna -- what kind of paradise will that be, where you are expected to be blind believers; you cannot ask a question, you cannot inquire about anything. That paradise will be worse than hell.

But people have been distracted from their very source.

I want you to come back home. Respect yourself. Feel the joy and the pride that existence needs you; otherwise you would not have been here. Rejoice that existence cannot be without you. In the first place that's why you are here: existence has given you an opportunity, a life with tremendous treasures hidden within you -- of beauty, of ecstasy, of freedom.

But you are not existential! You are Christian, you are Buddhist, you are Hindu. And I want you only to believe in one thing: existence. There is no need to go to any synagogue or any church. If you cannot experience the sky, the stars, the sunset, the sunrise, the flowers blossoming, the birds singing.... The whole of existence is a sermon! Not prepared by some stupid priest -- it is all over the place.

You just need to trust yourself; that is another name for loving yourself. And when you trust and love yourself, obviously you have taken all the responsibility of whatever you are, whoever you are, upon your own shoulders. That gives such a tremendous experience of being that nobody can enslave you again.

My sannyasins are not my followers -- that would be very disrespectful towards you. And to be disrespectful towards the people who love him is the ugliest act anybody can do.

I want to be just a fellow traveler with you. I am not your leader, I am not your savior. I don't take any responsibility on myself, and I don't want you to dump your responsibility on anybody.

Can you see the beauty of an individual who is capable of standing on his own feet? And whatever happens -- joy or sorrow, life or death -- the man who has loved himself is so integrated that he will be able not only to enjoy life, he will be able to enjoy death too.

Socrates was punished by his society. People like Socrates are bound to be punished, because they are individuals and they don't allow anybody to dominate them. He was given poison. He was lying in the bed and the man who was going to give him poison was preparing it. The sun was setting -- that was the right time. The court had given the exact time, but the man was delaying in preparing the poison. Socrates asked the man, "Time is passing, the sun is setting -- what is the delay?"

The man could not believe that somebody who is going to die is so particular about the right time for his own death. In fact, he should be thankful for the delay. The man loved Socrates. He had heard him in the court and seen the beauty of the person: he alone had more intelligence than the whole of Athens. He wanted to delay a little more so Socrates could live a little more. But Socrates would not allow him. He said, "Don't be lazy. Just bring the poison."

The man giving poison to Socrates asked him, "Why are you so excited? I see such radiance on your face, I see such enquiry in your eyes. Don't you understand? -- you are going to DIE."

Socrates said, "That's what I want to know. Life, I have known. It was beautiful; with all its anxieties, anguishes, still it was a joy. Just to breathe is joy enough. I have lived, I have loved; I have done whatever I wanted to do, I have said whatever I wanted to say. Now I want to taste death -- and the sooner the better.

"There are only two possibilities: either my soul will go on living in other forms as the Eastern mystics say -- that is a great excitement, to go on that journey of the soul free from the burden of the body. The body is a cage, it has limitations. Or perhaps the materialists are right, that when your body dies everything dies. Nobody remains afterwards. That too, is a great excitement -- not to be!

"I know what it means to be, and the moment has come to know what it means not to be. And when I am no more, what is the problem? Why should I be worried about it? I will not be there to worry, so why waste time now?"

This is the man who loves himself. Even the responsibility of death he has chosen -- because the court had nothing against him; it was just public prejudice, the prejudice of the mediocre people who could not understand the great flights of intelligence of Socrates. But they were in the majority, and they all decided on death for Socrates.

They could not answer a single argument proposed by him. I think they could not even understand what he was saying -- answering was out of the question. And he destroyed all their arguments; still, it was a city democracy -- the people decided that this man is dangerous, he should be given poison.

What was his fault? His fault was that "He makes our youth rebellious, he makes our youth skeptical, he makes our youth strange. He creates a gap between the older generation and the younger generation. They don't listen to us anymore, they argue about everything -- and it is because of this man."

But the judges were a little better than the common people. They said to Socrates, "We give you a few alternatives. If you leave Athens and promise never to come back again, you can save yourself from death. Or, if you want to remain in Athens, then stop speaking, go into silence. Then too we can persuade the people to let you live. Otherwise, the third alternative is: tomorrow as the sun sets you will have to drink poison."

What did Socrates do? He said, "I am ready to take the poison tomorrow or today, whenever the poison is ready, but I cannot stop saying the truth. If I am alive I will go on saying it till my last breath. And I cannot leave Athens just to save myself, because then I will feel always a weakling who became afraid of death, who escaped death, who could not take the responsibility of death also. I have lived according to my own thinking, feeling, being; I want to die that way also.

"And don't feel guilty. Nobody is responsible for my death, I am responsible. I knew that it was going to happen, because to talk about truth in a society which lives on lies, deceptions, illusions, is to ask for death. Don't blame these poor people who have decided for my death. If anybody is responsible, I am. And I want you all to know that I lived on my responsibility, and I am dying on my responsibility.

"Living, I was an individual. Dying, I am an individual. Nobody decides for me; I am decisive about myself."

This is dignity. This is integrity. This is what a human being should be. And if the whole earth is full of people like this man, we can make this earth so beautiful, so ecstatic, so abundant in everything....

But the individual is missing, so you have to take responsibility for yourself. But you will be able to take it only if you start loving whatever you are: this is the way existence wanted you to be. If existence wanted another Jesus Christ, it would have created one. To be Christian is ugly, to be Mohammedan is ugly, to be Hindu is ugly.

Be yourself, just yourself, simply yourself. And remember, you are taking a great risk when you declare that you are simply yourself. You don't belong to any crowd, any herd. These are all herds: Hindus, Mohammedans, Christians, communists. You are declaring yourself an individual, knowing perfectly well that it is risky. The crowd may not forgive you at all. But it is so beautiful to take the risk, to move on the razor's edge where every step is dangerous.

The more dangerously you live, the more you live. And it is possible to live, in a single moment, the whole eternity, if you are ready to live with totality, risking all and everything.

I don't want you to be a businessman, I want you to be a gambler. And when you are gambling, put everything at stake. Don't save anything for the next moment. Then whatever happens will bring great blessing to you. Even if you become a beggar, your being will be far more dignified than that of an emperor.

BELOVED OSHO,
I HAVE A FEELING THAT YOU ALREADY HAVE TWO HUNDRED ENLIGHTENED PEOPLE. IS THIS TRUE?

It is true, but please keep it a secret!

BELOVED OSHO,
TO BREAK OUR HABITUAL WAYS OF ACTING, FEELING AND THINKING, AND TO START WITNESSING INSTEAD, SOME EFFORT SEEMS TO BE REQUIRED. BUT ULTIMATELY ALL EFFORT, INCLUDING THE EFFORT TOWARDS ENLIGHTENMENT, HAS TO BE DROPPED. CAN YOU PLEASE SPEAK ON EFFORT AND NON-EFFORT, AND HOW THEY RELATE TO WITNESSING?

Don't be bothered about the future. You have not started making an effort, and you are worried that ultimately you will have to drop making an effort also. Just start -- make every effort.

I can only say one thing to you: when you have made every effort -- and all the efforts will fail, as far as the ultimate experience of enlightenment is concerned -- when all the efforts fail, you are not required to make no-effort. When all the efforts fail, there *is* no-effort. You have done everything that was possible, humanly possible, and everything has failed.

And everything fails as far as enlightenment is concerned. It is not your doing. But when everything fails, and you have not been miserly in making efforts, you were total -- what remains? A great silence. That is the no-effort. You don't have to *do* it. If you do it, it again becomes an effort. It is a non-doing that comes of its own accord; you cannot bring it.

But before it can happen, you will have to risk everything, make every effort possible. When you are finished with making efforts, a great silence descends, a great relaxation comes over you. That is the moment of no-effort, and in that very moment you find the light you have been seeking for many lives.

So please don't be worried about no-effort. Just take care of all the efforts possible. Leave no-effort to existence itself! When you have done everything, suddenly existence becomes so compassionate towards you that flowers start showering on you. With your effort you were not able even to get a single flower. And with no-effort you suddenly find flowers are raining all over you.

And that's why it can be said, enlightenment is not an achievement. *you* don't become enlightened. When you are not, enlightenment happens. The moment your efforts fail, *you* fail.

And this is the mystery of religious experience: in your utter failure is your ultimate success. When you are not, for the first time, you *are*.

From Death to Deathlessness

Chapter #9
Chapter title: My empire consists only of Emperors

10 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
I TRUST YOU UNCONDITIONALLY, AND NOW I'M NO LONGER A SANNYASIN SIMPLY TO RID MYSELF OF MY FEARS. I AM NOW HERE WITHOUT ANY NEED, HOPE, DESIRE OR EXPECTATION. I AM NO LONGER FEELING DEPENDENT ON YOU. I AM WITH YOU WITHOUT ANY REASON, JUST FOR FUN, AND I TRUST YOU WITHOUT BELIEF. IS THIS THE STATE OF BEING A TRUE DISCIPLE?

Yes and no. Yes, because what you have described is authentically the state of a disciple. No, because you cannot cheat me. The description is right, but it is not about you. And my logic is very simple. If you were really independent, trusting me unconditionally, not out of fear or greed, without any desire or expectation, then this question would not have arisen in the first place.

The implication of the question is that you still want my approval and that is dependence. You are asking me, "Is this the true state of a disciple?" Why are you asking me? If you are experiencing it, the experience itself will be the answer. But you are not experiencing it. You may be imagining and you need my approval, you want me to say, "Yes -- great, groovy." But that will make you dependent on me.

I would love you all to be independent of me, because if you are dependent on me, in some way you will go on resenting me. Nobody loves a man on whom you are dependent, who has taken away your freedom, your independence, who has possessed you. You are imprisoned. Who loves the jailer? And I don't want to be anybody's jailer.

Please, don't be dependent on me, because your dependence is dangerous to me. Behind your dependence will be great resentment, hatred. It is poisonous. I want you to be completely independent of me, so that I can be completely free from any resentment, hatred -- at least from my sannyasins. You should understand my situation.

The whole world is hostile towards me. All the religions are full of hate towards me. All the politicians are agreed upon one point: that I should be removed as quickly as possible, that I should not be allowed to wake people anymore. The American government and the government of the Soviet Union may be enemies on every point, but on one point they are friends -- that is me. Just think of the hostility all over the world, of all kinds of people....

Your love is protecting me, keeping me alive. But if your love is that of a dependent person it is no longer love, it is hidden hostility. So if you become independent I am freed from your resentment at least.

And I am concerned only with my world of sannyasins. Their love is my nourishment, their love is keeping me in the body. Otherwise, as far as I am concerned my work has been completed long ago. There was no need after that to go on living in the body, with all its troubles. But looking at you, I feel to hang around a little more.

But your dependence hurts me, even your dependence on getting approval from me.

Who am I? Meditate over your question again and you will see the implication: why have you asked it?

You may not have been aware that you were asking for approval. But if your state needs *my approval*, my certificate, it is not freedom.

The true disciple trusts, but has no resentment, because he trusts of his own accord. He is not being forced to trust. He loves because only love is left in him, he cannot do otherwise. He is free and independent because now he feels himself for the first time an integrated individual. He is no longer a beggar -- he has become an emperor.

I want you all to be emperors.

The more you are independent of me, the more you can help me to continue to be in a fragile body. After enlightenment it is really difficult to remain in the body because the function of the body is finished.

You are born again and again into new forms, new bodies, only for one thing: because each time you go on missing the train. And existence is very compassionate. It will go on giving you new bodies, fresh bodies, and it trusts that sooner or later you will catch the train, you will become enlightened.

After enlightenment, nobody is born again. It is impossible. There is no way to be back in the cage. Experiencing the expanse of the whole sky, experiencing all the stars moving within you, sunrises within you, sunsets within you - all that is, is contained within you. Who would like to enter a cage and destroy the beautiful experience of continuous expansion?

After enlightenment nobody is born again. After enlightenment, to keep oneself in the body becomes more and more difficult. The reason is very simple. Enlightenment is exactly what the word means, as if a lightning has fallen upon you. Your being and your body are no longer bridged. You are in the body but your connections with the body are destroyed. That lightning destroyed all connections with the body.

The body is affected by gravitation, but when all connections with the body are destroyed you are no longer under the law of gravitation. There is another law which science perhaps may never be able to discover. But the scientist has to understand according to his own rules, that every law has its opposite law to balance it. Everything has its contradiction, to keep the balance of existence. The law of gravitation they have discovered, because it is an objective phenomenon, but they know nothing about the law of levitation.

The moment you are disconnected with the body, your body is under the law of gravitation being pulled down, and your being under the totally contradictory law of levitation - it is being pulled upwards. It becomes a tug-of-war. Hence most people die after enlightenment. There have been many enlightened people but very few masters, because just to be enlightened is not enough to be a master. You have to remain in the body, to have contacts, connections with other people who are in their bodies, who know only one law -- the law of gravitation.

I have been able to remain in the body, with all the difficulties, in spite of all the difficulties that were bound to happen because the body is no longer in my control and I am no longer in the body's control. If I have been able to remain in the body for these thirty-three years, it is because of your love -- love which demands nothing, trust which is not based on any reason.

You are connected with the gravitation of the earth. Through you I can keep myself still connected with the gravitation of the earth. But through you it is possible only if you give me a passage, clear, and you don't ask for any expectations, demands, desires to be fulfilled.

Your description of the disciple is absolutely true. But because you have asked it, you again missed the train. You are back to zero again. Don't be sad, start the journey again. And when you start feeling what you are describing, please don't ask for approval. Enjoy it!

Do you ask somebody, "Am I in love with you?" Either you are or you are not -- no question of approval or disapproval. Do you ask, "Is this sunset really beautiful?" Your very question indicates that you are not feeling the beauty. You are asking others, as a support, so that your imaginary beautiful sunset becomes more real.

But nobody's approval can make anything real. Even if the whole world denies your enlightenment you will still be enlightened, there will be no difference. Or vice versa: even if the whole world approves your enlightenment and you are not enlightened, all that approval is not going to make you enlightened.

You have beautifully described the real state of a disciple. But by asking the question you missed the mark.

BELOVED OSHO,
THE OTHER DAY YOU SPOKE AGAINST HOMOSEXUALITY AND LESBIANISM. WHAT ABOUT BISEXUALITY? A FEW YEARS AGO YOU SAID THAT BISEXUALITY WAS THE HOPE FOR THE NEW

There are many questions involved in that one question. First, never bother about what I have said before. My memory is not that good -- and that has been a great blessing to me. I don't know what I have said on the yesterdays stretching backwards thirty years. I know only what I am saying to you now. This has given me freedom to tell you the truth even if it goes against my past.

I am not confined by my yesterdays. I have never read any of my books and I don't know what kind of things I have been saying. But whatever has been said was true for that moment, and exactly the same is the case now.

Never compare my statements with the past statements; otherwise instead of getting enlightened you will find yourself in an insane asylum. I have contradicted myself so many times, that anybody working for a Ph.D. thesis on me will go crazy. He will never get the Ph.D. Nobody can make a consistent philosophy out of my statements. I have been consistent only in one thing, and that is inconsistency.

So first you have to drop all the yesterdays. The past is dead. And I am dying every moment to the past so that I can live in the present. You cannot do both things together -- living in the past and living -- it is not possible. Existence gives you only one moment at a time. Either you can waste it in remembering the past or you can waste it in fantasizing about the future or you can live it now.

My most emphatic thing is that now is the only reality there is. Past is no more, future not yet.

But your question must be troubling you. I have to tell you the truth. First, homosexuality and lesbianism are both against nature. I have in the past not said it so clearly for a simple reason: not to hurt many gay people who are around me. I don't want to hurt my people. Just to avoid wounding them, I can lie. That is not a problem, because my experience of truth is far above any lies: no lies can disturb it.

So I have been either silent or telling you that whatsoever you are -- homosexual, a lesbian -- accept it, don't condemn it. I never want to create any guilt feelings in anybody, particularly my people. I want them to be completely guiltless, because all other religions have done just the opposite. They have created guilt in you, and through guilt they have enslaved you, because when you are guilty you want to be freed, saved from the guilt. The messiah, the savior is needed. His agents go on creating guilt in you and then he comes to save you.

I am not a savior. Nobody has ever been a savior, that is all hocus-pocus. All that I can do is not to make you feel guilty. That's why either I have been silent, or I have told you to accept.

I can lie for you. My love is enough to make me capable of lying for you. And it does not make any difference to me -- I am beyond it. So once in a while I have even appreciated your homosexuality, your lesbianism-just to free you of the guilt. Homosexuality was not the point, the point was how to make you free from the guilt.

I have gone even to the extent of saying in the future the new man will be bisexual -- neither heterosexual nor homosexual. A man who is heterosexual has a limitation: he cannot be homosexual. The man who is homosexual has a limitation: he does not feel any attraction to women. The bisexual man is one who has no limitation. He can be in love with a man, he can be in love with a woman.

Yes, I had gone even to that extent, knowing perfectly that it was a lie. But how to make you guilt-free? I have made statements as if homosexuality and lesbianism are progressive steps: the people who are not homosexual are still lagging far behind those who have entered the gay world. But all these are lies, used to erase your guilt from you. But how long can I go on lying to you? One day or other I have to tell you the truth: otherwise I might not have told it at all.

AIDS is the ultimate development of homosexuality, and it has no cure. You have gone so far away from nature that there is no way back, you have broken all the bridges behind you. That's the disease AIDS.

Medical science cannot help you. It can only confirm that you have the disease, and at the most you have two years to live. That is at the most, because AIDS is a totally new kind of disease. It cannot be categorized with other diseases. Even cancer can be cured, can be operated on. But AIDS does not allow any treatment.

It has to be understood, what it is. AIDS somehow makes you drop, deep down, the desire to live. And the moment somebody gets to the point where he loses the desire to live, he becomes vulnerable to all kinds of infections: he does not create antibodies to fight with disease. He has dropped out of the game of life. No medicine can give back the desire to live. And when you are absolutely vulnerable to any kind of infection -- two years is just the longest possibility guessed by the medical profession -- most probably within six months you will be gone.

And the danger is, when you know that within six months or one year you are going to leave, you would like to make love to as many men, as many women, as possible -- because now you cannot postpone, you may die tomorrow. Tomorrow has never been so uncertain. You have to do whatever you want to do now -- today, as quickly as possible.

And when a man is going to die within six months he becomes irresponsible, careless. He starts making love and having contacts with many people -- he has to compress his whole life of sexuality into six months. And there may be something biological in it also. It has been a known fact that when somebody is crucified, before he dies his semen escapes from his body immediately. The man is dying; those people who are there in your semen, millions of people, they don't want to die; they have not even lived, they have not even been born.

Inevitably the dying man on the cross ejaculates before death. Perhaps those poor people hidden in his semen think they may find some way -- at least there is no harm in making an effort. This fact has been known for centuries, because whenever a man was put on the gallows this has happened without any exception. Now, AIDS is almost the gallows. Yes, the time period is a little longer -- six months, maybe one year. Perhaps if you happen to be in one of my communes, two years.

But knowing that you are going to live only for such a little time, why not make the most of it? And your biology also supports you: "Before you leave the body, let all the living beings hidden inside you be released. At least this favor you can do for the unborn."

And the people who have AIDS outside my communes are capable of bribing the doctors so that their disease should not be made public... because just the knowledge that you have AIDS creates such a condemnation by the society -- the same society that has created AIDS, the same society that has created homosexuality.

You will be condemned by the priests, by the bishops, by the pope. And these are the people who are behind AIDS. These people are the virus. Homosexuality is a religious discipline -- putting men into one monastery, not allowing them to meet with women, creating all kinds of barriers so they can remain celibate; putting women into nunneries where no man can enter so that they can remain celibate.... Man is intelligent enough -- if he cannot find the natural way, he is going to work out some unnatural way.

And we cannot condemn those monks and nuns who invented homosexuality and lesbianism. That was the only way left for them. That is why I say homosexuality is a religious discipline. It is a by-product of the stupid emphasis on celibacy.

It is not possible. You go on eating food, you go on drinking water, you go on doing exercises; your body goes on creating blood, new cells, bones, and in the same way it goes on creating semen. Your body has never heard about celibacy; celibacy is not a program in your body. Your mind has decided to be celibate, but what has the mind to do with it?

Your mind may decide never to urinate again. What then? There is going to be trouble. You go on drinking water, and the mind has fallen into the hands of a certain religion where urination is the worst sin. So you pretend that you don't urinate. And the people who follow you for the simple reason that you don't urinate make a great saint of you, because what is impossible for them you have made possible; you have done it.

Now you will have to find some way -- perhaps a tube inserted from your side to the bladder so that secretly you can manage to release all that has accumulated in the bladder; otherwise you will go insane. Your urine contains many chemicals, eight chemicals. If they go on accumulating and no way out is given, they will poison you. Urination is a way of getting rid of all these poisons that you are unknowingly eating, breathing; anything that is against your life, urination takes out.

Celibacy is absolutely absurd. Nobody except the impotent have been celibate. And one thing to be remembered: no impotent person has been known all down history to have become enlightened. Very strange! In fact, all impotent people should become enlightened before anybody else; they are naturally celibate, with no effort. Even if they don't want to be celibate they have to be celibate. Their bodies don't create possibilities for sexual relationship. But impotent people have not become enlightened, not a single one. On the contrary, the people who became enlightened were oversexed.

Sex is energy, and when you are oversexed then just sexual relationships cannot give you contentment. They are not enough, you have more energy than they can absorb. That superfluous energy takes you into new enquiries, new spaces, which ultimately culminate in enlightenment.

You will be shocked to know that Buddha was oversexed, Mohammed was oversexed. About Jesus I am not so certain, for the simple reason that he was a Jew, most probably a homosexual. And those twelve

apostles always hanging around him, day in, day out.... It was a playboy club. And as far as Jews are concerned, homosexuality is their contribution to the world. They have contributed many things. In the Old Testament, which in the West is the oldest scripture available, there is a story about two cities, Sodom and Gomorrah. Sodom has become in your language "sodomy." Sodomy means making love to animals. In the city of Sodom people were making love to animals.

The Jewish god is not love, compassion -- no. The Jewish god himself declares, "I am a very jealous god -- I am not nice, I am not your uncle" -- exactly these words. He became very angry at Sodom and Gomorrah.

I wonder why Gomorrah has not become a name for a certain type of sexuality. In Gomorrah there was homosexuality, lesbianism. Whenever I think of the word "Gomorrah", I am reminded of gonorrhea.

God became so frustrated with these two big cities that he decided to destroy them; and the Old Testament says those two cities were absolutely destroyed. They had come to a culmination of perversion. God is a myth, but Sodom and Gomorrah are historical facts. It was not God who destroyed those two cities, it was their perverted sex.

Perhaps those two cities are the pioneers in experiencing AIDS. It is not mentioned, but just a little reasoning can make it clear. There is no God to destroy anything -- but those two cities have existed, their ruins are still there. What happened to those two cities? -- because in those days nuclear weapons were not available, atom bombs were not there.

What happened to those two big cities? They suddenly evaporated. My conclusion is that they suffered from AIDS. Certainly their medical profession was three thousand years behind ours; they may not have been able to figure out what was happening, but people went on dying.

By the way, if you allow me a little drift.... There is a Hassidic story.... Hassids are Jews, but not accepted by the orthodox Jews. There is something in Hassids which I appreciate. Hassids are the only people who can be said to be our predecessors. Their religion consists of celebration, dancing, drinking. And their dances are really graceful, their singing is beautiful. Their being drunk cannot be called a sin because out of their drinking they have never committed any crime. They have just danced more joyously, more fully.

The story is... it must be a creation of the Hassids because their history is not that old, only three hundred years. Gomorrah and Sodom are three thousand years old. But the story is beautiful -- that's why I wanted to drift. The story says that when God decided to destroy Sodom and Gomorrah, one Hassid -- now this is pure fiction because Hassids were not in existence there. One Hassid approached God and told him, "I have a few questions, and you have to answer them, because it is a question of the lives of thousands of people."

God was willing; he said, "You can ask." The Hassid said, "You have decided to destroy Sodom and Gomorrah, but have you thought that there are a few people in both cities who are absolutely innocent? I know them, I am one of them. There are one hundred Hassids in both of the cities -- are you going to destroy these innocent people too? They have not committed any crime. Are you ready to take this responsibility? Won't you feel guilty?"

God said, "I have never thought about it: one hundred Hassids, innocent people... Perhaps I will have to change my decision to destroy Gomorrah and Sodom."

The Hassid said, "I have to ask another question. For a hundred innocent people you are ready to change your decision, but in fact there are only ten Hassids. Does the quantity make any difference? Will not ten innocent people be enough to save Sodom and Gomorrah?"

God thought for a moment, and said, "You are right. It is the quality, not the quantity. Even if there are ten people who are innocent, I am not going to destroy the cities."

The Hassid said, "I have a third question. In fact there is only me who is innocent. Six months I live in Gomorrah and six months in Sodom. Is that going to change your mind? Again it is a question of quantity: from one hundred to ten, from ten to one -- the same proportion. And how can I give a guarantee for a hundred people, that they are innocent? How am I to know about ten people that they are innocent? You are asking me inhuman questions. I can absolutely guarantee one thing: that I am innocent. Now tell me what you are going to do."

The Hassidic story says God had to concede to the Hassid -- because it is the quality that matters. Millions of criminals can be saved, but one innocent person should not be destroyed. Innocence is so valuable, it is so rare and unique. This is a Hassidic story. It is not in the Old Testament, but it is a beautiful story.

A single man of innocence can change the course of existence. Gomorrah and Sodom certainly were destroyed. No Hassid interfered -- no Hassid was there.

There is no God, so it creates many problems for me and for the queen of England. For me, because I cannot find out what could have destroyed these two cities, except AIDS. And I don't think the queen of England can find even that much explanation. If there is no God, then who is going to save the queen of England? I don't think anybody is going to save the queen of England -- so homely, so ugly. It is better that she is not saved. And now it is possible, because there is no God; the queen of England has to disappear soon.

Because of AIDS which is a new development in human sexuality -- I condemn all perversions concerning sex. And I can do it now, because now I have my own people. Even if they are gay they will not feel guilty. They are only victims of history. They will not feel that they are condemned. I am condemning the popes, the priests, Ayatollah Khomeiniacs.

And if you are homosexual or lesbian, it is simply a question of changing your mind. And the change is simple because you are changing from the unnatural towards the natural. If you could manage to change yourself from the natural into the unnatural, I trust you, that you can do the opposite very easily. You have done almost the impossible, you have changed the natural into the unnatural -- now, please, come back to the natural.

I find it absolutely berserk -- a man making love to another man while there are so many beautiful women. Love needs contrast, polarity. Man and woman are two polarities of sexual energy. Just as love will go out if there is no polarity between plus sexuality and minus sexuality, between positive sexuality and negative sexuality, the same is true about electricity: the positive electricity and negative electricity. They both have to be there for the lights to remain on. If you want just one pole, the positive electricity or the negative electricity, there is going to be no electricity at all.

Sexual energy is very close to electrical energy. Perhaps for sexual energy the right word is "bioelectricity". And it has been known at least in one case, but one case is enough proof.... A woman in Sweden became a problem: she was very beautiful, but whosoever made love to her got electric shocks. And one shock was enough, nobody wanted to make love to the woman. Soon it became common knowledge to avoid that woman. The shock was so much that one felt one was almost dying.

The doctors became interested -- what was happening? They persuaded somebody for experimental purposes -- in the service of humanity -- to make love to the woman. They put a five watt bulb in the hands of the woman, and they were shocked, because the bulb lit up. The man got a shock and fell out of the bed, but the bulb lit up! Sex is bioelectricity.

You have to come back to your natural polarities. If you want to avoid a catastrophe destroying the whole humanity, you have -- just in the service of humanity -- to change your mode of making love man to man, woman to woman. That is not right, and it can never be satisfying.

Yes, it is less complex, that is why people have fallen for it. Two men in love are happier than a man with a woman. It is not accidental that these people are called "gay." They are the only happy people on the earth. Wife and husband -- you cannot call them gay. They are tortured by each other so much, nagged, harassed... pillow fights every night -- that finally a few intelligent people decided that this arrangement was not working. And man is an experimenting animal. They started trying man with man, woman with woman, and found that this is less troublesome.

Yes, there cannot be any orgasmic experience because there is no polarity. There are not two opposites attracted towards each other and meeting. The meeting of the opposites creates orgasm. But you have to pay for that orgasm twenty-four hours a day. And one gets tired, one thinks, "Forget all about that orgasm."

It is good with two men. Of course there is no orgasmic experience; they settle for less but there is no trouble. They don't harass each other, they don't nag each other. A woman in love with another woman, a man in love with another man, are more understanding about each other -- naturally, because both are men, both have the male energy, the male mind. There is much more understanding between two men.

Between man and woman understanding is impossible. Misunderstanding is the law, because they are opposite polarities. The woman has a totally different kind of functioning than the man. You can see it in any dialogue between a husband and wife....

I have been a guest in hundreds of homes, and I have been a witness to many couples' conversations. And I was surprised: the man says one thing, the woman understands something else; the woman says something, the man understands something else. They are both using the same language, the same words, but their interpretations differ.

Every talk ends in a fight. Every talk becomes argumentation. It seems as if there is no possibility between man and woman for beautiful conversation. Conversation I have never seen between men and women -- only fight, argument. And they are so different, their reactions are so different. The woman cannot argue as well as the man. But she can scream better than the man.

People ask me, "Why are there so many women in your communes?" Today I tell you the truth -- it is because of dynamic meditation. One hour of huffing and puffing and screaming and throwing tantrums releases the woman for twenty-three hours; she has done enough.

The man can argue, and argue rationally, but the woman does not bother about argument. Her counterargument is throwing things, breaking plates, screaming loudly. And you can be sure she is the winner. All that rationality and argumentation the man forgets. He simply starts cooling the woman down: "The neighbors will wake up.... I'm sorry, I was wrong."

Every man, every day, is saying that to the woman, "I am sorry, forgive me -- but keep quiet." He knows he is right. The woman knows he is right. But who bothers about right? The question is might, and the woman has real might for making tantrums, throwing things, screaming, shouting, doing Dynamic Meditation in the middle of the night.

For centuries upon centuries this has been going on. Finally, a few people decided that this was too much; it is better for a woman to love another woman because they understand each other's mind, they can have a conversation very beautifully. And they both know screaming won't help because they can both scream better than the other. Throwing things will not make any difference because both can throw things better than the other. It is useless.

Two men find friendship very easily because they understand each other's mind, reasoning, argument. They can converse. But this conversation between man and man, woman and woman, has brought AIDS into the world.

My people at least -- because I can only ask *my* people -- can make the effort of going back to the natural way. And I can ask my sannyasins not to repeat the old pattern, settled for centuries, of fighting. Be friendly to each other.

A man and woman in deep friendship will give the best result of two persons meeting. Their love will be orgasmic because they are polar opposites. Their conversation will become more and more friendly, understanding that their minds function differently, that they have different strategies to win. They should both drop their strategies and open their hearts to each other. And if lovers cannot open their hearts to each other, then who is going to do it?

In the outside world you can be certain, either they are going to be destroyed by nuclear weapons -- that is the heritage of all the politicians of the past -- or they are going to die and disappear by the other alternative, that is AIDS. And that is the ultimate conclusion of all your religions. Politics has brought nuclear weapons, religions have brought AIDS.

There is a possibility that nuclear weapons may not be used, because all politicians are trembling; because the war is not going to decide who is the winner and who is the loser. The nuclear war will be total war; the victorious and defeated both will die. Not only man, but life as such on earth will disappear. There will not be trees anymore, nor roses anymore, nor birds singing in the morning, nor animals. Anything that has life will be destroyed. It is pointless.

I am happy that they have come to nuclear weapons. That way, war has committed suicide. It is impossible for politicians to go for a nuclear war; it is meaningless. One goes into war to be victorious, to come back with glory. But in this war there will be nobody left behind even to write the history as to who was the winner, America or the Soviet Union.

This war will be the end, the end of all that man has created for centuries -- the poetry, the painting, the music, the dance. All that millions of people have created for thousands of years to make this earth beautiful will be simply erased.

Nuclear weapons -- just because of their total danger, their total death -- are out of the question. They cannot be used. I challenge the politicians to use them, start the third world war. They cannot do that. But AIDS is a different matter. Politicians can see the danger. But the viruses that spread AIDS are worse than politicians: they don't understand what they are doing.

In the outside world, anybody who has AIDS will try to hide it because he will be condemned by the priests -- who are really the cause of it -- and he will be condemned by the society. People with AIDS will become untouchables. Everybody will avoid them. This will be worse than death.

So in the outside world everybody is going to hide the fact that he has AIDS. And that is very

dangerous, that means he will go on spreading it. it can be caught through sexual contact. It can be caught just by kissing. Kissing should be absolutely prohibited, it should be declared the most criminal act possible.

I know the French will suffer the most, but what can we do? French kissing is the worst. But there are already people on the earth.... Eskimos rub their noses, they don't kiss. In India there are tribes, aboriginal tribes, very primitive, five thousand years back -- they don't kiss. They became aware of kissing only when Christian missionaries reached their mountains and forests to convert them.

They could not stop laughing, seeing these idiots kissing each other. They are not civilized people, they don't know much, nothing about medicine, but this much they know, that saliva carries all kinds of germs. And when two persons are kissing each other it means they are mixing their saliva and transferring sicknesses to each other.

I suggest to my people: stop kissing completely. And don't be worried that rubbing noses will not be so exciting. It is more exciting because it is a novelty, something new, a discovery. So two things: become natural and stop kissing. Rub noses, it is good exercise for noses. Jews are going to defeat you -- they will be known as the best lovers. Chinese, Nepalese, the Mongol races will not find it exciting. Flat noses... what can you rub? They will have to find something else.

Because men's and women's bodies have many erotic parts, there is no problem. For example, you may not be aware that Vatsyayana, the first sexologist of the world, has written five thousand years ago that the earlobes are the best erotic points. Try it! Rub each other's earlobes, and you will be surprised that Vatsyayana is never wrong. Whatever he has written in his book has proved right. If your noses are flat, don't be worried. I am here to suggest something else to you.

And in our communes all over the world no sannyasin should try to hide that he has AIDS, because there is no condemnation. In fact, the moment we find that somebody has AIDS, he becomes the focus of all our love. He is going to live a very short time, he deserves all our kindness, friendship, all our compassion.

All sannyasins should go through medical tests to find out whether they have any possibility of AIDS and spreading it to our own people. And if they are found to have AIDS, then they have to do two things: one, they have to give the names of all the contacts they had so all those other people can also be checked if they are here.

And we are making a beautiful place, the most scenic place, in Desiderata, where two people who have AIDS are already living. There is no condemnation for them, there is only tremendous compassion. We are giving them everything that they need, because they are going to live so short a time. They should know the best of everything. If they smoke they should get the best cigars. If they drink they should get the best wine, not the wine that Jesus created out of water; that wine was bogus. They should get everything they need.

And in Desiderata we will create more places. If there are other AIDS victims, we will keep them together. They can be very creative while they are living. They can paint, they can sculpt, they can write poetry. They can read, they can see films, they can read novels.

And one thing more, if they want to make love to each other they are free to, because nothing more can happen. Only one thing is possible.... Medical science has not yet been able to find any cure, and they think there is no possibility of finding it either; they are not hopeful.

As I see it, if people having AIDS start making love to each other, perhaps their AIDS will disappear. If these people live longer than two years we have proved the point. And perhaps we will be the people to give the cure to the world. No medicine is needed, just put two AIDS victims together. Make a small colony of AIDS victims. Let them make love, let them do whatsoever they want amongst themselves. And I have this certainty -- I know not from where it comes -- that that is the only possibility of the disease disappearing.

So whatever I have said in the past, forget all about it. What I am saying today, listen to it.

Act with responsibility.

Act with consciousness.

Act with compassion.

And remain absolutely certain that the commune is going to take care of you with respect, because you are a victim of the priests, monasteries, nunneries. They are the criminals, you are the victims. So by having AIDS nobody loses respect, he gains more respectability. And we will take care of you. We will see that you live more luxuriously than anybody in the commune, because you are going to live for such a short period. Every luxury should be made available to you -- the best scenic spot, the best houses, the best food; everything for you.

I am trying to make it possible that around the world all sannyasins should move to the communes. No sannyasins should live outside the commune anymore, it is not safe. I am congregating small centers into

bigger communes. There are centers, there are ashrams, and there are communes. Centers are very small; they are where people simply come to meditate, or a few sannyasins live. Ashrams are bigger; many sannyasins live and work there. And the commune is the whole society, self-sufficient. So I am dissolving the centers and ashrams and turning them into bigger communes where we can take care of everything. And we will make all these communes exactly the same -- the same standard of living, the same facilities. And now, because I am speaking, I am available around the world on the screen. They are not missing me anymore. Perhaps they can see me better than you can, far away. If I cannot see your face, I know you cannot see my face. But these communes will be having the largest screens possible; they are not going to miss me.

Here, I have told Sheela that it is sad that I see people sitting so far away -- they cannot see me, they cannot see my eyes, and the changes that come into my eyes. They cannot see my gestures. They can only hear my words which is one-third of the whole thing, because my hands are speaking, they are not silent. My eyes are speaking. When I am speaking, my whole being is involved in it.

I had asked Sheela, "Why don't you put a big screen also by the side?" But the problem was that it would be a distraction: to look at me, or to look at the screen? So you have to make this compensation. Here I am alive. There I will be on the screen, available to everybody -- but it will be only a picture. So you are both compensated: they can see me, you can feel me. And every commune is going exactly the way we are going.

This commune is the prototype for all the communes around the world. I can help you to save yourself from AIDS.

And I am not worried any more about nuclear weapons and the third world war. I was worried in the beginning because there was a possibility four years ago that either America or Russia could have won -- at a very great cost. Most of humanity would have gone. But four years ago there was a possibility of somebody becoming victorious. Now that possibility is finished. They are going on piling up more and more nuclear weapons. Already they have so much that they can kill every single individual seven hundred times.

And you know, even the only begotten son of God, Jesus Christ, missed resurrection. We are ordinary people, we are not in any special relationship with God. Your mothers were not made pregnant by the Holy Ghost. Dying one time is enough. Seven hundred times seems to be just stupidity. Whom are you going to kill? Who is going to kill seven hundred times? So now a third world war is out of the question. Forget about it, it is not going to happen.

Now the only problem that is facing us is AIDS. And from that we can manage to save at least our people. So spread the message to all the sannyasins who are still living in the outside world. Perhaps they have their vested interests there -- salaries, positions, employment; forget all about that because AIDS is also there. And it will catch you sooner or later -- more probably sooner than later.

From Death to Deathlessness

Chapter #10
Chapter title: Become more and more sensuous

11 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHEN I LOOK AROUND YOUR COMMUNE AND SEE PEOPLE HUGGING THE WAY THEY DO, AND FEEL THE ENERGY I HAVE WHEN I HUG SOMEONE HERE, I WONDER WHY THIS DOESN'T HAPPEN IN THE OUTSIDE WORLD. PLEASE COMMENT.

It cannot happen in the outside world, because for centuries man has been conditioned against the body. It has been told by all the religions that if you want to become spiritual you have to become anti-body. If you want to achieve the other world you have to renounce this world. And hugging is a very sensuous, physical experience of tremendous importance. But what to say about hugging? -- even touching has been tabooed.

These religious programs that have been given to you are so inhuman that if we can simply drop out of all religions and forget the past completely, you will see an immense explosion of warmth, love, hugging, touching, and for the first time you will feel alive.

The whole effort in the past has been to make you as little alive as possible, more dead, just surviving somehow, breathing somehow, dragging yourself to your grave, waiting for death to come to release you.

And your body is such a beautiful phenomenon. It is you. It is your circumference, and if you deny the circumference you can never find the center of it. The center is your being; it is not against the body. It cannot survive without the body for a single moment; the body is its nourishment.

You see in the whole world people almost dead, somnambulists walking in their sleep, miserable, suffering for thousands of reasons; but the whole thing is based on a simple phenomenon: you have been turned against your own body. Your center and your circumference have been cut off from each other. But to reach you one has to pass the circumference.

You have seen in the East, saying hello to someone, you don't shake hands. That is against spirituality. You are coming in contact with the body of the other person, the warmth of the other person. In the East nobody hugs anybody, because hugging is thought to be something sexual. It is not. Certainly it is sensuous, but not sexual. And you have to understand these two words clearly.

The alive man is *sensuous*. It means all his senses are functioning at the very peak. He sees better. His touch is not like holding a dead branch of a tree in your hand. His touch is alive; it is a language, it has a message. His energy is transferred to you, your energy is transferred to him.

The meeting of two energies is always a rejoicing. It is just like two dancers dancing in rhythm, two musical instrument players playing in rhythm, complementary to each other. But even in the West, where people shake hands, energies don't meet. Christianity is the cause. You shake hands but your energy, rather than going to the other person, shrinks back. The fear of being sexual, the fear of being sensuous, the fear of being interested in the other person's body -- that is thought to be unspiritual.

It has been discovered that if you look at a woman for more than three seconds, it is unspiritual. Three seconds is casual. Just passing on the road, you cannot avoid it; a woman comes there, a Cleopatra walks by -- three seconds is casual. Beyond that, your eyes are touching the woman -- a distant touch, like a remote control. And if you stare in the eyes of the woman more than three seconds, she will feel offended; you have already penetrated her body through her eyes. And it is not allowed by etiquette to look back again and again at the woman.

But do you know the meaning of the word `respect'? It means looking again. Respect does not mean honor, respect means you are enchanted. It is re-spect; you would like to see again... again.... Perhaps you will change your route and follow the woman.

In a more humane society the woman will not feel offended. And deep down she does not feel offended now. Even after thousands of centuries' conditioning, her feeling of being offended is superficial. Deep down she rejoices, deep down the undercurrent of nature is there. Not to look at a woman again, not to look back, is certainly an insult. Not to look in the eyes of a man or woman for more than three seconds is humiliation. You have rejected the person, you have not been nice to the person.

Hugging is closer than seeing. If seeing makes people offended, if in shaking hands people shrink their energy back.... People use the phrase "a warm welcome," but it rarely happens. It is always a cold welcome because your energy moves back. Your hand is just cold, not radiating warmth. There are dangers for the religious people: if your hand feels warm and the other person is also open to receive and give, things are not going to stop there.

If just two hands meeting in a warm glow give you so much joy, hugging the whole body will be a

thousandfold more. And making love...? These are just steps. Hugging the body, you are close but still separate. Making love means you have entered into each other.

Your so-called phony saints, messiahs, prophets, have all been very cunning. They did not allow you the first step, because one thing leads to another, and finally it is going to end in a very deep sexual orgasm.

So you will not find the same quality, the same intensity in the outside world. If people hug, it is just out of etiquette, but they keep as distant as the stars are -- millions of light-years distant. And have you watched, when you hug? You feel... not joyous, you are doing some duty. You have to hug your mother, your father, your sister on some occasions, but both of you keep aloof. The fear of sex has been so deeply programmed in you that anything that can lead toward sex is prohibited.

To me, to my people, warmth is life. In your sharing it, it grows. The more you share it, the more you have it. And each individual has a unique quality in his warmth. If you are sensuous enough-and that is what I want you to be -- you will be surprised that in shaking hands with different people you find differences in energy. The quality, the force, the intensity, the flavor, the fragrance of it -- everything is unique with every individual. But when you shake hands in a cold way, or hug a body as if two skeletons are meeting in a graveyard, then there is no difference.

Life gives you uniqueness; death destroys your uniqueness. Two dead bodies are exactly the same, just dead, but two living bodies are never exactly the same. Existence does not believe in carbon copies. Existence believes in originals; it creates only originals.

If you are sensuous you will be surprised how many riches you have been unaware of. Even a beautiful dress touching your body will give you a feeling of well-being. The cloth is not alive, but you are alive and sensuous. Your senses are functioning at their climax. Have you watched it? Wearing some clothes, you feel dirty, although the clothes may be clean. Wearing their clothes the way businessmen wear their gray suits in the marketplace -- they don't feel anything for their clothes. They cannot feel human beings, how can they feel clothes?

But I say to you on my own authority, that if you are sensuous enough, even ordinary things -- clothes, a cold drink, a hot cup of tea or coffee, the smell of the coffee, the fragrance of tea boiling in the kettle, the aroma that it creates.... You will feel all these things, and they will all make you richer and richer, more and more alive -- and there is no limit to it. How alive you can be -- and how rich you can be, there is no limit to it. It all depends on you how many programs you are courageous enough to drop.

Christians, Hindus, Mohammedans -- their religious doctrines may be different, that does not matter. That is simply a verbal game, logical gymnastics, but the base is the same: to make you as dead as possible. They will not say this to you, "We are making you dead." No, they will use beautiful words: renunciation -- renouncing the mundane, the profane.

And it is strange that you have not been able to figure out a simple thing. On the one hand they say renounce the world, its pleasure, its warmth, its love, its riches, so that you can have a millionfold of the same riches, of the same warmth, of the same love, of the same joy, in paradise. On the other hand they go on saying, "Don't be greedy!"

I cannot figure out what nonsense they have been teaching to you. And you have been listening, learning, being programmed by their nonsense, so much so that you cannot see a simple contradiction: they are teaching you to be greedy! Here renounce, so after death you can get a millionfold.

Great! Is this some kind of spiritual lottery? It cannot be business. In business you can get a few percent profit, but a millionfold? So the greedy people have become religious. And the rewards for your sacrifices are immense. Christians, Mohammedans, Jews -- all these three religions believe only in one life. One life means just a small life -- seventy years. Those few years don't count in the world of eternity, they will pass soon. To sacrifice seventy years to gain the joys of eternity is a simple thing. You are just greedy.

And you are not seeing a simple phenomenon: if these things are sin here, then your saints in paradise are committing sins a millionfold. You will commit sins only for seventy years and not continuously, because you have to eat, you have to bathe, you have to shave, you have to earn your bread and butter, you have to fight with your wife, with the neighbors, you have to go to the court, you have to be in some politics, you have to go to the churches, synagogues. What is left out of seventy years? Even if you can get seven hours, that will be too much.

You have to sleep one-third of your life; eight hours per day you sleep. And you have to do many other things. You have to see the football games, you have to see the Olympics. You have to go to the movies, you have to play cards. Just count, and you will be surprised: not even seven hours are left! For seven hours of joy, warmth and love, you are getting eternity -- and what an eternity!

I have heard.... A master died, and after a few days one of his disciples also died. Perhaps he could not live without the master, perhaps there was no point in living anymore. He had risked everything to be with the master. He lost the lust for life -- he died.

Of course, he was absolutely certain that he would be taken to paradise. He was no ordinary man. He was a great disciple of a great master. And certainly he was taken to paradise. As he entered, he could not believe his eyes: he saw his old master sitting under the shade of a tree, with Marilyn Monroe naked in his lap. The disciple closed his eyes.

He said, "My God! What is happening?" But then he remembered, those who renounce in the world will get a millionfold in the other, so there was nothing wrong. He fell at the feet of the master and said, "Great master, you have proved what you have been saying all along, that those who renounce in this world will get one thousand or one millionfold in the other world."

Before the master could speak, Marilyn Monroe said, "You idiot! I am not his reward, he is my punishment!"

Religions have just been telling you stories. I can manage my own -- far better. They have been giving you hope in the other world and taking everything from your life in this world. And this is the only world there is; there is no other world. Yes, this world extends to infinity, multi-dimensional infinity, but this is the only world, there is no other world. And this seventy-years' life is a training period.

If you are befooled by the religions, by your political leaders, and destroy these seventy years of joy, blessing, love, ecstasy, one thing is absolutely certain: paradise is not for you, because you have not even graduated from this seventy-year life. In seventy years you trained for hell! All your religions are giving you training for hell. Suffering, torturing yourself, fasting, celibacy; no smoking, no drinking, no taste while you are eating.

Hinduism makes it one of the first fundamental principles: tastelessness. Now how can these people teach you sensuousness? Taste is a sense.

You cannot taste food the way I taste. I can say it because once I was also a camel like you, so I know both kinds of taste. When I see a sunset you may be standing by my side, but you cannot *see* it; your eyes have lost their sensitivity.

Listening to Mozart you may fall asleep, but listening to jazz music you start jumping, shouting, screaming. Jazz is simply crazy! It is not music. These Beatles are really beetles, not human beings, but they appeal to you. To understand the classical music of the East you will need very sensuous ears, very trained, disciplined; the music is so subtle. The same is true about all your five senses.

Five senses are the accepted number of senses around the world, although we should change it now because there is a sixth sense hidden in your ears. But old habits die hard. And that sixth sense is far more important than any other; that's why it has been kept hidden in your ears, so nothing can disturb it. That is the sense of balance.

When you drink too much, that sense gets affected; you cannot walk in a straight line, you wobble. Above all, don't wobble! When you are hit on your head, and you see the whole world moving around you, and you fall, that sense of balance has been hit.

If all your six senses are functioning, ready to be receptive, you will have a rich life.

When I say I am a rich man's guru, I don't mean that Rockefeller, Ford, Morgan, and the Kennedys are my disciples. When I say I am a rich man's guru, I mean real riches. Dollars are bogus! What richness is there? Richness comes through your senses.

I want you to become more and more sensuous.

That's why you feel a difference when you hug somebody here, because the person who is hugging you is absolutely open, vulnerable, available to you; you are open, vulnerable, available to the other person. And when these two vulnerabilities, two opennesses, two skies full of stars meet together, for a moment you are not two; you become one. Your circumferences overlap each other. You feel life throbbing within you with a double force. Nobody is a loser, both are gainers, because both feel the same way -- life doubled.

In my commune hugging is a way of becoming rich. It is a way of understanding life.

It is a way that leads ultimately to the goal of love, and there is no other God than love.

I contradict Jesus. He says, "God is love." He has misunderstood. No, I say to you, "Love is God," When you say God is love, it means love is only an attribute of God, and there may be thousands of other attributes. When I say love is God, I have really finished God completely: only love is.

My communes are universities to learn the ways of a rich life, of love, beauty, warmth, compassion, humanity.

We are not gathered here in search of some dodo God who always sits on the roof -- I don't know why; can't he come down a little bit so people can see him? If you go on the roof, he disappears from there. He has been disappearing constantly. First, he used to live on the peaks of mountains. Then man reached there, and found nobody. God has moved his luggage to the moon, because the silly priests could not think that sooner or later man is going to reach to the moon.

One cannot expect much intelligence from priests, for the simple reason, that if they were intelligent people they would not be priests in the first place. They waste *their* life in teaching nonsense. They destroy other people's lives, because other people become conditioned by that nonsense. According to me, all your religious prophets and messiahs are criminals. They have only supplied you with consolations, hopes, and they have taken all that is real from you.

I want you to drop all hopes.

That does not mean that you become hopeless. You can become hopeless only if you have hope. Hopelessness is the shadow of a hope that has failed. The moment you drop hopes you have dropped hopelessness, the moment you drop expectations you have dropped frustrations - two birds with a single stone.

And if you are courageous enough to drop your consolations, reality is yours.

My people hugging are not two skeletons rattling their rib-bones with each other. My people are flesh, blood, everything that is real. And they know the secret: radiate warmth and love around you, and you will be getting more and more from existence.

Existence understands only the language of reality. The moment you are real, you are in a communion with existence.

It is not only a question of hugging, it is a question of accepting your body as a beautiful phenomenon. It is the most complex, delicate thing in the whole of existence.

You don't know what is going on inside your skin: continuous work twenty-four hours a day, millions of living cells doing thousands of things. Hairs are growing in the night when you are asleep. Breathing is not dependent on your mind; otherwise you can forget sometimes. Particularly in sleep, who will remember to breathe? And if you have to remember to breathe, how can you fall asleep? Breathing is your life. And your body is supplying you with everything you need.

The functioning of the inner body is so miraculous that Jesus walking on water looks just stupid! You eat food. Have you ever imagined how it becomes blood, flesh, bones? Who is doing all this work? How does your body manage to select only that which is nourishing and reject that which will be an unnecessary burden on you? It is continuously throwing all kinds of poison out of your body, and you are not even thankful towards it.

And your religious prophets go on saying things against you body without even understanding the simple fact that what they are saying is being said *by* the body.

I want my people, for the first time in the whole history of man, to be lovers of themselves, their bodies.

Take care of the body, it is taking care of you. You cannot repay it, there is no way. It is doing so much for you, what have you done for it? fasting, celibacy, standing naked in the burning hot sun, or standing naked in the freezing cold. And these maniacs have been worshipped down the centuries as the greatest heroes of humanity.

Get rid of these heroes. They all need to be imprisoned. They all need psychiatric treatment, they are simply mad. But the line of mad prophets and messiahs has impressed strange ideas on your delicate mind.

They are all against sex. Why? Because sex is the source of life. They are against life, that's why they have to be against sex; otherwise, what is so great about celibacy? They are preventing you from giving birth to new life, to more life, to better life. They have stopped you marrying faraway people. Russians won't marry Americans, Christians won't marry Hindus, Chinese won't marry Africans.

And that's how it should be -- they should marry someone who is far away from their own lifeline, because crossbreeding has proved in plants, in animals, a significant fact: out of crossbreeding comes a better generation, better than both father and mother. If these religions and nations and races had not prohibited people in these ten thousand years, then we would not be still dragging -- sad, burdened, frustrated, still going to the church and to the synagogue.

And remember, if crossbreeding becomes normal, all world wars will become impossible, because in one family you will find a Chinese, a Hindu, a Christian, a Mohammedan, a Jew. Who is going to fight whom? -- we will all be so intermixed. And that's my commune. Nobody bothers who you are-black or white, English or German, American or Russian. There are Russian sannyasins here. Nobody even thinks

about your race, your religion, your color.

We are a life-affirmative religion. And this is happening for the first time in the world: all other religions have been life-negative. That's why you feel the difference. You will find differences in everything.

People talk outside; have you ever watched what they are talking about? If you are in Britain, they are talking about the weather. But strange... because both are there and they both know what kind of weather it is. What is the point of conversation? There is some secret in it, because it is the most non-controversial thing. If you start talking about anything political, immediately conversation stops, argumentation starts. If you talk about anything religious, conversation stops -- you are a Catholic and the other one is a Protestant.

You cannot talk even about significant things of life; you can talk only about weather. Just watch in the outside world, people are not conversing with each other; in fact, they are all trying not to be in a real confrontation. They are not opening their hearts, they are not saying what they always wanted to say.

One German film actress had come to India to my commune there. Her image in Germany was falling down; she was getting fewer and fewer films to work in. She wanted some attention so she could again become a great star.

She came to my commune, She did a few groups, meditated, and then suddenly -- not saying anything to anybody -- she disappeared. And while leaving Bombay airport, she gave a press conference in which everything that she said was a lie: that she has been beaten, she has been raped, that they were going to kill her; somehow she has escaped. In Germany, she became again a great famous star.

Her husband wrote a letter to me. I want you to know what was in that letter. Her husband wrote,"I don't believe what my wife is talking about, because every day she goes on adding more and more against you and your commune. I don't believe that any such thing has happened to her. If it had happened, she should have gone to the police department nearest to your commune. There was no need to go to Bombay, one hundred miles away, give the press conference and get into her plane."

But he said, "I don't believe any of these things have happened, but if they have happened I am immensely pleased, because this is what I have always wanted to do to her but I could not gather courage. She is a bitch!"

What kind of life are people living if the husband carries such ideas about his own wife? And the wife must be doing things to him; otherwise, why should he carry these ideas in his mind? No, no husband and wife have any conversation. They only argue, they fight. What kind of love is this? And the whole world is in the same rut. The reason is that life has been denied, condemned -- naturally, if it is condemned, who wants to learn the art of it?

My religion is nothing but the art of living, the art of loving. And if you can manage two things -- total life, total love -- the third thing, enlightenment, will come of its own accord. You have earned it. You need not seek it, you deserve it. It is a reward from existence to those people who have respected life, loved, lived, danced, enjoyed.

So it is not only a question of hugging, it has many implications. People in the outside world are not really living. Perhaps hippies were right, when they said,"Don't believe anybody who is more than thirty years old." I agree with them, because it is nearabout thirty years of age that people die. And after that they may live fifty years, but that is a posthumous existence. They go on living because they have got into the habit of living. Just the way they go on smoking, they go on living -- how to drop the habit?

But life is not a habit, life is a continuous inquiry, exploration. Life is a journey of discovery, and unless you have discovered the ultimate truth of your being, don't stop anywhere. There are many stopping places -- very beautiful, very charming, alluring, magical. Remember one thing, that unless you have come to realize who you are, there is no stop. Yes, you can rest a little bit on every stopover, but keep moving, keep flowing. Remain available to all kinds of experiences.

Don't live like a coward! In other words, don't live like a Christian! Live like a man, not like a gentleman; just a man is enough. Live like a woman, not like a lady. The lady is dead -- when a woman is dead she is called a lady. When a man is programmed completely by the society, he is called a gentleman.

I want only raw men, raw women -- natural, unpolished, free from the mind. And if you can live that way, everything in your life will become a rejoicing. And everything in your life will make you richer.

BELOVED OSHO,

ALTHOUGH YOU KEEP TELLING US TO ENJOY SEX AND TO HAVE FUN, I OFTEN FIND MYSELF

FEELING SERIOUS AND NOT VERY ALIVE WHEN I HAVE SEX. SOMEHOW I'M AFRAID TO JUST HAVE FUN. I DON'T UNDERSTAND IT. CAN YOU EXPLAIN?

Everybody understands it, including you.

It is your conditioning. You have been told so many times that sex is sin, that, whenever you make love, immediately that conditioning comes in between you and your lover. You start feeling guilty and serious. You start thinking, "What am I doing? I am doing something against Jesus, against Buddha, against Confucius."

You are doing something against all the great religious people of the world. You are alone, a tiny, small human being, and you are going against the whole history of thousands of prophets and messiahs of all the countries, of all the nations. Naturally you become serious, and your seriousness makes you feel dead.

Seriousness belongs to the dead. Have you ever seen any dead man laughing? Or even smiling?

Laughter belongs to life; seriousness is part of death. The living person is always playful, not serious. And because I say making love is nothing but fun.... You have been told it is sin, and I am telling you it is fun. The difference is so much that you become puzzled. It is not sin. If it were sin, existence would have created you without your genitalia. What was the need? Nature would have found some other way to produce children.

I have heard about one couple... They were traveling to a faraway star -- the story must belong to the twenty-first century. They reached the star. They wanted to know everything, because it was a living planet: human beings, trees, birds, animals. Although it was a bit different, it was recognizable. They wanted to understand as much as possible about the new place because soon they would have to leave and report on the earth what they had found.

They entered into the first house. The people were very loving, they asked them, "Would you like something -- a cold drink, a hot drink?"

They said, "No, all that later on. First, we want to inquire about a few things on this planet."

The host was also interested to know about the earth. He said, "That's good, because I also want to know about your planet. And the first thing I want to know: how do you create children?"

The couple was a little embarrassed because such questions are not asked on the earth. But seeing that nobody was going to report what they said or did, the man said, "An explanation is difficult, so I will make love to my wife, and you can say this is how we create children."

When he started making love to the woman, the host and his wife just went mad laughing. They could not believe that this is the way of producing children. In the first place, the poor woman is under this huge animal -- and he is doing pushups! Strange kind of exercise!

And because of their laughter, the people from earth were even more embarrassed. First, they were making love; secondly, those two persons were standing there laughing -- just going mad. He stopped making love, and he asked, "What is the matter?"

The man said, "We are laughing because this is the way we make coffee! As far as children are concerned, we have a very simple method."

They took them to their fridge and opened it. In one jar there was some liquid of a green color, in another jar liquid of a red color, and they mixed both the liquids in a third jar and closed the fridge. The earth people could not understand how a child was going to be born. He said, "Within nine months those two liquids will give us a child. In fact, in our world the most difficult thing is to make coffee -- children are very easy."

If existence wanted sex to be a sin, it would have given you some other arrangement for creating children. Existence is not against sex. And you have to be aware of the fact that it does not concern only humanity.... Your saints appreciate flowers -- they are ignorant, they don't know what they are doing. They are appreciating sex, because that flower is not for saints to appreciate, it has nothing to do with the saints.

Saints or no saints, poets or no poets, the flower has seeds. And in plants there are male plants, female plants. Of course, those poor fellows cannot walk and hug each other and make love to each other -- which would have been far more pleasant. They have to use butterflies to take their sperm to the female eggs, and leave it there with the female eggs. These flowers are very sexual.

Why are they so colorful? And why is there so much fragrance? Not for you. The fragrance is to attract the butterflies, the bees. The colors are to attract. If they were colorless, without fragrance, then no butterfly, no bee would be so stupid as to come to them. They have to create a magnetic force for them to come. This is a sexual phenomenon. The birds, the animals, the whole existence depends on sex for giving birth to life.

Your religions are against existence. They are telling you sex is sin, and celibacy is virtue. And everybody knows what kind of celibacy is happening in the monasteries, what kind of celibacy is maintained by the bishops, priests.

Just the other day I had the information that one Christian minister has been jailed for one and a half years because in the pulpit he was preaching celibacy, and with a fifteen-year-old boy he was making love. Now other boys have also informed that he has been doing the same with them.

One of the popes before this polack was a homosexual. He was a bishop in Milan, and everybody knew about his homosexuality because his boyfriend was always hanging around with him everywhere. When he became the Pope, the boyfriend moved from Milan to the Vatican, and became his secretary. These people will go on talking about celibacy, and they will drive you mad; they have driven the whole of humanity mad.

That's why I say sex is playfulness, it is fun. You cannot accept the idea of fun because of your conditioning that it is sin. It is a quantum leap from sin to fun! But what can I do? It *is* fun.

You will have to drop your conditioning. And you will not be a loser, you will be profited by dropping the idea of sin. Even though you know it is sin and you know celibacy is virtue, you are still making love. What does that show? -- that these ideas cannot prevent your nature, but they can cloud your mind. When you are making love your mind is clouded with all these ideas.

The priests have not been able to abolish sex from the world, but they have poisoned it. A man is in a split state, the woman is in a split state when they are making love. Their minds are clouded with all kinds of theologies going against sex, and their bodies are making love. They are not totally there.

It is not a psychological disease that men suffer from premature ejaculation. It is a religious disease, because the mind is so afraid that you are committing a sin -- so be quick! Commit it soon and be finished! The whole credit goes to Jesus, Mohammed, Mahavira. You cannot take the credit for premature ejaculation; it is a very religious thing. You could not manage to remain celibate, nature forced you. You cannot make love joyously, playfully, because the mind is continuously disturbing you from both sides, telling you something is wrong.

You should have a film of yourself making love to your wife or girlfriend, and once in a while look at the film. You will be surprised that your face looks so embarrassed. You look in such a hurry. You seem as if you have been forced, that somebody is keeping a gun behind you: "Make love, otherwise...." And look at the face of the woman: she seems to be going into a fit, her face is distorted. This is not orgasm, this is sheer stupidity.

The woman thinks you are a dirty old man. Because she is your wife, it is her duty; so she is fulfilling her duty knowing perfectly well that this is sin. How can the woman come to orgasm? She is not there. She is lying there in the bed almost as a corpse. And no man wants the woman to be very active, because then she is no longer a lady.

The word "lady" means a good lay: peaceful, silent, dead -- "You do your thing and be finished." You are in such a hurry, and your mind is so much troubled, you cannot have an orgasm either. Just ejaculation is not orgasm. It is a sheer wastage of energy.

And the woman has a different pace. In nature, the male and the female have the same pace. They come to the orgasmic state at the same time, because the animals have not heard that making love is sin, so they are not in a hurry.

Your mind is against what you are doing, it is pulling you -- you are in a hurry. And the woman has a slow pace. She is a far more delicate mechanism, and her whole body is erotic. Man is poor in that way. Only his genitalia is erotic; the whole body is just attached to the genitalia to keep it functioning.

But the woman's whole body is erotic. Naturally, the whole body takes a longer time to start vibrating with joy, to start feeling the warmth. By the time she starts feeling anything, the man is snoring. He has finished the job, closed the file, fallen asleep -- not only that, he is snoring. Many woman have told me that after making love they cry and weep. Who would not cry and weep with this type of man? The woman has not come, and the man is finished.

Because of your religious teachings, sex has become for man only a kind of sleeping pill. Relaxed, the energy gone out, you don't have any more energy for the mind, for it to go on and on and keep you awake -- you fall asleep. This is not the purpose of sex. Sleeping pill? You can get any brand you want, any type you want -- a woman is not needed. This is insulting, to make woman just your sleeping pill.

And because the woman cannot experience any orgasm in such a hurry.... In India, perhaps ninety-eight percent of women don't know what orgasm is. In the Hindustani language there is no word for orgasm. In

the West it is only within these thirty years that woman has become aware of her birthright. But her birthright goes against the whole Judaic and Christian tradition. If a woman has the birthright to experience the most beautiful ecstasy, the orgasmic feeling, ego disappearing, time stopping, utter silence descending on her, and so much joy that she cannot contain it -- if this is woman's birthright, and it is, then man will have to be trained again.

He has to learn foreplay -- playing with the woman's body before making love -- so that the body becomes warm, starts throbbing with excitement. And when he feels that the whole body is ready, then he should make love. And while he is making love, don't keep the Bible in between. I don't think anybody can make love with the Bible in between.

Forget all that nonsense that you have been told and conditioned by, and make love delicately, slowly.

You will call a man an idiot who drinks a cup of tea in one gulp and is finished. He will burn his mouth, the tea is wasted. He does not know how to drink tea; it has to be sipped, not gulped!

Go slowly. Wait for the moment when the woman is also ready, and allow the woman her womanhood. Please, take away this label of lady. Let her also be active, because if she is active, she will be coming sooner to the point of orgasm. With her lying dead you cannot hope....

And remember the third thing: when the orgasm has happened and you both are so full of joy, then the last part of it is still to be completed -- the appendix, the afterplay. The woman has given you so much joy, the man has given you so much joy-yet without even saying thank you to each other you go to sleep, with no gratitude. The only way to show your thankfulness is to play with the woman's body again -- afterplay, let the woman play with your body....

And don't think that only prostitutes are active and only prostitutes play with your body. Every woman would love to play with your body but is afraid she will be thought of as a prostitute. And can't you see a simple fact, that people who have beautiful women as their wives still go to prostitutes. For what? Because among prostitutes there is no lady.

Now this whole strange situation they have created themselves. The prostitute is more satisfying than any wife, for the simple reason that she is being paid to make you utterly satisfied; she is a professional. Your wife is an amateur, just the way that you are an amateur.

Now there are male prostitutes also available, particularly in California. So don't be worried; if you go to a prostitute, your wife can also go to a prostitute -- a male prostitute who gives her more satisfaction because he is just a man -- professional, skillful, knowing all the ways to make the woman come to the peak. But this should happen to every lover!

My own understanding is, if sex becomes fun, prostitutes will disappear from the world. There is no need for any woman to fall so low as to sell her love. At least leave one thing, love, out of the market-place -- just one thing which is not a commodity. It has no price label on it. It is immensely valuable, but it has no price.

The man who goes to the prostitute is falling in his own eyes. The woman who is functioning as a prostitute is deep down condemning herself, because she is selling something which is priceless.

But remember, priests and prostitutes will disappear together.

It's the priests who have forced millions of women to be prostitutes, because they have created the idea of sin in your mind. All these things are interconnected. And I always go to the very root. That's why I emphasize, let sex be a playfulness, a fun.

And since the invention of the pill, there is no problem, you need not be worried about children. Now it is completely fun, with no responsibility, with no trouble following it. Enjoy it! Put your mind aside. Tell the priest, who is continuously in your mind talking to you -- yakkety-yak, yakkety-yak -- to go to hell. You are making love and the priest is giving his Sunday sermon!

No, love is such a beautiful phenomenon that you should learn the art of love, just as you should learn the art of life.

If you can afford it, your room for love should be separate, because it is a temple. And when you enter the room of love, you should leave your shoes out -- and your heads too; just put them in the shoes. And before you make love, have a good shower, be clean. Meditate for a few minutes. Make it a beautiful experience.

Let the room be lighted not by electricity, but by candles. Let there be some fragrance just as it is in the temples; burn fragrance. And in the room of your love, never do anything else -- no fighting, no argument. If you are not in a good mood, then it is better not to go to the room of love.

You are unaware of many things.... The same bed in which the husband and wife sleep, they fight there,

they argue, they throw pillows at each other, and then they make love too, on the same bed. They don't understand that each act, each thought, each feeling has its own vibration. The room of love should be full of the vibration of love.

I want love to be your only God.

And with God you need not be serious.

You have to be playful, joyous.

It is simply a question of understanding what is happening to you, and the very understanding will change the whole thing.

BELOVED OSHO,
YOU RECENTLY DESCRIBED YOURSELF AS THE LAST BARRIER TO OUR FREEDOM. I HAVE ALWAYS FELT GLAD THAT BEING IN LOVE WITH YOU IS A WAY TO BECOME ULTIMATELY FREE. BUT MY HEART IS FLOODED, AND MY EYES ARE FULL OF TEARS WITH THE REALIZATION THAT I NO LONGER WISH TO CROSS THE LAST BARRIER. I AM SO IN LOVE WITH YOU THAT I DON'T CARE FOR THE FREEDOM THAT COSTS US YOUR DEPARTURE. I JUST WANT TO GO ON SITTING WITH YOU FOREVER. COULD YOU SAY SOMETHING?

Baby, you have already passed the barrier. Don't be worried!

BELOVED OSHO,
MY FATHER, WHO IS CURRENTLY VISITING HERE, SHOCKED ME YESTERDAY BY SAYING THAT NONE OF HIS CHILDREN WERE WANTED, WE WERE ALL MISTAKES. CAN I USE THIS AS AN OPPORTUNITY TO GO BACK AND REMEMBER AND CLEAR UP SOME PAST CONDITIONINGS? DO YOU THINK THAT MY FATHER, WHO I FEEL I RESEMBLE AT TIMES, IS STILL AFFECTING ME TODAY?

Don't feel any resentment towards your father, because everybody is a mistake.

There is no way for the father and mother to know who is going to be born to them -- Adolf Hitler, Joseph Stalin, Mao Tse-tung? In each sexual intercourse the man releases millions of living cells, and they all rush fast, just the way men are -- speedy, more speed.... All men in some way are Americans. But you have to forgive those living cells, because they have only two hours of life. If they don't reach the female egg before two hours have passed, they are gone forever.

And the trouble is, those one million or more living cells are in a great car race, because only one will be able to reach first. Sometimes two reach at the same time -- that's why twins are born; very rarely, three, even more rarely four. The record is nine, but that has happened only once. The rule is that out of these one million living beings -- which are all unique; nobody knows their potential, what they could have become if they had been born -- one reaches. And once one cell has reached the female egg, the egg closes. The others are left out just to die.

And it is not a small passage for those poor people who are hanging between life and death. It is not a simple question. If the living cell was the size of a man, six feet, then the track he has to move along will proportionately be two miles. Two miles they have to go and what a rush, what a competition! And everybody is trying to drag the other back.

Whoever reaches first is accidental. Everybody up to now is a mistake. So don't be offended by your father. He has told you a simple truth, be grateful to him.

It will be possible only when we start producing children by scientific accuracy, in the lab, in the tubes, that we can figure out what potential the female egg has and what potential the male egg has.... Every hospital should have banks, just as they have banks for blood: banks for semen, banks for female eggs. And out of those banks they will choose the right combination, which can give a genius to you -- healthy, long-living, never getting old, never falling sick. Everything can be managed, just the right cells have to be chosen.

My own proposal is that it is going to happen in my commune soon.

You cannot be allowed to produce accidental people, mistakes.

It is time to understand. Out of millions of people there is one Albert Einstein, out of millions of people there is one Mozart. This is just ugly. We can have as many musicians, dancers, poets, scientists, novelists,

sculptors, computer engineers, electronics people, painters -- whatsoever we need.

You just have to drop the old unnecessary idea: that your child has to be from your cell and from your wife's egg. What nonsense! Eggs are just eggs, semen cells are just semen cells. You have to become accustomed to blood transfusion, because blood is blood. If it matches with your blood it becomes your blood.

So whenever a couple wants a child, they should not produce the child themselves. Love they can make as much as they want. That is fun, it is nobody else's business to interfere. But if they want a child they should simply go to the medical center and give their specific requirements, what kind of child they want. And it is very simple, it can be managed. They can tell you that after a few months you can come back and have the child. But the child will be born out of the jars, remember.

You can go on making your coffee, that's okay, but don't create so many mistakes around the world: mediocre people, retarded people, blind people, crippled people. This is your responsibility. All this could have been avoided. There is no need for any Adolf Hitler to be born. There is no need for any Joseph Stalin or Mao Tse-tung to be born. We can simply throw those cells into the garbage can. Choose the best. And you have so many cells of unique qualities that it is stupid to leave it to a blind race.

No, man has to live more consciously.

Your father is right, and he must be respected for that. He has accepted it. Other fathers are not so courageous as to say,"You are a mistake."

And there is no need to feel any resentment. Just feel happy. Rejoice that you came before my laboratories started working; otherwise, there would have been no chance for you. And you are resentful? Be thankful to your father. Touch his feet: "Father, you made your mistake at the right time! Just a little later and I would not have been anywhere to be found." There is no need to feel resentful. This is how children have been born down the centuries.

But I would like to change this whole thing so no father, no mother can say to their child, "You are our mistake." They will have asked for the child. Everything -- the color of the hair, the color of the eyes, the shape of the face -- everything can be filled in on a requirement form, and then it is for the medical people to figure out. And that too is not difficult; computers can do it very easily. You just feed the computer the information, "We want such a kind of child. You figure out and tell us the numbers of the bottles, which two bottles will be used to make the coffee."

Be happy, rejoice, and that will make your father also happy, because he must be feeling bad that he has been going on committing mistakes. All his children are mistakes! No, let him feel happy: "You did well. You did it at the right time. If this crazy man had come before, there would have been no chance for us. If you can commit a few more mistakes, do it soon, because the accidental man is going to disappear by the end of this century."

The twenty-first century will know exactly what kind of people are going to live on this earth.

I am introducing you to the twenty-first century.

BELOVED OSHO,
WHEN YOU TALK ABOUT YOURSELF AND THE NATURAL WAY FOR US TO BE, MY HEART ACHES AND I FEEL SHAKY AND JOYOUS. THEN WHEN YOU TALK OF POLITICS, RELIGION AND OTHER MORE ABSTRACT TOPICS, I FEEL DISTANT AND FIND IT HARD TO RELATE TO THEM. IS THIS JUST MY MIND GETTING IN THE WAY OF THE ARROWS FROM YOUR HEART?

You don't have any mind, that's why, because when I am talking about religion, philosophy, theology and other abstract subjects, they go above your head. You don't have any mind. You are unnecessarily bragging that your mind is disturbing you. But you are not losing anything.

Let them go above your head. You just rejoice when I am talking about myself, about you, about love, about things that stir your heart.

But I am not speaking for one person, you have to remember that. I am speaking to one million sannyasins around the earth, and many I can approach only through philosophy, through religion, through theology. But that is not your problem.

From Death to Deathlessness

Chapter #11
Chapter title: I am not your father

12 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
I'M A HYPOCRITE, AND A ROUGH MAN, AND I AM HAPPY TO HAVE A SOFT MASTER. IN MY UNCONSCIOUS I HAVE REPLACED MY FATHER BY YOU, AND I HAVE REPLACED MY FAMILY BY THE COMMUNE. I HAVE CREATED HATRED, RAGE, RESENTMENT TOWARDS YOU AND THE COMMUNE. YET I AM ENJOYING YOUR DISCOURSES VERY MUCH. I AM DEEPLY TOUCHED BY YOU OPENING YOUR WHOLE HEART TO ME, AND I DON'T WANT TO HIDE FROM YOU ANY LONGER. IT MAKES ME SAD THAT I HAVE TRAPPED MYSELF AGAIN. IS THERE ANY POSSIBILITY TO COME TO THE ROOTS OF HATRED AND BE FREE FROM IT?

It is good that you recognize that you are a hypocrite. That is the beginning of finding all the roots of resentment, hatred, cruelty. Once a person recognizes that he is a hypocrite, things become very easy. He has found the disease.

But the second thing that you say is not right. You say you are a hypocrite, and a rough man, and you are happy you have found a soft master. That's wrong. Nobody can be rougher than I can. Who told you that I am a soft master? You cannot find any rascal in the whole world to compete with me. So, drop that completely.

You are a hypocrite, that I accept. But I am not a soft master. My ways may look very soft but what I am doing is simply destroying your ego, your hypocrisy, your personality, so that you can discover your authentic individuality. It is hard work, because you are identified with your personality. The moment I hit your personality, you immediately feel as if you have been hit. You have not been hit.

Your personality is your enemy. And only those who are ready to see their personality being killed, murdered, butchered, can live with me, because then they will see what is meant by spiritual rebirth. Whatever your parents, your society, your family have done to you, I have to undo it. And you are preventing me from undoing it. Perhaps that is why you call me a soft master -- you *want* me to be a soft master. You cannot deceive me. You can deceive yourself and the whole world, but include me out!

This is your desire, that I should be soft. And how can I be soft with you when you are doing every nasty thing to me? You have replaced your father with me. This is criminal. I have never fathered anyone, because I don't take unnecessary accidental things on my own shoulders.

You have replaced your family with the commune? Then naturally as a shadow the resentment against your father will become resentment against me, and the resentment against your family will become resentment against the commune.

And don't say to me that unconsciously you have done it. You are perfectly conscious, you are asking the question! You know perfectly well what you have done. Nobody can ask a question about what his unconscious has done. How are you going to know your unconscious? The very word `unconscious' means that you are not aware of it.

You are perfectly aware, so it is not an unconscious thing that you have replaced your father with me,

your family with the commune. No, you are perfectly conscious. But certainly, being a hypocrite, you can go on deceiving others. And finally, the person who goes on deceiving others is bound to deceive himself. He becomes so accustomed to deceiving.

I used to have a friend who was a kleptomaniac. He was not interested in stealing -- he belonged to a rich family, there was no need for him to steal. And things like a button, a safety pin -- absolutely absurd. And he had a box in his house which he always kept locked; nobody knew what was in it.

But feeling a deep friendship with me, he said, "I will show you one of my secrets. You come with me to my home." I went. He locked the room, opened the box, and showed me all kinds of things. I found one of my fountain pens there, one of my notebooks which I had been missing, because it had all the telephone numbers around the country.

I said, "This is your secret?" He said, "Yes, I enjoy stealing so much. It does not matter what I steal, what matters is that I have stolen and have not been caught. I have deceived somebody and proved that I am more clever than they are."

I said, "That is good. Is that the whole secret?" He said, "One thing more I have to confess to you. Since I have brought you here, and you are the first man to know that I enjoy stealing, the second thing I also want to say to you in order to get rid of it, because it is very embarrassing to me...."

I said, "What is that?" He said, "Sometimes I cannot find anything to steal from anybody; then I steal from my right pocket and put it in the left. I feel embarrassed to accept it, but this is the truth." You see my point? He has become so accustomed to stealing from others, now without stealing he cannot feel at ease.

You say you are a hypocrite; you certainly are. And what is conscious to you, you are trying to put into the unconscious to get out of the responsibility for it. Now you are being a hypocrite to yourself.

I would like to tell you another story, very famous in the East. There was a great saint, Eknath. He was going on a pilgrimage to holy places. And in India it is difficult to find an *unholy* place; there are holy places all around. It takes years for somebody to travel to all the holy places.

Thirty of his disciples were going with him. They were all rich people, they could afford a ten, twelve years' journey, the expenses and the dangers.

A new man who had never been to him, came to him and said, "Master, I am a poor man. I would also like to go on this pilgrimage you are going on. And when thirty people are going with you, when food is prepared for thirty, it can easily be managed for one poor man, a little food, a little clothing."

Eknath said, "There is not much of a problem in it, you can come." The man said, "The problem is that I am a thief, and I am afraid that I may let you down." Eknath said, "That is difficult. Poverty is okay, we will take care of you, but who is going to take care of your stealing? You have to promise that you will not steal while we are on the pilgrimage. Only then can I accept you in the group."

He promised; he was accepted. But a strange phenomenon started happening in the group, when they were moving from one place to another, staying overnight in a caravanserai, or in a temple. A strange thing started happening; people started missing their things. More strange than that was that everybody found his things in somebody else's bag. It became a mystery, how things moved from one's bags into somebody else's bag. They were not lost, you just had to search again. Everybody asked....

Eknath said, "I know what is the matter. Call that thirty-first man we have accepted." He said, "You have to be true. Have you been doing this?"

The man said, "I have promised not to steal, I have not promised that I will not put something from one place into another place. You have to forgive me, I am completely addicted to stealing. This much you will have to tolerate. I have not taken anything from anybody. But when everybody is sleeping, you know, it becomes such a great itch -- so many people sleeping with so many beautiful things, and I think `What the hell are you doing here?'

"Night is my day. For years I have slept in the day and remained awake in the night because that was my business time. And I am feeling in trouble. The whole day I am feeling sleepy, and as the night comes, I become fully awake. Hence, seeing all these rich people with precious diamonds, necklaces, pearls, the temptation is too much. But I have kept my promise. I take somebody's necklace and put it onto somebody else's neck. Do you think it is going against my promise?"

Eknath laughed. He said, "No, this you can do; these thirty people will just have to work out where their things are! But I can understand you, your trouble."

I can also understand you and your trouble. You are a hypocrite. You have been pretending to be what you are not. And without knowing, in your question you have done the same thing.

You say unconsciously you have replaced your father with me, your family with the commune. How do

you know it? To know the unconscious is to become enlightened, because the unconscious is nine times bigger than your conscious mind. Your conscious mind is a thin layer. The unconscious mind is deep, dark, and you know nothing about it. So please be clear. At least don't cheat yourself. It is a conscious thing that you have done and you are dumping it on the unconscious. Understanding this much will destroy the whole thing.

I am not your father, I am not even your uncle. And I am not soft. My sword may look very soft but it really cuts deep.

And once you drop the idea of this replacement, which is absolutely absurd, then all resentment, hatred, anger, will disappear automatically. You will not have to do anything else, you have simply to accept that you have been deceiving yourself. And this is a deception. What can be more deceptive?

But one thing is that now there is no going back. You have already fallen in love with me; you enjoy my talks, you love what I have to say. You cannot go back, the only way is forward. So why be bothered with the past?

Your father may have done something to you. Every father does something to every child. He has to; otherwise those children will kill him. They will destroy the house, they will set it on fire -- they can do anything! Every father has to be a strict disciplinarian. And that is what creates resentment, because he cuts your freedom.

He tries to make you in his own image, as God made man in his own image. And just look at your face in the mirror: this is God? A great God! And a great image! But every father is trying to do it. That is exactly the reason why the story of God creating man in his own image has been invented. Every father tries to make you his carbon copy; that creates resentment.

But how can you put me in your father's place? I am not trying to make you in any way in my image. Just the opposite is the case. I am trying to help you to find who you are, to drop all other paraphernalia that your family, your father, your teachers, your priests have put upon you -- clothes upon clothes.

Drop those clothes. It will be difficult, because those clothes carry respectability. Those clothes make you the inheritor of your whole family's past. Those clothes make you a Jew, a Hindu, a Mohammedan. Those clothes make you a cousin to Jesus Christ or Moses or Buddha. That is the difficulty; you cannot drop them.

But you seem to be a courageous man, to accept that you are a hypocrite. Just a little more courage: drop all that has been imposed upon you. Be utterly naked, the way existence wanted you to be. That's the way you had come into the world. I mean metaphorically -- you need not walk naked into Portland. Here of course, you can, there is no problem. Nobody will pay any attention, you will simply feel and look silly. Nobody will even ask, "What is the matter?"

In my commune everybody is accepted as he is. If he is enjoying the morning sun naked, he is not interfering with anybody, he is not committing any crime. And if you don't want to see him, there is no need to see him. When you are passing him just keep your eyes closed, or look to the other side. His nakedness is a problem only because in his nakedness you can see your nakedness too. You know you have not been courageous enough to drop your clothes and be open to the wind, to the rain, to the sun.

If you really love what I am revealing to you -- it is not a revelation from God, it is just opening my human heart, just to give you courage so that you can also open your heart, so that there is no fear. And when two hearts open... there is a symphony that arises out of two hearts open to each other, beating with each other in a certain rhythm.

That harmony will give you roots, will make you centered, will make you grounded. And you will also be able to forgive your parents. Not only that, you may feel sorry for them, because the same has been done to them by their parents and family, and so on and so forth, till you reach Adam and Eve -- and they have not been treated in a different way even by God.

So this is the whole genealogy of humanity. Each individual is part of this long ugly history. But nothing can be done now; gone is gone. You can forgive, you can feel compassion for all those people. And don't waste time in finding the roots of your resentment. There are no roots, it is just a conscious thing. It is a parasite.

In India we have a creeper which has no roots. It simply moves from one tree to another tree; it can be miles long. It simply sucks juices from trees. When I was a child and somebody told me that this creeper has no roots, I could not believe it -- I am not a type who believes in anything. I went following the creeper deep into the forest, where it had started its pilgrimage of exploitation. Yes, there were no roots. The creeper had small branches coming out, very thin but very strong, like thorns. Those thorns enter into the trees, and from

the trees it exploits.

Your resentment has no roots, so don't waste time. It is a rootless creeper. Your hatred, your anger, all are rootless; they are out of your misunderstanding. They are just in the conscious mind, sucking you, your energy, your intelligence, your silence, your serenity. Just try to understand why it happened. And it is not something that has happened only to you, it has happened to everybody -- in that one matter we are all equal. Only in that matter is communism right. So don't feel that you are the only sufferer.

Becoming alert, conscious, looking at how this resentment has grown... just the very understanding of it will dissolve it.

My father tried his best to make me in his own image; my mother has tried, all those who loved me. I cannot suspect their intentions, their intentions were good. But that is what has been done to them by their parents, and that was all that they could do to me. How can I feel resentful? It was just pure misunderstanding. I feel sad and sorrowful for them because they suffered, their parents suffered, the whole humanity has been suffering unnecessarily.

Just a small revolution will change the whole color of the world. And that small revolution is contained in being free, in being your own self, whatsoever the cost.

My father used to take me to the temple. I resisted, I fought with him, but he said, "You will have to come; otherwise you will fall into hell." I said, "I would rather fall into hell of my own accord -- at least the satisfaction will be there that this is my choice. But you cannot force me into paradise. I will suffer there, badly, because I will not be able to forget that I have been pushed there forcibly, against my will."

The day I said this to him, for a moment he was silent, and he said, "Then it is okay. Wherever you want to go, you go."

I said, "I will remain thankful to you for my whole life, because right now I have an appointment to play cards with a few people. You go to your temple, I will go to my appointment. And from this moment there is a possibility of friendship between us." And from that moment that friendship grew, and a moment came that he became a sannyasin.

My mother is a sannyasin. Of course my mother became a sannyasin first -- women are more courageous, for the simple reason that they have nothing to lose. They don't have anything -- no respectability, no position in the society; there is no problem.

My father took sannyas four years after my mother became a sannyasin. He started feeling bad that he was not courageous enough; but he started meditating, started coming to the meditation camps. And finally, one day, there were two things: the breakdown of the personality and the breakthrough into a new existence, into a new life.

If your father is alive, help him. Tell him why you have been feeling resentful, it was simply misunderstanding, "You have done everything that you thought is good. It may not be good -- it is not good, but it was not your fault."

The fault goes back to God. That's why I am continually beheading God. Any moment I find a chance, I behead him immediately, because he is the original source of all the stupidity, suffering, misery in which man has to live.

Your father has nothing to do with it. If he is alive, go -- and don't be a hypocrite before him. He has taught you to be a hypocrite. Go naked and nude, just yourself. And please don't replace your father with me. That is absolutely unfair, unjust.

I have never tried in my life to change anybody's life. Millions of people have changed their lives around me, but that is their responsibility. I have not made any active effort to enter their territory. I respect everybody's territory. But if they found something that makes them blissful, peaceful, at ease, and they wanted to have all these blessings themselves, it is *their* business. Nobody can make me feel responsible for anything. Neither do I make anybody responsible for anything. I respect the individual.

So if you know there is resentment, drop it. The reason is, your father must have been hard in trying to make you a good boy. Now you can go to him -- you are no longer a boy, you are no longer even a son to him. You are a sannyasin; and a sannyasin is nobody's son, nobody's father, nobody's husband, nobody's wife. I mean in reality, not legally. Legally you may be a husband, a wife, that is a different thing. But in reality you are just yourself, I am just myself.

If he is dead, then go to his grave with flowers to offer, with tears to offer. The question is not whether your father listens or not, the question is that you are doing it. In your tears your resentment will be gone, washed away. With your flowers you would have shown respect to the person whose intentions were always good.

And don't replace him with me. Without even asking my permission, you become my son, I become your father! Then naturally all that was directed towards your father -- resentment, anger, hatred -- you direct towards me, and I am absolutely innocent in the matter. I don't even know you! I don't know whom I am answering!

And don't replace your family with the commune. The commune is not the family. The commune is the death of the family. Not one family, *many* families die, then one commune is created -- on their ashes. Your family is dead.

All those who have come to me have dropped out of their families, their religions, their churches.

And here there is no family, just friends living together, helping each other.

BELOVED OSHO,
WHAT KIND OF TRUST DO YOU HAVE IN SOMEONE WHO IS CHEATING YOU, MURDERING YOU? I COULD NOT UNDERSTAND.

I do not understand myself -- but what to do?

I have only trust to offer because I don't have any distrust in me.

You ordinarily think that trust has to be given to a trustworthy person. You are very miserly. Perhaps you have only a very small quantity of trust, and you can give it to only a very few trustworthy people. And that too you never give wholeheartedly. You always remain on the boundary, showing trust, but deep down still feeling, "Who knows if this man is really trustworthy or not?" So you are ready; if you find he is not trustworthy, you can step back.

You cannot understand *my* problem. My problem is I don't have distrust to give to anybody. In that sense I am very poor. There are many things which are missing: I cannot hate anybody, I cannot be angry at anybody, I cannot do any harm to anybody. I am really poor.

Your question seems to be relevant; "How can you trust a man who is cheating you?" I would like to ask you, "If you cannot trust a man who is cheating you, what kind of trust do you have?" A very impotent kind of trust. If the man is trustworthy, then anybody will trust him. But if the man is cheating, only a man like me can trust him. I may even help him to cheat me in a better way.

It happened in a Sufi mystic's house that by mistake a thief entered. He was thinking that it was some rich man's house. The house was beautiful and big; some rich follower had presented it to the Sufi mystic. Seeing the house, the thief could easily calculate how much treasure must be inside it.

But when he went in for the first time, he was shocked to see that the doors were open. In such a beautiful mansion, there was not even a guard, and the doors were open. He felt a little shaky and afraid too -- perhaps this was some kind of a trap.

But his greed was greater than his fear. He said, "I should look around a little bit more. Perhaps they have forgotten to lock the door. Perhaps the guard is on vacation, away for the weekend."

He went in and there he found the Sufi.... It was hot summer but Sufis use only wool. That's why they are called Sufis -- *suf* in Arabic means wool. They use only woollen clothes -- it does not matter whether it is winter or summer or rain. And in Arabia it is almost always summer, hot summer, the sun is burning -- and the Sufis use wool.

So the Sufi was lying down on a woollen blanket. And there was nothing in the whole house, not a single thing, because the Sufi used the blanket in the day to cover himself and in the night to lie on. The thief was of course very much disappointed. He looked into other rooms, and when he came back to the front of the house where the Sufi was lying he saw that the Sufi had moved to the bare floor and had left the blanket.

The thief could not understand what had happened, but he thought, "Whatsoever has happened, at least I can take this blanket." But he was feeling a little sorry too, "This man will not have anything tomorrow even to wear. I have looked in the house, there is nothing to eat. Such a beautiful mansion, so utterly empty! The only belonging is the blanket." Even the thief felt compassionate.

Just out of habit, first he took the blanket and was going to run away, but on second thoughts he spread the blanket again in its place. The Sufi was awake. He said, "What are you doing? I rolled out of the blanket just so that you could take it. The house is empty and I am very sorry. I never thought that a thief would come here; otherwise I would have arranged a few things.

"Next time when you come, just inform me two or three days ahead. I have many followers, I can collect things. They are always giving and I am not taking because I don't need. But please don't reject this blanket; otherwise I will always feel wounded that a man had come to find something and I am so utterly poor that I could not offer him anything."

The thief was in a great difficulty: what to do? Nobody before has begged him to steal. And not a single word of condemnation -- on the contrary, the Sufi is feeling guilty that the house is empty.

Just not to wound the beautiful man, with whom he had almost fallen in love... he had never seen such a man who could be so loving, so trusting, so helpful even to a thief in his own house. So he took away the blanket, but could not go far. It was ugly to distrust such a man who trusts you so totally, who respects your humanity so totally without any condition.

He came back, and what he saw he could not believe. The Sufi was sitting outside the mansion. It was a full-moon night and he was singing a song. The song meant: "I am so poor. If I possessed the full moon I would have given it to that poor man." He was crying because he did not possess the moon; otherwise he would have given the moon to the poor man.

The thief listened to his song -- it was so beautiful.... He came and fell at the Sufi's feet and told him, "Just accept me. You have already a big mansion; accept me as your disciple, as your servant -- in any way. And please take this blanket back, I cannot take it. And I promise you, I will never steal because, who knows, sometimes one may be stealing in the house of a man like you. I am not dropping stealing because stealing is bad, I am dropping stealing because there are people like you who can trust even a thief."

You ask me, "How can you trust somebody who is cheating you?" I trust the potential of the individual, I trust his innermost purity, which no cheating can destroy. I know he is cheating because he has been trained to cheat, the society has forced him to cheat. But he is not responsible, he is only a victim. And won't you trust a victim?

You are asking me, "How can you trust a man who is murdering you?" I have lived my life so intensely and so totally that if somebody murders me he is not taking anything away from me. I will trust him for the simple reason that he is a human being; his being a murderer does not matter. Anyway, one day I am going to die, and when I die I will not be satisfying anybody. Today I can satisfy this man; even my death becomes valuable.

I help people in my life, I am helping this man in my death. If this is his enjoyment, if this is what will bring some rejoicing to him, then I am the last person to interfere in it; I will help him. And I will die trusting him.

And the last thing I would like to say to you:

Trust is a very alchemical force.

If you trust somebody, you can transform the person.

Perhaps my trust may stop him being a murderer. My trust may stop somebody cheating me. Trust is a tremendous force, it is not something small. You don't know about it; your trust is not trust. First you find out the trustworthiness of the person and then you say you trust him. *He* is trustworthy -- *you* are not trusting. And I don't care whether he is trustworthy or not. That is his business, that is his problem.

I do my thing and I let him do his thing. I will trust and love and shower all my blessings on him. Perhaps he may not come across another man like me. Perhaps this is the only opportunity for him to be transformed, to be reborn.

BELOVED OSHO,
MY LOVER WAS GOING TO LEAVE THE COMMUNE TO LIVE WITH ME. THEN SHE CHANGED HER MIND AND SAID THAT TO BE ABLE TO LIVE HAPPILY IN THE COMMUNE SHE HAS TO FORGET ME AND DROP THE CONNECTION WITH ME. AND SHE HAS REALLY CUT THE CONNECTION. THIS IS DRIVING ME CRAZY. I CANNOT UNDERSTAND IT. AM I STUPID, OR IS SHE? OR ARE WE BOTH?

Just you are stupid.

And you wanted her also to be stupid like you. But she proved far more intelligent than you are. Rather than going away from the commune -- which is the only alternative today in the whole world where some transformation can happen -- if she dropped you and the connection with you, she did absolutely right. In fact, if you love her you should come back to the commune. Why should she leave the commune to live with you, out of the commune?

You say it is driving you crazy. No, you *are* crazy, nobody can drive you crazy. You could not understand the woman. She loved you. She loved you so much that against her will, reluctantly, she was ready even to go with you and live outside. But it was so much against her whole being that finally she decided she had to choose. She had to choose between me and you.

Now who is stupid? If you have a little bit of intelligence left, come back. She has made an opportunity for you too. By remaining here, by clearly, decisively disconnecting from you and your love, she has given you the message that something bigger than your love is happening here.

If you love her you should come to the commune. She has made it possible for you to come back to the commune to be near and close to me. She loves you, that's why she has disconnected completely. This is an electric shock treatment. You know perfectly well she loves you. She knows perfectly well that unless she stops all connections with you, you are not going to come back here.

And why were you afraid of being here? You being the man... and she is a woman -- she has more courage than you, she has more guts than you. Just slap your face, wake up, and come back. And you will find for the first time what real love is.

If you cannot sacrifice perhaps your salary, your position, your respectability in the society, then go to hell! You are not meant to be a lover -- with all your respectability and all your salary and position.

Your question is a little strange. You have not said why you wanted her to go with you to the outside world. You have some investment in the outside world. It was not out of love that you were persuading her to go with you; it was your respectability there, your position, your business -- anything. She could see it, that she is being used.And to use any human being is the ugliest thing in existence. She refused to be used. She declared her independence.

But she has not declared that she does not love you. She has simply disconnected herself so that you are free, she is free. This is an act of love. And if you have something of manliness in you then drop all that is keeping you there outside; for the sake of love come back to her here. And in this way she has created a way to come back near me... otherwise what love do you know?

The whole world seems to be loving. Fathers are loving their children, children are kissing their moms, moms are loving their husbands. Brothers, sisters, friends, the whole world is entangled -- loving. And if you look around the world you don't see any fragrance of love. Four billion people loving, and there is no fragrance of love. All that you smell is nuclear weapons, Hiroshima still burning, Nagasaki. When the atom bomb was dropped on Hiroshima and Nagasaki, there was seven hundred times less atomic energy in the whole world than there is today.

And you are going to a society which is continuously preparing to commit suicide, where AIDS is spreading like wildfire. My communes will be the only refuge where we can prevent AIDS, where we can promote a great world movement of meditation, silence and peace -- and destroy the mad dreams of politicians to kill all life on this earth.

BELOVED OSHO,
THE OTHER MORNING I WOKE UP WITH THESE WORDS ON MY MIND: "I'M GOING TO SQUEEZE THE JUICE, THE WHOLE JUICE, AND NOTHING BUT THE JUICE, OUT OF THIS MOMENT." CAN THIS BE THE NEW OATH WHEN WE REWRITE THE CONSTITUTION?

You woke up with this sentence: "I'm going to squeeze...." Still "going..."? You should have squeezed then and there! "Going to squeeze the whole juice of this moment"? When? When this moment is gone?

And you started wondering about the world constitution that sannyasins will write: "Can this be the oath in that constitution?" No!

In the first place sannyasins are not going to write any constitution. Constitutions are written by politicians. Constitutions are written by people who are power-lusty, ambitious. Constitutions are needed because they are all nations.

I am trying to destroy all divisions between man and man.

In my commune nobody knows who is a German, who is an Italian, who is an American. And soon I'm going to suggest to my commune people to create dresses which don't make any distinction between man and woman.

So in the first place we are not going to make any constitution. We are going to destroy all the constitutions of the world. And for argument's sake, if some idiot sannyasin, some camel, starts writing a

constitution, then this sentence cannot be there as an oath; "I am going to squeeze the whole juice of this moment". But when?

Your sentence is exactly against my whole teaching. *Squeeze* it! Don't even think, "I'm going to squeeze...." By that time the moment is gone.

Squeeze it first, then say whatsoever you want to say!

BELOVED OSHO,
YOU SAY YOU DON'T LIKE SPAGHETTI, BUT SPAGHETTI SEEMS TO ME A REAL EXAMPLE OF A REALIZED BEING. IF WELL-COOKED, THE STRINGS MELT INTO EACH OTHER, YET EACH OF THEM REMAINS ITSELF. PLEASE COMMENT.

That's why I don't like spaghetti, because I don't like your so-called self-realized men, your prophets, your messiahs, your *avataras*, your *tirthankaras*. They are all spaghetti -- you are right. And I don't want to be a spaghetti.

I don't prevent you from enjoying it. It is very difficult for Italians to stop spaghetti. Even if I promised them that if you stop spaghetti you will be enlightened, they would not stop spaghetti. That is the only thing they have contributed to the world; otherwise, what is the contribution of Italy? -- a certain kind of greasiness.

You have found the right reason why I don't like spaghetti -- because it is very similar to your prophets, your messiahs. I think -- were all these people Italians, or what? I will never.... Just visualizing your spaghetti is enough for me to feel sick.

From Death to Deathlessness

Chapter #12
Chapter title: The song of the tide

13 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
YOUR CONTRADICTIONS, YOUR LIES, AND YOUR INSISTENCE THAT WE ARE NOT TO BELIEVE YOU, HAVE MADE MY MIND INOPERABLE. ALL IT CAN SAY WITH CERTAINTY IS, "I DON'T KNOW." I USED TO BE QUITE PROUD OF MY MIND, BUT NOW IT SIMPLY FEELS STUPID. SO FAR, IT'S NOT NO-MIND, BUT PERHAPS SOMEDAY SOON, ITS DYING GASP MAY BE, "I DON'T KNOW." MEANWHILE, MY HEART FEELS BETTER AND BETTER. WHEN YOU CONTRADICT YOURSELF IT SIMPLY HAS A GOOD LAUGH AND FEELS GRATEFUL. WHAT'S HAPPENING?

My contradictions are meant to do exactly what is happening to you. I don't want your mind to be convinced by me. I want to relate with your heart, because that is the only true communion. Mind to mind is always superficial.

I can be consistent, but then I will be convincing your mind -- and that is the last thing I want to do.

I am not a missionary, and I have no message for you. I have only experience, and the way to convey the experience to you is not through words, theories, philosophies. The argument is not the answer.

So first I have to dismantle your mind, and the best way to dismantle your mind is to contradict myself as much as I can. Either you will escape, feeling that you may go crazy, or if you have guts, you will remain here and *really* go crazy!

When the mind becomes inoperable, that is the moment when the heart starts functioning.

You are in a good space. If the mind is saying, "I don't know," the mind is closing up shop. And here, when the mind closes the shop, immediately the doors of your heart start opening. They are two sides of the same coin. That's why when you hear me contradicting myself, you have a good laugh. That is the right response to my contradictions.

Yes, it is still not a state of no-mind. It is still mind that is saying, "I do not know." When the mind is completely gone, in a state of no-mind, there is nobody to say "I do not know." That is the last knowledge. It is knowledge, "I do not know" -- at least this much you know. This is the last barrier. It also drops; then there is no question of knowing or not knowing. For the first time you *feel*, and feeling is the way of experiencing.

When you are in your head you are millions of miles away from me.

When you are in your heart you are in my heart too, because hearts don't know separation.

And my whole work is that it beats in the same rhythm in all of you.

Then you become an orchestra. There is still much more than the heart in you, but without heart you cannot reach your innermost treasure, the being.

So these are the three words: thinking, feeling, being. From thinking, nobody has ever been able to reach being. Nobody can bypass feeling; feeling is the bridge. The first step is from thinking to feeling, and the second step is from feeling to being. And in two steps the whole journey is complete.

So remember, feeling will be tremendously beautiful, but don't stop there. That is only a stopover. You can rest there a little bit, enjoy the world of the heart, but remember there is one step more.

Through contradictions I destroy your clinging to the mind and thinking. Through silence I destroy the world of your feeling. And when both these layers are gone, you are as existence wanted you to be, in your purity, in your individuality. You have come home.

So don't be worried, the journey has begun. Don't stop until you come back home, where there is no thinking, no feeling, but only a sense of existence. In that experience, I will be able to convey to you that which is unconveyable in any other way. Then I am not the master and you are not the disciple.

In the mind, I am the teacher, you are the student.

In feeling, I am the master, you are the disciple.

In being, I am not, you are not -- existence is.

BELOVED OSHO,
WHAT IS IT THAT HAPPENS WHEN YOU DANCE WITH ME? YOU SAY YOU ARE AN ORDINARY MAN, BUT DANCING WITH YOU IS NO ORDINARY EXPERIENCE. IT IS UNLIKE ANYTHING I HAVE FELT BEFORE.

Who told you that I am an ordinary man?

It must be me! Only an extraordinary being can have the guts to say that he is ordinary. Every ordinary person thinks in himself that he is extraordinary, although he has not the guts to say it.

I *am* extraordinary! Otherwise there is no reason for all of you to be here with me. What the hell are you doing here with an ordinary man?

Yes, while dancing with me you must have experienced something that you cannot experience with anybody else -- because it is not a dance of two bodies, not a dance but a deep, very deep meeting.

Don't listen to my words.

Trust what you feel with me.

That dance has given you the right dimension which I cannot give you with words. Words are ordinary, but the silence, the beautiful dance -- mingling, meeting, merging into each other, forgetting who you are... the dance is drinking from the very source of my being.

You have tasted something of me.

I have to create so many devices for you so that you can be taken out of your imprisonment.

You would never have thought that one day you would be dancing with me. Your mind simply stopped. Your heart started functioning with great energy. Looking into my eyes, looking into my gestures, slowly slowly there is a synchronicity. Then there are not two persons dancing, there is only dance. And that is the state of the divine drunkard.

You are blessed. But don't make it a mind thing; otherwise you will be back to the same old miserable state.

What you have experienced in the dance, let it become your life now.

And it is not that you have to dance only with me. I only give you the key; then, dance with the wind, dance with the sun, dance with the trees, and everywhere you will find me dancing with you. That's a promise.

Ordinarily, I never give promises.

BELOVED OSHO,
ISN'T ENLIGHTENMENT ANOTHER IDEA LIKE HEAVEN? WHY SHOULD IT BE THAT ONCE YOU ARE ENLIGHTENED YOU ARE NEVER BORN AGAIN? LIFE IS SO JUICY AND SUCH A BLAST, IT SEEMS CRAZY TO BECOME ENLIGHTENED AND NEVER COME BACK AGAIN.

So then don't get enlightened! Who is forcing you to become enlightened? Just get lost!

Do you know what you are saying? Do you understand the implications of it? I know what your life is, and I know what you are calling juicy. It is nothing but Coca-Cola. I have known your life, that's why I can say that. I have been in the same space where you are.

When you become enlightened, it is not another idea like heaven, because you never become heaven. Have you ever heard of that, somebody becoming heaven? Heaven is a hope for all those who are miserable and are living in hell. It is for Christians, Jews, Hindus, Buddhists, Mohammedans; it is not for my people.

Enlightenment is a state of your own being.

It is not somewhere else far away above the clouds; it is within you. It simply means you start feeling and experiencing life itself. And it is luminous, hence the word `enlightenment'.

You have no idea of your own life, so what juice are you experiencing? Making love to a woman? That is making coffee -- and with so much trouble. When there is instant coffee available, why are you doing these gymnastics?

A drunkard was roaming around the beach, and he saw a man, a wrestler, doing push-ups. He was very much puzzled. Finally, he could not contain himself; he went to the wrestler and said, "Friend, your girl has escaped! I also do these push-ups," he said, "but I always do them with my girl. What are you doing?"

You say, "Life is so juicy." Is it really so? Then why are you here? What is the search? What are you seeking? It is not juicy. Yes, once in a while you may get a moment of blissfulness, but that moment makes you more miserable. If misery is continuous you become accustomed to it. Man's adaptability is almost infinite. If you are in suffering, and suffering remains constant, you settle for it, you start taking it for granted.

Here, perhaps you may have some moments when another dimension of being enters you. For a moment you are no longer in suffering, in misery, in jealousy, in greed, in fear, in any kind of paranoia. For a single moment you are where the enlightened person remains twenty-four hours a day. He cannot fall from that state.

And your juiciness about life is always a kind of dependence. You have a beautiful man, or a woman -- you think life is so juicy. But even Cleopatra -- who is known to be the most beautiful woman who has walked on the earth -- within two, three days will be just an ordinary woman. All the juice will disappear soon, because a woman is after all a woman, and a man is after all a man. You will start fighting, quarreling, arguing, nagging, and you will wonder what happened to the juice.

It was all imagination; imagination cannot last forever. It was a hallucination; you cannot depend on it. And everybody is dependent on different kinds of hallucinations. Sooner or later there is frustration.

Enlightenment is independence: the juice is not coming from somebody else. If it is coming from somebody else it can be stopped any moment. It if is coming from somebody else, the person can change his mind -- his juice can start flowing towards someone else, not towards you. That's why there is so much jealousy. If your wife just looks at a beautiful man, stops on the street, forgets all about you -- you are standing by the side -- will you feel juicy?

Just look at husbands walking with their wives on the street in the marketplace, and you can immediately say whether this man is a husband or a boyfriend. There is no need to ask. The husband is burdened, sad, dragging somehow, wanting to escape -- so many beautiful women are passing by. He cannot even look at someone, the wife is there watching, a detective. They both are watching each other, detecting something to fight about.

Anything that is dependent on something outside you.... You may be feeling very juicy because you have so much money, but soon you see you cannot eat the money, you cannot squeeze the dollar and take the juice out of it. You may hurt your hand. And you can see many people who are far richer than you, and far more miserable also.

Have you ever heard of a rich man being blissful? He is worried, continuously in anxiety. Nights, he cannot sleep -- in fact, a man's richness can be measured by how many sleeping pills he needs.

Yes, in the beginning, when suddenly you win a lottery, you start jumping and enjoying and you feel life is very juicy. But the lottery is outside you, it is not going to happen every day. Tomorrow you will be miserable because the lottery is not coming today. The day after tomorrow? And what will you do with the lottery money? You may gamble, you may go to a pub and get drunk and fall in a gutter. You may go to a prostitute. What are you going to do with the money that you have got?

Anything that is outside you can only give you an illusory feeling of beauty, of joy. But those moments are dangerous because they make you aware of all the darkness of your life. They give you the contrast.

Enlightenment is not an idea. It is an experience independent of any object. Nobody can steal it, nobody can borrow it. There is no way to lose it; it is yours forever. And then you will know what real juice means.

Right now you may be having a few games here and there. They are simply wasting your time. The same time can be given to finding your reality, your being. Enlightenment is eternal. And there is no way to lose it, because it is *you*. You have discovered yourself.

You are asking, "If the enlightened person is never born again in the body, and since life is so juicy, why bother about enlightenment?" You can ask the question because you don't have any way to compare. You have only known this life. You don't know there is an eternal life too, with no disease, no sickness, no AIDS, no old age, no death. That is enlightenment.

For what should the enlightened person be born again? To be sick? To be old? To go through this whole rut of life, which is nothing but suffering, continuous pain? The enlightened person does not enter into the body again because he has entered into the cosmos.

It is as if you are living in a small hut, and somebody says to you that there is a marble palace of infinite dimensions; but one condition is, you cannot come back to your hut again. You will say, "I don't want to go after such an idea. Losing my hut? It is so cozy and so comfortable, and I have lived here so long." The poor man cannot compare, he has no idea....

Have you heard the story of a frog from the ocean who happened to come to Oregon? He was on a journey towards the White House. The moment he heard that even chimpanzees can become presidents in America, he said, "What is wrong with me, a perfectly beautiful frog?"

Feeling thirsty -- in Oregon, who would not feel thirsty? -- he jumped into a well. In the well there was another frog who had owned the well as far back as he could remember. He was surprised to see this frog, but frogs are not so hostile to strangers as Oregonians are. He welcomed the new frog and said, "Any news about the outside world? -- I don't go anywhere, I simply live here. It is perfectly beautiful: enough water, enough shade, enough food."

The frog from the outside said, "My boy, you don't know anything. I come from the ocean."

"Ocean?" the frog said. `What is that? What kind of a well?"

The frog from the ocean said, "It is not a well at all."

The frog of the well asked, "Then how big is it?"

It was difficult for the ocean frog to give some estimate of the vastness of the ocean. He said, "It is very difficult to express. You have to experience it."

The well frog said, "I will give you some measurements." He jumped one-fourth of the well, and he said, "Is it that big? No?" Then he jumped half of the well and said, "Is your ocean that big? No?" He jumped the whole well from one corner to the other, and he said, "Is your ocean that big?"

The ocean frog said, "Please forgive me, you don't understand at all. From your well, there is no way to measure the ocean."

And the well frog said, "Just get out of here! You are insulting your host. This is all a lie! There is no such thing. It is just your idea, just to make me feel humiliated. This is not the right attitude, right etiquette!

Just get out of this place immediately; otherwise I will kill you!"

You cannot be angry with the well frog -- that was his only vision, his only perspective. You have to forgive him. You have to forgive him because you are in his position. If you don't forgive him, you will not be able to forgive yourself either.

I am talking about the oceanic juice, and you are comparing it with Coca-Cola.

Just come along with me. There is no other way, no other way to explain it to you. *All* explanations are false. But I can take you to the place, the very space of enlightenment. I know the way. I know your situation. I was one day in your situation, and I would have asked the same question.

Unless you know enlightenment, don't start thinking about it as an idea. It is not an idea. It is reality, your very reality. And a reality so big, so vast, so beautiful, so full of blessings -- the whole universe is smaller than it.

But if you are satisfied in your well in Oregon, it is perfectly okay. It is not a trouble for me. You can become one day the attorney general of Oregon, or the governor. But remember, whatever you become, you will remain a frog of the wells -- limited, very much limited.

I am challenging you to jump out of the well. And the ocean is not far away -- just come with me up to Portland. It is not a long journey either, because my methods are jet-age methods. By the time you have put the belts on, you have reached, it is time to get out of the plane. And the moment you see the ocean, there will be no need for me to convince you that this is bigger than your well. In fact, I will see tears flowing from your eyes, of sheer joy, of great gratitude that the ocean was so close and you remained confined in a small well your whole life. And you were thinking it was very juicy.

Now you know the beauty of vastness.

Now you know the song of the tide, the waves.

Now you know the sunset on the ocean.

In your well it was always night: dark, dismal, dull. Here, confronting the ocean, every moment is change. The ocean is never static; waves upon waves... it is moving. It is so full of energy; it is not something dead, it is alive.

But it is up to you; nobody can force you into enlightenment. Only you, if you have any courage, can take the jump.

I can guarantee one thing: you would not like to be born again, because what have you gained? In the body, in this life, you are a pauper. Enlightened, you will become an emperor. Why should an emperor want to be a pauper again?

But first one has to have both the experiences; only then is there the possibility of comparison. Otherwise, you think what you are living *is* real, and enlightenment is just an idea like heaven. No. Heaven is just an idea, enlightenment is your consciousness blossoming, flowering with tremendous fragrance -- inexhaustible. You can share it with the whole world. You are so blessed, you can bless the whole existence. And this I am saying on my own experience.

BELOVED OSHO,
YOU SAY, "DON'T ASK, AND IT SHALL BE GIVEN TO YOU," AND ALSO, "TRUST IN ALLAH, BUT TIE YOUR CAMEL FIRST." WHEN IS THE MOMENT OF ACTION AND WHEN IS THE MOMENT OF SURRENDER?

First, you have asked; and I had said, "DON'T ask; otherwise, it shall not be given to you." You have not understood it.

Second, you quote an Arabian proverb: "Trust in Allah, but first tie down your camel."

In the desert of Arabia in the night, if you go to sleep your camel can move in any direction, and you may not be able to find the camel again. Hence the proverb: "Tie down the camel first; then trust in Allah." That proverb is not made by any saint nor any prophet, that proverb has come out of generations of human experience. It is the conclusion of millions of people's lives.

Trust in Allah -- because there is no Allah, but if you want to trust, trust. But on that trust don't leave the camel untied; otherwise, you will be in difficulty. Allah is not going to take care of the camel the whole night.

This is folk wisdom. It does not say, "There is no Allah, so don't bother about Allah; just bind your camel, tie your camel." But that actually is the meaning. Both cannot be true together. If trust in Allah is

enough, then just say to Allah, "Please take care of my camel, I am going to sleep." And just one experience will show you that there is no Allah, and no trust is of any help: the camel has gone.

The camel does not believe in your Allah or in your trust; he believes in being tied. So do what the camel believes in, not what you believe in. Use the language of the camel, not your theology, your religion. The camel is not Mohammedan, not Hindu nor Christian.

Except for man, no animal worships anybody. All animals are free of religions, theologies, churches. And strange, that you think you are more evolved than animals. At least in this case, you are not. Whom are you worshipping? You have not seen, you have never met, you don't have any eyewitness nearby -- and you are trusting in something absolutely hypothetical.

It is folk wisdom. It is practical and pragmatic. I would like to say to you, forget all about Allah and trust: you simply tie down your camel, that will do. Why bring in Allah and trust, when just tying down is enough? That's actually the meaning of the proverb.

And you are not listening to me, or perhaps you are not getting the point although you hear me. I had said, "Ask not, and it shall be given to you." Asking makes you a beggar, and the blessings of this existence can belong only to an emperor.

Do not ask.

What is yours will be revealed to you.

In asking, in running, in seeking, in searching, you may completely forget that what you are looking for is within you.

In my childhood I had a teacher with very weak eyes and very thick glasses; they had almost become part of his body. One day when I was sitting with him, he started looking here and there. I asked, "What is the matter?"

He said, "I am looking for my glasses."

I said, "How can you look without glasses?"

He said, "That's right."

I said, "You are getting senile. The glasses are on your nose."

He touched them, and then he said, "This is strange. Perhaps you are right that I am going senile. The glasses are on my eyes, and through the glasses I am looking." It was a simple thing: he could not look without glasses, and he was looking all around, searching. That was enough proof that the glasses were on his eyes. But in searching.... In fact, he was in a hurry: one of his friends was coming, an old friend. He was an old man, and the station was almost two miles away -- so he was in a hurry to get to the station. In the hurry he forgot that the glasses were on his own eyes.

The people who are seeking, searching, asking, running all over the world to find the truth, have only forgotten one thing: that before you start searching anywhere, please look within. That is the first place to start with. And whoever has looked within has never searched anywhere else. He has always found -- without exception.

You are born with the truth.

It is your very flavor.

You can forget it, but you cannot *lose* it.

And that's what has happened: you have forgotten. You got so interested in so many things that you have forgotten who you are. Whom are you going to ask? Who is going to give you the answer?

I had said that statement in contrast to Jesus Christ's words. He says, "Seek and ye shall find." Analyze that sentence. That simply means that what you are seeking is something outside you: "Seek and ye shall find." But if it is the seeker itself, then seek and you will go on missing.

Jesus says, "Ask and it shall be given to you." He is trying to convince you to pray -- that is the meaning of ask. Pray, beg, and God is compassionate: if you pray honestly, it will be given to you. But no prayer has ever been answered -- not even Jesus Christ's prayer. On the cross he was waiting and waiting for God to do the miracle, and finally out of frustration, anger, disillusionment, he shouted, "Have you forsaken me?" Still there was no answer from the sky.

There is nobody. You cannot complain; it was your idea to project a God far above the clouds. Now, ideas don't answer. That's why I said, "Ask not." It is already given to you. Just keep quiet, silent.

I am against prayer because I am against begging. I am against prayer because there is nobody in the sky to answer your prayer. You are simply wasting your time; not only that, you are living a deception.

There is no need to pray. You have it already within you! Just close your eyes and look within. Go deeper, as deep as you can go, and at the very innermost core you are in for a great surprise: the one you

were looking for is not above the clouds, it is just within you. It is you. And that moment is the moment of total freedom, total independence.

Jesus says, "Knock and the doors shall be opened unto you." I am reminded of a Sufi woman mystic. There have been very few women who have attained to the state of enlightenment. Her name was Rabiya al-Adabiya.

She was passing along the street -- she was not much known, it is a man's world. Who cares about a woman, even if she is enlightened? She saw in front of a mosque a very famous Mohammedan saint, Hassan -- who was known all over the country and beyond -- with his hands stretched towards the sky, praying to God, "Give me this, give me that."

Rabiya was a rare woman in the history of men. She went, stood behind Hassan, and hit him on his head. He certainly could not believe that he is asking God for beautiful things, and a hit comes! He looked back, and he found a woman. Hassan said, "This is not right, disturbing somebody in his prayer time."

Rabiya said, "You idiot! You were asking, `Please open the doors' -- and I tell you the doors have never been closed! So who is going to open them? There is nobody to close them, there is nobody to open them. Just enter!"

Jesus says, "Knock, and the doors shall be opened unto you." There are no doors. If you knock you will be knocking on a wall. Then you can knock with your head, still the doors will not open.

As far as existence is concerned there are no doors. It is all open, from all sides. Just enter from anywhere, and the closest place to enter it is within you. Any other place will be distant. Why not start from the point where you are?

So first, get there where you are -- grounded, centered in your own interiority -- and the miracle is, there will be no need for you to go anywhere.

No need to knock -- the doors are open.

Your interiority is the door, the open door for the whole cosmos.

BELOVED OSHO,
WHEN YOU SPOKE ABOUT KIDS, SANNYASINS, THE COMMUNE AND THE WORLD, I WAS OVERWHELMED BY YOUR LOVE AND CARING FOR ALL OF US. THERE IS IMMENSE GRATEFULNESS THAT I AM LIVING HERE. AND YET FREQUENTLY IN MY MOST JOYFUL MOMENTS WHEN I ALLOW MYSELF TO BE TOUCHED BY THE LOVE AND OUR WAY OF LIFE WITH YOU, I CRY AND FEEL A DEEP SADNESS. PLEASE COMMENT.

There is no harm in crying if it comes out of gratefulness, if it comes out of joy, if it comes out of love. Tears are beautiful. What words cannot say, tears can say.

And you feel a deep sadness. That too, is not bad. Just as near high mountains there are valleys -- you cannot have valleys without mountains, you cannot have mountains without valleys. Mountains have their beauty, valleys have their beauty. Both are one. So when you are full of joy, love and gratitude, you are raised high to a mountain, you are on the peak of Everest. But by the side there is a deep valley -- that is your sadness. There is no need to be worried about it.

The sannyasin has to enjoy everything. He has to enjoy blissfulness, he has to enjoy sadness, because sadness has its own beauty. Joy can never be as deep as sadness. Sadness is unfathomable. Enter into it, allow its silence to penetrate you. The laughter, the dance, the joy -- they have their beauties, but sadness is not without beauty. It has tremendous silence, stillness, serenity. You have just to start looking in the right direction.

Your mind is associated with your old sadness -- that your husband has not come back home, the night is half over and you are sad. I am not talking about that sadness -- that you are going bankrupt and you are sad. I am not talking about that sadness.

The sadness you are experiencing is part of the gratitude, blessing, love. It is not negative. This sadness has its own positivity. It is as existential as your joy; in fact, it gives the foundation to all your blessings. A man who has not know the silence of sadness is incomplete. You should know both.

Life consists of contradictions. You should know the day, its beauty; you should know the night and its beauty. And remember, they are not separate. Every day brings you to the night, every night brings you back to the day. It is one wheel, one circle, one organic whole. Once you understand that, then in your life there will be a wholeness: nothing is rejected, everything is absorbed.

And to me, to experience life in its wholeness is the only holy thing.

The word `holy' is derived from whole. Don't forget that your saints are not whole, cannot be. They have not accepted life in its wholeness. They have chosen, they have been calculating.

My sannyasins can be holy, because I don't tell you to choose. I tell you to enjoy and celebrate everything. Once in a while, sadness is such a relaxation that if you are continuously laughing, continuously joyous, you will get tired and bored. That sadness gives you relaxation so that you can laugh again. It is not against your laughter, they are all together. In life everything is joined with everything else.

That's why I say, all old religions have been teaching renunciation. I teach you rejoicing, not renunciation, because renunciation means: "Cut off this, cut off that. Drop out of the world, go to the monastery. Forget your family, your wife, your children. Be celibate. Fast. Don't enjoy your food. Torture yourself. Don't love your own body." Renunciation is sick.

Rejoice -- that is health. And let me remind you, the word `health', the word `whole', the word `holy', all come from the same root. Health means healed; the wound is healed. Now nothing is missing, there is no wound in you. You are complete, you are a circle.

Be whole, and health and holiness will follow you like a shadow.

From Death to Deathlessness

Chapter #13
Chapter title: Put Mother Theresa in jail

14 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
BUDDHA'S RELIGION SPREAD ALL OVER ASIA EXCEPT INDIA, AND STILL BUDDHA'S WAY OF LIFE HAS BEEN ACCEPTED BY INDIA -- TO BECOME MORE AND MORE POOR. IS THERE ANY WAY THAT INDIA CAN ACCEPT YOUR LIFE-AFFIRMATIVE ATTITUDE AND BECOME RICH, EVEN WITHOUT ACCEPTING YOUR RELIGIOUSNESS WHICH IS SPREADING ALL OVER THE WORLD?

There are many questions in your single question. First, Buddha's religion never spread over Asia. It died in India because Buddha was not ready to compromise on anything. He was against God, he was against a permanent soul, he was against the VEDAS. While he was alive his charismatic personality impressed millions of people. The moment he was gone they started falling back into the old traps, old consolations, old deceptions, hallucinations.

And the Brahmins, who had been completely shaken by Buddha's assertions, took revenge. Buddhists were killed, burned alive. Those who survived escaped India to Tibet, to Burma, to Ceylon, to China, to Japan -- all over Asia.

But what they spread there is not Buddhism. They had learned the lesson in India that Buddhism was completely finished there because Buddha would not compromise. They compromised in each country where they went -- with the tradition, with their consolations. So what exists in Tibet is not Buddhism but Tibetan superstitions mixed with Buddha's philosophy. It is a mixture, and only those parts of Buddhism are accepted which fit with the Tibetan mind.

The same is true about China, about Ceylon, about Japan, about Korea, about Thailand. All over Asia Buddhists reached and had to compromise with the tradition there. Only the name remained Buddhism; the content completely disappeared. The revolution died. The revolution was in the uncompromising standpoint of Buddha: to be absolutely devoted to experience and not to philosophies and theologies and words. That got lost. They saved the name but Buddhism died.

So the first thing, forget that Buddhism spread all over Asia. Buddhism died with the death of Buddha. And in fact that is how it should be. It is dangerous for any religion to survive without an enlightened master. Then that religion becomes a hindrance to human progress. And the unenlightened people start interpreting the enlightened one's statements. This is sheer nonsense, this cannot be done.

The second thing, you say: "Although Buddhism disappeared from India, Buddha's way of life was accepted, particularly his teaching about renunciation, living in poverty." That too is not correct. Jainism is at least five thousand years older than Buddhism. And they have been teaching more poverty, more renunciation.

Jainas don't accept Buddha as an enlightened person because he had three sets of robes as his possessions. That was enough to destroy his enlightenment.

Hinduism is far older; Hindu scholars themselves think it is ninety thousand years old. And Hinduism is in support of the status quo of the society. The rich man is rich because he was virtuous in his past lives; the poor man is poor because he committed something wrong in his past life. They have shifted the whole burden to the past life.

And for thousands of years they have been teaching that you are poor because you deserve to be poor, this is a punishment. And if you revolt against your situation you will be punished again in the coming lives. It is better to accept it, it is better not to do anything against it; then there is a possibility in the next life that you also may be rich.

Now you see the whole strategy. This life is completely ignored. The past life -- about which you know nothing -- is important. And the life that you are living you have to live according to the rules of the society without any revolt, without any effort to do something to destroy poverty, because that is trying to escape from the wheel of the law of action and its consequence. You cannot escape; if you put your hand into the fire you are going to be burned. You go on putting your hand into the fire and you don't want to be burned.

It is because of these people that India has remained a country without any revolution. And India has suffered more than any other land: thousands of years of immense poverty, two thousand years of slavery. Small groups, primitives, nomads invaded India, a vast continent, and became victorious because India was ready to accept anything. They were programmed for acceptance: if slavery was coming that meant God wanted them to be slaves.

You will be surprised that even in the twentieth century when one the the states of India, Bihar, had a very great earthquake and thousands of people died, Mahatma Gandhi had only one thing to say -- that they were dying because of their bad karmas. The earthquake was not killing them, it was their past lives. And nobody asks Mahatma Gandhi, "Why Bihar only? All over India, all over the world people have been doing the same things in their past lives. Have all the sinners been born in Bihar?" Their sins are bringing the earthquake.

These are ways of explaining away situations for which you don't have any explanation, or you don't have the guts to say the truth.

So it is not that Buddha and his religion were rejected but his teachings about poverty were accepted; teaching about poverty were already accepted thousands of years before Buddha. They have nothing to do with Buddha. Buddha simply joined the whole company who were telling people, "Be contented as you are."

And I am amazed -- Buddha was not contented to be in beautiful palaces, with beautiful, gorgeous women, with all the luxuries available to him. And he was going to be the king of his country. His father was old, seventy, and wanted in his own life to see the crowning ceremony of Gautam Buddha. Buddha could not be content with that, and he escaped. And he is teaching the poor people to be content. Can't you see the contradiction?

But poor people have to be given the opium of consolation. It helps the rich to become more rich and the poor to become more poor. If half the world is dying with poverty and starvation, who is responsible? All your prophets, all your messiahs, all your *avataras* -- the whole mafia of your religious leaders. They have made humanity suffer for centuries, and still they are doing the same. Still they are preaching the same thing, that poverty has something spiritual in it.

Poverty is the greatest crime, because all other crimes are born out of poverty; it is the source. And your religious leaders are praising poverty. They are agents of the politicians, they are agents of all those who are in power. There is a conspiracy between the politicians and the priests. The politician goes on paying respect to the priest. Ronald Reagan goes to the Vatican to pay his regards to Pope the Polack.

And naturally the pope goes on preaching no birth control, no abortion, because these are against God: God is giving children to you and you are preventing God from doing his work. God seems to be doing great work! The earth is already four times overpopulated. If the same rate of growth in population continues, by the end of this century the whole world will be dying of starvation.

I want these criminals -- the pope, Mother Teresa, etcetera -- to be locked up before they do too much harm.

You are asking me, cannot my way of life and my approach towards creating more wealth, technology, science, be accepted without my philosophy of religiousness? No. It is impossible.

My philosophy of religiousness is an organic whole.

You cannot take part of it -- that part will be dead. Either you have to accept it whole or you have to reject it whole.

And I am not for compromise on any grounds.

Just see: if you don't accept that luxury is man's birthright, you cannot create wealth. For what? If the rich man cannot enter into the kingdom of God, would you like to become a rich man? This life is small, very small. Compared to the eternity of time it is just a second, or even less. Just be a little patient and you will enter into the kingdom of God with all its beauties and luxuries. They are waiting for you.

But if you try to go against God here, if you stop the population explosion on the earth, if you try to convert all the energy that is going into war and death towards life, you are going against the politician, you are going against the priest. And these two, the politician and the priest, are the inventors of God.

God is a lie.

God is the greatest lie.

Unless you are free from God, you cannot make this earth paradise, because then your paradise remains always above the clouds, then your paradise remains only a hope. And I want it to be a reality -- now and here.

You are asking me, "If they don't accept your religious ideology, can't they accept your approach towards wealth?" No. How can they accept it? They remain attached to their old religious traditions which are praising poverty. Before they can be creative of wealth, comfort, luxury, they have to destroy the old program of remaining poor because poverty is something spiritual.

I don't see anything spiritual in poverty. Do you think if somebody is suffering from cancer there is something spiritual in it? Somebody is sick, dying; is there something spiritual in it? If that is so then all great saints are born in Ethiopia and are dying every day; one thousand saints dying in Ethiopia -- because if poverty is spiritual then Ethiopia is the land of spirituality.

Whatever I am saying to you is an organic unity.

If you accept one part of it, you will have to accept the whole of it. You cannot choose; everything is interrelated.

I can see your concern for India because it is on the verge of becoming another Ethiopia. Fifty percent of the country is starving. One wants to do something, but one cannot do anything if they think their poverty is spiritual. You cannot do anything because they are programmed for thousands of years to die, starve, be hungry, beg, because that is earning a great bank balance in the kingdom of God. They are doing a great job and you disturb them.

This life is a dream. In India that has been preached by all the religions that have arisen there: this life is a dream. What does it matter whether in a dream you are a beggar or an emperor? When you wake up you will find both were just dreams.

Hindus say the world is maya, illusion, so don't be disturbed too much by illusory things. When you wake up you will find that the rich man and you are in the same boat. He was dreaming he was rich, you were dreaming you were poor -- but dreaming is dreaming.

There is a beautiful story about Chuang Tzu, a great mystic of China. One morning, sitting in his bed, he looked very sad. His disciples had never seen him so sad. And never after waking up had he remained in his bed, sitting. What had happened? Was he sick?

They gathered around and asked him, "Master, what is the matter?" He said, "The matter is really difficult, I cannot solve it; perhaps you may be of some help. I will tell you what is the matter. In the night I

dreamed that I had become a butterfly, and I was moving from one flower to another flower."

The disciples said, "This is nothing to be sad about. In dreams we all do strange things; and this is not a bad thing, to be a butterfly -- colorful, beautiful, moving from one juicy flower to another juicy flower. Why are you so worried?"

He said, "You have not heard the whole thing. The problem is, now I am awake and I am wondering whether Chuang Tzu dreamed that he is a butterfly, or now the butterfly has gone to sleep and is dreaming she is Chuang Tzu."

Both are possible. If Chuang Tzu can dream that he is a butterfly, what can't a butterfly dream that she is a Chuang Tzu?

The disciples remained silent; there was no answer to it. Chuang Tzu was pointing towards a certain phenomenon that all religions have been teaching -- that everything is a dream. The butterfly is a dream, Chuang Tzu is a dream. Then what is real? The real is far away. And in this dream, don't get disturbed. Whether you are a camel, or a donkey, or a monkey -- it doesn't matter. What matters is that you accept it without any resentment so that you can reach one day the real world of God.

This has been the basis of all religions: deny this world. That's why they are all against me, because I say rejoice in this world -- because there is no other world. Rejoice this moment, because the next moment is not certain. Rejoice today, because tomorrow never comes. And if you know how to rejoice this moment, you have the secret, the golden key, the magical key, in your hands... because whenever you will be, you will be in the present; wherever you will be, you will be in the present. And if you know how to open the doors of the present and its blessings, you know the whole secret of life.

I would like India to understand me, but it is almost impossible. For thirty years I have been moving in India like a whirlwind, destroying my health, trying to tell people, "It is you who are responsible for your poverty." And they were throwing shoes at me, stones at me; I was poisoned twice. Attempts on my life were made.

Still I want that one day they should awake. But there is not much possibility.

BELOVED OSHO,
I USED TO BELIEVE THAT YOU WERE IN CONTACT WITH EACH OF US IN SOME ESOTERIC, MAGICAL WAY. I THOUGHT YOU KNEW EACH OF US. I FELT COMFORTABLE, FULL OF TRUST. NOW EVERYTHING IS CONFUSED.
I FEEL DOUBT. I DON'T KNOW IF GOD EXISTS OR NOT. BUT I CANNOT PRAY TO HIM OR BELIEVE IN HIS PRESENCE LIKE A GREAT FATHER. AND YOU ARE SAYING YOU DON'T KNOW OUR NAMES OR WHO WE ARE. I FEEL ABANDONED.
I AM AFRAID THAT IF I LEAVE AND DON'T HEAR YOUR WORDS, I AM GOING TO MISS SOMETHING. I AM AFRAID I AM GETTING CLOSED INSTEAD OF OPEN. I FEEL LIKE A CAMEL LOST IN THE DESERT. ARE YOU DOING OTHER WORK WITH US BEYOND WORDS?

First, now you are in a right situation: confused, abandoned; all your consolations have been taken away -- God, the Master.... You were feeling great trust because I knew your name and you. Was it trust, or just an ego? And anyway, when you were born had you brought any name with you? You are all nameless. So what is the purpose of me knowing your name? It is a false label. And you were consoled because you thought I know you personally.

It is good that consolation is gone. My knowing you personally is not going to help. What is going to help is, you have to know *yourself* personally.

It is good that you feel like a camel lost in the desert of Oregon. You may not know that even camels are afraid to enter this desert. Have you seen any camel around? Only junipers are there. Junipers are known as the camels in the world of trees. They are far more capable than any camel.

It is good that you feel you are lost because it opens a new dimension for search. It is good that you feel you are alone, abandoned, because that means you have to go inwards and be acquainted with your own interiority.

You cannot see your father figure in me. I don't want anybody to see a father figure, a leader, a prophet, a messiah in me, because these are the people who have been keeping you enslaved for centuries. So I am not your father figure, I am not your leader, I am not a prophet. And I do not know you at all.

You yourself don't know yourself -- and you expect me to know you? Don't I have anything else to do? Why should I know you? And how is it going to help you? The only thing that can help is, you have to

know yourself.

So I am cutting all the bridges that can give you any consolation.

Yes, I want you to feel utterly abandoned.

Out of that despair is the door.

Out of that anguish there is a possibility of your being awakened.

All your leaders -- political, social, religious, educational -- have been deceiving you. They have been giving you false consolations, "Don't be worried." Jesus said to his disciples, "Don't be worried, I will be coming soon." Two thousand years have passed; how long is his "soon"? Can you stretch "soon" for two thousand years?

And the people have been waiting -- they are doing the same stupid thing as the Jews. Jews have been waiting for even longer, because Moses told them that "one day the messiah will come and deliver you from all your sufferings." The messiah has not come, sufferings continue.

I don't want to give you any hope. I want you to be alert so that you can destroy your sufferings. It is good to be confused, good that you don't know whether God exists or not. Why bother? God has never bothered about you.

You say you cannot pray any more -- good, because all prayer is false; you are praying to somebody who is not there. No prayer is ever answered. I am against prayer, I am for meditation. And you have to understand the difference.

Prayer is addressed to an imaginary god.

Meditation is a penetration into your own reality.

Prayer is nothing but words.

Meditation is utter silence.

You are afraid that if you leave here you will miss something. Don't be afraid, you won't miss anything. Perhaps in going away from here you may again get your consolations back from Christian missionaries, rabbis. You may get again your lost God; you will be able to pray again. But remember: this you have done before and it has not transformed you. You can do it again, it is not going to transform you.

But if you are going to remain here, you will be missing even more things, many more. Any shadow within you of belief, faith, I am going to take away. i want you to be left alone, absolutely clean, without any program, without any ideology, theology, philosophy -- just you in your purity, in your silence, centered, grounded. And there is the real door, the door to existence.

So it is up to you. If you can stand me a little more, be here, If you cannot stand me, then there are so many esoteric, magical people around. Go to these people. They will keep you as you are -- stupid, idiotic. They will give you the belief that you are God's chosen few, and you will remain a camel, a juniper, and nothing else.

It is up to you.

Do you want cheap consolation, or a real revolution? If you have guts, ask for revolution. If you are impotent, ask for consolation.

All the impotents you can find in the churches, praying in the synagogues, in the temples. Go and mix in that crowd of camels. But it is not going to help you.

My effort in destroying your consolations is to help you. I don't want to lead you, I don't want to be your savior. I am really going to kill your ego completely -- I am a murderer. And unless your ego is completely destroyed you will not know the light that is within you, the life that is within you, the love that is within you.

You have such a tremendous treasure, but it is within you. It is not in the synagogues, it is not in the churches, it is not in the Bible, it is not in the Koran, it is not in the Torah. It is in *you*. So I have to take everything that takes you away from yourself and I have to throw you back again and again to yourself. It hurts, I know. But what can I do? -- all operations hurt. And this is the deepest surgery. There are surgeons of the body, there are surgeons of the brain.

My surgery goes deeper than both.

It is spiritual surgery.

BELOVED OSHO,

I HAVE HEARD YOU SAY THAT YOU ARE THE LAZIEST MAN IN THE WORLD. IS THIS THE REASON WHY IN YOUR COMMUNE THE SANNYASINS ARE SO BUSY, FAR MORE BUSY THAN PEOPLE IN THE

OUTSIDE WORLD? PLEASE COMMENT.

It is true. I am the laziest man in the whole world. And to keep me lazy, my people have to work. To keep me poor, they have to give away all their fortunes. But they are enjoying it. The work they are doing is their love. Hence they have stopped calling it work; they call it worship.

And my laziness is just my way of saying to you that the ultimate happens only when you are in a state of non-doing. It does not mean lazy according to your dictionaries. I am busy from six in the morning to eleven in the night. Of course, busy without business -- I don't have any business.

I am lazy in my own meaning of the word; I am a non-doer. And that is my whole teaching to you, that even while you are doing something you remain a non-doer.

Doing is not against your being a non-doer. The non-doer is your witnessing self.

You are digging a hole in the garden, perspiring in the hot sun, but there is something in you which is simply witnessing -- relaxed, knowing the perspiration, feeling the hard labor, smelling the beautiful fragrance of the earth. But there is a point in you which is absolutely a non-doer, only a watcher.

When I say I am the laziest man in the world I simply mean that I am only my witness, my non-doer -- just a watcher, a watcher on the hills.

I have done whatever I needed to do. Don't you want me to retire at some point? And when I have so many lovers and friends around the world, why should I bother not to be lazy? You can afford it. One million sannyasins cannot afford one laziest man?

From Death to Deathlessness

Chapter #14
Chapter title: Get out of this sheepskin

15 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHY ARE THERE SO FEW AMERICAN SANNYASINS? I RECALL YOU SAYING THAT AMERICA WOULD BE A VERY SPIRITUAL COUNTRY BECAUSE THEY HAD ALREADY MASTERED MATERIAL ABUNDANCE AND FOUND IT DID NOT SATISFY. WHY ARE THEY SO SLEEPY? PLEASE COMMENT.

America has no roots. It is just a three-hundred-year-old country; it is passing through its childhood. Compared to a country like India which has been there for at least ninety thousand years, America is a just-born baby. So wait a little; babies don't tend to be spiritual.

Secondly, America has promoted itself as being really rich. That is not true. Thirty million Americans are in utter poverty; millions of black people are not first-class citizens, and the people to whom the country belongs, the Red Indians, are kept in reservations. Those reservations are not very much different to the concentration camps in Germany -- in fact, they are more dangerous.

In Germany, the concentration camps were made of barbed wire; you could not escape. The American reservations are open. If you want to go out, nobody is preventing you. They have created some psychological barbed wire -- invisible. The Red Indians are being paid for doing nothing. Naturally, when a

man has nothing to do and gets enough money, he gambles, he drinks, and he produces more and more children, because each child brings with him more money from the government.

This is a very psychological slavery; the Red Indians will not want to be freed. If they are free, and the country belongs to them, then what about their gambling, rowdiness, fighting, killing, rape? What about their addiction to drugs? They are not ready to work again; America has crippled them psychologically, spiritually. But the land belongs to them, the country is theirs, everybody else is a foreigner here. Thirdly, the politicians of America would not like the country to become spiritual. They want bigger armies, air forces, navies; they want more nuclear experts. They are not interested in spirituality; spirituality is dangerous to them, because if the American people get involved in meditation, silence, serenity, they will refuse to kill anybody -- war or no war. They will simply be able to see that the third world war is going to be a total war in which nothing of life will remain.

American politicians would not like people to have such clarity of vision.

American religious leaders pretend to provide spirituality to the people, but what they are giving they don't have themselves. The priests are against, have always been against, real spirituality. This has to be understood. Jesus was crucified by the rabbis -- the priests. Buddha was opposed by the brahmins -- the priests. Attempts on the life of Mahavira were made by the priests. Strange... it seems whenever they find a man who is genuinely spiritual, they want to kill him. There must be some reason behind it.

The reason is that if real spirituality spreads, religion will disappear. Religions are substitute spirituality, saccharin. And if you can get real sugar, who bothers about saccharin? And the latest findings say saccharin creates cancer!

The priest is pretending to be your spiritual leader, just pretending. He knows nothing of silence, he knows nothing of reality. He is still talking like primitive people five thousand years ago to a God who does not exist. He is preaching to you from books which are complete rubbish. Just look in the Bible, anywhere -- you need not try to find rubbish, it will find you.

And it is not only the Bible, the same is true about the Koran, about the Vedas. But priests are imposing the Bible, the Koran, the Vedas, on people. And on every child when he is innocent, when he is a clean slate, parents start writing Catholicism, communism, or anything they want. The priest starts programming the child. By the time he can think on his own, he has lost his thinking intelligence. The program, the conditioning has created a big wall between himself and his being. Now he will remain always outside the home, somewhere on the porch, thinking, "This is my palace."

America is dominated too much by Christian priests, Jewish rabbis. And if a few young people escape from the rabbis and the Christian priests, then they get caught by people like Esalen, Est, Muktananda, Satchidananda. These people -- Satchidananda, Muktananda, Hari Bhajan -- they are in the same profession as the Christian priest. And in a way they are more dangerous, because they bring you new words, a new language, and you start thinking, perhaps you have found the way. Est and Esalen-type movements exploit the youth.

America is really in bad shape. Yes, I did say once that America can be the most religious land. I repeat it still: it can be the most religious land. But these hindrances are there, and these hindrances are powerful. Unless these hindrances are removed, America will remain spiritually poor.

You are asking me why Americans are not coming here more. There are a few other reasons too.

Americans were coming to me in India -- India has a halo of spirituality. Who has ever heard of Oregon being a holy place? India is no longer spiritual -- once it was, but the idea has become ingrained in people that if you want to find real spirituality, you have to go to India. Searching in India, sooner or later they ended up with me. The faraway thing seems to be appealing. Now I am here -- not far away, just amidst you -- the challenge of the faraway is no longer there.

And there were other things behind it. Americans were coming to me in India, remaining there for one month, two months, three months, and going back home. Their families never knew what they were doing in India. Now, it is a difficult thing to come here. Their families know that they are going to a dangerous place; perhaps they may not return. The families are worried so much, that many families have told their sannyasin sons and daughters, "If you don't drop sannyas we will disinherit you."

I know exactly about one of my sannyasins, one of the oldest. For fifteen years she was coming to see me in India at least two or three times every year. When she came to India, she would be in red clothes, and when she left India she would also leave those clothes behind.

Her father was ninety years old, but he was threatening her that if she got involved in India he was going to disinherit her. And he was a billionaire. So she was waiting -- once he dies, she can become a sannyasin

totally, without any fear.

But meanwhile, I have come here. The father is now dead, but the whole family -- the mother, the uncles -- now she is afraid of them. I have been here for four years; she has not come even once. In India, three times a year for fifteen years she was coming. I am here for four years, she has not come once.

On the contrary -- certainly under some pressure because she is a billionaire -- she has written a letter to Sheela saying, "I am no longer connected with the sannyas movement of Osho, I am no longer a sannyasin; and a note of this fact should be taken."

In America or in any other country, wherever I am there is going to be conflict with the people of that country. They are bound to be hostile, just because we are new, just because we are teaching a new way of living. And their investment with the old life is so much, that it is better to stay away from us. So only a few Americans who have guts are here.

The same was the situation in India. People from all over the world were coming, but Indians were not coming. In India they have their vested interests; they are afraid of the society, they are afraid of their religion. They are afraid of to whom they are going to marry their girl. Who will accept her? -- because they have dropped out of the society.

But you will be surprised. India is so poor; still, at this festival there were two hundred and fifty Indians. There would have been five hundred, but two hundred and fifty were rejected, not given permission to come. Those two hundred and fifty people who came from that faraway place -- thousands of miles -- they were not coming to me in Poona. It is strange, but understandable. Coming here, nobody knows. Going back, nobody knows. Their society, their family -- everything is safe. But coming to me in India would have been difficult.

I used to live in Bombay. Just above my apartment, there lived a family... Once in a while we passed each other, either in the elevator, or on the steps, or in the garden, but they never came to see me. And every day at my place, in my apartment, a group of two hundred sannyasins was meeting. And I was talking on a tremendously significant subject, which is published in THE BOOK OF THE SECRETS -- one hundred and twelve methods of meditation. But they could not gather courage.

Then I left Bombay, and to my surprise, the next day they reached Poona and wanted to become sannyasins. But I said, "You have never heard me, you have never even waved to me!"

They said, "In Bombay, we were living with our parents' joint family. It was risky and we did not want to create any problem. Now, you give us sannyas -- we are going to live in Poona." It was a real surprise. The man who had been living with his wife the floor above me -- both had come to be initiated, and they turned out to be beautiful people.

Americans can go to the Himalayas.... I have heard about one American who got fed up with all the money he had, all the luxuries he had -- and death was coming near. So he went in search of someone to assure him that death is illusory and you are eternal. Of course, he could not believe Americans, he knew them perfectly well. He could not believe the bishop, he knew the bishop perfectly well.

He was searching, and people told him, "If you really want the taste of reality, you will have to walk hundreds of miles into the Himalayas. And there lives a grand old man. Nobody knows how old he is, but just to touch his feet is enough. He is showering bliss."

The man -- tired, tattered, because he had never walked hundreds of miles -- reached the old man, touched his feet and said, "I have come in search of truth."

The old man said, "We can talk about truth later on. There is no hurry, the whole eternity is available to talk about truth. First things first: have you got an American cigarette on you? -- because I have been waiting for an American, and you are the only one who has come."

The man was shocked. What kind of spirituality...? But he gave the cigarette -- perhaps this was some device -- and gave his golden lighter. The old man smoked joyously, and put the lighter in his pocket. The American said, "Any message for me?"

The old man said, "Whenever you come, bring a big lot of American cigars. Just one cigarette won't do. Go back home, and whenever the urge, the itching arises in you for spiritual search, you can come to me. But remember what I have said."

I have been in India for fifty years; I have not found a single man who has arrived. But millions of people from all over the world go on pouring into India in search of truth.

Indians have been coming to me, but their search is different. Somebody came to me to ask if I could arrange employment for his son, because the minister knows me. If just a hint is given, his son will get a good job. Somebody came and said, "I am going bankrupt. I do not need much, just fifty thousand rupees.

And you can tell any of your disciples; it will not be difficult for them to help me."

But not a single Indian was coming for truth, for spirituality. I don't think there is any country which is more materialistic than India, but it has a long past and the fame of being spiritual.

I have chosen Oregon, because this is the last place where any prophet, messiah, incarnation of God would ever try to appear. I thought it would be good here, we would be left alone. Nobody will be coming in search of truth, or in search of a bigger salary, better business, a better political post; and nobody is going to bother us.

I have got my people. The remaining time of my life I want to devote to my people, who are neither Americans, nor Indians, nor French, nor Italians; they are simply my people. The day you become a sannyasin you drop your nations, you drop your religions, you forget all your programs. You become again an innocent child.

It will be difficult for Americans to come here, just because I am here. But if you can create... and you are already doing it: creating an oasis in the desert, against all the hostility, illegality of the government.

One simply wonders.... The state government of Oregon is against us because of land use laws. None of them have come here and seen that we have transformed the land. It was a desert; we have made it a beautiful oasis full of laughter.

This one hundred and twenty-six square mile area, when I first came there was not a single bird, no greenery. We have made it green and we will be making it more and more green. We have made it full of dance and laughter and song, and we have changed the desert to produce enough for our commune. We are self-sufficient -- vegetables, fruits.... In need of water we have made dams; we have enough water. We have made roads.

When I came here there was only one house. Now there are houses for five thousand sannyasins -- all centrally air-conditioned. We have hundreds of vehicles, buses, aeroplanes. I don't think there is any city in the world with a population of five thousand which has ninety Rolls Royces. And that is only a beginning! We will put a full stop only when there are three hundred and sixty-five Rolls Royces.

Our way of living -- our freedom about love, about everything, our great respect for the individual -- also prevents Americans from coming here. They believe that saints should be dull, almost dead, living in poverty, renunciation, living against nature in celibacy, never looking at a woman even in their dreams -- although their dreams are full of women.

A saint can avoid looking at women in the day, but he has no control over his unconscious in the night. That's why all the saints of all religions have been afraid of sleep. They go on cutting their sleep: four hours, three hours -- the less you sleep, the greater spiritual quality you have.

But the basic reason for cutting sleep was that that sleep was full of Arabian Nights. The whole day they were fighting against the woman or the man, and in the night the reward was millionfold -- so many women, so many men, so beautiful.

A dream girl after all is a dream girl. You cannot find a woman on the earth comparable, as beautiful as your girl in the dream. It is your creation. It does not perspire, it does not need to use deodorants, it has no menstrual period. Nobody has ever heard that a girl in a dream was having her period. The girl in your dream never says, "Not today, I am suffering from a headache." She is always willing, more than willing. The saints have been afraid of sleep.

I am bringing to the world a totally new perspective of spirituality.

Americans still think in terms of old ascetics. They cannot believe that sannyasins are not celibate; a monk has to be celibate. But celibacy is impossible, biologically impossible. Unless a man happens to be impotent, celibacy is not possible. If you enforce celibacy on people, their sex energy will become perverted.

I want you to be natural, absolutely natural.

I want you to follow existence -- not me, not any bible, not any messiah.

And if you can follow your own existential feelings, you will find the truth.

It is not outside you; it is within you.

When you are absolutely natural, a great silence descends on you, a great serenity blossoms within you, and you find that which you have been seeking for many lives. But you were looking in wrong directions, and looking with wrong techniques, wrong methodology.

All the religions have preached that you have to be against this world, this body; only then can you enter into the kingdom of God. Nobody has asked these idiots, "If this world, this body are such great barriers in reaching the kingdom of God, why in the first place did God create them? Is he your friend or your enemy?"

He has given you a body. He has given you your capacity to love and be loved. He has given you all that you have. But all the priests are against their own God! God goes on creating people who are not celibate, and priests go on imposing celibacy on people. Can you see that these priests must be in the service of the devil? The pope must be the representative of Satan.

To be natural is relaxing.

And to be utterly relaxed with yourself is all that is needed to find the truth.

But all the religions make you tense, full of anxiety, anguish, fear. Then naturally, you are going to miss. Here, we are creating an authentic spirituality.

The plastic Americans will go on searching in Kabul, Kathmandu, Goa. Let those fools search there. Finally, they have to end up here in Oregon. But first let them go.

I will tell you one Sufi story. A man was going in search of truth. As he left his village, he saw an old man sitting under a tree. The old man asked, "My boy, where are you going?"

The young man explained, "I am in search of truth. I will go around the earth, but I have to find it."

The old man said, "You will find it, and you will have to go around the earth. Some advice I would like to give you, that if you find such-and-such a man under such-and-such a tree" -- he was describing the tree he was sitting under, and he was describing himself -- "if you come across such a man sitting under such a tree, you have reached your master."

The young man thanked the old man and rushed fast in search of the tree and the man, the master -- and certainly he had to go around the earth. By the time he came back to the tree, he himself was old, and that old man was almost ancient.

He fell at the old man's feet and said, "You are something. Why didn't you say that you are the man? Now I recognize the tree and I recognize you!"

The old man said, "I was waiting for you; otherwise there was no reason for me to live. Because I had given the advice, I could not die! And it was not possible for you to recognize me at that time, you were not mature enough."

One has to knock on one thousand doors, then one finds the door that leads to reality. Perhaps it is the first door, but at that time you are not mature, you are not centered. You don't have the intelligence. You have to fall many times, you have to get caught by all kinds of religious traps, pretensions.

All this is a necessary training, nothing is wrong in it. That's how one becomes mature, that's how one starts knowing what is false. The day you know exactly what is false, the real is not far away.

To know the false as false, is to know the real as the real.

So don't be worried about Americans or Russians or Chinese. You simply create this buddhafield, this dance, with such joy that it becomes a gravitational force in itself, so those who are on the verge of finding will start moving towards this place.

Rajneeshpuram is the world capital of all sannyasins, seekers, lovers of truth.

You have to create it, because our world capital will not be of skyscrapers -- it will be higher than that. Your joy, your rejoicings, your love, your compassion, your meditation -- these will create this world capital.

Already we have one million sannyasins around the world. As the politicians are piling up nuclear weapons, and religious leaders are helping to destroy humanity by creating the disease AIDS.... You should remember it: AIDS is a religious disease. It started in the monasteries where monks were put together and no woman was allowed. It is the ultimate result of homosexuality, it is a by-product of homosexuality.

On the one hand political leaders are collecting nuclear weapons to destroy this earth. They have so much already that it seems to be absolutely foolish to waste a single cent more on it. They can destroy the earth seven hundred times already. AIDS is spreading fast -- like a wildfire. These two death forces are going to push thousands of people who love life into becoming sannyasins.

A really bumper crop of sannyasins is ahead of you!

BELOVED OSHO,

I'M CONFUSED. THERE IS FEAR AND WANTING IN ME. THERE ARE MOMENTS OF SILENCE AND MOMENTS OF SUPPRESSING MY BODY, MY FEELINGS. WHY DON'T I LET GO TOTALLY? AM I STILL GREEDY? IS THE FALLING BACK INTO OLD PATTERNS AN EXPRESSION OF COWARDLINESS? I HAVE NEVER REALLY BEEN A COWARD, BUT ALWAYS HALF-HEARTED. IN THE LAST WEEKS I HAVE BECOME SO MUCH IN LOVE WITH YOU, MY TRUST HAS GROWN. THE MORE I COULD SAY, "YOU ARE NOT SERIOUS," OR "I DON'T AGREE," THE MORE MY FEELINGS GOT IN CONTACT WITH YOU.

First, confusion is far more significant than certainty which comes out of belief, faith, blindness. Confusion is a good beginning. Confusion will be leading you to become one day Confucius! Just go on. Don't be worried about confusion.

Confusion simply means you have started thinking, you have started being an individual on your own. Confusion means: your Christianity is dropping, your Judaism is falling apart, your Mohammedanism is no longer capable of keeping you faithful. Confusion is not a bad state at all. Every seeker has to start with confusion.

You say you have never been a coward. If it is true, then this is the moment to prove it. But you know you are a coward; otherwise, who was asking you to say that you have never been a coward?

You say, "But I have been always half-hearted in everything." That's what cowardice is. One foot wants to go ahead, the other foot wants to go backward. Half of your being is ready to take the jump, the other half holds back. The other half seems to be not just fifty, it seems to be fifty-one/forty-nine. Because you are always being held by it, it cannot be of equal force. It has more force than your desire to go ahead.

It is good that once in a while you have started saying, "Osho, You can't be serious."

I am never serious. There is no need to say it. Once and for all, categorically: I am never serious! I cannot be. Seriousness belongs to the dead. The living is playful, nonserious, joyous. The serious is somber, long-faced, British.

A woman had come to a station to meet her husband. He came down from the train, almost staggering, looking sick, very tired. The woman said, "What has happened? The journey was not that long, only six hours, and you are looking so pale, you cannot even walk."

The man said, "The trouble is that I cannot sit on a seat when the train is moving in one direction and I am facing the opposite direction. I cannot sit in that way, it makes me feel sick."

The woman said, "Then why didn't you ask the other gentleman in the compartment, 'It makes me sick -- perhaps it does not affect you. Can you take my seat?'"

He said, "I thought of it thousands of times, but nobody had introduced us. And without an introduction...." These are serious people.

I don't want you to be serious. So if you have started feeling sometimes, "Osho cannot be serious," drop it. There is no need to say it, I am never serious.

Secondly, you find many times that you cannot agree with me. What the hell am I doing here? Persuading you every day that you should not agree with anyone! You should be yourself. You were agreeing with Jesus, you were agreeing with Moses, and now you have started agreeing with me. But you remain the same -- the agreeing fool. Your subjects change, but you don't change!

I am talking to you in such a way that if you have a little intelligence you cannot agree with me. Every day I go on contradicting myself. How long are you going to put up with me? Sooner or later you will say, "I cannot agree with all these contradictions." And that's exactly what I want.

I want you to agree with yourself -- a great agreement with whatever you are.

And certainly something of that kind is happening. That's why you feel more love towards me, more trust towards me. You are puzzled because you are disagreeing, you are thinking me nonserious -- and love is growing, your heart is opening towards me. There is nothing contradictory in it.

The more you are an individual, the more capable you are of loving. The more you are free of any kind of psychological slavery.... Agreeing with someone else is a psychological slavery. When you are totally free from all the slaveries, your heart is bound to open towards me with gratitude, with love. And this love and gratitude will have a totally different quality.

You will love me because I have loved you so much that I don't want even myself to become a fetter to you. Your heart will open towards me without any resistance, without any reluctance, because you know that here is a man who is not going to exploit you, who is not going to put you into another prison.

You cannot open to the pope. You cannot open to Ayatollah Khomeini. They force you to believe, because unbelievers go to hell. They force you to have faith, because the faithful will be rewarded in paradise. They are playing on your fear and greed.

I have nothing to promise you: no heaven for those who agree with me, and no hell for those who disagree with me. What does agreeing with me have to do with heaven and hell? It is a subtle psychological strategy to make you more and more a slave. The whole humanity is living in slavery. Every faith is slavery; every religion, every church, every synagogue, every temple is nothing but a prison with open doors.

Doors are kept open to delude you that you are not in a prison. And doors are kept open because they have caught your very being, now there is no need to be worried about your body. They have programmed your mind so totally that even if you want to go out, you will not. Going out is dangerous. Remain in the fold.

Have you ever thought about the words used by Jesus for you? He calls himself the shepherd, and you? -- his sheep. Reducing humanity to sheep. Now the sheep is the most cowardly animal in the whole world. Sheep move in herds, in crowds; a sheep cannot stand being alone. She needs six hundred million Catholics all around, then she feels everything is okay. "I am not alone, there are six hundred million Catholics with the special representative of Jesus, Polack the Pope." Now there is no fear.

I want you to get out of this sheepskin, and declare your individuality.

I am not your shepherd, because I am not your enemy. I am not holier-than-thou, I am not higher-than-thou. I am just one of you who has thrown all the programs, who has come out of the sheepskin. And because, coming out of all these bounds, all these imprisonments, I have found the eternal source of bliss, I would like you to do the same.

But it is not a question of agreeing with me. It is a question of experimenting with what I am saying. Don't make a belief of what I am saying; otherwise you will never forgive me. What I am saying is only hypothetical. Who knows? -- I may be lying. How can you be certain? There is no need to believe. There is no need to have faith, no need to take me seriously.

To me all this is beautiful fun!

I love talking -- that is fun.

You love listening -- that is fun.

If in this fun and playfulness something transpires and revolutionizes your life, that is just a by-product. We are not serious about it.

If you become enlightened, so what?

If you become enlightened, I will start saying, "Drop it! Forget all about it, don't be caught by it. You have far to go. There are far stars to go to."

Enlightenment? Just a little piece of experience and you are finished. You have to conquer the whole existence.

A beautiful story is told about Gautam Buddha. When he reached the doors of nirvana -- that is the Buddhist paradise -- the doors were opened, there was a red-carpet welcome, with angels playing on their harps. But Buddha turned his back towards the door and stood outside. The angels could not believe what he was doing: "We are welcoming him in, and he is showing his back to us." One of the angels asked, "What are you doing?"

Buddha said, "Unless everybody who is groping in the dark enters the gate of heaven, I am not going to enter. I will stand here. I am going to be the very last!"

He is kicking the whole nirvana aside. This is love, this is compassion. He wants every human being to enter into this blissful state first, and he is going to be the last.

He said to the angels, "You go away, because it will take eternity. And don't be worried about the door; when I come in last, I will close it. And in fact, there will be no need even to close it, because there will be nobody outside who has to come, everybody will be in."

Buddhists have always wondered what kind of story this is. Nirvana denied? Enlightenment? And Buddha is not ready to enter unless everybody else becomes enlightened?

But I can see the compassion of the man. The story is just a story, not a historical fact. But if you go on being more and more individual, independent from the past, from the future, from everything; just listening to your own still small voice, and following it wherever it leads -- you will know what a beauty life is, what tremendous joy, what a blessing... so much so that if you have blessed the whole world, still you have an inexhaustible source of blessings.

It is good you are confused. That means you are no longer certain about your beliefs and faith. You have moved. It is good that once in a while you don't agree with me. I suggest, never agree with me! It is good once in a while you think I am not serious. Please remember, I am never serious because I am alive.

Have you seen any dead man smile? He is always serious. I am full of life -- how can I be serious? I am absolutely nonserious, and I take life just as a beautiful play, a beautiful drama, a beautiful poetry, a beautiful music, a beautiful dance.

Your heart is opening, your love is growing. Confusion, perplexity will be there for a while, because you have been told for centuries that if you have faith, only then will your heart open. That is wrong!

Faith means you have closed all possibility of your heart ever opening. You have been told, "Believe, and believe totally, with no doubt; only then will you arrive at truth." That is absolutely wrong.

I am not saying, "Disbelieve," because belief or disbelief are the same. One is positive, one is negative, but there is no basic difference between the two.

Why not be free from belief and disbelief and just live your life moment to moment, responding to reality according to your consciousness? And the more you respond to reality according to your own consciousness -- not according to some dogma, some catechism, some holy scripture, but just according to you -- you will be surprised how much you have missed up to now. But it is never too late.

In India we have a proverb: If a man gets lost in the morning and arrives back home in the evening, he should not be called lost. In the end he has arrived!

So whenever you arrive, it is perfectly the right time. You are in a good space. Just allow it to grow, expand, and you will be blessed by the whole existence.

BELOVED OSHO,
EACH MORNING AT DISCOURSE, AS SOON AS I HEAR YOUR VOICE, I BEGIN TO FEEL A SENSE OF DEEP RELAXATION. I START TO FEEL DROWSY AND FIND IT DIFFICULT TO STAY AWAKE. COULD YOU EXPLAIN?

That's great, because the same happens to me! The moment I start speaking I go to sleep. And by and by I have become so expert that you don't detect that I am talking in my sleep.

That's perfectly good; relaxation is beautiful. And what I am saying today, tomorrow I will contradict, so no need to be bothered. Relax and go to sleep; you need it.

And as far as hearing me is concerned, it is nonserious. It is not a sermon; I am not giving you a doctrine, I am not giving your principles.

I am just speaking in my sleep. If you all also go to sleep and listen to me in your sleep, that will be really groovy!

From Death to Deathlessness

Chapter #15
Chapter title: We are the only alternative

16 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
DURING YOUR RECENT INTERVIEW WITH DER SPIEGEL, YOU MADE A STATEMENT ABOUT HITLER, SAYING YOU LOVE THE MAN BECAUSE HE'S CRAZY, AND ALSO THAT HE LIVED A LIFE OF A DISCIPLINE JUST AS A SAINT LIVES IN A MONASTERY. YOU ALSO COMPARED HIM WITH MAHATMA GANDHI AND CALLED HIM AS MORAL AS MAHATMA GANDHI. THIS HAS CAUSED A GREAT DEAL OF CONCERN AND CONFUSION IN GERMANY, HOLLAND, AND OTHER EUROPEAN COUNTRIES.
MY QUESTION IS: IS THIS AN ACCURATE REFLECTION OF YOUR FEELINGS ABOUT HITLER?

It is very easy to misunderstand me.
I did compare Adolf Hitler with Mahatma Gandhi. Obviously, it is difficult to understand because they seem to be totally opposite to each other; but that opposition is only seemingly so.

Adolf Hitler created the greatest violence in the world up to now. He killed one million Jews in gas chambers, in concentration camps, and for five years continuously invaded countries, butchered people -- children, old men, women, who had nothing to do with the military. They were simple citizens.

To compare Adolf Hitler with Mahatma Gandhi seems to be absurd, but it is not. Mahatma Gandhi preached nonviolence, but Mahatma Gandhi was not a nonviolent man. Preaching is one thing, to live it is totally different. I will give you a few examples which can show you what I mean.

Gandhi used to have an ashram in South Africa, called Phoenix. His wife was continuously tortured by him for the simple reason that she was not willing to clean the toilets of other people of the ashram.

In India it is accepted that only a certain caste -- the lowest, the untouchables -- do that work. The higher caste people never do that kind of work. Kasturba, Gandhi's wife, was a simple, traditional woman. It was hard for her. Because she refused -- she was pregnant -- in the middle of the night Gandhi threw her out of the house and told her that unless she feels that she has committed a sin, he will not allow her in the house.

A cold night, a pregnant woman in a country where she does not know any language to communicate with people -- do you think of this act as nonviolence? I cannot see it as nonviolent. It is pure violence. In the first place, if Gandhi feels it right to clean toilets, he can do it. But to force it on the wife is trespassing on the freedom of the individual -- which also is violence.

Gandhi had five sons. The eldest, Haridas, escaped from home because Gandhi would not allow him to go to any school. Gandhi was against modern education; he thought modern education -- particularly science -- had destroyed people's religion, innocence, faith, so he was not going to educate his children.

Haridas was very interested in knowing more and more things. Naturally he wanted to be educated; and I don't see that he was wrong. In fact, whatever Gandhi knew was through education, and Gandhi was educated in England. If British education could not destroy him, could not destroy his religiousness, why should he be afraid that his son would be destroyed?

But he was so much against it, that it came to a climax point. He told Haridas, "Either you stop asking to be educated, or just get lost. Then this is not your home."

Haridas must have been a courageous child: he left home.

Do you think of this as nonviolence? Violence is not only killing people. Violence is an attitude, an approach.

Gandhi was trying to impose his ideology on his son. This is not nonviolence at all. And to tell the small child either to accept his ideology or leave the house and never come back again -- this seems to be hard, harsh, ugly.

Haridas left the house and stayed with one of his distant relatives who could understand that his demand was not wrong. He educated him. And because Haridas became educated, Gandhi wouldn't accept him in the house; not only that, he disinherited Haridas, and told him he was no longer his son.
This is an extremely violent, revengeful attitude.

And in fact, Haridas proved that Gandhi was wrong. He became educated; no religion was lost, no innocence was lost, no faith was lost. If Gandhi was really a nonviolent person he should have apologized to Haridas, and welcomed him home, because he had existentially proved that "You are wrong." But on the contrary, he was so resentful, so revengeful that he disinherited him.

Gandhi used to say that Hinduism, Mohammedanism, Christianity, are all the same. All the religions of the world teach the same doctrine, the same God. Their languages may be different, but their essentials are not different. Anyone reading Mahatma Gandhi will think him a great synthesizer of all the religions, but that is not true. It was not a philosophical understanding, but a political strategy.

In India the majority religion is Hindu, the second major religion is Mohammedan, the third is Christianity. Gandhi wanted all these three religions to follow his fight against the British rule. And it was possible only if all these three were not religiously antagonistic to each other. So it was a political strategy, and Haridas proved it perfectly.

When he was abandoned by Gandhi, disinherited, Haridas became converted to Mohammedanism. The word `haridas' means `servant of God'. He told the Mohammedan priest who was converting him, "Please keep my name -- of course in the Arabic translation, but with the same meaning." So the name given to him

was Abdullah Gandhi. `Abdu-ullah' means the same as Haridas -- `servant of God'.

Gandhi was furious. Now, in the first place, you have disinherited him, he is no longer your son -- why should you be furious? And it is everybody's freedom to choose any path.

This is absolutely violent. He said to his wife, "I am not going to see his face again in my life. And remember...." The custom in India is that when the father dies, the eldest son sets fire to his funeral pyre. So Gandhi made it clear to all his sons, wife, friends, followers, that in no case should Haridas be allowed to start the fire at the funeral. He even managed to dominate after death! Certainly his mind must have been really full of hate.

It happened only once.... Where I used to live in Jabalpur, there is a junction railway station, Katni, a hundred miles away, where -- just by chance -- Gandhi was traveling in one train and Haridas was traveling in another train from another direction. Both trains had to wait at Katni for another train from a third direction to arrive.

Haridas, seeing that his father, his mother, were in the train, rushed just to have a look at the old man -- he was never revengeful -- and to see his mother. As Haridas came close, Gandhi closed the door, closed the windows, and told Kasturba, Haridas' mother -- who was really crying, because she wanted to see Haridas, just to see him! -- told her, "If you want to see him, then go with him. Just as I have abandoned him, you are also abandoned."

Haridas is standing outside the compartment -- windows closed, door closed -- Kasturba is crying, and Gandhi will not allow her even to see her son's face.

Do you think this is nonviolence, compassion, love?

Gandhi had said to an American journalist, Louis Fisher... because Fisher had asked him, "You are against violence. If India becomes independent, what will happen to the biggest army in the world?" -- which was in India. "What will happen to your air force, your navy and all your war weapons?" -- a relevant question.

Gandhi said, "I will dissolve all armies, send them to the farms to work there, and I will drown all the weapons in the ocean. My country is going to be absolutely nonviolent." India became independent. The army was not dissolved; the question was not even raised. On the contrary, India and Pakistan started a war. The three war planes -- the first to go over the Pakistan borders to bomb citizens -- were blessed by Gandhi. This is a strange kind of nonviolence.

When India was under British rule, nonviolence was a good policy because India could not have managed any armed revolution against the British -- that was impossible. The only way was what Gandhi did: "Fill the prisons. Go and declare to the prison authorities, `We are for independence. If you want to imprison us, imprison us.'"

Now, India is a vast country. Today its population is eight hundred million. Where can you find so many prisons?

And Gandhi insisted that no freedom fighter do anything which could provoke and give an excuse to the British government to be violent. "Don't throw a stone at a police station. Don't burn a train, don't dynamite a bridge, because anything done by you will be enough excuse for the British government to kill thousands of people. And we will not be able to stand before the world to say that we are nonviolent and nonviolent people are being killed who have not done any harm. Then we will not be able to gain the sympathy of the whole world."

This is simple strategy, and Gandhi succeeded in his strategy; he really confused the British government. What to do with this man? He would not do any violence, nor would he allow his followers to do any violence, and if people are not doing anything, how can you start shooting them? On what grounds?

Finally Britain decided to leave India -- not because of Gandhi's movement; his movement happened in 1942, and the British government left India in 1947. Revolution brings immediate effect. Cause and effect are joined, not five years apart. The revolution that happened in 1942 in India was crushed within nine days. Never in history has there been such an impotent revolution, ever. Nine days, and the whole revolution had disappeared.

There was no reason for the British government to be afraid of such a revolution and let India be free. India was almost half the empire of Britain. The reason why they left was totally different. The reason was that they had exploited India enough; now there was no more possibility to exploit it. On the contrary, it was becoming an economic burden on Britain. They were the rulers, obviously they were responsible for the people, and the responsibility was growing every day as India's population was growing.

It is simple arithmetic that if an empire becomes an economic burden on you, then the best way out is to

make it free. Let them have their own responsibility. And moreover, it was beautiful to give India freedom while there was no revolution, so you could keep a friendship with the country. You have not been thrown out, but by your own will you have made the country free. You have obliged the country.

So as far as Gandhi's nonviolence goes, the moment Britain left India, nonviolence also disappeared. And a strange coincidence is, that Gandhi had been for forty years continuously forcing people not to be violent. He had no discipline, no method of meditation that could recreate a man's energy, could transform his being and make him nonviolent. He had only this ideology: don't be violent.

And violence is within you. It is man's inheritance of millions of years, it needs tremendous work to change it. Gandhi had not given any idea how it had to be changed. But "Don't be violent" meant repress it, go on repressing. For forty years he managed to force Indians to repress their violence. And his logic was appealing: "If you are violent, Britain is never going to leave India. If you are nonviolent, then sooner or later they will be ashamed of keeping an innocent, nonviolent country in slavery."

So people remained nonviolent for forty years, and as Britain left India, a tremendous violence exploded in India. And the coincidence is, just one million people were killed in that violence; riots between Hindus and Mohammedans killed one million people -- exactly the same number as Adolf Hitler killed in Germany!

Of course, they arrived from different directions, but both came to the same conclusion.

Who is responsible for one million people killed in India after independence? Gandhi has to accept that he was responsible for forty years' repression, and when the pressure was gone -- Britain had moved with her armies out of the country -- it erupted like a volcano.

In fact, Adolf Hitler's violence with the Jews was far more peaceful, because he killed people in the most up-to-date gas chambers, where you don't take much time. Thousands of people can be put in a gas chamber, and just a switch is pressed. Within a second you will not know when you were alive and when you died. Within a second, you evaporate. The chimneys of the factory start taking you, the smoke -- you can call it the holy smoke -- and this seems to be a direct way towards God. The smoke simply goes upwards.

But the violence that happened in India was really cruel, ugly, barbarous. Children were mutilated, killed; old men were mutilated, killed. Trains were burned, buses were burned, houses were burned. All over India there was freedom to kill. There was no rule, no government; nobody could prevent it.

But psychologists have not looked into why it happened, who is responsible for it. I make Mahatma Gandhi responsible for it. That's why I had compared Mahatma Gandhi with Adolf Hitler. If you look just at the sentences where I compare them, you may be confused. But if you go into all the details of why I did it, you will not be surprised.

I had compared Adolf Hitler also with so-called saints living in the monasteries. That was not to praise Adolf Hitler -- but you know the German mind, they could not get the point. They have never been able to get the point. It was said to condemn the saints in the monasteries.

Adolf Hitler really lived like a monk. He used to get up very early in the morning, the way monks are supposed to get up. He used to go early to bed, at exactly the time that every monastery follows. He was a vegetarian. To be a vegetarian in India is simple -- everybody is, but in Germany to be vegetarian.... He never ate any meat, any fish, he was absolutely a vegetarian.

He lived his life almost entirely in an underground cell; just the way monks live in their cells in the monastery, he lived in an underground cell. He was a bachelor almost his whole life, except for the last three hours when he got married.

Hitler never allowed any woman to sleep in his room. His reasons were different: the monks are afraid that they may get interested in the woman; Hitler was also afraid, but his fear was different: his fear was that the woman might kill him when he was asleep. Who knows if she is a spy? He never allowed anybody -- man or woman. He would lock the door from the inside, because in sleep anything can be done to you.

He never trusted anybody, he had no friends. He lived a very structured life. That's why I said he lived like a saint in the monasteries. Why do you praise the saints in the monasteries? -- because of their disciplined, structured life, ascetic life. But Adolf Hitler fulfills all these conditions.

He never tasted wine. On that point he scores better than your saints, particularly the Christian saints. They are not prohibited from drinking wine. In fact, you may be surprised that the best wineries were Christian monasteries. The best wine has come out of the monasteries. The monks were not only drinking, but making alcohol too. Great religious job!

I was condemning the monks when I compared them with Adolf Hitler. I was condemning Mahatma Gandhi when I compared him with Adolf Hitler. I was not praising Adolf Hitler. I was using him as a

comparison. The reasons that you respect a saint -- he fulfills them perfectly. The reasons Mahatma Gandhi is thought to be a great soul -- Adolf Hitler fulfills perfectly. And yet the man turned out to be the biggest monster in the whole history of humanity.

You can now see my standpoint. Neither vegetarianism, nor a structured life, nor celibacy, bachelorhood, is going to transform you. These things could not transform Adolf Hitler. How could these things transform Mahatma Gandhi? How could these things transform the thousands of saints and monks living in the monasteries? These things have no relevance as far as the transformation of man is concerned.

The Christian saints have been responsible for immense violence throughout two thousand years of Christian history. They have killed Jews, they have killed Mohammedans. They have burned people alive -- particularly they have burned millions of women alive. And if Adolf Hitler burned one million Jews in a very scientific, peaceful way -- nobody was tortured -- what is the difference between these people?

Gandhi managed to repress violence -- which was bound to explode one day, and it did explode. And in that explosion he himself was assassinated. Strange, a man who has been teaching nonviolence his whole life is assassinated.

Not much difference.... Hitler committed suicide, Gandhi was assassinated, but both died in an unnatural way.

In fact, before Gandhi was assassinated, in his diary, he mentions many times, "Now I would like God to take me away from life." When he was young he had written in his autobiography, "I would like to live one hundred and twenty-five years." And he repeated it again and again until India became independent.

When India became independent, his followers... they were not really his followers, because none of them was listening to what he was saying.

He was against smoking, but almost all his political followers, the leaders, were smokers; they were all drinkers. His successor, Pandit Jawaharlal Nehru, was a meat-eater; Indira too, was a meat-eater. Strange, a country of nonviolent people, a country of vegetarians has been for the last forty years almost continuously ruled by a single family who are not vegetarians. Now again, Indira's son is there on the throne, and he is not a vegetarian either.

So those disciples were not listening to him, but they still kept him high in the sky because he had immense influence over the Indian masses. The Indian masses were not interested in his politics, they were interested in his mahatmahood, his saintliness.

His followers were not interested in his mahatmahood. They all laughed behind his back, they thought that he was a crackpot. But they were interested in political power, and that man had the whole country in his hands. So until these political leaders came into power, they went on listening to Gandhi. The moment they were in power, nobody bothered about Gandhi.

Gandhi said, "I have become absolutely useless. Nobody listens to me, nobody is ready to follow my advice. It would be good if God took me away from life. Now I do not want to live for one hundred and twenty-five years."

Asking God to release you from your body is a religious way of being suicidal. He could not commit suicide, because that would go against his whole philosophy. But he was waiting for somebody else to do the dirty job. And one man, Nathuram Godse, did it.

The last words of Gandhi when he was assassinated were, "Ah, God!" My feeling is that he felt immensely relieved. He was in a constant torture after the freedom. First the explosion of violence all over the country -- one million people dead, many more crippled, blinded, their hands cut, their legs cut; many more made beggars because their houses were burned....

And this man was thinking that after independence there would be an era of nonviolence, peace. His intentions were good, but his understanding was poor. His intentions were good, but how to implement those intentions in reality, he was absolutely unaware.

He was not a meditator. He used to pray every day, but prayer is not meditation. Prayer is faith, belief in God. You start with a lie! You don't know whether God exists or not; or even if he exists, whether he bothers about prayers or not.

Gandhi's religion is just the religion of the mediocre masses, it is not the religion of an enlightened man. So he was praying every day, his followers were praying every day, and all their prayers resulted in a chaos. That was the answer from God. Forty years of prayer, discipline, celibacy....

And about small things Gandhi was really nasty. He wouldn't allow anybody to drink tea. In his ashram tea was prohibited, coffee was impossible to bring in. The question of alcohol did not arise.

For forty years the people followed all kinds of ascetic disciplines, prayed morning and evening -- and

the answer was millions of people either murdered or half-murdered; and Gandhi himself assassinated. If this is the result of practicing nonviolence, then I don't think there is any difference practicing violence.

Adolf Hitler and Mahatma Gandhi both ended the same way. They both landed their countries in the same mess.

I have said I have a certain love for Adolf Hitler, for the simple reason that at least he was straightforward; Gandhi was not. Adolf Hitler was not cunning. Whatever he wanted to do he did. He was a little crazy, but a crazy man managed to be the world's greatest conqueror. He had some integrity, some insight. Germany is a small country, but he managed to threaten the whole world. And he was not a hypocrite. That's why I have said I love the man.

I cannot love Mahatma Gandhi; he was a hypocrite, he was a cunning politician. Adolf Hitler was simply what he was, with no mask. Mahatma Gandhi had a mask, and I hate people who have masks, because they are deceiving everybody, including themselves.

When you have a mask, slowly slowly, as many people start believing in your mask, you also start believing in your mask. And obviously, if you stand with a mask before a mirror, the mirror can only show your mask, not your real face. Adolf Hitler had no mask. Mahatma Gandhi had a very thick mask.

In the history books, Adolf Hitler will be condemned, Mahatma Gandhi will be praised. But I want it to be on record that Adolf Hitler was more sincere a man than Mahatma Gandhi.

Mahatma Gandhi used to say, "I love all of my disciples equally."

Each year there was an election of the Indian national congress of which he was the uncrowned king, and whomsoever he wanted to be the president was chosen. But one man, Subhash Chandra Bose, who was not a believer in nonviolence although he was a member of the Indian national congress, stood for the presidentship in 1939.

I was very small, but that is the only convention that I have attended -- because it was very close to my home. It was just thirteen miles from Jabalpur where Subhash Chandra presided over the congress. Without Gandhi's blessings, without even asking him, he stood for that position. Gandhi was very angry. His followers suggested that Jawaharlal Nehru could be put to oppose him, but Gandhi had really a political mind -- perhaps better than Machiavelli.

He said, "That is not a good idea. Jawaharlal is my most precious disciple. If he wins, nothing is gained; people will say he had Gandhi's blessings. But Subhash has also the same charismatic personality, perhaps more charismatic than Jawaharlal, and there is every possibility that Subhash may win. Then it will be a double defeat: the man who has my blessings is defeated, and Jawaharlal's whole future will be dark. That defeat will put him into the back rows."

So Gandhi managed to persuade a man who was not known in the country at all, was not of the caliber of Subhash Chandra or Jawaharlal -- Pattabhi Sitaramayya. Nobody had even heard his name.

The strategy was that with Gandhi's blessings, even a person who was not known in the country at all could win the election. "If he wins, then that will be a great victory. If he loses, we can say that it was clear that he would lose, because Subhash is a world-famous name, and Pattabhi Sitaramayya is not even a provincial name." And Gandhi forgot all about the fact that he loves his disciples equally.

Of course, Subhash was victorious, even with the declaration of Gandhi that "Pattabhi Sitaramayya's defeat will be *my* defeat." That was blackmail, blackmailing the masses, that "If you vote against Pattabhi Sitaramayya you are voting against me; he is simply my representative." Still Subhash won the elections, became the president. And Gandhi, after Subhash's big victory, did not even congratulate him.

He repeated again, Pattabhi Sitaramayya's defeat is my defeat." And just to avoid being present in the convention, the annual convention of the congress -- because Subhash would be the president there -- Gandhi pretended to fall sick in Rajkot so that he need not go.

It was so clear, that Subhash resigned from the presidentship. He said, "If this is the way that Mahatma Gandhi behaves -- in whom we all have always had immense trust -- if he cannot come to the convention just because somebody is victorious who had not taken his blessings, then it is not worthwhile. Against him I am not going to remain the president of the congress." He resigned.

Gandhi's whole life has to be studied -- not by historians, but by psychologists, psychoanalysts, who can figure out this man, his cunningness, strategies, his lies, his political games. In comparison to this, Adolf Hitler is straightforward.

I am not saying that Adolf Hitlers are needed in the world. I am not saying that Adolf Hitler should be worshipped as a messiah. I am simply saying that we are living in a strange world where a man like Mahatma Gandhi, who has done everything undercover, is worshipped, and Adolf Hitler is condemned

because he has done everything in the sunlight. *Both* have to be condemned.

And when I said I have some love for Adolf Hitler, I meant I have love for sincerity, integrity, courage, straightforwardness. And these qualities were in that man. He misused them. I condemn the way he used his qualities, but I cannot condemn the qualities themselves. Every individual needs those qualities.

But of course, in Germany they must have misunderstood, because Germany has suffered so much because of Adolf Hitler. The wound is still there. Even the name of Adolf Hitler makes the German mind angry. And when I compared him with the Christian saints in the monasteries, of course they were more offended. But what can I do? He lived like a monk.

He did tremendous harm to humanity; but that is another side of his personality. And for that too -- I have looked deeply into Adolf Hitler's life -- he alone is not responsible.

He wanted to be an artist, but no art school in Germany accepted him. Just the entrance examination -- and he was failed. He was not a great artist, but his intention was to become an artist, a creator. When he failed in art schools, he decided to become an architect; he wanted to make new kinds of buildings, new structures. But no school of architecture accepted him.

He was in love with a woman who simply rejected him because he was unemployed, uneducated. And of course you know his picture; nobody can say it is beautiful -- particularly with that small mustache. He looks worse than Charlie Chaplin. And if any woman just got rid of him, we cannot blame the woman. But one thing is certain, he was rejected in every possible way by the society.

No love was given to him. His father was a very strict disciplinarian, continuously condemning him, continuously letting him down. It was his practice to call in the neighbors, and before the neighbors, condemn Adolf Hitler.

This man, finding, "This world does not accept me in any way, I am just unworthy," started feeling a deep inferiority complex. It is natural: rejection from all sides will make anybody feel an inferiority complex. And the inferiority complex is the cause of what Adolf Hitler became in his life.

He entered the army -- that was the only place where he was acceptable, because in the army your face is not considered, whether it is beautiful or ugly. Ugly is better; in the army we don't need film actors, we need monsters. And in the army he proved very successful -- he won awards. And he found out one thing: that as a killer he could prove his superiority in the world; there was no other way.

That's how he entered into politics, and that's how he became the chancellor of the country. He used army tactics.

When he made his party for the first time, the National Socialist Party, there were only nineteen members -- all unemployed, because in the first world war Germany was defeated, and many army people were retired before the usual age. Hitler was also retired, and he was young. These nineteen people were all army people who had been thrown into unemployment; they made this party. And it is a miracle of history that nineteen men managed to come into power within ten years' time.

Their way of working was strange, one which no political party has ever known. This was their strategy. First, they were only nineteen people. They would go to all other parties' meetings and disturb them. For that, nineteen people were enough. Those nineteen people would be sitting separately in the crowd, and suddenly they would start beating people.

Naturally, if nineteen people start beating, others will stand up, others will get involved in saving or beating -- but the meeting is finished. And by the time the people reach home, they are all hurt. Somebody has broken his leg, somebody has a fracture, somebody's head is bleeding.

The biggest party in those days was the communist party. Slowly it became clear that it was dangerous to go to any party meeting. So communist party leaders would call the meeting, advertise the meeting, put the posters all over the city -- and nobody would turn up to listen to the leaders.

Then Adolf Hitler started having his meetings. And on his posters it was written, "Don't be worried -- in this meeting there is not going to be any disturbance. And we will see that if anybody does any harm, he is finished." Of course, those nineteen people were standing on the gates. Soon it became clear in Germany that only Adolf Hitler's meeting is safe.

People are political animals. They could not go to other parties, but they would like to know what is going on. They all started gathering at Adolf Hitler's meetings. It was a miracle the way he managed.

Thousands and thousands of people would come and spread the news that in Adolf Hitler's meeting there was no problem; nobody was hurt, no chaos, no beating. This is the party! And people started joining it, because this was the only leader they were listening to. Within ten years' time Hitler was the head of the government. And then he used all his qualities in a wrong way.

He had tremendous capacity to arouse people's feelings, emotions, and he used it in a very scientific way to influence people.

He used to have big rallies. For example, if a rally was happening in Munich, then all his followers from other cities would go there. But the people of Munich would feel that Munich had so many followers of Adolf Hitler! The rallies were arranged in the night with burning torches in everyone's hands. Thousands of people with burning torches in their hands in the dark night left a tremendous mark on people's minds.

When it was in Berlin, then the Munich people and other people would be in Berlin. Slowly slowly, he convinced the whole country that "The whole country is in my hands." It was not true, but the way he worked it out proved perfectly successful.

This man would not have been there if he had been accepted by an art school, or an architecture school, or by a woman. This man would not have been the head of the government. There would not have been a second world war.

What I want to say to you is: never reject a man.

Even if you have to for certain reasons, make it as polite and nice as possible. Rather than making him feel unworthy of you, it is better to let him feel that you are unworthy of him. Then we can stop Adolf Hitlers in the world; otherwise it is impossible, they will be coming.

The parents have to learn that the child should not be insulted, humiliated, condemned. If you want to help him, love him more. Appreciate what is good in him rather than emphasizing what is bad. Talk about his goodness. Let the whole neighborhood know how nice and beautiful a boy he is. You may be able to shift his energy from the bad side to the good side, from the dark side to the lighted side, because you will make him aware that this is the way to get respect, this is the way to be honored. And you will prevent him from doing anything that makes him fall down in people's eyes.

But parents go on doing the same as Adolf Hitler's parents were doing. Teachers go on doing the same. Priests go on doing the same: calling people sinners, condemning them for everything.

The natural outcome is, everybody is carrying an inferiority complex in him. And that is the most dangerous thing to carry within you. It hurts, and one wants to get rid of it. And the only way to get rid of it is to prove to the whole world that you are not inferior. Only when the whole world accepts that you are not inferior, will you be able to feel that that inferiority complex was wrong.

The inferiority complex leads people into politics, makes people presidents, prime ministers. The inferiority complex leads people into all kinds of ambitions, crimes.

Unless humanity is completely freed from this complex, we cannot have a peaceful world. And we need it very urgently, because if we cannot manage to have people who are contented with themselves, happy with themselves, relaxed with themselves -- with no grudge, no complaint against the world -- then the third world war is just on the horizon. Any stupid politician, to prove himself the biggest one, the one who started the third world war, is going to do it.

The trouble is increasing more. If nuclear weapons were only confined to the hands of America and the Soviet Union, there would not be much danger, because both powers are equally balanced, and both know that nobody is going to win and everybody is going to be finished. The whole of life will be destroyed.

But other countries are trying now to make nuclear weapons -- smaller countries which have no place in the world of powerful people. But they have riches. For example, in the Middle East, the oil countries have all the riches that you need to make nuclear weapons. Now who is going to prevent them? They can start a nuclear war. And once it is started it will pull all the nuclear powers into it, because a nuclear weapon can be faced only by another nuclear weapon.

Now poor countries like India are trying to make nuclear weapons. Half the country is dying, without food, and India is exporting wheat to other countries because it needs money for the nuclear plant.

It is becoming more and more urgent that we create people who have no inferiority complex, people who have a certain serenity, silence, people who have a deep contentment within themselves, people who are no longer ambitious. We need a non-ambitious humanity; only then can the cloud of death that is looming on the horizon be avoided.

My people can do it! There is nobody else to whom this great responsibility can be given.

My people have no ambitions. They rejoice without any reason. They dance and sing -- they don't need any cause for dancing and singing, dance in itself is cause enough.

We have to spread this red belt of energy around the earth. This is the only protection for humanity and life on the earth.

BELOVED OSHO,
I HEARD YOU SAY SOMETIME AGO THAT SCIENCE IS OF THE HEAD AND RELIGION IS OF THE HEART. I UNDERSTAND THAT THESE QUALITIES, BEING OF A POLARITY, ARE MUTUALLY DEPENDENT. ONE CANNOT EXIST WITHOUT THE OTHER, JUST AS MAN CANNOT EXIST WITHOUT BOTH HEAD AND HEART. WOULD NOT THEN A WORLD SCIENTIFIC COMMUNITY BRING WITH IT, AS A NECESSARY BY-PRODUCT, A WORLD RELIGIOUS COMMUNITY? IS NOT THE VISION OF A WORLD SCIENCE AND A WORLD RELIGION SYNTHESIZED IN YOUR VISION OF THE NEW MAN?

Man is not only head and heart. There is something more than both in him -- his being.

So you have to understand three things: the head, the heart and the being.

I have said religion is of the heart, because religion is the bridge between head and being. The head cannot jump to the being directly unless it goes through the heart.

Science is confined to the head, reason, logic. The heart is confined to feelings, emotions, sensitivities. But the being is beyond both. It is pure silence -- no thinking, no feeling. And only the man who knows his being is authentically religious. The heart is only a stopover.

But you have to understand *my* difficulty. You are in the head. I cannot talk about the being because the head will not be able to communicate with the being. For the head there is no being; that's why scientists go on denying the soul. So I have to talk to you about the heart, which is midway.

It is possible for head to understand a little bit of heart, because even the greatest scientist falls in love. His head cannot conceive what is happening -- falling in love? He cannot prove it rationally, he cannot find why it happened with a particular man or with a particular woman, what the chemistry is behind it, what the physics is behind it; it seems to be something out of nowhere. But he cannot deny it either; it is there, and it is possessing his whole life.

That's why I say religion is of the heart. That is only a temporary statement.

Once I can persuade you from thinking into feeling, then I can tell you that religion is of the being. Religion is neither thinking nor feeling, it is neither logic nor emotion. It is just pure silence: in one sense utterly empty, because there is no feeling, no thinking, and in another sense overflowing with bliss, with benediction.

Meditation is the way from the head to the heart, from the heart to the being.

I would like all the scientists to listen to the heart. That will change the very character of science. It won't be in the service of death, it won't create more and more destructive weapons. It will be in the service of life. It will create better roses, more fragrant roses; it will create better plants, better animals, better birds, better human beings.

But the ultimate goal is to move from feeling to being. And if a scientist is capable of using his head as far as the objective world is concerned, using his heart as far as the interpersonal world is concerned, and using his being as far as existence itself is concerned, then he is a perfect man.

My vision of the new man is of a perfect man: perfect in the sense that all his three dimensions are functioning without contradicting each other, but on the contrary, complementing each other.

The perfect man will create a perfect world. The perfect man will create a world of scientists, a world of poets, a world of meditators.

My approach is that all these three centers should be functioning in every person, because even a single individual is a world unto himself. And these centers are in the individual, not in the society; hence, my focus is on the individual. If I can change the individual, sooner or later the world is to follow. It will have to follow, because it will see the beauty of the new man.

The new man is not only clever in arithmetic, he can also enjoy and compose music. He can dance, he can play the guitar -- which is a tremendous relaxation for his head, because the head is no longer functioning.

And the new man is not only of the heart; there are moments when he drops even deeper and simply *is*.

That source of your is-ness is the very center of your life. To touch it, to be there is to be rejuvenated. All the energies of your heart, of your head, will be tremendously multiplied, because you will be getting newer energy every day, every moment.

Right now, even a great scientist like Albert Einstein uses only fifteen percent of his potential. What to say about ordinary people? They never go beyond five to seven percent.

If all the three centers are functioning together, man will be able to function totally, one hundred

percent. We can really create a paradise here, on this earth.

It is within our hands. Just a little effort, a little courage, and nothing more is needed.

The world has to be scientific for all the technologies, for all the comforts. The world has to be poetic; otherwise man becomes just a robot. The head is a computer. Without poetry and music and dance and song, what your head does can be done by a computer far more efficiently and infallibly. Popes have been declaring they are infallible. They are not. But if they want to be infallible, their brains can be replaced by a computer; then they will be infallible.

The heart is a totally different dimension of experiencing beauty, love, and expressing it. But that is not all. Unless you reach to your very center, you will remain discontented. And a discontented man is dangerous, because he will do anything to get rid of his discontentment.

The person who knows himself and his center is the richest.

In fact, that's where the kingdom of God is.

It is *your* kingdom, there you are a god. Deep down, centered in your being, you become an emperor.

Therefore, I say to the whole world that my red empire consists only of emperors. And we have to expand the red empire as quickly and as fast as possible, because the forces of death are coming closer every moment. But I have every hope and certainty that life cannot be defeated by death.

My people are the first people in the whole of history who are life-affirmative. All other religions are life-negative. Their function is finished, they are no longer of any use. Life-affirmative people are needed. And if you are overflowing with life, it is contagious, it starts infecting other people.

So wherever you are, rejoice, celebrate. Help your love, your life, your laughter to spread all over the world.

It is possible. It has to be *made* possible.

We can do it! And there is nobody else to take the responsibility.

We are the only alternative.

We are the answer to the questions that are surrounding humanity.

From Death to Deathlessness

Chapter #16
Chapter title: This moment: The golden key

21 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
THE PRESIDENT OF INDIA SAID IN A SPEECH RECENTLY, "THERE IS SO MUCH EVIL AROUND HERE, AND RAJNEESH WENT TO AMERICA. WHY?" I FIND IT DISAPPOINTING THAT THE PRESIDENT OF INDIA SHOULD MISS YOUR PRESENCE IN THAT COUNTRY NOW, BUT WOULD NOT LISTEN TO YOUR ADVICE WHEN YOU WERE SHARING YOUR VISION FOR THIRTY YEARS BEFORE COMING TO AMERICA. AND EVEN NOW IT IS NOT TOO LATE. PLEASE COMMENT.

Man is a strange animal.

It worships the dead. It misses the past.

It feels absence, it does not feel presence, because it does not live in the present. `Now' is only a word for man, it is not an experience. Past has experience, future exists -- but the present man goes on passing through it almost asleep.

The past has been, the future will be; both are no more. One is dead, another is not born yet. And this is the strange quality of human beings: that that which is, they don't take any note of. The present, which is the only existential moment, is nonexistent for the human mind.

You have to see. Mind is divided in two parts: one is the past, which is no more, and the other is the future, which is not yet. This is your whole mind. Mind knows nothing of the present. And the strangeness becomes more mysterious because existence only knows the present. That which is gone is gone forever, without any trace. And that which has not come yet, for existence means nothing.

All our philosophers have been dividing time into three tenses: past, present, future. That division is wrong. Past and future are divisions of the mind, and present is the only time there is.

Time is always present. Mind is never present. That's why the basic necessity for anybody to be transformed is to shift himself from mind to time. As the past disappears, as the future is no longer important, what is left? This moment.

But in all the languages of the world, throughout history, these three tenses have been thought to be part of time. This is a great confusion. Two belong to mind -- both are nonexistential -- and one belongs to reality. But about the real there are difficulties which have to be understood.

First, the real, the existential, is a very atomic, small moment. Unless you are alert, very alert, you are going to miss it. You have to be absolutely herenow, focusing yourself; then only will you be able to see the atomic present. Once you have become aware of the present, then you have the golden key which opens the doors of eternity.

Because we miss the present, that's why we miss our contemporaries.
The dead are worshipped, the living are crucified.

The living are never accepted as saints. The first qualification to be a saint is to be dead. Once you are dead you are no longer a problem to people, a trouble to people. You are no longer a competitor. And that's why all over the world, nobody says anything bad about the dead. Not that they were all saints, but to speak badly of the dead seems simply meaningless.

I have heard that once in a town there were five brothers; each was worse than the other. The eldest brother died. The whole town had a great sense of relief; everybody was happy that one troublemaker was gone. But the tradition of the town was that when somebody dies, before you put him on the funeral pyre, somebody has to speak a few words in his honor. Now everybody was at a loss because they could not find any word in his honor.

Finally an old man stood up, and he said, "Compared to his four brothers he was a saint."

I was in India, and I spoke on every problem that that country is facing -- and more or less every country is facing. But no politician was ready to listen, for the simple reason that whatever I was saying was against their vested interest. No religious leader was ready to listen. It went against their profession, their business.

In India, attempts on my life were made. The last attempt on my life was made when ten thousand sannyasins were present -- just in a morning discourse. The police got somewhere, from someone, a message that a few people had gone to the meeting and they were going to throw a knife at Osho. So twenty police officers arrived in time.

The knife was thrown at me. Twenty police officers were eyewitnesses. It is very rare that twenty high-ranking police officers are eyewitnesses, and ten thousand sannyasins are eyewitnesses. Still, the man was released by the court.

The magistrate privately apologized to me. The said, "The political and the religious pressure is so much -- that man belongs to a fanatic Hindu religious party, and to punish him will create chaos in the country. And the political pressure is there, because that man has immense power over many voters. If he is punished, then the politician who is being elected by his constituency will not have a chance." And the magistrate said, "I am an ordinary man, and they are threatening me that if I do something, then my future is finished, then there is no promotion for me."

Now the president can say that the country is full of evil, and why have I left the country? Now he can condemn me, because I have left the country.

The country was full of evil when I was there. No politician had the guts even to have contact with me, because if the public knew that the prime minister or the president had some connection with me, it would have been dangerous to his political future.

They knew what I was saying was true, and if they had listened to me, the country would not have been facing all the kinds of evil that it is facing today.

What are the problems in India in particular? They are the problems of the whole world in general.

Fifty percent of India's population is just starving. Soon India will be a bigger Ethiopia -- Ethiopia is a small country. Fifty percent of Indians means four hundred million people. And if fifty percent of the country is dying, the remaining fifty percent cannot live in the country of the dead. There is every possibility they will revolt, every possibility they will turn communist -- every possibility.

When a person has nothing to lose, he can do anything, commit any crime. And when fifty percent of the country is dying, it will not leave others to live in peace, in comfort.

For thirty years I have been saying that abortions should be legal. But it was against religions, so every religious person was against me, saying I am teaching things which go against religions.

Now they should ask their religions to provide food, shelter, clothes, employment, for fifty percent of the people of the country. They should catch hold of their religious leaders!

I was continuously telling people to use birth control methods. But the politicians and the religious leaders were both condemning me, saying that I was trying to destroy the morality of the country, that if people start using the pill, the morality of the country will be destroyed, because India is a very strictly monogamous country.

If your wife uses the pill and makes love to somebody else, you will not have any way of knowing. If there is no birth control available, then the child that is born to your wife is yours, you can be certain about it. And if the pill is available, what about those people who are not married? They will start making love, and there will be no way to find whether a girl is a virgin.

In India they are too much concerned about virginity. So much so, that in the past they married small children so there would be no doubt, no suspicion.

My mother was married when she was only nine years old. And the whole village was celebrating; the marriage party was coming and there were bands from the big city. And my mother was only nine years old -- of course she could not understand why she was not allowed to get out of the house when everybody in the village was out of the house celebrating. What had she done wrong?

They kept her bound in the house because she was trying to escape and see what was happening outside -- fireworks, bands, and so many people. And she was the only one who was denied. She had no idea that she was going to be married.

But nine years was really not the common age when people were married -- four years, three years, and there are millions of cases when people were married when they were not born yet! Two persons would make a contract, that if a girl and a boy are born to them, they will be married. The ceremony of the marriage is happening even before they know that who is going to be born. That was an absolute guarantee that the girl is virgin. And Hindus don't believe in the Holy Ghost....

Christians may not be certain, because the Holy Ghost can do any stupid thing; he can make a girl who is in her mother's womb pregnant. For the Holy Ghost nothing is impossible!

I was talking about the greatest revolution in history -- the pill, because it frees women from the bondage of men, it frees a woman from slavery and gives her an individuality of her own; now she can get educated, employed. She can be creative; she can be a painter or a musician, a scientist or a poet. Otherwise, the woman was simply doing one thing: getting pregnant again and again. One dozen children, in India, has been the common rule.

I used to tease my father, because he had only eleven children. I said, "You are strange -- at least you could have completed one dozen."

There are still people in India today who have sixteen children, eighteen children. From the very moment the girl becomes capable of being pregnant -- her whole life until menopause -- she goes on reproducing. She is just a productive machine. Naturally, she cannot have any individuality of her own. Her whole time is taken up either by pregnancy or by bringing up children. And before one child is even six month old, she is again pregnant. Women have been treated like cattle.

These are simple facts, not much intelligence is needed to understand. But nobody was ready to listen; they were more interested in their morality.

And what morality is there in a virgin girl? What great spirituality is there? I don't see the point. If somebody shakes hands with me, it does not make me immoral or him immoral. And what is sex except shaking hands? And if you are too fanatic and clinical, then you can have a good douche, clean yourself and forget all about it. Your virginity cannot be destroyed. Even if a woman gives birth to a child, she is again

virgin. Even the child cannot destroy her virginity. But stupid ideas -- that a woman has to be virgin, then she has to be devoted totally to her husband....

Of course whatever I was saying was going against them. But if they had heard me, the country would not have been in such a state, because when I started speaking the population of the country was half what it is now. And still they are continuously producing children.

And it seems my going out of India has caused all the evil there. The president of India never told me, "What you are saying and doing is right;" it should be a strict policy of the government to prohibit the population from growing."

They were all against me. You will be surprised -- the politicians were telling people that I was too young, I didn't understand the complexities of morality, religion, spirituality. One of the topmost political leaders was Kaka Kalelkar -- he was ninety years old. He condemned me because I was too young.

I asked him in a public meeting, and gave him an open challenge: "I am ready to discuss the problems before the masses, from the same platform, and if my being young makes my argument wrong, then your being senile makes your argument wrong. But arguments are not to be decided by the age of the person. Arguments have to be decided by the counter-arguments. I am saying that the country is growing so fast that soon you will all be beggars. You give the alternative!"

In fact, I told him that if he had any sense of dignity, now was the time he should commit suicide -- "Because what is the need? And what are you doing? Unnecessarily, a ninety-year-old man...." All his colleagues were dead, all his contemporaries were dead, his children were old -- the eldest was seventy. "So what are you doing here except becoming an unnecessary burden, continuously sick, continuously in bed? And still you won't leave, you won't create some space for a new person to take over."

That was even more shocking to these presidents and prime ministers of India. I was saying two things: birth control -- but that is only half the story. The second is death control -- which nobody in the whole world has been talking about -- because that is the logical end. If you stop people from being born, that is one part of reducing the population. The second part should be that those who are too old, a burden to themselves, a burden to others, and who are simply suffering -- relieve them. And there is no need for them to jump into the ocean, or to hang themselves from a tree.

The government should provide facilities in every hospital so that these people can come and you can give them a peaceful death -- just an injection which takes them into deeper and deeper sleep, into eternity.

And make at least their death beautiful -- you could not make their life beautiful. Life is a long affair; to make a person's life for ninety years a beautiful phenomenon is difficult. But death comes within seconds.

So at least for twenty-four hours, let him do whatever he always wanted to do. Let him enjoy everything that he wanted to enjoy. And for twenty-four hours before his death let him learn how to be silent, how to relax, so that death does not come only as death, but also comes as a deep meditation.

So not only will we be helping the population to be reduced, we will be helping old people to die with dignity, with smiles on their faces, and with a deep serenity within them which will change their whole future course of consciousness.

But naturally they all were against me, saying that I am preaching suicide, that I am talking against the law.

The medical profession was against me, because the doctors have been given an idea hundreds of years old. Hippocrates has created the oath for the doctor. And every doctor -- even today, when he passes the examination -- has to take the oath that he will always serve life, that he will try in every way to prevent a person dying. That oath is now stupid. But Hippocrates is far more important to them than the whole humanity on the verge of death. The oath should be that a doctor should help the person to live beautifully, and to die beautifully.

Life and death should not be separated as enemies; they are one phenomenon. The oath is half. The full oath should be that a physician should serve the man in life and death both. The best he can do for life he will do. The best he can do for death he will do.

But no doctor -- I was speaking in medical clubs, medical colleges, universities -- no doctor was ready to accept the idea because of the fear that some doctor may take advantage of it and may kill someone.

I said to those people that if somebody wants to take advantage, do you think Hippocrates can prevent him? His oath can prevent him? He can still take advantage. The patient knows nothing of what is being done to him, what medicine is being given to him, what injections are being given to him. If the doctor wants to take advantage, he can take it now; nobody can prevent him. In fact, the oath protects him.

But if you understand the whole situation, he cannot kill a young man; otherwise he will be behind bars.

He can help a man to die only when the man has given him his authority and the man's family has made its farewell to the man. Taking advantage will be impossible.
But people are addicted to the past.

India has been becoming poorer and poorer and poorer; and poverty is the source of all evil. And now, four years after my leaving India, the president has become aware -- why, when the country is full of evil, have I left the country? That's why -- I don't want to live in an evil country.

And whatever I could do.... I had no power, I could only persuade people, convince people. But the people are so conditioned -- they hear, but they don't listen. Seeing the situation I simply dropped the idea of transforming the Indian mind. Not when I left the country -- seven years before I left India I had dropped the idea of changing the Indian mind. It is stubborn, dull, mediocre. It lost its intelligence at least twenty-five centuries ago.

After Buddha, India has not produced a single man comparable to him. And for two thousand years India has been a slave -- to one country, then another country; then one race, then another race. A country which can remain for two thousand years under slavery, a country which is a continent in itself yet is ruled by small groups of people, has lost its soul. It is a country of dead people. Yes, they still breathe, they still walk, they still do things; but that is not enough to prove that they are alive.

Trees breathe. There are even trees in Africa which walk miles in search of water. There are trees in Africa which are cannibals. If a man comes near them, they will spread their branches around him and get hold of him. You cannot escape from their hold. They will suck your blood. Intelligent....

They open the petals of their flowers with beautiful fragrance, so that birds become attracted -- immediately, magnetically the birds come because there is so much juice. The moment the bird sits on the flower it closes. The bird is gone forever, and he had come in search of juice!

So I don't consider a man alive because he is breathing, eating, reproducing children; this is not enough to be alive. This is vegetating. And when I said this to Indian leaders -- religious, political, social, educational -- they were all angry. I was calling their country a country of dead people, and saying it has been dead for at least twenty-five centuries, it is a ghost land.

Nobody is ready to change, so the president, now blaming me, is showing how politicians are cunning. When I was there, they wouldn't listen to me.

Now that I am not there, they can dump the responsibility on me -- that the country is full of evil, and I have left the country. So what do you want: that I should join in creating more evil there?

Thirty years is not a small time -- almost half my life I wasted with idiots. And this president is a perfect idiot. It is very difficult to find perfect people -- some imperfection or other is bound to be there -- but this president, Zail Singh, is a perfect idiot. His statement shows his stupidity.

All these politicians in India are Gandhians, they follow Mahatma Gandhi. I was criticizing Mahatma Gandhi for thirty years continuously, single-handedly. There was nobody who would join with me in criticizing Mahatma Gandhi.

Even prominent political leaders tried to persuade me, "Why are you after Mahatma Gandhi? The whole country respects him."

I said, "That's why I am against him -- because that man has given such a rotten ideology to the country, that if he is respected, his ideology is going to influence people."

For Mahatma Gandhi all human progress stopped when the spinning wheel was invented. After that no science, no technology -- the spinning wheel is the last invention, the last discovery. He wanted all the mills to be closed, all the factories to be closed. And everybody should create his own cloth.

I have worked it out. If a man wants cloth for himself only, he will need a bed, bedsheets, towels, clothes to wear -- at the minimum. For this he has to spend eight hours a day, continuously spinning for the whole year. Then he will be able to provide for himself -- and that is himself, not his wife, not his children, not his old parents, not his sick mother. They will all be naked!

And if he is going to create clothes for himself, working eight hours on that stupid spinning wheel, then when is he going to earn his bread? When is he going to earn enough to send his children to the school, to the college? There are a thousand and one things in life -- not just having enough clothes. How is he going to create a house, or purchase a house, or make a house? There is no time.

Mahatma Gandhi was against such simple and absolutely necessary things like telegraph, electricity, railway trains -- all these should disappear. Do you think such a man should be left outside into the masses, freely spreading all this poison? And his ideology is not going to solve anything -- it is going to create more trouble. But he was a religious man.... I don't see anything religious in him.

But every country, every race, has its definitions of who is religious. Mahatma Gandhi was religious because he was vegetarian; that means all non-vegetarians around the world are irreligious -- yes, Pope the Polack included. All the religions of the world are irreligious. Gandhi was not in favor of drinking tea or coffee; those are irreligious things. Now this is going too far. Smoking is out of the question, alcohol you cannot even mention.

If people cannot smoke, cannot drink tea, cannot enjoy coffee, what substitutes are you giving them? Their life is already boring. It will become even more boring because there will be no coffee breaks, no tea breaks. People are continuously afraid and nervous. When they start smoking, it helps their nervousness. If you are a smoker, you know perfectly well -- whenever you are nervous, you start smoking. It makes you busy, you forget about your nervousness.

I have heard that one day, early one Sunday morning, a hippie-type fellow entered the biggest church of New York. The bishop asked him, "What are you doing here?" The hippie laughed, he said, "You are asking me what I am doing here? I am Jesus Christ. I ask you, what are *you* doing here?"

He looked like Jesus Christ -- Jesus Christ must have looked like a pioneer hippie. The bishop became afraid. He immediately made a long phone call to the Vatican to ask the pope, "What am I supposed to do? Jesus Christ has come here. I think he is a hippie, but who knows?"

Jesus Christ also looked like that man -- and what is the criterion to decide? Even when Jesus was there, there was no criterion. Jews crucified him as a criminal! There was no criterion to prove that he was the only begotten son of God. Even then, there was no criterion. What criterion is there now?

The pope was silent for a moment -- could not figure out what to say. And the bishop said, "You must remember that Jesus Christ has promised that he will come again. Perhaps he *has* come again. But now what should I do?"

The pope said, "You should not do anything. You just look busy so that you can overcome your nervousness -- and I am going to do the same. Just look busy, and meanwhile inform the police."

When you start feeling nervous, your cigarette, your cigar, gives you a certain relief. You start becoming busy without business. But Gandhi was against smoking.

In India, for the farmers -- which are eighty percent of the country -- smoking is a necessity. Otherwise they cannot work so hard in the hot sun. Nicotine is needed, their physiology needs it. And cigarettes, or tea, or coffee -- they all help the poor people to work twelve hours. Their work starts early in the morning, four o'clock. If you take away all these things from them, the whole country will fall flat. People will not have enough energy.

I am not against anything that helps you to live a little more joyously, more intensely. Yes, I would like you to have enough food to satisfy your needs, so that you don't need any nicotine, you don't need any coffee, you don't need any tea. That is a totally different matter. But the basic point is that you should be provided with rich food. The food is missing.

In India almost ninety percent of the people are living below the survival level. And you stop them even from small, silly things like smoking! And I can't think how smoking can be against spirituality. I have tried hard -- how can it be against spirituality? How can it be against religion? In what way is it going to degrade you?

But Gandhi is their political philosophy, ideology. President Zail Singh should try to look at what Gandhi has been teaching to people. He has made the country poor, he has made the people poor, he has made the people feel guilty about unnecessary things. And if you follow him, then at the spinning wheel -- which must have been invented some ten thousand years ago -- humanity has to come to a full stop there.

The spinning wheel cannot take you to the moon, however hard you spin. It is not going to help create more food; it is not going to help you have more health. But still they are preaching Gandhian ideology to the country. Gandhi was against birth control, Gandhi was against the pill; certainly he was against abortion.

And he never came to know my idea: that if old men want to die, it is their birthright.

I cannot conceive... if I want to die, whose responsibility is it to prevent me? But all over the world, all the laws are against committing suicide. And you can see the insanity of it: if you are caught red-handed committing suicide, then the court will give you a death sentence. Great!

In the first place, if the man really wanted to commit suicide, I don't think anybody could prevent him. If he was caught red-handed, that means he was fifty-fifty, wavering. Standing on the hill, looking down into the lake, having another thought -- to do or not to do, to be or not to be. That's how he was caught red-handed. He was only fifty percent for death -- now the court sends him to one hundred percent death. Great punishment!

Man is not asked by anybody whether he wants to be born or not in the first place. That is something imposed upon you. You have never been asked, your permission was not needed. You have just been thrown into life. That chance you have already missed, of saying no. But now, if you want to say no -- I don't think any law is legal which prevents you.

And I was not saying that young children should commit suicide, that young people who have responsibilities to fulfill, work to do, should commit suicide. I was saying that a man who has passed at least seventy years, has done everything that he wanted to do, and now there is nothing -- he is a spent cartridge -- now why should he be *forced* to live?

In America, there are thousands of people in the hospitals, hanging in strange situations -- somebody's legs are up, somebody's hands are up, somebody's bed is in a position that nobody would like to live in. A few are unconscious; a few are in coma for years, and doctors say that there is not any possibility for these people to be conscious again. But tremendous effort is being made to keep them alive -- because of the Hippocratic oath.

The Hippocratic oath should be thrown out of all medical colleges. That man has done enough wrong. All these people are suffering because of his idea.

Now, a person who is in coma and is not going to be conscious again -- what do you think? Is he a man or a cabbage? If he is poor, he is a cabbage. If he is rich, he is a cauliflower. A cauliflower is a cabbage with a college education.

But what are you doing with these cabbages and cauliflowers, when people are hungry and dying on the streets? Thirty million people in America are dying in the streets, living in the streets. And you are taking care of these people who are not going to come back again.

But the law... the doctor cannot stop the artificial breathing that is being given to the man. He cannot breathe by himself, now artificial breathing is being given. That cabbage is keeping at least several people engaged: a nurse there twenty-four hours a day, a doctor coming in the morning, then in the evening; then medicines, then breathing. He is occupying a beautiful room -- and people are dying on the streets, hungry. And he is being forced, by injections; because he cannot eat, so all necessary things have to be directly injected into him.

That's why I say man is a very strange animal.

I was teaching birth control -- and I was teaching death control. And I was teaching that the country should become more scientific, more technological. It should stop all this spinning. Enough! You have done spinning! Now do something else.

But their problem is their prejudice. In India they have seen their days of glory in the past. India is an old country.

And you have to understand a simple law: the child has no past. He looks ahead because only in the future is there space. He projects, imagines, hopes, desires: they are all in the future.

For the old man who has one foot already in the grave, what future is there? Only the second foot, that's all there is left. He looks backwards. He remembers all those beautiful days that he never lived.

You are young. Are you living something that will be worth remembering when you are old?

You were a child. Is there something worth remembering from when you were a child?

Every child wants to grow up as fast and as quickly as possible because he can see young people are enjoying everything. Ask the young people, "What are you enjoying?" They are passing time by playing cards. In old age they will look backwards and create a hallucination that they have lived a beautiful life. All that is old immediately becomes gold.

The same happens with countries. India is a very ancient country -- perhaps the most ancient country. In the future there is only darkness, death, poverty. The past, you can manage -- nobody is going to prevent you from dreaming that in the past you had everything. And that is what Gandhi exploited. He told India, "Go back to nature, back to the past," without understanding a simple thing -- nobody can go backwards; otherwise nature would have given you four eyes -- two to look backwards.

Man has no reverse gear. When Ford created his first car, it also had no reverse gear -- naturally, because nobody had thought that things can go backwards. But Ford found that this is a very strange thing... if you want to come back to your home, you have to go all around the town, and just by going back a few feet you would have reached your garage. This is strange! Henry Ford proved more intelligent than your God the father who is in heaven -- he has still not given you a reverse gear!

Man cannot go backwards. Man can only go forwards.

Yes, you can delude people. You can give them great pride that they had a golden past. You can become

a great saint in their eyes because you have fulfilled their egos. Now, in return, they fulfill *your* ego. It is a mutual arrangement.

I was not fulfilling anybody's ego. Naturally, they were against me. In fact, I was trying to destroy the ego that Mahatma Gandhi and people like him had created in them.

They were seeing a beautiful dream of the past, going back to nature when everything was abundant -- but how can you go back to nature?

In Gautam Buddha's time, India's population was only twenty million. Now it is eight hundred million. And in this population Pakistan is not included, Bangladesh is not included. If you include those two also, then India has already made the century. It has passed one billion. From twenty million to one billion -- how are you going to go backwards? Eighty million people will have to be killed.

And Gandhi was not for violence. But his whole ideology needs great violence -- floods, war -- so the population can be cut. But why wait for nature to do these things, when we can do it very easily?

Just for twenty years, absolute birth control. And within twenty years you will be able to come to one-fourth of your population. Then you can allow every couple to have two children -- so the population never goes again to the same proportions.

President Zail Singh wants to dump the responsibility on me? I can come back to India -- but for that, Zail Singh will have to come here to invite me and accept what I am saying. No politician has guts, because by coming to me he will lose his presidentship. And if he tries to have my ideas implemented in India, he will be assassinated.

The Indian mind is so ancient, so full of nonsensical ideas, like every child is God's gift. Strange -- nobody has seen God, but gifts go on coming. And if it is God's gift, we have every right to return it. What is wrong in it? You cannot impose a gift on me; I can return it with thanks. That's what the pill is doing.

And God has such a big universe -- he can send these gifts somewhere else. Why to this poor earth? And can't he send something else as gifts? Only children? If he is sending children, then send a few acres of land with them, an electricity generator, a car, some vehicle -- it is his duty. Just going on sending children without anything else, not even clothes....

Even if you send a gift to somebody, you package it, you put a beautiful ribbon around it. And these children go on coming without any package, without any ribbon. These are not God's gifts, these are just accidents -- and accidents should be prevented.

But in India they have been preaching that the poor are poor because they have committed bad, evil acts in their past lives. That's why they are poor. And the rich are rich because in their past lives they have done good deeds. But it is very strange: you put your hand into fire -- and it will be burned in your next life? Cause and effect are connected; why this much distance? A man murders somebody; in his future life he will be punished. Why? Why this distance?

But the distance is needed to deceive people, because those poor people have not done anything wrong in this life. So you cannot say, "Because you are doing wrong things, that's why you are poor." In fact, just vice versa is the case: because they are not doing wrong things, they are poor. Those who are doing wrong things are already rich. That is the reality.

But Indian religions have created a beautiful camouflage.

Unless India becomes totally free of its religious superstitions, unless India enters into the contemporary world, it is going to die. And it is going to die a very ugly death.

It is already happening in Ethiopia -- one thousand people are dying every day. When it happens in India it will not be one thousand people every day, it will be fifty thousand people every day. There will be nobody to create funeral pyres for them. From where are you going to get that much wood?

India has destroyed all its forests -- so much so that Bangladesh is suffering in poverty, because India has cut all the trees in the Himalayas. Those trees were preventing too much water from flowing into the rivers, so the water was going slowly. Now there are no trees, so all the Himalayan rivers pour their waters into Bangladesh so fast that the ocean cannot absorb it. It starts flowing backwards and Bangladesh is dying from floods. And who is responsible for that? India will not have enough wood for funeral pyres.

And this is not in their minds at all, what they are doing. Fifty percent of the people are ready to die any moment and India is selling its wheat, exporting it. Why? -- because the Indian government wants nuclear weapons. For that, money is needed. Half the country is ready to die, and you are selling their food to create nuclear weapons!

And what are you going to do with nuclear weapons? You cannot make India a nuclear power. It will take three hundred years for India to become equal to the Soviet Union or America. But in three hundred

years the whole of India will be dead. And in those three hundred years America and the Soviet Union are not going to wait for you; they will have gone three thousand years further ahead.

India's problem is very simple: just drop the old religious superstitions. Just forget all about Mahatma Gandhi and his idiotic ideology, and do whatsoever is necessary without any fear of God.

Within ten years I can change that whole country.

There is no problem -- not much. In ten years we can solve all the problems of the whole world; you just have to be more scientific, more logical, more reasonable.

But no, the same is the case everywhere.

Just now Pope the Polack is in South Africa. And in South Africa he is teaching against birth control, against abortion. And South Africans are very efficient in creating children -- perhaps more efficient than anybody else in the world. They are already starving. They should catch hold of this pope and give him to the cannibals -- because there are still a few cannibals. They can have a good breakfast, and a little taste of Christianity too!

What business does this man have to go there? They are dying, and you are teaching them, "Bring more children."

But these people are not interested in humanity, its life, its joy, its comfort -- no. Their interests are very different. When they say these things, they give you different excuses, for example, "These are God's gifts." The reality is that the pope wants more Catholics in the world, and the only way is to produce more children.

One of the Christian priests has written a letter to me: "In four years in your commune, not a single child has been born. Then how are you going to survive in the future?"

I said, "You are talking about the future?" He was telling me that children should be born; otherwise soon there will be no sannyasins. He does not know me! We pick up ready-made sannyasins. Why bother giving birth to a child and then raising it up? We catch them from all over the world. There are so many young people Catholics have prepared, Protestants have prepared. We believe in ready-made things.

Sannyasins are not going to disappear.

Catholics, Hindus, Buddhists are going to disappear, and they will disappear because they are creating so many children. We cannot disappear because we are not creating any troubles for ourselves. And we will take ready-made people only if we have facilities for them. They will not be gifts from God. It will be our choice, whether to take them in or not.

Already there are six hundred million Catholics in the world, but nothing satisfies people. More Catholics.... In India Mother Teresa continuously preaches against birth control, abortion, because if there is birth control, and there is abortion, and children are no longer born, then from where is she going to get all her supply of orphans? And without orphans, who is Mother Teresa? Who is going to give her a Nobel Prize?

And you should understand it, that those orphans come from Hindu families, Mohammedan families, but once they enter into Mother Teresa's orphanages they all become Catholic.

The pope calls Mother Teresa to the Vatican, gives her titles. The Nobel Prize is given to her. All over the world, from every country, Catholic universities are giving her titles and degrees. For what? Destroying India with more population? But the reason is not the orphan, it is not in the service of humanity, of the poor. It is in the service of the church. And why?

Why did Ronald Reagan go to the Vatican? He should have come here!

The Vatican is dead. What advice can the pope give him? And that too, a polack pope. Have you ever heard that Polacks have produced any wisdom? -- or have written any beautiful literature, poetry, music, sculpture? Do you remember anybody becoming enlightened in Poland?

But Ronald Reagan goes for different reasons. America is continuously losing ground to the Soviet Union. The Soviet Union has a certain ideology of communism; America has no ideology. America also wants to have a certain ideology against communism; without it, just nuclear weapons won't help.

Ronald Reagan is trying to enforce Christianity on America more and more. First he wanted prayers to be made compulsory in all educational institutions from the kindergarten to the university. But the Supreme Court ruled against it unanimously. They said, "This is bringing religion into politics, creating a mixture of religion with the state."

Then he started another thing -- that all Christian educational institutions should receive the same grants that public educational institutions receive. The Supreme Court has again decided against it, because this is against the constitution of America, to give support to a religious institution.

But why is Reagan so interested? And now, see how politicians work. Now he has found a way roundabout. The Supreme Court has decided that no religious institution -- and in America, most of the religious institutions are Catholic or Protestant -- should receive any state support. So what is he doing? Now he is proposing, "We will give grants to the parents, not to the institution. And then the parents are free to send their children wherever they want."

The Supreme Court ruling has been cancelled in a very cunning way. "Don't give to the institution, but give to the parent whose child is in a Catholic school." Now it is the parents' freedom to send their children wherever they want.

Reagan is afraid that America has no ideology to present before the world, as the Soviet Union has. But Christianity is not going to give any counter-argument to communism.

Communism says, "There is no God."

Christianity has not been able to prove in two thousand years that there is.

Communism says, "There is no heaven and no hell."

Christianity has not been able to prove... in two thousand years of continuous theological and philosophical argumentation, no proof has been found for heaven and hell.

Communism does not believe in the independence of soul. Christianity has no answer for it.

Christianity will be a poor ideology against communism. If anything can stand against communism, *we* are the alternative.

I have been in India, continuously arguing with communists, and they were at a loss. Because I say there is no God, they cannot fight on that ground; there is no heaven and hell, so they cannot fight on that ground.

The only thing that remains is consciousness. And I have been asking them, "How much meditation have you done? What right have you to say anything about consciousness? You have not entered into your own consciousness. How can you say that the consciousness that is within you is going to die with the body? While it is alive, you have not made any effort to understand it. So the first thing you have to do is to come to my school of meditation and learn meditation."

And anybody in the whole history of man, who has who has been able to meditate cannot deny consciousness.

It is such a tremendous experience!

It is not a question of logic, it is a question of living it.

It is not a mere argument, it is the answer!

So if Ronald Reagan really wants an ideology which can stand against communism, we have it here.

I have chosen the red color not without consideration. I have taken it away from the communists already; now the red has become associated with me. Communists have only a red flag. I have colored the whole personality red. My flags are moving all around the world.

Ronald Reagan should understand: it is better to be red than dead! Your nuclear weapons will create only death.

And if he had asked that every institution -- educational, academic -- should have a few moments of meditation, then perhaps the Supreme Court would not have denied him, because meditation has nothing to do with any religion.

Meditation is a pure, scientific method. In science you call it observation, observation of the objects. When you move inwards it is the same observation just taking a one-hundred-and-eighty-degree turn and looking in. That's what we call meditation. No God is needed, no bible is needed. You need not have a belief system as a prerequisite.

An atheist can meditate, just as anybody else can, because meditation is only a method of turning inwards. Nobody denies that you have an inwardness -- that you are there, that something is inside. Even the communist cannot deny it.

When I said this to the president of the communist party in India, he said, "Why can't I deny it?"

I said, "Your very denial will be the proof that you are there. Who is denying? A corpse cannot deny, a stone cannot deny. Your very denial will be the proof that you are there. And all that I am asking is, try to find out who is denying, or who is affirming."

I could have fought for Ronald Reagan with the Supreme Court, for the simple reason that meditation has nothing to do with any religion. Meditation is a simple scientific method of observing your own subjectivity. And education is incomplete -- very incomplete, if you know nothing about yourself. You know everything about thousands of things, and you don't know anything about yourself?

I was talking to a Nobel Prize-winning scientist in India. He was the head of the atomic plant in India. I

asked him, "You know everything about atomic energy; for that you have been given a Nobel Prize. But have you ever wondered who you are? Who is it who has discovered? Who has made this atomic plant? Who is it?"

He said, "You always raise strange questions. I have never thought about it, I don't have time."

I said, "You don't have time to know about yourself, and you have time to know about atoms which will only create more Hiroshimas and Nagasakis?"

Meditation cannot be denied by any court in any country, because it has nothing to do with Christianity, nothing to do with Hinduism, nothing to do with Buddhism.

Meditation is the only thing that can transform a man into a spiritual being, without making him Hindu, Christian, Mohammedan.

Meditation can release all his potential and intelligence.

Therefore I say, I am the answer!

Forget the Vatican. You are going to a graveyard. Come to the living people who are enjoying, rejoicing, dancing, singing -- who are alive. And aliveness is contagious. If Ronald Reagan comes here and you are dancing and singing, he will start dancing and singing with you. And anyway, he is an old cowboy film actor.....

But the West is unaware of meditation, it knows only prayer. Prayer demands belief in a God which you cannot prove.

Meditation demands no belief. It needs only an inquiring, exploring, adventurous spirit. And that you have -- everybody is born with it, a curiosity to know.

We don't say to anybody, "Believe in this, believe in that." We simply say, "Doubt everything in which you have believed, because doubt is the right method for both science and spirituality."

In three hundred years science has progressed so much -- and nobody gives the credit to doubt. It is because of doubt that science has given us so much in three hundred years. In ten thousand years, religions have not given anything except bloodshed, wars, burning living people -- millions of people. That is the only contribution of your religions.

Prayer is stupid.

Meditation is intelligence.

I stopped moving around in India seven years before I came here. And in those seven years, by and by Indians disappeared from my vision. People from all over the world started coming. We had become, in India, an island where you could find Chinese, Japanese, Koreans, Americans, Germans, Italians, French, English, Swiss, Dutch; even people from Soviet Russia -- even they are here.

But Indians simply disappeared, for the simple reason that I was not consolidating their beliefs. I was destroying their beliefs, and I was creating a totally new vision of meditation which needs no belief system as a support.

That's why people from all over the world who had an inquiring mind, who were fed up with their their religions, with their priests, with their churches, synagogues -- they started coming there. They were ready -- because there was no question of believing anything -- just experimenting. And the more they experimented, by and by they started feeling a new energy arising in them. Who bothers about God? And who bothers about paradise? We can create paradise *here*. And when you are in deep silence and meditation, you *are* a god, not a bit less -- a little more, because God is just a fiction and you are a reality.

But I could see that India had come to a point where perhaps it could not accept any living truth.

Just as people are young, become old and then die, civilizations also are in their childhood.... For example, America is in its childhood. Its whole history is three hundred years. India has a history of almost ninety thousand years. Compared to India's old age, what are three hundred years? Europe is middle-aged. Perhaps India has to die -- except that, there is no way out. And there is no harm; just as people die, civilizations die.

For thirty years continuously touring all over India, talking to people day in, day out, the only thing I realized was, that I was talking to dead people. The civilization is ready to die any moment. I had come to America -- President Zail Singh must know it -- for my own health, which India has destroyed. Thirty years' journeying in India, continuously on the train, on the plane -- even on the camels....

That reminds me about a card a friend has sent from Santa Fe, showing that in Santa Fe there is a rock formation which looks like a camel. It is a printed card, so that means Santa Fe must be promoting the camel. This is strange! My camels have also gone there.

I had come here because my health was deteriorating and I was continuously talking to walls. I thought

it would be good to be here for my health. But since I have been here, I have felt that there are even more important things than my health. And the most important thing is that America is still a child, is capable of learning, is capable of changing, is capable of becoming really the new brave world.
I am going to be here!

And I am going to spread my red people all over America, because this is the place where the new man will be born.
In a disguised form, he has already arrived.

From Death to Deathlessness

Chapter #17
Chapter title: Becoming is going away from being

22 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHEN I SEE YOU MY HEART EXPLODES, WHEN YOU DANCE I FEEL SO JOYOUS, WHEN YOU SPEAK I ENJOY IT IMMENSELY. SO OFTEN THESE DAYS, WITH ALL THE BLESSINGS YOU SHOWER UPON US, I FEEL SO OVERCOME. WHO NEEDS TO BE ENLIGHTENED, WITH SUCH AN EXQUISITE, OUTRAGEOUS MASTER LIKE YOU AROUND? I'M ENJOYING LIFE MORE THAN EVER BEFORE, AND I DON'T CARE ABOUT ENLIGHTENMENT. AM I BEING IRRESPONSIBLE OR DEPENDENT ON YOU BY NOT WANTING ENLIGHTENMENT? OR SHOULD I JUST KEEP ENJOYING YOUR BEAUTY, YOUR GRACE, AND THE IMMENSITY OF YOUR LOVE?

The first thing to be understood: you cannot want enlightenment. If you want it, you are not going to get it. Wanting is the greatest barrier, because wanting is of the mind -- and enlightenment is the experience beyond mind.

So it is good that you don't care about enlightenment. Do you think I care? As far as I am concerned, you *are* enlightened, you are just not aware of it.

Enlightenment is not something far away, a goal that you have to achieve; it is not that you have to compete with others, that you have to be fast and speedy.
Enlightenment is your very being.
You are born with it, it is your inner luminosity.

So the question of wanting takes you away from your being. Wanting means desiring.

You can desire everything in the world, but you cannot desire enlightenment; because everything else is there outside you, but enlightenment is your very center of being. It is just that you are looking outward, so your own being is not in your consciousness.

The whole art of meditation is just to turn your consciousness inwards, so that you can become acquainted with yourself. You are not yet introduced to yourself. You know what your name is -- but you did not come with that name; that label has been put by others. You know you are a Christian, a Hindu, a Jew -- but you were not born as a Hindu, as a Mohammedan, as a Christian.

You were born as a deep and tremendous luminosity, innocence. You were born enlightened -- but before you could become aware of it, people started putting all kinds of garbage on you. Before you could

have a look inside, they turned your eyes outside and focused them on other things: "You have to become the greatest scientist in the world, you have to become the richest man in the world, you have to become the president."

They managed one thing: they took your attention from being and focused it on becoming. Becoming is going away from being. The more you attain your desires, the farther away you are from yourself. And there is no end to becoming. Always there is a horizon calling you forth. Becoming is unending, so people go on running after shadows for their whole life. And where do they end up? In a graveyard -- presidents and all. The ultimate attainment of all their efforts is the grave. And the grave of a president and the grave of a beggar are not different.

In the East it has been a beautiful tradition that whenever anybody dies, he is burned. The grave is not made, he is not put in a grave but on a funeral pyre. It signifies that this man burned his whole life, this is the ultimate result.

Becoming is burning. The funeral pyre is the goal that he has achieved -- all his life burning for this thing, burning for that thing. He had not rested a single moment, he had not relaxed a single moment. The funeral pyre is very significant.

The grave does not give that sense. In the West you make the grave as beautiful as possible, with marble, with beautiful inscriptions on it. You carry the body in beautiful, costly caskets.

Just the other day I saw a book published by the Rolls Royce Company. Of course, we are first in the whole world, but there is a company in Scotland which has two hundred and sixty Rolls Royces; it is a professional company. And in those Rolls Royces a person travels only one way, he never comes back, he has no return ticket. That company carries people to their grave. Of course those who are rich can afford many Rolls Royces to follow the corpse. That's why they have two hundred and sixty. Up to now, the biggest number used by one man was thirty-three Rolls Royces.

But every day people are dying. They could not use a Rolls Royce in their life, at least give them the joy -- not only of riding in a Rolls-Royce, but of being followed by dozens of Rolls Royces.

But that company is not a competitor to us. Our Rolls Royces are for the living. Their Rolls Royces are for the dead. And of course, they have to keep two hundred and sixty, because in one day they may have a few orders. Sometimes all their Rolls Royces are engaged. Death comes without giving you any warning.

But whether you go in a Rolls Royce or in a municipal corporation truck, it makes no difference to the corpse. It knows nothing; there is nobody there! You are only carrying bones; how you carry them makes no difference at all. The emperor dead and the beggar dead for the first time become communists -- equal. Only in graveyards does communism exist in its authenticity: no hierarchy, nobody above you, nobody below you. There is nobody, in fact. And this is the whole story of becoming.

It is good that you don't care about enlightenment, because your caring about it will destroy the whole thing. That will create a desire, that will create a longing. And enlightenment cannot be an object of your longing and desire.

The basic fundamental of enlightenment is desirelessness.

Here you are enjoying, rejoicing, dancing, singing. Don't be worried about enlightenment. Suddenly one day dancing or singing or listening to me, or just sitting in silence, you will become aware -- "My God! I have always been enlightened!"

That's how it has always happened. That's why down the centuries the first similarity enlightened people have shared, is: they have laughed loudly when they became enlightened. On other points they may differ, their philosophies may be different -- someone may have one kind of theology, someone another kind -- but as far as laughter is concerned, nobody in the whole history of humanity has become enlightened and not laughed!

Life is really so hilarious: you go on trying to find something which you have already -- in fact, even if you want to become unenlightened, there is no way.

So don't think that you are being irresponsible. This is just the opposite; you are being, for the first time, responsible. You have dropped the idea of enlightenment. You are no longer interested in enlightenment. That's a great step.

And don't be worried that you are perhaps becoming dependent on me, that without my help you cannot do it. I go on destroying every possibility of your becoming dependent on me. There were people who became dependent on my words. I stopped speaking for three-and-a half years just to get rid of those camels. They have moved, they are all in Santa Fe.

But there are thousands of ways you can become dependent. And that's the function of the master: not to

make you dependent. He wants you to be totally free, independent individuals, having immense respect for your own integrity. And it comes by being joyous for no reason -- dancing for dancing's sake; singing as an intrinsic value, not singing in a competition to win the award; singing to enjoy, just the way birds sing in the morning.

You cannot ask those birds, "Why are you singing? Have you got the Nobel Prize? Or have you become the president of America? Have you found a treasure?" Nothing. Just the morning sun, the beginning of a new day, the fragrance of fresh flowers, the darkness disappearing and the whole sky becoming available again -- suddenly the song bursts forth for no particular reason.

In fact, it is not right to say that the birds are singing. It will be better to say that singing is happening to the birds. It is simply coming out without any effort, it is not a doing. They are not rehearsing for it. They are not going to a music institute, nobody has ever taught them how to sing. They don't bother whether their singing has any meaning in it. Sheer joy!

And if you feel around me sheer joy -- dancing, singing, rejoicing -- that's enough. Don't be worried: your singing, your dancing, your joy will never become dependent on me. They are yours.

Perhaps in the beginning you will think that it is because of *me* that you are rejoicing, but that fallacy will not last long. One day, suddenly, sitting in your own room, you may start dancing. In fact everybody does it in his bathroom already. In the room he is a little bit afraid what the neighbors will think. Sitting before the bathroom mirror, have you not made faces? You are again a child.

Soon you will discover my presence is only an excuse, because you cannot laugh without an excuse. That's why. You need some excuse. The master is here -- that is enough to rejoice. But just a little intelligence is needed. Rejoicing in itself is enough, it needs no reason. Soon sannyasins start finding that they can dance, they can sing, they can rejoice under the sky, under the stars, by the side of the river, on the mountain.

The function of the master is, in the beginning, to give you an excuse, a reason, so that you don't feel embarrassed. Otherwise, if suddenly in the outside world, walking on the street you start dancing, soon you will be in the hands of the police. You will be presented in a court: "This man has been dancing on the road, disturbing the traffic, and he does not say *why* he was dancing! Either he is mad, or some other reason has to be found."

You cannot do it in the outside world; that's why I insist that all my sannyasins should start moving towards communes where nobody is going to ask why you are dancing. Perhaps, seeing you dance, they may start dancing themselves. Nobody is going to ask you, "Why do you have this Jimmy Carter smile? Have you become the president of America?"

Since Jimmy Carter has stopped being the president of America, that smile has disappeared. I have been looking at his pictures after he was out of the White House. Suddenly that big smile, perhaps the biggest in the whole world -- you could have counted his teeth without any trouble -- has disappeared.

It had a reason: it was not authentic, it was not true. It was not his happiness, his joy. It had a cause. The cause is no longer there -- the smile has died. When he was president, the smile was there all the time. It must have been arduous for the poor man to keep his lips in that position for the whole day.

I heard that by and by those lips became fixed in that posture, and every night Mrs. Carter had to close his mouth. I don't know how far it is true, but Mrs. Carter is very afraid of rats, and if Jimmy is sleeping with that open mouth, any rat might enter in.

And then there are troubles after troubles. To bring the rat out, you have to send a cat inside! Then there is no end to troubles. It is better to force his mouth and close it, and cover him completely in a blanket, because who knows? -- when she goes to sleep he may start doing his exercise again. But since he has not been the president, his face looks like Jesus Christ crucified.

I said to you that what all the enlightened people of the world have experienced first was a great laugh. Buddha used to call it "the lion's roar" because the laughter was so loud. It has to be, because for thousands of lives you have been searching for it and you never became aware who was searching for it!

The searcher is the sought.

The seeker is the goal.

So don't feel at all that you will become dependent on me. I won't allow it. I go on saying things, doing things which disturb your dependence. You would like me to do certain things so that you can think I am a great master and you are a great follower. Then there is dependence. Now, who wants to depend on an ordinary man like me? To be a follower of an ordinary man makes you an ordinary follower! Could not you get a little better master?

The masters who have helped people to depend on them were not real masters, they were pseudo. They knew the simple strategy, that if they pretend to be great, then they are going to attract many idiots who want to be great without any effort, just by becoming a follower. "Believe in Jesus Christ and you are saved" -- so cheap! Just go on Sunday and listen to a boring sermon in a church, and for six days you can do anything you want to do, but you are saved. Christianity is a Sunday religion. And in that one hour most of the people are asleep.

I have heard that one man was creating great disturbance in the priest's mind, because he was not only asleep, he was snoring. The priest pulled the man aside after the sermon and told him that "There is no objection against sleeping; it is not against spirituality or Christianity. There is not a single sentence in the whole Bible against sleep, so there is no problem. But snoring is too much.

"And the problem is that your snoring disturbs other people's sleep. So many complaints have come to me, `Somehow this man's snoring has to be stopped.' Not that they are interested in the sermon, but *their* sleep -- just a beautiful morning sleep....

"So you please either stop snoring or stop coming to the sermon, and let people sleep. That gives me also the opportunity to go on repeating the same sermon every Sunday. I need not prepare it again and again, because what is the point? -- people are asleep, nobody is listening. But you are creating double problems: you are disturbing people's sleep and you are forcing me to prepare a new sermon every Sunday. How can I do that?"

It is good that the idea of enlightenment as a desired object is disappearing from you.

Don't be worried, this is not irresponsible. And don't be worried either that you will become dependent on me. You cannot, because I have not been here for thirty-two years! The day I realized my enlightenment -- since then I have been absent.

I laughed, and that was the last act.

You cannot depend on me. I can manage to disturb your dependence in every possible way. Any day you can find me drunk on the streets near your disco. Anyway, I cannot walk straight. Wobbling is my way of walking -- drunk or not drunk.

But I can do anything for you! I can smoke Havana cigars. Sheela has kept a good stock -- because any day I can ask. She has Havana cigars, Mexican cigars, and all kinds of beautiful things. I can do anything to destroy your dependence so don't be worried, that is *my* responsibility.

You simply rejoice. You enjoy each moment. One day -- that day cannot be predicted, because it is going to be different for everybody -- whenever you are in a state of utter relaxation; after dancing, after singing, after listening to me, it can happen. It has happened in all kinds of strange situations.

Jainas -- that is one of the oldest religions in India -- have been very angry with me. In fact, everybody is angry with me. They were angry because in one of their annual conferences I raised a very embarrassing question. Their greatest master was Mahavira, a contemporary of Gautam Buddha. Their scriptures say that he became enlightened in a certain posture, which is called *gau dohan*.

In India, people sit to milk the cows. *Gau dohan* means milking the cow. Now that is a very strange posture. Mahavira had no cow, so either he was stealing the milk from somebody else cow -- which does not seem right for a great master....

And I asked the Jainas, "This question has been bothering me very much, What was he doing?" Most probably he was pissing, because in India that is the way people piss all around the country. The whole of India is a big toilet. People defecate, people piss, but the posture is the same -- *gau dohan*.

I said, "I cannot think that he was stealing milk from somebody's cow. Then there are only two other possibilities: either he was pissing or defecating. And if you have any other suggestion, I am ready to accept it."

It can happen in any moment. Perhaps his bladder was too full, and he had been repressing it -- perhaps he was passing through a village -- and when he urinated there was great relaxation, and he became enlightened.

You can give it a try. Go on and on repressing till you know: now it is going to happen! And then you will know real relaxation -- all worries disappeared, all tension gone.... And it is possible. If it has happened to Mahavira, why can't it happen to you?

Enlightenment has happened in all conditions, all situations, strange... but one thing, laughter, is certain. Jainas are naturally angry that I said Mahavira must have laughed.

The whole thing is worth laughing a great laughter: he was meditating, and he was fasting, and he was reading the scriptures, and doing all kinds of things for forty years -- and then when he was pissing,

enlightenment happened! No scripture prescribes it. But you can expect anything from me: I prescribe it.

Don't be worried, I will not allow anybody to be dependent on me.

And a person who is rejoicing, dancing, singing, automatically becomes independent. There is no need for him to make an effort to become independent because soon he finds that the master was only providing excuses. Of course, for that he remains grateful because without those excuses perhaps he would never have known what he had been carrying within himself.

My sannyasins will never be dependent on me, but gratefulness is not dependence. In fact, gratefulness is part of your independence. The master did all kinds of things, said all kinds of things, just to push you into a corner where you have to face yourself.

It is because of this I don't consider Moses, or Jesus, or Mohammed to be enlightened. None of them knew what laughter is.

Why did Jesus choose Judea to be born in? Britain was the right place. Long faces, carrying the whole burden of the world -- the white man's burden.

Why did Jesus have more followers in the world than anybody else? Because somehow he fits with your misery, your suffering. You have a certain synchronicity with Jesus. He fits with you because you are also carrying a cross on your shoulder. Your life is nothing but a cross.

Looking at Jesus -- if this is what is going to happen after enlightenment, then it is better to remain unenlightened. I don't think he ever smiled -- not a single picture, not a single statue.... He's so goddamned serious! And that is the reason why he has found so many followers in the world.

It is very difficult for me to find so many followers because people are in misery, people are in suffering, people are in pain, people are in anguish. And my people are dancing, enjoying, relishing every moment of life. Naturally a great hostility arises in people.

First, they cannot believe what you are doing. They think perhaps you are pretending -- but for whom? We are living isolated, for twenty miles around there is nobody, no neighbor. For whom are we pretending?

Or they think that you all have been hypnotized. If hypnosis make people laugh, enjoy, relish, then what is wrong in hypnosis? They should get hypnotized rather than suffering their whole life. I think hypnosis is not bad... but nobody is hypnotized. Otherwise great hypnotists themselves would have transcended sadness, but Sigmund Freud is as serious as Jesus.

Both are Jews. Jews have given to the world three great men: Jesus, Freud, Karl Marx -- and all these three people are immensely serious. Nobody has seen Freud or Marx.... Jesus, of course, lived two thousand year ago, we cannot be certain -- but about Marx, about Freud....

Freud's daughter, Anna Freud, wrote a letter to me. They were very close. I inquired of Anna Freud, "Do you remember any moment when Freud was not serious?" She said, "Freud -- not serious? He was serious even in his sleep." He was so serious that if you brought him a joke he would not laugh, he would start analyzing the psychology of the joke.

He has written a book, ANALYZING JOKES AND THEIR PSYCHOLOGY. The joke cannot make him laugh. It only creates a great effort to analyze it, give it a psychological color, sometimes far-fetched. Jokes are simple. They are not created by great philosophers -- just ordinary people in ordinary life. They don't know that they are creating a great psychological thing.

But Freud was unable to laugh. Not only that, it was an undeclared rule amongst his disciples that when he was present nobody could laugh.

I was also a teacher in the university. And every day complaints were coming from other professors whose classrooms were next to mine: "What is going on? We hear so much laughter. Our classes are disturbed, we are disturbed. And what kind of things are you teaching to these people that they go on laughing?"

It was understood between me and my students that if you start being a little less serious -- the whole of life is so ridiculous -- everything is a joke. Laughter is the only reality!

Jesus says, "Everybody has to carry his cross on his shoulders."

I say, "Everybody has to carry his jokebook on his shoulders." It is light. It is enlightening.

Just look at people carrying crosses on their shoulders all around. What kind of a world will that be?

Even Christians, even the pope, who represents Jesus, they don't carry the cross on their shoulders. They have golden crosses hanging around their necks. Jesus never said to make golden crosses and hang beautiful golden chains around your neck. These people are deceiving their own master. Crosses are not made of gold.

The cross on which Jesus was crucified was so heavy that he fell three times on the road. He was a

young man, thirty-three, and he was a carpenter's son, who was accustomed to carry logs, wood, from the forest to his father's carpentry shop. If that man fell three times, what about me? -- I have never entered any carpenter's shop, and I have never carried anything, what to say about a cross?

But these so-called Christians, if they are really Christians, should make great, heavy crosses, so when they are going from the house to the office, at least three times they should fall. And rather than reaching the office, they would be carried in an ambulance to the hospital. Then they would be real Christians.

Jesus never laughed, never smiled; he was utterly serious -- obviously, because he was the savior and he had come to save the whole world. But he could not save himself.

My approach is totally different. I cannot consider Jesus a man of enlightenment because the first proof of enlightenment -- the laughter -- is missing. He is a miserable creature. In fact, masochistic, torturing himself and teaching others to torture themselves. Moses is not enlightened. They are all serious people and these people have made the whole world serious. Can you laugh before Moses, who has seen God face to face? Even as far as I know, looking at Moses, God also could not laugh.

In the East we know thousands of enlightened people, but one thing is absolutely characteristic of enlightened people, and that is their joyousness, their laughter, their dance, their singing.

Krishna's flute is far more spiritual than Jesus' cross. Krishna is dancing. Can you conceive Jesus dancing? With the cross it will be difficult.

Krishna is dancing and playing on his flute, and all the beautiful girls run towards the place where he is playing on his flute. And those girls start dancing around him. Can you imagine Jesus, with his cross, dancing, and beautiful girls running towards him?

Only those twelve fools, who Christians think are apostles -- they will be there. And none of them is capable of dancing. Somebody is a fisherman, somebody is a woodcutter -- all uneducated, illiterate. And of course, Jesus moved with this gay company his whole life. Somehow he seems to be the founder of the gay people. What the hell was he doing with these twelve stupid boys! No, I cannot believe that this man is enlightened.

No enlightened person has said that he can save another person, because in saving somebody, you are making him dependent on you. And if I can save somebody, I can throw him back into his miserable world. It was *my* work....

It happened... I was sitting on the bank in Allahabad, where the Ganges is really beautiful and vast like an ocean. I saw a man jump. I thought he was enjoying a swim, but then he started shouting, "Save me!"

I was a little puzzled, but there was no time to think it over, so I jumped in and carried him out.

The man said, "What have you done? I was trying to commit suicide."

I said, "This is strange. Then why did you call, `Save me!'?"

He said, "Because of the fear."

So you know what I did? I pushed him back! I said, "Now go on your way. Even if you shout `Save me!', I am not going to come. And we are the only two here."

If somebody can save you, he can throw you back in the river.

In the East, enlightened people have always emphasized one thing: that you can save yourself; nobody else can do it for you.

There are things one has to do for oneself. In one of the existentialist novels there is a story, which I don't think is ever going to happen, but -- looking at the stupidity of human beings, sometimes I become doubtful -- perhaps it can happen. A rich man sends his servant to kiss his girlfriend. Now, would you like a servant to go and kiss your wife on your behalf? Or your girlfriend? There are things *you* have to do. You cannot rely on servants.

And this is the greatest thing in life: to know oneself. You cannot depend on somebody else.

Nobody can enter in the very center of your being, except you. This is the dignity of consciousness, that there is no way to trespass it.

And that's what Jesus is trying to say, that he is going to trespass everybody's consciousness. He is going to save the whole humanity.

I am not your savior. I am at the most your friend. It is just your kindness to call me your master.

As far as I am concerned, I am not anybody's master. That word is connected with the slave, with the servant, with dependence. I am just a fellow traveler. Just a little bit of difference, of course -- that you go on walking with closed eyes and I go on walking with open eyes. Any moment you can open your eyes, nobody is preventing you. It is your decision to keep them shut. It is going to be your decision to open them.

All that I can do is go on gossiping to you. Mind the word `gossiping' -- I don't use the word `gospel'.

That I leave for Moses and Jesus and Mohammed. I go on gossiping to you about the beauty of the world, of the stars, of the sun, of the moon. Perhaps, listening continuously to my gossips about beauty, you may open your eyes, saying "Let me see...." Perhaps there are no stars, no sun, nothing, but your eyes will be open. You will be grateful to me, but not dependent on me.

Just two days ago, one beautiful person, a journalist, was asking me, "People in the outside world think that you are not truthful, that you are not honest, that you are deceptive, that you cheat." He was thinking I would be offended.

I said, "They are saying exactly the right things. I *cheat* people into enlightenment."

I am not honest, because if I am honest you are going to sleep forever. I am deceiving you. I am talking about glories, and blissfulness, and blessedness.

Sooner or later you are bound at least to open one eye and see, just out of the corner, whether these things are there or not. My work is done!

You may not find the things that I have been talking to you about, but you will find far more glorious, far more blissful experiences.

And I am not truthful because truth cannot be expressed in words. What can I do about it? At the most, I can use lies which will make your eyes open. One thing I am certain of: once your eyes are open, you will know why I was lying. You will be grateful that I lied to you, that I was not truthful, because you will know that truth cannot be expressed in words....

The journalist looked at me: he could not believe that I would accept all these condemnations. But they are not condemnations -- they are simply descriptions of a real master.

BELOVED OSHO,
AFTER LISTENING TO YOU TALK ABOUT THINKING, FEELING, AND BEING, AND HAVING TO LET GO OF THE ONE IN ORDER TO REACH THE NEXT, THE QUESTION AROSE IN ME, "DOES THIS MEAN I WILL HAVE TO LET GO OF LOVE TOO?" IS LOVE A FEELING OF THE BEING THAT WILL ALWAYS BE THERE? CAN YOU PLEASE SAY SOMETHING ABOUT FEELING, LOVE, AND BEING?

I can say much, but first I want to ask you, "Do you know what love is, that you are afraid that love will be lost?"

People go on imagining things.... In a court there was a case. Two friends, old friends, had beaten each other very badly. They were brought into the court. The magistrate could not believe it. It was a small place -- everybody knew that those two persons were always together and they were great friends. He asked, "What happened? What caused the fight?"

One said to the other, "You tell it." The other said, "No, you tell it."

The magistrate said, "Anybody can tell it. There is no question of etiquette, of who should tell it first. But let me know."

But both were silent. The magistrate had to be hard. He said, "Speak or I will throw you into jail."

Then one said, "It is so embarrassing. In fact we both were sitting on the sands by the side of the river, and my friend said that he is going to purchase a buffalo.

"I said, `You drop that idea, because your buffalo can enter into my farm and that will be the end of our friendship. I will kill the buffalo.'

"My friend said, `You have some nerve! I am perfectly free to purchase one buffalo or ten buffaloes. And buffaloes are buffaloes -- sometimes they may enter into your field. And I will see what you do: if you can kill my buffalo, I can burn your whole crop.'"

One thing led to another. Finally, the man who had the farm drew a picture of the farm on the sand with his finger and said, "This is my farm. Let your buffalo enter into it and I will show you."

And he said, "Your honor, this man, with his fingers, brought five buffaloes into my field, and said to me, `Now do what you want to do.'

"Then we started beating each other -- because there was no buffalo, there was no farm; so I could not beat his buffaloes, he could not burn my farm. We are very embarrassed, that's why we were insisting, `You tell.'"

The magistrate said, "This is sheer stupidity! He has not purchased the buffalo yet; your farm is empty, you have not sown the seed yet -- and you both have fractures."

You ask me, "When the mind is transcended, when emotions, sentiments, feelings, are transcended, will

I have to lose my love too?"

Do you *have* it? First purchase the buffalo!

I know you don't have it, because if you had it, the question would not have arisen. That's why I am saying with such certainty that you don't have it.

Your question is still significant.

There are three layers of the human individual: his physiology, the body; his psychology, the mind; and his being, his eternal self.

Love can exist on all the three planes, but its qualities will be different. On the plane of physiology, body, it is simply sexuality. You can call it love, because the word `love' seems to be poetic, beautiful. But ninety-nine percent of people are calling their sex, love. Sex is biological, physiological. Your chemistry, your hormones -- everything material is involved in it.

You fall in love with a woman or a man. Can you exactly describe why this woman attracted you? Certainly you cannot see her self, you have not seen your own self yet. You cannot see her psychology either, because to read somebody's mind is not an easy job. So what have you found in the woman? Something in your physiology, in your chemistry, in your hormones, is attracted to the woman's hormones, her physiology, her chemistry. This is not a love affair; this is a chemical affair.

Just think: the woman you have fallen in love with goes to our doctor, Leeladhar, gets her sex changed, starts growing a beard and mustache. Will you be still loving her? Nothing has changed, only chemistry, hormones. Where has your love gone?

Only one percent of people know a little bit deeper. Poets, painters, musicians, dancers, singers have a sensitivity that they can feel beyond the body. They can feel the beauties of the mind, the sensitivities of the heart, because they live on that plane themselves.

Remember it as a ground rule: Wherever *you* live, you cannot see beyond that. If you live in your body, if you think you are only your body, you can be attracted only to somebody's body. This is the physiological stage of love.

But a musician, a painter, a poet, lives on a different plane. He does not think, he *feels*. And because he lives in his heart, he can feel the other person's heart. That is ordinarily called love. It is rare. I am saying only one percent perhaps, once in a while.

Why are many people not moving to the second plane because it is tremendously beautiful? But there is a problem: anything very beautiful is also very delicate. It is not hardware, it is made of very fragile glass. And once a mirror has fallen and broken, then there is no way to put it together.

People are afraid to get so much involved that they reach to the delicate layers of love, because at that stage love *is* tremendously beautiful but also tremendously changing. Sentiments are not stones, they are like roseflowers.

It is better to have a plastic roseflower, because it will be there always, and every day you can give it a shower and it will be fresh. You can put some French perfume on it. If its color fades you can paint it again. Plastic is one of the most indestructible things in the world. It is stable, permanent; hence people stop at the physiological. It is superficial, but it is stable.

Poets are known, artists are known to fall in love almost every day. Their love is like a roseflower. While it is there it is so fragrant, so alive, dancing in the wind, in the rain, in the sun, asserting its beauty. But by the evening it may be gone, and you cannot do anything to prevent it.

The deeper love of the heart is just like a breeze that comes into your room, brings its freshness, coolness, and then it is gone. You cannot catch hold of the wind in your fist. Very few people are so courageous as to live with a moment-to-moment, changing life. Hence, they have decided to fall into a love on which they can depend.

I don't know which kind of love you know -- most probably the first kind, perhaps, the second kind. And you are afraid that if you reach your being, what will happen to your love?

Certainly it will be gone -- but you will not be a loser. A new kind of love will arise which arises only perhaps to one person in millions. That love can only be called lovingness.

The first love should be called sex. The second love should be called love. The third should be called lovingness -- a quality, unaddressed -- not possessive and not allowing anybody else to possess you. That loving quality is such a radical revolution that even to conceive it is very difficult.

Journalists have been asking me, "Why are there so many women here?" Obviously, the question is relevant, and they are shocked when I answer them. They were not expecting the answer.

I have said to them, "I am a man." They looked at me, unbelieving. I said, "It is natural that many more

women will be here, for the simple reason that whatsoever they have known in their life before was either sex, or in rare cases, perhaps a few moments of love. But they have never come to know the taste of lovingness." I have told these journalists, "Even the men you see here have grown many feminine qualities in them which have been repressed in the outside society."

From the very beginning a boy is told, "You are a boy, not a girl. Behave like a boy! Tears are okay for a girl, but not for you. Be MANLY." So every boy goes on cutting his feminine qualities. And all that is beautiful is feminine. So finally what is left is just a barbarous animal. His whole function is to reproduce children.

The girl is not allowed to have anything with manly qualities. If she wants to climb a tree she will be stopped immediately, "This is for boys, not for girls!" Strange! If the girl has the desire to climb the tree, that is enough proof that she should be allowed.

All old societies have created different clothes for men and for women. This is not right; because each man is also a woman. He has come from two sources: his father and his mother. Both have contributed to his being. And each woman is also a man.

We have destroyed both. The woman has lost all courage, adventure, reasoning, logic, because those are thought to be the qualities of a man. And the man has lost grace, sensitivity, compassion, kindness. Both have become half.

This is one of the greatest problems we have to solve -- at least for our people. My sannyasins have to be both: half man, half woman. That will make them richer. They will have all the qualities that are available to human beings, not only half.

At the point of being, you simply have a fragrance of lovingness.

The journalists have asked me, "Do you love Sheela?"

I said, "Of course. But I love so many women that I don't know even their names. And not only women -- I love so many men, because they are also half woman."

In one million sannyasins around the world, I cannot point to a single person and say, "This is the person I love."

I can simply say, "I love."

Whoever is ready to receive my love... it is available.

So don't be afraid. Your fear is right: what you think of as love will be gone, but what will come in its place is immense, infinite. You will be able to love without being attached. You will be able to love many people because to love one person is to keep yourself poor. That one person can give a certain experience of love, but to love many people.... You will be amazed that every person gives you a new feeling, a new song, a new ecstasy. Hence, I am against marriage.

In my vision, marriages in the commune should be dissolved. People can live together their whole life if they want, but that is not a legal necessity. People should be moving, having as many experiences of love as possible. They should not be possessive. Possessiveness destroys love. And they should not be possessed, because that again destroys your love.

All human beings are worthy of being loved. There is no need to be tethered to one person for your whole life. That is one of the reasons why all the people around the world look so bored. Why can't they laugh like you? Why can't they dance like you? They are chained with invisible chains: marriage, family, husband, wife, children. They are burdened with all kinds of duties, responsibilities, sacrifices. And you want them to smile and laugh and dance and rejoice? You are asking the impossible.

Make people's love free, make people non-possessive. But this can happen only if in your meditation you discover your being. It is nothing to practice. I am not saying to you, "Tonight you go to some other woman just as a practice." You will not get anything, and you may lose your wife. And in the morning you will look silly. It is not a question of practicing, it is a question of discovering your being.

With the discovery of being follows the quality of impersonal lovingness. Then you simply love.

And it goes on spreading. First, it is human beings, then soon animals, birds, trees, mountains, stars.

A day comes when this whole existence is your beloved.

That is our potential. And anybody who is not achieving it is wasting his life.

Yes, you will have to lose a few things, but they are worthless. You will be gaining so much that you will never think again of what you have lost.

A pure impersonal lovingness which can penetrate into anybody's being -- that is the outcome of meditativeness, of silence, of diving deep within your own being.

I am simply trying to persuade you. Don't be afraid of losing what you have.

I am reminded of a story. A woodcutter used to go into the woods every day. Sometimes he had to remain hungry because it was raining; sometimes it was too hot, sometimes it was too cold.

A mystic lived in the woods. He watched the woodcutter growing old, sick, hungry, working hard the whole day. He said, "Listen, why don't you go a little further?"

The woodcutter said "What am I going to get a little further? More wood? Unnecessarily carrying that wood for miles?"

The mystic said, "No. If you go a little further, you will find a copper mine. You can take the copper into the city, and that will be enough for seven days. You need not come every day to cut the wood."

The man thought, "Why not give it a try?"

He went in and found the mine. And he was so happy... he came back and fell at the feet of the mystic.

The mystic said, "Don't rejoice too much right now. You have to go a little deeper into the woods."

"But," he said, "what is the point? Now I have got seven days' food."

The mystic said, "Still...."

But the man said, "I will lose the copper mine if I go further."

He said, "You go. You certainly will lose the copper mine, but there is a silver mine. And whatsoever you can bring will be enough for three months."

"The mystic has proved right about the copper mine," the woodcutter thought. "Perhaps he is also right about the silver mine." And he went in and found the silver mine.

And he came dancing, and he said, "How can I pay you? My gratitude knows no bounds."

The mystic said, "Don't be in a hurry. Go a little deeper."

He said, "No! I cannot. I will lose the silver mine."

The mystic said, "But there is a gold mine just few steps deeper."

The woodcutter was hesitant. In fact, he was such a poor man, that having a silver mine -- he had never dreamed of it.

But if the mystic is saying it, who knows? -- he may still be right. And he found the gold mine. Now it was enough to come once a year.

But the mystic said, "It will be a long time -- one year from now you will be coming here. I am getting old -- I may not be here, I may be gone. So I have to tell you, don't stop at the gold mine. Just a little more...."

But the man said, "Why? What is the point? You show me one thing, and the moment I get it, you immediately tell me to drop that and go ahead! Now I have found the gold mine!"

The mystic said, "But there is a diamond mine just a few feet deeper in the forest."

The woodcutter went that very day, and he found it. He brought many diamonds, and he said, "This will be enough for my whole life."

The mystic said, "Now perhaps we may not meet again, so my last message is: now that you have enough for your whole life, go *in*! Forget the forest, the copper mine, the silver mine, the gold mine, the diamond mine. Now I give you the ultimate secret, the ultimate treasure that is within you. Your outer needs are fulfilled. Sit the way I am sitting here."

The poor man said, "Yes, I was wondering... you know all these things -- why do you go on sitting here? The question has arisen again and again. And I was just going to ask, `Why don't *you* get all those diamonds lying there? Only you know about them. All that gold! Why do you go on sitting under this tree?'"

The mystic said, "After finding the diamonds, my master told me, `Now sit under this tree and go in.'"

The man dropped all the diamonds there, and he said, "Perhaps we may not meet again. I don't want to go home -- I am going to sit here by your side. Please teach me how to go in, because I am a woodcutter. I know how to go deeper into the woods, but I don't know how to go in."

The mystic said, "But all your diamonds, gold, copper, silver -- all that will be lost, because all these things are valueless for one who goes in."

The woodcutter said, "Don't be bothered about that. You have been right up to now. I trust you, that you will be right in this last stage too."

The function of the master is basically to persuade you by and by to move from the physiology to the psychology -- move from the mind to the heart: then move from the heart to the being.

From the being opens the door of the ultimate being of existence. It is impossible to describe it; it can only be pointed at -- the finger pointing to the moon.

But don't be worried: you will be losing only your poverty, your misery. You will not be losing anything that is valuable, and you will be gaining the whole kingdom of the universe.

Just a little courage, a little trust.... I am not using the word `belief', not using the word `faith'. I am not saying that you should believe in me. I am not saying, that you have to have faith in what I am saying.
Belief is about theories, theologies, dogmas.
Trust is nothing but pure love.

It is purified love, just pure fragrance. The flower is not there anymore. The petals of the flower have fallen -- dust unto dust. Only the fragrance.

If you can feel my fragrance -- and you must be feeling it; otherwise there is no need to be here. Trust is because of that fragrance.

If you can see in my eyes that I have known something which you do not know, that I have experienced something which you are also capable of experiencing....

Trust is just a little courage to move towards the source of the fragrance. And you will be amazed: the closer you come to the master, the closer you are to yourself. Finally, the master and the disciple disappear. There is only fragrance left. That's what I call paradise -- when all separations, all walls have fallen, and you have found the oceanic vastness.

Up to now you were just a dewdrop on the petals of a lotus. Beautiful -- in the early sun it shines like a pearl, but soon it will be gone. As the sun becomes hot, it will evaporate.
Our ordinary lives are just dewdrops.
Before death destroys your dewdrop, have courage.
Slip down from the lotus into the ocean.

Certainly it is risky. The lotus is so beautiful, the place is so velvety; the sun is so warm, the wind is so beautiful. And I am telling you, "Take a jump -- fall into the ocean!"

You will say, "The lotus will be lost, the warmth of the sun will be lost. My boundaries will be lost."
Yes, you will be lost, but it is not a loss:
You will become the ocean.

The dewdrop will not be found again, but it will remain spread all over the ocean forever and ever.

So don't be afraid. With me, just have a little guts and go on moving. Everything that you think is precious will be lost, but you will find something more precious. And ultimately you will find that all that you have been thinking precious was nothing.

That is enlightenment. You don't seek it, you are doing something else: trying to find your innermost core. The moment you touch your innermost center, enlightenment follows automatically. It is not an object of desire, it is your very subjectivity.
Enlightenment is you; it is your very being.

And whatever I am saying to you, I am not saying according to any scripture. I am not saying something that I have not experienced. Yes, it is true that what I have experienced is beyond words, although I try to bring words as close as possible to the experience. But the moment you experience it, you will say that I was lying. But you will be immensely grateful that a man was ready to lie, to deceive you, to cheat you.
Get ready to be cheated, deceived!

The relationship between a master and a disciple is a very strange phenomenon. The disciple wonders whether to believe or not, whether to trust or not. The master's problem is how to create in language that which is found beyond words. But once you have known it, it becomes impossible for you not to give it expression! The experience starts expressing itself, although no word can contain it. But words can point towards it, they can become fingers.

Don't cling to the finger, because the finger is not the moon.

Forget the finger and look where the finger is pointing.

That's where all the religions have missed. Somebody is carrying the Bible, somebody is carrying the Koran, somebody is carrying the Gita, and these are only fingers -- and dead too! And they have all forgotten about the moon.

With me, the finger is alive, and I am not going to allow you to cling to the finger.

I am going to push you again and again to look at the moon.

And once you have looked at the moon, my work is finished.

From Death to Deathlessness

Chapter #18
Chapter title: Man's monkey mind

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BELOVED OSHO,
WHY DON'T YOU ADDRESS YOUR AUDIENCE?

There is a certain basic foundation for it: there is no audience to be addressed. As far as I am concerned, we are not separate. To you, I am separate from you; hence the question. But to me, you are just part of a vast continent of consciousness -- in the same way that I am part of it. Who is going to address whom?

There is a famous story of a Zen master. Every day, waking up in the morning, he would shout his own name. His disciples were very much puzzled. Finally they gathered courage and asked him.

The master said, "Because only I am, there is nobody else to be called for. So I declare as I wake up, `Aha! So I am here again!'"

I cannot address you because I am part and parcel of you -- and not a mechanical part. The commune is an organic unity.

The right hand never calls for help from the left hand; it comes of its own accord. The body is an organic whole. There is no need for any part of the body to address any other part of the body. The body functions in a tremendous unity. A commune is an organic body; hence, forgive me, I cannot address you.

And what is there to use as an address? People address the audience as "Ladies and Gentlemen." Both words are bogus. The gentleman has not yet arrived. Civilization is still a dream. If you scratch the so-called gentleman a little bit, you will find the animal there -- not even a human being.

And gentle, certainly man is not; otherwise, who has been fighting all these wars? Who has been killing millions of people? Who has been torturing the whole humanity and pushing it towards the ultimate global suicide? You call these people gentlemen? Then what will be the definition of a barbarous man?

And have you ever met a lady? -- full of jealousies, full of ego. What is there? Just look inside a man or a woman and you will find only two biological animals. Do you want me to address you, "Dear Biological Animals"? -- because that will be the truth.

I am reminded that the first Hindu sannyasin to come to America was Swami Vivekananda. He was the disciple of Paramahansa Ramakrishna. He had come here to participate in a world religious conference. Christian priests spoke, Jewish rabbis spoke, Mohammedan imams spoke -- and they all addressed the people, "Ladies and Gentlemen."

Vivekananda was very young, so his turn came last. And do you know what happened? He addressed them as, "My brothers and sisters of America."

The whole audience stood up. For two minutes there was tremendous clapping. He had not even started saying anything; he had only addressed them. It was miraculous. People immediately felt that "Ladies and Gentlemen" is not the truth. And there comes a man who calls you, "My brothers, my sisters of America." Immediately there is a tremendous connection with the man. Something transpires immediately, and thousands of people are aflame. It was difficult for the chairman to persuade people to stop clapping and sit

down and listen to the man; this was only the beginning.

But I cannot even call you my brothers and my sisters. To call any woman sister is humiliating her. She could be my beloved; the moment I call her sister, I have created a wall between her and me. Just think, visualize a woman who is addressed by everybody as sister. She will commit suicide.

This commune is not for brothers and sisters. It is not a family, it is a freedom. Here, people are lovers. And who knows? -- the woman you are addressing as sister today, tomorrow will be making love to you. Then there will be great guilt inside.

And why should you be addressed as brothers? It has deep implications you may not be aware of. Men are called brothers because god is the father -- naturally all men are brothers. I don't have any god to offer to you; the father is a fiction. And when the father disappears you cannot be brothers, you can only be lovers. You can be friends but not brothers.

And to me, friendship, friendliness, is the highest fragrance of love. That's why I don't address you.

Moreover I am not a messiah, not a prophet. You are not to think of yourselves as my followers -- because I am nobody's leader. We are all fellow travelers, seeking, searching, enquiring. Nobody is higher and nobody is lower.

I start my talks without addressing you because these are not gospels, or sermons, or lectures. I simply love to gossip, and in gossips you don't address anyone. I enjoy talking to you, you enjoy listening to me. There is a synchronicity.

Without you, who am I?

Without me, who are you?

There is no separation. We *cannot* exist separately, we are an organic whole.

And my talks are just friendly talks, the way you talk with your friends. Do you address them first, "Ladies and Gentlemen"? There is no need. That creates a distance, a formality. You simply talk. You open your heart. And remember, the talker is not higher than the listener. They are two polarities of one phenomenon. They are absolutely equal, because neither of them can exist separate from the other. So if I address anyone, I will be addressing myself. That looks a little silly.

And one point more: I don't like the word `gentleman' and the word `lady.' These are plastic. There are men and there are women -- and I want my people to be just that, your natural selves.

The raw woman has a beauty. The raw man has a strength. The moment you make him a gentleman, you have taken all his strength, all his power, all his potential for growth. You have encased him in a certain word. You have made him dependent on you because now he will hanker for respectability, and he will try in every way to fulfill your expectations of his being a gentleman.

I don't have any expectations of you.

I want you just to be yourself.

The word `lady' is even more ugly. It is an invention of man. And he has certain qualities in mind which the lady has to pretend to have.

For example, while he is making love, the lady has to lie down almost like a corpse. She is not supposed to be active; only prostitutes are active -- ladies simply lie down silently.

Why did man create ladies? There is a biological reason. A woman has the capacity for multiple orgasms. Man is very poor; he can have -- God willing -- only one orgasm. No man can satisfy a woman. In fact, the woman has a chain of orgasms. So it was a very cunning strategy that the woman should not be active; she should behave corpse-like, so that her orgasm is not triggered.

Millions of women have died without knowing a single orgasm. Even today, in a country like India, I have not found a single woman who knows what orgasm is. In Indian languages there is no word for orgasm. In the West, only within these fifty years have women started liberating themselves, asking for their birthright. And if a woman has many orgasms, then the man will feel very impotent after only one orgasm.

In a more scientific society, a woman will need at least four, five men. A husband has to invite all his friends, so when he is finished the second begins; when the second is finished, the third begins -- until the woman starts screaming with joy, shouting meaningless words, and is aglow from head to toe. But man's jealousy has prevented it. And my suggesting anything like this makes me condemned as an immoral person.

In fact, all the religions have been immoral. And all those people who have created monogamy, marriage, fidelity, are criminals. It is time that they should be exposed.

It is not *my* fault that the woman has the capacity for multiple orgasms. It is a gift of nature. But she can have an orgasmic experience only if she is active, if her energy is also moving. If your wife suddenly jumps

on top of you, you will think, "My God! Is she my wife or a prostitute?" She is not behaving like a lady. If she starts biting your earlobes, starts scratching with her nails, you will forget all about orgasm and will immediately phone to the hospital to send the ambulance. "My wife has gone mad!"

Vatsyayana, the first sexologist of the world, wrote five thousand years ago everything that I am saying: that a woman is dangerous when she comes to the peak.

To avoid this danger, the male chauvinists all over the world -- to pretend they are the real powerful people, not women -- say the woman is "the fair sex." My foot! In sex, man is "the fair sex." The woman is tremendously powerful.

And out of fear, for centuries the man has made love to a woman as quickly as possible. The reason is that if he delays, if he makes love a little longer, perhaps he may trigger the woman. And then he will prove simply impotent. Because of this fact, for thousands of years women have been denied their birthright, the most precious experience.

Hence, I *hate* the word `lady'! It means "a good lay." But that is not the raw, natural, authentic woman.

The world has to drop all these hypocrisies. Man has to accept the truth that he can have only one orgasm. And in fact, by denying women their multiple orgasms, he has also sacrificed his own orgasm. Ejaculation is not orgasm. Ejaculation is good as a sleeping pill. Ejaculation is good -- you will not die of a heart attack. But ejaculation is not the real thing. You have simply thrown your energy without gaining any experience out of it. It is sheer wastage.

Even if you don't die of a heart attack, you are not going to live eternally; some other attack will kill you. Perhaps you may live two, three years more than others, but what is the point of living?

Orgasm is one of the most significant facts, not only sexually, but spiritually too, because a man or a woman who knows the orgasmic experience has taken the first step towards spiritual revolution.

If bodies can give so much, what about the meeting of beings?

But the past and its religions have all been against sex. Their theologies are different, their philosophies are different, but on one point they all agree: they have been against sex. Why? It is simple logic: If sex does not satisfy you -- and it cannot satisfy you unless it becomes orgasmic -- then in frustration, misery, suffering, dragging your life somehow towards the grave, you will need the priest, you will need God, you will need the church, the synagogue, the temple.

You are in such a misery, you need consolation. But consolation is not the goal of existence. Existence wants you to know the ultimate blissfulness. And the first step is becoming orgasmic.

You will be surprised to know that in India the sexual posture of the woman underneath a heavy and barbarous animal is known as the "missionary posture," because India became aware of this when Christian missionaries entered India. Otherwise, the woman is fragile: it is simple courtesy that she should be on top of you. It needs no argumentation.

You are muscular, taller, stronger -- at least in your bones. Let the woman be on top of you. Please, try being a lady! Allow the woman freedom to act, and you lie down like a corpse. Then you will know what you have done for centuries, for millennia.

The woman is erotic all over her body. Man's eros is local, just confined to his genitals. Man is very poor. If you really want to have an orgasmic experience, you have to play with the woman's body -- foreplay -- so that you can make her body throb with joy, with excitement, with the expectation of what is going to come now.

Until you have made your woman's whole body thrilled, don't start making love. Because your -- I mean men's -- eros is confined to the genitals, he is finished within seconds. Foreplay is a necessity so that you can both come at the same moment to an orgasmic unity.

And after the orgasm, I cannot believe that the husband will turn his back and go to sleep and start snoring. With such a beautiful experience -- something otherworldly -- he will feel grateful. It is ugly not to have afterplay. The woman has given you so much that she deserves afterplay.

But I know husbands make love and that is nothing but a sexual sneeze. Yes, a kind of relief -- when you sneeze it feels good. The tension that was making you uncomfortable in the nose is gone.

The same is the case with your lovemaking. Some tension in your genitalia was hankering to sneeze. Once the sneeze is finished, you go to sleep and start snoring. And nobody looks at the woman, who is crying by your side because she has not attained anything. She has not gained anything. She has been used!

And to use any human being is the worst crime one can commit; to use a human being as a means.... Then why bother about a real woman? -- just a plastic woman will do. It will give you a good sneeze -- and no trouble: no nagging, no fighting, no pillow throwing, no problem.

But if you want a real woman, allow her to slip out of the hypocrisy of being a lady. She is a woman, alive. You both have to be active together. Then only can you come to a point where suddenly time stops, thoughts stop. A moment of such luminosity -- that is the beginning of spirituality.

My own understanding is that man started being spiritual only because of sexual orgasm -- that is the original source. Once he has known such a beautiful experience, he wants more, he wants to go higher. But the poor people of the earth who don't know what orgasm is, are praying in the churches, in the mosques, in the synagogues, asking God that what they are missing here be given to them in paradise.

There is no paradise anywhere else.

You have to be natural. And if it is natural for a woman to have multiple orgasms, then what is wrong in sharing your woman with your friends? And they will be sharing their women with you. It should be simply understood as a human, compassionate action. It is not immorality. What is happening is immoral: depriving millions of women of their natural right. But remember, when you deprive somebody you are also depriving yourself.

Men and women will never to go the churches. Sunday morning will be the orgasmic morning. Who bothers to go to the church to listen to a stupid priest who knows nothing? In my vision, churches, synagogues, mosques, temples, *gurudwaras*, should become places of love where people can go and have orgasmic experiences. That is the first step, and it is sacred.

Sermons are not needed. Orgasms are needed.

And a man or a woman who has a simple, natural feel of orgasmic experience will be a totally new man, a new woman. All boredom will disappear. The world will be full of rejoicings, laughter, dances, songs, music. And the experience of orgasm makes everybody creative, because you have experienced so much that you would like to sing a song, compose poetry, play on your guitar, or just dance -- existence has been such a benediction.

And sexual orgasm is the lowest experience -- but you are denied even that. The first rung of the ladder is denied to you; how can you reach to the top -- what we call meditation, *samadhi*, ecstasy?

So there are reasons why I don't address you as ladies and gentlemen. Those are dirty words. I cannot call you brothers and sisters, because that will create guilt in you. In fact, you call a woman `sister' only when she is so homely that you want to get rid of her.

When I was a lecturer in the university.... For some unknown reason, people have always been asking my advice. I have never been a friend to anybody -- they won't allow! -- I have always been some wise guy. They would come to me only when they had a problem, and they trusted that I would keep their problem secret.

A professor approached me one day, and he said, "I cannot say it to anyone, but any woman I meet starts calling me `brother'."

I said, "You are simply stupid. There is no reason to come to me. Just stand before a mirror and you will know why they are calling you brother. Your face is so ugly, that making love to you will be a tremendous exercise in torturing oneself. You simply forget it!"

And you must be approaching the most beautiful women in the university. You find a woman who is addressed by everybody as sister; perhaps she will not call you brother. That is the only possibility. More than that, I cannot help you. But if I come across a woman -- which is very possible -- who is being called sister by everybody, I will inform you."

I cannot address you as brothers and sisters. This is not a family. The very words `brother' and `sister' have become so much associated with anti-sexuality that I would not like to use them. Thousands of years of conditioning....

Why, in the hospitals, are nurses called sisters? It is a simple technique to prevent the patient... because nurses are beautiful people, and this creates a psychological barrier in the patient's mind that she is a sister. He will not dare to approach her. He will keep himself -- reluctantly -- away from her. The word `sister' is an iron wall.

Why is Teresa the Terrible called `mother'? She has not given birth to a single child, how has she become mother? The same strategy.

Why are your priests called `father'? The same strategy. It works both ways. You call the priest father, and the taboo arises immediately between you and him. And the moment you have called him father, now you have prevented him also.... Otherwise all those fathers are celibates, they would like some contact.

Of course they cannot have contact with women, they are not allowed. Buddhist monks are not allowed even to *see* a woman. They have to keep their eyes four feet ahead so that even if a woman passes by, they

can only see her feet. But these fathers, these monks, are full of sexual energy.

Homosexuality is a religious phenomenon. It was born in monasteries where women were prevented from entering, only men... and man is not that stupid, he will find some other way, perverted, unnatural. And when one looks around the world....

Just the other day one beautiful journalist was asking me, "Some Christian religious leader has stated that AIDS is the punishment from God for homosexuality." Great! Most of the homosexuals are in the monasteries.

And the Christian God himself is gay. In the Christian trinity there is not any space for a woman, so God is hanging out with two gay fellows. And in such an eternity, do you think he will not like once in a while to sneeze?

This homosexual God is punishing homosexuals on the earth for their homosexuality. In fact, *he* should be punished. The pope should be punished, the Catholic priests should be punished. The monks of all the religions should be punished: they have created homosexuality.

In the wild, animals never become homosexual. But in a zoo they have to. If the female is not available, then those poor animals -- what can they do? You may be surprised that in the wild, no animal masturbates, but in a zoo they start masturbating. They become homosexuals.

I am sometimes surprised -- have we turned this whole earth into a zoo?

Come back to nature.

Your religions have corrupted you, your so-called cultures have destroyed your natural potential. Your civilizations have given you masks to wear and you have forgotten your real, original face.

So I am not going to address you as brothers and sisters, no. And there is no need to address. The people who are lecturing have a need, because that gives a good start. The greatest problem for speakers is from where to start and where to end. I am not a speaker, I am not an orator -- I just love talking. So in the middle I start, in the middle I end. In fact, that's how it should be, because in life everything is in the middle.

You don't know the beginning, although idiotic theologians have been trying to figure out when the world began. Something is itching in them. They cannot conceive a world without a beginning. It is as if you are reading a novel and the beginning pages are missing. You will find the itching..."How did the story begin?"

Christians say God created the world four thousand and four years before Jesus Christ was born. Certainly it must have been the first of January, Monday -- I just presume. Most probably it was the first of April, because such a foolish world...! And what was the need to create it? For eternity he had not been creating, so why suddenly six thousand years ago did this great urge arise in him?

God has nothing to do with it -- there is no God. This is the theologians' problem: the story must have a beginning! And then it must have an end: the last judgment day -- that is the end. When I think about our projections, our psychological needs, I can understand that you feel satisfied with a beginning, you feel satisfied with an end -- but both are fictitious.

Just think of the last judgment day. A day consists -- if we include the night also in it -- of twenty-four hours. In twenty-four hours millions and millions of people who have lived will be standing before God, and half of them will be women. There will be so much yakketty-yak, yakketty-yak! -- I don't think that any judgment is going to happen.

And there will be so much trouble, because you find a woman who has been your wife in one life, and now she is somebody else's wife. And she will be puzzled, because in thousands of lives she had thousands of husbands. With whom is she going to stand, with the first or with the last? Or she is going to follow the middle course?

But theologians are exactly Don Quixote-type people. There is no beginning -- existence has always been here. And there will be no end -- existence will always be here. And we are always in the middle.

I follow the existential path.

I don't start my speech by addressing you. That's why the question has arisen. I suddenly start, I suddenly end. But that's how life is; to be true and authentic to life, I have to be the same way.

So my talks with you start in the middle and end in the middle. They are closer to existence. They are real, they are not fictions. I am saying to you only that which is my own experience.

BELOVED OSHO,

IS THERE ANY EXISTENTIAL QUESTION IN EXISTENCE? ARE ALL EXISTENTIAL QUESTIONS

Existence knows no questions. All questions are man-made. And not only questions, but all answers also are man-made.

It is a very stupid game. First you create the question, then you have to create the answer; otherwise the question tortures you. It goes on knocking in your head, "Find the answer!" So you look in the holy scriptures, in the philosophical treatises. You go to your so-called wise people -- whom I call `other wise.' And they supply you with answers -- with a condition: you have to believe them.

All the religions are called faiths. Why? Science is not called a faith. But why are religions called faiths? -- because the answers are man-made. And if you are not repressed in the very beginning, there is no end to the questions.

You bring one question, you ask, "Who created the world?" The priest says, "God the father who lives in heaven, he created the world. Believe it. Doubt is a sin!" Why is he insisting on belief? -- because he knows soon you will come and ask, "Who created God?"... the same question.

And the priest does not have the guts to say that God needs no creator. If he says that, then what is the need of God? Existence can exist without any creator. If God can exist without being created, then where is the problem? Why bring God in? Their answers are all invented. And to prevent you asking more and more, their insistence is that doubt is sin, and belief is virtue.

Just the opposite is the reality: belief is the sin, and doubt is the virtue.

In three hundred years, science has progressed so much because it accepted doubt as its method. In thousands of years, religions have not contributed anything to the world, because their very foundation is fictitious. From belief you can never reach to the truth. In fact the moment you believe in something, your inquiry dies; now there is no need, you already know the answer. This is killing man's enquiry, the adventure of becoming acquainted with life's mysteries.

All the religions have been doing one thing: they are de-mystifying existence by forcing belief on you, playing on your greed and fear that if you don't believe you will fall into eternal hell. If you believe, you will have an eternal life of rejoicings. In paradise there is no work except playing on your harp, "Alleluia, alleluia." That's the only work, all seven days are holidays.

I am sometimes surprised that all your saints, mahatmas, the great souls, have been doing this stupid thing continuously for eternity now: playing on the harp, "Alleluia, alleluia." They must be bored to death! In fact, hell seems to be more exciting. At least there is much to be done. And you will find all the colorful people in hell.

In heaven, you will find only long faces, carrying their crosses on their shoulders. You will not find a Picasso, a Van Gogh, a Byron, a Mozart. All the beautiful people you will find in hell, because they never believed. They lived their life spontaneously, without ordering it according to a certain religion or dogma.

If there is a heaven and hell -- just for argument's sake I am saying that; there *is* no heaven, no hell. But if there is heaven and hell, please choose hell! All the great painters, all the great poets, all the great artists, all the great sculptors you will find there.

Michelangelo, Leonardo da Vinci, Kalidas, Rabindranath, Albert Einstein.... What a great joy to say, "Hi, Socrates! Here comes Plato!" They are bound to be there, because both were homosexual.

In heaven you cannot even say "Hi" to Saint Francis. That will look profane. You cannot say, "Hello, Mahatma Gandhi!" That is not acceptable. You have to fall at their feet and kiss their feet.

So if by chance I am wrong and heaven is there, before going there please catch the disease, AIDS. Touch the feet, kiss the feet of all the sages. Don't leave anybody out, because through kissing AIDS is transferred. There is no need to have any sexual intercourse with those saints.

Existence has no question.

It is man's monkey mind. Monkeys cannot sit silently. They go on jumping from one tree to another for no reason. Man's mind has come from the monkeys. Now it cannot jump from one tree to another tree, but it can jump from one thought to another thought, from one question to another question.

D.H. Lawrence, one of the most beautiful men of this century, was having a morning walk with a neighbor's little boy. They had become very friendly. The boy asked Lawrence, "Why are the trees green?" Now this is how the monkey-mind starts. Now what business is it of yours why the trees are green? Let them be, it is none of your concern. But the little boy asked why the trees are green.

Fortunately, there was no pope the polack; otherwise he would have said, "Because God made them green -- and believe in it. You cannot question God, why he made them green; that will be sacrilegious."

But Lawrence was a beautiful man, very authentic. He looked at the trees and he said to the boy, "The trees are green because they are green."

The boy said, "Aha! Trying to cheat me? Is this an answer: The trees are green because they are green? I also know that -- I am asking WHY!"

Lawrence said, "I don't know. I have always seen they are green. You can ask the trees."

Now Lawrence is ready to accept his ignorance; and that is one of the most significant things about a wise man. He said, "I don't know. All that I know is that they *are* green."

But philosophers, religious preachers, thinkers-they cannot accept Lawrence's statement. They have to find why they are green. No tree is bothering. No tree is asking the question, "Why am I green?"

In existence there is no question. It is whatever it is. The question comes from the monkey-mind. Monkeys are very curious and very imitative. These two things you should remember, because these two things are deep-rooted in your mind too.

Monkeys are very curious -- always looking all around. Never for a moment sitting in silence, doing nothing and letting the grass grow by itself, no. And they are very imitative. If you laugh at them, they will laugh at you. If you show an angry face to them, they will show an angry face to you.

I have heard.... An old man used to sell Gandhi caps in India; and particularly at election time, there is great demand for Gandhi caps, because unless you are a follower of Gandhi, nobody is going to give you their vote.

The elections were coming near, but the old man was sick and he told his son, "I will not be able to go and sell the caps. You will have to go this time."

The boy said, "I will go. Any instructions to be followed?"

The old man said, "There is nothing. The price is written on the caps. If you can sell them at a higher price, good, but don't sell them at a lower price. The price is written in a code language so nobody will understand except you."

The boy went. It was a hot day, he was feeling tired. He found a big *bo* tree with great shadow, coolness, underneath it. He thought, it will be good to have a little afternoon nap. He put his bag of caps by the side and lay down on the roots of the *bo* tree, using them as the pillow. He was not aware that the bo tree had hundreds of monkeys in it, and he was so tired that he fell asleep immediately.

Now, the monkeys saw the man wearing a white Gandhi cap. They also saw that in the bag there were hundreds of caps exactly like that. Slowly slowly, the monkeys came down, took a cap, one by one, put it on his head and went back up. By the time the young man woke up the bag was empty. He could not believe -- where had all the caps gone? At that moment he heard great laughter. He looked up: hundreds of monkeys were wearing his caps!

He said, "My God! Now what am I going to do? How am I going to explain this to my father? And it is impossible to get the caps from these monkeys. They don't understand my language, I don't understand their language. They don't have any money to pay." He was in a real fix.

He ran back to his home and asked his father, "What has to be done, because I had never expected such an experience?"

The father said, "Don't be worried, I have also experienced it. But it is very simple. You just go back, sit under the tree and throw your cap!"

The boy said, "What is that going to do? Only one cap is left and you are saying throw it?"

His father said, "You simply go and do what I am saying." The boy threw his cap, and all the monkeys threw *their* caps. They are imitative.

All these religions are teaching you to imitate. Imitate Jesus Christ, imitate Gautam Buddha, imitate this, imitate that. By imitation you will become a saint, a holy man.

I would like to say to you, "You will only become a monkey again." All your saints and all your holy men have fallen backwards in the Darwinian evolution. Darwin says monkeys became man, but he was not aware that all the religions are trying to make monkeys out of man. They have succeeded! "Just imitate. Believe without doubt and follow."

My work is just the opposite. Doubt is the most precious thing you have got. Don't lose it. No belief is worth anything.

Doubt *everything* with your totality, and doubt will take you to the point where you discover the indubitable, that which even if you want to doubt, you cannot doubt: it is *there*!

And then of course the question of belief does not arise -- neither before nor afterwards. Before, it was dangerous; it will kill your doubting capacity. Afterwards, it is futile; you *know*, there is no need to believe.

Do you believe in the sun? Do you believe in the moon? Do you believe that I am here? You know it -- there is no question of belief. You believe only in fictions. So whenever somebody says, "Believe it," he is keeping you retarded, he is destroying your intelligence.
Doubt, and doubt with intensity and totality.
It is everybody's right to discover the truth.
Existence has the answer. It has no questions.
The mind has only questions. It has no answer.

To summarize: put the mind aside so all questions are put aside, and encounter the reality -- and you will know the answer. Not that somebody will give you a statement about the answer. It will be not explained to you, it will not come as a linguistic statement. It will come as love comes to you. You will feel it, your heart will start dancing with it. You will be able to see the luminosity of it. And all monkey questions, the monkey-mind, you will have transcended.

Darwin says a few monkeys became man. Certainly there are still millions of monkeys, only a few monkeys became man. They dared, they tried to walk on two feet. All the monkeys must have laughed, must have thought these monkeys have gone mad. And those monkeys gave birth to the whole of humanity.

But the mind of the monkey is still there. If you can drop that too, then you reach to the ultimate flowering of your being.

I call it enlightenment. It is simple -- just a little courage....

From Death to Deathlessness

Chapter #19
Chapter title: Belief is a dirty word

24 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHAT EFFECT ON SCIENCE WOULD BE FELT IF PEOPLE STOPPED BELIEVING IN THE OLD RELIGIONS?

The fact of believing is the greatest barrier in the progress of science. In three hundred years science has done much in spite of all the religions, their superstitions, their beliefs. In these three hundred years, there would have been at least a hundred times more progress if religions had not come in the way at each step. Science has been struggling inch by inch.

If people stop believing in the old religions there will be a tremendous explosion of wisdom, creativity, affluence. All the things that religions have been promising people in paradise are now possible here on this earth.

We have the know-how, we have high technology to do it -- but there are two barriers. One is our religious beliefs; the second is our political divisions.
Religions and nations: these are the two barriers.

It has to be understood that politics gives direction to scientific research to be more destructive. The politician is in the service of death. He does not want this earth to become a paradise, for the simple reason

that if people are utterly contented, fulfilled, blessed, then who is going to bother about wars, nations, ideologies? These are things you think about when you are miserable, suffering.

The second great barrier, far bigger even, is our attachment to the dead past and its religions.

I am reminded of Galileo. He was almost on his deathbed -- old, tired, spent. He was dragged to the court of the Christian pope because in his book, which he was completing, he had written that the sun does not go around the earth, but the earth goes around the sun.

This is against biblical faith. The Bible says just what you see -- you see the sunrise in the morning, sunset in the evening, and again next day. To our perception the sun is going around the earth, but this is not the fact. The Bible simply states the common layman's viewpoint. It is not science.

Galileo was told that he had to change the statement because it goes against the Bible. He said, "There is no problem. I am a dying man, and if I don't change it, you are going to burn it, ban it. I will change it, but one thing you must remember: that my changing the statement does not change the fact. The earth will still go around the sun. My statement has nothing to do with the earth going around the sun or the sun going around the earth. I am simply stating a fact."

But the pope said, "You will have to change it. Don't you worry about the sun and the earth -- God takes care of it."

Galileo finally asked, "I have a question. Why is a single statement creating so much disturbance in you, hostility in you?"

And what the pope said is significant. He said, "The question is not your one statement. The question is, if the Bible is wrong about one thing, then what is the guarantee about other things?"

The Bible has to be true as a whole. A single statement going against the Bible will destroy people's belief. And if the belief is gone, the religion is gone.

Religion -- whether Christian, Hindu, Mohammedan, Buddhist -- any religion is based on your ignorance, is a cover-up. You don't know, but the belief gives you a certain knowledge which helps you to feel knowledgeable. It does not make you wiser; on the contrary, it keeps you stupid, unintelligent.

Ignorance has to be accepted, not covered. You have a wound -- it has to be accepted, its cause has to be found. The medicine has to be searched for, to remove the cause; only then will the wound heal. But that is a long process which needs intelligence.

The simple way is just to cover up the wound and believe that there is no wound at all. But doing such a thing means you will remain retarded, and the wound will go on growing bigger and bigger. And as the wound goes on getting bigger and bigger, you will have to stretch your belief bigger and bigger, to the point where it becomes absolutely absurd.

All the religions of the world have kept humanity in ignorance. Only an ignorant person can believe.

Nobody asks you, "Do you believe in the sun, in the moon? Do you believe that you have eyes, that you are alive?" Nobody asks these questions because you *know*. You are alive; you cannot deny it. Even the denial will prove your existence: who is denying it?

There is a story in Mulla Nasruddin's life. He was sitting in the coffeehouse with his friends, bragging about his generosity. But the friends said, "You talk always about great things -- generosity, humbleness, hospitality -- but you have never even asked us to come to your home for a cup of tea."

Mulla got agitated and he said, "You are all invited for dinner. Come with me!"

In his excitement he forgot that his wife was there in the house. As they started coming closer to the house he started becoming worried, because in the morning his wife had sent him to purchase some vegetables, other foods. And the whole day he had wasted, playing cards, drinking coffee, meeting friends.... He had completely forgotten all about why he had gone to the city.

But now he was in a dilemma: twenty friends with him, one wife -- and one wife is far stronger than twenty friends! He started trembling. The friends asked, "What is the matter? Have you got a fever?"

He said, "You don't understand; this is a far bigger disease. If you are really my friends, do a small, kind act."

They said, "We are always ready. What is the problem?"

He said, "I have not informed my wife that I am bringing twenty friends for dinner. Seeing you all, she may get mad. You just remain outside. First I will go and persuade her, and then I will call you in."

He went in the house, closed the door, and told his wife, "Twenty idiots are following me, because by mistake I used the word `generosity.' And you know me, that I am a bragging type of man. So they have come for dinner. Now only you can save me!"

The wife said, "What can I do? -- because there is no food in the house. You had gone to purchase

vegetables... the whole day I have been waiting. And now you turn up -- without vegetables -- with twenty friends for dinner?"

"No," Mulla said, "that is not a problem. You simply go, open the door, and ask the people, `Why are you standing here?' And they will say, `Mulla has invited us for dinner.' You simply say, `Mulla is not in the house. I have not seen his face since this morning.'"

The wife said, "But this seems to be very illogical. You have brought them; you have left them in front of the house, you have entered the house in front of them. And now you are trying to dump the whole problem on me."

Mulla said, "Don't be worried, I will manage. You just do what I say."

The wife had to concede because there was no other way. She went; she asked, "What is the matter? What are you doing here?"

The friends said, "Your husband has asked us to come to your house for dinner."

The woman said, "But I have not seen him since this morning. He is not in the house."

Those twenty friends laughed. They said, "This is too much! He has brought us here, and we know that he is in the house because he has entered the house before our eyes -- twenty eyewitnesses." And they started arguing, "If he is not in the house, let us come in, and we will find him. He must be hiding."

The wife said, "He is not there."

They started arguing. Mulla opened a window and said to the people, "You seem to be just barbarous! You are arguing with my wife? Twenty men arguing with one simple woman! Can't you understand a simple thing? Mulla may have come with you, but he has gone from the back door. So now get lost!"

Those twenty people could not believe this, that Mulla himself was saying that he must have gone out from the back door!

You cannot deny yourself.

Your very denial will be the proof. You cannot say, "I have gone out from the back door" -- because then who are you? Who is making this statement?

All the religions have been befooling humanity.

One thing they all know: man is born innocent, knowing nothing. Soon he is going to question. That's an intrinsic quality of human intelligence. No animal questions anything. No tree questions or believes. No mountain has a philosophy, an explanation of the world.

It is man's prerogative, his privilege. The question mark is your dignity. You are the only one on the earth who can ask a question.

The parents are afraid. The priests are afraid. The politicians are afraid. All the vested interests are afraid because they don't know the answer either.

But the parents have to pretend before the child. It is against their ego... they cannot say, "We do not know. You will have to inquire. We have been inquiring, we have not found any answer yet. If, by the way, you can find the answer first, please inform us. Or if we find it first, we will inform you. But right now, we are both in the same boat."

But no parent has proved so loving, so compassionate. The child asks, "Who has created the world?" Nobody knows, but the parents cannot accept ignorance. That will be a kind of humiliation. They say with certainty, "God created the world." They even give the date, the time, the year, when God created the world, how he created the world.

The child is innocent, a *tabula rasa*, a slate; you can write anything on him. And he trusts you, he loves you. Love cannot distrust.

These are the complexities of life. Love cannot distrust, and you are the most intimate, the most close. You are bringing up the child. He depends on you. The human child is the most helpless child in the whole of existence. You should understand that.

In my garden... I used to think there were one hundred peacocks. Now Mukta has informed me, "You are continuously making a wrong statement. There are three hundred peacocks."

Six small kids have lost track of their mothers. And, of course, in peacocks you cannot find a Mother Teresa. Peacocks don't care about Nobel Prizes. So those six orphans hang out with each other. And they are growing! They have not bothered about the fact that the mother is lost, although it would have been easier for them to grow in the protection of the mother.

But the human child is so helpless, so weak, he cannot survive without the mother and the father. This helplessness has been exploited. It hurts that parents are doing it to their own children. Perhaps they don't know what they are doing. Their intentions are not suspect, but their actions are stupid.

They think they are giving the child the right answer. And by the time the child is grown up enough, he is full of garbage: the Bible, the Koran, the Gita, Krishna, Buddha, Christ. And for a long time he has been conditioned and programmed. This is the ugliest crime against an innocent, helpless child. You have killed him. You have destroyed his curiosity, you have murdered his inquiry. Now he will live with all this garbage his whole life. And he will believe that this is knowledge.

Religion is based on belief. Belief is a dirty word -- four-letter or not, it is a dirty word. Belief simply means your ignorance has been covered -- but that which has been covered is still there, it has not been removed.

It is like a doctor who covers your cancer and tells you, "You are perfectly healthy -- no need to worry about the cancer. There is no cancer." The cancer is not listening to the doctor. The cancer cells will go on multiplying, and you will remain ignorant of your own death that is growing within you. The doctor was not a friend. In fact, he was more dangerous than the cancer that you have. There is a cure for your cancer, but there is no cure for that doctor.

Every child is born innocent and every child is being exploited. The parents do exactly the same to the child as was done to them by their parents.

Your parents are not to be condemned -- the same has happened to them. You can go as far back as possible -- to Adam and Eve, the original human beings on the earth -- and in their story you will find the same story that is yours. God, the father in that story, tells Adam and Eve, his children, that they are not to eat from two trees: one is the tree of knowledge and the other is the tree of eternal life.

This story is not history, but it is certainly psychology. It is about every father. It is the very essence of all that has happened to humanity. I think of this story as being of tremendous importance.

Can a father prevent his child from becoming wise? Can a father prevent his child knowing the eternal flame of life? And if a father can do this, then what is left to destroy in the child. He has destroyed everything.

And still you go on saying, "God the father." He should be hanged! If you can get hold of him, kill him immediately! He is the worst criminal. But your priest will say just the opposite. They say it was the serpent -- who was nothing but the devil taking the form of a serpent -- who persuaded Eve to disobey God.

This story has many implications. Why did he try first on the woman and not on the man? That can explain why there are so many women and so few men here. The man is argumentative; he functions through his head. The woman has a loving heart; she functions from there.

Eve accepted the advice of the serpent. It was absolutely clear: "Why should you live in ignorance? Eat the fruit of the tree and be wise. Wisdom is not sin." But that's what your religions are telling you: wisdom is sin. Then to be an idiot is virtue. And in your churches, in your synagogues, in your temples you will find all the idiots. You cannot find a single wise man there.

To me, the serpent is the first rebel, the first assertion of human intelligence. God was simply behaving in a dictatorial way, preventing Adam and Eve from knowing.

The word `science' means knowing. If the Bible has to be written in contemporary languages, the tree was the tree of science. And the second tree was the tree of eternal life. Knowing opens the door for eternal life, for the second step.

Adam and Eve could not reach the second tree, because God became afraid. They had already eaten from the tree of knowledge; now it was only a question of a little time and they would reach the other tree. He drove them out of the Garden of Eden, closed the doors, and condemned them as sinners because they had disobeyed the father.

This God seems to be even less intelligent than Sigmund Freud. It is simple psychology that if you prohibit somebody from something, you are creating an urge, a desire to get exactly that same thing.

In my childhood it was an everyday problem. I saw somebody smoking, I loved the way he was making rings of the smoke. I went to my father and I said, "I need some money to purchase cigarettes."

He said, "I know children sometimes smoke, but not like you -- asking your own father. They hide, they lie -- and you are asking me for money!"

I said, "Certainly, because I don't want to hide anything, and I don't want to feel guilty. And the desire has arisen; it is better to have a taste. If it is not worthwhile, it is finished forever. And if it is worthwhile, then you have to supply me." He knew me perfectly well....

I said, "You remember, that if you don't give me the money, I will steal, and for that stealing you will be responsible. I could have stolen money, there was no problem. I have not done that. I always go through the proper channels."

He looked at me, and he said, "Okay." He sent a servant to bring a packet of cigarettes, and he said, "You smoke."

Certainly the experience was not worthwhile. I started coughing. And it looked silly -- taking the smoke in and out when you can have fresh air, dirtying, polluting the air with the smoke. And for that you have to pay money too!

I said to my father, "Now, you rest assured; this is my first and last cigarette. But if you had prohibited me, things would have been different. Your prohibition would have given me a challenge; I would have stolen money. You would be responsible for my being a thief. I would be smoking, hiding behind the house. For that kind of secrecy *you* would have been responsible.

"I want to remain an open book. I don't want anything secretive, it is always a burden. And you would have made me guilty because I have disobeyed you. I love you and I trust you, I don't want to disobey you. So you would have been responsible for all that.

"And one thing more: when one takes a challenge, then it is very difficult to get out of it. Your prohibition would be there; I would have argued with myself, `Perhaps one has to learn how to smoke, perhaps one has to learn the taste of the tobacco. Perhaps it will take a little time for me to get accustomed.' And if I had turned into a smoker, the whole responsibility would have been yours. You did well -- I am grateful to you."

He used to go to the temple, and he would ask me to come. I said, "The day I feel like coming, I will ask you to take me with you. But I don't see anything in that temple. In fact, the statue in that temple is neither a work of art nor what you believe it is -- God's statue. And you go on touching the feet of the statue and praying to God to help you, and I know he cannot."

He said, "How do you know that he cannot?"

I said, "He cannot help himself. I have seen a mouse pissing on the statue, and he could not do anything. I cannot believe that he can do anything for you. At least he would have thrown the mouse out! But he remained sitting there, and the mouse enjoyed sitting on his head. I cannot touch the feet of this statue. The mouse seems to be more powerful.

"And I feel ashamed that you go on praying to a dead stone. I am finished," I told him. "The moment I saw what the mouse was doing to your god, the doors of your temple were closed for me. I really like the mouse -- he has much more courage than you! At least he was not praying, he was pissing, he gave a good bath to your god."

Every child feels that what you are saying does not seem to be right, because you have not seen God. Somebody has told you -- and that somebody has not seen God, somebody else has told him.

I used to ask my father, "Please find out the first man who saw God." There is nobody in the whole history of humanity who has seen God. And almost the whole humanity believes in God. There must be some psychological reason in it.

The reason is: if there is no god, existence becomes a mystery. Life becomes meaningless. You become an accident. God has not created the world, he has not created man in his own image. In my birthplace there was a small church, because there were not many Christians -- only two, three families -- but I used to go every Sunday to create trouble for the priest. He was a nice man.

I used to ask him, "Have you seen your face in the mirror?"

He said, "Why? Why are you asking that question?"

I said, "Come with me and look at your face in the mirror."

He said, "Okay, if you want, I will come. But what is the point?"

I said, "The point will be soon clear to you. This morning in the sermon you said God created man in his own image. Just look at your face -- so this is God?" And he was not a man you could call handsome, no. He was really ugly.

Standing before the mirror he said, "I have argued about the point with many people, but with you there is no question of argument. It is certain at least God did not create me in his own image! About others I cannot say."

I said to him, "Just the opposite is the case: man has created God in his own image. And the proof is everywhere available."

The Chinese god does not have the face of an Indian god, the Chinese god has the Chinese face. The Chinese god has the Chinese beard -- just a few hairs, you can count them. He cannot have a beard like me. He has high cheekbones -- in China that is thought to be beautiful. Nowhere else in the world are those bones thought to be beautiful.

The Indian god has the shape of the Indians, even the color. Krishna is not black nor white, but in between. Indians cannot make their god white. They cannot make their god a negro -- they cannot make their god's hair like the hair of a negro!

Around the world there are thousands of images of God. That simply shows that everywhere man has created God in his own image.

But from the very childhood, you go on reinforcing again and again continuously for years... they call it religious education. They are making you civilized, cultured. All that they are doing is crippling you, crippling your intelligence, destroying your immense capacity to inquire. And by all this, they are preventing you from knowing the truth!

If all these religions disappear from the earth you all will become inquirers. And there is so much to inquire -- life is such a deep mystery, almost fathomless. And to enter into that exploration will make you for the first time a human being. It is a tremendous journey, the real pilgrimage, but it has to start with doubt.

These two words have to be remembered: `belief' and `doubt'.

All the religions are against doubt, obviously, because if they accept doubt all their beliefs will be found to be man-made. All the religions say that those who doubt will fall into hell; believe and you are saved. The helpless child does not want to fall into eternal darkness. He chooses to believe.

Science starts with doubt. It is just the polar opposite of religions -- by religions I mean those that have existed up to now. Science starts with doubt. The most fundamental thing in the scientific approach is: doubt everything unless you come to a point which is indubitable, which cannot be doubted. Even if you want to doubt, you cannot doubt it, it is there.

Science is true religion because it leads you to truth.

Your religions are nothing but superstitions. They prevent you from reaching towards the truth, they don't allow you to inquire on your own. They fill your mind exactly the same way as a computer is filled -- with information, scriptures, theologies. They don't leave even a small space. They are so afraid that if even a small space is left in you, your natural potentiality will assert itself as a question, as a doubt.

Let me say to you that beliefs are given to you by others; doubt is your nature. Nobody gives you doubt; you come with it, you are born with it. You can see every child asking embarrassing questions -- embarrassing because you don't know the answer, embarrassing because you cannot say, "I don't know the answer."

By and by, the child also starts believing. He loves his mother, he loves his father, he respects his teacher; and because all these respect the priest, he starts believing in the priest. And fear is there: "If you don't believe, you will suffer, and suffer badly." And just for believing, you will get the eternal joys of paradise -- just for believing. Paradise is sold so cheap, who would not like to buy it?

So out of fear everybody has stopped asking, and out of greed everybody has started believing. The whole world is full of believers, but what is their contribution to human life? Religions have existed for at least ten thousand years -- that is the minimum, perhaps they have existed longer than that. In ten thousand years what have religions given to you?

In three hundred years science has given you everything that you have. Just try to figure it out. Your clothes, your medicines, your glasses, your watches, your trains, your planes -- all are contributions of science. And within three hundred years! And that too, fighting against traditions thousands of years old. If there had been no fight, in three hundred years we would have created paradise. And now we can do it very easily.

But religions don't want this earth to become a paradise; it is against their vested interest. They want this earth to remain poor, suffering, hungry, because only those people who are hungry, suffering, miserable, are their clients.

They cannot make me a client. They cannot make anybody who has a little intelligence their customer. It is a question of business....

When the first train in London moved, all the churches of London called their congregations and told them, "Don't sit in that railway train." The journey was not long, it was the first experiment -- only eight miles. And the railway company was going to give free tickets, good food on the way.

Churches were telling their congregations, "Don't enter that train, because in the Bible there is no mention that God ever made a train. If God has not made the train, that simply means it is the devil's work. And we want you to be aware that the devil is very cunning: once you are in the train it is never going to stop!"

You will be surprised... there were thousands of people on the platform but nobody was ready to sit in the train. The Bible has to prove that God created trains.

If everything had to be found in the Bible, you would be still monkeys in the trees with your Bible of course.

You are a human being, and the whole dignity that you have attained is because of scientific inquiry.

You have asked, "If all these religions with all their nonsense disappear, what will be the state of science?"

There will be a tremendous explosion of joy, celebration, of health, longer life. You can imagine anything; all dreams can be fulfilled.

There are hundreds of discoveries which are not being used, because they go against established businesses. For example, if a scientist discovers that cars can move without petrol, just by atomic batteries-which is possible and very simple. If your watches can move with a small battery for the whole year, it is simple arithmetic that batteries with atomic energy can be created, and your car can move for one year continuously without bothering about petrol.

But the problem is, there are thousands of cars, factories, investments: what will happen to them? They will go bankrupt. What will happen to the oil kings in Texas, in Saudi Arabia? Their petrol will be worthless. No, this kind of battery cannot be allowed to be made.

The politicians will force the scientist not to do such a thing. They are engaging the scientists, on the contrary, to make nuclear weapons. Strange world -- millions of people are engaged around the earth in creating weapons to destroy humanity, life, everything. If all these people are allowed to serve life, not death....

If there is any heaven and if all your saints are there, they will start hankering to come back to the earth -- because what can you get in heaven?. Not even the morning newspaper!

I don't think laughter is ever heard in heaven. Saints cannot laugh, of course. They have to keep their faces as British as possible. All saints are British -- it does not matter where they are born -- long faces with no smiles. And what are these saints doing there? -- because they have to be there for eternity. They have to do something; otherwise it will be utter boredom. Even death is no solace, because in heaven nobody dies. You cannot commit suicide there, remember. Before you enter heaven, remember, you cannot get out!

Jean-Paul Sartre has written a small book, NO EXIT; it is about hell. But I say to you, it is about heaven. In hell, if there is no exit, the people who are there will make one because you will find there all the scientists who have doubted. Albert Einstein will be there, Galileo will be there, Copernicus will be there, Columbus will be there. Great mathematicians like Godel, Whitehead, Russell -- they will be there. Over millions of years... all people of genius will be in hell. Do you think they cannot create an exit?

Jean-Paul Sartre's title is right, but whatever he is writing in the book is about heaven, not about hell. In heaven you will find all the idiots of the world, because a believer is an idiot. They will be sitting there almost dead, because there is no entertainment available. You cannot go to the movie, no such thing exists in heaven -- at least, it is not mentioned in the Bible. You cannot go to a football match, because who will play football? Saints? Saint Augustine? Jesus Christ functioning as the referee? Who is going to play football there? And who is going to see it? The whole stadium will be empty. Olympics don't happen there, they are not mentioned in the Bible.

What happens there? Nothing! So what is the difference between life and death? A dead saint and a living saint -- how are you going to differentiate? No love affair, no sickness, no hospitals... no roads, because you are not supposed to go anywhere else, you have reached the full stop. Now remain glued to the full stop forever and ever.

I don't think any intelligent man would like to go to heaven. At least, I am not going.

If there is a hell, then that is the place where I am going. It is going to be really juicy there! All the film actors, all the film actresses.... Everything that you wanted here will be available there -- all the people who have some color, colorful people: dancers, singers, poets, painters, lovers. You will find hell full of genius.

But fortunately there is no heaven and no hell. All that we have got is this moment.

Religion promises, but never supplies the goods.

Science never promises, but always supplies the goods. Science cannot promise because it is an inquiry.

Science had never promised that there would be electricity. The man who created the first electric bulb was Thomas Alva Edison. Three years he was working to create an electric bulb. All his colleagues by and by left, thinking that he was a crackpot -- nobody had ever heard of such a thing! A few young students remained with him. But by and by, they were also getting bored, because every day the same experiment

starts and every evening they find it has failed.

Finally they were also ready to leave. Before leaving, just out of gratitude to the old man, they said to Edison, "Forgive us. We cannot be so patient as you are in your old age, when death can happen any moment. You come every morning so excited: `it is going to happen today!' Sometimes we think either we are mad, or you are mad."

The answer Edison gave is worth remembering. He said, "For three years we have experimented in hundreds of ways. To me, it means that we are coming every moment closer and closer to the right method, because wrong methods are being eliminated. We have knocked on hundreds of doors: yes, we have not found anything, but the number of doors is less every day. One day we are going to knock on the right door. When everything is eliminated, what is left is truth. Doubt is the method of eliminating."

The night he discovered the first bulb, he was so enchanted.... It is understandable. An old man -- his eyes becoming weak, death could take him before the experiment is over -- ultimately found... at three o'clock in the morning, because he had been working the whole night.

Now even the students had left, so there was no need to close the lab at a certain time. Now he was alone, and he was so absorbed at three o'clock he saw the first bulb radiating with light.

His wife was getting upset and bored and angry, and she shouted from the other room, "Are you going to sleep tonight or not? Put that light off!"

Edison said, "This is not the old light! You just come in and see! Doubt has succeeded." The wife could not believe her eyes: a new light, with a new source of energy!

But religions go on insisting, telling people not to doubt.

Every scientist has to doubt his predecessors. You should see the difference: every religious man has to *believe* in the predecessor. The more ancient the book is, the more true -- that is the religious attitude. So every religion tries to prove that their holy book is the most ancient.

When Christian missionaries reached India for the first time, they were very puzzled, because there they came across the Hindu scriptures, which -- according to Hindus and with enough rationality to prove it -- are ninety thousand years old. The RIGVEDA, the Hindu holy scripture, is ninety thousand years old.

The difficulty for the missionaries was that in RIGVEDA there is a description of a certain constellation of stars which happened, according to astronomers, exactly ninety thousand years ago. Since then that constellation has not happened. So one thing is certain: whoever was writing it was an astronomer, and what he was writing was present to him -- the constellation, a certain state of stars which has not happened again.

The missionaries were in difficulty, because according to them, God created the world four thousand and four years before Jesus Christ, so only six thousand years ago.... Now what to do with the RIGVEDA? Then cities were discovered -- Harappa, Mohanjo Daro, which are now in Pakistan -- which have enough proof, solid proof according to science that those cities existed at least seven thousand years ago.

I have been to Harappa and Mohanjo Daro, both the places. And it is an experience to see those places, because in Harappa the roads are as big as in New York. They had a running water system, they had attached bathrooms. You will be surprised.... Just let me drift a little bit.

Just one hundred years ago in America there was a great controversy, because to have the toilet attached seemed very dirty. The toilet used to be an outhouse, far away from the house -- a dirty place. And you are putting it inside the house!

In Harappa there were attached toilets, swimming pools. So that city was not only seven thousand years old; it must have been far older, because to attain to such civilization that even in the twentieth century.... In India an attached toilet is a luxury. Ninety percent of the houses don't have any toilet -- attached or unattached. In the most holy Hindu place, Varanasi, the roads are so small that cars cannot be used.

The people who lived in Harappa and Mohanjo Daro were not just primitives: they must have attained to a high civilization -- and to attain to that civilization needs time. Seven thousand years is a very orthodox estimate; perhaps those cities existed fifteen thousand or twenty thousand years before. To have roads that big means they must have had vehicles; to have running water, they must have found some kind of plumbing system.

And you will be surprised... the missionaries became very puzzled, but they came up with a solution. The solution was that God created the world exactly four thousand and four years before Jesus Christ -- as it is written in the Old Testament. But how to account for the RIGVEDA? How to account for Harappa and Mohanjo Daro? Those missionaries came up with an amazing solution. They said, "God made the world" -- and for God everything is possible if he can make the world."He made the ruins of Harappa and Mohanjo Daro also. He made the RIGVEDA also and described in it a constellation of stars which should have

happened."

But why should God take such trouble? The missionaries still say that he took all this trouble to test your faith. Can you see the cunningness? He creates Harappa and Mohanjo Daro -- their ruins, with all the facilities that are available in the twentieth century -- to test your faith.

These people have dominated the whole world up to now with all kinds of stupid arguments. They are hindering in every way, millions of things that can become available to you immediately.

There is no need for any Ethiopia, one thousand people dying every day of hunger, thirst. Fifty percent of India is ready to become Ethiopia any day. And all this is because of your priests and your politicians. They are in a deep conspiracy against humanity.

The politicians don't want nations to disappear, because with the nations disappearing, politicians will disappear too. The world is one, the earth is one; it is divided nowhere. But America would like to remain America, and Russia would like to remain Russia at any cost -- even if the whole earth is destroyed! Because if the boundaries of the nations -- which exist only in the maps -- disappear, there is no reason for war.

Seventy-five percent of the income of all the countries goes into creating destructive weapons, atomic plants, nuclear weapons. Seventy-five percent of human energy just to destroy! This seventy-five percent energy can be changed into the direction of creativity.

The same atomic energy can supply you light, can supply you fuel, can supply you all that is needed.

And all the scientists are employed by the governments, because science has come to a point where no scientist can work alone. It is such a big investment that only governments can manage. So it is really a great problem.

Three hundred years ago, every scientist had his own lab; Edison could work on the electric bulb in his own house. But you cannot make atomic energy in your own house. So much money is needed that no individual can afford it -- only governments. Naturally, all the scientists have become slaves of certain political systems.

You must have heard about the Russian scientist, Sakharov. He was the director of the Academy of Sciences -- the highest scientific post in the Soviet Union -- and he is thought today to be the world's best physicist. But he accepted the Nobel Prize, and the Soviet government was against it; not bothering about the Soviet government, he accepted the Nobel Prize.

He was immediately removed from his directorship, and now that best mind in the world is rotting in Siberia. What a wastage! And he is not the only scientist there in Siberia, wasting. There are three other Nobel Prize winners; the same had happened with them.

So now scientists are almost in the hands of the politicians. Whatever the politicians want, they have to create. And whatever politicians don't want, of course, they cannot create because they don't have any means. Politicians are preventing them from being creative.

Just look at the stupidity of going to the moon, how much money is wasted. For what? The first man who stood there must have felt silly, because there is nothing -- no water, no trees, no life. It is a dead planet. But a political race between the Soviet Union and America.... Both were wasting their energy, their scientists, their money to reach to the moon -- nobody bothering to ask, "What are you going to do there? What is the point?"

We already know from here that there is no life and no possibility of life. Even if we want to make a colony there of human beings, it is an impossible job. Everybody will have to carry large equipment around their bodies to supply oxygen, to supply this, to supply that, because on the moon these things are not available. How much water do you have to carry every day with yourself? And everything has to be sent from the earth. What is the point?

You cannot grow anything there. You cannot even come out of your space suit. Even if you want to hug your wife, two space suit will be touching each other! Human touch is impossible. You cannot take your hand out of the spacesuit, because the hand also needs oxygen, it breathes. Your whole body breathes.

But they did that nonsense, and now they are doing another nonsense: piling up nuclear weapons.

Just the other day I saw the petition of fifty American scientists -- the topmost -- who are involved in making nuclear weapons. They have made a petition to the president: "Please stop." They are the founders of nuclear energy, and they are begging, "Please stop, because we have already seven hundred times more energy then is needed to destroy humanity. What is the point now?"

But the politician is in a political race with the Soviet Union; the Soviet Union cannot stop because America will go ahead. They are now completely balanced, and both are trying to be a little ahead of the

other. But even if you are a little ahead, a nuclear war will be destructive of *all* -- Americans, Russians, all the trees, all the birds, all the animals.

You want this earth to become a dead planet?

This earth is unique. In the whole solar system, this is the only place which is alive!

Not only alive, but this is the only place where man has reached to consciousness.

Not only that, a few men have reached to the ultimate peak of consciousness -- which I call enlightenment.

If religions are removed and politicians can be persuaded... and if the scientists rather than being slaves of the politicians, make a world academy of sciences... I offer them our commune. We have enough land -- one hundred and twenty-six square miles. They can have a world academy of scientists here. And if all the scientists of the world, the intelligent people of the world -- artists, painters, poets, singers, dancers, actors -- if they all support it, there is no need for any government support.

Science can make this earth perhaps the best place in the whole universe.

It is calculated by scientists that at least on fifty thousand planets some kind of life exists. They are far away, there is no possibility right now to reach to other solar systems.

In the night when you see the stars, they are not stars, they are suns. But they are so far away that they look to be small stars, twinkling stars. Your sun is a very mediocre person. It is very big in comparison to the earth -- sixty thousand times bigger. But in comparison to other solar systems, other suns -- and up to now they have discovered at least two million solar systems -- this sun, our sun, the only begotten sun, is just mediocre. They are millions of times bigger than this sun, and they have their planets.

But no scientist has been able to work out whether consciousness exists anywhere in the whole universe. Life certainly -- perhaps there are trees, perhaps some kind of animals, but there is no indication that consciousness exists. And certainly there is no indication that people like Gautam Buddha, Lao Tzu, Chuang Tzu, Bodhidharma exist -- people who have attained to their self, who have realized their truth. Without consciousness this is not possible.

This earth is the richest in the whole universe, and the universe is not small, it is infinite. There is no boundary to it. Life has only come to such a beautiful space here, where there is consciousness. And consciousness has discovered methods to reach to the peak, to the Everest of consciousness.

And these fools -- popes and politicians and *shankaracharyas* and the Ayatollah khomeiniacs -- these people are bent upon destroying the only place in the whole universe which has something of immense value.

This conspiracy between the politicians and the priests has to be stopped.

And I would like my sannyasins to wake people up, wherever you are.

Make people aware what religions have done and are doing, and what the politicians have done in the past and are still preparing to do.

Things have come to such a point that it is possible to awaken the whole humanity. And if people stop going to the churches, stop going to the synagogues, stop calling themselves Americans, Russians, Indians, burn their passports, visas, green cards -- all over the world.... If they declare that the whole earth is one, and that the whole earth is going to provide the scientists with means to work for creating better life, more life, better consciousness, more consciousness, we can fill the whole world with such enlightened people that even flowers will not be so fragrant.

Man is capable of doing it, somebody just has to shake people, throw cold water in their eyes and tell them, "It is time to wake up, you have slept enough!"

And that is the work of my sannyasins.

I am giving you a tremendous challenge. Wherever you go, wherever you are, make every effort that the earth is one and that science should be given absolute freedom from politics.

No scientist is interested in destruction. A scientist is as much a creator as the poet, as the musician, as the dancer.

It has been estimated by biologists that man can very easily live three hundred years without becoming old. Just a little work of changing the program in his cells is needed. And the basic principles are available, but scientists are engaged in destroying life rather than prolonging it.

There are a few scientists who believe that death is an accident. It need not be, because man's body has a certain system of rejuvenating itself continuously. If it can rejuvenate itself for seventy years, why not seven hundred years? Why not seven million years? Death will be only if somebody wants to die. This is possible.

Your question is significant.

Science can create the paradise, but the priests will be of no value anymore. The politician will not be able to exploit.

The world has to be one, and it has to be governed by creative people, not by politicians. We have such beautiful musicians, such beautiful dancers, such beautiful scientists, who have contributed to making life more joyous. They should be the people to govern. They should be the people to manage the world.

Politics is the only profession in the world where no qualification is needed. Even if you want to become a clerk, they ask for qualifications. But if you want to become the president of America, no qualification is needed. You have to be just cunning enough -- that is the only qualification -- more cunning than other politicians, more stubborn than other politicians, more capable of cheating people than other politicians, more capable of promising things which you cannot manage.

Politicians should be part of history, a nightmare that we have suffered too long. And it has to be done fast, because we don't have much time -- not more than fourteen or fifteen years. By the end of this century it is going to be decided this way or that. Either the earth will be freed from the priests and the politicians, or there will be no earth, no life.

It is up to you, up to everybody else who is living on the earth, to decide.

And I don't think anybody is going to decide for a global suicide.

From Death to Deathlessness

Chapter #20
Chapter title: There is a bigger universe within you

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BELOVED OSHO,
THE SCIENTIFIC VISION OF OBJECTIVE REALITY AND THE SUBJECTIVE EXPERIENCE OF EXISTENCE SEEM TO BE TWO COMPLETELY SEPARATE AND UNBRIDGEABLE DIMENSIONS. IS THIS BECAUSE OF THE NATURE OF THINGS, OR IS IT ONLY AN ILLUSION OF OUR MIND?

The scientific approach to existence and the religious approach have been in the past separate and unbridgeable. The reason was the insistence of old religions on superstitions, belief systems, denial of inquiry and doubt. In fact, there is nothing unbridgeable between science and religion, and there is no separation either. But religion insisted on belief -- science cannot accept that.

Belief is covering up your ignorance. It never reveals to you the truth; it only gives you certain dogmas, creeds, and you can create an illusion of knowledge through them. But that knowledge is nothing but a delusion.

Anything based on belief is bogus.

Because religions insisted continuously on belief, and the basic method of science is doubt, the separation happened. And it became unbridgeable. It is unbridgeable if religion does not arise and face the challenge of doubt.

The whole responsibility of the religions has been to keep these two as two.

In my vision, there is only science, with two dimensions. One dimension approaches the outside reality,

the other dimension approaches the interior reality. One is objective, the other is subjective. Their methods are not different, their conclusions are not different. Both start from doubt.

Doubt has been condemned so much that you have forgotten the beauty of it, you have forgotten the richness of it.

The child is born not with any belief, but he is born with a very curious, doubting, skeptical consciousness. Doubt is natural, belief is unnatural.

Belief is imposed by the parents, society, the educational systems, religions. All these people are in the service of ignorance, and they have served ignorance for thousands of years. They have kept humanity in darkness, and there was a reason for it: if humanity is in darkness, knows nothing of reality, then it can be exploited easily, enslaved easily, deceived easily, kept poor, dependent. All these things were involved.

The old religions were not concerned with truth. They talked about it, but their concern was how to keep people *away* from truth. And up to now they have succeeded. But now those religions are all on their deathbed and the sooner they die the better.

Why do you need a belief in the first place? You don't believe in a roseflower. Nobody asks you, "Do you believe in a roseflower?" You will simply laugh, you will say, "The question of belief does not arise; I know the roseflower."

Knowledge needs no belief.

But the blind man believes in light, has to; he has no eyes. You will be surprised that the blind man not only believes in light, he also believes in darkness. Ordinarily, people think that a blind man must be living in darkness. That is not true, because to see darkness you need eyes. Without eyes you can neither see light nor can you see darkness. Darkness and light are not two things, but two poles of one reality.

You can define darkness as less light, you can define light as less darkness; the difference is of degree. Our eyes have a certain capacity -- very limited. All our senses are very limited. Below that limit you cannot see, above that limit you cannot see. For example, right now thousands of radio waves are passing, but you cannot hear them. You have to use a radio; a mechanism which is more sensitive than your ear can catch those sounds which you cannot catch. The same is true about all the senses.

The blind man is forced to believe in light, is forced to believe in darkness. And his belief keeps him blind. If he was not given the belief, and if he was told that he is blind and needs his eyes to be cured, that he does not need a philosophy, he needs a physician -- perhaps he would be able to see. And the moment he sees light, the question of belief does not arise: he knows it.

Any belief indicates your ignorance, your blindness, but gives you a false sense -- as if you know.

Just a few days ago the American Scouts leaders rejected one of their best scouts -- a fourteen-year-old child, the topmost amongst all other scouts, winner of many prizes. They were promoting him to a higher post, and he had to fill in a form.

This is one of the basic beliefs of the Scouts: God exists. The boy refused. He said, "I don't know. And unless I know, how can I say God exists? You are forcing me to lie."

In the twentieth century in America, the boy is thrown out of the Scouts because he does not believe in God! I don't see the point. What does God have to do with the Scouts? And why should this be a fundamental for every scout?

I hope that the parents of the child take the case to the court. And if they cannot, then we are ready to take the case to the court for the child, because it is simply inhuman. He was the best cadet, and just a stupid thing.... And on that ground also he is more right than all the leaders of the Scouts who have determined their constitution.

All that he said was, "I don't know. How can I can say God exists or not? First I have to know."

Knowledge is punished.

Inquiry is punished.

Darkness, blindness, obedience, are rewarded.

The case must be decided by the Supreme Court of America in the favor of that little boy who has asserted the very birthright of man: to inquire and to find.

And the clause about God, should be removed from the Scouts' principles.

In the first place God has nothing to do with the Scouts. The Scouts have nothing to do with God. This is an unnecessary hypothesis imposed on children. But behind this whole facade are your politicians, your religious leaders. In a very roundabout way they are forcing on small children the idea of God.

They are afraid, they are very much frightened of inquiry. Why one should be afraid of inquiry? -- the answer is clear. He knows perfectly well that it is only a belief. If you inquire deeply, you are not going to

find God. If God is a reality, then all the religions should insist on inquiry.

I insist: inquire, meditate, go deeper into yourself. You will find a tremendous reality, but not God. You will find consciousness in its ultimate flowering, eternal. But you will not find an old man with a long beard -- and the beard must be by this time really long, miles long; for centuries he has been sitting there. You will not find God.

All religions are frightened of inquiry -- that's why the separation happened. And all the religions have been against science, because sooner or later science is going to prove -- it has proved already-that its method of doubt brings you closer to reality. It opens secrets of life; it makes you really intelligent, alert, knowing what the truth is.

But science up to now has remained concerned only with the objective world that surrounds you.

I condemn the religions because they have kept humanity in darkness.

And I condemn the scientists because they are doing such a stupid thing: they are aware of everything, and inquiring about everything in the world except *themselves*.

The scientist in his lab is the only person who is left out of inquiry. Everything else he inquires about and inquires deeply, without any prejudice. But he forgets who the inquirer is. And is there any inquiry possible without an inquirer? Is there any possibility of observing objective reality without an observer? And that's what science has been doing for three hundred years.

The religions are criminal, but science has also to take the burden of that crime -- not that big, because science is only three hundred years old. But science cannot say anything about the subjective world for or against, because it has not inquired.

Religions have to disappear completely -- they are a kind of cancer on the human soul -- and science has to extend its inquiry, make it complete. It is only half. You are just looking at the object and forgetting the person who is looking at it.

Science has to grow a new dimension that goes inwards. Doubt will be the method for both, so there is no question of bridging. Doubt is the center. From that center you can move into objective reality -- that's what science has been doing up to now. You can move from the same doubt into your interiority, which science has not done up to now. It is guilty of that. And because science was not doing it, it left the subjective world in the hands of religions.

Religions pretend to inquire into the subjective world, the world of consciousness; but it is a pretension, because it starts with a belief. Once you believe in a thing your inquiry is finished. You have already destroyed the question, you have killed the quest. From belief you cannot move into investigation.

Every inquiry, either objective or subjective, needs an open mind -- and doubt gives you that tremendous quality of an open mind. Remember -- because there is a possibility to be confused -- doubt does not mean disbelief, because disbelief is again belief standing on its head.

Karl Marx and his followers, the communists, say there is no God. This is their belief. Neither Karl Marx nor Lenin nor any other communist has ever bothered to inquire whether God really does not exist. They have accepted it in the same way as Christians and Hindus and Mohammedans and Jews have accepted that there *is* a God.

I don't make any distinction between the atheist and the theist; they are traveling in the same boat. I don't make any distinction between a Christian, a Hindu, and a communist.

On the surface there seems to be a great distinction. The communist does not believe in God; religions believe in God. That is very superficial; if you look just a little bit deeper, scratch just a little bit, you will be surprised: belief is as ignorant as disbelief. Both have accepted without any inquiry. Hence I say communism is an atheist religion.

Mohammedans have their Mecca, Jews have their Jerusalem, communists have their Kremlin. And it is very amusing to see a picture of the Kremlin -- it looks like a church! Perhaps it was a church before the revolution. It is not made by communists, certainly. It may have been the biggest church in Soviet Russia. They have captured it and they have made it their central office. But the architecture shows simply that it is a church.

Not only the architecture of the Kremlin but the minds of people who are dominating from the Kremlin are exactly the same as the popes, as Ayatollah Khomeinis, as the *shankaracharyas* -- no difference! On the fundamentals they agree. Communists believe in DAS KAPITAL, Christians believe in the Bible, but where is the difference? Those books are different, but the person who believes, the mind who believes, is the same.

Because science has denied -- strangely -- the very existence of the scientist, it goes on playing games

with white rats, experimenting. Strange... why not black rats? There too, the color difference. The negro rat is bound to be stupid -- that is their idea -- and the white rat is very intelligent.

I have been to many universities in India, lecturing to the students, to the professors, and I have visited many scientific labs in India. I have always asked them, "Why? At least in India you should not experiment with white rats. Let them experiment in England, in America, but in India...!" And the scientists had no answer to why they are experimenting on the white rat. Just imitators. Strangely, they work on rats, they work on monkeys... from India thousands of monkeys are exported every day to all parts of the world for scientific experimentation.

Hindus are very angry in India, because to them the monkey is a god, and to export their god for scientific experimentation is certainly unacceptable. But India is poor; the government consists of Hindus -- they are against exporting the monkeys, but they get such a good price. And they don't have much to export; they cannot fulfill their own needs.

Monkeys are there in millions, and they serve no purpose. On the contrary, they destroy crops, they destroy fruits, vegetables. Of course, they have to eat too. But there is a movement in India by fanatic Hindus that this export should be stopped.

The scientist goes on working on rats, on monkeys, on everything in the world. He has reached to the molecules, to the atoms, to the electrons. But in all this search, he has forgotten one thing: that he exists too. Without him, the lab is meaningless.

Who is experimenting? Certainly there is a consciousness, a certain awareness, a certain entity with the capacity to observe. This is such a simple fact; but for three hundred years science has not accepted this simple fact.

I find them guilty because, if they had accepted this fact and made it a scientific inquiry, religions would have died long ago. If religions are still in existence science has to accept the responsibility.

To me the very word `science' explains my approach. Science means knowing. Any knowledge, any knowing, needs three things: an object to know, a subject to know it, and between the subject and the object arises knowing.

If man is not on the earth, trees will be there, rose bushes will be there, but they will not know that they are rose bushes. The clouds will come, but nobody will know that this is the rainy season. The sun will rise, but there will be no sunrise because there will be nobody to describe it.

A knower is the most valuable phenomenon in existence and, because science denied it, religion had absolute freedom to go on insisting on all the old beliefs.

My work is to help all the religions die peacefully.

The area that they have been occupying should be occupied by science. We can keep two names: science for objective reality and religion for subjective reality. But there is no need for two names. It is better to have one name -- science -- with two dimensions: one moving outward, one moving inward.

Scientific method starts with doubt. It goes on doubting till it comes to a point where doubt is impossible. When it faces reality, doubt falls.

Religions have been repressing doubt. I have not come across a single religious leader who does not have, deep down in him, doubt still alive. All his beliefs may have repressed it, but they cannot destroy it.

You can look into your own mind. You believe in God, but don't you have a doubt about it? In fact, if you don't have a doubt, why should you believe? You don't have the disease, then why are you carrying the whole load of medicines? The belief proves the existence of doubt; and the belief remains only on the surface; it pushes, forces the doubt deeper into your unconscious. But it cannot destroy doubt.

Belief has no power, it is impotent.

Doubt is immense energy.

Belief is already something dead, a corpse. You can carry the corpse as long as you want, but remember, the corpse is an unnecessary burden on you. Soon you will start stinking just like the corpse. And finally the corpse is going to make you also a corpse. It is not good to keep company with the dead. It is dangerous.

Belief has to disappear from all languages. Doubt should be enthroned. Belief should be dethroned.

Doubt immediately bridges the objective and the subjective. They are two poles of the same reality, and doubt is the bridge.

Why do I praise doubt so much? -- because it leads you into inquiry, it raises questions, it takes you into new adventures. It never allows you to remain ignorant. It goes on and on moving till you have found the light.

People have asked me again and again, "Do you believe in this? Do you believe in that?" And I have

been telling them that this is a nonsense question.
Either I know something or I don't know.
Belief has no place in my being anywhere.

If I don't know, then I will try to know -- that's what doubt is, that's what inquiry is. And if I know, then there is no need to believe; I know it on my own authority. Why should I believe in Jesus Christ or Gautam Buddha? There is no need.

But the strange thing is, Jesus Christ goes on believing in the old prophets. He has no experience of his own. God is his faith, it is not his experience. Mohammed *believes* in God.

I am simply surprised that these people never thought that belief simply proves you are ignorant, you don't know. You are simply carrying borrowed knowledge from others. Perhaps they were also carrying borrowed knowledge from somebody else. You cannot find the original source from where the belief arose. It arose, certainly, because it exists all over the world. There must be something in human psychology that has given birth to it.

First, man's ego does not want to accept ignorance. It wants to pretend to know; and it is very easy too to believe and become a knower.

There is a story in the UPANISHADS, which contains a few very beautiful existential statements about life.

There was an old seeker of truth; his name was Uddalak. His son was Shvetketu. He sent his son to well-known masters in the country to learn everything that is possible to learn.

The son was learning with one master, then another master. And when he acquired all that was available, with great pride he came back home to say to his father, "I have fulfilled the task."

Uddalak looked from his window and saw that his son was coming with many scriptures. And he could also see the proud look, the proud walk.

Shvetketu came in and told his father, "I have done it!"

Uddalak must have been a man like me. He asked him, "Have you known yourself?"

Shvetketu said, "But nowhere in all the schools I have been was this part of the syllabus. No -- I know everything about medicine, I know everything about language, grammar; I know everything that is taught there. But to know oneself? Even the question is not raised."

Uddalak said, "Burn those scriptures and go back. Find out who you are, because if you don't know yourself, what is the value of all the knowledge that you are burdened with? You have missed the central point."

Shvetketu was very much hurt and shocked, because he had come with so much pride, thinking that his father was going to reward him. Instead, he is condemned, utterly condemned: "You wasted so many of your years. Go back!" Uddalak did not allow him even to rest.

Shvetketu went to the greatest master that he had come across in his search for learning, and told him, "My father has demolished me completely! And he has sent me back for a single thing. He says unless you know yourself, all your knowledge is useless."

When your own house is in darkness, what is the point of knowing that the whole world is full of stars and light? The light is needed first in your own house.

That master said, "I was afraid of this, because I know your father; in our youth we have been disciples of the same master. I was afraid that this was going to happen. You were going with so much pride, and I know your father -- he is not interested in borrowed knowledge. He wants to know himself. He is not interested in beliefs. His only effort all his life has been to come to a certainty, to an experience which is not borrowed, which is his own, authentically his own. I was afraid that this was going to happen to you."
Shvetketu asked, "Then what am I supposed to do?"

The master said, "All that I knew, I have taught you. As far as knowing oneself, I am as ignorant as you are.

"But I can suggest one thing. I have got one hundred cows in the ashram. You take these cows into the hills, and when they have become one thousand, giving birth to calves.... You remain in the mountains, you forget all knowledge that you have learned. In fact you will not need it there; the cows are not interested in any kind of knowledge. You will not even encounter another human being. Language will not be needed. Grammar and all the subtleties of grammar will be useless."

Shvetketu asked, "But how is this going to help me to know myself?"

The master said, "You simply go. Help the cows to grow. Take them to fresher fields deeper into the mountains, and wait till they are one thousand. Then you can come. And everything else we will discuss

afterwards."

Masters have their own devices. As far as I understand this story, I know the man *knew* -- but it could not be told. He created a situation, a device.

Shvetketu went to the mountains. For a few days the mind went on with all the knowledge that it had gathered, but what use was it? The cows were just munching grass, and Shvetketu was sitting amongst those one hundred cows waiting for the time when they will become one thousand.... Days passed, months passed. And the story is really beautiful, because Shvetketu forgot everything: knowledge, language, arithmetic. There was no need... by and by everything became useless.

He almost became as innocent as a cow. What else to do? A man is known by his company. Now, if you live for years amongst cows, just listening to their munching the grass.... He was sitting under the tree taking care of them. They became one thousand.

And here is a beautiful point: one cow spoke to Shvetketu and said, "We have become one thousand, now it is time to get back home. It seems you have forgotten counting too!" And really he *had* forgotten.

He brought those cows back to the master's house. Other disciples were also amazed with this experiment. It looked so strange -- that to know oneself one has to take one hundred cows into the mountains and wait and wait till they become one thousand!

The disciples looked: the cows were coming. They rushed to the master in the house, and they said, "One thousand cows are coming."

The master said, "No, one thousand and one."

The disciple said, "But you had asked for one thousand."

He said, "Yes, I had, but what about Shvetketu?" He was coming just in the middle of the cows, so innocent, so utterly childlike.

The disciples of the master were very excited, because the master had promised, "When Shvetketu comes, then everything will be discussed. For the time being you do this, and ask the question later."

Shvetketu came, handed over the cows to the master, and said, "Now can I go? My father must be getting very old, and I don't want him to die disappointed in me."

The master said, "But what about those other things we were going to discuss afterwards?"

Shvetketu laughed. He said, "Forget all about it! Living with cows, slowly slowly... there was no other excitement, entertainment. Waiting under trees, sitting under trees doing nothing, slowly slowly a silence started happening on its own accord. I was not meditating, but meditation was happening to me. And a moment came when all my thoughts disappeared, all my feelings disappeared -- just a pure is-ness remained.

"I could not even say, `I am,' because there was no I. Then I knew that the whole grammar was wrong. `I' does not exist. All that I can express is that I felt and experienced a certain am-ness; not `I am,' but am-ness, a deep existential experience. Now I know what my father wanted me to know, and there is nothing to discuss."

The master said, "I knew it. If you had come and started asking the same question again, that would mean the device had failed. With my blessings you can go to your father."

He came back home. The father was really very old; he was waiting for the son. He could see again from the window, and this is what he was expecting -- Shvetketu, so humble, so simple; no scriptures, just coming like a cool breeze.

He came into the house. You could expect that he would have declared, "Now I have fulfilled your desire." No, he simply touched his father's feet, kissed his father's feet, tears flowing from his eyes.

The father said, "So, it has happened. Now I can die peacefully. I have fulfilled my duty; I am not leaving behind me an ignorant man full of rubbish knowledge. I am leaving behind me a pure space, a being, alert, aware, knowing himself -- which is the greatest knowing in the world."

Science should open the doors of devices which religions have been keeping closed.

There is a vast universe outside you -- infinite. You can go on and on exploring it, there is no end. But there is a bigger universe within you, and so close -- just within you! And you can go on exploring it. You will come to know who you are, but that is not the end: that experience goes on deepening infinitely.

A man can be both, and that will be the total man. I have defined the new man in many ways, from different angles.

Let this also be included in the definition of the new man: he will be complete, entire, acquainted with the outside world, acquainted with the inside world.

And the moment you know both, you know they are not two; it is the same energy extending into two

polarities. One becomes the object, the other becomes the subject. I would like to call it the science of the inner. And whatever is known as science today, I will call the science of the outer.

But the inner and the outer are two sides of the same coin. The outer cannot exist without the inner, the inner cannot exist without the outer. So there is no separation and there is no question of bridging.

The question has arisen in you because you are thinking of a science which is half and you are thinking of bogus religions, which depend on belief and not on inquiry.

My sannyasins have to be inquirers.

And it should be your only responsibility: to know yourself.

You have been taught so many responsibilities, but not this one. You have been told to be responsible to your parents, to your wife, to your husband, to your children, to the nation, to the church, to humanity, to God. The list is almost endless. But the most fundamental responsibility is not in that list.

I would like to burn that whole list!

You are not responsible to any nation, to any church, to any God.

You are responsible only for one thing, and that is self-knowledge.

And the miracle is, if you can fulfill this responsibility, you will be able to fulfill many responsibilities without any effort.

A man who knows himself will be really loving to his children, to his wife, to his friends. His love will have a totally different flavor. It will not be a mixture of hate, anger, jealousy, lust, love.

If you look at your love you will find it is so many things. And in those so many things your love is polluted, because many of them are against love. Jealousy cannot be part of love. Hate, anger, possessiveness, cannot be part of love.

Love knows no jealousy.

Love knows no possessiveness; on the contrary, love gives freedom.

It is so simple. If I love a person, I will give him absolute freedom. If love cannot give absolute freedom, then who is going to give it? If I see the person whom I love being happy with somebody else, I will be happy in his happiness. Love cannot be jealous, it can only be happy. It knows only one taste, the taste of happiness.

In fulfilling this one responsibility, you will not be resentful of your father, of your mother. Everybody is, because every child has been disciplined against his will, has been forced to go to the school....

When I was in my primary school, my house was very close to the school. So when the school bell would ring, that was the time for me to enter the bathroom. My whole family would be knocking on the doors, and I would remain silent, not even answering anything.

It was a daily routine that the headmaster used to come to pick me up, because I was not going on my own. He would come, and my father would say, "What to do? Stop ringing this school bell, because the moment you ring it, he immediately goes into the bathroom and closes the door! And then it is absolutely pointless, because whatever you say he does not answer."

Finally, the school decided not to ring the bell, and the headmaster used to come first to catch hold of me -- and then the bell was rung for all the other children.

Every child has to be forced to do many things for his own sake. I am grateful to the headmaster. He was really generous -- just for a single student he changed the whole routine of the school.

I am grateful to my parents -- their patience with me... the whole family standing before the bathroom and persuading me, "Come out! If you don't want to go to school, there is no need. We will ask the headmaster to give you leave for today." But I remained silent.

And I am also grateful because those moments of silence have given me so much. And everybody was shouting and running around -- amidst that cyclone I was the center, just simply sitting under the shower and enjoying it!

Every child is bound to have some resentment, some anger repressed. But the moment you know yourself all resentment melts away, all anger disappears, because for the first time you have eyes to see things that you were not able to see before. Now you can see that if your father was dragging you to the school he was not against you, he was not your enemy. If he was asking you to come back home, not to go on wandering in the middle of the night, he was not against you; he was taking every care.

In my village where I was born, there was a colony of potters. And the potters in India carry their pots on donkeys; that is the only thing in India donkeys are used for. The colony was just near my house, and there were so many beautiful donkeys, but they were engaged in carrying things the whole day. Only in the night were they free and I was also free, so I would catch hold of a donkey.

Nobody rides on a donkey in India, because the donkey is thought to be something untouchable. Riding on a donkey... My whole family was embarrassed, because neighbors were telling them, "We have seen your son going towards the market, sitting on a donkey. Don't let him in till he goes to the river and takes a bath."

My father used to persuade me, "We can arrange to buy a horse for you if you are so much interested in riding."

I said, "I am not interested in horses at all, my interest is in the donkeys. They are very philosophical people, unpredictable. A donkey may stop at any point, and whatever you do he will not move. You cannot figure out why he has stopped. And against the common knowledge that donkeys are idiots, my experience is that they are very cunning, clever politicians."

My father said, "Do you want to write a thesis on donkeys, or what?"

I said, "I can write one, because my experience with donkeys perhaps is more than anybody else's."

Riding on a donkey is a difficult job -- riding on a horse is not. The donkeys are so cunning, they will never go in the middle of the road. They will always go left or right, rubbing your leg against the side of a wall. Naturally, you will jump off! It was so difficult to keep them in the middle of the road; either left or right, but they will never be in the middle.

So I told my father, "Donkeys are rightists, leftists, but they are not Buddhist." Buddha used to teach his disciples, "Follow the middle way." Donkeys are the only people Buddha has not been able to convince.

And I don't think that they are stupid people, because when nobody is riding them, they walk in the middle. They are clever! And on a hot day you can see them standing under a tree. The very face of a donkey is philosophic, as if they are brooding upon great things. Just look at the face of a donkey, and you will always feel that he is thinking too much.

Finally, my family decided that I should not be allowed to enter the kitchen, "Because we don't know exactly whether you have been riding on a donkey or not." So I was always sitting outside the kitchen; I was not allowed to enter the kitchen, particularly my grandmother would not.... I was an outcast!

Naturally one feels against these people; they are disturbing all your joys. Things in which you are interested, they are not interested; and things in which they are interested, you don't see any point.

For example, I asked my father, "Why should I read history? Why should I read geography? What is the point of knowing that Ashoka ruled India at a certain time? I don't see the point. I am not going to rule India, I am not going back to meet Ashoka. He never bothered about me, and I have to read about him!

"And geography -- what have I to do with Constantinople? Timbuktu? I am never going there! This is my promise," I told my father. "I am never going to Constantinople or Timbuktu, so why should I bother about their geography, where they are?"

He said, "Don't you argue, you simply do what every other child is doing."

I said, "I will do it, because you are forcing me. But remember that you are creating anger in me, resentfulness. I am helpless, I am weak, I am small. You can do anything, but remember: one day you will be old and I will be young; you will be weak and I will be strong. That day we will settle -- and you know my memory is not bad."

He used to hit his head and say, "What to do with you?! You are a trouble, a continuous pain in the neck. But still, I respect your honesty. No child will say this to his father, `In your old age we will settle the account!' You are honest."

It is bound to happen. The child wants to eat only ice cream, but the parents know that you will get sick. They have to force you to eat things which nourish you. Now, ice cream is just junk! It tastes good, but taste is not the point.

The moment you come to your own being, a revolution happens in your vision.
Your resentment becomes gratitude.

You even start feeling grateful to your enemies, because whatsoever you are they have also contributed to it. Without them, you would have been somebody else.

Your whole outlook about life goes through a radical change. You start feeling new responsibilities -- not as something to be done, not as duty to be fulfilled, but as a joy to do.

My grandfather loved me so much, but about one thing we never agreed. That was that he would do everything for me, but in the night when he would be going to sleep, he wanted me to massage his feet. And that....

I said, "Everything you do for me you can stop, but this massaging your feet I am not going to do. I have never massaged anybody, and I have never allowed anybody to massage me. I am simply against it."

He would say, "I do everything for you: I protect you from your father, I protect you from your mother, I protect you from your teachers, I protect you from the neighbors -- otherwise you would be continuously beaten. And still you cannot do a small thing for me?"

I said, "That is not a small thing. It is a question of principle."

But after my enlightenment, the first thing I did was massage his feet. He said, "What are you doing?"

I said, "Just please forgive me -- I never knew how old you are, how hard you work. Your feet must be hurting. Perhaps you cannot sleep unless somebody gives them a massage."

"But," he said, "it was against your principle."

I said, "That is true, but the man whose principle it was against is no longer alive. He has died with all his principles, with all his ideas. Now you are facing a totally new man. And don't think that I am doing it as a duty, I simply want to do it out of my happiness."

And it became such a problem for him. He said, "You will always remain a problem -- old or new. Before, you were against massage; now you don't let me sleep! You go on massaging, and I am saying `Stop!' Now I am falling asleep and you go on massaging. That keeps me awake!"

I said, "That is *your* problem, but all those twenty-one years that I have refused, I have to compensate for. And you are getting old, any day you may kick the bucket; I don't want to remain in any kind of debt. So whether you can sleep or not, that is your problem. Learn to sleep! And I am going to compensate completely for twenty-one years of denial."

He would call my father and say, "Take your son away from here! Now he says he is enlightened -- perhaps he is enlightened, but his creating troubles for others continues."

I said, "Yes, in an enlightened way I will continue. I cannot drop things I have loved. I will do them, but in an enlightened way."

Since then, I have never done anything out of a sense of duty, out of feeling a responsibility, that it is expected from me. But I have done everything out of my happiness. I have done everything that I felt was coming out of my own sense of love, compassion.

Why am I talking to you? Why have I created a whole worldwide movement of sannyas?

I could have lived silently and peacefully without any trouble from Wasco County, without being in this Big Muddy Ranch. I could have lived somewhere in Kashmir, in the Himalayas, without any trouble.

I have taken on so many troubles unnecessarily.

I have never been in Germany, but there are cases pending in the courts against me. Strange world! I have only flown over Germany. I cannot conceive how, flying over Germany, thousands of feet above, I may have done some wrong so that arrest warrants are waiting for me.

I have never had any bank account, because I always spend the money before I get it. I am very optimistic about it: it will be coming, spend it! So there was no question of having a bank account. But just now, I have been informed that some government agency from America has opened a bank account in Switzerland in my name with my signature -- just to put a case against me.

Now, my signature is public. Anybody who knows a little art can copy my signature, it is not private property. I have signed one million names for sannyasins -- you can get my signature anywhere, and it is very easy to open an account in my name.

This is a strange world. I was thinking I am the poorest man, but now I have a Swiss bank account! I hope they put a few billion dollars in it, because when you are so generous, then be *really* generous!

I have lived for these three decades just out of pure love. I have suffered, but without any complaint. Attempts on my life have been made, but I don't have any grudge against those people who wanted to kill me. I can understand -- I have the right vision, I can see. Those people were feeling offended because I was continuously destroying their belief systems, destroying their traditions, their conventions.

I was doing that out of love.

I wanted them to be free from all kinds of garbage that centuries have poured into their being. But they did not think it was garbage, they thought it was treasure. Naturally they were offended and they wanted to kill me, because if this man remains alive, he is going to destroy many people's treasures. I can understand.

Religions teach you to forgive. I say that is not the right thing to do. To forgive means first you have be offended; otherwise, why are you forgiving?

I have never forgiven anybody, for the simple reason that I have never been offended by anybody. I understand their situation, their problem. I can see deep down in them. They are not doing harm for harm's sake; they are doing it to save their religion, their culture, their civilization. And of course everybody has a right to save his religion, culture, civilization.

Out of self-realization a great understanding arises. There is no need to forgive. There is no need to make an effort to love your enemy.

I don't agree with Jesus. He says, "Love your enemy," but to love your enemy, first you have to accept him as your enemy. My understanding makes the enemy disappear. Whom am I supposed to love now? -- the enemy is not there.

Jesus says, "Love your neighbor." I find myself absolutely alone in this whole crowded world. Nobody is my neighbor, because nobody can trespass my being, nor can I trespass anybody's being. Every man is an island in himself. I cannot accept the idea that you have to love your neighbor.

And why does Jesus say that? -- because nobody loves their neighbors; neighbors are really the worst enemies. Everybody hates the neighbors, is jealous of the neighbors -- thinks they are enjoying, are rich, have this, have that -- and feels miserable comparing himself with them, feels competitive. And how can you love someone you feel competitive with?

It is a cutthroat, competitive world. Everybody is trying to cut your throat. You may be trying to take the money from somebody else's pocket, forgetting that somebody else is taking your money from your pocket.

Once George Bernard Shaw was asked, "Can a man just live relaxed, with both of his hands in his pockets?"

Bernard Shaw said, "Yes, but the pockets must be of others. The hands, of course, will be mine, but the pockets must be of others. And then one can live relaxed -- there is no problem."

I love you.

And it is not that I am obliging you.

You need not be even thankful for my love, because my love is its own reward. Instead of you being obliged, I am obliged that you accepted my love and did not reject it. You could have rejected it, you have the right.

Once I knew myself, I knew a totally different meaning of responsibility. It is not a question of duty: it is a question of sharing. You have so much love and so much bliss, you would like to share it.

So I teach only one responsibility, and that is towards yourself. Everything else will follow on its own accord without any effort on your part. And when things happen effortlessly, they have a tremendous beauty to them.

When you love somebody because she is beautiful, your love is not much. Tomorrow the woman will become old, tomorrow she may fall sick, tomorrow she may become ugly. Perhaps an operation has to be done on her nose -- what will happen to your love? It was her beautiful nose that had provoked your love. Now that nose is gone, your love will disappear. The woman will become a burden to you.

No, when out of your self-realization love comes, it is not dependent on the object of love. It has nothing to do with the person's beauty or intelligence or any other talent. You are full of love and you want to share it. And whoever is ready to receive it, you are thankful to the person. It is a gift, and it has no cause in the person to whom you are giving it. You are giving it out of your fullness; you are overflowing.

When your responsibilities are just an overflow of your experience of your being, of your center, of your eternal life, then they have a totally different quality.

I repeat again: I teach you only one responsibility. I have been condemned for that all over the world; they say that I am teaching people selfishness. In a way it is right, but not in the sense they are using the word `selfishness'. But I am certainly teaching you responsibility towards yourself -- if that is selfishness, I accept it as selfishness. But it is not against altruism.

The moment you know your self in its totality, for the first time you will be able to be altruistic, compassionate, loving, kind, helpful. Not that service is your motto....

I used to go to Rotary Clubs to give talks to them, and they had on the table: "Service is our motto." The first thing I used to do was to throw that off the table. When I did it for the first time, a very beautiful man who was the president of the Rotary Club.... He was a friend of mine and also my doctor, the best doctor in the city. He had invited me, and when I threw that board from the table, he could not believe it.

He said, "What are you doing?"

I said to him, "I am making a place to sit, because I will speak sitting on the table, not standing; that is not my way" -- before I started using a chair, I was sitting on tables. "So don't be worried, I am making space for myself to sit." And then while I was talking, I made it clear that I am not only making a place for myself to sit, I am making a place for myself to be responsible to *myself*.

Service should not be a motto. Service should be a sharing, a rejoicing.

You will not serve anybody for any motive -- not that by service you will reach heaven, not that by

service you will become a saint. If your service is a means to some end, it is simply business, it is not service. And what a bargain! -- just serving a few sick people, you will enjoy paradise for eternity. It is almost a lottery!

No, my vision is you share your joy, you share your love, you share your blissfulness. If in that sharing somebody is served, helped -- it is not an end, there was no motive. You have enjoyed it already.

When your actions become rewards in themselves, you are really a man alive, awakened.

Science has to accept that it has been neglecting the most important part of existence: human consciousness. And once science starts moving into man's interiority, religions will start disappearing on their own accord. They will become meaningless.

When knowledge is available, who is going to believe?

When experience is available, who is going to read it in a Bible, in a Koran?

When you have food available to eat, I don't think you will choose a book on cookery and read it. That you can do later on, or perhaps you may not need to do it.

You have within you the secret key, and now it is science's responsibility to help you to find the key.

My religion is scientific. That's why we don't have any belief system. We have methods, just as science has methods. They explore objects by their methods; we explore our consciousness by our methods.

Our methods are called meditations.

They are absolutely scientific.

No prayer is scientific, because first you have to believe in a God. And only then can you pray, because a prayer has to be addressed.

Meditation is not to be addressed to anybody; it is just a method of digging within yourself.

And you are there! -- there is no need to *believe* that you are. In fact, even if you want to deny, you cannot deny yourself. The very denial will prove your existence.

This is the only thing which is undeniable. Everything else can be denied. Perhaps it is a mirage in the desert, perhaps it is a dream, perhaps you are hallucinating, perhaps you are hypnotized and you are seeing things which are not there.

Everything in the world can be denied, except you.

You are the most fundamental reality -- undeniable, indubitable.

And finding it is a scientific experience.

In the coming world, the new humanity, the new man will not have to bother about how to bridge religion and science, how to bring them closer, how to stop them fighting and destroying each other-there is no need.

We are creating a science with the same methodology as all other sciences are created. Once we have established meditation as a scientific method -- which is not difficult, everybody can do it.... It does not need a big lab -- you are the lab! And nothing else is needed: no tubes and no stoves and no chemicals -- nothing is needed.

Everything that you need to know yourself is provided for from your very birth. Just a little one hundred and eighty degree turn....

From Death to Deathlessness

Chapter #21
Chapter title: Science has to be religious

26 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
CAN SCIENCE ITSELF BE RELIGIOUS?

It has been one of the greatest misfortunes that science is not religious. It *can* be religious and it *should* be religious.

Science is only a method. It has no direction, no values; it is just a method. It can be used for destruction, it can be used for creativity, because in itself it is only a neutral methodology.

Science has not been religious up to now because religions will not allow it to be religious. It is a question of a large vested interest.

No religion would like science to be religious.

It will mean religions will have to commit suicide. They cannot go on exploiting people, giving them superstitions, beliefs -- all that will have to stop, because science has no belief system, it does not create superstitions. If science knows something, it is knowledge. If it does not know something, it accepts the ignorance but takes the challenge, that "One day we will know it."

Science is very humble in comparison to your religions. They are arrogant. They are claiming things they don't know. They are fighting for things which nobody has ever seen -- Mohammedans fighting Christians, Hindus fighting Mohammedans, about the attributes of God. Nobody has seen God ever, and they are fighting and killing thousands of people in such stupid inquiries: What are the attributes of God?

Theology is a contradiction in terms. *Theo* means God and *logy* means logic -- logic about God. There is no logic about God and if there is logic there is no God. They both can't exist together.

But the priest was having a good time. He was selling invisible commodities. They need not be produced, no work is involved, they don't exist at all; but he has proved himself to be the best salesman.

I have heard about a store which announced at Christmas time that they have finally invented invisible clips to keep your hair in place so nobody will see the clips and you can make any kind of hairdo. Immediately there was a great line and a queue of women, and they were selling invisible clips. Women were looking in the boxes; of course the clips were invisible, so there was no question of seeing them.

One woman, who had been waiting at then end of the queue, could not refrain from saying, "I don't see the invisible clips. I know because they are invisible I cannot see them, but at least I should be able to touch them. But I don't see them -- the box is empty. I move it, but there is no noise."

The salesman laughed and he said, "Lady, we have been out of stock for three weeks! But because it is an invisible commodity we thought there is no problem. Even I cannot tell any difference between the empty box and the box full of invisible clips."

God, heaven, hell, angels -- all the religions depend on these commodities. And they have immense power; for centuries they have been exploiting people. And from the side of the people it was almost inevitable to be exploited.

Each child is born in a family, and when he is small he thinks his father knows all, naturally. The father is so strong, can do so many things, and he is so small and cannot do anything. A psychology is created in him, a father figure is created in him, and because the society... most of the societies of the world are man-made, man is superior, the woman is inferior.

In China for centuries it has been thought that the woman has no soul. So if a husband kills his wife it is not a crime. It is just as if you want to destroy your chair, it is nobody else's business. The woman is a thing. Nobody in the whole history of China -- which is the biggest nation in the world, one fourth the population of the world -- never has a man been even punished for murdering his wife.

So naturally, societies which are ruled by man cannot accept God as a `she'. He cannot be so inferior as to be a woman.

In the biblical story God created man first, which looks not very reasonable because man in himself cannot give birth. It would have been far more reasonable to create the woman first because she is capable of creating. She has the womb, she is going to be the mother. Man is secondary. His function in creation is nothing more than that of a syringe which is used for injections.

Man is a syringe!

Strange, God created the syringe first -- but it is a story written by a man -- and then he created the woman because man was feeling alone. The woman is just an entertainment to help the man not feel bored, not feel alone. That is her function.

God created man in a different way than he created the woman. He created the woman by taking a rib out of man's body. This is insulting, humiliating; the woman is nothing but a rib. Man is really the master -- ribs cannot be masters.

In all the religions the woman is humiliated in different ways. In Jainism, no woman can attain to enlightenment. All that she can do is -- if she is virtuous, disciplined, follows the creed, the ritual -- all that she can attain is birth as a man in the next life. More than that she cannot achieve as a woman. Yes, when she becomes a man, then she can attain to enlightenment.

Now poor Mahavira was not aware that soon there was going to be plastic surgery. A woman need not wait for another birth; she can become a man right now. And Jainism believes that Mahavira is omniscient -- he knows everything, past, present, future -- but he does not know about plastic surgery.

He is omnipresent -- but for twenty-five centuries he has not been seen anywhere. He is omnipotent, he can do anything. All the qualities of God are attributed to Mahavira because Jainism does not believe in God.

It makes one thing clear: that there is some inner psychological need -- if you remove God, then all the qualities of God are deputed to somebody else. And the reason is that man is born in a family where the father is the master.

Just the other night I was telling a journalist from Sweden that God is man's creation. All the religions say God created man in his own image. It is a lie! The truth is, man has created God in his own image. Of course, he could not make God a woman.

But there are a few small, primitive societies around the world where God is not he, God is a she. And that seems to be more logical because `she' includes `he', but `he' does not include `she'. `She' is vaster, bigger; it has a womb.

Those small primitive societies where God is thought of as a woman have not been able to achieve weapons, destructive methods. They have not been fighting; there have been no wars in a matriarchal society. The fact has to be considered. The man-made society has been doing only one thing, continuously fighting.

In those societies where God is a mother, the psychology is the same. It seems the child, because he is brought up by a mother and a father... whoever is more powerful becomes his idea of God. In matriarchal societies the woman is powerful. She works, she creates, she goes to the farm, she goes to the garden. She does everything that you have been told the woman cannot do because she is weak, she is "the fair sex," she is delicate.

But in matriarchal societies just the opposite is the case. The man looks after the children and for centuries that has been his work, babysitting. Naturally he is smaller than the woman, his height is not that of the woman.

You will be surprised, in those matriarchal societies.... I have visited two. In India there are a few, just small tribes living in the deep forest. The woman has muscles, not the man. Muscles are not something natural and the birthright of somebody. Whoever works is bound to create muscles. A man like me, who is bone lazy, cannot have muscles!

And for centuries, if man has been just looking after children, cooking food... The woman has grown taller, stronger, because she is cutting wood, she is sowing the seeds, reaping the crop, doing everything that man is doing in our societies. Naturally, the child creates a mother figure.

One of the ancient scriptures in India MANUSMRITI has dominated Indians for five thousand years. And by the way, you will be surprised that in the modern world only two men outside India were immensely impressed with Manu's ideas: one was Friedrich Nietzsche and the other was Adolf Hitler. Both are male chauvinists. They both praised Manu because Manu has given the whole moral code to Hindu society. He is still followed.

He must have been really macho, because he says every husband has a duty once in a while to beat the wife. Find any excuse and beat her to keep her in her place, to prove to the children that she is weaker and the father is the strong man. Five thousand years ago, Manu was creating a father figure in the child.

When the child grows up he starts suspecting and doubting that his father knows all. And he is right. He starts finding that his father is not infallible, that he commits mistakes, that he is not the strongest person because there are many people that are far stronger than him.

Up to now he has trusted in the father and he was at ease. Now a great dis-ease arises in him. He has become dependent on a father figure for protection. He needs a father who is all-powerful, present everywhere, who knows everything.

This is the root cause of the projection of God -- whether as man or woman doesn't matter; whoever is powerful here the child will project one day. And the priest has been exploiting this situation. He becomes a mediator. He says God is far away, and to know God needs tremendous discipline, hard effort, continuous prayer, so only a very few people who can go through all those austerities come close to God. They have a direct communication line to God.

You will be surprised that here in America, in the twentieth century, there is a sect of Christians, the Mormons.... They believe -- and they are educated, very efficient in every way, but they believe that their leader has a direct telephone line. God gives the message to the leader and the leader gives the message to the people; it cannot be disobeyed. And it is believed!

In Wasco county there were three judges who decided the legality and the incorporation of Rajneeshpuram as a city. Two were in favor, one was not in favor, but he was a minority; hence Rajneeshpuram became an incorporated city -- legally, constitutionally.

But of those two judges one was a Mormon. As Rajneeshpuram became a legal city the leader of the Mormons received an immediate urgent call from God that this judge has to resign and go to Nigeria to spread the message of Christianity.

And you won't believe it -- the man resigned! He is a judge, but if God orders and sends him to Nigeria -- which is the worst place in the world to go... In Nigeria there are still cannibals. This poor fellow is sent to Nigeria to convert people to Christianity.

This is not God's message! And out of all the Mormons in America, this poor fellow is chosen. It is a message from the White House, not from God. It is politics, not religion.

But religions can exploit in this way because man has a weakness: dependence. As he becomes a young man, he finds that the people he was dependent upon are just as weak, as unintelligent, as anyone else. Now he feels a vacuum and that vacuum, frightens him. Up to now he was confident, he had a certain strength. Now all strength disappears, all confidence disappears. He is almost on the point of a nervous breakdown!

When he sees his father does not know everything, that his father is not all-powerful, when he sees that a neighbor has beaten him and he could not do anything... when he sees that not only the neighbor, but his mother in fact dominates the man -- by throwing tantrums, throwing things, screaming, crying....

The child is very observant. He can see that the mother *is* wrong, but the father is asking to be forgiven, he is saying that he is sorry. The child can see that the mother is wrong, but she has created such insanity in the house that the father has to cool her down, even if he has to apologize. He knows perfectly well that he is right, but without an apology neither he can sleep nor can the neighbors sleep; and everybody will come to know what is happening. He just wants things to cool down.

The child is watching: this father is not dependable; he is not so strong as he had supposed. He is not fulfilling his expectations. As he grows, he comes to know more and more -- and a deep emptiness arises inside. The priest has exploited that emptiness. He has projected a father figure.

It is not a coincidence that you call God the father. You call the priest also father. Why?

In India, I have heard.... two children were playing on the street. One was a Hindu, another was a Christian. The Christian priest was on his daily round, going to Christian families, and the Christian boy saluted him and addressed him as "father."

The Hindu boy simply laughed when the father had left. He said, "This is strange -- this man is celibate, he has no wife. In what way has he become a father?" Hindus cannot understand that this man is `father'.

And the same is the situation of the Christian trinity -- the father, the Holy Ghost, the son. Not a single woman is included in the trinity. Strange! How is God the father and how is Jesus Christ his son? Where is the mother? And what was the need of this Holy Ghost? A woman would have been perfectly logical, but the Holy Ghost is absolutely absurd!

He is also male, because the Holy Ghost made Jesus' mother, Mariam, pregnant. Strange -- Holy Ghost? Then what do you mean when you say unholy ghost? If this is the Holy Ghost, making virgin girls pregnant, then what will the unholy ghost do? This trinity is a gay group.

But the woman was not to be accepted because all the priests were men, all the founders of religion were men.... Even a man like Gautam Buddha, who is certainly the most compassionate out of all the founders of religion, was not willing to initiate women into his commune.

For ten years continuously he denied thousands of women who had come to be initiated and wanted to

be his disciples; he said no. All his compassion simply evaporated. It was only for men, not for women.

And what was the fear? The fear was that once the woman enters the commune, he could not trust his disciples to remain celibate. That was his fear. On the one hand he does not trust his disciples; on the other hand, deep down he knows celibacy is unnatural. If a woman is there, sooner or later the unnatural will be dropped. But a man of his intelligence could not see that his disciples could turn to homosexuality -- they did.

Homosexuality is a religious disease -- a sacred disease, I should say.

It started in the monasteries, in the ashrams, where no woman was allowed in. Man is intelligent enough -- there is a limit to repression, then it becomes too heavy. His whole mind becomes a sexual orgy. The burden is too much -- he would like to be relieved of it.

Just the other day, Sheela brought me a news item that a few scientists have found three monkeys in South Africa having the disease AIDS. And these scientists are propagating the idea that the disease AIDS has come from the monkeys. Man is very clever at dumping things, and the poor monkeys will not protest.

But I told Sheela that it is such a simple thing -- and she was amazed because she had accepted the story. If scientists say that it is a disease created by the monkeys and transferred to man.... And it can be transferred without sexual contact -- through the saliva of the monkey, through the tears of the monkey, through any liquid coming out of the body of the monkey. If somebody comes in contact with it, he will get the disease.

I told Sheela, "You have fallen into the same trap as all women have been falling into for centuries." As far as I am concerned, those three monkeys must have been given AIDS by men. It is a known fact that in lonely forests, mountains, man has been known to make love to animals -- and the monkey comes very close, he is a cousin. This seems to be a simple explanation, that a few men suffering from AIDS have made love to the monkeys.

And sodomy, making love to the animals, is not a new thing. It is as ancient as the Old Testament. In the Old Testament there were two cities, Sodom and Gomorrah. `Sodomy' comes from the name of the city, Sodom, because in Sodom people were making love to animals. God became so angry that he destroyed Sodom, and he destroyed Gomorrah, because Gomorrah was turning gay.

Now Christian priests are saying that AIDS is a punishment from God for those people who have not listened to religious teachers, doctrines -- and people go on believing. In fact, God and his priests are responsible for homosexuality. They separated man and woman, with no possibility of contact; naturally the nuns became lesbians, the monks became homosexuals.

One journalist was saying to me that a very famous preacher of America who has a tremendous hold over American Christians, therefore has a great hold on the American parliament, because he controls a large number of voters. Even the president has to listen to him. That man is saying -- his name is Falwell... it seems to be meaningful. He is saying it is God's punishment.

I asked the journalist, "If that is true, then what about lesbians? -- because no lesbian suffers from AIDS. Is God in favor of lesbianism? You go and ask Mr. Falwell." Homosexuals are punished, but what is the difference between homosexuality and lesbianism? Lesbians should also be punished in the same way, but no lesbian has been found to have AIDS.

In fact, sometimes I think that if we want to save humanity, all women should turn into lesbians and leave the men and their God and their priests to die with AIDS! Now it is very dangerous to love a man, it is risky. He can be a carrier of ultimate death from a disease which knows no cure.

If the women are intelligent, this will be the step they should take. They should simply say, "We are finished with you!"

Yes, there are men who are not suffering from AIDS; their semen can be collected in banks, so when a woman wants to give birth to a child she can be injected. But the old-fashioned injection, the man, is out of date. That syringe is dangerous!

The religions have been exploiting man's psychology in every possible way. Man of course is weak, unprotected. In a vast world he is so tiny. Life is so short, diseases are millions, and even if he somehow manages to dodge cancer and tuberculosis and all the diseases, he cannot dodge death; that is going to come anyway.

Death, disease, weakness, the unknown universe create so much fear -- and nobody to protect.... It was a simple step to give God the father as the protector. And man's inner space was in such a need, he accepted it. He was not capable of doubting it, because to doubt means to live almost on the verge of a nervous breakdown.

And with God comes the priest; he becomes the mediator. He becomes more powerful than politicians. In religious countries like India, politicians go and touch the feet of Hindu priests -- of course, only before election time. Then for five years they don't bother about the priest, about the temples. But as the election comes near they start going on religious pilgrimages to temples far away in the Himalayas, touching the feet of any stupid priest, asking for blessings.

The priest holds more power; the politician's power is mundane. The priest's power has entered in the very spirit of man.

That's why religions did not allow science to move into their territory. First they did not allow science even to move into the objective world -- the subjective world was out of the question. They did not want them even to explore the objective world, the material world.

Strange, because religions are not concerned with matter, and if somebody is exploring matter, why should they be disturbed? There was a reason: if the scientist succeeds in discovering the mysteries and the secrets of matter, his second step is bound to be to explore the subjectivity of man. It is better to cut it from the very roots, rather than to wait.

So for three hundred years religion has been fighting continuously against every invention, every discovery. But because science is based not on belief, but on doubt -- it accepts something only when there is no doubt possible about it. And then too it accepts it only hypothetically. That has to be understood. That shows the humbleness of scientific effort.

Hypothetical acceptance means: "Tomorrow new facts may be discovered, and we may have to change the theory. So for the time being we accept. Remember, for the time being -- not forever. All that we know up to now is in agreement with the discovery, but who knows about tomorrow? People may invent more subtle instruments, and tomorrow new facts may arise and the theory will not be able to stand those new facts. Hence, it is only hypothetical, for the time being."

This is true humbleness. They are not arrogant about things which are absolutely proved! Still they will not say that this is absolutely proved, because infinity is waiting.

So all scientific statements are relative, never absolute.

Religious statements are always absolute. It does not say, "Perhaps God exists."

Science, making every discovery, says, "It is hypothetical, perhaps tomorrow we will have to change it." And in three hundred years we had to change many times -- that is enough proof.

What Newton has found, Albert Einstein has to discard, because he penetrated deeper. Naturally, he is grateful to Newton. Without Newton, Einstein would not have been able to penetrate deeper. He is standing on the shoulders of Newton; that's why he can see a little far away, which Newton could not. But he is aware somebody someday will be standing on *his* shoulders and he will be able to look even farther. That's why he called his theory, the theory of relativity.

Now in science there will be no absolute statement. Everything will be relative to the knowledge, to the time, and we will remain open to change it if reality reveals new secrets, new facts.

Religion was afraid of two things: one, the basic method of science -- doubt. Religion is against doubt, it is all for faith. And if doubt succeeds in revealing objective reality, then the day is not far away when somebody will start using the same methodology to explore consciousness. That's what we are doing here. Using the same methods which have proved solid in the objective world... now we have to take those methods to the subjective reality.

Religion tried in every possible way, but could not succeed -- nobody can succeed against truth. The religions had the whole world with them; the scientists were individuals, they had no power. But truth gave them such immense power that millions of people who were in favor of religion could not prevent their truth. They could not prove that it was not true, they had to accept it -- reluctantly, unwillingly.

Now a greater step has to be taken, which will be fought by all religions everywhere. If they fought about objective reality which is not their concern.... I am trying to enter their territory, challenging their territorial imperative.

I am trying to introduce scientific methods where religion has ruled for millennia.

I have been challenging religious leaders to open discussion. In the beginning, a few accepted because they had no idea what kind of man I am. But now nobody accepts my challenge. They cannot prove anything, because all that they think is true is only a belief, and I can expose the belief very easily. They cannot disprove me, because whatever I am saying is my experience. And I am not teaching a doctrine, a philosophy which can be argued about. I am teaching only a method. Meditation is only a method.

And not a single man in the whole history has been able to prove that meditation does not lead you to

the ultimate truth of your being.

Without exception, whoever has meditated has arrived at the same experience.

Science has to be religious. It will be a curse on the scientists if they don't invade the territory of religions. Enough exploitation has happened. It has to be stopped completely.

You will be surprised to know that trees, birds, animals -- science has improved upon God very much. There are so many beautiful dogs which God had not created in those six days. They have come through scientific breeding, crossbreeding.

In Soviet Russia there are fruits which were not available in the Garden of Eden, because Soviet scientists are continuously crossbreeding trees. When you crossbreed a mango with an apple, naturally something absolutely new is born which has never been there. It has more richness than both the mango and the apple. It has a new taste -- something of the mango, something of the apple, and something absolutely new because of the mixture. In the Soviet Union, there are many fruits available which were not created by God.

In animals we know crossbreeding has brought stronger, better generations. For example, in India the bulls are imported from outside. I told Indira Gandhi, "This is strange. You can import bulls because Spanish bulls are of course the best. And to those bulls are given your cows, which you have worshipped for centuries as mothers. Have you ever thought," I asked her, "what is going on? A Spanish bull making your mother pregnant!"

She said, "You always come with strange ideas, but you are right!"

I said, "If Spanish bulls can create better cows, better bulls, then why not do the same with man? Why not find better men, better women to produce children? And it is a well-known, established fact that if a man and woman belong to very different races, their child is going to be healthier, will live longer, will be more resistant to diseases, will be more intelligent."

It is because of this fact that all the religions have prohibited marriage to your own sister, because that is the closest relationship. In fact, your sister would have been far more caring towards you, less of a pain in the neck. You have grown up together, you have already loved, played, been friends together. This should be the logical step, that you should marry your sister.

But it was felt -- thousands of years ago -- that if you marry your sister your children will be weak, will not have stamina, will not be intelligent. Most probably they will be crippled, blind. The closer the woman to the man, the poorer the child.

This will be perfectly good, to import men from faraway countries, women from faraway countries.

You can see the fact in European royal families. They create only idiots. Have you seen a picture of the prince of Wales? He looks so retarded. Have you ever thought about the queen of England? *We* have hundreds of women better than the Queen of England. She is just an ugly duckling.

But the reason is because those royalties go on marrying amongst themselves. They don't allow anyone to move out of the royal families. Now royal families are limited -- in the whole of Europe, there are perhaps twenty royal families. So they go on rotating, and they produce the prince of Wales, the queen of England. This is bound to happen, it is absolutely certain to happen.

The science of human engineering should come into existence. Up to now, man has been just accidental. If somebody is beautiful, it is just accidental. If somebody is intelligent, it is just accidental. That's why millions of people are below the mental age of fourteen. Their physical age may be eighty, but their mental age is somewhere between thirteen and fourteen.

It is a very strange situation. Your mind stopped when you became sexually mature, because biology needs no more intelligence. Biology needs you to reproduce children. Now you are capable -- at fourteen years you are capable of producing children. Now what is the need of intelligence? Just find a woman and start reproducing. Intelligence is just superfluous, luxurious, unnecessary.

We can manage if we drop all stupid ideas about morality, sin... old ideologies. If we can create better cows, we can create better human beings.

The Indian cow does not give enough milk, even enough to purchase grass for her. The Indian cow is just a burden. The Jersey cow can feed many families, the whole neighborhood. It is such a simple fact, it needs no argumentation, that if we have succeeded in fruits, in animals, proving ourselves better than your God... and in fact, the poor God -- just in six days, how much could he do? Whatever he did in six days is really too much.

I had a Christian tailor who used to make my clothes. I was going on a journey, and I told him, "You have to make my clothes just in one week's time."

He looked at me and he said, "I can do that, but then don't complain."
I said, "What do you mean?"

He said, "You can look at the world God created in six days: it is all in a mess! Your clothes will be all in a mess. I need time. Six days are not enough even to create a dress, and God created the whole universe."

Everything needs improvement, and everything can be improved. But religions come in the way, because if more intelligent people are born, people who never fall sick, people who are creative of wealth, art, who is going to the poor priest? His whole business will go bankrupt.

They are against me for the simple reason that I am making every effort that they should go bankrupt. They will have to go bankrupt, it is only a question of time. They cannot postpone their bankruptcy for long, because man -- howsoever unintelligent -- can see simple facts.

Science has to become religious. And the scientists should start moving into the world of religion.

Don't bother about the churches and the synagogues -- they will disappear on their own accord. You just do something better! And that which is not able to compete with you will have to disappear. And don't care about popes and Ayatollah Khomeiniacs. The days of these people are finished; they are living posthumous lives. But it is natural to cling to your vested interests as long as possible.
I am all for science.

The world needs a religion which is scientific, and we are creating it.

Nobody can have any dispute with my religion, for the simple reason that I don't give him any grounds to dispute.

There is no God, so we don't have to be worried about proving the existence of God. Nobody has been able to prove it. Thousands of theologians and philosophers wasted their life in proving the existence of God. Strange -- even his existence is not proved, and you are searching for somebody whose existence has not been proved in thousands of years. You are praying to somebody who is not even a hypothesis.

We don't have any God. We don't have any heaven and hell. We don't have our sannyasins walking on water and.... So there is no way to have a dispute with us. We are simply inquirers going deeper into our silence, into our joy, into our blessings -- which are our birthright.

Now, joy needs no proof. Or do you think it needs any proof? Your peacefulness needs no proof. This silence, here... as if there is nobody... is a proof unto itself. It does not need any proof from outside.

I have condensed the whole religion into a single word: meditation.

And anybody who wants to dispute will have to go into meditation, because that is our religion. If he does not succeed, that is his failure. If he succeeds, we succeed. Both the sides are ours. If he succeeds in reaching to his innermost core, he will find that what we were saying is true. And I don't think that a man of meditation will lie. It is impossible.

Just the other day, Sheela brought a newspaper cutting from India....

I have never said anything about a certain man, Goenka, who teaches the ancient Buddhist meditation method of vipassana. I am absolutely certain about the method, its rightness. Many of my sannyasins have practiced vipassana. I have practiced vipassana. It leads to the ultimate core of your being.

Goenka has been teaching vipassana. I have never criticized him, I have never even mentioned anything about him. Even a few of my sannyasins asked me if they could go and have a seven-day or twenty-one-day session with Goenka.

I said, "Just go, because vipassana is a perfect method. There are one hundred and twelve methods, vipassana is one of them. You go. And it does not matter who gives you the method."

Many of his disciples have become my sannyasins, because vipassana is just one method. It is enough, but my attitude towards life is of abundance -- if one method can give you so much, try some other method too, because they all move from different angles, pass through different sceneries, reach into different qualities.

Ultimately they reach to the center in the same way, but sometimes the way is even more beautiful than the goal. You can go through a desert; somebody else can go through beautiful gardens and reach the same spot. These one hundred and twelve methods are moving towards the same center, but they all have their beauties, their joys, their rejoicings.

So when people from Goenka came to me, they became aware that there are one hundred and twelve methods, so why be poor and just have one method? Why not be rich? I am all for richness in every dimension of life. Those sannyasins are still here.

In a newspaper Goenka has given an interview in which he talks about me, and says that I had gone to him to learn vipassana. I have not even seen his picture -- and he says in the interview that he has taught me

vipassana!

He must have thought that now that I have gone out of India, this small third-class weekly in which he is giving his interview is not going to reach me. Everything that is concerned with me is bound to reach me from all the countries, because everywhere my people are there, alert.

Now I feel sad that I allowed my sannyasins to go to this man. Perhaps he knows the method; he *has* been in Burma as a businessman, and in Burma vipassana is practiced just as in other religions people do prayer. It is a common thing, and the method is very simple. You need not do it, but you can be acquainted with the method.

Now it is absolutely clear that this man has never done what he has been teaching. A man who knows meditation will not lie so blatantly. I have never met him! In fact, before he came to India I was teaching meditation to people. My first book was published in 1960 when he was still in Burma, and nobody knew about him. And my first book is about vipassana!

I have not used the name vipassana because vipassana is a word from a dead language, Pali. Nobody speaks it. It was used in Buddha's time, and when Buddhism disappeared from India, Pali -- the language of the Buddhists -- also disappeared.

Vipassana simply means witnessing. And that has been my whole life's effort: to teach you awareness, witnessing, alertness, consciousness. I am using contemporary words.

And now this man says that he is my master, he taught me vipassana. One thing is absolutely certain: this man knows only the method, but he has never practiced it. And I feel sad that I allowed my people to go to him. But sometimes it is possible... the man may not have gone into meditation himself, but if he knows the method accurately, *you* may enter into meditation. The disciple may arrive when the master has not even started the journey.

But it is absolutely impossible to lie! That's why I say when a person goes deep into meditation -- and that's what I will tell pope the polack if he accepts my challenge....

We will give him every facility, we will make him as comfortable as he has never been. We will surround him with as many beautiful women as he may have been dreaming to have in paradise. But he will have to go into meditation, and only then can he be in an argument with me.

If he does not succeed, then he is not qualified to argue with me. If he succeeds, I am already victorious because he will have to say humbly, "I was living in fictions," and he will be grateful for his whole life for the taste of reality.

Scientists perhaps may not dare to enter into the religious field, because there will be political pressure on them. All the scientists are employed by governments now, and all the governments depend on religious support -- it is a very complicated game.

Now, the Indian government will not allow any scientist to trespass into the area which has always been that of priests, prophets, messiahs. And scientists are all government servants. Science has become so complex and so costly that no individual can afford to have a lab of his own. He needs immense support from governments: he is just a slave.

The politician is going to prevent him from entering into the arena of religion because the priest is there, and if the priest is not listened to by the politician, then in the next election the politician will be gone. So I don't expect that scientists will have guts enough now.

But *we* can do it; we are nobody's servants.

We are not interested in anybody's votes. We are not ambitious to become presidents or prime ministers.

We are so contented in ourselves, so utterly happy with ourselves that nobody can pressure us or dominate us. We can do anything that we want to do.

And the scientific methodology is simple. For objective exploration science needs billions of dollars, but for inner exploration you don't need even a single dollar. So there is no problem at all. Meditation is individual, and does not depend on anybody's support.

Doubt all the dogmas, because doubt is just like a sharp sword. Cut all the ideologies from the very roots. Use doubt for clearing the ground, and then use any method of meditation. You can choose from one hundred and twelve methods.

This is for the first time that anybody is making one hundred and twelve methods available to his disciples. Buddha had one method, Mahavira had one method, Lao Tzu had one method, Patanjali had one method.

I am not a man who is linear; I am multi-dimensional.

Those single methods were enough for self-realization, but if you move through different methods, you

will come across different spaces, different wonders, different experiences, different flavors, fragrances.

But perhaps you may not be able to do all the methods. Then look into the methods and choose ones that you feel have a certain attraction for you. Even if you can manage ten methods, you will be ten times richer than Gautam Buddha!

I have tried all one hundred and twelve methods. Hence I can say I am both the poorest man on the earth, with not a single cent, and the richest man who has ever existed -- because I have seen myself from every possible path. And each path had its own richness, its own music, its own poetry, its own colors.

I would like you to try as many methods as possible. But whenever you do a method, go to the very end. Don't start changing from one method to another unless you have reached to the very end.

And it is something to be remembered, that if you can manage to reach your inner self through one method, the other one hundred and eleven methods will become very easy to you, because now you know exactly where you are going. And now you can go with a deep trust -- which was missing in the first method. Now you can avoid all the mistakes that you made in the first method. You can avoid all the pitfalls which prevented you, delayed you in reaching your own self.

Once you have done at least three methods, then you can move easily in all the remaining methods. You will be surprised -- no mistake, no pitfall, no disturbance, just... (HE SNAPS HIS FINGERS) like a click! Any method you start and you are at the end. You have passed through the whole scene with jet-speed.

Yes, science has to be religious.

If it is not going to be religious, then it is going to be in the service of politics, in the service of war, in the service of death.

If science becomes religious, then it will be in the service of life, in the service of love, in the service of rejoicings.

From Death to Deathlessness

Chapter #22
Chapter title: Tomorrow is in the womb of today

27 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
WILLIAM JAMES SAYS, "THE MOST IMPORTANT THING IN LIFE IS TO LIVE YOUR LIFE FOR SOMETHING MORE IMPORTANT THAN YOUR LIFE." CAN YOU COMMENT?

What William James is saying has been said for thousands of years, by almost all the politicians, all the priests -- and you can see the result of such a teaching.

What does it mean, that you should live for something higher than life? Is there anything higher than life?

Some religions say God is higher than life. Other religions say liberation, salvation is higher than life. Politicians say the nation is higher than life -- ideologies, like communism, are higher than life. All these people are agreed on one point, that you have to sacrifice your life for something. It looks like a beautiful statement, but it hides a very ugly reality.

In thousands of ways the same thing is repeated. The child is told he should live for the parents.... Nobody seems to realize a simple fact, that there is nothing higher than life, cannot be. And if there is anything higher than life it is bound to be dead; otherwise, how can it be higher than life?

But man has been manipulated to sacrifice himself, either for ideas or for ideals. And to sacrifice your life for something else means you stop living, you start committing suicide. You start murdering yourself so slowly that you don't become aware of it. But every man who has sacrificed his life for *any* goal, realizes at the moment of death that he missed the train, that he has been a fool.

"Always sacrifice. Don't live, don't enjoy. Today has to be sacrificed for tomorrow." And tomorrow never comes, it is always today. And every today has to be sacrificed for tomorrow, which is not going to come -- has never come.

No, I cannot agree with William James. He is talking junk. He is simply paraphrasing all vested interests, because they don't want you to live, they want to use you.

Nations want to use you for war. Naturally, the politicians are bound to say, "The nation is far bigger than you, and you should not be selfish. You should be ready to sacrifice your life for the nation" -- not only for the nation, but a piece of cloth they call the flag. You have to die for it!

Intelligent people have been conditioned for such a foolish thing, and they have been doing it for thousands of years. What is the attainment? What have we achieved by sacrificing?

The other day a journalist was asking me, "You say to your people, `Live in the moment.' But then what about the future? -- future generations?"

I asked him, "Your father was thinking about you, you were his future generation. His father was thinking about your father, he was his future generation. And what has happened? Where are you?"

A very cunning strategy not to allow you to live.... But it cannot be said directly, because then you will not follow it. It has to be made sweet-sounding, tasteful. Thinking of the future -- when you will not be here, sacrificing for things which never materialize...

The people who took part in the revolution in Russia in 1917 had sacrificed everything for the revolution because it was to bring a classless society, a society where nobody would be higher than anybody else, a society of freedom. Those poor people are in their graves. All their sacrifice has turned their country into a vast concentration camp! Every Russian is imprisoned -- no freedom of any sort. Before the revolution at least he was free to rebel; now even that is not possible.

He is being given information only by the government. No other publications, newspapers, magazines, exist in Russia. So the government goes on saying whatever it wants to say. There is no question of right and wrong. There is no way for the Russians to decide whether this is true or not.

We used to think of the Dark Ages -- they have not passed, they still exist around the earth.

But the people who had sacrificed were not intentionally creating a country of slaves; they were thinking riches would be distributed. But before distributing riches you have to have them. Russia was a poor country. In a poor country if one percent of the people are rich, you can distribute their wealth but nobody will become richer by that. So in fact what has happened is, *poverty* has been equally distributed. Yes, it gives a certain consolation that nobody is richer than you, everybody is just like you.

And Russia is very afraid to send Russians outside Russia for any purpose, because there they can see a totally different world.

But the people who had sacrificed could not live their life. And the ideals for which they had sacrificed have not materialized.

In India, I have seen that happen with my own eyes. My whole family -- except me -- was involved in the freedom movement. And they were all angry with me; they asked me, "Don't you value freedom?"

I said, "I value freedom, but not in a stupid way. What you are doing will not bring freedom to the country, it will only change masters. Slaves will remain slaves." And in forty years I have proved that what I had said is true.

Just a few months ago my uncle was here. He was a great freedom fighter, went to jail and suffered much. And I asked him, "Now just look backwards: has any of your dream been fulfilled?"

He had tears in his eyes, and he said, "You were so young, but you were right and we were wrong. Freedom has not come; on the contrary, the country has become more and more poor."

I had been telling them, "India as one country has never existed in history. You should be thankful to the British government that they forced India and consolidated her into one country. India has been one country only under British rule. In Gautam Buddha's time there were two thousand independent kingdoms in India!"

And I had told my family, "Your freedom will certainly remove the British from power, but remember,

the country will start falling into the old patterns" -- and that has happened.

Now Pakistan is separate from India, Bangladesh is separate from India, Punjab is asking for independence; Assam is asking for independence, and fighting. Soon all those two thousand kingdoms will be there. India will simply evaporate.

And millions of people suffered, went to jail, were sentenced to death. They were romantic people, not realistic.

No ideal in the whole history of man has been achieved. And how many million people have been deprived of living their life!

The journalist asked me, "Then you don't want to do anything for the future?"

I said, "I don't want to do *anything* for the future. I want to live my present as totally, as intensely as possible, because one thing is certain, the future will be born out of this moment. The future does not come from nowhere, it follows this moment. And if this moment is rich, the next moment can be richer. So I teach clearly to live without sacrificing anything. The method of sacrifice has been tried and it has failed -- just give me a try."

Live your today as fully as possible.

From where is your tomorrow going to be born? It is in the womb of today.

It is going to come from your life that you have lived today. There is no need to worry about it, it will be taken care of.

By your living in the present without sacrificing a single moment for any ideal, I can guarantee you all the ideals that have haunted human imagination can be fulfilled -- not by sacrifice, but by living as deeply, as fully as possible.

If all people on the earth live joyously today -- singing, dancing, praising the beauty of life and being grateful to existence -- can tomorrow be different? It will be *better*. You will have become more alert to the beauty of living in the present. Perhaps today you were a little reluctant, you went a few steps, but tomorrow you will have more confidence to go farther and farther.

Ideals are not waiting somewhere in the future; you have to go on creating them every day, every moment. Freedom is not a commodity, that you have just to travel to the place where you get it.

Freedom is an experience.

If you want freedom in the future, for future generations, *you* be free! *You* live in freedom!

Naturally, you cannot impose slavery on your children. A free man knows the beauty of freedom. He would like his children also to be free, more free than he is.

The future is always born out of the present. So my insistence is: drop the word `sacrifice'. There is nothing higher than life.

What can be higher than life? Freedom? But if there is no life? All the dead people in their graves are enjoying absolute freedom. Is that your goal? or richness? affluence? peace?

Once Confucius was asked by one of his disciples, "Master, how can I be peaceful, silent, blissful, after my death?"

Confucius said, "You idiot! Why are you bothering about the time after death? If you want to be peaceful, be peaceful here, now. Be more loving and more enjoying *now*. All dance has to happen now. And as far as your peace is concerned, in the grave you will be peaceful, completely peaceful, no disturbance. Leave it for the grave.

And I am not interested beyond the grave, because nobody has ever returned and said that there is something beyond the grave. Everything is on this side! And you want to sacrifice this side for everything that is only in imagination on the other side. But there is no proof for it, no evidence for it."

Christians, Hindus, Buddhists -- they are all saying, "Renounce this life so that you can have a better life in paradise." It is simply so silly and stupid. If you are not living life here, you will forget completely how to live when you reach paradise. This life is the school for all learning. Do everything that you want to do now, because the next moment is not certain.

Paradise is not certain, but there is no need to worry about it. If you have lived life here and know all the nuances, all the colors and all the beauties of life, then if there is a paradise, it will be proud to receive you -- a man who has lived so richly.

I tell you, Zorbas will be received in paradise with great rejoicing -- not your saints. Your saints are simply sick. They have cut every joy from their life, they are simply vegetating. These vegetables -- cabbages and cauliflowers -- will be entering paradise? I don't see any hope for these people.

Zorbas will enter paradise -- if there is any paradise -- because they know how to live, they know how to

love. They will break down all the doors of paradise and invade it! They are not the people to be returned from the door, told that "you are not meant for paradise." They will do the same there that they have been doing here -- of course, on a bigger, vaster scale.

The poor Zorba here has only one woman to love -- Bubbalina. In paradise he is not going to be satisfied with an old, ugly Bubbalina. He will find all the fairies, and he is not going to cling to one either.

Live totally with one person and then move on, because there are other beautiful people with different tastes, with different beauties, with different dimensions opening.

A man who has known only one wife, a woman who has known only one man, they have to console themselves with statements of Jesus Christ: "Blessed are the poor." They have to repeat the Bible every day, because it is so illogical that unless you repeat it every day you are bound to forget it.

Jesus says, "Blessed are those who mourn, because they shall be consoled." Great idea! And I am worried about *my* people who are already rejoicing. What will be in the future for them? They don't need any consolation -- they have never mourned. Wherever they are -- it does not matter, they will rejoice. And as they become more and more disciplined in rejoicing, if they reach paradise by mistake, they will seduce all the saints, will bring some life to those dead people.

Or -- which is more probable -- if they end up in hell, they will make hell one of my communes! Who is going to prevent them? No saints, no priests, no mahatmas, no pope; you will be totally free -- no Bibles, no Gitas, no Korans. You will find all the playboys and all the playgirls. Hell will be paradise immediately. Even the people from paradise will start moving towards hell -- "Just once I have to get there!"

I am against any sacrifice. That is cunning exploitation.

You have such a small life, and everybody is asking you to sacrifice it! They use big words, but don't be deceived by these people.

Rejoice now, because if there is a tomorrow you will be able to rejoice more deeply.

If there is no tomorrow, who cares? We have rejoiced already!

Either way, I am making you victorious, you cannot be defeated. You rejoice before death, and if there is something after death, you will be able -- you will know all ways of rejoicing, you will rejoice there. And if there is nothing after death, there is no problem. You have lived your life so intensely, so rejoicingly, so blissfully, there is no need for any more time.

A man of understanding can live the whole eternity in a single moment!

And the fools may live an eternal life, sacrificing for the tomorrow, for the nation, for the religion, for God, for this, for that -- and the whole eternity will be lost.

Don't be deceived. William James is simply saying what has been told, preached all down the centuries. And you can see the result. This mad world is the outcome of millions of people's lives of sacrifice. They destroyed themselves. They destroyed you too, because if your father is sacrificing for you, he will hate you deep down, because it was for you.

The wife of one of my friends died. This friend had three children, and he was afraid to marry again because stepmothers are not motherly, and what would happen to the three children? That was the argument he was telling everybody, and because he was young, everybody said, "You will be living forty years, perhaps more. Why are you unnecessarily insisting that you don't want to get married?"

But he would not budge. He said, "I will sacrifice everything for my children's sake."

Somebody told me, "He is very stubborn, miserable. He is missing his wife, but goes on insisting that he has to sacrifice for the future of his children."

I said, "Bring him to me."

I took him inside and left his other friends outside. I said, "I want to talk to him in privacy because in front of you he will continue to repeat the same nonsense."

Inside the room, I locked it. He said, "What are you doing?" I said, "I am making you comfortable. And you can rely on me, I will never tell anybody -- but be truthful. One thing: are you missing your wife?"

He said, "Yes, I am missing her. She was such a joy in my life. She *was* my life. These three years that I have lived without her are almost dead."

I said, "Do you think she was the only woman on the earth?"

He said, "No, there are millions of women."

I asked him, "Do you think you cannot find a better woman? Your wife has been very compassionate in dying. You can find another woman, you can have another experience."

The man said, "You are strange -- you are saying my wife was compassionate?"

I said, "Certainly, because wives are clinging. She made you free; be grateful to her. But you are not

using the opportunity that she has given to you. You are being ungrateful."

He said, "Strange logic! In three years, I have met so many people -- everybody was trying to convince me to get married."

I said, "I am not trying to convince you. I am simply asking questions so that you become alert to what you are doing. My second question is: you continuously say you are sacrificing for your children, but be sincere -- do you really love your children? Or is there deep down hate and anger, that because of these three kids you are not able to marry another beautiful woman?

"You will never forgive these kids, remember, because you are destroying your life for these kids. If they were not there, wouldn't you have married?"

He said, "Yes, if they were not there."

"Then their existence is a burden on you. They are crippling your life."

He said, "Perhaps you are right, because many times the idea has arisen in me -- I have never told it to anybody -- I *hate* those kids! Because of those kids, my whole life is destroyed."

But to everybody he was saying he was sacrificing. Remember one thing: whomsoever you sacrifice for, you will hate.

And I asked him the third question... I said, "This is my third question. Then I will open the door and you get lost. My third question is: if you hate your children and you continuously brag that you are sacrificing your life for them, then when they are grown up, are they going to forgive you? Your hate -- you may not say it, but it will be expressed in many ways. Your anger -- you may not say to others, but your children will catch it just through your vibe.

"And hearing continuously that somebody is sacrificing for you -- sacrificing his love, sacrificing his youth, sacrificing his future -- those children, when they are older, will never be able to forgive you."

In fact no child, unless he becomes enlightened, can forgive the parents. Impossible. And no parent, unless he becomes enlightened, can be satisfied with his children's life when they become young.

I have not come across any parent who is contented with his children, because he has sacrificed his own life for dreams -- that the child will become a great leader of humanity, a hero in history... and the child has become just a hippie! Now how can the father forgive this boy? He sacrificed his life to make him a hero.

I said, "This is nonsense. If you had some desire, some dream, *you* should have become a hero. Why postpone it for somebody else, who will have his own desires, his own dreams? You have given birth to him, but you cannot give birth to your dreams in him, your ideas in him. You have given him his body, but you cannot give him his soul."

That's why no parent is ever satisfied -- because he sacrificed so much and the result is nil. Neither he can forgive the children nor can he forgive himself. He will live in tremendous anguish.

Just the other day I received a letter from a sannyasin. She wrote, "My father has started hating me since I became a sannyasin" -- because he wanted her to become a Catholic nun. Now a Catholic nun and my sannyasin are poles apart. There is no meeting ground, the distance is infinite.

Naturally he was asking, "Are you celibate?" She said, "My master teaches that celibacy is unnatural, it is sick."

"What discipline are you following? What prayer are you doing? What austerities are you going through?"

She said, "You don't know my master. Anybody who goes through austerities he calls a masochist, and says he needs psychiatric treatment -- not the respect given to a saint, but the pity of all those who are living naturally."

Her father's dying words to her were, "I used to love you before you were a sannyasin; after that I have simply hated you."

Now, the poor girl is worried: her father is dead and these were his last words to her. How can she do something so that his soul attains peace? -- because he died in tremendous hatred, anger, disgust. Now this woman is asking me again the same wrong question.

You are not responsible for his disgust, his hatred, his anger, his anxiety. He himself was responsible for it. Who was he to decide that you should be a Catholic nun and not my sannyasin!

Children are born out of parents, but they are not things, they are living beings. They will find their own way, they will live their own life. They have to live their own life!

If they somehow manage to live the ideals of the parents because they sacrificed, then certainly they are never going to forgive those parents and their dreams and ideals. And they are not going to forgive themselves either, because they were cowards. They could not rebel, they could not disobey. They could not

follow their own natural course, their own potentiality.

Now this woman sannyasin has done exactly what she wanted to do. She is not a possession of anybody. And if the father dies with anguish that is his own creation.

And don't be worried -- he was a Catholic and he must have read, "Blessed are those who mourn for they shall be consoled." Don't be worried. God and Jesus Christ and the Holy Ghost all will be consoling your father, because he has mourned enough.

But you remember one thing: you will never be consoled by anybody. You will find everybody jealous of you, everybody against you, everybody hostile to you. Strange: Blessed are those who mourn and not blessed are those who rejoice. What kind of religions have we created?

The man who is capable of rejoicing should be respected as a saint because he is creating the vibration of joy around him. He is creating the fragrance which is available to anybody who is ready to receive it.

But religious, political, social, educational -- all kinds of systems have been telling you to sacrifice your life for something that is higher than life.

There is nothing higher than life.

To live it is to be religious.

To live it totally, to squeeze the whole juice of it, is what will make you the holy man.

Be a Zorba and the Buddha will follow automatically.

These people are saying, "Sacrifice Zorba so that you can become the Buddha."

I am telling you, "Live the Zorba so completely that the Buddha has to follow."

I have heard a beautiful story. In a restaurant in paradise Gautam Buddha, Confucius, Lao Tzu -- they were all contemporaries -- were just sitting and chitchatting. What else can you do in heaven? Everybody is wise; you cannot teach. You can only chitchat -- small gossip, small talk. And as they were chitchatting, a beautiful naked woman, with a beautiful flask full of wine, came to their side and said, "This is the juice of life; would you like to have some?"

Buddha immediately closed his eyes. First, a naked woman.... He has not allowed his disciples to see even a woman who is perfectly clothed -- and in India a woman is perfectly clothed. You cannot imagine what figure is hidden behind the sari -- impossible! In a way it is good, you can only see the face. Everything else may be ugly, but the sari is a great protection; the body may not be proportionate.

A naked woman, so beautiful... with the exact proportions to be chosen the universal queen, a beauty queen. Naturally Buddha closed his eyes. He had to keep them closed tightly because they wanted to open.

And then she was carrying the juice of life; and he was teaching his disciples to renounce life, and he has renounced life himself. A great stir in him -- perhaps it is worth tasting? But to go against his own philosophy, and that too before Confucius and Lao Tzu. No, it was against his ego. He is the suprememost Buddha and he cannot fall just because of a naked woman with a flask containing the juice of life.

Confucius was a very practical man. He looked at the woman from up to down, from down to up, and he said, "Perfect proportions." He was a very practical man, perhaps the only practical master in the whole of history, very pragmatic.

And he said, "Bring the flask. I cannot drink it completely because I don't know what the taste of life is. I sacrificed my life for my disciples and for future generations, so I have never tasted it. I will just take a sip, just to experience what I have missed, whether I have missed anything or not."

He sipped from the flask and returned the flask. He said, "It is bitter." It has to be bitter for a man who his whole life poured condemnation on life, poisoned millions of people, convinced them not to live. The bitterness is not in the juice, it is in the tongue of Confucius. His tongue has become bitter through all that condemnation, hatred....

Lao Tzu was a totally different man. He stood up, touched the woman, went through her geography, said, "Really groovy! Now give me the flask" -- and he drank the whole flask.

And he said to Confucius, "To know the sweetness of the juice of life you have to clean your tongue."

To Buddha he said, "Now you can open your eyes. The woman is gone and the juice of life is also gone. I have drunk it completely."

Now this is the man I want to be.

Whatever is available to you, live totally.

You may not get a woman of such proportions as Lao Tzu got. It does not matter, just put the light off -- and then drink as much as you can.

But dying, you should be grateful to the life which gave you so many opportunities. And you can be grateful only if you have not missed anything; otherwise there will be repentance.

I am against sacrifice.
Sacrifice is a strategy to exploit people.

I want you to live each moment not sacrificing anything, so when you die you can die with a song on your lips, with a great thankfulness in your eyes. This is the way a religious man should die. But to achieve such a beautiful death, first you have to live a beautiful life.

And who are you to bother about the future? The people who will be coming in the future will take care of themselves. Why are you burdening yourself? The old generations burdened themselves for you -- what have you gained out of it? Leave the future free. In fact, trying to sacrifice for the future is a way of dominating the future even when you are dead -- because you sacrificed your life and you planned the future without ever knowing who the future people are going to be.

They will not think the same way, that much is certain. They will not look at things in the same way, that is certain. You think you are creating a beautiful palace; they may think, "This is a prison." Every generation has made prisons for the future generation.
Please, be compassionate to the future:
Leave it free.
Let them do their thing, you do your thing.

This is human. Sacrifice, the very idea of sacrifice, is inhuman.

BELOVED OSHO,
YOU SAID THAT YOUR SANNYASINS ARE NOT JEALOUS, BUT NOW I AM EXPERIENCING JUST THE OPPOSITE. IT ALMOST MAKES ME LAUGH. AND MOST OF ALL I AM JEALOUS AND POSSESSIVE ABOUT YOU. WHAT TO DO?

There is nothing to be done. You can be jealous and possessive of me as much as you want... because I am not here!

You can hug the empty chair, kiss the empty chair, do whatever you want. There is no need to be worried. I died thirty-three years ago, the day I became enlightened. Since then I am absent. How can you possess somebody who is absent? How can you be jealous of somebody who is not here?

In fact your jealousy about me and your possessiveness about me will be helpful.

Why are you jealous of me? -- because you see something in me that is missing in you. And that is what I am doing every day, trying to wake you up to the fact that you are missing something. I was also missing it once, but now I don't want you to miss it.

It is perfectly good to be jealous of an enlightened man, because that means you have fallen in love with enlightenment.

And be possessive, there is no problem. If you possess the whole sky -- what is the problem? Just don't possess small things. Possessing the whole sky, you will think you are possessing it -- in fact the reality is just the opposite. The sky is possessing you from every side, and there is no way to escape from the sky's possession.
I possess you. And you cannot escape!
Even if you go to Santa Fe, I am there.

One of my sannyasins, Niranjana, was in Santa Fe. She had made a beautiful house. That was her whole life's dream, to make a house according to her own ideas. She is rich enough, and just now her father has died so she has become even richer. She has inherited immense businesses, corporations.... She made a really beautiful house. But she was the only sannyasin there.

A few camels have also reached -- they are ex-sannyasins. Naturally, Niranjana was meeting with those people and they were meeting with her. Once you are a sannyasin, you can never be an ex-sannyasin. Only in language can you be. But she got fed up with those ex-sannyasins, dropped her beautiful house, and is living in New York now. And she has informed me, "You are more present in Santa Fe than in Rajneeshpuram, because all those camels who have left continuously talk about you."

Perhaps they talk against me; that does not matter. Whether you talk for me or against me, just keep talking about me -- and you are in my possession!

There is no place on this earth -- or on any other planet -- where you can escape from me. The day I disappeared I have become the whole sky.
So baby, don't be worried!

BELOVED OSHO,
CAN YOU TALK ABOUT MONEY? WHAT ARE ALL THESE FEELINGS WHICH ARE AROUND MONEY? WHAT MAKES IT SO POWERFUL THAT PEOPLE SACRIFICE THEIR LIVES FOR IT?

This is a very significant question.

All the religions have been against wealth because wealth can give you all that can be purchased in life. And almost everything can be purchased except those spiritual values -- love, compassion, enlightenment, freedom. But these few things are exceptions, and exceptions always prove the rule. Everything else you can purchase with money. Because all the religions have been against life, they were bound to be against money. That is a natural corollary. Life needs money because life needs comforts, life needs good food, life needs good clothes, good houses. Life needs beautiful literature, music, art, poetry. Life is vast!

And a man who cannot understand classical music is poor. He is deaf. He may hear -- his eyes, his ears, his nose, all his senses will be perfectly right medically -- but metaphysically....

Can you see the beauty of great literature, like THE BOOK OF MIRDAD? If you cannot see it, you are blind.

I have come across people who have not even heard the name of THE BOOK OF MIRDAD. If I am to make a list of the great books, that will be the first. But to see the beauty of it you will need a tremendous discipline.

To understand classical music is possible only if you learn -- and it is a long learning. It is not like jazz music, for which no learning is needed. Even monkeys can understand jazz -- in fact, only monkeys understand it. It is not music, just a few crackpots making all kinds of noises, and you think it is music.

You will find better music in a waterfall, or when the wind blows through the pine trees, or simply when you walk in the forest in autumn on dry leaves, and sounds are created. But to understand that, you will need to be free from hunger, free from poverty, free from all kinds of prejudices.

For example, Mohammedans have prohibited music; now they have deprived man of a tremendous experience.

It happened in New Delhi... one of the most powerful Mohammedan emperors, Aurangzeb, was on the throne. And he was not only powerful, he was really terrible.

Up to his time Mohammedan emperors were saying only that music was against Islam, but that was all; Delhi was full of musicians. But Aurangzeb was not a gentleman, he was really a Mohammedan. He declared that if any music was heard in Delhi, the musician would be immediately beheaded. And Delhi was the center, naturally, because it was the capital for thousands of years. So it was the place where all kinds of geniuses were living.

When this declaration was made, all the musicians gathered together, and they said, "Something has to be done, this is too much! They used to say it is against Islam -- that was okay. But this man is dangerous, he will start killing." So as a protest, all the musicians -- of which there were thousands -- went to Aurangzeb's palace.

He came on the balcony and asked the people, "Who has died?" -- because what they had done... they were carrying a corpse the way it is carried in India. There was no corpse inside, just pillows, but they had managed to make it look like a corpse. Aurangzeb asked, "Who has died?"

And they answered, "Music. And you are the murderer of it."

Aurangzeb said, "Good that it has died. Now please be kind enough to me -- dig as deep a grave as possible, so that it can never come out from the grave again." Those thousands of musicians and their tears had no effect on Aurangzeb: he was doing something `sacred'.

Music is denied by Mohammedans. Why? -- because music was basically played in the East by beautiful women. In the East and in the West the meaning of the word `prostitute' differs. In the West the prostitute is selling her body. In the East, in the past, the prostitute was not selling her body; she was selling her genius, her dance, her music, her art.

You will be surprised that every Indian king used to send his sons who were going to become his successors to live with great prostitutes for a few years, to learn etiquette, to learn gentleness, to learn music, to learn the delicacies of dance -- because a king should be really rich about everything. He should understand beauty, he should understand logic, he should understand manners. That has been the old Indian

tradition.

Mohammedans disrupted it. Music was against their religion. Why? -- because to learn music you had to enter a prostitute's house. Mohammedans are very much against any rejoicing, and the house of the prostitute was full of laughter, songs, music, dance. They simply prohibited it: no Mohammedan can enter a place of music; to hear music is a sin.

And the same has been done by different religions -- for different reasons, but they have all been cutting man's richness. And the most basic teaching is that you should renounce money.

You can see the logic. If you don't have money, you can't have anything else. Rather than cutting branches, they were cutting the very roots. A man without money is hungry, is a beggar, has no clothes. You cannot expect him to understand Dostoevsky, Nijinsky, Bertrand Russell, Albert Einstein, no; that is impossible.

All the religions together have made man as poor as possible. They have condemned money so much, and praised poverty so much that as far as I am concerned, they are the greatest criminals the world has known.

Look what Jesus says: A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven.

Do you think this man is sane? He is ready to allow a camel to pass through the eye of a needle -- which is absolutely impossible, but even that impossibility he accepts may be made possible. But a rich man entering into paradise? That is a far bigger impossibility; there is no way to make it possible.

Wealth is condemned. Richness is condemned. Money is condemned. The world is left in two camps. Ninety-eight percent of the people live in poverty, but with a great consolation, that where rich people will not be able to enter, they will be received with angels playing on their harps, "Alleluia... Welcome!" And the two percent who are rich are living with tremendous guilt that they are rich.

They cannot enjoy their richness because of the guilt. And they are deep down afraid: perhaps they may not be allowed to enter into paradise. So they are in a dilemma. Riches are creating guilt in them -- they will not be consoled because they are not mourning: they will not be allowed in paradise because they are having so many things on the earth. They will be thrown into hell.

Because of this situation, the rich man lives in a very fearful state. Even if he enjoys, or tries to enjoy things, his guilt poisons it. He may be making love to a beautiful woman, but it is only the body that is making love. He is thinking of paradise where camels are entering, and he is standing outside and there is no way to go in. Now can this man make love? He may be eating the best food possible, but he cannot enjoy it. He knows this life is short, and after that is just darkness and hellfire. He lives in a paranoia.

The poor man is already living in hell, but he lives with a consolation. You will be surprised to know that in poor countries people are more contented than in rich countries.

I have seen the poorest people in India with no dissatisfaction at all. And Americans are going around the world to find some spiritual guidance -- naturally, because they don't want to be defeated by camels; they want to enter into the gates of heaven. They want to find some way, some yoga, some exercises, as a compensation.

This whole world has been turned against itself.

Perhaps I am the first person who is respectful of money, of wealth, because it can make you multi-dimensionally rich.

A poor man cannot understand Mozart. A hungry man cannot understand Michelangelo. A beggar will not even look at the paintings of Vincent van Gogh. And these people who are suffering from hunger don't have enough energy to make them intelligent. Intelligence comes only when you have superfluous energy in you. They are exhausted just in earning bread and butter. They don't have intelligence. They cannot understand THE BROTHERS KARAMAZOV, they can only listen to some stupid priest in a church.

Neither the priest understands what he is talking about, nor the audience. Most of them are fast asleep, tired after six days of work. And the priest finds it more comfortable that everybody is asleep, so he need not prepare a new sermon. He can go on using the old sermon. Everybody is asleep, nobody will figure out that he is just cheating them.

Wealth is as significant as beautiful music, as great literature, as masterpieces of art.

There are people who have a born capacity to be a musician. Mozart started playing beautiful music at the age of eight. When he was eight, other great masters of music were not anywhere near him. Now, this man is born with that creativity.

Vincent van Gogh was born of a poor father who worked in a coal mine. He never got educated, he

never knew any art school, but he became one of the greatest painters of the world. But in his whole life he could not sell a single painting. Now each painting... There are only two hundred of Vincent van Gogh's paintings available; he painted thousands but he gave them away just for a packet of cigarettes, or a meal, or a cup of tea. Now each of his paintings is worth a million dollars or more.

What happened? Why couldn't people understand his paintings? His paintings need tremendous intelligence to be understood.

Just a few days ago I saw a picture of one of his paintings. For that painting he was laughed at by all painters, what to say about others? -- because he had painted stars in a way nobody had seen stars: like nebulae, every star in movement, like a wheel turning continuously. Who had seen stars like that?

Even other painters said, "You are going mad -- these are not stars!" And moreover, the trees that he painted underneath the stars are going higher than the stars. Stars are left far behind, trees have reached far ahead. Now who has seen such trees? This is just madness!

But a few days ago I saw a picture of this type. Physicists have now discovered that van Gogh is right: stars are not as they look, they are exactly the way van Gogh has painted them. Poor van Gogh! What eyes that man must have had, to see what physicists took one hundred years to find out, with all their big labs and big technology. And Vincent van Gogh, strangely enough, just with bare eyes figured out the exact shape of the stars. They are whirling, they are whirling dervishes; they are not static the way you see them.

And when he was asked about his trees, that "Where have you found these trees which go above the stars?" he said, "These are the trees I have found, sitting by their side listening to their ambitions. I have heard the trees say to me that they are the ambitions of the earth to reach to the stars."

Perhaps a few more centuries may be needed for scientists to discover that certainly the trees are the ambitions of the earth. One thing is certain, that trees are moving against gravitation. The earth is allowing them to move against gravitation -- supporting, helping them. Perhaps the earth wants some communication with the stars. The earth is alive, and life always wants to go higher and higher and higher. There is no limit to its aspirations.

How are the poor people going to understand? They don't have the intelligence.

Just as there are born poets, born painters, I would like you to remember there are born wealth-creators. They have never been appreciated. Everybody is not a Henry Ford, and cannot be.

Henry Ford was born poor, and became the richest man in the world. He must have had some talent, some genius for creating money, for creating wealth. And that is far more difficult than to create a painting, or music, or poetry. To create wealth is not an easy job. Henry Ford should be praised just as any master musician, novelist, poet. In fact, he should be praised more, because with his money all the poetry and all the music and all the sculptures of the world can be purchased.

I respect money. Money is one of the greatest inventions of man. It is just a means. Only idiots have been condemning it; perhaps they were jealous that others have money and they don't. Their jealousy became their condemnation.

Money is nothing but a scientific way of exchanging things. Before there was money, people were in real difficulty. All over the world there was a barter system. You have a cow and you want to purchase a horse. Now it is going to be your whole lifelong task.... You have to find a man who wants to sell a horse and wants to purchase a cow. It is so difficult a job! You may find people who have horses but they are not interested in buying cows. You may find people who are interested in buying cows but they don't have horses.

That was the situation before money came into existence. Naturally, people were bound to be poor: they could not sell things, they could not buy things. It was such a difficult job. Money made it so simple. The man who wants to sell the cow need not search for the man who wants to sell his horse. He can simply sell the cow, take the money and find the man who wants to sell the horse, but is not interested in a cow.

Money became the medium of exchange; the barter system disappeared from the world. Money did a great service to humanity. And because people became capable of purchasing, selling, naturally they became more and more rich.

This has to be understood. The more money moves, the more money you have. For example, if I have one dollar with me.... It is just for example, I don't have one; I don't have even a cent with me. I don't even have pockets! Sometimes I get worried that if I get a dollar, where am I going to keep it?

For example, if I have a dollar and I go on keeping it to myself, then in this *mandir* there is only one dollar. But if I purchase something and the dollar moves to somebody else, I get the worth of the dollar -- which I will enjoy. You cannot *eat* the dollar. How can you enjoy it just by keeping it? You can enjoy it

only by spending it. I enjoy; the dollar reaches to somebody else, Now if he keeps it, then there are only two dollars -- one I have enjoyed already, and one is with that miser who is keeping it.

But if nobody is a clinger, and everybody is moving the dollar as fast as possible -- if there are three thousand people, three thousand dollars have been used, enjoyed. That is one single round. Just give more rounds and there will be more dollars. Nothing is coming in; there is, in fact, only one dollar, but by movement it goes on multiplying itself.

That's why money is called currency. It should be a *current*. That's *my* meaning. I don't know about others' meanings. One should not keep it. The moment you get it, spend it. Don't waste time, because that much time you are preventing the dollar from growing, from becoming more and more.

Money is a tremendous invention.

It makes people richer, it makes people capable of having things that they don't have. But all the religions have been against it. They don't want humanity to be rich, and they don't want humanity to be intelligent, because if people are intelligent, who is going to read the Bible?

Just the other day, I received the information that one atheist group in America has published a Bible with pictures. That Bible will be condemned by all the Christians, by the government, because it is pornographic. It is more pornographic than anything else, because in the Bible there is so much pornography....

Just by reading it you are not aware. Now, when I was talking to you about Sodom... in this new Bible they have made pictures of men making love to animals, women making love to animals. There is adultery, there is homosexuality, there is sodomy, there is rape. You name it and it is in the Bible!

I have said that we should immediately order it. My people should start reading the real Bible! And order it immediately, because there is every possibility it will be prohibited. Never in the world has any book been so pornographic as this Bible.

And they are not doing anything which is not in the Bible -- they are just making pictures of it. You can understand pictures better. Just reading the word `rape' is nothing, but when you see a series of rapes pictured, then you become suddenly aware -- this is a holy Bible.

Religions never wanted man to be intelligent, never wanted man to be rich, never wanted man to rejoice, because people who are in suffering, poor, unintelligent -- they are the clients of churches, synagogues, temples, mosques.

I have never gone to any religious place. Why should I go? If the religious place wants to have some taste of religion it should come to me. I am not going to Mecca, Mecca has to come to me! Otherwise I don't care. I am not going to Jerusalem, I am not mad -- just a little bit crazy, but not mad. And when we can create a place of joy and laughter and love here, what is there in Israel? We have created the new Israel.

Drop all ideas that have been imposed upon you about money.

Be respectful to it.

Create wealth, because only after creating wealth do many other dimensions open for you.

For the poor man all doors are closed.

I want my sannyasins to be as rich as possible, as comfortable as possible. This is the first commune in the whole history of man where every house is centrally air-conditioned. Never before has any commune happened with air-conditioning.

This is the only commune where, while I am talking to you, you can laugh, you can enjoy, you can dance, you can do anything -- because your laughter connects you to me more than your sitting there sad, with a long face.

You cannot laugh in a church the way you are doing here. Just looking at Jesus Christ hanging on the cross all laughter will die.

In fact, for the first time we are giving religion its true color, its music, its dance, its love, its laughter.

From Death to Deathlessness

Chapter #23

Chapter title: You are born as freedom

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BELOVED OSHO,

PLEASE EXPLAIN WHAT YOU MEAN BY FREEDOM. WHEN I TALK ABOUT FREEDOM, I MEAN FREEDOM FROM SOMETHING OR FREEDOM TO DO SOMETHING; IT IMPLIES MORE FREEDOM OF CHOICE. BUT MY IMPRESSION IS THAT CHOICELESS AWARENESS PRECEDES THE FREEDOM You TALK ABOUT. WHAT KIND OF FREEDOM DOES NOT INVOLVE CHOICE? CAN IT BE DEFINED, OR IS IT ONE OF THOSE QUALITIES LIKE LOVE WHICH MUST BE EXPERIENCED TO BE UNDERSTOOD?

The freedom from something is not true freedom.
The freedom to do anything you want to do is also not the freedom I am talking about.
My vision of freedom is to be yourself.

It is not a question of getting freedom from something. That freedom will not be freedom, because it is still given to you; there is a cause to it. The thing that you were feeling dependent on is still there in your freedom. You are obliged to it. Without it you would not have been free.

The freedom to do anything you want is not freedom either, because wanting, desiring to do something, arises out of the mind -- and mind is your bondage.

The true freedom certainly comes after choiceless awareness, but after choiceless awareness the freedom is neither dependent on things nor dependent on doing something. The freedom that follows choiceless awareness is the freedom just to be yourself. And you *are* yourself already, you are born with it; hence it is not dependent on anything else. Nobody can give it to you and nobody can take it from you. A sword can cut your head but it cannot cut your freedom, your being.

It is another way of saying that you are centered, rooted in your natural, existential self. It has nothing to do with outside.

Freedom from things is dependent on the outside. Freedom to do something is also dependent on the outside. Freedom to be ultimately pure has not to be dependent on anything outside you.
You are born as freedom.

It is just that you have been conditioned to forget it.

Layers upon layers of conditionings have made you a puppet. The strings are in somebody else's hands.

If you are a Christian, you are a puppet. Your strings are in the hand of a God which does not exist, so just to give you the sense that God exists there are prophets, messiahs, representing God. They represent nobody. They are just egoistic people -- and even ego wants to reduce you to a puppet.

They tell you what to do, they give you the Ten Commandments. They give you your personality -- that you are a Christian, a Jew, a Hindu, a Mohammedan. They give you your so-called knowledge. And naturally, under the great burden which they start giving you from the very beginning of your childhood, the Himalayan load you are carrying -- underneath it, hidden, repressed, is your natural self.

If you can get rid of all conditionings, if you can think that you are neither a communist nor a fascist, that you are neither a Christian nor a Mohammedan.... You were not born a Christian or Mohammedan; you were born just pure, innocent consciousness.

To be again in that purity, in that innocence, in that consciousness, is what I mean be freedom.
Freedom is the ultimate experience of life.
There is nothing higher than that.

And out of freedom many flowers blossom in you.
Love is the flowering of your freedom.
Compassion, another flowering of your freedom.

All that is valuable in life flowers in the innocent, natural state of your being.

So don't connect freedom with independence. Independence is naturally *from* something, from somebody. Don't connect freedom with doing things that you want to do, because that is your mind, not you. Wanting to do something, desiring to do something, you are in the bondage of your wanting and your desiring.

But the freedom I have been talking about you simply *are* -- in utter silence, serenity, beauty, bliss.

BELOVED OSHO,
WHAT IS THE GOAL OF LIFE AND HOW CAN IT BE ACHIEVED?

The camels are very difficult people! Whatever you do to them, somehow or other they will express their camelhood.

My whole *life* I have been telling you there is no goal!
Life is its own goal.

There is nothing outside life that you have to achieve.
All achievement is the projection of the ego.
The very idea of achievement is ambition.

What you achieve does not matter -- money, power, knowledge; these are not in any way going to give you life. In fact, in achieving power, in achieving money, in achieving prestige, in achieving any other ambition, you are losing your life, you are sacrificing your life.

You are involved in stupid things, and by the side life goes on slipping out of your hands. You will realize it only at the time of death, with a shock: "I have been trying to achieve the goal of life and I forgot life itself."

The goal is always in the future, and life is always here. The goal is always far away, and life is in this very moment.

Trying to achieve it, you will miss it. You don't need to try to achieve life: you *are* alive.
Only dead people can have goals.
Living people *live*.

If you want goals to achieve, the grave is the right place for you. Just lie down in the grave. Of course a very big grave will have to be made for you -- you are a camel still. Rest in death.

I have heard: a husband -- naturally, a henpecked husband, because I don't know another kind.... Everybody understands it: you want to be a husband, soon you will be a henpecked husband -- that is a natural growth.

This henpecked husband died. The wife ordered a beautiful marble grave for him, and ordered that his name should be written in golden letters with the words: "Rest in peace." But when the will of the husband was opened... he had given all his money, land, house -- everything -- to charitable institutions. Nothing for the wife! That was his revenge -- because a husband can take revenge only when he is dead. His whole life the woman had tortured him; now was his time!

Listening to the will, she rushed to the craftsman who was making the marble grave, and she said to him, "You have to add a few words more."
He said, "But this is enough!"

She said, "No. It *was* enough before I came to know his will. Now write: Rest in Peace -- till I come!"

You have a little time to rest in the grave! There you can imagine all kinds of goals because you will not be losing anything; you are already dead. But while living be a little more kind to yourself. While living, live. And live intensely and totally!

In India, I used to go to Ahmedabad, where I had the greatest number of sannyasins. In Ahmedabad I used to like only one place, and that was the place where Jayantibhai, who used to be my driver, would speed beyond the limit permitted. And I would say, "Why do you do it? I like this place!"

He would say, "That's why I speed here: I don't want you to remember Ahmedabad because of this thing!"

And what was the thing? There was a board on the bridge saying: `Livva little hot -- Sippa Gold Spot!' And certainly I have forgotten everything about Ahmedabad, but this `Livva little hot ...' I cannot forget. This is the very essence of my religion: Livva little hot!
Forget about Gold Spot! There is no gold anywhere.
Existence is not moving to some target.

And it is good that it is not moving towards some goal, because if the goal is there, sooner or later it will be achieved. Then what? Existence is more intelligent than camels think. It has no goal, so it goes on and on -- an unending, infinite process.

So drop the idea of goal from your mind completely, it is very destructive. It is the cancer of your soul. Live the moment that is available to you. And you never get two moments together, remember. Existence wants you to be so intelligent and sharp and quick that it gives you only one moment at a time. Just a little thought, a little goal, a little desire -- and it is gone, you have missed it.

To live in the moment needs a thoughtless awareness, because even a small thought is bigger than the smallest atom of time -- the moment. Hence my insistence on meditation. It is nothing but a method to drop thoughts and to be available to the present moment.

Live it as deeply as possible. The next moment will be born out of this moment. If you have lived this moment totally, intensely, your next moment is going to be still more golden. And that's how life goes on growing -- otherwise people only grow old.
If you have a goal you will grow old.
If you don't have a goal you will grow *up*.
And these are two different processes.
Growing old you reach to death; that is the goal.

Growing up you transcend death, because a man who has been alert, aware, in each moment, he will be capable of being aware even while he is leaving the body. He has lived life, he is not going to miss death either; he will live death too. And death for the man of awareness is the ultimate peak of life. It is not the end but the very climax.

To the goal-oriented man life comes to an end in death -- naturally, because now he cannot have any goal. A goal needs the future. The future is finished, death has come, and he has wasted his whole life for some goal. But the tomorrow never comes. And naturally he is shocked that he has wasted his whole life, and this is the goal he has achieved: dying.

The shock of death makes him even more unconscious than he has ever been. Almost everybody before death goes into a coma, becomes unconscious. He has missed life; he cannot experience the climax of life -- which is death.

Only a man of awareness realizes a tremendous phenomenon: death comes to him as the ultimate orgasm.

In his awareness he passes death *without* dying.
He becomes aware of eternity.

Now he knows he has always been here, and he will always be here.
He is part of an eternal existence.

But the goal-oriented people are the most idiotic ones.

BELOVED OSHO,
IT IS STATED THAT MAN BECOMES UNCONSCIOUS AT THE TIME OF DEATH. WHY IS THIS SO? IS IT DUE TO THE TERROR OF DEATH OR THE PROCESS OF DEATH?

Neither terror of death nor the process of death make man unconscious. He has been learning unconsciousness his whole life. Death simply gives him the final certificate: "Your learning of unconsciousness is completed; you are falling into a coma."
But this is not so for the man of awareness.
His learning is totally different.
He is learning the discipline of being conscious.

He will also die -- but only superficially. Deep inside him the light of life will be still burning. He will leave the body, but the flame of life will go on moving into different forms till he comes to experience total

enlightenment. Then this death is the last: he will not be born again. Now he is given the opportunity to become one with the whole... the dewdrop slipping from the lotus leaf into the ocean. He is not losing himself, he is gaining the whole ocean; he is becoming oceanic.

Man has to pass through many deaths because of his unconsciousness. And if your awareness is also just wishy-washy it is not going to help.

Life is a school to learn the eternal truth of existence. But that is possible only if you are conscious. You are not even conscious when you appear to be conscious. Walking in the street, talking to people, shopping in the Mall, going to the disco, it looks as if you are conscious; it is not so.

Just watch yourself. Watch; are you aware while you are walking, or is walking just a mechanical process, just like a robot? And you will be surprised to know the difference. Just try to walk a few steps consciously and you will see the difference -- and the beauty and the joy and the relaxation of walking consciously. Your whole body is in tune with existence.

Consciousness bridges you with existence.

Unconsciousness closes you into yourself.

In unconsciousness you don't have any connection with existence.

In consciousness you are related to the whole -- from the smallest blade of grass to the biggest star millions of light-years away.

A conscious man is just like you, but inside there is light; and inside you there is darkness.

You go on doing things but without knowing who you are... shopping for everything except yourself! While you are talking, be alert and you will be surprised, just by your unconscious talking, how many troubles you have created, how many quarrels, fights you have created -- just by talking. Just think: if you were not talking and you were just a silent man, ninety-nine percent of your troubles would be dropped. They come out of your talking!

You say something, and your wife is bound to misunderstand it. And there is no way to explain to her because whatever you explain, she has her own way of interpreting it. Slowly slowly, husbands and wives stop talking because they both have understood that this leads to quarreling, and finally to crying and weeping and throwing things.

What a strange world! -- a conversation leading to throwing things and screaming and tears and pillow fights. But the reason is not talking, the reason is talking unconsciously. And the same is true about all your activities. They bring more and more misery to you, more and more suffering to you, but you go on doing the same things again and again. An unconscious man is bound to fall in the same pit again and again.

A conscious man also commits mistakes, but one mistake one time. A conscious man learns even from mistakes. He has learned something of tremendous value -- that this is a mistake, and now it is not going to be repeated again. Slowly slowly, all mistakes are dropped; his life becomes a silent, joyous dance.

It is not the terror of death. You don't know death, how can you have a terror of death? It is not the process of death, because people have died fully aware....

The day Gautam Buddha died, in the morning he gathered his people, the way you are here; perhaps it was just the same kind of morning. Buddha every day talked to his disciples, but that was a special day because he said, "Today I am going to die. I have been hearing the steps of death for a few days; now they have reached very close and it is only a question of a few hours. So if you have any question to ask, ask, because I am not going to come again -- this is my last death. The wheel of life and death is going to stop for me.

"So don't feel embarrassed even if your question is stupid; otherwise later on you will always feel sad that Buddha was available, a man of total awareness, and still you could not gather courage to ask the question."

It is not that there were not questions in peoples' minds -- they are always there. Just as leaves grow on trees, questions grow in the mind. But at the moment when the master is going to die, nobody was going to harass him. For forty-two years he has been answering their questions, and if in forty-two years your questions are not solved, what is the point of torturing the old man who is going to die? Nobody asked.

His closest companion and caretaker, Ananda, said, "Bante" -- *bante* is Pali for Bhagwan -- "we don't have any questions. You have answered all our questions thousands of times, and we go on asking the same questions, phrasing them differently.... At this moment we would like to just sit silently with you."

Buddha said, "That's good, because death has reached very close. So you allow me to die."

There were tears, people were sobbing.... They have loved this man their whole life, and it is very rare -- once in thousands of years such a man comes into the world and rises to such heights of consciousness,

love, blissfulness. And they were also crying and weeping that tomorrow morning all that they had -- a master -- would not be there. And they have been stupid, they have not learned anything.

Buddha said, "I will be dying in four stages. First I will close my eyes and remove myself from the body. In the second step I will remove myself from the mechanism of the mind. In the third step I will remove myself from the world of feelings, the heart. And in the fourth step, the dewdrop will fall into the ocean."

A man of awareness does not die in a coma. He can even give you a description of how the death is going to happen.

Buddha closed his eyes. At that very moment a man came running from the town nearby, and he said, "I have just heard that Buddha is dying -- and I have a question. I know I am an idiot. For forty-two years he has been passing through my village, but there was always something holding me back. A customer would come to the shop and I would say, `Buddha is always available -- tomorrow I can go to see him. But this customer may not come tomorrow. He needs things *now*. He will go to another shop -- and nobody wants to lose customers.'

"Sometimes there were friends and we had met after years, and I would say, `I can go to Buddha anytime, but these friends have come to see me after many years; it does not look right to leave them and go to Buddha.' And so on and so forth. Sometimes it was a marriage, sometimes it was a party.... But this morning I heard that Buddha is going to die -- I had to close the shop.

"My wife was shouting, my children were asking, `What is the point? -- you had just opened, and you are closing!' I did not hear anybody, there was no time left, there was no time to answer all their questions. I said, `When I come back I will explain. Just right now get out of the way and let me go!' So I have come with the question."

Ananda said, "But you are a little late. We have given our permission that the master can disappear into the whole, and he has already entered the first stage. So please forgive us, it is not *our* fault. Forty-two years you have postponed; now wait a few thousand years more. When another Buddha appears, another enlightened man, then don't be so foolish."

But Buddha opened his eyes. He said, "Ananda, this will be a condemnation for me -- that a man had come thirsty, and I was still alive and I could not quench his thirst. I can delay death a little bit, but his question has to be answered; otherwise the poor fellow will feel guilty his whole life."

A conscious man dies in a totally conscious way, step by step. And if he wants to return before he has taken the fourth step, he can come back. His death is simply dropping the body, the mind, the heart, and finally, the individual center, into the universal whole. Each thing is perfectly done in alertness.

So it is not the process of death that makes one unconscious. And it is not the terror -- because you have never seen death, so how can you be afraid of it? You don't know what death is. You don't know even what *life* is. You are alive, and unaware of life. You are unconscious in life; that's why at the ultimate peak of life you become totally unconscious.

A man of awareness is conscious in his life; that's why at the moment of death he becomes fully conscious.

Your death says everything about your life.

Your death is the ultimate declaration of your existence, how you have lived. If you fall in a coma, that means you lived in unconsciousness, you have not lived at all. You have been postponing: tomorrow, always tomorrow....

It depends on you, not on the process of death. It depends on you to *prepare*. Death is a great celebration if you prepare. But unprepared, you have to become unconscious. And it is good of existence that it makes you unconscious, completely unconscious before death, because death is a great surgery. Your being is taken away from the body, from the mind, from the heart, and finally from that individual self. This is the greatest surgery. Anesthesia is needed; existence provides it.

It happened in 1915, the king of Varanasi had to be operated on to remove his appendix, but the king refused to take any anesthesia, local or otherwise. And he was a man of tremendous power, not only the king. The best doctors of the world were attending him, but he said, "You have to do the surgery without anesthesia. Don't be worried -- you need not put me in unconsciousness just for a small removal. I can die consciously, which is the ultimate in surgery; your surgery is just a small game." There was trouble. Doctors could not do the operation, it was against their training. But they knew the man; he will not change his mind, he has never done that in his whole life. And the appendix is such a thing... it was in its last stage, it could explode any moment; and then there would be no possibility of saving the king -- and the man was

worth saving.

There was not time enough for doctors to decide what to do. There was no question either, because that man is not going to take anything that makes him unconscious. So finally, reluctantly, unwillingly, they operated on the man. Great surgeons were there; their hands were shaking for the first time. They had done much surgery but they had never done surgery on a man who was lying there fully conscious, with open eyes, looking at the doctors and once in a while looking at his stomach, which was being cut. This was a strange experience!

The surgery was done, the appendix was removed, and there was no trouble from the king's side. Not even a sign of pain showed on his face or in his eyes. This is the only surgery in the whole of history which has been done without any unconsciousness. The doctors were certainly amazed. After the surgery was over they asked the king, "What is the secret? -- because this has never happened before and we don't think it is going to happen again."

He said, "There is no secret. I have lived my life consciously -- so consciously that there is no problem. I can die, too, consciously. And this was a small thing, trivial."

So remember, it is not the terror of death, it is not the process of death. Don't dump your responsibility on death! Accept the phenomenon that one becomes unconscious because one has lived unconsciously, and that is the ultimate outcome of one's whole life.

If you want a conscious death, then start from this moment being conscious, because -- who knows? -- the moment may be death. And a man of consciousness starts almost six months before death comes -- he starts feeling the steps, hearing the sound of the steps of death coming closer.

There is a very simple method -- even camels can do it. Before a person dies, six months ahead, nature gives indications, but you are unconscious so you don't understand those indications. But a very simple indication I give to you, which I don't think you can misunderstand. Before death comes, six months before, you stop seeing the tip of your nose. Your eyes start turning upwards; it takes six months for them to turn completely upwards.

That's why whenever a man dies people immediately close his eyes. For what reason, all around the world, do his eyelids have to be closed? Just so that nobody becomes aware that his eyes have moved upwards and there is only white left to be seen. That may make many freak out, that may give them nightmares. It is to be hidden from them.

But it takes six months for eyes slowly slowly to turn upward; and when eyes start turning upward you cannot see the tip of your nose. This can be done by any camel.

But this will not help. You may become more frantic; the camel may go crazy, running here and there because now there is no time -- how is his goal to be fulfilled?

And there are other indications which are more subtle, which can be understood only if you live meditatively, consciously, with awareness....

BELOVED OSHO,
WHY IS MAN AFRAID TO LEAVE HIS BODY AND HIS POSSESSIONS?

Because you don't have anything else -- just your body, your possessions. And what are your possessions? Extensions of your body.

For example, no animal has created weapons, for the simple reason that animals are capable, strong; their teeth, their nails, are enough to destroy a man. Man is the most helpless, the weakest animal on the earth. Even if an Alsatian dog follows you, you have to start running, shouting for the police! You cannot fight even with a dog. What to say of a dog, even a cat is enough!

That's the reason man invented weapons -- extensions of the body which are not given to him naturally. He developed bows and arrows because he is afraid even with weapons to come close to a lion. In fact you may have a gun, but if you suddenly come across a beautiful, strong lion, you will be frozen; your fingers will not function to trigger your gun. Most probably your gun will slip from your hand when you see the lion standing in front of you!

Man is so weak -- but his weakness has proved a blessing in disguise. He had to invent bows and arrows so he could kill from a distance. He had to invent guns, machine guns, and even then....

I know many famous hunters in India. The king of Bhavanagar in his palace has hundreds of lions' heads

hanging all around the walls. I have been with him when he went hunting. He said, "But why are you interested? You are not for violence, you are against hunting."

I said, "I simply want to see how, with your powerful automatic rifle, you face a lion who has no weapons." And it was significant that I went because there I saw that even with guns man is so powerless.

First a stage was made up high in the trees -- and *you* have the gun! A stage is made for the king and for the friends who had come with him, far away. The lion cannot climb up the tree that far. Then all the branches of the tree below the platform were cut, so even if some crazy lion tries, he has no support anywhere. Then a cow was tied underneath the tree.

I was seeing the whole scene; silently I watched the whole scene. Of course when the lion smells that a cow is nearby, he comes; that cow is an invitation card. And the poor lion cannot see that far above in the darkness there is platform, and his death.

But they don't shoot the lion before he jumps on the cow and starts eating her. They wait, because when a lion is eating he does not want to be disturbed by anything, he is total in his act. The cow could have been saved. I said to the king, "The cow could have been saved. When the lion was coming closer, you could have used your rifle."

He said, "You don't know hunting. Even sitting on this platform I am shivering with fear, although I have killed hundreds of lions. Just to see the lion is enough to freeze you!"

And lions are very agile people. If you hit the lion -- and you *can* miss, then you lose the game -- the lion will jump into a bush, into a trench. He has to start eating the cow, because that is the habit of lions: while they are eating they don't want to be disturbed. And they become so absorbed in eating that it is easier for you to kill them.

I asked the king on the way, "If this is how you have collected those hundreds of heads of lions, please remove them -- they are all proofs of your cowardliness. Have you ever thought," I asked him, "that you call hunting a *game*, when the other party has no weapons and is not even aware of you, that you are hiding above in the trees? You call it a game? Is it fair?

"You should be on the ground; you should be without a gun, because the lions cannot use guns. Then even a single head would have been enough to prove that you are a brave man. These hundreds of heads, they don't prove anything except cowardice. If this is the way you have collected them -- that's why I wanted to come with you to see...."

And if man kills in such situations, where he has the upper hand -- no fear, no danger -- it is a game; and if a lion kills a man, THAT'S a tragedy. Strange! The lion was also playing a game, and he was playing fairly without any weapons, naked, open.

Man is afraid of losing his body and his possessions. Possessions are extensions of your body. Your house, your bank balance, your furniture, your paintings -- everything that you have collected is somehow connected with your body. And you know only that you are a body, so when death faces you, you are afraid of losing your body and your possessions -- naturally, because you don't know anything which is beyond death.

If you had known something of your consciousness, something of your being, you would not be afraid of losing your possessions, you would not be afraid of losing your body -- because that too is a possession, given by nature. You would not be afraid to lose your mind or your heart. You would not be afraid at all, for the simple reason that death cannot reach to your real being; it is beyond death.

Your individual self is killed only through enlightenment. That's why I call enlightenment the great death. All other deaths only take your possessions; you go on living in different houses, in different bodies, with different possessions -- but you continue.

Enlightenment is the great death, because after that you will not have the body, you will not have the mind, you will not have the heart, you will not have all your possessions.

You don't *need* them -- because the whole universe is you.

BELOVED OSHO,
YOUR ENLIGHTENMENT WAS HARD EFFORT, BUT WHEN YOU EXPRESS YOUR EXPERIENCE, IT FEELS SO EASY -- JUST HERE, ON THE TIP OF THE NOSE. BUT WHEN I LOOK AT MYSELF IT FEELS EASY AND NEAR IMPOSSIBLE, SIMULTANEOUSLY. PLEASE COMMENT.

Enlightenment is both -- the easiest thing in the world, and the most impossible thing.

Before enlightenment it looks like the most impossible thing, obviously, because you don't have any idea, and you cannot have any idea; you can have only the experience. You are afraid too, because everybody is afraid of the unknown, the strange -- and there is not a more strange phenomenon than enlightenment. And effort to become conscious is needed; great effort is needed.

You are so fast asleep and snoring that there is every possibility -- many camels dream in their sleep that they have become enlightened! That is the greatest trick your unconscious can play on you.

I know a German sannyasin who used to become enlightened once in a while. Whenever he was in Germany he would become enlightened, and he would start writing letters to me, "I have become enlightened, and I am grateful to you." He wanted me to confirm it; all those letters were just ways.... I never answered him, because any answer would be dangerous. I simply informed him, "If you have become enlightened, come here." And the moment he would come to see me and sit before me, I would say, "Gunakar, don't be stupid!"

And he would say, "Osho, what to do? Whenever I go back to Germany, it starts feeling that I have become enlightened. The moment I start coming to India that enlightenment disappears! Before you I know perfectly well I am not enlightened."

This happened at least four, five times. It has stopped happening because he has stopped coming. Now he is enlightened. He understood that coming to this man is costly: you lose your enlightenment! It is better -- he has a beautiful castle, he is rich enough -- it is good to be in Germany and remain enlightened. Why go, waste money, and become unenlightened?

And of course amongst Germans, anybody can be enlightened. If Adolf Hitler can be accepted as the reincarnation of the Old Testament prophet, Elijah, then in Germany, anything can be accepted!

I received a letter -- I had never imagined that in America also there is a Nazi party. And the president of the Nazi party wrote the letter to me saying, "You again and again speak against Adolf Hitler. This hurts our religious feelings."

Great! Underline the RELIGIOUS FEELINGS -- about Adolf Hitler! If Adolf Hitler is a religious prophet then Gunakar is far better: he can remain enlightened there. He has not turned up here, but sooner or later he will have to come. He is taking his time so he becomes consolidated in his enlightenment, so when he comes here he does not fall apart. But he will come because he wants me to confirm that he is enlightened, and he knows that without my confirmation -- he is my sannyasin -- even if the whole of Germany accepts him as enlightened, he will not be satisfied.

So one day he will come. But whatsoever he does, the moment he comes in front of me he will be unenlightened immediately, because his enlightenment is only a dream. He has not made any effort to be conscious. Five times becoming enlightened has never happened in the whole of history, and is not going to happen again. Except perhaps in Germany it may happen!

Once is more than enough. And you cannot become unenlightened once you are enlightened. Even if you try hard, there is no way to go back.

Your question *is* significant. When you listen to me, you forget yourself. When you listen to me you start feeling, "My God! It is so easy." I also know it is easy -- but only after enlightenment is it easy! Before enlightenment it is an impossible task.

You can ask me then why I go on insisting that it is easy. Just so that you go on hanging around! If I say it is impossible then you will think, "What the hell am I doing here?" But when I say it is easy, I am not saying anything wrong. It *is* easy... but only after enlightenment!

So I will go on saying to you it is easy, just...(HE SNAPS HIS FINGERS)... and it is there!

If you can manage to hang around this Buddhafield, perhaps one day you will also say it is easy. But before that you have to make every effort to be conscious. And this is the most difficult thing in life -- to be conscious about all that you do, all that you think, all that you feel. These are the three layers: doing is concerned with the body; thinking, with the mind; feeling, with the heart. If you become aware of all these three layers, then suddenly you are *there*, at your very being.

That is enlightenment -- to know oneself.

BELOVED OSHO,
ARE YOU FROM OUTER SPACE?

Of course!

BELOVED OSHO,
TODAY YOU SAID THAT THE NEW MAN IS HERE -- BUT IN DISGUISE. WHAT DID YOU MEAN BY THAT?

My God! I am here -- and without any disguise! Okay?

From Death to Deathlessness

Chapter #24
Chapter title: Blessed are those who doubt

29 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
CAN YOU SAY SOMETHING ABOUT DOUBT AND NEGATIVITY? WHAT IS THE DIFFERENCE?

The difference between doubt and negativity is great.

They look alike; on the surface they have the same color, but deep down the difference is unbridgeable.

First, doubt is not negativity; neither is it positivity.

Doubt is an open mind, without any prejudice.

It is an inquiring approach.

Doubt is not saying anything, it is simply raising a question. That question is to know, to find what the truth is.

Doubt is a pilgrimage.

It is one of the most sacred values of human beings.

Doubt does not mean no. It simply says, "I do not know, and I am prepared to know. I am ready to go as far as possible, but unless I myself come to know, how can I say yes?"

Negativity has already said no. It is not inquiry. It has come to a conclusion, the same way somebody has come to the conclusion to say yes. One man says God is; his statement is positive. The other says there is no God; his statement is negative. But both are sailing in the same boat, they are not different people. They have not inquired. Neither the theist has doubted nor the atheist has doubted; both have accepted borrowed knowledge.

Doubt says that, "I *myself* would like to know, and unless I know for myself, it is not knowledge. Only *my* experience is going to be decisive." He is not arrogant, he is not denying anything. He is just open for inquiry.

Doubt is not disbelief -- that's how religions have been confusing people. They confuse doubt with disbelief. In fact disbelief and belief are exactly the same. Both accept knowledge from others, from books, from masters. And remember, anything that you do not know, yet you have started believing or disbelieving in it... you have missed a great opportunity for inquiry. You have closed the doors already, by yes or by no.

You have not traveled.

It is easier to say yes, it is easier to say no, because there is nothing you have to do.

But to doubt needs guts.

To doubt needs courage to remain in the state of not-knowing, and go on questioning everything till the moment you yourself arrive at the reality. When you come to the reality there is no negativity, no positivity. You simply *know* -- it is your experience. I will not say it is positivity because positivity always has the other pole of negativity. An experience goes beyond both; the whole world of polarities is transcended. That is true wisdom.

Doubt is the way to truth.

No or yes are not ways, they *prevent* you.

It will look very strange, that yes does the same thing as no. In dictionaries they are opposites, but in reality they are not. They *look* opposite only, but both have not asked the question. Both have not tried to find out what the case is.

The communist believes, exactly as the catholic believes. The communist believes that there is no God. You can call it disbelief, but it is his belief. He has not inquired, he has not meditated; he has done nothing to find out that there is no God. The theist says there IS God. He has also done nothing. Both have chosen without moving an inch towards truth. That's why a very strange thing happens: the person who is a theist, a believer, can become a disbeliever, an atheist, in a single moment; and vice versa.

Before the revolution in Russia, Russia was one of the most theistic, religious countries of the world. Millions of people in Russia could have sacrificed their life for God. After the revolution, when the authority changed, when the priest changed, when The Holy Bible was replaced by the holy DAS KAPITAL, within ten years the whole country became atheist.

It was amazing! People who had believed their whole life that there is God started disbelieving. Even communists could not understand that these people are the same people who could have died for God -- and now they are ready to die for no-God.

Nobody has analyzed the situation up to now, what happened there. This is the analysis of the fact: negativity and positivity are both belief systems.

Doubt is against both. Doubt is the insistence of the individual that he wants to taste, to experience the truth. He is not ready to accept it from anybody else, this way or that.

They are very, very rare people who doubt.

But let me say to you: Blessed are those who doubt, because they shall inherit the kingdom of truth.

It is arduous to doubt, it is risky, it is dangerous.

One is going into the unknown, with no preparation, with no prejudice. He is entering into the dark hole, not even believing that there will be the other end of the tunnel, and he will again come out of darkness.

There is no belief; he simply takes the challenge.

There is only a quest, a question.

He himself becomes a question.

It is very consoling to have the answer, and if it is freely available, as it is.... Jesus says, "Just believe in me and you need not bother: I will take care. I will choose you at the day of judgment. I will recommend you to God: `These are my people -- they should be allowed in paradise.' All that you have to do is believe."

A real shortcut -- simple belief. That's why thousands of people around the world have believed, and thousands of others have disbelieved. Their sources are different but the basic approach is the same.

In India there has been a very ancient philosophy, *charvaka*. That philosophy says there is no God, no heaven, no hell, no punishment for your bad actions and no reward for your good actions. And thousands have believed in it. It is negative, absolutely negative, but very comfortable. You can steal, you can murder, you can do anything you like; after death nothing survives.

In many ways the West has lagged behind the East, particularly as far as religion, philosophy, culture, are concerned. *Charvaka* is a five-thousand-year-old ideology; Karl Marx just in the last stage of the previous century said there is no God. He was not aware of *charvaka*, he thought he had come to a great discovery. For five thousand years *charvakas* have already been saying that; but they had not inquired.

The man who created the philosophy was Brihaspati -- must have been a man of charismatic personality. He convinced people that you can do anything you want to because the thief, the murderer, the saint, all fall: dust unto dust. And after death nothing is left; the saint disappears, the sinner disappears. So don't bother at all about afterlife, there is none.

This is not inquiry, because *charvakas* and their master Brihaspati have never gone beyond death.

According to their philosophy, if they had gone they would have not come back -- so on what grounds do they say that there is nothing left? Nobody has visited the land. But it is very easy to believe. His famous statement is worth quoting.

Brihaspati says, RINAM KRITVA GHRITAM PIVET: "Even if you have to borrow money, borrow it, but drink ghee as much as you can" -- because after death you are not going to be questioned, punished. The person who had given you money cannot drag you into the court of God; there are no such things. His whole philosophy is simply, "Eat, drink and be merry." You can believe in it -- the theists will call it DISbelief.

And that's what Karl Marx did for the communists, he said that there is no soul, no consciousness. It is a by-product of matter, so when the body falls apart, nothing is left. This became a very dangerous attitude, because communists could kill people without thinking twice.

Their belief is that by killing you are not committing any sin. There is nobody inside a person; there *is* no inside. A man is chemistry, biology, physiology -- but there is no soul. Joseph Stalin could kill almost one million people after the revolution without feeling even a slight doubt about what he was doing.

In Soviet Russia man has been reduced to a mechanism. You can kill -- nothing is killed, because there was nobody in the first place. It is just like a clock functioning. It moves, it shows you the time; that does not mean that there is somebody inside. You can take the clock apart and you will not find anything.

I have heard.... Once Mulla Nasruddin's clock stopped. It was an old clock, and some day everything has to stop. He opened the clock and found there a fly, dead. He said, "Now I know the clock is dead -- this is the clock's soul!" He was just going to bury the clock in the garden when his wife caught hold of him.

She said, "What are you doing? Have you gone mad? Clocks are not buried, graves are not made for them!"

Nasruddin said, "Those people have never known what I have come to know. The clock stopped; certainly I thought it was dead. I looked at it, opened it, and found its soul dead. This is the soul" -- he was holding the fly in his hand; he said, "This is the soul."

The wife said, "You are simply an idiot, and you will always remain an idiot! Bring that clock out. Perhaps it needs oiling, some repair work -- it is an old clock. And clocks don't die, because to die first one has to *live*: clocks don't live!"

But that's what Karl Marx has preached to the communists, that man is also just like a clock. And now almost half the world believes in Karl Marx. Strange -- these same people had believed in God. Russians, Chinese, Indians, Mohammedans -- all kinds of people change their yes to no. To change yes into no is so easy because they are not different. Basically they give you a consolation without the arduous journey to truth.

I have asked many communists, very old communists.... In India, S.A.Dange was a member of the international communist party along with Lenin, Trotsky, Stalin. He was an eyewitness of the Russian revolution. I asked him, "Have you ever meditated?"

He said, "Meditated -- for what? Why should I meditate?"

I said, "If you have never meditated, then you don't have the authority to say that there is no soul, no God, no consciousness. Without going inside yourself, how can you say that there is nobody? And see the absurdity of it: *who* is saying that there is nobody? Even to deny you will have to accept that there is somebody. Even to say that there is nobody, somebody has to be assumed."

The same is the situation of religions.

Nobody has encountered God -- no Christian, no Hindu, no Mohammedan -- but they have all said yes because the crowd in which they were born was the crowd of theists. To say no amongst that crowd would have created difficulties for them. Yes was simply the accepted rule of the game. They have worshipped, they have prayed, not knowing why they were doing it. But everybody else is doing it so it must be right.

When the crowd changed -- for example in Russia, the same people who were so certain of God became uncertain. It took ten years to change from one certainty to another certainty... an interval of uncertainty, but uncertainty is not doubt.

Doubt is simply a question, and doubt says, "I want to KNOW."

It has no ideology.

Doubt is absolutely pure quest.

You have asked, "What is the difference between doubt and negativity?"

Negativity and positivity are both the same.

Doubt is different from both.

It does not make you a theist, it does not make you an atheist.

Positivity makes you a religious believer, a theist; negativity makes you an unbeliever, irreligious, an atheist.
Doubt does not make you anything.
It simply makes you an inquirer.
And that is the dignity of man.

I teach you doubt because I know if you can doubt to the very end you will realize the truth of your own being, and simultaneously the truth of the whole existence. And that will be liberation, that will be freedom.

Doubt is neither Christian nor Hindu, nor American nor German. Yes may be Hindu, yes may be Mohammedan, yes may be Christian; no may be communist, no may be fascist -- but doubt is simply a quest, an individual quest.
Yes and no both belong to the crowd.
Doubt makes you assert your individuality.

You start finding your path on your own. You don't accept the maps given you by others.

In India I have seen in Jaina temples, maps hanging which show seven hells, seven heavens, and the ultimate, *moksha*. Between seven hells and seven heavens is the earth. They show you exactly who goes where, what route he follows, what sufferings he comes across.

Even in my childhood I used to ask the priest, "Do you know where Constantinople is?"

He said, "Constantinople? That has nothing to do with religion."

I said, "That has nothing to do with religion, but it has something to do with maps. You don't know Constantinople and you know seven heavens, seven hells? Just be kind enough to tell me, how many have you visited? Who has made this map?" And for thousands of years Jainas have believed in this map.

People who had no idea that the earth is round were able to know how many hells there are, how many heavens there are; and each according to his action goes to a certain space, certain place. They had no idea of the earth they were living on but they had ideas about things which are just fictions.

Now slowly slowly those maps are disappearing from the temples, because even followers have started asking embarrassing questions. But it continues. One small sect in India is that of Radhaswamis. They divide the whole existence into fifteen parts; the earth is the lowest.

I have been to their temple in Agra. They are very egoistic people; they have been trying for almost one hundred years to make the temple better than the Taj Mahal. They have poured immense amounts of money into it, but only one story is complete. They have done tremendous work. Certainly if they succeed in making all the three proposed stories, the Taj Mahal will look very pygmy before that temple.

The Taj Mahal is also in Agra, and Radhaswamis originated in Agra; their founder was there. And from all over the world tourists come to Agra to see the Taj Mahal. Radhaswamis wanted to make something so that the Taj Mahal becomes secondary. And seeing what they have done -- it is only one-third complete in one hundred years, but even that much is enough to show you they have transcended the Taj Mahal already.

In their temple, this half-built temple, they have engraved in golden letters the fifteen levels of existence. And they have marked -- for example, Jesus Christ has only reached up to the sixth. A long journey is still ahead for that poor carpenter carrying his cross. How many times he will be crucified, nobody knows.

Mohammed is still on the fourth, Moses on the fifth, Mahavira on the seventh, Buddha on the ninth. And their own master is on the fifteenth.

When I had gone to visit their temple, their priest welcomed me, he showed me everything. He showed this description of fifteen stages and he said, "What do you think about it?"

I said, "There is no question of thinking, I know your master *is* on the fifteenth."
He said, "How do you know?"

I said, "Because I am on the sixteenth -- and he is trying hard, but I go on pushing him back. I won't allow anybody else to be on the sixteenth."

He was very much shocked, but I said, "If you can just imagine fifteen, what is the trouble? On what authority do you put Buddha under your master? On what authority do you put Jesus... what grounds have you got?"
They said, "Our master said it."

So I said, "I am a master, and I say to you, make a place also for me on the sixteenth. And of course your master could only talk about the fifteenth because he has never entered the sixteenth. I will not allow him to enter! I am alone there."
These are your theists who simply believe.

It is cheap to believe, it is cheap to disbelieve.

But it is really a dangerous journey to *know*.

I would like my sannyasins neither to be negative nor to be positive, but open, available, with a quest, a question mark, and to go on searching.

Many times your mind will say it is good to believe -- because the journey *is* arduous, and one never knows where one is going, whether one is going to find anything or not. But don't listen to the mind.

Mind has created all these "yes" philosophies, "no" philosophies.

Doubt has never created any philosophy; doubt has created science.
And doubt is going to create religion.

They are exactly the same -- the same application of doubt in different fields. About objects, the outside world that spreads to millions of stars, doubt has given tremendous insight just within three hundred years. You are carrying another world within yourself, which is in no way smaller than the world you see outside; perhaps it is bigger.

Why do I say that perhaps it is bigger? I am including the word `perhaps' so that you should not believe. I *know* it is bigger, for the simple reason that you know the stars, you know the sun, you know the moon -- but the moon does not know you, the sun does not know you. The stars are great, the universe is vast, but you are the only knower. You have something more than the whole universe.

That's why I say inside you are carrying something bigger than the universe, more than the universe. Just inquire.

One of the most beautiful men of this century was Maharishi Raman. He was a simple man, uneducated, but he did not accept the ideology, the religion in which he was born. When he was only seventeen years of age he left his home in search of truth. He meditated for many years in the hills of Arunachal in south India, and finally realized himself.

After that his whole teaching consisted only of three words, because those three words had revealed to him the whole mystery of existence. His philosophy is the shortest. What are those three words? Whoever came to him -- because as he became slowly slowly known, people started coming to him from all over the world -- his whole teaching was to sit silently and ask only one question: "Who am I?" and go on asking that question.

One day the question will disappear, and only *you* will be there. That is the answer.

Not that you will find the answer written somewhere; you will find *yourself*. You just go on digging with this question -- this question is like digging -- but do you see the question? It is a doubt: Who am I? It does not accept the spiritualist who says you are a soul. It does not accept the materialist who says there is nobody, don't waste time; eat, drink and be merry. He doubts. Those three words are followed by a question mark: Who am I?

And he says this is enough. If you can go on and on and on patiently, one day the question suddenly disappears and what is left is your reality. That is the answer.

And the moment you know yourself you have known everything that is worth knowing.

BELOVED OSHO,
FOR ME IT'S EITHER HIGH-ENERGY EXCITEMENT WHERE LIFE IS WONDERFUL AND A JOY TO BE ALONE; OR VERY OFTEN THESE DAYS THERE'S A QUIETNESS THAT'S DULL AND BORING. IN THE ONE THERE'S JUICE BUT NO AWARENESS, AND IN THE OTHER THERE'S AWARENESS BUT NO JUICE.
IS THERE A KNACK IN BRINGING THESE TWO TOGETHER?

It is a very simple thing. You say you have moments of great ecstasy, full of juice, but you become drowned in that juice; the ecstasy is so overwhelming you forget to be watchful. You become immersed in that ecstasy, the witness is not there. And then you say there are moments when you are sad, bored, but the witness is there.

You just have to put things in their right place. Start from your boredom and sadness, because the witness is there and the witness is going to be the bridge. So when you are sad and bored, just watch it, as if it is something outside of you -- it *is*. You are always a witness -- now you are witnessing sadness and boredom.

It is easy to witness sadness and boredom, because who wants to get immersed in boredom? But this is

of tremendous importance because you can learn the whole art while you are bored. Just watch it, and as your witnessing grows you will see there is a distance between you and the boredom, the sadness, the misery, the pain, the anguish. You are not part of all that experience; you are standing high above on the hills, a watcher on the hills, and everything else is moving down deep in the dark valley.

You already have the secret, just practice it more and more. Just sit by the side of a donkey, sit by the side of a buffalo; go on looking at the buffalo and you will be bored! All around you can find objects which will be immensely helpful for you. You need not wait for moments to come, because who knows when the buffalo will come to you? Why not go to the buffalo?

You can just go to our cattle, sit amongst them, and you will be bored. Those cattle will go on munching the grass -- do you think you will start munching the grass? You will not get involved in that. Sitting amongst the cattle, amongst the buffaloes, you will find yourself just a witness.

Don't become sad, don't become bored. Let the boredom be there, let the sadness be there; you remain just a witness. And it is easier in such situations.

Once you have strengthened your witness, then let those moments of ecstasy, heights... try your witnessing then. It will be a little difficult there; one wants to jump into that groovy space. Who wants to sit on the bank and watch? -- because one is afraid one may be simply watching and the moment will go.

Don't be worried. If you witness, the moment will remain there and will grow deeper, bigger, more colorful. But not at any point have you to become identified with it. Remain detached, just a spectator.

The art is the same; whether it is boredom or ecstasy does not matter. What matters is that you are not involved, you remain aloof, you remain standing there.

There is a Zen story I have loved very much. Three friends had gone for a morning walk, and then they suddenly saw on the hill a Zen monk standing.

One of the friends said, "I think he must have come with his friends; they must have been left behind and he is waiting for them."

The other said, "I cannot agree with you, because seeing that man I can say one thing is certain; he is not waiting for somebody who has been left behind, because he never looks back. He is just standing like a statue. Anybody who is waiting for somebody who is left behind will once in a while look, to see whether the fellow has come or not. But he is unmoving.

"He is not waiting for any friend. I think... I know this monk; he has a cow and the cow must have been lost in the thick forest. And that is the highest place from where he can look all over the forest and find the cow."

The third man said, "You have forgotten your own argument. If he was looking for the cow then he would be looking all around. He would not just stand there like a statue, focused in one direction; that is not the way of looking for a lost cow." He said, "As far as I can tell, he is doing his morning meditation."

But the other two said that the basic philosophy of Zen is that you can meditate anywhere, you can meditate doing anything. What was the need to go to that hill in the early morning, in the cold, and stand there to meditate? "He could have meditated in his cozy monastery where they have a special meditation temple. He could have been there -- what was the need to go? No, we cannot agree."

They argued; finally they said, "It is better we go to the hill. It will be a waste of time but there is no other way to settle what he is doing." Such is the curiosity of the human mind -- very monkeyish. Now why trouble yourself? Let him do whatever he is doing. If he is searching for his cow it is his business; if he is waiting for his friend, it is his friend; if he is meditating it is his business -- why should you poke your nose into it? But that's how people are.

They became so excited arguing with each other that they decided, "We have to go." They forgot that they had come just for a small morning walk, and going to the hill will take hours, then coming down the hill... the sun will be almost directly overhead. But the question... they have to come to a conclusion. And in fact they want to prove that "I am right." Each of them wants to prove that "I am right." Now the only man who can decide is that monk.

They reached -- huffing, puffing. The monk was standing there with half-closed eyes. That is the Buddhist way -- to keep the eyes half closed when you are meditating, because if you close your eyes completely you may doze into sleep; that is more possible than going into meditation. If you keep your eyes fully open you will get interested in thousands of things. A beautiful woman passes by, and meditation is lost, anything can disturb. So keep the eyes half closed so you don't see exactly what is happening outside, and you have to keep your eyes half open so you don't fall asleep.

The first man asked, "Master, we have heard much about you but we never had any chance to come to

your monastery. Fortunately we had come for a morning walk and we saw you. We have a question I want you to answer: Are you not waiting for somebody who has been left behind?"

The monk with half-closed eyes said, "I have nobody, I am alone. I was born alone, I will die alone, and between these two alonenesses I am not trying to fool myself that somebody is with me. I am alone and I am not waiting for anybody."

The second man said happily, "Then certainly your cow has got lost in the thick forest and you must be looking for it."

The monk said, "It seems strange idiots have come here! I don't possess a single thing. I don't have any cow, the monastery has it; that is not my business. And why should I waste my time looking for a cow?"

The third man was immensely happy. He said, "Now you cannot deny: you must be meditating. Is it not so? -- you are doing your morning meditation!"

The monk laughed; he said, "You are the worst idiot of the three! Meditation is not *done*, it is not a doing. You can be in meditation but you cannot do it. It is a state. So certainly I am not doing meditation. I am in meditation, but for that I need not come to this hill; anywhere I am in meditation. Meditation is my consciousness.

"So you all get lost! And never disturb anybody who is standing with half-closed eyes, remember it."

But they all three said, "Forgive us -- we *are* stupid, certainly we are stupid to walk miles and to ask you such.... We are feeling embarrassed. But now that we have come and now that we accept we are stupid, just one question from all of the three, not separate: Then what are you doing?"

And the master said nothing.

In that nothing is the witness.

When you witness, you will be surprised that the boredom, the sadness, the blissfulness, the ecstasy -- whatever it is -- starts moving away from you. As your witnessing goes deeper, stronger, becomes more crystallized, any experience -- good or bad, beautiful or ugly -- disappears. There is pure nothingness all around you.

Witnessing is the only thing that can make you aware of an immense nothingness surrounding you. And in that immense nothingness.... It is not empty, remember. In English there is no word to translate the Buddhist word *shunyata*. In that nothingness... it is not empty, it is full of your witness, full of your witnessing, full of the light of your witness.

You become almost a sun, and rays from the sun are moving into the nothingness to infinity.

One of the Indian mystics, Kabir, has said, "My first experience was that of a sun, and as my experience went on growing... the outer sun is nothing; the inner sun is infinite. Its light fills the whole infinity of existence. And in that moment I am only a witness; I am there."

So start witnessing your boredom, sadness, because the question is not the *object*, the question is the art of witnessing. So use any object -- anger, hate, love, jealousy -- anything will do. If you cannot find anything just put up a mirror and look at your face and witness it. And you will be surprised, immensely surprised; when you are in a complete state of witnessing the mirror becomes empty, you are not there.

In total witnessing the object disappears.

You will be able for the first time to see the mirror just as nothingness.

Start from things which are easier, and then go on moving to things which are groovier. The bridge is simple.

BELOVED OSHO,
I NOTICE THAT WHEN WOMEN ARE IN BITCHY MOODS, MEN SAY, "ALL SHE NEEDS IS A GOOD LAY."
COULD IT BE THAT WIVES HAVE BEEN TAGGED AS NAGS NOT BECAUSE WOMEN BY THEIR
NATURE ARE NAGS, BUT BECAUSE FOR THOUSANDS OF YEARS THEY HAVEN'T BEEN GETTING IT?

That's true! Women are not by nature nags, but man has forced them to become that. Whoever said that is a wise man!

Whenever a woman is bitchy she really needs it! So rather than getting worried about her bitchiness, *do* something!

And for thousands of years they have not been having it; it has become heavy. I know in India at least ninety-eight percent of women have never experienced any orgasm. They don't know that there is such a thing. In the West too, only within thirty years have women become aware that for millions of years they

have been missing something.

The orgasmic experience in lovemaking is tremendously relaxing, fulfilling. If a woman gets it -- which is really a little difficult, difficult for the poor man because nature is not very scientific. There are many corrections needed. Nature has given man only single-orgasm capacity, and to women, multiple orgasms. And if the woman gets her first orgasm that is dangerous, because then she wants the second, the third, the fourth, the fifth... And the poor man cannot manage it.

So what man did, he found a strategy: don't give her the first orgasm. She will never know what is missing, and she will never ask for the second.

But if a woman's nature needs multiple orgasms to relax her and she is not getting it, she is bound to be bitchy. She is bound to be continuously in a fighting mood, angry. Those are not her natural qualities -- they are gifts given by man.

But what can man do? His trouble is that he is very poor sexually because he is a donor; his energy is spent in a single shot. The woman is a receiver. She is not giving any energy; in fact she is enjoying your shots. She is on the receiving end, as many shots.... But with one shot your gun is empty. It is hanging down! You cannot do anything about it. That has made women all around the world very bitchy. Either science has to make arrangements for a man, that he can give as many shots as needed, or science has to do some surgery on women, that only one shot is enough. But if this cannot be done then the only way is that when you make love to your wife, invite all your friends too, so that by the time she asks for the second, the second friend is ready.

What else to do? I am simply suggesting a practical thing. If one gun goes empty in one shot, have many guns ready in line. And the woman will be so utterly satisfied with you. She will not nag you ever again! She will not be angry, she will not throw things. She will prepare the most delicious food for you -- you have done so much for her.

This seems to be simple. Scientists may be able to do it or not; but this is very simple, to invite your friends. And in return they will be inviting you, so why be so miserly? Share!

From Death to Deathlessness

Chapter #25
Chapter title: Cut the roots of guilt

30 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
I'VE OFTEN HEARD YOU SPEAK WITH LOVE AND ADMIRATION OF ZORBA. YET NIKOS KAZANTZAKIS, THE MAN WHO CREATED HIM, LED A TORTURED LIFE -- GUILT-RIDDEN, OBSESSED WITH RELIGION, FEARFUL OF WOMEN, PREOCCUPIED WITH DEATH. ARE ZORBA AND KAZANTZAKIS THE TWO SIDES OF ALL OF US WHO ARE UNENLIGHTENED?
PLEASE COMMENT.

The religions of the world have done so much harm to human beings that it is incalculable.

The greatest wound they have created in the human spirit is schizophrenia. They have put man against

himself. They have created a rift in you, a split.

Their conditioning is that you have to fight with yourself, you have to be victorious over yourself. And nobody has said that it is simply madness. You are one! Who is going to be victorious, who is going to be defeated? But the division has been done very cunningly, very cleverly.

Do you see these two hands, the right and the left? Religions have created such a division that right is always right -- and left, of course, is wrong. And both the hands are so deeply together inside you. You may not have imagined it, but your left hand is connected with your right mind, and your right hand is connected with your left mind.

Now, if the right hand is right, then your left mind is right -- it is the extension of the left mind. But religions are condemning all leftist efforts. If your left hand is wrong, then your right mind is wrong; and all the religions are emphasizing the right mind. So the split is complicated -- but anything is possible if it is repeated for thousands of years.

Nikos Kazantzakis represents you -- each human being. He was a rare man, but a victim of the whole past. He was a very sensitive man -- that's why the split became very clear; a very intelligent man, he could see he was divided. That created great inner torture for him.

To be divided against yourself is hell, fighting with yourself is continuous torture. You want to do something -- that is one part of you -- and the second part says, "No, you cannot do it. It is sin."

How can you be at peace with yourself? And one who is not at peace with himself cannot be at peace with society, with culture, and finally with existence. The individual is the very brick of the whole existence.

It is very significant to understand Nikos Kazantzakis. He was a Greek, and the Greeks have always been very much body-oriented. The whole history of Greece is full of love for your own body.

Do you know that the woman in Greece was not thought to be beautiful? Just as everywhere else men managed and dominated societies, Greece was also male chauvinist, but with a difference. Women have been condemned everywhere, but not as much as in Greece. All Greek statues are of men. The whole sculpture is devoted to the beauty of the male body.

You are bound to be surprised that this caused even people like Socrates, Plato, Aristotle -- the highest you can conceive in intelligence -- to become homosexuals. If a man loves his body, naturally he will love another man's body. The woman is so condemned that she is almost treated as subhuman. In Athens perhaps democracy has flowered the best, but it was only for men; women had no votes.

Nikos Kazantzakis represents both the things. One is his Greek mind, which is self-loving, materialist. In the West only Greece has produced materialistic philosophies, and Epicurus is the peak. So his Greek mind is Zorba -- that's why he calls his book ZORBA THE GREEK.

But Christianity contaminated the whole Greek mind. Jesus never knew the word `Christ', never knew the word `Christian'. These are Greek words and Jesus was not acquainted with Greek, not even with Hebrew. He spoke the language of the common masses. Hebrew was the language of the priests, rabbis -- the common people spoke Aramaic, which is an unrefined form of Hebrew. He used the word `messiah' which becomes `Christ' in Greek, and the followers become "Christians."

Jesus influenced the Greek mind tremendously, for the simple reason that they were leaning too much toward the material -- they were not balanced people. They thought themselves only bodies; the soul was just an invention. But man is not only body.

The Greeks had no religion, and Christianity filled the vacuum. The Greek personality became split.

The Greek is materialistic, Epicurean -- loves the body, loves good food, good wine, beautiful women, beautiful men -- and is not concerned at all what happens after death. According to Epicurus you die with your death, nothing happens afterwards. There is nothing after death, there is nothing before birth. You are an accident, without any planning -- a small lifespan of seventy years. Don't waste it, enjoy.

Nikos is half Greek and half Christian. He cannot intelligently deny that there is something more to you than your physiology. He cannot deny his mind, he cannot deny even the witness of the mind -- which are not physiological phenomena.

That was his continuous torture. He was one of the most tortured artists of contemporary life -- one of the best, but that is the curse. When you have the best intelligence, you want to become one organic whole. The idiots don't get into self-torture -- they don't think at all. Torture needs thinking.

Nikos is torn apart -- his Greek heritage is materialist and his Christianity is anti-materialist. He cannot live as a materialist because his Christianity is continuously condemning him. He cannot live as a Christian because that is only an idea, his reality is his Greek heritage. He is pulled apart -- that is his torture,

continuously.

And the man who goes through self-torture automatically becomes guilty.

The greatest guilt Nikos feels is against his own life. Whatever he does is wrong. If he follow his materialist tendencies, the Christian is there to condemn him, to send him to hell. If he tries to be a Christian, his Greek heritage is against it. He cannot do anything, he is in a fix.

A sensitive man, an intelligent man is bound to feel guilty, that he is wasting his life fighting with himself. The man of guilt is of course obsessed with death -- because he is not living and death is coming closer and closer every moment. Perhaps he may not be able to live -- and death will finish him.

A man who is living totally never bothers about death.
His life is so full, death cannot even touch him.
Death will come only to the body, not to him.
He knows his inner organic consciousness.

That was impossible for Nikos to know. He was obsessed with death, continuously afraid of death. He has not lived yet and death can come any moment.

And there is a logic, a logical corollary: self-torture, guilt, obsession with death, all three together create the ultimate obsession of man -- religion. Somehow he has to keep himself together -- he is falling apart. Religion gives him at least a certain kind of solace, religion gives him a certain integrity.

But the man of intelligence cannot be religious either. His sensitivity is so clear that he cannot believe in a god whom he has not known. He cannot believe in heaven and hell, which are mere words. He cannot see in society that the people who are committing evil acts are punished, or the people who are simple, innocent, good are rewarded. How can he believe that his good actions are going to be rewarded *after* life -- why not now?

Why do the cause and effect have to be so separated? They cannot be separated. Any intellectual can see the point, that cause and effect are joined together -- they are two sides of the same coin. There is no reason at all why, if you commit evil here, you will be punished after death.

Religions had to invent this fiction because the question was significant. Everybody was asking, "If evil acts are punished... we don't see that happening."

All kinds of criminals become presidents, prime ministers, world-famous people; and the simple and the innocent and the good live as if they are not there -- no recognition. They die poor, they die in indignity, they die as if they had never been here. No account is going to be kept of them.

You have your history about Genghis Khan, Nadirshah, Tamerlane, Alexander the Great, Ivan the Terrible, Napoleon Bonaparte, Adolf Hitler, Benito Mussolini, Joseph Stalin, Mao Tse-tung, Ayatollah Khomeiniac -- these are your great people!

The good, the silent, the people who have not done any harm to anybody, who have never interfered in anybody's life, are simply forgotten. Nobody will ever know their names. Whether they existed or not makes no difference to your history.

Any intelligent person can see the device of religions. Here we see that the people who are exploiting, sucking blood, are rich. And the people who are making beautiful skyscrapers are sleeping on the street.

Not only that, you will be surprised... Shahjehan, one of India's great emperors, made the Taj Mahal in the memory of his dead wife, Mumtaz Mahal. He brought craftsmen, artists, sculptors, from all over the known world. He paid them immensely. He wanted his wife's memorial to be unique and to be the best in the whole world.

He had many wives. Mumtaz was fortunate to die first. She was not the one and only one he loved; he had a whole harem, women like cattle. It was not really in memory of Mumtaz; it was his ego being projected through Mumtaz.

It took almost twenty years to make the Taj Mahal. Ten thousand workers worked for twenty years continuously. Those who had come had died; their sons were working. There were even a few who were the third generation because the old man who had come to work died, his son died, and his son's son was working.

By the time the Taj Mahal was completed, what was the reward of all those poor people who had put all their energy, all their art into it? And certainly they had created the most unique memorial that exists on the earth. Their reward was: their hands were cut off. Ten thousand people get the reward, for creating a unique memorial, that their hands are cut off.

Shahjehan's reason was clear. He said, "These people can create another Taj Mahal better than this, and that I am not going to allow. The only way to prevent these people is to cut off their hands."

This is the world that you experience, where the good are suffering, where the bad are on the top. Religion had to find a device; otherwise religion cannot hold the idea that goodness is rewarded and evil is punished. This was the device: every reward and punishment is after death.

All the religions agree on that point. They had to!... because anybody who has eyes can see that good is not rewarded. We have not yet been able to create a society where good is rewarded. We have not created a civilization yet where evil is necessarily punished.

Nikos was a very troubled soul -- whether to follow his materialist tendencies, which were natural to him, or to follow the ideology that Christianity preaches, which was just a superficial mind thing. He could not follow it; but he could not follow his natural instincts either. He was stuck. And death was approaching closer and closer. Naturally he became obsessed with religion. Religion became the shelter.

Religion has been the shelter of the sick, it has been the shelter of the schizophrenic, it has been the shelter of the perverted -- it has been the shelter for all those who are suffering *because* of it! This is a very strange thing.

First religion makes you feel guilty. That is the basic ground. Once you feel guilty... and how will you feel guilty? If you are split you will feel guilty. Whatever you do does not matter; you will feel guilty. If you follow the mind your whole nature will condemn you. If you follow nature your mind will condemn you. Whatever you do, one thing is certain -- you will feel guilty. If you don't do anything then you will feel doubly guilty.

And once guilt is created in your psychology, religion offers you solace: "Blessed are those who mourn, because they shall be comforted." First create the mourning and then comfort.

I have heard of two brothers who had a business. They were partners in it, but their work was different. One brother would go into a city in the night and throw coal tar on people's doors, walls, glasses, windows; whatever he could manage, he would paint it with coal tar. And next day the other brother would come into the town, shouting loudly, "Does anybody want coal tar removed?" It was a good business! His partner had done the basic groundwork.

Everybody would rush to the man, "Come to our house. All our windows, all our doors are destroyed. Who has done it we don't know, but that is not the point. Clean it off."

While he was cleaning in one city, the other brother was doing the basic work in another city. They were partners -- whatever the brother got who was cleaning was divided half and half -- and they were doing great business.

Religion first creates guilt.

That is absolutely necessary for the existence of religion. A person who is not guilty takes no note of religion.

A man like me has nothing to do with religion.

It cannot offer me anything.

I don't have any guilt, I have never repented for doing anything.

Whatsoever I have done I have done with my total being. I have not left a small corner in me which was condemning it while I was doing it, because that condemning part will become my guilt.

Christianity has used this more than any other religion; naturally, Christianity is the biggest religion in the world. It has functioned very scientifically. It does not allow you even to keep your guilt to yourself -- particularly the Catholics, who are the original Christians. You have to confess to the priest, you should not keep your guilt to yourself.

Why this confession to the priest? The strategy is complex. They say if you confess it to the priest, you are relieved of it. Now it is the priest's responsibility to persuade God to forgive you. You are forgiven -- but the other side of this is all bogus. The priest knows no God, knows no way to persuade him. But he becomes aware of everybody's crimes, sins -- rape, theft, homosexuality, AIDS. He becomes aware of everything -- that is his power over you. You cannot leave the Catholic religion.

You can leave Hinduism very easily; there is no problem because the Hindu priest knows nothing about you. But the Catholic priest has a whole file against you, he can expose you. He can inform the government, he can inform the authorities, he can inform the medical board that "This man has AIDS."

They have used guilt really well. Create guilt -- that makes man tremble, that he will suffer in hell. He is guilty, he is a sinner. In every sermon, in every church around the world, they are consistently condemning you, calling you sinners. You are born in sin. Whether you do any sin or not does not matter, because there are people who may not be doing sin and may not come to confess -- and they may not feel guilty either, but they cannot be left alone. They are *born* in sin! It is not a question of your doing; Adam

and Eve have already done for it you!
Fictions upon fictions, lies following lies....

Naturally Nikos was very much obsessed with religion.

The question is how he managed to create one of the greatest art works, ZORBA THE BUDDHA... the *greek*. He could create it because it was one of his sides, which he had neglected, ignored, repressed.

ZORBA THE GREEK is Nikos repressed. He allows in the novel his repressed part to have full expression. And Zorba is so beautiful.... Expressiveness is always beautiful; repression is always ugly. Yes, Zorba is one of his basic parts. He had to give it a reality. He could not live it -- but at least he could write it.

This is a common factor... if you read beautiful poetry about love, remember one thing: this man who has written this love poetry has not known love. It is his neglected, repressed part.
People who love don't have time for poetry.

Just the other day one beautiful woman was asking me, "How many girlfriends do you have?"

I said, "It is is a little bit difficult to count. I have girlfriends all around the world."

She was shocked, but she had to wait for a bigger shock. I said, "You can also be part. You can be my girlfriend -- why bother about others?"

And I know she loved it! She smiled, her eyes became wide -- she enjoyed even the idea. I must have gone into her dream last night! I told her, "You will not be coming into my sleep because I have said what I had to say, I have not repressed it. Nobody else would have told you this."

She was taking my interview for a magazine. Now, when somebody is taking your interview you are not supposed to say such things. You have to hide them, you have to go round about.

Politicians continuously answer something else, something that you have not asked. Or, if you are too persistent they say, "No comment." Of course, an individual has the right not to comment on anything if he does not want to comment. And those are the points which should be searched well, where he says, "No comment." That is his real personality.

What the politician answers is not his reality. When he is answering, he is taking note of the audience, the readers, the people who will come to know about the statement -- what they will think about him. He is not answering the question, he is promoting himself.

But I told her, "One thing is certain, you cannot come into my dreams. I don't dream, because whatever I want to do, I do it! I don't care even if the whole world is against it. For example, you cannot find a single man in the whole world who is for my ninety Rolls Royces. Do you think you can find anyone? Nobody! But whatever I want to do, I will do. At least Rolls Royces don't come into my dreams. That is the last thing!"

Nikos suffered very much. He was a world-famous writer. He has written beautiful novels of tremendous importance, of great meaning. He was not confessing to a priest; he confessed in his own way. Nobody will think that ZORBA THE GREEK is his confession. This is what he has been repressing, this is what has been continuously hammering him: "You have to do it." He makes an individual, Zorba; he gives him reality, blood and flesh, and allows him to do everything that he has not allowed himself.

Zorba the Greek is not a Christian. Zorba the Greek has nothing to do with churches. Zorba the Greek is a very practical, pragmatic, natural human being.

He loves a woman, Bubbalina. She is not very beautiful, she is not very young, but Zorba and his master -- that master is Nikos Kazantzakis, nobody else -- they are working in a small village on some project. In that small village it is very difficult to find a beautiful woman available. His master -- that is Nikos -- asks him, "What do you see in this woman?"

He said, "I close my eyes when I meet her; I put the light off. But that is the only woman available -- what to do? I have to make the best of whatever is available. If one food is not available, you have to eat something else. You may not like it so much, but you cannot remain hungry."

Zorba dances, plays on his musical instrument. Nikos just looks from his cabin, and cannot believe it -- what has this man got that he is so happy? A poor man, a servant to Nikos -- but every night in the sands by the side of the river where they live, he is dancing alone, singing alone.

Nikos asked him, "Zorba, what have you got that makes you dance and sing?" Nikos was not aware what the answer will be.

Zorba said, "This is strange! Dance is an end in itself. You don't have to have something else in order to dance. You don't need something first, to sing or to play on your musical instrument. If I were waiting for some great thing to happen to me, that I will dance when I am in the White House...."

In fact, I have not heard that any president in the White House has danced or played on the guitar and

sang. Have you heard of any president, any prime minister dancing, anybody who is in some top post? No, he becomes serious -- Jesus Christ crucified, crucified in the White House.

Zorba says one very significant thing to his master, "Boss, only one thing is wrong in you. You take things too seriously! Life is a playfulness, and you are too serious." And he drags the boss to the side of the river. And the boss is reluctant, he is saying, "What are you doing?" But Zorba is a strong man. The boss, self-tortured, feeling guilty -- what to do, what not to do, to be or not to be -- has no strength.

Zorba drags him, and he says, "You just follow me." He plays on his instrument, he starts dancing, and he says to the boss, "You start!"

The boss says, "But I don't know how to dance."

He says, "Dance has nothing to do with knowing. Can't you jump up and down? Do whatever you feel. The dance will come on its own. You just come out of your seriousness!"

In that night, in that aloneness, in that isolated spot Nikos follows Zorba and cannot believe that he is dancing, cannot believe that his dance is becoming more and more intense, cannot believe that so much dance is hidden in him. He starts singing!

And Zorba says, "Look Boss, what have you got? Why are you dancing? Why are you singing? Life is to dance! Life is to sing! Life is to love! And all serious things you can do in your grave, because there will be no disturbance. You can think great thoughts: God, heaven, hell -- whatever you want. But at least don't miss life! You will be eternally in the grave with enough time!"

Zorba is a fictitious character -- but not absolutely fictitious. Nikos knew a man who gave him the idea of ZORBA THE GREEK. And he presented his first copy to the man, who could recognize himself immediately. And he wrote to Nikos, "Your Zorba is nobody but me!"

And this man died far away, somewhere in Poland. But he wrote a letter before he died: "I never knew myself. Your ZORBA THE GREEK has made me aware of all that I am. I am immensely grateful." So there was a real man too. But Nikos is projecting that real man on a fictitious character. That too is not fictitious, that is his own repressed part. It is a kind of psychoanalysis.

What do you do in psychoanalysis? You lie down on the couch, and the psychologist is sitting behind you so you cannot see him -- because if somebody is watching you, you may not open up, you may not reveal things. Resting on the couch, paying hundreds of dollars for one hour, naturally you think it is better to do something. And you start saying things which you have not even been aware are within you.

Psychoanalysis helps people, it helps them to become aware of their repressed part. And awareness has a magical power: of anything you become aware of, its grip, its power over you is finished. You are no more in bondage to it.

Nikos Kazantzakis is really doing a very psychological thing. He is writing ZORBA THE BUDDH... the GREEK... Forgive me, because to me, Zorba is always the BUDDHA.

That is *my* state. In me Zorba is not Greek, in me Zorba is the Buddha. So please forgive me, because I go on saying ZORBA THE BUDDHA while I am supposed to say ZORBA THE GREEK! But it is natural for me. Zorba the Greek is absolutely a stranger to me. Zorba the Buddha is my experience. But for Nikos, poor Nikos, ZORBA THE GREEK was the reality.

He has written books like CHRIST RECRUCIFIED: they are also his mind projections. He lived his whole life on a cross, because he did not allow the Zorba his nature. He was bound to be on the cross, suffering. He has projected that too in another novel.

All his novels together are in some way or other a tremendous experiment in self-analysis. But the best part in him is Zorba -- which he missed. Hence, he suffered. Hence, he felt guilty. Hence, he became obsessed with religion, obsessed with death.

I hope this does not happen to you. It is happening to everybody all over the world. Almost every person is split -- for such silly and stupid things you cannot believe.

You will not allow a saint just a little bit of smoking? No, saints are not allowed to do that. But once in a while it is really playful, making rings of smoke. There is no sin involved in it.

You will not allow your saints to have marijuana -- just a little bit? He will lose his sainthood and he will be put into jail. But what is wrong in marijuana? I don't see that he is harming anybody, and a little bit of marijuana may do some good to him. At least in those moments he will not be a hypocrite.

This has been my experience in India, because in my childhood days in India no drug was prohibited, and particularly those in the same family as marijuana. In India it is called *bhang*, but it is the same family and the same drug. At each festival, on each festive occasion, in marriages bhang is used, and I have watched -- people under the influence of bhang are so real, so authentic....

I have seen one of my principals shouting four-letter words. We had never known that part of him, and when we told him later on, he said, "You must be joking! I cannot use such words."

But I said, "I have collected many eyewitnesses -- I knew that you would say this to me. They are waiting outside."

He looked through the window, there were ten other people standing whom I had collected. He said, "Disperse them.!You are right; somehow a vague memory is still with me. I have used those words you are mentioning, but I have always been repressing them."

This was a good experience, to know some repressed part, to become aware of it. Through awareness it can be dropped.

In Eastern religions, for thousands of years drugs have been used just to make you aware that you are not your personality that you go on projecting in the world, that you are much more. The personality is just the tip of the iceberg. Deeper down is your bigger reality -- nine times more than your conscious mind.

Drugs can certainly be used to make people psychologically healthy. They can be used to make people again one, to destroy their split. What psychoanalysis does in three, five, seven years with thousands of dollars wasted, thousands of hours wasted, drugs can do within hours. But religions are against them. Politicians are against them. Governments are against them.

Why so much antagonism? I can understand there may be some bad side effects, but we have so much scientific knowledge today that all those elements which have bad side effects can be removed from the drugs. Rather than forcing millions of people into jails around the world, rather than wasting money on all these prisoners, the better and wiser way will be to give the money and the project to the scientists. LSD can be more purified, can be more ecstatic, without having any side effects. But nobody is ready to do it.

Why are they not ready to do it? The governments are afraid that if people are not split, they will have so much energy that they will not be controllable. To enslave a split person is easy, because he is fighting with himself; he has no time to fight with anybody else.

Politicians don't want you to become one.

Religions don't want you to become one because if you become one, who is going to be guilty? Who is going to confess to the priest? Who is going to bother about God and church and all kinds of nonsense? No, they want you to remain psychologically split. They want you to remain in this sickness where only guilt arises. But guilt leads you to religion, to God, to prayer.

To cut the roots of guilt is to destroy all hocus-pocus religions which are dominating man.

Nikos Kazantzakis has made a tremendous contribution by revealing himself in many novels. From ZORBA THE BUDDHA... now I cannot even ask your forgiveness! So please, be kind... from ZORBA THE GREEK to CHRIST RECRUCIFIED -- between these two novels there are other novels -- but these two are the polarities. He was continuously obsessed with Jesus, Christianity, God -- and simultaneously afraid of death. The man never lived.

He was here -- and what a man, of tremendous potential. All that he needed was a meditative consciousness -- that could make the split disappear. Yes, there would have been a loss; he would not have written ZORBA THE GREEK, he would not have written CHRIST RECRUCIFIED. But I think it is worth risking -- he would have *lived*!

All these novels are from a person who has not lived. Perhaps if he had lived he would have created something... what I call Zorba the Buddha.

That's what I am writing! -- in your hearts, because I don't believe in writing in books. That's what each of my sannyasins will be carrying in his heart. That is the right soil for Zorba the Buddha to grow; hence my insistence that you should not renounce Zorba.

If you renounce Zorba you can never become the Buddha.

It is your Zorba, accepted with respect, love, dignity, that is going to grow slowly slowly into the Buddha.

The Buddha is the peak.

The Zorba is the foundation.

They cannot exist separately; both are incomplete.

Gautam the Buddha is incomplete. He has the whole upper structure without foundations. So it is not a coincidence that his religion died with him and everything disappeared within a few centuries.

Just three hundred years after Buddha's death Alexander reached India, but he could not find a man who could even come close to the idea of Buddha that he had heard resounding all over the world. Alexander also was Greek, by chance. He was seeking a Buddha, but he could not find one. There were statues --

thousands in number -- but not a single man. What happened?

Gautam Buddha is perhaps the most religious man in the whole history of man. But what happened? Why did everything fall apart the moment he was not there? The reason is, there was no foundation. The structure was without foundation, it was going to fall apart any moment.

Buddha is incomplete. It hurts me to say that, but now I have decided to say everything, whether it hurts me, or hurts you, or hurts anybody -- I don't care. The truth has to be stated, naked.

Zorba -- you can find many around the world, but they are incomplete. They are just eating, drinking, merrying; but life is much more. The Zorba is like the foundation, but the palace has never been raised upon those foundations.

I mentioned Shahjehan, who made the Taj Mahal in memory of one of his wives. He was also making another memorial for himself. On one side of the river Yamuna -- a beautiful place -- he had raised the Taj Mahal. But it took twenty years. Exactly on the other side -- you can see from Taj Mahal to the other side -- he was making another memorial, so that when he died the memorial would be ready. He knew that his sons would not be so interested in making the memorial, which was to be better than the Taj Mahal.

The Taj Mahal had taken so much energy, so much money, that his successor was not going to bother about another memorial. So he was making it himself.

The Taj Mahal is made of white marble; he was making his memorial with black marble. But he died; only the foundations are there. And he was right, his sons did not bother to make a memorial for their father. They buried him just within the foundations.

Every Zorba is only the foundations. But foundations cannot have any meaning; their whole meaning is in the palace that is going to be raised upon them.

Both types have existed in the world, but separately -- that is the misery of the whole humanity.

My effort is to make Zorba and Buddha meet together, be one. That is my vision of the new man -- psychologically healthy with no split personality, with no garbage about guilt, sin, God.

Zorba the Buddha will not go to any temple, to any mosque, to any *gurudwara* to worship, to pray.

His whole life will be a worship. All his acts will be his prayer.

Whatever he does will be his art, will be his painting, his poetry, will be his sculpture.

Each movement of an integrated human being is going to have tremendous beauty and fragrance.

Nikos Kazantzakis could have become Zorba the Buddha. I feel sorry for the man; he had the potential, but Christianity destroyed him.

Christianity has destroyed thousands of people.

Other religions are also doing the same on a smaller scale, but Christianity is committing crimes on a mass scale.

BELOVED OSHO,
IN A RECENT LECTURE, KRISHNAMURTI HAS SAID THAT WEARING A MALA, LOCKET, ROBES AND HAVING A NEW NAME IS A CIRCUS, UNNECESSARY AND NONSENSE. IT SEEMS THAT KRISHNAMURTI IS TRYING TO CONVEY THAT THE MOMENT ONE ACCEPTS SOMEONE AS A GURU, ONE CEASES TO BE INDEPENDENT. IS THIS ALWAYS THE CASE?

He is right. Although he is senile, still he is right.

To accept a guru means now you will be only a shadow. You have lost your independence of inquiry.

That's why I insist continuously that you are not my followers; you are my friends, my fellow travelers.

And Krishnamurti knows this, but still he goes on saying things. Now this whole reference is about sannyasins, but he does not understand that this is not the sannyas that he has been accustomed to know in India. Just the name is the same; otherwise, my sannyasins are absolutely opposite to all the sannyasins that have existed before or are still existing in other religions.

Your robe, your mala, your locket, are all non-serious. There is no seriousness about it, it is just playful. Any day I can say to you, "Go to the river and throw all the malas and all the dresses; they have served their function." Whenever I feel that now there is no need....

You are not a sannyasin who has renounced the world. You are a sannyasin who is rejoicing in the world. Krishnamurti cannot make the distinction, which is so great. Renouncing existence, renouncing life, renouncing love; and rejoicing in existence, rejoicing in love, rejoicing in life, are polar opposites.

You can ask me then, why I have chosen the name sannyas.

I have chosen the name sannyas because the past history of sannyas can be destroyed only in this way.

Now in India particularly, where other religions have their sannyasins in the same color, in the same robe, they are finding it difficult. My sannyasins are moving hand in hand with their girlfriends, and Indians are shocked. *Sannyasins*?

One of my sannyasins who lives near Bombay and commutes every day to Bombay and back, took sannyas. After the second day or third day he came and told me, "You will have to give sannyas to my wife too."

I said, "Why?"

He said, "Why? People will kill me! Yesterday they caught hold of me on the railway station and a crowd gathered. And they said, `Whose wife is this? This sannyasin seems to be escaping with somebody else's wife' -- because sannyasins are not supposed to have wives. I tried hard to explain to them that this is not the old sannyas. They said, `There is only one sannyas, there are not many sannyases. Don't try to deceive us. You have to come with us to the police station.'"

He said, "I had to go to the police station. Fortunately the inspector knew me, and he said, `She is his wife, and this sannyas is absolutely non-serious. Don't be bothered about it.'"

So he said, "It would be good if you give her sannyas also so no problem arises, because anywhere we can be caught. It was good that I was caught at the station where I live, so the inspector knew me."

I gave sannyas to his wife. Two, three days afterwards, he was again there with his wife. He said, "Now give sannyas to my son, because yesterday in the train it became a trouble."

It is a well-known fact in India, and a certainty, that many people go on stealing children from other people. Then they cripple them, blind them, and make them beggars, and whatsoever they earn comes to the man who is doing this business. Beggary in India is now a very strange phenomenon. The blind man to whom you are giving money will not get it -- he will get only food enough to live. All the money will go to the boss who is running the whole factory where he creates crippled people.

"So the crowd," he said, "caught us both and they said, `They are stealing somebody's child!' We tried hard to convince them that it is our own child.

"They said, `YOUR child? Sannyasins have to be celibate. We cannot believe it. In the first place, this is wrong, that you are moving with a woman sannyasin. Woman sannyasins have to move separately from man sannyasins. And not only are you moving with a woman, you are moving with a child. This child is not yours.'"

He said, "It was so difficult. Just because the child was not too small he said, `They are *my* father and mother and they are not stealing anybody!' Because he spoke we were saved. But please, give sannyas to him also, so there will be no problem left."

I wanted the old idea of seriousness, which has dominated sannyas for thousands of years, to be completely eradicated. And the meaning that has been given to sannyas has to be completely changed -- from renouncing, it has to become rejoicing.

Krishnamurti is aware of this but has not guts to say it -- that this sannyas makes nobody dependent on me, that this sannyas simply makes you free from all kinds of seriousness that has been part of being religious.

As far as the old sannyasins are concerned, he is perfectly right. But he is not saying those sentences to old sannyasins. That statement is made to my sannyasins; because I have told all the sannyasins belonging to the places where Krishnamurti visits, "Go and sit in front of him."

In India he goes to Delhi, Bombay and Madras. I have told my sannyasins there, "Don't miss that opportunity. Wear the reddest clothes possible, with the mala perfectly visible to him, and sit in the front row."

And the poor old man cannot see the point -- why in every place in India are sannyasins always sitting in the first row? And he becomes so annoyed -- he is a very serious man and he is a very angry man too. Serious people *are* angry people. He gets annoyed very easily, irritated very easily. So seeing my sannyasins in the front row, he forgets what he was going to say; he starts condemning my sannyasins. And I have told my people, "Laugh as loudly as you can!"

He has remained just one step away from enlightenment and now there seems to be no hope. Otherwise an enlightened person does not bother who is sitting in front, who is sitting at the back, who is wearing red, who is wearing blue; he says what he wants to say. He opens his heart.

But Krishnamurti completely forgets what he had come there for, he starts condemning me and sannyasins. And if he is so interested in my sannyasins and in me, then he should come here and see. Have

you seen sannyasins in a disco? Have you seen sannyasins playing cards, gambling? Have you seen sannyasins on the street hugging their girlfriends, boyfriends, so much absorbed in each other that even while I pass by the side they don't know about me? Do you think I am their guru?

I am nobody's guru, and nobody is my follower. I hate the word `follower'! I hate the words `leader', `guru'. All these are just hangups from the past, the rotten past. I am *not* your guru.

So if you happen into a place where Krishnamurti is speaking, don't forget: sit in the front row, find the reddest clothes possible, and enjoy his irritation, because the moment you enjoy, he becomes more irritated. Laugh and clap -- when he condemns me clap and laugh. Make him confused... "What is the matter with these people? I am speaking against them and they laugh and they clap. I am speaking against their guru and they are enjoying."

And then in the end, stand up -- because he has two parts to his speeches. First he speaks, then he asks people for questions. When he has spoken and he asks for questions, then stand up and tell him, "Whatever you are saying about sannyasins does not apply to us. And if you are so interested, then come to our place.

"We respect you, we love you, we have named our lake `Krishnamurti Lake'. And we feel sad and sorry also for you -- because this is not the way of an enlightened man to behave in such a way, to be so irritated, so angry. You never laugh, you never smile. You seem to be hanging exactly like Jesus Christ on the cross.

"And you completely forget that there are other people who have come to listen to you -- you are speaking only to ten, twelve sannyasins. Come to our world capital, just visit our place and you will know that our red clothes mean nothing, that our malas are just to irritate people like you."

My secretary told me, "On television, what they do is, they cut your locket our of the picture." When they are taking her interview they just go on cutting off the locket. They take her face, but don't allow the locket to show.

I said, "Don't be worried. Start wearing a cap and put a locket on your head."

She said, "What about the other locket? Because -- two lockets?"

I said, "That is even better! Now let them cut whatever they want to cut. If they cut off the top one, the lower one will show. If they cut off the lower one, the top one will show." And that's what is happening now.

Those lockets, those colored robes, are just to irritate people because that is the best way to let them think about what is happening here.

So stand up when the question period comes and ask him, "What do you know about our sannyas?"

Ask him, "You don't wear the red robe, true, but how many girlfriends do you have? Our master says that he has so many he cannot give a record of them. How many hours do you sleep? Our master sleeps eleven hours. How many Rolls Royces do you have? How many discos have you opened, where people can dance and sing and love and enjoy? How many restaurants you have opened? How many communes exist where your people live together?"

Not a single commune has he been able to create in his whole life. And he is such a serious man that he cannot of conceive discos, dances, of people easily changing their partners without any difficulty, without any trouble.

Just tell him, "Come to our world capital and you will understand. Perhaps you may become a sannyasin! You are missing just by one step. And you cannot take that one step without becoming a sannyasin, because for ninety years you have been stuck there, glued. Somebody is needed to push you into the lake. And it will be the best thing that you are pushed into the lake which is known as `Krishnamurti Lake.' Then the name will become absolutely significant, meaningful."

His whole life he has wasted, struggling with ghosts. He had gurus from his childhood up to his twenty-fifth year -- and many gurus, not one. And he is against them because they sexually abused him. He was a beautiful boy and all those gurus were homosexuals. Gurus are *bound* to be homosexuals -- you prevent them having girlfriends, you force celibacy on them. You are expecting something unnatural.

His great guru was an Englishman, Leadbeater, who was a confirmed homosexual. And it is not that I am stating it -- the case was brought to a court, a Madras court, because Krishnamurti's father came to know that his boy, who was only nine years old, was being sexually abused. So he reported it to the court and he wanted the boy to be returned to him.

But Leadbeater, Annie Besant, and all the other theosophical leaders were cunning enough -- and moreover, because they were all white people, they managed to take Krishnamurti out of India, where the court's judgment would not affect him. Before the court could give the judgment that the child should be returned to his father, they had taken the child out of India. Naturally, if a child has been sexually abused by

his gurus he will be against all gurus. The association in his mind with the word `guru' is not good, it is not nice.

And for twenty-five years, those gurus.... And they were many, because somebody was teaching him Sanskrit -- he had to know ancient Sanskrit because they were preparing him to be the world master. Somebody was teaching him yoga, which is simply torturing your body, distorting your body, forcing your body into unnatural situations, standing on your head.... Somebody was teaching him English because he would be the world teacher, so he had to know English perfectly well.

Somebody was not only teaching him but writing books in his name. He was twelve, thirteen years old, and his best book was written at that time: AT THE FEET OF THE MASTER.

The book was written by Leadbeater -- because I have read all Leadbeater's books and I can say with absolute certainty that this book is written by the same man -- the same language, the same content. Of course it is far better than his other books because he was now an experienced writer.

And they put the name of J. Krishnamurti on the book just to create the atmosphere in the world that a boy of thirteen years old who can write such a tremendously significant book must be a world teacher. The name of the book was, AT THE FEET OF THE MASTER -- at the feet of the guru.

Now Krishnamurti *renounces* it, he says, "I don't know anything about it. I have never written it." But a thirteen-year-old child of the intelligence of J. Krishnamurti can at least remember who wrote it. He does not want to even mention Leadbeater's name because he was the one who was homosexual and who was abusing J. Krishnamurti sexually. Perhaps others were doing the same.

That anger, that irritation, still persists. That has become his barrier to enlightenment. Just one step more -- and now he is too old, ninety years old. There is not much hope that in this life he will be able to take that step.

He will have to die unenlightened -- and remember the law, that if you die unenlightened you have to begin another life from the very scratch. If you die enlightened then there is no other life for you -- you become universal.

I feel sad and sorry for him. He wanted to meet me at a time when I was in Bombay, but he wanted me to go to his place. I said, "If he wants to meet me, he should come here. I don't want to meet him, so why should I go? I am even giving an appointment to him to meet me -- that is enough, more than that you cannot expect of me. Why should I go? I have nothing to learn."

The person who had come to me was a close friend of Krishnamurti. He said, "But he is old and it looks mannerly -- you are young, you should go to him."

I said, "You go back and you ask him -- does he believe in old age, young age? Does he believe that the young person should necessarily respect the older person? And tell him clearly that he wants to meet me, I don't have any desire to meet him. So he should come." But the ego... he never came, and since then he has been angry with me But I don't understand: if you want to meet me, then you have to come.

And what did he wanted to meet me for? If he goes on condemning the idea of accepting somebody as your master -- then what did he want to meet me for? There cannot be any other reason than to learn something... or to teach something. And what has he been doing his whole life? Even at the age of ninety he is continuously traveling; sick, old, suffering from many diseases.

For thirty years he has been suffering from headache. It is something unique. No enlightened person has suffered from headache. He may have suffered from everything else, but not from headache. His head is so relaxed, not a single thought moves there -- no traffic. Krishnamurti's headache shows that he is in the head, not in the heart.

And all these years, what has he been doing? If he says that you should not learn from others because that makes you dependent, then he should stop speaking -- because that is nothing but teaching people, that is giving them ideas.

And remember, clothes can be easily thrown away. Ideas cannot be thrown away so easily. They go deep into your mind. You can drop the clothes instantly, but can you drop your ideas instantly? And that's what he has been doing -- giving people ideas.

And I am telling my people that I am just one amongst you, as ordinary as you are. I am not holier than you, not higher than you. And I am not giving you a doctrine to believe in. I am simply exposing my heart, how I came to know myself. Perhaps in some way it may be of help to you.

I am teaching you to doubt, not to believe -- and still that old senile man goes on criticizing me.

I am teaching you that this is not a faith, this is a scientific work. To become enlightened not through believing, but through doubt.

Doubt everybody -- me included.
No guru has ever said that.
No guru can ever say it.

His whole gurudom is based on creating belief in you, faith in you.

So next time, if some sannyasin happens to be in his discourses, don't miss the opportunity. Stand up and make it clear to him that without understanding the man, without understanding his fellow travelers, without understanding the non-seriousness of the clothes and the mala, it is absolutely ungentlemanly to go on criticizing.

Invite him here. Tell him, "Once you wanted to see that man, but just because of your ego, that you are older.... Now you are even older, and death is not far away. We have made a beautiful lake for you to jump in -- perhaps that may make you enlightened. Otherwise in the next life you will have to start from the very scratch.

"And who knows? -- you may again get caught with some Leadbeater, because homosexuals are growing fast. So in your next life you will be born in a society with homosexuality, lesbianism, AIDS.... It is good to get enlightened in this life and be finished!"

Give him the challenge. Tell him that I am ready to discuss openly here whatever he wants to discuss.

It is not a criticism of me when he says that all these things are unimportant and nonsensical. This is a beautiful compliment to me because this is what I am saying. All these things *are* unimportant and nonsensical. He thinks he is criticizing me!

I have worked in such a way that nobody can criticize me, because I have not exploited anybody, I have not enslaved anybody, I have not indoctrinated anybody, I have not converted anybody. I had started my journey alone. And people started coming and joining me and the caravan became bigger and bigger. Now it is all around the earth. And it is going to become bigger and bigger.

But nobody is my follower. Nobody is going to be my successor. Each sannyasin is my representative. When I am dead, you all -- individually -- will have to represent me to the world. There is not going to be any pope. There is not going to be any *shankaracharya*. Each sannyasin, in his own capacity, has to represent me.

This has never happened -- but it is going to happen! You are all my successors.

When I am dead, that simply means I have left this body and entered all the bodies of my people.
I will be within you.
I will be part of you.

BELOVED OSHO,
I AM TREMBLING FROM HEAD TO TOE. MY HEART IS THROBBING AND MY BELLY BURNING. OSHO, I AM ON FIRE! WOW, OH WOW!

Just great!
But this is not a question. And I know who is asking it, because I have been seeing smoke arising, flames.... Just inform the fire department! It is none of my business. Either you go to the fire department, Maitri, or inform the fire department to come here and cool you down.
Okay?

From Death to Deathlessness

Chapter #26
Chapter title: Your aloneness cannot be destroyed

31 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
AIDS CONFRONTS US WITH THE IMMEDIACY OF OUR DEATH. OUR SERIOUSNESS SEEMS TO CREATE MORE DISEASE AND PARANOIA. INSTEAD OF FEELING LIKE VICTIMS, HOW CAN WE RESPOND THROUGH CELEBRATION?

Death is always there. You may be unaware of it, but it is always confronting you with immediacy. You cannot be certain of the next moment.

But we go on living -- and nobody believes that he is going to die; it is always the other who dies. You have seen people dying, many people of all kinds -- children, young people, old people -- but you have never seen yourself dying. So obviously somewhere in your mind the idea persists that it is always the other who dies. But remember, those who are dead also had the same idea; for them you are the other. And one day you will be dying, and the people who will take you to the graveyard will not feel at all the immediacy of death.

It is always there -- just like a shadow to you. From the very first moment of your birth you have been dying. It is a fallacy to think that death comes like an accident, suddenly when you are seventy, eighty, ninety. No. Death and life are together. The moment you are born you start dying.

But man is very clever in deceiving himself.

Each of your birthdays is an effort to forget that it is not your birthday, it is your death day; you have died one year more. But with flowers and candles and cakes, one forgets the immediacy of death. It is always with you.

Birth is the beginning of death.

So AIDS in fact should not make you serious; on the contrary it should make you more alert, more aware, because you are a rare person for whom death is a certainty, and you cannot deceive yourself anymore.

Many who do not have AIDS will be dying before you, but their death will be coming without their knowing. And to know is always better than not to know. Something can be done when you know a fact is going to happen.

The AIDS patient knows that within two years he is going to die. This immediacy of death should wake you up. Now there is no more time for you to fool around, no time for you to deceive yourself. Death is just there waiting for you, and you are fortunate that you know it.

Knowing of your death can become a transformation.

If you know you are going to die within two years, these two years can be devoted to meditation. Otherwise people are always postponing; they will meditate tomorrow -- and tomorrow never comes. And there are so many other things to do, you don't have time for meditation.

But a man who is fully aware that now there is no way, that tomorrow is finished, all that you have in your hands is this moment.... This is the reality, AIDS or no AIDS, but AIDS makes it very profoundly felt, and that can become a blessing in disguise. The time for meditation has come. Now you can forget those small, stupid things in which you were involved.

There are millions of people who are playing cards, watching football matches -- not at all aware of what they are doing. And if you ask them, they say they are killing time. Great! Time is killing *you*, and you remain with the idea that you are killing time. How can you kill time? You have never even seen it. Your swords cannot cut it, even your nuclear weapons are unable to touch it. How are you going to kill time?

But time is killing you every moment.

AIDS should be understood as a great blessing. Now you can stop playing cards, you can stop fooling around. You can stop watching stupid football matches. Now all the time is yours, and the only thing left before death comes, is to know thyself. And the death is so close that you cannot afford to remain ignorant about your own being.

The very closeness of death makes it possible for you to understand the deathless which is within you. That's the whole art of meditation: to go within as deep as you can to the very center of your being. And you will be surprised, amazed that at the center of your being you are eternal. There is no death, there has never been any death. Nothing dies in reality, it only changes forms.

AIDS can destroy your body -- but it is going to be destroyed anyway, there is not much problem. It is better that it is being destroyed by AIDS, because you cannot hope to survive; with AIDS your hope has also died. Now there is no cure, you have to face the fact. No help from the outside is available, you have to depend on your inside. You are left alone.

In fact everybody has always been alone.

From birth to death, the whole journey is alone.

You may be in the crowd, but your aloneness cannot be destroyed. It is there. You make every effort to camouflage your aloneness, but nobody has ever succeeded in it. A truth is a truth -- you may postpone it a little bit....

AIDS destroys all postponement.

Whatever has to be done has to be done now!

Yes, one thing is certain, that you are a victim -- a victim of your religions, a victim of your so-called prophets, messiahs, incarnations of God, God himself. You are a victim. Don't try to hide the fact, that will not help.

AIDS is the ultimate outcome of homosexuality, and homosexuality is a religious disease. It was born in the monasteries where no woman was allowed. It was born because of the insistence of all the religions of the world on celibacy -- which is simply stupid. You cannot be celibate unless you are impotent.

And remember, the impotent people have not given anything to the world. They don't have any creative energy. Your sexual energy is your creativity. The impotent person is a hollow bamboo, nothing inside. He somehow drags on, but he is not living. He cannot live, he has no energy for living. He is condemned from his very birth. Only these people can be monks, nuns authentically.

If others who are full of life and energy become celibate, they will be destroyed fighting with themselves. They will destroy themselves fighting with their nature, and they can never be victorious. Nature is far bigger than you. You are just a tiny part, almost invisible. Nature is as big, as wide as the sky itself. You cannot fight with it.

And it is very strange that nobody has said that celibacy should be illegal, that anybody trying to be celibate is mad! But all the religions insist that celibacy is something spiritual, something respectable, something divine.

Strange, if there is a God, why does he go on giving you sexual energy? God gives you the sexual energy, and his representatives on the earth -- the prophets, the messiahs, the popes, the imams -- they are all against sex. To summarize: they are all against their God! And God has not listened to them even up to now. Each child comes fully equipped.

Celibacy is the root cause of homosexuality, of all kinds of sexual perversions. But the priests have been reaping a good crop out of your perversions. The more perverted you are, the more you are in the hands of the priest, for the simple reason that you start feeling guilty. Going against nature makes you feel guilty, makes you feel disgusting, makes you feel unacceptable to yourself. You cannot have the dignity of a man if you are perverted. You lose all pride of being a man, the highest expression of evolution -- consciousness. You hide your perversions.

And remember, sex is not a problem, perversions are. Men have been making love to other men. Men have been making love to animals. Naturally, you will try to hide the fact that you are making love to animals. You have degraded yourself. You have reduced yourself to the state of animals.

And it is strange that now Jerry Falwell-type idiots are telling people that AIDS is a punishment from God for homosexuality. That means all the people who have been the cause of creating it should be punished. Rather than punishing the popes, the imams, the *shankaracharyas*, the heads of other religions, he is punishing the poor victims. All *shankaracharyas* and all popes, and all imams, Ayatollah Khomeinis -- these are the people who should suffer the punishment.

But this man, Jerry Falwell, is only a mouthpiece for all these popes, Ayatollah Khomeinis, *shankaracharyas*. He is saying that it is punishment from God for homosexuality.

But I would like to ask him a question. What has happened? God has suddenly changed his mind? -- he has never been favorable to women up to now but lesbians are not punished by AIDS. Strange! God has always been a male chauvinist. For the first time he is punishing men. Lesbians are not suffering from

AIDS, they are not being punished.

And you should understand that the Christian trinity is a gay company -- there is not a single woman. For the whole eternity, three male energies... what will they be doing? Your life is short -- seventy years, eighty years, at the most ninety years. But this trinity, this triangle of homosexuals -- what have they been doing all through eternity?

If AIDS has to happen, your God should be the first victim. Rather than being a victim, he is punishing you. Perhaps there is a reason in it.

Let me remind you about the story of Adam and Eve. God had forbidden his own creations to eat from the tree of knowledge and from the tree of life. These two trees were forbidden. It was the great revolutionary, the serpent -- the first revolutionary in the world -- who persuaded Eve, "This is strange -- God is your father, and the father is preventing his children from being wise, is forcing his children to remain ignorant forever. God is your father and he is preventing you from becoming eternally alive, from having the taste of eternal life."

The serpent said, "Do you know why he is doing it? Because if you eat from these two trees, you yourselves will be gods -- and he is jealous. He wants you to be slaves, not gods."

Perhaps that's why he is punishing homosexuals. His company is homosexual, and you have some nerve to become homosexual -- to try to be equal to God! Except that, I don't see any reason that man should be punished.

And you have not worshipped the serpent. You have condemned him as the devil. He gave you freedom, he gave you intelligence, he gave you inquiry. He made you human! Otherwise, you would still be in the Garden of Eden chewing grass, naked, unashamed of being naked chewing grass. But that was the original idea of your God, the father who lives far away in heaven.

But the serpent could not do the full work. As God became aware that man had eaten the fruit of the tree of knowledge, he drove him out of the Garden of Eden. Man was expelled, because now the next step was certainly going to be the tree of eternal life.

These two trees are very significant. The tree of knowledge you can call science, because science means knowledge. And the tree of eternal life you can call religion, because religion is an inquiry into the eternity of existence.

God has forbidden you from both science and religion. And his priests, his prophets, his messiahs and saviors and messengers -- they have been doing the same: condemning the serpent as the devil, praising God as the compassionate one. What kind of compassion is this? Can you call a father compassionate who prohibits his children from tasting the juice of eternal life? who prohibits them from becoming wise, aware, knowing?

I cannot call God the compassionate one.

He is the most cruel father who has ever been.

And the serpent is not the devil. He has immense compassion. He could see the strategy of God, and he managed to persuade Eve. That too is significant to remember; he did not approach Adam. To persuade a man is a difficult job. He will argue, because he lives in the head. The woman does not argue, she tries to understand; she lives in the heart.

Eve immediately understood the point that God is preventing them from becoming his equal. And on the part of the serpent, it was perfectly clever to persuade the woman -- the husband is bound to follow the woman. There is no need to bother about the husband.

Since Adam, every husband has been henpecked. He could have argued with the serpent, but who can argue with a woman? Impossible, they don't understand each other's language. You say something, the woman understands immediately something else that you never imagined! Conversation between a man and woman is an impossibility -- particularly if they are husband and wife.

The serpent is the first blessing to humanity. If you want to worship, worship the serpent. God is not worth anything. His priests are the cause of creating homosexuality.

Even Gautam Buddha, the most intelligent man as far as the world of religion is concerned, was not ready to allow women into his commune. Why? What is the fear? The fear is, if women are in the commune, then the celibacy of his disciples is in danger. But celibacy is impossible, there is no question of danger. The woman will only make your disciples natural, otherwise, they will be making love to each other. And that's what Buddhist monks have been doing down the ages, Christian monks have been doing down the ages.

Nature has its own way of finding expression. If you repress the natural outlet, it will find something

which is unnatural, which destroys you. AIDS is the culmination.

And now whatsoever is being done by the priests and the politicians is simply stupid -- still the priests go on preaching celibacy, its beauty, its spirituality.

Sometimes I wonder why there has not been a religion which preaches control of urination. And you can be certain, if somebody were there to preach control of urination, there are enough retarded people on the earth who would start doing it. Of course, they cannot -- they will be hypocrites. Celibacy has made all the religions hypocritical, and has perverted them into unnatural ways. And they are still teaching celibacy.

Nobody looks at the cause of AIDS, at who is responsible for it. On the contrary, just the other day I came to know that in Texas they have made homosexuality illegal; and I was surprised that in Texas there are one million homosexuals. Now one million people have suddenly become criminals. Do you think your law against homosexuality is going to prevent homosexuality in those people?

Has any law ever prevented anybody from doing anything? There are laws against murder; murder goes on growing. There are laws against suicide; suicide goes on growing. There are laws against stealing; you have to go on expanding your prisons, your courts, because the number of thieves goes on growing. There are laws against drugs. That simply makes things go underground. And anything which is underground has an immense attraction. Now in Texas, one million people will go underground.

Homosexuality cannot be prevented by law. Law has never prevented anything! In fact, it makes the thing more attractive. These homosexuals going underground will cause the spread of AIDS more easily, because you will never know who is a homosexual. You will never know who has to be tested medically.

This stupid law in Texas is going to be followed everywhere! The homosexuals appealed it, but the court of appeals has rejected their appeal. The Texan law remains a law.

It is always good to bring things to the surface, then something can be done about them. Putting things underground is immensely dangerous. Now Texas will be spreading homosexuality, spreading AIDS, although those idiot politicians think that by making it illegal they have done some great job in preventing AIDS.

In England it used to be -- just a hundred years ago -- that thieves were hanged naked in the public square and beaten to unconsciousness. That was the punishment for the thieves. Why in the public square? So that everybody can see what happens if you steal, and can learn a lesson.

But soon they had to stop this practice of beating thieves, for the simple reason that a crowd gathered there to see a free show, and in the crowd there were pickpockets who were doing their job. People were focused on the criminal, they had forgotten their pockets. When it became known that even exactly on the spot where you are torturing a thief all the thieves are doing a great job....

No law can prevent anything; it only makes it more attractive. It only drives things deeper into the unconscious, deeper into darkness where you cannot do anything.

AIDS should be accepted.

Priests should be condemned.

Religions should be held responsible.

Don't be hard on the poor victims, help them. They are not going to live long.

In my own commune, every sannyasin is passing through the tests, because even if he has AIDS he is not going to be condemned for it. On the contrary, he will be given more respect, more love. He is a *victim*.

We have found only two persons who have AIDS. We have made for them the most beautiful house in the most scenic place. And we are giving them better treatment than any other sannyasin; they need it. They don't feel guilty.

And we have told them, "You read the literature that you always wanted to read, listen to the music that you always wanted to listen to but could not find the time, see the films.... Now you have enough time -- two years! Nobody is so rich as to have a two-year period completely to himself! Meditate. Use these two years for deep meditation, so that when death comes, you die in silence, in peace, in joy, because you will be knowing the fruit of the other tree -- eternal life. You can die dancing, singing."

Death is not a problem at all. What does it matter whether it comes from tuberculosis, or cancer, or AIDS? AIDS is the best, because there is no cure for it.

But in the outside world, information is being repressed. No government wants to give the actual number of how many people are suffering from AIDS, because to give that information reveals that the country is homosexual, the country is perverted.

I had never known that Texas had one million homosexuals! It is because of the law that the homosexuals started protesting, came out to fight in the courts, declared their number.

You never know: if Texas has one million, how many million will California have? Perhaps everybody, except the lesbians.

To be a lesbian, for the first time has gained respect, spirituality. God has never been so favorable to woman -- perhaps he is learning something from me. He has always mistreated women. He made man in a certain way, and the woman he made by taking out a rib of the man. Strange... if he can make man, why can't he also make the woman the same way? She has to be degraded, she is nothing but a bone.

Jerry Falwell is saying that the Bible is historical, and every word in it is truth and nothing else. The Bible's preaching for women is that you are a slave to man and your only function is to be a factory for reproduction. These are truths?

And this priest, Falwell, is going to meet Ronald Nixon -- they both belong to the same group of fundamentalist Christians. He wants the Bible to be accepted by the government as the only holy and truthful book. And the Bible, if you ask me, is the worst pornographic book in the world. Even the Supreme Court, if they are fair, will have to categorize it "x-rated." It should be prohibited. Everything ugly is there.

Ronald Nixon... I am not committing a mistake. Just the mask is of Reagan, behind the mask is Nixon. They are great friends. What Nixon could not do, he is now persuading Reagan to do. Reagan wants prayer to be introduced in all the schools, colleges, universities, academies -- all kinds of educational institutions. What prayer? To whom?

God is still an unproved hypothesis. And do you pray to a hypothesis? -- and that too, unproved? Has any prayer been heard ever? Has the sky ever answered?

It did not answer even Jesus Christ, who was simply nuts -- calling himself the only begotten son of God. He was just a bastard. Every bastard can claim that he is the only begotten son of God, because the ordinary father is not his father. His father lives high above in the sky.

Even Jesus Christ's prayer on the cross was not answered. In deep frustration he shouted at the sky, "Have you forsaken me?" Still, no answer. If that is the situation of the only begotten son, what about other poor human beings who are just born out of their father and mother, mortals?

This book is holy? Then magazines like PLAYBOY, PLAYGIRL should start calling themselves holy magazines -- of course, in color... glossy.

You say, "AIDS confronts us with the immediacy of death...." It is good that you become aware that death is there, absolutely certain. Now is the time to find something in you which is deathless, which is beyond death.

You cannot find a better time for meditation, at least in my commune. And don't feel serious, because death is natural; what causes it is meaningless. Don't be in a paranoia. In fact, rejoice that you are the chosen few; everybody else is in darkness about his death, you are not. And the very fact that you know death is coming is bound to create space for you to know yourself.

This will not happen in the outside world where they are declaring homosexuality illegal. This will not happen in the outside world, because even if a person is found with AIDS, he will bribe the physicians to keep the information secret. Your wife may have told you, "I will die for you," but when she comes to know you have AIDS.... Your children, your parents, your friends -- all will become your enemies. You will lose your job, you will lose your family, you will lose your dignity. You will be simply a condemned man.

Before AIDS kills you in the outside world, you will have to commit suicide. That is the only way for you, nothing else, because you will not be acceptable in any restaurant, you will not be acceptable in any club, you will not be acceptable *anywhere*, because the spread of AIDS is not confined only to sexual intercourse. Just kissing somebody is enough, or even a tear of somebody... out of compassion you just wipe off the tear, and you may get AIDS. Any liquid coming out of the body may carry the virus.

Hence I say to my people, stop kissing. Anyway, it is so unhygienic. Just think of the whole thing: mixing your saliva with somebody else, exploring somebody's mouth with your tongue. Are you insane or something?

And there are better ways to show love. In the oldest sexology book, which is five thousand years old, from India, Vatsyayana has given few a very significant ideas. For example, he says that the lobes of the ears are very erotic. They are. You play with your beloved's earlobes, he plays with your earlobes. Perfectly hygienic, no stupidity involved, and a great adventure into new erotic spaces.

Eskimos rub their noses, they don't kiss. When they first saw Christian missionaries they could not believe it: "What are these idiots doing? And if this is what they are doing, what religion are they going to teach to us?"

Noses are so clean, so cool. Enjoy rubbing noses, except when you suffer from a cold. That is simply

determined, there is no problem about it, because any liquid flowing from the nose may carry the virus.

Massage each other's body -- that will be healthy, relaxing. Lie down with each other and meditate together; hugging each other, meditating together. And you will be surprised that you can reach better orgasmic, blissful moments than by having intercourse -- which is very momentary. Find out new ways, and in finding new ways there is celebration.

Celebrate! Dance with your beloved, sing with your beloved, play on the guitar with your beloved. For the new age, for the new man, there are going to be new ways of love too. And it is more sophisticated, more cultured.

Jesus says everybody has to carry his cross on his shoulders. I say to you, everybody has to carry his guitar. If you have to carry something, why not a guitar? Learn music, learn dancing. Your bedroom should become a temple. Right now it is a warfield.

Every night before you make love you have to fight; you have to throw pillows, you have to throw things, you have to argue about everything in the world -- with no conclusion. And after all this nastiness, you make love. You don't understand at all that this love is nothing but a way somehow to go to sleep, somehow to finish this nightmare. This is not love.

Burn incense in your bedroom. No electricity, just candles. The dimmer the light, the more beautiful the body of your beloved looks. In darkness, all women become Cleopatra, all men become Romeo. Such a small trick... and you have Cleopatra and Romeo in the bed.

And there is no need to make love either. Be loving, hug each other. Go to sleep together hugging, silently, meditatively, with the incense filling the room, with the candlelight....

If man can be taught the beauties of being loving, all homosexuality will disappear, all kinds of perversions will disappear. They cannot disappear by making laws. And strangely enough, the people who make laws -- the senators and the members of the parliaments, assemblies -- most of them are homosexuals. But they are in a position that they can go on keeping it a secret. Even your popes have been found to be homosexuals, and they are preaching sermons to the whole world to remain celibate.

We have created such a hypocritical world. It is time to be finished with it! Be authentic, be sincere!
Your question is significant.

We have those two unique sannyasins who have AIDS. Be respectful to them, be loving to them. Do everything that the commune can do for them, because their death is certain. Help them to meditate. If before death they can manage to enter into their being, they will have tasted the fruit of the other tree which Adam and Eve missed.
It is within you.

And knowing your eternal being, knowing that you have been here always and you will be here always, is a tremendous revelation.
In that revelation is celebration.

BELOVED OSHO,
WHY IS THERE AN EGO? IT SEEMS SO ABSOLUTELY MEANINGLESS, AND NOT NECESSARY AT ALL -- NON-EXISTENT ACTUALLY. DO YOU KNOW?

I do not know, because I don't have any ego.
To know it one has to have it.
I have looked within myself, searched within myself; I have not found it anywhere.
And your question is strange. You say, "The ego is non-existent." Then why are you asking questions about things which don't exist? No, it is not non-existent for you, hence the question. Don't try to deceive yourself.

You say, "It is meaningless, it serves no purpose." That is not right. It serves great purpose. The purpose of the ego is to give you a false self -- because the society, the religion, the country, the race in which you are born, does not want you to know your real self. That is dangerous, because the person who finds his real self is a rebel -- and all the religions teach obedience.

What was the fault of Adam and Eve? They disobeyed -- such a small thing. Every child disobeys. In fact, only idiots never disobey, because to disobey a certain intelligence is needed. For obedience, no intelligence at all is needed. All machines are obedient, very spiritual. All machines will enter into paradise; they have never disobeyed.

The societies don't want you to know your reality because that will make you an individual, that will give you courage and guts. That will make you brave enough to say no to a thousand and one things which have been imposed upon you. Your individuality will certainly make you capable of saying yes too, but only when your intelligence is convinced. The yes will come from within yourself, it will not be imposed from the outside.

That is the purpose of the ego. It is created by the societies, by the religions, by the politicians, by all the vested interests. And you are so foolish that you go on clinging to something which is arbitrary.

This is the whole art of meditation: to take you to your real self. The moment you come to your real self, the arbitrary ego disappears -- in the same way that darkness disappears when you come with a burning torch inside the house.

The ego is the absence of your realization of your self. And it is there because your parents, your teachers, your priests, your leaders are all agreed that before you come to know who you are, you should be given a false substitute, a lollipop.

In India I have observed.... Poor people cannot afford to have their women remain at home, they both have to work. The work is hard, the country is hot, and they can get only unskilled work because they have never been able to be educated. In fact they have been prohibited from education for thousands of years. So they go on making the road, or cutting stones, or cutting wood.

The women also have to work, but what to do with the children? There may be a child so small... where to leave him? So they have found a method. They give a little dose of opium to the child. That is the common practice all over India. Then the child remains hungry but does not cry, he is hallucinating.

In his world of imagination he may be drinking, sucking milk from his mother's breast -- and all that he has is his own thumb in his mouth. But under the impact of opium he remains silent, lying down under a tree; the mother can work, the father can work. Opium takes care of the child.

Your ego is the opium that has been given to you; otherwise, you were bound to discover your real self. But once you accept the ego as your real self, all inquiry stops. It has a purpose, but that purpose does not serve you or your interests. It serves the vested interests.

As far as you are concerned, your ego kills you, destroys your whole life. You are living in falsity, insincerity, inauthenticity -- because everything you do is based on something which is not real!

But your question is not your realization. Making statements that "Ego has no purpose, no meaning, it is non-existent" -- if this is your realization, why are you asking? It is not your realization.

Please, don't be deluded. The society is very cunning, and it has made the ego really strong so that you never go beyond it. But there are methods and techniques to go beyond it; and only when you are beyond it does it become meaningless, purposeless, non-existent.

That's my whole work: to make you realize your real center, so that the unreal can disappear.

BELOVED OSHO,
CAN YOU PLEASE TALK ABOUT WHAT IT MEANS TO BE TOTAL? IS IT THE SAME AS NOT BEING SPLIT, OR IS THERE MORE TO IT?

Not to be split, not to be schizophrenic, is only the beginning. And then there is the whole infinity, the whole eternity of ecstasy, blissfulness, understanding, awareness. There is much more to it. My insistence on being total in each of your acts is just to give you the first step.

But the first step itself is so blissful, you would like to go a little more ahead, because the second step will be facing you.... There is no end, you simply go on and on and on, and everything goes on expanding. Even the sky is not the limit! You can spread yourself over the whole existence.

But a split person dies without knowing anything of life. And to make you split is very simple. Every society -- cultured, uncultured, primitive, contemporary -- they all have used the same methods to split you. The split is: they give you certain commandments -- Do this, don't do that. And the strategy is, what they say to do is unnatural, and what they say not to do is natural. Now you are split.

The child is helpless. He has to listen to the parents, to the teachers. He has to do things which he never wanted to do. He cannot do things which he has always been wanting to do. The split has happened.

Now there are two persons in you: one, the unnatural, the conditioned; the other, the natural, that you have brought with yourself. And just as the method to split is easy, the method to drop the split is even more

easy.
Do whatever *you* want to do.
Never do anything that goes against your nature.

Whoever has said it -- Moses, Abraham, Jesus, Krishna, Buddha, Confucius -- whoever has said it does not matter.

What matters is your natural self.

Follow your nature, and drop all conditionings, programs that have been given to you by others.

This makes you total.

And this is only the first step of the pilgrimage towards eternity.

BELOVED OSHO,
WILL THE NEW WOMAN HAVE TO SUFFER THE INDIGNITIES OF "MONTHLY BLUES?"

Never!

That is something which can be very easily changed. Man can reach to the moon -- and he cannot stop poor women from suffering "the indignities of the monthly blues." It is easy; science will find ways....

I will suggest that you be on the pill continuously; the blues will disappear, and the indignities will disappear. And the pain and the suffering that are bound to come with the blues will disappear.

The pill is the greatest revolution that has happened in the whole of history. And it is so cheap, so simple. But be on it continuously, don't stop. Soon science will be able to find something, but before science finds it, try my unscientific idea. I am not a medical man, but I know it works. You give it a try.

One thing you should also be made aware of: it is not only the woman who suffers the blues; man also suffers. But for centuries man has not been aware that he has a monthly course, for the simple reason that nothing comes out of his body, no blood -- so he has been unaware.

But you just keep a diary. Go on writing down your moods for three, four months, and you will be surprised that every month, after twenty-eight days, comes the period of suffering, sadness, depression. And it comes always exactly every month.

Now it is a well-established fact that man also has his periods. But that I leave to men; when they ask, I will suggest something. Right now, my concern is the woman.

From Death to Deathlessness

Chapter #27
Chapter title: Anonymous graves

1 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
I WANT TO CONCENTRATE MY EFFORTS. BE SINCERE WITH ME. IS TO BE A WITNESS OF MYSELF THE ONLY THING, OR IS THERE SOMETHING ELSE?

I am not interested in intellectual questions.
First, be a witness to yourself, then ask.
You want me to be sincere with you; please just be sincere with yourself.
It is all *wanting* -- "I want to concentrate my efforts." It is just wishing. Who is preventing you? What are you doing here?

The only thing I am teaching is to be a witness of your actions, thoughts, feelings. Start with the actions because that is the easiest, then thoughts, and then feelings -- which are the most subtle.

But it seems people simply go on only thinking about things. "What is there after witnessing yourself? Is there something more?" Do you think witnessing is not more than enough?

But the mind functions in this way, it always asks for more. It asks continuously -- wherever you are it will ask for more. But in witnessing the mind disappears, hence the more and the desire for more disappears. Witnessing is all.

But, please, *do* it -- don't just go on thinking. How long have you been thinking and wanting? If you had been a witness all this time, this question would not have arisen at all. That's why I said I am not interested in any intellectual gymnastics.

Do it. And one thing is certain: one who is a witness forgets all about more. It is so much! There is no possibility to imagine that there can be more.

You are asking me to be sincere with you -- great! And you are not sincere with yourself at all. This question shows your insincerity. My sincerity towards you will not help. You will have to be sincere, total, and do it! And start from this very moment; don't postpone.
This silence... just be a witness to it.

Don't think about it, don't make any judgment about it.

Just be a simple witness, a mirror which reflects and makes no judgment.
This very moment you can become a witness.
Witnessing is the only religion there is.

BELOVED OSHO,
IN BEING RESPONSIBLE, ONE HAS TO CHOOSE. HOW DOES IT FIT TOGETHER WITH CHOICELESSNESS?

Again, the same stupidity.
Have you ever tasted choicelessness?
It is very easy to make questions which appear to be very relevant, but they only appear relevant to people who don't know the real experience. You cannot deceive me.

You are saying, "Being responsible means choosing." Who has told you that? And then, of course, the mind says, "Then choicelessness cannot fit with being responsible."
The first thing is becoming choiceless.

Live the life of a witness, without choosing, in a let-go.
Let things happen to you.
Do whatever spontaneously arises in you.

The question of choice is intellectual: to do this or to do that, and what will be more profitable, more beneficial; what is moral and what is immoral.

The question of choice is that of a blind man who is continuously groping with his stick to find where the door is, where the way is. But the man who has eyes, do you think he chooses? -- "This is the wall, and this is the way, and I must choose the way because I want to get out"? You never think even -- you simply get out! You have eyes. It is not a choice between the wall and the door.

The situation of the person who lives in awareness is exactly the same -- he has eyes.

For thirty-three years I have not chosen a single thing. Whatever spontaneously arises, I go with it. And these thirty-three years have proved to me more than enough -- that if you choose, you are bound to choose something wrong because choice means blindness.

It is just an accident if the blind man stands up and, without any choice, moves out of the door. He has

to choose, he has to inquire, he has to find. He has to depend on others.

A man of awareness is independent. He does things because he feels like doing them. He enjoys doing them because it is coming out of his natural spontaneity.

But the religions have confused people really badly. They have, rather than making you aware, given ten commandments. They have decided what you have to choose and what you have not to choose. They have given you responsibilities, they have given you duties.

A man of awareness needs neither duties nor responsibilities nor choices. Yet only he is capable of doing the right thing in the right moment.

I have heard a story of a small Christian school. The priest used to come once a week to pay a visit to the small children.

The last time he had come he had told them that, "Make it a point that at least within a week's time, you have to do something good."

One small boy asked, "But what is good? How are we going to know that this is good?"

Just the way priests have always done, the priest answered, "For example, a blind man wants to cross the road; help him. This is good, helping people is good."

And when he came this time to visit, he asked, "Have you done, in the last week, anything good?" Three boys stood up. The priest said, "It is not great, but still something has started. Out of one hundred boys only three have done something good. They should be praised. One by one, please answer what good you have done?"

He asked the first boy, who said, "I helped an old blind woman cross the road. That was the example that you had given about good."

The priest said, "It is very nice of you, you are a real Christian."

He asked the second boy, "What did you do?"

He said, "The same. I helped a blind old woman cross the road."

The priest felt a little suspicious. In this small village, how could they manage to find two blind women? But it was possible, it was not impossible. He said, "You also have done a good job. You are also a good Christian. And what about the third?"

The third said, "I have also done the same thing. I helped a blind old woman cross the road."

Now this was too much! The priest said, "I know the whole town. Where could you get three women -- old, blind?"

The three boys shouted simultaneously, "It was not three woman -- it was one woman! And it was such a great struggle, because she never wanted to cross! But we all three.... She was screaming and beating -- but to be a Christian one has to suffer. Finally we managed to get her across."

A blind man, a man who has no awareness, is bound to do something like that. They are doing it all over the world. It is not a story. It is a reality.

People are dying in thousands every day and all religious leaders are teaching against birth control, against abortion. Strange, their arguments are the same: that by birth control you are rejecting a God-given child; this is not being religious. But strange -- when God gives you cancer, when God gives you tuberculosis, when God gives you homosexuality, and when he gives the final Nobel Prize, AIDS, then why are you rejecting them?

If everything is given by God, it should be accepted with gratitude, "Lord, you are great, you have given me cancer." And don't go to a hospital, don't go to a cancer expert, because that is against religion, it is against God. God gives you cancer, and you go to a surgeon to be operated upon? You are behaving in a very anti-religious way. But nobody asks these people, "You accept...."

In fact, religions run hospitals, and manage eye banks where blind people's eyes can be operated upon. God has made someone blind, and you are serving God by making the man see again? No, these things don't arise in their minds. The only thing they are against is birth control. Why?

It has nothing to do with God. And even if God gives you a present, you have every right to return it, with thanks. What is wrong in it? If you don't need it.... He has already given many presents before and you have accepted, and you are suffering because of those presents.

Now you have to say to him, "Please stop sending such presents. I have got enough, more than enough, and your presents are dying, one thousand a day in Ethiopia alone." Around the world the number will be far bigger.

No, it has nothing to do with God. It has something to do with the priest. All religions are interested in increasing their membership. The bigger the membership, the more power is in their hands. Otherwise, this

Polack pope -- who is going to bother about him? If by a miracle all the Catholics disappear from the world, the Polack will go to Poland. What will he be doing?

He needs more Catholics. Already there are six hundred million Catholics, but he is not satisfied with that number. If people start birth control, abortion, then Catholics will not find orphans, will not find poor people, will not find beggars to convert into Catholicism.

Their vested interest is that there should be as many poor people in the world as possible, as many orphans as possible, as many suffering people as possible, because all this gives them their numbers. And every religion tries its own method.

For example, Mohammedans are allowed to have four wives. If a woman is allowed four husbands, the population is not going to increase, because one husband or four husbands will not make any difference, she can have only one pregnancy. So no religion has allowed four husbands to one woman, which would have been far better -- the population would have been balanced.

But Mohammedanism allows four wives to every man. Now he can create four children every year. Mohammed himself, as an example, had nine wives.

One Mohammedan king in India, the nizam of Hyderabad, had five hundred wives -- almost a factory to produce Mohammedans. Mohammedans are just lagging a little behind the Christians. They are the number two religion and they want to be number one.

This is the politics of numbers. Don't drag in a non-existent God.

And they go on creating arguments, they say, "This is against life, anti-life -- abortion or birth control." But they don't understand the biology of man. In each lovemaking more than one million living people are released by the husband. Only one, perhaps -- because the woman is not going to become pregnant every time -- once in a while, perhaps once in a while one male sperm reaches in time to the female egg.

The time is very limited -- only two hours -- and the track that he has to run in proportion to his size, is two miles. A two mile track, running and jogging with no practice, no rehearsal, untrained, unskilled, not knowing at all what is happening -- just seeing others are running, he also starts running.

Where they are going they don't know. Why they are going they don't know. Only one thing is certain, that they have to go *fast*, because others are going fast.

That's why there are so many idiots in the world, because intelligent people avoid crowds. And intelligent people ask first, "Why?" They stand by the side of the road and think it over: "Why are we running, what for?" And anyway, intelligent people are lazy. Seeing this big traffic jam they relax by the side and wait until everybody has gone, then perhaps they will also see what the matter is.

But life is only two hours for them; within two hours they will be dead. So in each lovemaking millions of people are dying. And a man, in his whole life -- from fourteen till at least fifty -- makes love so many times that a single man can fill the whole earth with its present population if all his living cells get a chance. But the trouble is the woman releases only one egg every month.

The woman has been a tremendous blessing to humanity. If she was also releasing one million eggs per month, then there would have been no elbow room anywhere. You would be always in a crowd, even in your bedroom! Just releasing one egg per month has resulted in such a huge crowd that the earth is not able to support it.

God is nowhere; otherwise, why this stupidity? If you count all stupidities, they will give you the idea that there is no God, because what is the point of releasing one million people in one lovemaking when perhaps only one is going to have the chance of being born? Why release one million, or more than one million, people?

God seems to be either just stupid, not knowing arithmetic.... Rather than saying that, because that is condemnatory -- to call him an idiot who does not know even the basic three R's -- it is far more compassionate to God to say that he does not exist. At least you relieve him of all kinds of stupidity, of all kinds of crime, of all kinds of murder, rape, suicide -- because these are all his gifts.

The priests are not interested in you. They are not interested in your awareness, because a man of awareness will certainly see the point, that the world is already overpopulated. There is no need to convince him about it -- that to bring more children into the world is to make it more poor, more hungry, more starving, more illiterate.

Is there a choice, for the man of awareness, to use birth control or not? There is no choice; his awareness is enough. He does what his awareness allows him to do.

And the only responsibility that you have is not towards the nation -- because that has been the cause of all the wars in the world. In three thousand years five thousand wars have happened on this earth. Who

could manage so many wars, and how? -- continuously killing, murdering, because of your responsibility to the nation. You have been taught that if the need arises you have to die for the nation and you will be a martyr and your name will be written in golden letters in the history books.

I have never seen any name in any history book written in golden letters, particularly about those poor soldiers who have been killed. In fact, when they become ready to go to war their individuality is destroyed, their identity is destroyed. Their names become numbers!

If a soldier dies or has not come back by the evening, on the notice board the next day there is a declaration that: "Number twenty-six is either dead or missing." Reading it, number twenty-six does not create in you the idea that number twenty-six had an old father, a sick mother, a loving wife waiting for him, children that he has to raise. Number twenty-six doesn't have any family.

Do you see the strategy? If a name is written, then many will feel that the same can happen to them. Then who is going to take care of their families?

They have been given numbers. In the army a man has no name, no identity except a number. And remember, numbers are replaceable; people are not. Soon somebody else will be number twenty-six. But the man who was number twenty-six in the first place was unique. There was nobody else who could have replaced him.

Number twenty-six has no problem: no family, no children, no mother, no wife, no friends.

Responsibility to the nation means you are preparing, getting ready to fight against other nations. And they also have the teaching: responsibility to their nation.

But forget all those promises that your names will be written in golden letters. In fact, so many people die in a war that they cannot make so many graves, they make collective graves. And they certainly make a memorial, dedicated to the anonymous soldier who died for the country. Anonymous!

No man of awareness can feel any responsibility towards the nations. In fact, he will be against any such attitude. That attitude has created wars, killings, unnecessary massacre.

The whole earth is one!

The man of awareness cannot see where the divisions are.

Just the other day one beautiful young journalist was asking me -- he was from Switzerland -- "Do you love Swiss people?"

He was shocked for a moment, because I said, "I hate... any divisions of humanity." Then he relaxed. When he heard, "I hate..." I could see the change. He thought I was saying I hate the Swiss people. I waited a little, and his breathing must have stopped at that moment -- what kind of statement was I going to make? He would never have conceived that I would say I hate the Swiss people.

I don't hate the Swiss people. I hate divisions.

Why should there be Swiss people, and Swedish people, and German and Italian and Indian and American? Why?

It is one humanity.

The man of awareness will feel a responsibility towards the whole, not towards parts which are fighting against each other.

There is no choice. He simply finds it absolutely clear.

You have been taught responsibility to your family. But the family is a very small group. You have been made responsible to a very small group -- which is not good.

There was a fight between my father and one of my neighbors, because the land between our house and the neighbor's house was in dispute as to whom it belongs. I told my father, "Remember, don't go to court against that man, because I am going to say in court that the land belongs to the neighbor."

He said, "You are going to say that? I am your father, and you will be witnessing against me?"

I said, "Yes -- because I know perfectly well, and you know perfectly well that the land belongs to the neighbor. Of course, he has no documents -- the documents belong to you, so you are going to win the case. But I am going to witness against the whole thing. I am going to say, `Those documents are not authentic. The land belongs to the neighbor. It has belonged to him for centuries, to his forefathers. They have always used it. I don't know from where my father has got these documents. We have never used that land.'"

He was very puzzled. He said, "This is strange. You don't feel any responsibility to the family?"

I said, "I feel responsibility, and this is my responsibility. And remember, I am small, perhaps my testimony will not carry weight, but I have convinced my grandfather too" -- he was always a friend to me -- "and he is also going to witness against you!

"Now two generations -- one which is older than you, the other which is younger than you -- are going

to witness against you that these documents are not true. And my grandfather knows that the land never belonged to us -- neither to his father, nor to his grandfather. So you simply withdraw the case, forget all about that land."

He said, "But this is strange. I know that you have great friendship with my father, and he will listen to you rather than to me. And if that old man is going to be a witness against me, it is better to withdraw the case and burn the documents, and forget all about that land." That land was significant for him. "But," he said, "you don't seem to have any responsibility to the family."

I said, "I only have responsibility. It is not addressed to the nation, to the family, to the religion, to the race."

Any responsibility addressed to something is no longer responsibility. Responsibility has to be *choiceless*. And your awareness can give you these two things together: choicelessness, responsibility.

But your question is just garbage. You have no experience of responsibility, you have no experience of choicelessness, you have no experience of awareness -- and you are creating a very relevant question! With me, be existential, not intellectual.

That is the basic difference between me and all your old religions: I give you freedom, spontaneity, responsibility, choicelessness -- but these things are not finite, addressed to small things, these things are infinite, unaddressed. Each moment you have to be aware, and you will find what your responsibility is. There will be no choice.

When I passed my matriculation exams, my whole family was in a great turmoil, because they all wanted... somebody wanted me to be a doctor, somebody wanted me to be a scientist, somebody wanted me to be an engineer -- because in India these are respectable jobs, paying jobs. You become rich, you become well-known, you are honored. But I said, "I am going to study philosophy."

They all said, "This is nonsense! No man of sense will go and study philosophy. What will you do after that? Six years wasted in the university studying things which are of no use. They don't have any value, you will not even get a small service, a small job."

And they were right. In India, if you apply for the smallest job, like a clerk in the post office which needs only matriculation as qualification, and you have a master's degree in philosophy, you top the university, you have a gold medal -- you will be refused. Only *because* of these things! These are DISqualifications, you are a difficult person! A clerk should not be a philosopher; otherwise there are bound to be difficulties.

So they said, "You will suffer your whole life. Think it over."

I said, "I never think, you know that. I simply see. And there is no question of choice, I know what I am going to study. It is not a question of weighing which job will be more profitable. Even if I become a beggar, I am going to study philosophy."

They were at a loss. They all asked me, "But what is the reason that you want to study philosophy?"

I said, "The reason is that my whole life I am going to fight against philosophers. I have to know everything about them."

They said, "My God! This is your idea? We have never imagined that a man should study philosophy because he is going to fight philosophers his whole life." But they knew that I am crazy. They said, "Something like this was expected." Still they persisted: "There is time, you can still think about it. The universities will be opening in one month; you can still think."

I said, "One month, one year, one life makes no difference, because I don't have any choice. It is my choiceless responsibility."

One of my uncles, who was a graduate from the university, said, "It is absolutely impossible to talk with him -- he uses words which don't seem to carry any meaning. Choicelessness... responsibility... awareness -- what do these things have to do with life? You will need money, you will need a house, you will need to support a family...."

I said, "I am not going to have a family. I am not going to have a house and I am not going to support anybody!" And I have not supported anybody and I have not made any house. I am the poorest man in the world!

They could not manage to force me to become a doctor, engineer, scientist, but they all were angry. And when I became a wandering teacher around the country, doing the job for which I had studied logic and philosophy because I wanted to be perfectly acquainted with the enemy, soon there was not a single man who was ready to accept my challenge. Then my family started feeling guilty, feeling that it was good that they were not able to make me a doctor, engineer, scientist. I had proved that they were wrong.

They started asking me, "Forgive us."

I said, "There is no problem, because I never took all your advice seriously. I never bothered! Whatever I was going to do, I was going to do in spite of everything going against me! So don't feel guilty. I have never taken your advice seriously; I was hearing you, but not listening. I had a decision in me, a decisiveness."

The process is very simple.

Meditate, become more aware and then you will see: choices disappear, a choicelessness arises.

And it is such a tremendous joy to have a choiceless spontaneity. It is such a freedom. Choice is such a burden.

I had a friend who was utterly miserable. I asked him, "What is the reason for your misery? I don't see any point -- you are healthy, you are young, you are in a very well-paid position. Why should you be so miserable?"

He said, "The misery is that I am caught in a choice."

I asked, "What kind of choice?"

He said, "There are two women. One is beautiful but poor, the other is so ugly but tremendously rich. I have to decide to whom to get married. And this has been going on for two years. I have been postponing it, persuading them both, `Wait, soon....' They are both waiting, and I have to show love to both.

"I hate the poverty of the one, I hate the body of the other. I am almost caught in such a situation that I don't see any way out."

I said to him, "Every choice brings misery. If you marry the beautiful woman, soon there will be trouble, because the woman wants to go on shopping -- that is the only game the woman knows -- and you don't have money. You cannot afford that woman, I know her. She would like to have a beautiful house, a car, servants, cooks. Because she knows she is so beautiful, she can get anybody as her husband.

"If you marry her, her beauty will be finished within three days. The same face -- how long can you see it, how long can you think it is beautiful? And you will not be able to fulfill any of her demands, so it is going to be a constant conflict.

"Then you will start feeling, `It would have been better if I had married the other woman. Within three days her ugliness would have disappeared the same way as the beauty has disappeared. And after three days there would have been just paradise.'" -- the woman was immensely rich.

"But if you marry her, then too you will be in trouble. Marrying an ugly woman -- you hate even to see her face; you will be creating a hell for yourself.

And the ugly woman is very possessive because she knows her husband will be flirting with other women. She is so ugly this will be a simple, logical conclusion, so she will be always on your neck. And you will have to be just a servant, because all the money that she has will reduce you to a slave."

So he said, "What am I supposed to do? Either way I am in difficulty."

I said, "My suggestion is, you start coming to my school of meditation" -- I had a school there.

He said, "Meditation? I am talking about marriage, not about meditation. You are strange! My problem is marriage."

I said, "I understand your problem. That's why I am telling you to come to the meditation class, because only meditation can take you out of this catch, out of this fix, out of this misery."

He said, "Okay, I will try. There is no harm, I am not going to lose anything."

I said, "There is nothing to be lost, everything to be gained."

He was in such deep misery that he wanted to come out of the misery, so he put all his effort into meditation -- really total. And one day I saw his face changing, and I asked him, "What is happening to you?"

He laughed. He said, "I am finished with both! In fact, now I don't want to get married at all."

I said, "From where have you got this idea?"

He said, "It is not an idea. Becoming more silent and more silent and more silent, I have touched the space you call meditation. Now I am utterly content with myself. I don't need anybody else to make me complete -- I am complete."

And the man has remained the same. All these years I have been getting information about him, asking other friends whether he has got married or not. They said, "No, he simply meditates. He has left his job. He said, `I have earned enough money, I can live on the interest alone. I simply want to meditate. I simply want to go deeper into the mystery of life.'"

And as you go deeper, all choices disappear. There is an immense freedom in choicelessness. And there

is great illumination, light, in awareness.

Meditation is the method to create more awareness, more consciousness, and a responsibility -- unaddressed. Whenever, wherever you feel it, go totally into it.

It happened I was traveling from Bombay to Calcutta. It was a long journey, but I enjoyed trains rather than airplanes because that was the only time I could rest. From Bombay to Calcutta it takes forty-eight hours by train, the fastest train. So I was hoping to just relax and enjoy for forty-eight hours, because once I entered Calcutta there would be at least five meetings a day, and there was not going to be any rest.

As I entered my air-conditioned cabin, there was another man -- it was a car for two persons. That man must have been watching through the window what was happening outside. Hundreds of people had come to give me a send-off -- so many roses and garlands. He must have been looking through the window.

In the air-conditioned class in India -- I don't know about America -- you can see out from the glass, but you cannot see in; it is one-way. So I was not aware that somebody was watching. I was outside on the platform surrounded by the crowd. But so many people were touching my feet and putting garlands, that that man became certain that I was a great religious leader.

As I entered the cabin, he fell on the ground, touched my feet, kissed my feet. And he said, "I have always been searching for a great teacher. Perhaps you are the man."

He was a brahmin. I told him, "Yes, I am the man, but there is a difficulty. I am a Mohammedan."

He said, "My God! And I have kissed your feet!"

I told him, "You go to the bathroom and have a good gargle. And what can I do? -- you never asked me, you simply fell on the ground and touched my feet and kissed my feet. I would have told you, but you never gave me any chance."

He rushed into the bathroom, took a shower, because a BRAHMIN...! In India that is the highest Hindu caste, the caste of the priests. They don't consider anybody even to be touchable.

He came back. He was looking very miserable, even after the shower. And I said, "I was just joking! Can't you see me? Can't you understand? Have you forgotten all those Hindus outside?" -- because in India you can recognize very well who is who. Mohammedans have different caps, different kind of clothes; Hindus have different caps, different kind of clothes. It is not difficult.

I said, "You are just unnecessarily bothering."

He fell again. He kissed my feet this time really hard. He said, "I was suspecting while I was taking the shower... this man does not look like a Mohammedan. And I am relieved of a great difficulty; otherwise I would have repented my whole life."

I said, "You *will* have to repent. Can't you see my beard?"

He said, "What do you mean?"

I said, "Exactly what you understand. I *am* a Mohammedan."

The man rushed back to the bathroom and then he told the conductor, "Please change my room -- that man may disturb my whole night; he keeps changing his idea of who he is."

The conductor said, "But what do you have to do with him? Let him change his idea. You have your seat, you have your place reserved. There is no problem."

I came out. I said, "There is no problem, but this man thinks I am a Mohammedan."

The conductor said, "You think he is a Mohammedan? I know him!"

The man said, "Then there is no problem."

And I tortured him so much that finally he said, "Whoever you are, I am your disciple! I have dropped the idea of choosing between Hindu and Mohammedan. One thing is certain that you are SOMETHING!"

Just meditate, be aware.

Choices will disappear.

And a new kind of responsibility will arise which will not be imposed by the outside, which will be your own fragrance.

BELOVED OSHO,
HOW CAN ENLIGHTENMENT BE CATCHING?

Just like a cold!

It is catching.

How does laughter catch? Why suddenly do you all start laughing together? Enlightenment happens just the same way.
Just wait, it is going to happen to you too!

BELOVED OSHO,
WHAT IS SPIRITUAL BULLSHIT?

All bullshit is spiritual, and all spirituality is nothing but bullshit.
Okay?

From Death to Deathlessness

Chapter #28
Chapter title: Education is amoral

2 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
RECENTLY, IN A RADIO ADDRESS, PRESIDENT REAGAN URGED PARENTS TO GET INVOLVED IN THEIR CHILDREN'S EDUCATION BY INSISTING SCHOOLS TEACH ETHICS, MORALITY AND VALUES ALONG WITH THE THREE R'S. HE SAID, "TO ME, A VALUE-FREE EDUCATION IS A CONTRADICTION IN TERMS." ADDRESSING STUDENTS, REAGAN SAID, "YOU ARE NOT ONLY STUDYING FOR YOURSELF, BUT FOR YOUR FAMILY, YOUR COMMUNITY, YOUR COUNTRY, AND YOUR GOD."
OSHO, IS THIS WHAT EDUCATION IS ALL ABOUT? WOULD YOU KINDLY SHARE WITH US YOUR VISION OF EDUCATION?

Ronald Reagan is not aware of what he is talking about. Education, to be authentic, must be value-free. It should not give you a certain kind of morality, ethics. It should not give you a belief in God and other similar lies.

Education's whole purpose is in the very word "education." The root meaning of the word "education" is: to draw out. Whatever is your potential, education is to help it come out of you, from the seed to the flowers. It is not the purpose of education to mold you into a certain pattern -- that's what Reagan is saying.

These words are vague. Let us start with "God", because everything else is dependent on the concept of God. If every educational system schools, colleges, universities teaches God, that means they don't teach you to think, they don't teach you to doubt, they don't teach you to experience. They teach you to believe in something you do not know.

If that is not hypocrisy, then what else can be hypocritical?

Education cannot be concerned with God, because God is the biggest lie invented by the priests. Moreover, almost half of the world does not believe in God. Communists don't believe in God, Atheists don't believe in God, Buddhists don't believe in God, Jainas don't believe in God. It is almost half the population of the world. What are you going to do with these people?

Are you going to deprive them of education, just the way the scout leaders have expelled their best scout because he refused to sign a paper in which he was to declare that he believes in God?
He said, "I do not know. How can I believe?"

Just a fourteen-year-old child has more sense than Ronald Reagan. What he says has sincerity, authenticity:"I do not know, so how can I believe? Give me experience and you will not need to ask me to believe."

Rather than respecting him, rather than respecting his independence and freedom of thought, he was expelled.

Now, half of the world does not believe in God. What are you going to do with these people in your education system? Expel them? Then better be finished with all educational systems and just teach in your churches!

Nobody has ever been able to prove the existence of God. For thousands of years hundreds of theologians have been trying to find some way to prove God, but no proof has been found.

Education is the search for truth. I cannot start with any belief. Its basis has to be doubt.

Doubt is a tremendously powerful instrument of your intelligence. Doubt everything until you come to a point where doubt is no longer possible. The moment you experience, doubt falls by itself. Before that, to start with belief is to remain retarded.

Reagan is retarded, and he wants the whole humanity to remain retarded. I don't think his mental age is more than thirteen. And if he has any suspicion, he can come here: our therapists and psychologists can give him an exact, accurate estimate of his mental age. Only a retarded person can talk in such a way.

So the first thing is, education has to free from any belief.

And what kind of belief are you going to give? There are so many gods: the Christian God, the Hindu God, the Mohammedan God-and there is no way to decide which one is the right God. In fact, they are all just imaginations.

When science comes to a truth, then all over the world the truth is the same. If water evaporates at a hundred degrees centigrade, it does not matter who is boiling it -- Hindu, Mohammedan, Christian; in England, in Germany, or Italy: it will evaporate exactly at a hundred degrees. That is something true.

But the Hindu God will look very strange to the Christians, the Christian God looks laughable to the Hindus, the Mohammedan God has his own uniqueness and the Jewish God is totally different. Which God are you going to teach?

But Reagan's whole effort is to change this country from freedom, democracy, and reduce it to a Christian country... against the communists, a Christian land. He is trying in every way to propagate Christianity, which is one of the most primitive religions. In comparison to Buddhism it stands nowhere: a third-class religion.

And what values? Just the word "value" is meaningless. What values are you going to teach?

The first of all the values is freedom, which you are denying. You are forcing students to believe in God. There is no value higher than freedom.

What values are you going to teach them? Love? But how can a man who believes in a Christian God love the Jewish God, love the Jews who crucified Jesus? For two thousand years Christians have been destroying Jews in every possible way., And the Mohammedan God has no similarity to the Christian God....
If you want to teach values, then teach freedom.

Teach how to think, how to think clearly, and how to come to your own decisions. Those decisions should not be imposed on you.

Reagan says, "A value-free education is almost a contradiction in terms. Education cannot be value-free."
Education *itself* is the ultimate value.
There is no need for other values to be taught.

To educate a person means to sharpen his intelligence, to make him more centered, to bring his potential to its flowering.

Remember, *his* potential has to be brought into flowering not Ronald Reagan's, not anybody else's. Every individual is so unique that you cannot mold all the individuals alike, make them similar. That will be the greatest destruction -- destruction of individuality.

Education itself is the value -- to give the person total freedom to inquire, to doubt; total freedom to grow according to his nature, not according to some pattern given by some prophet, messiah, savior.

Education means making an individual so strong that he does not need any God, that he does not need any church, that he does not need any prayer; he can stand on his own feet and he can find his own way.

Certainly education is devoted to the search for truth. And these are the real values: truth, freedom, authenticity, responsibility.

But politicians and priests go on changing the meanings of words. Reagan is saying, "They should be taught responsibility for the family, for the community, for the nation, for God." So that they are not to be responsible towards themselves; they have to be responsible towards everything else.

A person who is not responsible towards himself, how can he be responsible to anything else? He knows no art, no taste, no experience of responsibility. And to be responsible for oneself may not be necessarily to be responsible to the family. The family may be wrong. The family may be believing in all kinds of lies.

It does not mean necessarily to be responsible to the community, because the community is in a mess, almost insane.

It does not mean, it *cannot* mean to be responsible to the nation. This idiotic idea of responsibility to the nation has been the cause of dividing humanity. And the basic root of all the murders, wars, massacres in the whole of history: responsibility to your nation.

Responsibility has to be something bigger, not so small -- family, community, nation. Responsibility has to be towards yourself, and then it spreads towards the whole humanity. Then it goes on spreading and growing towards all life. Then still it goes on spreading, towards the whole existence. But first the basic seed has to be there.

They deny that. They don't talk about responsibility towards yourself, because that is dangerous. If Americans were responsible towards themselves they would have refused to kill innocent people in Vietnam. But they killed poor innocent people. They had done no harm to you -- but responsibility to your nation...!

It is a very tricky game. Where is the nation? In the name of the nation, it is responsibility towards the politicians. So whatsoever the politicians say you have to follow it, you cannot question it. And who are your politicians?

Adolf Hitler teaches Germans to be responsible to the nation. If all the Germans were responsible towards themselves there would have been no second world war. They would have simply refused to kill innocent people: "Why? Why invade, why destroy? -- just for the glory of this madman, Adolf Hitler?" But they were never taught responsibility. They were taught, in the name of responsibility, something false: responsibility to the nation.

And what is a nation? Just lines on the map. The earth remains undivided, humanity remains undivided. In fact the whole existence is an undivided, organic whole.

The sun is far away. It takes eight and a half minutes for the rays of the sun to reach to the earth. Light travels with a tremendous speed, so don't think eight and a half minutes is a small phenomenon. Light travels one hundred and eighty-six thousand miles per second. Multiply it by sixty -- that is one minute; Multiply it again by eight and a half, and you will know the distance.

But if the sun does not rise one day we will all be dead. Without the sun, neither man nor animals nor trees -- nothing can live. It is the sun that is the source of our life, warmth. We are not disconnected. And the sun makes no distinction, that he has to give more life to Christians and less life to the Jews.

Existence knows no divisions. We are continuously joined in invisible ways.

You are breathing -- just for a few minutes don't breathe, and you will know how difficult it is not to breathe. Breathing joins you with the atmosphere around you which is invisible. And breathing is needed by everybody -- it does not depend on your religion, on your nation.

In fact it depends on trees, because trees exhale oxygen and inhale carbon dioxide. You inhale oxygen and exhale carbon dioxide. That creates the balance. But foolish man has gone on cutting trees, not knowing that he is cutting his own life. Who is going to give him fresh oxygen? And who is going to take his carbon dioxide? -- because if the air around you is filled with carbon dioxide, you will be dead.

Everything is related to every other thing.

A man who is alert, aware, intelligent, responsible towards himself, will find a tremendous responsibility towards the whole of life, towards the whole existence, because it is all contributing to you. Without it you are not going to live.

But Reagan wants you to be responsible towards God who has not done *anything*. Even a tree is doing far more than your God.

Hindus are better because they worship trees. At least the trees go on giving you oxygen -- they deserve

some respect from you -- and they take carbon dioxide. That's why when you burn a tree you get coal; that coal contains carbon dioxide.

Hindus look far more responsible. They worship rivers, they worship trees, because without water you cannot exist, without air you cannot exist. The rivers and the trees are giving you more than any God. In fact nobody knows what His contribution is, what He has given to humanity. In fact He has always been against humanity -- if He is anywhere.

He prohibited Adam and Eve from having the two most important things: wisdom and eternal life.

And this fellow, Ronald Reagan, is telling you to believe in this God who is not in favor of man becoming wise, who is not in favor of his coming to know the secrets of eternal life. Is this God your friend or your enemy?

No, no true education system has anything to do with God.

And what values? What responsibility? There is only one responsibility -- that is towards ourselves. And out of that responsibility you will never act wrongly.

If your family is going to do something wrong, you will not be part of the family. You will tell them, "This is wrong, and I am going to fight against you." If your nation is going wrong, your responsibility will be that this should be stopped, immediately stopped.

Just two days ago, in Texas, they made homosexuality illegal, a crime. One million people in Texas are homosexual. Suddenly, within a day, one million people have become criminals. That law is not going to stop them, or change them. Law has never done anything like that. It has not been able to change any thief. It has not been able to change any criminal.

In fact, your jails are training grounds for criminals. When some amateur thief enters prison, there he finds master thieves, who ask him, "Why did you get caught?" He learns all the tricks, because the question is not of stealing, the question is of being caught. The crime is not that you stole, the crime is that you were caught. There are many thieves, many murderers free in the society, because they are clever and cunning enough not to be caught.

One of my teachers used to be always the head examiner. He used to arrange the whole examination system in the school. He was the oldest, most experienced teacher, and certainly wise. He would come into the class and he would say, "Remember one thing: if you are copying from somebody else, or if you are hiding some book in your clothes, I have nothing against you -- unless you are caught. Copying from others, copying from books, notes, is perfectly okay, but don't be caught. So I'll give you two minutes to think. Within two minutes -- I will keep my eyes closed -- you can bring all your notes that you are hiding in your clothes, put them on the table. After two minutes, if you are caught your life is ruined."

And he would close his eyes and people would start bringing their notes -- "This man is strange, because he is saying it is not a crime to copy, the crime is to be caught. And he is warning you beforehand, because you cannot escape."

He said, "My whole life I have been the head examiner in this school, and I know every trick that you can manage -- and I will find it out. Two minutes of total freedom for you: I will not say anything, just put everything on the table. And when you leave the examination hall you can take your notes back home. After two minutes you will be in danger, constant danger. Nobody has been able up to now to escape without being caught."

He was right. He was saying the truth about the whole world of criminals. Crime is not a problem; the problem is that you are an amateur, that you don't know how to do a certain crime, you get caught.

But in the prison there are experts who have been to prison many times, and each time they have learned more. There are master thieves who can teach you everything. The amateur, by the time he comes out of the prison, is no longer an amateur. Now he is perfectly educated and graduated from the jail, it will be difficult to catch him anymore.

In fact, thieves and other criminals by and by start feeling at home in the prison, more at ease. They really want to be caught for a few months; otherwise they are busy continuously no rest period, no holidays, no weekends. They want once in a while to be caught, sent to jail for one year or eight months. There they can rest, there they can refresh their education. It is a refresher course, they can meet masters.

I have heard: A man entered a prison cell in the darkness. He saw another figure sitting in the far corner. The man in the cell asked him, "How many years?"

He said, "They have really been tough with me. I have been imprisoned for twelve years."

That man from the corner said, "Then you keep your bed near the door, because I am here for my whole life. You will be going earlier than me, so why bother coming deep into the room? You just keep your bed

by the door. Twelve years? I have been here for twenty years already! And you think they have been tough with you -- you are foolish. Rest for twelve years, learn more techniques. And I am here, I can tell you everything that is needed for a thief not to be caught."

What values are you going to give to your children in the schools? Are you going to make them murderers in the name of responsibility for the nation? Are you going to make them murderers as part of their duty towards their religion? No, these are not values to be taught. And politicians should not poke their noses in the educational system. Education has to be completely free from the state, from the government.

Education has to be devoted to freedom, to individuality.

Education is the time when a person should learn silence, serenity, peace. These are the values. These are his responsibilities: he should learn sensitivity, aesthetics, the beauty of the sunrise and the sunset and the stars, the flowers, the people. He should learn how to be natural and not be diverted by any vested interest, from his nature -- that is his responsibility.

No priest should be allowed inside any educational institution, because whatever the priest says is going to be against you.

He will tell you that celibacy is great, that unless you are celibate you will not enter into the kingdom of God. And celibacy is absolutely unnatural. Through celibacy, they have turned the whole humanity into a perverted crowd.

If one million homosexuals are confirmed in a very, very orthodox and traditional state, Texas, what about the advanced states, more educated, more progressive, more contemporary?

Now, who are the politicians to decide? And this is a dangerous step, because the homosexuals will remain homosexuals, it is just that they will go underground. And whenever anything goes underground, it goes beyond your control. Then those homosexuals are not going to be tested as to whether they have AIDS or not, and they will go on spreading AIDS.

But the politicians think they are fulfilling their duty and responsibility towards the country. This is not responsibility; it is an absolutely irresponsible act on the part of the politicians, the courts, the appeal courts. Whatever they have done in Texas is an indication of what is going to happen in every state. And that will endanger everybody's life.

You will never know who is a homosexual because nobody will admit that he is a homosexual. You will never know who is carrying AIDS -- and AIDS can be spread so easily: by kissing, by tears... perhaps they will discover even by perspiration. You shake hands with somebody who is perspiring and you get it. Any liquid flowing out of the body can carry the virus of AIDS.

This is not responsibility. This idea of making homosexuality illegal is a great irresponsible act.

And the most strange thing is that all this homosexuality is produced by Christians and other religions themselves.

Just the other day I was informed that one very well-known bishop is going to be arrested because so many parents have reported that he has been having sexual relationships with small children. In fact it is very difficult for poor bishops, popes, not to be homosexual. You don't allow them to come closer to women.

And sending these priests to teach about God, about responsibilities towards religion, nation, family, is dangerous. These people may be carrying AIDS. All your priests have to be very carefully tested because most probably they are all homosexuals -- they have no other way. They should be kept away from children as much as possible. But parents are taking their children to the priests, priests are going to the schools to teach religion; and these are dangerous people.

My idea of education is that it should help you get rid of all beliefs, because all beliefs are hindrances in your journey towards truth. You should be freed from Christianity, Judaism, Hinduism, Mohammedanism. By the time you come out of the university you should be simply a human being, responsible to yourself and to the whole universe.

But Ronald Reagan would not like that, that you are responsible towards the whole universe, because the universe includes the Soviet Union too. The universe includes Hindus, Buddhists, Mohammedans.

No, to him the fundamentalist Christians are the only people who know the truth; everybody else is wrong. So when he talks about values, hidden behind the beautiful word "values" he wants every educational system to teach you the values that fundamentalist Christians think are right.

Certainly I don't think Ronald Reagan will teach vegetarianism. In his values, vegetarianism cannot be included. I don't think he will teach everybody that the cow is your mother and of course, the bull is your father. But if a Hindu priest teaches values, the cow is the mother. Then he will teach totally different things

-- that cow dung is holy.... That's why I said yesterday, "All bullshit is spiritual." If cow dung is holy, then what about your father, the bull? Bullshit is holier. He is not going to teach the values that Mohammedans think are values. Mohammedans say that each man has the right to have four wives. And the duty of the wife and the responsibility for the woman is simple: to go on producing children and keep your husband happy, satisfied sexually.

That is the whole religion for the woman... in a way simple. No other discipline, no other ritual -- just keep your husband sexually fulfilled and go on producing children, because God wants the whole world to become Mohammedan. And obviously a man with four wives will create more children than a man with only one wife. Mohammedans say that she can do these two things, then the woman automatically enters into paradise; nothing else has to be bothered about. But your husband is your master and you are a slave -- this is a Mohammedan value.

So what values is Ronald Reagan going to teach? -- because in America there are Mohammedans, there are Hindus, there are Jews, there are Christians, there are Buddhists. And there are my red people who don't believe in any religion, who don't believe in any God, who don't believe in any responsibility to any nation -- the Soviet Union included. Towards whom are they going to be responsible?

No, all these responsibilities are arbitrary. The only authentic responsibility is towards your own potential, your own intelligence and awareness -- and to act accordingly.

Values have not to be imposed on you.

They should grow with your awareness, in you.

Education at least should be kept free from all kinds of criminals. And politicians are the worst criminals in the world. A man murders somebody, he is a criminal. And Adolf Hitler kills almost ten million people and he is not a criminal. Alexander -- nobody knows how many people he killed, but he is "Alexander the Great." He is not a criminal.

Your whole history is the history of great criminals! Small criminals -- somebody stealing a few dollars, somebody stealing your clothes, somebody stealing your car -- these are criminals. They will suffer indignities in the court, by the police, then in the jail. And your greatest criminals? -- their names will be remembered in history as great men.

My people cannot be responsible to any nation. We claim the whole earth as ours! And we claim nature as part of us, and we are part of nature. Our responsibility is to remain organically whole with nature.

And what are our values? Freedom is a value; doubt is a value; skepticism is a value; agnosticism is a value. I don't think Reagan will agree with any of these values. Who is going to decide the values?

To me there is nothing greater than doubt, because it can lead you to everything that is true. There is nothing more criminal than belief, because it is going to lead you into more and more lies. It will make you blind. All beliefs are blind. And to make people blind cannot be called a value; cannot be called education.

Education is tremendously valuable. It has to teach you respect for yourself -- which all the religions have destroyed. It has to teach you acceptance of yourself -- which all the religions have denied. It has to teach you love for yourself -- because a man who cannot love himself cannot love anybody else in the world. You have to start with yourself. If you are full of love for yourself, you can share it.

But all the religions are against self-love; they call it selfishness. They want you to love everybody else except yourself. To me, just the opposite is a value, because I know that a man who is not full of light within himself cannot share his light with others. He has none to share. This is the problem around the world.

Every partner in a couple is expecting the other to love him. The husband wants the wife to love him; the wife wants the husband to love her -- and both are unaware that they don't know the art of love, because they never loved themselves. They are going to quarrel, fight and destroy each other's life. I teach you clearly to be selfish.

It is natural to be selfish. And the miracle is, if you are really selfish, out of your selfishness there will be so much abundance of intelligence, love, respect, that you are bound to share it with others. Because the economics of the inner world is: the more you share, the more you have. Naturally, you want to share it more and more. Why only to Americans? Why not to the Canadians? Why not to the Brazilians? Why not to the whole world?

A small human heart is capable of filling the whole universe with love. But first it has to learn the art; and you have to begin with yourself.

Ronald Reagan is trying, in every way, somehow to impose Christianity on America. First, he wanted prayers to be introduced in the schools. The Supreme Court refused ; they ruled that prayer cannot be

introduced because there are Jews, there are Mohammedans, there are different sects of Christians. What prayer? And on what grounds?

In fact, the Supreme Court itself is committing a crime by keeping the Bible inside the court for people to take the oath. And the Bible is so ugly and so pornographic and so full of lies, that to take the oath on the Bible.... Then what is wrong with taking an oath on the magazine PLAYBOY? At least it is colorful, more sensitive to beauty. Before taking the oath you can at least look into it, and whatever is there that is true, you can take the oath on it. To keep the Bible in the court is against democracy, against freedom, against truth.

But even the Supreme Court could not manage to accept prayer for all educational institutions. Reagan was very much hoping that it would for the simple reason that a strange coincidence has happened.... The American Constitution functions in a different way than the constitution in any other country. In India, the Supreme Court judge reaches to the Supreme Court by seniority, by experience. From high courts to the Supreme Court, a very few people are able to reach. But in America, the constitution is such that the president appoints the Supreme Court judges.

The idea in the mind of those people who made the constitution was that there are nine Supreme Court judges. Once in a while one person will retire and the president can appoint one new person. And the appointment is for his whole life, till he retires, nobody will be able to pressurize him -- even the president cannot pressurize him. Once he is appointed, he is appointed. Until his resignation, retirement, nobody can put any pressure on him. This was a good idea, because in seniority there are possibilities of pressure.

In the Indian constitution, the prime minister or the president is to choose, because sometimes a few people are equally senior. And they have also the power to choose someone who is not senior, but is more intelligent, more fair, more capable of being a Supreme Court judge. But that way you can pressurize people.

To avoid pressure from politicians, the American idea was good. But they had never conceived that there would be a time when five judges would retire at the same time. This could happen now, Reagan might appoint five judges of his own choice. Out of nine, five could be his people. That's why he was absolutely certain that whatever he wants now can be done; the Supreme Court will not disturb anything. But he forgot completely that those judges, once appointed, are no longer in any way indebted to him. And the Supreme Court proved its freedom; the Court rejected the president's idea of prayer.

Then he tried another thing -- that all Christian schools, colleges, universities, should be given the same financial support as is given to public institutions. The Supreme Court refused that too. But politicians are very cunning. He has found a way to bypass the Supreme Court.

The Supreme Court has decided that the government cannot give financial support to religious institutions, so now what is he doing? He is now proposing, "We will not give support to religious institutions, we will give money to the parents. And now it is their freedom to send their children to any school." You see the cunningness? The parent gets the money and he is free to send his children to a Catholic school. Finally the money reaches the Catholic school.

He has insulted the Supreme Court. He has found a way to do what he was not able to do directly; now he will do it indirectly. It is the duty of the Supreme Court to prevent this. Financial support has to be given to the institutions, not to the parents, because who knows what the parents are going to do with that financial support?

There are so many Christian schools, colleges, universities... all the parents of those students will be getting support and the money will go to the religious institutions.

The Supreme Court has to see the point, that the president has betrayed the law of the country, has betrayed the constitution of the country.

And these people go on talking about God, values, responsibilities. They are the most irresponsible people. They are the most godless people -- because just to believe in God does not make you divine, holy.

I am reminded of a very beautiful statement of H.G. Wells. He was writing the history of the world, and during that writing he came upon Gautam Buddha, and he was in a difficulty. Gautam Buddha says there is no God. But H.G. Wells was a very sensitive, intelligent person; he could not call Gautam Buddha an atheist. So what did he say? He said, "Gautam Buddha is the most godless person, yet the most godly." That is true. If any man on this earth can be said to be godly, then that man has to be Gautam Buddha. But he never believed in God. You can be divine, you can have the quality of godliness, without having any God. And you can believe in God and you can do everything that is supposed to be done by the devil.

Politicians go on following the devil, and go on praying to God. Perhaps they need God to forgive them,

because whatever they are doing *is* criminal. They need a God absolutely; otherwise, who is going to forgive them? They follow the devil, and they pray to God -- a simple strategy.

My idea of education is very clear. All institutions should be free from politics, from religion. And religion should be allowed to have educational institutions, because they are destroying people's minds. Educational systems should be free from any pressure -- either from politics or from religion. They should have an autonomous, independent existence. They should decide themselves what has to be done so that every child who enters the world of education blossoms to his full potential. He is not to be molded, he is not to be ordered. He has to be awakened.

Prayer is not needed, but meditation is certainly needed. And meditation has nothing to do with religion. Meditation is simply a scientific method, exactly the same as science -- their areas are just different.

Science begins with doubt; meditation also begins with doubt. The method of science is observation of objects, the objective world; and the method of meditation is to observe the inside world. Science experiments with objects; meditation is the experience of your interiority, your subjectivity.

In fact science has two wings: one, moving into the outside universe; the other, moving into the inside consciousness.

Meditation should be absolutely necessary in every educational system, because meditation is not Hindu, not Christian, not Buddhist. Meditation has nothing to do with any religion. It has nothing to do with any belief. Meditation does not require you to believe in God first, heaven and hell, Jesus Christ as the only begotten son. It needs no belief of any kind.

Meditation is an inquiry, a search, a pilgrimage towards your own center. And the person who knows himself cannot do anything wrong. That is an impossibility. The person who realizes himself needs no morality. Morality is needed by blind people.

Meditation gives you eyes to see. With your eyes, you cannot do anything immoral. It is just impossible. There is no question of choice -- to be moral or to be immoral. There is no question of choice.

My definition of morality is different than any definition that has ever been given. Christians have a certain morality which may not be acceptable to Buddhists. In Christian morality alcohol is not prohibited. In fact particularly on Christian holy days, you have to drink alcohol -- even Jesus Christ was doing that. Not only that, he was committing such a crime by turning water into alcohol. And you call it a miracle!

If somebody turns water into marijuana , will it be a miracle? And alcohol is far worse than any LSD or marijuana. I would have called it a miracle if Jesus had turned alcohol into water. That would be something moral. But he was drinking, his people were drinking. No Buddhist can accept alcohol as moral.

Jainas cannot eat in the night -- that is immoral. The whole world is immoral according to them. The most orthodox Jainas do not even drink water in the night. In a hot country like India, in the long nights of summer, it is torture: you feel so thirsty, but you have to wait for sunrise. What is morality? And who is going to decide it?

Jainas, Buddhists, brahmins -- all are vegetarian. To be a non-vegetarian is the worst crime that one can commit. You are eating meat, destroying life?

Who is going to decide morality? No, these definitions have not in any way come to a conclusion. But my definition is totally different.

My definition is: whatever you do out of your meditation is moral. And whatever you do in your spiritual sleep, unaware, is immoral. It may look moral to other people. You may be donating to a church, to a synagogue, and everybody will say it is moral. But I will not say it is moral unless your action comes out of awareness -- and awareness is a by-product of meditation.

Every student coming out of the university should be able to meditate. And that's enough; he needs no commandments, he needs no moralities. He will be free to act, and he will always act rightly. It is impossible for a meditative person to act wrongly.

It is as impossible as a man with eyes trying to get out through the wall. A man with eyes will get out through the door. And it is not even a question that he will stand and think, "Should I go through the door or through the wall?" But a man without eyes may try to go through the wall. And he is not committing a crime, he is simply blind. He need not be punished, he needs compassion.

Teach meditation to every student; teach meditation to every prisoner; teach meditation to every senator.

Make it a point that unless a man is fully aware, you are not going to choose him as your president or your prime minister. That should be his qualification. Only then can this world become a beautiful garden of human values, can it become full of the fragrance of life. And to me, that is godliness.

BELOVED OSHO,
MY MOTHER COMPARES YOU TO A ROCK STAR, AND ALSO WANTS TO KNOW WHAT IS THE DIFFERENCE BETWEEN YOU RAISING YOUR HANDS AND ALL OF US GOING BANANAS, AND THE POLACK POPE RAISING HIS HANDS AND MILLIONS OF CATHOLICS RESPONDING IN SIMILAR FASHION.

This is really great!
I am a poor, ordinary man, and you are calling me a rock star. Thank you for the compliment!

As far as Catholics are concerned and the polack pope, the Catholics don't go bananas, because they are already. They are born bananas.

Yes, my people go bananas. They can, because they are not bananas. And once in a while to go bananas is beautiful, relaxing, rejoicing.

Nothing is wrong in going bananas, but to be born a banana -- that is ugly. Then you don't have even the freedom once in a while to go bananas; you are just a slave.

So please remember, when the polack pope raises his hands, those bananas are not going bananas: they *are* bananas!
When I raise my hands, my people go bananas. And until they go bananas I don't leave the stage!
Okay?

From Death to Deathlessness

Chapter #29
Chapter title: Judgement Day - a very stupid idea

3 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
THE SCIENTISTS WENT INTO SPACE AND REACHED DIFFERENT PLANETS, BUT THEY ARE NOT YET ABLE TO LOCATE HEAVEN AND HELL. COULD YOU TELL ME, WHERE IS HEAVEN AND WHERE IS HELL?

They will never locate heaven and hell anywhere. They are fictions, lies told to humanity to keep it enslaved, to console it in its suffering and torture, to prevent it from any revolution that could change the whole scene on the earth.

But in a certain sense, those words are significant. They are usable but only for your psychology, not for your geography.
And you know perfectly well where they are.

Everybody knows moments when he is in hell and moments when he is in heaven. These are states of the mind. Most of the time you are in hell. Once in a while, on the weekend, perhaps you have a little bit of heaven too.

That little bit of heaven is dangerous. It keeps you in hell, hoping for that little bit of heaven:

"Tomorrow it will be coming. So it is only a question of somehow passing today, and just waiting patiently for tomorrow."

Hell is the state of the mind in turmoil, in neurosis, in psychosis -- split, in schizophrenia; a chaos, feeling no meaning, no purpose, and darkness all around. There are moments -- you are perfectly acquainted with them: those moments are hell. It is not a reality outside you, it is what you create inside you.

And in the same way, sometimes just tired of the hell -- continuous suffering, torture, you cannot take it anymore -- you relax for a moment. And a little breeze, a little coolness -- you have a glimpse of heaven: in your love, in your friendship, in watching a sunrise, a sunset, or in just looking at the immensity of the universe, the stars. If you can see beauty, if you can be sensitive to the delicate music of existence, you will have a few moments here and there, scattered, which you can call heaven.

But this is not what the religions have been telling you. They say there is heaven above your heads, far away in the clouds, and a hell below you, far below.

There is a problem.... In India, the hell used to be here in Oregon, deep down. If you go on digging a hole from India, it is going to end up in Oregon -- that's how I ended up here. Just trying to dig a hole, suddenly I found myself in this desert. And for the Oregonians India is hell, because it is below them.

The earth is round! What is above your head? Heaven, if it existed, or hell, if it existed, would be in constant trouble, because your head is continuously moving with the earth. They would go crazy! Hell would be trying to remain below your feet; heaven would be trying to remain above your head. And the earth is revolving on its own center; not only that, it is also going around the sun.

No such heaven, no such hell exist.

Yuri Gagarin, the first man who went closest to the moon, who had the first close look and circled around the moon, the first question he was asked in Soviet Russia was, "Did you see God there?"

He said, "I did not see anybody." So in Moscow they have a planetarium. In golden letters on the gate of the planetarium is written, "There is no God. Yuri Gagarin has looked and He has not been found."

You can go to the farthest stars -- one day man will go, but he will not find God. And you will not find anywhere heaven and hell; they have never been there.

Religions have been playing upon your greed, your fear, your tremendous need for protection.

Man is in a very precarious condition. All kinds of fear -- and particularly the fear of death, sickness, disease, old age -- and they go on increasing. It is not only man that is evolving; diseases go on evolving side by side. The fear of poverty, the fear of dying hungry in a street, the fear that perhaps nobody needs you -- that you are just accidental, that if you are gone nobody will ever miss you.... There are layers and layers of fear in your psychology.

The priests became aware of your fear very early, in the very beginning times of humanity. They were the first psychoanalysts. And your fear can be exploited, you just have to be convinced that if you do certain things you need not fear. If you do certain other things, then certainly you will fall into even deeper and darker spaces, into hellfire.

The earth is only a place where you have to prove whether you are worthy of enjoying heaven, or you deserve hell.

They exploited your greed. Who does not want to enjoy? Who does not want to live forever? Who does not want no sickness, no old age, to be always young, fresh? They created a heaven for your greed; it is the projection of your greed. And hell is the projection of your fear.

Naturally, someone has to be in the seat of judgment; otherwise, who is going to decide where to send you? Without a judge there will be difficulties: the stronger people, although they have committed every kind of crime, may enter into heaven; simple people who have never committed any crime will have to go to hell. No, somebody has to be there with omnipotent, omniscient, omnipresent powers; somebody who can see all, who can be present everywhere, who knows all, who can do everything. An absolutely powerful God is needed to decide.

And it seems to be logical. If there is going to be something like a hell and a heaven, then somebody has to be decisive, and somebody has to force you to go to the right place. So they created God. Out of your fear and greed you accepted heaven and hell, and then you had to accept God.

In every culture, in every society, in every civilization, it is not the same God -- obviously, because their psychologies differ. Their minds are conditioned differently, so their projections differ. There is a question here about the Mormons: they believe in a material God, and they also believe that God created the world out of preexisting material. Who created that material?

When you create a fiction you create many problems. If nobody asks any questions it is okay, but if

somebody starts asking questions, your fiction is going to be exposed. So there are religions who believe that before God nothing existed, God created everything. Now the question arises, from where? Just out of nothing?

And if he could create out of nothing this whole universe, why did he wait so long? Christians say only four thousand and four years before Jesus Christ he created the world. So what was that dodo doing all the time for eternity? Just sitting in his rocking chair? But there is no mention of a rocking chair in any holy scripture. He must have been doing something.

Any fiction will create problems. To avoid that, Mormons say God created the world from preexisting material so he is not producing the world out of nothing. But they forget that you can patch up your fiction from one side; the hole will appear on another side. From where did this preexisting matter come? Who created it? There must be another God, bigger. But it will lead you into an infinite regress. That bigger God will also create the world and your first God out of preexisting material. Who created that? Now you will be simply going into stupidity.

The Mormons are strange people -- nice, intelligent, and still believing in such stupid things! The leader of the Mormons had seven or eight wives. If God is the creator of this whole world, at least the leader of the Mormons can create a little world out of eight wives -- a big family. And that was their idea, that if all the Mormons marry many women, then sooner or later Mormons will be ruling over the world: just go on creating children.

But a strange idea, that God is a material thing.... This does not solve anything, it creates more problems. Other religions have the problem that God is a spiritual being and he creates the world -- but the problem is: a spiritual being, from where does he get all this matter?

He is spiritual, just pure spirit. He cannot take out from himself any matter, but he cannot take it out from anywhere else, because that will mean the matter was already in existence. To avoid the difficulty Mormons believe God is a material thing, and now they fall into a bigger ditch: a material thing can create other material things?

Matter cannot create matter. And matter cannot be worshipped either. Matter cannot be prayed to. What is the difference between the matter you walk upon and the matter that God is? To avoid one difficulty, they fell into another difficulty.

The other religions who think God is a spiritual being and the world is material have created a split in existence; it is not one, it is two. And that split is the cause of all human schizophrenia and suffering. Because they believed God is separate and the world is separate, naturally that separation goes down, back to your life.

Your body is separate, your soul is separate; and you have to fight the body, destroy the body, torture the body, so that you can become a saint. The soul has to be freed from the body and bodily desires, bodily instincts.

It you look at the history of all the religions you will simply think, "Is this a history of religions, or mad people?"

There has been a Christian sect -- it still exists -- whose basic prayer is to beat themselves early in the morning as much as they can, till the blood starts coming out of their body -- because the body is the enemy. It is the matter that is preventing them from becoming totally spiritual.

It is the body who asks for food, asks for sex, asks for a thousand and one things; and because of these desires they cannot reach desirelessness. This body has to be beaten and put right. Anybody who beats himself better than others becomes a saint, obviously -- he is better in beating his body, he has more soul. He is becoming victorious over the body.

In Russia before the revolution, there was a Christian sect which used to cut off their genitals, because these are the troublemakers. But they could not see a single, simple point -- that by cutting off the genitals you will not be able to get rid of your sexual mind. The real sex center exists in the mind; the genitals are only extensions of that center. Even without genitals, you will go on thinking about sex -- perhaps more than ever.

But by cutting off their genitals, they became spiritual! Of course the women were not going to be left behind; they started cutting off their tits. These people were thought to be very great religious people -- they were worshipped. They should be put into mental asylums. But the whole idea arises from the division of God and the world.

There is no God, so don't be afraid of the judgment day. There is never going to be any judgment day. And anyway, in twenty-four hours, just think -- even if your God is absolutely powerful -- how many

millions of people who have lived for millennia will be gathered on one judgment day in one court? And half of them will be women, who don't care about the court or anything; they will go yakketty-yak, yakketty-yak.... An immeasurable crowd shouting for judgment!

I don't think it is manageable just in twenty-four hours to decide who is going where. Judgment day -- the very idea is stupid. There will be so many files on everybody that it will take eternity for God to sort out the files. According to many religions you don't have only one life, you have millions of lives -- transmigration of life. And each life -- even if you think moderately it is seventy years -- will have loads of files about your actions, because even the smallest action has to be counted.

According to Jainism, if you kill an ant it is recorded. Jaina monks use a mask on their nose, like the doctors do in the hospitals, because from the nose comes hot air and that hot air kills very small living beings in the air. With each breath you are killing almost one million living beings. Everything has to be counted. Even while sleeping you are committing sins.

And Jainism goes to the very logical end. It says whether you commit a sin really or you only dream about it, it makes no difference. As far as your record is concerned, it will be recorded.

Thoughts are the origin of things. If you have an idea of murder, you may not get the opportunity to materialize it, but the very idea of murder in your dream shows your mind. You are a murderer. Now, making love in your dream with somebody else's wife, which almost everybody is doing.... You don't allow it in the daytime, so the poor human mind has found a substitute. In the daytime the neighbor is sitting there with his gun, but in the night you have absolute freedom to make love to Cleopatra or anybody, even the queen of England. Even God cannot save her! In your dream, nobody can save her.

In Egypt there was one king who commanded his people, "Anybody coming into my dream will be immediately beheaded. I want silent sleep and I don't want to be disturbed." You cannot go even into his dream -- and you are *not* going! You have nothing to do with him, it is *his* dream!

But many people were beheaded because once in a while somebody would show up. Most of them were women -- neighbors' women. Most of them were his own court people, because you see in your dream people with whom you are in some way acquainted. Some work is incomplete; the dream completes it.

The dream is a tremendous help to you. For example, your bladder is full in the night and you are asleep. Now if you become aware of the bladder, you will have to go to the bathroom and your sleep will be disturbed. The dream is very protective -- you start dreaming that you are going to the bathroom. There is no need to go anywhere, there is no need to disturb the sleep. You simply dream you are going into the bathroom and you are relaxed. The dream saved you. The disturbance in the sleep is not allowed; the dream has created a buffer.

Every dream is your dream -- nobody else is responsible for it. But there are idiots of all kinds. That king killed many people. And people were at a loss -- what to do? Everybody was afraid, because if somehow he appears in the king's dream, his life is finished. People stopped going any place where he could see their face, because perhaps he may remember the face in his dream and that is the end of their life.

Man has been in many ways repressed.

The body has to be repressed... in fact that's why you have dreams, because you are repressing so many desires which pop up in your dreams. If you were living your life totally and fully, without any repression, you wouldn't have any dreams. One beautiful woman journalist was just asking me, "I have heard you don't have dreams."

I said, "Certainly, I don't have dreams. For example, I love you. You can be my girlfriend."

She was shocked! She could not believe it! She enjoyed it too. She said, "But why are you saying it?"

I said, "That's why I don't have any dreams. It came to me to say it, so I said it; it is finished. You need not trouble yourself to come into my dream. But if I don't say it to you now, then you would have to come into my dream, and THEN I would say it to you.

"It is simply finished. I have said it, you have heard, you have enjoyed. You have giggled. You will never have such an interview again in your whole life! I just do the thing that I want to do, without thinking of any consequences. That's why I don't have dreams. Do you want to question me more about it?"

She said, "No!" -- because this man seems to be crazy. He may start making love to me, right now, here, before the television camera! If he can say it, he can do it too! It is better to change the subject.

If you are living your life consciously, alertly, not repressing, not being against your body, you will have a tremendous silence. In your night there will be no disturbance -- no dreams, just silent sleep. And in your day you will have a very cool feeling surrounding you -- no thoughts, no traffic of thoughts which keeps your head hot the whole day.

Somebody was asking me, "In India you never used to have a cap. Why have you started wearing strange caps here?"

I said to him the reason was that in India I had to keep my head open so thoughts could go out. Now I don't have any thoughts! I have to prevent other people's thoughts entering me, because they are all throwing their thoughts. I don't see anybody having a cap here! It is dangerous among so many people throwing thoughts at you. I need a shelter, and the shelter has to be thick!

Thoughts are very cunning -- just a small loophole and they will enter. With much difficulty I have been able to throw *my* thoughts; now I don't want anybody's burden, anybody's rubbish thrown on my head.

The religions have not been beneficial to humanity. They have been committing very basic crimes, and this is one of the basic roles: to make man feel split, to make him feel his body is wrong and his soul is right.

The division is false -- you are one.

Your body, your consciousness, are different only in words, in dictionaries -- but not in existence. Neither can your soul live without your body, nor can your body live without your soul. They are one, interwoven.

And from there you can understand that there is no God as a creator separate from creation. Creativity itself is divine. Creativity itself is godliness. Once you remove God, you remove all split, all schizophrenia. And strangely enough, if you are not split you will not suffer hell. Fighting with yourself, you are destroying your life, hence you are miserable. Not fighting with your life but enjoying it, relishing it, you will be in heaven.

First, send God into nothingness forever.

He is not needed at all.

He has done enough harm. And it is only a word, it does not mean anything. And with God disappear heaven and hell; and you start living a natural, beautiful, authentic, sincere life. No religion is needed.

Medicine is needed if you are sick. The doctors will die from starvation if nobody falls sick. The doctor's profession is a very contradictory profession. He helps people to come out of sickness, knowing perfectly well he is destroying his own business. That's why poor people get healthy quickly; they are not much of a business. Rich people... the doctor helps the process linger on.

I have heard about a doctor who sent his son to medical college. The son came back, and the old man said, "Now that you are a doctor, I can retire. I am really tired" -- because the doctor's profession is such; in the middle of the night he may be called, in the cold night with snow falling, he will be called, and he has to go. Day and night, twenty-four hours he is on duty.

"So I am really tired. You have come, now you take charge of the clinic."

The boy was very happy. After three, four days the father asked him, "How are things going?"

He said, "Really great. The woman that you could not cure for thirty years, I have cured in three days."

The father said, "My God, that was our basic income! That woman I have been keeping sick for thirty years. She has so much money, she can afford to remain sick for three hundred years. You idiot -- you cured her! All your education has come from her sickness. Who do you think was sending you money to study in a medical college? It was that woman. If this is the way you are going to behave with my patients, perhaps you should retire; I will do my work. You will destroy the whole business."

The boy can be forgiven -- he was not yet aware of the profession. He had just acquired the medical knowledge, but he was not aware that there is a business side to it. He said, "I can understand. Now I know why you were sending me so much money."

His father said, "It was all coming from that woman, and that woman could afford it, there was no problem -- I just had to keep her sick."

The religious priests depend on your fear, on your greed. They create hell and heaven; they create a god and they become the mediators. Anything you want to send to God, you cannot send directly. You don't even know the address, or the phone number.

The Mormons believe that their president has a direct phone connection with God and whatever he says is God's order.

I came to know about this when this city was incorporated legally by a panel of three judges in Wasco County. Two judges were favorable. They were the majority; naturally the city was incorporated. Out of the two, one was a very nice old man -- but he was a Mormon. And God immediately informed the president of the Mormons that this fellow has to be sent to Nigeria to spread the message of the Mormons.

Certainly this message was from the White House. What does God have to do with this poor man in

Wasco County, and how will he know?... In this big world he chooses immediately this Mormon! Strange choice, at a strange time....

Because the politicians should not pressurize him -- he is a sincere man -- they sent him for one year to Nigeria. And of course they appointed another judge, who was appointed only because he is against me and my people. Now the majority is against us, so for two years the city remained legal -- and suddenly after two years it became illegal.

We have not committed any illegal act. In fact, this is the only place where no illegal acts are being committed: no rape, no prostitution, no stealing, no murder, no suicide. And this is our fault, that we are not committing any illegalities. And in New York, every moment a crime is committed. But New York is a legal city; we are illegal.

In four years not a single illegal act -- this is a record. No other city in the whole world can say that in four years not a single illegal act has happened there.

We don't have a prison. The police, which belong to the Oregon state -- we call it the peace force, because to us the word "police" seems to be dirty -- they are getting tired, holding their guns the whole day. Nothing happens. And I am afraid if someday something happens, by that time they may have forgotten how to use their guns!

This man is educated, a gentleman in every way, but the religious stupidity is still there inside. He went to Nigeria.

I sent him a message, "This is very strange, that you have been chosen especially, so suddenly. God has never shown any interest in you before, and there are so many Mormons. You are not a priest, you are not an orator either. What word are you going to spread there? Some priest should be sent, somebody who can speak should be sent. And why Nigeria? In this whole world, only Nigeria needs the word of Mormons to be spread?"

Perhaps the White House was hoping -- because Nigeria is the only country that has cannibals.... It was an absolutely considered phenomenon to send him to Nigeria. Why not India? The whole world is there... but he is sent particularly to Nigeria where he will be facing.... Poor man, he is not very strong, old -- those cannibals may finish him!

That must have been the idea, so that he does not come back again, because he has a respectability in the country; if he stands again for judge, he will be chosen. But somehow he has managed not to go near the cannibals.

They have their camp -- nobody goes there. Once in a while a Christian priest is caught. When one Christian priest was caught and they tied him to a tree and started making a big fire, he said, "What are you doing?"

They said, "We are going to cook you."

He was at a loss -- what to do now? -- he has come to spread the message. Still, he said, "Whatsoever time is left... while they prepare the fire, and bring big pots and oil, I should do my work. I should spread the word as much as I can in this small time."

He asked the cannibals, "Have you ever tasted religion? Christianity?"

They said, "No, you are going to be our first taste. We will taste Christianity within one hour, don't be worried!"

This poor judge somehow remained hanging around the cities where there are no cannibals. Cannibals are decreasing in number because they go on eating their own people. If they don't find anybody else, what else to do? At the beginning of this century there were two thousand cannibals in Nigeria. Now there are only three hundred, and every day their number goes on decreasing.

Religion has exploited people tremendously. Man has to free himself from all this exploitation. But that is possible only if you destroy the fiction of God, heaven and hell.

Life is enough, more than enough. This universe is autonomous, it needs no creation. And this universe is totally one, it needs no division. And you have to live an undivided life; then you will know what paradise is.

BELOVED OSHO
MY FATHER IS HERE TO VISIT, AND HE IS ENJOYING THE COMMUNE VERY MUCH. HOWEVER, HE FEELS THAT WE ARE TOTALLY DEPENDENT ON YOU, AND THAT YOU ARE DEPENDENT ON US. PLEASE COMMENT.

Your father is really enjoying, it seems, because whatever he is saying is absolutely right. He just has to learn a little bit of my language.

Dependence, independence -- both are fictions.

Interdependence is the reality.

And it is not only that you and I are interdependent, the whole existence is interdependent. If you don't breathe for a few minutes you are gone. That means you were somehow connected with the atmosphere around you, the air. If you don't eat food, how long can you stay alive? If you don't drink water.... But will your father say that he is dependent on water, he is dependent on air, oxygen, he is dependent on the sun, the sunrise?

And the other way is also the same. It is difficult to prove because science has not yet been able to discover the proof but it is assumed that if the sun gives energy to us, it must be getting some energy from us. Otherwise, this business cannot go on forever. There must be some mutual transfer of energy.

And we know it about trees -- there is a continuous transfer of energy. They give you oxygen, you give them carbon dioxide. But will your father say he is dependent on trees and trees are dependent on him? The word "dependent" seems to be not right, because there is nothing which is independent -- not for a single moment!

Existence is an organic unity. So either call it interdependent.... But if you would like me to give you a word, I will call it organic unity, because that word "interdependence" somehow carries the word "dependence" and all the wrong associations with it. It is an organic unity.

Certainly my commune is an organic unity. We are all one, so the question of dependence or independence does not arise at all. But if he is attached so much to those words, he can call it interdependence.

But he should remember that God is also dependent on the world, because without creation how will he be the creator? And the pope is dependent on Catholics -- without the Catholics he will have to go back to Poland and be what actually he is!

Can you give me a single example of anybody, anything, which is independent? It is not possible. We are all one life, different expressions of one life -- just like sea waves. They all *look* different -- some are higher, tidal waves; some are slower, smaller -- but they are all one in the ocean. Their expressions, their personalities may be different, but their being is part of the whole.

So I support your father, he is perfectly right. But he should remember this truth does not apply only to this commune, this truth applies to the whole existence. And we are an existential commune.

Certainly I cannot be here without you, because then I will think, "What the hell am I doing here?" And the same is true about you. Without me, the same question will arise in you.

In fact your father is also dependent. What the hell is he doing here? -- dependent on his son! And because his son is in the commune, he has to come to the commune. And now he is enjoying the commune. If he is really enjoying, and if he is sincere... then be part of the commune, show it! Otherwise the commune will drive you nuts in your dreams.

His understanding is correct. And a man of such a correct understanding need not be an outsider here. So, help your father so he can be part of this beautiful phenomenon. Then he need not come to visit you, he can be here. And then he will find that not only his son is worth visiting, every sannyasin is worth visiting, because every sannyasin has some unique expression.

Why remain attached to small things -- "my son", "my father"? In this commune we have lost all small attachments. It may be difficult for you because your wife may be at home, and you may be afraid of her; she must be preparing hell for you. Don't go!

You have come to the right place accidentally. But you are a man of understanding, so it is perfectly good to get lost in the orange people. Just become red, then even your wife will not be able to find you out.

It is better to be red than to be dead!

I mean: d-a-d, dad!

BELOVED OSHO,

A WELL-KNOWN STORY TOLD IN THE VATICAN SAYS THAT IF JESUS CAME BACK HE WOULD NOT BE CRUCIFIED AGAIN, BUT, AT THE MAXIMUM, BE PUT IN JAIL FOR HIS WHOLE LIFE. ACCORDING TO THE CARDINALS THIS IS PROOF THAT HUMANITY IS NO LONGER BARBARIAN. CAN THIS NEW

In the first place, Jesus will be by this time so old that I don't think it is possible for him to have another coming. Even the first coming will be difficult! Second time coming...? Impossible!

The story that is around there in the Vatican is in a way true. And that's why he had promised his disciples, "I will be coming soon." Now, you cannot stretch the word "soon" for two thousand years. Maybe one hour, two hours, one day, one week -- but you cannot stretch it for two thousand years. What happened to his promise?

As far as I can see, although he was not very learned -- he was illiterate -- he was a man of a certain intelligence. Why should he come here?

What did you do to him when he had come for the first time? You crucified him. That was the reward. It is enough. And now you are saying that if he comes this time -- which is absolutely improbable -- you will put him in jail for his whole life, to prove to him that humanity is no longer barbarian.

But being crucified finishes within a few hours. Keeping him his whole life in prison will prove you more barbarous. That is a long torture.

My suggestion is use an electric chair. That will really prove you are no longer barbarian, you are no longer primitive; you are scientific, technological, in every way evolved. Use an electric chair, comfortable -- and within a second, not even knowing when he is gone, he will be gone.

But this will not prove that you are civilized. What method you use in killing him does not matter, that only proves methods of killing have improved; but the killer is the same.

Two thousand years ago, rabbis had killed him; now cardinals and popes will kill him -- they are the same people, just the name is different. The rabbi and the cardinal are not different people -- they are both priests!

In Dostoevsky's masterpiece, BROTHERS KARAMAZOV, he has a beautiful story about Jesus coming back to the earth one day. Of course he had chosen Sunday, because on the other six days who will take care of him? Who will bother about him? Sunday... and he had chosen the right place -- in the center of the town, before the church.

People were coming out of the church after the sermon in the morning, and Jesus was standing there on a platform under a tree, waiting to see whether they recognize him or not. The crowd gathered. They said, "He looks like Jesus Christ. What a strange coincidence! Certainly he is a hippie, but he looks exactly like Jesus Christ."

Listening to this, that they are thinking he is a hippie, Jesus said, "No, I am not a hippie. You are my people. You worship me in the church, you have my statue on the cross. You can't recognize me?"

The people were in shock, looking at each other. What to do? They said, "As far as we are concerned, it does not matter whether you are a hippie or Jesus Christ. One thing you should do quickly -- because the bishop is coming out; if he sees you, you will be in trouble -- you escape as fast as you can!"

Jesus could not believe it! He said, "Wait! You are ignorant people, you don't understand. You don't recognize me, but my bishop -- who has been teaching my teachings his whole life, kneeling down before my statue, praying to me every day -- certainly he will recognize me."

The bishop came, the crowd gave way. The bishop came near, looked from up to down, from down to up, and thought, "Looks exactly like Jesus Christ. A great actor!" And he said, "You get down from the platform! You get down immediately!"

Jesus said, "Don't you recognize me?"

He said, "I have recognized you. You get down!" And he told a few people in the crowd, "Catch hold of him and take him inside the church, and lock him up there."

Jesus said, "What are you doing? You must be joking! The people who crucified me of course were not my people. The rabbis of course were not my followers, but you are *my* follower...."

He said, "You keep quiet! You simply do what you are being told to do."

And Jesus was locked in a small cabin, dark, dismal. He could not believe what was happening. "These people go on praying, `When are you coming?' Now I have come -- and this is the treatment you give to the founder of your religion?"

The whole day, hungry, thirsty, he waited. In the middle of the night somebody opened the door. The bishop entered, put a candle on the windowsill, fell at the feet of Jesus Christ and said, "I had recognized you, but I cannot recognize you in front of people. You will destroy our whole business. With great difficulty we have established the firm! It took us tremendous labor, fights, bloodshed, wars; finally,

somehow we have managed the church. And you should be proud of us, that we are the biggest religion in the whole world. The largest number of people belong to your religion.

"But I cannot accept you, recognize you, in front of the crowd for the simple reason that people of your type are always rebellious, dangerous. It is good when you are dead, but it is not good when you are alive! You will disrupt everything, you will destroy everything!

"You were saying to the people, `Blessed are the poor.' Now the Vatican is the richest place in the whole world. The pope rules over the greatest kingdom anybody can rule -- immense power, immense riches. You will disturb things; we cannot allow it to happen.

"You need not come, we are taking care of your business perfectly well. So you have to decide: either you get out and get lost -- with due respect -- or we will have to crucify you again tomorrow morning, because there is no other way to deal with you. When you are dead, we worship you; when you are alive, we crucify you."

I can understand. That's what they have been doing with me. Many attempts have been made on my life; twice I have been poisoned. The last attempt was made before ten thousand sannyasins. Just like this morning, it was a beautiful morning, ten thousand sannyasins listening in utter silence.

The police got the message from some anonymous source that somebody is going to assault me, so the police officers reached in time. Twenty topmost police officers were present, ten thousand eyewitnesses, and the man threw the knife at me. The police caught him.

We did not get involved in it at all because it was a police case. The police themselves had caught him red-handed, making an effort to kill me. Still, the man was freed -- respectfully. The court said, "There has been no such thing...."

Ten thousand eyewitnesses can be disbelieved because they are my people, but twenty topmost police officers? They had caught the man, we had nothing to do with it. They all told the court that this man had made an attempt on my life, but the court dismissed the case.

The magistrate must have felt guilty, seeing the whole thing. It was absolutely certain -- his own police officers were saying it, and ten thousand witnesses were there. The knife was there that the man had thrown. On the knife you could have found his fingerprints -- but nothing was done. No witness was called. The case was dismissed.

The magistrate must have felt guilty.

Through a common friend he informed me, "Please forgive me. There is so much political pressure and so much religious pressure on me, because that man belongs to a fanatic Hindu group and he has immense political power.

"I am a poor man, and my promotion is due. If I do anything against him my promotion will be postponed forever. And they will send me to the ugliest, dirtiest place they can possibly find."

In India you can find everything. There is a place, Cherapunji, where it rains five hundred inches in a year. You cannot get out of the house-it is always raining!

Five hundred inches -- that is the record in the whole world! Nowhere else does it rain so much. It simply rains the whole year! Nothing can be done. And whenever they want to punish somebody, they send him to Cherapunji.

So he asked my forgiveness. I told the intermediary, "Tell him, don't feel guilty. I can understand -- even without his saying -- that the man who has tried to kill me has the support of the politicians, of the religious leaders. And don't lose your promotion -- I have not lost my life! Don't be worried, you just get your promotion, get a better salary.

"And as far as I am concerned, it does not matter whether I am killed or not. I have lived my live. I have enjoyed each moment of it, I have relished everything. I have never repressed any desire. What more can tomorrow bring me? There is no promotion for me.

"I have experienced the ultimate; now, nothing more can happen. So life or death, both have become the same. And one day anyway I will have to die. This is far better."

Ninety-nine percent of people die on their beds. That is the most dangerous place -- just looked at mathematically, a simple calculation. Never sleep on the bed! Sleep on the ground. Ninety-nine percent of people have died on the bed -- don't take the risk. But wherever you sleep, you will die -- death is certain from the very moment one is born.

And in fact, I am a nonserious man. I would love the drama -- somebody killing me.

So I will say to the pope and the cardinals, don't be worried. Give Jesus a good, beautiful electric chair. Last time it was a little hard: he had to carry his own cross.

And the cross must have been very heavy... because he was a carpenter's son, his whole life he had been carrying big logs to his father's shop; and he was a young man -- thirty-three years old, in the prime of life. The cross must have been really heavy, because he fell three times on the ground before he reached the place where he was going to be crucified. The weight forced him to fall down on the ground three times. Now, don't be so cruel to him.

In the first place, that experience is enough! He is not going to come. But in old age people become senile. Two thousand years old, he may have become senile and forgotten what has happened two thousand years before, and may come again. This time, give him a little more comfortable a death.

You *will* give him death, that much is certain, because either *he* can live or *you* can live -- both cannot live together.

You may be reading the Bible, but everything you have been doing is against the Bible! And he will not tolerate it. He is not a very peaceful man; he is very angry, arrogant, easily excited.

He has done everything the last time he was here. He had thrown -- when he was only thirteen years of age -- all money changers out of the temple of Jerusalem; overturned their tables, their monies, and threw them out. And he was only thirteen!

He said to them, "I have come here to clean the house of my father." The rabbis could not prevent him, they were standing there in shock: what was he doing? But whatever he was doing was according to the scripture.

The rabbis could not forgive this man. Whatever he was doing was according to scripture, and sooner or later people would start asking them questions. And he was going to destroy the whole temple, because the whole temple depended on the money that came to it from poor people. He had to be finished.

Jesus was not a pacifist; otherwise he could not do such a thing. And he used to get angry very easily. He cursed a fig tree! Even the angriest man, even a madman like Adolf Hitler would not do such a stupid thing -- cursing a fig tree because he and his disciples are hungry and the fig tree has not offered figs to them. And you have to know one thing more: it was not the season for figs. It was no fault of the poor tree.

So if Jesus comes, help him. Give him good champagne, which he loved. And let him sit on an electric chair so that he knows how much, technologically, man has evolved.

As far as man is concerned, there has been no evolution for thousands of years. We are stuck. And the people who are stopping the evolution of man are the priests and the politicians and the educationists.

My effort here is to free you from this triangle: the priest, the politician, the professor -- these three P's. Finish them before they finish you.
Finish them before they finish the whole humanity.

If we can get rid of these three P's, humanity can create a paradise without any difficulty.

We have already created in this desert an oasis. We are living joyously -- no fights, no anger, no jealousy. And my people, of course, are giving me beautiful chairs -- but not electric chairs!

BELOVED OSHO,
WHAT IS A BLESSING?

I am! Okay?

From Death to Deathlessness

Chapter #30
Chapter title: A sunrise that never sets

4 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
I ASK YOU A QUESTION BECAUSE I WANT YOUR ATTENTION. AND THE ONLY QUESTION THAT OCCURS TO ME IN THE TWO YEARS I HAVE BEEN HERE IS ABOUT THE DARK NIGHT OF THE SOUL. YOU SAID SOMETIMES THAT WE HAVE TO DANCE AND CELEBRATE SO THAT WE CAN GO THROUGH IT EASILY. IN THE BACK OF MY MIND THERE IS A QUESTION: WHAT IS THAT DARK NIGHT OF THE SOUL? AM I MISSING SOMETHING?

You are not missing anything, not even the dark night of the soul: You are already in it!

To be unconscious of your actions, your thoughts, your feelings creates your dark night of the soul. The moment you are aware of all these three layers of your being.... Thought is the most superficial, feeling, a little deeper, and then being -- the last thing that you have to lose into the ultimate.

The process is simple, the process is the same.

Watch, witness, observe your thoughts -- without any judgment, without any condemnation or evaluation.... Because the moment you make any judgment for or against, you are no longer a witness; you have already become part of the thought process. Remain silent, and just see whatsoever is passing on the screen of your mind, the way you see a film. Just remember that you are only a seer.

And the same process when you have succeeded on the first layer will make you capable of seeing your feelings which are more subtle. But the person who can see thoughts and remains silently a witness automatically becomes capable of the second step. Soon you will be able to see your feelings, sentiments, moods, emotions.

Once you are beyond the second, then the third... it is the deepest in you, the feeling of "I", the separation of you from the universe. Actually you are not separated for a single moment, you cannot exist in separation. You are in tune in every possible way. There are thousands of bridges between you and the existence around you.

Now watch this silence, this is-ness, this feeling of am-ness; simply watch. There is nothing else to watch, just a small boundary around you.

As you watch thoughts, thoughts disappear.

As you watch feelings, feelings disappear.

As you watch being, you are no longer separate.

Only the witness remains, which is your eternal reality. And it has nothing to do with you; it is universal.

Your witness and my witness are not separate.

Wherever witnessing happens, it is the same.

It knows no distance in space and no distance in time. For the witness there is no space and no time; it has no limits.

Before you arrive at this point, all else is the dark night of the soul.

Your arrival at this witnessing starts the beautiful day of the soul.

It is a sunrise which never sets.

But just listening to me will not help. You will have to practice this as much as possible. And it needs no separate time -- that you have to sit for one hour, or twenty minutes, and witness. If you have time you can sit silently and witness, but there is no necessity. You can go on doing your work and still be witnessing.

The whole thing is how to make your witness stronger and stronger, so that it is capable of losing all identities. Only a strong person can lose all identities.

And to be in utter silence... there is light, a light that never began and never ends. And it is yours just to claim. And the effort is not so difficult as religions have been telling you.

Walking on the road, what is the problem? Why can't you simply watch your walking? The question is not of the *object* that you witness, the question is that you witness. Anything helps to strengthen your witnessing energies.

Looking at a beautiful sunset, don't just get lost, don't forget yourself. Remember that you are only a seer. It can go on twenty-four hours a day without anybody knowing that you are doing something. Religion is not something that the world has to know about. It is something that you have to do within yourselves.
Start from this very moment.

This immense silence -- thousands of people, but it is as if there is no one... just witness. The faraway sound of an aeroplane... You remain only a witness.

And then go on practicing the same thing whatever you are doing -- eating, taking a shower, doing some work in the garden, in the field. It does not matter what you do, what matters is that your witness is always present.

In the beginning you will forget many times, because for many lives you have never been a witness, you have always been a doer. So it is just an old habit. Old habits die hard, but they certainly die.

And it all depends on you. The more you make it a process almost like breathing.... You go on doing everything, still you are breathing. You don't stop your breathing because you are digging a hole in the earth.
Witnessing has to become just like breathing.

It in fact is the breathing of the universal soul in you.

And once you have tasted just a moment of being universal, the morning has come. The dark night of the soul is over.

BELOVED OSHO,
YOU CAN MASTER ALL IMPOSSIBLE CONTRADICTIONS INTO HARMONY. CAN YOU MAKE A SONG OUT OF THESE: WHAT IS THE LINK BETWEEN UNIVERSAL LAWS AND FREEDOM? SOMETIMES I FEEL IMPRISONED BY THE LAWS OF NATURE.

You ask me, "Can I make a song out of all contradictions?"
I am surprised -- what else am I doing here?

Your problem is very logical, relevant: there are laws of nature, and I teach you freedom. It appears, it is apparent that there is a contradiction.

The law of nature has to be followed, and also you have to keep your freedom intact. And everywhere laws of nature feel like bondages, imprisonments. The reason is not that there is any contradiction between freedom and laws of nature; the reason is because of your ego.

When you say "nature," are you separate from it? If you are separate from it, then certainly you will feel many chains. Wherever you go, you will find nature is going somewhere else. If you choose freedom you go against the laws of nature. And if you go with the laws then you are choosing against freedom.

Can you see the problem? The problem is you are thinking of yourself as separate from nature.

You are simply part of nature. When I say you are simply part of nature it means, be in a let-go. You do not exist separately as an identity; who can be in prison? Nature cannot imprison itself.
Natural laws are the laws of freedom.

You just have to drop that stupid ego that everybody is carrying within himself, which comes up against everything. It is going to be evening and you want it still to be the morning. Naturally, nature is going against you!

Nature is not going against you or against anyone. Nature is just being itself. You have simply fallen apart from nature in your imagination.

When it is morning, it is morning. When it is evening, it is evening. There is no question of choice. Drop the choice and you are free everywhere. Freedom can be only choicelessness. So when you are young, it is beautiful; when you are a child, it is beautiful; when you are old, it is beautiful; when you are dying, it is beautiful -- because you are never separate from the total, you are just a wave in the ocean.

The wave in the ocean can start thinking of itself as an individual; then there will be trouble. The wave in the ocean never thinks of itself as separate, so wherever the ocean is taking her, she is willingly, joyously, dancingly moving in that direction.

A cloud in the sky goes on moving with the winds. If the winds suddenly change -- they were going south and they start going north -- the cloud does not say, "This is contradictory. We were going north, and without any notice, without any argument to prove that `now we have to change our course, our path, and we have to go north,' the wind has started going to the north." No, the cloud has no difficulty. It does not

feel it is chained. It is part of the whole, one organic unity.

Can your left hand go against your right hand? Yes, you can make an effort, but still it cannot go against it. You know it is pretension. Can your eyes go against your mind? Can your legs go where you do not want to go? You are a small, organic unity. The universe is a bigger organic unity: clouds are part of it, oceans are part of it, everything is part of it.

But the ego creates a demarcation line: "I am separate, I am special. I am Hindu, I am Christian. I am American, I am Chinese." You are none of these things. These are just your conditionings. Others have given you these ideas and you have accepted them. Now it becomes a problem. By and by, as you grow up, your ego grows up. It goes on accumulating more and more demarcation lines.

And the ego is very clever. Once it is there, it is very imperialistic. It wants its empire to be as big as possible. Your house becomes part of your ego, your garden becomes part of your ego, your children become part of your ego, your husband, your wife become part of your ego. You make a very imaginary empire, and this empire is bound to bring you in conflict with nature. But *you* are at fault, not nature.

I have heard about a professor of philosophy, head of the department of philosophy in the university of Paris. He was a little eccentric, as philosophers are bound to be.

His students had become accustomed to his eccentricities, but one day he surpassed himself. He came into the class and said, "I want to make a declaration; if anyone is against it he can stand up. My statement is, that I am the greatest man in the whole world! Has anybody any objection?"

The students said, "This is too much! We have been tolerating this fellow, anything he says, but now...!"

One student said, "We are all wanting to know... what is your evidence that you are the greatest man in the world?"

The professor laughed, he said, "That is very simple. Just answer a few questions. One: which country is the best in the world?"

The students could not suspect that they were getting caught in the professor's net. Naturally -- they were all French -- they said, "Of course, France! There is no question about it."

The professor said, "Much is settled. So only France is left. I have to prove myself the greatest man in France, and that will prove me to be the greatest man in the world."

The student said, "That is true."

Then he said, "In France, which is the biggest city?"

Now the students became suspicious that he was coming closer, but there was no way of going back. "Paris, of course, is the best city in France." He said, "Much is settled. Now I want to know which institution in the city of Paris is the greatest, the highest?" Obviously, it was the university.

And he said, "Now, things are very simple. Which department in the university is the highest and the greatest?" The students looked at each other. They had to accept that it is the department of philosophy. How can any other department be higher than the department of philosophy?

The old man sat in his chair, and he said, "Now, I am the head of the department of philosophy in the greatest city, Paris, in the greatest country, France. Do you have any objection to my statement that I am the greatest man in the whole world?"

They had objections, but no logic. The professor had brought them to a point where they had to accept, unwillingly, that he is the greatest man in the world.

This is the work of the ego that is going on in everybody. Everybody somehow is trying to feel, to convince himself, that he is the greatest man in the world: somebody because he has more muscular strength; somebody because he has more intellectual, argumentative rationality; somebody because she is more beautiful than anybody else.

And you can always find something that will be supportive to you -- but it is not really nourishing to you. It is cutting you off from existence. And then on every step there is going to be trouble; you will find that you are chained.

But why did you create yourself?

You want freedom? Then the only thing that has to be one is, be free of yourself. Be free of the ego and you will never find any bondage in nature. Then everything is beneficial. Nature gives you infinite freedom -- but it is not against nature, it is according to its laws.

The freedom was there before too, but you were stubborn. You were trying to go upstream, and then you say, "The stream is pushing me back -- it does not allow me to go upstream. What about my freedom?"

The stream has no awareness of one stupid fellow trying to go upstream. The river is going according to the cosmic laws of nature; if you want to be really free, relax and go with the stream. Don't keep any

distance between you and the stream. Then wherever the river leads is the goal, wherever it takes you is what you always wanted, because there is no separate entity.

With your separate entity every problem has arisen. You are miserable, you are in suffering, you are in tremendous anguish -- and you are the cause of it all.

For example, I have never felt in thirty-three years, for a single moment, that anything goes against me -- even those things which look to others as apparently going against me, I have not felt that at all.

If somebody comes and assassinates me, I will not for a single moment think that anything is going against me. I will relax and let the man assassinate me. I am not going to swim upstream. If this is what nature wants, I am absolutely willing to go with it.

Your absolute willingness to go with nature will give you the ultimate freedom. Of course, you will not be there, but freedom will be there. You cannot exist together -- you and freedom.

Choice is yours. You can choose your ego and remain in bondage. You can choose freedom, freedom from the ego -- and then all kinds of freedom are available to you.

BELOVED OSHO,
LAST NIGHT AFTER DANCING WITH YOU, MY FEELING WAS THAT I HAVE MISSED MY WHOLE LIFE UP TO NOW IN HESITATION, AND THAT I SHOULD DO SOMETHING. BUT WHAT TO DO?

Please, don't do anything.

You are saying that last night dancing with me you experienced something which made you aware that you have missed your whole life in hesitation.

Just have a look over the whole situation. Dancing with me, you did not hesitate. Dancing with me, you dropped your ego for a moment -- just for a moment. Between me and you there was no barrier. Suddenly you realized you have wasted your whole life, you have not lived. You have been always hesitating, and while you are hesitating, life is flowing out of your hands.

Remember, then death will be the only thing about which you cannot hesitate, because it does not give any notice: "I am coming this evening, at such and such a time -- be ready!" Otherwise, you will start hesitating -- to be ready or not to be ready?

It happened in an Arabic story that a king dreamed in the night that somebody -- a very dark shadow -- was standing behind him. Naturally, he became afraid. He turned back and asked the shadow, "Who are you? And what are you doing here?"

The shadow said, "I am your death. But you are no ordinary human being, you are a great emperor; I thought it proper to inform you beforehand. If you have to finish any work, finish it. And get ready and meet me at the right place: Tomorrow evening, at the time when the sunsets!"

The answer was so shocking that the king found himself trembling with fear, and awoke. The dream disappeared. He tried many times to close his eyes and to see the shadow again, because he had forgotten to ask what he means -- rightly dressed, at the right place.

"If I had asked about these two things, I would not do these two things particularly. The right place I would avoid, the right preparation I would avoid, and that way death could not destroy me." But it was too late. Howsoever hard he tried by closing his eyes, the shadow never appeared. He became more and more afraid.

As the sun was rising, he told his old servant, who was almost like a father to him, about the dream. The king said, "I don't understand what to do; and the time is not much, only twelve hours. The sun has already come upon the horizon; soon it will be evening."

One of his ministers suggested to him, "Call all the astrologers and all the wise men, saints, holy men, and inquire -- perhaps somebody may give you the right advice."

So people were brought from the whole capital. They came with their big scriptures, and there was much argumentation amongst them. One astrologer was saying one thing, another was saying another. One wise man was for one thing, another wise man was for something else. The king became even more puzzled. And it was getting to be almost midday; half the day they have been just consulting their scriptures and arguing.

He told the old man, his servant, "Their argumentation will not end ever, it seems. They are quarreling and I don't think they can come to a conclusion."

The old man said, "I knew it before, but because your minister had suggested it and I am a poor servant,

I remained silent. These people have been arguing for centuries.

"These philosophers, wise men, astrologers -- they have been arguing for centuries and they have not come to a single conclusion. I do not hope, I cannot hope that within the remaining small period of time they will come to any conclusion.

"My suggestion is, take your fastest horse and escape from this place at least, because death appeared in this palace, in this capital of yours. Go any direction. There is a possibility you may miss the right place."

The old man's arguments appeared relevant. The king took his fastest horse and just started running away from the palace, from the capital, as fast as he could. He did not even stop to drink water on the way or to eat food.

When death is so close, who feels hungry? Who feels thirsty? The question was to get as far away as he could reach by sunset -- the further the better. And by sunset he had ridden hundreds of miles away. As the sun was setting, he tied his horse to a tree in a garden outside some unknown city, and he patted his horse and said, "You are really great! You ran so fast -- I have never seen you running so fast. I am immensely grateful to you."

Just at that moment the black shadow appeared behind him. The king looked back; the shadow laughed and said, "Your horse is really fast. I was worried whether he was going to reach the right place or not, but he managed! This is the tree, and this is the time. The sun is setting and I am immensely grateful, just as you are grateful-more than you are. I am grateful to your horse; he has brought you to the right place.

"In fact I never give notices to people I had to give you the notice because this is Damishk -- it is hundreds of miles away from your capital, and I was worried how you would manage to reach Damishk, under a certain tree where at sunset your death has to happen. That's why I gave you the notice."

Wherever you run, whatever you do, whatever your speed of running, one thing is certain about which you will not have to hesitate, and that is death. But at that moment when death occurs, you will go crying, weeping because you missed your whole life in hesitating.

And there are always a thousand and one things! -- which one to do? And anything that you do will make you remember all the other things that you have sacrificed.

In that moment, dancing with me, your thoughts stopped; you fell in tune with me. For the first time you have done something without hesitation, without choosing. You have allowed something to happen. That moment can prove of tremendous value to you. It can transform your whole life.

These were the things that happened: You did not hesitate -- there was no time. You did not keep the distance, the separation; the ego, for a moment, you put aside. For a moment you allowed the dance to happen. Because of this experience you became aware that you have wasted your whole life in hesitating.

Now you know the secret. Forget the past, what is gone is gone. But even now it is not too late, it is never too late. Even if a person can live for a single moment before death, totally, that single moment becomes eternity.

So from this moment try the same that has happened in the dance without your knowing. Whatever you want to do, do it totally; there is no need to hesitate.

Life is short and fleeting.

Be quick and do it, and enjoy it to its fullest.

Be overwhelmed by it.

If you are total in it, completely overtaken by it, overwhelmed by the experience, who is going to think about other things that you have not done? This experience has been so beautiful that you will never think about other things.

You think of other things only because you are never total, always partial. A part of you remains out of the experience; that is the part that starts thinking of other things.

For example, you fall in love with one woman, one man. If it is a total act then you don't think that there were a few other men also, possible candidates. You don't have time, you don't have energy. This man, this love has filled you totally: there is no part in you to remain separate and out of the experience, everything is colored by the experience. You will never think of the past. You will never think again that perhaps you have chosen the wrong man.

It is not a question of choosing the wrong man or the right man. The question is of being total or not total. Even with a wrong man if you are total, you will be satisfied, utterly satisfied. And even with a right man, if you are not total you will be unsatisfied -- because the satisfaction does not come from the wrongness of the man or the rightness of the man.

Xanthippe, Socrates' wife, was so frustrated with Socrates. Now, can you find a more right man? Can

you find a more wise man? Socrates stands like an Everest of intelligence, wiseness. There is no comparison in the whole history of man. But Xanthippe was utterly frustrated with this man. So it is not a question of being with the right man, right woman. The question is of being total or partial. Xanthippe could not be total with Socrates.

And you will be surprised that Socrates had no complaint against Xanthippe -- who was beating him, who threw a whole kettle of hot water, which was for the morning tea, over his head. She burned half his face. But he did not complain, he did not even say, "What are you doing?"

One of his students said, "This is too much!"

He said, "Nothing to be worried about. At least half of my face is still perfectly okay. And what is the point, whether half the face is burned or not? At the most, for a few days I may not look in the mirror. But if she feels satisfied by doing it, if some of her anger, frustration, is released, it is good."

He said, "I think at least for a few days there is going to be silence -- the silence after the storm. And I am not going to miss that silence just because she has burned half my face."

She did everything ugly. She insulted him before his own students, and he would sit silently and listen. His students would ask later on, "At least she should not insult you before your own students!"

He said, "She is such a great master as far as I am concerned; she goes on teaching me a thousand and one things. This was the right time for her to insult me. I was not bothering about her insulting me in front of students; I was looking within, to see whether my ego hurts -- that before my own students she is insulting me. It did not hurt, and I was immensely joyful. Now she can insult me anywhere: I am beyond her insult."

Now this man is completely satisfied with Xanthippe. You cannot find a more dangerous woman, more inhuman! But Socrates never uttered a single word as a complaint. He always praised her, he said, "She is my master. She teaches me -- her methods are a little crude, but perhaps I deserve it; perhaps I may not learn unless she is so crude."

Many times his friends suggested, "Get divorced!"

He said, "That I can never do. And from Xanthippe, to whom I owe so much?"

So remember, it is not a question of whether you get the right man or the right woman, the right work or the wrong work.

Vincent van Gogh was painting on the sea beach. One man was watching him painting, but could not figure out what it was. Finally he approached him and asked. Van Gogh said, "I have not yet thought about it. I was so absorbed in painting I have not thought about it. You think about it and meditate over it. Perhaps you can find what it is, and you can save me the trouble of finding what it is. But whatever it is, I am rejoicing tremendously and totally. And when I paint, I disappear in my painting."

That's why I say your saints are mostly phony. Your real religion should come from the painters, from the musicians, from the poets, from the dancers -- people who know how to be absorbed in a certain activity so totally....

One great dancer, Nijinsky, used to take such high jumps while dancing that it was against gravitation; it was not possible! The physicists could not believe what was happening. First, he jumps so high -- that is not allowed by gravitation. Secondly, when he comes down he does not come fast with a thump on the ground, breaking a few of his bones, having a few fractures. That would be the natural thing, because gravitation pulls anything forcibly.

When he came down, he came like a feather -- slowly, no hurry. That was even more miraculous. What was the secret of this man? He was asked again and again.

He said, "If you want to know the truth, I have tried many times in my home to jump that high -- I could not. I have tried to fall like a feather -- I could not. I have tried to fall like a feather -- I came down with a thump on the ground. I have bruised my body, broken one of my legs! Please don't ask that question.

"And it does not happen every day. It happens only when I forget myself completely. When the dancer disappears in the dance then I don't know what happens because I am not there. When the dancer is no longer there, then something miraculous happens. It is a mystery to me too. I cannot explain why and how -- why I don't fall with speed, why I come slowly, leisurely, what happens to gravitation."

Perhaps a man without ego has a certain attunement with nature. Now he is not jumping, but the earth is helping him to jump. Now he is not falling, but the earth is taking care of him so that he does not fall fast and have a few fractures.

Nijinsky said, "It happens only when I am not. So please, don't ask me. Whenever I am, and trying to make an effort, it does not happen."

These are the people who should give you the secrets of religion. But a great calamity has happened on the earth. Idiots who don't have any other quality except that they can fast, except that they can torture themselves -- they became great saints. These are qualities? What has religion to do with fasting? What has religion to do with torturing yourself? -- lying down on a bed of nails, making thousands of wounds in the body?

In a hot country like India, where the sun is almost showering fire on you, you will find saints sitting surrounded with fire. Much wood which is on fire is surrounding them, and they are sitting in the middle; the sun is not enough. They are worshipped! But what is the quality that you are thinking is religious in it?

Perhaps that man was good for a circus, but here he has become a saint. He is worshipped, and he will be worshipped after his death.

I have been to so many of this type of people, and strangely enough only one thing have I found common in them: they are all idiots. Their eyes don't show any sharpness of intelligence. If you ask them anything, they don't have any answer. But they have thousands of followers.

Somebody is standing on his head for days together; he becomes a saint. Strange -- because a man standing on his head for many days will destroy all his intelligence. The brain cells are so small -- in your small head there are millions of brain cells, so tiny, that when blood rushes towards the head they are all finished. They immediately die, that much flood they cannot survive. They need only a very small quantity of blood.

That's why man has been able to become intelligent as no other animal has, because the heads of all other animals are horizontal to the earth. They are getting too much blood, they cannot grow intelligence.

But these people are going even farther. They are not even horizontal, they are standing on their heads, so all the blood of the body moves towards the head. And soon their heads are as intelligent as your feet.

I don't see what transformation they have managed, what they have contributed to the world, what beauty, what joy. Their contribution is nil. No religious saints have been able to make this earth more beautiful, more enjoyable, more lovable, more livable.

On the contrary, they have been teaching you things that make life split, that make your life a misery. They have been teaching you not to allow yourself to become completely absorbed in anything.

Your experience was significant. Now let that experience guide you. And it need not be that you have to dance with me. You can just clean the floor or cook the food. The question is not the activity, the question is your state of consciousness.

Be absorbed. Be totally in it, and you will be immensely surprised: your whole life becomes a journey of a growing paradise. And the paradise grows within you. It is not somewhere in geography, it is somewhere in your innermost core.

BELOVED OSHO,
FOR TWO AND A HALF YEARS I HAVE BEEN A SANNYASIN. SOMETIMES I THINK I HAVE LEARNED SO MUCH; THEN I FIND MYSELF AS STUPID AS BEFORE. PLEASE COMMENT.

It simply shows you have certainly learned much. Only a man of learning can find himself stupid. Stupid people never find themselves stupid.

So please, go on doing the same. A moment will come when you have learned everything, and you will find, "I am just an idiot." So you have come to the full stop.

In other words.... Socrates when he was young used to say, "I am the wisest man in the world," and used to challenge other philosophers, sophists, theologians, and defeat them. He had, certainly, a great intellectual acumen, a logical penetration. So what he said was not wrong. But when he became a little older, a little wiser, he dropped that statement that "I am the most wise man in the world." He said, "There are a few things that I know, but there is so much to know that my wisdom is small and my ignorance big." He has learned more. He has become humble.

In his old age, he declared, "I do not know anything." And at that time, a story is told....

There was a temple in Greece in Delphi, which was the most famous temple in Greece. It was thought that the goddess of the temple would predict, and her predictions always came true. Of course a statue cannot speak; the priest spoke on her behalf: "She has told me this."

A group of people from Athens was visiting Delphi, and the priest said, "The goddess has told me...

because you all come from Athens, go back and tell Socrates that the goddess of Delphi declares him to be the wisest man in the world."

They were happy. At least one man from their city has been declared to be the wisest man in the world. They rushed back to Athens, went to Socrates. He was sitting on the steps of his school where he used to teach. They were so excited, he said, "What is the problem? Why are you so excited?"

They said, "Once you listen, you will also be excited. The goddess of Delphi has declared you the wisest man in the world."

Wisdom brings innocence. Wisdom does not bring knowledgeability; on the contrary, wisdom brings a certain luminous kind of ignorance.

Socrates himself has said that there are two types of people in the world. There are knowledgeable people -- but their knowledge is nothing but ignorance. They know, but their knowledge is borrowed, it is not their inner growth.

And there is a second type which is very rare: the ignorant people. The ignorant people know; they are not knowledgeable, but their knowing has grown within themselves, it is their inner growth. And as their knowing grows inside, they become aware of this immense, mysterious universe. How can they say, "We are wise"?

So Socrates says that there is a knowledge which does not know, and there is an ignorance which knows.

You say you have been here for a few years and you have learned much, but once in a while you find yourself stupid again. Not once in a while -- you will have to find that you are a permanent idiot! That day I will declare you to be the wisest man in the commune.

Okay?

From Death to Deathlessness

Chapter #31
Chapter title: The art of being human

5 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
ALL OVER THE WORLD PEOPLE ARE BEING TORTURED. AT THE PRESENT TIME -- ESPECIALLY IN THIRD WORLD COUNTRIES -- REPORTS ARE SURFACING EVERY DAY OF UNBELIEVABLE ATROCITIES COMMITTED BY MAN AGAINST MAN. FROM WHERE DOES THIS DESIRE TO TORTURE OTHERS ARISE? DO SUCH PERVERTED ACTS STEM FROM A DEEP SENSE OF FRUSTRATION AND THE NEED TO TAKE REVENGE AGAINST SOCIETY? PLEASE COMMENT.

Man's whole history is a history of torture, murder, rape. But in the past it was not possible to know about the whole world, what was happening; people knew only about local things. Now the earth has become so small that within minutes, wherever anything happens, it spreads all over the world. The media has made people aware of man's reality. In the past it remained hidden. Now it has surfaced.

There are reasons why man is so inhuman. The reasons are many, but the few most important ones

should be understood.

One, all the religions of the world have been teaching unnatural things to humanity -- celibacy, renouncing the pleasures and comforts of life, living in poverty. For centuries they have been telling these things to people, and they have kept the people uneducated, illiterate.

But an explosion in the contemporary world of education has created a tremendous problem. Now people know that what has been told to them was not right -- it was not according to nature, it was against nature. They are full of rage against the whole past.

The religions have corrupted their minds, have led them to perverted sexual practices. The religions have put one man against another. There are three hundred religions on the earth, and each claims that it is the only ultimate truth, all others are false.

Now, anybody who has a little intelligence can see the point that there can be only one kind of religiousness, unnamed -- just like science. You don't call it Jewish science, Mohammedan science, Hindu science, Christian science. Just to call it science is enough; its rules are universal.

Religion is the science of the inner world. Its rules also are universal.

But these three hundred religions have been teaching you just the opposite. They have been teaching you rituals which don't lead you inside. They have been teaching you about a God who lives above the clouds; nobody has seen him. They have been teaching you commandments written three thousand years ago, written five thousand years ago -- written, and you have to live according to them.

They have encaged you.

In every possible way you are chained -- not only your body, but your spirit.

Hence, everywhere atrocities are surfacing. They have been surfacing down the ages, but the media to inform you about the reality that is happening all around the earth was missing. Education was missing. Now you are educated, whether you are a Jew or a Christian or a Hindu or a Buddhist, in the same way, in the same science, the same laws.

In every way science has made the whole humanity one. But religions go on carrying the hangover of the past, dividing man against man.

The violence that they have repressed for centuries has come to a climax. The people want to take revenge, because they have been mistreated, they have been deceived by the people they have trusted -- by their prophets, their messiahs, their incarnations of God.

These people have been the greatest criminals.

They divided humanity.

They divided you, split you into body and soul: you have to torture your body if you want to know the soul. So for thousands of years people have been torturing their bodies; that was the only way to become saintly. But now it is difficult to convince people that by torturing their bodies they will become holy. There seems to be no sense in it.

Man has been divided into man and woman. Half of humanity consists of women, and they have lived a life of slavery, torture, indignity. They are rebelling.

Man is rebelling against the past unconsciously. He is enraged by the whole human history. And he is so full of anger, violence, that any small thing brings it up, and it starts spreading like a wildfire.

Secondly, man is tremendously frustrated because the leaders of mankind in the past have been giving him hope, hope of a paradise beyond death. Not a single person has returned after death and given his eyewitness evidence that there is a paradise, that there is a God, that your acts will be judged -- you will be thrown into eternal hell or into the eternal blissfulness of paradise.

Nobody has ever returned. Nobody knows anything about life after death, and people have been sacrificing their present for an unknown future. Now they cannot do it anymore, they have done enough. They want paradise here and now. The leaders cannot supply the goods that they have been promising them. Beyond death, of course, they are ready to give you anything you want, but people want it *now*. That creates a great hopelessness, frustration, meaninglessness.

People have not been taught the art of living beautifully, the art of being graceful, the art of being silent, meditative. Instead of teaching these authentic realities which can be done right now, their minds were taken away from the present to some unknown future -- nobody knows whether it exists or not.

Now, because people become literate, educated, they can see the great deceit. They have been cheated, and a great anger is there. Not only their life but millions of lives for centuries have been exploited by these cheaters.

Religious priests have parasites sucking your blood. Now it is absolutely impossible for those religions

to exist anymore. They should disappear gracefully, and allow a new way of life which is centered in the present, so that something can be done to the human psychology.

Man has immense capacity to love.

If his love is given freedom, he will never commit anything that goes against love.

Man has immense capacity to be compassionate.

He will not commit violence on any slight excuse.

But he has to be awakened!

The religions have been giving him opium, and for thousands of years they have made him completely unconscious. It was good for them -- they could exploit people easily.

All the vested interests were together: the politician, the priest, the pedagogue, all were together, because if man becomes awake then there is no need for politicians; he will see them as criminals. There is no need for priests; he will see them as the greatest cheats that have existed ever.

These priests have been telling people, "Blessed are the poor." They themselves are not poor -- pope the Polack is the richest man in the world. But nobody asks him the question, "Blessed are the poor -- so what the hell are you doing in the Vatican? Go to Calcutta and start begging on the streets! -- because if you remain the pope you will be the last to enter into paradise, and perhaps you will be thrown into hell."

The pope goes on quoting Jesus Christ, and for centuries you have listened to, "Blessed are the poor." The rich are cursed, because even a camel can pass through the eye of a needle, but the rich man cannot pass through the gates of paradise.

And why are people poor? Every religion has given some explanation, has to give one. The Christians are poor because God is very loving to you. You are the blessed; he is preparing you for paradise. This is a test of your trust.

In India, Hinduism, Jainism, Buddhism have been telling people, "You are poor because in your past life you committed some grave sins, some evil acts, and this is the punishment. Don't do anything wrong in this life. Patiently suffer, gracefully accept the punishment -- in the next life you will be rich."

Now this is distracting people from the reality. The reality is that they are being exploited in this life, right now.

And the explanation is really far-fetched. In a past life you put your hand on a candle flame -- you did not burn yourself then, but you have a burned hand! Nobody knows about the past life; and cause and effect cannot be so distant. You do something, you hit your head against the wall and you will suffer *now*. You put your hand in the fire and you will be burned *now*. There is no explanation why the result comes in the next life.

So either past lives have been taken as an explanation to the poor, to give them consolation that they deserve this poverty; or God has to be brought in, that he is testing your trust. Strangely enough... why is he not testing the rich people? Why is he against the rich people?

And in Christianity, Mohammedanism, Judaism, there is only one life. So the rich person is born without any past life in which he would have committed some evil acts; that's why God has not given him the test of trust and has taken away the opportunity of entering into paradise.

A strange God! He makes people rich, comfortable, luxurious, because he is against them. But why is he against them? They have not done anything. This is their only life! Why has he chosen a few people to be rich, and many people to be poor?

All these explanations are bogus; and the contemporary mind is becoming clear about all these explanations, that they were strategies to keep the poor, poor, and to make the rich, richer.

In a country like India no revolution has ever happened, although the whole country is poor. In the hands of only a few families all the riches of the country have gathered. The whole country is starving, hungry, but they have accepted it patiently up to now.

There is a limit to everything. Now they are burning. They know they have been cheated, badly cheated. So there are going to be riots, there are going to be killings. And the responsibility goes to your prophets, your messiahs, your messengers of God -- and finally, to God. If God exists anywhere, he is the greatest criminal. To create a world with so much hatred, anger, rage, violence....

This is something strange. You make something wrong, and if it behaves wrongly then you punish it. Who has made you a sexual being? If God wanted celibacy, there was no problem for him. If he can create the whole world within six days, can't he manage that man is born without sex, without greed, without jealousy, without anger, without hate? No, He has made a man full of all these things. And anger, hate, jealousy you need not learn; they are instinctive, they are God-given.

Meditation you will have to learn -- God has not given that to you. This God must be nuts! He has not given you the most precious thing: the art of knowing yourself. In fact, he was against all knowledge. He prevented Adam and Eve from eating from the tree of knowledge and from eating from the tree of eternal life.

Can you think of this God as divine, who is preventing his children from wisdom and from the taste of eternal life? These are the two things that he should have insisted on: "First taste these two trees, and then the whole Garden of Eden is yours."

But this God is the invention of the vested interests. The priests never wanted people to be educated, they never wanted the people to become intelligent, because there was danger. In their education, in their intelligence the people will start asking questions. And the priests don't have any authentic answers, because all that the priests have created in the name of religion is fiction -- and ugly fiction.

Now the new generation is becoming aware everywhere that this God has to be dropped. Nietzsche said, "God is dead and man is free." But the younger generation wants God not to be dead, they want to murder him. Just an easy death does not appeal; they want to murder him. And you will see your temples, your synagogues, your churches on fire soon! Your Bible, your holy Koran, your holy Gita -- you will soon see in bonfires.

Man has come of age, he is mature.

He can see how he has been deceived, and he has to destroy everything that has deceived him.

But the priests are very cunning; cunningness is their profession. They are professional exploiters, parasites, because for centuries they have done nothing else; they have become very skillful. So rather than allowing you to burn the Bible, to burn the Vatican, to kill God, they go on diverting you -- Christians against Mohammedans, Mohammedans against Hindus, Hindus against Buddhists. And you are so full of rage that you have lost all reason, you simply want to destroy. And the priests are using this situation. If they don't use it, you will destroy *them*!

So all over the world religions are fighting, nations are fighting, races are fighting. Who is creating all this? The people who have dominated you for centuries know perfectly well that your anger, your hatred has to be diverted; otherwise, they will be the targets.

They are all against me for a single reason -- that I want your rage to go in the right direction. I don't want to divert it. I want you to meditate and in silence see what has been done to man in the whole history. And out of your silence and peace, if you feel that something has to be destroyed because it has been hindering the growth of man, his consciousness, that destruction will be totally different.

It will not be of people. If will be of your holy books, it will be of your holy places, it will be of your synagogues, churches, mosques. It will not be directed to other human beings who belong to other groups. It will not be between Americans and Soviet people -- they both have been exploited by different kinds of priests.

Communism is the latest religion.

It has its own priests, it has its own holy DAS KAPITAL. It has its own holy place of pilgrimage -- the Kremlin. It has its own trinity -- Marx, Engels, Lenin. It has replaced the old religion.

There is no need for Americans to destroy Russians, or Russians to destroy Americans. If we are intelligent, all the politicians -- Russians and Americans -- should be imprisoned immediately. And the masses can do it! They just have to be awakened as to who is the real enemy.

Boundaries of the countries should be dissolved. They don't exist on the earth, only on the map. The whole humanity is one, and the whole humanity should pool all its energies. And we can make this earth a paradise....

You can see this small commune -- only five thousand people are living here, and within four years we have changed the desert into an oasis. We are growing our food, our vegetables, our milk products; we are self-sufficient. And in four years not a single crime has happened. Nobody has been beaten, nobody has been raped, nobody has committed suicide, nobody has been murdered.

Five thousand people living together have pooled their energies. One kitchen is enough for five thousand people. Naturally, it saves immensely in money, in human power. Otherwise, there would have been at least one thousand kitchens, one thousand women would have been doing just one thing. Now only a few women manage; and far better food is provided to the commune than you can get from a nagging wife.

We are living comfortably, we are enjoying everything that is beautiful. We are rejoicing, dancing, singing -- you will not see long faces here. And nobody is bothered about God -- strange! Nobody is

bothered about heaven and hell. Those are stupid questions. Why waste your intelligence on stupid questions?

People are concerned with how to be more creative, how to produce more, how to make the commune absolutely self-sufficient so that even if the whole world suddenly disappears leaving this commune alone, there will be no problem.

You say, "Everywhere atrocities are surfacing" -- please, exclude my commune! There are no atrocities here.

People are so loving, so compassionate -- they just need to be made aware of their great potential. People are intelligent -- they just have to be given a chance to sharpen their intelligence.

The whole world has been fed with the idea of belief. All the religions want you to believe, have faith. That destroys your intelligence. That's their way of destroying your intelligence, keeping you retarded.

In my commune, belief is non-existent.

We trust in doubt, because doubt sharpens intelligence, it creates questions for which you have to find answers. This is the way your intelligence becomes sharp. We teach doubt, we teach skepticism, we teach agnosticism. Agnosticism means, be sincere about one thing -- what you know and what you don't know. And if you don't know something, accept it, that "I don't know."

This will be punished in the outside world. The outside world respects hypocrites. Whether you know or not, you have to pretend that you know.

The American scouts have just rejected and expelled one brilliant young man -- just fourteen years of age. He was their best cadet, he was always first in everything. Why did he have to be expelled? -- for a single reason, because he was an intelligent boy.... They were filling in the form for higher promotion, in which it is asked, "Do you believe in God?" He simply said, "I don't know. I don't know God, how can I believe or disbelieve?"

Do you see how people's intelligence is killed? A boy is being agnostic, and absolutely correct: he says, "I don't know. And without knowing you ask me to believe?" Rather than answering him, they expelled him. Belief in God is absolutely necessary for every cadet.

Tricky ways of keeping people retarded!

In the first world war, for the first time, psychologists suggested that when soldiers were recruited their mental age should be checked. And they were all shocked, because the average mental age of all their soldiers was only thirteen years!

Things have not changed. You may be eighty years old with a thirteen-year-old mind. Naturally you will find anguish, tension, worries. You will find yourself in a very confused situation. Your body is allowed to grow, your mind is stopped.

From the very childhood you have to believe in some religion, in some absolutely fictitious ideas, ultimate lies. And once a child starts believing in ultimate lies, his intelligence stops growing.

In this commune and my other communes in the world, we don't have a belief system, we don't have any faith in which you have to be indoctrinated. We are allowing our people to be as deeply agnostic as possible.

And why fear? If God is there and you enquire, question, you will find him. The fear is that if you doubt and inquire you will not find him. That's why doubt has to be from the very beginning completely erased from your mind.

Doubt is the method of science. Scientists are not afraid; they go on doubting and questioning every hypothesis, experimenting. And only if they come to some conclusion which is supported by evidence, supported by experiments, supported by intelligence, and you cannot doubt it, is it accepted.

And then too, it is accepted only hypothetically, because perhaps tomorrow you may have better instruments, better minds, better people, and they may find some loopholes in it. They may find that something else is more accurate, more right.

So in science there is no belief, ever. Doubt brings you to a hypothesis. A hypothesis means, for the time being you believe in it -- but only for the time being. If tomorrow somebody goes ahead and declares that we can move on, the old hypothesis is dissolved; then the new hypothesis takes its place until you come to something which is indubitable. But it is a great surprise. The moment you find the indubitable, you don't *believe* in it, there is no need. It is your own experience.

Truth needs no belief. Only lies need beliefs.

The whole young generation around the world is certainly at a great angry stage. But we have to make the young people aware... because if your leaders who have exploited you are still your leaders, they will

exploit your anger too, they will direct it in wrong directions. And that is what is happening.

In India, my experience was that it was so easy to create a riot. For example, Mohammedans believe that music is something evil, so before their mosque you cannot go on playing music -- a flute, or a band. You have to stop playing it, move silently before the mosque, and then you can start again. Even in marriages....

In India, the marriage procession is something beautiful to see -- music, dance.... But if the marriage party comes in front of a mosque and continues its music and dance, immediately there will be a riot. Soon Hindus will be killing Mohammedans, Mohammedans will be killing Hindus.

If you want to start a riot, then just hang a dead cow in front of a Hindu temple -- the cow may have died by herself, that does not matter -- and immediately you have put the whole city on fire.

Anybody can do it! Politicians are continuously doing it. Religious leaders are continuously doing it. Whenever they see that the anger is turning towards them, they immediately do some small thing: the anger moves, and people destroy themselves.

The other thing to understand very deeply is, scientists have discovered that every animal has a territorial imperative. He has a certain territory; for example, around him for thirty yards nobody should enter. If you remain out of his territory, he will not in any way be upset by you, you can remain there. But the moment you trespass the boundary line, immediately the animal becomes dangerous.

Every animal has a territorial imperative. Man comes from animals. You all feel once in a while to be left alone. Always in the crowd... what happened to your territory? Why do you feel at ease in your home? Why do you feel beautiful in a vast forest or sitting on the beach seeing the immense ocean? It gives you a vast area around you, which is something very essential.

But the world is overcrowded. Wherever you are, you are in a crowd. And the world goes on becoming more and more overcrowded. This overcrowding is one of the psychological reasons why people are so on edge. Any moment, anything, and they are ready to fight -- in three thousand years man has fought five thousand wars.

Everybody is encroached upon; and the pope, the Hindu *shankaracharya*, the Mohammedan, Ayatollah Khomeini -- they all go on preaching against birth control, against abortion, against the pill. They want the world to be so crowded -- and it will be so crowded -- that there is not going to be any elbow room. There will not be any need to go to any meeting; wherever you are, you will be in a meeting. But these idiots keep saying around the world....

India is fifty percent ready to become another Ethiopia. In Ethiopia one thousand people have been dying every day for the whole year. Now it is no longer news at all, nobody bothers. It has been accepted that Ethiopians die, one thousand every day.

The same will soon be the case in India. The same will be the case in other Third World countries, because they are all growing so fast. And nobody is ready to tell these people that they are teaching simple nonsense.

The pope is in South Africa, where the birthrate is the highest in the world. People are utterly poor, and he is teaching them that they should not use any birth control methods; it is against God!

But there is not much difference between Ethiopia and America, because here also Reverend Falwell is teaching against abortion, against birth control. And what is the reason? -- because God is sending people children and you prevent him. This is against God.

But I cannot understand that a small pill -- God cannot remove it? He managed to part the ocean for Moses and his whole company to pass. He went against the law of nature, he managed to give birth to Jesus Christ without a father. He seems to be a skillful man. He can remove the pill! He can change the nature of the pill so that the woman who takes the pill gives birth to two children instead of none. Naturally, people will stop taking the pill, because this is dangerous! you cannot go against God. If God wants people, he can create them.

There are so many millions of planets around, so many solar systems, but only this earth is evolved to the point of human consciousness, only on this earth have there been a few people who have reached to the ultimate in consciousness -- enlightenment.

Why destroy this earth? It has enriched the whole existence, and the rest of existence is empty. God can manage to send people to any other planet, any other place.

But no, Reverend Falwell wants God to go on sending more people here. Mother Teresa wants more people here. The pope wants more people here, because these poor people are vulnerable, ready to become Christians, Catholics. These poor people and their children will be on the streets, and Mother Teresa can gather the orphans and make the Catholics.

These people go on distracting you from the real problems. Now, the pope in South Africa.... The real problem in South Africa is that fifteen percent of the population, the white people -- who are all foreigners -- are dominating the country. Eighty-five percent of the people are slaves, and the country belongs to them! They don't have even the voting rights. Naturally, the fifteen percent, the white people, cannot stay a single moment more if those eighty-five percent of the people have voting power.

The fifteen percent who are white have all the riches of the country. South Africa is one of the richest places, with gold minds, silver mines, diamond mines. But all those mines are under the control of the white people. The people to whom the country belongs are so poor, and the pope is preaching to those poor to become more poor, because from there he recruits his Catholics.

Poor people are needed because the religions cannot convert rich people. The uneducated are needed, the orphans are needed because Christians cannot get hold of the educated people. Their own educated young people are getting out of hand. Their churches are empty, the young generation does not go there anymore. They need to fill their churches, their congregations, and their numbers must come from poor countries.

And the poor people cannot argue against what they are saying, that God sends people. It has been accepted for centuries that God sends people.

Nobody knows about God, and if he is omnipotent, all-powerful, then whatever you do -- any birth control method, anything, abortion, he is all-powerful -- can't he do something so that you cannot prevent him from sending people?

God cannot do anything because he does not exist!

These reverends and popes and bishops, these are the people who want the world to become as poor as possible -- because the poor man is ready to pray, he is ready to go to the church. The poor man is always ready for paradise, heaven, hell. He has no guts, no intelligence to deny *anything*.

Already he is so much in suffering, how can he deny the existence of paradise? That is his only hope, that after death.... It is only a question of a few years more of suffering, and then there is an eternity of pleasures -- all the pleasures that religions deny here, renounce here! Strange argument... strange logic.

Mohammedans are not allowed to drink alcoholic beverages here on the earth, but in their heaven there are rivers of wine, champagne, and all kinds of alcoholic beverages which you can choose. Rivers flowing, not bottles! You can drink, you can jump in, you can swim, you can drown -- you can do anything!

Here, alcohol is a sin. Can't you see the stupidity of the logic? Here it is sin. Those who don't drink will become virtuous, they will enter paradise. And there, these saints will be rewarded with beautiful women who always remain young, who do not perspire, who do not need any deodorant; they are always fresh and always virgin. Their virginity is unspoilable; all the saints can make love to them, they are still virgin.

Your saints who renounced here on the earth the woman, the home, the family and all comforts, and lived in poverty -- you reward them with these things?

As far as I can see, these saints will be simply shocked when they enter paradise, that other popes are making love under the trees. They will not be able to believe it.

I have heard about one thing.... An old saint died. His whole teaching was celibacy. And after a few days one of his chief disciples died. The disciple was very excited that he would be meeting his master again. He enquired about him. People showed him: "You will find him under that tree near the river. Perhaps he may recognize you, or he may not recognize you because he is so drunk. Somehow we have pulled him out of the river."

One thing is good: you cannot die in heaven, there is no death; so you can drown but you will live. There is no way to commit suicide in heaven. "We have just pulled him out. He is lying there under the tree."

The disciple rushed there -- he could not believe his eyes. He closed his eyes, because his old master, naked, had a beautiful woman in his lap, holding her and playing with her, swaying with her. He could not believe it. But then he thought, "Perhaps this is the reward for my master's great celibacy, renunciation, living in poverty, torture. This must be..." because such a beautiful woman he had never seen.

He just fell down at the feet of the master, and said, "Master, you are well rewarded."

Before the master could speak, the woman said, "You idiot, you don't understand anything! He is not being rewarded, I am being punished!"

But the poor people have always hoped for heaven. That hope keeps them suffering patiently; otherwise, there is no reason for them to suffer. Just a little understanding....

The population has to go down; and immediately, with the population going down, all these atrocities

will stop.

People need space. Everybody needs a certain space; that space gives him a certain spiritual freedom. Everybody wants to live comfortably, luxuriously -- that is natural. But this small earth cannot support so many people.

Popes, Ayatollah Khomeini, *shankaracharyas*, Reverend Falwell -- all these people should be behind bars, sentenced for their whole life. These people are wild animals let loose in the world! They should be first tamed, and if they are tamed they can enter a circus -- but not the world again.

The world's population has to be one fourth of what it is. Then everybody will have space, everybody will have enough -- more than enough; everybody will be satisfied, contented, nourished.

And the world needs only one thing -- not great scriptures, just a simple method of becoming silent, of becoming yourself, of coming to your innermost center. That center is the temple, the synagogue, the church. There is no other church, no other synagogue.

Don't go anywhere.

Go inside, inward.

And there is your paradise, your wisdom, your eternal life.

A man who knows his wisdom and his eternal life cannot behave the way people are behaving all around the world.

Every politician should be forced to participate in some school of meditation, and unless he graduates from there he cannot stand for any political post. All politicians, unless they are meditative, are disqualified. If they have any sense of dignity they should renounce, they should immediately resign from their posts. They don't know themselves, what are they doing there? They don't know themselves and they are controlling millions of people and their lives.

My religion consists only of one word: meditativeness. It has no prayer, because there is nobody to whom you can pray. You are here, a reality. Why not go in and find out from where your life comes, the source of your life? the source of your intelligence? the source of your love?

Go deep inside, and you will be surprised that hate, anger, jealousy all exist only on the periphery. In the innermost center of your being there is only love and love and love. And it blossoms the moment you reach there, and spreads all over your periphery.

And just as when you bring light in a dark room, darkness disappears, the moment you bring your silence, your peace, your love to your periphery, all the darkness that consisted of jealousy, violence, hatred, anger, competitiveness, disappears. You have not to do anything about it, you have not to control it: it is not there at all.

You cannot control darkness. Either it is there, or you bring a candle in, or light a candle which is already there. And after the light you never ask, "What to do about the darkness now?" It simply is not found.

Humanity has only one saving device available, and that is meditation.

Everything else has failed:

Give a try to meditation.

I told you, in four years' time there has not been any illegal act here. The reason is, people are meditating. There is no competition, no stealing, no hurting anybody. Nobody feels himself higher than the other. And we are not teaching equality, we are not communists. Communism is outdated.

We are teaching meditativeness, and the feeling of equality arises of its own accord. You need not have a dictatorship of the proletariat to enforce equality on people. Any enforced thing is not going to last long, because deep down whatever you have repressed is there. And it is gathering more and more energy, it is becoming a cancer. Equality cannot be imposed.

But a loving person does not feel himself superior to anybody or inferior to anybody. These two complexes, inferiority complex and superiority complex, simply disappear from his being. He is just like a tree or a cloud or a mountain, enjoying his being.

And the moment you start enjoying your being, rejoicing in your being, you cannot hurt anybody. It is impossible. You can hurt somebody only if you are yourself hurting, if you are carrying wounds within you. When you are healed and whole, your vision about everybody else simply changes. You cannot condemn, you cannot humiliate anybody. Your love will not allow you to do that.

Through meditation we have to create communes around the world -- we have many already. We have to create them in every country.

In countries like the Soviet Union, Yugoslavia, East Germany, China, where creating a commune will be

almost impossible, we are creating underground communes. There are sannyasins in every communist country. They meditate in basements, they read books, they listen to the tapes -- and they are immensely excited because for sixty years they have been repressed.

Communist Russia is the only country where revolution is almost impossible. Strange fate of a revolutionary country where the greatest revolution happened in 1917! But after that, they say "Revolution has happened, now there is no need for any complaint."

And the moment they suspect anybody, that he can sabotage the society, the man simply disappears. He is killed, imprisoned, poisoned, sent to a madhouse where they go on injecting chemicals into him which make him mad; or he is sent to Siberia where there are eternal snows and he cannot escape, there is no need even to chain him.

But the youth.... Wherever there is youth there is always a romance with revolution, with change. Russian youth for seventy years has not tasted youthfulness. It has been missing one of the most beautiful experiences -- of being in love with a revolutionary idea. You will be surprised to know that meditation is for them a revolutionary idea. In other communist countries the same is the case.

In other countries which are not communist, we are creating our communes. And we want our communes to be models for others to see that people can live without crime, without murder, without suicide, without frustration. People can be creative, people can be loving and friendly. And people can rejoice for no reason at all -- just for the sake of rejoicing.

If we can make these existential experiments available to the whole humanity, there is a hope that we can free them from the long, long bondage of politicians and priests. In the future, if humanity is to exist, then politicians and priests are not to exist. We have to make a clear choice.

On one side is the whole humanity of innocent people, and on the other side is the company of all the criminals and conspirators against humanity: the politicians, the priests.

And the time has come. We have come to an ultimate crisis where decision is possible.

Politicians gone, nations are gone.

Priests gone, there is only one humanity.

And then every university can become a place, not only to teach you geography -- which is stupid -- history -- which is just rubbish; but to teach you something very essential: meditation, love, the art of living, the art of being human.

Each university should become a temple of wisdom; it is not yet. It is called a university but it is not a university, because it is not universal -- just a name. Inside.... I cannot believe it: there are Catholic universities, Mohammedan universities, Hindu universities! It seems man has gone mad.

The universe is not Mohammedan, not Hindu nor Catholic. The universities should be completely free of all politics, all religions, but they should teach you the basic arts of being human -- which has not been done up to now. That's why there are so many atrocities, so many inhuman acts against human beings.

What man has done to man is inconceivable. Just Adolf Hitler alone is responsible for killing at least ten million people. Joseph Stalin is not far behind. In the twentieth century, are you going to allow all this to go on?

No, we are not going to allow it anymore.

Our ways of changing this world are certainly different. We are not going to create nuclear weapons to conquer the world and change it, no.

We have already the greatest weapon in our hands: meditation.

Spread it far and wide to everyone you love, to everyone you know.

Don't tell anybody that it is something to be believed in. Just say, "I experimented, and it is something not to be missed. You experiment. There is nothing to lose. If you don't get anything out of it, you have not lost anything. And it is such a simple thing that everybody, even a small child, can start doing it. And it can be done even by the dying man in the last moment of his life."

And if a dying man can do it, can reach his center, he will know that death is happening only to the house in which he used to live, but he is not going to die. He will know his eternity, his immortality. And that knowledge, that wisdom is the greatest richness that one can achieve.

BELOVED OSHO,

I HAVE BEEN A SANNYASIN FOR ELEVEN YEARS. NEVER IN MY LIFE HAVE I BEEN AS HAPPY AS NOW. BUT WHEN I LISTEN TO YOU LATELY, I FEEL THAT I HAVE NEVER REALLY GONE INSIDE. IS

THIS POSSIBLE?

Not only possible, it is absolutely certain.
Just being happy is nothing. It is dangerous too, because somebody who is unhappy at least tries to find some way to get out of it.

You have been a sannyasin for eleven years. Naturally -- my people are immensely happy people, and happiness is catching -- you are caught by the happiness of everybody. And there is no reason to be sad here, there is no reason to be frustrated here, there is no reason to be disappointed here. But this happiness is not what I call blissfulness. This happiness is good, but just good is not enough.
You will have to enter into yourself.

And remember, in entering into yourself you are not going to lose your happiness. You are fortunate, because the person who starts from unhappiness will have to lose unhappiness.
You are not going to lose anything.
You will find more and more happiness.

And you will find the happiness turning, changing into blissfulness, and finally into enlightenment.
You are on the right track, but you are not moving!

From Death to Deathlessness

Chapter #32
Chapter title: Silence is the highest music

6 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
YOU SAY THAT THERE IS ONLY ONE SIN, AND THAT IS UNAWARENESS. I TRIED FOR YEARS TO LOOK FOR THE GOOD IN EVERY SITUATION, HOWEVER PAINFUL IT SEEMED, BUT I STILL HAVE NOT COME TO UNDERSTAND HOW THERE IS NO WRONG. TO ME, THINGS LIKE THE ABUSE OF A CHILD -- EITHER PHYSICALLY OR PSYCHOLOGICALLY -- AND THE RAPE OF A WOMAN ARE WRONG. HOW CAN THEY BE CALLED GOOD?
CAN YOU TELL ME ANYTHING TO HELP MY UNDERSTANDING OF THESE THINGS?

I have said that awareness is the only virtue, and unawareness is the only sin.

Now I am in a difficulty. Who has told you to look for good in everything? How did you translate my statement about awareness to mean that you have to see the good in everything? And you say you have tried long to see good in everything, but there are children abused psychologically, sexually; woman are raped -- how can these things be good?

But you seem to be just stupid. Being aware means not to make any judgment. And all this time you have been making judgments about what is good and what is not good. Then you are bound to be confused. And awareness will not arise out of this discrimination.

Awareness simply means witnessing anything just like a mirror, giving no judgment about it. And as your awareness grows, things that looked sinful to you will look only pathological. People are sick. And

they are sick as victims of thousands of years of teaching them what is good and what is not good.

With awareness there is no decision about any act. Awareness simply sees it whether it is good or not; it has no criterion. But the first thing is to attain to awareness. And then the same things may not look the same.

For example, the rape of a woman is certainly ugly. But who is responsible for it? The society, the culture, the religion -- they have been trying to keep men and women apart. Your biology knows nothing of it, and when you see a beautiful woman on a dark night, alone, your biology takes over your so-called morality and religion.

But then too, it is not certain that raping the woman is certainly bad. Perhaps she was also waiting for it. Perhaps she was getting frustrated that nobody is raping her. There is a deep desire in every woman to be longed for, and the more drastically you long for her the more satisfied she feels. And rape is the ultimate in longing for a woman. You are ready to commit a crime just to have her. You may be imprisoned for years in a jail, you don't care.

In most of the cases you and the woman are both brought up by the same idiotic society. They have told the woman to remain away from men, they have given her a certain psychology to avoid men. Even if somebody is attractive to her, she has to say no.

In all the languages the poets have been saying for centuries that when a woman says no she means yes. But this is not true in Rajneeshpuram. Here when a woman says no she means no, and when she says yes she means yes. You are fortunate if she says no! But there is no confusion about the meanings of the words.

No woman has been raped in four years' time in the commune here -- but a few swamis have been raped! This is something new that is happening. The swamis are in such a fear, and wherever they turn there is somebody ready to rape them! We are writing human history from the very beginning again.

But you cannot decide these things superficially. All psychologists agree that a woman is raped because deep down she desires it. It gives her a great ego, that she is so beautiful, so lovable, that people are ready even to commit suicide -- there are countries where for rape you will be sentenced for your whole life or you may be crucified; still the man wanted her. There is a great satisfaction -- he risked his whole life!

So don't take things superficially. But an unaware man is bound to take things superficially. My emphasis is not to determine which act is wrong and which act is right. In one situation the same act may be wrong; in other situations, right.

Just a few days ago, one sannyasin wrote me a letter saying, "Osho, You have created a trouble" -- because I had said some time ago that many people, almost the majority of people in the world, men and women both, are untrained lovers. No training has been given to them. In fact everything has been kept from them, they have been kept ignorant. What does a virgin mean? Someone who has been kept absolutely ignorant.

So I had said that the best way to introduce your children to love will be that, while you are making love, children should be playing around. Let them be there. And in fact it is one of the most significant things because every child sooner or later discovers what you are doing to his mother. First he thinks that this father seems to be a barbarian, doing pushups on the poor woman. He wants to kill this man, but the child is so small... so he represses the desire, and he is not even allowed to admit that he has seen it.

And the child will never be able to forgive you, that you were secretive about things. You were not open, even with *him*. You talked about love, but love means many things: openness, honesty, sincerity. And about one of the most basic things in life you kept the child absolutely unaware.

Children are very intelligent, every child is born with a tremendous energy of intelligence. It is the society and the education and the religion-they start destroying his intelligence, so by the time he is a young man, he is just a fool. But the small children are very perceptive, you cannot deceive them. So I had said that it is perfectly good -- because the child has to learn and it is better he learns from the very beginning.

Now this woman wrote to me, "A problem has arisen: we allowed our child to be present while we were making love; now the child wants to make love to me. He says, `If father can do it, why can't I do it?' Now we cannot say that this is sin, because if it is sin, then why is his father doing it, and why is he being allowed to commit sin?"

In a really human society there will be no sexual abuse of children. Such abuse exists only because children are kept in the dark; and they are curious, very curious, "What is it all about?" Then they get caught in somebody's net.

But children are very understanding too. The mother, the father, both should make him understand, "This is your training to see how love is made. The time will come when you will be a young man and you

will be making love -- then don't make the same mistakes that we have made."

Make your lovemaking a deep understanding for the child. Make him also aware that he is not your age. Make the place of your lovemaking a temple, so that the child from the very beginning starts feeling love is something sacred. And if he knows everything about it nobody can abuse him.

Now the question arises: who is responsible for sexual abuse of the child? *You* are responsible. You are keeping your children in darkness, and they are feeling that there is something that is being kept secret. They become curious; the more you hide it, the more curious they are.

If it is open and is made available so the child can understand it -- yes, there will be a few problems, like the child wanting to make love to the mother. The mother can hug the child, the mother can help the child to understand: "Just look at my size and your size. Just grow up and you will find a beautiful woman, far more beautiful than me."

But every mother wants the child to feel that she is the greatest and the most beautiful woman in the world, not knowing that she is creating a tragedy for the child for his whole life because now he will be looking for her all around the world and he will not find her. No woman will come up to the standard of his mother. No woman is going to give him satisfaction.

The same is true about small girls. They should be made absolutely aware -- not just verbally in a classroom. That does not help, they become even more curious.

Make it very honest. And when the experiment is happening every day in the house, where is the problem? Let your girl, your boy, be present. Let them see the beauty of it. Make the whole phenomenon as sacred as possible. And these children will always respect you because you were so honest with them, so sincere with them; you never kept anything secret from them.

And any problems like this -- boys asking to make love to their mother -- can be explained to them, that they are not yet ripe. One day they will be ripe; for that day we are preparing them. And children are very receptive, very understanding.

There is sexual abuse of children because they are kept in darkness by their parents, by their teachers. Love is something like a sin which has to be done in darkness, and nobody is to know about it. You are doing something ugly. In your own mind it is something ugly, something that should not be done. You are not rejoicing in it.

Rejoice! Make love a festive moment.

And of course, your children have to take part in it.

They can at least dance around you while you are making love, sing beautiful songs around you, play on their small guitars, drums.

They can make it really festive!

And they will understand that they are children and they are not of age, and soon they will get their own lovers. And if this experience has been part of their growing up, their love life will have a totally different flavor.

So in child abuse, the person who has abused the child is only a victim of a very neurotic society.

Why should there be rapes? I do not understand, because there are as many women as there are men, equal in numbers. Why should there be rapes?

And while you are raping a woman against her will, it cannot be a joyful experience. It is more like a fight, it is not like love. But people are doing that for the simple reason that the society has completely destroyed any possibility for them to have any love relationship. And society can keep you in such darkness that it is unbelievable.

In the Middle Ages it was thought that the queen of England did not have her legs separate, they were joined -- because the way of dressing was such you could not figure out whether the legs were joined or separate. It was all over England an accepted fact that queens are different and unique. And no queen or king had the guts to say this is nonsense.

Now nobody will fall into such a stupid belief, because the skirts are becoming smaller and smaller and smaller, and soon they are going to disappear. You can see the legs of the queen, and you will be really shocked that they are separate. They are just like your legs, everybody's legs. But this was not told to people. Joined legs gave queens uniqueness, a speciality: they are royal, you are common people.

The same is being done in many things, on many levels all around the world. You don't want your children to know that you make love.

You will be surprised: in India, the father cannot play with his small boy or girl in front of the elders, that is thought to be very unmannerly. No husband can talk to his wife in the day... because in India there

are joint families. There are so many people in one family -- fifty, sixty -- and houses are small and overcrowded.

The husband and wife sometimes have to wait for years to see each other's faces, because they meet only in the darkness of the night without whispering a word, because all others are sleeping. The house is small and overcrowded; in the same room other people are sleeping.

It is no wonder that in India divorce is a very late development, and that too happens only in a few well-educated, rich cities like Bombay, Delhi, Calcutta. But ninety-nine percent of India cannot think of divorce, for the simple reason that at least you have to see your wife before you can divorce her! You have to talk to her before you know what a bitch she is! She has to talk with you to know, "My God! What a macho fellow I have got!"

But these things don't happen. Husbands and wives have no time, no space, no secrecy, no privacy. They meet deep in the darkness of the night when everybody has fallen asleep. And they make love as quickly as possible, because somebody may wake up.

When my uncle got married... I used to sleep in the same room, and I wouldn't let him make love to his wife. Whenever he would get up from his bed and move towards his wife, I would start coughing. He would go back to his bed.

After a few days he told me, "This seems to be strange, that the moment I get out of bed -- the whole night you don't cough, only exactly at that time. What happens? Why do you start coughing?"

I said, "I don't know. I was also thinking that there must be some connection -- your getting out of bed and my coughing. I have been thinking, `What connection can there be?'"

But finally he had to open his heart. He said, "I know you. We have been married for five months and I have not even touched my wife's body. And we cannot say that you should be removed from the room to some other room, because no other room is ready to receive you. And they will ask me why, and I cannot tell the true story, that for five months this boy has been torturing me!"

I said, "I have been doing that simply to make you aware -- why make it such a secrecy? Why make it something ugly that you have to hide behind darkness? I have never stopped you, you can make love to your wife; I will be there just to see that everything is going right! And someday I am going to be married, then...? Who is going to teach me? You be my teachers, you both be my teachers."

He said, "You are impossible. If you see us making love, you will spread the rumor all over the city. And the truth is I myself don't know much about love, because it is never talked about, never taught. You simply get married -- an arranged marriage, you have not seen the girl."

In India, for ninety-nine percent of the people, marriage is still just fate; the astrologer decides it. They don't even see the other's photograph, they don't know whom they are going to live their whole life with.

This kind of state causes many problems. Sexual abuse of children will be there; rapes will be there -- because there are women who have not been able to find a husband, perhaps they have lost all hope of finding a husband. There are men who cannot afford to be married, who are somehow managing to survive, but what to do with the biology? They cannot even go to a prostitute, they don't have the money. So rape remains the only possible outlet for their biological instinct.

Don't be hard on the rapist. And don't be hard on the woman who has been raped. These are problems created by the society. Be hard on it!

In my commune it is absolutely impossible that anybody should rape. I receive letters every day from my women sannyasins: "What is happening to the swamis? They don't seem to be interested in us at all. They avoid, they escape, they make an appointment and never turn up. Is there something wrong?"

There is nothing wrong. This small section of humanity has made love, for the first time, a simple thing. And there is a saturation point. Now a male sannyasin has made love to many women; he feels simply tired. He wants to be left alone, he wants to meditate. Who is going to rape? Impossible!

In the outside world, men have been chasing women for thousands of years and it was thought that it is natural. It is not. In my commune, women are chasing men and men are escaping and hiding, finding excuses. This commune has proved your thousands of years were simply managed. It was not true, because man is sexually the weaker person; the woman is very strong sexually.

That's why for centuries there have been only female prostitutes. Only just now, in very sophisticated areas like London, Tokyo, have there appeared a few male prostitutes. But a male prostitute is finished in one love affair; then the whole night there is no business!

The woman can do business the whole night. She can finish many men very easily. Strange, that man was chasing her; it was absolutely against the reality. But man is an egoist -- macho. He becomes interested

only in things which are difficult, when things are a challenge.

The woman has understood it from the very beginning -- that the man is interested only if she keeps herself far away and becomes a challenge to him, becomes a problem to his ego. But always remember, the woman was very clever: she kept away, but not *too* far away. Because if you are too far away, the man may lose interest, may start moving in some other direction. She has to be within reach, and yet beyond. It is a delicate territory.

So the woman has been playing with the man. Sometimes she will come closer and the man will feel, "Now, the moment is coming!" -- and she will start moving away. This way man has been chasing woman. Otherwise, if we accept our realities and our nature, the woman will be the chaser and the man will be the chased.

Just the other day somebody sent me a question. A woman sannyasin asked me, "When I surrender to my man, something happens. I do not find him there, he is somewhere else in his mind." No, man does not like the woman to surrender. You are doing wrong, you are going against the male psychology. He wants to *force* you to surrender; that gives him great egoistic joy. But you simply surrender....

I am reminded of my school days.... There used to be every year a wrestling competition. Somehow we persuaded a very strong boy in our class that he should enter the competition, and we would make every arrangement that he should win.

He was very reluctant, but we praised him, his muscles and his body and his exercises. And we said, "This is the time! When are you going to use all your muscles that you have developed in the gym? -- this is the time. And everybody in the class is agreed that you will come out on top."

But what happened on the wrestling ground was amazing and something really remarkable.... He had come into the semifinals, now he was facing students from other schools. The other school had hired a professional wrestler, and they pretended that he was a student, that "His age is a little more because he goes on failing." And everybody could understand -- wrestlers are not great intellectuals.

But we were afraid for the boy that we had put forward. He looked a pygmy in front of that giant. But he did something immensely beautiful: As the drum started beating and the wrestling was to start, the boy that we had put there lay down on the ground, flat. That's the way Indian wrestling is: one party has to sit on the chest of the other party, and the other party's whole body has to touch the ground, his back has to touch the ground.

He lay down. The wrestler stood there; he could not figure out what was happening. And the student said, "Sit on my chest!"

The wrestler could not get the idea. He was still standing there looking very silly, and the whole crowd was clapping: this kind of wrestling nobody has seen!

Our principal called the boy in and asked, "Why did you do that?"

He said, "What else to do? To be beaten unnecessarily... that man is a professional wrestler. I came to know just before the match that the other school is deceiving, so I thought the best way is not to give him a chance to be victorious. On my own I surrendered." But the other man could not gather courage to sit on his chest. What is the point? -- the man is lying down already. You sit on his chest and you are declared victorious? What kind of victory is this?

Never surrender. Pretend that you are not going to surrender, and that creates challenge. For the time being, please stop chasing men in the commune. Just forget all about them, let them meditate a little, and soon they will be after you.

Then remember that the old strategy, which has worked for thousands of years, is still in the psychology of everybody. Remain a challenge, and then the man becomes interested. He is not so much interested in the woman, he is much more interested in the challenge. And you will not find only one swami chasing you, you will find many swamis chasing you -- if you create the challenge. That is the whole secret of it.

But all this stupidity should stop. People should accept the reality, that the man is sexually not so strong as the woman. Although he has been calling her the fair sex, the fact is just the opposite: he is the fair sex. The woman is very strong.

But once things are accepted in their reality, and when no means no and yes means yes, you have sorted out a puzzle that has been going on for centuries. For centuries, poets have been singing songs that the woman is mysterious; even if you live with her your whole life, her mystery remains intact.

Somebody wrote a letter to me: "I also feel that the woman is very mysterious. I have lived with a woman for five years, but she is still unpredictable. When she will start fighting, and when she will start throwing things, and when she will be very loving, there is no way to know."

I said, "Now, there is no difficulty. Just go to our plastic surgeon, Leeladhar, and he will make you a woman. So you will know the mystery -- both the male mystery and the female mystery."

It is so easy now for a man to become a woman, for a woman to become a man, that both can know each other's difficulties and each other's mysteries. And all those poets will be discarded, all those mysteries will be forgotten.

There is no mystery. That's why you cannot find it -- because it does not exist! It is simply your polar opposite. Man and woman are polar opposites, that's why they attract each other. And only through polar opposition is creation possible. Only through polar opposition does life happen.

Homosexuality has ended in AIDS. It could have been predicted very easily, because similar energies meeting cannot create life, they can only create death. That's what AIDS is.

It has not happened to lesbians, for the simple reason that there is no transfer between negative polarities. Both are negative, both are receptive; neither of them is a donor. So lesbians are the safest in the world now. And if women are intelligent they will turn more and more to lesbianism. The man is gone, he is finished.

AIDS has come out of homosexuality. AIDS is nothing but death. So learn a simple principle: similar energies create death, opposite energies have the tension to create life. That's why I say homosexuality is unnatural -- unless you want to commit a slow suicide, then it is perfectly good.

Lesbians will not create death because no transfer of energy happens between them. But they will not have the joy, the orgasmic experience which is possible only with the opposite pole.

From the very childhood every child has to be made aware of all possibilities of love, sex, and all deviations, perversions. Then there will be no sexual abuse of children.

And if everybody is aware of the reality, I don't think there is going to be any rape. There is no need, the man can simply *ask* the woman. It is far more cultured and human. If the woman has the desire, no rape is happening. And if the woman hasn't, then it is just human to leave her. Let her find her man, you start finding your woman.

There are so many women and so many men that it is a very rare possibility you will not get a woman. So why commit something like rape? You are not going to gain anything from it. In fact, you will feel guilty, you have done something inhuman. You have trespassed somebody's territory.

I don't say that rape is good, I don't say that child abuse is good. How did you manage to translate my statement about awareness and start looking into everything, making a hard effort to see good in it? You seem to be a strange fellow.

I had said, "Be aware without judgment," and what you are doing is just the opposite. You are trying to judge a situation. Of course you want to judge it as good -- it is not possible.

There are bad things, there are good things; there is no need to force yourself to accept a bad thing as good. But the man of awareness has a different perception. Perhaps something that you think in your unawareness is bad may turn out to be good, or vice versa.

But the man of awareness is not in search of judgments, condemnation, appraisal. He is simply witnessing, with clarity. His clarity tells him what is right, without any effort -- your hard effort is not needed. It is the easiest thing for the man of awareness to know what is right and what is wrong. And also he will be able to see why something wrong goes on happening.

There must be roots somewhere in the culture, in the society, in the world, that poisonous flowers go on flowering. And somebody must be taking care of those plants, watering them.

Your priests are doing it, your politicians are doing it, your psychoanalysts are doing it, your professors are doing it -- because these people live on your misery. They live on your being somewhere wrong. If you are perfectly right, they are useless.

Just the other night, one of my topmost therapists, Veeresh from Holland, asked me, "What is the future of our therapeutic efforts?"

I said to him, "Our therapy is just to destroy all that has made man miserable, split, schizophrenic, insane, sick. But once our therapy has destroyed all this poison in the world, then there is no future for our therapy. It has done its work and there is no need for it to exist anymore.

"That has to be understood very clearly, because once you start doing something, it becomes your vested interest. Then on the one hand you go on doing what you are supposed to do, destroying sickness -- and on the other hand you go on creating it, because without it you will be nobody."

So my therapists have to understand from the very beginning that what they are doing is not something that is to be permanently there. It is only in the transitory period of humanity that therapy is needed.

Therapy is needed because people have been made sick. Their sickness is not real, that's why it can be cured very easily, very simply.

But remember always that you are not to become a permanent phenomenon, because that means you will have to create sickness. You will have to create the same old game -- perhaps under a new name. You have to be courageous enough, when the work is done, to retire from the work.

Become a gardener, become a farmer, a plumber or anything you can manage to do. But therapy should not be your profession. These are ugly professions. We have to have them because in the past man has suffered so many wounds, they have to be healed. But just heal them, and once they are healed you move to some creative work.

It was compassionate of you to help human beings to be psychologically healthy. And this will be even more compassionate, not to become a permanent source of dependence for all those people you have helped to be healthy. You have to know when the time is ripe for you to become farmers, gardeners -- anything that you love, but be creative.

Therapy is not creative, therapy is destructive.

It is destroying sickness which has been imposed on humanity.

A better human world will simply accept realities and will not ask for fictions.

I have heard that a newly married couple came to a holiday resort to have their honeymoon, but both were looking a little afraid of each other. Both were sitting and talking and the night had almost half passed. The woman finally said, "We have come here for a honeymoon, not to talk about the weather; that we can do anywhere."

The man said, "That is true. But the problem is that I have a deep-rooted, lifelong habit: I undress only in darkness. So first you put the lights off so I can undress and go to bed."

The woman said, "This is a very strange idea. You could have said it before."

He said, "I knew that I would have to say it sometime. And I have to say one thing more -- better to be finished with it. One of my legs is false, artificial; that's why I cannot undress in the light -- you will see my leg."

The woman giggled. She said, "It is perfectly good, because my breasts are false, one of my eyes is false, my teeth are false. You opened the door, now everything is honest. We can undress in the light or darkness, whatever you prefer; it will not make any difference. I was also waiting... thinking, how to start, from where to start? This way the whole night will be lost, and this is supposed to be our greatest night, our honeymoon night."

This is the situation. Everybody is hiding something from everybody else -- a false leg, a false breast, false teeth, a glass eye -- everybody is trying to hide something. It is better to be honest and sincere.

If humanity decides to be honest and sincere, life can be a rejoicing. Life can be all that you need. Life has given you the opportunity to live it totally, and you are getting caught in stupid things and wasting the opportunity. And life is going by continuously, it is not going to wait for you.

Now what business is this of yours, to find good in everything? Who told you to? Now, how are you going to find good in the false breasts? *What* good? Just a beautiful flat chest? What good are you going to find in false teeth? Naturally, you will be in trouble -- making hard effort to believe that there must be something good in it.

Don't waste your time in unnecessary inquiries.

Life is short -- rejoice in it, dance it, sing it.

My statement was totally different. That's why I say to you continually, don't just hear me, listen to me. You heard a certain statement and translated it in your mind, that you have to see good in everything.

Even I was puzzled -- the translation seems to be so far away, absolutely unconnected. But I have the feeling that because I said, "Awareness is good, unawareness is bad," that created the trouble for you.

I have said awareness is good -- so rather than being aware, you started being good and seeing good. It does not happen that way. Awareness has to be there first, only then can you be good. Awareness has to happen first, then everything else follows. And being aware does not mean that everything becomes good. If everything becomes good, the very word `good' will become meaningless.

Awareness will make you aware of what is good and what is not good. And awareness will give you the direction to move towards the good and not towards the bad.

BELOVED OSHO,

RECENTLY YOU HAVE SAID THAT ONLY THOSE PEOPLE FROM THE SHARING-A-HOME PROGRAM WHO WERE ABLE TO UNDERSTAND YOU REMAINED. I AM NOT SURE THAT I HAVE EVER UNDERSTOOD YOU, BUT I HAVE STAYED BECAUSE I FOUND SOMETHING WITHIN MYSELF -- AN ENERGY THAT SEEMS TO BE FROM MY VERY CENTER -- AND BECAUSE IN YOUR PRESENCE AN OPENING HAPPENS WHERE I FEEL YOU DEEPLY CONNECTED TO THIS SAME ENERGY. IS THIS FEELING THE UNDERSTANDING? -- BECAUSE INTELLECTUALLY I ONLY BECOME CONFUSED WHEN I TRY TO UNDERSTAND YOU. COULD YOU PLEASE COMMENT?

Don't bother about anything intellectually.

You are right on both the points. Your feeling of energy, silence, your feeling your own centeredness in my presence -- exactly *that* is understanding.

And your second statement is also true -- not only about you. Because you are not literate, you are not educated, you got the point sooner: that when you start intellectually making an effort to understand me, you get puzzled. Everybody will get puzzled. That's the whole work of my talking: to puzzle your heads so much that one day you simply drop the head and start functioning from the heart.

Your head is your master right now. It was not meant to be the master because it is only a mechanical thing, a bio-computer. Your heart has to be the master. And the head is dangerous when it is master; it is the worst master you can find. But when the head serves your heart it is the most beautiful servant that you can find. Things just have to be put into their right places.

It is good that you are not so full of rubbish in your head. You have not been to schools, colleges, universities. Feel fortunate that you have been on the streets. Your head will not create much trouble for you. Heads don't grow on the streets; they need the tremendous effort of thousands of teachers, professors, educationalists.

Don't be bothered intellectually with me. I am not interested in convincing you of any dogma, creed, theology, religion, philosophy -- no. My effort is to help your heart beat a little faster, because it is from the heart that you live. Your life is from the heart. That is why people die of heart attack; nobody dies of head attack.

You simply forget the head. What is happening to you is exactly what I mean by understanding.

BELOVED OSHO,
WHY ARE ALL YOUR DISCIPLES VEGETARIAN?

I do not believe in vegetarianism, because I do not believe in anything.

My disciples are vegetarian not as a cult, not as a creed. They are vegetarians because their meditations make them more human, more of the heart, and they can see the whole stupidity of people killing living beings for their food. It is their sensitivity, their aesthetic awareness that makes them vegetarians.

I don't *teach* vegetarianism; it is a by-product of meditation. Wherever meditation has happened, people have become vegetarian, always, for thousands of years.

The oldest religion in the world is Jainism. It is a small religion, that's why not much is known to the outside world; it exists only in India. Jainism has no God; hence, there is no possibility of prayer.

When God and prayer are discarded, then what is left for a religion? God is somewhere outside, your prayer is addressed to someone outside. Discarding God and prayer you are really saying, "I would like now to go inward." And meditation is a way of going inward.

For thousands of years Jainas have been vegetarians. You have to know this fact, that all their twenty-four teachers -- they call them *tirthankaras*, their messiahs -- came from the warrior caste. They were all meat-eaters. They were professional warriors. What happened to these people?

Meditation transformed their whole vision. Not only did their swords fall from their hands, their warriorhood disappeared, but a new phenomenon started happening: a tremendous feeling of love towards existence. They became absolutely one with the whole. Vegetarianism is just a small part of that great revolution.

The same happened in Buddhism. Buddha did not believe in God, did not believe in prayer.

I want you to understand it: the moment God and prayer are discarded, the only thing that is left is to go in.

Buddha also was from the warrior caste, son of a king, trained to kill. He was not a vegetarian. But when

meditation started blossoming in him, just as a by-product the vegetarian idea came into his being: you cannot kill animals for eating, you cannot destroy life. While every kind of delicious food is available, what is the need to kill living beings?

This is nothing to do with religion. This is simply to do with your sensitiveness, your aesthetic understanding.

Jainism and Buddhism are the only religions without God and without prayer, and both automatically became vegetarian. The same is happening to sannyasins.

Christianity is not vegetarian, Mohammedanism is not vegetarian, Judaism is not vegetarian -- for the simple reason that these religions never came across the revolution that meditation brings. They never became aware of meditation.

They went on praying to a fictitious God -- which brings no transformation in life, because he does not exist. Your prayers are just addressed to the empty sky. They never reach anywhere, they are never heard by anyone, they are never going to be answered. There is nobody to answer them. All the religions that have remained hooked with the idea of God have remained meat-eaters. So this is a simple phenomenon to understand.

Why are my sannyasins vegetarians? We don't enforce vegetarianism, we are not concerned with it. My sannyasins are not like George Bernard Shaw and his Fabian Society, where vegetarianism was a religion. Neither George Bernard Shaw knows anything about meditation, nor does his Fabian Society. They are just eccentric people who want to do something different from everybody else so they look better, they look higher, they look holier. Vegetarianism is their philosophy.

It is not my philosophy, it is simply a by-product. I don't insist upon it. I insist upon meditation. Be more alert, more silent, more joyful, more ecstatic, and find your innermost center. Many things will follow of their own accord; and when they come of their own accord, there is no repression, there is no fight, no hardship, no torture.

But if you live vegetarianism as a religion or a philosophy, you will be continually hankering for meat, continually thinking, dreaming of meat, and your vegetarianism will be just a decoration for your ego.
With me, meditation is the only essential religion.

And everything that follows it is virtue, because it comes of its own accord. You don't have to drag it, you don't have to discipline yourself for it. I have nothing to do with vegetarianism, but I know that if you meditate you are going to grow new perceptivity, new sensitivity, and you cannot kill animals.

Have you observed one fact? -- that the vegetarian societies have the most delicious kinds of foods. The Buddhists, the Jainas -- they have the best dishes in the world, for the simple reason that through their meditations they had to drop meat-eating. They became more inquiring into delicious food so they didn't miss meat, on which they had been brought up from their childhood -- it had become almost their second nature.

There are millions of people who have never thought of vegetarianism. From the very childhood they have been killing living animals. It is not different from cannibalism. And since Charles Darwin it is absolutely a scientific fact that man has come, evolved, from the animals -- so you are killing your own forefathers and eating them joyously. Don't do such a nasty thing!

And the earth is capable, man is capable of creating enough vegetarian food -- vegetables, fruits, new fruits which have never existed before. Just crossbreeding is needed, and we can have the best kind of food available for everybody.

Your sensitivity and perceptivity, your aesthetic understanding is immediately understood by the animals. Here you can find so many deer -- they have come because this is the only place in the whole of America where they are absolutely safe. Nobody is going to hunt them.

In Oregon, for ten days per year, the government allows people to hunt deer. The deer are such beautiful animals, so agile, so lovely.... We stopped hunting on our own ground, so from other ranches deer have moved to our place. And now they must be the best-fed deer in the whole world, because we are taking care of them. We are growing grass that they like, specially for them.

They would never have thought that people would be so considerate. They like a certain grass called alfalfa, and I have told my people, "Grow as much alfalfa as possible, so all the deer of the whole of Oregon by and by start moving to our commune. And they will be respected as members of the commune."

And they already understand it. They stand on the road -- you go on honking your horn, they don't care; they are meditating in the middle of the road. And they understand one thing: that you are not going to do harm, so there is no need to be in a hurry.

In my garden I have three hundred peacocks. The moment they see my car, they all start moving in front of it. They know that they cannot be hurt, that nobody is going to run over them. They will not move; sometimes Vivek has to get out and push them. They are enjoying!

There are a few really crazy ones -- the moment they see my car they come running from far away, just to stand in front of my car. I will move slowly, and they will move slowly backwards, but they will not move away from the road. They understand something, their hearts have felt something, that "these people are not enemies; these people are part of us, friends."

And the whole animal kingdom is part of us, even the trees. Now the scientists have come to an established conclusion that trees are living beings. Not only that, they have a very fine sensitivity, far more sensitive than you have.

They have placed machines around trees, plugged wires into the trees -- machines like a cardiograph which shows your heartbeat. It shows the heartbeat of the tree, and if somebody is coming to chop the tree, immediately the graph on the cardiogram goes crazy. The tree is feeling really afraid and trembling.

Not only that, other trees around also go crazy, although they are not going to be cut. But someone, some friend is going to be cut and they have a great feeling for it.

And the most strange thing that has come to the knowledge of the scientists is that if the person who is coming with an axe is just pretending -- he is not really going to cut the tree -- the graph remains harmonious. This is something unbelievable, that the tree knows whether the man intends to cut it or is just pretending.

They are more sensitive than you. You will not be able to figure it out: if somebody comes with a sword at you, you will not be able to figure out whether he is really going to hit you or is just pretending, acting. You will not be able to find out through your sensitivity. The reason is, man has lived for millions of years so insensitively that he has lost one of the greatest qualities of his being.

Meditation slowly slowly gives you back your sensitivity; and a man who has reached to the ultimate ecstasy of meditation is as sensitive as any tree, any animal, anything in the whole existence.

This sensitivity makes my people vegetarians. And it is a gain, not a loss. It will make you simultaneously more loving, more compassionate, more feeling, more understanding of beauty.

It will make you aware of great music, even the music that happens when the wind blows through the pine trees, or the sound of the running water-even the music that happens, that is happening, in this gap, in this silence.

Silence is the highest music.

It is soundless, but it can be felt.

Can't you feel the silence here?

Can't you feel that the people who are here are all one, pulsating in the same rhythm, their hearts beating in the same rhythm?

Vegetarianism is a small thing. We have to create a world of really sensitive people, who can understand music, poetry, paintings, who can understand nature, who can understand human beauty, who can understand the world that surrounds them: the stars, the moon, the sun.

Just a bird on the wing can fill you with immense rejoicing. The freedom of the small bird, the song of the small bird, may make you dance, sing.

Humanity has lost its heart, and we have to give it back to everyone who is willing.

That's the meaning of my sannyas.

From Death to Deathlessness

Chapter #33
Chapter title: This nonsense of nations

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BELOVED OSHO,
YOU HAVE ALWAYS BEEN AN INSPIRATION TO ME. YOU GIVE ME THE COURAGE TO CONTINUE TO DO MY THING AND NOT COMPROMISE IN MY WORK, EVEN THOUGH I FEEL LIKE AN OUTCAST ALMOST EVERYWHERE I GO. I NEED YOU TO SAY IT IS OKAY FOR ME TO KEEP ON BEING A MISFIT.

It must be Veeresh.
Veeresh, you are not only okay, you are just perfect!
The people who have gathered around me are all misfits in the rotten society. Any intelligent person is bound to be a misfit in a society which is dead, out of date, superstitious, based on belief systems. Only retarded people can be the fit ones. It is fortunate that you are not retarded.

Anybody who fits with me is bound to be a misfit everywhere else.

I have been a misfit my whole life -- in my family, in my religion, in my country -- and I have enjoyed it all the way, because to be a misfit is to be an individual.

To fit with the existing established order is to lose your individuality.
And that's your whole world.

The moment you compromise and lose your individuality, you have lost everything. You have committed suicide. The people who are fit in the world are people who have destroyed themselves.

Certainly it needs courage, a tremendously strong sense for freedom; otherwise, you cannot stand alone against the whole world. But to stand against the whole world is the beginning of such a great joy, rejoicing and blessing that those who have never been misfits cannot understand it.

All the great names in the history of man were just misfits in their society. All the people who have contributed to the happiness of man and the beauty of the earth have been misfits. To be a misfit is a tremendously valuable quality.
Never compromise on any point.

The very compromise is the beginning of your destruction.

I do not mean that you have to be stubborn; if you see something is right, go along with it. But the moment you realize that something is not right, then even if the whole world feels it is right, it is not right for you. And then stick to your position -- that will give you stamina, strength, a certain integrity.
My sannyasins are all misfits in the world.

That's why a great problem has arisen for those sannyasins -- very few -- who have left the commune for their own reasons. I have nothing to say against their leaving the commune; I don't want anybody to be here against his will. Here there is no society, only a communion of individuals with all their freedom intact. The freedom to leave the commune is one of the basic rights of every sannyasin.

But now those few sannyasins, just a dozen, are in a dilemma. They cannot fit with the society They could not fit in the society, that's why they had come here. Now it is even more difficult for them to fit with the society, so they are in a limbo. They cannot fit with the society, and the milieu where they were acceptable as they were -- nobody was trying to change them -- they have left.

In Santa Fe those twelve are known as "the dirty dozen." Now they are hankering to come back. They are writing letters to sannyasins that they are dreaming of the commune, they are missing the commune. But they don't have guts enough to say, "We would like to come back."

Writing these letters they are trying -- perhaps we will invite them back. We never prevented them from going, that would have been an infringement on their freedom. We will not invite them, for the same reason. Just as out of freedom they have gone, out of freedom they can come.

And everybody is welcome. We don't bother about the past, we have not inquired about the past of anyone. Our concern is to drop the past and to be in the present, and be available and open for the unknown future.

Now it is their past -- that they have once been sannyasins, then they left it. They can come back as

clean, pure... they can drop their past. Nobody is even going to ask them, "Why had you left, and why are you coming back?"

When they left, they left in the darkness of the night, ashamed, because they had no real reasons to leave. The only reason for their leaving was their ego. Certainly in this commune nobody can nourish his ego.

And to be a misfit does not mean to be an egoist. If you are an egoist, sooner or later you will compromise. When you find any group of people, any society, any country, which helps you to be more egoistic, you will immediately fit with that society.

The real misfit is a humble man.

That's why nobody can absorb him.

He is free because he is free of the ego.

Now these "dirty dozen".... And Santa Fe seems to be something special. Nobody had heard about it before. Why have these camels reached Santa Fe? Just because they are camels. Santa Fe at its entrance has a rock formation of a camel. They print postcards of that camel -- somebody sent me one. Then I came to know why these camels are going to Santa Fe -- Santa Fe is meant for camels.

But they don't know... now that they have been with me for four years, five years, seven years, they cannot fit even with camels! So much has happened in those five years without their knowing. They have lost their humps! Now the other camels are not going to accept them; they are unfit camels there. And their letters show that they are waiting to receive the message to come.

I have never called anybody, but I have never prevented anybody. It is your freedom to be here or not to be here. If you are feeling in difficulty... you are enriched in your understanding that this is the only place where you can be accepted with respect, without anybody cutting you, tailoring you, making you into a certain shape, giving you a mold.

We accept all kinds of camels -- even those who have lost their humps. But they will have to come. And if they can travel to Santa Fe, what is the problem? They know the way, they just have to turn their face.

And we will be really rejoiced. And this time their coming will be of immense value to them too, because now the desire to leave the commune will be finished. Now they have understood: wherever they are, they will be outcasts.

And here? This is the caste of outcasts!

Anybody rejected anywhere is welcome here... because my understanding is that only people of intelligence, individuality, are rejected.

The people who are obedient, who have no individuality, no freedom of expression, never say no to anything, are always ready to say yes, even against their wills -- these are the people who gain much respectability in the world. They become presidents, they become prime ministers, they are honored in every possible way, for the simple reason that they committed suicide. They are no longer living, they are simply fossilized.

Here, people are alive. How can you fit living people into a certain pattern? Every individual is unique.

And why should he fit into another's mold?

The whole misery of the world can be explained very simply: everybody has been cut, molded, arranged by others without their even bothering to find out what he was supposed to be by nature. They don't give a chance to existence.

From the very moment the child is born, they start spoiling him -- with all good intentions, of course. No parent does it consciously, but he was conditioned in the same way. He repeats the same with his children; he knows nothing else.

The disobedient child is continuously condemned. The obedient child is, on the other hand, continuously praised. But have you heard of any obedient child having become world-famous in any dimension of creativity? Have you heard of any obedient child who has attained the Nobel prize for *anything* -- literature, peace, science? The obedient child becomes just the common crowd. All that is added to existence is added by the disobedient.

Jean-Paul Sartre, one of the most significant persons of this century, refused to accept the Nobel prize. And when he was asked why, he said, "To accept the Nobel prize is in some way to compromise, is in some way to receive respectability from a society with which I am not in agreement. Perhaps the Nobel prize will weaken me.

"They are so respectful to me -- how can I go on fighting against everything they believe in: against their God, against their morality, against their politics?" He said, "Accepting the Nobel prize will be selling

myself -- that I cannot do." And he was perfectly right.

So, Veeresh, remember never to compromise, whatsoever the cost.

Even at the cost of losing your life, don't compromise.

A compromised man is a castrated man.

A man who dies for his individuality and freedom dies with joy, and all the blessings of existence are his.

I have lived continuously as a misfit everywhere, and I have enjoyed it, every inch of it, every drop of it. It is such a beautiful journey, to be just yourself. You go on discovering your being, your potential, and one day this discovery leads you to the ultimate flowering of your being. That ultimate flowering I have called enlightenment. You become luminous.

Why have very few people become enlightened in the world? The question has been asked of me again and again. The reason is very simple: they did not dare to remain misfits, condemned, dishonored, rejected their whole life. That's why very few people have been individuals, and very few people have reached to the ultimate explosion of their being. There are people who start, but sooner or later they compromise, seeing the dangers of being just yourself.

When I was a small child I had made it clear to my parents and to my family, "If you want me to do something, please don't say it. I am aware enough, I will see what is the need, and if I feel to, I will do it. But once you have told me to do it, then even if you kill me, I am not going to do it.

"I can see that my mother is sitting there and she has no vegetables. I can go to the market which is just a few yards away, I can fetch vegetables for her, but it will be my decision. Nobody can tell me, `You go and fetch vegetables.' Then it is impossible for me to go -- because this is my religion and my life and my way of thinking, that I am to remain myself at every cost."

And soon they understood it, because they found that this is absolutely a difficult task: whatever they say, I do just the opposite of it. It is better to be silent; at least I will not do the opposite.

Slowly slowly, when they were not telling me to do anything, I became almost absent for them, because my presence was of no use to them. And I was surprised to see that sometimes my father would ask, "Have you seen anybody in the house?" -- I was sitting there -- "because I want to send him to do some work."

I would say, "I have not seen anybody; and now, because you have said it, even if I do see anybody, I will close my eyes."

My mother would say, "You have been here -- have you seen somebody else in the house? -- because I want something from the market."

And I would say, "I have not seen anybody, the house is empty; only you are here." It became slowly accepted that I could not be relied on for anything. On the contrary, if they tried to command me, to order me, then it was absolutely impossible.

But there were a few moments when they had to say something.... One of my relatives was a little crazy -- not much, just a little crazy. He was going to be married: they had arranged a beautiful girl for him, a good house, a good family. Now this was the time they had to tell me, "You remember, don't create any trouble. Don't let it be exposed that he is a little off center. Nobody will be able to figure it out; it will take years to figure it out, that he is off center."

I said, "I don't interfere in anybody's work, nor do I want anybody else to interfere in my work. Whatever I am going to do, I will do."

They were afraid. They kept the relative away from me, but I found him one day at the riverside, where he used to go to have a bath. I went there and told him, "Are you aware what these people are planning for you?"

He said, "What? They are arranging my marriage."

I said, "Marriage is okay, but before the marriage they will force you to sit upon a horse. And do you know horse-riding?"

He said, "I don't."

I said, "Simply refuse to sit on the horse -- whatever happens."

He said, "I am not going to sit on any horse. He may throw me off his back, give me a few fractures -- and after all those fractures, what am I going to do with the marriage? Forget all about it."

I said, "No, don't drop the idea of marriage, but don't sit on the horse." Now in India it is very difficult to get married without sitting on a horse. The boy has to sit on the horse, and that's how the procession goes to the girl's house.

But he simply refused! They persuaded, they tried hard, they said, "The time is passing." And

everything has to be done in India through astrology. The astrologer decides when the marriage procession should start, when they should reach the house, by what time exactly, minute to minute, the marriage should be performed.

He said, "You have all been befooling me. You have been telling me about marriage, but nobody told me that you will force me to sit on a horse. If you had told me this before, I would have refused to marry."

They inquired, "But who has told you?"

He said, "Everybody knows, in this house there is only one person who takes care about everybody's freedom. He has informed me, `You will be forced; don't compromise.'" It was such a struggle! And they were all looking for me, but I had disappeared because there was going to be trouble for me.

They had to force him, physically -- four persons forced him on a horse -- and I was sitting by the way. And when the procession came there and he saw me, he jumped off the horse.

He said, "Enough is enough! Now the procession cannot go anymore, because the person is here whom I have promised I would not sit on the horse. You somehow persuaded me, forced me...."

They all came to me and said, "Somehow persuade him; only you can do it. Half the journey is complete; just a little more, just fifteen minutes more he has to be on the horse, and then in his whole life, nobody is going to force him."

I said, "I would not have interfered in the matter, because I never interfere in anybody's business, but you asked me, emphatically, not to create any trouble, `because he is a little eccentric, and you can manage to have him do something that will expose him.'"

Now this horse thing was exposing him. It had already reached the girl's family: "The boy is a little strange. He has been forced to sit on the horse and he was running away and screaming and saying, `I don't want to sit on the horse, I have been warned against it. I have never sat on a horse, why should I? And what has marriage to do with sitting on a horse?' Something is wrong with the boy."

And while they were in the middle of the road, stuck, the family of the girl sent a message, "Don't force him. Take him back, because we are not willing to give our daughter in marriage to this man. What kind of man is he? He is crazy! And it is good that it is known in time: just fifteen minutes more and they would have been married!"

And in India, in ninety-nine percent of India, divorce does not happen. Once you are married you are married. That relative had to remain unmarried for three more years. And when they arranged it again, my father said, "We are not saying anything to you. If you want to create trouble you can."

I said, "Then I will not create any trouble. Just remain alert: Don't say anything to me that you want me to do, because then I will not do it."

It helped me immensely. It was troublesome -- everybody was against me, everybody was condemning me -- but it gave me a tremendous courage to be alone. And I never compromised on anything. Whatever I had to suffer, I went through that suffering without any complaint; I had chosen it myself. But all that fire purified my being more and more.

So don't compromise at any point, because the point of compromise makes you weak: you lose your individuality. But don't be egoistic. Be humble. If you want to be an egoist, then sooner or later you will have to compromise.

When I was being sent to the university, they were all persuading me either to go to the medical college and become a doctor, or to the engineering college and become an engineer. But I should become somebody who earns money, who has respectability in the society.

And I said to them, "You know me perfectly well: I may want to become a beggar just because I don't want to be respectable. What is the meaning of getting respect from all these retarded people? Even if all these idiots make me emperor, it is worthless, because they are idiots! I would like a communion with an intelligent person, but not respectability from the mob. I am going to study philosophy."

Now in India, philosophy departments in the universities are almost empty. For years no student turns up -- because what can philosophy give you? The only profession available is to become a professor. But how many people can become professors of philosophy while there are no students? Many universities don't have a philosophy department, they have closed it. There is no point in keeping professors and staff and space for the students when nobody ever turns up.

So they said, "You are taking an unnecessary risk."

I said, "I have to take it. I have to pass through this fire too. And don't be worried about the future. Even as a beggar I will have the satisfaction that I have not compromised on any point."

And my father, before he died, told me, "Please forgive all of us -- we were trying to make you part of

the society. If you had not resisted so strongly we would have succeeded. But you were so strong in your struggle that we failed. But now I can say with great joy that our failure was good. Our failure gave you your individuality."

He died as a sannyasin, enlightened. In the whole history, it has rarely happened that a father has become a disciple of his own son. And the moment he became a sannyasin he behaved like a sannyasin -- not like a father.

My mother is a sannyasin -- she is here -- but she has dropped completely the idea of being a mother. She is here just like anybody else. And they are all happy: my uncles are also sannyasins-they too are happy that I did not compromise. But it took a little time for them to realize that it was a question of life or death to me.

They thought that I was simply mischievous, but soon they realized that it was not mischief. I was simply trying to keep myself completely free, unfettered, unburdened. And it has given me all that a man can dream of.

So, Veeresh, no compromise, whatever the consequence. Even if death comes as a result, you will be able to receive death dancingly. Only individuals can receive death dancingly, because only individuals know that there is no death, that it is only a transformation from one form into another form.

The old house has become dilapidated and you enter into a new house. Of course, the old house may think you have died, because you have disappeared. Here you die; and there, immediately, you find a new house, a new form.

Individuals slowly slowly become aware that there is no death. And if they blossom totally, become enlightened, they know it absolutely, with a tremendous relaxation: that they are eternal beings, they are immortal. The whole universe is theirs. They have been here always; they are here now, and they will be here forever. They are an intrinsic part of existence, there is no question of death.

And this is exactly where life should lead you:

To the experience of deathlessness.

BELOVED OSHO,
IS THE SMALL FAMILY THE MAIN CAUSE OF NEUROSIS IN THIS SOCIETY? IS THE TOTAL DEPENDENCE OF THE CHILD ON THE PARENTS, AND VICE VERSA, THE CAUSE OF HYPOCRISY, FIXATIONS AND ALL KINDS OF NEUROSIS, FEAR AND ANXIETY?

The family is certainly the cause of all kinds of neurosis, psychosis, schizophrenia. The whole sickness of man's mind is created by the family.

The family is the basic unit of the old society; unless the family disappears the old society will continue, because its basic unit is intact.

In my own way, without my saying anything, my communes are helping make the family disappear. A commune means the disappearance of family ties. You may be here, your wife may be here, your child may be here, but you are no longer a separate unit competing against every other separate unit. In a commune you are not competing, but on the contrary, you are pooling all your energies together. The child will not get fixated -- which is one of the most significant things to be understood.

Scientists have discovered in animals a certain fact -- the first impression... and very strange conclusions they have come to. When the egg opens and the bird comes out of it, whatever the bird sees first -- his first impression -- becomes his lifelong thing. That will almost decide his whole life. And it is a very crazy thing.... Ordinarily the bird comes out of the egg and finds his mother or father close by, but once in a while...

It happened when a scientist was working on this fact of the first impression. He was moving around while one egg opened, and a bird came out. His first impression was of the shoe of the scientist, that was the first thing the bird saw. And you cannot think what pathology that created.

He would not take any note of his mother or father, but the moment he would see the shoe.... He would play with the shoe, go inside it and have much fun. But how long can you have much fun with a shoe? You will be surprised: when the bird became young, sexually mature, he started making love to the shoe! He was not interested in females of his species, not at all; his love object was the shoe.

Now it is an established fact that the early impressions go on forever in your unconscious. The early impressions should be wider, richer. For example, a boy is born. While he is coming out of his mother's

womb, many women should be there, rejoicing, singing, dancing. He should know not only his mother as the woman, he should know many women just as he knows his mother. He will get a very vague idea what a woman is, not a very accurate picture from the mother.

Psychologists have become aware that no couple in the world is happy, for the simple reason that the woman is searching for her father in the husband. This is something unconscious that she does not know. Now, the husband has not married her to become her father. He has no idea at all that that is what is expected of him. And if he does not behave like her father, then the woman is frustrated.

And vice versa: he himself is looking for his mother. And you cannot find your mother again. Existence never creates similar people; its creativity is original. You will find millions of women, but you will not find your mother anywhere. Perhaps a few things may be similar: the color of the hair, the color of the eyes, the way the woman walks, the way she laughs, the sound of her voice-something similar, and you will fall in love.

But this is only a part of the woman. After marriage you will have come to know one hundred percent of the woman; and what you had fallen in love with may have been only five percent. And the same is true from the side of the woman: five percent of you is somehow similar to her father, and ninety-five percent is a stranger.

Now, there is no possibility of these two people living peacefully, lovingly -- almost impossible. Five percent against ninety-five percent from both sides? There is bound to be continuous quarreling, fighting, arguing; never a moment of peace.

I have heard about a clerk who used to sit in the office after everybody had left, at the time to close the office. The peon who used to close the office also used to sit long. The clerk thought, "Perhaps he sits for me. Unless I leave, how can he close the office?" So he inquired of the peon, "Please forgive me. I am unnecessarily preventing you from going home."

The peon said, "I am not sitting here for you."

The clerk said, "Then why are you sitting here?"

The peon said, "I am sitting here to avoid my wife. As long as I can sit here, I sit. And don't feel guilty that I am sitting for you; in fact, I feel happy that there is some excuse for me to tell the boss, `Because one clerk was working overtime, I had to sit.'

"But," the peon asked, "why do *you* go on sitting? I don't see you working, there is no overtime."

The clerk said, "Because I am a bachelor. I don't have a wife, so what is the point of going home? I am killing time."

One is killing time because he has no wife, so what is the point of going home? -- nobody is waiting there. The other is sitting there because he has a wife who is really waiting just in front of the house on the steps, to grab him and to put him right into his place.

Strange world! But the cause is the small family unit -- for many reasons. It destroys your whole life as far as the relationships between men and women are concerned.

Every girl should have the impressions of many men -- loving, friendly. Every boy should have the impressions of many women -- loving, friendly. It is possible only in a commune.

Here, there are five thousand people. Every child has thousands of uncles and thousands of aunts. And he gets loving care from all these people. He will not have a certain fixed idea of a woman. He will have a vague, very vague, cloudy idea of what womanhood consists of. This cloud is capable of helping to create a communion with any woman, because this cloud carries the impressions of thousands of women. So thousands of women are capable of becoming beautiful partners in life. And the girl also carries... in the same way the girl carries the impression of thousands of men. It is difficult for her to draw a picture of the man she would like. She knows only vaguely, and only qualities, not personalities. And she has learned that every man has unique qualities, and all these qualities don't create the impression of a shoe.

There is a possibility that people will be more in love with their life partners. The words `intimate enemies' will disappear, but `intimate friends' will take their place.

And there are other dimensions in which the family creates neurotic trends. For example, you are born in a Christian family; then the whole of Christianity will be loaded upon you. You will not be given freedom to choose your path, your inquiry. Before you have even asked any questions about God, the answers have already been imprinted on you. So there are Hindus, there are Mohammedans, there are Christians. In fact, this is one of the greatest crimes that have been perpetually committed against man.

A child should be just an inquirer.

That is not possible with the small family unit, because the family is Christian, is Jewish; the family

goes to the synagogue or to the church. And children are imitative, even if you don't say anything, they would like to come where you are going.

It is impossible for a child to grow in a religious family and not be impressed by the beliefs, superstitions. And by the time he is able to inquire he already has the answers -- but they are all borrowed.

In a commune it is possible, because a commune has no religion -- everybody is an inquirer. Nobody is interested in imposing his ideas on the child, because he himself is finished with the ideas of others and is trying to find his own way. He will help the child to become an individual and inquire on his own, because truth is discovered by individual inquiry; it is not to be acquired by communal knowledge.

The child is going to gain immensely if the family dissolves into a commune. And the family is also going to be benefited immensely because they are no longer burdened with the child; the commune will take care of him.

There are children here; the commune takes care of their education, and in that education we make them more and more alert, more and more centered. We don't make them Christians, Hindus, Mohammedans. We don't give them a holy book. We don't teach them about God and the belief in God and his prophets.

Our children are absolutely free of the idea of God, heaven and hell, and they are immensely joyous. And even observers from the outside have noticed the fact that they are far more intelligent than the children in the world. They have to be, because they are coming in contact with so many people.

Their experiences are rich. Nobody is trying to mold them, their freedom is infinite. Everybody is pouring his love on them.

Somebody may be Italian, somebody may be German, somebody may be American, somebody may be Indian -- they are all pouring their love on a child who may be Brazilian. Now this child will not carry the old ideas of nations and nationalities and responsibilities. Now this child will not become part of Italy or Germany or America or Brazil. This child will know that all are equally human beings, and all are beautiful, and all are loving.

Why create this nonsense of nations?

Why create this nonsense of races, of black and white...?

In this commune there is no question -- nobody takes note whether you are white or black, whether you are Chinese or Russian or Japanese. Your old boundaries start disappearing. But for the new child there will be no boundaries at all. He will belong to the whole earth.

And the responsibility of parents in a family -- it is a burden. They are continuously in anxiety: What is the child going to become? How to raise the child rightly so nothing goes wrong?

But everything seems to be going wrong. And there are hundreds of books which teach you how to raise a child, how to be a mother, how to be a father. In fact, there should be books on how to give birth to a child and not be a mother! -- because that is one of the most hated words in everybody's unconscious.

It is not only Jews who are against moms.

Everybody is!

In a communal setting things are totally different. More than father and mother, uncles and aunts become important. And you will be surprised to know that as far as language is concerned, `aunt' and `uncle' are older words; `mother' and `father' are later additions, because there was a time when there was no family. There were tribes, an ancient form of the commune.

In the tribe nobody knew who his father was, because there was no question of marriage. People were producing children, people were making love, but there was no question of family. It was a tribe, all were living together. The child grew in a tribal atmosphere. That is the most natural atmosphere for the child to grow up in.

A commune is the most up-dated tribe. With all the facilities that science has made available, something tremendously revolutionary has become possible.

For example, there is no need that your child should have something to do with your wife's egg or with your semen. This is something very stupid. You should think of the child, not of the semen and not of the egg. And how do you know which egg is your wife's egg?

In a commune, the family is dispersed. The doctors, the medical board, can decide which egg is to meet with which sperm, so that we can create a more healthy, more intelligent child -- a child who will not suffer with polio, a child who will not suffer with blindness, a child who will not suffer with cancer, a child who will not suffer from old age even. And we can give him as long a life as we feel is suitable. For the first time man is capable of human engineering.

Up to now it was all accident. You don't know to which kind of child you are going to give birth. It may

turn out to be an Adolf Hitler, and you cannot say, "I am not responsible." You *are* responsible. Why did you take the chance?

Adolf Hitlers, Joseph Stalins, Benito Mussolinis can be simply dropped out of existence. There is no need for them. Only a certain sperm and a certain egg can create them; we can avoid that possibility.

And we can create more Gautam Buddhas. We can create more Van Goghs. We can create more Yehudi Menuhins, painters, musicians, poets. And these people will be far superior to our Shakespeares and Miltons and Dantes, because they were just accidental, by chance. But there is no need now to take chances.

But before we can start human engineering, the family has to become loose; it is too tight. The family want *their* child because he will inherit their property.

In a commune, whatever you have is the commune's, and whatever you will leave behind will be the commune's. There is no question of inheritance, so you need not be worried that somebody else's child will inherit your property. In a commune, the property is the commune's.

And you need not be worried that if you die or something happens to you, who is going to take care of your child? In a commune the child will not miss you. He will have so many women, more loving and more compassionate because he has lost his mother.

The family is out-dated.

The future belongs to the communes.

And we are creating these models so that the outside people can start learning something. We are going to do everything that science has made available.

Just as we are victorious over the stupid politicians -- and we *are* going to be victorious, because we are in favor of the American constitution, and they are against it. A very puzzling situation!

We have to fight for the American constitution because Americans are prostituting it. The constitution is absolutely favorable to us. It is democratic, it respects the individual. It wants freedom of expression. It accepts all the birthrights.

The American constitution is perhaps the best democratic constitution which has ever been made. But the politicians continuously go on doing something which is not constitutional. And they have been able to do it for three hundred years because we were not here.

Now it is not going to be so. Once our commune and the city are settled, we are going to fight them on bigger issues. We will not let them rest. And we are going to expose them to the whole world -- that their politicians are hypocrites, and they are going against their own constitution, destroying people's freedom in every way, destroying individuality in every way.

We are spreading these communes all over the world to become models where we will be experimenting with the latest biological, psychological and all other developments. And we will show to the world that we can create a better human being in every way. He will not be a criminal, he will not be a rapist, he will not be a thief.

All these things can be managed from the very beginning, because the first meeting of the egg and the male contribution to your life decides everything -- whether the person is going to be a murderer or not. And it can be read! Even before you are born, it can be read. Your whole biography in detail can be written: that you will become a murderer or you will become suicidal or you will become a criminal or you will become a politician or you will become a mystic.

We need the world to have more mystics.

And if murderers and politicians and criminals can be dropped, simply dropped, we can have a beautiful world.

A few old ties have to be loosened. And they are automatically loosened the moment you enter the commune.

Many people have written to me, "I want to join the commune, but I am a little bit afraid: perhaps I may lose my wife there."

I said, "Your fear is right. There is every possibility she may find a better man, you may find a better woman. Nobody is going to be a loser. There is profit in every possible way for both the parties."

The small family is the cause of many troubles to humanity; it has to die, it has to disappear, and it has to be replaced by a bigger commune where marriage is a game you can play if you want. And you can marry today and tomorrow you can divorce. Or in the morning you can marry, and in the evening you can divorce. It is just your decision.

There is no need to promise for the future, because the future has to be left open. Only then do people grow. If you promise for the future you have already blocked and destroyed it. No intelligent man can

promise for the future.

Who knows what tomorrow is going to bring? You may meet a beautiful woman and suddenly your whole attention shifts from the wife to the new woman. There is no need for jealousy. You have to say to your wife that this has happened. "I am grateful to you for all those beautiful moments that you have given to me. Perhaps the time has come that we part, and I hope that you will find a better man than me."

Naturally, if you have experienced a few people you always find better ones, because your understanding, your experience becomes bigger and bigger. You know whom to avoid -- your old husbands!

It is beautiful to fall in a new ditch; at least it is new, fresh -- rather than falling in the old ditch again and again and again. That becomes mechanical, it loses adventure. I am not against falling in ditches, just don't fall in the same ditch again! Find some other ditch! There are so many ditches all around -- why remain poor in your experience? And why keep somebody else remaining poor in her experience?

In a small family the child is the problem. In a commune the child is not a problem. The father and mother go on changing partners -- that does not matter to the child. The child is being taken care of by the commune. He can go to his old father to see him, to meet him; he can go to his mother. It does not matter that they no longer live together.

In fact, it is enriching, because he will be meeting a new father, a new mother. When he goes to meet his father, he will introduce him to his new mother. When he goes to meet his mother, she will introduce him to his new father. And this is going to happen so many times that he becomes introduced to the whole commune.

This is more human. And he is no longer tied to a very small thing, he is flowing in a vast sea of human beings.

Once we have settled our communes in the world, these are going to be the predecessors, the pioneers for the whole humanity in the future. There is no other way. The old family is finished; it is just dragging on somehow because people can't see any alternative.

We are the alternative.

BELOVED OSHO,
COULD YOU PLEASE EXPLAIN THE RELATIONSHIP BETWEEN SPONTANEOUS LIVING WITH AWARENESS, AND THE CONDITIONING OF MIND? HOW CAN ONE BE CERTAIN THAT SOMETHING IS ONE'S NATURE AND NOT CONDITIONING?

If you are in doubt, it is conditioning.

If there is no doubt, it is awareness.

It is a very simple criterion!

BELOVED OSHO,
THE WAY YOU DANCE IS ABSOLUTELY UNIQUE AND OUTRAGEOUS. WHAT IS THE SECRET BEHIND THE OSHO SHAKE?

I have never thought in my life that there is going to be someday the Osho Shake!

I don't know dancing, so it is going to be outrageous.

And the secret is very simple:

It is your love.

I don't think any man in the whole history has been loved so much by so many intelligent people.

Your love makes me dance.

The secret is with *you*.

I cannot believe it, because I don't deserve any love even from a single human being. But one million sannyasins around the earth -- it surprises me!

And you are showering so much love that what else can I do? I can do a little Osho Shake!

From Death to Deathlessness

Chapter #34
Chapter title: The power of nothingness

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BELOVED OSHO,
AT THE GATES OF UNIVERSITIES IN INDIA, IT IS WRITTEN, "EDUCATION IS THAT WHICH LIBERATES." TODAY IN INDIA EVERYONE AGREES THAT THE EDUCATION SYSTEM IS A MESS, BUT NO ONE TRIES TO CHANGE IT. WHAT ARE THE DEFECTS OF THE EDUCATION SYSTEM IN INDIA? WHAT KIND OF EDUCATION CAN BE HELPFUL FOR THE INNER AND OUTER GROWTH OF THE INDIVIDUAL SO THAT THE NEW MAN AND THE NEW SOCIETY CAN BE BORN? WHAT SUBJECTS ARE NEEDED FOR THE RIGHT TYPE OF EDUCATION?

Education is certainly the process of liberation, but it has not been actualized anywhere in the world.

Liberation means liberating the mind from the past, liberating the mind from theologies, liberating the mind from political ideologies; liberating the mind in such a way that when a student comes out of education he is just a clean pure seeker with no prejudice.

That beautiful sentence at the gates of the universities in India, simply shows how man can be unaware and a hypocrite.

In India, there are Mohammedan universities, Hindu universities. The first step should be that there should be no Mohammedan university. How can it liberate people? -- it is going to program people into Mohammedanism. There should be no Hindu university. This is simply ugly. Now Jainas have been trying to create a new university, a Jaina university. In the West there are Catholic universities.

Liberation becomes impossible by the very fact that the university itself has a certain prejudice, a certain program to put into the minds of the students.

So my suggestion is: first dissolve Hindu, Mohammedan, Jaina, Catholic -- these names, from the universities.

Secondly: India is a poor country yet it has more than one hundred universities, which is simply futile, meaningless. At the most, each state in India can have one university. Right now each state has almost five, six, seven universities. There are thirty states and there is a competition to have more and more universities. The ultimate result is that the standard of their education goes on falling.

Consolidate universities so that each state has one university, all other universities become colleges affiliated to that university. There is no need for so many universities. It is a wastage of money; and when you have so many universities you cannot get the best geniuses as professors.

To do that, India has many services, for example, the Indian Administrative Service -- IAS. It should have an Indian Educational Service -- IES.

Just because somebody has a university degree does not mean that he becomes automatically capable of teaching. Teaching is a totally different art. Passing an examination is one thing; teaching is totally different. It needs articulateness, it needs a vast range of knowledge -- not only the textbooks that you have read in the university -- it needs you to be constantly in touch with the growing knowledge.

In India, this has been my experience. Thirty years ago somebody passed his master's degree or became

a Ph.D, became a professor; and for thirty years he has not bothered about what has happened in his subject. In thirty years human knowledge has increased more than has been possible in the past even three thousand years. In thirty years we have discovered, known more, than in three thousand years.

Now a professor who is unaware of these thirty years of development is absolutely incapable. He should not be a professor in the university because he will be teaching his students something which is already out of date, already proved wrong. Something else has taken its place.

I was expelled from many colleges and universities -- not that I had done anything wrong, but for a simple reason: the professors could not cope with me. I was fully aware of the thirty years' development, and in front of the class they felt embarrassed.

The professor of logic knew about Aristotle, but he had no knowledge of Ludwig Wittgenstein. And Ludwig Wittgenstein has completely transcended Aristotelian logic, Albert Einstein has completely destroyed the very roots of Aristotelian logic.

In Aristotle, either something is right or something is wrong. It is either-or logic, simple. But the findings of Albert Einstein in physics proved that reality is not so simple. Between yes and no there are many grades. There are points when you cannot say yes and you cannot say no -- just in the middle -- and they too are real.

One logician had to find a word for it, because if somebody asks you a question, either you say yes or you say no; but the reality may be exactly in the middle. In human languages there is no word for that middle position. One logician has invented a word *po*: neither yes nor no. *po* means exactly in the middle of both.

So when I introduced the word *po*, my professor looked at me. He said, "You are crazy or something? No dictionary mentions this word. From where have you got this word *po*? What kind of answer is this? And what am I to make out of it? I am asking a simple question, whether this line is straight or not, and you say `PO'. Either the line is straight or the line is not straight."

I said, "You are thirty years behind in geometry, logic, physics, because physics has proved that there are no straight lines. There is no possibility of drawing a straight line. Euclid's definition is no longer applicable."

The definition that has prevailed for thousands of years is: The shortest distance between two points is the straight line. But Albert Einstein found that the straight line is illusory. If you go on drawing the line bigger and bigger and bigger, you will find it becomes a curve, because the earth is round. If you draw it to its extreme conclusion, it will become a circle. Now any part of a circle cannot be straight, it is only an arc.

So I told the professor, "The straight line is just an appearance. Because you cannot see the whole big circle, the small part of the circle looks like a straight line. But what to say? You cannot say it is a straight line, because that goes against Albert Einstein, and he is certainly right. You cannot say no, because it goes against our eyes, our vision. In front of us the straight line certainly *is* straight. Neither yes nor no. For that the word is *po*.

My professor left the room. He said, "Either you will be in this college or I will be in this college, because if you bring such things as *po* -- I don't know anything about them."

I said, "That is your fault. For the thirty years since you became a professor, do you think the growth of knowledge has stopped?"

The vice-chancellor had tears in his eyes when he expelled me. He called me; he said, "I know you are right -- and this is the first time I am expelling someone who is not wrong. Whatever you have said you have explained clearly, but our professor is old, nationally famous, and we cannot lose him. And he has given this resignation to me, `Either within three days you expel the student -- and for three days I am not going to come to the college -- or accept my resignation.'"

The vice-chancellor said to me, "What do you suggest?"

I said, "*po*. What can I suggest? The situation requires the word *po*. And that is the problem. The whole problem is *po*."

With tears, he also started laughing. He said, "That's true, the situation is such.... But help me."

I said, "You can expel me, because all expulsions from all the colleges, universities, are my qualifications. And I am being expelled because I know more than the professor. So expulsion is a compliment, it is not anything derogatory."

The Indian universities are suffering from lack of up-to-dateness. So create a central system, IES, which chooses the professors not just because they have a Ph.D. or a first-class master's degree; their degrees don't mean anything. IES will examine them again to know whether they are up to date or not.

Consolidate the universities, so there are not one hundred of them. The very meaning of university in India has been lost. It has become a political thing; every state wants more universities than the other state.

What is the reason? The reason is that politicians are becoming vice-chancellors. Retired politicians, politicians who have been defeated in the elections, who are no longer chief ministers, cabinet ministers -- they need some place of respect. The vice-chancellorship has become a refuge.

So make it an absolute law that no politician can become a vice-chancellor, because what does a politician know about vice-chancellorship? What does he know about education? He will pollute the whole university with politics -- that is his profession. His whole life he has been in a wrong place, absolutely against the world of education, and suddenly he becomes the vice-chancellor.

And of course because vice-chancellors are chosen, elected by the professors of the universities; those professors can be pressurized. Their promotions... somebody is going to become dean, somebody is going to become the reader, somebody is going to become the professor -- their own ambitions can be used.

When I was a student, one defeated chief minister of the state was fighting for the vice-chancellorship against a professor who was in every way capable of being a vice-chancellor but had no influence, no pull: out of three hundred votes he got only twenty-five.

I was in his favor just because he was not a politician; he was purely an educationist and a profound thinker. I went to every professor who was going to vote and told them, "This is a question of deciding between politics and education."

They said, "We understand, but we are sorry because our promotions are due, and there is so much political pressure from the present chief minister." He has promised this minister who is fighting for election as the vice-chancellor that if he does not fight for chief ministership again, he can have a very respected place in the university. And seeing the situation, his old age -- he is becoming senile -- he thought this is better. After all the troubles of politics, now in the end of his life he can live peacefully in a university."

I said, "Don't vote for him. If you vote for him, that means this university is dead."

But two hundred and seventy-five professors voted for him. And I had met each single professor and they all said, "You are right, but we have to look after our own position."

So make it a rule that no politician can be a vice-chancellor. Keep education pure, without politics; politics is poison.

The universities should be teaching, as far as possible, the latest discoveries, the latest literature, the latest poetry, the latest in everything. What they are doing is thirty years, forty years old. It takes time for people to become well known, but the universities should be sensitive enough: each year there are new novels, new music, new dances, that should become part of the curriculum. Universities have to remain always up to date, not lagging behind the world.

My feeling is they are lagging behind in *everything*, and the reason is that the professors were taught thirty years before -- and whatever they have been taught is what they are teaching. That's why India is unable to produce great scientists, great mathematicians, great philosophers. Greatness has disappeared from that country. Where the greatest geniuses have been born, suddenly there are no great people. The reason is the whole education system is lagging behind, far behind.

So only one university in one state, and choose the best. And there should be a special examination for the professors -- just the ordinary educational degree is not enough, because they are going to do something for which they are not prepared.

I have seen professors lecturing -- nervous, perspiring; they have never spoken in their life. They may have been good at the examinations but that is a totally different matter. They are so afraid facing a class... and if there is somebody who knows more than them, then they are so embarrassed.

I have seen them, in the cold season, perspiring because I had raised a question and they didn't know the answer. And they didn't even have the guts to say, "I don't know the answer." They pretend that they know everything.

So there should be a special examination for a professor -- that means, whether he is articulate, whether he can speak well, whether he can express himself adequately.

And secondly, the Indian Educational Service should have every year at least a one-month refresher course for every professor of the country, so that they are made up-to-date. Knowledge is exploding so fast and to remain up to date is an absolute necessity, at least for the professors; otherwise the whole country will remain backward.

Refresher courses are needed. Or, if it is felt necessary, then before entering the examination of the educational services there should be a certain training of three months, six months, where they are taught

how to teach.

This is strange: school teachers need training for teaching; they have to have a Bachelor's degree in teaching. Strange: primary school teachers have training -- and university professors have no training. They are untrained people -- and almost always the wrong people, because the people who top the universities are not articulate people. They are involved so much in reading their textbooks, preparing for the examination, that they don't have any time.

Speaking is an art, and a professor should be an artist. His words should not be simply words; they should carry some poetry in them, some music in them.

As far as subjects for teaching are concerned, in India there is a problem: there are thirty national languages, and every state wants its language to be used as a medium of expression. This is impossible. The whole country would become divided into thirty segments which have no way of communicating with each other. So a very clear-cut decision is needed.

The people are not willing to accept any Indian language as the national language. Hindi is spoken by half of India; still they are not ready, the other half is not ready to accept it as a national language.

And I can understand their difficulty. If Hindi becomes the national language, then all other languages -- Bengalese, Assamese, Gujarati, Marathi, Malayanam, Telegu -- they will all be losers, because in every national competition the person whose mother tongue is Hindi is bound to be superior.

The only way is that English, which is foreign to everybody, should be the national language. So each state should have two languages from the very lowest school to the college, to the university: English as the national language and the local state language as the state language.

But a certain language is needed which makes communication possible. English is spoken and understood by only two percent of the people and Hindi by fifty percent of the people, but the percentage is not the question. The point is, English is acceptable to everybody because nobody is going to be benefited, it is nobody's mother tongue; everybody has to work hard to learn it.

And in another way also it is good to make English the national language, because it automatically has become the international language. Any country knowing English perfectly well becomes contemporary, a part of the whole world, although English is still not the language spoken by the largest number of people. That credit goes to the Chinese.

But who is going to use Chinese as an international language? It needs at least thirty years to learn Chinese. If it is not your mother tongue, it is the most difficult language, because it has no alphabet. It is a non-alphabetical language; it has only pictures, symbols. Now, for one million things you have one million pictures....

The alphabet has made language very simple; just twenty-six letters can manage everything. But to have some understanding of Chinese, you have to know at least one hundred thousand words, their figures, symbols. It is really difficult to remember unless you are born Chinese and from the very beginning you have imbibed the language.

But Chinese is spoken by the largest number of people, for the simple reason that they are the largest number of people.

I have heard.... A man was going to have his fourth child. He said to the doctor, "I don't want this fourth child. You have to do an abortion."

The doctor said, "But you are rich and you can afford a fourth child."

He said, "I *can* afford a fourth child, but I have read somewhere that one in every four persons is Chinese. I cannot afford a Chinese! You will have to do the abortion. Three are okay; this one Chinese will be a disturbance, my whole family will fall apart!"

One-fourth of the world is Chinese. Of course their language comes first as far as the number of people who speak it is concerned. But that number of people is confined to one country. English comes third in numbers; Spanish comes second, but that too is confined to a few countries -- most of them poor, uneducated, belonging to the third world.

English is the language of the intelligentsia, of science, of all the developments that are happening; so numbers don't count. One language is certainly needed by the whole world, and I don't think there is any other competitor to English.

So it will be good for India in both ways: Indians are ready to accept English so it becomes the national language, and automatically India becomes part of the international communication system.

All these universities should be under the federal government, the central government, so their standard remains the same. They should not be under the local politicians of each state. It should be a completely

separate section, just like justice is. Your courts have a separate world, uninfluenced by your political system. Education should also be a separate world. It is far more important that it should not be pressurized by politicians: your future is being developed in the universities.

So reduce the number of universities and make a separate section of administration for education. Keep it up-to-date.

And one of my suggestions is that each professor and each student should learn a simple meditation method. He can choose one. There are one hundred and twelve meditation methods; the simplest is *vipassana*. Through vipassana Gautam Buddha became enlightened. It is the most simple, without any complication. Make vipassana absolutely compulsory -- and unless a person passes in vipassana he cannot get his degree.

Then it will be real education. Then it will be a liberating factor, because vipassana will liberate you totally from your religions, from your races, from your countries. It will make you an individual. You will not be anymore a member of a mob. You will have your own integrity, your own centeredness, your own roots.

And if vipassana is made absolutely compulsory for professors too... before they become professor, they should pass through a vipassana training.

And every university should have a meditation place. It will beautify the university to have a beautiful Zen garden, ponds, rocks, ancient moss on the rocks, a silent, peaceful atmosphere, small cottages for people to meditate in....

Meditation is an absolute necessity for humanity to survive. All other subjects should be taught, but no other subject is so important as meditation. But no university is teaching it. If all the graduates from the university come out with a meditative mind, they will change the whole structure and fabric of the society.

These are my simple suggestions, absolutely practical; there is nothing utopian about them. The prime minister of India, Rajiv Gandhi, has just to understand it. He has an intelligent mind, and a certain respect for me.

BELOVED OSHO,
WHAT ARE THE CAUSES OF POVERTY IN INDIA, AND THE DOWNFALL OF THE ECONOMIC CONDITION? HOW CAN INDIA COME OUT OF THIS MESS AND CREATE RICHNESS?

The question is a little bit complicated -- complicated because the people who are being worshipped in India are the cause of its poverty, its fall, its slavery.

India had seen a golden age in the past. Twenty-five centuries back, at the time of Gautam Buddha, India was known around the world as a golden bird. And it *was* so. People were happy, people were meditative, people were interested in seeking the truth. They were not hungry, they were not starving. But Gautam Buddha and Mahavira -- they were contemporaries -- created two religions. The strange thing is, both are responsible for India's poverty, slavery.

It hurts me to say anything against Gautam Buddha. I have tremendous love for the man -- his individuality, his rebellion. But whatever he did cannot be ignored. He was not conscious of what he was teaching.

Both these men were teaching poverty. It was good for them, I can understand: they both had come from royal families. Both were going to become kings, there was no doubt about it. Gautam Buddha was the only son, and Mahavira was the eldest son of his father; both had their kingdoms. They had lived luxuriously, they had enjoyed everything that was possible in those days. In fact, they had so much luxury they got fed up with it.

Howsoever delicious a plate is, sooner or later you will get fed up with it. A certain change is an absolute need of the human mind.

Gautam Buddha and Mahavira both knew perfectly well that there was nothing more; all that was possible was available. There was nothing else for which they could have any ambition.

They got so fed up with richness, luxury, that they followed the mind's natural tendency to go to its opposite; they both became beggars. If it is not available -- the peace of mind, the silence of being, the experience of ecstasy -- if it is not possible in the palaces with all the riches, then perhaps it is possible at the other end, the opposite end. They both became beggars.

Of course by becoming beggars they were very much respected, more than if they had become, and remained, kings. So their psychology has to be understood. They didn't lose any of their ego -- in fact, they got more of it.

As kings they were nothing special. In India there were two thousand kings in their time. It was an ordinary thing, nothing special. Amongst two thousand kings you were also a king -- so what? But a king renouncing his palace, his beautiful wife, his luxuries, everything.... The people respected them immensely, thinking that they have done something superb in renouncing the world.

Renunciation of the world became associated with being religious.

This is the root cause of India's poverty. The Indian poor do not think that their poverty is anything ugly. They think that their poverty is a blessing in disguise. If even kings have to become beggars to know themselves, God is very kind to them. He was made them beggars already!

The complexity is, when a king renounces the kingdom and becomes a beggar, his state of being a beggar is totally different from the one who is born a beggar. They both look alike, but the man who has renounced the world has a certain richness in him. His renunciation was not out of compulsion, it was voluntary, considered.

And he feels a certain freedom in being a beggar, no anxiety -- because with a crown you cannot sleep well. There are so many problems, so many troubles every day. So the man who renounces his kingdom automatically comes out of all the anxieties, anguishes. He feels his beggar state as freedom. Now he is for the first time without any anxiety, without any trouble; he is no longer responsible for anything. For the first time he can sleep well.

India was not poor, and particularly for people like Buddha and Mahavira. They were still served with the best that was possible. People loved them, respected them: they have done something totally new. The Hindu religious leaders were not beggars -- they were living in richness, accumulating more and more money. They were just ordinary.

Gautam Buddha and Mahavira created a problem for Hindu monks, because the monks were no longer respected by the people. They could not be compared with Buddha and Mahavira; they were still greedy, they were just ordinary materialists like everybody else. The only difference was that they talked about religion; but they lived just like everybody else.

These two people were not talking, they were living what they said. This created such a deep impression on the Indian soul that poverty became something spiritual.

The poorest in India are called untouchables, because if you touch them you will have to take a bath to purify yourself. And they are almost one-fourth of the whole Indian continent.

Mahatma Gandhi started calling them *harijana* -- men of God -- and that gave them great consolation. They are the chosen people of God. This poverty is just a test of their trust; and it is a passing phase. So in India, poverty started having a certain glamor of spirituality. And when this happens, a calamity has happened.

Unwillingly, I have to say that Buddha and Mahavira are both the root cause of India's poverty. And you can see -- not only of poverty but of slavery, because they both taught nonviolence, and the whole country was impressed by these two people.

Just after Buddha's death, invaders started coming, knowing that the country was nonviolent, they were not going to fight back. Alexander the Great was the first. He was not given any resistance; people were not ready to kill.

But remember one thing: psychologically the other side of it is, a person who is not ready to kill slowly slowly becomes unwilling to be killed. It is not nonviolence, he also becomes a coward. He avoids situations where you may have to fight, you may have to kill -- and more than that, where the fear is you may be killed yourself.

After Alexander the Great, for twenty-three centuries invaders went on coming, exploiting the country, taking all the riches of the country -- almost without any resistance. The country that was known as the golden bird lost all its gold, lost all its material wealth. For twenty-three centuries the country remained continuously under invaders whose only purpose was to exploit.

So those two persons were responsible in the past. And in the present Mahatma Gandhi is responsible, because he was again talking about the same nonsense: nonviolence. In a violent world, if you are nonviolent you are going to be exploited, destroyed. You cannot resist and there is no other way to prevent it.

India is in a way a very simple country. Once it accepts some ideology it tries to act upon it. It is not

hypocritical, whatever the consequences -- and the consequences have been bad.

Twenty-three centuries of slavery, but there has been no resistance, no fight, no revolution, no anger, because the qualities that have been taught by its religious masters were patience, no anger, no hate, no violence, no greed, no attachment. If these qualities are part of you, then naturally if somebody takes away your things you have to show your non-greediness, non-attachment; these are all just material things.

Although India has become independent now, it is not liberated from its wrong past.

I don't teach violence, but I don't teach nonviolence either. Never be aggressive, but never allow anybody else to be aggressive towards you -- because in both cases you are supporting aggression. If you are aggressive, to me that is violence; and if you are not stopping somebody else being aggressive towards you, that too is supporting aggressiveness. That too is violent.

Don't harm anybody, but don't let anybody harm you. Then only can a nonviolent person survive in the world, and not become a coward.

Jesus says, "If somebody hits one of your cheeks, give him the other cheek too." Christians are hypocrites, they have never followed it. They have been killing, they have been murdering, they have been burning living people. They have been doing everything which goes against Jesus -- and still they go on preaching Jesus in the churches. And no Christian raises the question: "Our lifestyle for two thousand years is absolutely *against* the teachings of Jesus."

The West has made an arrangement: a teaching is a teaching; it is good, pay respect to it. The Bible is holy -- but your religion is Sunday religion, only on a holiday. You go to the church and that's all. Six days do everything wrong that you can do; on the seventh day go to the priest and confess. And once you have confessed you are forgiven. Great idea! Religion becomes so cheap.

India has taken its religious leaders very seriously. It has tried to follow in their footsteps. If the West had also followed the idea of giving the other cheek, there would have been as much poverty, as much ignorance, as much slavery as there was in India, as there is in India. But the West has never followed Jesus; in fact, Jesus himself never followed his ideas.

He was an angry young man. He cannot be said to have been a peaceful man, or nonviolent. He was very aggressive, very arrogant. What can be more arrogant than to declare oneself the only begotten son of God? What can be more egoistic? Jesus said beautiful things but never followed them. There is not a single instance where he has given the other cheek.

If he meets me, I am going to hit both his cheeks simultaneously just to see what he does then, because there is no third cheek that he can give me to hit.

I have heard about a Christian saint.... Some rowdy person hit him on one of his cheeks. Naturally, the saint gave him the other cheek. But rowdy people are rowdy; you don't expect them to be understanding. He hit the other cheek even harder.

At that moment -- he could not believe what was happening -- the saint jumped, took his neck in his hands and started almost killing him.

The man said, "What are you doing? Your teaching...?"

He said, "My teaching is finished, because Jesus said to give the other cheek. I have given it -- now I am free! Now I will show you exactly what I am! He has never talked about anything beyond the second cheek. Beyond the second cheek everybody is free."

But India really followed.... So these three people -- two in the past, Buddha and Mahavira, and Mahatma Gandhi in the present -- are responsible for its poverty.

And Mahatma Gandhi is the worst criminal in the whole thing, because Buddha and Mahavira had simply renounced. Mahatma Gandhi's teaching is such that India can never become rich. According to him the whole of human progress should have stopped at the spinning wheel. After that, anything that has been invented has to be discarded: railway trains -- things which are absolutely essential -- telegraph, telephones, which do no harm to anybody, and every kind of technology.

The Indian government in these forty years has been following Mahatma Gandhi. If this man is followed, India's future will become darker and darker. It is doomed.

He says, "Spin your own cloth." I have tried it, because I never say anything unless I try it. It takes eight hours per day for all your needs for one year. If you spin eight hours per day for the whole year, then you will have enough -- not an abundance; just enough clothes, a bedsheet, a blanket and two or three dresses for yourself.

What about your wife? What about your children? What about your old father and old mother? They all have to go naked. And if you are wasting eight hours just for your clothes, when are you going to earn

money for your food? When are you going to earn money to make a shelter for yourself?

You need a thousand and one things. The mother is sick, she needs medicine. The father dies, now some money is needed for his cremation; at least you will need wood to cremate him. Your children will grow up, their marriages will have to be arranged, you will need some money. From where is all this going to come? -- your whole day is spent in spinning!

Who is going to farm the lands? And who is going to create the vegetables, the fruits, and all kinds of necessities?

If Gandhi is followed, India is going to commit suicide.

I would like to say to Rajiv Gandhi: Be finished with Gandhism. That is poison for your country. Bring the country the latest technology, bring the country the most developed machinery. It is possible, just one thing has to be remembered: don't bother about making atomic plants and nuclear weapons because then seventy-five percent of your energy, income, goes into nuclear weapons. Don't bother about that.

It is so simple... because you cannot become a power like America or the Soviet Union. In three hundred years, if you try hard, only in three hundred years will you be a great power. But by that time all the Indians will be dead. And America and the Soviet Union are not going to stay where they are. In three hundred years they will have moved so far ahead that you will need three thousand years to catch up. It is absolutely meaningless. With so much energy in the hands of two nations... now no other nation should bother about it. You cannot compete.

You should use your whole energy to create more food, to create more clothes, to create more houses.

Secondly, you have to be very strict about birth control. First put in jail people like the shankaracharya and Mother Teresa, who are preaching against abortion, against birth control, against the pill. Make it a law that anybody who teaches against birth control is a criminal. It certainly is a great crime in a country like India.

Just in thirty years' time, India has doubled its population. By the end of this century it will have defeated China in population; because China is strictly controlling its population, but India is not doing anything.

Birth control has to be done on a war scale; use your whole army to propagate the idea. And the people who resist should be imprisoned. And don't be bothered that you will be told by the world, "This is not democratic." This *is* democratic. Suicide is not democratic.

The population goes on growing, and you go on becoming more and more poor. Soon you will be the second Ethiopia. Fifty percent of India is already on the verge of becoming an Ethiopia. Then the world will not praise you, tell you that you are a great democratic nation because you never forced people against their will. In fact they are not producing children because of any will; they are just doing it mechanically.

And it is a very strange thing that poor people create more children than rich people. I was looking for the reason. What is the reason? What happens? Poor people go on creating dozens of children and the rich people, without any enforcement, are already under the birth control level -- one child or two children, at the most three.

The reason I found was that rich people have many more entertainments. They can go to the movie, they can visit a restaurant, they can go to a concert. They have many things to enjoy.

The poor man has no other entertainment than sex, because it is free. So in the evening he is just sitting there -- how long can he sit there? He is not a meditator. If he were a meditator he could sit silently without doing anything.

And it is absolutely certain babies don't grow on their own. Grass may be growing, but babies don't grow on their own. You have to make some effort, do some gymnastics. But the poor man, the whole night, has nothing else.

Impose strict measures. Give the pill free to the women, and make arrangements for a few entertainments for poor people. Just a television in the town may be enough for their interest.

You take everything from them: they cannot drink alcohol.... I think that is far better, that somebody drinks alcohol, comes home and goes to sleep. In the long run that is better, more religious. But you don't allow alcohol.

There are no televisions, there are no radios, there are no movies. In eighty percent of India there is nothing, no games where they can put their energy. The whole day of work, tiring work, and then the night comes and sex is easily available without any cost. Naturally, they go on producing children. They have to be stopped.

Strict population control, no desire for nuclear weapons -- which is there. Already the Indian

government is trying to make a nuclear plant, and to make that nuclear plant they are exporting wheat. Their people are dying and starving, and they are sending wheat to other countries! The people who have grown the wheat will not get it, they will get nuclear weapons. You cannot eat nuclear weapons. And it is of no use: a small awareness of the facts is enough to know that you cannot become a great nuclear power.

By a strange coincidence only America and the Soviet Union have uranium. So any country who wants to become a nuclear power has to depend on America or the Soviet Union. And of course they give small quantities; they would not like you to become a great power like themselves. And even that small quantity costs too much for poor countries.

Their scientists are engaged in making nuclear weapons. These scientists should be making better fertilizers, better artificial clothes, better houses -- cheaper, with synthetic materials. But the scientists are engaged in something which is absolutely meaningless.

Whom are you going to fight with your nuclear weapons? You are too far behind, and now there is no point in it. For you the race is over.

And it is good, because those who have become great nuclear powers are burdened by their own accumulation of nuclear weapons, and worried about what to do -- war seems to be impossible, for the simple reason that it can destroy the whole world. And the whole joy of war is to be victorious -- but nobody will be victorious in the war, it will be sheer destruction of the whole planet. So a third world war is out of the question.

Politicians will go on talking about it, because they want their people to remain frightened, they want their people so frightened that they think they need their leadership to keep control of the situation. In fact, the third world war is not possible anymore. War itself has come to a point where it has become total, and that makes it meaningless.

So I would like to say to Rajiv, "Don't be stupid, and don't try to imitate. That is not going to be of any help -- your small nuclear weapons against the Soviet Union or America! Put your whole energy...."

It is a great relief that the world is not going to have a third world war, for the simple reason that it is totally destructive. Nobody will be there to be a victor or to be a defeated person. Nobody will be there even to write, "Ronald Reagan was a great president." Nobody will be there to write a history. Not only man but trees and birds and animals -- all will have disappeared.

In my opinion, a third world war is absolutely out of the question. There is no need for a poor country like India to bother about these sophisticated weapons.

If seventy-five percent of India's income goes back to the poor, and the population grows no more, poverty can be solved.

And don't be bothered about whether it is democratic or not! When it is a question of life and death, then it does not matter. Life has to be saved, because only then can you be democratic. If life is finished, then who is going to be democratic? All these questions of democracy or other kinds of government, are secondary.

So if it is needed, impose an emergency again on India, because I know the Indian mind perfectly well: unless they are forced they will not be able to control the population.

I know it is not good to force anybody. I know it is not good to interfere in anybody's life. But the point is that the person who is producing children is already interfering with the whole nation's life. So you have to choose between the two. Certainly the whole nation's life is more significant, and the person cannot be allowed to go on producing children and creating more poverty.

Things are simple, only a clarity is needed. And I feel Rajiv has that clarity. Just a little courage.... Even if the whole world condemns you because you are not democratic, don't bother. What does it matter?

I have been condemned by everybody around the world. What does it matter? I have not thought even a single time, "I have been condemned so much, I should pay some attention to it." I don't care. I go on living my life -- my life is my own! If they want to condemn that is their mind, their business, their problem! It is not my problem.

BELOVED OSHO,
BEING NEAR YOU, LOOKING INTO YOUR EYES, FEELING YOU, I AM LOSING MY GROUND. AND I FEEL WHAT I AM, WHAT I AM NOT. OSHO, HOW CAN I FIND MYSELF? THERE SEEMS TO BE NOTHING TO FIND.

You have found it!
Yes, nothing is there to be found.
But to say it from the very beginning is to destroy the whole business. So religions go on saying to you, "You will find God, and you will find the soul, and you will find this and that."

The truth is: you will not find anything. And it is better that you don't find anything, otherwise there is going to be trouble. Just think: if you find God sitting inside you, what are you going to do stuck with the fellow for eternity?
Nothingness is beautiful.
It implies freedom, infinity.
The whole sky is yours.

And you don't find anyone, so there is no question of quarrel, no question of who is higher and who is lower; no question of how to coexist because to anybody who is there you will be a stranger -- red people in Oregon! And that person will try to throw you out; it is *his* territory.

I am not in the business of religion, I am really cutting the very roots of the whole business. This profession is one of the ugliest on the earth.

So be clear: nothing, absolutely nothing is to be found there. And it is good, because nothingness is silent, peaceful, no trouble. You have found a space which is just yours.

Buddha called it nirvana. Nirvana simply means nothingness. He is the only man who used the right word. If you are ready to be nothing, only then enter into meditation. If you want to be something, then you have to move outside.

"Something" is always outside you. You can become the president, the prime minister or anything, but it will be outside. Something *means* outside you. That's why religious people's God is also outside, there above the roof.

Once in a while I hear something, but later on I find it was an electrician! I was thinking perhaps God is moving on the roof. He has some interest in roofs; he never comes down from the roofs -- always above. God has to be outside you. Heaven and hell have to be outside you.

As far as I am concerned, we are going inwards, and the world of inwardness is the world of nothingness. And nothingness has a beauty, a tremendous fragrance of its own.

If you have experienced it you will not think of God and heaven and hell or anything -- all that becomes nonsense. It *is* nonsense. It is all fiction.

The truth is the center of the cyclone is inside you.

The cyclone is very active, doing many things, being many things. But the center is absolutely silent, doing nothing, being nothing.
You are it.

BELOVED OSHO,
PLEASE SPEAK ABOUT TRUST. WHAT IS TRUST IN YOU? WHAT IS TRUST IN YOUR COMMUNES? DOES TRUST MEAN THAT I HAVE TO ACCEPT EVERYTHING?

Somehow you have got a wrong idea about trust.
Trust is not in someone, it is not a relationship.
Trust is a quality in you.
A man of trust... it does not mean *in what* he trusts, but *he trusts*; that is his innocence. Even if he is cheated because of his trust, that does not matter, because trust is more valuable than any small thing that he has been cheated of. You can take everything from him, but you cannot take his trust.

Trust is your inner growth, your consciousness at its peak.

Certainly your trust will come in contact with many people, but you will be trusting because trust in itself is such a joy, and distrust is such an agony, that you have chosen trust rather than distrust.

People are miserable all over the world because they have chosen distrust. From their very childhood they have been told, "Don't trust, because if you trust you will be cheated. The world is full of cunning people, so remain alert, don't trust. Trust only when you have found someone, checked all the possibilities of the person and found that yes, he is trustworthy. Then trust.

But to trust a trustworthy person has no meaning at all. It is not your quality it is his trustworthiness. But

to trust a person who is not trustworthy... you know perfectly well that he is not trustworthy, still you trust, because trust in itself is such a great value that it cannot be lost because of this person's unworthiness.

A man who trusts simply trusts. And each time he is cheated because of his trust, his trust is not destroyed, it is strengthened.

Trust is one of the great qualities of your being.

So think of it as a quality of your being, and then you will not ask the question, "Does everything have to be accepted?" There is no question about it.

The man of trust simply lives out of his trust; whatever happens does not matter.

If he is being deceived continuously, then too, it does not matter. Nothing happens to his trust. His trust is something invincible, and that gives integrity.

So don't trust in *me*.

Don't trust in anybody in particular.

Simply trust. Let it be your fragrance.

Only one thing can I say to you: I have always trusted and I have never felt that it was wrong -- although I have been cheated. But strangely enough, I went on trusting the person who was cheating me. And finally the man broke down; finally he came with tears, and he said, "Forgive me, I have been cheating you. And you know it! And it has not been one time, it has been many times. But why do you trust in me?"

I said, "It is not a question of *you*, I simply enjoy trusting. That is your problem, that you deceive. If you enjoy deceiving, enjoy it. But I can see you don't enjoy it, you are feeling guilty."

The greater your trust, the greater guilt the person who deceives you will have. And there is a chance that this guilt will change that person -- he will have a change of heart.

Trust is tremendously powerful.

So there is no question of accepting anything or not. The question is of growing trust as a quality of your being.

When the rose opens, its fragrance starts flowing all around. It is not addressed to anyone in particular. If the king passes by he will receive it; if a beggar passes by he will receive it. If a thief passes by he will receive it. If a murderer passes by he will receive it. For the rose it makes no difference who is receiving it.

Trust is the fragrance of a silent, peaceful being.

Let me remind you:

Trust is the fragrance of nothingness.

BELOVED OSHO,
I RECALL YOU SAYING THAT WHEN WE RELAX THE BODY, THE MIND, THE HEART, AND THE BEING, WE WILL BE HOME. IT SOUNDS EASY, BUT WHEN I SUCCEED IN GETTING THE BODY RELAXED, I PROMPTLY FALL ASLEEP. HOW TO RELAX AND STAY AWAKE?

Don't be worried. You are already one-third enlightened!

From Death to Deathlessness

Chapter #35
Chapter title: Too much doing

9 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHAT ARE THE DEFECTS OF THE PRESENT POLITICAL SYSTEM IN INDIA, AND WHAT IS THE REMEDY?
WHAT TYPE OF POLITICAL SYSTEM WOULD BE SUITABLE?

India is in a political mess. The reason lies in its past history.

Before the British government, India was never one country. It was divided into hundreds of small kingdoms. There was no political system; the word of the king was the law. The credit goes to the British government that it put it together and made India a country.

When India was struggling for freedom, my family has been continuously involved in the movement. Everybody had been to jail, everybody had been beaten, everybody had suffered. But I was not in favor of independence at that time. I said, "Independence needs a certain clear conception of what you are going to do after freedom. Freedom simply gives you the opportunity to do things, but you have no idea what you are going to do after freedom. And this will bring a tremendous turmoil in the whole continent."

The freedom fighters were involved so much in the fight, they could not conceive a certain political system that would work after freedom. On this point I am absolutely against the British kingdom, that it left India in chaos. It had found India in chaos. In two hundred years of effort the chaos has settled -- under pressure -- not because of any understanding.

I used to say to my father, "The moment India becomes free there will be chaos again, because the pressure will be gone. This peace, and India living as one country without any inner conflict, is superficial. Once the pressure is gone, all their old rivalries -- thousands of years old -- will surface again." They *are* surfacing.

To understand India's position clearly one has to conceive of India as almost a continent. It is not a small country. Switzerland, England, Italy, Sweden, Belgium, Germany -- countries like these are just the size of states in India, and there are thirty states there. It can become thirty countries any day; it has the population, it has the land, and the fight has started for that, because these thirty states speak different languages, have different civilizations, different culture. There is as much difference between them as between countries.

The only hope is that the present prime minister, Rajiv Gandhi, is not a politician. He is a non-political man, and that is the only hope. The politician functions for his own interest; he looks at everything through political eyes.

In Rajiv Gandhi I see a great hope, because he is the prime minister but without any political ideology, without any political system in his mind. And that is one of the most necessary things in India. There is no need for it to have a particular system like America or Russia, because each country has its own problems and its own ways of dealing with them; it has its own history. India needs a new perspective for itself.

If a communist is prime minister of India, then there is a system already in his mind that he is going to impose on the country. If a Gandhian is the prime minister, then he has his ideology to impose on the country. The country becomes secondary, the people become means to fulfill a certain end that the politician has decided.

It is because of this that forty years of independence have gone in vain. India has fallen lower and lower, more chaos has erupted, because they were following two things. The British system, which was their inheritance, was not applicable to India. The British bureaucracy that was left behind in India was trained for a certain purpose, and the purpose was to keep the slave country a slave forever.

Those same people are running the Indian government. Now India is independent, but those people have minds which are applicable only to slaves.

So the first thing for Rajiv is to eliminate the whole British bureaucracy that has been left behind. It is against India's future, India's freedom. New blood should enter the government, and the new blood should be taught not to be bureaucratic. In an independent country the government is the servant of the people. In a slave country the government is the master of the people, and the people are just slaves.

The change is so big that the old bureaucracy has to be eliminated. Otherwise, they will continue their old mind and their old strategies and they will not allow India to feel its freedom.

So that is the first thing, that the British bureaucracy should be finished with. And it can be, there is no problem in it. Those people are old, near retirement. Give them retirement; even if it is not time for retirement, still they have to be retired.

Clean the Indian bureaucracy completely of the British impact. Bring in new young people who have no idea of being the masters, but come into the government to serve the people. That should be their basic understanding: that they are servants and the people should be respected.

The old bureaucracy has learned in the British Raj a strategy to go on postponing everything. There was no hurry.

One of my friends -- in age he was very old, but we had a certain communion of thoughts -- has been fighting a case for almost forty years, and still there is no decision. All the judges who have tried the case died. All the advocates who have been involved died.

The case was against four persons who had published a new history of India, because Britain was teaching lies to Indian students. They published a new history; so the publisher, the printer, the editor, the sub-editor -- they were all charged.

The book was banned and a case was started somewhere in 1915, and continued even after freedom came. The government changed; only one person -- the writer, Pandit Sunderlal -- remained, out of all the people who had been involved in some way in the case. I asked him -- he was ninety -- I asked him, "When is this case going to be finished?"

He said, "Only when I die, because then there will be nobody left."

The bureaucracy goes on postponing. A file in India about anything moves so slowly.... That has to be changed. Mao did it in China, and has been immensely successful.

Every case has to be finished within three days; in fact, even three days are more than enough. There is no need for advocates and legal experts. Then things can be finished soon; they are the people who make complications, raise complicated questions, argue, question. And this goes on for months. That is their business; the longer the case goes on, the better.

India is so poor, it cannot afford this luxury of advocates, legal experts. Why not put the people directly in the court? Then the case can be finished in three days. That's what Mao did.

In the ordinary legal profession around the world, this dictum is followed: even if ninety-nine criminals are freed, one single innocent person should not be punished. That's why it takes so long. Unless it is proved that you are criminal, you are innocent.

This is good for rich countries, luxurious countries who have time, and who have money and who can go on.... One innocent person should not be punished, even if ninety-nine criminals are released.

The idea is good, but not for a country like India. In India the dictum should be: even if ninety-nine innocent people have to be punished, it is okay, but not a single criminal should get out of the reaches of the law. He should be punished. Once it is clear, things will become simpler for Indian jurisprudence.

Rajiv Gandhi has to introduce more and more non-political people into the central government and on the state level.

You will be surprised that in India there have been education ministers who have never been to any school. They could not even sign their own name. Instead of a signature they had to put a fingerprint. And they were education ministers!

Now India has thousands of geniuses, great professors, academicians, but they are not political. There was no way for them to enter politics.

This is the duty of Rajiv, because he himself is not a politician, and this is a great opportunity to throw out politicians from the government and bring in non-politicians, but experts in their subject. An education minister should be a vice chancellor, a dean, a professor -- somebody who knows about education.

Up to now the situation has been just the reverse. Politicians who know nothing of education become vice-chancellors. And the same is true about everything.

The government has an Information and Films Bureau that should be in the charge of some actor, dramatist, author-people who are concerned with literature. And the government should start weeding out politicians and bringing in geniuses who would not come to politics on their own; they have to be invited.

That's what Kennedy did in America. When he became president, that was one of his "crimes." He brought all the geniuses of the country in some way or other into the government. He invited them, he

supported them.

The politicians of the country could not tolerate it, it was too much. Their whole profession was going into the hands of non-politicians. And certainly they prove better, because they know their subject, what they are doing.

The assassination of President Kennedy was a political conspiracy, for the simple reason that he was weeding out the politicians, out of their power positions, and bringing in people who were never known to have any political aspirations.

It will be dangerous for Rajiv, but the challenge has to be accepted because India is falling apart, becoming poorer every day.

The politician always thinks of his future election. He says things which people want to hear, and he never opens his mind about what he is going to do.

The politician is the hypocrite par excellence.

Rajiv has to collect colleagues who are non-political, who will say only that which they are going to do and which they are capable of doing.

You ask me what kind of political system India should have. In fact, no political system is perfect. The best way is to choose the best part from every political system. There are things which are beautiful in the Soviet system. There are things which are beautiful in the American system. There are things which are beautiful in the British system.

India need not follow a particular system in its totality. The question is not the system, the question is how to provide people with the best.

In forty years, India has been following -- knowingly or unknowingly -- the old British system. They should see that the British system is a dying system. Britain has no future. It has a beautiful past, it has seen the greatest heights of power, it has been the biggest empire in the whole history of man.

It was said that the sun never set on the British empire, and it was true. Somewhere or other the sun was rising, and the British empire was around the world; wherever it was rising, it was rising on the British empire. Now the situation is totally different. The sun will never rise in Britain. It is going down the drain. That is a natural consequence of exploiting, torturing, murdering, killing people for three hundred years.

Britain has forgotten how to be creative. It has lived for three hundred years just looting other people; it became a parasite. Now the consequence: Britain is always in the dumps, depressed, economically going down, is uncreative. And there is no hope of making another empire again. Empires are of the past; in the future, empires cannot exist.

Britain has lost its nerve, but in India, the British political system is still continuing. This is dangerous, because that system has led Britain to its dark period. It has to be abandoned.

Every country should have a system that is suitable to it. Communism is not suitable to India, for the simple reason that there are no riches to be distributed. They can only distribute poverty, that's all they have.

Yes, a few people are rich. But in a country of eight hundred million people, if ten families are super-rich, what does it matter if you distribute their wealth? You will make ten more poor people, that's all. Communism is not suitable for India.

India has to have a system chosen from the best of all the systems. It can create a policy of its own. There are a few problems that may be helped if something from the Soviet Union is chosen -- for example, population growth. There is no democratic way to stop population growth. The population growth can be stopped only under a dictatorial regime: it has to be forced.

If you try to persuade Indians it will take hundreds of years, and meanwhile they will be producing so many children that by the time you have convinced them about birth control, it will be of no use: they will have filled the whole country with so many people that it will have become impossible.

So India has to be very strict about population growth. It has to support those people who use birth control methods. Birth control materials should be free. And secondly, anybody who is practicing birth control, and is not producing children, his income taxes should be less, and his other taxes should be less.

Right now it is a very stupid situation. On the one hand the government goes on saying to the people that the population has to be stopped, birth control has to be used. And on the other hand, the more children you have, the less income tax you have to pay. This is a contradiction.

It seems compassionate that the man who has more children should pay less taxes because he has to take care of the children. But who is responsible for those children? And you are giving an incentive to people to

produce more children! All incentives for population growth should be stopped. A person who remains without children his whole life should be rewarded in every way.

This is going to be something undemocratic, but it will create the situation for democracy one day. Democracy needs a certain situation to blossom, to flower.

My suggestion to Rajiv is that if an emergency measure is needed, it should be imposed without your having any fear of being called dictatorial. It is better to be dictatorial than have the whole country dying, starving, in hunger.

You will be surprised, what man has done to man in hungry and starving situations. In Bengal when there was so much poverty and the rains had not come for three, four years, people sold their children -- just for a few rupees. Mothers ate their own children! Hunger is such a thing... When death is standing before you, who cares for democracy?

Democracy is the luxury of a rich society. Become rich, and democracy will be yours.

So India has to be eclectic in its political system. It should choose something from China, because Mao has been immensely successful in preventing population growth. It should learn something from America, because America has been able to produce more wealth than any other country, more technology, more industry.

But it is possible only if India drops Gandhism and its idiotic ideas. It is possible for Rajiv to drop it. It was not possible for Jawaharlal or Indira to drop it, because they both had grown up under Mahatma Gandhi's influence. It was Mahatma Gandhi who made Jawaharlal the prime minister of India.

But Rajiv is completely out of the influence of Mahatma Gandhi. He is only forty years old; he must have been two years old when Gandhi was assassinated. The new generation has no inclination towards Mahatma Gandhi. The older generation is conditioned by Mahatma Gandhi and his eccentric ideas.

Rajiv has to clean the government of Gandhism. That is poison, because it is against technology, against science, against industry, against mechanization, against *everything*.

Then how are you going to survive? It will be impossible to survive. If Gandhi is followed word for word, India will be committing suicide. And if it happens, then Rajiv will be responsible for it. Now he has the power to eliminate Gandhism completely. There is no need of such a philosophy which teaches back-to-nature.

I am also a lover of nature, but I say "Forward to nature," not back to nature.

Nature should not be destroyed by technology. On the contrary, technology should be in harmony with nature. It is in our hands what we do with technology. Technology can make nature blossom more. It can help nature come to its potential.

And India has to be technical, industrial, scientific. In the Indian universities the emphasis should be more on science, technology, industry, the latest developments of agriculture. And all those stupid subjects which mean nothing... What are you going to do with the dates of, when Tamerlane came into power, when Nadirshah raped the whole continent? Don't waste time on unnecessary things. Eliminate them.

Now in India every child has to learn three languages. This is too much. One is his mother language, the second is the national language, Hindi. And third, he has to learn English, because Hindi will not help him to know much that is happening in the world in literature, in science, in technology. And Hindi will not help him to communicate with his own countrymen. There are thirty languages totally different from each other. Now, to force three languages on a child is wasting his mind, his energy.

Reduce the number of these languages. One language is the best, but if it is difficult, then two languages at the most.

Simple things have to be done. All efforts that go into war, and all money that goes into war have to be put into technological and scientific development.

In this world where there are such big nuclear powers, you should not bother about war. And India should be... she has the opportunity to declare, "We dissolve our armies, we dissolve our war efforts; they have already become meaningless. We can be invaded by nuclear powers without any difficulty, so why give them even a little difficulty? If they want to invade us, let them!"

Welcome them. There is no need to fight; welcome them and tell them, "You also can be part of the country. You be here. We are poor, you will have to be poor with us; we can share our poverty."

I am reminded of a story of a Mohammedan mystic. He used to live in a small cottage, just one room. One night when it was raining hard, somebody knocked on the door. The room was so small that just the mystic and his wife could sleep; there was no place for the third person.

The wife said to her husband, "Keep quiet, because there is no space."

The mystic said, "There *is*. You open the door! A stranger... so much rain, a dark night, the city is far away... No, this is not human. Open the door."

His wife opened the door. She said, "But what are you going to do?"

He said, "There is room enough for two to sleep. It is enough for three to sit, chitchat, talk." So they all sat and started talking, asking the stranger about his experiences.

At that moment there was another knock. The stranger was near the door, and the mystic said to him, "Open the door, somebody is in trouble."

The stranger said, "But there is no space!"

The mystic said, "If I had listened to that argument, you would not have been here -- that was the argument of my wife. There *is* space. It is enough for three to sit; it is enough for four to stand. You open the door!"

The door was opened, another stranger came in. They stood up, they talked about things. Then there was another knock, and this time it was a strange knock.

The mystic said, "Open the door."

But they said, "It is difficult." The last comer was close to the door; he said, "It is absolutely impossible!"

The mystic said, "Nothing is impossible. We are standing, we will just have to stand a little closer. But the stranger cannot go."

When they opened the door... it was a donkey. The strangers and the wife all said, "This is too much!"

But the mystic said, "It does not matter who is the stranger. We never asked you, `Who are you?' You were in difficulty; he is in difficulty."

They allowed the donkey in. Now they had to stand very close to each other. One of the strangers said to the mystic, "You follow a strange philosophy."

He said, "There is nothing strange. All that we have is our poverty; we will share it with anybody. All that you need is a heart which is willing to share. The rich man's palace has many mansions in it, but you will not find entry. The space is there, but the heart is missing. This is a poor man's hut; the space of course is very limited, but the heart is unlimited."

India can stop all its war efforts, and put all its army -- which is one of the biggest in the world -- to work in the fields, to work in the factories, to work in other fields of creativity.

The whole army simply exists and waits for a war. It can be declared that India is not going to war with ANYONE. "If anybody wants to come here, we will be his host and we will share whatsoever we have. He can come. There is no need to come with weapons, he can simply come and say, `I also want to be here.'"

Some country has to pioneer the greatest revolution in the world: a declaration of no war, no defense.

Rajiv, being a non-politician, can understand what I am saying. I had said the same to his mother when she was the prime minister... she heard me. She was one of the most intelligent women I have come across. She said, "You are right, but I cannot do anything. Whatever you suggest is right, but you don't know politics. We think about everything politically.

"We appointed the education minister knowing that he is the worst person to be an education minister. But he has votes. He has money to purchase votes. He donates to the party millions of rupees. Without him we cannot manage -- and he wants to be the education minister. That is simply a political bargain."

She told me, "If I even mention your name, my deputy prime minister, Morarji Desai, immediately freaks out. He says, `Don't read that man's books and don't listen to him and his advice. And don't meet him, because he is absolutely against politics and we are politicians.'

"And none of my colleagues are ready.... Everybody understands what you are saying is right, but nobody is ready, because it will disrupt their constituency, it will disrupt their prestige with the voters. It will create troubles." So they are looking only for their own power and how to continue in power. Nobody is interested in the country.

I hope Rajiv will not fall into the same trap. And I trust that he has no desire to become a politician.

While Indira was alive and the prime minister, I had suggested to Rajiv, "You start getting ready. Start being more in contact with your mother, because one day perhaps you will be the prime minister."

And he said, "No. I am not going to be in politics ever. I don't like the whole game." Being the son of a prime minister, grandson of another prime minister, he remained a pilot. He said, "I am perfectly happy being a pilot."

It was simply out of necessity; when his mother was assassinated he had to come into politics, unwillingly. He has no political ambitions, and that is a great hope.

India has maintained a policy of neutrality for forty years-not being either in the Soviet camp or American camp, but remaining neutral to both. The idea was that if you are neutral to both, both will be friendly to you. But in reality, just the opposite happened. Both are suspicious of India. Because you are neutral, nobody knows: in a situation when your support is needed, which camp will you support?
Drop that idea of neutrality.

I am not saying become part of a camp. There is no need to become part of a camp. But drop the idea of being neutral; mix with both the camps and allow both the camps to help you. And both will compete in helping you. If you are neutral they both stand aloof.

Now declare that you are part of the whole world, you are not neutral, you are friendly to everybody: "It makes no difference whether the other person is Russian or American; we are in positive friendship with the whole world."

Neutrality is a negative word. It shrinks you, it keeps you away. And if you are so far away, nobody is going to bother about you and nobody is going to trust you.

Drop the idea of neutrality and create the idea of friendship. Do you see the difference between the two? "We are a friend to the whole world, we are not against anybody, and we don't interfere in anybody's area, territory. We are perfectly happy if Russians want to be communists, we are perfectly happy if America does not want to be communist. But as human beings, we are friends to all. Your ideologies are your *problem*. We connect with human beings, not with ideologies."

And being in a positive, friendly relationship with the whole world, you will be supported from every source; everybody will trust you, and you *need* the trust.

Open the country to the whole world. In forty years, India has become almost a closed country -- closed in the sense that no foreign industrialist will create industry in India, because the fear is that the country can go in for nationalization any moment. Make the world aware, "We are not going for nationalization." Make it a guarantee that anybody who wants to invest in India is welcome.

India has the cheapest labor in the world. The same commodity in America will cost eight times or ten times more. If it is produced in India, it will be cheap. Use the Indian labor. Indian labor is unemployed. And tell the whole world, "You can invest your money, your money is safe." Make it a guarantee, a contract, "Your money will never be nationalized." And there are millions of people in the world who have money, who want to invest it. And they cannot find cheaper labor than in India.

India will get employment; the unemployed poor will no longer be poor. India will learn, through all these people, techniques, technology, new industry. And these countries will have cheaper commodities than they can produce in their own country.

Certainly they will have to send their experts. They will be able to employ more experts, and India will be helped by the new experts coming from the rest of the world. You can learn from those experts.

It has to open its door, welcome everybody who wants to come in, and create an atmosphere of friendship towards all.

Ideologies don't matter at all, you cannot live on ideologies alone. You need first, bread. Jesus says, "You cannot live on bread alone." That is only a half statement. The other half has to be remembered: you may be able to live with only bread, but you cannot live without bread at all.

India needs to be introduced to the new, contemporary world, and there is not much difficulty -- just a non-political mind is needed. And I am happy that Rajiv has a non-political mind, is intelligent, very active, industrious, understanding. And if India misses Rajiv, there is simply darkness ahead, because in India there is no other national leader.

There are people like Morarji Desai still alive, but he has passed ninety years of age. He has been senile for thirty years; now it is risky. These people should be in mental asylums, and they are moving freely around in the country, talking all kinds of nonsense.

Morarji believes that if you drink your own urine that is a total medicine, a cure-all. He drinks his own urine the whole day, and he preaches it.... Now, such idiotic ideas... because urinating is really taking all the poisons out of the body. That's its function. Anything in your food that is not good for your body should be taken by the urine out of the body as quickly as possible. Drinking it is something for which you need to be

certainly thirty years senile -- at least.

PS:BelovM>BELOVED OSHO

I COME FROM A EUROPEAN COMMUNE, AND FEEL THAT HERE EVERYTHING IS MORE INTENSE AND MORE RELAXED. IS THERE A DIFFERENCE BETWEEN THIS COMMUNE AND ALL THE OTHERS AROUND THE WORLD? CAN SANNYASINS BECOME ENLIGHTENED IN OTHER COMMUNES? IF A SANNYASIN DIES HERE WITHIN A TWENTY-FOUR-MILE RADIUS OF YOU, THEY GET ENLIGHTENED. CAN THAT HAPPEN IN THE COMMUNES?

There is no difference at all.
Every sannyasin, wherever he is, has a heart-to-heart connection with me.
That's the whole meaning of sannyas.
Sannyas is not an intellectual conviction; it is a kind of love affair. So where you are does not matter.

The question *is* important. Certainly, I am here... it makes a little difference to the people of this commune. I go on hammering on them for intensive and total life, for joy, for dance, for song -- morning and evening, five hours continuously.

In the other communes I am not physically present, but what I am saying to you will reach within two days all over the world, in every commune. They will have the videos, the tapes. The distance makes no difference at all. They just have to understand that what I am saying is not only to the people of this commune, it is addressed to every sannyasin wherever he is.

And we have made an exchange program, so that sannyasins will be coming here from other communes, and sannyasins from here will be going to other communes. So those in other communes can learn the intensity and totality here, and the people from this commune can teach the intensity and totality there.

Soon we will make it a world-wide moving commune -- people from one commune moving to another commune. My idea is to create a belt of sannyasins around the earth.

So don't be worried. You will pick up. There will be a few differences which are found here too. For example, the Italian sannyasins cannot be German sannyasins. They are spaghetti, what can you do? Slippery, greasy -- beautiful, but Italians will be Italians. And I don't have any complaint about it, it is perfectly good to be an Italian. But the Italian commune cannot be so intense, it is bound to be a little lazy, but there is no harm.
In your laziness, be intense and total!

Of course, the German sannyasin has a different approach. He will be hard-working; he will be serious, he cannot understand jokes. But slowly slowly... Here he starts understanding jokes.

But real Germans, like my Haridas who has been with me for fifteen years, still ask others "What is the meaning of this joke? Why were people laughing so much?" But there is no harm in it. If you don't understand a joke, you don't lose anything.

So there will be differences between the communes in every country. In England they are bound to have long faces, very serious; the whole burden of the earth is over their head. They used to call it -- when their empire was around the world -- the white man's burden. They are always complaining, grumpy. But this gives variety.

We have all kinds of people, and I don't want them to become all exactly alike. This gives richness; the variety makes sannyasins the richest people in the world. So these small differences will be there.

Other communes are also picking up. Seeing this commune functioning in such a beautiful manner, they are also picking up in their own way.

I am available to each of my sannyasins as much as I am available to people here, because my physical availability is not of any importance.

Your feeling of love knows no distances of space and time.
Wherever you are, your heart is turned towards me.
Each of my sannyasins is connected to me directly.
There is no pope in between.

You have to understand the structure. Each sannyasin is connected to me directly. Because you all are connected to me directly, you have a certain love towards each other. But your connection remains individual.

I don't want to create a mob.
My whole effort is to create unique individuals.

And all types of people are accepted with respect. The lazy one has his own uniqueness, and we can use his laziness. Just a little intelligence and you can use everything... because the lazy man can be a good meditator. Sitting silently, doing nothing, and the spaghetti prepares itself!

Italians are bound to be different from Indians or English or Germans. But as far as their sannyas is concerned, their love towards me is exactly the same.

Just a few days ago one Italian journalist -- a lovely and intelligent person, was taking my interview. I told him, "I recognize my people immediately."
He asked me, "What do you mean?"

I said, "I have recognized you. You are going to be my sannyasin soon!"

He looked all around, because he had perhaps never thought of sannyas. He has come to know the commune, the sannyasins, what is happening here. And just the other day, Savita informed me he has taken sannyas.

Intelligence, wherever it is, is going to belong to me sooner or later.

You ask if any man dying here within a twenty-five-mile radius will become enlightened: the same will start happening in other communes soon. I am preparing for it. I am consolidating small centers into bigger communes, because a certain quantity of energy is needed.

So if a commune has at least five hundred sannyasins, it will start having a five-mile radius. It can have a twenty-five-mile radius too, but that needs at least one enlightened person to be in the commune. That too, is possible... because my whole understanding of enlightenment is a very simple one.

Anybody who is ready to be a little courageous can become enlightened.
Enlightenment is your potential.

It is not something far away that you have to reach.

You don't have to go to Everest and sit there to find enlightenment.

I have heard a story that when Edmund Hillary reached Everest, he could not believe his eyes: a Hindu monk was sitting there in a lotus posture, meditating! Before Edmund Hillary could open his mouth, the Indian monk said, "How much for the watch?" On Everest he is meditating, and asking the price of the watch! He should have been in a market. But the mind does not change, you can change places. You can change from a market and go to Everest, it does not matter to the mind.

But enlightenment is everybody's potential.

Wherever you are you can become enlightened. You just have to drop all the crap that others have given to you.

You have to be courageous enough to face nothingness, utter silence. And in that moment -- a split moment -- everything has changed.

So soon my communes will be having enlightened people, a few of the communes already have. Then the radius will become twenty-five miles there too.

There are enlightened sannyasins. It is just out of gratitude that they don't want their names to be declared. While I am here, they don't want themselves to be declared as enlightened. I would love to declare them, but I can understand their difficulties. People will start feeling jealous, people will start feeling competitive. People will start finding faults in them. Why create trouble for those people? But their energy will be used.

Somebody has asked, "Osho, You say, `My people will be going there to the other communes.' It hurts. Aren't the people in other communes *your* people?"

They *are* my people... but don't be concerned too much with my language. And if I say "My people here will be going to my people there," it will simply make the sentence unnecessarily complex. And "My people from there will be coming to my people here".... Don't feel hurt; all sannyasins are my people. And many more who are not sannyasins are also my people, on the way!

And I have opened a new area of sannyasins, that is, underground sannyasins -- a special concession for communist countries, Mohammedan countries, the Middle East.

To me, wearing red clothes and a mala does not mean anything. To persuade you, I may give great explanations, esoteric, supernatural meanings of the color and everything. But in fact, it is just to give you an identity and the courage to stand in society alone.

It will make you strong, because everybody will be hostile. And it will give you a chance also to spread my word, because people will start asking you, "What has happened to you? Have you gone crazy? nuts? or what? Why do you go on wearing red clothes and a mala and the picture of this madman?"

They don't mean anything, but they are useful instruments for shocking people outside. If somebody is shocked, that means that is the beginning of his sannyas! His heart has already received its first shock, now many more will be coming.

But in communist countries they will simply imprison people, persecute them, kill them. In Mohammedan countries, they will simply kill them. Then it is pointless.

There, my sannyasins are underground sannyasins. They don't wear red, they don't wear the mala. Still they are being persecuted, still the government is trying to find out who are the people in connection with me.

People are being called by the KGB in Russia to be interviewed continuously every week, tortured with the same questions.

I have received the message, "Should we say who we are?"

I said, "There is no need to tell those idiots. It is enough that you know who you are."

But underground or overground, the moment your heart opens towards me, I am with you wherever you are.

BELOVED OSHO,
HOW CAN YOU BE SO CERTAIN THAT AFTER AN ENLIGHTENED DEATH ONE DOES NOT COME BACK, BUT WILL BE COMPLETELY DISSOLVED INTO THE COSMOS? PLEASE EXPLAIN.

I am not only certain, I am absolutely certain. It is my experience, because in many lives I have worked with many people who were seekers of truth. And whosoever became enlightened never returned.

I have seen enlightened people dying and unenlightened people dying. And both the deaths are so different.... The enlightened person, dying, becomes just a luminous light which spreads and goes on spreading all over existence. And the unenlightened does not become a luminosity, but just a dark spot which moves from this body and enters into a womb.

I have not said anything about it, because I don't want to give you anything that you have to accept as a belief. It is my *experience*, but to you it will remain a belief till you come to see the death of an enlightened man, and you are alert and aware enough to see the luminosity that does not go to another womb but simply becomes the whole.

Just wait; when I die you will have existential experiential proof of what I am saying. If you are in a hurry, I can die now. You have just to say. I can give you the proof, but then I cannot come back. So think it over, and tomorrow write the question again. If I receive your question again, then tomorrow I die and you can see what happens here, just in my chair.

As you become aware, you will become aware of many things which you cannot relate to others, because it is not their experience.

I am not telling you everything that is my experience. Perhaps one day -- because I am a man of the moment -- I may decide one day to say everything, whether you can experience it now or later. But up to now, I have tried not to say anything that becomes a belief in you. I don't want to clutter your mind with beliefs. I want your mind to be uncluttered so that everything that I say you can translate into experience immediately.

For this question, remember, with anybody dying -- enlightened or unenlightened -- sit silently without any thoughts. Just watch and you will see one of two things. If the person is enlightened, a luminous light is released and goes on spreading like a cloud of light all over existence. And if the person is unenlightened, you will see just a dark spot jumping out of the body and almost immediately entering some womb somewhere.

Try it. Otherwise, finally I will be there, and I will give you the existential proof of it.

BELOVED OSHO,
IS THE FEAR THAT PEOPLE HAVE ABOUT SCIENCE DUE TO THE FACT THAT THEY HAVE NEVER REALLY TRIED IT?

All fear is of the unknown. Anything that you do not know you feel afraid of, naturally. Who knows what it will turn out to be?

But this is one of the essentials of sannyas, that wherever you feel something unknown and a fear arises in you, that is the place to enter in spite of your fear, because the unknown carries the mystery of life.
From the known one has to move into the unknown.

And only the person who has become accustomed to entering into the unknown without fear becomes aware of a new dimension, the unknowable.
The unknowable is the ultimate experience.

The unknown is just the bridge between the known and the unknowable.

BELOVED OSHO,
WHY IS DOING NOTHING SO DIFFICULT?

Doing nothing is difficult because it has no challenge for your ego. Your ego lives on challenge. The more difficult a thing, the more your ego is nourished in doing it. Not doing anything, ego starves. And if you continue not doing anything the ego dies.

Meditation is nothing but a preparation for the death of the ego.

That's why meditation means doing nothing -- just being. Difficult, hard, but not impossible. And once you have tasted the simplicity of doing nothing, and the relaxation of it, it becomes easier and easier.

To me, doing something is the problem. Many people have asked me why I go on keeping my left leg over my right leg the whole time. Just doing anything is difficult, even to move the legs! I leave them to meditate. And they know me, that nothing is going to change my approach. They go on sitting for hours the whole day.

Somebody has asked, "Why, Osho, have You stopped leaving your shoe on the floor?"

Just the same thing. First, taking your foot out of it, and then putting your foot in it again -- too much doing! Okay?

From Death to Deathlessness

Chapter #36
Chapter title: Rise in Love

10 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
TO FALL IN LOVE IS SO EASY. WHY IS IT SO DIFFICULT TO FALL OUT OF LOVE? SO MANY

DISCUSSIONS, TEARS, FIGHTS, FEARS.... I DON'T WANT TO HURT THE PERSON I'VE BEEN WITH, BECAUSE IT'S NOT THAT THERE IS NO FEELING. I'M SO CONFUSED. AND THE LOVE FOR YOU IS A DIFFERENT FEELING ALTOGETHER. CAN YOU SAY SOMETHING?

Is there something to say? All is finished!.

Falling is always easy. You can fall in any ditch. Getting out is difficult. But you will have to get out. Once the love disappears the ditch becomes hell. Then there is quarreling, argument, nagging, and every kind of nastiness from both sides. Nobody wants to hurt; but because *he* is hurting, *she* is hurting, unknowingly they go on dumping their hurt feelings on the other.

In the first place, when you start falling in love, when you are still not in the ditch, that is the time to ask me, because I have a totally different kind of love affair which is called rising in love. Then there is no problem. Rising in love is beautiful, and getting out of it is very easy, because that will be falling down. Falling down is easy, keep it for the next step; for the first step, always use rising. The easier step you have done, now you have to do the difficult one.

And it will happen -- all these tears and conflicts, but nothing can bring the love back.

A simple thing has to be understood: love -- the love that you are talking about -- is not in your hands. You have fallen into it. It was not in your power *not* to fall, so when it comes, it takes you with it. But it is like a breeze, it comes and goes. And it is good that it comes and goes, because if it stays it becomes stale.

A little understanding is needed on both sides, that the love is no longer there. There is no need to hate each other, because nobody has destroyed it -- nobody has created it. It had come like a breeze, you enjoyed those moments; be thankful to each other and help each other to come out of the ditch. In a ditch, that is the only way. The man, to be really manly, should give his shoulders for the woman to rise up and get out of the ditch. And the man can find his own gymnastics, how to do it.

But nobody asks me before falling. This is strange! For thirty-five years I have been waiting for somebody to ask me how to fall in love. Nobody asks that, because if you had asked that I would have suggested, "Never fall in love. Try to rise." And rising in love is a totally different matter.

Rising in love means a learning, a changing, a maturity. Rising in love ultimately helps you to become grown-up. And two grown-up persons don't quarrel; they try to understand, they try to solve any problem.

Anybody who rises in love never falls from it, because rising is *your* effort, and the love that is grown through your effort is within your hands. But falling in love is not your effort.

Falling in love -- that love is going to be disrupted somewhere, and the sooner it is understood that it is gone, the better; otherwise you become too entangled in a thousand and one things. Those are the things which make it difficult to separate.

When you fall in love, no questions arise. You are clean, the other person is clean. But when you want to separate, the days, the nights, the years that you have lived together, loved together, experienced something which is one of the most beautiful gifts of nature -- you go on becoming entangled.

You go on giving promises to each other... and it is not that you are lying or deceiving; in those beautiful moments those promises seem to be absolutely coming from your heart. But when those moments are gone -- and they *will* be gone, because it has been a fall, and nobody can remain in a fallen state for eternity. Someday he has to rise again. And the moment you start separating, all those entanglements, your promises, the other's promises, create the complexity.

Rising in love is something spiritual.

Falling in love is something biological.

Biology is blind, that's why love is called blind. But the love I am talking about is the only insight that is easily available to everyone. Just a little effort....

Love should come out of your silence, awareness, meditativeness. It is soft, it is unbinding -- because how can love create fetters for the one who is loved? It is giving freedom to each other, more and more. As the love grows deeper, freedom becomes bigger. As the love grows deeper, you start accepting the person as he is. You stop trying to change the person.

It is one of the miseries of the world that lovers are continuously trying to change the other person. They don't know that if the person really changes, their love will disappear, because they had not fallen in love with this changed person in the first place. They had fallen in love with a person who was not touched by their ideas -- "Change this and that."

Rising in love, you become aware that the other has his own territorial imperative, and you are not to encroach upon it.

If love becomes freedom, then there is no need to separate. The idea of separation arises because you go on seeing that you are becoming more and more a slave, and nobody likes slavery.

But you always ask me when you are in the ditch and cannot get out. One thing is certain: I am not coming into the ditch to take you out! You two have to manage it. If I come in the ditch to help you out, you both will be out and I will be in the ditch! And I don't know anybody whom I can ask, "How to get out of here?"

I have never asked a single question of anybody about my life. It is my life, and I have to live it, I have to solve its problems. I have never taken any advice, I have never accepted anybody's advice which was not asked for in the first place. I have told those people, "You have to understand that advice is the only thing everybody gives free of charge and nobody takes."

Why bother? Advice given by a person whom you have not asked cannot be very wise.

The wise man never imposes his idea on anyone.

If somebody asks him, he simply gives his insight.

It is not a commandment, that they have to do it; there is no "should" in it.

I can say only one thing: you have given each other beautiful moments -- be grateful, be thankful. The parting should not be ugly when the meeting was so beautiful.

You owe it to existence that the parting should be made beautiful. Forget all your promises -- they were right when they were given, but the time has changed, you have changed. You both are standing at a crossroads, ready to move in different directions; perhaps you may never meet again. Make it as graceful as possible. And once you understand that it has to happen, gracefully or ungracefully, then it is better to make it graceful.

At least, your lover will live in your memory, you will live in the memory of the lover. In a certain way, those moments together will always enrich you. But part gracefully.

And it is not difficult when you have understood love -- which is a very difficult phenomenon. You fell without a second thought; you can understand that very easily love has disappeared. Accept the truth of it, and don't blame each other, because nobody is responsible.

Help each other gracefully; in deep friendship, part. Lovers when they separate become enemies. That is a strange kind of gratitude. They should become really friends. And if love can become friendship, there is no guilt, no grudge, no feeling that you have been cheated, exploited. Nobody has exploited anybody; it was just the biological energy which made you blind.

I teach a different kind of love.

It does not end in friendship but begins in friendship.

It begins in silence, in awareness. It is a love which is your own creation, which is not blind.

Such a love can last forever, can go on growing deeper and deeper.

Such a love is immensely sensitive. In this kind of relationship one starts feeling the need of the other person even before the other person has spoken.

I have known a few couples, very few couples -- my acquaintance with couples is big, but I have come across only two, three couples who had not fallen in love, who have risen in love. And the most miraculous thing about them was that they started feeling each other without words.

If the man was feeling thirsty, the woman would bring water. Nothing has been said just a synchronicity. If the loved one is feeling thirsty, she must start feeling thirsty herself. A transfer is happening continuously, words are not needed. Energies can relate directly without language.

Such a love needs nothing from the other.

It is grateful that the other receives something when he offers, or she offers.

It never feels in any kind of bondage, because there is none.

In such love, sex may happen sometimes, may not happen for months, and finally will disappear completely. In this context, sex is no longer sexual, but only a way of being together, going as deeply as possible into each other, an effort to reach the depths of the other. It has nothing to do with biological reproduction.

And once they start understanding that whatsoever they do.... In sex only their bodies can meet, then sex slowly disappears. Then a different kind of meeting starts happening which is just a meeting of energies. Holding hands, sitting together looking at the stars, it is more than any sexual orgasm can give -- two energies melting.

Sexual orgasm is physical, is bound to be the lowest kind. Orgasm which is not physical has tremendous beauty, and leads finally to self-realization. And if love cannot give you enlightenment, don't call it love.

Love is such a beautiful word. When you say, "Falling in love," you are using the word in an ugly way. Say "falling in sex"; be true. In love one always rises, never falls. But first you have to come out of the ditch. Help each other.

Biology is not going to help. Just be human to each other, and understand the point that the love that was blinding you is no longer there. Your eyes are open. Don't try to deceive the other that you still love, you still feel, but what to do? This kind of hypocrisy is not good. Simply say, "The feeling is no longer there. I am sad and sorry about it, I would have loved the feeling to be there, but it is not there. And I know it is not there in you either."

Once it is understood that the feeling is gone, now at least, just as human beings, help each other to get out of the ditch. If you help, there is no problem. But instead of helping, each wants to get it finished but doesn't allow the other to get out of the ditch. They go on pulling each other down.

Understand. The reason is fear; the old love is gone, the new has not yet arrived. It cannot arrive in your ditch, you will have to come out first. So the fear is of the unknown.

The past was so beautiful you would like to repeat it, so you try to force it, the other tries to force it. But these things are not within your power to force. A forced love is not love.

If you have to kiss somebody at the point of a sword -- "Kiss!" -- what kind of a kiss will that be? Looking at the sword, you may kiss, but it will not be a kiss at all.

Any love enforced for any reasons, is not love. And you both know what love is, because you had been in those moments; so you can compare easily that it is not the same thing. Help each other to come out -- and it is very easy if you help each other -- and part in grace.

Next time try not to fall, but try to rise.

Don't let biology dominate you.

Your consciousness should be the master.

BELOVED OSHO,
TO BE DISOBEDIENT AND TO SURRENDER SEEM TO ME POLAR OPPOSITES. PLEASE EXPLAIN HOW THE TWO CAN BE LIVED.

They are not polar opposites.

Just a little awareness.... Be disobedient to your ego -- that is the meaning of surrender. If you want to be disobedient to the person you are surrendering to, then they are opposite, polar opposites. Then why surrender?

Surrender simply means you trust the person more than your ego, you trust the person more than your own mind. Surrender happens only in a situation where you have found someone whom you can trust more than you can trust yourself. Then disobey your ego.

But people never think in that way. They never think of disobeying their ego, they are always disobeying others. And they don't understand that disobeying others may be just obeying their own ego.

This is what has happened with J. Krishnamurti. For his whole life he has been a teacher of thousands of people, telling them to disobey, to be rebellious, not to follow anyone. But he has forgotten one thing: these people will follow their egos, these people will not rebel against their egos, these people will not be disobedient to their egos.

So a strange phenomenon I have experienced: the people who have been around Krishnamurti, all have become firm egoists. They cannot surrender; surrender is wrong. They cannot trust, they cannot become a disciple. The whole teaching has backfired. Krishnamurti completely forgot that what he is saying is satisfying to the ego of the people.

What I am saying to you is absolutely against *you*!

You have to disappear for your real being to appear and function.

Surrender, trust, are just devices.

If you can do it without those devices, they are not needed. If you can drop your ego... it is very simple; there is no reason to go to a master.

The master is only a device.

Because he is so humble, so wise, so insightful, it is easy to put your ego at his feet. The master is only a device.

Sometimes it has happened that the master was not himself enlightened, but the disciple became enlightened -- a very strange phenomenon. One cannot even conceive how an unenlightened master could help somebody to become enlightened; he has not been able to help himself. But the reason is that he cannot help anybody to be enlightened, or to remain unenlightened; he is only a device.

The question is of totality on the part of the disciple.

Let me tell you a story....

Marpa, one of Tibet's great mystics, went to a master who was well-known for his learning, his scholarship. Marpa was a very humble and simple person, very clear as to what he knows and what he does not know, never pretending, "I know it," when he knew perfectly well that he did not know.

He surrendered to the master. Seeing his great knowledge, learning, so many thousands of disciples, he surrendered totally.

After a few days the disciples became upset with Marpa, because he was walking on water, flying in the air, jumping from the high peaks of Himalayan mountains into the valleys without any trouble. They reported to the master, "This man seems to be very strange. He must be a magician or perhaps the devil incarnate." And they were all jealous of him.

The master inquired of Marpa, "What is your secret? How do you walk on water?"

Marpa said, "*you* are asking me? I just use your name; and I am surrendered to you, and you make me walk on water. Just your name is enough, and I can fly in the air. Your name is enough, and I can jump from the highest mountain peak!"

The master was not an enlightened person, but certainly a great scholar. He thought to himself -- which was logical -- "If my name has so much magic in it, I should try it."

But the first step in the water -- and he started to drown. He was shouting his name loudly, but nothing happened. His disciples saved him.

And Marpa said, "This is strange. But now I understand what has happened: It is not the master; it is my surrender, it is my egolessness. The master was only a device. It does not matter to me whether he is enlightened or not -- I am grateful to him. His name helped me. I suspect that now I cannot walk on the water with his name, and I am not going to do that anymore.

"But perhaps now there is no need. I can walk without any name, because I know the secret. The secret is egolessness. The master was only a device that helped."

In life there are only two possibilities, and they are polar opposites, as you say: ego and egolessness.

That's why I don't use the word `surrender,' because that brings the other person in, and you start thinking in polar opposites. Both the polar opposites are within you, so I talk about ego and egolessness. Then things become simple. Drop the ego and be egoless. No surrender is needed.

In egolessness, you are surrendered to existence itself.

And that is the greatest miracle that can happen to a man.

Then *nothing* is impossible.

BELOVED OSHO,
YOU HAVE RECENTLY SAID MANY STARTLING AND SHOCKING THINGS. I WOULD LIKE TO HEAR MORE.
ONE QUESTION I WOULD LIKE TO ASK IS: ARE PAST LIVES A FICTION?

But this is not going to be shocking.

It is fiction to you; it is reality to me. It will remain a fiction to you unless *you* experience it. And I don't want you to believe before you experience; and of course, after experiencing there is no need to believe.

I don't believe in past lives -- I *know*.

I remember my own past lives, so it is not a question of belief.

When you become utterly silent and meditative, it is such an easy thing to look backwards. Your unconscious carries all the memories -- not only of this life, but of your past lives too.

I was just joking with a German journalist. He became excited when I said this.... He was asking me, "Why is German youth attracted so much towards you?"

I said to him, "In one of my past lives I was a German."

He said, "Really? Then give me some details!"

I said, "I cannot give you more details, but Eva Renzi was my wife in that life. You can go and ask her."

He said, "Eva Renzi?"

I said, "Of course, because she is still behaving like a wife to me. She may have forgotten the past life, but she is still a pain in the neck. That is enough proof!"

He was just on his knees, asking "Just tell me a little more!" I said, "You go to Eva Renzi!"

Just be silent, and you will be able to turn back.... Have you observed a simple fact? You are trying to remember a name you know you know, but it is not coming. You certainly know, there is no question about it, but it is lost somewhere in your memory. And the harder you try.... People say, "It is just on the tip of the tongue." Then why don't they speak? Let it fall from the tip of the tongue! They know they know, but it is not coming.

It comes in rare moments. You are just cutting the grass of your lawn, or sitting in your easy chair and reading a newspaper, and suddenly it jumps up from nowhere. And you were trying so HARD.... When you try hard your mind becomes very narrow, almost closed. When you are relaxed and you have forgotten all about it, it jumps up.

In total relaxation, you will be surprised, the past lives come back -- just like fiction, as if you have seen a movie.

And to determine whether you are really dreaming or having a past-life experience, the criterion is simple. Try it again and again in the same silent space, and the movie remains the same. You cannot have the same dream twice, on order -- impossible. You don't have any control over your dreams, they go on changing. Very rarely does it happen that a person has a similar kind of dream again. If he has the same dream repeated again and again, then it is not a dream, it is something else. That dream is only symbolic.

For example, Leo Tolstoy, one of Russia's most creative writers -- a thinker and a man who tried his best to live according to his thoughts -- had a recurring dream almost every night.

The dream was that he sees a vast, infinite desert, not a single tree anywhere, not a single bird anywhere; the desert just goes on and on. And he sees two gumboots walking, going on and on into the desert. They are *his* gumboots. The man is missing, he is not in his gumboots. Just the gumboots go on walking, step by step, accurately. And he could see it the whole night, because the desert was infinite. And he always woke up perspiring.

Slowly he became concerned: What kind of dream is this?

He talked to his friends, people who understood dream symbology, and they said, "This is your whole life. This is not a dream, this is only symbolic."

And it was true, his life was a tragedy. He belonged to the royal family; he was a count, he had immense properties. He was married to a countess, but the wife was a very difficult type.

Tolstoy was a simple man, and he lived very simply, like a poor man. The wife could not stand him. She would not take him to any party, because people would think, "From where did you get this beggar?" And she lived very luxuriously. They had enough money, enough land; they belonged to the highest the super-rich class in Russia.

She was continuously torturing him. Their life was nothing but a torture, unending torture. And he was such a simple and good-hearted man he could not even think of a divorce. It would be too hard for the children, it would be too hard for the poor woman -- although she was immensely difficult. But he had more compassion than she had cruelty.

So the dream analyst told him, "The dream is symbolic. You are not really living; just the boots are walking, you are not in them. And the desert is your life, where there is not a single tree, not a single flower, not a single bird, no signs of any life anywhere. And it is infinite; it goes on and on and on. And you are simply waiting for your death, not for divorce. Your dream is a reality. Your whole unconscious is telling you what you are doing with yourself." And the moment he understood the symbology of the dream, the dream disappeared.

So two things.... If you see your past life, and it does not change -- that is the first criterion, it is always the same, exactly the same. The second criterion is, bring it to full consciousness. Try to analyze it. If you cannot analyze it, any psychoanalyst can analyze it. If after the analysis it disappears, then it was not your past life. It was just a dream projected by your unconscious to say something to you. The analysis has made it clear to you, now there is no need for it.

But if even after the analysis and understanding of it, it goes on the same, again and again, then it is certainly your past life. And you can go farther, into more of the past, another life, another life -- there is no end to it. You have been here forever.

And I do not believe in Charles Darwin's theory of evolution. Once in a while I mention him, but that is

simply a kind of joke and nothing else; I don't believe in the theory of evolution. No monkey can become man, because thousands of years have passed and only a few monkeys became man. What are the other monkeys doing?

In these thousands of years the other monkeys even seeing that their children have become great Ronald Reagans, presidents of countries, and they are still hanging in the trees.... They should have jumped on the ground and become man. All that they have to do is to lose their tails!

No monkey has been known to turn into a man. At some point somebody must have seen a monkey turning into a man. And there must be a link between the two: while the monkey is becoming man there will be some place where he is half monkey, half man. That too has not happened.

So when I mention Charles Darwin, it is always joking. I don't believe that you have been anything other than human beings the whole of eternity. Monkeys have been monkeys in their past lives, and donkeys have been donkeys, and Yankees have been Yankees. Evolution has happened, but that evolution is the by-product of human consciousness. No other animal has evolved; they are the same.

A twentieth-century monkey and a ten-thousand-year-old monkey will not have any difficulty in chitchatting, being friendly or falling in love. They will not feel the distance of time at all, because no evolution has happened.

But if you meet a man from ten thousand years ago, neither will you be able to understand his language, nor will he be able to understand your language. Nor will his clothes be similar to yours -- and of course his mind will be far behind. He will not even have a child's mind; he will be more primitive; and there will be no possibility of communication. He will behave almost like an animal, though he is man.

Only man has evolved. Evolution has happened, but it has happened only in human beings. And a few rare people have reached to the very Everest of consciousness.

To me, that reaching to the Everest of consciousness is religion.

Religion has nothing to do with Christianity, Hinduism, Mohammedanism.

Religion has something to do with your consciousness flowering totally, releasing its whole fragrance to existence.

It is in your hands to evolve as much as you want. At each evolutionary step you will find yourself more blissful, more peaceful, more silent, more rejoicing -- just bubbling with joy.

At the ultimate peak you are nothing but pure bliss.

It is within your reach.

If you miss, only you are responsible for it.

Here, we are not creating a theology, a dogma.

We are creating an opportunity for the evolution of consciousness.

And it is happening!

My sannyasins are certainly more conscious than anybody else, more alert, more loving, more joyous than anybody else.

And this is my argument -- and my proof.

In the past, theologians have been arguing about stupid things: how many angels can dance on the point of a safety pin? What is the point of it all? But throughout the whole Middle Ages they were discussing it. It was a great problem to be solved. It may be a problem for the safety pin, it may be a problem for the angels, but what has it to do with you? And nobody has seen the angels, nobody has seen any pin standing and angels dancing on it!

But theologians have been discussing all kinds of stupid questions: whether Jesus Christ is born of a virgin mother.... But what does it matter whether he is born of a virgin mother or Joseph is really his father and not the Holy Ghost? It makes no difference. To us, Joseph and the Holy Ghost are the same -- in fact, Joseph seems to be more real than the Holy Ghost.

And anybody can see that to do such a thing and still call that guy "Holy Ghost" does not look right. He is an unholy ghost, a criminal. He raped Mary -- she was not aware when he made love to her.

But what is the point of it all? It does not matter. Religions have been wasting the whole humanity's time unnecessarily. All that time should be given to the evolution of consciousness.

And there have been people who have proved it, who have reached the peak. If it can happen to a single individual, that is enough proof it can happen to all human beings. And it *should* happen to all human beings; only then can we have a beautiful planet.

Just to imagine that the whole humanity is conscious, meditative, aware... just to imagine it is so exhilarating, so ecstatic!

But remember one thing. I will not say to you to believe in me, or in anyone else. To me, an infinite series of lives is a reality. It is my experience. So if you ask me, I say yes, it is a very fundamental truth. But for you, it is only a fiction. You can turn the fiction into a reality -- but before turning it into reality, don't believe.

That's why I don't touch these subjects; I bypass them, because I will have to say something which is *my* experience, but for you it will be only a belief. And you love me, you trust me; you may start trusting my words.

Love me, but don't love my words.

Trust me, my presence, but don't trust my experiences.

Trusting my presence will encourage you to realize all those things that I have been telling you. But if you trust those things already, you will stop inquiring.

The trouble is, you wanted a shock -- and your question is such that I am in a difficulty, how to shock you.

Find another question!

BELOVED OSHO,
I AM SEEING THAT WITHIN THE EXPERIENCE OF PLEASURE THERE ARISES A DEEP LONGING TO KNOW SOMETHING WHICH IS MORE TOTAL. PLEASURE-PAIN, HAPPINESS-SADNESS, SEEM TO BE ONE, AND I FEEL THERE MUST BE SOMETHING WHICH TRANSCENDS THEM. IS MY LONGING FOR WHAT YOU CALL BLISS?

Yes.

Pleasure and pain are not two things; happiness and sadness -- just two sides of the same coin. That's why every happiness can turn into sadness, every pleasure can turn into pain.

One Mohammedan emperor -- who was a little bit crazy -- loved a young woman and wanted her consent to marry him.

In Mohammedan marriages the priest asks the woman three times, "Are you, of your own accord, without being forced, ready to marry this man?" And the woman has to say yes three times. If she does not say it, the marriage is not possible. So even the Mohammedan emperor could not force any woman to marry him. He was persuading this woman, but she was not willing.

One day he went to see the woman and he found her in the arms of a young man. They were hugging each other with a great joy. I told you he was a little crazy.... He brought both of them to the court and ordered that they should be tied to a pole in a hugging position, and for twenty-four hours they had to hug each other.

Now, hugging for a few minutes is okay but twenty-four hours of hugging -- and that too, while tied to a pole, no way to get away.... The pleasure changed into pain, into such intense pain -- because in twenty-four hours' time they pissed over each other, defecated. It was stinking. And after twenty-four hours they were released, but it is said that the young man escaped from the city and never came to see the woman.

The prime minister of the emperor said to him, "This is a strange kind of punishment, we have never heard of it." The king said, "This is *real* punishment. Those two people are not going to see each other again. These twenty-four hours have been almost twenty-four lives for them!" Stinking and tied together, hugging was forgotten long ago. Now the only question was how to get free from the hands of this woman, and the woman was also thinking how to get free. But they were tied and they could not. Pleasure can be changed into pain.

This story has always reminded me why all the couples -- almost all the couples in the world are in pain, in misery. They are tied together by marriage, which is for a longer period than twenty-four hours, and soon they start being fed up with each other.

How long can you look at the same nose, and how long can you praise it? Soon, very soon, all the beauty of the woman disappears, all the greatness of the man, the heroship disappears. And they suddenly find that now they are tied together and the society makes it impossible to be free again. Their pleasure has turned into a lifelong misery.

So these opposites are not opposites.

The vice versa also happens: the miserable man by and by starts having a certain pleasure in his misery.

When I was a lecturer in the university, one woman was also a lecturer there, and her house was just in

the middle between my house and the university campus. So I was forced to give her a lift every day. She was standing just at the door waiting for me.

In just a fifteen-minute drive, she would talk all about her miseries, pain, diseases; it was a daily routine. And I was wondering -- she must have some imaginative power! One could not have so many diseases and so many sicknesses -- and every day new?

Her husband was an advocate of the high court. One day I went to him and I asked, "Can you help me to understand your wife?"

He said, "You are asking me? She is only with you for fifteen minutes, and I have to live with her twenty-four hours a day!

"A small scratch and it is cancer.... And to argue with her....," he said. "I am tired of arguing the whole day in the high court. But it is better in the high court: at least the other advocate is not going to scream and weep and make so much fuss that the whole neighborhood gathers. It is better to accept that it is cancer, knowing perfectly well that it is just that she has scratched her hand."

He said to me, "Don't listen to any of her diseases. I have taken her, I have been *forced* to take her to all kinds of specialists, and they all say that she has no disease, nothing; she is perfectly healthy.

"So I simply listen and accept whatsoever she says. And I know tomorrow she is going to change, so there is no hurry, no problem. I say to her, `Tomorrow we will go to the specialist; make the appointment.' She just has to be postponed two, three days, and she will have another kind of disease."

In the university library I always found her in the medical section of the library, always looking there. I told her, "Your subject is to teach music. I don't think that there is any connection between medicine and music. I never see you in the music section of the library, you are always in the medical section."

She said, "The reason is, I have to find the right names for my diseases." She would find big Latin, Greek names of diseases, very impressive names. And if you did not believe her, she was very much hurt. If you believed her, supported her, you could see a smile on her face. Her misery, just imagined misery, had become a pleasure to her.

Now this woman is really a mental case. I told her husband, "All her diseases are false, that is true, but one disease I tell you: she is a mental case. You take her to some psychiatrist."

He said, "You are right. We both will go, because living with her for twenty years I am also a psychiatric case. I suspect myself -- have I gone mad, or what?"

All polar opposites are parts of each other. They are complementary and can change into each other. So your feeling is perfectly right: there is something beyond the polarities. And that's what I call enlightenment.

Enlightenment has no polar opposite to it.

Unenlightenment is not the polar opposite of enlightenment; it is only the *absence* of enlightenment.

It is just like darkness and light. You ordinarily think they are opposites, but that is not true. Darkness simply does not exist, it is only the absence of light.

If darkness has its own existence, then first you will have to bring the light in the room and then push the darkness out of the room; but it has no existence. The moment you bring the light in, the darkness is not found.

Enlightenment is the light of your innermost core. Once you experience it, all darkness in your life disappears.

Blissfulness also has no opposite to it.

Truth also has no opposite to it.

Anything that has not any opposite to it is part of the experience of enlightenment. It is beyond the polarities, far away from the polarities. You cannot change it into anything else. It is what it is.

Now, just don't go on longing for it, because just longing will not help. Start the first step towards it, and the first step automatically leads you to the second step, the third step, and you are home.

I call these three steps the whole science of meditation.

The first step is, become aware of your body.

See it as if it is covering you like clothes. It is around you, but it is not *you*. That is the first step: to disidentify yourself with the body.

The second step is to disidentify with your mind.

Your thoughts are not you. There is a constant traffic. On the screen of the mind so many thoughts are moving, but you are not one of them. You are a witness, you are outside; you are seeing those thoughts moving.

Anything that you can see is not you.

That should be the criterion: anything you can witness is not you. You are the witness.

And the third step is witnessing, watching your feelings, your moods.

These three steps, and you are home.

Then there is only the witness, and nothing to be witnessed.

You are there in your total glory, luminosity, and all around you there is pure nothingness. This is the state of the awakened one, the enlightened one.

So when you do your *gachchhamis* and you say, "I go to the feet of the awakened one, His commune, His truth," it is not a prayer, it is simply a reminder to yourself. And you are not going to the feet of anyone else: you are going to your own awakened self.

If your master is awakened, he simply represents you. He is just a mirror in which you can see yourself.

But you are going towards the discovery of the awakened one within yourself. And when the disciple finds the master within himself, the journey is complete.

BELOVED OSHO,
THE OTHER DAY DURING DISCOURSE YOU HELPED US LISTEN TO THE SILENCE. DURING DARSHAN, THERE WERE MANY MOMENTS OF EXQUISITE SILENCE, ALMOST TANGIBLE. ON BOTH DAYS I FELT AS THOUGH MY HEART WAS BURSTING AND I CRIED. YET I ALSO LAUGHED, CLAPPED, AND CELEBRATED AS NEVER BEFORE. BELOVED MASTER, PLEASE SPEAK ABOUT THE SPACE BETWEEN THE LAUGHTER AND THE TEARS, THE SPACE WHERE THE PENDULUM STOPS.

There is no space between.... The tears, when they come with the laughter, rejoicing, celebrating, those tears have a totally different quality. They are not tears of sadness, sorrow, misery. They are tears of joy -- you are so over-full.

You have felt something: your hands start clapping.

You have felt something: you would love to dance.

You have seen something: your eyes are showering tears of joy.

There is no space between the laughter and the tears. To ordinary people you will look mad, crying and laughing together, because ordinarily it is thought that laughter and tears are poles apart: tears are for misery and laughter is for joy. But people have known only one quality of tears.

Tears can join themselves with sadness. If it is too much, then it overflows through your tears.

Tears help you to wash away the sadness.

Tears always do something good to you.

It is because of tears that men are more miserable than women, because from the very childhood they have been told, "Crying and weeping is for girls, not for you. Be manly."

You have stopped a source of immense significance. The man cannot openly -- without feeling that he is doing something unmanly -- allow tears to come from his eyes. He goes on repressing them. By repressing them he is repressing his sadness too, because the tears would have taken it away.

The woman always looks fresher after she has wept, and more beautiful, healthier.

Man unnecessarily has lost something given by nature.

My sannyasins should understand it clearly, that if tears are only for women, then nature would not have given tear glands to men. It is such a simple fact. Why should men be given tear glands if they are not to be used?

My sannyasins have to allow tears -- in pain, in misery, in suffering -- without feeling embarrassed. In fact, everybody around the person should help him to cry. The tears help take away the sadness, the darkness, and leave a more silent space behind.

A greater problem is that, because you have repressed your tears of sadness, misery, pain -- when you are joyful, rejoicing, then too your old repression continues; you go on holding your tears. You don't allow your eyes to participate in your joy.

And do you know, your eyes are eighty percent of your energy? Your other four senses only have twenty percent. Not allowing your eyes also to take part in the dance of joy is keeping eighty percent of your energy out of it; this is unfortunate. But you will have to start from sadness, sorrow, which are common experiences: cry heartfully, let the tears flow.

It will unburden you, it will clean you, and it will break the repressive structure. Then you will be able,

while laughter is there and dance is there and joy is there and love is there -- tears will also participate. Eyes are of immense value; they are eighty percent energy. That's why those who have attained to the ultimate truth, we call seers.

Why have you chosen the word "seer"? Why have you chosen the eye to represent the ultimate experience? Why not the ears? Why not the nose? Because they are poor people; the nose, the ear, the mouth, they are poor people.

The richest part of your being is your eyes. That's why when you see a blind man you feel more compassion than when you see a deaf man or a man who cannot smell anything -- you don't feel any compassion at all for them. Perhaps you may feel even jealous, that it is good that he cannot smell anything; it is perfectly good in this stinking world.

But a man without eyes immediately creates compassion in you. The reason is because without the eyes the man is only twenty percent alive, eighty percent dead. He does not know any color, he does not know the sunrise, he does not know the clouds. He cannot see a bird on the wing. He cannot see a beautiful face. All that is of immense importance, all that poetry -- he is completely blind to it. He lives only twenty percent of life.

So don't prevent your tears.

And there is no space. The idea of space has arisen because in your mind tears are associated with sadness; and laughter and joy? -- they are just the polar opposites of sadness, so how come tears are flowing from your eyes? Allow them.

You say your heart was bursting in those silent moments; tears started flowing from your eyes, and there was laughter too. So you must have got puzzled later on, thinking, Am I going mad or something? No, you have been mad; now you are coming back to sanity.

BELOVED OSHO,
I WONDER WHY YOU ARE NOT AVAILABLE TO PEOPLE LIKE ME WHO COME FROM AS FAR AS PUERTO RICO AND WOULD LIKE TO MEET YOU, EVEN IF IT IS ONLY FOR FIVE MINUTES. THE MAIN REASON IS TO FIND OUT THE KIND OF CHARISMA THAT YOU HAVE. NOT EVEN THE GREATEST POLITICIANS HAVE BEEN ABLE TO ACCOMPLISH WHAT YOU HAVE.

I don't see people for the simple reason that I don't have any charisma! I keep you away so you don't discover it. I keep myself closed in my room. I don't have any charisma, so you need not take the trouble of coming for five minutes. You will not find anything.

I am just as ordinary as you are.

My only charisma is that I accept that I am ordinary and you do not accept it. Deep down you go on believing you are extraordinary, special -- the only begotten son of God!

BELOVED OSHO,
OFTEN YOU SAY THAT ENFORCED CELIBACY MAKES PEOPLE'S SEX ENERGY PERVERTED AND THAT SEX IS FOR FUN. WHEN I HEARD YOU SAY, "IF YOU ARE HOMOSEXUAL, BECOME NATURAL," I CRIED FOR HOURS. I AM ACCUSTOMED TO HEARING THAT I AM RETARDED, THAT HOMOSEXUALITY IS A PERVERSION, BUT THIS WAS TOO MUCH. I CANNOT CHANGE FROM BEING A LESBIAN INTO A HETEROSEXUAL WOMAN JUST LIKE THAT. PLEASE TELL ME HOW TO HANDLE THIS.

I had said the homosexuals have to become natural, I had not said anything about lesbians. They are perfectly okay -- because whatever they are doing is really silly. Okay? Go on doing it!

Chapter #37
Chapter title: The eternal light at your center

11 September 1985 am in Rajneeshmandir

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Length: 105 mins

BELOVED OSHO,
I AM A RESEARCH SCIENTIST. FOR ELEVEN YEARS I HAVE BEEN INVOLVED IN A MEDICAL RESEARCH PROGRAM TO DEVELOP ARTIFICIAL ORGANS, INCLUDING HEARTS, SKIN, AND BLOOD. I ENJOY MY WORK, BUT I DO NOT HAVE A RIGHT SENSE ABOUT WHAT I AM DOING, AS NATURAL ORGANS ARE ALWAYS BETTER. I HAVE A DEEP LOVE AND RESPECT FOR NATURE, AND THERE IS MUCH TO DO TO KEEP THE NATURAL BALANCE OF WHICH YOU SPEAK; BUT I CANNOT FIND ANY INSTITUTION OR ORGANIZATION WHERE RESEARCH IS DONE WITH RESPECT OR LOVE. PLEASE HELP ME TO FIND A WAY OUT OR A BETTER WAY IN.

I can understand your difficulty.
There is no organization or institute on the whole planet earth where research is being done with respect and love towards nature. Just the contrary is the case. The research is being done to *conquer* nature. A man has even written a book, CONQUEST OF NATURE.

It is simply unbelievable that you are part of nature, a small part, a tiny part, trying to conquer the whole -- as if one of my fingers is trying to take possession of my whole body.
Man is nature too.

So wherever you are, do not bother about the organization or the institution or their attitude; but you work with deep love, respect. You are not working against nature.

And remember one thing: why have you been given intelligence? It is the natural growth. Nature is trying to improve upon itself through your intelligence. Right now it may be that natural organs are superior to artificial organs. But remember, the artificial organs can be superior to the natural organs, for the simple reason that nature works blindly.
Through man nature is trying to have eyes.

The natural heart can certainly be replaced by an artificial heart. The artificial heart will not have heart attacks. And the artificial heart will be easily removable, replaceable.

Human blood is going to be a great need soon. You have to improve upon nature, because as the religious disease, AIDS, is spreading throughout the world, blood transfusion is becoming more and more dangerous. Through blood transfusion you can become a victim of AIDS.

And AIDS is not the name of a disease; it is another name for death, because neither death has any cure, nor does AIDS have any cure. Unless something has a cure, to call it a disease is wrong. And scientists are agreed that AIDS will never be curable. So it is a slow suicide. It can infect in many ways: the greatest danger is from a blood transfusion.

Artificial blood will be purer, because artificial blood is not going to be religious and homosexual; it is not going to be the source of your death. And what a death! -- ugly; in your own eyes you fall down.

So don't feel that you are working against nature. Nobody can succeed against nature. All the successes of science are not conquests, the way they have been described. All that we have discovered is through the compassion of nature, allowing us its secrets. We are part of nature, the best part of it. And nature wants, through human consciousness, to reach newer heights.

Science is not against nature, cannot be. It has to follow natural laws, it cannot go against the natural laws. So all discovery, all research is to find out how nature functions, what its laws are.

And you have intelligence that is given by nature; nature is ready to reveal its secrets to that intelligence.

Follow the laws of nature, and you will be able to improve upon nature itself. Intelligence is nature trying to improve upon itself; up to now it has worked blindly. In man's intelligence there is a hope.

So don't be worried that you are doing something against nature. Do it with great love, respect, with great gratitude, meditativeness; and be certain that it is nature trying to improve upon itself through you. In the beginning, of course, your artificial organs will not be so good. But it is only the beginning: there is immense possibility of going on improving.

Blood will be needed soon, and artificial blood will be better. Perhaps if things like AIDS become a wildfire, then the only alternative we have is to reproduce children in the test-tubes, where they can be protected; otherwise, they will bring AIDS from their very birth. Three children in Europe have been found with AIDS. What an ugly world we are creating for our children! -- that AIDS has come through natural birth. "Natural birth" does not mean that we cannot improve upon it.

I was not joking when I said to you yesterday that, at least, women should become lesbians -- every woman and every man should be standing in a queue before hospitals to be tested. If he is declared a positive case of AIDS, then something has to be done for the poor man; something so that he does not need sex anymore, some biological change. Otherwise, he is going to live two years -- what is he going to do with his biology, with his physiology, with his male sperm?

Something has to be done, and that can be done only by scientific investigation into how to divert the old blind biological process of creating sperm in man. If for two years we can stop the production of sperm in the man, he can live without repression -- he can enjoy these two years more than anybody else. Everybody is going to die. *He* is a rare person, because death is giving him notice.

You may die tomorrow. Everything remains incomplete. Everybody has been dying on the earth, leaving things incomplete, because nobody knows when death will come and knock on your doors. But the man with AIDS, -- if science can help him not to produce sexual energy, or can channel it into different directions of creativity because it *is* creative energy -- perhaps for these two years he will be grateful.

He will not feel bad about AIDS; he may even feel proud of it, because for these two years he will be able to paint, play music, write the novel he always wanted to but there were so many things to do... and now there is a clean two years of time.

He can meditate. It is difficult in the ordinary world to find such a long stretch of time -- two years -- to sit silently, do nothing, and just be a witness. He can do that. Then AIDS becomes a blessing in disguise.

The men whose sperm is found not to be carrying any AIDS or other diseases can donate their sperm to the hospital. Just like blood banks, there should be sperm banks. And all women will have gone lesbian. And if we want humanity to continue, and certainly we want to continue, then artificial insemination will be the only way to produce children -- either in the test-tubes or, if the woman is happy and ready, then in her womb.

And there are far better possibilities for the children. They will not carry diseases. We can choose the best sperm, one that creates an Albert Einstein, Lord Rutherford, Bertrand Russell, or a Jean-Paul Sartre. We can choose.

So you are in the great service of humanity and nature. Go deeper into the research. Don't just do it as a job, let it be your worship. These things are going to be needed.

Nowadays if you have a fracture, then for six weeks you are carrying the cast -- unnecessarily! If we can create artificial organs, limbs... if a leg has a fracture, it is better to replace it. Why bother with rotten old things? Just replace it with a new, brand-new leg, and that can be done very easily. And the artificial leg can be made as strong as we want; it can be absolute steel, with no fear of any fracture.

It is perfectly in tune with nature. Just remember one criterion: whatever you do should not be in the service of destruction, it should be in the service of creativity.

We are passing through a very strange period of time, so we will have to adjust to many new things.

The other day the lady who had said that she is very much disturbed because I said homosexuality is unnatural.... She became worried because she thought I include lesbianism in homosexuality. And she is not a young girl. She has come here from Puerto Rico to meet her girlfriend who has come here to see her sannyasin son. So that lady must be at least sixty or more. A sixty-year-old lady... and lesbianism is absolutely okay as far as nature is concerned, because it is not creating AIDS, it is not creating any disease; it is just a silly joke. You can go on playing it. It is stupid, but harmless.

And if something makes two people happy without any harm -- it may be silly, but I am the last person to stop it. Now these two old women -- do you want me to disturb them? And they are doing no harm to anybody, just doing silly things to each other. Even nature is not taking note of them.

Reverend Jerry Falwell is saying that God has punished the homosexuals with the disease AIDS. It is strange God is not punishing women. It is something new -- he has never been favorable to women.

The Christian trinity consists of three males. It is a gay group. If the Christian God or the Jewish God was a little more intelligent, at least one woman would have been a joy to include in the trinity. It would have created some drama. Otherwise three stupid males, sitting for eternity, what will they be doing? They are bound to turn homosexual. And those homosexuals are punishing man only, woman is not being punished? Perhaps there is a reason....

The serpent in the biblical story told Eve, "God does not want you to eat from the tree of knowledge and the tree of eternal life, because he is afraid: if you eat from these two trees you will become equal to gods." Perhaps he is punishing men because they are becoming equal to gods by being homosexuals. I don't see any other reason.

The Puerto Rican lady asked me -- it was the same lady who asked about lesbianism -- she wanted also to see me for five minutes in private. My God, I became so much afraid -- to see a lesbian in private. Nothing doing! And she is putting on the pressure, that she has come from so far away, from Puerto Rico. She may have come from the moon, it does not matter: to me a lesbian woman is senile, whatever the age. I don't want to see her even for five seconds.

It reminds me... somebody was asking, "Osho, have you ever heard of any Puerto Rican becoming enlightened?"

I said, "No, I have not heard, but the reason is all Puerto Ricans are born enlightened. They don't need to become enlightened."

Now this enlightened lady wants to meet an ordinary man to find out what charisma I have. How is she going to find it out? I myself don't know how people find charisma. There is no criterion, and particularly in privacy. I have never heard of anybody finding charisma in privacy. You go on doing your work. I am a very simple and straightforward man.

Women can become lesbians -- what will happen to men? They will all become monks, and they will do all possible nasty things.

Your research work is of immense value. You can provide men with plastic ladies -- beautiful, there is no need to be ugly: every plastic lady a Cleopatra! You can make the lady such that, connected with the electric current, the lady moans and groans and moves better than your ladies.

And you can make these ladies such that they can be portable. Just take the air out, fold the lady, and put her in your bag. There is no need to be bothered that sometime when you need her, the lady may not be available. Just pump the air, plug the lady back in and she is ready. That seems to be the most hygienic, most intelligent....

I have heard... Two young men were going to Alaska; they had accepted a post there to guard on the boundaries. Now both were worried about girlfriends, what they are going to do there -- in Alaska, on the boundaries, it will be difficult to come across a woman.

Sitting in a restaurant they were discussing what will happen to them; life will become dull. A man heard it and he said, "Don't be worried. You go to the shop across the street, because whoever goes to Alaska necessarily goes to that shop. They have everything you need."

They said, "We don't think that he will be able to supply what we need, but there is no harm, let's take a chance." They went in -- and the man had a plastic lady. They rejoiced! It was so beautiful, so velvety; the very touch was so silky. The only thing was to fill it with air, and the lady was ready.

And it never said, "Tonight I have a headache." No quarrel, no nagging.... What more can you expect of a woman? She was the perfect woman.

They purchased it; but only one man had the money, so he paid. On the way he told the other man, "Remember, I have paid for the lady, so don't fool around. I never like anybody playing around, fooling with my ladies!"

The man said, "You are mad! That is a plastic lady."

He said, "It doesn't matter, it is *my* lady!"

After two years it was time for them to come back, but the shopkeeper was very much surprised: only one man was coming back. He asked, "What happened to the other man?"

He said, "I had to shoot him."

"Why did you have to shoot him?"

He said, "Whenever I used to go out, he was flirting with my lady. And there is a limit to everything! I was out, and he was playing with my lady. Slowly slowly, I tolerated it, thinking that that poor man also has

needs. But that day it was too much. He chewed the lady's nipple the air escaped and the lady flew out of the window! That was too much -- I had to shoot that man!"

Things like this may happen once in a while, but you need not be worried.

AIDS spreading is bound to make immense changes in sexual relationships. So you go on creating artificial organs, and start planning for artificial ladies.

For the women who can see the silliness of lesbianism and have no interest in it, they have already in the market -- absolutely hygienic, with no fear of any disease -- electric vibrators. They do a better job than any man can do -- and whenever you want, and for however long you want.

My feeling is that if every woman is supplied with a electric vibrator, there is not going to be any bitchiness around. They will be so satisfied, calm and quiet.... I am not joking! I am rarely serious, but this time I am.

Those calm and quiet ladies may become meditators. I never forget my profession!

BELOVED OSHO,
WHEN YOU LOOKED AT ME I FELT AFRAID AND EMPTY. I AM CONFUSED. PLEASE COMMENT.

Confusion is almost the natural state of humanity. Everybody is confused.

When I looked into your eyes, you became aware suddenly of the confusion because there was a comparison. When I look into your eyes you can see a clarity, a cloudless sky. That gives you a comparison, that your eyes are full of dark clouds, hence the confusion.

And whenever I look into anybody's eyes... very few people remain for a few seconds looking into my eyes and allowing me to look into their eyes.

Emptiness is bound to be felt. Emptiness is going to be there; it *is* there inside you, unless you become aware, more conscious, so conscious that your whole emptiness becomes filled with a light, becomes luminous.

This very emptiness is going one day to become your enlightenment. It is just a space. You have never worked on it.

There is a story.... A king wanted to choose his successor. Ordinarily it is not difficult, the eldest son becomes the successor. But he had three sons born simultaneously. Their age was the same, their courage was the same, their intelligence was the same -- it can happen in twins, triplets -- everything was the same. It was difficult even to find out who was who. Even the father and the mother got confused between these three brothers.

The king was getting old; somebody has to be crowned, given the responsibility before he dies. But he could not figure out what to do, how to find out. They were all beautiful, they were all courageous, they were all intelligent. They were copies of one another.

He went to a wise old man and asked, "How have I to find my successor?"

The man said, "It is not such a difficult thing. Your three sons all have beautiful palaces, separate. You tell them... give some money to each, the same amount, and tell them, `You have to fill your house completely with something this money can buy.'"

The money was so little.... They thought of many things -- bringing roses and filling the whole house with roses -- but the money was not enough.

So the first one went to the municipal corporation of the city, because the cheapest thing he could purchase was the rubbish that the municipal trucks collect. He told them, "Rather than throwing it away, just dump it into my palace. Fill it completely, that is the condition." And for that much money they were ready, there was no question. They were going to throw it out anyway, outside the city: "This will save time, and he is giving money too." But they could not believe what he was going to do!

He said, "You don't bother about it. It is a very decisive thing in my life.

The second son was very much in trouble -- what to do? And he was even more puzzled, because the first had already filled his palace. Something cheap had to be found.

He had to fill his house with mud. It was the rainy season and all over, mud was available; he just had to bring trucks to carry the mud and fill the house. The amount of money was enough to do that.

They both were happy, and they both were looking at the third, what he was doing, because he was not doing anything at all.

The evening came, and the king came to visit. He went to the first house. It was stinking, he could not enter it. But the son said, "The house is completely full, not a single inch has been left empty."

The king said, "I accept your word. I will not go in."

The second he could go in, but what did he see? A marble palace filled with mud!

Both the sons and the father went to the third son, and they were surprised -- the house was completely empty. The son had even removed the furniture and everything; it was absolutely empty.

They could not believe what his idea was. They said to him, "The house is empty and you were given money to fill it completely."

He said, "Look a little more clearly."

They looked again: it was empty.

They said, "Don't fool us. It is completely empty. Even the furniture, the piano -- the things that you used to love -- all are taken out. It is more empty than ever!"

The son said, "No. You just look at the candles which are filling it with light. It is empty, but full of light. And I thought, there can be nothing more significant than to fill it with light. And this is the remaining money I want to return to you, because candles were cheap and there was no need for so much money."

Of course he was chosen the successor.

Your emptiness is not anything to be worried about. You just have to light a candle in it and it will be full of light, overfull with light. And then you will see the beauty of its being totally empty. There is nothing to hinder the light, there is nothing to make a shadow even.

I can understand your question. It is a significant question. Looking into my eyes you felt empty, and then you felt confused -- naturally. Looking into my eyes you must have thought you would find something significant, and you find only emptiness.

But I tell you that is the most significant thing in life: to find your emptiness.

My eyes only mirrored what was in you.

And don't feel confused about it. Let this be a beginning of the search for light, which is also there inside you, but you have never taken care of it. You have never sharpened it. You have never gone to your very center.

Once you are there your whole energy centered in your being, creates a light which is eternal.

That light transforms your being completely.

Your actions will have a different quality, your words will have a different depth, your gestures will have a different grace. You will have come home. There is no need to be confused at all.

BELOVED OSHO,
SOME TIME AGO, BEFORE YOU STARTED SPEAKING AGAIN, THERE WAS A STRONG MESSAGE COMING FROM THE HIGHER-UPS IN THE COMMUNE ABOUT BEING POSITIVE. WE DON'T HEAR THIS SO MUCH ANYMORE, AND YET THE COMMUNE SEEMS MORE RELAXED, POSITIVE AND LOVING. IS THIS THE COMMUNE MATURING?

The commune is certainly maturing.

People are becoming more loving, more caring, feeling their own responsibility, fulfilling it to their best.

While I was not speaking, I was standing apart from you. Hence, the people who are serving you -- don't call them higher-ups; there is no hierarchy here. Be grateful to those people who have been maintaining you, particularly when I was silent -- I was almost absent to you. They managed to keep you together to work, and naturally they had to say to you again and again, "Be positive."

Since I have started speaking, I am again amidst you, not standing outside. What they had to say to you is no longer needed. I am in the middle of you. My presence is enough to make you positive, loving, rejoicing. It has not to be told to you that work is worship; being with me, you yourself start feeling work is worship.

So two things have happened.... You have matured. Four years you have struggled against every kind of hostility -- just blind people all around. They cannot see a simple thing, that these are harmless people, we have not done any harm to anybody.

In the four years' time we have been here, we have done immense good to Oregon. This place we have turned into a beautiful oasis. And it is only the beginning. We are going to turn this whole desert into a paradise. It has to become a model to the whole world, and we are moving towards it with a very

determined step and spirit.

In four years there has not been a single child born in the commune. That shows intelligence. Nobody is telling you, nobody is forcing you, but you can understand that the world is so over-populated that soon people will be dying, starving, suffering from all kinds of diseases. Perhaps AIDS will kill two-thirds of humanity. It is already out of the hands of your so-called powerful governments.

In New York, 96.5 percent of homosexuals who have been tested show positive AIDS results; 46 percent of prostitutes who have been tested in New York are suffering from AIDS, and spreading it every day to many more people. Only these two groups have been studied.

I will suggest, first you should check your senators. They represent the people, they must represent AIDS too. I know a few senators are homosexuals. Members of parliament, the president, the vice president, all your ministers, secretaries, governors, members of the state assemblies -- all the politicians should be given the test. That will show you how far it has gone. But perhaps they will never be tested; they are powerful people. Even if they are found to have AIDS, the information will not be released.

No city wants to release the information. They are trying to repress it, for the simple reason that it will be a condemnation of the whole city.

Hospitals are refusing AIDS patients. Now what kind of world are we living in? Doctors are freaking out. They don't want to touch any AIDS patient. One can understand; they are human beings after all; they are worried they may catch it.

All European countries are full of homosexuals. South Africa is full of homosexuals. Middle East Mohammedan countries are full of homosexuality. If in New York so many homosexuals are confirmed as AIDS patients, what will be the situation of the whole world?

All these situations... and hostility towards a group who is neither interested in any politics, nor afraid of any challenge....

We are the only community in the whole world who is being thoroughly tested. Out of five thousand people only two persons have been found to be suffering from AIDS. Four other persons have just arrived, because the moment it was known to their families that they have AIDS, friends became enemies, wives, who were promising them that they will be ready to die for them, don't want to see their faces.

Their own children shut the door of their homes in their faces. Their own parents condemn them, "Why did you not die when you were born? We have nothing to do with you." Those four people have come here, hearing that in this commune nobody loses respect, human dignity. We have accepted them, because they are poor victims of your religions. If anybody is to be blamed, it is your religions which have brought about this situation.

In this world which is almost coming to an end in some way or other -- AIDS or nuclear weapons -- a small commune is trying to change a desert into an oasis. With no crime in four years' time, with no rape, with no prostitution, with no murder, with no suicide.... But people are blind. This may be the most legal place in the whole world, but they are declaring it an illegal city. Perhaps to be legal, crimes are needed.

We have a judge sitting uselessly. We have the peace force, carrying their guns, looking silly, because I don't think they will have a chance to use their guns. And perhaps by the time they have to use their guns they may have forgotten how to use them.

An intelligent group of people, seeing the situation, has decided on its own, individually; we don't believe in committees, we believe in the individual. Every individual has to make decisions for his life. Naturally, they have decided that this is not the world to bring a child into: overpopulated, almost on the verge of death.

What heritage will you give to the child? Starvation? AIDS? Dying in a nuclear war?

No mother, no father who has a little intelligence will be ready to give birth to a child in this ugly world and give the child a life of utter despair, and make the world more populated, create more misery.

Our birthrate is zero. In the whole world, no community can claim a zero birthrate. Our crime rate is zero. And our creativity? Anybody who has eyes can come and see.

For fifty years this whole land was lying here without being used. That was perfectly good for Oregonian politicians. "One Thousand Friends of Oregon" never raised a question that such a big land -- perhaps the biggest ranch in the whole world, one hundred and twenty-six square miles -- is lying dead. It had been for sale for fifty years, and nobody was ready to purchase it. That was perfectly lawful.

We purchased it. We created an oasis. We created crops sufficient for our food. We create vegetables in our greenhouses, fruits. We have all dairy products of our own. And they are dragging us into courts because we have not followed land use laws.

Then change your land use laws!

For fifty years land use laws were followed, and nothing was done. We change the desert -- and it goes against your land use laws.

Laws are for man; man is not for laws!

But those legal experts hadn't the guts to come and see this place! We have invited the governor, the attorney general "First you come and see!" None of them has shown the courage, because they know what we have done is right. Their laws are dead, written hundreds of years ago. They should change them! We have not done anything wrong.

The commune in four years has been the target of all kinds of condemnation, criticism, without any basis. And still nobody here is worried! You cannot find five thousand people living together with such joy, working so hard -- twelve hours a day, sometimes fourteen hours a day -- and still with a smile, with a song, with a dance.

But people are blind. We have to open their eyes.

I was silently watching you, how you can do on your own -- and you have done perfectly well. Because I can be absent any day, it is better to watch while I am alive and to see you grow and mature, to see that nobody is going to destroy you. You will be able to fight against any force -- because there is no force stronger than love, stronger than silence, stronger than meditativeness, stronger than joy.

Your laughter is not only filling this valley.

It is reaching to the farthest corners of the world.

Seeing that you have survived the crucial, critical period, I started to speak again, to give you my vision of life, my truth, my experience.

Three-and-a-half years of silence was for a certain purpose: I wanted to have a break, a discontinuity with my thirty years' work in the past. I had spoken on Jesus, but only on chosen parts which I could appreciate. I have spoken on Krishna, but given my own interpretations. I have spoken on Buddha, Mahavira, Lao Tzu, Chuang Tzu, but I was using their statements for *my* message. They all must be freaking out, wherever they are.

This break has had tremendous significance. Now I am speaking exactly the truth.

Before this silence I would never have said that Jesus was a crackpot. I knew, I always knew, but before I could say it I needed people who could hear it. Now I have got my own people, and I can be absolutely authentic with you. I can say now that all the religions have harmed humanity, human progress. And all the religions have given things like AIDS to humanity. It was difficult to say so before, because you would have run away immediately. Now you know that if I am saying Jesus was a crackpot, perhaps he was.

I am talking to my own people. Now there is no need to camouflage things, to give interpretations. I can now directly communicate with you. This direct communication is bringing the positivity, the lovingness, the joy that you are feeling. And nobody is saying to you, "Be positive."

Be compassionate to those people who for four years told you continuously to be positive, not to be negative. Now there is no need, I am here. Just my being here amongst you, opening my heart, giving all that I have experienced, is going to make you positive without your knowing.

The surgery is being done; and now you don't need any anesthesia; you have proved strong, you have proved your mettle. Those three-and-a-half years of silence were of immense importance. Either you would have withered away, fallen into the blind crowds.... I wanted to see whether anybody is strong enough to remain with me, even if I am not speaking. And you proved it on a great and grand scale.

Now you deserve my whole being and my whole heart, my whole experience, and I am going to say things which would have shocked you once. Now they will only create great laughter.

From Death to Deathlessness

Chapter #38
Chapter title: Enjoy this orgasmic moment

12 September 1985 am in Rajneeshmandir

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Video: Yes
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BELOVED OSHO,
IS THERE ANY BIOLOGICAL CHANCE OF AN UNCONDITIONED, FREE AND LOVING RELATIONSHIP BETWEEN CHILD AND PARENT?

Absolutely no. Biology is blind; hence there is no biological chance. But you can get over biology. You are conscious, intelligent human beings, so there is a possibility; but the possibility will be through meditation, not through biology.

If the parents are meditative, if the child is born not only through biological sexual intercourse, but also through a deep meditative love....

The meditative love means melting into each other's beings, not just the bodies. It means putting your egos away, your religions away, your ideologies away -- becoming simple and innocent. In that unconditioned state of the parents, if the child is conceived there is every certainty, not only possibility, that the child will not be conditioned at all.

There are a few things which you have to understand. I cannot give any proofs for them, they are beyond proofs. Only your experience will give you the proof.

For example, the biological organism is capable of transcending itself. It transcends in certain moments. Those are the moments most cherished in the human mind, because in those moments you have known freedom, an expanded self, an utter silence and peace; love without its counterpart, hate, following it.

That moment we call orgasm. Biology gives you orgasm; that is the most precious gift from blind biology. You can use those moments of freedom, melting, disappearing, for meditation. There is no better space from which to jump into meditation than orgasm. Two lovers feeling one soul in two bodies... everything has stopped for the moment; even time has stopped. There are no thoughts, the mind has stopped. You are in your simple is-ness. Those are the little spaces from where you can get beyond biology.

All that you have to know is that this is what meditation is: timelessness, egolessness, silence, blissfulness, an all-pervading joy, overwhelming ecstasy.

This has happened through biology between two persons. Once you know that it can happen in your aloneness too, you just have to fulfill those conditions. My own understanding is that man came to know about meditation through sexual orgasm, because in life there is no other moment which comes so close to meditativeness.

But all the religions are against sex. They are for meditation, but they are not for the beginning, the basic experience that will lead you to meditation. So they have created a poor humanity -- not only materially poor, but spiritually poor too. They have conditioned your mind against sex so much that under biological pressure you go into it. But in that pressure you cannot experience the orgasmic freedom, the infinity that suddenly becomes available to you; the eternity in the moment, the depth, the abysmal depth of the experience.

Because man has been deprived of orgasmic blissfulness, he has become incapable of knowing what meditation is. And that's what all the religions want: that you never become meditative. Talk about it, read about it, do research on it, listen to lectures on it.... All that will create more frustration in you, because you understand everything about meditation intellectually, but you don't have any existential base -- not even a drop of the experience which can prove that if the drop is there, the ocean also must be somewhere.

The drop is the existential proof of the ocean. Biology is far more compassionate than your churches, synagogues, temples, and mosques. Although biology is blind, it is not so blind as your Moses, Krishna, Jesus, Mohammed.

Biology is your nature.

It has nothing but compassion for you.

It has given you everything possible that is needed to go higher, to reach to a super-natural state.

My whole life I have been fighting against idiots. They cannot answer me, my argument, which is simple: you *talk* about meditation but you will have to give some existential proof in human life; otherwise, people will understand only words. You will have to give them something that can make them aware of what is possible: love made without any guilt, without any hurry, without thinking that you are doing something wrong. You will be doing the best and the most right thing in the world.

It is strange to see that people can kill without any guilt -- not one but millions of people -- but they cannot create a child without guilt.

All the religions have been nothing but a calamity.

Make love only when you are ready to be in a meditative space. And create a meditative atmosphere while you are making love. You should treat the place as sacred. Creating life... what can be more sacred? Do it as beautifully, as aesthetically, as joyously as possible. There should be no hurry. And if the two lovers meet in such an atmosphere outside, and such a silent space within, they will attract a soul, the highest available.

You give birth to a child according to your state of love. If every parent is disappointed, he should think about it, that this is the child they deserved. They never created a possibility for a higher and more evolved soul to enter into the womb -- because the male sperm and the female egg only create an opportunity for a soul to enter. They create the opportunity for a body, so some soul can become embodied. But you will attract only that kind of person which your sexual activity makes possible.

If the world is full of idiots and mediocre people, *you* are responsible; I mean, parents are responsible. They never thought about it, their children are accidental. There cannot be a bigger crime than to create a life accidentally.

Prepare for it. And the most essential thing is to understand the orgasmic moment: thoughtless, timeless, mindless, just a pure awareness. In that pure awareness you can attract a Gautam Buddha. The way you are making love, it is strange that more Adolf Hitlers, Mussolinis, Stalins, Nadirshahs, Tamerlanes, Genghis Khans, are not attracted. You attract only mediocre people. You don't attract the lowest either, because for the lowest your love has to be almost a rape. For the highest, your love has to be a meditation.

The child's life begins from the moment the soul enters into the womb. If it has come into a meditative space, it is possible to have a child without conditioning him. In fact, a child who is born out of meditation cannot be conditioned; he will rebel against it. Only mediocre people can be conditioned.

And a couple who is capable of meditativeness while making love is no ordinary couple. They will be respectful to the child. The child is a guest from the unknown, and you have to be respectful to the guest. Parents who are not respectful to their children are bound to destroy their lives. Your respect, your love, your gratitude that, "You have chosen us as your parents," will be responded to with deeper respect, more gratitude, more love.

And when you love a person, you cannot condition him. When you love a person, you give him freedom, you give him protection. When you love a person you would not like him to be just a carbon copy of yourself, you would like him to be a unique individual. And to make him unique you will arrange all the conditions, all the challenges which provoke his potential.

You will not burden him with knowledgeability, because you would like him to know the truth himself. Any borrowed truth is a lie. Unless it is experienced by you, it is never the truth.

You will help the child to experience more and more things. You will not tell him lies, that there is a God. It is a lie, because *you* have not seen God. Your parents lied to you, and you are repeating it in your turn to your child. Your parents conditioned you, and what is your life? -- a long misery from cradle to grave. Do you want your child's life also to be just a misery, full of suffering, anxiety, despair?

There is only one statement in the whole Holy Bible which I am not against. The statement is, "God can forgive everything, but not despair." Whoever wrote it must have been a man of immense understanding. God cannot forgive only one thing, and that is despair. But everybody is living in despair -- God or no God, despair is a reality. It is self-destruction. If you love your child, you will make him rejoice, laugh, enjoy, dance. But just the opposite is being done.

In my house in my childhood, it used to be that when some guest was coming they used to get rid of me by sending me somewhere. And the moment they started talking about sending me somewhere -- that I have to go to see the doctor because I have had a cold for so many days, I would say, "Nothing doing. I know my cold and I know the doctor; I will choose my time to go. At least this time I cannot go -- cold or cancer, it

makes no difference."
They said, "But why?"

I said, "I know somebody is coming to the house, and you are afraid." And they were naturally afraid, because I made them feel embarrassed. The guest may be some important person, and I may do something that will spoil their whole relationship.

Once, eating, suddenly I started laughing. The whole family knew that something was bound to happen, because there was a guest. But the guest was shocked. He said, "Why are you laughing?"

I said, "Laughing needs no cause. In fact, I should ask you, `Why are you all sitting with long faces?' Laughter has an intrinsic value; long faces don't have any value at all. And since you have come, even people in my family are looking very sad, serious. I don't understand what is wrong with you. Do you create this kind of atmosphere wherever you go?"

I may suddenly start dancing. The conversation between the guest and my parents would stop suddenly, because I was dancing in the middle of them. They would say, "You can go out and play."

I said, "I know the exact spot where to dance. If you choose to go out, you can go and have your stupid conversation -- which means nothing! Talking about the weather and the season... you all know, even I know. What is the point?"

In polite conversation people never discuss subjects which are controversial because that may create some antagonism. They only discuss non-controversial subjects -- the weather.... Naturally, there is no controversy about it. If it is cold, it is cold; if it is hot, it is hot.

"And I am dancing here only to make you realize that you are wasting your time. Better join me in the dance!"

A child who is not conditioned is in many ways embarrassing to the parents. But if they love, they will be ready to do anything. Even if it brings embarrassment, there is no harm. Their child is growing into a unique being. They will help him to remain free, to remain open, to remain available to the unknown future.

They will make him a seeker, not a believer. They will not make him a Christian, or a Jew, or a Hindu, or a Mohammedan, because all these religions have done so much harm -- it is more than enough.

It is time for all the religions to disappear from the planet. Unconditioned children can make that miracle happen because tomorrow they will be young people, mature, and they will not be Christians and Hindus and Mohammedans. They will be just seekers; seeking will be their religion.

That's my definition of a sannyasin: searching, seeking, inquiring is his religion.
Beliefs stop all inquiry.

Give the child all your experiences. Make him aware that he was conceived in a very loving orgasmic moment, that love is a great gift of existence. And you have to make love the central point of your life, because only through love can you step beyond blind nature into the world of super-nature, where no blindness exists, where you become a seer.

Yes, it is possible, but not possible through biology alone. It is possible if you are courageous enough to make your love your temple, your place of meditation. Then you will be attracting a soul already having the potential of uniqueness. And then give him every possibility for freedom, even if it goes against you. The freedom of your child is more valuable, because your child is the future of mankind.

Your days are past. What does it matter if it goes against you? What have you gained by it? you are empty, you are beggars. Do you want your children also to be empty and beggars? That's what every parent is trying to do -- to reproduce copies, carbon copies. And remember, existence accepts only the originals. Carbon copies are not acceptable in existence.
Let your child have his original face.

It may create fear in you, it may create concern in you, but those are your problems. Don't in any way inhibit the child. And a child who has been given freedom -- even against his own parents -- will respect you forever, will remain grateful to you forever.

Right now, just the opposite is the case: every child is full of anger, rage, hatred for the parents, because what they have done to him is unforgivable.

So by giving freedom, by allowing the child to be himself whatever that means, accepting him in his natural self wherever it leads, you are creating a child who will worship you. You have been not only ordinary fathers and mothers, you have been givers of life, freedom, uniqueness.

He will carry the beautiful memory in his heart forever, and his gratitude towards you will make him absolutely certain that what has been done for him, he has to do for the future generations.

If every generation behaves towards the children with love and respect, and gives them freedom to

grow, all this nonsense of the generation gap will disappear. If you respect your children, if you are friends to your children, no generation gap is possible.

Ordinarily what is happening around the world is, there is no communication between the children and the parents. They kiss each other, they shake hands, but it is all hypocrisy -- done because it has to be done.

My father was being told by his friends, "You are going too far, giving so much freedom to your boy. Not only that, you talk with him as if he is your age. It seems you are not father and son but friends. This is not good -- the father has to be authoritative." But my father was a simple man. He could not be authoritative.

From my very childhood I remember him only as an older friend. Perhaps that created a situation. In my whole life I never had friends of my own age, always older people. I could not understand what the generation gap is, because I was always having friendships with people who were forty years older than me, fifty years older than me. One man, Pandit Sunderlal, was ninety years old -- seventy years older than me, but we were great friends. Perhaps because of my father, the generation gap did not exist for me.

And I could communicate only with these people. The people of my own age looked to me very childish, stupid. I was never interested in their football games and in their hockey matches, in their volleyball. I could see only silliness. Throwing a ball from this side of the net to the other side, then returning it -- what is the point? You can have two balls and sit silently, meditate!

And my colleagues -- while I was a student or while I was a lecturer in the university -- never felt that I belonged to their generation.

In the university common room... it was just by chance, the first day I entered the common room a corner chair was empty. So I went to that chair. Strangely enough, I always found it empty. I inquired of the peon, "What is the matter?"

He said, "Since you have sat on that chair, not only that chair is empty, but a few chairs on both sides are empty. Nobody wants to disturb you, nobody wants to discuss with you. There is a certain fear."

I said, "Strange, because I am absolutely harmless!"

The old peon said, "You are harmless, but there is no common ground between you and the other professors in the university. They are professors but they are talking only about girls in their classes, gossips.... They are always talking about how to pull somebody's leg. They are always interested in politics -- university politics, inside politics. They cannot do that in front of you, they feel embarrassed."

Rarely did it happen that somebody would come and sit by my side, asking my permission, "Can I sit here?"

I would say, "This is a common room. The seat is empty and I don't own...."

"No," they would say, "somehow these three seats on this side and three seats on that side... you are occupying seven seats. People keep away. I also keep away," the person would say, "but today all the seats are full. I am sorry to disturb you, but can I sit here?"

I would say, "You can sit happily. And if you want to talk about all your gossips, all your love affairs, you can talk with me."

He would say, "No, I don't want to talk about anything with you. I want just to sit silently here."

I said, "That's great, because that is my teaching: Sit silently."

Just a single unconditioned person, and you create a center of the cyclone. Wherever he will be, he will have his uniqueness, and only a very few courageous people will be able to come close to him.

You will not find my photo in any of the photos of the university, for the simple reason that when for the first time the philosophical association was going to have its annual photograph, the head of the department asked me to come.

I said, "You are so old -- and still interested in photographs!" Since then, nobody asked me. They understood it perfectly well, that it is a childish game. And the man was almost sixty years old -- what are you doing with a photograph?

Children can be raised unconditioned. You will have to be very alert, aware not to impose yourself on them. And it is possible only if your orgasm becomes one with your meditation.

In fact, that is the intention of nature: to give you the orgasmic experience so that you start longing for more. But religions have prevented you even reaching the orgasmic state, so the question of longing for a meditative blissfulness, blessedness, does not arise.

BELOVED OSHO,

I FIND MYSELF IN A PO POSITION. MORE AND MORE DEEPLY I CAN SEE MYSELF, BUT I STILL DON'T FIND THE WAY THROUGH. IS THE PATIENCE THAT GROWS OUT OF TRUST ALL THAT IS NEEDED? COULD YOU COMMENT, PLEASE?

You are certainly fortunate to find yourself in a position of *po*, because yes is binding, no is binding. Both are limited, but *po* is simply an opening. There are no boundaries to *po*.
This is the place from where inquiry can start.
If you say yes, inquiry has stopped there.
If you say no, you have stopped inquiry again.
Po is the position for a true seeker.
Hence, I say you are fortunate. Don't feel despair.

Certainly there will be a turmoil. Yes gives a consolation that you have arrived. No also is an arrival, a settlement. You don't have to seek any more. But *po*? That should be the most precious word invented. It is not a position, it is only a great question mark. From that question mark you have to move in search of the truth, in search of your own being.

You ask me, "Is patience, trust in patience enough?"

No that is falling from the position of *po*. That is coming to the position of yes. You want consolation, you want me to say to you, "Yes, just trust and be patient."

No, I am not going to give you such pleasure so easily. You will have to inquire, doubt, and go into the darkness.

Don't be afraid, because there is nothing to be afraid of. Man alone has intelligence, and nothing is higher in existence than intelligence. In your having such a quality, fear should simply disappear.

And yes, trust *will* arise. You have not to accept it now. As you will move in your inquiries, in the darkness of the unknown, first there will be fear, but soon you will see the darkness is becoming thinner. You start seeing things -- although they are still only dimly seen. But that will give you trust that you are moving in the right direction.

And of course, once trust arises, patience follows it, because trust can wait for infinity but will not betray its inquiry. It wants to *know*; however long it takes does not matter.

So first, start the inquiry. Then trust comes of its own accord and is followed by infinite patience. And the moment there is trust and patience, you have almost arrived.

Perhaps one step more -- and that is the most difficult step. When you have reached near the goal, you can start taking it for granted: "I have already arrived, now I can rest a little; there is no hurry." The goal is there, just one step and you will be in.

Never do that, because in existence everything is fast-moving, changing. If under a tree you start resting for a little while.... You are, of course, tired -- it is a long inquiry, journey, there is doubt, skepticism -- you *are* tired, but just for one step don't rest.

People have lost at the very last step because they thought that they had arrived at the goal. But existence is continuously moving; by the time you wake up the goal may be gone. Nothing is static. Perhaps it may take years for you to find the same situation again. And again you will be tired, more tired than before.

Remember it, that the first step and the last step are the most difficult -- the journey itself is not difficult. The first step is difficult because you are moving into the unknown -- all kinds of fear and phobia... and the last step because you feel at rest: "I have arrived. Why not rest a little after such a long journey?" No, one step more, then there is restfulness and peace and relaxation forever.

But don't think of trust and patience right now; otherwise, the same things that will be of immense help on the way will become hindrances. This is one of the tragedies of human life: all beautiful and good things which could have led anybody to the ultimate truth have become hindrances, because rather than letting them come on their own, you have started believing in them from the very beginning.

It is not the same trust that comes on its own. The imposed trust is an impostor. The practiced patience is nothing but impatience.

Let them come on their own. And remain alert when you have reached -- don't think that it is time to rest. It is not the time to rest, it is the time to pull all your energy together and take the final jump.

Before existence moves and things change, you have to merge yourself with the truth you have been seeking so long. And the miracle of miracles is that what you will find is your own being. It has always been at the innermost core of your existence, but sometimes it takes a very long, circuitous route to come

back to your own home.

When Ford made his cars, his first model had no reverse gear; nobody had thought about it. But a problem arose: if you had gone a few feet away from your house and you wanted to come back, you had to go around the whole city. This was too much; Ford invented the reverse gear.

If there had been a God, by now he would have given you also a reverse gear. But because there is no God you have to live without a reverse gear. You have just to go on and on... even to reach to yourself you may have to travel the whole universe. But the journey too is immensely beautiful. It is good that you don't have a reverse gear; otherwise you would have missed the glories, the beauties of the journey. Many people are missing them.

When you go by aeroplane from one country to another you don't know what you have missed. Going by plane is not a journey -- it is a kangaroo jump.

One of my friends, a very rich man, used to travel always in the third class, and always in the passenger trains; never in the express trains, faster trains, no -- the slowest trains, which stop at every station. They never reach in time because to every express train they have to give right-of-way.

I asked him, "What nonsense is this?" -- because sometimes in India you can travel for seven days in a passenger train, only then will you reach the goal.

He said, "It is so beautiful. The journey is so beautiful, passing through the country -- the farms, the forest, the waterfalls, the rivers, the ocean."

And in third class -- of course, in India third class is a great experience. I have traveled third class only once -- under compulsion, because I missed the train, and the train I had to catch instead had no first class, no air-conditioned class. It is called "the people's train": all third-class compartments. So there was no other way, that was the only possibility for me to reach in time to where I was going. So I traveled in the train -- it was really hilarious.

Something was strange, that at stations the lights in the compartments would come on, and as the train left the station, the lights would go off. And when the lights went off....

You don't know Indian third class: if it is meant for forty people, there are at least eighty people in it. It is so crowded -- just like the whole of India is crowded; it is representative.

By my side was sitting a Hindu monk, a renowned sage, and just in front of him was sitting a very ferocious lady. Everything was so overcrowded, that when the light went off, nobody knew what was happening, you could only hear.

I would hit the sage, and he would shout, "Somebody is beating me! this is not right!"

And I would pull the leg of the woman, and she would jump upon the sage, and he would say, "Don't touch me, don't touch me!" And the whole compartment enjoyed...!

People were sitting on their suitcases, on their luggage, on the upper seats. It was only for two hours, but it was really a psychedelic experience! The sage would look at me, but I was sitting silently and seriously, and I would show him all my respect, that this is not right: "Who is hitting you, and why don't they hit you in the light?"

The sage said, "This is strange! And this woman, do you think I would pull her leg? I don't touch women at all."

Next time the woman said, "This is too much -- he is now pulling my sari!"

Then a few people around the sage started beating him, because this was too much: "Making a woman naked? This man is not respectable and not a sage at all. Let the next station come and we will take all his symbols of a Hindu monk. This is a dangerous fellow," -- and they took them away.

I told them, "Don't -- he does not seem to be that type. And what does it matter if he had pulled the sari? -- The woman is not naked."

But the woman was ferocious, because she said, "He was almost going to make me naked."

And people said, "For what were you trying to make her naked?"

They took away his begging bowl and threw it out of the train. They took away his monk's staff and threw it out of the train, and they told him, "If you do any mischief again, we will give you to the police at the next station."

I said to the sage, "You had better get down at this station. At the next station you will get caught by the police, because so many people are witnesses."

He said, "This is strange! I have not done anything. I have been beaten unnecessarily, continuously; my things have been thrown away -- and this woman is sitting on my luggage."

And the woman simply refused to move, saying: "I will not move from here, because of what you have

done to me; you deserve all this."
He said, "How can I get out?"

I said, "It is up to you, because these people are really dangerous. They beat you in the darkness; now they have thrown away your symbols, and I am certain, before the next station, they may throw *you*! From a moving train...."

The monk said, "Perhaps you are right, I should get out here and leave the luggage too, because that woman is really dangerous. I have not touched her feet, I have not touched her sari; I don't know who is doing it."
I said, "I know, but you get down."

It was such a joy -- in darkness, what people can do and what people can understand and how people can behave! All these people were touching the feet of the man when I had come into the compartment. And now he was almost denuded of his glory, respectability, sagehood.

Traveling in trains I have felt how much people who are flying are missing: so much beauty all around, such scenic spots -- virgin, because nobody will go there.

Remember, perhaps that's why nature has not given you a reverse gear. You will have to go around the whole existence. It is a great learning, brings great maturity, great understanding, great wisdom; and finally when you find your home, and come to know that this has always been within you, it is such an ecstasy. One feels like dancing, singing....

If you see a saint who is not laughing, singing, dancing, know perfectly well he is just hocus-pocus.

BELOVED OSHO,
THE OTHER DAY WHEN YOU WERE TALKING ABOUT BEING A MISFIT IN SOCIETY, I THOUGHT OF THE SANNYASIN DISCOS AND RESTAURANTS IN EUROPE, IN THE MIDDLE OF SOCIETY. HOW CAN SANNYASINS BE MISFITS THERE? ARE WE TRYING TO FIT INTO SOCIETY?

No, never! My sannyasins, wherever they are, are creating more misfits, and in the society there are many people who are ready to become misfits. Seeing a group of misfits enjoying life so terrifically, those other misfits go on joining.

In fact, in Germany we have won a case just now, because the minister concerned had stopped the opening of one of our discos on the grounds that these discos are strategies to attract young people and then convert them into sannyasins.

We went to the court -- and it was absolutely absurd, we have never tried to convert anybody. But if people want to be converted, then to refuse is not gentlemanly either.

So our discos, our restaurants, our centers, ashrams, communes, they are shelters for all rebels, unfits -- because they are *real* people. People who are fitting with the dead, rotten society are themselves rotten and dead. Anyone who is alive is bound to be a misfit in this dying society. But feeling alone, it becomes more difficult to get out of this. Our places are giving them opportunities: "Don't feel alone. We have an alternative society of unfits -- everybody is an unfit. All that you need to fit into our society is to be an unfit."

We won the case. It was so simple -- not a single piece of evidence that we have converted anybody. We are not missionaries; the word "missionary" is a four-letter word. We don't interfere in anybody's life, we don't interfere in anybody's freedom; but if somebody feels at home with us, he is welcome. He is coming on his own decision -- and if he wants to leave, nobody prevents him.

We won the case, and in THE RAJNEESH TIMES German edition, our legal expert who had fought in the courts against the minister wrote about the case and called the minister a "supra-fascist", a high-class fascist, so sophisticated that you would not be able to think that he is a fascist.

The minister filed a case of defamation against Sadhu and THE RAJNEESH TIMES but we proved that he *is* a "supra-fascist." His fascism is sophisticated, subtle. We exposed him from his statements, speeches; we gathered all the material and just placed it before the court.

The court must have been in a difficulty. It took six or eight months for them to make a decision, but they had to make it, because they know my people -- that if they go against the truth, the case will move to the higher court. It must have been a shock to the minister that the court accepted that he *is* a "supra-fascist," and that we have not defamed him, we have simply stated a factuality.

Now, if that minister had any sense of shame, he would jump in the ocean and disappear forever. A

court decision about him, and he is still clinging to his post, seems simply -- the man is shameless!

My people, anywhere, are not going to fit with the rotten, the dead, the graves, the graveyards, no.

We will create our own oases where all unique individuals can live, with their uniqueness respected, with their differences respected.

It has never happened in history; unfits have never gathered together. It is for the first time that one million unfits around the world have gathered together -- dancing, and fighting with the dying society. And it is a simple job, because that society is dying by itself. Anybody who has any sense, intelligence, would escape that society and join a sannyasin commune.

Just a few days ago, I was talking to a very intelligent and loving Swiss journalist. As I looked into his eyes, I told him, "Though I am not an astrologer or a prophet, about you I cannot resist the temptation of making a prophecy."

He said, "What prophecy?"

I said, "You are so intelligent and so loving, you cannot remain long without becoming a sannyasin."

And the next day he became a sannyasin! He did not wait even for a few days.

I recognize my people immediately -- just a look into their eyes and I know they belong to me. And to belong to me does not mean to fit with me or with anything or anybody.

To belong to me means to belong to freedom, to belong to your individuality, to belong to your purity, your naturalness....

Please let me, allow me to drift a little bit. Just this word "naturalness" created trouble, because the other day I was telling you about plastic ladies, so I have received letters saying, "This is very unnatural."

Sitting in a car is not unnatural, traveling in a plane is not unnatural, listening to me through technological devices is not unnatural.

As far as the plastic lady is concerned, we will make it as natural as you want. It is a very simple phenomenon: if you want her to nag you, she will nag you; she will throw clothes at you. She just has to carry a recording, a tape within herself, and she will call you all the dirty words that you are accustomed to. And while you are making love to her, she will shriek and say, "My Jesus!"##

From Death to Deathlessness

Chapter #39
Chapter title: The journey from despair

13 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHEN I TOOK SANNYAS TWO YEARS AGO, I FELT AN ECSTASY AND JOY THAT I HAD NEVER IMAGINED POSSIBLE FOR ME. BUT LATELY I FEEL MUCH NEGATIVITY, FEAR, RESISTANCE AND "NO" TO EVERYTHING, AND MY LIFE IS A CONSTANT CHAOS. I CANNOT GO BACK AND I CANNOT GO FORWARDS. DOES THAT MEAN THAT THE HONEYMOON IS OVER NOW?

Baby, the honeymoon has not even started!

First, the honeymoon... and then I will discuss your question.

I have heard a story.... A young man got married. He was known in the university as "a mama's boy," and he was. So he inquired of his mother, "I am going on my honeymoon -- any advice?"

The mother said, "Don't miss a single moment, because the honeymoon comes only once in life."

The boy and his wife went to a resort place, rented the best room in the best hotel. They both were tremendously excited. The girl immediately threw off her clothes and jumped into the bed, but the boy went to the window, sat on the windowsill and looked out.

Seconds passed, minutes passed, half the night passed, and the girl said, "What the hell are you doing there? It is supposed to be our honeymoon."

He said, "Don't disturb me. My mother has said, `Don't miss a single moment of it, the honeymoon happens only once in a lifetime.' You can go to sleep, I will enjoy my honeymoon." The full moon was in the sky, and he enjoyed the honeymoon!

Our honeymoon was of the same type. Now what you are feeling is your reality.

The day you took sannyas, two-and-a-half years ago, it was just excitement; something new was going to happen. Your heart was throbbing with a hallucinatory idea of sannyas.

You had seen sannyasins dancing, enjoying, blissful, laughing, and you were also becoming part of their laughter, their joy; so you imagined. It was all illusory, it was not a honeymoon.

After two-and-a-half years of hallucinating, waiting, naturally you have come to your reality. All hopes have disappeared. What was so positive has become negative. What was so beautiful is now just a negativity, a despair.

You think the honeymoon is over? The true honeymoon is never over; it only begins and never ends. That which ends is simply hallucination. But still there is time.

The blissfulness is not going to descend upon you from somewhere: you have to go through a transformation. Just taking sannyas does not mean that you are a new being. It simply means a commitment to yourself, a decision that, "I am going to transform myself." Your red robes, your mala, will remind you continuously of the commitment that you have made to existence, the declaration of transformation, the decision.

Rather than transforming yourself, you started hallucinating, which is very easy for women to do. Now get back to the ground and the reality.

You are a negative person, just as everybody is before transformation. You are full of despair, just as everybody else is full of despair before the inner revolution that takes you from darkness to light and from death to eternal life, which frees you from all bondage and gives you wings and the whole sky. But you have not done anything; you have simply waited, expecting that it is going to happen. You have to prepare the ground, the house, for the guest who is coming.

In a negative mind it is impossible. And I am not saying that you have to become positive, I am saying simply drop negativity. There is no need to be positive; that will be repression. Can't you remain without being negative and without being positive? Just clean, hanging with nothing? Just pure, with no decision, with no conclusion, with no judgment? It is possible, and that is the way to enlightenment.

But ordinarily your life has been divided into these two polar opposites: either be negative or be positive. Either be theist or be an atheist -- as if there is no third alternative. So neither the atheist finds the truth nor does the theist find it.

One is blocked by his belief, another is blocked by his disbelief. One is blocked because he has said a phony yes, and one is blocked because he has said a phony no. Without inquiring, to say no is below human dignity. That's why I suggested to you a third word: *po*.

Be in the state of *po*: no "yes," no "no." And you will feel a great silence -- in the beginning a little fear, because your yes was giving you a certain consolation, your no was giving you a certain consolation.

Your yes was saying to you, "God is there and He is taking care of us all." With the no you were consoled, because there is no God and there is nothing to fear: with death everything ends.

But with *po*, you don't have any consolation, you have only an opening. You have to inquire what is really the case, on your own.

Truth borrowed becomes a lie.

You cannot purchase truth by your austerities, by your fasting, by standing on your head and all kinds of stupidities. You have to seek and search with an open mind. And the mind can be open only if there is no "yes" and no "no." You are simply a tabula rasa, a clean sheet of paper; nothing is written on it.

So it is good that you have come to realize your reality. Now work on this reality. You were hoping to get transmuted without any work. You hoped too much, you imagined too much. And now another stupid

idea is arising in your mind: "Is the honeymoon over?"

It was not a honeymoon. Sitting on the windowsill, looking at the moon -- and your honey is lying naked in the bed. It was simply the moon, not the honeymoon.

And if you had been with your honey, even without the moon, the honeymoon would have happened. Moon is not a necessity for a honeymoon, *honey* is necessary! From where has that moon entered into it?

When I look at language, I cannot believe it.... Because of these words, so many people get onto wrong tracks. When you hear the word "honeymoon", the moon seems to be very real. Honey becomes secondary, moon becomes primary -- and the moon has nothing to do with it. Even on a dark night you can have a honeymoon; no moon in the sky and you can have a honeymoon. All that you need is your honey!

I have heard about a Jew who was going to a hill station. A friend met him in the train. He asked, "Where are you going?"

He said, "I am going to enjoy my honeymoon."

His friend said, "But I don't see your wife."

He said, "She will go next year. Together it is too expensive. She will tend the business while I am away enjoying my honeymoon. And when she goes I will tend the business."

A perfect Jewish solution of not closing the business and still managing the honeymoon -- without the honey!

Drop that idea completely, that whatever you felt had any reality in it. You imagined it. Reality is hard. Imagination is in your hands; you can make anything out of it. Real work starts from your reality, whatsoever it is.

Your negativity is yours; you have not trained yourself for it. Your despair is yours; you have not managed to imagine it. Who is going to imagine despair? Nobody has ever done it. People imagine beautiful things.

They think, they dream of marrying some beautiful woman. They don't imagine that they are going to marry a dragon. The dragon they are married to already. Just to avoid her -- at least for a few moments -- they imagine some beautiful woman. If they cannot imagine, they can at least look at the pornographic magazines like PLAYBOY. They don't exist without any reason, people *need* them. They fulfill a certain purpose: they help you to go on living with the dragon you are married to.

I would not like you to start with imagination. Howsoever sad, howsoever terrible the reality is, if you want to get to the real truth you have to start from real despair.

So you are now at the point from where the journey can begin. These two-and-a-half years you simply wasted. You should have at least asked me in these two-and-a-half years, "Is this a real honeymoon, or am I imagining it?" But when one is enjoying a honeymoon, one does not ask questions -- somebody may create a doubt, somebody may disturb your imagination, your projection. Now it is perfectly good to ask the question.

Despair is in the heart of every man.

Despair simply means that one has not been able to achieve one's potential.

Despair means that the tree is there, but it is not flowering; there is no fragrance. The wind comes, but the tree cannot contribute to the beauty of the world, it cannot give color and fragrance. It is barren. That is despair.

A man who has not attained to his real being is barren: a tree without leaves, without flowers, a tree on which even birds don't make their nests, a tree where birds don't sing their songs. And when the sun rises, it is not a beautiful experience for the tree. In fact, in the sunlight the despair becomes deeper. The tree wants to be lost in darkness where she can forget the leaves and the flowers and the fruits, and the birds and their songs, and the whole of life.

Unless one becomes enlightened, somehow or other one is going to remain in despair.

It is good that you have realized just in the small time of two-and-a-half years. There are people who have not realized in thousands of lives. But your conclusion is wrong. You are still believing that what has happened -- the ecstasy and the joy -- was real. If it was real it would have stayed.

Reality never dies, only dreams know death.

Reality is eternal.

So it is good, in a way, that you are finished with your imagination. Now, start from scratch.

Why should you be negative? Look deep into it. Why are you negative? What is the negativity? What is the cause?

Life has given you so much. It has given you life, which cannot be purchased, which is invaluable. It has

given you the capacity to love. It has given you the capacity to grow in consciousness. it has made available the whole opportunity to become enlightened one day. And you are full of negativity! Against whom? For what?

You should be full of gratefulness.

Have you ever thought, do you deserve life? What have you done to deserve it?

Do you deserve love? What have you done to deserve it?

Do you deserve enlightenment?

You deserve nothing. It is all a gift from existence. Out of abundance existence goes on giving to you -- and you are negative. Existence goes on giving things to you, but because of your negativity you don't receive them. You are not available, you are closed.

Just try to look at your negativity. Try to understand, see the foolishness of it.

Don't force yourself to be positive, that is not the right way; the negativity will remain repressed. Go deep into your negativity and find that there is no reason to be negative. And the moment you have found there is no reason to be negative, negativity disappears; and what remains is positivity.

Positivity is not something to be imposed.

Negativity has to be understood. In that understanding is its disappearance, its death. And when that corpse of negativity is no longer there occupying you, a silence, a deep yes -- not for any belief, religion, but for the sheer joy existence makes available to you -- arises. Not with any effort -- you just see it arising in you.

That is one of the most beautiful moments in life -- when you see the yes arising in you. You cannot remain without dancing, without singing. You have to show your yes in some way. Language is too small. You have to say it with your whole being -- that is the dance. You are saying yes with your whole being. Every pore of your being is involved in it. It is not a phony yes said by your mouth, which may not have any meaning at all.

Go deep into your despair. What is making you so desperate? There are certain reasons for your despair. One is -- the most basic -- that you have not been true to your nature. You have listened to all kinds of nonsense from the priests, pedagogues, politicians, saints, and all kinds of people who are really parasites. They suck your blood.

It does not matter whether the Catholic pope sucks your blood and you are a Catholic, or the Hindu *shankaracharya* sucks your blood and you are a Hindu. The real thing is: Hindu, Mohammedan, Christian, Jew -- whoever you are, somebody is sucking your blood. And the way to suck your blood is to deprive you of your nature, to make you perverted, to divert your potentiality into directions where you will never reach the goal. That brings despair.

You go on and on, and it is just desert and desert; as far as you can see it is desert. All your yesterdays were a desert, your today is a desert, the future seems to be just the same. This is despair. You are not arriving at any oasis. You are thirsty, you are hungry....

Who has done this immense criminal act?

All the religions have been teaching people to be celibate. And they have been teaching for so many thousands of years that it has become almost an unquestioned truth. In ten thousand years, not a single man has asked, "Is celibacy possible?"

It is impossible, for the simple reason that your mind has no control over your biology. Once you have eaten your food, you cannot do anything else. Below your throat it is beyond your reach; now biology has taken possession of it.

And it is good that biology has not left essential things for you, because you would become a mess! You have become a mess without such tremendous responsibilities. If you were able to sort out all the proteins and vitamins, and to make blood and to make this and to make that, then perhaps you might be able to be celibate, you might not create sexual energy anymore.

But can you see the strangeness? -- that for thousands of years idiots have been talking about celibacy, and nobody has even asked how it is possible! Biology will function according to its laws. It will go on creating male sperm, it will go on giving the woman the monthly period.

What is the monthly period? Each month the woman releases one egg. And if she does not become pregnant, then the blood that was going to make the child has to be thrown out of the body. Once the woman becomes pregnant, the menstrual period stops, because now that blood is being used in creating the child. But it is not in your hands! Nature has kept all the secret keys in its own hands.

Jainism has not allowed women to be liberated directly from the female body. And you will be

surprised, the reason is their menstrual period; they cannot control it, they cannot be celibate. Man can find ways to hide his reality and be a hypocrite, but the woman cannot do it. For six, seven days per month she will suffer pain, and blood will come out of her. How can she hide it?

It is easy for man to become a homosexual, to make love to the animals, to masturbate. Or if he prevents himself from doing all these things, then too, in his sleep he will have erections, he will release the semen, because he has a small bag and it has to be emptied: new semen is being created continuously. But he can hide these things, that's why man has pretended that he is celibate.

Religions have turned humanity towards perversions. And you can satisfy your natural instincts, but you cannot satisfy perversions. If you are hungry you can eat; the hunger disappears and you are satisfied. But religions say fasting is spiritual. If fasting is spiritual, then why has the stomach been given to man by nature? Why is there hunger? Fasting is not spiritual, it is just unnatural.

No religion has said, "Feasting is spiritual."

I say it. A fast is a crime; a feast is something of the beyond, because it is rejoicing, rejoicing in your nature.

In India, Jainism is the most fast-oriented religion. The fast has become their central theme. The longer you fast, the bigger saint you become. And I have seen their saints, but I have not seen a single saint who has any intelligence. Fasting will kill intelligence, because your brain needs certain proteins. If they are not provided, the brain cells which are very delicate, die.

I have particularly looked into Jaina monks. They are all simply idiots, and they have *made* themselves idiots -- but they are respected immensely. Respect is the trick to make them go against nature. Now how can these people get away from despair? Hungry, they can manage because respectability is there. But respectability is not food. Respectability has no proteins, no vitamins, nothing that nourishes. It only enhances your ego, sharpens your ego.

Jainism and the followers of Jainism have been very much against me because I said that fasting is equivalent to meat-eating. They had never heard that. Their religion is ten thousand years old, at least. They could not believe that I am in my senses. What am I saying -- fasting, meat-eating?

I said, "You can fast and go on weighing yourself every day. Two pounds disappear in twenty-four hours. Where have two pounds of your weight gone? -- you have eaten it!"

Man's body, for emergency purposes, has a double system -- just for survival. There may be times when you cannot get food, so if you just fast for three days, your inner mechanism moves to the emergency level and you start absorbing your own flesh, your own meat. Within thirty days you will be just a skeleton.

Where has all the meat disappeared?

Just to live you need energy, just to breathe you need energy. To walk, to talk, to do anything you need energy. Your meat is being converted into energy.

Everybody has surplus. A healthy person can fast for three months -- at the most, then he will have to die, because only bones remain. You cannot eat your bones, but everything else has disappeared. This is cannibalism. You may not be eating somebody else's meat, but you are eating your own.

This is not vegetarianism; and Jainism is proud of its vegetarianism. But fasting and vegetarianism don't go together. Vegetarianism needs feasting. So I make feasting something spiritual. Eat well, drink well, dance, sing, enjoy! -- and despair will disappear.

Don't do anything which is against your instincts.

But all the religions condemned your instincts: they say the instinctive man is like an animal. But what is wrong in being an animal? Rather than being in despair, it is perfectly good to be a healthy animal. An animal simply means alive: *anima* means life. So there is nothing condemnatory in the word. Certainly, no animals become saints, but no animals suffer from despair either.

So just watch where you are going against your nature.

Change your course, be in tune with nature.

Be truly animals.

Man is the highest animal in existence. He has to be really a more authentic animal than anybody else.

In your being natural, despair is not found. And the moment despair disappears, negativity disappears, that will be the moment when the honeymoon begins.

It *can* begin -- it is never too late.

BELOVED OSHO,

I HAVE SPENT THE LAST TWENTY YEARS OF MY LIFE IMPERSONATING HUMAN CHARACTERS ON STAGE AS AN ACTOR. ACCORDING TO MY EXPERIENCE, THEATER AND LITERATURE LIVE ON POLARIZATION: BEAUTY CALLS FOR UGLINESS, HAPPINESS CALLS FOR DESPERATION. WILL THERE BE ONLY DANCE IN THE FUTURE?

Why in the future? Right now!

Life is not theater, life is not literature.

Life is something more solid, more real.

Theater is just entertainment, and who needs entertainment? -- the people who are in despair. For a few hours they can forget their despair and become identified with the theater.

Who needs literature? A man who is really living, his life is poetry itself. A man who is really loving, his life is literature itself.

You will be surprised to know that the people who have written poetry about love are the people who have never known love. Writing poetry about love is a substitute.

But writing about food will not help a hungry person; and only hungry people think of food. When you are well-fed you don't think of food. When you are thirsty you think of water, but when you are not thirsty it will be simply insane to go on thinking about water. It is impossible.

The people who have created great literature lived in tremendous tragedy; for example, Dostoyevski, who is perhaps the best novelist the world has yet produced. But he himself was utterly sad, suicidal, always in misery, always in despair.

This man could not live his life, but one has to do something; he projected everything in his literature which he had not been able to live. Listening to his literature, reading his literature you will think, "What a great man!" But if you happen to meet him, you will feel great pity for him.

Kahlil Gibran must be recognized as one of the best writers of this age. Just read his books: THE PROPHET, THE GARDEN OF THE PROPHET, JESUS THE SON OF MAN, and you will be thrilled, what kind of a man he is! He talks like the old prophets -- the same language, the same sharpness, the same meaningfulness. But he himself lived just in an opposite way.

In THE PROPHET he talks about love, and perhaps he has written the best lines about love, but in his own life there was no love, only anger. About anger he does not write; there is no need, he has enough of it. Love is missing; he writes about love.

The people who have known Kahil Gibran were surprised -- how did he manage to create such great books like THE PROPHET? The man was almost insane in many ways.

He would throw things around, he would break things when he was angry; that was his daily practice. And after that he would write THE PROPHET. That was a substitute.

Theater and literature are not life.

But your question is important. Life itself depends on polar opposites. But it is better not to call them polar opposites, because really they are complementaries. They *look* like polar opposites: the night and the day, life and death -- they look like polar opposites, but it is not true.

There are animals who can see only in the night. They have better eyes than you have, and they don't even need glasses. For them there is no darkness in the night. In fact, their darkness starts with the sunrise, because their eyes are so delicate that they can see only in darkness. As the sun rises they cannot open their eyes; the sun is too much. So for the owl, your day is his night, your night is his day.

This can give you the idea of complementariness. Darkness simply means less light. And when you say less light, immediately the opposite polarity disappears. And light simply means less darkness. Light and darkness are one energy.

It is just like cold and hot. They are not polar opposites. The same thermometer can show you, this is cold, how much cold; this is hot, how hot. The difference is of degrees, not of opposition. They are one phenomenon, absolutely joined together.

For example, for you to exist in Alaska or Siberia is very difficult, because you are a warm-weather animal. But the walrus cannot exist anywhere else. The walrus is a cold-weather animal. Its body is made for the cold.

So in Alaska or Siberia he is perfectly happy, in tune with nature. Bring the walrus into a hot area and he will die, just as you will die in the eternal cold of the Himalayas or Siberia or Alaska. You will need tremendous arrangements for yourself to keep warm. But the walrus has no woolen clothes, no electric blankets, not even hair. He does not need them; his body is made so that even if it is ice-cold, he does not

feel any difficulty with the atmosphere.

Coldness and hotness are just degrees of the same phenomenon.

You are asking, "Is there something beyond the polar opposites?" There is only one thing, and that's what I call enlightenment. Otherwise everything has its polar opposite.

Enlightenment has no polar opposite.

You may feel the question arising in you, "Then what about unenlightenment?" That is not a reality, it is only an absence of enlightenment. And anybody who can be unenlightened has the capacity to become enlightened. It is good that you can be unenlightened; otherwise, there would be no way to become enlightened.

Unenlightenment is simply an absence.

Your potential has not grown, has not blossomed, has not released its fragrance -- that's all. You have remained just a closed seed; your possibilities have remained possibilities. You never allowed them to become actualities, realizations.

But there is no such thing as unenlightenment -- only in language. Otherwise everybody has reached different degrees of enlightenment. Somebody may be just a seed; that is a degree, the lowest degree. Somebody may be a sprout, somebody may have grown into a big tree. Somebody may have come to flower, to fruition.

But there is no polar opposite anywhere. From the seed to the flower, it is a single phenomenon unfolding itself. So degrees of unfoldment -- but remember, the difference is only of degrees. That's why I insist, when someday you become enlightened, don't think yourself holier than others. They are just a few feet back.

There is a beautiful story of Gautam Buddha. In his past life, when he was not enlightened, he went to see an awakened human being. He touched his feet, and as he was standing up, the awakened one touched his feet. Buddha could not believe it. He said, "What are you doing? You are enlightened, I am unenlightened."

The man said, "That's true. One time I was also unenlightened -- now I am enlightened. Today you are unenlightened -- tomorrow you may become enlightened. The difference is only of timing. And I am paying my respects to you because this is my last life: when you become enlightened, I will not be there to pay my respects.

"But you are certain to become enlightened -- today or tomorrow or the day after tomorrow, it does not matter. Time is irrelevant."

If you want to transcend the polar opposites of life, first you have to understand that they are not polar opposites but complementaries.

Second, you have to understand there is certainly something which is beyond duality. But to go beyond duality you have to become a witness of all that passes, moves, in your being: despair, ecstasy, a feeling of well-being or sickness, feeling love or hate.

Simply be a witness, don't get identified with anything that passes in your mind. Remember, everything passes, only the witness remains. So why unnecessarily get identified and in trouble?

Today you were sad, but you could not keep yourself separate. You could have said, "It is perfectly good. Let sadness pass. It is a cloud; soon the cloud will pass and there will be sunlight." But don't get identified with the sunlight either, because there are clouds coming again.

Life is constantly changing.

Only one thing is unchanging: that is your witnessing capacity.

You can see the anger flash by, you can see the compassion flash by; but the mirror before which they flash remains always unaffected -- and that is your transcendence.

And that's what I call meditativeness.

Meditate on every state of mind so you can achieve the witness. Meditation is the way of detaching your witness from moods which go on passing.

There is a Sufi story.... A king told his court that he wants the whole of wisdom condensed into one sentence, and the sentence has to be as small as possible so that he can engrave it inside his diamond ring. And he will look at it only in a situation when there is no way out.

It was a difficult task. But one of his ministers said -- "I will prepare it. Give me the ring. But don't look at it until every other possibility is finished and you are facing death -- in the ultimate emergency, because only then will you understand it." The king was curious, but he had to give his word that he would not look at it.

Soon the day came when the country was invaded, the king was defeated; he escaped into the mountains to hide. He reached a point where there was the end of the mountain, and an abysmal depth facing him. There was no way to go further, and back he could not go. He could hear the enemy, the horses, approaching.

He waited for a few minutes. When he heard the steps of the horses so close that it was only a question of a few seconds till he would be caught, he took off the diamond ring, looked -- and laughed in that silent place. The whole valley was full of his laughter, because what was written was a very simple sentence. In his ring it was engraved: "This too will pass."

The whole wisdom he had asked for -- and this is the essence of the whole of wisdom: This too will pass.

And as it happened, the horses must have turned some other way, and he heard their steps going farther and farther away.

He gathered his army again, won back his country, and there was great celebration all over the capital because they had become again independent. He was garlanded, his chariot was full of flowers, and people were throwing flowers in joy, and dancing and singing. At that moment he again took off his diamond ring and read the sentence: This too will pass. And this moment became his enlightenment.

Sadness comes, joy comes, and everything passes by.
What remains always is the witness.
The witness is beyond all polarities.
It is the transcendental element in existence.

BELOVED OSHO,
NO MATTER WHAT I AM DOING, AFTER A WHILE I BECOME BORED. HOW CAN I MAINTAIN EXCITEMENT ABOUT MY WORSHIP?

Anybody who wants to maintain excitement is bound to get bored. Just remember: This too will pass!

From Death to Deathlessness

Chapter #40
Chapter title: Your music is your madness

14 September 1985 am in Rajneeshmandir

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BELOVED OSHO,
EVERY TIME I AM ON MY OWN, I FEEL SEPARATE, LONELY, AND MISERABLE. I LOVE MYSELF ONLY WHEN I AM WITH OTHERS. IF I AM ALONE, I FEEL ASHAMED AND DISLIKE MYSELF. IT SEEMS AS IF I JUDGE MYSELF THROUGH THE EYES OF OTHERS.
CAN YOU SAY SOMETHING?

It is one of the basic problems. Every human being has to face it.

It is not only you. The way children are brought up is the cause of this whole misery. No child is accepted as he is. He is rewarded if he follows the directions of the parents, the teachers, the elders. Those directions may go against his nature, because those directives were not made by him or for him. Somebody five thousand years before made those principles, and they are still being used in raising the children.

Naturally, every child is displaced. He is not in his own self. He is not himself; he is somebody else. That somebody else is given to you by the society, by others.

So when you are lonely, and there is nobody to dictate to you, you simply relax in your nature. There is no need to perform anything, because there is nobody who is seeing. And that relaxing into your own nature makes you feel guilty. You are going against your parents, against the priest, against the society; and they have told you that you, in yourself, are not right. And you have accepted it. It has become a conditioned thing in you.

Whatever you do on your own is always condemned, and whatever you do following others is always praised.

In your aloneness there is nobody else there. Naturally, you need not act; you need not be a hypocrite. You simply relax into what you are; but your mind is full of the garbage given by others.

So when you are with others, the others are dictating to you; and when you are alone, the mind that has been created by the others, is making you feel ugly, guilty, unworthy.

That's why people don't want to be alone. They want always to be with someone else, because with someone else they cannot relax into their nature. The presence of the other keeps them tense. The other is there, judging every moment, every action and gesture that you are going to make.

So you simply perform a certain act that you have been told is right. And then your mind feels good: it is according to the conditioning. Your mind feels happy that you did well; you are great.

People need crowds. This is the psychological reason why they always want to belong to Hinduism, to Christianity, to Mohammedanism, to this country, to that country, to this race, to that race. And even if that does not suffice, they create rotary clubs, lion clubs.

They cannot be alone. They have to be surrounded by people continuously. Only then, they can keep the tension alive, the act alive. In the crowd, they cannot be themselves.

Alone, why do you feel afraid? To be alone is one of the most beautiful experiences. You are no more bothered by others; you are no more forcing yourself to do something which is expected.

Alone, you can do what you want to do. You can feel what you want to feel. All that you need is to become detached from your mind.

Your mind is not your mind. Your mind is only an agent of the crowd you belong to. It is not in your service; it is in the service of the crowd. The crowd has put a detective in your mind who goes on forcing you, even if you are alone, to perform according to the rules.

The whole secret is to witness the mind; allow your nature and say clearly to the mind, "You are not mine. I came into the world without you. You have been given to me later on by education, by example. You are something alien; you are not part of my nature. So at least when I am alone, leave me alone."

You have to learn to say, "Shut up!" to the mind, and allow your nature full freedom.

You will be immensely surprised what beauties you have, what innocence, what perceptiveness. And once you have learned that the mind can be put aside, and you can be really alone -- because with the mind you are not really alone; all those voices of your parents and teachers and priests and the politicians are recorded in the mind; the mind simply goes on repeating them.

It is a very great strategy played by society against the individual.

One psychologist, Delgado, has been working his whole life on a project -- and he has succeeded in the project -- which will give you some insight into yourself.

In your brain there are seven hundred centers. All that you do is done through one of the seven hundred centers He has figured out -- working for his whole life -- which center controls what kind of activity in you; with anger, hate, murder for example -- which center is active when somebody gets angry. And he has made very small electrodes. Of course, he is not allowed yet to experiment on human beings, but he has a great gift. The whole humanity can be changed by it, and he has worked on animals.

For example, in Spain he showed this. He put the electrode in the brain of a bull, and was standing his ground as the bull was rushing towards him to kill him. Just one foot away from him, the bull suddenly stopped, frozen. What has happened? The people could not believe it. They have never seen such a scene.

They were not aware that it was an experiment. He had a remote controller. He could stop any activity of the bull just by pressing a button in his hand. He allowed the bull to run so close -- up to one foot; it

could have killed him. But as the button was pressed, the activity completely stopped.

Delgado's experiment is of immense importance. If it gets into the hands of the politicians, it is going to be very dangerous to humanity, because as the child is born...

For example, in Russia, no child can be born in your own house; every child has to be born in the hospital. Now that is the right moment to put any kind of electrode into the child's brain -- for example, any electrode that stops him from revolutionary activity against the government, any electrode that prevents him feeling miserable, full of suffering, tortured. And the central board of the communist party would have all the remote controls.

They can have a system that if somebody is thinking in terms of anti-communism, on a board a light will show suddenly. And then they just have to push a button, and all his revolution, anti-communism will disappear.

What Delgado has done and proved, has been done to you by society in a more primitive way. But it has been successful up to now. They don't put an electrode in your mind -- they had no idea of it -- but what they do functions in the same way.

They go on telling you what is right. And continuous repetition of what is right and what is wrong goes on making a spot in your mind without putting in an electrode. And by and by, you start thinking that it is your mind which is deciding what is right and what is wrong.

It is not so. The society has conditioned you.

And that you can see in different societies, because different societies have different conditionings. For example, the American flag has meaning for the American, because from his very childhood he has been told, "Even to sacrifice your life for the flag is something great."

And what is the flag? Just a piece of cloth. It has no intrinsic value. For an Indian, it means nothing; for an American, it means everything. The Indian flag means everything to the Indian; to the American it means nothing.

So it is not your mind that is deciding. It is the mind of the society that has imposed upon you certain ideas.

For example, in Mahatma Gandhi's ashram in India, to drink tea was a sin. Nobody was committing it, but once in a while, just because it was a sin, there was a great attraction to commit it too. But if somebody was caught drinking tea, red-handed, he was condemned by the whole ashram.

And Mahatma Gandhi's way of condemnation was very cruel. He will not say anything to the person. He will start a fast. He will say, "Something must be still wrong in my spirituality. That's why my disciples go on doing such things. So I am purifying myself."

Now that man becomes doubly guilty. First, he drank tea, and now the old man is fasting -- unto death! Now he is more condemned, not only by the ashram but by the whole country. Letters start coming, telegrams start coming. And he falls at Mahatma Gandhi's feet to be forgiven, he will never do such a thing again, but, "Plase come out of your fast."

Gandhi is not being cruel to him just on the surface. You would have said that he was cruel if he had slapped him. But I say that was nothing. But going on a fast to purify himself so that his disciples don't commit sin...

Now what sin is there in poor tea? And if there is any sin in tea, then all the Buddhists are committing sin every day, many times, because in Buddhism tea has been used for keeping yourself alert.

In meditation one tends to fall asleep. It is good before you meditate to take a good hot cup of tea. That will help you not to fall asleep.

So round the world for all the Buddhists, tea is a virtue, because it helps meditation. And anything that helps meditation cannot be sin.

Once it happened, a Christian Quaker leader was my guest. I had no idea about the small things that Quakers do or are against doing. So in the morning I asked him, "Would you like tea, coffee, or just milk?"

He looked in a way I could not believe; he was so shocked. He said, "Milk? Do you drink milk?"

I said, "Is there something wrong?"

He said, "There is. The Quakers don't drink milk and don't eat any milk product, because milk comes from animals' bodies. It is just like blood. And moreover, the animal's body has not created the milk for you to drink; it is for their own kids.

"So you are committing crime on two accounts. One, you are depriving the kids of their birthright; second, you are drinking something which comes from an animal's body. It does not matter whether it is blood or meat or milk, it is a non-vegetarian thing. No Quaker will be ready even to touch milk."

And in India, the Hindus think that milk is the only holy thing. If a man lives only on milk...

I knew a saint who lived his whole life just on milk. That was his only contribution to the world; otherwise, he was just an idiot. But he was respected by millions of people, for the simple reason that he lived only on milk.

Hindus cannot conceive that milk is sin; otherwise, what would have happened to that saint? He would have been the greatest sinner in the whole world. This whole life he has not eaten anything. He has not drunk anything -- not even water, because milk has enough water, eighty to ninety percent water. The whole day he was taking milk.

The point is that in whatever crowd you happen to be, the crowd gives its mind to you. And slowly slowly, you completely forget that this is not your real self.

My sannyasins have to make a clear-cut distinction. The mind is part of society, not part of you. What is part of you is your awareness, your consciousness, your witnessing. Then you can be alone and immensely happy. In fact, you can be happy only when you are alone.

One who knows how to be ecstatic being alone can be alone in the crowd. Who is going to find out that inside you are completely centered in your witnessing, and you are not at all bothered by the mind?

It takes just a little time but as you go on disidentifying with the mind, the mind loses control over you, and finally it starts disappearing.

That is the beginning of freedom, the birth of a new man, the birth of an authentic man. Now you will act out of your awareness not out of your mind. You will act moment-to-moment, seeing the situation clearly. There is no problem to worry about what is wrong and what is right.

Your clarity will decide what is right, your clarity will take you towards the right. It may not coincide with the right of your society. That's why society is afraid and wants to put a mind in you.

The old method is a long process. Delgado's method is simple, can be done within seconds, but it is more dangerous too. You can disidentify yourself with the mind that the society has given, but the electrode is a different matter.

Even if you disidentify, the electrode will control your body. You may not like to do something, but the electrode will force you to do it. You are absolutely incapable.

In a way, the discovery can be a blessing, because we can stop all that is ugly in man, all that is inhuman in man with such a simple methodology -- just a small operation in your skull, and placing a small electrode.

If you are too much of a man of anger, you can just go to the scientist and tell him that this is your basic trouble: small things make you angry. He can put an electrode at the exact point from where anger arises. And he can give you a remote controller to keep in your pocket. Whenever you don't want to be angry, just push the button and anger will simply disappear.

It is good in a way, but spiritually it is not something that I will support. For society it is good, but if you can manage just by a remote control all your emotions, feelings, actions, you will never think of being aware. You will never think of becoming meditative.

And strangely enough, in those seven hundred points in your mind, there is not a single point which can create meditation in you. So it is something beyond the mind, above the mind.

If a man is clear about the whole situation, he can use electrodes, but he should not forget meditation, because he is not only the body and the brain; he is also a luminous being. And that experience is possible only through meditation.

So my suggestion to the questioner is: when you are alone, tell the mind, "Shut up! You are not part of me. Leave me alone!"

There is a Sufi story.

A young seeker came to a great Sufi master. As he entered his room and saluted the master with great respect, the master said, "Good. That's perfectly good. What do you want?"

He said, "I want to be initiated."

The master said, "I can initiate you, but what about the crowd that is following you?"

He looked back; there was nobody. He said, "What crowd? I am alone."

The master said, "You are not. Just close your eyes and see the crowd."

The young man closed his eyes and he was surprised. There was the whole crowd that he had left behind: his mother weeping, his father telling him not to go, his wife in tears, his friends preventing him -- every face, the whole crowd.

And the master said, "Now open your eyes. Can you say that people are not following you?"

He said, "I am sorry. You are right. The whole crowd I am carrying within myself."

So the master said, "Your first work is to get rid of the crowd. This is your problem. And once you are finished with the crowd, things are very simple. The day you are finished with the crowd I will initiate you, because I can only initiate you; I cannot initiate this crowd."

The story is meaningful. Even when you are alone you are not alone. And a man of meditation, even though in the crowd of thousands of people, is alone.

When you are alone, nobody can see the crowd, because it is within you. And when a meditative man is in the crowd and yet alone, nobody can see his aloneness, because that too is within him.

To know your aloneness is to be acquainted with existence, nature, your reality. And it gives such blissfulness that there is no comparison with any joy that you have felt in the past.

You are saying that, when you are with people you are perfectly happy.

It is not happiness, it is an hallucination of happiness, because your mind is in tune with the people. Alone they are also in the same trouble as you are. So together there is a certain harmony in the mind, and that harmony gives you the sense of happiness. But the sense is very superficial; it has no roots.

Unless you can be blissful in your total aloneness, remember, anything that you think is happiness is only a deception.

And once the thing is clear, it is not difficult to do it. Find time -- even for a few minutes, once in a while -- just to be alone.

In the beginning you will be miserable, because nobody is there to say how beautiful you are. Nobody is there to say, "What a great artist you are!" There is nobody, just silence around you. But a little patience, and a little alertness not to get identified with the mind, will bring the great revolution which will make you really a sannyasin.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN MUSIC AND THE GYMNASTICS OF MUSIC? IN THE LAST COUPLE OF YEARS MY EXPERIENCE HAS BEEN OF FRANTIC NON-HARMONIOUS MUSIC. INSTEAD OF FEELING SILENT AND MEDITATIVE, I AM GETTING TENDONITIS IN MY ARMS FROM DRUMMING. CAN YOU COMMENT?

The difference is simple, just the difference between madness and sanity. Your music is not music; it is simply your madness.

But to express it directly you will be in trouble. So to express it through music, the trouble is avoided and you will find fools to say, "What a great musician you are!"

So on both accounts, your madness is released That helps you. And the appreciation of other mad people, gives you an egoistic satisfaction. But the reality is you are deceiving yourself.

Real music is born out of a silent mind.

Real music is meditation manifested.

Your music is madness manifested.

You must have a certain talent for music, but it is being used by madness. You can change; it can be used by your meditation.

In the East, the music has a totally different quality. It can even cure people from diseases. It can cure even a madman. It is so silent, so subtle, so delicate. In the East, nobody will recognize your jazz and other kinds of music, as music.

A musician works hard, because he has to bring something which is beyond words, but is not beyond music, which cannot be said but it can be played on a sitar. And it is tremendously relaxing, not only for the person who is playing -- he completely forgets his ego; only then his music reaches to its ultimate height -- but for those who hear it, they also forget their ego. They become simply a listening. There is no listener.

I am reminded of a story that actually happened.

In Lucknow, there was a crazy king, Wajid Ali Shah. He was crazy in many ways: the whole day he slept, and the whole night he enjoyed food, dance, music. He was a night man.

He had gathered all the greatest musicians into his court, all the great dancers. His court was really rich,

but he was always feeling a little sad that one musician who was perhaps the greatest in the country, had not come to his court. Again and again messengers were sent, but the musician said that it would create unnecessary trouble.

Finally, Wajid Ali Shah said, "Whatever trouble it creates, I will take care of it, but you have to come."

The musician came. He said, "The trouble is the condition I make. When I play on my sitar, nobody in the audience must move his head with my music. That is a great disturbance and I don't want it. So you will have to promise me that anybody who moves his head and sways with my music, should have his head cut off immediately."

Wazid Ali Shah was a crazy man. He said, "There is no difficulty."

In Lucknow it was announced that you have to come knowing perfectly well that the king has accepted this condition. So only those should come who are capable of sitting silently, frozen. If your head is found moving or you sway -- Wazid Ali Shah has put one thousand soldiers with naked swords around the audience -- immediately your head will be gone.

Thousands of people wanted to come, because the man was so well-known all over the country, and his music was something like a miracle. But only a few came, because the condition was such that even though you were not swaying because of his music, just a fly sitting on your head and you... And that was enough. That Wajid Ali Shah is such an idiot, the head is gone. It is too dangerous.

But still, a few hundred people came.

Lucknow was, in those days, a capital of artists, musicians, poets, painters. Even Wajid Ali Shah was surprised. He was thinking that perhaps nobody would turn up.

The musician started playing. Everybody was holding himself tight, so that not even accidentally would be allow the head to move. They were sitting like statues. And then a moment came, a few people started swaying.

Wajid Ali Shah was immediately going to order those people's heads to be cut . The musician said, "Wait, until after the music is finished; but keep note who the people are."

After the music was finished, Wajid Ali Shah had gathered almost one hundred people. And he asked the musician, "Now, what do you say?"

He said, "Now these are the people who can understand me. I will play for them now. The others have no guts. These people -- even though they tried hard to remain unmoving -- when the real moment came, when the music reached its height, they forgot themselves, they forgot the condition, they forgot their life, they forgot everything. And the way they swayed was in tune with my music. These are the people.

"Just to sort them out I have made the condition. So now let the others go, and for these hundred people I will play my best. There is still half the night. And there is no condition.

"I can feel a kind of at-one-ment with these people. I can feel a certain synchronicity with these people. They know what the heights of music are, where ego disappears, mind stops, there is no thinking." Music in the East has been used as a meditation. "And these people are capable of reaching to meditation through music." And he played for them.

In the morning, Wajid Ali could not believe what was happening. It was as if people had completely forgotten who they were -- just trees in the wind, swaying, dancing. Their faces had a luminosity. The place was full of a new kind of liveliness that Wajid Ali had never experienced. There was dance, there was joy, and there was something which can only be called spiritual.

You say, "You play drums madly." That is not music. That is simply throwing up your madness. And of course the world is full of mad people. They will get identified with you; they will enjoy it.

Who were the people who were enjoying the Beatles and other music groups that emerged among the younger generation? Who were the people?

The Beatles were mad and their fans -- thousands of young people -- were mostly hippy. Nobody knew anything about music, but they became great heroes. To become a hero in a mad world, you need to be a great madman.

If you listen to Eastern music, perhaps it will simply go above your head. First, the Eastern musician just prepares for half an hour or more. He is not yet going into depth; he is just preparing his instrument and himself. And you will be tired by that alone. He is just getting ready to take the quantum leap. Infinite patience is needed.

I have heard about Mulla Nasruddin. He went to listen to a great musician, who was just beginning.

In the beginning in Indian music, you do *aalap*. *Aalap* means he tries to refine all the basic sounds. So

he goes on, "Ah-h-h, ah-h-h." That is, he is refining the sound "ah." Hence, it is called *aalap*. He will refine all the sounds; it takes time. And when he is satisfied that now he is ready, then the music begins. But it takes thirty or forty minutes for him.

And as he started his *aalap*, "Ah-h-h, ah-h-h, ah-h," Mulla Nasruddin started cryng. Tears were in his eyes.

His friend who had brought him said, "Nasruddin, I never thought that you were such a lover of music. It is just *aalap* and you are full of tears."

He said, "You don't understand. This man is going to die. It is not *aalap*; this is what happened to my goat! `Ah-h-h, ah-h-h, ah-h-h.' And she died in the middle of the night! You do something to prevent this man.

"If music brings death, it is better to prevent him. This is not music. I know perfectly well. It has happened in my own house. I have lost one of my best goats." But when the musician comes and takes the jump into the world of sound and soundlessness... Music consists of both sound and soundlessness; the better the music, the more it will be full of soundlessness; the better the music, the more the sound simply leads you into silence. That is the criterion of authentic music, that it leads you into silence.

Your music... Stop it, and start Dynamic Meditation. That is your music. Why unnecessarily beat the drum? The poor drum has done no harm, no harm to anybody.

And do the Dynamic Meditation as madly as you can. In fact, the more madly you do it the better, because you will be throwing out all rubbish and you will come out of it clean, just as if you have come from a shower.

And you feel that now there is nothing to throw out and your Dynamic Meditation has become silent -- even if you want, nothing comes out -- then take the drum again. That will be an existential experience. Then you can play the drum, and it will not be madness; it will be music.

But first, be ready for music.

Music does not come from the drum; music comes from you. The drum only reflects it. Music is just a mirror. If you are mad, the madman is reflected. If you are enlightened, then the enlightened man is reflected.

It is good that you have an interest in music, but first please be sane. And don't feel guilty that you are not sane. This whole world that we have created is insane, and they all are throwing their insanity in worse ways than you are doing.

You are at least beating the drum, which is dead anyway. They are beating living people. They are raping living women. They are murdering, they are doing all kinds of crimes around the world. And in spite of all the police, all the courts, all the magistrates, all the laws, the crime goes on growing. It has become almost a way of life for millions of people.

So don't feel bad. In fact, beating a drum is far better than killing a man. But when music can come out of the drum... Just a little preparation is needed. And this is the place of meditation. Meditate a little more, and wait for the right moment when you feel that there is music inside you and you would like to share it with your friends.

BELOVED OSHO,
FOR FOUR YEARS I HAVE BEEN TOTALLY NOURISHED BY POSITIVITY IN YOUR COMMUNE, BY YOUR LOVE AND THE LOVE OF YOUR SANNYASINS AND, SURPRISINGLY, BY MY OWN SELF. THERE IS NO LANGUAGE THAT EXISTS FOR THE GRATITUDE. NOW I AM ABOUT TO LEAVE FOR TEN DAYS -- THE LONGEST I'VE BEEN AWAY -- TO VISIT MY FAMILY IN NEW YORK, THE CITY OF THE DEAD. I FEEL LIKE A TIME TRAVELER FROM THE TWENTY-FIRST CENTURY. MY FEAR HAS TO DO WITH THE BOMBARDMENT OF NEGATIVITY, THE AIR IS ABSOLUTELY FILLED WITH IT THERE, AND I AM AFRAID OF BEING SUCKED INTO IT.
DO YOU HAVE SOMETHING TO SAY?

No need to be afraid.

The city of the dead, however big it is, is incapable even of making a dent in a living person. Let it be full of negativity. It does not matter.

Your fear is as if a candle is afraid to go into a house which is full of darkness. The darkness is so much

and so thick and so old, and the candle is so fragile and so new. Naturally, the fear will be there.

But the fear is baseless. A fragile candle with a small flame is enough to destroy all the darkness in the house. The darkness has no power.

It will be a good experience for you. You have been here. You have rejoiced here, danced here, loved here. You have been in the city of the living. Now it will be a good experience just to visit the graveyard in New York. These are big graveyards, but they cannot in any way harm you.

Perhaps you may be able to help a few dead to breathe again, a few dead to stand up in their graves to greet you. Don't be afraid of that. Even if the dead shake hands with you, don't be afraid. Life is always ready to share itself with anybody.

In these big cities of dead people, there are still people who are half-alive, sometimes three-fourths alive. And there is a possibility to touch their aliveness.

So go with joy. A great adventure!

They should be afraid of you; you need not be afraid of anybody. Life is always fearless.

And if somebody is completely dead, it does not create a problem for you. Only the people who are not completely dead and who have been resisting, somehow to remain alive, may see a light in you. My sannyasins can turn on anybody -- into life, into love, into dance, into celebration.

You will come back after ten days immensely enriched. Whatever happens there will enrich you and, when you come back, you will be surprised that you have been living in this small paradise, but you had started taking it for granted.

That gap of ten days will give you more perceptivity to see the commune, to see this oasis. Otherwise, you love, you laugh, you dance, but slowly slowly, you become accustomed to it. You think this is what life is. Once in a while, to go out into the world and to see that life is not the same... Outside it is simply crime, ugliness.

In these four years, we have lived as one single organic unity.

Anybody who comes from the outside is immediately impressed by one thing: the cleanliness of the commune, the healthiness of the people, the continuous laughter, joy -- and that too after twelve hours of hard work, which is enough to kill anybody!

And these sannyasins, after twelve hours of hard work, still have energy to dance in the disco, still have energy to hug each other, to share their love.

Outside they cannot believe it, because they do not know the secret that that hard work for twelve hours is being done with great love. Nobody is doing it for anybody else; he is doing it for himself.

It is his commune.

It is his world.

And when you work totally, intensely, it is not tiring; it is nourishing; it makes you stronger.

What makes people weak is not the work, it is the boredom that sucks their blood. But if you are working with joy and song and dance, and if your work has become worship, it is not going to tire you. It is going to make you stronger. It is going to give you more energy to share and more love to share.

So these ten days will be good. You will find a few people there half-dead, three-fourths dead, ninety percent dead. And they will be immensely happy.

And those who are a hundred percent dead, there is no question of being bothered about them. They are gone forever; they cannot do any harm to you.

And when you come back, you will come more enriched; and you will have a better perspective of your own commune -- a bird's eye view.

Living in the commune for many years, you start taking it for granted. And perhaps you start thinking the whole earth is living in this way.

We would like the whole earth to live in this way.

So our sannyasins, once in a while, have to go into the world, just to shock them, that there are people who are more alive, more juicy, and living a life on a totally different basis.

They don't have God, they don't have any dogma, they don't have any heaven and hell. And because they are free of all this nonsense, their whole energy is concentrated on creating the paradise herenow. Okay.

From Ignorance to Innocence

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OSHO,
WHY IS HUMANITY TODAY BECOMING MORE AND MORE MISERABLE?

THE cause is very simple, perhaps too simple. It is very close, very obvious, and this is the reason why most of the people go on missing seeing it. When something is very obvious you start taking it for granted. When something is too close to your eyes you cannot see it. For seeing, some distance is needed.

So the first thing I would like you to remember is that it is not only today that humanity is miserable. It has always been miserable.

Misery has almost become our second nature. We have lived in it for thousands of years. That closeness does not allow us to see it; otherwise it is so obvious.

But to see the obvious you need a child's vision.

And we are all carrying thousands of years in our eyes. Our eyes are old; they cannot see afresh. They have already accepted things, and forgotten that those things are the very cause of misery.

The religious prophets, the political leaders, the moral lawgivers -- you have respected them, not even suspecting that they are the cause of your misery. How can you suspect them? Those people have served humanity, sacrificed themselves for humanity. You worship them; you cannot relate them to your misery.

The causes of misery are camouflaged behind beautiful words, holy scriptures, spiritual sermons.

It happened when I was a student, the first prime minister of India came to visit the city. In Jabalpur, just in the middle of the city flows all the dirt of the city. The city is very big -- ten times bigger than Portland -- and just in the middle of the city, the whole dirt flows like a river. There is a bridge over it, and to pass that bridge is to know something about hell. I have never seen any place so stinking.

The day Jawaharlal, the prime minister, came to visit the city the bridge was one of the greatest problems. He had to cross it, that was the only way to get to the other part of the city. So they covered the

bridge with mogra flowers. It was summertime, and the mogra is so fragrant a flower.... The whole bridge on both sides had garlands of mogra hanging. You could pass across the bridge and you would not be at all aware that just behind those mogras, the wall of flowers, was the most dirty place possible.

I was just going to the university. Seeing people decorating the Naudra bridge -- that was the name of the bridge; it was called Naudra because it had nine pillars, nine doors through which the dirt used to flow -- seeing the people putting those flowers up, I stopped there. I started working with those people who were decorating, and nobody made any objection because many people were working, and it had to be done quickly -- soon Jawaharlal was going to pass. So I got mixed in with the workers, the volunteers.

When Jawaharlal's procession came and he was standing in an open jeep, I stood in front of the jeep and stopped it. It would not have been possible in any other place because everywhere there were military police, guards, security. On Naudra bridge these volunteers were on both sides, and there was no crowd because nobody wanted to stand there. And the crowd was not aware of what had happened -- that those mogra flowers had completely covered the smell. The place was smelling of paradise! The people were not aware of it because nobody was near there.

I told Jawaharlal, "Please get down. You have to look behind these flowers -- that is the reality of this city. You are being befooled; these flowers are not decorations for your welcome, they are put here to deceive you."

He said, "What do you mean?"

I said, "Get down, and just come close to the flowers and look beyond them." He was a very sensitive and intelligent man. Others tried to prevent him -- the local leaders.

I said, "Don't listen to these fools. These are the people who have arranged these flowers here. Have you seen in the city, anywhere, thousands of flowers arranged for your decoration? And here you don't see any crowd. The arithmetic is simple. Just come down."

He got down and went with me to look beyond the flowers: he could not believe it. He told the people, the local leaders, the mayor, the members of the corporation and the president of the congress, "If this young man was not so stubborn, I would have missed seeing the reality of your city. Is this what you have been doing here?"

He said to me, "If you come to New Delhi sometime, come and visit me."

I said, "Not sometime -- I will come simply to visit you. But tell the idiots surrounding you that I am allowed in."

He told his secretary, "You have to take care that nobody prevents him." That's how that secretary became one of my followers. And whenever I needed, he was immediately ready to arrange it: the doors of Jawaharlal's house were open for me.

I remembered this incident because that's what has happened with the whole of humanity.

You see the misery, but you don't see the cause. The cause is covered with flowers. You see the flowers, and because flowers cannot cause the misery you turn back.

The second thing to remember is that it is not only now that humanity is miserable; it has always been so.

Yes, one thing new has happened -- it is a little difference, but a difference that really makes a difference -- and that is: a certain percentage of humanity has now become more aware than it has ever been before.

Misery has always been there; but to be aware of the misery, that is a new factor. And that is the beginning of transformation.

If you become aware of something, then there is a possibility that something can be done to change it.

People have lived in misery, accepting it as part of life, as their destiny. Nobody has questioned it. Nobody has asked why.

And before anybody could ask why, the religious prophets, messiahs and priests were ready with the answer.

Christianity is ready with the answer: because Adam and Eve committed the original sin; hence you are suffering. Now, can you see any connection?

Even according to Christianity, the world was created four thousand and four years before Jesus' birth -- which is not at all accurate, which is absolutely stupid. The world is millions of years old. And by world, I mean only our world, this earth; I don't mean the sun, the solar system, because that is far more ancient. And I don't mean the world of the stars... because they are not as small as you see them. They are bigger than your sun -- they are all suns -- and they all have their own solar systems. And they are far more ancient than

our solar system.

In fact, when you come to calculate about existence, years cannot be used as a measurement, they are too small. A million years does not mean anything. When you start thinking about how old the solar system is, you have to use a new measurement which is not used ordinarily because we never come across such a big thing. And that new measurement is invented by physics: the light year.

You have to understand what a light year means, because our galaxy is millions of light years old. Light travels with a tremendous speed, the greatest speed there is. Anything traveling at that speed will turn into light. The heat of that speed is such that anything at that speed will become light. So there can be no speed greater than the speed of light. We cannot invent any rocket which moves faster than light, because then it will turn into light itself, immediately it reaches the speed of light.

The speed of light is 186,000 miles per second: per second, one hundred and eighty six thousand miles. In one minute, sixty times more; in one hour, again sixty times more; in one day, again twenty-four times more; in one month, again thirty times more; in one year, again twelve times more -- that is the meaning of one light year. And our sun is millions of light years old.

Even if the Christians are right -- Adam still must have committed the original sin at least five thousand years ago. Somebody committing a sin five thousand years ago -- how many generations have passed since then? -- and you are still miserable for his sin? That seems to be absolutely unjust! If he did commit the sin, God made him suffer. Why should you be suffering? You were never a part of it. If anybody has to suffer, it should be God Himself, because in the first place what was the need of creating those two trees? If man was not allowed to eat from them, it was so simple -- God should not have created those two trees. He was committing the original sin -- if anybody was.

Then, even if He had created them, what was the need to tell Adam not to eat from those two trees?because I don't think that Adam, on his own, even by now would have found those two trees. Among the millions of trees, it would have been just a coincidence if Adam had found them. But God showed him the trees, saying, "These are the two trees, and you are not to eat from them."

And this God is Jewish. Sigmund Freud understands it more -- he is also Jewish, born out of the original sin -- he understands far better than this Jewish God. To tell somebody not to do something is to provoke them, is to give them a challenge, is to make the person fascinated. It is not the snake who really persuades Adam and Eve, it is God's "don't" that hits hard; and they become curious why.

And the trees are not poisonous. One tree is the tree of wisdom. There seems to be no logic in why the tree of wisdom should be prohibited to man. And the other tree is of eternal life. Both trees are the best in the whole garden of Eden. God should have told him, "Don't miss these two trees! Anything else you can miss, but these two trees you should not miss." On the contrary, He says to Adam and Eve, "Don't do this."

That "don't" is the real cause of their disobeying; the serpent is just an excuse.

But even if they did commit the sin, whether through God or through the serpent, it is absolutely certain that you are not part of it -- in no way. You were not there to support them.

The Christians have been befooling the whole world, the Jews have been befooling the whole world, saying that it is because of the original sin that man is suffering, he is in misery. He has to turn back, he has to undo what Adam and Eve did. They disobeyed; you have to obey God. Just as they disobeyed and were thrown out of heaven, if you obey totally, without any doubt, without any questioning, you will be allowed back into the world of bliss, paradise.

Misery exists because of the original sin, according to these Judaic religions: Judaism, Christianity, Mohammedanism. These three religions have come from the same source; they all believe in the same original sin, and that we are suffering because we are the progeny of those same people who committed it. Even human justice cannot punish a criminal's son because he is a criminal's son. His father may have murdered somebody, a major crime, but then you cannot punish the son too. The son has nothing to do with it.

Adam and Eve did not commit any major crime -- they just had a little curiosity. And I think anybody who had any sense would have done the same. It was absolutely certain to happen -- because there is a deep need in man to know. It is intrinsic, it is not sin.

It is in the very nature of man to know. And God is prohibiting him. He is saying, "Remain ignorant."

There is, in the same way, an intrinsic, intense desire for eternal life. Nobody wants to die.

Even the person who commits suicide is not against life. Perhaps he is hoping the next life will be better. He is so tired of all this suffering and anguish that he thinks, "In this life there is no chance, so why not take a chance? This life is not giving you anything and is not going to give you anything -- take the chance. If

you survive and enter into another life, perhaps...." That "perhaps", that lingering desire, is still in the man who is committing suicide. He may be committing suicide against anything, but he is not committing suicide against life itself.

These two are the basic and the deepest -- rooted desires in man -- and yet he is prohibited from fulfilling his own nature and his nature is condemned as criminal, as a nature which is rooted in sin.

If he fulfills it he feels guilty; if he does not fulfill it he will remain miserable.

These people have created the background of your misery.

Let me summarize it: if you are natural you will feel guilty. Then that will be your misery, your anxiety, your anguish -- what punishment there is going to be for you! You are disobeying God, because all your scriptures and their commandments are against your nature. So if you fulfill your nature there is misery.

If you don't fulfill your nature, there is bound to be misery because then you will be empty, unfulfilled, discontented; you will feel futile, utterly meaningless.

So there are two types of miserable people in the world: one who follows the religious prophets and one who does not follow them.

And it is very difficult to find a third category, a man like me, who does not care a bit. I neither follow them nor am I against them. I do not even hate them -- there is no question of loving them. To me they are absolutely absurd and meaningless, irrelevant to our existence. Take either side and you will be in trouble. Don't take sides, either for or against; just tell those guys, "Go to hell! And take all your scriptures with you." Only then can you be free of misery.

In the East they have a different explanation. Explanations can be different, but the purpose is the same. In the East, the three religions -- Hinduism, Jainism, Buddhism -- all teach that your misery is because of bad actions in past lives. And you have lived millions of past lives, in different shapes, different bodies, animals, birds.... In that way Hindus have a vast perspective. Eight hundred and forty million species of life exist. At least their perspective is vast, not small like the Christian... only six thousand years.

Their perspective is certainly great: eight hundred and forty million species, and you have passed through them all; then you have become man. In all these long -- you will have to use the word "light years" with Hindus and Jainas and Buddhists -- you have committed so many things, good and bad, and everything is recorded with you. If you are suffering, that simply means your bad actions are heavy on you. You have to suffer, that is the only way to get rid of them. You have to pay for your actions. Who else is going to pay? You murdered somebody in your last life, now who is going to pay?

Their explanation seems more mathematical, more logical, than Adam committing sin and you suffering six thousand years afterwards. So many generations have passed, and still the sin is fresh. So many generations have suffered and been punished for it, and you are still being punished for it. Can you punish so many people for one man's sin? And this is going to go on forever and forever. At least the eastern vision seems to be more logical: that in your past life you have committed some bad actions and of course you have to suffer for them. I say it looks more logical, but it is not existentially true.

What do I mean when I say it is not existentially true? I mean that whenever you act, the result of the act is intrinsic in the act itself, it does not wait for the next life. Why should it wait? If you drink poison now, will you die in the next life? I have been arguing with Hindu *shankaracharyas*, Jaina monks, Buddhist *bhikkus*, saying "Tell me, if somebody hits his hand with a hammer, will he suffer in the next life or here, right now?" Action brings its reaction immediately. It does not wait. Why should it wait, and why for the next life particularly?

They have been befooling people, of course more logically than Christians and Jews and Mohammedans. Hence no sophisticated Hindu can be converted to Mohammedanism, Judaism, Christianity -- impossible, because all your ideas look very childish. He has far more logical explanations. But those logical explanations are only significant on the surface; deep down there is nothing much in them.

I have argued with all these people. Not a single one has been able to answer my question. If you put your arm in the fire, will you be burned in the next life? The action is here, the reaction has to be here. They are joined together, they cannot be separated. The moment you love, you are happy. It is not that in this moment you love and you are in deep misery now, and in the next life whether there you love or not, suddenly one day you will feel happy -- the good karma of your last life!

You are disconnecting things which are not, in the nature of things, in any way possible to disconnect. You hate somebody and in that very hatred you are burning in fire. You are angry and in that very anger, not out of it, you suffer. My approach is, that each moment, whatsoever you are doing you are getting the immediate reaction.

These people are befooling you because they cannot say many things which go against the vested interest. They cannot say that you are poor because the rich are exploiting you -- because they are hired by the rich people. Now, for example, a Jaina monk, Acharya Tulsi.... Jaina monks don't travel in the rainy season. And in India, it is not like here, the seasons are well cut: the rainy season is four months, the summer season is four months, the winter is four months. Lately they have been disturbed because of atomic experiments going on everywhere; otherwise, exactly on the expected date and day, the rains will begin, and exactly on the expected date and day the rains will stop.

The Jaina monk does not travel for the four months of the rainy season. He travels for eight months, and for four months he does not travel because the earth is wet, the grass has grown and many small insects, ants, are there in the grass. He cannot walk on the grass because the grass is alive. And he cannot walk on the wet ground because there may be some insects which the wetness encourages. He has to walk only on dry ground where he is absolutely certain that no life can be killed by his walking. So the rainy season is out of the question. He cannot even carry an umbrella: that will be a possession. So in the rainy season it will be most difficult. He does not have more than three clothes -- and all three clothes will be wet, so he will not have even clothes to change into.

Acharya Tulsi stays in one place. He has seven hundred monks, and for eight months those monks move around the country and for four months they come to live with the master in one place. But it is a very difficult problem: only very rich people can invite Acharya Tulsi to spend the rainy season in their city, because those seven hundred monks will come. That is nothing. When the seven hundred monks are there and the head of the monks -- who is like a pope in that sect -- is there, then thousands of followers will come to listen. Because in the rainy season in India, everything is closed, you cannot do anything -- the shops are empty -- so people start playing cards and chess. All kinds of festivals happen in the rainy season because everybody is free. People visit their relatives, there is nothing at risk in their business.

People visit their religious leaders. And it is a tradition that whosoever comes to see the head is a guest of the city, just as the head is a guest of the city. So to invite Acharya Tulsi means spending millions of rupees, and only very rich people can afford it. And if they can afford it, they must be businessmen. A businessman is never a loser. He is not a gambler. He counts everything, with interest. If he is going to invest -- that's the right word -- millions of rupees in Acharya Tulsi, then he is going to take as much juice out of Acharya Tulsi as possible, with interest, and he will not leave. And both the parties understand it. It is understood, not said. Acharya Tulsi has to protect the rich person because it is the rich person who protects Acharya Tulsi and his monks. It is a simple arrangement.

The same is true about other religions in India. It is a very costly phenomenon. For example another Jaina sect whose monks live naked cannot stay in any household or family, because to be so close to a family may create attachment. Some trouble may arise, they may be distracted. They can only stay in a temple. And Jaina temples are the costliest and the best temples in India. It is difficult now to make that kind of temple. In Mount Abu -- a few of you may have seen them, because I used to have my camps there -- they are such masterpieces of art. And so much money has been poured into those temples: they are all marble. And a single temple may take hundreds of years to be made. The grandfather may start, and the third or fourth or fifth generation may inaugurate the temple when it is complete. And thousands of workers will be working on it, artists, craftsmen.

To invite a naked Jaina monk.... Because the naked Jaina monk is thought to be of the highest order of monks. Acharya Tulsi is not a naked Jaina monk. He is thought to be of a lower degree. Yes, he is a jaina, but if you ask the followers of the naked monks, they will say, "There is not much difference between us and Acharya Tulsi. Perhaps he keeps three clothes, we keep six clothes, that is all the difference there is. The real difference is between our monks." And certainly the naked Jaina monk tortures himself more than any in the whole world. Nobody can compete with him, he is the best masochist possible.

To invite a naked Jaina monk means you need a temple which can do justice to his prestige, otherwise you are insulting him. So every big town, big city, goes on wasting money in raising temples because the naked monk can stay only in a temple. You will be surprised that Jainas are not many but they have so many temples all over the country. Even in places where not a single Jaina family lives, you will find Jaina temples, because the Jaina monks pass by there and, they need some place to stay.

You will be surprised -- it looks very funny to see the whole thing -- a Jaina monk is not supposed to beg from anybody other than a Jaina. Now, Jainas are very few, only three hundred thousand all over India -- just like a teaspoon full of salt in the ocean. There are thousands of towns and villages where there is not a single Jaina. But the Jaina monk has to move for eight months continually; he has to pass through villages

where no Jaina lives.

So what do Jainas do? A procession of twenty families -- twenty buses, fifty buses -- will follow the monk. The reason is.... You will be surprised, why fifty buses? Just one bus or one car would be enough if one Jaina family were needed. No, the Jaina monk has to go begging and he is not allowed to beg from just one family. That is against his scripture. And when the scripture was made it was perfectly right, because there were so many monks, they were becoming a burden on society. So if a monk comes to one family, finds good food and starts coming there every day, he will become a torture to the family. And if other monks come to know, they will also start coming to the same family.

So the law was made that no monk begs from just one family -- not even a single whole meal. Even for a single whole meal, he has to beg from a few families: little pieces from here, little pieces from there. And he is not supposed to beg from the same people again tomorrow. No other monk is supposed to beg from the same place where some monk has already begged. Now this creates trouble: the monk has to beg from many families.

So fifty families, sixty families, with all kinds of foods... and for themselves also everything is needed -- tents and everything.

In fact there are only twenty-two naked Jaina monks left because the whole thing is so arduous that when one naked monk dies, he is not replaced. It is very difficult. So fifty, sixty buses, a whole procession.... Then the tents, and a whole city will be put together in the night because in the morning the monk will come. And they have to make temples in places where, strange to know, they cannot even find a Jaina worshipper. They have to hire a brahmin to worship in the temple.

Now, brahmins and Jainas are enemies -- Jainism is a revolt against brahminism -- but brahmins are the only people who know how to worship, so they will be paid to do it. They are not really worshipping; you can see, how can they worship the enemy? This man Mahavira, whose statue is there, has been continually criticizing brahmins. Now, a brahmin worships for a salary. Perhaps deep inside he is cursing, but on the surface he is praising and showering flowers and doing whatsoever Jainism prescribes for use in worship.

Then the whole city will be ready by the morning. The monk comes, and the monk knows about all these buses and that this whole city of tents has been raised in the night. When he came the previous day there was not a single tent. And all these people he knows, because they have been following him for four months continuously. Now, these people have to be rich to drop all their businesses, to take their whole family around. And the season is really difficult. In some places there are two hundred inches of rain, and in some places, perhaps the worst, five hundred inches of rain -- and they have to follow even on the mountains, because Jainas make their sacred places on the mountains.

Hindus make their sacred places by the side of rivers. Because Hindus have already monopolized the rivers, Jainas had to do something to defeat them -- the same competitive mind is everywhere. So they thought that the best thing would be to choose the highest peaks of the mountains and to show these fools that the rivers are dirty. And people in India even throw dead bodies, half -- burned bodies, dead animals into the rivers. These are your sacred places! So the Jainas made their sacred places on high mountains.

These buses follow them on those mountains and tent cities will arise there just in the night when the monk is sleeping, but not before his eyes. I have asked these naked monks, "Do you really not know that these people are following you -- the same faces, the same tents, the same buses -- for four months? They are befooling themselves, but whom are you befooling? And what is the purpose of all this circus?"

In private they would say to me, "You are right, but what can we say about it? You always hit wherever it hurts most. You have a knack," they would say to me, "of hitting people at their weakest point. Now this is clear, four months.... I know, but I cannot say it in public, because how am I to survive?" He depends on these people. These people are businessmen, they are investing money. They want him to say to the poor, "You are suffering from your past bad karmas, and these rich people are enjoying their good karmas of a past life. If you want to enjoy yourself, then do good karmas, obey the scriptures, follow the principles handed over by the great masters, and in your next life you will be rich."

I was trying to explain why the priests have to bring in the next life: because about this life they cannot do anything. And about the next life, one thing is good: that nobody knows what will happen -- whether anything will happen or not, whether anybody will survive or not. This strategy was invented so that the explanation would remain rational. Otherwise, there are people who are doing all that the scriptures say, and yet they are suffering, they are poor, they are sick. They ask, "We are doing everything that you say -- then why are we suffering?" Leaving them aside, even these Jaina monks -- one dies with cancer, now what is he suffering for? In his whole life he never did a single thing which can be said to be wrong. You have to find

the explanation somewhere in his past lives.

Man is in misery because religions have not helped him to destroy the causes of misery.

On the contrary, they have consoled him so that he remains as he is.

Revolt, revolution, they are of the same order as disobedience, disorder, creating chaos: you will suffer tremendously in the coming life. You are suffering now, and you are preparing the ground for more suffering. So they created this gap between this life and the coming life, the past life and this life. And it is a beautiful strategy, because neither have you any evidence of your past life -- that you committed any bad actions or good actions -- nor have you any way to know what is going to happen to you in the next life, the coming life.

They have given beautiful explanations and camouflaged the whole stinking reality behind beautiful flowers. So you smell the flower and you forget the stinking river just flowing underneath, an undercurrent. Throw away these flowers and immediately you will be able to see why humanity is in so much suffering.

The new thing that has happened is, as I said before, that one percent of humanity has come to a point where it can become a little alert, awake. And that one percent of humanity, becoming aware of the misery, seeing the whole of humanity already in hell, is asking, "What other hell are you talking about? There cannot be anything worse than what is happening on the earth." This one percent of humanity has created such questions. Those questions have also reached those people who are not alert -- but the questions have reached them anyway. They have also heard and started feeling some little stirring of consciousness: "Yes, there is misery, and immense misery."

Politicians have been deceiving you. They say, "If there is democracy, there will be no suffering. If there is independence, there will be no suffering. If there is socialism, there will be no suffering. If there is communism, suffering disappears." But there *is* democracy, and suffering goes on growing, accumulating. Countries are independent -- all countries are not in slavery -- but even in the countries that are independent, the misery is not less. Perhaps it is even more, because they cannot dump their misery on anybody else -- they are independent. A slave country at least has a consolation. That is my experience.

Before India became independent there was such a feeling all over India. My house was a place of conspiracy. My two uncles had been in jail many times, and every week they had to go to the police station to report that they were not doing anything against the government, and that they were still there. They were not allowed to move out of the town but people were coming to them -- and they all had so much hope.

I was a small child but I always wondered, "These people are saying that just by becoming independent, all misery will disappear. How can it happen? I don't see any connection." But there was hope. There was the promised land, very close by; just a little struggle and you would reach it. There was suffering but you were not responsible for it: the Britishers were responsible. It was a great consolation to dump everything on the Britishers.

In fact, I used to ask these revolutionaries who used to visit my house secretly, or sometimes stay in my house for months.... One of them, a very famous revolutionary, Bhavani Prasad Tiwari, was the national leader of the socialist party. Whenever he had to go underground he used to come to my village and just live in my house, hidden. For the whole day he would not come out -- and nobody knew him in the village anyway. But I was after him. He told me again and again, "You bring such inconvenient questions that sometimes I think it would be better to be in a British jail than in your house! At least there I would get first class treatment."

He was a famous leader so he would have got first class treatment -- political prisoners' special class -- with all the facilities, good food, good library. And at least he would get freedom, because first class prisoners were not forced to do any labor. They would write their autobiographies and other books: all the great books these great Indian leaders have written were written in jails. And they would go for walks -- they were put in beautiful places that were not even jails; they were created especially for them.

For example in Poona there was a palace just opposite us, on the other side of the river: the Aga Khan palace. It *was* a palace. Gandhi was kept prisoner there and his wife too. His wife died there, her grave is still there in the Aga Khan's palace. You must have seen it in Poona -- when you pass the bridge, just on top of the hill above there is a beautiful house.

I had asked the owner, because the owner lived in Bombay and used to come to me, "Whatsoever you want you can take, but give that house to me before I move to Poona. I want that house," because in the whole of Poona, that was the highest point from where you could see the whole city, and it was really a beautiful palace.

He said, "It is difficult because it belongs to my mother. She is the owner of the house and she will not

sell it because Gandhi was kept prisoner there, and she is a follower of Gandhi. So she wants to make it a national museum in the memory of Gandhi. It is impossible to persuade her -- and particularly for you. Even your name is unmentionable in my family. When I come here I have to say I am going somewhere else. Your name is unmentionable." Gandhians will not mention my name because I have been speaking against Gandhi continually.

So these special palaces were turned into prisons. They had acres of greenery, beautiful views. So Bhavani Prasad Tiwari used to say to me, "It would be better if I stop going underground -- because you ask inconvenient questions."

I said, "If you cannot answer them, what is going to happen to the country when the country becomes independent? These will be the questions which you will have to solve. You cannot even answer them verbally, and then you will have to actually solve them. I asked him, "Just by the Britishers leaving the country" -- and there were not many Britishers -- how is poverty going to disappear? And do you want me to believe that before the Britishers came to India, India was not poor?

"It was as poor as it is now, perhaps even poorer, because the Britishers brought industry, technology, and that helped the country to become a little better. They brought education, schools, colleges, universities. Before that, there was no way to be educated: the only educated people were the brahmins, because the father would teach the son. They kept everybody else uneducated because that was the best way to keep them enslaved. Education can become dangerous.

"How are you going to destroy poverty? How are you going to destroy the hundreds of kinds of anxieties and miseries which have nothing to do with the British? Now, a husband is suffering because of his wife -- how is it going to help? The Britishers have gone, okay; but the wife will still be there, the husband will still be there -- how is it going to change anything?"

He said, "I know it is very difficult, but let us first get independence."

I said, "I know after independence the problems will be the same, perhaps worse."

They *are* worse. In three hundred years not a single British governor general was assassinated. Now you can assassinate the prime minister. Your independence has given you great intelligence! In three hundred years the Punjabi Sikhas have never said that they want a separate nation. Now they want a separate nation. This is what independence has given to people.

And I would be perfectly willing to give them a separate nation, but the question is about the Hindu minority who live in the Punjab. They will all be killed. Either they will have to become Sikhas, or they will have to be slaughtered. So it is not only a question of giving independence to a particular state. That is perfectly okay: if they want to become independent, let them be independent. But the problem is about the Hindu minority. Where to take them? They will all be killed.

That's what happened in Pakistan. When Pakistan was created, all the Hindus in Pakistan were slaughtered. And Pakistan was not enriched by that. These are not the ways to become rich. Pakistan is far poorer than India. The poverty has become greater because the population has grown. Now, the Britishers are not responsible for the growing population. *You* go on producing children.

Political leaders have kept humanity hoping -- always somewhere far away, the great hope....

For the classless society Russia has suffered everything for sixty years: "The classless society is going to happen soon!" When will those days of waiting be finished? This is an old strategy. Jesus used to say to his followers, "Very soon you will be with me in the kingdom of God. Very soon you will see that those who follow me are saved, and those who don't follow me fall into eternal hell." It has not happened yet, and we don't even know whether Jesus is with God or not.

He even promised that he would be coming back. I think he must have lost courage -- once crucified is enough! Now again he will be crucified, this time in the Vatican, because this time he will be coming as a Christian. And the pope will be the person who will decide: "This man has to be crucified -- he is a pretender, an anti-Christ. He is not our lord, because when our lord comes he will come with glory, sitting on a cloud. That's how the lord has to come. And this man is born out of a woman, and not even out of a virgin."

They are looking for the cloud the lord will be coming on, and the lord has escaped!

But the hope.... Politicians go on giving hope and nothing materializes.

One thing has to be understood clearly: no hope is going to help, no false explanation is going to help.

You have to put aside all this crap and see into reality as it is.

The reality is that this earth cannot tolerate so great a population; the population has to become almost half the size that it is now. But the way it is moving, it will be doubled by the end of this century. Misery

will also be doubled.

I would like the population to be half of what it is -- but for that you need intelligence, understanding.

You have to understand that children are not sent by God. There is no God who is sending children.

In fact, a single man has enough seeds, in his forty or fifty years' lifetime while he is capable of producing children, to produce the whole population of the earth -- a single man! In each sexual orgasm, millions of potential human beings are lost. This is not something that God is doing, otherwise He is a very stupid God. What is the point of giving so many seeds to a man when the woman normally can only have one egg fertilized in one year? This is what created the trouble: man started having many wives. But a woman cannot start having many husbands, because a man can make many women pregnant, but if a woman has many husbands, what will they be doing? One woman, one man makes her pregnant, so the remaining ones go to Oregon -- where else?

This has nothing to do with God, this is simple biology. People have to be told to understand biology and to use all the methods which are available to reduce the population completely to half of what it is.

Stop bothering to go to the synagogue, to the temple, to the church, because they have befooled you enough.

Stop asking these people -- the rabbis, the monks, the priests -- because all that they know they have been giving as consolations for thousands of years and all their consolations have proved impotent.

You have to turn from politicians, from religious people, to the scientist.

The whole humanity has to focus on science if it wants to get rid of misery.

And my religion I call the science of the inner soul. It is not religion; it is exactly a science.

Just as science functions in the objective world, this science functions in the subjective world.

Remember, the outer science can help immensely to reduce your suffering and misery by almost ninety percent. And once you remove ninety percent of your suffering and miseries -- which are physical, biological, science can very easily remove them -- then the remaining ten percent of misery will be for the first time clear to you. Right now it is lost in the mess of this ninety percent of misery.

Then you will be able to see that all that misery was nothing compared to this ten percent; this ten percent is the real anguish.

And that can be transformed only through inward movement: call it meditation, awareness, watchfulness.

But that ten percent misery is of tremendous weight. The ninety percent is nothing, it is just hunger... food you need, shelter you need, employment you need and all these things can be tackled by science.

Remove the priest completely. He has no function for the future. He has already done enough mischief

Focus on science, and then immediately you will see a new dimension arising in you, of which you were not aware.

It was there -- but a hungry man, how can he think whether life has meaning or not? A hungry man cannot think whether the flower is beautiful or not: he is hungry. You cannot talk about music and poetry and painting to him. That will be humiliating him; it will be just an insult, an outright insult.

But once these problems disappear then he will start, for the first time, to enquire about real existential questions which can be answered only by a subjective science.

So there is no future for religion.

There is a future for an objective science to deal with objective matters, and a subjective science to deal with your inward matters.

One will take care of your physiology, biology. The other will take care of your psychology and your ultimate center: the soul.

From Ignorance to Innocence

Chapter #2

Chapter title: The other cheek: the masochist's slap-up feast

30 November 1984 pm in Lao Tzu Grove

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OSHO,
WHAT DO YOU THINK ABOUT THE PHILOSOPHY OF NONVIOLENCE AND PARTICULARLY ABOUT THE CHRISTIAN DOGMA OF TURNING THE OTHER CHEEK?

I am not a philosopher. The philosopher thinks about things. It is a mind approach.

My approach is a no-mind approach. It is just the very opposite of philosophizing.

It is not thinking about things, ideas, but seeing with a clarity which comes when you put your mind aside, when you see through silence, not through logic.

Seeing is not thinking.

The sun rises there; if you think about it you miss it, because while you are thinking about it, you are going away from it. In thinking you can move miles away; and thoughts go faster than anything possible.

If you are seeing the sunrise then one thing has to be certain, that you are not thinking about it. Only then can you see it.

Thinking becomes a veil on the eyes. It gives its own color, its own idea to the reality. It does not allow reality to reach you, it imposes itself upon reality; it is a deviation from reality.

Hence no philosopher has ever been able to know the truth.

All the philosophers have been thinking *about* the truth. But thinking about the truth is an impossibility. Either you know it, or you don't. If you know it, there is no need to think about it. If you don't, then how can you think about it?

A philosopher thinking about truth is just like a blind man thinking about light. If you have eyes, you don't think about light, you see it.

Seeing is a totally different process; it is a byproduct of meditation.

Hence I would not like my way of life to be ever called a philosophy, because it has nothing to do with philosophy. You can call it philosia. The world "philo" means love; "sophy" means wisdom, knowledge -- love for knowledge. In philosia, "philo" means the same love, and "sia" means seeing: love, not for knowledge but for being -- not for wisdom, but for experiencing.

So that is the first thing to be remembered. Nonviolence is a philosophy to Mahatma Gandhi; it is not a philosophy to me, it is a philosia. That's where I have been constantly struggling with Gandhian philosophers, thinkers. Gandhi wrote his autobiography entitled EXPERIMENTS WITH TRUTH. Now that is an utter absurdity; you cannot experiment with truth.

When you are silent, truth is there in its fullness, in its absolute glory. And when you are not silent, truth is absent.

When you are silent, truth does not appear like an object before you. When you are silent, suddenly you recognize you *are* the truth.

There is nothing to see.

The seer is the seen, the observer is the observed; that duality no more exists.

And there is no question of thinking. There is no doubt, there is no belief, there is no idea.

Gandhi was trying to experiment with truth. The simple implication is: you know what truth is; otherwise how are you going to experiment with it? And for a man who knows truth, what is the need to experiment? He lives it For him there is no alternative. To Gandhi everything is philosophy, to me everything is philosia. Gandhi is a thinker, I am not a thinker. My approach is existential, not mental. Non-violence -- the very word is not appealing to me, it is not my taste, because it is negative. Violence is positive, non-violence is negative. Nobody has paid any attention to the simple fact that you are making

violence positive, solid -- and non-violence is simply negating it.

I call it reverence for life, I don't use the word non-violence. Reverence for life -- it is positive; the nonviolence happens just of its own accord.

If you feel reverence for life, how can you be violent? But it is possible you can be non-violent and still you may not have any reverence for life.

I know these so-called non-violent people.... You will be amazed to know that in Calcutta, Jainas have a very important place. In all the big cities -- Bombay, Calcutta -- they are the super-rich people. In Calcutta I came to know of a strange phenomenon; when I saw it for the first time I could not believe my eyes. I used to stay in the house of a very unique man, Sohanlal Dugar. He was unique in many ways. I loved the man -- he was very colorful. He was old -- he died seven years ago. When he met me first, at that time he was seventy years old, but he lived to ninety.

He met me in Jaipur, that was his home town, and he invited me to Calcutta because that was his business place; from there he controlled the whole silver market, not only of India but of the whole of Asia. He was called the Silver King. I had heard about him, but I had no idea who the person was. When he came to me for the first time in Jaipur, he touched my feet -- an old man dressed in the Rajasthani way with a yellow turban, very ancient-looking in every way -- and took out bundles of notes from the pockets of his coat and wanted to give them to me.

I said, "But right now I don't need them. You just give me your address; whenever I need I will enquire and if you are still in possession of wealth and in the mood to give, you can give. But right now I don't have any need, so why unnecessarily give me trouble? I am going now to travel for thirty-six hours, and I will have to take care of these notes. I cannot even sleep, anybody may take them. So please keep them." He just started crying, tears pouring from his eyes. I said, "But I have not said anything that hurts you so much."

He said, "Nothing else hurts me more. I am a poor man because I have only money and nothing else. I want to do something for you -- I feel so much for you -- but I am a poor man; except money, I have nothing. And if you refuse my money, then you refuse me because I don't have anything else. So you take this money. If you want to burn it, burn it here right now. If you want to throw it away, throw it away right now -- that is your business. But remember: never again refuse money from me, because that means you are refusing me. And I have nothing else to offer." His tears were so sincere and authentic, and what he said was so meaningful, that I said, "Okay. You give me this money, and take out... you have more in your pockets."

He said, "That's right. That's the man I have been in search of" And he took it all out. He showed me his pockets, inside out, and said, "Now, right now, I don't have anything else, but this is the man I have been in search of" And he invited me to Calcutta.

Where he lived was a Jaina colony. Jainas tend to live together in one place because they don't want to associate with lower human beings. They are the highest, the purest, the most religious. There, he told me, "I will show you something which will surprise you." He took me to one of his rooms, opened the window, and said, "Look outside."

Outside I saw... I could not figure out what it was. There were at least one hundred cots, without any mattresses on them, and one hundred people on those naked cots trying to sleep. I said, "But what is the matter? Why are their mattresses missing, and why don't they have any pillows? They are certainly in discomfort; you can see they are tossing and turning."

He said, "You don't know the reality of what you are seeing. There is something more to it; these people are hired by Jainas."

I said, "Hired? For what?"

He said, "To sleep on these cots."

I said, "But what is the purpose of it all?"

He said, "The purpose is that in cots...." In India, in hot countries, insects of all kinds grow very easily. A certain insect -- I don't know what you call it in English -- KHATMAL...?

"It means 'bedbug', Osho."

Bedbug -- that is a parasite. Jainas cannot kill them because of their philosophy of non-violence. They cannot kill them, but if nobody sleeps on those cots, the bedbugs will die -- so they hire people. They will give you five rupees per night: you sleep in a cot full of bedbugs and they will suck your blood the whole night. Non-violent people are not necessarily life-reverent. Now what kind of business is going on? They are saving the bedbugs -- but what about these poor men? But they don't think about that. They are paying them so there is no problem about it. They have agreed to sleep on the cots; and they are paying them.

But just to think of the idea... that you will put a man in such a situation. And the man must be in trouble because why should he be ready, for five rupees, to destroy his whole life? Maybe his mother is dying, maybe his wife is in the hospital, maybe his father had an accident and those five rupees are very essential for medicine, for food, for something. And every day there is a line; all the people don't get in. Only one hundred cots are there; those who get in are fortunate. And these people who are paying them are earning virtue. Their bank balance in the other world is growing: they have saved so many bedbugs from dying. A strange love affair -- with bedbugs. And they don't think about this man, the whole night being tortured. No, for him they have paid, so there is no guilt about that.

I want you to remember: a man believing in nonviolence need not be necessarily life-reverent. But one who reveres life is bound to be non-violent -- that is just its necessary corollary. But his non-violence will have a totally different flavor. It will not be Mahatma Gandhi's non-violence.

For example: Gandhi is continually trying to teach non-violence to his disciples -- and following it himself He is not a fraud; whatsoever he believes may be wrong, but he does it with his totality. His intention is always sincere, you cannot doubt his sincerity, but his intelligence is not so indubitable. And a man with strong intentions, but not a high quality of intelligence, is more dangerous than anybody -- because the intention is blind. Gandhi thought that he was teaching nonviolence, but in fact he was teaching people to be violent to themselves.

This cannot happen to my way of life. Reverence for life does not exclude me: if I am full of reverence for life that is all around, how can I be irreverent towards my own life?

In deep silence there is no mine and no thine.

Life is simply life; it is one flow.

We are joined together with invisible threads. If I hurt you, I hurt myself If I hurt myself. I am hurting you all.

I want the distinction to be clear. It is delicate. The man who believes in non-violence will be very careful not to be violent to anybody -- too careful! But because he has not experienced reverence for life -- it is only an ideology; rationally he has concluded that this is good, that this is the right path -- he is going to be very violent to himself In fact his violence towards others will turn upon himself The proportion will remain the same.

I have experienced it in people, for example hunters, who are violent people, killers. Just near my university, two hundred miles away, was a forest reserve -- one of the most beautiful forests in India, Kanha Keshali. For hundreds of miles, all kinds of wild life -- you could find every kind possible, imaginable. Hunting was prohibited except for special guests of the viceroy, of the governor, and later on, of the prime minister, the president, and the chief minister. For special guests hunting was allowed, otherwise it was completely prohibited.

Whenever I had time I used to drive to Kanha Keshali; the rest house in Kanha Keshali was in such a beautiful place, on a vast lake, surrounded by greenery as far as you could see. And for days you would not come across or see a man, but you would see thousands of deer passing in the night. And in the night the deer's eyes become almost flames. A thousand or two thousand deer passing in the night... if it was a full moon night you could see thousands of small lights moving in line. And they had to come to the lake in the night to drink water. All the animals would come in the night; you had just to sit in the rest house and you would be able to see lions and tigers....

Once in a while I would meet a group of hunters, special people. I was surprised to know one thing, that these hunters were violent people, but very loving, very friendly. I have lived with non-violent people who are never loving, never friendly. The contrast was such that I started to look more deeply into it: what was the matter? I made friends with great hunters of India, kings, princes -- and in India there were so many maharajas and so many princes, and they were all hunters. If you go into a maharaja's palace you will find out how many lions he has killed; they are all on exhibition. The whole house is full of dead animals, preserved, stuffed. And that is their pride.

I started making friends with these people and what I found was that they were all very nice, very loving, very simple and very innocent people. The man may have killed one hundred lions, but he himself is very childlike. He has not that arrogant, egoistic attitude of a non-violent Jaina or a non-violent Gandhian. He is a simple man, a simple human being. He knows he is not a saint. But these people who believe in nonviolence automatically start believing they are saints, superior beings, higher than everybody else. In their egoistic attitude there is more violence than there may be in the whole life of a hunter who has killed many animals.

The non-violent believer does no violence to you physically, but psychologically he is very violent. Psychologically he will try to prove his superiority in every possible way. And one thing more: whatsoever violence he has prevented reaching others has not simply disappeared; things don't disappear like that. The violent mind is inside. If you don't allow it to express its violence on others, it is going to turn upon itself

So non-violent people have been torturing themselves in every possible way. They are very inventive in finding new methods of torturing themselves. The violence has not disappeared, it has only taken a roundabout turn. Gandhi was very violent to himself -- just any excuse and he would go on a fast. Fasting is violence. If you keep somebody else starving it is violence. And if you keep yourself starving, isn't it violence? Do you have double standards?

Whether I keep you starving or I keep myself starving, it is the same; the same principle and the same standard should be applied: I am a violent man, if not to your body, then to my own body. And in being violent with you, there was a possibility that you may have retaliated -- you may have stopped me being violent to you. But to be violent with your own body is the easiest thing in the world. What can your body do? It cannot retaliate, it cannot prevent you. It has no defense against you. So the person who is violent to others, at least is violent to someone who has the right to defend himself and can be violent in return. But the person who is violent with himself is really cunning, very cunning. He has found the most innocent victim in the world, defenseless. You can do anything you want to your own body.

There have been monks who have been beating their body every morning, till the blood starts oozing all over the body. And they were thought to be great saints! There was one Christian saint in Alexandria who remained on a sixty-foot-high pillar -- on top of it there was space enough just to sit. For thirty years he remained sitting on that pillar. He was sleeping there; people were sending food and he was pulling the food up by rope. He was defecating, urinating from the pillar... but this was thought to be great austerity. And from hundreds of miles people would come to pay respect to this madman. He had no other quality, but even kings came to pay respect to him. What was he doing? Just torturing himself.

I have seen in India so many people torturing themselves in so many ways that it became absolutely clear to me that all the religions up to now have been dominated by sado-masochists.

There is no question about it. These religions give enough evidence that the people who founded the religions and the people who followed the religions were sado-masochists.

I came across a man who was standing for many years. Now, you cannot stand very long; he was standing for many years. All his body had shrunk. His whole weight had gone into the legs; the legs had become elephant legs. Now even if he wanted to sit, it was impossible. He had to sleep standing. Just in front of him there was a wooden support hanging from the ceiling. He would put his hands on the support and sleep that way, and the whole day also he was standing that way. And thousands of people were worshipping him.

I asked them, "What quality is there that you are worshipping? Is it just because he is standing? Just because he is an idiot? What has he gained by standing? lust look at his face! Has he ever said a single thing which has any meaning?" He was a very ordinary man. But he managed, just by standing, to become a great sage. Now, this man is non-violent to everybody but himself This is sheer violence. And I cannot conceive, if you have reverence for life, how you can destroy your own life in this way.

Jainism is the only religion which allows a monk, if he wills it, to fast unto death. They don't call it suicide, they have a very beautiful name for it: santhara. Santhara means one who has dropped the lust for life, who has gone beyond the lust for living. Many Jaina monks die every year by santhara. The government cannot do anything because it is their religious practice. The secular government is not supposed to interfere in anybody's religion. And they don't commit suicide by taking poison or killing themselves with a sword -- no, they have a very torturous method. An electric chair would be far more non-violent -- you just sit on it and you are gone, you may not even feel it. Or you can be put under chloroform, so you don't even feel when you are and when you are not.

But the Jaina monk will fast for two months, three months. There have been cases which have lasted up to ninety days -- three months of not eating. He goes on becoming a skeleton; as more and more days pass, more crowds go on coming and he cannot even open his eyes. People are singing and chanting in his praise, and I don't think he can hear anything -- for two months he has been on the fast; he is just bones. You can say he is alive because he is still breathing, but except for the breathing and the pulse and the heartbeat, there is no sign of life. For three months he may hang on in this limbo, between death and life. And these people are non-violent people!

Gandhi learned his non-violence from these idiots. He recognized as one of his gurus, his masters, a

Jaina monk, Shrimad Rajchandra, who tortured himself and taught people the same.... Because what are you going to teach people? Whatever you are doing, you are going to teach people the same. Hence I call them sado-masochists; these people are both. Ordinarily, in psychiatric hospitals you will find somebody is a sadist, somebody is a masochist; it is very rarely you find one man having both diseases, the sado-masochist.

The sadist enjoys torturing others. Adolf Hitler, Joseph Stalin, Mussolini, Mao Tse-tung, Tamerlane, Alexander, Napoleon -- these are the people who are sadists, who enjoy others being tortured. And there are masochists who enjoy torturing themselves. The masochists offer themselves to be tortured. They are in search of a sadist.

Somebody was asking me what kind of a man and woman would be the best couple. I said, "One should be a sadist and one should be a masochist. That will be the best fitting couple in the world. They are never going to divorce. One enjoys torturing; the other enjoys being tortured. They are immensely fulfilled." And there are couples who you may think are ideal couples, for the simple reason that one is a sadist and the other is a masochist. They fit.

The masochist finds strange ways, philosophies, rationalizations.

Veena is here. When she first came to see me, fifteen years ago, she brought a young man; she had come with that young man. The young man was in search of a master who could teach him to live only on water. Veena had brought that masochist. But he did not think he was a masochist. He thought he was in search of the most natural way of living. Of course he could not stay with me. Veena had brought him; he escaped. Veena was left with me. That kind of man you will find in many places. Somebody becomes a naturalist, and he lives according to the ideals naturopathy gives him.

One of my aunts was a naturopathy freak. I told her many times, "You will simply kill yourself doing these stupid things." And that's what happened. She was perfectly okay, but the naturopath goes on finding something wrong. And if you search you will find; the body is a complex phenomenon. Just a slight headache, and that's enough to go on a fast; you are just feeling tired, that's enough to take an enema. Anything... and you know what to do because you go on reading. Books are available with simple treatments, and there are not many of them, so every patient becomes a doctor in naturopathy. Just any small book you can read, and that's all, it is not much.

I told her again and again -- I was living with her for four years, and I was preventing her in every possible way. I would throw out her enemas, and throw away her bath tub -- she had many sizes... sitz bath, and I don't know what. She had such a collection of strange instruments, and I would simply throw them out. The moment I found anything I would throw it away. And she was continually putting mud packs on her stomach, on her head, on her back. I said,' What is going on? Continually -- twenty-four hours a day? Millions of people are moving around but nobody is doing these things that you go on doing." So while I was in the house I would take away her mud packs, ice cold packs, hot packs -- but the moment I would leave the house, because I had to go to the university she would immediately try to do her thing.

For two years I had to go out of Jabalpur for my M.A. degree. In those two years she killed herself -- not even two years, just one year it took. I had not even completed my course there: after just nine or ten months I was informed that she had gone mad and that now she was hospitalized. I went to see her; she could not even recognize me. And it was her doing I told her husband, "You see now. You were also supporting her. And you were all against me, saying that I was taking her instruments and things, and she was trying to find them in different places...." She had different kinds of mud from different mines. She would go miles to find a special kind of mud. "You would tell me,'You throw them all out, and this is not good.' For just nine months I was away, and she went mad. The doctors said that she couldn't survive; she had destroyed her whole system."

In India naturopathy became associated with yoga, naturally, because that is a traditional thing. So to clean yourself... now what uncleanliness is there? And if you are really going to clean yourself, you are going to die because then everything is unclean. Inside there is blood and mucus and meat, flesh, this and that; everything is unclean -- so clean yourself!

She was continually cleaning herself. You can clean your lower intestines with an enema, but you cannot clean the upper part with an enema. Yoga has a method for it: you swallow a thirty-foot-long cloth just like a thin rope. You go on swallowing it so it goes inside you -- it is thirty foot long so it is going to go right inside -- and then leave it as long as you can. Then take it out so it brings all the mucus and anything that is impure inside. I was preventing her from doing this, but once I was gone she was completely free, so she cleaned herself... and died. Then I told her husband, "Now you clean yourself and follow her."

Other people will find macrobiotics.... You just eat rice; that rice is the only right thing. These people are basically finding some way that they can convince themselves that they are not torturing themselves but that they are doing something good to themselves.

I told you that these people like Adolf Hitler -- these are sadists. Then there are masochists. Masochists don't do much harm, they only do harm to themselves. Sadists do tremendous harm because their joy is in torturing others. But the greatest harm is done by sado-masochists.

Mahatma Gandhi is a sado-masochist. First he tortures himself; that torturing himself gives him the authority to torture you. He knows the path, he knows the way: he has done it all. He was also a faddist about naturopathy and mud packs and enemas, and only eating this and not eating that.... And the same fads had to be followed by everybody. Of course he was far ahead of the disciples, so he had the authority. The disciples knew that they had limitations, but they would do the best they could. The master of course is the master.

I have no philosophy of non-violence, but I have a way of life which you can call reverence for life. And this is a totally different perspective.

Non-violence simply says don't kill others. Do you think that is enough? It is only a negative statement: don't kill others, don't harm others. Is that enough?

Reverence for life says share, give your joy, your love, your peace, your bliss. Whatsoever you can share, share.

If you are reverent towards life then it becomes a worship.
Then everywhere you feel God alive.

Then watching a tree becomes worship. Then feeding a guest becomes worship.

And you are not obliging anybody, you are not doing a service; you are simply enjoying yourself. The same way those people are enjoying torturing, you are enjoying sharing.

So I want it to be remembered by you once and for all that reverence for life is my approach.

Non-violence comes automatically, there is no need to bother about it. And when it comes of its own accord it is never ugly.

And you ask me: What do I say about the Christian philosophy, the Christian attitude of turning the other cheek? Jesus has learned that idea from India. There was no other way for him to learn it, because Jewish scriptures have no ideas about non-violence. Even the Jewish God is not non-violent. He clearly declares, "I am an angry God. And those who are not with me are against me. I am not nice," he says, "I am not your uncle."

Certainly he is your father, not your uncle. With an uncle you can have some nice relationship, friendship. Mostly uncles are nice. But father... so he makes it clear, "Don't try to make me your uncle. I am not your uncle." Actually declaring this: "I am not your uncle, remember it, and I am not nice; I am a very angry and jealous God...." When Adolf Hitler said, "Those who are not with me are against me," perhaps he was not aware that he was being very Jewish! That is the attitude of the Jewish God.

Somewhere Jesus got the idea of non-violence. It had never existed anywhere except India. And particularly at the time when Jesus moved from Egypt to India, it was very much in the air because Mahavira had just passed away five hundred years before, Buddha had just passed away five hundred years before. Sanjay Viletthiputta who was a very significant Master, Ajit Keshkambal who was also a very charismatic figure, Makhkhali Gosal -- all these people had turned the whole climate of India into non-violence. Everybody was talking about non-violence.

Brahmins became ashamed of their scriptures; they started changing the commentaries on their scriptures. They started changing their rituals. You will be surprised. Now if you go in a Hindu temple, you are supposed to offer a coconut. This coconut was originally not a coconut but the head of a man. But a coconut resembles the head of a man: it has two eyes, beard, skull. They started interpreting their scriptures to say that it was not actually a man's head, it was only a coconut you had to offer. You will see in India the statues of Hanumana covered with a red color. Once it was blood, but they had to change it, otherwise they would look very foolish.

The whole country was impressed by these great teachers; they were all of tremendous importance, and they were logically mostly on solid ground. They stopped all kinds of sacrifice. But what will you do without blood? Some red-color substitute will do. A few very orthodox places continued in their old ways. For example in Calcutta, in the temple of Kali, still animals are killed every year and the blood is poured over Kali. In very orthodox places it remained; otherwise it disappeared and substitutes came in.

When Jesus reached India, he must have reached at the time when the whole country was agog with the

philosophy of non-violence. He got the idea from India, and that is one of the reasons why the Jews could not accept him. He had got many ideas from India, from Egypt, and then when he came back he was thirty. From thirteen to thirty -- seventeen years are completely missing from all Christian accounts. Those seventeen years he spent in Egypt, in India, in Kashmir, in Ladakh, and perhaps in Tibet too. And the vibe of Buddha and Mahavira was still very alive, so it was not his own vision either.

But he became tremendously impressed by the idea of non-violence. And the idea was rational: to harm somebody must be against God, because it is God's creation -- you should not be destructive. But the question was, if others harm you, then...? That's where turning the other cheek comes in; that was his invention. It is mentioned nowhere in Indian scriptures that you turn the other cheek. The question was not raised, it seems. Non-violence was preached so rationally that nobody asked, "If somebody harms you, then what?"

Mahavira and Buddha would be perfectly ready: "Let him harm you, he will be punished by his karmas. Do not bother about it; you go on your way."

Yes, once Buddha was asked, "If somebody hits me," a bhikku, a monk asked him, "What am I supposed to do?"

Buddha said, "You are walking and a branch of a tree falls on you, hits you. What are you going to do?"

The man said, "What can I do? It was just an accident, a mere coincidence that I was under the tree and the branch fell down."

Buddha said, "So do the same. Somebody was crazy, mad, angry; he hit you. It is just like a branch falling on you. Don't be disturbed by this, don't be distracted by this. Just go on your way as if nothing has happened."

But when Jesus came back to Jerusalem and started saying this, people must have been asking him again and again... because it was so new to the Jewish tradition. It was bringing in a very foreign idea which did not fit with the Jewish structure at all.

Jesus said that if somebody hits you on one cheek, turn the other cheek. You are asking me what I have to say about it. This will be the attitude of a man who believes in the idea of non-violence, the philosopher of non-violence. But when you are hit by somebody and you give him the other cheek, you are encouraging violence in the world. It is not non-violence. And you are assuming something which is absolutely your imagination. If somebody hits me, according to Jesus I have to give him my other cheek. But his tastes may be different. He may have enjoyed the first hit, he may enjoy the second even more; he may be a sadist. Then you are encouraging a sadist to torture people; you are encouraging violence. Even to allow your own body to be tortured by somebody is to encourage violence.

No, this stupid ideology has been the downfall of the whole of India.

After Buddha and Mahavira, India never again became the same golden bird it was.

After Buddha and Mahavira begins the downfall. Buddha and Mahavira are absolutely responsible for twenty-five centuries of slavery in India, because they taught people to be non-violent. They completely forgot that the other people surrounding the country are not non-violent. You are encouraging those people, inviting them: "Come and be violent to us." That's actually what has happened in Indian history for twenty-five centuries. Anybody who wanted riches, women, slaves, invaded India. There was no trouble, India was non-violent. Most probably they would pass through kingdoms and there would be no fight at all, no resistance even.

If you look at your non-violence and it has provoked violence, then what kind of non-violence is this? It has brought more violence in the world than there was before. Before Buddha and Mahavira, India was never invaded. There had never been any violence because people knew that to invade India was to just invite your death. But after Buddha and Mahavira's teachings people became just like butter -- you just cut into them with your knife, and there would be no noise at all. And millions of people were killed, burned without any resistance, because resistance would be violence.

But you go on missing seeing the point that you are provoking the violence in the other person. Who is responsible for it? Now turning the other cheek means you are telling the other person, "Please hit me a little more, it is not enough; I am not satisfied. Hit me a little more so that I can become a little more saintly." And you have only two cheeks. What are you going to do when he has hit you on your second cheek? What Jesus is saying looks a beautiful statement but it is not at all practical, pragmatic, scientific.

Reverence for life approaches the whole problem from a different angle.

I will say respect life, yours included.

In fact, you are first to be respectful towards yourself, then only can you be respectful towards anybody

else.

Be loving towards yourself, then you will be able to love others too.

Reverence for life will not allow any provocation to violence. It will not start violence, but if anybody starts it, it will stop it immediately.

Jesus says, "If somebody hits you on one of your cheeks, turn the other cheek." I say, "Okay, turn *his* other cheek -- and hit him harder. Give him a lesson! Make it clear to him that it is not so easy to hit somebody on the cheek -- that it comes back, and comes back harder. And if you are capable, hit both his cheeks at the same time. Why give him the chance to turn the other cheek and become a saint? Hit him and tell him simultaneously,'I do not believe in violence, hence I have to stop it at the first chance. And remember that you cannot just be violent without being prevented.'"

You have to prevent violence if you respect life. And in another way too, it is respectful to hit the man, not to give him your other cheek, because that is very disrespectful. This may seem a little difficult for you: you hit me, and I don't hit you but show my other cheek to you, and say, "Please be kind enough to hit me." I am trying to be superhuman and reduce you below humanity.

I am humiliating you far more than I can humiliate you by hitting you. By hitting you I simply declare you are human, I am human, and I speak the same language that you speak. We are both on the same ground. This is more respectful because you are not raising yourself higher; you are keeping yourself on the same ground as the other man. You are telling him, "You are my brother; if you hit me you are going to get a bigger hit. Be watchful and be careful, because somewhere you may get into real trouble."

I am not in favor of your being superior to the other man. That's what Jesus is saying: "Be meek, be humble, turn the other cheek, because then you will inherit the kingdom of God."

I am not promising you any kingdom of God.

You are not going to inherit anything. You have already inherited it -- that is your life.

Be loving and respectful to it.

Be loving and respectful to others. But don't try to be superior and higher and above others. Don't put the other man down.

In that sentence of Jesus you don't find it, but it is there -- that you are humiliating the other. You are creating guilt in the other. He will think it over at home, "What did I do? What kind of man was he? I hit him, and he gave me the other cheek. How cruel and how animal I am that I again hit him on the other cheek." He will not be able to sleep the whole night. He will come back tomorrow. The first thing he will want is to be forgiven. But to forgive him is again to put him down. No, I will say if he hits you, just be a sportsman. Don't try to be a superman, just a sportsman. Hit him really hard and tell him, "Whenever you need a good hit, you can always depend on me."

Never do any harm to anybody, but never allow anybody to do any harm to you either; only then can we create a human world.

We have tried the other way in India, and the experiment has completely failed. Twenty-five centuries of slavery, slaughter, rape, and still nobody raises a finger and says that Buddha and Mahavira are responsible for it. They created this impotence in the whole country, this weakness in the whole country. No, I am not in favor of creating impotence, slavery, and provoking people to do violence to you.

Never do violence of your own accord, but never allow anybody else to do it to you either.

Only then is there a possibility of creating a human world.

From Ignorance to Innocence

Chapter #3

Chapter title: The nuclear family -- the imminent meltdown

1 December 1984 pm in Lao Tzu Grove

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OSHO,
SENATOR BOB SMITH HAS QUOTED YOU AS SAYING THAT ALL OREGONIANS ARE IDIOTS. PLEASE COMMENT.

I am not disappointed. He has proved my point. I have never said what he is telling people that I have said. What I have said is so clear that even an idiot would be able to understand it, but poor Bob Smith has missed even that.

I had said, "I have seen all kinds of idiots, and I was thinking that this was all: there are no other kinds of idiots. But after coming to Oregon I came to know that I was mistaken. The Oregonian idiot is a class unto itself"

In this statement, where am I saying that all the Oregonians are idiots? I am only talking about the Oregonian idiot as a special class. I am a generous man, but not too generous either. I cannot make the whole of Oregon so special in the world. It will become a unique place if all the Oregonians are idiots. Then there will be no other place comparable to it, it will be simply extraordinary.

Bob Smith has simply proved my point. I was waiting... somebody is going to prove my point. Now Senator Bob Smith is the first of that special class of idiots in Oregon. He should be happy that he tops them all. Now anybody else doing anything will be second. Bob Smith has won the Nobel prize. He should change his name, it does not suit such a great personality... Senator Bob Smith? No, Senator Don Quixote of Oregon, Soviet Union. That will be the right place for him to belong.

He has also said, "Rajneeshees should not be allowed to remain here." We have not committed any crime. We have not been in any way harmful to anybody. We are minding our own business. But why are these politicians so shaken, worried? And just one and a half years back the same man had said, "Rajneeshees are absolutely legal and I have nothing to say against them." Now, within one and a half years everything has changed.

We are the same people; but his political situation has changed, and now anybody who wants to make his political status solid can cash in on us. All the politicians are doing that. We are doing such a great favor for them; they should be obliged to us for it. Any politician wanting to win an election has only to do one thing: he has to talk nonsense against us -- that's enough, and he is going to win. And all the politicians are doing that.

Now his political situation is not so solid -- shaky. We can help him, there is no problem in it. He can condemn us, he can make the threat that we should be thrown out; he can do anything if it will make his position solid. We will be happy. We supported one drowning man, we saved his drowning status. He may not be thankful to us, but we don't wait for anybody's thankfulness, we simply do anything that seems to be humanitarian.

Just now we have been collecting the street people. These senators can become street people any day. Politicians are either in power or on the streets; there is no midway. Even a powerful politician like Indira Gandhi sent me a message: "I am persuading Rajiv to come to you because he is not willing to leave, to resign from his service as a pilot in the Indian airlines."

And Rajiv's argument is solid. He says, "The day you are not in power, then how are we going to run the family? We don't have our own house to live in. I am the only earning member -- and in your old age, have I to see you on the streets?" She could not persuade him to resign. And his argument was absolutely clear, "Where will you be?" In the three years when she was not in power and Morarji became the prime minister, it was Rajiv who pulled her through. At least she did not have to beg.

Politics is a strange career. A few things are worth understanding about it, because they will throw light on the human mind. First: only a certain type of man becomes attracted towards politics, just as a certain kind of man becomes attracted towards science, poetry, painting, music, dance. You cannot think of

Winston Churchill dancing; that would be simply unimaginable. Nor can you think of Nijinsky as a prime minister. Nijinsky was a dancer, and perhaps the best dancer the world has ever known; his dance was almost magic. He was born to dance.

It was not some talent that he learned, it was some instinct in him, a born quality. The magic was such that no other dancer has been able to imitate it. Once in a while, dancing, he would jump so high that it was against gravitation. Physics cannot explain it. It is not possible with that weight to jump that high. And the most miraculous thing was his coming down: he came so slowly, just like a dry leaf falling in the fall, slowly, with no hurry to reach the ground. That is absolutely against gravitation.

Gravitation is such a pull, it is a magnet. It simply pulls you forcibly; you are not able to manage, or do anything about it. It is not in your hands to come down slowly or to come down fast. Everything falling towards the earth is absolutely helpless -- the earth's gravitation will decide its rate of fall. And the earth is so vast, its power of gravitation is so vast, and we are not even light like a leaf. Even Nijinsky was surprised, always surprised. He could see himself coming down slowly, not falling -- as if gliding.

People asked him again and again, "What is the technique, the strategy, the method?"

He said, "I am as much surprised as you are. I don't know. And whenever I try to do it, it never happens. It happens only once in a while, when I have completely forgotten about it. When the dancer disappears, when there is no Nijinsky -- it happens. I am just a watcher, just as you are a watcher. I see my body falling down. I have tried it in private, tried it in every possible way. Neither can I jump that high, nor can I fall that slow. I have tried in front of friends, my lovers, but whenever I have tried, it has simply escaped from my hands.

"So I have learned one thing: there are things which you cannot try. There are things which are not possible through any method, any technique, any strategy. There are things which happen; you only have to *allow* them to happen. And the way to allow them is not to interfere; so much so that you are not even present, because your presence will also be an interference.

You know it. Now physics has come to discover a strange fact.... We have known it about human beings. You are in your bathroom making faces in your mirror, knowing perfectly well that there is nobody watching you. But suddenly you become aware that somebody is watching through the keyhole. Everything changes. You stop making your faces, you start arranging things and start doing something relevant, rational. You have been caught red-handed. You start looking busy -- and just a moment before you were not busy at all.

Modern physics has come to discover that it is very difficult in the first place to observe the behavior of electrons, how they behave. But now we have instruments through which you can observe the behavior of the electron. But the trouble is, the moment you watch, the behavior changes -- exactly the same keyhole story. The electron starts behaving in a different way. Just now when you were not observing, it was behaving differently. Physics has not come to any conclusion -- what to conclude about it? But the fact is so clear that the electron is as conscious as you are conscious. There is no other way; otherwise, how can the electron become aware of your being aware of it?

Nijinsky said, "The moment I am not -- not present at all -- suddenly it happens. And while it is happening I am only a watcher. At that moment if I even start looking around to see how it is happening, things get disturbed. I have fallen in the middle of a jump so fast that I have broken my legs. Because I came in, the happening disappeared, and the gravitational pull was so much that I fell with a thump on the ground." Otherwise he used to come down like a feather. He would not even make a sound when he came to the ground.

There are born poets, there are born dancers. In fact, everybody is born to be something. Those who somehow happen to find what they are born to are the most blissful people on the earth. Those who start moving into directions which are not for them, they are the most miserable.

The politician is a certain type. It is the same type as the criminal. The criminal is one who could not succeed in being a politician. Both are power-seekers, both are dominated by the will-to-power.

The politician moves legally, constitutionally towards power, and once he has the power in his hands, then he can manipulate the law, the constitution and everything, in a thousand and one ways. He can corrupt and prostitute everything once he has power. But until he has power he moves very legally, constitutionally, morally.

The criminal is also after power, but he does not know how to move legally, constitutionally, morally. He is more wild, not so tamed as the politician. He is less cultured, not so cultured as the politician who uses culture as a steppingstone. He is not so articulate as the politician. The politician's basic art is to be

articulate, to be able to express your hopes, transforming them into his promises. He is so articulate that he goes on finding your conscious, your unconscious dreams and hopes, and translates them into promises for the future: that if you give him power, he is going to fulfill all these things.... It is a bargain: you give him power, and he will give you the promised land.

Once you have given him power, who cares about you? The man who had promised you was powerless. This is a totally different man; he is powerful. Lord Acton's saying I have been quoting again and again in my life: "Power corrupts, and absolute power corrupts absolutely." And Lord Acton is saying it through his own experience; he is not just philosophizing. He has known power, he has known its corruption, and because of its corrupting influence he dropped out of it.

Once you have power then all the corrupting forces that have been hidden in your unconscious start raising their heads. Who cares about others? Those promises were not given with an honest mind, they were given by you knowing perfectly well that they are not going to be fulfilled. It was just a policy to gain power, and you have gained power. Now you have your own unconscious desires to be fulfilled.

The politician can turn at any time into a criminal. We see it happening throughout history, and still we don't become aware. Joseph Stalin before he came to power was not a criminal. He had not killed a single human being, he was not a murderer. But what happened when he came to power? The first thing he did was to destroy the whole twelve-member committee, the communist presidium which ruled over the whole communist party -- the topmost leaders. He started killing them one by one.

He killed Kamenev, then he killed Zinovyev, then he killed Trotsky. He went on killing them one by one, and while he was killing one, he took the support of all the others. And they all were happy that there was one less; the power was coming into fewer and fewer hands, and that was better. From twelve, there were only nine people, then there were only six people. He poisoned Lenin who was the topmost man of the revolution. The second man was Trotsky. Once he succeeded in killing Trotsky -- Trotsky was killed here in America, in Mexico, because he had escaped. Seeing Zinovyev and Kamenev being killed, he escaped.

You will not believe that when he escaped in disguise... and he was a minister, the defense minister of the Soviet Union. All the military, all the forces were under him, and he had to escape in disguise, and in such a hurry because Stalin was just getting ready to finish him. It was a question of two or three days, not more than that. The moment he became aware of it, the same night he escaped. And he could not bring his dog, whom he loved very much. Stalin killed even the dog -- it was Trotsky's dog... such criminal minds! And he sent a hired murderer to kill Trotsky in Mexico.

Trotsky was writing Joseph Stalin's biography, which is one of the most profound biographies ever written because he knew Stalin as nobody else knew him -- Trotsky was the second topmost man in the revolution. Stalin was nowhere; he was somewhere around eleventh or twelfth. But Trotsky was alert that this man was dangerous... because he never spoke, he was always keeping quiet, everything about him was secret. His friends, who are his friends? His enemies, who are his enemies? Nothing was ever revealed. Trotsky was concerned about this man -- he seemed to be a dangerous type. So he started collecting facts about him.

And when Stalin started murdering, the procedure that was adopted was a beautiful conspiracy: Lenin was given daily poison in the name of medicine. The doctor was a hired man of Stalin. The poison was to be given in such small doses that it would kill him over a long period of time. While he remains alive, he remains the leader because the masses still know him. He should not die right now, because if he dies right now then Trotsky will be the man to control the country. Before Lenin dies Stalin should make his base solid, and all others should be removed, so after Lenin, Stalin will be the second man. So he had to be kept alive but almost in a coma. He became paralyzed and slowly, slowly was dying. He was confined to his bed; his eyesight was disappearing, and whatsoever Stalin was bringing him, he was signing it -- he could not read it. Stalin killed everybody necessary, and then he killed Lenin, then the last dose was given to Lenin.

The time that Trotsky remained in Mexico he devoted to writing the biography of Stalin. It is a rare book because never has an enemy written a biography with such great insight, with such profundity, with no hatred -- just factual, no fiction. He was killed when he was completing the last page. It remains incomplete -- the last page. It is a big biography, nearabout twelve hundred pages. He was writing the last page when he was killed with a hammer from the back. The hammer was hit on his head many times. His head fell on the book and splashed the blood onto the last page. In a way, that made the book an absolutely authoritative biography of what he had been saying all along about how people had been killed. He was killed on the last page; he died on the book, and the first edition was printed with the blood marks.

Stalin had never killed a single man before; he had never committed a single crime. In fact, his

education had happened in a Catholic monastery -- he was a Christian, and the monks had raised him. He lived in the monastery because his village was far away in the Caucasus, and the monastery was the only place where education was possible, so his father had left him there; he was a poor man. The monks at the monastery, out of compassion, accepted the boy, trained him, educated him -- and this is what he turned out to be. After gaining power he must have killed millions of people. There is no way to count them; he simply went on killing. Anybody who was not for him was to be killed. There was no other punishment. He made it very simple: "Either you are for me, or you are no more."

The politician is basically a criminal. He is trying to find power through legal methods, that is the difference. The criminal does not bother about the legal methods, and gets caught. The politician never gets caught -- or only once in a while like Nixon got caught in Watergate. And do you know what Mao Tse-tung said when Nixon was caught? "What is this? So much fuss about nothing. Every politician is doing it!" In fact every politician *is* doing it. Watergate was not something exceptional that Nixon was doing. All over the world, all the politicians who are in power are doing the same kinds of things; they are just not getting caught. It was a misfortune that he got caught, and couldn't manage....

In fact I have a certain respect for Nixon. A man like Stalin in Nixon's place, or Mao Tse-tung, or Adolf Hitler, or Mussolini in Nixon's place would have done something that you cannot imagine -- and that idea must have crossed Nixon's mind too. That is a simple method: when things were getting so hot, the best way would have been to drag the world into a war. Then Watergate would have gone down the drain. Then who would have cared about Watergate? All that was needed was that people's attention just had to be diverted. And that's what these leaders would have done -- immediately started a world war. Nixon would have remained the president and would have become the greatest president of America. If he had passed through the war and proved himself victorious, he would have proved the greatest man in the whole of history.

I have a certain respect for the man: that he avoided the criminal idea which was bound to have come to his mind -- I can guarantee it. It is so simple. I don't know much politics; although I have been a student of politics I know nothing about active politics. But just being a student of politics, I know with absolute certainty that this idea was bound to have crossed his mind: just put the world into such a chaos that Watergate becomes a small thing compared to the chaos that arises out of a world war. And everybody would have forgotten about Watergate.

But the man seems to be much more moral than people have thought him. That's why I say I have a certain respect for him. He decided rather to descend and be the first president in American history to come out of the White House with such condemnation. But he accepted the condemnation, the worldwide notoriety, and did not drag the world into a war. He proved more a man than a politician, more human than any other politician would have proved.

The criminal mind wants power because without power you cannot do anything. Just as the painter needs paints, and the poet needs a great vocabulary, language, the feel of different words and their nuances, the subtle undercurrents that run through words, so the politician knows perfectly well, deep inside, why he is after power. If you are not going to paint and you go on collecting paints, then you are crazy. If you are not going to play music and you go on collecting all kinds of musical instruments, you are mad.

Why power?

Just the other day I told you that Jawaharlal had invited me to come to him, and I went. He listened to me. I was very young, and he was a great statesman, but he listened to me as silently, as intensively as if I knew much about politics and what had to be done in the country. And he told me, "Why don't you join politics? -- because whatsoever you are saying, if you really want to do these things, then you will have to come into politics. Nobody else is going to do it for you, only you can do it. I can understand your ideas, but who is going to implement them? Join!"

I said, "No, because I don't have any interest in gaining power. Whatever I have said to you was just exposing my heart because you have the capacity, the power to do things, the understanding to do things. I simply exposed my heart. I am finished! I am not going to run after power. And I am not asking anybody else, I am asking you. If you feel I am right, then prove it by doing something."

He said, "You are right, but I cannot do these things, because the people on whose support I am standing will not support any of the ideas which you are giving to me. If they come to know that I am going to implement these ideas, I will be simply thrown out. Politics is a pyramid. It goes on becoming thinner and thinner: at the top there is one man. So you see that one man at the top, but that man, underneath him, has three men; those three men have nine men; those nine men have ninety.... And they are all depending on those who are lower than themselves. They are standing on their shoulders. They can throw them off any

moment."

And in politics, once you have the power which you have got from so many people's support you have to fulfill all those people's desires. Somebody has supported you in order to get licenses, somebody has supported you to have an industry started, somebody has supported you for something else -- now you have to fulfill their desires. Otherwise, as you are standing on their shoulders, they can move away. The topmost man is a very weak person in a way; he has nothing above him to hold on to. Underneath are people who would not miss a single chance to throw this man out, because if they can throw out this man, then one of those three who are under him will come to the top. So he has to fulfill all kinds of criminal things.

I know, because that's how Indira came to power: because she was living with her father. She was a born politician; her husband was not. While studying in England they fell in love. The husband was not even a Hindu, not a brahmin. Indira was a brahmin, a very high-caste brahmin, a Kashmiri brahmin. The man she fell in love with, Feroz Gandhi, was a Parsee. The whole family was against it -- nobody had ever heard of a brahmin girl marrying a Parsee, a man who was not even a Hindu. It is a totally different religion.

But she was the only daughter of Jawaharlal, and after Jawaharlal's wife died -- she died very early -- Indira was the only person close to him. He stood by her and told her, "Don't be worried about your grandfather and your grandmother. I will manage them. First you get married. If you wait for their permission, it will be impossible; even I cannot manage to persuade them. And they will be hurt. It is better that you first get married, and when you come home, married, I will persuade them:'Because nothing can be done now; the marriage has happened."' That's how they got married in the court.

But Feroz Gandhi had no interest in politics. Just because he was the son-in-law of Jawaharlal he became a member of parliament, but he had no interest at all; that was not his thing. And for Indira that was the only thing. They started quarreling immediately, and fighting... and soon Indira moved to Jawaharlal's, the prime minister's house, and left Feroz Gandhi. They lived separated, not divorced; but for years they were not seeing each other. All these years she was a watcher of all the politicians, and she was collecting information about each politician: his weakness, his crimes against the society, his exploitation of others, his corruption... and yet on the outside he would go on keeping a pure white Gandhian face.

She was collecting a file -- she showed me the file -- against every leader, and that was her power. When Jawaharlal died all these politicians were afraid of Indira because she had the key. She could expose anybody before the public, before the court. She had all the evidence, she had all the letters. They were afraid of her for the simple reason that only she could save them; otherwise they would be exposed. That file was her power.

I have looked into the file. All these people have been exploiting that poor country. They all have bank balances in foreign countries, in Switzerland, in America. They all have connections outside India, from where they get bribes and money and everything, for giving secrets. They are all connected to one country or other; they are agents. They have one face before the masses, the poor masses, and their reality is something totally different. And they were also afraid because Indira was absolutely incorruptible. That was one thing she had learned from Jawaharlal. He was incorruptible because he was not a politician; he was more a poet. He would have loved to have been a painter or a sculptor, or any art would have been closer to his nature.

Politics was just accidental to him, it was almost forced on him -- sometimes it happens....

Because he was interested in the independence of India, he fought against the British government, but with no idea that he was going to become the prime minister when the country became free. He had never thought about it. He was just a soldier of the freedom movement, as were many thousands of others. He may have been shot, he may have been killed, he may have been sentenced to death -- anything could have happened. There was no question of power.

When the fight for freedom was over, then the question arose of who is to be in power? Till then there was no question of power at all. The question was how to remove the invaders. He became interested because he was so sensitive a man that he loved the idea of freedom. It had nothing to do with politics; he loved the idea of freedom as a poet. But when freedom came there was a great struggle for who should be the prime minister. There were people like Sardar Vallabhbhai Patel, who was a real politician, a solid politician who could commit any crime. He did commit them when he became deputy prime minister. Even Jawaharlal could not stop him.

And there were others, because in the freedom fight there were thousands of people of caliber. Jawaharlal was the only one who was not interested in politics, not interested in power. That's why Gandhi chose him, because to choose those people who were really interested in power.... In fact their fight for

freedom was not a fight for freedom but just a step to reach power. It was a shock to all the politicians because none of them had been chosen by Gandhi to be the prime minister; and Gandhi had total control of the Indian mind.

Sardar Patel was shocked because he was very close to Gandhi and he was also a Gujarati -- Gandhi was a Gujarati -- and he had served Gandhi his whole life with total trust. And at the last moment Gandhi simply said to Sardar, "You step down. Don't fight with Jawaharlal. I will make you deputy prime minister but let Jawaharlal be the prime minister.

"Why?" Patel asked.

And the reason that Gandhi gave was right. He said, "He is the only one who is not interested in power. You will all be fighting with each other; he is the only one who is above all of you."

Because Gandhi said, "Be the prime minister," Jawaharlal said okay. When Gandhi had said, in 1942, "You be the second soldier in the freedom fight" -- the first was Vinoba Bhave -- he said okay.

Vinoba Bhave was not known at all in India up to that time. He was just an inmate in Gandhi's ashram. He massaged Gandhi, bathed Gandhi, read scriptures to Gandhi, and because he was a Sanskrit scholar, explained to Gandhi what those scriptures meant. But as far as the country was concerned, he was an unknown person. Gandhi chose an anonymous person to be the first freedom fighter -- that he would go to jail first, and the second would be Jawaharlal.

Jawaharlal didn't say, "This looks disrespectful towards me. This man, nobody knows" -- and particularly Jawaharlal never liked Vinoba. Jawaharlal was almost a western man, educated in the West, brought up in the West; his lifestyle was western. In every possible way he was not an Indian, except that he was born in India. He was a meat-eater; because he lived in England and grew up in England there was no question of his being a vegetarian. He had every reason to dislike Vinoba, but there was no problem because Vinoba was doing different work. I have talked with both Vinoba and Jawaharlal, and both have confirmed that they had a dislike for each other.

For example Vinoba's beard -- Jawaharlal did not like it. He himself shaved twice a day, and a beard was not the right thing for him. He was very intolerant, impatient: the dress that Vinoba used was not the "right" dress; in the twentieth century you have to be a twentieth century man. Vinoba's education was an orthodox brahmin education. He studied in Varanasi, in a Sanskrit college, and lived like an old Sanskrit scholar. He was not educated in western subjects, western languages, so there was nothing in common between the two -- and to put this man first.... Jawaharlal must have felt hurt but his devotion to Gandhi was unquestionable: if Gandhi chose Vinoba to be the first, then it had to be that way.

If Gandhi had chosen Sardar Vallabhbhai Patel to be the prime minister, Jawaharlal was not going to dispute it or say anything. He had actually offered to Gandhi, "Why create so much misery in these people? I can withdraw; they can choose anybody they want. I am not interested, I have never thought about it. I was fighting for freedom and freedom has come, I am happy." So he was not corrupted by his prime ministership. He was the second man to Gandhi, and after Gandhi's death he had the whole monopoly of the Indian mind.

But Indira was a politician, a born politician. She dropped her husband and forgot about him: politics was more important than the husband. The whole love affair was finished when it became a question of choosing between them. And Feroz became insistent: "Either you be with me or be with your father, the prime minister -- I don't care, but this cannot go on. The whole day you are there and you come here for a few minutes, just to say hello, and again you escape and you are in the prime minister's house. You go on his travels with him but you never go anywhere with me." He made it clear that the choice had to be made.

Indira simply moved out. She said, "There is no question of choice; I belong to politics, and I am going into politics." From her father she learned one thing: that no politician can pull you down if you are incorruptible. Let all of them be corruptible, but you keep an eye out and go on collecting all data about them. And that was her whole power; they could not discredit her because she had never done anything wrong, and she could discredit all of them.

Politicians are legal constitutional criminals.

Now this man, Don Quixote, wants to throw me and my commune out from here -- absolutely. That's why I said, perhaps Oregon should appear on the map of the Soviet Union. It should not be part of America -- not of the U.S.A., but of the U.S.S.R. The way these people talk -- they are senators -- is the way of a fascist, communist, nazi. They talk about democracy, they talk about freedom of speech, they talk about respect for the individual, but I don't think they belong to Washington, Jefferson, Lincoln; they belong to Joseph Stalin, Khrushchev, Brezhnev. These people should put themselves in their proper line, and they

should try to move Oregon to Soviet Russia; then only can they throw me and my commune out -- otherwise there is no way.

And who are they? But they are cashing in on us.... Now, by telling the Oregonians that I have called all of them idiots, he is trying to cash in on us. And I have not said that at all. But now I say: the first idiot, I have found. He himself has declared it. And I will wait for the second, because Oregon has two senators, so the second will be just... he is already late. Don Quixote has come first in the race.

My statement is so simple that even a child can understand it. I said the Oregonian idiot is a class in itself How does he manage to understand from this statement that all Oregonians are idiots? Then what about me? Then what about you? We are all Oregonians. And we are going to remain Oregonians.

These people can do, can say, anything. He was saving just before... our sannyasins were there in this hearing where he spoke. He had called the hearing and two or three of our sannyasins were present but we never participated because what is the point of participating in all these nonsensical things? It was so absurd a hearing -- one cannot imagine how people go on tolerating such things.

On our property we have a few small pieces of land which belong to the government, the federal government. They are leased for fifty years; and just as we purchased the land, the lease also came to us. This hearing was about us not allowing people to approach the government land -- which was absolutely false, because even the officers who look after the government land said that we had never done anything illegal, we had never prevented anybody -- and there is no reason for anybody to go to the bare land or hills.

So we never participated and argued there, for the simple reason that the government office itself was arguing for us, that we had never done anything illegal and everything was absolutely as it should be -- so there was no case at all. But all the bigots who have been against us since we came here were all present there, giving their evidence against us. Strange evidence....

One commissioner said that when six months before he had visited Rajneeshpuram, he was given poison in water. One thing -- if we do anything we do it properly. It is proof enough, if you are alive after six months, that we have not given poison to you; otherwise, you would not be alive. We never do anything halfheartedly. And where have you been for six months? For six months you have been silent, and now, after six months, you go before the hearing.... Because now he has been chosen commissioner again in this election. He may have been afraid, in these six months, to say such a thing; he may have lost our votes. So he was silent about it. Now the election is over -- he has won -- now he can say it.

What proof has he got that we poisoned him? And the senator asked him, "There was another commissioner with you. What happened to him?"

He said, "He was also poisoned. He is still alive."

And the senator asked, "There was a third man also with you" -- the police commissioner or somebody -- "what happened to him?"

He said, "He is a little more friendly towards the Rajneeshees, so perhaps he was not poisoned."

Just anything these people can say -- and these people are commissioners -- with no evidence. And if you were poisoned you should immediately have gone to the hospital, immediately gone to be checked, and if the poison was found the case would have been absolutely correct. But after six months, now there is no way to know if your wife poisoned you, you poisoned yourself, whether you were poisoned at all or you simply dreamed about it. At least as far as we are concerned, we never do anything in such a way. If we had poisoned you, then you would not have been able to come out of the grave to give the evidence. It is enough proof that we have not poisoned you.

And this senator, Don Quixote, he was saying before our sannyasins, to the commissioners, how they could manage to destroy the commune, the city. He was giving instructions to these people -- in front of our sannyasins -- about how they could do it and get around the law; how they could cut out agencies from the city, and how they could make our life impossible so that we have to leave.

This is democracy! These are democratic people! These are the people who are looking after people's needs.

This is the democracy that has been described as "for the people, of the people, by the people."

I don't know who these people are -- certainly we are not the people.

One more question....

OSHO,

SINCE EACH OF US IS BORN ALONE AND DIES ALONE, AND ALONENESS IS THE STATE OF OUR

THE function of the commune is exactly that: to make you aware of your absolute aloneness.

The family does not allow you that. The family gives you the fallacy that you have a mother, you have a father, you have a husband, you have a brother, you have a sister -- that you are not alone.

The society gives you the idea that you are a member of the rotary club, the lions club; that you belong to this church, to that temple, to this congregation or that congregation -- that you are not alone. The society provides you with all kinds of crowds to mingle with. You are republican, you are democrat, you are liberal -- but you are not alone, all the republicans are with you.

The function of the commune basically is to destroy all these fictions.

Nobody is with you.

You are alone, and you have to understand that this aloneness is so precious that you should not lose it.

It does not mean that you cannot relate. It only means that you don't believe in relationships. Try to see the distinction between the two.

Relating is a flowing river. You can relate, and you can relate only *because* you are alone, because you are an individual -- there is somebody who can relate from your side. And you can relate only to the person who understands *his* aloneness, otherwise you cannot relate.

If you know your aloneness, and you fall in love with a woman who does not know her aloneness, this love is not going to go anywhere. This is going to be finished sooner that you can imagine, because the woman is asking for a relationship. The person who is lonely is asking for a relationship: "Fill the gap, I am lonely. Be part of my being."

But a person who is alone knows that neither can you fill anybody's gap, nor can anybody else fill your gap.

You can meet, but you will remain two alonenesses.

And it is beautiful that two alonenesses can meet, two individuals can meet, but the meeting cannot be made solid, concrete. It cannot be reduced to a relationship, it will remain a relating. It will always remain a changing flux, a movement, because the other person is changing and you are changing. You are not statistical -- though that's what people expect.

When two persons get married, both are getting married to a certain image which is going to change tomorrow. The woman you have married is not going to be the same tomorrow. She is alive, she is growing, she is moving -- tomorrow will be tomorrow. But if you expect her to remain stuck here, at the moment when you signed the register in the court, you are trying to stop the clock.

But even if you stop the clock... your clock is not running the time. Both will carry the image stuck in their minds, and they would like you to go on fulfilling that image. If you in some way differ from that image, then you are deceiving, cheating. Nobody can fulfill that image, it is impossible, it is against nature.

The function of the commune is to give you the opportunity to be together, without any relationship.

It gives you the opportunity to relate to people without getting fettered to people.

It gives you the opportunity to know others, feel others, but without any bargain, without any bondage, without any imprisonment.

You remain you, the other remains the other.

It is good if we meet today, it is a joy to be together, but if it is not going to happen tomorrow then there is no need to go on weeping for the spilled milk. It is pointless. Perhaps this meeting was meant to be only for this time.

You remain a stranger, the other remains a stranger, and you don't reduce each other into acquaintances.

The strangeness is absolute, indestructible.

So the commune is not another society. It is not providing you with a society, a club, a congregation, a party, no. It is simply providing you a space, and an understanding that all these people are lonely, just as you are. But don't try to fill it, because if you try to fill it, you are trying to do something against nature and you will be miserable. Hence, don't think in terms of loneliness; better to think in terms of aloneness.

And to be alone is so beautiful; untrespassed, nobody trampling on you, you are left to be yourself and you leave others to be themselves. Yes, once in a while you meet....

India has produced a few great geniuses in this century; one of them was Rabindranath Tagore. I love one of his novels -- The Last Poem is the name of the novel. There are two persons: one, a young man, a poet, a philosopher -- he actually says what Rabindranath would like to say, he represents Rabindranath -- and a woman who is in need of relationship. She is continually harassing him about marriage. And

particularly in India, if one woman and a man are even seen walking together, that is enough for a scandal. They might not be doing anything, but just walking together and it is enough for a scandal; the whole town will be agog, and so many stories will start springing up from nowhere. And of course the woman suffers more because everywhere people start pointing at her.

So she was desperate. She was saying, "Why do you go on postponing? -- you love me, you want to be with me. If you don't love me, I will not force you."

And the man says, "I love you, that's why I am not going to marry you." Now, this is very difficult for the woman. If she had been from my commune she would have understood. But what kind of statement is this? -- "Because I love you I cannot marry you." But she goes on and on, so he says, "I will marry you on one condition."

They are sitting on the bank of a lake. He says, "I will make my house on this side of the lake and you make your house on the other side of the lake. Once in a while, walking, perhaps we may meet. Once in a while, perhaps I may knock on your door or you may knock on my door. Once in a while, perhaps I am in a boat and you are also in a boat, and we meet on the lake. But it always has to be without any prearrangement. It has not to be a dating. I will never inform you that I am coming, you will never inform me that you are coming. I will marry you on this condition only. For a few days we may not be able to see each other. You will never ask me,'Where have you been?' We will never interfere in each other's freedom. We will remain as strangers, as we are now."

The woman said, "Then what is the purpose of marriage?" Naturally she cannot understand what is the purpose of the marriage.

The purpose of marriage is to be on each other's head twenty-four hours a day. The purpose of marriage is to destroy each other in the name of love; to nag, harass, fight. The man is suggesting exactly the right thing: "It will be a great joy suddenly seeing you on the lake... I will not be expecting it. Unexpectedly, I will find you in the jungle by the side of the lake...." Just to think of that unexpected moment is relating. There is no relationship.

He cannot send a message, "You have to come tonight because you are my wife, otherwise I am going to court." In fact the husband cannot say to the wife, "You sleep in the other room." That is enough to create trouble. The wife cannot say to the husband, "You cannot sleep in my bed." That is enough for trouble, because we have completely forgotten a simple thing, our aloneness. And we are trying to forget it as much as possible -- the very idea should be dropped.

But aloneness is a natural phenomenon. And there is nothing painful about it.
When you know it, it is the greatest bliss.

The function of the commune is to give you the space, to give you the understanding, to give you the feel of aloneness, and the experience of relating without getting into relationship.

From Ignorance to Innocence

Chapter #4
Chapter title: Danger: truth at work

2 December 1984 pm in Lao Tzu Grove

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OSHO,
WHY ARE THE COMMON MASSES AGAINST YOU, WHEN WHAT YOU SAY APPEARS TO US THE VERY TRUTH?

THAT'S precisely why -- because it appears to be the very truth.

Truth is dangerous, dangerous to all those people who have been living in fictions, beautiful lies, nice dreams, utopias.

Truth is bound to be looked on as an enemy by all these people, because it is going to shatter all that they have believed and lived for.

Truth is just the death of all kinds of lies, howsoever consoling they may have been.

Why were the common people against Socrates? Why were the masses so antagonistic to Al-Hillaj Mansoor? Why were the orthodox, the religious, the respectable against jesus? Their only crime was they were saying something which was tremendously disturbing to people's sleep. Nobody wants to be disturbed when he is having a beautiful dream.

And people don't have anything else except dreams.

There have been, all around, dream merchants who have been selling dreams to people and exploiting people -- and in return they were not giving anything.

All the religions, up to now, have been dream sellers, exploiters of people's weaknesses.

Yes, there are weaknesses. Every man who is born is going to die. You cannot hide the truth of death.

How long can you make the cemeteries beautiful? Gardens, lawns, flowers, marble graves... but you cannot hide the fact of death.

You can see that in every country the cemetery is outside the city. It should really be exactly in the middle of the city, so everybody passing by comes to be reminded of death again and again -- because that is the only thing that is certain.

Everything else is just probable; may happen, may not happen. But death is not a probability.

Death is the only certainty in your whole life.

Whatsoever happens, death is going to be there. You cannot escape from it. You cannot go anywhere away from it.

Death will meet you wherever you go.

I am reminded of an ancient parable. A very great king dreamed that death was standing before him -- a dark figure. He became frightened even in his dream. But he was a brave man: somehow he gathered his courage together and asked this strange figure, "Who are you? And what do you want?"

The figure said, "I am your death, and I have come to warn you: Don't forget the right place, and the right time to meet me." Only this much he said, "Don't forget the right place and the right time to meet me, tomorrow." And the shock of his statement was such that the dream was shattered, the king woke up. It was in the middle of the night but he immediately called his wise advisers, astrologers, dream-interpreters, future-predictors, all sorts of people; and he told his dream.

They all started quarreling and discussing and arguing about what the dream meant. The old servant of the king, who had been almost like a father to him -- he had raised him from his very childhood.... The king's mother died early, and his father was constantly going on faraway journeys, invading countries, conquering, expanding the empire. So he was left with this trustworthy servant and he treated him almost like a father.

The old man was standing by his side. He whispered into the king's ear, "Don't waste time! These people can quarrel for centuries; they *have* been quarreling for centuries. These philosophers, these astrologers, these prophets -- they have never agreed on anything. And it is going to be morning; tomorrow is just going to begin and there is not much time. My suggestion is, you take your fastest horse and escape from this place." The advice appeared to be solid: "And let these people argue. They are not going to come to any conclusion at all. The evening will come soon -- they will take centuries -- and there will be no conclusion. If you depend on them, you will repent; you just escape! Leave these people here; let them argue and I will be listening to their arguments."

The king simply slipped away, took his fastest horse and rushed as fast as it was possible, away from the palace where the dream had happened. By the evening he had gone hundreds of miles, and he was very happy that he had come so far away: "Now it will be difficult for death to find me at the place, at the fixed time."

The sun was setting. He had reached the outskirts of the city of Damishk. Just to rest... because the whole day he had not eaten, he had not even taken a cup of water. Time was so precious! Thirst is not going to kill you just in one day, hunger is not going to kill you just in one day. He was going to rest in a garden just outside of the city. He went into the garden and was tying the horse to a tree, and was thanking the horse, because the horse was really perhaps the best horse in the world. He was thanking the horse and saying to him, "You really proved your mettle today. Even I was not aware that you can go so fast. Now rest, and I will arrange for your food and for your water."

Just then, he felt a hand on one of his shoulders. He looked back. The same black figure was standing there, laughing. The king was shocked; he said, "Why are you laughing?"

Death said, "This is the place and this is the time. I was worried whether you will be able to make it or not -- but your horse certainly is the best horse in the world. I also thank him!"

Where can you escape? Perhaps wherever you are going, there is the right place and the right time. In fact every place is the right place for death, and every time is the right time.

Now, facts like death.... Religions have been trying to console you, giving you ideas that can help you to create a buffer between you and the fear of death -- shock absorbers -- so that you don't get shocked continually; otherwise life would become impossible. So all kinds of fictions have been woven into mythologies, into theologies. Anybody saying the truth is bound to cut through all these cobwebs, these mythologies, these fictions.

And when you see suddenly the naked truth, you are going to be against the person who has brought you such a shocking gift.

You would like to believe that it is not true, but you know it is. Hence the anger; otherwise there is no need to kill Socrates.

If you are right, and you know that you are right, then let this man befool himself with his "truth" -- it does not matter to you. The people of Athens believed in an afterlife, as did the people of the whole earth. Everybody, except the atheists, believed in an afterlife of some kind. The Greek mythology was rich, but Socrates said, "Nothing can be said about death because nobody has ever returned. So we have to keep our minds open. We cannot accept any fiction about death and life after death, because there has not been a single eyewitness. Until I die, I cannot say whether one lives after death or not. If I die, then there is no question, no problem arises -- I am simply not there.

"What was the problem when you were not born?" His argument was solid. In what trouble were you when you were not born? -- what anxiety, what anguish, what suffering? You know that there is no question of any suffering or any anguish when you were not born. Who was going to suffer, and who was going to be in anxiety and anguish? -- you were not there!

Socrates just simply looked at death with the same vision. If you are simply finished, as the atheists say; if you completely disappear, if nothing of you will remain, then there is no problem because you are not there. With you, all problems, all anxieties disappear. This is one possibility.

The other possibility is that perhaps the theists are right, and you survive. But then too, he said, "I don't see any problem. You are surviving right now, and somehow you are managing your misery, your anxiety, your problems; somehow you are managing. And if you are there, you will be experienced, more experienced; you will be able to manage."

So he said, "I don't see any problem to be bothered about. Either I die, then there is no question; or I will be there, more experienced, more wise. And I can trust myself: if I could pass through life, I will pass through death too. But I cannot say anything before I have experienced it. And I cannot promise you either, that when I have experienced it I will be able to come back and tell you, because up to now nobody has come back. Perhaps there is no way to come back. Perhaps the very bridge falls as you pass, all communication becomes impossible. But nothing can be said about it.

He would not say anything definitely, and that was the problem that he was creating in people's minds. He was creating anxiety. That was one of the points raised against his being in Athens: "He should be expelled or sentenced to death, because this man has been creating anxiety and anguish in people's minds. People who were perfectly happy doing their work, comfortably.... This man meets them, and once he has met them, they are never at ease again."

And this was a routine thing for Socrates: just to go around the town, to catch hold of anybody and ask him any question. Even if the other person wanted to escape, Socrates wouldn't allow it: "You have to answer!" And then, once you had answered a question, he would hammer your answer from every possible angle and soon you were left without any answer. Then he would tell you, "You can come to my school" --

he had a school -- "if you want to learn, because your answer was absolutely bogus. Some idio0t has sold that answer to you and cheated you. You have been living a lie."

Yes, lies can be comfortable can be very convenient.

Truth, in the beginning, is very inconvenient, is very uncomfortable, but in the end it is the ultimate blessing.

We can summarize: a lie is always sweet in the beginning, bitter in the end; the truth is bitter in the beginning, sweet in the end.

But you need patience for the end. If you are impatient, then you are going to buy some lie.

The common masses have no mind of their own. For centuries they have been conditioned, hypnotized, brainwashed continuously.

So when a man like me says something, it needs guts in the first place even to hear it. Then it needs tremendous courage to absorb it, because it is bitter, it goes against all your conditioning.

So only a very few people who are really seekers of truth will be ready to go through all this turmoil.

Everything will go upside down: their God, their heaven, their hell, their devil, their messiahs, their prophets.

A thick wall exists between you and truth. And all these people are standing between you and the truth. You will have to tell them, "Get lost! Go to Oregon!" That is my translation for "Go to hell," because that has become too old. We should continue to make proverbs fresh.

A Christian will have to put Christ aside; it is very difficult. It was difficult for Jews to put Moses aside when Jesus was telling them something far truer; it was difficult to put Moses aside. Now the same problem arises for the Christian; it is difficult for him to put Jesus aside. And Jesus' claim is far more than Moses ever claimed. Moses never claimed that he is the only begotten son of God.

Jesus claims that he is the only begotten son of God. Can you put it aside and tell Jesus, "Go to Oregon"? It will be difficult. Rather than doing that, you would prefer me to leave Oregon. That's what your politicians are trying; they are telling me, "Leave Oregon." That seems to be simpler, because with me they have no ties. I have not sold them any sweet dreams. I have not promised them anything, nor am I promising them now.

My whole work is to demolish, to demolish all the lies that are surrounding you and not to replace them by anything else, but to leave you utterly naked in your aloneness.

To me, only in your aloneness will you be able to know the truth -- because you are the truth.

You are not to go anywhere to find truth. Neither can Jesus give it to you, nor can Krishna give it to you, nor can Buddha give it to you, nor can I give it to you. It is not a commodity that somebody can just give to you.

Just think: if truth is a commodity, a thing which can be given to you, then it can be stolen, it can be taken back, it can be lost -- anything can happen to it.

But nothing happens to truth. It happens to you, but nothing happens to it. It cannot be stolen, it cannot be purchased.

There is a story in Mahavira's life.... One of the very famous kings, Bimbisara, had conquered the whole of India and the neighboring countries. He had made a vast empire. He was a man who, once he wanted something, would have it. He had never come across anything that he wanted and could not find a way to get. He had heard many times about Mahavira, who was just resting for the rainy season outside the city, his capital.

He enquired, "What has this man got? -- because I see thousands of people going to him."
Somebody said, "He has got the truth."

Bimbisara said, "Then there is no problem. How much does he ask for it? I am ready to pay. There is no question of bargaining, you simply enquire how much he wants for it."

The man could not say to the king, " You are talking like a fool." He said, "It is better, your majesty, that you go to him and you negotiate. I am a poor man, don't put me in this situation. You are a great king; he is a great tirthankara, a great soul which rarely happens. Only twenty-four persons reach that height in one cycle of existence." He is saying that in millions and millions of light years, only twenty-four... and he is the last for this cycle. Now there is not going to be another man of his caliber again in this cycle of existence. When this whole existence burns out -- when all these stars and galaxies and solar systems have gone, disappeared, and a new creation starts from the very scratch -- then the first tirthankara will appear. "Now this man is very rare because for millions of years there is not going to be another comparable to him. So it is better you go."

Bimbisara went with all his paraphernalia, and he was respectful to Mahavira -- just a formality. In India even if a king goes to a sage, he has to touch the feet of the sage; that is just a formality. And he said. "I have come for a simple thing. Give me your truth, and whatsoever you want -- even if you ask for my whole empire -- I will give it to you. This is my whole life's standpoint: anything that I want, I have to have it. What it is going to cost matters not."

Mahavira laughed, he said, "You unnecessarily came this far. In your very capital lives one of my disciples. He has got the truth; and he is a very poor man -- he may be ready to sell it. I am not ready to sell it. And you must know that I am also the son of a king. I was going to inherit the kingdom of my father; I renounced it to get the truth. Now, how can I sell it for a kingdom? Even if you give me the whole kingdom, how can I sell it? I have already renounced a whole kingdom to get this truth, and after forty years of struggle, I have found it. I cannot sell it.

Mahavira must have had a sense of humor that Jainas have missed completely. He sent him back to the poor man in the capital. He had never gone to that quarter of the capital, because only the poorest, the very poor, in fact the outcasts, lived there. His golden chariot was standing there before the poor man's hut. The poor man came running, and Bimbisara said, "Rejoice! I am ready to give anything you want, just give me the truth. Your Master has sent me; I am coming from Mahavira."

The poor man said, "My Master must have joked with you. Perhaps he did not want to hurt you before so many people because you had gone with your whole court, all your advisers, ministers, generals. He did not want to hurt you or say no to you. That's why he has sent you to me. I can give my life if you want. I am just your poor servant; I clean your streets. You can ask for my life and it is here, ready -- you cut off my head But truth...? Yes, I have got it, but the very quality of truth is such that it cannot be given. Not that I don't want to give it to you; I am absolutely willing.

"If you can take it, take it. You can kill me; if you find it inside me, so far so good -- I am ready. I will be happy that I had the chance to serve you so intimately and so closely. But I warn you, you will not find it there because the truth has to be authentically yours, only then is it true. If it is somebody else's, then it is no longer true. My truth cannot be your truth. The moment I say something about the truth, you only hear the words -- the truth is left behind. The truth can never be squeezed into words; there is no way."

Words have been reaching the common people and they have been believing that those words are the truth -- somebody believing in the words of Jesus, somebody in the words of Buddha, somebody in the words of Mohammed -- but they are not the truth.

No book contains truth, no word can ever contain it.

But you become satisfied, and whenever somebody disturbs your satisfied state, you are angry. And of course you have the majority of people with you. That helps you tremendously -- so many people cannot be wrong.

And truth never happens to crowds, it happens only to individuals.

Whenever truth comes, it comes in the vibe of an individual, so that individual is always standing against the whole crowd.

Otherwise, the whole crowd is with you, because they have also been fed with the same kind of stuff. The Catholics: how many are they? -- perhaps six hundred million. Now, any Catholic has a great consolation, that six hundred million people are with him. Six hundred million people cannot be wrong. And against one person... naturally they feel that this person is a disturbance. It is better to finish this person and go to sleep, back to their dreams.

It is not new to me. From my very childhood I have been in the same position. My father would take me with him if he was going to some ceremony, some marriage, some birthday party, anywhere. He would take me on the condition that I should remain absolutely silent, "Otherwise, you please remain at home."

I would say, "But why? Everybody is allowed to talk, except me!"

He said, "You know, I know, and everybody knows why you are not allowed to talk -- because you are a disturbance."

"But," I said, "in things which concern me, you promise me that you will not interfere with me, and promise you that I will remain silent."

And many times it happened that he had to interfere. For example, if some elderly man was there -- a faraway relative, but in India it doesn't matter -- my father would touch his feet, and would say, "Touch his feet."

I said, "You are interfering with me, and our contract is finished. Why should I touch this old man's feet? If you want to touch them, you can touch them twice, thrice; I will not interfere, but why should I

touch his feet? Why not his head?"

And that was enough disturbance. Everybody would explain to me that he was old. I said, "I have seen many old people. Just in front of my house there is an old elephant; I never touch his feet. That elephant belongs to a priest; it is a very old elephant. I never touch his feet, and he is very wise -- I think more wise than this old man. Just old age does not give him any quality. A fool remains a fool -- perhaps becomes more foolish as he becomes older. An idiot becomes more idiotic as he grows old, because you cannot remain the same, you are going to grow. And the idiot, when he becomes senile... then his idiocy is multiplied. And that is the time when he becomes very respectable. I am not going to touch the feet of this old man unless it is proved to me why I should."

Once I went to a funeral; one of my teachers had died. He was my Sanskrit teacher -- a very fat man, funny -- looking, and funnily dressed in the way of old brahmins, ancient brahmins, with a very big turban. He was a laughingstock in the whole school but he was very innocent too. The Hindi word for innocent is *bhole*, so we used to call him Bhole. As he entered the class, the whole class would recite loudly, "Jai Bhole" -- long live Bhole. And of course he could not punish all the students; otherwise, how was he going to teach, whom was he going to teach?

He died. So naturally, thinking that as he was my teacher I would behave, my father didn't ask for the contract. But I could not, because what happened there I had not expected -- nobody had expected it. His dead body was lying there when we arrived. His wife came out running and fell upon him and said, "Oh my Bhole!" Everybody remained silent but I could not. I tried hard, but the harder I tried, the more difficult it was. I burst out laughing and I said, "This is great!"

My father said, "I had not made a contract with you thinking that as he was your teacher you would be respectful."

I said, "I am not disrespectful, but I am surprised by the coincidence. Bhole was his nickname and he used to get angry about it. Now the poor fellow is dead and his wife is calling him Bhole and he cannot do anything. I am just feeling sorry for him!"

Every place I used to go with him he always made the contract; but he was the first party to break it because something or other would happen and he would have to say something. And that was enough, because that was the condition -- that he was not to interfere with me.

One Jaina monk was in the town. Jaina monks sit on a very high pedestal, so that even standing you can touch their feet with your head... at least a five-foot, six-foot-high pedestal -- and they sit on it. Jaina monks move in a group, they are not allowed to move alone; five Jaina monks should move together. That is a strategy so that the four keep an eye on the fifth to see that nobody tries to get a Coca-Cola -- unless they all conspire. And I have seen them conspiring and getting Coca-Cola, that's why I remember it.

They are not allowed even to drink in the night and I have seen them drinking Coca-Cola in the night. In fact, in the day it was dangerous to drink Coca-Cola -- what if somebody saw it! -- so only in the night.... I had supplied it myself so there was no problem about it. Who else would supply them? No Jaina would be ready to do it, but they knew me, and they knew that any outrageous thing, and I would be ready to do it.

So five pedestals were there. But one monk was sick, so when I went there with my father, I went to the fifth pedestal and sat on it. I can still remember my father and the way he looked at me... he could not even find words: "What to say to you?" And he could not interfere with me, because I had not done any wrong to anybody. Just sitting on a pedestal, a wooden pedestal, I was not hurting anybody or anything. He came close to me and he said, "It seems, contract or no contract, you are going to do whatsoever you are intending to do; so from now onwards we will not make the contract, because it is absolutely unnecessary."

And those four monks were in such uneasiness and they also could not say anything -- what to say? One of them finally said, "This is not right. Nobody who is not a monk should sit on an equal level." So they told my father, "You bring him down."

I said, "You think twice. Remember the bottle!" because I had supplied the Coca-Cola.

They said, "Yes, that's right, we remember the bottle. You sit on the pedestal as long as you please."
My father said, "What bottle?"

I said, "You ask these people. I have a double contract: one with you and one with them, and nobody can prevent me. You all four agree that I can sit here, or I will start telling the name of the bottle."

They said, "We are perfectly satisfied. You can sit here, there is no harm -- but please keep silent about the bottle."

Now, many people were there, and they all became interested... what bottle? When I came out of the temple everybody gathered; they all said, "What is this bottle?"

I said, "This is a secret. And this is my power over these fools whose feet you go on touching. If I want, I can manage to tell them to touch my feet, otherwise -- the bottle...." These fools!

My father, on the way home, asked me, "You can just tell me. I will not tell anybody: what is this bottle? Do they drink wine?"

I said, "No. Things have not gone that far, but if they remain here a few days more, I will manage that too. I can force them to drink wine... otherwise I will name the bottle."

The whole town was discussing the bottle, what the bottle was, and why they had become afraid: "We have always thought that they were such spiritual sages, and this boy made them afraid. And they all agreed that he could sit there, which is against the scriptures." Everybody was after me. They were ready to bribe me: "Ask whatsoever -- you just tell us what is the secret of the bottle."

I said, "It is a very great secret, and I am not going to tell you anything about it. Why don't you go and ask your monks what the bottle is? I can be there, so they cannot lie -- and then you will know what kind of people you are worshipping. And these are the people who are conditioning your mind!"

In the university there used to be a professor who wanted to resign because of me. He was a very old, senior professor, and very much honored. Perhaps he is still alive. His name was Doctor S.N.L. Shrivastava; he was a Ph.D., D.Litt. In philosophy he was a well known name -- and he threatened to resign because of me. His condition to the university was that if I was not expelled from the university, then this was his resignation: only one could live in the university, either I or he. And I was just a student, only a first-year student. I had just matriculated from my village and had come to the bigger town. And within three months he became such a mess that when he saw me he would get out of the class!

I would run after him and tell him, "What is the matter? Why are you going away? I pay the fee. You are supposed to teach, I am supposed to learn, and all that I do is learning. If I ask a question, it is just to learn."

"But," he said, "you ask questions which are always putting me in a dilemma. If I say yes, then I am caught; if I say no, then I am caught. Each of your questions is just to provoke other questions, and there is no end to it. Three months have passed; you don't allow me to go any further than the first day. We are still stuck there; and I know that there is not going to be anything else for these two years you are going to be here with me. You won't let that first day be finished. So it is better...."

"But," I said, "you are so learned, with so many degrees, honorary degrees, and thirty years' teaching experience, you must have passed so many students -- why are you so disturbed? If you don't know, you can simply say "I don't know." Your only trouble is that you cannot say "I don't know." I am not your trouble. You want to keep the pretension that you know everything, and the fact is nobody knows everything, not even you know everything."

He was teaching us Aristotelian logic; he was the professor of logic and philosophy. And in India, for the first two years you have to learn logic, so those two years, the beginning two years, are devoted to Aristotle and his logic. And I said to him that even Aristotle was not all-knowing; he was as ignorant as anybody else. He writes in his book that women have one tooth less than men.

Now look at the fool. He had two wives; he could have told Mrs. Aristotle One or Mrs. Aristotle Two, "Just open your mouth." And in fact women are always keeping their mouths open; there was no need to say it. If he was afraid he could have counted them in the night when they were asleep. But no, in Greece it was believed, traditionally believed, that a woman had to be, in everything, smaller than man, lower than man. How could she have exactly the same number of teeth as a man? But he never bothered to check.

So I told Shrivastava, "This man, you say, is a logician, the father of logic? It is such a simple thing that even a very mediocre man would have thought of it: the first thing is to count the teeth. And what was he doing with two wives anyway? Only then should he have written it. Without counting their teeth, he was just believing public opinion. And for thousands of years in Greece, this was the opinion -- nobody bothered to count them. But it is simply strange that neither any men bothered nor any women bothered. At least some woman should have counted them, and said that this was absolutely absurd and nonsense.

But he said, "It is enough and I don't want to listen any more. I am going to the vice-chancellor to give my resignation: either he expels you or I resign."

He didn't come for three days, so the vice-chancellor called me. I asked him, "What is my fault? You expel me -- there is no problem in it -- but please tell me what is my fault? Have I asked any single question that was not related to logic? And if I have come to learn logic, I have to ask questions because my doubts should be satisfied. Otherwise the man should say that he does not know, and I am allowing that. Once he says,'I don't know,' I will not raise that question again. He is not courageous enough even to say,'I don't know.' And now this is a threat, that he will resign.

"He knows that he is a valuable professor. If he resigns in the middle of the term, where are you going to get a man of the same caliber? He knows that against a student who has been in the college only three months, it is going to be decided in his favor. But," I said, "it is not going to be easy. Then my fight, which was going on with S.N.L. Shrivastava, will start with you. I will be here in your office every day. You will have to give me in writing what the reasons are that I have been expelled."

He was a really nice and intelligent man. He said, "I don't see that there is any reason for you to be thrown out and I would be the last person to expel you. But please understand my situation: we cannot lose that professor. So do one thing.... I will not expel you; I will make arrangements in another college. You do not have to do anything else, just do me a favor: I will make arrangements in another college, and you move to that other college. Jabalpur University has at least twenty colleges, so you can choose any college you want."

I said, "It is not a question of my choosing any college. You phone all these principals to see if anybody is ready to accept me, because now everybody knows about this S.N.L. Shrivastava thing: that the best professor of philosophy in the university is ready to resign. Then who is going to take me? You try; I am ready." Out of twenty colleges, only one principal was ready to accept me -- on the condition that I would never go to the class. He would give me the percentage needed, but I should never go to the class.

I said, "That is a perfect arrangement. I myself don't like unnecessarily bothering to go and then finding idiots there who don't know what they are doing, what they are teaching. So this is a good arrangement; you can make it. But remember, I am not going to pay the fees. I am doing you a favor, so you arrange for the fees for two years. I will never go to that college; you arrange for the fees, and you take care of everything. After two years I will come to you. If anything goes wrong, then you will be responsible."

He said, "I will take every responsibility" -- and he took every responsibility.

After two years I went to him and said, "Give me my permission card to enter the examination. I am not going to that college; I have not even seen that college."

This is the way of the common masses -- even the educated people belong to the common masses -- they don't have integrity, intelligence or even the courage to say, "I don't know." Now this condition, I know, had come from the professor. The principal had asked the professor, "Can we accept this student? This is the trouble...."

And the professor said, "I don't want any trouble in my class. You can accept him only on the condition that he never comes to the class."

And now, just before I left India, I read an article by the same professor, Soleri is his name, proudly declaring that I was his student. I have not seen his face, he has not seen my face; I have never been in his class or on his college campus or around there. And now he is proud that I have been his student and that he always knew that I am going to be somebody special. These fools! They can lie so easily. But their whole lives are full of lies.

The common masses are, in a way, innocent. But the pedagogues, the priests, the politicians -- these are the people who go on poisoning the common masses and keep them at the level of a mob.

What we call democracy has not yet come to the point of being a democracy. It is still, everywhere, only a mobocracy, because the mass that elects the people is a mob; it is not yet alert or aware.

Just a few days ago was the president's election here. What I heard was, that before the election on the sixth of November, on the night of the fifth of November, before the Wasco County Court, all the Christian congregations gathered. All the priests -- who are enemies of each other, continually fighting, arguing about who is right, who is wrong and who is closer to Christ and God and who is not closer, and who is really orthodox and who has just gone astray -- they all gathered there together. All the priests, with all their congregations, before the county courthouse... for what? To pray against the Antichrist, to save Wasco County.

Now who is the Antichrist in Wasco County? And Wasco County needs to be saved from the Antichrist? I really enjoyed it, that they are all praying for me -- because I don't think there is anybody else who can claim to be the Antichrist. But I am a little crazy. They say I am anti-Christ, anti-Buddha, anti-Mahavira, anti-Krishna, anti-semite.... Anything -- just put "anti" before it and it refers to me. And in reality I am just for myself and not against anybody. I don't care a bit about Christ, so why should I be anti-Christ? I don't care about anybody! They never cared about me, why should I care about them?

These people go on.... The journalists asked the priests, "Who is the Antichrist?" and they were not even courageous enough to utter my name. They just went round and round answering, "We are just praying so that the county is saved from evil forces." But why only Wasco County? Are all the evil forces gathered

here in Wasco County? They should have gone to the White House in Washington and prayed there. because if all the evil forces are gathered anywhere, there are two places: the Kremlin and the White House. And if the world is going to suffer, it is going to suffer from these two places: the Kremlin and the White House.

But the strangest thing about these priests is: in the second world war in England they were praying to God, the Christian God, for England's victory, for Winston Churchill's safety; and the Christians in Rome, where the pope is, in the Vatican, were praying for Mussolini's safety and his victory -- to the same Christian God. Not only that, Adolf Hitler was being blessed by the Christian bishops, and they were praying for his victory -- to the same Christian God. Now what happened to that Christian God? He must have committed suicide! How to decide? -- all are *his* people, and *his* agents are praying. In whose favor is He going to decide?

And Christians don't see the point that when Adolf Hitler is in power, then the Christian priest prays for Adolf Hitler. He is just a coward. He could not say, "I will not pray for you and the ideology you stand for. I am going to pray that you should be defeated." But no, brave people don't become priests; they have other, better things to do. These are cowards. And these cowards go on poisoning other people's minds; they make other people cowards. They have destroyed the whole of humanity and made it into a madhouse.

So if the masses are against me, it is expected. It cannot be otherwise, it is natural.

What is unexpected is that there are a few people all around the world who are able to stand with me, who are courageous enough to put their prejudices aside and listen to me, who are intelligent enough to recognize the truth when they come across it -- whatsoever the cost and whatsoever the consequence.

In fact, nobody before me has had such intelligent people as I have got around the world, people of such caliber, so receptive, so willing to go through the fire test.

Yes, it is walking on fire when you go towards truth.

It is going to burn you, it is going to burn you completely. And then that which remains unburned, alive, is your reality. Everything else, which got burned, was rubbish poured over you by others.

Nobody can burn the truth, but to attain the truth you will have to drop so many things, so many burdens.

But I am fortunate that at least one percent of humanity is almost ready to jump and create the first religion of the world: the religion of truth, consciousness -- with no lies about God, heaven, hell, devil -- just the purest twenty-four-carat truth.

Even one percent around the earth is a tremendous force. You should not think that it is only one percent against ninety-nine percent. No, those ninety-nine percent are nothing because they don't have any fire of their own. They are dead before death; they are just walking corpses.

This one percent is tremendously powerful because it is alive.

The fire in it is going to transform the whole world. And those ninety-nine percent don't count at all.

So I am not concerned with what the masses think about me. I am concerned only about the one percent of intelligent people in the world -- what they think about me.

From Ignorance to Innocence

Chapter #5
Chapter title: Ecstasy is now -- why wait?

3 December 1984 pm in Lao Tzu Grove

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OSHO,
WHAT IS RENUNCIATION? WHAT IS ITS PLACE IN YOUR RELIGION?

THE idea of renunciation is one of the fundamentals of all pseudo-religions. Its phenomenology has to be understood very deeply.

All the religions have been preaching a division between this world and that world which is beyond death -- between the soul and the body. The body belongs to this world, the soul belongs to that world; hence if you want to achieve the world beyond death, which is eternal.... and the happiness there is unending, the happiness here is not worth calling happiness; it is momentary, it is dream stuff. It comes, and even before you have been able to grasp it, it is gone. It is illusory, it is a kind of mirage in the desert.

When you are far away you see a lake of water. You are thirsty and great hope arises in you. And the lake is absolutely real as far as you can see, because the only proof of its reality, that water is there, is that the trees are being reflected in the water. If there is a mountain by the side, the mountain is reflected in the lake, the sun is reflected in the lake. What more. proof do you need? Without water these reflections cannot happen. You rush with great hope, but as you come nearer, you find the lake is receding; the distance between you and the lake remains the same.

It was just an illusion created by sunrays reflected back from the hot desert sand. When sunrays are reflected back, they move like waves, and their movement from far away creates the illusion of water. And in their wave-like movement they attain the quality of reflecting things; they become just like a mirror. That is one half of the mirage.

The other half is in your thirst. If you were not thirsty, perhaps you would have been able to detect, to find out that it was a mirage. You have seen mirages before; you know that mirages can appear almost as if they are real -- but your thirst is there. The physical phenomenon of the returning rays of the sun gives half the reality to the mirage. The other, and the far more important half, is contributed by you and your thirst. You want to believe that it is true. Even if somebody was there trying to prove that it was not real, you would feel angry with this man: you are thirsty and the water is there and he is trying to prove that the water is illusory. He does not know what thirst means! -- perhaps he is not thirsty. There is no way to convince a thirsty man that what he is seeing is not the real thing. All that you see is not necessarily real. Appearance does not mean reality.

The religions have been saying for millions of years to people, that the happiness in this world is of the same nature as a mirage in the desert. That's why you are never capable of catching hold of it. You never get hold of happiness in your fist; it comes and goes. You can feel it like a breeze, but by the time you become aware that it is here, it is already gone. Perhaps it is more unreal than the mirage. A mirage at least has some reality -- the reflected sunrays contribute half, and your thirst, the other half But in your so-called happiness of this world, you are contributing one hundred percent. There is nothing else there which contributes anything.

And you know it. Today one woman is so beautiful to you that you can say Cleopatra was nothing before her. She seems to be the most beautiful woman in the world. Not only today -- you cannot conceive that there could have been any woman more beautiful ever, or could be in the future. You are projecting, because the same woman to others is nothing; and the same woman tomorrow will be nothing to you too. And then you will be surprised, shocked -- what happened? What happened to the woman? Nothing has happened to the woman -- she is the same person -- something has happened to you.

Yesterday you were thirsty -- there was lust being projected. Today the lust is fulfilled; now there is no biological projection. The woman is an ordinary woman and the happiness that you got was just out of your projection -- you created the whole game. The woman at the most played the part of an inactive participant; she allowed you to project yourself upon her. Perhaps she was also projecting her mind upon you so it was a projection from both sides. Sooner or later it is going to disappear because projections cannot last, once their basic cause is missing.

The basic cause is in your biology; and biology doesn't bother about love and poetry and romance, or anything -- biology means business!

Biology is not interested in foreplay and afterplay; they are a sheer wastage. Biology is interested in reproduction.

Once biology has done its work, it withdraws; the projection disappears. Then you are standing there, the same woman is standing there -- but nothing is anymore the same. Where has the happiness disappeared?

You were feeling just as if you were on the top of Everest, and you have fallen to the depths of the Pacific. The woman deceived you and the woman thinks you deceived her; and you both try to dump on each other. Nobody has deceived, both have been deceived by biology. But biology is not somebody outside you, it is intrinsic to your body. You are a projection of two other biologies, those of your father, your mother; and they were a projection of two other biologies -- it is a continuum, a river-like flow.

The religions tried to exploit this fundamental truth. It is true that romance and poetry... and the so-called love affair is just a shadow of biology. So it is not very difficult: a certain injection with certain hormones can create all the poetry right now, all the romance.... Another injection -- and you fall into the Pacific! Now we know a man can become a woman, a woman can become a man; just a little change of hormones, just a little change of chemistry.

Religions exploited this simple truth. It is true, but rather than explaining it to you, they exploited it. They said, "This is the momentary happiness. Don't run after it; you are wasting your time. The real world is beyond death." Why beyond death? Because death will destroy all your biology, physiology, chemistry; everything that is material, death will take away. Only the spiritual will be left behind and the spiritual knows the eternal. The material, the physical knows only the momentary.

It appeared very logical; the first part is true, but the second part is fictitious. Yes, it is true that moments of happiness in this life are very fleeting, but that does not mean that there is another life beyond death where these moments become eternal. There is no evidence for it. At least *these* moments are there, are experienced by everyone. Howsoever small and fleeting, they exist. Nobody can deny their existence. You can say they are made of the same stuff as dreams are made of -- but still they are there. Even dreams have a reality of their own. They *are* there, they affect you; and when something affects you it becomes real.

For example, you are hungry. The whole day you have not been able to eat anything; you are tired, you fall asleep. Now, the body is hungry and wants food. The mind creates a beautiful dream that you are a guest in a great feast. The mind is serving you because if the mind is not going to create the dream, your sleep will be disturbed -- the hunger is there. Somehow you have to be convinced that you are eating, that you are not hungry. Your sleep remains undisturbed. The dream is doing something real. How can something unreal do something real? It is not possible -- but a dream has its own existence. Yes, it is different from a rock, but so is a rose flower different from a rock. The dream is even more different; but it affects you, it affects your life, it affects your lifestyle -- and those changes are real.

So, one thing to be remembered: in this life there are momentary pleasures, fleeting experiences of happiness, sudden explosions of joy -- but you cannot catch hold of them.

You cannot keep them in your safe deposit. You cannot make them permanent. Just because you cannot make them permanent, religions exploited you. It was a very cunning strategy. You want to make them permanent; your deepest desire is to remain happy for ever, not to know pain, sadness, anguish -- ever. Just always to be in paradise -- that is your desire.

The religions exploited this. They said, "There is such a place, but you cannot get anything without paying for it." It looks perfectly mathematical, economical. The religions started teaching that you sacrifice this life if you want to attain the permanent world of paradise that is beyond death. And it is very cheap, because what you are sacrificing are just momentary fleeting experiences that happen once in a while.

If you collect all your moments of happiness in your seventy years of life, perhaps you may not get even seven moments which you can be absolutely certain were of the nature of ecstasy.

In seventy years of life, not even seven moments? Then what have you been doing here? -- torturing yourself and others? Yes, you cannot find even seven moments, because the nature of those moments is such that when they are there, they take you over totally, they possess you -- yes, that is the right word -- they possess you completely. But when they are gone, they dispossess you as completely as they had possessed you, so only a memory is left. And how long can you live on the memory which proved so deceptive?

After a few days you start doubting whether it happened or were you just imagining? Because in your whole life's experience that moment is so contradictory: years pass, then one moment perhaps.... And that too is not in your hands; when and where it is going to happen, you cannot decide. So there are years of

dragging, and a certain moment which has remained just a memory.... Slowly, slowly, even the smoke of memory starts disappearing.

So even if you ask a man of seventy years old, he cannot say that there are even seven moments. And as you become older, there is less and less possibility of those moments. There is more and more disillusionment, more and more disappointment. In the future there is only death and darkness, and in the past nothing but deception.

The religions had a beautiful space through which to exploit you -- and they did well all over the world.

For thousands of years they have found the greatest business -- greater than anybody else's: they have been selling you paradise, and almost for nothing.

All they ask is: "Renounce this momentary life and the eternal world of ecstasy is yours."

Hence renunciation became a foundational belief: the more you renounce, the more you become worthy; and the more you can be certain that you are coming closer. So people have tried to renounce everything.

Mahavira was going to be the king. His father was old, and he was continually asking Mahavira, "Now let me retire. I am tired; and you are ready, young, well-educated -- I am perfectly satisfied. Where can I find a better son than you? Just be ready to relieve me."

But Mahavira had other ideas. While he was being educated by the priests, the monks, they had poisoned his mind. They had told him that if he could renounce the kingdom, "Then the kingdom of God is yours." The greater the renunciation, the greater, of course, will be the reward. That's why the twenty-four great Masters of the Jainas are all kings.

I have been asking the Jaina monks, "What is the secret of this? Was there nobody else in the country who could attain, become a great Master? -- a warrior, a brahmin, a scholar, anybody -- why only kings?" They don't have any answer. I used to tell them, "I am not asking you for the answer because I have the answer. I am just asking you the question so that you start thinking about it."

The answer is simple: because they renounced the kingdom, the greatest reward has to be theirs. A poor man can renounce whatsoever he has -- but what has he? He cannot become a tirthankara, the suprememost Master. Even in paradise he will be living somewhere outside the town. He won't get in because they will ask him, "What have you renounced? In the first place what have you got to renounce?"

So of course the kings will be very close to the palace of God; then will come the richest, the super-rich people; then the middle class people; then the lowest strata and then will come those who had nothing to renounce -- they were already without anything. In fact they should be by the side of God already *because* they don't have anything. But they will be outside the boundary lines of paradise; they will not be able to show what their bank balance is in the other world.

All the Hindu avataras are kings: Rama, Krishna... Buddha is a king. It is strange that these people are drawn only from kings, but if you understand the structure, the strategy of the priest, it is clear: they have renounced the most, naturally they are promised the most. Nobody knows whether they get anything after death or not, but the idea became so ingrained for the simple reason that it has a grain of truth in it: in this life everything is momentary.

To me, nothing is wrong if it is momentary. In fact, because it is momentary it is so exciting, so ecstatic. Make it permanent, and it will be dead.

In the morning, the rose flower opens up, so fresh, with fresh dewdrops still on its petals, so fragrant. You cannot conceive that just by the evening these petals will be falling into dust, and the rose will disappear.

You would like it to remain permanent, but then you need a plastic flower; a real flower won't do.

A real flower has to be momentary. To be real it has to be momentary; only plastic things can be permanent.

Plastic is a new discovery. It was not known to Buddha, Mahavira, Mohammed, Jesus, but I can say to you that paradise must be made of plastic.

If there is any paradise, it cannot be anything but plastic, because plastic has the quality of not dying, it is deathless.

Now scientists are worried -- particularly the environmentalists are very worried -- because plastic is so cheap that you go on disposing of it. Glass was not so cheap; you were saving the bottles or returning the bottles and getting your deposit back. Plastic is so cheap that everything made of plastic is disposable: use it once and dispose of it. But you don't know where it is going. It is getting collected in the oceans, in the riverbeds, in the lakes under the earth, and there is no way for nature to dissolve it because nature is not prepared, was not made to absorb plastic.

If God has made this world, he certainly is not all-knowing. At least one thing he did not know: that plastic was going to happen one day. He has not made anything in nature, any chemicals, which can dissolve plastic, so plastic goes on accumulating. Soon it will have accumulated so much that it will destroy the fertility of the earth, it will poison the waters. Nothing can destroy it, and it will destroy everything.

In the Hindu paradise, the *apsaras* -- how to translate the word apsara? -- they are callgirls for those great sages who live in paradise. Of course, they need callgirls. Those callgirls, those apsaras, are the most beautiful; it has to be so. They remain always young -- that gives me the clue that they are plastic. They are stuck at the age of sixteen; for millions of years they remain just sixteen. Because in the Indian mind sixteen is the most mature age for a woman, they remain at sixteen.

Apsaras don't perspire; neither Mahavira nor Buddha nor Jesus nor Mohammed had any idea of deodorants, so the only thing they could conceive of was that those girls who serve the sages should not perspire. But only if your body is made of plastic will you not perspire; otherwise, perspiration is absolutely necessary. And those girls will not get old, will not die.

Nothing dies in paradise, nothing gets old, nothing changes; it must be an utterly boring place. Can you imagine the boredom -- where everything remains the same every day? There is no need for any newspaper there. I have heard that only once was one newspaper published -- one edition, on one day -- and it flopped because after that nothing happened! It described everything in the first edition; that was the last edition also.

This desire for permanency is somehow sick; but it was there, so the religious firms -- yes, I call them firms -- Christian, Hindus, Mohammedans, they did great business for centuries. They are still doing it... and their business can never end, for the simple reason that they sell invisible commodities. They take visible things from you and they give you invisible things which you have to believe in.

I am reminded of a story. A king had conquered the whole world and he was very restless -- now, what to do? He was thinking that once he had conquered the whole world he would rest. He had never thought that he would be so restless, he had never been so restless. While fighting, continuously invading, going on and on -- because there is always some place to go, some enemy to destroy, some country to conquer -- there was no space, no time to be restless; he was so occupied. But now he had conquered the whole world, he was utterly restless -- what to do now?

A con man heard about this situation. He came to the palace, asked for an audience with the king and said, "I have the remedy for restlessness." Immediately he was taken inside, because all the physicians had failed. The king could not sleep, could not sit, was walking back and forth and was worried continually. He was asking, "What to do now? Isn't there another world? Find out! We will conquer it.

This con man came into the court before the king, and he said, "Don't be worried. You are the first man who has conquered the whole world. You are worthy to receive the clothes of God himself -- and I can manage it."

This was a great idea. The king became immediately interested. He said, "You start working. God's own clothes...! Have they ever before come on the earth?"

The man said, "Never, because nobody has been worthy of them. You are the first man. So for the first time, from paradise, I will bring the clothes for you."

The king said, "Every preparation should be made... and how much will the cost be?"

The man said, "They are beyond cost; still, millions of rupees will be needed -- but it is nothing."

The king said, "Don't be worried, money is not a question at all. But don't try to deceive me."

The man said, "There is no question of deception. I will be staying in your palace and you can put your army around the palace. I will be working here; of course, my room has not to be opened until I give a knock from the inside. You can lock it from the outside so you can be completely satisfied that I cannot escape. But whatsoever money I ask, you have to go on sending to the person whose name I give you. It will take not more than three weeks." And in three weeks he withdrew millions of rupees. He was sending a name every day -- morning, afternoon, night -- immediately! Urgent!

The king knew that the work was such... and the man could not deceive him. Where could he go?because he was locked in. And certainly he didn't escape. After three weeks he knocked on the door, the door was opened. He came out with a huge beautiful box. He had gone into the room with the box, saying, "I will have to take the box with me for the clothes I have to bring you." Not to be deceived, the king had opened the box to see whether he was carrying some clothes in it, inside. It was empty, there was no deception; the box was given back to him.

And now the con man came out and said, "The box will be opened in the court before all the wise, the

learned, the generals, the queen, the king, the prince, the princess -- everybody has to be present because this is a unique occasion."

The man must have been really courageous -- con men always are. He called the king, "Come close, here. I will open the box. Give me your turban. I will put it in the box, because this is how I have been instructed: first, I put your turban in, then take out the turban which God has given, and give it to you. You put it on yourself. One thing more," he declared to the court, "these clothes are divine, so only those who are born really from their own fathers will be able to see them. Those who are bastards, they will miss out. I cannot do anything. This is the condition."

But everybody said, "There is no problem in it. We are born of our fathers."

The king's turban went in, and the con man's empty hand came out, and he said to the king, "Look at the beauty of the turban!" His hand was empty but the whole court started clapping, and everybody was trying to outdo the other, shouting that such a beautiful thing had never been seen.

Now the king thought, "If I say his hand is empty then I am the only bastard and all these bastards are really born of their fathers. So it is better to keep quiet." In fact, this was the situation with everybody. They all saw his hand was empty, but who would come out and be condemned when everybody else was seeing something there? They started suspecting, "Perhaps I am a bastard, so better keep quiet. What is the point of becoming unnecessarily condemned by all the people?" So they started shouting more loudly in praise of its beauty.

The king put the turban, which was not there, on his head. But it was not only the turban; by and by, other clothes started disappearing. At last, only his underwear was left. The king thought for a moment: "Now what to do?" But it was too late to turn back. "If I have seen the turban and I have seen the coat and I have seen the shirt, then why can't I see the underwear? Now it is better to see it. There is no way to go back. This man...!"

The man was holding the invisible underwear in his hands, and was showing them, "Look how many diamonds are on the underwear!"

The whole court was applauding, saying, "Such an experience has never happened in the whole history of man."

The king's underwear also went in. But that con man was something! He said, "When I was coming, God said to me,'These clothes are going into the world for the first time, so tell the king from me that when he wears these clothes he has to go in a procession round the whole capital, so all the people can see. Otherwise, those poor people will never be able to see them.' The chariot is ready -- you please come on."

Now, with each step it was difficult to go back. The king started thinking, "It would have been better if I had stopped the whole thing with the turban -- but now it is too late. If I say I am naked.... But the whole court is applauding."

And they started saying, "Yes sir, this is right; if God has asked, it has to be done. And that is the right welcome for the clothes."

The streets were packed with people because the rumor had gone far and wide that God's clothes were coming. And the king agreed. Naked, he stood on his chariot, and before him the man was announcing, "These clothes will be seen only by those who are born of their own fathers."

So everybody saw them, except a small child who had come with his father. Sitting on his father's shoulders, he said, "Da" -- Da means daddy -- "the king appears to be naked."

His father said, "You idiot, keep quiet! When you Grow up, then you will be able to see those clothes. It needs a certain maturity; just a child like you cannot see the clothes. Keep quiet if you want to see. I was not willing from the very beginning to bring you here."

But the child could not resist; again and again he said, "But I see him clearly, naked." The father had to escape with the child out of the crowd, because if others heard him, it would have meant that the child, was not his but somebody else's.

With invisible commodities it is very easy to exploit people, to force them to do things against themselves -- and that's what renunciation is.

It is con-manship, done by the priest in the name of God, truth, moksha, nirvana.

Their names may be different, but the priest is the greatest con man in the world. Other con men are just small criminals. Of what can they cheat you? But the priest, the prophet, the messiah, the avatar, the tirthankara -- these are the super con men.

They have sold things which nobody has seen, which nobody is ever going to see. Not a single witness exists.

Nobody has returned from death and said, "Yes, there is eternal beauty, eternal joy, eternal silence, eternal peace."

The business goes on because nobody can contradict it. If you contradict it, you are wrong, because the whole world believes in it.

But there was a certain truth which they tried to fix into their strategy of exploitation: in life everything is momentary. But nothing is wrong in it; it has to be so. If it were otherwise, life would have been intolerable.

Things change, and it is good that they change, otherwise they would be dead. Change keeps them alive.

You are changing continuously. Do you remember on what day you jumped from childhood and you became a young man, or from youth you became an old man? You cannot draw the line between when you were a child, when you were adolescent, when you became a young man, when you became middle-aged, when you became old. Can you draw a line? No, every moment you are changing. It is an ongoing process.

Since you were conceived, you have been changing. In your mother's womb those nine months you changed so much; in ninety years of your life you will not change so much. If you are shown pictures of your nine months' life in your mother's womb you will not recognize that they are your pictures. Or do you think that you can recognize them? You have changed completely, and you are changing every moment -- and not only you, everything around you is changing. All the stars are moving and changing. Every day some star dies and disappears -- it may have been here for millions of years -- another star is born. Every day that is going on.

Life is a flux, a movement, a continuum.

There is nothing wrong in it. Enjoy that moment which comes and goes.

Drink out of it as much as you can because it is fleeting -- so don't waste time thinking. Don't start thinking that it is fleeting! Don't be bothered about what will happen tomorrow, whether this will be with you or not; and don't think of yesterdays.

While it lasts, squeeze the whole juice out of it, drink of it completely.

Then who cares whether it goes away or if it remains? If it remains we will be drinking it. If it goes, good, we will be drinking some other moment.

Why should you insist that this moment remain permanent? How do you know that better moments are not coming? Just a moment before you would not have thought of this moment. And who knows -- when this moment goes, something better may be on the way. In fact, it is on the way, because if you have drowned yourself in this moment totally, you have learned something of tremendous importance. You will be using that in the coming moment. Each moment your maturity is growing.

Each moment you are becoming more and more centered, more and more in the moment, more and more aware, more and more alert, more and more capable of living.

So who cares about death? We will enjoy it when we die. Death will also be a moment in life.

Death is not the end of life, but only a moment of transformation, because nothing can die. You cannot destroy anything, it only changes shapes, forms.

Now science is capable of destroying Hiroshima, Nagasaki, the whole world... but not really. It cannot destroy a single piece of stone. It cannot destroy it totally, it cannot annihilate it; it will still be there. You can break it into pieces but those pieces will be there. You can heat it as much as if you have brought the sun itself under it; it will melt, but it will be there. Yes, you can change the form, but there is no way to throw it out of existence.

Nothing dies, nothing is born.

Birth simply means that the form that you were was not this form, but some other form, so you cannot recognize it.

You cannot recognize even pictures of you in your mother's womb. If I show you a picture of your past life, are you going to recognize it? Forget about the mother's womb, you may not be able to recognize the picture of when you were three months old, six months old, nine months old.

Continuously, everything goes on changing.

Death is a great transformation.

You ask what is the place of renunciation in my religion. Before I answer you, there is one thing more to be noted: this idea of renunciation became so deeprooted in the whole of humanity that even the people who have denied the existence of life after death have also used the same logic. The logic became almost universal.

For example, in India there was a school of atheists called *charvakas*. The word charvaka is worth

understanding. Their enemies -- and all the religions are enemies of Charvakas -- have burned all their books so not a single book of the Charvakas is available. All that we know is from the scriptures of Hindus, Jainas and Buddhists criticizing Charvakas. So we can guess something of what those people were saying, but we cannot be absolutely certain. And these are all religious people, and they destroyed the Charvakas' scriptures. Perhaps they have killed many of them also, because today there is not a single Charvaka in India. And all the scriptures are so much against the Charvakas that it seems they must have been a tremendous force once. Otherwise why criticize them when there is nobody who follows the philosophy?

All three religions were continually hammering and arguing against the Charvakas. It must have been a very popular philosophy. And in fact, it is still a powerful philosophy all over the world, but because people are hypocrites, they don't recognize it. Just listen to their philosophy and you will see that out of one hundred people, ninety-nine point nine percent are Charvakas. They may be Christians, they may be Hindus, they may be Mohammedans, it doesn't matter; these are just their masks.

So the enemy scriptures describe the meaning of the word charvaka: eat, drink, and be merry. In the enemy scriptures chanaka means one who believes in eating, eating, eating -- through all the senses. I cannot say that any Charvakas have said it, but it is possible. The enemy scriptures quote Charvakas as saying, "Even if you have to borrow money, don't be worried, but drink, eat, be merry. Go on borrowing money, because after death neither are you there to pay, nor is there anybody else to ask you,'What about my money?' Everything is finished with death, so don't be bothered by these priests telling you that you will suffer for your karmas. You enjoy yourself in every possible way. Don't miss enjoyment. This is the only world."

This is the meaning given by the enemies, but in one enemy scripture -- it must have been a very liberal person who wrote it -- it says that this is the meaning given by the enemies, by us. But Charvakas themselves have a different meaning of their name. It means one who has a sweet philosophy -- that meaning is possible from the same word -- one who speaks words of honey. And certainly they do speak words of honey. But they also are trapped in the same logic.

The religious people say, "Renounce this world if you want to enjoy that world." And Charvakas say, "Renounce that world if you want to rejoice in this one." But the logic is the same. They have taken it from different angles, but both are asking you to renounce one for the other. Charvakas say renounce the other world; there is no God, no nirvana, no paradise -- renounce it. This is all there is -- so enjoy it.

Epicurus in Greece had the same philosophy and got caught up in the same logic. Even Karl Marx is caught up in the same logic: there is no other world. The first effort is to deny the other world, only then can you enjoy this world. So first demolish the other world: there is no God, no paradise, no heaven, nothing. There is no soul to survive; with your body everything dies. You are nothing but your body, your chemistry, your biology, your physiology, all together -- a byproduct of all these things. It is just like the clock goes on working -- it does not mean there is a soul which is moving the hands. Just take the pieces apart and you won't find any soul, just a certain arrangement of the parts. Arrange it again, and it starts ticking.

Karl Marx says, "Consciousness is only a byproduct, it has no independent existence." So when the body dies, consciousness disappears. Why this insistence on denying the other world? -- for the simple reason that unless you deny the other, you will not be able to enjoy this.

But please see my point of view which is totally different from all these people -- the religious, the anti-religious, the theist, the atheist. I don't belong to any of them.

I say to you that life continues to exist, but there is no need to call it the other world. It is the same world, the same continuity.

The Ganges comes out of the Himalayas; it is just a small rivulet. As it descends, other waterfalls, other rivulets go on joining it; it goes on becoming bigger and bigger and bigger. When it comes out of the Himalayas it is a vast river. You cannot conceive that it is the same river. You can see from where it arises. Because Hindus love the cow as the mother, they have made the origin of the Ganges a stone cow's face. The Ganges falls through the face; it is so small, so tiny.

By the time the Ganges reaches Benares, you cannot believe its size. And when it reaches near Calcutta to meet the ocean, it becomes almost oceanic itself. Standing there, you cannot decide which is the ocean; it is so vast. It falls into the ocean, then too it remains. Where can it go? Yes, it is no more a river -- perhaps some water may evaporate into the clouds, some water may become ice and move towards the arctic -- but it will remain, nothing is lost.

So I don't say that you have to renounce anything: this world for that, or that world for this. You have not to renounce at all. You have to live!

You have to live intensely and totally, wherever you are, whatever you are.

And if you enjoy this time, this space, this opportunity that is available to you, to its totality, you will be certainly moving to a higher consciousness. You will be gaining, learning, understanding, becoming more aware. Life will continue. It will depend on your awareness what form it takes, higher or lower; whether it moves towards more anguish or more ecstasy -- but it depends on this moment. So I am not saying to renounce this world.

So I am a strange man in a way because I am against the religions. Religious people in India have been writing against me in books and articles -- and communists have been writing books and articles against me too.

Once I was traveling, and the president of India's communist party, S.A. Dange, was also with me in the compartment. His son-in-law had just written a book against me. He asked me, "Have you seen the book my son-in-law has written against you?"

I said, "I am so much involved in living that I don't care who is writing what about me. And anybody who is writing about me must be a fool because he is wasting his time writing about me. He should live! Or even if he wants to write, he should write something about himself And why should I read his crap? He may be your son-in-law, so you can read it -- i'm not interested." He was ready to give me the book. I said, "Throw it out of the window, because so many books have been written against me, I cannot waste my time." I told him, "Just for your information, it is strange but religious people write against me and anti-religious people, communists, also write against me. This has never happened before."

But the reason is that I am trying to give you a totally new viewpoint which goes against all the old logic. They are both partners in the same game, and I am trying to destroy their whole game -- the whole logic.

They both believe that one world has to be renounced; which one is another matter. But on one point they agree: one world has to be renounced. The religions say this for that; the communists say that for this -- that is the only disagreement between them. But the basic logic is similar: you can have only one world. And I say: Why can't we have both? I don't see any conflict; I am having both! And my experience is that the more you have of this, the more you will have of that, because you will become more experienced.

If there is a paradise, then one thing is certain: your monks will not be able to enjoy it there. What will they enjoy? The whole of their life they were denouncing women, condemning women, and there they will find beautiful callgirls. They will be so nervous that many of them will have heart attacks. Here they are renouncing: you should not eat food with taste, taste is an attachment to food -- and there they will be served the most tasteful food. They will be vomiting! Their whole life experience will be against it.

Only my people can enjoy paradise fully.

Neither the religious people can enjoy it -- because they have destroyed and crippled themselves and their capacity to enjoy -- nor the communists, because they will not open their eyes. They have denied the existence of anything after death. They will keep their eyes closed to remain convinced that there is nothing; otherwise their whole life's philosophy is proved wrong. It is better to keep your eyes closed. That's what people do: if anything goes against you, any fact, you try to avoid that fact -- it is disturbing. Communists will go blind because they cannot accept the idea that Karl Marx is wrong and DAS KAPITAL is wrong.

And the religious people will be the most troubled people in paradise; everywhere they will find difficulty. Perhaps there are divisions in paradise, as it seems.... Mohammedans' paradise seems to be different from the Hindus, from the Christians, from the Jainas -- perhaps different zones are allotted to different kinds of people.

In the Mohammedan paradise there are rivers of wine. You drink as much as you want; swim, jump, drown yourself, whatsoever you want to do. But here, don't touch wine. Now, this seems to be very illogical. Here these people should be trained for such a great experience or they will simply die! Sitting on the bank of a river where champagne is flowing, they cannot drink because of their past habits, their whole life's training and discipline. And there is no description of any river which has water; in Mohammedan paradise all the rivers are wine. Why? When you can drink wine, why bother about water? So either they will die of thirst, or they will start drinking in spite of themselves. They will be really in a mess. Many of them will go mad: that what kind of reward is this? This is punishment!

Only my people will be able to swim in any zone. In the Mohammedan zone they will not be worried, they will enjoy it. They will fit anywhere because they haven't any fixed routine of living, a fixed style of living.

All that I am teaching them is to remain flexible, free, open, available to new experiences, to new

explorations.

So my people are not going to remain in one zone. They are going to use all the zones and enjoy all the sights of paradise; nobody can prevent them.

You can have both worlds -- so why cripple people?

Make this life an experience, a school, a learning, a discipline, because something unknown is going to open up after death and you have to be ready in every possible way.

So don't miss any opportunity of living. Who knows what kind of life you are going to have after death?

I do not give you a fixed idea, because if I give you a fixed idea, I am your enemy; I make you a fixed person, inflexible, rigid, dead.

Be flexible, so you can move in any dimension that becomes available.

In my religion there is no place for renunciation.

The Sanskrit word for renunciation is now *sannyas*, because renunciation became so important that the very word sannyas was used for it. But I have given it a new meaning. The people who have called sannyas renunciation, meant by sannyas "the right way of renouncing life". By sannyas, I mean "the right way of living life.

The word sannyas can mean both. When it can mean the right way of living, why cripple people, cut their life, destroy their naturalness, their spontaneity? Why not help them to have as many aspects to their life as possible, as many dimensions open to them as possible?

My sannyasin is multidimensional.

The whole of life is yours. Love it, live it to the fullest. That's the only way to get ready for death.

Then you can live death too, to its fullest; and it is one of the most beautiful experiences. There is nothing comparable to the death experience in life, except deep meditation.

So those who know meditation, they know something of death -- that's the only way to know before dying.

If I am saying there is no more significant experience in life than death, I am saying it, not because I have died and come back to tell you, but because I know that in meditation you move into the same space as death -- because in meditation you are no more your physiology, no more your biology, no more your chemistry, no more your psychology. All those are left far away.

You come to your innermost center where there is only pure awareness. That pure awareness will be with you when you die because that cannot be taken away. All these other things which can be taken away, we take away with our own hands in meditation.

So meditation is an experience of death in life.

And it is so beautiful, so indescribably beautiful that only one thing can be said about death: it must be that experience multiplied by millions.

The experience of meditation multiplied by millions is the experience of death.

And when you pass on you simply leave your form behind. You are absolutely intact, and for the first time out of the prison of physiology, biology, psychology.

All the walls are broken and you are free.

For the first time you can open your wings to the existential.

From Ignorance to Innocence

Chapter #6

Chapter title: Renunciation: mortgage today for a tomorrow that never comes

4 December 1984 pm in Lao Tzu Grove

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OSHO,
IS THERE REALLY ABSOLUTELY NO PLACE FOR RENUNCIATION IN YOUR RELIGION? THE QUESTION ARISES BECAUSE SINCE I CAME IN CONTACT WITH YOU, MANY THINGS IN MY LIFE HAVE DROPPED AWAY. I CANNOT EVEN RELATE TO MY OLD SELF.

THERE is really absolutely no place for renunciation in my religion.

I can understand the question, and the difficulty of the questioner. He has not been able to make a distinction between dropping things, and things dropping by themselves.

Renunciation is the enforced dropping of things. And whenever you do anything with force, nothing really drops away.

It simply goes deeper into your unconscious. It becomes more of a problem than it was before. Now it will try to come up in different ways, garbs, masks, and you may not even be able to recognize it. But it is going to assert itself, and with force. You have given it that force by forcing it deep down into the unconscious.

When you force something, you are giving force to it.

You are making it stronger, and you are making the enemy hide within you, in the darkness, from where you become more vulnerable. When it was in the conscious, it was in the light; you were less vulnerable.
Renunciation is repression.

That is the right psychological word for it: repression. How can you renounce sex, except by repressing? And repressed sex becomes perverted.

It is easier to understand sex, to become more aware of it and let it drop by itself, than to understand it when it is perverted -- because then it comes in an unnatural form.

First it is difficult to recognize it -- that it is sex. A person too greedy for money -- can you think that this greed for money can have anything to do with suppressed sex? It is so far-fetched it needs a Sigmund Freud to see it. An ordinary person will not be able to connect them at all. How? -- money and sex seem to be so far away. They are not so far away.
If you repress sex, it comes as ambition.

It can become politics. The politician can completely forget about sex, because all his sexuality, his sex energy is now converted into his political ambition. He will have the same kind of enjoyment by reaching higher and higher in the hierarchy. The higher he reaches, the more he will feel a kind of sexual pleasure, which you cannot understand.

I used to live with a very rich man. He was a bachelor and he had no interest in women at all. His only interest was money -- day in, day out he was working for money -- but because I was living in his house, somehow he became interested in my ideas. He had a big house and he was alone; his father and mother were dead. He was unmarried with no children -- just servants. I liked the place because there was no disturbance, no children, no old people in the house, and no fighting because he had no wife. It was really quiet, and the servants would go in the night, and it was such a big house that we two were almost alone.

He was not interested in anything except money. So he would close the doors of his room -- there was nobody except me, but he would lock his room from inside and start working: counting how much he had gained, how much he had lost; how much was in this business and how much was in that business. Before he went to sleep, he would be perfectly clear where he was financially. Then only would he go to sleep -- sometimes at two o'clock or three o'clock. By the time I woke up, at three o'clock, he was going to sleep and I was going for a walk.

I once asked him, "Do you ever think of what you are going to do with this money? You are not extravagant, you are a miser. You don't have any children for whom you are going to leave the money. You are not so generous that you give it to your friends or to those who are in need. You are not in any way parting from a single *pai*. What are you going to do? Are you going to take it with you when you die? What is the purpose of this money?"

Because money really is meaningless if you don't use it; its whole meaning is in its use. You may have

the same amount of money as I have but you can use it in such a way that you are richer than me. The value of the money is in its use. Certainly those who know how to use money use it a thousandfold more than those who don't know. They have the same amount of money, but they are poor.

Now this man was a poor man. Money was in the safe, money was in the banks, money was in shares -- but he was a poor man.

I asked him, "There seems to be no reason for you now to go on earning; you have enough. If you live even two hundred years, it will do. The miserly way you are living, it will do for two thousand years... two hundred I am saying, if you live like me; otherwise two thousand, and still you may not be able to spend it all. You may go on living just on the interest from it forever. Why are you so worried?you cannot sleep well, you don't have any time for anything -- and have you ever thought about how this disease happened to you, where you got this cancer?"

He said, "I have never thought about it, but you are right. I have enough money, and I can live.... Certainly I am not going to live for two thousand years -- even seventy or eighty will be enough. My father died at seventy, his father died at seventy, so I cannot live more than seventy or perhaps eighty years. Yes," he said, "this makes sense. But can you tell me why I am doing this?"

I said, "For a simple reason: you have avoided women in your life."

He said, "But what have women and money to do with each other?"

I told him, "That we will discuss later on, first you tell me why you avoid women."

The reason was very simple. He had seen his grandfather being harassed, nagged continually, tortured by his grandmother. He had seen his father in the same position, he had seen his uncles in the same position. They were all miserable, and their misery he thought was caused by women. He became a woman-hater from his very childhood. And then he came under the influence of the Jaina monks, because his father was a very religious man.

People who are tortured by their wives become religious. Except for religion, there is no shelter for them. Only religion can give them some consolation: "Don't be worried, it is only a question of a few years. Next life, don't commit the same mistake; and start withdrawing yourself even in this life. The woman is powerful over you because you are sexually interested in women. It is your weakness that she is exploiting." And that's what he heard from the Jaina monks. In Jainism, sex is the first thing to be renounced, because with it many other things are renounced automatically; you need not work at them separately: sex seems to be the main problem.

Seeing the situation of his grandfather, uncle, father, neighbors and then listening to the Jaina monks, it became a decided thing in his mind that he was not going to get involved in this constant headache. I told him, "That's from where your interest in money arises. The energy needs some object, some infatuation." And I told him, "You may feel hurt, but I have to say it: I have seen you counting notes, and the way you touch the notes looks as if you are touching your beloved."

He looked at me, shocked. For a moment there was silence, and then he said, "Perhaps you are right. I really enjoy touching the notes. I count them again and again. Although I have counted them, even in the night I count them again. Just touching them gives some strange satisfaction to me -- even the notes of other people.

For example, sometimes he would come into my room and if there was some money on the table -- because that was the only place for me to keep it -- the first thing he would do was count it, and I would tell him, "This is simply foolish. That is not your money, why are you counting it?"

He said, "I simply enjoy it... it is not so important to whom it belongs."

Can you see the point? If you become interested in somebody else's wife, do you think of who she belongs to? There is no question of whom she belongs to -- she looks beautiful, that's all, so you are interested. Whomsoever she belongs to is not your business. Exactly this was the case with him: money is money, it is nobody's really. And just to touch it, to count it, to play with it....

I told him, "If you want to get rid of this infatuation with money, which is absolutely idiotic...." I am not against money, I am against the infatuation. The man who is infatuated with money cannot use it. He is really destroying the money, its very purpose. In every language, in all the languages of the world money's other name is currency -- that is significant. Money needs to be a current, river-like, flowing, moving fast. The faster it moves, the richer is the society.

If I have a one-hundred-dollar note with me and I simply keep it in my pocket and never use it, then whether I have it or not, does it make any difference? I could have kept any piece of paper; that would have served the same purpose. But if I use this one-hundred-dollar note and it circulates in here, and everybody

who gets it immediately uses it -- so it passes through one hundred hands -- then it is one hundred dollars multiplied by one hundred; then that much money is here in this room.

The miser is really anti-money. He is destroying its utility because he is stopping it being a "currency".

I told him, "You do one thing: become interested in a woman."

He said, "What!"

I said, "Just try. I can arrange for a few women to be introduced to you" -- because so many women used to come from the university. There were many women professors from the colleges who came to visit me, to ask about meditation and things. I said, "There is no problem. You just indicate in whom you are interested, I will introduce you; and any woman is going to be interested in you."

He said, "Why?"

I said, "Because of all the money! She is not going to be interested in you, she is going to be interested in your money. And once you become interested in the woman, you will start spending money; you will relax. The energy that has become perverted will start moving in the natural way. And you can't find anybody better than a woman to finish your money. You will not need to live two thousand years; long before that the money will be gone. And once you become interested in a woman, your infatuation with money will drop to its natural state."

He said, "I will have to think it over."

I said, "You can think it over, but don't waste too much time because right now you are almost forty-five. Once you are over sixty, then it will be difficult even for me to make an arrangement. So don't waste fifteen years. Think about it tonight and tomorrow morning when we meet, you tell me."

He could not sleep the whole night. He thought about it again and again, and slowly the thing became clear to him: "Yes, deep down it is women, and I am constantly keeping myself occupied with money in order to avoid women, because if there is no space, no time, then from where can the woman enter? And why I am so infatuated now makes sense. It is a substitute woman."

So this greed for money, this greed for power, this greed for fame... sex can take any form, it will depend on the type of person. You will be aware of the fact that although poets continually write poetry about women, most of the poets have remained away from women. Most of the great novelists were not interested in women. Most of the great painters were afraid of women for the simple reason that either you can paint or you can be married: you can't have two wives -- together both will kill you.

There is an ancient parable in India: A man was caught as a thief in a house. He was presented in court and the magistrate said, "Do you accept your guilt?"

He said, "I accept it absolutely but I want to say one thing. You can give me any punishment, but don't tell me to be married to two women."

The magistrate said, "I have never heard of any punishment like that. My whole life I have been punishing people, but I have never punished anybody that way."

He said, "Then you are a really good man. You can sentence me to death, but not...."

The magistrate said, "But I would like to know why this condition?"

He said, "This is the reason why I was caught. I entered a house where a man lives with two wives. One wife lives on the ground floor, the other wife lives on the floor above. And they were both pulling at the man -- one was pulling him to the upper floor, the other was pulling him to the ground floor. I became so interested that I forgot why I had gone there. I became interested in knowing what was going to be the result ultimately, who would win. Certainly the man had no chance of winning -- he was getting beaten from both sides.

"That's why I got caught -- otherwise in the whole of my life, have you ever seen me in court? I am a born thief; my father was a thief, my father's father was a thief -- this is our inherited profession. And this is the first time anybody from my family has been caught. I am ashamed. My father's soul, my grandfather's soul -- they will all be ashamed of me. And there was no problem, I could have stolen things and escaped, but the story with those two women and that one man.... And a crowd gathered, that is why I got caught. They said,'Who is this man? And what is he doing here? He does not seem to be from this neighborhood.' So you can sentence me to death or life imprisonment, whatsoever you want, but please don't order me to get married to two women."

This has been the situation for the poet, for the painter, for the musician, for the dancer -- any creative artist finds it easier not to get involved with women, or to get involved only casually, perhaps with strangers. Perhaps traveling in a train he may become interested in a woman because there is no fear -- at the next station he is going to get out. Artists have told me that they get interested only in strangers; they

don't know their name, they don't want to know their name. The strangers don't know the artist's name nor does he want them to know it -- they remain strangers.

The fear is deep-rooted, and it has a reality of its own. And perhaps that is one of the causes that women have never been creative: they could not afford to live alone in this society which is absolutely man-made. A woman living alone is continually in danger. Only recently a few women started *their* careers -- as a novelist, as a poet, as a painter. This is because for the first time, just in these last few years -- and that too only in very few advanced, progressive, avant-garde places -- that a woman has been able to live independently, just like a man. Then they start painting, they start composing poetry, music....

Women have all the talents but for millions of years their sex was their only creativity, and when the whole sexual energy was involved in producing children.... You cannot imagine a woman having a dozen children and composing music -- or can you imagine it? Those twelve musical instruments all around doing everything that is not right... and the woman can compose music or poetry or can paint? Do you think those twelve painters will sit silently? -- they will be painting before she paints!

It looks strange that poets are the least experienced people about women. Perhaps that's why they write about women -- it is a perversion. Otherwise, why should poets write about women? -- they don't have much experience, they are almost monks. Why do painters go on painting nude women? Why do sculptors go on making marble statues of nude women? For what? This is all perversion! It is better than collecting money or going into politics, but still it is a perversion. They are satisfying their natural instinct in an unnatural way. So on the one hand they go on doing their painting, music, poetry, and on the other hand they go on feeling that life is meaningless.

Artists feel the meaninglessness of life the most. It is strange: they write such beautiful poetry, they paint such beautiful paintings, yet life is meaningless. Life is not meaningless for a clerk, and it *is* meaningless for Jean-Paul Sartre, who wins the Nobel prize! It is not meaningless for a schoolmaster who must be the most miserable person in the world -- thirty children against one poor man -- but he is not feeling life to be meaningless.

In fact, the people who feel that life is meaningless are the people who have not moved naturally; their natural energies have taken an artificial, arbitrary route. They will never feel meaningful. They have moved away from life's source.

Similarly, it is strange how monks are the most articulate against women, and they have no experience about women at all. I have asked Hindu monks, Buddhist monks, Jaina monks, Christian monks, "What experience do you have of women? You speak against them, but more experience is needed to speak against than in favor. What experience do you have?" And none of them could say that they had any experience. I said, "Then why do you go on speaking against them?"

Yes, the monks have one experience: the woman in their unconscious is continuously pulling them down from their holier-than-thou pedestal. They are projecting their antagonism against that woman -- they don't know about it, it is deep in the dark -- on any woman that they can find outside: all women are evil, agents of evil.

These people have no experience at all. In fact, if they stop condemning women, there is a fear that the infatuation for women may come back -- it is just knocking on the door continuously. They have to keep themselves occupied, condemning them as loudly as possible so they cannot hear the knock -- that the woman is there. If they stop condemning, they will hear the knock and it will be irresistible for them to open the door, and that will be their fall.

I told this friend, "You just try -- there is no harm. The women who come to me are not poor and they will not ask for money or any costly present from you. And I will be introducing you only as a friend, just so that you can have a little acquaintance with women."

Next morning he said, "I am ready. And perhaps you are right, I will lose my interest in money. The whole night I thought about it, weighed it up: what should I do? But finally I thought that perhaps it is right, that what I am gathering is rubbish."

I introduced him to a woman to whom he got married within six months -- and I finished his career! He was thinking of becoming the richest man in the city... but then the woman started using his money. Every day he would see me, and he would say, "You have got me into trouble, there is no end to her demands. And I have lost interest in money, so I am no longer after it as madly as you have known me to be. If it comes it is okay, if it doesn't come I don't bother; but she is continually spending. Now, two hundred years or eighty years... I think she will finish me nearabout sixty or before. But you were right."

I said, "Now there is a possibility; before that, there was no possibility. If you had renounced money,

you would have been renouncing something which is not at all a natural instinct in you. You would have been renouncing only a path of perversion without knowing that it was a perversion, and the perversion would have taken another path. You may not have been after money, you may have got involved in politics -- then power would have become the same problem. But now you are on natural ground.

"Any transformation can happen only when you are a natural human being."

The philosophy of renunciation is that you renounce money.... I know -- because money is an artificial thing, man-made -- that even renouncing it is not going to lead you anywhere. These people will say, "Renounce the house," but what does it matter? You will be staying in the temple, you will become a burden on the society. These people say to you, "Renounce earning your own livelihood" -- then you will start begging.

In India you see so many beggars but you will never come across a beggar who feels guilty that he is begging. I have never come across one. Traveling for thirty years continually, I have never come across a single beggar who thinks he is doing anything wrong. If you don't give to him, you are guilty.

One day it happened, at a station, Khandwa, a junction station.... I was coming from Indore, and from Khandwa I had to take a train for Bombay. I was alone in the compartment, and the train was to leave from Khandwa in one hour's time. So I was just sitting and looking out through the window. A beggar came and told me that his mother had just died and he needed some money for her funeral rituals, so I gave him one rupee.

He could not believe it, because he must have been begging his whole life and nobody gives one rupee. He looked at me. I said, "I have given it to you knowingly. Your mother is dead. You go home and do something."

The man thought, "This man seems to be either mad or a simpleton." He was wearing a coat, but he came back after fifteen minutes without the coat and, pretending to be somebody else told me, "My father is very sick."

I said, "It is bound to be so." I gave him one rupee and I said, "Go and help your father. Just a few minutes before somebody's mother had died. Your father may die; you just go and help."

Now, it was very difficult for the man to go and leave me alone. After fifteen minutes he removed his cap also, and he again came.

I said, "Some family trouble?"

He said, "How did you guess? My wife is pregnant; any moment she is going to give birth to a child and I have not a single pai."

I said, "You take one rupee and go fast. Today there are so many things happening. One man's wife has died -- he was wearing a coat and a cap. Another man's father is almost dying -- he was not wearing a coat, but wearing a hat. You don't have a coat or a cap, and your wife is in danger. You just run!"

After fifteen minutes he came back. I said, "Some family trouble?"

He said, "No. I was thinking that I am cheating you, but now I feel guilty."

I said, "For what? You are a different man -- those people were different."

He said, "No, I am the same man."

Then I said, "Don't be worried; then I must be a different man."

He said, "How is it possible?"

I said, "Don't be worried -- I must be a different man. Somebody else must have been sitting here before; otherwise an innocent person like you could not do that."

He said, "now, this is too much. Please take these four rupees you have given to me."

I said, "No. You take one more, so you need not come naked next time, because if you get rid of any more clothes.... And from where will you find more family? -- your whole family will be dying, finished!"

But what he said, I have not forgotten. He said, "You are the first man who has made me feel guilty; otherwise, whenever people give to us we feel they are fools. If they don't give to us, we say these are sinners; we never think about ourselves." No beggar does. He is simply giving you an opportunity to be virtuous, you should be obliged to him. He is putting a ladder before you: you can go to paradise. No beggars, although they are begging, even feel inferior.

The mind is so cunning, it can take you in any direction and distort your simple, natural being.

Now, nobody naturally would ever like to beg, nobody is a born beggar. But the sexual instinct can take any form -- it can become the greed of a rich man, it can become the greed of a beggar.

When I was a professor, one student of mine, studying in the post-graduate philosophy department, was always coming with costly clothes and looked rich. One day it happened, I was coming out of the station --

because I was continually moving from Jabalpur all over India... twenty days per month I was out of town. I would come back after three days for a few hours, just to show myself in the university, that I was there -- because they could not give me that much leave nor could I take that much leave; otherwise from where would I get money?

So this was the arrangement: one of my students used to take my car and park it in the same place where I would normally park it. The car was always parked there; that was a symbol that I was in the university. I told him, "So park the car there at two o'clock and at four o'clock take it away -- just two hours. Everybody should know it is there because that is the rush hour, when everybody is there, and everybody knows that I never come before two; from twelve to two I sleep. So there is no problem."

So every third day or fourth day I was coming and going: coming in the morning and going in the evening. And there was this beggar who was continually getting one rupee, fixed -- whether I came or went, he would get it. One day, just by coincidence, I saw this student of mine with that old man, just behind the shed where my car was parked. I went closer: What was this rich man's son doing with the beggar? And the beggar was giving him rupees.

So I went outside and called them both. They started trembling. The old man said, "Don't tell anybody -- he is my son."

I said, "How much do you manage to earn? -- because this boy lives the best in the university, so you must be earning nearly thirty, forty or fifty rupees."

He said, "You are right."

I said, "How much have you got in the bank?"

He said, "Now I cannot hide anything from you. He had fifty thousand rupees in the bank.

I told him, "Then why are you begging? -- because you can do some business."

He said, "This is business. And with no investment, in what business can you earn fifty rupees a day in India?"

I said, "That is true."

He said, "And I am leaving enough for my son; he can live a rich life. I am not going to die for a few years yet, so I will leave enough for him; and he is now well-educated. But please don't tell anybody, otherwise his career may be affected." Now, this man is a beggar but he does not think begging is anything wrong. It is a business, without investment and with good earnings. All that you have to do is just befool people.

The sexual instinct can take many paths.

It can become greed. It can become a will-to-power. It can become a subtle ego trip: holier-than-thou.

That's what the monks are doing; otherwise they have no other enjoyment. They are torturing themselves, and have renounced everything you think of as pleasure, as joy. Then what keeps them ticking -- going tick-tock? What keeps them ticking? From where do they get the energy? The energy is from a holier-than-thou attitude: you are all sinners, we are the only people who are not sinners, we are saints. And they will look down from heaven and find you there, burning in hellfire.

Renunciation can teach you to drop sex, to drop tasteful food, to drop clothes, to be naked, to drop all possessions -- but in a strange way you will remain attached to all those things.

When I was in Bombay, a Hindu monk came to see me; he had a disciple with him and he wanted to know what kind of meditation would be suitable for him.

I told him, "Tomorrow morning we are meeting near the beach and we will be doing the meditation. It is better that you come there because it is a question of a practical experience."

He said, "It will be very difficult for me to come tomorrow. The day after tomorrow I can come."

I said, "What is the problem with tomorrow?"

He said, "The problem is that my disciple has some work tomorrow morning, he cannot come."

But I said, "Let him do his work -- there is no need for him to come."

He said, "You don't understand -- I have renounced money."

I said, "You are making it more and more of a puzzle! You have renounced money, perfectly good, but what has that to do with this man and his engagement tomorrow morning, and your coming to my meditation group?"

He said, "Are you not aware of a simple thing: "I cannot touch money, so he keeps the money for me. And in Bombay you have to go in a taxi -- then who will pay? I cannot touch money, I have renounced it. He keeps the money: he pays out the money and if somebody donates money to me, he receives it. I am completely out of it; I have nothing to do with money."

I said, "Good arrangement! You have nothing to do with money, then what have you to do with this man? You will go to heaven and this man will go to hell, and he, poor man, is simply serving you continually, following you everywhere -- and yet he is going to hell! If you have renounced money, then live without money, then suffer without money. Why send this man to hell? You will be responsible for sending this man to hell. You will fall into a deeper hell than this man."

People can find strange ways because they have not understood what they are doing; they are simply following a dead creed, a dead dogma. Because for centuries money has been condemned by the religious people, they are renouncing it. I said, "But it is becoming more complicated. It would have been simple to put your hand in your own pocket; now you have to put it in somebody else's pocket. That is pickpocketing." I said, "You are also a thief What are you doing? And you are a bigger pickpocket than others because at least they use *their* hand -- you use *his* hand, picking up money from his pocket. His pocket, his hand, and you are completely above it -- superior."

I said to the disciple, "You escape right now, leave this man here. I will not allow him to go with you. Just escape as far as you can, where he cannot find you again, because he is managing and arranging for your hell. And whatever money you have, it is yours, because he has renounced money. He cannot claim it."
He said, "Is it so -- all the money?"
I said, "What do you mean by'all the money'?"

He said, "Right now when we go somewhere, I keep just two or three hundred rupees in my pocket -- but at our temple we have thousands."

I said, "All that money is yours. You simply go. I will keep this man here, so you take all that money and escape. And if this man leaves here I will give him to the police because he has renounced money. He cannot even report to the police that his money is stolen."

The monk said, "What! I came here to learn meditation."

I said, "I am teaching you what renunciation means. And what you are doing is just cheating yourself, cheating this poor man, cheating God -- cheating everybody."

Renounce anything and you will become more attached to it than when you had not renounced it.
Your mind will move around and around it.

An ancient parable.... A man was continually wanting to learn the secret of miracles. He had heard so much about it -- that there are sages in Tibet, in the high peaks of the Himalayas who can teach you, who know all kinds of miracles. So he was always serving any kind of sage. In India there are so many sages -- just as here there are so many sage bushes. When I first came here and I came to know that there are so many sages here also, I said, "These people are not going to leave me alone!"

He found a very old, ancient sage and he was continually massaging his feet, bringing him food and doing whatsoever the poor man could do. The old sage knew, the whole town knew, why he served these people. The old sage said again and again, "I am a simple man, and I don't know any miracles."

The man said, "That's the true sign of a sage. Those who claim -- they are worthless. You are the person who knows the secret."

He said, "It is very difficult. If I say I know then there is difficulty -- you say,'Teach me.' And I am telling you the truth, that I don't know any miracle and I don't think that anybody does except people like you, who go on creating myths around somebody; otherwise there is no miracle."

But the man would not leave; day and night he was serving the sage. One night the old man wanted to sleep but the man was massaging him. So he said, "Stop!"

The man said, "I am not going to stop until you tell me -- if you want to sleep tonight, just tell me a simple secret so I can do miracles."

The sage said, "Okay, I am going to tell you. It is very simple. You go home, take a shower, sit down in the lotus posture... and this is the mantra: *Om Mani Padme Hum*, the Tibetan mantra. Just say it five times and in the morning you will be able to do any kind of miracle that you want to do."

Hearing this, the man simply jumped up and out of the room. The old man said, "Wait! You have not heard the condition."
He said, "In the morning I can come again."

The old man said, "No, the condition has to be followed, otherwise the mantra won't work."
The man said, "What is the condition?"

The sage said, "The condition is, while you are repeating the mantra five times, you should not think of a monkey.

The man said, "Don't be worried. In my whole life I have never thought of a monkey. I always think of

sages and saints, so this condition is nothing."

But as he was coming down the steps of the temple, wherever he looked he started finding monkeys in the trees, they were hiding in the bushes....

He said, "My God! So many monkeys tonight!" They were always there, it was just that he had not renounced them; today he had renounced them. By the time he reached his house, he could not believe whether it was true or untrue: a crowd of monkeys all around him, making faces. But he said, "First let me take a bath -- perhaps that will help."

Nothing was going to help. While he was taking a bath, the monkeys were inside the bathroom. He sat in *padmasana*, closed his eyes, and just... the monkey -- not one, a whole crowd! He could not even repeat "Om mani padme hum" -- just a small mantra -- even once. The monkeys were continuously there. He tried the whole night: again a bath, again the posture, but those monkeys....

Before the morning, he rushed to the temple. The sage was laughing but the man was really angry; he said, "This is no time to laugh. Is it funny?"

The old man said, "I have always told you that I don't know any miracles, secrets, mantras, or anything -- ut you wouldn't listen to me, hence I had to lie.

The man said, "If you had to lie, you could have at least kept your mouth shut about the monkeys.

The old man said, "But without the monkeys, the mantra is incomplete. Did the monkeys trouble you?

The man said, "Trouble me! You are an old sage and I have accepted you as my Master, otherwise would have killed you!"

Once you renounce something forcibly -- and the very word renunciation means that you are forcing yourself against yourself -- you are dividing yourself. All renunciation creates a schizophrenic condition in you: one part renouncing, another part becoming more infatuated -- you are being split.

All these religions are criminal because they have made the whole of humanity split.

You can be one only if you are natural.

And I can understand the difficulty of the questioner. But the difficulty is that he has not understood a very clear-cut distinction. Yes, my sannyasins find that many things, many habits which they had long tried to drop, have simply disappeared on their own. They have not even made an effort. In fact, if they want to revive those habits, it is impossible to revive them.

But this is not renunciation, this is transformation

As you become more aware, more natural, mol silent, more at ease with yourself, not fighting, in a deep let-go, you start seeing habits which are meaningless; and it simply becomes impossible to continue to do them. It is not that you stop doing them just the opposite: you simply find, one day... what happened? A certain habit which used to be with you twenty-four hours a day has not been there for many days, you have not even remembered it.

There was one professor, my colleague in the university, who was a chain-smoker. The doctors were against it, his wife, his children and all his colleagues were against it because he was burning his lungs, destroying his health. The doctors said, "If it continues, no medicine is going to help. The moment you wake up, the first thing is a cigarette, and the last thing at night is a cigarette -- continually." You never found him without a cigarette. When one cigarette was finished, another cigarette was lit from the one that he was finishing. He never carried a lighter with him, there was no need; he only carried cigarettes -- in all his pockets.

One day I was sitting in the common room. One chair had become, without any effort, my chair. Somehow... it was just accidental that the first day I entered, that chair was empty and I sat on it. Slowly it became known that that was my chair. In the common room there was nobody's personal chair. It was a common room and all the professors could use any chair they wanted, and they were using them.

Just that chair was mine because people were somehow afraid of me because I was not interested in their gossips, I was not interested in the movies, I was not interested in their politics, not interested in who was going to win the election for dean or who was going to win the election for vice-chancellor, and this and that. And they were completely clear that I thought it was all crap. So not only my chair, but two chairs on this side and two chairs on that side -- I had five reserved chairs. Only once in a while would somebody come, very afraid, and ask, "Can I sit?" And I would say, "There is no problem."

This man came one day and almost shaking, with his cigarette in his hand, trembling. I can still visualize him... his fingers were burned, his lips were burned. I said, "Yes, you can sit. Can I be of any help? -- because nobody comes unless he feels I can be of some help."

He said, "Only one thing: I want to drop smoking. My doctors are after me, my family is after me, my

friends are after me -- everybody is angry. And it is not that I don't want to stop -- I have tried in every possible way, but I cannot exist without cigarettes. Even for a few moments I cannot sit without cigarettes. And it is sure that I am going to die from them. Can you help me?"

I said, "Yes, I can help you. The first thing is, you tell all your friends, doctors, your wife, your parents, your children,'I am going to smoke and you have to stop telling me about it. I have heard enough about it, and if you don't stop, I will disappear from the house.' And," I said, "you can come to my house, and that will do; that threat will be enough. Tell them,'I will never come back to this house if anyone mentions cigarettes.'" And I told him, "Tell them,'If it is possible, now I am going to start smoking even in my sleep' -- but make it absolutely clear."

"But," he said, " How am I going to stop?"

I said, "You don't have to stop, you just do what I say. Stop the very idea of stopping it, this is the first step. The second step is: smoke, but be conscious."

He said, "What do you mean?"

I said, "When you take your packet, take the packet from your pocket consciously." I told him, "Show me how you do it.

He simply took it out.... I said, "That is unconscious. You were not alert that you were doing a certain action: your hand, the packet, the weight of the packet, the feel of the packet, the texture of the packet -- you have to be alert to it. Try it in front of me."

He tried. He said, "It seems to be different."

I said, "That's okay. Now take a cigarette out -- not the way you usually do. Be alert. And not the way you go on tapping it on the packet, but consciously. If you usually tap it three times, tap it six times, there is no harm -- but be conscious. Put it in your mouth... wait a little, there is no hurry. And start carrying a lighter with you. Wait, be alert, then do the same with the lighter. Light the cigarette, but continue to be alert.

"Start smoking, take the smoke in, but be alert that the smoke is going in, that the smoke is going out -- be alert. This is what Buddha was doing, without a cigarette," I told him. "He was just doing it with pure air. You are a modern man, you are doing it with impure air, that's all -- there is no harm -- but the consciousness will be the same. Whether you do it with pure morning fresh air or with dirty cigarette smoke -- it doesn't matter.

"And whether you die two years earlier or two years later, what does it matter? What will you do if you live two years more? -- you will smoke more! So don't be worried. And these people will torture you more, so forget about it. Smoking has not to be renounced, it has to be watchfully understood, what is happening."

He was really a very intelligent man, because within only twenty-four hours he reported to me, "I am feeling completely different. I can do the same thing just by breathing."

I said, "There is no harm. You try it just by breathing. Don't use cigarettes, but keep the cigarettes with you. Any moment you feel uneasy, bring out the cigarette, but the new way, in the new style."

In just seven days the man was doing vipassana with his breathing. I asked him, "Did you have to drop the cigarettes?"

He said, "No, they have dropped on their own. And this awareness has not only helped me drop cigarettes, it has helped me in many other ways of which I was not aware."

A sannyasin will find many habits dropping from him, but he is not dropping them.

So I repeat categorically, that in my religion there is no place for renunciation. But that does not mean that you will remain the same.

I am giving you a potential methodology of transformation, which will take away all that is meaningless, all that is unnecesssary, all that is stupid, all that you are doing just out of habit, all that you are doing because others have said not to do it, and just to retaliate, as a reaction, you are doing it.

Yes, out of you will be born a new man who will find it difficult to relate to the old self -- naturally, obviously, because the old self was nothing but a bundle of all the old habits which you have forgotten somewhere on the way. Where you have left it, you don't know.

And the new self is sharpened by your awareness, cleaned by your awareness, is continually rejuvenated by your awareness.

Only one thing I want my sannyasins to learn, and that is awareness. It will take care of all your problems.

Without awareness, whatsoever you do you will create more and more problems; they will be farther and farther away from your nature, and it will be very difficult to solve them, because they are phony.

Even if you succeed in solving them you have not solved anything: your perversion will start moving in another direction, it will take another shape. It may not come in from the same door; it will find another door -- your house has many doors, of which many are not even known to you.

But with the light, with the flame of awareness inside you, you know your house for the first time with all its doors and with all its windows.

And when the house is lighted, then I don't say, "Do this, do not do that;" there is no need -- you will do only whatsoever is right.

People ask me continually, "What is right, and what is wrong?

My answer is: that which comes out of awareness is right. That which comes out of unawareness is wrong. Actions are not right and wrong, it is the source from where they come.

From Ignorance to Innocence

Chapter #7
Chapter title: Shame is the name of their game

5 December 1984 pm in Lao Tzu Grove

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OSHO,
WHY HAVE ALL THE RELIGIONS USED REPRESSION AS A BASIC STRATEGY?

RELIGION has passed through many phases. The first phase of religion was magical; it has not died yet. Red Indians in America are still living in the first phase of religion. In South Africa, amongst the aborigines of India, the religion is a magic ritual of sacrifice to God.

It is a kind of bribery so that He helps you, protects you; so whatsoever you think valuable in food, in clothes, ornaments, whatsoever you think valuable, you go on giving to the God.

Of course there is no God to receive it; the priest receives it -- he is the mediator, he profits by it. And the strangest thing is that for at least ten thousand years this magical, ritualistic religion has kept man's mind captured.

There are so many failures, ninety-nine percent are failures. For example, the rains are not coming at the right time. Then the magical religion will have a ritual sacrifice and will believe that God is happy now: the rains will come. Once in a while they do come -- but they come also to those people who are not praising God, doing the ritual. They come even to the enemies of the people who have prayed to God. Those rains have nothing to do with their ritual, but it becomes a proof that their ritual has succeeded.

Ninety-nine times the ritual fails, it is bound to fail because it has nothing to do with weather. There is no scientific cause-and-effect relationship between the ritual, your fire ceremony, your mantras, and the clouds and the rain. The priest is certainly more cunning than the people he is exploiting: he knows perfectly well what is really happening.

Priests have never believed in God, remember -- they cannot, but they pretend to believe more than anybody else. They have to, that is their profession. The stronger their faith, the more crowds they can attract, so they pretend. But I have never come across any priest who believes that there is a God. How can

he believe? He goes on seeing every day that it is only rarely, by a coincidence, that sometimes the ritual succeeds. Ninety-nine times out of a hundred it fails. But he has explanations for the poor people -- that your ritual was not done rightly, that while doing it you were not full of pure thoughts. Now, who is full of pure thoughts, and what is a pure thought?

It is very natural.... For example, in a Jaina ritual people must be fasting. And while they are doing the ritual, they are thinking of food: that is an impure thought. Now, a hungry person thinking of food -- I don't see how it is impure. It is exactly the right thought. In fact, he is doing a wrong act at that moment doing the ritual; he should run to a restaurant!

But the priest has a very simple explanation why your ritual failed: "God never fails, He always is ready to protect you. He is the provider, the creator, the maintainer; He will never let you down. But you fail Him while saying the prayer or doing the ritual: you are full of impure thoughts." And the people know that the priest is right -- they were thinking of food... or a beautiful woman has passed and the idea has arisen that she is beautiful, and the desire to get her.... They threw away the thoughts but it was too late; it had already occurred.

So everybody knows that their thoughts are impure. Now, I don't see that there is anything impure. If a beautiful woman passes by a mirror, it will also reflect the beautiful woman. Is the mirror impure? Your mind is a mirror, it simply reflects. And your mind is conscious of everything that is happening around you. It comments, it is continuously making a commentary. If you watch, you will be surprised -- you cannot find a better commentator.

The mind says the woman is beautiful -- and if you feel a desire for beauty I don't see that there is anything wrong in it. If you feel a desire for ugliness, then something is wrong, then you are sick. Beauty has to be appreciated. When you see a beautiful painting, you would like to possess it. When you see anything beautiful, just by the side of it the idea comes as a shadow, "If this beautiful thing could be mine...." Now, these are all natural thoughts.

But the priest will say, "The rains have not come because of your impure thoughts" -- and you are absolutely indefensible. You know it, you are ashamed of yourself. God is always right. But when rains come, then too these thoughts were passing through your head; you were exactly the same person. If you were hungry, you were thinking of food; if you were thirsty, you were thinking of water.

These ideas were coming to you when the rains came; but then, nobody bothers about the bad thoughts. The priest starts praising you, your great austerity, your deep prayer: "God has heard you." And your ego feels so satisfied that you don't say, "But what about the impure thoughts?" Who wants to mention impure thoughts when you have succeeded and God has heard? But ninety-nine times nobody hears, the sky remains empty, no answer comes.... But magical religion goes on and on.

Magical religion is the most primitive religion, but fragments of it remain in the second phase; there is not a very clear-cut demarcation. The second phase is the pseudo-religion: Hinduism, Christianity, Mohammedanism, Judaism, Jainism, Buddhism, Sikhism -- and there are three hundred "isms" in all. These are pseudo-religions. They have come a little further than magical religion.

Magical religion is simply ritualistic.

It is an effort to persuade God to help you. The enemy is going to invade the country; the rain is not coming, or too much rains have come and the rivers are flooded, your crops are being destroyed.... So whenever you find these difficulties, you ask the help of God. But the magical religion is not a discipline for you. Hence magical religions are not repressive: they are not concerned yet with your transformation, your change.

The pseudo-religions shift the attention from God to you.

God remains in the center, but fades far away. For the magical-religious person God is very close by; he can talk to Him, he can persuade Him. Pseudo-religions still carry the idea of God, but now God is far away, far, far away. Now the only way to reach Him is not through rituals but through a significant change in your lifestyle. They start molding and changing you.

The magical religions leave people as they are, so the people who believe in magical religions are more natural, less phony, but more primitive, more unsophisticated, more uncultured. The people who belong to pseudo-religions are more sophisticated, more cultured, more educated. Religion to them is not just ritual, it is their whole life's philosophy.

Your question comes here, at the second phase of religion. You ask why all the religions have used repression as a basic strategy, for what? The phenomenon of repression is tremendously significant to understand, because all the religions differ in every other way from each other, are against all other religions

in every other aspect.

No two religions agree on anything -- except repression.

So repression seems to be the greatest tool in their hands. What are they doing with it?

Repression is the mechanism of enslaving man, of putting humanity into psychological and spiritual slavery.

Long before Sigmund Freud discovered the phenomenon of repression, religions had already used it for five thousand years, and successfully.

The methodology is simple -- the methodology is to turn you against yourself -- but it does miracles. Once you are turned against yourself, many things are bound to happen.

First: you will be weakened. You will never be the same strong person you were before. Before, you were one; now you are not only two, but many. Before, you were a single whole entity, now you are a crowd. Your father's voice is speaking in you from one fragment, your mother's voice is speaking from another fragment; and within you they are still fighting with each other -- although they may both be no longer in the world. All your teachers, they have their compartments in you; and all the priests you came across, all the monks, all the do-gooders, the moralists -- they all have made places in you, strongholds of their own.

Whomsoever you have been impressed with has become a fragment in you. Now you are many people: dead, alive, fictitious... from the books that you have read, from the holy books -- which are just religious fiction, like science fiction. If you look inside yourself, you will find yourself lost in such a big crowd. You cannot recognize who you are amongst this whole crowd, which is your original face. They all pretend to be you, they all have faces like you, they speak the language like you, and they are all quarrelsome with each other. You become a battlefield.

The strength of the single individual is lost. Your house is divided against itself, you cannot do anything with wholeness: some parts within you will be against it, some parts will be for it, and some parts will be absolutely indifferent. If you do it, the parts which were against will go on telling you that you have done wrong; they will make you feel guilty. The parts that remain indifferent will pretend to be holy, telling you that you are just third rate to listen to these people who don't understand.

So whether you do something or you don't do something, in any case you are condemned. You are always in a dilemma. Wherever you move you will be defeated and major portions of your being will always be against you. You will be always doing things with minority support. That certainly means the majority is going to take revenge -- and it will take revenge. It will tell you, "If you had not done this you could have done that. If you had not chosen this, you could have chosen that. But you are a fool, you won't listen. Now suffer. Now repent." But the problem is, you cannot do anything with wholeness so that there is nobody later on to condemn you, to tell you that you are stupid, unintelligent.

So the first thing: the pseudo-religions have destroyed the integrity, the wholeness, the strength of man.

That is very necessary if you want to enslave people -- strong people cannot be enslaved. And this is a very subtle slavery, psychological and spiritual. You don't need handcuffs and chains and prison cells, no; the pseudo-religions have created much improved arrangements. And they start working from the moment you are born; they don't miss a single moment.

In Hinduism, the brahmin gets hold of the child the moment he is born, and the first thing he does is make a birth chart; and he will follow the child his whole life. On every important occasion he is there to guide him: about marriage he will decide, in death he will decide. After death he will be the first to be the guest of the family... because in Hinduism, after a death, on the third day there is a feast. So all the brahmins and all the relatives and all the friends come to the feast just to give solace to the soul of the departed.

The priest gets your neck in his hands, and he does not leave go even when you are dead.

In Hinduism, every year after a death there is a certain festival and ceremony when you pray for the dead: your father, your forefathers, all the people that you represent in some way -- the whole long line of generations. In the very orthodox Hindu homes you will find a family tree, a map of the generations. It used to be so in my family but I burned it. My father was very angry. I said, "You burn these people completely and nobody is angry, and I have burned just the map. And what is the point of keeping it hanging on the wall?"

But he said, "How were they troubling you?"

I said, "They were troubling me -- just to think of all these dead people every day.... I have to pass through this room two or three times a day and this whole tree... generations!" Now there was nothing else he could do so he started to write down again whatsoever he remembered. When he came to Poona to live

with me he said, "I don't remember much -- you destroyed the whole tree -- I just remember my father's father and his father, just four generations back."

I said, "That is enough, even that is not needed. What are we going to do with these people and their names? And if you want I can make the tree and put any names -- it will be just as valid."

But he was telling me, "Please don't destroy *this* paper -- at least there are four generations. You are the fifth generation, and then my brothers are there and their children and their children; my sisters are there and their children...." He was making the tree again.

I said, "You are unnecessarily wasting your time because once I get hold of this, I am going to burn it. What is the point of it all?"

But the brahmins used it. If you go to Allahabad or Benares... there are brahmin families, and you can go to the same family that your father had gone to. They have written in their books that your father went there on such and such a date, and he gave so much as a donation, and he did such and such a ritual, and that your father's father went there.... They have it for generations, because for generations people have been going there from your family. And now, you sign your name and become part of it. They will show you records of thousands of years, because their family has always been doing that work. And you feel really thrilled to know that so many people from your family have gone there -- you are not the only one.

The whole stream of your forefathers has been going, and this family of brahmins has been serving them as their priest. And they have written down everything and exaggerated it -- because that is how they are going to exploit you: your father's father gave a ten-thousand-rupee donation -- that donation goes to their family -- and his father had given twenty thousand.... Now, you don't have any records, you don't have any idea... and you feel very poor if you don't give as much. At least you should be able to give ten thousand; your father's father gave it, and it will look shameful if you cannot even uphold the name of the family. But whatsoever you give, don't be worried; it will be written in thousands for your children -- because they will be going there too.... From these people you can get your whole family tree. It was difficult for my father to get it, because Jainas don't go to brahmins in Allahabad or Benares. For certain rituals, as when your father dies, you have to go just to take his ashes to the Ganges. And you go to the family that has been doing this work for generations, which has for generations, for thousands of years taken care of the ashes of everybody who has preceded you. That family will take care of you, will take you in a boat on the Ganges and in the middle of the Ganges they will do the whole ritual; there they will drown the ashes.

But because Jainas don't believe in the Ganges and this type of ritual, my father was at a loss, he could not find a way. Jainas have to make their tree themselves or go to the brahmin, because they have to depend on brahmins for certain things. Although Jainism is a religion in revolt against Hinduism and is basically against brahminism, finally they had to make the compromise, because there were a thousand and one things they could not figure out without the brahmins.

Now, who is going to make the birth chart? Jainas had no idea of astronomy, astrology, palmistry, so they had finally to negotiate. In marriage, who is going to do the rituals? -- so the brahmin does it. And the mantras have to be recited -- the brahmin has to do it. In death, who is going to recite the mantras when the fire is given to the body? -- the brahmin has to do it.

So finally the whole rebellion disappeared, and Jainism became just a sub-caste, a sub-religion, a branch of Hinduism -- but philosophically they are enemies. Deep down, Jainas think they are higher and that they are simply hiring these brahmins for certain works as they hire other servants. Brahmins think that they are higher -- "Because without us you cannot even be born, you cannot die."

These pseudo-religions have created a chaos in you -- that is very necessary for them.

I have heard: One politician, one advocate, and one priest -- three old friends -- all had passed their seventieth year, but they used to go every morning for a walk and sit on a bench in the park and gossip about things which only they knew... the good old days. And many times arguments and discussions would start. One morning they started discussing whose profession was the first.

The advocate said, "There is no problem about it: my profession was the first profession in the world, because people were fighting and somebody was needed to mediate, to negotiate, to do justice, to be fair to both parties. So of course my profession came first."

The priest said, "But do you know who started the fight? Without the priest, why should they be fighting? It is the priest who gives the basic ideas and creates antagonism in people's minds. And once they get attached, infatuated with an idea, then they are ready to fight; otherwise why should they fight?"

The politician laughed, he said, "You both are right in a way, but you are not aware of the real situation. Why in the first place did people accept your ideas, your philosophies, theologies? -- because of us. We

created the will-to-power. Of course, the right idea is going to succeed, but we created the whole idea of success, power, of reaching somewhere, of attaining something, of being victorious."

Only when there is a will-to-power do you start getting interested in the "right" kind of philosophy, the "right" kind of theology, the "right" kind of religion, so that you can reach the goal. And there are always many others who are saying, "We are right -- where are you going?" All the religions are saying, "Except us, everybody is wrong.

The pseudo-religions disturbed man, his inner integrity. They disturbed the society by creating so many fictitious ideologies.

You will be surprised if you look into their ideologies and their theologies. You will laugh: How was it possible that great thinkers were concerned about these things? In the Middle Ages people like Thomas Aquinas, a great theologian -- perhaps the most important theologian amongst Christian theologians -- was very much concerned about the problem of how many angels can stand on the point of a needle. Angels don't have weight and they do not have physical bodies, but still there must be a limit -- how many can stand there?

Thomas Aquinas wastes many pages discussing how many angels can manage to stand there -- and he was not alone. The whole Middle Ages remained concerned about the question. It was a great religious problem -- of great urgency. I don't know what urgency there could have been. Perhaps they were thinking that after they die, they would become angels and they would have to stand on the point of a pin or the point of a needle. What was the trouble? But that is the situation in all the theologies.

Mahavira believed in seven hells and seven heavens. He was old by the time Gautam Buddha started moving about, teaching and impressing people. They had all heard Mahavira, and they would ask Buddha, "Mahavira says so, what do you say?" Somebody asked, "Mahavira says there are seven hells and seven heavens. What do you say?"

Buddha said, "He knows nothing. There are seventy-seven hells and seventy-seven heavens." Now, there is nothing to prove and nothing to disprove it. It is up to you whom you want to believe.

The same question was asked of Ajit Keshkambal, who was even younger than Buddha and was just entering the field of controversy. He said, "These people are perfectly right. Up to the seventh, Mahavira is right; up the the seventy-seventh Buddha is right, but there are really seven hundred and seventy-seven hells and seven hundred and seventy-seven heavens -- because I have explored the whole. Those poor people -- about whatsoever they have explored they are not wrong, but if they insist that this is the end and that they have come to the very end, then they are wrong. If they say,'This is the point up to where we have reached,' there is no problem."

Now Ajit Keshkambal was really a man with a tremendous sense of humor; he is just joking. But what is Buddha doing? -- he is very serious; but to me that too seems to be a joke. What is Mahavira doing? -- he is even more serious. But to be serious about such things.... You cannot give any proof, but you can create conflict in people. Now a few became Jainas, a few became Buddhists, and a few followed Ajit Keshkambal, but because he was a man with a great sense of humor, his religion disappeared; people want something serious and soon they realized that this man was not serious.

How can you believe a man who is not serious? And in fact my own understanding is that Ajit Keshkambal was more sincere than the other two. He was simply making it a laughing matter, this theological business. He was saying, "Get rid of all this nonsense! What business is it of yours to be bothered about?"

So the pseudo-religions created chaos in individuals, they created chaos in society, and they exploited both.

If there are Mohammedans, then Hindus remain united, then Christians remain united. It is just like the Soviet Union and America: nobody can stop making nuclear weapons, although both go on talking about peace. Nobody wants the third world war because everybody understands that it is going to finish everybody. It will be an absolutely idiotic war, if it ever happens, because a war only has any meaning if somebody is going to win and somebody is going to be defeated. But in this third world war nobody is going to be defeated and nobody is going to be a victor -- all are going to be killed. There will not be anybody left to declare, to announce, "We are victorious."

But still they both go on, continuously pouring all their resources into nuclear weapons because of the fear that the other is doing it, so you have to do it. The other is also just like you, human -- you are doing it, so the other has to do it. Now, where is this going to stop?

The same happened with religions. They have all helped each other unknowingly. Hindus became united

against Mohammedans, Christians became united against Jews, jews became united against Christians. And the whole world became a battlefield.

Man became a battlefield inside, and the world became a battlefield outside.

And the strategy used was repression.

How can repression do all these things and many more? Repression simply means: remember that your nature is your enemy -- you have to fight it, you have to kill it, you have to destroy it, you have to go above it; then only are you holy.

Now, this is impossible.

Nobody has ever been able to go above nature.

Wherever you are, you are within nature. Yes, you can cripple yourself, you can cut your limbs to the size prescribed by your holy scripture, you can suffer, you can torture yourself as much as you want -- but you cannot go beyond nature.

Nature is all there is -- there is no beyond.

Beyond is within nature -- not outside it.

So those who are fighting with nature never go beyond it. And their continual failure makes them miserable, makes them mentally unbalanced, makes them psychologically insane. And all these things are good for the priest: he exploits you.

His whole profession is to help you -- but before he can help you, you must be put in a position where you need the help.

In India I came across many psychologists, psychiatrists, who had been trained in the West, and belonged to the Freudian school or the Jungian school or the Adlerian school or Assagioli's school. They had one thing in common: they were all against me. And I told them, "Can you see the point? You are all against each other, but you agree on one point: that you are all against me. Why? -- because I can simply destroy your profession." And if the profession is destroyed, the Freudian will suffer just as much as the Adlerian, as much as the Jungian.

I can make man whole again.

I can restore him to his integrated, centered, grounded being.

I am not a psychologist, I am not treating any psychological problems, because to me those problems are *created* problems. They create the problem and then they come with the solution.

And it is so easy to create the problem -- you will be surprised how easy it is....

One of my professors -- I was a student of psychology, and he was a famous psychologist.... One day I just told him, "All the problems that psychologists deal with are created by them."

He said, "You will have to prove it."

I said, "Challenge accepted."

And next day I proved it. I went to his wife, who was very loving towards me -- he himself was very loving towards me -- and I told her, "You have to do one thing, just for my sake, just once."

She said, "What is it? Just tell me. If I can do it, I will."

I said, "Do one thing: when your husband gets up in the morning, just say to him,'What happened? Your face looks pale. Couldn't you sleep the whole night? Your eyes look red.' Just put your hand on his head and ask,'Have you a fever or anything?' And certainly he will say something. Whatsoever he says, write it down on a piece of paper -- exactly his words -- because I will collect it later on."

She said, "But what is this whole business about?"

I said, "I will tell you by the evening, but right now simply remember it, and do it for me tomorrow morning."

She said, "I will do it. It is done, believe me."

Just on one side lived the postmaster of the university. He was a very old man and a very good man; I went to him and chit-chatted about his garden. He was very interested in flowers and nobody used to come to praise his garden, I was the only person, so he was very happy with me. I said, "Today you have to do something for me."

He said, "What? Anything!"

I said, "When Professor Mehta goes to the university, when he comes out of his house, you simply remain by the fence and say,'What has happened? You look like a ghost! Your legs are trembling.'"

He said, "Has something gone wrong with him?"

I said, "Nothing has gone wrong. But you have to say this and you have to show by your face that actually you mean what you are saying. He will say something; write it down exactly in his words and I will

collect it.

Professor Mehta used to come to the department from his house -- it was almost one mile... a beautiful road, so he used to walk. On both sides were gardens and professors' houses: the professors' colony. So I made a few people ready, particularly the wives, a few small children -- anybody I thought was reliable. And they were very happy, they said, "We will do it."

And lastly, as Professor Mehta used to enter the department, was the peon who used to sit in front of the office. I said to him, "Dhyananda, I have never asked anything from you...."

He said, "That's true. Everybody tortures me:'Dhyananda bring this, Dhyananda bring that.' Professors torture me, students torture me. That's true, you are the only person.... In all these two years, you have not even asked for a single glass of water. And I was wondering... this is rare. So whatever is to be done I will do."

I said, "You have to do this. When Professor Mehta comes here, you simply stand up and hold him and say,'You will fall down. You are trembling! What has happened?'"

He said, "But is it true?"

I said, "No, it is not true, but you have to pretend it is true."

He said, "Okay. You have never asked anything from me -- I will do my best."

The next day I collected all the pieces of paper, because I was just following the professor. He was going ahead of me, and I was just following him collecting the papers. And Dhyananda really did a hatchet job. He really shook him so hard that he fell! I had to support him; we both took him inside. He said, "I am not able to even sit, just put me on the bench." So we put him on the bench. I ran and brought a pillow and a blanket because he was shivering, perspiring.

I said, "What has happened?"

He said, "It seems I have some strange fever. Last night when I went to bed, everything was okay. But now my headache is such as I have never had and I feel my whole body trembling. Just call the doctor. If it had not been for Dhyananda I would have fallen and broken my leg."

And it was actually because of Dhyananda that he was going to fall -- because Dhyananda was an uneducated man and he did it for real! I called the doctor, and I explained to him, "You have to be very serious. Nothing is the matter, it is only to do with a challenge that I've accepted; so just be kind to me -- be very serious."

He was very serious; he checked this and that, and he said, "Mr. Mehta, you need at least three months' complete rest."

He said, "Three months complete rest! But what has happened?"

He said, "I cannot tell you. I will talk to your wife."

And Professor Mehta said, "But do one thing please. Take me to my house in your car because I cannot walk back again. One mile...!"

He was walking every day, coming and going, because he loved walking, he enjoyed walking, but he said, "Now I cannot walk." To me he said, "You just go to the vice-chancellor and say to him that I am in a terrible mess; the doctor is saying three months.... I don't know what is going to happen, so you tell him that if for a few days I don't come, not to mind, but replace me with somebody."

I took him in the car with the doctor and we took him inside the house. The wife was just trying to hold herself together, otherwise she may have started giggling and laughing. And really her husband was changed completely! The doctor was holding one hand, I was holding the other hand and he was not even able to walk. We put him on the bed, and he said to the doctor, "You can tell my wife."

The doctor said, "I will come in my own time. First let me go and prepare some medicines for you. It is urgent."

So he left. Professor Mehta asked me, "Has the doctor said anything to you?"

I said, "First look at these papers."

He said, "What papers? Has he given them to your

I said, "No, just read them. This is the first statement that you gave to your wife:'I am perfectly okay, what nonsense are you talking?' That was six o'clock this morning. And at seven-thirty you told the postmaster,'Yes, the night was a little disturbed.' And then to Professor Nand Dulare Vajpeyel you said,'I had a terrible night.' These are your statements. Nothing has happened to you -- you can get up. There is no need to rest for three months, even three minutes are not needed: you are perfectly okay."

"But," he said, "I was perspiring and I was just going to fall."

I said, "There is nothing to it. It was Dhyananda who just jumped on you and made you fall and you

thought you were falling. He did it too well; I had not asked him to do that much and I had no idea that he would do it so perfectly! So you get up."

He immediately got up and he said, "Really? That's true: I was perfectly okay last night, and this morning I was perfectly okay. When my wife spoke to me I simply said,'I am perfectly okay. What has happened to you?' But when everybody started asking... strangely I started feeling that something was wrong. A small boy said,'Uncle your legs are wobbling,' and I felt that certainly my legs *were* wobbling, otherwise this child...?"

I said, "This is the note from the child. These were all my men, women, children, Dhyananda, the doctor.... I had to arrange this whole lot because I had accepted your challenge. I created the sickness. I could have managed it for three months, you may have even died."

He said, "I cannot deny it. Seeing what has happened to me, it is possible that if I was in bed for three months and you went on trying your propaganda, you could have killed me."

I said, "This is how your whole religion has been functioning: create problems in people's mind and then where have they to go? They have to go to the priest. Then the priest gives the solution -- and gets paid for it. What the psychologists are doing is the same. Out of a hundred cases, ninety cases are created by you people."

I am not saying that the psychologists do it intentionally -- nor are the priests doing it intentionally -- they are doing it sincerely; they think it is so. They believe in what they are doing, and their belief is infectious, so the other person starts believing it. And then their solutions are there, their prescriptions are there.

If you go to a Freudian, then go to a Jungian, then go to an Adlerian, then go to Assagioli, you will know what I mean: all four will diagnose your disease differently, because their scriptures are different. They will all tell you that *this* is the real problem with you, and none is going to agree with anybody else. And because the problem is different, naturally the solution is going to be different. The problem has to be different; otherwise, what purpose has Jung there in the world? -- Freud has done the work.

That was the reason why Jung separated from Freud. He saw the point that with Freud he would at the most be a great Freudian, but he would never be an individual on his own. And what Freud was doing, he could do. And Jung started doing it, and he was perfectly successful. Adler escaped in the same way. If Freud reduced everything to sex, Adler reduced everything to ego.

Naturally their solutions are different because they have posed the problem differently. And if following their solutions, by chance you succeed, then their therapy has succeeded, not you. But if you fail, you have failed; you were not following the rules properly. And to follow the rules of psychoanalysis or any other school properly is such a long affair.

You may need three years' psychoanalysis, and by the time you finish the psychoanalysis you end up more puzzled, more messed up than you were ever before. Now you need somebody else's help. Now you will be needing help for your whole life. There are people who have been psychoanalyzed their whole life -- going from one psychoanalyst to another psychoanalyst.

The same was true with religion.

They created the problem by repression.

In fact psychology has used what the religions -- the pseudo-religions -- have sown: the psychologists have been reaping the crop. The psychologist is really the modern priest and he is exploiting the same ground, with the same strategy. For thousands of years the priest has prepared the ground, but people were becoming fed up with the priest, so they were very happy that a new science appeared. It is not a science at all -- just a scientific jargon.

So the people who used to go to the priest -- if they are educated, cultured, sophisticated -- now go to the psychoanalyst... the same people. If they are not educated then they still go to the priest. The priest is cheaper, and less harmful because he is not so clever with words: conscious, super-conscious, sub-conscious, unconscious, collective unconscious, cosmic unconscious, cosmic conscious.... The poor priest cannot afford that much.

You can be hypnotized by the psychoanalyst and his jargon. He has arguments to support him, and what he is saying is in a way right: you *are* repressed -- but that work was done by religion.

Religion condemned sex, condemned your love for food -- condemned everything that you can enjoy -- condemned music, condemned art, condemned singing, dancing.

If you look around the world, and collect together all the condemnations from all the religions, you will see: they have condemned the whole of man. They have not left a single inch uncondemned.

Yes, each religion has done its bit -- because if you condemn the whole of man completely, he may simply freak out. You have to do it proportionately so that he becomes condemned, feels guilty, wants to be freed from guilt and is ready to take your help. You should not condemn him too much so that he simply escapes from you or jumps into the ocean and finishes himself That will not be good business.

It is just like the slaves in the old days. They were given food -- not enough that they become too strong and revolt, and not too little either so that they die; otherwise you make a loss. You give them a certain percentage so they are just hanging in the middle between life and death, and they go on living and working for you. Only that much food is given, not more than that; otherwise there will be energy left after work, and that energy can become revolution. They can start revolting, they can start joining together, because they can start seeing what is being done to them.

The same has been done by the religions. Every religion has taken a different segment of man and condemned it, and through it made him feel guilty.

Once guilt is created in you, you are in the clutches of the priest.

You cannot escape now because he is the only one who can clean all the shameful parts of you, who can make you capable of standing before God without being ashamed.

He creates the fiction of God.

He creates the fiction of guilt.

He creates the fiction that one day you will have to stand before God: so be clean and be pure, and be in such a state that you can stand before Him without any fear, and without any shame.

The whole thing is fictitious. But this has to be remembered: it is true about the pseudo-religions. And whenever I say all religions, I mean pseudo-religions; the plural is indicative of the pseudo.

When religion becomes scientific, it is not going to be plural: then it will be simply religion, and its function will be just the opposite of the pseudo-religions.

Its function will be to make you free from God...

To make you free from heaven and hell...

To make you free from the concept of original sin...

To make you free from the very idea that you and nature are separate...

To make you free from any kind of repression.

With all this freedom you will be able to learn expression of your natural being, whatsoever it is.

There is no need to feel ashamed. The universe wants you to be this way, that's why you are this way.

The universe needs you this way, otherwise it would have created somebody else, not you.

So not being yourself is the only irreligious thing according to me.

Be yourself with no conditions, no strings attached -- just be yourself and you are religious, because you are healthy, you are whole.

You don't need the priest, you don't need the psychoanalyst, you don't need anybody's help because you are not sick, you are not crippled, paralyzed. All that crippledness and paralysis has gone with the finding of freedom.

Religion can be condensed in a single phrase: total freedom to be oneself

Express yourself in as many ways as possible without fear; there is nothing to fear, there is nobody who is going to punish you or reward you. If you express your being in its truest form, in its natural flow, you will be rewarded immediately -- not tomorrow but today, herenow.

You are punished only when you go against your nature. But that punishment is a help, that is simply an indication that you have moved away from nature, that you have gone a little astray, off the road -- come back.

Punishment is not a revenge, no. Punishment is only an effort to wake you up: what are you doing? Something is wrong, something is going against yourself That's why there is pain, there is anxiety, there is anguish.

And when you are natural, expressing yourself just like the trees and the birds -- who are more fortunate, because no bird has tried to be a priest, and no tree has yet got the idea of being a psychoanalyst -- just like the trees, and the birds, and the clouds, you will feel at home in existence.

And to be at home is all that religion is about.

From Ignorance to Innocence

Chapter #8
Chapter title: God is not a solution but a problem

6 December 1984 pm in Lao Tzu Grove

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OSHO,
DO YOU REALLY BELIEVE THAT GOD DOES NOT EXIST?

I do not believe that God does not exist, I know for sure He does not exist. And thank God that he does not exist -- because the existence of God would have created so many problems, difficulties, that life would have been almost impossible.

You may not have looked at it from the angle from which I am going to talk to you -- perhaps nobody has ever tried to look at it from this angle.

The Christians say that God created the world. In fact, the hypothesis of God is needed for the creation. The world is there; somebody must have created it. Whoever created it, that creator is God. But do you see the implication?

If the world is created, then there can be no evolution: Evolution means that creation continues.

Think of the Christian story. God created the world in six days, and then on the seventh day He rested; since then He has been resting. The whole creation was completed in six days. Now, from where can evolution possibly appear? Creation means: finished! -- the full stop has arrived. On the sixth day, the full stop; and after that there is no possibility of evolution.

Evolution implies that creation is not complete, hence the possibility of evolving. But God cannot create an incomplete world; that will be going against God's nature. He is perfect, and whatsoever He does is perfect, neither He is evolving, nor is the world evolving: everything is at a standstill, dead. This is the reason why the popes were against Charles Darwin, because that man was bringing in an idea which is going to kill God sooner or later. Those popes were perceptive in a way: they could see the faraway implications of the idea of evolution.

Ordinarily you would not connect creation and evolution. What connection is there between God and Charles Darwin? There is a connection. Charles Darwin is saying that the creation is an ongoing process, that existence is always imperfect, that it is never going to be perfect; only then can it go on evolving, reaching new peaks, new dimensions, opening new doors, new possibilities.

God had finished His work in six days and not long ago: four thousand and four years before Jesus Christ was born. It must have been the first of January, a Monday, because we manage to fit God into everything that we have created. He has to follow our calendar. If you ask me, I will say it must have been Monday, the first of April, April Fools' Day, because that day seems to be absolutely suitable for doing such an act of creating a complete ready-made existence.

If evolution becomes impossible, life loses all meaning, life loses all future; then it has only a past.

It is not unnatural that religious people are constantly past-oriented -- they have only the past. Everything has been already done; there is nothing to be done in the future, the future is empty, blank, and yet you have to live in that future. Everything that had to happen happened four thousand and four years

before Jesus was born. After that there has been no addition, no evolution, no development.

God created the world just as a potter creates a pot, a dead thing out of mud. But you have to remember, the potter can destroy the pot any moment. If you give the power of creation to God, you are simultaneously giving Him the power of un-creation too. These are the implications that have not been looked into. God can un-create. April Fools' Day comes every year; any year on the first of April He can un-create. At the very most it may take six days again.

The very idea that you have been created makes you a thing, it takes away your being.
You can be a being only if there is no God.
God and you as a being, cannot coexist.

That's why I say I am sure God does not exist, because I see beings everywhere.

The presence of beings is enough proof that God does not exist, cannot exist. Either you can exist or God can exist; you both cannot exist. The person who starts believing in God, unknowingly is losing his beinghood; he is becoming a thing. So there are Christian things, Hindu things, Mohammedan things, but not beings. They have dropped their being of their own accord; they have given their being to God.

The fiction has become alive, and the alive has become a fiction. I am simply putting things right side up.

When I say God does not exist, I have no grudge against God. I don't care a bit about God, whether He exists or not -- it is none of my business.

When I say God does not exist, my purpose is to give you your lost beinghood; to show you that you are not a thing created by somebody arbitrarily.

Why did He decide, on a certain day, four thousand and four years before Jesus was born, to create the world? What caused the idea of creation? Was there something else that was forcing Him to create? Was there some serpent seducing Him to create? Why on a certain day, and not before? I want you to see the point. It is arbitrary, whimsical. If the story is true, God is insane. What was He doing for the whole of eternity? -- the idea of creation came so late to Him.

The very idea of creation makes us arbitrary, whimsical, whereas evolution is not arbitrary, whimsical.

Evolution is eternal; it has been always going on. There was not a time when existence was not, there will never be a time when existence will not be:
Existence means eternity.

God makes everything silly, small, arbitrary, meaningless, whimsical. Just that old man... and He must have been really old, really, really old, and then this idea of creation came to Him... and in six days He completed it. That's why the popes were against Charles Darwin: "You are saying that it is not yet completed, it is evolving. You are against the Bible, the holy scriptures. You are against God, against the idea of creation."

Charles Darwin was saying simply, "I am not against any God, I don't know any God." He was a very fearful person, and he was a Christian. He used to pray; in fact he started to pray more after he wrote the theory of evolution. He became very much afraid: who knows, perhaps he was doing something against God. He had believed that God created the world, but the facts of nature were telling a different story -- everything is evolving, life is never the same again.

So if anybody believes in God, he cannot believe that you are a being.

Only things are created; they have a beginning and an end -- beings are eternal.

Because of this fact, two religions in India, Jainism and Buddhism, dropped the idea of God -- because to keep that idea simply meant you were dropping

the idea of being, which is far more significant. They would have liked to keep both, but it was logically impossible.

Once you accept that you have been created, you accept the other part of it, that the same whimsical man, any day, can un-create you. So what meaning do you have? -- just a toy in the hands of some magical old man? So whenever He wants, He plays with the toys, and whenever He wants, He destroys them? It was really a great, courageous step on the part of Mahavira and Buddha to choose being and drop the idea of God -- and that too, twenty-five centuries ago. They could simply see that you cannot manage both; they are against each other. But they were not aware of evolution; that was a later development. Now we know that creation goes against the idea of evolution too.

Creation and evolution are absolutely against each other. Creation means completion; evolution means *constant* growth.

Growth is possible only if things are imperfect, and they remain imperfect. Howsoever they grow, there

is always a possibility of growing more. There are a few other things which have to be considered.

If you are created, you can't have freedom. Have you seen any machinery having freedom? -- any "thing" having freedom? Anything that is created is in the hands of the creator, just like a puppet. He has the strings in his hands; he pulls one string... you must have seen a puppet show. The strings are pulled -- the man is behind the screen; you don't see him, you simply see the puppets -- and the puppets dance and they fight... but that is all false: the puppeteer is the reality.

These puppets cannot have freedom to fight, to love, to get married -- all these things happen in a puppet show -- to dance or not to dance... or when they don't want to dance, to say, "No! I am not going to dance." The puppet cannot say no.

And all the religions have been teaching you not to say no don't say no to God, to His messiah, to His holy book -- never, never think in terms of saying no.

Why? -- if you cannot say no, what is the meaning of your yes? It is a corollary: yes has meaning only when you are capable of saying no. If you have to say yes, and there is no other alternative except yes I have heard that when Ford first started manufacturing cars, he himself used to go to the showroom and take an interest in the customers, talk to the customers. He would say to them, "You can choose any color provided it is black" -- because at that time only black cars were available. But he used to say, "You can choose any color provided it is black."

You are free, provided your answer is yes. What kind of freedom is this?

Puppets cannot have freedom. And if God has simply made you, you are a puppet.

It is better to revolt against God and be a being than to submit and be a part of a puppet show -- because the moment you accept yourself as a puppet, you have committed suicide.

You see puppets the whole world over, with different colors, different names, different rituals. Hindus say that without God's will even a leaf in the tree cannot move -- so what about you? Everything happens according to God. In fact, He has determined everything the moment He created; it is predestined. Now, it is so strange that intelligent people also go on believing in such garbage.

Just see the garbage: on one hand God has created you; on the other hand, when you do something wrong you will be punished.

If God has created you, and He has determined your nature and you cannot go against it, you don't have any freedom.

There is no possibility, with God, to have freedom; then how can you commit a crime, how can you be a sinner? -- and how can you be a saint either?

Everything is determined by Him. He is responsible; you are not. But people go on believing in both things together: God creating the world, God creating man, woman, everything -- and then throwing all responsibility on you. If there is something wrong in you, God is responsible and should be punished. If you are a murderer, then God creates a murderer; then He should be responsible for the Adolf Hitlers and the joseph Stalins and the Mao Tse-tungs. He created these people.

But no, the religious mind loses intelligence, becomes rusted, forgets completely that these are incompatible things; God and freedom are incompatible.

If you are free, then there is no God.

Friedrich Nietzsche's statement I remind you of again. This man is certainly crazy, but sometimes the so-called sane people are so dumb and so dull, so idiotic, that crazy people come up with great insights; and Nietzsche has that genius. Once in a while he comes up with such a great insight that you cannot believe why people had not seen it before; and Nietzsche was alive just a hundred years ago.

Nietzsche says: God is dead, therefore, I declare, man from now onwards is free. This whole sentence brings freedom and God together for the first time in the whole history of man. It was waiting for this crazy man, Friedrich Nietzsche, to put these together: that God is dead, therefore you are free, otherwise, you are not free.

You may not have thought about it. How you can be free with a creator who is continuously watching you, who is continuously maintaining you and directing you? In the first place He has put everything in you as a fixed program. And you will follow that program; you cannot do otherwise. Just what you feed to the computer -- the computer can only answer with that. If you start asking things which you have not fed to the computer before, the computer cannot answer it. The computer is a mechanism: first you have to feed it all the information, then whenever you need, you can ask the computer and the information will be available.

You are a computer -- if there is a creator.

He has put certain information in you, he has programmed you, and you are doing things accordingly. If

you are a saint, you are not to take the credit for it -- it was the program. If you are a sinner you need not feel condemned and bad -- it was the program.

In India, the life of Rama has been played every year for ten thousand years. Almost all over the country, even in the smallest village there is a drama company. Once a year the drama company starts preparing one month ahead, and big cities who can afford it can ask professional companies. There are professional companies, particularly in Ayodhya, which was the capital of Rama, and in other religious places too. So big cities who can afford it ask the professional companies. Small villages, towns, which cannot afford it, make their own company.

It happened in one of the villages.... The drama begins with Sita's marriage. In those days particularly, princes used to have a certain ceremony called *swayamvar*. All the eligible young men -- of course young princes, because nobody else would be allowed in the palace -- from all over the country would gather together, and the girl, the princess, would take a garland in her hand and move towards someone: it was for her to choose anybody she wanted. Or, if she was worried that on what criterion... it was a difficult job: a hundred princes were there, and they were all beautiful and from royal families, and young and strong. It was not easy to choose just like that, and it was not something that tomorrow you could reject.

In India it is not only a life-long affair, it is going to be for many lives. It is really a great burden on the mind of the girl... how to choose? So she can take the help of God in a certain way. Some device can be managed: that whosoever solves this puzzle will be the person she will choose. Now she is leaving it to God -- it is easier, in wiser hands.

In Sita's Swayamvar, the device was a bow of the Lord Shiva, which was given to Sita's father because he was a devotee of Shiva. The bow was so heavy -- of course, it was a god's bow -- that even to take it up needed a superman. An ordinary man would not be able even to move it; and to use it -- that was something almost impossible.

There was a fish, an artificial fish hanging from the ceiling, and on the ground there was a small pond which reflected the fish. You had to look in the pond at the reflection, and with Shiva's bow and arrow you had to shoot the fish above you -- a great warrior was needed. First, the problem was how to lift up the bow. Even if you managed to lift it, then the problem was how to use it; it was not an ordinary bow. And then the puzzle was that you had to look at the reflection in the water and shoot the fish, which, like the reflection, was moving -- it was on a wheel.

The whole country was agog. All the great warriors and kings -- they all gathered there. Ravana was one of the greatest warriors of those days. He was the king of Sri Lanka and there was every chance that he would win the contest because he was also a devotee of Shiva, perhaps a greater devotee than Sita's father. His devotion to Shiva was such, so the story says, that when Shiva was not listening to him, Ravana said, "If you don't listen to me, then I will cut off my head and put it at your feet. What more sacrifice do you want?" -- and he did cut off his own head and put it at Shiva's feet. Of course more sacrifice is impossible.

Even this is a strange story -- how can you cut off your own head, and then put it at Shiva's feet? How will you manage to find where Shiva's feet are? -- your head is cut off, your eyes are gone! But that's the story -- he managed it. Shiva was very happy with him and said, "Because you have done something which nobody has ever done, I give you something which has never been given to anybody: you will have ten heads. Because you have sacrificed one, I will give you ten heads. And any enemy cutting off one of your heads will not be able to kill you -- immediately another head will grow. Your ten heads will remain ten."

This man with his ten heads was coming to the swayamvar. There was every fear that... and he must have been the ugliest man; even one head is enough -- but ten heads! Everybody was afraid that he was coming and there was every chance that he would take up this bow; there seemed to be nothing to prevent him. Rama was also participating as a prince of Ayodhya. He was a young man, very young, and it was not known that he was a great warrior or anything. There was no possibility for him to win the contest.

So the sages who wanted Rama to win the contest and get married to Sita arranged a conspiracy so that when Ravana goes to pick up the bow, a man comes running and tells him that, "Your capital" -- which was made all of gold -- "is on fire and you are immediately needed. Without you everything will be gone." So poor Ravana has to leave the bow and rushes to Sri Lanka. Meanwhile Rama wins the contest, and is married.

This is the story -- the beginning. In this particular village the actors were all programmed and being prompted from the back. But when the man came saying, "Sri Lanka is on fire," the man who was playing the role of Ravana said, "Let it be! I am going to marry Sita. Enough is enough; this time I am not going to go anywhere.

The prompter was trying hard: "This is not what we have told you."

The actor said, "You stop all this prompting -- I know what I am doing." In fact he was in love with the girl who was playing the role of Sita, and the girl's father was not willing for them to marry. This was the only chance to declare before the whole town.... And before anybody else could do anything, Sita garlanded him.

Now, the whole town was in a shock. The story was finished before it had even started, because this was the beginning only, just the introduction: the real things were just going to happen. The actors were in such a hurry, they forgot even to pull the curtains. The whole mass was shouting and screaming and clapping, and they were saying, "We have seen many things but nothing like this. This is just the best drama that we have seen!"

In a drama you may go against the program, because it is acting, it is not your being; your being is still free. You may be acting the part of Ravana or Rama, but those are parts, roles; your being is still free. You can decide for or against.

But if your being is created then there is no possibility of your going anywhere other than where the program says, doing anything other than what's in the program.

If there is a God who has created the world, then nobody is responsible except Him. And to whom can He be responsible? -- there is nobody above Him. You are not responsible because He has created you. He is not responsible because there is nobody else to whom He can be responsible.

God means the world loses all responsibility, and responsibility is the very center of your life.

Then you can play the role, but you are not there, only promptings; whether given from the outside, from behind the curtain, or whether given from the inside through the hormones, through biology, physiology, psychology doesn't matter. You are only a collection of promptings, and you are just following them.

It takes all dignity from man totally.

It reduces you to a puppet.

To accept God is not to be religious, because without responsibility how can you be religious?

Without freedom how can you be religious

Without an independent being of your own, how can you be religious?

God is the greatest anti-religious idea.

If you look into it from every aspect, then those who believe in God are not religious, cannot be religious.

So when I say there is no God, I am trying to save religion.

There is no danger from the devil, the real danger comes from God. The devil is only His shadow.

If God disappears the shadow will disappear automatically.

The real problem is God.

And you can see what I am saying if you look at history. Every step in evolution is stopped by the churches out of fear that it proves that creation is incomplete. Man has reached the moon, but in India I have come across Hindu shankaracharyas, Jaina acharyas -- they are equivalent to the pope -- who don't believe it, because their scriptures say that the moon is a goddess. The sun is a god -- so the moon is not a planet. You will be surprised to know that one Jaina monk has accumulated millions of rupees in donations because he is creating a lab to prove that man has not reached the moon, he has landed on some other planet!

Now, these idiots... and people believe in them because the scriptures are in their favor. They collect all the quotations from all the scriptures spoken by people who are omniscient, omnipotent, omnipresent: avataras, tirthankaras, God's special messengers. And if they say this, then what can poor scientists do?

They are deceiving you, cheating you, cheating themselves. A fact that nobody can deny, a fact that all the scientists of the whole world, including India, have accepted, is not acceptable to the religious mind because it will destroy their faith in the scriptures. They are more worried about their faith than about reality.

When I say God is the greatest enemy of religion, it is going to shock the so-called religious people, because they think praying to God, worshipping God, surrendering to God is what religion is.

They have never thought about responsibility, freedom, growth, consciousness, being; they have never bothered -- and yet these are the real religious questions.

Your prayers are silly. You are simply praising God in the same way you have been praising kings and queens; in the same tone, in the same words. You are praising God and thinking that just as your queens and kings become influenced by your prayer and you can persuade them to do favors for you, so you will be

able to persuade God.

The Bible's statement that God created man in His own image is absolutely wrong. Just the contrary is true: man created God in *his* own image; it is man's creation -- God! Hence the Hindu God is different, the Mohammedan God is different, the Jewish God is different, because different people were trying to figure out how God looks, what language He speaks. Now, Jews cannot believe that He speaks any other language than Hebrew, and Hindus cannot believe it -- God speaking Hebrew! -- have you gone mad? Do you think God is a Jew? He speaks pure Sanskrit!

I have heard that after the second world war a German general and a British general, just resting, taking a sunbath on the beach, started talking. The German general said, "I am simply puzzled by one thing: that we were praying to the Christian God, and you were praying to the same Christian God but we are defeated and you have won. Is it not partial?"

The English general laughed and said, "It is not partial. Just tell me one thing: in what language were you praying -- in German? That's where the fault was. God understands only English -- no other language -- and we were praying in English. There is no mystery in it, it is simple."

Man, imposing himself by this creation of God in man's own image, is not aware of what he is losing.

He is losing all that is valuable, everything that is beautiful, everything that can become a blessing to him.

The so-called religious person starts focusing himself upon a fiction and forgets his own reality, forgets himself and thinks of somebody there, above, in the sky. That person above in the sky is non-existential, but you can focus on any non-existential thing, and you can forget yourself in that focusing.

And that is where real religion happens -- within you.

Hence prayer has nothing to do with religion.

In my religion there is no place for prayer.

No true religion can have anything like prayer, which is absolutely bogus.

What are you doing in prayer? You are creating first an image of your own imagination, surrendering to your own imagination, then talking to that image. You are just performing an insane act.

In all the churches, in all the synagogues, in all the temples and in all the mosques of the world, these people are doing something insane; but the whole earth is full of these insane people.

Because they have been doing this for centuries, and you have accepted them as religious, it shocks you when I say that they are not religious. They are not even normal -- to be religious is far away. They are below normal. They are doing something so stupid that if they go on doing it, whatsoever little intelligence is left in them, by and by, will go down the drain. Perhaps it has already gone.

To me, religion is a tremendous phenomenon.

It is not fictitious. It is entering into the very heart of reality. It is knowing existence from its very center. But you will have to drop your fictions. Those fictions will never allow you to enter into yourself, because those fictions are projected outwards, and you get completely identified with them.

You know it. You watch a movie or a television show and you know perfectly well that many times tears have come to your eyes, although you know that it is only a television screen and there is nobody there. But you forget completely that you are only a watcher. You become identified with someone; so much so, that if the other person is in great suffering tears come to your eyes.

In Calcutta there was one very famous scholar of Indian literature, theology, history... of all that you can conceive. He was a rare mind, Ishwarchandra Vidyasagar. Vidyasagar means ocean of wisdom. That title was given to him by the all-India conference of Hindu scholars. It has not been given to anybody else, neither before nor since. He was really an ocean of what they call wisdom. I will not call it wisdom....

I will show you how wise he is. Because he was so famous a scholar and carried all kinds of D.Litts. from different sources, one Sanskrit university instead of a D.Litt. gave him the title Vidya Varidhi; that too means ocean of wisdom. Another gave him the title Vidya Vachaspati, master of wisdom, and the Hindu university in Benares gave him the title Mahamahopadhyaya -- the greatest teacher of all.

He had all these degrees, and he was so respected all over the country and particularly in Bengal, that there was nobody who even came close to him. He was invited to a drama, to inaugurate it, and it was arranged by such great people that he could not refuse. Even the viceroy of India was going to be present there, because Calcutta in those days was the capital of India. So he went to inaugurate it.

He inaugurated it and was sitting by the side of the viceroy, just in the front row. In the drama there is a very corrupted, cunning character, a villain who is continually after a very innocent woman. The story becomes very intense: at one point he finds the woman alone -- far away from the village. She has come to

the river to fetch water. There is nobody around, the village is miles away, and he gets hold of her....

There is pin-drop silence because there is going to be a rape; that's what the man intends to do. And suddenly -- the audience could not believe it -- Ishwar Vidyasagar jumped on the stage and started beating the man with one of his shoes!

For a moment nobody could think what to do or what not to do about Vidyasagar. But that actor took the shoe in his hand and he said to Vidyasagar, "This I will not return; it is the greatest prize in my life. I have been playing this role my whole life, but if a man like Ishwarchandra Vidyasagar gets so involved and identified that he forgets himself, and forgets that it is only a drama... and I am not going to rape the woman. In the first place she is not a woman -- you know it, and everybody else knows it. That chap is a young man from your own town."

Ishwarchandra felt very ashamed, and said, "I am sorry that I disturbed the whole drama. But it is true, I forgot completely that it is a drama. I forgot completely who I am. I forgot completely that that woman is not a woman and that you are simply playing a role; you are not going to rape her. Before thousands of people and the viceroy of India, you are not going to rape her. I just forgot!"

But you are also forgetting when you become emotional in a film or in a novel. And this is what your so-called religious people have been doing. They have become involved in imagining gods and goddesses of all kinds and types that you can imagine. And they have completely forgotten themselves. They are worshipping something which is not there, but they have been worshipping so intently that they can create the hallucination of it.

It is possible for a Christian to see Jesus with open eyes; it is possible for a Hindu to see Krishna with open eyes. But the greatest difficulty would be for Jesus to appear to a Hindu. For a Hindu, Jesus never appears -- never, even by mistake -- and Krishna never appears to a Christian. Once in a while it wouldn't do much harm, but they never commit that mistake. The Christian will not allow the mistake to be committed; *his* hallucination is of Jesus, he cannot hallucinate about Krishna. Only what you are projecting appears on the screen.

If you are projecting a film, only that film appears on the screen; if you project another film then another film appears on the screen. It is not possible to project one film, and for another film to start appearing on the screen -- that is not possible. That's why it is not possible for Krishna to appear to a Christian, or a Mohammedan or a Jew. It is not possible for Jesus to appear to anybody else except Christians.

Still we go on and on strengthening, enforcing our imagination and hallucinations. And what have you got out of it? From thousands of years of hallucination, what have you got? -- this humanity that you see around the world, this mess? This is the result of thousands of years of religious practices, disciplines, ritual, prayer.

Millions of churches, synagogues, temples, all around the earth -- and this is the result? -- the man that you see, the actual man, this man has come out of this whole effort?

It was bound to be so, because we have wasted all these years in sheer stupidity, calling it religion.

We have wasted much time in which man could have grown to heights unknown, to depths unfathomable; to the freedom of the spirit, the compassion of the soul, integrity, individuality. If all these thousands of years had not been wasted after a bogus God, just hocus-pocus -- of no worth, not a single penny.... And you ask me, "Do you really not believe?"

It is not a question of believing or not believing -- there is no one to believe in or not to believe in! There is no God.

So please remember: don't start saying that I am an unbeliever. I am neither a believer nor an unbeliever.

I am simply saying that the whole thing is a mere projection of the human mind and it is time that we stopped this game against ourselves.

It is time that we said goodbye to God forever.

From Ignorance to Innocence

Chapter #9

Chapter title: I teach a religionless religion

7 December 1984 pm in Lao Tzu Grove

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OSHO,
I WAS SHOCKED TO HEAR YOU SAY THAT GOD DOES NOT EXIST. THEN THE QUESTION AROSE IN ME: HOW CAN THERE BE ANY RELIGION WITHOUT GOD? ISN'T GOD THE CENTER AND RELIGION THE CIRCUMFERENCE?

IT is fortunate that you were shocked. It needs intelligence to be shocked

Millions of people on the earth have lost the quality of being shocked. They have been hypnotized for centuries, conditioned in such a way that no shock ever reaches them.

All the religions, the so-called religions, pseudo-religions, have been doing only one work: creating shock absorbers in you.

My function is to destroy all your shock absorbers and make you vulnerable so that you doubt, you question, you enquire.

One who doubts to the very end finds the answer.

One who enquires to the very end comes to know.

Those who go on believing without doubting, without questioning, without enquiring remain dull, dead, idiotic.

So I congratulate you that you are shocked; it is a good beginning. The stupid person will be angry, not shocked. He will immediately become an enemy; he will not be shocked. To be shocked means that something in you is still alive, that the priests, the politicians, the pedagogues have not been completely successful with you. Perhaps a window has remained open; that's why you are shocked. And do you see the miracle of the shock? -- immediately a question of tremendous importance arises in you.

Your question is not out of anger, it is not out of irritation. It is a valid, intelligent, tremendously significant question: How can there be religion without God? That's what you have been told for centuries, that God is the center and religion is its circumference.

This is an absolute lie.

Religion has nothing to do with God at all.

Yes, it has much to do with you, your consciousness, your being.

You ask, how can there be a religion without God? One day, if you go on enquiring, you will ask me how can there be a religion WITH God?

And I would like you to contemplate how there can be a religion with God. God is nothing but our idea of the ultimate dictator, the ultimate Adolf Hitler.

He creates the world, just whimsically; there is no reason to create it. No religion has been able to answer why He created the world in the first place -- and *this* world: ugly, nauseous, disgusting; this humanity, which religions go on proclaiming to be the highest peak of God's creation.

God created man in His own image -- what can be higher than that? And what has man been doing? In three thousand years, five thousand wars! The whole of history is a history of murder, rape, crime -- and murder, rape and crime in the name of God.

Millions of people have been killed, burned alive in the name of God.

And God created man in His own image!

So you can think something about God too, just a little inference that if this is the image, then what will be the real? If Adolf Hitler and Joseph Stalin and Benito Mussolini and Mao Tse-tung are only carbon copies, then what will be the original? It is going to be terrible!

If God created this world, man and everything, it should show signs of divinity, signatures of God, but they are completely missing. If He cannot read and write, He can at least make a thumbprint. There seems to be no signature anywhere. It seems more probable that it was created by the devil rather than by God, because ninety-nine percent of proofs are for the devil, not for God.

With God you cannot create religion, for the simple reason that God has already created the Bible for the Christians, the Torah for the Jews, the Vedas for the Hindus.... He has created them already; He has given you ready-made religions. He has not allowed you to seek and search and find.

And there is something of immense importance about truth: unless you find it, it never becomes truth to you.

If it is somebody else's truth and you borrow it, in that very borrowing it is no more true -- it has become a lie.

That is one of the reasons that the great mystics of the world have been saying again and again that truth is inexpressible, because the moment you express it, in the very process of expression it becomes a lie.
All your holy scriptures are full of lies.

God has not given you the chance to discover religion, but has given you ready-made religion; and He does not allow you even to question, to doubt: that is a great sin. There are all kinds of stupidities in your religious scriptures, but you have to believe in them totally.

A man like Bertrand Russell became very puzzled, for the simple reason that there are things which anybody who has a little intelligence cannot trust -- but to doubt makes you a sinner; you start feeling guilty. Finally he wrote a book, Why I am not a Christian, and collected all the points that hindered him from becoming a Christian. For example: the virgin birth of Jesus Christ. It is so unscientific that to believe it is to destroy all your intelligence. To have faith in such an idea is suicidal; you are destroying yourself And what are you gaining? -- a stupid idea... virgin birth!

If Bertrand Russell could not believe in it, we cannot blame him. It was the Bible that prevented a man who could have been religious.... Russell asked, "Why in the trinity is there not a woman included? God the father, God the son, and the Holy Ghost -- what kind of family is this? This holy family seems to be very idiotic. Why could they not put a woman in it?because all the religions have been against women. To put a woman into the trinity, in the highest position of power, was impossible for them; hence they had to put the Holy Ghost.

Now, nobody knows about the Holy Ghost, whether he is man or woman or neutral. And this Holy Ghost is the person responsible for making Mary pregnant -- and still he is holy! He is a rapist, because Mary was not aware of it; she was not a willing partner in it, and she was already married to a person. But the Holy Ghost did this; perhaps he is still around the world -- and he is one third of God!

A man like Bertrand Russell is prevented from being a religious person because of your idea of God. But any idea of God will create problems. The Hindu God... instead of the trinity the Hindus have trimurti, parallel -- one god with three faces; three persons joined together in one person. But all three are constantly fighting each other, so childish is their behavior. It is good that Sigmund Freud was only aware of Christian and Judaic traditions. If he had been aware of Hindu tradition he would have found immense support for his hypothesis.

In Hinduism, God created the world. The first being He created was a woman, naturally, because without a woman nothing else can grow -- the woman has to come first. But in creating a beautiful woman, He himself became infatuated. Now, the father becoming infatuated with His own daughter -- that's what Freud was looking for but nobody informed him that that was available. For his whole life, Freud was trying to prove that each father is infatuated with the daughter and each mother is infatuated with the son. And there is some truth in it -- but God getting infatuated with His own daughter...!

Then the woman becomes afraid and she tries to escape, and the only way to escape is to change shapes, forms, disguises. She becomes a cow, but how can you deceive God? -- He becomes a bull. She becomes other kinds of animals, and God follows. That's how the whole creation comes into being -- the woman running and the father following her and trying to rape her. He is still doing the same thing.

With such a God, what kind of religion do you think is possible? This God is a sexual maniac; He needs psychotherapy. He cannot be the center of religion; He cannot even be on the circumference of religion -- He has to be inside a mental asylum. But if you read Hindu scriptures you will be very much disturbed by the kind of things that millions of people of the oldest religion in the world are carrying.

These are the three phases of the Hindu God: Brahma is the creative phase, he creates the world; Vishnu, the second phase, he maintains the world, and Shiva -- he destroys the world when the time comes

to destroy it. In a way it is perfectly balanced; there are all the three functions that existence needs: creation, maintenance, and one day, de-creation. But if you look into the inner life of these three persons, you cannot believe it.

One day, Vishnu and Brahma are quarreling about something. In the first place, the idea of a quarrel between two parts of God makes Him schizophrenic. If both your hands start fighting each other... and that's what you are doing in the mind -- one part fighting against the other part. Sometimes you become so split that you are already two persons, and sometimes you are many persons. God is already three persons -- He is not one whole, one piece -- and all the three are constantly quarreling.

These two were quarreling and they could not find some way to settle the argument, so they both thought it would be better to look for Shiva; perhaps he could be helpful. So they went to look for Shiva. Shiva must have been American -- it was morning and he was making love to his wife, Parvati. Indians don't do that; that is absolutely unheard of I think Shiva is the first American... making love to his wife in the morning, with the doors open. Perhaps it would be better to call him Californian -- doors open! -- just American will not do.

Brahma and Vishnu both entered, not knowing what was happening inside, and Shiva was so much into his act of making love that he didn't bother about them. Both were very angry. In the first place, making love in the morning does not suit a god; secondly, with doors open, anybody could come in. And thirdly, he does not even tell them to sit down; he has not even looked at them. Both the gods were very angry, so angry that they cursed Shiva, saying, "You will be known in the world by the phallic symbol." That's why in India you find no statue of Shiva, only the phallic symbol. This is the curse of those two gods: "You will be known and recognized as a phallic symbol."

You may not be aware that *shivalinga*, the phallic symbol for Shiva, is not alone; it is placed in a vagina. Both are in marble, and for thousands of years Hindus have been worshipping it. And still Shiva is one third of God!

You can take any other conception of God and you will find it impossible to make a religion around it. But up to now this has been the case. The fiction of God is there in the center and around the fiction, all other fictions have been created -- of heaven and hell, and sin and punishment, repentance, forgiveness. And this whole circus is nothing but exploitation by the cunning priests of all the religions.

Yes, without God there can be no priest. Without God there can be no concept of sin. Without God there can be no heaven and hell. Without God there can be no temple, no synagogue, no church.

If you think these are the things which make a religion, then of course you will find it difficult: how can there be a religion without God? But these things have nothing to do with religion. In fact, to me these are hindrances in finding religiousness.

And let this be another shock to you: the authentic religion is going to be Godless -- and also religionless.

I am teaching you a religionless religion.

You will have to go a little deeply into this because the words seem to be contradictory: religionless religion. When I say religionless religion I mean that the priest, the synagogue, the rabbi, the pandit, the pope, the church, the prayer, the holy scriptures, the holy and unholy ghost -- all these have to be dropped because this is what you have known as religion.

The holy scriptures are nothing but religious fiction, just as there are science fictions. And it is beautiful to write a science fiction, it is art. Those religious fictions are not even artistic -- they are ninety percent rubbish, crap. Nobody reads them except a few people who have some vested interest in reading them.

I have heard... a man who was selling dictionaries, house to house, rang the bell of a house. The housewife came out and asked, "What do you want?"

He said, "I have beautiful dictionaries. You must have children; they may need dictionaries, and I have all kinds for all ages."

The woman wanted to get rid of him, so she said, "But we have got a dictionary." And far away in the corner, on a table, there was a thick book looking like a dictionary.

The salesman laughed; he said, "That's a Bible."

The woman could not believe it because from that distance it was impossible to figure out that it was a Bible. She said, "You surprise me. Yes, it is a Bible. I was just trying to get rid of you, saying that we have got a dictionary. But how did you manage it? Tell me and I will purchase one dictionary from you -- but tell me the trick."

He said, "There is no trick. I just saw how much dust had gathered on it."

Only Bibles, holy books, gather dust. A PLAYBOY magazine does not gather dust. Who wants to open a holy book? It has not been opened perhaps for years; perhaps it has never been opened.

Religious fiction has to be dropped because it is hindering your way, preventing you from reaching reality.

You have to get rid of all nonsense that has been told to you by your parents, by your society, by your teachers, by your religious elders.

Unless you clean yourself completely you cannot take the first step towards being religious.

Religiousness is a quality of your being; it has nothing to do with any ritual outside you, it is a quality of your being.

There are a few things which are qualities of your being and are in a dormant state because you have never thought that they are to be developed. Have you tried to develop your consciousness? Have you tried to develop your compassion? Have you tried to develop your intelligence?

The scientists say even the people who are geniuses use only fifteen percent of their intelligence; eighty-five percent remains unused. And this is about a man like Albert Einstein or Karl Marx or Rutherford, the Nobel prize-winners.... What about the common man, how much does he use? -- not more than five percent. And that five percent he uses because it is needed for day to day work: his business, his family, his so-called religion, his political party and his club. Five percent is enough. You don't have to be a great genius to become a rotarian. I don't think a genius would like to become a member of the lions club. A man trying to become a lion seems to be falling down rather than rising up.

If the genius himself uses only fifteen percent, that means nobody is trying to sharpen their intelligence. You only go on using whatsoever life, its situations and its circumstances force you to use. If there is nobody, no situation forcing you to use it, you will not use even five percent. That's why you will not find rich people's sons and daughters getting gold medals in the universities and topping the universities. No, they don't need to use their intelligence; their servants can do that. And now computers are available. Soon you will not be using even five percent; people will be carrying a small computer. They are already carrying them. Have you not watched it...?

In my childhood, in my family, my father was very particular about handwriting. He would not allow a fountain pen in the house, because you cannot have the quality of an ordinary old pen with a fountain pen; the fountain pen is going to destroy your handwriting.

And you can see it. Just look back: before the press was invented, all the books were written by hand -- such beautiful, artistic handwriting. What the book contains is another thing; just the handwriting itself is a work of art. But that art disappeared with the fountain pen. And when the typewriter became available to people, even the little bit that was possible with the fountain pen disappeared -- people are typing. Now tell them to write and their writing looks as if they are uneducated. People are now carrying small computers to calculate, calculators -- they will forget the small calculations that you can do.

There is a woman alive in India, Shakuntala, who has toured all around the world and has been exposed to the greatest mathematicians. She is only a matriculate and knows nothing of higher mathematics, but even Albert Einstein was puzzled by her. You just write any figure, howsoever big it is doesn't matter; tell her to multiply it by as big a figure as you want -- and before you have finished writing that second figure down, the answer is there. Einstein said, "If I had done it, it would have taken at least three hours."

But what is happening to this woman? She knows nothing about it. She says, "Just simply looking at the figures that have to be multiplied...." All that happens to her is a kind of silence; in that silence, figures start coming up, and she starts speaking, "Write down this figure... I don't know how it comes." It seems from birth she has had a very sharp intelligence, so that within a flicker of the eye something happens in her mind. And this is not the only case, there have been others.

A young boy, Shankaran, was so poor that he used to pull a rickshaw. Now, it is an ugly thing; it should not exist anywhere: that a man is pulling a vehicle with you sitting in it! And he was just a boy -- but his father was old -- and in Madras he was just pulling the rickshaw. The mathematics department of the university became interested in him by accident. One day the professor, the head of the department, went in his rickshaw and just started talking to him. He said, "You are so young: you should be reading and studying."

The boy told him about his family. "But," the boy said, "even without reading and studying -- I know that you teach mathematics -- I can do mathematics. That, somehow I know." The professor tried him out, and he was amazed: the boy was a miracle. He sent the boy to Oxford, at his own expense, to display his ability, and wherever he went he simply amazed great mathematicians. Rutherford said that a certain

question that had been bothering him for years, the boy solved within seconds. And once he solved it, Rutherford saw that it was so simple -- how was he missing it? Somehow he had gone round and round, just missing that point, and this boy simply jumped on that point. But he was not educated.

Intellect can be sharpened; there are ways to sharpen it. Modern psychology is trying to measure it. I say don't be foolish, don't waste time in measuring it -- what is there to measure? The average person remains at the mental age of thirteen; he may be seventy but his mental age remains thirteen, and he uses five to seven percent of his intelligence.... Now why waste time in finding more accurate methods to measure it? Why not use methods which can sharpen the intellect? That is what I have been teaching you.

If you doubt, your intellect will be sharpened.

If you believe, your intellect will get rusted, it will start gathering dust: you are not using it.

Doubt is bound to sharpen it, for a fundamental reason: you cannot remain at ease with doubt. You have to do something about it; you have to find the answer. Till you find the answer the doubt is going to harass you, nag you -- and that's the way doubt sharpens your intellect.

But all the religions teach that to doubt is sin, to believe is to be religious.

I say to you: to doubt is to be religious, and to believe is to be irreligious.

But those pseudo-religions were really cunning and clever. What psychologists have not found even now, *they* found five thousand years ago: that doubt is dangerous, it sharpens intellect. Belief is comfortable, convenient: it dulls. It is a kind of drug; it makes you a zombie. A zombie can be a Christian, Hindu, Mohammedan -- but they are all zombies, with different labels. And sometimes they get fed up with one label, so they change the label: the Hindu becomes a Christian, the Christian becomes a Hindu -- a new label, a fresh label, but behind the label the same belief system.

Destroy your beliefs.

Certainly it will be uncomfortable, inconvenient, but nothing valuable is ever gained without inconvenience.

In three hundred years, science has used doubt as its method, and given the world so much in three hundred years, -- in ten thousand years religions have not been able to give even one thousandth part of it.

The religions have not given anything. On the contrary they have prevented everything in every possible way. They were trying to prevent science too, and they tried hard -- they are still trying.

Now the Catholic pope goes on teaching the Catholics that methods of birth control should not be used; they are against God. Strange, even the Holy Ghost must be using birth control methods, because Jesus says, "I am the only begotten son of God." What happens to God? Has he stopped creating sons, daughters? Either He has become a *brahmacharya*, a celibate, which is not very likely, or He is using birth control methods. But the pope goes on continually against birth control -- because it is against God; God is sending people

This earth is already overloaded; it is already in such a situation that if we don't cut its population by half it is going to die. There will be no need for a third world war: just the population itself will be enough to kill everybody, to starve everybody.

And God is continually sending people... either He has no idea... that at least send a small piece of land with each child, or try some new way so there is nobody hungry. Rather than real babies, make plastic babies which run on batteries; that would be easier. Once in a while you go and you can get your battery charged... and for God everything is possible. He has been doing all kinds of miracles, His son was doing all kinds of miracles: this will not be much of a miracle, creating a baby who runs on a battery.

But He goes on giving us stomachs and hunger, and no land -- but the old land is losing its fertility every day. And the Catholic pope goes on saying no birth control, no abortion. Why no abortion? -- because it is killing. But it is very strange coming from a pope's mind, because these popes have been making all kinds of crusades in the past and killing thousands of people. That has been their whole business: burning people, burning women just because of a fictitious idea....

Anybody could write to the pope informing him, "In our village there is a woman who is a witch." That was enough to start an enquiry; and there was a special court to enquire into whether the woman was a witch or not. They would torture the woman so much that she would find it easier to accept that she was a witch rather than being tortured continually. They would torture her till she accepted that she was a witch; and once she accepted that she was a witch, she had to be burned alive. Thousands of women they burned alive!

Now suddenly their interest is in non-violence: abortion is violence. And the same pope's predecessors blessed Benito Mussolini in the second world war. That was not violence? The archbishop of Canterbury in

England blessed the British forces -- and that was not violence? -- that was perfectly good? One wonders at what point abortion becomes violence.

At what point...? A child is conceived this moment -- is he alive or dead? He is alive, but from where has the life come? He was alive in the semen cells before he became conceived in the mother's womb; the semen cells are all alive. They have a small life span, just two hours, so if within two hours they can find a female egg, and can enter the egg, the child is conceived. The egg is alive: half of your being, the feminine part, is in the egg, and half of your being is coming from your father's semen. And in a single intercourse millions of cells are rushing along....

You will be surprised to know that it is there that politics starts. Everybody is running fast towards the egg, because whosoever reaches first becomes President Reagan. Those who are left behind, just a little behind... finished! Only one sperm is going to enter, then the woman's egg becomes hard and no more can enter. That is the natural process; it is vulnerable only to one. Only once in a while does it happen that two male cells reach exactly at the same time and enter. That's why sometimes you have twins, or three or four or five or six -- even nine children have been known. But that is a very rare event.

Millions of sperms... and they are really fast. It is almost like a car race. They are all racing, and they have to be quick: within two hours if they don't reach, they are finished. In a single intercourse you are responsible for killing millions of beings. And what about an abortion? -- just one. So whether it's one million or one million plus one, what difference does it make?

But the Catholic pope is ready, just as the Mohammedan chief imam is ready, and the Hindu shankaracharya is ready to let the population grow, because numbers have a political significance. It is the politics of numbers -- how many Catholics are there. The pope is not interested in humanity, in the future, in a global suicide, no. His whole interest is in how many Catholics there are: the more Catholics, the more power he has. The shankaracharya is interested in more Hindus, so he has more power.

Everybody is interested in power.

In the name of God they are simply trying to become more and more powerful.

God is just a useful instrument in the hands of the priest. Whatsoever the priest wants, he makes God say: he writes the scriptures, he writes all kinds of nonsense in them.... And it is a strange fact to be understood about human beings, that people become very impressed with nonsense, because it seems mystical.

For example the Bible says: "In the beginning was the word...." Now how can the word be in the beginning? Do you make any distinction between sound and word, or not? A word is a meaningful sound. Perhaps it can be said that in the beginning there was sound -- but not word.

A word presupposes there was somebody who made the sound meaningful, who used a word. "In the beginning was the word...."1 am just saying hypothetically that sound would be better, more logical; in fact sound is also not possible. Scientifically sound is possible only if somebody is there to hear it, otherwise there is no sound.

I am speaking here. If nobody is here there will be no sound, because for sound two things are needed: me making a noise and your ears receiving it. Between these two the sound happens. When there is nobody near a waterfall, you may think there will be much sound still happening near the waterfall. You are wrong; there is no sound because there is no ear.

So if even sound is not possible -- what to say about a word! But they say, "In the beginning was the word"just see how nonsense becomes mystical...." In the beginning was the word. The word was with God." You have spoiled the first statement already. "In the beginning was the word. The word was with God," so already there were two -- you have contradicted it immediately. And the third sentence: "And the word was God."

Now, such garbage impresses people: something very profound must be in it, that's why we cannot understand it. There is nothing profound in it -- just some idiot writing. But Christian theologians have been commenting on it for centuries, different commentaries on what it means. What is "the word"? What does it mean that "The word was God," that "The word was with God"? Just three sentences -- and all contradictory to each other.

If you analyze any scripture you will find these kinds of statements. And they say, "Don't doubt, believe, have faith and great will be your reward; doubt and you are misguided." But in this darkness, except for doubt there is no light.

Doubt, and not half-heartedly.

Doubt with your total intensity so that doubt will become like a sword in your hand, and it will cut all

the garbage that has gathered around you.

Doubt is to cut the garbage, and meditation is to wake yourself.

These are two sides of the same coin, because burdened with all the garbage you will not be able to wake up. That garbage will create sleep in you; that's its function. It is meant to keep you asleep.

Have faith and go to sleep so you don't bother the politicians, the priests; you don't bother the vested interests; you don't bother anybody. You yourself become a man without any soul, a mechanism, a slave.

So doubt, and meditate.

And by meditation I mean a very simple thing: just be silent and start drowning in your silence.

In the beginning that too creates fear because silence is like an abyss; perhaps there is no bottom, and one wants to cling to anything available.

Silence needs courage, just as doubt needs courage.

Doubt is to throw out everything that others have put in you.

And meditation is: after everything has been thrown out, to enter your self -- which no God, nobody has put there.

It has been your being for eternity and it is going to be your being for eternity.

Drown yourself in silence.

Enjoy, drink it, taste it!

Just in the beginning there is fear. Once you have had a little taste, just a little taste on the tip of your tongue, then all fear disappears, because it is so sweet, so nourishing, so immensely centering and grounding. It gives you for the first time the feel that alone you are enough, that no God is needed, no prayer is needed, that the temple is not outside but within. And as the feeling grows, and you go on entering into it, you will be surprised:

In the beginning there was silence, not sound.

In the middle there is silence.

In the end there is silence.

It is perpetual, continuous, and it is your very being: so fulfilling, so tremendously fulfilling, giving you such contentment that for the first time you feel nothing is needed. All that is needed is provided already within you.

Existence is very generous.

God is very miserly -- of course, because misers have created the fiction in their own image.

God is very miserly, very cruel, very jealous, very revengeful. Just for small things... somebody smokes cigarettes -- now what kind of sin is he committing? I cannot conceive that he is committing any sin. Perhaps he is committing some mistake, but that is a medical thing, it has nothing to do with religion. Perhaps he is not taking proper care of his body, but that is *his* business. Perhaps he will die two or three years earlier, but if he thinks of what he is going to do for two or three years more, he will smoke *more*, so what is the point?

But there are religions like Buddhism and Jainism -- smoke and you are in hell. Strange... here that man is smoking, and there you will throw him again into fire. Here he was throwing fire into himself; there you throw him into fire! What kind of revenge is going on? And he was not throwing anything on you -- whatever he was doing, he was doing to himself And he has suffered for it: he may have tuberculosis, he may have cancer. He may suffer for it -- he has suffered; now what is the need of a hell? Small things, natural things, and the religions have made so much fuss about them because of the very tiny mind of the God.

Existence is very generous, always forgiving, never punishing.

But the only way to reach to existence is through your own innermost silence. That is the silence between the stars -- the same silence; there is no difference.

There are no types of silence, remember that. There cannot be two kinds of silence. Silence is simply one.

Just the taste of it and you have tasted the silence that is there millions of light years away, surrounding the whole universe.

By feeling your inner silence you have felt the pulse of the universe.

I say to you, with God there is no possibility of religion.

And I say to you also, that with the so-called religions that have existed up to now, there is no possibility of religion either.

I teach you a Godless, religionless religion.

Of course, then my meaning of religion will be "religiousness". You are not a Christian, you are not a Hindu, you are not a Mohammedan. You are just a man of silence, a man of truth, a man of compassion, a man who is no longer searching -- one who has arrived. And the feeling of arrival... then there are no questions, no doubts, no beliefs, no answers either.

When Bodhidharma was dying his disciples asked him, "Master, your last message?"

He opened his eyes, and said, "I do not know anything at all -- I have arrived. Knowledge is left far behind; who cares to know? There is nobody asking, there is nobody questioning, there is nobody answering; all has become silent. Hence," he says, "all that I can say is that I do not know."

That was the statement of Socrates also in the end. He said, "When I was young I thought,'I know much and soon I will know all.' But as I went on searching, doubting, enquiring" -- and he was a man not of belief, but of doubt. He is far superior to any of your religious prophets, messiahs, avataras, tirthankaras -- he is far superior In the end he said, "The more I started to know, the more I started to feel that I don't know anything."

His statements are tremendously beautiful, because on the surface they look contradictory. He says, "The more I knew, the less I knew. The moment I came to know all, all was lost; only ignorance remained." So he said, "There is a knowledge which is ignorant, and there is an ignorance which knows."

With belief you will come to a knowledge which is ignorant.

With doubt, enquiry, meditation, you will come to a state of ignorance which knows.

There is no need for you to be labeled. There is no need for you to be part of a congregation.

My commune is, in a way, strange, a contradiction.

My function is to make you free of all congregations, to give you total freedom to be yourself

But perhaps alone you are not able to stand against the whole world. You need fellow travelers. You need people who are walking on the same path to give you courage, to keep you inspired; otherwise I would not have given you a certain color red. Those who are with me know perfectly well that this is just playfulness. Any color will do, because what has the color red to do with truth? It has nothing to do with truth. Green will be as good, blue will be as good -- and even if you are naked, that will do. But I have given you the color red just out of playfulness, to give you a certain identity, a togetherness -- because the vast mass is there.

These people poisoned Socrates.

These people killed Jesus.

These people killed Al-Hillaj Mansoor and so many others. I would not like that to happen to any of you.

Hence I had to commit a contradiction: create a commune. But you have to remember that this is just out of playfulness; you have not to become serious about it.

I have given you the mala with my picture in its Locket; that does not make you my follower. That simply means that you are available to me, receptive; that you can listen to me putting all your prejudices aside.

And I am not giving you any doctrine. I have none.

I will take all doctrines away from you.

I want you to become just an emptiness. And that is the ultimate quality of religious man: to know the inner emptiness. It is unbounded. It is as vast as the universe. It contains the whole universe in it.

When you are absolutely empty, stars start moving within you. The whole universe and you are no longer separate. You have found a subtle, secret door that goes from you to the whole.

God is not needed.

It is an absolutely useless hypothesis.

Nor are religions needed.

But a religious consciousness is absolutely needed -- more today than ever before.

If we cannot create a great movement for religious consciousness there is no future for humanity -- man is doomed.

The priests, the politicians and other vested interests together have prepared your grave; any moment they will push you into it. Many of you, of your own accord, are sitting in that grave.

The world has never been before at such a critical moment. If a great release of religious consciousness is not made available, man is doomed.

But I hope that religious consciousness is going to prevail, that man will pass through this dangerous moment and will come out of it far superior, far higher, far more humane.

From Ignorance to Innocence

Chapter #10
Chapter title: God -- the nobody everybody knows

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OSHO,
GOD DID NOT CREATE PEOPLE LIKE ADOLF HITLER IN HIS OWN IMAGE. HE CREATED PEOPLE LIKE JESUS CHRIST, HAZRAT MOHAMMED, KRISHNA AND BUDDHA.

IT is not a question. It is a statement, an answer, but I have not asked the question. The person seems even to know whom God created in His own image and whom God did not create in His own image. The person seems to be an eyewitness. What was he doing there? Did God create *him* in His own image? Then what is he doing here? But I can enjoy even answering an answer.

He says God did not create people like Adolf Hitler in His own image. What is wrong in Adolf Hitler? The followers of Adolf Hitler believe that he was the reincarnation of the great Jewish prophet, Elijah. It is as true as the Christian's belief that Jesus is the only begotten son of God, and the Mohammedan's belief that Mohammed is the only messenger of God. Nobody else believes it, but that is not the point. Christians believe, the followers of Adolf Hitler also believe.

And Adolf Hitler was a very religious man. Let me give you a little glimpse of Adolf Hitler's life. He lived like a monk, in an underground cell. He was not interested in so-called worldly things that everybody is interested in. He was a vegetarian, he never ate any non-vegetarian food in his whole life. He remained unmarried almost his whole life -- except for three hours, the last three hours. That is almost a whole life; what do three hours count? And what is possible in three hours of marriage?

The marriage was arranged after he decided to commit suicide, because he had been harassed by this woman continually: "Why don't you get married to me?" and he was refusing. He lived like a monk, absolutely alone in his cell, and he was worried that once he got married then it would be difficult to live alone, this woman would force her way into his room. So he went on postponing.

When he decided finally, Berlin was falling and the bombs were falling on the street outside the house; he could hear the bombs exploding from his cell. He immediately asked for a priest to be called so that the marriage could be arranged. Marriage for what? -- to commit suicide together.

Perhaps most people do the same, not knowingly. Perhaps their three hours are very long; and the longer they are, the more tedious.

A priest was somehow brought in. He quickly did the marriage ceremony, and after the ceremony was over they drank poison and killed themselves. His order was that petrol should be poured over them and they should be burned completely; not even a trace should be found -- and that's how it was done.

Adolf Hitler used to wake up every morning before sunrise. All monks are not so religious. I know monks are supposed to get up before sunrise -- but human beings are human beings. Adolf Hitler was made of a different mettle. Even in winter he would get up before sunrise, and the whole year round he would take

a cold shower after getting up -- the first thing, a cold shower. A very disciplined monk... he would go to sleep exactly at nine at night. He was not interested in anything that you can call bad. He neither played cards nor smoked cigarettes. His food was very simple, very frugal and he never drank wine -- no alcoholic beverages.

When Germany took over France, all his generals wanted him to come to the most beautiful city in the world, but he was not interested. Beauty was not a concern in his mind at all; but because everybody was asking him, and they had done a great job of conquering France, he went there. But he stayed only twenty-four hours in his hotel room and did not go to see Paris.

You say God did not create Adolf Hitler in His own image. Why? Because he killed so many people? But every day God is killing millions of people -- who else is killing them? Adolf Hitler was simply sharing a little bit of God's job. People have to be killed, everybody has to die; so what is wrong in it if Adolf Hitler shares a little work, takes a little burden off God?

And he did perfectly well, far better than God himself Sometimes it happens, the carbon copy comes out clearer than the original. He invented gas chambers, the most non-violent method of killing man; but you cannot call it killing -- killing is too cruel. In a gas chamber the person never comes to know when he is and when he is not. It is so quick: just a switch put on and there is only smoke -- you can call it holy smoke! He did his job perfectly.

In fact Hitler had this belief, this fanatic idea that he had been sent by God to destroy all that was not right, all that was hindering the growth of the superman on the earth. He was doing everything in good faith.

You cannot suspect his faith, his intention, because if he had been a little bit suspicious it would have been impossible to do what he did, killing millions of people. It needs tremendous faith, fanatic, blind faith that what you are doing is the right thing. There was no suspicion in his mind, no doubt at all that he was doing God's work -- cleaning the world of all that was not in tune with the evolution of the superman.

You say God did not create Adolf Hitler in His own image. That raises a question: Then who created Adolf Hitler? Are there a few other gods also? That means there is a choice; you can shop and choose in whose shape you want to be created. You can just go into Devateerth Mall and choose your own god: "I want to be created in this god's image."

This is an old strategy of the so-called pseudo-religious people -- that whatsoever is good belongs to God, and whatsoever is bad belongs to the devil.

Then who created the devil?

God has to take responsibility at some point or other. I cannot leave Him out of it. If He says that Adolf Hitler is being created by His enemy, the devil, okay, but who created the devil? God cannot shirk the responsibility, shrug it from His shoulders. He must have created the devil, otherwise from where does the devil come in? And if the devil can come from somewhere else, then anybody can come from somewhere else. So what is the need for *god* to create? -- creation is being done somewhere else too. God should be told, "You are not a monopolist, there are other potters -- and perhaps there may be better potters, because the world that you have created does not seem to be a perfect world. And you seem to be absolutely impotent: if the devil goes on smuggling his people into your world, what are you doing there? At least you can stop this smuggling business. And it is going on, on a tremendously vast scale. In fact your people seem to be very few, can be counted on one's fingers -- the devil's people seem to be in millions."

It is strange that God goes on sitting on His throne, gossiping with the Holy Ghost, playing with His only begotten son, Jesus; and the devil goes on running the whole world -- goes on creating Adolf Hitler, Joseph Stalin, Benito Mussolini, Mao Tse-tung.... The whole of history seems to be ninety-nine point nine percent a creation of the devil.

Then why go on giving credit to God as the creator? He may be an amateur potter -- once in a while He makes a pot -- but the devil seems to be the professional. Genghis Khan, Tamerlane, Nadirshah, Alexander the Great, Napoleon Bonaparte and Ivan the Terrible -- just go down through history -- are all these people not created by God? They are, but you are afraid to accept the fact because then your God becomes almost a devil.

You say God created men like Jesus Christ, Hazrat Mohammed, Krishna and Gautam Buddha. Let us look at these people whom you think God created. Jesus is a Jew -- born a Jew, lived a Jew, died a Jew. He had never heard the word "Christian", and I don't think that he had any idea of creating a religion called Christianity. There is no indication anywhere even to create a suspicion that he had it in mind to create a new religion, no. His whole life he was trying to do only one thing -- to be accepted by the Jews as their messiah.

Now, the God of the Jews is a Jew, Jesus is a Jew, the high priest of the Jews is a Jew. The rabbis, who are in the highest posts in the great temple of the Jews, are all religious people, very scholarly and very knowledgeable. It is difficult to find more scholarly people than rabbis: their whole life is devoted to study, to scholarship. And the high priest must have been a great rabbi, that is why he had been chosen.

They decide to crucify Jesus. A Jewish God creates Jesus in His own image, but Jewish rabbis, their high priest, and the Jewish community do not recognize that man at all, that he is an image of God. They look upon him as a mischief-monger, as a cheat, a deceiver.

Now, if God sends His own son, can't He send a small message to the high priest: "Please take care of my son, my only begotten son," and they are all Jews so they all understand the same language. There would not have been any difficulty -- but He remains silent. Jesus is crucified and God is silent; His image is destroyed and He remains absolutely indifferent.

In fact, Jesus is not such a disciplined man as Adolf Hitler. Jesus drinks wine and even turns water into wine, which should be a crime. You try turning anything into LSD! Do that miracle and you will be in jail. Turn ordinary grass into *real* grass and you will find what it means to do a miracle!

Now, this man was turning water into wine, and he was drinking wine without any feelings of guilt. No Hindu, no Mohammedan, no Jaina, no Buddhist will accept this man as an image of God. An image of God drinking alcoholic beverages! The image of God should be the pinnacle of consciousness, and drinking anything alcoholic is just the opposite of being conscious; it is drowning yourself in unconsciousness. It is one of the most anti-religious acts possible.

This man Jesus, although he teaches about meekness and humbleness, is very arrogant himself Buddha could not have accepted him as an image of God. His proclamation, "I am the only son of God," is the greatest egoistic proclamation ever made. Adolf Hitler's claim is not that great: Elijah... who knows this Elijah? He must have looked into the Old Testament and found a name somehow appealing to him for some reason, because with Adolf Hitler you could never be sure what reason.... Perhaps he was counting the numbers which numerology gives to each letter of the alphabet, and found that Elijah was a good numerological name -- because these were the things in which Adolf Hitler believed -- numerology, astrology, palmistry.

You will be surprised that even his attacks on countries were not decided by generals but by astrologers. In fact, this was the reason for his continual victory in the first four years -- it was not that astrology is right but that his enemies could not figure out where he was going to attack. If he had been listening to his generals, then of course every other country would have been able to figure out his plans, because all the generals think in a certain way. There is a military science based on simple arithmetic: you don't attack the enemy where he is strongest; obviously you attack him where he is weakest.

But Adolf Hitler would attack where the enemy was strongest. And the enemy would be thinking: "Here we are strongest; Adolf Hitler is not going to attack here," so they would move their armies to their weakest point. But he was not going to attack there, because he depended on astrology: the stars were in favor at another point, so from that point he would attack.

Now, if both sides were deciding through the generals, both sides would have been absolutely clear where the attack was going to happen, because both were functioning according to the same logic -- but here there was no question of logic. And Adolf Hitler's word was law. There was no "reason why" -- that could not be asked of Adolf Hitler. You could not ask, "Why have you decided on this procedure...?"

Nobody was allowed to ask; even the closest people were not close enough. Not a single man was close enough to put his hand on Adolf Hitler's shoulder. Nobody was a friend; Adolf Hitler never allowed any friendship. He was far above that... the reincarnation of the prophet Elijah, and you ordinary human beings crawling on the earth -- and you ask him why?

So for four years he was continually winning, until Winston Churchill himself had to come down to the same rules, against his will. This was stupid, but what to do? -- if you are fighting with an idiot, you have to be an idiot, otherwise you are going to be the loser. He had to call astrologers from India, because that is where you can find the best astrologers. And the Indian astrologers felt tremendously great, that finally even Winston Churchill had understood that, "Astrology is a science and we are far more advanced than you are.

And certainly Winston Churchill started winning with the entry of astrology, because now he was also going crazy. He was a great general but now he was doing things against himself, against his whole reason and experience -- but what to do? "That other fellow will be listening to the astrologers -- you have to listen to astrologers. And it is a question of victory, so it is not the time to argue about astrology; the time for that argument we can find later on. First finish this man and this mad situation."

When Winston Churchill started listening to the astrologers, he started winning because he also began attacking in a crazy way, with no logic. And certainly he had stranger astrologers than Adolf Hitler, because Adolf Hitler's astrologers were western: you could find in London the same kind of astrologers who could tell you what those German astrologers would be suggesting to Adolf Hitler. But these Indian astrologers had a totally different astrology.

Adolf Hitler had no way to find out what these astrologers were suggesting, because both were different in their workings. Even in palmistry... in western palmistry some line shows something; in Indian palmistry the same line shows something else -- because there is nothing written on the line. It depends on you, what you want to make out of it.

Jesus died on the cross -- that does not seem to be the right place for the son of God. And if you ask Jainas, Buddhists and Hindus, you will find an answer in what they say. You will be surprised also with their answer, but their answer seems to be more rational. They say, "He must have committed some great sin in his past life and this is the outcome of that great sin -- the simple law of karma -- otherwise why should he be crucified?

"No Hindu avatara is crucified, no Jaina tirthankara is crucified, no Buddha is crucified -- that is impossible! In fact when Mahavira, the Jaina tirthankara, walks on the road" -- and in those days there were no tar roads or cement roads, just muddy tracks -- and if there is a thorn on the road it will immediately turn its pointed part downwards so that Mahavira's feet remain unhurt and unharmed.

Because that man has finished with all his karmas, even a thorn cannot hurt him -- what to say of a cross! Even a thorn has to consider that,'a man is coming here who is finished with all his karmas. You cannot bother him; you had better put yourself in such a position that you don't hurt him.'" Now, these people -- how can they accept Christ as the son of God, a messiah?

In Buddhist scriptures there are so many incidents described. A mad elephant was released towards Buddha to kill him. The mad elephant had killed many people; whoever came in his way, he finished them. He was kept in chains by the king, just for the simple purpose of killing criminals.

The whole royal family, their advisors and their ministers, would sit on the balconies of the palace and enjoy the game. Down on the ground the criminal would be standing; the elephant would be brought in and his chains taken away. He would rush immediately towards the man who would run and scream; and all those people would enjoy it, just as you enjoy a bullfight or Mohammed Ali's boxing. All these are of the same type, there is not much difference: what you are enjoying is violence. But the elephant was bound to kill him -- where could he escape?

This elephant was sent to kill Buddha, but even the mad elephant recognized, when he saw Buddha, that this man was finished with all his karmas; you could not hurt him -- rather this was an opportunity to touch his feet and to earn some good karma for your future life. So he touched Buddha's feet and sat down there. The king could not believe his eyes. They had all followed what had happened, so they asked Buddha, "Only you can say what happened."

He said, "Nothing special. The elephant is wiser than you. He can see that all my karmas are finished and I have no more to suffer, my accounts are closed, the balance sheet is complete -- whatever I have done, I have suffered for it, and I am completely clean. Seeing this, the elephant thought,'Why miss this opportunity? Where will I find such a man?' So he is touching my feet to be blessed. In fact he is already blessed; he has already gained enough virtue -- he will be born in his future life as a great buddha. He will become enlightened himself, because if he can recognize a Buddha even in madness, then he is not identified with his madness. He is still aware that he is different."

Now, do you think Buddhists will accept Jesus, the image of God, being crucified? Even an elephant can see when a Buddha is there; yet those thousands of Jews were there and nobody could see, not a single person, that this man was the image of God and you should not destroy him. It is just your conditioning... otherwise no other religion is going to accept Jesus in any way.

He is mixing with people -- Mahavira will not allow his monks to mix, what to say of Mahavira himself Jesus is mixing with gamblers, prostitutes, thieves -- the lowest strata of society. Mahavira will not allow it, Buddha will not allow it. And why is he mixing with those people? -- because nobody else is ready to mix with him. The high classes, the richer classes, the educated and cultured and sophisticated people were not ready even to mix with this carpenter's son-uneducated, a village idiot -- who was declaring himself son of God.

Only one time had a professor come to him, and that too, in the middle of the night. He was a rabbi and a known professor, Nicodemus. He had come in the night when there was nobody around and all the

apostles had fallen asleep. Jesus was doing his last prayer before he went to sleep. In the dark came this very respected, rich rabbi, a professor in the university, and he introduced himself Jesus said, "Why don't you come in the day? It is the middle of the night; I was just going to sleep. I have just finished my last prayer."

Nicodemus said, "In the day I cannot come because people will see that I associate with a man like you. I have heard about you so much that curiosity has brought me here, but in the day I cannot admit the fact that I came to see you." The higher class people were not mixing -- what to say of mixing -- they were not even ready to *talk* to this man.

This is the son of God, created in His own image -- and nobody in the whole of Judea could recognize him except those few fools who had no religious education, no understanding. They were fishers, woodcutters, farmers -- and they enjoyed the idea of being associated with the only son of God because that gave them the hope that, "When we reach the kingdom of God we will be with the son, close to God. Then all these rich people, these kings, these viceroys and these rabbis will see who we are. Right now we are only fishermen, woodcutters, farmers...." So that was their hope. That's why it was so cheap to enter the kingdom of God with Jesus. This opportunity was not to be missed. But he could find only those twelve people in the whole of Judea.

No great religion in the East will accept him, because a man is known by his company, and his company was certainly not good. And that company became his apostles, that company created Christianity; so if Christianity is a third-rate religion there is no wonder about it -- it has come from a very thirdrate source. It hasn't the profundity of Jainism or Buddhism or Hinduism: there is no comparison.

But you are asking about Hazrat Mohammed. Now what do you see in Hazrat Mohammed that you think he can be proclaimed as the image of God? For his whole life he was a killer. His hand was always on his sword, even in his sleep: his whole life was a continual war. Of course on his sword he had written, "Peace is my mission." A strange peace, that you have to write on your sword, "Peace is my mission."

And with the sword Mohammed wanted to bring peace into the world. Either you accepted that he was the messenger of God or you were finished -- that was the peace. In both ways there would be peace: either you became Mohammedan and there was peace, or you were no more and there was peace. Certainly that message on his sword was really meaningful. You could choose: two kinds of peace he allowed you.

Mohammedanism had converted millions just on the fear of death: man's lust for life is such that he will be ready to do anything. And what was he asking? It is nothing to make much of a fuss about. His religion is simple, almost a simpleton's religion: repeat the name of Allah five times and for one month every year -- the month of Ramadan -- keep a fast in the day. In the night you can eat; in the night there is a feast, so the whole day you fast and in the night you feast.

This is a strange kind of fasting -- in India it is just the opposite. In the night you cannot eat at all -- fasting, not fasting, that is not the question; but while you are fasting then it is absolutely impossible to eat in the night. The sun has gone down, life has gone to sleep -- and this is not the time for eating.

And it seems to be rational and reasonable that when the sun is there digestion is easier. You will be working, you will be perspiring, you will be doing something; digestion is easier. When in the night the sun has gone down and you are going to sleep, if you eat, then digestion is not going to be good. It is a simple fact.

But why did Mohammed choose the other way? The reason was that the whole day they were fighting. In the night the fight had to stop because in darkness, in the desert you could not fight, so in the night you could eat and enjoy. In the day, the month of Ramadan is a month of fasting *and* fighting.

And when you are fighting it is good to fast so you are not bothered by food. Otherwise you need a foodbreak, a teabreak, a coffeebreak, and in war you cannot make all these breaks; in war you have to be totally in it, no break. In the desert, when the sun sets, war ends; you cannot fight in the night. Then you are free; then with ease, with comfort you can eat, dance and enjoy yourself late into the night and then go to sleep -- and be ready again in the morning with the sword to bring peace into the world.

Mohammed killed an uncountable number of people, and his followers have been killing people for these fifteen hundred years continually. I don't think there is anybody -- Christian, Hindu, Buddhist, Jew or Jaina -- who can kill as easily as a Mohammedan. A Jaina of course cannot even kill an ant -- that is enough to go to hell. Killing a man is unheard of.

In the whole of history not a single Jaina has been sentenced to death because he murdered; it is not possible. He can be murdered, but he cannot murder. Even if you give him a sword, it will fall from his hand immediately; he cannot hold it -- he may not even know how to hold it. Except for the small knife that he uses in the kitchen, he knows nothing about any weapon. He will find it easier to be killed than to kill...

because if you are killed you are not going to fall into hell, and if you are killed without any resistance, then heaven is yours: just the opposite of the Mohammedan.

If you kill somebody in a war of religion, a jihad, what Christians call a crusade... and all wars are jihads. They are for religion: they are to convert the other person. And Mohammedanism has used the lowest kind of methodology to pervert -- yes, I would like to say pervert -- a man into Mohammedanism. I would not like to use the word convert....

What kind of conversion is this? You have not even had a little conversation before it, you don't give any opportunity to the man. You simply say, "Either you believe in one God; one prophet, that is Mohammed; and one holy book, that is the Koran.... These three things you have to believe, that's all, then you are a Mohammedan -- otherwise, accept death."

Mohammed says the more people you bring to Mohammedanism, the more virtue you are attaining. And if you have to kill many people, don't be afraid: that too will be counted as virtue, because you have saved those people from remaining heretics all their life. The man may have lived forty years more, so you have saved him from forty years of a heretic's life. That much compassion you have shown to that man! Strange logic! But all these pseudo-religions are full of strange logic.

Hazrat Mohammed had nine wives -- God has not even one! And God created Mohammed in His own image? What kind of image...? He should have remained celibate, but he married nine women and allowed all Mohammedans to marry four women. The reason was that Mohammed wanted more and more soldiers. From where to get soldiers? One woman can get married to four men but then too in one year she will give birth to only one child, so that is absolutely uneconomical. But if four women are married to one man then certainly they can give birth to four children in one year. He wanted more and more Mohammedans, more and more children, more and more soldiers -- and this was a way to find them. But where are you going to find so many women?

So for that there is also a good strategy: you can steal anybody's woman and you can convert the woman to Mohammedanism. Now in India, a woman who has been converted by the Mohammedans -- if even for one night she has remained in a Mohammedan house -- will not be accepted back into a Jaina family or in a brahmin family or in a Buddhist family. That is impossible because Mohammedans are thought to be the worst people in the world -- the woman has remained the whole night with those people and they have even converted her -- and their method of conversion is something which creates nausea in Jainas, Buddhists, brahmins, everybody in India.

The conversion method is that you have to eat with Mohammedans from one plate. So four, five, six... as many Mohammedans as are available will all sit around a table -- their brotherhood is guaranteed now. The new person who is being converted will also eat from the same plate with them and then they will all drink from the same cup; the new person has also to drink from the same cup. Now, to any other Indian religion this is not acceptable at all. I know, because I had Mohammedan friends, and it was such a difficulty.

One of my friends in the university who was almost not a Mohammedan, he was just born a Mohammedan -- because a fanatic Mohammedan cannot be friendly with me at all.... Listening to me, still he remained my friend; that was enough proof that he had an open mind. Professor Farid was his name, and many times he would come with me to my village which was eighty miles from the university. Once in a while I would drive to the village just to see my father because he was so much attached to me that if I did not come for eight or ten days, then he would come to see me; he would not be satisfied that everything was okay without seeing me. He was always afraid that something was going to be wrong.

So rather than troubling him I used to drive there, and Farid many times came with me. I had to explain to him, "Listen, you are going to a Jaina family, so don't feel offended -- even I am not allowed in the kitchen, so what about you! They suspect me of eating with Mohammedans and Christians...."

You will be surprised that the Hindu word for Christian is *Kristan*. In the beginning Kristan was used for the Christian, but by and by it became associated with something wrong, something bad. So if you are doing something wrong, they will say, "Don't behave like a Kristan." First I was puzzled that Kristan is the Hindi for Christian, but then I understood why: because to them, a Christian or a Mohammedan belong to the anti-religious -- their religions are not worth anything.

So I told Farid, "We will be sitting outside when eating, and you will be given a special plate that is kept separate, because they know that once in a while I bring a Christian or a Mohammedan home. So they keep a whole set separate and nobody in the family will touch that set." I had to bring it in and put it before my friend; then I had to clean it because nobody else was going to clean it. I said, "Don't feel offended in any

way; this is just how things are. And don't disturb these people, because even this much is too much for them -- that just outside their kitchen a Mohammedan is sitting; this is too much."

So it was very easy in India to get hold of anybody's woman and just keep her one or two days in your house; then she could not go back. Even if she wanted to, even if you were ready to send her back, she could not go back; she had to get married to you -- there was no other way. They converted millions of women in this way; and with the women came the increase in population. But this is ugly.

If you convince somebody about your truth and he wants to come and belong to your fold, it seems human. But to threaten him, "You will be killed if you don't become a Mohammedan," and out of that threat he decides to live as a Mohammedan rather than to die as a Hindu -- this is not at all religious. But this is what Mohammed brought into the world -- and he was the only messenger. He is so uneducated, so ignorant that what he says does not look like philosophy, not like great treatises like the Upanishads, or the Tao Te Ching, or the Dhammapada -- nothing like it. Just such things he is saying in the Koran, that a Mohammedan can marry four women, it is his religious right. And this persists....

In India now the constitution gives the right to have only one woman, but still Mohammedans go on marrying four women; and you cannot interfere, because if you interfere, immediately riots break out all over India. Thousands will be killed immediately and nothing will be changed. Simply thousands will be killed, thousands of houses will be burned, temples will be burned -- so it is better to tolerate it. The constitution is there, the law is there, but who cares?

The Mohammedan goes on doing this because it is his religious principle, and you should not interfere in his religion. The government is secular, so it cannot interfere. It is strange, some religion can make cannibalism its principle, then you can start eating human beings and the government cannot do anything, because it is your religion and they should not interfere in religion.

Mohammed is not much different from Tamerlane, Nadirshah, Genghis Khan or Adolf Hitler. No, not different at all, he was just born in a different age so he speaks in a different language, which is more of a religious jargon; otherwise he is the same type of man -- a criminal mind.

You ask me about Krishna. You must have thought that I would at least accept Krishna and Buddha as the images of God -- no. There is no God in the first place so how can there be any image? And whoever you bring before me as an image, I am going to hammer hard on. It is a fight with the fictitious God; it is not a fight with Jesus, Mohammed, Krishna or Buddha. If that fictitious God is finished with, much of the glory of these people will be demolished.

If there is no God, then "I am the only begotten son" cannot be said. Then, "I bring the message of God, and only my message is true because it comes from God" cannot be said. So I am trying to destroy the fiction of God. Of course I will have to beat the images too, because just by being God's image they go on giving life to a fiction.

Krishna is one of the most cunning politicians the world has ever known; and perhaps in the future also it will not be possible to have such a cunning politician. He is not a man of his word at all: that's why I call him a politician. He will say one thing and will do exactly the opposite. He will make you a promise and he will break the promise any moment he finds that it is in his favor to do so. You cannot rely on him at all. His whole life is full of using people's trust, taking advantage, deceiving... but the Hindus go on saying, "This is God's play."

You can always find good words for anything. The young girls of the town would be taking a bath in the river and he would collect all their clothes and sit in a nearby tree. Now, they would be asking for their clothes, standing naked in the water.... Anybody else doing such a thing would be immediately taken to the police station. But in many Hindu families you will find this picture hanging -- of course not in those houses where I have stayed....

Once, when I stayed with a Hindu family who had the picture in their home, I said, "You should be ashamed -- keeping this picture here, just in your sitting room. You think you are displaying some great religiousness -- this is religiousness? If I did the same with your wife and with your daughter, then...?"
The man said, "What do you mean?"

I said, "Yes, if I actually do this, what Krishna was doing, that would be God's play. Why should he be an exception?" Sixteen thousand wives were stolen by Krishna, forcibly taken away from people, from their husbands and from their children. He must have created a great concentration camp for these wives. And I don't think that he would have recognized who was his wife and who wasn't. And I don't think that this is in any way an exaggeration.

In India it used to happen: kings used to have hundreds of wives. Even today, the Nizam of Hyderabad,

who died just a few years ago, left five hundred wives behind him -- five hundred widows... one man. So sixteen thousand doesn't seem too big a number -- only thirty-two times more than the Nizam of Hyderabad. And Krishna is certainly thirty-two times more wealthy than the Nizam of Hyderabad.

The person's richness was counted by how many wives he had. A poor man could not afford even one wife; for a poor man to have one wife, only one wife, was difficult -- he could not manage even two meals a day for himself So the way, in ancient India, to show how wealthy you were, was to have many wives -- and Krishna defeated everybody. Just to defeat everybody, sixteen thousand wives and sixteen thousand families were destroyed. Their children may have become orphans or beggars -- what happened nobody knows -- but this man is thought to be the image of God!

You can't see his cruelty? And it is not for love's sake: he does not even know these women. How can you know sixteen thousand women? What love can you give to sixteen thousand women? What relatedness is possible with these women? They are just imprisoned to show your greatness.

The same egoistic attitude, perhaps even stronger.... Krishna says to his disciple, Arjuna: "Surrender at my feet. Leaving aside everything -- your doubts, your thinking -- leave aside everything, just surrender at my feet. I am your salvation, I am your refuge."

Now, anybody saying that seems to be ugly. If it were true, then even Arjuna would recognize it himself You need not declare it, you need not persistently say to him, "Surrender at my feet." Certainly he is not surrendering, hence the insistence. He is continually arguing, bringing doubts, questions; and he is not convinced -- I don't think he was ever convinced.

I have tried hard to look into the whole conversation between Arjuna and Krishna -- that is the Shrimad Bhagavadgita, the whole conversation. The way Arjuna is arguing is perfectly right and the doubts he is raising are perfectly valid; but what Krishna is saying -- his answers are not justified. They don't dispel the doubts and they don't dispel Arjuna's confusion; hence, tired of arguing with Arjuna, Krishna says, "Leave everything aside and simply surrender at my feet, because I am the perfect incarnation of God."

But if you have to say it, then I say, you are not! If the other recognizes it even though you deny it, then perhaps there is something to it. If you are denying it, but the other goes on seeing something which is more than can be understood by the mind, which is more than can be comprehended by intellect.... If the other goes on feeling it, the presence of it, the smell of it -- and against your denial he says, "You can go on denying it, I don't care; I listen to my heart, and my heart is saying something to me" -- that is something totally different. But that does not happen in the whole conversation in the Gita.

Krishna simply forces him; and seeing the situation and the awkwardness of the situation, because they are standing on the battlefield.... Krishna is functioning as his charioteer and both armies are facing each other, just about to begin the war for which they have been preparing for years and which is going to be decisive for the whole of India. And it proved to be decisive: it destroyed the very backbone of the country.

Three men I find responsible for India's downfall. The first is Krishna, because he destroyed India's zest, gusto for fighting. He drove India into a kind of third world war, in which almost the whole country was devastated and destroyed. Everybody -- whosoever was alive -- became so shaken and afraid of war that they were ready to do anything rather than go to war.

And then came Buddha and Mahavira who started talking about non-violence. That appealed very much to people who were so tired of war. And they had seen such a great war that they never wanted to have anything to do with it again. It would be better to be slaves rather than to have such a war and such destruction.

Mahabharata is the name of the war, the great Indian war; after that there have been only battles -- nothing like the great Indian war. Its magnitude was almost universal: whatsoever was known of the world at that time, every part of that world joined in the war, either from this side or from that side. Both sides were cousin-brothers and the problem was: who should inherit the kingdom?

On one side were one hundred *kauravas*, one hundred brothers. Now you can see, the father was blind yet he must have had thousands of wives -- even a blind fellow managed to produce one hundred sons -- and his brother had five sons, the *pandavas*. The conflict was: who is going to inherit the kingdom? They could not negotiate in any way, so that was the only way to decide: go to war. And because it was one family, all the relatives were divided -- somebody was fighting from that side, somebody was fighting from this side; a brother from that side, another brother from this side -- and there were all their friends from all over the world.

You will be surprised to know that Arjuna had one wife from Mexico too -- Mexican kings had come with their armies to fight on Arjuna's side. The Sanskrit name for Mexico is *makshika*; Mexico is a

distortion of Makshika. Now much historical evidence has been collected and it is certain that Makshika is Mexico. In Mexico, Hindu temples have been found, Hindu gods and goddesses and their statues have been found. And the latest discovery is that there was a time when the water between Asia and America, the ocean water, was so shallow that you could simply walk from America to Asia. You could simply walk over the ocean; it was one foot deep at the most.

So the whole known world at that time had gathered for this decisive battle and all were ready for the signal to be given. But they were waiting because Krishna was still persuading Arjuna. Arjuna wanted to leave; he said, "I want to renounce war because I don't see any point in it. All these people are my people: on this side are my people, on that side are my people. I see my friends on that side that I will have to kill and I see my friends on this side. These people, these hundred Kauravas are my brothers, and I have to kill these people just for the kingdom? Millions of people will be killed in the war -- and even if we win, who will there be to rejoice in the victory?"

And he was absolutely right. "Who will there be to rejoice in the victory over the corpses of millions of relatives and friends? These are the people for whom we would have fought, for whom we would have won the victory so that they could rejoice with us, celebrate with us -- but all these people will be dead. There is no certainty we will win, there is no certainty that the other party will win, because both are equally balanced. But one thing is certain: whosoever wins, almost everybody will be dead." And that's what happened.

Finally Krishna argued: "You are a coward, you are an impotent man escaping from the warfield; you are a warrior, and the religion of the warrior is to fight. Are you afraid of killing, of murdering? -- but these people are going to die anyway." Just see the argument, what he is saying: "These people are going to die anyway, anyday. Nobody is immortal, so if you murder these people you are not doing anything that you have to be worried about. Perhaps you have taken a few years off this man's life, but in that too you are wrong to think that you are doing: the doer is God, and whatsoever happens, happens through His will -- we are only His instruments."

That's what I was telling you -- that these religions have been reducing humanity to puppets. Krishna's whole Gita can be condensed in a single sentence: "Man is a puppet; the puppeteer is God." So whatever the puppeteer wants, you do: if He makes you dance, you dance, if He makes you jog, you jog; whatsoever He makes you do, you leave everything to God. You simply act and don't think of the consequences and the results. That's the whole message of the Gita, on which the whole of Hinduism stands: you go on surrendering everything to God, and don't bother about the result -- the result is in His hands.

Now this is a very tricky argument. If I had been in Arjuna's place I would have slapped Krishna then and there, told him to get down from the chariot and said, "I am going -- because this is the will of God. Who am I to think? Now my whole being is saying to renounce this war; I am going. This is my God's voice. Who are you? And I am not going to think about the consequences, that people will think me a coward. Let them think it -- that is their business."

In fact the argument that Krishna is giving to Arjuna is so bogus that if Arjuna had had a little insight into argumentation he could have turned the whole thing round. Krishna is saying, "Only do, and don't think of the result."

Arjuna should have said, "Great! So I will only do this, and I will not bother about the result" -- and he should have turned his chariot towards the jungle.

But he got befooled, perhaps by the situation or the pressure. He had collected all these people, he had invited all these people, and now at the last moment to escape.... "What will the world say? And Krishna is God's incarnation -- that's what people say -- and if he is saying,'Fight and leave the consequences in God's hands,' then I should fight." So he fought and they won. But whatsoever he was afraid of *did* happen. The whole country has never been again alive in the same way as it was before. It lost its backbone, it lost its manliness.

I cannot say that Krishna is the image of God. He is far closer to Adolf Hitler, Joseph Stalin, or Mao Tse-tung than to God. This is what Adolf Hitler was doing, what poor Adolf Hitler was doing -- why should he be condemned? He was doing God's will and not bothering about the consequences. It was the same thing with Krishna: he forced Arjuna to do something that *he* wanted, argued for it -- and destroyed the country for at least five thousand years. It is still not free of the shadow of the Mahabharata: that great war still falls like a shadow on India.

And the last the questioner asks about is Gautam Buddha. He must have thought that at least I will agree about Gautam Buddha -- but he is wrong. In the first place Gautam Buddha does not believe in God, that

God exists, so he will not agree that he is an image of God. He himself would disagree with this statement, that he is an image of God. He does not believe in God. He himself cannot say he is an image of God, and he has never said that.

The very idea of "the image of God" is inapplicable to Gautam Buddha -- Krishna is born as an incarnation of God, Jesus is born as the only son of God, Mohammed is born as the only messenger of God, but this is not the case with Buddha. He is born a human being, and he goes in search for truth. If he were made in the image of God he would have known the truth already, but he goes in search, a long search.

Buddha takes immense pains in every possible way to find out the truth. He does everything he is told. He goes to all the teachers that were well-known in the country until each teacher says, "Now I cannot teach you any more because whatsoever I knew, I have taught you. You move on, go somewhere else; you know more than I know now." But this knowledge was not satisfying. He did everything, and that was his basic mistake: all the teachers got fed up with him.

Teachers never get fed up with a person who goes on committing mistakes. Then the teacher is always happy: "You committed this mistake, that's why you are missing; you committed that mistake, that's why you are missing." But this man was so particular that he was overdoing what the teacher was saying. No teacher -- and he was with dozens of teachers -- could say to him that he had failed because he had not done something, he had missed something. No, every teacher understood that he had done everything -- and nothing had happened.

He is standing there saying, "You said all these things are to be done; I think they have been done to completion. If not, tell me where the mistake is, and I am going to correct it. But nothing is happening. The teachers soon realized that they could not cheat and exploit this man -- he was ready to go to any length.

But a point comes where the teacher becomes afraid because he himself does not know. He is just a scholar, a great scholar maybe; he can teach you all the methods but he himself has never done them. He knows no truth; he has not realized himself, so this man becomes a question mark to him, because he is doing exactly what is being told and yet nothing is happening.

Finally the last teacher he was with told him, "Don't waste your time with teachers. I am the greatest of all those teachers; many of them have been my students. Seeing in your eyes your sincerity, your authenticity, I would like to say to you that you have to go on your own. Nobody can take you there, nobody can lead you there; you have to go there on your own. So forget about teachers, forget about teachings and just move on your own. You have done enough of all these disciplines, yogas, mantras, tantras -- all that is available." And India is a great bazaar, buzzing with all kinds of things that you can do; it can drive you on for many lives. And those methods will not end; they are always there, and new ones too.

Buddha understood it because he had wasted twelve years and he was nowhere. But really, he had achieved something without being aware of it: he was finished with following. And that is a great achievement. To become religious, that is one of the greatest achievements: to be finished with following.

He went alone. He himself had gathered, in those years, five followers. He told them also, "Forgive me, but all those teachers wasted my time and I don't want to waste your time -- you go on your own. Leave me alone and I will leave you alone. I am not your leader, and you are not my followers. From now onwards I am alone. I will risk everything, but if there is any truth, I will find it; if there is none, I will find that."

This man has never claimed that he was a born god, deity, messenger, prophet or anybody's incarnation -- no. And what he found was not God. He found absolute silence: no word, no idea, no image. He found tremendous contentment, but no God; nobody there even to thank. The whole universe was there, and he was grateful to the whole universe, but it was not separate so there was no question of saying thank you to it; he was part of it.

Buddha made no claim to be God or His image. That's why I have loved him the most, because he is the most human of all these people.

Of course Buddhists corrupted all his teachings, made statues of him, started worshipping him and made a god out of him. But for that he cannot be held responsible.

You have not asked me a question, you have made a statement. But I have still answered you, for the simple reason that anybody living close to me and carrying such statements in the mind will miss me, is bound to miss me.

You have to drop your answers. With your questions, I am enough to wrestle; with your answers, you wrestle at least.

Drop them and I will kill your questions.

The day there is no question and no answer within you, and you are just sitting here empty -- you have

come home.

From Ignorance to Innocence

Chapter #11
Chapter title: Truth: not a dogma but a dance

9 December 1984 pm in Lao Tzu Grove

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OSHO,
ARE YOU AGAINST ALL THE RELIGIONS? WHAT IS THEIR MOST FUNDAMENTAL MISTAKE?

YES, I am against all the so-called religions because they are not religions at all. I am for religion but not for the religions.

The true religion can only be one, just like science. You don't have a Mohammedan physics, a Hindu physics, a Christian physics; that would be nonsense. But that's what the religions have done -- they have made the whole earth a madhouse.

If science is one, then why should the science of the inner not be one, too?

Science explores the objective world and religion explores the subjective world. Their work is the same, just their direction and dimension are different.

In a more enlightened age there will be no such thing as religion, there will be only two sciences: objective science and subjective science. Objective science deals with things, subjective science deals with being.

That's why I say I am against the religions but not against *religion*. But that religion is still in its birth pangs. All the old religions will do everything in their power to kill it, to destroy it -- because the birth of a science of consciousness will be the death of all these so-called religions which have been exploiting humanity for thousands of years.

What will happen to their churches, synagogues, temples? What will happen to their priesthood, their popes, their imams, their shankaracharyas, their rabbis? It is big business. And these people are not going to easily allow the true religion to be born.

But the time has come in human history when the grip of the old religions is loosening.

Man is only formally paying respect to Christianity, Judaism, Hinduism, Mohammedanism, but basically anybody who has any intelligence is no longer interested in all that rubbish. He may go to the synagogue and to the church and to the mosque for other reasons, but those reasons are not religious; those reasons are social. It pays to be seen in the synagogue; it is respectable, and there is no harm. It is just like joining the rotary club or the lions club. These religions are old clubs which have a religious jargon around them, but look a little deeper and you will find they are all hocus-pocus with no substance inside.

I am for religion, but that religion will not be a repetition of any religion that you are acquainted with.

This religion will be a rebellion against all these religions. It will not carry their work further; it will stop their work completely and start a new work -- the real transformation of man.

You ask me: What is the most fundamental error of all these religions? There are many errors and they

are all fundamental, but first I would like to talk about the most fundamental. The most fundamental error of all the religions is that none of them was courageous enough to accept that there are things which we don't know. They all pretended to know everything, they all pretended to know all, that they were all omniscient.

Why did this happen? -- because if you accept that you are ignorant about something then doubt arises in the minds of your followers. If you are ignorant about something, who knows? -- you may be ignorant about other things also. What is the guarantee? To make it foolproof, they have all pretended, without exception, that they are omniscient.

The most beautiful thing about science is that it does not pretend to be omniscient. Science does not pretend to be omniscient; it accepts its human limits. It knows how much it knows, and it knows that there is much more to know. And the greatest scientists know of something even deeper. The known, they know the boundaries of; the knowable they will know sooner or later -- they are on the way.

But only the greatest scientists like Albert Einstein will be aware of the third category, the unknowable, which will never be known. Nothing can be done about it because the ultimate mystery cannot be reduced to knowledge.

We are part of existence -- how can we know existence's ultimate mystery?

We have come very late; there was nobody present as an eyewitness. And there is no way for us to separate ourselves completely from existence and become just an observer. We live, we breathe, we exist with existence -- we cannot separate ourselves from it. The moment we are separate, we are dead. And without being separate, just a watcher, with no involvement, with no attachment, you cannot *know* the ultimate mystery; hence it is impossible. There will remain something always unknowable. Yes, it can be felt, but it cannot be known. Perhaps it can be experienced in different ways -- not like knowledge.

You fall in love -- can you say you *know* love? It seems to be a totally different phenomenon. You *feel* it. If you try to know it, perhaps it will evaporate in your hands. You cannot reduce it to knowing. You cannot make it an object of knowledge because it is not a mind phenomenon. It is something to do with your heart. Yes, your heartbeats *know* it, but that is a totally different kind of knowledge: the intellect is incapable of approaching the heartbeats.

But there is something more than heart in you -- your being, your life source. lust as you know through the mind, which is the most superficial part of your individuality, you know something from your heart -- which is deeper than the mind. The mind cannot go into it, it is too deep for it. But behind the heart, still deeper, is your being, your very life source. That life source also has a way of knowing.

When mind knows, we call it knowledge.
When heart knows, we call it love.
And when being knows, we call it meditation.

But all three speak different languages, which are not translatable into each other. And the deeper you go, the more difficult it becomes to translate, because at the very center of your being there is nothing but silence. Now, how to translate silence into sound? The moment you translate silence into sound you have destroyed it. Even music cannot translate it. Perhaps music comes closest, but still it is sound.

Poetry does not come quite as close as music, because words, howsoever beautiful, are still words. They don't have life in them, they are dead. How can you translate life into something dead? Yes, perhaps between the words you may have a glimpse here and there -- but it is between the words, between the lines, not in the words, not in the lines.

This is the most fundamental error of all religions: that they have deceived humanity by blatantly posing as if they know all.

But every day they have been exposed and their knowledge has been exposed; hence, they have been fighting with any progress of knowledge.

If Galileo finds that the earth moves around the sun, the pope is angry. The pope is infallible; he is only a representative of Jesus, but he is infallible. What to say about Jesus -- he is the only begotten son of God, and what to say about God.... But in the Bible -- which is a book descended from heaven, written by God -- the sun goes around the earth.

Now, Galileo creates a problem. If Galileo is right, then God is wrong; God's only begotten son is wrong, the only begotten son's representatives for these two thousand years -- all the popes who are infallible -- are wrong. Just a single man, Galileo, destroys the whole pretension. The whole hypocrisy he exposes. His mouth has to be shut. He was old, dying, on his deathbed, but he was forced, almost dragged, to the court of the pope to ask for an apology.

And the pope demanded: "You change it in your book, because the holy book cannot be wrong. You are

a mere human being; you can be wrong; but jesus Christ cannot be wrong, God Himself cannot be wrong, hundreds of infallible popes cannot be wrong.... You are standing against God, His son, and His representatives. You simply change it!"

Galileo must have been a man with an immense sense of humor -- which I count to be one of the great qualities of a religious man. Only idiots are serious; they are bound to be serious. To be able to laugh you need a little intelligence.

It is said that an Englishman laughs twice when he hears a joke: once, just to be nice to the fellow who is telling the joke, out of etiquette, a mannerism; and second, in the middle of the night when he gets the meaning of the joke. The German laughs only once, just to show that he has understood it. The Jew never laughs; he simply says, "In the first place you are telling it all wrong...."

You need a little intelligence, and Galileo must have been intelligent. He was one of the greatest scientists of the world, but he must be counted as one of the most religious persons also. He said, "Of course God cannot be wrong, Jesus cannot be wrong, all the infallible popes cannot be wrong, but poor Galileo can always be wrong. There is no problem about it -- i will change it in my book. But one thing you should remember: the earth will still go around the sun. About that I cannot do anything; it does not follow my orders. As far as my book is concerned I will change it, but in the note I will have to write this:'The earth does not follow my orders, it still goes around the sun.'"

Each step of science, religion was against. The earth is flat, according to the Bible, not round. When Columbus started thinking of going on a trip with the idea that the earth is round, his arithmetic was simple: "If I continue journeying directly, one day I am bound to come back to the same point from where I started... the whole circle." But everybody was against it.

The pope called Columbus and told him, "Don't be foolish! The Bible says it clearly: it is flat. Soon you will reach the edge of this flat earth and you will fall from there. And do you know where you will fall? Heaven is above, and you cannot fall upwards -- or can you? You will fall downwards into hell. So don't go on this journey and don't persuade other people to go on this journey."

Columbus insisted that he was going; he went on the journey and opened the doors of the new world. We owe so much to Columbus that we are not aware of The world that we know was brought to light by Columbus. If he had listened to the pope, the infallible pope, who was talking just nonsense -- but his nonsense was very holy, religious....

All the religions of the world are bound to pretend that whatsoever there is, they know it. And they know it exactly as it is; it cannot be otherwise.

Jainas say their tirthankara, their prophet, their messiah is omniscient. He knows everything -- past, present and future, so whatsoever he says is the absolute truth. Buddha has joked about Mahavira, the Jaina messiah. They were contemporaries twenty-five centuries ago. Mahavira was getting old, but Buddha was young and was still capable of joking and laughing. He was still young and alive -- he was not yet established.

Once you become an established religion, then you have your vested interests. Mahavira had an established religion thousands of years old, perhaps the oldest religion of the world -- because Hindus say, and say rightly, that they have the oldest book in the world, the Rig Veda. Certainly it is now scientifically proved that the Rig Veda is the oldest scripture that has survived. But in the Rig Veda, the first Jaina messiah is mentioned; that is proof enough that the Jaina messiah has preceded the Rig Veda. And he is mentioned: his name is Rishabhadeva.

He is mentioned with a respect that it is impossible to have towards a contemporary. It is just human weakness, but it is very difficult to be respectful towards somebody who is contemporary and alive, just like you. It is easy to be respectful to somebody who has died long ago. The way the Rig Veda remembers Rishabhadeva is so respectful that it seems that he must have been dead for at least a thousand years, not less that that, so Jainism is a long-established religion.

Buddhism was just starting with Buddha. He could afford to joke and laugh, so he jokes against Mahavira and his omnipotence, omniscience, and omnipresence. He says, "I have seen Mahavira standing before a house begging" -- because Mahavira lived naked and used to beg just with his hands. Buddha says, "I have seen him standing before a house which was empty. There was nobody in the house -- and yet this man, Jainas say, is a *knower*, not only of the present, but of the past and the future."

Buddha says, "i saw Mahavira walking just ahead of me, and he stepped on a dog's tail. It was early morning and it was not yet light. Only when the dog jumped, barking, did Mahavira come to know that he had stepped on his tail. This man is omniscient, and he does not know that a dog is sleeping right in his way,

and he is going to step on his tail."

But the same happened with Buddha when he became established. After three hundred years, when his sayings and statements were collected for the first time, the disciples made it absolutely clear that "everything written here is absolutely true, and it is going to remain true forever."

Now, in those statements there are so many idiotic things which may have been meaningful twenty-five centuries ago but today they are not meaningful because so much has happened in twenty-five centuries. Buddha had no idea of Karl Marx, he had no idea of Sigmund Freud... so what he has written or stated is bound to be based only on the knowledge which was available at that time.

"A man is poor, because in his past life he has committed bad actions." Now, after Marx, you cannot say that. "A man is rich because he has committed good actions in his past life." Now, after Marx, you cannot say that. And I don't think Buddha had any idea that there was going to be a Karl Marx, although his disciples say that whatsoever he said is going to remain true forever -- another way of saying that he is omniscient.

This was a good consolation for the poor, that if they did good works, in their future lives they also would be rich. It was a joy for the rich too: "We are rich because we have done good works in our past life." And they know perfectly well what good works they are doing right now... and their riches are increasing every day; their past life is finished with long ago and yet their riches go on increasing. The poor people go on becoming poorer and the rich go on becoming richer.

But in India no revolution has ever been thought about; there is no question of its happening -- and India has lived in poverty such as no other country has lived. India has lived longer in slavery than any other country of the world. But slavery, poverty, suffering -- everything has to be accepted because it is your doing. You cannot revolt against it. Against whom are you going to revolt? The only way is to do something to balance your bad actions with good actions. The very idea of revolution has never happened to the Indian mind. If slavery comes, you have to accept it.

The Hindus know all the answers. They say, "Without God's will nothing happens. So if you are a slave...." And for two thousand years India has been in slavery. It is a miracle that such a big country has remained in slavery for two thousand years. And the people who invaded India were small barbarian tribes; they were nothing compared to India. They could have been simply crushed by the crowd, there was no need even to take sword in hand.

But anybody -- Hunas, Moguls, Turks, Mohammedans, Britishers -- anybody who was ambitious and wanted to invade India was always welcome. It was ready -- obliged that you came from so far away, and you took so much trouble! The simple reason was that the Hindus know the answer: it is God's will; nothing happens without God's will, so this slavery is God's will. And a man like Mahatma Gandhi -- one would think that a man like Gandhi would show a little more intelligence, but no. If you are a Hindu you cannot show more intelligence than you are supposed to.

In Bihar, one of the provinces of India -- the poorest province -- there was a great earthquake. It was already poor; every year it suffers from floods. And then this earthquake... thousands died. And what did Gandhi say? Gandhi said, "Bihar is suffering because of its bad actions." In the twentieth century? -- an earthquake? -- and the whole population of Bihar?

It was understandable that you had been explaining to single individuals that they were suffering because of their bad karmas, but the whole state suffering because of its bad karmas...! As if all these people in their past life were also in this same state, and they all committed such bad karmas that the earthquake happened. And the whole of the rest of India did not suffer from the earthquake because they had done good karmas in their past life. Strange!

It is even more strange because Bihar is the birthplace of Mahavira, of Gautam Buddha, of Makhkhali Gosal, of Ajit Keshkambal -- great teachers and great prophets -- and Bihar is suffering because it has committed bad karmas! In India no other state has given birth to so many prophets, philosophers, thinkers. And what wrong could Bihar have done? But Hinduism knows everything.

I want you to remember that the basic mistake that all the religions have committed is that they have not been courageous enough to accept that there are limits to their knowing

They have not been able to say on any point, "We don't know."

They have been so arrogant that they go on saying they know, and they go on creating new fictions of knowledge.

That's where the true religion will be different, fundamentally different.

Yes, once in a while there have been single individuals who had the quality of true religion; for

example, Bodhidharma. One of the most loveable human beings, he went to China fourteen hundred years ago. He remained for nine years in China and a following gathered around him. But he was not a man belonging to the stupidity of the so-called religions.

Formally he was a Buddhist monk, and China was already converted to Buddhism. Thousands of Buddhist monks had already reached China before Bodhidharma, and when they heard Bodhidharma was coming, they rejoiced, because Bodhidharma was almost equal to Buddha. His name had reached them long before he came. Even the king of China, the great Emperor Wu, came to receive Bodhidharma on the boundary of China and India.

Wu was the medium to transform the whole of China into Buddhism, to convert it from Confucius to Gautam Buddha. He had put all his forces and all his treasures into the hands of Buddhist monks, and he was a great emperor. When he met Bodhidharma he asked, "I have been waiting to see you. I am old, and I am fortunate that you have come after all; all these years we have been waiting. I want to ask a few questions."

The first question he asked was: "I have devoted all my treasures, my armies, my bureaucracy -- everything that I have -- to convert this vast land to Buddhism, and I have made thousands of temples for Buddha." He had made one temple to Buddha in which there were ten thousand statues of Buddha; the whole mountain was carved. Because ten thousand Buddhas had to be carved, the whole mountain was finished -- carved into Buddhist statues, so the whole mountain became a temple. He asked, "What will be my benefit in the other world?"

That's what the other monks were telling him, "You have done so much to serve Gautam Buddha that perhaps when you reach the other world, he himself will be standing there to welcome you. And you have earned so much virtue that an eternity of pleasures is yours."

Bodhidharma said, "All that you have done is absolutely meaningless. You have not even started on the journey, you have not taken even the first step. You will fall into the seventh hell -- take my word for it.

The Emperor Wu could not believe it: "I have done so much, and this man says'You will fall into the seventh hell'!"

Bodhidharma laughed and he said, "Whatsoever you have done is out of greed, and anything done out of greed cannot make you religious. You have renounced so many riches, but you have not renounced them unconditionally. You are bargaining; it is a business. You are purchasing in the other world. You are putting your bank balance from this world into the other world, transferring it. You are cunning: because this world is momentary -- tomorrow you may die -- and these other monks have been telling you the other world is eternal.... So what are you doing?giving momentary treasures to gain eternal treasures? Really a good deal! Whom are you trying to deceive?"

When Bodhidharma spoke to Wu in this way, before all the monks and the generals and the lesser kings who had come with Wu and his whole court, Wu was angry. Nobody had spoken in this way to him before. He said to Bodhidharma, "is this the way for a religious person to talk?"

Bodhidharma said, "Yes, this is the only way a religious person talks; all other ways are of people who want to cheat you. These monks here have been cheating you; they have been making promises to you. You don't know anything about what happens after death; nor do they, but they have been pretending that they

Wu asked, "Who are you to speak with such authority?"

And do you know what Bodhidharma said? He said, "I don't know. That is one point that I don't know. I have been into myself, I have gone to the very center of my being and come out as ignorant as before. I do not know." Now this I call courage.

No religion has been courageous enough to say, "We know this much, and that much we don't know; perhaps in the future we may know. And beyond that there is a space which is going to remain unknowable forever."

If these religions had been that humble, the world would have been totally different. Humanity would not have been in such a mess; there would not have been so much anguish. All around the world everybody is full of anguish. What to say about hell -- we are already living in hell here. What more suffering can there be in hell?

And the people responsible for it are your so-called religious people. They still go on pretending, playing the same game. After three hundred years of science continually demolishing their territory, continually destroying their so-called knowledge, bringing forth new facts, new realities, still the pope is infallible, still the shankaracharya is infallible!

In Jaipur there was a Hindu conference and one of the shankaracharyas.... There are four

shankaracharyas in India and they are equivalent to the pope; each one ruling one direction -- for the four directions, four shankaracharyas. One of the shankaracharyas belonged to Jaipur, he was born in Jaipur. He was basically an astrologer, a great scholar, so when one shankaracharya died, he was chosen to be the shankaracharya of Jaganath Puri.

I had known him before he was a shankaracharya and this conference was the first time that I had met him since he had become the shankaracharya. I asked him, "Now you must have become infallible. And I know you perfectly well -- before you were not. Can you tell me on what date, at what time you became infallible?"

He said, "Don't ask inconvenient questions in front of others. Now I am a shankaracharya and I am supposed to be infallible."

I said, "Supposed to be?"

He said, "That is for your information. If you ask me in public, I am infallible."

Now a polack has become pope. Have you ever heard of any polack becoming infallible? But one pope, a polack, has become infallible. How far has this world to fall? Now there is nowhere to fall. After the polack dies -- because popes die very quickly, for the simple reason that by the time they become popes they are almost dead. It takes such a long time to reach the Vatican, that if they survive a few years that is enough. Now after this pope whom are you going to choose? Can you find anybody else? I think Oregon will be good. After Poland, Oregon will be the right place. You can find far superior idiots here, but they will also become infallible once they become the pope.

A true religion will have this humbleness of accepting that only a few things are known, much more is unknown, and something will always remain unknowable.

That something is the target of the whole religious search.

You cannot make it an object of knowledge, but you can experience it, you can drink of it, you can have the taste of it -- it is existential.

The scientist remains separate from the object he is studying. He is always separate from the object; hence knowledge is possible, because the knower is different from the known. But the religious person is moving into his subjectivity, where the knower and the known are one.

When the knower and the known are one there is no possibility of knowledge. Yes, you can dance it, but you cannot say it.

It may be in the walk, the way you walk; it may be in your eyes, the way you see; it may be in your touch, the way you touch -- but it cannot be put into words.

Words are absolutely impotent as far as religion is concerned. And all these so-called religions are full of words. I call it all crap!

This is the fundamental mistake. But there are other mistakes too, worth remembering. For example: every religion is egoistic. Although every religion teaches the followers to drop the ego, to be egoless, to be humble, the religion itself is not humble, it is very arrogant.

Jesus says, "Be humble, be meek," but have you ever thought -- Jesus himself is not humble, not meek, not at all. What more arrogance and what more egotism can there be? -- he declares himself to be the only begotten son of God! You cannot declare yourself to be another son of God -- not even a cousin, because God has no brothers. You cannot have any relationship with God: that one relationship is closed, Jesus has closed the door.

He is the messiah and he has come to redeem the world. Nobody seems to be redeemed, and two thousand years have passed. He himself died in suffering on the cross -- whom is he going to redeem? But the idea that "I am going to redeem you, come follow me".... This has been one of the most important factors in destroying humanity -- because all religions claim that they are the only right religion, and all other religions are wrong. They have been continually fighting, killing each other, destroying each other.

Just the other day I saw a panel on the TV. One rabbi, one Protestant priest and one Catholic monk were discussing me. And they came to the conclusion... the rabbi suggested, "It is time now -- we should make an effort to have a dialogue with this man." I could not believe it -- a rabbi talking to the Catholic priest, suggesting that a dialogue is needed. Why? There were so many rabbis in Jesus' time, why wasn't a dialogue needed with Jesus? Or was the crucifixion the dialogue?

And this idiot Catholic agrees. He does not even say, "You, being a rabbi, do you believe in dialogue? Then what happened with Jesus? Was the crucifixion a dialogue?" No, he does not ask that. Nor does the rabbi wonder what he himself is saying. Jesus was a Jew -- it would have been perfectly right for the rabbis to have a dialogue with a Jew. If he has gone astray, bring the Jew back on the right path; or perhaps he is

right, then you come to his path. But was the crucifixion the dialogue? It was not even a monologue!

But now they are all established. The Catholic, the Protestant and the rabbi have no trouble because now they are part of the vested business. And they all know that they are doing the same things, they are in the same business. Jesus was a trouble; perhaps a dialogue was not possible. It is not possible with me either, but the reasons are different.

With Jesus the dialogue was not possible because he was the messiah, but who were you? A dialogue is possible only amongst equals. He is the son of God. Who are you? -- son-in-law? You have to be a somebody, otherwise what dialogue? No, it was not possible because Jesus was so egoistic that the rabbis knew perfectly well a dialogue was not possible. Once or twice they had approached him.

Once a rabbi asked Jesus, "On what authority are you speaking?"

He said, "On my own authority -- and remember, before Abraham was, I am." Abraham was the forefather, the ancientmost; and Jesus says, "Before Abraham was, I am. What more authority do you want?" Now this man is saying, "Blessed are the meek," but he himself is not meek; "Blessed are the poor, blessed are the humble.... n But what is the reason? Why are they blessed? "... because they shall inherit the kingdom of heaven."

A strange argument! Here you lose; there you gain a thousandfold. But what do you gain? -- the same things. Here you are poor, there you will be rich. Here you are a beggar, there you will be a king. But what is the qualitative difference? -- just here, and there -- two different spaces. And these people are trying to be meek and humble and poor for one simple reason: to inherit the kingdom of God. Now this man is provoking and exploiting your greed. All the religions have been doing that.

A dialogue with me is also impossible, but for different reasons.

First: I don't know myself -- about that no discussion is possible -- and that is the most fundamental thing to be discussed. What dialogue is possible? Either you have been within or you haven't.

If you have been within, then just looking into your eyes is enough -- that's the dialogue. If you have not been within, then too just looking in your eyes is enough. The dialogue is finished before it begins.

With me a dialogue is impossible because I am not a scholar. I cannot quote scriptures, I always misquote them. But who cares? -- because I don't pay any respect to those scriptures. I don't believe them to be holy. They are just religious fictions, so misquoting from religious fictions is not a problem at all. In fact I have never read them carefully. I have gone through them, here and there just looking -- and even then I have found so much garbage.

So what dialogue is possible with me, on what points? There needs to be a certain agreement, and there is no agreement possible because I say there is no God. Now what dialogue is possible? You will have to prove God; then the dialogue can begin. Or bring God to the witness box; then we can discuss whether He is truly a God or just a phony American.

I don't believe that there is any heaven or hell. What dialogue is possible? Yes, in other religions you can have dialogues because these are the points of agreement. A Mohammedan, a Christian, a Hindu, a Jew -- they can discuss God. One point is certain, that God is. Now, the question is only about His form, attributes, qualities -- but the basic thing is agreed. They all agree on heaven and hell. Now, it may be that somebody believes in seven hells, somebody believes in five, somebody believes in three. This is only a question of numbers, not so very important. With me what kind of dialogue is possible?

When I heard the panel, I started wondering that if a dialogue has to happen, how is it going to start? From where? There is not a single point of agreement, because all those religions are pseudo, they are not true religions; otherwise there would have been some possibility.

With Bodhidharma I can have a dialogue. He says, "I do not know who I am." That's enough agreement. Now we can hold each other's hand and go for a morning walk. Now there is no need to say anything more: all is said.

After nine years, when Bodhidharma was returning to India, he gathered four of his chief disciples and he asked them, "Condense religion into a single statement so that I can know whether you have understood me or not."

The first one said, "Compassion is religion. That is Buddha's basic message: compassion."

Bodhidharma said, "You have my bones, but nothing else."

The second disciple said, "Meditation. To be silent, to be so utterly silent that not a single thought moves inside you: that is the essence of religion."

Bodhidharma said, "You have my flesh, but nothing more; because in what you are saying, you are only repeating my words. In your eyes I don't see the silence; on your face I don't see the depth that silence

brings."

The third one said, "It cannot be said. It is inexpressible."

Bodhidharma said, "You have my marrow. But if it cannot be said, why have you used even these words? You have already said it. Even in saying'It cannot be said, it cannot be expressed,' you are saying something about it; hence I say you have only the marrow."

He turned towards the fourth. There were tears in the disciple's eyes and he fell at Bodhidharma's feet. Bodhidharma shook him and asked him again and again, "What is religion?" But only tears of joy... his hands holding his feet in gratitude. The disciple never spoke a single word, not even that it cannot be said, it is inexpressible.

Bodhidharma hugged him and said, "You have me. Now I can go in peace because I am leaving something of me behind."

Now with these rabbis, Catholic priests, Protestant priests, what dialogue is possible? Two thousand years have passed and the rabbis have not apologized yet for crucifying Jesus. He may have been an egoist, he may have been wrong, he may have been teaching something faulty, but nobody has the right to crucify the man -- he had not harmed anybody. All that was needed was a gentlemanly argument, but they were not competent enough to argue with him.

Crucifixion is not an argument. You can cut off my head -- that is not an argument. That does not mean that I am wrong and you are right. In fact, cutting off my head simply proves that you were incapable of arguing your point. It is always the weak who become angry. It is always the weak who want to convert you at the point of a sword. After two thousand years and still... I wonder that not a single rabbi has apologized. Why should they? They think they were right then and they are right now.

I wonder what kind of Catholic is this monk and what kind of Protestant is this priest who are sitting with the rabbi and discussing me. They should talk first about themselves, about why they are sitting together.

All these people have been egoists. Now, rabbis go on teaching people to be humble but they cannot give an apology. That is impossible. They have not even mentioned the name of Jesus in their scriptures, in their books. You will not find any mention of Jesus, his crucifixion or the birth of Christianity in Jewish sources, no: "It is not even worth mentioning." But the same is the situation of other religions. Mohammed says, "I am the only messenger of God. One God, one messenger and one holy book, the Koran -- if you believe in these three things, that's enough, you are saved."

That brings me to the second point, that all these religions have been against doubt. They have been really afraid of doubt.

Only an impotent intellect can be afraid of doubt; otherwise doubt is a challenge, an opportunity to enquire.

They have all killed doubt and they have all forced on everybody's mind the idea that if you doubt you will fall into hell and you will suffer for eternity. Never doubt. Belief is the in thing; faith, total faith -- not even partial faith will do, but total faith. What are you asking from human beings?something absolutely inhuman. A man -- how can he believe *totally*? And even if he tries to believe totally, it means doubt is there; otherwise against what is he fighting? Against what is he *trying* to believe totally?

There is doubt, and doubt is not destroyed by believing.

Doubt is destroyed by experiencing.

They say, believe!

I say, explore.

They say, don't doubt!

I say, doubt to the very end, till you arrive, and know and feel and experience.

Then there is no need to repress doubt, it evaporates by itself Then there is no need for you to believe. You don't believe in the sun, you don't believe in the moon -- why do you believe in God? You don't need to believe in ordinary facts because they are there. But they are not ultimate truth.

A rose flower is there in the morning; in the evening it is gone. Still you "believe" in it but you don't *need* to; you know it, there is no question of doubt. This "belief" in a rose flower is a simple belief, not against doubt. Just so that you don't get confused between a simple belief and a complicated belief, I have a different word for it: it is trust.

You *trust* a rose flower. It blooms, it releases its fragrance, and it is gone. By the evening you will not find it; its petals have fallen and the wind has taken them away. But it was not an eternal truth; you know it as a fact. And you know again there will be roses, again there will be fragrance. You need not believe; you

simply know from experience, because yesterday also there were roses and they disappeared. Today again they appeared -- and tomorrow nature is going to follow its course.

Why believe in God? Neither yesterday did you have any experience of God, nor today -- and what certainty is there about tomorrow? From where can you get certainty for tomorrow? -- because yesterday was empty, today is empty, and tomorrow is only an empty hope, hoping against hope. But that's what all these religions have been teaching: destroy doubt.

The moment you destroy doubt you have destroyed something of immense value in man, because it is doubt which is going to help man to enquire and find. You have cut the very root of enquiry; now there will be no enquiry.

That's why, in the whole world, there is rarely, once in a while, a person who has the feel of the eternal, who has breathed the eternal, who has found the pulse of the eternal -- but very rarely. And who is responsible? All your rabbis and all your popes and all your shankaracharyas and all your imams -- they are responsible because they have cut the very root of enquiry.

In Japan they grow a strange tree. There are, in existence, three-hundred or four-hundred-year-old trees, five inches tall. Four hundred years old! If you look at the tree, it is so ancient but such a pygmy of a tree -- five inches tall. And they think it is an art! What they have been doing is to go on cutting the roots. The earthen pot in which the tree is has no bottom, so once in a while they take up the pot and cut the roots. When you cut the roots the tree cannot grow up. It grows old but it never grows up. It becomes older and older, but you have destroyed it. It may have become a big tree, because mostly those trees are *bo* trees.

Japan is a Buddhist country, and Gautam Buddha became enlightened under a bo tree. The bo tree is called a bo tree in English too, because under it Gautam Siddartha became a Buddha, attained *bodhi*, enlightenment. The full name is bodhi tree, but in ordinary use it is enough to call it a bo tree. So all those trees are bo trees. Now no Buddha can sit under these bo trees. You have stopped who knows how many Buddhas from becoming Buddhas by cutting these bo trees.

The tree under which Buddha became enlightened was so big that one thousand bullock carts could rest underneath it. It was so big. It is still alive -- not the same tree of course, but a branch of the same tree. Mohammedans destroyed the tree. They could not tolerate that a tree exists underneath which somebody became far greater than their Mohammed. They burned the tree, they completely destroyed the tree.

But one of the emperors of India, Ashoka, had sent one branch of the tree as a present to Ceylon with his own daughter, Sanghamitra, who had become a sannyasin. Sanghamitra carried a branch of the bo tree to Ceylon, and from that bo tree a branch has been brought back again and put in the place where Buddha had become enlightened. It is part of the same tree, but the third generation.

But what these people in Japan are doing shows something significant: it is what religions have done with man. They have been cutting your roots so you don't grow up -- you only grow old.

And the first root they cut is doubt; then enquiry stops.

The second root they cut turns you against your own nature, condemns your nature. Obviously when your nature is condemned, how can you help your nature to flow, grow and take its own course like a river? No, they don't allow you to be like a river, moving zigzag.

All the religions have turned you into railway trains, running on rails, running from one station to another -- and mostly just shunting, not going anywhere but still on rails. Those rails they call discipline, control, self-control.

Religions have done so much harm that it is almost incalculable -- their pot of sins is full, overflowing. It just needs to be thrown into the Pacific, five miles deep, so deep that nobody can find it again and start again the same idiotic process.

The small number of people in the world who are intelligent should get rid of all that their religions have done to them without their knowing. They should become completely clean of Jewishness, of Hinduism, of Christianity, of Jainism, of Buddhism. They should be completely clean -- just to be human is enough.
Accept yourself.

Respect yourself Allow your nature to take its own course. Don't force, don't repress.

Doubt -- because doubt is not a sin, it is the sign of your intelligence. Doubt and go on enquiring until you find.

One thing I can say: whosoever enquires, finds. It is absolutely certain; it has never been otherwise.

Nobody has come empty-handed from an authentic enquiry.

From Ignorance to Innocence

Chapter #12
Chapter title: Faith: the suicide of intelligence

10 December 1984 pm in Lao Tzu Grove

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OSHO,
WHAT IS THE GREATEST HARM THAT THE SO-CALLED RELIGIONS HAVE DONE TO HUMANITY?

THE greatest harm that the so-called religions have done to humanity is to prevent humanity from finding the true religion.

They pretended to be the true religion. All the religions of the world have conditioned the human mind from the very childhood to believe that this is the true religion -- the religion in which you are born.

A Hindu believes his religion is the only true religion in the world, all other religions are false. The same is the case with the Jew, with the Christian, with the Buddhist, with the Mohammedan. They are in agreement on one point, and that is that there is no need to find the true religion; the true religion is already available to you -- you are born in it.

I call this their greatest harm because man without authentic religion can only vegetate, cannot really live.

He remains a superficial being; he cannot attain to any profundity, authenticity. He knows nothing about his own depths. He knows about himself through others, what they say. Just the way you know your face through the mirror, you are acquainted with yourself through other people's opinion; you don't know yourself directly. And the opinions that you depend on are of those people who are in a similar position: they don't know themselves.

These religions have created a society of blind people, and they go on telling you that you don't need eyes. Jesus had eyes; what is the need for Christians to have eyes? All that you have to do is to believe in Jesus; he will lead the way to paradise, you have simply to follow. You are not allowed to think, because thinking may take you astray. It is bound to take you on different paths than they want you to take, because thinking means sharpening your doubt, your intellect. And that is very dangerous for the so-called religions.

The so-called religions want you dull, dead, somehow dragging; they want you without intelligence. But they are clever in giving good names: they call it faith. It is nothing but the suicide of your intelligence.

A true religion will not require faith from you. A true religion will require experience.

It will not ask you to drop your doubt, it will help you to sharpen your doubt so that you can enquire to the very end.

The true religion will help you to find your truth.

And remember, my truth can never be your truth because there is no way of transferring truth from one person to another.

Mohammed's truth is Mohammed's truth; it cannot be yours just by your becoming a Mohammedan. To you it will remain only a belief And who knows whether Mohammed knows or not? Who knows, jesus may be simply a fanatic, neurotic. That's what modern psychiatrists, psychologists and psychoanalysts agree upon, that Jesus is a mental case.

To declare oneself to be the only begotten son of God, to declare, "I am the messiah who has come to redeem the whole world from suffering and sin" -- do you think it is normal? And how many people has he redeemed? I don't think that he was able to redeem even a single person from suffering and sin. He was certainly a megalomaniac.

How can you have faith? Even if a Gautam Buddha knows the truth, there is no way for you to know whether he knows it or not. Yes, you can recognize somebody knowing the truth, if you also know it; then you will have the capacity to smell it. Otherwise you are simply believing in public opinion: you are believing in mass psychology, which is the lowest.

Truth comes to the highest intelligence.

But if from the very beginning you are taught to believe, then you are crippled, you are destroyed.

If from the very beginning you are conditioned to have faith, you have lost your soul.

Then you will vegetate, you will not live. And that's what millions of people around the world are doing: vegetating.

What life can you have?

You don't even know yourself

You don't know from where you are coming, to where you are going, what the purpose of all this is. Who has prevented you from knowing? Not the devil but the popes, the priests, the rabbis, the shankaracharyas -- these are the real devils.

As far as I can see, all these synagogues, temples, mosques, churches -- they are all dedicated to the devil, not to God, because what they have done is not divine, it is sheer murder: the slaughter of the whole human mind.

But they have done many other things also. This fundamental harm cannot be done alone, it needs support from many other harms. For example: the religions have demystified the universe. I consider it to be one of the greatest crimes.

Let me repeat, they have demystified the universe, and I consider it to be one of the greatest crimes -- and they have done it so cunningly, so cleverly, that you are not even aware what has been done.

What do I mean when I say demystifying the universe? I mean they have supplied ready-made answers for you.

All the religions have a certain catechism. Christians have approached me: "Why don't you publish a small booklet which contains your catechism?because you have so many books that it is difficult to read them all, to find out and to figure out what your message is. It will be easy; just like the Christians have done, you can publish the catechism on a postcard."

I had to tell them, "It is impossible for me because I don't have a catechism at all. You will have to look into my books. You will have to enter into this jungle and you will have to find the message. And I don't know whether you will be able to find one, or whether you will be lost yourself The second is the more probable possibility."

But all the religions have provided a catechism. What is a catechism? For questions which are unanswerable they give you answers, even before you have asked. The child has not asked who has created the world; the child is not yet mature enough to ask such a question, but religions catch him before he becomes mature and the question arises. Once the question arises then their answer is not going to help.

Once the child asks who has created the world, then the answer that God has created the world is not going to help because the child is bound to ask, "Who has created God Their answer is not an answer because the question remains the same; it is just delayed a little bit -- one step backwards. And finally religions say, "God has not been created by anybody." Very strange -- because the logic behind their God is that everything that exists needs a creator.

I asked one of my religious teachers -- I had to go every week to listen to his crap -- "You gave me the logic: everything that exists needs a creator."

He said, "Of course."

I asked him, "Does God exist or not?"

He became alert. If he says "God exists," then according to his own logic He needs a creator. And where this is going to land is in a regress absurdum. You can go on... A created B, B created C, C created D -- you can go on and the whole alphabet will be finished -- and Z will be standing in front of you with the same question mark. Nothing has changed. The question was bogus, it was not answerable.

But no religion is courageous enough to say, "There are things about which you can ask a question, but don't expect the answer. Life is a mystery."

And life can only be a mystery if there are questions which are unanswerable.

But then the religion loses all grasp on your neck. If there are questions which are unanswerable, then what have your -- messiahs and messengers of God and incarnations of God -- what have all these fools been doing? They have all answered questions which are basically unanswerable, and should be left unanswerable. An honest person, a sincere mind will accept the fact, "Yes, there is a question but there is no answer."

Hence I say poetry is far more religious than your so-called holy books. Music is more religious than your so-called sermons of great apostles. Painting is more religious because paintings are not answers, they are rather reflections of the mystery that existence is. Poetry does not answer anything for you, it simply reflects: the sunrise, the sunset, a cloud wandering in the sky, a bird on the wing, a rainbow.... It does not give you any answers.

A Zen haiku says: The wild geese fly over a lake. The lake of course reflects them. They neither ask, "Please reflect us," nor does the lake say, "Thank you for coming to be reflected in me." The lake is silent, the wild geese are silent; the reflection happens -- but not a single word is uttered from either side. Not only that, the wild geese have no expectation that they should be reflected; if they are not reflected they won't feel offended. If the wild geese never come to the lake, the lake will not feel offended, rejected, humiliated. It has never asked, never invited them.

Things happen but there is no why to it. In poetry and painting, in music... have you ever asked about great music, "What is the meaning of it?" Listening to Beethoven or Mozart have you ever asked, "What is the meaning of it?" Or looking at the paintings of Picasso...?

It happened once, an American super-rich millionaire asked Picasso, "I want a few of your paintings." Picasso said, "But my paintings are very costly."

The man said, "Money does not matter at all. Give me two paintings and whatsoever is the price -- I will not ask the price -- I will simply give it to you cash."

Picasso was in difficulty because he had only one painting ready right then. He went inside and cut the painting in two, brought out two paintings and sold them.

One of his friends who was sitting and watching the whole scene said, "In the first place the painting was absolutely meaningless; I have never been able to figure it out. In fact it is difficult to know how you manage to find which is the top and which is the bottom, and how you manage to hang it. I have tried it all ways, and it is still beautiful any way you hang it -- but that means that it has no meaning. And now you have done a great miracle. You have cut the painting in two, and that man has left with two paintings which cannot be meaningful because each painting is only half -- the other half is missing."

"But nobody will ever come to know," Picasso said, "that they are not two paintings. I could have even made it four. I don't know what it means myself, but it was such a joy to paint it." And tears were in his eyes that he had to sell it.

These painters, poets, musicians have given the human mind a richness because they do not demystify existence.

In the beginning science was moving on the same lines as the so-called religions. In the eighteenth century science was doing the same stupid thing, perhaps because there was only one precedent: the religions. It was trying to demystify existence, but soon it realized that the deeper you go into existence, the farther into mystery you are moving.

Soon science realized the great statement of Socrates: "The man who knows less, thinks he knows more; and the man who knows more, knows he knows less. The man who is just an idiot thinks that he knows all, and the man who is really wise knows only one thing, that he does not know anything at all."

As your intelligence becomes more and more mature and you enter into existence from different directions, and you start feeling and living and loving it, it becomes more of a poetry, a painting, a music, a dance, a love affair -- but not theology. It becomes, slowly, slowly, so much more mysterious that you could never have imagined that you are sitting on immense treasures of mystery. But religions give you ready-made answers.

Existence is there and naturally the question arises, "Who created it?" Remain with the question. Don't accept anybody's answer... because there are peddlars all around -- Christians, Mohammedans, Hindus, Buddhists, Jainas, Jews -- all kinds of peddlars in search of customers, trying to sell you something which is simply poison and nothing else.

They will say, "God created it," or "Allah created it." Yes, they have given an answer, but do you know what harm they have done? If you accept their answer, your question dies. And with the death of the

question, your enquiry dies -- now you will never enquire. If you had enquired, I can say with my own authority... and my authority does not depend on the Vedas or the Bible or the Koran, it depends only on my experience, on my enquiry.

I say with my own authority that if you go on questioning without accepting anybody's answer, including mine, by and by you will find that the answer is not found but the question disappears.

And that is the moment of feeling the mystery.

Do you see the difference? The so-called religions repress your question; they put an answer on top of it to cover it -- an answer which they give as if God Himself has given it. Hindus say the Vedas are written by God.... Sheer nonsense! -- because in the Vedas there are so many things which are proved absolutely absurd. If God writes these absurdities then He should be dethroned.

They will all make their answer important, significant, infallible, as if coming from God Himself or from God's son or from His messenger.

All these strategies are used to make their answer penetrate your being and condition you so deeply that your question disappears into your unconscious.

The function of a true religion is to discard all these answers, to discard all these authorities and bring out your authentic questioning, your doubts, your enquiries, and help you to go in search in the unknown, in the uncharted. It is a dangerous journey.

Religions have given you comfortable lives, convenient ways of living. But there is no way to live unless you decide to live dangerously, unless you are ready to go into the dark, to seek and search for yourself

And I say to you, you will not find the answer.

Nobody has ever found the answer.

All answers are lies.

Yes, you will find reality, but reality is not the answer to your question. The reality will be the death of your question.

And when your question disappears and there is no answer available, that space is mystery.

A true religion is mysticism.

In the beginning science tried to follow the well-trodden path of the old religions. But science could not go long on those lines because science had to tackle reality, and religion, so-called religion, is fictitious. So religion can go on living in its fictitious world but science has to encounter reality sooner or later. Not even for one century could it continue with the idea, "Soon we will demystify the whole universe, soon we will come to know everything."

Now, ask Albert Einstein or Lord Rutherford, ask these people who have penetrated into the deepest mystery of matter -- and their statements look like the statements of mystics. And they are now very humble; the old egoism of the eighteenth century, the nineteenth century scientist has disappeared from the world. Now the scientist is the most humble person in the world because he knows that it is impossible to know.

We can manage to live better, we can manage to live longer, we can manage to live more comfortably -- but we cannot know what life is. That question will remain a question until the very end.

My whole effort here is to help you again to become ignorant.

The religions have been making you knowledgeable, and that is the harm they have done. They hand over to you so easily and so simply the whole Christian catechism which you can learn by rote within an hour and can repeat like a parrot. But you will not come to know the truth, the real, the one that surrounds you within and without. That catechism is not going to give it to you.

But to drop knowledge is one of the greatest problems, because knowledge gives so much nourishment to the ego.

The ego wants all knowledge within its power. And when I say you have to drop knowledgeability and you have to become again a child, I mean you have to start from that point where the rabbi or the priest distracted you. You have to come back to that point again.

You have to be again innocent, ignorant, not knowing anything, so that the questions can start arising again. Again the enquiry becomes alive, and with the enquiry becoming alive you cannot vegetate.

Then life becomes an exploration, an adventure.

Then everything starts having a mysterious aroma around it.

Then you cannot just pass by when a rose flower is calling you. What is his perfume if not a call? It is his language: "Please just for a moment be with me. It is too cold here, too alone." You cannot pass by, no

child can pass by.

But the rabbi, the pandit, the *maulvi*, and the scholar are so burdened with books, their minds are so cluttered with junk -- all these people are collecting antiques, dead skeletons -- that the rose will not be heard. And anyway they know everything. They know even who created God, they know who created the world, they know who created the soul, so what about this poor rose flower?

But ask a poet and the poet can say, "A rose is a rose is a rose." Is that an answer? Is that a question? It is neither a question nor an answer. It is simply a description, a reflection; he is simply saying what he is seeing. He is not quoting scriptures. But there are people who go on....

When I was in Calcutta some ten years ago, a man came to me -- a famous scholar, a professor of philosophy, Doctor Bhattacharya, a well-known name in the philosophical circles of the world. He asked me, "Can you say something -- because this question has been bothering me a lot: Is there such a thing as holy language, different from ordinary language?"

I said, "A strange question -- it has never occurred to me. Language is language; what has language to do with holy and unholy? But I can understand your question, because Hindus say Sanskrit is a holy language, a divine language." Hence the brahmins, the priests, have kept a monopoly over it.

A majority of the Indian society has been deprived of knowing Sanskrit. No woman is allowed to study Sanskrit. For women they have created different scriptures which are just stories, religious stories, just not of any significance. But something has to be given to the women so they don't start harassing them about the real scriptures.

Those real scriptures they were not willing to publish, to print, because once they were printed then it would be very difficult to keep the monopoly on them. So for centuries the press was available but the Vedas were not published. It was with great difficulty that the Vedas were published. Then they started saying that they should not be translated into another language, because then all their holiness would be gone. So it took centuries of fighting to translate them, but the brahmins still believe that the translations have lost the quality of holiness. How can the Vedas be written in English or in German or in French? These languages, for the Hindus, are not divine.

But the same is the case with other fools -- they are not different in their foolishness. For the Jews, Hebrew is the language of God. When He spoke to Moses He spoke in Hebrew. One of the sins of Jesus was that he was using Aramaic, not Hebrew. Aramaic was the language of the lowest class of people and he was a carpenter's son, not God's only begotten son; otherwise he must have known Hebrew. Even with God he was talking in Aramaic, and this was an unholy act -- to use the language of ordinary people.

So I told Doctor Bhattacharya, "I understand your question; it is stupid, but it is scholarly."

He said, "Stupid and scholarly both?" I said, "There is no contradiction. These people are the same people. Some people call them stupid, some people call them scholars, because other than a stupid, who is going to become a scholar? For what?

"When existence is available, when life is everywhere vibrant, you are pondering over a book!"

I am reminded... but of that a little later on. First let me finish with Professor Bhattacharya. I told him, "Yes, you can make a distinction between holy language and unholy language." You should not be deceived by the name of Professor Bhattacharya. Bhattacharya is a surname of high class brahmins in Bengal, but his father was a beggar, so he became converted to Christianity. And it was through Christianity that this man was brought up in convent schools, sent to the best colleges, sent to the West. He was a Christian, so I told him, "It is simply like this: ordinary people say,'You son-of-a-bitch.'"

He said, "You are calling me that?"

I said, "No, I am not calling you that, I am simply giving you an example. People say,'You son-of-a-bitch.' This can be translated into holy language:'You son-of-the-Holy Ghost' -- only this much difference. But I think the first is at least human, true, possible. The second is inhuman, untrue, impossible."

Now, let me tell you what I was reminded of... One of India's greatest poets was Rabindranath Tagore. He is the only Indian poet who got the Nobel prize. The reason is not that there are not other poets; in fact there are many who are far greater than Rabindranath Tagore, but they write in their own languages.

India has thirty major languages of such tremendously beautiful qualities that they cannot manage to translate them into English. Rabindranath got the Nobel prize for the simple reason that he wrote in English. In the beginning he would write in Bengali, then he would translate it into English -- just for that simple reason.

Otherwise in India right now you can find one hundred poets who deserve the Nobel prize, but nobody will ever hear their names, for the simple reason that the Nobel prize is not available for these languages in

which they are writing.

But Rabindranath, being a very rich man's son, was brought up in England, educated in England -- so it was easy for him. Although he himself never felt that what he has written in Bengali has really been expressed in English, he still got the Nobel prize for one of his books, GITANJALI: an offering of songs. While he was writing GITANJALI it was his usual practice to go on a small houseboat and live on the river, moving alone, and wherever he liked he would stop the boat. Those were the days when he would compose his poetry.

One full moon night he was writing about the full moon, the beauty of the full moon... sitting inside the small room in the houseboat, not at all aware that outside the full moon was there. He was in one of the best beauty spots of the river -- for miles there was nothing but silence. Once in a while a water fowl would disturb the silence, but after this disturbance, the silence would become even deeper.

He was completely unaware; just by candlelight he was writing about the full moon, its beauties. In the middle of the night, feeling tired, he blew out the candle, and as he blew out the candle -- he writes in his diary -- "a miracle happened. I was shocked, because as the candle was no longer there, from every nook and corner...." The hut that was on the houseboat was made of bamboos as they are in Bengal. So from every gap in the bamboo the moon started showering in.

For a moment he was struck dumb. He had never seen so much silence. He came out, he saw the moon and he wept. He went back and tore up the poetry he had written about the moon and the light of the moon and the beauty of it, and wrote in his diary: "I was very unfair to the moon, to the silence of the night. My poetry was just rubbish; it could not represent even a thousandth part. The moon was outside just knocking on my door, but I was so much involved in writing my own book, I didn't hear the knock. I was talking about silence in my poetry and the silence was so profound outside -- I have never before come across such silence, nor since. I would have missed it if I had gone to sleep without blowing the candle out. That small candlelight was enough to prevent the moon from coming in."

These people are full of books and words which are not their experiences. And unless something is your experience, don't go on deceiving yourself. Knowledgeability can be very deceptive; and these religions are responsible for making people knowledgeable.

The religions should help people to become innocent, they should help them to become ignorant; they should help them to enquire, search, seek.

But rather than that, they have given you everything, presented to you on a plate all the answers that you have to find. And what you have lost in receiving their present, you are not even aware of.
You have lost everything.

You live a borrowed life because they have told you how to live. They have told you how to discipline your life. They have told you how to control your behavior, your nature, and you have been blindly following them, not understanding a simple principle: Gautam Buddha is born only once. For twenty-five centuries millions of people have tried to become Gautam Buddha -- not a single one has succeeded.

A simple fact... and I say it is fortunate that nobody has succeeded; it would have been unfortunate if somebody had succeeded. Nobody could succeed because every being has some uniqueness to him: Gautam Buddha has his uniqueness, you have your uniqueness. Neither has he to follow you, nor have you to follow him. Following creates imitators.

The moment you become an imitator you lose contact with your life. That's what I mean when I say you start vegetating. You are playing somebody else's role, you have completely forgotten your real life.

In my village, every year, the drama of Rama's life is played. Once it happened when I was present -- it was so hilarious, and so meaningful.... In the story, Rama's wife, Sita, is stolen by Ravana. Rama and his brother Lakshmana both gather armies and go to fight. After three years of Sita being imprisoned in Sri Lanka, they start fighting. Ravana was a great warrior; Rama and Lakshmana were also great warriors, but they were young. Ravana was very experienced; his first arrow hit Lakshmana... and it was known that whoever is hit by his arrow, it is impossible for him to survive.

The greatest physician was called immediately to do something. He said, "There is only one possibility. There is a mountain, Arunachal, in south India. On Arunachal there is found a small plant *sanjivani*, a lifegiving plant. If within twenty-four hours that plant can be brought here, then there is a possibility; otherwise, after twenty-four hours nothing can be done, the poison will have spread all over" -- he was already in a coma.

One of the disciples of Rama, Hanumana, who was a great warrior himself, said, "I will go immediately and I will find it, but just give me an indication -- because by the time I reach there it will be night -- how

am I to find this sanjivani, this life-giving plant?"

The physician said, "It is very simple, particularly in the night. In the day it is very difficult to find, but that plant gives off light in the night, so you can find it easily wherever it is. You will find it surrounded by rays as if it is aflame."

Hanumana, in the story, is the king of the monkeys and is himself a monkey -- all the Hindus say that it is a fact. Hanumana flew -- but monkeys can do that, perhaps with a little bit of jumping from tree to tree. I don't know how he managed but he flew. I know how it is done in the drama; a rope is tied to him; the rope moves and he is shown to the public, flying.

When he reached the mountain there was trouble. The trouble was that the mountain, the whole mountain, was aglow with light. Now, Hanumana was at a loss what to do. Which plant was the sanjivani? -- because so many plants were like flames -- were they all sanjivani? He tried to look; those plants *were* different... now what to do? But he was a crazy devotee -- he took the whole mountain!

And in religious stories everything is possible. Jesus walks on water, turns water into wine, turns stones into bread: everything is possible. So he came back with the mountain.... But what happened in the drama?

He comes in with the mountain -- the mountain is made of cardboard -- and he is carrying the mountain while suspended by the rope. Somehow the rope gets stuck, and he is left hanging in mid-air! The people -- at least fifty thousand people, because people would come from far and wide for the drama -- they are screaming and shouting. Rama is standing there, Lakshmana is lying down in a coma and the physician is sitting with him. The prompter goes on telling Rama whatever his part is, so Rama goes on saying, "Oh, Hanumana, where are you?" -- and he was just above his head -- "Where have you gone? Come back soon; otherwise if you are not back before sunrise, my brother will be dead!"

The manager of the drama was at a loss what to do. He ran onto the stage, tried to free the rope somehow, but nothing worked. He was in such a nervous state, he cut the rope! Hanumana, with his mountain, fell on top of Lakshmana! Lakshmana stood up, but Rama was still saying what was being prompted: "Oh, Hanumana, you have come at the right time...."

Hanumana said, "Shut up! You and your brother go to hell! First tell me who cut the rope. I will take care of him first, then the story can start again." And he was a wrestler of the town, so the manager simply escaped, afraid he would give him a few fractures!

But I was watching and I saw one thing: although he was acting Hanumana, when he fell from the rope, just in that moment he forgot all about the drama. He said, "To hell with you" -- he was saying "To hell" to his God! -- "and to hell with your brother! First tell me where the manager is! Who cut the rope? First things first -- this drama can wait a little." Of course he was heard by everyone and the whole fifty thousand people were laughing at him.

The mountain was all in pieces and Lakshmana was already recovered, so there was no need.... The physician simply slipped out by the back door. There was no need for sanjivani any more -- Lakshmana was already standing up and looking at what had happened. They had to drop the curtains immediately and remove all those people from the stage. They changed Hanumana and when the curtain went up it was another person, because that Hanumana was so angry that he said, "Unless I see that manager I am not going to act. I am going to find him, wherever he is."

Just a single hit, and what you are -- you may be acting a Buddha, a Christ, a Krishna -- it will disappear, just by a simple hit on your head. Imitation cannot go to your being, it is going to remain just on the surface. You can practice it for thirty years, forty years....

There are monks who have been practicing for fifty years. There are monasteries, Catholic monasteries, where once a monk enters, he never comes out; and thousands of people are living in such monasteries. What are they doing? Continually trying, making an effort somehow to become a little bit like Christ; if not the whole Christ, even a partial Christ will do. But that imitation is not going to help. It may give you a pseudo, phony mask, but scratch it just a little bit and you will find your real person is still there. You cannot, by imitation, deceive existence; you can only deceive yourself

These religions, by giving you ideals -- what to do, what to think, what to be -- have supplied everything. They have not left anything for you to do, you have just to follow blindly. And if the whole of humanity is functioning in a blind way, there is no wonder.

But who is responsible?

All these religions are responsible for making you phony, plastic.

They have told you in detail what to eat, what not to eat; when to go to sleep, when to get up -- you are controlled absolutely. You are transformed into a robot, and the more you are a robot, the greater saint you

are. Then you will be worshipped, then you will have the respect of your religion. The more you are unreal, the more respectable you are. And if any moment you show your reality, all respect for you will be withdrawn.

It happened when I was in Hyderabad that a Jaina monk, listening to me, became so interested that he dropped his monkhood. He came to the place where I was staying, and I told my host, "He has taken a great step, so be careful; the Jainas will now be murderous towards this man. This same man -- they were touching his feet for years, but now they would like to kill him, so just be careful and be protective. I will be leaving after three days, then I will take him with me and send him somewhere where he can live for a few months without being troubled by the Jainas."

But that very day I was going to speak in the Corporation Hall of Hyderabad city, and the Jaina monk insisted, "I would like to come with you." I didn't see that that was any problem, so I said, "Okay, you can come."

But I became aware when I reached the town hall that the whole Jaina community was there. Hearing that I was going to give an address in the town hall, they figured it out, they guessed that that monk would also be coming -- "and there will be our chance."

Seeing the situation, I told the monk, "Just come with me onto the stage, and sit behind me on the stage. Now we have to see what happens."

The mayor introduced me, but he was not even finished when hundreds of people stood up and they said, "We want that Jaina monk to be removed from the platform."

The mayor was in difficulty. I was his guest and the monk had come with me; he was my guest. So I told the mayor, "You sit down and let me tackle the problem."

I asked those people, "Do you want to touch his feet again?"

They said, "Feet! We will cut off his head!"

I said, "Just see the point. How many years has he been a monk? -- twenty years. He became a monk when he was only twenty, now he is forty. For twenty years you have touched his feet, you have asked his advice -- and just within a few hours you are ready to cut off his head. What has happened? The man is the same. You would have never allowed yourself to sit with him on the same floor, and now you are asking that he should be thrown off the stage and forced to sit on the floor where everybody else is sitting. What change do you see? Can you tell me what has changed?"

They said, "Everything has changed -- he is no more a jaina monk."

I said, "That is true; he is not in the dress of a Jaina monk, but were you worshipping the dress? I have brought it with me."

I had carried his dress in a bag; even he was not aware of it. I brought the dress out and put it on the platform and I said, "You can touch the feet of the dress -- this is your monk. That man has nothing to do with you because you have never touched his feet. You need not be so angry that you want to cut off his head. You neither touched his feet, nor do you have to cut off his head. That man is absolutely a stranger to you, but this dress and his begging bowl, these are here. You can do whatsoever you want: if you want to touch the feet, you can. If you want to cut off the head, you cut off the head."

I told them, "Can't you see a simple thing: that twenty years of following the discipline...." And you cannot deceive Jainas because five monks have to live together. No monk is allowed to live singly because you can't trust just one monk; he may find some way to do something which is not according to the rules. Four are spying on a fifth -- in fact they are all spying on each other.

They are not supposed to stay in anybody's house, they can only stay in a temple, because in a house anything is possible. Women will be there, food will be there -- and these people are hungry for food, for women, for everything. They are completely hungry.

They have to eat only one time a day and they cannot touch a woman. What to say about touch, they are not allowed to see a woman. To avoid seeing them, the instruction is that they should walk looking at the ground four feet ahead, exactly four feet ahead; their eyes slowly become fixed to four feet ahead. That's the way they have to walk, so even if they happen to see a woman they will see only the feet, nothing else.

They are not allowed to stay in a house with a family, because -- who knows? -- in the night they may open the fridge. Hungry people are hungry people. In the temple there is no fridge, no food and no water. They are not allowed to drink water in the night.

I said, "This man was worshipped by you, like a god, for twenty years. Just because today he has thrown off his dress and changed his clothes, you are ready to murder him. You are non-violent people, but you are talking of cutting off his head!"

And to the monk I said, "You see these people -- all these people have been touching your feet. This was a mutual understanding: they gave you respect, you remained their slave. Become more and more their slave, and more and more they will give you respect. Lose your individuality completely, become phony and they will carry you on their heads. But a single moment of reality and they are your enemies."

No, nobody can give a discipline to you.

You will have to find it through your own awareness.

When sannyasins ask me how they should live, what they should do, what they should not do, I simply tell them, "You don't understand me. My single message is be more and more yourself.

The first thing is to be oneself.

And the second thing is to know who one is.

So remain yourself.

Remain natural.

Try to become more and more aware of what this life current is that is running in you.

Who is beating in your heart?

Who is behind your breathing?

Just become more and more alert -- about whatever you do, whatever you think, whatever you feel -- just remain alert, a watcher on the hill. And that watching will help to find the discipline that is your discipline.

The watching will help you to find what to eat and what not to eat, what to do and what not to do. Watching continuously will make you aware to drop many things you are unnecessarily carrying which have become burdens, and to choose only that which is in harmony with you -- not a burden, but a relief.

If you live with alertness, you live rightly.

If you live in imitation, you live wrongly.

To me there is only one sin:

And that is not to be yourself.

And to me there is only one virtue:

And that is to know yourself.

All these religions have prevented this happening. It is time that we got rid of all this nonsense which the past has left over our heads.

If you can become Adam and Eve again -- no Moses, no Mahavira, no Mohammed, no Jesus, no Confucius, no Lao Tzu.... If you are Adam and Eve, just born, just getting out of the garden of Eden -- nobody to ask what to do, nobody to ask what discipline is right, no priest, no rabbi, no pope is available -- what are you going to do?

Do that!

From Ignorance to Innocence

Chapter #13

Chapter title: Ecstasy is knowing that nobody is holding your hand

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OSHO,
WHAT IS MORE IMPORTANT IN YOUR RELIGION -- TO BE THYSELF OR TO KNOW THYSELF?

Do you think they are different? How can you know yourself if you are not yourself? And vice versa -- how can you be yourself if you don't know who you are? To be thyself and to know thyself are not two separate things, hence the question of choice does not arise. They are two aspects of a single process.

You have to work on both together simultaneously; neither can be neglected. But it is easier to start from being thyself; easier, because you have been distracted from yourself by others. The masks that you are carrying are not your own imposition. Unwillingly, reluctantly, you have been forced to be someone other than you are; hence it is easier to throw it off.

Slavery of any kind is easier to get rid of, because intrinsically who wants to be a slave? That is not in the nature of any being, human or not human. Slavery is against existence; hence it is easier to throw it off. It always remains a burden, and deep down you continue

to fight with it, even though on the surface you follow it; deep down nobody can make you accept it. At the innermost core of your being it remains rejected forever; hence it is easier to throw it off.

The process is simple. Whatever you are doing, whatever you are thinking, whatever you are deciding, remember one thing: is it coming from you or is somebody else speaking? And you will be surprised to find out the real voice; perhaps it is your mother -- you will hear her speak again. Perhaps it is your father; it is not at all difficult to detect. It remains there, recorded in you exactly as it was given to you for the first time -- the advice, the order, the discipline, the commandment.

You may find many people: the priest, the teachers, the friends, the neighbors, the relatives. There is no need to fight. Just knowing that it is not your voice but somebody else's -- whosoever that somebody else is -- you know that you are not going to follow it. Whatsoever the consequences, good or bad, now you are deciding to move on your own, you are deciding to be mature. Enough you have remained a child. Enough you have remained dependent. Enough you have listened to all these voices and followed them. And where have they brought you? In a mess.

So once you figure out whose voice it is, say goodbye to it... because the person who had given that voice to you was not your enemy. His intention was not bad, but it is not a question of his intention. The question is that he imposed something on you which is not coming from your own inner source; and anything that comes from outside makes you a psychological slave.

Sheela, put this light out; this is driving me Oregonian!

It is only your own voice which will lead you into a blossoming, into freedom.

Yes, the path in the beginning will look dangerous, because you were always holding the hand of your father, your priest, your rabbi, your mother; and when a child is holding the hand of the father there is no fear, no danger. He can rely on the father. But now you are holding his hand only in imagination; there is no father, it is pure imagination. And it is better to know that you are alone and there is no hand supporting you, because then you will try to find your own way to protect yourself against dangers.

It is dangerous to go on believing that you are still protected when you are not really protected. That's what has happened to millions of people in the world. They feel they are protected -- protected by God, protected by all kinds of things.

There is no God.

There is nobody to protect you.

You are alone, and you have to accept your aloneness joyously. In fact, it is a tremendous ecstasy that nobody is holding your hand.

My grandfather loved me very much, just because of my mischiefs. Even in his old age he was mischievous. He never liked my father or my uncles because they were all against this old man's mischievousness. They all said to him, "You are now seventy and you should behave. Now your sons are fifty, fifty-five, your daughters are fifty, their children are married, their children's children are there -- and you go on doing such things that we feel ashamed."

I was the only one with whom he was intimate, because I loved the old man for the simple reason that he had not lost his childhood even at the age of seventy. He was as mischievous as any child. And he would play his mischief even on his own sons and daughters and sons-in-law, and they would be just shocked.

I was his only confidant because we conspired together. Of course many things he could not do -- I had to do them. For example, his son-in-law was sleeping in the room and my grandfather could not go up onto

the roof, but I could go. So we conspired together; he would help me, he would become a ladder for me to go onto the roof and remove a tile. And with just a bamboo and a brush attached to it, in the night, touching the face of the son-in-law.... He would scream, and the whole house would run there.... "What is the matter?" But by that time we had disappeared, and he would say, "There was some ghost or somebody just touching my face. I tried to catch him but I could not; it was dark."

My grandfather remained utterly innocent, and I saw the great freedom that he had. In my whole family he was the eldest. He should have been the most serious and most burdened with so many problems and so many anxieties, but nothing affected him. Everybody was serious and worried when there were problems; only he was not worried. But one thing I never liked -- that's why I remembered him this moment -- and that was sleeping with him. He had the habit of sleeping with his face covered and I would have to sleep with my face also covered, and that was suffocating.

I told him clearly, "About everything I agree, but this I cannot tolerate. You cannot sleep with your face uncovered; I cannot sleep with my face covered -- it suffocates me. You do it lovingly" -- he would keep me close to his heart and cover me completely -- "that's perfectly good, but in the morning my heart will not be beating. Your intention is good, but you will be alive in the morning and I will be gone. So our friendship is out of the bed."

He wanted me there because he loved me and he had said, "Why don't you come and sleep with me?"

I said, "You know perfectly well that I don't want to be suffocated by anybody, even if his intention is good. You love me and you would like to keep me close to your heart even in the night." Also, we used to go for a long walk in the mornings, and sometimes, when there was a moon, in the night. But I never allowed him to hold my hand. And he would say, "But why? You may fall, you may stumble upon a stone or anything."

I said, "That's better. Let me stumble, it is not going to kill me. It will teach me how not to stumble, how to be alert, how to remember where the rocks are. But you holding my hand -- how long can you hold my hand? How long are you going to be with me? If you can guarantee that you will always be with me, then of course I am willing."

He was a very sincere man; he said, "That I cannot guarantee; I cannot even say about tomorrow. And one thing is certain, you will live long and I will be dead, so I will not be here forever to hold your hand."

"Then," I said, "It is better for me to learn from now, because one day you will leave me in the middle, helpless. And if you have trained me to hold your hand, then there are only two ways: either I start living in a fiction -- God the father...."

Why do you call God "the father"? Yes, there are two kinds of religions in the world. A few religions call God "the mother", and a few religions call God "the father". The majority of religions call God "the father" for the simple reason that the majority of societies are patriarchal, male chauvinist. And a very few -- small tribes around the world -- are still matriarchal, where the woman is higher than the man. Naturally God cannot be a man in those societies; in those societies God is the mother.

But no society calls God "uncle". It is strange, very strange, because uncle is an older word than father. "father" is not very old, it is a very late addition to language. The farther back you go, the more you will find there were societies all over the world -- just as it is in other animals, birds -- where the mother took care of everything. The father's function was finished once the woman was pregnant.

In fact, in olden days it was difficult to know who was the father. So all the males of the age of the probable father -- somebody was the father -- all the males of the probable age of the father were called "uncle". So uncle is an older word, far more prestigious. Father only came later on when men became very possessive of women.

It came with private property. The word "father" is joined with private property. When people started having private property -- their land, their house -- then they wanted to be certain about their son, because he was going to inherit it. Then matrimony became the basic system: you had to marry one woman, and the woman had to remain absolutely surrendered and committed to you so that there was no possibility of her conceiving somebody else's son, and his possessing your property.

This whole business of matrimony is a question of economics, not of psychology.

And man kept himself free. He created prostitutes and he created all kinds of ways to get out of matrimony without disturbing the woman. But the woman had to remain absolutely dedicated to the man -- not only in life, but even in death.

In India the woman had to die with the husband; she had to jump, alive, into the funeral pyre where her husband was being burned, because the husband was so jealous: "What is the guarantee after I am dead that

my wife may not start having some relationship with somebody else?" And the basic problem was that his property that he had accumulated -- he had earned it, exploited for it, robbed for it -- should not go to somebody else; it should go to his own blood.

So if one day you find the father's hand is missing, you start creating a fiction: God the father -- who is invisible of course -- is holding your hand and He is leading you.

I told my grandfather, "I don't want to be left in the situation where I have to create a fiction to live in. I want to live a real life, not a fictitious life. I am not a character in a novel. So you leave me alone, let me fall. I will try to get up. You wait; you just watch, and that will be more compassionate towards me than holding my hand."

And he understood it; he said, "You are right -- one day I will not be there."

It is good to fall a few times, get hurt, stand up again -- to go astray a few times. There is no harm. The moment you find you have gone astray, come back. Life has to be learned through trial and error.

So the moment you start listening to the voices -- and they are all recorded exactly as they were given to you -- you will be surprised when you try to hear who is speaking to you. You will simply laugh: "Oh, this is my mother. I have not seen her for twenty years, and she is still trying to manipulate me." She may be dead, but from her grave she is still keeping her hand on your neck. Her intention is not bad, but she is crippling you.

I used to tell my father, "Don't give me any advice, even if I ask you. You have to be very straightforward about it. You have simply to say,'Find out your own way.' Don't give me advice" -- because when some cheap advice is available, who bothers to find one's own way?

I had been consistently telling my teachers, "Please remember one thing: I don't want your wisdom -- simply teach your subject. You are a teacher of geography and you are trying to teach me morality? What relationship has morality with geography?"

I remember the poor man who was my geography teacher. He was in trouble because I had taken something from the pocket of the student who was sitting by my side. I had taken his money from his pocket and this teacher was telling me, "Don't do that."

I said, "That's not your business. You are a geography teacher and this is a question of morality. If you want, I am ready to go to the principal; you come with me. Nowhere in the geography syllabus... I have read it and nowhere is it said that you cannot take somebody else's money. And money is simply money; whoever has it, it is his. Right now it is mine. A few moments before it may have been his, but he has lost it. He should be more alert. If you want to give advice, give advice to him.

"In the first place, what is the need to bring so much money to the geography class? There is nothing to buy, nothing to purchase; there is not going to be any shopping. Why did he bring his money here? Then if he has brought the money, *he* should be alert. It is not my fault, it is his fault, and I have simply taken advantage of it, which is my right. To take advantage of situations is everybody's right."

I remember that poor man. He was always in difficulty, and always in difficulty with me. He would see me out of class and he would say, "You can do whatsoever you want to do, just don't bring so much philosophy into poor geography. And I don't know anything about philosophy -- I simply know about geography. And you turn the question in such a way that even in the night I go on thinking whether it was geographical or religious or philosophical."

Just in front of my school there were two beautiful *kadambara* trees. The kadambara is a very fragrant flower, and I used to sit in those trees whenever I could escape from the classes. That was the best place, because teachers would be passing underneath and the principal would be passing and nobody would be thinking that I may be hiding in the tree; and the trees were thick. But whenever this teacher of geography would pass by there, I could not resist dropping at least one stone or two stones on his head. And he would look up, and he would say, "What are you doing there?"

One day I said, "This is not a geography class. You disturbed my meditation."

And he said, "What about those two stones that fell on my head?"

I said, "That is simply coincidence. I dropped the stones; it's strange how you appeared exactly at the right time. Now I will be wondering about it. You also wonder about it, how it happened exactly."

He used to come to tell my father, "Things are going too far." He was a bald-headed man; and in Hindi the word for bald-headed is *munde*. His name was Chotelal, but he was known as Chotelal Munde. Chotelal was rarely used, just Munde was enough because he was the only completely bald-headed person. When just in front of his house, I would knock on the door and his wife or somebody else would open the door, and they would say, "Why do you torture him? You torture him in the school, you torture him in the market,

you torture him in the river when he goes to take his bath."

One day his wife opened the door and she said, "Will you stop torturing Munde or not?"and he was just there, behind her.

He grabbed his wife and he said, "You also call me Munde! This boy has spread around the whole city the idea that my name is Chotelal Munde -- and now my own wife is converted by him. I will kill you if you call me Munde. I can forgive everybody else but my own wife, in my own house...."

But I was insistent with my teachers: "Please keep on your track and don't give me any advice that does not belong to your subject, so that I can explore my life in my own way. Yes, I will commit many mistakes, many errors. I am willing to commit mistakes, errors, because that is the only way to learn."

There is no other way to learn. If you make learning completely foolproof, so that no mistake is possible no error is possible, then you will become a parrot. You may start repeating words, sentences, but you will not know exactly the meaning of what you are saying.

So first find out the voices within you -- and it is simple. Whenever you are deciding to do something, just sit silently and listen to the voice that is telling you to do this or not to do this. And try to find out whose voice it is. Once you have found it is your father, your mother, your uncle, your teacher, your aunt, your brother, it is very easy; then thank your brother and tell him,"'It is so good of you; although you are dead still you are taking care of me. But please, now leave me alone."

Once you have told a certain voice clearly, "Leave me alone," your connection with it, your identity with it, is broken. It was capable of controlling you because you were thinking it was your voice. The whole strategy was the identity. You were thinking, "This is my voice, this is my thought," hence you were doing what it said. Now you know it is not your thought, not your voice; it is something foreign to your nature. Recognizing it is enough. Just be grateful to your father: "You are still taking care of me but I don't need any more care. You have made me mature enough that now I can start taking care of myself."

Get rid of the voices that are within you, and soon you will be surprised to hear a still small voice, which you have never heard before; you cannot decide whose voice this is. No, it is not your mother's, it is not your father's, it is not your priest's, not your teacher's... then a sudden recognition that it is your voice. That's why you are not able to find its identity, to whom it belongs.

It has been there always, but it is a very still small voice, because it was suppressed when you were a very small child and the voice was very small -- just a sprout, and it was covered with all kinds of crap. And now you go on carrying that crap and you have forgotten the plant that is your life, which is still alive, waiting for you to discover it.

Discover your voice.

Then follow it with no fear.

Wherever it leads, there is the goal of your life, *there* is your destiny. It is only there that you will find fulfillment, contentment.

It is only there that you will blossom -- and in that blossoming, knowing happens.

How can you know yourself? -- you have not even grown. Perhaps you are still in the seed, perhaps even the sprout was not allowed. Every religion takes care: take the child to baptism immediately... take the child to circumcision... take the child to some Hindu ceremony.... And the child knows nothing of what you are doing to him.

Just wait -- even for having the voting right he will have to wait twenty-one years; just for third-rate politics he will need twenty-one years of adulthood. But for religion no maturity is needed? Perhaps forty-two may be the right time for a person to decide about religion. But it is not when the child is born and you start deciding, others are deciding.

Yes, you can take him to the voting booth. You can give him the vote and you can hold his hand to drop the vote in the box, and you can make him choose the president, the prime minister -- but the child is completely unaware of what is happening: what is this box about, and what is this card all about...?

But you don't do that. You understand that for politics, at least twenty-one years -- at least -- are needed for a person to understand. But for religion you don't give any time at all. There is a reason why you don't give any time at all. You are afraid, because if you give him time and you don't mess his mind around before he starts thinking on his own, starts hearing his own voice, then there is no chance for you. You will never be able to make him a Jew or a Christian or a Hindu or a Mohammedan.

He may become someday religious, but that will be his own search. Someday he may find paths leading to silence, ways of moving to the innermost core of existence, but that will be his own exploration.

And remember one thing: whatsoever you find on your own gives ecstasy.

Even if God is given to you ready-made, you will not find any ecstasy in it.

And just running on the seashore finding seashells of no value, you can see a child ecstatic....

I used to come from the river when I was very small. All my pockets... I used to have many pockets, I insisted on having many pockets. My father said, "It looks crazy. People ask me.... You are continually a trouble and for no reason at all. Why should you have four pockets in front and two pockets by the side?"

I said, "I need them. My needs and your needs are different. I never say to you that you should have so many pockets or that you should not have them; that is your business." I needed pockets because when I went to the river I found such treasures -- so many beautiful stones, so colorful, that I was for hours walking on the sands to collect them. And I would come home full -- almost double my weight.

My father would see me entering the house and he would say, "This is the use of the pockets? Are you mad or something? Why do you go on bringing all these stones? And we have to throw them out every day."

I said, "You don't understand. You can throw them, but if you have any understanding of a simple thing -- I feel so ecstatic, so joyous when I see these stones. I am not interested in your money and I am not interested in anything else -- I simply collect the stones." But the joy was in exploring for them, searching far away, by the side of the river just to find one beautiful stone.

One day my father got so fed up that he brought four laborers and told them, "Go to the river and bring as many stones as possible, because he is wasting hours every day." So they brought buckets full of stones. They knew exactly from where to get them -- I had no idea that there was a mine -- and they poured them out in my small room where I had my own world, and where nobody was allowed to enter. My father said, "You keep all these. Now there is no need to go there because you cannot find anything more. All colors and all kinds of stones we have collected for you... you waste so much time."

I said, "You have destroyed my joy. It was not the stones, it was my finding them. Now I see this -- thousands of stones are here and I don't feel any joy. Take them away. You have destroyed something."

"But," he said, "I thought you loved stones."

I said, "No, there is no question of loving stones, it was the finding. Stones were just an excuse. Sometimes it is stones you are finding, sometimes it is butterflies you are finding, sometimes it is flowers you are finding, and sometimes it is truth you are finding -- but remember, always the beauty is in the finding, not what you find. That is just an excuse."

He said, "Whatever is done, it seems difficult to make you happy."

I said, "That's true. Never try to make anybody happy. Nobody can do that. You can make me unhappy -- that is possible -- but happy? That is simply my absolute right, to be or not to be. You cannot force me to be happy -- this is an enforcement. Pouring all these stones in front of me, are you trying to make me happy?" But it was happening continually about everything. Slowly, slowly they started to understand that this boy seems to be eccentric so leave him alone.

When I was very small I had long hair like a girl. In India boys don't have that long hair -- at least at that time it was not allowed. I used to have very long hair, and whenever I used to enter, and the entrance was from the shop.... The house was behind the shop, so to enter I had to pass through the shop. My father was there, his customers were there, and they would say, "Whose girl is this?"

My father would look at me and say, "What to do? He does not listen." And he felt offended.

I said, "You need not feel offended. I don't see any problem. If somebody calls me a girl or a boy, that is his business; what difference does it make to me?"

But he was offended that his boy was being called a girl. Just the idea of a boy and girl.... In India when a boy is born, there are gongs and bands and songs, and sweets are distributed in the whole neighborhood. And when a girl is born, nothing happens -- nothing. You immediately know that a girl is born because no gongs, no bells, no band, no singing -- nothing is happening, no distribution of sweets -- that means a girl is born. Nobody will come to ask because it will be offending you: you will have to answer that a girl is born. The father is sitting with his face down... a girl is born.

So he said, "This is strange. I have a boy, and I am suffering from having a girl." So one day he really became angry because the man who had asked was a very important man; he was the collector of the district. He was sitting in the shop, and he asked, "Whose girl is this? It is strange, the clothes seem to be a boy's -- and with so many pockets and all full of stones?"

My father said, "What to do? He is a boy, he is not a girl. But today I am going to cut his hair -- this is enough!" So he came with his scissors and cut my hair. I didn't say anything to him. I went to the barber's shop which was just in front of my house and I told him.... He was an opium addict, a very beautiful man,

but sometimes he would cut half your mustache and would forget the other half. You would be sitting in his chair, with his cloth around your neck and he was gone, so you would search -- where had he gone? It was difficult; nobody knew where he had gone. And with a half mustache, where would you go to search for him? But he was the only one I liked, because it took hours.

He would tell you a thousand and one things, unrelated to anything in the world. I enjoyed it. It is from that man, Nathur -- Nathur, that was his name -- that I learned how the human mind is. My first acquaintance with the human mind came from him, because he was not a hypocrite. He would say anything that came to his mind; in fact, between his mind and his mouth there was no difference! -- he simply spoke whatsoever was in his mind. If he was fighting with somebody in his mind, he would start fighting loudly -- and nobody was there. I was the only one who would not ask, "With whom are you fighting?" So he was very happy with me, so happy that he would never charge me for cutting my nails or anything.

That day I went there and I told him -- we used to call him "Kaka", kaka means uncle -- "Kaka, if you are in your senses, just shave my whole head."

He said, "Great." He was not in his senses. If he had been, he would have refused because in India you shave your head only when your father dies; otherwise it is not shaved. So he had taken a good dose of opium and he shaved my head completely.

I said, "That's good."

I went back. My father looked at me and said, "What happened?"

I said, "What is the point? You cut my hair with the scissors; it will grow again. I am finished with that. And Kaka is willing, I have asked him. He said he is willing:'Whenever there is no customer you can come and I will shave your head completely, and no question of money.' So you need not be worried. I am his free customer because nobody listens to him; I am the only person who listens."

My father said, "But you know perfectly well that now this will create more trouble."

And immediately one man came and asked, "What happened? Has this boy's father died?" Without that, nobody....

Then my father said, "Look! It was better that you were a girl. Now I am dead! You grow your hair as fast as you can. Go to your Kaka, that opium addict, and ask him if he can help somehow; otherwise this is going to create more trouble for me. The whole town will go on coming. You will be moving around the whole city and everybody will think that your father is dead. They will start coming."

And they did start coming. That was the last time he did anything to me. After that he said, "I am not going to do anything because it leads into more trouble."

I said, "I had not asked -- I simply go on doing my thing. You interfered unnecessarily."

But I never allowed him to give me advice. And soon everybody understood in my family that I was very averse to advice, because whatsoever they would say I would do just the opposite, to prevent them giving me any advice. I told them, "If you give me advice I will do just the reverse, so just don't give me any advice. I don't want to carry these voices all my life within myself -- please leave my mind clean. I want to listen to my own voice, if there is any. If there is none, I am perfectly happy with that. I am happy with my authenticity."

Then slowly, slowly they understood that I should not be interfered with, and there was no point, it created more trouble: I would find out a way which was more troublesome for them. Then a time came when I would be sitting in the room, and my mother would look around and say, "Nobody is here. I wanted somebody to go to the market to fetch some vegetables."

I said, "I don't see anybody either. There is nobody; only I am sitting here, there is nobody."

I was not counted as anybody at all -- just nobody. She would see me in front of her and say, "I don't see anybody." And she would agree with me: "Neither do I see anybody, the room is empty" -- and she would go back to find somebody else somewhere, to send to the market.

The moment they recognized me as nobody... I can see in myself that since that moment I don't hear any voices. And it must have been at the age of nine or ten that they recognized -- they had to recognize me as nobody; not to count on me in any way, not to depend on me for any work. Small things....

My mother would say, "Go and bring a dozen bananas," so I would go. The market was not far away, just two furlongs; it was a small place. But in these two furlongs I would meet so many people and there would be so many discussions that by the time I reached the market, I would forget what I had come for. And moreover the time was also finished. I had to pick up something quickly because the sun was setting or had gone down long before.

I would come home to ask, "What was it that you wanted?"

And my mother would say, "You are good for nothing. I asked for a simple thing, one dozen bananas, and it took you five hours to come back empty-handed to enquire!"

I said, "What to do? There were so many people on the way, so many problems, questions, arguments. By the time I reached the market I had forgotten, so I have come to ask." They dropped the idea that I could be of any use; but it helped me tremendously. Slowly, slowly in my own house I became an absence. People would be passing but they would pass as if nobody was there. There was no need to say hello to me. There was no need to enquire anything of me.

I remember that since then I don't find any voices. But up to ten they had been trying their hardest, and when I started working on myself I had to pass through all those voices and consciously drop them. And it is not a difficult process, you have simply to recognize that this is not your voice, this is your father's voice, your mother's voice, your rabbi's voice, and you have to give a grateful thank-you: "Great of you to follow me up to now, but no more, not any further. Here we part."

And once you are empty of all the voices then only... because in this crowd, in this marketplace that you have become inside you, it is almost impossible to hear your own voice. That is the beginning of being yourself Then much more happens, but that is very natural; you are not to do anything about it.

All you have to do is to negate the voices that have been covering your voice. Once that has happened you start growing your own insight. Slowly, slowly you start becoming aware of problems which you were never aware of before because you were carrying answers. For the first time you start hearing questions of tremendous importance, which you were not even aware that you had.

And your question, just because it is yours, is significant, because in that very question is hidden the answer.

But it has to be your question, only then it carries its own answer.

But these so-called do-gooders go on giving you their questions, their answers. Nobody bothers whether it is your question or your answer. In fact, they are afraid that some day you may find your question. The day you find your question all their answers will become invalid, all their scriptures will be rubbish. And they are afraid that by finding your own being you will become an individual.

The society does not want you to be individuals, it wants you to be a Christian, a good Christian, a good Jew, a good Hindu -- respectable. But they don't want you to be individuals, because individuals move, act, live in freedom. Individuals would be happy to die, but they cannot be forced to become psychologically slaves.

And once you are an individual it is so simple to know thyself, because now you *are* thyself

Now it is only a question of closing your eyes and seeing who you are.

So don't divide the question into two. Don't ask me what is more important, being yourself or knowing yourself I can see why the question has arisen, because the famous maxim of Socrates is, "Know thyself," and one of the greatest findings of modern psychology is, "Be thyself" Hence the question: which is more important?

Socrates is not somebody that you can put in the past. There have been a few people who will always remain contemporaries. Socrates is one of those people who will always remain contemporary. When he says, "Know thyself" he is implying that without being yourself, how can you know yourself? So if you want to know yourself you will have to be yourself They are two aspects of the same coin.

But to start with be yourself. because so much has been disturbed in you, so much has been diverted from you, so much has been taken away from you. Your being has been covered in so many layers of personality that you will have to do exactly what you do with an onion: you start peeling it. The moment you peel the onion and one cover is removed, a fresher cover is there. You remove it and there is another, even fresher and more alive.... And that's how you are -- covered with layers of personality.

The word personality is worth remembering. It comes from the root *persona*. In Greek drama the actors used to have masks, and they would speak through the mask. *sona* means sound. Persona means sound coming from a mask. You don't know who the person is, you only hear the sound and it is coming from a mask. From this word persona comes the English word, personality. It is literally true: your personality is nothing but many many masks. And whatsoever you say and do is just coming through the mask; it is never truly your own, it has not your signature on it.

So first drop all personalities.

And you don't have just one, remember.

People ordinarily think they have one personality -- absolutely wrong. You have many personalities. You have a storage of personalities, so whenever you need a different personality you immediately change

your mask. You become a different person immediately; not even a moment is lost. It has become almost automatic, the change from one personality to another. And there are so many, you will not even be able to count how many personalities you have.

The more personalities you have, the more sophisticated, respected a citizen you will be in the society. Obviously your personalities give you more facilities. They make you capable of functioning in many ways in which others cannot function.

Gurdjieff used to play a game with his disciples. He would be sitting in the middle, one disciple on this side, another disciple on that side. And he had worked tremendously on personalities. He had worked so consciously that he had become capable, as many actors become capable, of showing.... From this side of the mouth one disciple would see that he was in a very happy mood, and from that side, another disciple would see that he was very angry and it was not the time to say anything; he may hit you or something. He was capable of smiling with half the mouth, and the other side would remain very somber and serious. It is difficult to learn, but one can be trained. It is not much of a problem -- actors, great actors, are continually doing it.

You see the whole movie; you don't see that one moment the actor has to laugh, another moment he has to cry. While the movie is being filmed, he goes on changing personalities. You see only the story that is presented to you, but what happens to the actor? He falls in love with a woman -- whom he hates! -- and shows everything that even a lover may not be able to show: in his eyes, his face, his words, his hug, everything. For that moment he becomes the lover. He takes on the whole personality of the lover of the woman in front of him.

In the second scene maybe he has to cry -- and actors become capable of crying, of bringing tears to their eyes. In the beginning they have to use chemicals to bring the tears, but that is only for amateur actors. Once an actor really becomes capable then there is no need; he simply changes his personality. He brings the face of sadness, sorrow, and tears start flowing. He is not only deceiving you, he can deceive his own chemistry.

All these personalities are continuously moving with you. You are a crowd, many people together, all divergent: many enemies to each other in continuous conflict, fighting, wrestling. That's why you see people in such anguish. Otherwise, there is no reason to be in anguish if you are not having many voices inside you, conflicting, fighting, trying to control all the others -- one voice trying to become the monopolist.

Gurdjieff calls them "selves; it is the same. You can call personalities selves or egos, and you can start looking for them -- it is a tremendously charming game to look at them. In the evening, you decide that tomorrow morning you are going to get up at five. This you have been deciding for many years, and you know it -- that every evening you decide.... But this night is different! -- that too, you know. Every night you have been saying, "This night is different; tomorrow I am going to get up. There is a limit to everything!"

But all these things you have been saying every night. You are not saying a single new thing, but you are not aware of it. And at five o'clock when the alarm goes, you just press the button; and you are angry at the clock. You may throw the clock, turn over and say, "Such a cold morning, and this stupid alarm clock" -- and you go back to sleep. You are just going for a few minutes... and this has been happening for years.

Every morning "just for a few minutes" you go back to sleep. When you wake up it is nine o'clock, and you are again repenting, sad, thinking, "How does it happen? I had decided to get up." And you will do it again but you will never see that the personality that decided in the evening must have been a certain personality, and the personality that threw the clock away is a different personality. These are not one personality, they cannot be one personality.

The personality that was saying, "tomorrow I am going to get up" is no more on top, is no more on duty. Somebody else is on top and says, "Forget all about this nonsense," and throws the clock and says, "Go to sleep. It is so cold out -- are you stupid or something?" And it feels so warm and good to turn over, and after the disturbance of the clock it feels an even better sleep. And at nine o'clock when you wake up again you are sad. This is a different personality. It has not thrown the clock; it was not the personality who said to you, "Just for a few minutes...." And this personality decides, "Now, whatever happens, tomorrow morning I am going to get up."

This you will do your whole life, and you will never be able to see a simple fact: you have many personalities, and each time a different personality is speaking, speaks differently, has different ideas.

Just watch it; just watching it is such a great joy, such a great drama that one need not go to any movie. You can simply close your eyes and see the movie that continues there, with so many actors and so many actresses and everything is there that is needed -- raw footage, unedited....

But before you can come to know yourself you have to be yourself

You have to drop all these personalities like clothes and you have to come to your utter nudity. And from there is the beginning.

And then the second thing is very simple. The whole problem is with the first thing; the second thing is very simple. When personalities are gone, the crowd has left you, you are alone. Close your eyes, you will see who you are -- because there is nobody else. There is only awareness of immense silence, of no object.

You will not meet any God there or any soul there or any angel there -- all that is fiction. If you meet somebody, remember that you are again hallucinating. If you meet Jesus, throw him out! If you meet Krishna, tell him, "Get out. This is no place for you people. lust leave me alone." Only Buddha had the courage to say, "If you meet me on the way, cut my head off immediately."

You have to cut off the head of the Buddha; otherwise you will not be alone -- and without being alone how can you know yourself?

In aloneness, suddenly out of nowhere, comes the fragrance called enlightenment. You become illuminated; for the first time full of light, all darkness dispersed.

The night is over, the sunrise has happened -- and a sunrise that is never going to become a sunset.

From Ignorance to Innocence

Chapter #14

Chapter title: Society crowds you out; religon outs your crowd

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OSHO,
WHY, IN THE FIRST PLACE, HAVE PEOPLE BEEN DISTRACTED FROM THEIR ORIGINAL SELF?

MAN is born with an unknown, an unknowable potentiality.

His original face is not available when he comes into the world. He has to find it. It is going to be a discovery, and that is the beauty of it. And that's the difference between a being and a thing.

A thing has no potential, it is what it is. A table is a table, a chair is a chair. The chair is not going to become anything else, it has no potentiality; it has only actuality. It is not a seed of something. Man is not a thing.

That brings all the trouble and all the joy, all the challenges, all the disturbances.

The child comes just empty, with no writing on him, no indications even of what he is going to be-all dimensions are open.

This is the first basic thing to be understood: that a child is not a thing, a child is a being.

He is not yet, he is just going to be. He is a process, and there is no possibility to predict where he is going to end; what will be the ultimate outcome of his life's experiences, anguishes, anxieties, ecstasies; what it is going to amount to in the end, finally. The final sum total of his whole life is not available in the beginning.

He does not bring a chart with him. All the astrologers have been befooling you, palmists have been

befooling you, and they could befool you because there was a chance to befool you. The parents are concerned what the child is going to be. And their concern is out of love, hence they can be exploited by all kinds of con men. Those con men can predict, "He is going to be this, or that," but they don't do much harm; they simply exploit a little bit. Their predictions never come true.

The greater problem arises from the priest, from the politician, from the pedagogues. The politician is not interested in what the real potential of the child is. He is interested that the child becomes a part of his power trip. He has an investment in every child, because every child is a potential friend or enemy. It iS good to start canvassing as early as possible. So before the child starts on his own, he is distracted onto a path which is going to fulfill the politician's desire, but which is going to kill the seed in the child himself.

The priest is interested -- he has an investment. The pope is a bigger pope if he has more Catholics in the world. If Catholics disappear, what is the value of a pope? -- who would care about him? Each child that is born has some power which can be exploited by politicians, priests....

Soon the child is going to become a fully-fledged citizen of the world -- he should be grabbed. He should become a Catholic if he is born out of Catholic parents or if fortunately, he is an orphan, then Mother Teresa can look after him and convert him into a Catholic. They are immensely happy: the more the world has orphans, the more Mother Teresas can get Nobel prizes -- and more orphans means more Catholics. The more poor people in the world... they can be easily converted to Christianity.

Jesus says man cannot live by bread alone. That is true of an authentic man but not true about the masses. As far as the masses are concerned, I say to you, man lives by bread and bread alone. And there are only masses -- where is the authentic man?

These politicians, these priests, these pedagogues don't leave anybody to himself so that he can become authentic, so he can get his original face, so that he can find himself

Everywhere there are people with vested interests in every child. And the child is simply a tabula rasa, nothing is written on him; it is a great temptation for everybody to write something on him. The parents, of course, would like to write their religion, their caste, their philosophy, their politics, because the child should represent *them*. The child should carry their inheritance.

If they have been Hindus for centuries, the child should be a Hindu, carrying the heritage of Hinduism to future generations. They are not interested in the child's own potential -- nobody is interested in it -- they are interested in their own investment, and of course everybody is investing....

The parents are investing so much in the child, giving birth to him, raising him, educating him; and everything is conditional -- whether it is said or not, that is not the point. They will ask one day, "We have done so much for you, now is the time that you should be conscious of what they are doing, because this is how they have been brought up by their parents -- generation after generation, the same process.

The teacher is interested that the student should represent him. The religious teacher is interested that the disciple should be a model of his teachings....

What I want you to remember is that everybody is interested in the child for something in which the child is not interested at all.

But the child is very helpless, he cannot fight all these people. They are powerful. He is dependent on them; if they want to make something of him, he has to become that. This much is absolutely clear to the child, that if he goes against the parents, he is misbehaving, he is betraying them. These ideas are also given by the parents, the priests, the teachers. He feels guilty.

Any assertion of his own self becomes guilt, and every pretension of the parents, of the religious priests, of the educationists, of the politicians -- which is only a pretense -- pays very well. The child starts learning politics from the very beginning: to be hypocritical, base. Be authentic and you are punished. Now, the child has a simple arithmetic, and we cannot condemn him for it.

In my childhood -- because from there I can speak to you more authoritatively; I don't know your childhood, I know only my childhood -- it was an everyday question. I was continually asked to be truthful. And I said to my father, "Whenever you say to me to be truthful, you have to remember one thing, that truth has to be rewarded; otherwise you are forcing me not to be truthful. I am willing."

Very easily I figured out that truth does not pay: you are punished. Lies pay; you are rewarded. Now it was a question of very decisive, very great importance. So I made it clear to my parents that it had to be understood clearly: "If you want me to be truthful then truth has to be rewarded, and not in a future life but here and now, because I am being truthful here and now. And if truth is not rewarded, if I am punished for it, then you are forcing me to lie. So let this be clearly understood; then there is no problem for me, I will always be truthful."

I don't think that every child tries to figure it out and makes a clear-cut contract with the parents. But this became a contract with my father. Howsoever the truth was against him, his morality, his family, his society, his respect, that did not matter; what mattered was that I was true. And for that I needed immediate reward, "Otherwise next time you know I will say what you want to hear -- but remember, it will be a lie."

The day that for the first time I said this to my father, he said, "Let me think it over, because you seem to be tricky. You are putting me into a subtle net. You do some mischief and are truthful, and I will have to reward you for your mischief"

I said, "It is your business to decide whether you want me to be truthful or not. Anyway I am going to do what I want to do. The mischief would have happened anyway. It has happened, only afterwards the question arises to be true or to be untrue. So why bring mischief into it? It has already happened. Now nothing can be done about it. You cannot undo it.

What can be done is: you can force me to lie, and I can lie. And I can lie with such a face that you will think I am absolutely truthful. I will learn. If that is the way, then let that be the way, but remember, you have been responsible for distracting me from truth because you were rewarding lies and punishing the truth. You can think it over. I am not in a hurry. You are asking me."

What had happened was that, living two or three blocks away from my family was a brahmin family, very orthodox brahmins. Brahmins cut all their hair and just leave a small part on the seventh chakra on the head uncut so that part goes on growing. They go on tying it and keeping it inside their cap or inside their turban. And what I had done was, I had cut the father's hair. In summertime in India, people sleep outside the house, on the street. They bring their beds, cots, on the streets. The whole town sleeps on the streets in the night, it is so hot inside.

So this brahmin was sleeping -- and it was not my fault... he had such a long *choti*; it is called choti, that bunch of hair. I had never seen it because it was always hidden inside his turban. While he was sleeping, it was hanging down and touching the street. From his cot it was so long that I was tempted, I could not resist; I rushed home, brought the scissors, cut it off completely and took it and kept it in my room.

In the morning he must have found that it was gone. he could not believe it because his whole purity was in it, his whole religion was in it -- his whole spirituality was destroyed. But everybody in the neighborhood knew that if anything goes wrong... first they would rush to me. And he came immediately. I was sitting outside knowing well that he would come in the morning. He looked at me. I also looked at him. He said to me, "What are you looking at?"

I said, "What are you looking at? Same thing."

He said, "Same thing?"

I said, "Yes. The same thing. You name it.

He asked, "Where is your father? I don't want to talk to you at all."

He went in. He brought my father out and my father said, "Have you done anything to this man?"

I said, "I have not done anything to this man, but I have cut a choti which certainly cannot belong to this man, because when I was cutting it, what was he doing? He could have prevented it."

The man said, "I was asleep."

I said, "If I had cut your finger while you were asleep, would you have remained asleep?"

He said, "How could I remain asleep if somebody was cutting my finger?"

I said, "That certainly shows that hairs are dead. You can cut them but a person is not hurt, no blood comes out. So what is the fuss about? A dead thing was hanging there... and I thought that you are unnecessarily carrying this dead thing inside your turban for your whole life -- why not relieve you? It is in my room. And with my father I have the contract to be true."

So I brought out his choti and said, "If you are so interested in it, you can take it back. If it is your spirituality, your brahminism, you can keep it tied and put it inside your turban. It is dead anyway; it was dead when it was attached to you, it was dead when I detached it. You can keep it inside your turban."

And I asked my father, "My reward?" -- in front of that man.

That man said, "What reward is he asking for?"

My father said, "This is the trouble. Yesterday he proposed a contract that if he speaks the truth... and sincerely; he is not only speaking the truth, he is even giving the proof He has told the whole story -- and even has logic behind it -- that it was a dead thing so why be bothered with a dead thing? And he is not hiding anything."

He rewarded me with five rupees. In those days, in that small village, five rupees was a great reward. The man was mad at my father. He said, "You will spoil this child. You should beat him rather than giving

him five rupees. Now he will cut other people's chotis. If he gets five rupees per choti, all the brahmins of the town are finished, because they are all sleeping outside in the night; and when you are sleeping you cannot go on holding your choti in your hand. And what are you doing? -- this will become a precedent."

My father said, "But this is my contract. If you want to punish him, that is your business; I will not come into it. I am not rewarding him for his mischief, I am rewarding him for his truth -- and for my whole life I will go on rewarding him for his truth. As far as mischief is concerned, you are free to do anything with him."

That man told my father, "You are getting me into more trouble. If I do something to this boy, do you think things will stop there? I am a family man: I have my wife, my children, my house -- tomorrow my house will be burned down." He was very angry, and he said, "Especially now it's a problem, because tomorrow I am going to perform a ceremony in the next village, and people seeing me without my choti...."

I said, "There is no need to worry -- the choti I am giving you back. You can also reward me with something for giving your choti back. Just don't ever take off your turban in the other village; even in the night keep your turban on. That's all. It is not a big problem, it is only a question of one night. And in the night who is going to look for your choti? Everybody will be asleep. He said, "Don't you give me advice. I feel like beating you but I know better, because that will create a whole chain of things."

I said, alt has already been created. You have come to complain; you are not rewarding me for my being so absolutely honest and sincere and telling you that I could not resist my temptation. And I have not done any harm to anybody; no violence has happened -- not a single drop of blood came from your choti. Just by complaining to my father you have already created a chain of reactions."

He said to my father, "Look...!"

My father said, "It is not my business."

And I said to my father, "That's what the whole brahminism teaches -- the chain of reactions."

My father said, "You keep your philosophy to yourself. And stop going to these lectures of the sadhus and the monks and mahatmas, because whatsoever you get from them you somehow manage to conclude such strange things."

I said, "But this is what I am saying, and it is not strange. That's exactly what the theory of karma is: you do one act, the reaction will follow. He has done an act of complaining against me, now the reaction will follow."

And the reaction followed, because he had told me that he was going to the other village.... He was very angry with me, but when you are angry, you are angry -- and he was really completely freaked out. So he was angry with his wife, with the children.... I watched everything, and he somehow managed to get his things together and went off in a horse buggy.

The moment he left, I told his wife, "Do you understand where he is going? He is going forever -- and you don't know! He had come to say this to my father, that he is going forever and he is never coming back again."

The wife suddenly started crying and screaming, Stop him! Other people ran and they stopped his buggy.

He said, "Why are you stopping me? I have to catch the train!"

They said, "Not today. Your wife is crying and beating her heart -- she will die!"

He said, "But this is strange. Why should she beat herself, and why should she cry?" But the people would not allow him to go, and they were pulling at his bag and suitcase.

The man who was driving the buggy said, "I will not take you. If this is the situation, that you are leaving your wife and small children forever, I will not do such an act."

The brahmin said, "I am not leaving, I will come back, but I don't have time to convince you. The train will be missed -- the station is two miles away from my house.

But nobody was listening to him, and I was provoking people: "Stop him, otherwise his wife, his children... you will have to look after them -- who is going to feed them?"

They brought him back with his bags, and of course he was angry and threw his bag at his wife. His wife asked, "What have we done? Why are you...?" And I was there outside in the crowd

He said, "Nobody has done anything. That boy told me there would be a reaction. The reason is that three days before, in the temple, I was teaching the philosophy of action and reaction and this boy was present there. Now he is teaching me." He told me, Forgive me and I will never say a single word about this action and reaction. And you can cut anybody's choti if you want, I will not complain. You can cut of my head and I will not complain -- because I want to stop this chain completely. My train is gone."

Then everybody asked, "What is the matter? We don't understand. Who has cut your choti?n

I said, "Look! The chain is impossible to stop. These people are asking'Whose choti? Who has cut it? Where is the choti?'" I said, "Just look inside his turban, on his head!" And a man who was considered to be a wrestler in the town came up and took off his turban and the choti fell out.

My father was also there, and saw it. When we were returning home he said to me, "I will reward you but don't take advantage of our contract."

I said, "I am not. That is not a contract between me and you. My contract is that I will always speak the truth to you, and you will reward me for it." And he remained consistent. Whatsoever I had done, howsoever wrong in his eyes, he continually rewarded me. But it is difficult to find a father like that -- the father has to forcibly impose his ideals on you.

My father was condemned by my whole city: "You are spoiling the child."

He said, "If that is his destiny, to be spoiled, let him be spoiled. I will not be responsible for interfering in his destiny; he will never be able to say,'My father spoiled me.' And if he is happy in being spoiled, then what is the wrong in being spoiled? Wherever, and whatsoever happens in his life, I don't want to interfere. My father has interfered with my life, and I know that I would have been a different person if he hadn't.

"And I know that he is right, that every father turns the child into a hypocrite, because I have been turned into a hypocrite. When I want to laugh, I am serious. When I want to be serious I have to laugh. At least let one person laugh at the time when he want wants to laugh. And let him be serious when he wants to be serious." He said, "I have eleven children but I will think of myself as having only ten." And he always thought that he had only ten. Me he never counted among his children because, he said, "I have given him total freedom to be himself Why should he carry any image of me?"

In a better society -- and when I say in a better society, I mean a society which understands each person's integrity, respects even a small child's being, and does not impose on it. But that society seems to be far, far away, because all people have got their vested interests, and they cannot stop their trips; they have to use and exploit people.

Somebody becomes a president; you never think that he has become president at your cost, that something in you has been killed so that this man can become the president of the country. If everybody was left unique, original, it would be impossible for the people who are presidents and prime ministers, who are ruling the whole world and who have been destroying the world for thousands of years and go on destroying it, to continue doing this.

With individuals there will be totally different kinds of societies: there will be communes, not societies. There will be no nations, because there is no need.

What is the need of nations?

The whole earth is one.

Only on the maps do you go on drawing lines, and over those lines you go on fighting and killing and murdering. It is such a stupid game that unless the whole of humanity is mad, it is impossible to think how it goes on continuing. What is the need of nations? What is the need of passports and visas and boundaries? This whole earth belongs to us: wherever one wants to be, one has the right to be.

The sun is nobody's property, the earth is nobody's property, the moon is nobody's property; the wind, the clouds, the rain -- nothing is anybody's property. Why do you draw these lines?

You can understand it easily... soon you will see lines on the moon. Right now there are not but soon you will see a Soviet zone, an American zone, a Chinese zone. Nobody lives there, nobody will ever live there. There seems to be no possibility of life growing on the moon. The moon is a dead planet -- not a single drop of water. Yes, you can be there for a few hours with all your gas masks and oxygen cylinders and everything, but this is not the way that people can live there. But already they have put their flags....

There is nobody to see the flag, there is nobody to salute the flag -- not even a bird sometimes to shit on the flag! The first thing the Americans did was to place a pole, and put up the flag. How idiotic! And for whom? But soon other fools will follow. They will go to Mars, they will go to other planets, and they will do the same thing everywhere.

There is no need for nations -- except that politicians need nations because without nations there will be no politics -- except that generals need nations, because without nations there will be no wars -- except that the factories that produce weapons will go out of production.

What will happen to your nuclear weapons plants and all the energy involved in them? -- because if there are no nations there is no need to create nuclear weapons. For whom?

The simplest solution to save humanity is to remove from the map all the lines -- and just from the map

-- on the earth there are no lines.

Just from the maps simply remove all the lines and you won't have the third world war, and you will not need so many armies all around the world.

Millions of people are doing nothing except turning left, turning right.... If somebody is watching from above, he will be surprised. Why do people go on turning right, then left, then about turn, then march, then come back, disperse -- every day millions of people all around the earth? He will certainly think something is wrong -- some nut, some bolt, needs to be put right.

These nations can exist only if your personality is false.

These churches and religions can exist only if you don't have your original face, because a man who has his own original face -- what business has he to do that he needs to go to the pope? For what? There is no reason why he should go to any religious teacher or to any temple or to any synagogue. And why should he become a Mohammedan, a Christian, a Hindu?why?

With your original face you will feel so contented, so immensely fulfilled and at home that there will be no search left; you have found it.

But these people will not allow you to find it. They will distract you, for the simple reason that they have some trips, they have some ideas of their own, and you have to be sacrificed for their ideas. Politicians will sacrifice you for their politics. Religions will sacrifice you for *their* kind of politics. Nobody is interested in the child, and the reason is clear: the child has to be molded into a certain pattern which fits in a society, in a nation, in a particular ideology.

In Russia the child has to be taught communism from the very beginning. He has to know the names of Karl Marx, Friedrich Engels, Lenin; they are their gods.

In non-communist countries it is the same thing only the names differ. Everybody is sacrificed to some stupid ideology, theology, politics, religion. That's why people get distracted.

But the child allows it for the simple reason that he does not know who he is going to become. Naturally he depends on his parents, elders -- those who know better. And he is not aware that they don't know better; they are in the same boat, as ignorant as the child. The only difference is, the child is innocent also. They are cunning but ignorant, and just because of their cunningness, they go on hiding their ignorance in borrowed knowledge.

My grandfather used to take me to any mahatma, any saint, and he used to say to me, "If you don't come then I am not going, because then it is so dull. You make it alive." And I was simply raising very simple questions. What can a child do?

One Hindu monk, Swami Vidyananda, used to come to the town every rainy season. For four months he lectured there -- he was a well-known teacher. The first day I went with my grandfather, I simply stood up; and because of my grandfather, nobody could throw me out or tell me to sit down. Everybody knew about him, that he was a dangerous man in that matter. If anybody said, "Boy, you sit down, you don't understand such great things," my grandfather would say "But I don't understand either, and I am seventy years old. So you keep quiet, you understand! AnD he would tell me, "You ask."

It was clear that they could not throw me out, they could not stop me, so I simply asked Vidyananda, "One thing I want to know about what you are saying: is it borrowed or experienced? Now, remember that you are sitting in the temple of God." It was a Rama Mandir, the best place in the town, the most precious temple of the town with a very beautiful marble hall -- so all the best discourses were arranged there.

So I told him, "You look at the statue of Rama; and remember that you are in a sacred place and remember your robe, that you are a monk. Don't disgrace your robes and don't disgrace your God; just say the truth: whatever you are saying, is it experienced? Do you know God? Have you seen God just the way you are seeing me? Have you talked with God the way you are talking with me? Or have you just learned from the books?" There was a great silence. The man hesitated.

I said, "Your hesitation says everything. You better tell the truth because if you have seen God, why should you hesitate? You feel a little afraid -- I can see perspiration on your forehead, and it is cool inside."

The man said, "I never thought about it. But being a sannyasin and being in the temple of God, I cannot speak untruthfully. I have no experience. I am saying whatsoever I have heard and read and studied."

Then I said to him, "Get out! Get out from this place immediately. Then find a person who has himself known, and bring him here. You are throwing borrowed rubbish on these poor people's heads, and giving them the idea that they also know... because I know these fools, they are all from my own town, and they talk as if they know."

And I told the people, "Listen to your guru!" He was almost the guru of the whole city, because for

years -- he must have been sixty at that time -- for years he had been visiting the town for four months every year. But that was the last time. Since then I have not heard about him in that town.

When I was traveling about India I went on enquiring about what happened to Vidyananda, whether he died or he was still alive; what happened? Finally I met him in a place I had never expected, near Madras, in Adyar. Adyar is the headquarters of the theosophical movement. I had gone to deliver a few talks in Madras, and my host wanted to go and see Adyar. Adyar is beautiful, the theosophists had done a really good job. They had made a beautiful place, but it is now Lying deserted, nobody goes there. They had made beautiful houses, cottages, a great garden -- a whole colony.

Adyar has perhaps the biggest *bo* tree. When the theosophical movement was alive, underneath that bo tree they used to have their conventions; thousands of people can sit under its shade. And Adyar has perhaps one of the most precious libraries in the world. Theosophists had collected manuscripts from China, Tibet, Ladakh, Mongolia, Korea -- strange places, strange languages -- and they have a very great underground library of ancient scripts. I found this man there in the library; he was working as a librarian, but he was no longer a monk.

I asked him, "What happened?"

He said, "That day you changed my whole life. After that I could not speak with the same authority as I had spoken before; I lost my courage. I tried, but every time the question arose in me that I don't know, so why am I telling these people? Perhaps it is not right, perhaps it is right -- who knows? I am committing a sin, because these people will start thinking that they know. That day in your city...." He had not been able to recognize me. I had to remind him because he had last seen me as a child. I could recognize him, although by then he was nearabout ninety; but from sixty to ninety, not much change happens.... Yes, you become older, but no basic change happens. He was older, fragile, but in a way younger, more alive.

I said to him, "You are thirty years older now, but I can see your eyes are younger, more alive."

He said, "Yes, because I have dropped that life of phoniness. Now I am simply what I am. I don't know -- i am searching but I don't know that it will be possible to know in this life because so much is lost.

I said, "Don't ever be pessimistic. It can happen any day -- it can happen today. If it is not happening that means that still somewhere you are carrying the borrowed. Can I ask you again, after thirty years, another question?"

He said, "I will be obliged because that first question has done me a great service. It has taken away my monkhood, my mahatmahood, my followers -- everything."

I said, "Why did you start working in the library as a librarian? -- because this is again the same kind of business. Now you are searching in ancient scripts found in Tibet, found in Ladakh, found in Nepal. You are still not looking in yourself First you were searching for truth in printed books, now you are searching for it in hand-written ancient scripts, thinking that these people must have known. But you are again doing the same foolishness. Neither the printing press knows.... It goes on printing Bible after Bible -- millions of Bibles -- and the printing press remains just a printing press; it does not even become a Christian.

"And do you think in hand-written scripts you will be able to find? These people were just working as writers. They were simply copying, and they were being paid for it. It is not that they were knowers, they were copiers, and they were doing a primitive method of printing. In those days printing was not possible so people used to write, copying from one manuscript to another manuscript, and from that to another manuscript, and they would sell them. Do you think these people knew?"

He said, "Again you are right. I have been here for twenty years in this underground library, looking into all kinds of strange methods, ideologies -- very impressive, very logical -- but certainly I am doing the same thing; I am not looking in. Now you will not find me anywhere."

He dropped his job that very day. While I was still in Adyar he left. When I came back after walking around.... It is a big place and once it was a very throbbing commune; when Annie Besant was alive thousands of people lived there. When I came back to the main office and enquired about Vidyananda they said, "He has left. What have you told him? -- because after you met him in the library he came into the office and he said,'I am leaving, and leaving forever. I am finished with books. Although I am much too old.... But perhaps a few days may be enough, or at least before I die I should begin rightly. Perhaps in the next life I can complete my search, but at least I should begin.' "

Nobody is asking, "What you know, is it your knowledge?" If it is not your knowledge, put it aside; it has no value. "What you are doing, is it your aspiration? Do you really feel a bell ringing in your heart?" If it is not so then don't waste a single moment more.

People go on doing things which other people have forced them to do -- and people are going to

continue to force them. It is most improbable that parents will stop forcing their children to be just images of their own idea, that teachers will stop forcing on them whatsoever they "know", as if they really know. They will go on pretending that they know.

My principal in high school was a mathematician. I was not a student of mathematics but I used to go to his office whenever I saw that he was alone and talk about higher mathematics -- because now the older mathematics is not applicable any longer to physics, biology, chemistry, biochemistry. They are going beyond it. So he told me, "Why don't you start attending my classes?"

I said, "I have no problem, I am not a student of mathematics, but whenever I am free and you have a class I would love to come if you allow me. But then don't get disturbed by me because I will not just be dead there, I will be alive."

He said "What do you mean by being'alive'?"

I said, "Exactly what it means: being alive. You just give me a chance and see."

I was always interested in many things, trying to find out whether they were really based in knowing or were only hypothetical -- because if they were hypothetical then they were not really true, they were just pragmatic, helpful, convenient. For example, Euclidian geometry -- that's the class he was teaching when he allowed me for the first day.... Now Euclid's definitions -- even a child can see that they are wrong. Euclid says: "A line has length but no breadth." Now, without breadth, how can a line be? It is so simple, one does not need to be a mathematician; I am not a mathematician, and I was not at all at that time. And I asked him, "This is stupid what you are saying, that it has length but no breadth -- it does have breadth. Draw a line on the board without breadth, just with length, then I will accept your hypothesis."

He said, "Now I know what you mean by being alive. I have done post -- graduation mathematics and this question never came to my mind. Euclid says it; every school, every college, every university teaches it, so I never thought... but perhaps you are right. I can see, there is...."

And I said, "It is measurable. With the chalk you draw a line on the blackboard, and still you're saying that it has no breadth. And'the point' Euclid says,'has neither length nor breadth.' Then how can it be? It may have a very, very small length, a very, very small breadth, but that does not mean that it has none. You just need a magnifying glass. You just wait and I will run to the chemistry lab and bring the magnifying glass and show you.

He said, "There is no need to go -- I can understand. But then, what am I to teach? Euclid is finished, because these are basic definitions."

I said, "These are hypotheses. Just one thing you have to accept, that these hypotheses are practical, but not truth." So you have to find out about whatsoever you know -- whether it is just hypothetical, useful in life, or really a truth that you know, that you have felt, that you have experienced. If it is only a hypothesis, put it aside and you will feel such an unburdening. All hypotheses, all borrowed knowledge that has gathered there and which you are carrying -- you are dragging a mountainous load, you are being crushed under it -- just put it aside.

Be ignorant, accept that "I am ignorant." And from that point you can start the search.

Every child is going to be burdened. I hope that someday it will not be so. In fact there is no need, because when you are teaching Euclid, you can teach very simply that this is not truth, it is only a hypothesis. With this hypothesis it becomes easier to understand the triangle, the circle and everything. But remember that at the base there is a hypothesis, and the whole palace is hypothetical.

Similarly, your God is a hypothesis and the whole pyramid of theology is based on nothing but that hypothesis. If you start looking into things it does not need great intelligence, it needs only simple innocence to see.

That principal called me into his office and he said, "You are not to come again to my classes because now it will be difficult for me to deal with the children. They have seen me as ignorant. up to now I was an authority -- you destroyed that." But he was a sincere man in a way. He said, "I can understand you, but don't do it to any other teacher because they may not understand it. And now I know why so many complaints go on coming against you, that you are a disturbance. But this was not a disturbance. You have opened my eyes, I will never again be able to be the same. But what puzzles me is that I never thought about it, I simply accepted it."

And that's the point I want you to notice. You have accepted everything up to now: what they have said, you have accepted. You have to start questioning, doubting. Don't be afraid of authorities -- there is no authority. Krishna or Christ, Mohammed or Mahavira -- nobody is an authority. And if they are an authority, then they are an authority to themselves, not to you.

You will be an authority only to yourself if someday you come to know the truth of your own original face.

Then too, you will not be an authority to somebody else. Nobody can be an authority to anybody else.

This whole idea of authority has to disappear from the world.

Yes, people can share their experience, but that is not authority.

I don't want to force anything on you -- not a single word, not a single concept.

My whole effort is somehow to make you alert and beware of all authorities. And the moment you see there is some authority hanging around your being, throw it out.

Be finished with all that has been given to you, forced upon you, and the original face will start showing up.

You never know, you cannot even imagine what your original face will be, what your true being will be.

You will know only when you know, when you are face to face with yourself, when there is no hindrance of any kind and you are left totally alone.

In that aloneness have flowered all the beings that have flowered.

Not many have flowered. Only once in a while.... It is a strange tragedy that millions of people are born and only once in a while a person blossoms. That's why I say there is no gardener, no God looking around, watching, caring, otherwise millions of trees and only one tree comes to flower...? Spring comes and goes and only one tree blossoms; millions of trees simply remain barren, unproductive. What kind of gardener is looking after the garden?

This is enough proof that there is no gardener, no God; but that does not mean that you have to become pessimistic. In fact that gives you a new dimension -- that you have to be your own gardener. It is good that there is no God, because you can be your own gardener. But then the whole responsibility is yours, you cannot blame anybody.

I am taking the God away so that you cannot blame the poor old man. Enough He has been blamed for everything: He created the world, He created this, He created that.... I take all that blame away from Him -- He does not exist.

You have created Him just to throw your responsibility on Him. Take your responsibility back.

Accept your aloneness.

Accept your ignorance.

Accept your responsibility, and then see the miracle happening.

One day suddenly you see yourself in a totally new light, as you have never seen yourself before. That day you are really born. Before that it was only a pre-birth process.

There are reasons why people have been distracted from their originality. First, you don't know what your originality is. Second, there are people who are in a hurry to impose some idea of their own on you, because once that idea is imposed, you are psychologically enslaved.

A Christian cannot find truth, a Hindu cannot find truth, because Christianity is a prison, Hinduism is a prison. Somebody is burdened by the Koran and somebody else is burdened by the Torah.

So it is not a question of what has to be thrown -- whatever it is.... That's why with me, a Jew, a Christian, a Hindu, a Mohammedan, a Jaina, a Buddhist, a Parsee, a Sikh -- anybody can find something transpiring in him, because what I am saying is applicable to all.

Whether you are burdened with the Bible or the Koran makes no difference. I am not interested in you throwing the Bible, I am interested in you throwing *any* kind of garbage that you are carrying. And I call it garbage because it has been given by others to you; it is not yours.

Remember it: only what you experience is yours.

What you know -- only that you know.

Let it be very small, don't be worried; seeds *are* very small, but a seed has potentiality. It is not a thing, it is a being who is ready to burst forth -- it just needs the opportunity.

And that's what to me is the function of the Master: to create the opportunity -- not to give you knowledge -- not to give you discipline -- not to give you a doctrine or a dogma,

but to create an opportunity where all these things slowly, slowly disappear. They are not clinging to you, you are holding onto them hard.

So when I say they disappear, I mean slowly, slowly you open your fist. Of course you take time because for so long you have thought that you are holding something precious, but even if you understand me, again and again the idea comes that perhaps if you drop it you may lose something precious. But there is nothing precious there.

Remember one criterion: anything precious is only that which you know, and there is no way to lose that which you know.

Anything that can be lost, and which you have to cling to, cannot be precious because it can be lost. That shows that it is not your experience.

So we have to accept that the society is going to continue the way it has continued, but we can find intelligent people and take them out of the society.

That's what I mean by sannyas.

People cannot understand it because they think that I am trying to create a certain religion by giving you a certain dress, a certain identity.

No, I am not creating any religion.

It is absolutely religionless religion.

This dress I am giving you is simply so that you start having a distance from the crowd, so that the crowd pushes you out and does not allow you in. Otherwise you would like to be inside. Who wants to be outside the crowd? -- it is so cozy there, so warm.

I give you this dress simply as a strategy, a device so that people will avoid you; wherever you go, people will turn away. That's the only way to save you; you cannot mix with the crowd. Otherwise it would have been easier for me and easier for my sannyasins if I had not made you different -- looking from other people. Many more people would have come here more easily. But I am not interested in many more people. I am not a politician, I am not a pope; what do I have to do with "many" people?

I am interested only in those chosen few -- intelligent, courageous, capable of coming out in the cold and dropping the coziness of the crowd and the mob. Just in the beginning it feels cold; soon your body has its own system of creating warmth. Your being soon starts creating its own aroma.

So we have to go on pulling people from the crowd, and continue to destroy whatsoever the crowd has given to them -- because when you pull a person out of the crowd that person brings the crowd in his mind. You can pull the person out of the crowd very easily -- it is not so difficult -- but the person brings the crowd in his mind. Then the second part of the work is more difficult: to push the crowd out of his mind.

Both things have to be done: pull the person out of the crowd, and then push the crowd out of the person, so he is simply left alone.

And to me there is nothing greater than to be left utterly alone, in your pure, essential beinghood.

From Ignorance to Innocence

Chapter #15
Chapter title: They say believe; I say explore

14 December 1984 pm in Lao Tzu Grove

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OSHO,
IS IT POSSIBLE FOR A POLITICIAN TO BE A RELIGIOUS MAN OR FOR A RELIGIOUS MAN TO BE A POLITICIAN?

IT is absolutely impossible for a political man to be religious, because the ways of politics and religion are diametrically opposite.

You have to understand that it is not a question of adding something to your personality -- religion is not an addition. If you are political, you can be a painter, you can be a poet, you can be a musician; these are additions.

Politics and music are not diametrically opposite; on the contrary, music may help you to be a better politician. It will be relaxing, it will help you to get unburdened of the whole day and the anxieties that a politician has to go through. But religion is not an addition, it is a diametrically opposite dimension. So first you have to understand the political man, exactly what it means.

The political man is a sick man, psychologically sick, spiritually sick.

Physically he may be perfectly okay. Usually politicians are physically okay, their whole burden falls on their psyche. You can see that. Once a politician loses his power he starts losing his physical health. Strange... when he was in power, so burdened with so many anxieties and tensions, he was physically perfect.

The moment power is gone, all the anxieties are also gone; now, they will be somebody else's business. His psyche is unburdened, but in that unburdening all his sickness falls on his body.

The politician suffers, as far as his physiology is concerned, only when he loses power; otherwise politicians tend to live long, physically well. Strange, but the reason is that their whole sickness is taken by their psyche, and when the psyche takes on the whole sickness, then the body can live unburdened. But if the psyche releases all its sickness, where is it going to go? Lower than the psychic is your physical existence -- all sickness falls on the body. Politicians out of power die very soon. Politicians in power live very long. It is a known fact, but the cause is not well known.

So the first thing to be understood is that the political man is psychologically sick, and psychological sickness tends to become spiritual sickness when it becomes too much, when the psyche cannot hold it any more. Now, be careful: if the politician is in power, then his psychic sickness is bound to spread to his spiritual being, because he is holding his psychic sickness, so it does not fall downwards. It is his power, he thinks it is his treasure; he won't allow it to fall down.

I am calling it sickness. To him it is his whole ego trip. He is living for it; there is no other purpose for him. So when he is in power he holds his sickness tightly, but he does not know anything about the spiritual realm, so those doors are open. He cannot close those doors; he has no idea that there is something more than his mind. When he is in power, his psychological sickness, if it is too much, after a certain point overflows his psyche and reaches to his spirituality. If he is out of power then he tends not to hold all that stupidity. Now he knows what it was, now he is aware that it was nothing worth holding. And anyway there is nothing to hold; the power is gone, he is a nobody.

Out of desperation, he relaxes -- perhaps I should say, relaxation comes to him automatically. He can sleep now, he can go for a morning walk. He can gossip, he can play chess, he can do anything. Psychically he finds himself loosening. The doors that he had kept closed between his psyche and the body start opening, and his body is bound to suffer now: he may have a heart attack, he may get any kind of sickness; everything is possible. His psychic sickness will flow to the weakest part of his body. But in power it flows upwards, towards his being, of which he is unaware.

And what is the sickness?

The sickness is the inferiority complex.

Anybody who is interested in power is suffering from an inferiority complex; deep down he feels himself worthless, inferior to others.

And certainly in many ways everybody is inferior You are not a Yehudi Menuhin, but there is no need to feel inferior because you never tried to be, and it is not your business. Yehudi Menuhin is not you either; so what is the problem? -- where is the conflict?

But the political mind suffers from a wound of inferiority, and the politician goes on scratching the wound. Intellectually he is not an Albert Einstein -- he compares himself with giants -- psychologically he is not a Sigmund Freud.... If you compare yourself with the giants of humanity you are bound to feel completely shrunk, worthless.

This worthlessness can be removed in two ways: one is religion, the other is politics.

Politics does not really remove it, only covers it. It is the same sick man, the same man who was feeling inferior, who sits as a president. But just sitting on a chair as the president, what difference can it make to your inner situation?

My first conflict with Morarji Desai happened exactly in such a situation. One of the great Jaina monks... great to the Jainas, not to me -- to me he is the phoniest person you can find. In fact it is very difficult for me to compare him with any other phony person, he will defeat all. He had called a religious conference; that was their annual celebration, the birthday of their founder. Morarji Desai was invited. I was also invited. There were at least twenty guests from all over India, from every religion, from every direction of thought and ideology, and at least fifty thousand of Acharya Tulsi's followers.

Before the meeting, Acharya Tulsi greeted the guests, these twenty special guests. It must have been about 1960, in a small beautiful place in Rajasthan, Rajsamund. It has such a beautiful lake, so big and vast, hence the name, Rajsamund. *Samund*, in Rajasthani means the ocean, and *Raj* means royal. It is so beautiful that the name exactly suits it. It is a royal ocean, very emperor-like. The waves on it are almost as big as in the ocean. It is only a lake but you cannot see the other shore.

He called us to meet -- before we all went and talked to the fifty thousand people who had gathered there -- just to be introduced, and because he was the host who had invited us there. But from the very beginning trouble started.

The trouble was that he was sitting on a high pedestal and all the guests were sitting on the ground. It was not a problem to anybody except to Morarji Desai, the politician. He was the only politician among those twenty people. Somebody was a scientist, D.S. Kothari who was chairman of the atomic energy commission in India -- somebody was a vice chancellor.... From different directions those people had come, but it was not a problem for anybody.

Morarji said, "I would like to start the conversation." He was just sitting by my side. Neither he knew, nor I, that now a lifelong friendship was starting. He said, "My first question is that you are the host, and we are the guests. Guests are sitting on the floor and the host is seated on a high pedestal. What kind of courtesy is this? If you were addressing a meeting it is understandable that you should sit higher so the people can see and hear you. But there are only twenty persons -- and you are not addressing the meeting, just chit-chatting, just introducing people to each other before the conference, the real conference starts."

Acharya Tulsi was at a loss. It would have been so easy for a real religious person to come down, and apologize, "This is really a most idiotic error on my part." But he did not budge from his place. Instead he asked one of his chief disciples, who has now become his successor, Muni Nathmal, "You answer the question."

Muni Nathmal was even more at a loss, nervous -- what to say? Morarji Desai at that time was finance minister of India and that's why they had invited him. They were making efforts to create a university of Jainism, and he was the man. If he was willing, then finance would not be a problem. Muni Nathmal said, "It is not any discourtesy to the guests, it is just our tradition that the head of the sect sits higher. And just a convention is being followed, nothing else is meant by it. Nobody is insulted by it.

Morarji is not an easy person to be silenced by such answers. He said, "We are not your disciples, you are not our head. None of these twenty people here recognize you as their master or head. You may sit on any pedestal you want amongst your disciples, your sect, your people -- but we are guests. Secondly, you proclaim yourself a revolutionary saint, so why cling to a convention, tradition which is so uncivilized, uncultured?" That was one of the claims of Acharya Tulsi, that he was a revolutionary saint.

Now Nathmal was silent, Acharya Tulsi was silent, and all the other guests started feeling a little uneasy: this was not a good beginning.

I asked Morarji Desai, "Although this is not my business, and I am not concerned at all, but seeing the situation, would you like me to answer you? It is just to start the conversation so this group does not end in an awkward situation."

He said, "I am concerned about the answer. Yes, you can answer."

I said to him, "A few things: first, there are nineteen other persons, you are not alone here. Nobody else asked the question -- why did only you ask it? It didn't occur to me." And I asked the people, "Had the question occurred to you? If it has not occurred, please raise your hands." All the eighteen hands were raised, that it didn't occur to them.

Then I said to Morarji, "You are the only person who felt hurt. You must be carrying a wound, you must be suffering from some inferiority -- you are a psychological case. You can see: you know Doctor D.S. Kothari perfectly well, because he is chairman of the atomic commission of India; you know these other prominent people -- nobody is bothered by it. And what does it matter?

Do you see the spider walking on the ceiling? -- he is higher than Acharya Tulsi.... Just being higher, do you become greater? But somehow it hurts you. There is a wound in you which has not been filled even by

being the finance minister of India. You would like to be one day the prime minister of India."

He was very angry. He said, "You call me psychologically sick?"

I said, "Certainly. These eighteen hands were raised for what? They are supporting me, they are saying,'This man seems to be very vulnerable as far as his ego is concerned, shaky' -- just a monk sitting a little higher, and it disturbs you."

I said, "Let us assume, for example: if Acharya Tulsi invites you also to sit with him on the high pedestal" -- and let me remind you, even then Acharya Tulsi did not invite him. I said, "For example, if he invites you and you are on the pedestal, will you ask the same question again for these eighteen poor souls who are sitting on the floor? Will the question ever arise?"

He said, "That I have never thought of. Perhaps the question will not arise, because in hundreds of meetings and conferences, I have been sitting on the high pedestal, but the question has never arisen."

I said, "That makes it clear that it is not a question of why Acharya Tulsi is sitting higher than you. The question is why you are sitting lower than Acharya Tulsi. Change the question to why are you sitting lower than Acharya Tulsi -- this is what you should have asked. It would have been more authentic. You are projecting your sickness on somebody else.

"But perhaps that somebody else is also as sick as you, because if I was in his place... in the first place, I would not have sat there -- if I was the host and you were my guests. Secondly, if by chance, by some coincidence, I was sitting there, the moment you asked the question I would have come down. That would have been enough of an answer:'There is no problem; it is just our convention and I forgot that you are my guests, because only once a year do I meet guests, but every day I meet my disciples. So just forgive me and let us start our conversation for which we have gathered.'

"But he did not come down. He has no guts. He is sitting there almost dead, he cannot even breathe he is so afraid. And he has no answer -- he asked his secretary to answer you. And the question that you have raised about which he is also silent, is that he has been proclaiming himself a revolutionary saint. He is neither a revolutionary, nor a saint, so what answer can he give to you? But my basic concern is not him, my basic concern is you. This is the political mind who is always thinking in terms of lower and higher, in terms of power."

Of course he was angry, and is still angry, and has remained angry for all these twenty-four, twenty-five years. And he has been in positions from where he could have harmed me, but he has no guts either. He was deputy prime minister and then became prime minister. Before he became prime minister, he had even asked my help. He had called me, unaware -- later on he came to know that to call me was absolutely absurd. He was Indira Gandhi's deputy prime minister; the post is not in the constitution itself

The first prime minister of India, Jawaharlal Nehru, had a clash with another disciple of Gandhi's, Sardar Vallabhbhai Patel. The clash was such that if voting was allowed then Vallabhbhai Patel would have won. He was a real politician. He was just like Joseph Stalin.

Joseph Stalin was the secretary of the communist party when the revolution happened. He was not a great leader or anything. His function was in the office -- he was the head clerk of the communist party to put it exactly. But because he was the secretary, he knew everything, everything passed through his hands. Every person had to be acquainted with him, and he had a tremendous grip on people.

The same was the situation with Sardar Vallabhbhai Patel. He was a man, very strong, I told you, just like Joseph Stalin. Stalin is not his real name, it was just given to him because it means in Russian, "man of steel". Strangely, Sardar Vallabhbhai Patel was called in India *lauha purush*, that also means "man of steel". It is exactly the translation of "stalin".

Sardar Vallabhbhai Patel had a grip on the organization, an inside grip. He was not an impressive person like Jawaharlal in public. If the whole of India was going to vote, Jawaharlal would have won, nobody was going to win against him. But if the voting was going to be inside the congress party, the ruling party, then Vallabhbhai could have defeated anybody.

To avoid this voting, because this was going to be a party decision, Gandhi said, "It will be good to create one post of deputy prime minister, so Sardar Vallabhbhai Patel will be happy that he is, if not the first, at least the second man." And there is every chance, anytime, for the second man to be the first man, once you throw the first man out or he dies or something happens.

And Sardar Vallabhbhai Patel was clever enough to throw out the man who was in front of him. Jawaharlal was innocent in that way. He was not a politician at all. So without any constitutional basis for it, immediately an amendment was made that there would be a post of deputy prime minister It was created for.Sardar Vallabhbhai Patel.

Once Nehru and Patel both died the post was dissolved, because it was unconstitutional, but it was again revived with Indira and Morarji Desai. The same conflict: Indira was Jawaharlal's daughter, and Morarji Desai is almost a politically adopted son of Sardar Vallabhbhai Patel. He was his disciple in politics, the chief disciple.

Morarji became aware later on, that it was my suggestion to Indira to throw him out. And I had suggested it just by the way. I was talking for almost an hour to her. She listened, and in the end said only, "Whatever you are saying is right and should be done, but you don't know my situation: my cabinet is not mine, my deputy prime minister is not mine. There is so much conflict and continual fighting in the cabinet; he is trying to throw me out by hook or by crook, any way, and to become the prime minister.

"If I say the things -- that you are saying, everybody will be with him, nobody is going to be with me -- because the things that you are suggesting are so much against the Indian mind, the Indian tradition, the Indian way of thinking, that nobody is going to support me. If you want, I can propose it before the cabinet, but the next day you will hear that Indira is no more prime minister."

Then just by the way I said, "Then why don't you throw out Morarji Desai first, because he is the man who will manipulate all others. All those others are pygmies. They don't have any national character, they are all provincial people. In certain states, in Bengal or in Andhra or in Maharashtra they are important, but a provincial person cannot fight with you, he has no grounds.

"Only one man can manipulate all those pygmies, and that is Morarji Desai; so first finish him. And they all will be with you if you finish him; because of him nobody out of them can become the second man. So create the situation that this man is blocking the way of everybody, throw him out, and nobody is going to support him."

And exactly that happened: within eight days Morarji Desai was thrown out, and nobody supported him. They were all happy because now they were all equal; nobody was of national importance except Indira. So once Indira was gone, died, or something happened, then those pygmies were bound to have the power; otherwise they could not have it. So Morarji's removal was almost half the journey finished; now Indira was the only problem.

Morarji was not aware of it, but later on he became aware. Indira's secretary, who was listening from the other room, told him. But before the secretary told him, Morarji Desai had asked me to help him. He said that he had been thrown out and it was unfair, unjust; without being given any reason, any cause, he had been just told to resign.

And he said, "The strangest thing is that just eight days before there was no question of any change, there was no conflict between me and her. And another strange thing is I had always thought that the other people would support me against Indira. When I was thrown out, not a single cabinet minister was against it. They rejoiced! They had a party, a celebration!" He said to me, "I need help."

I said, "You have asked the wrong person. I would be the last person in the world to help you. If you were drowning in a river, and I was going along the side, and you shouted'Help! Help! I am drowning!' I would say,'Do it quietly. Don't disturb my morning walk.' "

He said, "What! Are you joking?"

I said, "I am not. With politicians I never joke; I am very serious."

Later on he found out that it was my suggestion basically that got stuck in Indira's mind; it was clear mathematics that if she threw this man out then there was nothing to be worried about: all those others were provincial people. Then she could do whatever she wanted to do and nobody could oppose her, because nobody represented India as such. And India is such a big country -- thirty states -- that if you represent one state, what does it matter? So it stuck in her mind. And Morarji became even more inimical.

Just as he had asked my help, he was asking everybody's help, whomsoever he thought had some kind of power over people -- he was asking everybody. He was a beggar. And he found one man who was a national character, Jaiprakash Narayan, but he was never in politics. He had renounced politics, and he was a sincere man, but as I go on explaining to you, even the sincerest man....

He was a great public servant, he did much service for India in many ways, but he proves my point. His whole life he devoted to the freedom struggle, and after freedom Jawaharlal wanted him to be his successor -- he refused. Naturally, anybody would think that he was a humble man -- what more humility, what more meekness? He accepted to remain a nobody when Jawaharlal was offering him, "Just be in my cabinet and I will make you my successor. I am ready to declare it." And he was capable of being the right successor to Jawaharlal.

Morarji went to him too, and Jaiprakash Narayan agreed to help him for a strange reason -- that's why I

am telling the story so that you understand that even such a man, who could renounce the premiership of India, was still a deep egoist. That renunciation was not out of humbleness, the renunciation was out of ego -- that "I don't care." Perhaps the very idea that Jawaharlal was offering him the successorship was not acceptable to his ego. He can become the prime minister on his own. Who are you to announce, proclaim, declare that he is your successor?

He had his own authority, and he was very influential -- perhaps next to Jawaharlal in India, he was the most loved by the people. And the love became more and more as Jawaharlal became more and more engulfed in politics, and became farther and farther away from the people. Jaiprakash became more and more close to the people, and the people started loving him because, "Here is a man who can renounce." And in India, renunciation is the last word -- you cannot go beyond that. That is the highest point. But a small thing triggered him and all the humanity, all the meekness, everything disappeared.

I have told you that the richest man in India, Jugal Kisore Birla, had offered to give me a blank checkbook if I was ready to spread Hinduism to the world at large, and create a movement in India to force the government to ban cow slaughter. When I refused him he said, "Young man, you think twice because Jawaharlal gets money from me, Jaiprakash Narayan gets money from me, Ram Manohar Lohia gets money from me, Ashok Mehta gets money from me." All these were the topmost leaders.

He said, "And every month I am giving them money, as much as they need. Even to Ashok Mehta who is the president of the socialist party of India, which is against the rich people -- even he is my man." He said, "I give to all party presidents, important people; whoever comes to power he will be my man. Let them talk what they talk; talking does not matter -- I have purchased them."

I told Indira about Jaiprakash, just in that conversation in which I talked about Morarji -- to throw him out. She was shocked! She could not believe it because she called him uncle; he was almost like a brother to Jawaharlal. He had been Jawaharlal's secretary for many years and their relationship was very close. And Indira was brought up in front of his eyes. When she was just a small child she used to call him "Kaka" -- uncle.

And when I said, "Jugal Kisore himself has told me, and I don't think that old man was telling a lie. In fact, how does Jaiprakash maintain himself? -- because he does not belong to any party. He does not have any group of supporters; he has renounced politics. He does not earn a single pai. How does he manage to have two secretaries, one typist? How does he manage to travel in airplanes continually? Money must be coming from somewhere, and he has no visible source. My feeling is that Jugal Kisore was not lying."

Indira mentioned this to Jaiprakash: "Do you get a salary every month from the Birla house?" And that was the thing that hit him hard; that was when he decided that Indira could no longer be tolerated. He willingly became a partner of Morarji Desai's and all the people -- it always happens whenever you are in power that you manage to create enemies -- all the enemies were together. But Jaiprakash was the key. Morarji is not capable of gathering anybody -- he is simply retarded -- but Jaiprakash was an intelligent man.

He managed to overturn the government and to show his last renunciation: that although he had overturned the government, he was not going to be the prime minister. He wanted to prove that he was higher than Jawaharlal. That was his only, his deepest longing -- to be higher than Jawaharlal. So he placed Morarji Desai in the prime ministership just to show to history: "Somebody was trying to place *me* as premier, but I don't care about these premierships -- I can create my own premiers." But it was all ego.

I used to speak in Patna -- Maitreya will be aware of the fact -- and because Jaiprakash also belonged to Patna, his wife used to come to attend my meetings. I was puzzled. I enquired of my host, "The wife comes, but I never see Jaiprakash."

He laughed, he said, "I asked the same question of Prakashwati, Jaiprakash's wife. She said,'He comes but he sits in the car outside and listens from there. He cannot gather courage to come in and let it be seen by people that he has come to listen to somebody.'"

The ego is so subtle and so slippery. And the politician is sick because of his ego.

Now there are two ways: either he can cover the wound by becoming a president, a prime minister.... He can cover the wound, but the wound is there. You can deceive the whole world but how can you deceive yourself? You know it. It is there, you have covered it.

I am reminded of a strange story. It happened in Prayag, the very holy place for Hindus, where three rivers meet. You know in India the whole country is treated as a toilet; there is no demarcation where the toilet is and where it is not. Wherever you can find a place -- that is the toilet.

One brahmin, early in the morning, must have gone to take his bath, and before his bath he went to

defecate. Perhaps he was in a hurry, perhaps he had some stomach trouble or something, but he just went on the ghat. "Ghat" means the paved place where people put their clothes and go to take their bath. It is not allowed; nobody prevents you, but it is not conventionally allowed, on that paved place where people are going to put their clothes, that you defecate.

But the man must have been in trouble. I can understand, I don't doubt his intention -- I never doubt anybody's intention. He defecated there, and as he was finishing he saw people coming. So he simply covered his shit with the flowers that he had brought to worship with. What else to do?

The people arrived and they asked, "What is this?"

And he said, "A shivalinga -- I am worshipping." And he started worshipping, and because a brahmin was worshipping, others started pouring their flowers on it -- a shivalinga had appeared! It is thought to be a great miracle in India -- whenever any statue just appears or whenever you want to create a miracle, this is the simplest way. Other people started chanting mantras, and what to say of that man... he was feeling so bad. Not only had he dirtied the place, he had lied. One lie begets another lie, and then... now what was he doing? He was worshipping it, and others were worshipping it!

But how can you forget it? Is there any way for this man to forget what is under the flowers?

The same is the situation of the politician -- just pus, wounds, inferiority, feeling worthless.

Yes, he has reached higher and higher, and on each step of the ladder, the hope was that on the next step the wound would be healed.

Inferiority creates ambition, because ambition simply means an effort to prove yourself superior.

There is no other meaning to ambition but an effort to prove yourself superior.

But why make an effort to prove yourself superior unless you are suffering from inferiority?

I have never voted in my life. My uncles, my two uncles -- I have two uncles who both were in the freedom struggle -- both have been to jail. Neither of them could complete his education because they were caught and imprisoned. One uncle was just here for the festival. He was only in his matriculation class when he was caught, because he was part of a conspiracy to destroy a train, to bomb a bridge. They were making a bomb -- and he was a student of chemistry, so he used to bring from the chemistry lab things needed to make the bomb. He was caught when he was just going to take the examination, just ten days before. And his education was finished, because after three years when he came back it was too late to start again.

So he went into business. My elder uncle was in his B.A. final when he got caught, because he was also part of a conspiracy group against the government. My whole family was political, except my father. So they were all asking me, "Why don't you register, why don't you vote? -- and why are you wasting your energies? If you move in the direction of politics you can become the president of the country, you can become the premier of the country."

I said, "You have completely forgotten with whom you are talking. I don't suffer from any inferiority, so why should I be interested in becoming the president of the country? Why should I waste my life in becoming the president of the country? It is almost as if I have no cancer and you want me to be operated on for cancer -- it is strange. Why should I be operated on unnecessarily?

You suffer from some inferiority complex, and you are projecting your inferiority complex on me. I am perfectly okay as I am. I am absolutely grateful to existence wherever I am. Today whatsoever happens is good. More than that I have never asked, so there is no way to disappoint me."

They said, "You talk of strange things. What is this inferiority complex and what has this inferiority complex to do with politics?"

I said, "You don't understand simple psychology and neither do your great politicians understand simple psychology." All these politicians on top in the world are sick people, so one way is to go on covering their wound. Yes, they can deceive others. When Jimmy Carter smiles you are deceived, but how can jimmy Carter deceive himself? He knows it is just an exercise of the lips. There is nothing else inside, no smile.

People reach to the highest rung of the ladder, then they become aware that their whole life has been a wastage. They have arrived, but where? They have arrived to the place for which they had been fighting -- and it was not a small fight; it was tooth and nail -- and destroying so many people, using so many people as means, and stepping on their heads.

You have arrived at the last rung of the ladder but what have you gained? You have simply wasted your whole life. Now even to accept it needs tremendous courage. It is better to go on smiling and go on keeping the illusion: at least others believe that you are great. You know who you are. You are exactly the same as you were -- perhaps worse, because all this struggle, all this violence has made you worse.

You have lost all your humanity.

You are no longer a being.

It is so far away from you that Gurdjieff used to say that not every person has a soul, for the simple reason... not that it is literally true, but he used to say, "Not everybody has got a soul, only a very few people who discover their being have -- they have it. Others are simply living in the illusion, because scriptures say, and all the religions preach, that you are born with a soul."

Gurdjieff was very drastic. He said, "It is all nonsense. You are not born with a soul. You have to earn it, you have to deserve it. And I can understand what he means, although I will not say that you are not born with a soul.

You are born with a soul but that soul is only a potential, and whatsoever Gurdjieff is saying is exactly the same.

You have to bring that potential to actuality. You have to earn it. You have to deserve it.

The politician recognizes it when his whole life has gone down the drain. Now, either he has to confess... which seems very stupid because he is confessing that his whole life has been the life of an idiot.

Wounds are not healed by covering.

Religion is a cure.

The word meditation and the word medicine come from the same root. Medicine is for the body; what medicine is for the body, meditation is for the soul. It is medicinal, it is a cure.

You ask me, can the politician be religious?

Remaining a politician, it is impossible. Yes, if he drops politics, then he is no more a politician -- he can become a religious man. So I am not dividing... I am not preventing the politician from becoming religious. What I am saying is: as a politician he cannot be religious because those are two different dimensions.

Either you cover your wound or you cure it. You can't do both together. And to cure it you have to uncover it -- not cover it. Uncover it, know it, go deep into it, suffer it.

To me that is the meaning of austerity, not standing in the sun -- that is an idiotic act. And particularly in Oregon you should not do that. Stand in the sun, the Oregonian sun and the Oregonian atmosphere, and you will become immediately the Idiot General of Oregon. Avoid it! Or starving yourself or standing in the cold, in the river, for days together; this is not the way to cure yourself You are just being befooled. Anybody who knows nothing is going to give you advice: "Do this and you will be cured," but it is not a question of doing something for the cure.

What is needed is an exploration of your whole being -- unprejudiced, without condemnation, because you will find many things which you have been told are bad, evil. So don't shrink back, let them be. You simply need not condemn them.

You have started on an exploration. Just note that something is there, note it and go on. Don't condemn it, don't name it. Don't bring any prejudice against or for, because that's what prevents you from exploring. Your inner world closes immediately, you become tense: something evil? -- you go inside and you see something, and you become afraid that it is evil: greed, lust, anger, jealousy.... My God! -- all these things, in me! -- it is better not to go in.

That's why millions of people don't go in.

They simply sit on the staircase outside their house. They live on the porch their whole life. It is a porch life! They never open the door of their house. And the house has many chambers, it is a palace. If you go in you will come across many things which others have told you are wrong. You don't know, you simply say, "I am an ignorant man. I don't know who you are in here. I have just come to explore, to do a survey." And a surveyor need not be bothered about what is good and what is bad, he simply goes on looking, watching, observing.

And you will be surprised by the strangest experience: that what you have called love up to now, just hidden behind it is hate. Just take note....

What you have been saying up to now is humbleness, just behind it is hidden your ego. Just take note....

If somebody asks me, "Are you a humble man?" I cannot say "I am," because I know humbleness is only the ego standing on its head. I am not an egoist, how can I be humble? Do you understand me? It is impossible to be humble without having an ego. And once you have seen that both are together, the strangest thing happens, as I was telling you.

The moment you see that your love and your hate, your humbleness and ego are one, they evaporate.

You are not to do anything at all. You have seen their secret. That secret was helping them to remain in you. You have seen the secret, now there is no place for them to hide. Go in again and again, and you will

find less and less things there. Gatherings inside you are withering, crowds are going away. And the day is not far off when you will be left alone, and there is nobody: emptiness is in your hands. And suddenly you are cured.

Don't compare at all -- because you are you, and somebody else is somebody else. Why should I compare myself with Yehudi Menuhin or with Pablo Picasso? I don't see the point at all. They are doing their thing, I am doing my thing. They are enjoying doing their thing... perhaps -- because about them I cannot be certain. But I am certain about myself, that I am enjoying whatsoever I am doing or not doing.

I said I cannot be certain about them because Pablo Picasso was not a happy man, in fact very unhappy. His paintings show his inner misery in many ways and he has spread that misery on the canvas.

And why did Picasso become the greatest painter of this age? The reason is: because this age knows inner suffering the most.

Nobody would have thought him a painter five hundred years ago. They would have laughed, and they would have put him into a mental institute. And five hundred years ago, mental institutes were not easy places to be in. They did all kinds of things, particularly beating, because they thought it was possible to beat the madness out. Because madness was thought of as something like an evil spirit possessing you. A good beating every day, and they thought the madness would go.

They used -- just three hundred years ago -- to take the blood out of the madman, so he became weakened. They thought that his energies were being possessed by the evil spirit; if you took his energies out, the evil spirit would leave the place because there was nothing to feed on -- it was feeding on his blood. Good logic -- and they were doing just that.

Nobody would have thought that these were paintings. Only this century could believe that Picasso is a great painter, because this century suffers, is a little alert of suffering, of inner misery -- and this man has put it in color.

What you cannot put even in words, Picasso has been able to put in color. You don't understand what it is, but somehow you feel a deep at-one-ment. It has an appeal, something clicks in you. It is not intellectual because you cannot figure out what it is, but you remain stuck watching, looking, as if it were a mirror and something of your inside, of your intestines, is there. Picasso's paintings became the greatest in this age because they served almost like an X-ray. They brought your misery out. That's why I said "perhaps". And about anybody else I can only say perhaps.

Only about myself can I be certain.

I know that if you go on exploring your inner world without condemnation, without appreciation, without thinking at all, just watching the facts -- they start disappearing.

A day comes, you are left alone, the whole crowd is gone away; and in that moment, for the first time you feel what psychic healing is.

And from psychic healing the door opens to spiritual healing.

You need not open it, it opens on its own. You just reach to the psychic center and the door opens. It has been waiting for you, perhaps for many lives. When you come, the door immediately opens, and from that door, you not only see yourself, you see the whole existence, all the stars, the whole cosmos.

Hence I can say absolutely: no politician can become religious unless he drops politics. Then he is not a politician, and what I am saying does not refer to him.

You have also asked, can a religious man become a politician? That is even more impossible than the first because there is no reason at all for him to become one. If inferiority is the cause that drives you into ambition, then how can a religious man become a politician? -- there is no driving force. But once in a while it has happened in the past, and it may happen in the future, so let me say it to you.

In the past it was possible because the world was dominated by the monarchy. Once in a while, the king's son might turn out to be a poet. It is very difficult for a poet to become the president of America; who is going to listen to him? People think he is crazy, and he will look like a hippy. He cannot shape up himself, and he is trying to shape up the whole world?

But in the past it was possible because of the monarchy. The last emperor of India, from whom the Britishers took over, was a poet -- that is why Britishers could take over India -- Bahadurshah Zafar, one of the greatest Urdu poets. Now, it is not possible for a poet to become an emperor; it was just accidental that he was born a son to an emperor.

The enemy forces were entering the capital and he was writing poetry. When his prime minister knocked on the door and said, "It is absolutely urgent... because the enemies have entered the capital," Bahadurshah said, "Don't disturb me. I am writing just the last four lines. I think I will be able to finish these four lines

before they come here. Don't disturb." And he started writing. He finished his poem; that was more important for him.

And he was such a simple and good man; he came out and he said, "What is this nonsense of killing people? If you want the country you take it, what is the fuss about? I was burdened with all the anxieties, now you be burdened with all the anxieties. Leave me alone."

But they would not leave him alone because these were politicians and generals. To leave this man in New Delhi was dangerous... he may collect his forces, he may have resources -- nobody knows. They took him out of India into Burma; he died in Rangoon. In his last poem that he wrote from his deathbed, he said, "How poor I am. I cannot get even six feet in my beloved's street." He is talking about his New Delhi which he loved, which he had created; and he was a poet so he made the city as beautiful as possible. He said, "I cannot get even six feet to be buried in my own beloved's street. How unfortunate Zafar" -- Zafar was his poetic name -- "How unfortunate, Zafar, you are."

He was buried in Rangoon; they did not even bring his dead body to New Delhi. He insisted, "At least when I am dead take my body to my city, to my country. A dead body cannot be dangerous." But politicians and generals think in different ways. Bahadurshah was the emperor loved by the people. Seeing him dead..."There may be a revolt, there may be some trouble, why get into trouble? Bury him there in Rangoon. Nobody will even hear for years that he has died."

So in the old monarchical days it was possible that in the western hemisphere a man like Marcus Aurelius could happen. He was a religious man, but this was just accidental. Marcus Aurelius cannot become a president or a prime minister today because he would not go asking for votes; he would not beg -- for what?

In India it happened a few times. Ashoka, one of the great emperors of India, was a religious man. He was so religious that when his son asked -- the only son, who was going to be the successor -- to become a monk, he danced! He said, "This is what I have been waiting for, that one day you would understand." Then his daughter, his only daughter -- he had only two children, one son and one daughter.... When the daughter, Sanghamitra, asked him -- she also wanted to go into the world of meditation -- he said, "Go. This is my only happiness." But today this is impossible.

In India there was one great king, Poras; he fought against Alexander the Great. And you will be surprised at how western books have been unfair to this man Poras. Alexander the Great becomes a pygmy in front of Poras. When they reached India, Alexander played a trick -- he was a politician....

Alexander sent his wife to meet Poras, on a particular day. There is a day in India, the day of the sisters, when the sister just binds a thread on your wrist. You may be her real brother, you may not be her real brother, but the moment she binds the thread on your wrist you become a brother to her. And it is a double oath: the brother says, "I will protect you," and the sister says, "I will pray for your protection."

On that particular day, Alexander sent his wife to Poras. He was staying outside Poras' kingdom. There is a river that was the boundary of Poras' kingdom; he was staying outside, and he sent his wife. And when it was declared in Poras' court, "The wife of Alexander the Great wants to meet you," he came out to greet her, because in India that was a tradition. Even if the enemy comes to your home, he is a guest, and the guest is a god.

He took her into his court, gave her a throne to sit on, and asked, "You could have called me. There was no need for you to come that long way."

She said, "I have come to make you my brother. I have no brother, and today is the sisters' day, I heard; I could not resist." And this was just a political game. And Poras could understand what Alexander and his wife understood about sisters' day, and why Alexander waited up to this day to send his wife... but he said, "This is perfectly right. If you don't have any brother, I am your brother." She had brought the thread; she tied it and Poras touched her feet. The brother has to touch the feet of the sister; whether she is younger or older does not matter.

A tremendous respect for womanhood has been there, side by side with a tremendous bitterness against women. Perhaps the bitterness was created by the monks and the priests, and the respect was created by the religious people. Immediately Alexander's wife asked, "Now you are my brother, and I hope that you will save me, but the only way to save me is not to kill Alexander. Would you like your sister to remain a widow all her life?"

Poras said, "There is no question about it. You need not speak about it -- it is settled. Alexander will not be touched at all. Now we are related."

And this happened.... The next day Alexander attacked. And a moment came in the fight when Poras

killed Alexander's horse; Alexander fell from the horse and Poras was on his elephant -- because in India, the elephant was the real fighter's animal, not the horse. The elephant was just going to put his feet on Alexander -- and Alexander would have been finished. And just by habit Poras pulled out his spear and was going to kill Alexander, when he saw the thread on his wrist. He put his spear back, told the mahout, the man who guides the elephant, "Move away... and inform Alexander that I will not kill him."

That was the moment when Alexander would have been killed, and all his desire of conquering the world would have been finished; the whole of history would have been different. But Poras was a religious man, made of a different mettle: ready to be defeated but not ready to be demoralized. And he was defeated -- he missed his chance.

And Poras was brought before Alexander in his court, a temporary court, with chains on his hands and his legs. But the way he walked... even Alexander said to him, "You are still walking like an emperor, even with chains on your feet and chains on your hands."

Poras said, "This is my way of walking. It has nothing to do with my being an emperor or a prisoner; this is my way of walking. This is how I am."

Alexander asked him, "How would you like to be treated?"

Poras said, "What a question! An emperor should be treated like an emperor What a stupid question."

Alexander says in his notes, "I have never come across a man like Poras. He was in chains, imprisoned -- I could have killed him immediately, then and there -- but the way he walked, the way he talked...." Alexander was really impressed. He said, "Take away his chains; he will remain an emperor anywhere. Give his kingdom back to him. But," he said to Poras, "before we leave I would like to ask you one question. When the chance was there when you could have killed me, why did you pull your spear back? -- just one more second and I'd have been finished -- or your elephant could have crushed me, but you prevented it. Why?"

Poras said, "Don't ask that. You know it; you are a politician, I am not. This thread -- do you recognize it? You had sent this thread with your wife; now she is my sister, and I cannot kill my own brother-in-law. It is not possible for me to make her a widow. I chose to be defeated rather than to kill you. But there is no need for you to feel obliged towards me; this is just how a really centered man should behave."

So in the past it was possible because of the monarchy. But with the monarchy, idiots also became kings, madmen also became kings, everything was possible. So I am not supporting monarchy, I am simply saying that it was possible with the monarchy for a religious man, by accident, to become an emperor.

In the future, democracy is not going to last long, because the politician already is ignorant before the scientist; he is already in the hands of the scientist.

The future belongs to the scientist, not to the politician.

That means we will have to change the word "democracy". I have a word for it, "meritocracy".

Merit will be the decisive factor. Not whether you can gather votes by canvassing all kinds of promises and hopes, but your merit, your real power in the scientific world will decide. And once government comes into the hands of the scientist, then everything is possible because I have called science, objective religion; and religion, subjective science.

Once it comes into the hands of science, the world map will be different, because what is the fight between the Soviet scientist and the American scientist? They are both working on the same projects; it will be far quicker if they are together. This is sheer stupidity, that all over the world the same experiments are being repeated in every nation; it is unbelievable. All these people together can do miracles. Divided, it becomes more expensive.

For example, if Albert Einstein had not escaped from Germany then who would have won the second world war? Do you think America and Britain and Russia would have won the second world war? No. A single man's escape from Germany, Albert Einstein escaping from Germany, has shaped history. All these bogus names: Roosevelt, Churchill, Stalin, Hitler -- they don't mean anything. That man did the whole thing because he created the atom bomb. He wrote a letter to Roosevelt: "The atom bomb is ready with me, and unless you use it there is no way to stop the war."

He regretted it his whole life, but that's another story. The atom bomb was used -- President Truman authorized it -- and the moment it was used then there was no question of Japan going on fighting. The war was won: Hiroshima and Nagasaki burning ended the second world war. Albert Einstein was working on the same project in Germany. He could have written to just a different address -- instead of to Roosevelt, to Adolf Hitler -- and the whole of history would have been different, totally different.

The future is going to be in the hands of the scientist. It is not far away. Now there are nuclear weapons,

politicians cannot manage to be on top. They know nothing about it, not even the ABC.

It was said while Einstein was alive that only twelve persons in the whole world understood his theory of relativity. One of these twelve people was Bertrand Russell who wrote a small book for those who could not understand it: THE ABC OF RELATIVITY. He thought that at least they could understand the ABC -- but even that is not possible, because if you can understand the ABC then the whole alphabet becomes simple. It is not a question of only understanding the ABC; then XYZ is not far away. The real problem is to understand the ABC.

Now all these politicians don't understand anything at all. Sooner or later the world is going to be in the hands of the people who have merit. First it will move into the hands of the scientists.

This you can take almost as a prediction, that the world is going to move into the hands of the scientists. And then a new dimension opens up.

Sooner or later the scientist is going to invite the sage, the saint, because he cannot manage it alone.

The scientist cannot manage himself. He can manage everything but he cannot manage himself. Albert Einstein may know all about the stars of the universe, but he knows nothing about his own center.

This is going to be the future: from politicians to scientists, from scientists to religious man -- but that will be a totally different kind of world. Religious people cannot go asking... you will have to ask them. You will have to request them. And if they feel that your request is sincere and the need is there, they may act in the world. But remember it will not be politics at all.

So let me repeat, the politician can become religious if he drops politics; otherwise it is impossible.

The religious man can become part of politics if politics changes its whole character, otherwise it is impossible for a religious man to be in politics. He cannot be a politician.

But the way things are moving, it is absolutely certain that first the world will go into the hands of the scientist, and next, from the scientist it will go to the mystics. And only in the hands of the mystics can you be safe yourself.

The world can be really a paradise.

In fact, there is no other paradise unless we make one here.

From Ignorance to Innocence

Chapter #16

Chapter title: Let's not face it -- you're absolutely alone

15 December 1984 pm in Lao Tzu Grove

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OSHO,
IS THE HYPOTHESIS OF GOD NOT USEFUL IN ANY WAY? -- BECAUSE THE VERY IDEA OF DROPPING THE IDEA OF GOD MAKES ME IMMENSELY AFRAID.

IT is already too late. The moment one starts calling the idea of God a hypothesis, the idea of God is already dropped.

The so-called religious people will never use the word hypothesis for God. For them God is not our

hypothesis, but on the contrary we are His creation, He is the very source of existence, He is the most existential being.

But when you call God a hypothesis that means you are putting Him in the same category as Euclidian hypotheses in geometry, or other hypotheses which are only assumptions; they may prove right, they may not prove right. Only experiment, experience is going to decide it, and that too will not be an ultimate decision because future experiments may cancel it.

A hypothesis is an assumed fact -- for the time being accepted as true, but only for the time being. Nobody can say it will be true tomorrow too. In three hundred years of scientific growth you can see it: something was true for Newton, it is not true for Rutherford; it was true for Rutherford, it is not true for Albert Einstein. Better experiments, better instruments can always change the hypothesis.

So no theologian is going to call God a hypothesis -- He is the very truth, and He is not dependent on your experiments. If you cannot find Him it is your failure, not a proof that God does not exist. If you succeed, of course, He exists. If you fail, you fail; God still exists.

Hypothesis is a scientific term, not a theological concept; and science is very honest. Theology is just the opposite, very dishonest.

The very word theology shows its dishonesty, insincerity. *Theo* means God, *logy* means logic. But nobody has ever offered any logic about God. Every argument goes against God; no argument has been yet produced which proves God. Still they go on calling it theology -- logic of God. It would have been more honest for them to call God a hypothesis, but you cannot worship a hypothesis, can you?

Knowing that this is only a hypothesis, perhaps right, perhaps wrong... but worship is not possible with a perhaps, with a maybe; worship needs a blind faith that it is so. Even if all the evidences go against it, then too it is so. That's the meaning of faith. Faith is not logic, it is absolutely illogical. And to call the idea of God a hypothesis means destroying all the churches, all the temples, all the synagogues.

The very word hypothesis is very significant: it means you are allowed to doubt because you are allowed to experiment and find. It is only a temporary assumption to begin with. One has to begin with something, so for the time being, just to begin with, we accept a hypothesis. But how can you worship it? And how can the priest exploit you? It is absolutely against the religious people to use the word hypothesis. They will not even agree to call God an idea, because an idea is your mind thing, your projection. To them God is not an idea, God is the only truth.

In India, where religion has taken very subtle forms, they say *you* are an idea in the mind of God, not vice versa. God is not an idea in your mind -- because in your mind there is all kinds of rubbish: you have nightmares, you have dreams, you have all kinds of desires. God is also put in the same category? And your ideas change every moment; they are just like clouds, changing their form continuously.

Certainly when you were a child your ideas were different. When you were adolescent your ideas were different, when you became a young man your ideas were different, and when you become old you cannot have the same ideas that you had in your youth. Experience changes everything. It will be simply impossible to retain the same idea your whole life; only a superb idiot can do it. If you have a little bit of intelligence then your idea is going to change with life.

Even to call God an idea will not be acceptable to the religious people -- hypothesis is far away. That's why I say it is too late.

You are calling God an idea, and the definition of meditation is: to be in a state of mind where no ideas exist, not even the idea of God.

Gautam the Buddha says, "If you meet me on the path cut my head off immediately, because what am I doing there? -- disturbing you. The idea of me is a disturbance." It is just like throwing a pebble in a silent lake, and so many ripples, millions of ripples arise. A simple idea thrown in the silent lake of your mind creates millions of waves; it may take you far away from yourself

Every idea takes you away from yourself; hence the definition of meditation: a state of consciousness without any ideas.

So in meditation there is no way to go away from yourself, you are simply centered in your own being. There is no object that you can see. You are left totally alone. Your consciousness starts turning upon itself

Consciousness is just like light. The light is here, we are all here; the light is falling on us, on the walls, on the curtains, on everything that is here. These are all objects. Just think for a moment: if all the objects are removed, then there is only light, not falling on anything. But light is unconscious -- you are conscious. So when all objects are removed, your consciousness falls upon itself, turns upon itself; it is a turning in, because there is nothing to prevent it.

That is the meaning of object: object means that which prevents, raises an objection, obstructs, is a hindrance. When there is no object, where can you go? You have to turn upon yourself, consciousness being conscious of itself -- there is no idea of God.

In ordinary states of mind, ideas are just rubbish. In that extraordinary space of no-mind, ideas don't exist. So either you have to put God in the category of rubbish, or you have to put Him where no objects are allowed.

The word idea cannot be used by religious people for God. "Idea" is used by the philosophers, just as "hypothesis" is used by the scientist. For the religious person God is the only reality, but in using the word idea you have already gone too far -- too far from the so-called reality of God.

But your question is significant from many points. First: you ask, isn't the hypothesis useful in any way? It is useful -- not for you but for those who want to exploit you: the priest, the rabbi, the pope, the whole army of all these people around the world. Without the hypothesis of God, what is a pope? What is a shankaracharya? -- just nobodies. Then who is Jesus? You cannot be a son of a hypothesis! It will look very odd. You cannot be a messiah of a hypothesis. It would be a very strange world if hypotheses start sending messiahs.

God has to be real for all these people to exploit you, and for thousands of years they *have* been exploiting.

And they will continue to exploit you for the simple reason that you are afraid to drop this idea. That shows a tremendously significant point within your being. Why do you feel afraid of dropping the idea of God? Certainly the idea of God is somehow preventing you from being afraid. So the moment you drop it, you start feeling afraid. It is a kind of psychological protection, that's what it is.

The child is bound to be afraid. In the mother's womb he is not afraid. I have not heard that any child in the mother's womb ever thinks of going to the synagogue or to the church or reading the Bible or the Koran or the Gita; or even bothers about whether there is a God or not. I cannot conceive that a child in the mother's womb will in any way be interested in God, in the devil, in heaven, in hell. For what? He is already in paradise. Things cannot be better than they are.

He is completely protected in a warm, cozy home, floating in chemicals which are nourishing. And you will be surprised -- in that nine months the child grows more than he will ever grow in ninety years, proportionately. In nine months he travels such a long journey; from being almost nothing he becomes a being. In nine months he passes through millions of years of evolution, from the very first being up to now. He passes through all the phases.

And life is absolutely secure: no need for any employment, no fear of starvation, hunger; everything is being done by the mother's body. Living nine months in the mother's womb in such absolute security creates a problem which has produced your so-called religions.

As the child comes out of the mother's womb, the first thing that happens to him is fear.

It is obvious. His home is lost, his security is lost. His warmth, his surroundings, all that he knew as his world is completely lost, and he is thrown into a strange world, of which he knows nothing. He has to start breathing on his own.

It takes a few seconds for the child to recognize the fact that he has to breathe now on his own -- your mother's breathing is not going to help. Just to bring him to his senses the doctor hangs him upside down, and hits him on his bottom, hard. What a beginning! And what a welcome!

And just out of that hit he starts breathing. Have you ever observed that whenever you are afraid your breathing changes? If you have not watched it before, you can watch it now. Whenever you are afraid, your breathing will change, immediately. And when you are at ease, at home, unafraid of anything, you will find your breathing falling into a harmony, in a deep accord, becoming more and more silent. In deep meditation it happens sometimes that you feel as if your breathing has stopped. It does not stop, but it almost stops.

The beginning for the child is fear of everything. For nine months he was in darkness, and in a modern hospital, where he is going to be born, there will be just glaring tube lights all around. And on his eyes, his retina, which has never seen light before, not even a candle light, this is too much. This light is a shock to his eyes.

And the doctor does not take even a few seconds -- he cuts the connection that is still joining him with the mother, the last hope of security... and such a tiny being. And you know it perfectly well, that nobody is more helpless than a human child, no other child in the whole existence.

That's why horses have not invented the hypothesis of God. Elephants have not thought about the idea of God; there is no need. The child of the elephant immediately starts walking and looking around and

exploring the world. He is not as helpless as a human child. In fact, on the helplessness of a human child depends so much that you may be surprised: your family, your society, your culture, your religion, your philosophy -- everything depends on the helplessness of the human child.

In animals, families don't exist for the simple reason that the child does not need the parents. Man had to decide for a certain system. The father and the mother have to be together to look after the child. It is the outcome of their love affair; this is their doing. Now if the human child is left alone, just like so many animals are, you cannot imagine that he is going to survive: impossible! Where is he going to find food? Whom is he going to ask? What is he going to ask?

Perhaps he has come too early? And there are a few biologists who think that the human child is born premature -- nine months are not enough -- because he comes so helpless. But the human body is such that the mother cannot carry the child for more than nine months, otherwise she will die, and her death will mean the death of the child.

It has been calculated that if the child can live in the mother's womb for at least three years, then perhaps there will be no need for a father and mother and the family, and the society and the culture, and God and the priest. But the child cannot live in the mother's womb for three years. This strange biological situation has affected the whole of human behavior, thinking, the structure of family, society; and this has caused the fear.

The first experience of the child is the fear, and the last experience of the man is also fear.

Birth is also a kind of death; you should remember just look at it from the child's point of view. He was living in a certain world, which was absolutely satisfactory. He was not in any need at all, he was not greedy for anything more. He was simply enjoying being, enjoying growing -- and then suddenly he is thrown out.

To the child, this experience is an experience of death: death of his whole world, of his security, of his cozy home. Scientists say that we have not been able yet to create a home as cozy as the womb. We have been trying -- all our homes are just efforts to create that cozy home.

We have even tried to make water beds, to give you the same feeling. We have hot bathtubs; Lying down in them you can have a little feeling of the child. Those who know how to take a really hot bath will also put salt into it, because in the mother's womb it is very salty -- the exact amount of salt that is in sea water. But how long can you lie down in a bathtub? We have isolation tanks which are nothing but a search for the same womb that you have lost.

Sigmund Freud is not an enlightened man -- in fact he is a little bit cuckoo, but sometimes cuckoos also sing beautiful songs. Sometimes he has significant ideas. For example, he thinks this idea of man making love to the woman is nothing but an effort to enter the womb again. There may be something in it. This man is crazy, the idea seems to be far fetched; but even if a man like Sigmund Freud is crazy he has to be listened to very carefully.

I feel that there is something of truth in it: the search for the womb, for the same passage as he had come out from.... He cannot reach that womb, that is true. Then he created all kinds of things; he started making caves, houses, airplanes. You see the interior of the airplane -- it will not be a wonder if one day you find that in the airplane people are floating in tubs of hot water, salted. The airplane can give you exactly the same situation, but it is not going to be satisfactory.

The child has not known anything else. We try to make it as cozy: just push a button and the air hostess is there. We make it as comfortable as possible, but we cannot make it as comfortable as it was in the womb. You were not needed even to push a button. Even before you were hungry you were fed. Even before you needed air, it reached you. You had no responsibility at all.

So the child coming out of the mother's womb, if he feels it at all, must feel it as death. He cannot feel it as birth, that is impossible. That is our idea -- who are standing outside -- we say that this is birth.

And the second time, again one day, after his whole life's effort.... He has been able to make something -- a little house, a family, a small circle of friends, a little warmth, a little corner somewhere in the world where he can relax and be himself, where he is accepted. Difficult -- a whole life's struggle, and suddenly, one day, he finds again he is being thrown out.

The doctor has come again -- and this is the man who had hit him! But that time it was to start the breathing; this time, as far as we know.... Now we are on this side, we don't know the other side. The other side is left to the imagination; that's why heaven and hell... and every kind of imagination has gone wild.

We are on this side and this man is dying. To us he is dying; perhaps he is again being reborn. But that only he knows, and he cannot turn back and tell us, "Don't be worried; I am not dead, I am alive." He could not turn in his mother's womb to have a last glimpse and say goodbye to everybody, neither can he turn

back now, open his eyes and say goodbye to you all, and say, "Don't be worried. I am not dying, I am being reborn.

The Hindu idea of rebirth is nothing but a projection of the ordinary birth. For the womb -- if the womb thinks -- the child is dead. For the child -- if it thinks -- it is dying. But he is born; it was not death, it is birth. The Hindus have projected the same idea on death. From this side it looks as if he is dying, but from the other side.... But the other side is our imagination; we can make it as we want it.

Every religion makes the other side in a different way because every society and every culture depends on a different geography, a different history. For example: the Tibetan cannot think of the other side as cool -- even cool is fearful, cold is impossible. The Tibetan thinks that the dead person is warm, in a new world which always remains warm.

The Indian cannot think that it always remains warm. Even four months' heat in India is too much, but for eternity to remain warm -- you will be cooked! The Hindu religion thinks.... They had no idea of air conditioning, but the way they describe their paradise, it is almost air conditioned -- always cool air, neither hot nor cold, but cool. It is always spring, Indian spring -- because around the earth there are different kinds of spring -- this is the Indian spring. All the flowers are in blossom, the winds are full of fragrance, the birds are singing, everything is alive; but not warm, cool air. That they remind us again and again: cool air continues to flow.

This is your mind that is projecting the idea; otherwise, for the Tibetan or for the Indian or for the Mohammedan, it cannot be different. The Mohammedan cannot think that the other world is going to be a desert -- he has suffered so much in the Arabian desert. The other world is an oasis -- an oasis all over. It is not that after a hundred miles you find a small oasis with a little water and a few trees, no -- just oases all over, and desert nowhere.

We project, but to the person who is dying it is again the same process that he has experienced once. It is a well -- known fact that at the time of death, if the person has not become unconscious, has not fallen into a coma, he starts remembering his whole life cycle. He goes on back to the first moment of his life when he was born. It seems to be significant that when he is leaving this world he may have a look at all that has happened. Just in a few seconds the whole calendar moves, just as it moves in your movies.

That calendar goes on moving, because in a two hour movie they have to cover many years... if the calendar moves at the usual pace, you will be sitting in the movie hall for two years; who is going to be able to afford that? No, the calendar just goes on moving, the dates go on changing, fast. It goes even faster at the time of death. In a single moment the whole life flashes by, and stops at the first moment. It is the same process that is happening again -- life has come around full circle.

Why did I want you to remember this? -- because your God is nothing but your first day's fear which goes on and on until the last moment, becoming bigger and bigger. That's why when a person is young he may be an atheist, he can afford to be, but as he grows older, to be an atheist becomes a little difficult. If, when he is just coming close to his grave, one foot in the grave, you ask him, "Are you still an atheist?" he will say, "I am having second thoughts" -- because of fear... what is going to happen? His whole world is disappearing.

My grandfather was not a religious man, not at all. He was closer to Zorba the Greek: eat, drink and be merry; there is no other world, it is all nonsense. My father was a very religious man; perhaps it was because of my grandfather -- the reaction, the generation gap. But it was just upside down in my family: my grandfather was an atheist and perhaps because of his atheism my father turned out to be a theist. And whenever my father would go to the temple, my grandfather would laugh and he would say, "Again! Go on, waste your life in front of those stupid statues!"

I love Zorba for many reasons; one of the reasons was that in Zorba I found my grandfather again. He loved food so much that he used to not trust anybody; he would prepare it himself. In my life I have been a guest in thousands of families in India, but I have never tasted anything so delicious as my grandfather's cooking. And he loved it so much that every week it was a feast for all his friends -- and he would prepare the whole day.

My mother and my aunts and the servants and cooks -- everybody was thrown out of the kitchen. When my grandfather was cooking, nobody was to disturb him. But he was very friendly to me; he allowed me to watch and he said, "Learn, don't depend on other people. Only you know your taste. Who else can know it?"

I said, "That is beyond me; I am too lazy, but I can watch. The whole day cooking? -- I cannot do it." So I have not learned anything, but just watching was a joy -- the way he worked, almost like a sculptor or a musician or a painter. Cooking was not just cooking, it was art to him. And if anything went just a little

below his standard, he would throw it away immediately. He would cook it again, and I would say, "It is perfectly okay."

He would say, "You know it is not perfectly okay, it is just okay; but I am a perfectionist. Until it comes up to my standard, I am not going to offer it to anybody. I love my food."

He used to make many kinds of drinks... and whatsoever he did the whole family was against him: they said that he was just a nuisance. He wouldn't allow anybody in the kitchen, and in the evening he gathered all the atheists of the town. And just to defy Jainism, he would wait till the sun set. He would not eat before because Jainism says: eat before sunset; after sunset eating is not allowed. He used to send me again and again to see whether the sun had set or not.

He annoyed the whole family. And they could not be angry with him -- he was the head of the family, the oldest man -- but they were angry at me. That was easier. They said, "Why do you go on coming again and again to see whether the sun has set or not? That old man is getting you also lost, utterly lost."

I was very sad because I only came across the book ZORBA THE GREEK, when my grandfather was dying. The only thing that I felt at his funeral pyre was that he would have loved it if I had translated it for him and read it for him. I had read many books to him. He was uneducated. He could only write his signature, that was all. He could neither read nor write -- but he was very proud of it.

He used to say, "It is good that my father did not force me to go to school, otherwise he would have spoiled me. These books spoil people so much." He would say to me, "Remember, your father is spoiled, your uncles are spoiled; they are continually reading religious books, scriptures, and it is all rubbish. While they are reading, I am living; and it is good to know through living."

He used to tell me, "They will send you to the university -- they won't listen to me. And I cannot be much help, because if your father and your mother insist, they will send you to the university. But beware: don't get lost in books."

He enjoyed small things. I asked him, "Everybody believes in God, why don't you believe, baba?" I called him baba; that is the word for grandfather in India.

He said, "Because I am not afraid."

A very simple answer: "Why should I be afraid? There is no need to be afraid; I have not done any wrong, I have not harmed anybody. I have just lived my life joyously. If there is any God, and I meet Him sometime, He cannot be angry at me. I will be angry at Him:'Why have You created this world? -- this kind of world?' I am not afraid."

When he was dying I asked him again, because the doctors were saying that it was a question of only a few minutes. His pulse was getting lost, his heart was sinking, but he was fully conscious. I asked him, "Baba, one question...."

He opened his eyes and said, "I know your question: why don't you believe in God? I knew that you were going to ask this question when I was dying. Do you think death will make me afraid? I have lived so joyously and so completely, there is no regret that I am dying.

"What else am I going to do tomorrow? I have done it all, there is nothing left. And if my pulse is slowing down and my heartbeat is slowing down, I think everything is going to be perfectly okay, because I am feeling very peaceful, very calm, very silent. Whether I die completely or live, I cannot say right now. But one thing you should remember: I am not afraid."

You tell me, The moment I think of dropping the idea of God, fear comes up. It is a simple indication that with the rock of the idea of God, you are repressing fear; so the moment you remove the rock, the fear springs up.

I had a teacher in my high school days who was a very learned brahmin of the place. Almost the whole city respected him. He used to live behind my house, and a small path by the side of my house went to his house. Just at the end of my house was a very big neem tree. He taught Sanskrit and was continually teaching about God and prayer and worship. In fact he was indoctrinating everybody's minds.

I asked him, "My grandfather does not believe in

God, and whenever I ask him why, he says,'Because I am not afraid.' Are you very afraid? You seem to be continually hammering this word'god' into our heads, and I see you every morning in your house chanting so loudly for three hours that the whole neighborhood is disturbed. But nobody can say anything because it is religious chanting." If you do something like modern dancing, jazz music, then everybody will be on your neck, that you are disturbing them. He was disturbing everybody, every morning from five to eight -- and he had a really loud voice -- but it was religious....

I said, "Are you very afraid? Three hours every day you have to pray. It must be a great fear if for three

hours every day you have to persuade God to protect you."

He said, "I am not afraid. Your grandfather is a rascal." They were almost the same age.... "He is a rascal, don't listen to him. He will spoil you."

I said, "It is strange: he thinks you will spoil me, and you think he will spoil me; and as far as I am concerned nobody is going to spoil me. I believe my grandfather when he says that he is not afraid -- but about you, I am not certain."

He asked, "Why?"

I said, "Because when you pass the neem tree in the night you start chanting" -- because it was known that the neem tree had ghosts in it, so people ordinarily never went near that tree in the night. But he had to go that way because his house was there; otherwise he had to go almost half a mile round by the main road and then reach his house. Going that way round each time was too difficult, so he had found a religious strategy: he would start chanting. As he entered the path, he started chanting. I said, "I have heard you; although you don't chant as loudly as you chant in the morning, you do chant, I have heard you. And I know there are ghosts so I cannot say you are doing anything wrong."

He said, "How did you come to know?"

I said, "Many times I am there by the side of the neem tree in the darkness; your chanting becomes louder and you start walking faster -- that much I know. Why do you chant there if you are not afraid? And if you are afraid of ghosts, then that three-hour morning chanting with God is useless. Can't he save you against ghosts?"

He said, "From today I am not going to chant." Certainly he kept his word. He was not chanting. Although he was walking faster than usual. And all that I had to do was to sit in the tree with a kerosene can -- empty, so I could beat it like a drum. I simply drummed the can and threw it on top of him. You should have seen the situation! He ran away screaming and shouting, "BHOOT! BHOOT! BHOOT! BHOOT!" BHOOT is the Hindi word for ghost.

In India the ancient traditional dress is not like western dress. Now it is changing because western dress is more utilitarian; Indian dress is more luxurious but is not utilitarian. If you are working in the field or in the factory, Indian dress is dangerous because the robe is long and loose, it can get caught in any mechanism. Then the dhoti, the lower dress, that too is very loose. It reminds us that once the country must have been in a very comfortable time.

You cannot give the Indian dress to soldiers; otherwise they will not be able to fight, their dress will be enough to finish them. Even if they had to run away they would not be able to. Can I run in my robe? Impossible. It would be easier to die rather than to run.

He became so afraid.... When the tin can fell on him with a loud noise, his dhoti opened up and he was so afraid that he entered his house without it, naked! His dhoti was left there. I came down the tree, took the dhoti, and with my can I escaped from there.

His whole house was in a mess. Everybody, all the neighborhood people around were asking what had happened. He said, "That boy disturbed everything. He told me this morning,'Don't do the mantra. If you are not afraid, don't do the mantra.' He gave me a challenge. Tomorrow I am going to see him about what happened to me: that in my old age I have become a laughingstock. The whole neighborhood has seen me naked!" And in India to be naked, and that too for one of the very respected priests and scholars of the town....

He came the next day and was very serious. I knew that he was coming, so I took the tin with his dhoti inside. When he saw me coming with that tin, he said, "What is that?"

I said, "First, you start. You have threatened... you have told the neighbors that you will see me. I have also come to see you -- now it is a question of who sees whom. You can impose any punishment you want on me, but remember, I will open this can before the whole school."

He said, "What is in it?"

I said, "Bhoot! Ghost! I have caught in it the ghost that made you afraid."

He said, "Ghost? Is this the tin can that fell from the tree?"

I said, "Of course."

He said, "You take it back, it is dangerous."

But I said, "Please look inside and see what is there." I opened the tin can and took out his dhoti and said, "At least take your dhoti back."

He said, "But how did you manage it?"

I said, "Whom do you think was managing it all? You should thank me for taking all the trouble of

climbing the tree, drumming the tin can, and then throwing it on top of you; then collecting your dhoti in darkness, and escaping before I was caught. It was just to show you... not to lie to me." And since that day, although he knew that I was the person who did the whole thing, he stopped coming by that path, he would go around. I asked him why -- "You know perfectly well I was the person."

He said, "I don't want to take any chance. I don't believe you. You may have collected the dhoti and the tin can in the morning, and it may have been really a ghost."

I said, "I am telling you, I was in that tree."

He never came again in the night on that path. My whole family knew that I was the person because they had seen me going up the tree, but even my family became afraid. They started saying, "Perhaps the ghost took possession of you."

I said, "Strange people! I have said I did it, but now you are projecting new ideas: that the ghost took possession of me, that's why I did the whole thing. You can't take simple facts as simple."

If the fear comes up, that means you have to face it; it is in no way going to help you to cover it by the idea of God. You cannot have faith again, that is destroyed.

Once you have met me you cannot have faith in God, because doubt is a reality, and faith is fiction. And no fiction can stand before a fact.

Now God is going to remain a hypothesis to you; your prayer will be useless. You will know it is a hypothesis, you cannot forget that it is a hypothesis.

Once you have heard a truth it is impossible to forget it.

That is one of the qualities of truth, that you don't need to remember it.

The lie has to be remembered continually; you may forget. The person habituated to lies needs a better memory than the person who is habituated to truth, because a true person has no need of memory; if you only say the truth there is no need to remember. But if you are saying a lie, then you have to continually remember, because you have said one lie to one person, another lie to another person; something else to somebody else. To whom you have said what you have to categorize in your mind and keep. And whenever a question arises about a lie you have to lie again, so it is a series. The lie does not believe in birth control.

Truth is celibate, it has no children at all; it is unmarried in fact.

Once you have understood, only once, that God is nothing but a hypothesis created by the priests, the politicians, the power elite, the pedagogues -- all those who want to keep you in psychological slavery, who have some vested interest in your slavery.... They all want to keep you afraid, always afraid, trembling deep inside, because if you are not afraid, you are dangerous.

You can either be a person who is a coward, afraid, ready to submit, surrender, a person who has himself no dignity, no respect for his own being -- or you can be fearless. But then you are going to be a rebel, you cannot avoid that.

Either you can be a man of faith or you are going to be a rebellious spirit.

So those people who don't want you to be rebels -- because your being rebellious goes against their interests -- go on enforcing, conditioning your mind with Christianity, with Judaism, with Mohammedanism, with Hinduism, and they keep you trembling deep inside.

That is their power, so anybody who is interested in power, whose whole life is nothing but a will-to-power, has tremendous use for the hypothesis of God.

If you are afraid of God -- and if you believe in God you have to be afraid -- you have to follow His orders and commandments, His holy book, His messiah, His incarnation; you have to follow Him and His agents. In fact He does not exist, only the agent exists. This is a very strange business.

Religion is the most strange business of all. There is no boss, but there are mediators: the priest, the bishop, the cardinal, the pope, the messiah, the whole hierarchy -- and on top there is nobody.

But Jesus derives *his* authority and power from God -- His only begotten son. The pope derives his authority from Jesus -- His only true representative, infallible. And it goes on and on to the lowest priest... but there is no God; it is your fear

You asked for God to be invented because you could not live alone.

You were incapable of facing life, its beauties, its joys, its sufferings, its anguishes. You were not ready to experience them on your own without anybody protecting you, without somebody being an umbrella to you. You asked for God out of fear. And certainly there are con men everywhere. You ask and they will do it for you. You asked and they said, "We know God is, and you have just to do this prayer...."

Tolstoy has a beautiful story. It became a great trouble for the highest priest in the Russian orthodox church, because three men who lived beyond a lake under a tree became very famous; so famous that

instead of people coming to the high priest they started going to those three saints.

Now, in Christianity "saint" is a very strange word. In any other language saint and the equivalent of saint are very respectful words, but not in Christianity, because saint means only: sanctified by the pope, certified by the pope.

Joan of Arc was made a saint after three hundred years. One infallible pope burned her alive. After three hundred years they changed their mind, because people were becoming more and more favorable to loan of Arc; then the pope thought it was a good time to declare her a saint. She had been declared a witch and was burned alive -- and this was done by one infallible pope. Then another infallible pope, after three hundred years, declared Joan of Arc to be a saint. Her grave was dug up again and whatsoever was there -- a few bones may have remained -- was brought out, worshipped, sanctified. She has become a saint.

"Saint" in the Christian reference is ugly. The Sanskrit word is *sant*, equivalent to saint. If you derive it from sant, if you write sant, you can read it saint; but sant means one who has arrived, one who has known *satya*. *Sat* means the ultimate truth, and one who has realized it is called a saint -- not somebody certified! It is not a degree or a title that somebody can give to you.

The high priest was very angry because people were talking about those three saints. He said, "But how did they become saints? I have not certified anybody. This is simply outrageous." But people are people.... People were still going, so finally he decided, "I have to visit these people. Who are these people? They have declared themselves saints! I don't even know who they are. I have not even been informed, and it is in my power only to sanctify a person to be a saint." So he was very angry.

He went in his boat -- and he had a beautiful boat because he was the high priest and he was higher than the czar as far as religion was concerned. Even the czar and czarina used to come to touch his feet. And he thought, "Who are these fools, unknown, anonymous? -- declaring themselves saints?" He went there and found those three very simple people, three old people, sitting under the tree. They immediately stood up, touched the feet of the high priest and they said, "Why did you take all this trouble? You could have sent a message and we would have come."

The high priest cooled down a little bit, but he said, "Who declared you saints?"

They said, "We don't know. We didn't know that we are saints. Who told you?"

And the high priest could see that all three were absolutely uneducated and knew nothing about Christianity or religion. And he said, "What is your prayer? Do you know the orthodox prayer, without which you cannot be even a Christian? -- what to think about a saint!"

They said, "We are uneducated and nobody ever taught us any prayer. But if you forgive us, we will tell you -- we have composed a prayer of our own."

He said, "What! You have composed a prayer of your own! Okay, let me listen to what your prayer is." One said to the other, "You tell him."

The other said, "You can tell him." They were all feeling very shy and very ashamed.

The high priest said, "You tell it! Anybody tell it."

They said, "We all three will tell it together." Their prayer was simple: "'You are three -- God the father, the Holy Ghost and God the son. You are three, we are also three -- have mercy on us.' This is our prayer. More than that we don't know. We have heard that He is three, and we know that we are three, and what more is needed?'Have mercy on us -- you are three, we are three, have mercy on us!'"

The priest said, "This is unforgivable. You are making a mockery of religion."

They said, "Then you can tell us what the prayer is so we can repeat it."

The high priest told them the prayer, a long prayer of the Russian orthodox church. They listened and they said, "Wait, you repeat it again because this is so long and we may forget it. Our prayer is so short, and we never forget it because it is so simple and we always remember that He is three, we are three, have mercy on us. There is no problem about it. Your prayer -- if we forget or if we commit some mistake...."

So he repeated it twice. They said, "One time more." He repeated it thrice, and they said, "We will try." He was very happy that he had put those fools on the right path... this is prayer? -- and they have become saints? And he went back very happy that he had done a good deed. These are the do-gooders.

Just in the middle of the lake he saw all those three old men running, coming, on the lake! He could not believe his eyes. They said, "Wait! We have forgotten the prayer! Just one more time, and we will never bother you again." And they were standing on the water!

The high priest touched their feet and said, "Forgive me. You repeat your prayer, that's perfectly right. And you need not come to ask me; if I have something to ask I will come. I know now whose prayer is right."

Those three persons indicate one simple truth: if you have faith that does not prove that there is a God. But your faith can give you a certain integrity, a certain strength. But the faith has to be very innocent. They were not hiding any fear behind it. They had not gone to any church to learn the prayer, they had not asked anybody, "What is God? Where is God?" -- nothing. They were simply innocent people, and out of innocence was their faith.

That faith does not prove that God is; that faith simply proves that innocence is a power.

It is only a story, but innocence is a power. Yes, you can walk on water, but out of innocence; and out of innocence if there is faith.... But that very rarely happens, because every parent and every society destroys your innocence before you are even aware that you had it. They go on forcing some belief on you, and that belief you accept because of fear. In darkness the mother says, "Don't be afraid; God is there looking after you. He is everywhere present."

I have heard about a Catholic nun who used to take a shower with her clothes on inside the bathroom. Other nuns became a little worried: "Has she gone Oregonian or something?"

But the poor nun said, "It is because I have heard God is everywhere, so He must be in the bathroom too. And to be naked before God does not look right." This woman may look foolish but she has a certain innocence. And out of this innocence, if faith arises, then it doesn't matter in what the faith is.

Innocence gives power, but innocence is destroyed, and this is what I am trying to bring back to you, so that you become innocent again. And to become innocent again you will have to pass through these stages.

You will have to drop this idea of God which helps you to remain unafraid.

You will have to pass through fear and accept it as a human reality.

There is no need to escape from it. What is needed is to go deep into it, and the deeper you go into your fear, the less you will find it is.

When you have touched the rock bottom of fear you will simply laugh, there is nothing to fear.

And when fear disappears there is innocence, and that innocence is the summum bonum, the very essence of a religious man.

And that innocence is power.

That innocence is the only miracle there is.

Out of innocence anything can happen, but you will not be a Christian out of that, and you will not be a Mohammedan out of that. Out of innocence you will become simply an ordinary human being, totally accepting your ordinariness, and living it joyously, thankful to the whole existence -- not to God, because that is an idea given by others to you.

But existence is not an idea.

It is there all around you, within and without.

When you are utterly innocent, a deep thankfulness -- I will not call it prayer because in prayer you are asking for something, I will call it a deep thankfulness -- a gratitude arises. Not that you are asking for something, but thanking for something that has already been given to you.

So much has been given to you.

Do you deserve it? Have you earned it?

Existence goes on pouring so much over you that to ask for more is just ugly. That which you have received, you should be grateful for it.

And the most beautiful thing is that when you are grateful, more and more existence starts pouring over you. It becomes a circle: the more you get, the more you become grateful; the more you become grateful, the more you get... and there is no end to it, it is an infinite process.

But remember -- the hypothesis of God is gone; the moment you called it a hypothesis the idea of God has been already dropped. Whether you are afraid or not, you cannot take it back; it is finished.

Now the only way left is to go into your fear.

Silently enter into it, so you can find its depth.

And sometimes it happens that it is not very deep.

A Zen story is: a man walking in the night slipped from a rock. Afraid that he would fall down thousands of feet, because he knew that place was a very deep valley, he took hold of a branch that was hanging over the rock. In the night all he could see was a bottomless abyss. He shouted; his own shout was reflected back -- there was nobody to hear.

You can think of that man and his whole night of torture. Every moment there was death, his hands were becoming cold, he was losing his grip... and as the sun came out he looked down and he laughed: there was no abyss. Just six inches down there was a rock. He could have rested the whole night, slept well -- the rock

was big enough -- but the whole night was a nightmare.

From my own experience I can say to you: the fear is not more than six inches deep. Now it is up to you whether you want to go on clinging to the branch and turn your life into a nightmare, or whether you would love to leave the branch and stand on your feet.

There is nothing to fear.

From Ignorance to Innocence

Chapter #17
Chapter title: Jesus, the only forgotten son of god

16 December 1984 pm in Lao Tzu Grove

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OSHO,
YOU SAY GOD IS NOT A HYPOTHESIS NOR AN IDEA. THEN WHAT IS GOD? HAS ANYONE EVER MET GOD OR NOT?

GOD certainly is not a hypothesis.

A hypothesis can only be part of an objective science. You can experiment upon it, you can dissect it, analyze it.

That's what Karl Marx has argued: "unless God is proved in a scientific lab, I am not going to accept him." What Karl Marx is saying is that, "I can accept God as a hypothesis, but a hypothesis is not a truth. It has yet to be proved, and the proof has to be scientific."

But if God is put into a scientific lab, in a test tube, and dissected, analyzed, and we know all the constituents that make God, will it be the God who created the world? And if Marx is going to accept God only then, that means God has to be reduced into a thing.

Then what would be the difficulty in manufacturing God? Once you have analyzed all the constituents of God, all the chemicals, then there is no problem. Get your discovery patented, and start manufacturing God. But that manufactured God will not be the God you are asking me about.

God is not a hypothesis, cannot be a hypothesis, because the very word hypothesis takes the ground from beneath His feet. God is not to be proved. If science has to prove God then the scientist becomes higher than God. The poor God will be just like a white rat. So you play around and make boxes, and God moves from one box to another, and you find out how much intelligence God has.

Delgado, the psychologist, will be very happy to find God in a mousetrap, because all that psychologists have found about man is not about man, it is about mice. They first find out about the mice, and then they project it onto human beings -- because it looks inhuman to dissect a human being, to torture him and to experiment upon him.

But it is very strange that the mouse gives clues which help to understand the human mind, human psychology. Certainly man is more developed. You can extrapolate but the basic idea you can get from a mouse.

God, according to the pseudo-religions, is the creator of the whole of existence. According to them, we

are His creation. To make God a hypothesis means from now onwards He is going to be our creation. We are trying to reverse the roles, putting the creator as a creature and the creature as the creator. The pseudo-religions will not agree. I also do not agree, but our disagreements are basically different.

They cannot agree because God is above everything; nobody can be above God. The scientist has to be an observer, above, to watch, and then God becomes just a plaything in his hands. He will put electrodes in God's mind. He will have remote control so whenever he wants, God laughs; whenever he wants, God weeps; whenever he wants, God runs; whenever he wants, God stops. The pseudo-religions cannot agree for this reason: that God is not a creature, not a thing; He is the creator. He has made you, you cannot be above Him, in no way.

My disagreement is that even for something to be a hypothesis a certain probability is needed -- not certainty, but at least a probability. God is not even probable. My reasons are totally different. A scientist starts with a hypothesis because he sees some probability in it, some possibility, some potentiality.

God is only a word without any substance in it; a hollow word with no meaning at all.

Perhaps we have to interpret the Bible a little differently. It says, "In the beginning was the word, the word was with God, the word was God." In this reference perhaps it is true, that the beginning of God is nothing but a word. And then the word starts gathering moss around it; as time passes people go on giving more and more meaning to it. What meaning they give to the word is their need. You should remember it.

God is all-knowing, because man has felt in every direction that his knowledge is very limited -- just a little light, a candlelight throwing a small circle. Beyond that circle all is darkness; and that darkness creates fear. Who knows what it contains? Somebody is needed who knows. If he is not present, he has to be invented.

God is an invention of man's own psychological need.

He is all-knowing. You cannot be; whatsoever you know, howsoever you know, you can never be all-knowing. Existence is so vast and man is so tiny, so small, that to conceive that your small brain will be able to know all -- past, present, future -- seems to be a fool's dream. Even a fool will not dream such a thing.

But to live in a world surrounded everywhere with darkness is difficult. You cannot be certain even of what you know, because the unknown is so vast, that who can say that if you know a little more, your known will not be found invalid.

In fact that has been the case. The more man knew, the more he became aware that the knowledge that was knowledge yesterday, today has become ignorance. What about today's knowledge? Perhaps tomorrow this too will become ignorance.

It became a great psychological need to have someone who knows all.

The priests did a great job, perhaps the greatest job ever done, and did it perfectly well:
They invented God.

It helped in many ways. Man became more certain of himself, more stable, less afraid, because there is an all-knowing God, all-pervading God, everywhere present. All that you have to know is the key to turn God in your favor. And the key was with the priest, who was ready to part with it.

Every religion has been pretending that they have that key which unlocks all the doors, the master key.

And if you attain the master key, you will be just like gods; you will be all-knowing, you will be present anywhere you want, you will be all-powerful.

You just see in these three words, man's three needs.

His knowledge is very limited, very poor. What really do we know? Even small things can make you aware of your ignorance.

Our power... what power do we have? Perhaps man is the only animal in the world who has no power. Can you fight with a lion? -- with a tiger? Forget about lions and tigers, can you fight with a dog or a cat? You will be surprised -- what to say about a cat, if even a hundred thousand flies attack you, what are you going to do? You have never thought about flies attacking, but if they attack, if some fly turns political, you will be helpless, you cannot survive.

Forget about flies; in fact there are plants in South Africa which catch birds and animals, suck them completely and throw them away. There are science fictions about plants attacking men. They can catch men, they are big enough. If you are in their vicinity their branches can just catch hold of you like the trunk of an elephant, and crush you completely. And they have ways to suck your blood. Very perfect surgery -- all over your body their branches will start penetrating you. And how thick is your skin? lust a little scratch is enough and blood is available. And those trees live on blood; they are man-eating trees -- the man is still

alive.

There are science fictions about all the trees around you going crazy. They can go crazy because they have a certain kind of brain, a certain kind of mind. Now, it is a proved fact that they think, feel; that they have emotions, sentiments; that they love, they hate. Now there are scientific proofs about all this.

Buddha and Mahavira, twenty-five centuries ago, said not to hurt trees because they are as alive as you are. People at first laughed, that trees... and alive? But Buddha and Mahavira had no scientific proofs for it. It was only their experience in silence. Sitting under a tree, utterly silent, Buddha suddenly felt that the tree is not dead, that it is thriving with life. But these were their personal experiences; they could say it, but they could not prove it.

It was left to be proved by another Indian, Jagdishchandra Bose, who devoted his whole life to finding scientifically whether Buddha and Mahavira were right or wrong. And he conclusively proved that trees are alive. He was given a Nobel prize for proving trees to be alive. But that was only the beginning. Then more and more researchers went into it. Just to be alive is not enough.

Soon it was found that they have a different kind of brain system, but they do have one. You should not look for the same brain as you have. This is a stupid human idea, that your brain is the only kind of brain. If there can be so many kinds of bodies why can't it be that there can be so many kinds of brain? And soon it was found that they have a certain kind of brain system, and things went on...

Just a few years ago it was found that trees not only have a certain way of knowing which we call a brain, they have a heart too. Certainly it does not beat like yours, because they have their own kind of heart. If their surgeons come to look around you, they will find no heart in you, no brain in you, because they will be looking for their type of brain, their type of heart.

Trees feel emotions, sentiments. For example when a gardener comes to water the tree, the tree feels happy. Now, the happiness can be measured on a graph like the cardiogram. The graph becomes harmonious, as if it is a song, rhythmic. If somebody comes with an axe to cut the tree... he is far away but the graph changes. The man has not even said that he is coming to cut the tree, he has only thought about it, but the tree somehow has become aware of his thought.

If he is not going to cut the tree, and has no thought of it, he can pass by the tree with the axe in his hand and the graph will continue the same. But if he has the thought to cut the tree, then the graph immediately changes, zig-zags, all the harmony is lost, there is no rhythm. The tree is shaking with fear And if he cuts the tree, then the graphs of other trees around start going berserk. They are feeling hurt because one of their fellows, friends, a neighbor, is being cut.

So it is not impossible -- if they have sentiments, emotions, a certain kind of thinking... my idea is not outlandish: sometimes they can go crazy, because all these things are needed to go crazy. They have them; and man has done so much harm to them that it is time they should go crazy. And he goes on harming them. There must be a limit, and it is not far away....

Man has destroyed the whole environment.

After my graduation I went to the Hindu university in Varanasi to study, because that is the biggest university in India. But I stayed there only twenty-four hours. The man I was staying with was Doctor Rajbali Pandey; he was the head of the department of history. He tried to persuade me not to leave: "Why? -- you will not find a better place, at least not in India. It has the best scholars, the best professors, all the best facilities possible. You should think about it."

I said, "I am not going because of this university, I am going because of you."

He said, "What! What have I done to you?" He had stayed with me once, just accidentally. I was traveling in the same compartment to Jabalpur in which he was traveling. He missed the train that he had to catch from Jabalpur to Gondia -- it was on a different line. Our train was late so he was very much worried, "Now, what am I to do?" Only after twenty-four hours -- Gondia is a small place -- would a very small train, a toy train go to Gondia, and the same train would come back. It takes twelve hours to go and twelve hours to come back, and it is not that far, just the train is such....

So I said, "Don't be worried, come and stay with me." I was staying with one of my uncles. So in this strange way we became known to each other. And in the morning I took him for a walk -- Jabalpur is very green, so full of trees that you don't see the houses, you see only the greenery. And he said to me, "I hate these trees, because these trees are the enemies of man. If just for five years you stop cutting them, they will run over the whole city and destroy all the houses."

There is truth in what he was saying, that man has created all these cities by cutting the trees. And if you allow the trees to grow again, they are going to destroy your so-called civilization. He said, "Whenever you

come to Benares, you are welcome to be my guest." After two years I had to go, so I stayed with him. And in the morning I was going for a walk, so he said, "I followed you in Jabalpur for a walk, so I will here also."

Benares is barren, no trees at all. The whole university is just buildings and buildings, beautiful buildings because all the Maharajahs of India contributed to make a great Hindu university. The idea was a Hindu university should be parallel to Cambridge, Oxford, or Harvard. So much has been done, and beautifully done; there are marble buildings, great buildings, beautiful hostels, but no trees at all.

I said to him, "Now I understand why you were so much offended by the trees that I love. I cannot survive here. It is true that trees had to be cut to make houses and cities, but that does not mean that trees have to be completely destroyed. Then you will die too. There needs to be a balance because the trees are continuously giving you oxygen. When you breathe in, you take oxygen; the oxygen is absorbed by your blood system and the carbon dioxide is thrown out.

Trees take the carbon dioxide; that is their food. That's why when you burn a tree you get coal. Coal is nothing but carbon dioxide in solid form, it is carbon. They live on carbon dioxide, you live on oxygen; it is a good friendship. Neither do they have to destroy the civilization, nor do you have to destroy them. You should live in coexistence; that's the only way to live -- and here I don't see a single tree.

"And just twenty-four hours here and I am feeling dry. Without seeing greenery your eyes will lose luster. No, I cannot be in this university. It may have great professors, it may have great libraries, it may have great facilities, but I would prefer some huge, big, ancient trees." And I wandered all over India to find a university where there was something better than Jabalpur. And when I found Saugar I remained there, because Saugar is just unimaginably beautiful. It is a small city, but the city is away beyond a very big lake. The city is on one side of the lake, and on the other side there is a range of hills, and on the hills is the university. And all around, huge trees... and so silent. Benares was so crowded and so buzzing with ten thousand students in the university. Saugar is a small place, and the university was new. I remained there.

Rajbali Pandey once came to Saugar while I was still there to deliver a series of lectures on history, and he saw me and he said, "What happened? I thought you had gone back to Jabalpur."

I said, "First I tried to look all over, perhaps there was something better -- and here, you see.... The trees in Jabalpur are good but not so huge and not so ancient. And these hills and this lake and those lotuses... it is the right place."

Man has done so much harm to nature, that when I say that one day it can go crazy, it is not only scientific fiction, it is possible. If all these trees that we have been cutting and destroying become just a little bit united... I don't think they know anything about trade-unions and things like that. They have not heard Karl Marx' famous slogan: "Proletariat of the world unite, you have nothing to lose but your chains, and you have the whole world to gain." So just change the word proletariat: Trees of the world unite, you have nothing to lose, not even chains, and you have the whole world to gain!

If these trees start attacking you, do you think you will be able to survive, even with all your nuclear weapons? Impossible. And it has happened a few times, that's why the science fiction came into existence. In a few places it has happened. Once it happened in Africa, that a certain bird suddenly started attacking people, and it killed many people; before they could kill all those birds, a few people were killed.

It happened once in Indonesia with another bird; the whole community of that species started attacking people. They simply attacked the eyes and they made hundreds of people blind before anything could be done. Because we don't think about these things, we are not prepared.

You have a fire brigade because you know fire can happen. You have the police for the criminals; you have the army if somebody attacks... but if birds start attacking your eyes, by the time you get ready to do something, much harm would have happened. And it was only one kind of bird.

If all birds and all animals and all trees simply decide one day, "It is enough, now get rid of these people," I don't think man can survive, there is no way. All your armies will be useless, all your arms will be useless, all your nuclear weapons will be useless-and then you will understand how weak you are.

You have forgotten your weakness because of all these things. But think of the man in the beginning, when there was nothing, and he felt himself absolutely weak. lust think of before even fire was invented. What was the situation of man? The weakest animal on the earth.

Fire is perhaps the greatest discovery of man, not nuclear weapons, because it was fire that gave man tremendous courage. Then in the night he could make a bonfire and sleep around it; and the animals were afraid of fire so they would not come. Otherwise sleep was impossible -- if you slept you were finished; any animal could take you away.

The whole day you are hunting, and in the night you cannot sleep. In the day you can somehow survive -- you can go up a tree, you can hide in a cave -- but in the night, when you are asleep, what can you do? And the animals of those days are no longer here -- only a few specimens like the elephant, which is not that huge. There were animals ten times more huge than the elephant.

For example, the crocodile -- there were crocodiles that were many times bigger, which are no longer here. They did not need to chew you if they ate you, they simply swallowed you, they were such big animals. You simply slipped down their throat -- and gone! -- there was no eating or anything.

With these animals, with all the darkness, the people who invented God must have done a service in the beginning. They gave courage. They said, "Don't be afraid. All that you have to do is to be prayerful, faithful." Certainly they took a certain amount of commission, and I don't think that it was bad, because business is business. They were giving you so much, and if you gave a little bit to those people, you should not be grumpy about it.

So a little bit was given to the priest and the priest gave you the confidence and an omnipotent God -- omniscient, omnipresent -- and you began to start feeling at ease in the world. The priest gave you the idea: "God has created man in His own image, so don't be afraid.... You are His special creation. All these animals He has created for you, all these trees He has created for you."

That's the Mohammedan logic still. You cannot talk about vegetarian food because they say, "Why did God create the animals then? The Koran says that God created the animals to eat. When the holy book says that the animals are created to be eaten, how can it be a sin or anything wrong?"

The priest made man, at least in his mind, stronger. Of course they exploited him, and slowly, slowly, there were many more psychological needs.

And they had found a great treasure in the word "god": it fulfilled all kinds of things, all needs.
The greatest need of man is to be needed.

If you are not needed by anybody in the world you will commit suicide, you will not be able to live.

Strange -- perhaps you have never thought about it, that you are seeking continuously to be needed. That gives you preciousness, some value, some meaning. Perhaps a woman marries a man simply to fulfill the need that she is needed. And the same may be the reason for the man... that he wants to feel that some woman needs him.

The man has tried to force the woman not to earn money, not to do any work, not to be educated. The psychological reason is -- there are political, economical, and other reasons but the psychological reason is -- he wants her to be dependent on him so she is always in need of him, and he can feel good that he is needed.

They will produce children and both will feel good that now these children need them... you have some purpose to live for. You have to live for these children, you have to live for your wife, you have to live for your husband: life is no longer meaningless.

And the priest has given you the greatest consolation -- that God needs you; so much so, that He sends His son to save you from going astray.

He continually sends prophets, paigambaras, tirthankaras, incarnations, to save you, to keep you on the path. You are not neglected. He is constantly concerned about you.

Krishna in the Gita says, "Whenever there is a need, and whenever people are going astray, I promise you I will come back." Jesus says, "I will be coming back to take my flock." Why have people accepted these things? They wanted somebody to be concerned about them. And if God is concerned, what can be more fulfilling? And when you pray, and by chance if your prayer is fulfilled, then you know perfectly well that in this vast universe you are not just nothing. Your prayer is heard, it reaches to God; not only that, there iS a response.

In my neighborhood there was a temple, a temple of Krishna, just a few houses away from my house. The temple was on the other side of the road, my house was on this side of the road. In front of the temple lived the man who had made the temple; he was a great devotee.

The temple was of Krishna in his childhood -- because when Krishna becomes a young man he creates many troubles and many questions, so there are many people who worship Krishna as a child -- hence the temple was called the temple of *balaji*. Balaji means...*bal* means child, and Balaji has become the name for Krishna. And then everything is simple because about his childhood you cannot raise all those questions which would be raised later on....

He becomes a politician, a warrior, manages the whole war and collects all those women -- anything that you can imagine, he has done it. So in India there are many temples which are of the child Krishna. One of

the greatest Krishna devotees, Surdas, a poet, simply sings songs only of the child Krishna; he never goes beyond that. Beyond that he cannot go. Beyond that it is much too difficult, particularly for Surdas.

Surdas was a monk, and he used to go to beg. It is not thought right for a monk to go again and again to the same house, because it may be burdensome to the family. They may not be so rich that every day they can give you food. But the woman who came to give him food was so beautiful that it was irresistible. If she had been only beautiful it would have been possible to resist, but what he saw in her eyes was a tremendous love towards him; that was more difficult -- now the temptation became thousandfold. The fire was on both sides.

The next day he went again. The woman placed the food with great love, devotion. And the next day, again he was there; it became a routine. He saw that the woman certainly had fallen in love with him. Of course he was not courageous enough to accept the fact that he had also fallen in love with the woman; he was a monk, he was not supposed to do such things. But what was he doing, going for one month continuously to the same house?

One day is allowed; in certain difficult situations, three days are allowed, but that's all. You may be sick and you cannot go far away, then three days, but not more than that. So the next day when he went, he gathered courage and he asked the woman, "I have been coming here for one month. You have been giving me food every day, better and better more and more. What do you see in me, and why did you never remind me that this is not right for a monk? -- one day is allowed, at the most three days. And I see so much love coming from you towards me. I would like to know the exact truth. What is the situation?"

Now, he is throwing all his lust, all his desire on the poor woman; and what the woman said was a great shock. She said, "I simply love your eyes, they are so beautiful and so silent, and I would pray you that you go on coming. We are not poor, but I want to see your eyes at least once a day. I have never seen such eyes." She was not concerned with Surdas at all. She was talking about the eyes as you would talk about a flower, a rose; she wanted to see those beautiful eyes -- there was nothing else.

Surdas -- that was not his name at that time. In India you don't call a blind man a blind man, because that looks bad, unmannerly; so all blind men in India are called surdas -- Surdas means blind man. That was not his name before; but he went home, took both his eyes out, went back with the help of another monk and presented those two eyes to the woman. He said, "You keep these eyes, because soon we will be moving and I will not be able to come every day. You can see these eyes, you can keep them, and for me anyway it is good that I don't have them."

That day he expressed his heart, "I was also feeling a certain desire arising in me. Now I will never see beauty. Now these eyes are closed. The world of beauty is no more there."

I will not support such a thing because you can be blind but you can still dream of beautiful women, which is more dangerous. Because no real girl is a dream girl, but all dream girls are real when you are dreaming, remember -- very real.

You will get frustrated with any beautiful woman. She may be Cleopatra, Amrapali, anyone, but you will get fed up, actually fed up, because this desire for beauty is also a kind of hunger; you are feeding on it. It is a kind of food, a nourishment, but you cannot eat the same food every day. Sooner or later you are going to be fed up. That word fed up is very beautiful. The same food can bring nausea if it is given every day to you.

So just by destroying your eyes you cannot go beyond your desire -- that is stupid. But Surdas did that, and he was writing only poetry about Krishna's childhood, because how can this man, who has taken his eyes out to avoid desire, think of his god dancing with girls, other people's wives, and living the life of the most materialist person possible? So for him, Krishna never goes beyond seven years; he remains just below seven. And in India many temples are called Balaji's temple, which means Krishna in his childhood.

This Balaji's mandir was just in front of the house of the man who had made it. Because of the temple and the man's devotion, continuous devotion.... He would take a bath -- just in front of the temple was a well -- he would take a bath there first thing. Then he would do his prayers for hours; and he was thought to be very religious. By and by people started also calling him Balaji. It became so associated that I don't remember his real name myself because by the time I had any idea that he existed, I only heard his name as Balaji. But that cannot be his name; that name must have come because he made the temple.

I used to go to the temple because the temple was very beautiful and very silent -- except for this Balaji who was a disturbance there. And for hours -- he was a rich man so there was no need for him to be worried about time -- three hours in the morning, three hours in the evening, he was constantly torturing the god of the temple. Nobody used to go there, although the temple was so beautiful that many people would have

gone there; they would go to a temple further away because this Balaji was too much. And his noise -- it can only be called noise, it was not music -- his singing was such that it would make you an enemy of singing for your whole life.

But I used to go there and we became friendly. He was an old man. I said, "Balaji, three hours in the morning, three hours in the evening -- what are you asking for? And everyday? -- and he has not given it to you?"

He said, "I am not asking for any material things. I ask for spiritual things. And it is not a matter of one day; you have to continue your whole life and they will be given after death. But it is certain they will be given: I have made the temple, I serve the lord, I pray; you can see even in winter, with wet clothes...." It is thought to be a special quality of devotion, to be shivering with wet clothes. My own idea is that with shivering, singing comes easier. You start shouting to forget the shivering.

I said, "My idea about it is different but I will not tell you. Just one thing I want because my grandfather goes on saying,'These are only cowards; this Balaji is a coward. Six hours a day he is wasting, and it is such a small life; and he is a coward.'"

He said, "Your grandfather said that I am a coward?"

I said, "I can bring him."

He said, "No, don't bring him to the temple because it will be an unnecessary trouble -- but I am not a coward."

I said, "Okay, we will see whether you are a coward or not."

Behind his temple there was what in India is called an *akhara*, where people learn to wrestle, do exercises, and the Indian type of wrestling. I used to go there -- it was just behind the temple, by the side of the temple -- so I had all the wrestlers there as my friends. I asked three of them, "Tonight you have to help me."

They said, "What has to be done?"

I said, "We have to take Balaji's cot -- he sleeps outside his house -- we have just to take his cot and put it over the well."

They said, "If he jumps or something happens he may fall into the well."

I said, "Don't worry, the well is not that deep. I have jumped into it many times -- it is not that deep nor is it that dangerous. And as far as I know Balaji is not going to jump. He will shout from the cot; sitting in the cot, he will call to his Balaji,'Save me!'"

With difficulty I could convince three persons: "You have nothing really to do with it. Just alone I cannot carry his cot, and I am asking you because you are all strong people. If he wakes up in the middle it will be difficult to reach to the well. I will wait for you. He goes to sleep at nine o'clock, by ten the street is empty and eleven is the right time not to take any chances. At eleven we can move him."

Only two persons turned up; one didn't turn up, so we were only three. I said, "This is difficult. One side of the cot... and if Balaji wakes up.... I said, "Just wait, I will have to call my grandfather."

And I told my grandfather, "This is what we are going to do. You have to give us a little help."

He said, "This is a little too much. You have some nerve to ask your own grandfather to do this to that poor man who does no harm to anybody except that he shouts six hours a day... but we have become accustomed to it."

I said, "I have not come to argue about it. You just come, and anything that you want, anytime, I will owe it to you; you just say, and I will do it. But you have to come for this thing, and it is not much -- just a twelve -- foot road has to be crossed without waking up Balaji."

So he came. That's why I say he was a very rare man -- he was seventy-five! He came. He said, "Okay, let us have this experience also and see what happens."

The two wrestlers started escaping, seeing my grandfather. I said, "Wait, where are you going?"

They said, "Your grandfather is coming."

I said, "I am bringing him. He is the fourth person. If you escape then I will be at a loss. My grandfather and I will not be able to manage. We can carry him, but he will wake up. You need not be worried."

They said, "Are you sure of your grandfather? -- because they are almost of the same age; they may be friends and some trouble may arise. He may tell on us."

I said, "I am there, he cannot get me into any trouble. So don't you be afraid, you will not be in any trouble, and he does not know your names or anything."

We carried Balaji and put his cot over his small well. Only he used to take a bath there, and once in a while I used to jump into it, which he was very much against -- but what can you do? Once I had jumped in,

he had to arrange to take me out. I said, "What can you do now? The only thing is to take me out. And if you harass me, I will jump in every day. And if you talk about it to my family, then you know I will start bringing my friends to jump into it. So right now, keep it a secret between us. You take your bath outside, I take my bath inside; there is no harm."

It was a very small well, so the cot could completely fit over it. Then I told my grandfather, "You go away because if you are caught then the whole city will think that this is going too far."

And then, from far away we started throwing stones to wake him up... because if he did not wake up the whole night, he might turn and fall into the well, and something would go wrong. The moment he woke up he gave such a scream! We had heard his voice, but this...! The whole neighborhood gathered. He was sitting in his cot and he said, "Who has done it?" He was trembling and shaking and afraid.

People said, "Please get out of the cot at least. Then we will find out what has happened." I was there in the crowd, and I said,"What is the matter? You could have called your Balaji. But you didn't call him, you gave a scream and you forgot all about Balaji. Six hours training every day for your whole life...."

He looked at me and he said, "Is that too a secret?"

I said, "Now there are two secrets you have to keep. One you have already kept for many years. This is now the second."

But from that day he stopped that three hours shouting in the temple. I was puzzled. Everybody was puzzled. He stopped taking a bath in that well, and those three hours evening and morning he just forgot. He arranged a servant priest to come every morning to do a little worship and that was all.

I asked him, "Balaji, what has happened?"

He said, "I had told you a lie that I am not afraid. But that night, waking up over the well -- that shriek was not mine." You can call it the primal scream. It was not his, that is certainly true. It must have come from his deepest unconscious. He said, "That scream made me aware that I am really an afraid man, and all my prayers are nothing but trying to persuade God to save me, to help me, to protect me.

"But you have destroyed all that, and what you have done was good for me. I am finished with all that nonsense. I tortured the whole neighborhood my whole life, and if you had not done that, I may have continued. I am aware now that I am afraid. And I feel that it is better to accept my fear because my whole life has been meaningless and my fear is the same."

Only in 19701 went for the last time to my city. I had a promise with my mother's mother that when she dies -- she had taken it as a promise -- that I would come. So I had gone. I just went around the town to meet people and I saw Balaji. He was looking a totally different man. I asked him, "What has happened?"

He said, "That scream changed me completely. I started to live the fear. Okay, if I am a coward, then I am a coward; I am not responsible for it. If there is fear, there is fear; I was born with it. But slowly, slowly as my acceptance grew deeper, that fear has disappeared, that cowardliness has disappeared.

"In fact I have disposed of the servant from the temple, because if my prayers have not been heard, then how is a servant's prayer going to be heard... a servant who goes to thirty temples the whole day?"because he gets two rupees from each temple. "He is praying for two rupees. So I have disposed of him. And I am perfectly at ease, and I don't bother a bit whether God exists or not. That is His problem, why should I be bothered?

"But I am feeling very fresh and very young in my old age. I wanted to see you, but I could not come, I am too old. I wanted to thank you that you did that mischief; otherwise, I would have continually prayed and died, and it was all just meaningless, useless. Now I will be dying more like a man freed, completely freed." He took me into his house. I had been there before; all the religious books were removed. He said, "I am no longer interested in all that."

You ask me: if God is not a hypothesis, if God is not an idea, then what is God?

It is not a hypothesis because there is no way for science to discover God. Science does not move inwards, it moves outwards, and there you will find the world of things.

If you want to know consciousness, that center is within.

So God is not a hypothesis.

God is not an idea because an idea is a philosophical concept, and philosophers only go on weaving thoughts, ideas, rationalizations -- and they create great systems of thought....

If you look into their systems of thought you will be immensely impressed. For example, Hegel or Kant... if you are not alert, you will be surprised at what a palatial system they have made -- but there is no base. And it is not a palatial building either; if you come closer you will find it is made of playing cards. A little breeze and the whole palace falls down, because there is no base to it.

Philosophy is baseless.
It makes castles in the air.

Ideas are just ideas. You can project an y idea you like, nobody can prevent you; and once you project the idea you can find all kinds of rationalizations to support it. There is no difficulty.

One man came to me, he was an American. He was a professor in a Christian theological college. Jabalpur has one of the greatest theological colleges in the whole of Asia, where they train ministers and priests and missionaries, and they go on sending them all over Asia to convert people to Christianity. There they teach everything -- if you just go and see, you will laugh. I used to be invited there to speak on some subject.

This professor became interested in me. He took me around the whole college. In one class they were teaching how you have to stand up when you preach in church, in public; on what sentences you should put the emphasis, what words should be pronounced loudly, what gestures should be made with your hands.

I was simply amazed and said, "What are you doing? Are you making these people actors or ministers?" And these people go on doing that acting -- every priest will do the same. It is a training, a kind of exercise; there is no heart in it.

If there is heart in your words, the emphasis will come on its own. If there is something that has to be expressed by your hands, the hands will take care of it, you need not do anything. If something comes to your eyes, it will come. You are not to bring it, otherwise the whole thing becomes hypocrisy.

He became friendly. One day he brought me a book which said that in America -- I don't know how far it is true -- number thirteen is thought to be something bad. He showed me that somebody had done this research in his theological college under him: that thirteen is really bad. So he had collected all the information about how many people die every month on the thirteenth. People die every day, but he had taken only the figures for the thirteenth: how many wars have broken out on the thirteenth, how many disasters, calamities, earthquakes. From the whole of history he had collected thousands of facts -- that all this had happened on the thirteenth.

So the professor was saying to me, "This man has done a great job. He has really proved it." That professor told me -- I don't know, because I have never stayed in any hotel, but the professor told me, "In America the thirteenth floor is simply missing because nobody wants to stay on the thirteenth floor." So after the twelfth comes the fourteenth! Great idea! Even deceiving God just by changing the number.

I told him, "You do one thing.... I would like to meet your student too. So tomorrow when I go to my university, I will be coming here at this time. You keep your student in your room."

I asked the student, "Have you thought about number twelve or number eleven? Before you submit this thesis... and this professor who is your guide for a Ph.D. thesis, he should have been intelligent enough to tell you that you should look for each date, and then only can you prove that the thirteenth is bad.

If on the first there were only five wars and on the thirteenth there were five hundred, then it proves something. If on the second only five people died, and on the thirteenth, fifty thousand people died, it proves something. You count the whole month; you have to present thirty-one days and compare them. There is no comparison here.

You have simply collected anything that is bad, that happened on the thirteenth. I can tell anybody to collect for the twelfth, or eleventh, or tenth, and the same kind of facts will be collected and the same number of facts. This is not a thesis, this is simply stupidity. You wasted your time, and your professor has been wasting his time." He had been working on this thesis for three years and he was getting a scholarship for it.

Once you get an idea -- it may be the date thirteen, it doesn't matter -- you can make a great philosophy out of it.

God is not an idea, although philosophers have tried... because philosophers are trespassers; they simply don't believe that any territory is not their territory. They will enter into every direction, into every dimension, and they have some idea for everything. A philosopher never says, "I don't know." He knows! And not only does he know, but he will give you all the arguments and proofs that his knowledge is valid. So how can they leave out such an important area like God?

They have discovered four arguments for God. Christians have accepted those four arguments, but none of those four arguments has any validity. They are all bogus.

The first argument I have talked to you about is that everything needs a creator; hence God is needed. Now it is clear that this is not an argument. Immediately the question is shifted back -- who created God? And then there is no end to it. But this is thought to be the most important argument brought in by

philosophers in support of God.

It has been so easy for the atheists to laugh at these philosophers and these theologians: "What kind of arguments are these people giving?" But atheists have not been very different either.

One very famous atheist, Diderot, was speaking and he stood up and told the audience, "If God exists and you say He is all-powerful then let Him stop the clock, this very moment. I will wait one minute." He waited one minute. The clock did not stop. He said, "Now you see He is not powerful. He cannot even stop the clock. He is not even courageous enough to accept my challenge."

But are these arguments? Some cunning person can manage to fix the clock so that at nine it will stop. And when it reaches nine, he stands up and says, "God, prove yourself If you are real let the clock stop within one minute; otherwise it will prove that you don't exist." And the clock stops; God is proved.... These are arguments? Neither the stopping of the clock nor the not stopping of the clock can make any substantial contribution to the proof of God.

Hence I say God is not an idea.

You ask me: Then what is God?

It is simply a word, a meaningless word, hollow inside, with no substance in it.

Samuel Beckett has written his masterpiece, WAITING FOR GODOT, a very small piece of tremendous importance. Two persons are sitting under a tree. Both are hobos. One hobo says, "It is getting late and he has not come yet."

The other says, "I also think that he must be coming." They are waiting for Godot who has never said to them, "I will be coming." Nobody knows who this Godot is. They have never met him, but just to pass time they have invented this idea of Godot, because those two hobos, what are they going to do the whole time? So they sit and they wait, and they argue, "I don't think he is a man of his word."

The other says, "No, I know perfectly well that if he has promised he will come. He may be a little late but he will come, don't be worried." This conversation continues, and then one becomes fed up and says, "I am going. It is enough. Now I cannot wait."

The other says, "Then I am also coming with you; we will wait there together, wherever you go. Anyway what is the point? Do you think you will meet him there? We don't know where he is."

When I first came across this small booklet, I thought perhaps Godot is German for God -- these Germans are just such crackpots that they can make anything out of anything -- that they must have made God a Godot. But I enquired of Haridas. Haridas said, "No. In Germany we don't call God Godot, we call him Gott."

So I said, "I was not very far off: G-o-t-t, Gott." I said, "You have come very close to Godot. It is perfectly okay. My guess was not absolutely wrong, I was on the right lines that it must be some German idea of turning God into Godot."

But whether you call Him God or Gott or Godot, it doesn't matter because the word means nothing -- so you can call Him anything. It is simply a word without any meaning at all, so you can play with it. And in fact that's what Samuel Beckett was doing. He means God. He doesn't say so, but it is a clear-cut indication -- waiting for God; but then it would have lost some beauty. When he makes it waiting for Godot, you know who Godot is yet you cannot say that you are speaking against God.

Nobody has seen Him.

Nobody has met Him.

Nobody has heard Him.

Still everybody is waiting for Him... that now He must be coming, that it is time, He should be here.

What are the Jews doing? Waiting, waiting. And they were angry when Jesus said, "I have come." He was disturbing their waiting. Just think if you had gone to those two hobos and you had said, "Okay, I have come.... They would have both killed you -- "You think you are Godot? Do you know who Godot is? Are you trying to deceive us?"

They would have loved.... Even if Godot himself had come, they would not have believed that he was Godot -- because how he can prove that he is Godot? They don't have any photograph. They don't have any address, a phone number. How can they recognize him? They have not seen him before.

That's one thing which should be clearly understood. When Moses sees God, nobody asks him, "How did you recognize Him? -- because you have not seen Him before." Recognition needs you to have seen Him before; otherwise some charlatan or somebody may be deceiving you. "How, on what grounds...?"

When Jesus hears voices of God, or Mohammed hears them, how do they recognize that those voices are God's? Have they heard Him before? Their recognition is not valid. They may have heard some voices,

many mad people hear them. They may have seen somebody, many mad people see somebody. You can go into any madhouse and you will see a madman alone talking to another who is not there, and not only talking, but answering also from his side.

There is a game of cards that one man can play. In trains, once in a while, I came across a person... because I would not speak in the trains. That was my only time to be silent, otherwise in the cities with five meetings a day.... So only between two cities, on the train, was the time when I would be silent and rest. But I saw people playing cards, alone. I was puzzled: this was a great religious game! They had a partner, and for that partner's side they also played; they knew both sides and they knew both hands of cards.

Those two hobos were not doing anything new. All these religions for centuries have been doing just that, waiting for Godot, because waiting at least keeps you hoping that tomorrow... if not today, then tomorrow -- but it is going to happen. And when so many people are waiting, somebody must know, somebody must have heard, somebody must have seen -- he must have spoken to *somebody*! And then there are people who say, "He has spoken to me."

I used to receive... and even now, but I don't see the letters because I stopped looking at all this rubbish, I used to receive letters -- and still they come but Sheela simply reports to me: "Fifteen or twenty letters of this type have come, saying that they have seen God and they want to meet You so that You can see whether their realization is true or not."

"*They* have seen God," I said, "they should have asked Him. Why should they bother me? I am absolutely unconcerned with you and your God; why should you bother me? If you have seen God then what is the suspicion? Why should you need a certificate from me?"

Just pure hallucinations, imagination, continual listening to idiotic sermons... millions of people waiting with great expectation -- the imagination fires up: just a little effort and you will see God.

But remember, whatever you see is not you. Whatever you see is some object. And religion's basic concern is not objective. Its basic concern is your subjectivity. When all seeing disappears, all hearing disappears, and all thinking disappears... when all your senses are silent, in that silence it transpires.

From Ignorance to Innocence

Chapter #18

Chapter title: One god, one messenger, one book -- one big lie

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OSHO,
WHAT IS THE DIFFERENCE BETWEEN A RELIGION AND A CULT? -- BECAUSE THE CHRISTIANS GO ON CALLING US A CULT. IT SEEMS DIFFICULT FOR THEM TO ACCEPT US AS A RELIGION. WHAT COULD BE THE REASON BEHIND IT?

IT is a complex question. You will have to understand many things before the question can be answered. Religion is an individual experience.
Only an individual can be religious.

The cult is an establishment, it is an organization, it has nothing to do with religion at all. It exploits in the name of religion. It pretends to be religious and lives on the past.

For example: Christians will say that they have a two thousand year history. But the past is dead, it is a corpse. This is a very strange world in which we live. When Jesus was there, Jews could not accept him as religious: he and his followers were a "cult".

Jesus is a religious man so there was the fragrance of religion around him, and those who were sensitive, available, receptive, came close to Jesus. This coming to Jesus was not a question of any intellectual conviction; it was more like a love affair. They simply fell in love with the man.

The religious man never converts anybody, but his presence inspires many people to be with him.

A religious person has no followers, only fellow travelers -- it is impossible for a religious person to insult somebody by calling him a follower.

When Jesus was crucified, a strange thing happened, something that has happened to almost all the religions. The same type of people who had crucified Jesus -- the rabbis, the priesthood... the same type of people gathered around the dead religious phenomenon, which had gone, which was not there anymore.

It is just like the fragrance of a flower.

The flower is gone, the fragrance lingers on a little -- and then it is lost.

Religion cannot have a continuity.

It will always be individual, here and there.

One individual becomes enlightened and suddenly people start becoming attracted towards him as if by a magnetic force.

Jesus is not an intellectual; he is not even educated. He is not a theologian; he cannot argue for God or for religion. In all his teachings there is no argument, they are statements.

A philosopher argues, a religious person states.

The philosopher argues because he does not know; it is through argument that he wants to come to a conclusion. But the religious person knows it. He states it, it is a declaration -- and he also knows that there is no way to prove it. No argument is going to be supportive of it.

But once that magnet disappears....

The priest is the most cunning part of humanity -- and clever. He is a businessman, he sees the opportunity of a great business. While jesus is alive, it is dangerous to be with him. No businessman will come close to him -- only gamblers may risk it and be with him. It is dangerous to be with him: he can be crucified, you can be crucified.

But once he is dead it is a great opportunity for business. Then a new kind of people start gathering around: those are the priests, the popes, the imams, the rabbis -- learned, scholarly, argumentative, dogmatic. They create the dogma, the creed. They create the cult.

On the dead body of a religious person, a cult is created.

Christianity is a cult.

Friedrich Nietzsche used to say... and I feel that he has the tremendous quality of seeing certain things which others go on missing. The man was mad, but sometimes mad people have a very sharp intelligence. Perhaps that is the reason that they go mad. Friedrich Nietzsche says, "The first and the last Christian died on the cross two thousand years ago. Since then there has been no Christian at all." And he is absolutely right.

Jesus was the only Christain, although he never knew the word Christian. He knew only Aramaic, the language which he spoke, and a little bit oof Hebrew, the language which the rabbis spoke. But he had no idea of Greek. The word "christ" is a Greek word, and the word christain comes out of Christ. Jesus never in his life heard the words christ or christain. The Hebrew word for Christ is "messiah", so Jesus knew "messiah".

But once he died.... And it was very strange that when he was alive, overflowingly alive, and was ready to give, to share, to pour his being into their being, the people were avoiding him. But once he was dead, the priests were not going to miss the opportunity.

The priests immediately gather around the dead body of a Buddha, of a Jesus, of a Lao Tzu, and they immediately make the catechism.

They start making a church on the dead body.

If Jesus comes back, the pope will be the first person to ask for his crucifixion again, because Jesus will disturb the whole business. That's what he was doing the last time he was here.

Why were the rabbis angry? The business was going so well, everything was settled, everybody was

satisfied and suddenly this man Jesus comes and starts disturbing people's minds. He starts people thinking, enquiring, seeking.... The establishment cannot tolerate such a person, because if you start seeking and searching, soon you will find that the establishment is standing on a dead body.

I have heard that one day the bishop of New York phoned the pope, a long distance call, and he was really in avery shaky condition. He said to the pope, "A hippy-like man has entered the church and when I asked him,'Who are you?' he said,'Can't you recognize me? I am your Lord Jesus Christ, exactly. What am I supposed to do in such a situation?"

The pope said, "You idiot! Just call the police. If he is just a hippy, there is no problem. If he is really Lord Jesus Christ then let him be imprisoned before he creates any disturbance -- and get moving. If he is the lord, just get busy and phone to the police -- and be quick to get him imprisoned."

The same trouble will be there. Jesus has promised in the Bible, "I will be coming," but I can tell you authoritatively that he is not going to come -- one experience was enough. Who wants to be crucified again? And that time at least there was a consoltation: that these were Jews, orthodox, traditional; they could not understand the revolution that he had brought.

This time, even that consolation will not be there. These will be the Christians, his own people, who will crucify him.

Last time, Jesus had prayed to God, "Forgive these people because they don't know what they are doing." What is he going to do this time? He will have to pray, "Forgive these people -- they know perfectly well what they are doing." But they will do exactly the same thing.

A cult is a business, a religious kind of business.

It has a religious jargon.

It has no experience.

Yes, once somewhere in the past there may have been a flower, but it is gone. Centuries have passed, and since then the priest goes on pretending that he is the representative of that fragrance. Nobody can represent fragrance: it comes with the flower and goes with the flower.

But the priest can create a plastic flower, can even put French perfume on it. And that's what he has been doing in all the religions.

Religion is rebellious, is bound to be so, because religion starts saying things which the tradition will oppose, because only one of these two can exist: either the mass, unintelligent crowd -- mind which makes the tradition, or a man like jesus or Buddha or Mahavira.

They are alone.

And what they are saying can be understood only by the chosen few.

What they bring to the world is something so otherworldly, that unless you can have a heart to heart contact with them, there is no way of understanding them -- you will misunderstand.

jesus is misunderstood.

Socrates is misunderstood.

Al-Hillaj Mansoor is misunderstood. Whenever you find a religious man, it will be simply ascertained that all around him there will be misunderstanding. But once he dies, things settle down. Once he dies the priesthood makes a new business.

Now, Jews have been suffering almost a heart attack for nearly two thousand years, for the simple reason that they missed the business. Christianity is now the biggest business in the world... and they missed. And Jews are not the people to miss when there is a business; they have the eye to see it.

I have heard a story... it has been happening for centuries that every year on a particular day in the Vatican, the chief rabbi of the city comes with roll in his hand to Saint Peter's Square where the pope waits for him. Jews and Christians gather in thousands to see this meeting of the pope and the chief rabbi, but what transpires between them, nobody knows. The rabbi bows down, gives the roll to the pope. The pope bows down -- that's all.

The next morning, the roll is sent back to the rabbi to keep for the next year. For two thousand years no pope bothered to look into it, but this polack pope became curious: what is this? What kind of convention is this that has been going on and on? And every time the rabbi gives it to the pope and the next morning it has to be sent back, ceremoniously -- the same roll goes back. What exactly is in it? He opened the roll. It was very ancient -- two thousand years old. And do you know what he found? It was the bill for the last supper! The Jews were still asking, "Pay for it at least." And of course Jesus died without paying, so....

Religion is basically rebellion against dead traditions, meaningless conventions.

It is a revolution to bring the birth of a new man, of a new consciousness.

The cult is not concerned with the new man. The cult does not want the new man *ever* to be born, because with the old, things are so at ease, why create trouble? Who knows what the new man will be?

And they are right. The new man is going to be trouble. He is not just going to accept any idiotic concept; he will ask questions. He is not going to be faithful. He will be basically a man of enquiry. He will doubt -- he will not believe.

A religious man doubts but never believes. He enquires, because doubt leads into enquiry; and he questions till he finds the answer on his own. Then there is no question of belief or faith -- he *knows*.

If you ask him, "Do you believe in God?" he will say no. You will be surprised -- a religious man saying no! And if you ask him, "You are a religious man and you say that you don't believe?" he will say, "Yes, I repeat it again: I don't believe because I know; belief is for those who are blind. A blind man believes in light, a man with eyes knows. Do you believe in light?"

But the believers are docile, ready to submit, to surrender to any idiotic concept.

Now, ask the Christian, "What do you mean by the virgin birth?" -- and each Christian believes in it; if you don't believe in it you are not much of a Christian. Just a few days ago one bishop in London has been thrown out of his bishophood because he said, "I don't believe in the virgin birth."

If you don't believe in the virgin birth, then you are not a Christian, so what right have you to be a bishop? And you are spreading dangerous ideas in people's minds. Tomorrow you will say, "I don't believe in the Holy Ghost." It is bound to come, that "Who is this fellow, the Holy Ghost? Doing unholy things, making a poor virgin Mary pregnant, still he remains the Holy Ghost!"

And if you suspect the virgin birth and the Holy Ghost, how long can you believe in a God? Because out of the trinity you have already doubted two. The third, you have not seen, and you cannot meet a person who has seen him. They will quote scriptures, but scriptures cannot satisfy a religious man. He wants to taste truth himself. But that creates difficulty for the cult.

The cult may be any: Hindu, Mohammedan, Christian, Jewish; it doesn't matter -- these are all cults.

Perhaps there has been a religious man in the beginning. I say "perhaps" because priests are so cunning they can make a whole church even without a real religious man's dead body; that is not such a necessity.

I am reminded of a small story. A young devil comes running to the chief devil and says, "Do something quickly; one man has found truth just now. I am coming directly from there. Something has to be done. His truth has to be stopped, otherwise he will destroy our business."

It is obvious, if people become truthful and people start discovering truth, what business has the devil left? But the old devil laughed and he said, "You are too young, too new to the business. Our people are already there."

He said, "But I didn't see anybody."

The old devil said, "You will take a little time to understand. Did you see the priests around the man?"

He said, "Yes."

The devil said, "They are our people. They won't let the truth go anywhere. They will make a dogma out of it and they will not leave the man who has found the truth. Let him find it. They will surround him -- they will become the mediators between him and the masses, and they are our agents."

All priests are the devil's agents.

They have no interest in truth, no interest in enquiring about the ultimate reality. Their interest is how to exploit man's fear, man's greed.

They exploit your fear by creating hell.

They exploit your greed by creating heaven.

They exploit your helpless state by creating God.

They give you certain scriptures, mantras, prayers, and they say, "These will save you; you are protected. You need not be worried, you are not helpless. And we are always there between you and God -- you can depend on us."

They don't know of God at all.

They have nothing to do with God.

But God is a beautiful concept to exploit people who are feeling psychologically sick, afraid, fearful -- and the whole of humanity is in the same situation.

Whenever a religious man comes, he starts transforming you, not consoling you, because by consolation, your sickness is not going to disappear.

Only by transformation can you be absolutely on your own, can you be absolutely contented with yourself and with existence.

But the priest does not want you to be contented. He wants you to be discontented; otherwise why will you go to the priest? For what? He does not want you to become courageous. He wants you to be cowards forever, because only cowards will come crawling to his feet. Why would the courageous come to him? There is no need.

The religious man destroys the need for the cult; hence, whenever there is a religious man and around him the climate of religion, all the cults will be against him.

So this is a strange situation -- Christians calling us a cult! *They* are a cult. Hindus are calling us a cult; they are a cult because their religious people died two thousand, three thousand, five thousand years ago. And nobody actually knows whether there has been any religious person in the beginning at all or whether it was a fiction from the very beginning.

George Gurdjieff, one of the most penetrating intellects of this century, used to say, "There has never been a Jesus Christ. It was only a drama that used to be played; and slowly, slowly, the priests became aware that this drama can be utilized:'Make it history.'" One thing is certain, that except for the Christian New Testament, there is no reference to jesus Christ anywhere, in any scripture.

If a man of the caliber of Jesus was there, it is impossible that somewhere in the Jewish scriptures his name would not have been entered -- and particularly when he was crucified. Crucifixion makes his name the most historical name. In fact, now we know history only according to Jesus: before Christ, after Christ... that's how we know history. That man becomes the central point of our whole history. Such an important person is not even mentioned anywhere: neither in Jewish scriptures -- nor in Roman scriptures, because Judea was under the Roman Empire.

Certainly in the Roman files Jesus must have been referred to. If you crucify a man, at least he deserves a place somewhere in your bureaucratic files. But nowhere, except those four gospels which are written by his four disciples... he is simply non-existent. If you just lose those four disciples' gospels, Jesus becomes only gossip. Gurdjieff was very insistent that he was just gossip, and that cunning people had used the drama and made history out of it -- and a great business of course!

It is bound to be so, that while I am here nobody is going to accept you as a religion.
And you are a religion only while I am here.

The moment I am gone, the best way is to disperse just like a fragrance.
The worst way is to become a cult.

Then these people -- Christians and Jews and Hindus and Mohammedans -- will accept you also as a religion. They will accept you as a religion only when you have become a cult. Do you see the strange logic of the world? When you have lost contact with a living experience, then of course you are as dead as they are, and of course dead people don't argue. And one dead person pays respect to another dead person -- it is just courtesy, a simple mannerism.

But how can the dead people be respectful to a living person? They are dead; that hurts. They don't know; that hurts. They have only beliefs -- and who, knows whether those beliefs are true or not. There are three hundred religions on the earth, three hundred different dogmas, creeds. Do you think all three hundred dogmas and creeds can be true?
Truth can only be one.

You may verbalize it differently, but you cannot make two creeds out of it. Your languages may be different. Your concepts about it may be different, but anybody can see that it is about the same truth.

You must have heard the story of the five blind men who went to see an elephant. In the first place, blind people should not go to see something; that is an absurdity. But they were curious, and the whole village was agog because for the first time an elephant had come to the village. So they also decided, "Let us go."

They could not see but they said, "We can at least touch and feel, and we will see what this elephant is." And they all five touched the elephant, of course from different angles. Somebody touched the leg of the elephant; he said, "I have found it. The elephant is just like a pillar, the pillars that we have in the temple, exactly like a marble pillar."

Another man said, "You idiot, you must be touching some pillar, because what I see is totally different." He was touching the ear of the elephant, and he said, "It looks like a fan."

In India, in the hot summer, before electricity came into being there used to be fans hanging from the ceiling. And one person, a poor person, would go on pulling the fan with a rope the whole day, and the fan would give you, at least for the few rich people, cool air the whole day. Or people would be standing on both sides with two big fans the shape of an elephant's ear, and they would both be fanning you.

So the second man said, "This is impossible what you are saying."

A third one contradicted them both, and the fourth one contradicted all three. Then the fifth one said, "You are idiots; I should not have come with you, because it is nothing but a brush -- he was holding the tail. "And so much ado about nothing; just a brush hanging with something... I don't know what it is hanging with because I can't see." They were all quarreling the whole way back home.

But how can you decide when you are blind? You should accept one thing, that you cannot see. If you don't accept that then there is going to be trouble.

These cults have no eyes. I have asked bishops, rabbis, shankaracharyas, Jaina monks, Buddhist bhikkus, "Have you experienced it? And at least, for once, be sincere and be truthful."

And they have all told me, "In private we can say we have not experienced it, but in public, if you ask us, we will absolutely deny that we have ever said it. Because in public we have to pretend. We have studied...."

When I spoke for the first time in Bombay, in 1960, a Jaina monk also spoke with me. We were the two to address the meeting. He spoke before me because he was a well-known person; I was absolutely unknown. And when he finished and I stood up, people from the hall started leaving because nobody knew me. I had to tell those people, "Just for five minutes, stand still wherever you are. After five minutes you are free to leave or to sit down." Of course they stopped because I was asking for just five minutes and it wouldn't have looked good to go out just like that.

I said, "Just for five minutes -- you look at the clock and after five minutes you just empty the hall; there is no need to be here. But I have just a few things to say in five minutes. First: this man who spoke before me knows nothing; he is just a dodo!" Many who were standing sat down. I said, "For five minutes, stand up! For five minutes you keep standing then you can either sit or go out."

This man had been talking about Mahavira, the founder of Jainism. Mahavira's original name was Vardhamana. Mahavira is a given name. "Mahavira" means very courageous, a great warrior -- because in Jainism, truth has to be conquered. That is the exact meaning of Jaina; Jaina means the conqueror. Jainism means: the religion which teaches you how to conquer the truth -- and Mahavira conquered it, so his name was changed from Vardhamana to Mahavira. Now, Vardhamana is almost forgotten.

That monk was saying, "Vardhamana was born as a son to a king," and "Vardhamana renounced the palace, the kingdom," and "Vardhamana became realized." And he was using both names -- Vardhamana and Mahavira -- without any trouble, and all the people who were present there were Jainas so they understood it.

But I said, "This man does not understand that he is talking about two persons, and he is very confused." The people looked at me. I said, "Vardhamana is one person; Mahavira is totally another. When Vardhamana died, then Mahavira was born; they never met. This man has been talking as if they were one person and was saying that Mahavira was born to redeem you all from suffering, from misery."

I said, "That's a lie, because Mahavira himself has said,'Nobody can make you miserable, and nobody can make you happy, except you.' So how can he redeem the whole world? He cannot redeem a single person. He himself is saying the truth:'It is you who cause your misery. If you understand the cause of your misery, you stop causing it.' And ecstasy is your nature. Misery is your effort, your great endeavor, your success.

"To be miserable, you have to stand on your head, upside down. You have to be as unnatural as possible, you have to swim upstream. To be ecstatic, blissful, you just go down with the river. You are in a let-go you simply allow your nature to be what it is. Mahavira says,'Nobody can make you miserable. Nobody can make you happy' -- and this poor fellow was saying that Mahavira was born to redeem the whole world."

I said, "Five minutes are over, now you can decide: either you sit down or get lost." They all sat down, but the monk was very much shocked. It was an airconditioned hall but he started perspiring. But he was a sincere man, and when I finished, he whispered in my ear, "Can you come to my temple just for ten minutes? I cannot come to your place -- otherwise I would have come -- because my followers will not allow me to go anywhere"... such a great monk with so many followers, and going to meet some unknown person; and someone who has made a mockery of him, who has criticized him on every point.

I said, "There is no problem; I will come."

I went there. Nearly one thousand people had gathered because people came to know that I was coming, and they had seen what had happened in the morning. But the monk said, "I want to talk to him in private, so please sit outside; we will be going into the small room." We went in. He closed the door and started

weeping, crying, tears... and he must have been seventy years old. I said, "But why are you crying?"

He said, "I am crying because for the first time I felt that I really don't know anything. For fifty years -- because I was twenty when I became a monk -- for fifty years I have been teaching people AS IF I know. I have called you just to confess that I don't know anything. I cannot say it in front of people -- I am not that courageous -- because if I say that in front of people, I will be thrown out.

"No, for fifty years I have not worked. I have been worshipped for fifty years. I have been looked after; thousands of people think of me as their Master, and if I say that I don't know anything, they will kill me. They will say,'Then why have you been deceiving us for fifty years?' I cannot say it to them, but I wanted to unburden my heart to you -- I don't know. First I was shocked, angry, by what you said in the morning, but as I started thinking about it, everything seemed to be right.

"First I was thinking to stand up and argue against you, but I saw clearly that no argument was going to help -- because I am not arguing; what I am saying is simply stating." He said, "I would love to know myself Enough of belief -- fifty years I have wasted; and I am just standing where I started."

This happened to many religious leaders with me. When they were alone they accepted what I was saying, but in public they have a different face, a different mask. Now, these people -- they may be Christians, they may be Jews, they may be Hindus -- they don't know... because knowing is not a function of a crowd. I can see, you can see, but there is no way that we can both see from the same place.

You cannot see through my eyes.

I cannot see through your eyes.

I can neither stand in your space, where you are standing, nor can you stand in my space, where I am standing.

Exactly like that, religion is absolutely individual.

And whenever you organize it, the priesthood immediately takes over.

If the man who has experienced is alive, he may try to ensure that the religion does not become a cult.

That's what my whole effort is.

So as long as I am here with you, it is not going to become a cult. But once I am gone, then it will be very difficult to avoid, because up to now, there are so many religions in the world and nobody has succeeded.

Krishnamurti has tried his best. Nobody has done so much against becoming a cult, but it seems not to be succeeding. He dissolved the organization in 1925. An organization had been made for him, The Star of the East, to spread his truth and experience to the whole world. He dissolved the organization. He returned the castles and the money and the land, and everything that had been donated to the organization, to their original owners. And he said, "I don't want any followers."

He has been continually saying from that time, "Nobody is my follower," but there are people who say, "We are Krishnamurtiites." Now, what can you do? And he is still alive, and every day he is saying, "Nobody is my follower, and I am not your leader, teacher, Master, anything." But people repeat these words and say, "We are Krishnamurtiites."

When Krishnamurti dies they will again join together, because the Master is dead now and something has to be done in his memory -- make a temple, make a church, make a memorial, make an organization -- so his truth goes on living.

Truth is not some thing.

It is not a thing that you can preserve. It disappears with the person who has experienced it.

Can you preserve love?

There may be two great lovers and you see the phenomenon of love happening; can you preserve this phenomenon? Those two lovers die; can you preserve that climate? -- that transfiguration that was happening between those two persons? How can you? It is not a thing; you cannot hold it in your hands, and you cannot put it in a safe deposit. You cannot make a temple out of it or a church out of it or a creed out of it.

Love happens between two persons -- truth is even more difficult: it happens within a single individual being. At least in love there were two, and there was something visible outside also. Any observer could have seen something intangible but yet comprehensible transpiring between two persons. You can see it in their eyes, in their faces.

Once I was traveling in a train, and a couple was with me, a very old couple, a Spanish couple. They had come to India to travel. The man must have been eighty, the woman must have been seventy-five; it was time they should have been in their graves. But I was surprised to see their love -- because we had to be

together for twenty-four hours -- in each and everything that they did, just small things. It is not in big things that you have to show your love, just small things... but I could almost touch their love. It was so visible you could see it. I asked the old man, "This is a rare phenomenon; how long have you been together?"

He said, "If you count the years, we must have been together for at least sixty years -- she was fifteen when I first met her -- but those sixty years don't seem to me as sixty years; they have all become a small moment, condensed, herenow. I never think of all those moments that have passed because this moment contains all of them."

But once these people are gone, you will not find that aroma, that aura, that feel. It will be gone too; it is too subtle.

With truth it is even more difficult, because it is a single individual who has experienced his own being and is so full of ecstasy that if you allow, he may overflow; if you are available, he may enter in you.

If you are reluctant and resistant... this phenomenon is so delicate that a little resistance on your part and you miss it.

So anybody who comes here with a certain prejudice, a certain mind, a certain idea, is going to miss me.

If he comes here open, vulnerable, then he will taste something of religion, he may smell something of religion.

And that is the only way to know religion:

To be in close proximity to a religious man. It is infectious.

But you cannot get it even if you hug pope the polack. There is nothing... a polack is just a polack. He may also hug you and may crush your bones, because a polack hug is a little difficult on the ribs. But you will not find anything.

I have met thousands of people who are known as great religious masters and teachers. India is so full of sages and saints you can meet them anywhere. There is no need to seek and search. They are seeking and searching for you, and fighting: "You belong to me, not to yourself" -- whosoever catches hold of you first. But they are all parts of a certain cult, repeating parrot-like -- exactly parrot-like or you can say computer-like -- scriptures, great words. But words only mean that which the person *has*.

When Jesus says "truth" or Buddha says "truth", the word has meaning in it. When the Buddhist monk says "truth", there is no meaning in it; it is an empty word, there is no content in it.

You ask why they can't accept you as a religion. It is obvious: they are in the marketplace; everybody is shopping and peddling his own goods. Now you come as a competitor, and you start selling new things which are more attractive because they are alive.

They become afraid that their young people, their young boys, their young daughters, may get attracted to you -- and they *are* getting attracted, they are not wrong. And that's what makes them freak out: these people should be going to church or to the synagogue -- what are they doing here, in Rajneeshpuram? They should listen to the rabbi, to the minister -- what are they doing here?

And certainly when they see you, they cannot figure it out. They have a certain idea: you should fit with that idea, then you are religious. And certainly I am trying my best so that you cannot fit in with anybody's idea -- including mine! -- so that you can be just yourself.

My whole religious approach is to give you back to you.

You have been stolen.

You have been covered, conditioned in every possible way. They have closed all the doors of approach to yourself.

My whole work is just to make doors and windows in you.

And if I can withdraw all the walls and leave you just an open sky, you will know what religion is.

But you will not fit with anybody else's idea of religion.

They are going to call you all kinds of names. For them, cult is a condemnation, so they call you a cult.

Just the other day I was looking at a panel on the TV with one rabbi and two Christian priests -- one must have been Catholic, one Protestant or something, different denominations -- discussing me and what is happening here. And the rabbi said, "It is a cult."

The coordinator asked, "What is a cult? -- and what is the difference between a cult and a religion?" And what the rabbi said, I agree with, but for a totally different reason.

The rabbi said, "A cult is when there is a charismatic person and people are hypnotized, magnetized by him, surround him; and when the man dies the people disperse -- no tradition is created. That is a cult."

What he is saying, I am also saying -- exactly the same but for different reasons. He says, "If the cult

survives the death of the founder, then it becomes a religion." When Jesus is alive it is a cult, because it is his charismatic personality.... When Jesus is dead then it becomes a religion... a very strange idea: religion being born out of a cult. The cult should not be a condemnatory thing; it is the mother of religion, it is the womb from where the religion comes. It is a potential religion.

But he was saying, "The cult is bound to disappear because it was only the charismatic person, it was his charisma, his magic that kept people together. Once he is gone, then there is nothing to hold onto. Then people disperse and the cult dies." I say this is actually the definition of religion.

In a more intelligent world there will be no tradition. Religious people will be born, and with a religious person a religion will happen. Many more people will come, become close to him and will drink out of his well. Jesus says, "Eat me, drink me." Yes, they will eat, they will drink and they will be transformed in the whole process. And when the religious person is gone, certainly there is no need to make a tradition, because tradition will be dead.

Yes, you loved your father but when he died you took him to the grave. You didn't say, "He was my father, how can I take him to the grave or to the funeral pyre? I am going to keep him in my house. I loved him, he loved me...." No, when your father is dead it is sad but a natural phenomenon. Everybody who is born is going to die. You say goodbye to him with all your gratitude. The same should be the case with every religious teacher.

Jesus is perfectly good, but Christianity is a disease. Moses is perfectly good, but Judaism is a curse. And the same is true about all of the religions. The people at the very source were really beautiful, but every beautiful flower dies. Even beautiful stars die and disappear, and don't leave even a single trace behind. So what is the need for any religious person to leave a tradition behind him?

I am not going to leave a tradition behind me.

While I am here, enjoy the moment.

Celebrate the moment.

Why be bothered for the future?

And remember one thing: anybody who tries, after me, to make a tradition is my enemy, is not my friend and is not your friend either.

He belongs to the devil.

He is now creating a church -- and then the popes will come and everything. Then the businesses start and businessmen come in and religion disappears completely.

It is better it disperses in the universe, rather than becomes a part of the religious marketplace.

So whenever people ask me, "What is going to happen to your religion when you are not?" I say, "Why should you be worried? While I am here, it is enough." And there will be people... somebody will blossom and there will be religions. People will go on blossoming, but don't make traditions because those traditions prevent other people from blossoming. Leave the space. If you had not been told to be a Jew or a Hindu or a Mohammedan or a Christian, and space had been left for you, perhaps you may have blossomed by now.

But from the very beginning they started clipping you, cutting you, cropping you....

Mukta was my gardener in Poona. She was always moving around with scissors, and whenever she would see me she would hide her scissors. I said, "Don't do this. Why are you unnecessarily cutting these trees?" One tree particularly she used to call a monster, because she wanted to cut it. So first you have to call it a monster and then it becomes easy to cut.

First you give it a bad name -- it is a cult -- and then it is good to destroy it. It was a monster.... And it was such a beautiful tree, it was growing huge, but whenever I was not watching, she was cutting it. If it is a monster, then let it be a monster; it is that tree's nature. Who are we to destroy it or to give it the shape of our ideas? Mukta has been in difficulty with me because she is Greek and follows the tradition of Aristotle -- logical, mathematical. She wanted to create a European garden around my house.

I said, "It is not possible." And a European garden, particularly the English garden, is so much against nature, because where in nature do you find symmetry? But in an English garden you will find symmetry. They will cut two trees symmetrically, will make lawns symmetrical, will put plants symmetrically....

Symmetry is unnatural, nature is asymmetrical.

So in a Zen garden in Japan you will not find any symmetry. Even if there is, the Zen people won't allow it; they will disturb the symmetry -- something has gone wrong.

Nature is wild, and when it is wild it has freedom.

A religious person is also wild.

In his wildness is his freedom.

And in his freedom he finds truth.
In his freedom he finds himself.

In his freedom he finds everything that there is to be found in existence.

But a cultist remains full of rubbish and crap, borrowed empty words; maybe great words -- God, soul, truth -- but all empty because he has not lived any of them.

And unless you live it, it has no meaning.
Only life gives meaning.

So it is true that they will not accept you as a religion -- but why bother about them? Who cares? I am not interested that they should accept us as religion. We don't need anybody's acceptance, recognition, certificate. Who are they?

Those three people in the panel finally decided, "It is time now that we should have a dialogue. We should go to these people, the Rajneeshees, and we should have a dialogue." I simply laughed at the idea -- the Jew sitting there, and on each side the two Christians sitting there.

The Jews did not have the courage to have a dialogue with Jesus -- or do you think the crucifixion was a dialogue? What dialogue can they have with me?

If they know, there is no need for them to come here. If they do not know, then it is going to be a monologue. I will speak and they will have to listen. A dialogue is not possible.

If you also know, and I also know, there is no need for a dialogue -- silence is enough.

If you don't know, and I don't know, then too there is no point in a dialogue, because it will not be a dialogue, it will become a wrestling match.

I say I know. So with me there is only one possibility -- a monologue.

From Ignorance to Innocence

Chapter #19
Chapter title: Religion is rebellion

18 December 1984 pm in Lao Tzu Grove

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OSHO,
IS IT NOT POSSIBLE IN ANY WAY TO PRESERVE YOUR LIVING RELIGION AND NOT LET IT BE REDUCED TO A CULT LIKE CHRISTIANITY? THE VERY IDEA OF YOUR RELIGION BEING REDUCED WITH TIME TO A CULT IS UNBEARABLE.

IT is almost impossible to preserve a religion as a religion. Up to now nobody has succeeded in doing it.

But I said it is almost impossible, not absolutely, because we are fortunate in seeing all the failures of the past: all that helps a religion to become a cult can be dropped from the very beginning. We know that many people have tried before. Their efforts are also helpful.

There is not an intrinsic impossibility of a religion remaining a religion. The reasons that reduce it to a cult are not very fundamental.
The first thing: it is not my religion.

I have nothing to do with it. In fact, when I ceased to be it came into being. This is the first thing to remember -- it will help the religion to remain a living current.

Do not make it a certain kind of religion -- Christianity, Hinduism, Buddhism -- no, just let it be pure religion.

Let it be just religiousness.

Nobody can reduce religiousness to a cult.

That is absolutely impossible.

And what I am doing continually is withdrawing all possibilities, all potentialities, which can reduce it to a cult. For example, I have removed God. Without God it is very difficult to reduce a religion to a cult. That's why Christianity is more of a cult than Buddhism.

This is our blessing, because we can look back upon the whole of history. And only fools say that history does not repeat itself; it continuously repeats, unless you prevent it from repeating itself. If you have accepted the idea that history never repeats itself you are not going to prevent it from repeating itself, there is no need. I say to you that it always repeats itself, unless somebody intelligently prevents it.

Judaism, Christianity, Mohammedanism, Hinduism, are all God -- oriented. Jainism, Buddhism, Taoism, Confucianism, are not God -- oriented. And the difference can be seen immediately. The God -- oriented religions become cults immediately.

God is a very dangerous concept because in the name of God comes the priesthood.

If there is no God it is very difficult to create a priesthood. In Jainism there is no priesthood. They have to borrow priests from the Hindus for their worldly rituals; for example, marriage. They don't have any priests, their religion is against brahminism. But Hindus have the greatest and the longest-standing priesthood; the most sophisticated, cultured, very solidly based establishment.

When my first uncle was getting married... at that time I became aware of a strange thing, that a brahmin had been called. I asked my father, "Jainism is against brahminism, it was a revolt against the brahmin ritualistic, magical religion. And the marriage is being performed by a brahmin? From the very beginning the marriage is invalid. Can't you manage to have a Jaina perform the marriage?"

He said, "You raise inconvenient questions, but I must accept that your questions are never wrong. We may not be able to answer them, we may have practical difficulties in answering them, but that is really our problem -- and we get angry at you! Now, the ritual is going to be performed; everybody is ready -- the bride and the bridegroom, all the guests and the brahmin have come -- it is just about to begin and you are starting to ask a troublesome question."

I said, "It is my uncle's marriage. I have every right to be concerned that it is done rightly."

My father wanted me to be quiet. He said, "You can have a few rupees but get lost, go away."

I said, "This is not the time -- no bribery is going to help. I am going to create trouble; I am not going to allow this brahmin to do the marriage ceremony. Just the very idea.... He is your enemy; the brahmins are continually condemning Jainism, all their scriptures are full of condemnation. Jainas are continually condemning brahmins, their whole philosophy is against brahmins. I will not allow it. Either the marriage has to be performed by a Jaina, or I am going to create trouble."

And I created trouble. I stood up and I asked all the Jainas -- all the elders of the society were there -- I asked them, "What is the meaning of all this? Can anybody answer me?"

One old man said, "This question has been arising in me my whole life -- because I must have seen thousands of marriages. Each time the question was there, but I was not courageous enough to enquire. This boy is right. And one has to begin someday."

I told my grandfather, "Now, you come to my help. What this brahmin is doing, anybody can do. If you allow me, I can do it."

They said, "That will be too much. Let some elderly person do it."

I said, "That's okay."

The same old man performed the ritual. That was the first marriage in India amongst Jainas performed by a Jaina. I said, "Don't be worried. Whatsoever the brahmin is saying in Sanskrit, you say in Hindi. In fact it is better to say it in Hindi, because both the bride and the bridegroom will understand what you are saying. What the brahmin says is all nonsense -- all Greek and Latin! He may be simply talking gibberish, and you think he is saying great things. All that is wanted is a commitment, a promise, a word given before the society that you will take care of each other. All else is non-essential."

And that old man performed it in Hindi. The brahmin was so angry because he lost his fee... and that was the beginning. After that marriage in my city no Jaina marriage was performed by a brahmin.

Jainas have no priesthood because without God what is the function of the priest? Things are interrelated. God is absolutely needed to create the hierarchy -- then the messiah, then the pope, then the cardinals, then the bishops, then the priest.... And it goes on and on; from the bottom to the peak, so many steps. But they are all possible only if you accept the peak, and the peak is fictitious. God is fictitious.

If I had met Jesus I would have told him, "God is fictitious. I am not denying you anything; I am simply saying that unless you prove God as a fact, your messiahship is out of the question -- so there is no need to deny it, as the Jews are denying it, saying that you are not the messiah, not the true messiah."

Just a few days ago I saw a film, a beautiful film on a Jewish family, a very orthodox Hassid family. The Jews don't accept Hassids as really equal to them, they are outcasts. The Hassids even today don't accept the nation of Israel, because they say, "Israel will be established when the messiah comes -- but where is he?"

Their logic is perfect. This Israel is created by the politicians, not by the messiah. They don't accept this nation -- and I agree with them that this is just a creation, a forced creation. It is not a nation that grew naturally; hence the Jews in Israel are going to be in trouble forever.

The Jews think that the Americans have done them a great favor by creating Israel; it is not so. They have done something worse than Adolf Hitler did, because this is going to be a constant problem. Israel had not existed for centuries; it was a Mohammedan country, Palestine, surrounded by Mohammedan countries.

Now just because you won the second world war and you happened to be in control of the land of Palestine, you forced the creation of a nation. It is arbitrary. The people are Mohammedans, it is their country. Israel may have been, thousands of years before, the country of the Jews. But for thousands of years it has been a country of the Mohammedans, and suddenly you simply change the map... and surrounded by the whole Mohammedan world. In the Middle East all the countries are Mohammedan.

This small country, Israel, is going to continuously suffer; and how long can America help it? And how long are American Jews going to pour their money into Israel? Sooner or later the truth of history will have to be accepted. If America had been really compassionate towards Jews, they should have given them an Israel in America. Oregon would have been perfectly good! I propose it: Let Oregon be the Israel. But what kind of compassion is this? -- putting Jews there. They will never be able to live at ease, never.

So when I saw in this film the rejection of Israel by the Hassids... of course their reason is different. I have always been against the creation of Israel. I was a child when it was created but even then my first reaction was that this was absolutely idiotic.

The country is populated by Mohammedans -- all around there are Mohammedan countries, they are all together -- and you put the poor Jews amongst this vast ocean of enemies. Previously they had somehow escaped from that Israel -- history was more compassionate to them. And there was no need for a nation; they were living all over the world. The whole world had become their nation. When you lose your nation, the whole world becomes your nation -- why bother about a nation?

My reasons were different: that this was a political strategy to keep a military base -- because Israel will always need the help of America, so America will always keep its military base in Israel, which is very close to Russia. And the Jews are not going in any way to be against America because they are protected by America; they are almost slaves of America.

Without America Israel would be immediately finished, they would be slaughtered; so they depend on America, and their dependence is a guarantee that America has a base in the Middle East. Other Mohammedan countries will not give you a base -- you are Christians, and Mohammedans and Christians have been fighting for fifteen hundred years, crusades upon crusades.

My reason is different, but the Hassidic reason is worth consideration. They say the scriptures are clear that the messiah will come and reestablish the kingdom of Israel. Where is the messiah? Franklin Roosevelt? Winston Churchill? Who is the messiah? Then this Israel is bogus!

I like the idea. But for me it is bogus for different reasons, but it is bogus; on that I agree with the Hassids. Without God you cannot have a messiah. I would not have argued with Jesus that "You are not the messiah," because that is a secondary question. The primary question is that "You have to prove God exists."

But because Jews accepted God, they never argued on the basic point. And on the secondary point you cannot argue because Jesus says, "God has sent me." And the Jews had been accepting other prophets sent by God, so what was wrong with poor Jesus? -- why should he not be accepted? But if God had been denied, then..."There is nobody to send you. First you prove the existence of God -- then only the secondary question arises; then we will discuss it." And Jesus would have been at a loss to answer and the crucifixion would have been easily avoided.

But Judaism is God-oriented, Mohammedanism is God-oriented, hence Mohammed becomes His messenger. And somebody has to be the messenger, otherwise how is there going to be any kind of communication between God and His creation? -- a mediator is absolutely needed. It appears logical.

The people in the Arabian countries believed in God, so they could not raise the basic question. They only argued that"You are not the right messenger." But how can you prove who is the right messenger and who is the wrong messenger? You are fighting on very secondary issues. The real fight has to be on the primary issue.

In Jainism there is no possibility of a messiah. Nobody can declare that "I am a messiah;" people will simply laugh and say that you have gone mad. Nobody can declare that "I am a messenger of God;" he will be just a laughingstock, people will just joke around. He cannot say, "I am an incarnation of God," because God does not exist. From where are you getting this incarnation -- an incarnation of nobody?

So in Buddhism, Jainism, Taoism, Confucianism, no problem arises about the messiahs, messengers. And then how can you have popes and bishops and priests? This is the whole ladder. If you accept the highest rung on the ladder you will have to accept the ladder. But if the ladder is going nowhere, if it is just standing on the ground and leading nowhere, reaching nowhere, all the rungs on the ladder will become meaningless.

I have denied the idea of God.

And with God disappears all messiahhood.

You cannot declare me a messiah even when I am dead.

You cannot declare me an incarnation, even when I am dead.

You cannot declare me a messenger.

Do you see the simple fact?that even when I am dead you cannot go against me. How can you create a cult? -- because all the necessary ingredients for a cult I am denying. I am saying there is no messenger. I am saying there is no avatara.

But although Mahavira saved Jainism from the priesthood, he could not save it from becoming a cult, because he brought in a new concept -- the tirthankara.

You have to understand: that concept is totally different from a messiah. A messiah is one who comes from God; that's the exact meaning of avatara. Literally it means descendance -- coming down from above. Tirthankara means growing up from below. It is man who has blossomed to his fullness, who has achieved the ultimate. It is not a descendant of anybody; it is a growth. It is from the roots, it grows like a tree.

The avatara is upside down, the messiah is upside down, hanging from above, coming downwards; they are a kind of fall. A tirthankara is man risen up to his full potential.

Mahavira thought... and that was the concept of Buddha, the same -- they were contemporaries, and they both thought, "This way we avoid the priesthood, God, because we have made man the central point."

One Baul poet of Bengal... Baul means mad, and they are really mad people -- madly in love with existence. One of the most important of the Bauls is Chandidas. His famous statement is, "*Sabar upar manush jati, tahar upar nahin: Above all is the truth of man, and above that there is nothing*." Now man becomes the ultimate truth.

It was a great revolution -- to throw God from His throne and put man on His throne.

But a cult still came into being. They forgot something, but we can remember it. They were experimenting; they were the first people, and they have done a great deal. They have cut out almost half the possibilities, but the other half of the possibilities are enough to create a cult: they made the tirthankara an extraordinary man, a superman. They had to, because the question was of continuous comparison -- Hindus have avataras; they are all supermen with divine power.

The ordinary people would like to follow a man who has divine power, rather than only a man. Naturally, when you are going to shop, you shop for the best and the cheapest. Now, Mahavira was neither. He was the costliest because his discipline was very difficult; that was the price you had to pay if you were to follow him. If you were to go on that path of austerity, that was the price you had to pay to become a superman -- and still you would be a man.

So much trouble, so much fasting, living naked... the Jaina monk cannot even use fire. In the night when it is cold, winter, he cannot use a blanket, he cannot even use fire. There are naked Hindu monks also but they are not troubled: they do two things which are very inventive of them. First, they always sit with a bonfire in front of them, so they are warm. And second, they go on rubbing, all over their body, ashes from the fire. So all the pores in the body which breathe are closed -- not completely, otherwise they would be dead, but closed enough so that their body heat does not go out. Then there is also the heat from the outside

which prevents them from being cold.

The Jaina monk is also naked, but with no heat, with no ashes rubbed on his body. He shivers. Shivering is the only method, the natural method to create a certain heat. Shivering is a natural protection against cold. You shiver, the body starts shaking; that creates a certain movement, exercise in the body, and creates heat. That's all they can do the whole night. In the summer they are naked under the sun. They are completely burned up, with little food to eat and a small quantity of water to drink.

So the path is arduous... and what do you gain? You are just following a man who is not even a descendant of God, who is not even a relative of God, who is not even a messenger of God. Who knows whether he is mad, sane, insane? He is just a man, just like you. While, in comparison, there are messengers of God, messiahs of God, avataras of God, God Himself coming down....

So in the market it was a difficult thing to sell. Hence they had to raise the tirthankara to the same status as the avatara, the messiah, even higher. This is simply the market economics. The tirthankara is omniscient, omnipotent, omnipresent; he has the qualities of God. The messiah is only the messiah, the messenger is only a messenger, but the tirthankara has all the qualities of God Himself. This created the base, the loophole for turning the religion into a cult.

Hence I am insisting that I am an ordinary man. You cannot put me up for sale -- who is going to buy me? When Jesus is available, Mohammed is available, Krishna is available, Mahavira is available, Buddha is available, do you think anybody is going to go for me? -- a simple man, an ordinary man, himself insisting continually on his ordinariness.

I have been denying miracles, saying that they have never happened, they never happen, and they will never happen. Mahavira and Buddha both faltered on that point -- but they were pioneers. I have twenty-five centuries of experience behind me. I am standing on their shoulders; I can see far away. They could not think that these things would become their very weaknesses. They all -- because Krishna was doing so many miracles, Rama was doing so many miracles.... What to say of Rama -- even his devotees, just in his name can do miracles.

For example, between India and Sri Lanka there is an ocean, and it was a problem for Rama to cross the ocean to attack Sri Lanka and get his wife back. But his disciple, the monkey god, Hanumana, said, "Don't be worried. Your name is enough." And in his name he started throwing stones in the ocean -- and because of Rama's name the stones were floating, not drowning.

The whole army of monkeys and of donkeys, and perhaps yankees, all were there; so he started throwing stones, rocks, in the name of Rama, and the rocks started floating -- soon there was a bridge. They passed over the bridge just by the using the name. Hanumana said, "You need not be worried, your name is enough. You don't need to do anything."

Now, where such stories are going around what chance you have got to compete? Buddha's disciples had to invent stories, Mahavira's disciples had to invent stories. They are all invented stories; and invented in such a way that they made Mahavira and Buddha superior to Rama, to Krishna, to the Hindu trinity, the trimurti -- Brahma, Vishnu, Mahesh.

When Buddha became enlightened, the story is that all the gods -- Brahma, Vishnu, Mahesh -- all three came down to touch his feet, because an enlightened person is far higher than any gods. You should note that in Judaism, Christianity, Mohammedanism, God is always singular; in Hinduism God is always plural -- it is "gods", thirty-three million golds.

The chiefs of all these thirty-three million gods are these three, Brahma, Vishnu, Mahesh. The moment Buddha became enlightened, all three ran down from paradise to touch his feet. For seven days Buddha remained silent. It was Brahma, Vishnu, Mahesh, these three gods, who persuaded him to speak because even gods don't know the supreme truth. Even gods are eager to hear from you: What have you attained? What's your realization? What has it done to you? Buddha argued in many ways, but finally he was persuaded by the three gods.

His argument was very good. He said, "If I speak, in the first place what I have experienced will not be conveyed through the words. Secondly, even if a little fragrance of it goes with the words, where are the people who will be able to receive it? Where are the people who are available? And who wants truth in the first place? People want consolation."

But the three gods said, "You may be right about ninety-nine point nine percent of people, but still there is point one percent of people left who are available, who are receptive, who are willing to go to the further shore. Will you disappoint them?"

Now this whole story is just to prove that even gods are not enlightened. And in Buddhism and in

Jainism both, gods are people who have earned much virtue, and because of their great virtue they are rewarded with paradise. But there is a time limit to it. Sooner or later the reward for their virtues will be finished; they will have to come back again to the earth and again move into the wheel of life and death.

That's why there are thirty-three million gods, because with one god how can you manage this idea? So many people, in millions of years, have been virtuous, religious, truthful, honest -- they all have to be rewarded; paradise is a reward.

In Christianity, Mohammedanism, Judaism, you don't have anything above heaven. In Jainism and Buddhism, you have something above heaven. Heaven is only a pleasure place, a holiday, a pleasure resort -- a holiday from this continuous wheel of misery, anxiety, anguish. One needs a little holiday, a long weekend.

Heaven to the Jainas and the Buddhists is only a long weekend. But don't forget! -- it comes to an end and you fall back again into the same rut. And now it is even more unbearable because you have lived in such tremendous pleasure and splendor and now again you are living this boredom called life. It becomes more of a hell than it was before because you have something to compare it with.

The tirthankara does not go to heaven, the buddha does not go to heaven, remember. The enlightened person goes to moksha, which is beyond heaven. From there, there is no coming back. One has got out of the wheel of life and death completely. It is not a holiday resort.

Do you see my point? The Jainas and Buddhists had to create something above heaven. They had to give qualities to their tirthankaras, better, higher, superior to even those your god has, because it was a question of simple competition in the marketplace. But they forgot that this competition is going to be their very failure.

They succeeded in attracting people: almost the whole country's intelligentsia was influenced by them. Only unintelligent people, the masses, remained with Hindu gods. The intelligent people could not bow down to a monkey god -- it looked so idiotic; they could not worship a tree. Just any kind of a stone, you paint it red, put two flowers on it, and wait.... Soon, somebody else will come and put flowers, somebody else will come and put a coconut -- and a god is born, you have given birth to a god. And this happens every day.

The corporations in India, the municipal committees in India are in continual trouble. In the middle of the road a god appears! Now you cannot remove it; that is interfering with the feelings of religious people -- and soon a temple will arise there. First any stone colored red, any shape will do -- because with thirty-three million gods, who knows how many shapes they have? Just all that you need are worshippers, and worshippers are available. Then neither the government can remove it, nor can anybody else remove it.

And when the god is there, a shelter is needed for it. A temple is going to be raised there, just in the middle of the road. To remove it means immediate riots; people will be killed and slaughtered, and that fire will spread all over the country; so it is better to allow the god to remain there. It destroys the beauty of the road, it disturbs the traffic, it is dangerous, it can cause accidents, but there is nothing you can do.

In India only Jaipur has straight and plain roads -- the only town, the only city -- and it is perhaps the most beautiful city in India. But it happened because the man who made it, Jai Singh -- he was the king of Jaipur state -- was an atheist. And he called from south India, from the Nizam of Hyderabad.... The Nizam of Hyderabad had a very intelligent chief minister, Mirja Ibrahim. Jai Singh was born a Hindu but he asked Nizam to give Mirja Ibrahim to him for at least a few years while he was making Jaipur. He wanted it to be India's Paris.

And he almost succeeded; he made something tremendously beautiful. And why did he ask a Mohammedan? He told Mirja, "I don't want any nuisance -- because it is going to happen: everywhere temples and mosques and things will start happening, and our whole plan will be disturbed.

"So if a temple appears -- you are not a Hindu, you simply remove it in the night. No hustle, no bustle about it; the way it appears, the same way it disappears. In the morning it is not there at all. Nobody should even be suspicious that it is disappearing; everything should go quietly, but in the night the whole temple is to completely disappear. And if any mosque appears, I am not a Mohammedan... perhaps you will feel it is difficult...."

Mirja said, "That's true: A mosque I cannot remove."

Jai Singh said, "That, I will do."

They removed many temples, many mosques that were appearing, and Jai Singh proved right: they were bound to appear because Jaipur has the biggest roads. Now, on any crossroad where he wanted a garden to be, Hindus would love to have their temple. Where you can find such a beautiful place? And you need not

buy it, you need not ask anybody for it, because for God there is no question.

And all that you have to do, simple things.... You just go in the night, you put a round stone -- dig a little hole in the earth, put in the round stone -- and the next morning you declare that in the night a God appeared to you, and he said that at such and such place he had been waiting for many, many centuries, and now it was time that he should be brought to people's notice and a temple should be raised.

Soon crowds will rush to check whether the dream is true or not. And it is going to be true: a god is found! -- and it is god's own indication, you cannot interfere. But Jai Singh managed very well. The god would appear; they would start working, and in the night the god would disappear. And Jai Singh would say, "What can I do? The way he appears, the same way he disappears. We cannot prevent him from disappearing; we cannot prevent him from appearing, what can we do?" That's how he managed to have beautiful streets in Jaipur.

While he was alive, Jaipur had only one color, red. All the houses, on the main streets were made exactly the same; so for miles you can see the same houses. It looks so beautiful. And they were all made with red stone, nothing else was allowed. The whole city was red stone... and with the greenery, the red stone is so beautiful because green and red are the basic colors of nature. Nature knows only two colors, red and green.

Since Independence everything has been disturbed. Every year I would go there, and I would see gods appearing, temples being raised in the middle of the street, on the corner of the street, anywhere. Now, the secular government cannot do anything. The man had made it so beautiful... and now people are painting different colors on their houses because how can you prevent them, it is their house.

Jai Singh was a crazy king. There was no question of anybody raising the idea that a house could be of any other color. In Jaipur only one color was allowed: "If you don't want that color, get out of Jaipur" -- and he was whole and soul!

Even in his time, efforts to change it were made in the supreme court of India. But the supreme court said, "As far as internal affairs are concerned we cannot do anything; that is our agreement with the king -- only on foreign affairs, but this is not a foreign affair. He is absolutely sovereign. If he wants the red color, we cannot do anything. If he wants only one kind of model for all the houses, we cannot do anything."

But now... when I visited the last time, I almost felt like crying, because they have destroyed the whole thing. All those beautiful lanes with similar houses had something poetic; and all those red stones with green trees... the whole place was a vast garden. Now all kinds of colors have appeared. Old houses are being demolished, skyscrapers are being made. People are changing their houses because people don't want a similar model, the same model... and nobody can prevent them. On the streets -- temples, mosques, *gurudwaras*; in the name of religion you can do anything.

Buddha and Mahavira tried, but were not aware of all the implications. I am aware of all the implications. You may not be able to see what I am trying to do: I am destroying all the bases, so that when I am gone you will not find a single base to make a cult out of my religion.

Hence I said, it is *almost* impossible... because people are so stupid that out of their stupidity they can start inventing things for which I am not even leaving a single seed. For example: just the other day a letter was brought to me. Professor Vijay Chauhan, a professor in Washington university, gave an interview about me saying that we were great friends, and we used to have long discussions.

I have never seen this man, what to say about long discussions! -- and friendship? Yes, I have heard his name, so I know who he is, but I have not seen him. His mother was a great poetess, Subhadra Kumari Chauhan, and because of Subhadra I used to go, once in a while, to her house, and she used to recite her poems to me. She just had mentioned to me, "I have two sons, one is Ajay Chauhan, the other is Vijay Chauhan -- but it is strange that whenever you come they are not at home. I would like you someday to meet them." But she died and that day never came. I was never introduced by her to her two sons.

Ajay Chauhan I have seen, just on the road, but we were not acquainted with each other. But this man, Vijay Chauhan, I have not even seen -- and he is saying that he was a great friend and for hours we used to discuss philosophy, religion, and great problems.

Now, many letters of this type come. Sheela asks me, "Do you know this man?" -- she brings the photograph. "This man says that he knows you from your very childhood, and you have stayed with him many times in his home." I see the picture... and my memory is not bad, not *so* bad. I have never seen this man in my whole life, not even heard his name.

One letter was from New York; I had never heard the name. The man was from India; he says that he is a great poet and I have been quoting his poetry in my lectures. I have never known his name, I have never

known any poetry connected with him, any book written by him. But he says that we are great friends.... Now what to do with these people? Once I have gone, all kinds of stories will start.

It will be for you to stop all these kinds of stories. Remember, whatsoever is meaningful I have told you, and whatsoever I have not told you is meaningless: that should be the criterion.

If somebody comes and says, "I have seen a miracle...." And there will be people; it gives them importance -- that I performed a miracle.... Yes, a few times I have performed a miracle.

One man, Doctor Bhagwandas -- he is a professor now; we studied together in the same university, although he was in a different department. But we were friendly; he used to come, and he used to go for a walk with me. He invited me once to go to his home. His home was not very far away from the university, just fifty miles.

So I said, "Next Saturday we can go. It is not far away." We went there; we were both sleeping in the same room, on two beds. Between our two beds was a small table with a clock, because I wanted to get up at three. At that time I used to get up at three, but in case I went on sleeping, I told him to put on the alarm -- but he had no alarm clock.

He said, "I don't have an alarm clock here."

So I said, "Then forget about it." I went to sleep.

But he felt uneasy, so he went to the neighbor, borrowed an alarm clock and put it in the middle on the table. I was asleep. Because of my habit of getting up at three, I woke up at three, and I heard the tick tick of the clock by my side, so I looked. It was a luminous clock, so I could see that there were still five minutes to go before three o'clock. So I covered myself, and from inside the blankets I said, "Bhagwan" -- his name was Bhagwandas, and I used to call him Bhagwan -- "It is five to three."

He opened his blanket, and looked at me covered in blankets. He looked at the clock... five to three! He said, "What?"

I said, "It is five minutes to three. After five minutes you wake me up."

He said, "You are already awake."

I said, "Just in case I fail asleep, because there is no clock and...."

He said, "No clock!"

And the next day the whole town was talking about it: a miracle! Exactly five minutes! The next day I told him, "There was no miracle, nothing; I was just joking. I just looked at that clock and I thought, this is good.... You think that I didn't know about the clock because you must have brought it in later on after I had fallen asleep." But he wouldn't believe me.

He said, "You are trying to just drop the idea of miracles, but it was a miracle."

I said, "I am saying that it was nothing."

I explained the whole thing to him, but he said, "This is all mere explanation."

Now what to do with these people? Once I am not there, they will all be there... and I have been in hundreds of homes, and many miracles I have performed -- but none of them was a miracle. I was just joking, and when I found there was a possibility, I never missed it.

So remember it, that I have never performed a miracle, because miracles as such are impossible. Nobody has performed them.

But the gullible mind... a man came to me almost in the middle of the night; it was twelve, I had been asleep for three hours. He knocked on the door, and made so much noise that I had to wake up and open the door, and I asked, "What is the matter? What do you want at this time of the night?"

He said, "I have a terrible pain in my stomach, and this pain has been coming on and going away, coming on and going away, for at least three months. I go to a certain doctor, he gives me medicine, but no permanent cure has happened. And just nearabout ten, this pain came; it was so terrible that I went to the doctor and he said that this pain was something spiritual -- he suggested your name."

I asked him, "Who is this doctor? Is his name Doctor Barat?"

He said, "Yes."

Barat was my friend. He was an old man, but he loved me very much. So I said, "If Barat has sent you then I will have to do something. But you have to give me a promise that you will never say anything about this to anybody, because I don't want to be disturbed every night, and I don't want patients to be here the whole day. I have other things to do."

He said, "I promise, but just help me. Barat has told me that if you give me just a glass of water, with your hand, I will be cured."

I said, "First give me the promise." And he hesitated, because if he has found such a source of miracles,

to give such a promise....

He said, "You don't see my pain; you are talking about your promise. Just give me a glass of water -- I am not asking much."

I said, "First you give me a promise. Take an oath in the name of God" -- and I could see that he was a brahmin and he had.... Brahmins of different faith believing in one god or another god have different marks on their forehead; those are trademarks, so you can judge, and know who the man is worshipping. So I knew that he was a devotee of Shiva, and I said, "You will have to take the oath in the name of Shiva."

He said, "This is very difficult; I am a loud mouth, I cannot keep anything to myself such a great thing... and you are asking me to make a promise. I may not be able to keep it because if I keep it then it will be more painful than my pain. I won't sleep, I won't go anywhere, I won't talk to anybody because it will be just there waiting to come out."

I said, "You decide. I have to go to sleep, so be quick."

He said, "You have created a dilemma for me. Whatsoever I do I will be in trouble. This pain is not going to go away because to keep your promise... and you don't know me -- I love gossiping. I am a liar; I go on lying -- and this is the truth."

But I said, "Then you decide. You keep your pain."

Finally he said, "Okay, in the name of Shiva I give you the promise. But you are too hard, too cruel."

I gave him one glass of water. He drank the water and he said, "My God! The pain is gone!"

Now, there was no miracle, but because I haggled so much about the promise he became more and more certain that the miracle was going to happen... otherwise this man would not insist so much. The more I delayed, the more I insisted, the more he became certain that there was something in it. That certainty worked.

It was simple hypnosis, he got autohypnotized; he became ready. If I had given him the water directly, the pain would not have disappeared. This much gap of haggling was needed. And I reminded him when he was leaving, "Remember, if you break the oath, the pain will be back."

He said, "You have destroyed me. I was thinking that when Shiva meets me I will be able to fall at his feet and ask his forgiveness; and I have heard that he is very forgiving. Now you have destroyed that too -- and the pain will come back."

I said, "Certainly the pain will come back, once you utter a word."

And the next day he was there. He said, "I could not manage it. At least I had to go to Doctor Barat and tell him,'All your medicine and medical knowledge is nonsense. Just a glass of water did what you could not do in three months. And you have been taking fees each time I was coming -- give my fee back. If you knew it beforehand then for three months you have been cheating me.' But the pain came back."

He came running to me, "I am a fool, but what to do? I just could not resist putting this Doctor Barat right in his place. For three months I have been suffering and he knew the cure, and he went on giving me this tablet and that, and then he started the injections. Finally he started saying,'You may need surgery -- and just a glass of water! And he did not suggest that at all."

I said, "I cannot help you. Now the water won't work; you have broken the promise -- the miracle will not happen again. Now you go to Doctor Barat and take his medicine, or do whatsoever you want."

But he went around, even though still in pain, saying, "I have seen a miracle."

These people are there -- sometimes very educated people, but deep down they are as gullible as any uneducated person. Once I am not there, you have to remember it, that all my miracles were simply jokes and nothing else; that I have been enjoying every opportunity. If there was an opportunity to manage a miracle, I have not missed it. But there was no miracle at all. If you know just a little bit of human psychology you can do great things which are not prescribed in the psychology literature and textbooks -- because they are not concerned with that.

But if you know a little bit of human psychology, just a little bit -- not much is needed.... And man is ready, he wants the miracle to happen. He wants to see the miracle happen; he is ready for the messiah. He is hankering, desiring deep down to find someone who is higher than him, more powerful than him; then he can follow him.

But I have been cutting all the roots. You ask me, "Is there any possibility of your religion not being reduced to a cult?" Yes, there is a possibility, only one possibility -- and that is that sannyasins go on becoming enlightened, so there is always a chain of enlightened people around.

Buddha's religion was not reduced to a cult for five hundred years. For five hundred years the chain continued; there was always somebody who was enlightened, so in some way the Buddha consciousness

was present. It remained alive. But after five hundred years the gap came, and then for six hundred years Buddhism was just a cult.
Then came Bodhidharma.

Bodhidharma created a new dimension, Zen, which is still alive fourteen hundred years later. This is the longest time any religion has been alive. Bodhidharma has got the trophy, because in Zen, continuously in these fourteen hundred years, there has not been a single day when there was not somebody alive and enlightened -- no break, no gap. Hence it is possible -- difficult, but possible.

All that you have to remember is: no God, no priesthood, no holy scripture, no miracles, no superman. For the first time in the whole of history I am saying that an ordinary man can be enlightened. In fact only an ordinary man can be enlightened. Ordinariness for the first time is given this much respect. So don't try to make me someone extraordinary.

I am trying in every way so that you cannot make me.... I go on doing everything that will prove that this was not a superman or a messiah or a tirthankara. I will not fit with any image. You cannot manage to make me extraordinary. Beware of the human tendency: one wants one's Master to be extraordinary. But this is what leads ultimately to the death of religion.

You should not desire your Master to be extraordinary. You should rather rejoice that an ordinary man has become enlightened. That means he has opened the doors to enlightenment for everybody. You need not be the only begotten son of God, you need not be a tirthankara earning virtue for millions of lives, you need not be born with special qualities, talents.

Have you seen the statue of Mahavira? In India you may have visited a jaina temple -- otherwise you can look in a book. On all twenty-four tirthankaras you will see a few very strange things. One is that all twenty-four statues look exactly alike. You cannot say which is which, who is who. Even Jainas cannot say, so they have made small symbols under every statue: under one statue a lion, under another statue something else, under another statue the swastika. You may not be aware of it but just underneath the statue, there is the symbol which indicates whose statue it is -- mahavira's? -- otherwise there is no difference.

Now, this is not possible. These twenty-four people were born over ten thousand years; there is no possibility of them all being similar -- the same face, the same nose, the same body, the same proportions. You will see one thing more strange: all their ears, their ear lobes, will be touching their shoulders -- such long ear lobes. That is especially needed if you are a tirthankara.

I have seen foolish jaina monks massage their ear lobes, pull them to make them longer, because the longer they are, the more respectable you start becoming. It is possible that perhaps Mahavira had long ear lobes -- I don't think *that* long; he was a man not a donkey. Otherwise all donkeys have at least one quality to help them become a tirthankara. I have seen one man with ear lobes that long, so it is possible that Mahavira had them... but twenty-four people!

It is all imagination. Once Mahavira becomes established, then whatsoever he has becomes a necessary characteristic for anybody else to become a tirthankara. All tirthankaras have also to be molded again into the same pattern.

Remember, I don't have any talents -- because religion is not a talent. Music is, poetry is, painting is.
Religion is not a talent.
Religion is simply seeing yourself
You may be a painter, you may be a poet, you may be a musician, you may not be anybody, but you *are*!
This is not a talent, this is your existence.
And to experience it is everybody's birthright.
You can save this living religion only so long as you go on meditating and you go on creating new flowers, new blossomings -- so that you never become a desert; there is always some oasis. Just a single person amongst you is enough to keep the religion alive and prevent anybody from reducing it to a cult.
But please don't call it *my* religion.
It has nothing to do with me.
It is simply religion.

You have to understand, as totally as possible, that just a pure religion has more possibility of surviving, because then you don't put any boundaries on it.

I have not put any boundaries on it. And I don't want to put any boundaries on you: of discipline, of morality, of virtue.

I have given you freedom, and I have given you individuality, and I have given you just a little taste of something that is always yours.

Just you have to claim it.

From Ignorance to Innocence

Chapter #20
Chapter title: Surrender: the ego upside down

19 December 1984 pm in Lao Tzu Grove

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OSHO,
ISN'T ORGANIZATION A NECESSITY FOR A RELIGION TO SURVIVE?

UNFORTUNATELY, it is.
Religion needs some kind of organization, but the problem arises. Organization in itself is a political entity; organization does not need religion at all.
To survive, religion needs organization.
To survive, organization needs no religion at all.
There is the crux of the whole problem.

There have been in the past efforts to create religion without any organization, seeing that all the organizations somehow end up in being anti-religious. For example, the Catholic church -- it is a very solid organization but only an organization; there is no religion left.

Religion is a disturbance as far as the hierarchy of the organization is concerned. Religion is a continuous trouble; religious people will be trouble.

The Catholic church has been throwing out from the church all the people who are really religious because those people will not support this criminal act of destroying religion. They will oppose it, they will rebel against it. But the church has so much authority. The head of the church, the pope, is a religious head and also a temporal head; the Vatican is his kingdom, a political nation. Once it was big, vast; now it is only eight square miles, but still he is the temporal head and the spiritual head.

There are religions where the temporal head is separate and the religious head is separate, but then there were problems of conflict. The temporal head has all the power of the army, the law, the state; and the spiritual head has no temporal power. For example in Hinduism, the shankaracharya is only a spiritual head. But that creates this other problem: a continuous conflict between the state and the religion -- and of course the state is powerful.

You have to remember that the higher a thing, the more fragile it is. The lower a thing, the more strong it is. Roots are strong, flowers are not; although roots are meaningless if the flowers disappear -- the roots have meaning only because of the flowers. But the tree is not so stupid as man; so there is a harmony between the flowers and the roots, there is no conflict.

Flowers represent the spiritual fragrance, and the roots represent the state, the army and all its power.

The roots can deny food to the flowers and the flowers will die and disappear within no time. But no tree is so stupid: there is a harmony; the roots go on supporting the flowers, the leaves, the branches. And it is not only one-sided. The flowers, the leaves, the branches go on taking rays from the sun and carbon dioxide from the air, and they go on continuously sending them to the roots.

It is a communion, there is no question of conflict.

But in religion it has been a problem. If you keep them apart then soon the state starts trying to control the religion. For example, in England the church is separate but the queen is really the head of both: of the church and of the state. The church has its own head but there is a crowned head who is over him. What can the archbishop of Canterbury do against the queen?

In Russia the same was the situation. The church was separate, the czar was separate, but the whole power was in the hands of the czar. So it was just for show that the head of the church crowned the czar as if he was above the czar. But he knew and everybody knew that this was only ceremonial. In reality he had to follow the czar and the state, support the czar and the state, because without the czar, the church would die: it wouldn't have any support, financial or otherwise. That's why Catholics tried to make church and state, one: to give both powers into the hands of one man so there was no conflict.

But the trouble is when a man becomes politically powerful, that political power tends to corrupt him. He may misuse it; it is almost certain that he will misuse it.

In the first place, if the head has both temporal and spiritual power, then the people who are spiritual will not make any effort to become the head, because the spiritual person does not want to get involved in power politics.

Then, only the people who are politically minded... they may be in a religious robe, they may be bishops and cardinals and ministers and they may have studied theology, but they are not spiritual people. If they had been in the world they would have tried to become the president or the prime minister; it is just accidental that they are in the religious robe. Their ambition can be fulfilled here only by becoming the pope. So they will make every effort to become the pope.

When they have the power they are bound to misuse it.

They were never spiritual in the first place.

Hinduism tried another thing also. If you make one person a spiritual head there is a possibility that the person is not really spiritual. You may have erred, because there is no criterion by which to judge, and it cannot be decided by election because people have no idea what spirituality is. How are they going to decide who is spiritual? They can only nominate. It cannot be chosen in an election -- if you have an election you bring politics in.

The Catholic pope is elected, so naturally the politically minded cardinals make every effort to approach all those people -- perhaps there are two hundred cardinals who choose the pope -- so there is an undercurrent of campaign, an election campaign, continuously. Even when there is a pope the campaign continues because popes don't live long, for the simple reason that by the time the person becomes a pope he's nearabout seventy. So you can hope that within two, three, four or five years he will be gone.

This polack is going to be tough -- you cannot hope that he will be gone so easily, he may stay longer. His predecessor was only in office for nine months -- that is more gentlemanly, but who expects a polack to be a gentleman? That was more gentlemanly: in nine months he disappeared to give an opportunity for another person to become a pope. But very few people are so generous.

Hinduism tried to ensure that their religion would have many heads; all would be nominated. But then there is another problem: great confusion. Hinduism is a great confusion -- you can't even call it one religion. It is a thousand and one religions together, because there is no central control. Anybody can gather disciples and can become a head and nobody can prevent it.

The idea was to give freedom but it turned out to be confusion. Any idiot can find a few other idiots who are always available everywhere. There are so many sects in Hinduism; each sect has many sub-sects and each sub-sect has its own head. They don't even have a talking relationship with the other heads of the same religion! They are continually fighting in the courts because sometimes it happens that two persons claim that they are the head and if they can give some kind of proof...

One of the most important temples in India for Hindus is in the Himalayas, Badrinathdham. For almost ten years it has been locked under police control because the court is unable to decide who is the head because the shankaracharya who died ten years ago wrote two wills. He wrote one will perhaps twenty, thirty years before when he found somebody who was potentially very capable, and he forgot about the will because he lived so long. For thirty years he must have kept it somewhere. That man stole the will.

And when the shankaracharya was dying he was asked -- by that time that man had left him -- so he chose another person and made another will; the first will could not be found in his papers. Now before the Allahabad High Court there are two wills from the same man and both persons are claiming that they are the head. And the temple is one of the richest temples in India so it is not only a question of being head: it has money, it has power, it has lands -- and it has millions of followers.

But both wills are from the same man. Now, how to decide? The signature experts have decided that both signatures are from the same man. There are eyewitnesses for both. But neither shankaracharya is able to function because the court goes on postponing, simply for the reason that they don't see any way of deciding it. They are simply hoping that one of these two dies, so *that* will decide the case. Otherwise it won't be decided.

Hinduism has so many sects because each person in Hinduism... the caste system is very strict but as far as thinking is concerned you are absolutely free. If you are born in the house of a shoemaker you cannot change it, you will have to remain a shoemaker. No other profession will allow you in. You cannot move from one caste to another caste; that movement is absolutely closed.

So for centuries your forefathers and their fore-fathers and their forefathers and their forefathers were all making shoes -- so you will make shoes. If they were weaving clothes, you will weave clothes; you will be a weaver. If they were carpenters, you will be a carpenter. There is no movement as far as your business, trade, lifestyle is concerned, but as far as thinking is concerned there is no bondage. You could move from being a follower of Shankaracharya and you could become a follower of Vallabhacharya, another spiritual head, a contemporary of Shankaracharya's and against Shankaracharya.

Sanskrit is such a language that with just a little logic everything can be interpreted in many ways. Each word has many meanings; that gives beauty to it. It gives it poetry because you can play with the word in so many ways, it does not have a fixed meaning. But it is also dangerous: you cannot write signs in Sanskrit because then there will be so many interpretations, and that is what has happened. On the Gita there are one thousand famous commentaries, to say nothing about non-famous commentaries! -- there will be many thousands more. But there are one thousand very famous commentaries.

It is thought that anyone who writes a commentary on three of the scriptures -- the Vedas, Badarayana's Brahmasutras and Krishna's Shrimad Bhagavadita -- becomes an acharya, a head: he can create a following. Now it is not very difficult to write commentaries on these three scriptures.

Many commentaries are available. Shankara wrote one in his own time. Vallabhacharya wrote differently, a totally different interpretation. Ramanujacharya wrote one, different again from both. Nimbarkacharya wrote one different from them all -- not only different but quite the opposite. But the Gita is capable of being looked at from 8any angle. It gives tremendous freedom to think, to comment, but it also creates great confusion.

So Hinduism is not a religion like Christianity, Judaism or Mohammedanism. In Mohammedanism there is one prophet, one god, one book -- that's all. In Hinduism there are thousands of scriptures, all of tremendous value; and on each scripture there are thousands of commentaries, and every commentary has some value, some insight. Then there are commentaries upon commentaries....

Shankara writes a commentary on the Gita; then among Shankara's followers one follower writes one commentary on Shankara's commentary, and another follower writes another commentary on Shankara's commentary -- because the commentary is also as vulnerable to interpretation as the original. Then *their* disciples go on writing more commentaries.

If you just look, Hinduism is like a tree: each branch brings new branches, then small branches, then more small branches. And they are all creating a great noise, great controversies -- one cannot say what exactly Hinduism *is*. Organization has been avoided in a way, but the religion has not been saved -- it has fallen into a confusion. It has not become a cult and a creed; it has become a confusion.

Seeing this situation, Mahavira's orthodox followers.... They are called *digambaras* because they live naked, their monks live naked. Digambara means one whose only clothing is the sky -- nothing is between him and the sky. To avoid confusion, to avoid commentaries, to avoid organization, they simply destroyed all Mahavira's scriptures.

So Digambaras don't have any scriptures of Mahavira -- a strange act, just to preserve his teaching. It is given by word of mouth to the disciple but is not in a book. You cannot sell it in the market; nobody can write a commentary on it. The teaching goes on silently, transferred from one generation of monks to another generation of monks. It was a great effort of tremendous courage to destroy all the scriptures, so you could not print them. But what happened was that even by transferring it from individual to individual, there

were different versions, because naturally....

You are all listening to me, but if you all go back home and write down what I have said, do you think you will be reporting the same? Tomorrow morning you can look at all the notebooks and be surprised that everybody has got something else, has laid emphasis on something which you have completely ignored. You have not heard it at all, but somebody else has heard only that. What you have heard, she has not bothered about.

So even though they tried to avoid written scriptures and remain consistent, there are different versions. There are only twenty-two naked monks now; I have met all twenty-two. I was puzzled that they all have different versions from their teachers, and they are giving a different version to their disciple who someday will become a naked monk. They are training the disciple, and they think in this way the purity of the message is preserved.

But I asked them, "Have you ever compared notes with the other twenty-one?"

They said, "No, that is never done. What my teacher has given to me, I will give to my chief disciple, and he will give it to his chief disciple."

But I said, "I have met all twenty-two and you are all saying different things." If it was in a book at least there would have been some possibility to come to some agreement. Now there is no way to come to any agreement. There are twenty-two religions arising from one source -- which they have destroyed. So now there is nothing to fall back on and check; and you cannot prove anybody is wrong or anybody is right.

The other sect of Jainas is the *shvetambaras*. The name, shvetambara, means white-robed; they are not naked, they use white robes. They have scriptures but they have many sects themselves. And on such small points there is so much difference that one cannot imagine what will be happening about spiritual, philosophical things.

They have strange disagreements -- about whether Mahavira was married or not, there is a difference. One sect believes he was not only married, he had a daughter. The daughter was married -- he had a son-in-law, and the daughter and the son-in-law were both initiated by Mahavira. Not only that, they believe that the son-in-law slowly became more political, thinking, "I am the son-in-law of Mahavira...." He must have been hoping that he would succeed him. But Mahavira simply did not encourage him. It came to such a point that he rebelled against Mahavira with five hundred other monks and made a totally different religion.

Now this is so much that it cannot be just invented -- and for what? But the other sect says that he was never married because tirthankaras are not married. That is part of the definition of a tirthankara, that he remains unmarried; so how could Mahavira have been married? He was not married.

And to say that he had a child means he had a sexual relationship -- that is an absolutely ugly thing to think of a tirthankara. Then you are doing more and more harm: the tirthankara's daughter is married! Now the daughter of a tirthankara -- his blood -- thinking of marrying? Impossible!

And worse, you say that the son-in-law rebelled against him. How could anybody have rebelled against a man like Mahavira -- what to say about the son-in-law! -- it is impossible. This whole story is bogus, according to the other sect. Their scriptures say that he was never married, there was no question of a daughter, no son-in-law, no rebel.

If on such points, which are factual, there is so much difference, then what to say about the teaching! On every point there is a difference. To avoid the differences the orthodox Digambaras destroyed the scriptures -- but just destroying the scriptures won't help. You have to create a certain mythology around it. And the mythology is that Mahavira never spoke. So there is no question of there being any scriptures -- he never spoke.

Now the Shvetambaras have the scriptures, sermons of Mahavira on each subject, detailed instructions for the monks about each special thing: how he has to sit, how he has to stand up, how he has to walk, how far he can see. He should look only four feet ahead so he never sees a woman, because looking four feet ahead, at the most you can see the feet of a woman, that's all.

He should walk very slowly, very carefully, so he does not kill any ants or anything. He should carry a woolen brush with him so that before he sits he brushes the place. It has to be woolen so that no ant or anything is killed by it, it is so soft. Such details!that he has to have three pieces of clothing, one begging bowl, one brush, one small mattress which he keeps rolled under his arm. He should not sit on anybody else's clothes because you can't be certain about the vibrations of other people.... And Digambaras say Mahavira never spoke!

What did he do instead of speaking? He had chosen twelve chief disciples with whom he had a mind-to-mind communication. He didn't need to speak to them; it was a silent communication to twelve

teachers. Those twelve teachers were to tell all the other monks what they had heard in Mahavira's silence. Now a very complicated affair... and all those twelve didn't agree, so from the very beginning there have been twelve versions of Mahavira's teachings.

To avoid organization Mahavira said, "Now, there will be no successor to me." But that did not make any difference. Yes, there is no one successor to him, but there are thousands of heads of small sects. They don't claim to be successors of Mahavira, they don't say they are tirthankaras; they are teachers of Mahavira's teaching. But all those teachers are continually in conflict about everything.

The same happened to Buddha. While he was alive he did not allow what he was saying to be written down -- you were simply to understand him, to experience him. And your experience and your understanding you shared with people. Otherwise there was every possibility that people would start worshipping those books -- like Mohammedans worship the Koran, Christians worship the Bible.

"So it is better not to have my words," Buddha said to his disciples, "in a book form." When he was saying it, of course it was going to be so. But when he died the disciples were in difficulty because there were so many people saying different things, something had to be decided -- already there was chaos.

Then three hundred disciples together compiled what Buddha had said. The compilation was done in a closed place because there was so much conflict and they did not want people to know that the chief disciples were in conflict and fighting: "This was not said by Buddha...." So in a closed place somehow they came to some agreement, through negotiations, following the middle path: "If two persons are saying two things then come to the middle and keep that." But that was a hodgepodge.

Buddha would not be able to recognize that those were his words -- those were three hundred people's agreement. Now, three hundred people in disagreement, coming to an agreement -- you can imagine what the outcome will be. Yes, to the world they could then show that they had a scripture... but those who understand -- how can they deceive them? Buddha avoided making any head of his religion. That created thirty two sects immediately after his death.

There were other teachers in Buddha and Mahavira's time too. One was Sanjay Vilethiputta. He avoided even initiation, he said, "You simply listen to me. If you feel like doing what I am saying, you do it, but I will not initiate you. If I initiate you, soon you will create an organization. You will need an organization to keep all the people who are my disciples together. There are so many reasons for them to be together -- for their security, for their safety, because they will be persecuted by the other religions. And if they are left alone in the vast ocean of enemies, they will be destroyed."

And in India they have a very simple method of destroying anybody. India is a country of small villages, very small villages, millions of small villages. In a small village there are only twenty houses; twenty families are living there. They can destroy anybody by a simple method, a very non-violent method. They decide that a man is not to be accepted as part of them, so he cannot be invited to any marriage, to any ceremony.

Nobody will talk with him. He's not allowed to take water from the village well. If the river is five miles away, he has to carry his water from there. When crops are to be cut, nobody is to support him. Otherwise, in a village, that's the way: when one person's crops are ripe, the whole village helps him to cut the crop. Then somebody else's are ready and the whole village helps him. Singlehandedly, he will be in immense trouble.

Nobody will talk to him. People should not recognize him on the street, should not say hello. You will kill the man -- and he cannot go anywhere else because in India people are tethered to their land. Nobody is going to purchase his land, his house. If he wants to leave he can leave, but where is he going to go and what he is going to do?

It's a very easy, very non-violent, but really cruel method; far more cruel than killing the man. His children will not be playing with other children, his wife will not be meeting with any other woman. He's boycotted.

So Sanjay Vilethiputta said, "If I initiate you an organization will be necessary. I will not give you initiation, then it cannot be known to others that you are my followers. You just go on living, experiencing, doing what I have told to you. And if you feel to convey it to somebody, you can convey it, but there is no question of initiation. So nobody knows that you belong to Sanjay Vilethiputta."

But what happened? Sanjay Vilethiputta's scriptures we don't have. The man must have been of immense intelligence because Buddha criticizes him, Mahavira criticizes him. Otherwise, Mahavira and Buddha would not criticize a man who had no status. He must have had a status exactly the same as Buddha and Mahavira. Mahavira does not criticize Buddha, he was too young. Mahavira was too old; it was below

him to criticize Buddha.

It happened to me.... It was Gandhi's one-hundred-year celebration year, a century was complete; if he had been alive he would have been one hundred years old. So one year, a whole year of celebrations was made in India. And I made it a point that for the whole year I would criticize him because that was the right time. So I spoke all over India, criticizing him everywhere.

The oldest Gandhian was Kaka Kalelkar. He was one of the very early disciples and by then was the most authoritative person. When he was asked in New Delhi what he thought about me, he said, "He's too young, and youth is bound to be rebellious. When he is my age he will not criticize Gandhi." I was in Ahmedabad when I received the message. Someone from Delhi brought me a newspaper and showed me that this is what he had said.

I said, "My comment is that Kaka Kalelkar has gone senile. If youth is rebellious and if it is to be decided by age.... He has not said anything against my arguments. He's indicating my age, that I am saying these things because I'm too young; he's not saying anything against what I have said. Then naturally the simple answer is that he is senile. He's too old to understand; he's lost his brains and he should be in his grave.

"As far as I am concerned, one thing is certain: even in my grave I will criticize Gandhi because my arguments have nothing to do with my age, no relevance to my age. Gandhi was against everything that has been invented after the spinning wheel. I cannot conceive that even if I am three hundred years old I will support this idea that the spinning wheel should be the last invention of man, and after that everything is evil!"

Now almost twenty years have passed and I am still of the same opinion. Gandhi, about certain things, was absolutely fanatic. He wanted the world to remain at least three thousand years back, stuck there, not to move from there. And the reason he was giving was absolutely meaningless. The reason was that at that time people were happy, people were moral, people were religious, people were spiritual. Now, all these things are wrong.

In Mesopotamia they have found a stone -- the whole civilization of Mesopotamia has disappeared -- it is a six thousand year-old stone with writing on it. If you read it you will think it is from somewhere in today's newspaper's editorial. It says, "Young people are getting lost" -- the generation gap, six thousand years ago -- "the young people are disobedient and don't listen to their fathers and mothers and elders. This is the age of degradation" -- six thousand years ago!

And it was the age of degradation. Mahavira, Buddha, Krishna, all were teaching people continually -- Mahavira for forty years, Buddha for forty-two years -- and what were they teaching? "Don't steal, don't lie, don't lust after other people's women." Now if people were not doing these things then Mahavira and Buddha were both insane, completely insane. When people are not stealing, what is the point of teaching for forty years continually, "Don't steal"?

I was in Bhopal sitting in my host's bedroom, and I saw on the wall a small notice: "Please don't spit on the floor." Strange.... I said, "People do?"

He said, "Yes, in Bhopal this is the trouble. Only in Bhopal is this the trouble: people chew the betel leaves and spit them out wherever." He said, "You are surprised? You will find this kind of notice in every nice house." But this notice is enough proof that people are spitting. Otherwise I have never seen that notice anywhere in India.

In my university, one day I saw one of the professors spitting the betel leaf on the floor -- the pan that Indians go on chewing. Taru is an expert in it. I saw him spitting there, just in front of me. I was sitting alone and he was sitting in another corner and he just spat by the side of the chair. I went over and asked him, "Are you from Bhopal?"

He said, "Yes, I have just been transferred from Bhopal."

I said, "That explains it." He said, "What?"

I said, "We will now have to keep a small notice here that says,'Please don't spit on the floor.'"

He said, "Strange, but it is true that only in Bhopal people spit, and this is general. And nobody cares about those notices. Notices are there -- in fact they remind you to spit. You may be chewing your pan joyfully and suddenly you see that board, and the desire to spit arises. They don't prevent anybody."

If Gandhi says everything was moral three thousand years ago, then to whom was morality being taught? If everything was spiritual, then what was the need of so many spiritual leaders? If everything was good then why do you go on remembering only a few good names? -- Buddha, Mahavira, Krishna -- that can be counted on your fingers.

If everybody was good, Buddha and Mahavira would have been lost in the crowd because the whole crowd was good. Just because you remember these few names shows that they rose above the masses; so high, that even three thousand years, five thousand years afterwards, you can still see them. The masses have completely disappeared; there is no description of the masses at all.

But Gandhi was adamant about technology: the telegraph, the telephone.... I don't see that the telegraph, or the telephone are in any way violent. In fact these are very non-violent things; they should be supported by non-violent people. If you don't have a telephone then you will have to walk down to the place, and walking may kill a few insects. Or if you drive the car there then you are going to kill a few small insects on the road -- or you may have an accident, kill somebody or get killed yourself The telephone is saving you from all this violence.

I don't see that I can change my argument anytime, because it is a simple argument. It has nothing to do with my age.

Mahavira did not criticize Buddha. To me that is a criticism of Mahavira. It was an egoistic attitude to think, "He is too young and I am too established; he is just starting from scratch -- who cares about him?"

But he could not ignore Sanjay Vilethiputta. Neither could Buddha ignore him, so it seems the man must have been of great influence. We find his name in the books of his enemies, and we find a few things that he must have been teaching -- that too in the books of his enemies. His books are not available because there was no disciple to preserve them, no organization to preserve them.

And we cannot trust what his enemies were saying against him because this is an old logical strategy: to describe, to destroy, to criticize your enemy, first you impose a certain doctrine on him which is not really representative of the person. It may be similar but first you impose a similar doctrine on the person's name -- knowing perfectly the loopholes because you are imposing the doctrine -- and then criticize it. Then whosoever reads your book will find your criticism is perfectly right. This has happened to me, that's why I know.

One of the great Hindu monks, Karpatri, has written a whole book against me; and when I saw it I wondered how he managed. Statements that I have never made he makes in my name, and then criticizes them. Now, anybody reading his book will think that he has finished me completely. He has not even touched me.

His secretary has written the introduction to the book, and seems to be an intelligent man because in that introduction he says, "We are obliged to Bhagwan because he created this opportunity and the challenge for all those who think to reconsider everything and not just to accept anything without reconsidering it."

The secretary is a follower of Karpatri, so he thanks Karpatri for doing a great job in accepting the challenge of Bhagwan and criticizing him. He came personally to give me the book. I looked in it here and there and I asked him, "You are the secretary to Karpatri" -- he was a Hindu sannyasin himself -- "Have you not noticed that these statements are not mine? Most probably the book was dictated to you."

He said, "I was afraid that you were going to say that."

I just looked here and there in the book and I told him, "This statement is not mine. Not only is it not mine, it is contrary to me, absolutely against my statements. You are an educated person: how did you allow it to happen? You should have prevented it, because this book is absolutely false and whosoever reads it will have a totally wrong concept of me."

So you cannot trust these people -- because I have compared what Buddha said about Sanjay Vilethiputta and what Mahavira says about him is something else. Buddha quotes Sanjay Vilethiputta's philosophy differently, Mahavira differently. That shows certainly that nobody is representing the other person accurately. That is dishonesty. The honest person should first state the other person's argument in its totality, in its full strength, and then he should criticize it.

But without an organization Sanjay Vilethiputta is completely lost -- we don't have anything of his to compare. And we don't have any disciple's notes because he never initiated anyone. So perhaps within one or two generations the thing must have disappeared -- and the man's contribution must have been of immense value.

Krishnamurti is doing exactly what Sanjay Vilethiputta did. He abandoned the organization and for almost sixty years he has been trying to help people individually to understand -- but nothing has happened; he's the most frustrated Master ever. And now at the age of eighty-five he creates the Krishnamurti Foundation in England. This is the experience of sixty years -- that he understands that the moment he dies there will be nobody even to preserve his words. What to say about his experience -- even his words will not be there.

What is happening around me is totally different from what has been done up to now... because nothing has been successful; in one way or another every effort has failed.

Now the effort around me is not to create an organization like the Catholics because then the whole power becomes concentrated in one person -- and that is dangerous.

That creates ambition in others to reach to the highest post. They forget about spirituality, growth.

Then their whole effort is how to become the pope. Deep down that desire.... So it becomes another world, an other-worldly politics.

And all the power in one person's hand is always dangerous.

Around me the effort from the very beginning has been to decentralize power.

So around me many parallel organizations are slowly being created, and each organization is autonomous, functioning in one direction.

For example, Rajneesh Foundation International will be looking after my words and other religious affairs.

The Academy, another organization, will be purely esoteric. For the Academy I have created three circles of people. They will be the Academy; they will have the whole spiritual power in my physical absence. It will have all the best, the most intelligent sannyasins in there. Their combined intelligence will be enough -- a power unto itself.

Then the commune will have a separate body of its own. Now there are almost one dozen communes around the earth. And all the communes are patterned exactly alike. And they are coming up to the standards here. Europe is almost there. In Europe there are ten communes now.

Small centers have dissolved into bigger communes because small centers can be crushed very easily; only communes can live. So now the Zurich commune has hundreds of people; Medina, in London, has hundreds of people; Berlin has hundreds of people. So now these people can stand up for themselves and will not be easily persecuted.

Each commune is autonomous.

Still they are all alike, exactly patterned like the commune here. Their clothes are of the same quality, their food is of the same quality -- because I was shocked when I heard that a few communes were so poor that they were only eating bread and soup.

So I am now sending Sheela, every month, for three days to each commune, to see that the religious work is carried out according to my vision; so no sannyasin living in any commune feels that he's deprived of any facility. All the facilities should be absolutely similar and each commune is autonomous.

Our sannyasins in many ways are very innocent people. They may be very educated but they are innocent people -- and after becoming sannyasins they have become more innocent. And therefore there is no problem; it needs a simple common sense.

Organization cannot be avoided.

We just have to be a little more sophisticated and more scientific and more mathematical about it.

We have to use it rather than being used by it.

So I am not against organization, but we can learn from the past. Whatsoever has happened in the past we can avoid. And we can do something totally new which has never been done.

And if you can see all the possibilities which destroy religion... and before they get hold of my religion I am going to finish all those possibilities. Sannyasins can have a totally different organization. That promise you can always remember: I will not leave you in a state of chaos.

In the past what has happened? These people made their organizations at the very last moment when they were dying; or mostly the organizations were created after the founders were dead, because when the founder was there things were going perfectly well, so who bothered about it. But when the founder was dead, immediately the need... his absence was there. And it was such a big emptiness that it was impossible for people to connect. They had connected with the founder, but they had no interconnection amongst themselves.

And that's really what organization is. The word is very meaningful; it comes from organ. Your hand is your organ, your leg is your organ; your nose, your eyes -- these are your organs. And your whole body is the organization. And they're all functioning in immense harmony.

How many parts you have -- and they're all functioning in harmony; you are not even aware of it. Everything is going on so silently that scientists say that if we were to make such a mechanism that works so silently and does all the work that the body does, we would need at least a one square mile area to make it in the factory.

Even today it is not possible to turn bread into blood -- how your body does it is an everyday miracle. Millions of living cells are within you; you are almost a city. There are seven million living cells, perhaps having a certain small brain of their own, because their work is so intelligent you cannot say they don't have any brain.

Everything is being shifted, is being supplied to the place where it is needed. Care is even being taken by those small cells inside you so that the nourishment should reach first to the parts which are most essential. Your brain gets the nourishment first, the legs can wait a little.

But if just for few minutes -- I think six minutes -- your brain does not get oxygen, it starts disintegrating. So the first thing -- and how these small cells are doing and deciding it is a mystery -- oxygen should reach to the brain. When the brain's need is fulfilled, then second-grade organs, third-grade organs, fourth-grade organs.... That way it should move.

You are a city of seven million living beings. This is an organization, and this is what it should be. All our separate organs should be connected, helping each other, remembering where help is needed more, and first; and remembering that your whole function is to be enlightened, so the torch of enlightenment remains burning. There is no gap. And I'm taking every care that there will be no gap.

Bodhidharma will feel jealous of me!

From Ignorance to Innocence

Chapter #21

Chapter title: Personality: the carbon cop-out

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OSHO,
WHY WERE YOU SO MISCHIEVOUS IN YOUR CHILDHOOD?

Do you think I am different? Not a bit. I am still the same. I did not allow my childhood to be spoiled by anybody. And what you think of as mischievous, I have never thought about it in that way. Even today I don't think that anything I have ever done was a mischief I had my reasons, and very valid reasons.

For example: the first day I entered high school from my middle school.... In high school they used to have a prayer at the beginning of the day. It was a very famous song of Mirza Iqbal, who was one of the greatest Urdu poets of this age. As far as the language is concerned, it is certainly a great piece of art, but the philosophy behind it is ugly. The song says: "My country, my nation, is the best of all the nations. My country is a beautiful garden and we are nightingales in this garden...." And that's the way it goes on.

I said to the principal who was standing in front of the two thousand students and fifty teachers, "I will not participate in this prayer because to me this is absolute rubbish. Every country thinks of itself in the same way and every country has its ego in it.

"You ask the Chinese, you ask the Japanese, you ask the Germans, you ask the English, you ask anybody -- they all think the same. So what Iqbal has written is simply rubbish as far as the philosophical background is concerned. And I am against the very concept of "nation". The world is one; I cannot say that

my country is the best of all the countries.

"And I don't even see the reason for singing the song. It is not only that I am against nationalism, the song is untrue too, because what do you have? -- poverty, slavery, starvation, sicknesses, increasing population and increasing problems. And you call this our garden and we are its nightingales! I don't see a single nightingale anywhere! These fifty teachers are here; can anybody raise his hand and say, 'I am a nightingale'? Let him sing, and let us see! These two thousand students are here; can anyone say it? Look at these poor students."

And they used to come from faraway villages, miles every day, from at least a twenty mile radius around the city, because there was no other high school except this. "They walk, they come utterly tired, they are hungry. And I have seen what they bring with them: just dry bread, not even buttered, and a little piece of salt. That's all that they bring every day and every day they eat it.

"These are your trees, this is your garden? So factually also it is not right. And I don't care whether Iqbal is a Nobel prize-winning poet or not. I don't care. It does not make me feel like singing this song; in every way uttering a lie."

The principal was so annoyed and so irritated that he could not speak for anger; he became almost red. Trembling, he went into his office and brought out his cane which was very famous -- but he rarely used it. He told me to put both my hands in front of him, and he said, "This is my answer, and remember it."

I said, "These are my hands. You can beat my hands or my whole body if you want, but before you start, remember that from here I am going directly to the police station, because this is legally prohibited. Both you and your cane will be behind bars."

It was illegal to beat any student, but nobody cared. Still today, in India, students are beaten. And the law that students should not be physically beaten has existed for at least fifty years. So I said, "You decide. Here are my hands, this is your cane; you are here. And remember, these two thousand students are eyewitnesses, fifty teachers are eyewitnesses, and you will leave your signature on my hands. Leave it there! If you have any guts, beat me."

I can remember even today that he remained almost like a statue. The cane fell from his hand. He just turned back and went into his office. I told all the students, "Now you need not be worried; we are finished with this song. Unless they find something reasonable, we will simply be standing here for ten minutes in silence."

Now, do you call that mischief? It *can* be called mischief, and it was mischief in the eyes of my principal. He reported to my father that I had misbehaved.

I told my father, "You have to come with me. *He* has misbehaved. He should have answered me, told me that I was wrong. He should have convinced me that the song is right. Instead of that, he brought his cane to beat me. Is that an argument? Is that right behavior? Who has done the mischief, he or I? And then he had no guts even to beat me. I gave him the challenge; my hands were before him. I was ready to take as many beatings as he wanted, but I told him that I would go directly to the police station which is not far away from the high school, and that soon he would be behind bars because beating is illegal. Now who has misbehaved?"

My father said, "Forget about it."

I said, "I cannot forget about it. You have to come with me. It has to be decided -- because the man has some nerve to tell you that I was mischievous, that I was misbehaving, that I insulted him before the whole school, all the teachers and all the students. You have to come with me."

Now, my father said, "Forgive me -- perhaps you are right...."

I said, "No perhaps -- if you don't come with me, I will drag that principal here."

So I had to take my father, and he had to follow, persuading me all the way: "Leave it. It is not such a big thing; he simply mentioned by the way that you misbehaved."

I said, "That is not the question. He has to say it in front of me. This is backbiting. HE IS MISCHIEVOUS."

And when the principal saw that I was coming with my father, he again became afraid that there was, it seemed, some more trouble. And I said to him, "Now you tell my father what I have done, and what you have done: saying behind my back to my father that I have been misbehaving, doing mischief, insulting you before the whole school. Repeat it! -- because I don't agree with any of it.

"You have insulted me by not answering my argument. Not only that, you wanted to beat me. Not only that, you are a coward: you could not even beat me. Now, this is very slimy, that you go around and tell my father. You prove it -- that it was mischief.

"In fact, all the nations that have been proclaiming themselves the best nation in the world are mischievous. Their mischief has accounted for millions of lives; the whole of history is full of it, and still we go on doing the same thing.

"Small children are being told to repeat every day something which is absolute nonsense, and unrealistic too. There is no fact supporting it. A country which has been a slave for two thousand years cannot say,'In the whole world we are the best' -- the best slaves, or what? A country which is ninety percent poor, where one meal is difficult....

"There are days when millions of people in India sleep only by drinking water, just to keep the feeling that the stomach is full. This is the best country in the world! -- whom are you trying to befool? These children will become conditioned to the idea. This is a strategy of the politicians: that tomorrow these children will become soldiers, and they will die for the 'best country of the world', not even knowing that this is not true.

"And even if it is factual, then too it is egoistic, and it should not be a prayer. Accepting, just for the sake of argument, that it is true -- that one country is the best in the world, the richest, the most well-educated, well-cultured, has everything that is needed so all the facts support it-still I say such a prayer is wrong, because a prayer should not be ego-fulfilling, a prayer should be ego-destroying."

The principal said to me, "Forgive me, and please forget it, and I hope that we will never come into any conflict again."

I said, "That depends on you. If you behave, and you promise to behave, perhaps the situation may not arise. Was it not possible for you to accept my argument humbly? -- because it was true. Do you think that would have been an insult to you? It would have raised your status before the whole school, that you are a man of some dignity, that you do not hesitate even to respect the right argument from a child, that you respect intelligence.

"You missed that opportunity; you brought your cane. And then again you created trouble for yourself; you gave me another chance to prove you are a coward. You are unintelligent, you have no respect for intelligence or for a child -- and you are a coward: you should have beaten me! What would it matter if you were behind bars? -- it was a question of your principles. If you were right, then it would have been good to be behind bars. But be right, and fight for it!"

For three years he avoided me like anything. But I will not say it was mischief although it will appear so. I don't see a single point supporting the idea that it was mischief.

For three years, while I was in the high school, we continued the silence. The ten minutes' silence continued instead of prayer, because they could not come up with something better. Whatsoever they brought up I was capable of finding faults with. And without my approval, I was not going to allow it. So finally they decided, "Let this boy be gone from here, then...." And the day I left the school and went to the university....

I came back in some holidays and I went there to see what was happening: and the children were repeating the same song again. I went to the principal and I said, "I have just come to check. It has not reached your mind at all -- again you started the same thing."

But he said, "Now please leave us alone. I was afraid that if you failed, then you would be here for one year more. I was praying for you to pass. I had told all the teachers to support you, to help you so that you pass. Any way you should not fail, otherwise one year more.... But now, you leave us alone."

I said, "I will not be coming again and again. I have just come to check and to see whether you have any mind or not, and you seem to be absolutely unintelligent. You are a postgraduate in science, and that too in mathematics -- which is just an extension of logic -- but you can't understand a simple thing. I will not be coming here because now I am occupied in the university. There are so many problems there, I cannot take care of your school."

One of my high school teachers was a certain Mr. Nigam; he used to teach chemistry. I knew him, the whole city knew about him, but he was such an angry, violent and idiotic man that nobody raised a voice against him. He killed his wife, but I was the only witness.

I was a witness because I was sitting in a mango tree. The mangoes were getting ripe, and it was nobody's tree so I was not stealing. In India, mango trees are planted along the roads. They give shade and they give the most delicious fruit also; so, many people out of charity plant mango trees. Municipal committees, corporations, plant mango trees. So it was a public tree and nobody could say to me, "You are stealing" -- or anything.

But this mango tree was just by the side of this Mr. Nigam's compound, outside his compound, and he

was not aware that somebody was sitting in the tree. It was getting a little dark, the sun was almost gone, and I saw him dragging his wife along. He pushed the wife into the well -- there was a well in his garden -- and then he started shouting, "My wife has fallen into the well!"

Neighbors gathered. I also came down, but I thought it better first to enquire of my father, "Do I have to get involved in this or not? -- because I am the only witness that this man pushed his wife."

My father said, "In the first place, what were you doing there?"

I said, "I was just picking a few mangoes. Even if it is a crime, it is not such a crime that a man can throw his wife down a well and I should remain silent. If there is some punishment for it, I am ready. Just two mangoes I have taken. If somebody wants the price, you give the price, but just suggest to me what I am supposed to do. Should I speak? -- because that man is trying to prove that his wife fell."

And his wife died -- the well was very deep. My city is such that half the city is on top of a hill, and the other half is in the valley. Cycling is very difficult in my city. You can come down very easily, but going up you have to walk with your bicycle, you cannot go on the cycle itself. Cycle rickshaws are not yet possible because of this situation. So half is on top of the hill, and it is a very plain hill -- then suddenly the slope.

The middle city is on the slope, and the other half, the main city, is in the valley -- the main market and everything. So in the valley wells are very easy to make. You can dig a well alone, there is not much of a problem: six, eight feet, that's enough, and you reach the water because the river is just by the side. But on the top, sixty feet at least you have to go down.

This Mr. Nigam used to live on the top, so the well was very deep, sixty feet deep, and then the water was very deep.

By the time people gathered, his wife had died. Perhaps she died before she reached the water. Sixty feet falling in the well... she must have hit something. The well was not very big, so she must have hit the sides, because when her body was brought up, it was bleeding from many places. Her head and body were bruised and bloody, so she must have died on the way down -- or perhaps the little bit of life that remained was finished when she reached the water.

Now this man, when on the first day he came to teach.... The first thing is the attendance; so everybody who is present says, "Yes, sir," or "Present, sir," and for whoever is not present, nobody speaks, so he is marked not present. I said, "Yes, mister."

He looked at me and he said, "Don't you hear everybody saying 'yes, sir'? -- and you say 'yes, mister.' Don't you have any respect for a teacher?"

I said, "I have respect for people who are respectable. I know you perfectly well. The day your wife was pushed into the well, I was sitting in the mango tree in front of your house. I can still open up the case.... And you want me to call you sir?

"There is a student in the class who lives by the house of the prostitute. You visit that prostitute almost every day. Do you want me to call out the name of the boy, and ask him to stand up and say that he sees you every day in the prostitute's house? There is a boy here whose father sells wine and all kinds of drugs. He can stand up for me and tell you what kind of things you go on purchasing from his father. And still you want me to call you sir?"

Now certainly it looks like mischief, but not to me. He was very angry and annoyed. He took me to the principal, and the principal said, "It is better you settle it yourself"

But he said, "No. This boy is going to spoil the whole class. He was saying to the class,'From tomorrow nobody calls him sir.'"

I said to the principal, "These are the reasons; now you tell me whether we have to call this man sir. As far as I am concerned, even calling him mister is too much. If he does not agree to mister, then I am going to find something worse."

The principal took him aside and said, "You had better settle for mister. It is not a bad word, it is perfectly respectable. There is no harm, because what he is saying... and he has proofs. And what he is saying is that he is an eyewitness that you pushed your wife. He is dangerous, he can go to the police and you may be in trouble. And he is not afraid of your violence or anything which your neighborhood is afraid of.

That man settled for mister. The whole class... and then I started spreading it into his other classes, "You have to call this man mister." Finally he resigned. Seeing that the whole school knew about everything that I had been telling, he resigned; not only resigned, he left the city and moved to another town.

It can be thought of as mischief, but I don't think it is mischief. I had valid reasons and still I will stand by what I did; it was perfectly right. In fact this man should have been thrown out of the school long before,

thrown out of the city long before. And it was a good non-violent strategy that I applied.

He left on his own. I was the only person on the station to say goodbye to him. And I can still remember the way he looked at me as if he wanted to kill me, then and there. But the train moved, and I went on waving to him; I went on running up to the end of the platform. And I said, "Don't be worried. I will be coming to visit sometime, wherever you are."

This world, from a child's standpoint, looks very different. You will have to understand it from a child's standpoint because his standpoint is non-political, fearless, innocent. He sees things as they are. And if every child is allowed to behave according to his understanding, you will see that every child proves to be mischievous. It is your attitude that interprets it as a mischievous act because you are not thinking from an innocent vision.

It continued in the university. One of my vice-chancellors was Doctor Karpatri, a very famous historian. He was a professor of history at Oxford, and then he became vice-chancellor at Saugar university; an old man, a world -- famous authority on history. And the first address that he gave to the whole university was on the birthday of Buddha.

He said with great feeling, "I always think that if I had been born in Buddha's time, I would have gone and sat at his feet and tried to understand the wisdom, the light, the vision that this man has brought into the world."

I was there. I stood up and said, "Wait a minute, please."

He said, "Have I said anything wrong?"

I said, "Certainly. Have you been to Krishnamurti. You have lived in England; Krishnamurti is often in England -- have you been to this man's feet to learn the great wisdom, the vision?"

He said, "No, I haven't."

"Then," I said, "you would not have gone to Buddha either. Did you go to Raman Maharishi?" -- who had just died a few years before. "He was alive your whole life, and he was known all over the world as one of the most enlightened Masters ever. And he was here in India, just living in one place, Arunachal. He never moved from one small hill in the south, he always remained there, his whole life.

"He went there when he was seventeen, and he died there; he must have been eighty-five. He never left, all these seventy years. He was just living on that small hill. From all the world over people were coming to him. Did you go there?"

He said, "No."

I said, "Then can you repeat that you would have gone to Buddha? I can say with certainty that this is mere oratory. You are befooling others, you are befooling yourself. You have to accept the fact that you would not have gone. Why have you not gone to Raman, to Krishnamurti, to Meher Baba? These people were available your whole life.

"But you think yourself a far higher authority, more and better educated than all these three people. You have wisdom, you have vision, you have light -- what can these people give you? I say to you with absolute certainty, you would not have gone to Buddha. Do you agree with me or not?"

There was silence for a moment, such silence as rarely happens in a university convocation hall, pindrop silence. And the man said, "Perhaps the boy is right. In fact I have no right to speak on Buddha because I have never been interested in enlightenment, nirvana, meditation. And he is right that I would not have gone to Buddha. For what? -- because my interest is not in these things. And he has pointed out clearly that I know three persons -- these three persons are well-known as enlightened Masters -- but I have not gone. And they have been very close to me.

"Krishnamurti has been very close; just an hour's drive and I could have seen him many times. I have been speaking in Madras university, from where Arunachal is only a few hours' drive. I have been speaking in Poona university, and Meher Baba lives there in Poona -- but I have not bothered." He apologized to me before the whole university and asked me sometime to come to his home; he would like to talk with me. I will say this man was at least intelligent; he was not annoyed.

My professors told me, "This is not right, particularly for you, because your scholarship depends on him. He can cancel your scholarship, and he has every opportunity in many ways to harm you, because he will appoint those who are going to be your examiners. He will appoint the one who is going to take your verbal examination. And your future... after your M.A., he is the person who will decide whether to give you a research scholarship or not."

I said, "Don't be worried about anything. I have taken care of everything today."

They said, "By doing this mischief?"

I said, "The man has offered an apology and still you are calling it a mischief?"

They said, "Yes, a disturbance in a public place making him look stupid."

I said, "I was not trying to make him look stupid, and he proved that he is not stupid. And I have asked many students: they all said that their respect for him in their eyes has increased because he was ready to accept that what he had said was just oratory. You can go on sometimes carried away by words; one word takes you to another word.

"People who have been speaking their whole life -- professors, teachers -- go on saying things which they don't mean. You have to pull them back:'Where are you going?' lust one word leads to another word, that word leads to another word... you have to pull them back. Of course pulling on anybody's leg looks like mischief, but it was not. And he has not accepted it as mischief"

I went to him, and he said, "You have done something great to me. In my whole life nobody has ever disturbed me while I was speaking. And you disturbed me on such a point that I had no way to deny you; and I loved you for the simple reason that you had the courage. Whatever you need and whenever you need it, always remember I am here. Just let me be informed about it and every facility, everything that is in my power will be available to you."

And I didn't have to say anything to him. He, without my asking, made arrangements that from the university mess I should receive a free pass for two years, and that two hundred rupees per month, my scholarship, should be granted. And you will be surprised that before deciding on my examiners, he enquired of me, "Do you have any preference for whom you would like?"

I said, "No, when you are deciding I know that you will decide on the best people. I would like the best, the topmost people. So don't think whether they will pass me or fail me, give me more marks or less marks; that is absolutely irrelevant to me. Choose the best in the whole country."

And he chose the best. And strangely, it turned out to be very favorable. One of my professors that he chose for Indian philosophy, the best authority, was Doctor Ranade of Allahabad university. On Indian philosophy, he was the best authority. But nobody used to choose him as an examiner because he had rarely passed anybody. He would find so many faults, and he could not be challenged; he was the last person to be challenged. And almost all the professors of Indian philosophy in India were his disciples. He was the oldest man, retired. But Doctor Karpatri chose him, and asked him as a special favor, because he was old and retired by then, "You have to."

A strange thing happened -- and if you trust life, strange things go on happening. He gave me ninety-nine percent out of a hundred. He wrote a special note on the paper that he was not giving a hundred percent because that would look a little too much; that's why he had cut the one percent, "But the paper deserves one hundred percent. I am a miser," he wrote on his note.

I read the note; Karpatri showed it to me saying, "Just look at this note: 'I am a miser, I have never gone above fifty in my whole life; the best I have given is fifty percent.'"

But what appealed to him were my strange answers, that he had never received before. And that was his whole life's effort -- that a student of philosophy should not be like a parrot, just repeating what is written in the textbook. The moment he would see that it was just a textbook thing, he was no more interested in it.

He was a thinker and he wanted you to say something new. And with me the problem was I had no idea of the textbooks, so anything that I was writing could not be from the textbooks -- that much was certain. And he loved it for the simple reason that I am not bookish. I answered on my own.

He appointed, for my viva voce, one Mohammedan professor of Allahabad university. He was thought to be a very strict man. And even Doctor Karpatri told me, "He is a very strict man, so be careful."

I said to him, "I am always careful whether the man is strict or not. I don't care about the man, I simply am careful. The man is not the point: even if there is nobody in the room, I am still careful."

He said, "I would love to be present and see it because I have heard about this man that he is really hard." So he came. That was very rare. The head of my department was there, the vice-chancellor was there, and Doctor Karpatri. He asked special permission from the Mohammedan professor, Sir Saiyad, "Can I be present? I just want to see this, because you are known as the hardest examiner, and I know this boy -- he is also, in his way, as hard as you are. So I want to see what happens."

And my professor, Doctor S.K. Saxena, who loved me so much, just like a son, and cared for me in every possible way.... He would even go out of his way to take care of me. For example every morning when the examinations were on, he would come to the university, to my hostel room, to pick me up in his car and leave me in the examination hall, because he was not certain -- I may go, I may not go. So for those few days while the examinations were on... and it was very difficult for him to get up that early.

He lived four, five miles away from the hostel, and he was a man who loved drinking, sleeping late. His classes never began before one o'clock in the afternoon because only by that time was he ready. But to pick me up, because the examination started at seven-thirty, at seven exactly he was in front of my room. I asked him, "Why do you waste thirty minutes? -- because from here it is just a one-minute drive to the examination hall."

He said, "These thirty minutes are so that if you are not here then I can find where you are -- because I am not certain about you. Once you are inside the hall and the door is closed, then I take a deep breath of relief, that now you will do something, and we will see what happens."

So Doctor Karpatri was there at the viva voce, and he was continually hitting my leg, reminding me that that man was really.... So I asked Sir Saiyad, "One thing: first you prevent my professor, who is hitting my leg again and again, telling me not to be outrageous, not to be in any way mischievous. He told me before, 'Whenever I hit your leg, that means you are going astray, and this will be difficult.' So please stop this man first. This is a strange situation that somebody is being examined and somebody else is hitting his leg. This is inconvenient. What do you think?"

He said, "Certainly this is inconvenient," but he laughed.

And I said, "My vice-chancellor has told me the same: 'Be very careful.' But I can't be more careful than I am. Just start!"

He asked me a simple question, my answer to which my professor thought mischievous. The vice-chancellor thought it mischievous, because I destroyed the whole thing.... He asked, "What is Indian philosophy?"

I told him, "In the first place philosophy is only philosophy. It cannot be Indian, Chinese, German, Japanese -- philosophy is simply philosophy. What are you asking? Philosophy is philosophizing; whether a man philosophizes in Greece or in India or in Jerusalem, what difference does it make? Geography has no impact; nor have the boundaries of a nation any impact on philosophy. So first drop that word "Indian", which is wrong. Ask me simply,'What is philosophy?' You please drop it and ask the question again."

The man looked at my vice-chancellor and he said, "You are right; the student is also hard! He has a point, but now it will be difficult for me to ask any questions because I know he will make a mockery of my questions." So he said, "I accept! What is philosophy? -- because that question you have put yourself."

I said to him, "It is strange that you have been a professor of philosophy for many years and you don't know what philosophy is. I really cannot believe it." And the interview was finished.

He said to Doctor Karpatri, "Don't unnecessarily let me be harassed by this student. He will simply harass me." And to me he said, "You are passed. You needn't be worried about passing."

I said, "I am never worried about that; about that these two persons are worried. They somehow are forcing me to pass; I am trying my best to undo what they are trying to do, but they are pushing hard."

If you take anything as mischief, you have a certain prejudice. Once you understand that whatsoever I have done in my life... it may not be part of the formal behavior, it may not be the accepted etiquette, but then you are taking your standpoint from a certain prejudice.

All things -- and so many things have happened in such a small life that sometimes I wonder why so many things happened.

They happened simply because I was always ready to jump into anything, never thinking twice what the consequences would be.

I had won my first inter-university debate; it was an all-india debate, and I had come first and brought the shield to my university. The professor in charge, Indrabahadur Khare, was a poet and a good man, but a very proper gentleman -- just like proper Sagar -- everything closed. Buttons, coat, everything had to be proper -- and I was very unproper.

He took me to a photo studio. Because I had won the shield for the all-india competition, the newspapers needed a picture, so he took me. For my whole university career I was wearing a *kurtha*, a kind of robe without any buttons at all. So when I stood there by the shield, Indrabahadur said to me, "Wait, where are your buttons?"

I said, "I have never used buttons. I love the air, I enjoy it -- why buttons?" And he was completely closed up with so many buttons. He was using a Mohammedan *sherwani*, which is the national dress in India, a long coat with many buttons; even the collar is closed with a button.

So he said, "But without buttons... this picture will be reprinted in all the newspapers; I cannot allow this."

I said, "I cannot allow buttons. I can bring the buttons, and you can take a picture of the buttons for the

copy -- I have no objection. I have no interest in the picture. Has it to be my picture -- or your picture? You stand up, you are absolutely proper; the picture will look good. But if you want my picture, it has to be without buttons, because I have lived without buttons for almost four years.

"I cannot change just for the picture -- that will be phony, a lie. And how can I put on buttons, because there are no holes on the other side; even if I want to put on buttons, it will need holes and I don't want to destroy my dress at all. So please forgive me -- either my picture has to be without buttons, or it is not going to be at all."

He said, "But this is mischievous of you."

I said, "It is not mischievous of me, it is too much of a mannerism on your part. And who are you to decide? In these four years, every professor has tried to insist that I should use buttons, and I have asked them,'Where in the university code is it written that you should have buttons? lust show me the law, bylaw, any amendment, anything that proves that you should have buttons, and I will have buttons.' But nobody has thought about buttons, that this question will arise one day, that you should have it printed in the university code. So they all became silent to show that it's okay, nothing can be done about it."

I used to walk in an Indian sandal which is made of wood. It has been used by sannyasins for centuries, almost ten thousand years or perhaps longer. A wooden sandal... because it avoids any kind of leather, which is bound to be coming from an animal who maybe has been killed, killed only for this purpose -- and the best leather comes from very young children of animals. So sannyasins have been avoiding that, and using a wooden sandal. But it makes so much noise when the sannyasin walks, you can hear from almost half a mile away that he is coming. And on a cement road or walking on the verandah in the university... the whole university knows.

The whole university used to know me, know that I was coming or going; there was no need to see me, just my sandals were enough. Now, one of my professors, Awasthi, a very loving man asked me, "Why do you choose strange things? Now, there are thousands of students, hundreds of professors -- and I have been to many universities as a professor -- but I have never come across a single student using wooden sandals and disturbing the whole university."

I said, "That's not right. If you are disturbed that means you don't have any control of your own mind. My wooden sandals, what can they do to you? Otherwise there are so many noises around, you will be continually disturbed: the car is passing by, the bus is passing by, somebody's horn -- and in India you have continually....

Here I have not used the horn at all, but in India you have to use it every minute. There is no other way, otherwise you cannot move: a cow is standing there, a buffalo is standing there, a few people are standing and gossiping in the middle of the road.... Particularly in places like Varanasi, where people go on leaving bulls as a religious thing -- it is thought to be a great virtue.

The bull is Shiva's devotee, his symbol. So in a Shiva temple you will find a bull outside the temple. Shiva is inside, and the bull is sitting outside. He is Shiva's bodyguard, servant, devotee -- everything. And whenever Shiva wants to move around, he rides on the bull.

So it has become a convention for hundreds of years that people bring bulls and leave them in Varanasi, because Varanasi is thought to be Shiva's city. And according to Hindu mythology it is the ancientmost city in the world. Perhaps it is true; it seems to be. The whole structure of the city, particularly the old city, seems to be really ancient.

So in Varanasi there are thousands of bulls, and to feed those bulls is a religious thing. A man may be dying, starving, but you will not bother about him: the bull has to be fed. If a bull comes to a vegetable shop and starts eating your vegetables, you cannot prevent him. No, he has the license from Shiva, he has simply to be allowed. When he goes, he goes. You cannot disturb him. He can eat sweets in a sweet shop, he can eat vegetables, fruits, whatsoever he wants; and he is completely free.

The only free being in India is the bull, particularly in Varanasi.

And nobody can beat the bull, nobody can do any harm to him. In Varanasi it was such a trouble. You go on honking the horn, but the bull does not care -- and the bull is sitting just in front of your car. Unless you get out, push him, persuade him to move... and they are well fed because they are free, nobody can interfere with them. lust to travel a small distance, you have to start one hour earlier because on the way everything is possible.

I used to speak in the Theosophical Society in Varanasi, and the place where I stayed was just five minutes walk away. But it took one hour to drive, so I told my host, "It is better if we can walk and reach there without this trouble and without troubling so many of Shiva's devotees -- because they are everywhere

and they are resting and sitting. They have no other work -- eating, walking, sitting, fighting."

I told Awasthi, "All these disturbances are going on around you."

He said, "I know all those disturbances are going on, but still your sandal stands separate. It is impossible to forget that you are around, even in all this noise. Why have you chosen this sandal? Just to annoy people, or...?"

I said, "No, not to annoy anybody. This keeps me alert. And my feeling is that they were not chosen to avoid leather, because Hindus are not against killing animals; they sacrificed animals. But they *have* chosen it. Jainas, who are vegetarians -- non-violent, against sacrifice -- they have not chosen even the wooden sandal. They walk without anything, just naked feet; Buddhists also, just naked feet. so this reasoning, that wooden sandals have been chosen so that leather can be avoided, is nonsense -- because you see the same sannyasin sitting on the hide of a lion. That is the traditional seat for a Hindu monk: the full hide of a lion, even with the head!

"So for a man who is sitting on the lion's hide, or a tiger's hide or a deer's hide, what problem has he to make shoes? That reason is not applicable. My reason is that when you walk on a wooden sandal you cannot fall asleep once. You can walk miles, you cannot fall asleep; that noise will keep you continually waking up, like an alarm. And it does keep you alert.

"If you start watching it, observing it, it is far better than breathing and watching the breath, because breath is a subtle thing, so you will miss it very soon: within a few seconds your mind will wander. But that click-clock, click-clock, click-clock hits you continually, as if somebody is hitting you on your head -- click-clock, click-clock.... How can you go astray? It has been of immense help for meditation."

Awasthi said, "You are simply impossible. It is just mischief, but you are now making a philosophy out of it.

I still say that I was not making a philosophy out it. It was not mischief If somebody is disturbed, that simply means that the man is not very centered. Otherwise somebody walking on the wooden sandal... if you are disturbed, then you will be disturbed by anything: a dog will start barking, a crow may be sitting on the roof calling you; you will be disturbed by anything. Sometimes, if there is nothing happening, *that* may disturb you: "What is the matter? -- no noise, nothing is happening?"

But he insisted, "Whatsoever you say, I know that this is mischief"

I said, "If you know already, then there is no question of disputing the fact. I have explained it to you. If you want to refute me, I can bring a pair for you; I have a spare pair. Just start, and you'll see."

He said, "You will make a buffoon out of me too! You are notorious for your sandals; now you want to play the trick on me."

I said, "No, just do it in your house, there's no need to go outside. Just do it in your house and see how it keeps you alert."

He seemed interested -- just a little more persuasion.... His wife came out and she said, "You are spoiling my husband. I will not allow these wooden sandals in my house. If you want wooden sandals and this meditation, do it anywhere else in the university, but not in my house. I have been tolerating even this boy's sandals for two years, and now he is persuading you."

Awasthi said to me, "This is true. I was almost on the verge of telling you to bring them. I have been trying meditation, but I have never been successful, because with breathing it is so subtle that the mind moves away easily. Your idea is good, but my wife...."

I said, "You can try them outside; others' wives will get disturbed" -- because he was living in the professors' colony. "You can walk on the verandah of other people's houses, so why should you be worried? Nobody can prevent me. I have already established the precedent -- you just go."

He said, "Let me think about it."

The next day I came with a pair. He said, "No, because I enquired of my neighbors. They said, 'Awasthi, if you do this then we are all going to complain against you that you should be removed from this colony to another colony; this is too much. This boy is enough. When he comes to meet you he wakes everybody. And a strange time he chooses -- three o'clock in the morning! -- and we cannot do anything against him. We have reported it to the vice-chancellor. The vice-chancellor says that he says it is a meditation."'

Now, in India you cannot prevent anybody from any kind of meditation. That word is enough! When I started teaching people dynamic meditation, there was trouble everywhere, even in my own house. My uncle started doing it, and the neighbor filed a case against him in the court. My uncle told me, "This is a difficult meditation. That neighbor was my friend, and he would not normally do such a thing, but he is so angry that he says, 'unless you stop this meditation I am going to fight the case, because you disturb me

early in the morning; when one really feels like falling into a deep sleep, that is the time of your dynamic!'"

But I told my uncle -- and he is our sannyasin; he was here just a few days ago -- "Don't be worried. You just say that this is our religion, and this is our meditation." Once you say "meditation" in India, there is no problem.

When he came here, I asked, "What happened to the case?"

He said, "We have won the case, because I said, 'This is our meditation,' and I produced the book.

"The judge read the description and he said, 'If it is a meditation, then... the court has no power over religion.' So he told the neighbor,'You have to accept it, there is no other way. This is his meditation. If you want to do it, you can also do it. Why get unnecessarily boiled up and angry in your bed? -- better you also start.'"

And the neighbor was very irritated with the court.

He said, "This is strange -- the court suggesting, 'You also start, why waste time? And if it is meditation, we have no jurisdiction over religion.'"

It may appear as mischief -- it was not. My mischief was the same shape as now; my shoes are still the same shape.

This is the shape of the wooden one I dropped because now it would disturb my meditation! Now I don't need any help from it; rather, it is a disturbance. That's why I changed it!

From Ignorance to Innocence

Chapter #22

Chapter title: The commune: the distillation of rebellious spirits

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OSHO,
YOU HAVE BEEN SPEAKING ABOUT THE IMPORTANCE OF BEING ONESELF. COULD YOU TALK ABOUT THE PARADOX OF BEING AN INDIVIDUAL AND MELTING INTO THE COMMUNE?

THERE is no paradox as such, as far as the individual and his melting into the commune is concerned. The question has arisen out of a confusion between two words: individuality and personality.

Yes, with personality there is trouble. The personality cannot melt into anything -- into love, into meditation, into friendship.

The reason is that the personality is a very thin mask given to the individual by the society.

And every society's effort has been, up till now, to deceive you and everybody, and to focus your attention on the personality as if it is your individuality.

The personality is that which is given by others to you.

Individuality is that which you are born with which is your self nature: nobody can give it to you, and nobody can take it away.

Personality can be given and can be taken away. Hence, when you become identified with your personality you start becoming afraid of losing it. So anywhere when you see that a boundary has come

beyond which you will have to melt, the personality withdraws. It cannot go beyond the limit it knows. It is very thin, an imposed layer. In deep love it will evaporate. In great friendship it will not be found at all.

In any kind of communion the death of the personality is absolute.

And you feel identified with the personality: you have been told that you are this by your parents, teachers, neighbors, friends -- they have all been molding your personality, giving a shape to it. And they have made something of you which you are not and which you can never be. Hence you are miserable, confined in this personality. This is your imprisonment. But you are also afraid to come out of it because you don't know that you have anything more than this.

It is almost a situation like this: you think your clothes are you. Then naturally you will be afraid to stand naked. It is not a question only of the fear of dropping the clothes, but the fear that if you drop the clothes there will be nobody, and everybody will see that there is emptiness, you are hollow within. Your clothes go on giving you substance. The personality is afraid, and it is very natural that it should be afraid.

As far as individuality is concerned, once you know your individuality... and my religion is nothing but a process of individuation, finding, discovering your individuality. And in that finding -- this is the most important step -- you discard personality, you take away the identity; you withdraw from the personality and you start looking at it from a distance.

Create that distance between you and personality.

You have come so close that you cannot see the separation. Once you have understood that you are somebody other than your personality.... You have been thinking up to now that you were somebody else: You are A, and you have been thinking up to now that you are B. That fallacy is bound to be afraid, that fallacy cannot be in love -- there is no possibility.

That's why lovers are constantly in conflict. It is not their individualities conflicting, it is their personalities in conflict. Both want the other to melt, and both are afraid that if they melt they are lost, they are gone.

Friendship has disappeared from the world just as love has disappeared, because friendship is possible only when you meet naked, as you are -- not as people want you to be, not as you should be, but simply just as you are.

When two persons open up to each other just as they are, friendship grows.

When two persons are ready to drop their masks, they have taken a tremendous step towards religiousness.

So love, friendship, anything that helps you to drop the mask, is taking you towards religion.

But the pseudo-religions have done just the opposite. They are against love. You can understand now, why they are against love: because love will destroy the personality, and the pseudo-religion depends on your personality. The pseudo-religions have made a great effort -- all these churches and priests and sermons -- and what are they doing? Their whole work is to create the personality. They manufacture personality -- of course, different kinds of personality: a Hindu personality, a Christian personality, a Mohammedan personality. These are different models of personalities. All these religions are just like factories creating different models of cars, but the function is the same.

The pseudo-religions are all afraid of love.

They talk about love, and they teach you marriage.

They talk about love and they say marriages are made in heaven.

It is not something that you have to find out; God has already found the person for you. The astrologer will help you, the palmist will help you, the priest will help you, the parents will help you to find them -- because God has already created the person for you, you are not to find the person on your own.

They prevent you from loving, and they go on saying great things about love. But their great words about love are bogus; they have no substance in them.

Jesus says, "God is love." There *is* no God -- then what about love? So as far as Jesus' love is concerned, there is no love.

If God is love, then with God's disappearance love also disappears.

And to make God synonymous with love is a beautiful strategy. He has raised love to such a high pedestal -- do you think it can happen between a man and a woman? God is going to happen when you fall in love? That is sin!

God is love when you love humanity, when you love words which don't mean anything.

Have you ever met humanity anywhere? Can you imagine that someday you will encounter humanity? You will meet only human beings. Humanity is simply a word.

"Love humanity"... it gives you the idea of something abstract. "Love God, love truth"... the sentences seem to be linguistically right, but existentially they mean nothing.

And you have to remember it: that most of our beautiful words are only words. You can play with them, you can create poetry, but you cannot live them because words cannot be lived. There is nothing living in them.

Now, just think of the idea: "Love God...." What does it mean? How does one fall in love with God? You have not seen God. You don't know Him. How are you going to recognize that this fellow is God?

I was seeing a film, THE DIFFICULTIES OF AN ORDINARY GOD. It is a beautiful film. A man starts seeing a very ordinary God, just like an old hobo, with a hat cricketers use. Now, God in a hat which cricketers use! And he looks also like a cricket player. He is very old, but must have been in His young days a cricket player. And when God declared to this man, "You don't recognize me: I am God, I created the world," the man said, "My God! You created the world! Don't say it to anybody otherwise people will think you are mad."

But the old man insisted, He said, "You want some proof?"

The young man said, "I don't want any proof. Just seeing you is enough to know that you are no God. This is not the way -- that God suddenly stops you on the way; that you are going somewhere and He wants a lift! This is a strange meeting. I have heard about the God Moses met on the mountain and Jesus heard from the sky, and Mohammed... but God asking for a lift?"

But the old man was stubborn, He said, "I will give you proof" And He gives him proof: He simply disappears.

The young man looks all around -- He was in the car sitting by his side -- He is not there! He says, "My God!, perhaps He really was God, but what a funny God! And I missed the opportunity."

The old man appeared again, He said, "Look, whenI was gone you started thinking you had missed an opportunity."

But seeing Him again the young man said, "You did some trick, you must know some magic. But I cannot accept you as God. Your clothes seem to be purchased from a secondhand place, or you have stolen them. They don't fit you, they are too loose and too dirty -- as if you have not taken a bath for many years."

But the old man said, "God is so pure that He does not need any bath or anything. And of course the clothes are very old, because I am very old. I have told you that I created the world; at that time I created these clothes. Since then I have not created anything, so they are very ancient."

The young man said, "What to do about you? Where do you want to get out?"

He said, "Anywhere, because I am everywhere.

The young man said, "Then why did you want a lift?"

He said, "Just because I see a potential in you, that you can become my messenger."

The young man said, "My God! Your messenger? If I say to anybody that you are God they will think I am mad!"

But God said, "You try," gave His picture to him and disappeared.

The young man looked at the picture and said, "It is better to keep silent about the whole thing. Either I am hallucinating, dreaming...."

He came home. His wife looked at him and said, "You look very worried."

He said, "No, nothing, there is nothing."

She said, "But you look very worried and pale and afraid, as if you have seen some ghost or something."

He said, "My God! You think I have seen something?" He took out the picture and showed the wife: "Can you recognize this man?"

She said, "He looks like a hobo -- perhaps an old cricket player, or maybe he just got a hat from some old clothes store. And what kind of dress...? Where did you find this picture, and why did you bring it home?

He said, "Can you keep this thing secret? I have something to tell you. Close the door. This man is God. He asked for a lift."

His wife looked at her husband and said, "Wait, I will phone the doctor. What are you saying? -- God asking for a lift in your car? And He has given this picture to you?"

He said, "Yes, He has given this picture to me so that I can become His messenger. He wants me to become His messenger"

The wife said, "The first thing is, you meet the doctor."

He tried hard: "I am perfectly sane, there is no problem."

But the wife said, "If you think this man is God, it is certain that there is some problem!"

So she takes him to the doctor, and the doctor is also puzzled. He said, "I have seen many ideas about God but this is an absolutely novel idea. Where did you get this picture?"

He said, "From God Himself He Himself gave it to me by His own hand; and He has shown a miracle too." And he told them about the miracle.

The wife, the doctor, the nurses, they all laughed; they said, "This is...!"

So he said, "Wait." He raised his eyes upwards and said, "God, now please help me... because these are all my friends. The doctor is my friend, the family doctor; my wife, the nurse -- there is nobody from the outside, we are all like family. Please appear, otherwise they are all going to think that I am mad." And suddenly the man came out from the ceiling!

They all looked at Him, and He said, "Wherever you need me I will be present; you just go on spreading the word."

But he said, "This is a very difficult word, just because of your picture. Can't you dress a little better

But He said, "No, this is my dress, and this is the way I am."

Now, four or five people had seen Him and they were all shocked: "This man is not mad, there is something in it." The whole town became agog with the rumor that five people had seen God. And the thing became so hot that the church became immediately annoyed and irritated thinking that this was a joke.... "This man, and God!" The picture was printed in the newspapers and everybody was laughing: "If this is God, then everything is finished."

The problem became so much that the church had to call a meeting of the elders and force this man who was the messenger to appear before the council and prove that this was God. He tried, he told them, "Many times He has showed me miracles. Just this morning when I was shaving in my bathroom, a doubt arose in me that perhaps something was wrong with me; it was possible that I was simply fantasizing. And He immediately looked at me from the mirror. My picture disappeared and his picture was there in the mirror, and He said,'Again I go on giving you proofs, and you are again doubting.'"

And then at the church, the young man appeared before the church council. The high priest was there, and they were determined to punish this man if... and they said, "You say that this man is God?"

He said, "I have to say it. I have seen Him many times. He has shown me many miracles. This morning He appeared in my mirror." Everybody laughed, and this poor man said, "He has chosen me as His messenger."

They said, "This time He has really chosen a great messenger! Moses, Mohammed, Buddha, Jesus -- they were some people -- but this man is just a clerk in a railway station. Now what qualities have you got that He would choose you as the messenger?"

He said, "I don't know. I don't have any qualities, and I have never dreamed in my life that God would choose me. But He has chosen me and He has promised that if there is a need He will come to support me." So the church council asked, "Then let Him appear."

And they all were amazed that the door behind the priest opened, and God appeared. There was silence for a moment. Seeing God, the priest gathered courage and said, "You think you are God?"

He said, "I don't think, I am. And this is my messenger. But," He said, "you can understand the difficulties of an ordinary God. I am an ordinary God, that's why I have chosen an ordinary messenger, because to find an extraordinary messenger would be very difficult for me. You can see I am an ordinary, poor God. So don't be angry with this poor clerk; what he is saying is absolutely right."

How are you going to recognize God if He meets you in a cricketer's hat? -- and of course He will be wearing some kind of hat -- or without a hat. If He is like me, bald, then He will be using a hat, some kind of hat.

This reminds me of the man I have been talking to you about: my geography teacher, Chotelal Munde. He had cursed me because I made him famous as "Munde"; so much so that once he had to sign himself as Chotelal Munde. That day he was just fire.... I had asked the whole class for a collection. Twenty rupees were collected, and we made a money order in Chotelal Munde's name. And we arranged with the postman, "You come into his class when he is taking our class" -- we gave him the time. So he appeared exactly on time, with a twenty-rupee money order, sender anonymous.

Chotelal Munde was a poor man with a big family. He could not lose twenty rupees. In those days twenty rupees was a lot of money. In India, in those days, a man could live on two rupees for the whole month, things were so cheap. Before the first world war things were so cheap that servants used to get one rupee, two rupees, three rupees a month at the most. And that was enough. Twenty rupees....

But the postman said, "You will have to sign 'Chotelal Munde', because it is in the name of Chotelal Munde."

He thought for a moment, and he said, "I know who this anonymous sender is. He is here, and I will teach him a lesson because now he has forced me even to sign 'Munde'." And he had to sign; he signed "Chotelal Munde". Then he came to me and he said, "I curse you, that one day you will become bald headed just like me."

I said, "That's perfectly okay. There is no harm in it."

And he said, "Anonymous!"

I remembered him just a few days ago when Sheela brought a newspaper which said that in Oregon people have found a new word for a rascal": Rajneeshee. That was Chotelal Munde's second curse, that "You will be known as Rajneesh the Rascal."

I said, "This is perfectly good." Both his predictions have come true.

If you meet God in any dress, in any form, you will not be able to accept Him, because there is no way for you to recognize Him. There has never been any way to recognize Him. That's why I say Jesus and Moses and Mohammed were all hallucinating. They had no grounds to declare that that was God's voice because they had never heard it before. So what evidence was there that this voice was God's voice? If they saw somebody standing before them, how did they recognize that this person was God? There was no way.

Jesus says, "God is love." But God is unproved, just a vague word. He makes "love" also a vague, meaningless word. Between you and God, what kind of love will happen? What will be the relationship between you and God? All the religions have tried to find some kind of relationship with God. Many religions call Him father. There are a few which call Him mother. There are a few which call Him the beloved; for them He is a She, not a He.

In India there is a religion which believes that He is a lover and they are His beloveds. These people who believe God to be their lover and themselves to be His beloveds -- in the day of course they are ashamed so they cannot move about in women's clothes, but in the night they do wear women's clothes, because the lover will be coming to meet them. And they sleep with a statue of Krishna, their lover.

Now what kinds of foolishness have been going on for centuries? And it is not that these people are idiots. Very scholarly people are among them, very learned, but there is a blind spot. In every religious -- so-called religious -- person's mind there is a blind spot. Everywhere else is light, but on that spot is complete darkness. Just as there are people who are color blind, these people, in a certain way, in a certain aspect of their mind, are blind.

Bernard Shaw was color blind. He came to know it when he was sixty. For sixty years such an intelligent man was not aware that he was color blind. On his sixtieth birthday somebody sent him a present, a suit, but the person forgot to send him a matching tie. So with his secretary he went to the market, because he liked the coat, the pants -- everything was really the best available. So he went with his secretary to find a matching tie for it. And when he was looking for the tie -- the suit was yellow -- he looked at a green tie.

The woman secretary nudged him and told him, "This won't look right: a green tie on a yellow suit. It will look odd."

The shopkeeper also said, "Yes sir, she is right. I was also worried about that."

He said, "But isn't it the same color? -- my suit and this tie?"

They said, "No, this is green and this is yellow."

He said, "My God! I have never in my whole life thought that these are two different colors." He was blind to green; it appeared to him as yellow. Green did not exist for him at all. Many people remain color blind their whole life and never come to know about it. It was just a coincidence.... If he had passed sixty years he could have passed forty more; there was no problem in it. It was just a coincidence.

In the same way, every pseudo-religion creates a blind spot in your mind, and from that blind spot it goes on manipulating you.

That blind spot creates your personality; and because the blind spot creates your personality you can't see anything wrong in it.

It is all wrong for the simple reason that it is not you; it is something glued over you.

It fulfills other people's needs -- it destroys you completely. And naturally when you are covered by a painted paper you will be afraid to go in the rain. You know that you will start disappearing.

The question is: on the one hand I teach you individuality, on the other hand I teach you to melt with the commune. There seems to be a paradox; there is none.

The personality is afraid; hence the personality will prevent you from melting in all the situations where

melting is needed. And it seems absolutely logical that the personality should be afraid. But individuality is never afraid of melting, because it is your nature; there is no way to lose it.

You can melt in the commune, and by melting you will simply be more authentically individual than you were before.

The very step -- that you dared to melt -- is going to throw away your personality, and only the individuality will remain.

Individuality is your intrinsic nature.

Nobody can take it, nobody can steal it.

If it was possible to take it away, society would have taken it away already; they would not have taken any chances. They would have taken the individuality from every child as he was born. But because it cannot be taken away, there is no way, they have tried another strategy: cover it. It can only be covered or uncovered.

I teach you to melt in the commune because that will uncover you. It will destroy your personality.

If you are too attached, you will find excuses for not melting, but those excuses are coming from your personality, not from your individuality. And the sooner the personality melts the better, because out of that melting you will find for the first time who you are. And you will be surprised that all along you have been playing a role which was prompted by the society, by the educationist, by the priest, by the parents. They were all prompting you, manufacturing you for a certain career.

I was staying in a friend's house in Amritsar. Early in the morning I went into the garden. My friend's young child, not more than eight years old, was also there picking flowers. Seeing me, he came to me and we started talking. I asked him, "What are you going to become in life?"

And he said, "My mother wants me to become a doctor, my father wants me to become an engineer, my uncle wants me to become a scientist, my younger sister wants me to become the prime minister; and as far as I am concerned, nobody asks me. And I don't know either. If somebody asks the way you have asked, I don't know who I want to become."

But this is the situation of every child. He is being dragged by others, forced by others this way and that. Of course he lands somewhere, he becomes something, but he loses his being. In this becoming, he has lost his most precious treasure.

Hence, I teach you melting with the commune. The commune is only a device for you to melt.

What will be melting will not be really you, only your personality. And what will emerge out of that will be you.

But right now you don't know who you are.

And the one you think you are, you are not.

That which you are not is going to melt, certainly.

And that which you are is going to be a revelation, to you and to everybody. That is going to be a finding; and it brings tremendous joy, ecstasy.

In just coming to know who you are, all your fears, phobias, and mind problems simply disappear, evaporate, because they were part of the personality.

All your inner conflicts are no more there.

There is only harmony and a silence which is so profound that there is no way to imagine it.

And to see one's original being is to see all that is worth seeing, because from there the door opens towards existence.

So I am teaching you everything that will help you to melt.

I teach you love, not marriage.

I teach you friendship, or even better, friendliness.

I teach you melting with the commune.

The commune is not the family. You are born in a family.... You have to understand a little bit about the family. The family is a very strange institution, and one of the most poisonous institutions. The parents think they own you. The mother thinks she has given birth to you, the father thinks he has given birth to you: you are his blood.

It was a continual problem in my childhood with my parents. I would object whenever they would mention or indicate indirectly that I belonged to them. I said, "That's absolutely wrong. Forget the idea of possessing me. Yes, I have come through you, but just because of that you don't become my possessor; I am not your possession. A child comes through you: you are a passage. If passages started possessing, then any road you pass by will call to you,'Where are you going? I possess you, I have brought you here.'"

My parents would say, "You can say anything you want to say to us, but such things, not in front of others. If anybody hears that you are telling your father,'You are just a road'...."

I said, "But I have to say these things because you provoke me; the whole fault lies in you. You start -- of course unconsciously, but you start thinking that you possess me." He wanted me to become a scientist, and I told him, "You should leave it to me. I am now mature enough to decide in what direction to go. And I am thankful that you have brought me up to this point; but now, leave me alone. And this I am not saying out of any ungratefulness; I am grateful that you have made me capable of choosing my path. But one day I have to tell you:'Now, leave me alone.' It is shocking, it hurts, but what to do? You are the cause because you have raised the expectation that this is what you would like."

He was rarely angry with me, but on that point he was very angry; and he was right in everybody's eyes. The whole family was in agreement with him. The neighborhood was in agreement with him, "What is the point in going to an arts college and studying philosophy? You will be good for nothing."

In India many universities have closed their philosophy departments, and other universities which still have a philosophy department only get girls as their students. I myself was with two girls -- only three students. And girls join it for a different purpose. Because in the philosophy department the professors are continuously in need of students, they are afraid to fail anybody. If people don't come then their department is closed, and they will be unemployed; so they persuade students to come.... And for girls, a degree in India is only for marriage. A postgraduate girl will get a rich husband, a cultured family. She will move in the highest circles immediately. She has nothing to do with philosophy.

One of my professors was a Bengali, and he believed in celibacy -- fanatically. In departments of philosophy you will find all kinds of strange creatures. Whether it was raining or not, whether it was hot or not, sun or not, he would walk with his umbrella just covering almost his face so he did not have to see any woman. The university was full of girls, and in his class there were two girls. Because of those two girls, he used to teach with closed eyes.

For me that was a great opportunity; I used to sleep. For six months it went perfectly well. One day the girls didn't turn up, but that was my time to sleep, so I went to sleep. That day he was teaching with open eyes -- I did not think that he would teach with his eyes open. So he said, "You can open your eyes. I know you also believe in celibacy."

I said, "For six months you were thinking this? I was simply sleeping. I believe in sleeping, not in celibacy."

He said, "This is strange; I was thinking you are just like me, and I was feeling great respect for you. You deceived me for six months."

I said, "I will deceive you in future too. It is not a deception, this is just my time to sleep. And it was good that you were teaching with your eyes closed, so there was no trouble, no conflict -- because nobody was listening.

"Those girls are not interested in philosophy in any way, and what you are teaching is so much crap that once in a while in my sleep when I hear it, I just throw it out. And those two girls have nothing to do.... You can teach, you are paid for it. But those girls are just earning a degree so that they can get a good marriage partner.

"I come here just to sleep, and you come here to teach; our ideas are different. I don't say to you,'Don't disturb me,' and I don't disturb you either. I am sound asleep and I don't snore. Have I ever snored?"

He said, "You are strange, you drive me nuts! You take the question in such a direction where I have nothing.... Now you are asking about snoring. Come to the point."

I said, "I am exactly on the point. I am saying, have I ever disturbed you? If I have not disturbed you then what is the complaint against me? I could have not listened to you with open eyes. That's what those two girls are doing, but they are not interested in philosophy at all. While you are teaching with your closed eyes, they are talking about clothes, about their saris, and enquiring where to get this from, and how much...? That's what they are doing.

"Am I such a fool that I should listen to those two girls and you? Only I am caught in between. So I simply sleep; that's the only way to escape from all this. And you know perfectly well from now on that I am not deceiving you. If you had asked before I would have told you; it was just your assumption. You presumed that I am also a celibate, you projected that idea."

But he was so afraid of seeing a woman. And I said. "Now that you have raised the question I would like to say to you that your celibacy is not worth anything. You can't even look at a woman? Are you so afraid? Your umbrella is nothing but your cowardice. You are continually carrying it all around the university, and

everybody is laughing. People can't see your face, you can't see people's faces." He would walk so fast that nobody could start walking with him or talking with him. And he had a really good walking pace -- fast... covered with his umbrella.

"How long is this umbrella going to protect your celibacy, you tell me. And have you heard of any scripture that says an umbrella can help you to remain celibate? Have you seen any pictures of Mahavira, Buddha, Krishna carrying an umbrella? You are the first celibate in the world who is trying to be celibate by using an umbrella. And I know perfectly well that you must be looking; here in class also you must be looking sometimes, just opening your eyes a little bit."

He said, "But how do you know, because you are fast asleep?"

I said,"How do you know that I am fast asleep? You must be looking. How long can you keep your eyes closed? And then to teach...."

The family tries to make something of you. My family wanted me to become a scientist; they saw a potential. I said, "I do understand that as a scientist I will be paid more, I will be respected more. As a philosopher perhaps I may remain unemployed. But the time has come that I should choose my own path. If it leads into the desert at least I will be happy that I have followed my own path; there will be no grudge against anybody. Following your path, even if I become the greatest scientist, I will not be happy because I have been forced; it is a kind of slavery. And you have the power to force me, but remember that I will not in any way allow anything to be imposed upon me."

That time my father became angry. He said, "Okay, you go to the arts department but I am not going to give you any money."

I said, "That's settled. Money is yours; I am not yours. If you don't want to give me money, that I can understand. And I can understand that if I go to the science department, you are ready to give me money because then I am following your desire. You are ready to give money to me only if I remain under your control.

"So that's perfectly clear: you are using money to force me in a certain direction which I refuse. But," I said, "you will suffer repentance just because you mentioned money. Do you think you can force me by threatening that you are not going to give me any money?"

I left the house. For two years he was continually coming, saying, "Forget that and forgive me. I am really sorry that I mentioned the money. I can see your trouble, and I am the cause of it" -- because at night I used to work as an editor in a newspaper just to earn money so that in the day I could join the university. But I said, "Money from you, how can I accept?"

One day, when tears came to his eyes, I said, "Okay, if you insist, just put the money on the table. I will not take it from your hand. From the table I can take it because with the table I have no problem, no trouble, no conflict." So that's the way it continued the remaining four years. He would put it on the table and I would take it from the table, but not from him -- "because," I said to him, "that strategy is ugly."

But the family exploits every child because it has the power of money, prestige, the power of numbers. And a child is just a child; how can he revolt? And the family poisons the child: you are a Hindu, a Muslim, a Christian. It poisons the child: you are a republican, you are a democrat, you are a socialist, you are a communist. It goes on poisoning him. And this whole poisoning piles up and becomes your personality.

The commune is not your family or is your *real* family.

Strangely enough, every boy hates his father, every girl hates her mother; but nobody says so. On the surface everything is polite and nice, just goody-goody. Deep down there are wounds. All the wounds that have been inflicted upon you in your childhood you will carry your whole life. And those wounds will work upon you in such a way that they will spoil your whole meaning.

For example, I see that the girl who hates her mother will behave exactly like the mother -- because from where is she going to learn? The mother was the first woman she knew. She hates her because the mother forced her to be someone who she is not, and now she has to carry that burden.

So on the one hand she hates her; on the other hand that was the woman she came to know most intimately. So in her gestures, in her language, in her reactions, in everything she will repeat her mother. She will be just a carbon copy: the personality that she is carrying is her mother's personality.

No wonder that people hate themselves too. It is for the simple reason that the personality they think they are is the personality given by the people whom they wanted to rebel against, but against whom they were helpless.

Sigmund Freud has made a significant point about it: that the idea of God as father must have arisen as a compensation. Somewhere back in primitive prehistory days, some young man must have killed his father

because that was the only way to be himself But then the repentance for killing the father....

Sigmund Freud has no historical facts about it, there is no history available, but his deduction is psychological, not historical. He says that every boy iS going to hate his father. He will go on hating him.

But in hating one's own father, the conscience is disturbed. To console the conscience, he starts worshipping the father.

In India particularly -- because I know India more than any other country -- the son has to touch the feet of the father, of the mother, of everybody who is older than him. This is just a way to help him: by touching the feet of the father, he balances his hate with respect, and he feels at ease that he respects his father.

If you don't hate your father, I don't think there is any need to touch the feet of the father. Perhaps once in a while, out of gratitude, you may touch them; but that cannot be a formality, it can only be an informal happening. Right now, people touch the feet, but there is no feeling in it. How can there be feeling in it? There is hate inside: this is the man who has spoiled your life.

The family becomes your basic unit; so if your family is in conflict with the neighbor, then it is your family -- right or wrong, you will fight alongside your family.

In front of my house lived a goldsmith -- he was a slightly eccentric person. One of his eccentricities was that whenever he would go to the market or to the river, he would lock his house -- even if his wife was inside, his children were inside. He would lock the house from the outside and would pull the lock two or three times to see whether it was really locked. And if anybody created suspicion -- and I was continually.... I would stand just a few houses away when he was going to the river, and I would say, "Soniji"that means "goldsmithji" -- "have you forgotten to check your lock?"

He would say, "Have I forgotten?" and back he would go. Once when he was taking a bath in the river, I told him, "Today you have forgotten."

He said, "Really?"

I said, "I was sitting in front of you." And half-bathed he ran back first to check.

He was in some conflict with my father -- a legal case about some land. The land really belonged to him, but my father had paid his younger brother for it. The younger brother had pretended that it belonged to him, so my father paid him. And on the registry day, it was found out that the man was deceiving: the land belonged to the other brother. He would not return the money, and my father would not give up control of the land to the other brother to whom it belonged; so there was a legal case.

I told my father, "I will be coming to support the eccentric goldsmith."

He said, "What! You will be a witness against me?"

I said, "Of course. I know that you have paid, but that was your fault. You should have found out to whom the land belonged before you paid. And that poor eccentric goldsmith, what fault is it of his? -- the land belongs to him. And anyway he is far poorer than you; so even if you lose the money, it is better than if he loses the ground, because he is really poor."

My father said, "But you don't understand a simple thing... being against your own father?"

I said, "It is not a question of being against my own father. I don't believe in this 'right or wrong, my family....' And I know that your claim is right, but it is your mistake; you should suffer. And I have been harassing that poor goldsmith, so it is a chance to help him. I will be helping him."

The family wants you to be with it. I have seen families, generations after generations fighting in the courts, destroying each other, killing each other, for generations. Because your forefathers were against somebody -- you have nothing to do with these people who are living now, they have not done anything wrong to you -- somewhere in the past, four, five, six generations ago.... You may not even know the names of the people who fought, but the enmity goes on.

The family tries to disconnect you from the whole society, just as the nation divides you from other nations. It is the same strategy of division.

A commune is not a family.

Nobody here is father, nobody here is mother.

Nobody here is brother or sister.

Nobody here is husband or wife.

Here are only individuals, and these individuals have decided to live in freedom, and to support each other in living the way of freedom.

Nobody possesses anybody.

Nobody has any hold on anybody.

Everybody is supportive of whatsoever you are, of whatsoever you can be.

The family is dictatorial.

A commune is simply supportive. I don't give you even guidelines, because even guidelines may become dictatorial in your mind, because your mind has been made by the society. Even if I give you guidelines you may think these are commandments.

Guidelines are not commandments. You are not to follow them, just understanding them is enough. Then you follow your path. Perhaps on your path something that I had said may be of use, or perhaps nothing will be of any use. So there is no need to have faith in it.

A commune is a gathering of free individuals -- undemanding, non-forcing, non-dictatorial -- just supporting and helping. Because alone it will be difficult; you will find it almost impossible to be yourself in the so-called society, because that society is not supportive. Yes, if it supports, it supports conditionally; it is always a bargain, a business. The society will do this for you if you are ready to do that for the society: a simple contract.

A commune is not a business, a relationship.

There is no contract.

Just a few people who feel imprisoned in the society drop out and create a gathering of similar rebels. They are all rebels, and they are all supportive of each other. Whatever one's rebellion, and whatever one wants to be, the commune's support is unconditional.

But the commune can exist only if you merge with it. If you keep yourself aloof, there is no commune because there is no communion.

Hence I say, dissolve yourself in the commune.

And remember that you will become an individual by this dissolving. You will not lose your individuality, you will find it -- that's the only way to find it.

In the society you can go on changing your personality, but you will never find your individuality. You can change from a Catholic to a communist, but that will not make any difference at all. You will not go any longer to the Vatican, but now to the Kremlin... those red stars will be holy. Now Russia will become your holy land.

You have simply changed from one ditch and you have fallen into another ditch. Maybe they have a little different shape, but ditches are ditches. From one jail you move into another jail. Of course while you are moving from one jail to another, just in between you will have a little taste of freedom. Don't think that this is going to be the taste of the other jail. That is only in between.

Escape! Don't go to the other jail; escape from any jail. And never go again into the same structure, because all structures are the same.

A commune is an immensely spiritual phenomenon.

You are with people and yet you are alone.

Nobody trespasses on your aloneness.

Everybody respects your aloneness. You are with many people, you are together, but nobody tries to impose any condition, any relationship, any bondage. Nobody takes from you any promise for tomorrow, because tomorrow you will be different, the other will be different. Who knows about tomorrow? When tomorrow comes we will see.

The commune has no tomorrow, it lives here and now.

And it lives totally and intensely, because we are not living as a means to some other life.

We are living as an end to itself

Catholics are living for some other life; this life is only a ladder. And the same is true with all the religions: this life is to be sacrificed. They all teach you sacrifice -- they really sacrifice you. You are all butchered -- on different altars, in different temples -- but you are all butchered.

The only way to save yourself from these butchers who are all around is to join together with similar kinds of rebels, so the way of revolution becomes strong, grounded, self-supporting. And then you find everybody is living intensely. We are not living for another world, so why should we live lukewarm?

We should live real hot

In Ahmedabad I used to go often on one bridge where there was a very big advertisement. I liked that advertisement; just one word was not right. It was an advertisement for a certain cold drink. The advertisement said, "Livva little hot, sippa gold spot" -- gold spot is something like coca-cola. But they have found a really good slogan: "Livv little hot" -- but why a little? That was my trouble. Sippa anything, but why a little?

Jayantibhai used to drive me over that bridge, and he would go fast when the board was there. And I

would say, "Jayantibhai, wait!"

He said, "That is why I was going fast; otherwise you will see that board again...."

And I told him, "That board is really very philosophical -- just a little mistake, but all philosophers have been making mistakes. A *little* hot? -- that hurts. Be really hot, because there is nothing to sacrifice for."

All religions teach you to be martyrs.

All families teach you to be martyrs.

All nations teach you to be martyrs.

It is a strange world. Why are people being taught to be suicidal? -- because to be a martyr is just a good word for committing suicide.

Nobody teaches living.

Nobody encourages living.

Nobody teaches you that you can be a little more hot -- why are you just smoking with no fire? Many people are just smoking with no fire.

How long have you been smoking, and how long are you going to smoke?

Create some fire!

And when there is real fire, there is no smoke. When it is really hot there is no smoke. Burn like a flame without any smoke! But everybody is telling you to keep a low profile. Why? Such a small life, why keep a low profile?

Jump as high as you can.

Dance as madly as you can.

Melt as totally as you can.

And out of that burning, living, melting, you will find your authenticity, your individuality.

Individuality is never afraid.

In front of my house there was a tall tamarind tree. Now the tamarind tree is not very strong, its branches can break very easily. It was so tall, and I was always going and climbing it. My whole family would gather around and they would say, "Now stop, no further!" I would continue going higher, and they would shout, "Do you hear or not? No further."

I would say, "Till you stop shouting 'No further' I am going to climb. At the most I can fall -- perhaps a few fractures; but the height is so challenging, it is calling me up. You shut up completely, then I will stop." When they saw that I had reached a place from where a fall was certain then they would shut up. And that was a condition: "Unless you stop trying to stop me, I will go on and on."

Only my grandfather used to say, "Don't be worried about anything. These people are all cowards. I would have loved to come with you but I am too old, but you should remember always that I am with you. So let them shout 'Stop'"

Even neighbors would come and start shouting, "Stop!" But I had made it a condition again and again: "Unless you stop shouting, I will go still higher... and now it is getting really dangerous, so be quiet" They had to be quiet. But again, next time I would... and they would shout again, and I would say, "You don't understand. Just leave me alone! At least trust that I can also see that the branch is now getting thinner, and the wind is stronger, and the tree is swaying. I can also see it. Let me see and let me feel. And let me decide; don't decide for me. I hate that."

But every family goes on deciding for you.

A commune does not decide for you. At the most it helps you.

So with the commune there is no paradox between individuality and melting.

It is not a society, not a family.

It is a gathering of rebels of all kinds.

So there is no need to fit with each other and be like each other. All are rebels of different kinds.

One thing is common, that they are rebels.

The rebellious spirit is the common factor that joins the commune and makes it one whole -- without destroying anybody's individuality, without destroying anybody in any way.

From Ignorance to Innocence

Chapter #23
Chapter title: Conscience: a coffin for consciousness

22 December 1984 pm in Lao Tzu Grove

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OSHO,
IS THERE ANY POINT IN LIVING?

MAN has been brought up by all the traditions in a schizophrenic way.

It was helpful to divide man in every possible dimension, and create a conflict between the divisions. This way man becomes weak, shaky, fearful, ready to submit, surrender; ready to be enslaved by the priests, by the politicians, by anybody.

This question also arises out of a schizophrenic mind. It will be a little difficult for you to understand because you may have never thought that the division between ends and means is a basic strategy of creating a split in man.

Has living any meaning, any point, any worth? The question is: Is there some goal to be achieved by life, by living? Is there some place where you will reach one day by living? Living is a means; the goal, the attainment, somewhere far away, is the end. And that end will make it meaningful. If there is no end, then certainly life is meaningless; a God is needed to make your life meaningful.

First create the division between ends and means.

That divides your mind.

Your mind is always asking why? For what? And anything that has no answer to the question, "For what?" slowly, slowly becomes of no value to you. That's how love has become valueless. What point is there in love? Where is it going to lead you? What is going to be the achievement out of it? Will you attain to some utopia, some paradise?

Of course, love has no point in that way.

It is pointless.

What is the point of beauty?

You see a sunset -- you are stunned, it is so beautiful, but any idiot can ask the question, "What is the meaning of it?" and you will be without any answer. And if there is no meaning then why unnecessarily are you bragging about beauty?

A beautiful flower, or a beautiful painting, or beautiful music, beautiful poetry -- they don't have any point. They are not arguments to prove something, neither are they means to achieve any end.

And living consists only of those things which are pointless.

Let me repeat it: living consists only of those things which have no point at all, which have no meaning at all -- meaning in the sense that they don't have any goal, that they don't lead you anywhere, that you don't get anything out of them.

In other words, living is significant in itself.

The means and ends are together, not separate.

And that is the strategy of all those who have been lustful for power, down the ages: that means are

means. and ends are ends. Means are useful because they lead you to the end. If they don't lead to your end, they are meaningless. In this way, they have destroyed all that is really significant. And they have imposed things on you which are absolutely insignificant.

Money has a point. A political career has a point. To be religious has a point, because that is the means to heaven, to God. Business has a point because immediately you see the end result. Business became important, politics became important, religion became important; poetry, music, dancing, love, friendliness, beauty, truth, all disappeared from your life.

A simple strategy, but it destroyed all that makes you significant, that gives ecstasy to your being. But the schizophrenic mind will ask, "What is the point of ecstasy?"

People have asked me, hundreds of people, "What is the meaning of meditation? What will we gain out of it? First, it is very difficult to attain -- and even if we attain it, what is going to be the end result?"

It is very difficult to explain to these people that meditation is an end in itself There is no end beyond it.

Anything that has an end beyond it is just for the mediocre mind. And anything which has its end in itself is for the really intelligent person.

But you will see the mediocre person becoming the president of a country, the prime minister of a country; becoming the richest man in the country, becoming the pope, becoming the head of a religion. But these are all mediocre people; their only qualification is their mediocrity. They are third rate and basically they are schizophrenic. They have divided their life in two parts: ends and means.

My approach is totally different:

To make you one single whole.

So I want you to live just for life's sake.

The poets have defined art as for its own sake, there is nothing else beyond it: art for art's sake. It will not appeal to the mediocre at all because he counts things in terms of money, position, power. Is your poetry going to make you the prime minister of the country? -- then it is meaningful. But in fact your poetry may make you just a beggar, because who is going to purchase your poetry?

I am acquainted with many kinds of geniuses who are living like beggars for the simple reason that they did not accept the mediocre way of life, and they did not allow themselves to become schizophrenic. They are living -- of course they have a joy which no politician can ever know, they have a certain radiance which no billionaire is going to know. They have a certain rhythm to their heart of which these so-called religious people have no idea. But as far as their outside is concerned, they have been reduced by the society to live like beggars.

I would like you to remember one great, perhaps the greatest, Dutch painter: Vincent van Gogh. His father wanted him to become a religious minister, to live a life of respect -- comfortable, convenient -- and not only in this world, in the other world after death too. But Vincent van Gogh wanted to become a painter. His father said, "You are mad!"

He said, "That may be. To me, you are mad. I don't see any significance in becoming a minister because all I would be saying would be nothing but lies. I don't know God. I don't know whether there is any heaven or hell. I don't know whether man survives after death or not. I will be continually telling lies. Of course it is respectable, but that kind of respect is not for me; I will not be rejoicing in it. It will be a torture to my soul." The father threw him out.

He started painting -- he is the first modern painter. You can draw a line at Vincent van Gogh: before him painting was ordinary. Even the greatest painters, like Michelangelo, are of minor importance compared to Vincent van Gogh, because what they were painting was ordinary. Their painting was for the marketplace.

Michelangelo was painting for the churches his whole life; painting on church walls and church ceilings. He broke his backbone painting church ceilings, because to paint a ceiling you have to lie down on a high stool while you paint. It is a very uncomfortable position, and for days together, months together.... But he was earning money, and he was earning respect. He was painting angels, Christ, God creating the world. His famous painting is God creating the world.

Vincent van Gogh starts a totally new dimension. He could not sell a single painting in his whole life. Now, who will say that his painting has any point? Not a single person could see that there was anything in his paintings. His younger brother used to send him money; enough so that he did not die of starvation, just enough for seven days' food every week -- because if he gave him enough for a whole month he would finish it within two or three days, and the remaining days he would be starving. Every week he would send money to him.

And what Vincent van Gogh was doing was for four days he would eat, and for the three days in between those four days he was saving money for paints, canvasses. This is something totally different from Michelangelo, who earned enough money, who became a rich person. He sold all his paintings. They were made to be sold, it was business. Of course he was a great painter, so even paintings that were going to be sold came out beautifully. But if he had had the guts of a Vincent van Gogh, he would have enriched the whole world.

Three days starving, and van Gogh would purchase the paints and canvasses. His younger brother, hearing that not a single painting had sold, gave some money to a man -- a friend of his not known to Vincent van Gogh -- and told him to go and purchase at least one painting: "That will give him some satisfaction. The poor man is dying; the whole day he is painting, starving for painting but nobody is ready to purchase his painting -- nobody sees anything in it." Because to see something in Vincent van Gogh's painting you need the eye of a painter of the caliber of van Gogh; less than that will not do. His paintings will seem strange to you.

His trees are painted so high that they go above the stars; stars are left far behind. Now, you will think that this man is mad... trees going up higher than the stars? Have you seen such trees anywhere? When Vincent van Gogh was asked, "Your trees always go beyond the stars...?" he said, "Yes, because I understand trees. I have felt always that trees are the ambition of the earth to reach the stars. Otherwise why? To touch the stars, to feel the stars, to go beyond the stars -- this is the desire of the earth. The earth tries hard, but cannot fulfill the desire. I can do it. The earth will understand my paintings, and I don't care about you, whether you understand or not."

Now, this kind of paintings you cannot sell. The man his brother had sent came. Van Gogh was very happy: at last somebody had come to purchase. But soon his happiness turned into despair because the man looked around, picked one painting and gave the money.

Vincent van Gogh said, "But do you understand the painting? You have picked it up so casually, you have not looked; I have hundreds of paintings. You have not even bothered to look around; you have simply picked one that was accidentally in front of you. I suspect that you are sent by my brother. Put the painting back, take your money. I will not sell the painting to a man who has no eyes for painting. And tell my brother never to do such a thing again."

The man was puzzled how he managed to figure it out. He said, "You don't know me, how did you figure it out?"

He said, "That's too simple. I know my brother wants me to feel some consolation. He must have manipulated you -- and this money belongs to him -- because I can see that you are blind as far as paintings are concerned. And I am not one to sell paintings to blind people; I cannot exploit a blind man and sell him a painting. What will he do with it? And tell my brother also that he also does not understand painting, otherwise he would not have sent you."

When the brother came to know, he came to apologize. He said, "Instead of giving you a little consolation, I have wounded you. I will never do such a thing again."

His whole life van Gogh was just giving his paintings to friends: to the hotel where he used to eat four days a week he would present a painting, or to a prostitute who had said once to him that he was not a beautiful man. To be absolutely factual, he was ugly. No woman ever fell in love with him, it was impossible.

This prostitute out of compassion -- and sometimes prostitutes have more compassion than your so-called ladies, they understand men more -- just out of compassion she said, "I like you very much." He had never heard this. Love was a far away thing. Even liking....

He said, "Really, you like me? What do you like in me?" Now, the woman was at a loss.

She said, "I like your ears. Your ears are beautiful." And you will be surprised that van Gogh went home, cut off his ears with a razor, packed them beautifully, went to the prostitute and gave his ears to her. And blood was flowing....

She said, "What have you done?"

He said, "Nobody ever liked anything in me. And I am a poor man, how can I thank you? You liked my ears; I have presented them to you. If you had liked my eyes, I would have presented my eyes to you If you had liked me, I would have died for you."

The prostitute could not believe it. But for the first time, van Gogh was happy, smiling; somebody had liked at least a part of him. And that woman had just said jokingly -- otherwise who bothers about your ears? If people like something, they like your eyes, they like your nose, your lips -- you won't hear lovers

talking about each other's ears, that they like them.

Only in ancient Hindu scriptures on sexology: the *Kamasutras* of Vatsayana.... That is the only book I have been able to find that can be connected to this incident five thousand years afterwards with Vincent van Gogh, because only Vatsayana says, "Very few people are aware that ear lobes are tremendously sexual and sensitive points in the body. And lovers should play with each other's ear lobes" -- and this is a fact, although unknown.

If you start playing with the ear lobes of your lover, she or he may think that you are a little crazy -- what are you doing? Because people have become fixed on certain ideas: kissing is okay.... But there are tribes where nobody has ever heard about kissing; they rub noses with each other, and that is thought to be the most loving gesture. Certainly it is more hygienic, far more medically supportable than the French kiss.

Those people who rub noses think of people giving French kisses to each other as just dirty, simply dirty.

But this prostitute perhaps was aware... because prostitutes become aware of many things which ordinary women and men don't become aware of, because they come in contact with so many people. Perhaps she was aware that ears have a sexual significance. They certainly have. Vatsayana is one of the greatest experts. Freud and Havelock Ellis and other sexologists are just pygmies before Vatsayana. And when he says something, he means it.

Van Gogh lived his whole life in poverty. He died painting. Before dying he went mad, because for one year continually he was painting the sun: hundreds of paintings, but nothing was coming to the point he wanted. But the whole day standing in the hottest place in France, in Arles, with the sun on the head -- because without the experience how can you paint? He painted the final painting, but he went mad. Just the heat, the hunger... but he was immensely happy; even in madness he was painting. And those paintings which he did in the madhouse are now worth millions.

He committed suicide for the simple reason that he had painted everything that he wanted to paint. Now painting was finished; he had come to a dead end. There was nothing more to do. Now to go on living was occupying space, somebody's place; that was ugly to him.

That's what he wrote in his letters to his brother: "My work is done. I have lived tremendously -- the way I wanted to live. I have painted what I wanted to paint. My last painting I have done today, and now I am taking a jump from this life into the unknown, whatever it is, because this life no longer contains anything for me."

Will you consider this man a genius? Will you consider this man intelligent, wise? No, ordinarily you would think he is simply mad. But I cannot say that. His living and his painting were not two things: painting was his living, that was his life. So to the whole world it seems suicide -- not to me. To me it simply seems a natural end. The painting is completed. Life is fulfilled. There was no other goal; whether he receives the Nobel prize, whether anybody appreciates his painting....

In his life nobody appreciated his work. In his life no art gallery accepted his paintings, even free. After he died, slowly, slowly, because of his sacrifice, painting changed its whole flavor. There would have been no Picasso without Vincent van Gogh. All the painters that have come after Vincent van Gogh are indebted to him, incalculably, because that man changed the whole direction. Slowly, slowly, as the direction changed, his paintings were discovered. A great search was made.

People had thrown his paintings in their empty houses, or in their basements, thinking that they were useless. They rushed to their basements, discovered his paintings, cleaned them. Even faked paintings came onto the market as authentic van Gogh. Now there are only two hundred paintings; he must have painted thousands. But any art gallery that has a Vincent van Gogh is proud, because the man poured his whole life in his paintings. They were not painted by color, but by blood, by breath -- his heartbeat is there.

Don't ask such a man, "Is there any meaning in your painting?" *He is* there in his painting, and you are asking, "Is there any meaning in your painting?" If you cannot see the meaning, you are responsible for it.

The higher a thing rises, the fewer the people who will recognize it.

When something reaches to the highest point, it is very difficult to find even a few people to recognize it.

At the ultimate omega point, only the person himself recognizes what has happened to him; he cannot find even a second man.

That's why a Buddha has to declare himself that he is enlightened. Nobody else can recognize it, because to recognize it, you will have to have some taste of it. Otherwise, how can you recognize it? No recognition is possible because the point is so high.

But what is the meaning of Buddhahood? What is the meaning of becoming enlightened? What is the point? If you ask about the point, there is none. It itself is enough. It needs nothing else to make it significant.

That's what I mean when I say that the really valuable things in life are not divided into ends and means. There is no division between ends and means. Ends are the means, means are the ends -- perhaps two sides of the same coin inseparably joined together -- in fact, they are a oneness, a wholeness.

You ask me, "Is there any point in life, in living?" I am afraid that if I say there is no point in living, you will think that means you have to commit suicide, because if there is no point in living, then what else to do? -- commit suicide! I am not saying commit suicide, because in committing suicide also there is no point.
Living: live, and live totally.
Dying: die, and die totally.
And in that totality you will find significance.

I am consideredly not using the word meaning, and using the word significance because "meaning is contaminated. The word meaning -- it always points somewhere else. You must have heard, you must have read in your childhood, many stories.... Why are they written for children? -- perhaps the writers don't know, but it is part of the same exploitation c humanity.

The stories are like this: a man is there whose life is in a parrot. If you kill the parrot, the man will be killed, but you cannot kill the man directly. You can shoot, and nothing will happen. You can swing your sword and the sword will pass through his neck, but the neck will remain still joined to the body. You cannot kill the man -- first you have to find where his life is. So in those stories the life is always somewhere else. And when you find out you just kill the parrot and wherever the man is, he will die immediately

Even when I was a child, I used to ask my teacher "This seems to be a very stupid kind of story because I don't see anyone whose life is in a parrot or in a dog or in something else, like a tree." It was the first time I heard that story, that type of story; then I came across many. They were written specially for children.

The man who was teaching me was a very nice and respectable gentleman. I asked him, "Can you tell me where your life is? Because I would like to try... "
He said, "What do you mean?"

I said, "I would like to kill that bird in which your life is. You are an intelligent man, wise, respected. You must have put your life somewhere else so nobody can kill you. That's what the story says -- that wise people keep their life somewhere else, so that you cannot kill them, so that nobody can kill them. An(' it is impossible to find where they have kept their life unless they tell the secret, nobody can figure it out This world is so big, and there are so many people and so many animals, and so many birds, and so man trees... nobody knows where that man has put his life.

"You are a wise man, respected, you must have kept it somewhere; you can just tell me in private. I will not kill the bird completely; just give him a few twists and turns, and see what happens to you."

He said, "You are a strange boy. I have been teaching this story my whole life, and you want to give me a twist and turn. This is only a story."

But I said, "What is the point of the story? Why do you go on teaching this story and this kind of things to children?"

He could not answer. I asked my father, "What can be the meaning of this story? Why should these things be taught, which are absolutely absurd?"

He said, "If your teacher cannot answer, then how can I answer? I don't know. He is far more educated and intelligent and wise. You harass him, rather than harassing me."

But now I know what the meaning of the stories is and why they are being taught to the children. They enter in their unconscious and they start thinking life is always somewhere else -- in heaven, in God, always somewhere else -- it is not in you. You are empty, just an empty shell. You don't have meaning in your life herenow. Here you are only a means, a ladder. If you go up the ladder, perhaps someday you will find your life, your God, your goal, your meaning, whatever name you give to it.

But I say to you that you are the meaning, the significance, and living itself is intrinsically complete.
Life needs nothing else to be added to it.

All that life needs is that you live it to its totality.

If you live only partially, then you will not feel the thrill of being alive.

It is like any mechanism when just a part is functioning.... For example in a clock: if only the second hand is working but neither the hour hand nor the minute hand moves -- only the second hand goes on

moving -- what purpose will it serve? There will be movement, a certain part is working, but unless the whole works and works in harmony, there cannot be a song out of it.

And this is the situation: everybody is living partially, a small part. So you make noise but you can't create a song. You move your hands and legs but no dance happens. The dance, the song, the significance comes into existence immediately your whole functions in harmony, in accord. Then you don't ask such questions as: Is there any point in living? -- you know.

Living itself is the point. There is no other point.

But you have not been allowed to remain one and whole. You have been divided, cut into several parts. A few parts have been completely closed -- so much so that you don't know even that they belong to you. Much of you has been thrown in the basement. Much of you has been so condemned that although you know it is there, you cannot dare to accept it, that it is part of you -- you go on denying it; you go on repressing it.

You know only a very small fragment in you, which they call conscience, which is a social product, not a natural thing, which society creates inside you to control you from inside. The constable is outside, the court is outside controlling you. And the conscience is inside, which is far more powerful.

That's why even in a court, first they will give you the Bible. You take the oath on the Bible because the court also knows that if you are a Christian, putting your hand on the Bible and saying, "I swear to tell the truth, the whole truth, and nothing but the truth," your conscience will force you to speak the truth, because now you have taken the oath in the name of God, and you have touched the Bible. If you speak a lie you will be thrown into hell.

Before, at the most, if you were caught you would be thrown into imprisonment for a few months, a few years. But now you will be thrown in hell for eternity. Even the court accepts that the Bible is more powerful, the Gita is more powerful, the Koran is more powerful than the court, than the military, than the army.

Conscience is one of the meanest inventions of humanity.

And from the very first day the child is born we start creating a conscience in him; a small part which goes on condemning anything that the society does not want in you, and goes on appreciating anything that the society wants in you. You are no more whole.

The conscience continuously goes on forcing you, so that you have to always look out -- god is watching. Every act, every thought, God is watching, so beware!

Even in thoughts you are not allowed freedom: God is watching. What kind of peeping Tom is this God? In every bathroom He is looking through the keyhole; He won't leave you alone -- even in your bathroom?

There are tribes in the world where even in your dream if you do something wrong, in the morning you have to go to the person.... For example you have insulted somebody in the dream -- in the morning you have to go to apologize: "Forgive me, last night I insulted you in a dream; I am so sorry." Even dreams are controlled by the society. You are not allowed even in dream to be yourself

They go on talking about freedom of thought -- that's all nonsense because from the very beginning they put the base in every child for unfreedom of thought.

They want to control your thoughts.

They want to control your dreams.

They want to control everything in you. It's through a very clever device -- conscience.

It pricks you. It goes on telling you, "This is not right, don't do it; you will suffer." It goes on forcing you: "Do this, this is the right thing to do; you will be rewarded for it."

This conscience will never allow you to be whole

It won't allow you to live as if there is nothing prohibited, as if there are no boundaries, as if you are left totally independent to be whatsoever you can be. Then life has meaning, then living has meaning -- not the meaning that is derived from ends, but the meaning that is derived from living itself Then whatever you do, in that very doing is your reward.

For example, I am speaking to you. I am enjoying it. For thirty-five years I have been continually speaking for no purpose. With this much speaking I could have become a president, a prime minister; there was no problem in it. With so much speaking I could have done anything. What have I gained?

But I was not out for gain in the first place -- I enjoyed.

This was my painting, this was my song, this was my poetry.

Just those moments when I am speaking and I feel the communion happening, those moments when I see your eyes flare up, when I see that you have understood the point... they give me such tremendous joy

that I cannot think anything can be added to it.

Action, any action done totally, with every fiber of your being in it.... For example, if you bind my hands I cannot speak, although there is no relationship be tween hands and speaking. I have tried. One day, I told a friend who was staying with me, "Tie both my hands." He said, "What?"

I said, "Just tie them, and then ask a question."

He said, "I am always afraid to stay with you, you are crazy. And now if somebody sees that I have tied your hands... and now I am asking a question and you are answering it, what will they think?"

I said, "You forget all that. Close the door and do what I say."

He did, because he had to do it; otherwise I would have thrown him out, saying, "And being my guest, you cannot even do this simple thing for me? Then don't bother me at all, just get lost." So he tied both my hands to two pillars, and he asked me a question. I tried in every possible way, but my hands were tied; I could not say anything to him. I simply said, "Please untie my hands."

He said, "But I cannot understand what this is all about."

I said, "It is simply that I was trying to see whether I could speak without my hands. I cannot."

What to say about hands... if I put this leg on the other side, and the other leg on top of it -- which is the way I sit in my room when I am not speaking.... If I have to put it under the other leg, then something goes wrong, then I am not at home. So the way I am sitting, the way my hands move, is a total involvement. It is not only speaking from a part of me; everything in me is involved in it. And only then can you find the intrinsic value of any act. Otherwise you have to live the life of tension, stretched between here and there, this and that faraway goal.

The pseudo-religions say, "Of course, this life is only a means so you cannot be involved in it totally; it is only a ladder you have to pass. It is not something valuable, just a stepping-stone. The real thing is there, far away." And so it always remains faraway. Wherever you will be, your real thing will be always faraway. So wherever you will be, you will be missing life.

I don't have a goal.

When I was in the university I used to go for a walk in the morning, evening, anytime.... Morning and evening absolutely, but if there was another time available, I would also go for a walk then, because the place and the trees and the road were so beautiful, and so covered with big trees from both sides that even in the hottest summer there was shadow on the road.

One of my professors who loved me very much used to watch me: that some days I would go on this road, some days on that road. There was a pentagon in front of the gate of the university, five roads going in five directions, and he lived just near there; his were the last quarters near the gate. He asked me, "Sometimes you go on this road, sometimes on that road. Where do you go?"

I said, "I don't go anywhere. I just go for walking." If you are going somewhere then certainly you will go on the same road; but I was not going anywhere, so it was just whimsical. I just came to the pentagon and I just used to stand there for a little while. That was making him more puzzled: how I figure it out, what I figure out standing there?

I used to figure out where the wind was blowing. Whichever way the wind was blowing I would also go; that was my way. "So sometimes," he would say, "You have been going on the same road for a week continually; sometimes you go only one day, and the next day you change. What do you do there? And how do you decide?"

And I told him, "It is very simple. I stand there and I feel' which road is alive -- where the wind is blowing. I go with the wind. And it is beautiful going with the wind. I jog, I run, whatsoever I want to do. And the wind is there, cool, available. So I just figure it out."

Life is not going somewhere.

It is just going for a morning walk.

Choose wherever your whole being is flowing, where the wind is blowing. Move on that path as far as it leads, and never expect to find anything.

Hence I have never been surprised, because I have never been expecting anything -- so there is no question of surprise: everything is surprise. And there is no question of disappointment: everything is appointment.

If it happens, good; if it does not happen, even better.

Once you understand that moment-to-moment living is what religion is all about, then you will understand why I say drop this idea of God, heaven and hell, and all that crap.

Just drop it completely because this load of so many concepts is preventing you from living moment to

moment.
Live life in an organic unity.

No act should be partial, you should be involved fully in it.

A Zen story. A very curious king, wanting to know about what these people go on doing in the monasteries, asked, "Who is the most famous Master?" Finding out that the most famous Master of those days was Nan-in, he went to his monastery. When he entered the monastery he found a woodcutter. He asked him, "The monastery is big, where can I find Master Nan-in?"

The man thought with closed eyes for a few moments, and he said, "Right now you cannot find him."

The king said, "Why can't I find him right now? Do you understand that I am the emperor?"

He said, "That is irrelevant. Whoever you are, that is your business, but I assure you you cannot find him right now."

"Is he out?" asked the king.

"No, he is in," replied the woodcutter.

The king said, "But is he involved in some work, in some ceremony, or in isolation? What is the matter

The man said, "He is right now cutting wood in front of you. And when I am cutting wood, I am just a woodcutter. Right now where is Master Nan-in? I am just a woodcutter. You will have to wait."

The emperor thought, "This man is mad, simply mad. Master Nan-in cutting wood?" He went ahead, and left the woodcutter behind. Nan-in again continued to cut wood. The winter was coming close, and wood had to be stored. The emperor could wait, but winter wouldn't wait.

The emperor waited one hour, two hours -- and then from the back door came Master Nan-in, in his Master's robe. The king looked at him. He looked like the woodcutter, but the king bowed down. The Master sat there, and he asked, "Why have you taken so much trouble to come here?"

The king said, "There are many things, but those questions I will ask later on. First I want to know: are you the same man who was cutting wood?"

He said, "Now I am Master Nan-in. I am not the same man; the total configuration has changed. Now here I am sitting as Master Nan-in. You ask as a disciple, with humbleness, receptivity. Yes, a man very, very similar to me was cutting wood there, but that was a woodcutter. His name is also Nan-In."

The king got so puzzled that he left without asking the questions he had come to ask. When he went back to his court, his advisers asked what happened. He said, "What happened it is better to forget about. This Master Nan-In seems to be absolutely insane! He was cutting wood; he said, 'I am a woodcutter and Master Nan-In is not available right now.' Then the same man came in a Master's robe and I asked him, and he said, 'A similar man was cutting the wood, but he was the woodcutter; I am the Master.'"

One of the men in the court said, "You have missed the point of what he was trying to say to you -- that when cutting wood he is totally involved in it. Nothing is left which can claim to be Master Nan-In; nothing is left out, he is just a woodcutter."

And in Zen language, which is difficult to translate, he was saying not exactly that "I am a woodcutter," he was saying, "Right now it is wood cutting not a woodcutter -- because there is not even space for the cutter." It is simply wood being chopped, and he is so totally in it, it is only wood cutting: wood cutting is happening. And when he comes as a Master, of course, it is a different configuration. The same parts are now in a different accord. So with each action you are a different person, if you get totally involved in it.

Buddha used to say, "It is just as the flame of the candle looks the same, but is never the same even for two consecutive moments. The flame is continuously becoming smoke, new flame is coming up. The old flame is going out, the new flame is coming up. The candle that you had burned in the evening is not the same candle that you will blow out in the morning. This is not the same flame that you had started; *that* has gone far away, nobody knows where. It is just a similarity of the flame that gives you the illusion that it is the same flame."

The same is true about your being.
It is a flame.
It is a fire.

Each moment your being is changing, and if you get involved totally in anything then you will see the change happening in you -- each moment a new being, and a new world, and a new experience. Everything suddenly becomes so full of newness that you never see the same thing again.

Then naturally, life becomes a continuous mystery, a continuous surprise.

On each step a new world opens up, of tremendous meaning, of incredible ecstasy.

When death comes, death too is not seen as something separate from life. It is part of life, not an end of

life. It is just like other happenings: love had happened, birth had happened. You were a child, and then childhood disappeared; you became a young man, and then the young man disappeared; you became an old man, and then the old man disappeared -- how many things have been happening! Why don't you allow death also to happen just like other incidents?

And actually the person who has lived moment to moment lives death too, and finds that all the moments of life can be put on one side and the one moment of death can be put on the other side, and still it weighs more. In every way it weighs more because it is the whole life condensed; and something more added to it, which was never available to you. A new door opening, with the whole life condensed: a new dimension opening.

Okay. You can ask your second question.

OSHO,
ON THE FACE OF AMERICAN MONEY IS THE PHRASE, "IN GOD WE TRUST." THE PRIESTS HAVE LIED AND SAID THAT THERE IS A GOD. THE POLITICIANS HAVE LIED AND SAID THAT THE AMERICAN CONSTITUTION AND CIVIL RIGHTS WOULD ENSURE SOCIAL JUSTICE FOR ALL. HOW CAN I NOW TRUST IN A RELIGIONLESS RELIGION?

I have never asked you to trust in a religionless religion. How can I ask you? -- because that very asking has been religion up to now. To boycott it I am calling it religionless religion, using an obvious contradiction. But the reason is clear.

Calling it religionless means that I will not ask you for any faith, any belief, any trust.

If trust arises in you, that is a totally different thing.

The religions ask that you believe in one God, one messiah, one book. I do not ask you; but how can I prevent you if trust arises in you? Then trust is nothing but a kind of love. It is not belief, it is not faith, because belief has to be forced to repress doubts; faith has to be continually indoctrinated in you. You hear it so many times that slowly slowly you start forgetting that you have only *heard* it, that you don't know anything about it.

You have a tendency -- and a comfortable tendency -- to forget your ignorance and cling to your knowledge. Faith is conditioned knowledge given by others to you, forced upon you. But slowly, slowly, it goes so deep in your mind, it becomes part of you. You start thinking it is "my faith". Trust is neither.

Nobody can ask for trust, just as nobody can ask for love.

Can I ask anybody, "Love me"? The person will say, "But how?" If love arises, it arises; if it does not arise then what can be done? Yes, you can pretend, as the whole world is pretending. Trust can also be pretended if asked for. I am not asking. I want you to be completely saved from any kind of pretension, hypocrisy. But if trust arises I cannot help it, you cannot help it. Nobody can do anything about it if it arises. You suddenly feel a new heartbeat in you -- what can you do?

In my religionless religion, trust is not required.

Trust is not demanded, not ordered, not commanded.

It happens.

And we are all helpless about it; nothing can be done about it when it happens. It is so beautiful that who would like to miss it when it happens?

Yes, the politicians have deceived people, the religions have deceived people. And I have lived my whole life condemned by all the religions and all the politicians, for the simple reason that I was exposing them.

This is very strange. The question says that on the American dollar it says, "In God we trust.... My God! On the dollar you say, "In God we trust" -- then what is this attorney general of Oregon doing? He should declare America an illegal country! -- because this is mixing state and religion.

If Rajneeshpuram is declared an illegal city... and we have not done anything like that: saying, "In God we trust" on the dollar, you are mixing God with money, mixing state with religion. This attorney general of Oregon can make history. He should declare the whole American nation illegal.

They use the Bible in the courts for taking the oath -- that is mixing law with religion, state with religion -- or they ask, "In the name of God...." All this mixing is happening, except in Rajneeshpuram where there is no mixing happening. In fact, we don't have any God to mix!

These people are strange, and it looks as if they don't think what they are doing, what they are saying.

There seems to be no coordination in their mind; otherwise.... The president of America goes to a certain church; before he takes the oath of the president he goes to be blessed by his church priest. Now what business has a priest to bless the president, and why? The president should start from the very beginning mixing church and state?

Why does the president of America go to the Vatican to meet the pope? As president he should not go. He can go as Ronald Reagan, but then he should not have any facility that is provided for a president. But he goes as the president. And still *we* are blamed that we are mixing religion and state. We don't have anything that can be mixed with the state!

I am against politics. How can you mix what is here with politics? I condemn politics. My whole life I have been condemning the politicians. I see them as criminals who are clever enough not to be caught, clever enough to cheat people by giving them false hopes, phony utopias. We don't have any politics here. And we don't have any religion that they think is religion.

My religion is a way of life.

It is not a way of prayer, it is a way of living.

Can you mix love with state? How will you mix them? They are unmixable. And this phenomenon that is happening here is of the same quality as love. We love life, and we want to live it in its fullness. Who cares about your politics and your state?

The mayor of Rajneeshpuram is not a politician. It is just because of your stupid categories, that a city should have a mayor, that we have a mayor. It you allow us to be a city without a mayor, we will be immensely happy; and our mayor will be immensely happy, because whenever I look at him, he feels ashamed, he looks downwards because the poor man has to be in the position of a politician -- just a necessary evil. And it is just because of your constitution and your legal structure.

We can't change your constitution and your legal structure, so we decided: okay, let one sannyasin fall into the gutter. Let him become the mayor, what else to do? K.D. is suffering in the gutter, and we will pull him out. We will not leave him there forever, because he has not come here to become a mayor! Nor is anybody concerned in becoming the attorney general of Oregon or the governor of Oregon or the president of America. Nobody is interested at all.

We are interested simply in being left alone.

But these people are strange, they cannot leave us alone. They are afraid, they are worried. They are suspicious: what is happening, what is going on? They are not even courageous enough to come here and see; just on rumors, public opinion... and that public has also not come here. And *these* people go on deciding things!

The city of Rajneeshpuram the attorney general has declared illegal. This is a unique situation; in fact a unique city in the whole world, because there is no city in the whole world which is illegal, and there never has been before. Either a city is a city, or it is not a city. But an illegal city... that's something that is absolutely unique!

But leave all this nonsense to these people. They should also create a post in Oregon: the Idiot General of Oregon, and he should be given all these kinds of things to do. Then one can understand that it is just humor; one can laugh at it and enjoy it. But they are very serious people; they are not doing these things out of a sense of humor. And my religion has a basic quality: a sense of humor.

If out of sheer being with me, with my people, a trust is born in you... and it is not trust in God, it is not trust in somebody particular; it is just a quality, unaddressed.

There is no address on the envelope: "In God we trust." Who are you to trust in God? On what authority do you trust in God? -- you don't know God. You are dragging God also to the same status as a dollar, making him a thing of the marketplace. And you cannot find anything more dirty than currency, because it moves in so many hands.

I have not touched any note for thirty-five years. It is the dirtiest thing. Not that I am against money but it is the most dirty thing. All kinds of people... somebody may have cancer, somebody may have tuberculosis, somebody may have AIDS... and who knows what he has been doing with his notes? Anything is possible, because people are so perverted, they can do anything with the bank notes. I said, "I am not going to touch them" -- and I stopped touching them. And on that note you write, "In God we trust"? Please forgive God and forget all about Him.

The trust that arises in my sannyasins is simply a quality of their heart; they just start trusting. It is not trust in something. They start trusting; even when they are deceived, they trust: knowing that this man has deceived them, they trust. It is not a question of whom, it is just their aroma.

In the university I had to live for a few days with a roommate. I had never lived with anybody but there was no space and the vice-chancellor said to me, "For a few days you manage and I will find some other place for you. I can understand that you will not like anybody to be in the room, and it is good for the other fellow also that he is not in your room, because you may drive him crazy. I will arrange it."

But before he arranged it, it took four, five months. And that man was a very good boy; he just had one problem -- just one, so you cannot say that it was a big trouble -- he was a kleptomaniac. Just for sheer joy he would steal my things. I had to search for my things in his suitcases, and I would find them, but I never said anything to him.

He was puzzled. He would use my clothes. When I was not in the room he would just take anything. He would take my shawl and go for a walk, so when I came back the shawl would be gone. I would say, "It will come back, soon it will return." To save money from being taken by him I used to deposit it with him and say, "You keep this money, because if I keep it you will take it anyway. And then it will be difficult to know how much you have taken and how to ask you for it. It looks awkward. You just take it. It is this much: you take it!"

He said, "You are clever. This way I have to return the whole money whenever you need it."

But after four, five months... because whenever and wherever he was, with whomsoever he lived -- his family or friends, or in the hostels -- everybody was condemning him. But I never said anything to him -- instead of looking into my suitcases I just looked into his. It was simple! It was not very different; my suitcases were in this corner, his suitcases were in that corner.

He said, "You are strange. I have been stealing your things and you never say anything."

I said, "It is a very small problem. It can't create distrust in me for a human being. And what trouble is there? Rather than going to my suitcase, I simply go to your suitcase, and in your suitcase I find whatsoever I need."

He said, "That's why I was wondering... that I go on stealing from you, you never say anything, and those things disappear from my suitcases again! So I was thinking that perhaps you also are a kleptomaniac."

I said, "That is perfectly okay. If you stop taking from my suitcases, I will stop taking from your suitcases. And remember, in this whole game you have been losing."

He said, "What do you mean?"

I said, "I take a few things that are not mine" -- because he was stealing from everywhere, other rooms, professors' houses; anywhere he would find any window open, he would jump in. And there was no intention of stealing, just the joy of it, just the challenge; an opportunity and challenge that nobody could catch hold of him.

I said, "I will never prevent you. You can go on moving my things, you can move my whole suitcase under your bed; it doesn't matter. In fact I am perfectly happy with you. I am worried now that soon the vice-chancellor is going to give me a single room. Where will I find a person like you? -- because you provide so many things which I need. And I trust you perfectly!"

From Ignorance to Innocence

Chapter #24
Chapter title: Imitation is your cremation

23 December 1984 pm in Lao Tzu Grove

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OSHO,
YOU HAVE BEEN SAYING THAT DISOBEDIENCE IS A RELIGIOUS QUALITY IT SUDDENLY MEANS I HAVE TO DISOBEY YOU, THE COMMUNE AND THE DISCIPLINE OF SANNYAS. I CANNOT EVEN PARTICIPATE IN OUR PRAYER, THE GACHCHHAMIS.

THE questioner is certainly an Oregonian, a born Oregonian, not just twenty days resident in Oregon. As far as I am concerned it is enough to breathe Oregon's air for twenty minutes to become an Oregonian!

I have said that disobedience is a religious quality, but to be disobedient you need to be very intelligent. To obey... an idiot can do it. All that he has to say is "Yes sir." To disobey is not just saying no; that too can be done by an idiot very easily.

Disobedience needs tremendous intelligence because you are deciding your life, your future, your destiny.

I have said disobey anything that is imposed on you, against you, against your will, against your intellect, against your reason, against your being.

Then risk everything and disobey it -- because in fact by disobeying it, you are obeying your inner self. By disobeying it, you are obeying existence.

In other words, by disobeying it you are disobeying the personality and obeying the individuality.

I have not said that you have to disobey everything -- you will go nuts, unless you are already nuts. I have emphasized disobedience because all the religions have been emphasizing obedience. Obedience to whom? Obedience to their God, which is their creation; obedience to the commandments, which are their creation; obedience to society, convention, tradition -- which are all their vested interests -- obedience to the parents, to the teachers, to the priests.

All the religions have been teaching you obedience; hence, just to emphasize it clearly before you, I had to say disobey, rebel.

That does not mean that I am against obedience. But the obedience I am for is a very different phenomenon.

It does not come as an imposition on you, it comes as a flowering of your being.

It is your intelligence, your maturity, your centeredness, your aliveness, your response.

You are the source of it; not Moses, not Mohammed, not Jesus, not me, but you, just you.

But do you know who you are? You know you are a Jew, and you are not. You know you are a Christian, and you are not. You know you are a Hindu, and you are not. These are all impositions.

People have been painting on you as if you are a canvas. They are making your face according to their idea. They want to become in some way ideals for you, and they want to reduce you to imitators.

There is a great Christian classic, Imitation *of* Christ, which is respected by the Christians almost next to the Bible. But it is an ugly book. The very title of the book shows what it is: Imitation *of* Christ. You may imitate Christ for millions of lives; still you will not be a Christ, you will be only an imitation. And the imitation is not your original face.

The more you succeed in imitating, the more you are failing as far as your being is concerned. The deeper you go into imitation, the farther away you are going from yourself; and the return journey is not going to be easy.

It is going to be immensely difficult, because when you were continuously imitating a certain pattern, you were becoming identified with it. The return journey means you will have to start killing all that identification. It will look like committing suicide, as if you are cutting off your own limbs. It is not going to be just like dropping your clothes, not that easy. It is going to be like peeling your skin.

It is so difficult that even a very intelligent man like Bertrand Russell confessed, "My reason says that Gautam Buddha is certainly the greatest figure in the whole of human history, but although I am not part of any Christian congregation, although I have completely disassociated myself from Christian mythology, religion, theology, somewhere I cannot put Buddha above Christ. With my reason I understand, but as far as my feelings are concerned Jesus remains higher -- and I know he is not."

Now, a man like Bertrand Russell cannot get rid of a certain conditioning. He has been told from his very childhood that there has never been anybody like Jesus. Although he has renounced Christianity

consciously, publicly... he wrote a very famous book, WHY I AM NOT A CHRISTIAN, and gave all his reasons, very valid reasons. Anybody who has a little bit of intelligence can understand that if what Bertrand Russell is saying is the case, then you cannot be a Christian either. And that is the case; he has exposed Christianity completely.

But even after that... and this confession was long after he had written that book. He had written the book some twenty years before, and this confession came when he was nearabout eighty-five, absolutely mature. He remained intelligent to the very last moment of his life. He lived almost a century; he never became senile. Even at the last moment of his life he was as intelligent and alive as ever.

He confessed: "As far as my feelings and emotions are concerned, Jesus somehow hangs above everybody else. And I know perfectly well there is no comparison of Gautam Buddha with Jesus; Gautam Buddha is far superior. But that is only intellectual; emotionally Christ still has the grip." Although he has said that he is not a Christian, he is still a Christian.

That's why I say it is very difficult to come back. Going is difficult, but coming back is far more difficult. Imitation is going to be a difficult thing: you are trying to be something which you are not meant to be, which is not your destiny. You are going against the very nature of your being, you are trying to swim against the current. Yes, it is difficult to imitate -- but not so difficult as when you start coming back to your natural self.

You have lost it somewhere far back. You can't remember even where you lost it. You can't remember where you deviated from yourself. You deviated in such moments when you were not even aware.

If you remember your past, you will at the most go back to the age of four, on average. Not all people can go back to the age of four. A few people, very rare people can go to the age of three. And rarely, once in a while, you can find a person who can go back to the age of two. It happens only once in a century that a person can go back to the age of one. And it happens only once in many centuries that a person can go into the memories of his mother's womb.

But your deviation starts even when you are in your mother's womb, because whatsoever your mother is doing is affecting you. When you are in your mother's womb, your mother's mind is your mind, her feelings are your feelings, her emotions are your emotions. If she is angry, something in you gets angry. If she is happy something in you rejoices.

In the East psychology is one of the most ancient sciences; in the West it is just a hundred years old -- not even a hundred years old. The oldest name in western psychology, the ancientmost, is Sigmund Freud, who was alive just a few years ago. But in the East, in India, psychology goes as far back as Patanjali -- five thousand years. And Patanjali cannot be said to be the source because he quotes more ancient sources. In China it goes as far back as Lao Tzu. But Lao Tzu quotes at least five-thousand-year-old sources: five thousand years before Lao Tzu, who is twenty-five centuries before us.

Eastern psychology says that when the mother is pregnant, those nine months are the most important period in the life of the child who is not born yet. In these nine months as much care as possible should be taken. The mother should not become angry, should not become sexual, should not become worried, should not become irritated, annoyed. She should be kept in such a way that the child is not affected at all by her emotions. She should be almost in a meditative state for all those nine months.

That's the recommendation of eastern psychology, that the mother for nine months should be continuously in a meditative state; that's the only way to save the child from becoming an imitator. Otherwise neither the mother knows the child, nor the child knows himself, and he becomes an imitator. This is the situation in the womb -- what to say about when the child comes out of the womb. Then, at every step everybody is determined to give a certain shape, a certain color, a certain character, a certain career to you -- and with all good intentions. The path to hell is paved with good intentions.

Nobody is your enemy, but they all prove to be your enemies.

There is one statement of Gautam Buddha which Buddhists try to avoid because they don't have the understanding to explain it. And it is so clear, they cannot even explain it away. The statement that Buddha makes is, "unless you hate your father, your mother, your brother, you cannot follow me." Now, what kind of statement is this? -- "Unless you hate your father, your mother, your family, you cannot follow me."

The Buddhists don't quote it. In no Buddhist monastery does anybody even give a sermon on it. Monks just pass it by quickly. How to explain it? A man like Buddha who teaches love, non-violence, is saying to hate your mother and father.

Then Jesus certainly seems to be far superior: "Love your enemy; not only the enemy, love your neighbor" -- which is certainly far more difficult. The enemy is far away and once in a while maybe there is

some trouble, but the neighbor is a twenty-four hour trouble, and just a pain in the neck continually, twenty-four hours a day. And Jesus says, "Love your neighbor just like yourself."

Naturally if you compare these statements Jesus will look far more religious than Buddha. But before I say anything else, let me quote Bodhidharma, who defeated his own Master, Buddha, in every possible way. And that is the only joy of a real Master, that he should be defeated by his disciple. Of course, they were not contemporaries; there was at least eleven hundred years' difference between Buddha and Bodhidharma.

Bodhidharma says: "First go and kill your father and mother, then come to me. First, be finished with your father and your mother and then come to me. Otherwise go somewhere else -- I am not for you." How you are going to explain it? And I say to you that what Jesus says is just hocus-pocus.

What Bodhidharma is saying is pure psychology. He is not saying that you should kill your father and mother, but in a certain way you have to kill the father that has entered you, and the mother that has entered you. That is your family inside, which is surrounding your being, which won't allow any ray of light to reach your innermost corner. The crowd has gathered there, and because of that crowd the inner center is in darkness.

Bodhidharma brings Buddha's statement to its logical conclusion. Why just hate? -- be completely finished! Because hating is again a relationship, just like love. If you love somebody, you remember him; you cannot forget him -- you are not supposed to forget the person you love. Sometimes you may forget the person you love, but you cannot forget the person you hate. Although all the so-called moral teachers have been telling you to forgive and forget, you can neither forgive nor can you forget. Perhaps you can forgive, with effort, but how can you forget? Then you will remember two things: first, that you hated him and second, that you have forgiven him -- now you will remember even more. So what have you done?

You cannot forget your enemy. It is a relationship, a very close, very intimate relationship. And that's why it is very easy for lovers to become haters, friends to become enemies, enemies to become friends. It is very easy because both are relationships: just a little turn, a little change in the situations....

For example, in the second world war America and Russia became friends, great friends, fighting together hand in hand. They were enemies before, they are enemies afterwards. Strange! But the situation took such a turn... Adolf Hitler did a miracle, he was a man worth counting. All the miracles of Jesus are nothing compared to what Adolf Hitler did: he turned Americans and Russians into friends. Both the flags flying together by courtesy of Adolf Hitler! And the moment Adolf Hitler was finished, the friendship evaporated immediately, instantly. They were enemies again.

You can see the Berlin wall.... Half of Berlin remained with the Russians -- they could not even wait for Berlin to become whole again. Adolf Hitler gone, the friendship finished. When the magician is gone, the magic is finished; the enemies are again enemies. But enemies can become friends, and without becoming friends you cannot become enemies. First you have to be friends, that is the first step; then only can you become enemies -- that is something higher, more evolved. Perhaps you have brought your friendship to its logical conclusion.

So Buddha, by saying hate your father and mother, also does not mean your actual father and mother, but the father and mother that have penetrated you, that have become like a thick layer of personality in you. But he was a very sophisticated man, the son of a king, very educated. Bodhidharma is very raw; he simply calls a spade a spade. Why bother about sophistication, hate, and this and that -- simply kill. And I say to you, without killing you cannot get out of the prison.

So when I say disobey, I mean disobey everything that is not coming from your own self.
Obey that which is your nature.

Now, this man is saying that this means he cannot obey me. That's why I called him a born Oregonian, because if listening to me say disobey, he disobeys, that is obedience. Can't you see it? Before listening to me you were obeying; now because I have said disobey, you have to disobey. This is disobedience? Then what is obedience? This will be obedience!

You have not understood me at all. You have just heard that I am saying disobey, so now you have to disobey me, disobey the commune, disobey the discipline of sannyas. This man may be representing parts in all of you, because I have been receiving letters continually: "Osho, you are teaching disobedience, and in the commune we have to follow a certain discipline." To them it seems contradictory.

Disobey me or the commune, or sannyas if it is not from you. Who has forced you to be part of the commune? It is your choice. You were not born in the commune. It is your choice, and a difficult choice, because by being part of my commune you are going against everybody else around you. You are taking a risk.

It is dangerous to be part of my commune. It is dangerous to be in association with me. You have chosen it. I don't convert anybody; I try my best to dissuade you from becoming a sannyasin -- what more can I do? I give you no consolation.

One question is there: "Osho, You have taken God away, now there is only existence. Existence means nature; it is harsh, it is indifferent, it doesn't care. If there is no God then I feel very much afraid."

Naturally, you will feel very much afraid because your God was nothing but a way to hide your fear. It was fear-oriented. It was just to keep your fear suppressed. Take God away and fear springs up. It is there; even when you are putting the rock of God on the spring, it is still there. You know perfectly well that it is there, alive, ready to burst forth any moment -- just waiting for its chance, an opportunity.

Your whole life you have believed in God, and I have just said that there is no God -- and that's enough! Perhaps for fifty years you have believed in God, found consolation in it, then just an ordinary man like me says there is no God, and fifty years conditioning disappears and fear arises! Whom are you trying to deceive?

If I can do this, anybody can do this. lust anybody meeting you on the road can whisper in your ear, "There is no God" -- finished! Your God is dead! Your fear is more alive than ever. Hence all the religions teach, their scriptures teach, "Don't listen to anybody who does not belong to your faith."

In India, laina scriptures say that if you are being followed by a mad elephant and you come close to a Hindu temple -- although you could be saved if you take refuge in the temple and close the doors -- don't go inside the temple. It is better to die on the road under the mad elephant's feet, because who knows? -- in the Hindu temple you may hear something which will spoil your faith. And the same, exactly the same, is repeated in the Hindu scriptures: "Don't go in a Jaina temple, because sometimes a single sentence coming from an antagonistic religion may spoil your whole life's effort." But this is strange.

Just a few days ago Hasya brought an old man here because he wanted at least once to sit close to me. He has been coming here for almost one year, has been doing all kinds of therapy groups, meditations, and is immensely interested in becoming a sannyasin -- but unfortunately he is a billionaire. The family, the company of which he is the chairman... he is afraid of all those people -- the board members, the company, the family.

Millions of dollars every year they give in donations, but of course those donations go to the faith in which he was born. This time he was wavering between to be or not to be. Finally he decided that it is better, before he takes sannyas, to go and tell the family and the whole board of directors. Rather than afterwards, it is better to say it before.

So he went. Now, he must be at least sixty, not less than that -- not somebody immature who can be easily converted, programmed, deprogrammed. But you will be surprised: his family immediately went to a deprogrammer. The first thing, hearing his ideas they were shocked, they were angry; they could not believe that a man of sixty years old who earns one thousand million dollars per year can be so easily converted by a cult. He has to be deprogrammed.

These people are not special; it's just the common mind. And the deprogrammer suggested, of course, the right thing to do. He said, "He is not a child so you have to be very careful. You are not to be angry, you are not to show that you are against his new ideology, because your anger and your clear disappointment in him will take him farther away from you. You have to be very supportive, very loving."

The deprogrammer is really cunning but he understands one thing, that a sixty-year-old man cannot be treated like a child, that you deprogram him in two days. And we have not programmed him at all. We have not tried to make him become a sannyasin, he was asking to become a sannyasin. Now the family is pretending to be loving and very supportive. And the old man finds it very strange. The message has come, "Very strange things are happening. My family has never been so loving."

But deep down they are all boiling inside. I don't think that by their lovingness and supportiveness, which is all phony and American, the man can be prevented from coming here. In fact he will think -- which the deprogrammer has not thought about -- that my ideology is so beautiful that just hearing about it the family has become so loving and so supportive. It would have been perfectly right to go as a sannyasin. And next time he is going to become a sannyasin.

But they will make every effort: this is just trying the first deprogrammer. If it doesn't work they may try saying, "This man is mad, he cannot be in a responsible post like the chairman of a company. He should be put into a mental asylum or into some nursing home where he needs to be treated psychiatrically." They will not leave him so easily. That's why I said unfortunately he is a billionaire. If he were a poor man, the family would have been happy: "Get lost Who cares! It is good that we get rid of you. Why have you come back?

You should have become a sannyasin there."

I have not given you any discipline. The questioner says, "... the discipline of sannyas". Can't you understand a little bit of humor? What discipline of sannyas have I given to you? That you have to wear red clothes -- does that mean anything? It is simply to annoy the old traditional sannyasins, just to give them a good headache. And that's what we were doing in India, because I had thousands of sannyasins and it was becoming difficult for people to decide who was my sannyasin, and who was the old traditional sannyasin.

They would even touch the feet of my sannyasins. But when they looked at my picture on the mala, they were shocked! That mala and picture are just to shock people. What discipline have I given to you? You don't know discipline. You should go and look in a Trappist monastery and then you will understand what discipline is.

I am reminded of a story. In a Trappist monastery you enter for ever; you cannot get out unless you are thrown out. Unless you become a nuisance and the monastery decides to throw you out, you cannot get out on your own. That freedom is not allowed; about that, you have to decide before you enter. You can take your time, but once you enter the monastery it is for your whole life, it is lifelong. Only your dead body will come out of the monastery.

This man entered the monastery, perhaps the most orthodox in the whole world. The monks remain absolutely silent. Only one time can they speak, after three years. After each three years they have the right to speak once, if they have any complaint or any difficulty or any problem.

This man was suffering continually for three years because he had no mattress, so he was just sleeping on the naked floor, and it was really cold. Even his bones started hurting. But three years you had to wait before you could say, "I need a mattress."

After three years all the monks of the monastery gathered and the chief abbot asked them, "If anybody has anything to say, he can say it. For three years again there will be no meeting; nothing is to be said."

This man waited, then he said, "I need a mattress." Now, do you think for three years he was thinking of Jesus Christ? -- only the mattress... and waiting and waiting, looking at the calendar for three years.

The chief abbot said, "Okay. For three years, now, no more complaints. In three years time you can speak again. A mattress will be provided."

The mattress was provided but it was too big, and his cell was too small, so that while they were bringing in the mattress they broke the glass of the door. The mattress was in but the glass was broken so the wind started coming in, the rain started coming inn, and now three years.... The poor man... at least before he could stretch his body; now he was sitting in a corner, the rain was coming in, the snow was coming in.

And what do you think? -- that for these three years he was praying? Yes, he was praying that these three years should pass, "And if I am still alive...." It looked as if it would be difficult to be able to survive three years, but he survived. Man has an immense capacity to adjust to any kind of circumstances. Even in a Trappist monastery people survive. He survived.

And after three years, again the gathering. He came running to the gathering, and even before the chief abbot had asked, he raised his hand. The chief abbot was very angry. He said, "You are the same man again! Any complaint?" He said, "For three years I have been suffering rain, wind, snow. My glass was broken when the mattress was brought in. The mattress was big, and the door was small."

The chief said, "Okay. Now for three years be silent. Your door will be mended."

The door was mended. The three years he had survived, but the mattress had not survived. It was stinking, and because the door had been open the stink was not so much. Now the door was closed and no air was coming in.... And the mattress had become utterly rotten because for three years every kind of hazard that had been possible.... Now the man could not breathe! It became so... and for three years!

He said, "Now these are my last days. I will not be able to raise my hand again." But he survived. Again he survived, because the adjustment capacity of man is really tremendous. If you are living in a stinking room, sitting on a rotten mattress, soon you will not smell it because your sensitivity to smell will be dulled, will be killed by the stink, the continuous stink. Your nose is not so strong, it is not made of steel, and very small parts in your nose have the capacity to smell. If there was this continuous warfare against your capacity to smell your nose would become dead.

He survived, but after three years had passed he ran as fast as he could. And before he could raise his hand, the abbot said, "Stop! Since you have come I have never heard anything but complaints. You get out! I don't want to listen any more."

He said, "But I have not said anything yet. Just please listen to me."

The abbot said, "This type of people are not acceptable in a Trappist monastery. I have not heard anything from you in nine years except complaints, complaints, complaints." They threw the poor man out.

And you say that you cannot follow the sannyas discipline? I have not given you any discipline. Yes, three things I have done....

I have given you a new name so that you can start disidentifying yourself from your old personality, and you can begin anew, as if a new child is born.

I have given you the red clothes just to destroy the monopoly of traditional sannyasins on red clothes -- they are nobody's monopoly. And it was just a mockery of the sannyas that has existed in the East for thousands of years. I was saying that just by changing your clothes to red you don't become a sage.

I have given you a mala, because all the ancient sannyasins of all religions have used a rosary for prayer. I have not given it to you for any prayer.

It was an old method of counting. For example in Hinduism: how many times you take God's name, that's your account in the other world. But to remember "Ram, Ram, Ram...." You will forget. But to continue to remember, "One Ram, two Ram, three Ram" will be a disturbance. And "one, two, three, four, five" will grow to "one thousand and four... one million, two million, three million...." You are going to get lost somewhere and forget the counting. Then it will be a real loss because God will ask, "How many times...?"

So the rosary was a method: you count, you just go on, you say "Ram" and you slip one bead down. You needn't say "One." You say "Ram," and you slip the second bead down. You don't say "Ram two, Ram three," you just go on slipping the beads down. And it was good also because you could say it inside with nobody knowing about it. In India they have a small bag hanging around the hand, and the rosary is inside; so even walking on the road they can go on counting.

You will see shopkeepers selling things, and their hand is in their rosary bag: they are counting. With the customer they are talking but deep down they are saying, "Ram, Ram, Ram, Ram," and with the rosary they are counting. In between they will say to the wife: "The beggar!" and their rosary continues.

It was just to mock all these idiots that I put the rosary around you. It is not a prayer method for you, it is just a mockery of the whole tradition.

And then I have put an ordinary man's picture -- anybody's picture will do. That annoys them even more.

But this world is strange. Sometimes things can happen which you had never expected or even dreamed of Just the other day Sheela brought a letter from Punjab -- because in Punjab there is now great trouble. Hindus and Sikhas are continually fighting and killing each other. Thousands of people have been killed within these two months.

In one small village there were two Sikhas, both our sannyasins, but the whole village was Hindu. These two Sikhas were teachers in the school. The principal suggested to them, "Don't come out of your home; and be careful, very careful because the whole village is mad. The whole of Punjab is in madness, and you are only two -- the crowd can kill you."

And that day, the whole day the crowd was moving around the city to find some Sikh to kill. They knew those two Sikhas were there, but where had they disappeared to? By the night as the sun set and darkness came over, those two Sikhas thought the crowds must have disappeared. The whole day they had been hiding in the house, so they thought to just come out for a little bit and breathe fresh air.

When they came out, immediately -- as if the crowd had been waiting, hiding just nearby, knowing that they were hiding in the house -- from both sides the crowd rushed towards them. One of them escaped into a nearby forest; in the darkness it was difficult to find him. But the other one was caught. He has written the letter to thank me, because when the crowd took hold of him, somebody in the crowd said, "This is not a Sikh, this is a Rajneeshee!" So they said, "It is useless to kill this man -- he is no longer a Sikh."

So he writes to me, "Osho, you saved me; otherwise they would have cut me into pieces." I have never thought that somebody would be saved by me, but strange things in this world always happen! This is simply a strange thing. You can be killed in my name, but you cannot be saved. It was a strange situation: they were going to kill a Sikh, but seeing orange clothes and the mala and my photo, they said, "This man is already no longer a Sikh. To kill him is pointless." And they left.

But basically I had put that picture there so that it hangs around your neck and irritates everybody, and you cannot go anywhere without being noticed.

One of my sannyasins in Bombay... he took sannyas, and after two, three days he came back and said, "I am in a real trouble. Will you give sannyas to my wife too? I have brought her."

I said, "Why?"

He said, "The problem is, wherever I go with her people say, 'What kind of sannyasin is this? Sannyasins are not supposed to move around with women.' And I cannot say that she is my wife, because if I say that, they will kill me. A sannyasin having a wife? So it is very awkward; what to do? It is better you give sannyas to her."

I said, "I will give sannyas to her but this won't solve the problem. Try it." I gave sannyas to his wife. After two days he was back. He said, "You were right. Yesterday in the train... It was a local train; he comes to work in the office and goes back. It was a holiday so he had come with his wife and child. A crowd gathered, and they said, "Whose child is this?" -- because in Bombay children are being stolen.

In all the big cities of India children are being stolen. Then they are crippled, blinded, and they are made beggars. And there are gangs: a certain man who feeds them and takes all their earnings in the evening. He feeds them, he gives them clothes, he gives them shelter. But unless they are blinded, crippled, their legs cut off or their hands cut off, who is going to give them money? The more crippled and the more miserable they look, the better are their chances for begging, and the more money they bring in.

So in every big place children are being stolen. And they end up in some gang where there are hundreds of children. The police know; the police take their own part of the money. The police do not prevent the children from begging on the streets; rather, they protect them. In fact they help the owner of these children so that these children cannot escape anywhere.

In fact these children cannot escape because they have been blinded, crippled -- where can they escape to? Who will look after them? They don't know where their father is, their mother is, from where they have been brought -- because if they were caught in Calcutta, they would be used in Bombay. If they were caught in Bombay, they would be used in Madras. So they don't know where they come from or where they are right now.

They cannot escape, but the police still keep an eye out so that nobody tries to escape. Everybody has his share, except that child. And if he comes one day without any money, then he gets beaten. So he has to come with it. He cannot try to hide some money from the owner, because he knows how much a child earns.

The owner goes on walking around and looking to see how much this child will have earned by the end of the evening. So tentatively he knows that this boy is bound to come with ten rupees, fifteen rupees. And if he comes with two rupees then he gets beaten. And where can he hide the money? That money is found immediately.

So a crowd gathered and they asked, "You are both sannyasins; this woman is a sannyasin, you are a sannyasin. In the first place, why are a woman and a man sannyasin together? That is not allowed. In the second place, this child -- from where did you get this child?"

They said, "This is our child." They had to say it. And people started getting ready to beat them: "This is your child? You are a sannyasin and you have a child"

Somehow the sannyasins tried to explain to them, showed my mala, and said, "We are not old, traditional sannyasins."

Somebody in the crowd knew about me. He said, "Leave them. They are not your sannyasins. They belong to a different kind: neo-sannyas."

From the station they came directly to me. They said, "Give sannyas to our child also, because without sannyas we will be caught again. We are poor people and anybody can start beating us and can create trouble for us." I had to give sannyas to the child too! It was not a discipline; it was simply a revolt. I wanted to show to the sannyasins of India, who are in millions, that just by changing the clothes or having a rosary it does not mean that you have become a saint. I can create millions of saints like them without any trouble. And I have created them.

Only one thing that you can call discipline is meditation. And it is not an order from me that you have to meditate. I explain to you what meditation is. If it appeals to your reason, if something clicks in you, if a desire arises in you to explore this dimension of meditation, then it is not that you are following my idea, you are following your own intelligence. And if it does not appeal to you, of course you should not do it.

Asking me, "I cannot even participate in the gachchhamis," the person has used the words "our prayer. It is not prayer. A prayer is always to beg for something. That's actually the meaning of the word prayer, praying for something: "Give us, Lord, our daily bread," or whatsoever it is, but "Give us something. You are the giver, and we are the beggar. You are compassionate, and we are in need of your compassion; save us. This life is miserable, this existence is suffering, take us out of this wheel of life and death."

Different religions, different prayers....

But everybody is asking for something.

You cannot call our gachchhamis prayer. It is not; because what do you say in the gachchhamis? "I go to the feet of the awakened one; I go to the feet of the commune of the awakened one; I go to the feet of the ultimate truth of the awakened one."

You are declaring something, you are not praying. It is a declaration, and a determination -- "I go the feet of the awakened one" -- a determination to drop the ego, a declaration, "From now on, to be awakened is going to be my whole effort, my whole involvement, my whole commitment; I am not going to live an unconscious life any more." It is not a prayer.

In my vision there is no place for prayer because there is no place for God.

To whom can you pray? -- there is no one.

The sky is absolutely empty.

You are simply wasting your time and throwing nonsense words into the atmosphere, crowding the atmosphere with meaningless words.

You must remember: these words never die. Once uttered, a word goes on resounding just like a pebble thrown in a lake: waves start moving towards the farther away shore. But this existence has no shores, no banks, no boundaries. Once you say something it is going to remain forever. It will go on resounding farther and farther away. It will touch other planets, it will touch other stars; it will go on moving and moving.

Now we know -- before the invention of radio we had no idea -- that something said in Washington is passing just by your side. Now you know because we have discovered how to catch hold of it. Whatsoever they are creating is already passing all the stations of the world. Of course they are creating very strong vibrations. They go on moving around you; you just have to attune your radio to a certain wavelength, then on that wavelength whatsoever is uttered will be caught.

It is true about us too. Whatsoever we are saying is not very strong, but it never dies, the sound continues. One day we will find a way to catch hold of sounds which were uttered by different people in the past -- because each person has a different vibe, a different frequency. If we can get hold of the frequency of Krishna, then what he really said in the Gita five thousand years ago, and whether it was said at all or not, will be caught again. And I am certain that this big book, the Gita, could not possibly have been written in the situation in which it was said to have been.

Two armies facing each other -- they are just waiting for the signal and they will start slaughtering each other. And Arjuna says to his charioteer, Krishna, "Take me in front." He is the chief warrior of one side. Seeing all the people there, his friends, his relatives.... The other party was nobody else but his cousin-brothers, and they had all grown up in the same house, in the same palace, they were taught by the same man. Dronacharya, the man who had taught both parties the art of archery, was there on the other side: his own Master.

On this side everybody is related to those on that side. On that side everybody is related to those on this side: it was a family quarrel. Arjuna freaked out. He simply said to Krishna, "I will not fight this war. This is not war, this is simply suicide. These are all our people. Whosoever dies will bring tears to my eyes. My father's father, my grandfather, is standing there. My Master who has taught me, who has brought me up to be the greatest archer in the world, he is on the other side. No, I cannot fight. I would rather renounce the world and become a sannyasin and go to the Himalayas."

Now, this is the situation. This big book is a dialogue in which Arjuna goes on asking questions and Krishna goes on answering them. For me to comment on it took almost -- Taru, how many years?perhaps three years: twelve volumes, one thousand pages each. In this situation it doesn't seem to be likely that this big sermon.... In eighteen days the whole war was finished; in eighteen days the whole Gita cannot be finished! So perhaps he had spoken a few words and later on it is just elaboration, and more and more was added to it to clarify and simplify and to make it understandable.

But one day it is possible that we may catch hold of Krishna -- or Jesus giving his sermon on the mountain -- because no sound ever dies; once it is uttered it remains forever. Yes, it will become weaker and weaker and weaker and weaker, and you will need more and more forceful, forcible, stronger receptors, receivers to catch hold of it. And of course it will be a tower of Babel, because millions of people have been speaking for millions of years and all their words will be mixed.

But there is a possibility.... It is just as your fingerprints are yours alone: they have never existed before and there never will be a possibility for them to exist in the future. You fingerprints are simply your fingerprints. Your sound prints are also simply your sound prints; sooner or later we will be able to sort them out. And once we get your sound print, your frequency, then whatsoever you have said in your whole life can be reproduced.

You will be surprised to know that Mahavira is the only man in the whole of history who has said, "Don't say anything which you would not like to be associated with you forever, because whatsoever you say is going to be eternal." He is the only man, but what he is saying certainly has a tremendous insight. His reason for not saying bad words, ugly words, is very scientific, not religious. He is saying it because those words will remain always; they will be your footprints in time. Don't leave anything ugly behind you.

When you declare, "Buddham sharanam gachchhami -- I go to the feet of the awakened one," you are not saying a prayer. You are simply declaring to existence, to yourself, your intention: "I want to drop my ego."

Hence, gachchhami -- "gachchhami" simply means "going". The English word "go" comes from the Sanskrit word *gachchh*. You will be surprised that the Sanskrit word for cow is gau, because the cow was very much loved by the Hindus, worshipped as a mother, thought to be holy. The movement of the cow -- cow is pronounced gau -- his movement is called gachchh. And from gachchh comes the English word, "Going to the feet" needs one absolutely necessary condition: that you drop the ego. With the ego you cannot go to the feet of the Buddha, the awakened one. And by "The awakened one", we are not saying any particular person. We are simply saying that because the quality of awareness is the same, all the awakened ones become the same when they are awakened: there is no difference at all. Awakening is simply awakening. So we go to the feet of whosoever is awakened, wherever he is awakened -- in the past, in the present or in the future.

It is a decision to drop the ego. It is a declaration that: "Existence, remain my witness, I am going to the feet of the awakened one. Let me be reminded if I forget." That's why it has to be separated. The more you repeat it, the better, because the more it becomes a determination, the more it becomes a clear perception of what it means.

But to go to the feet of the awakened one is not very difficult. It is very easy. The very presence of the awakened one will create in you the desire to go to his feet. It is not something literal, that you have to go to his feet. It simply means that you start feeling a kind of surrender. The surrender is not asked; if it is asked, disobey. If the surrender happens to you, obey; it is your own feeling, your own authentic experience. But it is easy, hence the second gachchhami: "Sangham sharanam gachchhami."

It is easy to go to the feet of the awakened one, it is a little difficult to go to the feet of the commune of the awakened one, because in the commune all will not be awakened. Many will be fast asleep and snoring; many will be even deeper in sleep than you. Now, the ego will feel it more difficult to go to the feet of these people. That means you will have to drop the ego now even more determinedly. Perhaps in the first gachchhami you had only dropped a few leaves of your ego. In the second you will have to drop the whole tree.

The third is even more difficult, but for a different reason. "Dhammam sharanam gachchhami -- I go to the feet of the ultimate truth of the awakened one." What it is that the awakened people have experienced, they have not said; it is inexpressible. They have all remained silent about it.

Where are you going to find the feet of the ultimate truth? And in your state of unawareness, in your state of unconsciousness, in what direction are you going to search? And not knowing where to surrender, to whom to surrender, what to surrender, it becomes even more difficult for the ego. You will even have to bring the roots of the tree out from the ground; they are hiding underground. Even if the tree has fallen, the tree can again grow from the roots. These are simple declarations -- and they have to be your declarations, they can't be my declarations.

But listening to me say that disobedience is a quality of religion, immediately the desire to disobey arises in you. And you have listened to many things from me, but never before has any desire like this arisen. Certainly deep down you want to disobey.

Perhaps you have forced yourself into obedience. Then you have done wrong; then this is not the place for you. Then you have simply trapped yourself in something which has not come out of your decision. Perhaps you have imitated some other people -- perhaps your friend was becoming a sannyasin, and you became a sannyasin. Perhaps you were impressed by my words, impressed by my reasoning. But your sannyas has not arisen from your deepest core; otherwise after listening to me say that disobedience is a religious quality, you would have waited a little and thought about it.

You should have asked, "Then what is obedience? Is not obedience also a religious quality?" That would have been the right question. I am continually giving you the right answer to the wrong question, but nothing else can be done. I can understand you can't ask the right question and I can't give you a wrong answer; so what to do? This way it goes on. You go on asking the wrong question. But I don't care much

about your question, I go on answering what I want to answer. Your question is just an excuse.

Obedience is a greater religious quality than disobedience.

Disobedience is only for the beginners who are just starting to learn how to walk -- wobbling. Disobedience is a religious quality for those who are much too attached to their personality, their conditioning, their programming. Disobedience is a technique for you to deprogram yourself, so that you become clean of all Christianity, Judaism, Hinduism, Mohammedanism. You simply come clean out of all that. You come out just simple, yourself, innocent. Then obedience is the quality of religion.

Then comes the time to obey; but first learn to disobey. Disobey is a negative word. It is simply to cut all the crap from you, to burn all the rubbish in you. It is a negative process. But it is only the beginning. When this negative process is complete and you have burned all the crap, and you are unburdened and free and ready to fly, then obedience is the quality of religion. But that is a higher quality, a far more conscious quality.

But you don't obey anybody.

You now simply obey your being.

Wherever it leads you, go fearlessly, in freedom.

To be with me you have to disobey all that has been taught to you. I have not taught you anything. I have not said to you, "Do this, don't do that." I am not bothered about details, I am simply concerned with the fundamentals; to make clear to you that these are the fundamentals. Now it is up to you what you want to do with these fundamentals. You can turn your back and go anywhere you like, and it is perfectly okay with me. But when you understand the fundamentals you cannot turn your back on them. It is not possible; in the very nature of things it is impossible.

Once you see a certain truth you cannot do anything other than obey it.

But it has to be your seeing, your perception, your realization.

Begin with disobedience. It is always necessary to begin with the negative, with the no. If you want to reach to the yes, you will have to say a thousand noes to find one yes in life. Because your whole life has been ruined by so many people you will have to say no to all those people.

And after a thousand noes, perhaps you may find yourself in a state where you can say yes.

But that yes will come from the deepest core of your being, and it will bring out a fragrance in you.

From Ignorance to Innocence

Chapter #25

Chapter title: Jesus -- the only savior who nearly saved himself

24 December 1984 pm in Lao Tzu Grove

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OSHO,
YESTERDAY AFTER DRIVE-BY WE WERE MET BY FIVE BIBLE-PACKING CHRISTIANS WHO HAD COME TO SAVE US. WHAT DO YOU SAY? CAN WE BE SAVED?

THESE idiots are all over the world, perhaps more so in Oregon. The very idea of saving somebody is

violent. It is interfering, trespassing on somebody's life. Nobody has the right to save anybody.

He can save himself... but there is a psychological reason why these Bible-packing people start saving others: they are not confident that they are saved. To gain that confidence they have to shout loudly, make a noise, make efforts to save others. And certainly they will find a few fools who are ready to be saved. That will give them tremendous confidence, but there is no base. Their very life is just the life of a fanatic who thinks he is saved because he believes in Jesus Christ.

Life needs transformation, and transformation is a great work upon oneself. It is not a child's play, that: "Just believe in Jesus Christ, go on reading the Bible again and again, and you are saved." Saved from what? Saved from transformation!

So if you meet these people again, please tell them, "You have come to the right place. Here we unsave people who have fallen into the mistaken idea that they are saved. We unsave them again. We pull them back to the earth from their foggy mind."

But the responsibility is not with these poor people -- they are pitiable -- the responsibility goes back to Jesus himself. He was trying to save people. And what signs was he providing them? No signs, no idea how they can change their lifestyle, how they can find their true being, how they can discover the truth that they are carrying within themselves. No structure, no process, no methodology is given. All that is required is that "You believe that I am the only begotten son of God, that I am the messiah," and that's enough.

Is transformation of life so cheap that you believe in anybody and just by believing...? You are not losing anything, and Jesus is not giving you anything but a sort of hallucination that you are saved.

Not a single person has been saved by Jesus. And I don't think he was able to save himself The way he behaves, the way he talks all show that it is not the flavor of an awakened being; something is missing. His ego is tremendously strong. Yes, it has a religious jargon about it, the "only begotten son of God" -- but any madman can say that.

What evidence does he bring? It is because of this that the Christians go on emphasizing the miracles of Jesus, because without those miracles what evidence has he got? And those miracles were never performed, because if such things were performed, it is impossible that Jewish sources would not have mentioned them. He would have been accepted as the messiah.

Jews never accepted him, not even today. His contemporaries have to be asked why not a single authoritative source even mentions his name. And if such a miracle man was around he would be the only news for centuries, but not even his contemporaries bothered about him. And his contemporaries have given a clear-cut indication by crucifying this man. Why did they crucify him?

People have not enquired into the incident, why Jews crucified Jesus. They crucified him for the simple reason that "This man is mad, and is pretending something which will misguide millions of people. It is better to be finished with him. He is not the messiah"because Jews have criteria for who is the messiah, who will save the whole world from suffering, from misery, from anguish. The same idea that Jesus gives to the Christians, *he* has got from his ancestors. He is a perfect Jew.

What Jews were saying was about some messiah somewhere far away, happening in the coming history, in the future. Jesus' fault was only this: he started saying, "I am that man you have been waiting for. I am that hope you have been desiring. I have come." And they really laughed at him -- anybody would have laughed at him.

The hope of the Jews has to remain a hope.

Whenever anybody will try to say, "I have come to fulfill the hope," he will be crucified, for the simple reason that he is taking away the hope of a whole race. They are living on that hope; that is their only light, their only guiding star..."and this carpenter's son -- ignorant, illiterate, good-for-nothing-wants to prove that he is that hoped for messiah! This man has to be finished off."

And there was one more reason why they crucified him: if on the cross he can manage to provoke God to help him, then we will be able to see whether he is the messiah or not -- God will save him. If God is not even bothering about saving His own son on the cross, then what to say about others? And if Jesus cannot provoke God to save him, how can he provoke God to save others?

The crucifixion was going to be a criterion. Thousands of people had gathered; it was not an everyday thing. Only once in a while a madman declares such a thing. And they were laughing and joking and throwing stones at him and spitting on him.

They had put a crown of thorns on him, they had forced him to carry his own cross. Three times he fell on the way; the cross was too heavy. He could not carry his own cross and he was trying to carry the crosses of the whole of humanity, trying to save the whole of humanity, taking all their miseries, their anguishes,

their sufferings. And whenever he fell people laughed, and they said, "You can't carry even your own cross, how you are going to carry the crosses of everybody else?"

And on the cross they had written "King of the Jews", just as a joke, because this man was constantly talking about the kingdom of God, and saying, "Those who believe in me will be saved. At the judgment day, I will be there with God indicating the people who are my people: sorting out people into those who have to be saved, and those who have not to be saved. And I am going to be your witness. The judgment is in my hand."

On the cross he himself feels shaken up. He cries to God, "Have you forgotten me? Have you forsaken me?" -- because he sees that the crucifixion is happening and there is no miracle. He looks upwards towards the sky... that God will be descending on a white cloud, angels will be coming, singing "Alleluia, Alleluia."

But no angels are coming, no God is seen anywhere; the sky is completely clear, not even a cloud. And the crowd is shouting and rejoicing and dancing. They are hilarious, saying, "Look at the fool! He was going to save the whole world!"

And he feels thirsty, obviously. Walking a long way, carrying a heavy cross in the hot sun -- and the crucifixion happened on a hill, Golgotha -- he was thirsty, and on the cross as blood started oozing out from his hands and feet....

The Jewish crucifixion was the most cruel way of killing a man that has been practiced anywhere. It took sometimes thirty-six to forty-eight hours for a man to die. An electric chair is far more non-violent. You simply sit in it and you are gone -- just a switch. Perhaps you may not even hear the click. By the time you hear the click, you are no more.

Every country has its way, but the Jews had the most torturous. Death is not a torture; death may be a relief from a torturous life, but on the Jewish cross you will be praying, "Kill me, God, kill me; I cannot wait anymore" -- because you are hungry and thirsty, and as the blood oozes out of your body, you feel more thirsty, more thirsty, because you are losing liquid. You are still alive, and the pain is tremendous... such a slow death. It is not just death. Death can be very simple: you cut the head off the person; it's not much of a problem. It does not need forty-eight hours... forty-eight hours dying.

He started asking for water. Now, this is the man who used to walk on water. This is the man who used to turn water into wine. This is the man who raised the dead from their grave. But he cannot stop his blood flowing out of his body. He cannot make his blood flow backwards into the body. He cannot even manage a glass of water -- and he was able to change stones into bread!

Why can't he change the air into water? Why can't he arrange a cloud to shower just on him so he can have a good shower and drink the water? He proved absolutely impotent on the cross.

But the Christians go on, all over the world, saving people. They don't even understand what it means to save.

In the East, no religion has ever proclaimed that anybody can save you except yourself; and the East knows far more deeply about man's life and its transforming forces. It has been working on the human psyche for thousands of years. Still much has to be discovered -- perhaps that is not the right word: rediscovered will be the right word -- by the West, which the East has already discovered long before.

For example, when Sigmund Freud, Jung and Adler and other great psychologists of the beginning of this century started talking of the unconscious mind, the subconscious mind, the conscious mind, it was Freud's rediscovery. But he never came to know that it was a *rediscovery*, that in India for thousands of years we have known all these divisions are there.

But the West was shocked, could not believe there was an unconscious. "If there is an unconscious then why is it not mentioned in the Bible? -- because anything which is not mentioned in the Bible certainly does not exist. God has given the whole message entirely about everything: the unconscious mind is not mentioned."

Jung went a little deeper and found the collective unconscious mind. But you will be surprised that Buddha talks about not only these minds but a few more minds, because this is only one way.... For example, Freud goes downwards. The conscious mind is of course acceptable to everybody because that's where we are, but Freud goes downwards and finds the subconscious mind. That's when you dream. A boundary line between the unconscious and the conscious, it is just the middle part that joins the unconscious with the conscious.

Jung goes a little deeper and finds that if you go deeper into the unconscious, you suddenly find a depth which is not individual, which is collective. It is as if on the surface you see many icebergs, but as you go deeper you find only a big iceberg with many peaks above the surface of the water -- but underneath it is

only one big iceberg.

Buddha goes upwards too. He goes downwards -- and farther than Jung. After the collective unconscious mind he says there is a cosmic unconscious mind, because the collective unconscious mind means the unconscious mind of the whole humanity -- but what about the animals and the trees and the mountains and the rivers and the stars? Go a little deeper and you will find a cosmic unconscious mind.

And Buddha goes upwards too. So going downwards, the conscious mind is just in the middle, where we are. Below it are the subconscious mind, unconscious mind, collective unconscious mind and cosmic unconscious mind. He also moved upwards, which in the future psychology has to do. He says, "Above the conscious mind is again the same ladder that goes downwards. Just as below there is a subconscious mind; above there is a superconscious mind."

If you move upwards then above the superconscious mind you will find, in Buddha's language, the super-superconscious mind. Then you will find the collective conscious mind, and then you will find the cosmic conscious mind. Then you have traveled the whole journey, downwards and upwards.

Now, before Sigmund Freud, people thought that Buddha was just imagining. But Freud was not a religious man in any sense. He had a scientific mind: he proved the existence of the subconscious, the unconscious. Jung was not a religious man; he proved the existence of the collective unconscious. Now some other scientist is needed to prove the cosmic unconscious.

And he will be coming soon, because if it is a fact -- and it must be, because if this man Buddha goes about finding the fourth absolutely correctly, there is no reason to doubt that he is correct about the fifth. And if he is correct about the downward ladders, then why should he not be correct about the upward ladders?

But to move upward you will need the religious mind. The scientific mind will not be enough.

The scientific mind can go more towards things. And this is how you are going to move towards things: from the conscious mind you have to come to the cosmic unconscious mind. Perhaps things have a cosmic unconscious mind, absolutely dormant, but it must be there. Otherwise how is it possible that you eat food, which is dead, which is a "thing", but it feeds your brain, your mind, and keeps them functioning. Somewhere, some part of the things you eat is releasing some consciousness, some mind quality to you. Otherwise from where do you get your mind?

They say if you don't breathe for six minutes, and oxygen does not reach the brain, the brain starts deteriorating. Its cells are so delicate that at the most they can survive without oxygen only six minutes.

It happened in the second world war that a few people had heart attacks, just a psychological heart attack: a bomb fell just in front of them, exploded and killed many people. When you see so many people dying -- suddenly an explosion and so many people dying -- it is possible to have a psychological heart attack. You may fall dead. You are not dead, but amongst so many dead how can you stand alive? You can't be an exception. You are not the only begotten son of God; you are just an ordinary human being, and when everybody is dying what are you doing here? Just the shock may stop your breathing.

They revived many people like this in Russia in the second world war. If the person was revived after six minutes had passed, he became alive, but he never became conscious. He remained in a coma because already the brain had broken, but the whole body came back; everything else started functioning.

I have seen one woman who had been for nine months in a coma, with everything functioning. She was breathing, her pulse was normal, everything was good, just somehow her brain had gone into nonfunctioning. The doctors said she could live years. If you went on supporting, helping, feeding her, she could live for years, but there was no hope that her brain could be restored. And we don't yet have banks for brains, to put somebody else's brain in your skull.

But somebody else's brain will bring somebody else's personality, not your personality. That is a difficult problem. Even if one day we can manage to have banks of brains, those brains will be carrying memories of somebody else, his education.... Perhaps he was a mathematician, a poet, a painter; perhaps he was a beggar or a very rich man: he will have different kinds of memories.

His brain could be fixed into your skull, but it will not be you who comes back to consciousness, he will come back: he will use your body. He will speak his language: if he was French, he will speak French, if he was Russian, he will speak Russian. He will not take any notice of who you are, whether you have been somebody who had not even heard a single word of Russian.

That's a problem. First, to have banks is a problem because the brain cells die so quickly. But perhaps we can find some way that when a person is dying, before he dies the brain is taken out and put into an oxygen tank where enough oxygen is available, so the brain can go on functioning. He will be dreaming

there in the oxygen tank -- making love to a woman, or if he is a pervert then doing something else. Still, certainly he will be dreaming and doing his thing -- what he was doing inside his original body.

Now he will be doing it in the oxygen tank -- perhaps far better because more oxygen and more pure oxygen will be available. And he will not be able to know that he has been taken out, because one strange thing about your skull is that inside the skull there is no sensitivity.

So if you take the brain out, the brain will not feel as if it has been taken out, removed from its original place, placed into something else. It could simply live on its own. It could function on its own. And whenever it is put back again into a body, the body will start following the orders of this brain.

Buddha goes upwards too. He says this brain... and there are certain facts about the mind and the brain to be known, which scientists have discovered. For example, that half of the brain is non-functioning. Only fifty percent of your brain is functioning, and the other fifty percent of the brain, towards the back, is absolutely non-functioning.

Now, nature never creates anything for nonfunctioning. It only creates things to function, and such a valuable thing as the brain.... If half the brain is non-functioning it simply means that we don't know its uses yet. We have not discovered for what it is meant to be used.

That gives me a clue. The half of the brain that is functioning is being discovered by our psychologists, and the half of the brain that is not functioning starts functioning with meditation. And slowly, slowly you start becoming aware of something higher than you, beyond you, and beyond, and beyond. The cosmic conscious mind is your ultimate truth.

Unless you know it you are not saved, because then you will be moving in the labyrinth of the unconscious, the collective unconscious, the cosmic unconscious; you will be moving in this labyrinth of darkness which creates all your misery.

Now, what does Jesus know about it? Just by his telling people, "Believe in me," I don't think that the other half of their brain will start functioning. These Bible-packing people -- do you think that their other half is functioning? Most probably their whole mind has stopped functioning; they are in a coma.

Faith is a kind of coma.

You stop reasoning, you stop doubting.

You stop questioning.

Naturally, because these are the functions of your mind, and when those functions disappear, by and by your mind stops. If it is not used it gathers junk; it becomes more and more dull, because doubt is not allowed. Strange things are expected from you....

Just the other day, Sheela brought me the latest message to humanity from pope the polack, a message of one hundred and thirty-nine pages. Naturally it has to be one hundred and thirty-nine pages because he has not left a single stupid thing unsaid. You will be surprised that he has found some new sins which are not mentioned in the Bible. Only a polack can do that; otherwise what were all those Old Testament prophets, and then Jesus doing?

The polack has found new sins, but those sins are worth consideration. One of the sins that he speaks of is the idea of class struggle: to believe in the idea of class struggle is a sin, a major sin. Now whether you believe in the class struggle or not, the class struggle is there. There *is* a struggle between the rich and the poor. It is not a question of your belief.

In India there is a struggle between castes, a double struggle: class struggle *and* caste struggle. Hindus have divided their society into four major *varnas*. The word "varna" is significant; it means color. Perhaps in the beginning the division was done by color. The whitest were the Aryans, whom Adolf Hitler claimed to be the Germans, the Nordic Germans, the purest Aryans. He used the word "aryans" for Germans, and he used the Aryan symbol of the swastika for his flag. That is a Hindu symbol, an ancient Aryan symbol. They were the highest, and as your color became darker, you became lower and lower and lower.

South India is almost black. If you cut Africa and India from a map and put them side by side, you will be surprised -- they fit absolutely. It is a very recent finding that once South Africa and India were connected, then slowly they drifted away. So South India is really of Negro blood. And it is strange in many ways that the color of the South Indians is black and their languages are the only languages in India which are not Sanskrit-oriented, while all the European languages are Sanskrit-oriented. For example, thirty percent in English, forty percent in German, thirty-five percent in Russian, seventy percent in Lithuanian, forty percent in Italian....

So in Europe the roots have come from Sanskrit, but the South Indian languages -- Tamil, Telugu, Kannad, Malayalam... not a single percent of their language has been borrowed from Sanskrit. This is a very

strange thing. It indicates something: these people are not Aryans. Germans and Russians and Swiss and French and English are offshoots of the Aryans, but the South Indians are not Aryans.

So perhaps in the beginning just on the basis of color... that's why they call them the four varnas; but later on, slowly the color got mixed. When you live with people... even in America, you will find a person who is half Negro and half Caucasian, half Negro, half Italian, half Negro, half English. When people live together they go on mixing. It is very difficult to keep blood separate. So slowly the varnas got mixed, the colors got mixed, but the castes remained.

There is a certain struggle between the brahmin and the sudra. The brahmin is the highest caste, and the sudra is the lowest caste. There is a struggle, a five-thousand-year-old struggle. Thousands of sudras have been killed, murdered, butchered, burned alive; even today that continues for small excuses.

For example, in a small Indian village you will find two wells. One well is for the higher castes, the three higher castes: the brahmins, the priest class; the chhatriyas, the warrior class; and the *wanikas*, the business class. And the sudras, the untouchables, have a second well. Untouchables are not allowed to take water from the same well as the three higher classes.

And sometimes it happens that those poor people cannot manage to have a deep enough well -- and they are the poorest of the poor. In summer their wells dry up, so they have to go miles to a river or to a lake to bring water, but they cannot go to the well in the city. If they are found.... Sometimes it happens in the night, when somebody is thirsty. The river is so far away, everybody is asleep, and nobody will come to know.... He goes silently and tries to take a bucket of water -- and he is caught. That is enough. That well has become impure, and that will create a riot.

These poor untouchables, the sudras, live outside the town. They don't live inside the town, hence their other name is *antyaja*. Antyaja means "those who live outside the town". And they have the poorest huts made of grass and bamboo. You can go with just one burning torch in your hand and set fire to the whole of their village. Just a single man within five minutes can set the whole untouchables' village on fire.

Their children will be burned, their animals will be burned, their old men who cannot escape in time will be burned. And if a whole village is trying to burn the sudras, then with torches, burning torches, they will not allow anybody to escape; they will force them back into their burning huts. This happens even today on any small excuse.

A rumor that a high-caste girl is being seduced by an untouchable young man -- just a rumor is enough! It may not be true; most probably it is not true, because in an Indian village it is very difficult to have any love affair, it is such a close-knit society.

And the women are not free to move outside the house. They don't go to the school, they don't go to the college, they don't go to the university; there is almost nowhere they can go. The only places they go are the water well... the second place they go is the temple. In both places, the sudra is not allowed. So where will a high-caste girl meet an untouchable? To fall in love you have at least to be introduced.

And the sudras are so impure, so dirty in the minds of the higher classes that even their shadow is dirty. Great imagination! Now, a shadow has no existence. A shadow is simply there because you are standing in the way of the sun rays so the sun rays cannot pass you; hence you create a shadow. There is nothing like a shadow. You cannot catch hold of it, you cannot put it in a bag and take it home; you cannot escape from it, it will follow you. It does not exist; it is just an absence of rays because you are blocking them.

But Hindus have condemned those poor people so much that even if their shadow passes over you -- you are sitting and a sudra passes by, not touching you but his shadow touches you -- it is enough to create a riot! A few people may be murdered, because..."Why was he so arrogant? He should be more careful."

In the old days, and in very remote corners even today, as the sudra walks along, he first has to declare, "I am a sudra and I am coming; so please, if anybody is on the road, move away." In the past a sudra used to have to do two things.... There were streets which were not open for him, he could not go on them. But for certain purposes it was impossible not to, so at certain hours he was allowed.

For example, he was to clean the latrines of the higher classes, so at certain hours, early in the morning before anybody gets up, he would come and quickly clean the latrines. But even then -- perhaps somebody may have gone for a morning walk -- he had to go on doing two things. He had to shout, "I am coming -- I am a sudra. Please move away if you are somewhere on the way."

And the second thing -- you will be surprised -- he had to keep something like a brush made of a certain kind of grass that is used in India for cleaning the floors. That brush, that grass brush, used to hang behind him just like a tail; he had to keep it tied to his waist. That was to clean the path behind him. As he was moving, automatically the brush was cleaning the path after him, his shadow, any dirt that he is leaving

behind -- so nobody becomes impure.
This is a caste struggle.

Now, no sudra was allowed to study or be educated. If he was found studying, perhaps secretly, then it was enough of a crime for him to be killed; that was the only punishment.

And this pope, the polack, says, "The idea of class struggle, the very idea is a sin." This is a great discovery! And why does he say it? The fear of communism -- he is not courageous enough to say that to believe in communism is a sin because the whole philosophy of communism is based on the idea of class struggle. Cunning.... Why not be clear that to be a communist is a sin? He must be afraid that when he goes back to Poland, then those communists there will kill him. And what will happen to communists in Poland? Poland now is a communist country; the whole of Poland will become sinners.

You see the trickiness of these priests? So he calls it class struggle: the idea of class struggle, to spread the idea of class struggle, is a great sin.

And another thing even more marvellous: he says that nobody can have a direct contact with God; that is a sin. You have to go via the Catholic priest; you cannot confess directly, that is not possible. God is not going to hear you. Your confession is useless.

Can you see the strategy? The strategy is very complicated, but simple to understand. The Catholic priest lives on your confessions. The whole function of the priest disappears if you can have a direct contact with God; then what is the need of the priesthood?

The pope is not interested in saving you, he is interested in saving the priesthood. He is the head of the priesthood class, and he is worried about the thousands of Catholic priests if people start a direct communication with God. You have to go to the Catholic priest to confess; only then will you be forgiven. The priest will persuade God to forgive you. You cannot ask directly.

Many are the implications. The Catholic priest knows about every Catholic: with whose wife he is flirting, who is a homosexual; he also knows with whom his wife is flirting. He knows about every Catholic -- that is his power. No Catholic can go against him. He has all the keys in his hands; he can expose you at any moment.
Confession is a strategy of power politics.

Hence the Catholic is the most imprisoned religious man in the world, because the priest knows every wrong thing that you have done.

The court does not know, the police do not know, your wife has not any knowledge of it, but the priest knows everything. That is his power over the flock: he can expose you any moment in front of the society. The police will be after you, the government will be after you, your wife will be after you, your father will be after you -- you will be crushed.

He knows all the sins that you have committed; but you have not been caught, so they are not crimes. And you yourself had gone to confess. In fact, that is his only joy in life. The Catholic priest... what else has he got? There is no need for him to go to the movies or to see the television: just sitting in his confession box and listening to all the groovy things is such a joy. And he goes on giving the punishment also. He says, "You go out in the church and do this prayer ten times."

One day it happened: a rabbi who was a friend of a Catholic priest was visiting the priest; it was a confession day. Suddenly a man came running. The Catholic priest had just finished one confession and given the man a punishment of ten prayers because he had raped a woman. The rabbi was also sitting in the confessional box. They were friends so he was just listening to what was going on.

The man came running and said, "Somebody is very sick, almost dying and you are needed to bless him for the journey."

So the priest said to the rabbi, "I will have to go. I will come back as quickly as possible. But meanwhile somebody may come to confess, so you just sit here."
The rabbi said, "But what am I to do?"

The priest said, "You just have to listen to so many confessions; just give them some punishment. And you can't see them face to face -- there is a curtain -- so nobody feels awkward." Otherwise confessing one's sins feels awkward. And the priest, enquiring more about it and going more and more into your sin -- how you committed the rape, and what happened; what you did and what she did -- would feel awkward asking these things.... "So the curtain is there so nobody will know who is inside -- a rabbi or a Catholic priest."

So the rabbi said, "Okay, go, but come back quickly because I am not accustomed to this business -- we do things differently."

A man came, and by chance he had also committed a rape. The rabbi felt at ease, he said, "Don't be

worried, son." Exactly in the tone of the minister: "Don't be worried, son. You just go and do ten prayers.

But the man said, "The last time I committed a rape you asked only for five prayers."

The rabbi said to himself, "This is a difficult problem." So he said, "Don't be worried; you can commit one more, but do ten prayers." What else to do? "For the future, you have five in advance."

Now these people are gathering details of your underground life, which is very dangerous because that man now has every power over you. Whatsoever he says, you have to do it. Now, the pope is trying to save the priesthood and its power, and its hold over you. It has nothing to do with saving you, because what is the problem in confessing directly to God? What can this priest do? But no, you have to go via the right channel, the proper bureaucracy. Even with God there is a bureaucracy: you have to go through the priest. You cannot contact God directly.

This is his great message to humanity: disconnecting you from God completely; your only approach is the priest. It is none of your affair to think of having any direct contact with God. Now is this a religion?

True religion teaches you that you are part of this existence, already connected with it, already one with

The pope is teaching that you are not connected, that you are a lost soul; only through the priest can you be saved.

So when these Bible-packing Christians come to you, tell them, "In the first place we are not lost, so don't waste your time. In this place nobody is lost, we have never been lost, so the question of saving does not arise. And for your sake, we advise you, don't come near here because our whole effort is to unsave people who believe that they are saved. If you go on coming here, we will unsave you again."

In India I have come across these kinds of people; they are the most stupid type. And perhaps if they are Oregonians -- and they must be -- then they have an even better chance of being idiotic. In fact, listening to the question I thought that it would be a good idea to have a special election on the first of April every year.

All Oregonians would be eligible candidates and eligible voters. The only hearing process would be that before the polling booth they would have to do twenty minutes' deep breathing. That is enough to prove that they are Oregonians. A simple process, not like Norma Paulus' difficult process -- I believe in simple things. Just breathe for twenty minutes and that is enough proof that you have lived in Oregon. And twenty minutes are enough to contaminate anybody.

This election will choose three persons: The Idiot General for Oregon, the Idiot General for America, and the Idiot General for the whole world. But all the three can only be Oregonians. If nobody stands then you can fill in the name of anybody you feel is the right person. And the polling booth will only be in this unique illegal city of Rajneeshpuram.

So each April I now give this work to poor K.D., the mayor of the illegal city of Rajneeshpuram: he has to listen to the hearing, the twenty minutes' breathing, and then everybody... and no age limit, because children are more capable of seeing who is an idiot. By the time you become older, you become duller. And living with idiots, and dealing with idiots, you start, by and by, speaking their language. So even children, anybody who wants, man, woman, living, dead... just the hearing process will decide who can vote. The dead person of course will be in difficulty, but he need breathe for twenty minutes only.

Every April first we will declare three Idiot Generals: Idiot General of Oregon, Idiot General of America, Idiot General of the world. And you cannot fill in the name of anybody who is outside Oregon because those idiots are lukewarm idiots. Here you will find real hotcakes.

Okay, you can ask one question more. My hands are not tired yet.

OSHO,
WERE YOU NOT PUNISHED FOR YOUR MISCHIEVOUS ACTS IN CHILDHOOD?

I have been punished, but I have never taken any punishment as punishment. From my very childhood that has been my attitude: that how you take a thing makes all the difference. Nobody can punish me if I don't take it as a punishment.

One of my teachers in the primary school when I was in the fourth grade.... It was my first day in his class, and I had not done anything very wrong, I was just doing what you do in meditation: "Om, Om..." but inside, with closed mouth. I had a few of my friends, and I told them to sit in different places so he could not figure out from where the sound was coming. One time it was coming from here, another time it was coming from there, another time it was coming from here; he went on looking from where the sound was

coming. So I told them, "Keep your mouths shut, and do the 'om' inside."

For a moment he could not figure it out. I was sitting at the very back. All teachers wanted me to sit in the front so they could keep an eye on me, and I always wanted to sit at the back from where you can do many more things; it is more feasible. He came directly to me. He must have heard from the third grade teacher, "You keep an eye on this boy!" So he said, "Although I cannot figure out who the people are who are doing it, you must be doing it."

I said, "What? What am I doing? You have to tell me. Just saying, 'You must be doing it' does not make sense. What...?"

Now it was difficult for him to do what I was doing, because that would have looked foolish, and everybody would have started laughing. He said, "Whatsoever it is, hold both your ears in your hands and sit down, stand up, sit down, stand up -- five times."

I said, "Perfectly okay." I asked him, "Can I do it fifty times?"

He said, "This is not a reward, this is a punishment."

I said, 'This morning I have not done any exercise so I thought that this was a good chance, and you would be very happy. Instead of five I will do fifty. And always remember, whenever you give me any kind of reward" -- that's exactly the word I told him -- "whenever you give me any kind of reward, be generous." And I started doing fifty.

He went on, "Stop! It is enough. I have never seen such a boy. You should be ashamed that you have been punished." I said, "No, I am doing my morning exercise. You helped me, you have rewarded me; this is a good exercise. In fact, you should do it too."

I never took any punishment as punishment. How can you punish a man who is ready to accept it as a reward?

In my high school it was an everyday affair that I was standing outside the classroom, because the moment the teacher would see me, he would say, "You better go out before you do something. I will have to send you out in any case. Please go out and leave us alone."

And I would say, "Thank you sir, because outside I enjoy it so much; it is so beautiful." And we had beautiful trees and birds and vast greenery for miles behind the school. "Standing on the verandah is such a joy and the air is so pure that I feel sorry for you all sitting in this dirty room." And I really enjoyed it outside.

They figured out that this was not a punishment, they were really providing a good opportunity and a chance for me to enjoy myself in complete freedom -- because outside I was free to move anywhere or to just go into the thick forest that was behind. They figured out that this was not a punishment, this was a reward. They started stopping it.

I would ask them, "What happened, has the policy changed? I am no more sent outside. Have I to do something before you send me? It saves me from the torture of you and your history. I am not interested in Alexander the Great, I am not interested in Emperor Akbar. What have I to do with these people? I am not interested in history at all. If I am interested then the only interest can be to *make* history. Only fools who cannot make history read history. You read, and you teach all these fools that are here, but you throw me out.

The teacher of history took me to the principal. He said, "What am I supposed to do? You cannot give him any corporal punishment -- he immediately threatens to go to the police station, and unfortunately the police station is just nearby, in front of the school, and he will create trouble. And he is so strange that he has found a legal expert to support him."

One of my friends' father was the best advocate in the city. Everybody called him Bachchubhaiya, I don't know what his full name was. *Bachchu* is just a nickname for small children. It means just a child; the literal meaning is "a child". He must have been loved by people; he was a very lovable person. He used to be called Bachchubhaiya. Bachchubhaiya means brother. He was almost sixty, still everybody called him Bachchubhaiya, and he was very friendly with everybody.

So I went to him and asked him, "They threaten me with corporal punishment. You have to support me, because I will report it to the police but the police may listen to me, may not listen to me. It is better I go with a legal expert."

He said, "Don't be worried. I will keep your case prepared. Whenever you want I will come along with you and I will see that what you want has to be done."

So this teacher of history told the principal, "Bachchubhaiya has promised him that he will go with him. That will create immediate trouble because the police inspector, the police commissioner, nobody can deny

Bachchubhaiya: he is the most powerful advocate, and he has power over all police authorities, civil authorities, criminal authorities. And Bachchubhaiya has told him that if the police inspector does not listen he will go directly to the collector. So we cannot punish him.

"I asked him to sit down and stand up. He thinks this is exercise. And one day it became such a scene that he told all the students 'Why are you sitting? You also do it. Exercise is exercise, it is good for the body.' And all those students -- they listen to him more than to me -- they all started doing the exercise. I looked like a fool standing there, and I started thinking why I punished him. And he won't stop. Then I started throwing him out of the class, but he enjoyed it so much that it is not a punishment any more."

The principal sent me back. He wanted to talk with the teacher in private. He suggested, "You give him such punishment that his family comes to know."

There used to be a register in the principal's office -- whenever somebody was doing real mischief, the teacher would go and write in it his name and the fine of ten rupees. Then I would have to collect the ten rupees from my family, from my father; I would have to ask them.

So he did that. He put a ten-rupee fine on me and came back and told me, "We have found the way: I have put a ten-rupee fine against your name."

I said, "Okay. Now I am going to fine you."

He said, "You are going to fine me?"

I said, "Of course, because in the register it is not mentioned anywhere that only teachers can fine the students. There is no condition like that." And I went and I put twenty rupees against his name.

The principal said, "Are you mad or what? You are a student!"

I said, "I know I am a student, but is there any prohibition that I cannot fine a teacher if he is doing mischief? -- and this *is* mischief. If I am doing anything wrong then I should be punished; this fine is punishing my father. Can you justify it? Why should my father be punished? He is not involved in it at all."

I wrote my teacher's name and the twenty-rupee fine and I said, "Unless he pays, I am not going to pay."

Still in that register those two punishments remain unpaid because he would not pay me what the principal asked: "You pay the twenty rupees."

And I told the principal, "Don't cross this out, otherwise I will fine you. And even crossing it out won't make any difference because when the inspector of the school comes I am going to report this, and I am going to show him what has been crossed out, and you will have to answer for it."

So he never asked for the ten rupees from me because my condition was: "First you get twenty rupees from that man, then I will consider it."

Punishments have been given but I enjoyed the whole thing. It was sheer joy. It is a question of attitude -- how you take it -- and that is something to be learned about your whole life.

I am reminded... there was a world conference of psychologists, psychiatrists, therapists -- people who are involved in the mind games. They are still games, they have not yet got to the point where you can call them a science. Although they are arriving slowly, and are on the right track, still they are playing games. It was a world conference of all the famous psychiatrists, psychologists, therapists.

While the president was inaugurating the conference, he was feeling very uneasy, very disturbed by something just in the front row. There was a beautiful woman, a famous psychiatrist, and an old psychologist, also very famous in his own way -- the only surviving colleague of Sigmund Freud. He was playing with the tits of the woman; and just in the front row! Now, how could the president go on speaking?

He tried looking this way, looking that way, but you can't address a conference just looking this way or that way; you have to look in front too, at least once in a while. And it was too much. The old man was really something; he was not worried that the whole conference, everybody in the hall, could see what was happening. And the woman was even greater; she was sitting and listening to the lecture.

Finally it was too much, and the president said, "Please forgive me, but, lady, can I ask you a question?"

She said, "Of course."

He said, "Why don't you complain against this dirty old man?"

She said, "It is his problem, it is not my problem. His dirtiness or whatever he is doing, that is his problem. How am I concerned in it? -- he is doing no harm to me. And if it gives him some consolation, some satisfaction, so far so good. He is a patient, that much I can say; he is not a therapist, he is a patient. But you don't complain against a patient -- I feel sorry for him. Buy why are you disturbed? You continue. If I am not disturbed then why are you disturbed and why is everybody else disturbed?"

It is not a joke. The woman is saying something immensely meaningful: she is saying, "It is his problem, and he is suffering from a problem. He needs sympathy not complaint." But this woman must have been of

immense understanding, really a therapist, not only playing games but moving to the very roots of man's psychic troubles.

The woman simply said that he is behaving like a child, and treating her like his mother, so what is wrong with it? He has not grown up, he is retarded. Now, to make a fuss about it, to disturb the whole conference about it, is meaningless. Let him.... She told the old man, "You continue," and she told the president, "You also continue. I am undisturbed because it does not concern me at all. Just touching my skin, what does it matter?"

This woman can become awakened because she is behaving like a watcher, even about her own body. She is not identified with the body, she is far above, looking at the retarded old man but not feeling offended -- because "I am not the body."

I have been caned, not by my teachers, because they were afraid I would go to the police station, but by my uncles. My grandfather was always favorable to me about anything. He was ready to participate if he could; of course he never punished me, he always rewarded me.

I used to come home every night and the first thing my grandfather would ask was, "What did you do today? How did things go? Was there any trouble?" We always used to have a good meeting in the night in his bed, sitting together, and he enjoyed everything. I used to tell everything that had happened in the day, and he would say, "It was really a good day!"

My father only punished me once because I had gone to a fair which used to happen a few miles away from the city every year. There flows one of the holy rivers of the Hindus, the Narmada, and on the bank of the Narmada there used to be a big fair for one month. So I simply went there without asking him.

There was so much going on in the fair.... I had gone only for one day and I was thinking I would be back by the night, but there were so many things: magicians, a circus, drama. It was not possible to come back in one day, so three days.... The whole family was in a panic: where had I gone?

It had never happened before. At the most I had come back late in the night but I had never been away for three days continuously... and with no message. They enquired at every friend's house. Nobody knew about me and the fourth day when I came home my father was really angry. Before asking me anything, he slapped me. I didn't say anything.

I said, "Do you want to slap me more? You can, because I have enjoyed enough in three days. You cannot slap me more than I have enjoyed, so you can do a few more slaps. It will cool you down, and to me it is just balancing. I have enjoyed myself."

He said, "You are really impossible. Slapping you is meaningless. You are not hurt by it; you are asking for more. Can't you make a distinction between punishment and reward?"

I said, "No, to me everything is a reward of some kind. There are different kinds of reward, but everything is a reward of some kind."

He asked me, "Where have you been for these three days?"

I said, "This you should have asked before you slapped me. Now you have lost the right to ask me. I have been slapped without even being asked. It is a full stop -- close the chapter. If you wanted to know, you should have asked before, but you don't have any patience. Just a minute would have been enough. But I will not keep you continually worrying where I have been, so I will tell you that I went to the fair."

He asked, "Why didn't you ask me?"

I said, "Because I wanted to go. Be truthful: if I had asked, would you have allowed me? Be truthful."

He said,"No."

I said, "That explains everything, why I did not ask you -- because I wanted to go, and then it would have been more difficult for you. If I had asked you and you had said no, I still would have gone, and that would have been more difficult for you. Just to make it easier for you, I didn't ask, and I am rewarded for it. And I am ready to take any more reward you want to give me. But I have enjoyed the fair so much that I am going there every year. So you can... whenever! disappear, you know where I am. Don't be worried."

He said, "This is the last time that I punish you; the first and last time. Perhaps you are right: if you really wanted to go then this was the only way, because I was not going to allow you. In that fair every kind of thing happens: prostitutes are there, intoxicants are available, drugs are sold there" -- and at that time in India there was no illegality about drugs, every drug was freely available. And in a fair all kinds of monks gather, and Hindu monks all use drugs " -- so I would not have allowed you to go. And if you really wanted to go then perhaps you were right not to ask."

I told him, "But I did not bother about the prostitutes or the monks or the drugs. You know me: if I am interested in drugs, then in this very city...." Just by the side of my house there was a shop where all drugs

were available: "and the man is so friendly to me that he will not take any money if I want any drug. So there is no problem. Prostitutes are available in the town; if I am interested in seeing their dances I can go there. Who can prevent me? Monks come continually in the city. But I was interested in the magicians."

And my interest in magic is related to my interest in miracles. In India, before partition, I have seen every kind of miracle being done on the streets by magicians, poor magicians. Perhaps after the whole show they may get a one-rupee collection. How can I believe that these people are messiahs? For one rupee, for three hours they are doing almost impossible things. Of course everything has a trick to it but if you don't know the trick then it is a miracle.

You have simply heard -- I have *seen* them throwing a rope up, and the rope stands by itself. They have a boy with them they call *jamura*; every magician has a jamura. I don't know how to translate it... just "my boy". And he goes on talking with the jamura, "Jamura, will you go up the rope?"

And he will say, "Yes, I will go." And this continual conversation has something to do with the trick; it keeps people's mind on the conversation, and the conversation is funny in many ways. I have seen that boy climbing up the rope and disappearing!

And the man calls from down below, "Jamura?"

And from far above comes the voice, "Yes, master."

And he says, "Now I will bring you down part by part." Then he throws a knife up, and the head of the boy comes down! He throws the knife up, and a leg comes down! Part by part the boy comes down, and the magician goes on putting the parts together, covers them with a bedsheet and says, "Jamura, now be together."

And the jamura says, "Yes, master." The magician removes the bedsheet and the boy stands up! He pulls down the rope, winds it up, puts it in the bag and starts asking for money. At the most he would get one rupee -- because in those days sixty paise was equivalent to one rupee and nobody was going to give him more than one paise, two paise at the most; a very rich person would give him four paise. If he can gather one rupee for his miracle he is fortunate. I have seen all kinds of things, and the people who are doing them are just beggars.

So when I hear that your faith in Jesus will disappear if you know that he never walked on water, that he never turned water into wine, I cannot conceive of it, because in the twentieth century, the secrets of how to do all these magic tricks are available, even in books. And you can do them, you just have to learn a little strategy.

One sannyasin was with me; he lived with me in Bombay, and he was interested in magic. So I told him, "Have a press conference and give a show of your magic, but call them miracles, not magic." And he did it. Even Vivek was one of the participants in his magic -- miracles, not magic.

The miracle was that Vivek has to swallow a thread, a long thread which she goes on swallowing. And then he takes back that thread from her navel; he goes on pulling it and it all comes out. And the whole trick was just a small operation. A few days before, he just made a little cut near the navel and pushed a thread inside; and this was the thread that was coming out. The thread that she had swallowed was a different thread -- but to the press it was a miracle. "The woman has taken the thread inside and he takes it out from her navel! -- and it comes out, the same length and everything." But just a small trick....

He did many things there, and you know, just because he was my disciple many papers described how I had done these miracles. He drank some poison, enough to kill a man... but everything was a trick. He was just practicing there, in my own house and on my own people, and they all were saying, "What is happening?"

Vivek was saying, "This is cheating... I thought it was going to be a real miracle. It is nothing like a miracle, it is just a cheat."

I said, "Everybody has been a cheat; there has never been a miracle."

So I told my father, "I was interested only in the magic, because in the fair all kinds of magicians gather together, and I have seen some really great things. My interest is that I want to reduce miracles into magic. Magic is only about tricks -- there is nothing spiritual in it -- but if you don't know the trick, then certainly it appears to be a miracle."

I have been punished, but I have enjoyed every mischief so much that I don't count those punishments at all. They are nothing.

I have a certain rapport with women, perhaps that's why mischief -- if it was Mister Chief or Master Chief, perhaps I would have avoided it, but Miss Chief! -- the temptation was so much that I could not avoid it. In spite of all the punishment I continued it. And I still continue it!

From Ignorance to Innocence

Chapter #26
Chapter title: Meditation: watchfulness, awareness, alertness -- the real trinity

25 December 1984 pm in Lao Tzu Grove

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OSHO,
HOW DOES ONE EXPLORE THE HIGHER STATES OF CONSCIOUSNESS?

THERE are not many ways, there is but one: the way of awareness.

Man is almost unconscious. I say "almost" -- there are moments, situations where he becomes conscious, but they are momentary.

For example, suddenly your house is on fire. You will feel a flare-up within you, a sense of alertness that was not there before. You may have been tired, you may not have slept for a few days, you may have been traveling and you were hoping that as you reached your house, the first thing you were going to do was to fall asleep -- but the house is on fire!

All tiredness disappears. You forget the whole nightmare of the journey, and inside you find something new which perhaps you will miss because the house is on fire; so you will become not alert of your alertness, but alert of the fire that is burning your house.

In ordinary life also, there are moments when people touch a higher state of consciousness, but miss because that higher state comes as an emergency, and they have to tackle first the emergency that is facing them. And that cannot be the circumstance where they can start exploring what is happening inside them.

But if you can remember -- even as a memory -- some moments in your life when suddenly you were more aware than you usually are, it will be a great help to understand what I am going to say to you.

I have told you that modern psychology has moved below the so-called human consciousness. And when people like Sigmund Freud found that just underneath your thin layer of consciousness there is another layer, it was a great discovery for him, and for the West. And his whole life he devoted to exploring the underground, the basement of your consciousness.

That's why he became interested in the analysis of dreams, because when you are conscious you can pretend, you can be a hypocrite. You can say something that you don't mean, you can do something that you never wanted to do. You can smile, and inside you want to cry, weep. You can cry and weep, and inside you are enjoying, you are rejoicing.

So your consciousness has been so polluted by the society, it is not reliable. This was one of the most significant contributions of Sigmund Freud: that your consciousness is not reliable. Strange, that he feels your unconsciousness is more reliable than your consciousness.

Nothing can be a greater condemnation of the whole human civilization, the whole human history of all the religions.

What else can be a greater condemnation than this: that your consciousness is not reliable; that your society, your tradition, your religion, your convention, have made it unreliable.

In one of Kahlil Gibran's stories, the mother and her daughter are both sleepwalkers. The daughter one night walks in her sleep, goes into the garden and starts saying nasty things about her mother. And just by accident her mother also sleepwalks behind her and starts saying ugly things about her. But the cold wind outside suddenly wakes them both. And the daughter says, "Mum, you don't have anything warm around you, you should not come out at your age. You make me so worried."

And the mother says, "My beloved daughter, in this whole world there is nobody except you whom I can call mine."

This much is the story, but it contains the whole discovery of Sigmund Freud: while they were asleep they were saying really what they feel about each other. When they wake up they are saying what they are supposed to say to each other. And they will not become aware of their two sides.

And if there were only two sides things would have been far easier, but there are many more sides. I have told you -- it will be good to be reminded -- consciousness is a very thin layer where we are existing. Below it is the subconscious mind; that is half-conscious, half-unconscious. That's why you remember dreams only of the later part of the night. You don't remember all your dreams from the whole night because in eight hours of sleep, for six hours you are dreaming.

Now this is a scientifically proved fact. Only here and there for a few minutes you fall into deeper sleep where dreams are no more; the total is two hours. But the dream total is six hours. You don't remember in the morning six hours' dreams -- almost the length of three movies. At the most you remember some fragment, or sometimes a whole dream, but that dream was the last dream when you were waking up.

The subconscious mind has two sides. One is connected with the unconscious, the bottom part. When you are deeply asleep, dreams are moving at the bottom part of the subconscious. The conscious is very far away. But when you are waking up in the morning, you are coming closer to the conscious mind, then the top layer of the subconscious is dreaming.

That's why your consciousness can hear little bits and pieces of dreaming, and in the morning you can remember something. But that is only the tail of the elephant. The whole elephant has disappeared, you have no notion of it. And of course the tail makes no sense because the elephant is not there.

Hence the psychoanalyst is needed to find out the elephant: what kind of elephant it was, whether it was an elephant or a camel or a cow or a horse, because you have only a tail -- perhaps not even the whole tail, a few hairs of the tail.

The whole function of psychoanalysis is to put those hairs together and to figure out whose tail this can be; to dig you from this corner and from that corner, and hit you from this point and that point, so something comes up which is there, but of which you are not aware. The psychologist almost makes the whole animal on the basis of the few hairs of the tail. That's why there are so many schools of psychoanalysis.

It was bound to be so. Sigmund Freud wanted psychoanalysis to remain one integrated movement. It was impossible, because the work of the psychoanalyst is more or less imagination: he has a few things in his hand but those things can lead to any conclusion.

If you go to Sigmund Freud then those same hairs will prove you are sexually obsessed: that is his elephant. And once he has found the elephant you will start seeing according to his vision, and you will find explanations that perhaps he is right. And perhaps he *is* right.

If you go to Adler, he has a different kind of imagination: will-to-power. For Sigmund Freud it is will-to-sex, will-to-reproduction. To Sigmund Freud it is more of a biological phenomenon than to Adler.

To Adler it is more of a political phenomenon: will-to-power. If you take the same hairs to Sigmund Freud he will manage to figure out and discover perversions of sex in you. And I am saying perhaps he is right, and I also want to say perhaps Adler is also right.

If you go to Jung then he will find through those same hairs some mythological phenomenon. It will not be biological, it will not be political, it will be mythological. And I want to say: perhaps he is also right.

All these three continually quarreled, not knowing that man's mind has multi-aspects, that it is not exhausted by one explanation, that not only are there these three, there are more possibilities. Just a few more Freuds, Jungs and Adlers are needed who have some poetic imagination, and some scientific way of explanation.

Man's mind is multidimensional.

And every dimension is connected.

For example: sexuality is part of his will-to-power, it is not separate. Through sex also he is trying to be powerful, to be a creator, to give birth, to possess a woman or a man. And you can look at any couple: they are continually in a power conflict -- who possesses whom?

The wife is trying in every possible way... and she has some natural capacity which she uses. If you are not allowing her to be more powerful than you then she will deprive you of sex, and she knows that you cannot starve as far as sex is concerned. You are going to beg her, you are going to persuade her: you are going to bring chocolates and ice cream and beautiful clothes. She understands that this is all bribery. You also understand it, that this is trying to make a coexistence possible.

But your effort is also continuously to dominate her.

One of my friends was in love with a woman but was not ready to marry her. Now the woman was troubled; she came to me and she told me, "This is strange. Now my family is after me saying, 'If he loves you then he should marry you, otherwise you are passing the marriageable age.'"

And in India it is then difficult to find a young man of your age available. They will already be married. Then you will have to be married to somebody who is far older than you -- perhaps once or twice married before, and whose wives fortunately went on dying and who is still a bachelor. "So, they are after me: 'Either he marries you or we choose somebody else.'"

I said, "Let me ask him what is the problem."

And he told me, "I cannot hide it from you. I really love her, but when the question of marriage arises, the trouble is she is taller than me."

I said, "What kind of trouble is that? I don't see any trouble in it. If she is taller, you can stand up on a stool and kiss her -- at the most a stool is needed!"

I showed him a picture -- just that day it was in the newspaper and the newspaper was lying there -- of Mountbatten, the last viceroy of India, who was a very tall man, with the first prime minister of India, Jawaharlal Nehru, who was only five feet five. So when he gave the oath to Jawaharlal it would have looked really bad: the prime minister would have looked very small, the viceroy really tall. He must have been six and a half feet, or even more, so they arranged it in the picture....

I showed him, "You see the management. Jawaharlal is standing on a step, the steps that lead to the throne. He is standing on a step, and Mountbatten is standing on the floor so they seem almost equal in size." I said, "Can you see the trick? It is not much of a problem. You can have a folding stool which you can always have in the back of your car, so wherever you need you take your stool."

He said, "You are making a laughingstock of me. I am serious, because wherever I go, she will be taller and I cannot continually walk with the stool. And in the marriage ceremony when I am taking the seven rounds around the sacred fire, I will be ahead of her looking almost like her child she is so tall. I love her, but I cannot marry her because everybody will laugh."

And in the marriage ceremony in India all the relatives and friends from faraway gather. It is a gathering of thousands of people. And they were rich people, so everybody would come and everybody would see only one thing: the tallness of the wife. Love had to fail before the power instinct.

I said, "What does it matter? You can tell them, 'I am not taller than my wife.'"

But you can look around the whole world, and you will find the husband always taller than the wife. How has it been managed? Why have women remained smaller than the man? It is simply a question that for millions of years that was the choice: the man will always choose a wife smaller than himself Slowly, by sheer selection, the taller women went out of existence; it was difficult for them to find a husband. They became prostitutes, they became part of the marketplace, available to all. They could not live a respectable life unless they happened to meet a man taller than them.

But the man was always taller; slowly, slowly, this is how it happened. You can enquire of those people who crossbreed animals. After generations of this continual crossbreeding: taller husband-smaller wife, taller husband-smaller wife....

If the woman is so tall that she cannot find a husband, she becomes a prostitute, she goes out of the biological market, she is a dropout. She will not be creating children any longer, because a prostitute cannot afford children. So her line dies out; that branch grows no further

It is not natural that women have to be smaller.

It is the power instinct, the will-to-power.

But sexuality and the will-to-power are not two separate things, not as separate as Adler and Freud think.

The people who become very much power-oriented start losing interest in sex because their whole energy moves into the will-to-power.

The people who are very deeply interested in exploring their sexuality cannot go into politics; they don't have any energy left.

You can see it in actuality in many places. We don't allow soldiers to have their wives on the battlefield. The general can, because the general remains behind; he is not really fighting, he is simply ordering people to fight. And he is perfectly defended; if any danger is there, he will be the first to get out of it. He is far behind the forces. He is allowed to have a wife there because there is no problem, he is not going to fight. But the soldiers are not allowed to. Why? For the simple reason that if their energy goes into sex, they don't feel like fighting.

You can observe it in yourself. If you are deeply in love with a woman, you don't feel like fighting with anybody. But if you cannot find any outlet for your is standing on a step, the steps that lead to the throne. He is standing on a step, and Mountbatten is standing on the floor, so they seem almost equal in size." I said, "Can you see the trick? It is not much of a problem. You can have a folding stool which you can always have in the back of your car, so wherever you need you take your stool."

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You can observe it in yourself. If you are deeply in love with a woman, you don't feel like fighting with anybody. But if you cannot find any outlet for your sexual energy then you will become a criminal, you may kill somebody. You may be constantly searching for some excuse to fight.

It is not just a coincidence that all the religions have preached that their monks remain celibate, because once they are celibate then their whole energy starts moving towards an imaginary God -- then God becomes their sexual object.

And you can see it in the songs of the devotees. They talk of God almost as if they are talking of a beloved or of a lover. Meera, one of the most famous mystics in India, must have been studied by Sigmund Freud. If he did not study her, he will have to be born again, because those two have to meet and come to an understanding. Freud never heard about Meera, otherwise he would have found all the great explanations

that he needed and searched and looked for -- and was unable to find.

Meera talks of Krishna almost in sexual terms. She sleeps with the statue of Krishna. She calls Krishna "my husband". And the words she uses are exactly those romantic words which lovers use for each other. The same is true about the Sufi mystics who think of God as a beloved, a woman. And you have to see their description of the beauty of God, the youthfulness of God.

When Fitzgerald, a very talented poet, translated Omar Khayyam, a Sufi mystic, he did something almost impossible, because Omar Khayyam, in the original, does not seem to be so impressive as he becomes in the translation of Fitzgerald. And the reason is, Fitzgerald had no idea that Omar Khayyam was talking about God, not about a woman.

The Sufis call God *saki*. Saki is the woman in the pub who pours wine for the customers. Particularly in the Arabic and Persian nations, the sakis are chosen just as in the West you choose Miss World, Miss universe, Miss America. The saki is chosen just like that. The most beautiful girl in the city will become the saki. The most beautiful women move into the profession of being the saki. And Sufis call God "saki".

Fitzgerald had no idea that saki means, to a Sufi, God. He simply translated literally that saki is a woman, and when Omar Khayyam says, "Saki, fill my cup full," he thinks he is asking a woman to fill his cup full. And when Omar Khayyam says, "Even the wine is not so sweet as your kiss," he is thinking of a woman; hence, his poetry becomes more romantic, more colorful. One who understands the Sufi terminology will not find much in Omar Khayyam.

You will be surprised that in Persia, Omar Khayyam is not known as a great poet. But in the whole world, Omar Khayyam is Persia's most important poet, and this miracle has happened because of Fitzgerald. And you would not have enjoyed Omar Khayyam. He was a mathematician; that was the first mistake that Fitzgerald made: he did not realize that Omar Khayyam was a mathematician. Now, a mathematician writing poetry -- you understand, it cannot be juicy. From where can a mathematician get juice? Then over and above that, he is a Sufi, a seeker of God. There is no place for any woman in his life; he lived a celibate life.

Fitzgerald never bothered about the man's life. Before he translated his poetry he should at least have looked to see whether this man was capable of writing poetry about women. He was a celibate mathematician! A Sufi! But Sufis remaining celibate think of God as a woman, dream of God as a woman, the most beautiful woman of course -- there can be no comparison with God. So they pour all their sexuality on the image of God, the beloved. He is not a man.

In Omar Khayyam's book -- it is an illustrated book -- naturally Fitzgerald saw the most beautiful pictures of women pouring wine. He thought that this was really a woman. And he looked at the poetry; it talks about the woman. Sufis are very angry: Fitzgerald made Omar Khayyam world famous, while their real poets of Persia are unknown to the world. This man was not thought to be a poet at all. Once you understand that this woman is not a real woman but God looked at through the eyes of a celibate Sufi... it is an hallucination.

Religions understood it: that if you stop sexual energy moving in its natural way, then the man can manage to see God, to meet Jesus, to talk to Krishna; anything is possible. The sexual energy is a kind of drug, the most powerful drug that nature has invented. That's why, when you fall in love with a woman, you start seeing in that woman things that nobody sees. It is your projection, it is your drug, your chemicals, your hormones which are creating the hallucination around the woman. The woman is just an object, a screen, on which you are projecting your picture.

And once your sex is satisfied with the woman, you are going to be very disappointed. You will find that this is not the same woman: you had fallen in love with somebody else. This is not the woman... but you know that this is the woman. So there is some deception, this woman deceived you. You are being deceived by biology, not by this woman.

This woman was also projecting on you. And once the honeymoon is over, the projection is over. Now she looks at you and finds just an ordinary man, nothing special about you. Everything was special before: the way you walked, talked, everything had something unique. Now you are just an Oregonian, nothing more. There is great frustration on both sides. Now you are standing face to face, seeing each other without any projection; hence the continuous fight. It is bound to be so.

In India, where even today ninety percent of marriages, or even more, are arranged marriages, this kind of frustration never happens. In an arranged marriage you are not given the chance of hallucinating. From the very beginning you are just standing on the earth, and there is no romance. You cannot even see the woman before you get married to her.

The very cultured families now allow the picture of the woman to be seen. Now a picture of the woman, and with all the photographic tricks -- and that too only if you ask.... You are going against the heritage, the culture, you are not supposed to ask. And particularly the girl cannot even see the picture of the man she is going to be married to. And even after marriage, they are not going to see each other in sunlight. They will meet each other in the darkness of the night. Of course, they remain to each other mysterious.

The mystery lingers longer in India than anywhere else. In the day they cannot talk to each other because in India there are joint families. They cannot talk in front of the children because that is a bad example, they cannot talk in front of the elders because that is disrespectful. And there are so many elders in the house, and there are so many dozens of children in the house... there is no possibility.

You will be surprised that the father of a child cannot take the child in his hands in front of others: that is disrespectful. I was told by my father, "I took you in my hands only when you were five years old." The grandfather can, that's why I became friendly with my grandfather. Naturally, he was acquainted with me, and me with him, from the very beginning. The father came after five years; he remained a stranger for five years. He never talked to me for five years.

I have asked my mother. There was no possibility of their talking or meeting or seeing. They did not see each other for years after their marriage. Children were born, but they had not seen each other because they would meet only in the darkness of the night. And in India, in a joint family, there are sometimes forty people, fifty people in the house. And those houses are just like Noah's ark.

For example, my grandfather used to have his horse tied to his cot in the night too. And I told him "The smell of the horse is so much that even if I want to meet you, your horse prevents me." Cows in the house, elders, children, everybody in the house -- how Indians manage to make love is a mystery.

How they manage to produce dozens of children is simply mystifying. It all happens in darkness, without whispering a single word. What to say of loving chitchat and foreplay and afterplay. There is no possibility only the play is enough! Fore and after does not exist; and the play has to be quick -- so nobody comes to know.

I was staying with my grandfather in the house of one of his friends -- and when a very close guest is there, in India, you don't allow him to sleep in a separate room, that is not hospitality. My grandfather and I were sleeping in the same room where my grandfather's friend, his son, and his son's wife were sleeping. And what I learned.... My grandfather was old so once in a while he would cough; his friend was even older than him, and once in a while he would cough. And because of their coughing my sleep was difficult, so once in a while I would wake up. And once in a while I would see the son of my grandfather's friend making love to his wife... then I would cough.

That was enough! That was enough; he would jump into his own bed. And while I remained there I did not allow him to sleep with his wife. On the day we were leaving he pulled me aside and said, "You rascal!" I said, "What? Why are you calling me a rascal?"

He said, "You coughed exactly at the time... do you sleep or not? Those two old men, I know they cough -- but not exactly at the time. I am so happy that you are going because for these two months I have not met my wife, because the moment I started moving towards her bed you would start coughing." And coughing is such a thing that when I started then those two old men would hear it and start; it is infectious. One person starts, then the other starts feeling a temptation too.

Stop the sexual energy of people, then it will find some other outlet. Religions learned the trick: stop sexual energy -- it moves, and gives the movement towards God. The military generals found it very soon: stop the sexual energy and the man is ready to fight, to quarrel; he is just hankering to fight.

In fact Sigmund Freud's explanation for all weapons is just sexual. He says that when you throw a knife into somebody's body, it is sexual penetration. A bullet is a sexual penetration from a faraway distance. He is a little bit obsessed with sex, but there is some truth in it, because sexually fulfilled people have not discovered weapons. There was no need.

So all these explanations are about your dreams because your dreams are truer than your waking life. In waking life you don't beat your teacher, but in dreams you can. That's your real desire. If you were allowed, or if you were powerful enough you would have done it. But it is not possible, not practical. In dreams you are free to do it; it is a kind of substitute.

So below the conscious is the subconscious, which is the field of your dreaming. Below the subconscious is the unconscious, which is the field of your dreamless sleep, when you are in a kind of coma. You reach the same state as you were in your mother's womb; hence the relaxation, hence the feeling of rejuvenation. After a deep sleep, when you wake up you are fresh, young, full of energy.

If those two hours have been missed then you may have tossed and turned and dreamed a thousand and one things, but in the morning you will find yourself as tired as when you had gone to bed, perhaps more tired. That coma is needed, because in that coma your mind stops functioning and your body takes over

When you are conscious, it is mind over body; when you are unconscious, it is body over mind. And the body has a wisdom because the body is far more ancient. Mind is a very late development, a very new comer, just amateurish. Hence, anything important nature has not left to mind. Everything important has been left to the body, because body will take care more proficiently, more professionally, more wisely, without any mistakes, errors.

For example, breathing has not been left to the mind; otherwise sometimes you may forget, particularly in sleep. What will you do? -- when deep sleep comes breathing will stop. No, breathing is not left to the mind. It is a body function because it is so essential for your life. And the mind is so amateurish and so stupid, because it is just trying to wake up, it is still not awake.

Nature has given every power to the body, all essential powers to the body. Your mind can be put aside and your body will go on functioning perfectly well.

In fact, mind is always a hindrance in everything. He tries to overcome body, because mind is a power tripper, he wants to control everything.

What do these people go on doing in the name of yoga? They are trying to control even their pulses, they are trying to control even their heartbeat. For what? -- what do they gain out of it? I have seen people practising for forty years how to stop the heartbeat; and certainly if they do that much practice they can stop the heartbeat for a time.

But what is the gain? You cannot see anything. I have seen these people: you don't see any aura, you don't see any fragrance. You don't see in their eyes that there has been any vision of reality. You don't see in their life any impact of the higher consciousness.

But they have immense power over the body. I have seen people lying down and a car passing over their body; they will simply stop their breath and the car passes over with no harm. I have seen one man stopping the body of a railway engine just with his hands. And all that he was doing was stopping his breath. By stopping his breath he was capable of stopping a railway engine or any car.

Strangely... it was as if he had become a rock, so heavy that it was impossible for the car, a four horsepower or six horsepower car, to push the man aside. With his breathing disappearing, it was as if all his hollowness had disappeared and he had become a solid rock. The earth and its gravitation is functioning perhaps ten times more on that person than it functions on you.

It is just like when you are in water: the gravitation functions less on you; that's why you can float on water. In water you can take a big rock in your hands without any trouble. The same rock outside the water you cannot pick up.

Water cuts somehow the power of gravitation. The water has the quality of levitation, of taking things up; levitation against gravitation. That's why you can take a bigger man's body in your hands in water, just like a child, as if he is a child. Outside the water you cannot do the same, he is so heavy.

Perhaps by stopping the breathing -- the quality of air must give a great levitation -- the person becomes so heavy, and the power of gravitation is almost eight times more that he can manage normally. The wheels go on moving, but the car cannot move a single inch.

But what is the point of it? I have asked these people, "Yes, you have done a great job, but to me it seems idiotic. What is the point? How have you become more spiritual by this? You have simply proved that you are eight horsepower. The car is six horsepower, so you now have eight horses' power in you."

We still measure with horsepower because man takes a long time to forget old language. Now horses are disappearing, horse-drawn buggies are disappearing. There are cars, there are airplanes, there are trains, but still we measure their power through the horse. An eight horsepower car means there are eight horses in your chariot.

"So of course you are more powerful than the car, but is that your goal -- to become a powerful engine in a car? And you wasted forty years in learning the trick!" Yes, it influences people because everybody is a power tripper. It shows what great power this man has. It makes you feel inferior; he becomes suddenly superior.

Why do so many millions of people go on watching boxing matches? For what? Two fools beating each other for no reason at all.... If there is any argument, sit down and settle it, negotiate. But there is no argument, no problem; the problem is only who is more powerful. That too can be decided in a more human way: just toss a coin and be finished. But why beat each other and break each other's bones? And the noses

are bleeding, and the eyes are red, and millions of people are clapping, enjoying somehow a certain identity.

There are fans of Muhammad Ali, and there are fans of other Alis. So these two fools are doing their stupidity, and a million fools are there to support and give them the idea that they are doing something important. I cannot see that in a little bit more enlightened humanity things like boxing can exist.

Boxing simply looks so primitive, so ugly, so inhuman; but these millions of people.... And these are not the only people: millions more will be sitting in front of their television. It seems the whole humanity is somehow after power. So whoever shows some power of any kind: power of money, power of body, power of politics, position, status, anything....

Sheela has just brought to me two days ago the news that since Indira Gandhi's assassination, her son Rajiv has been fighting the election to become the prime minister. He has chosen people very cleverly: he has chosen many of the film stars as his candidates. Poor Vinod missed! If he had been in India he would have been in the prime minister's cabinet next month. His rival in the film world, Amitabh Bachchan... these two were the topmost actors of the Indian film world. And you will be surprised that India produces more films than Hollywood. Hollywood is number two, India is number one as far as film production is concerned.

These two persons, Amitabh and Vinod, were the top two. He has chosen Amitabh as one of his candidates, and Amitabh is going to be in his cabinet, absolutely certainly. And he will win, because film actors have a certain power, a glamour, as if they are superhuman. He has chosen old descendants of royal families. One is a very strange fellow, but he will be elected.

Mysore was one of the richest states in India because Mysore jungles are jungles of sandalwood, and that is the costliest wood in the whole world. All the jungles were the private property of the maharajah of Mysore. And Mysore has the greatest population of elephants, so Mysore's maharajah has the biggest tusks of elephants in his palace. It is unique, because for thirty-six generations they have been kings.

Now this descendant -- the estate is no more there, but he has his private property: a palace worth fifty million or more dollars, a vast palace all made of Italian marble. His throne must be priceless because it has so many diamonds, so many sapphires, so many rubies, emeralds, because Mysore has many mines, and the king had first rights to all the best stones found in those mines. Just the gold is worth nearabout fifty million dollars. The gold of the throne and all these diamonds and rubies and sapphires and emeralds -- there is no way to count how much they will be worth. But that kind of throne is just one of its kind, there is no other.

This young man weighs three hundred and fifty pounds. He never goes out of the palace. He speaks in a nasal tone, almost inaudible. He has never spoken in public in his whole life because how can he speak? What he says is almost inaudible; perhaps only a few servants who are continuously with him understand him. He has an imported dog; his name is Kinky -- and all that he does is go on playing with Kinky.

Now he has been chosen as a candidate by Rajiv. He will win the election, because in Mysore, who can win against him? In Mysore the royal family are thought to be the descendants of God. And thirty-six uninterrupted generations of royal blood -- and no small quantity: three hundred and fifty pounds! There is no need for him to make a public speech. He cannot, he may not even go out of his palace, but he will win. And he has been chosen just because he has status and people worship him. So it is impossible for anybody to stand against him. And he has money, so he will give money to the election campaign, as much as they want.

People are not conscious of what they are doing. Now the people who are going to vote for this man, will you call them human beings? Perhaps Kinky is far more intelligent than the man who goes on playing with him: he is an utter idiot. He has not done anything else in his life; but just to belong to a royal family is enough. And he has money, and money is power. Perhaps he may become a cabinet minister.

You are in your unconscious mind when you are fast asleep with no dreams. Freud had reached the unconscious just by analyzing dreams. If you are on the right track and you analyze a dream rightly, the miracle is, once the dream is analyzed completely -- that means you become aware of its reason, why it happens, why it is, of what it is constituted -- once you become aware of a dream, its total structure, root and all, it disappears.

To summarize: to be aware of a dream is the death of the dream.

And after a few years of psychoanalysis when all your dreams slowly disappear.... Then Freud became aware that there is still another depth. He died before he could penetrate the other depth, but he had found it, discovered it: the unconscious.

Jung tried to go as deep into the unconscious as possible. It is easier in hypnosis to reach the unconscious of any person, very easy. Hence in the future hypnosis is going to become part and parcel of

every psychology. In India it always has been, because three years of psychoanalysis is a wastage of time. Within three minutes you can be hypnotized and all your dreaming process can be put aside; then there is direct entry into the unconscious.

Because Jung was interested in hypnosis, Freud condemned him as unscientific. It is not right. Hypnosis is a scientific method of digging deep into you. And when Jung tried to go deep into the unconscious, there is still another layer: the collective unconscious, the unconscious of the whole humanity.

Everybody has it; and sometimes from that collective unconscious you get ideas, but because they come from so far away from your conscious, you think that they are coming from somewhere outside you. When Jesus hears the voice of God, it is not God speaking, it is the collective unconscious. But it is so far away that poor Jesus can be forgiven. He simply is mistaken, and he had no idea that there are depths within depths depths behind depths.

This collective unconscious is to do with the mythological. Hence, Jung became interested in mythology to discover its existence, just as Freud became interested in dreams to discover the existence of the subconscious. Mythologies are dreams dreamed by the whole of humanity over thousands of years, but those mythologies carry some idea, some significance. For example, the Indian mythology that life for the first time appeared as a fish. The first incarnation of God is matsyavatar: incarnation as a fish. A strange mythology -- how did they figure it out?

Out of this vast world of animals, why did they fall upon the fish? -- some indication from their collective unconscious. Now science says that perhaps life was born first in the ocean. It comes very close to the fish. And the child in the beginning, in the mother's womb, looks like a fish. He moves from there and passes through all the stages that man has passed through in millions of years -- there is a point where he looks like a monkey.

Jung's discovery of mythology and its connection with the collective unconscious is of immense importance. But he stopped there because he was afraid, and obsessed with death, just as Sigmund Freud was himself obsessed with sex. Anything you brought to him -- I say anything, and I mean anything -- he would immediately manage to make it sexual. Whatever it was, it did not matter; he was capable of making it sexual.

Freud's whole mind was focused on one point; but perhaps that's the only way. In a small life, what can a man do? If he can work out only one idea in its totality, then he needs to be obsessed; otherwise it is difficult, life is so vast. If you go on jumping all around on everything, then it is difficult for you to move in one direction to the very end.

Hence all scientists, all philosophers, all thinkers, are obsessed with one particular idea. And then they try to fit everything into that idea. That's where they go wrong. If they were a little more alert they would see that life is vast. Their idea is meaningful, but meaningful only from a certain aspect.

Jung was very much afraid of death; he was death-obsessed. Just as Sigmund Freud was sex-obsessed, jung was death-obsessed. And both obsessions are not very different. Sex is the beginning of life and death is the end of life. Sex is the A and death is the Z; it is one alphabet, connected. It is not different but distant, so distant that neither Freud nor Jung could see that they were both concerned with one thing; but the poles were so far apart that they were unable to join them.

Jung was very much afraid of death, and as he came closer to another layer behind the collective unconscious he backed out. He tried many times to approach the idea of death. He went to India because in India people have been thinking about every possible aspect of life for thousands of years. Of course, about death India has thought much more than anybody else -- but he avoided the man who could have been of some help.

He was asking people who were educated in the West -- professors in the universities who had western degrees, doctors who had western degrees -- because he had a fixed idea that East and West can never meet. The idea was old; it was given by an English poet, Rudyard Kipling, that East and West can never meet: "East is East, West is West, and never the twain shall meet."

Somewhere in Jung's mind that idea remained his whole life, and he was continually insisting to his disciples that the West had to discover its own methods; it should not use eastern methods, because they could prove dangerous: "They are not our heritage."

Now, this is a strange situation and a strange argument. A man who discovers the collective unconscious still believes in East and West.. Then there are two collective unconsciouses: eastern collective unconscious and western collective unconscious. He never became aware of the simple fact that if you talk about collective unconscious then East is no more East and West is no more West. And if you think they cannot

meet then you can come and see here in Rajneeshpuram: they are meeting. They have met!

Just a few days ago one man from South Africa declared a new conflict. He said the real conflict is not between East and West, it is between North and South. That was never thought of before, it is a real discovery. But it has a point in it. There is a conflict, just like the one between East and West which has become famous and well known. But South and North are also in conflict, which has not become so well known. But then there will be four collective unconsciouses, and it is going to be very difficult.

But Jung was not aware. One thing he was certain of: eastern methods were not to be used. So he avoided the only man alive in India, Raman Maharishi, who could have taken him to the lowest level which Buddha called the cosmic unconscious. But that is almost a death. It is a death, because you are no more there.

The cosmos is, but you are no more there.

The seeker disappears; he has found what he was seeking, but he is no more there.

That's a quantum leap.

The subconscious, unconscious, collective and cosmic unconscious -- these four layers are under your conscious. Above are also four layers. The question is how to reach the higher states of consciousness.

The method is a very strange one, but there is only one way. You have to go down first. You have to enter the cosmic unconscious. Unless you disappear into the cosmic unconscious, you cannot enter into the superconscious, the first level above conscious.

What actually happens: as you enter the cosmic unconscious, your subconscious, your unconscious, your collective unconscious all disappear, just like small rivers falling in the ocean -- a vast ocean of cosmic darkness. It is a death. And unless you are born again you will not enter the kingdom of God.

Jesus must have heard that statement somewhere in India from a Buddhist monk, because it has no source in Jewish religion. Its only source can be a Buddhist source, because that's what Buddha was teaching: that you dive deep into the cosmic unconscious, and as you enter into it, all is darkness, you are lost completely. But wait -- don't be in a hurry and don't back out. Don't run back, because where will you go? You will go back again to the same routine world in which you had lived.

Don't run. Wait, wait a moment. And the darkness as you wait starts becoming less and less dark. It is almost as if you are coming from the outside in the hot sun, and enter in the house and you suddenly see darkness because your eyes are focused for the light outside. The sunlight is so bright that your pupils shrink. They cannot bear that much light going in, so they become small, very small. And then suddenly you enter your house; it takes a little time for your eyes to adjust to the new situation; the sun is no more there. Your pupils start becoming bigger. When they become bigger then the house has more light.

That's how thieves who come into your house in the night when everything is dark.... You yourself in your own house cannot move; you may stumble into this desk, that table, this chair. But a thief who has never been in your house, who knows nothing about the house enters in darkness, and without stumbling into anything finds exactly the place where you are keeping all your treasure. It needs training; it is an art. Of course it is a crime. That's another aspect; I am not concerned with that. But it is an art.

The famous Zen story is: a very great Master who was also a master thief was getting old. His son asked him, "Before you die, please teach me your art of stealing."

He said, "I was just waiting for you to ask because we never impose; art is something that you should have a feel for. If you are ready, I am ready. Today is the beginning of your teaching. Tonight you come with me."

The old man takes the young man. The young man is trembling, his heart is throbbing. He is looking from side to side, but the father is moving as if going for a morning walk, at ease. He cuts a hole in the wall -- the son is perspiring and it is a cold winter night. And the father is doing his work so silently, and so artfully, the son is amazed.

The father goes in, calls the son in. They move inside the house. The father has the master key, he opens the doors. They reach the innermost chamber of the palace. The father opens a cupboard, a walk-in cupboard, and tells the son to get in. The son is trembling, just trembling. He gets in and asks, "What I am supposed to do?"

He said, "You simply get in. You are not supposed to do anything. You simply get in and then whatsoever happens, happens."

He got into it. The father locked the door and ran out leaving the son inside the cupboard, and while he was leaving the house, he shouted, "Thief! Thief!" so the whole house woke up. All the servants were running here and there, and were searching with torches everywhere. And they found the hole in the wall...

certainly somebody has come in. A maidservant watching closely on the floor found some foot marks and went exactly near the wardrobe.

The son is aware; he cannot even breathe. He knows now that somebody is there, and is coming in with a torchlight: "Soon they will open it and I am caught. And this old man... in what unfortunate moment I asked him to teach me the art; and is this a way of teaching? He finished me in the first lesson!"

But suddenly -- and that is God's voice -- he heard somebody inside him saying, "Make the sound of scratching, as if a rat is inside scratching or eating." He could not believe it -- who was speaking inside? He had never heard such a thing: making a scratching noise like a rat? But he made the scratching noise, and the woman opened the door... certain there was a rat inside. She opened the door, and he came out.

She was holding just a candle in her hand. He blew the candle out and ran away. When he was running out, people followed. He could not figure out who had said to him: "Blow the candle out." He had heard the voice say, "Blow the candle out and run away," but it was not his thinking because he had heard it; it was coming from somewhere.

And now in the dark night, he is running and people are following him, and they are coming closer and closer and they are shouting, "He is there! Catch him!" -- they can see him.

He comes near a well, and the voice inside him says, "Take a rock and throw it in the well." So he takes a rock.... There is no time to question why, and "Who are you?" and "What purpose will it serve?" These are questions which you ask when you are conveniently, comfortably seated in a classroom, when there is no hurry for the answer -- neither do you mean that you really need the answer. But in such a situation when he is just being caught, the voice speaks and he follows.

He throws a rock into the well and runs away. Certainly, the rock falling in the well makes a big noise, and all the people who are following him stop near the well -- they think that the man has jumped into the well. So now some arrangement has to be made: more light has to be brought, somebody has to go down and find out who this man is, whether he is alive or dead. Now their whole mind is diverted.

He reaches his home, really angry, almost ready to kill the father. And the father is sound asleep, covered with his blanket... it was a cold night. He pulls off his blanket, and he says, "Is this the way to teach your own son?"

He said, "Are you back? That's enough; you have learned the art. Now go to sleep, we will discuss it in the morning."

But he said, "You should ask me how...."

He said, "That does not matter. You are back; about the 'how', we will discuss in the morning. And I know how, because the same voice that has been speaking in you has been speaking in me my whole life. That's why I was the master thief. It was not the working of the brain, it was not the working of the mind; it was from my very depths. I have followed only the deepest in me, and I have never gone wrong.

"You are back; that simply means you heard it, and that's the whole secret of the art. There is no other lesson. The first lesson is the last lesson. If you were not back it meant the student was not able to survive the first lesson: finished. He was not capable."

You have to take a jump. First it will be dark, very dark.

Rest in that darkness.

Darkness has a beauty of its own.

You have known the beauty of light, and the beauty of flowers and trees, and men and women: that is all beauty in light, through light. It is all light reflected: different colors, different faces, different flowers, but it is all the world of light.

You have not known the silence, the depth, the unboundedness of darkness. It also has its own beauty, totally different.

It is the beauty of death.

And once you have allowed it to happen, once you relax in it, you say, "Okay. If it is death then let it be death, but I am not going back." Once you relax in this darkness of the cosmic unconscious, slowly it starts becoming lighter.

And the first glimpse of light is the beginning of the superconscious.

When it becomes even lighter, so that you can see the tremendous emptiness, then it is the supersuperconscious. When it becomes so strong a light that it becomes unbearable -- again you may feel like escaping -- it is the collective conscious. It is not only your conscious, it is the consciousness of all human beings, of the whole history, in totality, condensed. Hence it is too bright.

Just as darkness makes you afraid, too much brightness also makes you blind and afraid. Don't be afraid,

there is nothing to be afraid of It is your nature; there is nothing to be afraid of, it is your being. If you allow this tremendous intensity of light of the collective conscious, you enter into the cosmic conscious.
Cosmic consciousness is neither dark nor light.

If you can find just the middle point between light and darkness -- very soothing, warm from the side of light, cool from the side of darkness -- it is the meeting, the ultimate meeting of the polar opposites.

And this cosmic consciousness is what I call enlightenment.

In darkness you were lost, but the fear, the trembling, the death surrounding you kept something of you still there: a very subtle ego which you cannot catch hold of You feel you are lost but there you are still, because *you* are afraid. If you are not there, who is afraid? The darkness is so much that you are focused on darkness, and *you* are not in your focus at all.

In the cosmic consciousness you are really lost. There is no fear, there is no way of going back, or of going anywhere. Hence I call this the arrival -- from where you had never departed in fact. It was always there above you, hanging above you, for millions of lives, just waiting, waiting. But to reach it first you will have to go deep down to the very roots.

Friedrich Nietzsche again... because this man I find tremendously insightful. On the whole he is a mess, but in fragments he has such penetrating insight, which is rarely available anywhere else. He says, "Before you can reach heaven, you have to reach to hell. Unless you have fathomed hell completely, there is no way to heaven."

It looks very absurd. And he used to write in maxims; he never wrote essays explaining anything, that was not his way. Insights never come in essays, in theses; they never come for Ph.D., D.Litt. degrees. No. For a Ph.D. degree you have to sit in a library and do a clerical job, just collecting from here and there. You can simply take a pair of scissors and if you can cut from this book and that book, this journal and that journal, and just go on collecting them in a file, sooner or later you will be a Ph.D. There is not much more to it.

Men like Nietzsche only write maxims. One day suddenly he will write a maxim, and then for months he will not write. This is the meaning of what he says.... Now, Jesus cannot understand it. Jesus says, "If you want to avoid hell, come follow me, I will take you to heaven. That's the only way to avoid hell." Nietzsche is saying, "If you avoid hell, heaven is already avoided, because heaven is a second step. You have missed the first step."

In another passage, a similar passage, Nietzsche says, "Before you can reach to the top of a tree and can understand the flowers blossoming there, you will have to go deep to the roots, because the secret lies there. And the deeper the roots go, the higher the tree goes." So the greater your longing for understanding, for cosmic consciousness -- because that is the ultimate lotus, the lotus paradise -- then the further you will have to go to the deepest roots in the darkest underground; and the way is only one.

Call it meditation, call it awareness, call it watchfulness -- it all comes to the same: that you become more alert, first about your conscious mind, what goes on in your conscious mind.... And it is a beautiful experience. It is really hilarious, a great panorama.

In my childhood in my town there were no movies, talkies. There was no cinema hall. Now there is, but in my childhood there was not. The only thing that was available was that once in a while a wandering man would come with a big box. I don't know what it is called. There is a small window in it. He opens the window, you just put your eyes to it and he goes on moving a handle and a film inside moves. And he goes on telling the story of what is happening.

Everything else I have forgotten but one thing I cannot forget for a certain reason. The reason, I know, was because it was in all those boxes that came through my village. I had seen every one, because the fee was just one paise. Also the show was not long, just five minutes. In every box there were different films, but one picture was always there: the naked washerwoman of Bombay. Why did it used to be in every one? -- a very fat naked woman, the naked washerwoman of Bombay. That used to be always there... perhaps that was a great attraction, or people were fans of that naked washerwoman; and she was really ugly. And why from Bombay?

If you start looking... just whenever you have time, just sit silently and look at what is passing in your mind. There is no need to judge, because if you judge, the mind immediately changes its scenes according to you. The mind is very sensitive, touchy. If it feels that you are judging, then it starts showing things that are good. Then it won't show you the naked washerwoman of Bombay, that picture will be missed out. So don't judge, then that picture is bound to come.

Don't judge, don't make any condemnation, don't make any appreciation. Be indifferent. You just sit

silently looking at things, whatsoever is happening. And absurd things will be happening: a horse becomes a man.... Now you need not ask why, there is no need to ask, you simply see it.

For anything that is happening, you have only to be a seer.

And that's the strategy that helps the whole scenery to slowly disappear from the conscious mind.

And when the conscious mind disappears from the screen, the subconscious is very colorful, much more meaningful, much more truthful.

But remember not to judge; otherwise the subconscious will slip down and you will be back into the conscious.

So two things: no judgment, just simple alertness.

Soon you will find these pictures also disappearing. Then the unconscious appears, which has very strange things to say to you, very mysterious. No need to be afraid; they are voices from the past, of your past lives and of other people's past lives. Now you are moving into a denser forest, of a tremendous magnitude. Don't become afraid. The voices are very strong, and it is not only voices....

The unconscious remembers not only the voices, not only the pictures, it remembers all the experiences of all your senses. You will smell things that you have never smelled... but sometime in a past life somewhere, you must have smelled that smell; it is still there. You may hear music that is not known to you. You may hear languages which you are absolutely unaware of. You may feel the taste of strange foods. All the five senses will supply experiences of many, many lives. You have simply to remain a seer, no judgment. Then these start disappearing.

And when the collective unconscious opens, then animals and trees and birds -- all are available to you. You are not separate from them. Stories like Saint Francis can be right. But there is no miracle in it. This man is perhaps the most important man in the whole of Christian history, because he talked to birds, animals, and they understood it. He would just sit on the bank of a river and start calling the fishes, and the fishes would start jumping all around him, listening to him. And he would talk to them. He would say, "Sisters, how are you?" His disciples would think he was mad, but they could not say that, because they could see that the fishes were listening, nodding their heads. Even the donkey on which he used to move he used to call "brother donkey". He just had to say, "Brother donkey, move right" -- and the donkey would move right.

When he was dying, his last words were not said to any man, they were said to the donkey. He said, "Thank you, brother donkey; you have carried me your whole life and I am immensely grateful" -- and there were tears in the donkey's eyes. As Francis died the donkey died. He could not bear the separation.

Now, there is nothing miraculous in it. This man has moved through the collective unconscious; perhaps just one life more and he will be able to enter the cosmic unconscious; and from there begins the upward flight.

It's very strange: if you want to go above consciousness, you have to go below consciusness. But there is only one method.

My name for it is meditation.

But meditation is equivalent to watchfulness, awareness, alertness.

From Ignorance to Innocence

Chapter #27
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OSHO,
WHAT DO YOU WANT MAN TO DO? WHAT IS RIGHT AND WRONG ACCORDING TO YOU? IS THERE SOMETHING LIKE SIN AND ITS PUNISHMENT TOO?

MY concern with man is not about his doing, but about his being. And this is a very fundamental issue to be understood by you.

All the religions have been concerned about man's doings. They have been labeling a few acts as wrong, a few other acts as right, a few acts good, a few acts bad. They have not at all pondered over the real problem.

Man is asleep, and when a man is asleep the question is not what he should do or should not do. The question is: he should be awakened, he should be awake.

And remember, awakening is not a question of doing right, avoiding wrong; not committing sin, doing virtue.

Man's sleep is not an ordinary sleep. He walks, he talks, he does things, but it is all being done in sleep. So when I say man is asleep, I mean metaphysically, spiritually, man is asleep.

He knows nothing about himself

His innermost center is in darkness, and the society, the religions, the parents, the cultures, civilizations -- nobody is bothered about his being awake. Their concern is that he should do things which are comfortable to them, convenient to them.

They reward you, they give you respectability, and they encourage your greed: so even in the other life, if you go on doing the right thing you will be immensely rewarded, and if you do the wrong thing you will be punished, heavily punished.

Centuries of conditioning have made you ask this question. I am not at all interested in what you do, because a man who is asleep, unaware of himself -- whatever he does is wrong.

Let me repeat it: whatever an asleep man does is wrong.

He may be doing virtuous acts: charity to the poor, opening hospitals, schools, colleges, universities; educating people, donating to every cause, helping in every calamity -- but I still say whatever he does is wrong, because he is asleep.

He cannot do right.

In sleep it has never been possible to do right.

lust the other day, Sheela brought me the news: in India, in one of the biggest cities, Bhopal, a few days ago there has been a great accident. One big factory which produces some poisonous gas -- must be for military reasons -- exploded. It is just in the middle of the city. Two thousand people who were close to the factory died immediately, and one hundred thousand people have been seriously injured.

It is a big accident, and naturally -- you can guess -- Mother Teresa is running from Calcutta to Bhopal, because these people like Mother Teresa are praying every day to the Lord, "Give us an opportunity to serve." And the Lord, their Lord, is so compassionate, he goes on giving opportunities to serve. She went to Bhopal, moved around the injured, went to the families whose people have died, and what she said to them is very important. She said, "Don't take it as a tragedy."

This is what the religions have been doing for thousands of years: befooling people. This is a tragedy. She told people, "Don't think of it as a tragedy, it is a great opportunity. Look positively. It has brought the best out in man. So many people are serving others, helping in every way. Look at this side of it: the situation has brought the best out in thousands of people. They may never have done anything good in their life, but they are doing it now."

But do you understand the implications of it? It means it should happen in every factory! It should happen in every city, because it brings the best out in people. What can be more beautiful than this? A great opportunity to be good, to do good, to serve those who need your service, to help those who are in a helpless condition. This is a God-given opportunity for do-gooders. And nobody objected to her!

Perhaps I am the only person here, on this whole earth, who is objecting that this is befooling people. This is creating a camouflage, a bogus spiritual jargon. If God has any sense, any intelligence at all, He

should find some better way to bring the best out in people. This does not seem to be very intelligent. If this is what God is doing then where is the devil? And what will the devil do? God has taken his job too; the devil is unemployed.

And people applauded her; she is a great saint. And what present has she brought to them? -- a small statue of Mother Mary. A great help: "Pray to Mother Mary, and don't take it as a tragedy and don't complain that it is the fault or carelessness of certain officers concerned; no, that is not good."

Of course if those people were not careless, and those officers had not allowed this tragedy, then Mother Teresa could not be a saint. Her sainthood depends on these stupid officers, this bureaucracy. Now she is consoling people, giving them the impression that it is a God-given opportunity.

Two thousand people have died, two thousand families are now on the streets; children, wives, old parents will become beggars. One hundred thousand people are seriously injured; many of them will die, and if they don't die they will live a crippled life: somebody blind, somebody without legs, somebody without hands, somebody deaf, somebody dumb. Mother Teresa is consoling these people, giving them a Madonna, Mother Mary's statue saying, "Pray to Mother Mary and everything will be okay -- and don't complain against the officers."

Now, that's strange! Why? Because those officers, the government, go on showering money on her charitable trusts: "All help to Mother Teresa, all great titles of the country to Mother Teresa." Every university is competing with the others to give D.Litts. to Mother Teresa; naturally she has to protect those people also. These people should be punished if it is their carelessness -- but she is protecting them: "Don't complain, because your complaining means you are taking things negatively. Take it positively."

So she is doing two things: consoling people -- which is just rubbish, because this consolation is not going to help, the tragedy is not going to become comedy, they will have to suffer it. And secondly she is protecting those people whose fault it was. They should be really punished! But they are not to be punished"Don't complain against them" -- because she is gathering favor with the government, gathering favor with the officials, with the hierarchy, the bureaucracy.

And the last thing she did, which was her real purpose in going there, was to tell her secretary to write down all the names of the orphans. Many children have become orphans. That was her actual purpose in going there: she is in search of orphans. She has many orphanages, which are just factories to turn orphans into Catholics. You see the works, the miracles of saints!

All those orphans will be taken by her. The government will be happy, the people will be happy, the city will be happy that all those poor children.... Who was going to take care of them? They would have been a nuisance. And in India if two thousand people die that means at least twenty-four thousand children must have been left as orphans. This great chance she could not miss.

Calcutta is far away from Bhopal -- a thirty-hour journey by train -- but she rushed immediately. Nobody takes note of where these orphans go on disappearing to. She goes on collecting these orphans, then where do they go on disappearing? She goes on giving them for adoption to Catholic families -- but remember, only to Catholic families.

One American wanted a child; he simply went for that because the doctors had said that the situation was such that he and his wife couldn't have children; they would have to adopt. He simply went to India to get a child from Mother Teresa. But he forgot one thing, that he is a Protestant. He would have never thought about it. And when he wanted a child to adopt, the secretary asked him about his religion, because she had to fill in the form. When he said that he was a Protestant Christian, she said, "There is a difficulty. Right now we don't have any orphans to give for adoption."

Now, in India you don't have any orphans... I And Mother Teresa is collecting hundreds of orphans every day. And if there was no orphan, why did you want him to fill in a form in the first place? You should have told him before, "There is no orphan right now, we are helpless. We will inform you; you just leave your address."

But the secretary was willing to give him a child -- just fill in the form, and you go in and choose a child -- but as he was a Protestant Christian.... He is still a Christian, what to say about a Hindu, a Mohammedan or a Jaina. And those children belong to Hindus, to Jainas, to Mohammedans.

For example, in Bhopal -- Bhopal is a Mohammedan city -- those children will be mostly Mohammedans. They will not be given to Mohammedans, to Hindus, to Jainas, no -- even a Protestant Christian is denied. And what an excuse, "There is no orphan available." There were seven hundred orphans already inside that orphanage, and the secretary was denying that there was one orphan.

These children go on increasing the Catholic population. God is gracious, compassionate: let all the

factories explode! Let everybody become an orphan so Catholics go on increasing by millions, and the pope again becomes the emperor of almost the whole world.

There is no wonder that the pope respects Mother Teresa and gives her all the great titles of the church. There is no wonder that she receives the Nobel prize, because she is being recommended even by the pope. You can't get a Nobel prize unless you are recommended by a certain category of people. Either they have to be Nobel prize winners, or they have to be kings, queens, presidents, prime ministers.

The pope is the king of that small kingdom of the Vatican, eight square miles. He is the king of that kingdom -- twenty soldiers he has, and six hundred million Catholics around the world. He has great power, and people like Mother Teresa are working everywhere to bring in more and more people.

You ask me what I want man to do.

First thing: I want man to recognize that he is asleep, because unless he accepts and acknowledges that he is asleep there is no possibility of waking him up. Can you wake a man who thinks he is awake? He will slap you! "Stop all this nonsense, I am awake! What are you doing?" First you have to recognize it, create a recognition.

I have always loved this story: A few friends, on a full moon night, got drunk. The night was so beautiful and they wanted to enjoy it, so they drank to the full and went to the beautiful river. The boatmen had gone, leaving their boats on the bank on the river. It was the middle of the night, the full moon was just above their heads, and it was a fairy land all over.

Seeing the boats, one of the friends said, "It will be good if we go in the boat, on the river. Just look! The moon is reflected in the river, and when something, a waterfowl, runs over the water or takes a dip into the water, the whole water becomes silver. The moon spreads all over the river."

They were just a little bit awake the way man is: ninety-nine percent they were drunk. They went into a boat, they took the oars and started moving out into the river. The others who were just sitting went on telling the people who were rowing the boat, "Go faster, it is so beautiful. Don't move so slowly, make speed." And the oarsmen were trying hard and perspiring.

As the morning was coming closer, one of them said -- because a cold wind started blowing and they came back to their senses a little bit -- one of them said, "We must have come miles away from our place. Somebody should get out and have a look where we are, so that we can go back home. Soon the sun will be rising, and before that we have to get back; otherwise that boatman whose boat we have picked up without asking will create trouble."

One man got out and started laughing madly. They said, "Why are you laughing?"

He said, "Just come here and you also will laugh."

They all climbed out -- and then they sat there laughing, because they had forgotten to unchain the boat! The whole night they had rowed and had tried to go faster and faster and they were exactly where they had started. Not a single inch... the boat was tied on the bank, it was locked.

This is the story of man as he is.

Now, Mother Teresa must be thinking that she is doing good. I have no doubt about her intentions, but I have tremendous doubt about her wakefulness. She is not awake, she is fast asleep. In sleep at the most you can go on dreaming good dreams, or bad dreams; but what does it matter? If it is a dream, whether you dream of heaven or hell, what does it matter? In the morning you will find both were dreams.

In a dream you can be a thief, or you can be a monk. And of course in the dream you will enjoy being a monk and the ego that comes with it; it is part and parcel of a very polished, cultured ego. And if you are a thief, certainly, even in your dream you will feel bad that unfortunately you have to become a thief. You don't want to become one, but situations are forcing you to become a thief even though it is a sin.

You ask me, is there something like sin?

There is only one sin: that is not recognizing your sleep, not recognizing your state of deep hypnotic slumber. That's the only sin. There is no other sin.

Out of this one sin millions of things can arise, but this is the root. And if this sin is there you cannot do anything right. Even if you try to do anything right you will do it for the wrong reasons, the wrong motives. The action may look right, but the motivation will be wrong. You are wrong; so from where can you get the right motivation?

Now, what is Mother Teresa running around for in her old age? There should be a time of retirement even for saints. These poor saints never get retired; they become senile but still nobody retires them. Nobody tells them, "Now you retire, you have done enough. Now let others do some good works; otherwise you will be the only monopolist in heaven. Share with other saints also. Now you retire, and we will do the

good things you were doing." But no, saints never retire.
Sinners retire but saints never retire.

Strange.... It's because the saint never gets tired, for the simple reason that his ego goes on becoming stronger and stronger. And he is collecting virtue; his treasure in the other world is increasing more and more. He is coming closer to God every day, so certainly he needs orphans, he needs accidents, he needs poor people.

On the one hand the pope says, "The idea of class struggle is a sin. The poor have to remain poor; they should not make any effort to change the structure of the society. This is the only society that has been given to them by God. Who are you to think that you can improve upon it?

"If the class structure is there it is a great opportunity, not a tragedy. If you are poor it is a great opportunity: Blessed are the poor for theirs is the kingdom of God. If you want the kingdom of God then don't make any effort to change the society, to create a revolution, to create some kind of structure where there is not so much distance between the rich and the poor."

I know it will be difficult for the sleeping man to create a society where there is no class at all.

A classless society can only be an enlightened society.
Before that, a classless society is not possible.
Marx is as much asleep as you are.
Communists are as much asleep as the capitalists.

So in Russia, what happened? Sixty years, more than sixty years have passed. They changed the old structure; now there is nobody who is rich and nobody who is poor. That division they destroyed, but a new division has come in: between the bureaucracy -- one who is in the government -- and one who is just an ordinary citizen. Now all the power is in the hands of the bureaucracy; much more so than it had ever been in the hands of rich people.

Rich people had power because they had money; through money they could purchase anything. But in Russia, the bureaucracy has every power over every individual: to let you live or to finish you off, to keep you in the country or send you to Siberia to die in that eternal world of ice. They have power over your life and death. Such power was never in the hands of the people who had money.

Yes, they had certain powers. They could have a better house than you, they could have more luxuries, more comforts than you, but they did not have the right over your life and death. If they killed you, then in the court they were treated in the same way as everyone else. Perhaps they may have managed a little bit by bribing the court, the judge, but that was very indirect, very difficult. In Russia it is blatantly naked: direct power is in the hands of the bureaucracy.

I have heard that when Stalin died.... Stalin remained in power perhaps more than anybody else in the whole world. Alexander the Great died very young; he was thirty-three, the same age as Jesus was when he died. Napoleon Bonaparte died on a small island, Saint Helena, as a prisoner. Adolf Hitler committed suicide.

Stalin seems to be the only man in the whole of history who ruled over the biggest of empires -- because Russia is one sixth of the whole earth -- for almost half a century. He had all the powers that you can imagine. He killed millions of people. Nobody could even raise a finger, because the moment you raised a finger against Stalin, the next day you disappeared.

When he died Khrushchev came to power, his second man, his very right hand. And at the first communist party meeting he spoke against Stalin. He said, "I have been watching all these years what this man has been doing. He has brought the classes back; only the name has changed. There are powerful people and there are powerless people, and the distance between them is the same as it was before. In fact the distance has increased, it has become bigger, tremendously big" -- because in a capitalist country a poor man has every chance to move into a higher society.

Henry Ford was not born rich, and he became the richest man in the world, just through his own talent, his genius. When he was a child he used to polish boots for people. And when his children were born, he was already moving higher and higher, becoming richer and richer. When they came from college he said, "First, you start polishing people's shoes in front of the factory" -- where he created the Ford cars -- "in front of the doors you start polishing shoes."

They were shocked. They said, "What are you saying? We are your sons and we should polish the shoes of your servants, your workers?"

Henry Ford said, "That's the way I made it, and I would not like you to just inherit capital; that is below your dignity. You are a Ford. You have to earn it, you have to show your mettle." And you will be surprised

-- his sons had to polish people's shoes in front of Ford's own factory. That man was absolutely right: those people, starting from the very scratch, became rich in their own right. And Ford said, "Now everything of mine belongs to you. You deserve it." But just being a son of Henry Ford was not enough.

In a capitalist society it is difficult for a poor man to rise, but it is not impossible. In fact rich people's children, because they are born in riches, don't know how to create wealth, and slowly, slowly their wealth disappears. By the third or fourth generation you will find them on the streets amongst the hippies. The poor man's son knows what poverty is; it hurts. He puts his total energy, all his talents to work. His only focus becomes how to get out of this imprisonment of poverty.

Yes, it is difficult, but not impossible. In fact, the richest people of the world come from poor families. But in a communist world it is almost impossible to enter into the elite few. It is almost impossible. First, to become a member of the communist party in Russia is very difficult.

Russia is not like other countries where you pay a little money and you become a member of the republican party or the democratic party, the liberal party or the socialist party. In Russia, to become a member of the communist party you have to prove that you are a communist every inch, that there is not even a lurking shadow of the bourgeoisie. And that you have to start proving from your very childhood, because there are many layers of the communist party -- even the kindergarten communist party.

Now what do you think of that -- little kids, the kindergarten school? From there the conditioning begins. And the teachers recommend who is possibly the right candidate to become, one day, a member of the communist party. Then there are youth leagues. All those kindergarten children who have come with recommendations will not be chosen for the youth league, but only a few of them: a few fortunate ones who have proved their devotion.

And how do you prove your devotion in Russia? A very strange method of proving your devotion: to spy on your mother, to spy on your father, to spy on your family and to report to the communist party that your mother has been complaining against the government, that your father is deep down against communism.... And it is not just a question of complaint; you are arranging murder, imprisonment -- a life sentence, a death sentence for your mother and father -- and you know it.

But this is the only way to prove your devotion. Wives are spying on husbands and reporting against them. Husbands are spying against wives and reporting them. And they know what that report means. It means that tomorrow the wife will be simply missing; you cannot even find where she has gone. There is no case in a court, there is no question of appeal -- she simply disappears.

Either she is killed.... Mostly they were killed, because Stalin never believed in unnecessarily burdening the economy of the country with people who were against communism, and if you keep them in prison you have to feed them, you have to give them clothes. And why should your country be feeding its enemies? What is the point? Get finished with them. Unburden the country. And he really unburdened in millions.

Khrushchev was very angry, and he said, "This man is the greatest murderer in history, and it is good that he is dead. We should remove his grave from Red Square" -- because when Stalin was in power, at that time he had ordered his grave to be made near Lenin's grave in Red Square. While he was in power, the grave was already made according to his design, according to his idea. It had to be the grave of one of the greatest communists.

Khrushchev said, "We have to remove that grave. It is an ugly spot." And he removed it. Stalin's bones were taken out and sent back to the faraway Caucasus where he was born. There, near a monastery where he was educated, is now his poor grave, made with ordinary earthen bricks. That marvelous Italian -- marble grave simply disappeared from Red Square.

While he was speaking to the communist party, one member at the back stood up and said, "You have been with Stalin all these years; why didn't you say these words then?" And the man sat down.

Khrushchev said, "I will answer your question; just please stand up again and say what your name is. Comrade, stand up again!" Nobody stood up again. He said, "This is my answer. Why aren't you standing up again and saying your name? And now you know why I was silent too; because tomorrow you would disappear. If I have lived to this day, it is because I kept absolutely silent." Even walls have ears in Russia; you cannot even whisper in your bathroom, because nobody knows... and particularly people who were in power, like Khrushchev, who was next to Stalin. His bathroom, his bedroom, everything must have been bugged. A slight suspicion and that was enough.

Stalin never wanted proofs for anything; just a suspicion was enough proof for him. The idea of justice that has prevailed in the world, the whole world, is that not a single innocent man should suffer. Even if ninety-nine criminals have to be left unpunished, not a single innocent man should suffer. That has been the

criterion.

Stalin reversed it. He said, "Not a single criminal" -- and criminal means one who is against communism -- "not a single criminal should be left unpunished, even if ninety-nine innocent people have to be killed." Just the suspicion was enough; there was no need of finding proof.

And what harm was there? -- because communism believes that man is only matter. Is there any harm if you dismantle your chair? Is there any harm if you take your clock apart and put the parts all over the place? Nobody can call you a criminal, although the clock was something alive, moving, and all these parts separated cannot show you the time and will not give the tick-tock of a clock.

Marx' idea about man is exactly like a clock; man is only a byproduct of matter In a certain arrangement, he speaks, talks, thinks, loves, feels -- but all these are epiphenomena, not real phenomena. Put all the parts aside, take man apart: put the head on one side, leg on another side, hands there, heart here, and everything stops, nothing is left. And you can weigh all the parts, they will weigh exactly the same weight as the man. That is his scientific logic: that no soul has left the body. Nothing has gone, it is the same weight. You have just dismantled the organism -- it was a machine.

According to Marx, in summary: man is a robot.

So to kill a robot who is creating a nuisance can't be thought of as anything bad. Stalin did not think he was doing anything bad. He was serving the society, serving the great ideal of communism, bringing the classless society closer and closer.... But all that he brought was a new class society: the bureaucracy, and the people. Now the bureaucracy is exploiting the people in every possible way, torturing them. Every property belongs to the government. There is no private property any more.

In the very beginning of the revolution, that is from 1917 to 1927, for ten years, the idea was discussed continually, "Should we do the same with women also as we have done with other property?" -- because a woman is property. She should not belong to a single man; all women should belong to the nation.

But it seemed difficult, too difficult. The whole nation was against it. Nobody wanted his wife just to be public property like a public bench in the park or a public bus. Even the communists themselves were not ready for that, although Stalin was very much in favor of it. He treated his own wife almost like a thing; he used to beat her.

I have met Stalin's daughter, Svetlana. After Stalin's death she came to India. Just by chance I happened to be in Delhi, and the woman I was staying with... she is a rare woman. I will not tell you her name because what I am going to say refers to people who are still alive, and particularly to a person for whom I have tremendous respect. This woman is now nearabout seventy-five. I have never come across a woman that old and yet so beautiful.

She was in love with J. Krishnamurti. She wanted to marry J. Krishnamurti, but because Theosophists did not allow Krishnamurti even to meet with any women.... They wanted him to become a world teacher, and a married world teacher does not look right -- I don't know why. Perhaps it creates the suspicion that whether you are a world teacher or not, if you have a wife she will be boss. And the world teacher should not have a boss. He is the boss. So they prevented it in every possible way. And finally J. Krishnamurti, even though he renounced the Theosophical movement -- their world teacherhood that they were going to impose on him -- he still continued to have the idea that a man like him should not be married.

This is how millions of years of conditioning goes deep. If you don't want to marry that is perfectly okay; it is your decision to be married or not to be married. But to make it something unholy -- that is strange. He still stays in this woman's house if she is in Delhi, because she is in a very high government post. Her principal house is in Bombay. If he is in Bombay then he stays in her house in Bombay.

It is because of Krishnamurti that she became interested in me, because Krishnamurti was continually speaking against me to her. Naturally she became interested, because if Krishnamurti speaks against me.... And he never speaks against anybody else by name, that is below him: this is a subtle kind of ego. For example, if I criticize Mahatma Gandhi, I criticize him openly. Krishnamurti criticizes him but he never mentions his name; that is below him.

But with me Krishnamurti is really cross, particularly because of my sannyasins. Wherever he goes, anywhere in the world, they are sitting in the front row. And the moment he sees their red clothes and the mala, he freaks out. Then he forgets on what subject he was going to speak. Then he starts speaking against me, against sannyas, against the rosary, against disciplehood and against Masters.

In Bombay I have many sannyasins and they used to ask me what to do. I said, "Just go and sit in front. There is nothing you have to do, just smile and enjoy it." And the more they enjoyed it, the -- more he would beat his head; he would just go out of his senses. He would forget all awareness. He would act just

like a bull does when you wave a red handkerchief or a red umbrella or a red flag: the bull becomes mad. I think Krishnamurti must have been a bull in his last life.

So he was continually speaking against me to this woman. And the woman's sisters, sisters-in-law -- her whole family was very much interested in me; they were all my people. Krishnamurti was speaking against me and all the family was speaking for me. Finally the woman decided that she had to meet me. She invited me, saying, "If you pass through Delhi, stay with me this time."

I was staying with her and she told me, "Svetlana is here. Would you like to see her?"

I said, "That's very good. I wanted to meet Stalin, but no harm; some part of Stalin... at least royal blood!"

When I asked her, "How was he behaving with your mother?" she just started weeping.

She said, "He was a monster. He used to beat my mother. He used to beat me for any small thing and we could not say a single word against him, because he would do the same to us as he would have done to anybody else -- he would kill us. We were treated just like servants."

Even Stalin's wife could not enter his room without knocking and asking permission. She had to make an appointment -- and they lived just in the same house. Stalin was very much in favor of what he called women's liberation. And people thought it was not women's liberation; it was just making all women prostitutes. Everybody was against it. The whole of the communist party's high-ranking people were against it; not a single person was in favor. That's why the policy was dropped.

Otherwise everything that was private became public -- and by public it simply meant it became state-owned. Your house, your horse, your hands, your land -- everything became state-owned.

Hence, in Russia it is not communism.

I call it state capitalism.

The state became the only monopoly -- capitalist. In America there are many capitalists; in Russia there is only one capitalist. And certainly to have many is better. Rather than giving all the power to one person.... And it is like a pyramid: the communist party is the base and then slowly the pyramid becomes smaller and smaller with higher bureaucrats and finally and ultimately at the apex comes the central committee of the communist party with only twelve persons.

One of the central committee will be the president and one of them will be the prime minister. And the prime minister is the real power; the president is only a rubber stamp. He has to sign anything that the prime minister decides. Even if the prime minister decides that the president has to be sentenced to death, he has to sign it. He has no other power except to stamp it. Whatsoever comes from the prime minister, he stamps it.

This is a new class structure.

Now, the pope seems to be not aware that to call the class struggle a sin means you are supporting not only America, you are also supporting Russia. Of that he is not aware. That's the situation of a man who is asleep. He does not know the implications of his own words, his own actions, because class exists everywhere on the earth. There is no country which is classless.

And yes, it is needed that one day the world becomes classless. And by a classless society I don't mean communism. I simply mean enlightened people who can see that there is no need for poverty to exist; we have enough technology to destroy it. There is no need to destroy the capitalist. All that is needed is to spread capitalism so that everybody becomes a capitalist.

Now, my approach is just the opposite of communism.

In Russia, in China, in other communist countries what have they done? They have destroyed all the capitalists and made the communist party the only monopolizing agency, the only capitalist alive. And what have they distributed? Poverty! -- because after sixty-five years Russia is still poor, still starving, still without enough clothes, still without enough medicine. Seventy percent of their budget goes to the army. Only on thirty percent of the budget does the country live. Seventy percent is absorbed by arms and the army and the piling up of nuclear weapons.

It is such a small thing to see: if we stop the idea of war, which the pope does not call a sin.... War is okay. He does not include war in his long list of sins. War is okay -- because if he says war is a sin then all the popes up to now have been sinners because they have been continually warring, crusading against Mohammedans, against Jews, against everybody. And they have been saying that the crusade is a holy war!

No war is holy. No war can ever be holy.

How can destruction be holy?

How can killing be holy?

How can butchering, slaughtering innocent people, children, women, old people, be holy? It must be

holy in the same sense as the Holy Ghost: it is absolutely unholy.

But the classes are there. The capitalist wants the classes to remain there because he feels that without the poor he will not be rich. That is wrong! That is absolutely wrong! Do you think that if poor people breathe then you cannot breathe? All that you need is enough air.

Certainly if air is in short supply then only rich people will breathe, because you will have to pay for it. Of course millions of poor people will die because they cannot pay -- they don't have money to breathe. It is just like in a desert: you have to pay for water.

When Alexander came to India he met a fakir. The name of the fakir, he reports in his diary, does not seem to be Indian, but perhaps he misspelled it, mispronounced it, which is natural -- just like me!

The Oregonians are very angry because I pronounce it Oreg-on; it should be Oreg-un. I cannot do that. I will go on pronouncing it Oregon. OreGUN? -- sounds like son-of-a-gun. It doesn't feel right.

Alexander pronounces the name of the fakir, Dandamesh. Dandamesh is not an Indian name at all, it cannot be. It must have been Dandami. And there is in India a sect of monks who carry a staff in their hands called a danda: danda means a big staff. These monks are called Dandadhari, staff holders; that is their symbol, their sect's symbol. Perhaps that man was carrying a danda and was known as Dandami: one who always keeps a danda. He was a naked man but the danda was absolutely necessary.

You may not understand why it is so. India is so full of dogs, and for certain reasons dogs are very much against monks, policemen, postmen: anybody who has a uniform. All the dogs are against uniforms. I don't know whether it is true in other countries or not, but in India.... Indian dogs are absolutely against uniforms; anybody in uniform will be in trouble. And because of non-violence dogs cannot be killed, so their population goes on increasing.

This staff was invented so that the poor monk, who has nothing, can at least protect himself against the dogs, because naked men also look like they are in a uniform, to the dog. In a way it is a uniform. All the naked monks, and there are many.... And at the time when Alexander went to India, India was full of naked monks. The poor naked monk had to keep the danda, the staff.

He met Dandami, and a small dialogue between the two happened. Dandami was so blissful that Alexander felt jealous. He writes in his memoirs, "I felt jealous. That man had nothing except a staff and he looked so fulfilled, so contented, so immensely rich that 1, Alexander the Great, the very great conqueror of the whole world, standing before him, looked like a beggar. The very flavor of the man was that of an emperor." Alexander said to Dandami, "I would love it if you can accept my invitation. I would like to take you to Greece, particularly, because my teacher" -- his teacher was Aristotle -- "has asked me. when I was leaving for India, 'If you come across a real sannyasin -- because a sannyasin is something eastern -- if you find a real, authentic sannyasin, you invite him as a royal guest and bring him here. I would love to see and meet a sannyasin. I have heard so much; so many rumors have been coming about sannyasins.'"

Dandami laughed and he said, "What can you give to me?"

Alexander said, "Whatever you ask."

He said, "If I ask for half of your kingdom?"

For a moment Alexander was stunned; what to say? But before he could say anything, Dandami said, "Okay, I ask for the whole kingdom. Don't be worried. I can see your worry -- it is not up to your standards to give just half the kingdom. Okay, you give me the whole kingdom."

Alexander said, "You are asking too much. I had never thought...."

But Dandami said, "Do you think your kingdom is too much? In a desert you could give it for one glass of water; that's the value of your kingdom. You keep it, I was just joking. I am not going anywhere. If Aristotle wants to see a sannyasin he will have to come here. The thirsty go to the well, not the well to the thirsty. Tell Aristotle that you have met me. But your kingdom is not worth more than a glass of water. In a desert, at the last moment when you are thirsty and dying, and somebody says, 'Here is a glass of water, but I want your whole kingdom...' what will you say?"

Alexander had to accept it: "Yes, I would give the whole kingdom for one glass of water."

When water is scarce then of course rich people will be able to have control over water. If air becomes one day scarce, as is possible, because with more and more great happenings like Bhopal -- that great opportunity, where the best comes out of man.... The air is becoming polluted, so much so that soon you will see that only rich people will be capable of breathing -- not everybody -- because they will have stores of oxygen and oxygen masks. Just let there be a nuclear war anywhere, and you will see that rich people will have facilities to protect themselves, and poor people will be simply dying.

There is no need for war; there is no need for poverty. We have enough money, enough resources, but

seventy percent of the whole world's resources goes towards war. If that seventy percent is prevented from going towards bringing death to humanity, there is no need for anybody to become less rich. All poor people can be raised to a higher standard of living. Marx' idea, Lenin, Stalin, Mao -- their whole philosophy is to bring the richer people down to the level of the poor people. That they call communism; I call it stupidity.

My idea is to raise every poor person higher and higher and bring him to the level of the richest person. There is no need for poverty.

I will also have a classless society, but it will be of rich people. If Marx succeeds, he will also have a classless society -- but phony. First, it will be of poor people. Secondly, because of those poor people, you will need a very strong and powerful bureaucracy to keep them down; otherwise they will revolt.

In America there is a possibility of a revolution, but in Russia you cannot conceive even the idea of revolution. You cannot talk with anybody about revolution. The very word will be enough for you to evaporate in some gas chamber

Russia is not classless. America is not classless.

Yes, different classes, but nobody is classless. And when the pope says that the idea of a class struggle is a sin, he certainly implies that the idea of creating a classless society is also a sin. No, the poor should remain poor, the rich should remain rich.

The very idea of class helps the so-called religions, because if everybody is rich and everybody has everything that is needed and everybody lives comfortably and luxuriously, who is going to bother about your heaven? Instead people will pray, "Please, send me back to the earth. I don't want to come to your heaven."

In the first place heaven will be a very ancient place -- perhaps even bullock carts may not be available there, because I have never heard that God created bullock carts. And the spinning wheel... I sometimes feel sad for Mahatma Gandhi: if he has reached heaven, what will he be doing? -- because the spinning wheel is not available there. There is no mention in any religious scripture that the spinning wheel is available to the angels.

Mahatma Gandhi will be simply dying to get back to the earth to find his spinning wheel again, because the whole day he was spinning. In the train, traveling, he was spinning; talking to people, he was spinning; dictating letters, he was spinning; dictating articles, he was spinning. He carried the spinning wheel everywhere.

There is no need for poverty, but the spinning wheel will keep people poor. Even if you spin for twelve hours a day you will not be able to create enough clothes for yourself And there are other things to do, not just make clothes. You will need to eat something, drink something. And there are many other things you will need, not just clothes. Even if after twelve hours spinning you can make enough clothes to cover your body somehow, by that time the body will have disappeared because there will not be any food.

Gandhi wanted cultivation also to be done by ancient methods. That would mean that India had to fall back to Buddha's time, twenty-five centuries back. Then there were only twenty million people in India. Now there are seven hundred million people in India. You would have to cut out six hundred and eighty million people completely. And this will be non-violent?

Yes, two million people, twenty million people are capable of living by ancient methods -- a little food they can manage -- but what to do with seven hundred million people? By the end of this century India will be the most populous country in the world, it will have gone farther ahead than China. Right now China has the biggest population: it has one hundred... one thousand hundred -- those numbers! -- one thousand million people. India will have passed beyond that by the end of this century.

But there will be more orphans, more poor people to be converted to Catholicism, to be made Christians, and more Mother Teresas.

No, a man asleep cannot do right.

You ask me: what is right, what is wrong?

I say to you to be awake is right.

To be asleep is wrong.

I don't determine acts wrong and right as such.

My focus is your being.

My effort is that you are there, in your being.

Then whatever you do is right.

A Zen monk used to steal -- and he was a great Master -- but I say it was right because he was fully awake. Now, stealing in itself does not matter; whether it is right or wrong. It is a question of who is doing

it. And why was this Master stealing? He had never said why in his whole life.

All his disciples suffered for it because everybody was telling them, "What kind of Master have you got? He talks about great things and then suddenly one day you find him stealing some small thing. And he always gets caught. Even ordinary thieves don't always get caught. And you say he is fully aware, careful, alert. And we understand, because even his disciples have a different quality surrounding them. And we know your Master, we see him. We are surprised -- why should he steal?"

And the disciples used to ask him and he would simply laugh. At last, when he was dying, a disciple said, "Now at least tell us why you were doing this stupid thing. And you have not been stealing big treasures or anything, just somebody's cup and saucer, somebody's coat, somebody's shoes, even one shoe! -- which is meaningless. What were you going to do with one shoe? -- and then too you would be caught. And the judges are tired of you, the jailers are tired of you."

At the last moment he said, "I was stealing because nobody takes care of those thieves and prisoners inside the jail. That's a great place to teach awareness; and those people are very innocent. And I love them because I have found them getting the idea more quickly than the so-called ordinary people. So I have been stealing and going inside the jail because that was the only way to get in. But those idiot judges would not send me for a long time, for two months, three months, because I am a great Zen Master.

"I used to tell them, 'Give me as long a term as you can manage,' and they would say, 'What kind of man are you? We respect you. What do you want for just stealing one shoe -- that we should send you for your whole life? Fifteen days will do.'"

He used to quarrel: "No, not fifteen days. At least three months, four months."

"But for what?" they said.

He simply said, "I love to be there. Outside I don't like it at all."

Jailers were tired, and they would see him and say,"Again!"

He said, "Where to go? Outside I don't like it at all. Inside the jail looks almost like my home." And in fact it was his home because almost his whole life he had lived there. For just a few days he would be out, and then soon he would be in again. But he changed thousands of people inside the jail. He said, "Where can you get so many people? In the monastery people come, but not in such quantity; and not such qualitatively innocent people."

So to me it is not a question of what you do: the act is neither right nor wrong, the act is neutral. It depends on who does it, that person's integrity, awareness. If an awakened man is doing it, it is right. Otherwise whatever you do, it is going to be like Mother Teresa's work: on the surface looking really great; deep down just third-rate.

You also ask: Is there something like sin and its punishment?

I have told you there is only one sin:

That is unawareness.

And you are being punished every moment for it.

There is no other punishment.

Do you want more?

Your suffering, your misery, your anxiety, your anguish -- and you are still hoping to be thrown in hell? You are not satisfied with all the misery that you are going through? Do you think hell is going to be better than Oregon? What more punishment is there?

Each moment of unawareness carries its own punishment, and each moment of awareness carries its own reward. They are intrinsic parts, you cannot divide them.

From Ignorance to Innocence

Chapter #28

Chapter title: Science plus religion -- the dynamic formula for the future

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OSHO,
IT SEEMS THAT ALL THE PIONEERS IN ART AND SCIENCE HAVE REACHED THE UNKNOWN SPACES THROUGH SOME KIND OF OBSESSIONS. WHAT KIND OF OBSESSIONS HAS THE NEW RELIGIOUS MAN?

SCIENCE, art, and other dimensions open to the human mind are all one-dimensional -- hence the obsession. The mind moves in one direction, dropping all others. It chooses a single point to be focused on, against the whole of life, hence the obsession.

Concentration is obsession, but there is no other way -- science and art can work only obsessionally.

For example, a man like Albert Einstein... a man of tremendous intelligence, a superb genius, but he is obsessed. He is so much in his own dimension, the world of stars, the universe, that by and by he becomes completely blind to everything else. He forgets when he has to go to sleep, he forgets when he has to come out of his bathroom.

Sometimes for six hours Einstein used to remain in his bathtub -- till his wife started making too much fuss, knocking on the door. And she was understanding, hence she tolerated as much as was possible -- but six hours in the bathtub! And she would be sitting with his lunch getting cooler and cooler and colder and colder, and she knew it was not good to disturb him because even while he was in his bathtub playing with the soap bubbles, his mind was moving into depths of the universe.

He discovered his theory of relativity in his bathroom. He used to say, "Don't disturb me. Nothing is more important. When I am moving in a certain direction, and I am coming close to the clue, and you knock on the door.... Let the lunch be cold, throw it away, because just for your lunch you have distracted me. I was just getting close; now I am as far away as I was before. And nobody knows when again I will come so close to the point. It is not within my hands." Now, this man is certainly obsessed.

Edison was a great genius; perhaps nobody else has so many discoveries to his name, to his credit, as Edison: one thousand discoveries. But he was so obsessed that once he forgot his own name. That is a very rare possibility, most improbable... forgetting one's own name! -- then you can forget anything.

It was before the first world war, when, for the first time in the world, ration cards were invented, and he had gone to take his ration. He was standing in a line and people went on moving forward. When his number came and he was at the front of the line, they called again and again, "Thomas Alva Edison, is there anybody by the name of Thomas Alva Edison?" And he looked here and there: who is this Thomas Alva Edison?

One neighbor standing behind, far back in the line, said, "What are you looking at? You are Thomas Alva Edison, I know you."

He said, "If you say so, then certainly I must be, because you are such a nice guy, you can't lie."

What happened to him? How did he forget his name? Even standing in the queue for the ration card, he was not there. He was in the world of electricity. He was figuring out things which had no concern with the place where he was standing or with the ration card or with the person named Thomas Alva Edison.

It is said... perhaps it is just a joke, but it is possible that if a man can forget his own name it may be true and not a joke. He was going for a journey. He kissed his maidservant thinking she was his wife, and patted his wife thinking she was the maidservant. They both were shocked. But he said, "What is the matter? Why are you both looking shocked? Aren't you my wife and isn't she my maidservant?" And he was not joking; he was simply not there.

Obsession means you are possessed by some idea so totally that everything else becomes absolutely unimportant, everything else falls into darkness. Only one spot remains lighted, and it goes on growing narrower and narrower and narrower. That's the way of discovery. When it comes to be the narrowest, you have found the center for which you have been looking for years. But when your focus is narrowing, and

when the circle of your focus is becoming smaller and smaller, what about you? You are also becoming narrower and narrower -- one-pointed. The whole universe disappears for you.

The scientist is bound to be obsessed: the greater the scientist, the bigger the obsession. Hence, obsession is not a disease for a scientist, it is absolutely necessary. It is his way of working. If you relieve him of his obsession he will be an ordinary man, not a scientist.

It is defined, that science knows more and more about less and less. The object of knowledge becomes less and less, and your knowledge of it becomes more and more. If the definition is stretched to its logical conclusion, it means science ultimately will come to a point where it knows everything about nothing. That will be the logical conclusion.

And science is coming closer to that point where it knows all about nothing, because "less and less" is finally going to become nothing. And knowledge about "more and more" is finally going to become about everything.

Just the opposite is the situation of religion. It knows less and less about more and more. Obviously a religious man becomes more and more unobsessed. The more he becomes religious, the less obsessed he is. His method is to know less and less about more and more. His ultimate conclusion is to know nothing about all.

That's why Bodhidharma says, "I know nothing."

Socrates says, "I know nothing."

Nothing about what? About all.

The focus is no longer there. The religious man is just a presence opening into all dimensions simultaneously.

Art is similar to science. Everything except religion is bound to be a kind of an obsession for the simple reason that you have to go deeper and deeper to find the source of something; but your vision becomes narrower, and everything else starts falling out of your vision. You don't see, you become more and more blind about everything else except the one thing with which you are obsessed.

The painter, while painting, is not aware of anything; the poet also. One of the greatest poets of India, Rabindranath Tagore, used to lock himself in his room or in his porch for days together. He was not to be disturbed for food or anything. Nobody knew what he was doing inside his room because he had locked it from inside. Sometimes three days would pass and the whole family would be in a panic, wondering whether that man was still alive or dead. But there was no way to disturb him. They would all move around outside his room just to figure out if there was some noise inside or not, at least some indication that he was still alive.

When he was asked, "Why do you do it?" he said, "Unless I forget the whole world, and my family...." His family was a big family. His father was one of the richest men in Bengal, his grandfather was even richer. The British government had given them the title of rajah, the king, although they were not kings. But they had so much land and so much property and so much money that they were equivalent to any king; they had their own kingdom.

There were one hundred people in the family. Rabindranath writes in his autobiography: "There were many people that I never came to know who they were. Guests used to come and then never go, and nobody would bother about it. Faraway relatives would appear -- nobody had heard about them, they just used to declare that they were faraway cousins. That was perfectly okay, they were allowed in the family. They stayed in the family, they lived in the family, and they were so rich that nobody bothered whether these people should work or anything.

So, Rabindranath says, "In that family it was always a marketplace. It was impossible to be in that space where poetry becomes possible. It comes only when you are alone. It is very shy, it is very feminine; it won't come in a crowd. It won't come if you are concerned with something else. It will come only when you are concerned only with it. It is very possessive, just like the feminine. Of course as graceful as the feminine, and as shy as the feminine, but of course, as possessive too."

He said, "When I am possessed I don't want any disturbance. So many times I have missed, and a half poem has remained half I could not manage that space again; the remaining lines never came. And I am not a poet who will compose poetry just intellectually. If it comes from the beyond, I am receptive." And that beyond is really within your unconscious; it comes from there. But it looks like it is coming from the beyond.

Now, if you cure the poet of obsession, you kill him. Sigmund Freud is not needed by poets and scientists and artists. He will destroy them all. He will psychoanalyze them, disperse their obsession, and

they will be reduced into ordinary human beings. But religion is not one-dimensional, hence there is no need for any obsession.

In fact, if you are obsessed you cannot be religious.

Yes, these people -- scientists, poets, painters, musicians, dancers -- have sometimes reached into unknown spaces through their obsession. But those unknown spaces are not spiritual spaces; they are within the mind, and they belong to some part below the conscious mind, either to the unconscious or to the collective unconscious or to the cosmic unconscious.

The deeper the space is, the more unknown it is. But just because it is unknown does not mean that you have touched something spiritual. It is unknown but part of the unconscious world of your mind -- it is not spiritual. It is tremendously exciting because it is so unknown. You have entered into an unknown corner of your being.

It is just a tremendous discovery, but still it is not religious. It won't bring you to the ecstasy and the blessing of a religious man. On the contrary, it may create a tremendous anguish in you, a tension which is unbearable, a nightmare which is pure suffering. Hence, you will find poets, musicians, scientists, in a kind of anguish. What they are doing is certainly a kind of fulfillment to them, but it does not bring solace to the soul.

Albert Einstein, before dying, said, "If I am born again I would prefer to be a plumber than to be a physicist." What anguish he must have suffered that he is ready to become a plumber and does not want to be a physicist again! -- because any obsession is a torture. You are being stretched. It is not a harmonious growth of your being because it is one-dimensional. It is as if a man's head starts growing and becoming bigger and bigger and bigger; the whole body shrinks and the head becomes so big that he can only stand on his head, there is no other way. The body cannot support the head.

In Japan they have dolls called *daruma* dolls Daruma is the Japanese name for Bodhidharma. Those dolls are beautiful. They represent Bodhidharma: their base is heavy, very heavy, so you can throw the doll in any way, and it will always go back into the lotus posture again. Because the base is heavy and the head iS light, and the whole body is light, it cannot remain in any other position. If you put it in any other position it will immediately turn and sit in the lotus posture. The daruma doll was created because of a certain statement of Bodhidharma. He said, "When you become really centered in your being, nothing in t e whole of existence can create even a slight trembling in you. No fear is possible. And when you are centered in your being, even if the whole of existence wants to throw you upside down, it is impossible; you Will always come rightside up." That gave the idea of the daruma doll.

The religious man is multidimensional.

All his windows and all his doors are open.

His consciousness is available to everything.

He is not looking for a certain discovery, he iS not looking even for God. That is why I am continually saying to you, "There is no God, don't look for Him otherwise you will be obsessed. That's why I cal a the religions that have existed up to now pseudo-religious: they are obsessed, just like anybody else -- in fact, more obsessed.

What is a Tibetan monk doing his whole life. Just repeating the name of Buddha. If that is not an obsession, then what can be an obsession? -- and a useless obsession too. If Albert Einstein is obsessed, at least he contributes to the world. He suffers, but he gives something to the world.

These Tibetan monks, what have they given to the world? The Hindu monks, what have they given to the world? What is their contribution? Of the Christian monks, the Catholic monks alone are one million in number. One million monks! -- and what iS their contribution? They are just burdens on humanity -- obsessed people, but obsessed with something that does not exist; hence there is no contribution.

The scientist is obsessed with something that really exists -- he is obsessed with some objective reality. The poet is obsessed with something of subjective reality. But your pseudo-religious man is obsessed with a God which does not exist, and out of a non-existent God what are you going to get? Where are you going to reach? These monks are moving in circles their whole life. They are obsessed.

So let me make it clear to you. If you find a religious man obsessed, then that is enough proof that he is not religious. A really religious man is not obsessed at all. He is open to the whole. And he is not concerned in any way to discover something, to create something: a song, a painting, a dance, a sculpture. No, he is not concerned.

It is possible that a really religious man may create a song, but that is just play; he is not serious about it. It is just... you are sitting on the beach and you start playing and making a statue out of wet sand. You are

not obsessed with it; there is no need to complete it. And when you leave you may push over the statue that you have been creating for hours.

This was not an obsession, you were just being playful. Sitting alone... you were not doing something serious. A religious man sometimes composes poetry or music or dance or a statue or a painting, but they are all just games.

There are millions of statues in the East so beautiful that Michelangelo would feel jealous, but the sculptors have not even signed their name: that would become a serious affair. Millions of statues of the same caliber and quality as those of Leonardo da Vinci or Michelangelo -- but nobody knows who made them. The people who made them were just enjoying, playing. Out of play, if something comes, you cannot claim it is your creation and that you have to sign it.

Who made the Ajanta caves? -- the Ellora caves? Who made the Khajuraho temples? Who made the Konarak temples? There is no way to find out. The people who made such tremendous beauty, incomparable, were not concerned at all to leave even a single trace behind. They enjoyed making it, of course, but that was all. It was not an obsession.

If you go to the Ajanta caves, which are Buddhist caves, where for thousands of years Buddhist monks must have been working.... Many caves are incomplete. I used to go there, and I asked the guides -- different guides -- again and again.... There were many guides, and I would always choose a different one so I could torture him. Incomplete caves, incomplete statues, Buddhas only half-made... and I would ask, "What was the matter?" And they would have no explanation.

Somebody said, "Perhaps the artist died."

I said, "There were so many other artists -- there must have been thousands of artists for so many caves; each cave must have needed hundreds of artists to make it -- couldn't they complete even a Buddha? Just the body is there, the head was just being started. This looks a little disrespectful to Buddha. You should complete it."

And they would say, "What can we do? Nobody knows who made them. Nobody knows why they stopped in the middle."

I said, "I know, that's why I am asking. This whole thing was just a big game. The person who was making it was not obsessed, otherwise he would have completed it. If he was dying, he would have taken a promise from a friend to complete it."

The obsessional man is a perfectionist.

He will not leave anything incomplete, he will make it entire; he will not rest till it is complete. But to a religious man.... They played as long as they enjoyed it. The moment they felt it was time to stop this game, they stopped the game. And because they stopped the game, no other artist -- they were all religious people -- would interfere with it.

Anybody could have completed it; just a little work was needed and it could have been completed. It was almost complete, but nobody interfered with it because that was trespassing. If that man wanted his Buddha to remain this way, it was his business. And that man may have started something else, because it was all play.

A religious man can create playfully but cannot be serious. Seriousness is part of obsession.

For example, Karl Marx is the ideal obsessional man. His whole life he spent in the British Museum library. He had no actual experience of poverty; he had never been part of the proletariat, the laborers for whom he was going to be the messiah. He had not a single friend who was a laborer.

He had only one friend, who was a capitalist, Friedrich Engels. And he had to be friendly towards Engels because who was going to feed him? His obsession was to create the whole philosophy of communism, in its entirety, so there would be no need for anybody else to add anything. He was a Jew -- and somehow it is very difficult to get rid of your conditioning. Although he became an atheist, denied God, denied soul, a Jew is a Jew -- he wanted to make communism absolutely complete.

Before the museum library was open, he was standing there at the door. The librarian would come after him; before he came, Marx was waiting. And the whole day he was in the library. The library would be closed, and the librarian would be persuading him, "Now please, you stop. Come tomorrow."

And Marx would say, "Just wait a few minutes more; something is still incomplete. I have to complete this note."

In the beginning they used to be nice to him. Finally they found this was not going to help: they had to forcibly throw him out of the library. Four people would take him out, and he would be shouting, "Just a few minutes more! Now, are you mad, or what? What are you doing? Tomorrow I will have to work hours

to find those few sentences that I could write just now. Just wait!"

But the library has to be closed at a certain time, and those people have to go to their homes. They are just servants. They don't care about your communism and what philosophy you are writing. And you have been doing this for twenty years, thirty years, forty years! Forty years continuously! And sometimes it used to happen that he would not eat. The food would be with him, because he used to come with his tiffin carrier so that he did not have to go home or to a hotel and waste time.

So he would be just eating and referring to encyclopedias and books: with one hand he would be continually writing, and with the other hand he would be eating. And sometimes he forgot to eat; and as he became older, many times it happened that he was taken not to his home but to the hospital, because he was found unconscious: hungry, continuously reading, writing, reading, writing.

One feels sad that nobody reads this poor Karl Marx' book, Das Kapital -- nobody! I have not come across a single communist who has read it from the first page to the last. Perhaps I am the only person who has read it from the first page to the last -- just to see what kind of madman this Karl Marx was. And he was certainly a madman -- so obsessed with economics, with exploitation, that he forgot the whole world.

He forgot small things. He was moving into the higher realms of mathematical theorizing, and he forgot simple mathematics, simple economics. He was a chain-smoker; he was reading, writing -- and smoking. His wife, his physician, his friend Engels, they were all worried that this smoking would kill him.

One day he came home with big boxes of a certain cigarette that had just come on the market. His wife could not believe it: "Are you going to open a shop? Are you going to sell cigarettes? So many big boxes!"

And he was so happy. He said, "You don't understand. I have found this new cigarette, just introduced on the market. And the cigarette that I was smoking was costing double. Now with this cigarette you smoke one cigarette, and you save so much money; you smoke two cigarettes and you save so much money again. The more you smoke, the more money is saved! And I am going to smoke them because everybody has been torturing me, saying, 'You don't earn.' Now you will see how much money is saved."

The wife thought, "Your economics...!" She informed his friend Engels, and called him to come immediately. "Your friend seems to have gone completely mad, because this stupid thing even I can understand. How will money be saved? But he does not listen and he is just in his room smoking two cigarettes together, to save money!"

Engels came, took the cigarettes from his mouth and said, "Are you mad? What are you doing?"

He said, "I am just trying to do something so that I need not depend on you: saving money."

It was so difficult to explain to him, "Nothing will be saved, you will simply kill yourself. Yes, in figures it looks as if you smoke one cigarette and half the money is saved, but in actuality there is no money saved. And just to save that money you will be smoking double, treble, four times the number of cigarettes. So in fact you will be wasting more money than you were wasting before. And money is not the question," Engels said, "I take care of it. You need not be worried about it." He was a millionaire, owned factories, and he loved Karl Marx.

But Marx was so obsessed with making the system complete. And of course he has left a complete system; after Marx there has been no addition to it. To add anything to it, first you will have to read him, and that is going to drive you nuts.

Aristotle has created a whole system of logic; that was his obsession. Just a single man.... His whole obsession his whole life was this: that the system of logic that he was creating should be complete, he should leave it with a closed chapter. So for future generations, for the whole future eternity, he would remain *the* logician, the only logician. And he completed his system. Of course he was obsessed. Day and night he was working: he wouldn't sleep until he fell asleep on his books.

But these people are not religious people.

You ask me, what kind of an obsession will the new religious man have? The new religious man is simply the religious man. The old religious man was not religious, he only pretended to be religious. He made religion also an obsession. He was more obsessed than the scientist, than the painters and poets -- because at least poets were going to the coffee house, meeting with the friends, doing other things besides poetry. Painters were not only painting, they were doing a thousand and one other things too. But these pseudo-religious people were not doing anything else. They closed themselves in cells, in monasteries, and all that they were doing was nagging God.

Nietzsche said, "God is dead."

Nobody asked him, "Who killed Him7"

I know: these so-called religious people.

They nagged Him for centuries. And all kinds of religious people, in all languages, nagging a single poor God -- He must have committed suicide His suicide is more probable than a natural death. He cannot die a natural death; He must have committed suicide

But those people are still after Him. Even in H;s grave He will be tossing and turning, because the Catholic is shouting in His ear, the Protestant is shouting in His ear, and then come the witnesses of Jehovah, who can drive anybody nuts. All these people, all around the world, day and night, year in, year out, just after one single poor old God. These people must have provoked the desire for suicide in Him.

It is a known fact that God never created anything after He created man. I have been wondering why Why did He stop with man? Up to man's creation; everything was good. The horses were not becoming monks. The donkeys were not becoming priests. The monkeys were not declaring themselves popes. God was happy. It is said that He created each thing and said, "Good" -- just the way I say, "Good." He must have learned it from me because I don't know anybody else who says good the way I say good. But when He created man He didn't say that.

He must have lost His nerve -- "What have I done?" -- because immediately man must have created the business of the so -- called religions. He must have grabbed His feet immediately: "God, my Lord...." Since then nobody has heard about Him, where He is.

Either He escaped to the farthest star -- and physicists say those stars are running farther away; perhaps it is because of God.

Those stars are not static there. That was the idea up to this century, that the stars are static there, far away, but they are there. Now physicists say that they are not there. Where you see the stars in the night, there they may have been millions of light-years ago. The light has reached your eyes tonight, but light takes time to travel.

Where you see a certain star tonight. one thing is certain: it is not there. It may have been sometime far, far back -- perhaps when the earth was not made, when even your solar system was not in existence, the star was there. That day the light started moving towards the non-existent earth and the non-existent sun, and it has arrived today. This much time it took to reach. Meanwhile the star is not sitting there. The light is coming towards you and the star is going farther away with the same speed as light -- that is, at one hundred and eighty-six thousand miles per second the light is coming towards you and the star is going away from the point where it was.

Perhaps God is riding on the farthest star and running as fast and as far away as possible from all these prying monks and religious people and churches, temples, mosques, synagogues. But it is good to say that there is no God, it saves God all the trouble. And one day it will save man also from this stupid obsession.
The religious man has no obsession.

His life is simple, natural, spontaneous, moment-to-moment. He has no great ideas that he wants to bring to the world. He has no great ideologies that he wants to impose on humanity.

He is a simple man. That's why it is very difficult to find a religious man, because he will be so simple and so ordinary that you are going to miss him. He won't have any talent. He will not be a Picasso, he will not be an Einstein, he will not be a Stalin; he won't have any kind of talent. You will not be able to judge his genius because his genius is unobsessed, so he cannot produce science, he cannot produce new discoveries, new inventions.

It is not just a coincidence that in the East, where religion has existed for at least ten thousand years.... And there have been a few authentically religious men. Of course there has not been yet an authentic religion; but here and there, once in a while, there have been authentic religious men. But the East has not been able to create science.

Do you think Buddha had not the genius equivalent to Albert Einstein? He had a far bigger, higher, deeper genius than any Albert Einstein could ever have. But he is not obsessed, hence his genius does not move in one direction. His genius becomes a fragrance around him, becomes a light around him. Those who have eyes can see the light. Those who have ears can hear the music around him, can hear the silence that surrounds him... can smell the fragrance of the man.

But Buddha is not going to invent a computer. He is not obsessed; he is absolutely unobsessed. So you can feel his genius, but you cannot see it reflected in some objective achievement. What is his achievement? Far smaller people have achieved much more. He has not achieved anything, but he has been just himself. If you can call it an achievement, then call it achievement. But it is not achievement.

What he is, he has always been. Achievement means something that was not there and now is there. But to realize oneself; to know oneself, is not to bring any new thing into existence. It has been there; whether

you know it or not doesn't make any difference to its existence. It has been there. It is there. Yes, there was a time when you were keeping your back to it, and now you have taken a one-hundred-and-eighty-degree turn and you are facing it -- but nothing new has come into existence.

You can feel that experience -- yes, it is an experience. All that you need is to be receptive, available, open, because a man like Buddha cannot even knock on your doors: even that will be interfering with somebody else's being.

Buddha can stand before your doors and wait till eternity: someday you may open the door, someday you will invite him in. Without your invitation he is not going to come in. There is not a question of ego. It is your house, you are the host, and unless you invite him it is not right to trespass on your privacy in any way.

Buddha became enlightened -- but for seven days he remained silent. And he gave many arguments why he remained silent for seven days; in fact he wanted to remain silent forever. Later on when he was asked again and again why he had remained silent for seven days and then had spoken, he said, "Even to speak is to interfere; let the other understand the silence. And if he cannot understand the silence, do you think he will understand my words? Because my words will be far away from my silence. They won't be representative. There is every possibility he may be misguided by my words, and I may be helpless to prevent it. In silence if somebody comes to me, he cannot misinterpret it. He may understand, he may not understand; there are only two possibilities, and I will not be responsible for sending him on a track which was not my intention at all. But my words can take him in a direction which is not the direction I am pointing at."

So for seven days he remained silent and people asked, "Why did you speak?"

He said, "Now, this you will have to just take on faith, if you trust me. But there is no need to accept it, because it is meaningless. I was persuaded by other enlightened beings who are in the cosmos. But this you will have to take on faith, unless you reach that state." He insisted, "This should not be part of my teachings; I am just fulfilling your curiosity. You can reject it because it is not an essential part of my teaching. But if you insist on asking why I spoke, then I have to answer you.

Buddha said, "People who have become enlightened before persuaded me, they argued with me. They said, 'In thousands of years a man comes to this state of being, where you are. Even if out of a hundred people one person understands your words rightly, that is enough. Don't be worried about the ninety-nine because they will go astray even without hearing you. They are bound to go astray.

'"If they can go astray even hearing you, then what do you think -- that without hearing you they will not go astray? Take it for granted: those ninety-nine are determined to go astray whether you speak or not. But what about that one percent? We appeal to you for that one percent who may not be able to find the path without your speaking.'"

And Buddha said, "I am speaking for that one percent."

Strangely, I am still speaking for that one percent.

The world has not moved a single inch.

Twenty-five centuries and man is as blind, as asleep, and unconscious as he ever was.

Charles Darwin was absolutely wrong, because looking at man there seems to be no evolution: as far back as we can see, he is the same. If for ten thousand years there has not been any evolution in man, do you think one day suddenly a few monkeys jumped from their trees and, without any Patanjali to teach them yoga exercises, stood -- instead of on their four legs, on two legs? And their two front legs turned into two hands? And their monkey mind became man's mind?

It seems to be a far greater miracle than any prophet or messiah has been performing. It would have been far better for Jesus to turn a monkey into a man, because that would have proved poor Charles Darwin's theory of evolution. But he could not even turn man into man -- what to say about turning a monkey into a man!

In English you have only one word for man; that is a poverty of language. In Hindi we have two words for man: one is *admi* -- that is from Adam -- and another is *insan*: both mean man. Admi is the lowest state of mankind; insan is the highest state of mankind.

One of the great poets, Mirza Ghalib, has a statement in which he says, "In this world the most difficult thing is the transformation of an admi into an insan. It is one of the most difficult things to make man really a man. He is subhuman."

So I say, still I am speaking for the one percent. And that one percent are not people having a special talent, a special quality, no -- they just have an open heart, an open being, open from all directions,

unobsessed with anything. They will be pure ordinariness -- not in any way tense, pushed, pulled in any direction, as if there was a magnet. They will be relaxed, with no tensions.

Yes, if the whole of humanity one day turns into a religious commune, many things will disappear from the world which are not needed.

Ninety percent of scientific discoveries are used only in war; they are not needed.

Ninety percent of paintings are just absurd; they are not needed.

Ninety percent of problems that you continuously have to face are absolutely unwanted, unbased. They will disappear.

And whatever ten percent is left, the whole of humanity, radiant in its innocence and simplicity, will be able to cope with.

There will be no problem.

With that much innocence on the earth, and that much fragrance on the earth, and that much light on the earth, it is inconceivable that any problem could exist.

But many professions will disappear. What will the psychoanalyst do? What will the psychologist do? What will the therapist do? What will the priest do?

Hence all these people are going to prevent the coming of the new man in every possible way, because his coming is their departure.

Who will bother about nuclear scientists? They will be simply cured from their obsession. Nuclear science? -- you must be nuts! Man is starving, and you are piling up atom bombs and hydrogen bombs and neutron bombs... and man is starving. What kind of intelligence is at work? People are dying for small, little things: no shelter, no clothes, no food -- and you are trying to reach the moon! For what? At what a cost!

And nobody asks, "Please at least let us know what is the point. Even if you reach there, then what you are going to do?" What did those people really do when they reached the moon? They must have looked absolutely foolish standing there -- and they had risked their life. They went through all kinds of strange training -- in isolation tanks, in isolation rooms, in airless rooms, in gravitation -- less rooms, for years. And then the whole journey, which was full of hazards -- any moment anything could have gone wrong. And when you arrived what did you do there? What has been the attainment?

And now they are trying for Mars and other planets. Something seems to be crazy, buzzing in the politicians' mind, in the scientists' mind. Something seems to be basically wrong. And I say to you, it is the unobsessed religiousness that is missing. When a man is simple, innocent, ordinary, with no pretensions, no hypocrisy, his eyes are clear, he can see through and through: problems simply drop.

There is no need for problems to be. We create problems with one hand and we try to solve the problems with the other hand -- and both are our hands! And where is this nonsense going to stop? Because with one hand we will go on creating problems, and with the other hand we will go on solving the problems. And it is our energy.

The religious man simply understands that these are both his hands; they have to learn to be together, they have to learn to function together in harmony.

If all the scientists of the world can have a little understanding of religiousness, they can at least refuse to create for war.

And if politicians are very much interested, they can have wrestling matches. Everybody will enjoy it and there will be no harm. Why kill people? -- people who have no interest in anything for which they will be killed. Why kill children? Why kill women? Why kill old people? They have no desire, no ideology; they simply want to live and be left alone to live. But the politicians won't let them.

Now, is it not a simpler thing that the president of America goes into a wrestling match with the president of Russia? Then whosoever wins, good. And drop all this nonsense -- just a little sportsmanship will do; no politics is needed, no army is needed. If your generals are so interested in fighting, then let generals have boxing matches -- or Indian-style wrestling, which is far better, far simpler, more human: you don't hit people's faces and their noses and their eyes and their lips and you don't disfigure them. And you don't break people's bones; there is no need. It is more articulate, more sophisticated. Just let the politicians -- rather than have the Olympics for ordinary people, have Olympics for politicians, generals, and each year you can decide who is the winner. It is simple.

What I am saying is that to me it looks so simple that the world can be one. And *there* is the solution: the whole world, one. Poverty cannot exist. All the efforts going into war can move into production. All the sciences working to kill each other can work together -- they both are our hands. And I don't see that there is any problem that cannot be solved; we only need a simple vision.

The religious man's vision is simple, uncomplicated, clear.
Unclouded is his being.

He is just a mirror. You can see your face in the mirror. You can see how you are creating your troubles, how you are creating your misery, your suffering, and then searching for solutions. Once you can see how you create the suffering, you stop creating it. There is no need for any solution, no question needs any answer, you just have to be simple to see that the question is meaningless, and the question drops. And in the dropping of the question, without finding any answer, you have found it.

Let me repeat: except for the religious man, every direction in life is in some way obsessional.

Religious man is not moving in any direction, he is simply sitting in himself, just being himself, not going anywhere. He has no goal, no target.

He simply is, and in his is-ness there is no pOSSibility of any obsession.

He is the only really healthy and whole person. Everybody else is sick -- in different ways, but sick all the same.
And I call the whole man the holy man.

Yes, once in a while these people have existed, but one person in centuries is not much help. It is just dropping a teaspoonful of sugar in the ocean to make it sweet. Obviously you simply lose the one teaspoonful of sugar which might have been used in a cup of tea. Make a cup of tea, that is understandable, but don't try to make the ocean sweet. The ocean is too big. For the ocean you will need oceanic methods.

My basic effort is to create communes -- rather than the religious man, religious communes.

Religious men have existed but they have not been of much help. Yes, to themselves -- they arrived home -- but the whole of humanity is still wandering in darkness.

I want religious communes all over the world. Slowly, slowly in every city, create a religious commune. Many religious people together perhaps may be able to transform the face of the earth and to create a new world, which is urgently needed.

If we miss twenty years more then there is no hope, because the other side is coming to a climax. The mad side of man -- the politician, the priest -- is coming to a climax where the only conclusion is war.

And this war means total annihilation of all life from the earth, which will be the most idiotic thing to do.

From Ignorance to Innocence

Chapter #29
Chapter title: Positive thinking: philosophy for phonies

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OSHO,
I AM A FIRM BELIEVER IN THE PHILOSOPHY OF POSITIVE THINKING, AND IT WAS A GREAT SHOCK TO HEAR YOU SPEAK AGAINST MOTHER TERESA AND HER PHILOSOPHY OF POSITIVE THINKING.

I am pleased that at least someone was listening, someone was awake, someone was not asleep. This is

what positive philosophy is: you are shocked and I am happy!
But I am not a believer in anything at all.

Belief as such is against my way of looking at things.

Belief is a blind man's groping in the dark. I do not believe in anything, I do not disbelieve in anything -- because both are belief systems. Either I know or I don't know. I am absolutely clear about it

You are saying that you are a "firm believer. What does it mean? A firm believer -- why have you used the word "firm? There must be some infirmity hiding behind it. Is not just being a believer enough? You know it is not; hence you have to add something more, make it more solid, more strong. But whatever you do, a belief is a belief, and can never become knowing. Your firm believing simply proves that your doubting is very firm. A firm doubter needs a firm believing. An ordinary doubter simply believes.

Belief is to cover something. If the doubt is too big then you have to stretch the belief into a firm belief. You have to repress your doubt very strongly, because you know that if it is not repressed strongly it will throw off the cover of belief and you will be naked before your own eyes -- hence the shock. The shock is not irrelevant.

If I criticize Mother Teresa, why should you be shocked? Either you see that what I am saying is right and there is no question of shock, or you see that what I am saying is wrong; then too there is no question of shock. From where comes the shock?

Shock needs two things: one part of you -- the deeper part of you, the repressed part of you -- sees the truth of what I am saying, and the repressor part of you does not want to see it. This conflict creates the shock.

You may be a firm believer in the philosophy of positive thinking, but I don't think you understand what the philosophy of positive thinking means.

First, the philosophy of positive thinking means being untruthful; it means being dishonest. It means seeing a certain thing and yet denying what you have seen; it means deceiving yourself and others. Positive thinking is the only bullshit philosophy that America has contributed to human thought -- nothing else. Dale Carnegie, Napoleon Hill, and the Christian priest, Vincent Peale -- all these people have filled the whole American mind with this absolutely absurd idea of a positive philosophy. And it appeals particularly to mediocre minds.

Dale Carnegie's book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, has been sold in numbers just next to the Christian Bible. No other book has been able to reach that popularity. The Christian Bible should not be a competitor in fact, because it is more or less given free, forced on people. But Dale Carnegie's book people have been purchasing; it has not been given to you free. And it has created a certain kind of ideology which has given birth to many books of a similar kind. But to me it is nauseating.

The very idea that you want to influence people is the idea of a salesman, and that's what Dale Carnegie was -- salesman turned philosopher. It has happened many times. Just recently Werner Erhard, the founder of EST.... He was a salesman of encyclopedias, dictionaries, but in trying to sell enclyclopedias and dictionaries he became aware of salesmanship. Then why bother about encyclopedias? Why not sell ideas directly? -- which are a more invisible commodity.

People can't see an idea and yet they go on purchasing it. And once you have paid two hundred and fifty dollars for a certain idea which you can't see, you have to pretend that you have got it; otherwise people will think you are a fool. Two hundred and fifty dollars, and you have not "got it"...? It is very simple.

In the East there is an old story. A king caught his prime minister fooling around with his wife. Naturally he was mad. In those days, this was a common punishment: he cut off the nose of the prime minister. And the nose was cut off only when somebody was caught fooling around with somebody else's wife, so that became a signboard. Wherever you went, your missing nose went ahead of you as a declaration.

But the man was a politician, he was a prime minister. He simply escaped from his kingdom to another kingdom and entered the other kingdom as a saint. Now, nobody can doubt a saint. The nose was certainly missing, but to doubt a saint is to commit a sin. But some curious people asked him, "What happened to your nose?"

And the saint smiled; he said, "That's a secret. It is a certain technique to attain to the ultimate truth. But you have to lose your nose: the nose represents the ego." He is on the right lines: he is creating a philosophy -- people's egos are written on their noses. The crowd thought that what he was saying was significant. The nose represents the ego, and the ego is the only barrier between God and man. There must be some technique that if you remove the nose, the ego is removed and you meet the ultimate truth, you realize it.

One idiot immediately was ready. The politician-turned-saint called him in the night, alone, because it was an absolutely private matter. Before he cut off the nose of the man he said, "When I cut off your nose you keep your eyes closed. When the nose is removed I will say, 'Open your eyes,' and you will see God standing before you." The nose was cut off, and the saint said, "Now you can open your eyes: God is standing before you."

The man opened his eyes -- there was nobody. He said, "But I don't see anybody."

The saint said, "Now it is your problem. If you don't see God, people will think you are an idiot. Do you think I see Him? I don't see Him either, but now try positive thinking. What is the gain in being proved an idiot? Say that you have got it."

Werner Erhard may think that he has created the philosophy of EST. That is not so. It was created thousands of years before by this politician who cut off the nose of that idiot. That was the first EST graduate.

The idiot thought it over and he said, "That seems to be the right thing; yes, I see it."

The saint said, "You have also become a saint. From tomorrow you start spreading the philosophy by word of mouth. It was just as Werner Erhard has been doing: no need to advertise in the newspapers and the magazines; no need -- just by word of mouth. It is more impressive, more alive: there is an eyewitness. An advertisement in a newspaper may be just not true, but the man with the nose missing, smiling, radiant with the realization of the ultimate truth....

The next day people saw there were two saints now. And the number started increasing by the same strategy. First your nose is cut off, then the alternative: either you prove yourself an idiot, or you become a saint. Now who is going to choose to be an idiot? Even an idiot cannot be that idiotic -- when he can become a saint so easily. And now there is nothing left, he has to become a saint. It seems to be perfectly right -- people are respectful, and the crowd around the saints is increasing, and the saints are increasing....

Even the king of that kingdom became interested. He asked his prime minister... the prime minister said, "You wait a little, because I know this man -- he was the prime minister of the neighboring kingdom. I don't think that he has attained ultimate truth, he has simply lost his nose." Politicians understand the language of politicians easily. He said, "You wait. Let me enquire of the other king, and investigate the whole thing before you lose your nose and realize God. Give me just a little time."

He enquired of the other king. He said, "That man is really a nasty man. It is my fault because I cut off his nose. I should have cut off his head. I never thought that he would do such a thing as cutting the noses off thousands of people. Every night hundreds of people are turned into awakened souls, enlightened people, God-realized."

He got the whole information and then he said to his king, "This is the information I have got. Now I will invite the great saint to the palace and give him a good beating."

The saint was invited and of course he was very happy; and all the other saints also were very happy that now even the king was becoming interested in the positive philosophy. That's what he was saying: "This is simply positive philosophy. Now, bothering about the missing nose is a negative approach. It is gone; what is the point of all this crying over spilled milk? Why not make something positive out of it? And I am giving you the ultimate truth, just for the price of a nose.

They were all happy. They all went and waited outside the palace. The great sage entered -- by now he had become a great sage. The prime minister closed the doors. He had two wrestlers, strong men, there, and they started beating the man. The sage said, "What are you doing?"

The prime minister said, "Now tell the truth, otherwise the beating will continue. We will not kill you, but we will not allow you to live either. We will keep you hanging between death and life. It is better that you say it quickly."

Seeing the situation he said, "Okay, the truth is that my king has cut off my nose because I was fooling around with his wife. Now what do you suggest? What should I have done? In this situation, with a nose missing, wherever I went I would have been condemned, boycotted. So I found this positive philosophy. In the same position, wouldn't you have done the same?"

The prime minister said, "Of course I would have done the same -- but now it is time that you move from this kingdom, because even my king is becoming interested, and I don't want his nose to be removed by you and him to become a sage. You move from this country to another. The world is large; there are fools everywhere, and you will find them everywhere. Right now, already you have a great following."

When Werner Erhard or people like him found that they could sell encyclopedias, worthless encyclopedias which nobody is going to read, and nobody is going to look into.... Encyclopedias people

simply keep for show, in their study or in their sitting room. They look beautiful. They are not to be read, they are to be looked at. If you can sell encyclopedias -- and people are so foolish that they will purchase useless books, highly-praised but meaningless books, at a high cost -- why not sell ideas? Once you know the simple technique of salesmanship you can sell anything.

Positive thinking is just deceiving people.

If influencing people and winning friends becomes your ideology, you will have to do two things. One is you will have to act, behave the way people like you to act and behave. That's the simple way to influence them, there is no other way.

The whole philosophy can be condensed into a simple sentence: if you want people to be influenced by you, just behave the way they think is the right way to behave. You prove to be their ideal, which they also want to be but have not been able to be yet. Of course, you cannot become anybody else's ideal, but you can pretend. You will become a hypocrite.

And if you are going to influence many people, then of course you will have to have many personalities, many masks, because each person is influenced by a different mask.

If you want to influence a Hindu, you have to have a different kind of personality than when you are trying to influence a Christian. To Christians, Jesus crucified on the cross is the symbol of the greatest sacrifice anybody can make to redeem humanity.

To the Hindus, crucifixion simply means this man must have committed a great sin in the past. Their philosophy is of karma and its consequence. You cannot be just crucified without any karma on your part. You must have acted in evil ways, and this is the outcome of that. The crucifixion of Jesus does not prove to the Hindu or the Jaina or the Buddhist that he is a messiah.

But to the Christian, Mahavira, Buddha, Krishna, Lao Tzu -- nobody seems to be comparable to Jesus. In fact to a Christian mind they all look very selfish: they are just working for their own redemption while Jesus is working for the redemption of the whole of humanity. A man who is interested in his own ultimate realization is obviously the most selfish man in the world. What selfishness is possible which can go beyond this selfishness?

If he renounces the world that is selfish, because he simply wants his soul to be freed from the wheel of life and death. He wants to meet the universal spirit of God, or he wants to enter nirvana and disappear into the cosmos where there is no suffering, where there is only bliss, eternal bliss. And this man does not bother about anybody else. You call him a saint?an incarnation of God? -- a tirthankara? No, not to the Christian; that is not appealing.

If you want to influence many people you will have to have many personalities, many masks.

You will have to continuously pretend that which you are not, and you will have to hide that which you are.

Now this is what makes a man phony.

Dale Carnegie's whole philosophy is for phonies.

In fact, the word "phony" is also a contribution of America. Strangely, it exactly means what personality means. In Greek drama the actors used masks and they spoke through the mask. *Sona* means sound, and sound coming from a mask is called *persona* in Greek -- it is not the real man, but the mask. You don't know who is behind it; all that you hear is the sound, and you see a mask. The mask is a mask, it cannot speak. And the one who can speak you don't see; he is hiding. From persona comes the English word "personality". And phony is exactly the same.

Since telephones came into existence, you can hear people's voices through the telephone, and you don't see the person. And of course the voice also is not exactly the same; coming through wires or by wireless much is changed. It is phony; "phony" comes from "phone". Strangely, "persona" and "phony" mean exactly the same. You don't see who is speaking, you only hear the voice. That too has gone through a change, through the mechanism; it is not exactly the same voice.

Dale Carnegie's philosophy creates phonies, but the real purpose is to influence people. Why? To win friends, but why? What is the need? Two things have to be understood. First, influencing people is only a means to win friends. The word *win* has to be underlined. It has the whole of politics in it. The more people are under your influence, the more powerful you are. Your power depends on how many people are supportive of you, how many people you have influenced so much that they will be ready to do anything for you.

Hence, the politician speaks in a language which is always vague -- you can interpret it the way you like -- so that many people can be influenced. If he is very clear and what he says is absolutely scientific --

without any vagueness, certain; if it has only one meaning, then perhaps he will succeed in annoying people.

That's what I have been doing my whole life -- how to lose friends, how to create enemies.... If somebody wants to learn it, they can learn it from me. And the reason is that I don't want to influence anybody. The very idea is ugly, and against humanity. To influence means to interfere, to trespass, to drag you on a path which is not yours, to make you do things which you have never thought of before.

To influence a person is the most violent act in the world.

I have never tried to influence anybody.

It is another thing if somebody saw some truth in what I was saying or I was being, but it was not my effort to influence him. If, in spite of me, he was able to see something, then the whole responsibility is his.

Jesus says to his people, "On the judgment day I will sort out my sheep and tell God that these are my people -- they have to be saved. For others I am not concerned." If there is something like a judgment day -- there is none, but just for the argument's sake -- if there is something like a judgment day, and if I am to do the sorting out, I will not be able to find a single sheep, because I have never influenced anybody. And when you influence somebody, certainly you become the shepherd and that person becomes just a sheep. You are reducing human beings to sheep; you are taking their humanity away. In the name of saving them you are destroying them.

Don't be influenced by anybody.

Don't be impressed by anybody.

Look, see, be aware -- and choose.

But remember, the responsibility is yours.

You cannot say, "Lord, I followed you -- now save me."

Never follow anybody, because that's how you go astray from yourself

Dale Carnegie started this whole school of positive philosophy, positive thinking: Don't see the negative part, don't see the darker side. But by your not seeing it, do you think it disappears? You are just befooling yourself. You cannot change reality. The night will still be there; you can think that it is daytime for twenty-four hours, but by your thinking it, it is not going to be light twenty-four hours a day.

The negative is as much part of life as the positive.

They balance each other.

After Dale Carnegie, the great name in the tradition of this positive thinking is Napoleon Hill. THINK AND GROW RICH is his greatest contribution to the world -- a beautifully written book, but all crap. Think and grow rich... you don't have to do anything, you only have to think in absolutely positive terms and riches will start flowing towards you. If they don't come, that simply means that you have not been thinking absolutely positively.

So these are beautiful games in which you cannot defeat the man who is proposing the game. He has the key in his hands. If you succeed by chance, then he succeeds because his philosophy -- think and grow rich -- has succeeded. You have been thinking and thinking and thinking and positively thinking that dollars are showering on you -- these are not snowflakes but dollars showering on you -- and suddenly your uncle dies and leaves you a big inheritance. Naturally, positive thinking works!

But if you don't succeed... and ninety-nine percent of the time you are not going to succeed -- you know perfectly well that your positive thinking is not absolutely positive; you know that there is doubt. Once is a while you open your eyes to see whether they are dollars or just snowflakes. You see they are just snowflakes, and you again close your eyes and start thinking that dollars are showering. But the doubt is there, that these really are snowflakes. Whom are you trying to befool? All these thoughts *are* going on: "This is just nonsense, I shouldn't waste my time, I could be earning some dollars; this way I am losing rather than gaining."

But Napoleon Hill writes beautifully and gives examples of how people have succeeded by positive thinking. And you can find people -- this world is big enough. For everything you can find an example. Why one? -- you can find hundreds of examples if you just look around and try to find them. And all these people have been doing just that: they find examples, and they place the examples in beautiful poetic prose. And of course you want to be rich, so they exploit your ambition, your desire. They give you such a simple method -- and they don't ask anything of you in return.

About Napoleon Hill I remember... he himself was a poor man. That would have been enough proof to disprove his whole philosophy. He became rich by selling the book, THINK AND GROW RICH. But it was not positive thinking that was making him rich -- it was fools around the world who were purchasing the book, it was his work, his labor, his effort. But in the very beginning days, when his book came out, he used

to stand in bookstores to persuade people to purchase the book.

And it happened that Henry Ford came in his latest model car and went into the bookshop to find something light to read. And Napoleon Hill did not want to miss this chance. He went forwards with his book and he said, "A great book has just been published -- you will be happy with it. And it is not only a book, it is a sure method of success."

Henry Ford looked at the man and said, "Are you the writer of the book?"

Napoleon Hill said proudly, "Yes, I am the writer of the book." And he can be proud: that book he has written is a piece of art. And to create a piece of art out of crap is real mastery.

Henry Ford, without touching the book, just asked one question, "Have you come in your own car or on the bus?"

Napoleon Hill could not understand what he meant. He said, "Of course, I came on the bus."

Henry Ford said, "Look outside. That is my private car, and I am Henry Ford. You are befooling others; you don't have even a private car and you write a book called THINK AND GROW RICH! And I have grown rich without thinking, so I don't want to bother with it. You think and grow rich! -- and when you grow rich then you come to me. That will be the proof. The book is not the proof"

And it is said that Napoleon Hill never could gather up the courage to meet this old man, Henry Ford, again, even though he became a little richer. But compared to Henry Ford he was always a poor man and was bound to remain a poor man, always. But Henry Ford's logic was clear.

Out of these people, one Christian priest, Norman Vincent Peale, has created a positive philosophy. And he has tried to convert the whole Christian attitude -- as if it is a philosophy of positive thinking. And of course he could have quoted all the religions of the world, but he wants to spread Christianity, so he doesn't take account of any other religions.

And in Jesus you can find.... All the religions have been doing the same harm that Jesus did: "Blessed are the poor for theirs is the kingdom of God" -- now Mother Teresa is not saying anything different. Norman Vincent Peale has become a world-famous preacher. His whole standpoint is: don't look at anything from the negative, critical attitude. Look from the positive, accepting, receptive attitude. And he says that if you do it, you transform the nature of the object -- which is absolutely wrong.

Just by saying, "Blessed are the poor because theirs is the kingdom of God," you don't change poverty. Otherwise in two thousand years Christian priests would have made poverty disappear. Poverty goes on growing, the blessed people go on growing.

In fact, there will be so many blessed people that in the kingdom of God, shared by all these blessed people, they will again be poor; they are not going to get much share in it. All these shareholders in the kingdom of God will make God also poor. It will be a company of poor shareholders and directors -- the directors of course must be the beggars who are poorer than the poor.

Two thousand years of continuously teaching... has it changed the nature of poverty? No. It has done only one thing -- it has killed the revolutionary spirit in the poor. Poverty remains in its own place and goes on growing in leaps and bounds.

But it has done one thing certainly: it has taken away the guts of the poor man. His rebellious spirit has been poisoned. And on one thing only I agree with Karl Marx -- that religion is nothing but opium for the poor people. I have to agree with him because that's what all the religions in the world have done. They have given opium, a drug, so you can have beautiful dreams.

In India it is a common routine. In Indian villages poverty is such that if only the man goes to work, it is not enough; the wife also has to go. It is against the Indian idea which is that women should not go to work; their place is the home, and they have enough work there. But even if it goes against the Indian culture, the Indian civilization, the poverty is so great that just the man earning cannot feed the whole family -- the woman has to go.

And the woman may be carrying a small child, because Indian women are constantly either pregnant or getting ready to be pregnant again; meanwhile they raise the other child. They have to carry the child to the place where they are working, maybe on the road, making the road, or in the field or in the garden, or in construction, anywhere. But what to do with the child? They will be continuously at work and the child will be Lying down by the side of the road.

So the routine method is that they give a little opium to the child. All over India that is done, even though opium is now illegal; but nothing can be done about it. And everybody understands that that is the only way. The child remains hungry but happy. Just a little opium and for six to eight hours he is floating in the lotus paradise. He will not cry, he will not weep; he will not disturb the mother.

Religions have done the same to the whole of humanity.

Be hungry, be uneducated, be sick, suffer every kind of misery possible -- but take it positively.

No. I do not believe in any philosophy of positive thinking; nor do I believe in the opposite, in the philosophy of negative thinking -- because both are there. The positive and the negative make one whole. My philosophy is holistic -- neither positivist, nor negativist, but holistic, realistic. You see the whole in its totality, whatever it is. Good and bad, day and night, life and death, they both are there.

My approach is to see exactly what is the case.

There is no need to project any philosophy on it.

Mother Teresa says to these people in Bhopal, -- "Take it positively." Two thousand people dead!certainly through some mistake of some lazy Indian. And it has been happening in many places all over India; it is not a singular case. Bridges fall down after millions of rupees have been put into years of construction. The first day the train passes by... and with the bridge, the train and the passengers all go down into the river -- but take it positively.

Dams continually go on flooding thousands of miles because they break. India goes on borrowing money from all over the world, from the world bank and from other sources, to make new dams. And with all the engineers and all that expertise, what happens? It does not happen anywhere else in the world, it happens only in India! India is a very positive country because the people who are responsible are not punished; otherwise it would stop.

The contractor should be punished when a bridge kills thousands of people and destroys the labor of thousands of people and makes the country borrow more and more -- which India will never be able to repay. That is absolutely clear, because how are you going to pay it back? Slowly slowly, you are becoming slaves again -- economic slaves.

Political slavery is gone; now economic slavery is coming from the back door. If you cannot pay money, then you will have to substitute it by something. If you owe to America, or if you owe to the Soviet Union, then you will have to give them bases for their military forces. You have to, because there is no other way to pay them back. And why do these countries go on giving to these poor countries, knowing perfectly well that they cannot get it back? In fact they don't want to get it back!

This is a new form of slavery.

People don't understand that forms go on changing but things remain the same. Political slavery became costly, very costly. To those who were the masters, it became more costly to have a slave country than not to be bothered with slave countries. That was more economically profitable. Leave these poor countries politically free -- but what are they going to do with their economy? They will beg from you, and then you can exploit them economically. And in fact that is the real exploitation.

Political slavery was useful because you were powerful enough to exploit them economically.

All such exploitation is economic -- if you were politically powerful then of course you could exploit them economically. By the end of the second world war it became clear that it was no longer feasible, no longer economically useful to have political slavery in the world. But the real thing was economic exploitation. Drop the political slavery, influence people, make friends -- and go on exploiting them economically the way you were doing before. Now you will do even better because you are friends, you are helping in every possible way... but for what reason are you helping?

Russia goes on pouring money into India. In Russia itself there is poverty; they are not too worried about that poverty, they are more concerned to create factories in India, steel plants in India. Go on giving as much money and expertise as India asks, because soon they will be so much in debt that while politically they can remain free, it will make no difference -- your armies, your military bases will be inside their country; they will have to give in to you. Their political freedom will be just paper freedom: underneath they will be slaves again.

In India nobody is punished for all these things which go on happening. In India there are really miracles that happen. They have five-year plans just like Russia used to have five-year plans. In those five-year plans so many dams have to be made, so many roads, so many bridges, and the country is given a great hope that within five years everything will be changed: poverty will be gone, every village will have a school, a hospital, and everything.

And on paper these things do happen. You can see the road has been made, on the map. The contract has been signed, the contractor has taken the money, the engineers have been working, the laborers have been paid, the machines have been purchased. Five years of work and the road is ready. The road is even inaugurated by a great leader -- and there is no road!

You see the picture of the leader in the newspaper, inaugurating the road. They have made just a small piece for the inauguration, so that a small piece of road is shown in the picture. And the leader is inaugurating it, cutting a ribbon with the scissors, and people are clapping all around. And it is a miracle! If you go just one furlong ahead, there is no road -- and the road was going to be one hundred miles in length. It is non-existent.

Great miracles! But take it positively, and don't complain against anybody, otherwise everybody will be caught: the leader who inaugurated the road will be caught and asked, "What road have you inaugurated? Where is it?"

The minister who gave the contract must have been bribed. The contractor must have taken the major portion of the money that was going to make the bridge, and everything else is fictitious. Engineers have been paid, workers have been paid; for years the work goes on, and reports go on coming into the files that the work is going well, and the road is coming along, and it will be ready even before the time set for it.

It can be ready any day; the way it is going it can be ready any day. And then the great leader comes to inaugurate it, and people are clapping because they believe in positive philosophy. They know the road goes only one furlong, but still they are clapping because a great leader has come, and they have all been given money to clap Praise the leader, wave flags to welcome him. And these pictures will be the proof. All these people have to be punished.

And Mother Teresa says to those poor people, "Don't complain." Whom is she going to save? The criminals?

Yes, I use the word "criminals", because I don't know anything worse than that. Sinners I cannot call them, because I don't believe in sin. But they are criminals. If it is the carelessness of one person who did not lock the plant correctly, and it kills two thousand people....

And this is a government report of two thousand people killed. Whenever there is a government report, particularly from India, multiply it by five and you will be almost right. If they say two thousand people have died, that means at least ten thousand people have died. If they say one hundred thousand people have been seriously injured, don't believe their numbers -- at least five hundred thousand people must have been injured. Who is going to count? The government officials reduce it as much as possible so that there is no negativity in people, and positive philosophy goes on living. And then they call in these people like Mother Teresa who say, "Don't complain." Why?

Then what about Adolf Hitler's gas chambers? Take it positively -- and yes, if you want to take it positively, it can be argued in a very positive way: those millions of Jews that evaporated in the chambers, the gas chambers of Adolf Hitler.... Now think positively. If they had lived they may have been poor. They may have suffered any kind of disease, tuberculosis. cancer. And they were all Jews, so you can understand they would have suffered from AIDS, because Jews are the oldest homosexuals in the world. And it is not that I am saying it, I am simply quoting the Old Testament.

Even God could not take it positively! He had to destroy two cities, Gomorrah and Sodom, in the Old Testament. It is not written by me. God had to destroy both the cities completely! Why? Sodom became so famous that now we have the word "sodomy" because of Sodom. People were making love to animals -- that's what sodomy is. Now sodomy means making love to animals, but it comes from the name of the city, Sodom. People were making love to all kinds of animals.

And Gomorrah -- just the sound of the name is enough to give you an idea what else must have been happening there -- homosexuality, sodomy, other kinds of perversions. I have always wondered why people have missed on this name Gomorrah; it is so phonetically connected with some sexual perversion. God had to destroy both cities completely.

God could not take it positively

God has never taken anything positively, otherwise why is there hell?

If God takes things positively then criminals He will just hug and kiss and say, "Come on, boys! I was just waiting for you. This paradise is yours because I take things positively. I have read the books of Norman Vincent Peale." But he goes on throwing people in hell. Mother Teresa seems to be very anti-God. But all these religions are in a contradiction.

Here they go on saying one thing, and there they go on saying, "You will be punished. Each sin will be counted, calculated. And you cannot hide anything from God; He will read you just like an open book -- there is no way to hide -- and accordingly you will be judged." So Christians have judgment day... if God believes in the philosophy of positive thinking, then what is the need of a judgment day? All are to be forgiven, and whatsoever they have done has to be looked at positively. Then what is the need of a day of

judgment? Saints and sinners will be the same, they will receive the same welcome -- but that creates trouble.

That is why nobody has raised this question: What about God and His philosophy? If you say that God is going to forgive everybody, then sainthood loses all charm. Then who is going to suffer all the austerities and fasts and prayers, and renounce all the pleasures of life -- knowing perfectly well that those who are having all the pleasures here on earth will again have the same pleasures that you will have in heaven? So you are a loser!

And perhaps because your whole life you denied yourself pleasures, you may not be able to enjoy them, because you will be so inhibited that when beautiful girls in the Hindu paradise appear dancing before you.... The saints are certainly bound to close their eyes, just out of habit of millions of lives -- for Hindus it is a question of millions of lives.

Gandhi used to have three monkeys just by his side on the table. They were presented to him by a Japanese saint; in fact, four were presented, but the fourth has been missing from all the pictures. When I went to Gandhi's ashram I asked his son Ramdas, "Where is the fourth monkey?"

He said, "How did you come to know about the fourth monkey? -- because when they came, all four were joined together, they were not separate, and immediately the fourth was separated and destroyed. How did you come to know? -- because this thing happened long ago."

I said, "I am really an explorer of strange things. Tell me about the fourth."

"But," he said, "it has been completely destroyed. How did you...? Who told you?" -- because except Gandhi, Ramdas, his son, and Ba, his mother, nobody knew about it. "We opened the parcel, and we destroyed the fourth."

I said, "That's okay. I was also present."

He said, "You must be joking."

And nowhere is it mentioned that there were four monkeys... but I know because originally those four monkeys were Chinese. They are very traditional, Taoist monkeys, at least three thousand years old, so I knew the fourth was bound to be there. From Taoism they traveled to Japan, and they had never been three. But his whole life he kept those three monkeys by his side; they are still preserved in the Gandhi memorial museum in Delhi. But it is a lie, because the fourth is missing.

One monkey has his hands over his eyes, closing them. "Don't see anything evil" is the message. The second one has his hands over his ears: "Don't hear anything evil." The third monkey had his hands over his mouth -- not to throw a kiss at you, but: "Don't say anything evil." What was the fourth doing so that they destroyed him? The fourth was keeping both his hands over his sexual organ: "Remain celibate, don't do anything evil." Now, Gandhi was worried that this monkey would create trouble. "Anybody coming will ask what he is doing. And just sitting by my side.... Destroy this one; these three are okay."

All the religions have been teaching these saints to practise austerity but when they are in paradise and have freedom, it is going to be difficult for them, really difficult. The sinners will enjoy paradise; the saints will hide just at the sight of an approaching apsara -- that is a young woman that is made available to all in paradise -- and there are thousands of beautiful apsaras. You can call them divine call girls... I don't know how to translate that word because in the Christian heaven apsaras don't exist.

What the saints will do is start shaking and feeling nervous and perspiring, and they will close their eyes immediately because that is what they have been doing their whole life.

To make clear the distinction between saint and sinner all the religions had to be "realistic, the way I am telling you to be realistic -- to see the wholeness of a thing, the positive *and* negative.

Now this woman, Mother Teresa, is a bigger criminal than those people who created the calamity of Bhopal, because she is not only trying to cover their laziness, their mistake, their error; she is giving the idea that wherever such a thing happens you just cover it up.

So I say that when millions of Jews are evaporated, Hitler must be doing great, positive work: perhaps with a smaller population there will be less poverty. And these Jews were the richest people in Germany, so let their money and their riches be distributed. And anyway they are going to die sooner or later, so why not sooner? What could they have done by living? So why make so much fuss? They may have died from a very terrible disease -- AlDS, cancer, or something -- and Hitler has given them the simplest and the quickest death, a painless death. Look at it positively!

But Mother Teresa will not have the guts to say, "Look at it positively," because the Jews in America who go on giving respect to her will be immediately enemies. She cannot say that.

Why not take communism positively? Stalin killing millions of people -- has she ever said to take that

positively? It is good: those millions of people are freed from life's miseries, sufferings, troubles. But she will not say that. Communism cannot be taken positively -- her master, pope the polack, has just declared that the very idea of class war is a sin. Now, is that taking things positively? Then class war is not a sin but a virtue, if you take it positively.

But why do such an ugly thing to the poor Indians? And your purposes are dear. Your purpose is political: to keep the government happy. Because in India it is a problem.... Many missionaries have been deported from India, and there is constant pressure from the Hindu population that missionaries should be deported from India because they are exploiting poverty and converting people to Christianity -- not by argument, because as far as argument is concerned Christianity has nothing compared to eastern religions. They cannot win in any argument; Christianity has no argument at all.

India has had ten thousand years of continual argumentation and nothing else! As far as argument is concerned, nobody can come close to the Indians because they have done only that one thing for ten thousand years -- nothing else. They have tried to split hairs, and they have succeeded. There are books which cannot be translated even today because scholars find that it is impossible to find any western words equivalent to them. For example, Indian logic is impossible to translate -- Aristotle is just a pygmy. Indian logic has gone so deep in splitting hairs continually and has created such words because it needed them.

Words are created only when you need them. For example, here you have "snow", "ice", and perhaps one more word I don't know. But ask the Eskimo; he has a dozen words for snow. No other language has a dozen words, but the Eskimo has. And the reason is, he knows those twelve different qualities. He has lived for thousands of years with snow. He is acquaint ed with it. He can make differentiations which nobody else can.

Now, after ten thousand years of continually arguing, India has come to words that no other language in the world can translate. Even to understand them is as difficult as to understand Albert Einstein's theory of relativity, perhaps more difficult.

So India is continually deporting missionaries; the pressure goes on becoming bigger and bigger The reason.... Hindus are not worried about argument. If you want to argue they are ready, the Jainas are ready, the Buddhists are ready. About argument there is no problem; your Christian missionaries will not have any chance of winning. But they can convert people by giving bread, by giving medicine, by opening a hospital, by making a school, a college, by creating institutions for the orphans, for the widows.

All these things Indians cannot do; they have never done them, they have never bothered about them. In fact. they have reasons, explanations, arguments why: if somebody is an orphan, it means in his past life he has done something wrong. Now let him suffer, don't interfere; otherwise he will have to be an orphan again in the next life, and you will be simply prolonging his suffering. Let him be finished with it and the accounts be closed, so that in the next life he comes fresh and is not an orphan. Widows -- it is their fate; if their husbands have died, it is nobody else's business. According to Hindus these women must have done immense wrong in their past lives... so they are suffering.

So nobody is going to do anything about any real problem. Christian missionaries tackle the real problems. And naturally, when they feed, give medicines, serve the poor with their doctors, their nurses, their hospitals, their schools, their teachers -- those people become impressed: "No Hindu ever cared, nobody bothered about us. If we were dying they just left us dying. You care for us -- certainly you are really religious." And if they start getting more and more involved with Christianity, it is simple. But they are not converted the way conversion should happen. It is smuggling them through the back door.

They don't know about their own religions, because nobody has taught them. But Christians are teaching them about Christianity; that is their only knowledge. And they see these people and their service, their compassion, their sympathy, and naturally they think this is the religion you should belong to. And if these missionaries are doing so much, what about Jesus, the messiah? If he says that he will redeem the world, he means it. These people are his representatives.

But Hindus are pressuring the government that these people should be thrown out because they are misguiding people, taking advantage of their poverty, of their sickness, of their old age. But nobody can dare to say, "Deport Mother Teresa," because she is continually protecting the government. This is a political strategy: protecting the officers, protecting the rich, and underground doing the real work of converting people to Christianity.

I am not against anybody being converted to Christianity. If with understanding, with feeling a person moves towards Christianity, it is perfectly good; nobody has the right to prevent him. But if he is in some way bribed, seduced, then this should be prevented. Whether he was going to become a Mohammedan or a

Hindu or a Christian or a Buddhist, it does not matter: nobody should be allowed to cunningly change a person's life, his vision, his thinking. He should be left alone. All missionaries -- it makes no difference to which religion they are connected -- all missionaries are against humanity. But people like Mother Teresa do their work in a very sophisticated way, a very polished way.

You ask me: Am I against positive philosophy? Yes, because I am also against negative philosophy.

I have to be against both because both choose only half the fact, and both try to ignore the other half.

And remember: a half-truth is far more dangerous than a whole lie, because the whole lie will be discovered by you sooner or later. How long can it remain undiscovered by you? A lie, of course, is a lie; it is just a palace made of playing cards -- a little breeze and the whole palace disappears. But the half-truth is dangerous. You may never discover it, you may continue to think it is the whole truth. So the real problem is not the whole lie, the real problem is the half-truth pretending to be the whole truth; and that is what these people are doing.

The philosophy of positive thinking says: "Take everything positively. The negative should not have any space in your approach, there should be no negative part." This is making a part, the positive part, almost the whole.

The same is true about negative people, although there are none who preach the philosophy of negative thinking, because who is going to listen to them? They will say, "If somebody is smiling, look out -- there must be something he is hiding behind the smile. In fact, he must want to cry or weep. Look out -- don't be deceived by his smiling; find out the negative. If he is looking very happy, that means certainly there is something that he is trying to hide behind his happiness."

People are so miserable, who is going to listen to such a philosopher? They will say, "We are already so miserable, and you are teaching us to search for more misery! Even if a false smile is there, at least it is there. Please forgive us, we can't go on digging and finding the tears. We have enough tears a!ready. And just a smile -- although it may be just a mannerism, a formality, just a civilized way of meeting somebody...."

When you meet somebody and ask, "How are you?" -- he says, "I am perfectly well." Now, if you are a negative philosopher you have to find out what this man is hiding: "How can he be perfectly well? Have you ever heard of anybody in the world being perfectly well? He is Lying!" But nobody will listen to a negative philosopher. You also say, "I am perfectly well. You are perfectly well? -- good." And you depart in good spirits. What is the point of showing one's wounds to each other and making each other more miserable than before?

So there is no school of negative philosophers. But there are more people who believe in negative philosophy without knowing it than there are people who believe in positive philosophy.

In fact, all these believers in positive philosophy are basically negative. To hide that negativity they believe firmly in the positive philosophy.

I am not in support of either side. I am in favor of taking the whole truth, and that's what I would like you to do too: take the whole truth, because the negative is as essential as the positive.

You cannot create electricity with only the positive pole; you will need the negative pole too. Only with both the negative and the positive pole can you create electricity. Is the negative absolutely negative? It is complementary, so it is not against the positive.

If I had been in Bhopal I would have told them, "Find out the people who are responsible for this calamity; it is manmade." Of course we cannot find God when there are natural calamities. If we could then I would be in favor of catching hold of God and punishing Him, because this is not even a human way -- what to say about a divine way! But we cannot catch hold of God because He is non-existent -- so we are helpless.

But when manmade calamities are there, please don't say such stupid things to people as, "Take it positively. Don't complain." No, find out who the criminals are and let them be punished as heavily as possible. You punish a single man if he kills somebody, and perhaps a single man was behind the whole explosion which has killed thousands of people, crippled thousands of people. But he will be left completely free to do it again, and people like him will also not feel any necessity to be more alert, to be more careful.

If India has become a country of lazy and lousy people, the reason is simple and clear: nobody has bothered to deal with the sources from where this laziness and lousiness arises. And everybody *is* lazy and lousy.

When I joined the university I was puzzled because the whole years course was not enough for more than two months; in two months it could be finished. I used to finish it in two months. My professors, senior

professors, the head of the department, the dean, they all told me, "This is not the way. You simply finish in two months a course which has to be finished in ten months... that makes us all feel guilty."

I said, "That is your business. If you don't want to feel guilty, finish your course also in two months, or change the syllabus -- make the syllabus in such a way that the course is really for ten months. This is lousy, absolute laziness, and I cannot be part of it."

It is because of this that I used to travel so much. My students were not at a loss at all. I would finish their course quickly and then would say, "Now unnecessarily you will be bothering and I will be bothering... what is the point? Once in a while, whenever I am here, I will come. If you have any questions you can ask them, otherwise I will see you when the examinations come round."

And my professors, my department, my head, they were not courageous enough to report me because they knew that if they reported me, then I was going to expose the whole thing: that these people were lousy. And my students would have been my witnesses that I had finished my course -- now for what did they want me here too?

I was moving around the country. Everybody knew because the newspapers were publishing that I was in Calcutta addressing the university, I was in Benares... and they knew that I was supposed to be there in Jabalpur. My principal once asked me for dinner, and at his home he said, "Do at least one thing: Go wherever you want, but don't let it be published in the newspapers because then it becomes a problem. People start asking us, 'If he is in Madras... but we don't have any application for leave. He never informs us when he goes or when comes back.'"

I said, "I cannot do anything about that. How can I prevent the journalists reporting? What can I do? I don't know who is reporting; I simply speak and move on, and whatsoever they want to do, they do. But if you have any problems, if anybody reports to you, you can call me. I can put that man right, there and then."

For nine years I managed this way. The whole university was just in a state of shock. They could not believe that nobody raised any question against me. I got the whole salary, and I was rarely seen. But the reason was that my department was afraid to report me, for the simple reason that I had said that I would expose the whole thing.

The country has become lazy. I told the vice-chancellor, "All your courses are not enough for the whole year. What you teach in six years can be taught very easily in two years; four years you are wasting. In those four years you could teach so much that the degrees of no other country could be compared to your degrees. Right now no country even accepts your degrees."

He said, "Perhaps you are right, but no professor will agree because they are happy with the way things are going; they have always done it this way. So I don't want to take the responsibility on myself."

Doctor Radhakrishnan, who became president of India, was basically a professor of philosophy. First he was professor of philosophy, then he became vice-chancellor of the Hindu university in Varanasi, and then he managed and manipulated to become the president of India. When he became the president of India, he declared his birthday as "teachers' day".

That is a very cunning strategy that is being done in India. Jawaharlal Nehru's birthday is "children's day", because once Jawaharlal was dead people would soon forget about him. But children's day will continue because children are not going to disappear from the world, and on children's day Jawaharlal will be remembered.

So Doctor Radhakrishnan created a teachers' day. On the first teachers' day in my university, I asked the vice-chancellor, who was presiding over the meeting, "I want to enquire about a simple thing: why do you call it teachers' day?"

He said, "You don't know? It is so simple. A teacher has become president of the country."

I said, "Who is being respected, a teacher or the president of the country? I will call it a teachers' day if a president drops his presidency and becomes a teacher. Then it will be a teachers' day, putting teaching higher than the presidency of the country. Let him resign from the presidency and become a teacher.

"This is my challenge to Doctor Radhakrishnan: resign from your post, become a teacher, and we will celebrate the teachers' day. Right now this is absolutely absurd. Tomorrow a shoemaker becomes a president and so then a 'shoemakers' day'; someday, somebody else is a cloth merchant, then 'cloth merchants' day'. But in all these days you are respecting the post of the president. So simply call all these days 'president's day'. Why drag the poor teacher into it?"

My vice-chancellor said, "Will you please keep it to yourself! Soon the media will be here, and if they hear your challenge or anything, then I at least am in difficulty because it is because of Radhakrishnan that I have been appointed vice-chancellor here in this university. I am his student, and what you are saying is

perfectly right, but -- forgive me -- don't say it in front of people."

I said, "Everybody goes on:'Be truthful, be honest, be authentic,' and whenever I try to be truthful, honest and authentic, immediately I am stopped."

I am certainly against people like Mother Teresa... because I count them as criminals, not as saints. And I will not take them positively because they are doing certain harm -- and so subtle a harm to humanity that it cannot be forgiven.

It may have shocked you. Think about your shock and look at both the sides of the shock, the negative and the positive, so that you can understand why the whole phenomenon happened to you.

And this is going to be my approach to everything.

Look holistically. Be a realist and you will be surprised, amazed. When you look at both sides they fit together, they complement each other. They are just like the Chinese symbol of yin and yang.

Have you seen the Chinese symbol of yin and yang? -- two fish in a circle, one fish in one half-circle, the other fish in the other half-circle; but both fish fitting together, making it a whole. Yin means the feminine; yang means the masculine.

This is applicable to all polarities, positive and negative; they are just like two fish moving in such a way, so closely, that they make a circle.

Then you look at existence with the eyes of a religious man.

Then there is no saint, no sinner; they are all complementary to each other. They both are needed in some way.

Yes, better ways can be found so that they can complement each other more lucidly, more gracefully, more beautifully.

From Ignorance to Innocence

Chapter #30
Chapter title: Surrender: the ego upside down

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OSHO,
WHAT IS THE PLACE OF SURRENDER IN YOUR RELIGION?

I do not teach the ego, hence I cannot teach surrender, because surrender is nothing but the subtlest form of the ego.

Surrender is not against the ego, it is in fact an act of the ego. Who surrenders? And by surrendering, who becomes humble? Who becomes meek? It is the ego standing upside down. It makes no difference whether the ego is standing on its legs or on its head. In fact it is more dangerous when it is on its head because then you will not be able to recognize it.

Jesus says, "Blessed are the meek," but what is meekness? "Blessed are the humble," but what is humbleness? Can a man who has no ego be humble? How can he be humble? Who will be humble? A man who has no ego has no way to be meek or to be humble. He cannot be an egoist on the one hand; he cannot

be a humble person on the other hand.

To teach surrender is to give you a strategy to hide your ego, to sublimate your ego.

Yes, that's the right word, sublimation Freudian word, very significant. You can sublimate anything, so much so that recognition becomes impossible. You may even start thinking that this is the very opposite of the original thing. Meeting a humble man you will feel how egoless he is -- he also feels how egoless he is. The ego has come from the back door and now it is no more condemned, but appreciated.

And why is a meek person, a humble person appreciated? That too is a strange story. He is appreciated because he fulfills everybody else's ego. lust see the whole game of it. Why do you appreciate a humble person? -- because being humble to you he buttresses your ego. And because your ego is buttressed, you in response buttress his humbleness.

Now a vicious circle is created. He will become more and more humble because everybody loves his humbleness. He gains respectability, and everybody enjoys his humbleness because everybody is being satisfied by his humbleness -- it is a deep satisfaction for the ego.

Yes, blessed are the humble and the meek because without them how are the egoists going to be contented?

And when you say, "They shall inherit the kingdom of God," then naturally one is ready to do anything.

I want you to understand it clearly:

Ego and surrender are two sides of the same coin.

I don't teach the ego, so how can there be any place for surrender in my religion? I don't teach you to be meek, I don't teach you to be humble.

I teach you to be authentic, integrated individuals with immense self-respect. The word self-respect may create doubts in your mind because self-respect seems to mean again the ego. It is not so. You have to understand both words, "self" and "respect"; both are significant.

Self is that which you are born with.

Ego is that which you accumulate.

Ego is your achievement.

Self is a gift of existence to you. You have not done anything to earn it, you have not achieved it; hence nobody can take it away from you. That is impossible because it is your nature, your very being.

Ego is all that you go on accumulating through education, manners, civilization, culture, schools, colleges, universities.... You go accumulating it. It is your effort, you have made it, and you have made it so big that you have completely forgotten your real self

To know the real self is enough: the ego falls flat on the ground without any effort to surrender it. Unless the ego falls on its own, without your effort, it is not going to leave you. If you make effort to drop it, and that is what surrender is....

All the religions teach surrender, hence I say they don't understand even the very basics of psychology.

Ego has not to be surrendered, it has to be seen.

It has to be understood through and through.

That is the meaning of respect. It is one of the most beautiful words in the English language. It does not mean what it has come to mean: honor. No -- respect simply means re-spect, to look again. That's the literal meaning of the word; there is no place for honor. Just look again, look back, look deep. "Spect" means honor. "Spect" means to see, look; "re" means again. And once you knew the real self

Before you entered and became part of a society, a culture, a civilization, you knew it. It is not a coincidence that people go on thinking that their childhood was the most beautiful part of their life. It is a long-forgotten memory, because there have been days in your life, the earliest days, which you cannot remember exactly; only a vague feeling, a kind of fragrance, a kind of shadow is there.

If you re-spect, if you look again and go deep into

your existence, you are going to find the place from where you started losing yourself and gaining the ego.

That moment is a moment of illumination because once you have seen what the ego is, the game is finished.

So I cannot say to you, drop the ego, because that means I accept the reality of your ego. And how are you going to drop it -- you are it. Right now, you *are* it. The self you have lost far away back in the past. There is a great distance between you and your self. Right now you are existing at the periphery of your self. That periphery is pretending to be your self. That pretender is the ego. Now telling the ego, "Drop! Surrender! Be humble!" is simply idiotic.

I used to go at least three or four times a year to Mount Abu in India. Mount Abu has one of the most artistic temples in the whole world. They are Jaina temples, Delwada temples. The carving in the marble is incomparable. When for the first time I went to Mount Abu, the priest of the Delwada temple came to invite me. I went with him to his office. The Delwada temple is a very precious temple, very ancient, and yet as fresh as if it had just been finished, just created.

Marble has that quality of freshness: for thousands of years it remains young, fresh, innocent. And Delwada temples are just marble and marble. The Taj Mahal is nothing compared to Delwada temples. The Taj Mahal is a simple structure, but Delwada temples are the artwork of thousands of artists, perhaps over hundreds of years. Each inch is carved.

In his office -- and he had a beautiful office, because governors, governor -- generals, and even George the fifth, the king, had come to visit the Delwada temples If you miss the Delwada temples you miss much of India, the India that was. Delwada has something of the past beauty and glory. So he had a beautiful office because he was continually receiving guests from foreign countries, prime ministers, presidents, kings, queens.

I went into his office. And in his office there was carved on the marble wall, a beautiful sentence, a statement from Mahavira. The statement is such that nobody could object to it, and nobody had ever objected The priest was almost seventy years old and the priest's forefathers, and their forefathers from generation to generation, had served the temple. The statement was simple. The statement was: "The humble man is respected universally. Be humble."

But the reason you are given for being humble is that you will be honored universally. The whole statement of Mahavira is: "The king is honored in his own country, but the humble man is honored universally"there are no boundaries to his honor. A king's honor has boundaries -- within his own kingdom. Beyond those boundaries he is nobody. But the humble person has no boundaries to his kingdom, the whole universe is his kingdom; he is universally honored.

But to whom is this idea going to appeal? The ego will immediately catch hold of it. That's what the ego wants: to be honored universally! And if humbleness is the way, then okay, the ego is ready to be humble If surrender is the way, the ego is ready to surrender

People used to come to me and they would say, "We want to surrender to you."

I would say, "But what will you surrender to me?"

And they would say, "It is such a simple thing -- we want to surrender our ego."

And I would say, "That is okay, but what will I do with all these egos? You are tortured by one, I will be tortured by the thousands of egos you surrender to me. It is as if somebody comes and says, "I surrender my cancer to you." Great surrender! You are obliging me? And how can you surrender your ego? Have you ever met it? Have you even seen it? Have you seen its subtle ways of movement, its workings? Do you know it? You don't know it"

I asked the priest, "Remove this sentence from this temple. Mahavira has no understanding about ego because what he is saying is an appeal to the ego. Yes, he will get people ready to surrender, ready to be humble, ready to be meek; but behind their meekness will be a sophisticated ego, far more dangerous than the ordinary raw quality of the uncultured ego, which can be easily traced to where it is."

The sophisticated ego becomes more and more difficult to find. It becomes so subtle that it goes on slipping from your hands. And it becomes so clever at changing its faces. If it can change its face to meekness, humbleness, surrender, then what else do you want it to do? It is doing almost the impossible: it is pretending to be its opposite.

And the religions have been exploiting the idea; they say, "Blessed are the meek for they shall inherit the earth." Now, to inherit the earth... what more can your ego demand? And what more can your ego find? And this man is giving you a simple proposal: "Be meek, and the earth is yours." It is a bargain! And you are not going to be the loser. What you are losing? -- you are simply gaining. Karl Marx, in his most famous book, THE COMMUNIST MANIFESTO, has a beautiful sentence at the end. With that sentence he concludes the communist manifesto. The sentence has some great insight in it. It says, "Workers of the world, unite. You have nothing to lose but your chains."

He is calling on the workers, the proletariat, the poor people of the world, the laborers, to unite, to fight for their rights, to rebel against the whole system of exploitation, because what have you got to lose except your chains? You don't have anything else except your chains, so there is no need to be afraid of fighting. The other party has to lose. If you win, you gain. If you are defeated, you lose nothing, because you don't have anything in the first place.

He was giving a great incentive. He thought that the revolution would happen first in America. He had never even dreamed that it would happen first in Russia. He must have been puzzled in his grave, almost shocked.

He had never thought that the revolution would happen in Russia, in China, in Poland, in Yugoslavia, in Czechoslovakia -- these names had never occurred to him, could not have occurred to him. He thought the revolution would happen where capitalism had come to its peak, where the class division was perfect, where you could see the rich and the poor.

Marx forgot just one thing, and that changed the whole course of communism. He forgot that the American poor have something to lose. He forgot his own declaration. When he predicted that the revolution would happen first in America, he forgot completely that the American poor have something to lose. The Russian poor have nothing to lose, the Chinese poor have nothing to lose. The wonder of wonders is India! It has the poorest people in the world; you cannot conceive what they can lose, but no revolution has happened there.

In India it could not happen because the religious tradition is so deep that it has convinced the poor people that, "You are the blessed people. Your poverty is just a test of your faith. All these small troubles are nothing before the blessings of paradise. This life is just a life consisting only of four days."

That's a proverb in India, that life is nothing but four days. Two days pass in desiring, the remaining two days pass in waiting. It is so small that half of it -- while you are young, you have ambitions and desires to be someone, to be somewhere, to get your name carved for the coming generations -- those two days pass in desiring. And the other half, when you start getting older, those two days pass in waiting for some miracle to happen and your desires to be fulfilled. This is all your life is: a soap bubble.

For this small life are you going to lose the eternal blessings of heaven? Be patient. Have faith. Your poverty is a God-given opportunity. If you can pass this fire test -- which is not a long journey, just four steps -- the doors of paradise open, and you will be received with bands and singing and dancing.

In India revolution seems to be impossible. It should have happened first in India, because what Karl Marx says has a truth in it. When you don't have anything to lose, what is the fear of fighting, of rebelling, of risking?

I have told this ancient story many times, but each time that I have told it I have loved it more. A Master is going from one place to another with his chief disciple. They have to cross a jungle. The disciple is puzzled because the Master says, "Move a little quicker, we have to pass the jungle fast. The sun is coming down and soon it will be night."

The disciple has been with the Master for many years and the Master has never been afraid of the night. He has never been in such a hurry. Moreover, he is keeping a bag hanging from his shoulder. He is clutching that bag, and once in a while he puts his hand inside and feels something there, and then looks at ease.

The disciple was very puzzled: what is the matter? What is he carrying in the bag that he is so afraid? But the path was long, and although they were almost running, in the middle of the jungle the night came. The disciple saw for the first time the Master trembling, almost in a nervous breakdown.

He said, "What is the matter? We have been in jungles many times, and we have stayed in jungles. We are steps -- the, we have renounced the world. Even if a wild animal comes and eats us, there is nothing much to be worried about. One day one has to die. There will always be some excuse -- about some disease, wild animals, some enemy. And it does not matter when one dies; what matters is how one dies. And you know and I know how to die. So why be afraid?"

But the Master is no longer in a state to listen to him. They stop at a water well, and the Master says, "I am tired and thirsty so let's pull up some water so we can wash our faces and drink some water and do our prayer: the prayer that is done at sunset." In his nervousness he even forgot that the sun had already set.

He gave the bag to the disciple and told him, "Be careful with the bag."

The Master went to pull water from the well. This was the chance the disciple had been waiting for, to look into the bag to find out what was the matter. He opened the bag and found what was the matter -- the Master was carrying a brick of solid gold. Now he knew what the fear was. It was not death, it was not wild animals, it was not the night -- it was some robbers, some thieves. This gold brick was the cause.

So he took out the brick, threw it away in the jungle, found a stone of the same size, weighing almost the same, and put it in the bag. And when the master was back, the first thing he did was take away the bag. It was as heavy as before -- the brick was inside.

They started walking again, faster than before. The disciple said, "Now there is no need to go so fast."

The Master said, "What do you mean?"

He said, "I have thrown away the cause of fear, long ago."

The Master said, "The cause of fear? How can you throw away the cause of fear?"

He said, "You can look in your bag."

The Master took out the stone. He said, "My God! You have thrown away my gold brick. Now there is no need to rush, we can stay here the whole night." And they stayed in the jungle.

In the morning the Master thanked the disciple: "You did right. Because I had something to lose, there was fear. When there was nothing to lose, there was no point in the fear. I slept such a beautiful sleep. With that brick I could not have slept the whole night. At least a dozen times I would have touched the brick and felt whether it was still there or gone. But you did the right thing."

When you have something to lose, there is fear. That's why in America the revolution has not happened, and is not going to happen -- because America has really rich people and poor people, but the poor are almost in the same position as are the middle classes in the poor countries. The middle class never revolts because it has something and it can hope for more; it can invest for more, it can desire, be ambitious, wait. So of course the middle class can never go into revolution. Who knows? -- you may lose even that which you have got.

America has only two classes, the middle class and the rich class, hence there is never going to be a revolution. In Russia it happened, in China it happened, because they were class-divided societies with clear-cut divisions. Now, in India ninety-five percent of the people have nothing to lose. Four percent of the people, the middle class, have a little bit to lose. One percent of the people, the super-rich, have much to lose.

But in India the revolution has not happened in five thousand years. Religion is the cause: it goes on giving you the whole of paradise, for nothing. Why bother about the revolution? What are you going to gain? Rather, be patient, prayerful, faithful; surrender to God and you will have everything.

Jesus says to the poor people that it is possible for a camel to pass through the eye of a needle, but it is not possible for a rich man to pass through the gates of heaven. I don't believe it. This is simply a consolation. This is poison, pure poison. There is every possibility that the rich man will get through the gates of heaven. He may bribe the gatekeeper -- and if the gatekeeper is Indian, there is no problem.

And the rich man, whom Jesus says cannot pass through the gates of heaven, has done everything to be qualified to get through the gates of heaven. He has made synagogues, temples; he has been donating to the poor, giving charity, making hospitals, schools. What are the poor doing? Do you think just being poor is a qualification?

At the gates of heaven will you be just saying, "Because I was poor, I claim... and where is that guy Jesus who said, 'Blessed are the poor, for they shall inherit the kingdom of God'?" You won't find Jesus there either. He himself was poor -- who will allow him to enter heaven? There is no possibility.

Poverty is not a qualification for anything.

The rich man will find a thousand and one ways. All the priests will be there to support the rich man. All the scriptures will be there to support the rich man -- because they were all created by the money of the rich man. The priests have lived off the money of the rich man. Even God is the creation of the rich man to befool the poor. And you think the poor will enter heaven?

In fact, there is no heaven.

It has been created to give hope to the poor, to give consolation, to titillate their greed -- using simple methods which the poor can afford, like being humble. In fact, what else can he do? His poverty has humiliated him enough and now you are saying, "Be humble." No, I cannot say that. I cannot humiliate anybody. And this teaching is nothing but a strategy to make peace with his humiliated state.

You have been humiliated by everybody, you have been trodden on by everybody, you are crushed by everybody -- and then comes the priest to give you the opium: "Don't be worried, my son, this is just a passing phase. If you remain humble and surrendered, everything is going to be okay for you. And these rich people who are treading all over you -- they will be thrown into hell."

And this priest lives on the money of the rich. He knows there is no hell.

The rich know there is no hell, there is no heaven, that this is a strategy for the humiliated to be consoled

No, I am not at all in favor of surrender.

My religion has no place for surrender.

It teaches you integrity.

It teaches you individuality.

It teaches you selfhood.
It teaches you self-respect.

And the magic of self-respect is that the moment you start searching for yourself, you will come across many shadowy selves, all phony. And it is not difficult to see what is phony because anything that you come across is phony. A simple criterion: anything that you find within you and think, "This is my self" know well that it is phony.

It is the finder who is the true one, not the found.

The found is just the object that you have achieved and accumulated.

Discard all those selves that you go on finding within you: "This is the self... No -- this is the self. Go on discarding them. A simple criterion, there cannot be a more simple criterion: anything that you find as your self is not your self

Go on discarding, and a moment comes when you cannot find any self anywhere. You cannot find anything -- all is empty.
And that is the moment of awakening.
Suddenly the seer is seen.
You are awakened to your own awareness.

You don't find an objective self, you find a subjectivity, and finding it is such a blessing, such an ecstasy that you will not care a bit about paradise. And you will not be bothered any more about surrendering because there is nothing to surrender. You have discarded all that was phony, that was only pretension.

You have been told you are this, you are that, and you have accepted it. You have started playing the game of being this and being that, and nobody has told you -- nobody *can* tell you -- who you are. It is only you who can discover it. In discovering it, the ego evaporates it is not surrendered, because it is a non-existential, a shadowy thing, it has no substance in it.

A famous incident.... One of the kings, Bimbisara, came to Buddha. That day a rare thing had happened. A poor man, a shoemaker, Sudas was his name.... *sudas* means a good slave, a nice slave, a slave who has no ideas of rebellion, of revolt or anything, who is absolutely contented with his slavery. He had a small hut and a small pond behind the hut.

That day, in his pond a lotus flower blossomed out of season. Once in a while things like that happen in nature. It's nothing to brag about, nothing to make a miracle out of Sudas asked his wife, "I should take this to the richest man in the town because he goes every day to Gautam the Buddha, and he will be delighted. And at least he is going to give me one rupee as a reward."
The wife said, "Go, be quick -- he may be leaving."

He went out on the road and found that the chariot of the richest man was coming, going towards the mango grove where Buddha was staying. He stopped the rich man and said, "Out of season a rare lotus flower has blossomed in my pond, and I thought it would be good if you could present it to your Master, Gautam the Buddha."

The rich man was really happy. He said, "Of course, because even my Master will be surprised to see it. This is not the season for lotuses. I will give you one thousand rupees as a reward."

The poor Sudas could not believe it -- one thousand rupees! In those days rupees were solid gold. In fact the word "rupee" comes from the Sanskrit word rup, which means gold, pure gold. The coins were pure gold -- one thousand gold coins! The poor man said, "Please say it again, I cannot believe my ears."

The rich man thought that perhaps he was not willing to sell for one thousand rupees. He said, "Don't be worried: I will give you ten thousand, or you can ask and whatever you ask I will give you, because I would love to put this rare flower at Buddha's feet; perhaps nobody has ever presented such a thing to him."

Sudas was so shocked, he lost his voice. He could not say, "Yes, ten thousand is enough." And the rich man said, "Why are you silent? Are you not willing?"

While this negotiation was going on another chariot, the chariot of King Bimbisara, came by. Seeing the lotus flower, the king stopped and said to Sudas, "Sudas, whatsoever the rich man is going to give to you, I will give you five times more. Whatever he is offering, you just come to the palace and collect five times more."

Sudas was almost on the verge of falling dead. Ten thousand the rich man was offering, and he was willing to give even more. And now comes the king who says, "Five times more, whatever!" -- he is not even enquiring. Kings are kings, they should not enquire the prices of things. And of course in front of the king the rich man could not say anything. He knew well that whatsoever he says, the king will give five times more. He had lost it.

The king asked Sudas... Sudas opened his mouth and said, "Forgive me, but if this flower gives you so much pleasure, just presenting it to Buddha -- then I am going to present it myself. You can keep your money.

The king could not believe it. The rich man could not believe it. They both said, "What are you saying?"

He said, "I am a poor man, but I manage to live. What am I going to do with all your money? But this chance that you think is so precious, I am not going to miss. I am going to put this flower at Buddha's feet myself."

But kings cannot be denied. The king said, "Then you should be aware that you will never reach Buddha; your head will be cut off. I will give you ten times."

Seeing the situation, the poor man had to give the lotus to the king. The king was already going with a very precious diamond to present to Buddha. That diamond that Bimbisara had was the biggest diamond known in those days. Now he had two presents. When he went to Buddha, both hands were full; in one a very precious diamond, in the other a very rare flower. Which to present first? -- of course he thought of the diamond.

As he was going to place the diamond, Buddha said, "Drop it!" He did not give him the chance to put it at his feet, he said, "Drop it." And when Buddha says drop it, he has to drop it... unwillingly, reluctantly, because such a precious diamond.... In the whole country, all the kings were jealous of the diamond -- he was the owner of a rare piece -- and Buddha says, "Drop it!" He is not even giving him the chance to put it at his feet.

Then he raised the other hand with the flower, and Buddha said, "Drop it!" So he dropped both and stood there empty-handed.

Buddha said, "Drop it!"

Bimbisara said, "Either you are mad or I am mad. Both my hands are empty -- now what can I drop?"

Sariputta, one of Buddha's disciples, said, "You have not understood Buddha. He is not interested in your diamond or in your lotus; you can take them away. Drop the real thing."

"What real thing?" he said. "I have only brought two things."

Buddha said, "Drop yourself!"

"But," Bimbisara said, "myself? I don't know who I am."

Buddha said, "That was the point. Go home, find out, and when you find out who you are, then come back."

It was very insulting in a way. In front of ten thousand steps -- the, Bimbisara is told to go back and look into himself and find out who he is. But he was a man of tremendous courage, intelligence, integrity. He told the palace, "Nobody should disturb me. Whatsoever time it takes, I am going to find what this man says."

For three days he remained in isolation. The fourth day he came out, radiant, and went to Buddha. And when Buddha saw him, Buddha said, "Now there is no need to drop anything because what you have found cannot be dropped. I can see it on your face, in your eyes. I was telling you to drop that which you were not." But you cannot drop it unless you find who you are. And the moment you find who you are there is no need to drop it, it simply drops of its own accord.

Let me repeat your question: you ask me, "What is the place of surrender in Your religion?" From my side, there is no place.

I do not ask you to surrender. I ask you to seek and search your being.

Surrender will happen, but it will be a happening, not a doing. Neither I will ask you for surrender nor have you to do it. But what I am asking you to do, if you do it, surrender is going to happen. And when it happens of its own accord then it is a totally different phenomenon, qualitatively different. Then it is not ego pretending to be humble and meek and surrendered. Then it is a state of no-ego.

The ego disappears in a very simple way. It is just like you are doing some arithmetic and for two plus two you put five. Somebody draws your attention to the fact that two plus two are four, not five, and you see the point. Do you have to drop five? Will it take effort to drop five? -- some struggle, some austerities, some fasting? You simply erase it. It was just a mistake, and you will write four.

The ego is just a mistake -- just like two plus two is equal to five. Just like that, when you look inwards and search for the real self, you come to know that two plus two is four, not five. Nothing has to be dropped, but something has disappeared from you. Something that was continuously pretending to be your self, something that was destroying your whole life, something that was messing up everything is found no more.

When the ego is not found, I call that surrender from your side; it is not part of my religion. I will not

ask you to surrender, but I will ask you something else which brings the surrender of its own accord. But then you are not humble, you are not meek, you are very grounded, very centered, very self-respectful. And only a man who is self-respectful is capable of respecting others.

The man who respects himself cannot humiliate anybody else, because he knows that the same self is hidden in every being, even in the trees and the rocks. Perhaps it is fast asleep in the rock, but that doesn't matter; it is the same existence in different forms.

A man who respects himself suddenly finds himself respecting the whole universe.

He cannot humiliate anybody, he cannot be disrespectful to anybody.

But remember -- he is not humble, he is not meek; you cannot exploit him in the name of meekness and humbleness. He will not allow you to put him in a position of humility, and he will not care about your kingdom of God.

He will say, "You can go to your kingdom of God. I have found my kingdom of God; it is within me. I don't need any messiah to take me to the kingdom of God, all I need is an inner search. Except me, nobody else can do it. I am responsible for losing my self; I have to be responsible for finding it"

The truly religious man is difficult to understand because he will not fall into any category of yours.
Your categories are opposites: arrogant-humble....
Now where can you put a religious man?
Arrogant? -- he is not arrogant.
Humble? -- he is not humble.
He is simply himself
A religious man cannot be categorized.
All your categories fall short.
A religious man is beyond all your categories.
Hence he is bound to be misunderstood.
I am not an arrogant man; I am not humble either.

But then the question arises, where do I stand? I don't even stand in the middle of both because that will be just half and half, something of arrogance and something of humbleness. No, I don't stand even in the exact middle. That's where I disagree with Gautam Buddha. He teaches to be always in the middle: don't be arrogant, don't be humble, just be in the middle But I say: exactly in the middle you will be something of both.

No, the really religious man is beyond the categories of opposites.
You cannot categorize him.
He is neither on this pole nor on that pole.
He is not in the middle either; he is just above.

He is a watcher on the hills, and everything else is deep in the valley.
Nothing touches him.

So sometimes you can interpret him as arrogant, sometimes you can interpret him as humble, but those are your interpretations. As far as his own experiences are concerned.... And I can say it with my authority, I do not need any scriptures to support me. I am not arrogant, I have never been arrogant; I have never been humble either. I have been just myself So whatever the situation demanded, I acted, responded, neither with humbleness nor with arrogance, but just whatsoever the moment needed -- with awareness.

Hence my teaching is in a way very simple if you can see the point.
If you miss the point it is very difficult.

I will not say to you to turn your other cheek if somebody hits you, no. Jesus can say it because he teaches humbleness. I cannot say that. I can only say one thing: let that moment decide. Sometimes perhaps you have to turn the other cheek. Sometimes perhaps you have to hit the man harder than he has hit you. Sometimes perhaps you have to hit him on both cheeks -- but nothing can be given to you as a ready-made formula. It will depend on you, the person, the situation.

But act with awareness, then whatever you do is right.
So I don't label acts as right and wrong.

To me, the quality of your awareness is decisive. If you can respond with awareness, then whatever your response is, I declare it right. If you lose your awareness and react, then whatever you do -- you may be turning the other cheek -- it is wrong. Do you see I have used two different words? With awareness I used the word response; with unawareness I used the word reaction.
Response comes from yourself.

Reaction is created by the other man.

He has hit you. He is the master of the situation, and you are simply a puppet. You are reacting. His action is decisive, and because he has done something, now you are doing something in reaction. This is the unconscious man's behavior. That's why the unconscious man's behavior can be manipulated very easily. You smile, he will smile. You be angry, he will be angry.

It is because of this that people like Dale Carnegie can write books like HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. All that you have to know is simple reactions. He himself describes a situation. He was functioning as an agent of an insurance company. And there was a rich woman, the richest in the town, a widow, who was very much against insurance, and insurance agents; so much so that insurance agents could not even see her -- just from the gate they were thrown out. Her orders were, "Throw them out!" No question of appointment....

And when he came to the city, all the other agents said, "You have written this book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE.... Now, if you can insure this old lady we will think that you have something to say, otherwise it is all hocus-pocus." Dale Carnegie managed to insure the woman. How did he do it? A simple method.

Early in the morning he went around the woman's house. She was in the garden. Standing outside the fence, he said, "I have never seen such beautiful flowers."

The old woman said, "Are you interested in roses?"

He said, "How did you manage to know? I am mad about roses; the only flower that attracts me is the rose."

The woman said, "Why are you standing outside? Come in. I will show you my roses. I am also mad about roses, and you will not come across such big rose flowers as I have got" And he was invited in. They went around her big garden, full of beautiful roses. And he was all praise, and all the poetry that he knew.... The woman was so immensely impressed that she said, "You seem to be such a wise man that I want to ask you one question. What do you think about insurance?" -- because she was tortured by these insurance agents continually, and they were being thrown out.

He said, "For that I will have to come again because I will have to think it over and do a little research on it. I never advise anybody unless I am certain."

The woman said, "That is right. You are the first man who is not too eager to advise. That is the sure sign of a fool: too eager to advise."

He said, "No, I will have to look at the whole matter. Perhaps it will take a few days." And during those few days he used to come every morning and stand outside the fence.

And the woman said, "Now there is no need to be standing out there -- I have told all the servants that for you the doors are open twenty-four hours a day. Whenever you want to come into the garden, you can come. If you want to come into the house, you can. It is your house, don't be shy." And within a few days he came with all the forms, the files and everything. He said, "I have worked out the whole thing. In fact I had to become an agent of an insurance company to find out absolutely all the details, the inside story, because from the outside you cannot know much. Now I am absolutely certain that this is the thing for you."

Now, this is the way the whole of humanity functions: reaction.

You just do something that you know how the other unconscious being is going to react to. And it is very rare that an insurance agent will meet an awakened man, a rare possibility. In the first place the awakened man will not have anything to be insured. Only with the awakened man will Dale Carnegie fail, because he will not react, he will respond. And about response you cannot be predictable.

The man of awareness is unpredictable because he never reacts.

You cannot figure out beforehand what he is going to do.

And each moment he is anew.

He may have acted in a certain way in a certain moment. The next moment he may not act in the same way because in the next moment everything has changed.

Every moment life is continuously changing; it is a moving river; nothing is static except your unconsciousness and its reactions, which are static.

I was expelled from one college -- I was expelled many times. I loved it, I enjoyed it; I am not complaining. I have no complaint against anything in my life. Everything has been tremendously beautiful. That expulsion was also beautiful. I had to search for a new college, but before I could be admitted I somehow had to persuade the principal, because the whole city knew -- there were twenty colleges -- the whole city was aware that I was continually being expelled from one college to another.

I have been educated in many colleges. People ordinarily for one degree go to one college; for one degree I have gone to a dozen colleges. For two or three months at the most they were able to withstand me. So I went to the principal's house, not to the college. I enquired about him from the neighbors, what kind of man he was. They said, "Very religious; every morning.... He is a follower of the goddess Kali." He himself was a very strong man, black -- kali means black -- very tall and very fat. He never needed any microphone, there was no need; he could address ten thousand students without any loudspeaker system.

So the whole neighborhood told me, "Early in the morning for two hours, three hours, he is such a nuisance because he just continues, 'Jai Kali! Jai Kali! Jai Kali!' -- and you know the man and his voice! "Jai Kali means victory to the mother goddess Kali. "And he gets so agitated that he gets louder and louder. First he starts by sitting, and then he stands up. And he almost looks like Kali himself"

Kali is a very ugly goddess, a very ugly woman with four hands, with a necklace of human skulls. With one hand she is holding a head, freshly cut off, blood dropping from it; in another hand, a sword. And she is standing on her husband's chest! -- a real woman. The world needs such women.

So I enquired about everything, and then I went early in the morning at six o'clock and he was doing his thing, and really he was hot! He had a small temple in his house. I simply went in and sat there by the side. When he was just coming to the end of it I started, "Jai Kali!"

He looked around and he said, "Who are you?"

I said, "Don't disturb me," and I started again: "Jai Kali!"

He said, "But this is strange. For the first time -- and you are so young. Are you a devotee of Kali?"

I said, "What do you think? Do you think you are the only devotee of Kali in this city?"

He said, "I used to think that nobody was such a devotee as I am, but you certainly seem to be!"

I said, "No, not compared to you. You are far ahead. You are almost a saint; I am just a beginner, an amateur."

He said, "No, you are not an amateur! What do you do?" He wanted to talk and he pulled me along: "Come with me, have breakfast." So I had breakfast with him. He said, "You are the only man who has understood me -- when you said, 'You are almost a saint....' Nobody thinks me a saint, they think that I am a monster. And these neighbors would kill me if they could manage, but knowing me they are afraid, they are cowards. You are the only man in my whole life who has understood me. What do you do?"

I said, "I study in a college."

He said, "Drop that college. You join my college."

I said, "If you say so, I can drop anything. Dropped! Done!" And I joined his college.

After a few days he came to know. Then he called me and said, "You are a rascal."

I said, "You should have understood, even on that day. You are not a saint either, but I wanted admission. What else to do?"

Unconscious people are predictable. You can manage them easily. You can make them do things, say things, even things that they never wanted to do or never wanted to say, because they react.

But a man of awareness, an authentically religious man only responds. He is not in your hands; you cannot pull him down, you cannot make him do anything. You cannot manage to draw out even a single sentence from him. He will do only that which in that moment he finds -- through his awareness -- is appropriate.

Yes, surrender happens. But remember, in my religion there is no place for "doing" surrender. Surrender is not expected of you, it is not asked from you, but it happens. I am simply making you aware of it. And when it happens nothing can be done about it. But the happening is so graceful and beautiful it does not leave any trace behind it.

The ego simply evaporates and you are left without ego -- neither humble nor arrogant, just without ego.

You cannot even say, "I am egoless," because there is no longer an "I" to declare it; there is only a kind of am-ness, there is no "I" in it. The "I" goes with the ego.

Am-ness remains with your existence and becomes really a tremendous force, changing everything that you have been before.

It cuts you from your past.

It gives you a new birth.

From Misery to Enlightenment

Answers to the Seekers on the Path
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OSHO,
SEEING AND HEARING YOU SPEAK, ONE THING CONTINUES TO STRIKE ME: FROM YOUR EARLIEST CHILDHOOD, UP UNTIL THE LATEST SPLIT SECOND, YOU HAVE ALWAYS HAD SO MUCH SELF-RESPECT AND SO MUCH SELF-DELIGHT. ARE WE ALL CAPABLE OF SO MUCH?

MAN is not aware of what he is capable unless he comes to realize it.

It is just like a small young bird. The bird, sitting in the shelter the mother and the father have made, watches them fly, can see the delight of their flight. He himself would also like to fly in the same way, be on the wing in the infinite sky, under the sun. Seeing them going higher, moving with the winds, a great urge arises in him also. But he is not aware that he is capable of the same flight, the same delight, the same dance. He is not even aware that he has wings.

It takes a little time for the mother and the father to persuade him. And they have a certain methodology to persuade him. The mother may sit just a little higher on another branch and give a call to the child. The child tries to fly but is afraid he may fall. But the mother goes on calling him; that gives him confidence. Sometimes it is needed for the father to actually push him out of the shelter. There is fear, he is nervous, but one thing is certain: for the first time he knows he has wings.

He flutters his wings. He does not know how to fly, but the mother is not far away; he manages to reach her -- the miracle has happened. Now the mother's call will be coming from a second tree, and then the call will be coming from a far-off forest. But once he knows that he has wings, then distances don't matter. Slowly there is no need for the mother to call or the father to push him.

One day comes when he simply says goodbye to his father and mother and flies and never comes back. He has become an individual on his own.

Whatever you see in me, feel in me, is there in you, but only as a potential.

Nobody has called you from a distance and given you the confidence that you have wings. Nobody has

pushed you and of course in the beginning it will look as if he is your enemy, pushing you to your death: you will fall! But unless you *are* pushed, and you see that by fluttering your wings you remain in the air and you don't fall.... Then a great potential has become actual: the first vision of your own flying. Now it is no longer a dream, you can realize it.

This is the problem -- that man is not as alert as the birds are, that the child has to be made aware of his potentiality.

Man's misfortune is this -- that the father is not interested in the child's potentiality. He is interested in his own investment. He would like the child to be part of *his* business, of his religion, of his politics, of his ideology. The mother is not interested in the child's development because that's an unknown factor. It is not as simple as a bird's; man is a complex being, multi dimensional. The child is capable of becoming so many things, but the mother has her own investment -- she would like the child to become someone in particular. I

Man's parents, because of their own investment -- business, politics, religion, philosophy -- are less interested in the potential of the child. They are more interested in how to mold the child so that he fits in their world, becomes respectable in their world, is not an outcast, is not a misfit.

All this arises out of good intentions, but the result is not good. It is almost slaughtering the child, destroying, killing him. Most of his potential will always remain only potential. He will never be even aware what treasures he has brought with his life. He wi!l die, and those treasures will remain unopened.

He lived his whole life according to somebody else's dictates: he lived a borrowed life. He smiled because it was expected; he paid respect to people because that was what he was taught. He went to the church, to the synagogue, to the temple because his parents were going there, everybody else was going there. This was the thing to do, this was the in thing.

With me something went wrong from the very beginning.

The reason was that for seven years I was not with my parents, I lived with my maternal grandfather and grandmother. Those two old persons had no investment -- they simply loved me. They knew perfectly well that sooner or later I would be gone, I was only a guest. You don't start investing in a guest -- tomorrow morning he will be gone. They acted out of a space which parents cannot. That's where things went wrong with me.

They allowed me total freedom to be myself because they had no desire to mold me. In fact, they wanted me to go back to my parents, so whatsoever my parents wanted me to become I would be available. My maternal grandfather actually said to me many times, "Our whole effort is to return you to your parents the same clean slate as they gave us. We don't want to write anything on you. Who knows? -- it may be against your parents' wishes. You belong to them, to us you are a guest: all that we can do is give you freedom, our love, space to grow."

But the first seven years are the most important in life; never again will you have that much opportunity. Those seven years decide your seventy years, all the foundation stones are laid in those seven years. So by a strange coincidence I was saved from my parents -- and by the time I reached them, I was almost on my own, I was already flying. I knew I had wings. I knew that I didn't need anybody's help to make me fly. I knew that the whole sky is mine.

I never asked for their guidance, and if any guidance was given to me I always retorted, "This is insulting. Do you think I cannot manage it myself? I do understand that there is no bad intention in giving guidance -- for that I am thankful -- but you do not understand one thing, that I am capable of doing it on my own. Just give me a chance to prove my mettle. Don't interfere."

In those seven years I became really a strong individualist: hard-core. Now it was impossible to put any trip on me.

I used to pass through my father's shop, because the shop was in front -- at the back was the house where the family lived. That's how it happens in India: house and shop are together so it is easily manageable. I used to pass through my father's shop with closed eyes.

He asked me, "This is strange. Whenever you pass through the shop into the house, or from the house" -- it was just a twelve foot space to pass -- "you always keep your eyes closed. What ritual are you practising?"

I said, "I am simply practicing so that this shop does not destroy me as it has destroyed you. I don't want to see it at all; I am absolutely uninterested, totally uninterested." And it was one of the most beautiful cloth shops in that city -- the best materials were available there -- but I never looked to the side, I simply closed my eyes and passed by.I

He said, "But in opening your eyes there is no harm."

I said, "One never knows -- one can be distracted. I don't want to be distracted by anything."

Naturally, he wanted me -- I was his eldest son -- he wanted me to help him. He wanted me, after my education, to come and take charge of the shop. The shop he had managed well; it had become a big place, slowly, slowly. He said, "Of course, who else is going to look after it? I will be getting old; do you want me continually to be here?"

I said, "No, I don't, but you can retire. You have your younger brothers who are interested in the shop, in fact too interested -- even afraid that you may give the shop to me. I have told them,'Don't be afraid of me; I am no one's competitor.' Give this shop to your younger brothers."

But in India the tradition is that the eldest son inherits everything. My father was the eldest son of his father; he inherited everything. All that he had now was for me to take care of Naturally he was worried... but there was no way. He tried in every possible way, somehow to get me interested.

He would say to me, "Even if you become a doctor you cannot earn as much in the whole month as I can earn in a day. If you become an engineer, what salary are you going to get? If you become a professor -- I can hire your professors, no problem. And you know there are so many thousands of graduates, post-graduates, Ph.D.s, unemployed."

First he tried to persuade me not to go to the university because he was very much afraid that it would make me absolutely independent for six years -- going far away. Then he would not even be able to keep an eye on me. He had already been regretting that for seven years he left me with my mother's parents.

I told him, "Don't be afraid. What has to happen has happened: I am really graduated. Those seven years.... No university is needed to corrupt me; I am corrupted completely -- out of your hands. And these means of persuasion -- salaries, respect, money -- I don't give any value to them. And I am not going to become a doctor or an engineer, so don't be worried. In fact, I am going to remain a vagabond my whole life."

He said, "That is even worse! It is better you be come an engineer or you become a doctor, but vagabond? -- that is a new profession. You have got some mind to find such things. You want to become a vagabond! Even those who are vagabonds feel humiliated if you say,'You are a vagabond,' but you are telling your own father that all your life you want to be just a vagabond."

I said, "That is what is going to be."

Then he started saying, "Then why do you want to go to the university?"

I said, "I want to be an educated vagabond, not a vagabond out of weakness. I don't want to do anything in my life out of weakness: because I could not be anything, that's why I am a vagabond -- that is not my way. First I want to prove to the world that I can be anything that I want to be, Still I choose to be a vagabond -- out of strength. Then there is respectability even if you are a vagabond, because respectability has nothing to do with your vocation, your profession; respectability has something to do with you are acting out of strength, clarity, intelligence.

"So be perfectly aware that I am not going to the university to be able to find some good job; I am not born to do such stupid things. And there are so many to do those things. But a very cultured, sophisticated, educated vagabond is very much needed because you don't see any around. There are vagabonds but they are just third-grade people, they are failures. I want first to be absolutely successful and then to kick all that success and just be a vagabond."

He said, "I cannot understand your logic, but if you have decided to be a vagabond I know that there is no way to change you."

Those seven years... he reminded me again and again, That was our basic fault. That was the time we could have managed to make you something of worth. But your Nana and your Nani, those two old fellows destroyed you completely."

And after my Nana's death, my Nani never went back to the village; she was so heartbroken. I have seen thousands of couples very intimately because I have been staying with so many families, wandering around India, but I could never find anybody who could be compared with those two old people: they really loved each other.

When my Nana died, my Nani -- my maternal grandmother -- wanted to die with him. It was a difficult task to prevent her. She wanted to sit on the funeral pyre with her husband. She said, "My life is gone -- now what is the point of being alive?" Everybody tried, and by that time.... This is an ancient tradition in India called *suttee*.

The word suttee means the woman who dies sits on the funeral pyre, alive, with her dead husband. The word suttee means truthfulness. *Sut* means "truth," also "being"; suttee means "who has a true being --

whose being is of truthfulness." She has loved the person so deeply that she has become identified with his life; there is no point in her living. But after the British Raj the suttee tradition was declared illegal.

To the Western eye it looked almost like committing suicide; literally it was so. And for almost ninety-nine percent of women who became suttees it was nothing but suicide. But for one percent I cannot say it was suicide. For one percent, to live without the person whom they had loved totally and from whom they had never thought for a single moment to be separated, living was suicide.

But law is blind and cannot make such fine distinctions. What Britishers saw was certainly ugly and had to be stopped. The one percent went on the funeral pyre of their own accord. But it became such a respectable thing that any woman who was not willing to do it... and it was really a very dangerous, torturous way of dying -- just entering the funeral pyre alive!

Ninety-nine percent were not willing to do it but their families, their relatives felt awkward because this meant the woman never loved the man totally. It would be a condemnation of the whole family: the honor of the family was at stake. So what these people did was they forced the woman; and a certain climate was created in which you would not be able to discover that the woman was being forced. She was of course in a terrible state, in a great shock.

She was taken to the funeral pyre and on the funeral pyre so much ghee, purified butter, was poured that there was a cloud of smoke all over the place; you could not see what is happening. Around that cloud there were hundreds of brahmins loudly chanting Sanskrit sutras, and behind the brahmins there was a big band with all kinds of instruments making as much noise as possible -- so to hear the woman screaming or crying or trying to get out of the funeral pyre was impossible. Around the funeral pyre the brahmins were standing with burning torches to push the woman back in.

When Britishers saw this -- this was certainly not only suicide but murder too. In fact, it was murder; the woman was not willing. The whole atmosphere was created so that you could not hear her screams, you could not see that she was trying to escape -- everybody else was out of the circles of brahmins.

When Britishers found out that this was something criminal and ugly, they made it illegal: if any woman tried it and was found out and caught alive, she would be sentenced for her whole life. And anybody who persuaded her -- the family, the priests, the neighbors -- they were also partners in the crime and they would also be punished according to whatsoever part they had played in it.

So the institution slowly slowly disappeared; it had to disappear. But once in a while those one percent of women were always there for whom it didn't matter, because their lives were now a sentence unto death. Why not take the chance of finishing it with your loved one?

So they all tried, everybody, to persuade my Nani not to do it, but she said, "I have nothing to live for. I cannot go back to my village because in that same house where we both lived our whole life for sixty years, I cannot live alone. He will be too much there. I have not eaten a single meal before he did; it will be impossible for me to eat. In the first place, impossible to cook because I used to cook for him; he loved delicious foods and I enjoyed cooking for him. Just to see him delighted was my delight. Now for whom am I going to cook?

"And I have never taken my meal before him. Even if it was very late if he had gone to some other village for some work, or to the court in a faraway town -- I had to wait the whole day, but it was a joy to wait for him. In sixty years of married life I have not eaten a single meal before him."

That has been a tradition in India: how can you eat unless the person you love and for whom you have cooked and prepared has eaten? Just the other day my mother was saying.... She told me that she had wanted to tell me before but could not gather courage to tell, that day she wanted to say it because it was like a heavy weight on her heart.

I said, "You should have told me before; if just by telling me that weight disappears, why should you keep it?"

She said, "l felt so ashamed to mention it to you, but I cannot bear it any more, for the simple reason that if any day I die, I will die with this heavy weight, so it is better I should tell it."

And what was the matter? The matter was nothing -- to the Western eye it is meaningless. The matter was this, that she had also never eaten before my father, but on the last day, when my father died.... She used to come from the hospital in the night and in the early morning she used to go back. She was just preparing tea before she went to the hospital, just about to take a cup of tea when the phone call came that my father's condition was serious, so without drinking the tea she went to the hospital. He was going up and down the whole day, so she completely forgot about eating.

By the evening my father was better. I went to see him nearabout three, and he was as good as one could

hope -- and that was a dangerous signal because it always happens before a man dies that he becomes absolutely okay. When death is coming, somehow the whole life flame gathers together to face death as the last challenge. That's why before death people become almost cured. It is just like before a flame disappears from the candle: in that last moment before disappearing it burns really bright, and with full vigor, with intensity.

Life is almost a flame. Even scientifically too it is a flame; that's why you need constant oxygen -- oxygen is needed by every flame. If you cover a candle with a glass, soon the candle will be gone because inside the glass there is only a little bit of oxygen. Once that oxygen is burned by the flame, the flame is finished. You need constant oxygen just to keep your flame burning. So scientifically also you are a flame, not only poetically.

When I went to see him at three o'clock he was perfectly cured. He was laughing, sitting up, enjoying himself; and he said to me, "Now I am feeling perfectly good, and I think tomorrow I can come home." I could see what was going to happen. He was *going* home but he was not coming home.

So I tried to change the subject of home, because it was difficult for me to say, "Yes, tomorrow you are coming home" -- because what I was seeing was that he was going home *that* day. But I said, "That is perfectly okay. Why wait for tomorrow? If you are feeling good and there is no problem, and the doctor allows it, you can come today." And I tried to talk about mundane things. I told him, "We have brought a new, very big car for you. It has come, and whenever you are ready you will be coming home in your own new car."

He was almost childlike as he went deeper into meditation. And he took sannyas only when he had touched the rock bottom of meditation, not before it. People take sannyas to enter into meditation; he waited. My mother took sannyas, my uncles took sannyas, but he waited.

Everybody was asking me, "Why don't you tell your father?" My uncle was saying it, my mother was saying it. I said, "He has never told anything to me, never forced me to do anything. Now this would be absolutely unfair on my part to tell him to do something -- and particularly to take sannyas. Whenever he wants, he will say; I am not going to tell him. And I know he is waiting" -- because he was continuously reporting about his meditation to me: how he was going, what he experienced, for how many seconds his thoughts disappeared and what kind of thoughts came when they came.

Whenever he came to me he was mentioning his meditation -- and that was a clear indication that he was waiting; until he had touched rock bottom he would not say anything about sannyas. And he knew perfectly well that I was not going to say anything.

One day, in the morning... he used to meditate from three o'clock in the night up to six -- three hours. So just nearabout six, Laxmi came running and said, "Your father wants you immediately, and he also says,'Bring a mala and the sannyas form.' I don't know what has happened to him." He had been sitting for three hours; he was staying in the room where afterwards Laxmi stayed -- in Lao Tzu house in Poona, the same room. He had just come for a few days, so Laxmi had moved out and he was staying there. I went into the room. He said, "Now the time has come: give me sannyas.

After that day he became more and more childlike -- interested in any small thing, just like a child. But that day when I mentioned, "We have brought a very big car for you, perhaps the biggest available in India" -- and you can find the biggest cars in India because elsewhere, all over the world, they have disappeared -- "and now you will not feel any discomfort, any trouble," he took no notice. That was another indication to me that he was feeling something. I left him after ten minutes and I told him, "I will inquire of the doctor, and if you are cured then why wait for tomorrow? -- you come home today."

When my mother saw him he was looking perfectly well. He said that he wanted to go out and sit on the veranda and just see the outside world. After my leaving they took him out. At that time my mother realized that she had not eaten the whole day. She felt so hungry that she told Sohan, or somebody who was there, "I am feeling very hungry, my stomach is almost hurting." She told my father, "Sohan is coming soon with the food so you eat first -- my stomach is hurting."

But my father said, "I am not feeling like eating. I am feeling so good that I don't want to disturb my body by anything; I simply want to sit and look at the sky. Don't be worried -- you go and eat" -- and she was so hungry that she ate before my father.

This weight she had been carrying -- that for the whole of her life she never ate before my father, and on the last day she did. As she finished, my father came in and she brought his food: he took one bite and said, "My body doesn't feel to take anything." Within half an hour he was gone; his body came home that night -- he came home in that car that Laxmi had been trying to bring.

But my mother just said the other day, "Relieve me of this pain because this hurts. That last day I completely forgot that he has to eat first."

I said, "Perhaps he could see better, that now you will be eating alone; it will not be possible any longer to give him food first and then eat. So just out of compassion he told you,'You eat, don't be worried. There is nothing in it -- who eats first, and who eats later. It is all the same.'

"My feeling is that he was also feeling that there was not much time left, and then you would have to eat afterwards without giving food to him. He must have been happy to see that you had eaten, that you would not be in the same position as my mother's mother was."

For almost ten or twelve days my grandmother didn't eat. First it was difficult to prevent her from going on the funeral pyre. Finally they all, my whole family, told me, "Only you can persuade her; you have been with her for seven years." And certainly I succeeded. All that I had to do -- I said to her, "You are saying constantly,'For what do I have to live?' Not for me? Just tell me: you don't want to live for me? Then I will tell the whole family that we both are going on the funeral pyre."

She said, "What!"

I said, "Then why am I going to be here? For what? It is good we both go."

She said, "Stop this nonsense. Who has ever heard of a boy, seven years old...? It is not for you, it is for a woman whose husband has died."

I said, "Your husband has died, my Nana has died, and my Nani is going to die -- it is enough reason for me. And anyway, any day I will have to die, so why wait so long? Finish it quickly."

She said, "I know you are mischievous and even though your Nana is dead you are playing a trick on me."

I said, "Then stop harassing the whole family, otherwise I am coming with you." She agreed that she wouldn't go to the funeral, she would live for me.

She stayed in my father's town, but she was a very independent woman: she did not like the big joint family; my father's brothers, their wives, their children -- it was a huge caravan. She said, "This is not the place for me. I have lived my whole life with my husband, in silence. Only for seven years were you there, otherwise there has not been much conversation either, because there was nothing to say. We had talked about all those things before, so there was nothing to say -- we just sat silently."

And it was a beautiful place where they lived, facing a very big lake, so they would sit looking at the lake and the water birds flying, coming in thousands in certain seasons. She said, "I would like to live alone." So a house was found for her near the river where she would find some similarity; in this town we had no lake but we had a beautiful river.

The whole day I was in school or roaming around the town or doing a thousand and one things, and at night I always stayed with my Nani. Many times she said, "Your parents may feel bad. We took you from them for seven years, for which they cannot forgive us. We thought that we should return you as clean as we had got you, not trying to impose anything on you. But they are angry; they don't say so but I can feel it and I hear from other people that we spoiled you. And now you don't go to sleep with your father and mother and your family; you come here every night. They will think that the spoiling is continuing -- the old man is gone but the old woman is still here."

I said to her, "But if I don't come can you really sleep? For whom do you prepare the second bed every night before I come? -- because I do not tell you that tomorrow I will be coming. About tomorrow, from the very beginning I have been uncertain because who knows what will happen tomorrow? Why do you prepare the second bed? And not only the second bed...."

I had a long habit which Devaraj somehow had to manage to finish; it took him almost two or three years. I had, from my very childhood, as long as I remember, needed sweets before going to bed, otherwise I could not sleep. So she was not only preparing my bed, she used to go out and buy sweets, the sweets that I liked, and she would keep the sweets by my bed so that I could eat; even in the middle of the night if I felt like it again, I could eat. She would put enough so that if you ate the whole night there would be no problem.

I asked her, "For whom do you bring these sweets? -- you don't eat them; since Nana died you have not tasted sweets." My Nana loved sweets. In fact it seems he gave me this idea of sweets; he also used to eat before going to sleep. That is not done in any Jaina family. Jainas don't eat in the night; they don't even drink water or milk or anything. But he lived in a village where he was the only Jaina, so there was no problem. And it is perhaps from him that I got the habit. I don't remember even how I started it: it must have been he, eating and calling me also to join him. I must have joined him, and by and by it became a routine

thing. For seven years he trained me!

I could not go to my house for two reasons. One reason was those sweets -- because in my mother's place it was not possible: there were so many children that if you allowed one child, then all the children would ask. And anyway it was against the religion -- you simply could not even ask. But my difficulty was this, that I could not go to sleep without them.

Secondly, I felt, "My Nani must be feeling to be alone, and here it is difficult to be alone so many people, it is always a marketplace. Nobody will be missing me if I am not here" -- nobody ever missed me. They just made certain that I was sleeping with my Nani, then there was no problem.

So even after those seven years I was not under the influence of my parents. It was just accidental that from the very beginning I was on my own. Doing right or wrong -- that was not the important thing, but doing on my own. And slowly slowly, that became my style of life, about everything -- for example, about clothes.

In my town I was the only non-Mohammedan dressed liked a Mohammedan. My father said, "You can do anything but at least don't do this, because I have to live in the society, I have to think of the other children. And from where did you get this idea?"

Mohammedans in my town used instead of the *dhoti* that Indians use, a certain kind of pajama that is called a *salvar*. That is used by Pakhtoons in Afghanistan and Pakhtoonistan -- those faraway places near the Himalayas, beyond the Himalayas. But it is a beautiful pajama, and not made in a miserly way, like a pajama; it has so many folds. If you have a real salvar you can make at least ten pajamas out of it; it has so many folds. Those folds give it its beauty, when they all become gathered. And I wore a long Pakhtoon kurtha -- not an Indian kurtha. The Indian kurtha is short and the sleeves are not very loose. The Pakhtoon kurtha sleeves are very loose and the kurtha is very long; it goes below the knees. And I had got a Turkish cap.

My father used to tell me, "You enter the shop anyway with closed eyes, and with closed eyes you go out. Why don't you use the back door?" He said, "You can come in from the back door, you can go out from the back door; you can have the key to yourself because nobody uses the back door. At least we will be saved the trouble of answering every customer,'Who is the Mohammedan going inside with closed eyes?' And you get these strange ideas. We have a cloth shop -- all kinds of cloths are there, ready-made clothes are there -- you can have any style, but Mohammedan?"

In India, a Mohammedan is the worst thing. I said, "This is why, because all you people think that the Mohammedan is the worst thing. I am protesting against you all, that the dress of the Mohammedan is the best. And you can see it; wherever I go only I am noticed, nobody else is notice&. Whenever I enter the classroom I am noticed; anywhere I go I am immediately noticed."

And the way I was using that dress.... It was a really graceful dress, and with a Turkish cap. The Turkish cap is long and has a tassel of hair hanging by the side; very rich Turkish people use it. I was so small, but that dress helped me in many ways.

I might go to meet the collector, and the man, the peon, guarding the gate would just look at me and he would tell me, "Come on." Seeing that dress.... He would not have allowed me, a small boy, to enter, but, "With this dress he must be a sheik or somebody very important." And even the collector would stand up, seeing my dress. "Sheik" is used for very respectable people, and he would say, "Sheikji, betye -- Sheikji, please sit down."

I told my father, "This dress helps me in so many ways. Just the other day I went to see a minister and he also thought that I am a sheik belonging to some rich Arabian family or Persian family. And you want me to drop this dress and just use a dhoti and kurtha which nobody is going to notice?" I continued to wear that dress up to my matriculation.

They tried hard to stop me, but the harder they tried, the more.... I said, "If you stop trying perhaps I may drop it; while you continue to try I am the last person to drop it."

One day my father put all my salvars and my kurthas and my three Turkish caps in a bundle and went into the godown, the basement, and put them there somewhere where many kinds of things were broken, useless. I could not find anything, so when I came out of the bathroom I simply went naked, with my eyes closed into the shop. As I was going out my father said, "Wait! Just come in. Take your clothes."

I said, "You bring them, wherever they are."

He said, "I had never thought you would do this. I thought you would look around and search for the clothes; and you would not find them because I had put them in such a place you wouldn't find them. Then naturally you would wear the normal clothes that you are supposed to wear. I never thought that this would

be your action."

I said, "I take direct action. I don't believe in unnecessary talk; I didn't even ask anybody where my clothes were. Why should I ask? My nakedness will serve the same purpose."

He said, "You have your clothes, and nobody is going to bother you about your clothes, but please, don't start walking naked because that will create more trouble -- that a cloth-merchant's son has no clothes to wear. You are notorious and you will make us notorious also with you:'Look at the poor child!' Everybody will think that we are not giving you clothes."

Since they had stopped, by the time I passed matriculation I dropped that dress. As I left the town I changed my dress to be more suited to my college life. I had found that in the first college I went to, the cap was compulsory -- you could not come without a cap. That was a great idea. You have to come very properly dressed: shoes, buttons closed, with a cap. I went there with no buttons, with no cap, with my wooden sandals -- and immediately I became a celebrity.

The principal immediately called me. He said, "What is this?"

I said, "This is just a way to get introduced to you, otherwise it may take years. Who bothers about a first-year student?"

He said, "You have some idea behind it, but it is not allowed; you will have to wear a cap, and buttons have to be closed."

I said, "You will have to prove to me what the scientific grounds are for wearing a cap. Does it help in any way to increase your intelligence? Then I can even use a turban -- why a cap? -- if it increases your brain power. But the fact is that the most idiots in India are in Punjab, and they use a turban, tied tightly. Perhaps they are the only people in the whole world who use the turban so tightly; their mind is completely imprisoned, finished. And the most intelligent people in India are the Bengalis, who don't use caps." I said, "You just tell me what are the fundamental, scientific reasons that I have to wear a cap."

He said, "This is strange -- nobody ever asked the fundamental, scientific reasons about caps. This is simply our convention in this college."

I said, "I don't bother about convention. If the convention is unscientific and destroys people's intelligence, I am the first to rebel against it. And soon you will see caps disappearing from the college because I am going to tell people,'Look -- Bengalis have the best intelligence and they don't use caps.'

"In India, two Nobel prizes have gone to Bengal. To Punjab, I don't think ever in the future there is going to be a single Nobel prize. I am going to spread this movement, but if you keep silent and allow me the way I am, I won't create a nuisance; otherwise there will be a movement. You will see bonfires, caps burning, in front of your office."

He looked at me and he said, "Okay, don't create any nuisance, just go on the way you are. But I will be in trouble because sooner or later others are going to ask, 'Why did you allow him?'"

I said, "The fact is that if you are an honest man, you should stop wearing the cap yourself, because you don't have any scientific grounds for it. Otherwise, whosoever comes, tell him to find scientific, fundamental reasons for it -- that in some way it helps intelligence. The college is meant to help people's intelligence; it should be sharpened. In what way does the cap help? It imprisons."

But he said, "At least buttons...."

I said, "I don't like them. I like the air going directly to my chest, I enjoy it; I don't like buttons. And nowhere in your college code is a cap mentioned, so for the cap I need scientific reasons. Nowhere is it mentioned that you have to have buttons." But nobody there had ever thought that people would come to college without buttons. I said, "You can see: I don't even have the holes for the buttons."

I won the first prize in my first year in an inter-university debate competition, and this principal was very happy. He said, "I knew that you would win because you find proofs and reasons which nobody even suspects exist. But now there is a problem: we need your photograph with the trophy and everything; it is going to be published. The cap I cannot say anything about, leave it; but buttons, without buttons.... The picture will be going to all the newspapers."

I said, "Then you can stand in my place, with buttons, proper dress and cap. I am not interested. And when I was debating I did not have buttons; I won the trophy without buttons. And in the photo I have to be without the buttons, otherwise you are not being fair. You should have told me there that without buttons I could not participate in the debate.

"You had chosen me to participate out of all the candidates in the college -- at that time also I had no buttons. I participated in the debate, I won the competition; now the trophy is there. If you cannot stand in my place because everybody will recognize that you are the principal, then just hang your coat with the

buttons by the side of it. I have no interest in it. But if I am going to stand, I am going to stand the way I am. Even with the buttons I am not the same person."

He was shocked but he agreed that it was true. Even with buttons it would not be the same person. The personality consists of very small things; just a slight change.... I said, "Just think" -- he had a good mustache -- "if we shave your mustache and tell you, 'Please pose for us because your photo is going to be printed,' would you be willing?"

He said, "But that would not be like me."

I said, "Exactly. With buttons it would not be me."

It went on -- I never missed a single opportunity to sharpen my intelligence. I turned every possible opportunity to sharpening my intelligence, individuality. You can understand now, looking at the whole picture, but in fragments.... The people who had come in contact with me of course were unable to understand what kind of man I am -- crazy, nuts -- but I was going very methodically.

Each fragment may not give you the idea because it is out of context, but if you put it in the whole context.... I was being expelled from one college, another college, but I was enjoying it -- and that's what was shocking to them.

When I was expelled from one college, my first college, it was this same principal who had to expel me. He felt very sorry, because it was not right to expel me; and by and by he had come to have a certain liking for me, for my absolute determination to be myself whatsoever the cost. He had grown, by and by, a certain respect: "This man can sacrifice anything even for buttons, just for the cap."

He tried to persuade me, "If you wear the cap I guarantee you that you will get the first class first in the intermediate examination, because it is in my hands."

I said, "I would prefer to be failed now, but the cap I am not going to use. I am ready for the consequences: it is in your hands; fail me." But before he could fail or pass me he had to expel me, because one professor insisted he would resign or I had to be expelled. He felt sorry because the professor was just being illogical -- and strangely, he was the professor of logic! He was being absolutely illogical, because all his complaint was, was that I continually argued.

I told the principal, "The class of logic is *meant* to argue. We have come to learn logic, not to sit there like dodos. And that old fellow goes on saying any absurd thing. I cannot tolerate it. If anything illogical is said in the logic class, I am going to fight, I am going to stand for logic. It is a question of defending logic and its reputation. Just for an ordinary professor I cannot tolerate any illogical thing.

"And this is absolutely illogical: he gives no reason why I should be expelled, what crime I have committed. He just says that I argue -- but is argument a crime? And ask him whether he has been able to answer my argument. Is it my argument that hurts him or that he cannot answer it?"

He said, "I can understand and I feel sorry for you."

I said, "Never feel sorry for me, because I enjoy being expelled -- it is creditable -- and expelled for no reason at all, expelled for being right. I feel proud.

Don't feel sorry for me, I feel sorry for you all that none of you have guts. You are the principal of the college and you don't have guts. And remember that Life is a very strange phenomenon: today you are in a position of power; tomorrow I may be in a position of power."

He said, "What do you mean?"

I said, "I don't mean anything, I am simply saying that one day it is possible you may be in trouble and only I can save you."

He said, "That is almost impossible. What trouble could I be in? Don't try to confuse me." He was already becoming afraid: "What trouble and what power is he talking about?"

I said, "One day, God willing, we will see."

And, strangely, it happened that ten years after that incident I became a professor. One of the colleges near Gwalior was opened by a Jaina family. The family donated all the money, all that the college needed. And they were very much in love with me, so they put me on their managing committee. This principal -- I had completely forgotten about him. Ten years is a long time, and in ten years I had been expelled so many times. There had been so many principals and vice-chancellors that I had been fighting and fighting; but it went on helping me to become more and more solid, confident.

This principal had lost his job; his was a private college, and the managing committee decided to throw him out, so he applied for this new college. I had no idea. I was on the committee to interview principals and professors for the college. When he came up -- his name was Principal Paranjape... when he came up and saw me sitting in the place of the chairman of the managing committee he started trembling.

I said, "Principal Paranjape, don't be afraid."

Then he said, "Forgive me. What I did with you was absolutely unfair and wrong. Please forget about it."

I said, "There is no question... I cannot forget it, I am going to reward you for it. You are chosen as the principal for this college because you expelled me. Now I cannot in any case not choose you because that would be simply, in your mind, revenge. Although you are not the best candidate -- there are more qualified people than you -- I have to choose you.

"Do you remember, I had said to you that one day things can be just upside down? That day you were sitting in the chair and I was standing in front of you. Today I am sitting in the chair and you are standing in front of me.

"Life is a very strange drama... but I appoint you to be the principal of this college, only because you expelled me. How can I forget it? Forgive?, that is perfectly okay -- I have forgiven you long ago because no harm has been done to me -- but forget?, that I cannot do. If I forget it you will not be appointed. Now tell me, should I forget it? -- then you cannot be appointed. There are far better candidates, you can see. This is the list: there are Ph.D.s there are D.Litt.s -- you are only a double M.A.

"Your only qualification is that I remember that you expelled me without any reason. Now being the principal of this college don't do any idiotic thing like that."

He could not believe it. In the evening he came to see me where I was staying, in the family who had made this college. He had tears in his eyes; he said, "I cannot believe it! I was certain that I was finished. Seeing you there I had lost all hope. I have been out of a job for one and a half years -- I am in a terrible state. And you saved me, knowing perfectly well that I have been unfair to you."

I said, "Forget about it. That is your problem -- to be fair or to be unfair -- but it helped me immensely. If you had not expelled me I would not have found a better college, a better principal, better professors. I am really thankful to you."

Actually that was the thing: because of his expulsion I found a better college. But from there also I was expelled, and finally I had to leave Jabalpur because no college was ready to give me admission. But that was also a great blessing. In my whole life, looking backwards, I find that if you are just a little alert everything turns into a blessing. I don't remember anything in my whole life which turned out to be a curse. All nights have proved to be the beginnings of a brighter day.

When all the colleges refused me, I was living in Jabalpur with one of my father's sisters who was married. She started crying and her husband was in tears. They said, "We have been telling you; why do you unnecessarily get into trouble? And it is not just one college -- in four years how many colleges have there been? And you again do something. It surprises us that whatever you do you are righteous about it. And in fact we cannot say that you are wrong; you are right too. We have never seen such a thing happening to any student -- who is always right and is expelled. If you are wrong and expelled it is understandable." I said, "This is the beauty in my case. I am never wrong; but in this whole wrong society, to be right is to be wrong. Here, wrong is acceptable, right is not acceptable; hence I don't feel that it is any insult. These are all certificates for my character." And that's how it turned out to be.

I moved to another city, Saugar, and gave all my certificates of expulsion to the vice-chancellor of the university. He said, "But why are you telling me all these terrible things?"

I said, "I am telling you: these are my character certificates. And I don't want to keep you in the dark; first you should know about me, only then give me admission. Otherwise it is safer not to give me admission, rather than expel me later on, because then it will be your responsibility. And you will be condemned for it, because I always do the right thing; perhaps at the right moment, the right thing done rightly is too much, and the people who have been continually doing wrong things freak out. So I am telling you these are my character certificates."

He said, "You are a strange young man but I cannot refuse you, because who else would give such character certificates? And I am the last to think of expelling you, because each time you are right. I am not going to deny you admission."

He gave me admission -- not only admission, he gave me scholarships. He gave me free food, lodging, boarding, everything free. He said, "You should be given all respect, because so much injustice has been done to you."

I told him, "One thing you should remember: you are doing all these things; it is so compassionate of you; but if sometimes a problem arises then I am going to give you a tough time. I will not think of your favors -- that you must keep in your mind -- I cannot be bribed."

He said, "l am not bribing you, these are not bribes. I really am impressed." He was the only person who did not expel me for two years continuously. And those two years were the hardest for my professors because those were the two last years, the post-graduate years. So many complaints....

But that man, Doctor Tripathi -- he was a very great historian. He was a professor of history at Oxford, and from there, when he retired, he became vice-chancellor of Saugar university. He kept his word.

He simply went on throwing all complaints into the wastepaper basket, although every day when I used to go for a morning walk, passing his house, he would tell me, "So many complaints came yesterday; they are all in the wastepaper basket." And he was so happy that he had been able to keep his word against all odds. It was really difficult for him; there were complaints from students, from superintendents, from the proctor, from professors. But he went on inquiring, "Was he wrong or right?"

One professor was delivering a lecture. He said in his lecture -- it was the anniversary celebration of the founder of the university -- he said, "There was a time when India was known as a golden bird. It was so rich and so religious that there was no need to lock your doors -- locks were not invented even."

I stood up and asked him, "If this is true -- that people were not keeping locks on their houses because there was no question of anybody stealing, of thieves, of criminals -- then why does Gautam Buddha go on continually teaching people, 'Don't steal, don't be a thief'? Do you think you are saner than Gautam Buddha? Mahavira continues, all the teachers from the VEDAS.... If there was no stealing happening then these people seem to be utterly mad. For forty years Buddha teaches against stealing -- to whom?"

I said, "Take your statement back. I can accept the idea that locks were not invented; that may be the reason why people were not locking their doors. A second reason is: there was nothing to be stolen, people were so poor. And poverty has existed since the days of the VEDAS; it is mentioned in every scripture.

So the only explanation is that people were poor, so poor that what could you steal? -- they had nothing. Moreover, to invent locks some kind of technology is needed -- they don't just grow on trees. The technology was missing. Of course the rich people had no need of locks because they had naked swords guarding their palaces and houses. But guarding against whom? There must have been poverty just on the other side of the road."

He complained. But at the lecture he said, "Okay. I don't want to make this celebration a place of argumentation or discussion. I take my statement back."

I said, "You are not taking it back, you are just trying to save your face. But okay, this will do."

Later he complained, "This man insulted me before the whole university." By chance, when he was complaining I went to see the vice-chancellor for some other reason. I was the prefect of the hostels, and the superintendent of the hostels was continually issuing orders -- of course they had to pass through me. If I found they were not right I threw them away; if they were right then I pasted them on the board. He was very angry.

He told me, "lt is not within your power to throw away my orders."

I said, "You prove that it is not within my power." So I had gone just to explain the whole thing, and that the superintendent would be coming, and that this was the situation: "He issues stupid orders. Now I am not so stupid as to put those orders on the board of the hostel. So either you accept my resignation as a prefect, or when he comes make it clear to him that these orders are stupid and the prefect is doing right."

For example, one order was that exactly at nine all the lights should be out. I said, "This is nonsense. I read up to three o'clock in the night; and I have come to the university to study as much as possible. I am not doing any harm to anybody. I am not going to put my light off at nine o'clock. It will be put off at three o'clock. He can put his lights off at eight o'clock or nine o'clock or whenever he wants. He should put them off forever -- I have no problem.

"And no student has reported that they have any trouble -- because all the students have their own times and their freedom. Somebody studies up to ten, somebody studies up to twelve. Somebody goes to bed early, gets up early and starts reading at three o'clock; when I am going to sleep he is going to start reading and puts his light on. Now to change this is nonsense. And I have told the superintendent,'You are trying to control even our sleep. In the day you control us: what to do, how to do it, where to go, where not to go. Even in the night -- soon you will be starting to control our dreams and asking us, "Why did you dream of this?""

I told the vice-chancellor, "You are a man of history, you must know that one emperor of Egypt issued an order -- this is an historical fact -- a pharaoh issued an order to the whole kingdom that nobody should enter his dreams. If anybody tried he would be sentenced to death. Naturally, nobody should interfere with his sleep.

"Now, this was a troublesome thing. One of his courtiers appeared the next night in his dream. Immediately he was caught. He tried hard to explain,'I had not gone out of my house.'

The pharaoh said,'That is not the point. Why did you appear in my dream? Who are you to disturb my sleep?' Now, it is the pharaoh's dream, *his* imagination -- that poor fellow had nothing to do with it; he had not even thought about the pharaoh, but he was given a punishment. Because he was part of the court, of course he was not given the death sentence but just a few years' imprisonment."

I said to the vice-chancellor, "You must remember that. Now this man will soon start ordering,'You have to dream this, you have to dream that'; and 'you should dream only up to this point and then all dreams stop.' I cannot put up with this kind of nonsense -- students are free. There is no trouble and no problem. Nobody is disturbing anybody."

So I had gone to tell him, "Soon there is going to be trouble and a fight between me and the superintendent. Either you will have to change me or the superintendent; we cannot coexist. And if you remember your word, you have to change the superintendent because he cannot prove that he is right."

At that same time he said, "You see this other professor sitting here -- he says that you disturbed his meeting.

I asked the professor, "You had taken your statement back and I told you that you had not taken it back. If you had taken it back, why are you here, complaining? If you had not taken it back you should have been courageous enough to argue. I cannot sit there just listening to stupid things -- it is insulting to the university. I was not disturbing the meeting. You started the disturbance -- I was trying to put it right."

And the vice-chancellor said to that professor, "Now prove him wrong, because this is my promise to him, that if he is proved wrong only then can any action be taken against him."

But everything helped me. The more I went into conflicts with people of intelligence, education, culture, sharpness, the more I found it immensely helpful... not the textbooks, not the class lectures, but what I used to call -- they don't call them -- extra-curricular activities. I used to call my activities, extra-curricular; and they were really paying.

When on the first day I entered the university's philosophy class, I met Doctor Saxena for the first time. Only for a few professors did I have really great love and respect. These two were my most loved professors -- Doctor S.K. Saxena and Doctor S.S.Roy -- and for the simple reason that they never treated me like a student.

When I entered Doctor Saxena's class the first day, with my wooden sandals, he looked a little puzzled. He looked at my sandals and asked me, "Why are you using wooden sandals? -- they make so much noise." I said, "Just to keep my consciousness alert."

He said, "Consciousness? Are you trying to keep your consciousness alert in other ways too?"

I said, "Twenty-four hours a day I am trying to do that, in every possible way: walking, sitting, eating, even sleeping. And you may believe it or you may not, that just lately I have succeeded to be aware and alert even in sleep."

He said, "The class is dismissed -- you just come with me to the office." The whole class thought I had created trouble for myself the first day. He took me into his office and took from the shelf his thesis for a doctorate that he had written thirty years before. It was on consciousness. He said, "Take it. It has been published in English, and so many people in India have asked to translate it into Hindi -- great scholars, knowing both languages, English and Hindi, perfectly well. But I have not allowed anybody, because the question is not whether you know the language well or not; I was looking for a man who knows what consciousness is -- and I can see in your eyes, on your face, by the way you answered... you have to translate this book."

I said, "This is difficult because I don't know English much, I don't know Hindi much either. Hindi is my mother tongue, but I know only as much as everybody knows his mother tongue. And I believe in the definition of the mother tongue. Why is every language called the mother tongue? -- because the mother speaks and the father listens -- and that's how the children learn. That's how I have learned.

"My father is a silent man; my mother speaks and he listens -- and I learned the language. It is just a mother tongue, I don't know much; Hindi has never been my subject of study. English I know just a little bit, and that is enough for your so-called examinations, but for translating a book which is a Ph.D. thesis.... And you are giving it to a student?"

He said, "Don't be worried -- I know you will be able to do it."

I said, "lf you trust me, I will do my best. But one thing I must tell you, that if I find something wrong in it then I am going to make an editorial note underneath, putting a star on it, that this is wrong, and how it

should be. If I find something missing, I am going to put a star again and a footnote that something is missing, and this is the part that is missing."

He said, "l agree to that. I know there are many things missing in it. But you surprise me: you have not even seen the book, you have not even opened it. How do you know that things will be missing in it?"

I said, "Looking at you... in the way you can see by looking at me, that I am the right person to translate it, I can see perfectly, Doctor Saxena, you are not the right person to write it!"

And he loved that so much that he told it to everybody. The whole university knew about it -- this dialogue that had happened between me and him. In the next two-month summer vacation I translated the book, and I made those editorial notes. When I showed him, there were tears of joy in his eyes.

He said, "I knew perfectly well that something is missing here, but I could not figure it out because I have never practiced it. I was just trying to collect all the information about consciousness in Eastern scriptures. I had collected a lot, and then from that I started sorting it out. It took me almost seven years to finish my thesis." He had done really a great scholarly job -- but only scholarly. I said, "It is scholarly, but it is not the work of a meditator. And I have made all these notes -- that this can be written only by a scholar, not by a meditator."

He looked at all those pages and he said to me, "If you had been one of my examiners for the thesis I would not have got the doctorate! You have found exactly the right places that I was doubtful about, but those fools who examined it were not even suspicious. It has been praised very much."

He was a professor in America for many years, and his book is really a monumental work of scholarship; but nobody criticized him, nobody has pointed.... So I asked him, "Now what are you going to do with the translation?"

He said, "I cannot publish it. I have found a translator -- but you are more an examiner than a translator! I will keep it but I cannot publish it. With your notes and with your editorial commentary it will destroy my whole reputation -- but I agree with you. In fact," he said, "if it were in my power I would have given you a doctorate just for your editorial notes and footnotes, because you have found exactly the places which only a meditator can find; a non-meditator has no way to find them."

So my whole life from the very beginning has been concerned with two things: never to allow any unintelligent thing to be imposed upon me, to fight against all kinds of stupidities, whatsoever the consequences, and to be rational, logical, to the very end. This was one side, that I was using with all those people with whom I was in contact. And the other was absolutely private, my own: to become more and more alert, so that I didn't end up just being an intellectual.

Intellect and meditation, meeting together, growing together, give you the wholeness of being.

There have been meditators who have not had very grown-up intellects. They enjoyed their meditation, they were fulfilled, but they were incapable of conveying the message to anyone -- because for that a very sharp intelligence is needed. You will have to cut the whole jungle of the other person's mind, you will have to make a path in the jungle of thoughts. You will need a really sharp, sword-like intelligence.

But if you just create the path, that is not the purpose. A path is meaningless unless there is a traveler.

Intellect can make the path but meditation travels on it.

You ask me, Is that the same potential of all? Yes, absolutely yes. It is everybody's birthright. You have just never tried it.

You have wings but nobody has pushed you.

You have not taken the jump on your own: you are still sitting in the shelter.

The whole sky is yours -- but you are not claiming it.

My function here is to drag you out of your shelter.

Whatever is needed to be done, I am ready to do it If you need a push, good; if you need a hit, good.

I am ready to do anything to give you just a little experience -- to experience that you have wings, then my work is finished.

If you can just flutter from one tree to another, you have got the golden secret in your hands.

From Misery to Enlightenment

Chapter #2
Chapter title: Meditation -- jumping board to your being

30 January 1985 pm in Lao Tzu Grove

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OSHO,
WHAT IS MEDITATION?

IT is the most important question as far as my religion is concerned. Meditation is the very center of my whole effort.

It is the very womb out of which the new religion is going to be born.

But it is very difficult to verbalize it. To say something about meditation is a contradiction in terms. It is something which you can have, which you can be, but by its very nature you cannot say what it is. Still, efforts have been made to convey it in some way. Even if only a fragmentary, partial understanding arises out of it, that is more than one can expect.

But even that partial understanding of meditation can become a seed. Much depends on how you listen. If you only hear, then even a fragment cannot be conveyed to you, but if you listen.... Try to understand the difference between the two.

Hearing is mechanical. You have ears, you can hear. If you are getting deaf then a mechanical aid can help you to hear. Your ears are nothing but a certain mechanism to receive sounds. Hearing is very simple animals hear, anybody who has ears is capable of hearing -- but listening is a far higher stage.

Listening means: when you are hearing you are only hearing and not doing anything else -- no other thoughts in your mind, no clouds passing in your inner sky -- so whatever is being said reaches as it is being said. It is not interfered with by your mind; not interpreted by you, by your prejudices; not clouded by anything that, right now, is passing within you -- because all these are distortions.

Ordinarily it is not difficult; you go on managing just by hearing, because the things that you are hearing are common objects. If I say something about the house, the door, the tree, the bird, there is no problem. These are common objects; there is no need of listening. But there is a need to listen when we are talking about something like meditation, which is not an object at all; it is a subjective state. We can only indicate it; you have to be very attentive and alert -- then there is a possibility that some meaning reaches you.

Even if a little understanding arises in you, it is more than enough, because understanding has its own way of growing. If just a little bit of understanding falls in the right place, in the heart, it starts growing of its own accord.

First try to understand the word "meditation." It is not the right word for the state about which any authentic seeker is bound to be concerned. So I would like to tell you something about a few words. In Sanskrit we have a special word for meditation, the word is *dhyana*. In no other language does a parallel word exist; that word is untranslatable. It has been recognized for two thousand years that this word is untranslatable, for the simple reason that in no other language people have tried it or experienced the state that it denotes; so those languages don't have that word.

A word is needed only when there is something to say, something to designate. In English there are

three words: the first is concentration. I have seen many books written by very well-meaning people but not people who have experienced meditation. They go on using the word "concentration" for dhyana -- dhyana is not concentration. Concentration simply means your mind focused on one point; it is a state of mind. Ordinarily the mind is continuously moving, but if it continuously moves you cannot work with the mind on a certain subject.

For example, in science concentration is needed; without concentration there is no possibility of science. It is not strange that science has not evolved in the East -- I see these deep inner connections -- because concentration was never valued. For religion something else is needed, not concentration.

Concentration is mind focused on one point. It has its utility, because then you can go deeper and deeper into a certain object.

That's what science goes on doing: finding more and more about the objective world. A man with a mind which is continuously roaming around cannot be a scientist. The whole art of the scientist is that he is capable of forgetting the whole world and putting his whole consciousness on one thing. And when the whole consciousness is poured into one thing then it is almost like concentrating sun rays through a lens: then you can create fire.

Those rays themselves cannot create fire because they are diffused; they are going farther away from each other. Their movement is just the opposite of concentration. Concentration means rays coming together, meeting on one point; and when so many rays meet on one point they have enough energy to create fire. Consciousness has the same quality: concentrate it and you can penetrate deeper into the mysteries of objects.

I am reminded of Thomas Alva Edison -- one of the great scientists of this country. He was working on something so concentratedly that when his wife came with his breakfast she saw that he was so much involved that he had not even heard her coming. He had not even looked at her, he was not aware that she was there, and she knew that this was not the right time to disturb him. "Of course the breakfast will get cold but he will be really angry if I disturb him -- one never knows where he is."

So she simply put the breakfast by his side so that whenever he came back from his journey of concentration he would see the breakfast and take it. But what happened? In the meantime a friend dropped by -- he also saw him so concentrated. He looked at the breakfast getting cold and said, "Better let him do his work. I should finish the breakfast first, it is getting cold." He ate the breakfast and Edison was not even aware that this friend was there and had eaten his breakfast.

When he returned from his concentration, he looked around, saw the friend and saw the empty plates. He told the friend, "Please forgive me. You came a little late and I have already taken my breakfast." Obviously, because the plates were finished somebody had eaten, and who else could have eaten it? He must have! The poor friend could not understand what to do. He was thinking to give him a surprise but this man had given him a bigger surprise: he said, "You came a little late...."

But the wife was watching the whole thing. She came in and she said, "He has not come late, *you* have come late! He has finished your breakfast. I was watching, but I saw that it was getting cold anyway; at least somebody ate it. You are some scientist! How you manage your science I cannot understand." The wife said, "You don't even know who has eaten your breakfast, and you are asking his apology, 'You came a little late, I am sorry....'"

Concentration is always the narrowing of your consciousness. The narrower it becomes, the more powerful it is. It is like a sword that cuts into any secret of nature: you have to become oblivious of everything. But this is not religion. Many people have misunderstood -- not only in the West, but in the East too. They think that concentration is religion. It gives you tremendous powers, but those powers are of the mind.

For example, the king of Varanasi in India went through an operation in 1920 -- just in this century -- and created news all over the world because of his operation. He refused to take any anesthetic. He said, "I have taken a vow not to take anything that makes me unconscious, so I cannot be put under chloroform; but you need not be worried."

It was a major operation -- to remove his appendix. Now, to take out somebody's appendix without giving him anesthetics is really dangerous; you may kill the man. He may not be able to bear the pain, because the pain is going to be terrible. You have to cut his stomach; you have to cut out his appendix, you have to remove it. It will take one hour, two hours -- one never knows in what condition his appendix is.

But he was no ordinary man either -- otherwise they would have forced him -- he was the king of Varanasi. He said to the doctors, "But don't be worried" -- and the best doctors available in India were there;

one expert from England was there. They all consulted: nobody was ready to do this operation, but the operation had to be done, otherwise any moment the appendix could kill the man. The state was serious, and both the alternatives seemed to be serious: if you left him without the operation he might die; if you did the operation without making him unconscious -- which had never been done, there was no precedent....

But the king said, "You don't understand me. There has never been any precedent because you have never operated on a man like the man you are going to operate upon. Just give me my religious book, SHRIMAD BHAGAVAD GITA. I wwill read it, and after five minutes you can start your work. Once I am involved in the GITA then you can cut any part of my body -- I will not be even aware of it; there is no question of pain."

When he insisted -- and anyway he was going to die so there was no harm in trying. Perhaps he was right -- he *was* well-known for his religious practices. So this was done. He read the GITA for five minutes and closed his eyes; the GITA dropped from his hands, and they did the operation. It took one and a half hours. It was really serious: only a few hours more and the appendix may have exploded and killed the man. They removed the appendix, and the man was completely conscious, silent -- not even a flicker of his eyes. He was somewhere else.

That was his life-long practice: just to read for five minutes, then he was on the track. He knew the GITA verbally, he could repeat it without the book. Once he started going into the GITA then he was really in the GITA; his mind was there -- it left his body totally.

That operation made news all over the world; it was a rare operation. But the same mistake was committed again. Every newspaper had it that the rajah, the king of Varanasi, was a man of great meditation. He was a man of great *concentration*, not of meditation.

He also was in the same confusion; he also thought that he had reached to the state of meditation. It was not. It is just that your mind is so focused that everything else falls out of its focus; you are unaware of it. It is not a state of awareness, it is a state of narrowed consciousness -- so narrowed that it becomes one-pointed and the rest of existence falls out of it.

So before I answer your question, What is meditation? you have to understand what it is not. First: it is not concentration. Second: it is not contemplation.

Concentration is one-pointed; contemplation has a wider field. You are contemplating about beauty.... There are thousands of things which are beautiful; you can go on moving from one beautiful thing to another. You have many experiences of beauty; you can go on from one experience to another. You remained confined to the subject matter. Contemplation is a wider concentration, not one-pointed, but confined to one subject. You will be moving, your mind will be moving, but it will remain within the subject matter.

Philosophy uses contemplation as its method; science uses concentration as its method. In contemplation also you are forgetting everything else other than your subject matter. The subject matter is bigger, and you have more space to move; in concentration there is no space to move. You can go deeper and deeper, narrower and narrower, you can become more pointed and more pointed, but you don't have space to move around. Hence scientists are very narrow-minded people. You will be surprised when I say this.

One would think that scientists would be very open-minded. That is not the case. As far as their subject is concerned, they are absolutely open-minded: they are ready to listen to anything contrary to their theory, and with absolute fairness. But except in that particular matter, they are more prejudiced, more bigoted than the ordinary, common man, for the simple reason that they have never bothered about anything else: they have simply accepted whatsoever society believes in.

Many religious people brag about it: "Look, he is such a great scientist, a Nobel prize-winner," and this and that, "and yet he comes to church every day." They forget completely that it is not the Nobel prize-winning scientist who comes to the church. It is not the scientist who comes to the church, it is the man without his scientific part who comes to the church. And that man, except for the scientific part, is far more gullible than anybody else -- because everybody is open, available, thinks about things; compares, what religion is good; sometimes reads also about other religions, and has some common sense, which scientists don't have.

To be a scientist you have to sacrifice a few things -- for example, common sense. Common sense is a common quality of common people. A scientist is an uncommon person, he has an uncommon sense. With common sense you cannot discover the theory of relativity or the law of gravitation. With common sense you can do everything else.

For example, Albert Einstein was perhaps the only man in history who dealt with such big figures that

only one figure would take up the whole page -- hundreds of zeros following it. But he became so involved with big figures -- which is uncommon, but he was thinking only of stars, light-years, millions, billions, trillions of stars, and counting them -- that about small things he became oblivious.

One day he entered a bus and gave the conductor the money. The conductor returned some change; Einstein counted it and said, "This is not right, you are cheating me. Give me the full change."

The conductor took the change, counted it again and said, "Mister, it seems you don't know figures."

Einstein remembers: "When he said to me, 'Mister, you don't know figures,' then I simply took the change. I said to myself, 'It is better to keep silent. If somebody else hears that I don't know figures, and that too from a conductor of a bus....' What have I been doing my whole life? Figures and figures -- I don't dream about anything else. No women appear, no men appear -- only figures. I think in figures, I dream in figures, and this idiot says to me, 'You don't know figures.'"

When he came back home, he told his wife, "Just count this change. How much is it?" She counted it and said, "It is the right change."

He said, "My God!.This means the conductor was right: perhaps I DON'T know figures. Perhaps I can only deal with immense figures; small figures have fallen out of my mind completely."

A scientist is bound to lose his common sense. The same happens to the philosopher. Contemplation is wider, but still confined to a certain subject. For example, one night Socrates was thinking about something -- one never knows what he was thinking about -- standing by the side of a tree, and he became so absorbed in his contemplation that he became completely oblivious that snow was falling; and in the morning he was found almost frozen. Up to his knees there was snow, and he was standing there with closed eyes. He was almost on the verge of death; even his blood might have started freezing.

He was brought home; a massage was given to him, alcohol was given to him, and somehow he was brought to his common senses. They asked him, "What were you doing there, standing outside in the open?"

He said, "I had no idea whether I was standing or sitting, or where I was. The subject was so absorbing that I went totally with it. I don't know when the snow started falling or when the whole night passed. I would have died, but I would not have come to my senses because the subject was so absorbing. I was still unfinished it was a whole theory, and you have awakened me in the middle. Now I don't know whether I will be able to get hold of the unfinished theory."

It is just like you are dreaming and somebody wakes you up. Do you think you can catch hold of your dream again by just closing your eyes and trying to sleep? It is very difficult to get back into the same dream.

Contemplation is a kind of logical dreaming. It is a very rare thing. But philosophy depends on contemplation. Philosophy can use concentration for specific purposes, to help contemplation. If some smaller fragments in it need more concentrated effort, then concentration can be used; there is no problem. Philosophy is basically contemplation but it can use concentration as a tool, as an instrument, once in a while.

But religion cannot use concentration; religion cannot use contemplation either because it is not concerned with any object. Whether the object is in the outside world or the object is in your mind -- a thought, a theory, a philosophy -- it doesn't matter; it is an object.

Religious concern is with the one who concentrates, with the one who contemplates.

Who is this one?

Now, you cannot concentrate on it.

Who will concentrate on it? -- *you* are it.

You cannot contemplate on it because who is going to contemplate on it? You cannot divide yourself into two parts so that you put one part in front of your mind, and the other part starts contemplating. There is no possibility of dividing your consciousness into two parts. And even if there were any possibility -- there is none but just for argument's sake I am saying if there were any possibility to divide your consciousness in two -- then the one that contemplates about the other is you; the other is not you.

The other is never you.

Or in other words: the object is never you.

You are irreducibly the subject.

There is no way to turn you into an object.

It is just like a mirror. The mirror can reflect you, the mirror can reflect everything in the world, but can you manage to make this mirror reflect itself? You cannot put this mirror in front of itself, by the time you put it in front of itself it is no longer there. The mirror itself cannot mirror itself Consciousness is exactly a

mirror. You can use it as concentration for some object. You can use it as contemplation for some subject matter.

The English word meditation is also not the right word, but because there is no other word we have to use it for the time being, tin "dhyana" is accepted in the English language just as it has been accepted by the Chinese, by the Japanese -- because the situation was the same in those countries. When, two thousand years ago, Buddhist monks entered China, they tried hard to find any word which could translate their word *jhana*.

Gautam the Buddha never used Sanskrit as his language, he used a language that was used by common people; his language was Pali. Sanskrit was the language of the priesthood, of the brahmins and it was one of the basic parts of his revolution that the priesthood should be thrown over; it had no business to exist.

Man can directly connect with existence.

It need not be through an agent.

In fact it cannot be through a mediator.

You can understand it very simply: you cannot love your girlfriend, your boyfriend, through a mediator. You cannot say to somebody, "I will give you ten dollars -- just go and love my wife on my behalf" A servant cannot do that, nobody can do it on your behalf; only you can do it. Love cannot be done on your behalf by a servant -- otherwise rich people would not get bothered with all this greasy affair. They have enough servants, enough money, they could just send the servants. They could find the best servants, but why should they bother themselves? But there are a few things which you have to do yourself A servant cannot sleep for you, a servant cannot eat for you.

How is a priest, who is nothing but a servant, going to mediate between you and existence, or God, or nature, or truth? In the pope's latest message to the world this is counted as a sin, to try to have any direct contact with God -- a sin!

You have to contact God through a properly initiated Catholic priest; everything should go through proper channels. There is a certain hierarchy, a bureaucracy; you cannot just bypass the bishop, the pope, the priest. If you simply bypass them, you are directly entering into God's house. This is not allowed, this is sin.

I was really surprised that this pope the polack has the nerve to call this a sin, to say that man has not the birthright to be in contact with existence or truth itself; for that too, he needs a proper agency! And who is to decide the proper agency? There are three hundred religions and all have their bureaucracies, their proper channels; and they all say the remaining two hundred and ninety-nine are all bogus!

But the priesthood can exist only if it makes itself absolutely necessary. It is absolutely unnecessary, but it has to force itself upon you as something unavoidable.

Just now the polack pope is again on tour. Yesterday I saw his picture in some Catholic country. He was kissing the earth. He was asked by the news media,

"What do you think of the welcome?"

He said, "It was warm but not overwhelming."

Now this man must be expecting; he is not satisfied with the warm, he must have been expecting an overwhelming reception, welcome. And when he says "warm" you can be absolutely certain it must have been lukewarm -- he is trying to exaggerate it as much as he can. Otherwise a warm reception is overwhelming -- what more do you want? Hot dogs? Then it will be overwhelming? A warm reception is enough. But I know what the problem is; it must have been lukewarm or perhaps even cold.

This year this man is going to call a synod -- that is the Catholic senate -- in which all the bishops and cardinals of the whole Catholic world will meet to decide certain urgent matters. And you can be sure what those urgent matters are: Birth control is a sin, abortion is a sin; and this new sin which has never been mentioned before -- to make an effort to be in direct contact with God is a sin.

Now the thesis that he has propounded he is going to put before the synod to get their agreement; then it becomes an appendix, almost as holy as THE BIBLE. If it is unanimously accepted by the synod, then it has the same status. And it is going to be accepted because no priest will say that this is wrong, no cardinal will say that this is wrong. They will be immensely happy that he has a really original mind -- even Jesus was not aware!

When I received the message that any effort to make direct contact with God is sin, I wondered what Moses was doing. It was a direct contact: there was no mediator, there was no one present. There was no eyewitness when Moses met God in the burning bush. He was committing a great sin according to pope the polack.

Who was Jesus' agent? Some agency was needed. He was also trying to contact God directly, praying. And he was not paying somebody else to pray for him, he was praying himself And he was not a bishop, not a cardinal, not a pope; neither was Moses a bishop, nor a cardinal, nor a pope.

These are all sinners according to pope the polack. And the synod is going to sign it -- I can say it before it is signed -- because all over the world the priesthood is in a shaky condition.

And the truth is that it is your birthright to inquire into existence, into life, what it is all about.

Contemplation is theoretical, you can go on theorizing.... It also takes away your common sense. For example, Immanuel Kant was one of the greatest philosophers the world has produced. He remained his whole life in one town, for the simple reason that any change disturbed his contemplation -- new house, new people.... Everything had to be exactly the same so that he would be completely free to contemplate.

He never got married. One woman had even offered, but he said, "I will have to think over it." Perhaps that will be the only answer of its kind; ordinarily the man proposes. She must have waited long enough, and when she found that this man was not going to propose, she proposed. And what did he say? -- "l will have to think over it." He contemplated for three years on all favorable points for marriage, on all unfavorable points against marriage; and the trouble was that they were all equal, balancing, canceling each other.

So after three years he went and knocked on the door of the woman's house to say, "It is difficult for me to come to a conclusion because both sides are equally valid, equally weighty, and I cannot do anything unless I find one alternative more logical, more scientific, more philosophical than the other. So please forgive me; and you can get married to somebody else."

The father opened the door -- Kant asked about the daughter. The father said, "You have come too late; she got married, she has even got one child now. You are some philosopher -- three years later you have come to give her your answer!"

Kant said, "Anyway the answer was not yes; but you can convey to your daughter my inability to find out. I tried hard to find out, but I have to be fair: I cannot cheat myself by putting up only favorable reasons and dropping unfavorable reasons. I cannot cheat myself "

Now this man used to go to the university to teach at the exact same time every day. People used to fix their clocks and watches on seeing him: you could be certain second to second -- he moved like the hands of a clock. His servant used to declare, not "Master, your breakfast is ready," no, but "Master, it is seven-thirty"; "Master, it is twelve-thirty." There was no need to say that it was time for lunch; twelve-thirty... only the time had to be told.

Everything was fixed. He was so absorbed in his philosophizing that he became dependent -- almost a servant to his own servant, because the servant would threaten him any moment saying, "l am going to leave." And the servant knew that Kant could not afford to let him go. For a few days it had happened that because he was threatening, Kant would say, "Yes, you can go. You are thinking yourself too important. You think I cannot live without you, that I cannot find another servant?"

The servant said, "You try."

But it did not work out with the other servant because he had no idea that the time had to be announced. He would say, "Master, lunch is ready" -- and that was enough of a disturbance for Kant. He had to be awakened early in the morning, at five o'clock, and the instructions to the servant were, "Even if I beat you, scream, and say to you, 'Get lost, I want to sleep!' you are not to leave. Even if you have to beat me, beat me, but pull me out of bed.

"Five means five; if I am late getting out of bed you will be responsible. You have all the freedom to do whatsoever you want to do. And I cannot say anything, because sometimes it is too cold and I feel like sleeping... but that is a momentary thing -- you need not bother about it. You have to follow the clock and my orders, and at that moment when I am asleep you need not bother about what I am saying. I may say, 'Go away! -- I will get up.' You are not to go away, you have to get me out of the bed at five o'clock."

Many times they used to fight, and the servant used to hit him and force him out of the bed. Now a new servant could not do that, beat the master; and the very order seemed to be absurd. "If you want to sleep, sleep; if you want to get up, get up. I can wake you up at five, but this seems to be strange, that there has to be this wrestling." So no servant survived. Kant had to go to the same servant again and ask him, "Come back! Just don't die before me, otherwise I will have to commit suicide." And each time this happened the servant would ask for more pay. And that's how it went on.

One day when Kant was going to the university, it was raining and one of his shoes got stuck in the mud. He left the shoe there because if he tried to take the shoe out he would be a few seconds late, and that

was not possible. With only one shoe on he entered the class. The students looked at him; what had happened? They asked, "What happened?" He said, "Just one shoe got stuck in the mud, but I cannot be late: so many people fix their watches and clocks by me. My shoe is not that important. When I return home I will get it back because who is going to steal one shoe?"

Now these people have lost their common sense; they are living in a different world. And as far as his theoretical world is concerned, he is a topmost logician; you cannot find any flaw in his logic. But in his life... that is just insane. Somebody purchased a house next door, and Kant became sick, badly sick. The doctors could not find what the problem was because there seemed to be no sickness, but Kant was almost on the verge of death -- for no reason at all.

One of his friends came by and he said, "There is no problem. As far as I see the house next door has been taken by somebody, and they have grown their trees so Kant's window is covered. And it was his absolute timetable, part of his absolute timetable, that he would stand in the window at the time of sunset and look at the sunset. Now the trees have grown too high, they have covered the window. That is the cause of his sickness and nothing else: his timetable is disturbed, his whole life is disturbed."

Kant stood up; he said, "I was also thinking something was wrong, why am I sick? -- because doctors say there is no sickness and yet I am on the verge of death. You are right, it is those trees: since those trees have grown I have not seen the sunset. And I have been missing something but I could not figure it out, what it is that I am missing." Those neighbors were asked, and they were willing. If just because of those trees such a great philosopher is going to die.... They cut the trees, and the next day Kant was perfectly okay. His timetable, his schedule -- or should I say skedule? I don't know what is right here.

The first American girl I met was some time in 1960. She asked me, "What is your skedule?"

I said, "My God! What is a skedule?" -- because in Britain, in India, it is shedule. I could not figure out that it had something to do with schedule.

She said, "You don't understand what I am saying?"

I said, "This word I have never heard. Please try and explain to me some other way, use some other word." It is better to let me use shedule.

His schedule was disturbed. If it was perfect then he was absolutely free to contemplate. He wanted life to be almost robot-like so his mind would be absolutely free from ordinary mundane affairs.

But religion is not contemplation.

It is not concentration.

It is meditation.

But meditation has to be understood as meaning "dhyana," because the English word meditation again gives a wrong notion. First try to understand what it means in the English language itself, because whenever you say "meditation" you can be asked, "Upon what? upon what are you meditating?" There has to be an object: the very word has a reference towards an object, that I am meditating upon beauty, upon truth, upon God. But you can't simply say, "I am meditating"; the sentence is incomplete in the English language. You have to say upon what -- what are you meditating upon? And that is the trouble.

Dhyana means "I am in meditation" -- not even meditating. If you come even closer, then "I am meditation" -- that is the meaning of dhyana. So when in China they could not find any word, they borrowed the word, the Buddhist word, jhana. Buddha used jhana; it is a Pali transformation of dhyana.

Buddha used people's language as part of his revolution because, he said, "Religion has to use the ordinary, common language, so that the priesthood can be simply dropped out; there is no need for it. People understand their scriptures, people understand their sutras, people understand what they are doing. There is no need for a priest."

The priest is needed because he uses a different language which people cannot use, and he goes on enforcing the idea that Sanskrit is the divine language and not everybody is allowed to read it. It is a special language, just like a doctor's. Have you ever thought about it? -- why doctors go on prescribing in Latin and Greek words? What kind of foolishness is this? They don't know Greek, they don't know Latin, but their medicines and the names of their medicines are always in Greek and Latin. This is the same trick as the priesthood.

If they write in the common people's language they cannot charge you as much as they are charging, because you will say, "This prescription -- you are charging me twenty dollars for this prescription?" And the chemist, the druggist, cannot charge much money either because they know that they can get the same thing from the market for just one dollar, and you are charging fifty dollars. But in Latin and Greek you don't know what it is. If they write "onion" then you will say, "Are you joking?" But if it is written in Greek

and Latin, you don't know what it is; only he knows or the chemist knows.

And their way of writing is also important. It has to be written in such a way that you cannot read what it is. If you can read it perhaps you can consult a dictionary and find out what it means. It has to be quite unreadable so you cannot figure it out. In fact, most of the time the chemist knows nothing about what it is, but nobody wants to show his ignorance so he will give you something.

It happened once: A man received a letter from his family physician; it was an invitation to participate in his daughter's marriage. But the doctor wrote in his way, just habitually; the man could not read what this letter was. He thought the best way would be: "I can go to the chemist, because perhaps it is something important, and if I go to the doctor himself he will think that I cannot even read. It is better to go to the chemist."

He went to the chemist and gave him the letter. The chemist simply disappeared with the letter and after ten minutes he came back with two bottles. The man said, "What are you doing? That was not a prescription, that was a letter."

He said, "My God! It was a letter?" But he had figured out -- the bride and bridegroom, he figured out were two bottles. So he prepared some mixtures and he brought those two bottles.

Buddha revolted against Sanskrit and used Pali. In Pali dhyana is jhana. Jhana reached China and became *chan*. They had no other word so they took the word -- but in each language the pronunciation is bound to change; it became chan. When it reached Japan, it became zen; but it is the same word, dhyana. And we are using the word meditation in the sense of dhyana, so it is not something you meditate *upon*.

In English it is something between concentration and contemplation. Concentration is one-pointed; contemplation has a wide area, and meditation is a fragment of that area. When you are contemplating on a certain subject there are a few things which need more attention; then you meditate. That is what in English is meant by meditation: concentration and contemplation are two poles; exactly in the middle is meditation. But we are not using the word in the English sense, we are giving it a new meaning totally. I will tell you a story that I have always loved which will explain what meditation is.

Three men went for a morning walk. They saw a Buddhist monk standing on the hill, and having nothing to do they just started discussing what that fellow was doing. One said, "As far as I can see from here, he is expecting somebody and waiting for him. Perhaps a friend is left behind and he is waiting, expecting him."

The second man said, "Looking at him I cannot agree with you, because when somebody is waiting for a friend who is left behind, once in a while he will look back to see whether he has come yet or not, and how long he will have to wait. But this man never looks back he is just standing there. I don't think he is expecting anybody. My feeling is that these Buddhist monks have cows." In Japan they have a cow for milk for the morning tea; otherwise you have to go to beg for an early morning cup of tea. And Zen monks drink tea at least five, six times a day: it is almost a religious thing to do because tea keeps you awake, alert, more conscious; so they keep a cow in the monastery.

The second man said, "My feeling is that his cow is lost somewhere, must have gone to graze, and he is just searching for the cow."

The third man said, "I cannot agree, because when somebody searches for a cow he need not just stand like a statue. You have to move around, you have to go and look from this side and that side. He does not even move his face from side to side. What to say about his face -- even his eyes are half-closed."

They were coming closer to the man, so they could see him more clearly. Then the third man said, "I don't think you are right; I think he is meditating. But how are we to decide who is right?"

They said, "There is no problem. We are just coming close to him, we can ask him."

The first man asked the monk, "Are you expecting a friend who is left behind, waiting for him?"

The Buddhist monk opened his eyes and said, "Expecting? I never expect anything. Expecting anything is against my religion."

The man said, "My God! Forget expecting; just tell me -- are you waiting?"

He said, "My religion teaches that you cannot be certain even of the next second. How can I wait? Where is the time to wait? I am not waiting."

The man said, "Forget expecting, waiting -- I don't know your language. Just tell me, have you left some friend behind?"

He said, "Again the same thing. I don't have any friends in the world, I don't have any enemy in the world -- because they both come together. You cannot sort out one and leave the other. Can't you see that I am a Buddhist monk? I don't have any enemy, I don't have any friend. And you please get lost, don't disturb

me."

The second man thought, "Now there is hope for me." He said, "This I had told him already, that 'You are talking nonsense. He is not waiting, not expecting -- he is a Buddhist monk; he has no friends, no enemies.' You are right. My feeling is that your cow is lost."

The monk said, "You are even more stupid than the first man. My cow? A Buddhist monk possesses nothing. And why should I look for somebody else's cow? I don't possess any cow."

The man looked really embarrassed, what to do?

The third man thought, "Now, the only possibility is what I have said." He said, "I can see that you are meditating."

The monk said, "Nonsense! Meditation is not some activity. One does not meditate, one *is* meditation. To tell you the truth so that all you fellows don't get confused, I am simply doing nothing. Standing here, doing nothing -- is it objectionable?" They said, "No, it is not objectionable, it just does not make sense to us -- standing here, doing nothing."

"But," he said, "this is what meditation is: Sitting and doing nothing -- not with your body, not with your mind.

Once you start *doing* something either you go into contemplation or you go into concentration or you go into action -- but you move away from your center. When you are not doing anything at all -- bodily, mentally, on no level -- when all activity has ceased and you simply are, just being, that's what meditation is. You cannot do it, you cannot practice it; you have only to understand it.

Whenever you can find time for just being, drop all doing. Thinking is also doing, concentration is also doing, contemplation is also doing. Even if for a single moment you are not doing anything and you are just at your center, utterly relaxed -- that is meditation. And once you have got the knack of it, you can remain in that state as long as you want; finally you can remain in that state for twenty-four hours a day.

Once you have become aware of the way your being can remain undisturbed, then slowly you can start doing things, keeping alert that your being is not stirred. That is the second part of meditation. First, learning how just to be, and then learning little actions: cleaning the floor, taking a shower, but keeping yourself centered. Then you can do complicated things.

For example, I am speaking to you, but my meditation is not disturbed. I can go on speaking, but at my very center there is not even a ripple; it is just silent, utterly silent.

So meditation is not against action.

It is not that you have to escape from life.

It simply teaches you a new way of life:

You become the center of the cyclone.

Your life goes on, it goes on really more intensely -- with more joy, with more clarity, more vision, more creativity -- yet you are aloof, just a watcher on the hills, simply seeing all that is happening around you.

You are not the doer, you are the watcher.

That's the whole secret of meditation, that you become the watcher. Doing continues on its own level, there is no problem: chopping wood, drawing water from the well. You can do all small and big things; only one thing is not allowed and that is, your centering should not be lost.

That awareness, that watchfulness, should remain absolutely unclouded, undisturbed.

Meditation is a very simple phenomenon.

Concentration is very complicated because you have to force yourself; it is tiring. Contemplation is a little better because you have a little more space to move. You are not moving through a narrow hole which is going to become more and more narrow.

Concentration has tunnel vision. Have you looked in a tunnel? From one side, where you are looking, it is big. But if the tunnel is two miles long, the other side is just a small round light, nothing else: the longer the tunnel, the smaller will be the other end. The greater the scientist, the longer the tunnel. He has to focus, and focusing is always a tense affair.

Concentration is not natural to the mind.

Mind is a vagabond. It enjoys moving from one thing to another.

It is always excited by the new.

In concentration mind is almost imprisoned.

In the second world war, I don't know why, they started calling the places where they were keeping the prisoners "concentration camps." They had their own meaning -- they were bringing all kinds of prisoners

and concentrating them there. But concentration is actually bringing all the energies of your mind and body and putting them into a narrowing hole. It is tiring. Contemplation has more space to play around, to move around, but still it is a bounded space, not unbounded.

Meditation, according to me and my religion, has all the space, the whole of existence available. You are the watcher, you can watch the whole scene. There is no effort to concentrate on anything, there is no effort to contemplate about anything. You are not doing all these things, you are simply there watching, just aware. It is a knack. It is not a science, it is not an art, it is not a craft; it is a knack.

So you have to just go on playing with the idea. Sitting in your bathroom, just play with the idea that you are not doing anything. And one day you will be surprised: just playing with the idea, it has happened -- because it is your nature. Just the right moment.... You never know when the right moment is, when the right opportunity is, so you go on playing.

Somebody asked Henry Ford -- because he had given a statement that: "My success is through nothing but catching the right opportunity at the right moment. People either think of opportunities which are in the future -- you cannot catch hold of them -- or they think of opportunities which are past. When they are gone and only dust is left on the road, then they become aware that the opportunity is passed."

Somebody asked, "But if you don't think of an opportunity in the future and you don't think of an opportunity which has passed, how suddenly can you get hold of it when it comes? You have to be ready."

He said, "Not ready -- you have to be just jumping. One never knows when it comes. When it comes, just jump upon it!"

What Henry Ford said has tremendous meaning. He said, "You simply keep on jumping. You don't wait; don't bother whether an opportunity is there or not: just go on jumping. One never knows when it comes. When it comes jump upon it and be gone. If you go on looking into the future: 'When is the opportunity coming?..." The future is unpredictable. If you wait, thinking "When it comes I will catch hold of it," by the time you become aware that it is there, it is gone. Time is fleeting, so fast, only dust will be there.

"Rather, forget about opportunities, simply learn jumping, so whenever it comes...."

That's what I say to you: just go on playing with the idea. I am using the word playing, because I am a nonserious man and my religion is non-serious. Just go on playing -- and you have enough time.

Anytime -- lying in your bed, if sleep is not coming, play with the idea. Why bother about sleep? -- it will come when it will come. You cannot do anything to bring it; it is not in your hands, so why bother about it? Something which is not in your hands, forget about it. This time is in your hands, why not use it? Lying in your bed, on a cold night under your blanket, cozy and enjoying -- just play with the idea. You need not sit in the lotus posture. In my meditation you need not torture yourself in any way.

If you love the lotus posture, good; you can sit in it. But Westerners go to India and it takes them six months to learn the lotus posture, and they are torturing themselves so much. And they think that when they have learned the lotus posture, they have gained something. The whole of India sits in the lotus posture -- nobody has gained anything. It is just their natural way of sitting. In a cold country you need a chair to sit on, you can't sit on the ground. In a hot country, who bothers about a chair? You sit anywhere.

No special posture is needed, no special time is needed. There *are* people who think there are special times. No, not for meditation; any time is the right time -- you just have to be relaxed and playful. And if it does not happen it does not matter; don't feel sad.... Because I am not telling you that it will happen today, or tomorrow, or within three months or six months. I am not giving you any expectation because that will become a tension in your mind. It can happen any day, it may not happen: it all depends on how playful you are.

Just start playing -- in the bathtub, when you are not doing anything, why not play? Sitting under your shower, you are not doing anything; the shower is doing its work. You are simply standing there; for those few moments just be playful. Walking on the road, walking can be done by the body; you are not needed, the legs do it. Any moment where you can feel relaxed, non-tense, play with the idea of meditation the way I have explained to you. Just be silent, centered in yourself, and someday.... And there are only seven days -- don't be worried!

So Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, or by Sunday at least -- within seven day -- some day it is going to happen. Just enjoy yourself with the idea and play with the idea as many times as you can. If nothing happens -- I am not promising you anything -- if nothing happens that's perfectly good, you enjoyed yourself. You played with the idea, you gave it a chance.

Go on giving it a chance. Henry Ford said, "Go on jumping and when the chance, the opportunity comes, jump upon it." I say just the reverse. You just go on giving a chance to meditation, and when the

right moment comes and you are really relaxed and open, it jumps upon you.
And once meditation jumps upon you it never leaves.
There is no way.
So think twice before you start playing!

From Misery to Enlightenment

Chapter #3
Chapter title: Initiation: when one and one add up to none

31 January 1985 pm in Lao Tzu Grove

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OSHO,
WHAT IS INITIATION ACCORDING TO YOU?

THE search for truth is as old as man himself.
But there are many kinds of seekers.
The first category I call the curious.

They are the most superficial. They are not read to do anything, sacrifice anything, make any effort. Their curiosity is just like a child's curiosity -- he goes on asking about everything. He does not even bother to listen to your answer; while you are answering him, he is asking about something else. If you don't answer him, he does not persist in questioning. He has no involvement in it -- it is just a little superficial, intellectual irritation, a kind of itching in his mind.

But the curious are many, the majority. They are not ready to pay anything for their question. They want answers given to them ready-made. They are not even ready to thank you for your answer... as if they have obliged you; as if just by asking they have made you important.

The curious go on their whole life like driftwood, just moving in any direction with no idea where they are going, with no sense of direction at all. Why they are going they don't even consider. Their life is accidental. Somebody is going somewhere -- they may start following, imitating. Somebody is asking about truth -- they may start asking about truth. They are more like monkeys than men.

I am reminded of a beautiful story: There was one old man who used to sell caps, and in India particularly, in those days, a certain kind of white cap had become a symbol of revolution. The cap was called the Gandhi cap, although Gandhi himself never used it; you cannot find a single picture in which Gandhi is using that cap. But it became known as the Gandhi cap because the followers of Gandhi were using it as a symbol. The white cap became your declaration against the British Raj.

This old man was doing good business selling white caps to people, so wherever there was any kind of gathering, he would go to sell the white caps. Between two gatherings, two fairs, exhibitions, he would make as many caps as he could. It is a simple thing to make -- the Gandhian cap may be perhaps the simplest cap in the world. It is just like a small bag; then you fold it three times, it becomes a cap. You open it, and you can use it as a small bag for carrying vegetables or anything. It is multi-purpose.

The old man was earning enough, so his son was doing nothing. But the old man was becoming old and

he told the son, "Now I am not capable of moving from one place to another place, walking from one town to another town, so you start. I will simply make the caps in the house, you go and do the selling."

So the son went to sell the caps. On the way -- it was too hot a day, and he was still miles away from the place where he was going -- he thought to have a little rest under a big *bo* tree. He kept all his caps that he was carrying in a bag by his side and went to sleep -- and of course, he was wearing a Gandhi cap himself, just as an advertisement.

He didn't see that the whole tree was full of monkeys. The monkeys became curious about the cap, and they came down; the man was asleep. They looked in the bag and found the caps. So all the monkeys put the caps on their heads, and they were really enjoying themselves, and they were looking cute! When the young man woke up he found his bag empty. He looked all around: who had taken his caps? And then he heard the laughter of the monkeys. When he looked up, all over the tree there was revolution: the whole army of monkeys against the British Raj.

Now there was no way to get those caps back. He came back home very sad and told his father, "I was a fool; I went to sleep and this happened. All the caps are lost, I did not reach the place... and those monkeys made such a fool of me! They were giggling and laughing and making all kinds of faces at me, and there was nothing that I could do."

The father said, "It happened to me in my young days too. It was my fault that I forgot to tell you. You forget about it. I will tell you the secret -- the secret that I also had to learn the hard way by once losing all my caps. And then I inquired of an old man and he gave me the secret; and this is the secret. Tomorrow go again under the same tree. Put your bag in the same place and go to sleep at least pretend, even if you are not sleeping -- and let those monkeys take your caps."

And it happened. He went; he pretended to sleep. The monkeys came one by one, and they were very happy that this man had come again with the same kind of thing. Yesterday's caps they had lost already: it was just a curiosity, it was nothing of any interest to them. They had played a little with them and when the man was gone they threw the caps. But again he had come -- seems to be very stubborn!

But monkeys won't accept defeat so easily; they again did their thing. And when they all had their caps, the man woke up -- he had been simply pretending -- and opened his eyes. When they giggled, he giggled louder than them. They were a little shocked: what had happened? Yesterday this man was just ashamed, afraid.

They tried to make faces, but the man made faces at them. They tried to scream, the man screamed louder. They looked at each other: "What has happened? Something strange...." And then the man in great anger took his cap and threw it away.

All the monkeys in anger took their caps and threw them down on the road! "What does this man think -- only he can throw? We can also throw." The man collected all the caps, and laughing, he left. The monkeys were really at a loss; they have been befooled.

But that's the secret with all monkeys' minds: Imitation.

They simply imitated, with no idea what they were doing, with no idea why this man was throwing his cap. They simply did it to outdo him, with no thought but how to be on top of him; he could not be allowed to do something that they could not do.

He had defeated them by giggling, by laughing louder, by screaming, by making faces; and this was too much. Now they were not going to let him throw his cap while they just sat there ashamed, feeling impotent that they could not do anything. This is the quality of the monkey's mind; whether it is in man or in animals does not matter.

The curious mind is monkeyish, the lowest kind of mind.

The second, a higher category, is the student.

He has an intellectual involvement. When he asks something it is not only out of curiosity, it is genuine interest. He wants to know, he is really in search of an answer, but it is still not very deep; it is intellectual, deeper than curiosity. Curiosity is not even intellectual; even idiots can be curious -- in fact only idiots are curious. A man of intelligence will not waste his time and energy on unnecessary curiosity.

A Sufi mystic, Bayazid, lived for twelve years with his Master. His Master used to live behind a very big hall in a small cottage. The hall was for meetings, but Bayazid was continually coming to the Master just to sit by his side.

In Sufism this is one of their methodologies: For years the Master will not even ask, "Who are you? What is your purpose? Why have you come?" That sorts out the curious without any wastage of time. If the man is such that you go to him and he does not even ask, "Who are you? Sit down; why have you come?"

then the curious are not going to remain there for a year or two years.

Twelve years is a long time. After twelve years the Master asked the first thing of Bayazid. He said, "My son, just go in the hall. You must have observed that on the right hand there is a shelf containing a few books. You have to bring me this book"and he gave its name.

Bayazid said, "I had no idea that on the right side there is a bookshelf because I have never looked to the right or to the left; I was just looking towards you. I was coming to you, I had no interest in looking at anything else. Why should I waste my energy in any way? My whole purpose was just to look at you as much as I could, just to be here with you as much as I could -- just to drink your silent presence."

The Master was happy, and he said, "You are accepted. If you had brought the book you would have been rejected." Very strict, too hard, too inhuman it seems.... The curious person has no place in the world of religion. He should go to circuses, carnivals, movies, television -- and there are thousands of things all around the world football matches, volleyball matches, hockey matches, bullfights, boxing. For the curious, the whole world is available. He should not bother about truth, he should leave truth alone; that is not his business.

The student has an intellectual involvement. Intellect is not very deep, but in comparison to curiosity it is really very deep. The people who surrounded Socrates were intellectuals, students. They were asking questions Socrates was giving them answers; then they were asking more questions about his answers, and they were trying to go deeper and deeper into the question, into the answer. But it all remained a gymnastics of intellect.

Socrates is one of those unfortunate Masters who wasted his life only with students. He was not a man meant to be just a professor, just a teacher; he was a man born to be a Master. But Athens was not the right place for it -- he should have been in India; he would have become another Gautam the Buddha -- because in Athens the student was the last category, there was nothing deeper than that.

Socrates had giants of intellect come to him -- Plato, Aristotle -- but they were only intellectuals. A blind man can philosophize about light, there is no trouble about it; intellectually he can know everything about light. But to know light and to know about light are two totally different things.

Intellect is always about and about -- it does not bother whether the man has eyes or not. Yes, the man can hear: you can talk about light, you can give him all theories about light, the latest developments of scientific progress, the latest discoveries about light, its nature, its constituents.... Everything can be explained to him. He is blind but that does not mean that he is without intelligence.

Most probably a blind man has more intelligence than those who have eyes, for the simple reason that the man who has eyes uses eighty percent of his mind-energy through the eyes. If he wants to know something about light, he will open the door and go into the open and see the sun. If he wants to know about colors he will go to the garden and see all the flowers and all the trees and all kinds of colors. He has eyes -- there is no need to be very intelligent to work out what light is -- but the blind man has only one way, and that is through understanding.

Seeing is not possible. And that eighty percent of energy that goes out from the eyes, if one has eyes, is not available for the intellect to use. That's why blind people hear better than people who have eyes, because their ears get more energy. More energy is available, because otherwise eighty percent is used only by the eyes; twenty percent remains for your whole being.

And when one hundred percent is available.... The blind man's touch has more energy, more feeling, more emotion, more warmth. It *says* something. The man with eyes can shake hands and you can feel that you are shaking hands with a dead tree or something. There is nothing, no message. He can hug you and you can feel pressed, that's all, but there has been no transmission of any kind of energy.

People are without energy; only twenty percent is distributed to all the other senses, so every sense is starving because the eyes are monopolizing your whole energy. It is not without any reason that you become affected, impressed by the eyes more than by anything else. You can simply see that eyes are the most living part in your whole body. What makes your eyes most alive? It is the energy flowing through them. That constant flow of energy makes them so alive.

It is also not a coincidence that if you see a blind man you feel very sad for him. You don't feel so sorry for a deaf man; you don't feel at all sad for somebody who cannot smell. In fact, he is in a far better situation; to him nothing stinks. You don't feel sad if any other sense is missing.

Even if somebody's legs are missing, hands are missing, you don't feel sad the same way as when you see a blind man. Why? Without knowing, without being clearly conscious about it, you feel that eighty percent of his life is cut off, he is only twenty percent alive. Naturally, a blind man gets more sympathy.

I have heard that a blind beggar was spreading his hands at the corner of the street and saying, "Give something to a blind man." And the man who was passing was really generous; he gave him one rupee. And the man said immediately, "But this is not authentic." In India, to find anything authentic is very difficult. Even if you want to commit suicide, the poison will not work. You cannot find even authentic poison. By the morning you will find yourself perfectly awake and surprised: "What happened to the poison?"

But the blind man saying that the rupee is not authentic.... Naturally the man said, "Are you blind or not? I know the rupee is not authentic, that's why I have given you the rupee; otherwise who gives a rupee to a blind man? I did it because I could not give it to anybody else; wherever I wanted to purchase something, immediately it was returned because it was not authentic, and they even threatened that they would give me to the police! Somehow I said, 'It is not my fault, somebody has given it to me, so please forgive me.' So finally I thought, 'It is better to get rid of it, otherwise somewhere I am going to get into trouble.' So I gave it to you."

The man said, "The real thing is that I am not really a blind man; the real blind man is my friend. Today he has gone to see the movie, and he told me to sit here so nobody takes his place. I am just pretending, I am not blind: the real blind man has gone to see the movie. But sitting in his place I have found that this is far better.

"I have been pretending up to now that I am crippled, but from tomorrow I am going to be blind. This pays far better, and people are more sympathetic. Nobody starts preaching to you that you should work and you should do this and that. People give more -- and more politely and more nicely; they don't treat you the way people treat a beggar."

In India only the blind man is treated by people with respect; they will call him Surdasji even if he is a beggar. Surdas was one of the most important poets of India. He was blind, and because of his blindness his name became synonymous with blindness. His name does not mean blindness; *surdas* means a servant of music. And he was a great musician, a great poet, a great singer -- but blind. Ji is used for respect. So people will not even call a blind man just Surdas, because that is not respectful; he will be called Surdasji.

The man said, "Today I have discovered that my friend is doing a far better job. I have been trying to pretend to be crippled and I have been treated as badly as you can imagine but his going to the movie has changed my whole life -- I have decided."

A blind man simply creates a sympathy in your heart because eighty percent of his life is missing. He has no idea of colors, no idea of light, no idea of beauty, no idea of faces. He is living in complete darkness -- that's what you think; but he does not know even darkness, because for that too, eyes are needed. To see darkness you need eyes.

The blind man has no idea what light is, has no idea what darkness is. That makes it even more strange. In what kind of a world is he living? In what kind of surrounding is he living, where there is no idea of light, not even the idea of darkness? But all his other senses are more alive.

The blind man hears better than you, he tastes better than you, he smells better than you, he touches better than you, and if he thinks, he thinks better than you. If he pours his mind into some subject, he has more intelligence available to do it than you have. Your intelligence is so divided between so many things. He has nothing to divide his attention.

The student is intellectually interested to find what this life is all about, but he is not willing to change himself in order to know anything. He wants to remain the way he is, and just mentally he wants to be fed knowledge. He can become immensely knowledgeable. That's how all your professors, all your great thinkers are: knowledgeable. They know too much without know ing anything at all.

Existentially they know nothing. If you ask them to give a sermon on love, they can give a sermon on love. But if you ask them, "Have you ever loved? Do you know by experience what love is?" you will shock them, surprise them: What kind of question are you asking?

This was one of my problems when I was a student, because I am not a student, I don't belong to that category. And every professor wanted me to be just a student -- obviously; you enter the university to be a student. And I said, "My interests are deeper. They are not only intellectual, but existential. I simply don't want to be fed like a computer, I want to experience and know." And this was really very outlandish to them.

I was sent to the vice-chancellor with a note: "This student says that he is not a student, that he does not belong to the category of student. If he does not belong to the category of student -- there are only two categories here, either there are professors or students -- what to do with him, because he insists."

The vice-chancellor said, "You insist that you are not a student?"

I said, "Yes, because I am not."

He said, "Then why have you entered the university?"

I said, "I have entered the university not to be a student but to be a disciple. Don't you accept disciples in this university? You give me that in writing, because I am going to make it available to the news media that in this university no disciple is accepted, that to be in this university you are not to be a disciple."

He said, "My God! You want to create trouble for me. But what is the difference between student and disciple?"

I said, "You are a vice-chancellor and yet you have not come to know the difference between the student and the disciple? Please resign."

He said, "I was thinking that your professors are a little too fussy and are exaggerating about you, but I was wrong. You are too much! You are asking for my resignation?"

I said, "Of course, because if a vice-chancellor has no idea what a student is and what a disciple is, what is he doing here? You just get out of this place, and take with you all those professors who don't understand the distinction, because they are all still students."

To be a student is good in comparison to being curious, but in comparison to the disciple it is simply of no value. It is bogus knowledgeability. And you can go on collecting all kinds of theories, ideologies, philosophies, and you can become a walking encyclopedia, but that will not change you even a single inch. You will remain the same old donkey -- now carrying a big load of books too.

Do you think if you put on a donkey the whole set of the ENCYCLOPAEDIA BRITANNICA -- of course it will be too heavy and the donkey will be in trouble -- do you think the donkey will become in any way a lesser donkey or a better donkey? No, no change is going to happen. He is simply a donkey and he will remain simply a donkey. The BRITANNICA is not going to make any change in him.

Your head is capable of collecting the whole information that is contained in all the libraries of the world. The people who are interested in computers have become aware of the fact that perhaps we will never be able to create a computer that can contain so much as a man's mind -- and in such a small space! Your skull is not very big, but in such a small space you can put all the knowledge available in all the universities of the world. And that is not small.

Just the library of Moscow has enough books that if they are put in a line, the line will go three times around the earth. Perhaps the British Museum library will make four or five lines around the earth. And there are libraries in China and there are libraries in India and there are libraries in America -- all over the world are libraries.

There are millions of scriptures in Tibet, Ladakh, Nepal, which are never printed. But all these can be contained in a single skull -- such is the capacity of your mind. But it remains only a memory. It does not transform you at all, it has no way of changing you. Yes, you will be deluded by it; you will start hallucinating that you know. You will become respectable.

That was my continual fight with my professors: "All that you know is only verbal -- your experience is nil. You may know everything about swimming -- all the books about swimming you may have read -- but the real test is to come with me and jump into the river. If your knowledge makes you swim, then I will accept it." And I told this to a professor who I knew did not know how to swim.

So he said, "Only that test will prove it?"

I said, "Only that test."

Just behind our college was a big lake, so I said, "You come. I have not read a single book about swimming; why should I when I can swim? Why should I waste time in reading a book about swimming when I can enjoy the same time swimming in the lake? Come on with me."

He could not say that he did not know how to swim, because that would prove my point, so he came along with me. But it was dangerous to take the test... and a few other students came to see what happened. Finally he said, "I never thought that you would drag me to the very logical conclusion of it. I don't know how to swim, although I can give lectures on swimming." And he was thought to be the best expert; for those students who were training for competitions, the national competition, he was thought to be the best expert.

I said, "Just think twice before you speak again, because if you speak again I am going to come and throw you into the swimming pool. I will not think of the consequences, of whether you die or you live."

It is very easy intellectually to hoard:

Intellect is a hoarder.

The second category is dominating the whole world, dominating the first category: the idiots are being

dominated by the knowledgeable. These knowledgeable people become politicians, professors, doctors, engineers, scientists and they dominate the idiots, the monkeys with Gandhi caps.

To me, you have to understand the third category, the disciple.

The disciple is one who is existentially interested. He does not want just to *know* about love, he wants to taste what love is. He wants to experience... his whole concentration is experiential. He will not be satisfied by theories about love, theories about beauty, theories about truth. He wants something tangible -- not theories, not empty words -- something solid. And it is only experience that can be solid. It is the disciple.... It is a rare category because when you can become respectable just by being knowledgeable, why should you bother about existential knowing? It is risky, dangerous.

Knowledgeable you can become sitting comfortably in a library. But to know, you may have to change yourself drastically because there may be things in you which are preventing knowing. There may be barriers in you which have to be broken. There may be walls around your being which have to be removed. And the most difficult thing is that there may be things which you think are very valuable but which in fact are the hindrances to be removed before you can become a knower.

For example, if you want to experience love, you have to forget all about the love that you have learned from the poets and the so-called professors and writers. You will be surprised, but my own understanding is that the people who have been writing about love are the people who have never loved. Writing about love is their way of finding a substitute. They make beautiful poetry, but have you ever heard of a poet who was really deeply in love, who has experienced love?

For example, Omar Khayyam writes about women, wine, love. Reading him you will think this man must have been the greatest hedonist ever; and the beauty of his poetry is simply incomparable. But the man was a celibate, he never got married, he had no love affairs. He was a mathematician, he was not even a poet. He was a Sufi, and what he is writing when he writes about beauty.... You will think he is talking about the beauty of women -- no, he is talking about the beauty of God.

To the Sufis, God is a woman, the beloved, and you are the lovers. When he is talking about love, he means love between you and God. Now, can you visualize what kind of love is possible between you and a God who does not exist at all, whom you have never seen? And he is talking about the beauty of God.

His books in Persian are illustrated and God is actually there as a beautiful woman having wine in her hands to offer to you. Sufis use wine as a symbol: to the man who loves God, God offers a kind of intoxication that does not make him unconscious, but makes him perfectly conscious an intoxication that wakes him up from his sleep.

Fitzgerald, the English translator of Omar Khayyam, had no idea of these symbols. He was a simple earthbound poet, and really a better poet than Omar Khayyam. When he translated, he simply understood that a woman means a woman, wine means wine, love means love. These were not symbols to him.

Fitzgerald made Omar Khayyam world-famous by his misunderstanding. If you try to understand Omar Khayyam in the original you will find such a gap between Omar Khayyam and Fitzgerald that you cannot conceive how Fitzgerald managed to create such beautiful poetry out of this mathematician's mind.

Even great poets like Byron who continually talk about love have never known love, except casual, fleeting relationships with women -- very casual. He was very young when he was expelled from England, not more than thirty. And he was expelled because he became a danger to all beautiful women, particularly to the royal family and the lords and their families. It is known that when Byron would.... He was beautiful also, really handsome, and had a charisma; and his poetry, his name, and his beauty, all together... any woman was ready to fall in love with him.

It was known that whenever he would enter a restaurant, husbands would take their wives' hands and get out from the other door. Finally the government decided that he should be expelled -- because his love affairs were not love affairs at all. He would meet one woman one night and it would be a great love affair; he could not live without her, and his whole life was now in her hands -- and the next day he would not even recognize the woman; he had found another, and then the same dialogue.... It is said that sixty women confessed -- perhaps there had been many more who had not confessed -- sixty young girls confessed that he had deceived them. And when it became a well-known fact and women started talking about what he had said to them, then it was known that it was the same dialogue that he was using again and again on each new woman.

Will you call this man a lover? Can he know the depths of love? Love needs a certain intimacy, a certain time to grow, a certain closeness. It needs two persons to know each other in all ways, good and bad, dark and light. If you only know the person from one side you cannot say that love has yet ripened. The other

person has not revealed to you his other side; he cannot yet trust you.

Lovers start opening themselves completely to each other when they know that now even their thorns will be accepted with their flowers, that as they are they are going to be accepted; there is not going to be any rejection, not even a partial rejection. But this needs time. Just meeting casually may be entertainment, but it cannot be love.

Yes, love has its own troubles -- anything real has its own troubles. Many people have decided to avoid the troubles; and the only way is to avoid love -- then casual relationships are good.

One very intelligent woman -- she is English, she is my sannyasin -- is married to a very rich man in the Philippines. She is married to his riches, not to him; she is not at all concerned with him, what happens to him. And she is happy because he is continually on tour; his businesses are all over the world, so only once in a while do they meet. She is free. He is moving around, she is moving around. She told me, "I would like to confess to you that I am afraid of love, and I have lived up to now only on casual relationships -- so much so that I don't want to know even the name of the other person, what to say about other qualities and attributes."

She said to me, "My most beautiful experiences have been while traveling in a train. Suddenly you meet a person; there is no need to know about him because at the next station or after a few hours he will be gone, you will be gone. Perhaps you are not going to see each other again. There is no need for getting in any way personal -- it is a kind of impersonal love."

It is not love, it is simply sex; it is just bodily, biological. But I can understand. The woman is very intelligent. I asked her, "Then there must have been a tragic love affair in the beginning; otherwise, how did you conclude this?"

She said, "That is true. Not once, but three times I have been deceived. I thought it was love, it was not love; again I thought it was love, it was not. And life is short. Three times I trusted those people, but they were simply exploiting my sexuality; and once they were satisfied they became strangers. Then I decided that I have to do something; I am losing my life unnecessarily. So the first thing I did, I married a man whom I do not love, whom I never hope to love, but who has enough riches so that about money I am not going to have any trouble.

"Secondly, I chose this man because he is constantly on tour, so he will not constantly torture me, and we will not be together constantly to harass each other, to embarrass each other. He is free -- wherever he wants to go, with whomsoever he wants to go. I am not concerned because I don't love him, so there is no question of jealousy. And I am free. And when, even after loving a person for three years, ultimately it turns out that he is only a stranger, then what is the point of wasting three years?

"Strangers you can meet every day. And I decided to have relationships only with strangers, traveling in a plane, traveling in a train, meeting somebody in a tourist place for one day or two days or three days; and then to be finished, because more than that and you start becoming addicted to each other -- then problems are bound to arise."

I said to her, "What you are saying makes sense, but you don't know that you have missed the experience of love completely, just because of its troubles. Just because of the thorns you won't grow roses in your garden? That will be stupid. Roses will be missed just because of the thorns.

"Thorns can be accepted with the roses -- you just have to be a little careful. And what harm can a thorn do? -- at the most bring a drop of blood from your finger. But a rose is far more important than a drop of blood from your finger. You have chosen to protect your fingers and you have forgotten completely that you are missing the roses. Are you happy?"

She said, "I am not, that's why I have come to you from the Philippines. I have everything -- money, rich friends, casual relationships, respectability -- but I am unhappy." I said, "You are going to be unhappy, and you will become more and more unhappy because as time passes you will find more and more that what you have chosen is not the right thing."

The poets who have been writing about love have only momentary relationships. That is thought to be something artistic, avant-garde. Painters, poets, musicians, singers -- they are not supposed to have a long-term intimacy, that is against their profession. That makes them common people, ordinary people, household people -- and they are superior people.

But these are the people who have given you all the ideas about love. The people who know nothing about love have given you all the ideas about love; and all their ideas are fundamentally wrong because they have come out of zero experience.

For example, all around the world the idea is accepted by all cultures and societies that love is

something that happens only once. That's absolutely wrong. It can happen as many times as you are capable of. It depends on you, on how much love you have in your heart. Yes, there are a few people for whom it happens only once because the quantity of love that they have is finished. Even in one love affair it is gone; then they are empty.

But love is not something that needs to be in such a small quantity. You can have many love experiences, but each experience has to be, for the time that it exists, total, intense. If you are from the very beginning careful -- "it is just a momentary thing and tomorrow I say goodbye forever" -- then there is no possibility of love happening. But if you think that this love is going to last forever, that for eternity you are going to love this man or this woman.... It may end tomorrow morning -- that is not the point -- but for the moment this is your feeling, that you have found the person for whom you have been searching, and your total heartbeat is in tune with the other person. For the moment there is nobody else in the world except your beloved. The whole world has disappeared, and you are ready for this moment to become your eternity.

Then even in a single moment you can have the taste of love. It may last for years, it may not last, that is irrelevant -- who knows about tomorrow morning? But if somebody asks you this moment, you are ready to promise for the whole of eternity -- not just for tomorrow morning, but for all the tomorrows to come.

But the people who have given the ideas about love have given very wrong notions. One notion that they have given is that if you love a person then you have to love the person forever -- if it is real love. That is their criterion. If some day after ten years you find your paths separating, then the criterion that you have been carrying in the mind says, "All these ten years you were in a false love and you thought it was real."

I want to say to you that the reality of love has nothing to do with its longevity. Is the flower not real just because by the evening it fades? Is only the rock real because it will remain tomorrow and the day after tomorrow and the day after that, because the day you were born it was there, and the day you die it will be there? Is only that rock real; and the flowers, thousands of flowers that came and disappeared, came and disappeared, were they unreal? Do you make length of time the criterion of reality? I don't see any relationship between the two. But because of this idea many people go on hanging around each others' necks because their love has to be real. They are killing each other to make the love real. If they separate that means their love was not real.

I am not saying that they have to separate to make the love real -- don't move to the opposite extreme, that you have to separate. It will depend on each individual case separately. It is possible that two persons may love their whole life without ever looking anywhere else. It is possible that one may love one person for the time being and then suddenly find that energy is no longer there.

It had come from the unknown.

It has gone to the unknown.

It was not within your power to love somebody; it is not in your power to prevent love from disappearing. You cannot do anything about it, you are simply helpless; so is the other person. Don't blame anybody. Because of the wrong idea of love, lovers go on blaming each other: "You are destroying it." Nobody is destroying it. It is a free breeze; it comes, goes -- you cannot hold it. And if you close all the windows and all the doors to hold the breeze, it is no longer the same cool breeze. Soon it will be stale as all marriages are -- stale, dull.

Both the partners are trying to escape through some place -- some window, some door -- but the other is keeping watch. The other is also trying to escape from some door but the other is keeping watch. Soon husbands and wives become each others' jailers. Love has to be for the whole of life, then only is it real -- this is stupidity. And because of this idea in the name of love, marriage had to be invented. It is a more stable thing, permanent, legal, social -- just like the rock. It is no longer a flower.

The idea has come through people who have not experienced. The same is the case about other ideas -- for example, truth. People who know nothing about truth go on talking about it. It is an experience, it is not some object somewhere which one day you are going to find and catch hold of and put in your safe or in a bank.

Truth is not some *thing*, it is an *experience*.

You cannot talk *about* it -- you can talk *it*.

It can be in your very gestures.

It can be in your eyes.

It can be in your presence.

But you cannot talk about it, because when you know truth you know it is your very being, it is -- you. It

is not somewhere else. You cannot give any description of it, you cannot draw a picture of it. No words are capable of describing it.
Every language falsifies the truth.
Every expression destroys it.

Then what to do? What has the disciple to do? -- because he wants to know truth existentially. Then there comes initiation.

Initiation is not needed for the curious -- he cannot stay that long. I have been traveling in India for so many years and I was puzzled.... Once I was going to catch the train and somebody came running and said, "Just a minute -- does God exist?"

I said, "You must be mad -- my train is leaving! What do you want? Do you want Him to exist or not? -- because I have to catch my train; I cannot at this moment discuss God's existence." He said, "Just a minute -- the train is not leaving for three minutes more -- just a minute, a single question. I have been trying to find you, and today at last I have found you, but you are in a hurry to catch a train, and you don't see that I want to know about God."
I said, "You come to my place... be with me."

But he said, "That is a little difficult because to come a hundred miles... and then I will have to take leave from my firm, from my office."

I said,"Then first take care of your office, and your family. Then when you are finished with all these things, and if I am still alive, you come about God... because you are not interested in God, you simply want a man who is running to catch the train. And you don't see your stupidity -- is this the time to ask about God?"

But there are people who are just curious like that. Initiation is not for them, there is no question of initiation. For the student there is no initiation either, because intellectually he can attain knowledge from the universities, from the libraries. There, no initiation is asked for -- just of course, registration.

When they asked me to go to the office of the registrar to register, I said, "But I have come to be initiated, not to be registered." And the man who has invited me to his university, Doctor S.S. Roy, wanted desperately that I should come to the university where he teaches.

For four years continually I had been coming to his university to participate in an inter-university debate, and he was always one of the judges. For four years he had listened to me, and each time he listened to me he invited me, after the debate, to his house. And he would say, "Only one thing: You just leave everything -- just come. I want a student like you. My whole professorship is going just rotten. Why don't you come here? I will make all the facilities possible for you.

"And I cannot help you in any way in some other university because I don't have any power there. Here, I am the head of the department, dean of the faculty; any day I can become the vice-chancellor. And even if I don't, the vice-chancellor is my friend, and I will arrange everything.

"I want to remember later in my life that you were my student. And I feel so helpless when you come once a year -- I wait the whole year until the university again arranges an inter-university competition. I am always one of the judges... and you can't see my trouble, that I cannot give you a hundred percent because that will look as if I am favoring you -- so I give you only ninety-nine percent. But even then all the judges look at each other, because each year I give you ninety-nine."

So he had invited me, and finally, after my graduation, I said, "Okay, I am coming for post-graduate work to your college, to your university, and to your department."

He told me, "You go to the registrar's office, fill in the form and be registered."

I told him, "Professor Roy, I have not come here to be registered. What kind of a third-rate word do you use here -- registered? Is it an army office or is it a university? Where is the man who is going to initiate me?"

He said, "I knew that you would be a trouble and that I am asking for trouble. You are not yet part of the university and you have started creating trouble! I knew, because for four years I have been listening to the way you use words, the meaning you give to words. I can see "registered" is just ugly; it should be initiation, you are right. But what to do? There is no initiator here, nobody. You will have to get registered."

I said, "This is simply ugly, because I have come to be a disciple, not to be a student. Isn't there anywhere a place for a disciple who wants existentially to know?

But there is no place in your ordinary universities because they don't go beyond the student.

Initiation comes only when somebody is ready to take a great quantum leap from intellect to existence, from words to experience.

You ask me, "What is initiation according to You?."
The first thing that is needed:
The person should be ready to be a disciple.

So let me explain it to you. A disciple means one who is ready to change himself to know the truth... because as you are you cannot know it; otherwise, you would have known it. As you are, something is basically wrong, upside down, not in the right place.

The disciple is one who is ready and available and gives himself to the Master, saying "Do whatsoever you want to me. If you want to cut my head off, cut it, but I have come in order to know the truth."

A disciple is ready to pay the price whatsoever it is, because at any cost, truth is cheap. Even if you give your whole life, then too you get it for nothing. What is your life? What value has it? It is just a soap bubble -- soon it will burst.

But truth will transform you from a mortal into an immortality.
From time, it will take you into eternity.

From all that is tense, full of anguish, a hell, it will pull you out into a state of blissfulness.
The disciple has to be ready to change.

Krishnamurti has been trying his whole life to work with people without initiation -- that has been his failure. Of course he could get hold only of students; he could not go deeper than that. He had something to give to those who can go deeper than students, but he himself was preventing disciples from coming to him. Those who had come, he was condemning them. He was forcing them to remain students, just on the intellectual level.

So for sixty years there have been people, thousands around the world, who have listened to him year in, year out; read him continually, and have become completely full of his ideas, but have not changed in any way. They are the same people they were sixty I years before. And now he feels frustrated -- but the j whole fault is his own. He seems to feel as if people are not intelligent enough. That is not the case.

The people are intelligent enough but you debarred the real intelligent people and you raised and praised high the intellectuals -- who are not the real intelligent people. The intelligent person will say, "I am ready to change, but I want to know, not verbally -- I want to experience it. And I am ready to do anything, unconditionally." That unconditional commitment I from the disciple is an absolute necessity for initiation. The word initiation is a very profound word.

It means something that cannot be said, cannot be verbalized; something that is impossible to impart through mind... but still there is a way to imbibe it. And that is the way of initiation. Initiation means the disciple is ready to be available, open to the Master, to his presence, his being, his silence.

I say unto you; do not be too much concerned with what I say, but be concerned with what I am.

What I say is only the circumference, what I am is the center.

When a disciple is ready to join with the center of the Master, initiation happens. It is an entry into the house of the Master.

The doors are opened for the disciple to come in because the disciple has opened his heart for the Master to come in. It is on both sides an opening -- availability, vulnerability.

And when both sides are open -- the Master's side is always open, even to those who are not open; it is only a question of the disciple, because he is continually defending, afraid. That's what the whole society has been teaching him: "Be on the defense, otherwise somebody is going to exploit you. Be alert, don't be gullible. Keep yourself ready; if somebody is trapping you, you can escape."

If this mind is there then you can't go beyond the stage of the student.

To be a disciple you have to be ready -- knowingly, with your eyes open -- to step into the unknown, dropping all fear, because the Master is the most unknown and unknowable thing in existence. It is not his body, it is not his mind. It is his vibe, his presence -- not his person. And to enter into his presence you have to drop all your defense measures. That is initiation. It may take any formal structure. That is not essential; that is just to make it visible.

You are given a red robe, a mala; they are not essential. They are just to make your initiation visible to others, because if it is visible to others they will remind you. Standing before a mirror you will be reminded; continuously you will be reminded that you are a disciple and you have to behave like a disciple. It is just an outer protection.

But the real initiation is something inner, something that triggers in your heart... a moment when the Master's heart and your heart beat in the same rhythm.

When there is a moment when your breathing and your Master's breathing are one, when the two-ness is

lost, and one-ness is felt -- that feeling of one-ness with the Master is initiation.

Disciplehood is a necessary condition for initiation.

And as your initiation becomes ripe, as it becomes easier, natural, spontaneous, then comes the fourth category: the devotee.

Between the disciple and the devotee is the bridge of initiation. The disciple is on the other shore, the Master is on this shore. But the disciple is ready to cross the river, to risk his life. To him there is nothing more important that to be with the Master. Whether it is a river of water or fire makes no difference, he is going to pass through it.

That very decision changes him from a student into a disciple. That very decision, and immediately -- the Master may be on the other shore, but he starts pulsating with him -- a synchronicity arises. He starts feeling as if he is part of him, not separate. Slowly the bridge is built. More and more your defenselessness, without any effort, just becomes natural to you. The day it becomes natural, you have crossed the bridge: the disciple disappears and the devotee appears. That is the highest category in the world of seeking.

A devotee is one who has nothing to ask, nothing to seek. He has found the Master, and that's enough. He has left himself in the hands of the Master, and now he is at ease.

It is just like a small child walking with his father hand-in-hand. The father may be afraid -- it is a thick jungle, and the night is coming -- but the child has no fear. He is enjoying himself and he is talking about all kinds of things, and the father wants to say, "Shut up! Just walk fast -- the night is coming."

And the child says, "But look at the trees, and look at that tiger!" He is not afraid because he knows his hand is in his father's hand.

A moment comes when the disciple starts feeling the same way with the Master.

Then he is a devotee, then it is a love affair.

Now it has nothing to do with seeking, searching, finding, not finding; there is no question of going anywhere.

Now wherever the Master is, is home, is paradise.

You have lost yourself totally in your Master's being.

And the strangest phenomenon is: the moment you are lost utterly in the Master's being, for the first time you have found yourself, and found who you are.

From Misery to Enlightenment

Chapter #4

Chapter title: Above all, the truth of man -- beyond that, nothing

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OSHO,
WHAT IS INTUITION, AND WHAT IS ITS PLACE IN YOUR RELIGION?

IT is a little bit complex, because a few other things will have to be understood first; then you can understand what intuition is.

Intuition is the highest rung of the ladder, the ladder of consciousness. It can be divided into three divisions: the lowest and the first is instinct; the second, the middle one, is intellect; and the third, the highest one, is intuition.

The word "in" is used in all three. It is significant. It means these are qualities inborn. You cannot learn them, there is no way to grow them with any outside help.

Instinct is the world of the animals -- everything is instinct. Even if sometimes you see indications of other things, it is your projection. For example, you can see love in animals -- the mother looking after her kids very lovingly, caringly -- and you can think that it is not just instinct, it is something higher, not just biological. But it is not higher, it is simply biological. The mother is doing it like a robot in the hands of nature. She is helpless -- she has to do it. In many animals the father has no instinctive fatherliness; on the contrary, many will kill their own kids and eat them.

For example in crocodiles, the life of the kids is in immense danger. The mother is protective and fights for the kids' life, but the father just wants to have a good breakfast. The father has no instinct; in fact the father is a human institution.

The mother crocodile has to keep the kids in her mouth to protect them from the father. She has a big mouth -- all women have big mouths -- she can manage to keep almost a dozen kids in her mouth. In the mother's mouth, just beside her dangerous teeth the kids are perfectly safe. The more difficult thing is for the kids to figure out who is the mother and who is the father, because they both look alike. And sometimes the kids go close to the father, go into his mouth and are gone forever; then they will never see the light again. But the mother tries to fight, to protect.

Perhaps that's why nature gives children in such abundance: the mother has one dozen each time, each year. If she can manage to save even two that keeps the population exactly the same, but she manages to protect almost half of the kids.

Anybody watching will feel that the father is really cruel, has no compassion, no love, and that the mother is really motherly. But you are just projecting your ideas. The mother is protecting, not for any conscious reason; it is in her hormones to protect them, and the father has nothing to do with those hormones. If he is injected with the same hormones then he will stop killing his own kids. So it is a question of chemistry, not of psychology or of anything higher than biochemistry.

Ninety percent of man's life is still part of the animal world. We live by instinct.

You fall in love with a woman, or a woman falls in love with you, and you think it is something great. It is nothing great, it is simple instinctive infatuation: it is hormones being attracted by the opposite hormones. You are just a plaything in the hands of nature. No animal bothers about the delicacies and subtleties of love, but man feels that just to be instinctive is insulting, humiliating: your love is just biochemistry? Your love is poetry, your love is art, your love is philosophy -- but biochemistry? It seems as if you are ashamed of your biology, of your chemistry, of your nature. But this is not the way of understanding. You have to understand exactly what is what.

Distinctions have to be clear, otherwise you will remain always confused. Your ego will go on making you project as high as possible things which have nothing to do with anything higher than the lowest strata. Your love is just an illusion created by your chemistry.

Just think: if the romantic idea of love is taken away then I don't think any man or woman would be able to stand sex and its absurdity. It would look so stupid. Just take away the romantic idea and think in straight terms of biology and chemistry; then your sex will make you feel ashamed. There is nothing in it to brag about.

Just imagine yourself making love to a man or a woman with no romance, with no poetry, no Omar Khayyam, no Shelley, no Byron -- just as a reproduction process because nature wants to procreate through you, because nature knows you are going to die. You are not permanent; before you die nature wants that life to continue. But man cannot go into sex unless he has something romantic about it, so he has created great smoke around sex, which he calls love. He pretends, even believes that it is love -- but watch more carefully.

You are interested in a man or a woman. The natural instinct in a woman is to play hide-and-seek. It is very strange that in all the cultures, all over the world, the small kids play two games without fail. Their religions are different, their cultures are different, their races are different, their societies, their languages -- everything is different -- but as far as these two games are concerned, whether they are born in Africa or China or America or India, it makes no difference.

One is the game of hide-and-seek. It is strange why, all over the world, not a single culture has existed

on the earth where children have not played the game of hide-and-seek. It seems to be something to do with instinct, as if they are preparing for some bigger game of hide-and-seek. This is just a rehearsal, and then for the whole of life the game is continued.

The woman is always the one who tries to hide, and the man is always the macho who seeks. It is a challenge for him to seek. The more the woman hides, the more he is challenged and excited. Hence, you will see that the more beautiful a woman is, the more expert she is in hiding, in escaping, in making you feel as thirsty and as hungry as possible. She goes on saying no -- that no is her hiding. And everybody in the whole world knows that when a woman says no she means yes -- in all the languages. If she is not ready to say yes, she will not even bother to say no.

In my university, a student, who was my neighbor in the hostel, was very shy of girls. And I, for some strange reason, from my very earliest childhood have been teaching people all kinds of things. Some strange fate! People trusted me, that they could confide their weaknesses to me; and that I was not going to tell anybody, and I might be able to give them some advice -- particularly because I was never a seeker of women. On the contrary, in my university life, girls were seeking me and I was hiding.

So that young man asked me, "What is the secret? We are trying to find a girl, and they all escape. And you go on escaping from them and they go on trying to find you. What is the secret?"

I said, "There is not much of a secret. One has to be the hider and one has to be the seeker. Once it has been decided that I am not going to be the seeker, then naturally they start seeking. It is just a reversal of the instincts, and because I know that one has to play the part."

In my class there were two girls. I was the only man there, and I was as uninterested in them as one could be. Now, naturally that was a challenge; it hurt. And particularly one of the girls was really beautiful. She was a Kashmiri girl, and they are the fairest and the most beautiful in India. She had never thought... and it had never happened in her life -- everybody who came in contact with her was immediately interested in her. I was the only man who was not interested at all.

We were sitting at the same desk. It was I who had to go on keeping myself close to the wall, and she went on coming closer to me. I said, "You have enough space -- just leave a little buffer zone between us."

This man asked me, "What to do, because whenever I approach them or say anything they immediately say, 'No, we are not interested."'

I said, "Have you heard the saying or not, that when a girl says no she means yes? Just take it for granted that it is yes: when you hear no, understand yes, and go ahead following the yes."

The next day I saw him; he was very wiped out. I asked, "What is the matter? What happened?"

He said, "This advice of yours I was thinking was going to work, but the girl didn't say no, she said,'Shit'! And I was at a loss what to do because you had given no instructions about that."

I said, "Now I will give you a general instruction that covers everything because if I give you instructions for a single thing and she says something else, again you will be in trouble: If she says ANYthing, she means yes; otherwise she wouldn't bother even to say that, she would simply turn around and go on her way. If she becomes angry, that is quite something, that means it is possible. She has shown some emotion towards you; her instincts are stirred. Now you have to be a little clever to turn her emotions in your favor.

"But if she says nothing and does not even look at you, then it is better you seek somewhere else. She is going to be difficult for you. Right now she is very difficult, and if you get her then she is going to be really terrible. It is better you forget about her."

But all children, all over the world, play the game of hide-and-seek. Nobody teaches them, so how did it become universal? It must be coming out from their inner nature -- some urge to seek, to find, some challenge. The girl must have some inner urge to escape as far as she can. The more beautiful she is, the more she will try to escape because she knows you will follow. A homely girl will not try hiding too much; she will hide, but in such a way that you can find her. An ugly girl will not even try hiding. She will not say no thinking that it will be understood as yes; she will simply say yes so as not to leave anything in confusion, in limbo.

The same is true about the man. The ugly man will be the greatest seeker; he will find you even if you are hiding in hell. He is not going to leave you alone. The middle-class, the middler, will try to find you but not so hard. If he can find you, good; otherwise he will seek somewhere else. The most beautiful will not try seeking at all, he will wait for you to come.

These things happen naturally -- nobody decides these things, they are part of your biological nature.

But nature has been wise enough to give you the delusion of love; otherwise, just for reproduction purposes, for life to continue, you are not going to do all those exercises and eighty-four sex postures that Vatsyayana prescribes -- strange, ugly, stupid. If you take love away then bare sex looks really very animal-like. That is one of the problems that humanity has been troubled by all along and is still troubled by. One can only hope that in the future we can make it more understandable.

The man goes on seeking, persuading, writing love letters, sending presents and doing everything in his power; but once his sex is satisfied he starts becoming uninterested. Now, it is not something that he is doing knowingly. He does not want to hurt; particularly the person whom he has loved he does not want to hurt. But this is the way of biology. All that romance and all the love was just smoke in which nature was trying to hide the sexual part, which in itself looks ugly, so it was giving it a beautiful cover.

But once nature's work is done through you, all that smoke disappears. Instinct knows only sex. Love is only a sugar coating on a bitter pill just to help you swallow it. Don't go on keeping it in your mouth, otherwise you will not be able to swallow it; soon the thin coating of sugar will be gone and you are going to spit out the bitter pill.

Hence lovers are in a great hurry to make love. What is the hurry? Why can't they wait? The sugar is very thin and they are afraid that if it is too late the sugar may be gone and then it is all bitter, really bitter.

Instinct does not make you a man, it simply keeps you an animal, two-legged, but still you are an animal.

The second rung, intellect, gives you something which is higher than biology, chemistry, the animal nature. Intellect is also inborn, just as intuition is, just as instinct is. There is no way to increase your intelligence; all that can be done is to make your whole potential actual, which will look as if your intelligence has grown.

The reality is that the most intelligent person uses only fifteen percent of his potential; the normal, ordinary, common person uses only six to seven percent. Eighty-five percent of intelligence remains unused even in Albert Einstein or Bertrand Russell. That eighty-five percent can be made available and it will be a tremendous growth. You will think that certainly you have grown in intelligence, but you have simply recovered, reclaimed what was already yours.

We have found ways to teach intellect and to increase your power of memory. All the schools, colleges and universities -- the whole system of education around the world is only doing one thing: sharpening your intellect. But there has arisen a problem which was not foreseen by the educationists: when your intelligence becomes a little powerful it starts interfering with your instinct. A competition, a struggle for power starts.

The intellect tries to dominate, and because it has logic on its side -- reason, argument, a thousand and one proofs -- it can manage, as far as your conscious mind is concerned, to convince you that the instinct is something evil. That's why all the religions have been condemning instinct.

They are just intellectual games. Instinct is part of your unconscious mind and intellect is part of your conscious mind, but the problem is that the conscious mind is only one-tenth of the unconscious mind. It is just like an iceberg: only one-tenth shows above water, nine times more is hidden underneath. Your conscious mind is only a tenth part, but it shows; you know about it. You don't know anything about your unconscious mind.

The conscious mind is being taught in the schools, in the colleges, in the universities, in the churches, in the synagogues -- everywhere. And they fill your conscious mind -- against instinct. This is a very ugly phenomenon; they are making you anti-nature, anti-yourself.

But the unconscious mind is always silent; it is deep in darkness. It is not worried about your conscious mind at all. Whatever you decide with your conscious mind can simply be thrown away by the unconscious any moment, because it is nine times more powerful. It does not bother about your logic, your reason, or anything.

It is not without reason that even a man like Gautam Buddha was against giving women initiation into his commune. He wanted it to be purely a male commune with no female in it.

I am against his attitude but I understand what the reason was. His reason has to be thought about. He was aware that once women are there then what are you going to do with the unconscious mind of man? It was a question of psychology, not of religion. Sigmund Freud or Jung or Adler are just pygmies before Gautam Buddha.

It looks inhuman to prevent women, but if you look into his insight you will be surprised; the man had some solid ground. The ground was not the woman; he was not really saying to keep the woman out. He

was saying, "l know you cannot be victorious over your unconscious." In reality it was not a condemnation of woman, it was a condemnation of the disciples. He was saying that in bringing the woman in, your unconscious will start overpowering you.

He tried every possible way to prevent that happening. He told his monks that they had to walk looking only four feet ahead so they could not see the face of a woman on the road or anywhere; at the most they might see her legs. He told his monks, "Don't touch a woman, don't talk to a woman."

One of his disciples was persistent. He said, "In some situation -- for example a woman has fallen on the road and is sick or dying -- do you want us not to talk to her, to ask her where she wants to go? Do you want us not to touch her and take her to her home?"

He said, "In rare situations like this, yes, you can touch her and you can talk to her -- but be very aware that she is a woman."

Now his insistence, "Be very aware," is not against the woman, it is against your unconscious. If you are very aware then there is a possibility that your unconscious may not be able to penetrate and overpower the conscious mind.

All the religions have been against the woman -- not that they were woman-haters, no; they were simply trying to protect the monk, the priest and the popes. Of course, I don't agree with their methodology because this is not a way to protect; in fact this makes you more inflammable. A monk who has not touched a woman, who has not talked to a woman and who has no idea about women, is bound to be more in the grip of his instinct than a man who has lived with women, talked with them, and has been as much at ease with them as with any man.

The monks and nuns have been more in the power of the instinct. If you split your instinct completely from satisfaction, it can become so powerful -- almost like a drug -- that it can intoxicate you, it can make you hallucinate. And in the Middle Ages there were monks who confessed before the special court that the pope had made. It was a grand jury court where all honest nuns and monks were called and asked to confess: "Are you having intercourse with devils, with witches?" And thousands of them confessed, "Yes, the witches come in the night, the devils come in the night."

The monastery walls and locks could not prevent them coming in, of course; they were devils and witches! They described exactly how a witch looks, how a devil looks, and how they were tempted into sexuality and were unable to resist. These nuns and monks were burned alive so that it became a lesson for others. But nobody has bothered to see: no witch comes to you; even if you keep your door open, no devil comes to you. Why were these devils and witches coming only to Catholics? -- strange! What have poor Catholics done wrong?

The reason is simple. They repressed sex so much that it became a boiling hot thing inside the unconscious. And when they went to sleep, their dreams were so vivid and colorful and realistic -- it depended on how much they had been deprived.

Just fast for two or three days and you will see: each night you will have a beautiful feast in your dream. And as the fast goes deeper and makes you more hungry, your feast will become more and more delicious, fragrant, colorful, realistic. There is a possibility that after twenty-one days of fasting you can dream of food with open eyes, fully awake. There is no need for sleep any more; now the unconscious starts infiltrating into the conscious even while you are waking.

Many of the nuns and the monks accepted that it was not only in the night; in the day also devils and witches came to visit them and made love to them. And they were unable to do anything, it was simply beyond their capacity.

Other religions have done the same thing.

My effort is just the opposite of all the religions, because I can see what they have done. The intention was good but their understanding was not deep enough. I want women and men to live together, to be acquainted with each other's bodies, differences, polarities, so that there is no need for your unconscious to carry something repressed in it.

Once your unconscious is completely free of repression, your instinct has a different quality to it. It is joined with intelligence. When your unconscious is no more repressed, when there is no Berlin wall between your conscious and your unconscious -- the wall can be withdrawn because there is no repression so there is no need to keep the unconscious hidden -- then you can move in and out of your unconscious as easily as you move from one room to another room in your house.

This is your house. Gurdjieff used to use this simile of the house, that man is a three-storied house. The first story is the unconscious, the second story is the conscious, the third story is the superconscious. Once

your intelligence and instinct have no conflict, you become man for the first time; you are no longer part of the animal kingdom. And to me this is what is absolutely needed for anybody who wants to know truth, life, existence; for one who wants to know who he is.

In repressing nine parts of your own mind, how are you going to know yourself? You have repressed so much of yourself in a basement where you cannot bear to go. All religious people have lived in fear, trembling. What was their fear? The fear was of their own unconscious and their repressed instincts which were knocking on the door of their conscious: "Open the door, we want to come in! We want realization, we want to be fulfilled."

The more starved they are, the more dangerous they are. You are surrounded by hungry wolves; each instinct becomes a hungry wolf And this is the torture in which so-called religious people have lived, surrounded by hungry wolves.

I want you to be friendly with your unconscious.

Just as Buddha had to prevent women because he wanted to create a wall between you and your unconscious... I have brought women into the commune with the same idea, the same intention: to prevent your unconscious overpowering your conscious. But what Buddha did, failed; what I am doing is making it foolproof. It is impossible that it fail because I don't in any way support any kind of repression. Let it all be expressed.

Let your biology be satisfied to its full.

Just try to see the point: if your biology is completely satisfied, there is no fight between the conscious and the unconscious. You become one whole, as far as your mind is concerned; your mind is one whole.

It will release tremendous intelligence in you because most of your intelligence is involved in repressing. You are sitting on a volcano trying to keep the volcano from exploding. The volcano is going to explode. Your power is so small it cannot hold it for ever; on the contrary, when it explodes you will be thrown into such small pieces that to put you together again will be impossible.

The many mad people around the world, in your mad asylums, hospitals -- what are they? Who are they? What has gone wrong with them? They have fallen in pieces and you can't put them together. There is no possibility of putting them together unless you arrange that all their repressed instincts are fulfilled. But who is there to even say this? Because I have been saying it for all of thirty-five years continually, I have become the most notorious man in the world.

Just yesterday I saw in STERN a front cover page story of fifteen pages, and this is only the first part. It is going to be in five parts, in five consecutive issues of the magazine. Their heading on the title page is "The Sex State." I really liked it.

And the strangest thing is, if you go on looking beyond those fifteen pages, then you will be surprised. Who is living in a sex state? The Stern staff, their editors and their board of members -- or us? In the magazine are totally naked, nude women, and they are not only naked... because a totally naked woman is not so fascinating; you have to make her nakedness even more fascinating by giving her sexual clothes, which in a way show her body and in a way hide it too. So you can play the hide-and-seek game again.

You can start dreaming about how the woman looks behind these clothes. She may not be so beautiful behind these clothes. In fact all female bodies are the same and all male bodies are the same, once you put the light off and all colorfulness and all differences disappear. Darkness is such an equalizer, so communistic, that in darkness you can even love your own wife.

The whole magazine is full of sex, but we are the sex state. Even PLAYBOY writes against me! I wonder what a really strange world we are living in! But I know why Stern or PLAYBOY or magazines like that, which are third-rate and exploiting people's sexuality... they are sold in millions. Stern sells almost two million copies and each copy is estimated to be read by at least eight people; that means sixteen million people.

Why should they be against me? And they have been against me almost for six or seven years. The reason is that if I succeed then these magazines will have to close their offices. They live upon repression. It is a simple logic, why they are against me.

The priests, who are against sex, are against me, and the people who are using sex as an exploitation -- PLAYBOY, STERN, and there are thousands of magazines around the world -- they are also against me! It seems strange, because they are not against the pope; there is not a single article against the pope. PLAYBOY should be against the pope who is continually condemning sex. But no.

There is an intrinsic logic:

The more the pope condemns sex, the more he represses sex, the more PLAYBOY sells.

Only in my commune will nobody be interested in PLAYBOY or STERN -- who bothers? If I succeed then all these pornographic magazines, literature and movies, are simply bound to disappear. And there is a great investment behind them, so they will all oppose me -- and they will oppose me and condemn me in the name of sex, as if I am spreading sexuality!

If anybody has spread sexuality it must be your God. I have nothing to do with it. He goes on giving birth to children with sexual hormones. He should stop it! He should listen to the pope. But these magazines are not against God either because He is providing the whole market. Popes and priests are all in a deep conspiracy. They are both together against me because I am simply trying to spoil the game.

But that has been my habit from the very beginning, to spoil people's game. If they are playing football I will simply take the football and run away and then the whole team will be coming after me. Once I have reached my house, I will go immediately to the terrace and lock the door. Then my father and my mother and everybody will be knocking on the door, "Give back their football. Why do you continually take somebody's football, somebody's volleyball? The whole team is there and they are so angry and perspiring. Two miles they have been running after you."

And I would say, "Because I cannot tolerate any stupid kind of thing. Wherever I see anything idiotic happening I stop it.

"Now these people simply throw the ball to the other side; the other side throws the ball back to them. And I cannot tolerate it. I was just passing there. I had not gone there for any reason, just seeing these fools doing this.... They should thank me."

My father would say, "If they want to do something stupid let them do it. Why should you interfere? You should not spoil anybody's game."

I used to spoil my father's game too. He was a good chess player, and he used to play with a Mohammedan, an old man, whose letters still come. He is now more than a hundred years old. He was my grandfather's friend -- Abdul Baba. When India was divided he went to Pakistan because his son, daughter, and everybody else was going. He was not happy to leave -- he left crying and weeping -- but everybody was going and they did not want to leave the old man there, so they took him away. But he has been continually writing from there.

In my life I have received millions of letters, but no letter is so loving as that old man's. His letters still come here and just a few days ago a letter came from him. He continually writes, "*bete*" -- that is "my son." In Hindi *beta* means my son, but when you make it bete you are making it as full of love as possible. Beta is simply my son. In English there is nothing compared to bete. Just a little change, but bete becomes "my beloved son" -- and something more, something plus which is untranslatable.

He goes on writing, "Now I am more than a hundred years old, my only wish is to see you one more time before I die." He had come to India when my father died, but because he is a hajji.... He has been on the pilgrimage to Mecca, which is called *hajj*, and whoever makes the pilgrimage gets the title hajji. Each Mohammedan is required at least one time in his life to go to Mecca, otherwise he will not have entry into paradise.

But once you have been to Mecca, then you -- a hajji -- have to follow a few things. You cannot say anything untrue -- and many other things. He had no idea that my father was with me in Poona so he got the permission of the Indian government to go to Gadawara, to my father's place -- the permission was only for Gadawara.

He could have come -- there was no problem in it -- to visit Poona, because he had permission to be in India for fifteen days, but because he had said that he would be only visiting Gadawara he could not come to Poona. Now he says, "Perhaps I did wrong. I should have dropped my paradise. I should have come to Poona to see you and your father. If through any sacrifice I can see you I am ready to make it: I am ready to drop paradise."

This old man was an expert in playing chess. He was my grandfather's chess companion, and when my grandfather died, my father started playing with this old man. It was my usual practice... whenever I saw them playing, I would upturn their board! But that old man was never angry -- he would say, "You are a man of principle."

I would say, "l cannot allow you to be so stupid: 'This is the elephant and this is the camel, this is the king and this is the queen.' Whom are you befooling? You are both unnecessarily wasting time. It was good that I came by, otherwise you would have continued."

Many times my father would say, "This is too much! We are not wasting your time. We never disturb anything that you are doing because we know if we disturb you, you will create such a nuisance. You go on

doing everything in front of our eyes, dangerous things even" -- because behind my house there was a neem tree, a very big neem tree, huge, very old, and it was very difficult to climb on it. My father wanted it to be cut, but in fact he could not find any woodcutter who was ready to climb it and cut it, because all around were houses and the tree was vast; its branches were covering many houses.

All the woodcutters said, "lt is almost impossible, a difficult job. If we cut those branches they can fall, destroy somebody's house or take somebody's life -- and our own life is at risk. The tree is not in an empty space where we can manage to cut it. Nothing can be done here."

I used to climb the tree. And the tree was known as having ghosts in it. In India it is thought that if you take a person who is possessed by a ghost to a tree which is well-known and famous for having many ghosts already living there, then naturally that ghost, seeing others of its society, leaves the man and enters the tree. And then immediately you have to hammer a long nail into the tree so the ghost is nailed to the tree; now he cannot come out. So that tree had many nails. Every day it was a joy to see people coming and their ghosts entering the tree. I used those nails for stepping on.

My father said, "Every day you see ghosts disappearing." I had seen it, that the person comes up to the tree simply mad, and just before the tree he starts trembling, shouting, saying something.

And the people who have brought him say, "Get into the tree, get out of this man! You have your whole society here -- what are you doing with this man?" Then suddenly the man cools down, and as he cools down they immediately nail the ghost.

He said, "You see it every day."

I said, "l see it every day, and you also see every day that I go on stepping on those nails and no ghost has even troubled me. Perhaps they think I am also a ghost or something... an un-nailed ghost!"

And he said, "I see you and I fear for you, but I don't stop you because there is no point in stopping you; there would just be an argument." We had a small well. To clean the well they had put iron rods so you could just use those iron rods as steps to go down the well. It was a very deep well, but very small; it was just for family purposes. Once in a while I would go to take a bath in the well. He would see me and he would say, "Okay, go. You know that we have to drink that water, but we cannot prevent you. And we know that some day you can be in danger; it is very deep, sixty feet at least. Even if you cry, nobody will hear."

I said, "I am not a one to cry. I will die silently, and live silently. I am not going to cry -- don't be worried about that. And as far as the depth is concerned, I have fathomed it; there is no problem. I go to the very depth, and many times I have found your things; a bucket has been dropped in and I have brought it out. You know that I go to the very depth."

So he would say, "We never stop anything, and you just jump into...."

I said, "I jump only when I see something absurd going on. This is absolutely absurd -- and I *am* a spoilsport."

Now this good sport is going on between the priest and the PLAYBOYS: the priest goes on repressing, and the pornographers go on printing more pornography. And their pornography is sold more than your bibles. People read PLAYBOY keeping the magazine inside THE BIBLE, so you may think, "What a holy man, always reading THE BIBLE." Whenever you see anybody reading THE BIBLE just go close and see, whether he is actually reading THE BIBLE. Ninety percent chances are it is a PLAYBOY magazine.

Both these types of people are exploiting repression; hence, it is logical in every way to be against me. They are both against me. At least STERN should not be against me if I have created a sex state. They should be happy and they should be favorable. But no, they are absolutely angry. They may not even be aware why they are angry with me; they may be doing it absolutely unconsciously, but the unconscious also has its own reasons. You may not be aware of them.

Repress anything and it becomes valuable.

Repress more, and it becomes more valuable.

Don't repress and it loses all value.

Express it, it evaporates.

I can say to the world that this is the only place where sex means nothing; it has no value.

Nobody is bothered by it; nobody is dreaming about it and nobody is fantasizing about it. In fact sannyasins continually write to me, "Osho, what to do? My sex life is completely disappearing."

I say, "What to do? Let it disappear. You need not do anything. This is the whole purpose here: it should disappear Don't make any effort to make it disappear, but when it is disappearing, please, don't make any effort to prevent it. Say goodbye. It is just great that it is disappearing."

But the trouble is that people think that when sex is disappearing perhaps now nothing is left because sex was all their excitement, their ecstasy and their joy. No, there is really so much waiting for you. Just let sex disappear so that your energy becomes available for a higher kind of excitement, a higher kind of ecstasy.

When your unconscious and conscious meet because there is nothing repressed in the unconscious -- and that is the moment of their meeting and their merger. At that very moment another great opportunity opens up for you because you are no longer involved with the lower; your whole energy is available for the higher. You are in the middle, the conscious mind.

But because the unconscious is there, you remain involved in repressing it, you go on repressing it. It is not a question that once you have repressed it you are finished with it; you have to repress it constantly, because it is coming up again and again. It is just like bouncing a ball; you hit it and it comes back to you. The greater force you put into hitting it, the greater is the force with which it comes towards you.

The same is the situation with instincts; you repress them, and the more energy you put in repressing, the more energy they will have coming back to you. From where can they get energy? It is your energy. But when you are completely free from the unconscious and its involvements, it is clean and silent; then your whole energy is available.

Energy has a fundamental principle about it: it cannot remain static, it has to move. Movement is its nature. It is not a thing that you put somewhere and it remains there. No, it has to move -- it is life. So when there is no reason to move downwards, it has only one way to move -- upwards. There is nowhere else to go. It starts hitting your superconscious, and just its hit to the superconscious is so pleasant and such a joy that all your sexual orgasms simply pale. You cannot imagine it because it is not a quantitative difference such that I can tell you that it is ten thousand times greater in quantity. The difference is of quality.

So there is no way to imagine it. How to compare it to your sexual orgasm? But that is the only thing in your life through which something higher can be indicated. When your energy starts hitting your upper world, of which you were not even aware up to now there is a constant showering of joy. The sexual orgasm is so momentary that by the time you know it is there, it is gone. You only remember it in memory; you don't really realize when it is there. Because of this momentariness you become more and more addicted to it, because you remember there was something, something great was happening, so, "Let us go into it again, let us go into it again." But there is no way....

Before it comes -- you know it is coming because the bell starts ringing in your head. It is really a bell which starts ringing in your head: it is coming. You know that it is coming... you know that it is gone. The bell has stopped, it is not ringing any more, and you look like a fool! Between the ringing of the bell and the stopping of the bell, you look like a fool. Perhaps man feels more ashamed; that's why after making love he simply turns and goes to sleep. Woman is not that much ashamed for the simple reason that she is not an active partner; the man looks foolish because he is the active partner.

Just the energy touching your higher level of consciousness, the superconscious -- just the touch, and there is a shower of joy which continues. Slowly the energy goes on hitting and makes its way to the center of the superconsciousness. You have nothing to do: your work is finished when you have stopped repressing and you have cleaned your unconscious. Then you have nothing to do; then all that has to be done is done by your energy. And when you reach the center a new faculty starts functioning in you which is intuition.

At the center of the unconscious is instinct.
At the center of the conscious is intellect.
At the center of the superconscious is intuition.

Instinct makes you do things, forces you to do things even against your will. Intellect helps you to find ways if you want to do a certain thing, or to find ways if you don't want to do a certain thing. Intellect's function is to find a way. If you want to go with the instinct, intellect will find a way.

If you are a so-called religious person, a pseudo-religious person, and you want to go against your instinct, intellect will find a way. They may be strange ways, but intellect is at your service: whatever you want it will do. It is not in favor of or against anything, it is simply at your disposal. If a man is sane he will use his intellect to help his unconscious be fulfilled. The sooner it is fulfilled the better, so that you are free from it. Fulfillment means freedom from it.

If you are some kind of crackpot, Catholic, Protestant, any kind -- there are all sorts of crackpots available in the world. You can choose what kind of crackpot you want to be: Hindu, Mohammedan, Jaina, Buddhist -- all kinds of varieties are available. You cannot say, "The variety I want is not available," you cannot say that. In thousands of years man has created almost every single variety of crackpot. You can

choose, you can have your choice; but whatever you choose it is the same.

Nobody has told you how to use intellect to fulfill your unconscious, your nature, your biology, your chemistry. They are yours. What does it matter whether it is chemistry or biology or physiology? They are part of you and nature never gives anything without reason. Fulfill it, and its fulfillment is going to make a path for the higher potential.

All religious people are hung up with the lowest part of their being -- that's why they look so sad and so guilty. They cannot rejoice. Jesus goes on saying to these people, "Rejoice," and on the other hand he goes on saying to them, "Remember hell." He is creating a dilemma for people, showing them the way to hell -- the way to hell is to fulfill your nature and the way to heaven is to go against your nature. But to go against your nature creates hell here on earth.

I want to create paradise here, now.

Why postpone such a good thing?

Things which are not worth your attention you can postpone -- but paradise? I am not ready to postpone it for tomorrow or for the next second. You can have it herenow. All that you need is a clean unconscious: fulfilled, contented, biology settles; chemistry settles and gives you all the energy that was involved in those planes. The energy shoots upwards by itself, and it stops only at the very center of your superconscious mind. And there intuition starts functioning.

What is intuition? you have asked. Intuition is in some ways like instinct, in some ways absolutely unlike instinct; in some ways like intellect, in other ways absolutely against intellect. So you will have to understand, because it is the subtlest thing in you.

Intuition is like instinct because you cannot do anything about it. It is part of your consciousness, just as instinct is part of your body. You cannot do anything about your instinct and you cannot do anything about your intuition. But just as you can allow your instincts to be fulfilled, you can allow and give total freedom to your intuition to be fulfilled. And you will be surprised at what kinds of powers you have been carrying within you.

Intuition can give you answers for ultimate questions -- not verbally but existentially. You need not ask, What is truth? Instinct won't hear, it is deaf. Intellect will hear but it can only philosophize; it is blind, it can't see. Intuition is a seer, it has eyes. It sees the truth -- there is no question of thinking about it.

Instinct and intuition are both independent of you. Instinct is in the power of nature, of unconscious nature, and intuition is in the hands of the superconscious universe, the consciousness that surrounds the whole universe, the oceanic consciousness of which we are just small islands -- or better, icebergs, because we can melt into it and become one with it.

In some ways intuition is exactly opposite to instinct.

Instinct always leads you to the other; its fulfillment is always dependent on something other than you. Intuition leads you only to yourself.

It has no dependence, no need for the other; hence its beauty, its freedom and independence.

Intuition is an exalted state needing nothing. It is so full of itself that there is no space for anything else.

In some way intuition is like intellect because it is intelligence.

Intellect and intelligence are similar at least in appearance, but only in appearance. The intellectual person is not necessarily intelligent and the intelligent person is not necessarily intellectual. You can find a farmer so intelligent that even a very great professor, a very great intellectual, will look a pygmy in front of him.

It happened in Soviet Russia after the revolution, that they changed Petrograd, the city of Petrograd, to make it a new city named after Lenin, Leningrad. In front of Petrograd's huge, beautiful, and ancient castle there was a big rock which the czars had never thought to remove -- there was no need. Now cars had come into existence and that rock was blocking the whole road, it had to be removed.

But the rock was so beautiful that they wanted to remove it and keep it as a memorial, so they did not want to destroy it or dynamite it. But all the great engineers -- all they could think about was to dynamite it or to start cutting it up piece by piece and then later on to put the pieces together. But Lenin said, "That won't do -- that will not be the same thing. The rock is so beautiful, that's why the czars have kept it just in front of their palace."

At that point a man came, a poor man on his donkey. He stood there listening to all this argument; then he laughed and started moving on. Lenin said, "Wait, why did you laugh?"

He said, "It is such a simple matter. Nothing much has to be done: all that you have to do is to dig around the rock. Don't touch the rock at all; just dig around the rock and the rock will settle deeper into the

hole. You will not be disturbing the rock -- the rock will remain there -- but it will not be blocking anybody. There is no need to dynamite it or to destroy it."

Lenin said to his engineers, "You are great engineers and architects, but what this poor fellow is saying is more intelligent." And that's what was done. The rock was saved and the road was saved, but the idea came from a poor man who was nobody.

I have watched it, meeting thousands of people, that mostly, intellectual people are not intelligent because they don't have to be intelligent; their intellect, their knowledge is enough. But a man who has no knowledge, no intellect and no education has to find some intelligence within himself; he cannot look outside. And because he has to depend on intelligence, intelligence starts growing.

So intuition has something similar to intellect but it is not intellectual. It is intelligence.

The functioning of intellect and intelligence is totally different. Intellect functions through steps, step by step. It has a procedure, a methodology. If you are doing a question in mathematics then there are steps to be followed.

In India there is a woman, Shakuntala, who is still alive and who has been around the world, in almost all the universities, exhibiting her intuition. She is not a mathematician, she is not even much educated -- just a matriculate. Even when Albert Einstein was alive she was giving her demonstration in front of him. And her demonstration was strange. She would sit with a chalk in her hand before the board: you would ask any kind of question about mathematics or arithmetic, and you would not have even finished the question and she would have started writing the answer.

Albert Einstein gave her a certificate -- she showed the certificate to me when I was in Madras where she lives. She showed me all her certificates, and the one from Albert Einstein says, "I asked this woman a question which I take three hours to solve because I have to follow a whole method; I cannot just jump from the question to the answer. I know that nobody can do it in less time than I can, and that is three hours. Others may take even six hours hours or more, but I can do it in three hours because I have done it before. But the whole procedure has to be followed. If you miss even a single step...." The figures were so big that it took the whole board for her to write the answer. And before he had even finished the question, she started writing the answer.

He was puzzled, absolutely puzzled because it was impossible. He asked, "How do you do it?"

She said, "I don't know how I do it -- it simply happens. You ask me and figures start appearing before my eyes, somewhere inside. I can see 1, 2, 3, and I just go on writing."

That woman was born with her intuition functioning, but I felt really sad for her because she became just an exhibition. Nobody cared that a woman who is born with intuition functioning can become enlightened very easily. She is just standing on the border; one step and she becomes the ultimate in consciousness. But she is not aware because this is just some freak of nature.

There was another boy, Shankaran, who used to pull a rickshaw in the city. There was a professor of mathematics, an Englishman, who used to go in his rickshaw to the university. Once or twice it happened that he was thinking about some problem, and the boy simply looked at him and said, "This is the answer." The professor had not spoken -- he was simply thinking -- and the boy was pulling the rickshaw, but he said, "This is the answer."

The professor went to the university, worked out the whole process and was surprised that that *was* the answer. When it happened two or three times, he asked the boy, "How do you do it?"

He said, "I don't do anything. I just feel you behind me, worried, and some figures start appearing. I am not much educated but figures I can understand. And I see so many figures in your mind, just behind me -- a line, a queue -- and then suddenly a few figures appear in my mind, so I tell you that this is the answer. I don't know how it happens."

Shankaran was sent by the professor to Oxford, because he was even more advanced than this woman, Shakuntala. You have to ask her the question, then she can write; with Shankaran you just had to visualize the question in your mind and he would write the answer His intuition was functioning more fully, he was seeing both the answer and he was seeing the question -- he could read your mind. And he was even more illiterate, so poor a man that he was pulling a rickshaw.

He became a phenomenon in himself in the history of mathematics because many questions which had remained unsolved for centuries, he solved -- although he could not say how. He gave the answer, but how to judge whether the answer was right or wrong? It took many years. When a higher mathematics was developed, then they could work it out. Shankaran was dead but his answers were right.

Intuition functions in a quantum leap.

It has no methodological procedure, it simply sees things.
It has eyes to see.

It sees things which you have never even thought of as things -- for example, love. You have never thought of it as a thing. But a man of intuition can see whether there is love in you or not, whether there is trust in you or not, whether there is doubt in you or not. He can see them as if these are things.
In my religion intuition holds the highest place.
That's where I am trying to push you.

An unclean unconscious is hindering you. Clean it; and the way to clean it is to satisfy it, to satisfy it so much that it starts telling you, "Please stop! It is more than I needed." Only leave it then. And with that, your intellect is filled with such a fresh flow of energy that it turns into intelligence. Then the energy goes on rising and opens the doors of intuition. Then you can see things which are not visible to your physical eyes, things which are not even things.

Love is not a thing, truth is not a thing, trust is not a thing, but they are realities -- much more real than your things. But they are realities only for intuition, they are existential. And once your intuition starts functioning, you are for the first time really a man.
With the unconscious you are animal.
With the conscious you are no longer animal.
With the superconscious you are man.

I love to quote a Baul mystic, Chandidas, because that man, in a simple statement, has condensed my whole religion: *Sabar upar manus satya; tahar upar nahin. 'Above all is the truth of man, and above that there is nothing*'.

This man, Chandidas, must have been an authentically religious man. He is denying God, he is denying anything above human flowering: *Sabar upar* 'above all, above everything'; *Manus satya* 'the truth of man'; *Tahar upar nahin* 'and beyond that I have traveled long -- there is nothing'.

Once you have reached to your human potential in its total flowering, you have arrived home.

From Misery to Enlightenment

Chapter #5
Chapter title: Sex to ecstasy

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OSHO,
DO VALUES LIKE LOVE, RELIGIOUSNESS, AUTHENTICITY, HAPPINESS, CHANGE AS HUMAN CONSCIOUSNESS GROWS UPWARDS?

THE movement of human consciousness from darkness to light, from unconsciousness to consciousness, is the greatest revolution there is.

Everything in human life changes, even with a slight movement in consciousness. All depends on where your consciousness is. But this is something which has never been explored. If you look into the dictionaries

you will not find three meanings of love there should be. You will not find three meanings of religiousness; there should be. You will not find three meanings of happiness either; there should be. Let us move step by step. Love, for the person who lives in the darkness of his instincts, is not even worth calling love. It is simply sex, a strategy of nature to go on reproducing itself.

You are being used as a means -- that is the ugliest part of it. You are not the master of it, you are in the hands of biology. And whatever you are doing, it is not your doing either: you are forced by your instinctive nature to do it -- there is no option, it is not your choice. You cannot choose -- as far as instincts are concerned, their grip on you is absolute; you are simply a prisoner.

But you go on befooling yourself: you think it is something that you are doing -- it is something that is being done through you.

There is a story in India.... In Jagganath Puri, one of the sacred places of Hindus -- *jagganath* means the lord of the world; the temple in Jagganath Puri is the temple of the lord of the world. Because of the temple, the city has grown around it, and because of the temple, the whole city is called Jagganath Puri.

Every year there is a great festival; millions of people gather. The statue from the temple is taken on a chariot for people to see, and it goes around those millions who have gathered. The chariot is drawn by beautiful horses, twelve, of the same color, pure white -- the color of the lord of the world. The chariot is golden, of immense value.

Once it happened -- this is how the story goes -- that a dog started walking in front of the chariot, in front of the horses. Now, when millions of people were there, who was going to bother about a dog who is walking in front of the chariot? People were falling on the ground, prostrating, to give respect to the lord of the world. And the dog thought, "This is great! I have so many followers -- I had no idea before. Such a multitude of disciples... I must be some great master."

Obviously -- the logic is simple -- the disciples were there and everybody was prostrating to him. He was not aware of the lord of the world, who was behind. Even if he tried he could not see, because the statue was high in the chariot, and then there were twelve horses. It was not possible for the dog to find out to whom... and they were almost touching his feet. And when somebody is respected by millions of people in this way, the very idea of thinking that this respect is being given to somebody else who is behind is impossible -- it is against the ego. And the evidence is so clear, anybody can see.

This is the situation of man as far as biology is concerned. The chariot of biology is behind you, carrying the lord of nature, and you think everything is being done by you. Just a little alertness is needed and you will be able to see that it is nothing to do with you. Nature wants to fulfill itself -- you are being used as a means.

The antagonism of religion against sex is ninety-nine percent stupid, but there is one percent of truth which I cannot deny. But I have never talked about that one percent of truth to you because there is the danger that the one percent truth may deceive you and you will forget the ninety-nine percent which is untrue. So I have been hammering on the ninety-nine percent. But to make my picture complete... these are my last touches to the picture, so I cannot leave anything out.

That one percent of truth is significant; in fact because of that one percent, all religions became anti-sex. And that truth is that sex makes man a fool, gives him the idea that he is the master of it, while he is only a slave. And the slavery has to be broken -- he has to be pulled out of this ditch. But if he thinks that that ditch is a palace then you cannot pull him out. You cannot even persuade him to come out of it; hence, the condemnation of sex by all the religions.

But they overdid it, and they forgot the ninety-nine percent dangers just for the one percent. It could have been done very easily without taking the risk of ninety-nine percent falsehood. But they saw the danger of man being simply a means, and that is the lowliest position possible; you are just a means, not an end. You are being used by some unknown force of which you have no idea. And you go on thinking in your mind that all these prostrating people are prostrating to you.

The man living on the instinctive level only has an hallucination of love. That hallucination is created by nature, by biology, chemistry. You have in your body drugs which are released when you are making love, and you start moving into euphoria. That is one of the reasons why people who become addicted to drugs slowly slowly become uninterested in sex.

The hippies and yippies and all kinds of people -- when they became too interested in drugs, they lost their fervor for sex completely, because now they had found a better way of getting into a euphoric state. Now sex seemed to be nothing compared to it. That can give you a clue that both are drugs.

Nature has been using that drug in a very minute quantity; there was no need for more up to now.

Perhaps nature will have to think again -- find out better drugs, create better chemistry, bring its level up to date; it is lagging far behind. Man's mind has created things like LSD far superior; so superior that a man like Aldous Huxley thought that LSD gives you samadhi -- that it is actually what Kabir and Buddha and Rumi and all the mystics of the world have been talking about. But they had bullock-cart methods to reach to this state.

Now science has given us very advanced drugs, there is no need for yoga and tantra and other things -- you just take an injection. You yourself push the injection, there is no need for somebody else to do it. And for hours you are in a euphoric state which is certainly superior to what you call orgasm, because orgasm is so momentary that it only creates more desire for it; it never gives you any satisfaction.

The second symptom that it is a drug is its power of addiction: people become addicted to sex. And a very strange thing about addiction is that if you have the drug, it is nothing; if you don't have it, you are missing. You never think what you are missing because when you have it, it is nothing. Each time you have it you feel that it is just a futile effort, nothing comes out of it. You don't move a single inch in evolution. You just jump for a moment in the air and with a thump you fall back on the ground.

That's why people don't like to make love publicly, there is no other reason. The reason is nobody wants to look so foolish. Now, in California, which is the most advanced stupid place in the whole world, they have hotels for peeping Toms -- you have to pay for it. Inside two fools are making love, and many around the room are sitting and looking and enjoying what the two fools are enjoying. They are enjoying how the couple are making fools of themselves. People pay for it, but those two people are not aware of it; they have also paid.

One man, the first day, was inside the room, but coming out he found many people really hilarious. He asked them, "What is the matter?"

They said, "The show was so good!"

"Which show?" he asked.

They said, "You don't know? Come tomorrow -- it is worth seeing." The man was such an idiot, and he had been doing such idiotic things, it was worth seeing. The next day the man came with these friends. Now he was outside the wall -- and then he found what the matter was: the previous day he had been inside and all these people had enjoyed him. This was tricky -- now *he* was enjoying somebody else!

All the cultures around the world have prohibited, in some way or other, lovemaking in public places, for the simple reason that if you want to be idiotic then at least find some privacy. Don't make yourself unnecessarily a public show free of charge. A crowd will gather and they will enjoy. Nobody can pass by that place; they will all stop there. And they know they all are doing the same kinds of things. But it is an unconscious state.

Love, at the instinctive level -- which is the lowest level -- is just a dream created by nature so that you can pass through this arduous job of making love. If there is no euphoria around it, you are going to refuse: "I am not going to make a fool of myself." Nature has given you a certain allurement.

So in the unconscious state where instinct functions, love is only a name. It means nothing, it simply means foreplay... because just going to a woman and asking her, "Are you ready to come with me to bed?" looks so sudden and so inhuman that the woman, even if she wanted to come with you, is going to slap you. Instead of sleeping with you she is going to slap you then and there.

No, you have to follow a certain procedure -- and that procedure you call love. It is not that you do it deliberately to cheat the woman, no: you are being cheated as much as she is being cheated by the same biological forces. The same force is making you say beautiful things to her, what you call "sweet nothings," whispered into her ear. And the same force is managing things from the other side also, so that she believes you. Whatever you are saying -- even if the woman is the ugliest that you have seen, if you say to her, "You are the most beautiful woman in the world, perhaps another Cleopatra," she is going to believe it! And it is not that you are saying it to cheat her, to deceive her in any way; in that moment you are really true.

One of my friends, a very rich man, who presented me with almost everything.... He made it a point that nobody could present anything before him, so everything that I needed or could have needed anytime he managed to present to me -- things which I never used. I asked him also "What am I going to do with this?"

He said, "That is not the point. The point is, nobody is going to present you anything before me. Later on they can go on presenting you with things -- and millions will be presenting you things out of love -- but they will always be after me. Nobody else can be first."

And I was very reluctant, because if there was something I was not going to use, if it was no use to me, he was unnecessarily wasting money. And he was so particular and such a perfectionist that only the best

satisfied him. If I would not take something then he would find ways somehow to smuggle the thing into my house. Once, when I was leaving -- I used to stay with him at least three days every year, that was a commitment. So three days I used to stay with him every year, and when I was leaving he said to me -- which he had never said before -- "Just be a little careful about your suitcase."

I said, "I have come so many times, and so many times you have come to the train to say goodbye to me, but you have never said to me, 'Be careful about the suitcase.' What is the matter?"

He said, "Nothing is the matter," and he gave me the key.

I said, "Strange -- why are you keeping the key? If it had been left with you, then I would have been in trouble" -- and it was a thirty-six-hour journey from his place to Jabalpur.

He said, "No, I was not going to forget it."

As the train left, the first thing I did, I opened the suitcase: what was the matter? The suitcase was full of one-hundred rupee notes. I thought, "My God! What has he done?" And there was a slip in an envelope: "This is for a new Fiat car. Purchase it immediately. And you cannot say no to me because that will hurt me my whole life."

I said, "This is strange." I am continually traveling -- in Jabalpur I remain only for five to seven days a month at the most, and that too, not at one stretch. But he will be certainly hurt." And as I reached home, immediately my phone was ringing. He said, "You have to do first things first. I have already arranged it. I have contacted the Fiat company in Jabalpur -- and the car is ready there. Just take the suitcase and take delivery of the car."

I said, "You don't leave anything for me!" The car was already standing there ready and the man said, "We have been waiting for you."

I said, "What to do? The train was two hours late." And my friend must have been phoning according to the timetable. In India it is said that that's why the timetable is published -- so you can find how late the train is; otherwise how will you find out by how much the train is late? The timetable is absolutely a necessity. Only once it happened that I got into a carriage at the exact time. Traveling for thirty years continually, that was the only time the train arrived exactly on time; it was a miracle. I went to the guard and thanked him; I said, "This is a miracle."

He said, "It is not a miracle. You don't know -- this is YESTERDAY'S train! We are twenty-four hours late, we are not on time."

I said to the man at the garage, "What could I do? -- the train was late, so two hours...."

He said, "Your friend was very particular about everything; a radio had to be in the car." And he had made sure of everything, insurance.... And he asked the garage owner to arrange a license for me because otherwise the car might just stay parked at my place. He gave me the first tape-recorder, the first camera -- everything that he could find, he would immediately bring to me.

This man was rare in many ways. He was a miser -- such a miser that beggars simply bypassed his house. If any beggar ever stood there, other beggars thought, "This seems to be a new man -- standing before Rekhchand Parekh's house, begging!" He had never donated to any institution in his life, never given a single pai to any beggar.

His wife had taken me to introduce to her husband because she said, "He is so miserly, and he has so much money. And we have only three daughters, who are married and have rich houses, so there is no problem. And there is no son, there is nobody after us, but he goes on collecting -- even I don't know how much he has."

They lived in a place, Chanda, in Maharashtra. She said, "He had purchased almost one-third of the houses of the city -- it seems he is going to purchase the whole city. If there is any house for sale, he is not going to let anybody else purchase it. And his only joy seems to be just accumulating money. I have brought many Jaina monks" -- because they were Jainas, and they were Gandhians -- "and I have brought many great disciples of Gandhi, thinking perhaps somebody will change his mind. But he is very straight and does not give any chance for anybody to even touch him."

So I said, "Okay, I will come. I cannot guarantee anything; I don't know what type of man he is, but he appeals to me."

He had come to receive me at the station. While we were going to his house -- he was driving -- I told him, "One thing I should tell you is that your wife has brought me here to persuade you not to be miserly. She wants you to donate to institutions who are doing a public service, to religious institutions, to schools, to hospitals. I am not interested in all of these things; I have just come to meet you because you attracted me. You are a rare man! Never in your life have you given to a beggar, never have you donated a single

PAI?"

He said, "Never, because I am waiting for the man who is worth to be given EVERYTHING."

When we reached his house, his wife was surprised because never before had he taken to his sitting room any saints that she had brought. And he told the servants that I would be staying in his guest house, in his sitting room; that I would be there: "And tell my wife she need not worry about this man." His wife was at a loss: What had happened?

A sudden synchronicity, he told me -- not the word "synchronicity," he had never heard that, but he told me, "It is strange, the moment I saw you, I felt, 'This is the man.'" And even after we had known each other for twenty years, there was not a single question from him -- no question, no doubt, no argument -- whatever I was saying was truth to him.

I asked his wife only one question. After being there for the first time for three days, I asked his wife, "Is your husband interested in sex or not?"

She said, "Not at all, and it is not that he represses, he is simply finished. And you can see now that he is a strange man. He has told me, 'If you are not finished you are free; you can have sex with whoever you want. I am finished with it.'"

The moment a man is finished with sex as an instinct that is forcing him to do something, he becomes in a certain way a master of himself and he starts having insights, visions which the unconscious, instinctive man cannot have.

Just looking at me -- not a single word had been said -- he said, "I have found the person." And then whenever I needed any amount of money, for myself or somebody else, I had just to inform him, "Give this much money to this man."

He never asked, "Who is this man and why is so much money needed for him?" He simply gave it. His wife was simply shocked. She could not believe that this miserly man... how suddenly he had completely become just the opposite.

I told her, "There is no problem. He is not miserly -- it was your misunderstanding. He never wanted to give to those people who are not worthy of it. And coming from the station to the house he said to me, 'I have found you; now all that I have belongs to you. Whatsoever you want to do with it you can do.' He is not a miserly man, it was your misunderstanding. It is difficult to find such a man, so generous." But from where was his generosity coming? His generosity was coming from a certain mastery over himself.

The instinctive man clings to everything: to sex, to money, to power -- to everything.

I asked him, "Why do you go on purchasing all the houses?"

He said, "Some day you may like to have a commune -- then from where am I going to suddenly give you a commune? By that time I will have purchased the whole city. I know that you will take a little time before you need a place -- I am preparing it for you." Now, nobody would have thought that he was purchasing houses... that even before knowing me, he was purchasing them for somebody who was going to come into his life, who one day may need this whole city.

And many times it happened... he used to come with me once in a while for a tour. Anybody would think that he was a miser because he was such a rich, super-rich man, but he would always travel third class on the passenger trains. Never express trains, mail trains, no; never first class, air-conditioned -- out of the question. But whenever he would travel with me, he would say, "You can travel in the air-conditioned class; I will travel in the third class."

Once I asked, "Why do you insist on traveling third class?"

He said, "I have my own ideas. People think I am a miser -- I don't care a bit about money. What am I going to do with the money? Soon I will die and all this money will be lying here. But to travel in the third class is an experience: the crowd, the people, the gossips, and things that go on happening in the third class of an Indian railway train...." He had traveled all over India, and he had friends at every station; he would call the coolies by their names. And he knew every place where you could get the best milk, where you could get the best tea, where you could get the best sweets.

He said, "With an express train, a mail train, this is not possible, because they stop only at a few stations and I want to stop at every station, because at every station I have friends and I have things to do. The passenger train stays longer at every station. If other trains are passing, then the passenger train will be delayed; no other train will be delayed, so you always have hours on your hands. And all these stationmasters are my friends, the guards are my friends, the drivers are my friends -- because I call all of them when I know that a particular sweet is made the best at that station. So they say to me, 'Parekh, enjoy yourself! Unless you enter the train, the train will not move.' "

And he said, "I like to be the master rather than the servant -- not that they give the whistle and you run, no."

That was his reason: "I want to be the master. When I enter the train, then whistling and flagging and everything happens -- but first they have to see that Parekh has entered."

He was an old man -- I was only thirty-five, he was fifty at that time -- but he would take me out of the station, and he would say, "Come outside. The mango trees are great here."

I would say, "The train is there -- are we going to pick mangos? And then if we miss the train.... I have my appointment."

He would say, "Don't be worried. Until I enter the train, the train remains in the station. You can go up the tree, I am also coming; we will go up the tree and pick mangos."

One day it happened: we were picking mangos and Parekh said to me, "Just look upwards," and there was another man. He said, "He is the driver. He knows that I will come to pick mangos so the train has to stay. So why waste time? -- collect a few mangos, and these mangos are really sweet! In fact, the guard will be in some other tree.... It is all under my control."

This man had no instinctive force. He was not in any way interested in any particular food; he liked all kinds of food, he liked all kinds of clothes. In fact he was so disinterested that anything would do -- no special liking, disliking. But he was a man full of love.

Once in a city in Rajasthan, Biawar, he was with me, and I had a fever. The whole night he remained by my side. I told him, "Parekh, you go to sleep. Because of you I cannot go to sleep!"

He said, "That is up to you -- that is your problem. I am not saying to you, 'Don't go to sleep'; I am trying to help you to go to sleep. As far as I am concerned I cannot sleep knowing that you have a fever. The fever may increase in the night and I may be asleep. That is not permissible."

And actually it happened: in the night the fever increased; at two o'clock it was one hundred and five. He said, "Do you see the point? You would not have awakened me."

I said, "That is true."

He called the doctor and he said to me, "This is not the time for you to leave the body. If you can make some arrangement, I am willing to leave the body and you remain in the body -- because you have much to do, and I have nothing to do." This is love of a totally different kind -- a caring, a friendliness.

The instinctive love can become any moment hate. The man who was ready to die for you can kill you. The woman who was so caring towards you, so loving towards you, can poison you; literally she can poison you. Love, if it is instinctive, is not in your hands; you are just a slave. The unconscious is very easily convertible into its opposite, and you cannot do anything about it.

But when love comes to the conscious level -- that is, when it comes to the level of intellect, not instinct -- then it has a different flavor. Then it has no biological purpose.

What biological purpose can music have? What biological purpose can poetry have? or painting? or philosophy? But Socrates is ready to die for his philosophy. There seems to be a tremendous love affair with his own system that he has created. He knows perfectly well that his death is not going to destroy his philosophy, but if he compromises just to go on living, that may destroy his whole philosophy. The very compromise -- because that was one of his teachings: never compromise.

Truth is truth, and untruth is untruth.

And there is no possibility of compromise.

Just the other day I received a very beautiful, nice, elegant letter from a council of priests, bishops, Christian theologians. They have a certain council in America, and they have written that they have been discussing me now for almost two to three years -- reading, discussing. I have become their center of discussion. They have invited me to come, and they will take every care; they want to exchange thoughts with me. That's where the trouble is.

The whole letter is beautiful. And in this too -- they have not consciously written anything rude -- they are unconscious people. An exchange of thoughts is not something bad, but they don't know that you cannot exchange thoughts with me; I don't deal in that business. If you know, then I will not bother. If you don't know, then how is the exchange going to be? What are you going to give me in exchange? Either you know or you don't know; there is no third position. You cannot say, "A little bit I know," because truth cannot be divided into fragments.

You cannot know truth a little bit; either you know it, the whole of it, or you don't know it, the whole of it. So what exchange?

Now, I may look rude to them. I am not ready for any exchange because as far as I am concerned I don't

need anybody's ideas. It was so difficult to get rid of them, now again to exchange.... It took me twenty-one years to get rid of other people's ideas. I am not interested. Even if God invites me for an exchange of ideas -- nothing doing! You can have your ideas, and I don't have any ideas to give you.

I can share myself, but it is not going to be an intellectual discussion. It is going to be an intelligence communion; but for that, that council cannot be ready. They have already decided what is right, who is the messiah. They have already decided that God exists. Now what remains to be exchanged?

You have your whole theology already decided, by others, not by you. You have borrowed it and now you are feeling in confusion because of my ideas. If my ideas are so confusing, that is proof enough that you don't know what truth is; otherwise, what is the point of discussing for three years? Who am I? -- I have not been discussing those fellows, not even for three days, what to say about three years. And they must have written great theological books....

There is no possibility of exchange; but at the instinctive level, everything is an exchange. You give something, you take something -- and there is every effort to take more than you give. That's the whole difficulty of all the couples around the world. The wife goes on saying, "I love you, but you don't love me." The husband says, "How to prove it? I love you." But nobody can convince the other.

It is not a question of convincing. But why does the question arise that "You love me less," or "I love you more"? At the instinctive level, love is a quantity. You can measure it -- how many kilos you give and how many kilos you get in return, in exchange. And you can see who is a loser. It is a business deal. And people are continually quarreling, and trying to manage to snatch as much from the other as possible.

But when love moves to the conscious level, when it has no biological slavery, when it is free of biology... that does not mean that you cannot make love to someone. You can make love to someone, but now it will have a totally different quality. It will not be in any way a bondage, an enforcement by nature. It will be out of your freedom; you can share.

The right word to use will be... it will be just playfulness. Yes, you can play with somebody's body. You like the body, you enjoy the body, you enjoy the warmth of the body, you enjoy the contours of the body. You can be playful, there is no business deal.

In fact that is why -- along with many other reasons, this is also one of the reasons -- I am in favor of birth control methods, while all the religions are against it. You will be surprised to know what is going on in the minds of the popes, *shankaracharyas*, imams, rabbis. You may not have thought of it in that way, perhaps they are not even aware themselves, but I want it to be clear to you and to them. This is the fact that is going on in religious people's minds:

If birth control methods become more prevalent, then sex will be a playfulness.

Then you cannot call it sin.

There is nothing involved, no sin at all. Two persons enjoying each other's warmth -- there is no problem in it. They cannot condemn sex, they cannot condemn you, that you are in bondage, a slave. They cannot say to you, "You are only a means in the hands of biology," because birth control methods make you capable, even if you are not conscious, they make you capable of turning sex into playfulness; and that is the danger. Their whole theology will collapse because no religious scripture had the idea that there were going to be birth control methods.

They were happy with the slavery of sex because then they could condemn it and you could not argue -- it is so clear that it is a slavery, and nobody wants to be a slave: So repress it, get out of it. But the dilemma is that the more you repress it, the more you try to get out of it, the more you are caught in it. Only by playfulness is there a possibility one day, suddenly, to get out of it, because it is no longer a serious business.

One fundamental you have to remember: if you fight with something you will have to remain on that level to fight; otherwise how can you continue the fight? If you are fighting sex, then you cannot move beyond your instinctive level -- impossible -- because then who will fight? If you start moving upwards then all those wolves in your unconscious will run amok. You cannot leave that place, you have to be there constantly fighting, repressing. How is transformation possible for a man who is fighting with his own nature? It is impossible.

Take it as a categorical principle; there is no exception to it. With whomsoever you fight you will have to remain with that person, with that state, with that space. But if you are playful, then it is a totally different thing. If you are on the war front you cannot say to the soldiers on the other side, "Now I am feeling tired; we will go home now and start tomorrow." You cannot say that. If you turn your back that fellow is going to shoot you then and there, and finish all your tiredness.

On the front you cannot do that, but if you are playing with somebody, playing cards, you can say, "Now I am tired. Tomorrow we will start; we can start even from this point where we are stopping." There is no problem in it, it is only a play.

Let your instinctive world become a playfulness....

And that's the fear of all the priests in the world. They are condemning me continually for the simple reason that I am giving you a chance to get out of the grip of your instinct. But that is also the grip of the priest; that is also the grip of the pornographer.

If you get out of your instinctive level, you are free from the priest, the pope, and the pornographer. The pornographer and the priest are using the same methodology. And they are partners, whether they know it or not, in the same business.

You will be surprised to know that in aboriginal tribes you cannot make anybody interested in a nude, pornographic picture. You cannot make anybody interested. I have lived in Bastar, and gone there again and again... because in India a few tribes are left which are five thousand years old. And they have not kept pace with time; they have stood still. So it is good for a visit into history, five thousand years old; there is no other way to visit history, to go back in time.

But in Bastar it is not the twentieth century. You can touch a woman's breast and ask, "What are these?" and she will say, "You don't know? These are tits for children to drink milk." She is not offended by that, that you touched her tits. She is simply surprised that you don't know such a simple thing.

They are almost naked. They only wrap a cloth around when they come to the cities, down from their hills, out of their forests; otherwise they are all naked. How can you make an aboriginal of Bastar interested in a PLAYBOY magazine or STERN? He will be simply surprised: "What is this?"

It is like a magazine on fruits advertising tomatoes half-clothed, tightly clothed A man who grows tomatoes will be simply surprised: "Are these people mad? If you are advertising tomatoes, then advertise tomatoes, but why these strange clothes, tight around the tomatoes?"

These pornographers are using what the priest has done before. The priest is the head partner, perhaps the major shareholder. He represses sex; he makes people interested in sex beyond all rationality -- he drives them irrational about sex. Then comes the pornographer, and naturally, the repressed person would like at least to see the photographs. He is not allowed to see living human beings, that is a sin. At least THE BIBLE has not said, "Cursed are those who will see pornography. They will inherit the kingdom of hell." I think pornographers will be needed in heaven too, because all your monks will die.... They may have already found a way to smuggle in PLAYBOY, STERN, and all kinds of third-rate magazines from around the world.

You may even be surprised to find God looking at a PLAYBOY magazine, because He is the original source of this whole business. And it is natural, because He has not even a girlfriend -- what to say of a wife, not even a girlfriend. In the name of a girlfriend he has the Holy Ghost. Just think of yourself with the Holy Ghost as your girlfriend; you would like better to live alone. You would ask the Holy Ghost, "Leave me alone, you go somewhere else."

The priest creates the business basis: repression.

Then the pornographer uses it.

I am destroying their business completely.

Sheela informed me from New Delhi -- she had taken our latest publication, THIS VERY PLACE THE LOTUS PARADISE, to show to people -- that one minister, the finance minister of India, came to see her. She showed him the book. K.D. was with her, and K.D. could not believe what that man was doing.... Because in THE LOTUS PARADISE we have a few pictures of our nature institute; naked women walking by the lake or massaging each other, or just sitting and giving an interview.

Sheela was sitting in front so she could not see, but K.D. was at the side so he was amazed when he saw that the man was touching the bottom of a girl in the picture! And these are the people who are in power.

He is one of the persons who has been creating all kinds of hindrances for our commune in Poona and still goes on doing it. In parliament he spoke against me. In parliament the man said it is good that I have left the country, because "this man was dangerous; he was preaching sex as if he is doing something religious."

Now, this man is simply insane. But who has driven him insane? A picture is just printed paper. There are not any buttocks or anything, but he is trying to touch the buttocks and feel them. And K.D. saw such a greasy feeling on his face -- as if this man could rape a woman if he had a chance. He can rape even a picture! If he can touch the buttocks in the picture, can't you imagine him raping a picture of a naked

woman? He is capable.
This is what the priests have done to the world.

Now these people are all turned into customers for pornographers.

And our pictures in that book are not even pornographic, because a naked picture by itself is not pornography. A naked child -- can you call him pornographic? A naked Mahavira, can you call him pornographic? -- then all the temples of the Jainas in India are pornographic. But no -- if you go and see Mahavira's statue standing naked, you cannot say that it is pornography. There is no pornography at all; he is simply nude. But he is not exhibiting his nudity; he is not trying to pollute your mind and poison you. He is not trying to attract you sexually -- and in fact, facing a statue of Mahavira naked you will never feel sexual.

He has a beautiful body, very proportionate, but it is impossible even to think of pornography. Children are there, women are there, men are there -- they are all worshipping the naked Mahavira, and there is no question....

Pornography needs something more. It is not just a naked body. It needs to place the body in such a situation, in such a posture, with such clothing that it releases your imagination. Just a naked body cannot release your imagination. In fact it stops it; where to go? A naked woman is standing before you; what to do? How long can you look at a naked woman or a naked man? Soon you will say, "Shit! I am going home. What nonsense is this?"

But the pornographer's art is to make the woman naked enough so that you feel attracted and covered enough so that your imagination is allowed to discover what is hidden, what is covered. The real art of pornography is in the balance: the body should not be too naked, otherwise you will soon be bored; it should not be too covered, otherwise you will soon be bored. It should be covered in such a way that your imagination can start working on it, so that you can close your eyes and you can contemplate what is hidden. And in your contemplation you can make it as beautiful as you want it is your imagination.

All religions are pornographic in this sense because they are partners in the same business, they are the major shareholders. They create the situation to be exploited. But they are afraid if you are free from the sexual instinct and other instincts which are minor, if you are free then they are committing suicide.

As you come to the level of intellect -- and the only way, I told you, to come to the level of intellect and consciousness is not to repress, but to enjoy everything that nature has given to you, playfully, non-seriously. And you will -- be soon beyond it; you cannot go on playing with it your whole life.

It is just like teddy bears. There are a few people who in many ways need teddy bears even in later life -- very important people even.

I have met one very famous saint, Shivananda. He had many followers in America and around the world, and he was thought of as one of the greatest living yogis. Seeing him, I was simply in shock that this man -- he used to eat so much that perhaps he must be the weightiest man in the world. He was just like an elephant, not like a man. His hands were so heavy he could not raise them himself. Two persons were needed to hold his hands when he stood up, they were so heavy, so thick. When I saw him I said, "My God! This man is a yogi?"

But what had happened -- he had repressed when he was young. His master was continually forcing his fasting, fasting; so he fasted, starved himself. When the master died and he became the successor, then naturally, the first thing he did -- anybody can imagine it -- the first thing he did, he started eating as much as he could. All those years of starvation had to be compensated. His body was the ugliest; he could not carry his own weight.

And this man was talking about becoming fearless because fear keeps you worshipping wrong gods; out of fear you start worshipping anything. Yoga does not believe even in God. That's one of the beauties of yoga, that it is very scientific.

The yogis never mention the fact that yoga does not believe in God. They simply ignore the statement or camouflage it in commentaries, and this and that; but the statement is clear. What I am saying is what yoga says. Yoga says God is a hypothesis. There is no need to believe in it, there is no need not to believe in it; it is just a hypothesis. It can be used for certain purposes. But God is not some existent thing.

It is just like I don't want a child to go out because it is so cold; the child will not listen so I say, "Wait, outside there is a ghost. Now if you want to go, you can go." Now the child will sit just by my side. I will say, "You go out, the ghost is waiting." Now the ghost is a hypothesis, but it has a function. Yoga says God can be used just like a hypothesis, for certain purposes in practice. It is perfectly good for a child. He has been saved from the cold.

I wanted Shivananda's disciples to give more information about Shivananda -- what he eats, how much he eats, when he gets up, when he goes to sleep. In that information I found one item which was just hilarious. He sleeps keeping one foot in a plastic bag full of salt. I have read all about yoga but I have never come across this exercise.

They said, "This is not a yoga exercise; this keeps ghosts away." There is in India a belief that if you keep one leg in salt then ghosts can't come and kill you. This man is continually teaching fearlessness, and in the night.... Of course ghosts don't listen to the sermons of the yogis; and who knows? -- they may be there. It is better to be on the safe side.

I told one of his chief disciples, "I would love to see it.

He said, "There is no problem. When he goes to sleep I will leave the window open; you can simply slip in and see."

So I opened the window and saw: he was there lying on the bed with one of his feet tied inside a bag. I said, "If you are not finished, playfully, with your unconscious then it is going to come up in some way or another. You can teach beautiful things but you can't have the quality of those things."

As you move up, playfully, exhausting the biological sources, fulfilling what biology wants you to do, it relieves you; you are freed, you become conscious. And conscious love is a totally different thing. It is just friendliness.

You don't fall in love -- no more fall -- you rise in love. The more you love, the more you feel you are going higher in your consciousness. And the same is true about other values: authenticity, religiousness, happiness.

Happiness on the instinctive level is only pleasure; happiness on the level of intellect is joy. When you listen to great music, or you see a beautiful painting -- a sudden upsurge of joy. No animal can enjoy a painting. He can eat it, but he cannot enjoy it.

No animal is capable of enjoying anything that belongs to the second level -- your consciousness -- because no animal rises to that level; only man... and not all men either. Few men are capable of enjoying things which have no biological purpose. What biological purpose does a painting serve? -- or music? or poetry? There is no biological purpose. That's why no parent wants you to become an artist.

One of my uncles is a poet, but the whole family was against him; they destroyed him. They did not allow him... they withdrew him from the university because they saw that if he passed from the university then all he was going to do was write poetry. But if he had no certificates, then he had no way to escape anywhere; he had to sit in the shop.

And I have seen him -- when I was small, I saw him sitting in the shop. And if there was nobody else, only I was there... he knew that I never disturb anybody's business. You just have to be aware not to be disturb my business; then it is a contract. And it was a contract between me and him that he should never interrupt anything, whatsoever it was.

He said, "Okay, but don't you report anything about me."

I said, "I am not concerned."

What he used to do -- a customer would come and he would simply wave his hand as if the customer where a beggar: "Just go!" He would not speak because somebody might hear, so he would just make a gesture with his hands: "Move on!" My father, my grandfather, they were all puzzled: "Whenever you sit here, no customer comes in."

He said, "What can I do? I can sit here but if nobody comes it is not my fault."

He was not interested in business at all; while sitting in the shop he was writing poetry. But soon they arranged his marriage. And I went on telling him, "You are getting trapped. First, why did you come back from the university? Don't you have any guts? You could have done anything -- pulled a rickshaw, been a coolie at the railway station. You could have done anything."

I told him, "Your poetry is just lousy. They stopped sending money to you so you are back; now they are arranging your marriage and you don't know that that is the end of your poetry. At least right now you can shoo away the customers and go on writing a little bit. You will not be able to do that when your wife is here."

He said, "But my wife will be in the house, and I will be in the shop."

I said, "You just wait... because I see what happens to my father. My mother only sees him when he is there for his lunch or his supper. He simply goes on eating, his eyes down, and she goes on hammering him about all kinds of things. And she screams, 'You don't say anything, no or yes. I know you are not listening to me.' And he will say, 'I can do only one thing at a time -- let me first eat.' But she will say, 'Once you

finish you escape; then again at supper time -- I see you only twice.'"

And she *had* problems. She was not very old but the whole family had fallen on her head, because my father's mother died after his marriage. And my grandfather was a problem because he was continually inviting people, all kinds of people; he had so many friends. He had no other business, he had left the business to my father. He had only one business -- to make friends. And the best way to make a friend is to invite him for lunch, supper, dinner, anything.

And my mother was angry, perfectly logically: "You should at least inform me how many people you are bringing because from where can I produce food suddenly? You simply come in the kitchen with a dozen people, and I have no idea even that a dozen people are coming." So she had her problems. But my grandfather was not a man to listen to anybody; he would do whatsoever he wanted.

He had created a great stir.... Just the other day I was telling you about Hajji Baba of Pakistan, who is now nearly one hundred and ten years old. He was present at my father's marriage and he had come with the marriage party to my mother's place. It created a great stir in the whole Jaina community, because it is a tradition that when the bridegroom comes to the house of the bride they have to be received on the boundary of the town, and the chief of the family has to be garlanded. A turban, a very valuable turban, has to be put on his head, beautiful shoes made of velvet have to be put on his feet and he is given a robe, specially made for him.

My grandfather said, "Hajji Baba is the chief of our family." Now, a Mohammedan, chief of the family of a Jaina... my mother's father was at a loss -- what to do? Hajji Baba was saying, "Don't do this." But my grandfather was never able to listen to anybody. He said, "It doesn't matter. Even if we have to go back, we will go back, but you are my family's chief I have always been like your younger brother, and how can I be received when you are here?"

There was no other way; my mother's father had to receive Hajji Baba as the chief of the family. I asked my mother -- because in his letters he goes on writing to her, "How is my Bahurani?" *Bahurani* means bridequeen, and that is used only for young brides when they are just married. Now she is seventy-five and he goes on asking, "How is my Bahurani? Does she remember me at all?"

So I asked my mother, "Why does he write to you as Bahurani?"

She said, "He is the only man who can write to me as Bahurani, because I was only seven years old when he came as the chief of your father's family with the procession. I was only seven years -- for him I am still seven years. For him your grandfather was a brother, your father was a son, you are a grandson."

So I told my uncle, "You don't know your father but he is my friend and I know the whole trap, what is going on -- the whole conspiracy. But I have also a pact with my grandfather that I will not reveal any rumors in the house. But this is something serious; they are going to trap you. They have just found a really beautiful woman for you, there is no doubt about it"... because my grandfather had taken me to choose her. He said, "I have become too old, and you are so sharp. Find out whether this girl will do or not." And he had found really a beautiful girl.

So I said, "He has found a beautiful girl but the reason why he is trying to find a beautiful girl is so that you forget all your poetry." And that's what happened. Once he got married then most of his time he was with his wife or he was in the shop -- and slowly slowly his poetry started disappearing. And his wife started dominating him for the simple reason that she felt guilty because everybody in the house, children included, knew that "your husband is just a do-nothing, useless, just a wastage."

So she was nagging my uncle, "You forget about all poetry." She burned the copies of his poetry, his years' work, and she told him, "No more poetry for you -- because I feel ashamed, everybody laughs at me." They destroyed his poetry.

I asked my father, "Why are all you people against my poor uncle? He is not doing any harm. Poetry is not harmful, it is not violent. He is not writing war songs or anything like that; he writes beautiful love poetry. Why are you against him?"

They said, "We are not against him; all that we want is that he should stand on his feet. Now he is married, tomorrow he will have children; who is going to feed them continually?" And that's what happened. Now he has a shop and now he no more moves people on. His children are married; they have children.

The last time I went, in 1970, I asked him, "What about the customers?"

He said, "There is nothing about the customers -- all my poetry is gone. And you were right that my wife would be real trouble. Neither my grandfather, nor your father, nor my other brother -- nobody was such a trouble. But my wife continually nagging... finally I had to decide. Either I have to become a monk

renounce the world -- but that too is difficult: a Jaina monk cannot write poetry because poetry belongs to ordinary people. And poetry is something basically connected with the affair of love, so what can a monk write?"

I said, "You can write sutras, religious *bhajans* devoted to some god -- songs, devotional songs."

He said, "But I am not interested in any god, in any devotion. I want to write what I feel in my heart."

I said, "That is finished -- your heart is married!" And in India at that time divorce was not legal either. And even though now it is legal it rarely happens, and only in Bombay, Calcutta, Madras, New Delhi -- nowhere else. They destroyed his poetry to keep him tethered to the lowest part of his being.

All the painters, all the poets, all the musicians have faced a world which is against them. Why? -- because what they are doing is something which has no relationship with the whole world and its life. The love they are talking about is not the love that people are living. They are talking about love which is something airy-fairy, not of the earth. They are doing some great creative work. To paint a Picasso you need a certain quality of consciousness; to be a Leonardo da Vinci you need something that is missing in ordinary mortals.

What has he got? The whole grip of biology is not on him. That's why he can devote his whole energy to a new kind of creation -- not children, but paintings, poetry, songs, dances, statues. This is non-biological creation. This is conscious creation; he is the master of it. It serves no purpose as far as nature is concerned, but it certainly serves some purpose as far as human consciousness is concerned.

Just watching Mahavira's statue you may fall into a meditative state. That was their original function. They were not made to be worshipped, they were made to make you aware of a certain state. The statue is of a certain state, not of a certain man; that man is irrelevant.

It happened that some photographer took a picture of Ramakrishna. That was his first picture and the photographer was very happy. He brought the large framed picture to present to Ramakrishna who was sitting with his disciples. He took the picture in his hand and kissed the feet in the picture. The photographer could not believe it! Is this man sane or insane? His own picture, and he is kissing the feet!

Vivekananda, his chief disciple, was sitting by the side. He said, "Paramahansadeva, what are you doing? This is your own picture. Have you seen it or not?" He thought he had not looked at the picture -- Just that the man had given it to him, and he must have thought it was some god's picture, so he had kissed it.

Ramakrishna said, "Is it so? Let me look." He looked and he said, "Yes, it is my picture," and he kissed the feet again!

Vivekananda said, "Now this is too much."

Ramakrishna said, "I am not kissing my own feet. This is a picture of a state, it has nothing to do with me. Just look at the picture," he said, "It is a picture of a certain state. The body is just the outer lines, but look into the eyes, look into the face. And I remember perfectly where I was when this picture was taken: I was in samadhi, so it is a picture of samadhi. And I say to you that only this picture should be distributed, no other picture."

So only that picture hangs in the houses of people who worship Ramakrishna, because that picture was worshipped by Ramakrishna himself. It is absurd logically, but just a little bit of patience and you can see the point. It is a picture of a state. It is immaterial whether Ramakrishna was in that state or Mahavira was in that state or Buddha was in that state. It is immaterial -- what matters is that consciousness.

Good music, good poetry, can raise your consciousness. They can create the situation for the entry into the third. Very few musicians have been there very few poets, very few painters, and very few sculptors are capable of creating such artifacts that can give you a resonance inside you.

Gurdjieff has called such art, objective art. He has given it a special name. All art is not objective art. The Taj Mahal is objective art. It was made by Sufi mystics -- they were the architects, they designed it. The whole structure is made in such a way that on the full-moon night, exactly at nine in the night, if you sit silently there, you will fall into a deep sleep -- which is not sleep. You will be aware. You will experience what I have been telling you about: hypnos. And from there meditation is very close.

The man who guards the Taj Mahal is traditionally a Sufi mystic. If you meditate, at a certain moment you can inquire of him, What else to do to change the hypnos into meditation? And he will give you the method, how hypnos can be changed into meditation.

Now, Gurdjieff has called the Taj Mahal objective art. And I agree with him because I have been to the Taj Mahal hundreds of times and I have watched it in every part of the night -- dark nights, moon nights, full-moon nights, no-moon nights -- and I can tell you that in each different period it gives you a different

taste, a different flavor. It is not just an ordinary building, not just a beautiful marble memorial. That was only an excuse; hidden behind is the secret of meditation.

So when your state changes, your love changes, your religion changes, you cannot remain a Christian or a Hindu or a Buddhist.

In the conscious state you have to find out your own religion, you have to choose.

You cannot be born in a religion; that is sheer nonsense. Religion is not something one can be born with.

It is a search, you have to find it. It is a risk -- you have to go a long way and to risk everything. Only then can you get it.

Your religion will be different.

Your authenticity will be different.

An unconscious man has no authenticity. Not that it is his fault. He is many persons at the same time; how can he be authentic? He says one thing -- tomorrow he is not the same person, somebody else has come on top of the wheel. There are spokes on a wheel -- exactly like that there are many personalities on the wheel. The wheel is moving, and the wheel is you. Now which personality has promised? The other spoke has no idea about it; it may simply say, "I have never said anything to you."

When you become conscious you become conscious of this wheel. You become conscious also that these spokes are not you, and you should not allow them to speak on behalf of you. For the first time you start speaking on behalf of yourself. Then there is authenticity, sincerity, honesty, truth -- and these, I am saying, only on the second level. As you reach the third level... these things will help you to move to the third. Then things are beyond description.

It is on the third level, the highest level -- intuition -- where Lao Tzu feels nothing can be said. Only up to the second can something be said, because intellect is still functioning. On the third, you have gone beyond intellect. Now things cannot be said, but can only be showed. That's my expression -- because all these people have said, "Nothing can be said." True, but much can be showed.

I may not be able to say something about the beauty of the moon but I can catch hold of your hand and take you to the window, and I can raise my fingers towards the moon. I am not saying anything, but I am showing something.

On the intuitive level, only fingers showing the moon... everything becomes inexpressible. But everything becomes visible, tangible.

Yes, even love, religiousness, authenticity, truth -- they all become tangible. They are no more theories philosophies, they are realities. You can live them, you can become them.

All that is needed is that you move to the third level. And that is not a great thing, it is a simple process.

Live completely the first level, then energy starts moving on its own towards the second, and starts hitting the third. Soon it will make a way in the jungle.

Your work consists only in the first story of your life; the second story and the third story happen of their own accord. All the scriptures describe only up to the second; the third can only be said by silence. But silence is expressive enough if you are ready to listen in silence. Then, from the Master to the disciple, any moment the jump happens.

That transfer of flame from the Master to the disciple is what I call the very soul of my religion.

From Misery to Enlightenment

Chapter #6
Chapter title: From pseudo-faith to your original face

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OSHO,
DID YOU DRIFT AWAY ON MANY POINTS YESTERDAY?

I am constantly drifting away every day. It is something in the very nature of things I am talking about. I cannot help it. With each word spoken, I have so many dimensions available; I have to choose one. Which one I choose makes no difference, the others are left. And then there is no way of coming back to them because each new word will be bringing new implications. So you have to go on reminding me -- don't feel shy about it.

I am reminded of a story because I told you about reminding me.... That's how I go on drifting! Now what do you say, should I tell it or...? Because if I tell it, then I have gone again. If I don't tell, then too.... It is better to tell it. Whenever it is a question of doing something or not doing something, it is better to do it.

In a small church, the priest was very much annoyed, disturbed, irritated by an old man who was the most respected member of the congregation. He was the richest man of the town; he had donated so much to the church, and he was always donating to all kinds charities. Of course, he was sitting in front every Sunday, and even before the priest would start speaking he would start dozing away. And if he was only sleeping while the priest was speaking, it would not have been such a big problem. The real problem was, the moment he went to sleep he would start snoring so loudly -- and the church was so small and the congregation was so small, there was no loudspeaker even.

And he was snoring just in front of the priest.

But the old man used to come with a young child, his grandson. The priest thought of an idea. After the service was over, he took the little boy aside, and told him, "I will give you half a dollar per Sunday if you go on keeping your old man awake. All that you have to do is, the moment he snores you push him and wake him up."

He said, "Done -- in advance?"

The priest said, "You are as smart as your old man -- in advance."

The little boy said, "In advance -- I don't believe in people. You give me half a dollar and you see: next Sunday I will not let him sleep or snore."

The next Sunday was really a beautiful day because the boy did not allow his grandfather to sleep or to snore. But the old man was very angry with the boy. After the sermon he said, "What happened to you? Why did you go on waking me up? -- you disturbed my whole day. In fact, this is the only time when I sleep, and sleep well. In the night I don't have that good a sleep -- so many thoughts and so many problems.... And here, listening to that idiot -- the same sermon, the same monotonous voice -- it gives me such a good sleep. I have tried all medicines and nothing works like him.

"What happened to you? You have always been sitting silently, but today you went on poking me and waking me up."

His grandson said, "Business is business."

The old man asked, "What business?"

He said, "The priest has given me half a dollar in advance and today I am going to take another half dollar for the next one, because I believe in payment in advance."

The old man said, "Don't be worried: I will give you one dollar, and I will give it in advance." The boy took one dollar from the old man and the old man said, "You just sit silently as you used to sit before and don't disturb me. It is not costly; this good sleep for one dollar I can afford."

The priest was very puzzled. The next Sunday, many times he looked at the boy and even indicated to him to do something, but the boy simply said, No, and the old man went on snoring. He really snored better than ever because one Sunday he had missed -- just compensation.

After the service, the priest called the boy and said, "You are a cheat. You took the advance payment but still you were sitting silently; and that old man went on snoring and disturbing my sermon and everybody else. Nobody could listen because of his snoring."

The boy said, "Business is business."
The priest said, "What business?"

He said, "The old man has given me one dollar in advance, and he is going to give me one dollar per Sunday. If you are interested, then the rate will be higher now."

The priest said, "I am a poor priest, I cannot compete with that old man, because how much can I give to you? He will always be giving more. It is better I should talk to the old man."

He went to the old man and he said, "This boy is cheating us both. It is better to be clear about it: you are disturbing my sermon."

The old man said, "Your sermon is just meaningless -- you are disturbing my *sleep*. Which is more costly? -- your sermon or my sleep. I wait seven days for your sermon in church on Sunday mornings. This makes me refreshed. And you are trying to sabotage it through my own grandchild. And as far as I am concerned, I am going to sleep."

The priest said, "You can sleep, we have no objection; in fact many other people sleep also. But they have also objected, not to your sleep but your snoring because that wakes them up. And you have such a great snore."

The old man said, "I can't help it, because when I am asleep what can I do about snoring? If I am awake I can stop it, but when I am awake it doesn't happen -- it happens only when I am asleep. But you can't expect an asleep man to do something about snoring. I am helpless. So please continue as we have continued before."

I am also helpless. I know perfectly well that many things are being left out, but there is no other way. This is the problem of language. Language is linear, and existence is multidimensional. If I were only a thinker I would not be drifting at all because thinking is linear, just like language. Thinking is in language, in words. So the words move in a row -- it can be miles long but it is linear.

But existence is multidimensional. From each point... as if it is a sun with millions of rays moving towards infinity. Each ray can lead you to infinity, but if you choose one, of course you have to leave others; and you can choose only one. You cannot even ride on two horses, what to say about two dimensions? You cannot ride on two boats, what to say about two dimensions? -- because they are going to diverge more and more, more and more; as you go further, there will be an infinite unbridgeable gap between them. At the source they are one. From there you can choose any one, but once you have chosen a line then others are dropped.

I have been drifting my whole life. You have to be alert. And if you can remind me that somewhere I have drifted, I can catch hold of a dimension that has been left behind. But you should not expect that I will stop drifting, because in catching hold of the other dimension, again I will be leaving many more.

On each step there is a problem of choosing, because I am an existential person, I am not a thinker. It is not a logical syllogism that I am propounding to you. It is my experience that I am trying to share with you -- and experience is so vast that I can only show you a little part of it. But you are always welcome to remind me. Yes, I remember I had drifted on many points; perhaps a few I can manage to catch back again.

One was religion -- religion at the lowest level of mankind, the instinctive level. All primitive tribes, aboriginals, are still living under that first kind of religion, which theologians call "magic."

It believes that if you sacrifice to a god, if you do a certain ritual, a certain dance, a certain prayer, then the god is satisfied with you and rewards will be coming. For example, when it is not raining -- these are the problems of primitive people -- when it is not raining, what will the primitive tribe do? It will arrange a ritual, perhaps a sacrifice of a living human being -- their god is very bloodthirsty. Or, if the tribe has evolved a little, then instead of a man it will choose an animal. If the tribe has evolved a little more then it will choose not even an animal, not even a man, but something similar.

Now, for example, in India they break a coconut. The coconut is very similar to the skull of a man. It has a little beard, a mustache, two eyes, a little nose. In fact, in Hindi the skull is called *khopdi* and the *narial* 'a coconut' is called *khopda*. The similarity is so much that both have the same name. Breaking a skull was the ritual originally, but now it would be criminal. They have found a good substitute, a coconut, but the idea is the same.

They think whatever makes them feel pleasure also makes their god feel pleasure in the same way. A naked, beautiful girl will be placed before the god, all kinds of foods will be prepared and placed before the god, and they will go into a mad dance: it is a way of pleasing the god.

God is displeased, that's why rains are not coming. If he is pleased, rains will be coming -- and rains, sooner or later, do come; then their ritual is proved valid, the rains have come. Once in a while it happens

that rains don't come at all. Then the god is really very badly displeased and needs more sacrifice, more ritual.

This is the lowest kind of religion -- call it magic-religion -- the belief that just by chanting a few words, doing a few actions, you can change the course of existence. It is simply stupid. Existence has no need of your sacrifices, existence has no need of your dances -- and nothing reaches to existence. But the instinctive man, the primitive man, cannot do more than that. That is the limit of his understanding.

That primitive man has not died completely, even in so-called civilized people. You also think in the same logic. You don't sacrifice somebody, but even civilized people, cultured, educated people, when they are in a difficulty, immediately their primitive man comes up. Your wife is sick and the doctors say, "All that we could do, we have done. Now only a miracle can save her." Even the doctor is becoming primitive.

He is telling you, "Only a miracle, only something magical.... Medicine has failed, science had failed; whatever we could do, we have done. Now if she is saved it will be through the grace of God or the grace of a saint, so now you go to the temple, to the mosque, to the synagogue, to the church, or go to some priest or go to some sage." The doctor has fallen into primitive religion.

And the man, of course, is absolutely willing to go anywhere, to do anything, because he wants to save his wife. This is not the time for him to think over philosophical matters -- whether it is right or wrong, whether it is primitive or civilized, whether it is stupid or intelligent. This is not the time. He runs! He had never been to a saint but now he goes and falls at his feet and prays, "Save my wife!"

The primitive man is still within you because the unconscious is still within you. The primitive man disappears only with the disappearance of the unconscious. When your unconscious and conscious become one, your whole mind becomes consciousness; then there is no way to fall back to the primitive man. Otherwise, nine times more than the civilized man is the primitive man inside you. Any time your conscious mind starts failing, your intellect starts failing, you fall into the mumbo-jumbo of the primitive.

Religion of the intellect -- the second category, the higher category -- is pseudo-religion. Christianity, Judaism, Hinduism, Buddhism, Jainism, Mohammedanism -- these are all products of the intellect. They are not magico-religious. They have theologies: they have thought about existence, its creation, why it has been created; how one can get out of this wheel of life and birth. They have been thinking about it, pondering over it for thousands of years, and each religion has developed a theology.

The word theology means logic about God. It is a contradiction in terms. God is not a logical proposition: you cannot prove it by logic, you cannot disprove it by logic. Logic is utterly irrelevant to God. But pseudo-religions cannot do more than that, they can only think *about*. And they have great imagination to portray God. Their scriptures say God created man in His own image. The reality is just the reverse: man creates God in *his* own image. That's why there are so many gods -- because there are so many men, so many races, so many different faces -- eyes, nose... so many different kinds.

You cannot think of a negro inventing a white god. You may not have thought about why your devil looks like a negro, why your devil is black. The negro's god will be black; and of course the devil has to be pure white. And the white man has proved devilish enough. The negroes have not only an argument in favor of it, but history also, giving all the evidences of what the white man has done to the colored people of the world. It must have been the greatest evil that has happened in history.

How can a Chinese think of God in any other way than as a Chinese? When Marco Polo went to China, he was the first Western man to reach China. China was under the great empire of Kublai Khan, son of Genghis Khan. Perhaps Kublai was one of the greatest emperors in the world because he ruled over all China, middle Asia, the Far East.

When Marco Polo reached China, he wanted an audience. Kublai Khan was a man of great intelligence. His prime minister said, "A man who looks like a monkey wants to see you. It will be absolutely unprecedented -- no emperor has ever given audience to a monkey." A white man looked like a monkey to them.

Kublai Khan said, "No need to be worried. If he can speak he cannot be absolutely a monkey; there is something human. You bring him in." And he became interested in Marco Polo. Marco Polo was a very intelligent young man, and he became very intimate with Kublai Khan. When he came back to Europe he reported to the pope, "In China they worship a different God, who looks like a Chinese, and they think of us Europeans as monkeys."

To us they look a little strange. They have a very little beard -- a few hairs, you can count them -- flat noses, very outstanding cheekbones. You cannot think of a more ugly face -- but they think that is beauty. A man or a woman who does not have those outstanding cheekbones will find it hard to get married; so would

a man with a nose that is typical of the Aryan races: Indians, Germans, English, French, Scandinavians, Dutch, Russians.... These are all one race, and to them a pointed nose, a long nose, is thought to be beautiful. But in China that is ugly; and they cannot make their God ugly.

Marco Polo said, "This makes me think that perhaps we are all imagining about God. Nobody knows how He looks."

The pope was very angry and he said, "You must be imagining things. You are creating a fiction so that you can be thought of as a great explorer of a new land. I cannot believe that anything bigger than Christianity exists anywhere."

Marco Polo said, "Buddhism is far bigger; it has millions of monks, thousands of temples and monasteries. Beside it your Christianity is nothing." But he was alone. What proof did he have? He had brought a few things which were taken away from him and burned to destroy the evidence.

This is the pseudo-religious mind. The pseudo-religious mind believes in its own imagination, in its own thinking, and is afraid of anything that goes against it or is even a little different from it. Otherwise, religions would not have been fighting for thousands of years.

This is something strange: all religions teach love, and all religions end in hatred. All religions teach the brotherhood of man, but they only create enemies of each other.

All religions teach that every man has a potential right to reach God, but practically they say: Only our religion is the true religion. Yes, every man can reach God but he has to reach through our way: Unless you follow Jesus Christ you have no chance. But the same is said by Krishna: "If you surrender to me, leaving everything aside, I will take care of you, you need not worry." And the same is true about all other religions. They seem to be competing shopkeepers -- everybody is trying to sell his thing: his holy book, his messiah, his god.

Pseudo-religion is always basically afraid, because deep down the pseudo-religious person knows that it is only his imagination, he has no actual experience. He himself is not convinced; hence, he needs to convince others. He goes on sending missionaries to other countries to convince, convert more and more people into Christianity, into Mohammedanism. Why? Why this great urge to convert? Psychologically it is of tremendous importance to understand.

The person who wants to convert anybody is a person who is suspicious of his truth. He is really trying, by converting people, to convince himself that he is right. If he can convert so many people that gives him enough support: "So many people cannot be fools. I may be a fool but so many people cannot be fools. Such intelligent people... and they have come to believe in my belief My belief is bound to be true."

Christianity seems to be the most bogus of all religions because it is more interested in converting people than any other religion. In fact, Judaism and Hinduism, which are the two ancientmost religions, are not interested in converting anybody. You have to understand the psychology of it.

Why are Jews not interested in sending missionaries and converting people to Judaism? A Jew is born, not converted. Have you seen any converted Jew anywhere? It is simply absurd. Jews will not take anybody through conversion. If God has not made you a Jew then there is no other way; they are the chosen people of God. By converting all kinds of rubbish, can you improve upon God's choice? If God has not made you a Jew that means that you are not meant to be a Jew; you are already rejected. So for thousands of years they have never thought about converting people into Jews.

The Hindus have the same idea -- that they are the only people to whom God has chosen to give the first holy book in the world. Certainly their RIGA VEDA is the ancientmost scripture in the world and certainly it is the scripture of the most ancient religion. They have four castes: the brahmin, the priest; the *chhatriya*, the warrior; the *vaishya*, the business man; and the sudra, the untouchable. Now, it was a problem: how could they convert anybody? And in which caste were they going to put him?

Hinduism is not one piece, it is four castes. The brahmin is the highest. You cannot convert anybody into a brahmin. He represents God, hence the name. The name of God in India is Brahma, and brahmin means one chosen by Brahma, appointed by God Himself. There is no way for anybody to become a brahmin. It is decided by birth, because birth is decided by God, it is not in man's hands to decide such things.

Now, the chhatriya also will not allow anybody in. He is the second most important, and it is a traditional thing for him to be a warrior; just anybody -- X, Y, Z -- cannot be a warrior. It needs a long tradition, training. You have to have the blood of a warrior, you cannot be converted.

The only people who can absorb you are the untouchables. The business people are the third, but they are higher than the untouchables. Only the untouchables can absorb you, but without the permission of the

brahmin they cannot do anything. Conversion -- such a religious phenomenon -- is beyond their capacity. They are outcastes themselves.

Hindus and Jews are born so. That's why both these religions are the most egoistic. Naturally, other religions have to rely on conversions, otherwise from where are they going to get their customers, their clients? God has made Jews, God has made Hindus; now the whole world is divided into two chosen people of God. From where is Jesus going to get his people? From where is Buddha going to get his people? They had to depend on conversion. From where is Mohammed going to get Mohammedans?

These are latecomers. The old shops have credibility; they are already established, and established by God Himself. These others are newcomers in the market. Naturally they have to attract clients from the old shops; otherwise no customer is going to come to them. And they have to create new allurements, cheaper prices, better rewards. And you can see that....

The god of the Jews is a very tough guy. But the god of Christians is pure love. You don't know... it is such a simple mathematics: the god of the Jews can be a tough guy, but Jesus has to convert people, so he has to create a better image of God, more polished, more refined, more humane, so he can make the Jewish god outdated.

Whom is he going to convert? Rich people certainly are not going to be converted because they are already established, respectable, on the highest level of the society. They are not going to follow a vagabond. They are not going to become a laughingstock -- for what? Hence all those beatitudes of Jesus: "Blessed are the poor for they shall inherit the kingdom of God..." because you can only get hold of the poor. The poor are already angry, jealous of the rich, and here comes a man who says, "My God is love. And my God allows only poor people in heaven; rich people have no place there."

This is simple business tactics -- nothing profound in it. But nobody has bothered to watch how new religions have tried to pull customers from the old shops to their own shop. They are all in favor of the poor. Strange -- Jews don't have a single statement in which the rich are condemned and the poor are raised high just because of their poverty. Jews have not a single statement in which poverty is something sacred; Hindus also don't.

The rich man, according to Hinduism, is rich because he has been religious, virtuous, in his past lives. It is a reward from God. And the poor man is poor because he has been evil, unreligious, in his past lives. He has been punished for it. Poverty is a punishment, richness is a reward. Hindus or Jews, who are established already -- why should they bother about the poor and the downtrodden? But Buddha, Jesus, Mahavira, Mohammed -- their whole interest is in the poor, the downtrodden.

It is a simple thing: these are the people who can be converted, these are the people who are vulnerable. They have nothing to lose and everything to gain. For example, if a sudra becomes a follower of Buddha, immediately he is no longer untouchable. If a sudra becomes a Christian he is no longer untouchable. This is a very strange world.

I had a friend who was the principal of a theological college in Jabalpur, Principal Mackwan. I was saying this thing to him -- "Why are you Christians interested only in the poor?"

He said, "Please come to my house" -- I was sitting in his office. He said, "My house is just behind the college; come to my house; I want to show you something."

He showed me an old man and woman's picture. They were certainly beggars, in rags, dirty; you could even see it in their faces -- so hungry. You could see that all their lives they had suffered; it was written in the lines on their forehead. He said, "Can you recognize who these are?"

I said, "How can I recognize them? -- I have never seen these people, but they look like beggars."

He said, "They *were* beggars. He is my father, she is my mother. And not only were they beggars, they were sudras, untouchables. They became converted, in their old age, to Christianity because they were so old, tired of begging; and now they were concerned about their children -- particularly this boy who is now principal of Leonard Theological College. What would happen to him if they died? He would also become a beggar."

Because they were sick they entered a Christian hospital, because no other hospital will take poor people and give them free medicine, food, care, doctors. So they entered, they had to enter, a Christian hospital. And there the whole methodology is: with the medicine to go on giving as much of THE BIBLE as possible; with each injection a little BIBLE. With food, the doctor talks about it, the nurse talks about it; the priest comes every day to inquire about their health, how they are.

For the first time they felt that they were human beings. Nobody had ever asked them about their health. They were treated like dogs, not like human beings. And had they remained Hindus they would have died

like dogs, dying on the street corner. You don't know, because that is not the way in the West. In the West, dogs have a better death, a better life, because any dog who is not owned by somebody is to be killed. The dog has to be owned by somebody, a collar proclaiming the ownership. But in the East you cannot kill anybody. There may be a dog spreading sickness and disease, but you cannot kill it -- killing is sin.
It happened.... I am drifting -- just remember!

In Lucknow there is a temple of Hanuman, the monkey god. Strangely enough that temple is surrounded by big trees, and all the trees are full of monkeys -- you will never see so many monkeys together. Perhaps it is for the simple reason that whatsoever is offered to the monkey god those monkeys eat, so by and by they have become permanent residents there. And the temple has such fame that people come to it from far and wide, from faraway places because it is thought that whatever you wish there it will be fulfilled. So they wish something and they take the oath before the monkey god that: "If our wish is fulfilled then we are going to bring fifty-one rupees worth of sweets" -- or anything they want to bring, or whatsoever they can afford.

So every day so much food is being offered -- and it is not anything to do with the monkey god. If a hundred people come to ask, at least one-third of them -- just by simple arithmetical rules -- one-third of them are going to get their wishes fulfilled. Even if they had not come they would not have been losers, but now they believe that the wish has been fulfilled because of the monkey god. The two-thirds whose wishes have not been fulfilled have moved to some other temple -- naturally, because this monkey god does not seem to be kind towards them.

You cannot ask any reason or anything, but it is sure that your wish is not fulfilled, so you move to some other temple. And there are hundreds of temples in India with wish-fulfilling trees. You just go and ask... and you just have to give a small bribe. But the one-third of the people whose wishes have been fulfilled.... And what kind of wishes people make: "That my son passes in his matriculation examination; or "That my son gets the job he has applied for"; or "That my daughter gets a husband because I don't have much money to give"; or "My wife is sick, please make her healthy again"... just simple, mundane, human trivia.

They are not asking for some miracles, "That when I pass through the ocean it should separate like it did for Moses." Then they would know whether the monkey god can do anything or not. But that your son passes his matriculation... and thousands of people are passing matriculation without the help of the monkey god. In fact the monkey god was not a matriculate himself! And even if he does the examination, he is not going to pass; you cannot hope he will pass.

But these people feel that their wishes are fulfilled so they bring.... So monkeys have slowly gathered -- the whole road, on both sides, is full of monkeys. And for a strange reason, monkeys and dogs are all against uniforms. Perhaps in their past lives they have been revolutionaries: any kind of uniform -- postmen in India have a uniform, the policeman has a uniform, the army, the sannyasins.... Anybody in a uniform, and dogs and, monkeys are against them.

Perhaps seeing so many people in different clothes different styles, and then suddenly seeing somebody in uniform, they feel a danger: "This man does not look like a man, something is wrong somewhere"... and they are on the attack. It is not the discovery of Machiavelli that attack is the best way to defend, that if you want to defend yourself, then attack. Don't wait for the other party to attack, because then you will be already late in defending. Don't give them that chance.

So monkeys and dogs attack uniformed people. It is simply my feeling that they are afraid; these people look a little strange, not just like other human beings. Millions of human beings are there, and they are not attacking them. And they don't attack these people either if they are not in uniform; they attack the *uniform*. The uniform gives them some idea that something is fishy about this man.

So it started at the temple that the monkeys began to attack policemen, postmen, army people... and the monkeys were in thousands. Perhaps somebody had triggered their anger; nobody knows how it started, because they have been there for hundreds of years, many generations. The temple is very ancient and they had never done this, but just ten years ago, one day suddenly a riot broke out between monkeys and all uniformed people.

It became very dangerous because so many monkeys... even one monkey is enough for you to freak out, but when many monkeys, hundreds, are just roaming on the road.... The road was blocked, nobody was passing on the road. It was a main road, so Lucknow was divided into two parts; the monkeys wouldn't allow anybody to cross.

It became a question in the assembly of the state of Uttar Pradesh -- Lucknow is the capital -- that "these monkeys have to be shot. They have disturbed the peace of the capital. People cannot go to the other side,

people cannot come to this side. Offices are closed because many people live on that side; many offices are on that side and people live on this side. Somebody who had gone to that side for some work had been detained, he could not come back here. Something has to be done immediately."

One man stood up and he said, "If a single monkey is shot then there is going to be great bloodshed, be cause the monkey is a Hindu god: you are shooting a Hindu god. It will not be tolerated." He was a Hindu chauvinist belonging to a Hindu chauvinist party. And although the whole parliament was privately in favor of their being shot -- what else could be done? -- the resolution had to fail because they knew that what this man was saying was going to happen. Immediately there would be a massacre.

And that's what they want: all politicians want some trouble somewhere, because only then are they needed. If everything goes right, if there is no news, nothing is going wrong, the politicians start feeling lost.

I have not been in India for four years now. Now the journalists are missing me. Strange people! -- they were all against me; when I was there, they were all against me. They were writing against me, not even bothering whether it was true or untrue; ninety percent of it was absolutely untrue. They were writing it but it was news, sellable news. Now they are missing me because the news that they were making around me they cannot make any longer, and there is nobody to replace me.

Journalists, politicians -- these types of people are in search of some spot which can become dangerous, some man who can prove dangerous, some situation which can become a problem. Then they will all try to make it a problem as quickly as possible.

The resolution could not pass; for almost two weeks the road remained blocked. Monkeys don't have long memories; they must have forgotten and they cooled down slowly slowly. First the devotees started coming with sweets and offering the sweet to the monkey god, and then the traffic started again....

But you cannot kill. You cannot kill dogs; killing is not allowed. But these religions have been killing each other. They cannot kill a dog, they cannot kill a monkey, but they can kill a man. That is very strange. I have been asking Hindus, Mohammedans, "You cannot kill animals but you can kill men without any problem, as if man has no life?" No, the thing is business. Man can be converted to be a Mohammedan -- a dog cannot be. Dogs are beyond the reach of your preachers and missionaries.

Professor Mackwan told me, "This is my father and mother. They would have died like dogs and the municipal truck would have thrown them out of the city with all the garbage that it carries every day, because there is nobody to carry a beggar to the funeral pyre. Who bothers about a beggar? Beggars are not men, not human beings."

And then he took me to another picture of his daughter and his son-in-law. I was looking at three generations: the father and mother, almost below human beings; Mackwan, who has gained status and is now in a very respectable post, highly salaried. Now brahmins come and shake hands with him, not knowing at all that he is the son of two beggars who were sudras. I know his daughter, one of the most beautiful women I have seen; she is married to an American.

Looking at the three generations... such a change. You cannot connect the daughter with the grandmother and how can you connect the son-in-law with her grandfather? There seems to be no bridge. The son-in-law is a well-known scholar, professor -- six months teaching in India, six months teaching in America. Saroj, the daughter herself is a professor. They are all well-educated; the son is a principal. They have moved in a completely different direction by being converted to Christianity. I could not object. I said, "Your father and mother did well."

Hindus and Jews are established. Christians, Mohammedans, Buddhists are not established. They try to convert people; but in their conversion, deep down what is going on? The established religion has a past to support, thousands of years of past, which means millions of people have been on the path; you are not alone. But when you follow Jesus you know only that this guy has got these fantastic ideas. Who knows? -- you are following a fool or really a son of God? He can be either this or that; there is no third alternative. Either he is a perfect idiot....

In fact Fyodor Dostoevsky has written a book, THE IDIOT; that is the title of his book. But the idiot, the character, is almost Jesus-like: very innocent, simple, who has never done any harm to anybody. In fact, he is better than Jesus. But Dostoevsky has titled the book THE IDIOT.

Jesus needs converted people. He himself may be feeling shaky about what he is saying and about whether it is true or not. In fact, why did he want Jews to accept him, his messiahhood? Why was he so insistent that they had to crucify him? He must have nagged them, tortured them with the idea. They must have got so fed up that they decided, "This man won't leave us in peace -- he has to be crucified, otherwise

he will go on torturing us."

And he was getting more and more fanatic. He started calling the great temple of the Jews, "my Father's house," and "... I have come to clean my Father's house." And he really wanted to clean it of all the priests and all the rabbis: What is the need of all these people when the only begotten son is there? He

I had become a nuisance. He must have been thinking in some silent moment, "Perhaps I am just mad. I have not been able to convince a single rabbi."

In fact, I have never tried to convert anybody, but there are a few rabbi sannyasins. That is strange! And not ordinary rabbis, famous rabbis. And I have not been in any way trying to convert anybody because I don't have any doubt. Why should I bother about converting anybody? I don't have to convince myself that I am right. I *am*!

If not even a single person is with me, I will be as right as I am now. My rightness does not grow with the growing number of people around me does not increase with the increasing number of people around me. My rightness is from my experience.

Jesus seems to be worried, and all Christians have carried his sickness in their minds. They are all worried. I cannot think that the pope really believes that he represents God, it is impossible -- unless you are mad, then everything is possible.

Pseudo-religions are continually trying to convert people or they are so ancient that the question of conversion had never arisen. They are the beginners; from the very beginning they caught hold of the customers. Because of this idea of converting people there are constant fights, crusades, jihads, holy wars.

And pseudo-religions go on creating more and more theology; nobody reads it. I have never seen in my life anybody reading a theological book. I have visited hundreds of libraries but I have never seen anybody, in any library, reading a theological book. I have looked into university libraries and government libraries and asked the librarians one question, "I would like to know whether any book from the theological section is taken out by people?"

They said, "You are the first person to inquire about it. The theological section? -- nobody bothers. People are interested only in novels. Who is going to bore himself with a theological book?" One took me to the theological section. That was the only section where you could see that all the books were untouched by human hands, so clean.

Hundreds of theologians continually creating more and more books.... For what? -- because the basic questions have not been answered yet. They go on improving upon the books, but whatsoever they do, the fundamental questions remain at the same place, because intellect has no answer for them.

A simple thing has not occurred to them, that if in five or ten thousand years of theological thinking you have not been able to demolish a single question, now it is time to stop: perhaps you are not moving in the right direction.

Religion in the second stage of consciousness, of the conscious mind, intellect, is theology. I call it pseudo-religion -- just words about truth, God, love, but no experience to support it.

When religion reaches the third, the highest peak, then only is it religiousness.

So the first I call magico-religious
The second I call pseudo-religion.
And the third I call religiousness.
Then it is a quality, then it has no adjective to it.
Then it has no tradition.
Then it has no scripture, then it has no theology.
Then the origin is not in the past.
And paradise is not in the future.
Then both are within you.
Then you have a fresh experience, and that experience will express itself in lovingness, friendliness, compassion.
This religion will not bother about God:
Its concern will be compassion.

This religiousness will not bother about heaven and hell.
Its concern will be how to share its blissfulness.

This religion is not interested at all in converting you to believe certain dogmas; its only interest is to say to you, "I have found it. If you are interested, I can share my experience. There is no condition that you, have to accept it, there is no condition that you have to believe me. It is simply my joy to share it with you.

Then it is for your consideration whether you want to do something with it or not. Either way I am happy and grateful that you allowed me to share something so intimate."

A religious man, functioning from the highest point of consciousness intuition is just like the fragrance of a flower.

There is no question of your being converted. Even if nobody passes by the side of the rose, the fragrance will still be spreading around, moving... somewhere, somebody may get it. And even if nobody gets it it doesn't matter; it is simply natural for the flower to explode into fragrance.

I was explaining to you how happiness appears. At the instinct level it was pleasure, I told you yesterday. At the intellect level it was joy. But I drifted and forgot the last -- what happens at the level of the intuition. There, happiness is blissfulness.

Pleasure is momentary, very momentary. In a split second it is gone. It only leaves a memory. You never catch hold of it when it is there -- it comes so quickly 1 and goes so quickly, and you are not that swift.

I have seen a painting -- but just keep reminding me.... It was one of the most beautiful paintings, but very strange. It was the painting of a man whose hair had grown all over his face, and his skull was completely bald, with no hair. I thought, "This seems to be a strange painting."

I inquired about the painter, who was present at the exhibition. He came and I asked him, "What kind of painting is this?"

He said, "This is a painting of time." I said, "That makes sense."

He said, "But will you please tell me what sense it makes to you, because I have made it but it makes no sense to me. The idea just came to me and I made it, but I don't have any.... If somebody asks what it means I simply say, 'It is time,' and people just stop asking and move on. You are the only one who says it makes sense."

I said, "Yes, it makes sense because time you can catch only when it has not come, from the front. By the time it has passed behind you it is a clean-shaven head; you cannot catch hold of it. It is just gone."

He said, "This is great! Can you someday spare time and come to my studio, because there are many paintings which I don't know the meaning of. Perhaps you can make some sense of them -- because now this makes sense: You can catch hold of time before it, comes." But how can you really catch it before it comes? It has not come, you cannot catch it. And when it is gone it is just a skull, so clean-shaven there is nothing to catch; your hand just slips.

That's what pleasure is. You are waiting and waiting and waiting... and it is gone! You were just waiting, and now it is a memory. Pleasure is momentary, very momentary. Joy is much profounder, much deeper. You can enjoy a beautiful song for years. And each time you can go on stepping deeper into yourself.

One song I have with me, sung by some Nirmala Devi. All my life, around India, I have been inquiring about the woman because I want her other songs too. But I have not been able to find who the woman is, where she disappeared. And I have no memory either of who sent me this tape. People go on sending me tapes; whenever I have time, I listen. This song remained with me in Poona for seven years but I never listened to it. I had never heard of the name, so whenever I came across the name and the tape I simply put it away; someday I would.... Nirmala Devi -- nobody had ever heard the name.

Here, one day, I thought, "The woman has waited too long, and perhaps she has something. There is no harm -- let me listen." Her singing is something tremendously beautiful. Since then I have not missed a single day of listening to it. And each time I listen there is something more to it, a new layer, a new meaning -- not only in the words but in the voice, its subtle nuances.

The song is simple but profound, immensely profound. She is singing a song which means, "Just let me get ready...." She is talking to death. It is understood, it is not said in the song, but she is saying to death, "Just wait a little. Let me sing my last song."

This very idea, to say to death, "Just wait a little, and let me sing my last song.... I have lived in sadness and sorrow so long. Let me dance a little before I join you. I have been crying and weeping; my whole sari is soaked with my tears. Just wait a little. Let me at least dry my sari, let me at least regain, remember, recall my smile. Just a little... so that I can get ready. I would not like to go with you in this sad miserable condition. I would like to go with you dancing, smiling, singing." A simple song, but her voice, the ups and downs of her voice, the beautiful turnings of her voice give it so much beauty, color and depth.

Happiness at the second level is joy. Pleasure you cannot share with anybody. It is something so tiny, so fleeting, so small, there is no question of sharing; but joy you can share. At the third level, happiness

becomes bliss. Joy you have to share; blissfulness you need not share -- it simply surrounds you. Whoever is courageous enough to come close to you will have it.

Bliss is not something that you have to do anything about; it is already there around you, it is your milieu.

The blissful person -- you can call him the awakened, the enlightened, you can give any name... the blissful person is simply showering his bliss continuously.

Whoever is thirsty can drink of it.

It is not a question of his making an effort to share:

He is blissfulness itself.

Just be with him in close intimacy, and you will have the taste of it, the silence of it, the beauty of it.

And one thing finally you have to remember:

The highest always contains the lower.

The highest is not against the lower. It is all-comprehensive.

What you have known in pleasure, you will know in bliss -- but, ancient scriptures say, one thousandfold. I cannot say that, because that sounds as if the difference is only of quantity. The difference is of quality. But whoever has written that, that bliss is one thousandfold the pleasure of sexual orgasm, was trying. He failed in what he was saying, but he was trying just to give an idea of what you are missing. No, it is not even ten thousandfold, or one hundred thousandfold. It is simply so different... but the flavor of pleasure is there, contained in it. The higher always contains the lower; the lower cannot contain the higher

Just draw a small circle -- that is pleasure. Draw a bigger circle around it -- that is joy. Draw another, bigger circle around it -- that is bliss. It contains joy, it contains pleasure, and much more, which is inexpressible but not inexperienceable.

I may not be able to say it to you, but I can pour it into you; you just have to allow me.

All depends on your vulnerability, defenselessness. All depends on your love, trust, courage to open your heart.

You all have been brought up in such a way that you have become defensive, continually defensive... always afraid somebody is going to cheat you, somebody is going to kill you, somebody is going to mistreat you, humiliate you. And in a way you are right, because this is what has been happening to everybody in society. You have to be always on guard.

But if you meet a Master, then don't be on your guard. That is the secret of being with a Master.

Don't be on your guard. Let the guard go on a long, long leave! Unguarded, open, defenseless... And it is going to happen. Nobody can prevent it.

From Misery to Enlightenment

Chapter #7

Chapter title: Politics brings out the beast in you

4 February 1985 pm in Lao Tzu Grove

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OSHO,

WOULD YOU LIKE TO THROW SOME LIGHT ON POLITICS, ACCORDING TO THE THREE DIFFERENT LEVELS OF CONSCIOUSNESS?

THE world of politics is basically of the instinctive level. It belongs to the law of the jungle: Might is right. And the people who get interested in politics are the most mediocre. Politics needs no other qualifications except one -- that is, a deep feeling of inferiority.

Politics can be reduced almost into a mathematical maxim:
Politics means will-to-power.

Friedrich Nietzsche has even written a book, WILL TO POWER. It is very significant because will-to-power expresses itself in many ways. So you have to understand by politics not only the politics that is known by the name: wherever somebody is trying a power number, it is politics. It does not matter whether it relates to the state, the government, and matters like that....

To me, the word politics is much more comprehensive than is generally understood. Man has been trying throughout history a political strategy over women -- that she is lower than him. And he has convinced the woman herself. And there were reasons that the woman was helpless and had to concede to this ugly idea which is absolutely absurd. The woman is neither inferior to man, nor is she superior. They are two different categories of humanity -- they cannot be compared. The very comparison is idiotic, and if you start comparing then you will be in trouble.

Why has woman been proclaimed inferior by man all over the world? -- because this was the only way to keep her in bondage, to make a slave out of her.

It was easier. If she were equal then there would be trouble; she should be conditioned to the idea that she is inferior. And the reasons given are: she has less muscular strength; her height is less; she has not produced any philosophy, any theology; she has not founded any religion; there have not been significant women artists, musicians, painters. That shows that she has not enough intelligence, she is not an intellectual, she is not concerned with higher problems of life; her concern , is very limited: she is only a housewife.

Now, choosing to compare this way, you can easily convince the woman that she is inferior. But this is a. very cunning way. There are other things also to be ~; compared. A woman can give birth to a child, a man L cannot. He is certainly inferior; he cannot become a mother. Nature has not given him that much responsibility, knowing that he is inferior. The responsibility goes to the superior. Nature has not given him a womb. In fact, his function in giving birth to a child is nothing more than that of an injection -- a very momentary use.

The mother has to carry the child for nine months and take all the trouble of carrying the child. It is not an easy job. And then to give birth to the child... that is almost as if one is passing through death. Then she is involved in bringing up the child for years together -- and in the past she was continually giving birth to children. What time have you left her to become a great musician, a poetess, a painter -- have you given her any time? She was constantly either pregnant or taking care of the children to whom she has given birth. She was taking care of the house so that you were able to contemplate on higher things.

Just for one day, for twenty-four hours, change your work: Let her contemplate, create poetry or music; and for twenty-four hours you take care of the children, of the kitchen, of the house. And then you will know who is superior. Just twenty-four hours will be enough to prove to you that to take care of so many children is just to be in a madhouse.

They are not so innocent as they look. They are as naughty as you can conceive, and they are doing all kinds of mischief They will not leave you for a single moment; they want attention continuously -- perhaps that is a natural need. Attention *is* food.

And just one day of cooking the food for the family and the guests, you will know that in twenty-four hours you have experienced hell. And you will forget that idea that you are superior, because in twenty-four hours you will not think even for a single split second about theology, philosophy, religion.

Think of it in other ways; the woman has less muscular power, because for millions of years she has not been given the work that creates muscles. I have been to aboriginals in India where the woman is muscular and the man is not. So it is not something natural, it is something historical. But for so long women have not been given muscular work that their bodies, by and by, naturally have lost the capacity for muscular development.

But in these aboriginal tribes the man is almost a housewife, and the wife is really the husband because she goes to work. She chops wood, she hunts for food; and the man simply sits, drinks alcohol, bums

around, takes care of the children and the house. And for centuries he has been doing that; naturally, he has shrunk, he has lost his muscles. Strangely enough, with the muscular power gone his height has also dropped; the woman is taller.

When I first entered such an aboriginal tribe, I could not believe my eyes. I had never thought that this was something historical, that it had nothing to do with nature. And why has man in those aboriginal tribes chosen this way? That too is cunning -- because those tribes allow you to have as many wives as you want. This is a beautiful thing. A man marries five or six wives and then he just relaxes, drinks, and the women have to work.

The women have been working at all kinds of things that man is supposed to do. Naturally, they have become stronger. And you will be surprised to know that it is the woman who plays on the musical instruments, who dances, who tries to make beautiful artifacts, sculpture. Anything beautiful that is done is done by the woman. She spins and weaves the clothes with beautiful designs.

The man has done nothing; for millions of years he has been uncreative in those tribes. He has just lived the life of a drunkard, and because he is so often drunk he cannot even take care of the children or prepare food. So when the wives return they have to prepare the food too and take care of the children, collect them from wherever they are -- because the husband is flat on the ground. And he can afford to be flat on the ground because he has married... the only great thing he has done -- he has married six or seven wives. Now, what more do you expect of him? He has done his job.

The society of these aboriginal tribes is matriarchal because the chiefs of the society are women. They have a committee to decide about problems concerning their lives. It is not the men who have the decisive power.

You have to think from other angles too. The woman has more resistance -- power than man. Now that is a medically -- established fact. Women fall sick less than men; they live longer than men, five years longer. It is a very stupid society where we have decided that the husband should be four or five years older than the wife -- just to prove that the husband is more experienced, elderly, to keep his superiority intact. But it is not medically right because the woman is going to live five years longer. If you think medically, then the husband should be five years younger than the wife so that they can die at the same time, almost at the same time.

On the one hand the husband has to be four or five years older, and on the other hand the woman is not allowed to marry again, in almost all cultures and societies. It is a new development that she is being allowed; and that too only in very developed countries. You don't allow her to marry so she is going to live at least ten years of widowhood. This is medically unsound -- just the arithmetic is not right. Why enforce ten years of widowhood on a poor woman?

The best way would have been that the wife should be five years older and the man should be five years younger. That would have settled the whole matter. They would be dying almost simultaneously, at the same time. There would be no need for widowers and widows, and the problems that arise out of that.

Now if you think that a woman lives five years longer than a man, then who is superior? If she falls sick less, has more resistance, then who is superior? Women commit suicide fifty percent less than man. The same ratio is true of madness: fifty percent less women become mad than men. Now, these facts have never been considered. Why?

Why does man have to commit suicide at double the rate of women? It seems to be that he has no patience with life. He is too impatient and is too desirous, expectant; and when things don't go his way then he wants to finish himself. He gets frustrated very soon. That shows a weakness: he hasn't the courage to face the problems of life. Suicide is a cowardly step. It is escaping from problems, it is not solving them.

The woman has more problems -- her problems and the problems that her man creates for her. She has double the problems, and still she manages to face them courageously. And you go on saying that she is weaker. Why do twice as many men as women go mad? That simply shows that his intellect is not made of strong materials -- he pops off anytime.

But why has it been insisted continually that the woman is inferior?

It is politics. It is a power game.

If you cannot become the president of a country -- it is not easy because there is so much competition. You cannot become a messiah because it is not so easy; the moment you think of becoming a messiah, crucifixion comes to the eye.

Just the other day I saw an advertisement from some Christian mission for new recruits, with Jesus hanging on the cross; and the advertisement says: "You need guts to be a priest. Great advertisement! But

that means except for Jesus... what about all other Christian priests? They are not priests, that advertisement is proof enough. So there has been only one priest.

All these popes, and cardinals, and bishops what are these? These are not priests... because when Jesus proclaimed his ideas, the cross was the answer. And when these popes go around the world... red carpets, warm, overwhelming welcomes from presidents of the countries, prime ministers of the countries, kings and queens -- this is strange. You should not misbehave with popes and bishops -- yes, it is misbehavior; you are proclaiming that he is not a priest. Crucify him! -- that will be the only certificate that he was a genuine Christian. Crucify as many priests as you can. It is not *my* idea, it is their idea. They publish the advertisement that "you need guts," with a picture of Jesus on the cross.

It is so simple to be a politician. One need not be concerned only with government, the state and connected affairs. Any power trip makes you a politician. The husband trying to be superior to the wife -- it is politics. The wife trying to be superior to the husband... because the wife simply cannot accept the idea.... Even though for millions of years she has been conditioned, she finds ways to sabotage it.

That's the whole reason why the wife goes on nagging, throws tantrums, starts crying over any small matter, makes a fuss over anything -- things that you could not even have imagined would create a fuss. Why does all this happen? This is her feminine way to sabotage your political strategy: "You think you are superior? Go on thinking you are superior, and I will show you who is superior." And every husband knows who is superior; still he goes on trying to be superior. At least outside the house he straightens up, makes his I tie right, smiles and goes on as if everything is good.

In a small school, the teacher was asking the students, "Can you tell me the name of the animal who goes out of the house like a lion and comes back like a mouse?"

A small child raised his hand. The teacher said, "Yes, what is your answer?"
He said, "My father."

Children are very observant. They go on looking at what is happening. The father goes out almost like a lion, and when he comes home he is just a mouse. Every husband is henpecked. There is no other category of husbands. But why? Why has this ugly situation arisen? There is a male form of politics, there is a female form of politics -- but both are trying to be on top of each other.

In every other area, for example in university... the lecturer wants to be the reader, the reader wants to be the professor, the professor wants to be the dean, the dean wants to be the vice-chancellor -- a constant struggle for power. At least one would think it should not be so in education. But nobody is interested in education, everybody is interested in power.

In religion it is the same: the bishop wants to be the cardinal, the cardinal wants to be the pope. Everybody is on a ladder trying to climb higher, and others are pulling his legs downwards. Those who are higher are trying to push him so that he cannot rise up to their level. And the same is being done to those who are on a lower rung of the ladder: some are pulling their legs; others are kicking and hitting them to keep them down, as low as possible. The whole ladder, if you see it just as an observer, is a circus. And this is happening all around, everywhere.

So to me politics means an effort to prove yourself superior. But why? -- because you feel, deep down, inferior. And the man of instinct is bound to feel inferior -- he is inferior. It is not an inferiority complex; it is a fact, a reality -- he is inferior. To live the life of instinct is to live at the lowest possible level of life.

If you understand the struggle, the fight for being superior, and you drop out of the fight -- you simply say, "I am myself, neither superior nor inferior...." If you just stand by the side and watch the whole show, you have entered into the second world -- the world of intelligence and consciousness.

It is only a question of understanding the whole rotten situation in which everybody is caught. You have just to give a little patient observation to the whole situation: "What is happening?... And even if I reach to the highest rung of the ladder, what is the point?" You are just hung up in the sky looking like a fool. There is nowhere else to go.

Of course, you cannot come down because people will start joking about you: "Where are you going? "What happened? Are you defeated?" You cannot come down and you cannot go anywhere else because there is no step higher, so you are hung up in the sky pretending -- smiling a Jimmy Carter smile -- that you have arrived, that you have found the goal of life. And you know that you have not found anything. You have been simply a fool and your whole life is wasted. Now there is no way to go up; and if you go down then everybody is going to laugh.

So anybody who becomes a president of a country or a prime minister of a country -- his only prayer is that he should die at his post.... Because lower you cannot go -- that is very insulting, humiliating; higher,

there is no way. You are stuck; only death can release you from the dilemma.

One of the chief ministers of Madhya Pradesh was very intimate with me. I was very young, but he loved me and he liked to discuss things with me. I told him many times, "You should discuss with people who are capable of understanding politics. I don't know politics."

He said, "That's why I discuss with you -- because I cannot say these things to anybody else. I can only say them to you because you will not tell them to anybody -- in fact, you won't be able to figure out what the problem is. But just talking to you I feel relieved."

I said, "Okay, if you feel relieved I am ready to listen." And this was the basic problem coming up again and again: "The only thing I hope is to die as chief minister. I don't want to die in retirement."

I asked him, "But what is the joy of dying remaining at your post? You can relax, you can retire -- you are old enough."

He said, "Never suggest that, because if I am without power then it is going to be a humiliation. The moment you lose power, everybody forgets you. I want to die with all the honors of a chief minister; with honors from the army, the government, the police -- all the honors that are appropriate."

He was the first chief minister of Madhya Pradesh, and he remained clinging to the very last. He died still the chief minister, and he was very happy.

Just one day before he died I went to see him, and I asked, "How are you feeling?"

He said, "I am feeling very good because it seems the time has come and I am still at my post."

It seems sad. This man for his whole life struggled! to become chief minister. He was just a schoolmaster. It was a long way from being a high-school teacher to pass all the politicians -- and all of them great, cunning, clever, trying in every possible way to prevent him -- but he was determined, and finally he managed.

But he lost his whole life just to receive a great celebration, with a military parade and twenty-one guns, and a seven-day holiday all over that state. And all the flags were down for seven days in his honor. But what is the point? The man was dead! Whether you throw him in a municipal truck or you do all this, it makes no sense. Just for this army honor he lived and died.

If you watch you will be simply surprised; it must be something crazy in man's mind that gives him continuous energy to go on rising higher and higher. I know for certain that the man who first reached the top of Everest was not the man that is known to the whole world. The real man who reached first the world will never know because he was just a servant: Tensing, a Nepalese, a poor man.

He reached first... because it was a very unsafe place. Hundreds of people had died within a hundred years just trying to reach the top of Everest. Of course the man who was arranging and investing money in it would not take the risk of being first because Everest is just a peak. Only one man can stand there, and that too, not for long, because the wind is so strong and the height is such that if you step one step this way or that way, you are gone, miles down. You will never be found again -- nor what happened to you.

But the poor servant tried first, and when he found that it was safe, then he came back. Then the great explorer, and the "first" man to reach the top of Everest, Hillary, stood there ready to pose for a picture. And he put up the flags of Britain, India, and Nepal, because all three countries were concerned. So three flags he left there, but he was there not more than ten minutes; to be there longer was dangerous.

But the poor man who had really reached first, history will never know. And of course Hillary gave him enough money to keep his mouth shut. He opened a great institute, and made Tensing the principal of the institute for training people to climb mountains, mountaineering, the art of mountaineering. But such things cannot be hidden -- because it was not only Tensing, there were at least fifty other servants also carrying every kind of instrument, tents, food, clothes. They all saw who had reached first. They all had been bribed, but when fifty persons see such a thing it is very unexpected if the rumor does not spread.

I have met one of the persons who was part of the team, and he said, "This is a truth -- but we are poor people, and we are just servants." He said, "It is just like when two armies fight and soldiers kill each other: one party wins, one is defeated, but the name of the victor is always the commander who never really fights, who remains far behind the soldiers, keeping enough distance so that in any dangerous situation he will be the first to move away from the dangerous spot. But when victory comes then *he* gets medals and everything. But this is how the world goes." He said, "We are poor people and we have no complaint because he has given us enough money."

Man is continuously trying in every possible way to be somebody higher, special, superior -- but this is all politics. And according to me only the mediocre people are interested. The intelligent people have something more important to do. Intelligence cannot waste itself in struggling with third class, ugly politics,

dirty politics. Only the third class people become presidents, prime ministers. An intelligent person is not going to be distracted by such a desert which leads nowhere, not even to an oasis.

So on the instinctive level politics is just, Might is right -- the law of the jungle. Adolf Hitler, Joseph Stalin, Mussolini, Bonaparte, Alexander, Tamerlane -- all these people are more like wild wolves than human beings.

If we want a real humanity in the world we should cross out these people's names completely. We should forget that these people have existed; they were just night mares. But strangely, the whole of history is full of all these people.

I went to the history class in my college for only one day. When I had gone to fill in the form, the principal asked, "What subjects do you want to study? Four subjects you can choose."

I said, "I will fill in the form, I will sign it and I deposit the fee, but I would like a little taste of all the professors who are teaching -- because to me, the teacher is more important than what he is teaching. And moreover I have to be acquainted a little bit with what kind of subjects these people are teaching."

He said, "This is a very unprecedented thing. This is something that you have to fill in first, only then can you enter the college."

I said, "You will have to make an exception, otherwise I am ready to appear before the committee who I runs the college, to let me convince them. How can I choose subjects which I don't know? and I don't want much -- just a little sample here and there of all subjects. I want just two weeks' time: I will move around the whole college, and in all the subjects -- I will have a little taste of the subjects, of the students, of the teacher, and then I will fill in the forms."

He said, "Okay, but you had better keep quiet. Don't say anything to anybody, because I think you would convince the committee."

I said, "Obviously, because even if a person goes into the market to purchase an ordinary earthen pot, he goes to a few shops, knocks and feels." In India at that time it was only one or two paisa for a beautiful earthen pot, but still you checked whether it had a hole or not. If it has a hole it makes a certain sound; if there is any crack, it has a different sound. and if it is really perfect then it gives a musical sound. "Even for a two-paisa earthen pot, people move around the whole market -- and I am going to decide about four years of my life. You want me to fill in the forms without knowing what I am doing?"

The principal said, "Okay, I will keep it in my file. For two weeks go around, but don't create any trouble, because if I am caught with this form then I will be in trouble."

I said, "Don't be worried."

The first class I attended was history, because just accidentally that was the first classroom I came to as I entered the building. So I said, "Okay, this is good: start with history." The lecturer was giving a general introduction, and all the people he was talking about were these idiots: Nadirshah, Tamerlane, Genghis Khan, Babur, Humayun, Aurangzeb -- all the invaders of India.

I asked him, "Are you teaching us or are you simply reminding us that we are born to be slaves? Are you teaching us history or are you simply reminding us that we have been slaves for thousands of years and we are always going to be slaves -- because a country so big has been conquered by small armies, barbarous, uncivilized."

I said to him, "If you have any sense of dignity please stop all this nonsense. Can't you find something that gives dignity to man, that makes him feel that the past has not been just idiotic and stupid, that there is something in the past which makes him feel that he inherits something of beauty, of grandeur, and makes him hopeful about the future?"

He said, "Have you come here to change the whole syllabus of history?"

I said, "Totally, because only then can I study here. I have come just to check whether it is worthwhile wasting time, because all these nightmares.... What have I to do with Nadirshah? And why should I want to know about him? There is something far more beautiful. Can't you talk about Buddha, Bodhidharma Nagarjuna, Shankara, Parshwanath, Mahavira, Vasubandhu? Can't you talk about these people?"

He said, "My God! I have never heard these names! Vasubandhu? I am a doctorate, a degree-holder in history, but Vasubandhu? -- I have never heard the name."

I said, "Then you come down and sit here, and I will teach something about Vasubandhu. And this is not the only name that you don't know. I will tell you a few other names that you don't know either. Do you know Dharmakirti? Do you know Chandrakirti?"

He said, "No. Are you inventing these names?"

I said, "I am not inventing them -- these are the *real* people. But they are not even in your footnotes

because they never killed anybody, they never invaded any country, they never made any empire, they never massacred people, they never slaughtered people, they never raped women, they never burned people alive.

What is history? Just cuttings from newspapers of ancient times. If you go and help somebody, no newspaper is going to publish the story; you go and kill somebody and all the newspapers are full of it. And what is your history about except these people who have been a nuisance, who have left wounds on human consciousness? This you call history?"

I said, "If this is history then it is not for me, because I have a different dimension of history. What you are teaching is really the history of politics. You should change the name of your subject. This is not history, it is political history. And what I am talking to you about is the history of human intelligence and ultimately the history of human enlightenment."

He was simply in shock. He just told the class, "Now I am not in a position to say anything. First I have to see the principal about this boy."

I said, "There is no need to see the principal -- I have seen him. He knows what I am doing. And I am not going to come again so you need not be worried; you go on teaching about all these idiots. You have only this garbage in your mind. It is very strange that the real flowers of intelligence are not even mentioned."

It was so difficult for me to find out about *these* people. I had been looking in so many libraries, trying to find out something more about these people who; are really the creators; they have put the foundations. But we know only one kind of world, the world where might is right.

No, on the second level, right is might. Intelligence believes in finding what is right.

There is no need to wrestle with swords or bombs and kill each other, because might does not prove anything right. Do you think that Muhammad Ali boxing with Gautam Buddha... of course he will be the winner -- in the first round. There will not be a second round, the first hit will be enough; poor Buddha will be flattened! And seeing the situation he himself will start counting: one, two, three, four, five, six, seven, eight, nine, ten. He will not wait for the referee to count. And he will not move from the ground; Lying flat on the ground he will count up to ten. And he will say, "It is finished -- you are the winner."

But might does not prove right. It is perfectly okay in the world of animals and in the world of instinct. Intelligence reverses the whole role: Right is might -- and right has to be decided by intelligence, by logic, by reason, by argument.

That's what Socrates was doing in the court. He was ready to answer any question that the juries and the judges wanted. He asked, "What are my crimes? Just start telling me them one by one -- I am ready to answer." They knew that it was impossible to argue with this man; but vague crimes -- they thought perhaps Socrates could not answer about these. And even if he did the jurors were not going to be convinced, because it would go against their whole conditioning. The first thing they said was, "The greatest crime that you have been committing is that you are corrupting the minds of the youth."

Socrates said, "That's true, but it is not a crime. And what you call corruption I call creation. You have corrupted those peoples' minds; now I have to destroy that corruption. And if you are right then why don't you open a school, an academy, just as I have my school and academy? To whomever is right, people will be coming there."

Since Socrates had opened his school all the schools of Athens were closed, because when a man like Socrates is teaching, who can compete? In fact, all the teachers who had been running schools became students of Socrates. He was a real Master.

Socrates said, "You present before me a single young man who is being corrupted by me.... And what do you mean by corruption?"

They said, "You teach that there is no God or gods."

He said, "Yes -- because there is no God, no gods. What can I do about it? It is not my responsibility. If God does not exist, are *you* corrupting the mind of youth or am I corrupting the mind of youth? I am simply telling the truth. Do you think truth can corrupt the minds of the youth?" The debate continued for days. Finally the judges decided that "As far as intelligence is concerned he has shut the mouth of you all" a single man alone against the whole mediocre society of Athens -- "so we should not argue any more; we will simply ask for a vote."

Socrates said, "Voting cannot prove what is right and what is wrong. In fact, the greater possibility is that the people will vote for that which is wrong, because the majority consists of mediocre people."

Socrates was trying to establish that right should be decided by intelligence. That's what finally created

the whole evolution of science. Socrates should be known as the father of all science, because in science it is not a question of: "You are powerful, that's why you are right." The question is: anybody can prove right; howsoever powerful you are does not matter. The question has to be decided by logic, by reason -- in the lab, with experiments and experience. So on the second level of consciousness politics is a totally different matter.

India has been for two thousand years in slavery -- for many reasons, but one of the reasons and the most fundamental reason is that all India's intelligent people turned their back on politics of the lowest, the third class, the instinctive level. All intelligent people were, simply not interested in politics or power. Their whole interest was to decide what is true, what is the meaning of life. Why are we here?

At the time of Gautam Buddha, perhaps around the whole world, the second level of consciousness came to its highest peak. In China, Confucius, Lao Tzu, Mencius, Chuang Tzu, Lieh Tzu -- these were the people, contemporaries. In India, Gautam Buddha, Mahavira, Makhkhali Ghosal, Ajit Keshkambal, Sanjay Vilethiputta -- they were overpowering, giants. In Greece, Socrates, Plato, Aristotle, Plotinus, Heraclitus, Pythagoras -- they touched the very peak of intelligence. All over the world, suddenly it was as if a tidal wave of intelligence came. Only idiots remained fighting; all the intelligent people were deep into finding ways how to decide what is right and what is wrong.

In India it was a tradition for every philosopher to travel all over India, challenging others. Challenge was not inimical -- you have to understand that. On the second level there is no enmity, both challengers are seekers. It is a friendly phenomenon, it is not a fight; they both want the truth to win. Neither of them is trying to win over the other. That is not the question at all.

When Shankara began his discussion with Mandan Mishra, he touched his feet and asked his blessing, that truth wins. Now, to touch the feet of your enemy -- what does it show? There is no question of conquering the person; he is old and respected all over the country. Shankara is just a young man, thirty years old; Mandan Mishra is of his grandfather's age. Shankara touches Mandan Mishra's feet, because it is not a question of defeating him; and he asks for a blessing, not so he should be the winner, but that the truth should win. And truth is nobody's property.

That was happening all over the country. And such great intellectuals were born that even today we cannot find that quality, that sharpness -- for the simple reason that all the intellectuals have moved towards science. Philosophy is deserted. At that time, all those people were in the world of philosophy.

But you have to remember, it is a fight but no longer a personal quarrel -- not a desire to prove oneself superior, but an inquiry to find the truth. The whole emphasis has changed: the victory of the true.... The famous dictum in Indian history of philosophy -- is: *Satyameva jayate* -- 'Truth should win, no matter who defeated'. It is not arising out of an inferiority complex but it is coming out of a really superior intelligence.

The tradition went to China, to Japan, and it spread to other fields also. That is why if you see two Japanese boxers or aikido fighters or jujitsu or judo fighters, you will be surprised -- first they bow down to each other with tremendous respect. There is no question of enmity.

This is one of the teachings of judo and all martial arts in Japan, that when you are fighting with somebody it is not a question of personal enmity. If it is personal you are already ready to be defeated because it is based in ego -- you are falling to the lower level.

In the art of judo, whosoever proves the art of judo superior is the winner, not the person; it is the *art* that wins. Just as in philosophy it is the truth that wins is now the art that wins. Not even for a single moment should you remember yourself and your victory because that will be the moment of your defeat.

And it has happened many times -- which nobody else can understand except one who has understood whole tradition of the Eastern way. Sometimes there are two equally non-egoistic fighters; then nobody wins. The fight continues for days, the end goes being postponed, but nobody wins. Every day they come and they bow down to each other -- with great joy, with great respect. In fact they are honored by the person because he is not an ordinary person; just to fight with him is honor enough.

And the fight continues. Finally the judges have to say "Nobody can win. Because both are equally egoless -- nobody can find the way to defeat the other." Ego is the loophole. Ego is a kind of sleep in which you can be defeated. Just for a moment a thought can come in, and that's the end of you. The art of judo, jujitsu, aikido -- they are all similar, with only little differences, subtleties, but the basic foundation is one. And the basic foundation is that when you are fighting, you should not be there but utterly absent; then no sword can cut you. And if you see two swordsmen fighting, you will simply amazed....

One of my friends -- he became my friend after he came from Japan -- was caught in the second world war. He was in the British army, a colonel. He was a Sikh, a sardar; Chanchal Singh was his name. He was

caught by the Japanese as a war prisoner. And then one of the Indian revolutionaries, Subhash Chandra, went through Adolf Hitler to Germany, and then to Japan; and with Adolf Hitler's recommendation Japan allowed all the Indian war prisoners to be trained by Subhash to fight against the British army.

The Japanese thought this a good idea; otherwise they were unnecessarily a burden. Subhash was fighting for the freedom of their country so he was easily able to convince the Indian prisoners. For them too it was good. In the first place, who would not like to fight for one's own country? Secondly, it was better than being a prisoner. There was a chance to escape too!

Subhash trained them in all martial arts. After the war, when the prisoners were released, Chanchal Singh came back. I was simply sitting in a hotel with a friend discussing about the freedom of the country and I was telling the friend, "Just throwing out the British kingdom does not automatically mean freedom. Freedom is a positive concept. You can throw away the Britishers but if your mind remains the mind of a slave then anybody who rules -- he may be Indian, but you will not be free.

"Yes, rulers will change: white skin gone, black skin comes in its place; but do you think by the change the color of the skin, slavery can become freedom? Freedom needs some positive change and transformation of mind. If you have the mind of a slave, you will be a slave; whoever is on the throne makes no difference."

And I still hold to that argument because forty years have passed and India is still a slave, more than ever. At least when it was under the British Raj there was a possibility to throw the responsibility on the Britishers, that they were responsible. Now they don't even have that excuse.

Just the other day, information came to me about something which can happen only in a country whose mind has become so accustomed to slavery that whatever you do it cannot accept itself as free. The information was that a truckload of all the secret files of the Indian government was caught crossing the country border going into another country -- all the secret files! The driver was Indian, the conductor was Indian, and the truck belonged to a very big industrialist. And this industrialist... when the truck was caught, this industrialist was caught; then more, almost a dozen people have been caught, and it was found that perhaps this was the last truck of many. It is wondered whether India has been left with any secrets.

This has never happened in history. All the secrets were being sold by -- Indians! No agents from other countries were doing it; they were being contacted by Indians -- the slavery and its mind! -- and asked, "Do you want the secret file about the nuclear plant that India is making?" And a plant worth fifty million was sold for fifty dollars! -- the whole secret file, the whole plan, the place, everything.

A French private detective was purchasing all information. He had no purpose against India, but if such secrets are being given so cheaply they are worth collecting; any moment you can earn millions. If India goes to war with China, then China will be ready to pay anything for these secrets. If Pakistan goes to war against India, Pakistan will be ready to pay anything: Whatever you ask, you will get.

The most miraculous thing is that Russia tries to send spies into America, and America sends spies into India.... Then too it is not an easy job to find secrets. And the French agent gave the news to the media that "in the afternoon something was decided by Indira Gandhi and by the evening it was in my hands -- just within three, four hours at the most. Any secret that was discussed in Indira's cabinet was in my hands within three hours."

So it is not only some industrialist and some other people, but even the cabinet ministers, the topmost... because a few secrets were discussed only with the three topmost cabinet ministers and the president. Only four persons knew about them, yet they were being sold in the open market everywhere. So who betraying? And what kind of people are these? Slavery has become part of their blood. They need a complete change and transfusion of new blood. They need a new mind.

I was discussing this slavery with some friend and this sardar was also listening; while drinking tea, he was listening. Finally he could not resist the temptation and he came over and said, "Can I sit here? -- because the discussion is really interesting. If you allow me to sit down -- and let me introduce myself to you, because I have been a freedom fighter. I have been in Japanese jails and British jails -- first I was a major in the British army -- and I have just been released; because the British government has left the country, all the prisoners have been released. And I am searching for some job, some work, because I don't know anything except fighting. But I do know Japanese martial art. Perhaps you can help me; I could open a class for students of martial arts." And he became a friend.

We managed to open a school for him, and he was really deeply involved in it. And he used to show us small things once in a while just as an entertainment. He said, "In Japan they have a certain training for the voice. If somebody attacks you with a sword and you don't have any arms, you just make a certain sound and he sword will fall from his hand."

I said, "It seems to be really something! I have a wrestler-friend," I said; "he does not know about swords, but with a staff.... And it is good because if you miss or something goes wrong then he will cut off your head. I will unnecessarily be in trouble -- you will be gone but I will be in trouble unnecessarily, so it is better to try with a big staff."

And I used to know a wrestler too. So I found the wrestler I used to know and told him about this thing. He said, "There is no problem. I will split open that sardar's head into two parts; just one hit, and that's enough." He was a strong man, and when he went to hit Chanchal Singh -- just as he raised his hand to hit Chanchal Singh gave a shout, and the staff dropped from the wrestler's hand as if his heart had stopped beating! Whatever happened, his hand lost all its power -- just the sound!

I said, "How do you make that sound? -- because it is nothing special; it can be learned very easily."

Chanchal Singh said, "The sound can be learned very easily; the thing behind it is that you should not be there. That is the most difficult thing. I have been in Japan for all these years: everything is simple, only that is the trouble -- that you should not be there. And at a time when somebody is going to make two parts of your skull, at such a time you are absolutely needed there!"

Even at such a time you are not to be there -- only the sound with no ego behind it. Suddenly the man will forget what he is doing; he will be completely at a loss. Even his memory for a moment has slipped. He is not aware of what is happening, of what he is doing, of what he was doing. It will take a little time for him to recover. Just your ego has to be absent. That absence creates a certain change in the mind of the person, certain kind of break, a sudden break.

But if both persons are egoless then it is very difficult. Then a strange thing is known to happen in Japan, an everyday thing: before you take up your sword to hit the other man, the other man's sword is already ready to defend. It is not taken up after your move, no, but before you have even *thought* of the move. It is as if in that split second when you think of the move, before your hand makes the move, the thought has reached him and the man is ready to defend.

That too happens only if you are absent. Then the sword is not separate from you. You are not doing anything; you are simply there, absent, allowing things to happen. But if both are egoless then it can go on for days. Nobody can hit, even scratch, the other person.

This is not the ordinary, instinctive level. You have moved to a higher level, even higher than the second you have moved to the third level, the intuitive. Just as it can happen with swords or boxing or Eastern -- style wrestling, the same can happen with intelligence on the third plane.

One of my professors I have told you about.. I have loved only two professors in my whole career. I have troubled many, and I have not left even these two alone, but I loved them. About one, Doctor S.K. Saxena, I have said something to you. The other was Professor S.S. Roy. He had written his doctoral thesis on Shankara and Bradley -- a comparative study. He presented the first copy of it to me. I said, "This does not look good: I am your student and you are presenting me with the first copy of your thesis, as it came from the press."

He said, "In my opinion, you deserve it."

I said, "But in my opinion your whole thesis is... even the title is wrong because you are comparing two men of two different levels. Bradley is an *intellectual*, a great intellectual.... He dominated, in the beginning part of this century, the whole world of philosophy. He was the topmost intellectual. Shankara is not an intellectual at all.

"Of course they both come to similar conclusions, that's why you have compared them; you see the conclusions are similar. But you don't see that they come to similar conclusions from different routes. And that my objection to it -- because Bradley simply comes to those conclusions through logic while Shankara comes to those conclusions through experience.

"Shankara is not just arguing about them as a philosopher. He argues as a philosopher too, but that is secondary. He has experienced a truth. Now, to express that truth he uses logic, reason, intellect. Bradley has no experience, and he accepts that, that he has no experience, but intellectually he finds these conclusions the most tenable, the most valid."

So I told Professor Roy, "If you ask me, you have compared two totally different persons who are not comparable."

He said, "That's why I have given you my first book. I know that if anybody will even think about it, go deeply into it, it is you. I will present this book to the vice-chancellor, to the head of the department and all my friends, but I don't even hope that anybody else is going to object just seeing the title."

I said, "You should go through it again because I will be reading it, and there are going to be a hundred

and one questions. So you go through it again. You may have completely forgotten.... You have been working on the thesis for five or six years."

And there were other points, but the basic point was continually, again and again, coming up. It is possible to come to a conclusion just logically, and it may be right, may not be right; you cannot be certain about its rightness. But to Shankara it is not a question a whether it may be right, or may not be right: it *is* right. Even if you prove logically that he is wrong, he will no move from his position. Bradley will; if you can prove to him that he is wrong he will move. I simply gave Professor Roy one example that I remembered.

Bradley says that the universe, the existence -- he calls it "the absolute".... Shankara calls it "Brahma," but the definition is the same -- the absolute. I drew, circle and asked S.S. Roy, "lf this circle is perfect the there is no possibility of any development, evolution any progress. Perfection does not allow any change. I existence is absolute, perfect, then it is dead. If you want it to be alive, then keep it open, don't close the circle; let it grow, move, evolve.

"I don't agree with Bradley because he will not be able even to answer a simple argument such as: 'Is your universe dead or alive?' Of course he cannot accept that it is dead. If it is dead, then I am dead, Bradley is dead, everything is dead. Who is arguing? -- and for what? There should be complete silence -- everything dead. He cannot concede that. But if he accepts that is living then certainly he will have to accept that it not absolute yet, and it will never be absolute, ever.

"My conclusion is that it is always coming closer and closer to the absolute but is never going to become absolute. It will be always coming, coming, coming, but never arriving at the absolute: it will remain alive.

"Bradley will have to change his idea. And you being a disciple of Bradley" -- and Professor Roy was philosophically a disciple of Bradley -- "you have to accept this on behalf of Bradley, otherwise I am ready.... Tell me, How can you save the idea of an alive universe with a 'perfect, absolute' idea?"

He said, "That's true, I have never thought about it; Bradley cannot be defended."

But I said, "Shankara is also saying that God, Brahma, truth, is absolute. He cannot defend his argument either because the argument is the same. But the difference is that Bradley will have to change his standpoint and Shankara will simply laugh and say, 'You are right. My expression was wrong and I knew that somebody who knows will find out that the expression is wrong. You are absolutely right, my expression is wrong.' But Shankara will not concede that he is wrong. His position is that of experience, it is intuitive."

There is no fight at all at the intuitive level. The politician on the instinct level is just a wild animal. He does not believe in anything except being victorious. Whatever means are needed to be victorious, he will use. The end justifies all his means, howsoever ugly they are.

Adolf Hitler says in his autobiography, "Means don't matter; what matters is the end. If you succeed, whatever you have done is right; if you fail, whatever you have done is wrong. You lie, but if you succeed it will become truth. Do anything, just keep in mind that success must be at the end; then success, retroactively makes everything right. And defeat... you may go on doing everything right, but defeat will prove everything wrong."

On the second level there is a struggle, but now the struggle is human; it is of intellect. Yes, there is still a certain struggle to prove that what you are holding to is true, but the truth is more important than you: If you are defeated in favor of greater truth you will be happy, not unhappy. When Shankara defeated Mandan Mishra, Mandan Mishra immediately stood up, touched the feet of Shankara and asked to be initiated.

There is no question of fight. It is a human, far superior world of intelligence. But still somewhere in the name of truth a little politics is lurking behind. Otherwise, what is the need even to challenge this man? If you know the truth, enjoy it! What is the point of going around the whole country defeating people? If you know the truth, people will come to you.

There is some very subtle politics in it. You can call it philosophical -- religious politics but it is still politics -- very refined.

Only on the third level, when intuition starts functioning, is there no fight at all. Buddha never went to anybody to conquer them, Mahavira never went to anybody to conquer them, Lao Tzu never went to anybody to conquer them. People came; whosoever was thirsty came to them. They were not even interested in those who came to challenge them for an intellectual discussion.

Many came -- Sariputta came, Moggalayan came, Mahakassapa came. All these people were great philosophers with thousands of disciples and they came to challenge Buddha. His simple process throughout his whole life was: "If you know, I am happy. You can think you are victorious, but do you *know*? I *know*,

and I don't think that I have to challenge anybody... because there are only two types of people: those who know and those who don't know. Those who don't know -- how can I challenge those poor fellows? It is out of the question. Those who know -- how can I challenge those rich fellows? That is out of the question."

He asked Sariputta, "If you know, I am happy; but *do* you know? And I am not challenging you, simply inquiring. Who are you? If you don't know, then drop the idea of challenging me. Then just be here with me. Some day, in some right moment, it may happen -- not through challenge, not though discussion, not even through expression."

And people were really honest. Sariputta bowed down and said, "Please forgive me for challenging you. I don't know. I am a skillful arguer and I have defeated many philosophers, but I can see you are not a philosopher. And now the time has come for me to surrender and to see from this new angle. What am I supposed to do?"

Buddha said, "You have just to be silent for two years." That was a simple process for every challenger who came -- and many came: "Two years' complete silence and then you can ask any question." And two years' silence is enough, more than enough. After two years they have even forgotten their own names, they have forgotten all challenge, all idea of victory. They have tasted the man. They have tasted his truth.

So on the intuitive level there is no politics at all. In a better world the people of intuition will be the guide lights for those who can at least understand them intellectually. And the intellectual politicians -- professors of politics, the intelligentsia, theoreticians -- they will be the guide for the instinctive politicians. Only this way can the world be at ease, live at ease.

The light should come from the highest level. It will have to be passed through the second category because only then may the third category be able to catch hold of something of it; the second category will function as a bridge. That's how it was in ancient India -- it happened once....

The really intuitive people lived in the forests or in the mountains, and the intellectuals, the professors, the pandits, the scholars, the prime ministers, used to come to them with their problems, because, they said, "We are blind -- you have eyes."

It happened to Buddha. He was holding his camp by the side of a river, and on both sides armies were standing. There were two kingdoms and the river was the boundary, and they had been fighting for generations over which kingdom the river belonged to, because the water was valuable. And they had not been able to decide -- so many times they had made the river red with blood and the fight had continued. Buddha had his camp there and the generals of both the armies came to him. Just by chance, at the same time they entered his camp and saw each other. They were shocked at this strange coincidence, but now there was no way to go back.

Buddha said, "Don't be worried; it is good that you have come both together. You both are blind, your predecessors have been blind. The river goes on flowing, and you go on killing people. Can't you see a simple fact: you both need water, and the river is big enough.

"There is no need to possess the river -- and who can be the possessor? -- all the water is flowing into the ocean. Why can't both of you use it? One side belongs to one kingdom, the other side belongs to the other kingdom -- there is no problem. And there is no need even to draw a line in the middle of the river because lines cannot be drawn on water. And use the water; rather than fighting...."

It was so simple. And they understood that their fields and their crops were dying because they had no one for them. Fighting was first: who possesses the river? First water had to be possessed; only then could you water all your fields. But the stupid mind thinks only in terms of possession. The man of insight thinks of utility.

Buddha simply said, "Use it! And come to me again when you have used all the water. Then there will be a problem, then we will see. But come to me again only when you have used all the water."

The water is still flowing after twenty-five centuries. How can you use all the water? It is a big river, thousands of miles long. It brings the water from the eternal snows of the Himalayas and takes it to the Sea of Bengal. How can you exhaust it? And those kingdoms were just small kingdoms. Even if they wanted to exhaust it, there was no way.

The insight should come from the intuitive person. But the insight can be only understood by the intelligent, and the intelligent can help the politician of instinct, for whom the only desire is power.

This I call meritocracy because the ultimate merit dominates and influences the lower rungs and helps them to rise above their level. It has no vested interest, and because it has no vested interest, it is free and its insight is clear. It will be difficult for the intuitive person to explain anything to the instinctive person because they are so far apart, belonging to two different dimensions without any bridge. In the middle, the

intellectual can be of immense help.

The universities, the colleges, the schools should not only teach political science -- it is such a stupid idea to teach political science! Teach political science but also teach political art, because science is of no use; you have to teach practical politics. And those professors in the universities should prepare politicians, give them certain qualities. Then the people who are ruling now all over the world will be nowhere at all. Then you will find rulers well-trained, cultured, knowing the art and the science of politics, and always ready to go to the professors, to the scholars. And slowly it may be possible that they can approach the highest level of meritocracy; the intuitive people.

If this is possible then we will have, for the first time, something that is really human -- giving dignity to humanity, integrity to individuals.

For the first time you will have some real democracy in the world. What exists now as democracy is not democracy -- it is mobocracy.

From Misery to Enlightenment

Chapter #8
Chapter title: From idiotocracy to meritocracy

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OSHO,
HOW CAN THE IDEA OF MERITOCRACY BE PRACTICALLY REALIZED?

ONE thing is absolutely certain: The days of the politicians are over.

They have done too well their job of being destructive, violent.

They have come to a point where humanity has to decide either to die remaining with the politicians, to commit a global suicide, or to throw out the politicians and save humanity, civilization, culture, life.

Nothing is favorable to the politician; and as each day passes his death comes closer. He himself is responsible. He improved the weapons which can bring death to the whole world to such a point that there is no way of going back. Either there will be an ultimate war -- which means death to all and everything -- or a total change in the whole structure of human society. I am calling that change, meritocracy.

One thing -- we have to drop the idea that every man, just because he is twenty-one, is capable of choosing who is the right person to decide the fate of nations. Age cannot be the decisive factor. We have to change the decisive factor; that is changing the very foundation.

My suggestion is that only a person who is at least a matriculate should be able to vote. His age does not matter. And as I explain to you the whole thing, it will become easier. For the local government, matriculation will be the qualification for the voters. And graduation from a university, at least a bachelor's degree, should be a necessary qualification for anybody running for election, for the candidates. A master's degree should be a minimum qualification for the one who is running for mayor.

For the state elections, graduation with a bachelor's degree should be the minimum qualification for the voters. A master's degree in science, the arts, commerce, should be the necessary degree for the candidates.

For the ministers an M.A. first class should be the minimum necessary qualification; more will be, of course, more appreciated. And anybody trying to become a minister will have to know something about the subject. His qualification should correspond to the subject matter that he is going to deal with in his ministership.

For example, I have known, in India, in the central government, a health minister who knows nothing about health, who has not even the qualifications of a pharmacist, what to say about a doctor. He does not know even what first aid is. And he is the health minister! Now what is he going to do?

I have seen education ministers who have never been to university. Before they became education ministers they had never even seen a university campus. Yes, after becoming education minister they start giving convocation addresses to the universities. Universities start giving them degrees, honorary degrees, because actually they are not even matriculates. A few of them can only sign their signature, and a few of them even cannot do that; they have to make their signature by the mark of their thumb on the paper.

It happened; one man has recently became education minister in Madhya Pradesh; he is utterly uneducated, but rich, clever, cunning. And he was inaugurating the state yearly game competitions.... It goes on for at least one month; the whole state, all the colleges, schools, universities participate. It is a small, miniature Olympics. In his first address after becoming the minister, he said, "There are three kinds of games: football, volleyball and the Olympics." He had no idea even that the Olympics is not a game. And I don't think he had any idea what football is and what a volleyball is.

So if somebody is going to be an education minister, then his qualifications should make him capable of being an education minister. He should have at least a master's degree in education, first class; with less than first class nobody should be a minister on the state level. Yes, if he has better degrees -- doctor of education, Ph.D. in education -- that is good, that will make him more qualified.

The attorney general should have at least the degree doctorate in law, an LL.D; not less than that, because he is going to defend the law of the state, the rights of the citizens. He should have the best degree possible so he knows everything about it.

The governor should have the best of all the degrees possible for him: M.A. first class, Ph.D. -- his subject for Ph.D. should be on political science -- and at least one honorary degree, a D.Litt. or LL.D.

For the federal government, a master's degree will be the voter's minimum qualification. A first class master's degree and Ph.D. should be the minimum for the candidates running for election. And the ministers should all have the highest degrees in the subjects for which they are going to be ministers. If it is education then the highest degrees available in the country; if it is going to be health, then the highest degrees available in the country.

The president should have at least two Ph.D.s and one honorary D.Litt. or LL.D.; and the same for the vice-president because he can become president any day.

In this way mobocracy is destroyed. Then just because you are twenty-one it does not mean you are capable of choosing the government. Choosing the government should be a very skillful, intelligent job. Just by being twenty-one you may be able to reproduce children -- it needs no skill, even animals are doing perfectly well. It needs no education, biology sends you well prepared. But to choose the government, to choose people who are going to have all the powers over you and everybody and who are going to decide the destiny of the country and the world... the way we have been choosing them is simply idiotic.

Just the other day I got this information -- and I congratulate Oxford University for it; perhaps this will be the only congratulations they will receive. In England, as in every country, there are conventions. Every prime minister in England conventionally gets an honorary doctorate from Oxford. This time -- this is unprecedented in the whole history of England -- Oxford university has decided not to give the degree to Margaret Thatcher. I congratulate them, because this is how every university in the whole world should act.

Of course the reason why they have stopped is not very great, but that is irrelevant. At least they have shown enough courage. And Margaret Thatcher will also be an historical person because no prime minister of England has gone without an honorary doctorate from Oxford. The reason they decided this was that she had cut the budget for Oxford university, particularly for research in literature. The reason is not very great, but still it is significant. A woman who thinks that literature does not deserve any research certainly does not deserve any doctorate from the university.

I would like all the universities of the world to think again; just don't go on conventionally honoring stupid, idiotic politicians with doctorates. In this way you are simply insulting yourself. In this way you are degrading the status of education.

On the contrary, I would like all the universities -- first of just one state -- to call a convention of all the

vice-chancellors and the eminent professors; of the eminent intelligentsia who may not be part of the university: painters, artists, poets, dancers, actors, musicians. It would include all kinds of people who have attained a certain eminence and have shown their caliber -- excluding politicians completely.

All the Nobel prize-winners should be invited -- excluding the politicians again, because within these past few years a few politicians have managed to get Nobel prizes, and this has degraded the value of the Nobel prize.

It has not added any value to the politician; he still remains in the gutter, and he will remain in the gutter because that's where he belongs. He cannot live out of the gutter -- he would die. And if you give him a Nobel prize he will drag the Nobel prize also into the gutter: of course wherever he lives he is going to take the Nobel prize, doctorates, and all kinds of degrees with him.

Every state should call a convention of all the inteligentsia who are part of the universities or not part of the universities -- writers, novelists, all dimensions of talents -- and they should choose a delegation for the national convention. So from all the states a national convention meets and goes into details of how the meritocracy can work.

From the national candidates there can be an international convention of all the universities of the world and the intelligentsia. This would be the first of its kind because never has the whole intelligentsia of the world come together to decide the fate of humanity.

They should write the first constitution of the world. It will not be American, it will not be Indian, it will not be Chinese -- it is going to be simply the constitution of the whole of humanity. There is no need for different kinds of laws. There is no need all human beings need the same kind of laws.

And a world constitution will be a declaration that nations are no longer significant. They can exist as functional units but they are no longer independent powers. And if the whole intelligentsia of the world is behind this convention it will not be very difficult to convince the generals of the world to move away from the politicians.

And what power do politicians have? All the power that they have we have given to them. We can take it back. It is not their power, it is our power. We just have to find a way to take it back -- because giving is very easy, taking is a little difficult. They will not be so simple and innocent when you take the power back as they were when they were asking it from you. It is our power, but they will go on having it if the mob remains there to give it to them; the mob can be convinced about anything.

It is the function of the intelligentsia.... I would like to say that now if anything happens to humanity, the whole condemnation will go to the intelligentsia: "What were you doing? If those idiots were ready to kill humanity, what were you doing? You could not even manage those idiots? You simply went on grumbling, being grumpy, but you did nothing else."

And the time is running short. Once we decide that the voting power is not the birthright of every human being but is a right which you have to earn.... You have to see the distinction. It is not a birthright, it is a right that you have to earn by your intelligence. Everybody is given the opportunity to earn it, there is equal opportunity for all to earn it, but it is nothing birth -- given; you have to prove it.

Once we move the power from the mob into the hands of the few intelligent people and the people who know what they are doing.... If a man who has devoted his whole life to thinking about education and its problems -- has done all that was possible to do to find out every detail, every fundamental of education, all the possible philosophies of education -- if he becomes an education minister, there is a possibility that he will do something. And at the same time, I want to shift completely from the mob to the chosen few.

I am not against the people. In fact, in the hands of these politicians, the people are against themselves. I am all for the people, and what I am saying can be said to be exactly what has been said about democracy: for the people, by the people, of the people -- just "by the people" I will have to change. This intelligentsia will be for the people, of the people. It will be serving the masses.

It is so simple a thing. You don't *elect* a doctor, that just *anybody* can stand, it is a birthright, and people can vote. Two persons fighting to be the doctor or to be the surgeon? What is wrong in it? The people choose for themselves: for the people, by the people, of the people. They choose one person, a surgeon, because he speaks better, he looks good on the television and he makes great promises.

But he is not even a butcher! -- and he is going to become a surgeon. He is not even a butcher. Even a butcher would have been better; at least he would have known how to cut, and finish you. This man... but you don't choose a surgeon by election.

How can you choose a president by election? How can you choose a governor by election? You are giving so much power to power -- hungry people; with your own hands you are telling them to hang you!

This is not democracy. In the name of democracy these people have been exploiting the masses.

Just to make a distinction I am calling my system meritocracy. But merit for what? The merit is to serve and share. And once you have decided to shift the power from the politicians to the intelligentsia, everything is possible -- everything becomes simple.

Then I want every university to have two compulsory institutions, because that is the way I would like the people who are going to be powerful to be prepared.

Right now, up to now, for thousands of years you have never prepared anybody. If somebody is going to be a boxer you don't just push him into the ring and say, "Start!" He has to learn. If somebody is going to be a swordsman, it will take him years. Otherwise he won't even know how to hold the sword -- using it and fighting with it will be impossible. First he will have to find out how to take it out from its sheath, how to hold it. It needs training. You don't just give a guitar to somebody who has never seen the instrument before and expect him to be a Yehudi Menuhin or a Ravi Shankar.

Now this is your fault: these people who are in power, have you trained them? Has anybody ever thought that the people who will be holding so much power need some certain qualities so that they don't misuse power? It is not *their* fault.

So I propose two institutes in every university. One institute is for deprogramming. Anybody who gets a graduation certificate will first have to get a clearance certificate from the deprogramming institute -- which means it has deprogrammed you as a Christian, as a Hindu, as a Mohammedan, as a Jew... because this has been our trouble.

And four years is enough time. Deprogramming does not take that much time; just a few hours a month for four years and you will be deprogrammed. And you will not get any certificate from the educational institute unless you are cleared by the deprogramming institute that "this man is now simply a human being. He is no longer a Christian, no longer a Hindu, no longer a Mohammedan, no longer a Jew."

The second institute will be an institute for meditation, because just deprogramming is not enough. Deprogramming takes rubbish from you, but you are left empty -- and it is difficult to be empty; you will start gathering rubbish again. You cannot manage by yourself to learn how to live joyfully with your emptiness. That's the whole art of meditation.

So on the one hand the deprogramming institute cleanses you, empties you, makes you a vacuum; and the meditation institute goes on helping you to enjoy your nothingness, your emptiness, your inner vacuum its cleanliness, its freshness. And as you start enjoying it you start feeling that it is not empty at all, it is full of joy. It looked empty at first because you were accustomed to having so much rubbish in it, and that rubbish has been removed so you say it looks empty.

It is just like a room full of furniture: you have always seen it full of furniture; then one day you come and all the furniture is removed and you say, "The room looks empty." The room is not empty, the room is simply clean. The room is roomy for the first time. It was cluttered before, burdened, full of rubbish; now it is pure space.

You have to learn meditation to enjoy your emptiness.

And that is one of the greatest days in life -- when a person starts enjoying emptiness, aloneness, nothingness.

Then nobody can reprogram you, nobody in the world.

Even if Jesus comes and says to you, "You are blessed. Just come, follow me, and I will take you to God," you will say, "You go to hell with your God. Where I am, here is paradise. Wherever I am, here is paradise. You go, you follow yourself -- and carry your cross also. And if nobody crucifies you, you crucify yourself because without crucifixion you will not be the real messiah."

This is what Buddha actually said to his disciples: "If I come in the way, immediately cut off my head. I should not clutter your inner cleanliness. I should not be there, nobody should be there -- no god. You alone are enough, more than enough. It is so overflowing."

So a second institute is needed in every university which will be giving you a simple meditation. There is no need for any complexity. Universities, intelligentsia tend to be complex, tend to make things complex. A simple method of just watching your breath is enough. But every day for one hour you have to go to the institute. Unless the meditation institute gives you its degree, the university is not going to give you its degree.

The university's degree will come only when a clearance certificate from the deprogramming institute and a graduation certificate from the meditation university have been granted. It will depend on you -- you can graduate in one year, you can graduate in two years, you can graduate in three years, four years. But

four years is too much. Any imbecile, if he just sits for one hour every day doing nothing for four years is bound to find what Buddha or Lao Tzu have found, what I have found.

It is not a question of intelligence, talent, genius. It is only a question of patience.

So from the university meditation institute you get a degree, a bachelor of meditation; then you get a bachelor of arts or commerce or science, not before it. And in the same way it continues. You get a master's degree in meditation, M.M., and again you will be required to continue with the deprogramming institute for two years, because you can't be left so easily alone. People are, in some strange way, collectors of all kinds of things. A few people collect antiques, a few people collect stamps -- postal stamps!

I was staying in a home in Madras, and the old man -- he must have been sixty-five -- my host, said, "Would you like to see my stamp collection?"

I said, "Your stamp collection?"

He said, "Yes, from my very childhood. But you will be surprised, I have such rare stamps."

He had a room full of all kinds of stamps. I said, "That's all you have been doing your whole life?"

He said, "You say, 'That's all?' This is the best collection in the whole country!"

I said, "It may be the best collection, but you wasted your life collecting all this rubbish, these used stamps?"

He had devoted his whole life -- and he had great certificates of appreciation from governors, from chief ministers, from prime ministers, from the president. They all had come to see: Anyone of any importance who came to Madras was bound to go to see his collection; it was the best in India.

I said, "The collection is okay, but leave the collection alone; I am worried about YOU."

He said, "What is wrong with me? I am perfectly okay."

I said, "You are not okay! If you were an eight-year-old child it would be okay, this collection. But you are sixty-five, and you are still collecting."

He said, "I *am* still collecting. I am going to collect as much as I can."

I said, "You go on collecting, but death will be coming soon: this collection will remain here and you will be gone without ever having lived because your whole time was wasted in collecting stamps."

People *are* collectors. I think there is some psychological necessity. Because they feel meaningless, because they feel that they are not of any worth, they try to fill this gap by collecting something. By collecting knowledge, by collecting any kind of thing, they want somehow to feel that they are not empty and they have something valuable; they are worthy, they have not wasted their life.

So if you are going to continue on to do your master's degree, then for two years you will continue with the institute of deprogramming -- because there is no end to cleaning you. Every day the dust collects. It is not a question of your collecting it, it is just like a mirror: every morning you have to clean it and dust goes on collecting on it.

The mind is almost like a mirror, a reflector. Memories collect, experiences collect -- this is the dust that is happening twenty-four hours a day. So unless you go on cleaning it continuously, soon you will be covered with dust again. So it is good experience: for two years again you are being deprogrammed; and for two years again you are meditating.

These processes go on simultaneously deprogramming and meditation. One goes on cleaning you, emptying you; the other goes on filling you not with someTHING but some quality: blissfulness, lovingness, compassion, a tremendous feeling of worth for no reason at all. Just that you are living, breathing, is enough proof that existence thinks you worthy of living, that existence thinks you worthy of being here.

You are indispensable to existence.

This indispensability is discovered only through meditation; there is no other way. And unless you discover this indispensability to existence, you are going to do something stupid to feel worthy.

But when existence overwhelms you, showers all its blessings on you, then the urge to collect garbage simply disappears.

Then you live each moment and you die each moment. That is the time when meditation has come to its perfection:

Living each moment, dying each moment.

Dying to the memory that you have lived.

Dying to the moment that is just passing.

It can leave its trace, its lining, its signature, its memories.... No, die to all that so you are again fresh, ready to mirror existence with a clear reflection.

So if a person continues to study in the university, then he continues to go to the meditation institute for one hour every day; and before he gets his M.A., he gets his M.M. -- that is, master of meditation. He can get it in one year, he can get it in two years; or he may take a longer time if he is not meditating, because there is not going to be any verbal examination -- it is going to depend on the Master.

If the Master feels, watching you coming every day, sitting, going -- for two years he watches you, inquires about you, how you are feeling, how things are going -- and never sees any tension in you, never feels that you are in a hurry, anguished, worried; and that you are always relaxed, at ease, at home; that you don't feel nervous about anything; that you are not concerned about the past and not concerned about the future....

Just all these things he goes on watching, and if he feels -- and there is no question of misjudging. If he is a meditator, he is not going to misjudge anybody; that is impossible. He will know for sure that you have the taste of it, and he will give you the certificate.

These are clearance certificates for your M.A. degree. And I want this to continue: if you are going to do your Ph.D. then you do three years deprogramming and three years meditation. Those are compulsory to the very end, so when you come out of the university you are not only an intelligent person, well-informed, you are also a meditator -- relaxed, silent, peaceful, observant, watchful, intuitive. And you are no longer a Christian, no longer a Hindu, no longer an American, no longer a Russian. All that bullshit has been completely burned, nothing is left of it.

This is the only way, to replace the politicians by the intelligentsia. But as the intelligentsia is now, it won't be of much help, because they are all as much into power politics as the politicians. That's why I make these two conditions necessary. If you get a Ph.D., simultaneously you will be getting a D.Phil. M., a doctor's degree in meditation. And if the meditation institute feels that somebody has come to a point where he should be honored, then they can give him a D.Litt.M.

So while you are being educated you are, in a very silent and subtle way, being prepared to be in power, in such a way that power cannot corrupt you, that you cannot misuse it.

So meritocracy is a whole program of transforming the structure of society, the structure of government, the structure of education.

It looks utopian. Who is going to do it? How is it going to happen? Hence the question -- how are we going to make it a reality?

It *is* utopian, but the situation is such that within twenty years politicians will bring you to the brink of death. Then you will have to choose; and at that time, when you have to choose between death and meditation, I think you will choose meditation -- you are not going to choose death.

If at that time you have to choose between death and deprogramming, you will choose deprogramming: "Let the Christian die, but I can live. Let the Jew die, I can live." And who bothers when it is a question of you or the Jew? If you can choose only one, either you or the Jew, I don't think you are going to choose the Jew; even Moses would not have done that. I trust him to have been at least that intelligent.

Politicians have brought this great challenge to the whole of humanity. In a way we should be thankful to these fools: they have dragged the whole of humanity to the point where humanity has to decide, "Now either we can live or these politicians can remain in power -- both are not possible."

My professor, Doctor S.K. Saxena, used to have a car, a very ancient model. It used to remain standing in his porch. I asked him, "I have seen this car standing there -- either sell it and get rid of it.... Then at least we will have some space in the porch -- in the morning we can have tea; we can sit there, play cards or do something, but this stupid car..."

He said, "Never speak against my car. I have been keeping it for almost twelve years in the hope that one day I will be able to afford both the car and a driver. The problem is...." He was a spendthrift, he was not a miser. He was getting a good salary, he could afford both a driver and a car, but he was always in debt, and asking for money from his students. After the fifteenth day of each month he was finished.

So he said, "The problem is either I can have the car or I can have a driver. So finally I said to myself, 'Just having a driver will look more foolish -- the driver will be sitting in the porch the whole day, and people will ask, "Why are you keeping this driver if you don't have a car?"' So finally I thought having a car is a better idea.

"You are the only person who goes on poking at me about the car, otherwise nobody bothers. They say, 'Professor, you have a car?' I say, 'Yes, I have a car.' Nobody bothers that the car never moves; nobody is interested in its movement -- only I am interested," he said. "And I manage -- all the neighbors have cars so anybody can pick me up going to the university. And they all know that I don't have a driver. I don't know

even whether having a driver now is going to help, because for twelve years this car has been just standing there. I have no idea in what condition it is.

"So in this life at least," he said, "I have lost hope. Next life I will manage both from the very beginning, so I will not get into trouble. Having just one is troublesome." Every day at least he had to clean it himself because it used to collect dust -- and just sitting in the porch, a dirty thing... so he used to clean it.

I said, "You do it, I am not going to help" -- because I used to stay with him many times. "I am not going to help at all, because according to your Hindu philosophy, everybody has to suffer for their karma. I have no involvement with the car and you should not look with expectant eyes at me, as if to say, 'It is mannerly for a student that when the old professor is cleaning his car, you should help.' You should not look like that. Each according to his karma!"

The politicians are bringing you to that point; they have brought you there already. So I say that now the universities have to become more bold, courageous, united, and they have to gather all the intelligentsia round them -- which is not difficult, because all over the world I have seen that every kind of intelligent person is against these political fools. But he cannot do anything alone -- what can he do? And he does not see that there is any alternative.

I wonder why you can't see any: you have so many universities of great prestige. For example, if Oxford can gather courage to refuse, to say that the university is not going to give Thatcher an honorary doctorate, why shouldn't a university like Oxford -- which is prestigious, old enough, respected around the world -- start calling these conventions? Why shouldn't Oxford become the center of a new power, the power of the intelligentsia?

And it is not so difficult as it looks. One thing I forgot. I said, "Exclude the politicians"; I wanted to include one thing more: exclude the priests, the pope, because the religious establishment has always been supportive of the political establishment. They are in deep conspiracy together, they support each other. And they support in such absurd conditions also that one cannot make any sense out of it.

Adolf Hitler was blessed for victory by the Christian high priest in Germany; he prayed for Adolf Hitler to be victorious. And he was very happy because Adolf Hitler was finishing the Jews; perhaps he has done greater service to the Christians than anybody else -- millions of Jews he finished. So the Christian priest might have been feeling he was doing the right thing by blessing him: revenge against the Jews had to be taken. But he forgot completely that Churchill was being blessed for victory by the Christian archbishop in England; that in America, the American president was being blessed... strange! And they were all praying to one God!

Now God must have been in a difficulty: who to listen to? But He, being an old Jew it seems, heard Churchill, who was not a religious man at all. He neither looked religious, nor did he look intelligent. If Churchill was to be sent to the right place, he should have been in a circus or in a carnival somewhere, selling hot watch -- dogs; that man does not look like an intelligent person.

So all these bishops and popes have to be excluded; they have nothing to do with it. And we have to exclude them because we are going to deprogram, and the deprogramming is one of the most significant things to be done; otherwise, the world cannot be saved.

These people -- priests, popes, shankaracharyas, imams -- have been doing the ugliest things in the world, but because of the facade of religion you let them go free. If anybody else were doing them he would be caught immediately.

The previous pope, Pope Paul the Sixth -- before this polack came upon the stage.... This Pope Paul the Sixth was a cardinal in Milan before he became pope. And the whole world knew that he was homosexual. It was such a known fact, particularly in Italy and more particularly in Milan, that there was no question about it.

He had a boyfriend, a male ballet dancer; and when he became the pope, in Italy just as a joke, the ballet dancer also became famous. They changed the pope's name in Italy: they made him a feminine pope. They gave him the name Papessa Proletta. This was the first woman pope, Papessa Proletta. The Italian language seems to be groovy; I would have learned it, but Italians look greasy, so I don't want anything to do with it.

But not a single newspaper around the world published the facts. Strange -- the whole country knows, all cardinals, all bishops, everybody knows, still it is not published anywhere? It is because the pope is a political power too: your paper could be crushed, you could be destroyed.

They go on writing things against me which are absolutely absurd, lies, because one thing they are certain of: no politician can be in support of me, no power is going to support me. I am against all those who are powerful. Naturally, anybody can write anything against me. The courts, the political powers, the

governments -- they are all already against me; they are prejudiced beforehand. But you cannot write against the pope that he is having... that this guy is a gay guy. And even after becoming pope he was moving with that boyfriend, Papessa Proletta was always....

The rumor is all over the capital that one of the most prominent politicians is a homosexual. That is old news, but just two days ago it has been discovered that this man is not only a homosexual -- he has AIDS. And now he is going to run for president in the next election; he is trying for it. Right now he is a senator and one of the most powerful senators, and he is preparing to run for the presidency. But all the newspapers are silent.

What kind of news media exists? It seems it is only against people whom you can harm but who cannot harm you. For example, I cannot harm anybody so they can write anything against me; right or wrong is not the question. You know perfectly well that before seven thousand people, a knife was thrown at me. Twenty policemen and four police officers were present -- eyewitnesses. The man was caught red-handed -- and yet he was released. Seven thousand witnesses didn't prove anything; even police officers could not prove anything -- because the government wanted him freed.

The magistrate knew that if he did not listen then his promotion would be stopped. And he was not concerned with me or my life, he was concerned with his promotion. So to get the promotion he simply released the person with no punishment.

But a person who has AIDS may become the president of America -- and everybody will keep silent about it. Nobody is going to open his mouth, because anybody who opens his mouth will be in danger from those in power. But I don't have anything to lose so whatsoever I want to say, I say. And I know that that man cannot challenge me because if he challenges me then he has to come to the hospital and prove that he does not have AIDS.

Pope Paul the Sixth of course is dead so he cannot do anything against me; I don't believe in ghosts. But just think: if Pope Paul the Sixth -- who was thought to be a very wise man, perhaps one of the wisest popes in the whole of history -- could do such stupid things, what about the polack pope? You can just imagine what he can do. He cannot be defeated by Pope Paul the Sixth; he will do something to defeat that fellow and he must be doing it. But these things you come to know when the person is dead. Now Pope Paul the Sixth's story is known to everybody -- because dead people cannot influence anybody, cannot take revenge, cannot harm you.

So the politicians and the priests have to be avoided. The politicians are going to say that what I am saying is anti-democratic. It is not, because nowhere does democracy exist.

I love the statement by H.G. Wells. Somebody asked him, "What do you think about democracy?"
He said, "It is a good idea."
The man said, "A good idea?"
He said, "Yes, it has yet to happen."

It has not happened yet. In the name of democracy something else is going on.

While I was in India I used to think that perhaps in America something of democracy is happening. But coming to America has been a tremendous disappointment. There is no democracy anywhere -- neither in America, nor in the Soviet Union, nor anywhere else. It is only a word that politicians have been exploiting.

So first it does not exist, so there is no problem that I am against democracy, anti-democratic. There is no democracy, so how can I be anti-democracy? What I am proposing is the right way to change the whole structure, so that one day meritocracy can merge into democracy -- because sooner or later everybody can be educated. I am not preventing anybody; I am simply saying that right now give the power of governing only to those who are entitled to it and prepared for it. Meanwhile, go on preparing other people.

We may not be here, that does not matter. But within three or four generations, everybody can pass through the process of deprogramming, meditation and education. Then all people are entitled -- because by twenty-one, most have already matriculated: they can participate in the local election. A few of them are graduates: they can participate in the state election. And by twenty-four, most of you are post-graduate: you can participate in all the elections. And before thirty you can be able to stand for the presidency of the country.

I am not asking much, just a ten-year preparation. And if the whole government is meditative, deprogrammed, unprejudiced -- just visualize it -- then bureaucracy disappears, hierarchy disappears; then things that take years can be finished within seconds.

I know of one case, one of my friends -- he was a very old man, he just died two years ago. He was a very famous historian, Pandit Sunderlal. Sometime in 1920 he wrote a book of history in which he disagreed

with British historians; and he was perfectly right, because what British historians were presenting was not factual. It was one-sided, naturally -- they were the victors, the defeated ones had lost even their voice.

The victors can write anything. So if the defeated were going through a revolution, the victors would not call it revolution, they call it mutiny. If the revolutionaries become victorious then even if it was a mutiny, it becomes revolution. It depends on who is going to write the history.

The British historians wrote about the leaders of the Indian revolution as if they were criminals and of course in *their* eyes they *were* criminals. They were trying to overthrow the government, creating disorder, chaos. Naturally, these people were criminals. But to the Indians, those people were their heroes, not criminals. They were fighting for their freedom; they sacrificed their lives for the freedom struggle.

So Sunderlal wrote -- he was the first historian to write from the side of the Indians. Of course his book was immediately banned and a case started against him, which continued up to'82: sixty-two years. The case continued for sixty-two years -- can you imagine? If a case needs sixty-two years to decide, my God! Then who is going to be punished? All those people are gone!

It was tried by at least eight High Court judges; all died. At least one dozen advocates who fought both for and against all died. Of the publisher of the book, the printer of the book, the writer of the book, and the distributor of the book -- the case was against all four -- three of them died. Only the writer continued to live, and because of him the case continued because there was no way.... Even the government who had started the case died. The country became free, the ban from the book was removed -- but the case continued.

I asked Sunderlal, "Panditji, this is a miracle. You have killed everybody: twelve advocates, eight magistrates, two governments -- and when is this case going to be finished?"

He said, "Until I die this case is not going to be finished because there are legal problems. They cannot just finish it, they cannot just close the file. They have to come to a certain conclusion. Now it has become, it is becoming every day, more and more complicated." All the magistrates that were trying the case before India became independent -- they have their notes and their opinions; they were against Sunderlal, they all wanted him to be imprisoned for life.

After the government changed, India became free. Now the magistrates are all for Sunderlal: "He has done a great service, he should be honored." But what to do with the opinions of their predecessors? It does not matter to which government they belong; it is the same court and the same law. "And the complexities were such," he said, "that those judges have said, 'Unless you die we cannot close the file, the case will continue. We are not going to punish you -- we cannot punish you. Even they could not punish you.'"

They could not punish him because all their witnesses had died -- three "major criminals" had died. Only that one man, Sunderlal, remained, and that man was a very intelligent man. He fought continually, saying that whatsoever he had written was right: "Unless you prove it wrong... and you cannot just prove it with your British writers because what do they know?

They were not present here, they don't know the Indian situation; they remained in England and they were writing history in England about India! They never came to India, and their histories are being taught in the universities. And I have been here, I have seen with my own eyes what has happened. I am an eyewitness, and you are telling me that I am wrong. You call your historians: they have to prove on what grounds they got their ideas."

Those historians were collecting simply from British newspapers. Naturally, all that they were collecting was favorable to the British government. Sunderlal was collecting raw material from the Indian masses about what had happened; he was far truer. And it was felt by all the judges that he had a point there -- that he was an eyewitness here. But although they were feeling that he had a point there, they had to protect the government. They were servants of the government, they were there to serve the British empire.

In schools, before 1947, students had to pray for the queen: "God save the Queen" or "God save the King." My principal was a certain Badri Prasad Gupta. The day I entered the school my father told me, "Don't create trouble about this 'God save the Queen.' Let Him save her; don't create trouble on this point."

I said, "I have no problem with that, don't be worried."

He said, "Promise that you won't create any trouble about the queen."

I said, "Promise." And I never created any trouble about the queen. I asked the principal, "Where is God? I cannot pray... to whom? I have no problem about the queen -- just show me God so I can pray."

Badri Prasad Gupta said, "Up to now there have been some students creating problems because they come from revolutionary families. Their question was, 'We cannot pray for the queen. Why should we pray for somebody who is imposing slavery on us?' That I have heard, but this is a new problem."

I said, "I have no problem with the queen; I will pray, but first show me God. If you cannot show me God, whom do you want me to pray to? -- to you?...'Badri Prasad Gupta, Save the Queen'?"

He said, "No, don't say that! I am a government servant and you are making me also involved in it. It may become a trouble."

I said, "Then I cannot pray."

When I came home, my father was waiting. He said, "No trouble?"

I said, "Trouble was bound to be there but I kept my promise to you."

He said, "How did you manage?"

I said, "I changed the subject. Instead of bothering the queen, I said, 'Why bother about the queen? Why not hit God Himself so there is no question of prayer?' And I told Badri Prasad Gupta, 'I can pray to you, Badri Prasad Gupta,' but he was so afraid that he said, 'Don't mention my name, because if some British officer comes to know that I am teaching students to pray, "Badri Prasad Gupta, Save the queen," they will hang me! My job will be gone... and how am I going to answer those people? Just don't mention this and don't say it to anybody else, because these children are just a nuisance: they may start shouting in the streets, "Badri Prasad Gupta, Save the Queen." But I will be killed; the queen will be saved, but I will be gone.'"

I said, "No, I will not create any trouble -- you just have not to ask me again. I will remain silent. If God wants to save, let Him save, if He does not want to save, that is His business and His problem. It is not of my concern. I am absolutely impartial about whether the queen is saved or not; I have no interest either way."

But those British officers... Badri Prasad Gupta was an Indian, but being the principal of an English high school was enough to make him afraid. Every official was afraid, judges were afraid, Indian officers were afraid, because the power....

So politicians and priests both have to be dropped out of their long, long-standing establishment, and a totally new kind of management has to be developed.

It is a difficult job, arduous but not impossible -- particularly in such a situation when death is the only alternative.

OSHO,
WHAT DO YOU SAY ABOUT MEDITATION ACCORDING TO THE THREE STATES OF CONSCIOUSNESS?

MEDITATION I have explained to you so it won't be difficult... just a little bit of new perspective.

Concentration is concerned with the instinctive layer, hence even animals are capable of concentration. When an animal is hunting game he is utterly concentrated. He is unmoving, not making even a little stir. And if you see his eyes, they are fixed, unblinking.

In fact, it is one of the findings of great hunters.... Once in a while it has happened that barehanded a hunter has come across a lion, and there was no way to escape -- the lion was coming closer to him with his eyes fixed. Because the hunter was unable to escape, just unconsciously, without knowing what he was doing -- of course he was frozen to death -- the hunter's eyes also became unblinking, and he was watching every move of the lion, so he was looking into his eyes.

And this is how it was discovered that if you look into the eyes of the lion just for a minute or two, the lion becomes hypnotized. He forgets to kill you. He forgets everything; he falls into a coma.

Gurdjieff remembers in his memoirs that while he was moving with the nomads near the Caucasus, he found they all hypnotized their animals. Nomads are moving people, a few days here, a few days there; they don't stay in one place. They have a totally different culture. They don't think much of you who live in cities and in houses. They think you are dead, finished; you have made your graves yourself.

What is life if you are not under the sun, under the sky, always moving into the unknown? -- managing moment to moment, not being worried about tomorrow. They don't believe in your law, they don't believe in your state -- they don't believe in anything. They can steal, there is no problem; they can kill, there is no problem. They are a totally different people, and they are not ready -- many governments have been trying to settle them, prohibiting them....

But you will be surprised, even in Europe the nomads are all Indians from Rajputana. In fact, all over the world the nomads are Indians from Rajputana -- one particular state. They all speak Rajputani. The

language has changed, taken on different forms, but still you can figure out that they are speaking Rajputani. In Europe you call them gypsies, because from Rajputana they first went to Egypt, and after remaining in Egypt they moved to Europe. Because of this movement coming from Egypt, they became gypsies.

Gurdjieff was with these people, and these people have a different kind of wisdom -- not bookish but from actual experience. And they have been moving around the earth experiencing so many things.... A person who flies from New York to London cannot say that he has toured from New York to London, flying in an airplane is not an experience. But moving on the earth, making your way through different societies, different laws, different difficulties, different problems, every day is real experience.

Gurdjieff said that these people knew a certain art of hypnosis. It was not much of an art, it was a simple process you can practise on your dog, on your cat. But if they are your pets it becomes difficult because they start moving here and there; they will not keep their eyes fixed on you. On wild animals it is very simple.

These nomads had to pass through wild areas, and that was their practice.... Gurdjieff was very young nine or ten, and he watched them: even if a lion came all the nomads, the men, would stand in front staring at the lion without blinking their eyes. And something happened -- the lion simply collapsed, fell, as if there were no life in him. And immediately those gypsies would jump and catch hold of the lion; and by the time he came back to his senses, he would be captured, without any weapon.

Concentration is instinctive.

Everybody can practice it; all that is needed is to pinpoint your consciousness.

Contemplation is of the intellect.

It is beyond animals, and beyond most human beings -- not absolutely beyond; if they try they can rise up to it. Contemplation needs your interest to be wide enough so that you can create a space in the mind to move. You need much information about a single subject so that you can move around the single subject without changing it, and yet moving, keeping in the same area.

For example, you are thinking about truth or love or religion: you keep yourself in the same area, but you look at it from every possible angle. And you will be surprised -- there are always angles which have never been looked at. Life is so mysterious, there are always aspects which you may be the first to discover.

That's how science functions. The subjects are not new, these are the same subjects. From Archimedes to Albert Einstein there is not much difference; they are thinking about the same subject, but new aspects go on revealing themselves. And each aspect becomes almost an area in itself. You can watch the progress of science, then you will understand.

In Oxford University the board hanging by the department of physics says: "Department of Natural Philosophy." That is strange, because it was one thousand years ago that physics was part of natural philosophy. The board is one thousand years old; although painted again and again, although different boards may have come, the writing has remained the same. Now philosophy has nothing to do with physics.

In Saugar University where I did my postgraduate work, by the department of philosophy the board read: "Department of Psychology and Philosophy." That too is one hundred years old. The university is new, but the founder was an old man and when he was studying philosophy and psychology were one subject. Now psychology has a separate individuality.

I told my professors, "This is stupid -- drop it."

But they said, "It is a historical monument. Leave it there."

I said, "Now psychology is no longer being taught here. Why psychology and philosophy?" It used to be that psychology was part of philosophy, then they separated; now psychology has separated into different parts. Philosophy was part of physics; now physics has separated into different departments.

You go on contemplating and you find a new area which is vast enough to be a subject unto itself. And as you go into details you find that there are still branches moving apart. So there is now bio-physics. No philosopher has ever contemplated that bio-physics is possible. Metaphysics is possible, but it is completely finished; there is no department of metaphysics anywhere.

Metaphysics used to be in Aristotle's time -- and for a very strange reason. Aristotle wrote the first history of philosophy; he wrote all the chapters. One of the chapters is physics, and after the physics chapter comes philosophy. Just because it comes after physics -- metaphysics means after physics -- because the chapter came after physics, slowly it became known as metaphysics: the chapter that comes after physics.

When philosophy came into its own, metaphysics, the very word, simply disappeared. It is not used any more -- although it seems it may have a revival, a resurrection, because now physics is coming very close to philosophy, becoming more mysterious, finding more areas which cannot be explained by logic, cannot be explained by science. Perhaps they will start calling it metaphysics. It is beyond physics, after physics.

Higher physics they are calling it now.

Contemplation is just the process of thinking, refining your thoughts; and the more you practise this refinement, the finer they become. And it is a joy in itself. It is a joy far superior to anything like food, sex, clothes; it is a finer joy. When you come across a new phenomenon which for millions of years people have passed by and nobody has detected and which you are the first to detect, a tremendous joy arises in you.

Contemplation is of the intellect.

Meditation is of intuition.

Meditation has no subject matter.

It is pure subjectivity.

Meditation is not thinking about something.

It is not *thinking* at all.

But one thing has to be remembered: it does not mean falling asleep. That's what happens; if you are not thinking then the mind says, "What are you doing? Go to sleep." Mind is at ease with thinking or with sleep, and just between the two is meditation: no thinking, no sleep. Thinking has been dropped and sleep has not been taken up. You are fully awake. It is awareness without thoughts. The road of your mind is completely empty of the continuous traffic of thoughts.

In that state of no-mind is hidden the ultimate secret -- the secret of your being and the secret of the whole universe... because at the point of your being all points meet together. Your point is also the center of the whole universe. The further you go into thought, the further you move away from your center and also from the universe. Hence, I was suggesting a very simple method for all universities.

Buddha used to call it vipassana. The word is beautiful, simple, meaningful. It means just watching. *pashya* means to see and *passana* means to see very carefully. Vipassana means to see carefully but without thinking. You are just there, sitting silently, doing nothing.

In the West the proverb is that the idle mind is the devil's workshop. It is not true. The idle mind, absolutely idle, is where your real birth happens. The mind full of thoughts is the devil's workshop because it is continuously giving you ideas: "Do this, do that." The silent mind... how can the silent mind be the devil's workshop?

The West never attained to the state of meditation; it remained only at the state of contemplation. Concentration happened, contemplation happened, but meditation remained something unexplored by the West. Perhaps the conditions were not ready for it, ripe for it. Perhaps the West was too much concerned with physical survival. Life was difficult, the climate was cold; hard work was needed to survive.

In the East the climate was warm and not much work was needed to survive. One person in a family used to work and the whole family used to enjoy themselves. There was no need for everybody to work. The land was fertile, the population was small -- and the land was giving so much without much effort that naturally people started exploring just sitting silently, doing nothing. It was a natural phenomenon to happen.

So many people were without any work -- that's why so many people became monks. And there was no trouble, no problem. Otherwise to so many monks you have to give food, you have to give clothes, you have to give shelter, because they don't work. But there was no problem: people had enough to eat and they could give enough. Millions of monks roamed around the country, and all that they were doing was one thing.... Never in the history of man were so many people trying to sit silently and just be absolutely quiet not even a stir, not even a little breeze. And they attained it.

And that's why I suggest each university should have an institute for meditation. Arrange the right climate, the right atmosphere -- beautiful gardens, Zen-type cottages, ponds, trees, and small, Zen-type meditation rooms so every student, before he comes out of university, brings the quality of meditation with him.

Once we can help people to be deprogrammed and leave them just clean slates and, secondly, can help them to enjoy this cleanliness so that they never clutter it up again, we have prepared the foundation for a new humanity, for a new world without boundaries, without nations, without cults, creeds, religions -- just one vast commune surrounding the whole world.

From Misery to Enlightenment

Chapter #9
Chapter title: Courage is a love affair with the unknown

6 February 1985 pm in Lao Tzu Grove

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OSHO,
YOU WERE MORE AWAKE AS AN INFANT THAN I AM NOW. HOW DID THIS COURAGE AND AWARENESS HAPPEN?

IT is very simple, and yet not so easy to explain to you. The reason is that it relates to your past life. Now, as far as I am concerned it is a reality. As far as you are concerned it can only be a hypothesis. I am not saying to you to believe in it.

That is my most fundamental approach -- never to tell anybody to believe in anything. I am simply explaining how it happened to me. You can find out ways to experiment with the hypothesis; perhaps it may happen to you too -- and it is never too late.

The moment the child is born, you think, is the beginning of its life. That is not true. The moment an old man dies, you think, is the end of his life. It is not. Life is far bigger than birth and death. Birth and death are not two ends of life; many births and many deaths happen *within* life. Life itself has no beginning, no end: life and eternity are equivalent. But you cannot understand very easily how life can turn into death; even to concede that is impossible.

There are a few inconceivables in the world; and one of them is, you cannot conceive of life turning into death. At what point is it no longer life and it becomes death? Where will you demarcate the line? Neither can you demarcate the line about birth, when life begins: when the child is born or when the child is conceived? But even before conception the mother's egg was alive the father's sperm was alive -- they were not dead, because the meeting of two dead things cannot create life. They were both alive, and they merged into one and created a life which, rightly understood, is neither just man's nor just woman's.

A man has a woman hidden in him, the woman has a man hidden in her. It is bound to be so, because they are the contribution of one man and one woman -- the father and the mother; they both contributed fifty percent to your being. If you are a man that simply means that the male side is above and the female side is below. If you are a woman the female side is above, and the male side is below. And this you can watch in your own life.

There are moments when a man feels very feminine, very vulnerable, very loving, caring. In fact he can be more feminine than a woman, because the woman's femininity is an everyday affair. She takes it for granted; she has used it her whole life, it is nothing special. But for a man when the moment of femininity happens -- there are moments of tenderness, everybody knows -- he is also surprised of such a tenderness... and in him? That tenderness is fresh. The woman's tenderness is getting stale, routine.

The same happens to the woman. There are moments when she feels the man coming up from deeper sources of her unconscious. She can show so much strength, courage, daring, that even a man may feel inferior. The simple reason is that man's manliness is there, and he has been using it every day -- it is not fresh, it is not so alive. That is why when a woman becomes angry she is more ferocious than man.

In animals it has been watched. The female becomes ferocious only in certain moments when her children are attacked. They may be attacked even by the father himself... because the institution of father is a human institution, it does not exist in animals. The children will never know who is their father, the father will never know that he has produced children. But the mother is not a human invention. The mother is something in nature itself.

That's why you cannot put the father higher than the mother, except perhaps in Germany. Those fools go on calling their motherland, fatherland. The whole world calls their country their motherland, but German fools have some speciality. It doesn't look right either -- fatherland?

The earth is feminine, the sky is masculine. Because the earth gives birth to everything -- to animals, to insects, to birds, to trees, to man -- the earth can be called mother. You will be surprised to find the similarity between these words. The English word matter and the English word mother are both derivations from a Sanskrit root, *matra*. *Matri* means mother, and matra means matter, quantity. From matra are derived both matter and mother.

The earth is the most tangible material phenomenon. You cannot call it father; it has no relationship with fatherhood. But you can't argue with Germans either. When I hear their language, I cannot help thinking that if in hell any language is spoken, it must be German. The way it hits you! It has no roundness anywhere... everywhere knives coming out of the language from each word. I cannot conceive how people can love in the German language; it will look like a fight. Perhaps it is! There are languages in which even if you fight it will look like you are having a sweet conversation.

The man and the woman are not really two separate entities, but the personality of the man needs the supporting qualities of the woman. If those supporting qualities are not there, the man will fall apart. And the same will happen to the woman. She cannot exist only on female qualities, she needs male supporting qualities. So each human being is a composite whole of two polarities which appear opposed to each other but are not really opposed; they are basically, absolutely essential components of each other.

At what point is the child born? Science has not been able to decide. There is no way to decide, because the eggs that the mother is carrying in her womb she has been carrying from her birth....

By the way -- don't let me just drift!

It has been found -- and this seems to be the only explanation that can save Jesus from being a bastard -- it has been found that a girl was born with her twin inside her womb. In fact she was going to be two girls but somehow the other girl, who was going to be the twin, never grew up; she became part of the girl that was born. She can carry that twin in her womb. That twin is alive, and at the right time, without any sexual interaction with a man, the girl will give birth to a child.

Now this is scientifically proved a fact. In a few animals it has been found again and again. And just the other day Vivek has brought one news item of a similar case. I have for at least twenty years been thinking about it, because I came to know twenty years ago about a case, a similar case, where a girl gave birth to a dead child. And even doctors confirmed that the girl was absolutely innocent.

I had been there in the medical college, to see the whole thing. It is a difficult problem in India -- it is not so difficult in the West: if it was proved that the girl had some sexual relationship with a man then there would be no possibility... her whole life would be ruined. She could never be married, and she would be condemned everywhere. It would be better for her to die than to live.

But all the doctors were absolutely certain that this dead child was not conceived by her. She had carried the small, miniature child in her body since her very birth, and when she became sexually mature the child started to grow -- exactly then, because for the child it made no difference.... For the child it was the same whether it was conceived sexually by a new man -- but in fact the child was really carrying the girl's father's genes, and the mother's genes. The child that was born to the girl was not her child but her sister. It was good that she was born dead.

It would have been good if Jesus also had been born dead, but unfortunately he was born alive. This is the only scientific way to save the poor fellow from being a bastard; otherwise no Holy Ghost can help. All that is nonsense.

One thing has to be accepted, that half of your being is alive in your mother, even before you are conceived. And half of you is to be contributed by your father -- that too has to be contributed alive. When the sperms leave your father's body they are alive, but they don't have a long life, they have only two hours' life. Within two hours they have to meet the mother's egg. If within two hours they don't meet, if they start bumming around here and there....

It is absolutely certain that each sperm must have its own characteristic personality. A few are lazy

fellows; when others are running towards the egg, they are just taking a morning walk. This way they are never going to reach, but what can they do? These characteristics are present from their birth: they cannot run, they would prefer to die; and they are not even aware what is going to happen.

But a few guys are just olympic racers, they immediately start running fast. And there is great competition because it is not a question of a few *hundred* cells running towards the mother's single egg.... The mother's womb has a reservoir of eggs which is limited and which releases only one egg every month. That's why she has the monthly period; every month one egg is released. So only one fellow out of this whole mob, which consists of *millions* of living cells... it is really a great philosophical problem!

It is nothing, just biology, because the problem is that out of so many millions of people, only one person can be born. And who were those other millions that could not get into the mother's egg? This has been used as one of the arguments in India by Hindu scholars, pandits, shankaracharyas, against birth control.

India is clever about argumentation. The pope goes on talking against birth control but has not produced a single argument. At least the Indian counterpart has produced a few very valid -- looking arguments. One of their arguments is: At what point to stop producing children? -- two children, three children? They say that Rabindranath was the thirteenth child of his parents; if birth control had been practiced there would have been no Rabindranath Tagore.

The argument seems to be valid because birth control means stopping at two children, at the most three: don't take any chance, one may die or something may happen. You can reproduce two children to replace you and your wife, so no population increase happens; but Rabindranath was the thirteenth child of his parents. If they had stopped even at one dozen then too Rabindranath would have missed the train. Now how many Rabindranaths are missing trains?

I was talking to one of the shankaracharyas. I said, "Perfectly right; for argument's sake I accept that this is true: we would have missed one Rabindranath Tagore. But I am willing to miss him. If the whole country can live peacefully, can have enough food, can have enough clothes, can have all basic needs fulfilled, I think it is worth it. I am ready to lose one Rabindranath Tagore, it is nothing much.

"You have to see the balance: millions of people dying and starving just to produce one Rabindranath Tagore? So you mean every parent has to go up to thirteen? But what about the fourteenth? What about the fifteenth?" And forget about these small numbers; in each love-making a man releases millions of sperms -- and every time a man makes love a child is not conceived.

You will be surprised to know that if from the age a man becomes sexually mature, that is fourteen, he continues, according to my calculations, up to the age of forty-two, which I feel is a new maturity.... Just as sex matures at fourteen, spirituality starts growing at forty-two. There is a seven-year cycle.

In the first seven years there is no question of sex. The child is innocent. He may be playing sexual games, but those are unconscious and he has no idea that those games are sexual. And he is not playing those games for sexuality. He is being prepared by biology because later on he has to play all these games -- some rehearsal is needed.

I told you that there are two games children play all around the earth; one I completely forgot that day. One is hide-and-seek, and the second is doctor and patient. That is strange... and the patient is always the girl, and the doctor is always the boy! I have inquired, "Does it happen sometimes the opposite way, that the girl is the doctor and the boy is the patient?" No, the girl is not interested at all in such curiosities.

The woman is not so much attracted by man's body; she is attracted more by man's charisma, impressiveness, personality -- the way he walks, the way he talks. She is not much interested in his physical beauty she is interested in something which is not tangible. But the woman has that instinct to find what is attractive in the man.

Many times a man will be surprised: "I don't see anything attractive in this man," and it happens that that man is almost a hero amongst women. Many women get attracted to that man. They see something, they feel something which no other man will ever be able to see in that man. But their attraction is not physical, it is something more subtle; more the vibes of the energy, more on the esoteric side.

For example, Chetana has a boyfriend, Milarepa -- Milarepa the Great. Milarepa is just a lady-killer, continually killing ladies here, there, and everywhere. And I can't even recognize him! Vivek goes on showing me, Chetana has been showing me: "This is Milarepa," and the next time again I forget who Milarepa is. He is such a lady-killer that I want to see him and look better at him, to see what is the matter. But I simply go on forgetting his face.

Just yesterday, Vivek told me, "He was standing with the drum just in front of you." With a drum! -- in

front of me! I saw the drum and missed Milarepa. The drum was good and the drumming was good -- everything was good -- but I simply did not look at the man who was drumming it. He is a great drummer. I again missed.

I go on asking Chetana about Milarepa, and she has described to me everything about Milarepa. In fact Milarepa is the only person about whom I know any kind of information. Every day I try to find out -- one day I am going to figure out that this is Milarepa. But yesterday I lost hope.

He was standing in front of me drumming -- what more can the poor fellow do? Just, I am blind. And he is certainly a personality like Lord Byron in that even though he goes with so many ladies, no lady feels offended. They all accept that he is such a person that you cannot possess him.

From the very beginning there are individuals. And millions of people in each love-making simply disappear. We will never know how many Nobel prize-winners were there, how many presidents, prime ministers... all kinds of people must have been there.

So this is my calculation: from the fourteenth year to the age of forty-two, if a man goes absolutely normally about his love-making, he will release almost the equal amount of sperms as is the whole population of the earth. A single man can populate the whole earth -- overpopulate it! -- it is already overpopulated. And this can be done even by a single Milarepa; nobody else is needed. And all these people will be unique individuals, not having anything in common except their humanness.

No, life does not start there either; life starts farther back. But to you that is only a hypothesis -- to me it is an experience. Life begins at the point of your past life's death. When you die, on the one side one chapter of life, which people think was your whole life, is closed. It was only a chapter in a book which has infinite chapters. One chapter closes, but the book is not closed. Just turn the page and another chapter begins.

The person dying starts visualizing his next life. This is a known fact, because it happens before the chapter closes. Once in a while a person comes back from the very last point. For example he is drowning, and he is somehow saved. He is almost in a coma; the water has to be taken out, artificial breathing has to be given, and somehow he is saved. He was just on the verge of closing the chapter. These people have reported interesting facts.

One is, that at the last moment when they felt that they were dying, that it was finished, their whole past life went fast before them, in a flash -- from birth to that moment. Within a split second they saw everything that had happened to them, that they had remembered, and also that which they had never remembered; many things which they have not even taken note of, and that they were not aware were part of their memory. The whole film of memory goes so quickly, in a flash -- and it has to be in a split second because the man is dying, there is no time, like three hours to see the whole movie.

And even if you see the whole movie you cannot relate the whole story of a man's life, with small, insignificant details. But everything passes before him -- that is a certain, very significant phenomenon. Before ending the chapter he recollects all his experiences, unfulfilled desires, expectations, disappointments, frustrations, sufferings, joys -- everything.

Buddha has a word for it, he calls it *tanha*. Literally it means desire, but metaphorically it means the whole life of desire. All these things happened -- frustrations, fulfillments, disappointments, successes, failures... but all this happened within a certain area you can call desire.

The dying man has to see the whole of it before he moves on further, just to recollect it, because the body is going: this mind is not going to be with him, this brain is not going to be with him. But the desire released from this mind will cling to his soul, and this desire will decide his future life. Whatever has remained unfulfilled, he will move towards that target.

Your life begins far back before your birth, before your mother's impregnation, further back in your past life's end. That end is the beginning of this life. One chapter closes, another chapter opens. Now, how this new life will be is ninety-nine percent determined by the last moment of your death. What you collected, what you have brought with you like a seed -- that seed will become a tree, bring fruits, bring flowers, or whatever happens to it. You cannot read it in the seed, but the seed has the whole blueprint.

There is a possibility that one day science may be able to read in the seed the whole program -- what kind of branches this tree is going to have, how long this tree is going to live, what is going to happen to this tree -- because the blueprint is there, we just don't know the language. Everything that is going to happen is already potentially present.

So what you do at the moment of your death determines how your birth is going to be. Most people die clinging. They don't want to die, and one can understand why they don't want to die. Only at the moment of death do they recognize the fact that they have not lived. Life has simply passed as if a dream, and death has

come. Now there is no more time to live -- death is knocking on the door. And when there *was* time to live, you were doing a thousand and one foolish things, wasting your time rather than living it.

I have asked people playing cards, playing chess, "What are you doing?"
They say, "Killing time."

From my very childhood I have been against this expression, "killing time." My grandfather was a great chess player, and I would ask him, "You are getting old and you are still killing time. Can't you see that really time is killing you? and you go on saying that you are killing time. You don't know even what time is, you don't know where it is. Just catch hold of it and show me."

All these expressions that time is fleeting, and passing, and going, are just a kind of consolation. It is really you who are passing -- going down the drain every moment. And you go on thinking that it is time that is passing, as if you are going to stay and time is going to pass! Time is where it is; it is not passing. Watches and clocks are man's creation to measure the passing time, which is not passing at all.

Only in one madman's house did I see the right kind of clock. I was traveling and I just missed the train. To catch the same train, I rushed to pick up a taxi to go to the other station -- which was possible because the train went on a longer route of one hundred and twenty miles, so the taxi could reach there first by the sixty miles the road went. So I rushed to the taxi stand and there I found one of my friends from my school days -- we studied in the high school together. So he was very happy.

He said, "Don't be worried will put you on that train, if not at the next station, then at the next, or the next; or I will take you the whole journey. Don't be worried -- but you have to come to my house."

I said, "There is no time for me to waste. I have to catch the train."

He said, "You *have* to come. I have been waiting for you for years, and I have been hearing about you, and reading about you in newspapers and everything. I was waiting, thinking that someday you would come here too -- and today you have come, and you are in such a hurry, you can't even come to my house just to see in what misery I have fallen."
I said, "What has happened?"
He said, "You just come."

There was no way out! And he was the only taxi owner there; there was no other taxi, it was a small town. I said, "There is no other way so I will come, but remember that I have to catch the train whatsoever happens, wherever you catch it -- but I have to catch the train." That he promised.

He took me to his home and there I could see even through the window -- the window was open -- that his wife was mad. She was standing there holding the steel rods which were fixed on the windows to prevent her coming out. And the way her hair was falling, and the way she looked....
He said, "This is my wife."

I said, "Good, but what can I do? -- I am in a hurry. And do you want me to treat your wife or something?"

"No," he said, "no, I don't want you to treat her. I just want you to see her and suggest to me what I can do."

I said, "Okay." I went in and there I saw a clock -- in my whole life the only right clock I have seen, and that woman had made it. It had only the hour hand. You could not figure out what the time was. I asked the man, "What is the point of keeping this clock here with only an hour hand?"

He said, "This woman has her ideas. I have had that clock fixed dozens of times but she always removes the minute hand."
I said, "How do you tell the time?"

He showed me another watch. In his pocket he had a pocket watch which had only a minute hand. He said, "I keep both watches in front of me and figure out what the time is."

I said, "Your wife is mad, but you are also mad. This is something! Really, you are a creative, inventive scientist -- and you are driving a taxi! I could not have imagined that two clocks would do the work."

He said, "They do perfectly well. Because she is not going to listen, I had to manage something myself."

That is the only clock that is right because you could not figure out the time.

In India, in Punjab, if you are traveling in Punjab -- you can ask Neelam -- never ask anybody, "What is the time?" because if it happens to be twelve you will be beaten. And if you can escape alive it will be just a miracle. It is just for a very philosophical reason -- but when philosophy comes into the hands of fools, this is what happens.

Nanak, the founder of Sikhism, has said that the moment of samadhi is just like two hands of the clock meeting on twelve, where they are no longer two. He was just taking an example -- that in the moment of

samadhi the two-ness of your being dissolves and you arrive at oneness. The same happens in death too. He explained later on that the same happens in death. Again the two hands which have been separately moving come together and stop, become one: you become one with existence.

So in Punjab, twelve o'clock has become the symbol of death. So if you ask any sardarji, "What is the time?" if it happens to be twelve, he will simply start beating you, because that means you are teasing him, and you are cursing him with death. About somebody with a long face, miserable, in anguish, in Punjab they will say, "On his face it i6 twelve o'clock." I have seen sardars changing their watch quickly: when it comes to twelve they will move it five minutes ahead quickly. They won't keep it on twelve; it hurts that their own watch is playing tricks on them. Twelve reminds them only of misery, sadness, death; they have completely forgotten about samadhi which Nanak was really trying to explain to them.

When a person dies -- when it is twelve o'clock for him -- he clings to life. His whole life he has been thinking time is passing; now he feels *he* is going, *he* has passed. No clinging can help. He becomes so miserable, and the misery becomes so unbearable, that most people fall into a kind of unconscious state, a coma, before they die. So they miss recollecting their whole life.

If death is without any clinging, if there is no desire to remain alive, even for a single moment more, you will die consciously because there is no need for nature to make you unconscious or force you into a coma. You will die alert, and you will recollect the whole past. You will be able to see that whatever you have been doing was simply stupid.

Desires have been fulfilled -- what have you gained? Desires have remained unfulfilled and you have suffered -- but what have you gained when they are fulfilled?

It is a strange game in which you are always losing: Whether you win or lose makes no difference.

Your pleasures were nothing, just signatures made on water.
And your pain was engraved on granite.

And you suffered all that pain for these signatures on water. You suffered your whole life for small joys which don't appear to be more than toys at this stage, from this height, from this point where you can see the whole valley of your life. Successes were also failures. Failures of course were failures, and pleasures were nothing but incentives to suffer pain.

All your euphoria was just the function of your dream faculty. You are going with empty hands. This whole life has been just a vicious circle: you went on moving in the same circle, around and around and around. And you have not arrived anywhere because by moving in a circle, how you can arrive anywhere? The center always remained at the same distance wherever you were on the circle.

Success came, failure came; pleasure came, pain came; there was misery and there was joy: everything went on happening on the circle but the center of your being always remained equidistant from every place. It was difficult to see while you were in the circle -- you were too much involved in it, too much part of it. But now, suddenly all has dropped out of your hands -- you are standing empty.

Kahlil Gibran, in his masterpiece, THE PROPHET, has one sentence.... Al-Mustafa, the prophet, comes running to the people who are working in the farms and says to them, "My ship has arrived, my time has come to go. I have come here just to glance back on all that has happened and on all that has not happened. Before I go aboard the ship I have a great longing just to see what my life here was."

The sentence that I was going to remind you of is... he says, "I am just like a river which is going to fall into the ocean. She waits for a moment to look back at the whole terrain that she has passed -- the jungles, the mountains, the people. It has been a rich life of thousands of miles, and now, in a single moment, all is going to dissolve. So just like a river on the brink of falling into the ocean looks back, I want to look back."

But this looking back is possible only if you are not clinging to the past; otherwise you are so afraid to lose it that you don't have time to observe, to see. And time is just a split second. If a man dies fully alert, seeing the whole terrain that he has passed and seeing the whole stupidity of it, he is born with a sharpness, with an intelligence, with a courage -- automatically. It is not something he does.

You ask me, "You were sharp, courageous, intelligent, even as an infant; I am not that courageous even now...." The reason is that I died in my past life in a different way than you died. That makes the great difference, because the way you die, in the same way you are born. Your death is one side of the coin, your birth is another side of the same coin.

If on the other side there was confusion, misery anguish, clinging, desire, then on this side of the coin you can't expect sharpness, intelligence, courage, clarity, awareness. That will be absolutely unwarranted; you cannot expect that.

That's why I said that it is very simple but difficult to explain to you, because I have not done anything

in this life to be courageous or to be sharp and intelligent from the very beginning. And I have never thought about it as courage or sharpness or intelligence.

It was only later on that slowly I became aware of how stupid people are. It was only a later reflection; earlier I was not aware that I was courageous. I was thinking everybody must be the same. Only later on it became clear to me that everybody is not the same.

This was one of my joys in my childhood -- to go to the highest hill by the side of the river, and jump! Many neighborhood boys would come with me, and they would try it. But they would just go to the very brink and come back; seeing the height they would say, "Suddenly something happens." I used to show them again and again that "If I can jump -- I don't have a steel body -- and if I go on managing, surviving, why can't you?"

They said, "We try our hardest" -- and they really did try. There was one brahmin boy living just next door who was very much humiliated by this, because he could not jump. So he must have asked his father what to do "... because it is very humiliating. He goes on top of the hills and jumps from there, and we just watch. We can see that if he can jump, we can jump; there is no problem in it. If the height cannot kill him, why should it kill us? But just when we gather courage, making all kinds of effort, and we rush, suddenly there comes the break. From where it comes we don't know, but just a break; something from our inside says, 'No, these rocks, and this river... if you fall on some rock, or... and the river is deep. And when you fall from a height, first you go to the very bottom of the river, *then* you come up; you cannot do anything else.'"

His father said, "This is not good" -- because his father was a very good wrestler, one of the champions in the district. He used to run a gymnasium and teach other people how to fight, Indian free-style wrestling. That is more human, more skillful, and more artful than boxing. Boxing seems to be an absolutely animal type of behavior.

In Indian wrestling you don't hurt the other person. A very good wrestler simply touches the other person, and the other person falls flat. It is an art, a craft; the body has been taught point by point. Howsoever strong the other person is, if at a perfect angle behind the knee you just hit him this much -- just this much -- the man will fall. Howsoever strong he is, that does not matter; you just have to know the right point where to hit with your hand. Your hand may be just a delicate hand -- there is no need for it to be a hammer -- the man will fall.

They know all kinds of strategies, there are thousands; and it is an art, certainly an art. Nobody is hurt, there is no desire to hurt anybody. And the game is worth seeing; it almost takes your breath away because it happens so quickly when it is a master wrestler.

And this man *was* a master wrestler. He was not very giant-like, and that was one of the reasons he became famous. He was middle-size in height, not a heavyweight champion but very thin. And in fact whenever he was challenged or he challenged somebody, the other wrestlers used to laugh: "This man? He may get killed! His bones may get fractured! This man is going to fight? The other man is so strong he will just take him up in both his hands and throw him down."

That was his whole art, because everybody was ready to fight with him thinking that they were going to be victorious. And what he did on the field.... The Indian wrestling field is like the boxing type of thing. Very fine powdered earth, six-inches thick, is spread on a big piece of ground, so if they fall nobody is hurt. It is far softer than velvet, it is ground so fine; and they find the best kind of soil for it.

What he used to do first.... The other wrestler would stand there, of course perfectly certain that he was going to win. And this poor fellow, who looked poor but always proved to be the winner, would go round in the circle of people standing to see. And inside that circle was the wrestling area. He would go around dancing backwards, and that dance was worth seeing! He wouldn't look backwards; he would look ahead while dancing backwards and would still go exactly in a circle.

After his dance was over -- and the other man was taken aback with what he was doing, the dance was so beautiful, so graceful.... After the dance he would immediately jump on the fellow, as a tiger or a lion jumps on game. He was so lightweight he almost could fly in the air, and the man was simply taken by surprise: What is happening? First, his dance was strange... no wrestler I have seen dances that way....

And after the dance he would simply jump on the fellow, and he had such small strategies that within seconds.... People were not able to figure out what he did, and how the other man was flat on the ground and how this man was sitting on his chest!

If the child had belonged to somebody else he would have told him not to go there at all, but this man was not that type. He said, "If he can jump and you cannot, that is a disgrace to me. I will come with you, I will stand there. And don't be worried: when he jumps, you jump."

I had no idea that his father was going to be there. When I went there I saw the father, the son and a few other boys who had gathered to see. I had a look and I figured out what was the matter. I said to the boy, "Today you need not bother -- let your father jump. He is a great wrestler and there will be no problem for him."

The father looked at me, because he had come just to encourage the boy so that he did not become a coward. He said, "So I have to jump?"

I said, "Yes, you can have your dance -- you can do anything that you want. Get ready!"

He looked down, and he said, "I am a *wrestler*. These rocks and this river... and you have found some spot! You must have been rehearsing here. Anybody else trying to jump is going to break his neck or leg or anything."

I said, "You brought your son."

He said, "I had brought him not knowing what was the situation. I thought if you can jump, he can jump; he is of the same age. But here, seeing the situation, I was worried and thinking that if you didn't turn up today it would be a great thing, because my boy is not going to survive. But you are clever: you simply dropped my boy out and caught hold of me. I will try."

And the same thing happened. Even that wrestler who was so courageous in every way he had been fighting his whole life.... But coming to the brink, the sudden break -- because the slope was such, at least fifty feet down, and the river was thirty feet deep, and the rocks were such that it was beyond your control where you would land, what would hit you. And standing on the top of the hill... the wind was so strong that you could be simply killed.

He just stopped there and he said, "Forgive me." And he told his son, "Son, come home. This is not our business. Let him do it -- perhaps he knows something."

That day I felt strangely about myself: Why doesn't that break come to me? and I had tried on very strange places.

The railway bridge was the highest point on the river, naturally, because in the rains the river swells up so big that the bridge has always to remain above it, so it was made at the highest point. And there were always two guards moving on the bridge, for two reasons: firstly, so that nobody committed suicide, because that was the place for people to commit suicide.... Just falling from there into the river was enough. You never reached the river alive, you lost your breath somewhere in the middle. It was so high that just to look downwards was enough to give you a nauseous feeling.

And secondly, there was a fear of revolutionaries who were planting bombs, blowing up bridges, burning trains. To cut a bridge was very significant for revolutionaries because those bridges were joining two parts of the province. If the bridge was broken then the army could not pass; then the revolutionaries could do something in the other part where there was no army headquarters. So these guards were there twenty-four hours a day. But they accepted me.

I explained to them, "I neither want to commit suicide, nor have I come to blow up your bridge. In fact I want the bridge to be guarded carefully because this is my place. If this bridge is gone then my highest point of jumping is gone."

They said, "This is your practice?"

I said, "This is my practice. You can watch, and once you have seen you will be convinced that I have no other desire."

They said, "Okay, we will watch."

I jumped. They could not believe it. When I came back I asked them, "Would you like to try?" They said, "No, but for you it is always free -- you can come at any time. We have seen you going so easily, but we cannot jump -- we know people have died from here."

That bridge was known as Death Bridge and that was the easiest, cheapest way to commit suicide. Even if you purchased poison, some money was wasted, but from that bridge it was simply easy. The river there was the deepest and it took you away. Nobody would even find your body because just after a few miles it met a bigger river, a huge river -- and you were gone forever.

Seeing the fear on those two guards' faces, seeing the fear in this wrestler, I simply started wondering, "Perhaps I miss the breaks; perhaps they should be there because they *are* protective." But as I started growing up -- and I have been growing up, I have not been growing older. From my very birth I have been growing up, growing up, growing up. Never think that I am growing older. Only idiots grow older, everybody else grows up.

As I started growing up I started becoming aware of my past life, and death, and I remembered how

easily I had died -- not only easily but enthusiastically. My interest was more in knowing the unknown that was ahead than in the known that I had seen. I have never looked back. And this has been my whole life's way -- not to look back. There is no point. You can't go back, so why waste time? I am always looking ahead. Even at the point of death I was looking ahead -- and that's what made me clear why I was missing the breaks.

Those breaks are provided by your fear of the unknown. You are clinging to the past and you are afraid to move into the unknown. You are clinging to the known, the acquainted. It may be painful, it may be ugly, but at least you know it. You have grown a certain kind of friendship with it.

You will be surprised, but this is my experience of thousands of people: that they cling to their misery for the simple reason that they have grown a certain kind of friendship with misery. They have lived with it so long that now to leave it will be almost like a divorce.

The same is the situation with marriage and divorce. The man thinks at least twelve times in a day about divorce; the woman thinks also -- but somehow both go on managing, living together, for the simple reason that both are afraid of the unknown. This man is bad, okay, but who knows about the other man?he may prove worse. And at least you have become accustomed to this man's badness, unlovingness. And you can tolerate it, you *have* tolerated it; you have also become thick-skinned. With the new man, you never know; you will have to start from the very scratch again. So people go on clinging to the known.

Just watch people at the moment of death. Their suffering is not death. Death has no pain in it, it is absolutely painless. It is really pleasant; it is just like a deep sleep. Do you think deep sleep is something painful?

But they are not concerned about death, and deep sleep, and pleasure; they are worried about the known that is slipping out of their hands. Fear means only one thing: losing the known and entering into the unknown.

Courage is just the opposite of fear.

Always be ready to drop the known -- more than willing to drop it -- not even waiting for it to be ripe. Just jump on something that is new... its very newness, its very freshness, is so alluring. Then there is courage. Courage is not something that you have to exercise for and practice, do yoga asanas and go to a gymnasium for. No, I have seen those courageous people. They are not courageous at all.

I had a friend when I was in my matriculation year, who was very much interested in wrestling. He was a good wrestler, and of course he was thought to be very brave and courageous; he had won the state championship for wrestling.

In those days in our town there was the high school, but examinations for matriculation were not held there. For matriculation we had to go to the district place where the examinations were held. So we all went to the district place. It was not far away, just thirty miles, but we had to stay there for fifteen or twenty days -- as long as the examination continued. By chance it happened that he had no place to stay, sol said, "You can stay with me."

One of my father's friends, who was a kerosene oil dealer, had a beautiful house. In front of the guest house there was a big house which he used for empty kerosene tin cans -- just to collect them there -- and on the side was his shop. What I had experienced many times before -- many times I had been there and had stayed in their guest house -- was that in the hot summer in India, when it is so hot in the day, the tin cans expand, and in the night they again come back to their size. So they make much noise, and if there are thousands of tin cans in the house, then you can think what kind of noise they will create.

So this wrestler... we were talking about things and for some reason we started talking about ghosts. He said, "I don't believe in ghosts."

I said, "It is not a question of belief. Do you want to see one?"

He said, "No, but there is no question of seeing. I don't believe in ghosts."

I said, "If you don't believe, then don't be afraid. I can manage a meeting this very night."

Now he was in a corner. He said, "Okay. I don't believe that there are ghosts." But I could see on his face all his wrestling -- because you can't wrestle with a ghost. And I said, "A simple thing has to be done. You see the house in front?"

He said, "Yes."

I said, "On the second floor, there is a beautiful room. Go there. Sleep there tonight and you will meet them because the ground floor of this house is occupied by ghosts."

He said, "I don't believe it -- this is all nonsense."

I said, "No problem. If by chance you are right, there is no problem; if by chance you prove wrong, I am

always here. You can just give me a call from the balcony."

He said, "There will be no need of calling anybody."

He went into the house. The staircase went by the ground floor where all those tin cans were gathered. He looked at all those tin cans, but he had no idea what those tin cans could do. He went up and he said, "There is nothing -- no problem." I left him upstairs and I told him, "I am going out. Please lock it from within so nobody comes in." So he came back, locked the door and went up.

Nearabout one o'clock in the night, it started. Of course I was fast asleep by that time thinking that nothing was going to happen. I had waited for one and a half hours, and then I said, "Perhaps today the climate is not good, or something else is the matter." So I went to sleep. But by one or one-thirty, there was such a crowd that I woke up thinking, "What is the matter?" I had completely forgotten that I had put that boy there -- and that was the matter.

A whole crowd was gathered there, and he was standing on the balcony, screaming; he could not make any words come out. He became almost like a person who cannot speak, and as he saw me -- because all those people were strangers to him -- as he saw me, he just raised his hand, and I said, "What is the matter -- ghosts?"

He said yes with his head -- he could not say it with his mouth; with his head he said it. So I said, "Why don't you come and open the door?..."

We had to put a ladder up to the balcony, but he was so shaky that two persons had to put him on the ladder, and somehow we brought him down. I had to pour cold water on his head; then he started speaking. He said, "My God! If you had said that there were so many ghosts I would not have believed you. I thought that maybe there would be one or two I could manage them. But there were so many, and they were going from one tin can into another, from another into another. They were passing by and running all around, and making sounds -- and you told me to come down by the staircase which passes just by the side of those cans!"

I said, "Now do you think that ghosts exist?"

He said, "Not only do I know, I will never forget; this experience is enough for my whole life. I will never say anything against any ghost. Although they did no harm to me, I have never been shaken so much. I feel as if all my energy is gone and I have become hollow within."

I said, "Don't be worried, by the morning you will be solid again; just have a good sleep."

But he could not sleep the whole night, tossing and turning, and he said, "Can you hear the noises even from here?"

I said, "I can hear them, but I know those ghosts are very friendly people and I have been here many times. You are unnecessarily getting worried."

He said, "Friendly? Ghosts -- and friendly! Only you can sleep here -- I am going. I will sleep in the railway station, and in the morning I will find some other house, because even in this house I can hear that sound. I can neither study, nor can I take the examination if these sounds continue."

And actually that's what happened. He went in the middle of the night to the railway station. I don't know what he did, where he slept in the railway station, but in the morning he was not in the examination hall. I made inquiries; I phoned his family, and they said, "Yes, he has come back by the night train. He says, 'There are so many ghosts -- this year is gone. This year I cannot sit for the examination in that city. Next time I will choose another center, another district place, not that town.' And he is so afraid.... What really happened?"

I said, "Nothing has happened, and when I come I will explain the whole thing. But the year is gone and he is responsible, because he insisted, 'I don't believe in ghosts.' I said 'I know their place,' so I showed him the place."

His family is still angry with me because then he never passed matriculation; he is still a non-matriculate. He tried eleven times, but the fear went so deep in him that at examination time he would start feeling nervous. The whole experience of that night would become alive again; he would start reliving it.

After eleven years even the family said, "Don't unnecessarily harass yourself -- forget about it. It is your doing: Why did you insist to that person that there are no ghosts? You know that he is clever enough to arrange something, and he must have managed it. We can't see how he managed, but he must have done something."

I explained to them that there was nothing managed; that it was just tins, empty tins, which shrink in the night when it gets cold, and they make a noise. And because they are piled on top of each other it seems as

if something is going from one to another, passing by, roaming around. But no explanation could help. That shock really went deep into his heart.

The fear of death is certainly the greatest fear, and the most destructive of your courage.

So I can suggest only one thing. Now you cannot go back to your past death, but you can start doing one thing: Always be ready to move from the known to the unknown, in anything, any experience.

It is better, even if the unknown proves worse than the known -- that is not the point.

Just your change from the known to the unknown, your readiness to move from the known to the unknown, is what matters. It is immensely valuable. And in all kinds of experiences, go on doing that. That will prepare you for death, because when death comes you cannot suddenly decide, "I choose death and leave life." These decisions are not made suddenly.

You have to go inch by inch, preparing, living moment to moment. And as you grow more familiar with the beauty of the unknown you start creating a new quality in you. It is there, it has just never been used. Before death comes, go on moving from the known to the unknown. Always remember that the new is better than the old.

They say all that is old is not gold. I say, even if all that is old is gold, forget about it. Choose the new -- gold or no gold, it doesn't matter.

What matters is your *choice*: your choice to learn, your choice to experience, your choice to go into the dark. Slowly slowly your courage will start functioning. And sharpness of intelligence is not something separate from courage, it is almost one organic whole.

With fear there is cowardliness and there is bound to be retardedness of the mind, mediocrity. They are one part. They are all together, they support each other. With courage comes sharpness, intelligence, openness, an unprejudiced mind, the capacity to learn -- they all come together.

Start by a simple exercise, and that is: always remember, whenever there is a choice choose the unknown, the risky, the dangerous, the insecure, and you will not be at a loss.

And only then... this time death can become a tremendously revealing experience and can give you the insight into your new birth -- not only insight but even a certain choice. With awareness you can choose a certain mother, a certain father. Ordinarily it is all unconscious, just accidental, but a man dying with awareness is born with awareness.

You can ask my mother something -- because she happens to be here.... After my birth, for three days I didn't take any milk, and they were all worried, concerned. The doctors were concerned, because how was this child going to survive if he simply refused to take milk? But they had no idea of my difficulty, of what difficulty they were creating for me. They were trying to force me in every possible way. And there was no way I could explain to them, or that they could find out by themselves.

In my past life, before I died, I was on a fast. I wanted to complete a twenty-one day fast, but I was murdered before my fast was complete, three days before. Those three days remained in my awareness even in this birth; I had to complete my fast. I am really stubborn! Otherwise, people don't carry things from one life to another life; once a chapter is closed, it is closed.

But for three days they could not manage to put anything in my mouth; I simply rejected it. But after three days I was perfectly okay and they were all surprised: "Why was he refusing for three days? There was no sickness, no problem -- and after three days he is perfectly normal." It remained a mystery to them. But these things I don't want to talk about because to you they will all be hypothetical, and there is no way for me to prove them scientifically. And I don't want to give you any belief, sol go on cutting all that may create any belief system in your mind.

You love me, you trust me, so whatever I say you may trust it. But I insist, again and again, that anything that is not based on your experience, accept it only hypothetically. Don't make it your belief. If sometimes I give an example, that is sheer necessity -- because the person has asked, "How did you manage to be so courageous and sharp in your childhood?"

I have not done anything, I have simply continued what I was doing in my past life. And that's why in my childhood I was thought to be crazy, eccentric -- because I would not give any explanation of why I wanted to do something. I would simply say, "I want to do it. There are reasons for me, why I am doing it, but I cannot give you those reasons because you cannot understand."

My father would say, "I cannot understand and you can?"

I said, "Yes, it is something that belongs to my inner experience. It has nothing to do with your age, your being my father. You, of course, can understand much more than I can understand, but this is something which is inside me -- only I can approach there, you cannot."

And he would simply say, "You are impossible."

I said, "If everybody accepted this it would be a great relief. Just accept me as impossible, so I am no longer a problem for you and I have not to trouble explaining all kinds of things. I am going to do whatever I am going to do. There is no way to change it. For me it is absolute. It is not a question of your giving me permission or not."

So this was my usual practice: whatever I wanted to do I would do. For example, in my town, in those days before India was divided.... The creation of Pakistan has destroyed many things in India. All the snake charmers were Mohammedan; they all moved to Pakistan. India is almost empty of snake charmers; otherwise every day Indian roads were simply a joy. On one corner you would see a magician doing such tremendous tricks that you would completely forget that Jesus was a man of miracles. People on the streets were doing things just to collect perhaps one rupee at the most after the whole show -- and that was a lot. And some other place somebody is making the snakes dance around him with his special kind of flute.

I was interested in snakes; I watched many snake charmers. I was looking for somebody who could have a little compassion on a child. I followed one old man. Snake charmers used to stay outside the town on the other shore of the river. The municipal committee did not allow them to stay on this side because of their snakes. They had to stay on the other side of the river so even if snakes wanted to come to this side they couldn't.

I followed him. Many times he looked back, and when we were alone, he said, "My son, why are you coming behind me?"

I said, "I have been looking for you for years."

"For me?" he said.

I said, "Yes, because I wanted to know: what is the art catching snakes?" But he said, "Why did you wait for me? There are so many snake charmers coming and going."

I said, "I wanted somebody who can have compassion on me. I cannot give you money because I cannot tell my parents that I need money to learn snake-charming. That will be the end of it."

He said, "That's true. But have you got their permission?"

I said, "If I get their permission I get their permission only when I don't want to do something. Whenever I want to do something I do it first, then whatsoever happens, happens. When I have done it, they ask, 'Why didn't you ask?' And my answer is always, 'Simply because I wanted to do it, and you were not going to permit me. Now you make it difficult for me. If you give me a blank permission there is no problem, or if you promise me that even if I ask you such a thing you are going to say yes, I will ask.' But snake-charming? I think," I told that old man, "they are not going to permit me. But there is no need, you just tell me the trick." And I persuaded him.

He was a very loving man; he said, "Okay. One day I was also a child, and one day I also wanted to learn and had asked somebody, and so many people refused. No, I cannot refuse you."

And he told me small tricks. He said, "First you start catching water snakes because water snakes don't have poison; They look absolutely like other snakes but they are without poison. So," he said, "practice with water snakes."

"Water snakes?" I said. "I know many of them because all around the river I am familiar with their places. How do I catch them?"

He said, "The method is very simple. You have just to hold their mouth tight so they can't bring their tongue out. So one thing: so that they don't bring their tongue out, you hold their mouth very tight. And the second thing: with the other hand, hold their tail, because if you leave the other end, they will immediately wind themselves up around your hand, and they wind themselves so tight that your hand opens. And once their tongue is out then you cannot be saved. But with water snakes there is no problem, even if their tongue is out; that's why, for practice, you start with water snakes.

"First, hold their mouth, keep it tightly closed catch hold of their tail and stretch them as much as you can, so that even if sometimes you forget or you lose your grip.... Stretch them as much as you can so that they cannot just circle around your arm and press it so much that your hand opens. And even if your hand opens and their tongue comes out, hold them with both your hands. Don't let them turn upwards.

"The snake has its glands of poison in the top of the mouth, and its method of biting is, first, it bites with its teeth; that is just to make a wound in your body. Then it turns itself upwards, so from its gland the poison starts flowing on your wound. He does not bite you really, his teeth are not poisonous. His teeth are just to create a wound so blood is available to pour poison in; then the blood will take the poison around your body. So even if he opens his mouth, don't be worried. Just don't let him turn upwards -- hold him."

I tried it with the river snakes. That was a great experience. They are really quick, it is not so easy. Once I had learned with water snakes, I told the man, and he said, "Now you try with my snakes because they are trained and their poison gland has been removed. But wild, these are really dangerous snakes. You should not start with them; first try with the trained ones. These are all for show business. Their glands have been removed so they cannot do anything; but they can make all the show of biting. And that's how snake-charmers used to sell medicine."

A small seed of some tree, which is rare and is found only in the Himalayas -- it has value because you cannot find it anywhere else -- they used to sell that. Their simple method was: they would let their snake bite them in front of you and blood would appear. The snake would turn upwards -- nothing but saliva was pouring on their blood -- and then they would just put that seed, which was a porous seed, on their wound. It sticks onto the wound and sucks the blood and the saliva that the snake has left there; when they take it off, their hand is almost clean, there is nothing. They were selling those seeds -- and they were useless, there was nothing in it. With the real snake nothing is going to work, but those snakes were just show business.

So he told me, "This is our business. We have nothing to do with real snakes. Don't bother with real snakes, you can play with my snakes. But once you learn, then if a chance arises you can catch hold of any snake."

And when my parents came to know... they had to come to know because that was the whole thing that I was learning. I brought a long water snake into the class. That was the class the principal himself used to take. He was always talking of courage, and this and that. And when I came in with the snake hanging over my back and holding his mouth and went just close to his desk, he stood on his chair. He said, "Keep away! Keep away! Don't come close."

I said, "This is nothing, this is just a poisonous snake. You are not a cowardly man, come down."

He said, "Get out of the room! I want nothing to do with you. And I promise I will not punish you -- just get out. I will never raise the question that you brought the snake into the class. Just get out!"

But I remained there, and I said, "What about my father? You have to promise before thirty students that I never came into this class with a snake. Say it loudly."

And the snake was so big that he had to say loudly, "I promise that you never came into this class with any snake."

I said, "That's okay. I am going."

But he became so freaked out..."This is now too much. If this boy starts doing this kind of thing, he can bring a lion or something. How did he manage?" He rushed to my father, and he told him. He said, "Don't say that I have told you because he has taken my promise before thirty boys who are always in his favor because if they are not he will create trouble for them. So the whole class as a solid unity is always behind him. Whatsoever he does doesn't matter -- they are in his favor. So they will say he never came with any snake."

I came home. My father said, "Anything happen today?"

I said, "Every day something or other happens. Life is such a joy."

He said, "It may be for you but for others you are a nuisance. I am thinking of sending you to a boarding school." I said, "That's a great idea. Boarding school, you mean?"

He said, "You have some ideas about boarding school?"

I said, "It would be perfectly good because you will not be there, the family will not be there. Nobody to bother me -- and all that freedom.... And I will continue to do the same things that I do. I know what is troubling you. Badri Prasad Gupta was here?" I smelled around and said, "I can smell him -- he stinks!"

My father said, "Just get lost! I don't want to talk with you because from the very beginning you are prepared."

I said, "Yes, and if you want to see the snake it is in the bag." He escaped from me, ahead of me -- he was out of the room!

But there was no training as such; I was just enjoying everything. It was such a joy to learn to catch snakes. I followed the magicians to learn their small tricks, anything that I came across. And I learned much more outside the school walls, colleges and university than in the university, colleges and schools themselves.

So I feel really sad and sorry for all those people who think all learning is confined to those walls. The real learning is outside. What is inside the walls of schools, colleges, universities is all borrowed, bogus, with none of the authenticity of your own experience, or exploration.

Courage will come to you.

Just start with a simple formula:
Never miss the unknown.

Always choose the unknown and go headlong. Even if you suffer, it is worth it -- it always pays. You always come out of it more grown up, more mature, more intelligent.

From Misery to Enlightenment

Chapter #10
Chapter title: Drop god, drop guilt -- become religious

7 February 1985 pm in Lao Tzu Grove

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OSHO,
WHAT IS THE DIFFERENCE BETWEEN ACCEPTING MYSELF AND LOVING MYSELF?

THERE is great difference between the two. Accepting yourself is a much lower state of consciousness -- better, of course, than rejecting yourself. It is a medicine; the disease is rejection. And anything medicinal has no permanent or ultimate value; its value is only in curing the disease. Once the disease is cured the medicine has to be thrown away.

The idea of accepting yourself arose because of all the religions for centuries teaching you not to accept yourself. They have created a certain conditioning in the mind which condemns you. It is the priest, the state, which have managed, by continuous repetition, to convince you that a few things are ugly in you: you have to hide them, repress them. And they also give you the idea what is good -- which is not in you, which you have to learn and practice.

This point has to be noted: the bad is in you, born in you, part of your nature -- obviously it has to be repressed, condemned, controlled, kept in order. The best thing is to destroy it completely. If it is not possible for you to destroy it, then at least don't leave it uncontrolled; keep it in control. And the society respects the man most who has destroyed that bad part completely, burned it out.
Such people are called saints, sages, mahatmas.

Lower than them are those people who have not been able to destroy it completely, but have been successful in controlling the bad part. It is within boundaries. They have created a cage for it -- it can go on roaming inside it, roaring inside it. It is troublesome to them but it brings tremendous respectability outside in the world.
These are the respectable citizens.

The most condemned are those who allow freedom to their natural parts which religions think are bad they go with them. These people are condemned as criminals by the law. And if they are not caught by the law then religions have provided a God who is all-observing for twenty-four hours a day.

He never sleeps for a single moment, never takes His eyes off you as if you are the only person in this whole infinite universe -- and goes on noting in detail what you are doing; not only that, but what you are thinking, dreaming, fantasizing. And all this has to be accounted for one day; on the day of judgment, you will have to answer for it.

So those who are caught by the law, the law will punish, and those who are somehow not caught by law -- and of course the law cannot catch you if you are thinking a bad thought, fantasizing something. Even if you are fantasizing a murder, it is not illegal, it is not a crime; the law cannot punish you. The law can punish you only when your thought becomes an action.

But religions were not satisfied only with that, they want to punish your thoughts too; so, God will punish you.... And they have created their hell for those who allow their unacceptable parts to go according to nature.

In short, the natural being in you is not acceptable in its totality to these religions. Many fragments of it are absolutely condemned. A few fragments of it can be used, but in moderation, with control. And the real good has to be learned. You don't bring it from nature: it has to be earned, deserved.

Now, if for millions of years this kind of conditioning goes on and on, naturally you start having a certain conscience -- which is not consciousness.

Conscience is a social by-product.

Consciousness is your ultimate nature.

For consciousness there is nothing wrong in you. Everything that nature has provided you can be used for the growth of consciousness. It is raw material.

Have you seen when a building is being constructed and all the raw material is there? You cannot conceive that a beautiful building will come out of it, that a Taj Mahal will be created out of this mess. Your immediate idea will be, "What is this mess all about? Clean ground is far better." But you don't know that all that is cluttering the ground can become part of an immensely beautiful building. It just needs the right architect, the right builders.

There is a Sufi school whose name is simply "The Builders." They have chosen the name "The Builders" because of this fact that man comes from nature as raw material. Nature gives you everything that you need to become a god; but it gives you freedom. It does not impose it on you, because if you are *made* a god, manufactured a god, your godliness will be worthless. Then you are assembled in a factory.

No, so much freedom is given to you that from the same raw material you can create a devil, you can create a god; you can create a hell for yourself, you can create a heaven. You can fall to the lowest and you can rise to the highest. But nothing is unnatural, neither the highest nor the lowest. Both are your possibilities, and you are free to choose.

But religions have been telling an absolute lie.

They have been saying that you are born in sin, that your nature is basically leading you towards more and more sin. You have to *fight* with nature, so everything natural becomes in some way evil, and everything that you can do against nature becomes good. That is their definition.

Just look at all the religions and their definitions of good and bad. They may differ about certain things -- whether they are good or not -- but as far as their fundamentals are concerned, there is no difference.

This is the basic fundamental: that all that has a natural pull on you is sick. You have to get out of the grip of nature -- nature is evil and you have to become something supernatural. Then this question of rejection naturally arises. Much has to be rejected in you; almost everything that is natural has to be rejected in you.

It means, in other words, life has to be denied, love has to be destroyed, laughter has to be crippled. You have to be made almost a robot, functioning according to principles given by your pseudo-religious prophets, messiahs.

For example, Jesus says, "Love your enemy." He himself cannot love, neither can his God do that. It is such a simple thing: if God loves His enemies then the sinners should be sent to paradise, not to hell. And the whole bogus theology falls with a single hit, nothing much is needed. If God loves His enemies, then what about the devil? The devil is God's archenemy -- He should make him a boyfriend, a girlfriend, anything, but He should love him.

And what are people doing in hell if God loves His enemies? If Jesus loves his enemies then, on the day of judgment, first he should choose his enemies to enter paradise. Christians should be the last because they are not his enemies; his love first should go to those who are against Christians. But that is not the case.

He promises his disciples that, "At the last judgment day, I will be there to sort out my people, my sheep." And it is significant that he calls them sheep. Whether he was a shepherd or not is questionable, but those people were certainly sheep -- and they still are. In fact, except sheep, who needs the shepherd? -- not man.

Jesus reduced people to sheep by forcing them to believe, to have faith -- not to argue, not to doubt, not

to question. You are destroying man's humanity, and by and by he becomes a vegetable. Of course vegetables are great believers. They never argue, they never doubt; even if you cut them they don't distrust you. You go on butchering them, they go on believing in you -- and that's what Jesus wants from people.

Jesus cannot love his enemies. And he knows perfectly well that his father who is in heaven is also of the same mind, because when he was crucified.... His last prayer has never been looked at from this angle. It has been thought beautiful; from one angle it looks beautiful, but before you judge anything you should move around it and see it from all angles.

Jesus says, "Forgive these people for they know not what they are doing." He is asking his father to forgive these people who are crucifying him "because they know not what they are doing." Now, two things are certain: Firstly, he is not certain whether his father is going to forgive them or not; otherwise, what is the point of the prayer?

If He loves His enemies, He will simply give embraces and kisses to these people who crucified His son. There is no question of forgiving them; otherwise you are depriving them of the kisses of God and the embraces of God and the love of God. If He forgives them, they are no longer enemies; they have not done anything wrong so the question of loving them does not arise. And Jesus praying certainly shows that he is not certain that God is going to forgive them. He is suspicious; otherwise prayer is irrelevant, absurd.

Secondly, even though praying for them, that they should be forgiven, he goes on being arrogant -- for which he is being crucified. And he is not leaving that point at all. In the end he adds his insistence, "Forgive them...." Why? "... because they know not what they are doing." They are ignorant and *he* knows. This idea, that they are all ignorant, is simply egoistic.

And you don't have any proof of what you have been telling them. They are simply asking for the proof, and this is one of the ways of finding out whether you are the messiah or not: the messiah should be crucified and there will be a resurrection. So these poor fellows are simply following religious scriptures. They know *exactly* what they are doing. They are not ignorant, they are really much too knowledgeable. Ignorant people are innocent; ignorant people don't crucify anybody.

These are knowledgeable rabbis, the high priests of the Jewish temple. These are very knowledgeable people, far more knowledgeable than Jesus is. And this is the whole conflict, that they think this man is simply a crackpot -- with no arguments, with no logic, with no rationality, with no support of the scriptures -- who goes on proclaiming that he is the only begotten son of God. Now, anybody can say that. There is no way to disprove it.

I have heard a story.... A man, very ugly, dirty, poor, uneducated, fell in love with a very beautiful girl of the city -- rich, cultured. And he was in difficulty, how to get this girl? Even to meet her was difficult. The story belongs to India, it can happen only in India. One Gandhian, a follower of Mahatma Gandhi, suggested a simple method: do what Gandhi did.

The man said, "What am I supposed to do?"

The Gandhian said, "You simply go with your bed, spread the bed before the palace of that rich man and go on a fast. Say that unless you are married to the girl you are not going to break your fast -- a fast unto death. And I will collect people; don't be worried."

The idea was appealing, and soon the man was lying there with signboards all around and flags and decked, "With our love...." "Fast unto death for love." Nobody had ever heard of such a great lover before -- and so religious too; not threatening anybody, simply killing himself. Now, you cannot take action against any person... and particularly in India. All the Gandhians were in support because of course it is a non-violent method. The police cannot interfere, the government cannot interfere.

The father was in trouble, thinking, "This is something strange. If he dies I am condemned for my whole life. People will say, 'You killed that man.' The murder is on my head. And I cannot let this man get married to my daughter. He has no merit, no qualification he is a beggar, a criminal."

Two or three days passed and it was in all the newspapers with big photos of the man saying that he was dying for love, and condemning the rich man.

Finally, the old man went to an old Gandhian to ask, "You suggest something, because I have inquired of all my friends and they say, 'Nothing can be done against it; even the British government had to leave because of Gandhian fasts. And who are you? -- you will have to give in, otherwise that man will die on your floor and you are condemned forever. And nobody is going to marry your daughter either, remember, because a murder is on you, on your daughter: you killed a poor man.'"

So finally he thought it was better to ask some Gandhian, an old Gandhian. The Gandhian said, "It is very simple -- just use a Gandhian technique against a Gandhian technique. I know a prostitute uglier than

that man, very old, just on the verge of death, suffering from leprosy. Just for a little money she will be ready...."

The rich man could not understand; he asked, "What do you mean? What will that prostitute do?"

He said, "She will do everything. We have to give some money to her and tonight she will also come with her bed, lie down by the side of the man and say, 'I will die if you don't marry me.' And by the morning the man will be gone -- don't be worried. Just seeing that woman will be enough! He will never come back to your house."

And that's what happened. The man did not even wait for the morning; the moment he saw the woman coming he asked, "What is the matter? What are you doing here?"

She said, "I am going to marry you, otherwise I am going to do a fast unto death, here, just by your side. Either marry me or I will die."

The man looked here and there, but it was silent and in the middle of the night there is nobody. He rolled up his bed and not only escaped from that place, he escaped from the town for a few days, because who knows, that woman might find him and catch hold of him.... He himself had started the Gandhian game; now he was caught in it.

It is a very cunning device invented by all the religions.... They had to invent it because without it there was no way to catch hold of humanity. And certainly, they have been successful. For millions of years they have been sitting on your head. They have reduced all humanity to slavery, in every possible way.

What they have done is this: what is natural to you they have condemned some part of it. Different religions have chosen different parts -- that doesn't matter. All that matters is, it has to be natural.

Natural means whatever you do you cannot destroy it. Whatever you do there is no way to get rid of it; at the most you can repress it, hide it so deep within yourself that nobody may be able to detect. But you will know always.... The priest, of course, knows; and the priest has ways of finding out.

First, it is absolutely there; there is no question about it, because it is against nature to drop it. The priest knows it is there, you know it is there. You may even forget it is there but the priest will not allow you to forget that. He will go on reminding you in every sermon, every scripture, every day in every possible way, that your animal -- they call your natural being the animal, the devil -- is within you, it is there. And the more sophisticated religions even make you confess it -- for example, Catholicism.

You have to go to confess to the priest what sin you have committed, what sin you have been thinking to commit, what your fantasies are, what your dreams are. The pope has called it also a sin to confess directly to God. The world seems to be absolutely idiotic, dumb: this polack goes on saying things and nobody even raises a question. Confessing to God directly is a sin? Why? Is not God your father also? No, the reason is, if you start confessing to God directly, what about the priest?

The whole key to the Catholic enslavement of its followers is in the hands of the priest. He knows all the dark corners of everybody in the congregation. You cannot leave the congregation -- he may expose you. He is dangerous in a way because you have confessed your secret to him, and you have confessed those things which you have been hiding from everybody else. Your whole respectability he can throw within a second; you will be nowhere. Right now you are at the height of respectability, but before the priest... he knows where you are, exactly.

Now, that is a great invention of Catholics -- making you confess. But it makes no difference: all other religions, even without confession, know you... because what they have been asking of you is impossible. They have been telling you that two plus two is five, and they know it cannot be. Two plus two is always four.

And you have agreed with them that two plus two is five; now you are caught. If you say two plus two is four you are falling into your animalhood; two plus two *has* to be five. And you know that that is wrong, but the wrong is respected. The right is not right; the natural is not acceptable.

It is because of this that psychoanalysis became such a tremendously successful phenomenon. It took over the whole world. Never has a single man's idea been so significant that in his own lifetime it became a worldwide revolution. What was his secret? There was no secret. Simply seeing what Christians, Jews and other religions have been doing to people.... They have all repressed your sexuality; on that point they all agree, because sex is the most significant force in you.

Sex is your life-force.

It is from this energy that you come.

It is this energy that keeps you running, alive.

Call it elan vital, call it life-force -- because the word sex has become so condemned by the priests that

even to use it is to feel as if you are doing something wrong. Use "life-force" and you can see the difference. With the word life-force you don't feel at all guilty. With "sex" immediately something inside you starts pinching -- that is your conscience. The priest has managed to create a small mechanism in you; it starts pinching you, telling you that something is wrong.

Sigmund Freud is a by-product of the religions. If there had been none of these religions, there would have been no possibility of any psychoanalysis, because what would there be to analyze? First one needs a repressive system, then a Sigmund Freud is needed, an Adler is needed, a Jung is needed and they will go on coming.

While religions go on suppressing, more and more sophisticated methods of psychoanalysis and treatment will be coming. It is a growing profession. But they should remember this, and I think they have understood the point; within this half century psychoanalysts have understood the point. Now they are functioning in cooperation with religions as deprogrammers... very strange.

A Christian father may take his son to the deprogrammer because the son is moving away from Christianity to some new movement, to some new idea, some new ideology; and the psychoanalyst helps the father. Of course he charges -- that is his business -- and he deprograms the son. And things can be vice versa too.

Just a few days ago an old man was here, perhaps he is sixty-five. Now his children are thinking to take him to the deprogrammer because he has been coming here for one year continually, and joining in therapies and meditations, and now he is thinking of taking sannyas. Now a crucial moment has come -- the family is afraid. He is the head of the family -- not only the head of the family, he is the chairman of the corporation, the family's business, which is tremendously large; one thousand million dollars per year he earns.

Of course millions of dollars he gives to charity, to Christians, so that religion is involved. They are afraid if he becomes a sannyasin, those millions will not go to Christianity. The children are afraid because it is all their inheritance but it is in his power. The psychiatrist is there, ready to help bring him back to the Christian fold.

Psychiatrists have understood this perfectly well, that the whole of their religion and their profession are together, they cannot be separated. If psychoanalysis succeeds, it will commit suicide; hence, psychoanalysis goes on and on, it never succeeds. It is not meant to succeed, because if a man is successfully psychoanalyzed he will be deprogrammed completely; then there is nothing to be done with him. He is completely free.

He will do things.... Now he need not have anybody else to guide him, to show him the way, to lead him to God. In his utter freedom he will know that he is part of this eternal existence and there is nobody to lead him. His nature is enough. His intuition is enough. Now he is clean enough to have his intuition function. No, psychoanalysis will not ever be complete.

And in the beginning of psychoanalysis the approach appeared as if it was against religion. It is not. They are conspirators in the same game. First the priest and the politician were two shareholders in the conspiracy. Now, a third shareholder has entered -- the psychotherapist, the psychoanalyst, the psychologist; and they have all kinds of varieties. They have all joined in the conspiracy.

Just the other day I heard the news that four priests in South America -- in one small country which has gone into the hands of the leftist revolutionaries, four priests have been told that they are no longer priests because they have accepted government posts. One is an education minister, three others are in higher posts. Now the pope cannot tolerate this -- in a leftist government?

America has been trying to sabotage that government. You can see how conspirators, without even meeting each other, go on functioning in synchronicity. America is trying to sabotage that country; the pope is trying to sabotage it from his side. Those four priests -- what wrong have they committed? I don't think there is any problem.

If the priest becomes an education minister the pope should be happy that now the priest will have enough power over education: he may be able to educate people in religion. He should be happy, he should welcome it. But no, the priest is expelled from the priesthood. The reason given is that no priest is allowed to have a governmental post.

I was surprised. Then what about the pope himself? -- because he is the head of the government in the Vatican. The Vatican is a country, an independent country -- not very big, just eight square miles, but it is an independent country; and the pope is the head of the state and of the church, both.

This man should be expelled immediately. But who will expel him? -- that is the question. Only I can

expel him, but it will not be followed. I declare him expelled, he is no longer a pope at all -- because if just by becoming an education minister in a small country somebody loses his priesthood, then your becoming the head of the whole government....

And the Vatican may be small but it has immense political power around the world, because six hundred million Catholics.... So the land may be small -- that does not matter -- but six hundred million Catholics around the world, that is his real state. It is all over the world, spread all over the world. But I wonder whether he himself thought about it, what he is doing. It can backfire. But it won't backfire because nobody who has power is going to say anything against it; they will all be happy.

By the way these priests were thrown out, the pope has shown his attitude -- that he is against the leftist government, that Catholics should get out of this movement, that they should be against the govern ment, not for the government. He has shown, "I am for America," without saying anything.

In the Vatican they have created an academy of sciences. The purpose is not science; they will exploit it. Already twenty-six Nobel prize-winners are members of the academy. It has already become respectable. Who is going to be welcomed in the academy? Sixty other scientists around the world have joined the academy. Four times it will be meeting in the year, discussing scientific progress and the problems that scientific progress creates.

But the real reason is that they will supply to that pope all the necessary information, the latest in all fields of science, so that he can decide what is right and what is wrong; so he can decide whether science should move in this direction and should not move in that direction. Particularly his interest is in genetic engineering.

Now, that is going to happen sooner or later, and it has to be done. We are capable now of engineering the human child in thousands of ways. We can give him a lifelong healthy body, from the very beginning prepared to resist all kinds of sicknesses. We can arrange how long we would like him to live, how long we would like him to be young; he can be young to the very last breath.

There is no need for old age. Old age simply can be wiped out, just as sickness can be wiped out. Man can grow up to youth, and then he can remain young for a hundred years, two hundred years; three hundred years is very easily possible. Right now it can be done, but it is not being done, because nobody is interested in life. All governments are interested in death.

All governments are putting seventy-five percent of their budget into arms. Even the poor countries are in the same competition: seventy-five percent of the budget of their country. People are dying, they don't have enough to eat -- and they are creating nuclear bombs and atomic bombs.

Nobody is interested in life; otherwise all facts and research are available to show that man can at least live three hundred years. In fact scientists say, "We don't see any reason why man should have to die, because if he can manage for seventy years on an automatic renewal system, all that is needed is that his genes be reprogrammed." That is genetic engineering.

If your father lived to seventy, and your grandfather lived up to seventy, you can be quite certain that you cannot live more than that. Maybe you will live a year or two more because you have better medical facilities, but not much more because they have given you genes which have a program. Those are the same genes that your father had, your grandfather had, your mother had, your grandmother had. At the most you can take the average of the combination of all those people's genes, and that will be nearabout your life span.

But the genes can be reprogrammed; it is only a question of putting the right idea in their minds. Those genes have a certain small mind, and that mind carries the idea of seventy years of age. If you can just put one zero more it becomes seven hundred, and those poor genes will not in any way object to adding one zero more. It is no problem for them, not a burden. And genetic engineering is now capable of this; in animals it has succeeded, so there is no reason... because the process is the same whether in animals or man.

Now the pope is worried about that. And that is one of the reasons for creating the academy, so that genetic engineering be prohibited, or the pope decides whether it is moral or immoral. And certainly I can say that he will decide it is immoral, because God gives you seventy years -- it is a God-given thing -- and you try to improve upon God and make man seven hundred years old?

Certainly it will have implications, tremendous implications, because a man who is going to live seven hundred years will remain young at least up to five hundred years. That will be the equivalent of fifty -- up to five hundred years he will remain interested in women!

You will have to change that phrase "dirty old man"; there will be no dirty old men. Up to five hundred years a man will be interested in women the women will be interested in men, and they will be capable of

making love.

Of course the pope is worried. That's what he has been trying to cut down as much as possible -- and these fools, genetic engineers, they are trying to prolong it. Just seventy years is enough for eternal hell. Five hundred years of youth -- they will have to create new hells for you. The old hell will not hold that much population; such great old sinners will come in that the former old ones will look childish and be told "Just get out of here!"

It is strange that the academy that the pope has created is not interested in any real problem of life, but is interested only in how to cut man's life -- not to solve any problems. But this is the logical end of their whole history. Your nature has to be destroyed, crippled repressed. That creates the greatest religious thing. guilt. And any man who is guilty cannot get out of the prison of the religions.

He may change from one prison to another; he may become a Christian from a Hindu, or a Buddhist from a Christian. That doesn't matter; it is simply choosing your prison. That much you are allowed, because these prisons are without walls; you can simply move from one prison into another prison. But you will remain imprisoned because every religion depends on guilt.

That's why I say my religion is the first authentic religion; it has no idea of guilt at all.

I don't want you to feel guilty about anything, because nature has given to you out of its bounty. It is a gift to be received with joy, *whatever* it is. And a gift has not to be thrown out, repressed. Enjoy it.

So the first thing is accepting yourself -- which is not very great; but seeing the situation in which humanity is, still it is a great revolution: accepting yourself.

But I don't like the word "accept," because that means somehow "What to do? This is the way I am; I accept it." No, with my religion just accepting yourself is not enough.

Loving yourself, that is totally different.

Then you are feeling blessed.

Whatever nature has given -- and we are nature, extensions, parts of it -- we have to live it with a song, with a dance, with no question of guilt. That idea of accepting yourself has arisen because of guilt. Guilt says, "Don't accept yourself; reject, go on rejecting. The more you reject yourself, the greater a saint you are."

If you look into the history of religions you will find how many kinds of perversions have arisen out of this rejecting.

In Soviet Russia before the revolution there was a Christian cult, very prominent, which used to cut off their genitals. Every year at Christmas time -- of course, that is the holiest time -- these people would gather in great crowds around the churches and cut their genitals off and pile them up. Now women were at a loss, but not for long; soon they discovered they could cut off their breasts... and they started cutting off their breasts. It was such a bloody, idiotic affair, but these people were respected, worshipped almost like sages -- they had done a great thing.

But even if you cut off your genitals that doesn't mean that fantasies about sex will disappear or sex will disappear. It is in the very cells of your body, every fiber of your body. But educated people, even in the beginning of this century, were doing this. It was only because of the revolution that it became a crime. It was very difficult to stop them even after the revolution because it was their religious practice. It continued even after the revolution, here and there; in secret they would gather and do it.

More or less all the religions have been doing it in different ways. Jainism gives its monks so little food that there is no possibility that they might be able to generate any sexual energy. The food is just enough for them to breathe -- only that much energy... Jaina monks are just skeletons. But the surprising thing is, sexual fantasy does not leave. The body has almost gone, there are only bones: the food is not enough for the most essential things in the body, so of actual sex there is no question.

First *your* life has to be saved. Sex is the life of your children, of your future generations; but first your life has to be saved; so when food goes into you it has priorities. First, it has to save your brain; otherwise, even if you are alive you will not be of any use, you will be worse than dead.

So the first priority is for the brain. But you will see in the Jaina monks, their brains start disappearing. You can see from their face no sign of any intelligence. They have not done a single creative act in five thousand years. So many people doing nothing -- what happened to their brains? Those very delicate tissues died because the food was not available. Right proteins were not available, right vitamins were not available -- those tissues slowly slowly died.

Then the heart has to be looked after. Then there are other functions in the body. Only when your whole body is looked after well do you accumulate sexual energy, because sexual energy is not in any way

concerned with your life, it is concerned with lives to come. It is concerned with future generations, it can wait. But if you die there is no question of waiting; first you have to be preserved.

So Jainism has cut the food of the Jaina monk in such a way that he has simply destroyed his whole life energy, the whole system. He lives -- that means he breathes -- and he dies. He never experiences any joy, he cannot even smile. There is nothing left in his life to smile or laugh about.

All the religions in subtle ways -- for example, Catholics have monasteries where only monks live, no woman can enter. There are nunneries where only nuns live, no man can enter. And when they say no man can enter or no woman can enter.... I have inquired, "There must be some age limit -- for example, a six-year-old boy, he is a man, can he enter where the nuns live? Or a six-year-old girl, can she enter where only monks live?"

They said, "What are you saying? Scriptures say even a six-month-old girl"a six-month-old girl! "cannot enter the monastery." And for one thousand years, in one monastery, Athos, no woman, not even a six-month-old girl, has entered. Now, they have cut out sex in a different way -- but they have created a thousand and one perversions.

Homosexuality is one of the by-products of religions.

Now when I say it, all the religions will feel offended; let them be! Homosexuality is a by-product of religions -- I cannot deny the truth -- because you forced monks to live separately, nuns to live separately, you encouraged it.

Wherever only men are living, sooner or later homosexuality is going to happen. In army camps, in religious monasteries, in boys' hostels, in girls' hostels, in nunneries -- wherever a single sex is living, an intelligent human mind will find some way to express its sexual energy; it is bound to find a way into homosexuality.

All religions condemn homosexuality.

And they are the producers of it.

They are playing really a very criminal game with humanity. On the one hand they are the causes of all perversions; on the other hand they condemn you because you are perverted.

My whole effort here is to make you aware that the people who cause perversions are not the people who are going to help you out of them. They are living respectable lives -- rabbis, sages, popes, bishops, cardinals -- on your guilt.

Let the guilt disappear from humanity and you will see all the religions disappearing so quickly.... It is just as when the early morning sun rises, and you can see that in the cool night, drops of water have accumulated on the petals of roses, on the leaves of trees. They are there, but as the sun rises they start evaporating; just within a few minutes they are gone.

Once guilt is dropped religions will simply evaporate; they cannot remain on the earth even a single moment more. It is guilt that keeps giving them food, sustenance; hence, the idea of accepting yourself arose. It is a humanitarian idea. It has come from those people who have been thinking, "How has man become unnecessarily miserable? He has made himself miserable just by fighting against himself." They created the idea of accepting yourself. It was good for its time, but it is not enough.

It is the minimum that you can do. But when you can do the maximum, why stop at the minimum? When you can dance to abandon, then why go on just moving your body a little, as if under compulsion, ashamed: "What am I doing?" Accepting yourself is just like that: smiling, and yet still feeling, "What am I doing?..."

Something is negative in "accepting" yourself. The very word, acceptance, means there has been rejection before, a denial, and now you are trying to cover that denial, that rejection, with acceptance. No, I don't want this kind of idea to be implanted in you.

My whole vision is of a human being, totally alive, intensely alive, enjoying everything that life makes available, and enjoying it with grace, with gratitude towards existence.

And that's what loving yourself means.

It means that you have thrown all the garbage of religious rejection, repression. You have dropped all the ideals that they have given to you; you are now standing on your own as if you are Adam and Eve. No priest has been there before, no religion has been there before; you are uncorrupted, unspoiled, clean.

Start like Adam and Eve -- just think of the idea!

Why bother about the past? Forget about it. *You* are the first man.

Start living as if you don't know how to live. Nobody is there to teach you, no guidelines exist. No books exist which say how to do this, how to do that. You are just left alone on an island. Everything is

available: Intelligence is within you, instinct is within you, intellect is within you, intuition is within you. Now start moving.

Yes, perhaps you may commit a few mistakes -- there is no wrong in it, that's how one learns. Perhaps a few times you may fall -- nothing to be worried about. You can get up again; and next time you will be walking more carefully, more alert, so you have gained something out of that fall. Out of each mistake, each error, you are constantly gaining something.

Errors are valuable. Mistakes are immensely necessary. If you are somehow protected from committing mistakes and errors, you will never grow, you will never learn a thing, you will never mature.

So behave as if you are the first here. The whole world is available to you to explore. And in exploring it you will be surprised that simultaneously your inner world is being explored too, because as you explore the outer world your insight becomes deeper, your intelligence becomes sharper, your awareness becomes keener. And a perfectly fulfilled man is one who explores both the outer and the inner, and who, at the moment of death, can have a smile on his face: he lived totally, he is happy that he lived totally, he burned his life's candle from both ends together.

When you can burn your candle from both ends together, why be miserly and burn just one end? When you can enjoy double the light and two flames together, enjoy it -- because enjoyment is not simply enjoyment. Every joy is growth and brings you closer to blissfulness, to ecstasy.

And unless you have attained to a state of ecstasy where you can say, "I have arrived, I am fulfilled.... The purpose of existence in me is completed. If now death comes, it is welcome. Now that is the only thing that I don't know." A man who can say, "Death is now the only thing that I don't know -- life I have known," will be enthusiastic about death, will be eager to meet it, would like to have a plunge into it.

And this is the paradox of life:

One who is ready to die, never dies.

One who is himself ready to jump into death, for him death disappears.

Death is only for cowards.

Death is only for those who have not lived, who have really remained dead their whole lives.

Death is not for the living.

The more alive you are, the farther away is death.

If you are totally living, there is no death:

Death exists not.

Then there is only life, life eternal.

From Misery to Enlightenment

Chapter #11

Chapter title: Consciousness: the only criterion of virtue

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OSHO,
CAN YOU TALK ABOUT RESPONSIBILITY AND WHAT IT MEANS FOR US? I FEEL ITS IMPORTANCE

THE problem of responsibility is one of the most fundamental issues. But before we can go into it, a few words will have to be understood rightly. The so-called religions have prostituted language as much as they could. In fact they are responsible for all kinds of prostitution in the world -- they have not left even language alone.

Responsibility in itself is a beautiful word of tremendous grace, significance, but in passing through the hands of the religious people it has become almost ugly, disgusting. First, the natural meaning of the word: it comes from response. To understand response you have to understand reaction.

Somebody insults you; that is his action. You get irritated, annoyed, angry; that is reaction. You are not acting on your own -- the other has pushed your button. He is the master, you are behaving like a slave.

Let me tell you one story, but don't let me drift... because stories are dangerous, intriguing. And when I start a story I have something in my mind, and by the time I end the story I have forgotten why I had started it. So I have to start again from something, where the story ends. But this story is not like that.

It is reported that Gautam the Buddha was passing by the side of a village. The village was populated by anti-Buddhists; so much so that although Buddha had just bypassed them -- he had not even entered the village for the simple reason that he did not want to create any unnecessary scene there -- those idiots were not going to leave him so easily.

They came rushing out of the village behind him surrounded him and started abusing him in every possible way, using language which one should not use against another human being -- what to say of a man like Gautam the Buddha. The followers of Buddha really became angry. They were ready to hit back, but in front of Gautam the Buddha it was impossible for them to take any action before he said something. And what he said puzzled everybody, shocked everybody.

He turned to his disciples and said, "You have disappointed me. Those people are doing their thing. They are angry. They think that I am an enemy of their religion, of their moral values -- naturally they are angry. And I am listening to them; they are abusing me, not abusing you. Why are *you* getting angry? Although you are controlling yourself, that does not make any difference. You have allowed those people to manipulate you. Are you their slaves?"

The people of the village were also puzzled. They fell into a strange silence. Buddha said to them, "I am in a hurry to reach the other village, where people are waiting for me. If you are finished, I can go. Or if something else is still there in your mind, when I come back I will inform you ahead. At that time you can complete the whole thing. So am I allowed to go?"

Those people said, "We have been abusing you, saying all sorts of dirty things against you; many of them are lies, we know -- but in love and war everything is right. But you are so cool and calm, as if we have just welcomed you, greeted you, and you are asking our permission to go ahead."

Buddha said, "Whatever you have done, that is your problem. I do not react, I act. Nobody can force me to do something, nobody can influence me to do something. If I want to do it, nobody can prevent me from doing it. My actions are my actions -- they are never reactions."

When you act, that is response; when you react, that is not response. But to act you have to be very conscious so that nobody can push your buttons, so that nobody can manipulate you into a certain kind of action.

Everybody is being manipulated.

Our whole society depends on manipulating.

Parents are manipulating their children, politicians are manipulating the masses, priests are manipulating their congregations.

Even children start manipulating their fathers, their mothers... very small children. Even a child six months old starts learning how to manipulate. He knows that if he smiles he is going to get toys, sweets, hugs, kisses. He had no desire to smile, but he has learned a certain exercise of the lips. It is just there on the lips, an exercise -- he just opens his lips. It looks as if he is smiling, but if you look into the eyes of the child you will be surprised -- there is a politician.

A six-month-old child has to become a politician: What kind of society have we created?

He manipulates, and you go on rewarding his efforts of manipulation. Slowly slowly, he may forget that his first smile was false and all other smiles are just a continuation of his first smile. Perhaps his last smile when he is dying will be also just a continuity of the I first.

He may never discover what a real smile is -- a smile that comes from within you for no motivation, not

to ask something, not to be rewarded by something. It is not a business deal. You are so joyful inwardly that a smile spreads all over your body.

When a real smile is there it is all over the body. You may be able to detect it only on the lips, perhaps in the eyes, but it is all over the body. Every fiber of your being is rejoicing. So it is not a question of being rewarded. It is not a question of desiring something, bribing somebody.... But it is not only the smile, he learns to manipulate with everything else too.

Buddha said to his disciples, "You are behaving like slaves to these people." And he said to the villagers, "You have come a little late. You should have come ten years earlier -- then I would have cut off your heads, then you would have known what it means to abuse. Now it is too late! I cannot function like a slave. Now I am a Master -- you cannot manipulate me.

"I would like to ask a question of you. In the last village people brought sweets, fruits, flowers, just to greet me. I told them, 'We had our breakfast in a village earlier; now take these fruits and these sweets with my blessings. We cannot carry them. We don't carry food, we don't carry anything for the future. We will see what happens later on: somebody may offer something. And it has always been happening, so there is no problem in it.'

"l ask you: those people had taken the sweets and fruits back -- what must they have done with them?"

One of the men in the crowd said, "They must have distributed the fruits, the sweets, to their children, to their families, to themselves. They must have enjoyed them."

Buddha said, "That's where you make me sad. Now what will you do? I reject, I don't take your abuses. If I can reject fruits and sweets then those people have to take them back. What can you do? I reject your abuse, I don't take such things. For ten years I have not taken any such things from anybody. So now carry the load back home, distribute it among yourselves, to your children, your friends; whatever you want to do you can do.

"But this is your doing; I have nothing to do with it; I simply refuse. And I have the right to refuse anything. You are giving it to me and I am saying, 'Thank you, I don't want it.' You cannot force it on me. I only act out of my own consciousness. You cannot cloud my consciousness with your abuse and make me unconscious, and make me react."

Reaction is unconscious. You do not know exactly that you are being manipulated. You are not aware that you are behaving like a slave, not like a master.

Action out of consciousness is response.

But the religious people have made such an ugly association with the word responsibility that it has lost all its original quality: They have made you "responsible" for many things. What is right, they have told you; what is wrong, they have told you -- they have not left you to decide. No religion leaves you to be really responsible -- because to me the word responsible means you are capable of taking decisions. You are mature. You are conscious enough to decide what to do and what not to do.

Just now I had this news: pope the polack, addressing the youth in Latin America, said, "My dear ones, beware of the devil. The devil will tempt you with drugs, alcohol, and most particularly premarital sex."

Now, who is this devil? I have never met him, he has never tempted me. I don't think any of you have ever met the devil, or that he has tempted you. Desires come from your own nature, it is not some devil who is tempting you. But it is a strategy of religions to throw the responsibility on an imaginary figure, the devil, so you don't feel you are being condemned.

You *are* being condemned, but indirectly, not directly. He is saying to you that you are the devil, but he has not the guts even to say that. So he is saying that the devil is something else -- a separate agency, whose only function is to tempt people.

But it is very strange... millions of years have passed and the devil is not tired, he goes on tempting. And what does he gain out of it? In no scripture have I found what is his reward for all this arduous work for millions of years. Who is paying him? By whom is he employed? That is one thing....

And the second: Is not your God omnipotent? That's what your scriptures say, that He is all-powerful. If He is all-powerful, can't He do a simple thing? -- just stop this devil from tempting people. Rather than going to every person and telling every person, "Don't be tempted by the devil," why not finish this one person? Or whatsoever he wants, give it to him. This is something to be decided between God and the devil. What business is it of ours to be unnecessarily trampled between these two?

God has not been able in millions of years to convince the devil or to change the devil or to finish the devil. And if God is so powerless before the devil, what about His poor people to whom these representatives of God go on saying, "Don't be tempted by the devil"? If God is so powerless and impotent

before the devil, what can ordinary human beings do?

For centuries these people have been telling these lies, and not even once have they themselves tried to be responsible. This is irresponsibility -- telling young people, "Be aware, the devil is going to tempt you."

In fact this man has put the temptation already in the minds of these people. They may not have been thinking right then of drugs, alcohol, premarital sex. They had come to listen to the pope, to some spiritual sermon. They will go back home thinking of premarital sex, how to get tempted by the devil, where to find the drug dealers.

And alcohol is certainly not a temptation of the devil, because Jesus Christ was drinking alcohol -- not only drinking it but making it available to his apostles. Alcohol is not against Christianity. Christianity accepts alcohol perfectly because to deny alcohol would be putting Jesus in jeopardy. Jesus was not a member of Alcoholics Anonymous. He enjoyed drinking, and he has never said that drinking is a sin -- how could he say it.

Now the polack pope seems to be far more religious than Jesus Christ. And I can certainly visualize that if the only begotten son drinks, the father must be a drunkard, and the Holy Ghost too. These people may be the cause because from where did Jesus learn? Certainly the devil could not tempt him. We know that the devil used to tempt him, and he said to the devil, "Get behind me, I am not to be tempted by you."

But these people seem to be mentally sick. You never come across the devil, and you don't talk with the devil this way: "Get behind me, and let me go on my way. Don't prevent me, don't try to tempt me." And if you do say these things and somebody hears, he is going to inform the nearest police station that here comes a man who is talking to the devil, and we don't see any devil anywhere."

Jesus is also contaminated by the rabbis and the priests. It is the same company, just with different labels and different trademarks. But the business is the same, the company is the same, their work is the same -- they corrupt human beings, they destroy your innocence.

This polack pope is worried about premarital sex -- it must be on his mind, otherwise how can it come out of it? And that is his most emphatic thing. But what is wrong with premarital sex? It was a problem in the past, but have you entered into the twentieth century or not?

It was a problem in the past because sex can lead to pregnancy, to children, and then the problem will arise of who is going to bring up those children? Then who is going to marry that girl who has a child? So there will be complications and difficulties.

There need not be -- it is just in the mind. In fact most marital difficulties arise because premarital sex is denied. It is as if you are told that until you are twenty-one you cannot swim: Don't be tempted by the devil; pre-adult swimming is a sin.

Okay, one day you become twenty-one but you don't know how to swim. And thinking that now you are twenty-one you are allowed to swim, you jump into the river. You are jumping to your death because just by becoming twenty-one, there is no necessity, there is no intrinsic law that you will learn how to swim. And when are you going to learn to swim?

What actually are these people saying? -- they are saying that before entering the river you should learn to swim; if you enter the river you are committing a sin. But where are you going to learn to swim -- in your bedroom, on your mattress? For swimming you will need to go to the river.

There are aboriginal tribes which are far more human, natural, where premarital sex is supported by the society, encouraged, because that is the time to learn. At fourteen years of age the girl becomes sexually mature; at eighteen years of age the boy becomes sexually mature. And the age is going down: as human societies become more scientific, technological, food is sufficient, health is taken care of, and the age goes on falling.

In America girls become mature earlier than in India. And of course in Ethiopia how can you become sexually mature? -- you will die long before. In America the age has fallen from fourteen to thirteen to twelve because physically people are more energetic, have better food, a more comfortable life. They become sexually mature early, and they will be able to function also longer than in poor countries.

In India people simply cannot believe when they read in the newspapers that some American at the age of ninety is going to get married. The Indians cannot believe it -- what is happening to these Americans? By the time an Indian is ninety he has been in the grave almost twenty years; only his ghost can get married, not he. And even if they are in their bodies, a ninety-year-old person marrying a woman who is eighty-seven... just great! Simply unbelievable! And they go on a honeymoon....

They are really very practiced, they have done this all their lives many times -- getting married, going on a honeymoon -- and they have been fortunate enough so that in one life they have lived at least five, six,

seven lives.

Premarital sex is one of the most important things to be decided by human society.

The girl will never be more alive sexually than she is at the age of fourteen, and the boy will never be so sexually alive as he is at the age of eighteen. When nature is at its peak, you prevent them. By the time the boy is thirty you allow him to get married. He is already declining in his sexuality. In his life energy he is already on the decline, he is losing interest. Biologically he is already fourteen or sixteen years late -- he has missed the train long ago.

It is because of this that so many marital problems arise and so many marital counsellors thrive, because both partners have passed their peak hours, and those peak hours were the time when they could have known what orgasm is. Now they read about it in books and they dream of it, fantasize about it -- and it doesn't happen. They are too late. The popes are standing in between.

I would like to say to you: don't be tempted by the popes. These are the real evil ones. They will spoil your whole life. They have spoiled the lives of millions of people.

When you are thirty you cannot have that quality, that intensity, that fire that you had when you were eighteen. But that was the time to be celibate, not to be tempted by the devil. Whenever the devil tempts just start praying to God, repeating a mantra: *om mani padme hum*. That's what the Tibetans do.

Whenever you see a Tibetan quickly doing "Om mani padme hum," you can be certain he is tempted by the devil, because that mantra is used to make the devil afraid. And the faster you do it, the faster the devil will run away.

In India there exists a small book, HANUMAN CHALISA. It is a prayer to the monkey god, Hanuman, who is thought to be a celibate and a protector of all those who want to remain celibate. So all people who want to remain celibate are worshippers of Hanuman. And this small book you can memorize very easily.

They go on repeating this prayer, so Hanuman goes on protecting their celibacy, goes on protecting them from the devil who is always around, waiting for the chance to get hold of them and tempt them.
Nobody is tempting you.
It is simply nature, not the devil.
And nature is not against you:
It is all for you.

In a better human society premarital sex should be appreciated just the way it is appreciated in a few aboriginal tribes. The reasoning is very simple. First: nature has prepared you for something, you should not be denied your natural right. If the society is not ready for you to get married, that is society's problem, not yours. The society should find some way.

The aboriginals have found the way. It is very rare that a girl gets pregnant. If a girl gets pregnant the boy and the girl get married. There is no shame about it, there is no scandal about it, there is no condemnation about it. On the contrary, the elders bless the young couple because they have proved that they are vigorous; nature is powerful in them, their biology is more alive than anybody else's. But it rarely happens. What happens is that every boy and every girl become trained.

In aboriginal societies I have visited, it is a rule that after the fourteenth year the girl, and after the eighteenth, the boy, are not allowed to sleep in their houses. They have a common hall in the middle of the village where all the girls and all the boys go and sleep. Now there is no need for them to hide behind the car, in the car porch. This is ugly. This is society forcing people to be thieves, deceivers, liars.

And their first experiences of love have happened in such ugly situations -- hiding, afraid, guilty, knowing that it is a temptation of the devil. They cannot enjoy it when they are capable of enjoying it to its fullest, and experiencing it at its peak.

What I am saying is that if they had experienced it at its peak, its grip over them would have been lost. Then their whole life they would not be looking at PLAYBOY magazines; there would be no need. And they would not be dreaming about sex, having sexual fantasies. They would not be reading third-rate novels and looking at Hollywood movies.

All this is possible because they have been denied their birthright.

In the aboriginal society they live together in the night. One rule only is told to them: "Don't be with one girl more than three days, because she is not your property, you are not her property. You have to become acquainted with all the girls, and she has to become acquainted with all the boys before you choose your life partner."

Now, this seems to be absolutely sane. Before choosing a life partner you should be given a chance to be acquainted with all available women, all available men. No astrologer can manage to fit you to each other....

One astrologer used to live by my house. And he was very famous. People from faraway used to come for his advice about marriage, and they would bring the birth charts of the boy and the girl. His fee was higher than anybody else's.... And I used to see him being beaten by his wife.

One day, walking in the morning, suddenly I came across him. I asked him, "I can understand that you are a great astrologer, but what happened? -- you could not manage your birth chart? And your wife beats you!"

He said, "Don't say it to anybody. This is the only problem in my life; otherwise my profession is going so good and I am earning so well. But this woman... I have to keep her out of the view of my customers and clients, because if they see her and her behavior with me they will think, What kind of astrologer is he?"

I said, "Then you have to promise me one thing; otherwise I am going to make it well known, I am going to publish it in the newspaper." I was editing a newspaper, so I said, "I am going to publish it. This is cheating."

He said, "I will do whatever you say."

I said, "Just promise me -- whenever I say, 'Let these two get married,' you have to manage it."

He said, "I will do it, there is no problem, this is just a game. Whatever you say I will do."

And once in a while it used to happen.... One of my friends was very worried because his girl's birth chart was not matching with any boy's, and he was tired of it all.

I said, "Don't be worried. Just bring both charts I

I have the best astrologer."

He said, "But his fee is too high and I am a poor man."

I said, "Don't be worried, there is no fee. Just give me both charts and I will take them to him and he will manage."

And what he used to do if they were not meeting -- he would make another chart which did meet, and throw the old one! He said, "There is no problem in it. Sometimes people come to me and say that these two charts should not be allowed to meet. I take my fee for that. I don't let them meet; I tear one up, even if they are meeting, because another astrologer could fix them -- so I just change the chart."

These people, and they are very religious people.... But this is not the way. You can see all over the world that neither arranged marriage has been successful, nor what you call love -- marriage. Both have failed, and the basic reason is that in both cases the couple is inexperienced; the couple has not been given enough freedom to find the right person. There is no other way than through experience to find the right person.

Very small things can be disturbing. Somebody's body smell may be enough to spoil your whole marriage. It is not a great thing but it is enough: everyday... how long can you tolerate it? But to somebody else that smell may be very fitting, may be the smell that he likes.

Just let people have experience -- and particularly now, when problems of pregnancy are no longer there. Those aboriginals were courageous to do it for thousands of years. And then too there have not been many problems. Once in a while the girl may get pregnant, then they get married; otherwise there is no problem.

In those tribes there are no divorces, because, of course, once you have looked at all the women, have been with all the women of the tribe, and then you choose, now what else are you going to change? You have chosen out of experience, so in those societies there is no need, there is no question of divorce. The question has not arisen.

It is not that divorce is not allowed; the very question of divorce has not arisen in those tribes. They have not thought about it, it has never been a problem. Nobody has said that they want to separate.

All civilized societies suffer from marital problems because the husband and wife are almost enemies. You can call them intimate enemies but that does not make any difference. It is better that the enemies are far away and not too intimate. If they are intimate that means that it is a twenty-four-hour a day war, continuously -- day in, day out. And the simple reason is the stupid idea of these religious teachers: Beware of pre marital sex.

If you want to beware, beware of marital sex, because that is where the problem is. Premarital sex is I not a problem, and particularly now when all birth I control methods are available.

Every college, every university, every school, should make it a point that every child, girl or boy, goes through all kinds of experiences, all types of people, and finally chooses. This choice will be based and rooted in knowing, in understanding.

But the problem for the pope is not that the whole of humanity is suffering from marriage, that all

couples are suffering from marriage, and that because of their suffering their children start learning the ways of suffering -- he is not concerned. His whole concern is that birth control methods should not be used. In fact the pope is not saying, "Beware of the devil"; he is saying "Beware of birth control methods."

Real problems are not being dealt with, only unreal, bogus ones. And he goes on advising the whole world.... And this time when he goes back to the Vatican he will find all the workers in the Vatican -- eight hundred in all -- are threatening a strike because they are not paid well.

The promises that had been given to them have not been fulfilled. For eighteen months they have been waiting and asking. So this time they are ready; when the pope comes back from his tour of Latin America, then they are going to give him a hard time.

He cannot manage eight hundred people -- and he is trying to manage the whole world. Everybody's psychological problems he is trying to manage -- and he cannot manage even eight hundred poor people. And they must be desperate, only then could they have come to the point of declaring that they are going on strike if action is not taken immediately.

And the pope is now the richest person in -- the world. Six hundred million Catholics go on pouring their money into the Vatican -- and you cannot feed eight hundred people rightly? And you go around the world preaching great sermons....

These people have given a wrong idea of responsibility: you are responsible to your parents, you are responsible to God, you are responsible to the priest, you are responsible to the teacher, you are responsible to the society; you are responsible to everybody except yourself. This is the idea that they have imposed upon you.

And I want to say to you that you are only responsible to yourself, and nobody else.

And when I say it, don't misunderstand me -- because a person who is responsible to himself is automatically responsible to everybody with whom he comes into contact. He cannot be irresponsible. His every act comes out of consciousness, how can it be irresponsible?

What have religions done? -- they have done just the opposite. No religion says you have to be responsible to yourself; but to the motherland, to the fatherland to the church... to all kinds of nonsense. And by being responsible to all that nonsense you destroy your freedom, your consciousness.

They have given you another word, conscience. Otherwise there was no need. They have repressed consciousness and put on top of it a conditioned layer, which they call conscience. Conscience means what your religion wants you to do; if you go against it you are being irresponsible. And the scripture decides what is right and what is wrong.

No, no scripture can decide what is right and what is wrong. Each moment the situation changes, and each moment you have to come up with a fresh decision, whether it is right or wrong. No dead principles can help, but only living consciousness. And there is no need....

Only a blind man asks, "Where is the door?" and, "Should I go to the right or to the left?" But when you have eyes there is no need to ask, "Where is the door?" -- you can see. In fact, there is no need even to think where the door is; when you want to get out you simply get out, you have eyes.

Consciousness gives you eyes.

Conscience gives you only words.

And then everybody is ready to exploit you.

One of my professors was annoyed with me, and the reason for his annoyance was valid. He was the professor of economics. And just then it was happening that in Indian universities the change of the medium from English to Hindi was taking place. The professors were all accustomed to English -- although they all could speak Hindi. They were Hindi speakers, it was their mother tongue, but as far as their subject was concerned English was easier for them. They were accustomed to teach in English, but once in a while they got stuck at a certain word.

This professor knew that I had always been of help to him; whenever he was stuck with an English word and he could not find the equivalent in Hindi, I used to supply him the equivalent Hindi word. So he trusted me -- but he had no sense of humor at all. One day he was teaching about bargaining and haggling. On the word "haggling" he got stuck. What in Hindi is haggling? So he asked me, "What is the Hindi word for haggling?"

I said, "CHAKALLAS." It sounds close to haggling, the sound of the two words was very close, but chakallas means "joking," it does not mean haggling. So he started using chakallas. Now whenever he said, "You go to the market and you start chakallas," the whole class would laugh. Whenever he used the word chakallas, everybody would laugh; so he said to me, "What is the matter? Why do you all suddenly start

laughing for no reason at all?" But he could not figure out that it was chakallas, the word, that was creating the whole trouble.

But he must have inquired of others, and they said, "That boy played a joke on you. Chakallas does not mean haggling, that's why they all were laughing."

Next day when he came in he was very angry, and he said to me, "You stand up!"

I said, "I know... it must be chakallas."

He said, "Yes."

I said, "But it was only chakallas -- don't take it seriously. You are so serious that this was the first time in your class there was laughter. You should enjoy it.

And nobody was harmed, nobody was insulted -- we just enjoyed it. Do you hate us enjoying ourselves once in a while and laughing once in a while?"

He said to me, "Nobody has asked me before, but because you have raised the question, it makes me really feel sad for myself because I have never enjoyed laughter. And if others are laughing I feel irritated, I am angry."

I said, "Then you are in a great mess. We can pull you out. As far as I can tell you must have been in a convent school."

He said, "Yes."

I said, "That's what convent schools do to people -- they make them serious."

Everything religious is serious, and everything that is joyful is somehow condemned. Have you ever seen any picture of God laughing? I don't think He has ever smiled in millions of years -- He is running a serious affair. The thing is so serious that even the devil does not laugh. You can just think to what extent existence has become serious: even the devil has forgotten laughter.

This professor called me home, and he said, "I thought about it again and again and I feel that I am missing something. My life seems to be so dry, and I cannot even make friends with people."

I said, "You need just a little chakallas."

He said, "Don't use that word! That word made me the laughing stock of the whole college. Now everybody saying that I was befooled. This translation into Hindi such a trouble, and I have to take your help. Never do such a thing again."

I said, "I cannot promise because promising is not my way of life. Tomorrow we will see, tomorrow will take care of itself. I never promise. If you are afraid, stop asking me. You can ask anybody else, or you can manage on your own; I am not interested. But if you ask me once in a while there will be chakallas. I don't like that serious, dead class. And how can you manage for years living in this deadness? What is the point? If you cannot even laugh, commit suicide."

These people have destroyed so much in human beings that you will be surprised: If it all can be replaced, you may feel for the first time really alive. They have taught you "responsibility" for everything.

In my final years in the university, in India a law was imposed on all the university students that everybody had to take army training. I went to the vice-chancellor and said, "I cannot follow this law. If there is any punishment I am ready for it."

He said, "No, there is no punishment but they have created trouble: if you don't bring the certificate from the army office that you have been attending their courses regularly then we cannot give you the certificate. Their clearance is needed first."

So I said, "I won't ask for the certificate."

"But," he said to me, "you have a responsibility towards the motherland."

I said, "Don't talk *nonsense* to me. The whole earth is mine so why should I have responsibility only to this small piece of land? And on what grounds have you divided it? Who are you to divide the earth into lands and then impose the idea of responsibility?

"l am responsible towards existence. I am not responsible to any nation, to any political division. And I I am going to fight for it -- if you don't give me the certificate I will go up to the supreme court to fight for it. You cannot impose on me any army training, because I don't want to kill anybody. I would prefer to be killed -- there is no problem in it -- but I don't want to kill anybody, and I don't want any training of this kind."

He understood that it was going to be tough and I some trouble for him. So he said, "Don't be worried I will talk to the colonel in the army and I will manage somehow to get a clearance for you."

I said, "That is your business. You have to give me the certificate, otherwise I go to the court. I don't have any responsibility for any piece of land. And you have to prove on what grounds and on what authority

I have any responsibility to any part of the land.

"Just a few years before I was responsible to the land which is now Pakistan. Now I am not responsible to it. It was my mother country; now it no longer is. Bangladesh was my responsibility; now it no longer is. So what guarantee is there? -- I may die for this land, and tomorrow it may not even be my motherland?

"You first give me a clear-cut idea of what my motherland is -- because I have seen before my eyes part of the country become PaKistan. It is no longer my motherland, it is an enemy country, and this whole I training is for nothing but to fight with Pakistan. Bangladesh was my part of the country, now this whole training is to fight with Bangladesh. Tomorrow perhaps Punjab will become an independent country, then it is no longer my motherland.

"So what kind of mother is this? -- hands, head, legs go on disappearing, and to whatsoever remains I am still responsible. My responsibility does not reduce with my mother reducing continually. At least that much freedom should be given to me: as much as you reduce my mother...." ,

He managed something with the army. He gave me a certificate and he said, "You keep it to yourself because if you spread this thing then other students will create trouble. For one I can manage but for everybody I cannot manage. And I know you are right."

The land is simply land. Either the whole earth is our mother or no land is our mother. Countries go on being born and disappearing -- just political games, chess. Israel was not there for hundreds of years, now it is there. And now it is the motherland of the Jews, and their responsibility is to die for it -- and they *are* dying for it.

And they will have to continue to die for it because it is never going to be a safe, secure, peaceful land; that is impossible, because it is surrounded, all around, by the Mohammedans. And in fact for centuries it has been a Mohammedan country -- palestine. Centuries before, sometime, it was Israel, but you cannot go back. And those Mohammedans are not going to leave it.

When it was created I was a very small child, but even then I said, "This is simply stupid. Look at the map: it is surrounded by Mohammedans, it is a Mohammedan country. You are just changing its name and giving it to the Jews because you are now in power."

Britishers and Americans -- because they won the second world war and were in power, and their armies were there -- simply handed over Israel to the Jews. I don't think that this was an act of friendship, this was an act of absolute enmity."

They have created an eternal trouble spot for Jews for the future, one which will never be solved; there is no way to solve it. The Jews will have continually to fight, and they will have to be continually beggars, asking for help from all over the world, particularly help from America.

So America has played a good political game: fix the Jews there so their whole problem is there, their trouble is there. If Jews were intelligent enough, they would have refused it, and said, "We don't want a country which has been Mohammedan for centuries, populated by Mohammedans, dominated by Mohammedans. Now it is *their* country."

If America is so compassionate towards Jews, then give them Oregon. Make it the new Israel -- that will be perfectly good. And all the money that is being wasted in Israel would remain in America, and Oregon would become a beautiful country.

Jews have done tremendous labor there, but it is all futile. And they have poured all their money there, which is all futile. Nothing is going to help: the trouble spot will remain continuously a trouble spot. It is just a small island in an ocean of Mohammedans. You cannot finish that ocean; that ocean is, sooner or later, going to drown you all.

Giving Oregon to the Jews -- this would have been generosity, compassion, friendliness. Anyway, fifty percent of Oregon's land is already federal government land, and the remaining fifty percent they also want to purchase. They want to make it a federal, a completely federal, state.

So it would have been very easy to give it to Jews; there would have been no problem. It would have helped the Jews, it would have helped America. The money would have remained here, the people would have remained here. New people would have come from all over the world. And New Israel would be far better than getting that old rotten Israel which Moses had found. And he did not find it really....

Moses was tired of searching, so finally he said, "This is it" -- because at some point he had to say it... forty years' search! Just the way I have said, "This is it".... How long can one go on searching? Otherwise, do you think of this desert I was going to say, "This is it"? But now there is not much time for me, and I cannot go on and on.

The same I know happened with Moses. Israel is not something better than you have got; it is worse. He

was just tired, utterly tired. His disciples dying every day, three-quarters of the original already dead.... A new generation had come up who did not even recognize him, who he was and what he was. And they didn't care about him at all, because there was a gap, a big gap. And even his closest friends were angry: "It is time; forty years we have been wandering -- where is your Israel?"

This is the trouble with all utopians. They can paint the utopia so beautifully that many become fascinated. But once you start searching for the utopia then the trouble starts, because that kind of utopia never exists anywhere. It has to be created, not found. And that was the basic mistake; they were searching, believing that somewhere there was Israel. I

Nowhere is there any Israel. You have to create it.'

So I have not been searching that way: thinking that somewhere some place is there and we have just to reach there and all is okay. I have been looking for a place where we can *create* it. It is always going to be a creation.

But now that Mohammedan country is the responsibility of the Jews....

One of the great poets of India was always complaining about his sons because they were not listening to him and they were not following him. And he was a well-respected man; he was known as the national poet. He was Maitreya's friend, Ramdharisingh Dinkar. Tired of his continuous talking about his sons, that they didn't listen, I asked him, "Did you ever ask them before giving birth to them, 'Do you want to be born? '"

He said, "WHAT?"

I said, "Have you asked them? It is your responsibility, not their responsibility. *You* brought them on the earth and now you go on imposing every kind of responsibility on them: 'I am your father; you have to respect me, and you have to do things according to me.' Why should they? In the first place you forced them to come into the world without their permission, and now you want them to continue to follow you -- and you want them to feel guilty about it.

"You again and again are asking me... for what reason? You want me to tell your sons, 'This is your responsibility.' I cannot say that. You lived your life the way you wanted. Now let them live their life the way *they* want. Why are you interfering? And they are not children."

He looked at me for a few moments. He said, "So I you are also with them?"

I said, "No, I am not with them. I have never seen them, I have never met them. But if you want, then next time I come to Patna, arrange a meeting."

He said, "No, I don't want any meeting with you -- you will spoil them more. You are saying that it is my responsibility that I have given birth to them?"

I said, "Then whose responsibility is it? Mine? And even after giving birth to them, into this miserable world, you want them still to follow you? It is enough that they don't kill you!"

That was the last time.... After that I used to inquire, "What about your sons?"

And he would say, "Never mind my sons! Don't bring that subject up at all; I have dropped that subject. At least with you I am not going to discuss that subject."

Fathers and mothers go on forcing on children that, "this is your responsibility." They have given the word responsibility a strange turn.

It simply means response-ability. Break it in two: not responsibility, but response-ability, your ability to respond. That means you have to drop all your conscience, things that people have told you are right and wrong. It may have been right and wrong for them, you have nothing to do with that.

Drop your conscience, which is imposed, and become conscious of every situation that faces you. And every moment there is a situation that faces you; become conscious of it, and out of that consciousness, act.

And whatever you do out of consciousness is right.

And whatever you do unconsciously is wrong.

So to me the act itself is not right or wrong. To me it depends on you -- your consciousness, the quality of awareness that you bring to the act. Then everything has a different perspective.

I will tell you a few Zen anecdotes. One is: A great Zen Master had this habit, that once in a while he would just raise his finger towards the sky for no apparent reason. Talking of something else, without any relevance, not in context, suddenly he would raise his finger towards the sky, as if there was some undercurrent also going on of which nobody was aware.

One of his young disciples was just a little boy of twelve years old who used to stand by his side to fan him because it was too hot. He also saw this finger, and he learned to imitate it because he was standing at the side a little back; the Master could not see him.

Once in a while, just while fanning the Master... and then everybody would start laughing, and he would start fanning him again. The Master could not figure out what was happening, why people started to laugh, and from where it came. And that boy was just waving his fan again, and once in a while.... Finally the Master found out.

One day when the boy did it, the Master caught hold of his finger -- he had a knife with him -- and he cut off the boy's finger completely! It was a shock. Nobody could have even imagined that the Master would do that. He cut the finger completely off! And not only that, he said, "Now, point it again!" The boy was in such a shock -- the blood was falling from his finger, and the finger was already on the ground, but the Master said "Point!" And the boy pointed the finger which was no longer there.

For a moment there was great silence. And then the boy came in front, bowed down, touched the Master's feet and said, "I had never thought... I have been listening, standing there, knowing that it is not for me, but then... no thought, no mind, and bliss started showering.

"When you shouted at me I was full of pain, but I forgot it when you shouted, 'Now point your finger!' And you pulled me in front and I pointed my finger which was not there. And because my finger was not there and I was pointing it, suddenly my whole thinking stopped. My mind could not make any sense out of it, what was happening?"

It was so sudden -- the cutting of the finger and the shouting of the Master, everybody in shock, blood on the floor, the finger on the floor... and he says, "Now point it!"

And the boy said, "At that moment, just for a split second, there was no mind. I was not there. Just as my finger was not there, I was not there, and there was no mind. And you are right, Master, blessings started falling on me."

Now cutting off anybody's finger, is it right or is it wrong? -- moral or immoral? Very difficult to say. If a Zen Master does it, you cannot say it is wrong. And the result shows it is not wrong: that boy became his Master's successor. That cutting of the finger began a process in his life of which he was not aware at all. He was just a servant, he was not even part of the congregation.

It is difficult to decide just on the act itself. The question is, what do you make of it? The question is, who does it? From what consciousness does it come? and to what result does it lead?

It came from a pure, conscious mind, and it led to a moment of pure consciousness. The cutting of the finger means nothing. If the Master had cut off the whole hand even then it would not have been bad. Even to cut off the head and give a chance for a moment to pass without a thought, without a mind, to make time stop.... Even if the man is beheaded the act is absolutely right.

I am not saying that you should start beheading people. My emphasis is that the act is unimportant. That's what all religions have been trying to teach: The act is right or wrong. If you do it, you are responsible; if you don't do it, you are irresponsible.

I am changing the emphasis from the act to the actor.

It is *you* who are right or wrong, it is never the act.

It is always my consciousness which is decisive.

The act in other hands may be immoral, but in the hands of a conscious mind it changes its very quality.

Consciousness is the only magic there is.

So I call responsibility 'action with awareness'.

And if you simply go on doing the so-called responsibilities unconsciously, I don't consider them responsibilities; you have been cheated.

Now that is what the pope is going to do with the academy of sciences that he has created in the Vatican. The whole purpose is to create a sense of guilt in the scientist... because this is a very strange step. Popes have always been against science, against scientists.

Three hundred years ago no pope could have even thought that in the Vatican there would be an academy of sciences. But if they had had the whole idea of what is behind it then they would not have been surprised. For three hundred years they have been trying to prevent science in every possible way. They have failed, they could not prevent it. Now they want to persuade.

It is no use trying to be antagonistic -- for three hundred years they have been enemies and Christianity has failed; science has been the victor. Now the pope is taking another move. If by enmity it was not possible, then perhaps it may be possible through friendship. He is certainly a cunning man. And scientists are never cunning, that is the difficulty.

Priests are always cunning, and scientists are always innocent people, even lacking in common sense because their whole mind is concentrated on their work. They are absolutely oblivious of the other aspects

of life. They live a very simple life, concentrated on their own work. But priests are cunning.

Now this academy of sciences is one of the most cunning steps a pope could have taken -- and the scientists are falling prey, falling into his trap because he is making it a question of great respectability. To be a member of the academy of scientists, to be an academician of the Vatican academy is a respect which will not be available to all. Very few people, like Nobel prize winners, will be accepted; great scientific institutes can suggest a few names and they will be considered.

And because science is mostly a Western monopoly there is not going to be much trouble: most of the scientists are Christians and half of them or more than half, will be Catholics. Most of the scientists are spread in America, in Europe, in England.

The only problem is about the Soviet union. So he has opened the door for the Soviet Union too; their scientists are welcome. Four have already joined the academy. Of course Soviet scientists will join for a different reason. They will join to find out what is going on there, so that nothing should go against Soviet Union. They will be spies there.

But the pope is going to make a fuss about it, that I now this is an international, the only international academy where all are represented, even atheists, communists -- all are represented.

And what does he want to do with this academy? He wants to decide what science should do and what science should not do. That will be the pope's decision. And he will corrupt these scientists' minds -- because just now he has declared that science is not the ultimate value; the ultimate value is religion, morality. So the decisive point is going to be religion and morality, not science.

The position does not change, the position is the same. That's what they have been saying for all these centuries, that the scientists should listen to the pope, to the church, because the ultimate value is religion. Science has to be only a servant. It can be a good servant if it follows religion, otherwise it is a bad servant.

The same position.... Now he declares that science is not the ultimate value, the ultimate value is religion and morality. Of course religion and morality have to be decided by the pope.

The academy's function is to review what is happening in different fields of science, just a synopsis of the latest developments in different fields, so the pope can declare whether they are moral or immoral, whether they should be pursued by Christian scientists or not. It will not be said directly *Christian* scientists -- they are all Christian -- but in this way he will sabotage scientific progress and try to turn it towards lines that the church wants science to go on.

I would like to say to you:

Science is the ultimate value.

And there are only two kinds of sciences: one, objective science, that decides about the outside world; and two, subjective science, which up to now has been called religion.

But it is better not to call it religion. It is better to call it the science of the inner, and to divide science into science of the outer, and science of the inner-objective science and subjective science. But make it one solid whole, and science remains the ultimate value -- nothing is higher than that. And the decision should not come from a third-class pope who knows nothing about science. The decision should come through a consensus among scientists themselves.

If we were to create an academy here of scientists then I would like *them* to meet -- we should only provide a meeting place, a relaxing place, a holiday for them. They should meet here and they should come to a consensus among themselves. That is their business -- what has to be done or not done. If they want any help from us, we can give that help in a totally different form, not as a decision -- because who are we to decide?

Our help can be only through meditation. We can tell them to meditate with our meditators.

That will give them more consciousness, more awareness.

And out of consciousness whatsoever they do will be responsible. And out of unconsciousness, even if the pope guides them, whatever they do will be irresponsible.

Chapter #12
Chapter title: God: an idea whose time has come -- and gone

9 February 1985 pm in Lao Tzu Grove

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OSHO,
ARE YOU AGAINST GOD AND JESUS CHRIST TOO? IT FREAKS ME OUT.

IT freaks me out too. How I can be against God, who does not exist at all? To be for or to be against, one thing is absolutely necessary, the existence of God.

There are fanatic theists in the world, and similarly fanatic atheists too. Those who believe that God exists, their fanaticism can be forgiven. But those who think that God does not exist, their fanaticism is unforgivable. They should not bother about God at all. I don't bother a bit.

But there is a human weakness, the weakness of categorizing: if you are not for, then you are against. And the mind functions in polarities, it does not allow the middle way. This is something significant to understand, that the mind can exist only at the extremes. The farther away you go from the middle point, the more you become a mind. The closer you come to the middle point, the more your mind starts disappearing

When you are exactly at the middle, there is no mind at all. That's why Buddha called his path *majjhim nikai* 'the middle path'. He chose really a very profound name, the middle path -- avoiding both the extremes. But mind feels uneasy.... With any extreme it is perfectly at ease.

So if I say there is no God you naturally start inferring that I am against God, but you have not thought of a simple thing -- that if there is no God, how can I be against Him? The people who are for God may turn against Him. But you can depend on me: I cannot turn against Him because to be against I would have to invent Him first.

Friedrich Nietzsche says, "God is dead." I cannot even say that. He thinks he is saying something tremendously anti-God, anti-religion, anti-Christianity, antiChrist. This is not so. To say that God is dead implies that He was there, alive. You have accepted the existence of God -- if not in the present, then in the past -- and it is going to be very difficult to prove how the existent God died. Nietzsche never argued further and the theists are not capable of raising significant questions.

The whole of western Christianity was shocked by the statement that God is dead. They were angry, they would have liked to kill Friedrich Nietzsche. But nobody asked him, 4You have accepted the primary existence of God, now you have to explain how He died And if He was God, how could He die?" And particularly to ask Nietzsche... because Nietzsche believes in the recurrence of life, that life continues. He is the only Western philosopher who believes in the Eastern idea of reincarnation.

If God is dead, He must be born again. That is a simple corollary of his own philosophy. If man dies and is born then why be so unfavorable to God? At least give Him as much as you give to ordinary human beings, to animals, to birds -- to all life.

Either God has never been there or will always be there. Life can change its forms but can never become death. That, Nietzsche accepted. And no Christian bothered him, raised the question, argued with him.

I cannot say God is dead. I think Nietzsche is not really against God. He is against the priesthood, against Christianity particularly, against Jesus. But God is the foundation of all these, so he has to hit God to demolish the whole edifice of the only begotten son, the messiah, the pope, the church, and the whole ugly history of Christianity. Without God it all becomes absurd. That s the reason he says God is dead, but deep down he knows God *is*.

My situation is totally different.

I am not against God.
I have been searching and seeking Him everywhere.
And this is my finding -- that He is not anywhere.

I have looked in, I have looked out; I have done everything that is possible to be done. There is no God. This is a simple statement of fact, with no anger, with no enmity. What can I do if He does not exist? It is not my fault.

But man's mind wants some extreme position. It is worth understanding.
Why does man's mind want some extreme position?

Either you have to be theist or atheist; either you have to be for or against. It does not allow you a third alternative. The reason is simple: the third alternative becomes the death of the mind. Mind lives on extremism; that is its very nourishment.

Exactly in the middle, where two polarities dissolve and contradictions meet, mind simply goes out of function. The mind cannot conceive how contradictions can meet, how polarities can be one. But in existence they *are* meeting, they *are* one.

Have you seen life and death separate? It is your mind that makes the categories and words separate But look into existence -- it is life turning into death death turning into life. There is no division, they are part of one whole. It is the mind that has created the idea of beauty and ugliness.

But in existence... do you think that if all human minds for a moment disappeared from the earth -- would there be beauty in anything, ugliness in anything? Would the rose still be beautiful? No, as the mind is not there, there is nobody to judge and beauty and ugliness are mental judgments.

The rose will be there, just as the thorn will be there, but there will be no evaluation because the evaluator is not there. They will both exist without any hierarchy. The rose will not be higher than the thorn. The flower of the marigold will not be a poor flower and the rose, a rich flower; they will be on the same plane.

All hierarchy is created by the mind: the lower, the higher, for and against.

Think in another way: for a moment, let the mind be there but drop judgment -- which is a little more difficult. You can visualize a state where all minds have disappeared and certainly you can see there is no possibility of anything being ugly, beautiful. Things will be there, just themselves, with no comparison, no judgment, no labeling.

Now try the other, which is a little more difficult. Let the mind be there -- so all the minds *are* there but nobody is judging -- for one hour, no judgment. Can beauty be there, can ugliness be there? Can something be moral and something immoral? Can there be a sinner and a saint?

For that one hour, all these categories will disappear and you will have, for the first time, a real contact with reality as it is, not as projected by you, manufactured by your mind. Your mind is continuously manufacturing reality; otherwise, who is a saint and who is a sinner?

Just now I read the news that in England a vicar has died of AIDS. Now it is not right for saints to do this, priests to do this! And he has created a trouble. All the old ladies are phoning in inquiring about it, because in Christianity, the vicar drinks the wine as the blood of Christ and then, from the same cup, everybody else drinks -- particularly the old ladies. Because who else goes to these vicars? -- you think young girls? They have many other things to do. These old ladies have done everything and found nothing; now they are trying God.

Now the old ladies are worried that they may have contracted AIDS from the vicar. Now it is time that Christians should stop this stupidity of passing the bread and the wine, because the saliva of the priest, the vicar, the cardinal may be carrying AIDS.

Now this is something about which the polack pope should declare: "From now on this is a sin, to drink the blood of Jesus...." In fact it was a sin from the very beginning. Just an ugly idea: drinking the blood of Jesus, eating his flesh. That was okay up to now, but now... and the priest has to start the game.

The pope is involved in things which have nothing to do with him -- this is. Now I am giving him a problem which faces him, and if he has the courage then he should declare that this practice is immoral. Then all the popes up to now have been doing immoral things; even Jesus was doing immoral things.

AIDS may not be a new disease, it may be only a late discovery. It may have been happening before, because it has no symptoms. It is a strange kind of disease, without symptoms. To call it a disease is not right -- it is really a slow death, a very slow death. So you cannot find symptoms. You can only watch a man's life: if he is losing his resistance to diseases then he has AIDS.

This is a very complicated phenomenon. If he is losing resistance to other sicknesses then he has AIDS

Thus only a long observation can make it certain that you have AIDS: You go on getting infections, and to cure any infection becomes more and more difficult and slowly you find your life-force falling lower and lower, and for no particular reason you start losing well-being. You cannot pinpoint that this is the reason why you are losing your well-being -- just suddenly you don't feel okay. Nothing is wrong, but your life no longer has the same force.

This kind of thing may have always existed but to detect it was not possible before -- only now, and even now it is in a great confusion. But the confusion will be cleared up. Perhaps the cultures where kissing is thought to be unhygienic have a far more advanced idea... and these are primitive people.

Perhaps the brahmins in India, Jainas in India have a better idea in reference to AIDS, because there this is not their practice, that you drink from the same cup; that is thought to be ugly. And to make it a religious thing is going too far. Sooner or later the pope will have to be forced to prevent this practice.

What I was saying was this, that it is very difficult to say who is a sinner and who is a saint. Now, this vicar was a saint up to now. The fool should have chosen to die a little earlier; just one or two years earlier and he would have remained a saint. But now, what is going to be the situation?

It is proved that he was a homosexual, it is proved that he was not a celibate, it is proved that he was indulging in perverted kinds of sexualities. If he had died two years earlier he would have been in heaven. Now ask Lord Jesus Christ where his vicar goes. And with this vicar many more will soon be discovered all around the earth, because that is one of the most dangerous things about AlDS -- that through saliva it can be given to anybody.

Perhaps the French will prove the highest, the greatest... because they have discovered great kisses. And the French must have given AIDS to many more people than anybody else in the world. Now, these French people should be stopped. It is a question of world health, life, future. These idiots should be told, "Stop all this nonsense. Find out some better ways of loving" -- and there are....

In some islands near Japan lovers rub noses. That's perfectly healthy and hygienic, and it gives you the same joy. What joy are you getting in kissing? You think you are gaining something? Rubbing noses is more clean -- that seems to be far better.

The Indian sex scripture, the first sex scripture in the world, Maharishi Vatsyayana's KAMA SUTRAS, suggests all kinds of things which can become prevalent in the world. For example: lovers should play with each other's ear lobes. That's perfectly hygienic; and ear lobes are very erotic. Try to discover it; just play with ear lobes. It may look a little dry -- it is dry cleaning -- but at least you can avoid AIDS.

Man's mind is easily ready for any extreme because the extreme is its life-force. When two extremes meet, they cancel each other and they leave a vacuum. That's the meaning of the middle way: let the extremes come to a point where they cancel each other and suddenly you are left neither atheist nor theist. Those questions become irrelevant. But the mind is not ready to drop either in religion, in philosophy, or even in science.

Vivek just gave me a documentary film on the history of mathematics. The whole history of mathematics can be said to be the whole problem of the human mind. For two thousand years or more in the West and for five to ten thousand years in the East, mathematicians have been trying to find the ultimate science.

One thing is certain in their eyes, that only mathematics can become the ultimate science, for the simple reason that there are no mathematical things around you. It is a *pure* science. You don't see mathematical objects: this is a mathematical chair and that is a mathematical house.

Mathematics is just a pure ideological game. It consists not of things but ideas. And because ideas are properties of your mind, you can refine them to their ultimate purity. So it has been an accepted thing that mathematics can become the purest science possible. But there have been problems. Those mathematicians were not aware that your mind *itself* is the problem, and the mind is going to create a science which will have no problems, no contradictions, no paradoxes.

You can play the game. You can make a great edifice but whenever you look at the base, you will know that at the very base the ultimate problem remains unsolved. For example, Euclid's geometry.... I could not go much into it for the simple reason that I could not agree with the basic hypotheses.

My teacher of geometry simply told me, "Your problem has nothing to do with me. Find Euclid -- get out of the class. Find Euclid and settle things with him. I am a poor teacher, I just get my salary; I have nothing to do with his fundamental axioms. Whatever is written in the book, I teach. I am not interested at all whether his fundamental hypotheses are right or wrong. You get out.

He wouldn't allow me in the class. I said, "But how can you go on teaching year after year knowing that

the basic points are absurd?"

He said, "I never knew; it is you who is hammering on my mind that they are absurd. I have never bothered; I am not a scientist nor a mathematician, just a poor teacher. And I never wanted to be a teacher, I wanted to be an inspector, but they didn't choose me. I tried to be an inspector, but they didn't choose me. I tried other jobs; everywhere no vacancy. It is just out of compulsion that I am a teacher here.

"Don't torture me. Your problem is with Euclid -- don't bring me in. If you want to read what is written in the book, I am ready. But if you tell me that the fundamentals are wrong...."

I said, "I cannot go on unless I am certain about the base, because this is dangerous: the foundation of the house is missing and you tell me to go on up in a skyscraper. I cannot move a single inch. First I have to be certain about the foundation, whether the foundation is there which can support this skyscraper. You are going to fall -- that is your business -- but I am not going to fall with you. If you want to commit suicide, do it."

He said, "This is strange! With Euclid, nobody commits suicide. What are you talking about?"

I said, "I am talking about exactly what I said. It is suicide. Not a single hypothesis of Euclid's is explainable."

And still for two thousand years Euclid has been the foundation, not only of geometry but of all other sciences, because he has to be used in other sciences too. He says about a line, its definition, that it has only length -- *only* length.

I asked my teacher, "Draw a line which has only length. The moment you draw it, it will also have some breadth, howsoever tiny." And a point, according to Euclid, has no length, no breadth. I said, "Make a point which has no length and no breadth. And the same Euclid says a line consists of points -- one point after another point, in a row. Now, a line has only length the point has no length, no breadth -- then how can the line have length? because it has only points standing in a queue. From where does the length appear?"

He just folded his hands to me and said, "Simply go from here. I have told you that I am just a poor teacher and you are beyond me."

I said, "This is not the answer. You can simply accept that these axioms are not explainable."

But the mind has some difficulty in accepting the idea that something is there which is not explainable. Mind has a very mad urge for everything to be explained... if not explained, then at least explained away. Anything that remains a puzzle, a paradox, goes on troubling your mind.

The whole history of philosophy, religion, science, mathematics, has the same root, the same mind -- the same itch. You may scratch yourself one way, somebody else may do it differently, but the itch has to be understood. The itch is the belief that existence is not a mystery: mind can only feel at home if somehow existence is demystified.

Religion has done it by creating God, the Holy Ghost, the only begotten son; different religions have created different things. These are their ways to cover up a hole which is uncoverable; whatever you do the hole is there. In fact the more you cover it, the more emphatically it is there. Your very effort to cover it shows your fear that somebody is going to see the hole.

It used to happen in my childhood every day because I love to climb the trees: the higher the tree, the greater the joy. And naturally I fell many times from the trees; I still carry on my legs and knees and everywhere, scratches. Because I was continually climbing the trees and falling, every day my clothes were torn, and my mother would say, "Don't go out with that hole in your clothes. Let me do a little patchwork."
I said, "No, no patchwork."

She said, "But people will see that you are the son of the best cloth merchant in the town, that you are always roaming around the whole town with torn clothes; and nobody takes care."

I said, "If you patch it then it becomes ugly. Right now anybody can see it is fresh. I did not come out of the house with this hole. This is fresh, I have just fallen from a tree. But with your patchwork... this is an old thing that I have been hiding.

"Your patchwork will make me look poor, my torn shirt simply makes me look courageous. Don't be worried about it. And anybody telling me about it I can challenge, 'You can come with me up that tree, and if you can manage without falling then only have you any right to say anything.' "

And there are a few trees in India which are very soft, easily breakable. One is a jamun tree. Jamun is a very sweet fruit, but the tree goes very high and is very weak; its branches can break any time. And unless you go higher you don't get the best quality of fruit because the lower ones have been taken by lower quality people already -- those who could dare to go up only to ten feet.

If you have courage to go to thirty feet, then you will get real juicy ones. They are preserved for those

who have courage. But from there, a fall is almost certain. You cannot do anything about it, it is not in your power. Just a little strong wind.... You cannot get down very quickly; the whole branch breaks away from the tree, and before you can do anything you are already on the ground.

But my mother could never understand my idea. I tried to explain to her, "It is very simple. If you have not mended my shirt, it simply means the tear is fresh; just now it has happened. But mended -- that certainly shows it is not fresh. You have come from home with a mended shirt. It stands out more then, and I don't want to be thought so poor."

She said, "I cannot understand what kind of mind you have got, because everybody else in the house -- whenever somebody's shirt is torn or some buttons are missing -- they come to me and say, 'I am going out -- first mend it.' And you are the only one... I have to come to you, and still you are not willing for the mending to be done."

I said, "No, not for mending. If you want to give me another shirt, that's okay. A mended shirt I am not going to wear. Unmended, I can wear it for the whole year; there is no problem because it is always fresh. I can always say I have just fallen from a tree."

The whole history of mind, in different branches, has been doing this patchwork -- particularly in mathematics because mathematics is purely a mind game. There are mathematicians who think it is not, just as there are theologians who think God is a reality.

God is only an *idea*. And if horses have ideas their God will be a horse. You can be absolutely certain it will not be man, because man has been so cruel to horses that man can only be conceived as a devil not as God. But then every animal will have its own idea of God, just as every human race has its own idea of God.

Ideas are substitutes for where life is mysterious and you find gaps which cannot be filled by reality. You fill those gaps by ideas; and at least you start feeling satisfied that life is understood.

Have you ever thought about this word "understand? It means standing under you. It is strange that this word has by and by taken a meaning which is far fetched from the original idea: anything that you can make stand under you, that is under your thumb, under your power, under your shoe, you are the master of.

People have been trying to understand life in that same way, so that they could put life also underneath their feet and declare, "we are the masters. Now there is nothing which is not understood by us."

But it is not possible. Whatever you do life is a mystery and is going to remain a mystery. Even if you I mean man someday comes to understand the whole of life, a new problem will arise: "Who is this man, this mind, this consciousness which has understood everything? From where does it come?"

In that documentary film one thing will be helpful to you. One of the mathematicians in the beginning part of the century -- a very famous mathematician, one of the greatest in the whole history of mathematics -- Freger, was doing the same work. His whole life he had devoted to creating a mathematical system which dissolves all paradoxes, all mysteries, all puzzles, and solves everything -- the ultimate solution.

And he was just going to publish it -- it is published now and it is a tremendous task that he has done.... But Bertrand Russell -- a young man at that time, and not very famous, just a little bit known as a philosopher in philosophical circles -- was also interested in mathematics. Later on Russell wrote one of the monumental books on mathematics, PRINCIPIA MATHEMATICA, in which three hundred and sixty-two pages are devoted only to proving a simple problem: one plus one is equal to two.

The book is just impossible -- to go on trying to read it is enough to drive anybody crazy! Even Bertrand Russell accepted that "after writing that book I have never been so sharp again; my whole sharpness got lost." Certainly he put too much energy into it, and a strange kind of energy; nobody reads that book.

I have been touring in India, visiting all the universities, great libraries, and I had a few things which I always took note of. One was to look at the book PRINCIPIA MATHEMATICA of Bertrand Russell, to see whether anybody had read it or not. Its pages were not even cut, many pages were still joined.

In the old days, particularly the very famous publishers used a method -- I don't know why -- in which they never cut the pages, they left them joined. It was a much later development, just within thirty, forty years, that all the publishers started cutting the pages. But I think that one thing was good about it, about not cutting the pages: you could always know whether the book had even been read or not.

I have never seen in any university of India, in any library of India, the book's pages cut. Who is going to read three hundred and sixty-two pages just to find the conclusion that one plus one makes two? It is really so! Who is going to read three hundred and sixty-two pages of a large-size book?... and then it goes on for thousands of pages.

So Bertrand Russell was interested in mathematics. Knowing that Freger was going to publish a book

which was going to solve all paradoxes, mysteries, and mathematical problems, he sent a paradox to this great mathematician who was trying to solve all great mysteries -- a simple paradox.

Freger was devastated, he felt all enthusiasm gone. The books were ready -- two volumes, his whole life's work -- and this man sends a brief letter with a small paradox saying, "Before you publish your book, please think about this paradox." That paradox has become famous as Bertrand Russell's paradox.

It is very simple, but Freger had no answer for it He did not publish his books in his life; they were published after his death. They are monumental, but he failed in the purpose of solving all paradox. He could not solve the single paradox that Russell had sent him.

The paradox is very simple: All the libraries in the country are ordered to make a catalogue of all the books in the library and send the catalogue to the national library. One librarian made the whole catalogue, and as he was going to pack and send the catalogue to the national library, a question arose in his mind: "Should I also include this catalogue inside or not? -- because this too is a book in the library. And the order is clear that *all* the books in the library should be catalogued.

"Now, what am I to do about this catalogue? This is a book in the library, so to include it seems to be right according to the order." This problem must have arisen in many a librarian's mind. What happened was that two types of catalogues arrived in the national library.

The national librarian made two piles, one which included the catalogue also in it, and another pile which did not include the catalogue in it. The national librarian was ordered to make a catalogue of all the catalogues that didn't include the catalogue in themselves. So he made a catalogue of all those catalogues which did not include the catalogue in themselves.

But when he was finishing he was puzzled what to do about his own catalogue. If he did not include it, then one catalogue which did not include itself would be left out of his catalogue. If he included it then this would not be a catalogue of only those catalogues which did not include themselves.

So Russell sent this simple paradox: "What is this librarian supposed to do? Before you go on solving other, bigger problems, please solve this problem! This librarian is in a difficulty." Now, whatever you do is wrong. If you don't include this catalogue, then one catalogue which does not include itself is out of your catalogue: all catalogues which do not include themselves are not included in it. If you include it then this is not a catalogue of only those which do not include.... You follow me?

But I don't see any problem. Freger was finished; Russell also had no answer for it. And every science, every philosophy, every religion, comes to the same point: somewhere or other something comes to the point where either you have to accept it unquestioningly, blindly... that's what religion calls faith, belief It is a patchwork.

By asking you to believe in it, to have faith in it, it means you shouldn't try to take away the patch because there is a hole -- abysmal, bottomless -- cover it! But by covering it, it is not dissolved. Nothing is solved; nothing is helped by covering it -- except that you remain blind. So why cover it? -- just close your eyes.

That's why all followers are blind followers, because if they have eyes then there is going to be trouble. Then they are going to find problems which are unsolved, questions which are unresolved.

Why has God been created? -- just to solve an unresolved question: Who created the universe? From that question all the religions take the plunge into some hypothesis -- God created the world....

But the question is exactly the same as Bertrand Russell's paradox. It is nothing different, it is just that that is mathematics and this is religion -- but the problem is the same. The axiom is that anything that exists has to be created by somebody. How can it come into existence by itself? This is the problem.

Everything that is, has been created; otherwise how can it come in the first place? So they bring in God to help you solve the problem, Who created the universe? But what are you going to do with God? Does God exist?

If He exists, then who created Him? If He does not exist then how could He create the universe? If He Himself does not exist, how can He create existence?

If He exists, then what about your basic maxim, that anything that exists needs a creator? No, about God don't ask that. That's what all the religions say -- about God don't ask that. But this is strange -- why not? If the question is valid about existence, why does it become invalid about God?

And once you ask about God, who created God, then you are falling into a regress absurdum. Then you can go on: God one, God two, God three, and you go on numbering them and... but finally the question will be the same. After thousands of Gods you will find the question stands clean, clear, untouched; not even a dent has been made in the question by all your answers. Who created existence? -- it is the same question.

To me existence is a mystery.

There is no need for it to stand under our feet, there is no need for existence to be understood. Live it, love it, enjoy it -- *be* it.

Why are you trying to understand it?

I am not against God, I am only against a stupid hypothesis which leads nowhere.

And you ask me, Am I against Jesus Christ too? Why should I be against that poor fellow? I feel sorry for him, sad for him. I don't think that he deserved to be crucified. Yes, he was a bit crazy -- I cannot deny that -- but anybody who is a little bit crazy... that does not mean that he needs crucifixion. And crucifixion is not a cure for craziness.

In fact in crucifying Jesus you have created Christianity and you have driven so many people crazy. It is the crucifixion which is responsible for all this nonsense which has been going on for two thousand years and is still continuing.

Two of our sannyasins who are teachers in a school in Germany have been told that they cannot go in orange clothes and with the mala. They have been going for two years, so they asked, "What happened? -- because we have been coming with the mala and with our orange clothes and it has not disturbed our teaching. Has there been any complaint? Is our teaching in any way affected by it? Have we tried to convince anybody of our religion or our ideas?"

They said, "That's not the question. These are religious symbols and we don't want anybody to have religious symbols here."

Those teachers said, "Many people have crosses -- then their crosses should be taken away."

And you will be surprised what the answer from the committee was: "The cross is not a religious symbol it is just a piece of jewelry." So they wrote a letter to me asking, "What to do now? They say it is a piece of jewelry.

So I advised them, "Go to court and take your chairman to court. Let him prove that the cross is a piece of jewelry, that is has no relationship with Christianity, with Jesus Christ. Then inquire why only Christians use this piece of jewelry? Then ask why this cross is there in every church? A piece of jewelry... what is a piece of jewelry doing in the church? Why is it on top of every church -- a piece of jewelry? And what is this piece of jewelry doing in every graveyard, on every grave? And that, only in Christian churches, on *their* graves; no Hindu uses the piece of jewelry. A strange piece of jewelry!

"So take him to court and let him prove that this is a piece of jewelry, and it has no religious significance. Let him say that. Then he will be condemned by Christians themselves. And if the cross is allowed then he cannot prevent my people having their mala and their clothes,"

It is the crucifixion which made Christ -- without his knowledge -- the founder of Christianity.

I am not against that poor guy. In fact, he deserved a little better treatment. If we can find him somewhere there is no need to crucify him; he needs a few therapies to put him right, to put him together.

A little deprogramming..."You are not the son of God -- drop this idea. This is what is making you look unnecessarily a clown. It does not prove that you are a messiah, it simply proves you are nuts. And we have put many nuts together who were falling apart. Just a few people's nuts get loose, a few people's bolts get tight -- we just have to fix them a little bit."

Jesus was nothing dangerous. He was a nice fellow, but just to be nice is no protection against going crazy. He was nice, and gullible. He heard this idea continually proclaimed, "The messiah is going to come who will save the whole of humanity," and it got into his head; he had a swollen head. Just a little bit of treatment here and he would have been a perfectly good sannyasin.

I am not against him, I feel for him. This was too much, to put him on the cross; he had not committed any crime. And freedom of speech allows it; anybody can say, "I am the son of God." I don't think it harms anybody, or it takes away anybody else's right. You can say you are also the son of God. There is no problem in it.

Why did they make so much fuss about him? There was no need at all. All that he needed was to be ignored. If nobody had taken note of him he would have come to his senses by himself without any therapy. But because people started taking note of him and people started getting angry at him, he became more and more obsessed with the idea.

It is a natural conclusion: "If people are annoyed, irritated, then there must be something in it, otherwise why... why should they bother? If I was just a madman they would have laughed and gone home." But the whole of Judaism, all the rabbis, were disturbed. That was enough proof for Jesus that whatever he was saying must have had some significance.

Those old fools, those rabbis, destroyed that young man. By giving him importance, attention, they spoiled him. In fact, *they* needed to be punished -- and *he* was punished. I feel sorry for him. I am not against him. I am all for his treatment, cure, and a long, healthy life.

And you say you are freaking out.

Should I be freaking out or should you be freaking out?

I have been explaining to you continually that I want existence to be accepted as a mystery, because only as a mystery is it beautiful, liveable, loveable, blissful, ecstatic.

It is good that existence cannot be demystified.

There is no way to demystify it.

And I am the last person to demystify anything.

My purpose is just the opposite.

That's what I have been doing my whole life -- mystifying everything. It is not a difficult job because people have forced demystifications on things; I simply remove the cover, the patchwork, and I give you the raw life as it is.

There is no answer anywhere which is ultimate.

And there will never be any answer which will solve all the problems; hence, God is an impossibility because God means the ultimate answer.

And it is good that there is no God, otherwise we would be condemned. Then there would be no possibility of any joy, freedom, exploration, ecstasy -- no possibility for anything. God would have killed everything.

So I say to you, even if God was there then I would have trained you in how to kill Him. But fortunately He is not there, so we are saved from being in any way violent; otherwise that one violence I would have allowed. Even though I am for vegetarianism, if God was there I would have told you, "Finish Him! because with Him life is impossible."

You have not thought about the implications:

Only without God are you free.

Then your inner being has freedom. Then your essence has all possible potentialities to grow. Then there is nobody to dominate, nobody to dictate, nobody to manipulate.

You are not responsible to anybody except to yourself. Nobody can question you, why you did this; nobody can punish you or reward you. There is no way of somehow manipulating you into a certain way of life, because there is no God; and because there is no God how can there be a messiah and the son of God?

That's why I call Jesus nuts. It is just out of love and compassion that I call him nuts. But I am not against him. If I had been there I would have told the Jews and Pontius Pilate, "What are you doing? You are creating a religion -- of nuts!

"By crucifying this man you are committing a crime against the whole of humanity for centuries to come. Just leave him. Let him talk. What harm is it? -- it is just pure entertainment. People enjoy, they gather and they listen to him -- there is no harm in it. And he is not saying anything against the scriptures. Let him be free so that no religion is created."

He was incapable of creating Christianity, you can see that perfectly well. All that he could manage were twelve uneducated dodos; they became his apostles. But in this world it is very difficult to find who is the greatest dodo -- very difficult. Those dodos were great, but there are even greater dodos -- like Ronald Reagan.

Now, in his speech on the budget he is quoting those dodos from THE BIBLE. Those illiterate, uneducated fishermen, farmers and woodcutters -- what do they know about America and the budget? They may never have heard even the words budget, economics planning -- and he is quoting them! That's why I say it is very difficult to say who is the greatest dodo. There are dodos and dodos.

Jesus would have been unable in any way to create Christianity. He had no organizational power, he had no capacity to influence the cream of the society. How was he going to create a religion? But the crucifixion did everything. In this world things function in a very strange way.

Once he was crucified thousands of people who had never bothered about him felt sympathy for him. The same people who would not have even gone to listen to him if he had passed their way felt sympathy for him. And it was natural. Even Jews felt, "This is too much. The man was innocent... maybe talking in an outrageous way, but it was only talk, hot air -- nothing much in it. There was no need to crucify that fellow." It created a great wave of sympathy. Such sympathy is a natural phenomenon.

And those twelve dodos for the first time found that people who had never listened to their master were

listening to them. And slowly slowly, people started gathering. They made THE BIBLE. They created the church. They started stories, miracles -- which are easier when the person is gone.

In those days these things were just rumors. And a rumor from one mouth to another ear has a tendency to become bigger because everybody wants to add something to it, some spice to it. Over three hundred years Jesus became a thousand times bigger than he ever was: by then he was a myth.

The real person was just an ordinary carpenter's son talking off the wall. But in three hundred years' time people's imagination did the whole work. And then in these two thousand years, scholars, professors, theologians, philosophers -- they are all going to increase the myth as much as they can and bring out of Jesus, meanings, words, philosophies, and ideologies of which that poor fellow was never aware.

I am not against God, or against Jesus Christ -- or against anyone.
But I am for the truth.
If it goes against anybody, I am helpless.

From Misery to Enlightenment

Chapter #13
Chapter title: Real love is real wild!

10 February 1985 pm in Lao Tzu Grove

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OSHO,
YOU SAY THAT LOVE AND HATE ARE ONE; BUT I SEE MORE HATE IN THE WORLD THAN LOVE. AT THE SAME TIME, YOU SAY THAT ENLIGHTENMENT IS NEITHER LOVE NOR HATE. ARE YOU SPEAKING OF TWO DIFFERENT QUALITIES OF LOVE? HOW DOES THIS FIT WITH YOUR MESSAGE OF LOVE?

LOVE and hate are just two sides of the same coin. But with love something very drastic has happened. It is unimaginable how this drastic step was taken by people who had all the good intentions in the world. You may never have even suspected what has destroyed love. It is the continuous teaching of love that has destroyed it. Hate is still pure -- love is not.
When you hate, your hate has an authenticity.
And when you love it is only hypocrisy.

This has to be understood. For thousands of years all the religions, politicians, pedagogues, have been teaching one thing, and that one thing is love: Love your enemy, love your neighbor, love your parents, love God.

Why in the beginning did they start this strange series of teachings about love? They were afraid of your authentic love, because authentic love is beyond their control. You are possessed by it. You are not the possessor, you are the possessed. And every society wants you to be in control.

The society is afraid of your wild nature, it is afraid of your naturalness, so from the very beginning it starts cutting your wings. And the most basic thing which is dangerous in you is the possibility of love, because if you are possessed by love you can go even against the whole world.

A small man possessed by love feels himself capable of doing the impossible. In all old love stories this

fact has emerged in a very subtle way; and nobody has even bothered about it or even commented on why this factor comes automatically into old love stories.

For example, in the East we have the most famous love stories of Majnu and Laila. That is a Sufi story. It doesn't matter whether it is historical or not, that is not our concern. Our concern is its structure, which is almost the same structure as all the love stories around the world. The second famous Eastern love story is about Siri and Farhad -- but the structure is the same. The third famous story is about Soni and Mahival, but the structure remains the same.

The structure is that the lover is asked to do something impossible; if he can do that impossible thing then he can get the beloved. Of course the parents and the society are not ready to accept this love affair. No society is ready to accept any love affair, but to say no seems to be unmannerly.

When somebody comes with a proposal of love you can't just say no. Even if you want to say no, and you *will* say no, a way has to be found -- and this is the way. Ask the lover to perform something impossible, something which you know he cannot perform, which is an inhuman task. And if he cannot perform it then you are not responsible; he himself has failed.

This is a civilized way of saying no. Farhad is told that he can have Siri if, alone, he can create a canal through the mountains and bring the canal to the palace of the king -- Siri is the daughter of the king. And the canal has to be of milk, not of water.

Now, this is absurd. In the first place, even if it was just going to be a water canal, a young man, single-handed... and from the mountains, hundreds of miles away, it will take thousands of years for him to bring the canal to the palace. Even if it is accepted, hypothetically, that it may be possible, how can he manage a canal of milk? From where will that much milk go on continuously flowing through the canal? And the king wants his palace gardens to be watered with milk -- only then will Farhad be qualified to ask for the hand of the king's daughter.

I have been thinking about hundreds of love stories around the world, but somehow or other this factor constantly appears: something impossible is asked. My own understanding is that that factor does not appear without any reason. There is somewhere in the unconscious of the human mind the knowledge that love can make the impossible possible.

Love is so mad. Once you are possessed with love you don't think in terms of reason and logic, reality. You live in a world of dreams where everything is within your hands. My only concern with these love stories has been to find out something about love which is very essential, and this is what I have found about it: Love makes you so mad that nothing is impossible.

When Farhad is asked to do this job of making a canal from the mountains thousands of miles away, he starts. He does not even say, "Are you mad? What are you asking? You are making it impossible from the very beginning. Why don't you simply say no? Why go so roundabout?" No, he does not say a single word; he simply takes a spade and moves towards the mountains.

The people in the court of the king ask the king, "What have you done? You know perfectly well this is not possible. You cannot do it, we cannot do it -- nobody can do it. You with all your army, with all your forces, cannot bring this canal to the palace -- and bringing milk from where? Milk does not come out of streams in the mountains. You can conquer the whole world -- we know your power and we know your armies -- but that's another matter. You cannot change the ways of nature.

"In the first place, that poor boy alone -- you have told him he is not to ask any help from anybody -- is going to dig the canal from the mountains to your palace. It will take millions of years for him, and even if he manages to do it, from where is the milk going to come in the canal?"

The king says, "I know all about it -- it is not going to happen. That's why I have asked, that's how I have thrown the whole responsibility on him. Now, if he cannot do it, he is responsible. I am saved from saying no to anybody."

But the people in the court are more puzzled about the young man, Farhad. They rush out, catch hold of him and ask him, "Are you mad or something? Where are you going? It is not possible."

Farhad says, "Everything is possible. Just my love has to be authentic, to be true."

Existence cannot deny love. Existence may change its nature, its laws, but it cannot deny love because love is the highest law of nature. For the higher law, lower laws can be erased, changed.

Those wise counsellors of the king are shocked by the answer, but the answer seems to be significant. What the mad young man is saying makes sense. The story is that Farhad succeeded. Alone he managed to create the canal, and just because of his authenticity, his truthfulness, his trust in existence, the water turned into milk.

This is just a story; I don't think existence or nature is going to change its laws. But one thing is certain: society became aware very early that love is mad. And once a man is possessed of love then he is beyond your control, then you cannot convince him of anything. Then no reason is applicable, no logic makes any sense to him; his love is the ultimate law. Everything else has to submit to it.

I am not saying that it does submit, I am not saying that nature is going to change its ways, I am not saying that love will make miracles possible. No, what I am saying is about this fear that love can make a man so mad that he can start believing in things like this; then he is beyond your control.

To keep man in control you have to, from a very early age, create a false idea of love in him, and go on enforcing it continuously so he never becomes possessed by authentic love and never goes mad, but always remains sane. Sane means a slave to the rules of the society, sane means a follower of the games of the society.

Love can make you rebellious.

False love makes you obedient.

That's why they teach you to love God. Now, telling a small child to love God is such utter nonsense. The child does not know who God is, and without knowing the object how do you expect him to love God? But you pray to God with folded hands toward the sky, and the child starts imitating you. God is there, above, in heaven -- still -- although now everybody knows that the earth is round.

What is above to us is not above in India; it is below them, we are below them. The sky that is above us is not above them. But people around the earth are looking towards the sky and the God that lives there above, in heaven.

Now, knowing the fact that the earth is round -- heaven is everywhere above. And different corners of heaven are above different people; and that too is not fixed because the earth is moving on its axis continuously, so what was above you a few minutes before is no longer above you. What was above a few hours before is no longer above you; it may be below you.

Your God will have to perform a real circus act to fulfill your desire that He remain above you. You have given Him such a task that even if you give Him omnipotence he cannot manage it. It is simply not possible.

But the small child simply starts imitating; whatever the parents are doing, the child will start doing it. They go to the church -- he goes to the church. They go to the synagogue -- he goes to the synagogue. This is nurture against nature. And a man who can love God is a man who will never know what love is.

Just think: a man who can love God without even knowing who this guy is, where He is, whether He is or not, and if He is whether He is worth loving -- is He at all interested in you and in your love? A man, without knowing any of these things, loves God, loves Jesus Christ, not knowing whether this man was ever an historical person or not. If Christians' stories about Christ are true then Christ cannot be historical. This is a paradox.

If their stories about Jesus are true then Jesus cannot be true. Jesus can be true only on one condition: if the stories told by Christians about him are proved to be untrue. Now this is a difficult problem, because if all the stories told about him by the Christians are proved untrue, Christians will not be interested in such a Christ. They were interested only because of those stories that you have proved untrue.

Jesus has meant nothing to them except those stories: the virgin birth, his walking on water, his turning water into wine, his changing stones into bread; his curing of blind people, crippled people, paralyzed people; his raising of the dead to life. All these stories are the basis for a Christian to have faith.

I am saying, if all these stories are true then Jesus is a mythological figure. He cannot be an historical fact because real men don't walk on water. There is no way to change water into wine, there is no way to change stones into bread.

In Jesus' life itself you will find enough evidence that these things cannot be true, because there are days when he and his disciples were hungry and had to sleep with empty stomachs because the villagers they had passed were very against him. They would not give him shelter, they would not give him bread. But if this man was able to change stones into bread, what was the problem?

In fact he could have changed the whole status of humanity, and there would have been no need for Jews to crucify him, if he had provided the whole of humanity with food. And there are enough stones in the world -- mountains! He could have changed the Himalayas into a big loaf, so Indians could go on eating for centuries and centuries. He could have changed oceans into wine so there would be no need to worry about it; even poor people could afford the best wine, the oldest wine, the finest wine.

If he was capable of raising the dead then rather than raising Lazarus -- who was of no use at all... I don't

see that raising Lazarus was of any value. He should have chosen Moses, Abraham, Ezekiel -- then Jews would have worshipped him rather than crucifying him. If he had raised all the old prophets, the Jews would have, without any question, accepted him as the only begotten son of God. What would have been the need to argue? -- he could have proved himself by action.

But those stories are just stories. Jesus, to be historical, has to be denuded of all those miracles. But once you drop all those miracles Christians are no longer interested in Jesus. What is left in him? Why should they believe in him?

They really never believed in *him*. That's why I say that my religion is the first and the last religion on the earth, because you are here with me not for any miracle that I have performed. You are here with me not because of anything that is special about me.

I don't carry any authority from God, I don't have any support from the scriptures. I am just as ordinary as you are.

Up to now this has never happened. People love Jesus because of his miracles; take the miracles away and their love disappears. They were attracted by the magical qualities, they were not concerned with Jesus at all. They were interested in Krishna because he was the incarnation of God and performed so many miracles. Just take those miracles away, and Krishna is finished!

You cannot finish me. You can take anything away from me but you cannot finish me, because I have not in any way tried to influence you, impress you, by something which is superhuman. Everything can be taken away from me, but your relationship towards me will remain the same; it can't be changed, because in the first place it is a simple relationship.

Those relationships between Christians and Christ, and Jews and Moses, and Hindus and Krishna, are not at all concerned with the individual. If Jesus meets you on the way and tells you, "I am Jesus Christ," the first thing you will ask him is to walk on water.

You cannot ask me that. You cannot even ask me to walk, because I have never done even that miracle! Walking on water... you cannot ask me because you will look foolish. But with Jesus, you can ask him and you will be perfectly right. If he simply drowns in water then he is going to drown. It is just against physical laws: he is going to drown.

Then what will be your relationship with a Jesus who drowns... you have to run and jump and save him and give him artificial breathing. What will be your relationship with this man? Just think of it. No, you don't have any relationship with Jesus, Mahavira, Buddha, Krishna, not at all. Your attention is diverted.

They teach you to love Jesus. Why? Because he turned water into wine? Even if he turned water into wine, that does not mean he deserves your love. In fact he has committed a crime, he should be behind bars. Turning water into wine without a license... you are going against the law, against the government, against society. He should be punished -- i don't see how he can deserve your love. And it is an old story -- today he would turn any vegetable into marijuana, hash.

President Ronald Reagan goes on quoting Jesus, not knowing about the man, that if he was here and if he was to do any miracle -- and he would have to do a miracle because without that miracle he is nobody -- then he would be the biggest dope dealer in America. That would be the only miracle that America would understand. He would not turn stones into bread -- there is enough bread in America -- he would turn stones into L.S.D.

No, he never did any of these things. But then your love and your faith disappear. From the very childhood you have been told to love God, whom you know not; you are not even certain that He exists. Your love has been diverted in a direction which is absolutely imaginary, it has no corresponding reality to it.

Your love for Jesus is not for Jesus but for things which any mediocre mind feels impressed with.

If you have a little bit of intelligence you can see that all that is nonsense.

But from the very childhood they are diverting your love into unreal dimensions. One thing which is a very cunning strategy is to give your love a mode, a certain direction, which is unfulfillable; and because of it, that which was fulfillable will not be attractive to you.

A man who has been taught to love God will feel that in loving a woman or a man he is falling too low. God is there, far above, in the heaven -- and this is an ordinary man, an ordinary woman.

They have given your love an object so impossible that all that is possible becomes below you. Even if, because of your nature, your biology, you fall in love, there is a part in you which goes on saying, "Something is wrong in it," you go on feeling guilty. This is one thing they have done to your love.

The second thing they have done is to say, "Love your mother...." Why? -- "because she is your mother."

Is that enough for love to exist? Do you have to love somebody because that somebody is your mother, your father, your daughter, your brother, your sister? These relationships cannot create love. They may create a certain kind of respect -- she is your mother and you can respect her. He is your father, you can respect him; he has brought you up. But love is not something that you can manage.

Respect is something within your hands, but love is not.

Love is something that when it comes it comes like a cyclone, surrounds you, holds you totally in its grip.

You are no longer there.

Something higher than you, bigger than you, deeper than you, has taken possession of you.

To avoid this they have been teaching you hypocrisy in the name of love: Love your mother. Just because of this teaching -- love your father, love your mother, love your brother, love your wife, love your husband, love your children -- because it has been told so many times you have never asked, "Is it possible? Is it within human capacity to love somebody?" A very fundamental question has been completely forgotten.

If you are told to love somebody, how are you going to do it? Yes, you can act, you can pretend, you can repeat beautiful dialogues from the movies you have been seeing, from the novels you have been reading. You say beautiful things, but nothing is arising from you. You are not in love, you are just doing a drama. And the tragedy is that most of us continue our whole lives doing the rehearsal, not even the drama. The time for the drama never comes just the rehearsal goes on and on.

And even if for a few people the time of drama comes, that drama is also as unreal as anything can be, because your heart is not in it. It is dead, it does not breathe. It has no warmth, no liveliness, no dance. You are doing it because you have been trained to do it. It is a kind of exercise, a gymnastics, an etiquette, a mannerism -- anything -- but not love.

These are the ways they have spoiled your authenticity about love.

Your question is, that I say love and hate are the same energy; then why is there so much hate in the world and not so much love?

It is because nobody has been teaching you about hate; hence, hate has remained pure, unadulterated. Nobody has bothered about you, nobody has told you how to hate, whom to hate. Because hate has been left untouched by your parents, teachers, and priests, it has a purity, a sincerity.

When a man hates you, you can trust that he hates you.

But when he loves you, you cannot trust him.

You know perfectly well that when you hate someone it has a tremendous force, and when you love someone there is not that force. You remember your enemies more than your friends. You can forget your friends but you cannot forget your enemies.

What is happening?

It is because your love has been distorted, and something unreal, which is not love, has been handed to you. And you have been playing with that toy called love, unaware that you have a potential of love within you.

So when you love it is just so-so, skin-deep. Scratch it a little bit and it is gone. But when you hate, you hate from your guts. It is not skin-deep -- it is gut-deep.

I have been surprised how much purity your hate has, how much authenticity, naturalness, spontaneity. And just because of its spontaneity, naturalness, authenticity, purity, I see in it a certain beauty which is not there in your love. Your love is hocus-pocus.

This is the reason why in the world you don't see so much love and you see so much hate.

You listen to too much talk about love in the world. Everybody is loving everybody else, talking about love, but it is all *talk*: yakketty-yakketty-yak! It goes on all over the world. Everybody is talking about love -- beautiful dialogues -- but in fact you see hate everywhere.

Religions hate each other. Nations hate each other. Political parties hate each other. Classes hate each other. Just go on looking and you will be surprised how many sources of hate there are.

And every ten years, twelve years, you need a world war -- so much hate and still it gets accumulated. Every day you go on expressing hate that's separate -- still it goes on accumulating so much that every ten, twenty years, it explodes into a world war.

In three thousand years, five thousand wars have been fought in the world. Who is responsible? -- the good-doers who are continuously after you, teaching you about love, kindness, compassion. Nobody teaches you about hate, so it is still there, far more strong, far more vibrant and young and fresh.

I would like a time to come when nobody teaches you about love either. You should be left alone. You should be told to be more aware about whatsoever happens to you -- hate or love, that is not important.

What is important is that if you hate, hate with awareness. If you love, love with awareness.

If I was going to teach you I would not tell you whom to love, how to love. That is all nonsense. Love is your intrinsic quality. You are born with it, just as hate is also there. I will teach you, be aware.

Before anything happens to you -- love or hate, anger, passion, compassion, anything -- be aware.
Let everything arise out of your awareness.

And the miracle of awareness is that without your saying anything, without your doing anything, it simply dissolves all that is ugly in you into all that is beautiful.
Awareness is a transforming force.

For example, if you are aware of anger, it will disappear. If you are aware of love it will become stronger. If there is hate and you become aware of it, it will disappear, dissipate. Soon you will find that that cloud of hatred has disappeared and instead a totally opposite quality -- a mixture of compassion, kindness, lovingness -- has been left behind like an aroma.
To me this is the criterion:
Whatsoever deepens with your awareness is virtue.
Whatsoever disappears with your awareness is sin.
To me this is the definition.

I don't label any act as sin, virtue, right, wrong -- acts don't have that quality. It is your awareness.

Just try it and you will be simply amazed that there are things in you which cannot stand in front of awareness, they simply disappear.
Awareness functions almost like magic.

And what I am saying you can experiment with. I am not telling you to believe in it, because belief will not help. You will have to experiment with it. You will have to see, with the different things in you, what remains and what disappears.

And it is only you who can find what is right for you and what is wrong for you. Then keep the thread of awareness running through all your actions, and in your life you will not find any hate, any anger, any jealousy. Not that you have dropped them, not that you have repressed them, not that you have somehow got rid of them, not that you have practiced doing something against them. No, you have not done anything, you have not even touched them.

This is the beauty of awareness: it never represses anything; but there are things which simply melt in the light of awareness and change. And there are things which become more solid, more integrated, more profound, more strong: love, compassion, kindness, friendliness, understanding.

All the religions up to date have been focusing people's minds on actions; and labeling -- this is bad, this is good, this you have to do, this you have not to do.
I want to change the whole emphasis.
Actions have nothing to do with right and wrong.

It is you, your alertness, which is decisive. Any action with awareness may become beautiful; the same action without awareness may be ugly. With your awareness, the same action in one situation may disappear, and in another situation may become solid, stronger.

So it is not something like a fixed quality of any act, of any emotion; it all depends on a thousand and one things. But your awareness takes note of everything, you need not be worried. It is just like light in which everything becomes clear to you, you can see it.

One Zen monk, throughout his whole life, was imprisoned again and again. He was a great Master with thousands of disciples. Even the magistrates loved him, respected him. And they prayed of him, "Why do you do such strange things? We can't understand, it is beyond our comprehension" -- because he was stealing small things from his own disciples, and naturally the law had to take its course.

The magistrates would say, "We know there is something else in it. Why should you steal one shoe of somebody's? -- it is useless, you cannot use it. And now we have to send you for two months into jail." The Zen Master was always very happy when he heard, and he used to say to the magistrates, "Can't you send me for a little longer? -- because anyway, when I come out I will do it again, and you will have to send me in again. Why can't you send me for a longer period and save me from doing all these things?"

Only in the end, when he was dying, did his disciples ask, "Now let us at least ask, because we will never again have a chance to know what was the reason you were stealing things, things which mattered not at all to you. We were always ready to bring anything you wanted, but you never said anything, you never

asked for anything."

He laughed. He said, "The real reason was I wanted to be as long as possible in the jail because there are three thousand people in the jail, and I have found in those three thousand people more innocent, more natural human beings than I find outside the jail. And outside the jail there are many masters and many religions, and they are doing their work. Nobody takes care of those poor people. When I am in the jail I teach them meditation, I teach them how to be aware -- the jail has become a monastery!

"We have changed it completely. All the prisoners are meditating. The jailer cannot detect it because they are simply doing everything with awareness. They are continuing to do the same work as before: if cutting wood, then cutting wood; if cutting rocks, then cutting rocks; if making roads, then making roads. Whatever they were doing before they are doing now, but with a great difference.

"And the best monastery I know right now," he said, "is the jail where I have been going continually, because this jail has people who are sentenced for life -- twenty years, thirty years. Now, this is a great opportunity: for thirty years they can meditate without any disturbance from the outside world. Where else could I find such people?

"And I am immensely happy because I am leaving behind me, in that jail, a thread which will continue for centuries. This jail will remain a totally different jail. Whoever comes there is bound to get involved in meditation because some old-timers will always be there."

Now, looking at it from the outside, a man stealing is doing something wrong, and a man continually going to jail, being sentenced again and again, is certainly a criminal. But if you look at that man's consciousness and the act out of that consciousness, it is totally different.

Never judge anybody by his act, because the real thing is not the act but the consciousness through which that act has been performed. But we all judge by acts because acts are available outside like objects. Consciousness we don't know.

It happened in a Zen monastery... there were two wings, a left wing and a right wing -- the monastery was just made in that way. Five hundred monks lived in one wing, five hundred in the other wing, and the Master's house was just in the middle of both.

The Master had a cat, a very beautiful cat, and all the disciples were very loving towards the cat. But once in a while there was a quarrel because the left wingers wanted the cat -- they were having some party, some fun -- but the right wingers were not willing to allow them the cat at that time. The cat became a constant object of quarrels, fights....

One day the Master called all the disciples and asked them to bring the cat. He told them, "You both love the cat, but the cat is only one." So he cut the cat in two -- it was a shock to all the disciples -- and told them, "Now you can have half, and you can have half. Now no more quarreling in this monastery."

There was silence. They could not understand that such a non-violent person could cut the cat in two. They all wondered and worried and thought about it. The story reached the king, who was also a disciple of the Master. He could not contain his curiosity; he came the next day. He asked, "I have heard that you have killed your most loved cat."

The Master said, "I have not killed the cat, I have killed a conflict, a quarrel which was growing every day and was growing out of proportion. And these fools won't understand unless I take a drastic step. I have not killed the cat, because nobody dies. The cat is freed from this body because of these fools. And anyway she was going to die; she had already lived long enough -- perhaps she would have lived one year or two more years at the most.

"So before killing her I became totally silent, aware, and asked myself, 'What is this poor cat going to do in those two years? Nothing. But in two years these fools will do much.'

"I have not killed the cat out of anger, I have not killed the cat out of hate. I loved her and I love her more now because she helped to solve a problem. And it was a good shock to these idiots, because without shocks their minds don't function. Once in a while you have to hit them."

And certainly it happened from that day all kinds of quarreling simply disappeared, because those disciples became aware that this man is dangerous, he can kill somebody; the quarrel can be too hazardous. All arguments ceased.

And the king was absolutely satisfied. He said, "This has always been your teaching, that it is not the act but the consciousness. We can only see the act; we don't know in what consciousness you did it. That is only known to you. Who are we to decide about it?"

Never judge anybody by the act.

Wait. Try to find out his awareness -- otherwise don't judge at all. It is safer not to judge. And about

yourself, remember, whatsoever you are doing, keep only one thing in mind, that you are doing it with full awareness.

Then I allow you total freedom.

No religion has allowed you freedom.

I allow you total freedom.

No religion has given you responsibility unto yourself, no religion has given you the right to decide what is right, what is wrong. I give you the right, the responsibility, because to me everything arises out of a single source -- and that is awareness.

The question says that I have talked about love, my message is about love, and I also have said that the man of enlightenment has neither love nor hate. Now, rather than asking me, you are mature enough to work out simple things. It is so simple: when through awareness the whole hate energy turns into love, it is totally a new phenomenon -- it needs a new name. But what to do? Languages are poor so we have to use the same words, giving them different meanings, definitions.

My message of love is not the message of that love which is the polar opposite of hate.

My message of love is of that love which is capable of absorbing hate and transforming it.

Now, the question arises that if there is no more hate, how and why should this new energy be called love?

Love, in our minds, is something against hate. Now, there is no opposite to love. That's why, once in a while, I have been reminding you that the man of enlightenment has neither hate nor love -- that is to deny your hate and your love. Love and hate as polarities, he has none. That does not mean that he is indifferent, although that's how it will appear to you. That's why I speak of the poverty of language.

If the man of enlightenment has no love, no hate, that means he will be indifferent, neutral -- no, that is not the meaning.

He has a new kind, a new quality of love which is not opposed to hate. Now, there is no word for it; so either I have to say he has no hate, no love the way you have, or I have to say that his love is a totally new kind of love; a love which is closer to compassion than to passion, which is closer to a relatedness than to a relationship; a love which is more a giving without asking anything in return than your so-called love. which is a bargain -- where each party is trying to get more and give less.

The enlightened man simply gives.

It is not that he wants to get something from you -- you don't have anything to give to him. What do you have to give him?

He gives because he has too much to give, he is overburdened.

He gives because he is like a raincloud, so full of rain that it has to shower. It does not matter where, on whom -- on rocks, on good soil, on gardens, in the ocean... it doesn't matter at all. The cloud simply wants to unburden itself.

The enlightened man is just like a raincloud.

He gives you love, not to get anything back. He shares it and is obliged to you that you allowed him the opportunity; that you were open enough, available, vulnerable; that you did not reject when he was ready to pour all his blessings on you; that you opened your heart and received as much as was within your capacity.

The world can be full of love, the love I am talking about. And only that love will transform the hatred in the world -- not the love that has been taught to you. That has not made the world more loving, it has made the world more hateful: made its hate truer and more authentic and its love more of a hypocrisy.

I would like a world full of love. But remember, that love has no opposite to it. It is simply because you inside yourself have been able, through awareness, to transform your hate into love. Even to say that you have been able to transform it is not right, but what else to do with language? Whatever you say, something is wrong in saying it, something goes wrong in saying it.

The fact is, awareness *itself* transforms your hate into love, not that *you* transform it. Your work and function is simply to remain aware. Don't let anything happen in your life without awareness.

I am giving you the simplest and the most natural religion possible. That's why I say it is the first and the last, because it cannot be simplified more. There is nothing more below awareness; we have come to the very last root. There is no way to go beyond it, further than it. This is *it*!

Just go on doing all the things that you are doing, but keep aware. Make it a constant remembrance that no act passes in unconsciousness.

It will take a little time. Every day you will miss many things; later on you will remember, "My God! I forgot again." But there is nothing to be worried about. Don't get worried about it, otherwise you are going

to miss something else. That which is gone is gone -- don't waste a single moment on it. It is good that you have remembered. Use that remembrance to be aware right now in whatever you are doing.

So, many times you will forget, many times you will remember. Slowly slowly, you will forget less, remember more. And one day it happens... whenever the balance of remembrance is more than the balance of forgetfulness, whenever it is weightier than your forgetfulness -- instantly the revolution, the transformation. Suddenly you are a totally different man -- the new man is born.

And that new man will find this whole world new because he will have fresh eyes with new qualities to see, fresh ears with new ways to hear, new hands to feel and touch things in a new way. And a single man of that awareness starts triggering the process of awareness in others. Not by any effort, not that he has to do something to trigger the process -- that doing has been our undoing -- he has just to go on living his way, being his way, and it starts happening of its own accord.

His presence somehow starts something in people who come close to him... an arising of a new energy, the beginning of a new flame. He does nothing, nor does the other person do anything: it happens. All that is needed is a little closeness, friendship.

And that's what the function of the Master is -- to gather friends around himself. There is no goal to be achieved, no particular activity to be done.

The function of the Master is just to remain available.

One never knows when somebody is on the borderline from where the jump can happen.

One never knows in what moment one is open -- and just a look from the Master's eyes, and things will never be the same again.

But these are all unpredictable moments, so one has to wait silently in awareness.

The most you can do is: don't create barriers, don't create hindrances, don't keep yourself tight, away. Be relaxed... come closer.

You have nothing to lose -- you have only to gain.

From Misery to Enlightenment

Chapter #14

Chapter title: Don't walk on water -- jump into consciousness

11 February 1985 pm in Lao Tzu Grove

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OSHO,
DO MIRACLES REALLY NOT EXIST?

I am sorry to disappoint you, but I can't help it.

I cannot give you the consolation that has been given by all the religions down the centuries. I cannot do it because that consolation has cost too much. It has not given anything; on the contrary, it has taken away your very religiousness.

I cannot say anything that in the short-term may seem to help your growth towards religion, but in the long-term is simply poison. That's what the idea of a miracle is.

The human mind is begging for it. It is the need of a sick mind -- but all minds are sick. Mind as such is the sickness of man.

When the mind disappears you are, for the first time, really healthy and whole. Mind needs all kinds of poisons to continue to exist. The idea of miracles is one of the most important. The idea is absolutely against existence.

First you have to understand, what does a miracle mean? It means that existence is not trustable, that nature is not unprejudiced, that the laws of life allow exceptions. This is an absolute absurdity. Existence has no prejudices -- that for Jesus it has a soft corner in the heart, and not for you; that it allows Mohammed to go beyond natural laws, but it does not allow you. A miracle simply is a condemnation of the fairness of existence.

No, there is no such thing as a miracle -- never has been, never will be. If miracles happen then science cannot happen; and we know that science *has* happened. And as science has grown, miracles have diminished in exact proportion. The more science grows, the less and less are there miracles. If you go farther back you can find thousands of miracles happening.

Most of those miracles are just stories invented to create messiahs, prophets, reincarnations of God -- because how can you manage to put a certain man above all humanity? How can you manage to make him superhuman? His body follows nature, his life follows nature. From birth to death there is not a single exception.

But the fools around the world will not accept an ordinary man as enlightened. They need a superman, only then is their mind satisfied: Of course, he is a superman, a messenger of God; he can be enlightened -- but how can we poor human beings be enlightened?

And how to prove that he is superior to you? Just look: Jesus is not superior as far as intelligence is concerned, shows no special intelligence. There were hundreds of more learned rabbis, great scholars of profound intelligence; he is just an uneducated, unpolished carpenter's son.

By intelligence he cannot prove -- nor can his followers -- that he is superior, that he is special, that he is the only begotten son of God. By physical strength he cannot prove that either. Any Muhammad Ali will throw him flat. Just by a single hit on his nose he is finished. Physically he cannot prove that he is superior.

Now these are the only two things in human life where you find.... Somebody is an Albert Einstein, a Bertrand Russell, a Jean-Paul Sartre -- they have proved intellectually they are sharper, more talented. But a strange thing is, they don't claim they are the only begotten son of God. No intelligent person can claim such an unintelligent thing.

Or there are people who are physically talented. They may come first in the Olympic race, in some game, in some wrestling, but that simply shows a difference between you and them of quantity, not of quality. Howsoever powerful a man may be, he is only quantitatively different from you; and the difference of quantity is no difference at all.

If you had worked on the same lines with the same gymnastics for the same time, perhaps you might have proved even a better wrestler, a better runner. All that is proved is that this man has practiced a certain talent. Certainly he should be respected -- but he does not become the messenger of God.

There are people who are world champions in chess playing. Certainly they have a tremendously complicated mind. A real chess player has to think five moves ahead. When you play chess you only think of one move ahead, at the most two moves; more than that and you will get puzzled.

Five is the minimum to become a world champion. Five moves means you take one move, the other person will take a move. You have to visualize what he is going to take, then what you will do, then what he will do, then what you will do -- five times. You have to be clear about five moves ahead, only then can you be a world champion; otherwise it is impossible. That much concentration, practice... it is a maddening thing.

But even then, somebody becoming a world champion in chess is not a prophet. He has a mind closer to a computer than you have. Your mind is simpler, a little more primitive a computer; his mind is a little more sophisticated a computer. Your mind can be trained also in the same way. It is only a question of training. The difference is only of degrees, there is no difference of quality. He is just as human a being as you are.

Then how to prove that Jesus, Mohammed, Mahavira, Buddha, Krishna -- that these people are not just ordinary like you? The way that has been discovered is called the miracle. That makes them qualitatively different from you, because whatsoever you do, you cannot get trained in walking on water. Whatever you do you will be drowned again and again. So it is not a question of training, discipline, knowing certain strategies -- no, nothing will help. How can you turn stones into bread? How can you turn water into wine?

These stories are invented for a certain purpose -- to make that man qualitatively higher than you. But this is exploiting humanity, corrupting human consciousness, giving people false ideas.

Just look at these miracle-men of the world and you can see that of all those miracles, ninety percent were invented by the followers or by the originators themselves. It is difficult at such a long distance to know who started them. Most of them must have been started by the originators themselves, and of course followers go on adding to them.

It becomes an absolute necessity for followers to go on adding more and more miracles, because it is a competitive business and everybody has to prove his messiah the highest, the greatest. Everybody else is below him. Now, only miracles can do that miracle, there is no other way.

Jainas have twenty-four tirthankaras, twenty-four messiahs. Because Jainas had twenty-four, Buddhists were at a loss; they had only one -- Gautam Buddha. In the market -- and this whole world is a market and every human being is a customer -- when you are selling your messiah, your religion, your holy book, small things count. A Buddhist feels at a loss because people ask how many buddhas there have been. lust one? Looks very poor -- Jainas have twenty-four!

Hindus up to that moment had ten incarnations of God. They immediately changed to twenty-four because ten looked poor before twenty-four. The idea of Jainas having twenty-four.... Before Mahavira, all Hindu scriptures talk of ten avataras; after Mahavira suddenly a great change happens -- Hindus start talking about twenty-four.

Buddhists are at a loss because their religion starts with Buddha, so where to put twenty-four buddhas? But they have to be a little more creative. They started talking about twenty-four *lives* of Gautam Buddha -- this was the twenty-fourth life. He had been an awakened one twenty-three times before.

You can see a clever legal process. They had no historical grounds to prove that there had been twenty-four buddhas. Even Buddha cannot say that because he was the originator. But this was easy, to invent twenty-three previous lives.

The span is thousands of years, and in those days particularly in India history was not written. History was not even counted as a subject. Writing history was introduced by the Mohammedans in India. In India the idea was that history consists of mundane, ordinary, day to day things, which go on being repeated. A king is born, a king dies; another king will be there, he will die. Empires are built and disappear.

If you look at the millions of years in India it has been the custom to look at existence extending for millions and millions of years -- what does it matter that a man was a prime minister for three months in a country? Why bother? For three months out of millions and millions of years, in a country on a very mediocre planet, of a very mediocre solar system, a certain man was prime minister -- why bother? The Indian attitude is, why unnecessarily waste time?

So instead of history... the Indian word for history is very significant. It is *itihas*. The word means "that which comes and disappears like a soap bubble" the end is not very far from the beginning. So instead they used to write *puranas*. Now, the word puranas means something not concerned with individuals but with essentials.

For example, a tirthankara is not just a person. There are only twenty-four tirthankaras in one creation, and one creation means millions and millions of years. Each tirthankara simply represents the essence of consciousness touching the highest peak. In millions of years only twenty-four times has human consciousness risen so high that it touches the ultimate.

Now, this is essential. When Mahavira was born and when he died -- that is history -- doesn't matter; any date will do. What difference does it make whether he was born twenty-five centuries ago or twenty-six centuries ago, on Monday, on Sunday, on Saturday -- what does it matter? What matters is that a consciousness reached a peak.

If you go in a Jaina temple you will be surprised to see twenty-four tirthankaras all looking exactly alike. This is impossible, that all these twenty-four persons -- and they were born over a long period of thousands of years -- looked absolutely alike. Their noses, their eyes, even their ear lobes... because a Jaina tirthankara's ear lobes have to be so long that they touch the shoulder -- on all twenty-four tirthankaras.

You cannot say whose statue this is -- even Jainas cannot say whose statue this is. So they had to make, near the feet, a symbol: a lion represents Mahavira, a peacock represents somebody else.... So if you ask a Jaina he will just immediately look at the symbol near the feet. Only by the symbol can he say who this is; otherwise they are all alike.

It certainly is not history. No two persons are ever born exactly alike; to find twenty-four people exactly alike is impossible. But they are not concerned with those persons -- their bodies, their noses, their ears --

their concern is with their consciousness; and everything else is representing symbolically the highest peak of consciousness.

For example, the ear lobes touching the shoulders.... Perhaps once in a while you may find a person whose ear lobes do touch, but I have never seen one. I have seen millions of people and I have looked at their ears, but I have never seen a single person whose ear lobes touched the shoulders. Just one person I know -- he was a colleague of mine in my high-school classes -- who had special kind of ears.

He could move them according to his will and wish. You cannot do it. You don't have muscles, you cannot do anything with your ears. Just try to do something; you cannot do anything. But this boy was a miracle! He could turn his ears down, up, move them in and out.

He is now a doctor, but more famous for his ears than anything else. Patients will come and ask, "Doctor, please, just show your ears." I have been searching for a second person who can do that even better -- I have not found one. Some freak of nature.... It seems he has some muscles and nerves in his ears which are not needed, so he can pull his ears and do things with them.

But what were these tirthankaras doing with ears that long? One thing, it is not history, so it is not representative of reality; it is representative of something different. To me those long ears simply mean that these people were capable of listening. Now, how do you represent in a marble statue that they were totally capable of listening? Now, to represent that, they don't care about history; it is puranas. Puranas means we are concerned about the essentials.

All these twenty-four statues have their eyes half-closed. You can see only the lower white part of the eyes; otherwise the eyes are closed. But why half? That is the only difference you will find in a Buddhist statue and a Jaina statue: the Buddha's statue has the eyes completely closed.

Again, it is not history. They are not saying anything about these people; they are saying that a man who touches the highest consciousness is so complete that the outer and the inner become one. His half-closed eyes symbolize that the outer half and the inner half are meeting. This is what I mean by essence.

Mahavira had twenty-three predecessors -- Buddha was in a difficulty. And there were so many miracles about those twenty-three predecessors of Mahavira that Buddha looked poor. So first he had to create the idea that he had been a buddha twenty-three times before; and then about those twenty-three buddhas he created miracles. Perhaps the miracles about him are created by his disciples later on, but he must have initiated them in some way.

At least one thing is certain, that none of these fellows prevented their disciples by saying, "Don't do this mischief to me." Even if they had not created the miracles themselves they allowed them by remaining silent. If the rumors were going around that they were doing miracles or miracles were happening, there is not a single statement from Krishna, Buddha, Jesus, Mahavira, Mohammed, which says no, these were rumors.

My mother was just telling me yesterday... and Vivek listened to her talking so animatedly for the first time in so long; otherwise whatever she has to ask is answered in one or two sentences; yes or no, and the conversation is over. But yesterday she was talking for a long time and she was very animated, so Vivek asked me, "What was your mother telling you?"

I told her she was remembering a few things. I have not told her yet what she was telling me, because it was a long story. She was telling me that when I was five months old in her womb, a miracle happened.

She was going from my father's house to her father's house; and it was the rainy season. It is customary in India for the first child to be born at the maternal father's home, so although it was the rainy season and very difficult -- no roads, and she had to go on a horse -- the sooner she went, the better; if she waited longer then it would have become more difficult, so she went with one of her cousin-brothers.

In the middle of the journey was a big river, the Narmada. It was in flood. When they reached the boat, the boatman saw that my mother was pregnant, and he asked my mother's cousin-brother, "What is your relationship?"

He was not aware that he would get into trouble so he simply said, "We are brother and sister."

The boatman refused; he said, "I cannot take you because your sister is pregnant -- that means you are not two, you are three."

In India, this is a custom, an old custom -- perhaps it started in the days of Krishna -- that one should not travel on water, particularly in a boat, with one's sister's son. There is a danger of the boat sinking.

The boatman said, "What guarantee is there that the child in your sister's womb is a girl and not a boy? If he is a boy I don't want to take the risk -- because it is not a question only of my life, sixty other people are going in the boat. Either you can come or your sister can come; both I won't take."

On both sides there were hills and jungle, and the boat used to go only one time a day. In the morning it would go -- and the river is really vast at that point -- and then it would come back by the evening. The next morning it would go again, the same boat. So either my mother had to remain on this side, which was dangerous, or go on that side, which was just as dangerous. So for three days they continued to ask him, beg him, saying that she was pregnant and he should be kind.

He said, "I can't help it -- this is not done. If you can give me a guarantee that it is not a boy then I can take you; but how can you give me a guarantee?"

So for three days they had to stay in a temple there. In that temple lived a saint, very famous in those days in that area. Now, around that temple there has arisen a city in the memory of that saint, Saikheda. Saikheda means "the village of the saint." Sai means the saint; he was known as Sai Baba. It is not the same Sai Baba who became world-famous -- Sai Baba of Shirdi -- but they were contemporaries.

Sai Baba of Shirdi became world-famous because of the simple coincidence that Shirdi is near Bombay, and all the celebrities of Bombay and the rich people of Bombay started going to Sai Baba of Shirdi. And the richer you are, the more famous you are, the more successful you are, the more you are in need of something to give you fulfillment, because all your success, your riches, your fame has brought you nothing. These are the emptiest people in the world, the hollowest. And because of Bombay being a world center, soon Sai Baba of Shirdi's name started reaching outside India, and so many miracles were created around him.

The same was the situation with this Sai Baba who lived in that temple. Finally my mother had to ask Sai Baba, "Can you do something? For three days we have been here. I am pregnant and my brother has told the boatman that he is my brother, and he won't take us in the boat. Now, unless you do something, say something to that boatman, we are in a fix. What to do? My brother cannot leave me here alone; I cannot go alone to the other side. On both sides are wild jungles and forests, and for at least twenty-four hours I will have to wait alone."

I never met Sai Baba, but in a way I did meet him; I was five months old. He just touched my mother's belly. My mother said, "What are your doing?"

He said, "I am touching the feet of your child."

The boatman saw this and said, "What are you doing, Baba? You have never touched anybody's feet."

And Baba said, "This is not anybody; and you are a fool -- you should take them to the other side. Don't be worried. The soul that is within this womb is capable of saving thousands of people, so don't be worried about your sixty people -- take her."

So my mother was saying, "At that time I became aware that I was carrying someone special."

I said, "As far as I understand, Sai Baba was a wise man: he really befooled the boatman! There is no miracle, there is nothing. And boats don't sink just because somebody is traveling with their sister's son. There is no rationality in the idea, it is just absurd. Perhaps sometime accidentally it may have happened and then it became a routine idea."

My own understanding is that because in Krishna's life his mother's brother was told by the astrologers that "one of the children of your sister will kill YOU," he kept his sister and his brother-in-law in prison. She gave birth to seven children, seven boys, and he killed them all. The eighth was Krishna, and of course when God Himself was born, the locks of the prison opened up, and the guards fell fast asleep, and Krishna's father took him out.

The river Yamuna was the boundary of Kansa's kingdom. Kansa was the person who was killing his sister's sons in the fear that one of the sons was going to kill him. The Yamuna was in flood -- and it is one of the biggest rivers in India. The father of Krishna was very much afraid, but somehow the child had to be taken to the other side, to a friend's house whose wife had given birth to a girl so he could exchange them. He could bring the girl back with him because the next morning Kansa would be there asking, "Where is the child?" and planning to kill him. A girl he wouldn't kill -- it had to be a boy.

But how to cross this river? There was no boat in the night, but it had to be crossed. But when God can open locks without keys, without anybody opening them -- they simply opened up, the doors opened up, the guards fell asleep -- God would do something.

So he put the child in a bucket on his head and passed through the river -- something like what happened to Moses when the ocean parted. This time it happened in an Indian way. It could not have happened to Moses because that ocean was not Indian, but this river was.

As he entered the river, the river started rising higher. He was very much afraid: what was happening? He was hoping the river would subside, but it started rising. It went to the point where it touched the feet of

Krishna, then it receded. This is the Indian way, it cannot happen anywhere else. How can the river miss such a point? When God is born and passing through her, just giving way is not enough, not mannerly.

Since that time there has been this idea that there is a certain antagonism between a person and his sister's son, because Krishna killed Kansa. The river was crossed, it subsided; it favored the child. Since then rivers are angry against maternal uncles -- all the rivers of India. And that superstition is carried even today.

I told my mother, "One thing is certain -- that Sai Baba must have been a wise man and had some sense of humor." But she wouldn't listen. And it became known in the village what had happened, and to support it, after one month another thing happened which.... In life there are so many coincidences out of which you can make miracles. Once you are bent upon making a miracle then any coincidence can be turned into a miracle.

After one month there was a very great flood, and in front of my mother's house in the rainy season it was almost like a river. There was a lake, and a small road between the lake and the house, but in the rainy season so much water came that the road was completely like a river, and the lake and the road became merged into one. It was almost oceanic; as far as you could see it was all water. And that year perhaps India had the biggest floods ever.

Floods ordinarily happen every year in India, but that year a strange thing was noted, that floods started reversing the rivers' flow of water. The rains were so heavy that the ocean was not able to take the water as quickly as it was coming, so the water at the ocean front was stuck; it started flowing backwards. Where small rivers fall into big rivers, the big rivers refused to take the water, because they were not able even to contain their own water. The small rivers started moving backwards.

I have never seen it -- that one also I missed -- but my mother says that it was a strange phenomenon to see the water moving backwards. And it started entering houses; it entered my mother's house. It was a double-storied house, and the first story was completely full of water. Then it started entering the second story. Now, there was nowhere to go, so they were all sitting on the beds, the highest place that was possible there. But my mother said, "If Sai Baba was right, then something will happen." And it must have been a coincidence that the water came up to my mother's stomach and then receded!

These two miracles happened before I was born, so I have nothing to do with them. But they became known; when I was born I was almost a saint in the village! Everybody was so respectful; people were touching my feet, even old people. I was told later on that "the whole village has accepted you as a saint."

When I must have been nearabout four I was the only child in the house -- nothing to do, no school, no place to go. My maternal grandfather had a multipurpose shop, of all kinds of things. That was the only shop in the village so every kind of thing... a very miniature market it was rather than a shop. So I started playing with sweets and things, and I don't know how it occurred to me... but soon people were continually coming who were sick; and there was no doctor, no physician, no hospital, even for hundreds of miles, no hospital.

Somehow it came to me that if people think of me as a saint, and they touch my feet, I would start giving them medicines. And the medicines were nothing but mixtures of a few sweets, ground well, powdered, and kept in bottles of different colors. And of course, people who get fever or headache or a stomachache don't die. And they started getting cured. They were going to be cured anyway -- that was not a miracle, but it became a miracle.

My nana, my maternal grandfather, started saying, "You will spoil my shop -- now it is a hospital! The whole day people are coming and sometimes I even have to give your medicines, and I have no idea what those medicines are! You are destroying my sweets and my shop. But they are getting cured, so no harm, you continue."

When I moved after seven years to my father's house I dropped that business of giving medicines, but people from that village, whenever they used to come, would remind me. They had already started calling me Doctor Sahib, and I would say, "Please don't use that word here, because I have stopped that profession completely. In the first place there are no sweets here; my father has a shop of cloth, I cannot make medicines out of cloth. And here nobody knows that I can do miracles. First people have to know, then you can do them; otherwise you cannot."

Coincidences perhaps may have happened in the lives of Buddha, Jesus, Krishna, but it would have been far more honest of them to say that these were coincidences, that nature had not broken its law, it had not given a special power to somebody. But they remained silent about it. Silence is a support. Perhaps there was not any bad intention, because it has been noted that people are not in search of truth but in search of

power -- and the miracle is a symbol of power, not of truth. Truth has nothing to do with miracles
But who is interested in truth?
Everybody is interested in power.

So when you see a man of miracles you are immediately impressed: here is a man who has power. And that is your deepest urge -- the will-to-power. Then you start following this man. In fact, if somebody tries to explain to you that these are not miracles you don't want to listen because he is taking away your power; your only hope he is destroying.

So the people who believe in miracle-men are not ready to listen for the simple reason that you may destroy their faith, their belief You may be able to prove that either it is magic -- that means just conjuring tricks -- or it is simply a coincidence, or it is just an invented story. And many things can be managed very easily....

I used to know in Jabalpur a man from south India. He must have come some thirty, forty years before from Madras, and he had lived in Jabalpur for forty years; still he was known as Madrasi Baba because he was from Madras. It was known that he had revived dead people. I was a student in the university; I heard this many times so I collected a few people and one night we went to Madrasi Baba. He used to live in a small hut outside the town, so it was very easy.

We all entered his hut, and we took hold of him -- he was lying down on his cot. We tied his feet and hands, and I told him, "You have to tell the truth -- we are not going to tell anybody, but if you don't tell us the truth then today we are going to do a miracle."
He said, "What kind of miracle?"

I said, "Today we are going to turn an alive man into a dead man. Just in front of your house there is a big lake; we are going to throw you into it. And we will make every certainty and surety that you cannot survive. We have big rocks outside which we are going to put on your chest, bind with your cot and throw the whole cot with you and the rocks. And you will go down -- unless you tell us how you managed to revive a man."

He said, "I will tell you but please don't tell anybody; otherwise my whole life will be ruined. I live only on that miracle."

I said, "First tell us." And what miracles had he done? It was one of his friends who pretended to be dead. He was a practitioner of yoga, they both were practitioners of yoga. If you practice yoga then there is a possibility that for at least ten minutes you can stop your breathing.

With certain exercises it is possible that your heart goes on at the minimum, the pulse at the minimum, and your breathing completely stops -- but for not more than ten minutes. But ten minutes are enough to prove a man dead, you don't need more.

One morning he declared that his friend had died. People came, they looked, they took his pulse; it was gone. There was no breathing, his heart was not beating -- he was dead. They covered him, and then Madrasi Baba chanted some mantras in Telugu, in his language, so nobody knew whether he was chanting mantras or singing film songs. And after seven rounds of chanting and throwing some invisible power over the man he took off the cover, put his hands on the nose of the man, looked upwards -- and slowly slowly, the breathing came back, the pulse came back and the heart started beating.

The man is still alive, the other man. And we confirmed the story through this other man also, in the same way; we had to because there was no other way. We said that Madrasi Baba himself had told the whole story, "but now you are also in the same situation. So you just tell us, otherwise you will go; we will perform the real miracle."

And he said, "It is true, I conspired with him -- we are partners. Whatsoever money he gets, half he gives to me. For these forty years life has been very pleasant, without any work, without any trouble; we have lived comfortably, and people respect us. Now I am his disciple in people's eyes, but really I am a partner in his business." So either miracles are invented....

Now, nobody can say this Lazarus was not a partner in the whole conspiracy. He was a friend of Jesus' -- that much is reported. And why only Lazarus? There were so many people dying. Did he have to wait to do the miracle only when Lazarus died? And Lazarus was young -- it was not his time to die either. He was Jesus' friend so there is every possibility that Jesus may have told him, "Just pretend you are dead." He had learned all yoga practices in India, in Egypt; both countries know the secrets about stopping the breath.

Either it is a coincidence, or it is a conspiracy, or it is just a myth created when the person is gone. But you can judge very easily.

Jesus can revive a dead man, but when he is feeling thirsty on the cross he cannot materialize a single

glass of water, or just a Coca-Cola. That would have been a real miracle -- if he had produced Coca-Cola. Then I would never say that miracles don't exist, because to produce Coca-Cola at that time would not have been possible. Even today you cannot make it, because the secret of Coca-Cola is absolutely preserved, there is no way.... There are so many cold drinks available in the world, but nothing comes close to Coca-Cola.

If Jesus had produced that, with the label of Coca-cola and the bottle and everything, then there would have been no need for any other proof; they could have just preserved the Coca-Cola bottle in the Vatican.

But whatever he did is not of much significance, and he could not do it when he was himself in need. He could revive the dead but he could not change those apostles, transform their beings.

What to say of transformation -- even on the last night when Jesus is to depart he says to them again and again, "Remain awake, don't fall asleep! This is my last night; tonight they are going to catch me. Remain awake so that I can pray silently -- and be watchful!"

And after each hour he comes and he finds his disciples are fast asleep, snoring. He wakes them up and tells them again, "Have you forgotten?"

Now, with these stupid people Jesus wasted his whole life -- people who were not even capable of remaining awake just one night. When the master is going to be crucified the next day, even out of curiosity one would have remained awake; but even curiosity is not there. The moment Jesus goes back behind the bushes to pray... and why does he go behind the bushes? That I don't understand. You can go behind the bushes to piss, not to pray, but it would stink.

He should have remained just in the middle of those fools and prayed there; that would have kept them awake at least. But going behind the bushes.... Again and again, the whole night that drama continues, but they are not ready. You can't change people's minds just a little bit but you can raise people from the dead? It doesn't seem to be possible.

There are miracles around Buddha -- that when he passes, trees blossom out of season. The whole forest might be dry if the season was fall and all the leaves had fallen, but if Buddha passes through the forest it looks disrespectful -- those barren trees without leaves, without flowers. No, suddenly the whole forest changes its course of millions of years; suddenly there are leaves, suddenly there is greenery, flowers, fruits.

I can say this must be a myth because Buddha himself has a personal physician continuously moving with him, his Devaraj. For what? If even trees understand, I won't his body understand? The most famous physician of those days, Jivakar, was continuously with him, just like a shadow, taking care of his body -- and still he died of food poisoning. Not a great way to die, through food poisoning.

If some glutton dies of food poisoning he can be forgiven, but not Buddha. The poison had no consideration for Buddha, the food had no consideration, the body had no consideration -- and the trees and the forest and the mountains had consideration for him?

He was sitting in meditation, and his brother, his own brother, Devadatta, who was a follower... but he wanted Buddha to declare him his successor. Buddha said, "That is not possible. You are not yet capable of such a position. And there are people -- Mahakassapa, Sariputta, Moggalayan -- so many people who are already enlightened. How can I declare you, an unenlightened person, as my successor? I am not going to declare *anybody* my successor because there are so many people who are capable of being my successor -- how am I to choose?"

But Devadatta was very angry, so angry that he left Buddha, taking five thousand disciples of Buddha with him. And he tried many ways to kill Buddha. One was that while Buddha was meditating, sitting on a rock Devadatta slid a big rock from the mountain top aimed exactly to hit Buddha.

And it would have simply crushed him -- there was no chance -- but the rock, just on the way, thought, "There is Buddha, and this would not be right, to go on falling in the traditional way." It moved, changed its course -- which was very strange because there was no reason for it to change its course, no obstacle that moved it from its course.

Devadatta brought a mad elephant who was known to have killed many people and so was kept always in chains. He brought him and left him without chains close to where Buddha was sitting. And the elephant came rushing, because after many days he had got the chance to kill somebody. He was murderous. But just coming close to Buddha, a sudden break: no, this is not the man to kill. He lowered himself, went on his knees and touched Buddha's feet.

Now if elephants, mad elephants, rocks and trees are so careful about Buddha -- and I would like them to be so careful, there is no harm in it. I would like them to be so careful about everybody, why only about Buddha? But when he eats the poisonous food his own body does not bother; the poison takes no care. That

proves that all other stories are beautiful stories created to make Buddha a superhuman being.

The same is true about all your miracle-men. As far as I am concerned, a miracle is something against nature, against existence; hence it is impossible. Yes, your mind wants it because your mind is sick. It is hungry for power and it would like its master to be a man of power. Then of course you can hope that some day you can manage -- by serving the master, by trusting the master, by surrendering to the master -- you can get some power yourself.

It is a deep desire for power that goes on asking again and again whether miracles happen or not.

I say categorically they have never happened, because in the very nature of things a miracle is an absurdity. It simply means suddenly nature forgets its laws, existence changes its course. No, existence is fair, it is equal to all, exactly the same to all. And it is good that it is fair and equal; otherwise there would be the same bureaucracy and hierarchy that goes on in governments.

And that's what religions have been trying to create. What is this Christianity? A certain kind of bureaucracy from God, the Holy Ghost, Jesus, the messiah; then the pope, his representative; then the cardinal, then the bishop, and so on and so on.... It goes on and on to the lowest priest in the village.

This is a hierarchy, a bureaucracy. But everything is based on the miracles of Jesus. That's why I want to hammer those miracles as forcibly as possible. If they are broken completely the whole hierarchy and bureaucracy falls down; they have nothing else to support them. And the same is true about all religions

I know only of one miracle which is not included in your question about miracles; and that miracle is a jump of consciousness between the Master and the disciple.

Something transpires, but it is not done by the Master, it is not done by the disciple. Both are surprised when it happens.

The Master is available.

Whenever the disciple is also available, it simply happens.

This is the only miracle I know of

But it is not to be categorized with other miracles because it is really the ultimate law of existence. It is not something against existence, it is something which is the deepest, most central, most fundamental part of existence itself.

Just look for this miracle, wait for this miracle, and forget all nonsense about everything else.

If you really want to be religious, if you really want to be transformed, then you have to destroy all barriers between you and the transformation you are searching.

Yes, that miracle is possible. That miracle is possible any moment -- here, now. So prepare for that. Don't go on digging in bullshit.

From Misery to Enlightenment

Chapter #15
Chapter title: From oy-veh to ole

12 February 1985 pm in Lao Tzu Grove

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OSHO,

WHY IS THE WORLD IN SO MUCH MISERY? WHY CAN'T WE ALL BE JUST AS BLISSFUL AS YOU ALWAYS ARE?

THE child is the father of the man, and down the centuries we have been destroying the child. And once the child is destroyed, the whole life becomes unnatural, miserable, meaningless.

The question is, Why has every society, every civilization tried to spoil the child?

It is something very important to understand, that all that we have created up to now -- social structures, religious philosophies, teaching systems -- knowingly or unknowingly all need a miserable man for their existence. They are parasites.

If man is not miserable then all your so-called great institutions will disappear from the earth. Just think: no animal needs any religion, no animal needs any philosophy, no animal needs any culture, civilization. Still, the animals have been living happily, far more happily than your man has managed to live. You will not find animals in misery, in anguish.

All these institutions which exist upon your misery are bound to create more and more misery; that is their feeding ground, that is their food. A miserable man is bound, sooner or later, to end up in a religion because he will need consolations. He does not have reality to support him; he will need fictions to substitute for reality.

He knows nothing about love. He has been prevented from the very beginning from knowing what love is. He has been diverted into something else which is not love, which is only a game -- artificial, a hypocrisy. You can pretend, but it is not going to nourish you. It is, on the contrary, going to exhaust you. It is going to take so much out of you because it is not a simple phenomenon.

To pretend continuously is a heavy job, perhaps the heaviest in the world. You can carry a mountain on your head -- that will not be so heavy as carrying for your whole life, all kinds of lies, pretensions, false faces.

You become a mess just trying to keep all those faces, pretensions, lies, together. They are all falling apart; all are against each other, and they have no roots in reality. You have to feed them your own blood, your own heart, your own marrow. Naturally it creates a miserable world.

But the priests are happy with the miserable world. They were very unhappy with pagans, so unhappy with pagans that the very word "pagan" became condemnatory.

One day I was talking to Vivek, just taking my tea. I said, "I am a pagan."

She said, "Never use that word in the West."

I said, "Why? It is such a beautiful word."

She said, "It may be beautiful for you, but Christianity, Judaism, the whole West, uses the word in a very derogatory sense."

I said, "I was not aware of it. That means now I have to use it for myself. The word has to be freed from these criminals and their hands. They have destroyed a beautiful word."

Once the pagan existed on the earth and he was as happy as any other animal; he knew nothing of misery. He loved, he lived, never bothering about ultimate questions and problems. He enjoyed eating, drinking -- the simple things of life, not making everything a problem. The pagans have disappeared from the world. Religions destroyed them everywhere, all over the world.

All the religions have been against the pagans because if pagans exist then there is no possibility for religions. They cannot coexist because the pagan is not interested in what happens after death. He is not interested in what happened before birth.

He says, "Between birth and death, it is so much just to live. First let me finish this -- don't bring in unnecessary things to waste my time. Right now I am in the middle of life, let me live it. When I am in death I will try to live it too, but why should I bother about death now? -- because I don't remember ever bothering about life before. Right now life is in my hands, and I want to squeeze the whole juice out of it."

I am reminded of a beautiful story; it is so beautiful that one wants.... It would have been good if it was true too; but it is very close to truth.

In paradise, in a restaurant, Jesus, Buddha, Confucius, Lao Tzu, all four are sitting gospeling. And then an *apsara*, a beautiful dance girl, comes dancing with a flask in her hands -- it is full of wine -- looks at them and says, "You are talking about life, and listening to you talk about life I wondered.... Life is available here in this restaurant; that's our special recipe. We make life, the juice called life. I have brought this flask. There is no need to discuss it, why don't you drink, taste it?"

Buddha immediately closed his eyes. He said "Birth is pain, death is pain, and between two pains there

is no possibility of life being bliss. I don't even want to see it."

Jesus looked at the girl and told her, "Life is born in sin, and you are trying to tempt us? You must belong to the devil. Get out of my sight!"

Confucius was more human; he said, "I cannot be like these two guys; they are against life. I am a pragmatist." Confucius made China one of the most pragmatic countries, very practical. He said, "I am a practical man. I cannot say anything without tasting -- give me a little taste of the juice you call life." He tasted it a little, gave the cup back and said, "No, it is bitter. Those two fellows are right."

Lao Tzu said, "Unless you drink the whole of it you cannot pass any judgment, because there are things which are bitter in the beginning and sweet in the end. And moreover, one has to learn tasting too. Just taking one sip, with no previous experience of drinking life... your judgment is simply worthless.

"Confucius, you are a confused man and you have confused thousands of others. You pose as if you are pragmatic, but what kind of pragmatism is this, that just by tasting a little bit you make a judgment about the whole? By knowing the part you don't know the whole. Yes, by knowing the whole you know the part, but not vice versa."

Lao Tzu took the whole flask -- he was not a man to drink from a cup -- drank the whole flask, emptied the flask, thanked the lady, and told all those great friends of his, "You are all idiots! It is tremendously beautiful, delicious, but one has to experience it in its totality. Less than that won't do."

This is the whole approach of the pagan.

Lao Tzu is a pagan. That's why in his writings you will not find God mentioned, or heaven and hell talked about. He is solely concerned with here and now. He lived that way.

Once Confucius had asked him, "People ask me about death but I don't know anything about death. Perhaps -- you are older and wiser, and you love to move into dangerous spaces of consciousness -- perhaps you have some idea about death."

Lao Tzu said, "Without dying, there is no way to know death. Commit suicide; go and jump from the hill and you will know what death is. The only way to know is to live it. Asking about death, trying to find an answer about death, is silly. Right now try to live; otherwise you will miss this too.

"And mind my advice, that you are not going to live forever; soon you will be dead. Then, Lying in your grave, meditate upon death as long as you want -- nobody will disturb you.

"But don't waste your lifetime thinking about death, because those are the people who, when they are dying, will be thinking of life. That's how their mind functions. They are never where they are, they are always where they are not. That has become their routine. While alive they are worried about death -- while dying they will be worried about life."

I am a pagan.

And only a pagan can drop miseries.

Only he has the guts to drop miseries.

The society won't allow you to drop your miseries -- it has so much investment in them.

You are miserable, you go to the priest; he gives you fictions, consolations. Of course he takes his fee and assures you that he will take care of you; he will persuade God in favor of you. You just be patient and accept whatever happens to you, trusting in God, trusting in the holy book, trusting in the messiah. You need not be worried: these miseries will be soon over, life is so short.

For people who don't know how to live, life is so short.

For people who know how to live even a single moment is equal to eternity.

The priests will tell you, "It is just a short life, it will pass. It is just like a nightmare, but you will wake up in paradise. Just keep faith burning in your heart, don't lose your belief"

Now, if you are not miserable, there is no need to go to a priest. I have never been to a priest. I have never asked anybody how not to be miserable, because in the first place I am not miserable.

Once in a while it happens... because no system can be one hundred percent foolproof, for the simple reason that all systems are made by fools -- how can they make a system foolproof? So once in a while a few people have slipped through the loopholes.

From my very childhood it has been my basic contention that blissfulness is natural, just like health. You don't have to find reasons why you are healthy. You don't go to the doctor, worried, and say, "Doctor, for a few days I have been having this problem of health. Am I supposed to do something or just continue being healthy?" No, you don't make health a problem. Why? You accept it as natural. Disease is not natural.

The word disease is beautiful. It simply means a state of uneasiness. Whether it is physical, psychological, or spiritual, does not matter; disease can be on any plane. Dis-ease is not going to be your

nature, it is something unnatural; you have got diverted from your natural course. So whenever you find yourself miserable, that simply means you are doing something to create it.

This has been my basic contention from my very childhood, that just like health, happiness is a natural phenomenon. But unhappiness is not natural; something somewhere has gone wrong. If a person is continuously miserable, that means many things have gone wrong together. And if the whole world is miserable, that means the whole world is functioning on wrong principles.

For example: each child is told not to be himself. You may not be told so directly, but you are told in a thousand and one ways not to be yourself: you are not acceptable. You can be acceptable if you follow certain rules given by your parents, your priests, your teachers.

But neither the teacher is nature, nor the priest is nature, nor do your parents have any monopoly on nature. But they all are trying to push you into some unnatural way of life. They call it principles, discipline, ideals. They give you great ideals: you have to become like Krishna, like Jesus, like Rama.

In my town there was only one church. There were very few Christians, perhaps four or five families, and I was the only non-Christian who used to visit the church. But that was not special; I used to visit the mosques, the *gurudwara*, Hindu temples, Jaina temples. I always had the idea that everything belongs to me. I don't belong to any church, I don't belong to any temple, but any temple and any church that exists on the earth belongs to me.

Seeing a non-Christian boy coming continually every Sunday, the priest became interested in me. He said to me, "You seem to be very interested. In fact, in my whole congregation -- it is such a small congregation -- you seem to be the most interested. Others are sleeping, snoring, but you are so alert and listening and watching everything. Would you like to become like Jesus Christ?"and he showed me Jesus Christ's picture, of course of him hanging on the cross.

I said, "No, absolutely no. I have no desire to be crucified. And a man who is crucified must have something wrong with him; otherwise who cares to crucify anybody? If his whole country, his people, decided to crucify him, then that man must be carrying something wrong with him. He may be a nice man, he may be a good man, but something must have led him to crucifixion. Perhaps he had a suicidal instinct.

"The people who have suicidal instincts are not generally so courageous as to commit suicide, but they can manage to get others to murder them. And then you will never find that they had a suicidal instinct, that they prompted you to kill them so that the responsibility falls on you."

I said, "I don't have any suicidal instinct in me. Perhaps he was not a suicidal man but certainly he was some kind of masochist. Just looking at his face -- and I have seen many of his pictures -- I see him looking so miserable, so deadly miserable, that I have tried standing before a mirror and looking as miserable as he looks, but I have failed. I have tried hard, but I cannot even make his face; how can I become Jesus Christ? That seems to be impossible. And why should I become Jesus Christ?"

He was shocked. He said, "I thought you were interested in Jesus."

I said, "I am certainly interested, more interested than you are, because you are a mere preacher, salaried. If you don't get a salary for three months you will be gone, and all your teaching will disappear." And that's what finally happened, because those Christian families were not permanent residents of the town -- they were all railway employees, so sooner or later they got transferred. He was left alone with a small church that they had made. Now there was nobody to give money, to support him, nobody to listen to him except me.

On Sundays he used to say, "Dear friends -- "

I would say, "Wait! Don't use the plural. There are no friends, just 'dear friend' will do. It is almost like two lovers talking; it is not a congregation. You can sit down -- nobody is there. We can have a good chitchat. Why unnecessarily go on standing for one hour, and shout and...?"

And that's how it happened. Within three months he was gone, because if you don't pay him.... Although Jesus says, "Man cannot live by bread alone," man cannot live without bread either. He needs the bread. It may not be enough, he needs many more things, but many more things come only later on; first comes the bread.

Man certainly can live by bread alone. He will not be much of a man -- but who *is* much of a man? But nobody can live without bread, not even Jesus.

I was going into the mosque, and they allowed me, because Christians, Mohammedans -- these are converting religions; they want people from other folds to come to their fold: They were very happy seeing me there -- but the same question: "Would you like to become like Hazrat Mohammed?" I was surprised to know that nobody was interested in my just being myself, helping me to be myself.

Everybody was interested in somebody else, the ideal, their ideal, and I have only to be a carbon copy? God has not given me any original face? I have to live with a borrowed face, with a mask, knowing that I don't have any face at all? Then how can life be a joy? Even your face is not yours.

If you are not yourself, how can you be happy?

The whole existence is blissful because the rock is rock, the tree is tree, the river is river, the ocean is ocean. Nobody is bothering to become somebody else; otherwise they would all go nuts. And that's what has happened to man.

You are being taught from the very childhood not to be yourself, but the way it is said is very clever, cunning. They say, "You have to become like Krishna, like Buddha," and they paint Buddha and Krishna in such a way that a great desire arises in you to be a Buddha, to be a Jesus, to be a Krishna. This desire is the root cause of your misery.

I was also told the same things that you have been told, but from my very childhood I made it a point that whatsoever the consequence I was not going to be deviated from myself Right or wrong I am going to remain myself Even if I end up in hell I will have at least the satisfaction that I followed my own course of life. If it leads to hell, then it leads to hell. Following others' advice and ideals and disciplines, even if I end up in paradise I will not be happy there, because I will have been forced against my will.

Try to understand the point. If it is against your will, even in paradise you will be in hell. But following your natural course of being, even in hell you will be in paradise.

Paradise is where your real being flowers.

Hell is where you are crushed and something else is imposed on you.

I am reminded of a story. One very famous philosopher of England, Edmund Burke, was puzzled about a question because he read, and heard also in the sermon of the archbishop of England, that those who have faith in Jesus, in God, in the Holy Ghost -- those who have faith, their entry into heaven is guaranteed. Those who have not faith, they can be certain of falling into the darkness of hell.

Edmund Burke was a philosopher. Naturally, philosophers are hair-splitters; he thought about it and he came up with a question. The question was: A man who has faith but is in every way evil, bad, a sinner -- what is going to happen to him? And on the other hand, a man who is very good, virtuous, compassionate, always ready to serve others, has never harmed anybody, has never done anything that you can call sin, but has no faith -- what happens to him?

Edmund Burke could not figure it out himself so he went to the archbishop and said, "I am in trouble -- listening to your sermon this problem has arisen."

The archbishop was also in trouble because he had never thought about it. The question was valid: "A man can be good and without faith; there *have* been men.... What about Gautam Buddha? What about Socrates? These people you cannot say were bad people. Even one who is against them cannot say that they were bad people. It is difficult to find better people than those -- but they were without faith. What about these people? And there have been many like that: Mahavira, Epicurus, Lao Tzu, Chuang Tzu -- what will happen to these people?

"And we know there are, in your congregation, all kinds of sinners. In fact you even go to the prisons to give sermons to people who have committed all kinds of crimes, even murders, and are sentenced to death or sentenced for life -- and they have faith."

In fact, if you think in a very clear way, only these people need faith. Why should a good person need faith? Isn't goodness enough?

That was Buddha's point, his argument against God: Is not being virtuous, innocent, harmless, truthful, honest... all the qualities of a good man -- are they not enough? Is faith in a god still needed?a god for which there is no proof, which a really sincere and honest man cannot accept.

That was the situation in India. Once I was in court; they asked me to take the oath in the name of God. I said, "No, I can take the oath in anybody's name but not God's, because I am a man of truth."

The judge said, "A man of truth, and you cannot take the oath in the name of God?"

I said, "It is obvious. A man of truth, how can he accept this fiction of God? I don't see any truth in it."

He said, "You are the first person to raise this question about the oath."

I said, "That simply means you have been meeting criminals, sinners -- all these people, your advocates, and perhaps you yourself, are afraid to lose faith in God because that is your only saving device; you don't have anything else."

In India there is a proverb -- I quoted it. The proverb is: For a drowning man even the support of a straw floating in the water is enough. He starts hoping that even by clinging to the straw he will be saved; he can't

lose the straw. Any man of a little intelligence will know that the straw will not help you; but to a drowning man even the straw.... Perhaps there is no straw at all, just a fiction, just the drowning man dreaming that there is some support. He may not open his eyes even, because who knows? -- if he opens his eyes and finds that in his hands there is nothing....

I said, "I cannot take the oath in the name of God because that will be the beginning of lying -- and you want me to say only the truth. You are asking a contradiction of me. In the name of the greatest lie, I have to take the oath to speak the truth? If you want me to speak the truth please forget all about God, because you cannot prove God's truth, and without the proof I cannot take the oath."

The judge was really in trouble. He said, "But somehow the case has to be started."

I said, "The case can be started -- i can take the oath on my own authority. If you can believe my oath in the name of God, whom are you believing, God or me? I am taking the oath, and if I am determined to lie, I can lie even while I am taking the oath. Who can prevent me? The oath cannot prevent me. You are trusting me if I take the oath. You can't trust me directly? A fiction is needed? I say on my own authority I will speak the truth and only the truth.

"You can start your case. If you insist on God then this case is never going to start, because for millions of years people have tried to prove God and not been able to. Now, first you prove God, then we will see."

You have been told beautiful lies, fictions. You have been persuaded, bribed, to become somebody else. And you have been trying hard to become somebody else. Of course you cannot become, it is not in the nature of things. You cannot become somebody else, hence the misery.

Because you go on failing, you go on failing, you go on failing -- how can you be happy? Whatever you do makes no sense; something somehow always goes wrong. You never arrive at any goal. You don't get any juice out of life -- but life is not at fault.

You are trying to get juice out of stones. There is no juice in those stones. They may look beautiful, they may have been sculptured like flowers, like fruits, they may have been painted like fruits, they may look even better than fruits, but you cannot get any juice out of them.

And if you are not getting any juice out of your life, that simply means the foundations are wrong.

The first foundation is you are trying to be somebody else -- knowingly, unknowingly, that is not the point. You will have to find out what you have been trying to be. You may not be very clear. It may not be one image, it may be many images in your mind, because your father is putting something in your mind, your mother is putting something in your mind....

Your teachers -- and there are so many teachers -- they are putting different things in your mind. It may be a confused image, not clear-cut; you may not see Krishna, or Jesus, or Buddha, so clear-cut.

You may be born into a Hindu family, then you may have been taught by Christian missionaries in a Christian school. Now your Hinduism and your Christianity are bound to get mixed up. And it is going to be a very difficult mixture to sort out because the flute of Krishna and the cross of Jesus are so mixed up that Krishna is playing his song on the cross and Jesus is crucified on the flute of Krishna! It is going to be a maddening affair.... The head may be of Buddha and the hands may be of Krishna and the legs may be of Christ and the voice may be of Socrates.

You are in a tremendous confusion, but the confusion is rooted in the idea that you have to become somebody else.

Then many people came in your life and gave you the same idea, but with a new ideal. Now you don't know where to go. You are standing before the White House on the Pentagon. A crossroads is at least symmetrical -- even if you are divided, you will be divided in four equal parts -- but on a pentagon! One leg is going on one road, another leg is going on another road; one hand is moving on one road, another hand on another road; your head has run on some other road. It is a pentagon situation.

It is going to be difficult to put all your parts together again because they are all running fast to reach the goal. And who is going to bring them all together? Your parents, your society, have not left you in a position of control. On the contrary, *they* are in the position of control, they know how to control you. In fact, before they could control you it was absolutely necessary that you were no longer in control of yourself

In my childhood it was an everyday problem with my parents. I told them again and again and again, "One thing you should understand, that if you want me to do something don't tell me, because if you tell me that I have to do it then I am going to do just the opposite -- whatsoever happens."

My father said, "You will do just the opposite?"

I said, "Exactly -- just the opposite. I am ready for any punishment, but really you are responsible, not I, because I have made it clear from the very beginning that if you want something to be done please don't tell

me. Let me find it myself

"Once I am ordered, I am determined to disobey, even though I know that what you are saying is right; but that is not the question. This small thing and its rightness does not matter much. It is a question of my whole life, Who is going to be in control? These small rights and wrongs don't matter to me -- what does it matter?

"What matters to me it is a life and death question is who is going to be in control? Are you going to be in control, or am I going to be in control? Is it my life or your life?"

A few times they tried and they found that I was determined. I would do just the opposite. Of course it was not right, what they wanted was certainly right. And there was no denial of the fact from my side that "what you wanted was right. But that you wanted it was not right; you should have allowed me to want it. You were impatient; you forced me to take the opposite action. Now who is responsible that things have gone wrong?"

For example, my grandfather was sick. My father was going out and he told me, "You are here, and you are such a great friend to your grandfather, so just take a little care. This medicine has to be given at three o'clock, and that medicine has to be given at six o'clock."

I did just the reverse -- I gave the medicine that was to be given at six o'clock at three, and gave the medicine at six o'clock that was to be given at three... changed the whole order. Of course my grandfather became more seriously ill. And when my father came he said, "This is too much. I had never imagined that you would do this."

I said, "You should have imagined. You should start imagining, visualizing. When I have said it, I have to do it even if it means putting my grandfather into danger. And I have told him that I have reversed the order because I have to do it this way. And he agreed with me."

He was a jewel of a man. He said, "You do exactly what you have said. Remain determined. My life I have lived, your life is ahead. Don't be controlled by anybody. Even if I die, never feel guilty about it."

He did not die, but I had taken a risky decision. My father stopped telling me to do things from that day. I said, "You can suggest, you cannot order. You have to learn to be polite to your own son, because as far as our beings are concerned, who is father and who is son? You don't possess me, I don't possess you; it is just an accidental meeting of two strangers. You had no idea to whom you were going to give birth. I had no idea who was going to be my father, my mother. It is just an accidental meeting on the roads.

"Don't try to exploit the situation. Don't take advantage because you are powerful, you have money, and I don't have anything. And don't force me, because this is ugly. You suggest to me. You can always give me a suggestion that 'this is my suggestion -- you can think over it. If you feel it is right, you do it; if you feel it isn't, don't.'"

And slowly it settled that my family started giving only suggestions. But they were in for a surprise, because I started giving suggestions too. My father said, "This is some new development. You had not told about that."

I said, "It is simple. If you can give suggestions to me because you are experienced, mature, I can also give you suggestions because I am inexperienced. And that is not necessarily a disqualification, because all the great inventions in the world have happened through inexperienced people. Experienced people go on repeating the same -- because of their experience they know the 'right' method; they cannot invent anything."

For invention you have to be ignorant of the "right method that has always been done, only then can you break new ground. Only an inexperienced person will have the guts to go into the unknown.

So I said, "You have a qualification of experience, I have a qualification of inexperience. You are mature, but maturity also means that your mirror is no longer as clean as my mirror is; much dust has gathered over it. Yes, you have seen much of life -- so that is your qualification.

"My qualification is I have not seen any of life. No dust has gathered on my mirror -- my mirror reflects more clearly, more accurately. Your mirror may simply imagine that it is reflecting. It may be just an old memory floating, not a real reflection of the objective reality.

"So this has to be: if you can give suggestions to me, I can also give suggestions to you. I am not telling you to follow them. It is not an order. You can think over it just as I think over your suggestions."

But each child has to fight from the very beginning; this is the trouble. Children fight, but fight for wrong reasons, wrong things. I have never asked for a single toy. My father used to go at least three, four times to Bombay, and he would ask all the children, "What would you like?" And he would ask me also, "If you want anything I can note it down and bring it from Bombay."

I never asked him. Once I said, "I only want you to come back more human, less fatherly, more friendly, less dictatorial, more democratic. Bring a little more freedom for me when you come back."

He said, "But these things are not available in the market."

I said, "I know they are not available in the market, but these are the things I would like: a little more freedom, a little bigger rope, fewer orders, fewer commandments, and a little respect."

No child has asked for respect. You ask for toys sweets, clothes, a bicycle, and things like that. You get them, but these are not the real things which are going to make your life blissful.

I asked him for money only when I wanted to purchase more books; I never asked money for anything else. And I told him, "When I ask for money for books you had better give it to me."

He said, "What do you mean?"

I said, "I simply mean that if you don't give it to me then I will have to steal it. I don't want to be a thief but if you force me then there is no way. You know I don't have money. I need these books and I am going to have them, that you know. So if money is not given to me then I will take it; and remember in your mind that it was you who forced me to steal."

He said, "No need to steal. Whenever you need money you simply come and take it."

And I said, "You be assured it is only for the books," but there was no need for the assurance because he went on seeing my library growing in the house. Slowly there was no place in the house for anything other than my books.

And my father said, "Now, first we had a library in our house, now in the library we have a house! And we all have to take care of your books because if something goes wrong with any book you make so much fuss, you create so much trouble that everybody is afraid of your books. And they are everywhere; you cannot avoid stumbling on them. And there are small children...."

I said, "Small children are not a problem to me; the problem is the older children. The smaller children -- I respect them so much that they are very protective of my books."

It was a strange thing to see in my house. My younger brothers and sisters were all protective of my books when I was not there: nobody could touch my books. And they would clean them and they would keep them in the right place, wherever I had put them, so when I needed any book I could find it. And it was a simple matter because I was so respectful to them, and they could not show their respect in any other way than to be respectful to my books.

I said, "The real problems are the older children -- my uncles, my aunts, my father's sisters, my father's brothers-in-law -- these are the people who are the trouble. I don't want anybody else to mark my books, underline in my books, and these people go on doing that." I hated the very idea that somebody should underline in my books.

One of my father's brothers-in-law was a professor, so he must have been in the habit of underlining. And he found so many beautiful books, that whenever he used to come he would write notes on my books. I had to tell him, "This is simply not only unmannerly, uncivilized, it shows what kind of mind you have.

"l don't want books from the libraries, I don't read books from the libraries, for the simple reason that they are underlined, marked. Somebody else has emphasized something. I don't want that, because without your knowing, that emphasis enters your mind. If you are reading a book and something is underlined with red, that line stands out. You have read the whole page but that line stands out. It leaves a different impact on your mind.

"l have an aversion to reading somebody else's books, underlined, marked. To me it is just like somebody going to a prostitute. A prostitute is nothing but a woman underlined and marked -- notes all over her from different people in different languages. You would like a woman fresh, not underlined by somebody else.

"To me a book is not just a book, it is a love affair. If you underline any book then you have to pay for it and take it. Then I don't want that book here, because one dirty fish can make the whole pond dirty. I don't want any book prostituted -- you take it."

He was very angry because he could not understand. I said, "You don't understand me because you don't know me much. You just talk to my father."

And my father said to him, "lt was your fault. Why did you underline his book? Why did you write a note in his book? What purpose did it serve to you? -- because the book will remain in his library. In the first place you never asked his permission -- that you wanted to read his book.

"Nothing happens here without his permission if it is his thing; because if you take *his* thing without permission then he starts taking everybody's things without permission. And that creates trouble. Just the

other day one of my friends was going to catch the train and he took away his suitcase...."

My father's friend was going crazy: "Where is the suitcase?"

I said, "I know where it is, but in your suitcase there is one of my books. I am not interested in your suitcase, I am simply trying to save my book." I opened it -- I had said, "Open the suitcase," but he was very reluctant because he had stolen the book -- and the book was found. I said, "Now you pay the penalty, because this is simply barbarious.

"You were a guest here; we respected you, we served you. We did everything for you -- and you steal a book of a poor boy who has no money: a boy who has to threaten his father that 'if you don't give me money then I am going to steal. And then don't ask, Why did I do it? -- because then wherever I can steal, I will steal.'

"These books are not cheap -- and you just kept it in your suitcase. You cannot deceive my eyes. When I enter my room I know whether my books are all there or not, whether something is missing."

So my father said to the professor who had underlined my book, "Never do that to him. Take this book and replace it with a fresh one."

My approach is simple:

Everybody has to be assertive, not aggressive.

Those two words are totally different. You can be assertive and very humble. You cannot be humble and aggressive. Aggressive is trespassing somebody else's right. Assertion is simply making your right proclaimed, clear. These are totally different processes.

Assertion is everybody's fundamental right: "If you are not capable of understanding then I have to shout, but I am not interfering in any way in your life. I am simply saying, please keep away from my territorial prerogative. I will never trespass your territory, but the same I expect from you."

That's what I would like our small children to be from the very beginning -- assertive, not aggressive; humble, but not ready to be enslaved by anybody.

The whole of humanity is enslaved, and enslaved by such beautiful names: God, religion, morality, truth, motherland, father, mother, family. In all these good names are hidden the very poisonous seeds of your slavery.

This type of man *cannot* be blissful; so misery in the world is simply the outcome of all this. Now we cannot do anything about the past -- that is gone -- but you can start from this very moment to live an assertive, individual, humble but clear-cut life: it is your life, and you want to live it this way. And you will have to insist because from everywhere there will be pressure that "you should not live this way, this is wrong. We know the right way, you do it the right way."

I was just reading a news item that in Israel a great problem has arisen and has stirred the whole Jewish community around the earth, particularly in America. The question is, Who is a Jew? Because only a Jew will be allowed entry into Israel, so first it has to be defined who a Jew is. It is not so easy.

So they have defined that first, his mother has to be Jewish -- because about the father one can always only infer, one can never be absolutely certain. The mother has to be Jewish, born Jewish, then the person can be allowed.

Second, because of Christianity and Islam... the Jewish community is surrounded by both these, Mohammedans and Christians, and both are converting religions. Judaism is not a converting religion, just like Hinduism is not a converting religion. They are the oldest religions; they had no need to convert anybody. But both have had to submit to the times; otherwise they were losing their people and they were not getting anybody from the other folds.

So in Hinduism there has been a movement, *arya samaj*, of very scholarly people, but not saintly at all. Maharishi Dhyananda inaugurated and founded Arya Samaj. It is a fanatic sect to convert everybody into Hinduism.

In the same way, the Jews had to take some steps. Orthodox Jews were of course very reluctant. So the unorthodox ones, particularly the Hassidic Jews, started conversion; they have converted many people. And they have something beautiful which appeals; people can get caught in the whirlwind of Hassidism.

Hassidism is really something, one of those rare flowers that have come into the history of human consciousness. Zen, Taoism, Sufism, Hassidism: these four seem to be the four pillars that have arisen out of the whole of history -- something tremendously beautiful. But to be that beautiful they had to be unorthodox, they had to be rebels, they had to be life-affirmative.

So they are condemned everywhere by the orthodox people. Zen is not liked by orthodox Buddhists; it is condemned. Sufis are not liked by Mohammedans; they are murdered, killed, they have to remain in hiding.

You will not find Sufis if you go inquiring in the middle East, "I want to meet some Sufis." It is not that they have signboards; you cannot find them that way. That is not the way.

No Sufi will you find, because Sufis are in hiding, otherwise they are killed. So unless you have some source, some contact.... If I send you somewhere, to go to Istanbul and meet this goldsmith at this address, then this goldsmith will take you to the meeting of the Sufis.

And it will depend on the goldsmith and the Sufis as to when they allow you, so you will have to wait. Only if you have a contact -- then too you are not directly sent to the Sufi community. You are sent to somebody who can inform the Sufi community, which meets irregularly in different places, to ask their permission -- whether to admit this man or not.

Then the Sufi community will give a time: "Wait for four weeks," because for four weeks their people will watch this man to see whether he is worth allowing in the community, or whether he may create unnecessary trouble. If they decide in favor of the man, only then will he be allowed.

The Hassids are thought to be a lower kind of Jew -- fallen Jews, not the right kind. But they are the people who have converted people to Judaism. Now there is trouble. The trouble is, eighty percent of converted Jews are converted by the Hassids, and they are not accepted as Jews in Israel.

If a converted Jew is to be accepted, he has to be converted by orthodox Jews, and orthodox Judaism has nothing of appeal in it -- who wants to become an orthodox Jew? -- unless you are some kind of crackpot or.... For what reason? And to be converted to orthodox Judaism is such a process that no intelligent person would submit to it.

So there is a great stir about what will happen, because eighty percent of Jews converted in America are converted by unorthodox people. These people will not be entitled to enter Israel or become part of that country -- and these are the people who have been contributing millions of dollars to Israel. So why should they contribute? If that is not their country and if they are not even Jews, then why should they bother about Israel?

But do you see the point, why this question of who is a Jew has arisen? A Jew has to be absolutely a slave of orthodoxy, of convention, of all that is old. He should not think in terms of freedom, individuality, enlightenment, meditation. These are not part of orthodox Judaism. He should not think of dancing and singing and enjoying; that is not religion.

Every religion wants you to be a slave to the old, to the dead.

How can you be happy?

To be happy you have to be alive.

To be alive you have to assert your right.

You have to throw all that hinders.

And you tell me that you would like to be as blissful as I always am. No, don't be: Your bliss will be your bliss. It has not to be just like mine; that's again your slave speaking. Take note of that slave.

I try to bring him out from one cell, and he immediately slips into another cell. He has become so accustomed to darkness and solitary confinement that he cannot bear the light. Why should you be just like me? I am not "just like" anybody else, that's why I am blissful. And if you try to be just like me you have started the game of misery again -- a fresh game, but again on the road.

And remember one thing:

I am not here to create replicas of myself One enough.

Now everybody has to actualize his potential a contribute to existence something new. Unless you present something new to existence, you have failed and you will, be miserable. You have not been creative you have not been able to repay existence for all the favors that it has showered upon you.

Just be yourself.

You can be certain you will not be like anybody else in the world, so don't be worried about that; be happy about it.

And the second thing is very fundamental:

Your love, your joy, your silence, will have some thing in it of you -- the flavor, the fragrance, the aroma.

My joy, my blissfulness, my meditation, will have something of me. There is no need even to compare. My blissfulness has not to be copied. Yes, my blissfulness can create a great urge in you to be blissful. But you blissfulness will be yours, authentically yours.

We use the same names because there are so man people in the world that if we start using different words for everybody's experience, language will become impossible. So we use one word, love, but have

you not felt it? -- that every man's love has a different quality to it, something unique to it.

Have you not felt -- you have so many friends, and every friend's friendship, friendliness has a different taste, a different warmth? The same is true about all qualities: they are individual.

Something is certainly similar, that's why we give them one name. The fragrance of a rose and the fragrance of the night queen are totally different fragrances; but something is similar -- they are fragrances. Their being a fragrance, only that much is similar; otherwise a rose is a rose, a night queen is a night queen.

In India I was searching in many botanical gardens, because I was moving all around the country, and I had my own crazy ideas. I was always concerned... because I had beautiful plants of night queens around my house, and when they all blossomed in summer my neighbors complained that they could not sleep -- the fragrance was so much. And I had them all around my house, at least two hundred plants. And when they blossom, they blossom all together in one night, and each plant has thousands of flowers -- a very small flower, but with so much fragrance that my neighbors started complaining: "You have to cut these trees."

I said, "I cannot. You can move away. There is no law... I don't enter your house, but I don't think there is any law that the fragrance of my flowers cannot enter your house. You go to the court, we will see you in the court."

They said, "Who is talking about courts? We are bothered: the whole day we work, and in the night we cannot sleep. And it is beautiful for a few moments, but the whole night? -- it is too much!"

I was always inquiring, "If there is a night queen, is there something like a day king?" and the gardeners would say, "Never heard of it."

I would say, "There must be, because queens cannot be without kings." And finally I found out there is a plant in Kulu-Manali in the Himalayas which is actually called the day king. It is exactly the same plant, the male, just a little bigger flower -- but the same leave everything the same. It is of the same species, but not having that fragrance, a different fragrance.

When you are by the side of a night queen you are almost taken into an embrace; it surrounds you from all over. It is not just your nostrils, it surrounds you from all over. Like a cloud it comes and you are surrounded by it. The male plant is not the same. Th fragrance also is different -- more subtle and less aggressive. The female plant is really aggressive; you cannot escape, you are simply caught by the lady. She simply pulls you by the hand, she possesses you -- that was my feeling.

I brought the male plant also to my garden just to see how different they were, and I could see that the female plant's fragrance has something of the woman in it -- the jealousy of a woman, the possessiveness of, woman. The male plant looks almost like a hen-pecked husband, like a husband entering in his house, afraid repeating some mantra. In the same way the male plant's fragrance enters the house, step by step, cautiously. The female's fragrance simply comes and fill your whole house, not bothering about you, knocking everything out of the way.

I can see that on my drive every day. There are men trying to dance, moving, but it looks like they are doing some exercise; and the feminine sannyasins are just possessed. The dance is not an exercise, the song is no an exercise -- they are completely into it, they have for gotten themselves. The man cannot forget himself. He keeps his composure, remains standing up straight, just the way he used to stand in his principal's office where he was called. And this is not your principal's office.

And when he sees all around, when he looks all around at what the women are doing, he starts moving a little bit, otherwise it will look odd. Otherwise if he is allowed, he will put his hands into his pockets and stand there, a little apart, as if to say, "Let these mad women do what they are doing." But here nobody is allowed to keep his hands in his pockets -- nobody is allowed to be out of the line. And the women are pushing the fellow from all sides; sooner or later he says it is better to go with the wind. But those differences are there....

So my blissfulness will remain my blissfulness.

There is no question of superiority or inferiority -- your blissfulness will have its own unique qualities. And it is absolutely up to you if you want to be blissful. Let the whole world remain in misery, *you* start being blissful. At least the part of the world that you are, you can change. Perhaps that may trigger the process of change in others.

So don't be bothered that the whole world is in misery, or why the whole world is in misery. Forget it. Let them -- if they choose to be miserable that is their birthright. What can we do? We cannot force them to be blissful.

You start being blissful.

And remember, blissfulness is not something that is to be learned, that you have to be trained in.

You have just to relax and allow it.
It is there inside you, it is your very nature.

Just drop those idiotic ideas, ideals, principles, disciplines that are surrounding you; just be finished with them. Be a free man -- free from nations, free from cultures, free from religions -- just a pure freedom. And you will see arising within you a tremendous joy that you have never seen before.

And it may help others. When you are lighted up it is bound to help others to see why they are in darkness. And I want very ordinary people to be lighted up. If somebody in a monastery becomes enlightened, it doesn't help the world at all, because people say, "For twenty years he has been meditating in the mountains, in a monastery; he has renounced the whole world -- and perhaps for many lives he has been doing it -- it is not for us ordinary people."
I want to destroy this whole stupid idea.
Enlightenment is your birthright.

It has nothing to do with a monastery, nothing to do with renunciation. So I want you to be blissful sitting in a restaurant, in a disco, gambling....
I want you to be blissful.

I want my people to become enlightened in places where nobody has ever *dared* to become enlightened.

Only that will help humanity, because that will make it clear: This man became enlightened in a disco! Under the bodhi tree is one thing, sitting in a forest for six years... but this Milarepa, killing so many ladies, became enlightened drumming!

Somebody just told me, "Have you heard that Milarepa is going to England?" -- sannyasins are having a group tour of England -- "what do you say about it?"

I said, "What can I say about it? I can only say, God save the queen!"

From Misery to Enlightenment

Chapter #16
Chapter title: The Master: a gesture to the light within

13 February 1985 pm in Lao Tzu Grove

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OSHO,
I HEARD YOU SAY THAT JESUS' FINGER POINTING TO THE MOON IS NOT A VERY GOOD ONE. IS THERE A BETTER ONE?

I have never said that. I could not have said it because Jesus' finger is not pointing to the moon at all.

This is something to be deeply understood: What does it mean when it is said, "Fingers pointing to the moon"?

The moon is only symbolic. It is not somewhere faraway there in the sky. We are not referring to that moon, because any idiot's finger can point to that moon. It does not need any intelligence to show the objective moon in the sky by your finger. You may be an idiot, your finger may be crooked, it does not matter, because basically the moon outside is not meant at all.

"Fingers pointing to the moon" refers not to the moon, but to you, to the light within you. And why has

the symbol of a finger been used? -- because words are very inadequate, language insufficient.
No song can sing it.
No music can indicate it.

But something has to be found; otherwise there will be no possibility of communication, of communion, there will be no bridge between the one who knows and the one who does not know.
Some bridge has to be found.
By "fingers," that invisible bridge is meant.

It does not mean the physical fingers, it means a way of touching your heart with the heart itself. The fingers simply symbolize touching. You can touch with fingers, you can indicate with fingers. The heart can do it directly.

All that is needed is that the one who knows and the one who does not know are in a state of deep silence, openness, vulnerability. Not searching for anything, not looking for anything; just waiting for the unknown, for the unexpected, for the unimagined, for the unexpressed. You cannot visualize it, you cannot fantasize about it. You have no way. You can just be silently waiting. You cannot even say for what you are waiting.
A really religious person is simply waiting.
His waiting is very absurd:
He cannot even say for what, for whom.
But his heart is throbbing with great expectation.

He is silent because any moment the knock may be heard on the door. He is utterly aware, because one never knows when the Master comes. It is just like a breeze. If you are unaware, it may come and go; you had it, yet you missed it.

Fingers are symbolizing only a state of silent awaiting with someone who has it. Just because he has it, it creates a certain aroma around him, a fragrance. If you were ready to receive, the fingers would have touched you: the fingers would have pointed to the moon.

The one who has asked the question has no idea that I could have never said it. It has nothing to do with my memory, it is just impossible for me to say that, because Jesus' finger is not pointing to the moon at all. It is not a question of finding a better finger. Jesus' whole ideology is focused on God, far away. There is a distance in space, in time; in space He is far away in heaven. Nobody is certain where this heaven is, except stupid people. Nobody has claimed anything like that.

Just yesterday I heard there is a commune in Europe, a small commune of fifty people, around a woman called Maria. They are simple people, villagers. That woman is also simple -- but there is not much difference between the simple and the simpleton. It is almost meeting and merging at a certain point; the simple can become a simpleton at any moment.

This woman, Maria, is a fanatic Christian. She believes that she goes to heaven every Sunday. She meets Jesus once a week, has direct contact with God. One thing certainly that that group has got from us... what they are doing in the name of meditation is Dynamic Meditation. They do the Dynamic Meditation, they do it totally, and with her hands upwards the woman goes into a state which she calls "going to heaven." And she is gathering disciples.
For centuries Christians have been doing that....

God is somewhere far away in space -- how far none of them have said. Although this Maria goes four times a month, I don't think she can say the exact distance from the earth to heaven. She meets Jesus once a week, has a direct contact with God. Certainly these entities are outside you; the God is outside. You can have a direct contact, *you* are not it. You can meet Jesus once a month; certainly you are not Jesus. Jesus is separate from you, then only is meeting possible.

And the woman goes to heaven -- of course there is a distance that has to be traveled. So there is a distance in space, and there is a distance in time, because Jesus continuously talks about the kingdom of God -- but that is going to happen after this life.

Everything of Jesus' religion is after death. So one thing can be said absolutely, that he is life-negative, he is against this life. This life is not the right life, the right life begins after death -- and that too can begin only if you believe in Jesus and his teaching, if you follow him; otherwise even after death you may go wrong:

In death there is no certainty that you will enter into the kingdom of God: you can enter into the kingdom of God only if you are following Jesus.

Now, this is not the way of the people who know. First: existence is always here and now, for all those

who know. There is no distance in space and time. Those who have known, have known it here and now; there is no postponement. And whenever you will know it will be always here and now.

Just think, can you know something tomorrow? -- it is impossible. You cannot know anything tomorrow. If you did, tomorrow would have turned into today. But knowing will always happen today, here and now. Can you know anything yesterday, which has passed? There is no way of going back, and there is no way of jumping ahead.

You are always here and now. You cannot move backwards, you cannot move forwards. So if you are determined to remain ignorant, you will be here and now; or if you decide to be a knower, then too you will be here and now. At least one thing between the knower and the ignorant is similar: both are here and now. That's why communication is possible.

That's why fingers can point to the moon. If I were tomorrow and you were today, then there would be no way of pointing to the moon.

Jesus is continuously talking of the future. He is future-oriented, like all utopians. The word utopia is very beautiful. It means that which never comes, that which is always coming, coming, coming, but never actually comes; that which is always a hope and never becomes reality. Jesus is a fanatic utopian. He believes there is a God, but he knows nothing about God. Those who have really searched have found one thing absolutely certain, that there is no God. It is the greatest lie that man has invented.

There is no heaven, no hell. Yes, you can live in heaven or in hell, but that is something psychological. It has nothing to do with the physical world, that beyond the stars, far away, is heaven waiting for you with all the pleasures that you can imagine; and down there is hell waiting for you with all the tortures that man's mind is capable of thinking of.

Those who have looked, those who have searched, have not found anything like heaven or hell.

I say it on my own authority: there is no hell, no heaven, no God.

Hell is the state of your mind when you are miserable, when you are torturing yourself.

Heaven is the state of your mind when you are enjoying, when you are feeling a well-being, a deep sense of inner health.

And above both of these there is also a third state in you where there is no pain, no pleasure, but a totally new kind of experience.

I call it blissfulness.

I can call it godliness -- but not God.

It is a quality.

So I don't know about Jesus' fingers. And how can I say anything about Jesus or Buddha or Zarathustra and their fingers? I can say only about my finger. Only about that am I absolutely certain, and I want to talk only about absolute certainties.

My finger *is* pointing to the moon.

And why should I bother about Jesus' finger? In the first place nobody knows whether this man ever existed or not, or even if he existed, whether he had a finger or not. And I suspect very much -- he may have existed, he may have had fingers, but I doubt very much that he had ever heard the expression "fingers pointing to the moon." No, there is not a single possibility of it, because that is a Zen expression that comes from Japan. Jesus was born before it.

The expression is only fourteen hundred years old -- Jesus was born six hundred years before the expression. And that expression can come only through that kind of mind which Zen possesses.

Jesus never says that words are inadequate. In fact the Christian BIBLE says, "In the beginning was the word." Now, Zen people will simply laugh. This first statement cancels the whole book. It is all nonsense, because if the first statement is wrong, the very base is wrong; then, as a corollary, everything else which is going to follow is going to be wrong.

The first statement, "In the beginning...." Try to figure out each single word: "In the beginning...." For those who know, there has never been any beginning, cannot be; it is impossible. Can you imagine any beginning of existence? It is so simple to see that even to begin you will need something before it. How can you begin something with nothing preceding it? If God created the world, at least He would have needed raw materials, or did He create out of nothing?

There has never been any beginning, because to begin you always need something. So whenever you begin you will need something; it cannot be just out of nothing. Even if you insist that there was nothing, then nothing becomes the something that preceded the beginning: At least *nothing* was there -- and that's enough to cancel the idea that this is the beginning. You have to go again a little farther back, before

nothing began.

So those who have a little intelligence can understand: there is no beginning, no end. They are not in the very nature of things, they are impossibilities. Existence has always been there -- or better, has always been here.

The statement is, "In the beginning there was the word..." That is even more absurd, because you can simply make a distinction between a word and a sound. A word is a sound which has meaning. Now, how can there be a word in the beginning when there is no one to give it meaning? Perhaps there was sound, but not word.

A waterfall in the hills makes much sound, the ocean makes much sound, the waves crashing on the seashore make much sound -- perhaps there was sound, but not word. The wind passing through the pine trees does not speak, does not even whisper; sound it creates, but not word.

So the first thing: there is no possibility of a word because a word needs somebody to give sound a meaning. A mind is needed to give meaning to the word. Yes, the word has to be canceled completely.

Sound is a little better, but not enough, because you will be surprised to know that in the mountains, where the waterfall is creating much sound, if there is nobody to hear it there is no sound. You will be thinking that even if you are not there, the sound must be there: no. For sound to exist, ears are absolutely needed; without ears there is no sound. This is the latest finding of science, that sound or color need -- it is absolutely necessary -- somebody to hear, somebody to see.

For example, if we all close our eyes, you will think that your clothes still have colors; you are wrong. The moment you all close your eyes, the colors disappear, because the color exists in the combination of your eye and the light reflected from your clothes. The light falling on your eyes creates color.

Color is not there in your clothes, it is not in your eyes either, it is not in the light either: it is in a combination. Your eyes, the clothes, and light reflecting -- these three things create color. If one is missing, color will not be there. So when there is nobody in the forest, trees are no longer green, flowers are no longer white or red; all colors disappear, all sounds disappear.

So even to say that in the beginning there was sound is not scientifically right. There was no sound either. In the beginning there can be only silence.

But THE BIBLE starts with a very idiotic statement, and that gives you the taste of what is going to follow. "In the beginning was the word, and the word was with God." Can you see the contradiction? In the beginning was the word, and yet the word was with God, so already you have made two: the word was not alone, it was with God. And no Christian sees the contradiction in it.

The third sentence makes it even more absurd. "In the beginning was the word, the word was with God, and the word was God." So why all this hullabaloo? Just say, "In the beginning was God" and be finished with it. Why these unnecessary things?

No one who knows existence can say anything about the beginning because he knows we are part of eternity, and each moment is eternal. There is no beginning, no end. Silence is the deepest center of existence, and in that silence there is nobody else -- not even God, because that will be enough disturbance. Silence is absolutely empty.

Jesus' idea, his religion, is a very poor religion. His ideology is not even worth calling an ideology, and that is one of the reasons why this planet earth has become almost a madhouse. If anybody is responsible for this madness in the world, Jesus comes first. Yes, in that he is the champion.

You just look around the world. Christianity is the greatest religion as far as numbers are concerned; and those who are not Christians, they are too much influenced by it -- so much so that you can almost call them Christians, just they don't go to the church and don't worship the cross. For example, a man like Mahatma Gandhi: he is at least ninety percent Christian. And if Mahatma Gandhi is ninety percent Christian, what to say of other people in India? And he goes on imposing his Christian ideas on Hindu scriptures.

The same is true about all other religions in the world. They are all influenced by Christianity so much, for the simple reason that Christianity has the biggest numbers. Christian countries have ruled over almost all the world for three centuries. They have corrupted every mind, every child. Every school, every education system is somehow based on Christian ideas. And slowly, slowly you have completely forgotten what you are saying. You may be a Hindu, you may be a Jaina, you may be a Buddhist, but ninety percent of your beliefs are Christian. They have sabotaged you.

To me Jesus has proved to be one of the greatest criminals in history.

Just the other day I heard that in Europe six Christian countries are preparing to destroy a tremendous amount of foodstuff to keep the value of things in the market the way they want. There are countries in

which people are dying: in Ethiopia, not far away from Europe, every day hundreds of people are dying of starvation. In India, hundreds of people are dying of starvation. And Christian countries are thinking how to destroy foodstuff so that values in the market don't fall.

Just to destroy that amount of foodstuff, one hundred thousand dollars will be spent -- in destroying! It has nothing to do with the price of the foodstuff -- just carrying it to the ocean and throwing it in the ocean will take one hundred thousand dollars. Three hundred thousand tons of oranges have to be thrown into the ocean, eight hundred thousand tons of tomatoes have to be thrown into the ocean -- and people are dying, with no food. And these are great Christian countries: France, Germany, England.

Where goes all that religion: "Love your enemy," "Love your neighbor," and "Blessed are the poor..."? And these people will continue to go to the church, these people will continue to read THE BIBLE, these people will go on and on worshipping Jesus, but they don't see any contradiction. Business is business, religion is religion -- they make a distinction.

To them a religion has to be something separate from life: It is a Sunday affair, and that too for only one hour. In the morning you get finished with it, then for the remaining time you can be irreligious, antireligious, or whatever you want. But one hour every Sunday -- and what is required of you to be religious? Just to be in the church, having a good sleep while the priest goes on preaching to you the same nonsense that he has been doing every Sunday. He knows nobody is listening, nobody cares; he himself does not care, he is concerned with his salary. People are concerned just to show their faces in the church so that on the last judgment day Jesus recognizes them: "Yes, you have been coming to the church." But their lives...!

Now, how can a human being think of this? And this is not the first time. Almost every year it is being done; food is being destroyed by rich countries -- which are all Christian. Strange. Why are Christian countries rich? -- because according to Jesus they all should be poor! The camel can pass through the eye of a needle, but the rich man cannot pass through the gates of heaven. What about all these Christian countries?because they are the richest.

I don't think, if Jesus is right, that these people are going to enter the kingdom of God. But these are his followers, and the rest of the world, which is not Christian, is poor. If he is right -- "Blessed are the poor for they shall inherit the kingdom of God" -- then Christians are lost; the blessed ones live in Ethiopia, in India, in Thailand, in Vietnam. Those will be the ones who enter the kingdom of God -- Christians don't have any chance.

And their behavior shows perfectly well that they don't have any chance. Every year food is being destroyed in millions of tons, and this is not only in the capitalist world: Christianity has corrupted so deeply that even in communist Russia the same is the situation. For years they have been burning wheat instead of coal in their railway trains because they have a surplus growth of wheat, and it is cheaper than coal. The whole world is dying of starvation, and they are burning wheat in their railway trains.

It seems that certainly we are living on a mad planet. How can people think of it? When I heard yesterday that these six countries are meeting and planning how much to spend -- because to destroy so much has to be.... With that same money, the whole amount can be sent to Ethiopia. Strange minds -- but that's how economics works. You have to keep in the market fewer things than the demand, then only can you have enough of a price rise. If there are more things than the demand then the prices start falling, so once in a while they have to destroy.

It is the Christian countries that have created two world wars.

This is Jesus' finger pointing to the moon for two thousand years -- but it is always the wrong moon. For two thousand years there have been crusades; millions of people have been killed in the name of religion and God. And I don't see any reason at all.

It is your problem whether you believe in God or not. It is your concern, it has nothing to do with me. Why should I force you at the point of a sword to be a Christian or a Mohammedan? No -- but the strange logic is, ""i am doing it for your own good. If you don't turn and become a Christian you will fall into hell, and I cannot allow that, my compassion cannot allow that. I would rather kill you and send you to heaven instead of leaving you alive and falling into hell."

This compassion... Mohammedans have also the same compassion. It is good that Hindus don't have that compassion, Buddhists don't have that compassion, Jainas don't have that compassion. But communists have that compassion. They are not concerned about heaven or hell, they are concerned about this earth. They want to change you into a communist so that this earth can be made a classless, equal society. They want paradise to be brought onto the earth. That too is in the future; it is not going to happen.

Sixty years in Russia -- first they were thinking that within ten years it was going to happen. That's what Lenin died thinking, that within ten years it was going to happen. He died with this idea, that within ten years Russia would be rich, with equal opportunity for all. equal education, and everybody served according to his needs. It is good that that poor man died, otherwise he would see that after sixty years it is in a worse condition than before. It has now become a big concentration camp. It is no more a country; it is a big jail.

But if communism is introduced forcibly, that is a Christian idea. It is from Christianity that it came to Islam, to communism, that by forcibly changing.... If people are not willing, if they are not intelligent enough to change, then change them forcibly.

Russia was getting settled after the second world war. It had had so many shocks, so much disturbance in the second world war that it was not interested in a world revolution right then. But Mao, in China, was very excited about transforming the whole of Asia into communism. That became a rift between Mao and Stalin, because Stalin wanted to settle down first; the second world war had disturbed Russia so much that if Stalin started thinking of world revolution, Russia itself might get lost in it. So he was more concerned about Russia.

But Mao was ideologically right. He said, "Then you are becoming a nationalist, and communism is an international philosophy; we are not to be worried about nations, we have to think about the whole world. I am going ahead." That's why he attacked India; it was an effort to transform India also into communism.

But all this nonsense, nuisance, comes from Jesus' finger pointing to the moon. He gave this idea to people: convert! He said to his disciples, "Go on the tops of houses and shout my message, my word. Spread it all over the world, because I have come to redeem the whole world."

Now this is something strange. Who is responsible for redeeming me? Except myself nobody is responsible for redeeming me. This is arrogance, violence -- the very idea that somebody else is proclaiming that he has come to redeem me. Who is he? If I want to go to hell at least I have that much freedom. I am not asking for heaven, I want to go to hell, but even that much freedom is not allowed.

Jesus gave a very primitive idea to people: "Convert them to Christianity because this is the only true religion, the superior religion, the only religion which can save. And I am the only savior."

This is not the right finger. Although I have never said it, I say it now: it is not the right finger, it is not the right moon, and it will be a great day of blessing if we can get rid of Christianity completely. It will help humanity to grow more intelligent, more free, more understanding, more loving, more accepting of others and their differences, more respectful of other people's uniqueness.

There is no harm if there are many religions in the world; every religion may have something beautiful about it. And if people are enjoying it without harming anybody, who are you to interfere? If they are happy with their religion -- it may be wrong according to you, that is your idea, but if they are happy with their wrong religion, let them be happy, because the real thing is happiness, not wrong or right. And who is going to decide who is right and who is wrong? There is no criterion.

Even Jesus could not prove to his own people, the Jews, that he was right -- what to say of others? How is he going to prove it to Hindus, to Buddhists, to Jainas? He could not prove it to the Jews and he was repeating only Jewish scriptures, nothing new. Still Jews were not convinced that he was the messiah. He simply looked like a buffoon, because the way he was proclaiming that he was the messiah, that he was the only son of God....

Just try it, tomorrow just try. Tomorrow standing in the mall declare that you are the only messenger of God. And our people are going to enjoy -- nobody is going to crucify you, don't be worried. They may even raise you up on their shoulders and have a procession: "A messiah has come! We have been waiting and after all this time he has come." They may garland you and give you a good dinner and make you dance in the disco, but they are not going to crucify you at all. That is stupid.

Jesus was stupid by claiming that he was a messenger, and the people who crucified him were even more stupid, because to crucify such an insane man does not prove you wise. It simply proves that you can't even understand that the person is a crackpot, that he should be treated nicely; you can enjoy him. And I don't see what danger he was creating for anybody.

But the reason is that Jews lived with the same kind of idea that he was proclaiming. It is an ancient Jewish disease. He was the pinnacle, the highest peak of the disease, the last stage of the disease. The cancer is old; it started with Moses, because once Moses said that he had encountered God directly, he rolled the ball. Then the football match continued; then prophets after prophets went on coming.

Now, nobody can deny them, because if you deny them you have to deny Moses. Once Moses is accepted then other prophets have to be accepted. Jesus is simply the last in the line who really did, in fact

overdid.... If he had been a little quieter, more political, diplomatic, he might have managed to become one of the Jewish prophets. But he was too young. Moses was old, Ezekiel was old, Elijah was old; those prophets were old. He was very young, only thirty, and that is the worst time to get a swollen head because that is the time when just any fanatic idea can get hold of you, when revolution catches hold of anybody. Everybody is a revolutionary at the age of thirty.

That all these revolutionaries disappear by the age of forty is a miracle. Do you see hippies of forty, fifty, sixty, seventy? -- very rarely. Just like Sheela's father -- he is an old hippy, but it is very rare. As they pass thirty somehow they disappear. They melt into the society, get established, get married, get a job and forget all about that nonsense. They never remember all that, they become good citizens.

So there is a time -- and Jesus was not given enough time. He was thirty when he declared that he was the messiah, and by thirty-three he was crucified. Three years was not enough time for his revolution to subside; he remained caught up in the whirlwind. And people went on forcing him, saying, "You are not the messiah." The more they insisted that he was not, the more stubborn he became that he was. And Jews became worried because he was trying to prove himself even greater than Moses.

Moses was only a person who has seen God; Jesus was saying he was the only begotten son, just next to God. When God dies he is going to become God; he is going to inherit.... And all these Moseses, these etceteras, should be out of the way, thrown out completely. Jews could not tolerate it, it was too much for them

But I think it is a Jewish disease. Prophets have never happened in India, never happened in China never happened anywhere else other than in Judaism It was a by-product of Christianity and Islam, which both were born out of Jews and Jewish ideas: they claim the same kind of nonsense.

I am reminded: one of the famous caliphs of Mohammedanism was Omar. A man was brought into his court, chained, and he was told that this man was proclaiming that he was a prophet of God, that God Himself had sent him with the message, "I had sent Mohammed, but now too much time has passed, many things have changed, a new dispensation is needed, a new message. So I have sent the latest message which will replace the KORAN, the holy Mohammedan book."

Now, this was outrageous. Omar was very angry he said, "Are you mad or something? -- because Mohammed is the last prophet of God." These prophets have this idea always: they proclaim themselves to be the *last* prophet of God. They close the door so nobody else can claim that he is a later prophet of God.

The same was the idea with Jesus, that he had brought the final word; now there is no need of any improvement. Mohammed says almost the same: "The KORAN is the last message; now no improvement is possible." Man's whole future is now to be dominated by the holy KORAN.

Omar said, "You know Mohammed is the last prophet."

The man said, "I know everything; I am coming directly from God. But He said, 'You have to take the message'!"

Omar was not a bad man, not a very cruel person. He said, "Put him in jail and give him a good beating for seven days -- and no food. After seven days I will come to the jail."

After seven days Omar came to the jail. The man was tied naked to a pillar, and he had been beaten so hard that all over his body was just blood. Omar said, "I think you must have changed your mind."

The man laughed, he said, "Changed my mind? In fact this confirms the prophecy of God. He told me when I was taking my leave, 'Remember, prophets are bound to be treated very badly by people. You will be beaten, you will be starved; you may even be killed.' What you have done has proved absolutely that I am the prophet of God. Now you have to listen to me."

At that moment, another man, naked, bound to another pillar, beaten even more for one month continuously, said, "Stop all this nonsense! Omar, listen to me: after Mohammed I have never sent anybody." That man, one month before, had proclaimed that he was God Himself. He said, "This man is simply lying. I have never seen this man before. After Mohammed I have not sent anybody else."

Now, this disease of prophets is something Jewish. But Judaism is not a big force. Christianity spread all around the earth, and Mohammedanism is the second biggest religion. Both these religions are branches of Judaism.

All these three together are the worst finger pointing to the wrongest moon possible.

From Misery to Enlightenment

Chapter #17
Chapter title: Religion begins where ideas end

14 February 1985 pm in Lao Tzu Grove

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OSHO,
WHY ARE YOU DESTROYING THE GREAT RELIGIOUS LEADERS AND IDEOLOGIES OF THE WORLD?

I am not in favor of destroying anything at all.
My whole approach is creative.
But creation involves destruction. That is not my problem. Creation itself is not possible without destroying something. The moment you create something you are simultaneously destroying something else. But when destruction is on the way towards creation you need not be worried about it. It is not destructive, it is creative. Let me repeat: it is creative destruction. There is a possibility, in the same way, of destructive creation.

What are nuclear weapons? Certainly a tremendous act of creation -- but for what? Where is it going to lead? What is going to be the outcome? -- nothing but pure destruction. So this is creation leading towards destruction. Only fools will call it creativity. And only fools can call my action destruction.

So that is the first thing to be understood. It is not creation in itself or destruction in itself which is significant. What is significant is to what it leads, what it is a seed of? What is going to be the outcome? On the surface it may look destructive....

When the child is born out of the mother's womb as far as the womb is concerned the child is dying because the womb has no way of knowing that the child is being born. The child was there for nine months; it inhabited the world of the womb. The womb was no longer empty, it was full of life. And today comes a sad moment: the life that was filling the womb is disappearing, going somewhere which is inconceivable, simply evaporating.

For the womb, it is a death. And if you can under stand the psychology of the child who is being born, to him also it appears like a death -- because the child has lived a certain kind of life for all those nine months. Scientists say that perhaps never again will he live so pleasantly -- no possibility of ever being more comfortable, no possibility of ever being without any worry, work, responsibility, duty. He lived in tremendous tranquility, silence, without being in any way influenced, impressed, forced, directed.

He was free, and alone, and sufficient, not in any need of the other. And there was not a single thing that was missing. Everything that was needed was provided by the mother's body automatically. You cannot conceive a better period of nine months in the coming seventy years of life when life will be so pleasant, so sufficient unto itself; so without worry, without responsibility, so without fear; so without tomorrows, yesterdays; so free from the crowd.

You will always feel -- even though you are crowded every moment of your life -- you are missing the other. In the very crowd you are lonely. And in the mother's womb, in that very loneliness, you were simply alone. There was no question of the other; the other had not even arisen in your mind.

So the child also feels that it is going to be a death, certainly the death of the life that he has known. As

far as the life that is going to come, he has no idea of it, no information; nobody ever told him about it. All that he knows is that he is not going to be what he was; perhaps he is not going to be at all. Without the mother's womb he cannot imagine himself in any way. He is in a shock, perhaps the greatest shock of life.

Even death is not that great a shock, because while the child is coming out of the womb.... Up to then he had even been breathing through the mother, he had not taken even the trouble to breathe on his own -- and he is being thrown into an unknown world where he is so helpless. He knows nobody -- no address, no letter of introduction. He does not know even who he is and where he is going. The shock is tremendous: naturally he feels he is dying.

That's why the child clings to the mother's womb. That is one of the causes why the mother goes through so much pain, and the child goes through so much pain. The child tries to cling to the life that he has lived. That's the only life that he knows, so you cannot complain against him.

And unconsciously the mother has also lived a totally different life for these nine months. She was a different woman before; now she is no longer the same. Those nine months of motherhood have changed everything in her life.

For nine months she has felt pregnant, full of some life: a great excitement, a preparation, a hope, a dream to be fulfilled. She is coming to fruition, just like a tree when it comes to fruition. There is joy -- all over the mother's being there is a joy; otherwise she was empty, something was missing. She was a tree but without any flowers, without any fruits -- what kind of a tree was that?

But these nine months, howsoever troublesome, howsoever painful, were immensely paying. She will never be the same again... and now the child is leaving the womb. It is a very unconscious phenomenon. The mother unconsciously shrinks the womb to hold the child in, not to let it go. Once the child is gone she may be the same way again: meaningless, empty, barren. The mother is not conscious of this, nor is the child; that's what creates the pain.

The birth has to happen, it is a natural phenomenon. You cannot prevent it, but you can suffer it or you can enjoy it. That is your decision. Enjoyment will be a great experience for the mother; but that needs some consciousness, some awareness, some watchfulness of her own unconscious ways so that she can relax, and the unconscious cannot interfere in the process of relaxation.

If she relaxes there is every possibility that the child will also relax, because the child has learned in all these nine months only one thing, just to be with the mother. If the mother is sad, the child is sad. Now there are ways to find out whether the child is sad or not. If the mother is angry, the child is angry. If the mother is in suffering, anguish, that anguish penetrates to the child too because the child is not yet separate. Everything that vibrates the mother's being also vibrates the child; there is a synchronicity.

So if the mother relaxes -- of course we cannot talk to the child, teach the child to let go. It is so difficult even to tell you to let go -- it will be impossible to tell the child. But there is no need. My experience is: if the mother is ready, relaxed, allowing, the child simply falls in tune. He relaxes, feeling that if his mother is relaxed -- not in words, I am not saying that he is thinking, I am saying *feeling*, that the mother is relaxed -- that means there is no fear, that means there is no death; he can also relax.

But humanity will have to learn it. Even the birth of the child appears to both the child and the mother something like a calamity.

In creative processes, where something is going to take birth, yes, something is going to be destroyed. And I am all for that destruction which lays the foundation for creativity. I don't call it destructive, I call it creative destruction.

And many of your so-called creative activities which are known as creative... I want to make it clear to you that they are not creative.

Albert Einstein wrote a letter to President Roosevelt before the second world war came to an end. That letter proved to be the end of the second world war. In that letter he proposed that he could make atomic bombs which could destroy Germany and Japan, and could make Roosevelt's victory absolutely certain. Albert Einstein was a man of good intentions. But what to do with men of good intentions -- they have always been around, and the world goes on becoming worse and worse.

The path to hell is paved with good intentions.

Albert Einstein's also must be part of the paving on that path. He was not conscious what he was doing. He was a Jew, he had escaped from Adolf Hitler's Germany. He had learned the whole secret of atomic energy in Adolf Hitler's scientific labs, and he was going to make the atom bomb for Germany. That would have changed the whole course of history, who knows to what?

We can't say certainly that it would have been worse, seeing what has happened. Who knows, it may

have been better, because nothing great has happened. The world goes on with the same old stupidities, superstitions, uglinesses.

Roosevelt immediately caught hold of Albert Einstein. Politicians, howsoever stupid, are very clever in detecting if, from some place, some destructive energy is available. About creativity they are absolutely blind, color blind. Just as there are color blind people who can't see certain colors, politicians can't see creativity. But destruction? -- their eyes magnify it.

There is some psychological background to it, because they are all people running after power. Will-to-power is their god, and certainly nothing gives you more of a feeling of power than destruction.

When you destroy something you have a tremendous feeling of power. So once in a while, when you have the immense feeling of power and nothing to do, you start destroying things that you know perfectly well.... You may destroy the chair, you may destroy the mirror, you may start throwing things in the room because you are so full of anger -- which is a quality of power, a dimension of power.

You know perfectly well that what you are doing is stupid; it is your own mirror that you are destroying and tomorrow you will be going to the market to purchase another, and bothering about the price, and haggling about the price. You know all that, but that is far away in the background; what you need now is to feel power, that you are not impotent. And in the second world war, Roosevelt, Churchill, Stalin, were feeling really impotent: everywhere there was defeat.

Albert Einstein's letter is one of the most historical documents of the world. Roosevelt jumped upon it. Immediately the work started, and although by the time the atomic bombs were ready, the war was finishing.... This is something to be understood: The war was finishing; Germany was losing, Japan was losing. Just fifteen days more and the war would have ended. But Roosevelt was in a hurry; before it ended the atom bomb had to be dropped -- just to see, "how potent we are; and we proved you utterly impotent."

It was not a question of war, absolutely not. All the generals who were involved in the war were surprised that the atom bomb had to be used, because it was only a question of two weeks at the most; that was the longest period estimated. "Why so much hurry? If we have been fighting for five years, and in two weeks' time the war is going to end, let it at least end in a human way, at least the way it has always been. Don't make it into something even more inhuman."

But Truman, who succeeded Roosevelt, and the other people who were in power, and who had then the atom bomb in their hands, could not wait. This was not the time to wait, because if they waited for two weeks more then where were they going to try out the atom bomb? Where were they going to see the glory of their power? And how were they going to show these enemies, with whom they had been struggling, that once and for all it had to be decided who was the most powerful.

The atom bomb was dropped on Hiroshima and Nagasaki, on two cities in Japan, for absolutely no reason at all -- no military reason at all. The reason was psychological, political.

Albert Einstein had the greatest shock because he thought he was creating atomic energy in case the other party created that energy -- then we would be at a loss. So this was a defense measure. That is what he was thinking, that this was a defense measure. In fact, just to have created it was enough for both Germany and Japan to realize, "We are finished." There was no need to destroy those two beautiful cities.

Within seconds a city of one hundred thousand people simply evaporated, and just a moment before there was so much life. I have seen a picture... one of my friends had sent a few pictures of Nagasaki and Hiroshima. In one of the pictures a schoolboy, maybe second grade or third grade, carrying his bag is going up a staircase. At the top is his study. At that moment the atom bomb fell on Hiroshima. The boy, with his bag and books, got completely burned and stuck into the wall. With the bag, with the books, his whole body burned like coal tar, stuck -- still with one leg raised towards the higher step, but suddenly everything stopped.

And that very moment more than two hundred thousand people in both cities stopped. And these people were not war criminals, they were not soldiers; these were not in any way concerned with the war. They were civilians -- children, women, old people, unborn children. What was their crime? For what were they being punished?

Now is there any idiot Hindu in the world who can say that these people were punished for their past life's karmas? And how will you explain that two hundred thousand people committed exactly the same past karma in their past life? And they all gathered together in Hiroshima and Nagasaki at the same moment to suffer for their karma, for their evil act? Now, this seems to be sheer nonsense. They are not suffering from *their* karmas, they are suffering from the karmas of the politicians.

Albert Einstein wrote in his diary: "If I had known that this was going to be the result of my creativity,

of my whole life's work, then I would never have been a physicist. And if there is going to be another life for me, I pray to God, please make me a plumber rather than a physicist."

Certainly what he did was a tremendous act of creativity, unparalleled in the whole of history. He had come to the most secret thing in the objective world. In fact, he had discovered half of the secret; the remaining half is the living cell in the human body.

This is the dead cell in things, the atom, that he had been able to split. And by splitting it, so much energy is created -- by splitting such a small atom. You cannot see it with your bare eyes, nor can you see it by any technical means; it is only inferred, it is just in the calculations. It is only a figure of speech; you cannot pinpoint where it is, what it is.

Yes, all qualities have been described, descriptions have been given, but they are all inferences. But because they work, they are accepted to be true. Not that we have come face-to-face with the atom, but discovering half of the mystery of the objective world is the greatest achievement of man, of creativity, of inventiveness, of genius.

Certainly the other half is going to be far more difficult. But sooner or later we will be able to know, exactly in the same way, the explosion of the living cell. That day will be of great rejoicing because after that we can program man -- his life, his mind, his genius, his age, his disease, his color of eyes, his color of hair, his height, his weight -- everything in detail can be programmed. Once we can split the living cell then any program can be put into it.

But who knows whether that great act of creation will also be used in the same way as Albert Einstein's atomic research has been used? Most probably it will be, because the people who have the power would like to program man according to their desire, and they will not miss such an opportunity. This is the opportunity they have been searching for for millennia. This is the great opportunity; nothing can be greater than this.

Once you can program man then there is no revolution, no independence, no individuality, no problems, no strikes, nothing. Man then is a robot.

Creativity can serve destruction.

Then it has to be condemned.

Destructivity can serve creation.

Then it has to be praised.

You ask me why I have been destroying -- because I want to create. And there is no other way, there has never been. And I have to destroy all that is wrong in order to create the right. Without destroying the wrong, the right cannot be even proposed. The wrong must disappear, only then can the right appear. But to you, the wrong is not wrong; that is where the problem is.

You say the great religious leaders, the great religious ideologies of the world.... I will have to go into each in detail.

As far as religion is concerned there is no possibility of anybody being a leader. That term belongs to the ugly world of the politician.

In religion there is no led, no leader, no leading.

In religion there is sharing.

And the sharing has such a totally different quality that you are not aware of it; a sharing in which both the parties are benefited, and not at the expense of either. Both the parties are benefited by the benefit of the other.

You will have to understand my economics. In ordinary dealings, if two persons are doing a business, one is benefited at the expense of the other. There is no other way. So whosoever is clever, cunning, conniving -- in short, a con man -- is benefited. The other may be given the impression that he is being benefited, but he is not, he is the loser.

But in my mathematics, in religious mathematics, things are totally different. Here, it is something like when you light a candle from another lighted candle. Does the first lighted candle lose some light because you have now lighted your candle? Has your candle gained something at the expense of the first? Or vice versa -- has the first got something by convincing the other to get lighted? No, both are benefited because they are sharing. It is not a business deal, it is a love affair.

In religion there are no leaders. We have to drop the word leaders from the dictionary of religion completely, because the whole idea creates the misery that you see all around.

Somebody is a leader... Ayatollah Rohulla Khomeiniac -- now, he is a great religious leader. Such mad people are leaders! He now has under him two thousand Mohammedan imams. Perhaps never before in the history of Mohammedanism has there been such a great leader with so many imams accepting him as their

leader. He has almost come to be equal to the prophet Mohammed; just one step more and he can push aside the prophet Mohammed and say, "Get lost!"

And this man is absolutely mad! If you think about his reasoning, anybody with just a little bit of intelligence.... Just the other day I was listening to a news item. He has been, since he came to power, continually slaughtering people. Corporal punishment is an ordinary thing: every day on every crossroad you will find people hanging naked, beaten, blood flowing from their bodies. For any small thing corporal punishment is immediately given. There is no question of any court deciding, or anything.

This is done by special courts which have been appointed by Khomeini so they have a religious sanction. They are called "Courts of Islam." No advocates are needed, for or against -- the fanatics can just bring in anybody on the suspicion that he seems to be sabotaging the revolution.

The magistrate, who is nothing but a Mohammedan maulvi, a priest, listens to the case. He is really a party to it. If he, this man, is sabotaging your so-called religious revolution, then a religious priest is a party; he cannot be the judge. But he *is* the judge, and according to the dictates of Islam he gives the man the punishment, which at the minimum can be corporal punishment on the crossroads, naked; he has to be beaten till he falls unconscious. This is the minimum.

And there are many grades: cut off his hands, cut off his legs, destroy his eyes; and finally, cut off his head. Now it has been decided by one hundred and sixty nations that all these kinds of punishments should not be given anywhere. And Iran is one of those nations who have signed this international pact under the U.N.

When the question was raised with Khomeini, that "this goes against the pact" now this is how a madman functions -- he said, "If it goes against the pact then the pact is not right. Then the pact is against Islam; then we withdraw from the pact, Islam is no longer part of the pact. We believe in Islam, and according to Islam, if a man is beaten, if corporal punishment is given, it is not violent. The man needs it, his soul deserves it; it is a purification. If the man needs to be beheaded, according to Islam it is not murder, it is saving his soul."

Now he continues to save people's souls at the expense of their bodies, and the whole world simply just watches. Nobody seems to have any guts. All these great politicians, presidents, prime ministers, kings -- what do all these fools go on doing in the U.N.O.? I cannot understand. They cannot stop a maniac destroying people, and they go on with great grandeur in the U.N.O. making speeches. That's their whole business.

Sheela was just saying to me -- she met somebody on the plane who is in charge of Ethiopia, where millions of people are dying. Never before in history has death been so close to so many people, and in such an ugly way. For four years there has been no rain, and for three years before that last rain there had been no rain. So now even any slight moisture has disappeared from the air.

People are dying of thirst, people are dying of hunger, and millions of people.... And the whole world simply goes on watching football matches, Olympic games. The man who is in charge of Ethiopia was saying that he is approaching every government, and they all say yes -- and no help comes at all.

He said that he approaches small governments; they say, "We will help, but first ask America, because if America cannot afford to help then you should not ask us." And the man said to Sheela, "What has America done? America cannot help Ethiopia because the Ethiopian government has added socialism to its name!"

What is socialism when people are simply dying? Whether they are socialists or communists, Hindu, Mohammedan, Christian, does not matter. A man is dying and you are bothering to ask, "Are you a socialist? Can I give you water or not?"

I have heard of a Jew who had fallen on a road. It was so hot a day and he was so tired, and too miserly; so, not getting a taxi, he was just trying to go by foot as far as possible. And he managed to go far but finally he fell unconscious on the road. People gathered there.

A Christian priest, seeing that the man was dying, whispered in his ear, "Remember God the father, the son, Jesus Christ, and the Holy Ghost."

The Jew opened his eyes towards the crowd and he said, "Take this fool away! I am dying and he is trying to tell me to solve puzzles: God the father, the Holy Ghost, Jesus Christ. I am not in a position to solve puzzles right now. I am dying, can't you see?"

America will not give. The man said to Sheela, "We had purchased some arms and we had given the advance payment to America, but now America refuses either to pay back the advance or to give us the arms, because meanwhile Ethiopia has turned socialist. So they say any arrangements made before the socialist government are no longer valid; that government is no longer in existence." Perhaps that

arrangement may have been made by King Haile Selassie, whom the socialists have thrown out; they have taken over the government. And since these idiot socialists have taken over the government, Ethiopia has been in trouble.

It had never been in trouble for forty years while Haile Selassie ruled over it. This is strange. That man had a certain wisdom of a very strange kind; yes... one has to accept that the man had a strange wisdom.

The U.N.O. had sent a delegation to Ethiopia because in Ethiopia it is a customary thing to drink water collected by the sides of the road, in the rain. Now, that is contaminated. And the doctor's board touring Ethiopia found that ninety percent of the diseases of Ethiopians can disappear if pure water can be made available -- which is not very difficult.

They told Haile Selassie, "It is a very simple thing: pure water has to be made available. People have to be prevented... and taught that they should not drink all kinds of water which has simply gathered in the rains by the sides of the roads. Animals are moving in it, drinking in it, children are taking a bath in it, and people are drinking the water. And that is how ninety percent of the diseases will disappear."

Haile Selassie listened silently. He said, "Your report is right, your advice is right, but I am not going to do it, because if I save ninety percent of the people then what am I going to do with the crowd, with the overcrowding? Then are you going to help me? Then who is going to help me? Let nature take its course. You will make us beggars before the world.

"At least right now we have our dignity. We are not beggars; we are not hungry, we are not starving. What can one do? People understand it: disease comes, people die; death is natural. I understand you perfectly," he said. "Don't carry the misunderstanding that I have not followed your idea -- your idea is one hundred percent correct -- but keep quiet and just go home."

Those people reported in all the news media, "This man is just mad! We are giving him scientific information: We worked three months touring Ethiopia risking our life, we prepared this whole report, and that man said, 'It is one hundred percent correct; just take it home and rest and forget all about Ethiopia'!"

Everybody thought that this Haile Selassie was mad, but even at that time perhaps I may have been the only person who spoke up for him. And I said, "I think he is right; you have to answer his questions. He is right: if ninety percent of dying people are saved, then who is going to provide food and clothes and shelter for them? Ethiopia has no means, it is a poor country; it can only support a small population. Then from where are these doctors going to bring all the necessities? To save a person is not very difficult, but to keep him living for seventy years is very difficult."

But the young people of Ethiopia thought that Haile Selassie was mad, that he had become cynical, that he was too old. And of course he had ruled from the first world war; he was perhaps the only ruler who remained ruling throughout both the wars. But he was not cynical, he was really a very sane man.

When the revolution took place he did what I can think only a very sane man can do: he came out of the palace and asked the revolutionaries, "What do you want to do with me? Don't be unnecessarily destructive -- your problem is me, so what do you want to do with me?"

They said, "You sit down in the car and come with us."

He said, "That's perfectly okay." He sat down in the car and went with them to the military camp. Never before in history has a revolution happened so easily. But this was a sane man, really a sane man. He said, "Why unnecessarily destroy and kill? My people will kill your people, your people will kill my people. Just take me, so every problem is solved. You take over."

And since they have taken over they have taken advice from all kinds of experts, and all kinds of doctors, economists, finance experts -- and the whole result is this: Ethiopia is dying. And now, I say, they should remember what Haile Selassie has said: "You can save people, but then...? It is better to let nature take its own course."

Sometimes these doctors, finance experts, look very creative, what they are saying looks creative -- to save life. And Haile Selassie looks very destructive -- letting nature take its course. But when I look closely at both, I think Haile Selassie is finally right, and these educated idiots don't know what they are doing. And that's what they have done all over the earth. Now the population is so much that by the end of this century there will not be space enough to stand. Everything is going to be so crowded, and so ugly, and so dirty, and so sick.

And it has already started happening.

This man told Sheela that he asked the Soviet Union to help. They said, "We are willing, but then we want an entry; our armies will be there." And this is certain: if Soviet Russia enters with its armies to help, America will immediately be ready to enter with *its* armies to help.

But this is not help, this is the worst kind of exploitation. They are dying, and you are bargaining: "Let our armies enter and we can help." One does not know what help they will give. One thing is certain, that their armies will never come back out.

These are the leaders. Religion has no leaders. And never use the word "great" with religious people. Religious people are very ordinary, very simple. Why has this idea of "great" become joined...? Either those were fanatics who themselves claimed to be great, or their followers were feeling very competitive with other followers and had to go on magnifying the greatness of their leader, their originator.

But this is all politics, business.

It has nothing to do with religion.

It is surprising that not a single religion says, "Our religious originator was just an ordinary human being." It would be so pure, so clean, so respectable. On the contrary, they go on claiming stupid things which only make them a laughingstock.

To me there are no great religious leaders.

And what ideologies are you talking about? What has religion to do with ideology? The word ideology consists of two words: idea and logic. Now, religion has nothing to do with ideas or with logic. Ideas are mental, psychological.

Religion begins where ideas end.

Religion starts where ideas and their weight drop.

Religion has wings, but only if ideas are no longer top-heavy on it.

No ideas.... and there is religion.

Your head is full of ideas, and there is no possibility of religion at all. Ideas simply mean you don't know and you are trying to figure out what it is. A blind man thinking about light; that is an idea. A man who knows light has no idea about light, he simply *knows* light.

A religious man knows truth, reality, existence, as it is. He has no idea at all.

So all ideologies or philosophies, they have nothing to do with religion. And logic is just a mind-created game. You can play with it as much as you want; it has no base in reality. And it never comes to any conclusion at all: logic knows no conclusion. Religion is not interested in the whole process, the gymnastics of logic.

Religion's interest is, How to know that which is?

It is not a question of logic. Logic is good in science, love is good in religion; they are polar opposites. Love knows nothing of logic, and logic has never been able to taste even a fragment of love; they are worlds apart.

Logic is basically mathematics.

And religion is basically meditation.

Mathematics is working through figures, finding out distances, such as how far away is the nearest star? -- four light-years. When we say four light-years it does not look very far, but if you figure out completely what four light-years are, then you will see even the nearest star is so far away that there is no human possibility of reaching it.

In one second light travels 186,000 miles. Make it sixty times more -- that means in one minute it travels that many miles. Then make it sixty times more and that is one hour's mileage. Then make it twenty-four times more; then that is one day's mileage. Then thirty times more -- that is one month's mileage. Then twelve times more -- then that is one year's mileage. Then four times more -- then you will have come to a figure which will run into hundreds of zeros. That many miles away is the nearest star. And remember, that is the *nearest* star.

There are stars and stars; at least three million have been counted. But that is only because of the limit of our ability to count: we don't have any finer instruments, but as instruments become finer, we go on discovering more and more.

With your naked eye in the night you cannot see more than three thousand stars, whatever you do. You can *try* counting -- you may go mad. But the best counter up to now has been able to reach three thousand. Even three thousand seems to be too much; by nearabout just three hundred you will get confused as to which ones are left and which ones have been counted.

How that man managed three thousand! -- I wonder whether anybody managed or if this is just a myth. Three thousand! I cannot manage -- I cannot manage thirty! I have tried, and before thirty I said, "It is pointless. It is not for me."

Three million stars -- and that is not the end of it; there is no end to it: there are millions and mil1ions of

stars. That is the world of mathematics, the world of distances. I want to emphasize that: the world of distances. The farther away you go, the more you are in the grip of mathematics. The nearer you come, the less mathematics is needed.

The world of truth, the world of religion is within you.

There is not even a single centimeter's distance. What mathematics is needed? There is no distance at all.

You and your awareness are one, so there is no question of measuring.

This word reminds me... this word is beautiful: measure. You may have never thought about it, but the English words matter and measure both come from the same Sanskrit root. That's why in a few languages it has become "meter." In Sanskrit *matra* means quantity; matra in Hindi means quantity. Measure is quantitative -- that which can be measured. Matter is that which can be measured.

Mathematics is the science of measurement, is the science of matter. But it is not the science of consciousness, awareness; there, there is no matter, no quantity. Yes, there is a quantity.... Normally quantity is something tangible, measurable; you can weigh it, you can divide it; but of consciousness no such quantity is there.

There is quality -- immeasurable, unweighable. But that quality has many quantities. Now you will have to understand the word quantity in a totally different way than it is used, because quality which is not a quantity does have many quantities.

For example, it has contentment, tremendous contentment.

It has a feeling of arrival, very tangible, touchable.

It has an immense quantity of blissfulness, so overflowing that even if you want to prevent it, it cannot be prevented.

It has to reach to millions of people:

Whether you speak or not, it is going to reach.

It has its own kind of vibration. It pulsates and vibrates.

But all these are beyond the scope of logic, mathematics, science.

The only word they all fall within is meditation.

You have to be just silent:

Not going anywhere, not leading anybody, not being led by anybody. You have to be simply sitting, doing nothing. There is not even ideation -- no thinking, because that is enough to take you far away, farther away than the stars.

You have to be simply nobody because just a little bit of an idea of who you are, and the politician comes in, the power trip begins.

I am nobody, and that's the truth.

It is not that I am saying it out of humbleness, because if you say "I am nobody" out of humbleness you have missed the point. You have claimed humbleness; you have made yourself already somebody who is humble. And if somebody else says, "My brother is more humble than you," then immediately you will see a great tension arising in you.

Religious teachings have been telling people, "Be humble." I don't say it because if you *become* humble you are befooling yourself. You are in a danger: you will go on becoming more and more egoistic, and you will never feel the bitterness of the ego because of this sugar-coating of humbleness -- which is never thicker than your skin and can be scratched very easily.

When I say I am nobody I simply mean it.

For no special reason, I am nobody.

That's how it happens to be, what can I do? I am nobody.

I have looked into myself in every possible way, I don't find anything worth claiming: just an absolute silence, an ordinariness, which is the very nature of existence.

To be extra-ordinary is to always be in a tension. Have you thought about it? To be somebody special is to be always tense. But if you know that you are nobody -- not that you are *trying* to be nobody, because that means you are trying to become somebody special called "nobody." Just these simple mistakes may lead you astray.

Just finding that "I am nobody"... and that's how existence is. What is a marigold flower? What is a rose? They are both nobodies. And we belong with them. Once this settles in you, the idea of nobodiness, silence starts descending on you. There is no idea, no picture -- no Jesus Christ, no Krishna, no Buddha:

You are utterly empty.

And in this emptiness is the light.
In this emptiness is enlightenment.

I am not destroying anybody, I am simply destroying all the obstructions in your mind. When I say something against Jesus or Buddha or Mahavira, do you think I am saying something against Jesus, Buddha or Mahavira? Then you misunderstand me. When I say something against Jesus I am hammering the Jesus within you. And I have to force that Jesus out of you.

Jesus used to dispossess people of evil spirits. My work is totally different. I am trying to dispossess you of good spirits: Jesus, Buddha, Mahavira, Mohammed. And evil spirits are very easy, because when Jesus used to dispossess people, those evil spirits would come out so easily, in the form of pigs, and run away.

I have been thinking, In what kind of form will good spirits come out and run away? Pigs do not look right. No, even I will not agree with it, that Jesus, Confucius, will be running like pigs out of you; no, that is not right. But I have not been able yet to find... I think they will not take any form, they will run without taking any form.

And it is not a question of their running, it is a question of your dispossessing them. They are not possessing you, you are possessing *them*. Just relax your hands and let them go.

I am not against anybody and I am not destroying anybody.

Certainly I am destroying much *in* you, because I know that if all these hindrances are destroyed then you will assert on your own, in your full glory.
And that glory I call godliness.

From Misery to Enlightenment

Chapter #18
Chapter title: In the silences, the semi-colons and the full stops...

15 February 1985 pm in Lao Tzu Grove

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OSHO,
WHAT IS THE MOST SIGNIFICANT THING ABOUT ENLIGHTENMENT?

THE most significant thing about enlightenment is that it is the most insignificant thing in the world.

The scriptures are full of great attributes, qualities, about enlightenment. It is the highest peak human consciousness has ever achieved. Naturally, logically, the scholars have been thinking how to describe it. They have found many words. For example, it is arriving home.

As far as I am concerned you have never left home in the first place. Nobody can leave; there is no way to go anywhere except wherever you are. And that is the home. It is not like a departure and arrival. Who is going to depart -- you? How can you depart from your nature? There is no possibility of division, it is indivisible.

Wherever you go your nature will be within you. In fact to say "you" and "nature" is not right, but what to do if all the languages are wrong? You *are* nature. "You" does not make you a separate entity. You can call yourself a thousand and one names; still you will remain the same forever.

So although very great scholars, pandits, theologians, philosophers, even the so-called mystics, have described home-coming as one of the attributes of enlightenment, ninety-nine percent of these people are simply unaware of what they are saying. When there has been no departure, how can you talk of arrival? But these ninety-nine are only knowers of words, scriptures, principles, philosophies; they can be forgiven.

The real trouble is with the one percent, the mystics. But they have also to be forgiven for the simple reason that language is so impotent. What can the mystic do? He wants to give you a certain sense of being yourself, but there has been a gap; you were present but you were unaware. You were at home but fast asleep and dreaming of faraway lands, fairylands, utopias, paradises.

The word paradise reminds me that it is very ugly. It was used in Persia for the gardens of the kings. In Persian, *firdaus* means a walled hunting garden. In countries like Persia gardens can only be walled. They have to be protected from the desert, and only kings could afford them. They could live in deserts as if they were living in gardens; for miles they could manage to have walled gardens.

And of course for their joy, play, entertainment, all kinds of wild animals were brought into their gardens. And they were living very freely -- of course within the border, within the wall, but it was a vast territory. And the kings used to hunt those imprisoned wild animals. It was sheer slaughter. They could not escape, they could not go anywhere. They were caught anyway, and above all they were being slaughtered.

From firdaus comes the English word paradise. They have forgotten about the hunting completely, they have only remembered the walled, beautiful gardens of the kings. But the purpose was hunting; the garden was secondary. But that has been forgotten in English completely; otherwise it will be very difficult to describe paradise. A walled garden it can be described as -- but who is the hunter there? And who is to be hunted?3

Perhaps God is hunting the saints? I don't see any other kind of animals there except the saints; they are the only animals allowed there. If it is a hunting place then saints must be really suffering, in tremendous misery: their whole life they suffered to enter into paradise -- and now this is the paradise!

You cannot get out of it, it is a walled garden. Out side is desert and death; inside you may try to hide, you may survive -- not all animals are going to die. But thinking of yourself as a hunted animal will take all the air out of the balloon of the Christian paradise. It is all hot air.

Very foolishly they have chosen the word paradise. But ninety-nine percent of those people were scholars only trained in words, knowing nothing of reality, knowing nothing of themselves, knowing nothing of enlightenment. They were blind people, utterly blind. They had never seen light, and they were talking about light. Naturally they can be forgiven; they are foolish, but forgiveable.

The one percent knew perfectly well what they were talking about; their trouble was even bigger than that of the scholars. Scholars were at ease describing things that they didn't know. There was no problem for them because there was no contradiction in their minds; they were clear. Hence the word mystic: it comes from the scholars, theologians, philosophers; they are saying that this man talks in such a way that you can't make any sense of it. The mystic is one who talks nonsense.

But the mystic is really in trouble. He knows the truth, but he does not know any corresponding word for it, so he is compelled to use words which have been used by others. So he also calls it "coming home."

But the true mystic will immediately recognize that what he is saying is not right. In fact, he will not lose a single moment in saying it, that "whatever I say, don't start believing it word for word. Try to read between the words, between the lines: the silences, the semi-colons, the full stops -- read there. Drop words as much as you can and create gaps."

There is a Sufi book, at least seven hundred years old; it is simply called THE BOOK. It is an empty book, nothing is written in it. It has been given from generation to generation of mystics, with great reverence; from the Master to the disciple: "This is our message. I have read it my whole life, now you read it. I will go, you will go, but the readings should continue. The book should be preserved."

One can understand preserving the KORAN, the GITA, THE BIBLE, the TORAH; there is something written in them, something significant, meaningful. But the Sufis have been insisting on preserving a book in which nothing is written. And it is given only by the Master to the succeeding disciple, to the chief disciple, who is going to be the next Master. Perhaps these people were trying their hardest to say something without words. At least they made the effort.

The same has been the situation of all those one percent of mystics around the world: they have to find some vehicle to express that which is inexpressible. The word enlightenment is also invented by the scholars -- scholars have been doing great work. And mystics have to use it knowing perfectly well that the experience has nothing to do with the light you are acquainted with.

The enlightenment that is being described by the word is beyond light and darkness, because it is beyond duality. You cannot call it darkness, you cannot call it light, and yet it has the qualities of both.

In light you can see. The enlightened person has eyes that you don't have. He can see things the way you can never see. And you can try to understand it: A painter sees a painting; you also see it. As far as colors are concerned, your eyes reflect the same colors as the painter's eyes reflect; but do you think you are seeing the same painting as the painter? No, that is not possible, because to see a painting like Picasso's one needs that kind of genius. It is not in the paints, it is the whole organic unity of all those paints. Those paints are only parts.

It is as if you take a car apart. Every part is separated; all over the ground you spread it, and you see it. You are seeing the car, but is it the car that you are seeing? no, only parts. When you see a Picasso painting you are seeing it in the same way as the car: you just see fragments, pieces.

You don't have the genius to make a whole out of it, where all those colors lose their individuality and start functioning in a harmony. To see that harmony is to see the painting. It has nothing to do with the colors, nothing to do with the canvas, nothing to do with the frame. The frame may be golden, it doesn't matter. The question is of the organic harmony. But for that you need a totally different kind of eye -- just as a musician needs a different kind of ear.

But these are small things compared to enlightenment. I am just taking examples to indicate something which is beyond examples. It has some quality which happens in light, not *of* light -- mind you well. It has some quality which happens in light. If the lights are put off, what disappears? Your capacity to see disappears.

When enlightenment happens, a certain capacity to see happens, which has been completely unconscious within you. It is fully ready to function any moment, but you won't even turn to look at it. Just your very turning will turn the switch on. But it is not enlightenment. Let me repeat: enlightenment is not enlightenment, not *just* enlightenment. It is a way of saying that you attain to a certain capacity of seeing, knowing.

It has also the quality of darkness in it, so there has been a school of mystics who call it the ultimate darkness. And they are as right as those who call it enlightenment; But it is not darkness. In darkness there are a few things which you miss in light.

A light gives a certain kind of tenseness to your being; darkness relaxes you. That's why in the night, if all the lights are on, you cannot sleep. You need to be surrounded by darkness as if you are in the womb of the mother. Darkness has a certain silence, a certain music to it, which we are unable to know because of our fear of darkness. We are so afraid of darkness that we have lost the capacity to make any intimate contact with it. And it is such a profound experience.

If you compare light and darkness -- light comes and goes; darkness remains, it is eternal. Light is temporal, it has a time limitation. In the morning the sun rises, in the evening it sets. And whatever kind of light you manage, it has a certain limitation: once the fuel is finished the light will be gone. It is dependent, it is not an independent phenomenon. Even the light of the sun will one day be gone because it is being dissipated every moment. It has been a tremendous source of light; for millions of years it has been giving light, but it is becoming poorer every day.

There are a few physicists who think that within four thousand years the sun is going to be just bankrupt it will run out of its gas. So many suns have died in existence. Almost every day hundreds of stars are dying, and they are as big a sun as yours -- in fact, far bigger than yours. Your sun is a very mediocre size. It is very big compared to our earth -- sixty thousand times bigger than the earth -- but not when compared to stars, which are nothing but suns. They look so small because they are so far away. There are suns which are a million times bigger than our sun. This sun is not worth counting.

There is a beautiful story by Bertrand Russell -- he has written a few beautiful stories. A bishop is thinking of God, heaven, and his services to God his whole life, and of his life of celibacy, purity, prayer. Just as he is falling asleep he is thinking that if he dies, paradise is certain. He falls asleep and has a beautiful dream. You can call it a beautiful dream, you can call it a nightmare; it depends.

He dreams that he has died -- the same thread of thought has perhaps continued. He has died. He is so excited -- naturally, because now he is going to face God, and his record is so clean. He has never done anything against the scripture, against God's commandments. He has been really religiously religious, very fanatic about each small detail -- it had to be according to the holy scripture. Naturally he was absolutely confident.

He is taken somewhere -- he thinks of course he is going to paradise -- and he is left before a huge door.

He tries to see where it ends but it doesn't seem to end anywhere; it is so huge in all dimensions. Neither can he see the left side nor the right side, nor can he see above; and he feels so tiny that not even a small ant knocking on your door will feel so bad as he felt, because he was even smaller in comparison to the door. And knocking on that door -- you can understand his misery.

He was fully aware... who is going to hear? If the door is so big, what about the palace? And what about the throne? And what about God the father? The bishop feels he has no hope, but there is nothing else to do so he goes on knocking. He can hear his own knocks, that's all; and there is silence, no answer. The same thing his whole life he has been praying.... Now he becomes a little angry. His whole life he has been praying, but no answer....

"One can understand that everything will happen after death. Now death has happened, and I am faced with this closed door. There is not even anybody here I can inquire from to get any information. At least there must be an inquiry office. People must be coming here and knocking on this door.

"I can perfectly conceive that millions must have *died* -- knocking on this door -- died again, and died again"... because you cannot really die, you are eternal. So you will have to die again and knock, and die and knock.... He cannot believe how much time has passed and he has been knocking and knocking and knocking. He starts feeling that he is becoming again old and death is coming, and he is still knocking.

"Is this not a deception, what Jesus said: 'You will be welcomed with bands and angels singing Alleluia'? No angels, no bands -- but at least somebody should open the door and let me in." At that time, a small window -- I am saying it is small in comparison to the door; it was still so vast that he could not see its proportions -- a small window opened. And now he had become accustomed to the size of "small" things there. A small head he could not see the whole face, just parts and pieces, but he could figure out that somebody was looking at him. And he felt really crushed, humiliated; he had never been insulted like that. But what to do?

The bishop says, "Are you God?"

The head says, "No" -- and his voice is so loud that the bishop feels almost as if his ears are going to burst.

He says, "Can't you say it a little softer? Just whisper; that will be enough for me to tolerate. Don't speak, just whisper. If you are not God, then who are you?"

The head says, "I am only the guardsman. God I have never seen, because my duty is on the gate, and God lives far, far away -- we have only heard through holy scriptures -- in an immense palace. I don't know the way. I don't have the courage... and moreover my duty is here, I cannot go anywhere else. But who are you? -- because I cannot see you."

The man has such big eyes, how can he see such a small ant? And the bishop says, "I am Bishop So-and-So."

The guard says, "That does not make any sense. Please tell me, from where are you coming?"

The bishop says, "I am coming from the planet earth."

The guard says, "That is too small a place -- there are *millions* of earths. Which earth? You please tell me the index number."

"Index number?" the bishop says, "we never heard about an index number. Our earth has an index number.

"Every planet has to; otherwise how are we going to figure out from where you are coming, who you are? If you don't know the index number at least please tell me the index number of your solar system. In fact that is the lowest category we gather information about in the library. Below that, every solar system has its own library. Only important things from that solar system are fed to the computer in the central library. Perhaps your earth is mentioned somewhere, but you have to tell me about your solar system. From which sun are you coming?"

The bishop says, "We used to know only one sun."

The guard says, "There are millions of solar systems -- you seem to be completely at a loss! I cannot help you, but I will try my best. I have not seen you yet but I can hear a small still voice, screeching. I will go to the librarian and inquire."

The librarian asked the same questions, and the guard was not able to answer. The librarian said, "Are you mad? How can I find that out in this immense library, where there are only index numbers and index numbers? At least the solar system must be known, then something can be done."

The guard came back. He said, "It is very difficult, but the librarian is trying his hardest. It may take a few years for him to figure out from where you are coming."

The poor bishop said, "A few years! I have been waiting here almost sixty years, or perhaps more, because all time sense is lost."

The man said, "If you can get, in the coming sixty years, the right information about your planet, that will be very quick! You are not aware at all of the immensity of existence." He shouted so loudly that the bishop woke up. He was perspiring, trembling, and it was a cold night. And he had met only the guard; he had been only up to the gate, outside!

This is a vast universe. Our sun is a very young boy, but already declining. There are many ancient people in the sky; this sun has been born after them and will die before them. Even the sun, which has a really inexhaustible, almost inexhaustible source of energy, is bound to be finished one day. Light can never be inexhaustible because it depends on some fuel.

Darkness is eternal because it does not depend on any fuel. Darkness does not come and go, it simply remains. It is there -- when light is there you cannot see it, that's all. When light is gone, darkness is there. It has always been there; it is just that the light covers your eyes and you cannot see the darkness. So the people who have chosen to call the ultimate state of consciousness, "the ultimate darkness," have also some significant points to make.

Darkness has a depth which light can never have; light is superficial. You cannot measure darkness, you can measure light. You will be surprised to know, you can even weigh light. If you collect all the sun rays falling on one square mile, they will be almost the weight of one Indian rupee. I am not aware of your American coins, so I cannot say anything about them. One square mile of light -- it has been proved. It can be collected through certain glasses, put in a certain way... the whole light can be pulled into a small place, on a weighing scale. It weighs exactly the same as one rupee. But darkness -- there is no way to weigh it because there is no way to collect it. It simply is there.

You can make light your slave; we have already. You are using light as your slave every day. Putting your switch on and off, what are you doing? You have enslaved light. But is there anyone who can say he has enslaved darkness? That is impossible. You can do many things with light: you can let it in, you can turn it off. Soon there will be, I think there must be, there has to be, because there are clocks....

Vivek just brought a catalogue to show me about a clock that follows your orders. When it sounds the alarm, if you say, "Shut up!" it shuts up -- very obedient. It remains quiet for two minutes, then again it starts, and louder than before. You can go on for ten minutes saying to it, "Shut up!" and it will stop; and the next time it comes on, it will come louder. The tenth time it will be really mad!

If you can do that with an alarm clock, I don't see there is any problem: you can do it with the light bulb. Just say, "Shut up," and it shuts up. I think switches are a little old fashioned because there is no need for them. You enter the room and you say, "Be on," and the light goes on. And when you go out, you say, "Be off, and remain off till I come back." There is no problem in it.

But you cannot do that with darkness. We have not been able even to make any contact, although it is so close, it is always so close. There is a certain freedom in darkness which is not in light; but both have their problems. I cannot choose either to define the whole phenomenon of enlightenment.

Attributes have been given to enlightenment: that there is experience of truth, experience of authenticity, experience of love, experience of compassion, experience of eternity, experience of freedom from space-time bondage, experience of freedom from life-death bondage -- in short, experience of freedom from all kinds of dualities.

These are all big words, and they have puzzled humanity for centuries; and people have been trying to find out, What is truth?

Mathematicians say that truth can never be completely defined. One of the mathematicians, Godel, has a principle which seems to be yet uncontradicted. His principle is that mathematics will never be free from paradoxes. In fact, he says, "No man-made system can be free from paradoxes, because man is a paradox; and when man is making something he enters into his making."

There is every possibility that sooner or later your computers may start freaking out because you are putting your mind into those computers. Some computers may go gay! It is up to you; computers will be simply repeating whatever you have put into them. Some computers may become enlightened. Whatsoever you say, they will say, "I am enlightened, I am the only begotten son of God."

And you cannot even crucify a computer -- that would be so foolish, to crucify a computer -- but there may be times when you may have to shoot a computer. He may become such a nuisance, may start doing such perverted things that you will not be able to do anything else but shoot him. He may start torturing you by very sophisticated means.

Godel is right, that whatever man makes, whatever doctrine he propounds, whatever philosophy he brings out, is going to be, in one way or other, paradoxical. Something underneath will remain contradictory. So Godel says there are three categories in mathematics: that which can be described, describable; that which has been already described; and that which will never be described.

There are mathematicians who do not agree about the third category. They say, "Two are perfectly okay: the described, and the describable. The indescribable we cannot yet propose till we have exhausted all our means to describe." And they are not yet exhausted, they will never be exhausted; there will be no point where we can say, "we have exhausted all means and all possibilities." So the third category cannot be yet settled. About two categories there is no problem.

The whole of science is ready to accept two categories: expressible, knowable; and unknowable, but can become known, is potentially knowable. In fact they are making two categories: that which has become actually known, and that which is potentially known. They are dropping the world of the mystic completely. They are saying there is nothing which will always remain unknowable, unknown. And that is really the world of enlightenment.

Western mathematicians think that Godel's three categories exhaust all categories. That is not true. The West is not aware of Eastern mathematicians, philosophers. The most unfortunate part is, even mathematicians from the East, getting Nobel prizes for mathematics.... Two Nobel prizes have gone to two Indians. One was to Doctor Raman; another -- just a few years back -- to Doctor Khorana. Even these... I have met Doctor Khorana, and I asked him, "Do you have any idea that Godel is not the last word?"

He said, "What are you saying? Godel *has* to be the last word because there cannot be any more categories: the known, the knowable, and the unknowable. Even if he is accepted, then there are only *three categories*."

I said, "You, being a man from the East, should know, because you have been educated in the West...." And even if you are educated in the East, you are educated in Western methods, discoveries. Nobody bothers about Eastern discoveries.

Mahavira has seven categories. That was one of the greatest debates between Mahavira and Buddha when they were alive twenty-five centuries ago. Buddha had exactly the same three categories as Godel. *He* was saying there are only three categories: either you can say yes to something, or you can say no to something, or you can say it is indescribable. There are no more categories.

Mahavira had seven categories, and I agree with Mahavira. He is really exhaustive. But it is a little bit complex; these three categories are simple.

The first category is: Yes. That is very clear. You can say yes about something with confidence. You know it and it is describable, known.

You can say no; the second category: "I am ignorant. That does not mean that the thing does not exist, I am simply saying it is unknown to me."

Or you may say yes and no, both together. In one sense one can say yes. For example, I can say yes to God in one sense, in the sense of godliness, not as a person but as a quality. But in another sense I have to say no because I don't think there is anybody who created the world, who is a creator, who is a father, maintainer. All that is nonsense.

And yes and no together certainly make it more mystic, hence indescribable. That is the world of the mystic: yes and no, both. So you call it indescribable, inexpressible, unknowable. Yes and no cancel each other but the reality is still there. The reality is not canceled

But Mahavira goes further. He says the fourth *cate gory is: Yes, and indescribable. One can say about something, "Yes, I know it, yet I cannot describe it When I say indescribable it does not mean that I don't know; hence the emphasis is on yes *and* indescribable."

And the fifth category: No, and indescribable. "I do not know, but this much I know -- it *is*. I do not know exhaustively, I cannot claim that I know; hence, I say no -- that indicates me, and indescribable indicates the thing."

And the sixth: simply neither yes nor no -- together -- and still indescribable. You may be feeling that it is somehow known to you, yet you can put it into neither yes nor into no. "I don't have the experience to such an extent that I can say yes, nor do I have the experience to such an extent that I can say no. So neither yes nor no -- they are indicating towards me; but the thing is there."

And the last: simply indescribable.

Perhaps it is because of Mahavira's very intricate way of expressing things that his religion remained a very confined, small thing. It is not counted in the world religions. But perhaps it has more sophistication

than any so-called world religion. That very sophistication is the cause of its not being very appealing to the masses. Now, who is going to bother about these seven categories?

People want definite answers to believe in: this way or that. Either be a Catholic or be a communist, but be clear. People want clarity because they are so confused, and this man brings all these seven categories; now their confusion is worse, they are even more confounded. First you were at least aware that you were confused. Now you will not be aware to which category you belong: yes, no, yes -- no both, neither yes nor no, or indescribable.

Mahavira could not create a world religion for the simple reason that perhaps he had the deepest penetration into reality. If you ask about his enlightenment, he will answer in seven sentences. You will not be able to come to any conclusion -- and I feel this is something tremendously valuable.

Why this urge to come to a conclusion? If existence is a continuum, an ongoing process -- never beginning, never ending -- then why is man so eager to come to conclusions? No conclusion can be true, because a conclusion means a process stopped. A conclusion means a full stop has come, the last page has arrived. A conclusion means a death, and life is always on and on and on. There is no beginning and no end.

I cannot give you a conclusive answer to your question, What is the most significant thing about enlightenment? But this much I can certainly say, that enlightenment is the most insignificant phenomenon in existence. That's why people are not interested in it. If it were significant then millions would have been running after enlightenment, just as they are running after gold, after money, after power.

Just go and stand at the Pentagon or before the White House and ask everybody, "Where are you going?" Everybody is going, and going fast. I don't think you will come across a single person who will say, "I am going to enlightenment" -- not in Washington, not at the Pentagon. Everybody is going, and is in a hurry; in fact, will be greatly disturbed by you: "What kind of nonsense... stopping me in the middle of the road and asking, 'Where are you going?' What business is it of yours!'

And you say, "I am simply doing research on enlightenment, on how many people are going for enlightenment. I have not come across a single man yet."

The simple reason is that enlightenment is not going to make you significant. You will not become Ronald Reagan. You will not become even Jesus Christ; nobody will crucify you. You will not even become Al-Hillaj Mansoor; nobody will murder you.

If you become enlightened you will become so ordinary, so simple, that nobody will take any note of you. You will become almost absent.

Let that become my definition of enlightenment:

You will become almost absent.

You will pass just like a breeze -- not like a storm: Adolf Hitler is coming! You will just pass like a small breeze of no significance.

To the world you will be nobody.

To yourself you will be the whole world.

To the universe, you will be all that you can be, all that you are meant to be.

To the universe it will be a tremendous joy that you have dropped all running after significant things. At least there is one man who lives insignificantly, ordinarily, not going anywhere; no heaven, no God, no nirvana. He is not concerned even about the next moment, because all his energies which were involved and invested in all directions are now falling back upon himself.

He has become a tremendously fulfilled reservoir of peace, silence, beatitude. He is so full of bliss that without his knowing he will be showering bliss wherever he moves. Whatever he touches will feel the vibe of bliss. But as far as he himself is concerned, if you ask him, "Who are you?" he will say, al do not know. I have no idea at all."

Enlightenment, thought to be a simple, insignificant ordinariness, makes religion non-political, makes religion a true religion.

Otherwise there are "His Highnesses," "His Holinesses".... And I have heard about this Indian prince in South India who has now been chosen for parliament; his weight is three hundred and fifty pounds. He is known as "His Heaviness"! At least *that* is true. These "holinesses" are all phonies; these "highnesses" are just their own fantasies. But he, at least in reality, is what he is called.

"His Heaviness" is a rare man. He never goes anywhere outside his tremendously rich palace. Perhaps he has the costliest crown in the whole world. His palace is full of diamonds and rubies and emeralds, because his state controlled all the mines, and so the best stones had first to be offered to the king. And this has been going on for centuries; for fifteen hundred years his royal blood has remained a continuous line.

He has never spoken in public, and now he has become a member of the parliament. And even when he speaks only a very few people can understand because he speaks through his nose. Only those servants who live nearby have slowly become accustomed to his speech. And in the whole world he has only one friend a small dog; his name is Kinky. He sits on his throne with Kinky the whole day. That's his whole work. Now he is going to be a real celebrity in the parliament in New Delhi.

In this world of "His Holinesses" and "His Highnesses," a really enlightened person is just nobody. He has no name, no form, no superiority, no inferiority. In fact he has disappeared.

And this is the paradox:

By disappearing, one finds oneself.

By not being anything, one becomes everything. By becoming absent totally, one becomes, for the first time, not a person but a presence -- a presence of tremendous beauty, blessing. But all this happens because one becomes a zero. Enlightenment is the experience of being a zero.

From Misery to Enlightenment

Chapter #19

Chapter title: Man: the greatest problem -- and the only solution

16 February 1985 pm in Lao Tzu Grove

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OSHO,
WHAT IS THE GREATEST PROBLEM IN THE WORLD?

THE greatest problem or the smallest problem, it is the same: man. And when I say man, I do not mean something abstract. I mean I, you, he, she. There exists no man as such, separate from human beings.

There exists no humanity; it is only a name. The reality is the individual. And the problem arises because the reality has not been accepted. The real has been denied expression; and the unreal, the abstract, has been imposed upon it.

You have been told continuously, "Live for humanity." Where is humanity? Have you ever come across humanity? Do you think you are ever going to have an encounter with humanity? It is just like all those big, bombastic, bogus words: God, motherland, fatherland, Holy Ghost. They don't exist, they are only projected. "Live for humanity" means don't live for yourself.

Nobody has the guts to say to you directly, "Don't live for yourself." So they have found a cunning, clever, indirect way of saying the same thing: Live for God, live for humanity, live for man, live for the universe. Live for anything -- XYZ -- but please don't live for yourself. And here is the root of the whole problem.

Your life is *your* life, and it can be lived only one way; there is no other alternative. And the only way that it can be lived has to be found by you. It is not all ready like a super-highway, ready-made, with millions of people moving on it, going towards their goal, and you have just to join the crowd.

No, there is no super-highway to existence.

There are only small footpaths which are walked in total aloneness.

And remember, even those footpaths are not ready-made, available for you so that you can go on number eleven footpath. They don't exist other than when you walk upon them; it is through walking you create them. It is a very beautiful and mysterious way life has, that it does not make you like a railway train which runs on rails. A railway has no choice, it cannot just go anywhere it likes. Those rails are fixed, somebody else determines them. Those rails are the destiny -- the train simply moves according to somebody else's dictates.

Man has no destiny -- although you have been told for thousands of years that you have a destiny.

This is what I call the way of the cunning, deceiving, exploiting people. Now when it is said to you that man has a destiny, you never think of a railway train. Only railway trains have destinations, stations. But beautiful words can go on hiding ugly realities. "Man has a destiny" -- I have been hearing it from my childhood, and I have been saying each time it has been mentioned by somebody in some way, "Please don't insult me."

When I said this to one of my professors, he was shocked. He said, "I am not insulting you. To have a destiny is not an insult, it is the most honorable thing in life."

I said, "It may be for you because you don't understand what you are saying. Destiny means predetermined; my tomorrow is already predetermined by somebody. I have not even been consulted -- as if it is none of my concern, I am nobody, just some playing cards in somebody's hands; whatsoever he wants he makes out of me. Whatever game he plays, that is my destiny. And this is thought to be respectful?"

And the professor was not saying something crazy. That is what is thought all around the world. I said, "I can understand why you are shocked, because you have never thought about the word destiny. How can I have a destiny? I have not determined it. Then who is the guy who determines it? And what right has he got to determine it? He has not even asked me. I don't know him, we have not even been introduced. Just for courtesy's sake he could have asked me,'This is going to be your destiny -- do you like it or not?' But nobody has even bothered that much."

Man has no destiny.

And I say unto you that it is only man who has not any destiny. Dogs have; buffalos have; donkeys have. They move on certain rails. Each donkey throughout millions of years has lived the same routine life: the birth, the love affair, and the difficulties of marriage, children, old age, all hopes shattered, all dreams unfulfilled, and the darkness of death. All the donkeys have lived that way, they are still living that way -- but not man.

In fact, I want to say to you that all men are not behaving like men. A few are behaving like monkeys, a few are behaving like Yankees, but none even tries to assert, "I am a man." But that assertion contains so much, it is almost immeasurable.

So first: man has no destiny. Once you understand it, almost all your problems disappear. I say "almost" -- perhaps ninety-nine percent disappear; one percent remains. I want it to remain. Ninety-nine percent of your problems are created by deviating you, by driving you into ways which are not for you. But whenever I said that this is an insult, the reaction was the same -- a shock.

Slowly I became aware that people don't use words consciously. What they are saying is almost like a parrot, perhaps worse than a parrot.

I am reminded of a story. A Christian priest went into a pet shop. His own parrot had died, and that was his only companion. He was a celibate: no wife to quarrel with, no children to be engaged with. How long can you live with God alone? Once every week, Sunday morning, is good, but for the remaining six days, when the whole world goes to work... and even God worked those six days. The poor priest has to remain in the church doing nothing.

Even the good God could not manage to remain for seven days without doing anything. In six days he created this neurotic world, and on the seventh day He said, "Great! I have done a great job, now I can rest." But this poor priest... so he had his parrot and slowly, slowly he made him almost a scholar, trained him. The whole week there was no other work. The parrot knew almost all the sermons of the priest. He had become lately a nuisance because he wouldn't let the priest rest even a little while. Whenever the priest was resting the parrot would start his sermon that the priest had -- with great labor and patience -- been teaching him, not knowing that it was going to backfire.

He would shout at the parrot, "Shut up! You keep quiet! On Sunday I have to preach myself, and I have to hear my own words; and then seven days you torture me day and night. Whenever you see me you immediately start my sermons. I am fed up with these sermons!"

And the parrot would giggle. He would say, "What about me? And what about those fools who come to

the church? *Everybody* is fed up. When I get bored I start the sermon -- what else to do? And here I don't see anybody, no congregation; only you are my congregation."

The priest was thinking many times that if this parrot died -- he was old, and if he died it would be good. By a coincidence the parrot died, and then the priest realized that it was impossible to live alone; the parrot had been a companion. Although he bored him, at least there was something -- boredom; at least there was something to complain about, at least there was somebody he could shout at. Now there was nobody.

This is how habits work on people. You may be fed up with something -- your husband, your wife; I call all these habits. You may be fed up with them, you may have thought many times, "If only this woman dies, or somebody takes her away... if she is hijacked.... In this whole world so many things are happening, but nothing happens to her: no accident, no hijacking, nobody elopes with her.... She seems to be accident-proof!"

And the same is what she goes on thinking, "This old foggy-head -- how long am I going to suffer with him? Is he going to die or not." But once the old foggy-head dies then she suddenly feels a tremendous vacuum intolerable.

The same happened with the priest. So he went to a pet shop to purchase another parrot. He said, "I want the best one, because the one I have lost is almost irreplaceable. He was such a great scholar, and such a hot preacher. He roused his congregation -- although it was not much of a congregation, only I was there; but he was really a hot preacher.

"I am a silent and tolerant man -- I am a priest and I am *supposed* to be; but he was able to break the ice. And he was more patient than me because when I used to become angry, he used to giggle; that giggle I can still hear. And I think perhaps he understood better than me. So I need something... really the best. I want to forget my parrot."

The shopkeeper said, "You have come at the right time. Just now I have received a parrot which is a jewel. You cannot imagine anybody to compete with this guy. You come with me."

He took him inside the shop. At the very back he had kept a beautiful parrot in a golden cage. The priest said, "What is the speciality of this parrot?"

He said, "You ask what speciality? Can't you see these two threads hanging down by his legs?"
The priest said, "Yes, I can see them."

The shopkeeper said, "If you pull the right thread -- and nobody will be able to see it, nobody you have brought to introduce to the parrot.... You just slightly pull the right thread and immediately he gives the Sermon on the Mount."

The preacher said, "That is great, because my parrot used to give sermons but not the Sermon on the Mount. He used to repeat my sermons, and I was repeating others' sermons. And this parrot gives the Sermon on the Mount just with a slight hint to go? My parrot was not like that.

"He didn't know any signals; the moment he saw me he started, and unless I shouted and made much fuss, he wouldn't stop. Starting was no problem; the problem was stopping, because unless he stopped the whole sermon, it was very difficult to interrupt him. It was just a mechanical thing, he had to go all the way. But this is good. And what about the left thread?

The shopkeeper said, "If you pull the left thread he repeats the Christian prayer."

The priest was really amazed, and he said, 'What if I pull both the threads?"

"You are expecting a sermon? a Christian prayer?" said the parrot. "You son-of-a-bitch, can't you see I will fall on my bottom?"

Now, even a parrot has some sense, more than the priest asking about pulling on both his legs. Even the parrot could see that this was sheer stupidity. What kind of man is this priest!

So I am saying to you that, just parrot-like, man has been repeating words -- but perhaps parrots are more alert. Perhaps they are just playing a game, perhaps they are just befooling you. You want to be befooled; you want to be entertained, and they are doing it. But deep down....

I have thought about it. I used to have a parrot myself in my childhood -- I used to collect all kinds of animals. Looking into the eyes of the parrot, I had the feeling many times that when he was repeating the words that had been taught to him, he knew that these were just meaningless words. That was my feeling looking into his eyes. He was a very clever bird, because whenever I looked into his eyes, I would see a subtle smile. He knew why I was looking. I had an absolute certainty about his eyes: deep down we had not been able to deceive him. But I cannot say the same about so-called man.

Looking into the eyes of my professors who were saying, "Man has a destiny," I have not found that smile of the parrot. They really believed what they were saying, because they knew the meaning of the

words; but they don't know the implications of the words. And the implications are many, and the most profound implications are indirect. They are never direct; you will not find them in the dictionaries.

I have imagined many times writing a dictionary not with meanings but with implications. But I am a lazy man; I would not even be able to work on half a page and it would be finished. So I have never started But the idea has always been there that each word has two things. One is the meaning -- grammatical, linguistic, superficial, available in every dictionary. But nobody bothers about the second: the implication.

Implication is a totally different thing. For example, "Man has a destiny"; the meaning is clear, but what about the implication? What is the implication of the word destiny? There are so many implications. One is, that man is not a man at all, that man is a thing, not a being, because a thing can have a destiny. A chair can have destiny; it is made for a certain function, it Will fulfill its function. Man is not made to order. He is not furniture.

Man is consciousness.

Consciousness cannot have any destiny.

Consciousness has freedom.

Destiny is just the opposite of freedom; that is its implication. Destiny means you are a born slave. Even before you were born your stamp of slavery was completely sealed; you were finished before you were born. That's the meaning of destiny as far as implication is concerned. In fact you were never born, because before birth death had happened; that is your destiny. You are programmed.

Because of this idea of destiny, astrologers, palmists, and all kinds of future predictors go on exploiting man. They would not have been able to exploit you if you were not carrying the idea that you have a destiny. If you have a destiny, then there may be some ways to find out what it is: perhaps in the lines of your hands, perhaps in the lines of your head, perhaps in the lines of your feet, or perhaps in your birth chart, in the combination and position of stars, planets. Some way must be there to read the program.

And the strangest thing is that you feel happy with astrologers telling you about your future. You are really too curious to know about the future, without ever thinking that to have a future means you are dead. If the future is already settled, then how is freedom possible? If tomorrow something is going to happen, then it is going to happen; I am just a victim in the hands of some unknown force -- I am not my own master.

To have a destiny means you are not your own master.

You cannot do anything about your life.

These are the implications of that simple word, destiny. It leaves you dead. It leaves you a slave. It leaves you without any excitement because all is determined. It leaves you without any hope, because what can you hope? Whatever is going to happen is going to happen whether you hope or not. You are no longer significant in any way in your own life. Even to call it your own life is not right: Destiny has taken all juice out of you.

This is what has made man into a problem.

Once this is accepted, that "I am a determined being," then you are just driftwood, because you don't know what that destiny is. There is a subtle, unconscious feeling that there may be wise people who know it. Your parents may be knowing it, your teachers, your professors, your priests, your monks, your messiahs. These people must be knowing it because *you* don't know.

You don't know because there is no destiny to know -- but all these people have managed a totally different show. They say you don't know because you are ignorant, but there are wise people who know -- incarnations of God, the people who have realized themselves, messengers of God. These are the people who know. Your only wise course will be to listen to them and to follow them and to believe in them because you don't know and they do.

And certainly those people who pretend to know also pretend that they have all the authority of the past; all the scriptures, all the other prophets are behind them -- they are not alone. They inherit the whole wisdom of the world, and they are the last word -- perhaps the concluding word. They have weight.

In Buddha's time eight people were trying -- just like politicians campaigning -- for the post of the twenty-fourth *tirthankara* of the Jainas, because the post was vacant. And twenty-three tirthankaras had already happened, only one was left for the whole of creation to come. It was not an ordinary opportunity.

The presidential election is every five years, three years, four years; a prime minister is elected every four years, five years -- if some assassin does not interfere -- but that too is conditional. Twenty percent of American presidents have been assassinated; it is not a small percentage. And if this is the case in America, just within three hundred years of history, you can think what has happened around the world. And these

presidents were killed by enemies, people who belonged to different, antagonistic ideologies.

But if you look into history you will be surprised. Kings are being killed by their own sons, kings are being imprisoned by their own sons; brothers are being killed by their own brothers.

In South India there is perhaps the best sculpted and the greatest statue in the world. It is in a place called Gomteshwar. It is the statue of a Jaina sannyasin, Bahubali. The word *bahubali* means man of strong arms; and he was really a giant of a man. He was the son of a king, and the king became a monk. The king's eldest son's name was Bharat, and because of this man's name, India's oldest name is Bharat, the land of Bharat.

Bharat was the eldest son and Bahubali was the youngest son -- there were only two sons. Bharat was conventionally the inheritor of the kingdom. When the father became a monk and renounced the world, he did not proclaim who the successor was. When he was asked, he said, "How can I do that? A thing which I am renouncing... how can I proclaim one of my own sons to be the inheritor of something that I have rejected? It is for them: if they want it, it is there; I am not taking it away.

"But people will laugh at me: 'If you found it so useless that you simply kicked it out of your way... you must have some deep greed, some attachment if you still want your eldest son to become the king." He said, "The kingdom is just worthless -- nobody needs to inherit it. If they want to, that is their business."

Bharat, seeing that his father thought that the kingdom was not even worth his declaring somebody a successor, followed his father. Bahubali was very much interested in the kingdom; he was a very worldly man. And he was a great warrior. He knew perfectly well that Bharat was going to be the owner of the kingdom; his chances of being a king were nil. But he could shine in other fields, and the best one was to be the greatest warrior in the country. And of course Bharat was no match for him -- Bharat was a simple man.

Bahubali prepared himself to be the greatest warrior. But there was trouble, and the trouble was that Bharat had not renounced the world for the simple reason that there was nothing to renounce; the father had not given him any inheritance. It is a beautiful story. The father had not given him any inheritance, thinking it was useless. So what had he got to renounce? -- he was already in a state of renunciation.

But a formal declaration from Bharat was needed saying that he had renounced the kingdom; only then could Bahubali succeed. If he did not make a formal declaration... and he was not willing to because, he said, "If I have not succeeded to it in the very first place, I don't own it; how can I renounce somebody else's property?"

One year passed, and Bahubali was getting more and more agitated because this was a very strange situation. The father had left, the elder brother was meditating in the mountains, and the younger brother was in a limbo. He could not declare himself the king; for that Bharat had to renounce it formally. At least he should say, "I am no longer interested," but he had gone into silence and was simply meditating.

Bahubali went there, very angry; and he was a man of tremendous power. He took Bharat up in his hands and was going to throw him down into the valley; even pieces of his body would not have been found. But just as he was holding him up in his hands a thought arose: "What am I doing? And for what? That kingdom, my father has renounced; after his whole life's experience he found it worthless.

"My brother loves me immensely, so much that if I had asked him to make me the successor, he would have crowned me himself. But he is also right because he is no one. And even here, while I am holding him up in my hands ready to throw him, he has not resisted even a single bit; he has just allowed me to take him up as if we are playing."

He remembered their childhood. In childhood also he was strong, and Bharat, although the elder, was a weak, delicate child; many times Bahubali used to lift him up. Tears came to his eyes; what was he about to do? What would the world say about him? Just for power, money -- and some power and some money that his father has thrown as useless, and his elder brother has simply said that because it does not belong to him, he cannot even renounce it. Bahubali changed his mind.

He said, "I was going wrong." He put down Bharat and touched his feet; and Bharat went into his meditation just as before, as if nothing had happened. And this changed Bahubali's whole life.

He stands by the side of his brother; that's where his statue is in Gomteshwar. It is fifty-two feet high, the highest statue in the world, and of tremendous beauty. Fifty-two feet high... the smallest toe of the feet is the length of your side -- six feet. A staircase goes around so you can see it from all sides, because the head is so big, if you see it from one side you cannot see it from the other side; you can never see it whole.

The statue is in pure white marble. It is a whole mountain of marble that has been carved. It has not been brought from anywhere else; it is the whole mountain of marble that has been carved into the statue, because -- fifty-two feet high! This big a piece you could not bring from anywhere else, and particularly two

thousand years ago. And it is standing on a high mountain.

On the statue is the story that Bahubali was a warrior.... Once he started the inner war, then also there was no competitor to him. He went into such deep meditation that creepers climbed up his legs. They were reaching up to his head -- flowers blossoming, leaves all over his body, because the creepers did not know that he was a man; he was standing like a pillar for months. And in his ears, birds had made their nests.

Of course on this big statue it is very easy to manage, everything has been managed: marble has been sculpted into creepers, with flowers and leaves going around Bahubali's legs and arms. Marble has been cut into the shape of birds' nests in which once in a while birds actually make their nests, because where else can you find a ready-made marble nest?

When I went there, there were actually two eggs in one ear and a bird was sitting on top of those two eggs. The ears are so big; you can imagine -- a fifty-two-feet-high man, then how big will be the ears? You can sit in the ear, what to say about a bird. You can lay eggs and sit on them. I have seem many, almost all of the beautiful statues in India, but nothing to compare with Bahubali.

This man became man because he changed some act which he was just going to commit. He proved his freedom. He was almost on the verge of throwing Bharat; but even from the last step you can come back, there is nobody to prevent you. And a man who was ready to kill his brother for the kingdom -- because after his death he would be free to be the king -- changed so much that he forgot all about the kingdom. He went into such deep meditation that he became enlightened before Bharat.

And when the father came to their side, seeing both his sons meditating and Bahubali enlightened, he was puzzled. He had never thought about Bahubali becoming enlightened. He was a wrestler, a warrior; he would have conquered the whole world -- but to become enlightened.... Even his father could not believe that man has so much freedom.

And what happened to Bharat who was always almost enlightened? He was just on the verge -- and he was still there. What was preventing him? When Bharat opened his eyes and saw his father and his brother -- and his brother was just a luminous light, a peace, a silence so dense and thick -- he asked his father "What happened? -- because I had come before him and I have been meditating here."

The father said, "Nothing, just the idea that you have done something unprecedented in history, something unique. There have been kings who renounced the world, there have been kings who have not renounced the world. You are the only king who has not even accepted a kingdom; the question of renunciation did not arise. You are unique -- and that small idea is a thin layer of ego that is preventing you.

"Your brother, although rough, raw, uneducated had no such ideas. He had come to kill you, but at the last moment he saw what he was doing. And he is not a great scholar or thinker, to ponder over it; to do it or not to do it. He just saw the point, the simple point that 'this is stupid' -- and he dropped the idea.

"And he had no idea that he had dropped the idea that he had saved his brother, that he had renounced the kingdom, and he had done all that. He had no idea, not even a shadow of the idea, of renunciation, saving -- nothing. That's why you started before him but he arrived before you."

If man has a destiny then there is no possibility of turning off anywhere. And we have been told for millions of years, "You have a built-in program." Now from where are you going to know what this built-in program is? Somebody has to tell it to you. Those are the manipulators, all around you; like an octopus, they go on sucking your blood from every possible side. And they go on filling you with ideas that you have to become this, you have to become that, you have to become somebody who has nothing to do with your nature. This is what has made man a problem.

In fact, man can be the solution, not only of himself, but of the whole existence, because he is the highest peak of consciousness.

He is at the topmost peak of existence; but he is in so many knots, puzzles, that he cannot figure out himself what he is, what existence is.

Man lives a problematic life, and dies a problematic death. From the very beginning to the end he is just a long, long problem. That creates anxiety, anguish, tension, suffering, and a constant feeling that something is being missed. And that feeling is true. Not only something, *everything* is being missed.

But if you just stand a step back and look at the whole situation, and see how the problem is being created, then to solve it is just a child's game.

I am reminded of a story. Gautam the Buddha one day comes into his morning discourse; ten thousand sannyasins are waiting for him, just like every day. But today there is something surprising. Everybody is puzzled and looking at each other, because Buddha is coming with a handkerchief It is very costly -- perhaps some king has presented it to him.

But he does not accept that kind of thing, so everybody is looking, thinking, What is the matter? And why should he bring it just in his hand ahead of himself almost saying to everybody, "Look, look well"? And then he comes and sits; and keeping the handkerchief in his hand, says to his sannyasins, "Look very carefully."

They all look. There is nothing to look at, just a beautiful silken handkerchief And then Buddha starts putting knots in the handkerchief; he puts five knots in it. There is immense silence... everybody is simply watching what he is doing. Then Buddha asks them, "Is this the same handkerchief the same that I had brought with me, or is it a different handkerchief?"

Sariputta, one of his chief disciples, stands up and says, "Why are you joking with us? You have never done such a thing. This is the same handkerchief"

Buddha says, "Sariputta, think once again -- because the handkerchief that I brought had no knots, and this has five knots. How can this be the same?"

Sariputta could see the point. He said, "I am sorry. I do understand. Although it is the same handkerchief now it is in a very knotted condition -- such as a man in anguish. He is the same man; a man in suffering is the same man but in knots."

Buddha said, "Exactly right. That's what I want to show to you: that the man who is in suffering is not different from Gautam the Buddha. I am just a handkerchief without knots. You are a handkerchief with five knots." Of course Buddha has his philosophy of five basic problems that trouble man: violence, greed, untruthfulness, unawareness, and the ego. You can find many more knots; these are just the main ones according to him.

Secondly he said, "I would like to ask you one thing more. I am trying to open these knots. Look at me -- will this help to open the knots?" He pulled both the ends of the handkerchief; the knots became smaller and tighter. Somebody shouted, "What are you doing? This way those knots will never open. Such fine silk and you are pulling so hard! The knots are becoming so small that it will become almost impossible to open them again."

Buddha said, "You can understand about this handkerchief so clearly -- can't you understand yourself? Can't you see yourself in the same, understanding way? Have you been pulling your knots or not? Otherwise why do they go on becoming smaller and smaller, and tighter and tighter?

"A child is loose, relaxed. Look at the old man, just knots and knots. Certainly, whatever you are doing is wrong. You are pulling the handkerchief. You are trying hard; your intention is good, you want to open the knots. You are taking much trouble -- but your doing is your very undoing. You are making things more and more complicated, worse and worse. And the more complicated they become, the harder you pull, because you think, What else to do?"

Buddha asked, "Then I would like to ask you, what do you suppose I should do?"

One monk stood up and he said, "I would like to come close, and first I would like to see how the knots have been put together."

Buddha said, "That's a scientific way. Before you can undo something, you have to know how it has been done, because if you know how it has been done, you have already known all that is needed to undo it; you have just to reverse the process."

The monk looked at the handkerchief and he said "The knots have been done in such a way that if we relax the handkerchief and allow the knots to become looser rather than tighter, and help them to become loose, it is not going to be very difficult. They are simple knots."

Buddha gave the handkerchief to him and the man opened the knots one by one. Buddha said, "Today's sermon is finished. I am not going to speak anymore today. Just go and meditate about your knots, and how you have managed to make them so tight. And just do the reverse."

Any small problem, just look at it, at how you have been trying to solve it, and it goes on becoming worse and worse. Certainly in your doing there is something which is becoming a nourishment to it rather than a killer. You are not poisoning it, you are nourishing it, feeding it. And don't try to work on so many knots together. Just choose one small knot, the smallest you can find in yourself; by smallest, I mean the most insignificant.

People have the tendency to choose the most significant; even when they are choosing to solve their problems, they choose the greatest problem first. Now, that is simply foolish. Just become a little aware, alert. Start from the small things, very small things.

In one sermon Buddha was speaking, and a man sitting in front of him was moving his toe continuously. Buddha was not like me; otherwise he would have stopped him immediately. He tolerated it, tolerated it,

tolerated it -- but it was too much, because the man was just in front of him and he went on, went on, went on.

At the end Buddha said, "What is wrong with your toe?" The moment he said, "What is wrong with your toe?" the man stopped. Buddha said, "This is what is wrong with your toe: you are not aware of it. You were not doing it, it was happening almost unconsciously. It is just a habit; you must be doing it everywhere you are sitting. Now it goes on doing it by itself knowing that the master needs it. The master is not even aware that it is happening, because the moment I asked you about it, it stopped immediately. That means the moment your awareness went to the toe there was a complete break."

Now, start with such small things which have not much investment in them. People start with their ego -- they want to become egoless. Now, you are taking on such a big problem. You are so small, and the problem is so big, that you are going to fail.

In fact that's why you have chosen the big problem, because you *want* to fail, you don't want to succeed. Perhaps this too is the way of the ego, to choose the biggest problem. You are no ordinary man trying to change small things here and there; when you want to change, you want to change the *real* problem. Perhaps this is the ego coming in from the back and deceiving you.

Now choose something very insignificant, which makes not much difference. But the beauty is, the smallest problem has the same properties as the biggest problem, the same ingredients as the biggest problem and the same solution as the biggest problem.

All problems are one problem.

If you can solve a small problem -- dissolve it, get rid of it, be finished with it -- you know the master key.

Now you can go on opening all the locks in your house. And there is not going to be any trouble.

The basic key is awareness.

And while solving a small problem, you are starting to learn the ABC of awareness.

Choose something meaningless with no investment; it will be easier to work with. And once you have worked with it, you will be surprised: you have the secret, the whole secret of your puzzled, knotted life.

Solve it, then man is born in you.

Before that, you are only a problem.

The second question?

OSHO,
WHAT IS THE DIFFERENCE BETWEEN BEING A HOLLOW BAMBOO, A FLUTE ON THE LIPS OF GOD, AND BEING A PUPPET MANIPULATED BY GOD THE PUPPETEER?

IT all depends on you.

Why not *just* be a hollow bamboo? Why be on the lips of God? That's where your ego is coming in You are not a hollow bamboo, you are already full of crap, otherwise, from where have you produced this God. It has come from your crap. It is a creature made out of the crap... must have slipped out of your hollow bamboo.

Otherwise, I have been looking for God and I don't find a trace of Him anywhere. And you people go on meeting Him everywhere. And you were not doing anything great, just being a hollow bamboo, and there comes God -- not only comes, but puts you on His lips.

Next time it happens, stop Him, because there is always a fear of AIDS, particularly from the lips of God. Avoid this fellow as much as you can, because His whole company is gay, and if for eternity you know a gay company, they are bound to do something stupid, something perverted. Avoid Him; even if you meet, just tell Him, "Please forgive me, but find some other hollow bamboo. Those days are passed, because in those days there was no fear of AIDS. You go!"

A hollow bamboo on the lips of God.... You cannot be hollow; otherwise just a hollow bamboo is more than enough. Nothing else is needed, nobody's lips are needed.

And then a fear arises in you, a question: "What is the difference between the lips of God and a puppeteer? Playing on the flute, or playing with His puppets, it's the same. So the fear arises that being a flute in God's hands, you are nothing but a puppet. Because of the ego, first you wanted to be on the lips of God; now, because of the same ego, the question arises that you are only a puppet. So what is the difference,

whether the puppeteer is a god or a devil? It make no difference as far as you are concerned; you are just a puppet.

Who plays the song through you? What kind of song passes through you? Does it make any difference? You are just a hollow bamboo. In every case you are just a means, not an end; you are being used. There is no difference, there will never be, unless you decide to remain just a hollow bamboo.

There is no need for any God or any puppeteer. You can sway in the winds. Winds passing through you can sing and dance their songs. Perhaps by chance wind passing through your hollowness may create sweet melody, but as far as you are concerned, you are utterly contented with your hollowness.

The beauty is in that hollowness, emptiness, nothingness.

But man is so idiotic that he will spoil everything that iS being given to him. I have told you before to be hollow bamboos. But I know that if I simply say to you Be hollow bamboos" -- that's what I am saying now, just be hollow bamboos. But ten years ago I was saying, "Be hollow bamboos on the lips of God," because otherwise it was so difficult to persuade you to be hollow bamboos.

A God was needed, God's lips were needed. It was very kind of you, you never asked about lipstick, what make of lipstick God uses. Otherwise I would have talked about that too, because anyway I wanted you to be hollow bamboos. So if you wanted not a direct and immediate approach and you were in need of some meaningless support, I was giving that. But I am finished with all that.

To me, a hollow bamboo is holy:

God is just nonsense.

But you wanted nonsense, and without nonsense there was no way to catch hold of you. I said, "Okay have nonsense to your heart's content. And later on we will have to pump it out again." And that's what I am doing now, pumping it out again.

Now it is going to be a problem for new people who will be listening to me and reading me. They are in a difficulty. You cannot understand their difficulty You can laugh easily. They cannot laugh because they are in the same situation you were one day, but they missed. And what can I do? My ship is ready and I have to leave. So before I leave, at least I want you to pump out all the nonsense that I have filled you with.

So I am finished with it, and existence cannot complain to me, "You filled so many people's heads with so much rubbish." Before I leave you I am going to empty your heads completely. Even if I have to behead you, I am ready for it, but the rubbish must come out. I am responsible for putting it in; I must be responsible for taking it out, so you are left just hollow, alone, silent.

And to be in that space is all religion is about.

Just be as if you are not -- and you have found what you have been searching for, for lives together.

In your hollowness all problems are left far behind.

Now, don't create any other problem, of God as puppeteer. They are all puppeteers, and you have always been on somebody's lips: Christian puppeteers, Hindu puppeteers, Mohammedan puppeteers. Now be finished. Be on your own. Just see the beauty and joy of just being on your own, and you are bound for a surprise -- that so much beauty and so much grandeur and so much blessing simply arises from nowhere and fills your whole hollowness.

It is waiting there; just because you are not hollow it cannot fill you.

When everything else has been removed from you, and nothing is left, suddenly out of your own innermost core arises the fragrance.

From Misery to Enlightenment

Chapter #20

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OSHO,
WERE PAGANS RELIGIOUS?

THE Christians have given such a condemnatory definition to the word pagan that it has become almost the meaning of the word. To be a pagan, according to the Christians, is to be irreligious. The reality is just the reverse.

Christianity is a pseudo-religion.

It is not even irreligious, because to me an irreligious person is at least authentic, but a pseudo-religious person is insincere, dishonest. He is a hypocrite. So first you have to drop the idea about pagans that Christianity has created.

Christianity is only two thousand years old; pagans have lived for millions of years. Before any religion was born, the so-called great religions -- hinduism, Mohammedanism, Buddhism, Christianity -- before even their names were heard, the pagans were there all over the world.

The pagan is not irreligious.

He is not anti-religious, he is not pseudo-religious.

He is not religious either; but in all these four categories, he comes closest to the religious.

The pagan is of a previous state of religious consciousness.

Before a man can become religious he will have to go back, through the state of being a pagan. There is no other way.

What do I mean by saying that before becoming religious a man has to pass through the state of being a pagan? I mean that he has to become free from all pseudo-religions, pseudo-irreligions, all kinds of ideologies, knowledge which is borrowed. He has to become clean, just like Adam and Eve coming out of the garden of Eden.

Who were they -- Jews? Christians? Hindus? Mohammedans? The only word that can be used for them is pagans. They were still like small children.

All children are pagans. You try your hardest to make them Christians and Jews and Hindus; and unfortunately you succeed because the child is so helpless and so dependent on you, you can force him to pretend to be anybody: Catholic, Protestant, Witnesses of Jehovah, any nonsense. You can force anything on the child, because the human child is the most helpless child in the whole animal kingdom.

The human child cannot survive without his parents, without somebody taking care, without somebody giving warmth and love. He needs everything that all other animal kids need -- and over and above all he needs something more....

It has been scientifically found that you can give the child all his physical nourishment, but if you deprive him of his psychological nourishment, he is going to die within three months. If, for example, nobody cuddles him, nobody tries to hold him close to their body and in the dark night he is left alone, no mother to give him warmth....

You can put electric blankets over him, but the warmth of a mother's body is not just electricity, it is not just heat, it is something more: it is love, it is care. The child feels that he is protected, that he is needed, that he needs to survive because somebody loves him.

A child hidden in darkness behind the blankets without anybody holding him close to his or her heart starts feeling ignored, neglected, perhaps abandoned. Why should he go on living? For whom?

He is so helpless that you can exploit him. And this is the misery, that even parents have not been able to control the temptation to exploit the helpless, although the helpless is nobody but their own child. Perhaps they never think what they are doing.

The Christian parents think they are helping the child to become a Christian; otherwise he will be lost. They never pay a second thought to the question: They are Christians; have they arrived, or are they also not

lost?

Just a simple question has to be put into every parent's mind: Whatever you have done, whatever you have thought, whatever you have believed, has it helped you to reach to that space which you would like your child to reach? If you yourself are in a limbo, not knowing who you are, from where you have come, to where you are going, what all this is that you are doing....

If you don't have any answer, please be compassionate to the child. It is your child; at least don't let him live the life that you have lived. One thing is certain, that the way you have followed has led nowhere.

So at least make the child aware, "I have wasted my life, and I would not like you to waste your life in the same way. At least try some other way; even if you also waste your life, at least there will be a satisfaction that you tried something else. Perhaps everything fails, then there is no problem. But, go on your own way."

That's what I mean by leaving the child a pagan.

A pagan to me is one who has a clean slate of mind, who has no idea of God, not even a question about God, who is not worried about heaven and hell, who is not concerned whether Jesus is right or Moses is right or Mohammed is right. These are not his questions.

And remember one very fundamental thing:

When a question is not yours, no answer can be of any help.

It is like forcing somebody who is not thirsty to drink water. When the question is not there, pouring an answer into his head is as absurd as that. Somebody is not hungry and you are forcing him at the point of a sword, "You have to eat!" In almost all civilized societies that is the way, even about eating, food, clothing... You *have* to do this."

I remember my own childhood.... In a Jaina family nothing can be eaten in the night; between sunrise and sunset you can eat, you can drink. Naturally the times are fixed and you cannot eat many times in such a small span. So in a Jaina family there is nothing like breakfast, because if you take a breakfast then there will be a difficulty; then lunch has to be a little late, nearabout one -- as it is all over the world. But if lunch is at one, supper has to be at five, before sunset. Then there will be too small a gap. Then what about a coffee break? There is not even time for a water break.

So the only way is, drop breakfast, take your lunch at eleven, your supper at five. There must be at least a six-hour gap between two big meals. This is very unscientific, because then after five till the next morning at eleven -- such a big gap.

One becomes accustomed, one has to become accustomed -- there is no other way -- because in a very orthodox Jaina family, after supper everything that is left over is given to the beggars. So there is nothing left in the kitchen that you can find in the night when everybody is asleep. Everything has to be finished because there is no point in keeping it; tomorrow it will be stale. And up to eleven you have to wait.

In my childhood, tea was still not very acceptable. It was introduced by Westerners into India. It came after moving around the world. From China it was introduced into the West -- Marco Polo carried bags of tea -- and from Europe it came to India. In fact in China the first name in the history of tea is an Indian name, Bodhidharma; he was the first tea grower. It really took a round trip.

And because it came through the Britishers.... In India, among the masses there was an antagonism about everything that was coming through the Britishers; naturally, they were the enemies. And they were distributing tea and coffee free, even with raffle tickets in the packets. If you happened to get a packet with a ticket, you also won a lottery.

The Indian masses were even more reluctant: why so much interest in spreading tea and coffee, investing so much money and so many people in free distribution? I have seen it with my own eyes, in my own town. All the tea companies would come and distribute with big lotteries. But slowly slowly, because of those lotteries, people started opening their packets -- and a few rebellious souls started to drink tea and coffee also.

It does not taste good in the beginning; tea and coffee -- they don't taste good. You have to learn the taste; but people who tried, found that it gives a certain alertness. Indians were using smoking tobacco for the same purpose. In fact tobacco and tea both contain a similar ingredient which makes you feel a little more alive, less sleepy, more awake.

So slowly... but it took years, and particularly in the orthodox houses. I must have been nearabout twenty when I first saw tea entering my house, because my grandmother was absolutely against all this nonsense.

"What can be there in just dry leaves? Drink milk drink lassi" -- which is made of curd -- "which is

nourishment. What is this nonsense? What nourishment can there be? And these people," she used to say, "are befooling you so that you become weak. They want a weak country because slaves should not be strong."

She was an old woman but she had some strong ideas. In a way she was right; she was saying that you should not become weaker, otherwise you will never be free. And rationally, Indians have been drinking milk and eating sweets made of milk or curd with a certain idea that the body needs strength, the mind needs strength. "Now, tea and coffee cannot give it to you, and these people are spreading these things just to divert your mind."

And they succeeded in diverting it. People forgot all about milk and lassi and things that were really nourishing, and they became addicted to tea and coffee. So in my childhood even tea and coffee in the morning were not available. The breakfast was really lunch.

If you think of the word "breakfast" -- and it was really a breakfast, because from five o'clock the day before till eleven o'clock.... Your breakfast is not much of a breakfast, because you go to bed eating, munching -- if nothing else, then at least chewing gum, so that you can go on chewing even in your sleep. And you get up with tea in bed. First tea, then anything else.

In India it was inconceivable. First you have to take a bath, you have to clean your mouth, you have to do your worship. And then too you have to wait until eleven.

Now, even children... when I was a child it was difficult for me, and I think it must be difficult for all children to remain hungry so long. Fortunately I lived with my maternal grandmother who was a very softhearted woman, and she could understand. She said, "I know how much I have suffered in my childhood, so you don't be worried. And if it is sin I am responsible for it because I am giving it to you."

And she would bring sweets and everything and keep them by my bed, even in the night. She spoiled me for my whole life. If even in the night, at two o'clock, I might start feeling hungry, I would just have to find the table, and I would find everything on it that she had kept there.

It became such a habit that when I moved to the university all the students were puzzled, "What kind of habits do you have? Every day you bring sweets and keep them by the side of your bed, and in the middle of the night.... Can't you eat before?"

I said, "That does not make any difference. In the middle of the night, when I wake up at two o'clock -- i have been doing that for so many years that at two o'clock my stomach simply gives the alarm. Then if I don't eat I cannot sleep. So it is better to eat and then go to sleep."

But my other brothers and sisters were all learning starvation. I told my father, "It is *your* religion; if you have chosen not to eat in the night, that is your business. But these children have no idea of any contract with you. You have never even given them a choice that 'if you are a child born to me then you will have to stay hungry so many hours every day.' Now, don't impose these things on them. Leave them alone. Then according to their nature, if they feel hungry they will eat."

And this was a strange situation. For example, whenever I came to my father's house, which was not far away from my maternal grandmother's house, if it was a meal time they would try to force me to eat. And I was always full because in the night, before going to sleep I was eating. In the middle of the night I slept, in the morning I was eating, so I was always full; I was not interested in their lunch.

And they would force me, they would say, "Eat, otherwise how will you survive?"

I would say, "Don't be worried. I am surviving -- can't you see I am surviving? You can weigh me against any of your children." And I was heavier than any of their children: my father's, my uncle's, my other uncle's. And I said, "That's enough proof; you can weigh us any moment. You are starving those poor guys." But religion imposes itself from generation to generation.

All children are born pagan.

One basic thing to be noted: you were born pagan.

A pagan means just a tabula rasa -- nothing was written on you, no scripture, no discipline, no doctrine, no cult, no creed.

You were simply a human being, and then people started cutting: this side is longer, this side is smaller... stretching you and trying to make something out of you. They were not interested in you. Nobody is interested in you at all; everybody is interested in his own idea, and he wants to impose that idea on you. He thinks and believes that he is imposing it because he loves you.

To me, if this is love, then what is hate? Love must mean only one thing, freedom -- and this crippling is not giving you freedom. Who are they to decide what kind of morality, what kind of character, what kind of ideology is right for you? But they decide everything.

In this whole world, everything is decided by others for others. This is a very strange place.

I am reminded of a small story. It happened in the court of Emperor Akbar -- he was the great Mogul emperor of India. He and his wise men were standing in the court discussing something. He had nine wise people chosen from all over India; about every kind of specialization he had the top man in his court. They were called his nine jewels.

One of them was a man called Birbal. He was a man with a tremendous sense of humor, that's why he had been chosen. He was found to be the best man who had the profoundest sense of humor.

Just as they were talking, Akbar, for no reason, out of the blue, slapped Birbal who was standing by his side. Birbal never waited a single moment; he slapped the man who was standing by his other side. That was the quality of that man, he was really an intelligent man. The other man could not understand what was going on"The emperor slapped him, why should he slap me?

He got stuck, and he asked Birbal, "What do you mean by that?"

Birbal said, "Don't waste time: you hit somebody else!"

He said, "What in the world is going on?"

Birbal said, "You cannot hit the source back. You just go ahead and hit somebody else and let it pass; otherwise you will be stuck. And the world is round...."

You will be surprised that Galileo discovered only three hundred years ago that the world is round. But in India, the very word geography is *bhoogol*. For thousands of years, the very word for geography was bhoogol; bhoogol means "the earth is round."

Galileo's discovery is not much, or Copernicus', or Columbus': all these people had no idea that there is a country where the word geography simply means "the world is round".

So Birbal said, "The world is round, don't be worried; sooner or later the hit will come back to the emperor!" And as it happened it came back that very night.

It must have gone round many people; and everybody was dumbstruck, and each said, "What is the point of it? -- I have not done anything."

The other said, "Nor have I done anything, but this is how it has started from the palace. And they say simply pass it on, don't keep it, you are not concerned at all. It came to you, you passed it on; then you are finished with it. You are almost as clean as if nobody had slapped you. You cannot go back to the source."

It is Birbal's statement, "You cannot go back to the source, you just go on ahead. If the world is round, it will come to him." And it came to the emperor by his most beloved wife, because her lover -- she had a lover, and that lover hit her.

She said, "What do you mean by that?"

He said, "I don't mean anything, this is just going on all around the capital. Everybody is being hit, and they say it has started from the emperor himself. And Birbal says,'Don't be worried, the world is round; it will reach sooner or later to the emperor.' "

But she was the person to hit the emperor; who else could have hit him? She hit him really hard! He said, "What do you mean by that? What are you doing? Who told you...? Has Birbal been here?"

She said, "No, nobody has been here but the hit has reached me. It has been going round the capital, how can I be out of it? It came to me with the message that you have started it and until it reaches back to you there is no way of ending it. So it is finished."

The next day, immediately, the first thing the emperor did was to ask Birbal, "You are simply something! I was thinking that although the world is round, and what you are saying sounds sensible.... But that just in twenty-four hours it would reach me -- that I never thought!"

Birbal said, "It is not a question of thinking, reality is such. I have watched this happen continuously. I don't know why I am a Hindu, my father simply passed it on to me. His father must have passed it to him. Now I have to pass it to my children, otherwise I am stuck with the load.

"Pass on, so you remain free. Everybody is passing things. And you cannot go to the source. Now, where am I going to find my father? He is dead. And even if I could find him, he would say 'Son, what can I do? My father has been dead for years, I cannot find him. It is better you give it to some young person who can carry it, and in his own time he will pass it on. Don't be worried -- this is how it has been happening for centuries.' "

Every question goes on passing all its distortions, confusions, problems, anxieties, to the new generation. And the new generation invents a few of its own, so it goes on becoming accumulative. It is just like a river. New rivulets go on meeting it, and the river goes on becoming bigger, and bigger, and bigger.

That's where it has reached now. For millions of years people have been pouring all their miseries and

problems into their children. Now it has come to a point where the burden is too much. It can kill the whole of humanity.

Your question is significant. Why can't you see the problems of life as clearly as I can see them? Let us move slowly. First, I can see clearly because I don't have any life-problems. It works both ways. If you are clear, if you can see, your life-problems dissolve. Let me remind you about using the word dissolve. I am not saying you find the answers, solutions to your problems, no. And I am only talking about life-problems; that's what you have asked about.

This is the most important thing about life-problems to understand: they are created by your unclarity of vision. So it is not that first you see them clearly, then you find the solution, and then you try to apply the solution. No, the process is not that long; the process is very simple and short.

The moment you can see your life-problem clearly, it dissolves. It is not that you have now found an answer that you will apply, and someday you will succeed in destroying the problem. The problem existed in your unclarity of vision. You were its creator.

Remember again, I am talking about life-problems. I am not saying that if your car is broken down you just sit silently and see clearly what the problem is: the problem is clear, now do something. It is not a question that you simply sit under a tree and meditate and just once in a while open your eyes and see whether the problem is solved or not.

This is not a life-problem, it is a mechanical problem. If your tire is punctured you will have to change the wheel. Sitting won't do; you just get up and change the wheel. It has nothing to do with your mind and your clarity, it has something to do with the county road.

What can your clarity do with the county road? Otherwise, three thousand meditators here cannot mend one county road? Just meditation would have been enough -- and in the morning you would find an asphalt road.

But the question is only about life-problems. For example, you are feeling jealous, angry, you are feeling a kind of meaninglessness. You are dragging yourself somehow. You don't feel that life is juicy anymore. These are life-problems and they arise out of your unclarity of mind.

Because unclarity is the source of their arising, clarity becomes their dissolution. If you are clear, if you can see clearly, the problem will disappear.

You have not to do anything other than that. Just seeing, just watching its whole process: how the problem arises, how it takes possession of you, how you become completely clouded by it, blinded by it; and how you start acting madly, for which you repent later on, about which you realize later on that it was sheer insanity, that "I did it in spite of myself. I never wanted to do it, still I did it. And even when I was doing it I knew that I didn't want to do it." But it was as if you were possessed....

This very idea of being possessed by ghosts and spirits is nothing but a very ancient symbolical way of saying what I am saying to you. A man possessed by a ghost has nothing to do with any ghost; it is his own unconscious, his own jealousy, his own anger, hatred, his own unconscious mind. And his conscious mind is so small that the unconscious takes it over.

It appears almost as if somebody from outside has taken possession of you, because you are identified with your conscious mind -- a small island -- and an ocean from all around splashes on you, covers you with its foam. Naturally you think, Something from the outside has taken possession of me, and I am doing things which I don't want to do.

Almost ninety-five percent of murderers have confessed in all the courts of the world.... No judge believes them because no judge is yet a psychoanalyst. This is such a mad world -- that a murderer is being judged by a man who has studied law. Now what has law to do with murder? Is there any connection between law and murder? Do you think by learning law you become a murderer, or by learning law you become able to understand how murder happens, why a man kills somebody?

Law has nothing to do with it. That's why I say this is a very mad world. A psychoanalyst should be judging because he can understand why a man murders. And when the man says, "I was not in my senses when I did it. I feel sorry for it, I cannot believe even now that I have done it. I *have* done it, but I cannot believe how it became possible....

But no judge is going to understand him. No judge has the capability of understanding. He would have done the same himself -- knowing all the laws makes no difference. In fact legal people commit more illegal acts in the world than anybody else because they know exactly how to bypass laws, how to find out loopholes. And no law is perfect, there *are* loopholes. You need a little intelligence to find the loophole, and then you can do the thing without being caught.

I loved, in my high school days, one of my Mohammedan teachers, Maulana Rahimuddin. He was a scholar and certainly a man you could call wise. He used to be the superintendent of all the examinations. He was the oldest, seniormost teacher in the school. At every examination he would come into the examination hall and the first thing he would say was -- and he was a very loving old man -- "My boys, I have to inform you of a few things.

"One thing: copying from anybody is not a crime, it is not a sin -- but getting caught is. If you have brought notes with you, hiding in your clothes, or if you have got books hidden in your pants and in your coats, I have no objection. Just be careful, because I am here to do my duty; I will try my best to catch you. You do your best not to be caught.

"But if you feel afraid, I give you two minutes: I will sit with closed eyes in my chair, you just bring your notes and your copies and your books and put them on the table. Two minutes to decide.... Either you surrender them and forget about them -- when you go home you can take them with you -- or, if you decide to keep them, then be careful. With all my blessings do it, but don't be caught, because if you are caught then I can't help."

He made the students so afraid when he was sitting there with closed eyes, that students would bring their notes, and their copies, and they would all pile up there.

I never used to bring anything, I used to take from his table. Students were bringing things, and I was standing near his table sorting out things which would be useful. And the whole hall was aghast at what I was doing, that I was now.... They knew me -- "He is incurable." And while I was doing this, I would say

"Maulana, don't open your eyes, because I can see that you are trying to peep." And he had to keep his eyes closed completely.

I used to sit just in front, where the examiner's chair was, just in front of him, because that was the most useful place. He never expected that there, just in front of him, somebody would be doing something.

He would go around the whole hall and he would not bother me at all because I looked so innocent sitting just in front of him. Who was going to do any copying from any book or...? Nothing would be possible in front of him. The thieves' seats were all in the back rows, hiding in the corners, and those were the places where he would go and look.

When I passed my matriculation, one day I met him on the road, and I said, "Maulana, I have to say one thing."

He said, "What?"

I said, "You should start looking at the first bench in front of you. That's where you have been... "

He said, "What do you mean? Because there *you* have been sitting?"

I said, "Yes, I have been sitting there, and I have been choosing notes from others because I don't bother making notes and all that; others do it for me. They put them on your table, and while you are keeping your eyes closed I take out whatsoever I need.

"And as you know, being caught is the crime. I am just giving you a tip: in future never leave the first row, the front line, unchecked because that is where those who know how to do a certain thing will be sitting. You go on looking for idiots in the corners. Will a man of intelligence hide in a corner?"

He said, "You really cheated me! That's why you used to say,'Maulana, keep your eyes closed tight.' I thought you must be very virtuous. And I even followed you and kept my eyes closed tightly!"

I said, "Of course. I had to keep your eyes closed tightly because I had to sort out... they were others' notes, and two minutes is such a small time."

He said, "In my whole life nobody has been able to deceive me. How did you manage?"

I said, "It was so clear, because I could see. The first day I did not do anything; I simply watched, and I saw. It was so clear that you were looking at places where people would be hiding if they wanted to do something. And you were leaving one place absolutely out of your vision and that was right in front of you. That day I decided that this was going to be my seat in every examination."

He said, "But how did you manage to always have that seat? -- because certainly I have been seeing you every year in the same seat."

I said, "That too is very easy. One just should not be caught."

He said, "How did you do that?"

I said, "Just before the examination day I go in the hall and just change my examination number to that desk; whatever it is, I change it to that desk. And the examination number for that desk I move to the other desk. The next day I am sitting there, and my examination number is there. Nobody can object, there is no problem. And that was the only determining thing. It was so simple!"

If you see a thing clearly then either it disappears or, if it does not disappear, that means it is not created by you. It is created by somebody else; you are just being stupid in carrying it. It is not your problem, it is somebody else's problem.

Remember it: only *your* problems will dissolve before your clarity.

But if you are carrying other people's problems then it is very difficult, because those problems have nothing to do with your vision, your clarity. So those problems which don't disappear give you a clear indication that you have borrowed them.

And you are continuously borrowing other people's problems.

Letters come to me saying, "Somebody passed by me and I had a gut feeling that he was angry with me." Somebody passed by you, and you have a gut feeling that he was angry about you.... At least you could have asked the person, "Are you angry with me? -- because I am having a gut feeling...." You owe him this much courtesy at least before you determine that he is angry with you.

He may not be at all interested in you, he may be angry about something else. You may give him a good laugh. But it is possible -- he may be angry with something else, somebody else, with himself, and you may get a gut feeling of anger. His anger can touch your feelings. It may not be addressed to you because the emotions are not linear. They don't move from A to B, they move in circles, concentric circles.

Just as when you drop a stone in the lake, concentric circles arise and they go on spreading all around, when somebody is angry there are concentric circles around him of anger. Anybody passing by him, if he is sensitive, can get the feeling that he is angry. And naturally you decode this feeling as if he is angry with you.

It is better, then and there, to hold the man and ask, "What is the matter? because I am feeling a gut disturbance. I feel waves of anger arising around you. I don't know for whom, for what, but at least be clear: if they are addressed to me tell me, so I can do something about them. If they are not addressed to me thank you. You go on your way, I go on my way."

But this is not what people do. That's why I say you are not straightforward, you are not authentic. Now you are just carrying an idea, and with this idea, whenever you pass that man you may start projecting that he is looking with anger, or he is moving with anger. These may be just projections now because you have got a certain idea that he was angry, so he must be angry.

Now whatever he is doing you will try to convince yourself that it is a proof of that. Now you can go on piling up and making a big story out of nothing. And now, later on, even if you tell him, he may not be able to remember what you are talking about. It is better to be very immediate.

Don't start borrowing problems from people. And everybody is doing it -- most of your problems are somebody else's problems. The other may have even solved them, or dissolved them, and you are still carrying them.

Try to keep your life as clean and unburdened as possible.

Clarity is not something that needs any special talent. It is not something like the talent to be a painter, a poet, a musician. Everybody cannot be a musician, it is clear. There is no need either, because there is enough noise already. There is no need that everybody should be a painter, because almost every wall, every bathroom, every place where somebody can practice his art is full.

You will find proof of the insanity of man everywhere. In a railway station you go into the bathroom and you look around: graffiti has become an art form. These are great artists who are doing all this nonsense. What kind of people are these who come into the bathroom to paint and write things -- and ugly things. But these must be in their minds, they must be carrying them everywhere.

You are passing by the side of people who are throwing all kinds of garbage. They are not throwing at you, they are just so full they have to throw it; otherwise they will die. They are simply unburdening themselves.

Of course if they start throwing rubbish and things like that on the road, they will be caught by the municipality or the police and they will be presented in court, charged with making the whole road dirty. But these things that they are throwing are invisible, no court can do anything. No policeman has yet been given an instrument to catch hold of these people's graffiti that they are throwing all around.

If they throw it in the bathroom it is impossible that they are not throwing it in the office, because for the mind it makes no difference. In the bathroom they find it easier because the door is locked and they are alone. But they have come prepared. From where come these colors and pencils? -- they have come perfectly ready, with all the instruments. They are throwing their graffiti everywhere, and you may be catching it.

Mind is a very sensitive phenomenon.

You can experiment with it and you will be surprised. You can sit in one room and let somebody who is very intimate with you, close to your heart, sit in the other room. You tell the person, "You sit silently for five minutes, then start putting on paper whatsoever comes to your mind: a word, an animal, the face of a man, or anything... a flower, whatever, a triangle, whatsoever.

"You are not to bring it, you have to allow it to come. You simply wait with the pencil in your hand on the paper; five minutes wait in silence and then wait for whatsoever comes. If a triangle comes, let the triangle be made there; if the face of a horse comes, let it be there." Tell the person, "Make ten things, and after ten things open the door and come to my room" -- or you go out to her room.

You are also to make, after five minutes, a first figure, then a second figure, then a third figure -- ten figures. And you will be surprised that with a very sensitive person almost nine objects will be caught; the less sensitive, the less objects. But almost by anybody thirty-three percent, one third, are going to be caught.

If the person is a little prepared by hypnosis, then things will be very easy, then a hundred percent can be caught. You just have to tell the person to fall in deep sleep for five minutes, to, "close your eyes and relax, and whatever I say you simply accept."

You just put out this idea after five minutes, when he is looking relaxed and his face is looking relaxed and you will be able to see that his face immediately loses its color. It is a different face. His eyes are different, his lips change their position. He is in a kind of deliberate sleep, but able to hear you.

You just tell him, "Tomorrow we are going to do an experiment at twelve o'clock. This is the experiment.... And in those ten minutes you will be extra receptive, so whatsoever I will be drawing on my paper in my room, you will immediately draw it on your paper in your room."

These are simple experiments which can show how thought is continuously jumping from one person to another person. Walking behind a person on the road, just look exactly at the back of his neck, which is the most sensitive point -- where the backbone, your spine, and your brain meet. It is a juncture.

Just stare at that point on the neck for a few seconds, then tell the person, "Look back," and the person will immediately look back. Or tell the person, "Something is itching on your left leg." He will scratch his left leg -- and he will also look all around, a little surprised because something is not right.

There was nothing, no itching but the idea came that "there is itching." He can feel physically that there is no itching, but the idea was so dear, and the instruction was so clear that before he could stop it, he was scratching.

Just small experiments... and you will be surprised to know that thoughts are things. They are continuously moving, and you are continuously receiving them. Other people's problems jump upon you and sit on your head and eat your head -- and you are trying to solve them. You are not even aware that they are not your problems: you are not supposed to solve them.

So clarity is simply a little alertness, a watchfulness, trying to watch what goes on inside you, outside you, with no judgment that this is good, this is bad. The moment you judge, you forget the simple process of being alert. A judge can never be alert; his judgment comes in the way.

So don't judge. There is nothing good, there is nothing bad. As far as your effort to create a clear mind is concerned, all are objects of similar value, similar weight. You are just a watcher, with no attachment to this idea or that. Just learn a little detached alertness.

And this can be done at any time: working, not working, walking, sitting, eating, Lying down on your bed -- anytime is meditation time.

And this is the meditation that I want you to do.

The *only* thing that I want you to do is to practice this simple way of becoming aware.

Your deepest problems will disappear. The superficial ones you will become aware are not yours. You can start giving them back to people.

It happened that from my house to the school there were three ways. Two were big roads but they were a little longer, and between the two there was a very small street. Only people who lived there went on that street, otherwise almost nobody; but because it was a shortcut to the school, that was my routine way.

On that street there was a small temple, and an old man lived there who was very much respected in the town. He continuously carried a flute with him, and he always played on it. I have heard many great flautists, and that man was not known at all, but his flute had a quality of his own. It was not professional, skillful, but there was immense love. And what he was singing was not sung for anybody else, just for his own joy.

He was a very simple old man. Nobody knew even his name, he was simply known as Bansiwale -- the

man with the flute. In daytime, in night time, whenever... and he had all the time in the world, he was just a simple old man living in, and taking care of, the temple. He would go out twice to beg, and that was all; then he was free to play his flute.

I used to sit in the temple with the old man. He never even asked me, "Why? -- because nobody comes here." Just the day he was dying he asked, because that day too only I was there. He told me, "I have thought many times to ask you -- nobody comes here; I am a poor man, just a beggar -- why do you come and sit here for hours listening to my flute? And I don't know how to play it even, I never learned. I don't have any master who has taught me the flute.

"I found it just in the street. Somebody must have forgotten it there, it fell or something. I inquired to whom it belongs. Nobody was ready to take it, so I said, okay, I will try. I started playing, and slowly slowly, I came to love the sounds.

"But why *you*? In your school you have a music class, a music teacher; you can learn everything there. I wanted to ask you but somehow I never was tempted that much. But today I am helpless. I am dying, and I don't want to die with this question in my mind: Why, you used to come here?"

I said, "It is good you asked. I used to come here because I have been moving around the town more than anybody's boy. I am less in the school and more in the town! I have been watching all kinds of people, sitting with all kinds of people. You are the only one with whom I feel a silence. You are not throwing anything at me -- and that's what I love."

Everybody is throwing something or other, and whatsoever they are throwing gets caught in the head. It will take years to clean it. But you are not looking around; otherwise you would be very easily aware who the people are who are throwing garbage at you, who the people are who are not throwing anything at you, who the people are who simply throw a few flowers at you, a little song, just a loving breeze, and just pass by.

And there are people who are simply silent, not throwing anything at all at you. I call those people your friends who don't throw things at you.

Only friends can sit in silence.

Only lovers can sit in silence.

But the so-called lovers and friends that you know are continuously nagging each other to say something: Why are you silent? And if you say something there is trouble. If you don't say something there is trouble. Trouble is at any cost.

It seems there are no friends, no lovers, in the world. It is better then to go to the trees, sit by the side of the animals; at least they will not throw any garbage at you.

If you sit by the side of a buffalo, she is not going to tell you about the weather -- even though she is British, it does not matter She is not going to tell you about the newspaper that you have also read -- you won't have to listen to the buffalo tell you again.

And if you sit silently, she is not going to nag you, "Man, what are you doing there? -- ignoring me? Your own buffalo? And just the other day I saw that you were looking at that other buffalo so lovingly.... If it happens again I will break your neck!" No, she is not going to say anything. You can look at any buffalo, or not look at her.

Sit by the side of a tree. You will feel much more strengthened, nourished, clear, silent. Make friends with animals, birds, trees, rocks, because man is in a very third-rate condition. And this situation has arisen because we have not accepted the simple fact that each child is born a pagan. We have condemned that word.

A pagan is a pure soul, still unpolluted.

Become a pagan.

To me that is an absolute precondition for becoming religious.

I cannot say the pagan is religious, but I can say certainly that the pagan is the one who is closest to being religious. And anybody else -- Christian, Hindu, Mohammedan, Jaina, Buddhist -- who wants to become religious will have to pass through the process of being a pagan. That purification is absolutely necessary. That is a fire which will burn all that is rubbish in you.

I love and respect the word pagan, and I want it to be redeemed from the condemnation that Christians have poured on it. Yes, a pagan is a primitive, just as a child is.

A pagan is unknowledgeable, but to be unknowledgeable is not a sin.

A pagan is yet amoral.

He does not make much distinction between what is moral and what is immoral, for the simple reason

that he is so simple. It needs a cunning mind to make the distinction between moral and immoral. He is very simple. If he likes something of yours, he can take it. He is not stealing it, he simply likes it.

One of my professors, Professor S.S. Roy, was very puzzled when one day I saw a book on his table, A NEW MODEL OF THE UNIVERSE, by P.D. Ouspensky. I had been in search of that book. I had all the other books of Ouspensky, only that book was missing. So I took that book and told Professor Roy, "This book I am taking, and I will not be returning it because I need it more than you need it."

He said, "This is some strange criterion. Now we have to decide it this way, who needs it more?"

I said, "In fact that should be the criterion whoever needs it more. I know perfectly well you have nothing to do with Ouspensky or Gurdjieff -- or do you have something to do with these people?"

He said, "That's true, I have nothing to do with these people."

I said, "I have much to do with these people. This book is useless here. You may have paid for it but you paid for a useless book, and I am stealing something very useful to me. And still you think paying is right and stealing is wrong?"

He said, "I don't want to argue with you, you simply take the book; that is an easier course. But what you are doing to me, don't start doing with anybody else. This is absolutely amoral; you should at least offer the price of the book."

I said, "No, because I am a poor student and you are a rich professor. To me... this book costs fifty-two rupees; that means for one month I have to go without eating food. Fifty-two rupees is the cost of my food. To you fifty-two means nothing, you earn two thousand rupees per month.

"Fifty-two is nothing for you, so you should see a rupee in my hand is much more valuable than in your hand. And I don't bother about what the reserve bank says about it; you cannot deny the fact that fifty-two rupees means one month's food for me. Can you say that this book means one month's food for you?"

He said, "I cannot say anything. You simply take that book, but don't do it to anybody else because nobody will understand it."

I said, "That I know, but I am a pagan and I don't believe in right and wrong on its face value."

This story went around the whole university, that I was a pagan and I didn't believe in any morality or immorality; I could do anything.

One of my professors, a very simple man, heard this -- that I could do anything. He became very afraid because I used to go to his house. His was just on my way from the department to the hostel, his house was on the way. And he was alone, no family; he never got married. He was such a simple man, it was good he never got married. But I used to go in whenever I passed by there. I would enter into his kitchen -- and he was a brahmin, and brahmins love food very much, so he used to make food with his own hands.

He was really a religious person, celibate, making his food with his own hands. I would eat anything, whatsoever I thought was delicious, and he would simply sit there. He would say, "You see I have been making it since the morning, and you finished it! And today I have heard it said that you don't believe in morality, in immorality."

I said, "You should have known before because I have been doing this to you for two years. Do you think this is immoral, not even asking you whether you have eaten or not? You have just prepared it and it is just cooling and I have finished it."

He said, "I thought many times to raise the question that... but rather than getting involved in any argument with you, it is better to make the whole thing again; that is simpler, cheaper. But you did it with S.S. Roy and that is too much, because he is a family man. I am alone: if you eat something or you take some of my clothes, that's not much of a problem. But he is a married man, and you took the book -- and he had not even read it! He had just purchased it one day before, in front of me he bought it from the book store."

I said, "That does not matter, he can purchase it again. But why did you get so afraid, hearing the story going around?"

He said, "I got afraid that you have been doing these things to me. I thought that you are just playing jokes or just being friendly -- I never had thought that you are a pagan."

I said, "But why is pagan such a fear-creating word?"

All the religions all over the world have created great fear about the pagan: A pagan is one who does not believe in any values. That's not true. A pagan is one who is learning on his own what are values and what are not values.

A pagan is a seeker, a searcher, an innocent being with a question mark.

Yes, he has no answer yet, but he is not a hypocrite. He will not pretend somebody else's answer is his

own. He does not follow anybody, he will simply follow his own natural course.

He will fall many times, he will go astray many times, but each time he will be more mature. Each time he comes back to the path that leads to his natural growth, he will be more mature, more centered, and each time have less possibility of falling.

That's how one grows. A pagan grows into a religious man finally. Then he has values, but they are not the values that are being told to you. He has his own sense of what is right, what is wrong. It may not coincide with your morality, because your morality is out of a confused mind. His morality is out of his clarity. Your morality is just like groping in the dark and somehow trying to find the way. His morality is from the sunlit peaks.

The pagan is the first step; and the enlightened man is the last step of the journey.

Without ever telling you, that's what I have been doing all along: trying to make you all pagans -- but without telling you, because people simply freak out with the word pagan. It is not something to be afraid of. It is something to be proud of

Be a pagan and then see. This whole world looks totally different.

Be a pagan and then live, and then life has a different taste.

Be a pagan and growth will happen automatically, naturally.

And insist that you will remain a pagan. That means you will remain unprejudiced, unbiased, open, vulnerable, ready to accept truth in whatever form it comes. But it has to come to you, it has to be your own. Only then is it of any worth; otherwise it is of no worth at all.

From Misery to Enlightenment

Chapter #21
Chapter title: My message -- a matter of life and death

18 February 1985 pm in Lao Tzu Grove

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OSHO,
WHY ARE PEOPLE NOT LISTENING TO YOUR MESSAGE?

THERE are many things to be understood before we can enter into the question.

First, the word people.... There are no "people" as such. There are Americans, Russians, Indians; there are Christians, Hindus, Mohammedans; there are socialists, communists, fascists -- but where are the people? These are all crowds, these are not people.

A crowd can be in three different forms. The worst is the mob, and the worst is the most prominent in the world. A mob means an unorganized crowd. The greatest crimes have been committed by mobs, because a mob functions completely unconsciously. And in a mob nobody is responsible: you can do anything and you are not responsible.

I have seen mobs burning living people, and I have asked the people who were part of the mob, not just silent partners but active participants, "Are you aware of what you are doing? -- burning living people, children, women, just because they happen to belong to another mob? They are Mohammedans, you are

Hindus; the only difference is the label of the mob, because most of them have been Hindus before, and tomorrow one of you may be a Mohammedan. To change a label is not a difficult thing."

How many Mohammedans had come to India in the beginning? -- only five hundred. Now India is the world's biggest Mohammedan country. Next to Hinduism, Mohammedanism is the biggest religion in India Half of India the Mohammedans have taken already -- it has become Pakistan. Any day they will again demand the remaining part of India, for the same reason.

"Five hundred Mohammedans -- how have they become millions? They were all Hindus, just their labels have been changed, forcibly -- and you are killing them. And even if they are not Hindus, at least they are mothers, fathers, brothers, sisters, sons, daughters, husbands, wives. And a mother is a mother: it doesn't matter whether she is a Mohammedan, a Hindu, a Christian. The relationship between her and her child is the same, whoever she is."

Do you know what those people said to me? They said, "We were not aware of all this. In fact, *we* were not doing it. Alone, on our own, we would never have committed such a crime, but when the whole mob was doing it, whether we participated or not made no difference; the people were going to be burned. And we don't know how we started doing things which we were not intending to do. We had never thought about.

This is the way of the unconscious. But the unconscious is a vast continent; and the mob belongs to the unconscious, and any moment that you are possessed by the unconscious you are part of the mob. And the other way round too: the moment you belong to a mob you fall into the darkness of the unconscious. Then you can do anything without feeling at all responsible for it.

That's something very significant to be understood. If we want a better world, the phenomenon of the mob will have to disappear, because it is the mob that goes on pulling you down deeper and deeper into darkness. And there are mobs all around the world -- where are the *people*?

The second stage of the crowd is a "crowd": a little bit organized, a little bit unorganized.

And the third form of the crowd is the organization -- a perfectly organized crowd.

Think in parallels to the human mind. The mob, the lowest, is the unconscious. The crowd is the subconscious, just on the borderline; it is not much. Either you are in the mob or you are in the organization. Perhaps for a transitory period you may be in the crowd, passing from the mob to the organization, or from the organization to the mob. It is just the borderline, subconscious; there is not much space in it.

Crowds are not as dangerous as mobs because a little sense, a little consciousness is there, and a little responsibility. The traffic on the road is a crowd: a little organized, a little unorganized -- but it is not a mob.

The highest in these three categories is the organization: Christianity, Hinduism, Mohammedanism; the communist party, fascist party, socialist party -- political, religious, philosophical organizations. It does not matter on what excuse the organization exists, but it is an organized crowd -- well organized, regimented.

Look at the Catholic church, which is the most organized religion of all religions. It is almost an army camp -- the bureaucracy, the hierarchy.... Every small detail is being dictated from above and has to be followed exactly the same as ordered. If you don't follow it, you are expelled. You are thrown out of your position and power -- and it gives so much position and power that nobody is willing to risk it. So people go on pretending, showing false faces.

These are the three kinds of crowds in existence but none of them has the dignity to be called "the people."

Whether it is a mob or a crowd or an organization, one thing can be used as a criterion: no individuality is allowed.

In that sense the organization is the most dangerous, because it kills your individuality very methodologically.

The crowd is not so dangerous; it is a little loose, gives you a little more rope. The mob is less dangerous in this sense, that it does not bother about you at all.

It is a cloud, a dark cloud. There is no "who is who" nobody is the leader and nobody is the led. Just the unconscious instinct predominates; and because it is the same instinct in all of us, a mob can function without any order, without any pope, without any church. But its function can only be destructive.

To create, you need a certain order -- not organization but a certain order, a certain awareness, a certain individuality. But for destruction nothing is needed. You can became an instrument of destruction without any qualification. No university degree is needed, no skill, no craft -- nothing. Hence, the great appeal of the mob -- to attract people.

You can become a great mob leader, for the simple reason that you will not be asked to have any qualification. What is the great quality in V. I. Lenin? It is the quality to create a mob around himself and to manipulate its instinctive destructiveness for his political ends.

And the same is true about Mahatma Gandhi, Mao Tse-tung -- any so-called great political leader. His only skill is in finding how to implant in the mob a certain idea. And because it is going to be destructive, there is no problem. Let me explain to you....

Mahatma Gandhi was the uncrowned king of India before Independence, because before Independence the question was destructiveness: the British Empire had to be destroyed. Everybody was qualified, and the whole country was under Mahatma Gandhi. But what happened? Even Gandhi had not expected it -- could not have expected it, because he was not that conscious a man. He was surprised, taken aback.

When Independence came the same mob forgot all about him. The same leaders who were nothing before Independence -- who were just changing around him in the hope that if he won the battle they might also get some power -- those leaders became prime ministers, ministers, governors, governor-generals. And they all forgot about Gandhi.

No Gandhian has analyzed the phenomenon. It is of much importance, because this has happened to every political leader in the same way. From before the revolution to after the revolution there is a tremendous change. Mahatma Gandhi himself said, "I have become a coin which is no longer in currency."

"A coin which is no longer in currency" He used to say before Independence that he wanted to live at least one hundred and twenty-five years, to see India completely renovated, renewed, rejuvenated. And after Independence he started saying, "I don't want to live that long. I pray to God: "I have lived enough...."

What great change has happened? This is what he was living for up to now, and now he is victorious. It is his disciples who are in power, the country is independent, the empire that he wanted to destroy is destroyed. Now, what more success was he waiting for?

But at this crucial moment he realized that he did not know anything about how the human mind functions. He was a leader of a mob, and a mob is interested only in destruction. Now the question was of creation. The whole dimension of work had changed: the country had to be created.

It was a tremendous job of almost impossible proportions. Who was going to listen to him? It was perfectly good to carry the flag and go on shouting against the British kingdom; it was fun. And particularly with Mahatma Gandhi it was absolutely fun because he was non-violent, so the British government could not be violent with his people; otherwise it would be condemned throughout the whole world: How can you fire at people who have come bare handed, with their chests open, saying, "If you want to you can kill us, but we don't want to remain slaves anymore"?

It was real fun! The British government was simply confused because never before had such a thing happened. You can hit somebody, shoot somebody if he is doing something criminal, but Gandhi was not doing something criminal. Just shouting slogans against those who have made his country a slave cannot be called criminal; carrying his own country's flag cannot be called criminal.

And Gandhi started inventing small things which nobody can call criminal, but legally they *were* criminal. For example, he started a movement, the "Salt Movement." Now, in India, salt is the cheapest thing in existence, and the poorest man can afford it because the poorest man's food consists of bread, salt, chutney -- a little sauce. But salt is *everybody's* need.

Gandhi started a movement..."It IS *our* country, it is *our* ocean, and we are going to make salt." Now, the British government was keeping control on salt production because it was one of the most consumed commodities in the country. So they were manufacturing salt from the sea. The sea was Indian, the people were Indian, but *they* were manufacturing the salt. And it was the cheapest thing, but still considering the population of India, it counted much.

Gandhi was not going to start factories, and on a large scale.... He simply started marching towards the sea and told people to go anywhere and start making salt from the sea -- just to break the law.

And such a law was absolutely meaningless, because it is *our* water; if we cannot take our own water, then who are you to take our water? It is our salt, it is our land. Today you prevent us from making salt, tomorrow you will prevent us from sowing our seeds on our own land -- because just as the sea.... If the sea is yours, the land is yours too: you should be harvesting, you should be cultivating. So what are we going to do -- just be spectators here?"

It was such a small legal point that nobody in the world would have thought that it was anything illegal but it was illegal as far as their constitution was concerned. It was in *their* constitution that nobody was allowed to make salt except the government; it was a government-owned production.

But when just a poor man is making salt by the side of the sea, you cannot shoot him; it is not such a crime, and the whole world will condemn you. It was real fun, so everybody in India enjoyed it; but the real problem came when the country became independent.

Then Gandhi was shouting, "Do this, do that," but nobody was interested even in listening to him, because that mob was not capable of creation. And this is what I say was one of Mahatma Gandhi's blindnesses: he believed in the mass, not knowing that this mass is only a mob; this is not the people.

In his own life Gandhi saw all that he never wanted to see -- villages burning, people being killed, butchered, slaughtered, women raped.... This was the result of his whole non-violent movement? Yes, I want to say this was the result of his whole non-violent movement because he has no understanding of human psychology.

He was talking about non-violence to people who were not people, who were just a mob; and if they were following him as a non-violent leader, the reason was that to follow a violent leader you need guts, because sooner or later you will have to face bullets. To follow a non-violent leader you need nothing; you just need a flag and a good loud voice so you can scream and shout. That was enough. And Gandhi believed that these people would be able to create the country.

His own very close disciples stopped listening to him the moment they were in power. They were listening to him because they wanted to remain intimate with him so that when power came they would not be left behind. Once they were in power Gandhi was no one.

In independent India's capital, its own revolution's leader was killed by one of the Hindus -- and Gandhi was a Hindu mahatma. And nobody bothers to think how all this happened, why the same masses became so antagonistic to Gandhi that the people who used to worship him, killed him. The reason was simple: he was asking the impossible. It was his own misunderstanding.

He thought that he had created such a great movement, now nobody could prevent him from creating a new India. But he depended on the wrong type of people, because they were not interested in creativity, they were interested in destruction. So when he was not leading them towards destruction.... Anybody who was ready to lead them to destruction they were ready to follow.

So if they were Hindus they were following Hindu leaders, killing Mohammedans, burning mosques. If they happened to be Mohammedans, they were following Mohammedan leaders, killing Hindus, destroying temples. And Gandhi was simply left alone.

He himself said, "I feel lonelier today than I have ever felt in my life. Nobody listens to me."

But it was not the fault of the masses; it was the fault of Mahatma Gandhi himself that he depended, hoped, and based all his future programs on the sands of a mob. You cannot make a palace on the sands.

There are mobs -- mobs cannot listen to me. There are crowds -- half mob, half organized -- they cannot listen to me either. The half that belongs to the mob is incapable of listening; the other half is hindered from listening because of their organization -- their religion, their politics, their cult, their prejudice -- that hinders them.

And the organized one is the most difficult. He is almost deaf; he has no ears to listen. Yes, he can *hear* but you have to make a clear-cut distinction between hearing and listening.

Hearing is everybody's birthright; listening is not. Listening has to be earned -- it is an art. You have to become capable of a certain arrangement. In hearing no arrangement is needed; as you are you are okay. Your ears are working, that's enough. You can go to the hospital and get your ears checked, and if they say nothing is wrong with your ears, you are capable of hearing -- but not of listening.

For listening no doctor can give you a clearance certificate because he knows nothing about listening. He knows about the ear, which is a hearing AID. Listening is an inner art... to be so silent, so alert, that when you hear something you are only hearing and nothing else goes on in your mind no thought, no judgment, no decision. Even about the thing that you are hearing there is absolute impartiality. You are just hearing.

I have heard that Mulla Nasruddin was made a justice of the peace in his old age. The first case came into his court. He listened to one side and said, "Wait! I am going to give my judgment."

The court clerk could not believe that this old fool had been made a justice of the peace and he did not know a very simple thing anybody would know -- that he at least has to listen to both the sides. Whatsoever judgment he wants to give, he can give, but at least he should listen to the other side.

The clerk whispered in the ear of Nasruddin, "This is not the right procedure; you have heard only half the story. You have to listen to the other side."

Nasruddin said, 'Nothing doing! I don't want to get confused. Hearing both the sides I will be confused

-- that's what you want. Then judgment will be difficult. Right now it is absolutely clear, and I am not going to be confused by anybody."

He is saying exactly what goes on happening inside you. You decide before hearing all the possibilities and aspects, the implications of a certain thing.

How do you manage to be a Christian? Have you looked at all the implications? Have you searched into other religions? Have you bothered that there are three hundred religions on the earth; that when you are choosing to be a Christian you are declaring that two hundred and ninety-nine religions are wrong?

You don't even know what those religions are, and you have already decided that they are wrong! Certainly you are following Mulla Nasruddin. He was at least better than you; he had heard fifty percent. You have heard only one side, and there are two hundred and ninety-nine more sides to it.

And then too it is not certain that any one of these is bound to be true. They all may be wrong. Certainly they cannot all be right, but they all can be wrong. The true one may not have appeared yet -- or you may have to find it on your own -- so you cannot choose from the ready-made stock available.

That's what is happening. You go into a ready-made clothes store -- none of the clothes available can be exactly of your own size because they were not made for you. They are made for the average man. It has been decided by mathematical calculations how many average sizes there are.

One of my friends had such big feet and no shoe company made that long a shoe. He was in such trouble. I said, "Don't be so worried, this can give you a great insight. You are not average -- nobody is average." Everybody is wearing clothes not made for him. Some are loose, some are tight... just close to, but not exactly, their size.

That's why I have to have a whole department under Gayan to make my clothes exactly, because I am a fussy man. You can ask Gayan. She has to make my shirts two times, three times -- the same shirt -- four times. But she is a German.... If I am fussy, she is a German: she goes on making, I go on finding fault. But I don't think I will be able to defeat her -- finally she manages.

One of my friends from Japan started sending sandals for me. Now, in Japan you cannot find my size -- japanese feet are small -- particularly because the sandals I use are really not meant for men. But I don't believe that a sandal can be male or female. It suits me, for the simple reason that I do not have to bend to put it on my foot; I can just slip my foot into it. I am so lazy that bending and putting... all that, I cannot do.

So I have chosen this type of sandal -- just two strips. I simply slip my feet in and that's okay. But from Japan -- they have been searching all over Japan for me; finally they said that it seems to be difficult. Hundreds of pairs came but they were all short because they are feminine, and they are very small.

Then I had to find another German. I trust in Germans! When I want to do something I trust in Germans! So I have found Arpita -- she is my shoemaker. She is also in the same difficulty as Gayan. She will make and I will find fault, and she will again make. And this goes on... but they know that finally they are going to succeed, that a moment will come when all faults are gone and then I will have to accept.

So they are always the winners, I am always the loser! But the whole journey is difficult, difficult for *them*. I simply go on sitting in my chair! It doesn't matter whether I lose or win. They can win. But they have to work hard for months, then they can win.

These principles, creeds, cults that you have chosen or you have been forced to choose -- do you think they were meant for you? Can you by any trick of the imagination manage to think that Jesus was thinking about Siddha? I cannot. I have tried all kinds of ways to imagine it but I cannot find that Jesus was thinking of Siddha.

Manu wrote five thousand years ago, and he has written for the whole coming humanity. Now what kind of arrogant people were these? But that is *their* problem: they can be arrogant and they can write for the whole humanity or for other future humanities, future creations. That is their business -- they can do it -- but why should you be foolish enough to follow them?

Manu had no idea what kind of a world there is going to be, but he has written in detail for every religious person. If you don't follow accordingly you fall; you lose the dignity of your humanity.

As far as I am concerned, the moment you follow Manu you lose the dignity of being a human being. You lose the dignity of being called part of "the people."

Mobs, crowds, organizations -- all consist of persons, personalities. "The people" cannot allow you to have false faces, borrowed ideas, traditional, conventional, dead personalities.

No, unless you are an individual in your own right, you cannot be part of the word people.

You cannot be a Christian, you cannot be a Jew, you cannot be a Hindu, you can only be yourself if you want to be part of that tremendously significant word people. Only individuals, and *only* individuals....

But to be an individual is the most difficult thing in the world. It should be the most easy, but the way idiots have organized the world, they have made it the most impossible.

I have heard about a *sardar*, Pritam Singh. He was very famous in the village where he lived, and his fame depended on one thing.... It was a small village so nothing was private in that village. The smaller a place, the more difficult privacy becomes: everything is already public. You cannot do anything, you cannot go anywhere, without everybody else knowing.

But Sardar Pritam Singh was a mysterious man. Every couple was fighting -- and in a village you need not fight with closed doors, because everybody knows. What is the point? People fight on the street; husbands beat wives, wives beat husbands. And every night it is the same scene: you can hear from every house screams and shouts and abuses and all kinds of things.

But the whole village was puzzled that from Pritam Singh's house they only heard laughter. That was unbelievable. Not even a single time did they hear any shout or even a scream, or any beating. Sometimes Sardar Pritam Singh used to laugh, sometimes Sardani used to laugh -- and they used to laugh really loudly.

Finally the whole village decided, "This mystery is too heavy, and we cannot resist the temptation: we all have to go to him and ask, 'Sardar, explain why it is that you laugh -- and particularly at the time when we are all fighting. You have chosen some time to laugh! Are you laughing at us? Then when do you fight? -- because we never see you fighting.'"

Sardar Pritam Singh smiled and said, "There is a secret, but I have been hiding it for twenty-five years, so please don't insist."

But they said, "It is unbearable. For years we have been also carrying a heavy burden of curiosity; today it has to be settled. It is making our life difficult. The whole day the idea comes again and again, 'Why does Sardar Pritam Singh laugh in the night, and so loudly too?and both of them? And they never fight -- this is strange because couples are supposed to fight; otherwise what is this whole marriage for? What is the purpose? If you are not even fighting then what are you doing?'"

Sardar Pritam Singh said, "If you insist, if the whole village says, I will tell you: I have been married twenty-five years -- and we fight every day."

They said, "What!"

He said, "Yes. The time you hear our laughter -- that is when we fight: she throws things at me. Verbal fights we don't believe in -- we are Punjabis. Verbal fights we don't believe in. What is the point of just shouting screaming, saying...? Nobody is hurt, nothing. She throws things at me, and I, being a sardar, can't throw a thing at a woman -- although she happens to be my wife. But it is against manliness; so all I do is, I save myself.

"She throws, I save myself. If she misses, I laugh; if she hits me, *she* laughs! And this way things have been going beautifully. We both enjoy it."

The village people were really at a loss: what to say? But one day there was an even greater surprise: they saw both of them going to the court, so they all followed. In the court the magistrate said, "What do you want?"

Sardar Pritam Singh said, "I want a divorce."

"But," the magistrate said, "I have heard so much about you and your laughter, and you are the only couple in the surroundings who is living joyously, laughingly. You too want to divorce your wife? How long have you been married?"

He said, "Twenty-five years."

The magistrate asked, "After twenty-five years what makes you decide?"

Sardar said, "I will have to explain to you. She throws things at me. I, being a man and a sardar, I cannot hit a woman, although she is my wife, so I go on hiding myself. That's why these people who are here from my village -- they all have come to listen to what is going to happen. They have been puzzled all these years as to why we laugh. It is a simple matter: if she hits me, she laughs; if she misses me, I laugh."

The magistrate said, "If it has been going on so well for twenty-five years, what trouble has arisen now?"

Sardar said, "You don't understand. In twenty-five years she has become so practiced that now I have no chance of laughing at all. Every day *she* is laughing. It is unbearable; now I cannot stay with her."

These are our so-called people. They fight -- that is unconscious. They laugh -- that is silly. They arrange certain compromises just to pull them through, but nothing works. At a certain point every compromise breaks down. Neither the husband hears what the wife is saying nor the wife.... Both have ears -- but the art of listening has not been taught to you. Nobody has told you how to listen.

When I became a professor, this was my first thing.... Every year for one month I was not teaching anything. For the first month those who wanted to participate in my classes had to learn how to listen. It was complained against me that, "this is not part of the university course, syllabus; nowhere is it mentioned that for one month we have to learn to listen."

The vice-chancellor asked me, "What is this, that you ask students just to sit and learn to listen for one month?"

I said, "Yes. What can I do? I am carrying the whole burden of your society. This should have been done in their earlier stages; it would have been easier."

"But, he said, "they all hear perfectly, their ears are perfect."

I said, "It is not a question of ears. You can hear something while you are thinking inside; then that thinking gets mixed with your hearing -- it is contaminated, corrupted. Then what you carry as if you have heard it is not what has been said. It is something else; it can be even just the opposite.

"You have prejudices inside which go on screening everything that passes through your ears. They prevent all that is against their prejudices, and they allow only that which supports their prejudices. Now, this way at least you cannot understand philosophy. I am not concerned about other subjects, but in my subject it is impossible, because philosophy basically is an awareness of a problem from all its aspects.

"If you already have a mind about it.... For example, if we are discussing God and you already think that you know God is, or you know that God is not, then you cannot understand all possible aspects: what it will mean if God is, what it will mean if God is not, what it will mean if we simply remain indifferent to the question, what it will mean if we conclude that it is impossible to know whether He is or not and we remain agnostic? And there are hundreds of other implications; but these are only possible to think of if you don't have a predetermined idea."

In the beginning it was very difficult for the students to sit for one hour silently listening: the birds outside, any noise -- some professor shouting, some car passing, some airplane zooming -- and you just listen. Nothing has to be done -- just pure listening.

Many of them left before the month was finished. If thirty started, it was almost certain that only ten would be left. But those ten have remained grateful to me; not for what was taught after that one month but what they learned in that one month. What was taught was good to get the certificate but what they learned in that one month of silent listening became a new way of seeing things, of feeling, of being.

I call a person an individual if he is capable of listening.

That means, if he is capable of being in a state of meditation.

Then he is no longer a person, he is an individual.

You cannot in any way force him to do anything that his consciousness does not allow. He would rather die than take a false step. Death does not matter; what matters to him is remaining true to himself.

It becomes so valuable that everything else can be lost, but there is no way to lose it. Once you have it -- in fact it will be better to say you have it already -- once you *discover* it you cannot forget it again.

You ask me why people are not listening to my message. In the first place there are no "people," so who is going to listen? I have been trying to find my people -- that has been my whole life's work, just to find people.

I don't want mobs, crowds, organizations. I want individuals -- so pure, unprejudiced, that whatever I have to say they can take it in without judging whether it is right or wrong.

This is one of the greatest experiences of life -- that anything that is not right starts melting before your alertness.

Your alertness, your awareness, your meditativeness functions almost like sun rays for dewdrops: all that is false evaporates. You need not decide what is right and wrong; the wrong disappears of its own accord, and what is left is right.

This is a totally new way of existing.

But people are already carrying the idea of what is right, of what is wrong; that the right has to done, the wrong has not to be done. Yet they go on doing the wrong, and they don't do the right.

Even a man like Saint Francis says, "God, help me, because I go on doing what should not be done, and I go on avoiding what should be done. Help me!"

A man like Saint Francis.... And the same has been said by Saint Augustine, just in slightly different words: "God, please take care of me. I am not strong enough to do what is right. You have to give me strength to do it. And I am so weak that I am easily tempted to do the wrong. You have again to help me and prevent me."

Now, the problem is that these are saints; what to say about ordinary human beings? What will be their situation? -- they are almost always doing the wrong. Naturally they feel guilty, miserable -- sinners. They fall in their own eyes, they lose self-respect. They cannot feel dignity, and if they cannot feel dignity for themselves, who is going to feel dignity for them?

If you are not respectful towards yourself, do you think anybody else is going to respect you? If you yourself feel that you are worthless, then you will be surprised: if somebody thinks that you have some worth you will try to prove that "no, you are wrong, I am worthless."

This is what your religions have given to you -- not respect, not dignity, not the pride of being human beings. These things have nothing to do with the ego; in fact the ego is needed because these things are missing.

Ego is a false substitute for a real dignity. When a man is really dignified there is no way to insult him, there is no way to disrespect him. You can be disrespectful, but you will see that he is completely unaffected, he is beyond your reach.

Dionysius used to say, "You can kill me but you cannot insult me." Alexander the Great had come to meet Dionysius. He was coming towards India, and Dionysius was on the borders of Greece, just one or two miles away from the main road.

Alexander wanted Dionysius to come to see him -- which seems to be expected of a man like Alexander. He sent the message to Dionysius: "Alexander the Great wants you; he wants to meet you, and we have come to take you."

Dionysius said, "Tell Alexander that those who are really great don't call themselves great. If he wants to know what greatness means he should come here. Also, take the message that 'living, nobody can budge me from here; dead, you can take the corpse but that will not be Dionysius. If you want to meet Dionysius you have to come here.'"

When this message reached, Alexander felt a little insulted, shocked, but also intrigued, very interested: What kind of man is this? And the people who had come said, "It is good, sir, that you don't go, because that man is Lying naked in the sun on the bank of a river. He has only one companion, a dog sitting by his side. And, if you don't feel offended, we would like to say to you that it is safer not to go there because once in a while he also talks to the dog. The man may be mad!"

But whatsoever Dionysius had said, they related. Alexander said, "Whatsoever is the case, it is only a question of two miles. And I want to finish it; I don't want to carry all my life this question of what kind of man this Dionysius was. I have heard about him so much; since my birth I have been hearing about him.

"My master" -- his master was Aristotle and Dionysius was continuously attacking Aristotle. Aristotle had defined man as "a two-legged animal." Dionysius caught a bird with two legs, tore off all its feathers and sent it with a note to Aristotle: "This is what you call a two-legged animal -- this is man?"

This bird arrived while Aristotle was teaching Alexander. Since that time Alexander was interested in that man. Dionysius has simply crushed the whole definition of Aristotle -- that man is a two-legged animal. By sending a two-legged animal, he proved to Aristotle that "you are wrong."

Then Alexander heard that Dionysius went around with a burning lamp in the daylight and looked at everybody's face. He inquired for what he was searching, and he found that when people asked what he was searching for, Dionysius said, "I am searching for man. I find the crowd, but man is lost."

And it is said that when Dionysius was dying -- the dog was sitting on one side and his lamp was on the other side -- somebody asked him, "Dionysius, you are dying. Will you please tell us what happened to your whole life's search? Have you found man or not?"

Dionysius said, "Yes, I have something to say. I have not found man, but one thing I must appreciate, that nobody has stolen my lamp. At least this much I can say about humanity, that people are at least this good: nobody has stolen my lamp! I was always afraid that somebody was going to steal it; perhaps it is because of the dog that nobody dared."

Alexander went, and he saw the scene as described: Dionysius was lying naked -- he was a beautiful man, a very strong man -- and the dog was sitting just by the side of his head. He did not receive Alexander as an emperor, a world conqueror, should be received. He did not even get up. Alexander had to introduce himself: "I am Alexander, and I have come to see you."

Dionysius said, "Good, you can see me. I have no desire to see you at all." And he asked the dog, "Do you? If you want to see Alexander the Great, see him! This fellow is Alexander the Great."

Alexander said, "I am going to conquer India. Would you like me to bring something for you? I can bring it from there."

Dionysius said, "No, because I don't need anything. But it would be very kind of you if you would stand a little aside, because you are blocking the sun. If you can do this much that is more than one can expect of a man like you."

Alexander remembers that he had not met many people of such integrity, such dignity -- and with nothing: no power, no post, not even clothes; no disciples, no church, nothing... only one companion, a dog. And still he asked, "If you can do only this much: stand a little aside, and don't block the sun. And remember, never prevent anybody's light, anybody's warmth.

"And I tell you that you will never be the world conqueror, and you will never be able to come back home, because the path that you have chosen never comes back. On and on... you will find something more has to be conquered, something more has to be conquered: there is no end to things.

"And I want to ask just one thing before you go:

What are you going to do when you have conquered the world?"

Alexander said, "What? Really, I have never given a thought to it, but I think I will relax."

Dionysius looked at the dog and said, "Are you listening? This man thinks he is going to relax after he has conquered the world, and I am relaxing already -- without conquering the world! This is strange! For relaxation is it a condition to conquer the world? I hen how am I relaxing?"

And Alexander never forgot it his whole life. What the man had said was right: there was no condition. If you want to relax you can relax now; you need not postpone it even for a single moment, because relaxation needs no pre-condition. All it needs is for you to want to relax -- then relax! Don't even ask how to relax because that is a trick of the mind to postpone.

Then the mind gets involved in "how" -- methods, techniques, strategies. Then relaxation is forgotten, then you are again in a trip of finding methods; and there are thousands of methods. And there is not a single method for relaxation. Relaxation is simply a decision: you want to relax, you relax.

If you want to close your eyes, close your eyes. Do you ask how to close your eyes? Once you ask somebody how to close your eyes, then one thing is certain: you will never be able to close your eyes. You may learn thousands of methods but you will never be able to close your eyes. If you want to close your eyes, close your eyes; it is just a natural phenomenon. Relaxation is just natural. Tension is unnatural.

There are no "people" around the world. That's what Dionysius was trying to search for, for a human face, but he saw only masks. He was searching for an individual but he saw only personalities. Hypocrites he found everywhere, but not a single authentic individual.

And why did he want to find man? The purpose was the same: he wanted to say something. But to whom to say it? Somebody is needed to listen to it; otherwise you are just talking to the walls.

I have talked to the walls for so many years. When for the first time, somewhere in 1950, I entered a radio station studio for a lecture to be recorded.... They wanted to display it all over India, broadcast it, for the simple reason that I was so young and the director of the radio station had heard me speaking in a university debate. He could not believe what I was saying, so he invited me to the studio sometime "to record any subject you give me."

Obviously he was worried, because I was in a studio for the first time. I had never spoken in an empty room just in front of the microphone, so he said, "You will feel a little awkward, but just once or twice in the beginning it happens. It happens to everybody, so don't be worried."

I said, "I will not feel awkward, because I have been talking to the walls."

He said, "What do you mean 'to the walls'?"

I said, "That day also when you were listening and you got impressed and you brought me here -- to you there were people, to me there were only empty benches. The people were gone in all directions. Nobody was there. It was absolutely empty; there were only walls around. So don't be worried."

He thought me a little crazy, but he said, "Okay, you do it. I will be watching you from the outside, giving you the signals when to start, when to stop."

I said, "Don't be worried. Just tell me the time, and I will start and I will stop, because you will be a constant disturbance standing there in the window" -- it was enclosed with glass. "And from outside you will be making signs. Don't disturb me. You simply give me the time when I have to start. Ten-thirty? -- I will start then. At ten-forty I will stop. You don't bother."

He watched from there, and he was very puzzled because it was as if I was talking to people, the way I am talking to you! He had seen many orators giving their speeches for records but he had never seen people moving their hands and talking and looking at people.

When he came in he said, "What were you doing?"

I said, "It is not a question of whether people are there or not -- they are *never* there. And I can't speak without my hands. If you hold my hands I cannot speak a single word, because it is not only that a part of me is speaking, it is my whole being that is involved in it. My eyes, my hands, my whole body's involved. My whole body is saying something, is supporting what I am saying in words."

He said, "I don't understand you, because first you said that you always talk to the walls. That, I was puzzling about. And when I saw you talking here I saw that you are talking to people. I actually looked into the room to see if there was somebody."

I have been talking, many have been hearing, a few have been listening; and slowly slowly I have been sorting out those people who are capable of listening. And now I am talking only to those who are listening. Now I am not talking to the walls, I am talking to the people.

But the questioner must be asking the question about the outside world, the great world around. There is no way, nothing can be done about it; they don't know how to listen. I have talked with them -- it is not that I am a pessimist -- I have struggled thirty years continuously with those people, but nobody seemed to be listening.

Slowly slowly I started sorting out my people, and just to sort them out I started initiating them into sannyas so that I could recognize them and know who my people are. I started giving them names so I could remember, because it is difficult for me to remember all kinds of strange names from around the world. The real reason was simply to have names that I could remember; otherwise it would be impossible for me. Now, there are people from almost all the countries, of all languages: it is impossible to remember their names.

But when I give you a name it is a totally different matter. When I give you a name, I give you a name for certain reasons, for certain qualities that I see in you, for certain possibilities that I see in you, for certain characteristics that are already there -- and all these become associated.

The name that I give is known to me, its meaning is known to me. Its meaning and your lifestyle, pattern, potentiality, all become associated. It becomes easier for me to remember you; otherwise it is very difficult, almost impossible.

I have given you the red clothes for the simple reason so that I can recognize you; all other excuses are just hogwash. Just to give you good reasons -- because people will be asking you and you will have to give good reasons to them -- I have been trying to make a philosophy out of nothing. But the truth is simply this, nothing more than this.

And the last thing you say is, "Your message... why are people not listening to Your message?"

My message is not something just to be listened to.
My message is not a doctrine, not a philosophy.
My message is a certain alchemy.
It is a science of transformation.

It is only for those who are willing to die as they are and be born again into something so new that they cannot even imagine it right now. So only those few courageous people will be ready to listen, because listening is going to be risky. Once you listen you cannot escape from it. Then without your commitment you are committed; without even saying a single word from your side, you are finished!

In listening you have taken the first step towards being reborn.

So it is not a philosophy that you can just make an overcoat of and go bragging about.

It is not a doctrine in which you can find consolation about harassing questions; a doctrine which can make those questions subdued, and slowly slowly forgotten.

No, my message is not some verbal communication.
It is far more risky.
It is nothing less than death and rebirth.

From Misery to Enlightenment

Chapter #22

Chapter title: Exactly how do you do it!

19 February 1985 pm in Lao Tzu Grove

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OSHO,
EXACTLY HOW DO YOU NOT DO IT?

THE easiest thing in the world is always the most difficult. For the simple reason that it is easy, it becomes difficult.

This is not a puzzle but the simple logic of the ego. You will have to understand that logic. The logic of the ego is that if you try to do the difficult, only then are you proving the ego's existence. If you succeed in doing the difficult, then you have attained to the ego. If you can reach to the impossible, then of course you are the greatest man in the history of humanity.

People have been trying to reach to the highest peak in the Himalayas for hundreds of years. Hundreds of mountaineers died but the effort continued. From almost every country of the world young people went on going there because Everest, the highest peak of the Himalayas and the highest peak in the whole world, remained a challenge to the human ego. It remained unconquered.

But there was no gain. If you reach the peak of Everest and look all around you will simply feel silly there is nothing to gain. No shopping place, not even somebody to say hello to.... It is absolutely deserted eternal ice which has never melted. And the peak is so small that even just two people together cannot stand on it.

What can you do there? It took years for Edmund Hillary and Tensing to reach -- and how long did they stay there? Not more than five minutes. Even five minutes would have seemed like five ages, because everything freezes there, even time. And after five minutes, the descent back to the earth, where people are waving, waiting, shouting -- hilarious that man has conquered the unconquerable. But what is the gain?

You cannot see any gain outwardly, but there is a certain gain -- that's what I'm calling the logic of the ego: Edmund Hillary becomes history. Now nobody can take his place; nobody can again be the first man to conquer Everest. Anybody who comes will be second, third, fourth -- but that glory of being the first is a great nourishment to the ego.

The first man walking on the moon, the first man orbiting around the moon.... I have met that Russian Yuri Gagarin, who was the first in the whole history of man to orbit so close to the moon. Without him it would have been impossible to step on the moon. He prepared the ground. He watched and planned from close quarters what had to be done to land on the moon. He became world famous.

He had come to India on invitation, and even Indian fools.... One expects from Indian fools a little more sense, because they are the oldest, ancientmost fools; they should have learned a little bit. But fools are simply fools -- modern, ancient, Indian, American. They don't belong to any caste, to any nation. They are almost, in that way, enlightened.

I have never seen Indians so mad! Millions gathered to see Yuri Gagarin in New Delhi. They have never gathered to see a sage, a saint, a mahatma, in the same way. So much curiosity!

Yuri Gagarin must have felt a thousandfold bigger than he was. When I met him I asked him, "What have you gained as far as *you* are concerned, personally? I am not talking about the scientific progress -- that you have brought all the material that will help the first man to land -- that's okay. What have you gained personally?"

He said, "I have never thought about it, but your question is right. I have certainly gained something personally. I have become world famous and I have not *done* anything. I cannot show you that 'this is my

achievement.' But I understand your question and I can see where you are pointing.

"Yes, it is true: I am no longer the same Yuri Gagarin I used to be. I was an ordinary, simple man. I have never imagined myself being received by millions and with such tremendous joy that I feel that only now am I living; before I was dead."

I said, "This feeling is not from the awareness that you *are*, because your consciousness has remained the same. This sense of a new birth is coming from your ego; your ego is tremendously gratified, strengthened. That is your 'gain.' But according to those who know that is your loss."

What is gain to the ego is loss to the soul.

What is a blessing to the ego is a curse to the soul.

What seems to be of tremendous importance to the ego is just sheer stupidity to the innermost core of your being.

The logic of the ego is that it is never interested in the simple things, because if you say, "I can breathe!" that is not going to bring crowds to welcome you, to say, "Teertha, you are great! Your name will remain immortal because you breathe."

Nobody is going to say this to you and if anybody does, you will think he is taunting you, that he is not appreciating you -- because breathing is so easy. You need not even *do* it; it goes on by itself. It is not your doing, so how can you be strengthened by it? On the contrary, you are its doing: without breathing you would be nowhere.

Breathing is far deeper than your ego, far more essential than your ego, and far more existential than your ego. Ego cannot do anything. Ego is a superficial thing -- just a soap bubble floating on the surface of the river. It knows nothing about the depths. Breathing belongs to your deepest part. That's why even when you are fast asleep, it continues. It has no need of your being awake even.

I once went to see a woman who for nine months was in a coma, but breathing perfectly, even in a nine-month-long coma; not for a single moment in nine months had she been awake. And the doctors were saying she could remain in that state for at least three years before she died, and she would not wake. But she is alive. She is breathing so peacefully; perhaps she had never breathed that peacefully ever, before this coma happened!

So many disturbances are there, but for her now there is no disturbance. She can't hear, she can't see, she can't think -- but breathing continues. Breathing is so natural that ego cannot proclaim itself the doer; hence it is none of its interest.

Do you see the problem? The most important, the most essential, is not even interesting to the ego; it is not at all concerned about breathing. The people who became concerned about breathing were the people who became aware of a certain truth -- that if you go on doing difficult things, ego is never going to leave you, because each difficult step taken becomes a strengthening to the ego, and the stronger the ego is, the farther away you are from yourself.

Your ego is the distance between you, the real, and you, the unreal. The bigger the ego, the bigger the distance; the lesser the distance, the lesser the ego. If there is no distance at all, ego disappears, and in that disappearance appears the one that you are.

As far as I am concerned this is the most significant discovery in the whole history of discoveries.

I don't consider the discovery of atomic energy, nuclear weapons, or anything else, more important than the discovery that if you can become aware of even a simple, natural process like breathing, ego disappears.

You need not drop the ego.

If you try to drop it, you cannot drop it:

Who is going to drop it?

That which is dropped is not your ego. The dropper will say within you, "Look, I have dropped the ego now I am a humble man, egoless, spiritual, holy." The dropped is nothing; the dropper is the problem.

So you cannot do, in fact, *anything* to come to the point of non-doing.

It is so simple. The question is relevant but the answer is very simple. Looking at the question you will think it is going to be difficult; it is not so. If you try to do something to achieve non-doing then you are getting into a mess.

It is just like a dog trying to catch its tail; and once in a while every dog tries that yoga exercise. It is beautiful to watch a dog doing yoga -- the yoga of catching its own tail. You can see the embarrassment, the failure: gathering his energy again, taking a better jump, finding solutions to approach it -- because the moment he jumps, for some unknown reason the tail jumps also! The faster he tries, the faster the tail moves.

Now, the poor dog cannot see that the tail is joined to him; there is no way for him to catch hold of it There is no need either; it is already part of him, he is already in possession of it. What is he trying to do? trying to possess something which he possesses already? trying to get something which has never been away from him?

Whether he catches hold of it or not, it is always with him; wherever he goes it is always with him. He cannot even run away from it so there is no point in catching hold of it. Even if he wants to escape from it it is impossible.

Perhaps a few dogs who believe in renunciation -- and there are all kinds of dogs -- seeing this continual failure to catch hold, to get possession of the tail, may have come to the conclusion that this whole business of possessing a tail is illusory, it is maya. "Don't waste your time; just renounce it and escape as far away as you can -- into the caves, into the monasteries -- far away in the Himalayas where not even a trace of this tail is found. Then you will be free. Dispossess it!"

That's the whole thinking of a man who is renouncing wealth, renouncing his wife, his children, and escaping. But he is not aware. You can see that the dog's tail is attached to him; and wherever the dog goes, the tail will go. If you look a little deeper you can see: if the husband is renouncing his wife, children, possessions, is he doing anything different?

In the first place, why did he get married? There must be something in him which needed a wife. The wife is not there outside, the wife is some inner need in him. There must be some inner need in him which wanted all these possessions; otherwise why did he collect them in the first place? There must be some intrinsic necessity for wanting children; otherwise, who was forcing him?,

In fact the whole world is trying, all the governments are trying: "Use birth control methods." Nobody is listening. It is not that people don't understand what you are saying, not that they can't see the crowds growing in such proportions that soon this earth is going to die -- not because of a nuclear war, but out of sheer starvation.

But there must be something, so essential a need, that makes a person want children. And these are your inner psychic needs. The tail of a dog can be operated on -- it is not such a big problem -- but no surgery can help your needs. They are more deeply rooted in you than the tail of the dog. That it is just an outer thing which can be removed, at no special loss to the dog. But your needs from which you are escaping will be with you wherever you go.

I have been moving around all kinds of renunciates. Once I was in Rishikesh in the Himalayas and I was sitting under a tree, a very beautiful tree. It was a hot, sunny afternoon, and the tree was so cool, the shadow of it, that although I had to go I lingered a little longer there.

One old Hindu monk came and said, "What are you doing here, under my tree?"

I said, "*your* tree? You have renounced the whole world and this tree is yours? I don't see your signboard or.... How can you prove this tree is yours?"

He said, "There is no need to prove it; everybody around here knows. For thirty years I have been sitting underneath it."

I said, "You may have been sitting for thirty years, the tree has been here even before that; now I am sitting under it and the tree will remain. The tree has no concern with you or me; the tree has no idea who is its owner. You just get lost!"

He said, "What are you saying? You have been here for just a few hours and you become the possessor, and I have been here for thirty years."

I said, "I am not going to possess the tree, I will be moving soon; but not in this way. You will have to apologize to the tree. You have not purchased it, you have not planted it, you have not watered it. On what grounds have you become its possessor? -- just because you have been here for thirty years bothering the tree day and night?

"You *owe* something to the tree, the tree owes nothing to you. The tree has been kind to you, and you have become the possessor of it! And this 'possessing' is what you had left behind. Nothing has been left behind.

"You are even ready, right now, here, to fight with me. Thirty years before you would have been fighting for a house, for a small piece of land: 'This is my wife, this is my house, this is my religion, this is my country....'

"Now all that has become concentrated on this poor tree. Your whole possessiveness has become concentrated on this poor tree. It does not matter whether you possess a whole kingdom or just a small tree; possessiveness has nothing to do with quantity, it is an attitude."

I told him, "You are an old renunciate, you must have heard the famous story of an ancient king. A great sage told one of his disciples to go to the court of the king and be there for a few days as his last lesson. Before the sage could declare him graduated he had to go to the kings court and be there for a few days.

"'If this is what the master wants....' The young man went. He thought, 'Perhaps the king is a great sage; he must be greater than my own master, if my master sends everybody to him for the last lesson and the last test.

"'Strange, that a sage who has renounced everything should send his disciples to a man who has not renounced anything, who is just an ordinary power-hungry man, continually trying to conquer other countries; an imperialist, so attached to things that he does not bother even about killing thousands of people. And am being sent to him? There must be some secret in it.'

"He went there. It was evening time, and he was brought immediately before the king. It was time for the king to drink, and the women, beautiful women had come to dance. His court was now going to celebrate the evening.

"Seeing all this, the young renunciate was terrible, shocked, and he said to the king, 'I had come to stay for a few days but I cannot stay here for a few minutes even. I cannot think why my master has sent me to this hell!'

"The king said, 'If your master has sent you, there must be some reason. And don't be so judgmental so quickly. What are you going to lose in two or three days' time? And remember, this is your last test. Without my approval you can remain there in your master's house your whole life, but you will never be declared graduated. So it is better you come to your senses; remain here for three days. You have not been sent here to judge me; you have been sent here to be judged by me.'

"Now, this was too much: this man was going to judge *him*, who had renounced everything! But what to do? He was in a fix. If he goes back, the master will be unhappy. And if this is going to be the case, that he will have to finally come here, then it is better to pass these three days somehow and get the clearance from this arrogant man.

"The king said, 'You are cooling down and coming to your senses. First take a good bath that I have had prepared for you, because the message of your arrival had come to me. But don't be worried: in youth everybody is too quick to judge. It takes a little experience not to judge, not to judge superficially at least. And you have not seen anything.

"'Be here for three days, watch, see. And your whole life is there in which you can judge -- no problem -- but first get my clearance. So first think of my judgment and move accordingly, so that you can get a favorable judgment from me; otherwise you will have to come here again and again and again, your whole life. So you go and take a bath -- I have arranged everything.'

"The young man had never been in the bath of a king; he had never seen such a beautiful place. Naked women were there to massage him.... He said, 'My God, the test is finished; in three days this man is going to kill me!' And before he could say anything -- in fact he was on the point of a nervous breakdown: he had escaped from women and here he finds *naked* women. He had never seen such beautiful women before, and they were going to massage him!

"But before he could say anything -- in fact he found he had lost his voice, he could not speak. He could only say, 'Aaaahh!' -- nothing much. And those women started undressing him. Before he could do anything, he was standing naked; those four women took possession of him completely and put him into the bathtub, which was full of rose water."

In India, kings and very rich people take baths in rose water. In the night, hundreds of roses will be put in the bathtub so their fragrance is caught by the water. Then in the morning the petals are removed, so you don't see any roses but you are surrounded by a cloud of rose fragrance.

"He had never in his whole life seen anything so luxurious. The bathtub was made of gold; precious oils were poured on his body and he was massaged. And he was dying to escape somehow from there, but he was feeling completely paralyzed too.

"And then the king invited him to a feast of things that he had never tasted before. He had always been reading, 'Discipline yourself to tastelessness' -- and here was such tasteful, delicious food! Just the aroma, the flavor, was enough to make you feel hungry.

"The king said, 'Sit down and eat -- and remember your discipline of tastelessness. What was the point in your master's house where the food was tasteless anyway? If you could remember tastelessness there, do you think that was because of some discipline? It *was* tasteless; any idiot would have felt tastelessness. *Now* feel tastelessness.'

"The young man saw the difficulty but saw the point also. 'And by the way,' the king said, 'how was the bath? Were the women nice to you? -- because they are the best out of all the massagers. I think you must be feeling satisfied.'

"He said, 'Satisfied! I am just somehow trying to get through the three days -- if I can survive, but I don't have much hope. This is the first evening; three days seem like three lives to me. And now this food! I will not forget it my whole life -- and I have to be a renunciate! And those beautiful women -- I will not forget them. What kind of test is this? You are giving me all the experiences against which I have been prepared for all these years.'

"Then came the wine, and the king offered him some himself. The young man said, 'This is too much -- because wine is prohibited in my master's house.'

"The king said, 'This is not your master's house, this is your examiner's palace. If you want clearance, be alert and do what I say. Your master has told you not to be unconscious. Don't be unconscious; drink and remain conscious. What is the point of remaining conscious without drinking? Anybody can do that; everybody is doing that.

"'You drink, and drink to your heart's content, because never again will you get the chance. And I tell you, consciousness has nothing to do with it: I will be drinking with you; in fact I have been drinking the whole evening -- can you say I am unconscious? So drink!'

"He had to drink. And then the king took him.... He was falling all apart, not knowing what was happening -- the intoxication, the women, the food, the beautiful clothes that were given to him after the bath.... And then the king took him to the guesthouse where he was to stay. He could not believe it: he thought he must have come to heaven -- alcohol gives many people the idea of heaven."

Perhaps that's why all the religions are against alcohol, because if alcohol can satisfy your desire for heaven.... Who would bother to go to the churches and to the temples and to the ashramas, and do all kinds of strange things when heaven is possible through the simple process of drinking alcohol?

"The young man thought he must be in heaven; he forgot completely that he had come to be examined. The king showed him his bed, and the moment the young man lay down he saw a naked sword hanging by a thin thread just above him. All intoxication disappeared; suddenly he found that he was not in heaven. That sword.... Death can bring anybody back to earth from anywhere!

"He asked the king, 'Why is this sword hanging here?'

"The king said, 'This is hanging here to keep you conscious. This is your room -- now, go to sleep. And if, by God's grace, both of us survive till tomorrow morning, we will meet again.'

"The young man said, 'Nothing is going to happen to you, you will survive; the question is about me. Even with God's help I don't think this thin thread can hold this heavy, naked sword hanging over me; it is going to fall any moment. Just a little breeze is enough, and I am finished!'

"The king said, 'Don't be worried. If you are finished off -- your master must have been telling you about reincarnation -- you will be reincarnated -- a rebirth. And whatever you have learned will go with you. So don't miss these last moments. Perhaps it may fall -- I cannot guarantee anything. It is up to you, what you make of these moments. Remain conscious, and if you die in consciousness, nothing can be better than that.'

"But the young man said, 'I don't want to die. I have come here just to get the clearance, and you are just clearing me away from life itself!'

"The king said, 'This is the way one gets the clearance. You go to sleep: whatever is going to happen is going to happen -- that's your master's teaching. That's what Hindus say: even a leaf does not move without God's will, so how can a sword kill you without God's will? And WITH His will, sword or no sword, you will be killed.

"'So just go to sleep, the way I go to sleep. Over you there is only one naked sword hanging; over me there are thousands of naked swords hanging. And soon you will hear my snores from the other room.'

"The young man could not sleep the whole night; the whole night he heard the king snoring. In the morning the king came into his room. The young man was fully awake, lying, just looking at the sword; there was nothing else in the whole world except the sword.

"The king said, 'I am going to take a bath' -- just behind his palace was the sacred Hindu river, the Ganges. Come along with me for the morning walk, and a little swim in the river.' They went there. The man had nothing except a small *langoti*.

A langoti is just a small piece of cloth, a very mini mini underwear without any stitches or any sewing done on it. You have just to put a thread around your waist and stick one end of it in the front and the other end at the back, and the mini mini underwear is ready.

No tailoring is needed; you can make it any time anywhere. And that's what the Hindu monk is supposed to wear, because stitching is a complicated affair; you will have to accept somebody's help, you may need money -- and all these things have to be avoided.

The Hindu monk tries to avoid as much as possible. He has the barest necessities: a begging bowl -- which is not made of metal; it is made of a coconut cut in two pieces, and the hard shell of the coconut becomes the begging bowl. You can attach a small string to it to hold in your hand. The same way you make your mini mini underwear, you make your begging bowl.

And a staff -- one wonders why a staff. It is because of the Indian dogs. There are so many, and they are particularly against all kinds of uniformed people. Although the monk's is not much of a uniform, still it is a uniform because all the Hindu monks are the same, with their begging bowls, that mini mini underwear, the staff -- and all naked.

Dogs feel suspicious of uniforms; they think that something somewhere is wrong. And perhaps they are right, because the army uses uniforms, the police use uniforms, postmen use uniforms -- and the monks use uniforms. It seems all the wrong kinds of people are in uniforms. So the staff is absolutely necessary to keep the dogs away.

So I said to the old Hindu monk, "So these were the three things that the young man had brought with him, the langoti, begging bowl and staff. In the morning he went off with these three things again because he felt embarrassed in all those valuable clothes, robes that the king had offered.

"He said, 'In the palace I can use them but not outside. If somebody sees me in these robes it will be very embarrassing for me and for you, so let me have my uniform.

"The king said, 'That is up to you.' So the king went in his royal clothes and the monk in his uniform. They both put their clothes on the bank of the Ganges and entered the water. While they were taking their bath the monk shouted to the king, 'Your palace is on fire!'

"The king said, 'I saw it before you did, but there is nothing to be worried about. Now what can be done? It *is* on fire, but nothing happens without God's will so don t be worried; you just take your bath.' "The young man said, 'What are you saying! At least I have to save my uniform that is lying just by the side of the palace' and he ran out of the water to save his uniform. The palace was burning, the king's clothes were there, but he was worried about his uniform!

"The king took his bath. The palace was completely finished -- it had been burned on his orders. The monk was continuously shaking and trembling, and he was saying, 'It is such a great loss. How many millions of rupees...!'

"But the king said, 'Don't be worried; that has nothing to do with you. *Your* things are safe.'

"The young man said, 'All my things are perfectly safe.'

"The king said, 'That's enough for you -- you *should* be worried about your things: these are your possessions, this is your kingdom. But I don't care if my whole kingdom burns down; it doesn't matter -- because before when I was not here, the world was here and the kingdom was here. One day I will not be here again and the world will continue. I am here just as a visitor, a watcher. Why should I get too involved?

"'But you have to remember that you have not been able to renounce anything; you have not yet become a watcher. You could not even watch my house on fire. If your uniform -- which is not much of a uniform -- had been on fire I think you would have gone mad! You are already in a state of madness because of so much loss.... But what has it to do with you?

"'And you were shocked seeing me drinking, but you don't know that even while drinking I am a watcher. You were shocked seeing me surrounded by beautiful women; even looking at their dance I am only a watcher. But you are not a watcher at all. Now make up for it within two days. The time is short, very short. Be a watcher, because before I give you the clearance that, yes, you can graduate, you will have to prove that you have become a watcher.'

"He said, 'How have I to prove it?'

"The king said, 'Today just go on trying it on everything. Everything is managed in such a way that it will help you to watch. Just watch. Don't try to escape, don't try to repress, don't try to fight, don't try to avoid: just watch, let things happen.'

"And on the last day, the last test was that there was going to be a beautiful dance. This young man was given a cup full of oil -- so full that if he just moved a little, the oil would spill. The dancers were in a circle -- all naked women dancing -- and the king was sitting in the middle. And the man the poor young man holding that precious bowl full of oil, was told 'Even if a single drop of the oil falls, you have failed.'

"Now there was so much temptation to look to the side at what was happening -- so many beautiful

women dancing! But from that bowl, just a single drop... just a single moment of unwatchfulness.... He passed by the women, went around them -- and as he was going around, slowly slowly watchfulness settled in him. He forgot all about the dance; there was only the 'now', the oil, and watchfulness...."

Watchfulness is a simple thing.

But it has no ego fulfillment.

Meditation is the same.

These are different names -- watchfulness, witnessing, meditation, awareness, alertness -- different names for a single phenomenon; and all these happen when you are in a state of not -- doing. And that is the question: how to do that non-doing?

If you ask how, you have missed the point, because "how" means doing -- and you are asking me, "Tell us to do something so that we can attain non-doing."

If you go to any religious priest he will tell you what to do, and just by telling you what to do he proves that he knows nothing.

I cannot tell you what to do.

I can only explain to you that doing is not going to help. You will have to understand that no doing is going to help. In that very understanding, non-doing happens.

Non-doing is a happening.

It is nothing on your part, that you can claim, "I have done it, I have achieved it." You can only say, "When I was not there it happened. Because I have always been there it was not happening."

Don't ask what has to be done.

Leo Tolstoy, one of Russia's wisest men of this century, has written a book, WHAT THEN MUST WE DO? -- and this was one of the books that changed Mohandas Karamchand Gandhi into Mahatma Gandhi.

Mahatma Gandhi declared three persons his master. The first was Leo Tolstoy, the second was Henry Thoreau, and the third was Emerson. All three were fanatic Christians.

It is a very strange thing that Gandhi was influenced by these three fanatic Christians. Gandhi did something immeasurably harmful to India: he sabotaged the Eastern religious understanding by mixing it, unconsciously with fanatic Christian ideas. He was influenced by these people, and he started interpreting Eastern religions according to these ideas.

There were many times in his life when he thought to become a Christian. It would have been far better if he had become a Christian. At least he would not have been able to contaminate Eastern thought with things which are far lower.

But his politics prevented him, because if he had become a Christian he would have lost his Hindu following. To keep the Hindu following he remained a Hindu, but his mind was already Christian; he had no understanding of Eastern thought.

He was educated in England and then he was working in South Africa, again under a British government. And his contact was only with Christian missionaries. One of the very famous Christian missionaries of those days, C.F. Andrews, was Gandhi's greatest friend. But he could not become Christian because once he was a Christian all Hindus would have dropped him completely, immediately.

His son, Haridas Gandhi, just in rebellion against his father -- because that father was really too much of a father, really a dangerous father.... He wanted to mold you completely according to his ideas. I have a soft corner for Haridas Gandhi, his son, because Haridas wanted to go to school; but Mahatma Gandhi would not allow him because he thought the whole educational system was corrupted.

It is true that it is corrupted, but what is the alternative? To remain uneducated? Before you create a better education system there is no other to go to; it is a necessary evil. So be cautious, be careful -- but to prevent children from going to school....

You will be surprised: all Gandhi's children remained uneducated except for Haridas, because he escaped from the home. You will have thousands of cases where children have escaped from home because their fathers wanted them to be educated, but this is a single case where a son escaped from home because he wanted to be educated and his father was absolutely against any kind of education.

Gandhi was so angry. He was talking so much of non-violence and love and compassion but he had nothing of it; he was so angry. And what crime had the son committed? -- he became a matriculate. And Haridas was thinking that once he is a matriculate, his father will be angry and shout and may even beat him; but how long can this go on? -- things will change. But Gandhi was not an easy father.

He declared that Haridas could not enter his house; he disowned Haridas as a son. Haridas had guts. He said, "Okay, I am going to become a Mohammedan, because my father goes on saying that Hindus and

Mohammedans are all brothers; that the KORAN and the GITA and THE BIBLE all give the same message; that there is the one God called by so many names -- so let us see."

He became Mohammedan, and Gandhi was so angry that he told his wife, "I don't want to see the face of this boy again." When Haridas heard it he said, "But Hindus, Mohammedans, Christians, are all brothers, and all these books have the same message. What has happened?"

From Haridas he changed his name to Abdullah. His new name was Hajji Abdullah Gandhi. Hajji is equivalent to Mahatma. He went to Mecca to do hajj. Hajj is a pilgrimage; you go to Mecca, the place where Mohammedanism was founded and where Mohammed created the first mosque.

It is absolutely necessary for every Mohammedan to go on a hajj; hajj means holy pilgrimage. If you don't, you are not a real, authentic Mohammedan. And one who goes is called hajji; he has become a saint. Just by going to Mecca and moving seven times around the stone, you become a sage.

Abdullah is simply a translation of Haridas in Arabic. Haridas means servant of God; that is exactly the meaning of Abdallah. Allah means God, *abd* means servant: Abdullah. And Haridas asked to keep it exactly the same. Hajji means mahatma, Abdullah means Haridas -- and "Gandhi" he kept because "Gandhi" has nothing to do with Hinduism.

In India there is a strange convention: your profession by and by becomes your surname. Gandhi simply means one who sells perfume. Somebody amongst his forefathers may have been a perfume-seller. *Gandh* means perfume, so *gandhi* means one who sells perfume. It has nothing to do with Hinduism; there are Parsee Gandhis -- that's why Indira was also Gandhi.

She had no relationship to Mahatma Gandhi. She was married to a Parsee, Feroze Gandhi; she was not even married to a Hindu. Feroze's parents must have been selling perfume. Perfume has nothing to do with any religion -- anybody can sell perfume -- but when you sell perfume in India, slowly slowly you will become a Gandhi. That's how Indian surnames are. Your business, your profession, slowly slowly gets you fixed. So Abdullah kept "Gandhi" because that has nothing to do with Hinduism.

Only once, in a railway station in Katni, did Mahatma Gandhi and Abdullah Gandhi cross paths. Gandhi was traveling in the train, and Abdullah was going to catch the train from Katni. Hundreds of people had come to see Gandhi and hundreds of people, Mohammedans, had come to give a send-off to Hajji Abdullah Gandhi, because they had made him a saint -- just in opposition to Gandhi.

That Gandhi's own son did not believe in Hinduism and thought of Mohammedanism as higher, as a true religion, was a great boost to their ego. So they were shouting slogans in praise of Hajji Abdullah Gandhi: "Long live Hajji Abdullah Gandhi!"

When their procession passed by the side of Gandhi's compartment -- he was standing facing the crowd -- he turned his back. He would not look at his son's face -- and this man is talking about compassion, kindness, love, non-violence! And not only that, his wife was, after all, a mother. She wanted at least to have two words with Haridas, but Gandhi stopped her. He said, "Choose. If you say a single word to Haridas, you also go with him."

This is the way of the ego. Kasturba, his wife, remained silent, crying tears, but she could not say a single word. Abdullah stopped there, seeing his father's back. Everything was said: looking at his mother's face covered with tears he thought it better not to say anything, not to create any trouble for the old woman; he passed on by.

The day Gandhi was assassinated.... Haridas was the right person to put fire to Gandhi's body but he was ignored -- and he was no longer a Hindu. He followed the whole procession, he was present there when Gandhi's body was burned, but nobody even recognized him, not even his brothers.

One of Gandhi's sons, Ramdas, was very friendly to me. I asked Ramdas, "Now your father is dead, what is creating a wall between you and Haridas? If it is only a question of ego, of who should approach whom, then I can manage something, because I know Haridas. And as far as I understand Haridas is a man of tremendous courage -- fighting with a steel-hearted father, a hypocrite, who was not a mahatma, who could not be a mahatma.

"Haridas had simply given a challenge to your father:'If you say that every religion is the same, then why so much fuss about my becoming a Mohammedan? And you have been continually thinking of becoming a Christian; if your son has become a Mohammedan what is wrong in it?'

Ramdas said, "I can understand, but for his whole life my father was telling us, 'Never treat Haridas as your brother,' and now that my father is dead I would feel guilty if I went against his will. But you *are* right."

I said, "I can bring Haridas, because he has never been against anybody -- neither Mahatma Gandhi, nor

you nor his mother nor other brothers. He was just showing a simple fact to Gandhi, but 'what you teach is not your reality; what you say is not what you live.'"

But this is the way of the ego. It says one thing, and lives just the opposite. It can even pretend to be its own opposite: it can pretend to be humble. And that's where the question leads.

If you ask me what to do to attain non-doing.... Nothing has to be done to attain non-doing. Non-doing is not an *attainment*, it is simply your nature. When you are not doing anything, it is there.

If somebody is running in this room and he asks, "What can I do so that I can stop running, so that I can also sit just like you?" what are you going to say to this man? Running is an act; sitting is not an act. You are not to do something to sit, you have simply to stop running; don't run! Or if you find it impossible to stop, then the other way, the only other way is to run as long as you can, and sooner or later you will fall down. How long can you run?

So there are only two types of non-doers in the world: one who by sheer understanding relaxes and finds the state of non-doing, of peace, of silence; and the other type, who will go thousands of miles, torture themselves in every possible way, do yoga exercises, stand on their head and fast, starve, renounce, repress, pray, go into the monasteries and do all kinds of stupid things. And finally, simply by being tired, exhausted, they sit down -- and suddenly it is there.

Perhaps they may think it has come because of all their doing. That is not the case -- it has come in spite of all their doing. Otherwise, they are such practiced doers that it was possible they might have continued still, because the more you run, the better your running becomes.

There is no end to it: you go on becoming more and more skillful, more and more articulate, more and more crafty. You go on finding new ways. You get fed up with one thing, then you move to another; you get fed up, you move to another. And there are millions of things available in the world for you to do.
But for non-doing, nothing is available, no method.

You have simply to understand the nature of non-doing.

Don't ask an absurd question. Just try to understand that by doing, your ego will be fulfilled. Whatever you do -- you do prayer, you do fasting, you go to the church, you become a monk -- whatever you do, doing is food for the ego, and ego is the barrier between you and existence, between you and your reality.
Don't *do* anything.

Why can't you just live without doing all this nonsense?
Eat when you feel hungry.
Drink when you feel thirsty.
Go to sleep when you feel sleepy.
Get up when you feel awake.
And just forget everything else!
Just do the small things that are needed.
Live a simple, ordinary life.
And you will find it.
Jesus says: "Seek and ye shall find."
I say to you: "Seek and ye shall never find."
Jesus says: "Ask and it shall be given to you."

I say to you: "Ask and it shall never be given to you."

Jesus says: "Knock and the door shall be opened unto you."

I say: "Knock and the door shall never be opened unto you."
In fact there is no need to knock:
The doors are open.
Just get in!

From Misery to Enlightenment

Chapter #23

Chapter title: You'll never find a lion in the lion's club

20 February 1985 pm in Lao Tzu Grove

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OSHO,
WHY ARE PEOPLE SO FANATICALLY COMMITTED TO GROUPS AND ORGANIZATIONS OF ALL KINDS: RELIGIOUS, SOCIAL, AND POLITICAL?

MAN'S mind is a Pandora's box.
It contains the whole of evolution from the lowest creature to the highest genius. They are all living together in man's mind simultaneously, they are all contemporaries. It is not that something is past, something is present, something is future: as far as mind is concerned everything is simultaneous, contemporary.

It has to be understood very clearly because without understanding it the question will remain unresolved. The idiot is in you, so is the genius. Of course the idiot is much more powerful because it has a longer history, and the genius is a very still, small voice. From Khomeini to Einstein you are spread; and the trouble is that Khomeini is in the majority, much more in you than Albert Einstein, who is in a very poor minority.

Think of man's mind as a pyramid. The base is made up of Khomeinis, millions of Khomeiniacs, and as you go upwards there are fewer and fewer people. At the peak they are not in millions, not in billions, only in dozens -- and at the very peak, perhaps there is a single individual.

But remember that the difference between Khomeini and Einstein is not of quality, it is only of quantity, because part of Khomeini is Albert Einstein, and the major part of Albert Einstein is also Khomeini.

Just the other day the results of a three-year long research on Albert Einstein's brain was published. It took three years just to count the cells of his brain. There are millions of cells in every brain doing different kinds of specific work: it is a very miraculous world.

How a certain cell functions in a certain way is still not known. A certain cell thinks, a certain cell dreams, a certain cell poetizes, a certain cell paints. What makes the difference between these groups of cells? They are all alike as far as chemistry and physiology is concerned; there seems to be no difference at all. But there are cells which think, there are cells which imagine, there are cells which are mathematical, and there are cells which are philosophical. It is a whole world.

Three years counting the cells of Albert Einstein's brain -- the result is very significant. A certain kind of cell has been found in his brain -- twenty-seven percent more than in the average brain. That certain kind of cell has only one function: to feed, nourish, the thinking cells. It has no direct function, it is a nourishment to the thinking cells. And that nourishing cell has been found to be twenty-seven percent more numerous than in the ordinary, average man.

Now the difference is of quantity, it is not a qualitative difference: those twenty-seven percent cells can be grown in you. And why only twenty-seven? Two hundred and seventy percent more can be grown because it is well-known and an established fact how those cells grow.

In white mice they have been growing all kinds of cells. If the white mouse is given more things to play with, he starts growing those nourishing cells, because he has to think. If you put him in a puzzle box and he has to find the way -- if you put him in a box where food is hidden somewhere and he has to find the way through all kinds of labyrinths to reach the food, and he has to remember the ways that he has followed -- of course a certain kind of thinking has started. And the more he thinks, the more is the need for the nourishing cell.

Nature provides you whatever you need.

Whatever you have got is not given by any god, by fate; it has been created by your need.

But one thing out of this whole research is very shocking and shattering: that the difference between Einstein and Khomeini is only of quantity. And that quantity also is not something special, it can be created: old Khomeini just has to start playing chess, cards.... Of course he won't, but if he starts playing chess and cards and other things he will have to think.

Religions kill this very nourishing cell because they tell you to believe.

Believing means:

Don't think, don't play with ideas.

Don't try to find out on your own.

Jesus has already found it, Buddha has already said it -- why should you be unnecessarily concerned? Then naturally that part which makes a man an Einstein does not develop: you remain average. And average means the basement of humanity.

Hence, I call man's mind a Pandora's box. And for another reason also -- because whatsoever has happened in evolution has left its traces within you. You are still afraid of darkness. That fear must be millions of years old; it has nothing to do with the modern world. In fact it is difficult in a place like New York to find a dark corner, everything is so lighted. People may not be enlightened, but places are.

Why this fear of darkness? Because in modern life you don't come across darkness in any fearful way. If you meet darkness at all it is soothing, relaxing, rejuvenating. Rather than being afraid of it you should have a certain love for it. But the very idea of loving darkness seems absurd. Somewhere deep down in your heart is still the caveman who was afraid of darkness.

The fear of darkness comes from those days when fire was not discovered. Those were the days of darkness, and darkness became almost synonymous with evil. Everywhere evil is painted as dark, black. Darkness became synonymous with death. Everywhere death is painted as black.

The reason is very clear: before fire was discovered, night was the most dangerous time. If you survived one night you had done something really great, because in the night all the wild animals were ready to attack you. You could not sleep, you had to remain awake -- just the fear of the wild animals was enough to keep you awake. And still they would attack in darkness, and man was helpless.

So darkness became evil, bad, and synonymous with death. And the fear has entered so deep in the heart, that still today, when darkness has gone through a complete transformation.... Neither wild animals attack you in the dark, nor does darkness bring any evil or death to you. It only brings soothing sleep, takes all your tiredness of the day; makes you again young, alive, full of energy, ready to meet tomorrow's morning sun. But our attitude remains the same. So is the case with everything.

In the past, throughout the whole of evolution, man had to become part of a certain group, organization, society, tribe, for a simple reason: because alone he was so helpless. Alone, and the whole wilderness against you -- it was difficult to face it. Together, with a crowd, you felt more protected, more secure.

You have to remember that man is the most weak and helpless animal in the world, and because of this helplessness and weakness our whole civilization and culture has grown. So don't think of it as a curse; it has proved a great, the greatest, blessing.

Lions cannot create society, lions cannot create culture, because a lion has no need of the group. He alone is powerful enough. Sheep move in groups; lions don't move in groups. Each lion has its own territorial imperative. They have a specific technique to declare their territory. All the animals -- they piss on a certain area. Its smell makes others aware that this is the boundary line, the fence. Outside it, everything is okay; just a single step in, and there is danger.

Lions like to be alone for the simple reason that they are enough for any enemy. Now if you think about man... his body is not so strong as that of an animal. His nails are not so strong that he can kill any animal just with his nails. His teeth are not so strong that he can eat the raw meat of an animal killed by his own hands. Neither can he kill with his hands nor can he eat raw meat directly with his teeth. All his limbs are weaker than other animals. He cannot run with a horse or with a dog, or with a bull, or with a wolf, or with a deer: he is just a nobody.

It is good that these people don't participate in your Olympic races; otherwise your great runners will just look silly. You cannot move like monkeys from one tree to another tree. They go on jumping from one tree to another tree for miles; they need not touch the ground. You cannot fight even with a monkey.

This has to be accepted: that man is the weakest animal on the earth. And this is the foundation of his whole behavior, his commitments, his groupings. He has to be part of something bigger than himself; only then does he feel safe.

He had to invent all kinds of weapons. No animal has bothered to invent weapons. There is no need;

their hands, their teeth, their nails, are enough. From the earliest days man had to invent weapons -- first made of stones, rocks, then slowly slowly with metals.

Then he had to work out that even with a weapon in his hand he could not fight with a lion or an animal at close quarters. He had to invent arrows -- that is, shooting from a distance -- coming close was dangerous. You may have a weapon but it won't be of much use against an elephant. He will take you and your weapon both together and throw you half a mile away.

Shooting from a distance in some way or other became necessary. That's how we have arrived at nuclear weapons. Now we have taken man completely out of it; you just push a button and a rocket shoots. You need not know where the rocket is; it goes on its programmed course. It will reach to the Kremlin or it will reach to the White House; that program is in-built.

Who pushes the button does not matter; he can be miles away. He *has* to be miles away because after all man is not a pope, he is fallible: things can backfire. The rockets may be somewhere in Texas, and the buttons, the switches, may be somewhere in the White House.

Man has created distance between himself and the enemy, and finally he had to create distance between himself and the weapon too, because the weapon became too dangerous. To keep it close is taking an unnecessary risk.

But everything has grown in a very logical way. Man has become the conqueror of all the animals. Only in this sense can it be said, "Blessed are the weak for they shall inherit the kingdom of the earth." They have inherited it only in this sense, but in no other, spiritual sense. Man's weakness has proved his strength.

Man had to think, he had to work things out. There were so many problems, and he had no natural way to find out solutions -- hence, thinking. Thinking simply means you are faced with a problem and nature has not given you the clue to it. All the animals are provided with clues. They never face any problem. Whenever they have to encounter something they know exactly what they have to do; hence thinking does not grow.

Man was left without any solutions, -- with immense problems surrounding him: he had to think.

Over millions of years his thinking cells became more and more efficient, but on the way he was gathering all kinds of dust, all kinds of fears. It was necessary, it could not be avoided; but the trouble is that time has passed, you have passed through that way, but the dust is still clinging to you.

Now man can be alone. Now there is no need for him to be fanatically committed to any religious group any political ideology -- Christianity, Hinduism, Mohammedanism, communism, fascism -- there is no need.

But the majority consists of the idiots. They go on living their past again and again. It is said that history repeats itself. That is true as far as ninety-nine percent of humanity is concerned; it can't be otherwise. It has to repeat itself because these people go on clinging to their past, and they go on doing the same again and again.

They cluster into groups; and this has to be a commitment because why should the group take on the burden of you? You have to pay something in return. Why should the group bother about your safety? You have to do something for the group -- that is your commitment. You say, "I am ready to die for you. If you are ready to die for me, I am ready to die for you." This is a simple bargain.

And why are they *fanatically* committed? They have to be fanatically committed because if you start being conscious, alert, you will see that it is such an idiotic thing.

There is no need to belong to Adolf Hitler's Nazi party. But a country like Germany, one of the most educated, cultured, sophisticated -- the country that has given the longest list of thinkers and philosophers to the world -- falls victim to an utter idiot. And a man like Martin Heidegger, one of the most important philosophers of this age, perhaps the *most* important, was a follower of Adolf Hitler.

One cannot believe it. This is simply inconceivable about a man like Martin Heidegger, who has no comparison anywhere in the world: of his contemporaries, all look like pygmies. His thinking was so complex that he could never finish any of his books.

Heidegger would start, he would do the first part, and then the whole world would be waiting for the second part to appear; and it would never appear, for the simple reason that by the end of the first part he had created so many problems for himself that now he did not know where to move, where to go, what to do, or how to resolve it all. He simply kept silent and started another book!

And that's what he did his whole life. The first part, the second part; then the third part is missing -- no book is complete. Yet even those incomplete pieces are simply miracles of the mind. The fineness of his logic and the depth of his approach.... But even this man could not see that this Adolf Hitler was a madman. And he was also fanatically committed to Adolf Hitler.

From where does this urge to be fanatically committed come?

It comes from your doubt:

You cannot really convince yourself that what you are doing is right, so you have to overdo it. You have to shout loudly so that you can hear; you have to convince others so that in return you can be convinced. You have to convert others, so that seeing you have converted thousands of people you are at ease: There must be some truth in what you are saying; otherwise, why are so many people convinced? You can be a fool, but so many people can't be foolish.

Just think of Adolf Hitler: he can think of himself as a fool, but what about Martin Heidegger? He has convinced Martin Heidegger; now no other proof is needed. This man is proof enough that what he is saying is right.

This is a very reciprocal process, a vicious circle. You become more convinced by having more fanatically committed people, and because you become more convinced you start gathering more people around you.

Adolf Hitler says in his autobiography that it does not matter what you are saying -- whether it is right or wrong, true or false -- just go on repeating it with conviction. Nobody is bothered about its rationality and logic.

How many people are in the world who understand what logic is, what rationality is? Just go on repeating with force, emphasis. Those people are in search of conviction, not in search of truth. They are in search of somebody who knows it. And how can they feel that you know it if you say "if" and "buts," "perhaps"...?

That's why Mahavira in India could not gather many followers -- because he started every one of his statements with "perhaps." He was right, he was absolutely correct, but that is not the way to find followers. Even those who were following by and by disappeared: "Perhaps... this man is talking about 'perhaps' -- perhaps there *is* a God." Can you gather a following committed to your "perhaps"? They want certainty, they want a guarantee.

Mahavira was too wise a man for all these idiots. He behaved with people as if they were of his understanding. What he was saying can be understood by Albert Einstein, because what Albert Einstein says is also with a "perhaps."

That's the whole meaning of the theory of relativity: nothing can be said with certainty because everything is only relative, nothing is certain. Can you say this is light? It is only relative. In comparison to a brighter light it may look very dim. In comparison to a millionfold brighter light it may look like just a black hole, just a darkness.

What is darkness? -- less light. There are animals, cats, in the night moving in the house perfectly well. In your house somebody else's cat can move better than you yourself can move in darkness. You will stumble, but the cat has eyes which can catch dimmer rays of light.

The owl only sees in the night; the day is too bright. The owl needs sunglasses; without sunglasses he cannot see, the day is too bright. When it is morning to you, it is evening to the owl. Now what is what? Think of the owl, then you will understand the meaning of perhaps: perhaps it is evening; as far as the owl is concerned perhaps it is morning. As the night grows darker, the owl sees better. In the middle of the night it is the middle of the day for the owl.

Things are relative; hence to say anything with certainty is to show your stupidity. That's why Mahavira used a strange approach for the first time in the history of man, twenty-five centuries before Albert Einstein. His word for perhaps is *syat*. His philosophy became known as *syatvad*, 'the philosophy of perhaps'. You ask any question; he will never answer you with a certainty. You may have come with some certainty; by the time you leave him you will be more uncertain. Now who wants to follow such a man?

Adolf Hitler is going to be followed because he takes uncertainty, which was like a wound, out of you. You were trembling inside; you don't know what this life is all about. But somebody knows, and you can follow that somebody: you are relieved of a great burden of uncertainty. All that is needed from your side is a fanatical belief.

The fanatical belief serves both sides. The leader needs it because he himself is just like you, trembling deep inside; he knows nothing. All that he knows is that he can shout better than you, that he is more articulate than you, that he can pose at least as if he knows, that he is a good actor, a very refined hypocrite. But deep down he knows that he is trembling. He needs a great following which will help him to get rid of his fear, which will convince him that he knows.

I have heard: it happened that a journalist died and reached the gates of paradise. Journalists are not

supposed to go there; how it happened I don't know. The gatekeeper looked at him and said, "Are you a journalist?"

He said, "Of course, and as a press reporter I am allowed everywhere. Let me in."

The gatekeeper said, "There is a difficulty. In the first place, in paradise we don't have any newspaper because no news happens here -- no crime, no drunkards, no rape. There are only saints, dried up, frozen from eternity till eternity. So what news is there? Still we have a quota of ten journalists, but that has been full from the very beginning. You will have to go to the other gate on the other side of the road."

The journalist said, "Can you do a little favor for me? I will leave after twenty-four hours, but just give me a chance, at least a tour. If you cannot allow me a permanent, residential green card, you can let me have a twenty-four-hour tour. That is not too much to ask. Coming from so far away, have mercy on me. And give me one promise: if I can convince those ten journalists, if one of them is ready to leave in my place, then will you let me be here?"

He said, "Then there is no problem. If you can convince somebody to go to the other place, you can be in his place. It makes no difference to us; the quota is ten."

The man said, "Then just give me twenty-four hours."

He went in and he started talking to everybody, whomever he met. "Have you heard that in hell they are going to start a new daily newspaper, the biggest that has ever been tried? And they are in need of a chief editor, editorial staff, and all kinds of journalists, weekly editors, and literary editors -- haven't you heard?"

And they said, "We have not heard anything, but that is great. In this rotten place, only one issue of a newspaper was published, some way, far away back in the beginning of time, but since then nothing has happened, so only the first issue.... We go on reading it again and again, what else to do? This new paper is a great idea."

All the ten journalists became agitated. Next day, after twenty-four hours, the journalist reached the gate. The gatekeeper immediately closed the door and said, "Remain inside!"

He said, "Why?"

The gatekeeper said, "You are a tricky fellow. All those ten have escaped to the other place, now I cannot allow you to go. At least one journalist should be here.

The journalist said, "But I cannot remain here."

The gatekeeper said, "Are you mad? You spread that rumor which is absolutely false. They got the idea that they will get great posts, and became excited again -- but for what are you going?"

He said, "Who knows, there may be something in it. I cannot stay. And you cannot stop me anyway because I am not supposed to be here; I am only a tourist for twenty-four hours. Remember, that was our basic decision -- that for twenty-four hours I will be in, and then I will go out. You cannot stop me -- you cannot go against your word."

But the gatekeeper tried hard: "You have spread the rumor; it is absolutely false. And don't bring trouble on me because the hierarchy, the bureaucracy will ask me, 'Where are all the ten journalists?' Once in a while they take the census and, 'Not a single journalist? the whole quota is missing? Where have they gone?'

"At least I can show the hierarchy that 'this is the man who convinced them; and they escaped. And because it has never happened before -- anybody escaping from paradise into hell -- we don't keep the doors closed from the inside. Nobody ever escapes; anybody can open them and look out, there is no problem. Who is going to go to hell?and there is no third place. So the doors were open as always and they escaped. They simply said to me, "Goodbye, we are not coming back again.'" I cannot let you go."

But the journalist was stubborn. He said, "Then I will go immediately to the hierarchy and expose the whole thing: that I am not entitled to be here, I don't have a green card -- I am just a tourist -- and the gatekeeper is not allowing me to go out. You have committed two crimes: first, you allowed me in; second, you are not allowing me out."

The gatekeeper understood; that was perfectly right. He said, "Okay, you go. The census, it takes eternity -- everything takes eternity here. Meanwhile maybe some other journalist may turn up. But this is strange, that you are convinced by a rumor that you created yourself."

He said, "When ten other journalists are believing it -- it may be that I started it, but there must be something in it. Some part of it must be true; otherwise how can you convince ten journalists, and that too to go from paradise to hell? There is bound to be some truth in it."

The leader is continuously in need of being convinced again and again that what he is saying is right For that he needs growing numbers of committed people. And the more fanatically they are committed, the more convincing they are to him. If they are ready tc die or to kill, to go on a crusade, do *jihad* holy war -- that

makes him certain.

And -- in a circular way -- his certainty convinces the followers, because he becomes more loud, he becomes more stubborn; he becomes absolutely certain. "Ifs" and "buts" disappear from his language: whatever he says is the truth. And this vicious circle goes on and on. It makes the leader fanatic, the followers fanatics. It is a psychological need of both; both are in the same boat.

I have heard... President Ronald Reagan had gone for a morning walk with his pet chimpanzee. A man who was sitting on the beach looked puzzled and then said, "Mr. President, don't you feel embarrassed being seen with that chimpanzee in a public place?"

Ronald Reagan said, 4Why? Why should I feel embarrassed?"

The man said, "Who is asking you? I am asking the president."

The chimpanzee and the president are not very different, they are both in the same boat.

People have a psychological need to feel certain. To have shifting sand continuously underneath their feet makes their life difficult. It is difficult enough as it is -- and then all around, uncertainty and insecurity -- all around problems and no answers. This gives an opportunity to those few cunning people who can pretend that they deal exactly in the commodities you need. The only quality the leader needs is that he should always be ahead of the crowd. He should be constantly watchful of where the crowd is going, and be ahead of it. That keeps the crowd feeling that the leader is leading.

And the leader only has to be this clever, that he goes on watching the mood of the people, where they are moving. Wherever the wind starts blowing the real leader never misses the chance: he is always ahead of the crowd.

Thinkers are not needed because a thinker will start thinking whether that is the right course or whether the way he was going is the right course. If he starts thinking in that way then he will not be the leader any longer, he will be alone. The crowd will have moved with some idiot who does not bother where you are going: you may be going to hell -- but *he* is the leader, he is ahead of you.

The only quality in the leader that is needed is a judging faculty which can feel the mood of the crowd. This is not very difficult because the crowd is saying loudly, continuously, what it wants, where it wants to go, what are its needs. You have just to be a little alert and put all these voices together; then there will be no problem, you will be ahead of the crowd.

And go on promising whatsoever they are asking -- nobody is asking you to fulfill your promises; they are asking only to be promised. Who has asked you to fulfill your promises? Go on giving promises, and don't be worried that someday they will catch hold of you and ask about them. They never will, because whenever they catch hold of you, you can give them bigger promises.

And people's memories are very short. What you had promised five years ago, who remembers? In five years' time so much water has gone down the Ganges, who bothers? In five years so much has changed. Don't be worried, you just go on promising bigger and bigger promises.

Just now I read the news -- since Indira Gandhi's assassination in India the whole country has been facing tremendous problems. It has been facing those tremendous problems for the last forty years but now suddenly, because of the assassination, everything has come to the surface.

For twenty-five years continuously, Indians themselves have been selling all their secrets to anybody who wanted to buy them -- a common market. Indians are, in a way, very special people. Nobody in the world has ever done such a thing. America tries hard to send its spies into the Soviet Union, and then too they get caught and killed and imprisoned. The Soviet Union goes on sending spies into America....

Every country goes on putting spies everywhere because one never knows: he who is a friend today may be an enemy tomorrow. So every country has a network of spies around the world -- every country that can afford it -- particularly America and the Soviet Union. Both have a very tight network around the world.

But in India something special was happening. For twenty-five years a group of Indians, in which topmost members of Indira Gandhi's cabinet were involved were selling secrets to anybody who was ready to buy. And so cheaply that one cannot even conceive.... A five-hundred-million-dollar project -- its whole secret has been sold for fifty dollars. And it is not that you were asking for them, the *Indians* were asking you. And this has been going on for twenty-five years!

One French agency which has been purchasing the secrets -- they don't have any use for them right now, but they said, "They are so cheap, there is no harm. Any day India can be in a war with somebody; then we can get good prices for all these secrets." So they were collecting for a future time. Good business, because a fifty-dollar secret they will sell for fifty thousand dollars or even more. No business can be so well paying.

That French agency has said, "Indira Gandhi would decide something, and within four hours the secret

was delivered to us." And only Indira and three members of her cabinet knew of the secret. Four persons knew -- but that didn't matter, because even of those three topmost cabinet members whom she trusted, perhaps one, perhaps two, perhaps all three were involved.

Most probably all the three were involved, then nobody could expose anybody else; then they would have to keep the secret of their sales intact. They were betraying -- but all three were betraying, so who v as going to say anything? They would keep silent. If only one was betraying then the other two would be dangerous.

Now people are wondering if there are any secrets left in India, because for twenty-five years, every day, files were going out. And this was discovered because a whole truckload was passing the boundary line of Indian territory with all the secret files. It was caught; and it was found that it was carrying files. What kind of files? -- top secret!

Because in India the government files are bound in an orange ribbon, this group of twenty-five people who have now been arrested was called the "orange ribbon circle." And it was known all over the world -- except in India!

Rajiv is facing tremendous difficulties. The whole bureaucracy of every state with a separate language wants to be independent -- and in fact there seems to be no reason why they should not be. Basically India accepted the division of the country into Pakistan and India on a religious basis, so there is a precedent: You have accepted already in the very beginning of your independence a division on the basis of religion, that two religions cannot live together, that they should have their own countries.

Now, Sikhism is a different religion and they want their own country. According to your own principle they should be given a separate country. And if they are not given one, then why did you agree to give one to Mohammedans?

Tomorrow the Parsees will ask, "We want Bombay as an independent country just of our own." Certainly they have made Bombay and they are everything in Bombay. They are perfectly right: they are a different religion, a totally foreign religion. Sikhism at least is born in India; Parsees come from Iran -- they believe in Zarathustra. They need a separate country on a religious basis.

Now Christians are the third greatest religion -- hindus, Mohammedans, Christians -- and they have two states in which the majority are Christians. In Kerala eighty percent of the people are Christians, why should they not have their own country? In Assam they are demanding a separate country, Nagaland, because all the aboriginals of Assam have become converted to Christianity.

Now soon Jainism will ask. "Although we are not many," they will say, "still we are a religion and one of the ancientmost, perhaps the most ancient religion in the world. We should be given a state, even if it is a small state; but we need our own country."

And if religion can become the cause for division, then why not language? I think that is far more important. We have seen it happen. When India was divided, Pakistan was in two parts: half was on one side of the country, Punjab and Sind, and half was on the other side of the country, Bengal. That was a rare country, in two pieces, two thousand miles apart.

But soon Bangladesh became a separate country on the language issue. They are Mohammedans, and Pakistan is a Mohammedan country; but Pakistan uses three languages, Punjabi, Sindi, and Urdu -- and Bengal uses Bengali. They said, "Our culture is different, our language is different, and we cannot be dominated by non-Bengalis."

There was war finally, and they separated. It was a language issue. And Indira Gandhi supported Bangladesh just to weaken Pakistan, because if it became two countries it would become weak, it would become half.

Now in India there are thirty languages, major languages, and each language has as big a territory as any country can have. Germany, England, Italy, France -- these are small countries compared to those linguistic groups in India. For example, Tamil: Madras has a far bigger territory with more people than both Germanies together. Maharashtra is double the size of England.

And all thirty languages have a population and territory so big that each could become one country. When you don't understand each other's language, why go on bothering keeping them together?

You can see: forty years have passed, and India has not been able to decide yet what its national language is how can you decide?

In their constitution they have decided that Hindi is the national language, but there are twenty-nine contesting languages. A strange thing: they are all ready to accept English as their national language rather than accept any Indian language as their national language for the simple reason that at least English would

be foreign to everybody, but no Indian language is acceptable.

Because if Hindi becomes the language then the people whose mother tongue is Hindi will have a different weight in politics. Others who will have to learn Hindi will never be efficient enough to become national leaders, prime ministers, presidents -- it will be difficult.

And it is true, because up to now all the prime ministers have been from Hindi-language provinces. The whole power has remained in the hands of Hindi-speaking people. So forever, twenty-nine language groups are going to remain slaves.

Sooner or later they are going to separate themselves; they are already asking Assam and Punjab are already asking for independence. Soon others will follow.

And the poverty in the country goes on growing bigger and bigger and bigger. Rajiv knows perfectly well that his younger brother, Sanjay Gandhi, tried to enforce birth control and the end result was that because of his stubbornness... and it can be only *enforced*. How long will it take to persuade Indians in favor of birth control? meanwhile they themselves alone will have created the whole world population.

You will go on persuading, and they will go on producing.

By the end of this century, one person in every four will be Indian. Right now China is a little ahead but by the end of this century China will be far behind. Because in China they have enforced birth control it was almost done by the army and the military. Persuasion cannot help.

Sanjay did that but he had no support, and he was not the person to do it, it failed. Not only did it fail, because of it Indira lost the election for three years she remained out of power.

Now Rajiv cannot make that mistake again; he cannot enforce birth control. But without enforcing birth control the country is going to starve to death... within ten years millions of Indians will die, simply die from hunger.

All these problems.... What I wanted to point out to vou, is that all these problems are there but Rajiv is not talking about them at all. What he is saving.... And this was the slogan with which he won the election a landslide election.

Never before... neither his mother nor his maternal grandfather those powerful people, Jawarhlal, Indira nobody has had such a majority as he has. He can do anything.

Eighty-five percent of the parliament members are his.

And two provinces' elections have not been held in Punjab and Assam because of the continuing riots there. Once those people vote perhaps he will have more than ninety percent. You cannot imagine more of a majority... you can do anything!

But he is not talking about any problems because to talk about problems is fearful. He is giving promises. He has fought this election on a promise that "I want to lead my country into twenty-first century" if you survive! I don't think anybody has reminded him that "*if you survive, you* want to lead the country into twenty-first century."

But what about the *twentieth* century?

And people are so gullible. They were impressed that for the first time there is some leader who is saving that India is going to become a world power, in the twenty-first century.

He is talking about bringing the latest technology to the country, the latest scientific developments to the country -- and the country seems to be convinced that he will be able to fulfill these promises. From where is he going to bring the latest technology? Where is the money? Who are the people to operate it? Where are the scientists?

Because no scientist remains in India. As he becomes qualified, the scientist immediately escapes -- because there is nothing to do.

I asked Doctor Korana, who is a Nobel prize winning mathematician, "Why don't you stay in India?"

He said, "What am I going to do here? What I need is a certain atmosphere for higher mathematics. Here I cannot even talk with anybody about higher mathematics! I will commit suicide being here."

No great scientist, no great doctor, no engineer, no professor whoever becomes capable of helping the country has to leave, because the country cannot nourish the person. And the person cannot do anything in India, because there are no possibilities at all.

I have been in that country for so long. But Rajiv is not talking about all these problems, he is giving promises. And people are believing in those promises, people want to believe. They have nothing else, just hopes.

So the leaders go on giving opium, hope, and people become addicted. Fanatic commitment to groups and organizations political, religious, or any other kind is a kind of addiction. Just like any other drug.

A Christian feels at home surrounded by Christians. That is addiction, a psychological drug.

Seeing a red sannyasin something in the psyche of people immediately starts trembling: a question mark has arisen. There is a man who does not believe in Christ: "It is possible not to believe in Christ? It is possible to *survive* without believing in Christ?" Suspicions, doubts....

Why do they get angry at you? They are not angry at you, they are really afraid of you. And to hide the fear they have to project the anger.

Anger is always to hide fear. People use all kinds of strategies.

There are people who will laugh just so that they can stop their tears. In laughing you will forget, they will forget... and the tears can remain hidden.

In anger, their fear remains hidden.

They are very fanatic, defensive... You have not done anything, just being present is enough and they are immediately tense. They know their belief is not their experience, and they are afraid you may scratch, you may dig deep, you may bring the wound before their eyes Somehow they have been able to cover it up they are Christians and Christ is the savior, the *only* savior, the only *real* savior, and they have the Holy Book and God is with them so what is there to fear? They have created a cozy psychological home and suddenly, like a bull in a china shop, in comes a red sannyasin!

One of my teachers, who loved me very much... in my high school days he was the one teacher with whom I was very intimate. So when I went to university and would come back to my hometown on holidays, I would go to see him.

He said one day, "I wait for you. It is very strange that I wait for you, knowing that now the holidays are here and you will be coming. And your coming is just like a fresh breeze. In my old age you remind me again of my youth and my youthful dreams. But when you come, I become afraid and I start praying to God:'Let him go as soon as possible!' Because you create suspicion you *are* my greatest doubt. Just seeing you is enough for all my doubts to start arising. Somehow I keep them down, with you it is difficult."

He said, "It is strange that just your coming into my house is enough and all my efforts at repression fail and all my doubts stand up. And I know that I don't know God and I know that my prayers are just futile -- there is nobody to hear them. Still I go on doing them three times a day: morning, afternoon, evening. But when you are here then I cannot do my prayers as peacefully as I do every other day."

I said, "But, I never disturb your prayers!"

He said, "It is not that you disturb them. Just, you are sitting here and I am doing my prayer -- it is impossible. I know that what I am doing is stupid and I know what you are thinking. You must be thinking that this old fool still goes on doing... I know that in your eyes this is not respectable what I am doing. And the trouble is, that deep down I agree with you. But now I am too old and I cannot change fear arises. I cannot stop. Many times I have thought, 'Why don't I stop praying?' but I have been praying for seventy-five years....

At that time he must have been nearabout ninety-two. "I have been praying for so long. And now, at the time of death, to stop? And who knows?... if this boy is around and God really does exist, then I will be in a fix: I will not be able even to raise my eyes before God, if at the last moment I dropped praying. So I think, now that I have done it all my life, let me continue right or wrong. If it is wrong, nothing is lost. Anyway now that I am retired, the whole day I am free. And if God is there, then perfectly good, my prayers have succeeded."

I said, "This won't help. Even if God *is* there, this kind of prayer is futile. Do you think you can deceive God? Won't he ask you? You were praying with this idea that if he does not exist, good and if he exists, you can say that... you think you can deceive God?"

He said, "This is the trouble. That's why I say to vou, please don't come! I cannot drop it, and I cannot do it. And now you have created a third problem: Even if I am doing it, it is useless! Because you are right, if God is there he will know this simple thing, that this old man is trying to deceive him."

I said, "This is far worse than not praying. At least be honest. And I don't think being honest is anything against religion. Just be honest; if you don't feel it, drop it!"

He said, "With you I again start feeling young, strong. But when you are gone I am again old, death is close by and this is not the time to change boats. One may fall in between. It is better to keep on with what you are doing... whatever is going to happen, let it happen Just continue. And I am not alone two hundred million Hindus are with me. That's the point, two hundred million Hindus are with me."

I said, "Yes, that's true. Two hundred million Hindus *are* with you and I am alone. But a single person can destroy your two hundred million Hindus' support, if it is based on a lie.

"You have taken a wrong step you should never have listened to me!"

That's what fanaticism is: Don't listen to anything that goes against you. Before anybody says something you start shouting so loudly that you hear only your own voice. Read only your own book, listen only to your church, to your temple, to your synagogue.

Fanaticism is simply a strategy to protect you from doubts.

But although doubts can be protected, they cannot be destroyed.

And now there is no need either.

Man has passed through those stages where he needed crowds. Now he can be individual. That does not mean that you don't have clubs, you don't have societies, but there is no need to be committed fanatically.

You can be a rotarian; that does not mean you are committed fanatically that you will die for the Rotary Club. That will be a really great martyrdom -- somebody dying for the Rotary Club!

You don't have to die for the Rotary Club, Lions' Club... you need not die for Christianity, Mohammedanism, Hinduism, communism, socialism. You can have a rapport with people, you can have a dialogue with people, you can have meetings with people, you can commune with people who are of the same mind, but there is no need to make any fuss about it. No crusade, no holy war....

Yes, you can remain a nation but there is no need to make too much of those boundaries that you have created on the map. They are only on the map, don't start seeing them on the ground. That's where you become blind.

It is perfectly good there should be so many nations but there is no need for so many madnesses.

It is perfectly good, people can worship in their own ways, pray in their own ways, have their own book, love their own messiahs, there is no problem about it. But don't make it a problem for other human beings. It is your personal thing. You like something, you refer a certain perfume -- perfectly good; if somebody else does not like it, it does not make him your enemy.

These are likings somebody can differ. And difference does not mean antagonism, it simply means one has a different way of looking at things, feeling things. There is no need for any fanaticism, there is no need for any commitment. If we can have organizations in the world without commitment, without fanaticism, it will be a beautiful world.

Organizations themselves are not bad.

Organizations without commitment, without fanatic attitudes, simply make an orderly world. And order is certainly needed.Where there are so many millions of people you cannot live without order.

I have called that order "commune." I have called it "commune" just to make it different from organization, political party, religious cult. I have called it simply "commune," where people of similar vision live in a friendliness, with all their differences.

They are not to erase their differences to be part of the commune, that becomes commitment. Their differences are accepted, those are the qualities of those individuals.

And it is in fact making the commune rich where so many people with so many different qualities, talents, creativities, sensitivities are joined, without crippling each other, without destroying each other.

On the contrary, they are helping each other to become a perfect individual, a unique individual...

From Misery to Enlightenment

Chapter #24
Chapter title: The key to unawareness: keep thinking

21 February 1985 pm in Lao Tzu Grove

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OSHO,
I WAS SHOCKED TO HEAR YOU SAY THAT THE PYRAMID OF HUMANITY CONSISTS ONLY OF AYATOLLAH KHOMEINI AND ALBERT EINSTEIN, AND THERE IS NO QUALITATIVE DIFFERENCE BETWEEN THE TWO. ISN'T THERE A THIRD ALTERNATIVE?

I am shocked too, but one is helpless against the reality.

The truth is that there is no qualitative difference between Ayatollah Khomeini and Albert Einstein; I would have loved to declare it if there was even a small possibility of some qualitative difference. That does not mean that both are the same type of person.

Ayatollah Khomeini is a madman.

Albert Einstein is a super-genius, the sharpest intelligence humanity has ever produced.

So I am not saying that they are the same kind of people, but what can I do? -- they belong to the same range. Ayatollah is the lowest in the line, Albert Einstein the highest, but the difference is only of degrees; it is the same pyramid.

Ayatollah Khomeini, Adolf Hitler, Joseph Stalin, Benito Mussolini, Mao Tse-tung, they are as human as Albert Einstein, Bertrand Russell, Jean-Paul Sartre, Karl Jaspers; they belong to one humanity, to one mind. But Ayatollah Khomeini and his company are sick. The mind is the same but it is a sick mind, it is upside down. Albert Einstein and Bertrand Russell are healthy. It is the same mind but in the right shape; it is as it should be.

But I cannot say that they belong to two different categories; that would be a lie -- consoling. You would not be shocked, I would not be shocked, everybody would be happy, but to destroy truth for such stupid consolations is not going to help anybody.

But why do you look only from one side? There are many aspects which have to be considered. Why don't you see it as a great revelation? You have thought only of one thing, that's why you got shocked. I got shocked too, but I also got excited, ecstatic.

You thought only of one thing, that Albert Einstein is reduced to the level of Ayatollah Khomeini. But why can't you see the other possibility? -- that Ayatollah Khomeini can be raised to the level of Albert Einstein.

I am opening a tremendous possibility for these mad people. And these mad people have dominated humanity; something has to be done.

Humanity as such is not bad, not evil, but one Ayatollah Khomeini can drive a whole country crazy, idiotic. The names, the words, the principles these people use to hide their madness and stupidity are beautiful.

Ayatollah Khomeini recites the holy KORAN every day. He does not need to read; he has memorized it -- the whole holy KORAN. He quotes continuously from the holy KORAN, and those who are listening to him and following him believe that he is a prophet, a messenger of God, sent to help Islam succeed. That's what all the religions believe: if they succeed, only then is there any future for humanity; otherwise there is no future, man is finished.

And what he is doing is so barbarous, so ugly, so inhuman.... People are being slaughtered continuously, beheaded continuously. People are being beaten to death on the crossroads before thousands of spectators -- and all those spectators are rejoicing because this is the success of Islam.

Ayatollah Khomeini says that anything done according to the Islamic principles is right. There is no other way, no other criterion to decide right and wrong. There is only one way: if it is according to the Islamic principles. And those Islamic principles are just barbarous, to say the least.

To behead a man is Islamic. If the man is not willing to become a Mohammedan then it is better he should die. Living as a non-Mohammedan is worse than dying, because death may change his life pattern. Perhaps in this body, in this mind, he is incapable of becoming a Mohammedan, so this body and mind have to be destroyed. These are hindrances to his salvation. And to die by the hands of Islamic soldiers is a glory in itself. You should be proud: you attained a great death. You could not attain a great life but you attained a great death.

So the person who is being killed by the Islamic murderers is fortunate. And the people who are killing him are also earning great virtue, because there is no other motive -- they are trying to help the man, to transform his being. They are making the way to God clear and clean for the person. They are doing God's work: they will be born as saints in paradise. So both are benefited. How can something be wrong and evil when both the parties are immensely benefited, spiritually benefited?

Do you see the cunningness of people? But Ayatollah has the same mind as you have, it is just that it has gone nuts. But it can be repaired.

This is happening all over the world.... Just the other day in the Vatican one woman jumped from St. Peter's basilica -- the highest church in Christendom -- and killed herself. Nobody knows why, and perhaps nobody will ever know why. But hearing this, the immediate response that came to me was that this woman has declared something significant.

The whole of humanity is going to die in the Vatican from St. Peter's basilica. This woman is a pioneer. She has simply said that this is going to happen to the whole of humanity. And they are doing everything -- the pope, the cardinals, the bishops, the priests -- to let this happen.

Just today a very respected humanitarian, a Catholic nun, Sister Judith Vaughan, has been expelled from the Catholic church. She runs, in California, a shelter for poor women, abandoned women, rejected women. And she has helped thousands of women. But all her life's work is nothing; she has just committed a small mistake, a mistake in the eyes of the Christian bureaucracy.

She signed a newspaper advertisement in favor of abortion. The newspaper had asked those who were in favor to sign and send the advertisement back to the newspaper, so they could say that not all Christians are against abortion. Sister Judith signed it -- and that is a great sin.

The woman worked her whole life, served thousands of women, is respected all over California, and she understands the problems of women -- abortion, children, orphans -- more than those idiots who have expelled her from the church. Not only have they expelled her from the church, they have prevented her f}om entering the shelter that she has made for poor women, suffering women. She is not allowed to enter the church, the shelter, and she is no longer a nun. Nobody bothers even that what she was doing was humanitarian.

More population means more problems -- and you are not able to solve the problems that are present. Each child brings thousands of problems with him. Already more people have arrived on the earth than the earth can support. Even countries like America have problems which should have disappeared from the world long before -- what to say about the third world, the poor world? Africa, Latin America, Asia: what to say of those countries?

In America there are thirty-five million illiterate adults. In the twentieth century, in the richest country of the world technologically, scientifically, culturally -- in every way on the top -- thirty-five million adults are still uneducated, they can't read a newspaper. And you go on bringing people. You cannot solve simple problems -- and there are complicated problems.

In the gas explosion in Bhopal thousands died. All the women that were pregnant and did not die, now have started giving birth to children. Thousands of children are coming out of the womb dead or crippled or blind or retarded. A few which are born alive die within six weeks. The physicians and the scientists did not think that the gas was going to affect the foetus so dangerously.

And this was only a small explosion. When your nuclear explosions and atomic explosions start happening, how they are going to affect you is unimaginable. And it will not affect only you; it will affect all the generations that follow you. It will affect the whole future of humanity.

Who is creating these problems? The mind. The same mind can solve them.

So when I say Ayatollah Khomeini and Albert Einstein belong to the same line... if you think that Albert Einstein is also like Ayatollah Khomeini you will get only a shock. But if you also think that Ayatollah Khomeini has the capacity to be an Albert Einstein then you will be excited like me.

But I have talked only about the pyramid of the mind. I have not talked about people who have dropped out of the mind, I have not talked about the meditators. They are qualitatively different from both.

A man of meditation is as far away from Ayatollah Khomeini as he is from Albert Einstein, because he is far away from mind itself.

The pyramid was only of people living in the mind so don't be depressed. You can jump out of the pyramid; nobody is forcing you to be in it. It is your decision to be in it or not to be in it. You can become a watcher. You stand outside the pyramid and watch the whole stupid game that goes on.

I am not part of the pyramid. That's why I can talk about the pyramid, describe it in total detail from all

the aspects, because I am just a watcher. I can move around the pyramid, I can see all its faces. I can see its lowest depth, I can see its highest peak -- because I am not in it.

If you are in it, then it is impossible for you to watch it in its totality; you have to be out of it. And there have been such people down the ages -- very few, but that does not make any difference: even if a single person can escape from the pyramid that is enough to prove the potentiality. And many have escaped from it.

Just a little effort on your side, a little alertness, and you can slip out of the mind -- because the pyramid is not made of something solid; the bricks it is made out of are thoughts. You are surrounded by a wall of thoughts. It is so easy to come out of it. You don't even have to dig a hole in the wall, you don't even have to open a door: you have simply to stand silently and see whether the wall really exists or only appears to.

In the East they call it a mirage; it only appears real. The closer you come to it, and the better you look at it, the more it starts disappearing. Thoughts are the most insubstantial things in the world; they don't have anything material in them. Thoughts are the only holy or unholy ghosts. If you are afraid of a ghost, the ghost is very substantial.

I am reminded of my childhood. In my hometown there was a monastery belonging to the religion of Kabir. It is not known around the world but in India there are Kabir *panthis* -- followers of Kabir.

In my hometown there was a monastery where a very famous follower of Kabir, Sahibdas, had lived long before me. But he had left a big monastery, a huge temple and many caves for meditators. They are very beautiful caves because his monastery is very close to the river. In small hills by the river he has made those caves, and inside the caves there are small ponds of water. You can go inside the cave, from one cave to another cave, although a few are blocked; either the water has filled them completely or the earth has fallen. But it is something beautiful to see.

And just to sit in those caves... they are so silent -- not even the breeze comes there. They have made them exactly in the right proportion so that a man can live in those caves without being short of oxygen, because air will not be coming from the outside. But the size of the cave is enough to provide oxygen for you at least for three months. So people were sent to meditate in those caves.

I was very young; Sahibdas must have died twenty or thirty years before I was born. But his successor, Satyasahib, him I knew very well, and he was an idiot. As it happens, for some particular reason, saints somehow attract idiots.

I am not a saint, so you need not be worried! But saints attract idiots; perhaps there is a certain balance nature has to keep, that if there is a saint then a certain amount of idiots are needed to keep the balance. Nature believes in balance; it continuously goes on balancing everything.

This Satyasahib was an utter idiot, but he was a great friend of my father. So it is because of my father I started going there and moving around and looking in those caves. It was really a huge monastery and the man -- his master -- must have been of great influence.

Now there is nobody else there except Satyasahib, his successor; everybody has left. There are huge gardens, fields, and the monastery is in a very secluded spot, very green and just with the river by the side. Satyasahib's master was buried in the campus of the monastery.

In India many religions don't cremate their saints; everybody else is cremated. But a few religions -- for example, Kabir panthis -- don't cremate their saints because their bodies have been in contact with such a great soul that they have become living memories of something so great that to destroy them is not right.

So their bodies have to be buried just as Christians and Mohammedans do: a *samadhi*, a grave, is made. It is not called a grave, it is called samadhi -- the same word that is used for the ultimate state of consciousness. Because the man had attained samadhi, his grave is no ordinary grave; it is a symbol of samadhi, of the ultimate consciousness.

The monastery was huge and only one person was living there. And the samadhis of Kabir panthis are not completely closed; they have a sliding side so every year the body can be brought out and every year they can worship the saint again.

One of my teachers was an atheist. I said to him,

"Your atheism is perfectly good, but do you believe in ghosts or not?"

He said, "Ghosts? I don't believe even in God, why should I believe in ghosts? They don't exist."

I said, "Before saying that, give me a chance to prove that they do, because I have been meeting a ghost -- seeing, talking to it. And he is the ghost of such a great man, Sahibdas."

He said, "All nonsense! You must have got the idea from that idiot, Satyasahib. He goes on talking about his guru; nobody listens but he goes on talking. And I have seen that you have been going there."

I said, "You have rightly seen me going there but you don't know that I have managed meetings with his master, which he himself has not been able to manage.

My teacher looked suspicious, but I sounded just the way I always sound -- so certain. I said, "There is no problem, there is no need to discuss it. Discussion will come later on; first let the encounter...."

He started feeling a little fear. I said, "Don't be afraid; I will be with you, and three or four of my friends will be there, because we have to slide the door which is heavy; then we have to pull out the body."

He said, "All these things will have to be done?"

I said, "Yes, they have to be done. The body has to be pulled out; only then can I ask Sahibdas to materialize. Just one thing you have to be aware of: don't make any noise, because if the successor, Satyasahib, gets up, then there will be trouble because this is very much against their religion. Only one day in the year -- the day he died -- can they pull out the body. And this is absolutely against their religion and there will be great trouble.

So be very quiet and be very silent. And if any situation arises where you have to run away, then don't wait for anybody and don't call anybody's name; simply run away. Just take care, because this is the trouble: the ghost sometimes catches hold of you, particularly your clothes. So just take care."

This teacher was a Bengali -- wearing a long kurtha and dhoti -- and Bengalis use very loose clothes, so anybody who is of no use, who cannot run, who cannot do any hard work, is called "Bengali Babu." In India to be called "Bengali Babu" is an insult. These are the two extremes. If somebody calls you "sardarji," that is an insult. That means you have no mind -- not in the sense that you are a meditator but in the sense that you are an Ayatollah Khomeini. Or if somebody calls you "Bengali Babu," that means just useless.

And Bengalis have strange habits: their dhoti is so loose that if they run they are bound to fall. They continuously carry an umbrella, twelve months a year. Whether it is raining or not does not matter, whether it is hot or not does not matter. And in India, seasons are very fixed; you need not carry the umbrella all year. In the whole of India nobody carries an umbrella the whole of the year, but Bengali Babus -- somehow it has become part of their style. They continuously carry the umbrella, unnecessary luggage, for no reason.

So I told my teacher -- bhattacharya was his surname I said, "Sir, leave your umbrella, because if he catches hold of your umbrella -- these ghosts *do* catch hold of things."

He said, "I cannot leave my umbrella. Without my umbrella I feel as if I am naked or something is continuously missing."

"And," I said, "you have to make your dhoti tight, because if it falls open then you will have to run naked. And these ghosts are ghosts: they don't believe in your manners, your etiquette. He may catch hold of your dhoti and you will have to -- run without your dhoti."

He said, "But he is a saint!"

I said, "He *is* a saint but now he is a ghost too. But it is up to you: if you want, you can come the way you want."

He came. He had his dhoti as tight as he could. The fashion they make... the dhoti can be made in many fashions. The Maharashtrians make the best; then it functions almost like a pajama -- parted in two ways. You can run, you can work in it.

The Bengalis make the worst. The one part that they tuck at their back is so loose that it goes on touching the floor, and the other part that they tuck in front of them, that goes on touching the floor. They are just hodgepodge.

We went in the middle of the night. We had chosen a dark night when there was no moon, because if the successor saw us.... And I needed a dark night for ghosts because I had made a young man ready to be a ghost, to catch hold of Bhattacharya's dhoti if he did not come with his umbrella.

The grave was big because the panthis had to pull out the body; it was in a casket which you have to pull out. But the grave was big enough so that by the side of the casket *my* ghost could be lying down. So this was the arrangement, that we would pull out our man, and at that very moment one of us would drop something and somebody would shriek and the running would start. And before Bhattacharya could see who the ghost was, the ghost would catch something of his. And that's what happened.

It went perfectly well. The ghost caught his dhoti, and Bhattacharya.... You cannot believe what a man can become when he is really in fear: he himself dropped his dhoti. He did not wait for the dhoti to drop by itself; he himself opened it up. Dhoti, umbrella.... The ghost did not even catch the umbrella because the ghost was lying down and the umbrella was up under Bhattacharya's arm. But Bhattacharya thought, "Who knows? -- he may jump for the umbrella!" And when he started taking off his kurtha, I said, "The ghost is satisfied -- come on!"

Two days later I asked him, "What about your atheism?"

He said, "All that was nonsense; I was a fool. You are right -- there is a God. But what a strange night!"

I said, "You should at least thank me -- I saved your kurtha."

He said, "That I remember. I was throwing it because if the ghost started holding onto anything then I would be caught. I thought, 'I will leave everything so I can at least reach my home. At the most, people will laugh and it will be embarrassing.' And it *was* embarrassing: when I got there in my kurtha...."

We had made all arrangements that people should be there; otherwise in the middle of the night who would see? In a town, a small town, all the people go to sleep by nine, at the most ten. In those days there was no "movie-talkie," so by nine the town would be almost deserted. So we had arranged, "Something really great is going to happen: you just wait. Nearabout twelve you will see Bhattacharya coming home naked."

They said, "Naked!"

We said, "But don't tell anybody. He will be even without his umbrella!"

So people were really excited and they were waiting, everybody lying down on his bed. In summer, in India, people sleep with their beds on the streets. Everybody was lying down but awake, and as Bhattacharya came there was a great crowd: torches and lamps and people.

Bhattacharya was perspiring and just trembling, so we had to say to people, "This is not right -- you should go. He has met a ghost and now you are bothering him. He may die; he has got such a shock."

We took him inside; we gave him a good cold bath, and poured as many buckets of water over him as possible to bring him to his senses. It was very difficult to bring him to his senses, but at last he said, "Yes, now I am feeling better, but where is that ghost?"

I said, "That ghost has gone. We have closed the casket."

"And my umbrella and dhoti?"

I said, "We have brought those, because we prayed to the ghost: 'Poor Bhattacharya is a very poor man and you are a saint. It is enough punishment for the atheist; more than that is not needed' -- so he has given them back to you."

From that day we saw that every day Bhattacharya was going in the morning to put flowers on that samadhi and to pray and do some worship there.

I said, "Have you become a Kabir panthi?"

He said, "I have to become a Kabir panthi. I am reading the scriptures of Kabir panthis, the sayings of Kabir, the songs of Kabir -- they are really beautiful. But I must thank you," he said to me. "If you had not arranged that encounter with the ghost I would have died an atheist."

Ghosts don't exist, but millions of people believe they do; they not only believe, they have seen ghosts, they have met them. But all those meetings are such meetings: arranged. And it is so easy.

Your thoughts are just like ghosts.

You simply go on believing in them, never trying to have an encounter, never turning yourself towards them and staring at them. You will be simply surprised that any thought that you stare at simply melts away. It cannot stand your watchfulness.

So there is a third alternative. You need not be either Ayatollah Khomeiniac or Albert Einstein. Albert Einstein is a good man, but good and bad are two sides of the same coin. Saint and sinner are two sides of the same coin; heaven and hell, God and devil -- two sides of the same coin. Neither can exist without the other.

But there is a third alternative: you need not be either, and that's really to be yourself.

To be out of the pyramid of the mind is to enter into the temple of your being.

The pyramid is for the dead. Actually the pyramids were made as graves for Egyptian kings and queens. They are graveyards; and when I used the word pyramid for the mind I used it knowingly. Mind is also a graveyard of dead things, past memories, experiences, shadows... all shadows. But by and by they become so thick that they create a dark curtain around you.

If you want to escape from your shadow, what do you think you have to do? Run? Then you will be in the same position as Bhattacharya. The shadow will follow you wherever you go, it will be with you; it is your shadow. And a shadow is non-existential; it is a ghost.

The only way to get rid of it is to turn back and look at it and try to find whether there is any substance in it. There is nothing! -- it is pure negativity. It is just because you are standing in the way of the sun rays that the sun rays cannot come in; and the absence of sun creates the shadow.

Exactly this is the situation about your thoughts. Because you are not watchful, because you are not

silent, because you can't see things clearly without any disturbance, thoughts are substitutes for awareness. Unless you become aware, thoughts will continue.

I have loved a story very much -- I don't know whether it is true or not. One of the great Buddhist scholars, Bhadant Anand Kausalyayan, listening to me telling this story, came to see me that very night and said, "My whole life I have devoted to Buddhist scriptures -- "and he is a world -- famous authority on Buddhist scriptures " -- but you are a strange man: whenever you come...."

He used to live in Nagpur, and I used to pass through Nagpur two or three times a year at least; whenever I would go to South India I would pass through Nagpur. And I had many friends in Nagpur, so whenever I was there, there would be two or three lectures, talks, discussions.

He said, "Whenever you come you always come with a new story about Buddha! From where do you get these stories? -- because I have been reading all the Buddhist scriptures, I have been checking, and I have not found a single instance, not one of these stories, anywhere."

I said, "Don't be bothered. I don't care whether the story is true or not; what I care about is whether the story is significant or not. What does it maKer whether it historically happened or not? What matters is whether it is potentially possible or not."

He said, "That means you have totally different criteria. I have never heard about this criterion:'potentially possible.'"

I said, "If you have not heard it, I can repeat it again. You can listen well."

This was the story that he was very puzzled about.... He came in the morning again -- I don't think he could sleep -- and he said, "The story is simply not historical."

I said, "I don't care! I don't care even if Buddha is historical or not -- what does it matter to me? If Buddha was not born, that is his business. I will not be worried in any way. Millions of people have not been born: what does it matter? One more person not born -- we would not even have noticed that Gautam Buddha was missing.

"But," I said, "why are you worried? You forget that story if you don't want it, if you don't like it."

He said, "That is the trouble -- I love the story, I liked it. I would love the story to be historical."

I said, "That is impossible -- I cannot make history. I cannot write down your scriptures again; I don't have time nor any desire. But if you loved the story and you see the significance of it, then I will tell you one thing -- but don't tell anybody because nobody will believe it."

He said, "What?'

I said, "Come close to me." So I whispered to him in his ear, "I am the Buddha, and I am telling you the story myself. Don't say it to anybody because nobody will believe it. And even if you say it, I will deny that I ever said it to you."

He said, "You are something! You are just right now... you are telling me...!"

I said, "You don't have any witness. There is nobody here -- we are alone and I will simply deny having said anything. And why should I say such a thing? Buddha died twenty-five centuries ago: I am nobody's ghost, I am just myself."

This is the story that he remained puzzled about. Whenever I went there he would say, "If you can someway help me.... From where did you get it?"

I said, "I don't get things from 'right sources'; I have my own ways of finding, creating, inventing. I am not obliged to be strictly historical, to be strictly this or that. Anything that I feel is meaningful, that can be indicative of some truth, I pick up from anywhere and I put it through anybody's mouth."

This is the story: Buddha is going from one village to another, and on the way -- it is a hot day, summer -- he feels thirsty. He is old, so he asks Ananda, "Ananda, I am sorry but you will have to go back. Two or three miles back we have left a small stream of water, and I am very thirsty: you go and bring water."

Ananda said, "There is no need to feel sorry. This is my joy -- to serve you in any way. I am obliged; you are not obliged. You rest under this *saal* tree, and I will go."

He went back. He knew exactly where the stream was; they had just passed it. And when they had passed by the side of the stream, it was crystal-clear -- a mountain stream has a clarity of its own. But when Ananda returned to take the water, two bullock carts had passed through the stream, and the whole stream was muddy; all the mud that was settled on the bottom had risen to the surface. Old leaves, rotten leaves, were floating on top. He could not think that he could take this water for Buddha to drink.

So he came back and said to Buddha, "This is the situation. I could not bring that water for you, but don't be worried. Four miles ahead you can rest; I know a big river, and from there I will bring the water. Although it is getting late and you are thirsty, what else can I do?"

Buddha said, "No, I want the water from *that* stream. You unnecessarily wasted time; you should have brought the water."

"But," Ananda said, "the water is dirty and muddy; rotten leaves are floating all over it. How can I bring it?"

Buddha said, "You go and bring it."

When the Master says so.... Ananda went back reluctantly, but was surprised: by that time the leaves had moved. The water was continuously flowing, and it had taken the leaves away; the dust and the mud had settled down -- just a little was left. But Ananda got the message; he sat by the side of the stream.

That's what Buddha had meant: "Go back." And seeing that things had changed.... If he had just waited, soon the crystal-clear water would have been there.

He waited, and soon the water was there. He brought some back.

Buddha said, "Ananda, did you get the message?"

Ananda was crying. He said, "Yes, I got the message. In fact, I had not told you: when I went the first time and saw this whole thing -- those two bullock carts passing just ahead of me, just in front of me, disturbing the whole stream, I went into the stream to settle it. And the more I tried to settle it, the more it became unsettled. The more I walked into it, the more mud came up, more leaves.

"Seeing that it was impossible to settle it, I came back -- I did not tell you this. I am sorry, I was foolish. That was not the way to settle the stream back into its natural way. I should have simply waited by the side, I should have simply watched.

"Things happen on their own. The leaves were going down the stream and the mud was settling. And just sitting there watching the stream, I got the message, that this stream is the stream of my mind -- of all rotten thoughts, past, dead, mud -- and I am continuously trying to settle it. Jumping into it makes it worse than before and creates a pessimistic attitude that 'perhaps in this life I am not going to attain what Buddha says -- the state of no-mind.'

"But today, seeing that stream, a great hope has arisen in me: perhaps the stream of my own mind is also going to be settled in the same way. And just sitting there I had a little glimpse."

Buddha said, "l am not thirsty, *you* are thirsty. And you were not sent to bring water for me, you were sent to understand a certain message. While we were coming I had seen those two bullock carts on top of the hill and I knew by what time they would be passing, sol had sent you right in time to bring water."

Just sit by the stream of your mind.

Don't do anything; nothing is expected from you.

You just keep quiet, calm, as if it is none of your business. What is happening in the mind is happening somewhere else.

The mind is not you; it is somebody else:

You are only a watcher.

And just a few glimpses of watching will prepare you to get out of the pyramid without any fighting, without any struggle, without any practice. You simply stand up and get out.

There is no ghost, so nobody is going to catch your clothes and your umbrella and pull you back.

You will be surprised that after a few days I told Bhattacharya the whole thing; he wouldn't believe me. He said, "You cannot deceive me anymore."

I said, "*that* time you were deceived."

He said, "No, I have encountered the ghost myself and I have seen what it means." He said, "I know what you are trying; you are trying to arrange another encounter. If somehow you can convince me there iS no ghost then one day again, another encounter.

"I believe! I don't want to encounter; I have encountered once and for all. I will remain a believer unto my last breath. Nobody can convince me now; you have convinced me forever!"

I tried many times, but the more I tried, the more he said, "Why are you after me? First you were trying to convince me there is a ghost, there is a God, there is this, there is that. Now you are trying to convince me that there is nothing."

I said, "I can arrange another encounter and explain, the whole thing -- how it was arranged, who was Lying inside, how we pulled him out, how things were dropped, how your dhoti was pulled...."

He said, "I don't want.... Whether ghosts exist or not, I don't want to have any encounter."

After twenty years he met me at a railway station. I was just looking at the bookstall and he was also looking there.

I said, "Bhattacharya, it is so great to see you! Do you still believe?"

He said, "Don't say a single word against religious things. I have become a very sincere believer, but I must say the whole credit goes to you."

I said, "That's certainly true, the whole credit goes to me because I arranged the whole thing. But now you are so old; at least now you should try to understand that it was all a joke."

He said, "Don't mention that thing at all because even to remember that my being starts trembling. That night has transformed my whole being."

I said, "This is called transformation? -- you were better before! This is the original fall."

He said, "Whatsoever it is, I am perfectly satisfied."

People go on believing in anything that is consolatory. Their ghosts, their gods, their heaven and hell -- these are all just consolations. Their saints, holy men, sages -- all consolation. A true man needs guts to get out of all this rotten mess. And the only way to get out of it is to become a witness of your own thought processes. And it is easy, it is the easiest thing in the world. You just have to do it once; but you never try even once, and you go on thinking it is the most difficult thing.

I also used to think that it was a very difficult thing, because that's what I had been told by everybody, read in every book -- that it is such a great, difficult phenomenon; it takes lives together for a man to come to the state of no-mind. When everybody is saying that, and there is not even a single exception, it is very natural that you may start believing in it.

But I am a little eccentric. My logic does not follow the ordinary course, it goes zigzag. Once I became certain that everybody says it is difficult, every scripture says it is difficult.... My mind functions differently.

The first idea that came to me was that it is possible that nobody has tried; otherwise there would be different opinions. Somebody would say it is this difficult; somebody would say it is more difficult than that; somebody would say it is less difficult than that. It is impossible to have unanimous support for its difficulty from all over the world.

The only possibility is that nobody has tried -- but nobody wants to confess one's ignorance. Then the best course is to agree with the collective consensus, that it is difficult, very difficult; it takes lives together.

I dropped that idea. I said, "It has to happen in this life; otherwise I will not let it happen in any life, I will struggle against it. Either this life or never." "Now or never" became my fixed approach, and the day I decided "Now or never," it happened. Since then I have been simply amazed how people have been befooled.

The simplest thing has been made the most impossible -- and the simplest thing opens the door for the third alternative.

It takes you out of the pyramid: you are no more a mind. And then only do you know who you are. And to know it is to have achieved everything worth achieving.

Second question.

OSHO,
IS AMERICA PREPARED TO RECEIVE YOUR MESSAGE?

NOBODY is ever prepared to receive such a message as mine. It is not the fault of people, it is the very nature of the message.

I am telling you to be yourself.
This is the most natural thing in the world.
I am telling you to be silent.
This needs no talent, no genius.
I am telling you to live totally in the moment.
This requires no qualification.

My message is very simple, but the nature of the message is such that nobody is ever prepared for it. You are prepared against it.

So it is nothing to do with America. The whole of humanity is in the same state -- different names, different labels, but the state is the same. They are all caught by parasites. Those parasites are political, those parasites are religious; there are all kinds. You can find them in every size, every sort, every shape, every color. Whatever your preference, whichever kind of parasite you want to suck you, they are available.

And those parasites have been preparing you against messages like mine, because either I can exist my message can exist, or those parasites can exist. We both cannot exist together.

When Jesus appeared, were Jews ready for his message? If that is what you call readiness, then it is good that America is not ready for my message, because I don't have any interest in being crucified.

I have my own style of life and I will choose my own style of death. That kind of death, of carrying a cross on my own shoulders, simply does not suit me. It is very primitive.

Were Hindus ready for Buddha's message? Then where has that message disappeared? Hindus are there, but Buddha's message in India has completely disappeared. Hindus were far more clever than Jews: they did not crucify Gautam Buddha. That was their whole trick. They knew -- they were an ancient race and knew perfectly well that crucifying Buddha would mean making him a demarcation line in history. Crucifixion would have been the greatest publicity possible in those days. There was no other media available.

And death was such a thing that when you killed somebody it meant that you were afraid of his message, afraid of his existence, afraid of his being here for a few years more. So afraid -- why, if you are right? You must be wrong.

Jesus' crucifixion proved Jews wrong, wrong forever. Whether Jesus was right or not, that is a totally separate question. I know he was not right, but Jews proved him right by crucifying him. It was their stupidity, and they have suffered long for it. They are still suffering for it.

Just today I saw the news that the pope has met with the highest rabbi of the Jews to celebrate a declaration that was made in 1965 by the Vatican Council, that Christians are not anti-Semitic, that Christians and Jews are brothers.

Twenty years have passed since 1965, so they were celebrating the twentieth year's celebration of the declaration that Jews and Christians are brothers, that all Jews are not responsible for Jesus' crucifixion. This is something worth contemplating.

It means before 1965 all the popes were wrong; that means throughout almost the whole of Christian history, except these twenty years. Twenty centuries against twenty years -- all the popes, who were "infallible," were all fallible because they were all anti-Semitic; they were fighting holy wars against Jews. And before 1965 never was it said that Jews and Christians are brothers; they were enemies.

If Christians are not anti-Semites, then who is? Just me! I simply wonder.... I have nothing to do with Christians, nothing to do with Jews -- and one rabbi declared me an anti-Semite. I am anti-Semite? -- and pope the polack is declaring that Jews and Christians are brothers!

But in these twenty centuries since Jesus' crucifixion no Jewish high command of rabbis has declared that Jesus was right -- or even that Jesus was sane; and that is a long way from thinking that he was right. In twenty centuries no authoritative rabbi has said that it was a mistake to crucify him. They still hold it to be absolutely right; he got what he deserved.

But why did the pope in 1965 suddenly start being so nice to the enemies? What is the politics behind it? The politics is clear. Now the question is not between Christians and Jews: the question is between communism and capitalism.

The polarities have changed, the questions have changed. Now it is pointless to fight against Jews because you are killing people of your own camp. Now the enemies of the past can become friends because the friends of the past have become enemies.

Russia was the most orthodox Christian country in the whole world. The Vatican is nothing before the Russian Orthodox church. Russia was the citadel of orthodox Christianity. Russia turned communist, and the whole of Christianity simply disappeared. Poland, Czechoslovakia, Yugoslavia, China -- slowly slowly countries went on becoming communist.

The pope is now saying that Jews and Christians are brothers. I can predict that soon he will say that Hindus are also brothers, Mohammedans are also brothers, Buddhists are also brothers -- all religions are brothers; there is no need to fight. Now the question is not between religions. It is not a question anymore of which religion is going to rule the world; the question is whether communism or anti-communist forces are going to rule the world.

So forget all about Jesus; anyway he is hanged, you cannot do anything about it. And just for that carpenter's son, a young hippie, why bother?

Basically it is very significant that rabbis and popes make the declaration together. These rabbis were the ones who decided unanimously that the crucifixion should happen. But priests can change their faces very easily, and now they have. They have some nerve to say that all Jews are not responsible. Then the whole high command of rabbis is not representative of all the Jews? Then who are you and on what

authority are you making these declarations that we are brothers?because all Jews and all Christians are not represented.

When Jesus was crucified by all the rabbis unanimously -- not even a single rabbi objected to it -- the only man who was objecting to it was Pontius Pilate, a Roman pagan who was neither Christian nor Jewish, who did not believe in religion at all, who thought it all crap.

That was the only man who was trying to save Jesus -- because there was no crime against him, he had not done anything. He might be a little crazy, outrageous, might be saying things which should not be said; but he had not done anything, he had not harmed anybody. It was a Roman pagan who was trying to save him, but no Jew was ready to.

Now, these rabbis have some nerve to declare that all Jews are not responsible for Jesus crucifixion. Then your declaration is also just your declaration. It does not represent all the Jews, or all the Christians either.

But why do the rabbis and the bishops and the pope.... All are priests; that point has to be noted. All are priests: their vested interest is the same. Jesus does not matter to anybody. The rabbis two thousand years ago killed Jesus because he was destroying their priesthood. Now the Jews are not in any way afraid of Jesus.

Christians -- why should they carry the old grudge unnecessarily? Deep down they also understand that they would have done the same. If Jesus comes back again and suddenly declares in the Vatican, "I have come back as I had told you before -- the only begotten son of God," what do you think the pope and his bishops and his cardinals and his committees, what are they going to do? I can't think of anything else except another crucifixion.

Now the interests of the Christian bishops and priests are the same as those of the Jewish rabbis. Either they are saying rightly that they are brothers.... Brother-parasites! And that's why Jesus has not been coming.

He has promised -- and I think he is a man of his word; I never suspect his intention. Why is he not coming? He knows perfectly well, one crucifixion is enough. He is not such an idiot; he may be mad but he is not an idiot. He knows perfectly well that it will be even more painful to be crucified by his own priests.

There was some consolation at least at that time, that the priests were not his followers. He could pray to God, "Forgive them because they know not what they are doing." If the Christian pope and bishops and cardinals crucify him he will not have even his prayer. What will he say to God -- "Forgive them because they know what they are doing"?

Priests of all religions sooner or later settle for compromise. Now there is no antagonism between Buddhists, Jainas, Hindus. When their founders were alive it was fire; the whole country was on fire. Now there is no fire at all.

Hindu scholars come to speak in Jaina temples, Jaina scholars go to speak in Hindu temples; there is no problem at all. And these were enemy camps: once they were ready to destroy each other completely. But that is only when the man with the message is alive; then nobody is ready, nobody is prepared to accept it.

Once the man is gone then everybody is ready to accept it, respect it, because a dead messiah can do no i harm to you. But a living messiah is going to destroy you completely and create you afresh.

From Misery to Enlightenment

Chapter #25

Chapter title: Religions, like diseases, are many: truth, like health, is one

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OSHO,
WHAT IS RELIGION, AND WHY ARE THERE SO MANY RELIGIONS IN THE WORLD? IS IT NOT POSSIBLE TO HAVE JUST ONE RELIGION FOR THE WHOLE HUMANITY?

RELIGION is an inquiry just the way science is, with one difference:

Science inquires about the objective reality -- that which is there, outside of you.

Science excludes the scientist himself. It inquires about everything except the inquirer. Religion inquires about the inquirer.

It is an inquiry of the inner, the subjective.

It is immensely surprising that the scientists have never bothered about the consciousness which is doing all the investigations, inventions, discoveries. It seems absolutely absurd that you are not bothered about the most fundamental reality in the world -- since man is the only one who has a subjectivity, who has an inner world.

A chair, a table -- they exist. But they don't know that they exist, there is no knower within them. They exist for you, not for themselves. There is no one inside them, they are only means. You can use them, misuse them, it doesn't matter, because there is nobody inside who is going to be hurt, who is going to feel bad, who is going to react.

Man is the only phenomenon with a depth. Everything else is superficial. Everything else is just the surface; behind the surface there is nothing. It is just like peeling an onion: you peel one layer and you find another layer; you peel that layer and you find another layer. You go on peeling layer upon layer, and in the end nothing is left in your hands. You can go on peeling things -- ultimately you are going to find nobody there.

And science is very accurate, very logical; but in a strange way the scientist keeps himself out of his investigations. He brackets himself out. He is the sole source, and he is not included in whatever he is doing. He is the doer, he is the witness, he is the finder -- but *he* does not exist.

The scientist does not believe that he exists, for the simple reason that he cannot put himself as an object in front of himself. How can you put yourself as an object in front of yourself? Just try.

You jump in front of yourself but the one in front of whom you were jumping is no longer there, he has jumped. Again, in front of you there is nobody. You go on jumping.... The scientist concludes that you cannot put yourself in front of yourself, because you are not. If you were there just as other things are -- the rocks, the trees, the whole existence -- you would have been able to put yourself on the table. But this whole idea makes the scientist look silly.

The scientist goes on thinking that he is very clever, very intelligent, and of course he is, as far as *things* are concerned. But he has a blind spot. He believes in things, and because he is not a thing it obviously proves he is not. Only things exist, there is nothing other than things; and if you indicate something which is not a thing and yet exists, he is not going to believe it.

First you have to prove its thing-ness. Now that's impossible -- consciousness is not a thing. What can we do? But just because it is not a thing does not mean it is non-existential.

One blind man was brought to Gautam Buddha; he was a logician, and of great genius. Many scholars had tried to prove to him the existence of light; they had all tried but they had all failed. He was always victorious in every argument, every discussion, every debate. He had become famous.

Everybody knows light is, but it was impossible to prove to the blind man, for the simple reason that the blind man had a certain condition which had to be fulfilled to prove anything exists.

He had only four senses instead of five, he did not have the faculty of seeing. Now there is no way to prove to him that he is missing a faculty. How can you prove it? You cannot show him, "Other people have eyes and you don't." That is the very problem, so you cannot show it to him; if you could show it to him there would be no problem. He would be able to see other people's eyes, so why would he not be able to see the light?

So first he said, "You are all trying to prove something which does not exist. There are no eyes. And if there are, just let me smell them, I can smell. Let me taste them, I can taste. I have got these four senses.... And the same about light. These are all just lies. If light exists, hit it with something, it will make a sound. Anything that exists, being hit by something, makes sound. I can hear the sound. Or at least put it in my hands. I can feel whether it is heavy, rough, smooth."

Now how to put light into his hands? How to make him taste light? What taste has light? What smell has light? But you cannot say that he is absolutely wrong. What can he do? -- he has no eyes. All that he has he is ready to use, and you are unable to give him the proof by which he can judge.

The same is the situation with the scientists, even worse. The scientist is observing, experimenting, but he is not ready to believe that there is an observer in him. It will look to you, How is it possible?

Observation is one of the methods of science; certainly an observer is needed. For observation three things are needed: the observed, the object; the process of observation; and the observer from where the process will start. Observation is a connection between the object and the observer; between the known and the knower, knowledge happens.

The scientist is ready to accept the known, he is ready to accept the knowledge; but he is not ready to accept the knower, for the simple reason that the knower himself cannot be made an object of knowledge -- and he believes only in objective reality.

If you look at it in this way, science will look like such an idiotic approach -- based on such a stupid idea; even a small child can understand this. But you can also see the trouble. The scientist also feels it in moments when he is not so totally a scientist and is a little more human. He can see the point; but this problem is that unless something *is* observed, its existence is not proved. It remains only hypothetical.

Religion's whole work is that corner which science is continuously denying: to know the knower, to see the seer, to feel the feeler, to be conscious of consciousness. Certainly it is a far greater adventure than any science can ever be because it is going into the scientist himself. The scientist may go to the stars, may find the ultimate division of objective reality, but he will remain absolutely ignorant about himself.

In India we have small earthen lamps -- they are nothing but small cups made of earth filled with oil. They have a humbleness and a beauty, but a problem too. Because of that problem, in India there is a proverb: DIYA TALE ANDHERA. 'Underneath the lamp there is darkness'. It is a cup; the flame is there, it throws light everywhere, all around -- but underneath itself there is darkness.

Strange, but exactly true about the scientist: he makes everything lighted, but just underneath him, within him, darkness -- perhaps more darkness than in anybody else. It seems as if he makes the whole world lighted, and all the darkness that he expels from every corner becomes concentrated in his own being.

You ask me, What is religion?

Religion is to make lighted that dark inner world where no science can reach, where no science even believes that there is anything to find.

Religion goes into that darkness and dispels it.

Hence, the experience of religion is called enlightenment.

The moment the darkness from within you disappears, you are transformed, transmuted into a new being. Your whole life will remain the same but with a difference, and a difference that really makes a difference.

You will eat when hungry, and you will sleep when tired; but these simple acts will have a totally different connotation, a different quality, a different intensity, a different flavor. You will be asleep and yet awake. You will be tremendously loving but never falling in love, because to fall in love is a contradiction in terms. In love one should rise, not fall. You will be continuously loving, showering your love -- and not only on those who are related to you.

The ordinary love is person-oriented: you love your mother, you love your brother, you love your wife, you love your son. The love of an enlightened person is not person-oriented; it is just his flavor, his fragrance. Even if a stranger passes by the side of him, he will be as much a receiver of his love as anybody else. Whether he receives it or not, that is up to him. He can keep his doors closed, he can remain hard, invulnerable, closed; but that is his doing.

The man who knows himself is just like you.

He is new but with only one difference:

His house is lighted, your house is dark.

You have every potentiality to put the light on.

Everything is there, you just have to put the switch on. You have to find the switch, which is not very

difficult either -- it is *your* house.

Man has been discovering millions of stars for the whole of his past, thousands of years, even trying to find out about the future -- and is not capable of finding a small switch in his own being which can make his whole life a tremendous ecstasy.

Religion is the search for your inner light, for your inner being.

It is as much an inquiry as science, but much more profound, much higher.

Religion is the supreme inquiry.

It is the ultimate adventure that man can go on.

And the finding is the immeasurable treasure of all that is beautiful, blissful, peaceful, eternal, immortal. That is *your* kingdom.

I will not call it the kingdom of God. Who is this fellow, God? And what has God to do with it? It *is your* kingdom.

Jesus makes you feel like a pauper, a beggar. You are blessed -- why? -- because you will be inheriting the kingdom of God. It is not yours, it is somebody else's; it depends on his mercy. So go on praying, praising the lord, saying, "Be merciful." Remain a beggar. Jesus *makes* you a beggar, and almost all the religions do the same. Hence I call all these religions, pseudo-religions. They are not truly religious.

True religion will make you the emperor.

It is not that you are going to inherit somebody else's kingdom -- because anything inherited can be taken away. And there will be competition: Who gets ahead, who gets more, who gets a higher position?

The last night when Jesus was departing from his disciples, he was asked exactly the same question: "Lord, you are now leaving. One thing has remained unsettled" -- and you must know they were all Jews; business, after all, is business. "We have followed you so far" -- and they were following just for the inheritance of the kingdom of God.

Now the question is, they were twelve. Of course they make the concession that Jesus is the son of God so he will be standing on His right side, he will be the second in the kingdom of God..."but who is going to be the third? You should decide among your twelve disciples what positions we are going to have there."

Now, if you talk in terms of kingdoms that will become your inheritance, then all these questions are simple: "Who will inherit the most?" And there is going to be constant fear that if you do something wrong you may lose it, so go on praising the lord.

That's what the Christians, Hindus, Mohammedans all around the world are doing. A very strange situation.... they *all* say, "Be humble. Do not hanker for possessions, do not be attached to things; remain contented with whatsoever you have, whatsoever you are." But why are all these people praying everywhere? Morning, evening, round the clock, millions of people are praying, millions of hours are wasted. For what? Inheritance.

Now, so many people.... I used to tell my father, "I don't want any inheritance."

He said, "What!"

I said, "Divided among so many people it is going to be almost nothing. So many millions of people have been here before, so many million people are here right now, and the world has not ended yet; millions more people are going to be here. Just think, a simple arithmetic: with so many millions of people, how much kingdom is going to be my inheritance?"

He said, "You will never stop asking mad questions!"

I said, "This is not a mad question. I am a businessman's son, I am simply asking -- it is just pure business. If I am going to devote so many hours a day... what is going to be the outcome of it? I don't think God will even recognize me in such a crowd on the judgment day. Can you imagine the crowd?

"I don't think that anybody will bother what sins I have committed and what virtuous acts I have done. In such a crowd... and everything has to be decided within twenty-four hours: one judgment day. I don't think there is going to be any judgment on that day. And not only men, half of them will be women. There is going to be so much noise and so much gossiping, and people meeting -- for so many lives they have not met.... You just imagine the situation!

"On that day, is any judgment going to happen? Is anybody going to bother about God? People will be looking after their friends and wives -- and each person must have had millions of wives, in millions of lives, and millions of children. "I don't think..." I told my father "... I am absolutely certain, that *that* day particularly there is not going to be any judgment. Who is going to listen?"

But all these people are praying because these pseudo-religions have created a beggar in you. And a beggar can never be religious: only an emperor can be religious; hence, I have been telling you that religion

is the ultimate luxury.

You have to drop the whole idea of being a pauper and beggar; you are not.

And the kingdom is not somewhere else in the future, in somebody else's hands, so that you have to praise him and massage his feet, and buttress him. It is within *you*; it is already there. Just a little groping within yourself... And that's what religion is: a little groping inwards.

But the pseudo-religions go on forcing you in the same way as science does. Science at least is objective and brings some results, because it is concerned with things. Pseudo-religion is the worst that could have happened. It is not religion, it is not an inquiry within; it is not science, it is not an inquiry into objective existence. Then what is it?

It is an inquiry into something which is within but it is trying to find it without; that which is within is being searched for without. That is the pseudo-religion.

Science is a little blind about the scientist himself but about everything else it has very clear perception. Religion is absolutely perceptive because it is pure awareness.

The pseudo-religion is nowhere, neither here nor there. It is neither objective nor subjective. It is a deception, it is cheating people. And the pseudo-religion has been fighting against both science and the true religion.

Just the other day in Athens, ten thousand Greek Orthodox clergymen marched into the capital in protest -- it seems the twentieth century is never going to come -- because of a textbook in Greek high schools in which Darwin is mentioned, and his theory that man has evolved out of animals. Against that textbook, saying that it should be banned immediately, these bishops and cardinals and high priests all marched in black robes -- a great day of mourning that this fool Charles Darwin still continues to be in the textbooks.

And they demanded, they had posters saying, "Nothing which is against God and God's religion will be tolerated. Everything that is against God should be banned from all educational institutions, and Greece should be declared a Christian country."

These people are against Charles Darwin. No problem -- anybody can be against Charles Darwin. But by your act you prove exactly what you want to be taken out of the textbooks. This behavior is not human. If you have guts and intelligence, prove Charles Darwin wrong.

So many years have passed, almost one century has passed: in one century all your Christian scientists, thinkers, theologians, professors -- and they are counted in millions -- could not prove this single man wrong.

On what grounds do you want this theory to be taken out of the textbooks? Just because you say so? Just because it goes against the theory of creation -- that's the trouble.

God created the world in six days, and Charles Darwin says it has evolved -- that is the trouble. You may not have seen exactly where the problem is. They are not worried that you have come from monkeys, that does not matter. If God can make man out of mud.... That's what the word human means: out of humus, mud; the word Adam also means out of mud.

If that is not insulting, that God created man in the Muddy Ranch.... That's why it is called The Big Muddy Ranch, because the biggest thing happened here. No, that is not insulting.

God created woman out of a rib of man.... He could not find anything else? Some great idea, a rib of man! So if these are not insults, then what is the problem if Charles Darwin thinks that man evolved slowly out of monkeys? Monkeys seem to be far better than mud; at least they are alive, in fact, very much alive... intelligent people. What is wrong in it? And if man or woman can be created out of a rib... the monkey has at least all the organs, not only a rib. No, that is not the problem.

People have thought that these clergymen, these Christians are against the theory of evolution because the monkey seems to be insulting. No, the problem is that God created man; and creation and evolution can't go together. Those are contradictory words.

Creation means a finished product; in six days God finished the world. He gave the last finishing touches, and after that He has not bothered at all. It is just like from a factory; from the assembly line, a car comes out completely finished. It does not go on evolving later on: two hands grow, a tail comes out, and strange things start happening to it -- it is a finished product.

The idea of religions is that God created the world as a finished product. Now there is no question of evolution: Monkeys were created as monkeys, man was created as man, trees were created as trees; and there has been no evolution.

There is no progress, things are static. They are where they have always been. There is no movement. In fact if you go deep into it, time loses all meaning. Your clock unnecessarily goes on ticking, meaninglessly,

because nothing changes; everything is a finished product.

Charles Darwin unknowingly... because he was himself an orthodox Christian, he was not aware of what he was doing. That's how unconscious man goes on doing things, sometimes even against his own philosophy, his own religion. He was not aware that he was doing anything against God. He was a very Godfearing man. He had not thought that the idea of evolution goes against God. But it does.

It means there has never been any creation. Things were never there as finished products, they have always been evolving. Evolution is eternal, is continuously going on, it is an ongoing process. We have not reached the end either. There has never been any beginning, there will not be any end either. That's evolution -- constant evolution, a continuum. That creates the trouble, it cancels the whole idea of creation.

So these pseudo-religions have been fighting against science. Anything that goes against their scriptures has to be prohibited. Anything that goes higher, becomes more human, more rational, has to be repressed.

Some twenty years ago, in America, they stopped prayers in schools and educational institutions because a democratic government should not support any kind of belief. If you support any kind of belief, whose belief are you going to support? In a democracy naturally it will be the majority, but then who is going to protect the rights of the minority?

If the Christian is in the majority, the country is Christian; then who is going to take care of the Jews, Mohammedans, Hindus, Buddhists -- the small minorities? Their children will be forced to do Christian prayers, to read Christian scriptures, to go to the Christian Bible class, to pass in it. And it is against them.

This is simply against individual liberty, it is not democratic. So it was a great step when prayers were dissolved, stopped. But the Christians were hankering -- and now they have a president who is as bigoted as any ordinary Christian. Now he supports a law that one minute of silence in every public educational institution -- school, college, university -- should be compulsory.

On the surface it seems there is no problem. Silence is totally different; one minute of silence is neither Jewish nor Christian nor Hindu -- but then you are too simple-minded. The strategy is that Christian priests are telling the children in their congregations, "Use that one minute for Christian prayer. Remain silent, and inside you recite the prayer." Now this is bringing prayer in from the back door. How politicians work!

In the first place, Ronald Reagan should prove that he can remain silent for one minute. And now there are instruments, so it is not a problem for you to check whether you are silent or not. It is just like a cardiogram: wires are attached to your forehead and they start making a graph of whether you are thinking or not. If you are thinking, then the graph takes long leaps, small leaps, bigger leaps. If you are not thinking then there is a harmonious continuity of the graph.

It is so simple now to find out whether a man is silent or not. Just closing your mouth is no longer enough.

First Ronald Reagan should prove that he can remain silent for one minute. But nobody asked him. Twenty-one states in America have already passed the bill that one minute's silence in every public educational institution is compulsory; just a hint from the president and they were all ready. And the priests are doing their work, saying "Use that one minute" -- so prayer is back.

These pseudo-religions have corrupted human mind in every possible way. They have given you unscientific ideas, anti-scientific ideas. They have also given you orthodox, old, dead, out-of-date ideologies which prevent you from becoming contemporary.

And the most harmful thing that they have done is, they have prevented you from finding what religion is -- because before you can find out what religion is, you are already a Christian, Hindu, Mohammedan. The child has no chance to inquire, to doubt, to question.

When the child is so soft that you can engrave anything on him, you engrave. And later on when he becomes harder... those engravings remain lifelong with him. It is difficult to erase them, very difficult to get rid of them; they have become almost part of his bones and marrow.

You ask me why there are so many religions. There are so many religions just as there are so many diseases. There is only one kind of health, you don't need any adjective with it. If somebody asks, "How is your health?" you say, "I am perfectly healthy." He does not ask you, "What kind of health?" If he asks you, "What kind of health?" you will be surprised. You will say, "Simply health! Health is just health, a sense of wellbeing, that nothing is wrong, that everything is running smoothly, that I am happy, that I can't think that things can be better than this."

Are there many kinds of health? No, there is only one kind: healthiness. But diseases are millions.

The same is the case with truth: truth is one. But lies are millions because lies depend on you; you can go on inventing as many as you want. Diseases depend on you. You can go on living wrongly, eating wrong

things, doing wrong things, and you can go on creating new diseases.

Health is the same -- always new, but it has always been the same. You can call it the ancientmost and yet the latest, the newest.

Five thousand years ago somebody was healthy, and now you are healthy; do you think there will be some difference? He was not your color, he knew not your language, and five thousand years have passed; but if somebody was healthy, whoever he was, whatever his language, whatever his color, man or woman, young or old -- if he was healthy then you know at least one thing that he was: *healthy*.

That feeling of health you can experience. You need not know anything about that man -- beautiful, ugly, short, tall, does not matter; one thing is similar, that he was healthy and you are healthy. One experience is exactly the same.

But diseases... every day new diseases go on being produced. There are millions of diseases, and there will be many more as man becomes more inventive.

You never go to the doctor because you are feeling healthy, or do you? saying, "For two weeks I have been feeling healthy, something must be wrong."

In fact in ancient China there was one thing worth remembering; perhaps some time in the future it may be used again. Confucius impressed China the most. One of his ideas was... and it became implemented, for centuries it remained functioning. The idea was: the doctor should be paid for keeping the patient healthy, not for curing him. If a doctor is paid for curing you then his vested interest is that you remain sick. The more you fall sick, the better; the more people are sick, the better. You are creating a dichotomy in the physician's mind.

First you teach the physician that his work is to keep people healthy: "Your function is to lengthen their life, vitality, youth." But the doctor's vested interest is that if everybody remains healthy, young, nobody falls sick, then he will die of hunger. If everybody is healthy then doctors will be sick, completely sick, sick unto death. What are *they* going to do?

No, a doctor's vested interest is against the philosophy that he has been taught. His interest is that people should remain sick, the more sicknesses the better. Hence you will see one strange thing: if a poor man falls sick, he gets well sooner than the rich man. Strange... why does the poor man get well soon? -- because the doctor wants to get rid of him, he is unnecessarily wasting time. The poor man has no money to give; on the contrary, he asks the doctor for some money for medicine.

If the doctor prescribes fruits, milk, this and that, the poor man says, "Then give me some money. When I have it I will return it." And the doctor knows that he can't return it. So give him medicine, give him fruits, it is better to cure him as quickly as possible.

But if a richer man falls sick then it takes very long.

Perhaps the doctor goes on praying to God, "Keep him sick." Perhaps he dilutes the medicines; and in countries like India you need not do anything because nobody knows what is in the packet. You are giving injections and it is just pure water, even impure water. So the pharmacy people are immensely helpful in keeping people sick.

Confucius' idea is of great importance; he says that every person should pay the doctor a monthly salary for keeping him healthy. If he remains the whole month healthy then he has to pay a certain amount to the doctor. If he falls sick then accordingly the salary will be cut.

Very strange in the beginning, because we are doing just the opposite all over the world -- but very logical, very sane. And Confucius is, in many ways, a sane man. Everybody should have his physician, and he should pay the physician for keeping him healthy, not for curing him. If he falls sick then the expenses go on the doctor; the medicines and all the expenses -- and his salary will be cut too because he has not been taking care of the man.

For centuries it continued. And it worked well, tremendously well, for both; for the doctors, for the patients, for both it worked well. Doctors were not so heavily burdened. And patients were perfectly happy because now the vested interest of the doctor was not against them, it was in their favor.

So the doctor was not interested that they should in any way fall sick and should depend on medicine. He was prescribing more exercises -- walking, swimming, sports -- so they would remain healthy. And for centuries, while Confucius' influence lasted, China must have been the healthiest country in the world.

The same is the situation with pseudo-religions. Pseudo-religions want you to be spiritually sick. They don't want you to be full of light, they want you to be full of darkness, sadness, anguish; that's their vested interest.

If people are really happy and joyous then churches will fall empty, synagogues will disappear. Who is

going to pay all these rabbis and all these bishops? For what? Who is going to listen to their stupid advice?

Pseudo-religions live only because you are not aware of the authentic religion. Hence whenever anybody is there with an authentic idea of religion, all pseudo-religions are against him, immediately. That should be taken as an indication. A Jew can be against Christians, a Christian can be against a Jew, a Mohammedan can be against a Hindu; that is okay, that is just shopkeepers fighting amongst themselves, competitors fighting amongst themselves.

But you will not find all the so-called religions against one man. And whenever you find that, then be a little alert and cautious: that one man must have something which is hitting all the pseudo-religions in the same way. He is hitting their pseudo-ness. So it is no longer a question of Christian, Hindu, or Mohammedan; just one question is there.

Somebody has said, "In America, the government sources think that you are planted here by the Soviet Union." And in the Soviet Union my books are banned! I have a few sannyasins there, of course underground; but they meet, and one woman got caught because she was the messenger taking books, magazines and other things. And they harassed her in every possible way.

They wanted her to confess that I am an American agent preparing people and sending them into communist countries to sabotage. She said, "But this is absolutely absurd!" She informed me, "This is strange. In America they thing you are from the Soviet Union, and the Soviet Union people think that you are an American agent!"

I said, "This is not new. The same was happening in India: Hindus were against me, Jainas were against me, Buddhists were against me, Mohammedans were against me, Christians were against me, Parsees were against me. These were the religions there which were against me."

And many times I was asked, "One can understand that one religion is against you, but *all* the religions...?"

And then the communist party also joined them. The communist party published a book against me. Then it was really hilarious: people who believe in God, they are against me; people who don't believe in God, they are against me; materialists are against me, spiritualists are against me. Spiritualists think that I am a materialist; materialists think that I am a spiritualist. And nobody asks me who I am. They are deciding themselves -- but they are all against me.

And on one point they agree: if I have to be destroyed, they all will be together. There will be no differences, no theological problems, no ancient quarrels and fights, nothing. They will all agree that this man has to be destroyed -- for the simple reason that I am not striking against any single principle, I am striking against the very root: the pseudo-ness of religions.

And why did the communist party become involved? -- because I say communism is a materialist pseudo-religion, just as fascism was a pseudo-religion.

Now the followers of Adolf Hitler say that he was the reincarnation of the prophet, Elijah. And I have received letters from them saying, "You should not speak against Adolf Hitler because it hurts our religious feelings."

I said, "My God, it is impossible to speak even against Adolf Hitler!" I had never thought -- even in my craziest ideas I had never thought that it would hurt people's religious feelings. Political feelings I can understand, but there are no political feelings, there are only political ideas.

Yes, if I speak against Jesus, somebody's religious feelings may be hurt. But this letter is from the president of the American Nazi party, and it is a threat: "You should stop speaking against Adolf Hitler because it has not anything to do with politics, it is our *religious* feelings."

Adolf Hitler is a religious leader.... If these people had won, then you can imagine: Adolf Hitler, Benito Mussolini -- these people would have been installed in churches, in synagogues, in temples. Krishna and Jesus and Buddha would have been thrown out and you would have been worshipping these people.

I am not being far-fetched. In Russia it has happened. Russia was one of the most orthodox Christian countries. What happened after the revolution? Now Lenin's grave is being worshipped, and while Stalin was alive his statues, his pictures were being worshipped. Karl Marx's book, DAS KAPITAL, has become the holy book of the communists. And the same misfortune has happened to DAS KAPITAL that happens to any holy book: nobody reads it.

To become a holy book is the worst fate that can happen to any book, because then nobody reads it. It is too holy to read; just worship it, put a few flowers on it.

A small boy was asked in school, "Can you tell us what is in THE BIBLE?" -- because for a few days the teacher had been explaining what is in THE BIBLE.

The boy stood up and said, "Yes, I can tell you. In my Bible my sister keeps her love letters and my mother keeps my father's lock of hair."

The teacher said, "Is your father dead?"

He said, "My father is not dead but his hairs are gone, they are just an ancient memory. The hairs he once had she keeps. And my father keeps tickets from movies, race-courses, lotteries -- my Bible is full of so many things." There is no Jesus in it, no Moses in it. *These* are the things that are significant in it.

A holy book finally reaches this state. The holier it becomes, the less it is read.

These books at least I have read because to me they are not holy, they are just books like any other books -- badly written, not great masterpieces. You cannot compare them with Leo Tolstoy or Dostoevsky or Chekhov or Gorky -- naturally, because Luke and Mark these poor fellows, what can they do to become Dostoevsky, Tolstoy? That is not possible. In fact whatever they have done, it is great; illiterate, poor, knowing nothing -- at least they compiled whatever Jesus was saying.

And what can Jesus say, just in those four gospels? And those four gospels can be condensed because they are all repetitions, all the four: four versions of the same person, four journalists reporting a single speech. Each is a little bit different, but it is the same thing.

The whole BIBLE can be condensed to a small postcard, all that is essential can be written on a postcard. Even then those essential things are not authentic, they are all borrowed. Jesus is quoting; they are all within inverted commas. He is quoting old prophets, and those old prophets were quoting other old prophets. It is a very strange story.... Who is the guy who started all this nonsense? It is very difficult to find; they are all quoting.

THE BIBLE is not very old, but in India there are very ancient books; they also are all quoting. Even the RIG VEDA, which is thought to be at least five thousand years old... even according to the Christian theologians, whose whole interest is to bring it as close to the present as possible because they have a problem. The problem is that THE BIBLE says God created the world four thousand and four years before Jesus. If there is a book which is older than that, that will create trouble. So the whole vested interest of Christian theologians is to bring the age down; but they cannot do more than that.

Actually, according to Hindu astrologers -- and it seems to be a very scientific observation -- the RIG VEDA describes a constellation of stars that happened ninety thousand years ago. About that, Western astronomy agrees: that that constellation, that particular constellation, happened ninety thousand years ago. And it is described so accurately, it is impossible that a book that was written five thousand years ago could describe something that happened eighty-five thousand years before it. There is no way to describe it, and so accurately. Either just by memory, from generation to generation, it was carried on... but then too the world must have existed long before four thousand years before Jesus.

That makes the world only six thousand years old. In India there are cities which are seven thousand years old, according to Western scientists. And if cities were there -- and cities that you will not be able to believe...! And seeing the India of today it becomes even more improbable.

I have been to Mohanjodro and Harrapur; both are now in Pakistan. It seems that Mohanjodro must have been a great city of its times; it was destroyed seven times by some natural calamity, but exactly how is yet undecided. But the people were really courageous; they went on creating it again and again and again.

The city exists in seven layers. When the first layer was found it was thought that that was all, that was the whole city. And just by accident, while digging the first layer of the city, they found that there seemed to be another layer also, twenty feet below. Twenty feet of mud had covered the previous city; there must have been a tremendous flood that brought so much mud that the whole city was covered. In Mohanjodaro, by and by, seven layers have been found. Now they have come to the final layer; now there is no other level. Each time a flood had been there. One never knows how many thousands of years it took for the city to be destroyed seven times and to be rebuilt again.

The beauty is to see that the roads are far bigger than those of modern Bombay, far broader. The city was not just a primitive kind of city. Houses have attached bathrooms, which don't exist in today's India in at least ninety-eight percent of the houses.

The attached bathroom is a modern phenomenon. Even just two hundred years ago in Europe there was no attached bathroom; the outhouses were really outhouses. And when for the first time in America, a hundred years ago, the first attached bathroom was made, there was such an uproar! It was against religion to have a bathroom in the house, a latrine inside the house; this was sin.

It was discussed in the parliament. It was with great difficulty that the Supreme Court decided that if somebody wants it in *his* house; if he wants a bathroom inside the house it is nobody else's business. If you

don't want to go to his house, don't go. But it is his individual freedom.

Within a hundred years we have moved far. The latest design from Scandinavia has a room in a bathroom. I loved the idea. Why an attached bathroom? The bathroom is bigger, the room is inside *it*. It should be in our commune, the first thing. It is going to make history, and perhaps again there will be trouble in parliament: "These people are now doing too much -- putting your room and your study in the bathroom!"

But in Mohanjodro there are attached bathrooms, underground sewer systems, pipelines -- not of metal, made of mud -- pipelines bringing water into the bathrooms; hot and cold water both available; swimming pools, and at least three-storied buildings... seven thousand years ago.

That culture must have been on earth at least for two, three thousand years; otherwise how can you develop all these things?

All these holy books I have gone through. One thing is unanimously clear in *every* holy book: it is pseudo, it is not based on authentic experience; it is really a strategy to keep people in ignorance of authentic experience, because if the authentic experience becomes available to people, the whole priesthood loses itS glory, its power, its position. And the priesthood is one of the biggest professions in the world, the most respected profession, and perhaps the oldest profession.

People say that prostitutes are the oldest profession. I don't think so, because without a priest how can there be a prostitute? Who will call her a prostitute? Who will condemn her as a prostitute? A priest is needed before a prostitute. In fact the prostitute is a by-product of the priesthood. The priest has to condemn sex, has to condemn any extramarital relationship, has to condemn premarital relationships. All *that* is needed to create a prostitute -- and then he has to condemn the prostitute.

The priesthood seems to be the oldest exploiting profession, and certainly far worse than prostitution -- at least the prostitute offers you something. And I don't think that she is absolutely useless. Perhaps it is because of the prostitute that most of your marriages are stable; she is saving your marriages.

Wives are not worried if the husband goes to a prostitute because that is only a sexual relationship, there is no problem. He is purchasing a certain commodity,,that's all. But if the husband goes to some woman who is not a prostitute and cannot be purchased, then the wife becomes afraid, then she freaks out. Then there is danger.

The prostitute is never a competitor, she has never been thought of as a competitor. And the poor woman saves your marriages, saves many rapes happening in the society, because those people to whom she is available, if she were not available, would find some woman or other. They are not going to just sit silently and do nothing and let the grass grow by itself. For them the grass does not grow at all; you can go on sitting forever.

The prostitute is saving many women from being raped. And the poor woman is reduced to that situation by your whole society, and condemned. You reduce her to that position. No society has allowed the woman economic freedom; no society has allowed the woman education, culture, equality with men. You don't leave anything to her; except for her body she has nothing to sell.

And for this situation the priest is the most responsible. If anybody is going to hell, it is the priest, not the prostitute, because *he* causes the whole thing.

All holy scriptures and all priests are doing one thing, simply one thing: trying to hide the authentic religion -- which erupts once in a while in spite of all their efforts. But they go on hiding it.

They do two things to hide it. First, they fight it. They try to crucify it, they try to kill it.

I have seen caps and sweaters with my head on them, the head crossed out. They are being sold -- must be in millions because they are being produced in Hong Kong, in Taipei. When Hong Kong and Taipei or Korea produces anything, they produce in millions, never less than that. They cannot put me on the cross, it would be too crude and ugly -- but the desire is there. That desire shows in those pictures, posters; the mind is the same.

The first thing is to destroy the person in every possible way. That's what they are doing here. They say that this city is illegal because it mixes religion and state. Now they are passing a bill in the assembly that our school should not get any grant from the government because they say it is a religious school. All the Christian schools are getting the grant; all the teachers are Christians, all the students are Christians, but it is not a problem.

Our schools don't teach religion at all because we don't have any religion in that way. Our teachers don't even wear the mala in the school when they go to teach.

I saw a film about the Supreme Court of America and how it has been drifting by and by, more and more

protecting the government rather than the individual. And the reason why they are doing it is because in America.... The Supreme Court has nine judges; they are appointed by the president and they are life-long appointments. That provision was made so that nobody could pressure them. Once a judge is appointed, he is appointed for his whole life; so you cannot pressure him -- what pressure can you put on him?

You cannot throw him out of the job. There is no higher post to which you can prevent his promotion, and you cannot demote him. Nothing can be done to him, that's why this idea came about. But they forgot one thing: that some day a president has to appoint the judge. And by coincidence, five out of nine of the judges are going into retirement this year; their life term is finished.

Now Ronald Reagan has the power to appoint five Supreme Court judges out of nine: five will be his men. That has taken away all the independence and glory of the Supreme Court. Now they are dancing to the tune of Ronald Reagan. Because *he* wanted this one-minute silence to be introduced, the court has not objected; even though the same court had, twenty years before, stopped prayer, which had been going on for two centuries.

This film does an investigation; it goes around, inquire s of teachers, school principals.... And I was surprised that openly, on public media, teachers declare... one woman teacher declared, "I am a twenty-four-hours-a-day Christian, so even when I am teaching" I am a Christian. And I will continue to teach my beliefs. And Christianity is not a religion, it is a way of life."

If Christianity is a way of life, then all the religions are ways of life. What is the problem? And if a Christian carl say, "I am twenty-four hours a day a Christian, then why should a Jew not be twenty-four hours a day a Jew? And as far as my people are concerned they work at least double what anyone else does. They are forty-eight-hours-a-day Rajneeshees; in twenty-four hours they do forty-eight hours' work.

And it is not only a way of life, it is a way of death too, because living we have our style, dying we will have our style. But we don't teach any religion because w e don't have any beliefs. And this woman says open1'1 that she will continue -- whatever the government decides, or the Supreme Court decides, she will continue to teach her beliefs.

These schools will continue to get the grant from the government, and all the schools, almost all, are in the same position. But the bill is only against our school, one single school, one small school.

They will try first to destroy us in every possible way.

When I came here for the first time I used to see every fifteenth day of the month, the county road being mended. But for the last two years they have stopped mending the county road because our people are passing on that road, so "let them suffer as much as they can."

The first effort of the pseudo-religions will be to destroy. And once they have succeeded in killing the man, or in some way camouflaging his message, the second thing is to praise him, to make a great religion out of his teachings. It will look very contradictory to you, but this is how it works.

Kill the authentic man, the authentic message, and then distort whatever he has said -- comment on it make a great theology out of it so all that he has said is lost in the turmoil; make a religion out of it.

Again, new employment for new priests they don't miss that point. Jesus is crucified but the pope is welcomed. In fact they should crucify every pope just to prove that they are Jesus' followers, representatives. *Something* should be done. If you don't want to crucify completely, just cut off somebody's head, somebody's hands, somebody's legs, but do something to prove that this man represents Jesus who was crucified... represents him at least partially.

But they are welcomed. When the last pope came to India it was a problem. The president of India came to Bombay to receive him Doctor Radhakrishnan was the president. I asked him in New Delhi afterwards, "You never go to receive the shankaracharya, you never go to receive the head of the Jainas or the Buddhists. You are a Hindu, and you are a follower of the shankaracharya of South India. You never go even to Delhi airport to receive him when he comes to Delhi. Why did you go to receive the pope?"
He said, "It is politics."

I said, "Then, if you are a man of any integrity, renounce this politics and expose it." The pope has to be received by the president because the pope controls six hundred million Catholics around the world -- and those are the richest countries that he controls. So it is not the *Pope* that you went to receive. You would not have gone to receive Jesus, you would have been one of those to crucify Jesus. His representative is being received, welcomed, and you are not even ashamed."

But that is what is happening all over the world: wherever the pope goes there is a red-carpet welcome. Jesus was never given a single red-carpet welcome. Even a small red carpet would have done. The only welcome was that he had to carry his cross himself -- and he was not that strong, and the cross was really

heavy and big. He fell three times on the way, and they wouldn't allow anybody to support him. They lashed his body and told him, "Get up! That is your teaching. You have been saying to people that everybody has to carry his own cross -- now carry it."
This was the welcome that he received.

Once Jesus died then a new shop opened. On his death started a new religion, a new employment source for the priesthood; and really it turned out to be a big business. As far as I know, Jews are still hurting; they missed the greatest opportunity. It was their own boy who started the whole firm, and others are reaping the crop! They missed their chance.

So first the pseudo-religions will kill the authentic religious person, the source. And then the priesthood will gather around and will make another pseudo-religion. That's why pseudo-religions go on becoming more and more and more; there are three hundred already on the earth.

And you ask me, Is it not possible to have one religion for the whole humanity? It is not possible, nor is it needed, because the whole idea of monopoly has always been there.

Mohammedans have been trying to make the whole world Mohammedan so there would be one religion. Christians have been trying to turn the whole world Christian so there would be only one religion. All these people have been trying to have one religion for the whole humanity.

No, even to support that idea is dangerous because that simply means, destroy others. But who are we? If somebody wants to remain a Hindu or a Mohammedan or a Christian, then it is his choice. It is nobody else's business. Religion is a private concern, a personal concern. You like a certain flower, and I don't like it, but that does not men that we are enemies.
No, there is no need of one religion.
But there can be one religiousness.

People can belong to different kinds of religions but still they can carry the same quality of religiousness. Then there is no problem about whether they go to the church or to the synagogue or to the temple, or nowhere. They may not go anywhere their own house is a temple.

It is possible -- not only possible, it should be made actual -- that there could be one religiousness in the whole humanity, but that religiousness can take as many forms as possible. I love a world full of variety, full of colors, full of different perfumes. There is no need to regiment the whole humanity into one pattern, into one model. That will be ugly. That will not make man rich, it will make man utterly poor.

So it is a little complicated. But you have to understand me.

I accept as many religions as possible. In fact I would like every individual to have his own religion -- as many religions as there are individuals in the world, but all having the same quality of religiousness. Millions of lovers can be there but the quality of love is the same; millions of intelligent people are there, but the quality of intelligence is the same.

Light your inner being and your life will start spreading vibrations which are exactly the same; in whomsoever that enlightening happens, the same vibration will arise. And you will easily be able to recognize people -- whatever their color, whatever their language, whatever their country, you will be able to recognize immediately that that man's house is lighted.

You can see it even from the outside; even from the windows, the light shows that the inside is lighted. You need not even go inside the house. The house can have any shape, any color, any paint, any architecture -- it doesn't matter. What matters is whether the windows are showing the light or not, whether your eyes are full of light or not, whether your being radiates religiousness or not.

From Misery to Enlightenment

Chapter #26
Chapter title: Innocence -- the natural outlaw

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OSHO,
WHAT IS CORRUPTION? DOES IT COME IN A SEED OR IS IT LEARNED?

NATURE is absolutely innocent.
It knows nothing which can be called corruption.
Corruption is something manufactured by man.

The child is born absolutely innocent, there is no seed of corruption in him. The corruption is created by the society for its own purposes. It does not want innocent people around because there is nothing more dangerous, more rebellious, than innocence.

All the societies are afraid of innocent people because they will not support anything that goes against their innocence, that goes against nature. Hence, the first thing every society does is to corrupt the child. The sooner you do it, the better, because as the child matures it becomes more and more difficult to corrupt him.

The child has to be corrupted in the very early stages when he is helpless, vulnerable, when he has no doubt in his mind, when he simply believes in the parents, in the teachers, in the neighbors. He cannot conceive that these people are going to destroy him. And these people are also not aware that they are destroying their own children.
It is a society of blind people, sleepwalkers.
They go on walking without knowing why, where.

They go on stumbling, hurting themselves and others without even recognizing that this whole pilgrimage is absolutely absurd. Life is here and now, it is not a pilgrimage. It is not a goal somewhere far away that you have to reach. But this is part of the corruption, perhaps the most important part.

Every child is being taught that he is not what he should be.
This is the beginning of the tragedy.

Let me repeat: every child is being taught that he is not what he should be. You have started creating a split between "is" and "should": "is" is condemned and "should" is praised. "Is" is the truth and "should," your imagined idea.

You have made the child sick, schizophrenic. Now he will never be at ease, he will never know what it is to be relaxed. You have made him tense for his whole life, for the simple reason that he can never be anything other than he is. He cannot go against nature, nobody can. Nature is your life, your existence, there is nothing beyond nature. There is no way to cross the boundaries of nature, so you are going to remain what you are. But that is condemned.

You cannot become what is being told to you to become.
You are a being.

And all the cultures and all the societies are trying to make you into a becoming.

Between these two words is the whole world of corruption.

When I say you are a being, I mean you need not become anything.
You have simply to blossom, unfold.
Whatever is within you, let it become manifested.

In the child it is a potentiality; if he grows naturally it will become a reality. But no child is allowed to grow naturally. Every child is being forced to become something which he can never become, which is beyond him. It is not his fault. He tries hard; and the harder he tries, the greater is the failure.

You see all around the world people with long faces, sad. What is their misery? What has gone wrong with the whole world?

There is an ancient parable. A man was continually praying to God: "I must be the most miserable, the

most condemned person in the whole world. Couldn't you give me somebody else's misery? I don't ask you much. I am not asking you to make me blissful, blessed; I am not worthy of that. But my whole life's prayer, worship... at least you can do one thing: change my misery with somebody else's, with anybody's because I know there is nobody who is in a worse situation than I."

And that's how almost everybody feels, because yourself you know from within. Your suffering, your pain, your hurts, your wounds you know from within. You know how many tears you are carrying within your eyes. You know that the face that you show to the world is not your original face. You know that the smile on your lips is as painted as lipstick. Perhaps lipstick is more real -- at least it has some material substance in it. Your smile is not even that real. It is just an exercise of your lips, there is nothing behind it.

But you have been told to look happy, to look smart, to look intelligent; to look like somebody special, not just any ABC. You have been made a hypocrite, and you have understood perfectly well that it pays to be a hypocrite. And it is meaningless and pointless to open your wounds before others because nobody is going to help you.

On the contrary, you will become a laughingstock, you will look like an idiot. It is better to keep all that is ugly hidden deep in the basement of your unconsciousness, and show on the surface, at least, that which you are supposed to be but cannot be; so you have to be an actor.

All the societies are turning their people into actors. They have changed the world into a vast stage of a meaningless drama. Most of these people go on simply rehearsing. They don't even get a chance in this bogus drama to become a president, a prime minister, but they go on carrying on the rehearsal.

This man asked God, "You have to do something; now I cannot bear anymore." That night he had a dream. He heard a divine voice, saying, "Everybody should collect all his sufferings, miseries, pains, wounds and whatever he wants to get rid of Put them in a bag and come to the temple."

The man thought his prayer had been heard. He collected everything. He had to carry a huge bag. The size of the bag was bigger than himself; it was too difficult to carry. But this he had been carrying his whole life within himself. Now he could see how much it was. He had never had the guts to look within, at how much junk had collected in the basement. For the first time seeing all this, he could not believe that he had been carrying all this load. Now he could see why he was sad, why he was dragging, not dancing. How can life become a song with all this inside you? It can only be a hypocrisy.

He rushed, dragging his big bag. But what he saw... because the divine voice was not only for himself. All the people from all directions were bringing.... And then he became puzzled because he had always thought these people were happy. He saw a man he knew; he was always smiling, joking -- but this man's bag was bigger than his own! He could not believe his eyes when he saw all the people dragging bigger bags than his. Looking at other people's bags he started feeling a little proud that his bag was not that big.

And then in the temple the divine voice said, "Hang all your bags around the temple and listen to me carefully" -- so they hung up all their bags. But this man was afraid. He wanted -- but had not the nerve -- to say to God, "Please let me keep my own because at least I am acquainted, I know what is inside the bag. In the first place, everybody else's bag is bigger than mine. In the second place, I don't know what they are carrying. I was befooled because they were smiling and happy and singing and dancing, and I thought life was a celebration for them, that only I was suffering. But I know now: everybody is a hypocrite.

"This man is the president, and I thought at least *he* must be happy at the highest rung of the ladder. Now what more can one expect? I am miserable because I am not even on the first rung of the ladder. I cannot hope to become a president, not at least in a few lifetimes. But this man's bag is as big as his ladder" -- of course, it was a presidential bag. "I don't want to be the president if this bag comes with it."

He saw the richest man, he saw the great artist, world famous, he saw the Nobel prize-winner, and he said, "My God! I was unnecessarily suffering. If I had known these people's insides I would have enjoyed myself. I wasted my life without any reason."

Now, his only fear was that he might have to choose somebody else's bag. Then the voice said, "You all close your eyes, and with closed eyes -- the lights should be turned off -- you can choose anybody's bag you want." And what he saw was that before the light was turned off everybody rushed towards his own bag. There was not a single exception; everybody rushed to his own bag. That was even more amazing: just as he rushed towards his own bag, everybody....

He asked his neighbors, "Why are you rushing?"

They said, "At least we know what is in our bag, and we have become accustomed to it. It is, after all, *our* suffering, *our* wounds. And man is immensely adjustable -- we have become adjusted to all this. Now at this age to have somebody else's sufferings and to make new adjustments in life will be too much."

At that very moment his dream was broken. He was perspiring, trembling, holding his pillow tight to his chest. Perhaps that was his bag in the dream.

This parable is significant. If there were some way that you could see people through and through, if there were some windows that you could open and look into people's heads, one thing you would be bound to conclude: everybody is in the same boat. All are suffering. And the reasons for their suffering -- the basis of their suffering -- are not different. Details may be different: you have suffered with one wife, somebody else has suffered with another wife -- that does not matter: both have suffered in a certain relationship. That relationship is the same.

And why have they suffered? The basic fundamentals are the same. The first fundamental is that you are living a schizophrenic life. That's from where corruption starts. You are one thing and you have to behave as something else. Naturally you have to lie continuously, you have to be cheating people continuously. The cheating will be condemned by the society, the Lying will be condemned by the society, but the society has created the whole thing. It is a very strange society.

The archbishop of Dublin, in Ireland, has condemned the government of Ireland because the Irish parliament is going to introduce a bill which has become famous as the "Pill Bill." They want every eighteen-year-old child to be legally qualified to get the pill and other birth control methods, contraceptives, from medical stores, from the druggist.

Up to now it has been illegal in Ireland, it has been a crime. Only a couple married by the church is legally authorized to purchase contraceptives -- that too on the prescription of a doctor. And this too is not something that has been going on for many years. It became allowed only in 1979, just five years ago. Five years ago even this was a crime; a married couple also could not use contraceptives. For just five years it has no longer been a crime. Now they want young people, girls, boys, to be freed from this unnecessary criminality and illegality.

Just look at the whole thing to understand what corruption is, who creates it. If five years ago you were using contraceptives, even though you were married, you were a criminal. Was it a crime? If it was a crime then how, just by the parliament changing a law, is it now no longer a crime? Now it is legal. But for an unmarried man or woman it is still a crime. No doctor can prescribe for unmarried couples; he would be committing a crime. Without a prescription, no druggist, no chemist can supply you the contraceptives; he would be committing a crime. And without being married, if you are using them, you are committing a crime.

Now how many people are committing crimes just because a few stupid politicians happen to decide that it is illegal? How many people are being turned towards doing things which look evil? Who decides?

Now if this bill fails -- there is every possibility, because the archbishop of the Roman Catholic Church has tremendous power in Ireland; if he is against it, all Catholics will be against it. And those politicians are beggars, they depend on people's votes. Every five years they are standing at your door. If they don't listen to you, they are losing their next election right now.

They will not be able to pass the bill. The religion is enforcing the law that young people, unmarried, should go on committing crime. Or they have to repress their sex, they have to repress their nature, and that repression begins to create perversions -- because nature knows nothing of your strange ideas about morality. Nature is absolutely amoral. Nature will go on forcing young people to be attracted to each other. It is beyond them it is in their chemistry, in their physiology, in their hormones; what can they do?

Now they are in a fix: if they follow nature then there is trouble. The girl may get pregnant; they may be caught, condemned by everybody -- by the church, by the society, by the state. They will lose all respect. Or they have to find ways, which are going to be illegal, to acquire contraceptives.

I used to live for a time by the side of a cinema hall. Having nothing to do I used to sit on my balcony and watch the crowd, all kinds of people, going into the cinema hall, coming out. One day I saw a small child, not more than eight or nine years old, with a mustache. I wondered what happened? I came down from my balcony and followed the child. He, seeing me following him, started almost running. I said, "Don't be afraid. I am not going to harm you or do anything."

He said, "Just don't tell anybody."

I said, "But I don't know you."

He said, "You know me, but because of my mustache you cannot recognize me." Then I looked: he was the son of a doctor I knew perfectly well. I said, "Yes, I know you."

He said, "Please don't tell my father."

"But," I said, "what has this to do with your mustache?"

He said, "The mustache is because only adults can go to see this picture."

So I said, "You think that you will be able to deceive people?"

He said, "*Think*? -- I have already been three times. This is the fourth time."

Now you are forcing this small child into corruption. If the film is such that a child should not see it, then nobody should see it, then this film should not exist. But if adults can see it, then the child has every right, because he is going to become an adult sooner or later. It is better to be acquainted with reality from the very beginning; he should not be prohibited. And anyway he is finding a way to see it; he has already seen it four times.

If it were not prohibited, perhaps he might have seen it one time, or might not even have bothered to see it -- because he didn't see every film that came there. I asked him, "You see every film four times?"

He said, "No, I don't see every film, but because it was prohibited I had to see it."

I said, "How did you manage the money? -- because I know your father: he won't give you a single *pai* to see any film, to say nothing about *this* one."

The boy said, "Wherever there is a will there is a way. And the truth is, my father has seen it four times; every time I've come he has also been in the hall, but he could not recognize me because of my mustache. He looked, suspected -- but I was smoking as well, so he dropped the idea. His son could not smoke, and this mustache.... I have seen him, he has seen me. I have recognized him, he has not recognized me. And I had to steal the money...."

Now, he has to steal the money -- you are making him a thief unnecessarily. He has to act as somebody else, with mustache and cigarette; he has to pretend to be an adult. And then he finds that his father is also there, that it is not only he that is curious about the film; his father is also as curious. Four days they saw it because it was only in the town for four days. Every day they were there.

He said to me, "Please don't tell."

I said, "Don't be worried. I really appreciate.... You did perfectly well, there is nothing wrong in it. This whole society is forcing you to do it; it leaves no way except some form of corruption."

It is unbelievable that in America, in the twentieth century, a man has been sentenced by the court because it is suspected that he is a rapist, to fifty years in jail -- or castration. The great American society, the great democracy! And just see the alternative they are giving him. Fifty years of jail; he must be at least thirty, I assume fifty years of jail means he will die in jail. It is a life-long sentence. And even if he survives and comes out after fifty years imprisonment, what hope can he have? He will be eighty years old, thrown into a world which has become absolutely unknown to him in fifty years.

The people he had known would have disappeared. The people that will be there will not be able to understand him, nor will he be able to understand them; there will be such a gap. He will die on some street as a beggar. There is no point....

The alternative is castration, that his sexual organs should be cut off.

Even if it were certain that he did commit a rape -- and it is not. Rape is one of the problems which is not so easy to decide and judge; there are so many complexities. But first, just for argument's sake, let us accept that it is certain that he committed the rape. The question arises: why did he have to go to such lengths to fulfill such a simple desire? Sex is such a simple phenomenon. There is no lack of men or women, there is no necessity for anybody to rape.

But the way the society has been against sex, they have made it a serious problem. It should be simple playfulness -- and that's exactly what it is. Two people are playing tennis, there is no problem. Nobody ever hears that somebody raped... there is no question of raping in tennis. You can play; there is no need to rape. When two people are playing tennis they are using their bodies, their minds. What are they doing when they are making love? -- it is just there is not a net in between. And all the contraceptives are nothing but the net! The contraceptives make it really a game, with the net.

The net was missing. God did not supply it to Adam and Eve. Perhaps out of anger He simply kept the net to Himself; otherwise, in throwing those two poor people out of the garden of Eden He should at least have given them all the provisions for life.

The society goes on making you very serious about sex. It goes on making you repress your energies. There is a limit to repression; after that limit, the energy takes over Whenever a man commits rape, he is not in his senses, for the simple reason that the rape cannot help him to solve his problem. The rape cannot give him the joy that his whole physiology is asking for. Rape cannot give him the warmth, the love, the receptivity that he needs. It is simply not the answer to his need.

But you have left no other ways. You have forced the man into such a condition that he simply explodes

like a volcano. Seeing a woman in a lonely spot he forgets the consequences. He forgets hell, God, THE BIBLE, church, court, constitution; he forgets everything. He is not in his real self, he is not himself; he becomes almost like an animal.

And this is not a way of making love: the woman is screaming, she is shouting and trying to escape. You can call it a fight, you cannot call it love. And he forces himself upon the woman by sheer physical violence. He interferes with the independence of another human being and he gets nothing out of it -- he gets castration, or fifty years of imprisonment. This is the orgasm that he gets. And the society is responsible for the whole thing: the court and the judge and the law -- they all represent the society.

This is a very cunning way of destroying individuals. On one hand you force them to be criminals, on the other hand you are ready to punish them. But your punishment does not seem to be compassionate; your punishment seems to be a kind of revenge.

If the man has raped, and that is a crime, then the judge who orders his castration -- in what category are you going to put that judge? He is not in any way different from a rapist. The society is taking revenge. The society is not being fair, it has not looked into the whole phenomenon.

If you look at the whole phenomenon things are so complicated: perhaps the woman wanted to be raped, then what? Just as the society has created the rapist, the same society has created the repressed woman, so repressed that if anybody approaches her in a friendly way she withdraws in spite of herself. She was hoping somebody would approach and be loving to her, but when somebody does approach her, she withdraws, because her whole conditioning is that this is something ugly, something from the devil.

Suddenly this man is no longer a human being, he is possessed by the devil, and naturally she shrinks out of fear. But how long can she go on shrinking in this way? By and by people stop approaching her; by and by she starts becoming old. By and by she starts becoming fat, because when a woman is not loved she starts eating too much. Eating too much is a substitute for love.

You may have observed it: if you are in a very loving and flowing relationship you will not eat too much, you will never need to diet. Love fills you so much that there is no need to go on stuffing yourself with all kinds of junk. If there is no love you feel so empty. That emptiness hurts, you want to fill it with something. And why do you choose food? -- because love and food are associated psychologically.

The child got from the mother's breast food and love both, simultaneously. Whenever the mother was loving she was willing to give her breast to him, and whenever she was not loving, angry, she used to pull the breast away from him. And the mother's breast was the first contact with another's body.

It is not strange that all the painters, sculptors, poets, are so obsessed with the female breast. It seems absolutely unbelievable that for millions of years painters have been painting the female breast, sculptors have been wasting their whole life cutting stones, marble.... If you have been to Indian temples like Khajuraho, you cannot believe it.

Thirty temples are still there. There must have been hundreds more because ruins are there. But even these thirty temples... just one temple is unbelievable; to think of thirty will make you giddy. In just one temple, if you start counting how many naked women are sculptured, you will be at a loss. You will have to start again and again because thousands are on each pillar, on each wall, everywhere; not a single inch is left unsculpted.

And such huge breasts, which are just imagination -- such huge breasts don't exist, cannot exist. The woman has to stand up with that much weight! And the breast's function is to give milk to the child; if the breast is so rounded no child is going to survive. Because -- you try -- on an absolutely round breast, a poor, small child, if he tries to drink, his nose will be closed. The child needs a longer breast, not a round breast. A round breast is a sure killer, because he cannot breathe. He will have to choose either to breathe or to take the nourishment from the mother; he cannot do both together.

And Khajuraho is not the only place. In India there are thousands of temples all around: Puri, Konarak, Ellora -- beautiful sculpture, but from a sick mind.

Why do all these painters, great painters of the world, go on painting the breast? Somewhere they have been deprived, somewhere the mother was not loving. And more or less every child has been taken off the breast before his time. Only in aboriginal societies is the child given the mother's breast as long as he wants; and those are the only societies where nobody is obsessed with breasts. They don't have any paintings of breasts, they don't have any sculptures of breasts, they don't have any poetry, no songs, nothing. The breast does not enter their imagination at all.

Because of the breast, love and food become associated deep down in the mind. So whenever you are not being loved you start eating, stuffing yourself. When you are loved that stuffing disappears by itself,

there is no need. Love is such a nourishment, such a subtle, invisible nourishment, that who bothers about chewing gum?

I cannot believe that human beings are chewing gum. Has the whole earth gone mad? Chewing gum cannot give you any nourishment, but it must be doing something, something psychological. Perhaps it is a breast substitute, that you go on using your mouth. The whole world is smoking cigarettes, cigars. That too is a substitute, because when the hot, warm smoke of the cigar goes in, it feels almost like milk going in. And the cigar in the mouth....

Just look at Churchill. He looks like such a retarded man -- still with his mother's nipple in his mouth! That cigar is nothing but the nipple of the mother's breast. And you can see, his body and his face are a clear example that he is love-starved. He is stuffing himself; he is the most stuffed man of this century.

A woman -- how long is she capable of repressing her natural desire to be loved, to be fondled, to be appreciated? As she starts becoming older, as she starts becoming fatter, she starts becoming afraid: life is slipping out of her hands. Now she can be unconsciously hoping that somebody at least rapes her. Not that she consciously will think about it; consciously, she reads THE BIBLE, she goes to the church. Consciously these are the things she does: she goes to the church, listens to the sermon, confesses to the priest.

I have heard about a woman who was coming every Sunday to confess to the Catholic priest. One time it was okay. The second time the priest was a little puzzled because it was the same story, that she has been raped. The priest told her, "But that is not your fault. You need not confess; the rapist has to come and confess."

She said, "But there is a reason why I have come to confess: I enjoyed it! And that makes me feel guilty, that I enjoyed it."

She came again, a third time. The priest said, "Again!"

She said, "No, it is the same old one."

The priest said, "Then why you...? You have confessed it already."

But she said, "The trouble is I enjoyed the *confession*; now *that* makes me feel guilty. It was such a joy to describe!"

This is your society. And you ask me, Is corruption something natural that comes as a seed or is it something that is learned? It does not come as a seed and it is not something that is learned: it is something that is *taught*. And please remember the difference and my emphasis.

It is not something that is learned, because nobody is willingly learning it. It is being forced, it is being taught, and if you don't learn it you are punished in every possible way. And then there are hangovers, unfinished experiences, which go on following you like a shadow.

In a park three old men were sitting just gossiping There was nothing else to do; everything else was finished, there was only gossiping left. And that was their routine, every day to come there, sit there, and gossip till sunset.

One man said, "One thing I always wanted to tell you.... Because you are such great friends of mine it feels insincere not to tell you. Once it happened that I was looking through the keyhole of the bathroom while a lady guest was taking her bath. And my grandmother caught me red-handed and slapped me."

One old fellow said, "That's nothing -- this happens to everybody in childhood. It has happened to me, it must have happened to my other friend."

The other friend also said, "This is... you are an idiot. What nonsense! This happens to everybody. Can you find a child who has not looked through the keyhole in the bathroom sometime or another?"

He said, "You don't understand. This happened this morning! And I wanted to tell you but...."

Now, an eighty-year-old man looking through a keyhole in the bathroom.... No, it is not a laughing matter; it is something one should cry and weep over. What kind of society have we created? And this man is only a victim, as everybody else is a victim. And society goes on forcing its idiotic ideas on people.

Man will remain corrupted till we stop interfering with his nature. Corruption is a by-product. If somebody somewhere is corrupted, that means his nature has been interfered with. And you will never be able to find the real culprit; you will catch hold of this poor man who is a victim.

In your courts, the people who are being judged and sentenced, imprisoned, or even sentenced to death are not the real culprits, they are victims -- victims of a society which has forced them to move in a certain way, to become a certain way which they never wanted. They were always resisting. Every child resists as much as he can, but he has limitations; he cannot resist too long. And he is dependent on you.

In my childhood it was an everyday problem. I had to repeat almost every day to my parents, to my uncles, "You should not take advantage of the fact that I am dependent on you. This is ugly. And you should

remember that one day you will be dependent on me. Then what do you want me to do with you? Now I am a child, you can force on me whatsoever you want. I will do my best not to do it if it is against my nature, against my will, but still I am in your hands; you can force me to do something."

For example, they would take me into the temple and I would simply stand there, and they would all fall down, just as in India it has to be done. All your limbs should touch the earth at the feet of God. I would simply stand there, and they would say, "This is not right, and you make us feel embarrassed because everybody says, 'This boy seems to be very strange: when everybody is paying respect he simply stands straight as if he has been told to remain at attention.'"

I told my uncle, "You can hit me hard, knock me down. If you alone cannot do it, then you can call two or three persons. You can force me to the ground, hit my head on the feet of your god, and be satisfied; but remember, this is not my respect. You can force my body but you cannot force me. And this too you will not always be able to do. Soon things will change."

In India we have a proverb: Sometimes it is the boat which is on the river, sometimes it is the river which is on the boat. I said, "Don't forget that. Sometimes it is the river which is on the boat. Right now of course the boat is on the river. Soon you will be old I will have all the strength and all the power and all the money and everything and you will be old and dependent on me. Then how do you want me to behave with you? You just think of that, and remembering that, do whatsoever you want to do.

"If I want to respect, leave it to me. Respect is not something which can be forced."

But it has been forced, and in such a subtle way that you were not even aware that it was being forced. You have done it almost as if you were doing it willingly. You have imitated your father, your mother; if they were worshipping Jesus, you started worshipping Jesus. This is just one of the more supportive arguments for Charles Darwin.

Monkeys are imitative, and looking at man, one can be absolutely certain that ninety-nine percent of people are imitative. They just imitate others. They don't have the courage to stand alone: it is fearful. Even people like J. Krishnamurti, who have immense intelligence... but if you look into deeper details, into things which are not thought about, you will be surprised.

In India he uses Indian clothes. Why? Outside India he uses Western clothes. You want to be part of the society in which you are. In India, if people see him in Western clothes, with a tie on, no Indian is going to touch his feet, no Indian is going to think even that he is a religious man. A mahatma with a tie? Have you ever heard of it? So the tie disappears as he lands in Bombay, and as he takes off back to England the tie again appears. In fact, in his school in Blackwood in England, he uses blue jeans. He is ninety years old but he wants the hippies to know, "I am with you, I am eternally young."

Just think of J. Krishnamurti in tight blue jeans in India. In India they have never crucified anybody but they would crucify J. Krishnamurti immediately -- not for any religious reasons, just for a tie and blue jeans. And this man moving around the world is representing India's sages. Now India would not forgive this. In India he comes in a traditional Indian dress: kurtha, dhoti, a shawl around him -- the way sages used to *Ihe, exactly the same way.

What is the psychology behind it? You don't have the courage to stand alone, you don't have the courage just to be yourself. I am not against blue jeans; if you love them, it is perfectly good. But then don't be such a coward. You are supposed to be a very courageous thinker; then just be yourself. Whether you are condemned or appreciated, respected or disrespected, that does not matter. But that's what creates the trouble. It matters to a small child very much. If it matters to a ninety-year-old J. Krishnamurti, what about a small child?

In India clothing is divided: Mohammedans have certain dresses, Hindus have certain dresses, Punjabis have certain dresses, Bengalis have certain dresses, South Indians have certain dresses -- and it is very difficult.... For example, in South India you can have a wraparound lungi; just a dhoti that you wrap around. And not only that, they pull it up and tuck it over so it is just up to the knees. Even in the universities, professors go to teach in that dress.

I loved the lungi because it is very simple, the simplest: no need of a seamstress, no need of any tailoring, nothing; just any piece of cloth can be turned into a lungi very easily. But I was not in South India, I was in central India where the lungi is used only by vagabonds, loafers, unsocial elements. It is a symbol that the person is uncaring about the society, that he does not bother what you think about him.

When I started going to the university in a lungi -- when I entered the university -- everything stopped for a moment: students came out of their classes, professors came out of their classes. As I passed along the corridor everybody was standing, and I waved to everybody -- a good reception!

The vice-chancellor came out: "What is the matter? The whole university is out. The classes have stopped in the middle, professors are out. and there is a silence." He saw me and I waved to him, and he had not even the guts to reply to my wave.

I said, "At least you should wave to me. All these people have come to see my lungi." I think they loved it because every day professors came with beautiful clothes, the costliest clothes. The vice-chancellor was very particular about his clothes, and very famous.

He had three hundred and sixty-five outfits, one for each day; for the whole year you would never see him in the same dress. He was so mad about clothes so obsessed, that he never got married. I asked him once, "Has that something to do with your clothes?"

He said, "How did you find out?"

I said, "This is my whole work, this is my research work; I go on searching to see how things are related. My feeling is that it is because of the clothes that you didn't enter into a marriage."

He said, "It is true, because I thought again and again -- it was simple -- that either I could have a wife or I could have my whole house full of my own clothes; both together could not exist. She would come and would start dictating. And in fact I would not have enough salary left: she would have her clothes, and she would say, 'You have enough for your whole life.' Finally I decided it is better to be with my clothes. I love them." It was almost an obsession. He said, "I can sacrifice anything but not my clothes."

If you had gone into his house you would have been surprised: there was nothing but clothes all around the whole house -- he and his servant and the clothes.

I said, "Even when you come, nobody comes out. You just see... a poor lungi -- the poorest wear it -- has brought them out. And I am going to come every day in this lungi."

He said, "A joke is okay, one day is okay, but don't carry it too far."

I said, "When I do something I do it to the very end."

He said, "What do you mean? You mean you are going to come every day in the lungi?"

I said, "Right now that's what I intend to do. If I am interfered with I can come even without a lungi. You can take my word for it. If I am interfered with in any way, if you try to bring up that this is not proper for a professor and this and that, I don't bother.... If you can keep quiet I will remain in the lungi; if you start doing anything against me -- my transfer or anything, *anything*, then the lungi goes. I will come... and then you will see the real scene."

And it was such a hilarious scene because all the students started clapping when they heard this, and he felt so embarrassed, he simply went back into his room. He never said a single word about the lungi. I inquired many times, "What about my lungi? Is any action being taken against it or not?"

He said, "You just leave me alone -- do whatsoever you want to do. And I don't want to say anything because anything said to you is dangerous, one never knows how you will take it. I was not saying, 'Drop the lungi,' I was saying 'come back to your old clothes.'"

I said, "Those are gone, and what is gone is gone -- i never look back. Now I am going to be in a lungi."

So first I was going in a lungi, with a long robe. Then one day I dropped the robe and just started using a shawl. Again there was a great drama, but he kept his cool. Everybody came out but he didn't come out perhaps because he was afraid that I had dropped the lungi. He didn't come out of his room. I knocked on his door. He said, "Have you done it?"

I said, "Not yet. You can come out."

He opened the door and just looked out to see whether I was clothed or whether I had dropped everything. He said, "So you have changed now -- the robe also?"

I said, "I have changed that too. Have you something to say?"

He said, "I don't want to say a single word. About you I don't even talk to others. Journalists are phoning and asking, 'How is it being allowed in the university? -- because that will become a precedent and students may start coming, and other professors may start coming.'

"I tell them, 'Whatsoever happens... even if everybody starts coming in lungis, it is okay with me. I am not going to disturb him, because he threatens me that if I disturb him in any way he can come nude. And he says that nudity is an acceptable spiritual way of life in India. Mahavira was nude, the twenty-four tirthankaras of the Jainas were nude, thousands of monks are still nude, and if a tirthankara can be nude then why not a professor? Nudity in India cannot be in any way disrespected.' "

So he said, "I am telling people, 'If he wants to really create chaos... and he has followers also in the university; there are many students ready to do anything he tells them to. So it is better to leave him alone.'"

I have found throughout my life that if you are just a little ready to sacrifice respectability, you can have

your way very easily. The society has played a game with you. It has put respectability on too high a pedestal in your mind, and opposite it, all those things that it wants you not to do. So if you do them, you lose respectability. Once you are ready to say, "I don't care about respectability," then the society is absolutely impotent to do anything against your will.

The children are in a way bound to continue, in the future too, to be corrupted. But that corruption can be dropped in a single moment because it is not your nature, and you have not brought it with you. It is imposed on you, it is a heavy burden on you. You can drop it, you can put it aside. You will just have to be ready for a few things, ready to be disrespectful. But what is respect? If you don't have your self, what is respect?

There is only one respect -- that is self-respect.

And you don't have your self.

You can't have any respect; you don't have respect even in your own eyes.

The whole world may pretend to respect you because there is a certain bargain: you do what the society wants and the society will respect you. It is a simple business -- and you are the loser because the respect is just hot air. And what you are giving in return is your solid being.

You are committing suicide for respectability.

And it has to be a single moment's decision. It is not something that you have to think about for years, whether to drop the respect and just be your own self... It is not a question of years. If you are going to think for years, you are going to think for lives, and then too it will be the same problem.

It is a single moment of understanding, of seeing how you have been deceived. And as you see it, put aside all respectability. Say to the whole world: "I am ready to be disrespected by the whole world but I am not ready to be disrespected by myself. I am going to start a new life of self-respect."

And to me this is the beginning of a religious man.

From Misery to Enlightenment

Chapter #27

Chapter title: One ma, one swami -- and we can start the whole game again

24 February 1985 pm in Lao Tzu Grove

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OSHO,
IS THE WORLD GOING TO SURVIVE THE THIRD WORLD WAR?

I don't have any hope, but I am hoping against hope.

There are many things to be considered.

First, perhaps it is good that it does not survive. It has become so rotten, so ugly, that if it survives and remains the same it will be worse than not surviving.

Our world is in almost the same situation as thousands of people... around the world they are just surviving because they can still breathe. In the hospitals, with all kinds of medical support, they can continue to breathe; even the breathing is not their own -- they need some mechanical device to help them to

continue to breathe.

Do you call that life? It is mere survival, not life -- and mere survival is worse than death, because death at least opens up a new door, cleanses the old, rotten stuff. That's really the function of death: it is a cleansing process.

Everything becomes old, rotten, dirty, and a time comes when to go on -- continuing is not a joy; it is pure anguish, agony, for you and for all those who are related to you. You cannot be in any way creative -- and without being creative you cannot feel any justification for your being a burden on so many people. Death will be a relief.

Perhaps our world has come to the point where surviving will be dangerous; it is better that the chapter is closed.

We have done enough stupidities.

We have done enough harm to nature, to ourselves. We have been a nuisance on the earth.

Our whole history is a history of crimes -- man against man, man against nature.

What have we been doing here? Why should we be bothered to survive?

I do understand that there is a desire to continue to live, whether there is any reason or not. There is a lust for life. People go on living, knowing perfectly well that it is absolutely unnecessarily burdening the earth; that tomorrow is not going to bring any good news to you, that each day you will be deteriorating, each day you will become more rotten, each day will be more gloomy and dark. Still, there is a biological instinct to continue to live.

People live in any kinds of circumstances: they are blind, they are crippled, they are paralyzed -- still they are afraid of death. I have been puzzled: what can death take from them? Life has taken almost everything, nothing is left except agony, suffering, pain. What are they going to lose? Death will be a friend, it will take away all this hell that they are living in. But no; blind, crippled, paralyzed, deaf, dumb... still somewhere some strange instinct goes on forcing them to long for life.

This question also comes from the same instinct. It exists in everybody; there is a collective will to survive. But what have you done in the thousands of years that you have been here? Can you justify that your being here on the earth has been a creative addition to existence? Has it made it more blissful, more peaceful, more loving? Has it changed nature for something better?

What have you done in thousands of years except killing, murdering, butchering, slaughtering? -- and in beautiful, good names: in the name of God, in the name of truth, in the name of religion. It seems you want to kill and destroy, and any excuse is enough.

In Aesop's fables there is a beautiful, small fable. A young kid of a sheep is drinking water in a stream, and an old lion comes by. It is breakfast time. The old lion is just a few feet above, standing on a rock. But you need some excuse -- you can't just jump on the little poor kid and make a breakfast. Man can do that; man goes on doing it, but animals are not so irrational. The lion steps down into the stream and he says, "Hi, kid! How are you?"

And the kid says, "By your mercy, everything is going well."

The old lion feels a little stuck -- from where to start? He says, "But do you remember that your father insulted me?"

The kid says, "You must be mistaken, because I was born after my father died. I have no idea at all what happened between you and my father. And what can I do about it? I apologize, although I had no hand in it, I was not even born."

The lion becomes really angry. He says, 4You have some nerve: I am here to drink water and you are making the water dirty!"

The kid says, "Please, just look; the stream is going downwards, and you are above me. I cannot make your water dirty, you are making my water dirty. How can... because the water I am standing in is going down, it is not coming to you. Excuse me, you are not looking rightly -- perhaps you need glasses."

The lion is now really angry that this... this is too much. He finally throws all argumentation and conversation and all civilization and culture, jumps on the kid and says, "Your parents have not taught you how to talk with older people, and I am going to punish you for that. You should be silent -- you go on answering. This is insulting!" And he made a breakfast of the kid. Any excuse.... And this is your whole history.

Aesop's fables are tremendously beautiful. They are not about animals, they are about you; they are about the beast within you.

Perhaps it is better that this world does not survive. But I am saying "perhaps" -- remember that. Again,

perhaps.

Each thing is born, grows, becomes young, old, dies. That's the way of nature. Planets are born, and one day die. Suns are born, live millions of years, but one day, sooner or later, death comes. Wherever there is birth, there is death. They are two poles of one reality.

If humanity survives... you should not take it for granted that it will survive forever. Nothing survives forever, everything has its time. And as I look at humanity it seems to me perhaps we have lived overtime. We have already lived more than we deserve.

This oncoming crisis of a third world war is not something out of the blue. It comes through us. We are bringing it into existence.

All your great politicians, your popes, priests -- they are all working hard to bring about that third world war. Seventy-five percent of America's budget is going into the third world war. Thousands of people are dying, even in America, of hunger, cold, on the streets -- and seventy-five percent of the budget is going to destroy those who are somehow managing clothes, food, and are not dying on the streets.

After all, a government has to take care of everybody; that seventy-five percent will ensure your death, the death of those who are going to escape from hunger, starvation, cold, disease. The government is for the people, by the people, of the people... it has to take care of you all, it has to finish you all.

And America is the richest country. Even poor countries like India are doing the same; seventy-five percent of their budget.... It has to be so, because if America is putting so much energy into war, if Russia is putting the same energy into war, then how can poor people, poor countries, afford not to put the same energy into war? They are just following these great leaders.

Their people are dying -- but who cares about dying people? Who bothers about hungry people? The real question is how to create a total destruction of humanity.

And what are the problems which are causing such a drastic step? -- democracy and communism. Both are beautiful ideologies -- but only ideologies, not realities.

Communism is dictatorship of the proletariat, government of the poor, of the poorest. Seems to be perfectly Christian: "Blessed are the poor..." just with a little difference.

Jesus says they will inherit the kingdom of God after death. Perhaps Jesus is waiting for the third world war, because otherwise to manage to get all the poor in one place at one time will be very difficult. The third world war will make it very easy: people will be dying almost simultaneously. The greatest time distance will be ten minutes; around the world, within ten minutes everybody will be dead. It is not much of a difference.

And it is going to be rush hour anyway -- so many souls rushing towards the kingdom of God. So whether you die ten minutes earlier or ten minutes later is not going to make much difference. Anyway, the crowd is going to be so big and huge -- perhaps this is the time for which Jesus is waiting, for the poorest to take over the kingdom of God.

Marx simply brought the idea down to earth. He said, "Who knows what happens after death? Why not let the poor inherit the kingdom of God here and now?" I think he is a very pragmatic Christian. And both are Jews: Jesus was a Jew, Karl Marx was a Jew. It is the same mind. Jesus is the first communist because he was more against the rich people than Karl Marx himself. Karl Marx has not written, "A camel can pass through the eye of a needle but a rich man cannot pass through the gates of heaven." That was written by Jesus.

I don't think Karl Marx would even agree with it, because this is simply absurd. And who has said to Jesus that all camels are rich or all are poor? There are rich camels and there are poor camels.

In India there is a great desert... it is in Rajasthan, and I have been touring in that desert. There are poor camels and there are rich camels. I was not aware of the fact until I came to know it. Each caravan moving in the desert has two types of camels, and you will not be able to figure out who is who.

The poor camels are those who are simply taken into the caravan so that when there is a need of water they will be killed. Their only function is that they are water-carriers. The camel has the capacity to drink so much water that he can survive six weeks without drinking any water. That much water he preserves. There are times when you cannot get water; then the only way is to cut open the camel and take the water from his reservoir.

I came to know about this only because I thought they must be killing any camel when there is need. No, that is not true; the camels are divided into two classes. The only function of the poor camels is to carry water and to be killed whenever the need arises.

Now, I wonder whether Jesus knew about it or not, because he talks about camels as if camels are a

classless society: "A camel can pass through the eye of a needle...." But which camel? Perhaps the poor camel will not be able to reach the eye of the needle at all; before that he will be killed. Only the rich camel will be able to reach there.

And the statement is absurd, because if a camel can pass, I don't see any trouble for a rich man to pass through the eye of a needle. And when you die, then what difference is there between a poor man and a rich man? -- because riches will be left behind just as poverty will be left behind. Or do you think the poor man will be carrying his poverty after death and the rich man, his riches?

Just put the rich man naked and the poor man naked; shave their head, beards, demolish all signs of differences between the two and you will be in a difficulty to decide who is the poor man and who is the rich. Most probably the poor one will be chosen by you as the rich man because he will have fewer lines of worry on his forehead.

Naked, he will look far more in shape than the rich man. The rich man can hide his shapelessness in beautiful clothes, the poor man cannot. The poor man may look more beautiful than the rich man, because the rich man's beauty is more or less painted. The poor man's beauty is natural.

I am reminded of one of my friends who was in a concentration camp in Germany. He is a Jew.... It is strange that I have more Jewish friends in the world than anybody else. Many times I have thought that these people don't seem to be the people who could have crucified Jesus. One third of my sannyasins are Jews. I have many rabbis initiated into sannyas.

This Jewish friend was telling me that he survived because before the date fixed for his death, the war ended. Germany was defeated and all prisoners were released. Just two days before -- two days more and he would have been just a black smoke in the sky. But he had seen thousands disappearing through the chimney of the gas chamber.

He was saying to me, "Many things became clear which were never clear and may have remained unclear for my whole life. That concentration camp made me aware of many things. The first thing was that as my death started coming closer and my friends started disappearing -- every day a few numbers were gone...."

And people were known by numbers, not their names. All their things which made any difference between them were taken away. A doctor, a professor, an industrialist, an engineer, a beggar -- you would not have been able to tell who is who.

That was one of the basic things in the concentration camp: to destroy your personality to such an extent.... Even people who had gold in their teeth, the gold was taken out -- because that makes a difference, you look richer.

And before they went for their final meeting with death they were shaved and all their clothes were taken away. Everything -- their shoes, their watches, clothes... everything was taken away. And then they had to pass along a corridor made of mirrors on both sides.

My friend was saying that it was a revealing experience to see oneself naked with hundreds of naked, shaved people. You cannot recognize yourself in the crowd. Who are you in this crowd? If you look in the mirror you cannot pinpoint that "this is me." They all look alike. So all the differences were just in the persona. All the differences were in the packing but not in the content. The rich man, the beggar -- they were both absolutely alike.

So he was saying, "This made me feel that man is born classless, and is forced by the society to become part of a class, of a caste, of a religion; otherwise a child comes into the world without caste, without nationality, without religion, and without anybody as an enemy or anybody as a friend -- he comes without any ideology. And deep down he remains the same; you just have to take the coverings off and you will find the same human being."

If this is so just by removing your clothes, what will be the situation when your body is also removed? Are there poor souls and rich souls too, and on what grounds will they be poor souls and rich souls? -- because their bank balances won't count anymore.

On what grounds is Jesus talking this nonsense, "Blessed are the poor"? Marx seems to be bringing Jesus to his senses. *He* says, "If the poor are going to inherit the kingdom of God, then why not here? When they are the real inheritors then let us start it right now, in this life. Why wait for death?"

The idea of communism is not bad -- that everybody should have equal opportunity for growth, that everybody should get his needs fulfilled, everybody according to his needs. What is so wrong in it that the whole world has to be destroyed for it? And it is only an idea; it has not been realized anywhere -- neither in Russia nor in China nor anywhere else.

By the very nature of your so-called man it seems impossible to realize it, because there are bound to be cunning people, there are bound to be innocent people -- and the cunning will always exploit the innocent. Now, nothing can be done about it. There are always going to be industrious people and lazy people. Now, the lazy will be left far behind. What can be done about it? How can you provide equal opportunity to unequal people?

You can put the lazy man on the same line with the Olympic runner and tell them, "We give you equal opportunity, and exactly when the bell goes off or the whistle goes off -- equal opportunity -- you run." You are giving equal opportunity, but those people are unequal. The lazy is not going to win the race. And it will not be his fault. What can he do about it? He is born lazy, just as the other is a born runner.

So communism is not possible. It is an impossible idea. And those who will be in power, the dictators... because all the poor people cannot be the dictators. When you read Karl Marx it seems as if it is going to be the dictatorship of the proletariat, by the poor. But can there be millions of dictators? It is bound to be represented by one dictator. It is going to be a bureaucracy, a hierarchy. There will be small dictators, then bigger dictators, then bigger dictators. And then at the top will be the greatest dictator.

In fact, Joseph Stalin had more power than any man ever had in the whole history of man. Strange: in a powerless, equal, classless society, Joseph Stalin happened to be history's most powerful man.

I don't think anybody has killed so many people as Joseph Stalin: at least one million, without any doubt, and with no difficulty. He is the only man who has converted a whole country into a concentration camp. Adolf Hitler is nothing. Adolf Hitler created a few concentration camps, but the whole country was not a concentration camp. In fact, the whole country was not even aware that there were concentration camps. They were located in deserted areas. They became known only after the world war ended.

Joseph Stalin was far more clever. He did not bother to make small concentration camps; he simply made the whole country a concentration camp so nobody even realizes that he is in jail. How can you realize that you are imprisoned? The boundaries are so far away from you. Russia is one sixth of the land area of the whole world, the greatest piece of land. Thousands of miles away is the iron curtain; you will never be aware of it. And it is not a visible iron curtain; it is very invisible.

The whole of Russia is living in a total imprisoned slavery. Such a slavery the world has never known before. You cannot rebel against it. This is the first time that rebellion has become absolutely impossible. In Russia, unless revolution is imported from the outside, there is no way -- and as yet revolutions are not available to import. But inside there is no possibility of revolution because each person is being spied on by at least as many people as he knows.

The wife is spying on the husband and the husband is spying on the wife, because the husband belongs to a communist group where he becomes more and more respectable the more he reports about his wife, about his children, about his brothers, father, mother. He becomes more respectable, he gains power; he becomes a more significant member. He has chances to rise in the hierarchy.

The wife is a member of a woman's communist league where she has the same opportunities it is up to her. And they have managed to implant ideas in every child's mind that communism is the priority. It does not matter whether it is your father or your mother you are spying against; if you are spying for communism you are a patriot, you are a *real* son of a soviet land, of a communist society.

For small children, for different age groups, they have many leagues.... A five-year-old child will come and say that his father said something against the government; and that report will reach, and that very night the father will disappear from the world -- you will never hear of him again.

People are afraid to talk with their own wives, with their own sons, with their own friends, because nobody knows who is going to betray them. It has been only a proverb in all languages that "walls also have ears," but in Russia it has become an actuality: walls *have* ears.

Communism exists nowhere, and the people who are in power have remained in power for all these sixty years since the revolution. The same group has controlled the country for sixty years continuously. One by one -- if one person dies then another, next to him, of the same group, comes into power. And at the other end, one person gets promotion into the group. But the group as such is the same that came into power in 1917. It is 1985: the same group is in power -- you cannot throw it out.

There are no strikes in Russia, because how can you strike? It is the government which is communist, it is the union which is communist, because only one party exists. And their reasoning is very correct. They say, when there is only one class how can there be many parties? One class, one party.

In a class-divided society there are many parties because there are conflicting interests, but in Russia there is no conflicting interest. All are equal, their interests are the same, so they have one party. All the

land, all the industries -- everything is owned by the government.

The communist party is the government, the communist party is the union, the communist party is everything. You cannot strike. Against whom? Who is going to strike? You cannot revolt. You cannot even use the word revolution.

Revolution happened in 1917; since then there is no need of any revolution. It has happened, it has already passed. It was needed to overthrow the old society -- which has been overthrown. Now the new society has come into being.

There is no communism. These people who are in power are rich, richer than ever. And the people who are powerless are poorer than ever. But they cannot even say that. Yes, old classes have disappeared but new classes have come into being: the powerful and the powerless. There were the rich and the poor, now they are the powerful and the powerless -- which is a far bigger poverty, to be powerless. And far bigger and richer is the group of people who are powerful -- and *total* power is in their hands.

Now, fighting against this society is the other group, democracy. But that too is only an ideology: "For the people, of the people, by the people" -- but where does it exist? Have you seen democracy anywhere? It does not exist anywhere at all. It is just a facade, a show.

Yes, countries like America have a two-party system, but have you noticed? -- both the parties have almost the same program. What differences are there in their programs? Very strange....

One party rules four years; people get fed up with it, bored, seeing the same faces on the television, in the newspapers the same speeches, the same slogans, the same promises; no possibility of any fulfillment of anything. The problems go on growing and people get fed up: "Four years you have been given and you wasted them."

The other party -- which has the same type of people, the same type of ideas -- is gaining sympathy. There is no difference either in people or ideologies. But this is a game, a very psychological game.

People's memories are very short; four years is a long time. One party is defeated because people were getting bored and it was doing nothing. The other party gets the sympathy. What else to do? You have to choose between two kinds of dodos!

I have never voted in my life. My whole family was politically oriented. They were all fighters for freedom; they have been in prison, have suffered -- naturally when the country became free they found themselves in politics. My uncles would tell me, "You are an educated person -- why don't you use your power of vote? That is power to create government or change government."

I said, "I understand, but to change one dodo for another dodo is just futile. It doesn't matter; it just changes names and everything remains the same." In fact it is better to keep the old dodo there, because sooner or later he will have accumulated enough wealth, power, name, fame; he will become less greedy. Obviously, there is always a saturation point.

When you change from the old dodo, you give power to a new dodo -- one was Republican, the other is Democrat; the new dodo immediately plunges into accumulating as much as he can, because four years will be finished soon and people will be fed up with him also.

So for four years he exploits whatsoever he can. Meanwhile the other party is gaining sympathy. This is the game. And people are forgetting, "This party we have thrown out already." How many times in America have you thrown out the Republicans? And how many times have you thrown out the Democrats? And how many times are you going to do the same thing again and again?

Just simply count: in two hundred years how many times has the same party been thrown out? If you had any intelligence, once a party was thrown out it would be thrown forever! It has no intelligence, no potential, no ideology; that should be the end. But two parties just go on changing.... And this is a very subtle conspiracy. They appear opposed to each other -- and they are befooling the whole country.

In Russia there is one party, in America there are two parties -- but there is no difference. In America you need to befool people every four years; in Russia they have been befooled once and forever. They got rid of the need to befool -- what is the point? And I don't see that there is any difference, but it *seems* to be democratic.

In India, when somebody dies, his body has to be taken to the crematorium, because in India they burn the body. A bamboo stretcher is made to carry the body, and four persons carry the stretcher. On the way it happens that you are putting the stretcher's weight on one shoulder; after a while you want to change because it feels tired -- you change it to the other shoulder. It does not make any difference to the weight but it gives a certain relief; at least for a few moments you feel as if the burden is lifted. Again, after a few yards you start feeling the weight on the other shoulder; again you change.

I used to go to people's funerals, anybody's, because at least in death one should not be so much concerned who has died. In life you can keep distinctions: this is your friend and this is your foe, and this is your mother and this is your father. But in death at least you should drop all that nonsense. Now, just to say the last goodbye to whoever he was....

My family was opposed; they said, "This is not the way, not the custom. Unless you know the person, you are familiar with the person, unless you are invited...."

I said, "You are talking nonsense! How can the dead person invite you?"

And they said, "We are not talking about the dead person inviting you, but his relatives."

I said, "Why should I bother about his relatives and their invitation? I am not going to give *them* a send-off. When their time comes I will go, but I am going to beggars, to the richest man, to anybody." I enjoyed the whole journey. It was worth going two or three miles -- because two, three miles outside the town was the burning place.

And I would see people carrying the body this way continuously, and I would ask, "Why do you go on doing this? -- because the burden is the same. *This* shoulder is yours and *this* shoulder is yours: why this two-party system?"

They said, "Two-party system?"

I said, "Yes, this is the democratic way, this is democracy. This shoulder is Republican, this shoulder is

Democrat. Both are your shoulders and both are going to be tired, and both are going to do the same work.

Whom are you trying to befool?"

In Russia I think they have a better thing: they are carrying the dead body on their heads -- a one-party system. They have dropped the old pattern of shoulders -- just on their heads. It looks more respectable too.

Neither democracy exists anywhere, nor communism.

Both pretend to exist, and for these two pretenders the whole world has to die.

If people are so idiotic that they can't see the pretensions, then I think perhaps it is good they should die. Why should we be worried? We are not going to live forever. As far as any individual is concerned, he is going to die. And when you die, what does it matter whether the society goes on living or not? For you, the moment you close your eyes everything is finished: the third world war has happened.

I have been trying hard to figure out.... If I die, then how does it matter whether the world goes on living or not? And why should I be worried and waste my lifetime? I should enjoy it right now. One thing is certain, that I am not going to be here forever. After me if the deluge comes, let it come!

And people seem to be almost deserving it. They have proved in every way stupid.

Even a great, giant thinker, Arthur Koestler, has come to a hypothesis that perhaps in the very beginning of human history something in the human brain went wrong. The mechanism is wrong, so whatsoever it does goes wrong. Even with good intentions, it goes wrong.

When a man like Arthur Koestler says something, you have to think over it twice. It is his whole life's work. Thinking about man's whole history, he finds that every time, in every society, every culture, every civilization, somewhere something goes wrong; and every individual in his individual life is continuously going wrong.

It seems there is something inbuilt which forces people to go wrong, and unless we change that, perhaps there is no hope.

Nobody knows which nut, which bolt is loose or tight. Nobody knows, nobody has looked in that direction. But something seems to be certainly wrong. Just anybody who has a little intelligence can see it.

The whole world is now ready to live affluently, luxuriously; science is ready to provide you food, clothes, health, medicine, long life -- everything. But all scientific projects are ignored; the only projects that are chosen are for war.

Life seems to be nobody's interest. Death seems to be immensely attractive.

I was talking to Indira Gandhi, and I told her, "India is so poor, you cannot hope to become a world power; there is no possibility. You cannot compete with Russia or America. It will take you at least three hundred years to come to where America is now. But in these three hundred years America is not going to just sit and wait for you to pick up speed.

"In three hundred years America will be nine hundred years ahead of you. Can't you see this simple thing?"

She said, "I *can* see it."

I said, "If you can see it, then drop all your projects for an atomic energy commission, and atomic

energy plants and nuclear weapons. What nonsense are you doing? You cannot compete with the nuclear powers. If there was any hope I would have said, okay, go ahead; let people starve -- they have been starving for millions of years, they can starve a few hundred years more. And anyway, starving or not starving, everybody is going to die; let them die, forget about them. You go ahead and compete.

"But you have no power to compete. Then will it not be a wise course that India declares itself an international country? that we drop the boundaries, we drop the whole idea that you have to come with a permit into the country, that you need a passport? No, we just open the whole country for the whole world. Whoever wants to come is welcome. We are so poor that we cannot be more poor.

"But this will be a precedent and this will be a historical moment: one country declaring that it is no longer a nation, that it belongs to the whole world.

"Anyway you cannot win against China, you cannot win against Russia or America. When you cannot win why not take some other course? Declare, 'We are defenseless, we dissolve our defense forces, we send our soldiers to the fields, to the factories. We are no longer in the game of war; we drop out of it.'"

She said, "But then anybody can attack."

I said, "Anybody can attack *now* -- what difference does it make? In fact, then to attack India will become difficult because there will be a worldwide condemnation. A country who declares itself defenseless, drops its arms and goes to the fields and the factories, welcomes everybody who wants to come, to invest, to bring industries, to do anything.... It will be almost impossible for anybody to attack India because the whole world will be against that attacker.

"You will have so much sympathy and so many friends that nobody will dare. Right now anybody can attack you. And you have been attacked by China already; China already occupies thousands of miles of land and India has not even the guts to raise the question, 'Please return that land.'"

Indira's father, Pandit Jawaharlal Nehru, said, "That land is useless, not even grass grows there." I wrote him a letter, saying, "If not even grass grows there and it is useless, why did you go to war in the first place? You should have told the Chinese, 'You can occupy as much as you can. Not even grass grows. If you can manage to grow something, good, because for us it is useless anyway. We give it to you as a gift.'

"That would have been more gentlemanly -- to give it to them as a gift, rather than to be defeated. Why did you go to war? Did you come to know it later on -- that no grass grows there, that it is wasteland?

"You can be attacked," I told Indira. "You *have* been attacked, so your arms and your armies don't help. Even the biggest powers have been attacked. We have seen even a powerful nation like Germany defeated, a powerful nation like Japan defeated. We know that for five years Germany went on defeating all big nations, so you don't count.

"If you accept my suggestion you come out on top; you prove really wise in the true sense of the word. And you prove that it is not only a saying that India is a country of wisdom; you will prove by this act that you are certainly wise. Where you cannot win, the best way is to drop the whole idea of any fight."

I told her one of the incidents that impressed me very much. In my high school, every year there was a wrestling competition. Other competitions were there, wrestling was one of them. It was a district competition, so from all over the district at least thirty high schools would send their wrestlers.

It so happened the wrestler that had been chosen from my school proved really a strange man. He went to wrestle with the opponent, and seeing him, that he was double his size, he, without touching the opponent, just lay down flat on the ground.

Everybody was shocked: What is this? What kind of wrestling is this? And he was all smiles, so people could not even laugh and smile because of *his* smile.

He said, "It is foolish to fight with this man -- he will break my bones. There is no chance of winning, but at least I can back out gracefully. I am happy, everybody is happy, he is happy. And I am not defeated, he cannot claim that he has defeated me."

I liked that young man; I became very friendly with him, and I said, "This is true intelligence." The whole school condemned him, teachers condemned him.

The principal called him and condemned him as well: "This is... do you think it is a joke? You made the whole school the laughingstock of the whole district! And we have been winners for three years continuously."

The wrestler came to me and said, "This is difficult Everybody -- except you, nobody is in support of me.'

I said, "You come with me to the principal." And I told the principal, "You please repeat what you have told him."

He said, "Why?"

I said, "Because this man seems to be wiser than any of your teachers -- including you. What was the point of his fighting? His defeat was sure. He saved you from being a defeated school. You are not defeated; you are not victorious but you are not defeated either. And he made the whole situation hilarious, not something to weep and cry over.

"In fact he made the other man look silly, because standing there ready to fight he looked so silly that whenever I use the word silly, I see his picture immediately. He could not understand and figure out what was happening! This man was Lying flat" -- because that's the way in India: the man has to lie down flat, his whole back, both the shoulders touching the ground. Unless this happens the wrestling continues; one of the two wrestlers has to touch the ground.

"That man was standing there and this man was laughing, and he said, 'Now, what do you want? -- can I get up? Or if it pleases you I can lie down -- there is no problem.' And the whole crowd that had come to see the wrestling for a moment was stunned."

I told the principal, "This boy did something spontaneous. He is a good wrestler, he has won the school competition; he has defeated all other wrestlers in the school. He is a good wrestler -- you cannot say that he cannot wrestle -- but this situation was so clear, that the other man was double his size. He looked like a professional wrestler, and I doubt" -- and my doubt was proved right..."I believe that he is hired, that he does not really study in the school, because his age seems to be...."

And I told the principal, "This should be inquired into. I don't think that man studies in the school." And that was the truth -- he *was* hired; and the school had come from so far away that of course in our city nobody knew the man, nobody knew whether or not he studied. And sometimes it happens; a few people go on failing and they remain behind.

In my school I had one person who was failing for eleven years in the same matric class. The people who had studied with him had become teachers -- and he never passed. But the principal, the teachers, the school, all wanted him to remain; they said, "Don't leave the school," because he was good at many things.

I have seen many people playing hockey but that man was simply magical. In America, hockey is not as prominent a game as football, but in India -- because of Britain -- hockey is the most significant game. And this is the one man... I have seen many people playing hockey but the magical touch that he had was such that the ball almost seemed glued to his stick.

And when he was moving, his movements were so fast, so quick, that you could not catch him. Where he was going... what he was doing was so quick and so fast and the ball continued to remain glued, almost glued to his stick. I had even tried to see whether he did really use maybe some glue or something that made the ball remain glued -- and he went on moving easily.

But it was not the case; it was just that his movements were really trained. Eleven years continuous training... everybody was just a child in front of him. So the school was happy that he went on failing because he was making the school the champion of the whole province.

So we thought perhaps that wrestler was failing or something; but it was found that he was hired: he was a professional wrestler. Then I told my principal, "What do you want now? You have to apologize to that boy. What he did was absolutely right, and now you should go to court against that school. The trophy has to come back to our school" -- because that was the final between this school and that school.

And we went to court; we won the case and got the trophy back. And I said, "This whole thing was done because of this young man's spontaneous understanding, seeing the point that it was useless."

I told Indira, "India is in such a condition, you can make it a historical moment, an unprecedented thing, that no country has ever dared.... And you are not going to lose anything because what have you got to lose? You are not going to be attacked by those who want to attack; they can attack right now.

"And once you do this, invite the U.N.O.; say that the U.N.O. can only be in India, nowhere else, because this is the only neutral country, the only country which has dropped all its claims of nationality, of being a different nation. This is the only country which belongs to the whole humanity. Let the U.N.O. be here. Surrender all your arms and all your forces to the U.N.O. and tell them to use them for world peace, world friendship."

She said, "I understand you -- you are always right, I am always wrong -- but what to do? This is too much -- I don't have that much courage to do it. Only a man like you can do such a thing, but a man like you is not interested in politics at all.

"My father was telling you, 'Come into politics.' I have been telling you, 'Come into politics,' and you say that you don't want to get into this dirty game. But without getting into this dirty game you cannot be in

this position where I am. And to be in this position I have to consider a thousand and one things, because if I say such a thing, there are people just behind me who will not miss the opportunity, who will simply throw me out of office, saying, 'This woman has gone mad!'

"And this will look like madness because nobody has done it before. They will immediately capture power; they will immediately capture power by saying, 'This woman has to be medically treated,' and nobody will listen to me."

She wanted to come to me. So many times she made a time, and then at the last moment she would inform me, "It is difficult, because the people around me don't allow me even to come to you, because they say, 'Even going to this man will affect your political position in the country.

"'Nobody will bother what transpired between you, what you talked about -- nobody will bother about it -- just your going to this man is enough to affect your position; even your prime-ministership will be gone.' They are all against you -- and I cannot go against them."

The day she was assassinated I was thinking, Now, what about all those men? They could not save you from assassination. They prevented you from coming to me; they could not prevent you from going to death. *Now* what about position?

In fact if I was in her place I would have taken the risk even of being called mad. It is worth taking. I would have taken the risk even to be thrown out of office. At least it would have been on record that one person had tried his best to bring some sense to humanity.

But right now this humanity is so senseless that if it is destroyed perhaps it is the right time. But I am not at all a pessimist. I am an incurably optimistic man. I still hope against hope. The whole humanity perhaps may not be able to survive, but the few, a chosen few, can be saved. And that's enough.

The whole world began with only one couple -- adam and Eve. If we can save just one couple, one swami, one ma, that will do! And that much we can manage.

So there is no need to be worried. Let the whole world go to hell. We will manage at least one ma and one swami, and they can start the whole game again!

From Misery to Enlightenment

Chapter #28
Chapter title: AIDS: disease of the existential orphan

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OSHO,
WOULD YOU PLEASE SAY SOMETHING ABOUT AIDS?

I do not know anything about even the first aids, and you are asking me about the last AIDS! But it seems I will have to say something about it. And in a world where people who know nothing about themselves can talk about God, people who know nothing about the geography of the earth can talk about heaven and hell, it is not inconceivable for me to say something about AIDS, although I am not a physician. But neither is the disease now called AIDS just a disease. It is something more, something beyond the

limitation of the medical profession.

As I see it, it is not a disease in the same category as other diseases; hence the danger of it. Perhaps it will kill at least two-thirds of humanity. It is, basically, the incapability to resist diseases. One slowly, slowly finds oneself vulnerable to all kinds of infections, and one has no inner resistance to fight those infections.

To me it means humanity is losing the will to live.

Whenever a person loses the will to live, his resistance falls immediately, because the body follows the mind. The body is a very conservative servant of the mind; it serves the mind in a religious way. If the mind loses the will to live, it will be reflected in the body by the dropping of resistance against sickness, against death. Of course the physician will never bother about the will to live -- that's why I thought it better that I say something.

It is going to become such an enormous problem all over the world that any insight from any dimension can be of immense help. Just in America, this year, four hundred thousand people are affected by AIDS, and each year the number will double. Next year it will be eight hundred thousand people, and then one million six hundred thousand people; that way it will go on -- doubling. Just this year America will need five hundred million dollars to help these people, and still there is not much hope of their surviving.

Just in the beginning it was thought to be a homosexual disease. And from all around the world researchers supported the idea that it was something homosexual; and it was found that it happens more in men than in women.

But just yesterday a report from South Africa changes the whole standpoint. South Africa is greatly involved in researching about the disease because South Africa is the most affected area. It seems blacks are almost twice as vulnerable to the disease as white people. South Africa is suffering from a great epidemic of AIDS; hence, they have been researching. It is a question of life and death.

Their report is very strange. It says that AIDS is not a homosexual disease at all, that it is a heterosexual disease, and it happens if people go on changing partners -- mixing with many women, with many men, continually changing partners. This continuous changing is the cause of the disease. Homosexuality has nothing to do with it, according to their research. Now all the researchers in Europe and America are on one side, and the South African report is on the opposite side.

To me it is very significant. It has nothing to do with either heterosexuality or with homosexuality. It has certainly something to do with sex. And why has it something to do with sex? -- because the will to live is rooted in sex. If the will to live disappears, then sex will be the most vulnerable area of life to invite death.

Remember perfectly w ell that I am not a medical man, and whatever I am saying is from a totally different point of view. But there is much more possibility of what I am saying to be true than what these so-called researchers are saying, because their research is superficial. They think only of cases; they collect data, facts.

That is not my way -- I am not a fact-collector.

My work is not of research but of insight.

I try to see into every problem as deeply as possible.

I simply ignore the superficial, which is the area of the researchers.

My work you can call insearch, but not research.

I try to penetrate deeply, and I see clearly that sex is the phenomenon most related to the will to live. If the will to live declines, sex will be vulnerable; then it is not a question of heterosexuality or homosexuality.

In Europe and in America they started looking into it because it was just a coincidence that the first cases happened in homosexuals; perhaps homosexuals had lost the will to live more than heterosexuals. The whole research was confined to California, and most of the victims were Jews; obviously the researchers found that it is linked to homosexuality. If any heterosexual was also found to have the symptoms then it was naturally assumed that he had got it from some homosexual person.

California is such a stupid part of the world -- and as far as sex is concerned, the most perverted part of the world. You can also say avant-garde, progressive, revolutionary, but these beautiful words won't hide the truth: that California has become too perverted.

Why does it happen, this perversion? And why has it happened in California particularly? -- because California is one of the most cultured, civilized, affluent societies. Naturally, they have everything that you can hope for, everything that you can desire -- and that's where the problem of the will to live arises.

When you are hungry you think of getting work, food; you don't have time to think about life and death. You don't have time to think about what the meaning of existence is. It is impossible: a hungry man cannot

think of beauty, of art, music. Take the hungry man, starving, into a museum filled with beautiful pieces of art. Do you think he will be able to see any beauty there? His hunger will prevent him. These are luxuries. Only when all his basic needs are fulfilled does man come to face the real problems of life. Poor countries don't know the real problems.

Hence, when I say that the richest man is the poorest, you can understand what I mean by saying it. The richest man comes to know the unsolvable problems of life, and he is stuck; there is nowhere to go. The poor man has so much to do, so much to achieve, so much to become. Who cares about philosophy, theology, art. They are too big for him; he is interested in very mundane things, very small things. And it is impossible for him to turn his consciousness upon himself and start thinking and brooding about existence, being -- just impossible.

California is, unfortunately, one of the most fortunate parts of the world, in every way: it has the most beautiful people, beautiful land, and it has come to the highest peak of luxury. And there, the question arises. You have done everything; now what else is there to do? That's the point where perversion begins.

You have known many women and you have come to understand that it is all the same. Once you put the light off, every woman is just the same. When the light is off, if the woman goes into the other room and your wife comes in -- and you are not aware -- you may even make love to your wife, giving her beautiful dialogues, not knowing that she is your wife. What are you doing! If anyone comes to know about it, that you speak these beautiful dialogues -- learned from Hollywood movies -- to your own wife, they certainly will think that you have gone crazy. These are meant for other people's wives, not for your wife. But in darkness there is no difference.

Once a man knows many women, a woman knows many men, one thing becomes certain -- that it is the same, a repetition. The differences are superficial, and as far as the sexual contact is concerned, they make no difference: a little longer nose, or a little blonder hair, a whiter face or a little suntanned -- what difference does it make when you come to make love to a woman? Yes, before making love to a woman all these things make a difference. And it continues to make a difference in countries where monogamy is still the rule.

For example, in a country like India, the disease AIDS is not going to happen, it is impossible -- for the simple reason that people know only their wife, only their husband, their whole life. And they always remain curious about what the neighbor's wife would feel like. It always remains a tremendous curiosity, but there is no possibility for perversion.

Perversion requires the basic condition that you are fed up with changing women, you want something new. Then men start trying men -- that seems to be different; women start trying women -- that feels a little different. But for how long? Soon that too is the same. Again, the question arises.

This is the point where you try all kinds of things, and slowly slowly one thing becomes settled: that it is all useless. Curiosity disappears. Then, what is the point of living for tomorrow? It was curiosity: tomorrow something new may happen. Now you know that the new never happens. Everything is old under the sky. The new is just a hope, it never happens. You try all kinds of designs in furniture, houses, architecture, clothes -- and everything fails finally.

When everything fails and there is no hope for tomorrow, then the will to live cannot go on with the same fervor, force, persistence. It starts dragging. Life seems to lose juice. You are alive because what else to do? You start thinking of committing suicide.

Sigmund Freud is reported to have said, "I have never come across a single man who has not thought, at least once in his life, of committing suicide." But Sigmund Freud is now too old, out of date. He was talking about psychologically sick people; those were the people with whom he was coming in contact.

My own experience is that the poor man never thinks of committing suicide. I have come across thousands of poor people; they never think of committing suicide. They want to live, because they have not lived yet; how can they think of suicide?

Life has so many things to give, and they see that everybody is enjoying all kinds of things and they have not lived yet. There is a great urge, force, to live. Much has to be done, much has to be achieved. There is the whole sky of ambition open, and they have not even begun to scratch the ground. No beggar ever thinks of committing suicide. Logically it should be just the other way: every beggar should think of committing suicide, but no beggar ever thinks of it -- even a beggar who has no eyes, is blind, is paralyzed, crippled.

In my university there used to be a student of mine who was the son of a beggar. Just accidentally I found it out. That beggar used to stand at the railway station, and I was continually coming and going,

coming and going. It was almost a routine thing that whenever I came I would give him one rupee, and whenever I went I would give him one rupee. And he was very happy because nobody else was giving one rupee. And in a month I would pass at least eight or ten times, so he was getting good earnings from me. We became friends.

But one day when I came to the station, I found the beggar was not there. The train was late sol looked around to find where he was, because his rupee... otherwise this would be a kind of betrayal -- that he was not present and I just escaped with his rupee. So I tried to find him. I found him in the goods shed, talking to this boy who was my student. And they both became very shocked; I was puzzled.

I said, "What is the matter? I have been looking for you -- the train is late and you were not in your place. You just take your rupee and relieve me because I am unnecessarily worried. And always remember, at that time you should be there. And what are you doing with my student?"

He said, "Now I cannot hide it from you. He is my son: I am teaching him. But please don't tell anybody that he is my son. He is respected, and people think that he belongs to a rich family" -- and he had kept him like a rich man's son. His earning was good; in India, beggars earn more than professors.

I said, "No, I will not tell anybody. There is no need to say anything to anybody; and there is no harm."

He said, "I am living just for him. He is my hope. What I could not do in my life he will do. Perhaps I may not be able to see it -- him living in his own home, having his own car, his wife, children, a good salary, or a good business. Perhaps I may not be able to live that long, but I pray to God to give me a little more life.

"I just want to see him -- I will never go close to his house, I will not disturb his life. Nobody will ever know that he is the son of a beggar. And the woman who was his mother was also a beggar; we were never married. She has died, with the same hope. We both were working hard to keep him in a boarding school. Meeting him in hiding.... He comes here once in a while to meet me -- in this goods shed we meet because nobody comes here.

"I can suffer as much as my fate decides but only one hope is enough to keep me tolerating every suffering, every humiliation, every insult. My son is now in the final M.A.; next year perhaps he will be in a good job. It is a question of only a few years until he will be having his own house -- I never had one; he will be having his own wife -- I never had one. He will be having his own children -- and although I have him, I cannot claim to be his father because I was never married."

Now this man... I asked him, "Have you ever thought of committing suicide?"

He said, "Suicide? What are you saying? I am thinking only of life, more life."

Through him I became acquainted with many beggars. And I asked all of them, whenever we were alone, "Have you ever thought of committing suicide?" And they were shocked the same way: "Why have you asked this question? Why should we think of committing suicide? We want to live -- we have not lived yet."

One beggar told me, "I have been putting my money in a bank hoping that one day I will drop this begging and just live a relaxed life. Once in a while I would like to give something to a beggar. People have insulted me so much; even in their giving they insult. It is not given with compassion, it is not given with love: it is given just to get rid of you -- you are a nuisance. And we know, so we create a nuisance because nobody gives out of compassion. They give to us if they want to get rid of a nuisance.

"So we never beg from a single person if he is walking on the road alone, because he will say 'go to hell!' We beg when there are people around before whom he cannot misbehave because he is a respectable man, known to be kind and compassionate; now this is the time to show the compassion. We see in their faces that they are boiling with anger that we have caught them in the wrong place -- but for us that is the right place."

In poor countries nobody thinks of suicide, in poor countries the question of meaning has not been raised. It is a Western question. What is the meaning of life? In the East nobody asks that. The West has come to a saturation point where everything you could live for you have already lived. Now what? If you are courageous enough, you commit suicide -- or murder.

In one of the existentialist novels, a man is brought before the court. His mother has been murdered; the murderer has not been caught, but many people have suspicions about the son -- although nobody says that they have ever seen them fighting. In fact they have never seen them together, so there is no question of a fight. The son was living on his own, the mother was living on her own. He never used to come to see her, and nobody has ever seen them together; but still they suspect.

The suspicion was based on a few factors: one, when they informed the son that his mother had been

murdered, the son said, "What a great relief to have been murdered! Nobody murders me. That woman, my mother, had everything: now even in murder she is ahead of me." This is a strange thing to hear from a son whose mother has been murdered.

They said, "You have to come for the final departure of your mother."

He said, "But she has departed -- you said she is murdered -- so now what is the point? You can finish with the body. Dust unto dust -- she is no more there. Why drag me along?" But finally they managed to drag him.

The same night he was seen with a girlfriend -- he was dancing. They could not believe that his mother had been murdered in the morning and by the evening he was dancing with his girlfriend. These were the facts, and while this kind of fact didn't prove that he was a murderer, it certainly created suspicion in the mind. And the next day he had thrown a party....

The magistrate asked him, "These are strange things. Although nothing proves you a murderer, everything creates suspicion."

The man said, "I don't understand: what suspicion?"

The magistrate said, "How could you dance the same evening, when your mother was murdered in the morning?"

He said, "Do you want me to stop dancing for my whole life just because my mother has been murdered?"

The magistrate said, "I am not saying for your whole life but just for that evening."

He said, "Whenever I begin, it will be after my mother's murder. One hour after, two hours after, how do you manage to demark a certain line beyond which I will be out of suspicion? One day, two days, three days; one week, two weeks, three weeks? But now, whenever I dance it will be after my mother's murder so it doesn't make any difference. Or do you think it will make any difference?"

And the magistrate said, "Just the next day you had to throw a party?"

He said, "The party was arranged beforehand. Now my mother is murdered; I could have postponed the party but it would have made no difference. And those fellows whose mothers are not murdered, why should they be disappointed? -- let them enjoy. And I had arranged the party beforehand. I had no idea that my mother was going to be murdered and that the next day a party would not be right. So just for myself, why would I make them unhappy?"

And the magistrate said, "You were laughing and joking."

He said, "It is the same point again and again; you don't have a single different fact. The whole point is: if everybody after one's mother's death becomes sad never jokes, never laughs, never smiles, never dances, never goes with a boyfriend or a girlfriend, never has a party, what will happen in the world? What do you want?"

The magistrate said, "Okay, leave these things" -- because he also could not decide on a time limit; there is no criterion -- "but you said that woman was always ahead of you, even in being murdered."

He said, "Of course, because I have been thinking again and again of committing suicide, but I don't have the courage. Then I started thinking that somebody may some day murder me, and that idea gave me a great relief She has already proceeded on the journey -- I am left again. And this was happening our whole life. This was why I separated from her; she was always ahead in everything, and it was so insulting. Now this is the last thing she has done.

"And do you realize the fact that she got murdered on Sunday? That woman had a habit of spoiling EVERYTHING". After six days' work in the office I was hoping to enjoy Sunday -- and this was the enjoyment! But she was clever; she must have chosen that day so she could spoil at least one of my holidays. This is her final gift to me."

The judge said, "There is no reason to think that you murdered her, but the way you are talking, what you are saying, unnecessarily makes you sound like a criminal."

He said, "That is only my hope -- you sentence me to death. Yes, these are the facts which prove that I murdered my mother Just sentence me to death -- because I cannot kill myself. I have tried but turned back. Many times I went to jump into the river but I would look down and say, 'The water is too cold, and who knows, it may be too deep also.'"

California is the peak of Western culture. People are finished with life, that's why there are so many cults: Hare Krishna, Moonies, EST, Esalen -- all kinds of strange things. You have just to be a little bold and you can make a cult out of anything. Primal therapy, or scream.... Nowhere ever in the whole world was anybody so inventive as to make a scream a religion!

But in California you can do anything. Hugging therapy! And people are doing it, and paying for it, for hugging therapy! Hugging strangers -- you are doing the hugging and somebody else is collecting the fee. You both are giving the fee to a third person, and you are doing the work! It is really great.

I was reading a news article some five, six years back. I don't remember exactly what the therapy was called but I remember the picture that was in the magazine. It was of a naked man going on all fours with his tongue drooping out like a dog, barking. And you have to pay for it! You do the whole job.... And people were getting high on it. What else to do? When you have paid two hundred and fifty dollars for being a dog and barking, then it is better to say that you "got it."

Now people are tired of this too. Esalen is dying, EST is finished. EST has been trying -- Werner Erhard came to see me in Poona because at that time it had started falling. In California nothing lasts more than ten years. Every fashion... these are all fashions, but no fashion can last long. So Werner Erhard was in search of something -- and he found it. In the East he saw the hungry people so he brought back home the "Hunger Project," and he started claiming that within ten years there would not be a single hungry human being on the earth.

People were donating, and nobody bothered to ask, "What are you saying? Have you calculated how many people there are? Have you calculated how many hungry people there are? Have you calculated in ten years how many more hungry people will be there? And how many collections can you have?" But all those collections simply disappeared. Hunger is there; it has not disappeared -- it has doubled!

But these so-called new cultists are not any better than the politicians. Henry Kissinger was saying exactly the same thing when he was in power, that within ten years there would not be a hungry child around the globe. And nobody asks these people, "Now five years have passed; at least half the hungry people should have disappeared, because otherwise how, within another five years, are things going to change? Hungry people have doubled. Hunger has not disappeared; Henry Kissinger has disappeared! Who knows where this guy is? And who cares!

Werner Erhard cheated people in every possible way. And the beauty of this is, you cheat people in every possible way. Werner Erhard is a Jew, but he changed his name to a German name because it would be difficult for a Jew to exploit Christians; for that a German name is far better. In some way everything imported is always better.

I used to think that this stupid idea existed only in India, but that is not the case. In America nobody bothers with the American guru, but imported from India? -- he must be a great guru. Of course India cannot export cars and high technology, but it can export great gurus. And it goes on exporting them -- and they all end up in California.

When Sheela was looking for a place for your commune, I told her, "Beware of California; just keep away from California."

She said, "Why?"

I said, "You don't ask why; you just keep away. Just forget that California exists. I don't want to be counted amongst Indian gurus because I am neither an Indian, nor am I a guru." But what can you do with these crackpot media people? They start calling you something and that's what you become.

Where is Werner Erhard now? With hunger disappearing has he also disappeared? Authentic people? -- he left his father, mother, his wife, his children, without even telling them that he was going away. He simply escaped, moving thousands of miles away, changed his name, may have changed his hair-do, clothes, and became Werner Erhard. And his parents, his wife, his children were all dependent on him, they were starving. And he was proposing a hunger project -- "within ten years, hunger will disappear from the world."

These people are not different from politicians -- and cannot be, because this is also a power trip. Things that they are telling people not to do, they have been doing exactly those same things.

Just today I had the news: in Georgia, one Christian priest has been electrocuted on the charge of murdering a man. A Christian priest murdering a man? -- seems to be strange. But this is how your world is. In Minneapolis the archbishop of Minneapolis, who was formerly the president of all American churches, has been caught for drunken driving. And these are the people.... Now he is behind bars -- the president of the American Catholic priests! And these are the people who are teaching against drugs, against this, against that.

Once this disease, AIDS, spreads -- and it is spreading, it is already epidemic, in America too.... The politicians are keeping quiet, the priests are keeping quiet, because the problem is too big, and nobody seems to have any suggestion as to how to solve it, so it is better to keep silent. But how long can you keep

silent?

The problem is spreading, and once it spreads and becomes wider, you will be surprised: the profession that will be the topmost in this business of AIDS will be the priests, the nuns, the monks. They will be on the topmost, the most affected by it, because they have been practicing perverted sex longer than anybody else. California is just new. Those monks and nuns have been living in "California" for centuries.

As it appears to me, the disease is spiritual.

Man has come to a point where he finds the way ends.

Going back is meaningless because all that he has seen, lived, shows him there was nothing in it; it has all proved meaningless. Going back has no meaning; going ahead, there is no road: facing him is the abyss. In this situation if he loses the desire, the will to live, it is not unexpected.

It has been experimentally proved that if a child is not brought up by loving people -- the mother, the father, the other small children in the family -- if the child is not brought up by loving people, you can give him every nourishment but somehow his body goes on shrinking. You are giving everything necessary -- medical needs are fulfilled, much care is being taken -- but the child goes on shrinking.

Is it a disease? Yes, to the medical mind everything is a disease; something must be wrong. They will go on researching the facts, why it is happening. But it is not a disease.

The child's will to live has not even arisen. It needs loving warmth, joyful faces, dancing children, the warmth of the mother's body -- a certain milieu which makes him feel that life has tremendous treasures to be explored, that there is so much joy, dance, play; that life is not just a desert, that there are immense possibilities.

He should be able to see those possibilities in the eyes around him, in the bodies around him. Only then will the will to live spring up -- it is almost like a spring. Otherwise, he will shrink and die -- not with any physical disease, he will simply shrink and die.

I have been to orphanages; one of my friends, Rekhchand Parekh, in Chanda Maharashtra, used to run an orphanage -- nearabout one hundred to one hundred and ten orphans were there. And orphans would come, two days old, three days old; people would just leave them in front of the orphanage. He wanted me to come to see the orphanage. I said, "Sometime later on I will see it, because I know whatever is there will make me unnecessarily sad."

But he insisted, so one time I went, and what I saw.... They were taking every care, he was pouring his money on those children, but they were all ready to die just any moment. Doctors were there, nurses were there, medical facilities were there, food was there, everything was there. He had given his own beautiful bungalow -- he had moved to a smaller bungalow -- a beautiful garden and everything was there; but the will to live was not there.

I told him, "These children will go on dying slowly."

He said, "You are telling me? I have been running this orphanage for twelve years; hundreds have died. We have tried every possible way to keep them alive, but nothing seems to work. They go on shrinking and one day simply they are no longer there."

If there was a disease the doctor could help, but there was no disease; simply, the child had no desire to live. When I said this to him, it became clear to him. He immediately, that very day, gave the orphanage to the government, and he said, "I have been trying to help these children for twelve years; now I know it is not possible. What they need I cannot give, so it is better that the government takes it over."

He said to me, "I had come to this point many times, but I am not an articulate man so I could not figure out what it was. But in a vague way I was feeling that something was missing and that goes on killing them."

AIDs is the same phenomenon at the other end.

The orphan child shrinks and dies because his will to live never sprouts, never springs up, never becomes a flowing current.

AlDs is at the other end:

You suddenly feel you are an existential orphan. This existential feeling of being an orphan causes your will to live to disappear. And when the will to live disappears, sex will be the first thing to be affected because your life starts with sex; it is a by-product of sex.

So while you are living, throbbing, hoping, ambitious, and the tomorrow remains the utopia -- so that you can forget all the yesterdays which were meaningless, you can forget today which is also meaningless... but tomorrow when the sun rises and everything will be different.... All the religions have been giving you that hope.

Those religions have failed.

Although you go on keeping the label -- Christian, Jew, Hindu -- it is only a label.

Inside, you have lost hope, the hope has disappeared.

Religions could not help; they were pseudo.

Politicians could not help.

They were never intending to help; it was just a strategy to exploit you.

But how long can this false utopia -- political or religious -- help you? Sooner or later, one day man will become mature; and that's what is happening.

Man is becoming mature, aware that he has been cheated by the priests, by the parents, by the politicians, by the pedagogues. He has been simply cheated by everybody, and they have been feeding him on false hopes. The day he matures and realizes this, the desire to live falls apart. And the first thing wounded by it will be your sexuality. To me that is AIDS.

When your sexuality starts shrinking you are really hoping that something will happen and you will go into eternal silence, into eternal disappearance. Your resistance is not there. AIDs has no other symptoms except that your resistance goes on dropping. At the most you can live two years if you are fortunate and don't get accidentally infected. Each infection will be incurable, and each infection will be weakening you more and more. Two years is the longest the AIDS patient can live; and he may disappear sometime before that. And no treatment is going to help, because no treatment can bring back your will to live.

What I am doing here is multidimensional.

You are not fully aware of what I am trying to do; perhaps you may become aware only when I am gone.

I am trying to give you, not a hope in the future -- because that has failed:

I am trying to give you a hope herenow. Why bother about tomorrow? -- because tomorrow has not helped. For centuries the tomorrow has been keeping you somehow dragging, and it has failed you so many times that now you cannot go on clinging to it. That would be sheer stupidity. Those who are clinging to it still are only proving that they are retarded in their minds.

I am trying to make this very moment fulfillment, a contentment so deep that there is no need for the will to live.

The will to live is needed because you are not alive.

The will keeps picking you up: you go on slipping down, the will keeps picking you up. I am not trying to give you a new will to live, I am simply trying to teach you to live without any will, to live joyously.

And everybody is capable of living joyously.

It is the tomorrow that goes on poisoning you.

Forget yesterdays, forget tomorrows.

This is our day!

Let us celebrate it and live it.

And just by living it you will be strong enough so that without the will to live you will be able to resist all kinds of diseases, all suicidal attitudes.

Just being fully alive is such a power that not only can you live, you can make others aflame, afire.

This has been a well-known fact.... When there are great epidemics have you not wondered why the doctors, the nurses and others don't get infected? They are human beings just like you, and they are overworked, more vulnerable to infection because they are continually tired.

When there is an epidemic you cannot insist on a five-hour day or six-hour day, and a five-day week. An epidemic is an epidemic; it does not bother about your holidays and your overtime. You have to work -- people work sixteen hours, eighteen hours, every day, for months. Still, the doctors, the nurses, the Red Cross people, they don't get infected.

What is the problem? Why are others getting infected? These are similar kinds of people. If just having a Red Cross on your shirt... then put the Red Cross on everybody's shirt; on every house, the Red Cross. If the Red Cross is preventing infection it would be so easy -- but that is not the thing.

No, these people are so much involved in helping others, they don't have any tomorrow. This moment is so involving, they don't have any yesterday. They don't have any time to think, or even worry, "I may get infected." Their involvement.... When millions of people are dying, can you think of yourself, and your life, and your death? Your whole energy is moving to help people, to do whatever you can do. You have forgotten yourself, and because you have forgotten yourself you cannot be infected. The person who could have been infected is absent: he is so involved in doing something, he in so lost is some work.

It does not matter whether you are painting or sculpting, or you are serving a dying human being -- it does not matter what you are doing, what matters is: Are you totally involved in the herenow? If you are involved in the herenow you are completely out of the area where infection is possible. When you are so much involved, your life becomes such a torrential force. And you will see: even a lazy doctor, in a time of epidemic, when hundreds of people are dying, suddenly forgets his laziness. An old doctor suddenly forgets his age.

There have been cases... one case I know personally. In Raipur where I was a professor for a few months, a house caught fire. Raipur is a hot area, a dry area, and it is an everyday thing, houses catching fire. It was very close to the bungalow where I was living, so I ran there. And what I found was that nobody was interested in the house that was burning, everybody was interested in something else.

I somehow made my way in the crowd to see what was the matter. The matter was that a woman who was paralyzed for three years had suddenly come running out. She forgot her paralysis! The moment people told her, "What are you doing? You are not supposed to run, you can't even walk. For three years you have been in bed" -- when people said that, she fell immediately.

I went into the crowd and I told the woman, "Just try to understand a simple fact. It is good that the house is burned; it has made one thing clear -- that you are not paralyzed. Somehow you have lost the will to live." I brought her to my bungalow.

Her husband had died and on that very day she became paralyzed. It was really a shock, because in India, losing a husband means losing your life; you cannot get married again. She was young, not more than thirty. For her whole life, fifty years perhaps, she has to live alone, with no child.

She had been working, somehow cleaning people's houses, washing their clothes, but there was no energy in it. While her husband remained alive, although he was sick for at least three years, she continued to work. But the signs were clear that the husband was disappearing. The doctors were hiding it, but you cannot hide-she could see the person was disappearing.

She managed the work somehow to feed her husband and to feed herself. But the day he died she feel ill, and since then for three years she had not risen from the bed; she was paralyzed. Now people were just giving whatsoever they could manage, and she was living on that. She was a beggar. I brought her to my place and I tried to explain to her, "If it was paralysis, whether the house was on fire or not would make no difference. Paralysis cannot understand that the house is on fire, to leave you alone at least for a few minutes and then come back." I asked her, "What happened?"

She said, "I don't know what happened. The moment I saw the house was on fire, I simply forgot everything else: I had to run out." That brought her into the moment. The past, the husband -- dead, alive -- all the misery, all the suffering; the future, fifty years still to be carried on somehow.... This whole ugliness simply disappeared in a single flash! She ran out. She was herenow. The fire brought her whole being focused -- in the moment.

I told her, "That's what is needed. Don't be bothered by idiots. If this place will not allow you to get married, I will arrange to send you somewhere else. I have friends all over the country; I can send you anywhere. You are beautiful, young -- you can get married, you can live again."

First she was not willing because it was against the tradition and convention. But I am not a person to leave somebody. If I get it into my heart, then.... I dropped everything else. My professors and students said, "Why are you after that woman? Forget about it if she is not willing."

I said, "That is not the question. I know what she wants, but she is not courageous; I just have to persuade her. And it is a challenge to me I am *going* to persuade her. Till I see her married and settled there will be no peace for me."

And I managed it within eight days, not more than that. The servant who was working with me, seeing my trouble, one morning said, "Sir, if you are so worried, I cannot sleep either. If I can be of any help, I am ready."

I said, "Do you understand what you are saying?"

He said, "If you tell me to jump into the well I will jump, but please, I cannot see you so troubled. I am ready." So I got that woman married to my servant, and just to protect her I moved her to my house. Of course she was married to my servant so I just said, "Move in." And I was living alone in a big house which the government provides for the professors, so I said, "You live happily. I am alone -- in fact the house is yours, I am confined to my room. The whole house you enjoy." And she blossomed. When after six months I left that place, she was a totally different woman. And with her, her husband also was so happy.

He said, "I married her out of compassion, and out of concern for you that you may become ill or

something. But she turned out to be a jewel. Now I love her, and I will remain grateful to you for my whole life because I had never thought about marriage. I am such a poor man, somehow managing my own food. To get married, and then to have children, then where to get the house, all the problems.... You solved all the problems."

I said, "Don't leave this house, continue to live in it. I am trying to contact the other professor who is coming and I will explain the situation to him. He is also alone so there is not much trouble -- and if needed I will stay. When he comes, I will first convince him to be here and let you live here, and then I will go."

But on the phone he agreed. He said, "If this is the situation -- and I don't need a whole house because I am alone just like you."

I said, "That is perfectly good. And you will be here for at least five or six years. I cannot stay; otherwise I would have asked the government to let me live here. I have been posted wrongly. I have no work in this college because my qualifications are totally different. They don't need these qualifications; and the qualifications they need, I don't have."

The principal from the very first day wanted me to go back. I said, "I am not going back. And it is not your business: if the minister of education has appointed me here, let him realize his mistake when *he* realizes it. For the time being why shouldn't I enjoy it? And remember perfectly well that he is my friend. If you try to create any trouble for me, instead of *my* transfer, your transfer will happen."

He phoned -- his clerk told me that he phoned -- the clerk of the education minister and asked, "Are these two people friends?"

He said, "They *are* friends. You could have understood it immediately because never before has the order been given directly to the person." The order has to go by post to the person, and the original has to go by post to the institute. Unless the institute receives the order the person cannot come and say, 'I have got the order.'

I brought both orders with me. I had told the education minister, "What nonsense! -- by post it will take six days." And sometimes in India you never know....

I told him, "I know a case: between Jabalpur and Katni -- eighty miles... the letter took thirty-six years to travel eighty miles. Both the persons died -- the one who wrote and the one to whom the letter was written. After thirty years the letter was returned stating, 'the man is dead.' But when it reached there the postman wrote on it, 'There is nobody to receive it -- the man is dead.' It was published in all the newspapers about that great journey, eighty miles! If the envelope had just walked on feet, it would have reached long ago. Thirty-six years!"

So I said, "Don't waste time, just give me both the orders. And you can believe your post office, your postman, but you can't believe me?"

He said, "No, this is not a question of belief -- just bureaucracy."

I said, "Don't mention bureaucracy. I am here; you give me both orders." In fact, I took both orders from his table and I told him to sign; he had to sign. That's how the mistake happened, because if it had gone through the bureaucracy they might have found out that this man was not for this college, this man had been selected for another college; so it was just a misplacement.

The man who had been selected for this college reached the place I was meant tO go to. He asked me, "What should be done?"

I said, "You enjoy it there, I will enjoy it here. Till they find it out themselves you need not inform anybody. You just keep quiet, it has nothing to do with you. The government sends you -- let the government find it out." It took them six months; just such a small thing... six months. But it was impossible for me then to prolong my postponement so I told the man to come. He was a nice fellow: after two years I visited once, and he had kept my servant and his wife more respectfully than I had. And they were so happy, there was no question.

I asked her, "Has paralysis happened any time?"

She said, "No, no, paralysis, not at all. For these two years I have not even had a common cold. No sickness has happened."

AIDs to me is an existential sickness, that's why the medical profession is going to be in tremendous difficulty unless they try to understand the very root. And for that, medicine will not help; only meditation can help.

Only meditation can release your energy herenow.

And then there is no need for any hope, for any utopia, for any paradise anywhere.

Each moment is a paradise unto itself.

But as far as my qualifications are concerned, I am not qualified to say anything about AIDS. I have never even taken the course on first aid.

So please forgive my entering into something which is not my business. But I go on doing that, and I am going to continue to do that.

From Misery to Enlightenment

Chapter #29
Chapter title: Rebel or robot?

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OSHO,
YOU SAY THE RAJNEESHEES NEED TO BE UNORTHODOX, UNTRADITIONAL, UNCONVENTIONAL. IT IS CLEAR WHAT THIS MEANS IN A WORLD FULL OF TRADITIONS AND CONVENTIONS, BUT IN YOUR COMMUNE I FIND IT MORE DIFFICULT TO UNDERSTAND. WOULD YOU SPEAK ABOUT THE FLAVOR OF REBELLION IN YOUR COMMUNE?

THE question is very significant. It reminds me of Bertrand Russell's paradox which I talked about a few days before. It will be good to remember it again.

Bertrand Russell became famous because of this paradox; before it he was not known outside Great Britain, and there too only as a very young, intelligent philosopher. But with this paradox he entered into the highest ranks of world philosophers. The paradox was sent to a mathematician, Freger, who was working his whole life on a single theme: he wanted to prove that mathematics can be without any paradox. And he had almost come to the conclusion of his immensely valuable thesis; at that very time Bertrand Russell sent this paradox to him.

It is very simple and yet as complex as only simple things can be. The paradox is, that the government of Great Britain asked all the libraries of the country to make a catalogue of all the books in their library, keep a copy of the catalogue in their library, and send the original copy of the catalogue to the central library of Great Britain. Almost every librarian was puzzled by the end of the catalogue.

The problem faced by every librarian was whether or not to include the catalogue in the catalogue. The order was clear: all the books in the library have to be included in the catalogue. A copy of the catalogue is going to remain in the library; hence, it should be included in it. But to include the catalogue itself in itself seemed to be absurd.

The catalogue should be outside; while it is being prepared it is not a book in the library -- how can you include a book of the future? The order is only to include the books that *are* in the library. But the problem becomes difficult because once the catalogue is ready and it goes, one book in the library will remain uncatalogued.

So a few librarians chose the first alternative, a few chose the second alternative; a few included it, a few did not include it. These hundreds of catalogues came to the central national library. Now the librarian was very much in trouble, because he was ordered by the government to make a master catalogue only of

those catalogues which don't include themselves.

To separate them was not difficult. He piled those catalogues on one side which had included the catalogue in itself. He piled on the other side the other kind of catalogues, in which only other books were included, the catalogue was not included. Now, he was ordered to make a master catalogue only of those catalogues which didn't include themselves. He was in a terrible mess.

The problem was again the same: He made the catalogue; now, whether to include this catalogue in the master catalogue or not? The problem had become now more complex. If he does not include the catalogue then one catalogue which does not include itself in it is left out. The order is clear -- the catalogues which do not include themselves are to be in the catalogue.

So the first problem is, if he does not include it then the order is not fulfilled; one catalogue of the same category has been left out. On the other hand, if he includes it then he is not fulfilling the order rightly. He is including one catalogue which includes itself in the master catalogue which is supposed to have only those catalogues which do *not* include themselves.

Russell sent this paradox to Freger and asked him what his suggestion was as to what should be done. "You are the master authority on dissolving paradoxes, it is a mathematical question." Freger was shattered -- his whole life's work was finished. He was a world famous mathematician... but he did not publish the books which he had finished, in which he had proved that a man-made system *is* possible without paradoxes, because this paradox.... His masterpiece, his thesis on mathematics, was published posthumously, when he died, because he refused to publish it. What would he answer to Bertrand Russell?

I remind you because this is actually the question. I have been telling you to be rebellious, not to be orthodox, not to be conventional; be individual, a rebel. The problem is, What to do in this commune of rebels? It is exactly the same problem.

If you are in tune with everybody in the commune, you are no longer a rebel; you have become part of the society, part of a group, part of an organization. Where is your rebellion? You have become orthodox. And I am against your being orthodox.

The second alternative is to rebel, but to rebel against rebellious people can only mean that you become again orthodox, conventional.

It is the same paradox. Paradoxes are all the same; you just have to find out where the similarity is. But to me there is no paradox because I am not Freger. Nobody can shatter me. I am not Bertrand Russell. I can see something more in life than mathematics and philosophy.

Paradoxes exist only in man's mind.

If you have the insight of no-mind there are no paradoxes at all.

All mind systems will have paradoxes, you cannot avoid them. Sooner or later you will stumble upon the paradox in every man-made system.

But there is something which is not man-made:

Existence.

Existence is absolutely beyond paradoxes.

In fact it is something that is not only beyond paradoxes but which enjoys paradoxes, contradictions, and makes a harmony out of contradictions. Contradictions turn into complementaries.

Only one man in the whole history of America has my respect, and that man is Walt Whitman. I don't consider any other American to be of much worth. But Walt Whitman belongs to the giants of world history.

He is reported to have said one thing which is also true of life, existence. Just the way I have been told again and again that "your statements are contradictory," he was told again and again that "your statements are contradictory."

In response he said, "Yes, I am contradictory because I am vast enough to contain contradictions. You are little, you cannot contain contradictions; that's why you are so much troubled. I am not troubled; I am vast enough, contradictions can coexist in me."

What Walt Whitman is saying is exactly the case with existence. It is so vast, so infinite, that contradictions lose their contradictoriness, they become complementaries.

Take this question: you can look at it as a paradox; then it is exactly another form of Bertrand Russell's paradox. If you rebel you are wrong, because you become orthodox; if you don't rebel you are wrong because you have become orthodox already. But this is only in the mind. Put the mind aside and look into reality.

This commune is not an organization in the sense in which organizations exist. It is not a Catholic

church, it is not a communist party. Organizations have a certain structure, a bureaucracy, a hierarchy.
Here you listen to me, who is nobody.

I am not even part of your commune, I am just a tourist, not even a resident. This house is not my residence, just a guesthouse. I don't have any status in your commune. I am not the head of your commune, the chief I am nobody; even my name is not part. I would have loved to be in red robes, but I have simply avoided it just to make it clear that I am not in any way part of you.

Still you have listened to me who has no power. I cannot enforce anything on you, I cannot order you, I cannot give you commandments. My talks are just exactly that, only talks. I am grateful to you, that you listen to me; to accept what I say or not to accept it is your business. To listen to it, or not to listen to it, is your decision. Your individuality is in no way interfered with.

So the first thing in the organization is missing: the head is missing. And that is the most important thing; when the head is missing you won't even call somebody alive. *This* organization has a totally different meaning. It is more literally concerned with the origin of the word: it comes from "organ."

Your hand is your organ, your eyes are your organs, your legs are your organs; your whole body consists of millions of organs. Millions of cells are in the small skull, each a living organism. Who is controlling your body? Your body is an organization -- who is controlling your body? Nobody. There is no one whose order is the law. It functions perfectly well; even when you are asleep it continues to function.

Even if you are in a coma, for months unconscious, your body continues to function. Each cell goes on functioning, each nerve goes on functioning, goes on doing its work. It is a miracle that without there being any bureaucracy, without there being any regimentation, any controlling system, the body goes on functioning perfectly well.

In fact, if you interfere then the functioning is not perfect. For example, you can try one day.... You have never thought about it: you go on eating all kinds of things, and once they go down your throat you never bother about them, about what happens to them. You think the real work is finished -- it has only begun. The real work is not eating and swallowing, the real work is after that. And it is tremendous.

It goes on so silently -- no noise, no quarrel, no strike, no problem. All food is being separated, divided, being sent to different parts where it is needed. Blood is continuously carrying all nourishment to every corner of the body and in return taking back all the used remains which are of no more use -- dead cells, taking them back.

How does the blood decide what is nourishment, and what has to be sent to a particular spot and delivered there? And what is dead, used, is dangerous if it is left in the system, because it will become poisonous it has to be taken out as quickly as possible and delivered to the place from where it can be thrown out of the body. You are throwing out in many ways all that is dangerous inside the body, not only through defecation and urination and perspiration -- no, there are so many other ways.

Your hairs are dead cells. That's why when you cut your hair you are not hurt. Cut another part of your body, and you will know! The hairs are dead, they are dead cells. Your nails are dead cells; a certain kind of dead cell, which cannot be thrown in any other way, is being thrown in this way.
The whole body is the true meaning of"organism."
A commune is an organism.
In that sense it is an organization.

So first you have to understand that the commune consists of rebels. And no idiot can be a rebel, only a very intelligent person can be a rebel. For the idiot, the stupid, the mediocre, it is easier to remain with the orthodox conventions, traditions; with the crowd, with the mob.
To be a rebel means you are going on your own:
You are leaving the crowd.
You need courage, you need intelligence.
You have to be a gambler:
You enjoy risking even your very life.
And my commune consists only of rebels.

Now, when intelligent people are together there is no need of any hierarchy. There is no need of anybody telling you "right turn, left turn, turn about, forward march." That kind of thing is needed for retarded people.

I have heard of a philosopher in the second world war -- everybody had to be a participant in the war. This poor philosopher was also asked to go to war. He said, "I am absolutely useless because I cannot do anything before I think about it deeply, profoundly."

They said, "You can think, there is no need to worry, but you have to go to war."

He went. The first day, the drill started. "Left turn!" Everybody turned left, but the philosopher remained standing as he was. He was asked, "Why are you not turning left?" He said, "Why should I turn? I don't see any reason. I am really puzzled why so many people have turned, just because you say, 'Turn left!' First tell me, What is the reason why we should turn left? Why not right?"

The brigadier said, "Are you are a fool or something? I am saying, 'Turn left!'"

The philosopher said, "You can say anything, that does not mean that I have to do it."

The brigadier left him standing, and ordered people to turn right, to turn this way and that. And finally they were all facing the same way again. Then the philosopher said, "I don't see the point. I have been standing in this position the whole time! *These* poor chaps have been turning around and around, and finally they have come to the same state where I have always been."

The brigadier inquired at the office, "What to do with this man? What reason can I give him why he has to turn left? This is a training, but that man seems to be strange; he says, 'But why should I be trained to turn left? What is special in the left? And in the first place I don't see the point of any training: I am a trained man. I am a professor, I am a philosopher -- the whole world knows my name. I am a trained man -- what training are you giving me?'"

The brigadier asked headquarters. They said, "We were aware that there may be some trouble. You send that fellow -- he is a philosopher -- you send him to the mess. Let him do something else, vegetable chopping or something else. You cannot argue with him, you cannot convince him -- there is not time enough. He may take years or lives to be convinced. And he will need a greater professor, greater philosopher than he is. It is beyond you; you just train your idiots, those who never ask why."

The philosopher was sent to the mess. The chief in the mess said, "What kind of work can you do here?"

He said, "I can do thinking. I don't do any other kind of work."

The officer said, "Thinking? What are we going to do with thinking in the mess? But if you are sent, then something has to be done. You do one thing. These peas are here; you make two piles -- bigger peas on one side, smaller peas on the other side."

And you come again to the paradox of Bertrand Russell.... After half an hour, the officer returned and the philosopher was sitting exactly as he had left him and the peas were Lying exactly as he had left them. He had not even touched a single pea. The chief said, "What are you doing? Half an hour has passed, here are the piles?"

The philosopher said, "I have not been told where I have to put the peas which are not big, not small, just the middle size. And I am figuring it out. I am looking at the peas; two piles won't do. Even three won't do even five won't do. In fact each pea has its own pile because there is no other pea exactly like it. How can I make a pile? In fact they are perfectly fine as they are, individual. No two peas are similar, they have never been similar, will never be similar."

My commune is an organism rather than an organization.

We are intelligent people:

There is no need for anybody else to tell you what to do, how to do.

Your intelligence is your responsibility.

Nobody is going to force any responsibility on you. But I know why the question arises -- because you have been trained from your very childhood.

Just now I was reading about a woman, Judith Martin. She is well known in America as Miss Manners. She is the topmost authority on manners, etiquette, and particularly how to train children. She says that each child is a savage, and you have to teach him as early as possible. And what are the methods of teaching? Two methods: example and nagging. Nagging is a method of teaching children manners....

And what is the purpose of this teaching, this training? So that the child can manage to be diplomatic, can have a face that works in the society, can be successful in business, in politics. Train him, she says, so he will be able to use others as means.

And of the things that she says the child has to be trained in, one was particularly striking -- that even in such small details the child is not to be left free: when he goes to sleep, he should sleep with half of his face uncovered. Why? So that visitors, guests, can see whom he looks like. Even this has to be taught! He is not free even to cover his face or not to cover his face; he should cover *half* of his face.

That was very striking. I can understand half uncovered for the guests so that they can see whom he looks like, but why cover half? Why not leave the whole face uncovered so the guest can actually see completely, perfectly? No, half has to be covered because that helps people's imagination. In fact no child

looks like anybody, you have to project. And guests, if half is covered, are in a better position to project.

You can imagine about a man or a woman's body when it is covered. When the man or woman is standing naked in front of you, you can have a look; there is no need for imagination. How long can you stare? -- and you look silly. But when a woman or man's body is half covered, covered in such a way that gives scope for imagination.... That's why in PLAYBOY magazine and in all obscene literature, pornographic photographs, magazines, you will see one thing: they don't allow you the complete nudity of the woman or the man.

In many ways they keep a few parts hidden; even if the woman is naked she will be sitting or Lying in such a way that you will be able to see only part of her. That which you see is not pornography, that which you are not allowed to see, there is the real pornography. The real art of pornography is to keep parts hidden from you which trigger your imagination.

For twenty years, Miss Manners has been teaching American children and their parents all kinds of nonsense. And this has been happening around the world for centuries; this Miss Manners is not new. Everything has to be taught because it has been accepted that the child is basically a savage -- to be more frank, basically evil -- so he has to be put right.

You all have been fixed, put right. So when you become part of a commune like this, the question arises are you to be orthodox here too? I am telling you continually to rebel -- but to rebel against whom? because all here are rebellious people.

One thing -- rebellion is not something that you have to *do*; it is an approach, an attitude. The attitude is that you will respect yourself as an individual and you will respect everybody else in the same way. Nobody is lower than you, nobody is higher than you, remember. It is very easy to accept the idea that nobody is higher than you. But that is not rebellion, that is jealousy. Communism is not rebellion, it is jealousy.

Rebellion is when you accept that nobody is higher than you, nobody is lower than you. In fact, the categories of lower and higher are inapplicable. Each individual is so unique that it is not possible to compare two persons. So how can you put somebody higher and somebody lower? -- they are so different and so unique.

Communism is not rebellion. That's why I continuously try to make the distinction between the words revolution and rebellion.

Revolution is orthodox, it is nothing new.

There have been many revolutions in the world, and every revolution has been very orthodox in its functioning. Whether it was the French revolution, or the Russian revolution, or the Chinese revolution, you can see the pattern there working. There is no uniqueness, it is all the same. And in the end they all fail also in the same way. They succeed in the same way; they fail in the same way.

What is revolutionary about revolution?

And what is the base of all these revolutions?

It is always jealousy.

It is not intelligence, it is a reaction.

A few people have money, many people don't have money. Those who don't have money are boiling within. They also want to have money but they don't have the talent or the opportunity to manage to become rich. Then their jealousy turns into a great ideology, that there should be no classes at all, there should be nobody rich, nobody poor.

But how many people are rich? For example, in Russia when the revolution happened, only two percent of the people were rich; ninety-eight percent of the people were poor. Now what are you going to do? Two percent of the people are rich -- you can distribute their wealth. But the small amount of the wealth of two percent of the people distributed to ninety-eight percent of the population does not make anyone richer. Yes, they all become equally poor.

All that revolution succeeds in doing is, it makes two percent of the people more poor. Whereas before only ninety-eight percent of the people were poor, now one hundred percent of the people are poor. But this gives tremendous satisfaction to the ninety-eight percent because they dragged those two percent down to their level. They are still poor -- perhaps more poor than before, because in the revolution wealth was not distributed but destroyed.

I had never heard the name Portland before I read a book in 1950 by John Reed: TEN DAYS THAT SHOOK THE WORLD. It was because of John Reed that I came to know Portland. John Reed was born in Portland, lived in Portland, was a journalist in Portland. I have read thousands of books but I can say John Reed's book stands separate in its own glory. He was really a courageous man. He went from Portland to

Russia to witness the actual revolution.

And the book is a masterpiece. He was not a communist then but whatever he saw he described, and it is certainly one of the greatest descriptions, an eyewitness description.

When the people entered the czar's palace, he could not believe what they were doing. In the czar's palace there were perhaps more valuable things than in any other palace in the world. All kings were paupers compared to the Russian czar. The carpets were so valuable that nowhere were there such carpets available. They were specially made by craftsmen from the Middle East who had worked their whole life in making those carpets.

And what were the people doing? They were distributing... they were cutting up those carpets -- because how can you distribute those huge carpets made for huge halls? People were cutting whatsoever they could manage to get -- a piece, something like a souvenir.

There were paintings -- people were tearing paintings. Somebody was taking just the frame because the frame was gold, pure gold, solid gold. But the painting was far more valuable than the gold; the frame was only a frame. Somebody else... but it was such a crowd. You could not take the whole of the painting alone, there were so many people tearing it away from you, trying to get hold of it.

John Reed says at one place, "I was just watching -- what is happening? This is distribution? This is destruction! Nobody is getting anything, just a beautiful palace is being destroyed. Immensely valuable statues are being broken. People are tearing apart great chandeliers and taking pieces. Nobody can prevent it, it is now a mob. Where are the leaders? And who is going to listen to the leaders in such a situation?"

And this was happening all over the country. He saw that everywhere houses were being burned. The czar's whole family, including a six-month-old child -- in all, nineteen people -- were burned alive. Now, what was the crime of a six-month-old baby? Just that he was born in the family of the czar? That was just accidental he could have been adopted by somebody. And what was the reason to kill the czar also?

You were going to distribute wealth, not kill people. And now the czar is no longer the czar, you are in power: he is nobody, just a prisoner. What was the point of killing these people -- women, old women, children -- who have nothing left? You have taken everything from them -- now life also has to be distributed?

I remember one time in Jabalpur.... Jabalpur w as one of the most vulnerable cities for Hindu -- mohammedan riots because both communities were almost equally balanced. And strangely, the division of the city was such that the Mohammedan community lived in almost half of the town and the Hindu community in the other half So riots were very simple and easy. It was almost every two, three years that there would be a riot.

Anybody can create one, it is so simple. Somebody can just go and play on a flute before a mosque, and escape. That's enough! Music before a mosque is enough to trigger a riot in which hundreds of people will be killed, houses will be burned. Or just kill a cow before a Hindu temple in the night, and in the morning there is going to be a riot. It was anybody's... whoever has some vested interest in some riot will do it. And then the mob takes over.

I was in a bookstore... the bookstore was on the first floor sol could see from there what was happening on the street below. And there was no way to leave so I had to simply wait and see. There was, across the street, a big, the biggest watch company of Jabalpur, and people were taking watches, clocks.

One man, a Gandhian, was trying to say, "Don't fight! Hindus and Mohammedans are all brothers. Mahatma Gandhi has been telling us that both the religions are the same." But he was seeing also that people were taking things; nobody was listening to him.

Who bothers about such sermons in such a place where you can get a beautiful watch or a clock or anything, just free? It was yours, you just had to find it. And I saw in the end that man... nothing was left, just an old grandfather clock which was so heavy nobody had bothered to take it; he was carrying that.
I had to come down, and I asked, "What happened?"

He said, "What to do? Nobody listens, I was just losing out. So I thought, 'The sermon I can give again, but only one clock is left there.'"

"But," I said, "that doesn't look right for you. You are a Gandhian, dressed in a Gandhi white robe."

He said, "That's all right, but one has to look to one's business too." Who is going to listen to leaders and their sermons once the mob takes over? Then it is all destruction, fire.

So I don't think they have been able to distribute any wealth in Russia. Yes, They have been able to destroy those two percent of the people. And the ninety-eight percent felt very happy; and since then they have not felt any jealousy because all people are equally poor.

This kind of revolution I don't call a revolution, it is nothing. It is just that you get fed up with one system, with one imprisonment, and you enter another prison; it is only a change. Hence, I use the word rebellion to make the distinction.

Rebellion is individual.

Revolution is collective.

You need a communist party for a Russian revolution. Without the communist party you cannot make the revolution. To be a rebel, you don't need to first organize a communist party.

You can be a rebel this very moment, the moment you understand that you have been forced by the society; that these Miss Manners and all kinds of stupid people have forced you to become what you are. This is not your reality, this is a facade, painted, created around you, and you have been carrying your own prison everywhere. You simply throw it out. You say, "To hell with Judith Martin and her kind!"

Rebellion is individual.

Hence, only very intelligent people can be rebels.

Revolution is the same mob; the mob that was going to the church starts going to the communist party office. It is the same mob, the same mob mind; they have just changed their church. Now they don't look towards the Vatican, now they look towards the Kremlin; but there is no change. Now, their old trinity of God, the son, and the Holy Ghost, they have dropped; they have chosen a new trinity. Marx, Engels, Lenin -- that is their trinity.

They have their religion -- materialism is their religion. They have an orthodox attitude. Those who were a little bit rebellious... for example, a man like Kerensky, who was the prime minister of Soviet Russia before the revolution.

He died just ten years ago in New York. For all these sixty years nobody even knew where Kerensky had disappeared to; he was running a grocery store in New York. He had to escape from Russia -- not only to escape, he had to hide in such a way that nobody came to know that he was the prime minister under the czar.

He was a very intelligent man, and it was not that he was against communism. Lenin was not as intelligent a person as Kerensky -- that was the trouble. Kerensky had said, "Karl Marx was right in *his* time, but things have changed, and we have to change the Marxian ideology according to the times. We cannot change the times according to the Marxian ideology; we cannot move the clock backwards. We can make Marx up to date but we cannot change the world and make it according to Karl Marx."

And he was perfectly right. But he was an intellectual, and the mob does not understand the fine, delicate subtleties of thinking and ideology. The masses went with Lenin because he was a great orator -- not a great intellectual, but a great orator. And the mediocre people are not interested in the argument, they are interested in how loudly, how forcibly, how emphatically the person goes on saying his thing. They are interested in authoritativeness. Lenin was an authoritative person.

It is strange authoritative people have always influenced the masses. Now what has Jesus got as an intelligent argument for his philosophy? Not a single word, just authoritative statements: "Blessed are the poor, for they shall inherit the kingdom of God." Now please give us the detailed argument, the procedure why, how? Why are the poor blessed?

It does not *seem* so; they are the cursed, the wretched of the earth, and you are calling them blessed -- please give some reasoning. And if they are so blessed, why does God make them poor? And why should He make His blessed people wait till after death to inherit the kingdom of God? Why not give them the kingdom of God right now? Are they not poor enough yet? Do you want them to become more blessed? For what are you waiting? But there is no argument.

In the whole gospel of Jesus there is not a single reasoning for what he is saying. But the "greatest" religion of the world comes out of this man. Certainly he had some authoritative impact on people.

People are not interested in very intelligent things because they can't understand them. They are impressed by Adolf Hitler, Benito Mussolini, Mao Tse-tung, Joseph Stalin -- all authoritative people. None of them can be said to be above average intelligence; in fact they are below average intelligence. Adolf Hitler cannot have more than the mental age of a thirteen-year-old boy. But people are impressed.

Revolutions have been created by authoritative people. And authoritative people are orthodox people. Yes, they are against the old orthodoxy, but they create new orthodoxy. And the new orthodoxy seems to be a revolution. It is not, it is simply changing your handcuffs.

You will have different handcuffs, perhaps better manufactured, more beautiful looking, more ornamental -- but handcuffs are handcuffs, and soon you will realize that the old ones were easier to break

because they were already rotten and very old. These new ones it is impossible to get out of; they are well manufactured, well engineered, they are more scientific. Now, in Russia, try to make a revolution....

In czarist Russia, revolution was possible because it was an old, very old, ancient empire, tottering, just needing an excuse to be finished. But the new empire that is now communistic is fresh, young, with all high technology behind it -- well organized, because it knows what happened to the czar; it won't allow the same to happen to it.

Every revolution dies into another orthodoxy.

It has been always so.

That's why I am not for revolution:

I am for rebellion.

Rebellion is individual.

But when many rebels are there and they want to live together, respecting each other's individuality, each other's freedom, each other's uniqueness -- that's the meaning of a commune. It is not a society. It is not an establishment. It is not an organization in the old sense.

A commune is a communion of individuals who have all rebelled against all kinds of stupidities, superstitions. That is their meeting point. But that does not mean that they create an alternative society, another establishment. Then it would only be revolution.

Try to understand the difference clearly. If they don't create any establishment, and start living intelligently together, howsoever difficult it is -- it is going to be a little difficult; otherwise why have people chosen to make organizations and establishments? -- because it is less difficult.

The trend all over the world is to replace man with the machine, because the machine is more convenient. It never asks for more wages, bonuses, it never goes on strike, never tries to make a trade union; it is very convenient. So everywhere, man is being shifted out of employment; the machine is taking his place.

Soon you will see that people will be paid if they are ready to remain unemployed. If they are ready to give their place to the machine, they will be paid for it. It is going to happen in the advanced countries very soon because machines can do better work than you, more work than you. There is no question of a five-hour, six-hour, seven-hour day, or a five-day week, four-day week; there is no question. And no trouble -- if something goes wrong once in a while, you change the part.

With man there is constant trouble. Establishments, organizations, societies, were created to cut down the trouble, make it less and less. But to cut that trouble you have to begin just as Judith Martin says: "From the very beginning the savage child has to be civilized, nagging is the method."

The woman has some nerve! She says nagging is the method. I don't think... what happened to her husband? I don't think that he could have survived; either he would have escaped, or died, or perhaps he would have become a robot. While sleeping he will cover half his face so everybody can know whose husband....

All around the globe people had to create these systems just to create a convenient way to live together; otherwise, if all people are left alone, on their own, there will be chaos. Now, there are two ways.... Yes, there will be chaos if people are not intelligent; but if people are intelligent, there will be a chaos -- but a chaos out of which stars are born, a chaos which is creative. A certain anarchy will happen but it will not be destructive.

I am an anarchist.

I basically believe in the individual.

I don't believe in the society at all.

I don't believe in civilization, in culture. I simply believe in the individual.

I don't believe in the state, I don't believe in the government. I don't want any government in the world, any state in the world.

I simply want intelligent people to live harmoniously out of their intelligence. And if they cannot live out of intelligence, it is better to die than to become robots, to become machines, to be nagged and to be imprisoned in all kinds of slavery. It is better to be finished. We should live intelligently, and our order will come out of our intelligence, not vice versa.

That's what has been tried before; enforce order so that people can function intelligently. Now, that is absolutely stupid. Once you enforce order you destroy intelligence, you destroy even the possibility of it ever growing. There is no need.

I say, Live intelligently, even at the risk of disappearing from the earth. What harm will it be? If Hindus

are not there, Mohammedans are not there, Christians are not there; if nobody goes to the church, and nobody goes to the temple, what harm?

The birds will be there, the deer will be there, the horses will there -- and they will be enjoying, really, that man is gone. There will be such a celebration that even trees will be dancing; they will forget that they are rooted and they cannot dance, they are not supposed to dance. They will dance if they come to know that man is gone.

Man has been a calamity, a curse to existence.

Rebellion means making man a blessing to existence, not a curse.

It is a risky step, but there is no gain without any risk. And this is such a tremendous change, almost a discontinuity with the past -- not any modified form of the past society, just a totally fresh and new society.

There is no paradox. Here you have to be a rebel, but your rebellion does not mean that you have to go against something which is intelligent, intelligible. You rebel against any stupidity. Any idiocy that happens in the commune, you rebel against it. That is your responsibility, to be on guard that no stupidity, no superstition, starts getting its roots within you. Be alert.

But rebellion does not mean that you have to be unnecessarily destructive just to prove that you are a rebel; otherwise, somebody may think that you look very orthodox: two days have passed and you have not rebelled even once! Rebellion is not something that you have to do every day. It is not some kind of exercise, like going for a morning walk.

Rebellion is your attitude of looking at things, of watching things; what is happening in you and what is happening around you. No rust should be allowed to settle. Your sword of intelligence should remain shining, that's all. And everybody is keeping his own sword shining, nobody else is keeping your sword shining. Here, nobody is his brother's keeper.

You have to be on your own so orthodoxy cannot enter

Bertrand Russell's paradox is mathematical, it is not existential. He should have asked me; he asked the wrong person, Freger -- because even in that mathematical question there is a way out. All that is needed is simply that a catalogue should not be counted as a book, a catalogue is not a book. It is only a question of definition. That poor Freger unnecessarily got disturbed.

He should have simply said, "A catalogue is not a book, because a book has some message, some ideology, some philosophy. What ideology, what message, has a catalogue? A catalogue is only a list, a list of books. Now the list itself cannot be a book."

That is so simple, but what to do? Freger was a great mathematician, Bertrand Russell was a great mathematician and philosopher. I am nobody. But it is always from people who are nobodies that you can find the answers to life. These other people are all stuck with words. They got stuck with the word book; it would have been so simple just to change the definition.

In India there was a situation.... In the Himalayas there is a wild cow, it is called NILGAI 'blue cow'; it has a bluish tinge to its white color. It is wild and dangerous. It looks like a cow but don't be too much impressed by the word cow. It is not a cow, it is more like a wolf; but it looks like a cow, so its name is cow.

In the Indian parliament there was a problem because the population of these blue cows was increasing so fast and they were coming down from the Himalayas to the plains, destroying people's crops; and they are so dangerous that they were killing people. Their horns are such that they just put their horns into your chest, and their horns will go right through your chest and come out your back. You are finished in a single attack.

People were so afraid.... The cows never used to come down to the plains -- they remained in the Himalayas, so there was no problem. But their population increased so there was not food enough for them there; they started coming down.

Now, in India there is a problem -- the cow is a holy animal, the holy mother, so Hindus are against killing them. The parliament was thinking to kill all these cows which were coming to the plains, to just shoot them; there seemed to be no other way. But the Hindus were against that. They said, "You cannot kill our cows. If you kill our cows then there will be immense trouble" -- and there would have been immense trouble. "They are our mothers."

But one man, a very intelligent man, Doctor Babasaheb Ambedkar.... He was a sudra, an untouchable and he was against the Hindus. He was a Hindu, but the lowest, so he was continually trying his hardest: either the sudras should become Mohammedans or they should become Christians, but they should not remain Hindus; because what is the point? -- you live in a society, you are part of a society, and the society treats you absolutely inhumanly. And this treatment has continued for five thousand years.

The sudra cannot read any Hindu scripture. He cannot even hear somebody reciting it. If a sudra hears it, he will be punished -- he has heard the holy word. The holy word becomes unholy because a sudra has heard it!

Doctor Ambedkar, just by his sheer intelligence, became a world authority on law. He suggested a simple solution: change the name of the cow; call it a blue horse, drop calling it blue cow. And that worked.

A bill came against the blue horse. No Hindu bothered; who bothers about horses? They are nobody's fathers -- blue horses? Nobody bothered about who were these blue horses. Blue horses were shot, killed; and it was only after everything was finished that it was realized that these were the blue cows. But it was too late, and now what to do? They were dead already. Just by changing a little word!

In this paradox of Bertrand Russell's there is nothing much. The catalogue is a list, it is not a book. And the list cannot contain itself because it is a list of books. And the final, the master list can also be very simple. The master list cannot be included in the list itself because that list is not of master lists, it is of ordinary lists. How can a master list be included in an ordinary list? When you make a list of master lists of all the world libraries, then of course it will go into it. But then the super-master list will be left out. Something has to remain left out. There is no problem, no paradox in it; it is just jugglery of words.

In my commune you have to remain rebels.

Of course you won't have enough chances to use your rebellion -- that's the whole purpose of the commune. You have used your rebellion, your chance to rebel against the orthodoxy; now we will not give you any chances. And you should remain alert that no chances are given that you have to rebel against anything.

In a commune of rebels, every rebel is a guardian, a guard, of the rebellious spirit.

And remember, I am using the words rebellious spirit.

It is not a question of action. Action is needed only when something goes against the spirit.

So whenever anything in the commune goes against the rebellious spirit, destroy it, rebel against!

And you are not going against the commune:

You are saving the commune, the commune of the rebels.

You are saving the rebellious spirit.

From Misery to Enlightenment

Chapter #30

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OSHO,
YOU HAVE BEEN PRAISING REBELS, BUT IT SEEMS TO ME THAT SO FAR REBELLION HAS CHANGED SITUATIONS ONLY FOR THE WORSE. IS IT NOT BETTER SIMPLY TO ACCEPT WHAT IS? ALSO IT SEEMS THAT WHATEVER HAPPENS, THE EVIL IN THE WORLD BECOMES MORE POWERFUL, MORE CREATIVE. CAN YOU COMMENT?

REBELLION has not happened yet. What has happened s revolution. And you are in a deep misunderstanding of the differences between the two.

Revolution certainly has made things worse, for the simple reason that revolution has to use the same tactics which the older society was using. Not only does it have to use the same tactics, it has to use them more powerfully; only then can it succeed.

For example, in the Russian revolution the czar was one of the greatest violent powers in the world. Now, to revolt against the czar you were compelled to be more violent than he was -- the logic is simple. Hence the communist party trained itself in a far superior way, almost as militia. The czar and his regime could be destroyed because it was clashing with a bigger violent force.

You have to understand the whole extent of the logic of violence. The people who have come Into power through violence, as they did in Russia -- once they are in power, do you think they will suddenly become nonviolent? Their whole training, their whole mind is full of violence, and that violence has been their success. You cannot drop it. Dropping it will mean betraying the revolution, losing the success that was yours.

Moreover, the people who have come into power through violence are bound to be violent against each other, because there will be a struggle for power in the inner circle of the communist party. Whoever proves to be more violent, more cunning, more inhuman, will become the most powerful man.

That's how Joseph Stallin became the greatest dictator the world has ever known. He w as a nobody in violence as far as the revolution was concerned: he was not even a significant figure, not even a national leader. He belonged to a very backward part of Russia, the Caucasus. And he was not included among the ten most important people who ruled the party and the whole country; he was only the general secretary of the communist party's organization. But he had seen how violence succeeds.

He had seen -- before his eyes -- the world's greatest empire evaporating through violence. He had seen and realized that nothing works except violence, cunningness, cruelty. He learned a great lesson. And he started using the same things in the inner party circles.

It is a well-known fact -- although there is no way to say whether it is true or not, but every possibility is that it is true -- that Lenin was poisoned by Joseph Stalin. Stalin controlled the organization of the party, and he controlled the care that Lenin needed -- lenin was getting old, he was sick.

Lenin's wife, Krupskaya, was very much against Joseph Stalin being around Lenin, but she was helpless; she could not do anything. All orders were going through the general secretary: the doctors, the nurses, the medicines -- everything was decided by him. And Lenin was poisoned very slowly, very slowly, over a two-year period. So slowly slowly, as Lenin became more and more close to death, power started moving into the hands of Joseph Stalin. Whatever he wanted to be signed, he managed to have signed by Lenin.

Lenin, in the last stages, was not even fully conscious -- just conscious enough to sign, to say yes or no; otherwise he was in a cloudy state of consciousness, paralyzed. And in two years of continuous poisoning, his brain must have dwindled down. And he had to depend on Joseph Stalin because Stalin had broken all the bridges between Lenin and the other nine great leaders of the communist party. He was the only bridge.

The reason was given that Lenin needed absolute rest; no crowd, no problems. And he had the signed paper from Lenin that "all authority is given to Joseph Stalin to decide on my behalf" As Lenin died, Joseph Stalin started throwing out important figures one by one.

He was really clever. To fight with nine important leaders of the revolution would have been difficult. He tried a simple political method; he would manage to set eight against one. He would create, invent situations in which that one man was caught. And the other eight were great leaders. They were not interested in that one man, but they never knew that this was the way that it was going to happen to all of them.

Within five years almost all the most important people -- Zinovyev, Kamenev -- were killed, murdered. A few escaped from the country just out of fear. Those who remained understood perfectly well that they had to be supporters of Joseph Stalin if they wanted to live. They supported him, they lived -- but they lived as nobodies. Joseph Stalin became sole and whole dictator of the great land, one-sixth of the whole world.

But one violence leads to another violence, there is no end to it -- just as one lie leads to another lie and there is no end to it. This is one of the indications of evil. One evil always leads to another evil, then another evil, and you are caught in a vicious circle. If you don't create another evil your first evil will be exposed. Just to keep it hidden you have to go on continually creating more clouds of evil around it.

Stalin slaughtered almost one million people in Soviet Russia -- because these nine leaders were not all, there were also provincial leaders. Russia is a big country, spreading from one corner of Europe to almost

the other corner of Asia; it is a vast continent. He had to kill thousands of provincial leaders.

This was called purification of the party. He said that these people were really of the bourgeoisie, their minds were capitalistic: "And unless they are finished the country is not safe. The enemy is within -- we can fight with the enemy outside, but if the enemy is within, then it will become impossible to fight with the outside enemy."

And of course there were enemies outside, because all capitalist countries wanted to destroy Russia. So Joseph Stalin had a good argument: If you want to survive, then you have to be absolutely one. No other voice -- one single leader." And the people had to submit to it.

The people who had made the revolution were finished by the revolution itself. And the people who came into power after the revolution were not the revolutionaries. They were bureaucrats who knew the methods of bureaucracy and who were capable of becoming slaves of Joseph Stalin.

Sixty years have passed, but the same situation continues -- the fear of the outside world. In Russia they go on magnifying it: the whole world is determined to destroy you, and your only possible way to survive is to remain absolutely committed to the party line. No disagreement is allowed. The whole country has to believe whatsoever comes out of the high command from the Kremlin.

The people who had thought of the revolution, the people who had for decades prepared for the revolution... this was not the revolution that they were preparing for -- that the whole country would become a concentration camp, that everybody would be a prisoner.

In India, when freedom came, one of the most important Urdu poets, Faiz Ahmed Faiz, wrote a beautiful song. In the song he says, "This is not the morning for which we have been working hard, sacrificing everything, suffering every humiliation. This is not that morning. This is not the morning of our dreams. This is not *that* freedom.

"Nothing has changed, only the rulers are different. The jailers have changed, the jail is the same. What difference does it make to the prisoner who is the jailer? The rules are the same; in fact, they are more strict now."

Obviously, because this jailer had been a prisoner... now he has become the jailer and he knows how prisoners can overthrow him: he will not leave any loopholes. He knows the way he became the jailer from being a prisoner; now he will break all the bridges so nobody else can take his place.

The new rulers are always more dangerous than the old rulers. Old rulers become relaxed, they start taking it for granted that they are rulers. They are not so alert, they need not be. The new rulers cannot afford that kind of taking-for-grantedness. They know that they can be thrown out. They have thrown others out, and what they have done can be done to them.

For sixty years in Russia the prison has become more and more destructive of humanity, individuality, freedom.

The questioner is right: no revolution has helped -- but please don't call a revolution a rebellion. There is tremendous difference.

Revolutions have been happening down through history.
Rebellion has not happened yet.

And why have revolutions failed? They have failed because they had to use the same methods to throw out the old society, the old civilization, the old sovereignty. They had to use the same methods, there were no other methods -- and slowly slowly they became the same as the old.

Now Joseph Stalin became nothing but a stronger czar than any czar. The strongest and the cruelest czar in Russian history was Ivan the Terrible, but Ivan the Terrible is just Ivan the Pygmy if you compare him with Joseph Stalin. He stands nowhere -- and he was the strongest and the cruelest and the worst czar Russia had seen. That's why he is called "the terrible." But Stalin was a millionfold more terrible -- and more scientifically terrible, technologically terrible. There was no way to escape the grip of Stalin.

But this is bound to happen.... In India I have seen the Gandhian revolution. Gandhi was aware of the fact that if the revolution became violent then its fate would be the same as that of other revolutions. Revolutionaries, once they are in power, prove to be worse rulers than anybody else. So Gandhi tried to make the revolution non-violent; but he was not aware of many other implications. It was not only the violence, it was also the power.

When a man who has never known power comes into power, he is no longer the same man. It is just as if a beggar suddenly finds a winning lottery ticket in his name. Do you think he is the same man? Yes, he *looks* the same, but he is no longer the same man.

Leo Tolstoy has a beautiful story. A poor shoemaker becomes interested in becoming rich -- who does

not? How long is he going to just go on making shoes for others? Just by making shoes he is not going to become rich, that much is certain; he has to find some quick way. So he starts purchasing a lottery ticket... every month he saves enough money to purchase at least one ticket.

This went on for almost twenty years. He even forgot why he went on purchasing them; it became a habit, an obsession. But one day what happened was, a big limousine came to the poor man's shop, and a man greeted him with suitcases full of notes. The man said, "You have won the lottery."

The shoemaker could not believe it. He said, "What are you saying? I have won the lottery? I have been purchasing tickets for twenty years, and it has never happened. Are you sure?"

The man said, "l am absolutely sure. You just show me your ticket number. Yes, you have won the lottery!"

What happened to the poor man? He immediately locked the shop and threw the keys into the well -- because now what was the use of those keys and that shop? -- and he took the suitcases full of notes to his house.

In one year's time, he wasted all the money: prostitutes, alcohol, gambling -- whatever was possible, whatever money could do -- he did everything. But after one year, when he opened the suitcase, all the notes were gone.

He looked in the mirror -- that whole year he had been so engaged he hadn't even looked in the mirror. There had been so much to do, and so much money; he had been perhaps the busiest person in the whole world. When he looked in the mirror he could not believe that it was he, because he had grown at least ten years older in just one year. Money does that too.

He had wasted himself. He looked sick, but he had never been sick. He was a healthy man, but now with alcohol and prostitutes and gambling -- with all that together -- he looked as if he was just going to die within a few days. He said, "My God, what have I done?"

He went to the well and jumped in to try to find his keys, because again the shop had to be opened, tomorrow morning. The next morning he opened the shop. People were puzzled; they said, "For one year you were not even seen here."

He said, "Seen here?... Paris, London, New York -- I don't know where I have been, what I have been doing, but that year was one hell of a year. I have never suffered so much before. Now I am not going to purchase another lottery ticket."

But when the first day of the month came, just out of old habit he said, "Who is going to win that lottery again? Such things happen only once in a great while." He purchased the ticket, hoping that he would not win, because he didn't want to win, but old habit....

Just try to see how the human mind functions. You don't want to do it, and still you go on doing it. You have been taking oaths, "I am not going to do it again." And you know, even when you are taking the oath, that you have been taking such oaths your whole life, and breaking them. And you know that this time too you will break it when the time comes.

A drunkard says, "In the name of God -- I touch THE BIBLE -- I say 'I will never drink again.'" But he knows even then that he has done this before. And tomorrow when the time comes then he will forget everything -- all oaths, all God, all Jesus, all THE BIBLE -- and he will say, "Such things people go on doing, and what harm have all those oaths that I have taken and broken done to me? One more will not make much difference." He drinks, and while he is drinking he is thinking that it is not good. It is bad, it is meaningless, he is simply destroying himself. He does not enjoy it either.

You have to understand man's duality. He does not enjoy something, he does not want to do it, but still he goes on doing it just like a robot.

And the miracle of miracles was that in the first month when the shoemaker purchased the ticket he won the lottery again! And when that limousine came, he said, "My God, don't do it to me again!" But why are you saying this to God? You need not do it again. But he knows that is not possible. He won the lottery, and when the suitcases came again, he did the same that he had done before, saying, "What am I doing? This is not right."

Saying all this, he locked the door of his shop, threw the keys into the well and took the suitcases, saying continuously, "This is not right. I should not be doing it because this time these suitcases are not going to leave me alive. Last time what did they do? They almost finished me! And what kind of cruel God is this? He won't let me rest for even one month. Again I have to go to Paris, to London, to New York -- and who knows where and what kinds of things I will have to do again."

Gandhi was not aware of one thing -- that power changes people.

Power brings out the worst that is in people.

Everybody carries that power to do evil -- the will, the seed -- but the opportunity is not there, it is only a potential. When power *really* comes into your hands then all your hidden devils start raising their heads and asking you, "Now is the time, do it; otherwise who knows whether next time you will get the power or not."

The people with Lenin were all violent people, so it is not surprising that the most violent of them did what he did. It seems to be absolutely logical. But the people who were with Gandhi were not violent people, as far as their surface was concerned, as far as their persona was concerned -- they were not violent people.

Nobody could have thought that these people would turn violent, would exploit the country in every possible way. These people were servants of the people; they had lived a life of sacrifice, they had renounced their money, their families, their comforts, and they had suffered all kinds of punishments, imprisonments, beatings. Nobody could have thought....

These were the people whom Gandhi had trusted. And there was apparent reason to trust, because when British government soldiers were beating them, Gandhi's instructions were, "You are not to retaliate, you have just to stand here. Let them kill you, but no violence from your side should be possible" -- and thousands of people behaved in that way.

The British government was in great confusion -- no government has ever been in such confusion. If these revolutionaries had been using violent methods, then there would have been no problem; the British government could have crushed them immediately, shot them all. There would have been no problem -- they were a nuisance, violent, they deserved it.

But these people had not done any violence, had not been a nuisance to anybody. In fact what they were doing were strange things which no revolutionary had ever done. Standing before the governor's house they were reciting form the GITA, reading from THE BIBLE, quoting Jesus; saying prayers from the Christians, Hindus, Mohammedans -- prayers from all these religions they were reciting. Now what to do with these people?

Even the cruelest person would have a second thought: "To shoot these people does not seem to be the right measure." But there was nobody to tell idiots like Winston Churchill, "When revolutionaries are using new methods, why don't you use new methods? Let them recite from THE BIBLE -- your soldiers can also recite from THE BIBLE! What is the problem? You recite loudly! They cannot take over the government by reciting THE BIBLE -- let them recite. You participate, it is good. Let all government people also join them in reciting, and let *them* be puzzled.

If I had been in Winston Churchill's place that's what I would have done. No non-violent revolutionary has to be sent to jail; this is absolutely ugly. He should not be beaten -- for what? If he is praying, you join in; prayer is a good thing. And invite him: "Come every day. We had forgotten to do our prayers, you have reminded us. Come every day!" Treat them well, offer them a cup of coffee or tea, some sweets to take home for their children.

That would have been the right answer; but in that hollow head of Winston Churchill's it was impossible to have such an insight -- such a simple thing. He started doing what was absolutely unnecessary, which destroyed the British Empire. It was not Gandhi, it was the stupidity of the British Empire itself.

If you confront people who are non-violent with bullets, you cannot survive. The whole world's sympathy was with Gandhi and his revolution; even in Britain the sympathy of British people was with Gandhi. Anybody who has a little sense and humanity -- his sympathy will be with these poor people who are not doing any harm, whom you are shooting, killing... and killing in such a horrible way.

In Punjab there was a place, Jalianwala Baug -- a public park, walled, with only one door. It was a secluded place for large meetings; one hundred thousand people could be seated. There was going to be a meeting of non-violent people, with not even a staff in their hands -- and these were not people who were nonviolent by nature or by tradition. Punjabis, Sikhs... even the Sikh religion says that every Sikh should carry a sword with him -- that is essential. That is part of his religion, he does not need any license.

Even in countries like India where you cannot carry a weapon without a license, the Sikh carries a weapon because it is a question of his religion. And you cannot hurt anybody's religious feelings -- although it is not such a religious feeling at all. Carrying a sword? -- you can kill anybody. This is not a religious thing.

But the Sikh religion makes it a point, and the British government had been allowing them for three hundred years, so there was a precedent. For three hundred years they had not been prevented; to prevent

them now would make them unnecessarily angry. It is better to let them carry their swords.

In Jalianwala Baug most of the people were Sikhs, but because they followed Gandhi they had not brought their swords. Gandhi had said, "No weapons, not even a staff, not even a bamboo should you carry; you should be absolutely unarmed. And let them kill. How many unarmed people can they kill? Let us see how far they can go in inhumanity."

There were one hundred thousand people, and the British government attacked them unnecessarily -- because they were doing nothing; they were just saying prayers and asking God to make the country free. Now, there is no problem in that.

You can ask God *not* to make the country free -- what is the problem? If they are asking God, you ask God too. You have all the churches and all the priests: let all of them ask God not to make the country free. If it is a question of a fight in prayers, do it in prayers. But they sent General Dyer, a very cruel man, with machine guns and the army.

You can imagine that situation: one door, General Dyer with machine guns at the door, high walls which you cannot climb -- and he started shooting. He killed thousands of people -- children, women, old people -- for no reason. But it created a world uproar. The British government even had to call General Dyer back to England. They had to appoint a special judge to inquire into the case, just for show, because the sympathy was with the Indian revolutionaries: something had to be done.

The responsibility had to be thrown on General Dyer, and he said, "It is none of my responsibility. I received the order from the governor-general, and I am simply a soldier. What can I do except follow the order? And if you want an investigation, then investigate the governor-general. And I know perfectly well that he received the order from Winston Churchill, the prime minister. From nowhere else could he receive the order." But who listens to a poor general? The investigation continued.

That's how government investigations go on: they continue for a few years, and by that time people forget all about what the matter was, who did it, what happened. So many things have happened since, so many other investigations are going on. Finally the report comes; and the report is all in legal jargon, and nobody knows what the result is. Government investigations never come to any conclusion.

No punishment was given to General Dyer. In fact with what face could the British government punish General Dyer? Yes, he was retired with good arrangements for his future life. This is not a punishment, this is a reward.

These people stood before the machine guns barehanded, opened their shirt fronts, and told the soldiers, "You kill as many as you can, because anyway, living in slavery is worse than death." Finally the British government caved in.

Gandhi had never thought.... These people -- trusted, well-known for years to be absolutely nonviolent, not power-hungry-suddenly changed. When the revolution succeeded and these people came into power they started doing the same things that the British government had been doing. Now *they* were shooting communists, *they* were shooting socialists. They forgot completely about non-violence.

What to say about them; you will be surprised to know that even Mahatma Gandhi forgot all about nonviolence. He was asked by an American writer, Louis Fisher, who was writing Gandhi's biography -- it is one of the most beautiful biographies of Gandhi -- he asked Gandhi, "You are talking about non-violence, but if the country becomes independent, are you going to have armies or not?"

Gandhi said, "The answer is obvious. The moment the country is free, there will be no armies."

Louis Fisher asked, "If somebody attacks the country -- because you have been attacked for two thousand years.... Even with armies and every way to protect yourself, you have been attacked for two thousand years continually, and you have been enslaved again and again. What will happen when you dissolve the armies and throw your arms in the ocean? Then from all around the borders of your country people will rush in. What will you do?"

Gandhi said, "We will welcome them, tell them, 'If you don't have a place in your country, we have enough -- you can come here. Even if we don't have enough, we will share what we have. Live with us.'"

Louis Fisher persisted. He said, "Times have changed. People may not be coming directly, they may be bombing you from the air. What will you do then? -- because there will be no encounter face-to-face to talk."

Gandhi said, "I believe in God and I believe in the soul. We will stand in the open looking upwards, praying that if this is the will of God then we submit to it. But we will pray to God to change the heart of these people who have come to bomb us." Now, this is the man before the revolution -- not much before, just ten years before.

When the revolution succeeded, and Pakistan attacked Indian territory in Kashmir, the prime minister of India, Jawaharlal Nehru told Gandhi, "We have to send forces, and you have to bless our forces" -- and Gandhi blessed the forces. Three planes flew over the place where he used to stay in Delhi; he came out into the garden and blessed the planes. Those were the first planes to attack, and then the army followed.

Now, what happened to this man? Armies were going to be destroyed and he was coming outside to pray to God -- to bless the planes carrying bombs to be dropped on the same people who just a few days before were a part of India. They WERE Indian; but now, on the map, the color has changed, a new line has been drawn. These people are no longer Indians, they are Pakistanis.

Power has its own ways to destroy you.

It destroyed even the non-violent revolutionaries, it destroyed even the non-violent leader. Nobody bothers about it, how Gandhi can still be accepted as non-violent. In his crucial moment he failed. He could not say to Jawaharlal, "Dissolve the armies and let Pakistan come -- they are our people. Let them conquer us, what is the problem? The country was one before, it will be one again. It may not be called India, it may be called Pakistan -- just words."

If I was in his place I would simply have said that.... If that were my philosophy, non-violence -- it is not my philosophy, but if it were my philosophy then I would have gone to the logical conclusion; it is simple. "You all wanted one country and those poor Pakistanis are trying to make it one again; let them do it, help them. The only difference will be, before, if it had remained one it would have been called India. What difference does it make if now it will be called Pakistan -- which is a far more beautiful word."Pakistan means "the holy land." India is a meaningless word. It was just because the Persians who came to conquer India had no letter for "s" in their language in their alphabet, so the river Sindu they called Hindu, the closest to "s" was "H" -- in their language they can come closest to "s" through "H." So when they crossed the river Sindu, which is the border of India, they called it Hindu, and the land that lies beyond they called Hind.

When the word Hind started moving from Persia into other languages, by the time it reached Rome it became "Ind," and from "Ind" comes the English word India. It is absolutely meaningless; just because Persian does not have the letter "s," that's why it is called India otherwise there is no reason.

Pakistan is a beautiful word. I would have loved and welcomed them. Yes, the country would be Pakistan, their flag would be there -- but what is wrong in it? Their flag is also beautiful -- a green flag, with a star and the moon. It is a beautiful flag, there is nothing wrong in it. The color is good, the symbol is beautiful.

What difference does it make? Perhaps they may have forced Hindus to become Mohammedans -- so what! You have been Hindus for thousands of years, what have you done? Just for a change it is perfectly good. Be Mohammedans! Rather than them converting you, you allow them; you say, "Please convert us." And then be Mohammedans, and you will be the majority; you will vote in the country, rule the country. It is so simple. Go non-violent the whole way.

If all the Hindus become Mohammedans, who is going to rule the country? These Hindus will still rule the country -- because they *are* the majority, they are the most educated, they are the most cultured -- and with no problem. And the people who would have attacked them would have been known in history as the greatest idiots.

But even Gandhi could not manage to have the courage to say to Jawaharlal, "This is not right -- this is against our philosophy." No, when power comes in your hands, you think in terms of power, politics, you don't think in terms of philosophy.

Yes, revolutions have all failed.

By their very nature they cannot succeed; hence, I am not for revolutions.

You ask me: when all revolutions have made things worse, why should we not let things be as they are? You don't understand -- that's what rebellion is: let things be as they are, don't disturb. Let nature take its own course. That's what I mean by rebellion.

A rebellious person does not waste his energy in fighting with this and that. I have never been fighting with anything -- arguing against somebody is not fighting. I enjoy it! I enjoy it so much that many times I forget that I am arguing against myself. To me it is just a game. But I have not been rebelling in any destructive way. And I have not told you to destroy anything, or to destroy the society, or to destroy the government.

I have been telling you, just collect your whole energy from all the sources where you have it involved, and enjoy.

Bring your whole energy to this moment and let things be as they are.

Just the other day Sheela was asking me... she is puzzled, in great anxiety -- it is natural because she has to think of the whole commune -- because the world, economy is going to collapse any day. That is certain, it Is going to collapse.

The dollar goes on rising every day. When I was in India a dollar was worth seven and a half rupees by government rates. From seven to twenty-two... the dollar has become three times more valuable, or, the rupee has lost so much value that it is only one third of its original value. The same is true about all other currencies in the world, because they are all connected

The Australian dollar used to be costlier than the American dollar; even the Australian dollar has gone down below the American dollar. The American dollar is going higher and higher. Our people, who come from all over the world for the festival, are feeling in a great difficulty because this time they will have to arrange at least four times more money to participate because the dollar costs four times more. This cannot go on forever -- economically there is a limit to everything. At a certain moment the dollar will collapse.

That's how it happened in 1930; first the dollar went higher and higher and higher.... But you cannot go higher forever; where you will go? It went so high that in China just to purchase a single packet of cigarettes you had to carry a bag full of notes. In Germany people were using notes for burning, to make a cup of tea. The notes had lost all value. Even wood was costlier, so it was better to burn the notes themselves.

But this kind of situation cannot last forever. When all the world was in such a turmoil, naturally other countries all disconnected from the dollar; then the dollar flopped. And thousands of people, millionaires committed suicide in America in 1930.

Wall Street became the greatest suicidal point. People were simply jumping from buildings because all was lost. Just a few minutes before they were worth millions of dollars; a few seconds later they were paupers -- and they could not accept that. They would rather jump from a thirty-story building and finish themselves.

This situation can come again, because that's how it had come before: slowly slowly the dollar goes higher.... If President Reagan has any sense it is time to stop the dollar going higher. But he is enjoying, because all Americans are enjoying: "President Reagan has proved a great president -- the dollar is going higher, American prestige is going higher, American money is going higher. We are at the top!"

But those fools don't understand that sometimes when you fall from the top then only do you understand that those who were at the bottom were far more fortunate because they could not fall. There was nowhere to fall, they were already sitting at the bottom. Only the people from the top fall.

If President Reagan has any sense... but I cannot conceive that he has that sense, because the whole euphoria in America will disappear. Right now he can do anything because the American feels in a euphoria; but soon the fall will come.

So Sheela was asking me what we have to do -- because once the fall comes we will be in trouble.

I said to her, "Don't be worried, let it come. Before it comes let us enjoy. What can you do?" She thought perhaps we could collect at least enough food for two or three years.

That would be dangerous. If you have food for two or three years collected here, then people all around will attack you because they will not have food, and you will have a three-year food reservoir with you. And when people are dying and hungry, they don't bother, they can do anything. So your food will become a magnetic pull for people.

It is better that whatever happens to the whole world happens to us. Why be worried? It is not only going to happen to us, it is going to happen to the whole world; so whenever it happens to the whole world it will happen to us. We will not be in any worse condition than anybody else. We will be in a better condition than everybody else because at least we have a commune.

Those people will be carrying their whole burden on their own heads, or on the head of a small family. We can share our joy. We can share our sadness. And the mathematics is: when you share joy it increases, when you share your sadness it decreases. We can share our bounty, we can share our poverty. We will not be in any way in more trouble than anybody else. And somehow the world survived 1930; it is going to survive this crisis too.

But who knows when it is going to happen? Perhaps it may not happen. A world war may begin before it. President Reagan may have a heart attack. If he has a heart then it is always possible to have a heart attack. If you don't have, only then are you secure. I suspect that he has, but who knows?

Even an artificial heart can fail; the battery can run down, anything is possible. So don't be worried

about tomorrow. I told Sheela, "Don't be bothered about tomorrow. Today is enough unto itself. Enjoy, live, and we will see when tomorrow comes; whatever we can do, we will do."
That's what I mean by rebellion.

Not bothering about the future, that is the rebel's mind. If death comes, then it is okay; we have lived, there is no grudge. Only those who have not lived will feel grumpy when death comes.

We are living totally; if death comes it is perfectly good. Any time is the right time, it will find us ready. And we don't have much. You can keep your suitcases ready -- if death comes, you just take your suitcase. Or you can even fold your tent, saying, "It will just take ten minutes for me to fold this. I am bringing my tent, because with such a crowd going with you there may be trouble." We can bring our tents.

Those who have lived do not bother about death. It is only the people who have missed life who are continuously afraid of death.

So I told her, "You forget about it. This moment is enough to live, to do, to create. Next moment we will see. We will be there, and whatever will be possible we will do. And if nothing is possible then one can always die gracefully. Death is not an indignity."

Yes, you can live with indignity, then you will die also with indignity. You can live without grace, then you will die also without grace.

Your death will be the culmination point of your life.

Live with dignity, live with joy, live with grace -- and death cannot be anything else.
It will be the very climax of your life.

This is my meaning of the rebel. We are not revolutionaries -- the very word is too orthodox. It is as old as anything else; you can find revolutionaries as far back as you can find human beings. There have always been revolutionaries who have been changing society. And the questioner is right, that each time the revolution comes, things become worse.

They are bound to become worse for the simple reason that if you can throw a regime.... For example, if you can throw the regime of Adolf Hitler, then you have to be a slightly bigger Adolf Hitler; otherwise you cannot throw it. It is a very simple phenomenon.

Why could Adolf Hitler not be thrown out? Do you think efforts were not made? There were communists, there were socialists, there were democrats -- and the communist party was the most organized party in Germany. Adolf Hitler's success is simply the success of brutality. It will be helpful if you understand.

When he made his party, the Nazi party, there were only nineteen members. The communist party was the largest party with thousands of members. The old regimers was tottering. After the first world war, Germany had lost its nerve, it was no longer a strong nation. Every possibility was there that the communist party would take over. With nineteen people what could Adolf Hitler do? But he managed.

What did he do? He had a certain strategy. He would not allow anybody else's meeting to be arranged. For example, if a communist meeting was called, his nineteen people would be there among the crowd with weapons and tear gas bombs, and they would disturb the meeting. And they would beat the audience who had just come to listen, who had nothing to do.... A great communist leader was going to speak; some in the audience were simply people who had come to listen to what he wanted to say. And they were beaten; somebody was killed and the meeting was a chaos.

Slowly it became clear that you could not attend a communist meeting. They had thousands of members, but this small group of criminals managed one thing: nobody else except them could hold a meeting without any disturbance. In *their* meeting there was no disturbance because they were the disturbers.

So when Adolf Hitler was having a meeting.... And people are addicts. There are political addicts -- if they don't go to a political meeting for a few days then something troubles them; they start feeling that something is missing.

Now, the socialist party, the communist party, democrats, liberals -- nobody can hold a meeting. The first program of Adolf Hitler was to make it clear to the whole country that the only man who could hold a meeting without any violence to the audience was Adolf Hitler. And he made it clear with a simple strategy. He was the only man who was in the news, who was on the media, because he was the only political leader who was being heard -- and thousands of people were coming to listen to him.

And those idiots -- socialists, communists, liberals, democrats -- could not even figure out his strategy. It was such a simple strategy. They could not even figure it out why *his* meetings were not being disturbed. Who were the people who disturbed their meetings?

It was simple, there was no need to do any field work. Just sitting in your chair, in your room, you could

have worked out that these were the people who were disturbing other people's meetings. *Their* meetings were not disturbed because those people were functioning in a conventional way. They had never thought that this would be a political strategy.

Then Adolf Hitler was the only speaker, Adolf Hitler was the only man in the news; the membership of the Nazi party started growing in leaps and bounds. Within two years he had thousands of followers -- and all the other parties were simply crushed. Before the election he managed it -- that there was no other party except the Nazi party. He came into power.

Now, if you want to throw Adolf Hitler out of power -- and he needs to be thrown out -- you cannot do it unless you go one step lower in humanity than him. Now, how is the revolution going to succeed?

If the revolution succeeds, that means a bigger Adolf Hitler succeeds. But that is the *failure* of the revolution, not the success. So it fails either way. Either you fail, then Adolf Hitler remains there; or you succeed, and you prove to be a bigger Adolf Hitler. Revolution fails in either case. So it is true, revolutions have not helped, they have created worse conditions for people.

But rebellion has never been tried.

Revolution is a collective effort to overthrow the government.

Rebellion is individual.

It overthrows nobody; it simply dissolves the individual's hypocrisy.

The rebel drops his facade.

He is not against any regime, against any society. He is not bothered by all that nonsense. Those who are interested in that, let them do their work. The rebel is simply very self-oriented.

I have been condemned by many sources around the world because I teach people selfishness. Yes, I teach selfishness. It is not a condemnation, this is my whole philosophy. I teach you to be selfish because unselfishness has been taught for thousands of years and it has not helped anybody.

I teach you to be just self-oriented.

Drop all the rubbish that is in you.

Clean yourself and start living as if you are the first and the last man in the world. The first, so that you don't have to carry the burden of the past, because there is no past. And the last, so that you need not worry about the future, about what will happen to your children. They will take care of themselves.

You think of yourself and live intensely at the innermost core of your being.

That's what rebellion is:

Let things be as they are.

But you are not a *thing*, you are a *being*:

Change yourself, transform yourself

Become a new man.

From Personality to Individuality

Answers to the Seekers on the Path

Talks given from 30/12/84 pm to 28/01/85 pm

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OSHO,
WHAT PLACE HAS MYSTICISM IN YOUR RELIGION?

My religion is pure mysticism.
There is nothing else in it.
The other religions have no place for mysticism in them. They cannot have, for the simple reason that they have answers for every question -- bogus answers, without any evidence, with no argument. But for the gullible humanity they are consoling. They demystify existence.
All knowledge demystifies existence.
I don't teach you knowledgeability.

On the other hand all the religions do just that: they make you knowledgeable. They have a God as the creator. They have messengers of God bringing all the answers from the original source, indubitable, infallible.

These religions could exploit humanity for a simple reason: man feels a kind of inner unease when there are questions and there is no way to find the answer. Questions are there -- man is born with questions, with a big question mark in his heart -- and it is good.

It is fortunate that man is born with a question mark, otherwise he would be just another species of animal. Buffaloes have no questions -- they accept whatever is, unquestioningly -- they are really faithful, religious. Trees have no questions, birds have no questions; it is only man and man's prerogative, his privilege. In the whole of existence he alone is capable of asking a question.

The old religions have been trying to destroy your privilege. They have been forcing you down to the level of the animals. That's what they call faith: "undoubting faith." They want you to be buffaloes, donkeys, but not men -- because man's only special quality that defines him as separate from animalhood is the question mark. Yes, it is a turmoil. Certainly to live without any questions is peaceful, but that peace is a dead peace, it has no life in it. That silence is the silence of a cemetery, of the graveyard.
I would prefer man to be in a turmoil, but *alive*.

I would not like him to become a graveyard. That peace, that silence is at a great cost: you are losing your life, you are losing your intelligence, you are losing all possibility of discovering an ecstatic way of life. That question mark is not there without significance. It is not the work of the devil that each child is born with doubt, not with faith.
Doubt is natural.

Each child is asking a thousand and one questions. The more a child asks the questions, the more potential he is showing that he will be able to discover something. There are dumb children too -- not literally dumb, but psychologically dumb. Parents like them very much because they don't create any trouble, they don't ask any questions -- even a small child can destroy all your knowledgeability.

I am reminded of my own childhood and so many things that will help you to understand the beauty of the question mark. And unless you understand the question mark as something intrinsic to your humanity, to your dignity, you will not understand what mysticism is.
Mystifying is not mysticism.
Mystifying is what the priests have been doing.
They have taken your question mark.

They have destroyed the possibility of your exploring the mystery of existence. But they have to give you some substitute, some lollipop that is mystifying. And that is what all the scriptures have been doing; their basic methodology has been the same.

For example, in Hinduism the scriptures are written in a very difficult language, Sanskrit. Not a single Indian speaks it; it is a dead language. And as far as I am concerned, I have tried hard to find out whether it has ever been alive and I have not found a single piece of evidence. It has always been dead from the very beginning; it was born dead. It was invented by the priests. People have never used it, people cannot use it. It is so sophisticated, so grammatical, so mathematical, so phonetical that people cannot use it.

When people use a language, the language starts becoming less grammatical but more alive; less mathematical but more meaningful. It becomes raw, it is no longer polished and sophisticated -- and it starts growing. Sanskrit has never grown. A dead thing cannot grow. It is exactly where it was five thousand years before -- no growth. Obviously a dead thing cannot grow.

A living language used by people goes on growing. Its words become more and more rounded, just like stones slipping into the river start becoming round. The continuous flow of the river, the continuous hitting against other rocks, against other stones, gives them a roundness. This can be seen; and you can immediately describe, define which languages are dead and which languages are living.

The living languages will never be perfect -- dead languages will be always perfect -- because living languages are used by imperfect, fallible, human beings, and from mouth to mouth they go on changing. They become more and more usable.

For example, in India English was introduced from the outside. A few words were bound to go into people's use -- for example, the word station. Now there has never been anything like a station in India before; it came after the English language had already come. Then the railways were introduced and of course the word station was there.

But if you move all over India in the villages, you will never find a single Indian -- I mean of the ninety-eight percent of Indians who don't know English using the word station. It is too difficult, too sophisticated. Through use, they have made -- without anybody actually making it, just by use -- they have come to the word *tesan*. That is simple. "Station" seems to be a little difficult, it is a strain, so "tesan."

"Report"... now, it came with the English language, the police stations and your having to "report." But go to the villages and you will be surprised: nobody uses the word report, they use the word *rapat*. It has become rounded, "rapat" -- the sophistication of "report," the difficulty of "report" is gone. "Rapat" that seems to be human. And so many words... and they tell a tremendously meaningful story: when words are used by people then they start taking a shape of their own. By mere usage they go on changing.

Sanskrit remains static. Hebrew, Arabic, Greek, Latin -- they all remain static, far above people's heads, far above their hands. Sanskrit was never the language of the people and this was mystifying -- the whole country depended on the priesthood, and in Sanskrit they would be saying pure rubbish. Once you know it, you will be surprised -- what is sacred about it? But chanted in Sanskrit, you don't know what it means, you are mystified.

To keep the scriptures sacred it was necessary to keep them secret. They should not reach the people, people should not be able to read them. Whenever they need, the priest is available, he will read it. When printing was introduced Hindus were very reluctant for their scriptures to be printed: what would happen to the mystifying that they had been maintaining for thousands of years?

Hindus have mystified the whole country with the idea that they have all the secrets in their sacred books -- but of those sacred books, ninety-nine percent is simply cow-dung! For Hindus it may be holy, but for nobody else is it holy. When those sacred books were translated into other languages the mystifying process stopped; Hinduism lost its height, its glory, because then you could read it in any language -- all those scriptures were available.

Mahavira never spoke in Sanskrit, Gautam Buddha never spoke in Sanskrit -- for the simple reason that they were trying to defy the priesthood. They spoke in the language of the people. They were condemned by the priesthood: "This is not the right way. You should speak in Sanskrit. And both of you are perfectly well educated " -- both were sons of great kings -- " you know Sanskrit, so why do you speak ordinary people's languages?"

They said, "For a certain reason: we want people to know that this mystifying has to be exposed. There is nothing in your scriptures, but because they are in a language which nobody understands, it is left to the people's imagination."

Even the priest may not understand what he is reciting because Sanskrit has to be learned by

memorizing, not by understanding. There is a great difference between the two. Sanskrit has to be learned by rote, by memory; you have to memorize it. Its whole emphasis is on memory, not on understanding. There is no need to be bothered what it means; all that you should be concerned about is how it is chanted.

And of course Sanskrit is a very beautiful language, having the quality of singing. You can memorize a song more easily than the same length of prose. Poetry is easily memorized; hence, all the languages which have depended on memory are all poetic, they look like songs, they sound beautiful Meaning? -- you should not ask, because the meaning may be just as stupid as any of today's newspapers, perhaps even worse because it is a five-thousand-year-old newspaper.

When a brahmin is chanting it you will be mystified by his chanting; it creates a certain atmosphere of song. And what is the meaning of what he is chanting? Perhaps the passage he is chanting is a prayer to God that means: "Please destroy the crops of my enemy, and let my crops be doubled over last year's. Let the milk disappear from my neighbor's cows and let all that milk come to my cows." When you understand the meaning, you will say, "What nonsense! Where is the sacredness? Where is the religion? This is religion?" -- but the meaning is not to be bothered about.

The Mohammedan, if you listen to him calling from the tower of his mosque... you will be thrilled with its singsong quality. Arabic is tremendously touching, goes directly to the heart. It is meant to go there, it is not meant to go to your intellect, your reason. It is meant to touch your feelings, and it certainly touches them.

So when you hear Arabic you will be thrilled that there must be something immensely beautiful in it. If just the sound makes you so thrilled and excited, what about the meaning? But please don't ask the meaning, because the meaning is going to be so third rate and ugly that you will not even be able to believe that this kind of crap can be put into such a beautiful language.

Hence it is not to be allowed that the people learn the sacred language, the holy language. It is only for the priesthood -- that is their monopoly.

This is the mystifying. This is a substitute to satisfy you, because they have taken away something of immense potential -- the question mark -- which would have made the whole existence a mystery.

They had to give something as a substitute, a toy to play with. And they are ready with every kind of answer. Even before the child has asked, they start stuffing him with answers. Just look at the process. If the question has not been asked, the answer is irrelevant.

This is what I was going to tell you. In my childhood they started giving me answers... because there was a special class for Jainism in the Jaina temple and every child had to attend it, one hour every evening. I refused.

I told my father, "In the first place I don't have those questions for which they are supplying answers. This is stupid. When I have questions I will go and learn their answers and try to find out whether they are correct or not. Right now I am not even interested in the question. Who created the world? My foot! -- I am not interested. I know one thing for certain: I have not created it.

My father said, "You are a strange child. All the children from the family are going, from the neighborhood, everybody is going."

Jainas tend to live in a neighborhood, a close-knit neighborhood. Minorities are afraid of the majority so they remain close to each other; it is more protective. So all the children of the neighborhood go and their temple is in the middle of the neighborhood. That too is for protection, otherwise it will be burned any day if it is in a Hindu neighborhood or in a Mohammedan neighborhood.

And it will become difficult: if there is a riot you cannot go to your own temple. And there are people who will not eat without going to the temple. First they have to go to the temple and worship, then only can they eat. So Jainas live in small sections of the town, city, village, with their temple in the middle, and surrounding it is their whole community.

"Everybody is going," my father said.

I said, "They may have questions, or they are idiots. I am not an idiot, and I don't have those questions, so I simply refuse to go. And I know what the teacher goes on teaching the children is absolute rubbish."

My father said, "How can you prove that? You always ask me to prove things; now I ask you, how can you prove what he says is rubbish?"

I said, "Come with me."

He had to go many times to many places; it was just that the arguments had to be concluded. And when we reached the school, the teacher was teaching that Mahavira had these three qualities: omnipotence, all-powerful; omniscient, all-knowing; omnipresent, everywhere-present. I said, "You have listened, now

come with me to the temple." The class was just by the side of the temple, a room attached to the temple. I said, "Now come into the temple."
He said, "But what for?"
I said, "Come, I will give you the proof."

What I had done was on Mahavira's statue I had just put a *laddoo* -- that is an Indian sweet, a round sweet, just like a ball -- I had put a laddoo on Mahavira's head, so naturally two rats were sitting on Mahavira's head eating the laddoo. I said, This is your omnipotent Mahavira. And I have seen these rats pissing on his head."
My father said, "You are just impossible. Just to prove this you did all that!"

I said, "What else to do? How else to prove it? Because I cannot find where Mahavira is. This is a statue. This is the only Mahavira I know and you know and the teacher knows. And he is omnipresent so he must be present here seeing the rats and what they are doing to him. He could have driven those rats away and thrown away my laddoo. I was not here. I had gone to pick you up -- I had all the arrangements to make. Now prove to me that this man is omnipresent. And I'm not bothered at all -- he may be. Why do I care?"
But before a child even asks a question, you stuff his head with an answer.
That is a basic and major crime of all the religions.
This is what programming is, conditioning is.

These religions condemn me, that I am conditioning people; I am simply deconditioning people.

The conditioning, they have done: they have already filled your mind with all kinds of answers. I am simply destroying those answers so you can find your question. They have covered the question completely, so completely that you have forgotten that you had any question.

In fact you have never asked any questions. No chance has been given to you to be acquainted with your question, with your questioning intelligence. The religions are so afraid that once you start questioning-just once -- then it is going to be difficult to force answers against your will, because that questioning intelligence will be raising doubts; it will raise more questions against their answer than you could have imagined.

So the best way is to commit this basic crime: the child should be caught -- the earlier the better -- and he should be spoon-fed theology, dogmatics, doctrines, catechisms. Before he becomes even aware of the question he knows all the answers.

If you are a Christian how do you know that there is a trinity? -- that God the father, the Holy Ghost, the son, these three make the highest power monopoly, that they dominate the world, that they are the real dictators -- how do you know it? It has been told to you. Perhaps you have forgotten who told you. It was told to you so early that unless you go deeper than that, further back than that, you will not be able to find who was this fellow who corrupted your mind.

The virgin birth... if you are not a Christian, you will immediately object: How can a virgin give birth to a child? But if you are a Christian, you simply don't question it because before your questioning arose, the answer was put into you. They have been behaving with you as if you are a computer -- they just go on feeding the answer.

And if somebody says anything against Christianity, you are ready to kill or be killed for this rubbish that you are not even responsible for discovering on your own. And the person who forced it on you did not himself know either: the same was done to him.

For centuries it goes on and on. Each generation goes on giving all its stupidities and superstitions to the new generation, thinking that they are helping you to become knowledgeable.
And once you become knowledgeable. the doors of mysticism are closed for you.
Mysticism means looking at existence without any prejudice.

Hence I say no so-called religion can be really mystic -- mystifying of course, but never mystic because they cannot fulfill the basic condition to be a mystic.

You have to drop lal your knowledge, all that you have taken on faith has to be thrown down the drain.

Nothing is valuable in it, so don't be worried; it is not a treasure, it is a tragedy. if you can get rid of it you will feel light, you will feel suddenly unburdened; your eyes fresh like a child's eyes.

All these layers of knowledge: Hindu, Christian, Mohammedan, Jewish.... All these layers of knowledge -- it does not matter who has committed the crime against you; all the religions are in the same boat, committing the same crime. And because they are all committing the same crime, nobody objects.
The whole of humanity is in their grip.

And whenever a person like me objects, obviously he is to be condemned by all, criticized by all -- but not answered. Nobody has ever answered me. from my childhood I have been continually asking. Nobody has even answered a single question -- there are no answers. When you understand it, that all answers are arbitrary, created by man just to make you feel at ease....

It is just like the mother telling the child who is not ready to sleep alone in the room "Don't be worried, Jesus is with you. You can sleep. You are not alone." How can the child think that the mother is deceiving him? -- his own mother? Nor does the mother think that she is deceiving; *she* believes it. Her mother poisoned her; she is doing the same to her own child. Naturally, what else can you do?

The child is afraid to be alone, but he has to learn to be alone, to sleep alone. Soon he will be going to a boarding school, he has to learn to stand on his own. He cannot go on clinging to his mother's frock -- for how long? She finds a good reason for saying, "If he starts feeling the presence of Jesus or God and goes to sleep...."

The child will also feel at ease, less afraid. Nothing has changed -- it is the same room, he is alone, the darkness is there -- but now there is a little comfort, that Jesus is looking after him, that God is looking after him, that God is everywhere. His own mother says so, his father says so, his teacher says so, his priest says so; everybody cannot be wrong. And God is invisible so you cannot see Him, but a certain at ease-ness comes to him.

That's what all this knowledge has ben doing to you. It relieves you from enquiring, and enquiry is troublesome.

In this world you cannot get anything unless you are ready to risk something to get it. And God you have got so cheap, without even asking. Now what value can this God have? Religion you have got so cheap.... This religion, this God, are ways of mystifying existence so that your question remains repressed.

My effort here consists in demystifying.

Perhaps that is why the question, What place mysticism has in my religion? has arisen -- because I am continuously demystifying. The questioner does not understand the difference between mysticism and mystifying. He thinks they are synonymous, they are not: they are against each other.

It is mystifying that prevents mysticism from growing. And there is no other way except to destroy mystifying completely, uproot it completely.

And then there is no need for me to give you any answer. Your question is there, and existence is there.

Who am I to come between you and existence?

Face existence.

Look at the sunrise, the sunset.

Then you don't have any answers -- you just see what is there: a tremendously beautiful sunset.

You will be overwhelmed. You would love to sing or dance or paint or just lie down there on the grass and not do anything, just to go on looking. And a certain communion between you and the beauty of the sunset starts happening.

Something transpires -- this is mysticism.

You know nothing -- and yet you know.

There is knowledge which does not know at all.

And there is an ignorance which knows everything, because ignorance is innocence.

I can say to you, blessed are the ignorant; but the second part of my sentence cannot be that they shall inherit the kingdom of God. No, because that will be mystifying. I will say: Blessed are the ignorant, for theirs is the kingdom of God already, now, here. It is not a question that they shall inherit sometime, somewhere in some life after death -- that is mystifying.

Mysticism is cash.

Mystifying is a promissory note.

Nobody knows whether you will be able to cash this promissory note. The government may fail, the bank may go bankrupt. Only banks can go bankrupt, who else? And this promissory note can be cashed only after death, that is the condition on it. "In God we believe... in God we trust." And the pope promises you that this much will be given to you after death but it is always after death. They have been exploiting people with such simple means of exploitation that anybody who has a little bit of intelligence can see it.

Life is mystery.

Scriptures are mystifying. Scriptures are dead.

And the priesthood lives on these dead scriptures.

A real authentic man lives life, not scriptures.

And by sheer living, intensively, totally, he is surrounded by mystery all over. Each moment is a mystery. You can taste it, but you can not reduce it to objective knowledge.

That's the meaning of mystery: you have a certain way of knowing it, but there is no way to reduce it to knowledge. It never becomes knowledge, it always remains knowing.

You have a sense of knowing, but if somebody insists, "If you know, then give me the answer," and you are a true, honest man, you will say, "I have a sense of knowing but I also have another sense that it cannot be reduced to knowledge."

That's why Lao Tzu refused to write anything his whole life... for the simple reason that the moment you write it, it is something else. But this can be detected only by one who has some acquaintance with mystery.

It is not a question of scholarship: a scholar cannot detect anything wrong in Lao Tzu. Confucius was a great scholar in Lao Tzu's time, his contemporary. The world knows Confucius more than Lao Tzu, naturally: he was a great scholar, a well-known wiseman. Great emperors used to visit him for advice. The emperor of China, who must have been the greatest emperor of those days -- because China has always been a continent unto itself -- appointed Confucius to be his prime minister, so that he was always available to him for advice.

But when Confucius went to see Lao Tzu, do you know what happened? He came back with almost a nervous breakdown. Lao Tzu was known at least to those people who were in search. And when the disciples of Confucius came to know that he was going to Lao Tzu they waited outside -- Lao Tzu was living in a mountain cave.

Confucius did not want anybody else to accompany him because he knew that that man was strange, unpredictable. How he may behave, what he will do, what he will say, nobody knows. And before your own disciples... he may cut you to pieces. It is better to go alone first.

So he said to his disciples, you wait outside. Let me go." And when he came out, he was trembling.

The disciples said, what happened?"

He said, "Just take me home. I am not myself That man is a dragon, never go to that man."

What had happened there inside the cave? Lao Tzu's disciples were there, that's why we know what happened, otherwise a great meeting would have been missed. Lao Tzu's disciples were also very shocked even *his* disciples, because Confucius was older than Lao Tzu, far more well-known, respected. Who knew Lao Tzu? -- very few people.

And the way Lao Tzu behaved with Confucius was simply outrageous. But not for Lao Tzu. He was a simple man, neither arrogant nor humble, just a pure human being. And if it hit hard -- his purity, his innocence, and his ordinariness -- if it hit hard on Confucius, what could he do?

If you go to a mirror and the mirror shows your face to be ugly, is it the fault of the mirror? You can do one thing, you can avoid mirrors -- never look in a mirror. Or you can manufacture a mirror that makes you look beautiful. That is possible. There are hundreds of types of mirrors, concave and convex, and who knows what.... You can manage to look long, and you can manage to look fat; you can manage to look small, and you can manage to look beautiful.

Perhaps the mirrors you have are deceiving you. Perhaps the manufacturers are creating mirrors to give you a consolation -- that you are so beautiful. Particularly women, standing before the mirror forget everything else. It is very difficult to take a woman away from the mirror. She goes on looking in the mirror. It must be something in the mirror, otherwise people are just homely.

Lao Tzu's disciples said, "What did you do?"

He said, "I have not done anything, I simply reflected; it was my response. That idiot thinks he knows, and he is only a scholar. Now what can I do if I made it clear to him that all scholarship is rubbish, and told him,'You don't know anything at all'?" And when you face a man like Lao Tzu you cannot be dishonest either, at least in front of him.

Confucius remained just like a statue, frozen, because what Lao Tzu was saying was right. Scholarship is not knowing. You are quoting others, have you anything to say on your own?" And Confucius had nothing to say on his own. He was a great scholar he could have quoted all the old ancient scriptures but on his own? He had never thought about it, that anybody was going to ask, Have you something to say of your own?

And when Lao Tzu looked at him Confucius knew that that man could not be deceived. Confucius asked him about something. Lao Tzu said, "No, I don't know anything."

Then Confucius asked, "What happens after death?"

And Lao Tzu was just like a flare, became aflame, and he said, "Again! Are you going to drop your

stupidity or not? You are alive -- can you say what life is? You are alive -- can you reduce your experience of life into objective knowledge and make a statement of what life is? And remember that you are alive, so you must know.

"You don't know life while you are alive and you are bothering about death! You will have enough time in your grave. At that time you can meditate on what death is. Right now, live! And don't live lukewarm."

Many people go on living on dimmer switches. They go on dimming, dimming. They don't die, they simply go on dimming; they simply fade out. Death happens to only a very few people, those who have really lived and lived hot. They know the difference between life and death because they have tasted life, and that experience of life makes them capable of tasting death too. And because they know life, they can know death. If living, you miss life; dying, you are going to miss death.

"And you are wasting your time; just go out and live!" said Lao Tzu to Confucius. "And one day you will be dead. Don't be worried: I have never heard of anybody living for ever, so one day you will be dead. Death takes no exceptions -- that you are a great scholar or a prime minister. You will die, that much I can predict. Nothing else is predictable but that much can be predicted easily -- that you will die. And in your grave, silently, meditate on what death is."

Confucius was trembling. The king also asked him, "You have been to Lao Tzu -- what happened?"

Confucius said, "All that I was afraid of happened. He made me look so idiotic that even after forty-eight hours I am still trembling. I am still afraid of that man's face -- I had nightmares for two nights! That man is following me, and, it seems, will go on following me. And he had some eyes! They go just like swords into you." He said, "One thing I can say to you as your adviser: don't ever think of meeting this man. He is a dragon, he is not a man."

Mysticism is to know life, without knowledge standing in between you and living.

But you go on living a borrowed kind of life, as if somebody else is living. You are like a zombie, sleepwalking, a somnambulist. And this whole situation has been created by the religions.

The trouble is that people think that the religions have been a great blessing to the world; just the contrary -- they have been the greatest curse to humanity. They destroyed all that was living in you and replaced it with something dead.

Your question was a living phenomenon.

Your doubt was breathing, beating in your heart.

But they told you, "Don't doubt -- otherwise you will suffer."

My father used to tell me, "I am concerned about you. You use such words against religion, God, heaven, and other doctrines, that I am concerned; you may suffer for it."

I told him, "I am ready, but before that suffering happens, let me live my life, and I will not have any grudge, I will not complain. In fact, I should be concerned about you, because all this knowledge is hocuspocus; and you think this boat made of paper is going to take you to the further shore. I tell you, you will drown.

"I am from the very beginning trying to swim -- I am not depending on any paper boat. If I drown, okay, it was my own choice. Nobody else is responsible for it, and I have no complaint. I enjoyed life. I enjoyed denying all that was bogus and borrowed. I enjoyed being myself And if this is the reward that existence gives to an authentic man, I take it with grace.

"But what about you, when your boat -- made of paper, holy paper, made out of scriptures -- is drowning? You missed your life. You cannot feel grateful, because for what will you feel grateful? Life, that may have made you feel gratitude, has slipped out of your hands, and now you are drowning and you don't know how to swim because you never doubted the boat. I have every chance of reaching the other shore if I can swim."

He was a good swimmer himself. And I loved swimming so much that whenever my family wanted to find me they had to go to the side of the river to find where I was -- because I had to be somewhere in the river. For four to six hours every day I was in the river. Once in a while we both used to go for a swim. I used to invite him particularly in the rainy season.

And he would say, "Don't do that," because in the rainy season the river was a mountainous river. It would suddenly become so wide, and so big; otherwise it was a small river.

In the summer you could not conceive how much bigger it became -- a hundredfold at least -- miles broad. And the current was so heavy that if I wanted to cross the river -- and I have crossed that river hundreds of times in the rainy season -- it would take me at least two to three miles downstream. Only then would I be able to reach to the other shore. Directly it was impossible. To move directly from this point

straight to the other side was impossible. The current was so strong that crossing it I would be carried at least three miles down river.

But I said, "I manage it, and you certainly are a better swimmer, with more strength than me. I am just a child. You are a strong man, you can make it. Only once he came with me, and that too because I created a situation that he had to come.

My sister had got married and her husband had come to visit us. He was a wrestler; he was the university champion. It was a joke in the university, because when I entered the university -- that was his last year, final M.A. -- I stayed in his room. So it became a joke because two champions... I was the university champion in debate, and he was a wrestler.

But everybody was worried about how we were managing because I was continually arguing and he knew only one argument: fighting. He was accepted by the university and passed all the examinations, but it was not that he was passing those examinations.... The university wanted him to remain in the university because he was the all-India champion. Champions are valuable; they raise the credit of your university.

He knew nothing of what the examinations were about. From the morning, he was doing hours of exercises; in the evening, more exercises -- and he was continuously wrestling with people, and his teacher. He was certainly a very good wrestler, I have seen him fighting. He finally became our sannyasin, but unfortunately he died very early. He was not more than fifty-five when he died.

He had come with me from the university and I asked my father, Today, we are both going swimming. He is also a swimmer as well as a wrestler. You have to come." He could not say no in front of his son-in-law -- that would have looked a little as if he was afraid. And the son-in-law could not say anything because the father-in-law was coming -- an old man. And I was very young and he was an all-India champion wrestler; so how could he expose that he was afraid?

When he saw the river he said, "Really, are we going to cross it?"

I said, "Of course."

My mother was trying to prevent us; my sister was trying to prevent her husband, but I was all for it. I said, "This chance will never come again; let us see what happens. At the most we'll be taken three, four miles downstream, we will just have to walk four miles up again." So when I jumped, they had to jump. And it was terrible -- the current was so strong that my brother-in-law said, "It would have been better if I had said that I was afraid before; now to go back is impossible. We are right in the middle, and I don't see any hope of reaching to the other side."

My father said, "I always knew that one day this boy was going to create some trouble for everybody."

But I said, "When we have crossed half, it is proof enough: the other half we can cross because we have already crossed half" Many times they both agreed to turn back, but I said, "You are being absolutely foolish, because to return is still the same distance. And for your whole life you will be known as a coward. What is the point of returning now? In the same time, with the same energy, we will reach the other shore. Even if you return, I am going to the other shore."

That pulled them out of it; they felt, "If he goes on and reaches the other shore -- and he is going to make it because he has been going across continually -- and we turn back now, he will spread the rumor in the whole city:'Look, this is the all-India wrestling champion, and this is my father, who has been swimming his whole life. They both turned back from the middle of the river leaving a small child to go alone to the other side.'

"Now," they said, whatsoever happens, even if death happens, there is nothing to do but follow him. He will not turn back." My father said to my brother-in-law, "You don't know him, he is not the type to go back on anything. He would rather die -- and we are both going to die with him! And we have unnecessarily got ourselves into trouble. I have been avoiding this for years, but just because of you, I agreed."

And my brother-in-law said, "Just because of you, I agreed. He played a trick on both of us."

But finally we reached the bank and I said, "Now, what do you say? Just a little courage and a little readiness to take the risk, and to go into the unknown.... And you were trying to go back, which was the same distance -- but it was known. That shore was known, so you felt that perhaps it was easier because it was known, and this side was unknown. The unknowability made you afraid, otherwise what arithmetic is this?"

We reached the other shore. We walked three, four miles up again, but they were not prepared to swim back because if we wanted to reach the other shore at the same point we started, then we would have had to go on four miles further. They said, "Four more miles walking? -- and this experience of almost dying? We are going to catch the boat from here!" -- because that was the point from where the boat used to leave to

the other shore to take passengers from this side to that side.

They said, Now whatever you want to do, you can. If you want to go four miles on, you go; we are not coming. We have decided -- we both have decided -- that whatsoever happens, if people call us cowards, okay."

I said, No, I am not going to spread the rumor about you, and I am not going four miles just to prove you cowards. This is my usual practice: I walk up again, and then from four miles further up, I swim across and reach the spot where I have left my clothes. But I will not do that; that will be too much.

"I have already done more than is supposed of a son; I will not do this. But remember one thing: it is better to be ready to swim rather than to wait for boats which are unreliable; better to rely on your own hands than to rely on some knowledge which may be just arbitrarily created by clever people."

Mysticism needs no other qualification except a simple open mind.

You are not a Hindu, you are not a Mohammedan, you are not a Jaina, you are not a Buddhist -- you are simply you.

And then look -- life has no answers.

All answers are mystifying.

Life can be lived, can be loved, can be danced, can be drunk, can be tasted.

You can do so many things with life.

Just remove the dimmer switch.

Livva -- not a little hot, livva real hot!

And life becomes immediately a mystery.

My religion is pure mysticism.

OSHO,
MANY THINGS WHICH ONCE GAVE A PERSON A SENSE OF BELONGING ARE DISAPPEARING: THE TRIBE, THE FAMILY MARRIAGE, EVEN FRIENDSHIP. WHAT IS HAPPENING? WHAT WILL HAPPEN NEXT?

IT is something beautiful that is happening, something really great.

Yes, the tribe is disappearing. The family is disappearing, marriage is disappearing, friendship is disappearing... so far so good -- because it leaves you alone to be yourself

The tribal man is just a number in the tribe. The tribal man is the most primitive man, the most unevolved, closer to animals than to man. He lives only as a number in the tribe. It is good that tribes have disappeared. The disappearance of the tribe created families.

At that stage, the family was a great advantage because the tribe was a big phenomenon; the family was a small unit. You had more freedom in the family than in the tribe. The tribe was very dictatorial and very powerful. The head, the chief of the tribe was all-powerful, even enough to kill you. There are still a few tribes in very undeveloped countries. In India there are a few tribes of aboriginals.

I have been to those tribes. I got myself appointed in Raipur as a professor just because not far from Raipur is the nearest and the most primitive tribe in India, in Bastar. It is a small state, a tribal state. People still live naked and eat raw meat. Perhaps these are the people from the time when fire had not been discovered, and they have carried on the idea of eating raw meat.

They are very simple, innocent; but as far as the tribe, its conventions and its traditions are concerned, absolutely orthodox. There is no question of anybody rebelling against the tribe. He will be immediately killed, sacrificed to the god, because anybody going against the tribe means he is angering the god -- and the tribe cannot afford to make the god angry.

The tribe is carrying on the tradition created by the god himself They don't have scriptures, they don't have any written language; so the priest, who is also the chief, has all the powers. And it is impossible in that tribe to rebel and still remain alive.

You cannot escape, because outside you will not be acceptable at all. They don't know any language that is spoken outside their tribe, they are naked.... They put on small wraparound clothes only on the twenty-sixth of January every year, when a small group of them goes to Delhi, to participate in the celebrations for Republican Day, when India became a republic.

Just a small group is trained to speak a little Hindi and to use some clothes: "And don't be naked in Delhi, particularly when you are passing before the president and the prime minister and all the

ambassadors and the invited guests from the world. At least at that time you should be properly dressed." So a small group is trained. The same group goes every year because nobody wants to bother with all this.

From Raipur it was so close that I used to visit those people just to see how the tribe has a hold over its people. It has an absolute hold because it does not leave you in a position to revolt. You can leave the tribe, but you cannot live outside the tribe. All that you know is the tribal way of living. If you are caught outside the tribe eating raw meat -- they simply kill the animal and start eating it -- you will be immediately taken by the police. Naked, you cannot go outside you -- will be immediately caught.

They don't know any language, they don't know any skill. All the skill that they know is useful only in their tribe. For example, a certain dance, a certain kind of drumming; but that is not used anywhere else except in their tribe. So nobody can move out of the tribe; mobility is impossible.

And living inside the tribe and against the tribe and its conventions is impossible. The moment the chief finds out, he has found a sacrifice for the god. Then the whole tribe gathers together, dances and creates so much noise -- and a bonfire And the man is pushed into the bonfire as a sacrifice to the god.

The tribe was a collective mind.

It is still existent in your collective unconscious.

The family was a development at that time because it made you part of a smaller unit, gave you a little freedom. And your family became protective towards you. Now the family is also disappearing because something which is protective at one point is bound to become prohibitive at another point.

It is just like when you grow a small plant and you put a protective fence round it. But don't forget to remove it when the tree is grown up, otherwise the same fence will not allow the tree to grow. When you put it there, the tree was thin like a finger; that's why you put a small fence around it, it protected it from animals, from children. But when the tree trunk grows wider then the fence that was protective becomes prohibitive, you have to remove it.

That time has come.

The family is no longer protective.

It is prohibitive.

It was a great step out of the tribe.

Now another step has to be taken:

From the family to the commune.

The commune can give you all the freedom that you need, and all the protection that is needed without prohibiting you at any point.

So I say it is good that the tribe has disappeared, that the family is disappearing.

Yes, you will miss it because you have become addicted; these are addictions. You will miss the father, the mother, but that is only a transitory period. When there are communes established around the world, you will be immensely surprised that you have found so many uncles and so many aunts, and you have lost only one mother and one father. What a gain!

And having one father and one mother is psychologically dangerous because if the child is a boy, he starts imitating the father; if a child is a girl, she starts imitating the mother -- and great psychological problems arise.

The girl imitates the mother but she hates the mother, because the girl is a woman; she loves the father. This is an absolutely, biologically solid, scientifically proved fact: the girl loves the father and hates the mother. But the girl cannot imitate the father, she is a girl; she has to imitate the mother.

The boy loves the mother because he is a man, and she is a woman -- and the first woman in his life. He loves the mother, he hates the father. He is jealous of the father also because the father and mother are in love; he cannot tolerate it. And small children show it in many ways. If the father and mother are sleeping in bed, the boy will come and sleep just in the middle of both. It is not just that he wants both. No, he is separating both: "Get away!"

The girl is also jealous of the mother. She would like to take the place of the mother and be the father's beloved. And this is not only about the child. If the father shows too much love to the daughter, the mother immediately starts giving him a headache. If the mother is too loving towards the boy, the father starts feeling left out.

But the father and the mother are fading out: soon they will be gone. But they will leave this whole psychological mess in the children.

Now the girl will hate her mother her whole life; and anything that appears to be similar to the mother, she will hate. And strangely enough, she will behave exactly like the mother, so she will hate herself too.

She will see her face in the mirror and she will remember her mother. She will look at her behavior and she will remember her mother. And the same is going to happen to the boy.

This mess is creating almost fifty percent of the psychological diseases in men and women around the world.

A commune will have a totally fresh psychological health. This is possible only in a commune, because the child... of course the child will be born from a mother and will have a father, but that will not be the only boundary around him. He will be moving in the whole commune and all men of the age of his father will be his uncles -- and an uncle is a nice person. The father is always a little nasty, just because of his function. He is a powerful man, he has to show the power; he has to discipline the boy.

The same is true about the mother: she has to discipline the girl. She is afraid of what the girl is going to be like if she is not forced into a certain ideal which fits with the society -- out of love, with good intentions.... But the uncle is not trying to impose anything.

And when there are so many uncles and so many aunts, one very great phenomenon comes into existence: you are not carrying a single person's image in your mind.

The boy carries the mother's image in his mind: he would like a woman exactly like his mother to be his wife. Now, where can you find your mother again? So he will fall in love with a woman who has some similarity, but similarity is not going to work. Strange things people become attracted to: the color of the hair, the way the woman walks, the color of her eyes, the length of her nose, the cut of her face. If something is similar... but only something can be similar what about everything else?

So with the similar you fall in love. But you are also falling in love with the whole person, not just the way she walks. She will cook also, and it's not going to be your mother's cooking. Then you will know that just walking is not going to help. She screams also, she shouts also. She is not behaving like your mother. She is your wife, why should she behave like your mother? She has not come to babysit.

She has been in search of a husband, and because there was something in you similar to her father -- the length of your nose, the length of your ears -- she fell in love with you. Now what to do with your ears? How long can she go on playing with your ears? And you won't like it either: "What nonsense is this? I am not just ears, I am a whole person!" But the whole person she has no desire for.

This is the trouble that exists, and it is because of a certain reason: every boy has an idea of a woman, and that woman is his mother; every girl has an idea of a man, and that man is her father.

That's why all love affairs are bound to fail.

No love affair can succeed, because the basic psychology is against its success.

So the only successful love affair is one which remains only in your mind, but never materializes. The great lovers of the world: Laila and Majnu, Romeo and Juliet, Shiri and Farhad, Soni and Mahival -- they are great lovers whose story the world has remembered. But if they had got married, finished; their love story nobody would have ever heard. Because they could not materialize their relationship into actuality, it only remained in their mind. The society and the parents or something came in between, and they had to remain apart, separated. The love remained aflame because it was only in imagination.

In imagination there is no problem. You create your lover the way you want. Now, in your imagination your lover cannot say, "No! I am *going* to smoke" -- because it is your imagination. If you want him to smoke he will smoke; if you don't want him to smoke, he will not.

But a real husband will smoke even if you say he should not smoke, that it stinks, that if he smokes you cannot sleep with him in the bed. The more you insist, the more he will resist: "Go to hell, sleep anywhere" His cigarette is far more important than you. It is far more significant for him because it gives him support, help, friendship, company -- thousands of things in such a small cigarette. And what can a woman do? So if there is a choice he will choose the cigarette and leave the woman. But in your imagination you can manage whatsoever you want.

And so the man goes on managing the woman: in his imagination she does not perspire, needs no deodorant. In his imagination she never becomes a pain in the neck because imagination cannot go to the neck, imagination remains in the head. And it is just your painting so whatsoever color you want to put there, you go on putting. There is no problem. There is no resistance from the painting like: "I am not going to take this color," or, "I am not going to wear this sari...."

So the only love affairs which are famous in the world are the love affairs which never materialized. All other love affairs... what happened to them? -- nobody bothers about them. In every story, when the lovers get married the last sentence is: "Then they lived happily ever after." It's strange: every lover in every story then lives happily ever after? In fact, after that the real story begins Before that, what was the story was all

imagination.
It is good that the family is disappearing.
And with it nations will disappear because the family is the unit of the nation.

So I am tremendously happy whenever I see the family disappearing, because I know behind it will go the nation. With it will go the so-called religions, because it is the family which imposes religion, nationality, and all kinds of things on you. Once the family is gone, who is going to force Christianity on you, Hinduism on you; who is going to insist that you are an American, that you are an Oregonian?

Once the family is gone, much of psychological disease will be gone, much of political insanity will be gone. You should be happy that they are disappearing.
Marriage was an invention against nature.

It has tortured man long enough, but there was a time when it was needed. It was needed because there were powerful people and there were weaker people. The powerful people used to collect all the beautiful women for themselves, and the weaker people remained without wives. Their biology remained unsatisfied. So marriage had to be invented -- it was invented by the weaker men. The weaker men got together, must have got together some time in the past and must have decided on it, because when weaker men are together then the stronger man is no longer the stronger. He is stronger than a single man, but he is not stronger then the whole mass of weak people.

The weak people got together and they said, "One man, one wife" -- because that is the ratio in which children are born. It was enforced by the weaker man over the stronger people; otherwise it was bound to be that they would collect all the beautiful women to their harem and the weaker people would remain sex-starved. That situation was not good. The family helped, and the monogamous family came into being. It was of great importance that the weaker people were no more sex-starved.

But now the family is no longer needed, now it is phony. It is possible now that the woman can earn, the man can earn; they need not depend on each other. It is possible for a woman not to have children. It is possible for a woman to hire another woman to have her children grow in the other woman's womb, or she can arrange for a test-tube baby.
Sex and children are no more connected.
You can have sex and it does not mean that you have to suffer children too.
Now the family is absolutely out of date.
The commune has future.

A commune means many independent individuals, not belonging to each other in the old ways of family, tribe, religion, nation, race -- no. Only in one way are they related to each other: that is they are all independent. They respect your independence, and the same they expect from you: to respect their independence.

That is the only relationship, the only friendship, the only thing that is the cementing force in a commune: that we respect each other's individuality, independence. The other's way of life, his style of life is absolutely accepted, respected.

The only condition is that nobody is allowed to interfere with anybody else in any sense.

So it is good that all this dead past is disappearing, and freeing us to create a new man, a new humanity, a new world.

From Personality to Individuality

Chapter #2
Chapter title: To define is to confine -- existence has no boundaries

31 December 1984 pm in Lao Tzu Grove

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OSHO,
WHY DO I FEEL THAT IF LIFE IS MEANINGLESS AND EMPTY? IT SEEMS THAT I AM DEATHLY AFRAID OF BEING ALONE. HOW CAN I GO TOTALLY INTO MY ALONENESS WITH JOY INSTEAD OF FEAR?

THE word "meaning" is irrelevant to life.
Life is neither meaningful nor meaningless.
But for centuries man's mind has been conditioned to believe that life has great meaning. All that meaning was arbitrary. Hence only in this century, for the first time in the whole history of man, has the question, "What is the meaning of life?" become one of the most important, because all old lies are exposed.

Life was meaningful with a God. Life was meaningful with a life beyond death. Life was meaningful because the churches, synagogues, temples, mosques, were continuously hammering the idea in man's mind. A certain maturity has come to man, not to all, but to a very small minority.

I would like you to remember five significant names. First is Soren Kierkegaard. He was the first man who raised this question and was condemned universally, because even to raise the question created suspicion in people. Nobody had dared, ever, to ask, What is the meaning of life?

Even the atheists who had denied God, who had denied the afterlife, who had denied the existence of the soul -- even they had never asked what the meaning of life is. They said, Eat, drink and be merry -- that is the meaning of life." It was clear to them that these joys -- "eat, drink, be merry" -- were what life is all about.

But Soren Kierkegaard went very deeply into the question. He created, unknowingly, a movement: existentialism. Then followed the four other names: Martin Heidegger, Karl Jaspers, Gabriel Marcel, and the last but not the least important -- in fact the most important -- Jean-Paul Sartre. These five people went on hammering on the whole intelligentsia of the world: that life is meaningless.

Now, anybody who has some kind of intelligence is bound to come across this question, and he has to find some way to encounter it.

I do not agree with these five great philosophers, but I give them the respect that they deserve. They were courageous, because once you take meaning out of life, religion disappears, because religion up to now has been nothing but an effort to give meaning to your life: to fill it so that you don't feel empty; to surround you with God and angels so that you don't feel lonely.... You have not been going to the church, the synagogue, and the temple without any reason.

For thousands of years man has not been bowing down to the priests without any reason. He was gaining something. Of course they were exploiting him, but even in their exploitation man was finding a certain consolation. He was not alone, he was being looked after. Life was not futile, it had tremendous meaning, spiritual, esoteric, profound... so high and so deep that your intellect could not comprehend it.

Still the majority of people, ninety-nine percent, are not bothered by the question. How can they be bothered? They easily find consolation from the dead past. To them it is not a dead past.

I have told you about Bishop Jenkins of England who declared that there was no resurrection, that it is a myth; that there was no virgin birth, it is an absolute lie, and that there is no need for anybody to believe in all these mythologies to become a Christian. Of course, there he is not right because he says, "I don't need all these things -- I can still believe in God." I can't see what reason he can give for his faith in God.

Christians were not fools to go on believing in absurdities for two thousand years. The reason was, without those absurdities, you cannot support God the ultimate absurdity. Now, it is like taking your legs and your hands and your head and everything away and saying I still believe in you. Nothing is left behind.

All the theologians, from Thomas Aquinas to any modern preacher, understand perfectly well that God needs support.
Every lie needs support.
Only truth can stand on its own feet.

The lie cannot stand on its own feet. It needs borrowed legs, a borrowed head, a borrowed heart -- everything borrowed. If you go on taking things away piece by piece, and then you say in the end that all these things are not needed, that you still have faith in God.... So for a Christian, according to Jenkins, these things should not be required as a fundamental part of Christianity. I don't know whom he is befooling. Certainly he is befooling himself, because these are the supports, and if you have taken all the supports, the house will fall down. And he has not given a single reason now for faith in God.

But I have remembered him again today because a few days ago lightning struck one of the most beautiful cathedrals in England, York, and almost the majority of the masses believe that it is not a coincidence: it is God punishing the church for installing a man like Jenkins as a bishop. He was the fourth in the hierarchy; he had just to pass two people to become the archbishop of England. And it would not have been difficult to pass these two people. Life is so full of accidents -- they may die or something -- one can always hope. And he was not so far away, just close.

But all over England now, it is believed that God has punished the church. But this is a strange God, and a strange punishment, because Jenkins was not the bishop of this cathedral. This is strange. Jenkins was two hundred miles away. Your God is such a great shot -- He missed him by two hundred miles! A master archer.

And what has the cathedral of York to do with Jenkins' statement? Lightning should be on Jenkins or on the cathedral or church where he was the bishop, or on the archbishop of Canterbury because he had appointed him. But this cathedral in York is in no way connected.

But people have found a relationship -- it is not a coincidence. Then life becomes related to profound realities, even your small stupidities. Now even if God si there, do you think He will bother about Bishop Jenkins? And if He does bother then what kind of anger is this? He should at least learn a little marksmanship. And He must have been doing this for millions of years; so much training....

I am reminded that a king who was a very great lover of archery -- and he himself was a master archer -- always wanted to meet anybody who was better than him. But his whole life he could never find anybody who was better than him. But one day when he was passing through a small village, he saw on every tree a strange thing -- perfect marksmanship, a master far better than him. On every tree, on the wooden fences, everywhere, he found a round circle with an arrow just exactly in the middle.

He stopped his chariot and asked, "Where is this great archer? I would like to honor him. I will take him to the palace -- he should be my master. I have been in search but I have never found anybody better than me. But this man seems to be a hundred percent accurate. Not even by a minute part of an inch does he miss; he exactly hits the center."

He went to a few trees and measured and it was the exact center. He asked somebody from the village... because people had gathered; the king was there, the golden chariot was there -- and what is he doing? And he asked them, "Where is this great archer?"

They all laughed, they said, "He is no archer, he is the idiot of this village." They said, "You don't understand."

"You are all idiots!" the king said. "Such a great archer and you call him an idiot?"

They said, "First, try to understand. He is no archer, he is just a fool. First he shoots the arrow and then he draws the circle. Of course it is perfectly accurate, the circle he draws afterwards. So wherever the arrow goes, there he makes the circle. Don't get worried about him, just go on your way. He is a complete idiot.

"We have been telling him that this is not the way of archery. First you make the circle and *then* you shoot, but he goes on doing it his own way: he shoots *first*. He says, 'What does it matter which you do first and which you do second? This way it is always perfect. Your way does not work at all, I have tried it.'"

Now, God, for millions of years, has been threatening people with lightning, killing people with lightning. Hinduism believes that lightning is nothing but the arrow of the lord Shiva. So whenever there is lightning they have to make a sacrifice to Shiva, to pray or do some rituals, because lightning is the perfect symbol that Shiva is angry, and they have to find the person who has made him angry.

But in the twentieth century, in this last part of the twentieth century, in one of the most educated and sophisticated countries like England, most of the people believe that it is a punishment sent by the lord to Bishop Jenkins! If this is God's archery then I don't think any man is a lesser archer than Him. You won't miss by two hundred miles! Even that idiot who discovered the right way was far more intelligent than this God.

But why do people go on believing in such things? It is not without reason. The reason is that all these things are giving meaning to their lives. A God above makes you feel safe, secure. If there is no God then

the whole sky is empty, and you are left alone. You are so tiny, and the emptiness is so vast. Fear is bound to strike you -- just to think of the emptiness of the sky, which is infinite, because there cannot be any boundary anywhere. The old religions all believed there is a boundary, but that is absolutely illogical. A boundary means there must be something beyond it, otherwise how can you make a boundary? Yes, you can make a boundary around your house because of the neighbor's house. You can create a fencing around your house because the earth continues beyond your fencing.

But if you are creating a fencing where the earth ends, and there is nothing else beyond your fencing, your fencing will fall into the emptiness. How will it be supported from the other side? To create a boundary, two things are needed; one on this side and one on the other side.

Obviously existence cannot have any boundary.

It is fearful to conceive infinity, the emptiness continuing forever and ever. You will never come to a point where you can say, "Now we have reached the end."

There is no end and there is no beginning.

Now, think of a story which has no beginning and no end. It was one of my pastimes.... I have never been much interested in novels, but once in a while when I had nothing else to read I had my own way of reading a novel -- just from the middle, because that gave it some authenticity. With no beginning, you have to work out what must have preceded because you start suddenly in the middle. And I would never go to the end. Again I would stop halfway -- halfway through the second half First I would try to figure out what the beginning could be and what the end could be; then I would start reading from the beginning.

And I was puzzled that I always managed to figure out the beginning and the end. I never missed, not only in details but on all the basic points, because it is a man -- created thing, and the mind works in a certain fashion. It has a routine way of working. If this is the middle, created by a human mind, and if I understand the human mind, I can figure out what the beginning will be and what the end will be.

Yes, if the book is written by a madman, then certainly I am not be able to figure it out. But madmen don't write books. That is very compassionate of them. But in fact if they start writing books, their books will be far more interesting than the books written by scholars, intellectuals, because the intellect has a certain pattern of work.

I am not in favor of all these five "existentialists" -- in quotes -- because I am not even ready to call them existentialists. Kierkegaard never really lived, or if you call his life, life, then it was worse than death. He came out of his house only once a month, and the house was not much, just a small room. His father, seeing that his son seemed to be a little crazy -- continuously reading and writing -- tried to read his books, and threw them away because he could not manage to figure out what Kierkegaard wanted to say. And he goes on and on about nothing, much ado about nothing.

Kierkegaard never got married. One foolish woman was in love with him... must have been foolish, because he was an ugly man in the first place, and a strange type, eccentric, who lived in the darkness of his room. Once a month he had to go out because his father, before he died, had put money in the post office and made an arrangement that every month Kierkegaard could draw a certain amount. He knew that Kierkegaard was not going to earn any money; he would simply die in his room, so his father sold everything and deposited it in the post office. That's why Kierkegaard had to go out once every month; the first day of the month he would go out.

He lived in Copenhagen, and the whole town waited because it was a rare opportunity -- Kierkegaard coming out of his room. The children used to follow him to the post office; it was almost a procession. And he had written a book, EITHER OR, which had just been published and that had become his nickname in Copenhagen. So the children would be shouting "either-or" -- that was his real name to them -- "Either-or is going to the post office!"

It was a great insight on the part of the children to name this man Either-or, because he was exactly that. That's why he could not marry the woman, because he continued to think: either-or. All the favorable points for marriage, and all the unfavorable points for marriage all balanced out. He could not decide. The woman waited for three years, but he said, "Forgive me, I cannot decide. It is still either-or."

Now, this man, who had never loved, who had not a single friend, who had not in any way contacted nature, who never communed in any way with existence.... If he feels life is meaningless, no wonder -- it *has* to be meaningless. But he is projecting his feeling of meaninglessness on everybody.

And then came these four other so-called existentialists. I am calling them so-called because they had no communion with existence at all. The only way to have communion with existence is silence; and they didn't know the language of silence -- how could they commune with existence? So what were they doing?

They were exposing the lie that the religious people have imposed on humanity. And it *was* a lie.

The meaning that religious people have given to human life is arbitrary. These people are exposing the arbitrariness of the religious people's meaning -- but that does not mean that life is meaningless. It simply means that the meaning that was given to life up to now is found invalid:

God is not the meaning of life.

Life beyond death is not the meaning of life.

Jesus Christ is not the meaning of life. But that does not mean that life has no meaning.

But because you have been thinking that this is the meaning of life, when suddenly it falls apart, you pick up the polar opposite idea of meaninglessness.

I want you to remember *my* standpoint.

I am an existentialist. And I say to you that life is neither meaningful nor meaningless. The question is irrelevant.

Life is just an opportunity, an opening.

It depends what you make of it.

It depends on *you* what meaning, what color, what song, what poetry, what dance you give to it.

Life is a creative challenge.

And it is good that it hasn't any fixed meaning, otherwise there would be no challenge. Then it would be just a ready-made thing: you are born and the meaning of life is given to you and you carry it your whole life; this is the meaning of your life. No, existence is far more profound than any meaning.

Existence is just a challenge to creativity.

It allows you all the space that you need -- and you think it is empty? Just try to use the right words, because words have a certain context. "Empty" is a sad word; it seems something is missing, something that should have been is not there. But why call it empty? Why in the first place expect that something should be there waiting for you? Who are you? Give it the right name.

It is one of the basic arts of living to call things by their right name, the right word, to make the right gesture... because even a slightly wrong word brings wrong associations. Now, "empty"... the very sound of the word reminds you of something futile. No, I give it a different meaning: it is spaciousness, uncluttered with anything.

Existence is so spacious that it allows you absolute freedom to be whatsoever you want to be, whatsoever you have the capacity to be.

It allows you an unhindered space to grow and to blossom. It does not impose anything on you.

God imposes things on you. He wants you to be a certain kind of man, having a certain kind of personality, morality, ethics, etiquette. He wants to put you into a cage. And you think to be caged is to have found meaning? To be caged is to be dead.

Nietzsche is far truer when he says, "God is dead and I proclaim to humanity that now man is free." He is saying two things: "God is dead" -- that is the least important part of his statement, which has angered all the religions of the world. The most important part is the second part: "Hence man is free." Just think a little bit about it.

God is equivalent to slavery.

No God is equivalent to freedom.

And freedom is bound to be spacious -- don't call it empty. Yes, it is empty of any hindrance. It is empty of any structure. It is empty of any guidance. It does not force you to move in a certain direction, to be someone.

No, life gives you all the space you need, perhaps more space than you need. Space out, rather than bothering about why life is empty. It is good -- this spaciousness without boundaries, with no guidelines, with no map. You can move like a cloud in the sky: untethered, unforced. Wherever the wind takes you, wherever you reach, that is the goal.

Ordinarily we have been taught that there should be a goal and then you start reaching towards it; if you reach then you have succeeded. But really you have missed immense opportunities. In going for this particular goal you have lost immensely the whole richness of life.

Why does one feel life is meaningless? -- because in the first place you expect some meaning to be there. Who told you that you have to expect some meaning?

This is what I call the wrong that religions have done to man. They have told you there is meaning; you accepted it -- and when you don't find it, you are frustrated, you feel lost.

So many intelligent people go on committing suicide. The greatest numbers of suicides in any single

profession is in the profession of philosophy. More philosophers commit suicide than any other profession. Strange! Professors should be wise people, philosophers particularly so. But what goes wrong? -- their expectation of finding meaning. They try hard to find it, and it is not there. It was never there in the first place.

Other people don't try to find meaning, that's why they need not commit suicide: they never feel frustrated. They know that they have not tried to find it so they feel they are sinners, that something is wrong with them; but they never feel that they have to commit suicide because life is meaningless. They have not searched; meaning was always there. They have not cared. They have not listened to the priest, to the wiseguys who are all around, who are giving advice freely -- although nobody takes it.

Advice is the only thing in the world that everybody gives and nobody takes. And everybody knows it.

These people -- Jaspers, Marcel, Heidegger, Sartre, they have moved to the opposite polarity. Religions say that life is meaningful because God cannot create a meaningless life; it has an intrinsic meaning, a significance. You have to fulfill it, and you will be rewarded for it. Religions gave this hope but these people found that there is no God, that nobody has created a meaningful life, that there is no destiny -- man is just driftwood going nowhere. So they moved to the opposite polarity -- life is meaningless.

Just see the point: religions say life is meaningful, and these so-called existentialists have impressed on the intelligentsia of the world that life is meaningless. But to me they are both making the same mistake.

I say that meaning is irrelevant to life. Let me explain to you. Now, what is the smell of the color red? You will say, "It is irrelevant -- smell has nothing to do with color." And if you start searching for a certain smell in the color red -- because scriptures say, priests say, religions say, and thousands of years of traditions say that the color red has a certain fragrance -- you will find that there is no fragrance. Color and smell are totally different dimensions; they never meet. Neither has smell any color, nor has color any smell. That does not mean that color is futile, throw it away.

Life and meaning are totally different.

Meaning is a logical concept, and life has nothing to do with logic.

People who want to live have to put logic aside otherwise you cannot live, logic will come in everywhere preventing you from living..."either-or." You will think much, but you will not live much.

And the more you think, the less is the possibility of living.

Living needs a little transcendence from thinking.

Zorba the Greek says to his boss, "Boss, only one thing is wrong with you -- you think too much." And he is right; even his boss realizes finally that he is right. The whole day Zorba works hard, labors -- and then he dances and plays some instrument. What is it in Italian... santuri? -- or in Greek... santuri? I think whatever it is, santuri is a good name! Anyway all names are made up. Let's call it a santuri.

He plays the santuri, he dances, he goes mad, dancing -- and the boss simply sits. One day Zorba says, "What are you doing sitting there? There is a full moon, there is the river, the sands are calling, and the winds are so cool -- come along with me." With very hesitant feet the boss goes with him because Zorba is dragging him, and Zorba is a very strong man.

The boss is just a boss as bosses are supposed to be: a rich man, intellectual, but not strong. That Zorba just pulls him and starts dancing and playing on his santuri. And the boss also tries a little bit, but finds it exhilarating -- the wind, the moon, the river, the sand, and the mad way Zorba plays his santuri, and the mad way he dances.... Slowly slowly, he forgets that he is boss and starts dancing. It takes a little time to slip out of the mind, but he does. It is only for a few moments, but now he too knows that life has a different taste.

Life is not available to thinking.

Perhaps it is available to dancing, to singing.

One thing is certain, that thinking is the most dry dimension of your life. It is a desert with no oasis.

If you feel life is meaningless, that simply means you don't know how to live. You don't know that meaning has nothing to do with life.

This has to be a fundamental principle:

Life has nothing to do with meaning.

It is not arithmetic.

It is not logic.

It is not philosophy.

Living in itself is such an ecstasy -- who cares for meaning? Can't you visualize experiences which are intrinsically so joyous that even to ask the question about meaning will look idiotic? Nobody asks, What is the meaning of love? But these people who are asking, What is the meaning of life? are bound to ask, What

is the meaning of love?

There is one Russian story, a small story. In a village a man, a young man, is called an idiot by everybody. From his very childhood he has heard that, that he is an idiot. And when so many people are saying it -- his father, his mother, his uncles, the neighbors, and everybody -- of course he starts believing that he must be an idiot. How can so many people be wrong? -- and they are all important people. But when he becomes older and this continues, he becomes an absolutely sealed idiot; there is no way to get out of it. He tried hard but whatsoever he did was thought to be idiotic.

That is very human. Once a man goes mad he may become normal again but nobody is going to take him as normal. He may do something normal but you will suspect that there must be something insane about it. And your suspicion will make him hesitant and his hesitancy wi]l make you suspicion stronger; then there is a vicious circle. So that man tried in every possible way to look wise, to do wise things, but whatsoever he did people would always say it was idiotic.

A saint was passing by. He went to the saint in the night when there was nobody about and asked him, "Just help me to get out of this locked state. I am sealed in. They don't let me out; they have not left any window or door open so that I can jump out. And whatsoever I do, even if it is exactly the same as they do, still I am an idiot. What should I do?"

The saint said, "Do just one thing. Whenever somebody says,'Look how beautiful the sunset is,' you say, "you idiot, prove it! What is beautiful there? I don't see any beauty. You prove it.' If somebody says,'Look at that beautiful rose flower,' catch hold of him and tell him,'Prove it! What grounds have you to call this ordinary flower beautiful? There have been millions of rose flowers. There are millions, there will be millions in the future; what special thing has this rose flower got? And what are your fundamental reasons which prove logically that this rose flower is beautiful?'

"If somebody says,'This book of Leo Tolstoy is very beautiful,' just catch hold of him and ask him,'Prove where it is beautiful; what is beautiful in it? It is just an ordinary story -- just the same story which has been told millions of times, just the same triangle in every story: either two men and one woman or two women and one man, but the same triangle. All love stories are triangles. So what is new in it?'"
The man said, "That's right."

The saint said, "Don't miss any chance, because nobody can prove these things; they are unprovable. And when they cannot prove it, they will look idiotic and they will stop calling you an idiot. Next time, when I return, just give me the information how things are going.

And next time when the saint was coming back, even before he could meet the old idiot, people of the village informed him, "A miracle has happened. We had an idiot in our town; he has become the wisest man. We would like you to meet him."

And the saint knew who that "wisest man" was. He said, "I would certainly love to see him. In fact I was hoping to meet him."

The saint was taken to the idiot and the idiot said, "You are a miracle-worker, a miracle man. The trick worked! I simply started calling everyone an idiot, stupid. Somebody would be talking of love, somebody would be talking of beauty, somebody would be talking of art, painting, sculpture, and my standpoint was the same:'Prove it!' And because they could not prove it, they looked idiotic.

And it is a strange thing. I was never hoping to gain this much out of it. All that I wanted was to get out of that confirmed idiocy. It is strange that now I am no longer an idiot, I have become the most wise man, and I know I am the same -- and you know it too."

But the saint said, "Never tell this secret to anybody else. Keep the secret to yourself Do you think I am a saint? Yes, the secret is between us. This is how I became a saint. This is how you have become a wiseman." This is how things go on in the world.

Once you ask, What is the meaning of life? you have asked the wrong question. And obviously somebody will say, "this is the meaning of life" -- and it cannot be proved. Then one thing is proved automatically: that life is meaningless. But that is a fallacy. That's why I say that all these five existentialists -- great names because theirs is the only great philosophical school that has arisen in these last few decades -- have defeated all other philosophical schools with the same trick, the same one that the idiot used. About any painting they will say, "Meaningless!" Of any poetry they will say, "Meaningless!" And there is no way to prove beauty; either you see it or you don't see it. There is no way to prove love; if you have to prove it, you are finished. Can you prove your love?

It is good that people take it for granted, at least in the beginning, that they love each other without asking, "Do you really love me? Where is love? Prove it first." Then love would disappear from the world

because nobody can prove it. How can you prove it? At the most you can say, "You can listen to my heartbeat."

And the other person can listen to your heartbeat and say, "I can hear your heartbeat, but I don't hear any love. I don't hear any song or dance or any bells ringing. It is just a heartbeat." You can find a stethoscope and listen to it more accurately, more loudly, so then it becomes really loud, but you will not find any love there. Love is not a heartbeat.

Then what is love?

Has anybody ever been able to define it?

No, there is no way to define it.

There are things which are indefinable, hence I call my religion pure mysticism, because I accept things which cannot be explained, which cannot be defined, which can only be lived, which can only be known by experience. If you try to think about them you are going to miss them.

All these five great philosophers have missed life absolutely because they asked the wrong question, they accepted the wrong answer, they fought the wrong answer and they moved to the polar opposite. And remember, if you move from one wrong thing and to oppose it, you go to the polar opposite, you reach another wrong thing -- because only wrong can be the polar opposite of another wrong, not right.

Life is simply an experience.

Your birth is only the beginning.

You are not born ready-made.

You are born with all dimensions open.

That's the beauty and dignity of man.

A dog is born as a dog; he will remain a dog. He comes with a certain structure, lifestyle, morality, religion, philosophy. He brings with him everything ready-made; in fact nature provides him with everything. He never feels meaningless. He never bothers about meaning -- it is only man who bothers. Hence he thinks he needs a very great philosophical understanding. The dog comes into the world completed.

Man is born incomplete, open; it is left to him what he is going to become, what he is going to make out of his life.

This creates problems, but all those problems are challenges to be accepted, faced.

You have to be in constant effort for your own growth. Yes, many times you will move in a wrong direction, but don't be worried, that's how we learn-by making mistakes.

My father used to stop me, saying, "Don't do that, you are doing it wrong."

I said, "One thing should be settled between us: let *me* find out that it is wrong, and never stop me when I am going to commit a mistake."

He said, "What! You are going to commit a mistake and I am not to stop you?"

I said, "Yes, because without mistakes I will never learn. And how long are you going to be with me?

Are you going to live for me, on my behalf? I have to live myself So please be kind enough: let me fall, let me make mistakes, let me go wrong, allow me to see what is right and what is wrong. Yes, I am groping, but only through this groping will I find out. And that which is found by you is only yours."

Jesus may have found truth, Buddha may have found truth, but it is all hogwash, just meaningless to you. You will have to travel the path, many paths, out of which some will take you in the wrong direction and you will have to return to find the right one. But if you go on searching you are bound to find, because when you start finding that the path is wrong, you are already starting to feel what is right. It may not be very clear to you, but the moment you see that something is wrong, side by side somewhere inside you, you have already achieved a glimpse of the right.

To know something as a lie means that you have got a vague idea of what is truth. So just moving in wrong directions is not wrong, because it is through that movement that you will slowly, slowly, crystallize the idea of the right. And once you find what is right then you will jump out of your bathtub and run naked in the streets shouting, "Eureka! Eureka! Eureka!"

That's what happened to Archimedes. He ran into the palace of the king, naked, into the court! -- shouting just one word, "Eureka! I have found it!"

But the king said, "Don't be so excited -- at least you should have put some clothes on. Along the whole street people have gathered and you are standing in the court."

Then he looked and saw that he was naked. He said, "in fact, I was in my bathtub, and that's where I found it." A great present had been given to the king which was made of gold. The king had given him the

job of finding some way of telling whether it was pure gold or was there some mixture?

The king said, "I don't want you to destroy it and I don't want you to cut it. I don't want you to poke into it to find out whether it is also pure gold inside. Work out a method where you don't touch it, and find out whether it is pure gold." And that's what he had found while he was in the tub.

The tub was full of water, absolutely full. When he entered the tub he saw water spilling out. As he lay down in the tub, he saw more water spilling out. And a sudden flash in the mind -- he jumped out of the tub and saw how much water had spilled out, and how much the water level had gone down. And he saw it was exactly his volume. He had found the way!

Now, find some pure gold and put it in water. The bath should be full, then water will spill out because you have put the gold into the water. Now weigh the water that has overflowed, and then you know how much water spills out when you add a certain weight of pure gold. Then bring the king's present, and put it into the water. You are not destroying it, not touching it. If exactly the same amount of water spills out as did from the same weight of pure gold, then the present is pure gold. Otherwise it is impure; some other metal is there.

After the discovery he was so ecstatic that he forgot all about the bathroom, and the clothes, and he just ran And the king could understand. He said, "I can understand when someone finds something on his own, it is so ecstatic." Just a small thing -- he had not found God or nirvana or enlightenment. No, he had just found a way to decide whether the gold was pure or not. But even that, the flash of finding something, makes you aware of your own intelligence. The greater the finding, the greater you feel your intelligence.

When you find what life is by living, then you will not find yourself surrounded by emptiness, you will be surrounded by space, pure space, which allows you to grow in every direction.

Existence is freedom.

And yes, I agree with Nietzsche: man is free.

Up to now the religions have tried to make man a slave -- spiritually, psychologically, but a slave all the same.

Nietzsche is not right that God is dead, because God has never been there. It was just his emphasis -- I know that he was a man of tremendous insight and could not commit such a mistake. When he says, "God is dead," he does not mean that God was there and is now dead. He wants to emphasize the fact that there is no God: forget about God and forget about all the mythologies that you have lived by up to now. From now onwards you are free. Live in freedom, and create yourself

Why be created by God? And anyway God is not capable of creating you. just look: He created Eve out of a rib from Adam -- a great creator! In the first place is He a certified surgeon? I don't think that He is an F.R.C.S., and He is doing surgery without anesthesia. Adam was just asleep and He took out his rib. But when you are stupid then you are going to believe in any stupid thing. And from the rib how can you create the woman?

I don't see any way to create a woman from a rib. This is pure crap! -- and so insulting to women that at least women should stop going to all the churches and all the synagogues -- because God has dealt such an insult He cannot be forgiven! Let *him* apologize. What do these liberation women go on doing? They should protest before every church, before every synagogue, that no woman will enter unless that statement from the Bible is removed.

Woman is created from the rib of Adam? Why could He not also create woman the way He has created Adam? The word Adam means earth, mud. First He made Adam with earth, and then breathed life into him. Now, when He was making woman, was earth missing? Was all the mud finished with one Adam? It would have been easier to make the woman also from earth. Why take a rib from this poor man?

And after that, you know what used to happen? I have just heard about it, I don't know whether it is true or not. Every night when Adam came home and went to sleep, the first thing Eve would do was count his ribs, because she was afraid God might create another woman. Every night.... It was a natural fear because if another rib was missing then Adam would have been in real trouble. But God never did the same operation again.

Humanity's past is full of myth, and a myth simply means an invented story to give you a bogus feeling of meaning.

And man, even very educated people, cultured people.... I had one professor, my colleague in the university, who was a great follower of these people: Soren Kierkegaard to Jean-Paul Sartre. He himself thought that he was an existentialist. I asked him, "Do you really think there is no God?"

He said, "Yes, there is no God, no Holy Ghost, no Jesus Christ." He had been a Christian.

I said, "If I can manage some meeting with one of these three fellows...."

He said, "What! A meeting! How can you manage a meeting? Nobody has ever seen them. It is all just superstition."

I said, "Okay, come to my house tonight."

He started becoming a little afraid: "But what will you do?"

I said, "That you don't ask. First let the meeting happen."

He said, "With whom?"

I said, "Don't be bothered -- with whomsoever I can get the appointment. I don't know yet with whom I can get the appointment. You come with me tonight. Eat with me, sleep in my house and I will try my best."

He said, "But I am very busy today."

I said, "There is no problem, then tomorrow. It is going to happen one day so this busyness without business won't help -- you are not busy."

He said, "That's right, I am not busy. I was just trying to get out of this."

I said, "Why? I am going to make an appointment, and you are trying to get out of it. You deny them, and having denied them then you say life is meaningless. I will make your life meaningful tonight."

He said, "My God! Okay."

But sitting with me in my car, he would look at me again and again, and he would say, "With whom are you going to make...?"

I said, "Don't worry, that is my business. And I have done it many times so don't worry!"

But how could the poor man stop worrying? A minute or two minutes would pass, then again he would say, "You can just tell me. Are you joking, kidding?"

I said, "I am a serious man and this is no joke -- making an appointment with one of the fellows in the trinity."

Eating, he was not there, he was just afraid. And I told him, "Now I am going to make the appointment. This is the room for you to sleep in. You rest or you can read. I will be here nearabout ten tonight."

He said, "Where are you going?"

I said, "I have a place where I can arrange to have a contact."

He said, "A place! Are you mad or something?"

I said, "You just wait. It is only a question of one night and it will be decided."

I had a friend in the medical college. I went to him; he was a professor, and I told him that I wanted one skeleton just for the night. He said, "What are you up to?"

I said, "Don't be worried, nobody will be killed and no problem will arise out of it."

He said, "It is not permissible for me. They are under my... I have the key. If one skeleton is missing tomorrow I will be caught."

I said, "Before morning it will be back here. It is just that I have to make one appointment with a man."

He said, "What appointment?"

I said, "Don't be worried. Just let me finish, don't waste my time. Just give me a skeleton."

He said, "If you insist, take one, but before morning it should be back."

I said, "Don't be worried; perhaps there will be two skeletons. I don't know what will happen, because this is just an appointment. A meeting will happen and then after the meeting nobody knows. It is with the Holy Ghost."

The medical professor said, "I am coming with you. It seems there is some risk."

I said, "You can come. There is just enjoyment, entertainment -- no risk. Come with me" -- and he did.

I was living in a big bungalow so I had given the professor of philosophy a side room which had a bathroom attached and a small walk-in closet. We reached home. I left the skeleton in the garage. I knocked on the door; he came, looking afraid. He opened the door and said, "What about the appointment?"

I said, "Everything is fixed, the appointment is going to happen. You just rest in your bed and whenever you hear three knocks you should go into your bathroom."

He said, "In the bathroom?"

I said, "What can I do? I tried my best to tell him that there is a good sitting room, but the Holy Ghost is the Holy Ghost."

He said, "I will meet him in the bathroom if you insist."

I said, "I have no objection, and I don't think you have any objection."

He said, "Holy Ghost! -- in the bathroom?"

Only in the bathroom was it possible, because from the back there was a door into the bathroom so I

could bring the Holy Ghost in from the back. Otherwise from where to bring it into his room? In India, just to clean the bathroom, you have to have a door from the outside because the people who clean the bathrooms cannot go through the inside of your house. That is impossible in India. So I had kept that door open from the very beginning.

He went to bed and covered himself with the blanket. I put the light off. He said, "No. Keep the light on."

I said, "Don't be worried, because when the Holy Ghost comes, the light comes on, he is so illuminated. Don't be worried."

He said, "But still, keep the light on. And where will you be?"

I said, "I will be in the next room. If there is any trouble, or if the Holy Ghost does any unholy thing to you, either you can hide in this closet and lock it from the inside so he cannot do anything to you, or if you still have any voice left, you can call me -- I will come immediately. But my experience, because this appointment has happened many times before, is that people lose their voice. They want to say something, they want to scream, but they cannot; they are just choked -- just the presence of the Holy Ghost!"

He said, "I was an idiot to talk to you about this meaninglessness of life. Perhaps there is meaning."

I said, "No need to change your philosophy so soon. First let the meeting happen."

And the meeting happened. I persuaded him to put the light off because otherwise the Holy Ghost wouldn't come. So I put the light off. I brought the skeleton in through the back door and put it in the right place in the bathroom. Just nearabout twelve -- the other professor was also staying with me in my room -- we knocked on his door. I had told him, "The moment the Holy Ghost knocks on your door, open the bathroom door and have the meeting. Whatsoever question you have to ask, you can ask. Everything else is then up to you. With the appointment my work is finished."

We knocked on his door. He jumped out of his bed and fell on the floor! In the darkness he could not figure out where he was. He really wanted to get out of the room, but instead he went into the bath room where I had kept the light on. The skeleton was there. He saw it and just fell down and went unconscious. I called the medical professor and said, "Now you help -- this is the second skeleton! I'll remove the first one to my car, and you take care of this man. That's why I have brought you with me. You thought it was for some other reason, but a medical doctor is always needed when such encounters happen. Now look after him!"

He said, "You are a real trouble. Now I have to look after him, and perhaps he may die or anything may happen and I will be responsible because I am medically attending him."

But he did not die. He opened his eyes, looked at the professor, looked at me, closed his eyes again and said, "Has... has he gone?" The first thing he asked was, "Has he gone?"

I said, "Who?"

He said, "The Holy Ghost... and I do believe in God the father, the Holy Ghost and Jesus Christ and I will never say anything about it again."

I said, "This is good! I have converted you into a Christian."

He said, "My God! What an experience. My wife will not believe it, nobody wi]l believe it. Even I would not have believed it if I had not seen it. Has he gone?"

I said, "You can look in the bathroom."

He opened the bathroom, looked and said, "Yes, he is gone." And that man started going to church and became a very very religious person. The whole university was amazed at what had happened. I told them, "It is the result of a great encounter."

"What encounter?" they asked; and I spread the whole story.

And I told him, "Don't be a fool! Come with me to the medical doctor; he can tell you that I brought the skeleton. There was no Holy Ghost, no appointment. You are simply a coward."

He said, "You cannot befool me now -- I have seen with my own eyes. Am I to believe my eyes or your words -- or any medical professor? I don't care what anybody says, from now onwards I am going to remain a Christian. You cannot destroy my Christianity."

He is still a Christian, very pious, helping others to be Christians -- and all that he had seen was only a skeleton! I told him -- I brought the medical professor and he told him -- "You can come and we will show you the same skeleton so you can recognize it."

He said, "I am not going. You showing anything to me...." He said, "I don't trust this man: if he can manage an encounter, a meeting with the Holy Ghost, he can manage anything. Perhaps the Holy Ghost is going to be there again, wherever you are both trying to take me. I am not going again, not before death."

And he crossed himself; each time he would say "Holy Ghost" he would make the sign of the cross. Such a conversion!

But people have been living under all kinds of superstitions which may have been founded on some reason in the past; but that reason they have not been able to understand clearly. It is true that Jesus did not die on the cross, but it is untrue that there was a resurrection. He was taken down from the cross and he escaped from Judea. While escaping from Judea, of course he met a few people, and certainly a few of his disciples. And they all thought that he was back, he was resurrected!

But he escaped from Judea because he knew perfectly well.... That was the suggestion given to him by Pontius Pilate -- because he allowed him to escape. The whole credit goes to that Roman governor-general of Judea. It is a strange coincidence that Rome became the citadel of Christianity: it was Rome who crucified Jesus, it was a Roman governor-general who had helped him to escape. But it was made clear to Jesus that he should not be found inside Judea or nearby because then Pontius Pilate would be held responsible; so he had to escape as far away as possible.

And Jesus escaped really far away: he died in Kashmir in India. I have been to his grave. He lived a long life of one hundred and twelve years. But those six hours on the cross were enough: he never tried again to prove that he was the messiah. And in India nobody would have bothered about him; messiah means nothing there. There are hundreds of living incarnations of God any time, any day, any night.

Once I happened to stay in Allahabad. I was attending a Hindu world conference. Somebody by mistake had invited me thinking that I was a Hindu. They found out, but it was too late. By that time I had disturbed everything that they were planning: how to convert the whole world into Hinduism.

I was staying with hundreds of other guests in tents by the side of the Ganges, a beautiful place they had chosen for the conference. In those tents at least five incarnations of God were present. In India it is so easy. Nobody can object -- you can declare yourself an incarnation of God. About that India is very nice. Who cares? Who bothers? It is your business: if you think you are an incarnation of God, good; be an incarnation of God. You are not doing any harm to anybody.

But that one experience of Jesus' was so bad, so horrible, that he dropped the idea of messiah-hood, and he dropped the idea of solving the problems of the whole of humanity. He had found what happens if you try to redeem humanity -- you are crucified!

But his escaping helped a religion to be born. Now, Christians have no report of what happened after his resurrection. If he was resurrected, okay. Then what happened? When did he die? Where did he die? Where is his grave? Why have you not preserved his grave? because that must be the holiest thing for you. All that they have preserved -- Sheela has just informed me -- was the foreskin of Jesus Christ... because he must have been circumcised.

The poor Christians... and even that has been stolen from the Vatican yesterday! Now they have nothing! It was not much anyway. What can you do with the foreskin? And I don't think it was *his* foreskin; anybody's would do because foreskins are just foreskins. It is not written on it, "Jesus Christ" -- but somebody has done a really great job, stealing it

Now the whole of Christianity is shaken because their greatest treasure is lost.

From Personality to Individuality

Chapter #3

Chapter title: Beware! I am here to destroy your dreams

1 January 1985 pm in Lao Tzu Grove

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OSHO,
I HAVE HEARD YOU SAY THAT ONLY CHRISTIANS DREAM OF JESUS, AND FOLLOWERS OF KRISHNA DREAM ONLY OF KRISHNA SANNYASINS ARE DREAMING OF YOU, OSHO. WILL YOU COMMENT?

DREAMING is a substitute for the real.
It is a mind device to console you.
If you have been fasting, you will dream in the night of a feast because the hunger needs food, and without food sleep will be difficult. The mind has to provide you some substitute, that's what dreaming is. It gives you the feeling that you are no longer hungry; you are eating and you are eating good food, delicious food, food that you like. Now you can sleep without any trouble. The mind has drugged the body through the dream.

But a dream is not reality. You can dream of eating but that is not going to nourish you. The mind can befool the body for the time being but the body is going to suffer. Reality is reality, and you need real food.

A Christian dreaming of Christ, a Hindu dreaming of Krishna, or a sannyasin dreaming of me -- all are doing the same thing. It makes no difference of whom you are dreaming; that is irrelevant. Krishna, Christ, Mahavira or Buddha, Zarathustra... you can dream of anybody. The object of the dream is irrelevant, what is significant is that you are dreaming.

So the first thing to be remembered is that there must be a certain hunger behind it, which the mind is trying to fulfill. Read the message clearly: you are not what nature intends you to be; you are missing something immensely important in you; you are not yet your authentic self The dream of Christ, Krishna or me is symbolic. It shows that you are groping in the dark: Who are you? Krishna? Christ? Me? You are none of these people.

So remember that the dream indicates a certain hunger in you. That is the first thing to remember. It is very significant, because all people are not dreaming of Krishna, Christ and me. Millions of people are dreaming of money, millions of people are dreaming of power, prestige. Men are dreaming of women, women are dreaming of men. And the market is vast, you can choose any commodity to dream about. Somebody is dreaming of becoming the president of a country; somebody is dreaming that he has become the president of the country.

Chuang Tzu has a beautiful story about this. And he was a man not to tell a story but to act it. Chuang Tzu is one of the rare beings who have happened on this earth -- unique in every way. One morning he awoke and sat up in his bed, very sad. Nobody had ever seen him sad. He was a man of laughter, a very non-serious man. Not only non-serious, he was known as the most absurd man -- playing jokes upon himself, upon his people, upon his Master, upon his disciples. This too was a joke, but everybody was puzzled because he had never been sad; and they asked, "Why are you sad?"

He said, "I am in such trouble but I don't think any one of you can help me, so what is the point of telling you?"

They became even more curious. They said, "Please tell us! Who knows; we may be able to do something. All together we may be able to find some way. If there is a problem, there must be some solution. If there is a question, somewhere there must be an answer to it."

Chuang Tzu said, "If you insist I will tell you what the problem is. The problem is not a question that you can find an answer for. It is a riddle which has no answer, and I am caught in the riddle; that's why I am sad. Last night I dreamed that I had become a butterfly, flying from this plant to that, from this flower to that flower. And I completely forgot that I was Chuang Tzu, the famous, great Master: I was really the butterfly, Chuang Tzu was nowhere at all."

The disciples said, "This is not a problem -- everybody dreams. We don't see the riddle."

Chuang Tzu said, "Wait a little, I have not told you the whole thing. Now waking up, the problem has arisen: perhaps now the butterfly has gone to sleep and is dreaming that she is Chuang Tzu. And I am caught in it: what's what? Has Chuang Tzu dreamed of a butterfly or is a butterfly dreaming of Chuang Tzu?"

They were all silent, then they said, "Perhaps you are right that we cannot help you. Nobody can help you."

But he had raised a tremendously important question. His question remained unanswered because I was not there! Naturally, for twenty-five centuries the question has waited for me. It is so simple. If I had been there I would have hit him really hard and awakened him.

The butterfly had no problem; it was not worried about what happened to Chuang Tzu. It was not concerned at all with Chuang Tzu -- Chuang Tzu is concerned. The butterfly was alone, but you are not alone. Now you are sitting up in your bed concerned about what is right, what is real; whether you are Chuang Tzu or the butterfly.... all these things prove that you are not a dream, you are a reality.

The butterfly was just a dream. In a dream you are asleep. There are no questions, no problems. You don't even think that it is a dream: you *are* it, you are totally identified with it. Now you are not identified with it. You cannot be a butterfly, that much is certain, because butterflies are not concerned about such great philosophical problems. It is only the prerogative of man to be puzzled, to be worried, to be riddled.

You dream of Jesus, Krishna, Zarathustra, Mohammed -- why? There must be some hunger in you which you feel is fulfilled by Jesus. That's what the Christian has been told: that Christ has arrived, and you have not yet arrived. Somehow you have to arrive. But you can never be another Christ; existence never repeats itself. History repeats itself because history belongs to idiotic humanity, hence it goes on moving in a circle, doing the same stupidities again and again and again. It never learns.

But existence never repeats itself It always produces only unique pieces, one of a kind, and that is enough. What is the point of repeating it? It is not an assembly line in a car factory where every minute a car comes out similar to another car and they go on coming off the assembly line, exactly the same.

Nature does not manufacture people, things, birds, flowers.... There is no assembly line, there is no model; it goes on exploring new dimensions. So it is certain that you are feeling starved: Christ is your food, somebody else's food is Krishna. These are simply different kinds of disease.

A Hindu has become accustomed to a certain dish. Of course, when he is hungry he cannot dream of a dish which he knows nothing about. You can dream only about something you know. Can you dream of something that you don't know? It is impossible, because a dream is only a repetition.

A dream is not creative; yes a dream can be compositive but never creative. See the difference between these two words: compositive and creative. It can compose something. For example it can take the head of Jesus and the body of Krishna and compose something which is both Krishna and Christ....

That's what people like Mahatma Gandhi have been doing their whole life: composing -- taking something from the KORAN, something from the BIBLE, something from the GITA, something from Mahavira, something from Buddha and trying to make something that in India is called *khicharee*. In English, the closest term is "hodge-podge," but it is nothing to be compared with "khicharee."

With the legs of one man, the hands of another man, the hairs of somebody else, the eyes from somewhere else, you can make khicharee. You can make a composite man having everything -- eyes, nose, ears, head, legs, everything -- but it will still be dead. By composing, you cannot create life, you cannot create consciousness. A dream can be a composite. You can see a horse flying -- no horse flies, but there are things that fly: flying saucers, flying planes and flying birds, and it is not very difficult to compose a horse which flies.

What dream is to man, mythology is to society.

The Mohammedans say that Mohammed never died; but then the problem arises, where has he gone? It is time, now that he has millions of followers -- six hundred million followers -- it is time he came out. Where is he hiding and what is he doing? No, Mohammedans have a myth. A myth is a dream dreamed by the whole race, a collective dream -- but it is composite.

Mohammed used to move from one place to another on a beautiful horse; and Arabian horses are the most famous horses in the world. Jesus would have looked very poor because he was just using a donkey. And it is good that Christians have not created the myth that Mohammedans have created: Mohammed never died, one day he simply flew up with his horse towards God. The horse has also gone with him into heaven! It is more fortunate to be a horse with Mohammed than to be a Mohammedan and a man.

And I say it is good that Christians have not dreamed of the same dream, otherwise Jesus would have gone with his donkey. And in heaven what will these horses and donkeys be doing? -- because there are many donkeys from ancient times already there. All your saints and all your sages... what are they? Now, this is mythology.

Prophets die, but Mohammedans have to make something special for Mohammed -- that he never dies,

he's alive! Every other prophet has entered heaven after death, Mohammed is the only one who goes there alive. He not only goes alive, his horse also goes with him. Naturally, the horse had to fly.

So you will see in the Mohammedan sacred days of Muharram, horses made with wings. Horses don't grow wings but one horse has done it. They cannot make the image of Mohammed because Mohammed is against images; so they simply make the horse with wings, and you have to imagine Mohammed on it. You will only see a horse made of paper; you have to imagine Mohammed on it -- and there are Mohammedans who do see him.

My village had a big population of Mohammedans, and in my childhood it was still not the way it turned out later on, that Hindus and Mohammedans started killing each other. It was because of the same man I told you about -- Mirza Allama Iqbal. He is a great poet, there is no doubt about it. I mentioned his name to you because he had written that poem, "My country is the best in the whole world." *Hindostan hamara sare jehan se achchha*.

He uses the word Hindostan for India, but later on the same man created the idea of Pakistan. He was the originator of the idea that Hindus and Mohammedans should separate, that they could not live together because their religions were different, their cultures were different, their languages were different, and that there was no need for them to live together, they should separate. Everybody laughed: the whole idea was Don Quixotic, absolutely absurd, because Hindus and Mohammedans had lived together for centuries, and there was no problem.

But soon, a great politician, Mohammed Ali Jinnah, got hold of the idea of Allama Iqbal. For thirty years he went on emphasizing, "We need Pakistan, we cannot live with Hindus" -- and he created Pakistan. India was divided into two -- the same India, Hindostan, which was "the best in the whole world." And the same man created the idea and the philosophy of Pakistan. The word Pakistan means "holy land."

Naturally he had to create something better than Hindostan. Hindostan was after all just a country, but Pakistan was a holy land. And millions of Hindus and Mohammedans were cut to pieces, killed and butchered. But in my childhood it was not so. Hindus used to go to Mohammedan saints without any difficulty; Mohammedans used to take advice from Hindu saints with no difficulty.

In Muharram, which is a yearly Mohammedan sacred festival, they make these mementoes... from past memories, fourteen hundred years old. They cannot make Mohammed's image, that is prohibited. We don't know how he looked. We have some idea of Jesus; perhaps it is not very true because photography was not available then. Perhaps it is more imaginative than real, because the people who made the pictures must have tried to do their best, and they must have created the picture to look like a prophet. Whether the man looked like a prophet or not is questionable.

I know of Jewish sources which say that Jesus was only four foot five inches high. Not only that, he was very ugly; not only that, he was a hunchback. Perhaps this is just enmity, perhaps there is some truth in it. Perhaps both are imagination -- one of the enemies and one of the friends -- and between the two the real is completely lost.

I am absolutely certain that Buddha never looked like his statues because those statues were made five hundred years after him -- after Buddha had already been dead for five hundred years. After those five hundred years, Alexander the Great visited India. The image of Buddha is closer to the face of Alexander the Great than Buddha himself, because the face is Greek, the nose is Greek, the eyes are Greek. Buddha's statue does not look like a Hindu statue.

When Hindu sculptors saw Alexander they got the idea, a good model. Alexander was really a beautiful man. To make Buddha in Alexander's image was very easy; and there was no proof that he looked otherwise.

If you see the Buddhist monasteries and temples in China, you will see a different Buddha, because the Chinese have their own idea of beauty. It may not appeal to you, but that is your problem; it appeals to them. For example, the nose should not be so pointed and so long, it should be flat. Nobody in the whole world likes a flat nose, but what to do? Chinese have flat noses, and they are one fourth of the whole world: out of every four people one is a Chinese.

I have heard of a man who had three sons, and he said, "Now we have to stop."

His wife said, "Why?"

He said, "The fourth is going to be Chinese. I have read it: out of every four men, the fourth is a Chinese. From a very reliable source I have read it. I am not going to have any more children. Three and we stop -- we don't want any Chinese in the house."

If you go to Japan you see a totally different Buddha. If you put a Japanese Buddha and an Indian

Buddha together, you cannot believe these two statues are of the same man. You can stretch your imagination as far as possible but there seems to be no possibility that these two statues can be of the same man. The Indian Buddha's belly is in, his chest is out. The Japanese Buddha is just the opposite: his chest is in, his belly is really sticking out.

Now, no Indian can accept that this is beauty. Alexander was an athletic personality, well-trained, well-polished -- and athletes have always liked the belly down and the chest forward, just like a lion. And this Japanese Buddha looks like a strange fellow with such a belly: a laughingstock. And his head is also Japanese, his face is also Japanese.

Just a few days ago Sheela brought a picture to me. That picture was sent from a sannyasin from California. California is just next to Oregon in that way.... The sannyasin has been growing a bump on his forehead. It must be a growth of some kind, perhaps some cancer or something. But people love.... Even if you have cancer, somebody can say, "This is not cancer, this is a sign of enlightenment" -- you will be overjoyed. Ramdas has the same kind of growth. So Ramdas has spread the story in America that when a man becomes a Buddha, awakened, this bump on the forehead grows. And he has produced a picture from somewhere of a statue of Buddha with a bump on the head.

I have never seen any statue of Buddha with a bump on his forehead. That picture was my first experience. And nobody knows whose statue that is. It is only on Ramdas' authority that it is Buddha's statue. It has no similarity to Buddha -- Indian, Japanese, Chinese, or Tibetan, all the countries which have been Buddhist. None of them has any statue which has a bump on the forehead.

Now either it is a photographic trick or somebody may have made a plaster of Paris statue of Gautam Buddha with a bump. Then the photograph has been taken, and Ramdas is going around with that photograph, telling people, "Look, it also happened to Buddha." And in California you can believe anything. This is the most religious land in the whole world: all the saints are born in California.

Now, this sannyasin sends me the picture because the same bump has grown on his forehead, and he says, "Osho, does it mean that I have become enlightened? -- Ramdas says so." The picture is supplied by Ramdas. The sannyasin has the same bump. He sends the pictures of himself from all sides to show his bump clearly: from above, from this side, from that side, so that there is no suspicion about his bump. And he is really exhilarated.

And I told Sheela to tell the poor guy to go to a doctor and let it be examined. God forbid that it may have something to do with cancer. Be quick, and don't be befooled by people like Ramdas. And if you can take Ramdas also to the doctor.... As far as I am concerned, if I meet Buddha I will put him into our medical center. His bump has to be removed even at the cost of his enlightenment. If it disappears, let it disappear, but this cancer has to be taken care of first. Enlightenment can happen again. But fools are fools. The sannyasin will be hurt by my answer. He would have loved it if I had said, "Yes, you have become enlightened."

It is a strange world!

Here people want consoling lies.

Nobody is ready for the truth.

But we do have some idea of Jesus' face, something close... of Buddha's maybe something close. But about Mohammed we have no idea at all because for fifteen centuries Mohammedans have persistently destroyed every possible trace of Mohammeds personality.

One of my friends, a Hindu saint, created a temple, a temple of all religions. That was his lifelong work. A beautiful temple he created, and it was very difficult for him to collect that much money. It was all made in pure marble, and he made the statues of all the religious people, forgetting completely that you cannot make the statue of Mohammed. He thought he was doing a great work.

He made Buddha, Mahavira, Lao Tzu, Jesus, Moses, Zarathustra. About them there was no problem. Even if no actual photograph exists, some kind of description is available. It just needed a creative artist, imaginative enough to figure it out. And if an artist is really imaginative and creative he can come close to a photograph.

There exist in all great police departments, artists.... You have to describe the face of the thief that you saw in the night, disappearing in the darkness. You can't be certain what kind of man he was, but you just describe him, and the artist is capable of figuring out, from your description, the picture of the thief; and he draws the picture. I have seen these pictures, and when these thieves are caught, they are so similar to their picture that the artist seems to be simply intuitive: he got the idea from a very meager description.

Even the witness was not certain whether the man had a mustache or not, because in the night when you

are in danger -- the man is carrying a gun, and your safe is broken -- who bothers whether the man has a mustache or not? How long? How small? -- whether it is an Adolf Hitler cut.... You are not in a state to think about all these things like what color his eyes are, and in the night.... But you give any description, whatsoever comes to your mind and the artist figures it out. And I have seen really impossible things. The artist manages somehow, and through his picture being published in the newspaper the thief is caught.

So there is a possibility... and this man had great influence on many people. He managed to get some body to make Mohammed's statue, but he was not aware that he was going to be in great trouble. His temple was completely burned, broken, every statue broken, because he had done the most profane act possible according to the Mohammedans. His whole life's work was demolished within hours. There was no temple left at all.

I had seen the temple, and I have also gone to the place after the temple was completely demolished. There were just ruins: statues broken, pillars half standing, the roof burned. Somehow the man who made this temple escaped, otherwise they would have killed him also, because this is one of the greatest crimes against Mohammedanism -- to create the image of Mohammed.

But man after all is man, he needs some substitute. So when Mohammedans dream a dream of the horse with the flying wings, of course they must be seeing somebody sitting on it but they must not tell it to anybody. That is dangerous. Mohammedans know only one punishment: to just cut off your head. Beheading is the simplest thing for them to do.

You have a hunger. The dream indicates the hunger, but the dream is not going to fulfill it. It is only indicative. Take the indication, then start getting rid of the dream; its work is fulfilled. Don't follow the dream, don't try to become Christ, Buddha or Zarathustra, no. That was not the meaning of the dream.

If you start trying to become a Jesus or a Buddha, the most unfortunate thing is that you may succeed. If you fail there is no harm -- most probably you will fail. Two thousand years have passed and nobody has been able to become a Christ again; that's enough proof. But that does not mean that people have not tried.

Millions of people have tried to become a replica, but fortunately they failed. But there is a possibility, unfortunately, that you may succeed. That means you have gone insane. It means nothing else; it simply means you have gone insane, you have started believing that you are Christ. Your dream has taken possession of you so much so that now it is no longer a dream, it has become a reality to you.

To go insane is to go farthest from yourself.

That's the meaning of insanity to me.

Sanity means to be closer to yourself, closer and closer. A day comes when you are just at the very center of your being; then you are the sanest person in the world... when you are just yourself and nobody else, just pure, authentic, with no shadow of anybody else falling on you.

To be at the center of your being is to be sane.

And to go far away from yourself is to be insane.

Now, if you become Christ, you have reached the farthest point from yourself; or if you become a Buddha or you become me, you have reached the farthest point from yourself It may be very satisfying: you will never see mad people frustrated, you will never see mad people committing suicide. Have you ever heard of it? You will never see a mad person miserable. No, because now his dream has become his reality. He is as happy as you can think a person can be.

One of my sannyasins, you know him, Narendra -- his father had phases: for six months he was sane and for six months he was insane. It was a fixed period. The strangest thing to his family, to the doctors, to the whole city, was that when he was insane he was the happiest person in the world, and the healthiest. And when he was sane, he became miserable, unhealthy, with all kinds of sicknesses; everything was wrong, he was complaining and grumpy. His family continually prayed, "If he remains mad the whole year, it will be the greatest blessing" -- to him and to the family.

But he had his own routine: six months. When he was insane, his whole family regained balance because he was not disturbing anybody, and he was enjoying himself in every possible way. I have seen him doing things -- Narendra was very small, but when his father was insane even the smallest child in the house used to watch the shop.

They had a jeweler's shop, so there were costly things -- gold, silver, diamonds. And when he was mad he would steal them. It was his own shop! Narendra was so small but he would watch there and he would shout to his mother, "Come... come quick Ka-Ka has opened the safe!" His mother would come rushing, and all the children too. He had many children, I think a dozen, and they all would come running; even the smallest child used to spy on him.

He would be going to the market, and the smallest child, a five-year-old, would be following him. If I came across them I would say to the child, "Where are you going?" He would say, "After Ka-Ka... because he goes on borrowing things from everywhere and we have to pay." He would go to the sweet shop and eat as much as he wanted, and he would invite anybody walking past, strangers, to join him: "Come on!" And the child would be forcing him, "Ka-Ka, you have to come back home, otherwise I will bring mother right now."

The only person that he was afraid of even in insanity was his wife. That proved to me another maxim, that even insanity cannot change the relationship of husband and wife. And he would go on giving things to anybody. Somebody had to follow him, so all these children did; there was nobody else, just these twelve children and the wife. He was happy in those six months, and everybody in the town was happy because he was just a joy to be with, always laughing. He immediately started becoming fatter, healthier, stronger. And the moment those six months were finished he would become weak, sick. He would be sitting in the shop -- there was no need to spy on him -- but he was miserable.

Insane people are not miserable. So if you are miserable, be happy! -- at least you are not insane. At least you still have some sanity left, hence the misery.

What is misery?

Misery is the feeling that you are not yourself.

It is the gap between you as you are, and you as you feel you should be.

The gap is the misery. The bigger the gap, the more miserable you are. Idiots are not miserable, for the simple reason that they do not have the intelligence to see the gap.

The most intelligent people in the world are the most miserable, because they can see the gap so clearly that it is impossible to forget it, to just put it aside. It is always there, whatever they are doing, the gap is in front of them. And that gap hurts: "Why can't I be just myself?"

That's why I say if unfortunately you succeed in being a Christ or a Krishna or me, it means that you are no longer part of the sane world, you have become completely mad. Now you cannot distinguish between the dream and the real -- and to forget the distinction between the dream and the real is a great loss: it is spiritual suicide.

I would have said to Chuang Tzu, "There is no problem in it, just get up from your bed." I would have gathered his disciples and told them to bring icecold water and pour it over the man so he comes to know that he is not a butterfly. And I know perfectly well that before they started pouring he would have jumped out of bed, and he would have said, "Wait! I am Chuang Tzu. I was just playing a joke."

Only Chuang Tzu can see the distance between the real and the unreal. The butterfly cannot see it -- the butterfly is only a dream.

A dream has no intelligence of its own. A dream is just a cloud around you; because of your sleep you become identified with it. In your waking also, you are not really awake. That's why you get identified with so many things.

You become a Hindu; that is an identification. You become a Christian, a Jew; that is an identification -- and that shows that your wakefulness is not there. You are just awake in name only. It is such a thin layer of wakefulness that it is disturbed by anything, and you fall asleep immediately. A beautiful woman passes by, and you are asleep. You have gone into a dream of how to get her, of how to possess her. You have completely forgotten that this is not sleep.

One of Dostoevsky's novels, CRIME AND PUNISHMENT, has an incident in it. Raskolnikov is the main character in the novel; he is a student in the university. He lives in a small room in front of a very palatial building in which an old woman lives -- perhaps eighty, or eighty-five or even ninety years old. In Russia that is not difficult. In Russia you can find people one hundred and fifty years old at least, even more, sometimes one hundred and eighty, and still working. And not just one or two, but in thousands, particularly in the Caucasus area, from where Gurdjieff came. A man of one hundred and fifty, sixty, seventy, is still working in the fields, just like any young man.

Raskolnikov is of a very philosophic type of mind, and he goes on seeing this old woman from his window. She has so much money, she owns almost half of the buildings of the city. And she has nobody else, she is alone, and she lives in that big palace. She is so miserly that she has not even a servant. Her whole business is lending people money at a high rate of interest.

Raskolnikov, just sitting there, sees poor people bringing things, because she will not give money unless you leave something in her custody. He sees these poor people bringing their things and getting some money on interest. They know perfectly well, and Raskolnikov knows, that they will never be able to pay

back even the interest, what to say about the original money! And what are they leaving? -- for example they may leave a watch, a clock, some jewelry, something that they had that is then gone. And the woman used to give only half the value of the item that was left in her custody.

Raskolnikov becomes angrier and angrier and angrier, looking at this cheat the whole day. And he starts thinking, what is the purpose of this woman? She has nothing to live for. She has lived enough and she is still exploiting thousands of people. Why has somebody not killed her? He starts thinking that there is no crime in killing her; hence the title of Dostoevsky's book, CRIME AND PUNISHMENT. He philosophizes about it so much, month by month, year by year, because he is there watching her, that by and by he starts thinking: Nobody is going to kill her, I have to do it.

And finally, one day he decides: Now, it is enough, I cannot tolerate it. And a necessity has also arisen so he can go to her, because he has to fill in the examination forms and deposit the fee for his final postgraduate class -- and he has no money. So he goes in the evening. He takes his wristwatch and waits till everybody has left, and it is getting dark.

The lady is so miserly she will not even use candles. When it gets dark, she closes the door, locks the door from inside and disappears for the whole night. So before she does that, he enters. She is just coming down the stairs to lock the door as he comes in and says, "I am in great difficulty. You know me, I live in a house just in front of yours. You can keep my wristwatch but you have to give me money right now. Tomorrow morning I have to fill in my examination forms. If I miss tomorrow my two years are wasted."
So she says, "Okay, you come along with me."

He goes behind her, ready to kill her. He has imagined so many times how to kill her, because it is not going to take much, she is so old: you just have to press her throat and that will do. He has imagined it, dreamed it, philosophized about it: that it is not a crime, it is not a sin. In fact you are preventing a great criminal from doing so many crimes every day against the whole city. You are a savior! God cannot be so misunderstanding, and when he knows the whole story He will reward you. Raskolnikov has convinced himself that murdering this woman is not a crime. And anyway she is going to die any day. Why let her continue to exploit people any more?

He gives her his wristwatch. It is getting darker so she goes close to the window to look at the watch to see how much it is worth -- because she won't burn a candle. And just by coincidence she has a heart attack, falls there and dies. And Raskolnikov thinks -- because he has lived out this whole idea of killing her so many times, dreamed it so many times -- he believes that he has done it.

He escapes, goes to his room but he knows the police will be coming soon; it is not right to stay here. He goes to the furthest corner of the city to stay with a friend. But the friend cannot understand, "Why are you so nervous? What has happened?"

And he says, "Nothing has happened, I have not done anything. Don't be suspicious."

And naturally, the friend says, "I am not being suspicious, and I am not saying that you have done anything."

But Raskolnikov says, "Yes, you are not saying anything but your eyes show it. Do you think I am such a stupid guy that I cannot understand what is going on in your mind? Do you think I am a murderer?"
The man says, "You are just crazy! Why should you be a murderer?"

Raskolnikov cannot sleep. He wakes up again and again and says to the friend, "Did you hear something? I just heard a police whistle."

The friend says, "Nobody is here, no police. What would they come here and whistle for?"

Raskolnikov says, "No, perhaps I dreamed it." And again: "Did you hear the knock? I heard boots, police boots coming towards the house."
The man says, "Are you obsessed by the police?"

Raskolnikov says, "Who is obsessed? You must be obsessed. It is your house, not my house. I have not done anything in the first place... and people die on their own. It does not necessarily mean that somebody has killed them."

By the morning he has driven the friend crazy, and finally he himself begs the friend, "Take me to the police station because they are all around, they are going to catch me. They must have found out by now that that old woman has been murdered by being strangled. And they must have found my wristwatch in her hand, which is a proof enough, because how come that wristwatch was there? And somebody must have seen me going into her house or coming out of her house. There is no point.... It is better to surrender."

He goes to the police station. He tries to convince the police. The police say, "You are just mad. The woman has died of a heart attack -- the doctor's report has come."

Raskolnikov says, "I... you are trying to convince *me*? I am the man who has killed her -- I confess to you."

This is the meaning of crime and punishment: a guilt arises; he starts punishing himself. And the dream that he had dreamed so many times -- now he cannot figure out whether it is a dream or whether he has really done it. He has not done it but he tortures the police. He goes to the doctor and says, "Your report is wrong. I know perfectly well I have killed her, the wristwatch is proof."

The doctor says, "The wristwatch is not proof We have examined everything and she died of a heart attack." But this man needs punishment. Finally the police decide to put him in the lockup for his satisfaction. What else to do? As he is locked up, he is at ease.

This is insanity: when a dream becomes a reality, when you cannot make the distinction between the dream and reality.

And there are millions of people walking, talking, working, and they are not able to make the distinction between the real and the unreal.

How many superstitions do you go on carrying? What is God other than a superstition? You have not even dreamed Him; it is not even your dream that you are identified with. Perhaps Jesus dreamed Him, but he suffered enough for his dream. Now why are you torturing yourself?

But there are people.... I have heard of a man who believed that he was the resurrected Jesus Christ. His family tried to persuade him, "Don't say such a thing to anybody -- they will think that you are mad."

He said, "Let them think so, but what I am, I am; and whether I say it or not they are going to find out, so it is better to declare it. And it is not a shame, it is a glory -- and you should all be happy that I am Jesus Christ."

They took him to a psychiatrist, saying, "This poor guy has got the idea that he is Jesus Christ. Something has to be done."

The psychiatrist tried many ways, all the tricks that he knew. Nothing worked. How could they work on a man who is God's messiah? The psychiatrist, just a poor psychiatrist, what can he do? Can he deprogram "Jesus Christ? Impossible! Otherwise there would have been no need to crucify him -- just deprogram him. Just take him to a deprogrammer for the weekend and Jesus Christ is finished -- there is no messiah, no son of God. He comes back to the earth: he knows that he is Joseph's son, not the son of the Holy Ghost, that he is a carpenter, he should go back to his work -- what is he doing here?

He is not supposed to give sermons on the mountain. He should go to his father's workshop where the poor fellow is still making furniture: "Just cut logs and do things that are needed. Help the old man. What are you doing here?" Only a deprogramming was needed, but it is difficult to deprogram people like Jesus Christ. This man, although he was not Jesus Christ, believed it. Finally the psychiatrist took him before the mirror. He said, "Just look at yourself in the mirror. Do you look like Jesus Christ?"

He looked in the mirror. He said, "Of course. Do you think *you* look like Jesus Christ? You idiot Anybody can see it. The mirror cannot lie."

Then the psychiatrist tries his final way. He takes his paperknife, cuts Jesus Christ's finger, blood comes out. He says to him, "Two thousand years have passed since the crucifixion and nothing has been heard of Jesus Christ. He must be dead; this is simple arithmetic. He cannot live two thousand years, nobody has lived that long. The only way is that you may be the dead body of Jesus Christ. But dead bodies don't bleed, and blood is coming out of your body. That proves you are alive."

And Jesus Christ, this so-called Jesus Christ, laughed and said, "This only proves that dead bodies *do* bleed and you did not hear me right in the first place: I am the resurrected Jesus Christ. I have left death far behind, two thousand years ago." You cannot convince a madman by cutting his hand and showing him proof that dead men don't bleed. The insane man has his own logic. He says, "That simply proves that dead men do bleed."

You cannot argue with a madman. Can you argue with a Christian? -- a reborn Christian? Can you argue with Witnesses of Jehovah? -- impossible. Can you argue with Hare Krishna people? I have argued with all these kinds of people. It is impossible.

In the first place they don't listen to what you are saying. They go on saying what they want to say; they don't listen at all to what you are saying -- they start reading from the Bible. You can see a film covering their eyes. You can see their ears are closed. You can feel that the man is asleep, he is not awake.

But all these religious people are asleep and dreaming a thousand and one things. Those dreams their scriptures have given them.

I am not here to give you a dream, just the contrary.

I am here to destroy all your dreams.

Even if you meet me in your dream, just cut my head off immediately, then and there. And don't ask where to get the sword from. If you can get me in your dream, get a sword from the same place. If you can dream of me, you can also dream of a sword.

This is what happened. A man was looking for a job. He heard that there was a place available on the ship that was just going to leave port. He rushed. The captain asked him, "If the winds are very strong, and the currents are very strong, and you feel that the ship is sinking, what will you do?"

He said, "I will throw the anchor into the water."

The captain said, "That's right." Again he said, "The waves become even stronger and the wind starts becoming even faster. What will you do then?"

He said, "I will put down another anchor."

And the captain said finally, "Now it is almost impossible to save the boat. The waves are going higher than the boat and the wind has taken the highest speed. Now what will you do?"

He said, "I will put down a bigger anchor."

The captain said, "But from where are you getting these anchors?"

He said, "From the same place from where you are getting these waves, and the wind -- from the same place."

So just remember: never ask me from where to get the sword -- from the same place. You know perfectly well that if you can create me in your dream it won't be very difficult to find a sword and just cut off my head. And don't be bothered if dead men bleed, because I am going to bleed! But it is only a dream. The sword, me, the blood, all is dream. In the morning you will not find that your bedsheet is full of blood, and a body is lying down in your room. Don't freak out! Just throw cold water on your eyes and everything will be okay.

Dreams are indicative. Your innermost self is telling you that you are not yet what you are meant to be, that your destiny is still unfulfilled, that your being is still starved. But that's all that the dream signifies. The dream is not saying, "Come follow me. Become a Christ, become a Buddha, become a Krishna." No, that will be going against yourself.

Just be yourself, utterly yourself. And don't be bothered what kind of flower you turn out to be.

It does not matter whether you are a rose or a lotus or a marigold. It does not matter.

What matters is flowering.

Let me repeat: the flower does not matter, what matters is flowering, and the flowering is the same whether it is a marigold.... The marigold is a poor flower. I don't know about here, but in India the marigold is the poorest flower. Just to give him consolation perhaps, we call him mari-gold, otherwise it is a poor flower. Roses are rich people, lotuses are just super-rich! But it does not matter.

When the marigold opens up there is the same ecstasy surrounding it as when a rose opens up.

There is no difference in the ecstasy, because the ecstasy comes neither from the color nor from the fragrance, nor from the size.

No, the ecstasy comes from the phenomenon, the miracle of flowering, opening.

The marigold has become a marigold, it was its destiny. The rose has become a rose, it was its destiny. Both are fulfilled. That fulfillment is exactly equal.

The moment you become yourself you will not be me, you will not be Christ, you will not be Krishna; you will be yourself. But the ecstasy that surrounds me will surround you. I cannot say for certain about Jesus, I can only be absolutely certain about myself. I don't know whether he was really fulfilled or just a madman. There is no way for me to decide. I cannot say that about Buddha -- he may be awakened, or he may be just a great philosopher philosophizing about awakening, a great dreamer dreaming about awakening.

Have you not dreamed sometimes that you are awake? I think everyone has sometimes dreamed that he is awake, and only when he wakes up does he find, "My God, that was a dream! I thought I was awake." You can dream within a dream, within a dream....

For example, you can dream that you are going to your bedroom fully awake. You are going to your bedroom -- in a dream -- lying down on the bed, pulling your blanket up, falling asleep and dreaming that you have gone to see a movie. And you see the movie. In the movie you can see a man who is asleep and is dreaming -- it can go on ad infinitum. You can go on stretching the idea: a dream within a dream within a dream within a dream -- there is no problem in it.

You can dream that you are awake -- and there are many people who think they are enlightened... they

think! I have come across such people. One man came to see me when I was in Raipur. This man was a very famous Hindu sage, Jagatguru Kripaludasji Maharaj. *Jagatguru* means a world teacher; *Kripaludas*, servant of compassion; and *Maharaj*, the king! He had many, many followers. Particularly in Raipur, he was the most famous teacher, and people believed that he was enlightened.

Somebody told me, "Kripaludas is visiting the town. Wouldn't you like to come?"

I said, "Certainly, because I never miss any opportunity."

I went up to the stage, went close to Kripaludas and gave him the indication that I wanted to say something in his ear. So he gave his ear to me, and I said, "I think you are enlightened."

He said, "Really?"

I said, "Really."

That was all. He enquired about me and the next day he came to visit me, and he said, "How did you find out? -- because I also think the same, that I am enlightened."

I said, "There is no problem in it -- you *look* enlightened."

He said, "Absolutely right. Many people have said to me, 'You look enlightened.'"

Then I said to him, "Please, enlightenment has no certain way of looking. And you are not enlightened, otherwise you would not have come to me. For what? Just because I said to you,'I think you are enlightened,' I gave support to your dream. You are dreaming, because you yourself say that you also *think* you are enlightened. Nobody who is enlightened *thinks* that he is enlightened: he simply is enlightened. What business has thinking to do with enlightenment? Thinking can only create imagination. Thinking is part of the imaginative process.

"Thinking is dreaming in words, and dreaming is thinking in pictures. That's the only difference between the two."

Dreaming is a primitive kind of thinking. Because the primitive man has no words, he thinks in pictures.

The same is the case with the child, because the child is a primitive man. Look at any children's book: big pictures, strong attractive colors, and few words. "A big mango" -- that the child understands immediately. And through that mango -- because he knows the mango, he knows the taste of the mango, he knows the smell of the mango -- seeing a mango in the picture he is reminded of the taste, the smell; and through that association, the word underneath, mango, slowly gets into his mind.

Then as books become of higher grades, the mango goes on becoming smaller and the words become more, with more descriptions of the mango: what kind of fruit the mango is, what kind of taste, where it is found. And the mango goes on disappearing, becoming smaller and smaller. And one day there are no pictures in the book.

Now, you have learned a new way of dreaming: that is through words. But the shift from the mango to the word mango is a great jump.

But when you are unconscious, fast asleep, again you fall back to your primitive language. Then you forget about the language that you have learned.

One of my friends was in Germany. He went to Germany when he was only seven or eight years old. His father was there so he went there, and he lived in Germany for thirty years. He was educated in the German language, but he was born in Maharashtra; he knew Marathi, that was his mother tongue, but he had completely forgotten about it. A seven-year-old child -- he was not able to understand Marathi at all, he had never learned to read Marathi. But he had an accident, a car accident, and became unconscious, and in his unconsciousness he would speak only Marathi.

His brother was called from India because the father had died. They said, "We cannot understand what he says, and this man has never used any other language than German." But the language that he had learned from his very birth was only in the unconscious mind. That layer of seven years was there, and it was deeper; German was on top of it. But the top layer was now unconscious. So the deeper layer started speaking.

Whenever he would become conscious he would forget that had been speaking in Marathi, he would speak in German; he then couldn't understand Marathi. His brother would speak in Marathi and he could not understand. And he was continually going in and out of unconsciousness. He would fall back again into unconsciousness, and again he would speak in Marathi; back to consciousness, he would speak German.

In your unconscious you are still primitive, and that's why Sigmund Freud paid more attention to your unconscious -- because your unconscious is more innocent, childlike, primitive. It cannot lie, it cannot be deceptive; it will simply say whatever is the truth. But the conscious mind is cunning. It has been made cunning through education, culture, and everything.

One day I was just playing; I must have been four or five years old, not more than that. My father was shaving his beard when somebody knocked on the door; my father said to me, "Just go and tell him, 'My father is not at home.'"

I went out and I said, "My father is shaving and he says to tell you, 'My father is not at home.'"

The man said, "What? He is inside?"

I said, "Yes, but this is what he has told me. I have told you the whole truth."

The man came in and my father looked at me: What had happened? And the man was very angry, he said, "This is something! You had called me to come at this time, and you send a message with the boy that you have gone out."

My father asked him, "But how did you find out that I was in?"

He said, "This boy has said the whole thing, that 'My father is in. He is shaving his beard, and he has told me to tell you that he is out.'"

My father looked at me. I could understand; he was saying, "Just wait! Let this man go, and I will show you."

And I told him, "I am going before this man leaves."

He said, "But I have not said anything to you."

I said, "I have understood everything!"

I told the man, "Just stay here. First let me get out, because there is going to be trouble for me." But on departing I said to my father, "You insist with me,'Be truthful....' So," I said, "this is a chance to be truthful, and to check whether you really mean me to be truthful, or is it just that you're trying to teach me cunningness?"

Of course he understood that it was better to keep quiet, not to quarrel with me then, because when the man was gone, I would have to come home. I came after two or three hours so that he would cool down or other people would be there and no problem would arise. He was alone. I went in, he said, "Don't be worried -- I will never tell you anything like that again. You have to forgive me." He was in this way a fair man, otherwise who bothers about a four, five-year old child, and asks -- being a father -- "Forgive me"? And he never said anything like it again his whole life. He knew that with me he had to be different than with other children.

As you grow up, as the society goes on teaching you to be this way, to behave this way, you start be coming a hypocrite, and you become identified with your hypocrisy.

My function here is to destroy all hypocrisy in you.

To me honesty is not a policy.

Just at supper I was telling Vivek that the man who first made up this maxim, "Honesty is the best policy," must have been a very cunning man. Honesty is not policy; and if it is policy, then it is not honesty: you are honest because it pays, you will be dishonest if that pays. Honesty is the best policy if it is paying, but if sometimes it is not paying, then dishonesty of course is the best policy. The question is, what is going to pay?

And Vivek reminded me that just today she has seen in a book, in one sentence, two words that were very revealing. She had never joined those words together: policy and politics, politeness and politics. What is politeness? It is a kind of politics. Both words are derived from the same root. All three words -- policy, politeness, politics -- have the same root, they all mean the same thing. But politeness you think is a nice quality. You would never think of it in terms of politics, but it is politics. To be polite is a defense measure.

In Europe you shake hands. Why do you shake the right hand? -- why not the left? It is really part of politics. To shake hands is nothing friendly. It is just a gesture that "My right hand is empty so don't be worried. And let me see that *your* right hand also is empty, that there is not a knife or something in it." And when you are shaking right hands you cannot pull your sword out because with the left hand... unless you happen to be a leftist. It is just a way of giving certainty to the other person, that you are not going to harm him, and he is giving certainty to you that he is not going to harm you. Slowly slowly, it became a symbol of greeting each other.

In India, you greet with both hands, but that too is simply showing that both your hands are empty. It is far better than shaking hands, because who knows about the left hand? Sometimes even the right hand does not know about the left hand, so it is better to show that both hands are empty; that is far better, and far more polite also. But you are saying, "I am completely defenseless. You need not be wary about me or worried about me. You can relax." These are symbols that people have learned.

In India if you go to a so-called guru, you have to give him a salute which is uniquely Indian. It is called

satsang dandawat. You have to lie down on the floor with all your limbs touching the floor, because that is the most defenseless position. Even if the other man wants to kill you, he can kill you immediately. That's why it has become the symbol of surrender.

In wartime when prisoners are caught, they are ordered to lie down flat on the ground with their arms stretched out. Why? They cannot do anything in that position and then you can search them, and take anything they have. Or else you tell them to stand up with outstretched arms, with their hands up against the wall, which is the same -- vertical or horizontal, it is the same.

In war it seems to be perfectly right, but somehow the same war is going on continuously between every individual in the society. So a certain culture develops it as a gesture of tremendous respect. It is not a gesture of respect, it is a gesture of humiliation, that "I humiliate myself completely. I am at your disposal. If you want to cut off my head you can. I cannot do anything in such a position." And of course the other person feels great, his ego is satisfied.

Our culture, our education, our religion -- they all teach us to be hypocrites in such subtle ways that unless you go deep in search, you will never find out what you have been doing.

Why do you smile when you meet a friend? What is the need? If you are not feeling like smiling, why do you smile? You have to do it. This is a policy that is paying, because some day you may need this man's help, and if you have always been smiling at him, he cannot refuse. If you have never smiled at him and never even said "Hi," then you need not bother even to approach him; he will throw you out of his house with a "Go to hell!"

One has to understand all these layers and detach oneself from all of them.

Become a watcher so that you cannot become identified with any dream.

That's my work; and if you start dreaming about me, you are destroying my whole work. Take the indication, then drop the dream and then find real food. Just dreaming of a feast is no good. When a real feast is possible then why be satisfied with a dream feast? When real joy is available, then why a phony smile? When authentic ecstasy is just close by your hand, perhaps not even that far, then why be satisfied with being miserable, crying and weeping, feeling empty, feeling worthless? Your treasure is within you, and you are becoming a beggar.

My effort is to wake you up. Perhaps it will be hard on you in the beginning because you have been a beggar for so long that you will think I am taking your kingdom. Hence sannyas is difficult.

On the surface I have made it so simple because I know, inside it is so difficult; to make it difficult on the outside also would be inhuman.

So on the surface I have made it absolutely simple -- it cannot be simplified more -- because inside the real work is hard.

But it has to be done. Without doing it you lived without knowing what life is. You existed in a way which cannot be called living, it can only be called vegetating.

Don't be vegetables, cabbages, cauliflowers. Yes, these are the two classes of people: cabbages are uneducated people, cauliflowers are college -- educated cabbages; but there is not much difference.

The only thing that makes a difference is: Wake up!

From Personality to Individuality

Chapter #4
Chapter title: Jealousy: society's device to divide and rule

2 January 1985 pm in Lao Tzu Grove

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OSHO,
WHAT IS JEALOUSY? DOES OUR JEALOUSY SHOW THAT WE ARE VERY FAR FROM ALONENESS?

SOCIETY has exploited the individual in so many ways that it is almost impossible to believe.

It has created devices so clever and cunning that it is almost impossible even to detect that they are devices. These devices are to exploit the individual, to destroy his integrity, to take away from him all that he has got -- without even creating a suspicion in him, even a doubt about what is being done to him.

Jealousy is one of those tremendously powerful devices.

From the very childhood every society, every culture, every religion teaches everybody comparison.

And the child is bound to learn it. He is just a tabula rasa, a blank paper without any writing; so whatsoever the parents, the teachers, the priests write on him, he starts believing that is his destiny, it is his fate.

Man comes into existence with all the doors open, all directions available; all the dimensions are for him to choose. But before he can choose, before he can be, before he can even feel his being, he is spoiled. And spoiled by those who think they love him -- crushed, crippled, conditioned with all the good intentions in the world.

But what can you expect from good intentions?

You are poisoning somebody with good intentions.

I know that you are not aware that you are poisoning them, because you have been poisoned in your turn and this has been going on since Adam and Eve.

What did God the father do to Adam and Eve? He deserves to be called father; whether He exists or not does not matter, but He deserves to be called father because He fulfilled all the conditions of being a father. His orders were to the children, Adam and Eve, His creation, "You are not to eat from two trees the tree of knowledge and the tree of eternal life." And this man you call father?

He is preventing you from the two most important things! Nothing can be more important than the exploration of your life and its eternity. And without a tremendous enquiry into knowing, into wisdom, you are not going to figure out what life is, where it is moving.

God prohibits Adam and Eve from the most important things that make you an individual, that give you self-respect, that confer on you integrity, authenticity, beinghood. He wants you to remain ignorant forever. He wants you to be unaware of your own life source. Of course, this man is your father.

And since this great father, all the small fathers have been doing the same.

I cannot forgive God. I can forgive all the other, small fathers; they are poor people. They are doing to you what has been done to them, they are simply transferring their inheritance. What else can they do? But I cannot forgive God. *He* has no father. He cannot find the excuse, "Because it has been done to me I am doing it to them. I don't know any other way." No, it is His invention.

Because God does not exist the whole burden falls on the heads of the priests, the priesthood.

They have found ways to keep you away from yourself. And if you are away from yourself so many things are absolutely certain. You will remain miserable forever; from one misery to another misery, that is going to be your life.

Yes, you will be hoping that tomorrow things will be different, but tomorrow never comes and things go on getting worse. Yes, they are different, but not better. You are going down the drain every day. But the hope keeps you alive, otherwise there is nothing to support you in even breathing for a single moment. Everything is missing, because you are missing. Even if everything is available, what is the point of it if you are not there?

Jealousy is one of the greatest devices.

Look at it very closely: what does it mean?

Jealousy means to live in comparison.

Somebody is higher than you, somebody is lower than you. You are always somewhere on a middle rung of the ladder. Perhaps the ladder is a circle because nobody finds the end of the ladder. Everybody is stuck somewhere in the middle, *everybody* is in the middle. The ladder seems to be a round wheel.

Somebody is above you -- that hurts. That keeps you fighting, struggling, moving by *any* means possible, because if you succeed nobody cares whether you have succeeded rightly or wrongly. Success proves you are right; failure proves that you are wrong. All that matters is success, so any means will do. The end proves the means right. So you need not bother about means -- and nobody does bother. The whole question is how to climb on up the ladder. But you never come to the end of it. And whosoever is above you is creating jealousy in you, that he has succeeded and you have failed.

One would think that spending your whole life passing from one ladder to another ladder, always finding that somebody is still ahead of you -- can't you simply jump off the ladder? No, you cannot jump. The society is very cunning, very clever. It has polished, refined its methods over thousands of years. Why can't you get out of the circle? -- because somebody is below you and that gives you tremendous satisfaction.

You see the strategy? Somebody is above you; that creates jealousy, misery, suffering, humiliation, a feeling of worthlessness, that you have not been able to prove your mettle, that you are not man enough. While others go on moving, you are stuck. It makes you feel just worthless, meaningless, useless, a burden on the earth and nothing more.

If only this was the case you would have jumped off the ladder and you would have told those people on the ladder to go wherever they want to go. But you cannot jump because there are people below you; as far as you can see there are rungs below you and rungs below them. That gives a great satisfaction, a great feeling that you have passed so many people; you are not absolutely useless. You have proved that you have some strength of will and you are not a failure; these people under you are enough to prove it.

You are now in a dilemma:

Whenever you look upwards, a great misery descends on you; whenever you look downwards, a great satisfaction.

Now, how can you jump off the ladder? -- because in jumping off it, you will be jumping from both, and nobody will be below you. Nobody will be above you, certainly, but nobody will be below you; and you will be left alone if you jump off.

Here on the ladder you are with everybody else, part of the society, culture, civilization -- and it is only a question of a little more effort. And people go on telling you, "Bravo, go on! Don't be depressed, don't be pessimistic, remain optimistic. The night is not going to last forever." They go on saying to you, "When the night is darkest, the morning is the closest, so don't be afraid of the darkness, of failure." They will give you a thousand and one examples.

In my middle school I heard for the first time about a Mohammedan conqueror of India, Mahmud Gaznavi. He attacked India nineteen times and he was defeated eighteen times. When he was defeated the eighteenth time he was hiding in a cave, and he saw a spider trying to weave its net in the front of the cave. He was just hiding there with nothing to do, so he started looking at the spider and its efforts. It was raining, and the stones were very slippery. The spider went on falling; coincidentally he fell eighteen times but he succeeded on the nineteenth.

Mahmud suddenly became optimistic. He had been thinking to stop this foolish effort. Eighteen times... his whole life he has wasted, thousands of people have been killed to no purpose. He had been defeated again and again by a single man, Prithviraj Chauhan -- who was on the border of India; he was the ruler of the frontier of India. Mahmud was never able to enter the country because just on the border he was defeated, and by a single man. It was really too much -- he was thinking to commit suicide, because "I am no longer able to show my face to my people."

Mahmud was the king of his own kingdom, there was no need to invade India. But nothing satisfies, nothing is enough; it is always less than you want, and there is always much more that is available. He had a small kingdom, and just by its side was this vast country, India. It was immensely rich at that time -- it was called the Golden Bird in those days -- because the population was very small, only twenty million people. Now there are more than seven hundred million people. That was at the last count; right now there must be nearabout eight hundred million.

It is estimated that by the end of this century there will be one thousand million people; it will be the biggest country in the world. China will be left behind because China is controlling its birthrate very carefully. Right now the population is ahead of India, but by the end of the century it is going to be left behind. At least in one thing India will be the Olympic winner.

When it was a country of only twenty million people, naturally it was rich. There was no reason for anybody to be poor. So much land, so much gold -- there was more of everything than anybody needed. It

attracted invaders, obviously. Continually for three thousand years, India has been attracting invaders. Now anybody is trying to invade India; in fact the last invaders, the Britishers, found finally that they had sucked India totally, there was nothing left.

Then it was more of a liability than an empire. You had to take care of so many poor people, otherwise you were blamed; you had to take care of so many criminals, otherwise you were blamed. For everything that went wrong the empire was blamed because it was your enforced slavery that was causing every trouble.

This is not a valid argument. Mahatma Gandhi was very careful to remain always truthful, but about the basics he was not. It was not true to say to India that it was only because of the British Empire that all the problems were there. Because now -- after'47 and up to'84 -- although there has been no slavery and the country is free, it has fallen far more deeply into misery and suffering.

You will be surprised that since the British left India, the price of things has gone up seven hundred times. Today if you have seven hundred rupees, it is only worth what one rupee was worth in 1947. So today, to earn seven hundred rupees -- which is a big salary in India -- is just like earning one rupee in 1947. It was not only the British Empire that was responsible for India's problems; for three thousand years so many people had been sucking India dry.

Mahmud gained confidence. He said, "If a small creature like a spider has such tremendous optimism... am I inferior to this spider? I will try one time more." And what a coincidence! -- on the nineteenth time he succeeded. In fact he succeeded because Prithviraj Chauhan had simply dropped the idea that this man would have the courage to invade again. Eighteen times defeated... with what face could he come back again?

So Prithviraj Chauhan simply dropped the idea that there was going to be any invasion. All the preparations that he had been making continually for the eighteen invasions were dropped. It was no longer an emergency. Mahmud was the only enemy on the borders of Prithviraj Chauhan's land -- and he was crushed. Prithviraj Chauhan also thought, "In such a situation I would have committed suicide. Any man with just a little bit of self-respect would rather die than be defeated eighteen times." So he simply dropped the idea. The army was dispersed, sent back to work, and Mahmud invaded at a time when he was not expected at all. He won.

This story was told to me in my class by the teacher of history. He said, "This is the way one should be. Never be pessimistic. One never knows: if this time you fail, don't be worried; next time perhaps you will succeed, tomorrow or the day after tomorrow. But never lose heart; to the last breath go on struggling."

I stood up and told my teacher, "Please forgive me. I think this man Mahmud was an idiot. In the first place, to invade somebody for no reason...." Those people had not committed any crime, and in fact they were powerful enough -- they had defeated him eighteen times -- to have invaded *him*. But Prithviraj Chauhan never went beyond his borders. He could have defeated Mahmud, thrown him out and come back. But he never invaded, otherwise it would have been the simplest thing to do.

If the enemy is defeated then why leave him his kingdom? He could have finished this man Mahmud in the first attack. He could have taken over his kingdom and there would have been no chance for Mahmud to attack again. But Prithviraj Chauhan was a man of far superior humanity; Mahmud was never attacked. Prithviraj Chauhan was told again and again by his prime minister and court people, The best way is to finish this man and take his kingdom. If you leave him, within two or three years he will again gather forces and be back, and again we wi]l have to fight. This is strange -- why do you leave him be?"

But Prithviraj Chauhan said, "Those people of his kingdom have not done any wrong to us nor done any harm to us. How can I invade them? My army is not to invade countries, it is only for those rare moments when some fool attacks us. Then it is a defense force." He was a man of a sophisticated mind, a man who could see that this was stupid. He said, "Don't be worried. This man, sooner or later, is going to drop the idea."

I told my teacher, "Don't praise Mahmud in front of me and don't tell me,'He was such a great optimist and you should be like him.' I can forgive the spider, nobody expects a spider to have any intelligence, and I can certainly say that the spider was not counting the number of times that he had fallen. He may not have even been aware of what was happening."

Spiders, ants, and those kind of people -- you throw them away, and by a strange logic they will immediately run back towards you. The whole room is available, but from wherever you throw them they will run back in exactly the same direction. What stubbornness! If they have some intelligence, at least *that* direction has to be avoided. It is possible for it to escape anywhere... but strange, you go on hitting a spider

and it will come back again towards you.

"That spider was not counting, was not optimistic. This was just Mahmud's old ego finding some excuse again, finding some way to go to his people and say,'Don't be worried -- perhaps this time we will win. And one never knows about tomorrow, so let us try once more.' But don't tell me that this Mahmud was an ideal person. To me he is an ugly man, just a spider. I don't count him among human beings. And if this is going to be taught in the history class, then it is not for me. You are teaching us in a clever way to fight, to destroy, to kill, to put others lower than ourselves."

Parents go on teaching from one's very childhood, "Look at our neighbor's boy -- he has come first in the school. And what have *you* been doing for the whole year? Don't you have any intelligence?" In the class they will be telling you the same. They will give gold medals to those who come first and top the whole school or the whole college or the whole university. My parents and my teachers in the school used to say, "You can easily be always at the top, but you never take any care about the examinations, you don't care about examinations."

This was my routine, that I would always go to the examination fifteen minutes late. This I followed my whole career in school, in college, at university; I would go fifteen minutes late. It was well known. The examiner knew that my seat had to be kept empty; I would be coming, but exactly fifteen minutes late. And I would leave the examination hall fifteen minutes before everybody else, before the end. The time allowed was three hours and I could see that the examination could be managed in two and a half hours; there was no need to waste half an hour more there.

The teacher, who was there looking after the students to see that they were not copying and not doing some mischief, that somebody was not concealing a book, would say, "There is no hurry; there are fifteen minutes left. Why are you finishing?"

I would say, "I have finished. I began fifteen minutes after the start and I finish fifteen minutes before the end. And it is going to be this way forever because I don't see that it needs three hours; in fact two and a half hours is more than enough. And I have far more important things to do."

They all said, "Why don't you care about the examination?"

I said, "For the simple reason that I don't want to be part of a jealous circle. I don't want to be in the game of comparison. It does not matter to me whether I pass or whether I fail; it will not make any difference to me. If I come first, good; if I come last, even better -- because to be the first seems to me a little violent because you have taken somebody's joy. And to me it is not a joy at all so I am simply wasting the place; somebody else could have been there who is now second to me, and he would have immensely enjoyed it. Perhaps in the rest of his life he may not find anything else to enjoy, and this chance I have destroyed and I am not enjoying it anyway.

"So it will be better if I am last. At least I will have the solace that I have not spoiled anybody's career, I have not been violent, pushy; I have not tried to invade somebody else's space -- nobody is behind me. And because there is nobody behind me, I cannot feel superior."

And there is the logic, simple logic: if you don't feel superior, you can't feel inferior. They both come together, they both go together. If you drop one, you cannot save the other. If you don't feel superior to anybody, how can you feel inferior to anybody? -- you simply feel yourself

But strange as it was, I almost always managed to be the first. My teachers were amazed, my parents were amazed: "This is strange. You never care about the examination. You don't go regularly to school even if you go, you are thrown out of the class, and you stand outside the class the whole day. You disappear from the school any time, any moment. You don't ask for permission from any teacher or the principal; you don't even inform them."

My simple way was: "I want to live my life -- why should I ask anybody? They can do whatsoever they want to do. They can punish me, they can fine me, they can report me. I will bring the report to you, but that is between you and them; I have nothing to do with it. I simply do what I want to do."

When I was feeling so much like going to the river, I was not going to listen to a fool talking about some Mahmud who won on the nineteenth try, although he was defeated eighteen times. He was an ugly man. He didn't behave with Prithviraj the same way Prithviraj had behaved with him -- Prithviraj never imprisoned him. Eighteen times Prithviraj defeated him but never imprisoned him, because he said, "Leave him to his kingdom. Why should we bother to imprison him? It is enough that he got defeated, that his army is finished. It's enough punishment."

But Mahmud was not a man, he was just animalistic. He caught Prithviraj Chauhan; not only that, he took out both his eyes. Prithviraj was a very beautiful man, and this was Mahmud's revenge for being

defeated eighteen times: he blinded him.

But Prithviraj Chauhan was a great archer. His court poet, a friend, got imprisoned with him, knowingly, to help him. When Chauhan and this poet were brought into the court, Mahmud was sitting in the balcony high above. He was still afraid of this man although he was blind and chained. What fear! But the man had defeated him eighteen times and thrown him out of the country, not even bothering to imprison him. Must have been a lion!

And the poet said to Mahmud, "You don't know Prithviraj. I would like to tell you that there is none in the whole world who is such a master of archery as Prithviraj is. Before you kill him, give him a chance to show his art."

But Mahmud said, "Now he is blind, how can he be a great archer? He *may* have been."

The poet said, "Don't be worried. He is such a great archer that just the sound is enough for him to hit the target." And all this talk was going on so that Prithviraj could figure out where Mahmud was sitting from the sound of his voice. And he killed Mahmud. Mahmud was thinking that he was going to show his skill in the art of archery but Prithviraj simply killed him from the sound, with an arrow exactly in the heart.

I was always thinking of all these people -- Alexander the Great, Tamerlane, Genghis Khan, Napoleon Bonaparte. Why are you going to teach innocent children about these people? -- to create in them the desire to be conquerors, to be rich, to be presidents, to be prime ministers -- not to be themselves. Nobody teaches you to be yourself. You can be anybody, but just don't be yourself. And they create jealousy. Alexander the Great -- what is great in that man? And why should you go on keeping alive the names of Nadirshah and Tamerlane and Genghis Khan? Just murderers, the greatest criminals the world has known.

Small criminals you go on putting to death, and the big criminals make your history.

I told my history teacher, "Your history is just a history of crime, and you are trying to make everybody a criminal. Can't you find some innocent human beings and talk about them and teach us that these were the real, authentic people?" But no, history is full of all these other people. All the history of the whole world needs to be flushed down the toilet, so that we can start from scratch. Then we can be ourselves -- because no comparison will exist.

In the university, when my postgraduate examinations came along, my professor, who loved me immensely, was very concerned that I used to go fifteen minutes late and I used to leave fifteen minutes early -- that it meant I might miss what was my right. I told him, "It is not my right to come first, to top the university, to have the gold medal. If I get the gold medal I will throw it into the university well immediately, immediately after the convocation, so the vice-chancellor and the whole procession of deans and professors and students -- everybody -- can come and see me dropping the gold medal in the well. I simply don't like the idea of people being put into categories: lower and higher, superior and inferior.... If it were in my hands people would simply be educated."

There is no need for examinations. What is the need of an examination? What have you been doing for two years -- fooling around? What has the teacher been doing for two years? For two years the teacher has been teaching you, for two years you have been learning; that's enough. There is no need for an examination and there is no need to start putting people higher and lower. This is the beginning of comparison; they come from the university and they know where they are standing on the ladder.

So my teacher, Doctor S.K. Saxena, used to come to the hostel to pick me up. It was just a two-minute walk from my hostel to the examination hall, but he would come and pick me up in his car and force me to enter the examination hall exactly at seven. He would wait outside for three hours so that I could not get out fifteen minutes early. But I have my ways. First I would meditate for fifteen minutes, and at the end I would also meditate for fifteen minutes. The examiner said, "That poor fellow, your professor, is standing outside for three hours, and you have still managed...."

I said, "Don't tell him, because he will unnecessarily feel hurt. There is no need to tell. I will do my thing. What he wanted to do, he has done. I have not refused; I entered.... He said seven, I said okay. But how can I drop my whole life's way? For fifteen minutes I meditate, because this paper is not worth three hours, it is just for two and a half hours. And I have more important things to do. Because I cannot go out, meditation is the best that I can do, so I will do that."

The examiner certainly told Doctor Saxena, "You are unnecessarily trying to force him. He won't do anything that he does not want to do."

Saxena asked, "Then what is he doing there?"

The man said, "He meditates for fifteen minutes. He did not even see the paper for fifteen minutes. He put it upside down and meditated for fifteen minutes. Then he took his paper, looked at it, and just fifteen

minutes, exactly fifteen minutes before the end he closed his copy and handed it over to me. He said, 'Now this is the time for my meditation.'"

Saxena said to me, "You are impossible! Missing half an hour? You will lose the gold medal."

I said, "Who cares about the gold medal? And if you are so interested you can give me a gold medal. You want me to have a gold medal on my chest? give me a gold medal! You can manage it, you have enough money."

He said, "You don't understand; it is not just a question of a gold medal, it is a question of topping the whole university. It will make your career."

I said, "My career is going to be made by a gold medal? Do you think your examination is going to make my career?"

He said, "Yes, because if you come first then you can get... I have arranged everything -- you will get a scholarship for a Ph.D. If you don't come first, you won't get it."

I said, "Finished! So I will not have the scholarship and I will not have the Ph.D. Who cares about your Ph.D.? What have you got? You have two Ph.D's, one D.Litt. What have you really got? You cannot deceive me -- you live a frustrated life, you have been defeated twice. You wanted to be elected dean of the arts faculty, but you could not win. And I know that you have wept over it, actually wept tears.

"You have fought for election as vice-chancellor, and you could not manage to get even twenty votes. Out of one thousand professors you got only twenty votes. Who is going to give votes for a professor of philosophy against a man who is a seasoned politician? He has been chief minister of the province. You think you can win against that criminal? -- impossible! People are so afraid of him, because there is every possibility that he will again become chief minister and if they don't vote for him, then he will take revenge."

And that's exactly what happened. This man, Dwarika Prasad Mishra, was chief minister of my state, Madhya Pradesh. But because he spoke against Jawaharlal Nehru.... There was a conspiracy. Morarji Desai was chief minister of Bombay state, Dwarika Prasad was chief minister of Madhya Pradesh; a few chief ministers of other states joined together to revolt against Jawaharlal's dictatorial regime. Dwarika Prasad was foolish enough to speak first.

Jawaharlal was so angry that he immediately threw him out. It happened so quickly that Morarji and others had second thoughts about whether to then go ahead according to the conspiracy plan or just back out. And they all backed out, so this man alone was caught. But he was of the same quality as Morarji Desai, just a third-rate gutter politician. He managed, for the time being at least, to be the vice-chancellor of a university... and wait for the right time.

And he was clever. He immediately managed to become vice-chancellor, managed to become very closely connected with Indira. Indira was not prime minister at that time but she was the president of the congress party, which was the ruling party. He became so close to Indira that she started trusting in him and calling him uncle. And she persuaded her father, Jawaharlal, the prime minister, to forgive him and take him back. He was forgiven and taken back and became the general secretary of the all-India congress committee, and again he was back as chief minister of Madhya Pradesh.

He took revenge on those twenty people who had voted for S.K. Saxena. He threw them all out of the university, because the chief minister is the chancellor of the university; anybody who is the chief minister becomes the chancellor of the university. So as chief minister he became the chancellor also and threw out all those people.

I asked Doctor Saxena, "What have you gained from all this trying to go higher? And are you teaching me to get into the same trap in which you have suffered? If you are really loving towards me, help me not to get into this trap."

He said, "My God! You want even me to go along with you? No -- I will fight against him. I will fight again, and you will see that one day I will become the vice-chancellor."

I said, "Even if you become the vice-chancellor, what does it mean? I know you: you will be as miserable as you are now. First you were a lecturer, you were miserable. You became a reader, you were miserable. You became a professor, you were miserable. You have now become head of the philosophy department, you are miserable. I know you. Do you think by your becoming the dean of the faculty of arts your misery will disappear?

"I know the dean of the faculty also. He is far more miserable than you are because he is just one step short of becoming the vice-chancellor. You are two steps back, he is one step back. His misery is more because he is so close. And every time somebody else jumps in from outside, he goes on missing, and his

misery is really intense. You will not be surprised if he gets a heart attack."

But strangely, because I was not interested in the examinations and I was not interested in the textbooks, but was interested in the whole world of philosophy -- my interest was universal -- of course my answers were far richer than anybody else's. They could only repeat what was in the textbook; I could say something which even the examiner was reading for the first time. Otherwise... I know examiners, I have myself been an examiner for nine years. I never read any copy of any examinee.

To one intelligent student who was trustworthy, who wouldn't say anything to anybody, I just said, "You will get half the money. Just check all these books, and remember nobody is to be failed, so everybody gets above the thirty-three mark. And nobody gets above sixty percent because I think nobody is that capable. So these are the limits, thirty-three to sixty. Then you can go on doing it howsoever you want." And I knew when I was a student that my professors' research scholars were examining the papers.

I said to Doctor Saxena, "Sometimes things can work in my way too. Just wait." And certainly they worked in my way because I was so rich in my answers and so original, because I had never bothered about the textbooks. Textbooks I avoided because they can get stuck in your mind. Textbooks I never purchased.

But I have been collecting books from my high school days. You will be surprised that by the time I was a matriculate I had read thousands of books and collected hundreds of books of my own -- and great masterpieces. I was finished with Kahlil Gibran, Dostoevsky, Tolstoy, Chekhov, Gorky, Turgenev -- the best as far as writing is concerned. When I was finishing my intermediate I was finished with Socrates, Plato, Aristotle, Bertrand Russell -- all the philosophers that I could find in any library, in any bookshop, or borrow from anybody.

In Jabalpur there was one beautiful place where I was an everyday visitor; I would go for at least one or two hours. It was called the Thieves' Market. Stolen things were sold there, and I was after stolen books because so many people were stealing books and selling them and I was getting such beautiful books. I got Gurdjieff's first book from that Thieves' Market, and Ouspensky's IN SEARCH OF THE MIRACULOUS from that Thieves' Market.

The book was fifty rupees; from there I got it for half a rupee, because in the Thieves' Market, books are sold by weight. Those people, they don't bother about whether it is Ouspensky, Plato, or Russell. Everything is all rubbish; whether you purchase old newspapers or you purchase Socrates, it is the same price. I had collected in my library thousands of books from the Thieves' Market. Everybody used to ask me, "Are you mad or something? Why do you go continually to the Thieves' Market? -- because people don't go there. To be associated with the Thieves' Market is not good."

I would say, "I don't care. Even if they think that I am a thief, it is okay."

To me the Thieves' Market has been the best source -- even books which were not in the university library I have found in the Thieves' Market. And all those shopkeepers were selling stolen books, and every kind of stolen thing. In India, in every big city there is a Thieves' Market. In Bombay there is a Thieves' Market where you can find everything at just throw-away prices. But it is risky because it is stolen property.

I once got into trouble because I purchased three hundred books from one shop, simultaneously, in one day, because a whole library of somebody's had been stolen. Just for one hundred and fifty rupees, three hundred books! I could not leave a single one. I had to borrow money and immediately rush there, and I told that man, "No book should go from here."

Those books had seals with a certain man's name and address, and finally the police came. I said, "Yes, these are the books, and I have purchased them from the Thieves' Market. In the first place this man is almost ninety years old -- he will be dying soon."

The police inspector said to me, "What are you arguing about?"

I said, "I am simply making things clear to you. This man is going to die sooner or later; these books will be rotten. I can give you these books, but you have to give one hundred and fifty rupees to somebody, because I have borrowed the money. And in fact you cannot catch me because that shopkeeper is there; he will be a witness for me that the books were sold to him. Now, he cannot go on remembering who is selling him old newspapers, and old books; he does not know who has brought them.

So first you have to go to that man and find the thief If you find the thief get one hundred and fifty rupees from him or from anywhere you want. These books are here, and they cannot be in a better situation anywhere else. And that ninety-year-old man won't be able to read them again, so what is the fuss?"

The inspector said, "You sound sane, logical, but these are stolen books... and I cannot go against the law."

I said, "You go according to the law. Go to the place from where I have purchased them -- and I *have*

purchased them, I have not stolen them. That shopkeeper has also purchased them, he has not stolen them. So find the thief."

He said, "But on the book there is a seal and the name."

I said, "Don't be worried -- next time you come there will be no seal and no name. First you find the thief, then I am always here, at your service."

And as he went away I tore one page from each, the first empty page which means nothing, and I just signed the books. From that day I started signing my books, because it might have come in handy someday if my books were stolen -- at least they had my signature and the date. And because I had taken out the first page, I would sign on two or three pages inside also, in case my books were stolen, but they never were.

My professors used to ask me, "You are reading day and night, but why are you so averse to the textbooks?"

I said, "For the simple reason that I don't want the examiner to see that I am a parrot." And fortunately that helped me. I came first in the university and won the gold medal. But I had promised, so I had to drop the gold medal down the well in front of everybody; the whole university was there, and I dropped the gold medal. I said to them, "With this I drop the idea that I am the first in the university, so that nobody feels inferior to me. I am just nobody."

The vice-chancellor was present. That evening he called me in and said, "This is not right. The gold medal is a prestigious thing; you have topped the whole university. And you have got me in trouble now because I was to give you the scholarship for a Ph.D. You have thrown away the gold medal in front of everybody else, and they will say,'That man is strange -- why are you giving him a scholarship for three years?'"

I said, "Don't give it to me."

But he said, "Just because you did that.... You threw away the gold medal and you told the people there,'Now I am just nobody; don't take me as the first in the university. Please don't be jealous of me, I am not superior to you. It is just chance. Somebody was bound to be first; it is just a coincidence that I happen to be the first. But it makes nobody inferior.' What you said has gone into my heart and I feel that I will take the risk and give you the scholarship."

He certainly gave me the scholarship but no professor was ready to guide me, because I wanted to do research on religion and they each said, "You will create trouble, and as your guide it will be a constant fight between the two of us. We know your ideas and we know that perhaps you are right, but to accept you and to sign the papers that say I have been guiding you means that I am somehow agreeing with you -- and your ideas are outrageous! In private I can agree with you, but not in public.

"And what about the two other examiners who will be there from some other universities? They will be just shocked because you criticize Krishna, you criticize Rama, you criticize Buddha, you criticize Jesus. Is there anybody whom you don't criticize?"

I said, "If I come across somebody I will mention his name, but if I don't come across anybody, what can I do? Of course when Galileo discovered that the earth goes around the sun, he had to criticize everybody without exception -- all the scriptures of the world -- because nobody had even thought of it. All religions and all scriptures and all books said that the sun is going round the earth as it appears to. But appearance is not reality, so how can you be certain?

"It may be possible that as far as religion is concerned I am the first man who is right, because if Galileo can be the first man, just three hundred years before.... Before Galileo, thousands of years had passed. If he can be the first man who was right and everybody else before him was wrong, why do you think I cannot be the first man who is right?"

One of the professors said, "This is the problem! You find somebody else. I will suggest a few names go to these professors."

Philosophy professors were not ready to accept me. They suggested, "It would be good if the research could be done under psychology. You will just have to change the subject to psychology of religion. Do whatsoever you want, just change the title."

I said, "I will try."

The psychologists said, "If your professors, your own professors of philosophy are not ready to accept you, why should we take this unnecessary trouble on our heads? You criticize Sigmund Freud, you criticize Jung and you criticize Adler -- and our whole department stands on these three people, we teach them."

I said, "So should I change the subject again? -- politics of religion, economics of religion? I am ready to make up any subject."

I told the vice-chancellor, "You find me a guide. Religion has to be there. In front of it, he can put anything: mathematics of religion, economics of religion, geography of religion any subject I will manage." But nobody was ready to accept me so I could not get the scholarship. But I was immensely happy: these are your professors, your topmost intellectuals, who in private are ready to accept a certain thing, but in public are afraid. Are they worth being jealous of? Are these people superior?

And I have no desire to feel anybody is inferior. Yes, it is possible that in one thing you may know more, somebody may know less. In one dimension you may be talented, in another dimension somebody else may be talented. That simply shows that people are unique, they have different qualities. But each individual has his own standing, incomparable. I have never thought of anybody as inferior; I have never thought of anybody as superior.

I am myself, you are yourself.

Comparison does not arise.

But all children are being forced to compete, compare, and naturally jealousy arises because somebody succeeds and you are not succeeding. Somebody is getting those things that you are not getting.

I have heard: a Baptist priest and a rabbi lived opposite each other, across the road, and there was great competition continually going on. Naturally, it is a two-thousand-year-old conflict; it started with Jesus, and I don't know with whom it is going to end. I hope it ends with pope the polack. But that's just a hope; you cannot be certain about it. For two thousand years they have been in conflict and this has become more and more personal.

If the priest brings some rose flowers and some plants for his garden, immediately the rabbi will bring double. One year it happened that the Baptist priest purchased a Lincoln Continental. This was too much for the rabbi. And just while he was standing on his porch, the priest came out and poured water on the Lincoln Continental.

The rabbi said, "What are you doing?"

He said, "I am giving it its baptism, making it christian."

He said, "Okay."

The next day the rabbi purchased a Cadillac limousine -- far costlier, a six-door. Just standing on his porch he waited for the priest to come out. The priest came out, and the rabbi went inside, brought out some instruments and started doing something. The priest said, "What are you doing?"

The rabbi said, "Circumcising." He was cutting the exhaust pipe!

Jealousy, competition, it can drive you nuts. If you can baptize, he can circumcise. He is making the Cadillac a Jew. And I think in America the Cadillac is a Jew, because when I told Sheela to have a Cadillac for the Foundation, and the Foundation's president, she said, "No, you don't know: the Cadillac is a Jew."

I said, "My God! Cars are also Jews?"

She said, "Yes, the Cadillac is a Jew, and I cannot have a Cadillac."

Perhaps cars can be converted.

These people, even though they are priests and rabbis, are just as stupid human beings as anybody else; and the same is true about their God. There is not much in their God either, because it is their projection, and a projection is bound to be less than the one who is projecting it.

Another story I am reminded of: a rabbi and a Christian minister are playing golf and each time the rabbi misses, he says, "Shit!"

The minister says, "This is not good for a religious man, and a rabbi at that, a priest! This is not right. God will get angry."

But what to do with a habit? -- again the rabbi missed and he said, "Shit!"

The minister was very angry. He said, "If you say it a third time, I tell you, God will punish you."

And after he missed a third time and said "Shit!" God really did. A flash of lightning came down and from the sky was heard "Shit!" -- because the lightning hit the minister! It is a Jewish God -- what else can you expect?

A rabbi, a Jewish God, they cannot be very different: the same projection, the same mind.

Jealousy is not seeing a simple fact -- that you have been taught to see yourself as inferior to someone, as superior to someone. And you have become so unconscious of it that you are constantly judging people as inferior, as superior, as good, as bad, right, wrong.

Don't judge.

Everybody is just himself.

Accept him as he is.

But this is possible only if you accept yourself as you are, with no shame, with no feeling of worthlessness.

The questioner is asking if jealousy means that we have gone too far away from ourselves. Yes. In comparing, you have gone far away in both directions. In one direction there is an unending line of people superior to you; in another direction, another line of people inferior to you -- and you are in between.

You have no time to see to yourself. You are constantly struggling to take the place of the man who is ahead of you, and at the same time pushing down the man who is behind you, because he is trying to take your place. He is pulling on your leg just as you are pulling On somebody else's leg. It is a strange chain in which everybody is pulling on everybody else's legs -- and all are in trouble, all are being stretched.

When, in India, my back started giving trouble to me, they started giving me traction. I told -- them devaraj was there -- "Do you know from where the word traction comes, and what you are doing to me?"

He said, "No. Traction is a perfectly good medical device and it is used everywhere."

I said, "It was invented by Christians in the Middle Ages to torture people. It was a Christian device to *torture* people! You pull their hands at one end, their legs at the other end, and naturally, if you want any confession they will have to confess. If you want the woman to accept that she is a witch, on traction she is going to accept it because there is a point where she sees,'Now my hands are going to be pulled off my body, my legs are going to be pulled off my body. It is better to say, "Yes, I am a witch," and get finished with this traction.' But once she has accepted she is a witch she is going to be burned alive."

It was a torture device. It was just by coincidence it was found.... One man who was thought to be a heretic was being given this traction. He had a back pain, and when he was released from traction he said, "My God! The back pain has disappeared." Just by coincidence it was found that it can help the back pain. Since then it has been medical; before that it was part of the church.

But your life you see as a psychological traction; hence you have no time, no energy, no space for yourself. You are always looking at somebody else, either to feel good....

One Christian priest, Stanley Jones, very famous in his time -- now he is dead -- was a world-famous Christian teacher, and of course a great orator, not like the idiot Billy Graham. He was really a great orator, a profound orator -- Billy Graham is just an Oregonian. You should look into it; he must have been born in Oregon. His face is typical of that retarded....

No, Stanley Jones was really an impressive personality, and known worldwide. He was wandering around the world giving sermons but he had his headquarters in India: in the Himalayas he had made a Christian ashram. He used to come to Jabalpur also, where I was a professor.

In one of his sermons, at which I was present, he told a very beautiful anecdote. Not being aware that a strange person was sitting just in front of him, he said, "There are two kinds of people. One always looks at the high skyscrapers of other people, feels miserable because the lawn is always greener in the neighbor's garden."

It is always greener. From faraway things look different; your own lawn does not look so green. Your own house looks dirty, the other house looks so beautiful. Your wife, when you go in, is continually quarreling. When you go to meet your neighbor, they are both smiling, but you forget one thing: when your neighbor comes to you then you are also both smiling. People go on looking at what other people have and then they start feeling that they are missing it -- anything!

Stanley Jones recounts a story. He said, "I have a lifelong friend who is always hopeful, optimistic. He really sees a silver lining in every dark cloud. First I used to think that it was only a philosophy, but the second world war proved conclusively that he meant what he said. It was not just a philosophy, but his very Christian being.

"After the second world war I went to see him because he had lost one eye, one hand, and one leg in the war. On the way I was thinking that perhaps he had also lost his positivistic attitude, but to my amazement he was even more positive than ever. I asked him his secret.

"He said, 'It is simple. It is the very fundamental of Christianity. I thank God that at least I have one eye, one hand, and one leg -- because there are many who have lost both legs, many who have lost both eyes, many who have lost both hands, and millions who have lost their whole lives. I think of them and feel fortunate and blessed.'"

Stanley Jones emphasized through this anecdote that this should be every Christian's approach -- that positive philosophy is the greatest contribution of Jesus Christ.

I stood up and said to him, "It is impossible to feel fortunate comparing yourself to those who are in an inferior position -- and yet not feel inferior because there are also certainly people who are in a superior

position. It is impossible to divide inferior and superior and just choose one; they are aspects of the same coin."

The most amazing part was that the great orator and preacher became very angry, threw down his notes and went inside the house. While he was leaving I told him, "This seems to be the real Christian philosophy. But just being angry and escaping is not an argument; and whenever you come back again to this city, remember, I will be here to remind you of the argument -- because you are leaving it inconclusive." As it happened, he never came back to Jabalpur.

You will be surprised that comparison is not just to do with money or power, but can be about anything. In my childhood, just as girls in India had earrings -- and now that disease is spreading in the West too -- in my childhood rich people's boys used to have earrings also. My ears still have the marks of those old holes. I resisted very much but I was too small, and my parents said, "It doesn't look good that every boy in the neighborhood has golden earrings, and you go out without earrings. And everybody is saying to our family,'What is the matter, can't you afford even two gold rings?' It is insulting!"

Now, what do earrings have to do...? I said, "It may be insulting to you but to me it simply seems that you are destroying my ears. You will make holes in my ears and I will have to suffer the pain. If God had intended.... If He can make so many things, just two holes in the ears are not much craftsmanship. Even the Holy Ghost could have done it."

But they wouldn't listen, because it was a constant trouble: relatives would come and they would say, "What! Your boy has no earrings?" Now earrings had become a necessity -- that too is part of the competitive society. And they forced me; just four people had to keep me down on the bed, and they pierced both my ears.

I said, "Okay, I am small and helpless -- you can do any nonsense that you want to do, but remember I am not going to forgive you for it. It is being done against my will, and I am not going to wear your earrings. Are you going to follow me twenty-four hours a day? Now we will see...." Many times they put earrings on me and I threw them away. Finally they got tired, and it was costly because they were gold earrings and I would throw them away. The moment I got the chance I would throw them away.
Finally they said, "Leave him alone."

I said, "If you had left me alone before, my ears could have been saved. I don't have any hope of being saved in life, but my ears would have been saved."

Competition in everything, strange things.... If you are living in a commune or a community of hippies, then the dirtier you are, the greater you are. What I mean to explain to you is that it has nothing to do with money or power or anything in particular. It can be to do with anything, and you can use it to feel superior or inferior. Now the hippy who never takes a bath is certainly superior to the other hippies who are not so seasoned and once in a while need a shower. Certainly he is far superior; he never takes a bath, never cleans his teeth, never uses soap or dirty things like that.

He remains completely natural. Perspiring, he remains natural; smelly, he remains natural. He will be thought to be somebody higher -- you are not that strong. Once in a while you are weak, you start feeling like taking a bath. But if a hippy takes a bath he tries to hide it.

In India there are such monks. One Hindu monk used to stay in my home; he was a friend of my father, a childhood friend. My father had a cloth shop, so whenever the monk came, my father would make good clothes for him; if it was winter then winter clothes, woolen clothes. And what would the monk do? First he would make them dirty; he would rub them against the ground, make them old and dirty because a monk is not supposed to have beautiful clothes and be up-to-date.

My father would try to use the best that he had in his shop, and I told him, "You are just wasting them. That man even makes holes in them and tears them and makes them look old" -- because then he is on a higher stage of monkhood. Those who cannot afford such dirty clothes, old clothes, rags... they are still interested in clothes. They are still attached to material things. There is competition in that too: in who has more rotten rags than you.

There are Hindu monks who will not just eat the food that you give them. First they will dip it in the river to spoil it completely, then mix it all together in their begging bowl so that salty things and sugary things and everything is mixed; and then they will eat it. That is thought to be austerity. And those who will not do it are thought to be still far lower, living still for taste and food -- they have to destroy the taste.

Certainly, if you go on in this way -- being jealous and competitive of everybody around you -- how can you come to yourself? The world is too big, and there are so many people and you are in competition with everybody... and you *are*. Somebody has a beautiful face, somebody has beautiful hair, somebody has a

beautiful, proportionate body, somebody has a great intellect, somebody is a painter, somebody is a poet.... How are you going to manage? All this, and you alone to compete? You will drive yourself nuts -- and that is what all of humanity has done.
Drop competition, drop jealousy.
It is absolutely pointless.

It is absolutely a cunning device created by the priests so that you can never be yourself -- because that is the only thing all the old religions are afraid of.
If you are yourself you have found contentment, fulfillment, ecstasy.
Who cares about God then? -- you ARE God.
You have tasted godliness, and within yourself.

Now you are not even bothered about the emperor; you are not thinking that he is superior to you. How can he be superior to you? You have tasted something of such tremendous dimensions that what that poor fellow.... You can feel sorry for him, but you will not feel inferior. Even towards a beggar... you will not feel that he is inferior, because you know that what you have found he is also carrying within himself.

There is no qualitative difference between you, the beggar, and the emperor. The only difference is just on the outside: in the clothes, in the titles, the elephant on which the king is sitting -- and the beggar in his rags. But these are not real differences, not the difference that makes a difference.

Inside yourself you will find a tranquility, a serenity, a silence, a treasure unfathomable.

And in finding it you will know everybody has got it; whether he knows it or not, that's a different matter.
Knowing and not knowing -- that is the only difference.

But as far as existence is concerned, everybody has all the beauty of the world, of the universe; all the ecstasy and dance of the universe. Yes, in different ways it will express itself.

There is no need to think that somebody who is expressing it through dance is better than the one who is expressing it through a song or one who is expressing it through his silence.
What is being expressed is exactly the same ecstasy.

And you will find it only when you have entered your world of aloneness where there is nobody else.

There, you have left the society far behind... because that society has been preventing you. You have left all the priests, all the religions, all the political parties far behind.
You are now almost nobody.

I say "almost" because in fact you *are*, for the first time -- but on a totally different plane. You have never even thought about it, that this can be your very being, so profound and so full and so eternal.

And what are you going to lose by dropping jealousy and competitiveness and comparison?
Nothing.

You have nothing to lose but your chains, and you have to gain the whole kingdom of God which is within you.

From Personality to Individuality

Chapter #5

Chapter title: Sannyas: the odyssey of aloneness -- a journey to the center of your being

3 January 1985 pm in Lao Tzu Grove

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OSHO,
OUR COMMUNE IS NOT LIKE ANY OF THE TRADITIONAL ASHRAMS OR MONASTERIES. WOULD YOU TALK TO US MORE ABOUT THE FUNCTION OF YOUR COMMUNE?

IT is necessary first to understand the traditional structure of an ashrama, and also of a monastery. It will give you the background to understand the meaning of my commune.

The ashrama is an Eastern concept based on renouncing society, its comforts, conveniences. An ashrama is a group of people living together in austerity, self-imposed poverty, starvation in the name of fasting; torturing the body in order to have control over the physical by the spiritual; doing all kinds of exercises so that they become able to concentrate on the idea of God if they are Hindus, or on the idea of the ultimate growth of human consciousness if they are Buddhists and Jainas.

But the goal is far away for all the three -- you can call it God, you can call it the Buddha, you can call it the Jina. They are different words signifying nothing, but pointing towards a further shore, so far away that you cannot even conceive it. It remains just a vague idea, a cloudy idea in your mind.

For this cloudy idea you have to sacrifice everything that is real, tangible, touchable, which you can see, which you can feel, which you can live. All that is alive has to be sacrificed for something which is nothing but a utopia.

Do you know the exact literal meaning of the word utopia? Its literal meaning is that which never happens; the hoped for... but which never happens. It can keep you engaged for centuries, and it has kept millions of people engaged for centuries. And they are still engaged in the same effort: losing this for something for which they have no evidence, no proof, not even an argument.

The word ashrama is very beautiful, but is used in a very wrong context. Ashrama means a place to relax. Yes, in the very beginning, five thousand years ago, in the times of the VEDAS, an ashrama was actually a place of relaxation; it was not ascetic. You will be surprised to know this, because for five thousand years asceticism has prevailed so strongly that people have completely forgotten how it used to be in the beginning. It was just the opposite of what it is today.

The *rishis*, the *munis* -- these two words you have to understand. Rishis means poets of consciousness. It is only in the East that we have two words for poet: *kavi* and rishi. Kavi literally means the poet, but for rishi, in English there is no equivalent.

The rishi is the awakened poet. He still sings, but those songs are not composed by him; they filter through him, they come from existence. Just as flowers blossom, poems blossom. The poet is a composer: he plays with the words, with their rhythm, with their sound, and he is capable of creating meaningful, rhythmic songs.

But it is good not to meet the poet. Take it as a basic policy never to meet the poet because that will be a disappointment. His poetry is so beautiful but the poet so extra-ordinary. I don't mean extraordinary as one word. I am using the word extra to emphasize the word ordinary: extra ordinary.

I don't know who coined this word extraordinary, because it simply means the last, the very last -- not simply ordinary, but extra ordinary. The people who must have used this word first were thinking of "extraordinary" in the sense of being above the ordinary; but extraordinary can mean both. One thing is certain, the poet is not ordinary: he can be above the ordinary, he can be below the ordinary.

There are many words which have this same ambivalence. For example, psychologists use the word abnormal. Now, abnormal can mean insane, crackpot, nuts and bolts -- anything. But abnormal can also mean one who is above normal: a Buddha, a Jesus, a Moses, a Zarathustra. Both are abnormal in the sense that both are not normal, but there are two sides of not being normal. In the same way the word extraordinary has always been used for those who are above the ordinary. I don't know, I have tried to find out why, why it has not been used for those idiots who are below the ordinary. They are also extraordinary. Why this unfairness?

The original ashrama, the very word ashrama, means time to relax, a place to relax. *Shram* means labor, work. Ashram means you have done what was to be done, now it is time to be in a state of nondoing. You have acted your whole life. When are you going to know the strange and extraordinary world of inaction? --

so totally silent that nothing moves there. It was a beautiful word and the people who invented it were really doing just that. But it is a five-thousand year old story which these five thousand years have been destroying continuously.

You will be shocked to hear that the rishi -- which can be translated as the seer.... The ordinary poet is blind, he is groping in darkness; the rishi is one who has eyes. The blind man can also sing songs of beautiful sunrises, sunsets, flowers, colors, rainbows -- yes, the blind man can sing....

In fact blind people are good singers for the simple reason that eighty percent of our body's energy is used by our eyes, and when a man is blind, that eighty percent of his energy starts being distributed to the ears, to the nose, to the mouth -- into the other four senses which ordinarily have to share only twenty percent of the energy. With eyes non-existent they enjoy one hundred percent of the energy amongst themselves. Hence the blind man has a very subtle way of hearing. You cannot hear what he hears. He remembers through hearing.

I was traveling in a train in the middle of the night and I entered the compartment which was reserved for me. It was a small, two-couch compartment. One, the upper one, was already occupied, the lower was reserved for me. As I sat on the lower bunk and gave the money to the porter, and gave instructions to the servant about when I would like to have tea in the morning, and when I would like to have my breakfast, I had no idea who was on the upper berth. But the man said, "Is that not you there, Osho?"

I looked up, I could not recognize the man. I said, "Yes, but who are you?"

He said, "Have you forgotten me? I am Sharnananda." He was a very famous Hindu sage; but he was blind. I had met him twelve years before. In those twelve years I must have met millions of people; it was impossible to remember him. How could he manage to remember me when he was blind, birthblind?

I said, "Sharnananda, you are doing a miracle! You can't see me, yet you recognize me. And I can see you but I could not recognize you."

He said, "It is because of your eyes. I cannot see -- I remember through my ears. Your sound, your way of speaking: those little things become part of my memory. And the meeting with you was so memorable, and the way you talked.... I could even hear the same way, the same sound, while you were talking to the servant, to the porter. I immediately recognized you. Nobody else talks like you.

"When you said to the servant,'Don't wake me up because my morning begins when I wake, so let the tea wait. When I am awake, I will ring the bell, then you bring the tea.' The moment you said,'My morning begins when I wake,' I said this man cannot be anybody else. I don't know anybody else in the whole world whose morning begins when he wakes up -- the morning begins when it begins -- but you can say that, only you can say that!"

A seer is one who is not groping in darkness, and just imagining things. Yes, a blind man's imagination becomes very powerful because he cannot see; his whole energy is available inwards. Otherwise, the energy moves outside from the eyes, eyes are the doors opening outwards. When the eyes are closed, the energy moves inwards.

That's why meditators close their eyes. It is a simple strategy: close the eyes and you lock the doors; the energy cannot move out, it moves in. So blind people become very imaginative. They can talk of color although they have never seen it. They can talk of light although they have never seen it. But still, howsoever beautiful their imagination, it is untrue, it is not real.

In India we call these people kavis, poets. But don't go to see them, because the poet will be a very ordinary person. Just the other day -- it has happened so many times I feel it almost a rule to be followed. Just the other day I saw for the first time a film of an Urdu singer, Gulam Ali. He is one of the topmost Urdu singers in the East, he has his own way and style. There are many singers, but Gulam Ali stands far above any of them. But I had always heard Gulam Ali on records, I had never seen him; it had never happened.

We were both moving around the same country but by chance it never happened that we were in the same city. He wanted to meet me. His disciples.... In India a great musician, a great singer, is called *ustad*, maestro. He has disciples just as spiritual masters have disciples, because Eastern music needs a long discipline. It is not like jazz music that any idiot can start jumping and shouting and it becomes music; it is not the music of the Beatles. It takes twenty or thirty years of training, eight hours or ten hours a day. It is a whole life's work.

Gulam Ali has worked hard and still works hard. It is said that if you don't practice Eastern music for three days, people will recognize something is missing. If you don't practice for two days, only your disciples will recognize something is missing. And if you don't practice for one day, only you are certain to feel that it was not the same thing. Not even a single day has to be missed.

But just the other day somebody from Pakistan sent me a video film of Gulam Ali. And what I was expecting, happened. His personality is so poor that to connect that beautiful voice with this man who looks like a clerk in some post office, or a ticket collector in some railway company, or a conductor in some bus, that type of man....

I had to keep my eyes closed because his face, his eyes, his hands, his gestures -- everything was disturbing. I thought that I should send him a suggestion, "You should sing behind a curtain. You are not worth presenting, you destroy your music. The music is almost divine, then you see, standing behind, a donkey -- you cannot connect them."

The same happened a few days before. I have never seen Mehdi Hasan -- another great singer, far more modern than Gulam Ali. Gulam Ali is very orthodox, his training is orthodox. But Mehdi Hasan has a very innovative genius. He is trained in orthodox music but he has not kept himself confined to it. He has improvised new ways, new styles, and he is really a creative man. Gulam Ali is not a creative man; he recites those songs exactly as they have been recited for thousands of years. Listening to him you are listening to thousands of years, the whole tradition behind him.

These singers all have what is called *gharanas* -- gharana means family. They don't belong to the family of their father and mother, they belong to the family of the master from whom they have learned. That is their gharana. They are known by the name of their master, their master is known by his master. Their gharanas are thousands of years old, and each generation teaches to the next generation exactly the same tone, the same wavelength.

But Mehdi Hasan is ultra-modern, and he has a creative genius which is far more significant. I have loved him because he has brought a new light, new ways of singing the same old songs. He is so creative that the whole song seems almost new, reborn, fresh, like a just-opened flower with the dewdrops still on it.

But what a misery to see him. He is far worse than Gulam Ali! Gulam Ali at least seems to be a conductor on a bus, but Mehdi Hasan is not even worthy to be conductor. While Gulam Ali does not fit with what he is singing, Mehdi Hasan is exactly *contradicting* what he is singing. Strange that the two persons I have seen on the screen, I have not met. This has been my general practice my whole life in India. I have read poets, heard poets on the radio, but I have not met them because my early experiences of meeting poets were just shipwrecked.

Maitreyaji is sitting there -- he knows one great Indian poet, Ramdharisingh Dinkar. They belong to the same place, Patna, and they were both friends. He has written some high-flying songs. He has contributed much to Indian poetry. He was known as the great poet, *mahakavi*; not just kavi, a poet, but the great poet. He was the only man known as the great poet.

He used to come to see me, unfortunately. He loved me, I loved him, but I could not *like* him. Love is spiritual, you can love anybody, but liking is far more difficult. Whenever he came he would talk of such stupid things that I told him, "Dinkar, one expects something poetic from you."

He said, "But I am not a poet twenty-four hours a day."

I said, "That's right! But come to me when you are! -- otherwise don't come, because my acquaintance is with the poet Dinkar, not with you." Whenever he came, he would talk about politics -- he was a nominated member of parliament -- or he would talk about his sickness continually; he was making me sick! I told him, "Stop talking about your sicknesses, because people come to me to ask something of value, and you come to describe your sicknesses."

But if I prohibited him from talking politics, he would talk of sicknesses. If I prohibited him from talking of sicknesses, then he would talk about his sons: "They are destroying my life. Nobody listens to me. I am going to send them to you."

I told him, "You are too much. And you are spoiling my joy for when your book comes out: I cannot read it without remembering you. In between the lines you are standing there talking about your diabetes, your politics...."

He would talk about diabetes, and he would ask for sweets! "these," he would say, "I cannot leave." He died because he continued to eat things that the doctors were prohibiting. And he knew it; he would tell me everything that the doctors had prohibited and ask me, "Osho, can you tell me some way that I can manage to eat all these things and still the diabetes...?" Maitreyaji knew him perfectly well.

In Jabalpur there was one famous poetess, Shubhadra Kumari Chauhan. I had read her poetry from my very childhood; her songs had become so popular because of the freedom struggle -- she was continuously fighting for freedom and revolution -- that even small children were reciting them. Before I was able to read, even then I knew a few of her songs. When I went to the university I discovered that she had also

moved to Jabalpur. That was not her original place; her original place happened to be near my village. That I discovered later on, that she was from just twenty miles away from my village and that she had moved to Jabalpur just two years before I moved there.

But seeing that woman, I said, "My God! Such beautiful poetry, and such an utterly homeless -- no, I mean *homely*.... I got so distracted by her that I forgot even the word homely! Because she was worse than that, and I don't know any other word that is worse than that. "Ugly" does not look right to use for anybody; it seems to be condemning, and I only want to describe, not to condemn, hence homely. Homely means, you need not pay any attention; let her pass, let her go.

Then there was another poet, of all-India fame, Bhavani Prasad Tiwari, who was in immense love with me. I was very young when I started delivering public discourses; I must have been twenty when I delivered my first public discourse, in 1950. He was the president.

He could not believe it, and he was so overwhelmed that rather than delivering his presidential address he said, "Now I don't want to disturb what this boy has said. I would like you to go home with what he has said, meditating over it. And I don't want to give my presidential address -- in fact, *he* should have presided, and I should have spoken." And he closed the meeting.

Everybody was in a shock because he was an old man and famous. He took me in his car and asked me where he could drop me off. That day I became acquainted with him. I said, "It is a shock to me. You are certainly a loving person and also an understanding person. I have read your poems and I have always loved them. They are simple but have the quality of raw diamonds, unpolished. One needs the eye of a jeweler to see the beauty of an uncut, unpolished, raw diamond just coming out from the mine -- just born.

"I can also say I have always felt, reading your poetry, like when the rainy season first begins in India, and the clouds start showering, and the earth has a sweet smell of fresh, thirsty earth; and the smell of that earth getting wet gives you a feeling of thirst being satisfied.

"That's how I have always felt reading your poetry. But seeing you I am disillusioned" -- because the man had on both sides, inside his mouth, two *pans*, betel leaves, and the red, blood-like juice of the betel leaves was dribbling from both sides of his mouth onto his clothes.

That was a chain thing the whole day. All that he was doing was making new pans. He used to carry a small bag with everything in it. And whenever I saw him he was always -- this is the way: tobacco in his hand, rubbing the tobacco, preparing it, chewing the pan, and the red juice was all around.

I said, "You have destroyed my whole idea of a poet." Since then I have avoided poets because I came to know that they are blind people; once in a while they have a flight of imagination. But five thousand years ago, in the East, they must have understood that we have to make a distinction between the poet who is blind, and the poet who has eyes.

A rishi is one who speaks *because* he sees. His poetry also has a different name; it is called *richa* because it comes from a rishi. Richa means poetry coming from the awakened consciousness of a being.

These people were not ascetics. They had wives, they had children, they had beautiful ashramas -- so beautiful that even kings used to be there for their holidays. Kings used to send their children to live with the family of a rishi, in an ashrama, because there was nothing more beautiful than an ashrama.

Ashramas were deep in the forest, in the mountains, near the great rivers of India, and with an awakened being. He had a wife, he had children. He was just as simple and ordinary as you are -- he was not on any power trip. And he was not worried about God, and paradise; he was enjoying life here.

Even kings were jealous, and they used to come for advice because these people were not just spiritual guides, they had the eyesight they could use for anything. They were not averse to riches. All the ashramas were, in the beginning, tremendously rich, because the kings continued to pour in as much money as possible. And it was not only one king coming to one rishi, because rishis and their ashramas were not part of any kingdom.

That much respect the East knew; that you could not claim the ashrama of a rishi as part of your kingdom. So he was independent. Other kings were also coming to him. He was not possessed by any king who could say, "You can only advise me. I have given you the land and I have given you so much money, and so much luxury and so much comfort and protection, so you are only to be my adviser." No, such a thing was inconceivable.

If the rishi has accepted all that you have offered, he has obliged you. He could have refused. You were to be thankful to him that he did not refuse you. You were to be obliged to him that he gave you the honor to serve him. He was nobody's possession. His territory was an independent territory. And in his territory anybody could take refuge, even a criminal. And then he was beyond the powers of the rulers from whom

the criminal had escaped. You could not catch hold of him or bring the police and the army into the rishi's campus. That campus was sacred.

It was literally true that there was no comparison between the ancient Eastern ashrama and anything else, even a palace of a king. On each special occasion, the king would go to receive the blessings. He would touch the feet of the rishi, because he knew he himself was blind, and that it was good to be blessed by someone who had eyes, and to be guided. And many times it happened, many wars were simply avoided because both kings went to the same rishi to ask, "Our armies are standing face to face -- what to do?"

The rishi would say, "You ask me what to do? Just take your armies back to your homes! There is not going to be any fight. While I am still alive your armies are not going to face each other again." And that was so. The war was delayed till his death; before, that war could not happen. There was no question of denying him. He had no political power, no army, but they both knew that he had eyes, and if he saw that this was going to be blissful for both, then let it be so. "We are blind. We will step back."

But the birth of Buddhism and Jainism, the two other religions in India, created trouble. They transformed the whole character of the ashrama. Buddhists and Jainas don't have ashramas -- that's the first thing to be noted. To destroy the ashrama -- because the ashrama was the stronghold of brahminism, Hinduism -- and yet without somebody being a pope, chosen, elected....

No, you cannot elect a Buddha! How can you even think of electing a Buddha? What grounds, what criteria will you use? Just think of blind people electing someone who has eyes. Now, how can they determine that he has eyes? They don't have eyes so they can't see. Two persons are standing as candidates, saying "We have eyes, give us votes." Do you see the absurdity? Now, blind people will say, "How can we decide? We don't have any eyes so we don't see whether you are both blind, both have eyes, or one has eyes and one is blind. We cannot determine in any way."

A Buddha, an awakened human being, has to declare himself. There is no question of anybody selecting, nominating. Who can select? Who can nominate? Who can elect?

There is a poem sung by this man I referred to, Mehdi Hasan, in which a sentence comes, "I am a man with eyes selling glasses in the city of the blind." When I heard the line, "I am a man with eyes selling glasses in the city of the blind," I said, "You cannot have eyes; one thing is certain, you don't have eyes. Otherwise a man with eyes, selling eye-glasses in the city of the blind simply proves that he is far more blind than the people to whom he is selling the glasses! Blind people cannot tell who has eyes and who has not."

So these rishis were not popes. The pope is an elected person; two hundred cardinals elect him. All those two hundred cardinals are secretly campaigning for themselves to be elected. It is a secret thing. For twenty-four hours the doors of a particular place in the Vatican are closed. For twenty-four hours those two hundred people are inside, just so that the world does not know how the selection happens, how the person is elected.

And they are all campaigning for themselves, each campaigning for himself, or for somebody who will help them. And it takes twenty-four hours to find one person. That too is not a unanimous choice. Sometimes there are two candidates, then a vote has to be taken; sometimes there are three candidates and none are ready to withdraw. By voting, two hundred fallible cardinals -- by voting -- choose one infallible pope... This world is really strange.

That was not the case with the rishis. But Jainism and Buddhism transformed the whole character of the Eastern way of life. First, to destroy the ashramas they decided that they wouldn't have any ashramas. So Jaina monks, Buddhist monks, are wandering monks; they don't have any ashramas -- because if you have an ashrama there is a possibility that you will start collecting conveniences, comforts, luxuries. It is very natural.

People will love you, respect you and they will go on giving you things. And you will keep things for certain seasons: the rains will be coming, and you will need umbrellas so you keep the umbrellas even in winter when they are not needed. So you will start possessing things. In the rains it will be difficult to go out, so you will collect food, foodstuff. In winter you will need clothes, woolen clothes, so you collect woolen clothes.

You cannot avoid possessions -- and that was one thing that Jainism and Buddhism both were determined about: that the monk should not possess anything and the Jaina monk, absolutely nothing. He was naked, without even a begging bowl, which had always been accepted. Nobody had even questioned whether a begging bowl was a possession.

But Jainism did not allow even the begging bowl; you had just to eat from your hands. If all the animals

can do without begging bowls -- you are men, far more intelligent -- you can do it. So they drink from the hands, they eat from the hands; that is their begging bowl. They were not allowed to have ashramas because ashramas would become properties, possessions. They had to continually move. A Jaina monk cannot stay more than three days in a place.

Certainly there is some idea behind it, because I have watched: if you stay in a place, it takes some time.... For example, the first night you may not be able to sleep at all -- a new place, a new house.... Nothing is uncomfortable, it's just the newness. Perhaps you are accustomed to sleeping in a round bed, and this is a square bed, and that is enough! You are accustomed to sleeping in a square room, and this is a round room; you almost feel as if you have fallen in a well or something. Even in your sleep you will wake up many times.

The first night it is very difficult, the second night it is easier, and by the third night you are comfortable. This is my experience, because I have been traveling for thirty years, staying in strange places, strange houses. You will not believe it -- from the rotten -- most house you can imagine to the best palace in the world I have been a guest.

It was really a problem because I was continually moving about, not staying for even three days. I am not a Jaina monk; not even three days were available to me. In the morning I was in Calcutta, in the evening I was in Bombay; by the night I had moved towards Delhi. Mostly I was in trains, planes, cars, but rarely in houses. In fact I have to confess to you, that I became so accustomed to sleeping in airconditioned trains that in houses I felt uncomfortable. I felt comfortable only on the train, with all the noise, the movement, the hustle and bustle of each station, and the passengers coming in and getting out. All that became part of my comfort.

When I used to sleep in a room, I would wake up a few times, and no station? -- because Indian stations are very noisy: all kinds of things are being sold, even in the middle of the night. The whole station is agog, alive, and full of people, because except for the airconditioned class, all the classes are so cramped. The third class, which is the class for everybody, is always overcrowded. You can see, it is written on the compartment that it is reserved only for thirty people -- and you will find sixty, ninety. How they manage....

Once or twice just to have the experience I have traveled third class. And it really is a great experience to travel in the third class in India. A compartment made for thirty people, and ninety or a hundred people are in it.... Not even a single inch anywhere can you move. You cannot go to the bathroom -- in fact in the bathroom also people are stuck. In the first place there is no way to reach there. Even if you do reach, somehow, treading over people, there is no space in the bathroom; it is already full. People are traveling even on the roof of the train. They are hanging out of the doors, the windows.

Once I traveled third class from Gwalior to Delhi, just to enjoy it. Because I had slept, and there was now no need -- and it was night, a full-moon night -- I said to myself, "Enjoy yourself, go third class."

I had an air-conditioned-class ticket. When the ticket collector looked at my air-conditioned-class ticket and then looked at me, he thought I was crazy. I said, "You are right" He handed the ticket back to me."

He said, "This is strange. What are you doing here? Your seat is reserved and it is empty."

I said, "Let it be empty. If I get fed up with this experience I will come along."

He said, "What experience?"

I said, "You don't know what is happening here. If you want, you can stay with me just for one station."

He stayed and he said, "Really, it is an experience."

What was happening was at the station, the lights of the compartment would come on, and as we left the station behind the lights would go out. And ninety people in that small space... and who is pulling whose leg? It was such a joy! I enjoyed it like nothing else in my life.

A Hindu monk was sitting by my side. I was hitting his head, and he would tell me, "Osho, somebody is hitting me."

I said, "In the dark it is very difficult. Remain patient, and if you want to hit, hit anybody! There is no question of who is hitting who."

A woman who was sitting in an upper berth... somebody pulled her leg and she fell down. And she said, "This is strange -- someone is doing this to a woman. Who is this nasty fellow?"

In the darkness nobody could be identified as nasty, and as the next station appeared, everybody was sitting perfectly correctly. And in the station the lights would come on. If it had been the other way round things would have been simpler. If the compartment lights had gone out at the station, there would have been no problem because the station lights were there.

The train was going really crazy, and people were shouting in the darkness, "Somebody is pulling on my

leg." And, "Who is this fellow?" And, "I will try to find out, but it will be difficult." "Please don't pull my leg!" -- but no answer came. In the third class it is certainly the real India you meet. In the air-conditioned, it is not part of India.

In saying three days the Indian Jaina monks decided very psychologically, because this is my experience too -- that after the third day you feel at ease. Not to allow you to feel at ease they decided on three days. There must have been somebody among them who had experienced this. It is exactly so because I have told a few of my friends to try it, and they all said, "It is true: after the third day you start feeling relaxed, at home. The new place is no longer new. It takes that much time to be acquainted with it, to have a certain rapport."

Yes, a rapport is needed -- even with the walls, the furniture, the people, the food... a certain kind of acquaintance, and it takes a little time. What they decided was perfectly right -- they measured it perfectly correctly -- that the Jaina monk is not to stay more than three days, so no attachment grows. Because once you start liking a place, that is the beginning of attachment, desire. Then you would like to stay a little longer, then....

I am reminded of a story. A great Master was dying. He called his chief disciple to his side and whispered in his ear, "Remember one thing, never, never allow a cat in the house" -- and he died.

"What kind of message...? And for this you called me:'Never allow a cat in the house'?" The chief disciple enquired from a few old, elderly people, because perhaps there was some meaning in it. "Perhaps it is a code word, otherwise why should he say that? And he died without giving any explanation. I was just going to ask, 'Why are you against cats? Your whole life... and this is the ultimate conclusion of all your discipline, practices, scriptures, scholarship: don't allow a cat in the house'".

One old man said, "I know what the matter is. This is the message given to him by his master too, because his master got into trouble because of a cat." The old master had lived outside the village. He had only two... in English it is difficult to translate because nothing like that exists. You have underwear, in India they have *langots* -- they are just strips of cloth. It needs a little practice to put on. It is just a long strip of cloth which you simply wind around yourself and that functions as underwear, or the onlywear. For a monk that is the onlywear.

He had two onlywears -- that is my translation for langots -- but the trouble was there were a few rats, and they used to destroy his onlywear. He asked somebody from the village, "What to do with these rats? They are very cunning."

The man said, "It is very simple. What we do in the village is just keep a cat. You keep a cat I will bring you a cat. She will finish off those rats and your onlywear will be saved."

The old master said, "This is a simple solution." The cat was brought. She really did her job, she finished off the rats, but the problem was the cat was hungry and she needed milk. She was always sitting in front of the monk, hungry. Cats, when they are hungry, look really poor. She had done her job, and without saying it she was saying, "I have done all your business, all the rats are finished, but I am hungry now."

So the old master asked again, "Now what to do? The cat sits in front of me, looking hungrily at me:'Provide food, otherwise I am going and then rats will come back.' She does not say all that but I can see in her eyes that she is threatening me, challenging me. I need some milk."

The man said, "Every day you will have to come for the milk, so I will give you my cow. I have many cows, you can take one."

He took the cow but his problems went on increasing: now the cow needed grass. He again went to the town, and the townspeople said, "You are a strange fellow -- problem after problem, problem after problem. Why don't you start growing something around your hut? -- there is so much land lying fallow. We will give you seeds; take the seeds and start growing something. It will help you also; you can eat some of it and the cow can eat some."

So he, poor man, started sowing some seeds. But this was great trouble: now the crops had to be cut. And he was a monk; he was not supposed to do all these things. But now one thing was leading to another. He went to the village and he said, "This is difficult. Now those crops have to be cut; I don't have any instruments, and I will need helpers."

The people said, "Listen, we are tired of you. You are worthless; you can't find any solution for anything. Do we have to solve everything? It is simple: One woman has become a widow and she is perfectly capable of taking care of you, your cow, your crops, your kitchen, everything -- cat, rats.... She is a perfectly experienced woman."

"But," he said, "I am a monk."

They said, "Forget all about that monkhood. What kind of monk are you! You have a cat, you have a cow, you have a field, a crop -- and you think you are a monk! Forget about it. And anyway this marriage is just a bogus marriage; you need not have any kind of relationship with the woman. She is poor and in difficulty, you are in difficulty; both of you together will be good."

The man said, "That's right. If it is just a legal thing, there's no harm, because my master never said anything against that. He said,'Don't get married but I am not getting married; it is just for show, for the village, so nobody raises any objection that I am living with a woman. I can say that she is my wife, but I don't have to be her husband really, nor does she have to be my wife really."

He talked to the woman. The woman said, "I am not interested in a husband -- one was enough -- but I am in trouble, you are in trouble; and this is good, we can help each other."

So they got married. Now things went on growing.... Sometimes he was sick and the woman would massage his feet. Slowly, slowly, he started liking the woman. A man is, after all, a man; a woman is, after all, a woman. The woman started liking the man. They were both feeling lonely. In the cold winter nights they were both waiting for somebody to say, "It is too cold -- why can't we get close?"

Finally the woman said, "It is too cold here."

The monk said, "It is cold here too."

The woman said, "It seems you don't have any guts."

He said, "That's right. You come here -- I don't have any guts. I am a poor monk, and you are an experienced woman: you come here. Together it will be warmer."

Of course it was warmer! That's where his whole monkhood went down the drain. And when he was dying he told to his disciples, "Don't let any cat stay with you."

And the old man told the chief disciple, "Since then, it is traditional on your path that each master says to the disciple,'Beware of the cat.' It is very difficult to be aware of the cat -- the cat comes in somehow or other. Life is so strange.

But Jainas and Buddhists have tried to avoid the cats, all kinds of cats: "Don't stay longer than three days. Don't stay in any family, because the warmth, the coziness of the family, may distract you. Always stay in the temple which is always cold, never warm." Jaina monks are not allowed to burn wood, to have a bonfire in the night as Hindu monks are allowed, because any experience of warmth is dangerous. And it is violent too because you are killing trees, cutting trees, burning wood; and in burning wood you may be burning some insects, some flies -- anything is possible. So they can't have a bonfire, they can't even have a lamp in the temple.

I used to go to visit Jaina monks sometimes because they invited me, and I would say, "In the day I don't have any time, I can come only at night." And in the night I became aware that they don't have any lamp or any candle -- no light. I had to sit with them and to talk with them in darkness. It felt so strange. I told them, "But somebody else can put the switch on; I can put it on, you will not have done anything."

First they went on refusing, telling me, "No, that is not right. Light will be there and it is prohibited."

But I was continually hammering on the idea: "If *you* don't do it then there is no harm." And one Jaina monk, the head of a big sect, finally agreed for the simple reason that during the day I had spoken and he had spoken, but he could not use the microphone -- electricity! Now there was no electricity in Mahavira's time. Of course he had not prohibited it, but he had not said that it should be used either.

But he was clever enough. He had said, "Things which are not mentioned are not meant to be used. Only things which are mentioned are to be used." So although he had no idea, he was clever enough to say, "Many things will be coming later on, which I cannot prohibit because I don't know about them."

I told that to the monk but he said, "Mahavira has prohibited it."

When I spoke there were at least twenty thousand people there, and everybody could hear me. They applauded and they were laughing and they enjoyed it. But when he spoke, who could hear? -- not more than two or three rows in front. Twenty thousand people were just yawning. I said, "Just look: this is what your Mahavira has done to you. Now allow me." I just took the microphone, put it in front of him and said, "You simply speak. It is none of your business if someone puts something somewhere -- who are you to prevent me? Just start!"

He got the idea -- he thought the idea was good -- and the fool started speaking. I condemned him later on and said, "You fell into the trap. You saw that I was putting the microphone in front of you, you knew what it was and you knew that everybody was able to hear you. You cannot befool anymore. Do you think that you are befooling Mahavira who is omniscient, omnipotent, omnipresent? He was present there watching you doing this. You have fallen."

But Jainas destroyed ashramas completely and they created the wandering monks. And because of the wandering monks.... It is a strange thing about the human mind that it is very much impressed by somebody who goes through austerities. It is a sadistic, masochistic psychology. Why should you be so respectful to a person who is torturing himself? But strangely, everywhere around the world, the martyr is honored. If he is starving, fasting for a great cause, you respect him. You will not respect a man who is feasting for a great cause.

You are not concerned with the cause, remember, otherwise you should respect the feasting also, because he is feasting for a great cause. You are not concerned with the cause; the cause is only an explanation, a rationalization. You are interested in the fasting: the man is capable of having control over his body.

Mahatma Gandhi was the uncrowned king of India for the simple reason that he was able to torture himself more than anybody else could. For any small reason he would go on a fast "unto death." Every fast was "unto death," but within three, four days, it would be broken -- there were methods to break it -- and soon there would be a breakfast; everything was arranged.

But people can be deceived very easily.... He goes on a fast, and the whole country prays to God that he should not die. All the great leaders rush towards his ashram and pray to him to stop but he won't listen unless his conditions are accepted -- any conditions, undemocratic, dictatorial, idiotic -- any conditions.

For example he fasted against Doctor Ambedkar who was the head of the untouchables. Ambedkar wanted the untouchables to have their own constituencies and their own candidates, otherwise they would never be represented in any parliament anywhere. Who would give votes to a shoemaker? In India a shoemaker is untouchable -- who is going to give him the vote?

Ambedkar was absolutely right. One fourth of the country is untouchable. They are not allowed in schools because no other student is prepared to sit with them, no teacher is ready to teach them. The government says the schools are open, but in reality no student is willing.... If one untouchable enters, all thirty students leave the class, the teacher leaves the class. Then how are these poor people -- one fourth of the country -- going to be represented? They should be given separate constituencies where only they can stand and only they can vote.

Ambedkar was perfectly logical and perfectly human. But Gandhi went on a fast, saying, "He is trying to create a division within the Hindu society." The division has existed for ten thousand years. That poor Ambedkar was not creating the division, he was simply saying that one fourth of the people of the country had been tortured for thousands of years. Now at least give them a chance to advance themselves. At least let them voice their problems in the parliament, in the assemblies. But Gandhi said, "I will not allow it while I am alive. They are part of Hindu society, hence they cannot have a separate voting system" -- and he went on fasting.

For twenty-one days Ambedkar remained reluctant, but every day... the pressure of the whole country. And he started feeling that if this old man dies then there is going to be great bloodshed. It was clear -- he would be killed immediately, and millions of the untouchables would be killed everywhere, all over the country: "It is because of you that Gandhi died." When the whole arithmetic of how it would work out was explained to him -- "You figure it out soon, because there is not much time, he cannot survive more than three days" -- Ambedkar hesitated.

He was perfectly right; Gandhi was perfectly wrong. But what to do? Should he take the risk? He was not worried about his life -- if he was killed it was okay -- but he was worried about those millions of poor people who didn't know anything about what was going on. Their houses would be burned, their women would be raped, their children would be butchered. And it would be something that had never happened before.

Finally he had to accept the conditions. He went with the breakfast in his hand to Mahatma Gandhi, "I accept your conditions. We will not ask for a separate vote or separate candidates. Please accept this orange juice." And Gandhi accepted the orange juice.

But this orange juice, this one glass of orange juice, contains millions of people's blood.

I have met Doctor Ambedkar. He was one of the most intelligent men I have ever met. But I said, "You proved weak."

He said, "You don't understand: the situation was such that I knew I was right and he was wrong, but what to do with that stubborn old man? He was going to die, and if he died then I would have been responsible for his death, and the untouchables would have suffered."

I said, "That is not the point. Even an idiot could have suggested a simple thing to you. *You* should have

gone on a fast unto death. And you are so overweight" He was a fat man, four or five times heavier than Gandhi. "If you had asked me.... A simple solution: just put another cot by the side of Mahatma Gandhi, lie down, and fast unto death. Then let them see! I promise you that Gandhi would have accepted all your conditions within three days."

Ambedkar said, "But this idea never occurred to me."

I said, "You are a fool if this idea never occurred to you! That was the idea with which that man was controlling the whole country -- and it never occurred to you. The only difficulty would have been to go on a fast -- particularly for a man like you: fat, eating four times a day. Naturally you would not have been able to manage it. Gandhi has practiced his whole life, he is an experienced faster; and you may not have ever missed a single breakfast."

He said, "That is true."

I said, "Otherwise if it had been my problem and he was being so illogical, I would have just lain down, even if I was going to die, and let him be responsible. He would not have allowed that, because my death would have taken away all his mahatmahood, all his aura, all his leadership of the people. He would not have allowed me to die; he would have accepted my conditions.

"But unfortunately I am not an untouchable, and anyway why should I be bothered with you two idiots? To me both of you are idiots. You have one fourth of the country in your hands and you can't do anything; that man has nothing in his hands -- but just by fasting.... He has learned a womanly trick. Yes, I call his whole philosophy a feminine psychology."

That's what women do every day. Gandhi must have learned it from his wife. In India women do it every day. The wife will fast, she won't eat, she will lie down. And then the husband starts shaking. He may be right, that is not the point.

Now there is no point of right or wrong; now the point is how to persuade her to eat? Because she is not eating, the children are not eating -- and who is going to do the cooking in the first place? Is he also going to fast? And the children are weeping, and they want food, and the wife is on a fast -- so you agree. She needs a new sari, you bring it. First you bring the sari, then she goes into the kitchen. This is an old Indian strategy of all women in India. Gandhi must have learned it from his wife, and he used it really very cleverly.

But there is some strange side of the human mind which is impressed by anybody who is capable of torturing himself.

For some strange reason.... I know what the reason is. The reason is your own fear -- you cannot do it. You go to the circus to see a man jumping from sixty feet high, pouring spirit on himself, setting fire to the spirit. Burning, he drops from sixty feet; he falls into a small pool of water, and you see it with your breathing stopped. At that moment nobody breathes.

I have watched it -- people were watching a poor circus fellow; I was watching the people -- was anybody blinking, anybody breathing? No, nobody blinks an eye, they completely forget. Even an unconscious process that goes on automatically -- you need not blink, your eye blinks; you need not breathe, your chest breathes. But even the automatic processes of blinking and breathing simply stop, you are in awe.

And there is nothing in it. Those sixty feet are calculated. That man has been practicing continually: it is calculated that within the sixty foot fall, he is not going to be burned. And it is not kerosene, it is not petrol, it is pure spirit. Falling in the water, within seconds the fire is gone, and the man comes up. And he is a hero because you cannot do it. Just a little practice is needed and a calculation of how long it will take for spirit to burn you: the time limit has to be less than that. And you have to be able to jump.

I used to love jumping into the river from the hills, from the railway bridge, because the railway bridge over my river was the highest place from where to jump. But I slowly worked up from small hills to bigger and bigger hills, until finally I was jumping from the bridge. The bridge was continuously guarded by the army because it was British Empire days and some revolutionary may have blown up the bridge. So they would catch me, and I would say, "I am not going to blow up the bridge. Just see -- I don't have anything. You have nothing to be worried about. I want this bridge to be here, and I am happy that you are guarding it because I need it every day."

Once they said, "For what do you need it?"

I said, "You just see" -- and I would jump! And they would be standing there in awe. Once they knew that this boy simply came to jump, they didn't bother. I told the revolutionaries of my town, "If any time you need... I am the best man because the guards don't even look at me now. They say, 'That boy is just crazy. One day he is going to kill himself. But it seems that he is growing more and more accustomed to it. It will be difficult for him to die; this bridge is very small. He needs a bridge at least four times higher -- perhaps

that may do it.'"

I told the revolutionaries I knew -- they used to visit my house; my uncles were part of their conspiracy -- I said, "Any time you need to blow up the bridge, I am the best man. Nobody will ever suspect me, nobody will ever prevent me. I can take your bombs there, leave them wherever you want and simply jump into the river and swim downstream. Then you can do whatsoever you want to do."

They said, "You are not reliable. You may go and give the bombs to the guards; you will show them where we are hiding, and you will jump certainly and swim down the river." They never gave me the bombs. I again and again requested them to. They said, "We don't believe you. We know that you are the best person to reach that bridge because nobody else can reach it; it is continuously guarded."

One guard was continuously patrolling up and down, and at both ends there were guard rooms. It was an important bridge: all the main trains crossed over it. If you blew it up, you would cut one half of the country from the other. But they never relied on me.

I said, "You can rely on me, even those guards rely on me."

They said, "That's the fear. They rely on you, we rely on you -- and what you will do only you know."

For any austerity you need only a little practice. Fasting is very simple -- just the first five days are difficult. I have fasted. The first five days are the most difficult, the fifth is the worst; you are almost ready to break the fast. But if you pass the fifth, you have passed the most dangerous, the most vulnerable period. From the sixth day your body starts functioning in a new way. It starts eating itself. From the sixth day onwards things become simple. On the fifteenth day, you are absolutely unconcerned with food; you don't have any hunger. The body is absorbing its own fat, so hunger does not arise.

A man who is perfectly healthy can fast for ninety days without dying. Of course he will become just a skeleton, but for ninety days he can stay alive because a perfectly healthy body goes on accumulating fat for any emergency. This is an emergency situation so the body has an emergency system. If food is not coming from the outside, then the body starts eating from the inside. That's why you go on losing weight every day.

In the beginning you will lose two pounds per day. Then the body becomes aware that perhaps the emergency is going to last longer: then you lose one and a half pounds a day. Strange, the body has its own wisdom. Then you will lose one pound a day, then half a pound a day, because the body will start trying to save as much as possible, and to live on as little as possible; to keep you alive as long as it is in the body's hands.

So it is not something like a miracle, but people get impressed because deep down they feel, "We cannot do this." If somebody is enjoying a feast, you don't have that feeling, because you can also enjoy the feast. It is just that you are not invited, that's why you are feeling angry -- even against that man who is enjoying himself -- that he is just a glutton; that he believes only in the philosophy of eat, drink, and be merry; that he is not a spiritual man. This is jealousy, anger because you have not been invited. You are also capable of enjoying the feast, but a fast? -- you have never tried it.

And in the beginning a fast is not a joy. Five days seem like five months. It seems that the clock no longer moves, and the hunger goes on growing. It hurts in the stomach; the intestines feel as if they are shrinking. Your whole body is in a turmoil because it is not getting its daily ration. All the parts of the body are in a strange situation; they cannot figure out what has happened, why the ration has been stopped. You have not informed them; you cannot because you don't know their language, they don't know your language.

There is chaos in the body -- but only for five days. After that the body automatically moves itself onto the emergency system; then there is no problem. And all these mahatmas have learned only that: the strategy of five days. Once you have learned it, then it is not very difficult to last five days.

Jaina and Buddhist monks both impressed the whole of the East so much that the Hindu ashrama, which was really a beautiful place, became condemned. Those seers, those sages, became condemned by people: "These are as materialistic as we are. The real mahatmas and sages are the Jainas, the Buddhists. These people are nothing compared to them." Naturally Hinduism had to change its whole structure.

It is a competitive world: to remain in existence, Hinduism changed the whole style of the ashrama. The ashrama became ascetic but they still retained the old name, they forgot to change the name. It is no longer an ashram because there is no relaxation, no rest, no joy, no blissfulness.

Go to an ashrama today and you will find selftorturing people, psychologically sick, masochistic, suicidal -- but egoistic, because all this torture is bringing to them one thing: great respect from the people. The whole country pays tremendous respect for what they are doing. But the beauty of the real ashrama has disappeared.

The monastery is the Western equivalent of the modern Hindu ashrama, because at the time when the

real Hindu ashramas were in existence, the West was absolutely barbarous: it had no religion, no culture, no civilization. Your greatest man was born only two thousand years ago. In India it is difficult to decide this, because Mahavira, who was born twenty-five centuries ago, is the last and the greatest Jaina tirthankara, the twenty-fourth. Before him twenty-three tirthankaras had passed; and that must have taken at least ten thousand years if in twenty-five centuries there was only one tirthankara. And there are relics of cities discovered at Mohanjodro and at Harrapur where Jaina statues have been found.

Now, a Jaina statue can be immediately recognized -- the naked statue -- because Jainas are the only people.... Romans have made naked statues but they are sensuous, sexual, provocative. They are playboy magazines in marble. You can see that this statue is just a sensuous, sexual statue: all Roman statues are. The Jaina tirthankara statue is nude but not naked. Yes, it has no clothes, but it won't give you any idea, any vague idea of sexuality, of sensuality. No, just the contrary.

The whole structure of the Jaina statue is nonsensuous, non-sexual. The eyes are closed, the hands are hanging loose on either side. The body is standing. In the ears birds have made small nests, because the man has been standing for six months in the same position, he has not moved his head. And he is not going to scare the bird away saying, "What are you doing? -- this is my ear that you are making a nest in." Creepers have started moving up his body. It has a beauty of its own. Creepers, green creepers, have reached up to his neck or up to his head. They have blossomed, their season has come.

Now, this statue is not the Roman type. It has no parallel in the whole world. This kind of statue has been found at Mohanjodro, which by very strict and orthodox scientific methods was found to have existed at least seven thousand years before Jesus Christ was born. So from today, ten thousand years back is not claiming much.

The Western monastery is a copy of the ashrama that exists in the East now. It had been brought to the West by Western travelers, Western philosophers. Jesus himself went to Buddhist universities, Tibetan lamaseries, Ladakh monasteries; Pythagoras traveled deeply into the East -- and these people brought all these ideas to the West. The Western monastery is, in a way, nothing but a carbon copy of the Eastern ashrama. It has nothing unique to contribute.

My commune is a totally different phenomenon.

It is neither an ashrama, modern or ancient, nor a monastery, Christian or Mohammedan.

My commune is, in the first place, non-ascetic.

It basically tries to destroy all psychological sicknesses in you -- in which sado-masochist ideas are included. It teaches you to be healthy and not to feel guilty for being healthy. It teaches you to be human, because my experience is that people who have been trying to be divine have not become divine, but have fallen far lower than humans. They were trying to go up beyond humanity -- yes, they have gone beyond humanity, but below it.

In the monasteries, people are almost animals, because the more you torture yourself, the more you start losing your intelligence; intelligence needs comfort.

Intelligence is a very delicate flower.

Don't try to grow roses in the desert.

Intelligence is a very delicate flower.

It grows in luxury. It needs a luxurious ground, fertile, creative, full of juice; only then can it blossom.

And without intelligence, what are you?

My effort is first to help your intelligence become a flame, and to help that flame to consume all that is not your authentic self. You become a fire and you burn everything that is rubbish, thrown by others onto you.

So first intelligence, and second meditation.

Meditation comes out of intelligence -- burning all crap from your being. Then you are pure, alone, just the way existence wants you to be.

The commune is just a place where people who are interested in this journey, in this odyssey inwards, live together -- helping everybody to be himself allowing everybody enough space, not interfering in any way, not imposing in any way. If they can support you, good: if support also becomes a hindrance then they will not even support you, they will withdraw themselves. They respect your integrity, your individuality, your freedom.

The word commune I have chosen because it is a communion:

A communion of rebellious spirits.

It is not another society, it is not a monastery, an ashram. It is individuals remaining individuals, Still

being together; being alone and still interacting, responding; leaving the other also alone.
Aloneness, to me, is the greatest religious quality.
So we are together but not in any kind of bondage, very loose.
No relationship is binding in my commune.

No relationship is really a relationship, it is only a relating, a process. As long as it goes, good, and when paths divert, change their course, that too is perfectly good because that's how, perhaps, your being is going to grow. One never knows.

We may walk together for a few feet, a few miles, and then depart in gratitude -- that it was a joy to be together.
Now let us celebrate separation.
You helped me, I helped you.

Now let us help each other to move in the directions that our beings want us to take.
The commune is a totally new phenomenon.

It has nothing to do with anything that has preceded it. The old, ancient ashramas were beautiful but they were part of the society. They propagated the same structure of the society: the four-caste system. The untouchable was untouchable. The untouchable could not enter the ancient Hindu ashram. Only the brahmin could be the seer. That is strange, that only the brahmin could have eyes. That was a brahmin strategy to remain in power, and they *were* powerful. But they were good people, although not revolutionaries... nice, but not rebels.
The rebel is both.

He is a sword and also a song. It depends on the situation. He can become a song or he can become a sword.
This is a communion of rebels.

We are not supporting any society, any politics, any nation, any race, any religion. We have left all that far behind.

We have come alone, to be with those who have also come for the same reason -- to be alone.
So remember it, that aloneness is something sacred.
You should not trespass on anybody's aloneness, freedom, individuality.
Commune, love, be together, rejoice, but remember always you are alone.
You are born alone, you will die alone, you have to live alone.

And all those who are here, they are all individuals, alone. They are not following any doctrine, any dogma, they are simply following their own inner voice. Try to hear it and follow it.

Yes, it is a very still small voice, but once heard, you cannot do anything else but what it says for you to do.

From Personality to Individuality

Chapter #6
Chapter title: Anxiety: Who are you? Anguish: Who am I?

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OSHO,
WHAT IS ANGUISH? IS IT JUST ANOTHER NAME FOR ANXIETY?

ANGUISH has something of anxiety in it, but it is not just anxiety. It is much more, much more profound.

Anxiety means you are concerned with a particular subject, in a state of indecisiveness. You cannot figure out whether to do a thing or not to do it. What will be the right way to do it? What to choose? -- there are so many ways. You are always standing on a crossroad. All the roads seem to be similar; certainly leading somewhere, but whether they lead to the goal that you have been aspiring to....

Anxiety is that condition of to do or not to do, to choose this or to choose that. But the *object* of the anxiety is clear: that you are indecisive about ways, indecisive about two persons, indecisive about two jobs. Anguish has no particular object.

Anguish is felt by very rare people. Anxiety is felt by everybody, it is a common experience. Anguish is felt only by the genius, by the highest peak of intelligence. It has no particular object; there is nothing for you to choose between, no "this or that." There is no question of choice. Then what is the problem with anguish?

You will have to understand a certain phenomenon. There are things in the world -- animals, birds, man... anxiety happens to all... to the trees, to the animals, to the birds, to man. As far as anxiety is concerned it is universal.

But anguish is felt only by a very few rare men. They are the very cream, the highest peak of consciousness.

I will try to explain it to you. It is a little difficult to understand but not impossible. A rock is born, a tree is born, a lion is born, an eagle is born, but they differ from man. The difference is: Their being precedes their existence.

For example, a rock is there; it is alive, it grows. The Himalayas are still growing -- one foot every year. Somebody should say to it, "Now it is meaningless, you are already the highest. Don't take so much trouble." It must be a troublesome thing: thousands of miles, thousands of peaks, the work must be enormous. Even to grow one foot every year is no small thing for the Himalayas. "And now there is no need. Howsoever big you become, you will remain only the highest mountain in the world. You have surpassed all the mountains, you have left them far behind."

But the Himalayas go on growing, it is a living being. Mountains don't understand. Man does not understand, what to say about mountains!

A rock, a tree, a lion, an eagle -- their essence precedes their existence. What they are going to be, they are already programmed for. That is their essence. A rose is going to be a rose. Even before the flowers have come, you know those flowers are not going to be marigolds. The bush is of a rose; the essence of the rose is already there -- only existence has to happen. The basic program is already provided by nature, it has just to be manifest.

It will be good to be reminded of a certain discovery in the past decades that happened in the Soviet Union. Just an amateur photographer, but a very creative genius, using his cameras, studio, chemicals and photographs, was trying to find different ways to bring something new to photography. And just by chance he happened to discover one of the greatest discoveries of human history: Kirlian photography.

He can take a photograph of a rosebud. He has refined his instruments now so much that you put the rosebud in front of his camera, and he takes a photograph of the flower that the rosebud is going to be. He catches hold of the essence which is still unmanifest but somehow is manifest because the camera is catching it. Our eyes are not able to catch it. And when the rose blossoms, it is strange, but it is exactly the same as the photograph he has taken.

Somehow the rose energy, which later on becomes available to our eyes, was moving in the same pattern as the flower it was going to be. It was an energy flower, just pure rays of light and color, but in exactly the same shape, preparing the ground for the manifestation. His camera catches those rays and gives you a blueprint of the future rose. Perhaps tomorrow or the day after tomorrow it will be available to your eyes. That means that the rose, before it becomes existent, is already there in essence. Hence the saying: essence precedes existence.

In the second world war Kirlian photography worked miracles. It is going to help medicine immensely in the future. It is unfortunate that scientists are also divided according to political lines. What is happening

in Soviet Russia is kept secret; what is happening in America is kept secret. This is a sheer wastage of genius, energy, time -- and time is very short.

Before the curtain falls and the drama is finished, it would be better if the scientists of the whole world themselves declare: We are international." And we, our commune, will be supplying them with international passports belonging to no nation. But if the scientists have any courage, they can open up a totally new dimension and carry the passport -- neither Russian, nor American, nor British, nor Indian -- an international passport. Of course many will be caught and imprisoned, but that's nothing to be worried about -- how long could it go on?

If all the scientists of the world decide, then all the Nobel prize-winners follow; then all the poets, engineers, doctors, the intelligentsia of the world.... How can you put all these people in jails? What will you do? What will your idiot politicians do? Without them they will be nothing.

And Rajneeshpuram should be the headquarters. We are ready to issue the international passports. It will create a revolution. Don't be bothered by national boundaries. At least someone has to begin it. Let the poets of all the world meet, let the scientists of the world meet, and pour your energies into a single pool.

Now, Kirlian photography is still not being used outside the Soviet Union. In the Soviet Union it is doing miracles. In the second world war it was discovered, and Kirlian was given the job of finding out -- if it works on a rose flower, how does it work on human beings?

A man's hand has been cut off, because he was damaged in the war. Kirlian takes the photograph, and strangely enough, the photograph shows a faint energy -- hand with all the five fingers intact -- and the hand is missing from the body. It shows just a little fainter than the rest of the body. The hand is no longer there but the energy that used to move in the hand is still moving. You cannot see it with your eyes, but a sensitive camera catches it.

Now, this gave the idea that if the energy is still moving, there is a possibility of creating a hand through which energy can continue to move; then it will be a real hand. It will not be a wooden hand, a plastic hand, or something, it will be as real as real hands are... because what is the reality of the hand? Why is it alive? Why is it moving? It is moving because of the energy inside.

And when you become paralyzed, what happens? It is not your hand getting paralyzed, it is the energy inside which has stopped flowing. The hand is there, the bones are there, the blood is there -- everything is there. What is missing? What is paralysis? The energy is no longer moving, the energy has stopped for some reason. If we can arrange for energy to move again....

That's what acupuncture in China has been attempting for five thousand years, to move the energy again. And acupuncture has succeeded in doing great things: a paralyzed man is no longer paralyzed. And what they do *looks* very childish; to the observer it doesn't look such a great thing. They just go on putting needles in at certain points in the body. The hand is paralyzed, but they may not touch the hand at all. They may be pushing their needle in somewhere else, because they know which part can obstruct the flow of energy in the hand. If that needle removes the blockage, the energy starts flowing: the hand is back, alive.

Another thing that Kirlian photography discovered was that just as a flower can be photographed before it has even opened its petals, when it is just a bud... Kirlian discovered that among the healthy people he was photographing, some parts of their body were not the same as other parts, and he said there was some danger coming.

One man said, "There is no problem, I am perfectly healthy." But danger came after six months, exactly at the same spot. The energy was already preparing the ground, perhaps for a cancerous growth.

Kirlian photography is the only possibility right now. If we can catch hold of cancer before it materializes, we can get rid of it. There is no need for any surgery; all that you have to do is to stop that energy pattern, change that pattern, change the program, and the cancer will never happen.

In the East it is widely believed -- and I have seen it with my own eyes, so it is not a question of belief for me, I never believe in anything unless I see it -- that before a man dies, six months before, he stops seeing the tip of his nose. His eyes just won't go down that far to see the tip of his nose; he cannot see the tip of his own nose. Within exactly six months he is going to die. That is an ancient, perhaps a ten-thousand-year-old discovery of *ayurveda*. When the ayurvedic physician comes to see if the patient is in the last stage, the first thing he wants to know is, "Please, can you see the tip of your nose?"

Now, any allopathic doctor seeing this will think this is stupid: "What has seeing the tip of the nose to do with his death? He is dying and you are joking, kidding? What are you doing?" The doctor is not aware of a strange phenomenon: that the eyes slowly stop turning downwards. When the man dies, they turn completely upwards. If you see a dead man you will see his eyes are completely upturned; you will see only

the whites of the eyes. That's why in all traditions, all over the world, the dead man's eyes are closed immediately -- because he may freak out many people who see his eyes. Just the whites are visible; the black has turned up.

It must have been this experience that gave the idea, ten thousand years ago, that if the eyes ultimately, in death, turn completely upwards, they must start turning up some time before that -- because life is always a process; nothing happens suddenly. There is nothing like suddenness in existence. So by and by, watching, they discovered that six months is the time when the eyes start getting less and less flexible, more and more rigid; more and more turning upwards, less and less turning downwards. And if the man cannot see the tip of his own nose, the physician suggests to the family, "Don't waste time unnecessarily. Prepare him for death. Help him to die peacefully, silently, meditatively, with gratitude."

Only in the East has it been possible to prepare even for death. People don't prepare even for life. They come to know that they were alive only when they are dying or perhaps dead. Then suddenly a shock comes to them: "My God! What has happened? I was alive and now I am no more alive. Those eighty years, ninety years have passed and I have not done anything, not felt for a single moment fulfilled, contented. Not for a single moment could I have said, 'I am blessed.'"

Except for man, everything -- every bird, every animal -- in existence comes in this way: essence first, then manifestation. They are programmed by nature; their whole life is not an evolution but an unfolding. All that they are going to become is already in the basic program, and they cannot move a single inch from the program. It is not in their power to decide whether to be a rose or to be a marigold. Hence there is no anxiety about this. They are never asked to decide about their essence. They are never on the crossroads, they are always following a single route. There is nothing for them to choose about "being."

Buffaloes, horses, donkeys, elephants -- they don't feel anxiety within their program. Yes, anger they can feel if you obstruct them. Destructive they can be, violent they can be if you misbehave with them. They all have a certain code of conduct. If you just keep to yourself without interfering with their territorial imperative.... For example, every elephant has its own territory. If you enter his territory you will be in danger. If you just keep out of the territory, and that territory you don't know -- but the elephant knows... once you enter his territory you are in danger, you have trespassed.

Anger they can feel. Superior, inferior they can feel. Just go to a tree in which many monkeys are sitting, and you will be surprised: the boss is sitting on the highest branch, and on the lowest branches are the servants. The boss has all the beautiful ladies. He may be old, he may not be able to reproduce any more, but the boss is after all the boss.

The younger generation, many times, kills the old monkey for the simple reason that he is obstructing them from reaching the ladies, and while he is alive he won't let anybody approach the ladies. He has a harem; whether he is in a state to reproduce or not -- he does not bother about that. His kingdom, his chiefhood, depends on how many ladies he has got.

It is from the monkeys that Sigmund Freud got the idea that sometime a younger generation must have killed some old man who was possessing all the beautiful ladies. The younger people were getting, of course, angry: "It is time for this man to die!" But he was not dying, and he was not allowing them either....

Sigmund Freud's idea of God is that because the younger people killed the father, they felt guilty.... He was their father, their boss, and they had killed him just for the women. Now, two conclusions -- Sigmund Freud has drawn only one conclusion.... I am surprised how he missed the second, which was more likely to be drawn by him, but even geniuses are fallible.

Sigmund Freud drew one conclusion: that because of killing the father they felt guilty, and to compensate for the guilt -- just to get rid of it -- they started worshipping the relics of the father, maybe his bones, his dead body that they had buried. They made a small memorial, and they started worshipping, otherwise his spirit may take revenge, his ghost may take revenge. And they knew that he was a strict man and very jealous, and that to fool with his ladies.... His ghost can create trouble for you. So sacrifice something, worship him, ask his forgiveness, and confess your sin.

Sigmund Freud derived the whole of Christianity, the whole of religion in fact, from the idea that God the father is really father the God.

First the father was killed, and just to console his ghost they made him God the father. They said, "You are still our boss; even from here we are under you, we are your servants, your worshippers. And forgive us, it was foolish of us, but young people are foolish. You are experienced, you know everything; we hope you will forgive us." This is the way religion must have started -- that's the conclusion of Freud. There are no historical facts about it but there is every possibility he is right.

The second thing -- and I have always wondered how he missed it -- was that they had killed the father for the younger ladies. Now, the second conclusion is so simple: that to give solace to the father, all religions went against the women. It was the woman for whom they had killed the father! The connection is so clear, and Sigmund Freud completely missed it. Even a blind man would not have missed it. It is so clear that they had killed, not for any other reason, only to get hold of the young ladies which the dirty old monkey was keeping in his possession. But it was because of the ladies....

So certainly religion should have two sides: one, worship, pray, praise the lord; and two, condemn the woman. When I first read Freud, I looked in all his books for the second conclusion -- which is more Freudian -- but he never comes to it. The first is a farfetched philosophical idea, but the second is a very clear-cut Freudian concept. But now Freud is dead, all that we can do is supplement it.

I emphasize the fact that because the killing was for the women, all religions are against women. If it were not for the women, they would not have killed the father. The story of Adam and Eve also says the same thing: it is because of the woman that man's fall happened.

Religions can never forgive the woman.

They have been condemning her for centuries.

Freud could have seen clearly both things: the people who believe in God and worship God disbelieve in the woman and think of her as an agent of the serpent, the devil, as the original cause of the fall, and have condemned her for it.

The same hierarchy as you will see in the monkeys, you will see in all the animals. But it is programmed, it is not a question of anxiety. Have you seen two dogs barking and trying to fight, but before the fight starts somehow it is settled? It never comes to the logical end. So what was all that shouting and barking, jumping and showing teeth to each other? It was simply that they were trying to show to each other, "Look how much stronger I am." They are very intelligent people. What is the need to fight? They just show their strength to each other and judge who is the stronger.

Once it is judged which one is stronger, they both agree: the one who comes to understand that he is weaker turns with his tail between his legs. That is a signal that "you are stronger" -- but there is no cowardliness in it; it is a simple fact -- "What can I do about it? I am weak, you are stronger; you bark louder, you jump louder, you look bigger: what is the point of fighting? Why unnecessarily shed blood?" He simply gives the signal, turns his tail between his legs, and immediately the other is no longer an enemy. The fight is finished; before it began it is finished.

Seeing dogs... because from my very childhood I have been curious about everything, and in India there are so many dogs. The municipal committees cannot kill them because it is violent and immediately there would be trouble from the people: "You are killing" -- so their number goes on growing. Just as the number of people goes on growing, the number of dogs goes on growing. Sitting in front of my house in the winter I used to watch the dogs, and this was very striking. Again and again I saw it happen, and I could see the tremendous intelligence of dogs. They are far more intelligent than man.

Even if you understand that you are weaker than the other person, still you will fight because you cannot accept that you are weak. You will try; perhaps by some chance... at least nobody will be able to say to you that you never even tried. You will fight, and you will be beaten. Now, this is absolutely useless; on your part and on the other man's part, it is stupid. But you are not programmed, that is the trouble.

You cannot be decisive, certain. The other man may look bigger, that is a certainty, but a smaller man may be more sharp, more clever, more cunning, may have known aikido, judo, jujitsu, and who knows what. The stronger man may not know anything, may be just a heavyweight, not a heavyweight champion, and the smaller man may throw him off.

We are not programmed. Dogs are programmed and they can read each other's program easily. They give all the signs of their program: "This is what I can do. These are my teeth, you can see them. This is my bark, this way I jump, this way I will hit. You show YOURSELF." They both put their cards on the table. And when you see that one person has all the great cards, what is the point...? Now it is finished. But man is not made that way; that is the only difference between man and the whole of existence.

In man, existence precedes essence.

First he is born, and *then* he starts discovering what he can be. That is anguish.

He has no program, no determined guidelines given from nature, no map to follow. He is just left as pure existence. He has to work out everything on his own. Life is every moment a challenge, so every moment he has to choose. Whenever he has to choose there is anxiety -- but anxiety is particular.

Anguish is a general state of the human being. He is in anguish from birth to death because he has no

way of knowing what his destiny is, where he is going to land. Of course, very few people *feel* anguish because very few people are so conscious about themselves, their existence, where they are moving, what they are becoming, what is going to happen. They are too concerned with trivia.

So all human beings experience anxiety.

Trivia creates anxiety.

In a certain job you can get a better salary but it is not respectable. In fact that's why a better salary is given, because it is not respectable. In another job which is respectable, the salary is less in the same proportion. Now, anxiety arises -- what to do? You would like both the respect and the higher salary, but you can't get both.

Society consists of vested interests.

And they are clever.

To be a professor in the university is respectable, but the salary is not much. You can earn more just being a pimp than you can earn by being a professor. But a pimp, after all, is a pimp. You cannot manage to be called Professor Pimp. But in fact, linguistically it is not wrong because that is your profession. You can call yourself Professor Pimp! There are people who call themselves professors, magicians particularly, who have nothing to do with professors in the universities. Magicians call themselves professors; they mean by professor, professional magician.

In India there was one very great, world-famous magician, Professor Sarkar, a Bengali gentleman, perhaps the best-known magician in the world. I asked him, "I have no questions about your magic, but I have a question about your professorhood. What is this'professor'? Where do you teach, in what university? -- because I have not heard of a university especially devoted to magic or a college especially devoted to magic. I have never even heard of any university with a magic department -- so where do you teach?"

He said, "It has nothing to do with teaching, it is just that traditionally magicians have been using it. It is our profession, and professor simply means a professional."

I said, "That's a great idea. Then anybody can call himself professor; whatever profession he is in, he is a professor." But one thing is certain: by being a pimp you can earn much more than being a professor. Of course as a professor you will be very respected, but you will remain poor, at the most middle class. So the choice arises.

And wherever there is choice, there is anxiety.

So everybody, on each step, at every moment of his life is faced with anxiety. Anxiety is a common, everyday affair.

Anguish is very profound.

Both words come from the same root, hence the question. In anguish there is some anxiety because you are worried, you are concerned. But the concern is not about any job, any thing, anything in particular; no, it is a general vague feeling of, What am I?

Gurdjieff stretched the point to its very logical end. I like that man although I may not agree with him on many points. He has a tremendous insight into things, but he is a victim of a particular logical disease; that is, stretching something to its very logical end. The trouble is, whenever you stretch something to its very logical end, you come to something wrong. If you stretch it on one side, you will come to something wrong; if you stretch it on the opposite side, you will again come to something wrong.

Extremes are always wrong.

Avoid extremes.

It is far more probable that you will find the truth somewhere exactly in the middle, between the two opposite extremes.

Gurdjieff stretched this idea of anguish to its extreme: he said man has no soul. This is a simple conclusion. If existence comes first and essence has to be discovered later on, that simply means that man is born without a soul. The soul is your being, your essence. So you are born only an empty box, with nothing in it. Naturally, anguish will be felt: you are empty inside, with nothing in you. Even a rose flower is far richer than you, even a dog is far richer than you. At least he has a program, a certainty of what he is going to be. He is predictable.

I always imagine that among dogs there must be astrologers, palmists, face readers, mind readers and all kinds of esoteric people, because there, everything can be read. The future can be told in detail. But strange is the fact that all those astrologers, palmists, face readers, mind readers, tarot card readers, I Ching readers -- and there are so many areas available -- all exist in the world of man. But actually it's no wonder -- what will they do in the world of the dog, the elephant, and the camel?

No camel is at all in anguish. He perfectly naturally follows the program. He is not worried about tomorrow. He knows tomorrow he will be a camel, and the day after he will also be a camel. Just as his forefathers have been camels, he will be a camel. There is no chance to become an elephant or to be worried or to choose, "What do I want to be?" There is never a question of to be or not to be. There are no alternatives open, he has a fixed being. The business of astrologers and palmists is not going to flourish; they will all go bankrupt if they move from the world of man.

But in the world of men, why do these astrologers and palmists go on flourishing? I have seen them so many times but they all are doing the same thing. In one place in Kashmir, in Srinagar, a pundit -- a very old scholar who was very famous in Kashmir for his predictions -- was brought to me as I was having a camp in Srinagar. Somebody who was attending the camp knew the old man and told him, "Come to see this man and see if you can predict something about him."

I thought he would be looking at my hands so I said, "Okay, you can look."

He said, "No, I never look at the hands, I look at the feet, at the lines on the feet." That was a revelation! I had never heard about it. He said, "This is something special in Kashmir. The lines in the feet are far more certain than the lines in the hand." And he had a certain reason.

He said, "The lines of the hand go on changing, but the lines of the feet remain almost unchanging, for the simple reason that the skin of the feet is harder." It has to be harder, you have to walk on it, your whole weight is on it. Hands don't have that hard a skin, they don't need it. On the softer skin it is easier for lines to change; on the harder skin it is almost like the lines on a stone. He said, "We have a tradition in Kashmir to read the lines of the feet."

I said, "Okay, you read the lines of my feet; but one thing you should remember, whatsoever you say I will not allow to happen. Just the opposite will happen."

He said, "It is the first time I have heard this type of statement. People want to know what is going to happen, and you are saying to me that whatever I say, you will try to do just the opposite."

I said, "Certainly, because I want to prove you absolutely wrong."

All palmistry, all astrology, is just an exploitation of man's anguish. Because he is in anguish he wants somehow, some way, somebody to tell him what he is, what he is going to be, what is his future.

It is out of anguish that all these sciences have sprung up. And they have exploited man for thousands of years, for the simple reason that man is bound sometime or other to be concerned with what this life is all about: What am I doing here? Is it really meaningful or meaningless? Is it leading me somewhere or am I moving in a circle? And if it is leading somewhere, am I going in the right direction or in the wrong direction?

One of my professors, Doctor S.N.L. Shrivastava, used to teach me logic, he was my professor of logic. And he was very angry with me because he could not tell me not to argue, because in a class of logic.... I had made it clear from the very beginning that in a class of logic you cannot stop me from arguing. "I have really come to learn argument, what else is logic?" -- so he could not prevent me from arguing. And on each point there was trouble. He got so fed up; and the students were praying to me, "Because of you it seems there is not going to be any teaching from the textbooks. From each point it takes weeks to move on; it will take our whole life to finish this book!"

After two months, S.N.L. Shrivastava got so tired that he asked for one month's leave -- he was an old man. He wanted to go to the hill station just to rest from logic, from argument. By coincidence it happened... I had no idea that he was going to the hill station. It was a Saturday and I had gone to a friend's farm. At the farm he had beautiful mangos, but I told him, "These are nothing. If you come to my village you will know for the first time what a mango should be. These are just wild mangos, small and not so juicy."

So he said, "Why not today?"

I said, "I am always for today," so we dropped everything and rushed towards the station which was not very far away. But the train was just leaving, so I jumped in and my friend who was carrying his suitcase and this and that -- he was left behind. And in the compartment was S.N.L. Shrivastava.

He said, "What! Are you also going to the hill station?"

I was going to my village which was on the way. The hill station was one hundred and fifty miles farther on from my village. But just to joke with him I said, "But this train is not going to the hill station; this is going in the opposite direction. What are you doing here?"

He said, "Help me" -- because he had made up his bed and everything in the first class compartment. He just made it, and I somehow managed to push him out with his bag. When he was out my friend came running, and as the train was moving off, he asked Shrivastava, "Why did you get down? I missed the train

because I could not catch up with my friend; I was carrying all my load, and he went on ahead -- he didn't have anything. We are going to his house so he has everything that he needs, but I need clothes and things. But why did you get off?"

S.N.L. Shrivastava said, "This train is not going to the hill station."

The boy said, "What are you saying? This *is* going to the hill station."

When after two days I came back, the way S.N.L. Shrivastava looked at me I cannot forget; anytime I can close my eyes.... He just went on looking. I said, "Will you say something, or will you go on just looking?"

He said, "Is there anything to say? I had taken one month's leave; I had booked a hotel, and with much difficulty I had persuaded my wife to go -- and then you appeared in that compartment. I had never expected you there. And it is not good what you did to me.

I said, "What have I done?"

He said, "You said that train was going in the opposite direction."

I said, "That's exactly what I believed, because I had to return from the next station. I also wanted to go to the hill station and that train was certainly going in the wrong direction."

He said, "Now don't try to befool me, because I have enquired from the station master, and your friend himself has told me that the train *was* going to the hill station."

I said, "There seems to be some confusion. Either I was told something wrong... because I asked another passenger and he said,'This train is not going where you want to go, so get down at the next station, go back and catch the other train which will be coming soon.' Perhaps you are right, perhaps that man was right; but now there is no way to decide."

He said, "You are such a pain in the neck! I used to have so many anxieties before; now I have only anguish. And it is because of you that all my anxieties have disappeared and I have only one anguish, day and night. Even in the night I dream of you, that you are arguing and creating trouble, and I am in difficulty answering you."

That day he used the word "anguish," that's why I remember him. He said, "You are my anguish."

I said, "That's absolutely wrong." I said, "Here the argument begins again. Anguish is something internal, it cannot be external; if it is external then it is anxiety If I am your anguish, then you are using the wrong word; I may be your *anxiety*. Anguish is that, Professor S.N.L. Shrivastava, which you have to work out within yourself: Who are you? Do you also think you are Doctor S.N.L. Shrivastava? Do you think you are a Hindu? Do you think you are a man?"

He said, "If I am not a man, if I am not a Hindu, if I am not Doctor S.N.L. Shrivastava, then who am I?"

I said, "*That* is anguish! You meditate over it. If you find out the answer your anguish will disappear."

But before his anguish disappeared he threatened to resign from the college. He said, "Holidays won't help; after all, I have to come back again. And even in the hill station I would have been thinking of this problem that has arisen, and which I don't know how to solve." He was an old man, trained in Aristotelian logic, and I was studying things which were against Aristotle, things of which he had never heard; so he was in continual trouble. He could not say, "I don't know about it" -- because to have accepted in front of people that, "I don't know about it," would have seemed humiliating.

He had to pretend that he knew about it, and then he would get into trouble because he had no idea of what he was getting into -- then he was in my hands. I told the principal of the college, "This S.N.L. Shrivastava is a well-known and respected professor, has written many books, has big degrees, honorary degrees, but he is not a man of truth."

The principal said, "How can you say that? I have never felt that he lies or anything. He is a really religious man -- not only a professor of philosophy but religious also."

I said, "I have checked it a hundred times: he lies."

He said, "You will have to give me proof."

I said, "I am always ready, but that's the problem: I ask *him* for proof.... I am perfectly happy -- I will give you proof. You give me any fictitious name of a book which does not exist."

He said, "What will that do?"

I said, "You just write it down." So he wrote down "Principia Logica." Yes, there are books called PRINCIPIA MATHEMATICA and PRINCIPIA ETHICA, but there is no book like Principia Logica. But it sounds perfectly right, on the lines of these famous books -- PRINCIPIA ETHICA, PRINCIPIA MATHEMATICA -- so there must be a Principia Logica. I said, "This will do. I will be back soon."

I went to the class of S.N.L. Shrivastava and I asked him, "I have read this statement in Principia

Logica; what do you think about it?"

He said, "Principia Logica? Yes, I don't exactly remember because I read the book twenty or thirty years ago."

I said, "Just come with me to the principal's office."

He said, "For what?"

I said, "Just come. He has asked me to bring you to his office." I took him there and I said, "Professor S.N.L. Shrivastava says that he read this book Principia Logica thirty years ago. He remembers perfectly the name of the book, but he cannot remember the exact quotation that I gave him."

The principal asked him, "Shrivastava, have you read this book?"

He said, "Yes, of course."

The principal said to me, "Forgive me -- you are right."

S.N.L. Shrivastava could not understand what was transpiring between me and the principal. He said, "*What* is right? And what is the problem?"

The principal said, "Nothing. This boy was just proving that you are a perfect liar, and you proved to be. This was coined by me, this title. There exists no such book, there has never existed any such book -- how did you read it thirty years ago? You have some nerve to say such a thing -- and to these students who have come to study under you. You are blatantly lying."

S.N.L. Shrivastava resigned, because now he was losing face completely. I went to his home to give him solace; he said, "Please, I don't want your solace."

I said, "Once in a while I will be coming, whether you want it or not. I know you need it."

He said, "Is it ever going to end or do I have to commit suicide? -- because now I am saying I don't want it, and you say,'You may not want it but you need it. Now you will raise the problem: Is there is a difference between wanting and needing?"

I told him, "Yes, needing is something different. You may not be aware of your needs. You may know about your wants, and your wants may not be necessarily your needs. Looking at somebody's beautiful hat you may want it. It may not be your *need*; your need may be for better shoes. Want and need are totally different."

He said, "Yes, they are totally different, but please don't come."

But strange coincidences.... When I became a professor I was appointed to a university where he was the head of the department of philosophy! As I entered the philosophy department, he said, "What! What are you here for?"

I said, "They have appointed me as your assistant."

He said, "will you leave me alone or not? When you were a student that was enough. Now you are a professor -- and my assistant!" Again he used the word: "It seems you are going to remain my anguish."

I said, "S.N.L. Shrivastava, six years have passed but you have not learned anything. Again, *anguish*? Call it anxiety. Anxiety has an object, a particular situation; anguish is within you, you have to look withinwards."

He said, "Of course, now sitting in the same staff room I have to look withinwards; otherwise I have to look at you, and just looking at you, I lose all my sanity. You drove me out of that college. Now you have come here, and I know we cannot coexist in this staff room. And you are not a person to leave, so I suppose I will have to ask the government to transfer me somewhere else.

"And you have spoiled my wife's mind because she says I am simply afraid of you and I am escaping from every place, wherever you are. She tells me, 'How long can you escape from that man? If he is determined to follow you, he will.'"

And I had all the qualifications to follow him anywhere, to any university, wherever he was going. I said, "If I am determined I can follow you, but I don't want to be your anxiety, I want you to feel anguish. Your death is close, you are getting too old; now is not the time for anxiety. Anxieties are for young people who are choosing alternatives, this and that. But for you... before death comes solve your basic problem."

Anguish is, in short, the quest of who you are.

One of India's greatest seers of this age, Raman Maharishi, had only one message to everyone. He was a simple man, not a scholar. He left his house when he was seventeen years old -- not even well educated. It was a simple message. To whoever would come to him -- and from all over the world people were coming to him -- all that he said was, "Sit down in a corner, anywhere...."

He lived on a hill, Arunachal, and he had told his disciples to make caves in the hills; there were many caves. "Go and sit in a cave, and just meditate on, Who am I? All else is just explanations, experiences,

efforts to translate those experiences into language. The only real thing is this question, Who am I?"

I have come in contact with many people, but I never came in contact with Raman Maharishi; he died when I was too young. I wanted to go, and I would have reached him, but he was really far away from my place, nearabout fifteen hundred miles. I asked my father many times, "That man is getting old and I am so young. He does not know Hindi, my language; I don't know his language, Tamil. Even if somehow I reach there -- which is difficult...."

It was almost a three-day journey from my place to Arunachal... changing so many trains. And with each change of train, the language changes. As you move from the Hindi language territory, which is the biggest in India, you enter the language of Marathi. As you pass from Marathi, you enter the state of the Nizam of Hyderabad, where Urdu is the language. As you go further you enter Telugu-and Malayalam-speaking areas, and finally you reach Raman Maharishi who spoke Tamil.

I said, "For me to travel it will be... and you are not even supporting me with a ticket. I will have to travel without a ticket. For a hundred miles I can manage, I *have* managed. When you won't give me a ticket I simply go to the ticket collector and say, "This is the trouble: my father will not give me a ticket, but I want to go so I will have to travel without a ticket. But I don't want to travel like a thief, so I am informing you."

And it always happened that the man thought, "No person who is traveling without a ticket comes to the ticket collector to inform him." But the ticket collector would say to me, "Okay. You sit down, I will take care. After a hundred miles I will be waiting for you at the gate so I can let you off at the station; otherwise you may be caught there -- if you are not caught on the train. I am the ticket collector on the train for the next hundred miles; but on the station you may be caught, so I will be there."

I have traveled many times in my early childhood without a ticket because my father thought that if a ticket was not given to me how could I go? But soon he learned that I have my ways. He asked me, "Can you tell me how you manage not to be caught?"

I said, "I cannot tell you, it is a secret. But I have told my grandfather; you can ask him."

People around the world are all living in anxiety.

Even if it is told to you -- and that's what Raman was telling to people -- "Go into the anguish...."

I could not manage to see Raman, but I met many people who had been his disciples, later on when I was traveling. When I went to Arunachal I met his very intimate disciples, who were very old by then, and I did not find a single person who had understood that man's message.

It was not a question of language, because they all knew Tamil; it was a question of a totally different perspective and understanding. Raman had said, "Look withinwards and find out who you are." And what were these people doing when I went there? They had made it a chant! They would sit down, chanting, "Who am I? Who am I? Who am I?" -- just like any other mantra.

There are people who are doing their JAPA, "Rama, Rama, Rama," or "Hari Krishna, Hari Krishna, Hari Krishna...." At Arunachal they were using this same technology for a totally different thing, which Raman could not have meant. And I said to his disciples, "What you are doing is not what he meant. By repeating,'Who am I?' do you think somebody is going to answer? You will continue to repeat it your whole life and no answer will be coming."

They said, "On the one hand we are doing what we have understood him to mean. On the other hand we cannot say you are wrong, because we have been wasting our whole life chanting,'Who am I? Who am I? Who am I?' " -- in Tamil of course, in their language -- "but nothing has happened."

I said, "You can go on chanting for many more lives; nothing is going to happen. It is not a question of chanting'Who am I?' You are not to utter a single word, you have simply to be silent and listen. At first you will find, just like flies moving around you, thousands of thoughts, desires, dreams -- unrelated, irrelevant, meaningless. You are in a crowd, buzzing. Just keep quiet and sit down in this bazaar of your mind."

Bazaar is a beautiful word. English has taken it over from the East, but perhaps they don't know that it comes from "buzzing": a bazaar is a place which is continuously buzzing. And your mind is the greatest bazaar there is. In each single mind in such a small skull, you are carrying such a big bazaar. And you will be surprised to know that so many people reside in you -- so many ideas, so many thoughts, so many desires, so many dreams. Just go on watching and sitting silently in the middle of the bazaar.

If you start SAYING, "Who am I?" you have become part of the bazaar, you have started buzzing. Don't buzz, don't be a buzzer; simply be silent. Let the whole bazaar continue; you remain the center of the cyclone.

Yes, it takes a little patience. It is not predictable at what time the buzzing will stop in you, but one thing

can be said certainly: that it stops sometime or other. It depends on you how much of a bazaar you have, for how many years you have carried it, for how many lives you have carried it, how much nourishment you have given to it, and how much patience you have to sit silently in this mad crowd around you -- maddening you, pulling you from every side.

Have you ever been in a madhouse? Just sit there and you will have some taste of your mind. One madman may start pulling your hand, another madman may start shaving your beard, somebody may start taking your clothes; they all will become engaged around you. You simply sit silently. How long can you sit?

One of my sannyasins, Narendra's father, used to get mad for six months every year. And when he was mad he was in such great spirits that he would do strange things. He would go on a journey, a pilgrimage to holy places... anything. One time he went mad and escaped from the house. People searched but could not find him. Everywhere he was looked for -- as far as it was possible. But he had really taken a very fast train going to Agra. Perhaps he was going to see the Taj Mahal or whatever; one never knows about mad people. And by the time he reached Agra he was very hungry; he had no money, so he went into a sweet shop.

In India there is a very tasty soft cake -- its name is such that it created trouble for poor Narendra's father. It is called *khaja*. Khaja has two meanings: one is "softness." The cake is very soft; you just press it a little and it will fall apart in many pieces. But khaja has another meaning: "Eat it."

So Narendra's father asked, "What is this.?"

The shopkeeper said, "Khaja," so he started eating.

The man said, "What are you doing?"

He said, "Eating. *You* said to."

A crowd gathered but he was still eating. And he was a strong man; he said, "If he says,'Khaja,' I will finish it -- the whole pile that he has in the shop."

The shopkeeper said, "This man seems to be mad! I have been selling khaja my whole life, but this is my first experience of a man who takes the meaning of khaja as'to eat.' I have never thought of this possibility."

And Narendra's father said, "You said'Eat it,' so I am simply eating it." He was brought to the police court and they found that he was mad, so he was put in a madhouse in Lahore for six months. Lahore was so far away -- now it is in Pakistan, not even in India -- it was the farthest corner of the country. Narendra's family remained concerned. We could not get even any hint as to where he had disappeared, because the court had ordered him to be taken to Lahore. Lahore had one of the biggest madhouses of India.

Narendra's father was very friendly to me because I was the only one, perhaps, in the whole town who appreciated his madness. We used to talk -- Narendra, by and by, became acquainted with me just because of his father -- and we used to go to swim together, we used to go to the market. With him it was a joy because I was not needed for any mischief to happen; he was doing so much mischief that just to be with him was enough enjoyment.

He told me that after the fourth month.... Up to the fourth month things went perfectly well in the Lahore madhouse, where there must have been at least three thousand mad people. "Those four months," he said, "I don't remember -- they went by just as if I was in paradise. But after four months an accident happened that created trouble."

He went into the bathroom and found a container which was filled with some kind of soapy substance to cleanse the toilets and the bathrooms. He was mad, and it looked like milk, so he drank the whole container. It gave him such diarrhea that for fifteen days doctors tried everything to stop it. Nothing would work -- that chemical was not meant for the human body! And he had drunk the whole container -- not a small dose of it -- which was meant to clean all the bathrooms of the madhouse. But it cleaned *his* madhouse completely: after fifteen days continual diarrhea, he became sane. A certain cleansing happened.

But then came the tragic part: the two months. He would go again and again and tell the superintendent, "I am no longer mad, and now this is a torture for me. For these four months it was perfectly okay: they were beating me or I was beating them; it didn't matter. We were fighting and we were pulling each other and shouting and screaming and biting. Everything was going on -- it was a free-for-all. But now I am not mad.

"This is the difficulty: I cannot hit them -- I feel sad for them that they are mad -- but they are continually hitting me, beating me, pulling me down from my bed. Somebody comes and sits on my chest.... One man shaved half my head, and four other mad people were holding me, so I could not escape. I asked them again and again,'At least do the full job,' but that was all that they wanted to do; then they moved on to

another person to shave him. And that madman must have been a barber, so he was really practiced, and was still practicing his old job, his old habit. Those two months...."

But the superintendent said, "I cannot do anything. Court orders are orders -- they are for six months. And moreover, everybody says,'I am not mad.' Whom am I to believe? What proof have you got that you aren't mad?"

What proof have *you* got? If someday you are caught in a madhouse and they ask, "What proof have you got that you aren't mad?" it will be impossible to prove that you aren't mad. And if they are determined that you are mad, if they have decided it, whatever proof you give will be a proof of your madness.

"Those two months," Narendra's father said, "I felt the question for the first time: Who am I? Sometimes I am mad, sometimes I am not mad, but these are only phases around me. So who am I? -- who gets into madness, who gets out of madness?"

I said to him, "Those two months have given you a taste of anguish. Don't forget those moments. Now you are out, use that anguish for your meditation -- try to find out.... Because you may become mad again and before you become mad at least have something figured out: who you are." But it was too much to expect of that poor man, because within a month he was mad again.

But what to say about the whole of humanity?

You are aware of anxiety.

But you are not aware of anguish yet.

In the first place, when you do feel anguish, you will feel in a tremendous turmoil, in a very deep depression... a fathomless abyss just opening in front of you, and you are falling into it. It is terrible in the beginning, but only in the beginning.

If you can be patient, just a little patient, and allow whatever is happening, soon you will be aware of a new quality in your being: All that is happening is *around* you, it is not happening *in* you. It is something without, not within. Even your own mind is something on the outer side.

At the innermost center there is only one thing:

That is witnessing, watching, observing, awareness.

And that's what I call meditation.

Without anguish you cannot meditate.

You have to pass through the fire of anguish. It will burn much rubbish and leave you cleaner, fresher.

And your being is not far away. It is there, very close by, but just the buzzing of all the thoughts does not allow you to hear it, to see it, to feel it.

Anguish is the enquiry into one's self putting the question mark unto oneself.

You have asked things like, "Who is God?" and "Who created the world?"

All those questions are just for retarded minds.

A mature mind has only one question.

Not even two, just a single question: Who am I?

And that too you have not to ask verbally, you have just to be in that state of questioning.

You are not to repeat, "Who am I?" you have just to be there, watching, looking; not verbally asking, but existentially asking.

And that existential question is terrible in the beginning, painful in the beginning, but brings all the blessings in the end.

Gautam the Buddha has said, "My path in the beginning is bitter, but in the end, very sweet."

What path? He is not talking about the Buddhist religion; although that's how the Buddhist monks will interpret it. He is talking about the path that I am talking to you about -- the path that takes you inwards.

Yes, it is bitter in the beginning but sweet in the end. It is deathlike in the beginning and eternal life in the end.

And all the blessings of the existence are yours.

You are so blessed that you can bless the whole of existence.

That's the meaning of the word, Bhagwan: the Blessed One.

The Blessed One is born out of the birth pangs of anguish.

From Personality to Individuality

Chapter #7
Chapter title: Conditioning: socially-sanctioned child abuse

5 January 1985 pm in Lao Tzu Grove

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OSHO,
IS J. KRISHNAMURTI ENLIGHTENED?

YES, he is enlightened, but something is missing in his enlightenment. It is like when you arrive after a long journey at an airport. You have arrived but then suddenly you find your luggage is missing. With J. Krishnamurti something more serious has happened: the luggage has arrived but he is missing!

It is a little bit complex but it is not unusual. It has happened many times before but for different reasons. The reason with Krishnamurti is certainly novel, but the situation is not. There have been people who were enlightened but they still remained Christians, Hindus, Jainas, Buddhists. To me it is unbelievable. Once you are enlightened you are finished with all the conditionings of the mind. Then how can you still be a Christian?

What was your Christianity? It was a coincidence that you were born in a certain family and those people conditioned your mind in a certain way. They gave you a certain ideology, gave you a certain religious outlook, gave you a certain theological jargon; and you learned it like a parrot.

I know a child cannot do anything against it, he is helpless; he has to learn whatsoever is being taught to him. Even without being taught he picks up things from the environment, parents, friends, neighborhood. He goes with his parents to the church, to the synagogue, to the temple, and he is continually imbibing influences. Whether you are directly teaching him or not, he is being conditioned indirectly.

But parents and teachers don't take any chances; they don't leave it just to indirect influences. They make every effort, directly, to convert the innocent child who comes into the world absolutely unconditioned -- a pure mirror capable of reflecting anything. But the society, the culture, the religion -- they start painting on the mirror.

They can paint a Krishna, they can paint a Christ, they can paint a Moses, they can paint anything. They can paint Karl Marx, they can paint Christianity, communism, fascism -- anything. And the child is so helplessly dependent he cannot say no. He really has no idea of no.

The child believes and trusts the people who are giving him everything, helping him, supporting him: the mother, the father, the family... the warmth, the coziness. They are providing all the opportunities for his growth; they are not to be distrusted. The question does not arise in the mind of the child, and it is natural that it does not arise.

But because of this natural situation all the religions have committed the greatest crime in the history of man; and that is, making the child a Christian, a Mohammedan, a Jew, a Hindu, a communist -- without the child's acceptance, without the child's readiness, willingness. Of course the child has not said no, but he has not said yes either. If people are sensitive they will wait for the child's yes.

If they are really loving they will wait till the child asks them, "What is this church all about?" They should make every effort to see that he is not being influenced indirectly; the question of direct influence

should not even arise. He should be left clean, pure, as he is born, till the time when he picks up some intelligence.

Growth takes a little time.

Just a little patience is needed.

He will ask questions, because everybody is born with a potential for search, enquiry. He will come up with questions; then too, if you are alert, loving, compassionate towards this young fellow traveler.... He is not your possession, he has just come through you. You have been only a passage -- never forget that. He does not belong to you, he belongs to the whole existence. You have been just a path for him to come into this body.

Don't destroy the child's natural potentialities.

Don't divert the child according to your vested interests.

Don't be political, at least with your own child.

But all over the earth, all the parents, all the teachers, have no idea of what they are doing.

In the name of religion they are committing a sin.

Ordinarily I don't use that word. To me in life there may be mistakes, errors -- not sin -- because man is fallible. Man is not born omniscient, knowing all. He is not a born pope -- infallible. He will fall many times, and he will get up again. This is the way he will learn how to walk; this is the way he will learn how to see, how to enquire.

Yes, many times he will go on a wrong path. Nothing is wrong in that. In going on a wrong path, you are learning that it is wrong, because when you are moving in a wrong direction you cannot feel comfortable: that is a natural indication. You will feel uneasy, your stomach cramped; you will feel tense -- because wherever you are going is not the natural way for you. All these are indications to change the route and know forever that this is not right for you.

But about religion I cannot use very ordinary words like mistake, error -- no. Something really heavy is needed.

So I say the so-called religion is the only sin in the world because it commits a crime against somebody who is absolutely helpless and in your hands. And it is a crime of tremendous proportions.

So if you become a Hindu, if you become a Christian, if you become a Buddhist, that is understandable. But when a man becomes enlightened what does it mean? It means really the undoing of what society, culture, religion, the state, the education system, the parents -- all together in conspiracy against the small child -- have done. To undo it is to be enlightened: to regain your childhood, to regain that freshness, that mirror-like quality of simply reflecting with no judgment.

The mirror simply reflects. When you stand before the mirror, the mirror is not making any judgment about you -- good, bad, beautiful, ugly -- no judgment at all. The mirror simply reflects. It does not get involved in any way.

I remember my own childhood. The moment I became aware of what was happening -- it must have been nearabout the age of four or five -- that I was being driven in a certain direction that I had not chosen, I asked my father, "Do you think that just by being born a son to you I will have to follow your religion, your politics; that I will have to become a member of the Lion's club, that I will have to do your business? Does it mean that because unfortunately I am born to you, I will have to do all these things?"

He said, "Who said to you that you have to become a member of the Lion's club or that you have to become a member of the political party of which I am a member? Who said this to you?"

I said, "There is no need for anybody to *say* it, for five years continually you have been *doing* it. Why have you been taking me to the Jaina temple? Who are you to decide about it? Why have you been telling me to bow down before Mahavira's statue, before certain scriptures I know nothing about?" I was not even able to read at that time. The scriptures were just books like any other books, but everybody was bowing down to them.

I said, "You were bowing down and you were encouraging me to bow down, and it looked awkward for me to stand there when everybody else was showing so much respect. But you had not asked me; it was not with my consent that you took me to the temple. Just by the side there is a mosque -- my friend is being taken there. Why don't you take me there? Why don't my friend's parents take him to the Jaina temple?

"What else is politics but this? You are giving me certain ideas, filling me with certain attitudes. And you started so early that I was not even aware of what was happening." I said, "From now onwards, stop it; leave me alone. Now I am capable of saying no. And remember, unless I am capable of saying no, how can I be capable of saying yes? The capacity to say the one is also the capacity to say the other; they both come

together.

"So don't be offended by my no. I *will* say yes, but you will have to wait. Perhaps I may not say yes to this temple, but to some other temple; not to this book, but to some other book. Nothing can be predicted right now; I am not a thing, predictable. Tomorrow the chair will still remain a chair, the table will still remain a table; they are predictable. What to say about the child of a man? -- I am not predictable."

One drunkard, completely drunk, went to a sweet shop. He gave the shopkeeper one rupee, purchased sweets for half a rupee and asked for the remaining change. The shopkeeper said, "I don't have any change right now. Tomorrow morning, when you pass by, pick it up. Or you can take your rupee, and tomorrow morning you can give me haU a rupee -- whatever pleases you."

The drunkard said, "Okay, tomorrow morning I will pick up the change." But he thought, What if the shopkeeper changes his address? -- the world is so cunning.... I should make some arrangement so that he cannot change his address without my knowing. So he looked around and he saw a bull sitting in front of the shop. He said, "That's good. The shopkeeper may not be even aware that bull is sitting there in front of the shop."

The next morning all that the drunkard remembered was that there was a bull sitting in front of the shop, and that he had to collect half a rupee from there. He went in search of the bull, obviously, because that was the only proof that he had. But a bull is not a static thing: the bull was sitting in front of a barber's shop.

The drunkard went in, dutched the man by his neck and said, "You son-of-a-bitch! Just for half a rupee you change your profession, you change your caste; and just overnight the sweet shop has disappeared and you have become a barber!"

The man said, "What are you talking about? Yesterday my shop was closed."

The drunkard said, "Great! You can't deceive me. Look at the bull. Even though I am drunk, I am not that foolish. I knew there would be some trouble so I made a point of remembering the bull; the whole night I had to remember it again and again. And the bull is still sitting in exactly the same position, in front of your shop."

The barber said, "Now I understand what the trouble is, because I also saw the bull sitting in front of the sweet shop last night. You please go there. A bull is not something that remains in one position, he moves; he *has* moved! What can I do about it?"

But people go on thinking that the child will remain the same as they are making him. Yes, most people remain the same because it is comfortable, convenient. Why bother? When all the answers have been given to you, why be skeptical?

Skepticism is condemned by all the religions.

In reality, skepticism is the beginning of a really religious man.

Skepticism means enquiry.

Skepticism means: whatsoever you have told me I cannot accept unless I experience it.

But it is inconvenient. You will have to travel a long way, and you never know whether you will reach to the point where you find the answer on your own.

Most people, the greater mass, want convenience, comfort, ready-made things, ready-made answers. It is understandable. It is an ugly fact about human beings, that even for truth they are not ready to take a little trouble.

Even truth people want cheap.

And because you want truth cheap, there are peddlars who are selling it cheap.

Not only cheap, they are selling it without taking anything from you. Not only that, they are rewarding you: if you purchase their truth they are going to reward you. The Christians will call you a saint, the Hindus will call you a mahatma, a sage. Without any effort, without paying anything you gain so much respectability. All that you have to do is to pretend, to be a hypocrite.

The whole human society is pretending.

What do you know about Christ's experience?

Without having some taste of it, you are a Christian?

If this is not hypocrisy, then what is hypocrisy?

Knowing nothing about God, you believe in God.

If this is not dishonesty....

Then what else can dishonesty be?

You are not even honest towards God.

An honest, sincere person will start from skepticism. He will enquire. He will put a question mark on

every aspect of conditioning that his parents and his society have burdened him with.

But it is understandable about the general masses; they can be forgiven. But how to forgive a man who has attained enlightenment? His enlightenment means he has done away with all the conditions, conditionings, all the programs. He is a deprogrammed man, he is a dehypnotized man. But for an enlightened man to still say that he is Christian is unforgivable, yet this has been happening all through history.

Only very rarely have a few people simply declared their aloneness.

They have taken a small footpath of their own and they have left the super-highway where everybody is moving -- of course comfortably. And when you leave the super-highway you will have to create a path just by walking. There is no path ready-made, available to you.

That's why I say truth is costly.

You will have to pay for it.

When you walk without there being any path, your feet will bleed. Your mind will try to persuade you to go back to the highway where everybody else is moving, and say, "Don't be a fool! Here you can get lost. There you were with the crowd; it was warmer. And when there were so many people, it was certain that we were moving in the right direction -- so many people cannot be wrong.

"Alone, what guarantee is there that you are going in the right direction? -- you don't have any evidence. On the highway there are millions of people ahead, millions of people behind, millions of people with you. What more proof do you need?"

I can understand that the common man would prefer the super-highway. Whether it is Christian, Hindu, Jaina or Mohammedan doesn't matter -- he has to be with a big crowd. As far as you can see there are only crowds and more crowds, and that gives you a deep conviction that you must be on the right path.

I can forgive you. But how can I forgive Saint Francis? He is enlightened and yet he is a Christian and goes to the Vatican, to the pope to touch his feet! Now, this is sickening: The pope! -- who is not enlightened, who is just an elected person.... Anybody who is cunning enough, clever enough to campaign for himself can become the pope.

But why did Saint Francis go there? Because all over the whole country people had started respecting Francis, loving him, accepting what he was saying and that news, coming continually to the pope, was shocking. A man who has not been sanctified by the pope as a saint is already being accepted by the people as a saint! The pope was simply bypassed -- that could not be tolerated. This man was sabotaging the whole Catholic system, and no bureaucracy can tolerate such sabotage.

So according to the church, if he has become enlightened, first he should come to the pope, and if the pope gives him a certificate that says yes, he is enlightened -- if he gives him the sanction of enlightenment.... That's the Christian meaning of a saint -- sanctioned by the pope.

Become anything else -- but never become a Christian saint. A Christian saint simply means, "sanctioned by the pope." And particularly now, don't become a Christian saint, whatsoever the price you have to pay. Sanctioned by a polack pope! What kind of saint will you be?

But Saint Francis, seeing that the pope was getting angrier, and that messages were coming saying, "You have to come first to the pope," went, touched the pope's feet and prayed with folded hands: "Bless me, and tell me how I can serve Christ, his church, Christianity and you." And the pope was perfectly happy: Francis was sanctioned as a saint.

I can understand the pope and his stupidity because nobody expects anything else from a pope. But what is Saint Francis doing? Something is missing in his enlightenment. He *is* enlightened but is still imprisoned in the old conditioning.

Although now he knows, "I am not the conditioning," he is not brave enough to jump out of his prison. On the contrary, he decides to use the prison itself, the conditioning itself, the language given by the conditioning itself, to bring his message to the people. This is cowardly. And this is why so many saints in the past in all the religions have lost my respect.

I know that they had come to understand, but their understanding was not fiery enough, it was very lukewarm. It was not revolutionary, it was orthodox. Perhaps they were common men, and the fears of the common man were still lingering somewhere back in the shadows and influencing their actions. Their language, their behavior, their actions, give indications that they were enlightened, but they also show that they were not able to overthrow their whole conditioning. Perhaps they thought if they overthrew it they would not be able to communicate with the people, because the people had the same conditioning.

To think in this way is right for a business man, but it is not right for an enlightened person. Who cares

whether people understand or not? If they understand, it is good for them; if they don't understand, "Go to hell!" -- that is their business. But why should I go on carrying unnecessary luggage, which I know is just crap, for your sake?

In this way many enlightened people of the past have lost my respect. I cannot deny that they were in that space where I would like you all to be: they *were* in that space, but they remained like buds, they never opened up like flowers. They were so afraid that they remained buds. They were afraid to open.

Opening is always risky.

Who knows what is going to happen when you open up?

One thing is certain, your fragrance will be released.

And that can create trouble for you.

An enlightened person's fragrance is revolution, is rebellion....

Perhaps it is better to remain a closed bud like these people who were not brave enough -- enlightenment was in the wrong hands.

With J. Krishnamurti the situation is totally new. He is enlightened, and he is not orthodox -- but he has gone to the other extreme: he is *anti*-orthodox. *Anti* should be underlined.

When I was a student in my final post-graduate year there were two girls in my class. We three were the only students of religion. You can understand that the man who was the professor was a religious man; and as you should expect from a religious man, he was very much infatuated with one of the girls. He was a celibate. He had really been following the Hindu tradition because he wanted to become a monk one day, and he was preparing: practicing yoga, concentration and visualization exercises, and continually repeating, chanting mantras. But all these things are on one side; biology is on the other side, and that is far weightier.

Put all your scriptures on the weighing scale -- all the scriptures of all your religions -- and put biology on the other side. The biology side will touch the earth and all your scriptures may go to heaven. They don't have any weight. They need idiots to function as paperweights, to keep them down on the earth.

Now this man was in great trouble. One girl was homely; you would not bother about her. In fact she was a little more than homely. She had a little mustache that she had to shave -- what else could she do? She was a Punjabi, and it happens in Punjab.... Punjabi women are strong, hard workers, and work almost like men in the fields. I think with so much work and exertion and strength, that perhaps a mustache and beard start growing -- because I again saw it in Shri Aurobindo's ashram.

In Aurobindo's ashram everybody had to do certain, very arduous exercises. Most of the population in his ashrams were young girls sent by their parents -- who were followers of Aurobindo -- to be trained there for a spiritual life. But I was surprised that almost all of them were growing little mustaches. Strange! I said, "If it happens in an ashrama, then all ashramas should be destroyed." I enquired about it from the man who was in charge.

He said, "I also feel a little awkward because everybody asks that, and I don't know what is happening."

I said, "Three-hour morning exercises, three-hour evening exercises -- these exercises must be doing it." And those exercises were almost like in the army! It has something to do with that. Too much exertion and too much exercise perhaps changes some hormones in the body and the girls start growing beards and mustaches -- because I knew that one girl and she was a little more than homely. In fact if you just passed by her, you wouldn't even look at her, and I don't think anybody ever looked back again.

But the other girl was a rare beauty. She was from Kashmir, and Kashmir produces perhaps the most beautiful women on the earth. My celibate professor was wavering and bobbling. And the greatest trouble for him was that the girl was interested in me, not in him. So he was very angry with me, because he would try in every possible way to make the girl interested in him, but she was simply taking no notice of him.

I was not interested in the girl, but the girl was certainly interested in me. She used to come to ask this, to ask that, to take this book.... And when she came to me it was natural that whatever she wanted I arranged for her. And that man was burning up!

It came to a climax one day because the girl invited me to her house -- she lived in the city -- for dinner, and this celibate, religious professor heard that I had been invited by the girl to her house. She was the daughter of the collector of the city and she wanted me to be introduced to her parents, her father and mother. Only she knew her purpose; I was completely out of it.

I told her also, "I am not interested in any kind of relationship, so you should take note of that first; don't unnecessarily waste a dinner. And if you are trying some conspiracy with your parents, I am unaware of it and I am not part of it at all. I can come for dinner -- you are inviting me, I will not refuse it -- but that's all."

She was shocked. I said, "You can take your invitation back, there is no problem -- I will not be hurt. In

fact I am hurting you." But this is not the thing that I wanted to emphasize. When the professor heard about the dinner, and that the girl was going to introduce me to her father and her mother and family, he cornered me in the library.

I had my own corner. It was a small room which I had chosen inside the library, allotted to me by special permission from the vice-chancellor so that I need not sit with so many people coming and going but could have my own place. I wanted to be alone so I used to keep it locked from inside. My interest in books has been immense. I have read perhaps more than anybody else in the whole world, because I was not doing anything else except reading. I used to have three or four hours of sleep, that was all; otherwise I was continually reading.

Somebody knocked on the door. It never used to happen, because I had told all my professors that even if the university was burning down I was not concerned; they were not to bother me. I had told the librarian, "If you want to close the library you can -- I will remain here the whole night -- but don't ever knock on my door. I don't like that kind of familiarity, not at all."

Somebody knocked; it was the first time. I thought, "Who can it be?" I opened the door. The celibate, red with anger, closed the door behind him and asked me, "Do you love this girl?"

I said, "I don't even hate her."

He said, "What do you mean?"

I said, "Exactly what I say to you: I don't even hate her; the question of love does not arise. There is not even a hate relationship between me and her -- you are unnecessarily getting red and hot. You just get out of the room. And as far as the dinner is concerned I have canceled it, so don't be worried. But if you want dinner in the house, I can manage it."

He said, "No, no, I don't want any dinner, and particularly not managed by you." Again he asked, "But what do you mean: 'I don't even hate her'?"

I said, "It is so simple -- and you are a professor of religion: can't you understand a simple thing? Because love is a relationship, hate is a relationship. Love can become hate any day, and it does -- not any day, *every* day. Vice versa also is true: hate can become love. It is a little rare but it happens, because love and hate are just the same energy arranged in a different way. You have the same sofa, the same chairs, the same table, but you can arrange them in a thousand ways. And people go on doing that. So I simply said, to cut the whole problem from the very root,'I don't even hate her,' so be completely at ease."

Why did I remember it? I remembered it because of J. Krishnamurti. He hates orthodoxy, he hates all that has passed in the name of religion. Remember the difference: I criticize it but I don't hate it. I don't even hate it! Krishnamurti has a relationship with it -- I don't have any relationship with it -- and that is where he has missed.

He was brought up in a very strange situation -- by Theosophists -- to be declared a world teacher. Now, you cannot manufacture a world teacher. World teachers are born, not forced. And world teachers need not declare themselves world teachers: they *are*. It is not a question of declaration, it is a question of recognition on the part of the world; it is none of his business.

Whenever there is a man who has the capacity to attract people from all around the world -- intelligent people, people who are seekers, enquirers, people who are ready to risk and gamble -- there is no need for him to declare, "I am the world teacher." The whole world will laugh at such a man. The world teacher has nothing to do with it; it is for the world to decide.

But what Theosophists were doing was just the opposite: they were trying to create a world teacher. So of course they were disciplining J. Krishnamurti from the age of nine -- now he is ninety. He was picked up by the Theosophists while he was bathing naked in a river which flows through Adyar in India -- where the headquarters, the world headquarters of the Theosophical movement is. At that time it was a great movement: thousands of people were interested in it. All that was missing was a world teacher.

There were very clever people like Leadbeater, Annie Besant, Colonel Olcott, but none of them had the charisma. To be a Master, one thing is absolutely essential: the person should have some magical quality, some charisma. Not only his words, but his very being should be capable of pulling you like a magnet. That was not there.

Annie Besant was a nice lady, but what to do with a nice lady? -- there are millions of nice ladies. Leadbeater was a great writer, but no world teacher has ever been a writer. Not a single world teacher worth the name has ever written, because the spoken word has a magic about it which the written word cannot have. The written word can be written by anybody.

Do you think it will make any difference whether Jesus writes it or you write it? Perhaps your

handwriting may be better. But just because Jesus writes it, it won't have charismatic impact. But as far as the spoken word is concerned... the word that Jesus speaks has a certain impact. You can speak the same word but it is not going to have the same impact.

All the Christian missionaries are continually repeating the same words. Jesus has not left much; in fact a single sermon, the Sermon on the Mount, contains his whole teaching. And he was not an educated man so he could not use very sophisticated language: it is simple, raw, rough. From a carpenter's son, what else can you expect? But its impact must have been tremendous. People are not crucified for nothing.

If the Jews and the Romans both agreed to crucify this man, you can take it for granted that this man had something in him which made King Herod tremble on his throne. The high priest of the Jews, who had all the religious powers in his hands, listening to Jesus immediately understood that no scholarship could defeat this man.

It is not what he is saying, it is the way he is saying it -- or even better -- it is his presence, the space from which he is speaking that brings a certain fragrance with it, a certain quality of penetration that just goes into your heart. And there is no way to prevent it. Later on, perhaps you may find a thousand and one arguments against it, but in the presence of the man -- whether he is right or wrong -- his impact is absolute. In his presence you cannot doubt him.

Now, you cannot create such a person by giving him lessons in oratory, by teaching him better ways of speaking, expression, language, by making him in every way proficient. But the Theosophists worked hard on J. Krishnamurti until he was twenty-five, and then they thought, "Now is the time to make our declaration -- he is ready." But they had really picked a great man.

They had picked a few other boys also because it was just chance who turned out to be the right one. So they were training at least half a dozen boys, but Krishnamurti proved, to them, the best. And of course he *was* the best -- but not for their purposes. For their purposes, from those other five, anybody would have done.

One of them, Raj Gopal, is still alive. He had been, his whole life, personal secretary to J. Krishnamurti, but just a few years ago he betrayed him, and really betrayed him badly. Everything -- all powers of attorney, all royalties, all books' copyrights -- everything was in the name of Raj Gopal so that Krishnamurti need not bother about it.

When Krishnamurti was eighty -- ten years ago -- Raj Gopal simply took possession of everything: millions of dollars, all future royalties, books and all the donations that had come during this fifty-year period. It was a big fortune. He simply denied Krishnamurti, saying, "I am no longer your secretary. And you forget about all these things -- or if you want to go to the court, you can."

This man, Raj Gopal would have proved far better for the Theosophical movement and their purpose. He proved extremely clever, cunning, and of immense patience, really a man of strong will. He waited long enough to betray Krishnamurti: he must have been carrying the idea for fifty years but nobody could detect it in him. Even Krishnamurti was completely unsuspicious. How can you believe that a person who has been serving you for fifty years will suddenly one day cut off your head? -- someone who has not even raised a single question, a single doubt, about you. Raj Gopal would have been far better for the Theosophists.

J. Krishnamurti certainly was the best, but not for their purposes. That was proved immediately, because the day he was going to declare himself the world teacher.... They had prepared every word of his speech, listened to it again and again so that he could repeat it exactly, because it was going to be a document of historical importance; nobody had done such a thing before.

Six thousand representatives from all over the world had gathered in Holland. One old lady of the royal family had donated her castle and five thousand acres of land so that it could become Krishnamurti's world headquarters. Everything was prepared on a grand scale.

Krishnamurti stood up, and he said, "I am nobody's Master and nobody is my disciple. The only declaration I have to make is that I abandon the movement that has been created around me. I dissolve the organization called the Star of the East which has been especially made for my work, and I return the castle and the money, the donations, the land, to their owners."

Annie Besant was crying; she could not believe her eyes. It was such a shock: "What has happened? We have come from all over the world, and the man simply says he is not anybody's Master and there is no need for one." But for anybody who could understand how human psychology functions it was very much expected.

The Theosophists were *forcing* it on him, and this was the first chance that he had to stand up and speak in public -- he did not want to lose it. Up to then he had been kept in secrecy, and all over the world rumors

were being created that he was being initiated into higher and higher degrees of spirituality. "Now he has passed the three-star degree, now he has passed the five-star degree, now seven stars; now he has attained all nine stars and the time has come." That's why the organization specially created for the world teacher was called the Star of the East, because he was the first man who attained to the highest peak of consciousness: nine stars.

It seems like a five-star hotel! -- a nine-star hotel!

And of course when you fall from a nine-star hotel.... The whole movement was crushed. Not only was the Star of the East organization dissolved, the shock was so much that Theosophy started falling apart and withering. Now it is just history.

The problem with Krishnamurti is that now sixtyfive years have passed and still he goes on telling people: "Die to the past; live in the moment" -- continually. It is an obsession. My understanding is that he has not been able to die to *his* past -- his past: those years of discipline, and training, and hypocrisy. Those people who were almost torturing him with yoga discipline -- wake up in the morning at three o'clock, take a cold bath, do all the exercises, repeat all the mantras -- they have left scars in him.

He says to you, "Die to the past," but he has not been able to forgive those people who are all dead. And he has not been able to forget those early years of torture in the name of training, discipline.

It is a strange coincidence that just for the first time today I have seen J. Krishnamurti on the television screen. One time it happened, I was in Bombay, he was in Bombay, and he wanted to meet me. One of his chief disciples in India came to me and asked me -- he knew me and he used to listen to me -- "J. Krishnamurti wants to see you."

I said, "I have no problem -- bring him."

But he said, "That is not the Indian way."

I said, "Krishnamurti does not believe in Indian or European or American ways."

He said, "He may not believe in them but everybody else does."

I said, "I am not going to meet everybody else. You say J. Krishnamurti wants to meet me: bring him. If I wanted to meet him, I would go to him, but I don't see the need."

But again and again his emphasis was: "He is older, you are younger" -- I must have been only forty at the time, and Krishnamurti was almost double my age.

I said, "That's perfectly true, but I don't see any need to meet him. What am I going to say to him? I have no questions to ask, I have only answers to give. It will look very awkward if I start answering him when he has not asked anything. He will be expecting a question from me. That is impossible -- I have never asked. I have only answers, so what can I do?

"And of course he is enlightened, so what is the need? -- at the most we can sit silently together. So why unnecessarily take me ten or twelve miles?" And in Bombay ten or twelve miles sometimes means two hours, sometimes three hours. The roads are continuously blocked with all kinds of vehicles. Bombay is perhaps the only city which must have all models of cars. The ancientmost, that God used to drive Adam and Eve out of paradise -- that too will be in Bombay. There is no other possibility; it cannot be anywhere else.

I said, "I am not interested in taking three hours, unnecessarily bothering.... And I have had such experiences before: it is absolutely futile. You go and ask him; if he wants to ask me something perhaps I may think about coming just because of his old age. But I have nothing to ask. If he just wants to see me, then he should take the trouble of coming here." Of course Krishnamurti was very angry when he heard it. He gets angry easily. That anger is due to his past; he is angry with the past.

Just today I saw a B.B.C. interview with Krishnamurti -- that was my first acquaintance with how he looks -- and I was simply shattered! Again, it was the same story I was telling you yesterday -- the same story. He has no charisma at all, no impact. I was sorry to see the interview. I know he is enlightened, but it would have been better if I had not seen his face, his gestures, his eyes, because you cannot find in anything even a shadow of enlightenment. The luggage has reached -- the passenger has got lost somewhere on the way.

I still say he is enlightened because I have read thousands of enlightened people's words -- Krishnamurti's words are far more accurate in describing the experience. And the way he revolted is perfectly in tune with enlightenment. But there is a difference between revolt and rebellion, a very delicate difference.

Revolt is a reaction.

Rebellion is not a reaction, it is an action.

Please try to see the difference: reaction is bound to remain concerned with the situation it was the reaction to. That's what keeps dragging him backwards. He cannot drop those shadows -- which are nothing but shadows -- but he is surrounded by them and he is still reacting to them. While he is speaking to you, it is not *you* that he is speaking to: you are just an excuse to condemn those dead people who have done something wrong to him.

I think he would have become enlightened anyway, if not in this life then in another life. But if he had been on his own then there would have been a totally different quality to it. Then it would have been an action, not a reaction. Then it would have been a rebellion.

I am not reacting to anything. Whatever I am saying, I am saying not as a reaction to something but as my experience. If it goes against something, that is a separate matter; that is a side effect. For Krishnamurti, what he is saying is the side effect; his original concern remains to destroy those people and what they did to him. He is ninety years old but those shadows are around him; and because of those shadows he has not been able to flower into a charismatic being. That's what I saw today: he has no charisma at all.

Ninety years is a long life. And beginning his career at nine -- since the age of nine he has been in the spiritual world for eighty-one years continually. Perhaps nobody ever before has been in the spiritual world that long. But eighty-one years... and that magnet is still missing.

He has been speaking all around the world; he must be one of the most prominent speakers in the whole history of man. Jesus was confined to Judea, Buddha was confined to Bihar, but Krishnamurti has been roaming around the world for all these years. He has only special places where he speaks, for example in India: New Delhi, Bombay, Varanasi and Adyar.

I know about his Bombay meetings because I lived for four years in Bombay, and my sannyasins were going to his meetings and reporting to me. One thing: not more than three thousand people listen to him in Bombay. In Bombay he has been speaking for his whole life, and he comes only one time a year, for two or three weeks. In a week he speaks only twice, or at the most thrice; still there are only three thousand people. And the strangest thing is that you will find almost the same people, most of them very old because for forty years they have been listening to him -- the same old fogeys.

Strange: for forty years you have been listening to this man, and neither he seems to get anywhere nor you seem to get anywhere. It has become just a habit: it seems that he has to come to Bombay and you have to listen to him, every year. By and by old people go on dying and a few new people replace them, but the number has never gone beyond three thousand. The same is the situation in New Delhi; the same is the situation in Varanasi... because I have been speaking at his school in Varanasi.

At his school there I asked, "How many people come here?"

They said, "Fifteen hundred at the most, but they are always the same people."

What impact! And this man has made an arduous effort. Jesus, in three years, created the whole of Christianity -- almost the biggest religion in the world, rightly or wrongly. But the day Krishnamurti dies, soon after -- except from your Krishnamurti Lake -- his name will disappear. I could see the reason why, today.

He is not a man who goes within you, bypassing your intellect, so that your intellect may be struggling but he has already captured your heart -- and that is where you are. Intellect may try a little fight, doubt this and that, but if the heart is captured, the intellect is poor.

The intellect has to follow the heart. Yes, if before something reaches your heart the inte]lect catches hold of it, then it can spoil the whole thing.

A charismatic personality means a person who can reach directly to your heart without your intellect being even aware of what is happening, what is transpiring.

By the time the intellect comes to know that the heart is throbbing with some new joy, it is too late.

Intellect cannot undo anything in the heart, that is impossible.

Intellect cannot move backwards. Just as you cannot move backwards in time, intellect cannot move backwards towards the heart: it is just at the gate.

The charismatic personality somehow enters the gate while the watchman is either away or asleep or is lost in some thoughts.

The moment it hears bells ringing in the heart then the watchman wakes up; but it is too late, somebody has gone in.

And the watchman cannot go in, there is no way -- movement backwards for the intellect is not in the nature of things. Yes, if intellect can catch you at the gate, then the heart will never come to know.

And it is the heart that transforms you, connects you, creates a golden bridge.

Intellect is a very superficial thing.

Today, seeing Krishnamurti's interview I could just feel sad for the man. His whole life he has been working, taking immense trouble, but the result is nil. The reason is not hard to find: he has no charismatic vibe, he has no aura. He is surrounded by past shadows, he is overshadowed by them. He is anti-orthodox, anti-tradition, anti-convention; but his whole energy has become involved in this hatred.

It is a hate relationship with the past, but it is a relationship all the same. He has not been able to cut himself totally from the past. Perhaps that would have released his energy; it would have opened his charismatic qualities, but that has not been the case.

The people who become interested in him are mere intellectuals remember, I say *mere* intellectuals -- who don't know they have a heart too. These intellectuals become interested in him, but these intellectuals are not the people who are going to be transformed. They are just sophists, arguers; and Krishnamurti is unnecessarily wasting his time with these intellectual people of the world.

Remember, I am not saying intelligent people of the world -- that is a different category. I am saying mere intellectuals who love to play with words, logic... it is a kind of gymnastics. And Krishnamurti just goes on feeding their intellect.

He thinks that he is destroying their orthodoxy, that he is destroying their tradition, that he is destroying their personality and helping them to discover their individuality. He is wrong, he is not destroying anything. He is just fulfilling their doubts, supporting their skepticism, making them more articulate -- they can argue against anything. You may be able to argue *against* everything in the world, but is your heart *for* anything, just one single thing?

You can be against everything -- that won't change you.

Are you *for* something too?

That something is not coming from him.

He just goes on arguing.

And the trouble is -- this is why I feel sorry for him -- that what he is doing could have been of tremendous help, but it has not helped anybody. I have not come across a single person -- and I have met thousands of Krishnamurti-ites, but not a single one of them is transformed. Yes, they are very vocal. You cannot argue with them, you cannot defeat them as far as argument is concerned. Krishnamurti has sharpened their intellect for years and now they are just parrots repeating Krishnamurti.

This is the paradox of Krishnamurti's whole life. He wanted them to be individuals on their own, and what has he succeeded in doing? They are just parrots, intellectual parrots.

This man, Raosaheb Patvardhan, who wanted me to see Krishnamurti, was one of his old colleagues. He came to know me just in 1965 when I spoke in Poona; he lived in Poona. He is no longer alive. I asked Raosaheb Patvardhan -- he was a very respected man -- "You have been so close to Krishnamurti all your life, but what is the gain? I don't want to hear that tradition is bad, conditioning is bad, and it has to be dropped -- I know all that. Put that all aside and just tell me: what have you gained?"

And that old man, who died just six or seven months afterwards, told me, "As far as gaining is concerned, I have never thought about it and nobody ever asked about it."

But I said, "Then what is the point? Whether you are for tradition or you are against tradition, either way you are tethered to tradition. When are you going to open your wings and fly? Somebody is sitting on a tree because he loves the tree; somebody else is sitting on the same tree because he hates the tree, and he will not leave the tree unless he destroys it. One goes on watering it, the other goes on destroying it, but both are confined, tethered, chained to the tree."

I asked him, "When are you going to open your wings and fly? The sky is there. You have both forgotten the sky. And what has the tree to do with it anyway?"

That's why I remembered the incident of my celibate professor and my saying: "I don't even hate her."

I don't hate any religion.

I simply state the fact:

Religions are nothing but crimes against humanity.

But I am not saying it with any hate in me. I have no love for them, I have no hate for them: I simply state whatsoever is the fact.

So you will find much similarity between what I am saying and what J. Krishnamurti is saying, but there is a tremendous difference. And the difference is that while I am talking to your intellect, I am working somewhere else... hence the gaps. Hence the discourse becomes too long! Any idiot can repeat my discourse in one hour -- not me, because I have to do something else too.

So while you are waiting for my words, that is the right time:
You are engaged in your head, waiting.
And I am stealing your heart.
I am a thief!

From Personality to Individuality

Chapter #8
Chapter title: Rajneeshism: womb for transformation

6 January 1985 pm in Lao Tzu Grove

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OSHO,
PLEASE DESCRIBE AN ORTHODOX RAJNEESHEE.

IT is a contradiction in terms, but I will not dispose of the question so easily. I will try to squeeze as much juice out of it as possible.

Yes, there is some way to define the orthodox Rajneeshee. It is going to be a strange definition because two terms which are contradictory to each other are used together. But still I feel it is significant.

The first quality of an orthodox Rajneeshee will be:
He will not be orthodox -- in no possible sense, in no direction.
He will be totally committed to the spirit of rebellion.

He will fight against everything that is bad but that still goes on burdening human consciousness; things which should have been thrown away long ago.

But because of a strange habit of the human mind, many dead things go on keeping their grip on you; and the more ancient they are, the deeper and stronger is their grip on you. The reason has to be understood.

Before anything like education came into existence, there was only one way to learn, and that was from the people who were experienced. Naturally, the older generation would teach the younger generation. The older generation had experience, and experience was the only school; there was no alternative. The younger generation had to accept whatever the older generation was saying; there was no way to bypass the older generation.

The older generation was the only source of knowledge, hence the older people became respected. The older they were, the more respected, because the greater was their experience, the longer was their experience -- and it gave them a certain authority.

There was no possible authority to compete with it, the older generation had the whole monopoly. Because of this situation -- and this must have prevailed for thousands of years -- the mind has got the habit, and habits die really hard. And habits which have been accumulated over thousands of years become engrained. They become a kind of program in you.

I was criticizing Mahatma Gandhi my whole life but no Gandhian replied to my arguments. I cannot blame them, because there was no argument on their side: whatsoever they would have said would have looked stupid -- and they knew it. In private they had admitted to me, "What you are saying is right, but that you *are* saying it is not right. Just to say something against a man who is worshipped by millions of people

is not right; you are hurting their feelings."

I said, "Do you mean I have to lie not to hurt their feelings? Do you mean I have to stop saying the truth? -- and Gandhi's whole life can be described as a deep search for truth? He entitled his autobiography, THE STORY OF MY EXPERIMENTS WITH TRUTH... a man who thinks that his whole life is an experiment with truth. And you are his intimate followers, you have lived with him: you have got some nerve to tell me that I should not say it even though it is true."

In public, not a single Gandhian had the courage to accept what I was saying, but they were not able to find any argument against me either; so they found one thing which in India is tremendously appealing. All the Gandhians all over the country started saying that I was too young, inexperienced; that when I became old enough, I would not say such things. Even Morarji Desai....

He thinks himself to be now the only living successor of Mahatma Gandhi, and he enjoys one thing very much.... Gandhi was called Bapu all over India. *Bapu* means father, but it is far sweeter than father, closer to daddy or even dad. If it is to be translated exactly I will have to use Jesus' word for father, *abba*. That is Aramaic, and it has exactly the same meaning as bapu. Bapu is a Gujarati term. Morarji Desai is also Gujarati; and now he is old enough, ninety, it is time he should be called Bapu -- because that's what Gandhi was called by the whole country.

Morarji Desai was deputy prime minister when he criticized me, and this was the only criticism that I was too young. After a few years, when he was no longer in the government, he wanted to meet me. He wanted me to help him throw Indira Gandhi from power, and he wanted my advice about what should be done. When I went to see him -- it was not like him but now he was in a difficult situation -- he was standing at the gate to receive me. That was not like him -- I had seen him before, when he was in power.

He took me by my hand into his house and made me comfortable. A few of my hairs had started becoming grey, so he said, "Last time your hair was not grey."

I said, "What to do? To prove myself right I am making a tremendous effort to make my hair grey. Unless my hair is grey, I am wrong."

He could not understand. I said, "Let me remind you. You criticized me when you were deputy prime minister of the country, saying that I was too young. Since then I have been trying to become older. And I still have the same arguments -- more strongly, because now I am more experienced. In a way you were right, but as far as I can see, the older I become, the sharper my arguments will be. I don't see any hope that I can ever accept stupidities -- whether they are propounded by Mahatma Gandhi or by God Himself."

Morarji Desai was very much embarrassed, and I said to him, "If age is an argument, then have you heard my remark? -- that 'Morarji Desai has become senile. If he were a little bit younger he would understand what I am saying. It needs intelligence, and he is senile. And the more senile he becomes, the more idiotic and stupid will be the ideas that have a grip over his mind.' "

But strangely enough, Kaka Kalelkar, Morarji Desai, Vinoba Bhave, Shankarrao Deo -- all great Gandhians in India -- used the same argument, that I was young. As if to be young is to commit a crime, as if to be young is enough to be wrong, and nothing else is needed.

I told Shankarrao Deo, "How old was Jesus Christ when he was crucified? I am older than him -- he was only thirty-three. According to your argument, all that he said should be just thrown away, it is just meaningless. What meaning can it have? A man who is just thirty-three, what authority can he have... so inexperienced?

"But," I said, "you may be willing to throw out Jesus Christ because you are not a Christian, so let me remind you how old Shankara, the greatest Hindu philosopher was. He was also thirty-three when he died. If age is a determining factor, then Shankara should never be mentioned again -- and Shankara has the greatest hold on the Hindu mind."

No, when it is in your favor -- when the young are just following the old without having any skepticism -- then their youth is not to be even mentioned. Their youth comes to be questioned only when they are skeptical, when they start raising doubts against the older people.

In ancient times it was impossible... because young people could not give an equal weight to what they were saying; their experience was so small. Now the whole thing has changed, so much so that I can say that it has moved one-hundred-and-eighty degrees. Because of the educational systems, now experience is not the only way to know; in fact it is a very long way to know. By education you can know by a shortcut. What a man may be able to know in ninety years of his life, you can know within one year.

Whatever Bertrand Russell has written in a long life of almost one century, you can read within six months. It actually happened.... Bertrand Russell had a student, Ludwig Wittgenstein, a German, who went

through all the books of Bertrand Russell -- which is not difficult. Bertrand Russell has written everything that occurred in his mind -- he was one of the greatest intellects of any time -- but he had to write all that in a long life.

Ludwig Wittgenstein was a young man. He went through all Bertrand Russell's books because Russell was going to be his teacher and he wanted to be absolutely acquainted with what went on in the mind of this man. The day he entered Russell's class he knew much more than Bertrand Russell knew. Bertrand Russell was ancient; Wittgenstein was very young, but he knew more, because he knew all that Bertrand Russell had written and much more that others had written; much that enemies of Bertrand Russell had written. And he found many fallacies and many loopholes in Bertrand Russell's writings.

Bertrand Russell was simply shocked, but he was an authentic man, an honest man. He accepted that: "Ludwig Wittgenstein, although my student, knows far more than I know because he went by a shortcut and I had to go by a long route. He went by a shortcut, became acquainted with everything that I had written, and started arguing against me in such a way that only a tremendously experienced person could."

Bertrand Russell was so impressed in his few days' contact with Ludwig Wittgenstein that he said to Wittgenstein, "Don't waste your time, you have nothing to learn from me. You already know more."

Wittgenstein used to write a few notes in the class. Bertrand Russell just asked him, "I would like to see your notes." And when he saw those notes he said, "These notes are so significant that they should be published."

But Wittgenstein said, "I am not writing for publication, I was just noting down any idea that was coming to me. This book is very raw, it is not a book for publication."

Bertrand Russell said, "Publish it as it is, and I am going to write the introduction for it."

Those notes have been published and they proved revolutionary. They are just fragments, because they were not written as an essay or an article -- just any ideas that came to him. But because the book, TRACTATUS LOGICO-PHILOSOPHICUS, became so famous -- it was only a tract, but it became so famous that no other book in philosophy is as famous in this century -- and was so profound, it gave an idea to Wittgenstein. He never wrote any other books in a different fashion -- it became his style just to write notes, fragments.

The fame of the book proved that when you write an essay your idea has to be spread all over the essay and it loses its intensity, its sharpness. It becomes more understandable but less penetrating. When it is just like a maxim, a bare, naked statement with no decorations around it, it simply hits deeper, although it will be understood by only very few people -- people who have the capacity to see in the seed the whole tree, which is not yet existent but is only a potentiality.

And a man can see in the seed the whole tree.

Wittgenstein's statements are just like seeds. You will have to figure them out, what potential they have. He does not give you any clue, he simply puts the seed in front of you and goes ahead putting down other seeds. He never tries to connect them; *you* will have to connect them.

To read Wittgenstein is really an experience. To read anybody else is like having the food chewed for you and then you eating it. With Wittgenstein, it seems he is simply placing the food in front of you: you have to chew it, you have to digest it. You have to find out what it means.

Ordinarily the philosopher tries to convince you of what he means. He tries to prevent you going astray from his meaning, and he gives you the whole package with all the details. But he leaves nothing for you, no homework for you. He is not helping your intelligence; he is, in fact, destroying you. When you start living on liquid food, soon you will be incapable of digesting solid food. The liquid food will destroy your capacity to digest the solid food.

But Bertrand Russell didn't say to Wittgenstein, "You are too young" -- no. And that should be the attitude of a genuine thinker.

Education has brought in a new methodology. Within days you can read, just sitting in a library, in a university, all that took Pythagoras his whole life to collect; and it is all available to you. So when a boy comes home from the university... trouble has arisen in the world. In the past it was always the father who was right, the grandfather was even more right. Now it is not so; it is now the young man who is right, because even if the father had been to university, that was thirty years before, and in thirty years so much has changed.

When I entered the university to study psychology, my professor was an old man, well-studied, but all that he knew and had studied was half-a-century old. Those names that he used to quote had been completely forgotten in the world of psychology. Who bothers about Woodworth? And when I told him,

"Woodworth? Are you mad or something? It was perfectly okay before the first world war, but two world wars have happened. Have you been asleep or what? -- Woodworth is no longer any authority." But when my professor was at university Woodworth was the authority. I told him, "You should read Assagioli."
He said, "Assagioli? Who is this fellow?"

I said, "If you don't know Assagioli, resign! -- because psychology has passed from Freud to Adler, to Jung, to Reich; it has come to Assagioli. Assagioli preaches psychosynthesis; Freud was teaching psychoanalysis, it is just the opposite." And I told him, "When I came to study psychology, I did not come here to study some rotten old stuff which is no longer relevant. You died with Woodworth! What are you doing here? You don't know the name of Assagioli? -- and if you don't know about psychosynthesis you are out of date."

I told him, "You remind me of a madman who lives in front of my house. He comes every day to me, early in the morning when I am just taking tea, for the newspaper. I go on giving him any newspaper -- one month old, two months old -- and he takes it joyously and reads it happily. He never bothers about the date.

"I asked the madman,'You are so interested in newspapers, but one thing is strange about it: you don't bother about dates.' The madman said,'I am interested in news -- *when* it happened, who cares? And what does it matter that it happened last year or two years before? It happened, that is enough, and I enjoy it.'"

I told this old professor, "I will come to your house and sort out all the old stuff you are reading."

He said, "No, you should not come to my house, because you will throw everything away. The way you are talking.... I was really thinking about my reading room, because you will throw away all my books; they all belong to my student days."

I told him, "Then you will have to get up to date, otherwise you sit in the class and I start teaching. If you are not ready to get up to date, then why bother? *You* sit -- at least you will be learning something. I don't see that I can learn anything from you. If Woodworth is the end of psychology to you, then...."

He said, "I will try my best." He was a nice man, and he accepted the fact that it was true -- that many professors would be benefited if they could accept that after they leave the university they never read, they never go to the library. In fact I went to the library and checked: "How many professors come to the library?" And I was surprised that the librarian said, "Professors? The library is meant for the students -- professors don't come."

I said, "This is something weird. Professors have to be acquainted every day with what is happening, because things are moving so fast, and they are stuck thirty years, forty years back." In these years so much progress has happened in knowledge that you cannot compare these thirty years with the past three thousand years. What has not happened in three thousand years has happened in thirty years; and what has happened in three years has not happened in the past thirty years.

You can see the fact that now scientific discoveries are not published in book form, they are published in periodicals as papers, for the simple reason that by the time you finish the book it will be already out of date. The book will take time, perhaps one year, to write properly in the old format -- giving all notes, footnotes, appendix -- and it will take one year or two years to finish it. But by that time somebody else may have already published papers which are far more profound than your book. So the scientist today rushes immediately to publish whatsoever he has found, in the smallest paper, in a periodical. One never knows what is going to happen tomorrow.

So now the younger man knows more than the older. The fresher your knowledge, the better. But it was not so in the past. It is not yet so in the uneducated countries -- for example in India where only two percent of the people are really well educated. They say eight percent of the people are educated; but six percent are "educated" because they can write their signature, nothing else. Even if we count those, then too ninety-two percent of the people in the villages are uneducated.

In the villages it is still the routine: the father knows; the son has to accept it -- and the grandfather knows even more. The older the person, the more respectable, because he is more wise. It is not strange that all the religions paint God as a very old, ancient man. Have you ever seen God painted as a young man in blue jeans? That will not suit Him, it will look insulting, but really that should be the case today.

The way you have been painting God in the past was okay; at that time the older was the wiser -- naturally you could not paint God as a young man. But now, the older is simply out of date; the younger, the more up-to-date, is more correct, closer to the truth.

If you want God to be closer to the truth, put Him in blue jeans. It will look a little odd because He has never been in blue jeans. He may feel a little difficulty, but what to do? -- things have changed. But the mind goes on keeping, somewhere deep inside, the program.

My sannyasin has to be absolutely unorthodox.

I will not say anti-orthodox, for the simple reason that if you are anti-orthodox.... Perhaps in America I should not say anti-orthodox; here they say "ant-eye-orthodox"! I cannot say that, it is so ludicrous. "Sem-eye-automatic weapons".... These Yankees are doing strange things with a beautiful language. No, I will continue my own way.

I will not call my people anti-orthodox, because if you are anti -- , somehow you are still attached. It is as an enemy, not as a friend, but there is a relationship. It is not of love but of hate, and hate is a far more binding relationship than love.

Have you observed that love is very momentary? -- comes and goes just like a breeze. It is here, and you feel so full of love towards someone that you cannot imagine that this love can ever disappear. In such moments people get romantic, start saying things which are only allowed for mad people or poets. But that moment is so overwhelming, they start saying, "I will love you forever!" And it is true -- for the moment. They are not lying, that's what they are feeling in the moment, that: "If there are other lives I cannot conceive of loving anybody else than you."

Still the person is not lying, he is absolutely honest. He is so full of love that he feels this is how it is going to be, that life is going to be too short to fulfill this love, to share this love. But he is not aware that it is just a breeze which comes from one side, from one door, and moves on to the other side, to the other door, leaving you in the same state as you were before, again back on the earth.

Those wings had suddenly appeared, and you were flying high -- "higher and higher, Osho, higher and higher." Those wings... then you look all around. and they are not there. Suddenly you feel lower and lower, lower and lower. You are not even on plain ground, you are falling into a ditch!

Love is momentary -- it fades.

But hate seems to be far stronger.

You fall in love, you fall out of love.

But once you fall in hate....

It is rarely heard that a man has fallen out of hate. He is stuck, glued. Hate has some force, it keeps you glued to it. Enemies remain enemies for generations.

In my neighborhood -- and neighbors are the worst enemies; where else can you find better enemies than your neighbors? Perhaps it was an afterthought of Jesus Christ's.... First he said, "Love your enemies as yourself." Then later on he said, "Love your neighbors as yourself." That is a second thought, because neighbors are really the enemies. You don't have to go far away in search of enemies, you find them just by your side.

So the family that lived by the side of my house had been my family's enemy for generations. I was prohibited from going into their compound, into their garden, and I was not to play with their children as "they are our enemies."

I simply said, "They may be *your* enemies. I have not even been friends of theirs, how can I be their enemy? At least first let me get acquainted."

My father said, "You should not argue about it. We have been fighting in the courts, we have been fighting physically... and this has gone on. This enmity is something that has become almost sacred."

I said, "I am no longer a part of it. I am going to play with their children and I am going into their garden, because they have more beautiful mangos than you have. They have such a beautiful...."

There is a special type of well that is made in India.

I don't know whether it is made in any other country or not. It is an old type. On one side you can draw water by a bucket with a rope, but on the other side it has steps. It is called a *baodi*. So if by chance you don't have a bucket and a rope, you can go down by the steps and get the water.

Particularly in places by the side of the road in a jungle, they will make a baodi, not a well, because sometimes a traveler may be thirsty but may not have the means to reach the water, so both possibilities have to be made available to him. If he can pull the water out, that is best, that is preferable. The alternative is only for an emergency, because people going close to the water may dirty it, may start drinking just with their hands. So to go down is not encouraged very much. But I enjoyed this way because then I could have a good bath in our neighbor's well.

I said to my father, "Your well is simply a well, and they have a baodi. Your enmity, you take care of; your forefathers have taken care of it -- I am not interested in it. And they have nice children and they are good people, why should I be inimical to them? We don't know in what circumstances your forefathers and their forefathers became enemies. And what has that to do with us? -- *we* have never fought. And whenever

I have gone there they have always welcomed me joyously, for the simple reason that they could not believe it:'It has not happened for centuries between the two families.'" I was the first to break the barrier.

The neighbors were very happy; they said, "We wanted to break the barrier, but who should take the initiative? They would seem to be weak."

I said, "I am not coming to you out of any weakness. I cannot understand what kind of intelligence you and my family have. You don't even know the names of the people who started this fight." -- neither my father knew, nor they knew who was the first -- and you go on fighting. It has become almost a religion to you.

"I am not coming out of any weakness, I am coming from strength. I have come to tell you that it is sheer stupidity to prolong this hatred so long. Nobody prolongs love so long, so why hate? And moreover I am not interested in you, I am interested in the mangos, in your baodi; and I *have* to enter this compound. Whether you are enemies or friends, that is your business."

I told my father, "Nobody can prevent me from going there. And they have received me, welcomed me, and said,'We always wanted to break this thing, but who should take the initiative?' I think anybody who has more intelligence should take the initiative, the stupid will lag behind."

And slowly, slowly, because my family could not force me -- they knew the more they forced me, the more I would be there. I told my father, "If you insist too much I will start sleeping there, I will start eating there; and they really have invited me."

He said, "Okay, I won't insist on anything, but don't eat anything offered by them. They are enemies -- they can poison you."

I said, "Forget all about it. They are nice people. I know them more than you do or your forefathers did. I am going there every day, they are so nice. They have not even prevented me from jumping in their well, just for the simple reason that'this is the first person from the other family to enter our compound; let him have a bath in the baodi. Don't prevent him -- it doesn't look good. After so many generations, the first person has entered, has dared to.'

"And don't be worried about me being poisoned, because I have already eaten things from them. I have not told you because I knew this is what you would say. So first I had to eat and see that there was no poison, and there was nobody interested in poisoning anybody. They don't prevent me from taking their mangos and their other fruits, simply for the reason that this is the first person from our family who has come into their compound. I am going to invite their children into our compound, into our garden, and I would expect you to be at least gentlemanly."

And when I started bringing their children, of course my family was nice to them. How can you be against small children who have never done anything, who have just come into the world?

But hate has a very long life.

Love has a very short life.

Perhaps that's the way things are.

There are so many roses in the morning, but by the evening their petals have started falling, they are disappearing. But the rock? It was there in the morning, it will be there in the evening, it will be there again the next morning. Many roses will come and go and the rock will remain.

Hate is something rocky.

Love is something like a flower.

So I will not say, then, that my people have to be anti-orthodox, anti-traditional, anti-conventional. No, they have to be unorthodox, unconventional, untraditional.

Unorthodox means you are not related to orthodoxy in any way, positive or negative. You are indifferent, you couldn't care less. You are not for, you are not against, you are simply not interested -- because "for" and "against" are just different sides of your interest.

So an orthodox Rajneeshee will be unorthodox in every possible way.

His life will be a life of continuous rebellion.

Let me repeat: continuous rebellion.

Rebellion is a continuum.

It is something like a river that goes on flowing.

It is not like a water tank.

That's the difference between revolution and rebellion.

Revolution is like a water tank -- the French revolution, the Russion revolution, the Chinese revolution... Just look at what happened. The Russian revolution happened, but it is not a continuum. it happened in

1917, then what happened to it? It also died in 1917. Since then there has been no revolution in Russia.

Since then revolution has become their orthodoxy, since then revolution has become their tradition, since then revolution has become their status quo. it is not flowing, it is not moving: it is stuck at 1917. They pay respect to that date every year. They pay homage to the great revolution that happened in 1917. What kind of revolutionaries are these, who look backwards?

Even God is not so much of a reactionary as the Russian communist is today.

You can see it clearly: God has not given you twe eyes at the back of your head. A right God -- right according to all the orthodoxies -- should have really given you eyes behind your head, not in front, because what use are your eyes in front? You have to see backwards, not forwards.

It happened in India: a man with his friend was going from Jabalpur to Nagpur -- it is not very far, just the distance from here to Portland -- on a motorbike. It was cold on the motorbike and the winds were blowing against them. So the man who was driving the bike had a an idea; he turned his coat back-to-front because the winds were too cold, and this way was more protective. But they had an accident, perhaps because of that coat, and he was wearing a helmet...

Somebody was coming from the opposite direction -- a *sardarji*, a Sikh driver. Ninety percent of drivers in India are Sikh sardar drivers; I don't know why they have chosen that profession. in the night, seeing a man sitting on a bike backwards, the sardar lost his nerve. He could not hold his steering wheel properly, and there was an accident. And that was not the end of the whole thing, there is still something more -- this is just the beginning!

The sardar got out to see what happened. He found this motorcyclist and thought, "My God! it seems in the accident his head has gone round the other way." Sardars are sardars: he forcibly turned the man's head according to the direction of the coat. The man was then still alive, but now no longer. He had tried to somehow get out of the hands of the sardar, but you can't get out of the hands of a sardar -- they are strong people and absolute idiots -- and he wouldn't listen to the motorcyclist. he said to him, "You keep quiet!" The sardar turned the man's head, and he was quiet forever.

I reached there at that point -- I was coming from Nagpur -- and I saw what was happening. I asked the sardar, "What is the matter, sardarji?"

He said, "Strange! First, this man was riding backwards. That created the accident, because I completely lost my senses. It happened just in a single moment. And then when I got out of my truck to help these people, I saw one man unconscious and this other man... his head must have been turned around."

I went to see. I said, "Sardarji, you have killed the man! It was not his head but his coat that was turned around. And it is simple: it is so windy and the wind is blowing in this direction. This poor man must have turned his coat around."

The sardar said, "Is that so? Then I should have changed the coat rather than change the direction of his head... because he was alive and I told him to shut up! And then I tried to tell him,'Now you can open your mouth, you can speak. Say what you want, where I should take you in my truck; I can take you. Forgive me that I told you to shut up' -- but he did not speak at all."

I said, "Now he is dead. Now don't bother him anymore! And don't tell any of this story to anyone; otherwise you will be caught, because you have done two things -- the accident, and the greater accident that you turned his head around."

God has given you eyes to look forwards.

And the people who are for tradition or against tradition are always looking backwards.

J. Krishnamurti is anti-orthodox, anti-traditional, anti-conventional. That's where my differences with him are: I am unorthodox, untraditional, unconventional. So an orthodox Rajneeshee -- and remember, whenever you write "orthodox Rajneeshee," put it in inverted commas because it is a contradiction in terms -- will be a *continuous* rebellion. Not just a revolution that happens once and is finished: then it itself becomes a tradition.

Jesus was a revolutionary, but Christianity is not. Buddha was a revolutionary, but Buddhism is not, because the revolution happened twenty-five centuries past. We have left it far behind.

Now the Christian is as much orthodox as the Jews who crucified Jesus. If Jesus comes again he is sure to be crucified by the Vatican. This time, of course, the scene will not be in Jerusalem, the scene will be in the Vatican; but a crucifixion is certain.

It happened: I was staying with a Christian family in Hyderabad. The whole day I was engaged in meetings and interviews. In the night when I was just going to sleep, my friend, who was much older than me, said to me, "The whole day I could not find you and I did not want to disturb your appointments, but I

have a problem. It is late at night and you are going to rest -- forgive me -- but I have to tell you.

"My young son was a Jesus freak. Nobody took it seriously, and there was nothing wrong in it, that he was continuaUy reading the BIBLE and quoting the BIBLE. We thought that it was just a phase and it would go, but unfortunately now the Jesus freak is no more a Jesus freak, he has become Jesus Christ!

"For two months now we have been really concerned. Up to being a Jesus freak it was okay: You read Jesus' sayings -- we are Christians -- you worship Jesus.... That too is okay, although it was getting a little weird because twenty-four hours a day of "Jesus, Jesus...." We are also Christians; on Sunday we go to church for one hour, and that's enough. Jesus is satisfied with one hour every Sunday. You don't have to devote your whole life to him; there are other things also to be done. And we cannot do miracles -- turn stones into bread, water into wine, so we have to earn our bread and do other things. One hour is enough, all that we can devote.

"But still we tolerated it, thinking that this phase would pass -- just the foolishness of a young man who has become obsessed with an idea -- but now this is not a phase: he has become Jesus Christ. Now he is no longer quoting Jesus Christ, he simply speaks on his own authority. Now he has become a laughingstock.

"He is standing on the crossroads declaring that he is Jesus Christ, and people laugh and urchins throw stones. Now we are really concerned and sad. His whole career is finished, and you cannot make a career out of being Jesus Christ. Everybody knows what happened to Jesus! -- even *he* was not able to make a career out of it, so how can my son make a career out of it?

"Who is going to give this man a job? He is a postgraduate, a first-class post-graduate -- he could get a good job -- but for Jesus Christ, even if he is a first class, nobody.... The moment they hear that he thinks he is Jesus Christ they will say,'It will be difficult, because we need an assistant manager, and Jesus Christ as assistant manager? The place is not worthy of him!' So what to do?"

I said, "Tomorrow morning I will have to talk with Jesus Christ -- what else to do? Let me meet him."

I knew the young man -- I had stayed in the family before. And I knew that he was a freak, but he had never bothered me, although I was staying in the family. He knew that if he was a freak, then I was a double freak! So once and for all I had settled it: "You remember -- with me this BIBLE and this Jesus Christ won't do; you better torture others. Moreover, I am a guest in your house, you behave like a host." So he had understood it perfectly well, but that was when he was only a freak -- now he was Jesus Christ.

I said to his father, "First let me be acquainted... what is the situation?" So the next morning, rather than his father bringing him to me, I went into his room and I said, "Hello, Jesus Christ."

He said, "You said 'Jesus Christ!'"

I said. "Yes."

He said, "But nobody believes me -- not my father, not my mother, even my friends have left me. Since I became Jesus Christ I don't have any friends."

I said, "You can rely upon me. I don't like freaks, but Jesus Christ.... It is a great idea! You come with me. Now we can talk, now we are in the same boat."

He said, "What do you mean?"

I said, "Just come. We *are* in the same boat; you will understand what I mean." I tried in many ways, but he was very defensive and very alert that maybe his father was behind me, working through me and trying to persuade him to come down and just be a Jesus freak: "Now, this is too much. This is the twentieth century, and it will be difficult.... Even in Jesus' time is was very difficult, this time it is going to be more difficult."

But he wouldn't listen to anything. Then his father came, and I said to his father, "I think he IS Jesus Christ. Now what he needs is crucifixion."

The young man said, "What!"

I said, "Without crucifixion you won't come to your senses."

He said, "Crucifixion!"

The father also was shocked when I said he needed crucifixion, but I said, "Make arrangements."

And the young man said, "Are you serious?"

I said, "I am always serious; and I told you that if you are a Jesus freak, I am double that. If you are Jesus Christ, I am double that too. I will see that you are crucified; and until the resurrection I am going to remain here."

He just went to his father and he said, "Forgive me, I am just a Jesus freak. I don't want to be crucified because I don't think I will be able to resurrect. That is too much trouble."

For two thousand years Christians have been looking backwards; for two thousand five hundred years

Buddhists have been looking backwards. If you look around the world you will see everybody's eyes are turned backwards; and do you know, we are always moving forwards. Our legs are going forwards and our eyes are focused backwards.

Even for a man like J. Krishnamurti it makes no difference: Your eyes still remain focused backwards. Now you are an enemy; first you were a friend. But to me it makes no difference because your eyes are still looking backwards.

Hence I prefer the word rebellion -- because revolutions have happened but they have always become static, they freeze too quickly. A new orthodoxy is created, a new convention is created: new gods, new heaven, new hell -- everything is new, but soon it starts becoming old.

Now sixty years have passed since the Russian revolution; more than sixty years, now it is a sixty-year-old tradition. Marx, Engels and Lenin are their trinity; DAS KAPITAL is their BIBLE, their KORAN, their GITA.

And strangely this similarity is such that one cannot believe it. Neither the Mohammedan reads the KORAN... he worships it but does not read it. Who has the time to read the KORAN? And it is good in a way that he does not read it, because if he reads it he won't worship it because there is nothing in it worth worshipping.

You can either worship it or you can understand it. Once you understand it, it is finished; there is nothing much in it to understand. So the religious priesthood is not interested in your understanding the KORAN, the BIBLE, the GITA, no: they are interested that you go on worshipping them.

This is fossilized revolution.

Yes, those words spoken by Jesus had fire in them.

They were words on fire.

But in the BIBLE do you think you will find fire?

It would have burned the BIBLE long ago.

In the BIBLE you will find a hairlock your mother has been keeping from the days when your father used to love her and she had cut a few of his hairs. They are in the BIBLE -- where else to keep them? The BIBLE is the safest place; even a thief is not going to steal it.

You will find strange things in BIBLES. Your daughter or your sister may be keeping her love letters in the BIBLE, because that is the best place. Neither the father opens it nor the mother opens it; nobody ever opens it. Phone numbers which are very important and secret and which you don't want everybody to know -- keep them in the BIBLE. The BIBLE is a great safe deposit with no lock. It goes on gathering dust. You can write your name on any Bible with just your finger, because there will be enough dust -- no need for any ink or any color.

These are revolutions.

Once there was fire.

But now there are only ashes left.

My sannyasin has not to look backwards.

He has not to think of a revolution that happened in the past. No, he has to live the revolution every day.

And his revolution is never going to stop. That's why I call it rebellion, just to make the distinction.

His rebellion is something alive.

It is not an incident in history.

It is an explosion in his being.

It has nothing to do with time.

It has something to do with his inner space.

And then it is a continuity.

He lives it. He breathes it.

It is his heartbeat.

My sannyasin can never become orthodox: How can a constant rebellion be converted into an orthodoxy? That's why you will find my statements so contradictory.

The reason is that I have never read any of my books, so I don't know what is in them. It helps me immensely, because then I don't have to bother about whether I am contradicting myself changing, saying something else. It keeps me free. If you ask me, then whatsoever I am saying right now is the truth. Tomorrow will take care of itself I cannot guarantee that this will be the truth for tomorrow too, because tomorrow.... The whole universe is in a continuous flux.

I am not giving you dead rocks.

I am offering you living flowers.
What it will be like tomorrow neither I nor anyone else can say.
Only tomorrow will bring the revelation.

I have been constantly inconsistent so that you will never be able to make a dogma out of me. You will simply go nuts if you try. I am leaving something really terrible for scholars. They will not be able to make any sense out of it. They will go nuts; and they deserve it, they should go nuts. But nobody can create an orthodoxy out of me, it is impossible.

If Christianity is possible, then of course Jesus is responsible. His words may have been fiery but they were too consistent; it was too easy to make a dogma out of them. He was not careful enough. He made such simple statements that anybody could make a catechism out of them.

From my words you can get burned, but you will not be able to find any kind of theology, dogmatism.
You can find a way to live but not a dogma to preach.

You can find a rebellious quality to be imbibed, but you will not find a revolutionary theme to be organized.
My words are not only on fire.

I am putting gunpowder also here and there, which will go on exploding for centuries. I am putting more than needed -- I never take any chances.

Almost each sentence is going to create trouble for anybody who wants to organize a religion around me.

Yes, you can have a loose community, a commune. Remember the word loose: everybody independent, everybody free to live his own way, to interpret me in his own way, to find whatsoever he wants to find. He can find the way he wants to live -- and everybody unto himself.

There is no need for somebody to decide what my religion is. I am leaving it open-ended. You can work out a definition for yourself, but it is only for yourself; and that too you will have to continuously change. As you understand me more and more, you will have to change it. You cannot go on holding it like a dead thing in your hand. You will have to change it, and it will go on changing you simultaneously.

One great Master, Nan In, was on his deathbed. He is one of those people who I can say was religious, really religious. His whole life is full of incidents, anecdotes, stories, which give a clear indication of a man of tremendous insight.

He was dying. He had told his disciples, "I would not like my death to be mourned. because it is not death, so you will be unnecessarily wasting your tears and crying and weeping. And I will be laughing from the other shore, because I will see,'These fools! The whole of my life I have wasted, and they have not understood a simple thing.'

"I would like you to dance and sing and laugh and rejoice, because death is *not* death. I am going, leaving this house because it is no longer useful. This body is now more of a trouble than a convenience; I am just changing it. So there is no need to mourn. You should be happy that your Master is going into a new life."

To whatever he said they listened, but their faces were showing that they were all ready to burst into tears. They were sad -- and who would not be sad when a man like Nan In leaves the world? But Nan In had made arrangements.... He said, "A few things to be remembered... this is my will."

In the East it is a tradition, perhaps in the West also, that before you burn or bury a body you wash the body and put new clothes on it. I know the reason in the East is that he is going on a faraway journey; maybe there will be some chance to have a bath, or maybe not. And certainly he will need new clothes, so new clothes are given, a bath is given. This is just a way to say goodbye from this shore: "From now onwards we cannot help, you take care of yourself."

Nan In said, "Don't give me a bath because I have just taken one. And I don't like baths in such a cold winter; even if I am dead, I don't want another bath. I have taken one which was necessary. I have done it myself because I was concerned that if you give me a bath I won't know how much water you pour in, how cold, and what else you do. I have taken my bath, so that ritual has not to be done.

"And don't change my clothes. You see, I have already changed, because I don't like clothes which don't fit, which are too loose or too tight. You know I am fussy about that, so I have my dress ready -- you can see it is new." And they saw that he had taken a bath and he did have a new robe.

Nan In said, "So these two things are not to be done -- this is my will -- but anything else you want to do, you do. Don't weep, don't cry, don't mourn. That would not be the right kind of goodbye for me" -- and he died.

And although he had said, "don't cry" -- but what to do? Tears are not in your hands, just to stop or... To lose such a man, such a tremendously alive man, disappearing into who knows what. "And how much he has given! Now towards whom are we going to look? Questions will be torturing us, doubts will be arising and who is going to say,'Don't be worried, continue: you are on the right track and the goal is not far away.' And his voice was enough to bring courage again, strength again. Now who is going to help?"

They were crying and they were weeping, but they could not manage to do it for long. People like Nan In are really creative geniuses. When his body was put on the funeral pyre they all started laughing in spite of themselves; tears were coming to their eyes. It was a strange situation: that man had hidden in his clothes many things -- firecrackers and small bombs!

That's why he had prevented them from changing his dothes, that's why he had taken his own bath. And his dress was specially made with many pockets inside where he was hiding almost a three-hour celebration. The people were laughing and crying, and the bombs were bursting and firecrackers were going off -- colorful, beautiful, because in Japan they make the best. Nothing can be compared with Japanese firecrackers, they make them in such artful ways.

What Nan In was continually telling these people appeared in the sky, in writing: "Beware!" A firecracker would go up and burst into small, flower -- like pieces and they all would fall together and make the word, "Beware."

His disciples were looking at the sky and they forgot completely that it was a funeral; it became a beautiful exhibition of fireworks! They realized only as the fire died out and the body was consumed by the fire... only then did they realize that that man had been doing the same thing his whole life. He had even made arrangements before dying so that after death also his work would continue in the same way, uninterrupted. Death made no difference: Nan In was still doing the same thing.

In the same way, in each of my words... I am putting enough fire, enough explosives to go on exploding for centuries!

Nobody can be an "orthodox Rajneeshee" unless you change the whole meaning of "orthodox Rajneeshee" to be according to me, as I described to you.

If by "orthodox Rajneeshee" you can mean one who is untraditional, unconventional, unorthodox; rebellious as a continuity, with rebellion as his life... with no tight, regimented, bureaucratic, hierarchical organization, but just an open commune of friends who are only agreed upon one thing -- that they love this crazy man....

On everything else they can disagree.

Their whole orthodoxy is confined to only one thing:

That they love this crazy man.

From Personality to Individuality

Chapter #9

Chapter title: The law of karma: A conspiracy of the priests to manipulate your mind

7 January 1985 pm in Lao Tzu Grove

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OSHO,

I have very little to say about it -- but it will still take two and a half hours!

The law of karma, in the first place, is not a law. That word gives it an aroma as if it is something scientific, like the law of gravitation. It is merely a hope, not a law at all.

It has been hoped for centuries that if you do good you will attain to good results. It is a human hope in existence which is absolutely neutral. If you look at nature, there *are* laws -- the whole of science is nothing but discovery of those laws -- but science has not come even close to detecting anything like the law of karma. Yes, it is certain that any action is going to bring certain reactions, but the law of karma is hoping for much more.

If you simply say any action is bound to produce some reactions, it is possible to have scientific support for it. But man is hoping for much more. He is asking that a good action inevitably brings a good consequence with it, and the same with a bad action. Now, there are many things implied in this.

First, What is good?

Each society defines good according to itself.

What is good to a Jew is not good to a Jaina; what is good to a Christian is not good to a Confucian. Not only that, what is good in one culture is bad in another culture.

A law has to be universal. For example, if you heat water to one hundred degrees centigrade, it will evaporate -- in Tibet, in Russia, in America, even in Oregon. In Oregon it will be a little puzzled, but all the same at one hundred degrees water will evaporate.

A law has to be universal if it is a scientific law. If it is a law created by people themselves, by creating a constitution, a legal system, then it is nothing to do with science and nothing to do with existence. Then it is applicable only within the society that creates it. It is arbitrary, artificial. You can change it -- and laws do go on changing. Something that was legal yesterday is illegal today; what is illegal today, tomorrow may become legal. These are man-made laws.

Certainly the law of karma is neither a scientific law nor part of any legal system. Then what kind of law is it? It is a hope. A man wandering in immense darkness, groping his way, clings to anything that gives a little hope, a little light -- because what you observe in life itself is something totally different from the law of karma. A man who is a well-known criminal may succeed and become the president, the prime minister; or vice versa: he was not a criminal before, but when he becomes the president or prime minister of a country he becomes a criminal.

Lord Acton's famous statement I have thought about from every possible angle, and I have found it always gives some new insight. Acton says: Power corrupts, and absolute power corrupts absolutely. I don't think so, because I don't see it happening the way Lord Acton is saying. But Lord Acton was speaking from his whole life's experience; he was a politician himself, and what he was saying was not unfounded.

Still, I dare to disagree with him, because my understanding is that power certainly corrupts, but it corrupts only a person who was potentially corruptible.

He may not have been known as corrupted before because he had no opportunity, he had no power. But power itself cannot corrupt a man who has no potential for corruption. So it is not the *power* that is corrupting the man; in fact the power is simply revealing the man to you. The power is making actual what was only potential; it is exposing the person to you and to himself.

If you look in a mirror and you see an ugly face, are you going to say that the mirror corrupts? The poor mirror simply reflects. If you have an ugly face what can the mirror do about it?

I have heard about a mad woman, who whenever she came across a mirror would immediately destroy it. She was ugly, but her belief was that mirrors were the reason for her ugliness. If there were no mirror she would not be ugly. Perfect logic!

In a certain way she is not being absolutely illogical. If she were alone on the earth -- no mirror, no eyes, because eyes are also mirrors -- do you think she would be ugly? Alone on the earth without any mirrors, without any eyes to mirror her, she would be just herself, neither beautiful nor ugly. But she would just be the same. The change that has happened is that now she cannot see her reflection. Nothing has changed, only the reflectors have been removed.

The same is true about Lord Acton's famous dictum, "Power corrupts" -- it *seems* so.

I would like to say that power *mirrors*.

If you are potentially ready to be corrupted, power gives you the chance. And if you have an absolute potential -- like an Adolf Hitler, a Joseph Stalin, a Mussolini -- then what can power do about it?

Power is simply available to you.
You can do much with it.

If you are a corruptible person you will do what you always wanted to do but did not have the power to do. But if you are not potentially corruptible, then it is impossible for power to corrupt you. You will use the power, but it will not be corruption, it will be creation.
It will not be destructive:
It will be a blessing to people.

And if you have the potential of being a blessing to people, then absolute power will be an absolute blessing in the world.

But man's life has many strange things in it. Only the potentially corruptible person moves towards power. The potentially good person has no desire for power. The will-to-power is the need of a corrupted being, because he knows that without power he will not be able to do what he wants to do.

Adolf Hitler first wanted to be an architect, but all the schools of architecture refused him because he had no potential as an architect. He could not even draw a straight line. He wanted to become an artist -- if not an architect, then an artist -- but no school would accept him. If the school of architecture was not going to accept him, then.... Art, particularly painting, needs an even greater caliber, and he had no talent for art. Disappointed everywhere, rejected from everywhere, he started moving towards power.

Adolf Hitler's will-to-power was really strong. A man who was not able to become an architect or a painter became so powerful that the whole destiny of humanity was in his hands. But you will be surprised to know that the first thing that he did after he became powerful, absolutely powerful, was to make designs for buildings: architecture. He made the designs for many ugly structures. And the government had to build them because, although no architect was ready to accept that these designs were worth even a second look, if they were coming from Adolf Hitler you could not reject them. Their rejection would mean your death, because that was the only language he knew: Either you are with me or you are no more.

It is one of the blessings of the second world war that all Adolf Hitler's great buildings were destroyed; otherwise he would have left those ugly structures behind. But his designs have been found, and they are enough proof that this man simply had no qualities to conceive buildings.

The moment Adolf Hitler became powerful, in his spare moments he was painting; and of course, then, everybody had to appreciate his paintings. And none of his paintings were worth calling a painting; they were just a wastage of canvas and color, without any significance. Not only that, they were ugly, nauseating. If you had kept his painting in your bedroom, in the night you would have suffered nightmares.
Power brings into actuality what is hidden in you.

But strangely, the good man has no need to be powerful, because good can manifest without power.
There is no need for good to have power.
Good has its own intrinsic power.
Evil needs some outside power to support it.

Kahlil Gibran has written a beautiful story. This single man has written so many beautiful stories that there seems to be no comparison to him in the whole history of man. This story is a very small story, and that is where Kahlil Gibran's beauty is. He does not write big stories that can be made into films; his stories are only of a few lines, but penetrating -- to the very depths of man.

The story is: God created the world, and He created everything else that was needed. He looked around and He felt that two things were missing: beauty and ugliness. So the last things He created were beauty and ugliness. Naturally, He gave beauty beautiful clothes and to ugliness, ugly clothes; and He dropped them from heaven to come to the earth.

It is a long journey, and by the time they reached the earth they were feeling tired and dusty, so the first thing they decided to do was to take a bath. It was early morning, the sun was just rising, and they went to a lake, dropped their clothes on the bank and both jumped in. It was really refreshing and cool, and they enjoyed it.

Beauty went swimming far into the lake, and when she looked back, she was surprised; ugliness was missing. She came back and she found that her clothes were missing too. Then beauty understood what had happened: ugliness has taken her clothes and run away. The story ends: since then ugliness is hidden in the clothes of beauty, and beauty is compulsorily wearing the clothes of ugliness. Beauty is running after ugliness, searching for her, but she has not yet been able to find her.

It is a beautiful story. Ugliness needs something to hide itself behind, to help it pretend -- to have a false mask. Beauty had not thought about it at all; the idea had not even occurred to her that this was possible,

that ugliness would steal her clothes and run away.

The man who has a heart throbbing with goodness, with blessings, feels no need to be the president or the prime minister. He has no time to waste in this ugly game of power politics. He has enough energy. That, good brings with itself. He will create music, he will compose poetry, he will sculpt beauty in marble; he will do something for which power is not needed. All that is needed is already provided for him. That's the beauty of good, that it is intrinsically powerful.

Let it be very clearly understood: You can be certain that anything that needs power from outside is not good. It is something intrinsically impotent; it will live on borrowed life.

So in life this strange situation happens: bad people reach good positions, become respectable or honored, not only in their time but throughout history. It is full of their names.

In history, Gautam Buddha, Mahavira, Kanad, Gautam, Lao Tzu, Chuang Tzu, Lieh Tzu -- people like these you will not find even in the footnotes. And Alexander the Great, Genghis Khan, Tamerlane, Nadirshah, Napoleon Bonaparte, Adolf Hitler -- they make up the major portion of history. In fact, we have to write the whole of history again because all these people have to be completely erased. Even the memory of them should not be carried on, because even their memory may have evil effects on people.

A better humanity will not give these names even a place in the footnotes; there is no need. They were nightmares; it is better they are completely forgotten so they don't follow you like shadows. And we have to discover people who have lived on this earth and made it in every way beautiful; shared their joy, their dance, their music, shared their ecstasies -- but lived anonymously. People have completely forgotten even their names.

People don't have any idea how many religious people have lived on this earth and are not known. The reason that you know those few names that *are* known, is not simply that they were religious -- there are some extra reasons. Just think: If Jesus was not crucified, would you have ever heard his name? So it is not Jesus -- not his qualities, not his goodness -- but crucifixion which makes him a historical figure.

You know Gautam the Buddha, not because he was an enlightened man, but because he was the son of a very great king. And when the son of such a great king renounces his kingdom, of course the whole country far and wide buzzes with his name. It is not because he is religious but because he has renounced such a big kingdom -- the same kingdom that you have been aspiring to and dreaming of perhaps for many lives. And this man has some nerve -- he just drops the whole kingdom without ever looking back.

That's why you remember Gautam Buddha. Somewhere they have to mention his name because he was a king who renounced his kingdom. If he had been a poor man's son then nobody would have even heard about him. And there have been many whose names are not known at all. Even while they were alive only a few people came to feel that they had a different kind of presence. Goodness has its own intrinsic power, and it has its own benefit, blessing. It is not somewhere else in some other life -- that if you do good now, in your other life you will get paid for it. That is a strange kind of law -- and that's what the law of karma is.

If you are living a poor, miserable, suffering life, the law of karma says it is because in a past life you committed evil acts -- this is the result of them. If somebody is enjoying good health, money, power, all the joys of life, you need not be jealous of him: he has done good deeds in a past life and now he is reaping the crop. He has sown the seeds in his past life.

But why so much distance between sowing the seeds and reaping the crop? Is it that always in one life you do good or bad, and in another life comes the result? To me there seems to be some conspiracy in it. It is not a law, it is a conspiracy, because the priest cannot manage to explain why somebody is rich when everybody knows that what he is doing is evil -- and still he goes on becoming richer. And we know that somebody is good, but he is starving. So what good is good?

Now, the priesthood is in a difficulty to explain this situation which is occurring everywhere. Good people will be found in every corner of the earth -- poor, starving, suffering. Bad people will be successful. The cunning -- who are ready to cut anybody's throat, who have cut many people's throats, who have been stepping up on people's heads towards power and riches, who have used people as if they were things -- they have all that should really belong to the good people.

How is the priest going to explain it away? He has found a way: the law of karma. He cannot explain it herenow so he shifts the whole scene. He makes death come in between your actions and their results; results will be after death, in the next life. But why? You put your hand in the fire and you will be burned in the next life? If you put your hand in the fire now, you will be burned now.

So any priest, any monk, anybody coming from the East talking about the law of karma -- take him to the fireplace. Tell him, "Put your hand in the fire so we can see whether the law of karma works herenow.

Or does it take so much time that it is necessary for death to happen first, and then the result will follow? Action -- death -- result? Death has to intervene absolutely?" I know he will not be ready to put his arm into the fire.

That's why I said I don't have much to say about the law of karma, only very little, just two words: boo boo.

Now I will have to explain to you -- it is an Oregonian story. If I am not mistaken, Senator Fatfield had gone to visit his constituency. This particular place that he was visiting was a reservation for Red Indians. He used to go there only once in five years, just when the election was coming closer. The Red Indians had become perfectly aware that he only comes once every five years, promises great things and then disappears; and those things never happen.

Again he appeared after five years, and again the same game. Red Indians are simple people.... Their chief gathered them all into one place that used to serve as their common meeting place. Senator Fatfield started the same promises: "Forgive me for last time. There were so many difficulties, so many problems, a financial depression, and so many wars, that I could not manage to make the bridge over the river, the road to your reservation, or good houses for you." And each time he said something -- "a bridge" -- they would say, "Boo boo!" and they would rejoice and almost start dancing. Fatfield was feeling very good, seeing how they appreciate him. They would clap and shout and scream, "Boo boo!" and that gave him more incentive and more inspiration.

He gave free rein to his imagination: "I will make a hospital, a college, a university..." When you are simply going to promise something and never fulfill it, it does not matter what you promise; you can promise paradise, you can promise anythng. And actually that is what he did; "Within five years you will see this place will be a paradise on earth" -- and they all shouted, "Boo boo!"

Senator Fatfield was very happy, so happy that he said to the chief, "I would like to go around the reservation to see if anything else is needed."

The chief said, "That is okay; just one thing. We Red Indians are absolutely childlike: we use the whole field like it is an open toilet. So if you are going around -- I have no objection -- just be careful not to step in the boo boo." Now Fatfield understood the meaning of boo boo, but it was too late.

The law of karma is nothing but boo boo. And you understand the meaning now, so there is no problem.

To me, certainly each action has its result, but not somewhere far away in a future life. the action and the result are continuous, they are part of one process. Do you think sowing the seed and reaping the crop are separate? It is one process. What begins in sowing the seed, grows, and one day the one seed has become thousands of seeds. That's what you call your crop. It is the same seed which has exploded into thousands of seeds. No death is intervening, no afterlife is needed; it is a continuum.

So the one thing to be remembered is: in my vision of life, yes, every action is bound to have some consequences, but they will not be somewhere else, you will have them here and now. Most probably you will get them almost simultaneously.

When you are kind to someone, don't you feel a certain joy? A certain peace? A certain meaningfulness? Don't you feel that you are contented with what you have done? There is a kind of deep satisfaction. Have you ever felt that contentment when you are angry, when you are boiling with anger, when you hurt somebody, when you are mad with rage? Have you ever felt a peace, a silence descending in you? No, it is impossible.

You will certainly feel something, but it will be a sadness that you again acted like a fool, that again you have done the same stupid thing that you decided again and again not to do. You will feel a tremendous unworthiness in yourself. You will feel that you are not a man but a machine, because you don't respond, you react. A man may have done something, and you reacted. That man had the key in his hands, and you just danced according to his desire; he had power over you.

When somebody abuses you and you start fighting, what does it mean? It means that you don't have any capacity not to react.

Gurdjieff's father was dying. His last words to Gurdjieff are immensely significant; perhaps no father has ever advised a son with such a great insight. And Gurdjieff was only nine years old, so his father said, "I know you may not be able to understand right now what I am saying, but I have no more time, I have to say it now. But you have time -- just remember the words. Whenever you have enough maturity to understand what these words mean, then act on these words. But don't forgetl Remember, it is a simple sentence."

He told Gurdjieff to repeat the sentence three times, so he could die peacefully. And he said, "Forgive me because I am not leaving any inheritance to you except this sentence." And what was the sentence? -- a

very simple sentence. He said: "Remember, if somebody creates anger in you, tell the person you will come back after twenty-four hours to answer him. For twenty-four hours, wait; and after twenty-four hours, whatever comes to you, go and do."

Strange advice, but not strange if you understand. And this simple advice changed Gurdjieff's whole life. This single sentence made a man like George Gurdjieff -- and that kind of man is created only after centuries. But the old man must have been a man of great insight. He left nothing else; he said to his son, "Now you will have to look after yourself. Your mother is dead, I am dying. You will have to earn your bread. You will have to learn things on your own." A nine-year-old child... but this became a great opportunity for Gurdjieff, because he started moving around with nomads.

Gurdjieff was born near the Caucasus in Russia -- still there are nomads, wandering tribes. Even sixty years of communist torture has not been able to settle those nomads, because they consider wandering to be man's birthright, and perhaps they are right.

Nomads all over the world believe that it is the woman who has created the house. Man has *made* it, but it is the woman who has tethered the man to the house; otherwise, man is basically a wanderer, he would have liked to move. A tent was enough; a tent, a horse, a bullock cart -- that's enough. And who bothers to live in the same place year after year? The nomads go on moving -- a few days here, a few days there.

This nine-year-old child having nothing else to do joined a nomad group. Then he started moving from one group to another. He learned many languages of the nomads, he learned many arts of the nomads. He learned many exercises which are not available to civilized people any more, but nomads need them.

For example; it may be very cold and the snow is falling, and to live in a tent.... Nomads know certain exercises of breathing that change the rhythm of the breath, the temperature of your body increases. Or if it is too hot, if you are passing through a desert, then change again to a different rhythm... and your body has an automatic, inbuilt, air-conditioning system.

Gurdjieff learned his first lessons in hypnosis with these nomadic groups. If the wife and the husband are both going to sell some things in the market, in the village, what to do with the children, the small children? These nomads have used hypnotism for centuries. They will just draw a ckcle around the child and tell him, "Till we return you cannot get out of this circle."

Now, this has been told for centuries to every child. From the moment he could understand, he has heard it. He is hypnotized by it. The moment it is uttered, the moment he sees the line being drawn around him, he simply relaxes inside: there is no way to get out, he can't get out.

Gurdjieff was very puzzled, because he was ten or twelve years old then: And what nonsense is this? And each child in every nomad camp is just surrounded by a line, and that's all. The father and mother disappear for the whole day to work in the town. By the evening when they come the child is still inside the circle.

Gurdjieff started wondering how it happened, why it happened, and soon he was able to figure out that it is just a question of your unconscious accepting the idea. Once your unconscious accepts the idea, then your body and your conscious mind have no power to go against it.

In his own exercises that he developed later on when he became a Master, Gurdjieff used all these nomad techniques that he had learned from those strange people -- uncivilized, with no language, no written alphabet, but who knew very primitive methods. And he was surprised to see that hypnotism works not only on children but on grown men, because those children become young adults; then too it works. Then they become old, then too it works. It does not change with age.

Gurdjieff used to play with the old people, drawing a circle around them, and the old person would shout, "Don't do that, don't do that," and before the circle was complete he would jump out. If the circle was complete then it was impossible, you were caught. And this boy -- who could know whether he would be coming back again or not? When the circle was half completed, something was open: you could escape. Then you were saved, otherwise you were caught in it. And many times Gurdjieff succeeded in making the circle complete. Then even the old man would simply sit down, just like a small child, and would pray to him, "Break your circle."

Gurdjieff used that technique in many ways -- and many other techniques that he learned from those people. He used to have an exercise called the "stop exercise," and he exhibited it all over the world, particularly in America and Europe. He would teach dances, strange dances, because nobody knew those dances that the Caucasian nomads dance... strange instruments and strange dances

They had strange foods that Gurdjieff learned to make. His ashrama near Paris was something just absolutely out of this world. His kitchen was full of strange things, strange spices that nobody had ever

heard of, and he himself would prepare outlandish foods. He had learned it all from those nomads. And those foods had a certain effect. Certain foods have certain effects; certain dances have certain effects; certain drums, instruments, have certain effects.

Gurdjieff had seen that if a certain music is played and people are dancing a particular dance, then it is possible for them to dance on red-hot, burning coals and still not be burned. The dance is creating a certain kind of energy in them so that they can escape the law of fire -- which is a lower law. Certainly, if consciousness knows something higher it can escape from lower laws.

All the stories about miracles are nothing but stories about people who have come to know certain higher laws; naturally, then the lower laws don't function. Gurdjieff had seen all these things, he had experienced them when he was a child, and children are very curious. There was no father, no mother to prevent him from doing anything, so he was experimenting with everything, in every possible way. And once he was finished with one nomad group, he would simply move to another because from other groups he had other things to learn. He developed all his exercises from these nomadic people.

The stop exercise was tremendously significant, perhaps one of the greatest contributions to the modern world -- and the modern world is not even aware of it.

Gurdjieff would tell his disciples to be engaged in all kinds of activities: somebody is digging in the garden, somebody is cutting wood, somebody is preparing food, somebody is cleaning the floor. All kinds of activities are going on, with the one condition that when he says "Stop!" then wherever you are, in whatsoever posture you are, you stop dead. You are not to be cunning, because then the whole point of the exercise is lost.

For example, if your mouth is open and you see that Gurdjieff is not there to notice, and you just close your mouth and rest, you have missed the point. One of your legs was up -- you were just moving -- and one leg was down; now suddenly the "Stop!" call comes. You have to stop, knowing perfectly well that soon you will fall down; you cannot stand on one foot for long. But that is the whole point of the exercise: whatever the consequence you simply stop as you are, you just become a statue.

You will be surprised that such a simple exercise gives you so much release of awareness. Neither Buddha, nor Patanjali, nor Mahavira was aware of it, that such a simple exercise... it is not complex at all.

When you become just a statue, you are not even allowed to blink an eye; you stay exactly as you are at the moment you hear the word "Stop!" It simply means stop and nothing else. You will be surprised that you suddenly become a frozen statue -- and in that state you can see yourself transparently.

You are constantly engaged in activity -- and with the activity of the body, the mind's activity is associated. You cannot separate them, so when the body completely stops, of course, immediately the mind also stops then and there. You can see the body, frozen, as if it is somebody else's body; you can see the mind, suddenly unmoving, because it has lost its association with the body in movement.

It is a simple psychological law of association that was discovered by another Russian, Pavlov. Gurdjieff knew it long before Pavlov, but he was not interested in psychology so he never worked it out that way. Pavlov also got the idea from the same nomads, but he moved in a different direction -- he was a psychologist. He started working on the lines of the law of association.

Pavlov would give food to his dog, and while he was giving the food, he would just go on ringing a bell. Now the bell and the bread had nothing to do with each other, but to the dog they were becoming associated. Whenever Pavlov gave the dog some bread, he would ring the bell too. After fifteen days he would simply ring the bell and the dog's tongue would start hanging out ready for the bread. Now, somewhere in the dog's mind, the bell and the bread were no longer two separate things.

Gurdjieff was doing far higher work. He found a simple way of stopping the mind. In the East people have been trying for centuries to concentrate the mind, to visualize it, to stop it -- and Gurdjieff found a way through physiology. But it was not his discovery, he had just found what those nomads had been doing all along.

Gurdjieff would shout "Stop!" and everybody would freeze. And when the body suddenly freezes, the mind feels a little weird: What happened? -- because the mind has no association with the frozen body, it is just shocked. They are in cooperation, in a deep harmony, moving together. Now the body has completely frozen, what is the mind supposed to do? Where can it go?

For a moment there is a complete silence; and even a single moment of complete silence is enough to give you the taste of meditation.

Gurdjieff had developed dances, and during those dances suddenly he would say "Stop!" Now, while dancing you never know in what posture you are going to be. People would simply fall on the floor. But

even if you fall, the exercise continues. If your hand is in an uncomfortable position under your body, you are not to make it comfortable because that means you have not given a chance for the mind to stop. You are still listening to the mind. The mind says, "It is uncomfortable, make it comfortable." No, you are not to do anything.

In New York when he was giving his demonstration of the dance, Gurdjieff chose a very strange situation. All the dancers were standing in a line, and at a certain stage in the dance when they came dancing forwards and were just standing in a queue with the first person just at the edge of the stage, Gurdjieff said "Stop!" The first person fell, the second fell, the third fell -- the whole line fell on each other. But there was dead silence, no movement.

One man in the audience just seeing this got his first experience of meditation. He was not doing it, he was just *seeing* it. But seeing so many people suddenly stop and then fall, but falling as if frozen, with no effort on their own to change their position or anything.... It was as if suddenly they had all become paralyzed.

The man was just sitting in the front row, and without knowing he just stopped, froze in the position he was in: his eyes stopped blinking, his breath had stopped. Seeing this scene -- he had come to see the dance, but what kind of dance was this? -- suddenly he felt a new kind of energy arising within him. And it was so silent and he was so full of awareness, that he became a disciple. That very night he reached Gurdjieff and said, "I can't wait."

It was very difficult to be a disciple of Gurdjieff; he made it almost impossible. And he was really a hard taskmaster. And one can tolerate things if one can see some meaning in them, but with Gurdjieff the problem was that there was no obvious meaning.

This man's name was Nicoll. Gurdjieff said, "It is not so easy to become my disciple."

Nicoll said, "It is not so easy to refuse me either. I have come to become a disciple, and I *will* become a disciple. You may be a hard Master, I know; I am a hard disciple!" Both men looked into each other's eyes and understood that they belonged to the same tribe. This man was not going to leave.

Nicoll said, "I am not going. I will be just sitting here my whole life until you accept me as a disciple" and Nicoll's case is the only case in which Gurdjieff accepted him without bitching; otherwise, he used to be so difficult. Even for a man like P.D. Ouspensky, who made Gurdjieff world-famous -- even with him Gurdjieff was difficult.

Ouspensky remembers that they were traveling from New York to San Francisco in a train, and Gurdjieff started making a nuisance of himself in the middle of the night. He was not drunk, he had not even drunk water, but he was behaving like a drunkard -- moving from one compartment to another compartment, waking people and throwing people's things about. And Ouspensky, just following him, said, "What are you doing?" -- but Gurdjieff wouldn't listen.

Somebody pulled the train's emergency chain, "This man seems to be mad!" -- so the ticket-checker came in and the guard came in. Ouspensky apologized and said, "He is not mad and he is not drunk, but what to do? It is very difficult for me to explain what he is doing because I don't know myself." And right in front of the guard and ticket-checker, Gurdjieff threw somebody's suitcase out of the window."

The guard and the ticket-checker said, "This is too much. Keep him in your compartment and we will give you the key. Lock it from within, otherwise we will have to throw you both out at the next station."

Naturally Ouspensky was feeling embarrassed on the one hand and enraged on the other hand -- that this man was creating such a nuisance. He thought, "I know he is not mad, I know he is not drunk, but...." Gurdjieff was behaving wildly, shouting in Russian, screaming in Russian, Caucasian -- he knew so many languages -- and the moment the door was locked, he sat silently and smiled. He said to Ouspensky, "How are you?"

Ouspensky said, "You are asking ME,'How are you?'! You would have forced them to put you in jail, and me too -- because I couldn't leave you in such a condition. What was the purpose of all this?"

Gurdjieff said, "That is for you to understand. I am doing everything for you, and you are asking me the purpose? The purpose is not to react, not to be embarrassed, not to be enraged. What is the point of feeling embarrassed? What are you going to get out of it? You are simply losing your cool and gaining nothing."

"But," Ouspensky said, "You threw that suitcase out of the window. Now what about the man whose suitcase it is?"

Gurdjieff said, "Don't be worried -- it was yours!"

Ouspensky looked down and saw that his was missing. What to do with this Master! Ouspensky writes: "l felt like getting down at the next station and going back to Europe... because what else would Gurdjieff

do?"

And Gurdjieff said, "I know what you are thinking -- you are thinking of getting down at the next station. Keep cool!"

"But," Ouspensky said, "how can I keep cool now that my suitcase is gone and my clothes are gone?"

Gurdjieff said, "Don't be worried -- your suitcase was empty. Your clothes I've put in my suitcase. Now just cool down."

But later, when he was in the Caucasus and Ouspensky was in London, Gurdjieff sent Ouspensky a telegram: "Come immediately!" -- and when Gurdjieff says "Immediately," it means *immediately*!

Ouspensky was involved in some work, but he had to leave his job, pack immediately, finish everything and go to the Caucasus. And in those days, when Russia was in revolution, to go to the Caucasus was dangerous, absolutely dangerous. People were rushing out of Russia to save their lives, so to enter Russiaand for a well-known person like Ouspensky, well-known as a mathematician, world famous.... It was also well-known that he was anti-communist, and he was not for the revolution. Now, to call him back into Russia, and that too, to the faraway Caucasus....

He would have to pass through the whole of Russia to reach to Gurdjieff who was in a small place, Tiflis, but if Gurdjieff calls.... Ouspensky went. When he arrived there he was really boiling, because he had passed by burning trains, stations, butchered people and corpses on the platforms. And how he had managed -- he himself could not believe that he was going to reach Gurdjieff, but somehow he managed to. And what did Gurdjieff say? He said, "You have come, now you can go: the purpose is fulfilled. I will see you later on in London."

Now this kind of man.... He has his purpose -- there is no doubt about it -- but has strange ways of working. Ouspensky, even Ouspensky, missed. He got so angry that he dropped all his connections with Gurdjieff after this incident, because this man had pulled him into the very mouth of death for nothing! But Ouspensky missed the point. If he had gone back as silently as he had come, he may have become enlightened by the time he reached London -- but he missed the point.

A man like Gurdjieff -- may not always do something which is *apparently* meaningful, but it is always meaningful.

Nicoll became his disciple, and he had to make it through so many strange tasks, strange in every possible way. No Master before Gurdjieff had tried such strange ways. For example, he would force you to eat, to go on eating; he would go on forcing you, "Eat!" -- and you could not say no to the Master. While tears were coming to you he was saying "Eat!"... and those spices, Caucasian spices -- Indian spices are nothing! Your whole throat was burning, you could feel the fire even in your stomach, in your intestines, and he was saying "Eat! Go on eating until I say stop."

But he had some hidden meaning in it. There is a point for the body.... I said just the other day to you that a point comes for the body, if you fast, when after five days it changes its system. That is, the body starts absorbing its own fat, and then there is no more hunger. That is one method which has been used. This is also a similar method -- in the opposite direction.

There is a point beyond which you cannot eat, but the Master says, "Go on." He is trying to bring you to the brink of the capacity of your whole physiology, and you have never touched that. We are always in the middle. Neither are we fasting, nor are we feasting like Gurdjieff; we are always in the middle. The body is in a settled routine; hence, the mind is also settled in its way of movement. Fasting destroys that.

That's why fasting became so important in all religions. It brings you to a moment after fifteen days when you simply start forgetting thoughts. Bigger gaps start appearing: for hours there is not a single thought, and after twenty-one days your mind is empty. It's strange that when the stomach is totally empty it creates a synchronicity in the mind -- the mind becomes totally empty.

Fasting is not a goal in itself. Only idiots have followed it as a goal in itself It is simply a technique to bring you to a stage where you can experience a state of no-mind. Once that is experienced, you can go back to food. Then there is no problem, you know the track. And then, eating normally also you can go into that state any time you want.

Gurdjieffwas doing just the opposite because that's what he had learned from the nomads. Those are a totally different kind of people. They don't have any scriptures. They don't have any people like Buddha, Mahavira, or any others, but they have passed on by word of mouth, from generation to generation, certain techniques that were given by the father to the son. This technique Gurdjieff learned from those nomads. They eat too much, and go on eating, and go on eating, and go on eating. A moment comes when it is not possible to eat anymore -- and that is the point when Gurdjieff would force you to eat.

If you say yes even then, suddenly there is an immediate state of no-mind because you have broken the whole rhythm of body and mind. Now it is inconceivable for the mind to grasp what is happening. It cannot work any longer in this situation. It has not known it before because -- always remember -- mind is exactly like a computer. It is a bio-computer, it functions according to its program. You may be aware of it, you may not be aware of it, but it functions according to a program. Break the program somewhere.... And you can break the program only at the ends, only at the boundary, where you are facing an abyss.

Gurdjieff would force people to drink so much alcohol -- and all kinds of alcoholic beverages -- that they would go almost crazy; so drunk that they would forget completely who they were. And he would go on giving it to them. If they fell he would shake them, sit them up and pour them some more, because there is a moment when the person has come to a point where his whole body, his whole consciousness is completely overtaken by the intoxicant. In that moment his unconscious starts speaking.

Freud took three years, four years, five years of psychoanalysis to do this. Gurdjieff did it in a single night! Your unconscious would start speaking, would give all the clues about you of which you have not even been aware. And you would not know that you had given those clues to Gurdjieff -- but he would know. And then he would work according to those clues: what exercises would be right for you, what dances would be suitable for you, what music was needed for you.

All the clues have been given by your unconscious. You were not aware of it because you were completely intoxicated. You were not present when he worked on the unconscious and persuaded it to give all the clues about you. Those were the secrets about you -- then he had the keys in his hands. So if somebody refused, "Now I cannot drink any more," he would throw him out. He would say, "Then this is not the place for you."

The law of karma is something psychological: neither legal, nor social, nor moral, but something psychological. It has not been worked out that way up to now.

Whatever you do contains in itself its consequence.

It does not matter whether you call it good or bad, because what you call it -- good or bad -- will depend upon your conditioning.

If you are eating meat, and you are a Mohammedan, or a Christian, or a Jew, there is no question of "bad." Others may be doing the same act, but their moral interpretation may be different. If you are a Jaina or a Buddhist or a brahmin -- in the first place you cannot eat meat, and if you are eating it, you are doing the same act but your interpretation is that you are doing a bad act, a bad action.

Now, a Jaina eating meat, and a Christian eating meat -- the acts are the same, but to the Christian conscience it is good, to the Jaina conscience it is bad. The action is exactly the same but the consequence will be different, because it is a question of psychology, it is not a question of nature. Otherwise, the consequences would have been the same.

Both their psychologies are different; both have different minds, different conditionings. The Jaina will feel guilty, immediately, and will feel a great fear. He will fall into self-condemnation and feel that he is absolutely unworthy, that he has fallen from grace. Now, this is the consequence, but this is not the consequence of the *act*: It is only the consequence of the act through his psychology.

The Christian feels nothing bad about it, in fact he is very happy -- it was a good treat and he enjoyed it. And he is now sitting in his resting chair with his cigar in his hand, enjoying himself really relishing how tasty the food was. Now do you think it was a consequence of the act? No, it is not. It is just a different psychology.

If you really want to know what the act brings, then you have to drop your psychology; then you will know the law of karma -- not before that. Before that you will know only that law working through your psychology, and your psychology will change it completely.

To a Jaina, it is a sin and he is going to hell; to the Christian there is no problem. Jesus was eating meat, Moses was eating meat, and I guess God also must be eating meat, particularly the Jewish, the Christian and the Mohammedan God. You cannot deprive Him of such nourishing, delicious food. Or do you think you are going to keep Him vegetarian?

In front of me once lived a doctor, a Bengali doctor, Doctor Datta. Bengalis are not vegetarian. Once in a while, if I was sick or something -- he was very friendly to me and he would come to see me. My aunt, who used to live with me, would ask him, "Doctor Datta, anything about food -- what he should eat, what he should not eat?"

And Datta would say, "No need to worry. You are just grass-eaters. What can be cut from your diet? -- you are dieting continuously. Now, I cannot give you any suggestions. *We* can diet; we can become

grasseaters just as you are -- that will be dieting for us. But for you it will be.... If you diet then you will be finished; there is nothing else to eat -- so don't bother about it."

To a Jaina it will be a sheer impossibility to conceive that Jesus can be enlightened: he eats meat, he drinks wine. And most amazing, he not only drinks wine, he turns water into wine. Now, to a Jaina the real miracle will be somebody turning all the wine of the world into water. That will be a real miracle, a religious miracle. You call this a miracle? -- turning water into wine? This is a crime!

Your psychologies, unless you drop them.... For example to me, who has no psychology -- in between me and my life there is no mind: I am in direct and immediate touch with my life. If I eat meat, it is not that it is going to throw me into hell. No, that is stupid.

In the first place there is no hell. In the second place, there is no law of nature that by eating meat you will go to hell, because if that is the case then all the animals and almost all men will be going to hell; heaven will be absolutely empty. And because all the animals are eating meat, there is no possibility for animals to grow towards higher consciousness.

I used to say to Jaina monks, "You are preaching a stupid thing. You say that animals go on growing, moving upwards; finally they become man. How can they become man? If meat-eating throws people into hell, then how can meat-eating animals grow in consciousness and become men? And if animals, by eating meat, grow and become man, then man by eating meat will grow and become God. There is no problem, growth is not prevented.

And those Jainas would say to me, "With you, argument is just impossible. From where do you get these ideas? We have been reading the scriptures our whole life, and we have been reading that animals grow and become man, but this idea never occurred to us. Yes, it is true: if they are eating meat and growing in consciousness then what is wrong in eating meat?"

"And particularly," I said, "eating the meat of growing animals, who are growing upwards, will be a great help for evolution." In fact that's what Mohammedans say. They have a very strange idea -- it's this idea that I am telling you. They say that you have to eat animals because only by eating them do you transform them and make them capable of moving upwards. Because you absorb their body and their soul, it goes upwards: so release as many animals as you can. And God has made it clear in the Koran that He made the animals for man to eat. What else, what other authority is needed?

I am not a Jaina or a Jew or a Mohammedan, because I don't have any psychology. These are all psychologies created by different religions for their own purposes.

I have dropped all psychology.

I don't eat meat, because to me the act itself is ugly.

It is not a question that in a future life I will suffer. No, the very act, even the idea that you have to destroy life just for your taste buds, which are not many -- just at the back of your tongue, perhaps two inches.... If your tongue is cleaned a little deeply with a razor, all your taste will disappear.

It happened in the second world war that a man got shot in his neck. He was saved by medical science, but his food pipe had to be closed. Now there was trouble, so they made a small hole into his stomach through his side and fixed a pipe there. He used to put food in it, and it was working perfectly well, but he was very unhappy because there was no taste. You could put anything in his pipe, no problem, but he was very angry: "This is not a solution; there is no taste. Life is meaningless -- without food, more than half your life is finished."

So finally the doctor decided, "You do one thing: first chew the food, and then drop it in your pipe, so you have the taste" -- because his tongue was perfectly okay; only his food pipe was closed so he could not swallow food directly. And the idea worked. That man lived almost twelve years after this, chewing food. And he enjoyed it more than you do, because he chewed for longer. That was his only joy, so why chew and just swallow?

Because your swallowing is so close to chewing, you never chew perfectly. If you want to chew perfectly, you have to chew forty-two times. I have tried, but by twenty, twenty-one, twenty-two.... It becomes so boring -- forget about the scientific law -- I just swallow it. But if you chew exactly forty-two times then you have chewed your food perfectly well.

That man may have been chewing even eighty-four times -- there was no problem -- and then dropping the food into his pipe. We are also doing that, but our pipe is joined; his pipe was separate. Twelve years he lived, joyously eating all kinds of delicious food.

But just for those small buds on your tongue, killing, taking anybody's life is simply unaesthetic. It is not a question of morality, it is not a question of religion, it is a question of aesthetics: your sense of beauty,

your sense of respect for life. And by not eating meat, you are not going to heaven -- because there is no heaven either.

But to me, just to attain to this aesthetic sensibility is to be in heaven. The man who has no aesthetic sensibility is below human. He is still an animal -- walking on two legs of course, but just walking on two legs instead of four can't make much difference. Or do you think it can make much difference? If that is the only difference between human beings and animals -- that they walk on four and you walk on two, that they are horizontal and you are vertical.... Do you think geometry is the difference between you and animals?

And once you were certainly horizontal like those other animals. That's why when you sleep you feel so restful, because you come back to your primitive state, horizontal; and the mind moves into the collective unconscious, far back when you were also moving on four feet.

Animals, if you look at their faces, you will find graceful. Have you seen any animal in the same kind of states as you see in man's changing faces? No, because there is no emotion, no sensibility, their face remains the same. But your face is continuously changing -- you have sensibility. Your sensibility is the basic quality that differentiates you from animals.

To me, if your aesthetic sense allows you an act, you will feel immensely fulfilled immediately.

I don't issue any promissory notes to you. All the religions have done that. I am absolutely for cash! I don't believe in promissory notes, I believe in cash. My religion is a cash religion.

You act, and out of your action you get the result immediately, connected to it as a continuation; there is no discontinuity. This is *my* law of karma.

This is absolutely different from all the philosophies of the law of karma that have been preached in the past, particularly in the East. But my law of karma has a different dimension: it is aesthetic. The more your aesthetic sense becomes alive, the more you become full of reverence for life -- this is bound to happen. With sensitivity, you will become so respectful that even to pluck a flower from a plant will be an ugly act.

One very great painter not much known in the West, although he was a Western man -- he lived in the Himalayas. He was a Russian, Nicholas Roerich, and he belonged to the czar's family. So while the revolution was happening and nineteen members of the czar's family were slaughtered, even a six-month-old child -- sometimes these revolutions can be so ugly -- Nicholas Roerich escaped; he was just a boy at that time.

He lived in the Himalayas. He was a painter, but not a painter for art galleries and marketplaces. He never sold any of his paintings -- not because people were not ready to purchase, but because he was not willing to sell. He said, "It is not a commodity, it is me spread on the canvas. How can I sell it?" He died with all his paintings in his house.

I have been to his house -- he was very old at that time -- and seeing that he was vegetarian, I asked, "You are a Russian, why should you be vegetarian?"

He said, "Because of my paintings. I cannot even destroy a painting, which is not alive. How can I destroy a living being for my food? And if I can destroy a lion or a tiger, then why not destroy a man?"

Because human meat will be more digestible, more in tune with you, what is wrong with the cannibal? Why is everybody against the cannibals? Just because they are eating human beings? But cannibals say human meat is very delicious. They say there is nothing so delicious on the earth as human meat, particularly the meat of small children. If deliciousness and taste are decisive.... And perhaps they may be right, because they have eaten other foods also, and if they are saying it -- and all cannibals agree.... But *you* can't think of eating a man. How can you think of eating a tiger? How can you think of eating a deer? Just if there is no mind given to you by the past, or if you can put it aside and see directly, you will be simply amazed at what people have been doing.

Vegetarianism should not be anything moral or religious. It is a question of aesthetics: one's sensitivity, one's respect, one's reverence for life.

To me this is the law of karma. All other interpretations of it are absolutely wrong, just boo boo.

From Personality to Individuality

Chapter #10

Chapter title: Christianity: just a nice Jewish boy's hang-up

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OSHO,
YOU SAY CHRIST WAS THE LAST CHRISTIAN. ARE YOU THE LAST RAJNEESHEE? PLEASE EXPLAIN.

IT was not me who said that Christ was the last Christian. I was simply quoting Friedrich Nietzsche; it was Nietzsche who made that statement. In a certain sense Nietzsche is absolutely right, because in this world no individual is ever repeated.
The uniqueness of the individual is absolute.

Not only in contemporary times is nobody like you; in the whole of eternity there is never going to be a person like you again. There has never been a person like you before. You are simply you, incomparable.

Hence I support Nietzsche's statement in this sense, that the last Christian was crucified two thousand years ago. But I would like to add something more to it.

First: Jesus was not only the last Christian, he was also the first Christian -- the first and the last Christian.

But this is only one sense of the statement. In other ways I am not in agreement with it, because as far as the word Christian is concerned -- Jesus never even heard the word.

He was born a Jew, he lived as a Jew; he tried his whole life to prove himself to be a real Jew. In fact he was crucified *because* he was trying to prove himself to be a Jewish messiah. He had never heard the words christ or christian because he knew no Greek, no Latin; he knew only Aramaic and a little bit of Hebrew. And both languages have the word messiah, but christ is a Greek translation of the word messiah.

The word christ came into existence after Jesus, after three hundred years had passed; and out of the word christ comes christian. Slowly people completely forgot that poor Christ had no idea that he would be called Christ and his followers, Christians.

You will be surprised to know that in India the Hindi word for messiah is *masiha*, and the word for christian is *masihi*. Masihi is far closer to the Aramaic and Hebrew than what the Christians all over the world go on calling themselves.

Perhaps the Hindi words masiha and masihi came into existence because Jesus, after escaping from the crucifixion -- it was not a resurrection, it was an escape -- lived in India for really a long time, to the age of one hundred and twelve years. His most beloved disciple, Thomas, followed him.

Indian Christianity is the oldest in the whole world. The Vatican is a late development. Jesus remained in Kashmir completely tired, perhaps finished with humanity and the hope for some better future for it, because if this was the result -- that you crucify a person who works for you and for your redemption, your salvation.... Of course he was not an idiot: he learned the lesson.

For the remaining time Jesus stayed silent. Yes, a few people came to him on their own. But it was not a problem because in India there have been so many incarnations of God, and it is an accepted fact that it is nobody else's business: if somebody feels he is an incarnation of God, let him be.

What is wrong in it? Somewhere else the same person will be crucified, will be imprisoned; he will be psychoanalyzed, deprogrammed. All kinds of stupid things will be done to the person because he thinks he is an incarnation of God, but in India he will be worshipped.

Nobody will object to it. There is no question of objecting, because one thing is certain: that you cannot judge whether he is or he is not; there are no criteria, no methods to measure. And India has seen so many people like Jesus that it has come to realize that each one of them was so unique that you cannot derive any

criteria from one which can be applied to another.

Buddha was just himself. No similarity between Buddha and Krishna can be found; everything in them is just the opposite to each other. But India has lived thousands of years of religious philosophizing, teaching, arguing. It has attained to a certain liberality of mind as far as religion is concerned.

India knows that a Krishna can be an incarnation of God, although he lives in a palace with every luxury; Buddha can be an incarnation of God although he renounces his kingdom, luxuries, comforts; Mahavira can be an incarnation of God, although he discards even his clothes and lives naked.

India has seen so many ways of people like Jesus that it has come to one conclusion: leave the person alone. If you can learn something from him, good; otherwise there is no harm in paying him respect. Perhaps he is right; and if he is wrong, what are you losing? Giving respect, even to a wrong person, is not bad.

So in Kashmir Jesus was not troubled by anybody. He was not news there. In India such people are not news. Thomas, he sent to the south of India for a special reason. Northern India is very sophisticated, and all these great teachers, Buddha, Mahavira, Krishna, Patanjali, Gorakh, Kabir -- it is an unending line -- were all born and lived in northern India, for the simple reason that northern India is Aryan.

South India is non-Aryan, it has negroid blood. Once south India was just part of South Africa; South Africa has drifted away. Now it is a late discovery in geography that continents go on drifting, they are still drifting. The drift is very small, one foot in a year, so you cannot feel it. But continents are continuously drifting, they are not fixed: in thousands of years, of course, much change happens.

It was a great insight of Jesus to send Thomas to South India where it was possible to preach and spread Jesus' word. In northern India nobody would have bothered about it. Northern India was so full of philosophical reasoning, argumentation; was so sophisticated that Thomas, a poor, uneducated man -- who was going to listen to him?

But perhaps South India would be receptive; and it was. The whole state of Kerala is eighty percent Christian; and it is not a new phenomenon -- it was Thomas' work. Goa is completely Christian -- Thomas' body is still in Goa.

It reminds me to tell you of one thing: Thomas' is the only body, outside Tibet, which is still the same as it was on the day the person died. It has not been preserved by any chemicals, or by any scientific methods. It is one of the rarest phenomena on the earth. Every year the body is brought out of the inner chambers of the church for the public to see.

And I have seen the body, and you can see: it is as if the man has just gone to sleep, and not even died. Yes, he is not breathing, but in two thousand years the body has not deteriorated. Scientists have tried to find out how it is preserved. There is nothing to find because it is not preserved by any preservatives; it is through a long training in yoga and certain breathing exercises that have the capacity to change the inner workings of biochemistry.

For thirty years Thomas practiced yoga. Thomas lived like a Hindu brahmin. If you see a picture of Thomas you will be surprised. What kind of Christian is this? -- his head shaved like a Hindu brahmin monk, with a small piece of hair on the top of his head left uncut, the *choti*. He even wore a thread, *yagyopavit*, that is only worn by born brahmins. He used only a small piece of cloth just to cover the lower part of his body, the loincloth as it is called.

If you have seen Mahatma Gandhi's picture you know the cloth that just covers him from his waist to his knees -- that's enough. And in the south they use it just as a wraparound; Thomas used just the wraparound lungi, only up to the knee. And he used the wooden sandals. He looked a perfect Hindu.

He became vegetarian when he was in India. He tried to learn as much yoga as possible and he really performed a miracle. He said, "After my death don't bury my body and don't make a grave for me. I have managed to change its inner workings." It was predicted by Thomas -- and that prediction may come true -- that his body would remain preserved till the very end of the world. Two thousand years have passed and the body is preserved. Only last year, for the first time, was a little sign of deterioration detected. Perhaps the end of the world is close.

If the man was right about his body, saying not to destroy it, it is going to remain till the very end of the world -- and according to many sources the end of the world is coming closer -- his prediction may also be true.

Only last year, that was 1984, for the first time a little deterioration appeared. Perhaps by the end of this century the body may have deteriorated completely. Thomas' prediction is: the day my body deteriorates completely, that is the end of this world.

Thomas and Jesus both brought to India the word messiah which became masiha. It happens, when a word changes from one language to another language, it has to be adapted to the whims of the other language. "Messiah" will not fit in Hindi; "masiha" fits. "Messiah" would have remained something foreign, but "masiha" is transformed, is no more foreign; and the Christians have been called for two thousand years, Masihi.

What I want to point out is that Jesus had no idea, not at all, what a Christian is, what a christ is. He had never heard those words. In that sense Nietzsche's statement is not right. In the same reference I would like to say to you: although I have heard the word Rajneeshee, I am neither the first nor the last.

I don't belong to any group, any religion, any organization. Even in your commune I am an outsider, just a guest -- a guest of Rajneeshees.

I am not a Rajneeshee.

A Christian is comparable to a Hindu, to a Jew, to a Buddhist, to a Jaina, to a communist even, because they all believe in tight organizations. They all believe in one leader, one prophet, one messiah, one God, one holy book. Nietzsche's statement cannot be applied to me because as far as Rajneeshism is concerned there is no God, there is no holy book, there is no messiah.

I am not a messiah.

To be a messiah, first a God is needed.

I have left myself without a leg to stand on by declaring that there is no God. Now I cannot declare myself a messiah; that possibility is closed. It is God who sends messiahs and messengers -- and now there is nobody.

There is nobody above me and there is nobody below me.

There are only two ways to be superior. Either you are sent from high above, from the great boss, as Jesus is sent, as Mohammed is sent.... They come from the great boss, with all the powers invested in them. That is one way to declare yourself superior to others. All are not begotten sons of God, it is only Jesus. All are not messiahs, it is only Jesus.

Jesus is declaring his superiority: you are just sheep; he is the shepherd. He is the only shepherd; amongst millions of sheep, the only shepherd. I don't like such company. Millions of sheep and I am the only shepherd? What kind of company is this? -- and you are judged by your company. Even if you are a shepherd it is not much to brag about, but it is a way to prove yourself superior.

The other way is followed by the Buddhists and the Jainas, because neither of them believe in God, so that possibility is closed. They have found another possibility, and that is the *tirthankara* -- the Jaina equivalent to the messiah -- who is not sent by God, because there is no God, but who attains to the same state of cosmic consciousness through millions of lives' effort. You are millions of lives behind him, below him. It will take millions of lives for you to be able to reach that state.

That is the other way of declaring superiority -- perhaps far better a way, because it is so arduous. To become a messiah all that you need is a retarded mind, stupid, stubborn -- and you can declare yourself

And to declare yourself the only begotten son of God, what do you need? Just no sense of shame, that's all; otherwise such stupid things.... Any intelligent person, even if he *is* the only begotten son of God, will try to hide the fact: if somebody hears, what are people going to think about it?

Even if he knows that he is a messenger from God he will not tell anybody. He will deliver the message and escape because it looks so foolish that you are the son of a poor carpenter, uneducated, and you have been chosen to be the messenger of God.

God could not find an educated, sophisticated rabbi? -- and there were thousands! In fact rabbis are some of the most scholarly people in the world. God seems to be crazy: He should have chosen somebody refined, cultured, knowing all the scriptures, but Jesus was not even able to read. And there were people whose whole life was devoted to study, to thinking, to contemplation -- it was a traditional thing.

Judaism and Hinduism are the only two basic religions in the world. Other religions are offshoots either of Hinduism or of Judaism, but Judaism and Hinduism remain separate. There is no connection between them, no communication has happened between them; and both are tremendously scholarly.

If God chooses Krishna as an incarnation it can be understood. Krishna has that understanding, wisdom, education -- the best that was available was available to him; the most famous teachers were his teachers. He was trained to be a wise man, and he was a wise man.

And there were so many rabbis commenting on the TORAH; and such intelligent commentaries that if you look at those commentaries even today you will find them immensely contemporary. Perhaps they are three thousand years old but so insightful and so beautiful. Small statements in the TORAH or the

TALMUD have been made in the rabbis' commentaries, so significant that when you see the statement by itself, you think there is not much in it.

But when you see the commentaries and commentaries upon the commentaries, you become aware of the immense dimensions opening from that stale statement. There was nothing in it -- you could not have found anything in it -- but these commentators have some third eye. They go on looking -- something like an X-ray -- and they go to the very depth. Perhaps they create the depth: they are so creative that they bring something significant out of an absolutely insignificant statement. God should have chosen these people, not a carpenter's son.

But Jesus proclaimed himself to be the messenger of God. He must have looked like a buffoon. I can't help saying it. He used to travel on a donkey declaring himself the only begotten son of God. The messiah that you have been waiting for for centuries is coming on a donkey!

People must have laughed. In the beginning he was just a laughingstock -- yes, it was funny -- but this man went on and on. Soon people started realizing that it was no longer funny, it was becoming a serious business because Jesus was gathering a few idiots around him who were saying that he was the messiah.

And there was, as there has always been, a class of people who are rejected by the society: thieves, prostitutes, gamblers, tax collectors. These people are rejected people; and these were the people who Jesus collected. It was easy to collect them because they were rejected by the society and Jesus was rejected by the society. They had found a great messiah -- "so let's join him." Not a single rabbi went with Jesus. This is strange; this has never happened anywhere else.

Buddha was speaking against brahmins, against Hindus, but all his great disciples were brahmins. It seems sensible because he was appealing to the best in the society. Although he was against brahmins, the brahmins were the topmost, and out of the brahmins came the greater part of intelligentsia.

Sariputta was a brahmin, Moggalayan was a brahmin, Mahakashyapa was a brahmin. They all had come to Buddha, not because they were illiterate idiots, the rejected -- gamblers, prostitutes, tax collectors, thieves -- no, but because they were great scholars and they could understand that what Buddha was saying was right. And they were not nobodies.

When Sariputta came to Buddha, he himself had five hundred disciples of his own coming with him -- all great scholars. He had come first to have a discussion, and Buddha was very happy: what could be more welcome? But Buddha asked, "Have you experienced the truth or are you only a great scholar? -- I have heard your name."

Looking at Buddha for a moment in silence, as if looking in a mirror, utterly naked, Sariputta said, "I am a great scholar, but as far as knowing the truth is concerned, I have not known it."

Buddha said, "Then it will be very difficult to argue. Argument is possible between two people who don't know truth. They can argue till eternity because neither knows. Both are ignorant so they can go on playing with words and logic and quotations and scriptures, but because neither knows, there is no possibility of their coming to a conclusion. At the most what can happen is whoever is more clever and cunning and tricky may defeat the other, and the other will become the follower of the more cunning or more sophisticated. But is this any decision about truth?

"Or there is a possibility of a meeting of two people who both have realized the truth, but then there is no way to argue. What is there to argue about? They will sit silently, perhaps they may smile, or hold each other's hands, but what is there to say? Looking into each other's eyes they will see that there is nothing to say -- we both know the same things, we are in the same space -- so there will be only silence.

"Or the third possibility is that one knows and one does not know. Then it is going to be very troublesome because the one who knows cannot translate what he knows into the language of the ignorant one. And the one who does not know will be unnecessarily wasting his time, his mind, because he cannot convince the one who knows. The whole world cannot convince the person who knows, because he knows and you don't know. You may be all together...."

Buddha said, "You have come with your five hundred disciples. You don't know, and it is absolutely certain that in these five hundred disciples no one knows; otherwise he would not be your disciple, he would be your Master. You are more scholarly, they are less scholarly. You are older, they are younger. They are *your* disciples.

"But how are we going to discuss anything? I am ready, but I know. One thing is certain: *You cannot convert me*. The only possibility is that you will be converted, so think twice." But Sariputta was already converted. Seeing this man.... And he was intelligent enough, he had defeated many great scholars.

It was a tradition in India in those days, that scholars would move all over the country defeating other

scholars. Unless a person had defeated all the scholars, he would not be recognized by the scholarly mob as a wise man. But to stand before a Buddha, before one who knows.... It is not a question of your scholarship and how many scholars you have defeated.

And Buddha simply said, "I am ready. If you want to argue I am ready, but what argument is possible? I have eyes, you don't have eyes: I cannot explain to you what light is. You cannot have any idea what light is. You will hear only the *word* light but the word will not have any meaning for you. It will be contentless, heard -- but not understood.

"So if you are really interested in truth, and not in getting defeated or being victorious... because that is not my interest. I have arrived. Who cares to defeat anybody? For what? If you are really interested in truth then just be here and do what I say. You can argue later on when you have come to know something substantial, existential. Then you can argue."

But Sariputta was a tremendously intelligent man. He said, "I know that neither I can argue now, nor will I be able to argue then. You have finished my argumentation. Now I cannot argue because I don't have eyes; then I will not be able to argue because I will have eyes. But I am going to stay."

He stayed with his five hundred disciples. He said to the disciples, "Now I am no longer your master. Here is the man; I will be sitting by his side as his disciple. Please forget me as your master. If you want to be here, he is your Master."

Now if a man like Buddha could have said, "I am a messenger of God," he would not have been laughed at. But he didn't say that because he and Mahavira were contemporaries and both had an absolute trust in their experience that there is no God. But they found another way.

To me it is the same. Whether you descend from above; then you are special.... They ascend from below and go on above you, so far away. Millions of lives you will have to work and then you will be able to reach that state -- it is almost impossible.

I cannot declare myself a messiah because there is no God.

I cannot declare myself a tirthankara or an *avatara*, because to me truth is not obtained by arduous effort in millions of lives.

Truth can be attained instantly, immediately, herenow, because you have it already. So it is not a question of achieving it; you have not to go somewhere to find it.

You are carrying truth within you all the time.

It is just that you are not awake.

But awakening does not need millions of lives.

Just a good hit on your head and you will be awake -- more than awake.

So I don't see myself superior to you. I don't see anybody inferior to me; I don't see anybody superior to me either -- neither Jesus, nor Buddha, nor Mahavira. I don't see them as superior to me, because it is such a simple human experience. Why make so much ado about nothing? Somehow even in Mahavira and Buddha some shadow of the ego is still persisting. They have arrived but they are not whole. Perhaps a leg is missing, a hand is missing; something is missing, something is left behind.

Pakhtoonistan is a very small country between Pakistan and Afghanistan, almost a part of Afghanistan. Once it was a part of India; now legally it is part of Pakistan. But the Pakhtoons don't want to be part of Pakistan, they want to be part of India; and if that is not possible they want.... Because now, Pakistan is in between. They are Mohammedans but a different race.

The Pakhtoon is a really beautiful man, perhaps the tallest in the whole world, the strongest in the whole world, and lives longest in the whole world. You will not find a single Pakhtoon who is fat -- they are so proportionate and so tall and so beautiful, as if sculptured by someone like Leonardo da Vinci. They don't want to mix with Pakistan, they would rather be together with Afghanistan.

These tribal people have a strange idea. I am reminded of it because I said that it is as if Buddha has left something behind, as if Mahavira has left something behind. Pakhtoons believe that when a man dies he should die with his body complete. No part should be missing because God will ask, "Where is your hand? -- because when I sent you into the world you were whole." So they never allow any operation, any amputation. They would rather die than have their kidneys taken out, because they are simple people, primitive people, and their logic is simple: when God asks, "Where are your kidneys?..."

A beautiful story happened. In Lahore, a Pakhtoon, in the first world war, got shot in the hand. The situation was such that if his hand was not cut off, then his whole body would be poisoned. The decision had to be taken immediately, because even a few moments delay and it would be too late. The Pakhtoon himself was unconscious, in a coma. His family was somewhere in Pakhtoonistan and difficult to find,

because Pakhtoonistan still has no postal system, no telegraph, no telegrams, no telephones, no roads.

Only one road passes from Pakistan to Afghanistan, and even to pass through that road is very difficult because Pakhtoon children go on practicing shooting -- shooting drivers, shooting passengers in the buses! They are very primitive and simple people. Where to learn? They don't think of making a target -- and what is the point when there are so many targets?

When I was traveling in Pakhtoonistan, my driver said, "I won't allow you to drive here."
I said, "Why? It is such a beautiful country."

He said, "You don't know: drivers are just targets! I won't allow you. You sit in the other seat, the passenger's seat; I will have to drive. I have driven on this road so I know where the danger is and how to avoid it and what to do. They are continually shooting -- just children. From the very childhood all that they want is a gun."

So where to find his family to get their consent to cut his hand off? And he is a Pakhtoon: when he comes back to consciousness and finds that his hand is missing, he is going to create trouble. But there was no other way. The doctor, who was an Englishman, said, "I take the responsibility. I know the man and I will convince him somehow. Cut off his hand."

When the man came back to consciousness he was really furious. The doctor listened to his anger then explained to him that the situation was this: "I have taken the whole responsibility, and look, I have preserved your hand." He had kept the hand in a big jar full of spirit. He said, "I have preserved it, so when you die we will put your hand with you."

They are simple people; he understood the logic. He said, "That's right. What else could you have done? That's perfectly good. So you keep it, because we Pakhtoons are continually traveling."

They used to travel all over India because from Pakhtoonistan they used to bring dry fruits -- the best grow in Pakhtoonistan -- and woolen clothes: blankets, sweaters. These two things they would carry from Pakhtoonistan to India to sell.

Really, since Pakistan has been divided you don't see Pakhtoons coming into India. You don't get that quality of dried fruits that they used to bring. It was the most superior you could get anywhere.

So he said, "I am continually traveling. Now, to carry this hand everywhere will look odd. Secondly, I may forget it. It may get dropped somewhere. It is in a glass thing -- it may be broken. You keep it, and I will tell my family that when I die they should get the hand from you."
The doctor said, "That's perfectly okay."

But an accident happened: the hospital got burned, and with it, the hand of the Pakhtoon. But the doctor was not very worried about it because he was being retired and was going back to England, so far away from Pakhtoonistan that those people could not bother him in any possible way. Who was the doctor and where had he gone? Where were they going to find him? And they could not go to England, they were poor people.

But he was afraid that even in England, who knows? -- those people are dangerous. They may find some way... so it is better to keep a hand ready, in case. But he forgot that he had cut off the left hand. He got a right hand from a hospital and kept it preserved in his bedroom so that if some time somebody came....

The story is that one night somebody knocked on the door. The doctor opened the door and the Pakhtoon was standing there, furious. The doctor could not believe his eyes. The Pakhtoon didn't say anything, he simply showed him his left arm and asked, "Where is my hand?" -- not verbally; he just showed him his arm: "Give me my hand."

The doctor almost had a nervous breakdown. He just got hold of the flask and took it out. At that moment he realized the mistake, that it was the right hand! And the Pakhtoon seeing it, kicked the flask over, took the hand and threw it into the room. He said, "Tomorrow night I will come again. You find my hand!"

Perhaps the second part of the story is psychological. For the doctor this became a nightmare. Every night.... The doctor gets into this insane idea that the Pakhtoon has died. Perhaps somebody from Lahore -- a colleague, another doctor -- has informed him that the Pakhtoon has died, and to be aware. Perhaps it is only his own imagination, but he thinks he sees the ghost of the Pakhtoon. Whatever the case -- I don't believe in ghosts, but you can imagine....

If you can imagine God, why not a ghost? -- just a very small creature. If you can see Jesus and Krishna and Buddha, then there is no problem: you can hallucinate just a poor Pakhtoon. And there was cause enough -- the doctor had broken his word.

Pakhtoons are very truthful. If they give a promise they will fulfill it whatsoever the cost. Even for a

small thing they will risk their life; if they have promised, they will do it. So he was afraid perhaps because of that. The doctor had lived amongst Pakhtoons in Lahore and he knew what kind of people they are: even after death.... And particularly in England, ghosts appear more than anywhere else.

England is somehow very attractive to ghosts. There are proportionately more houses in England than in any country which are haunted by ghosts. Britain has a certain magnetism for ghosts. Perhaps that is why British people look so serious, afraid.

Don't start a conversation with Proper Sagar unless you are properly introduced before. Perhaps there is also a fear of getting into conversation with a ghost: you don't know who he is. If somebody you know introduces you, then it is okay; otherwise who knows who is who? This doctor must have been a Proper Sagar.

The story is that he died because of this continual nightmare. One morning he was found dead. He must have thought that the Pakhtoon had pressed on his neck and throat, but actually he was pressing on his own throat; and in the morning, when he was found, he had killed himself. But he must have thought, hallucinated, got into the idea and killed himself. He must have died thinking that the Pakhtoon was killing him! But the idea of the Pakhtoon, that you should be whole when you go back, is significant.

And Buddha *has* left something behind: he is still somehow saying to you that he is higher. He declares that he has attained the highest cosmic consciousness, which nobody had ever attained before.

Now, this is the same game, played more sophisticatedly. But what he is trying to do is the same as what Jesus is trying to do in saying that, "I am the only begotten son of God. Nobody was before, nobody is going to be afterwards; I am the only son." He is making his place superior forever. Buddha is doing the same; of course he says that he is coming from millions of lives.

In one life he was an elephant -- but then too he was superior. He tells the story that when he was an elephant the jungle caught fire. The fire was spreading so fast, and the wind was so strong, that all the animals were running out of the jungle. He was also running, but finding a big shady tree he stood there just to rest a little in the coolness of the shadow.

As he was just going to move and had lifted up one of his feet, a small rabbit, running in just the same fear of the fire, also came under the shadow of the tree, and rested there just where the elephant was going to put his foot. Now, to put his foot down would kill the rabbit, but not to put his foot... how long could he stand on three feet? And you should understand: an elephant standing on three feet is a really heavy job, just the one foot up is enoughl

But Buddha said, "I kept my foot up and saved the life of the rabbit, although because of balancing that great a load I tumbled and fell sideways and died. But because I had done that good deed, I was born as a man."

Now, even while he was an elephant he was a superior elephant, not an ordinary elephant; otherwise I don't think any elephant is going to be bothered by a rabbit. In the first place he won't even see if the rabbit is there. Elephants are big but their eyes are very small. Have you seen that strange combination? -- such small eyes in such a big animal. Who is creating these designs? A little proportion is needed. Or do you think the elephant can see the rabbit who is just sitting underneath his feet? I think it will take long yoga practice for the elephant to look down; it is not easy for an elephant to look that far down.

Just draw a picture of an elephant -- I have drawn one and I have tried in every possible way to imagine myself as the elephant, but I couldn't see the rabbit. The foot is there, and the rabbit is underneath the foot -- but such small eyes in such a big body... it is just not possible.

Even in his elephant life Buddha was so non-violent, non-hurting, that he preferred his own death rather than killing a rabbit. He tells many stories of his past lives, and in every life he is superior. That superiority continues even into this last life: now he is the suprememost enlightened man.

For you it will take millions of lives -- you may not yet be at the stage of the elephant. Would you be ready to die to save a rabbit? You won't be even ready to save your wife -- particularly your wife, because married life is such that people say to each other....

One lover was saying to his beloved, "Without you I will die, I can't breathe. Without you I can't see any meaning in life. Without seeing you, my whole day becomes dark and dismal, but on the days I see you I am so full of joy that I can see stars even in the daytime."

Women are more practical; they don't listen to all this garbage. She knew that he must have learned this dialogue that he was speaking from some film or somewhere. She said, "What about tomorrow? Are you coming tomorrow?"

He said, "If it does not rain -- because I don't have my umbrella repaired yet." Poetry is one thing, but

when things come to reality then it is a totally different world.

Buddha is trying to prove himself not only higher than YOU.... He tells the story, "When I became enlightened all three Hindu gods...." Just like the Christian trinity, Hinduism has the *trimurti*, the three faces of God -- one body but three faces. It looks almost more logical than the Christian trinity -- God the Father, the Holy Ghost, and Jesus Christ the Son.

This trinity looks a very incomplete family: there is no mother, no brothers, no sisters. And the story is so old that it must have been a joint family. In those days such a nuclear family -- only one son, and that too without a wife! Great birth control -- even the wife is dropped. It doesn't seem that it can be real.

The Hindu God seems to have some logic behind it: one body, three faces. Brahma is the creative face who creates the world; Vishnu is the sustainer, who sustains the world; and Shiva is the destructive part, who destroys the world. This seems to be more logical, perhaps more scientific too.

It is a strange thing: science goes on dividing and dividing -- molecules have been divided into atoms and atoms themselves have been divided -- and the ultimate division science has arrived at is into three. One is positive, that can be the creative part; the other is neutral, that can be the sustainer part; the third is destructive, negative, that can be the third face of the Hindu God.

Sooner or later Hindus are going to brag that this is what their three faces mean -- electron, neutron, proton -- that this is the new way of saying the same thing; but it is one body, it is the same electricity, the same force. What does Buddha manage to do with this? He says, "When I became enlightened all three Hindu gods, Brahma, Vishnu, Mahesh -- all three came to touch my feet."

Now, this is even better than Jesus. Jesus after all is just a son. Buddha manages to have all the three Hindu gods touch his feet, because those three gods say, "The enlightened being is far higher than God. We also desire, in some life, to gain the same state of being."

In Hinduism, gods are not permanent beings. They have a certain period of time in heaven that they have earned through being good in the world, a certain bank balance of virtue. They will live in heaven till that bank balance is finished. Once it is finished they are thrown back into the world, again on the road -- in the wheel of life and death. The enlightened being does not go to heaven, he goes to moksha.

Moksha is above heaven, from where no fall is possible, because it doesn't happen through virtue or good deeds, it happens through awareness, total awareness. And once you are totally aware, how can you fall? So Buddha uses a far more clever strategy to prove himself superior. Mahavira uses it in the same way. A tirthankara becomes a tirthankara through millions of lives of arduous austerities; and there are only twenty-four tirthankaras in one cycle of creation.

Only recently has Western physics become aware of such immense spans of time, but Hinduism, Jainism and Buddhism have been aware of them for a long time. In English you cannot find the equivalent to many numbers which are available in Indian languages. One cycle is not a small thing but of millions and millions of years. Creation does not begin like Christians say -- which looks very childish -- four thousand and four years before Jesus Christ.

Now, the Eastern people will laugh and say, "Whom are you kidding? Creation happened four thousand and four years before Christ?" China has been for at least ten thousand years. India has been, according to Indian scholars, for at least ninety thousand years.

If you don't believe them it is difficult to argue against their argument because in the RIG VEDA the Hindus have a description of stars in a certain combination which happened -- according to scientific astronomers -- ninety thousand years ago. If that particular combination of stars was known to the people who were writing the RIG VEDA, it is enough proof that the RIG VEDA is far older than ninety thousand years.

Even if the RIG VEDA was written later on, at least in the memory of the people that particular combination of stars was kept in mind -- and the RIG VEDA says it happened exactly ninety thousand years ago. Their book is ninety thousand years old; your creation is only six thousand years old -- from today. So it is very difficult to argue that it is not so. Hindus will laugh and say, "What are you talking about?"

Jainas are even more mathematical. In the RIG VEDA, their first tirthankara's name is mentioned. That becomes even more complicated a problem because their first tirthankara, Rishabadeva, is mentioned by name with great respect.

It is very logical: to show so much respect to a person who is against your religion makes one thing certain -- he can't be contemporary. These are simple, logical ways to think. In the first place, if somebody is your contemporary, you are full of contempt towards the man -- perhaps that is the meaning of contemporary -- you cannot believe in him.

That's why they could not believe in Jesus Christ. They couldn't believe in him. When Buddha was contemporary, Hindus did not recognize him. But five hundred years after he died they had to recognize him as one of the Hindu incarnations of God because his influence had grown so much. Now to reject him meant to reject all the Buddhists. That would have been a great loss to the Hindu priesthood. It was better to absorb them, to keep them under the Hindu fold so that you could go on exploiting them; otherwise they would move apart.

So for five hundred years Hindus were continually criticizing Buddha, but after five hundred years they changed their tactics, their strategy. Up to that time they had only ten incarnations of God, and there was no room to allow for Buddha, but Buddhists wouldn't agree for any lesser position than that. So they had to increase the quota! Five hundred years after Buddha, the Hindus changed and started saying, "If we have twenty-four avataras... just as Jainas have twentyfour tirthankaras and Buddhists have twenty-four Buddhas, we also have twenty-four avataras."

Gautam Buddha was born in a Hindu family, obviously -- just like Jesus was born in a Jewish family -- so he was a Hindu, and he died as a Hindu. They reclaimed him and declared him one of the incarnations of the Hindu God. But for the contemporary Buddha there was nothing but contempt.

It is so common a practice all over the world -- that you can respect a man who is dead, and the longer he is dead, the better. If he is outside the scope of your history then you can respect him very easily, then there is no problem at all. He is so distant from you, it does not hurt.

But somebody sitting by your side declaring himself the only begotten son of God! You cannot believe this guy -- perspiring, stinking -- is the only begotten son of God. You feel like kicking him! The only son of God? You feel angry at him, at God, at everything that this man.... But after two thousand years have passed nobody is worried; nobody seems to be concerned whether Jesus was really the son of God.

Christians have accepted it but Jews don't talk about him. Mohammedans have accepted him because they have no problem about him. Hindus, Jainas, Buddhists, have no trouble with Jesus. You cannot convert a single Jaina to Christianity, or a single Buddhist to Christianity, because Christianity is a far more primitive religion. Those people are far superior in their arguments and their logic.

Many Christians have become Buddhists; not a single Buddhist becomes Christian. There is nothing in it to appeal to them. Do you think a Bud&ist will be impressed by the fact that Jesus is the son of the virgin, Mary? He will simply laugh; he will say, "You are joking!" What has Christianity got?

One Christian missionary went, with his BIBLE, to see a Zen Master. He started reading the Sermon on the Mount, of course; that is the best part. In fact that's all that Christianity is about. He had read only one or two sentences when the Zen monk said, "Stop. Whoever the guy was, he was a *bodhisattva*" -- bodhisattva means in some future life he will become a buddha. "Be finished! These sentences are proof enough that in some future life this guy is going to become a buddha. But don't be bothered with him, he is not a buddha right now -- only a bodhisattva."

Bodhisattva means essentially a buddha, but everybody is a bodhisattva essentially. You may take lives to make your essence actual; that depends on you, but *you* are a buddha. Not only you, the trees, the birds, even the dogs are essentially bodhisattvas. They may take a little longer, or maybe some intelligent dog rushes ahead and leaves you behind. It is happening: all intelligent dogs have come to Oregon. They have made a party -- 1000 Friends of Oregon. They are known as watchdogs!

I was wondering why they are called watchdogs. Finally the revelation came to me that they are dogs, but very intelligent. Most of them are in the legal profession; they have changed themselves into watchdogs. Even dogs, even watchdogs of Oregon are bodhisattvas. So that Zen Master was not saying much, but that missionary was overjoyed. And the story was being told all over, in Christian churches that a Zen Master had accepted Jesus; but the missionary did not understand the meaning of bodhisattva.

Bodhisattva does not mean buddha. *Sattva* means essence, potentially; but potentiality may always remain a potentiality -- there is no necessity for a seed to become a tree. A seed may remain just a seed forever -- there are different types of seed. Some seed may choose to sit upon a rock. You can go on meditating sitting on a rock, but you are not going to become a buddha. On a rock a seed will remain a seed.

To become a tree the seed has to die into the earth, dissolve itself completely; on its death is the birth of the tree. Its death is absolutely essential. Here it dies, and on the other side the tree is born, a small sprout, but alive. The seed was almost dead. I say "almost" because it had the potential of life. But a seed can remain a seed -- and millions of seeds do remain seeds.

So it was nothing much; that Zen Master really joked with the missionary. He said, "Stop, enough! Those two lines are enough. Whosoever said it...." He did not even bother to ask who had said it. He said,

"Whosoever has said it, he is a bodhisattva. Close the book -- now talk business."
I am not the first Rajneeshee or the last Rajneeshee.
I am not a Rajneeshee at all.
I am just an outsider.

You may be Rajneeshees, but don't drag me into your Big Muddy Ranch. You enjoy the Big Muddy Ranch -- leave me outside.

I am just a guest, because in the first place I don't want to be crucified -- no interest in it at all. I don't want to be deified -- no interest in it at all.

Whatever I am is so fulfilling that I don't see any need to be something else. I don't see anybody superior to me, I don't see anybody inferior to me.

In fact both those things exist together. Anybody who thinks somebody is superior must think somebody else inferior, and vice versa: if you think somebody is inferior to you, you are bound to think of somebody as superior. It is the same mind; and those two dimensions are not two dimensions but two polarities of the same thing.

I am simply out of it. I am just not playing that game of being superior and inferior.

If you are really interested in what I am doing and saying and being, then never let "Rajneeshee" become something like Christian, Hindu, Mohammedan, no. Never get serious about it. It is just a word to demarcate.

It is not a creed, a cult, a dogma that you have to fight for, that you have to go on a crusade for. No, -- you need not become Don Quixotes -- you are not to convert anybody.
Rajneeshee is simply a name.

Some name is needed, X, Y, Z, anything will do, just to give you a demarcation. You are not Hindus, you are not Mohammedans, you are not Christians. People are going to ask, "Then who are you?"

I have never voted. My name is not even on the census reports in India because whenever the census people came there was a clause which had to be filled out: To which religion do you belong? I said, "This is difficult -- I don't belong to any religion." But they insisted the form had to be filled out completely, only then was it acceptable. I said, "Forget about it. Don't accept it -- I don't care about it. Your form is your business. Just get lostl I am not going to fill in that clause because that would be a lie: I don't belong to any religion."

But those poor people insisted, ~You must belong to something. If you are an atheist you can say, 'I am an atheist.'"

But I am not an atheist. I am not obsessed with the idea that there is no God, and I am not after Him. If there is no God why should I be after Him? And why should I call myself an atheist when there is no God?
Theism is belief in God.
Atheism is disbelief in God.
My God! -- disbelief in God?

I told these people, "I don't believe, I don't disbelieve: I simply have nothing to do with God."
They said then, "But you must be doing some prayer."

I said, "Never. I have never done any prayer. Why should I do any prayer?" And they were almost angry at this. Once it happened that they had come to my house and went away very angry. Then they came to the university, but they did not recognize me because in the house I had been simply sitting with a lungi on, my body half-naked, and in the college I had on a robe. So they could not figure out that I was the same person: again they brought out the form.

I said, "Listen, if you show me this form again I am going to hit you really hard."
They said, "Again? but we have never met."

I said, "You have forgotten. That guy who was...." Then they looked again and they said, "Yes, that's true. Now we will be continually aware of beards. We may come across you again somewhere."

I was at that time really strong -- one hundred and ninety pounds -- and I was running eight miles every day, morning and evening, whenever I could find time. So that when I said to anybody, "I will hit you hard," they understood it would be hard.

I had enjoyed jumping, running, swimming so much that my family was always worried: "Will you do anything else in life or not? And you create such a nuisance for other people."

I said, "But I simply do my thing. I don't get in anybody's way." But they had something at hand -- some report had arrived. So they said, "This is not true. This morning at four o'clock, what business did you have that you were running backwards? We know there are people who go running, but BACKWARDS?"

The place where I lived was in the most beautiful area -- with big, tall trees and a long row of bamboos, so it was always shadowy near the bamboos. It was a full moon night, and I was just doing my exercises by the side of those bamboos. It is more joyous to run backwards because you are moving into the unknown; you can't see what might happen. And at four o'clock the street was almost empty. But there is an Indian belief that ghosts walk backwards....

There was a man who used to live at the corner of the road who had a small tea shop. He used to get very afraid, but only in the beginning. Then I went to him and told him, "You need not be afraid: I am a man, I am not a ghost, and every morning you see me; so once and for all be settled about it and go on sleeping -- don't get disturbed."

But what happened that day was that the milk man.... They come early in the morning because they bring milk from nearby villages with two big drums full of milk on a bicycle. The milkman was coming along the road when suddenly he saw me. He lost his balance and fell from the bicycle. Because the drums fell and made so much noise, I turned back wondering, What is the matter? I saw the bicycle, the drums and the milk all over the road. And the man running far away!

I simply forgot that it was not good to follow him. I just wanted to help him and tell him that I was not a ghost, so I followed him. And because I was always running he could not escape me. When he saw me coming behind him, he simply fell down, unconscious. And I was trying to tell him....

By that time the man who lived at the corner came and said, "Look, this is what used to happen to me. And if he fell from his bicycle, what business was it of yours to follow him?"

I said, "I was simply trying to help -- so that he was sure that I am a man."

He said, "Now have you made sure? Now *he* has almost become a ghost!"

That report had reached my family and that was why they were saying: "This is not right. You should not get in people's way."

Those census officers said, "Sir" -- because there they were respectful to a university professor. At my house I was in the garden, digging a hole. There they were very angry with me, thinking me a gardener or somebody who was just talking absurdities in saying that he could not fill in this line. In the university they said, "Sir, one thing please remember: if we come across you again, you remind us and we will simply leave. We will not say anything."

So my name does not exist on the Indian voters' list. I have not voted in my whole life because my name never appeared on the voters' list. It was not in the census list even, for the simple reason that I could not say what my religion was.

You are fortunate, you can say what your religion is. But it is not to be taken seriously.

You are not to fight for it.

You are not to die for it.

You have to *live* it, enjoy it, relish it.

And please, leave me out of it!

From Personality to Individuality

Chapter #11

Chapter title: God -- the phantom fuehrer

9 January 1985 pm in Lao Tzu Grove

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OSHO,
ALAN WATTS ONCE DESCRIBED THE UNIVERSE BY SAYING, "IT IS AS IF GOD IS PLAYING A GAME."
IF THERE IS NO GOD, WHO IS PLAYING AND WHAT IS THE GAME?

ALAN Watts was a nice guy but that statement he made was stolen from Hindu mythology. That's what he was doing his whole life, although to the West it appeared as if he was giving original insights.

Basically he was trained as a Christian priest and, like every Christian priest, acquired a certain knowledge about all the religions so that he could prove Christianity to be the best, the highest, the truest religion.

But Alan Watts -- that's why I say he was a nice guy -- seeing the Hindu religion could not say that the Christian religion was the highest religion that had happened on earth. He was an honest man.

He renounced his priesthood and remained almost a beggar his whole life. But he was tremendously impressed by Eastern religions -- emphatically with the Hindu idea of God playing a game. In Hinduism it is called *leela*. That is one of the contributions of Hinduism to world thought.

All other religions believe that God is creating the world; it is a serious affair. Only Hinduism makes it non-serious. Hinduism says it is just a play, a game of hide-and-seek. It is God who is hiding, it is God who is seeking; it is God in men, it is God in women. To Hinduism, existence is made of the stuff called God, and it is not a creation. The concept of creation has implications which Christianity, Judaism, and Mohammedanism are incapable of answering.

First: Why in the first place should God create? What is His need? One creates something because of a certain need. You create a house because you need a shelter. You create because there is a certain desire to be fulfilled. Is God full of desires? Then what is the difference between man and God? Is God in need? If even God is in need then there is no possibility of a state where *you* will be free of need: need is going to follow you like a shadow wherever you go, and you can never be free from it -- and unless you are free from need, desire, wanting, you are a slave, and you will remain a slave.

A God who has a certain need to create is a slave.

The implications are very significant. Was it compulsory for Him to create, or was it optional? If it was compulsory, then God is not all-powerful. Somebody above Him orders Him to create, and there is no option, He has to do it. Or if you say it was optional, then the question arises, Why does He choose to create rather than not to create? There must be some reason for choosing to.

What reason can God have to choose creation? Then that reason becomes more important than God Himself If even God has to follow rationality, then why should you have to bother about God? You should think about being reasonable, following *reason*, which even God cannot throw away.

Why did God create at a certain moment, at a certain time?

What was He doing before that?

For eternity He was unemployed. What was that fellow doing all that time?

Sleeping? In a coma? Drunk, or what?

And suddenly one day He starts creating. There is no reason that Christian theology, Mohammedan religion, or Judaism can supply as to why, at a certain moment, there was this urge to create.

In fact the urge to create is something biological, sexual.

Sexual energy is your creative energy.

Women have not been great painters and poets and sculptors for the simple reason that their desire to create is immensely fulfilled by bringing up children. To give birth to a child, alive, radiant -- what else can be compared to it? You create a painting; howsoever beautiful, it is a dead thing after all.

You can create music, you can create song.

But what are they compared to a beautiful child?

Just look into the eyes of a child and all your paintings are nothing.

The child smiles, and all your songs fall flat on the ground.

The child tries to walk, and the joy when the child feels "I can walk."

All your science, all your art, are nothing compared to that joy.

And when the child speaks for the first time, have you seen the ecstasy?

The mother watches from the first moments in her womb when the child starts moving. An experienced mother, one who has given birth to one or two children, can tell whether the child is a boy or a girl, because the girl remains quiet and the boy starts kicking very early: he is in a hurry to get out. The girl remains silent. And that difference continues in childhood, in youth, in old age.

A woman has a certain stability, a centeredness, a grounding, which a man has not. He is always on the move. Even on holidays he can't sit silently. He will start fixing the clock which is working perfectly well. He will take it apart.

There is nothing wrong with the clock -- something is wrong with the man! He can't sit still. He will open the bonnet of his car, start doing something, and create a mess. And he will be more tired after the holiday than he ever is after he comes from the office, because for the whole day he cannot just sit still.

I have heard: a woman hired a nurse to look after her children -- she had almost a dozen children. She said to the nurse, "Today I will be coming home a little late. These children will create trouble for you but there is no other way, I have to go. Somebody has died, and they are close relatives. I may be back late, so forgive me and be patient. And somehow make all of them go to sleep."

When the woman returned in the middle of the night, she asked, "Have an the children gone to sleep?." The nurse said, "All of them have gone to sleep; just one was creating so much trouble I had to beat him."
The wife said, "Which one?" -- and the nurse showed her.
She said, "My God! It is my husband!"

"But," the nurse said, "he was the most troublesome. The whole day he was doing this and doing that. I somehow kept hold of the others, but this one was too big in the first place. But then I thought that if he won't understand any other language... so I started slapping him. I threw him forcibly onto the bed, but he would sit back up again and try to escape."
Man *is* restless.

And in the mother's womb, very early on the mother can feel whether it is a boy or a girl. She feels so contented in giving birth to a child, in helping the child to grow; and that's why she does not need any other kind of creativity. Her creative urge is fulfilled.

But man is in trouble: he cannot give birth to a child, he cannot have the child in his womb. He has to find a substitute, otherwise he will always feel inferior to the woman. And deep down he does feel that he is inferior.

Because of that feeling of inferiority man tries to create paintings, statues, dramas, he writes poetry, novels, explores the whole scientific world of creativity.

This is all nothing but an effort of man to say to woman, "I am a creator. You are just an instrument in the hands of biology -- the child is not your creation. Any woman can do that, but any man cannot become Picasso, or Nijinsky, or Nietzsche, or Dostoevsky. *This* is creativity."

This is how man compensates and covers up his inferiority. And this is the way he has followed for thousands of years; and by and by has convinced himself, and the woman too, that he is superior to her. And he has not allowed the woman the same freedom to create these things because he knows perfectly well that woman can be as creative as him.

A woman can create like Picasso and Dostoevsky and Bernard Shaw and Russell; there is no problem in it. All that she will have to do is drop the idea of being a mother, because it is difficult to be a mother *and* to be a Bertrand Russell. There is a conflict of interest. It is difficult to be a woman, a mother, and at the same time be a Picasso, because Picasso's paintings demand -- just like a woman -- his whole being. His paintings monopolize him. Now, the woman cannot allow that monopoly.

In fact when the first child is born, a rift starts happening between the husband and wife for the simple reason that the woman is now monopolized by the child; the father is secondary. From now onwards he cannot be primary, he cannot have priority. Obviously nature is in support of the child because he has a future, and the father is going to die sooner rather than later.
Nature is always with the new, with the growing.

Nature is always with the sunrise, never with the sunset. And this is perfectly logical. What is the point of being with the sunset?

Why does God have to create? Either God is not He but She.... Then God is a woman, and this whole universe is Her womb. But then you are bringing God down to the same level of biology as man, as animals, as anybody else....

Or, God is a man but feels somehow inferior to some woman about whom we don't know anything. With

which woman is He feeling competitive? There must be a woman in His life, and He feels incompetent, inferior. By creating this whole universe He wants to prove to the woman, "Look, *this* is creation." But then God is no longer God: He is just as human, as animal as we are.

"Creation" is indefensible.

And what kind of creation has He made? If He is serious -- and creation has to be serious -- then this life with so much misery, so much suffering, which finally ends in death and darkness, has no meaning at all. If He wanted to create, there was no need to create such a miserable existence, full of anguish, suffering, agony: an existence which is more a curse than a blessing.

One of Dostoevsky's characters in his greatest work, BROTHERS KARAMAZOV.... It is perhaps the greatest novel in the whole world, in any language. One of the Karamazovs -- there are three brothers, and one of them says, "If I meet God, all that I want is to return my ticket and for Him to tell me where the exit is. Everywhere I see the entrance, but where is the exit? And who is He, that without asking me, produced me, created me? On what authority? -- I was not even asked whether I want to be created; I was not given any alternative."

This is totalitarian, absolutely dictatorial. God seems to be some magnified Adolf Hitler or Joseph Stalin. You were not asked, and yet you have to suffer. You were not asked, and you have been given instincts for which you will suffer here and perhaps hereafter.

The same theologians, the same priests, go on telling you to destroy your instinctive life completely. God gives instincts to you: *he* is responsible. If anybody has to suffer in hell it is only He alone; nobody else is responsible for anything.

A murderer comes with the instinct to murder. A rapist comes with the instinct to rape. Who is responsible for all this? Yet these religions go on telling you that *you* are responsible. God is the creator and you are responsible? -- and you were not even asked, What instincts do you want?

If you had chosen to be a rapist, a murderer, then of course it would be your responsibility and you would have to suffer the consequences. But you simply come with an inbuilt program, so whoever programs you, only He and nobody else is responsible.

Alan Watts understood very clearly that he could not answer this question which has been raised in the East again and again. Hinduism has found an answer; at least it *appears* to be an answer. Certainly it is better than the idea of creation, but it has its own problems -- which Alan Watts was not aware of because he was not well trained in the Eastern roots of religion. It appealed to him -- the idea of leela, play, seemed to be far better. Life is nothing serious; it is just a game, a play, a drama.

In a drama you may become a thief; that does not mean that you have *become* a thief -- you just play the role. In a drama you may become an incarnation of God, Rama, Krishna; that does not mean that you have *become* an incarnation of God, but on the stage before the audience it is accepted without any question. Questioning it would be absolutely foolish: everybody knows that everybody is playing a role.

Hinduism says that this whole existence is just a drama and God is just playing a game. The word leela, playfulness, takes away seriousness and its implications. But it brings in new implications: Why can't God sit silently? -- because the people who teach that God is playing a game also teach, "Sit silently in meditation." Why can't He sit silently in meditation and stop all this nonsense?

But Alan Watts could not ask that question; it may not have occurred to him, but it can occur to me: What is the point of all this nonsense? All Hindu sages are teaching: Sit silently, unmoving, without any thought, utterly silent, then only will you taste what religion is. It seems God has never tasted religion -- he is continuously playing.

At least in creation there was one thing; that is, in six days He was finished. On the seventh day, Sunday, He rested, and we don't know what happened after that. But the Hindu God has to be constantly playing. Now, there is a time to play and there is a time to study -- or so each child is being told -- and there is a time to sleep.

But this mad Hindu God... no time to sleep, no time to study, no time for anything else: just playing and playing and playing. He seems to be obsessed. And what a big play! -- infinite, eternal. And why should He go on playing? Is He not tired? And the same game....

In my village I had a friend whose father used to go to the "movie-talkie" every day. The same film used to continue at least for six or seven days; it didn't matter, he had to go every day. I asked him, "It seems a little strange that you go to see the same film for seven days."

He said, "Who bothers to watch the film? I really sleep! Once in a while in the seven days I see the complete film. Sometimes I see the beginning part, sometimes the middle, sometimes the end. And if

someday I am feeling good, then I connect all the parts and see the whole film."
"But," I said, "You can do it in one day."

He said, "I don't want to do it one day. What will I do the remaining six days?" -- because in that small place the movie house was the only entertainment. Where else to go? I could understand the difficulty of the old man.

But what is God's difficulty? Why does the same game go on and on? And is He still entertained? -- He must be an idiot. If this is entertainment, even an idiot will start feeling bored: the same type of people continue being born, the same love affairs, the same children, again and again -- and the wheel goes on moving. The same spokes come up and go down; again they come up and again they go down. It is the same wheel, the same spokes.

I am not worried about the wheel, I am worried about the man who goes on moving it -- for what purpose? Of course you cannot ask Hindus about the purpose as you can the Christians -- not with the same emphasis, because it is a play. But I still ask: play is okay, if once in a while He plays, it is understandable, but this continuous play, this repetitive play...? It seems that we are in the hands of a mad God.

And then these same Hindu sages go on saying that you will suffer the consequences of your acts. Strange: God is playful and yet we are going to suffer for our acts -- which are God's play! If He wants me to play the role of a thief, okay, but why should I suffer the consequences? The same people on the other hand say, "It is God's playfulness." Great! Accepted -- but what about the players? They should be completely freed from any consequences -- it is God's play. You play cards: you get defeated, or you become victorious -- you win, or you lose -- but do you think something happens to the king and the queen and the joker of the cards? Whoever wins or whoever loses does not matter to them at all; they are just playing cards.
We are just kings, queens, and jokers -- mostly jokers.
Why should we suffer?

In Hinduism there cannot be these two things together. That was my constant conflict with Hindu sages, *shankaracharyas*, Hindu pandits: if existence is out of playfulness then it is too much to say that we should be thrown into hellfire. If it is somebody else's play and He is never thrown into hellfire, why should we be? Both these concepts put together are absolutely opposed to each other. There is no way to make them complementary. I have tried my best -- they cannot be made complementary.
If it is God's play, all the consequences are His:
We are just puppets in His hand.
Then the law of karma is simply crap.
With a playful God, what is the meaning of worship?
You can't be serious....
If God Himself is playful, you have to be playful.

Ramakrishna was right.... There was a low caste woman of Calcutta who was an untouchable, but who was a queen -- Rani Rasmani. She made this beautiful temple of Dakshineshwar, in Calcutta, on the banks of the Ganges; it is one of the most beautiful shrines.

She had enough money and enough of everything, but no brahmin was ready to worship in her temple because that temple was made by an untouchable. So that temple had also become untouchable, and the god in the temple, he had also become untouchable -- and these brahmins are the people who say that it is all playfulness. Even God becomes untouchable because the temple statue has been purchased by the money of an untouchable.

Rani Rasmani never entered the temple, knowing perfectly well that if she entered the temple then there would be no possibility of finding a brahmin priest. She never touched anything of the temple. She used to come just to the boundary of the temple and bow down from there. And it was *her* temple -- she had poured millions of rupees into it. But no brahmin was ready to enter.

Ramakrishna was a poor brahmin, uneducated. His name at that time was Gadawar. "Ramakrishna" was later on, when disciples gathered and started feeling that he had some kind of synthesis of Ram and Krishna in his being. Hence they started calling him Ramakrishna. But his name then was Gadawar. He was uneducated: only up to second grade of Bengali was he educated. Where was he going to find a job? His father died and he had to take care of his mother and his family. He was in such difficulty that he accepted the offer to become the priest in the temple of Dakshineshwar.

All the brahmins said, "Once you become the priest of Rani Rasmani, you are boycotted; you are no longer a brahmin."

He said, "I don't care, it does not matter -- I will be worshipping God. Who has purchased the statue, who has made the temple, is not my concern."

He became the priest, but soon complaints started coming about him. Rani Rasmani was very puzzled. What could she do? If she threw him out it would be difficult to find another brahmin. And after her waiting for a few years, this one courageous young man had come; but now so many complaints from people....

And they were strange complaints about things which could not be accepted, in no way allowed: that when Ramakrishna brought food to God, first he would eat some himself in front of God. He would taste the sweet and then offer it to God. Now that was absolutely unheard of.

In the West it would not make much difference. I see people every day placing their roses on the bonnet of the car as only Westerners can -- first they smell it; in the East it is impossible. And it is out of love; what they are doing is absolutely out of love and respect, there is no question about it. They smell the rose, they kiss it, and then they put it on the car.

That's what Ramakrishna was doing in India. But in India, once you have smelled a flower you cannot offer it to God. Kissing a flower and offering it to God! But he was doing worse still: he was eating the food. Half of the sweet he would eat and half he would offer to God.

Rasmani had to call Ramakrishna and ask him, "Don't you know a simple thing? -- that first you have to offer the food to God? You spoil all the food and then you offer it to God. We would not even offer it to a guest, and you are offering it to God?"

Ramakrishna said, "My mother used to do it. She never gave me anything without tasting it first,'Because,' she said,'if it is not the right taste I will not give it to you.' If my mother did it for me, I think it is perfectly right for me to first taste whether it is worth offering to God or not. Sometimes it is not worth offering -- sometimes too much sugar, sometimes too little sugar; sometimes the taste is just weird.

"Do you want me to give all these things to God? I cannot do that. I can resign from the post, but I cannot do such an inhuman act as offering things which I have not tasted. Perhaps something may be poisonous -- the food comes from the market -- who knows? I have to be absolutely certain that nothing wrong goes to God."

Rasmani was a woman of great understanding. She said, "I understand. I am a woman and I can feel your mother's mind and I can feel you. You continue. It is my temple; and anyway, no other brahmin is ready to be a priest. And your argument is valid. It is my temple, you are my priest. Your salary is doubled from today."

But then there was another problem. Some days he would not open the doors of the temple but keep it locked. The whole day there was no worship; nobody else could enter -- it was locked. Other times the worship would continue the whole day. He would dance -- people would come and go, but from morning to evening he would be dancing and singing, dancing and singing. And for some days he would simply lock the temple.

Rasmani asked Ramakrishna, "This is now new trouble. What are you doing? Worship has to be done every day; but you need not do it the *whole* day. Are you trying to do it wholesale? So far you have done it the whole day for three or four days. There is no need."

He said, "No, that is not the point. Sometimes I get angry at God. Then I say, 'Okay, I will see you tomorrow. Remain locked up!' So I keep Him locked up. Within three to four days He comes to His senses; then of course I go and I say, 'How are you? Understood the point? Now behave.'"

Rasmani said, "You punish God?"

He said, "Of course, if He does not behave rightly. For example, if I pray for hours and no answer comes from His side, I will not tolerate such a thing. If I have been praying there for hours, the whole day, and He just remains standing there dead, I will teach Him a lesson: for three or four days, no food, no worship, and He remains locked up. And then He comes to His senses. When on the fifth day I open the doors, He is immediately smiling and welcoming, and within just a few minutes He is ready to answer me."

Rasmani said, "Now, it is very difficult to argue with you, but you are exactly the right person, because if God is playing with the whole world, you have every right to play with Him. Go back to the temple: your salary is doubled again."

Slowly, slowly, Ramakrishna's fame started spreading, that he was a strange priest, and nobody could stop him because the temple belonged to Rasmani; it was private property and brahmins could not even enter to see what was happening there. They were dying of curiosity! And that man's salary went on increasing; it was now four times what it had been. He had started with twenty rupees per month; now it was eighty rupees per month.

In those days one rupee was seven hundred times more valuable than the rupee is today. Eighty rupees was enough for the whole year: clothes, good food, good house -- everything comfortable. Eighty rupees for the whole year... and he was getting eighty rupees per month! There was great jealousy among brahmins, because even in the best temples they were getting two rupees; five rupees at the most. And Ramakrishna was doing such strange things.

Finally they sent a non-brahmin representative to Rasmani to say, "This man should be thrown out -- he is not serious enough."

But Rasmani said, "But that is the whole Hindu philosophy -- that the existence is playfulness. Why should he be serious? I am also not serious. That's why the more complaints come to me, the more I go on increasing his salary. That has stopped the complaints and now nobody comes to complain because they know complaints mean his salary will be doubled again.

"I had to stop the complaints somehow, and I have; now nobody is complaining. I enquire myself; I go round the temple and I enquire of people,'Do you have any complaints against Ramakrishna?' They say,'No, he is the right person' -- and they know you can't find a wronger person than Ramakrishna as a priest!

"He knows nothing of Sanskrit; he talks in Bengali -- and who has heard that God knows Bengali? And to God he insists, 'You have to reply in Bengali because I don't understand any other language.'"

Now, this was absolutely playful. But Hindus on the one hand go on saying it is God's play, and on the other hand they are very serious people. For each small thing everything will be counted, either for or against you. On the one hand God is playful, but Hindus don't allow *man* to be playful. With whom is He playing? If He is playing He will need another party also to be playful; or is He playing football alone, taking both sides? Then He must have scored millions of goals... and there is no problem because He is alone on the field. But then it seems stupid.

No, to me there is no God.

I cut the problem from the very root so there is no question of creation and no question of playfulness.

Alan Watts has simply borrowed the idea from Hinduism. He shocked Christians, but to me it is nothing: it is just another kind of theology. To him it was new and very revealing, but to me nothing is very revealing: I know all the theologies. They may give different explanations but basically the same questions are relevant to all explanations. If you ask why God created the world, you can ask why does He need to play? Can't He relax? Just take a hot bath and relax? And just for His play, so many people are suffering. Is this God's playfulness? -- Adolf Hitler's gas chambers.... Must be, because Hindus say, "Without His will not even a leaf can move." So how can Adolf Hitler put millions of Jews in gas chambers? Not without His support... perhaps His playfulness.

But now playfulness becomes more serious than creation.

Millions of Russians simply disappeared in these past sixty years. You cannot even enquire where they have gone because Stalin never believed in bothering about wasting time with people who were suspected of being against communism. Just suspicion was enough, and the man disappears. In the middle of the night the cops come; the man disappears and is never heard of again.

Stalin never believed in putting people in prison, because if you put people in prison, sooner or later you will have to release them. And how many people can you put in prison? And how many prisons will you have to create? Economically it is meaningless because you have to feed those people, you have to clothe those people, you have to take care of their medical needs. For what? And if any day you release them they are now more confirmed enemies than ever. It would have been better not to catch them.

Perhaps at that time it was only a suspicion -- the man was not really against communism, but now he certainly would be. So Stalin simply believed in cutting off their heads, in finishing the person immediately, disposing of him. It was a shortcut, economical, and no trouble for the future.

This is God's play? The Hindus themselves have been dying of starvation, famine, floods, earthquakes -- all these things happen in India; I think no other country can compete. Every year something or other... and the country goes down and down. This is God's play -- an earthquake?

Just now in Bhopal a gas plant exploded. Is this God's play? Three thousand people immediately died; and it was not an easy death. I have just seen a film on it -- it was terrible. Those people were just like fish thrown onto hot sand. They could not rest: the gas was making them writhe about, churning something inside them. They died the most terrible death you can conceive; and one hundred thousand people are still waiting to die in the hospitals.

Is this God's play? No.

If this is play then what can crime be?

What can sin be?

I reject God completely because God is simply a problem which idiots have invented thinking that He will solve all your problems.

God has become the only problem which cannot be solved. Whatsoever you do with Him, He remains a question mark -- unnecessarily.

I simply want to cut the very root:

There is no God.

There is no creation.

There is no play going on.

Existence is enough unto itself; it does not need any outside agency. It has its own energy, it has its own intelligence, it has its own life.

Existence needs no hypothetical God.

And God doesn't help anything.

Remember one fundamental principle of all sane thinking: Don't bring in a hypothesis which doesn't help to solve anything. On the contrary, because of the hypothesis a thousand other problems start arising. A hypothesis is brought in to solve problems, not to increase them.

God is the most useless hypothesis ever propounded by man. Because of Him there has been so much trouble, so many crusades, so many butcherings, so many people slaughtered, so many women raped -- in the name of God. Please just flush Him down the toilet.

Forget about God.

Existence is enough unto itself

That's what I teach.

And then we cannot throw the responsibility on anybody's head: there is no God, then the whole responsibility falls on us. That is my hidden desire.

Why am I throwing God down the toilet?

Because I want man to understand that he is responsible. Because man has the highest consciousness in the whole of existence, you should accept the greatest responsibility. Stars, trees, animals, birds are far below you; you cannot throw the responsibility on them.

To be conscious means you are mature enough now to accept all responsibility for yourself and for the existence that surrounds you.

Then the explosion in the gas factory in Bhopal is *our* responsibility. It was some stupid people there who were not careful enough; it was carelessness. And I would not like these people to be punished in hell -- no, there is no hell -- they should be punished herenow so such an accident does not happen again. There are thousands of similar factories around the world: if it can happen in one factory it can happen in any factory. And this was only a poisonous gas. Now there are nuclear plants: just one man's carelessness and the world can be finished

You have created things which are so dangerous, but you have not created a comparable consciousness which can be careful about these things.

If you create nuclear weapons... I am not against them because those nuclear weapons can prove creative, immensely creative. Anything that can be destructive can always be creative -- it all depends on you. The sword in your hand can kill somebody and can also save somebody. The sword is neutral; it is up to you how you use it.

I am not against atomic, nuclear, and other weapons. Though they are tremendously dangerous in the hands of man as he is today, but still I say we cannot go back: we cannot dispose of nuclear weapons. That is impossible, because movement backwards is impossible; we can only go forwards. Then what has to be done?

All over the world great concern is being shown by politicians, the intelligentsia, and other humanitarian people that there should be some stop put to it: no more piling up of weapons. Nobody can stop it, it is impossible, and what they are saying is not the right solution. I don't agree with it.

I say: Increase man's awareness in the same proportion as he has increased his dangerous powers, and there is no problem.

Don't put a sword in a child's hand -- that's true -- but let the child learn with a wooden sword. Let him mature, let him become more aware. I am not in favor of disposing of the sword. It cannot be done in the very nature of things.

In the whole history of man is there any precedent where we have gone back a single step on anything?

It is against the law of existence to go backwards.

So don't just hit your head against a wall, do something else: Increase man's consciousness, his awareness.

A prince was sent to a Zen Master to learn swordsmanship. It is a strange phenomenon, but in Japan it has become a reality that a Master of consciousness, a Master who teaches meditation, also teaches swordsmanship. To me it is very significant. That is what is needed.

The prince went to the Master and he said, "My father has sent me. He is old and he is not going to live long -- maybe one year, two years at the most. He has sent me to you with the urgent message to prepare me before he dies. He would like to see me with your recommendation saying that I am ready, because if I am not ready then he cannot die peacefully.

"In every other way I am ready: I have learned archery, swordsmanship and all kinds of things that are needed in war; I am a master in every dimension. And I went back from the university to my father to say that I had all these medals and trophies and certificates; I was ready.

"He said, 'No, you are not ready yet, because the basic thing is missing. All that you have brought is good, maybe it will be of use some day, but first go to this Master to learn meditation, and to combine all your warrior's training with meditation. Unless meditation is supporting the warrior in you, you are just an ordinary warrior, and dangerous: I cannot put the kingdom in your hands. I will have to find somebody else. Go fast, and learn fast.'"

So the prince said, "I am ready. Whatsoever you say I will do, but be quick."

The Master said, "That is the first requirement, that time is not binding. I cannot say how much time it will take -- one year, two years, ten years, fifty years -- nothing can be said about it. It all depends on you, on how quick you learn. I will try my best because I am old, I am also in a hurry. I was not going to accept another disciple, but if the king sends you -- he is my old friend, we both were under the same Master learning meditation -- I cannot refuse you. Your training starts from now."

The prince asked, "What do I have to do?"

The old Master said, "You have not to do anything except just ordinary things: cleaning, cooking, drawing the water from the well, cutting wood. But remember one thing, I can hit you any time from behind, so remain alert. Do anything, but remain alert."

The prince said, "What kind of training is this? -- but my father has sent me to you so it must be right." And he was continually being hit. The old man was really a great, skillful man. He would walk without any noise; you could not hear the sound of his feet, and suddenly from nowhere he would jump out and hit you hard!

Within fifteen days the prince's whole body was aching. It was difficult to sleep on one side because there it was hurting, and it was difficult to sleep on the other side because it was hurting, but he was happy too because now he had started hearing his Master's footsteps. Awareness had grown.

Before he was not so conscious, so those footsteps were making a certain noise but it was so small, so subtle, that it was not in his grasp. Now his awareness, in such conditions, was bound to grow. He had to be alert, continuously alert: while doing everything he knew that the Master would be coming. He would be chopping wood, but no other thought would be there other than about the old man: from where would he appear and how would the prince defend himself?

The old man would try to hit him and the prince would just catch his bamboo staff. Within three months the old man could not hit the prince a single time in the whole day. The prince was very happy; he thought, "This is a great day!" And his body was no longer hurting: in three months of continual beating his body had become like steel. Now he understood that he had gained a certain strength that was never in him before.

Now when his hand held a sword, it was not a human hand but one made of steel. He was happy about his body, the way it had become stronger under his Master's hits. He was happy that he had become so alert that even when the old man was far away in the other room, he would be able to detect it. He would shout from his room, "Don't try anything -- I am alert"

The Master used to come in from his room. One day the prince listened out for noises from the other room for twenty-four hours; and the Master could not beat him a single time. The Master called the prince to him. The prince was very happy, the old man was also very happy; he said, "Now the second part starts. Up to now I have been hitting you with a bamboo -- from tomorrow it will be a real sword."

The prince thought, "A real sword! The bamboo was one thing -- I managed somehow and remained patient -- but now a real sword! If I miss even one time I am finished. And this old fellow, if he can hit me

with the bamboo so hard that he has made my whole body like steel, what will he do with a real sword?"

The old man took out his sword and he said, "This is my sword, so look at it. Watch it! This is now going to be after you continually."

The prince's awareness arose like a pillar of light. He could feel it, because danger was there and now it was not a joke: it was a question of life and death.

So the old man started trying to hit him but could not succeed for three months; not even a single time did he hit him. And the prince's awareness was going higher every day: he could save himself immediately. From the back the Master would try to hit.... And all kinds of work the prince was doing. With closed eyes he would be sitting in meditation: the Master would go to hit him and he would jump aside and save himself

The Master called him, and he said, "I am happy. The second part of training is over." The prince said, "I am tremendously grateful and happy. I never thought that there was such a possibility inside me to be so alert. Not even a small breeze can pass by me without me knowing it. Not even a single thought can move within me without me knowing it. And I am happy that there is still something to learn.

"At first I was very hesitant, reluctant, unwilling: I was here just because my father had sent me. But now I am here because I want to be, and I don't think of my father and the kingdom or anything else. All I think of is to bring my consciousness to its highest peak, because the joys that I have known I was not even aware of, I could not have even dreamed about them. So start the third step."

The Master said, "The third step is: while you are sleeping I will be hitting you with the real sword."

The young man said, "That is perfectly right -- I am ready. I was afraid even of the bamboo; now I am not afraid of your real sword, not even in my sleep. Lately I have been watching myself sleeping. Turning, I know I am turning. When sleep comes to my body I know that sleep is descending... descending... descending, that it has taken over my whole body. But I am just like a flame inside, not asleep."

The Master started trying to hit the prince, but the moment he entered the prince's room, the prince would wake up. For three months he tried, but he could not strike the prince even once. Then the Master gave the prince his sword and said, "Your father will understand, because he knows this is the sword my Master had given to me. Now you are capable of having a sword because you also have a higher quality of consciousness. Now the need for the sword is left far behind."

Increasing man's consciousness has to be done.

The responsibility is man's.

God has been a very dangerous hypothesis:

It took all responsibility from you.

God was responsible for everything, and you were not responsible for anything at all. He created everything, He will dissolve everything. He sends His son to save you. You are just a puppet: you can be saved, you can be created. And what a humiliating way He created you -- with mud!

I think it must have happened here, in the Big Muddy Ranch; otherwise from where could He find so much mud? And why is it called the Big Muddy Ranch? -- He must have created man just here. He created you from mud. Couldn't He be a little more respectful? He could have created you from gold, from platinum -- something precious. And if He could create from mud He could create from gold, but He is an old Jew, miserly: from mud!

That is the meaning of humus -- humidity mixed with mud: humus. From humus come the words human, humanity. Adam also means mud, earth -- that is Hebrew. You are just playthings in Go*s hands. Whether He creates you seriously or non-seriously it doesn't matter: one thing is certain, that He is the sole proprietor of the whole drama. Where is your responsibility? There is no possibility of your responsibility if there is a God.

If humanity has become irresponsible it is because of God, not in spite of Him. It is because of Him and because of all the religions that have been teaching you that God created the world, and God is compassionate and kind. All rubbish. He is not there at all. And what kindness? What compassion? He is a creation of the cunning priesthood because without Him they cannot exploit. That is an absolutely necessary hypothesis for exploiting man.

Drop the idea of God and suddenly you will feel a freedom, a spaciousness, an expansion and a great responsibility.

There is just nobody above you.

You are the highest peak of creation, of existence, of life.

There is nobody above you.

A sense of great responsibility arises in you.

To me that is what makes you religious.

You start feeling responsible for all the animals, the birds. How can you be violent to them? How can you go on eating meat? Impossible. You are the highest in consciousness, and this is what you are doing to poor animals? You cannot afford to do it. With responsibility, your humanity becomes awake. For the first time you can raise your head and you can stand straight.

Freedom and responsibility come together

And when the joy of freedom and the joy of responsibility meet, it is so great that I have called that moment, the moment of ecstasy.

Then you are so blessed that you can bless the whole existence.

Your very being is a blessing, a continual blessing to everyone far and near, man or animal You cannot misbehave even with a rock. You will be respectful without any regard to whom it concerns. Your respectfulness will be simply there, unaddressed. You will be grateful just because so much freedom, so much responsibility, so much joy, and so much ecstasy, are born to you. How can you avoid feeling gratitude?

People ask me what, in my religion, will be the place of worship, of devotion, because they think worship and devotion are impossible without a God.I want to say to you that they are impossible *with* a God. The whole idea of God is so ugly that I cannot be devoted to such an idiotic hypothesis. I cannot worship God, I don't see any reason to worship Him.

To me devotion is the refined quality of love

It has nothing to do with to whom. It is not a question of to whom it is addressed: Jehovah, God, Jesus, Buddha. It is not a question of it being addressed.

Devotion is a quality in your heart

You feel full of reverence for everything that is.

You feel a great love for all that is.

It is not a question of whether the person is worthy of it or not... because love is not a business. It is not a question of whether the other is worthy or not, the question is whether your heart is overflowing with love or not. If it is overflowing it will reach to those who are worthy, it will reach to those who are un-worthy.It will not discriminate at all.

The cloud is full, and it showers. Do you think it showers on good people's forms only, and avoids bad people's forms? -- that it showers only on good Christians, good Hindus, good Jews, and it simply does not shower on the form of an atheist? It simply showers because it is so full.

Devotion is overflowing love.

Ordinary love is addressed to somebody. That is the raw quality of love, not yet refined. It needs some object, and it is in a very small quantity -- that's why lovers are so jealous. There is a reason behind it which they may not know. They may think jealousy is not good, and of course it is not good; but *why* it is not good they don't know. They think jealousy is not good, but that is not the point. To have such a small quantity of love energy, that is not good -- -and out of *that*, as a by-product, comes jealousy.

The woman is afraid her lover may be loving some other woman too. And he has such a small quantity of love, how can she afford for him to go to some other woman? If he goes to some other woman then she remains starved, because she knows him and how much love he has. It is not even enough for herself, so how is she able to have a project of share-a-home? -- no.

The man is so afraid that if his wife is just laughing with the neighbor, that is enough to make him boil within, because he knows how little laughter she has. If she is wasting it with the neighbor then what about him? So if she is happy with the neighbors -- laughing, smiling, gossiping -- and when the husband comes home, she is Lying down; she has a headache.... Strangely enough, as the husband enters the compound, immediately the wife starts having a headache. Just a moment before she was laughing with the neighbor, but her husband -- the very word gives her a headache. "So he is back again -- the same rotten old fellow."

But the real problem is because both have such a small quantity of love -- and both are aware of it. And you know that if love is given to somebody else then your share is lost. It is like share-a-home, but you don't have any home anymore -- somebody else is sharing it.

Devotion is love overflowing. Even when there is nobody, it is overflowing -- to things, to tables, to chairs, to walls. It is just overflowing, it is not a question of to whom. And this you have to understand.

It is a fundamental law of my religion:

As awareness grows, simultaneously love grows.

They cannot remain separate, they move together.

If you can grow in love, you will grow in awareness.
If you grow in awareness, you will grow in love.

It is easier to grow in awareness because there are very definite, scientific ways to grow in awareness. With love it is difficult, because it is a very slippery thing, it slips out of your hand. Awareness you can hold tight. But don't be worried: if you are growing in awareness, simultaneously your love will always keep on the same level as your awareness. This is my experience.

I never say a single thing which is not my experience. I have not ever seen in me a single inch of difference between awareness and love. Just let your awareness go higher, and love immediately moves to the same level. They always keep the same level. When awareness is at its peak, love overflows; and that overflowing love is devotion.

And when love and awareness are there, are you just going to sit and not do anything? Perhaps once in a while there will be a man like me who will simply sit and do nothing; but most probably everybody is going to do something. And that something will come out of awareness and love.

I call that act, worship.

Whatever you do -- you cook food, you clean a floor, you chop wood -- whatever you do, your awareness and your love is showering. It is worship. No mantra is needed, no prayer is needed, no God is needed.

In my religion there is a place for devotion.
There is a place for worship.
But there is no place for God at all.

I am keeping everything that is essential and discarding everything that is non-essential.

The priesthood was interested in the non-essential because that non-essential could be used for exploitation.

The essential cannot be used for exploitation.
The essential will destroy the priesthood immediately.

If your awareness grows and your love becomes devotion, one thing is certain: you will not be a Jew, you will not be a Hindu, you will not be a Mohammedan. Your awareness cannot allow such stupidities. Your love, your devotion, will not allow you to go to a temple, to a mosque, to a *gurudwara*, to a synagogue, to a church, because it is simply idiotic, just Oregonian.

There is no point in going anywhere.
Wherever you are, your devotion is flowing.
Wherever a religious man sits:
There is the temple.
There is the church.
There is the synagogue.

A small, beautiful story.... The founder of Sikhism, Nanak, was one of those beautiful people for whom I have immense love. He was a simple man. He had just one disciple, and that too because he loved to sing. All his teachings were delivered in singing, spontaneous singing -- not like a poet composing -- and his disciple would play on a simple instrument just to give some music to what the Master was saying.

Nanak traveled -- he is the only Indian teacher who traveled outside India too. Mahavira and Buddha never went outside their state, Bihar, not even all over India. Shankara went all over India but not beyond India's boundaries. Nanak is the only exception; he went to Arabia. He reached Mecca, where the sacred shrine of the Mohammedans is, the black stone, Kaaba.

The stone is rare. Scientifically, it is a very big stone, perhaps fallen from some star or planet; it is not of the earth.

Almost every day, twenty-four hours a day, thousands of stones fall. In the night when you see one and you say, "A star is falling," it is not a star; it is just a stone that was floating in the vacuum around the earth and suddenly comes into the gravitational field of the earth, and then the earth pulls it down. Thousands of stones fall every day, sometimes very big stones.

This stone, in Kaaba, is perhaps the biggest that has fallen. It is not of the earth -- that much has been scientifically determined -- that is, it is a meteorite. And how are meteorites created? They are created when a star dies or a planet dies and falls into fragments. For millions of years those fragments may go on and on moving in the vacuum till they come to some gravity field; then they are just pulled downwards. The pull is so tremendous that the falling stone and the air struggle against each other so the stone burns up. It is just the forced entry the stone makes in the air that makes it burn.

You see those "stars" falling; those are not stars, stars are very big. If a star falls onto the earth, the earth is finished! Our sun is a star. It is sixty thousand times bigger than this earth; and it is a very mediocre star -- there are stars millions of times bigger than our sun. Our earth is a very small place.

Nanak reached Kaaba. Mohammedans could not believe it because they could see that he was a great teacher, but when night came he slept, keeping his feet towards the Kaaba. That is very disrespectful. The keepers came and said to him, "You being a great teacher, this behavior seems to be very unlikely. You come from India where people know how to be respectful, and yet you are keeping your feet towards our sacred stone? You are hurting our feelings. To us this stone represents God, to us this stone IS God; so please turn your feet in the opposite direction."

Nanak said, "I knew you would come, hence my feet are towards the Kaaba. Now you want me to turn them in the opposite direction?" They said yes. Nanak said, "You do that -- but remember, YOUR God may be just confined to this stone, MY God is not so confined. Wherever you move my feet He is there."

The story -- which must be just a story -- is that they moved his feet, but wherever they moved his feet the Kaaba moved. This must be a story because stones, even if they have fallen from the sky, are after all stones. And man hasn't that much sensitivity: you can't expect from a stone that it will move.

But the story is beautiful. It simply says that wherever you are, if you are full of awareness and devotion the temple is there, the shrine is there. In fact your overflowing love creates a shrine around you. You move with it wherever you go.

Bodhidharma was asked, "If you are thrown into hell, will you resist?"

He laughed and said, "For what? -- because wherever Bodhidharma is, there is the lotus paradise. I will be immensely happy because my entry into heaven or into hell is exactly the same. I am Bodhidharma. If I enter into hell, hell will be immediately transformed into a heaven. I would prefer to go to hell, because otherwise who will transform it?"

My religion has devotion as part of awareness.

The meaning of devotion is of love, not towards a God, but towards all that is.

My religion has worship; but then worship is not a certain chanting of mantras, prayers, Ave Marias....

Worship is your creativeness with a heart full of love and a being overflowing with awareness. And then whatsoever you do is worship.

Or if you happen to be a man like me, lazy, then not -- doing is your worship. I have never felt for a single moment that I am not a worshipper.

My worship is just not to do anything:

Just to sit silently, doing nothing.

And the grass grows by itself... and real grass!

From Personality to Individuality

Chapter #12
Chapter title: Death: The ultimate orgasm

10 January 1985 pm in Lao Tzu Grove

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OSHO,
IN OTHER RELIGIONS DEATH IS ALMOST NEVER SPOKEN OF AND WHEN IT IS MENTIONED THE TONES ARE GRAVE AND FEARFUL. IN YOUR RELIGION, DEATH IS TALKED ABOUT FREELY AND HAPPILY IS THIS SIGNIFICANT?

IT is certainly one of the most significant things.
It determines whether a religion is authentic or pseudo.
The pseudo-religion knows nothing about death.
In fact it knows nothing about life either, hence the fear, fear of both. It is not possible to be afraid only of death, because death is not separate from life, death is part of life. It is not the termination of life, it is an incident *in* life; life continues. Death happens many times, millions of times; it is a mere incident. But the pseudo-religions are afraid of both.
The pseudo-religions are afraid of living too.

You should understand that first; only then can you understand why they are afraid of death. They are all in favor of renouncing life. They are all based on an anti-life attitude: something is wrong in life, life is born out of the original sin, it is not right that you are living. Adam and Eve were punished because they wanted to live, they wanted to know, they wanted to understand, explore, enquire -- this is their original sin. You are the inheritors of Adam and Eve. You are born in sin.

Pseudo-religions cannot support your living. They cannot teach you the art of how to live, and live intensely and totally. They can only teach you how to escape from life, how to avoid knowing the truth. You can relate it to the story of the original sin.

The original sin was that Adam and Eve wanted to know what life was all about. They wanted to taste eternal life. Why just go on living a momentary, temporal existence which can be terminated any time by anything -- a small accident, and you are finished. Is there something more? -- or is this all? This was their original sin. So what will be the original virtue? You can infer it very easily. The original virtue will be to renounce life. Adam and Eve were trying to know the eternal life; they wanted to become eternal, like gods.

The pseudo-religions say you should renounce life totally, so you go against Adam and Eve. You have to go against them if you want to enter into the Garden of Eden again. And you have to renounce enquiry, doubt, skepticism, because these are the ways of knowing. This story is very symbolic. It gives you the whole key to all religions.

What Adam and Eve have done the religions have been trying to undo so that you are again accepted by God, welcomed back into heaven. Religions are afraid of life, are afraid of knowing -- and they are not separate. It is because of this story they appeared to be separate, because in a story they have to be separate: a tree of eternal life, a tree of knowledge.
But in fact, living *is* knowing.
Knowing *is* living.

There is no other way to know, except to live. And there is no other way to live, unless you are aware of what you are living.
Knowing and living are inseparable.
The knower becomes enlightened, but he also becomes afire with life.

The pseudo-religions teach you to be afraid of life too -- you have forgotten it in your question -- they are not only afraid of death. They don't talk about death; it is thought unmannerly to talk about death. It is not good etiquette if you are sitting at a dinner table and you start talking about death. What to say about a dinner table! -- even at the grave when people are gathered together to pay their last homage they don't talk about death.

It was one of my pastimes in my childhood to follow every funeral procession. My parents were continually worried: "You don't know the man who has died, you have no relationship, no friendship with him. Why should you bother and waste your time?" -- because the Indian funeral takes three, four or five hours.

First, going out of the city, the procession walking, taking the dead body, and then burning the body on the funeral pyre.... And you know Indians, they can't do anything efficiently: the funeral pyre won't catch fire; it will just live half-heartedly and the man will not burn. And everybody is making all kinds of effort because they want to get away from there as quickly as possible. But the dead people are also tricky. They will try their hardest to keep you there as long as possible.

I told my parents, alt is not a question of being related to somebody. I am certainly related with death, that you cannot deny. It does not matter who dies -- it is symbolic to me. One day I will be dying. I have to know how people behave with the dead, how the dead behave with the living people; otherwise, how am I going to learn?"

They said, "You bring strange arguments."

"But," I said, "you have to convince me that death is not related to me, that I am not going to die. If you can convince me of that, I will stop going; otherwise let me explore." They could not say to me that I would not be dying, so I said, "then just keep quiet. I am not telling *you* to go. And I enjoy everything that happens there."

The first thing I have observed is that nobody talks about death, even there. The funeral pyre is burning somebody's father, somebody's brother, somebody's uncle, somebody's friend, somebody's enemy: he was related to many people in many ways. He is dead -- and they are all engaged in trivia.

They would be talking about the movies, they would be talking about the politics, they would be talking about the market; they would be talking about all kinds of things, except death. They would make small cliques and sit all around the funeral pyre. I would go from one clique to another: nobody was talking about death. And I know for certain that they were talking about other things to keep them occupied so that they didn't see the burning body -- because it was their body too.

They could see, if they had a little insight into things, that *they* are burning there on the funeral pyre -- nobody else. It is only a question of time. Tomorrow somebody else from these people will be there on the funeral pyre; the day after tomorrow somebody else will be -- every day people are being brought to the funeral pyre. One day I am going to be brought to the funeral pyre, and this is the treatment that these people will be giving to me. This is their last farewell: they are talking about prices going up, the rupee devaluating -- in front of death. And they are all sitting with their backs toward the funeral pyre.

They *had* to come, so they have come, but they never wanted to come. So they want to be there almost absently present, just to fulfill a social conformity, just to show that they were present. And that too is to make sure that when they die they will not be taken by the municipal corporation truck. Because they have participated in so many people's death, naturally it becomes obligatory for other people to give them a send-off They know why they are there -- they are there because they want people to be there when they are on the funeral pyre.

But what are these people doing? I asked people whom I knew. Sometimes one of my teachers was there, talking about stupid things -- that somebody is flirting with somebody's wife.... I said, "Is this the time to talk about somebody's wife and what she is doing? Think about the wife of this man who has died. Nobody is worried about that, nobody is talking about that.

"Think of your wife when you will be dead. With whom will she be flirting? What will she do? Have you made any arrangements for that? And can't you see the stupidity? Death is present and you are trying to avoid it in every possible way." But all the religions have done that. And these people are simply representing certain traditions of certain religions.

The religions have first made you afraid of life; they have condemned it: everything that gives a sign of life in you is a sin. Love is sin, because it is a sign of life. It is life trying to reproduce itself; it is life's creativity.

Falling in love -- what is it all about? It is life trying to go on and continue. It is a biological effort of nature to go on producing more bodies so more lives, souls, or whatever name you give to them, can get new houses, new vehicles.

If biology stops producing bodies, where are you going to get new houses when the old houses topple down? And old houses cannot be continually renovated. A time comes when renovation becomes more of a trouble than to demolish the whole house and make a new house. Biology is trying to provide you with new houses. You fall in love because of a tremendous biological force.

All religions are against biology. Biology means the science of living, life. All religions are trying to prevent reproduction; their monks, their nuns, should not reproduce. In a way it is a very great crime against humanity.

It is one thing that somebody has no biological urge, that his urge has moved into higher realms of creativity. Then it is perfectly okay; he should be allowed to move that way. A poet may not feel like reproducing children. His poetry is enough, more than enough: he feels fulfilled. His biology has taken a new way, but his poetry will live, will have its own life. He has poured his life into it, just as a painter or a musician can pour his life into his music, into his dance, into his painting, and may not feel any biological

urge. But he is not against biology, his energy is simply moving in a higher dimension. Then I say okay to it.

But what are your monks doing in the monasteries? What are your nuns doing in the nunneries? In all the religions, they are not creative people at all. They are the most uncreative on the earth for the simple reason that the only creativity they knew was biology. Below biology there is no creative possibility; biology is the bottom. You can move upwards but you cannot go downwards.

Once your biological reproduction is prohibited you are just a fossil, a dead person; you have a posthumous life. You have died already, because the moment your creative energy is prevented you cannot live. Living means creativity.

Even animals are living more than your monks. Trees are living more than your monks -- at least they produce some flowers, some fruits. What do your monks produce? They simply go on repeating the BIBLE. It has already been produced. Keep it in the library, keep it in the museum, read it in the university -- but every day, go on repeating it like a parrot. Do you think these people are, in any way, living?

There are monasteries where once you enter, then you never come out till you are dead. What does that signify? In fact you died the day you entered that monastery. You are cut off from life. You are not allowed to enjoy food because that is part of life. Religions teach that you should not be interested in food, in taste.

In India many religions teach how to destroy the taste of the food before you eat it. There are many traditions in India where the monk will beg and put all kinds of things in one begging bowl, because he is not allowed to beg from just one house. And even if he begs from just one house, then in one begging bowl sweet things are there, salty things are there, all kinds of spices are there, rice is there, all kinds of dahls are there; and they all get mixed up. But that is not enough! First the monk should go to the river and dip the whole begging bowl in the river -- they don't take any chances -- and then mix everything... and then enjoy it! Have a nice lunch, dinner, or whatever you call it.

In fact, once it happened: I was sitting on the bank of my village river, and a monk whom I knew -- he used to beg from my house too, and he was very friendly with my father, and they used to chitchat -- was doing this horrible thing of dipping his begging bowl.

I said to him, "Have you ever thought of one thing? The way you enjoy your food, even a buffalo would refuse it, a donkey would refuse it."

He said, "What?"

I said, "Yes." And in India if you want to find donkeys, you will find them near the river because the washermen use donkeys to carry their clothes to the river. Only the washermen use the donkey. Nobody else even touches the donkey because the washerman is untouchable and his donkey is untouchable too. So while they are washing clothes their donkeys are just standing on the bank of the river waiting for the washermen to load them again, and then they will start moving home.

So I said, "There is a donkey. Just give me your begging bowl; and don't be worried -- if he eats it I will bring you a full bowl again from my house. If he does not eat it, you have to eat it.

He said, "I take the challenge."

I put the begging bowl in front of the donkey and the donkey simply escaped. He escaped for two reasons: one was the food, the other was me. That was not known to the monk -- that any donkey would have escaped. All the donkeys of my town were afraid of me because whenever I got a chance I would ride on them -- just to harass my whole village. I would go to the marketplace sitting on a donkey. The whole village used to say, "this is too much!" And I would say, "The donkey is a creation of God, and God cannot create anything bad. And I don't see what is wrong. He is a poor fellow, and nice."

So all the donkeys knew me perfectly well. It became so that even from far away, even at night, if a donkey was standing there and I was coming towards him, he would just escape. They started recognizing me. The monk was not aware that there were two reasons for the donkey running away, but he certainly saw that the donkey refused the food.

I said, "This is what your religion has been teaching you, to fall below the donkey. Even a donkey can sense that this is not food, not worth eating."

But everything that gives any hint of life has to be cut from its very roots. The monk should wear only rags that he collects from streets where people throw them. In India people are very generous about that, they throw things everywhere. Although the municipal committees have specific places to throw away things, nobody takes any notice of it. Who bothers to go that far?

It was too difficult for me to explain to my grandmother that throwing all unnecessary things, clothes, dirt, from the window of the second story onto the street was not right. She said, "but I am seventy years

old, and for seventy years I have been doing it. Don't disturb me. I am not going to live much longer and I can't change my habits. I can't go downstairs and go to the municipal place, no. And in seventy years no problem has arisen so why should it arise for two or three years more? I will manage."

I told her, "Every day a problem arises, but you don't think it is a problem. Your things sometimes fall on people and they shout."

She said, "That is their problem!"

People go on throwing things, and the monks have to collect clothes this way; and out of small pieces, any kind of clothes, they will make their robes, clothes. My father used to give new clothes to sannyasins he liked very much, but they would say, "We cannot accept new clothes. You can give us old clothes and first tear them into pieces, and then we will sew them."

Whom are these people going to deceive? If their God is all-knowing He must know that these are new clothes made into rags. They put them in the dirt, rub dirt over them, and then they are perfectly good for them.

Religions have been against life because they know one thing perfectly well, that if you live and live alertly, you don't need any religion at all.

Religion becomes a need only when your life is cut. Then you don't have any way except to be religious. If *this* life is cut, then you will start thinking of *that* life: you have to think about something. You have to live at least in hope, if not in reality.

To distract your mind and your being from this life to an imaginary life somewhere far away in heaven, the religions have used the most solid strategy: to condemn this life.

In Jaina scriptures, which are the most condemnatory of all the religions... all religions are condemnatory but Jainas are superb. Jaina monks continually give sermons: "What is this body? -- blood, flesh, bones, mucus, feces. What does this body consist of? -- all kinds of dirty thingS just covered with a thin skin."

This is described in such detail that you will think, Have these people been butchers or what? Or perhaps they go on tearing apart dead bodies and finding every detail? -- because they are not doctors. Particularly Jainas... it is very rare to find a Jaina doctor. It is only within the last twenty or thirty years that a few Jainas have become doctors; before that a Jaina would not become a doctor. Who is going to do this dirty surgery and go into men's bodies and...? The Jaina will faint, he will not be able to stand it.

They are not physiologists, they are not doctors, they are not butchers, but they have collected all "dirty" details. For what? To create in your mind an image of dirtiness, so when you fall in love with a woman you know what you are falling in love with -- with all the mucus, all the bones. Just think!

Just take the thin skin away and look at the woman -- and you are falling in love with it! This bag -- that is exactly the word they use -- a bag, a skin bag. You are a skin bag, she is also a skin bag, and both are getting deceived by the skin. Just go a little deeper and what will you find? It will be nauseous. The Jaina monks create a continual sense of nauseousness about each other's bodies -- about your own body too.

And life is possible only through the body. By their condemning the body so much, life becomes impossible. And once your whole energy is blocked it cannot move into life. But energy has to move: it is its intrinsic nature to move. It will find some other way to move. Religions immediately give you a substitute: love God. *He* is not a bag of mucus and blood and bones!

I used to ask the monks, particularly the Hindu monks, "You call human beings'bags of every dirty thing'; then your incarnations of God, what were they? What about Rama? -- no mucus?" Then he would be as dry as Oregon. He would have died, for the mucus is absolutely necessary. It keeps your body going. It is a kind of lubricant for your inner mechanism. Yes, once or twice a year you get a cold and you throw the mucus out. That too is necessary because that old mucus is no longer useful. It has to be thrown out so that new mucus is created and takes its place, which is just like changing the oil in your car.

Once in a while, the car has a cold; change the oil, otherwise it will stop. That oil is losing its quality of being a lubricant. It has been used enough. Were there no bones in Krishna and Rama? Then their bags would have just collapsed. Without bones, how could they manage to stand? Was there no blood? Then how can there be semen? -- and Rama produced two boys! Great, a miraculous bag: no mucus, no semen, no blood, no bones -- and he produced two children! This is a far bigger miracle than what the Holy Ghost did with Mary, because at least Mary was a real bag.

But in the story of Rama, Sita is also not an ordinary bag like you. Both bags were spiritual! Inside they were hollow. Either they were hollow.... I asked these people, "Either you say they were hollow inside -- hot air inside, what else? -- or they were stuffed. There are only the two possibilities." And I said to them, "I

would like to be just an ordinary bag, rather than a stuffed bag or a hollow bag with hot air. I simply refuse; I am perfectly okay as I am." Stupid ideas, but they have persisted for thousands of years just to make these people superhuman.

The first time I spoke in Bombay -- it must have been 1960 -- I was invited by a Jaina committee. Bombay has the richest Jaina community of India, and the biggest community lives in Bombay. Their celebration for Mahavira's birthday is perhaps the best in the whole country. Everywhere they celebrate it really luxuriously because they are rich people, but Bombay certainly has the climax.

They invite great monks, nuns, scholars, to address them. The first time I spoke in Bombay was on Mahavira's birthday. At least twenty to thirty thousand Jainas were present. And a man, a Jaina monk... he is no longer a monk. He is also in America now, married to a Jaina woman; he escaped. But at that time he was at the top -- the glory of Jaina monks. Chitrabhanu is his name.

We had never met before -- he had no idea what kind of man I am. Of course he was continually living in Bombay, which is basically not allowed for a Jaina monk: he can stay only for three days in one city. So what have the Bombay Jaina monks done? They don't go.... Once a monk has entered Bombay he never leaves, because life in Bombay is comfortable, and who wants to go again into the villages, on mud paths with naked feet? And Bombay has every luxury for them, and every arrangement is made for them.

What they have done is they have divided Bombay into many cities; each section, each suburb is a city. From Vileparle they move to Dadar -- these are just wards, these are not cities -- from Dadar they move to Marine Drive. Bombay is big; there are so many suburbs and so many different markets. It is one of the biggest cities in the world. So the monks go on moving: three days in Vileparle, three days in Dadar, three days in Santa Cruz, three days in Juhu, and three days in Chowpatty -- round and round.

This man, Chitrabhanu, had been in Bombay for fifteen years. He was well respected, most respected in Bombay. He was the best orator amongst Jaina monks in Bombay, so of course he spoke first. I was an absolutely unknown young man, and not a monk either. And nobody was even certain whether I was a Jaina or not.

Just one man was responsible for bringing me to Bombay, and that was a coincidence. This man, Chiranjilal Badjate, of Wardha, was the chief manager for Jamnalal Bajaj, and Jamnalal Bajaj was one of the super-rich people in India. This man, Chiranjilal Badjate, was the cause of bringing Mahatma Gandhi from Gujarat to Wardha in Madhya Pradesh. Gandhi's ashram was in Sabarmati near Ahmedabad.

But Chiranjilal Badjate was a unique man, very simple, very loving, and so simple and so loving that he never thought that two persons could be such opposites. He brought Gandhi to Wardha because he persuaded Jamnalal Bajaj. Jamnalal Bajaj's head office was in Wardha in central India, and his branches were all over India. His son was here last year.

But the cause was Chiranjilal Badjate who, although a poor man, impressed on Jamnalal: "It will be a great service to the country if we can bring Gandhi to Wardha, and it will be a great service to Wardha also, because Wardha will become automatically the capital of India." And certainly until freedom came to India, Wardha *was* the capital of India. Delhi remained the capital for the British Raj, but for the whole of the Indian freedom fighters, Gandhi was the center, and his ashram was in Wardha. All trains and all roads for the revolutionaries were going to Wardha.

Chiranjilal Badjate influenced Jamnalal Bajaj, and Jamnalal Bajaj used to respect this old man because he was really a lovely man. It was impossible not to respect him, although he was only his manager. He went and asked Gandhi to come to Wardha and told Gandhi, "This Sabarmati is not the right place, because for each single pai you have to depend on other people. I will give you blank checks. Whenever one of your checkbooks is finished, you will immediately get another, and blank. And it is absolutely up to you: whatsoever money you want, you draw from the bank. You need not ask me."

Now Gandhi was also a born businessman and he saw a great opportunity. It was difficult to run Sabarmati -- although it was not much of an ashram, only twenty people were living there. And the way they were provided with food and clothes, any ordinary middle-class man could have run the whole show. But it was difficult for Gandhi.

Seeing this opportunity -- a blank checkbook every month -- Gandhi moved to Wardha. It was such a shock to Gujarat that one of Gujarat's very famous poets, Nanalal Bhatt, wrote a poem against Gandhi. He was the poet who had been writing poems in praise of Gandhi, worshipping him like a god. And in his poem he said, "The man who was a saint in Sabarmati is just a sinner in Wardha."

And this was from Nanalal Bhatt, who was a disciple of Gandhi: "The saint of Sabarmati has fallen so low, just for money." The whole of Gujarat was disappointed. But strangely enough Chiranjilal was also the

cause of my going to Bombay.

He met me in a Jaina fair which used to happen every year near Jabalpur. There is a beautiful temple in the hills, a temple made by a very poor woman who used to grind wheat and earn a little food for herself by grinding. The whole day she was grinding other people's wheat and she saved, during her whole life, enough money to make this temple on the hill.

The temple is small. And in her memory, on top of the temple -- the highest peak of the temple is called a *kailas*; it is made of gold -- instead of a kailas, to respect the woman, people have put her grinding stone there. It is a primitive type of thing that is used in India. You cannot even call it a grinding machine, because there is nothing to it, just two stones: one round stone underneath with another stone on top of it. The upper stone has a handle, and you move that stone on the stone underneath. You put whatever you want to grind between the two and just go on moving the stone; those two stones grind it.

Those two stones have been put on the kailas of the temple in memory of the woman, because it was really a miracle: she was the poorest of the poor, and she managed to make this marble temple. Although the temple is small, and now many temples have been built around it, it remains the center. And for thousands of years the fair has continued there in her memory.

I was speaking there and Chiranjilal heard me. When I came out of the crowd towards my car he was standing there. It was winter -- he was standing there with a blanket around himself He threw his blanket on the ground. I could not understand what he meant. He said, "Sit down just for a moment. I would love to sit down with you. I listened to you. What are you doing here? -- you are needed all over India. What you have said, I have not heard before in my whole life, and I have been in contact with all the great intellectuals and revolutionaries and Mahatmas, because of Mahatma Gandhi."

Because he was the general manager for Jamnalal, of course without any formalities he became the general director of Gandhi's ashram. And Jawaharlal, and Subashchandra, and Maularia Azad -- all the great leaders of India -- were their guests, and he was taking care of them because he was the chief man. Jamnalal was old and too rich to bother about all this; it was Chiranjilal's responsibility to take care.

They had made a very big guesthouse where at least five hundred great leaders, thinkers, philosophers, sages could be accommodated, because continually people were coming there to meet Mahatma Gandhi. Continually there were conferences: political, religious, literary -- all kinds of gatherings. Because of Gandhi, it was the center there.

So Chiranjilal said, "I know everybody in this country, and nobody speaks like you. What are you doing here? You have to come to Bombay for this Mahavir Jayanti."

I said, "I don't know anybody there and nobody knows me."

He said, "You don't worry. Everybody knows me and I know everybody; I will arrange it. You have to promise to come."

I could not refuse that man. Tears were coming from his eyes just for the reason that nobody knew about me. And I don't bother that my words should reach people -- what a calamity! To *him* it was a calamity. He said, "I will do everything: what I have not done for Mahatma Gandhi I will do for you. But just one time let me introduce you in Bombay. From there things begin on the right track."

I said, "Okay, I will come; don't cry." A crowd had gathered, and it looked so awkward -- an old man crying -- so I said, "I will come." I gave him the date of my train, but he was an old man with such thick glasses that I could not feel sure that he was able even to see my face rightly, because the way he was looking up and down, above the glasses... he was trying to look at me from the side, to figure me out -- what kind of man I was. I said, "Don't be worried, I will come. And even if you don't recognize me, I will recognize you -- don't worry."

I went to Bombay and a strange thing happened because of this old man. Somehow he described everything rightly, but he said I wore a white cap. How did that come to his mind? Perhaps because all the people that he knew who came to Wardha -- everybody was wearing the Gandhi cap, the white cap. He had seen thousands of people in white caps; perhaps he had forgotten that there were a few people who didn't wear the cap at all.

He described me saying that I had a small beard, and I wore white clothes, a long robe; but somehow he got mixed up and said that I wore a white cap. I was standing at the door of the train, and people were running here and there. I could see they were looking for me, but I didn't see that old man.

I was waiting for the old man because if he didn't recognize me, I would recognize him. But I didn't see him: he had fallen sick and could not come, so he had simply described me in a letter And all the people were looking at my head. Nobody looked at my face; they looked at my head and just went on. Finally I was

the only passenger left and they were the only people there -- twenty or twenty-five people.

Finally I said, "What is the point now? I alone am left. And I can see that you are looking for something on my head, but there has never been anything on my head." They showed me the letter. I said "Yes, this man Chiranjilal Badjate -- he is the man who created the whole trouble for you and for me"

They said, "But he has written, 'a white Gandhi cap,' and we are puzzled because we found so many people with Gandhi caps but they didn't have beards. So we said, 'No, this man is not the one.' We found somebody who did, but he was not wearing a long robe. You fitted perfectly but the cap was missing."

I said, "That old man... I was suspicious of his glasses. Perhaps he saw the white cap because he has been seeing only white caps for almost his whole life. He has been taking care of thousands of Indian revolutionaries who were all white -- cap people, so the white cap has become fixed in his mind. He must have seen it -- I don't suspect his intentions or anything -- but where is he?"

They said, "He has fallen sick. He is very sorry that he has not come, but don't be worried: he has talked about you to every man of any importance in Bombay. But we were expecting that you would be very old because of the way he described you and said,'Nobody speaks like this man.' We were not thinking of just a young man, a thirty -- year old."

At that meeting naturally, among those twenty, thirty thousand people nobody knew about me. Chitrabhanu spoke first and he talked about one of the most significant things about Mahavira, the only things that can be called a miracle in Mahavira's life. A snake, a cobra, bites him; Mahavira is standing naked in meditation and a cobra bites him. Instead of blood, milk comes out of the wounds on his feet. Jainas have always believed that -- there is no problem.

When I stood up I said, "This man Chitrabhanu seems to be a little nuts." A few people at that meeting later on became my sannyasins. They told me, "We thought that now there is going to be a riot. Who is this man? He looks like a Mohammedan, with a beard, and the way he is speaking, and the way he is hitting Chitrabhanu who is the confirmed leader of all the Jaina monks and the Jaina community...!"

And I really hit him hard, because when I hit I really hit -- or I don't hit; there is no third way. I said "this man is mad. He will have to explain how milk can come out of the feet, because for milk a woman needs breasts, a certain physiological arrangement that is in the breasts that transforms her food, her blood, into milk. Either you have to prove that Mahavira had breasts on his feet, or you have to accept that he was a bag full of milk; otherwise take your words back."

There was pin-drop silence. I spoke for thirty minutes, hammering him as much as possible. And I said, "This type of stupid people are your leaders. Then who are you? If you accept these kinds of idiots as leaders, you are certainly far below them. This man is cunning and he is going to deceive you, because whatever he was saying was simply to buttress your ego. That should not be the way of a man of truth. A man of truth simply says the truth; whether it hits you, makes you an enemy, who cares? The man of truth only cares about truth.

"This man was lying; everything that he has said was a lie, although it is written in the scriptures. Those scriptures were also written by such people, so I don't take those scriptures as an authority. I don't take this man as an authority. He should stand up and answer my questions. He has to prove what he is saying; otherwise, tomorrow I am going to bring a cobra, and the cobra will bite this man, and blood should not come out; milk has to come out. He should make arrangements. I give him twenty-four hours."

And certainly that man finally deceived those people and escaped to America with a girl from a rich Jaina family. Now he is a professor in New York and teaches laina philosophy. What Jaina philosophy does he know? He still goes on pretending that he is a monk. In America nobody bothers to ask, "How can you be a laina monk?" He still continues to say that he is a Jaina monk, still carries the symbols of the Jaina monk.

The day he escaped from Bombay he had to leave by the back door because thousands of Jainas were standing there just to kill him, because no Jaina monk had ever traveled by air before. And secondly, a Jaina monk escaping with a woman is just not heard of at all. It may have happened some time, but it is not known... and that too, so openly. The police were called because there was every possibility that if they could have caught him, they would have killed him.

Respect can turn into hatred so easily. It just moved to the other extreme because the reasons for which they were giving him respect were no longer there -- in fact, what he was doing was just the opposite. And this man who was escaping would pretend all over the world that he was still a Jaina monk and nobody would ever think that having a woman with him....

They wanted to take away all his Jaina monk symbols: his bowl and other symbols that that particular

sect has. Under police escort he was taken from the back door to the airplane, and since then he has not gone back to India. He cannot go: they are still waiting for him whenever he comes.

I had asked -- and that was my only meeting with him: "In the twentieth century, you are still asking people to live against life? And you yourself are not capable of living against life. All your desires are there as they are bound to be in everybody; it is natural. You have to accept them and accept that you are repressing them, if you are a man of truth. Or can you say that you have transcended them? Then I will make the effort to expose you."

He was getting red-hot with anger. And I showed them, "Look at his face. This man with so much anger can be without sex? This man with so much anger, can he be really non-violent? What is his face saying?" And he tried to kill me three times -- while remaining a Jaina monk!

I was coming from Poona and an anonymous friend phoned just as I was getting into the car. He said, "Don't bring Osho by car because on the way Chitrabhanu's people are there and it may prove dangerous." So I had to fly, they had to arrange a special flight. But I told one of my friends to go by car and see -- in the same car in which I was going to travel.

They *were* there -- with pistols, and the road was blocked with big stones. When they saw that I wasn't there they just felt embarrassed. But my friend said that the information was correct. This happened three times. That man was trying to kill me. This was his answer and these people are non-violent.

Violence goes on accumulating. Whatever you reject in your life you accumulate within yourself These people are more lustful than ordinary common people, more full of anger than ordinary people; because ordinary people become angry when they are angry, but it is momentary, it comes and goes. But these people go on accumulating anger. They are sitting on a volcano; they just need somebody to hit them at their weak point.

He never spoke with me from another stage. He used to tell the organizers that only one person could speak, "Either he speaks or 1. We both cannot speak from the same stage."

But I told the organizers, "I would love to speak from the same stage. He can choose. If he feels that speaking first is dangerous, because speaking after him I criticize him, I am ready to speak first; let him criticize *me*. I am ready for any situation. If he wants, he can speak first and then I speak; and then he can answer -- for that I am ready. He can speak twice, I will speak just once; but I know my once will be more than his twice. I have seen him."

He was sitting there just like a stone, throbbing with anger, trembling, almost shaking. I told the people, "Look at his hands." He was holding a piece of paper and the paper was shaking. I said, "Look at the paper." On the paper he was taking notes to speak against me but finally decided that it was not going to be of any worth because what proof could he give? Nobody before had argued about it. In twenty-five centuries nobody had asked how it was possible for milk to be coming out of the feet.

No, followers don't ask. They are trained not to ask any embarrassing question. They are asked to believe, because belief is going to pay, and doubt is sin.

But *without* doubt there is no knowing; there is no possibility of you ever becoming aware, conscious.

And these people are cutting the very roots from where you can become aware and conscious -- it is life, living situations, challenges, opportunities.

But if you simply shrink yourself and withdraw yourself from living, you will never attain to consciousness.

It is said of a Hindu monk, who for thirty years remained in the Himalayas.... His problem was the ego. And some sage -- I mean some fool -- suggested to him, "Just go into the silent valleys of the Himalayas, and your ego will cool down. It will take some time, so don't come back in a hurry unless you are certain."

And, of course, if you live in the Himalayas, in a deep, faraway valley where you never come to encounter another human being, how are you going to know that you have an ego? The ego needs another ego; then it immediately comes up. If there is no other ego, there is no challenge for it to come up. It goes fast asleep.

Thirty years is a long time, and the man became convinced that he had no ego. By this time his fame was spreading down onto the plains, and people had started coming to worship him. And he was feeling even better: "I am so egoless." And certainly when people are touching your feet you can feel egoless. There is no problem in it because your ego will feel satisfied.

But the problem arose because there was going to be a *kumbha*, a fair which is the biggest fair in the world; at least thirty million people gather for it. Nowhere else in the world does such a gathering happen as happens in Kumbha, the fair in Allahabad, every twelve years.

So the Kumbha was going to happen and people invited that man: "You are absolutely needed there. Your being will be a blessing for millions of people who travel from all over the country."

"Of course," he said. Now he knew that he had no ego. He came down from the Himalayas to the plains and when he reached this vast oceanic crowd -- you could not see where it begins and where it ends, and nobody knew him in that crowd -- somebody stepped on his feet, and thirty years disappeared in a flash! He clutched the man by the throat and said, "I will kill you!" But then immediately he remembered what he had been trying to do: "What happened to my thirty years? It was a sheer wastage -- I am still the same man."

You can sit upon a certain thing for thirty lives; it won't make any difference. The only way to know who you are, of what your mind consists, is to be amidst life and living in as many possible ways as you can find, opening all the doors and windows to every side of life so that you can become aware of who you are within, because each window will open into you and a certain hidden part will suddenly be exposed.

One story I have loved very much. A man was a very, very angry type, as if all his energy was converted into anger. And it was not just verbal; he was really a strong man, and every day he was fighting and beating people for any small thing. One day it was too much; he threw his wife into the well and killed her. It shocked him.

He loved the woman. And if he could do such a thing to someone whom he loves, what could he do to others? Now he was repentant and guilty. A Jaina monk was in the city. This man went to him because he had heard Jaina monks preach non-violence, no anger, "so perhaps he can teach me some way."

The Jaina monk said, "It is simple: renounce life. Without renunciation you cannot get rid of these things. In life, every day your anger will be rubbed against others' anger, your ego will be rubbed against others' egos and you will not find even a moment to relax and be silent. So renounce life. Renouncing life means getting out of all those situations which create trouble so that you can rest at ease and be silent. And I will give you a mantra to chant. You do the mantra."

And you can understand it. The angry type of person is very quick in taking any decision. They can kill. When he killed his wife it was a quick decision, he did not think twice over it. If he had thought twice, he would not have thrown her into the well.

This type of person doesn't think twice. He said, "I am ready right now. Give me the initiation. And I don't like these five stages, I simply want to be at the final stage from this moment."

The Jaina monk was very happy. He was a naked Jaina monk. He was happy because nowadays it is getting very difficult to find new initiates -- there are only twenty-two left. There were thousands in Mahavira's time. Mahavira alone used to move with ten thousand naked monks. He, himself used to move with that company.

Now only twenty-two are left, and when one dies he is not replaced, because it is so arduous. First you have to pass the five stages, and that takes almost your whole life. You have to go on renouncing, and this is the ultimate renunciation: you renounce everything, even clothes. Then you don't touch anything.

"This man is a rare man," thought the Jaina monk. He said "You are a unique person. You want to be initiated in the fifth stage right now?"

He said, "Right now" -- and he dropped his clothes, the same way he had dropped his wife; there was no difference. But that Jaina monk could not see the point. It was so simple. If I had been there I would have said that what he was doing was the same, there was no difference in it. But the Jaina monk was very happy. He initiated the man and gave him the name Shantinath -- Shantinath means "the lord of silence and peace" -- just to remind him that anger had been dropped, violence had been dropped, and that from that day peace had to be his life, silence had to be his vibe.

After twenty years he had become very famous all over the country. A friend from his village came to see him. He was in New Delhi; he was staying in New Delhi because there the great leaders and the great scholars and great people from all over the world are available, so he had made it his place.

Just the same way... Delhi is spread out even further than Bombay. It does not have skyscrapers, so it is not rising vertically, but horizontally it is spreading -- you will need five to six hours to cross from one corner of the city to another.

Delhi has the worst traffic in the world, with all kinds of vehicles: bullock carts, camel carts, elephants, horse and carts, bicycle rickshaws, auto-rickshaws, cars, buses. All the centuries are together on those small streets of old Delhi, which were not made for buses and cars. It takes hours to cross -- you can be stuck anywhere.

You can divide Delhi into many villages very easily, so Shantinath, the Jaina monk, was moving around, and remaining in Delhi. Ambassadors were coming, and it was greatly satisfying to see him, because a Jaina

monk is really a thing worth seeing. Yes, I say a *thing* worth seeing: he is an exhibitionist. In the language of psychology, he is an exhibitionist.

There are a few people who, once in a while, are caught by the police because they exhibit their nudity to somebody on a street corner -- these Jaina monks are exhibiting themselves to crowds of people. They should be behind bars or in mental institutions. They are perfect exhibitionists, and Delhi is the best place.

This friend from Shantinath's village, hearing that his name had become so famous and seeing his photographs in the newspapers, became very interested. He went to Delhi to see him. He was a poor man; it was difficult for him to get there but he borrowed money and managed it. He wanted to see his friend who had become such a great world-famous figure.

As the man entered the temple, Shantinath saw him and immediately recognized him, but it was below him by then to recognize such an ordinary person, so he pretended he did not recognize him. The man could see in his eyes that he had recognized him, and that he was trying to pretend. He went close by and he asked Shantinath, "Sir, can I ask you your name?"

Shantinath said, "Don't you read newspapers? I have never seen such a fool; everybody knows my name.

He said, "I am an ignorant person from a faraway village" -- and he told him the name of the village. "I am just a villager, so forgive me, but please tell me your name."

He said, "My name is Muni Shantinath Deva." Muni is the Jaina word for monk.

The man said, "Shantinath?"

He said, "Yes! Are you in some doubt?"

And the man said, "No, I am not in any doubt, I was just thinking...." He said, "But just one more time because I forgot: What did you say your name was?"

Now Shantinath was enraged. He said, "You did not hear me? You are really an idiot. My name is Shantinath Deva!"

He said, "I will try to remember it. It is so big, and I am such a fool." He went a few feet away and then came back and said, "just one more time."

Shantinath Deva took his staff and said, "You wi]l not understand easily. You will understand only the right language. Come here close to me and I will tell you who I am."

The man said, "I have understood -- there is no need. I understood from the very beginning, just as you have understood from the very beginning. You were pretending, I was pretending. But Shantinath Deva, nothing has changed; only the name is new, your whole personality is the same. I have simply been asking your name and you have taken your staff in your hand. If there was a well nearby you would have thrown me into it instead of your wife."

Nothing changes if you withdraw from life.

Nothing can change.

Life has to be lived to be known.

And if you live life without any inhibition, without any fear....

There is nothing to fear -- it is *your* life.

Life has been given to you to live.

It is a gift of nature to you. It is not a punishment; it is simply a gift from existence.

Rejoice in it, and burn your life's candle from both ends together.

Live as intensely as possible, and the very taste of life will give you the clue why death is not to be feared. Once you have known your life, its fire, you will know that there is no death.

This life that one comes to know by intense living is eternal.

The feeling of its eternity arises simultaneously as you live. The deeper, the more intensely you live, the quicker you feel there is no death.

In my religion death is celebrated because there is no death.

It is only an entry into another life.

We celebrate birth -- people think we are celebrating death -- because there is no death as such because nothing dies, only forms change. Life transmigrates from one form into another; and it should be a moment of rejoicing for all concerned when a person dies, because he is dying only apparently. From our side it feels he is dying; from the other side he is being born.

Yes, he goes out of one house -- and we live in this house so we think he is finished -- but he enters another house immediately. Or he may stay a little longer without a house, but there is no death.

Ninety-nine percent of people are instantly born into another form of life. The higher their consciousness, the higher will be the form; the lower their consciousness, the lower will be the form. It

depends on you, how capable you have become of being aware and responsible. That much responsibility will be given to you by existence -- you deserve it. You have proved yourself worthy of being given a better gift. You used the last gift so beautifully that you deserve a reward.

And it is all automatic. Nobody is deciding there; otherwise He could be bribed, He could be persuaded. You could just cling to His feet and say, "Lord, forgive me. You are a great forgiver, and I am a sinner and nothing, but forgive me."

Omar Khayyam says -- he is a Sufi mystic -- he says, "Don't stop me from sinning. Don't stop me from drinking. Don't stop me from going to women, because your stopping me shows that you doubt God's compassion. I trust in God's compassion." Now, he is saying not to be worried: when you meet God you just hold His feet; harass Him till He forgives you. And it is a single man's monopoly. Nobody is above Him, nobody is going to question Him; He is not answerable to anybody. He will forgive you.

No. It is not a one-man dictatorship: existence is autonomous.

Here, when you put your hand in the fire and it is burned, it is not that some god decides that you, somewhere in existence, are putting your hand in the fire and that now you have to be burned; or, if he sees that you are a saint, then you have to be saved, not burned.... For thousands of years man has believed that if you are telling the truth, fire will not burn you. In many countries the fire test has been prevalent -- to know whether a man is speaking the truth or untruth.

But it is so easy. I can ask you, "What is the time on your watch?" and you say, "Nine:five." And then I tell you, "Put your hand over the candle and we can see whether you are speaking the truth or an untruth." Do you think you won't be burned because it is nine:five? And if you are burned, then what about other things, other great problems where truth is not so easily decided? -- where truth can be in question?

Here there seems no problem, but perhaps there may be a hidden problem; perhaps your watch is slow, or fast -- it is not nine:five, it is only nine -- and you may be burned. Then I can just ask something else: who is sitting by your side? or how many hands do you have? -- even simpler, so no problem arises. Or simply, how much is two plus two? -- and put your hand in the fire....

All these people were so against life that they have forced ugly, inhuman, unscientific things on you in the name of God, telling you that if you are true then God will save you. But you can check on it: there is no God and there is nobody who is going to save you; if you put your hand in the fire, you will be burned. You may be true, you may be untrue; it does not matter at all.

As you come to know life, slowly your awareness grows.

And with awareness growing, you start feeling that you are not the body. You are *in* the body, but you are not the body.

With awareness growing still more, you start feeling that you are not the mind either; you are *in* the mind, but not the mind.

Slowly you are coming to your very center.

And that center is simply awareness, from where you can watch your mind, your emotions, thoughts, body, pain, pleasure -- everything.

But you are simply a watcher, unidentified with anything else that you are watching.

Now this watcher remains watching even in your sleep. The day you can feel your watcher even in your sleep, that day you know: now death is nothing but a longer sleep. For the body it is eternal sleep, but the watcher simply moves forwards, enters into another womb, into another body. And this movement continues, this transmigration of the soul continues till your watchfulness is absolutely pure.

When the flame is without any smoke, then you disappear into the universal, into the existential.

Then you are not going into another house; you don't need any house any more, you have learned the lesson. That was a school: moving from one house to another was moving from one class to another. But one day you graduate -- you become part of existence.

That's why we celebrate, because there is no death. Either the man is going into a new house -- a good time to celebrate -- or the man is going into the eternal existence. That is the best time to celebrate, and the last time to celebrate.

And celebrating death will help you to understand that there is nothing in life to be afraid of

If death is a celebration, then what else can be a cause of fear?

And if you can celebrate death, you have attained a maturity.

It is possible only to those who live life as a rejoicing, a constant celebration. Then death is not the termination, but only a small incident of changing your clothes, your house, your body. But you remain exactly the same forever -- nothing changes in your intrinsic being.

From eternity to eternity you are exactly the same.

From Personality to Individuality

Chapter #13
Chapter title: The new man: intellect in harmony with the heart

11 January 1985 pm in Lao Tzu Grove

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OSHO,
HOW CAN WE BELIEVE THAT THE SOUL EXISTS AFTER DEATH AND TRANSMIGRATES TO ANOTHER FORM OF LIFE, OR DISSOLVES INTO THE UNIVERSE?

I have never asked you to believe in anything.
It is my *experience* that the soul exists after death, that it transmigrates into other forms of life, and finally when there is no more to learn, no question to be answered, no search, no desire -- when that ultimate point of absolute contentment, fulfillment, enlightenment arises -- then the soul simply dissolves into existence.

To transmigrate you need to have a desire to live, a desire to be fulfilled; that's a basic necessity.

It is not *you* who go on being born again and again; it is your desire that goes on and on, never being fulfilled. You are simply following your desire like a shadow.

I have not said that you have to believe it. I would, rather, like you to be skeptical about it, to doubt it, and to enquire into it. I am simply provoking you into an enquiry, not into a faith.
My religion is not a faith.
It is an enquiry into the ultimate truth.

So whatsoever I say, the basic reason behind it is always to inspire you -- not to believe in a dogma, but to go on in search.
If I say the soul exists after death, it is only a hypothesis for you.
For me this is an experience.
I don't believe in it:
I know it, and I will tell you how I know it.

When I say that the soul finally dissolves into the universe, it is not a hope for me.
I know it; it has happened.
I am no longer separate from existence.

As far as I am concerned I do not exist at all as an individual entity. I have not been there for many years. But I am not saying to you to believe it.
Again I am provoking you, challenging you to enquire.

Perhaps I am wrong -- I am not an infallible pope, I don't have any divine authority to impose a belief on you; I hold no power, and I am not in any way programming you. I am simply trying to create a longing in you. It is sleeping, dormant. I am trying to wake it up so that you start enquiring.

The people who say to you to believe and to have faith are the people who themselves do not believe and do not have faith. Because I know what I am saying to you is my experience, I can challenge you to

doubt, to be skeptical, to try in every possible way to prove that it is wrong -- because I know you cannot prove it wrong. The more you try to enquire, the more you will become convinced of the fact.

I am not saying that you *have* to become convinced, I am saying you *will* become convinced. Even against your own mind, in spite of your whole doubting, skepticism, enquiry, when the truth comes as a revelation, all doubts, all disbeliefs, simply disappear like shadows You have brought light in, the shadows start disappearing; they never existed.

So only the man who knows can have the guts to say to you, "Doubt me, question me."

There is one question that a sannyasin has asked: "Osho, before, you used to talk about the beautiful way of trust, love, the way of the heart. Now your emphasis seems to be more on reason, questioning, skepticism, intelligence. Has your work changed or is it a new phase of your work?"

No, it is not a new phase, it is just the other side of the first. I was teaching about trust because you had come from a world which knows nothing of trust. You had come from a world which has trained you intellectually and tried to deny you the existence of your own heart, to deny that feeling is also a way of knowing.

I was talking about trust so that I could open the new door of the heart. Without opening the door of the heart I cannot say to you, "Doubt, be skeptical," because then I am sending you on a dangerous path which leads nowhere. It is a little complex but try to understand.

A man who knows nothing about feeling, nothing about trust, who has never experienced anything like love -- his heart has never jumped with joy, danced with joy in someone's presence -- that man can go on doubting, but he will not find the answer because his doubt will be very shallow. He will not trust his own doubt. His enquiry will be just so-so. He will not trust his own enquiry -- he knows nothing of trust.

Enquiry will need trust because you will be going into the unknown. It will demand tremendous trust and courage because you are moving away from the conventional and the traditional; you are moving away from the crowd. You are going into the open sea, and you don't know whether the other, further shore exists at all.

I could not send you into such an enquiry without preparing you to have trust. It will look contradictory, but what can I do? -- this is how life is.

Only a man of great trust is capable of great doubt.
A man of little trust can only doubt a little.
A man of no trust can only pretend that he doubts.
He cannot doubt.
The depth comes through trust -- and it is a risk.

Before I send you into the uncharted sea, I have to prepare you for this immense journey on which you will have to go alone -- but I can lead you up to the boat. That's what I was trying to teach you -- about the beauty of trust, the ecstasy of the way of the heart -- so when you go into the open ocean of reality you will have courage enough to keep on going. Whatever happens you will have trust enough in yourself

Just see it: if you trust me -- how can you trust me if you don't trust yourself? It is impossible. If you doubt yourself how can you trust me? It is -- you who are going to trust me, and you don't trust yourself -- how can you trust your trust?

It is absolutely necessary that the heart should be opened before intellect can be transformed into intelligence. That's the difference between intellect and intelligence.

Intelligence is intellect in tune with your heart.
The heart knows how to trust.
The intellect knows how to seek and search.

There is an old Eastern story: Two beggars used to live outside a village. One was blind and one had no legs. One day the forest near the village where these beggars used to live caught fire. They were competitors of course -- in the same profession, begging from the same people -- and they were continually angry with each other. They were enemies, not friends.

People in the same profession cannot be friends. It is very difficult because it is a question of competition, clients -- you take away somebody's client. Beggars label their clients: "Remember that this is my man; don't you bother him." You don't know to which beggar you belong, who the beggar is in whose possession you are, but some beggar on the street has possessed you. He may have fought and won the battle and now you are his possession.

I used to see a beggar near the university; one day I found him in the market. He was constantly there, near the university, because young people are more generous; older people slowly become more miserly,

more afraid. Death is coming close by; now money seems to be the only thing that can help. And if they have money then others may help also; if they don't have money, even their own sons, their own daughters, won't bother about them. Young people can be spendthrifts. They are young, they can earn; life is there, a long life ahead.

He was a rich beggar because the university students.... In India a student reaches university only if he comes from a rich family, otherwise it is a struggle. A few poor people also get there but it is painful, arduous. I was also from a poor family. The whole night I was working as an editor of a newspaper, and in the day I went to the university. For years I could not sleep more than three or four hours -- whenever I could find time in the day or in the night.

So this beggar was very strong. No other beggar could enter the university street; even entry was banned. Everybody knew to whom the university belonged -- to that beggar! One day suddenly I saw a young man; the old man was not there. I asked him, "What happened? Where is the old man?"

He said, "He is my father-in-law. He has given the university to me as a gift." Now, the university did not know that the ownership had changed, that somebody else was now the owner. The young man said, "i have married his girl."

In India a dowry is given when you marry somebody's daughter. It is not just that you marry the daughter: your father-in-law has to give you, if he is very rich, a car, a bungalow; if not very rich then at least a scooter; if not that, then at least a bicycle. But he has to give something or other -- a radio, a transistor set, a television -- and some cash. If he is really rich then he gives you an opportunity to go abroad, to study, to become a more educated person, a doctor, an engineer -- and he will pay for it.

This beggar's daughter had got married and as her dowry the young man had been given the whole university. He said, "From today this street and this university belong to me. And my father-in-law has shown me who my clients are."

I saw the old man in the marketplace so I said to him, "Great! You have done well in giving a dowry."

"Yes," he said, "I had only one daughter and I wanted to do something for my son-in-law. I have given him the best place to beg. Now I am here trying again to arrange my monopoly in the market. It is a very tough job here because there are so many beggars, senior ones who have already taken possession of clients. But there is nothing to be worried about. I will manage; I will throw out a few beggars from here" -- and certainly he did.

So when the forest was on fire those two beggars thought for a moment. They were enemies, not even on speaking terms, but this was an emergency. The blind man said to the man who had no legs, "Now the only way to escape is that you sit on my shoulders; use my legs and I will use your eyes. That's the only way we can save ourselves."

It was immediately understood. There was no problem. The man without legs could not get out; it was impossible for him to cross the forest -- it was all on fire. He would have moved a little bit but that would not help: an exit, and a very quick exit, was needed. The blind man also was certain that he could not get out. He did not know where the fire was, where the road was, and where the trees were burning, and where they were not: a blind man, he would get lost. But both were intelligent people; they dropped their enmity, became friends and saved their lives.

This is an Eastern fable. And this is about your intellect and your heart. It has nothing to do with beggars, it has something to do with you. It has nothing to do with the forest on fire, it has something to do with you -- because *you* are on fire. Each moment you are burning, suffering, in misery, anguish. Alone your intellect is blind. It has legs, it can run fast, it can move fast, but because it is blind it cannot choose the right direction in which to go. And it is bound to be continually stumbling, falling, hurting itself and feeling life meaningless. That's what the intellectuals of the whole world are saying: "Life is meaningless."

The reason why life seems to them meaningless is that the blind intellect is trying to see the light. It is impossible.

There is a heart within you which sees, which feels, but which has no legs; it cannot run.

It remains where it is, beating, waiting: someday intellect will understand and will be able to use the heart's eyes.

When I say the word trust
I mean the eyes of the heart.
And when I say doubt
I mean the legs of your intellect.

Both together can come out of the fire; there is no problem at all. But remember, the intellect has to accept the heart above its shoulders. It has to. The heart has no legs, only eyes, and intellect has to listen to the heart and follow its directions.

In the hands of the heart the intellect becomes intelligent. It is a transformation, a total transformation of energy. Then the person does not become an intellectual, he simply becomes wise.

Wisdom comes through the meeting of the heart and the intellect.

And once you have learned the art of how to create a synchronicity between your heartbeats and the workings of your intellect, you have the whole secret in your hands, the master key to open all the mysteries.

I could have taught you doubt, but that would have changed you into intellectuals. I would have defeated my purpose and I would have destroyed your life. And there is no contradiction in what I am doing. First I had to teach you the way of the heart because I wanted you to understand that heart is higher than your intellect. I had to deny intellect completely so you forgot all your doubting and skepticism that you acquired from your schools, colleges, universities -- which know nothing of the heart, which depend only on the intellect. They create the intelligentsia.

Even their greatest intellectuals, like Bertrand Russell, Jean-Paul Sartre, Martin Heidegger -- they are great intellectuals... but poor, blind; they know nothing. They have immense knowledgeability, but they know nothing. They have not experienced anything at all, because experience is something that happens through the heart.

The intellect can take the heart into that space where experience happens.

The intellect cannot experience it.

The experiencer will be the heart.

But the intellect can be a good vehicle.

If the reins are in the hands of the heart, then the horse of intellect is of tremendous beauty. And this is the harmony which creates a real, authentic seeker.

It was a problem for me: from where to begin? I had to begin somewhere; either I had to begin with doubt or I had to begin with trust. I contemplated and weighed both for years. And you cannot teach both together; it will simply confuse people. The best is to teach one first and then the second. Even then it creates trouble. The question is there, that these two things seem to be contradictory. They are not.

Is the friendship of the blind beggar and the beggar without legs contradictory? What can be more harmonious? Two people functioning like one person -- what can be more harmonious? Eyes belong to somebody, legs belong to somebody else; but eyes and legs belonging to two different people are functioning as if they belong to one person.

I would have loved to start with doubt because that is easier; you are already trained in it. That's what J. Krishnamurti has been doing all his life, and has proved an absolute failure. And now there is no possibility for him to change his way of working. Ninety years of continual teaching of doubt, skepticism, intellect, reason.... He has worked hard; one feels sad for him, but all that he has been able to create are doubting Thomases all around the world.

Those doubting Thomases are blind, and perhaps J. Krishnamurti also cannot see clearly. He is not blind, but his heart is not on top of his intellect; his intellect is sitting on top of his heart. He has not moved anywhere either: whatever he was saying in 1925 he is saying in 1985 -- the same.

Just now Sheela was telling me that one of my sannyasins, Deeksha, went to see Krishnamurti in England. At first he was not ready to see her, but Deeksha is not the type to leave anybody so easily. She pestered him, and she wouldn't leave; finally, poor Krishnamurti had to encounter Deeksha.

But the first thing she did, she should not have done. She wanted to take over J. Krishnamurti's kitchen -- it was a good idea, she is a perfectly good cook -- but what she did wrong was that she mentioned she had been with me. That was not the right certificate to produce. That was not the right qualification; that was absolutely the wrong qualification, the wrong certificate.

If she had asked me I would have told her how to approach J. Krishnamurti: at least don't mention my name, ever, because my working is totally opposite to his. And he immediately gets enraged.... The moment she mentioned my name -- you cannot believe that a man like J. Krishnamurti would say such a thing -- he said, "Yes, Osho was enlightened, but now he is no longer."

Now this is something great! Nobody has ever heard that somebody who has been enlightened can also become unenlightened. Nobody can fall from there because there is nothing to fall, nowhere to fall, nobody to fall; not a single ingredient exists. Where can you fall? The whole universe is in you, and you are in the

whole universe. Where can you fall? -- there is no other space. And who can fall? -- because the one who could fall has fallen long ago: it is his fall that makes enlightenment possible.
A person exists before enlightenment, not after enlightenment.
After enlightenment, enlightenment exists.
No person, no ego, no "In -- so who can fall?
That is one of the impossible things in existence: to fall from enlightenment.

Yes, one man has been doing it, and that is one of my sannyasins, Gunakar; Germans can do impossible things. He has many times become enlightened. He declares *himself* enlightened: he cannot wait. He used to become enlightened and then he would write, trying to show his enlightenment in the letter -- and it was all rubbish.

He wrote to all the government heads of the whole world; he wrote letters to all the members of UNO declaring his enlightenment. And in those letters it was all rubbish, but he was advising everybody. I asked him to come so that I could see his enlightenment. He came, very nervous, and as he sat down in front of me, I said, "now become unenlightened again!"

So he said, "If you say so, Osho, then.... In fact I was so impatient: I want to become enlightened."

I said, "It is perfectly good that you want to become enlightened, but you need not declare your enlightenment without becoming enlightened. When you become enlightened, you will be recognized. I will write a letter to *you*, you need not write a letter to me. Just wait!"
So he would say, "Okay, so I am not enlightened."

This has happened three or four times. Since I came to America he has not come here because he does not want to become unenlightened again. But this is the only case in the whole history of humanity. Gunakar is unique! Otherwise, once a person becomes enlightened he is no more.

Now, Krishnamurti saying to Deeksha, "Osho *was* enlightened; now, since he moved to America, he is no longer" -- that too is strange. Krishnamurti *lives* in America; his whole life he has lived in America or in England, but his home base is America. I have been here only three years, and I have become unenlightened in three years. What to say about him? He has been here his whole life, almost eighty years -- at least twenty-five times longer. He *must* have become unenlightened! And how can America make a person unenlightened? Yes, it is possible that if you are a born Oregonian you may never become enlightened; that is possible, I don't see much hope. But even Oregon cannot do this miracle: make an enlightened person unenlightened.

But Krishnamurti is really angry with me. I simply laugh at the poor old fellow. He is nice, but why does he get so angry? And only with me? There are so many gurus around the world, and he is not angry with any of them, so why with me?

The reason is very clear, but perhaps not so clear to him. The reason is clear: what he has been trying to do and has been constantly failing to do, I have managed in a very short period. It is a professional.... The same profession -- either of beggars or of Masters, it makes no difference. He has no clients, and I have so many clients that I go on chopping and dropping and somehow sorting out the wrong ones.

He has been looking for people like you, but he cannot find them because of his own strategy. He has chosen doubt as the first step -- that's where he missed. The first step he missed.
I have chosen trust as the first step.
And once you have felt the taste of trust then doubt is impotent.
Doubt cannot destroy your trust.
Doubt will destroy your beliefs:
They need to be destroyed.
Doubt will destroy all that is not authentic:
That needs to be destroyed.
What doubt cannot destroy is trust.

When doubt comes face to face with authentic trust, then doubt accepts the trust -- its eyes, its way of feeling -- as higher than itself It is so dear, there is no other possibility.

Your doubt bows down to your trust, and a friendship happens in you. Your heart is the master, your intellect becomes the servant.

And that's what I mean by intelligence. It is intelligence which will ultimately become enlightenment.

So I started with trust because I wanted people who can take the risk of trusting, who are confident enough to take the risk.

Trust is risky, doubt is not risky. Doubt is really trying to defend you; it is a defense measure so that you

are not cheated, you are not exploited, so that somebody does not befool you, you don't fall into the hands of a con man. Doubt simply prevents you from being cheated. But if you don't have anything, and doubt goes on protecting you, what is the point of it all? It is like a man who goes on guarding his safe and knows perfectly well that there is nothing in it. Then what are you guarding? Have a good sleep, because there is nothing! What do you have that can be exploited?

Yes, a man of trust has something:

He has a throbbing, living, feeling heart.

He has a treasure house.

Now doubt can be put on guard.

First I tried to create the treasure in you:

Now I am telling you that you need a guard. You have something to lose, and you should be alert.

There is no contradiction at all. Only for intellectuals will it seem that there is a contradiction; for intelligent people it will be immediately clear that there is a synchronicity. I may look mad -- one day teaching you trust, another day starting to teach you about doubt -- but my madness has a method in it. It is not just madness, but madness with a method.

I don't say to you, "Believe me;" I say to you, "Take this hypothesis" -- and now I *can* say to you, "Take this hypothesis..." because this much trust you have in me. I am not asking for a belief or faith, I am simply saying, "I know something which I cannot make you know; I know something which I cannot even express to you. But I can give you a hypothesis just to begin with, so that you can enquire."

When I say the soul transmigrates, to me it is an experience: I remember my past lives. I have transmigrated; there is no question of doubt for me, but I am not saying for you to believe it. What I am conspiring is to make you interested in this strange enquiry into past lives. If I can know my past lives -- because they are all imprinted in the unconscious, nothing is ever lost -- you can descend the staircase and go into *your* unconscious, and you can start knowing about your past lives. When you know, there is no need to believe -- because then you *know*. When you don't know, never believe, because if you believe you will never know.

So belief is not needed at any stage of life.

When you are ignorant, belief is not needed; it is very dangerous, because if you start believing then who is going to enquire?

Belief stops enquiry, kills enquiry.

And when you know something, it will be simply foolish to believe in it. What will be the point of believing? -- you know. You don't believe in the sun, you don't believe in the roses -- you know. You believe in God because you DON'T know. You believe in the soul because you don't know.

I am trying to destroy a]l unnecessary hypotheses, so you are not diverted; then you can move into an enquiry for God. One thing is certain: if God wants to meet you, He will look for you. In this vast universe you should not be so insane that you can search for God.

Man has reached only up to the moon. That too is not very far; it is the nearest planet. The nearest star is four light years away. If someday we can invent -- it is impossible but just for argument's sake -- if someday we can invent a vehicle, a rocket, which moves with the same speed as light, then we will reach the nearest star in four years. That is a one-way journey; the return journey means eight years. In the first place the problem is the speed, because at the speed of light everything becomes light. No matter what metal is used, at that speed everything is transformed into light -- just as at a certain speed in air fire is created.

In olden times in India, and even today -- in my childhood I have seen it in my village -- people who smoked used to carry two stones, the white stones which are available on the shore of any river. They would put a little cotton between those two stones and rub the cotton between them; that rubbing would create fire, the cotton would burn up. That was perhaps the most primitive lighter. Perhaps they are still doing it. I have not been to my village for many years -- they must be still doing it. Who will bother about a modern lighter? -- you need petrol and you need this and you need that. Those poor people can just get two stones from anywhere, and carry those stones with them. It is the simplest and cheapest way, and they can create fire anywhere.

I have seen people creating fire by rubbing two bamboos together. In the aboriginal state of Bastar in India there seems to be perhaps an even more primitive method: by rubbing dry wood together fire is created. That is how forests catch on fire, because in strong winds trees rub against each other and their rubbing creates fire. Just the other day I was telling you that meteorites fall from the sky and burn up. You see a star falling: it is a stone burning because its speed creates great friction with the air. The friction at that

speed creates fire.

Light travels at the ultimate speed. At that speed everything is going to turn into light: the vehicle, the passengers, everybody. You won't reach the nearest star in four years. And if we move at the same speed -- the way we have gone to the moon -- it will take perhaps thousands of years, one way; a round trip, thousands more. The people you left behind when you left the earth, you will not find on your return -- nobody at all. In those years all those people have gone; generations have passed.... When you come back you will not be able to recognize a single face. And the hazards of such a long journey....

Even the hazards of the journey to the moon were tremendous, anything could have gone wrong; but it was only a question of a very short time. Still things were going wrong: machines, after all, are machines. -- And there you don't have a workshop and mechanics, engineers and scientists. They are all here on the earth with remote controls, and those remote controls sometimes just don't work. To depend completely on machines for all those years seems to be impossible.

And one thing more: God is not on that star, because that is the nearest star. If He wants to avoid man He has so many stars, so far away -- stars for which the earth has never existed. Their distance is such that if on the day the earth came into existence their light started traveling towards the earth, by the time that light reaches the earth, the earth will be gone. The distance is such that your earth's few million years of life are not enough for the light to reach here. And there are stars further away than that.

If God wants to meet you, the only way is for Him to look for you; and He has not bothered at all. It is man who is bothering about God by looking above. It was good in Jesus' time to look above because it was thought that the stars were very close by, just lamps for the night that God has created to give you some light. The world was very small, the stars were very close. Now we know that they are not lamps created to give you light, and that there are millions of stars, expanding continuously with the same speed as light. The universe is an expanding universe.

If God wants to meet you it is up to Him -- but I don't think He is interested.

You unnecessarily get involved in a search for God. All that you will end up with will be your own hallucination, your own imagination.

That's why I want to drop all unnecessary hypotheses, so you can focus yourself on the most necessary hypothesis -- and that is your being, your soul.

Please first find yourself, then try to find God; otherwise you will not even be able to introduce yourself: Who are you? If by chance, by accident, somewhere you come across Him, and He asks, "Who are you?" you won't be able to answer Him; you don't know. Your name will not work, your religion will not work, your degrees will not work; because you are not your name, you are not your degrees and you are not your profession. He will not ask, "Are you a doctor or an engineer or a plumber?" He will ask, "Who are you? Engineering may be your education -- forget about it! Just tell me who *you* are." And you don't know. This is the basic question.

I say to you, you *are*; but don't believe me, just take it as a hypothesis.

That's why I needed first your trust, a little trust: the trust that this man is not going to give you a wrong hypothesis. This much trust -- I am not asking much.

Jesus and Krishna asked for total surrender. I am just asking for a very simple thing, a thing that any scientist will ask of you: "This is the hypothesis -- work on it." You cannot doubt a hypothesis, remember, because a hypothesis is not a belief so the question of doubt does not arise.

A hypothesis means something temporarily assumed to help you enquire. And once you find, you can see whether the hypothesis was right or wrong. You can put your experience against the hypothesis and judge. And if this hypothesis has given you the experience, then the hypothesis was right. If the hypothesis just leads you into a desert land, and no oasis ever appears, then drop that hypothesis -- and the sooner the better. Find something better. But I tell you I have found it.

In a Master you need only hypothetical trust, not a total surrender. How can you surrender totally?

I sometimes feel simply surprised that Krishna told Arjuna, "Surrender to me totally." Now, if Arjuna is asking a thousand and one questions about everything, is it possible for him to surrender totally? And for Krishna to ask Arjuna, who is continually doubting everything that Krishna is saying and raising question upon question -- to tell him, "Just surrender totally to me"....

Do you think it is a child's game? How can this man surrender? And Arjuna was a great intellectual: all the questions that he has raised before Krishna are relevant. And all the answers that Krishna had given to him are just to explain *away* his question, not to explain. There is no way to explain, he is simply trying to explain them away. But Arjuna is insistent: Krishna tries to escape from one question, Arjuna brings

another. This goes on and on, and in the middle of it, Krishna suddenly asks, "You just surrender to me, and leave everything to me."

I am surprised by Krishna's demand, and that too of an intellectual like Arjuna. Can't he see that this man is not a gullible type? And even if you can find a gullible type -- a man who cannot live totally, cannot do anything totally, can he be expected to surrender totally? Moreover, can surrender be an act on the part of the disciple?

One young man used to come to me; he was a very gullible, believing, devotional type. The situation between me and him was just the reverse of that between Krishna and Arjuna. He would just hold my legs and sit on the floor; and he would say, "Accept me. I want to surrender totally to you."

Once I said, "You want to surrender totally to me, but I don't want your surrender! Are you going to force your surrender upon me? What am I going to do with your surrender? -- I don't need it. You may need it somewhere else; don't waste it totally. Save it for some emergency. Somewhere somebody may demand surrender with a gun, then what will you do? You will say,'I don't have any surrender left, I have surrendered all to one person.' You will be in danger -- you keep it."

He said, "You are strange. Every master asks,'Surrender.' And I come to you; I believe in you, and I *want* to surrender."

I said, "Listen, today you have come to surrender; tomorrow you can come and say,'Give my surrender back.' I will unnecessarily have to take care of your surrender so that it is not lost. I may put it somewhere, and one day you may appear and suddenly ask,'Give my surrender back.'"

He said, "You are joking."

I said, "I am not joking! If *you* are surrendering, *you* have the right to take it back. *you* are the master, I am not the master. You are surrendering to me -- who is the master? It is *your* act, I am simply outside your act. I am not doing anything, you are doing it -- but tomorrow you can cancel it. You can find a better master; you can find some fault in me, and you can take your surrender back."

I said, "I don't ask anything from you. I don't need your surrender, all I need is a hypothetical trust. Do what I say; it may prove right, it may prove wrong. So there is no need to trust me, just do it with a'perhaps.' I have no interest in deceiving you. By your sitting in silence, meditating, I am not going to gain anything. So let it be clear that I am not going to gain anything by your sitting in silence, by your becoming enlightened; I am not going to have any share in it.

"So just hypothetically.... And why should I send you in the wrong direction? I have no investment. I am not a priest, I don't live on any priesthood. How in the world, for what reason would I misguide you? So just hypothetically, that's enough. More than that I don't want, because more than that is dangerous. Today you say,'I surrender totally,' and then you think you need not do anything. What else can you do? -- you have done all, you have surrendered totally."

Krishna is asking Arjuna to "surrender totally, and I will take care of you." This is certainly destroying the other person's independence, individuality, his freedom to enquire; you are completely killing the person spiritually. But this has been the way of all the religions. Hence, you see some contradiction between trust and doubt. There is none.

I have taught you trust and the way of the heart so that your heart is open, available; your eyes are there. Now I have to train your intellect. Before I leave I have to complete my work. I have to train your intellect, sharpen it. I have to teach you doubt, because doubt is not a simple thing.

Doubt needs great courage because you will be doubting everything possible. You will be surrounded by all kinds of doubts. All consoling beliefs will be taken away, beliefs which gave you a certain confidence, a certain stability, a certain feeling that you belong to a big tradition, a well-respected religion of holy scriptures, messiahs, representatives of God. You had all these things surrounding you. They gave you a cozy feeling that you are not alone. I am trying to do just this: cut away everything that gives you a false, cozy feeling and that keeps you dozing all your life.

Belief is the opium which all the religions have been giving you in good doses.

I am trying to destroy your addiction to the opium.

My whole effort is to leave you alone.

Yes, you will feel fear, you will feel a certain trembling, you will feel all is lost; but this is just in the beginning. A little patience -- it is a passing phase. Soon you will feel a tremendous energy arising in you which would have never arisen in the crowd, with its beliefs, because there was no need: you were spoon-fed; there was no need for you to think about your food on your own.

I am taking every consolation, every comfort -- I mean spiritually -- so you are completely alone in your

being.
And then take the hypothesis:
Meditate, be silent, just watch yourself

Somebody has asked, "How can we be certain that the watcher is not part of the mind?" It is a relevant question but only intellectual. It is not out of meditation, because in his question the man is bringing in three things, of which he is not aware: the mind, the watcher -- and who is this third who is thinking whether the mind and the watcher are one thing? There is a third entity which is raising the question.

I say to you: the watcher, your watcher, is part of your mind. And not only that, the second watcher behind it is also part of your mind.

When you realize silent watching you don't see any mind anywhere; all thoughts stop. That is the beauty and the revolution of the watcher: when you are in a watching state there is nothing to be watched.

This is the trouble: when there is everything to watch, the watcher is not there; when the watcher comes in, there is nothing to watch. Only one can exist, both cannot exist together. The presence of the watcher simply disperses the mind; it is no longer needed. It was just functioning because the watcher was absent.

Gurdjieff used to tell a story: A very, rich man went on a pilgrimage. He had many servants and a very, big palace where he lived alone with all these servants. He called all the servants and told them, "One by one, by rotation, you have to be on guard. I don't know how much time I am going to take, it may be many years; the journey is long, the pilgrimage is hazardous. I may come back, I may not come back, but the palace, the garden, everything has to be present as it is."
They said, "Of course. Whatsoever you say we will do."

The man went away. Months passed, years passed. By and by the servants started completely forgetting that they were servants because the master had been gone so long. Man's memory is not that long, and there are things which one does not really want to remember. One's being a slave and somebody being the master who wants to remember that?

Each servant had to guard the palace in rotation, and when each servant was guarding, he would pretend that he was the master. Anybody coming to the palace or passing by would ask, "Whose palace is this?" The servant would answer, "It is my palace, my garden. Don't you like it?"

This was happening with all the guards. Years passed; the guards completely forgot about the master and that he was going to return. "By now he must be dead, something must have happened. And it is good that we got rid of that fellow -- now we are the masters." They declared to the whole town, "We are the masters" -- and the town had also forgotten the master. It was long before -- only old people remembered that somebody had been there, but it was only very vaguely. When he went, where he went, and what happened to him, nobody was aware.

But one day, the master appeared; he knocked on the door. The slaves looked at him and suddenly fell at his feet: "Master, you are back!"
He said, "I told you I would come back, even though it may take a long time."

They said, "Forgive us, because the city people will say we have committed a crime against you. We had forgotten you completely, and we enjoyed being the master so much that we declared that we were the masters -- and the city believes that we are the masters."

Gurdjieff used to tell this story, saying that the same is the case with the watcher. The watcher is absent; the mind -- which is just a slave -- is pretending to be the master. And it is not a question of a few years -- for millions of years the master has been absent. Perhaps the master has never been home; there is no question that he had gone, because once he arrives he never goes. So your thoughts, and the combination of thoughts which you call your mind, certainly, confidently believe that they are the master.
Just tn, to watch your thoughts.

Remember one thing: Thought itself cannot watch another thought -- that is impossible. A thought cannot become a watcher of another thought; so when in your mind the thought arises, "I am watching," you have missed, because it is a thought. When the watcher is there you will not even have the idea of "Aha! Got it!" Lost it! You were just on the verge of getting it and Werner Erhard entered, and EST finished everything: "Got it!" Even that much, just two words, is enough; the mind is back.

It is always the mind that gets it, or does not get it; the watcher simply watches. No idea is formed, just absolute silence prevails. And in that moment is the seeing, knowing, experiencing -- without any thought. Can't you experience anything without any thought? You will have to learn, because mind has been trained for centuries just to think every experience in words.

You see a beautiful roseflower: immediately the mind says, "How beautiful!" You may not say it aloud,

you are not that insane, but silently you will say, "How beautiful!" But in saying it, you miss the experience of the beauty of the flower.

The moment you said, "How beautiful!" you went far away from the flower. You have already compared it with your past experiences of the flower. And remember, your past experiences must have been just like this: they were not experiences because those times also you would have missed in the same way, by saying, "How beautiful!" You have always been missing the train!

Standing by the side of a roseflower, just stand there. Can't you keep for a few seconds just a watching state of consciousness, with no interference of words -- beautiful, ugly, red, yellow? No, just stand by the side -- and it is not difficult; it needs just a little knack, and you can practice it anytime, doing anything. Just don't allow words to come in between you and what is happening.

Once this knack is learned... the same is the situation inside. Of course, the inside experience is inexpressible, and tremendously more vast and profound than the beauty of a roseflower or the beauty of a sunset; but what you have to do is the same. Just relish it, drown in it, and if for a few seconds....

It has been counted exactly by one person, and that is Mahavira -- and I agree with him because I have counted it also: it is exactly forty-eight seconds. If you can manage this state of watching without any word interfering for forty-eight seconds -- I am not asking much, not even a whole minute, twelve seconds less. It is something of a law of existence that within forty-eight seconds the experience is complete. Then nobody can take it from you, you cannot fall from it. You can come to America, you can come to Oregon -- you cannot fall from it.

I really enjoyed it when Sheela told me that J.Krishnamurti thinks that I have lost my enlightenment. He must be furious! He cannot be joking, that much is certain. He is not a man to be non-serious, no; he is continually serious. He must have been serious. But what is troubling him? -- he started with the wrong step. That is not my fault. If you get out of your bed with the wrong foot, what can I do? It is your bed and your foot, and you go on doing that for eighty years; I have nothing to do with it!

I was also in a dilemma in the beginning, but sometimes things which are not appreciated prove tremendously helpful. My laziness proved tremendously helpful. I went on sitting on my bed, figuring out which foot to put down first. I would have waited there my whole life.

For almost seven years I never told anybody, "I am no longer part of you." Yes, a few people came to suspect -- those who had the experience. One was Magga Baba, a very poor man, a beggar. He was the first to take hold of me -- with both his hands he shook me -- and he said, "You cannot befool me!"

I said, "i have not done anything."

He said, "You haven't *done* anything, that is true, but you have been someplace which you are hiding."

I said, "That's true, but please don't tell anybody because I don't want any harassment. I will get out of the bed, but I have not yet decided which foot is the right one to get out with."

I am a lazy man, bone lazy. My physician, Doctor Devaraj, wants to give me Vitamin D because I am bone lazy. Calcium is missing he thinks -- perhaps! But it has been tremendous; it is good that it was missing. If I had jumped out of bed, I would have been in the same mess as J. Krishnamurti. I got out of bed only when I had figured out everything completely. And since that moment I have been moving with every step calculated.

First I taught you about trust, the heart, feeling, love; and now I am teaching you about doubt, skepticism, reason, intellect, because I would like you to be a *whole* man. You can be completely satisfied with trusting, with the heart, but you will not be a whole man.

I would not call Mira a whole person, I would not call Ramakrishna a whole person. They are beautiful, but the intellect is missing; it is all heart. It is too much sugar, it creates diabetes. I am diabetic. Too much of the heart, too much sweetness, and you suffer from diabetes -- and I don't want any of you to suffer from diabetes. Yes, just living by the heart you will have spiritual diabetes. Intellect is salty, spicy; it is not all sugar.

I would like you to enjoy the wholeness of your being, when your body, your heart, your intellect all fall in tune. I have called that the new man -- Zorba the Buddha.

From Personality to Individuality

Chapter #14
Chapter title: The only hope: the enlightenment of humanity

12 January 1985 pm in Lao Tzu Grove

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OSHO,
WOULDN'T IT HAVE BEEN MUCH EASIER FOR YOU TO WORK WITHOUT BEING ASSOCIATED WITH THE WORD RELIGION? WHAT IS THE SECRET BEHIND YOUR CHOOSING TO DO IT THIS WAY?

I would have loved not to be associated in any way with the word religion.
The whole history of religion simply stinks. It is ugly, and it shows the degradation of man, his inhumanity, and all that is evil. And this is not about any one single religion, it is the same story repeated by all the religions of the world: man exploiting man in the name of God. I still feel uneasy being associated with the word religion. But there are a few problems: in life sometimes one has to choose things that one hates.

In my youth I was known in the university as an atheist, irreligious, against all moral systems. That was my stand, and that is still my stand. I have not changed even an inch; my position is exactly the same. But being known as an atheist, irreligious, amoral, became a problem. It was difficult to communicate with people, almost impossible to bridge any kind of relationship with people. In my communing with people, those words -- atheist, irreligious, amoral -- functioned like impenetrable walls. I would have remained so -- for me there was no problem -- but I saw that it was impossible to spread my experience, to share.

The moment people heard that I am an atheist, irreligious, amoral, they were completely closed. That I don't believe in any God, that I don't believe in any heaven and hell was enough for them to withdraw from me. Even very educated people -- because I was a professor in the university, and I was surrounded by hundreds of professors, research scholars, intelligent, educated people -- simply avoided me because they had no courage to defend what they believed; they had no argument for themselves.

And I was continually arguing on street corners, in the university, in the PANWALLAH'S shop -- anywhere that I could get hold of somebody. I would hammer religion and try to clean people completely of all this nonsense. But the total result was that I became like an island; nobody even wanted to talk with me, because even to say hello to me was dangerous: where would it lead? Finally I had to change my strategy.

I became aware that, strangely, the people who were interested in the search for truth had got involved in religions. Because they thought me irreligious, I could not commune with them; and they were the people who would be really interested to know. They were the people who would be ready to travel with me to unknown spaces. But they were already involved in some religion, in some sect, in some philosophy; and just their thinking of me as irreligious, atheistic, became a barrier. And those were the people that I had to seek out.

There were people who were not involved in religions but they were not seekers at all. They were just interested in the trivia of life: earning more money, being a great leader -- a politician, a prime minister, a president. Their interests were very mundane. They were no use to me. And they were also not interested in what I had to offer to them because it was not their interest at all.

The man who wants to become the prime minister of the country is not interested in finding the truth. If

truth and the prime ministership are both presented to him, he will choose the prime ministership. He will say about truth, "There is no hurry. We can do that -- the whole of eternity is available -- but the opportunity of the prime ministership may or may not come again. It rarely comes, and only to very very rare people, once in a while. Truth is everybody's nature, so any day we can find that. First let us do that which is momentary, temporal, fleeting. This beautiful dream may not happen again. Reality is not going anywhere, but this dream is fleeting."

Their interest was in dreaming, imagination. They were not my people, and communication with them was also impossible because our interests were diametrically opposite. I tried hard but these people were not interested in religion, not interested in truth, not interested in anything that is significant.

The people who *were* interested were either Christians, or Hindus, Mohammedans, Jainas, Buddhists: they were already following some ideology, some religion. Then it was obvious to me that I would have to play the game of being religious; there was no other way. Only then could I find people who were authentic seekers.

I hate the word religion, I have always hated it, but I had to talk about religion. But what I was talking about under the cover of religion was not the same as people understood by religion. Now, this was simply a strategy. I was using their words -- God, religion, liberation, moksha -- and I was giving them my meaning. In this way I could start finding people; and people started coming to me.

It took a few years for me to change my image in people's eyes. But people only listen to words, they don't understand meanings: people only understand what you sag they don't understand what is conveyed unsaid. So I used their own weapons against themselves. I commented on religious books, and gave a meaning that was totally mine.

I would have said the same thing without commenting -- it would have been far easier because then I would have been directly speaking to you. There was no need to drag in Krishna, Mahavira, and Jesus, and then make them say what they had never said. But such is the stupidity of humanity that the same thing that I had been saying before, and they were not ready even to hear it.... And now thousands started gathering around me because I was speaking on Krishna.

Now, what have I to do with Krishna? What has he done for me? What relationship have I got with Jesus? If I had met him while he was alive I would have said to him, "You are a fanatic and you are not in your senses, I cannot say that the people who want to crucify you are absolutely wrong, because they have no other way to deal with you."

So this was the only way. When I started speaking on Jesus, Christian colleges and Christian theological institutes started inviting me to speak, and I was really continually giggling inside, because those fools thought that this was what Jesus had said. Yes, I used Jesus' words -- one has just to understand a little game with words and one can make any word mean anything -- and they thought that this was the real message of Jesus.... "Our own Christian missionaries and priests have not done so much for Jesus as you have done."

And I had to keep quiet, knowing that I have nothing to do with Jesus, and that what I was saying Jesus might not have been able to even understand. He was a poor fellow, absolutely uneducated. Certainly he had a charismatic personality so it was not difficult to gather a few uneducated people, fear-oriented and greedy for the joys in heaven. This man was making promises and asking nothing. So cheap: what was the harm of believing in him? There was no danger, no harm. If there was no heaven and no God, you were not losing anything. By chance if there were, and this man was the begotten son of God, then you were gaining so much for nothing: simple arithmetic!

But it is significant that not a single educated, cultured rabbi became Jesus' disciple, because those rabbis knew far better expressions, far better ways of philosophizing. And this man knew nothing. He was not giving a single argument, he was simply stating things which he had heard from others; and he was a stubborn type of young man.

What I said in the name of Jesus, I had been saying before also, but no Christian community, no Christian college, no Christian theological institute would have invited me. What to say of invitation? -- if I had wanted to enter they would have closed the doors. That was the situation: I was prohibited from entering my own city's central temple, and they had the support of the police so that I should not be allowed in. So whenever there was a Hindu monk speaking inside, a policeman was on guard outside to prevent me coming in.

I said, "But I want to listen to that man."

The police officer said, "We know, everybody knows, that when you are there, everybody has to listen to *you*. And we have been called here just to prevent you, not anybody else; everybody else is allowed. If

you stop coming we would not be bothered because we are unnecessarily standing here for two or three hours every day. While the discourse session continues I will be standing here just for you, one person."

But now the same temple started inviting me. Again the police were there -- to prevent overcrowding! They said to me -- one officer who was still there said to me -- "You are something! We were standing here to keep you out, now we are standing here because too much crowding is dangerous -- the temple is old."

It had balconies and at least five thousand people could sit inside. But when I used to speak there, nearabout fifteen thousand people would turn up. So people would go on the balconies which were usually never used. One day it became so serious that it was almost possible the balconies would fall down -- so many people on the balconies, and it was an old temple. Then naturally they had to arrange that from the next day only a certain number of people were to be allowed in.

That created trouble. That officer said, "Now new trouble! You speak for two hours there, but people start coming two hours earlier, because if they come late they won't get in." He said to me, "But you are something! You *were* against God."

I said in his ear, "I still am -- don't tell anybody because nobody will believe it. And I will always remain against God. Before I depart from the world I will expose everything. But you are not to tell because nobody is going to believe you, and I will flatly deny that I have ever said anything to you."

He said, "You are something. You are against God and speaking on God?"

But then I had to find my own ways. I would speak on God and then tell people that godliness was a far better word. That was a way of disposing of God. But because I was speaking on God, the people who were involved -- who were true seekers being exploited by the religious priesthood -- started becoming interested in me. I found from all the religions, the cream.

There was no other way, because I would not have been able to enter their folds, and they would not have been able to come to me: just those few words would have been enough to prevent them. And I could not have blamed them, I would have blamed myself I had to find some way so that I could approach them. And I found the way; it was very simple. I simply thought, "Use their words, use their language, use their scriptures.

"And if you are using somebody else's gun, that does not mean you cannot put your own cartridges in it. Let the gun be anybody's, the cartridges are mine! -- because the real work is going to happen through the cartridges, not the gun. So what harm?" And it was easy, very easy, because I could use Hindu words and play the same game; I could use Mohammedan words and play the same game; I could use Christian words and play the same game.

Not only were these people coming to me, but Jaina monks, nuns, Hindu monks, Buddhist monks, Christian missionaries, priests -- all kinds of people started coming to me. And you will not believe it: you have not seen me laughing because I have laughed so much inside that there was no need. I have been telling jokes to you, but I have not been laughing because I have been playing a joke my whole life! What can be more funny? And I managed to befool all those priests and great scholars so easily.

They started coming to me and asking me questions. I just had to be alert in the beginning to use their vocabulary, and just between the lines, between the words, to go on putting the real stuff in which I was interested. I learned the art from a fisherman.

I used to sit by the bank of the river for hours because that was the most beautiful place in my village. The morning was beautiful, the evening was beautiful; and even in the hot summer there were spots where there were thick trees, just leaning over the river. You could just sit in the river, in the water, and it was so cool you could forget it was summer.

I was just sitting looking at the morning sun, and fishermen were there. In India they put out a bait for the fish. Everywhere fishermen put out bait, but in India it has to be non-vegetarian, because the people who are catching fish and the people who are going to buy fish, both are non-vegetarians. So the fishermen will cut small insects into pieces which are delicious to the fishes and hook them to their -- what do you call it? Fishing line? -- fishing line, and the fishes will come and catch the insect. And with the insect there is a hook; the hook will catch the fish. The fish will come to get the insect, but inside the insect the hook has been put, so once she swallows the insect, the fish is caught by the hook and she can be pulled out immediately.

Looking at this fisherman I thought, "i have to find some way that I can catch my people. Right now they are in different camps, nobody is mine." I was alone: nobody was courageous enough even to associate with me or to walk with me because people would think that he was also gone, was lost. I found the bait: use their words.

In the beginning people were really shocked. Those who knew me for years, who knew that I had always been against God, were really puzzled, absolutely puzzled. One of my teachers, whom I had tortured for three years continually in my high school because he was a very pious type of man: praying morning and evening, and continually keeping on his forehead the symbol of his religion.... I was continually harassing him about everything; he was incapable of answering any question.

In fact nobody can answer questions relating to fictions. If the reality is there, some way can be found and any question can be answered. But if there is no reality at all and you are just feeling high on something fictitious, you will be afraid even to listen to a question from somebody because that brings a doubt to your mind.

This teacher lived not very far from my house, so I used to go to torture him there because in class he would simply say, "Get out!" before he took the attendance. I would say, "Please, first take my attendance; otherwise, I come every day, but at the end of term you will say that my attendance is not good enough and that I cannot appear in the examinations. So please, first take the attendance."

He said, "That I will do -- you need not even come." And he gave me exactly one hundred percent attendance, but he said, "First you get out. Before I start my work" -- because attendance was the first thing you get out!"

I used to go to his house, and I would say, "Here you have to treat me like a god because that is what scriptures say: ATITHI DEVO BHAVA:'the guest is equal to God.' Here you cannot tell me to get out; and English is not allowed at all because it is a religious conversation for which I have come."

He would keep both his fingers in his ears. His wife would say, "Why are you so afraid of this boy?"

He would say, "I don't want to listen to what he wants to say. I cannot throw him from the house, that is against.... He is right, he is saying'Atithi devo bhava: a guest is God, nothing less; treat him as if God has come.' But no scripture says that you cannot put your fingers in your ears. I won't listen to a single word from him, because he creates doubts in me. And that's his whole purpose in coming here -- to create doubt."

Once his wife said, "why do you unnecessarily take the trouble to come? -- because he does not listen."
I said, aBut do you see? Do you think your husband is a religious man?"

She said, "since you started coming I don't think that he is a religious man. A man who is afraid of even listening to anything that goes against his beliefs -- what kind of faith is this?"

One day, when I was talking to his wife, he must have taken his fingers out of his ears to listen to what I was saying. When he heard that his wife was saying that he was not much of a religious man -- "Perhaps you are right: he is such a coward, and I never knew" -- he came running into the house because I was in the kitchen talking to his wife.

He said, "Now you are spoiling my wife! Can't you leave me alone? Now she is saying that I am not a religious man. You have planted the idea in her mind; she will torture me. From you I can manage to escape, I can throw you out of the class, but where am I going to throw my wife?"

His wife said, "Whatsoever the boy says is significant. You have to answer him if you are a real believer."

This teacher met me almost twenty years afterwards in a discourse in Bombay. I was speaking on the most popular Hindu scripture, the SHRIMAD BHAGAVAD GITA. He could not believe it: thousands of people... and I was speaking on BHAGAVAD GITA! And not only thousands of people but hundreds of sannyasins too. He came to the back and waited there for when I came out.
He said, "What has happened? You are transformed!" -- and he touched my feet.

I said, "don't touch them. I am not transformed, I am the same man. And I am very stubborn: I am going to remain the same man to the last breath. Don't touch my feet" -- but he had already touched them.

He said, "You must be joking! If so many sannyasins...." That's why I had chosen the orange robe, just to sabotage the whole idea of ancient sannyas. There was now no difference between my sannyasins and their sannyasins: it was difficult to figure out who was who. And my sannyasins were increasing every day, in every place all over the country. And when he said that so many sages were also sitting there, I said, "None of them is a sage! Keep your eyes open and close your ears. You should not come here -- you are a simple person, this is not for you."

But he said, "I have heard you -- the whole lecture -- and I have been reading the GITA my whole life, and nobody has ever interpreted Krishna's words the way you have. I have read many commentaries, but listening to you I found that all those were third rate."

This was happening again and again. Once I was speaking in a Mohammedan institute in Jabalpur. One of my Mohammedan teachers had become the principal of this institute; he was not aware that I was the

same person he knew. Somebody told him that they had heard me speaking on Sufis and that it was something incredible: "We had not thought about Sufis that way, and our institute will be honored if he comes."

In India, or in any other country, if a Mohammedan comes and speaks on the BIBLE you feel very flattered, your ego is tremendously strengthened. Or if a Mohammedan, a Hindu, a Buddhist, is speaking on Jesus, praising him and his words.... And particularly in India where Mohammedans and Hindus are continuously killing each other, if somebody who is not a Mohammedan can speak on Sufism.... My old teacher was very happy; he invited me to talk.

I was in search of all these invitations because I wanted to find my people, and they were all hiding in different places.

When my teacher saw me he said, "I have only *heard* of miracles, but this is a miracle! You are speaking on Sufism, on Islam, on the fundamental philosophy of Islam?"

I said, "To you I will not lie -- you are my old teacher. I will be speaking only on my philosophy. Yes, I have learned the art of throwing in the word Islam to people once in a while. That much I will do."

He said, "My God! But now we are caught: people are waiting in the auditorium. And you are the same mischievous person, you have not changed. Are you kidding or something? -- because one of our trusted teachers who is an authority on Sufism has praised you.,Because of his praise I have invited you."

I said, "He has spoken rightly, and you will also praise what I say. But remember always, I will say only what I want to say. It does not matter, it is so simple a thing: if a Buddhist calls me I have only to change a few words, and from Sufism I talk about Zen, not about Sufis. I say the same thing; it is just that Sufism is changed a little here and there. And I have to be alert -- I should not forget about whom I am speaking, that's all."

And I spoke. Of course he had been sitting there very sad, but when he heard me he was so joyous. He came and hugged me and he said, "You must have been joking."

I said, "I am always joking -- don't take it seriously."

"You *are* a Sufi" he said.

I said, "That's what people say!"

I was speaking in Amritsar in the Golden Temple which is now creating great trouble in India. This is the Sikh temple, and because of this temple Indira Gandhi has been assassinated; the whole country is shaken. I was speaking in this temple. Everywhere, all around the country, people had asked me thousands of times, "Why do you grow a beard?" I had become accustomed to the question and I enjoyed answering in different ways to different people.

But in the Golden Temple when I was speaking on Nanak and his message, a very old sardar came to me, touched my feet and said, "sadarji, why have you cut your hair?" That was a new question, asked for the first time. He said, "Your beard is perfectly okay, but why have you cut your hair? -- and you being such a religious man."

Only five things are needed to be a Sikh, very simple things; you can manage them, anybody can. They are called the five K's because each word starts with K. *Kesh* means hair, *Katar* means a knife; *Kachchha* means underwear -- that I have not been able to figure out. It is the only question I cannot answer. What philosophy is being taught? Strange, but there must be some reason.

I enquired of the Sikh priests and their high priest, "Everything is okay -- grow your hair and have a sword or a knife -- but this kachchha...? What theological, theosophical, philosophical meaning does kachchha have?"

They said, "Nobody has ever asked about it; we just have to follow these five K's."

Perhaps in Nanak's time, when he chose the kachchha, it was a time of continual war between Mohammedans and Hindus. He changed the whole caliber of Punjab. He gave them almost a new energy with which to fight, and certainly a martial race was born out of Hindus, who cannot fight, who don't want to fight -- and they were all Hindus. Perhaps in a fight the Hindu dress is not appropriate. A loose *dhoti*, a loose gown -- they are comfortable, very comfortable, and in a hot country, very airy; they remind one of a time when people did not need to work hard. But you cannot give that kind of dress to soldiers, so Nanak changed the dress: instead of the dhoti he created the *salvar*, which is a kind of pajama. But in a war... any time your pajama can go bananas because there is only a small cord that is holding it up.

Now Neelam is enjoying this because she is a Punjabi. She knows the Punjabis -- they are all bananas! So Nanak must have thought that it was better to give them some underwear also, because their salvar could drop any moment, and then it would look a real mess and be embarrassing -- a soldier need not stand naked

in the field! Something like that must have been behind it.

This old sardar thought that I was a sardar because nobody who was not a sardar had ever spoken in the Golden Temple; so it was unprecedented. He was certainly puzzled about why I, such a religious man, had cut my hair. And I was only thirty at that time.

So I told him, "There is some reason in it. I don't feel yet a perfect sardar, and I don't want to claim anything that I am not. So I have kept four things but I have been cutting my hair. I will grow my hair when I am a perfect sardar."

He said, "That's right. It is tremendously significant that a man should think about this, that he should not pretend to be a perfect sardar. You are a better sardar than us: we think we are perfect because we have all five things."

From among these people I found my people. It was not difficult, it was very easy. I was speaking their language, their religious idioms, quoting their scriptures and giving *my* message. The intelligent people there immediately understood and they started gathering around me.

All over India I started creating groups of my own people. Now there was no need for me to speak on Sikhism, Hinduism, Jainism; there was no need, but for ten years I had been continually speaking on them. Slowly, when I had my own people, I dropped speaking on others. After traveling for twenty years I stopped traveling also, because there was no need. Now I had my people: if they wanted to come to me they could come.

So it was an absolute necessity; there was no other way to hook my people. Everybody is already divided. It is not an open world: somebody is a Christian, somebody is a Hindu, somebody is a Mohammedan. It is very difficult to find a person who is nobody. I had to find my people from these closed flocks, but to enter their flock I had to talk their language. Slowly, slowly, I dropped their language. Proportionately as my message became more and more clear, their language I slowly dropped.

And after my years of giving sannyas I gave this three-year period, a gap when anybody wanted to leave me, could leave... because I don't want to interfere in anybody's life.

If I can enhance your life, good.

If I cannot enhance you and your being, then it is better that you move away from me.

The people who were with me just because they enjoyed my discourses could not stand silence: they have left. Of course when somebody leaves he has to find some excuse just to justify himself; he *has* to justify himself He cannot just say, "Because Osho no longer speaks, I am going." That would simply show that he was here not for me but only to listen to me. And he could have done that through a tape recorder, through a video; he could have read the books -- that was not the problem. He was not with me. He was enjoying what I was saying, but it was not his search, it was only his entertainment.

This gap helped. First I had to find my people; but it is natural when you collect a large mass of people around you, a few unwanted ones are bound to enter accidentally.

For example Neelam is with me -- whether I am speaking or not speaking -- but her husband escaped. He was accidental; a nice person, a loving person, but he was only interested in my speaking. He used to come from Punjab to Poona to listen to me; he came here too, but he could not find what he was seeking. It was just an entertainment. But to Neelam it was her life. He simply posed the question to Neelam: "You can choose either to be here with Osho or come along with me; I am going."

It was hard for Neelam, difficult, but she chose me, dropped her husband and forgot all about her family life. There she was rich, had her own beautiful house, had her own car, and everything. Here I see her working hard in the garden, on the road; but she is immensely happy and radiant as she has never been before. Her husband waited a few months -- perhaps she would come, because her daughter is also here, but her daughter also refused to go.

Her daughter, Priya, chose me, whom she can only see on the drive-by, and dropped her father who loved her very much. Priya is their only child, but she refused; she would not go. Even if Neelam went, then too she was going to remain here. Neelam's husband got married again, to a very rich widow. He was accidental: sooner or later, some way or other, he had to leave. He had just come following Neelam because he loved her.

So these three years helped: we have dropped all unnecessary baggage -- because as you move higher you have to drop more luggage. On the plains you can carry much luggage, but when you start moving uphill you will have to decide what is unnecessary and drop it. At a still greater altitude, a few more things have to be dropped.

When Edmund Hillary reached the peak of Everest he had no luggage at all. He was simply standing

there with nothing, because everything had to be dropped by and by. When he started, there had been so many things and equipment -- this machine and that machine, and oxygen tanks.... He was a scientific mind so there was all that luggage, with fifty servants carrying it. But by and by, at each camp something had to be dropped because it was becoming impossible. Just to carry yourself was enough. Standing on Everest, he was absolutely without luggage; one has to be weightless.

These three years have helped to drop much luggage; hence the difference you will see in my speaking. You will see many things.... Those who have heard me before and are hearing me now will feel in a great difficulty -- so many shocks.

But now I am simply speaking the truth that is mine, because now I can trust that you will understand, that you don't need some via media: Jesus, Mahavira, Buddha, Krishna.
I can talk to you directly, immediately
I don't need to play a game with words.

So this gap was a discontinuity in a way. The game that I had to play was a necessary evil; otherwise it would not have been possible to find you. Do you think you would have come to an atheist, an amoralist, a godless, irreligious person? If you ask yourself that question you will understand why I had to use religion and religious terminology. I was using it against myself just for you. It was for your sake that I have been doing that whole number, but now there is no need.

Somebody has asked if people are sending me jokes the way they used to in Poona. They started sending jokes. I said no, because now I don't need jokes. I needed jokes at that time because it was an entertainment. It is no longer entertainment. Just by the way, if a joke comes on its own I am not averse to it. But now I want to speak spontaneously, directly, immediately, the simple truth that is mine.

That's why the lectures have become so long, because to talk on others was tedious for me, to tell you the truth. I managed to tolerate sixty minutes, seventy minutes, at the most ninety minutes. With more than that it was possible I may have forgotten on whom I was speaking! I had to keep questions and notes in front of me so I could remember that this was a Zen series, that this was a Sufi series, that this was a Hassid series -- and I didn't get mixed up. Teertha was reading the story and I kept another copy with myself so I didn't forget the story and get lost, because I could have easily moved in any direction.

Now there is no problem. I don't have to remember anybody, I can simply say whatever comes; hence the lecture has become too long. And people have enquired as to why sometimes I finish abruptly -- I never used to do that. That is true. When I was just entertaining you I gave the right beginning, gave the right middle and gave the right end; rounded, complete. But right now it is all raw, uncut -- unpolished diamonds from the mine itself

So there is no beginning in fact, and there is no end. Abruptly, I start. Not to shock you I have persuaded Sheela to begin with a question, just to give you the feel that.... Otherwise if I begin speaking abruptly you will think I have gone completely out of my mind! Nobody is asking and I am answering!

But that's actually the case: nobody is asking the questions, most of the questions I have to tell Sheela to write down. They are not somebody else's. So poor

Sheela has to write down a question, then ask it; and because it is my own question I don't need to keep it in front of me. And I am free to move in any way. Abruptly I am starting, and abruptly I am stopping -- that's truly existential!

In life things start abruptly, things end abruptly, and you don't ask why. If somebody suddenly dies in the middle of the road, you don't tell him, "At least you could have waited till you reached the other side. In the middle of the road -- is this a way to die? You could have chosen a weekend. Now people will have to ask for leave to come. You have raised all kinds of unnecessary problems. Could you not have waited a little -- for Saturday or Sunday?"

But life ends abruptly, there is never a full stop, it is always a semi-colon. Not a single life has ever ended with a full stop -- cannot. Something is always incomplete. Something is always growing and has not come to its full flowering; something is always on the move, and then there comes the abrupt end;

Beginnings are abrupt. If you look closely existence is abrupt, sudden -- and I want these discourses to be existential. Yes, I will be stopping anywhere I feel to stop; there is no other consideration. You can see now clearly why I had to use religious language, and why now I am continually telling you to flush God down the toilet, to forget all about heaven and hell, and that the law of karma is nothing but boo-boo.

And I am no longer showing any respect to Jesus, or Buddha, Mahavira, Krishna. I am just treating them as a headmaster treats his children. If they behave rightly then they will not be punished, that's all. If they don't behave rightly, then I am going to give them real hits that they will never forget.

Now I have no need for any camouflage.
I can stand fully naked, as I am, open to you.

There is no desire anywhere in me to say a single word that I cannot authenticate on my own authority.
That's why I am calling my religion godless, religionless.

It looks strange to say a religionless religion, but the word religion in itself is beautiful. People have used it, abused it -- that's why I said I hate it. The original meaning of the word is really beautiful, but who cares about the original meanings?

The original meaning of the word religion is "to bring all the parts together, to make it whole."

As man exists he is many, a crowd. Religion means to put the crowd in such a harmony that it becomes one individuality, literally so, because individuality literally means indivisibility: that it cannot be divided, that you are no longer fragments of a jigsaw puzzle, that every fragment is put where it should be and the puzzle disappears. The puzzle was because fragments were in places where they are not supposed to be. Where your heart is supposed to be.
It is not there. Where your intellect is supposed to be.
It is not there. Where your emotions are supposed to be.
They are not there. Everything is misplaced; your house is in a chaos.
Religion means to create a cosmos within a chaos.

The word is beautiful, but in its original sense; hence I still use it. But to avoid misuse and the wrong associations, first I say religionless and then I say religion. All that you have understood about religion up to now, all that religions have been saying, I am denying in the word religionless. And all that has to be said and has not been said, I am saying in the word religion.

Those who are in search of truth will understand it, love it, enjoy it, will be nourished by it, because it is no more intellectual entertainment; it is spiritual nourishment.
I am pouring my heart into you.
And now the time is ripe.

Before it is too late I have to convey all that I have been waiting for years to convey.

A thousand and one things I had to avoid because they would have created immediate trouble. A thousand and one things I said, because that was the only way to catch hold of my people. But now, allow me to relax so I can simply say whatsoever comes on its own.

Not even I know what the next sentence or the next word is going to be. That's why many times I simply stop in the middle of the sentence. I have to wait. If it comes, it comes; if it does not come, I look at the clock. Whenever I look at the clock you can understand that I am waiting for the word and it is not coming.

Vivek was asking me, "You go on criticizing J. Krishnamurti; Krishnamurti goes on saying things about you. You must both be giggling inside." I said, As far as I am concerned, I am certainly giggling. About Krishnamurti I cannot say that. He is incapable of giggling, absolutely incapable. He has forgotten to laugh; he is too serious, and as he is becoming older he goes on becoming more and more serious, I can understand, and I could have been of immense help to him, but he cannot even tolerate seeing one of my sannyasins; otherwise I can give him one whole commune of mine.

Krishnamurti has been looking for people who can understand him and do what he wants them to do. Now I have so many communes around the world, I can give one whole commune to him. It will be a joy to me if he can get a little satisfaction in the last years, perhaps the last days of his life.

He is ninety, any time he will pop off. Before he pops off I offer him any commune. If he wants this commune he can take this commune -- I will withdraw. If he can manage my people... it is up to him. But he could not even manage Deeksha, although she tried hard to convince him: "I have left Osho, I am no longer with him."

He said, "That is good what you have done, that you have left him, but I won't allow you in my kitchen -- just get lost!" Why? Deeksha is such a good cook, she would have managed his kitchen perfectly; and he has not much of a kitchen anyway.

In his school, in Brookwood, where he stays in England, there are not more than a dozen boys and girls. And these are the problem children; no school accepts them. When parents are tired, fed up, they send them to Krishnamurti's school because he allows in anybody who comes. In fact not many come; I think not more than a dozen. Last time one of my friends visited, there were not more than eight children of all ages. And Krishnamurti lives there.

For Deeksha this would have been a very small job, but poor Deeksha would have felt good: if she has missed me, she has at least got hold of J. Krishnamurti. But he does not allow my sannyasins in his kitchen.

He does not want to see any of my sannyasins sitting in front in his discourses. But that is his problem, that is not my problem. Many of his followers have become my sannyasins, many of his followers have been my lovers. Many of his lovers, many of his followers have been immensely interested in me. I don't see any problem.

So I said to Vivek, "I giggle -- the whole situation is so absurd. Poor Deeksha asking to be allowed in the kitchen! He should have allowed her. This is just inhuman, to tell her to get lost. As far as I am concerned I am willing: he can take any of my communes. If he wants people who can risk everything, then I have got the people."

But he cannot tolerate, he cannot risk being among my people. He is so enraged because what he wanted to do he has not been able to do, and I have managed to do it without much doing.

I don't do anything.

I have told you, I am just a lazybones.

And that's how I have been my whole life:

I don't do anything.

But if there is something in me that attracts people who do -- and for no reward except that they are with me, except that they can bathe, be showered, in my presence, in my love.... What other remuneration have they got? And they are risking their whole life.

I can give him the people he has not been able to find because he moved wrongly. He missed the train; but I am in the train and I can pull the emergency lever. If he wants me to get down I can get down and be in his place and he can take my place; there is no problem in it. But that will be a great problem to him because this world that I have created around me can be managed only by a non-existent manager like me.

He is after people too much. To each single person he will talk for three hours. He is after you too much -- he will drive you nuts. One interview will be enough, you will not ask for a second interview. And you may ask one thing and he will answer something else -- completely, totally different. He is not listening to your questions, he is full of his own ideology. Your question is just a jumping board and then he starts throwing his ideology over you. And basically what he is doing is a contradiction: on the one hand he teaches that there is no need for a guide, no need for a Master; and on the other hand he continues guiding people.

And what is it all about, that you go around the world, if you are not teaching people? Are you mad or something? You *are* teaching people. Perhaps you are teaching them to be against teaching but that does not matter; it is still teaching. You may be saying that there is no Master, no disciple, but they start following *that* that "Yes, there is no Master, no disciple; but we are Krishnamurti-ites, we follow you." You become the Master, they become disciples. You get angry because you put people in a dilemma.

It is a very complex dilemma. If they really understand you, nobody should come to listen to you. That should be tried sometime: he comes to speak in Bombay or New Delhi, and he simply sits there and nobody comes -- because there is no Master and there is no disciple, no teaching, no philosophy, nothing.

So he sits near Jehangir art gallery in Bombay where aU the crows of Bombay gather in the evening great place he has chosen in Bombay! And those crows must have been religious masters in their past lives because they are all speaking simultaneously, all the crows, while Krishnamurti teaches. And he tells people, "if you are attentive and aware, don't be bothered by the crows, you just listen to me."

But why? They are attentive and aware, and they are listening to the crows and not to you. Why should they listen to you? And the crows are creating such chaos! That is their place: every day they are doing that, whether disciples come or not. You come only once in a year for a few days; you are just an intruder in their territory. But one day nobody should come, then his teaching will be fulfilled. But will he feel happy? No, he wants more people to come. And that's what goes on troubling him.

So I said to Vivek, "I can giggle because to me he is not a problem; to me nobody is a problem." But to him, somehow my existence hurts because *this* is what he wanted.

Just a few days ago Somendra wrote to one of the sannyasins here. The sannyasin had written to Somendra, "I am here in the commune, blissful as I have never been. And I don't think I want to be anywhere else; this is the place." Somendra must have been trying to pull her away, because he is trying to create a commune in Switzerland.

Seeing by her letter that she is out of reach, he wrote, If you are feeling happy there, then I am happy. God has given Osho what He wanted. I hope that one day God will give me also what I want."

Now, Somendra is naive. Compared to Krishnamurti Somendra is naive. He does not know what he is writing. He does not know that deep down he is trying to compete with me. God will give him also one day,

he hopes. Now, poor Somendra, nobody is preventing him.... I can give him one of the communes in Switzerland -- we have a beautiful commune. Why give it to him? -- because there is no God, I know, and his hope will not be fulfilled; so when I can give him one, why bother God?

Just a single hint from your side, and I give the commune to you, and you do whatsoever you want to do.

But no, he is hoping that God.... And he thinks it is God who has given me what I wanted. Do you think God will help *me*? I don't think so. God, if He is somewhere, must be trying hard to destroy everything. He must be entering the governor of Oregon, the attorney-general of Oregon, Senator Hatfield -- or is it Fatfield? God must be getting into all the idiots of Oregon, the 1000 Friends of Oregon, all the watchdogs. God is barking from everywhere! And Somendra says that He has given me what I wanted. No, nowhere, in no scripture is it mentioned that God is so generous!

But I am not a god, I am a human being: I can be generous. And with Somendra I have always been joking. He was one of my patent fools -- he could not understand it, he does not even understand now.

A commune is not created by your effort or Go*s help.

A commune is a spontaneous phenomenon.

I have never asked you to come to me, I have never written letters to you to come to me.

You have found me on your own.

It is your search that has brought you to me.

Now, Somendra is writing to all sannyasins everywhere, "Come, we are going to create a great commune." Nobody seems to be listening, and nobody seems to be coming. This is not the way. In the first place, he betrayed me. I had immense trust in him, and still I have the same trust. I loved him as I love you. And it makes no difference whether you are a sannyasin or not. What difference does it make?

But people who drop sannyas get into a very difficult situation. They cannot come back because they feel embarrassed: what to say now? -- because when they dropped, people were asking "Why are you dropping sannyas?" Then they were saying many things against me or against the commune or against the organization. Now, if they want to come back they have closed their doors on themselves. People will ask, "What happened? You were speaking against all these things; now is everything alright again?" With what face...?

But I want to tell all of the sannyasins who want to come back that they will be welcomed with great joy. It is human once in a while to go astray. It is not something very serious at all, and with me nothing is serious. You wanted to taste the world as a nonsannyasin -- perfectly good. Now you feel that it was not worth while, and you want to come back. It is your home -- come back.

Why should this poor Somendra ask God?... because I know He is not there, nobody is going to answer. And if he tries to create a commune on his own, he will get into a mess, into trouble, into all kinds of problems. He himself is not yet in a state where he can be of any real help to anybody. He himself needs help. His creating a commune is just like a blind man collecting other blind men and saying, "Come follow me."

Perhaps a few blind people may start following you, but sooner or later you will find yourself with all your group in a ditch. One should be absolutely aware: Do you have eyes? Can you see the light? Do you have that energy that you can share with people? If not, then don't try such an idiotic act, because you are playing with people's lives. You are in darkness, and you will lead those people into more darkness.

In those days I had to speak in the name of religion, in the name of God. It was compulsory. There was no alternative: it was not that I had not tried it. I had tried it, but found it simply closes people's doors. But I could see a simple way out. Even my father was puzzled, more so than anybody else, because he knew me from my very childhood -- that I am an atheist, a born atheist; that I am against religion, against the priests.

When I started speaking in religious conferences, he asked me, "What is happening? Have you changed?"

I said, "Not a bit, I have just changed my strategy; otherwise it is difficult to speak in the world Hindu conference. They won't allow an atheist on their stage. An amoralist, a godless person, they won't allow. But they invited me -- and I said everything against religion, in the name of religion."

The shankaracharya, the head of the Hindu religion, was presiding over the conference. The King of Nepal -- Nepal is the only Hindu kingdom in the world -- inaugurated the conference. The shankaracharya was in great difficulty because what I was saying was absolutely sabotaging the whole conference. But the way I was presenting it, the people were getting impressed. He became so angry that he stood up and tried to snatch away the microphone -- this old man. While he was trying to snatch it away, I said, "Just one

minute, and I will be finished." So just for one minute he stopped -- and in one minute I managed!

I asked the people -- there must have been at least one hundred thousand people -- I asked them, "What do you want? He is the president, he can stop me if he wants, and certainly I will stop. But you are the people who have come here to listen. If you want to listen to me, then you all raise your hands; and to make it clear raise both your hands."

Two hundred thousand hands.... I looked at the old fellow and said, "Now you sit down. You are no longer president: two hundred thousand hands have canceled you completely. Whom do you represent? You were president -- these people had made you president, now these people have canceled you. Now I will speak as long as I want to speak" -- it would have been impossible otherwise. And I found hundreds of people from that gathering: Bihar became one of the most potential sources of my sannyasins.

The same way I was moving around the country going into religious conferences and catching hold of people. And once I had my own group in that city then I never bothered about their conferences; then my group was holding its own conferences, its own meetings. But it takes time.

Now I am not searching for anybody. I have found the people who are enough for my work to spread worldwide.

That's why I want to complete the circle. Now I want to say things which I wanted to say in the beginning but which were difficult to say because nobody was ready to listen.

Now I have my people -- whose hearts are open to absorb me, to take me in.
And before I depart from the body, I would like to pour all that I have in you.
It is almost like lighting one candle by another candle.
You can go on lighting one candle by another candle:
Millions of candles you can light.

The first candle does not lose anything, remember. It is not that it has lost so much light because now one million candles are burning. No, it has not lost anything, it has gained.

It was a lonely candle in a dark world. Now, millions of candles are showering their light all over the space.

Their light is the same.
Their flames are different.
Each sannyasin has to be a flame unto himself
But the light of all the sannyasins will be the same:

The light that I want to be spread all over the earth -- because that is the only hope. Without it humanity cannot last more than fifteen years. But if we can create the light I am talking about, if we can make this whole world afire -- and we CAN....

I started the journey alone. People went on coming and joining me; now there are thousands of sannyasins. And do you see? -- I have not been very long on the road, just twenty-five years. And the difficulties that I have been facing you will not be facing. The problems that I had to face, you will not be facing. One day, alone, I started. Now my candle is burning in thousands of candles.

Each candle has the same potential:
It can light up millions of candles.
In the coming fifteen years everything will become intense.
The danger will become intense.
The challenge will become intense.
The possibility of ultimate destruction will become intense.
And the possibility of ultimate transformation will become intense.

In these fifteen years everything is going to take the intense -- most form possible because a planet that has been working for millions of years to create human consciousness has come to a space where either death or total transformation will be the only alternatives.

Old religions are just dead. They don't give any option; they are dying with the dying society, and there is nobody except you.

You should understand the gravity, the significance, the responsibility. There is nobody on the whole earth like you, nobody who has dropped all rubbish that is old and who is ready to become a new kind of man. Don't be worried that you are such a small minority.

The day I started I was alone. Even at that time I did not think that I was a minority, because truth is never a minority.

Truth is always the whole -- not even the majority but the whole, one hundred percent.

My grandfather used to ask me, "Just alone you are thinking to transform the whole world?"

I said, "Just with a small candle I can burn the whole forest. An atom bomb is not needed, one just has to choose the right timing. If the wind is blowing towards the forest then just a single candle -- and the whole forest will be afire. So don't think that I am alone, and what can I do?"

My grandfather was not alive when I started initiating people into sannyas, otherwise he would have been immensely happy that what I had said to him has happened. You are not a small minority, don't think in those terms.

A single sannyasin -- even a single sannyasin -- is not a minority, because the truth that burns in him and the light that he holds in his hands, the torch that he holds in his hand, is enough to create the whole face of the earth.

And It is going to happen -- and not with God's help, because God's help has been coming for thousands of years and you see what has happened.

This time, without God -- at least give it a try this time without God, without heaven, without hell, without all that crap!

Just give a chance to pure humanity, to the ordinary, natural human being.

And I say to you it *is* going to happen -- no God can prevent it.

From Personality to Individuality

Chapter #15
Chapter title: Truth said, truth dead

13 January 1985 pm in Lao Tzu Grove

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OSHO,
WHAT ARE YOU PREPARING US, YOUR SANNYASINS, FOR?

I am preparing my sannyasins for everything and nothing. The second is more important. The first is only a preparation for the second.

"Everything" includes everything that is necessary for a person to get to his being, to be fulfilled, to be contented, to be in that ultimate state where there is no desire, no need; where one is sufficient unto oneself

That blessed state is the state of nothingness.

Everything that is needed to reach nothingness implies a few fundamentals.

The first fundamental is to be a rebel.

All the religions destroy the potential of rebellion in man. Obviously -- because to teach rebellion means to teach these people to rebel against tradition, against convention, against society, against religion; and these are their vested interests. Rebellion has to be absolutely slaughtered. But the moment the spirit of rebellion dies in a man, man lives only a posthumous existence -- because the spirit of rebellion is your real spirit.

All the religions have taught just the opposite.

They teach you to believe.

I teach you to doubt.
They teach you to have faith.
I teach you to enquire.

They give you everything ready-made. And I am telling you that unless you attain it by your own effort it is absolutely useless. A God that is handed over to you is worth nothing.

A holy scripture that comes through tradition... to simply imbibe it like a parrot is suicidal. You are poisoning yourself because the more knowledgeable you become, the less is the possibility for you to seek, search and find.

Once you get this stupid idea that you know already, the question of enquiry does not arise. The question of enquiry arises only when you feel that you know nothing.

But no religion lets you know that you know nothing. They go on forcing knowledge, catechisms, doctrines, dogmas on you. They are stuffing your mind with all kinds of empty words. A word is always empty unless it contains your experience.

My word cannot be a real nourishment to you. It will be empty -- it is only the container. The content? -- there is no way to convey the content. I can pass you the container, the word, but how can I pass you my experience which is always left behind? The word goes to you and I see an empty, dead word in your hand. And the thing that I wanted to express, to convey, to transfer, is left behind; it never leaves my being.
Hence, truth is inexpressible.
Only idiots go on talking about truth.

And those idiots believe that what they are saying is true. They are only saying yakketty-yakketty-yak, and nothing else. They are chatterboxes, but they can believe that they are transferring something to you because they themselves don't have anything other than the word. So they feel that they have transferred something.

But a man who knows can never feel that it is possible to transfer truth. Yes, he can inspire you to enquire, but he cannot transfer to you the truth itself.

So the first thing is the spirit of rebellion -- which implies doubt, skepticism, enquiry. It needs tremendous courage because you will be going against all, all those who are in power. The politicians, the priests, the super-rich, the pedagogues in the universities -- they are all in powerful positions.

Your effort to enquire is a declaration against all of them, because they are saying, "Truth has been found by Jesus Christ; you need not worry about it. You simply believe in Jesus Christ."

Now this is as stupid as somebody saying, "The theory of relativity has been discovered by Albert Einstein. You need not worry about the theory of relativity -- simply have faith in Albert Einstein and everything is okay." Do you think by having faith in Albert Einstein you will understand anything about the theory of relativity? What does your faith in Einstein have to do with the theory of relativity? They are not related at all to each other.

The same is the case with Jesus, Krishna, Zarathustra, Buddha, Mohammed. It is not possible for you to know what Jesus knows, just by having faith in Jesus. In the first place, how do you know that he knows? In the second place, how can you destroy the skepticism which is born in you from your very birth?
Faith is being taught.
Doubt is your natural capacity.

Existence gives you the quality of doubt and the vested interests destroy that quality and cover it with beliefs. Beliefs are in their favor, not in your favor.

I am a little bit crazy because I am speaking against my own profession, but I can't help it. I could have become a world teacher with millions of followers if I had not been crazy enough to start telling you the truth. The truth is, all the vested interests are against you: your individuality, your nature, your potentiality. They have their ideas, their expectations, and they want you to fulfill their ideals. They want you to become just puppets in their hands. And the more you behave like a puppet, the more respectable you will be.

One of my professors, S.S. Roy, who is still alive, loved me so much that he used to tell me, "i am always worried about you. I know whatsoever you do, you do with sincerity, but in this world sincerity does not pay. Authenticity is not respected. Rebellion is crushed. And the people who are in power are powerful enough to crush any individual, because the whole society -- the courts, the law, the government, everything -- is in their hands. You are powerless."

I told him, "I know that they have a certain power but please don't say that I am powerless. I also have a certain power, not of the same category but of a higher category. They can kill me but they cannot kill my truth. And my truth is more important to me than my life, because my life is going to end anyway. If it ends

in the service of truth then it will have a certain eternity about it, because truth cannot be killed. You can crucify a Jesus, but how can you crucify this man's truth? If he had any truth, that truth is going to live. You can poison Socrates...."

I told Professor S.S. Roy, "I love you just like my father, and I know how much you love me and how much you respect me, which is very unexpected -- that a professor, well respected all over the country, should be respecting a student -- but I cannot accept your advice. You are giving it with all good wishes -- I am grateful for that. But let me be crucified, let me be poisoned, let every power be against me; yet I say to you that my experience makes me much more powerful than all those people. Their power is just temporary: the power that truth gives you is eternal."

He said to me, "I understand, still I cannot help being concerned about you. I have nightmares about you -- that somebody will shoot you, somebody will crucify you, somebody will poison you." And all these efforts have been made; he was perfectly right. Whenever an attempt on my life was made, I had always informed him, "One of your nightmares has come true. But I have survived it, so don't be worried. Your other nightmares also I will survive."

To have the spirit of rebellion, all that you need is guts; and you have them. You have simply forgotten about them. Every individual is born with tremendous courage. Nature is not partial in that it gives courage to Alexander the Great and does not give you courage; it is not so. As far as nature is concerned it is absolutely communist. Communists are not communists, but existence is absolutely communist. It has no categories: it does not make courageous people and cowardly people. No, it simply creates courageous people. Cowardliness is created by those who want to remain in power forever. They create the cowards, because only the cowards will not rebel.

And it is very easy: they have found, in thousands of years, aU the tactics. They have become immensely crafty. They have found every possible way to weaken you, to destroy the very idea of being a rebel. To make you a coward they have created a hell -- which exists nowhere. But from the very childhood you are programmed that if you do certain things you will suffer in hell. And sometimes it is so illogical.

Bertrand Russell is right when he says, "If all the crimes that I have committed, and all the crimes that I have dreamed about in my whole life are both to be punished, then the cruelest court cannot send me behind bars for more than four years. And Christianity says that you will suffer eternal hell." Now, any idiot can understand that the punishment is too much.

It seems as if God enjoys punishing people, torturing people; otherwise, what crimes are you committing? Can you commit a crime which deserves eternal hell? Can you think of a crime that deserves eternal hell? However big the crime may be -- you may be Adolf Hitler, you may be Joseph Stalin, Mao Tse-tung -- then too there should be a limit. Even if Adolf Hitler committed millions of crimes, so what! -- eternal hell would not be fair.

And what about ordinary people? You may have lied sometimes; you may have done something that your religion prohibits. You may have dreamed something which your society will not approve of You may have escaped, in your dream, with somebody's wife -- only in your dream. But jainism says your dreams will be punished too because it makes no difference whether you escape with somebody's wife or you dreamed it -- in the East life itself is nothing but a dream. Both are dreams -- the difference is only of duration.

In the night when you escaped with somebody's wife the duration was short, perhaps a few minutes, but the intensity was great. The duration was short but the intensity was great. Those few seconds you enjoyed, you really enjoyed. And because it was your dream the woman could not be bitchy to you -- unless you love bitchy women; that's another matter. It is your dream, it will reflect you. If you dream about bitchy women that simply means that's what you want, and then naturally that's what you deserve.

Jainism says the outer life, of open eyes, is also a dream. It lasts longer, the duration, but its intensity is not so deep. Its length may be years but it is not deep. So if you put your dream with closed eyes on one side of a scale, and your other dream with open eyes on the other side of the scale, it is possible they may weigh exactly the same, because one's length is long but the surface is thin; the other's duration is short but the intensity is tremendous. In any case both are dreams, and you will have to suffer punishment for both.

From your very childhood every religion is creating fear in you. And the other side of the fear is greed. They are both created simultaneously, they are not two things. On one hand fear is created: if you do a certain thing you will be punished, and the punish ment is made as exaggerated as possible.

If you look at the ideas of all the religions about hell, you will be surprised. These scriptures were written by great saints, and I have always wondered whether these people were saints or some kind of

sadists, because even to imagine all these tortures you need the mind of a sadist. And you must be somehow enjoying the imagination.

When de Sade, from whose name the sickness sadism comes -- de Sade was finally sent to jail. He was a marquis, so it was very difficult to catch him. He had his own territory, a small kingdom of his own, and it was difficult to find witnesses against him. Every day he needed a new woman to torture -- and he would get hold of any woman, whoever caught his eye; his people would go and get hold of the woman.

He had a special chamber -- it would be ironical to call it a love chamber, but it was his love chamber. In his chamber there were hanging, all around the walls, strange instruments that he had created; he was a very inventive mind. And all those instruments were to torture you. He always used to keep a bag with him, like a doctor's bag, in case he was somewhere else and an opportunity arose. So he had a few special miniature instruments in his bag, portable -- a portable hell. The real hell was in his palace.

Finally, when he was caught and forced to confess, no one could believe that this man could have thought of so many ways of torturing people. The first thing he would do -- the woman had to be naked and he would beat her. She would scream and cry and run and he would follow her and lash her till blood started oozing out of her body; only then would he make love.

This man had written in his diary every detail about how his instruments had to be used, how a certain instrument would force needles under your nails.... And you could not escape; your hands would be caught in the mechanism, and the needles would go underneath your nails. The more you screamed and the more you cried, the more he would enjoy it. He would put the woman on a bed of ice, naked, and make her lie down on it: she would be tied to the bed of ice. Naturally she would try in every possible way to get out of it -- and this was his joy.

When I read about his life and his imprisonment also... because he died in prison. He was put in prison because he was a dangerous man and it was not possible to change him. During his imprisonment he started writing novels. As novels they are third-rate, but as far as revealing the criminal mind is concerned there is no competition with his novels. Nobody has ever been able to compete, because what he now could not *actually* do, he was doing in the novels.

When I was reading all these scriptures of religions and the way they have described hell, it seemed these people who were writing were closer to de Sade. Rather than being called saints, they should be called sadists. They were not *doing* anything but they were writing. That's what DE Sade did in the last part of his life: he enjoyed writing because doing was no longer possible.

These saints could not do these things because if they did then they would not be saints any more. They were also imprisoned -- in respectability. The whole society was worshipping them, and they could not lose that. So they found a way to write all those things which if there had been a possibility, an opportunity, they would have done themselves. In fact a sane mind, a healthy mind, will not even think of these things.

These are all sick people -- and religions have all been dominated by sick people.

Here they create hell; and by the side, for themselves and other saints and those who will listen to their commandments, they have created heaven.

And in heaven there are all kinds of joys. Very strangely, the same things that they condemn here, that they condemn in your life -- the same things are abundantly available in heaven.

There seems to be no logical relationship in it. If something is bad on earth, how is it that it suddenly becomes good in heaven? Mohammedans condemn alcohol and all alcoholic beverages: anybody who uses them will fall into hell. But in heaven -- if you listen to them, follow them and believe in them -- you will be provided, not with alcohol in bottles, but alcohol in rivers! In heaven don't ask for water; in the Mohammedan heaven, whenever you ask for something to drink it means alcohol. Water is not available: drink *really* means drink. There are rivers of alcohol -- not only drink, have a bath, swim, drown in it!

It is made available for saints because on earth they were ascetics; they never touched alcohol. A great reward! For not touching alcohol they drown in alcohol -- a great reward! Here they never looked at a woman, not even in dreams, because God is such a peeping Tom that He goes on looking into each skull of what you are dreaming, what you are thinking. What kind of God have these people created? Has He not got anything better to do? And so many millions of people....

And now scientists say at least fifty thousand planets must have life, that is the minimum. More is possible, but that much is almost certain: fifty thousand planets like this earth, having life. And do you think only man dreams? Just look at your dog sleeping; look at your cat sleeping, and you can be certain they are dreaming.

The dog will suddenly open his mouth and catch a fly -- but there is no fly -- and enjoy it and go back

sleep. He has been dreaming, and he enjoyed it; but the poor dog will never come to know whether it was a dream or a reality because dogs are not yet in that state of alertness where they can make a distinction between dream and reality.

Small children cannot either. Very small children will get up in the morning crying, and if you ask why they will say that they were playing with somebody and that that somebody has suddenly disappeared. They were having a dream; now they are awake so the dream is no longer there, but to them there is no difference between dream and reality. It takes a little maturity to make the distinction.

So God must be looking into the heads of the beetles and the buffaloes and the donkeys and the watchdogs of Oregon and just recording about everybody how much punishment and how much reward to give. This whole idea is just to make you afraid and greedy. But without God it is very difficult to manage hell and heaven; a manager is needed, it is such a vast universe.

To manage everybody's actions and to give everybody the right amount of torture, the right amount of joy, each according to his acts -- the law of karma -- a great manager, omnipotent, omniscient, omnipresent, a god, is an absolute necessity. Otherwise, who is going to preside over hell and heaven, and who is going to keep the peace? -- these people who are in hell will take over heaven at any moment.

Do you think Adolf Hitler, and Stalin, and Mao Tse-tung, and Napoleon, and Alexander, Nadirshah, Tamerlane, and Genghis Khan -- that these people will remain silent in hell for eternity? They would have taken over your heaven long ago, because who are your saints? *Those* poor fellows? -- they would have been driven out and thrown into hen: "Go! Get out of here!" And if Alexander the Great comes to heaven, do you think Saint Francis will be able to encounter him? Or when a man like Nadirshah comes in....

Whenever Nadirshah invaded a country -- many times he invaded India -- a big army used to march before him to declare that he was coming. A special method that Nadirshah used was to go on burning the villages on the way, the towns on the way. That was his declaration that "Nadirshah is coming." There was no need to say anything to anybody: he would just go on putting fire to every village that he went through and immediately everybody in the whole country knew that Nadirshah was coming. So many villages would be on fire, and people escaping and dying... and the army would go on starting fires. No other declaration was needed.

Once a dancing woman whose fame suddenly had reached to Nadirshah.... He was returning from India and on the way somebody said, "Just very close bg a few miles away, there is a very beautiful woman, a great dancer."

So he said, "No problem -- just bring her. Tonight will be a celebration."

The woman was caught. She danced till the middle of the night and was rewarded well, because there was no problem: Nadirshah was looting from all over the country. She could not believe what he gave her -- so many precious ornaments as she had never seen in her life -- but she said, "Please give me one man also, because with so many precious ornaments.... I don't know even how much they are worth; I have never seen such things -- and I am not a poor woman. Even kings come to see me, but you are a king of kings. Nobody has given me so much reward just for one dance. So send with me at least one soldier, so I feel protected and can reach home."

He said, "That is not the way of Nadirshah. Let my army go and burn all the villages on the way so people know that a dancer from Nadirshah's camp is coming back home. And don't be worried about the darkness, because all the villages will be on fire; you will travel as if you are traveling in daylight."

And that's what he arranged: for seven miles along the road all the villages and forests were put on fire. The woman could not believe her eyes -- that that man created the light of the day in the middle of the night.

Do you think you can manage this type of people? And they are not alone there; they are all together. Now, poor fellows like Saint Francis and Jesus and Buddha and Mahavira will simply escape seeing these people. They themselves will ask them, "Please send us to hell. We don't want to live here any more. You are welcome."

Because of heaven and hell a grand manager is needed, a boss who is so powerful that all these people are nothing before his power.

Small children are being fed a program. This is feeding them a program; this is changing an alive mind into a dead computer. The hell which keeps you afraid is there within you, and the heaven which keeps you greedy is there also. And God is there watching continuously what you are doing, what you are thinking, what you are dreaming. Is this life or some kind of nightmare? And how can you be rebellious in such a situation? It is too risky.

One of Krishnamurti's friends and followers in India is Dada Dharmadhikari. He is also a great follower

and friend of Mahatma Gandhi. And strangely -- he is very old -- he is also a friend of mine, but with me the friendship is difficult. His son is the attorney general of the state of Madhya Pradesh and lived in Jabalpur where I was a professor; they lived just half a mile away from me.

Dada Dharmadhikari goes, whenever he wants to rest or whenever he is sick, to stay with the son; otherwise he is always on the move. He is one of the great orators of India. He does not believe in hell and heaven and God; he is a follower of Krishnamurti, and not just new -- not like a Californian follower who changes like fashion changes. The longest time is three years, that is the average for the Californiac -- three years for marriage, then a divorce is needed; three years for a job, then quit it; three years in the university, then drop out; three years in one place, then one is fed up: then move. Three years for the Hare Krishna movement, then three years for the Moonies -- three years for everything.

Dada Dharmadhikari is not that type. For fifty years, since the very beginning when Krishnamurti started, he has been with him, so he is completely programmed by Krishnamurti. That, Krishnamurti-ites cannot understand. They can understand that Christians are programmed; they can understand that Hindus are programmed; they can understand everybody else is programmed but Krishnamurti-ites are not programmed. That's where they have not understood Krishnamurti and his message. They are also programmed. The Hindu is repeating what he has been told; they are repeating what Krishnamurti has told them. Neither the Hindu has experienced nor have they experienced.

I was telling Dada Dharmadhikari again and again, "Dada" -- *dada* means big brother, it is very respectful, and he was old enough to be my grandfather. I would ten him, "Dada, you should understand one thing, that whatsoever you are saying is again a program. You have been programmed by Krishnamurti for fifty years. No Hindu is programmed as much because a child listens for a few years to the parents and then he is on his own. Those few years are enough to spoil him. What to say about you? Fifty years! You are spoiled for many lives, from your very roots.

He would say, "But this is not programming, this is understanding. I *know* that there is no God, no hell, no heaven -- nothing. This is all nonsense and rubbish."

I said, "Okay; sometime perhaps, God willing, I may be able to expose you."

One day his son came running to me and said, "Dada is asking for you. He is very sick" -- he had had a mild heart attack -- so I went. I entered the room and he was saying "Rama, Rama, Rama..." with dosed eyes -- because if they are dying, if they have a heart attack in their old age, Hindus remember the name of God. Hindus believe that if you die with the name Rama on your lips, then all your sins are forgiven. These people are very clever: they give you so much fear, and they also give you tricks to avoid it, because all is in their hands. So if at the last moment, even for one time, you say "Rama" and die, that's enough.

They have a story: a man was dying who was a murderer, a thief; you name anything, any crime, and he was an expert in it. He was dying. He had a son whose name was Narayana: Narayana is another name of God. Hindus have one thousand names of God, so it is very difficult to find a name which is not a name of God.

I insisted to my parents, "i won't have any name which is the name of God, so you have to find something else." For many years they could not name me. They simply called me "Rajah": Rajah means king, it has nothing to do with God. But that was just for the time being; meanwhile they searched and found a name. It must be the first time in the whole history of man that my name, Rajneesh, is used because you will not find it anywhere else. Yes, now there are three or four children in India whose name is Rajneesh, after me, because their parents are sannyasins; otherwise, I am the first man to have this name.

It is a created name. You will not find any precedent. I have looked, tried hard, but I have not found any because it was created, it was artificial. *Rajni* means night, and *Rajneesh* means the lord of the night, the moon. It was my poet -- uncle's creation. I liked it. I said, "This will do. At least there is no mention of God in it. It is absolutely purified of religion: no religion in it.

So that man who was a criminal and murderer was dying. He had done every kind of thing and he was never caught. For sure, he was on the way to hell. But at the last moment he called "Narayana!" to his son and died. His son was outside, he came in; by the time his son had reached him, the man had died. Now the Hindus have the story that the man, because he used God's name, reached heaven and was accepted as a respected saint.

How these people have been befooling you is that they give you fear, but they also give you a provocation: all lusts are fulfilled in heaven. And they also give you very simple methods -- just the name of God on your lips at the last moment, just once. Sometimes it happens that the man dies unexpectedly. Death never comes with a date, informing you that "At six o'clock in the evening be ready, I am coming." It simply

comes, and once it is there you are gone.

Hindus have found a method for that situation too, because millions of people die without the name of God on their lips. So when they are dead, the brahmin comes, and in the dead man's ear he repeats the name of God. Into the dead man's mouth they pour water from the Ganges, because the water of the Ganges is as pure as God's name -- but in a dead man's body who is no longer there! But these tricks....

Dada Dharmadhikari -- a man who is a confirmed atheist, anti-religious, anti-all: hell, heaven, God -- repeating the name of Rama! I told his son, aBe quiet. Let me go close to him." The room was kept in darkness so he was not disturbed, so I moved slowly and went close to him. He was repeating, not knowing that I was there, "Rama, Rama, Rama...."

I said, "I am here, listening."

He said, "Who are you?"

I said, "The man who wanted to expose you. This is the opportunity! What are you doing? Just a little heart attack and Krishnamurti is finished! Fifty years just washed away, wiped out."

He said, "This is no time for argument. I am dying -- please, not at this time."

But I said, "When you are dying is the time that I have to keep you straight on the path, because if you die repeating'Rama, Rama,' you will die an idiot's death. I cannot leave you."

He said, "wether you leave me or not..." and he closed his eyes and started, "Rama, Rama, Rama."

I said, "What are you doing? The heart attack is over, you are alive. And it was a very mild heart attack -- you will be ashamed of yourself later on." And the next morning, when he was a little better, I went to see him. I said, "What about,'Rama, Rama'?"

He said, "I am really ashamed. But what happened was that when I heard the doctor whispering to my son and I heard the words'heart attack' come in, I said,'Now it is not the time to think whether God exists or not, or whether there is a hell or a heaven. For my whole life I have been denying Him. How am I going to face Him, if, by chance, He really is? So there is no harm in it; in the darkness nobody is there, I can repeat His name. If He is not there I am not losing anything; if He is there I will say, Forgive me. At the last moment I remembered you'!"

I said, "what about your fifty years? What about all your arguments? And I have been telling you again and again that you are like a parrot. It is difficult to change old parrots, but if you recognize that you are also programmed -- that will be good. It does not matter who programs you."

My work with my sannyasins is of deprograming.

There are, in America, psychologists who call themselves deprogrammers. They are not -- they are reprogrammers. If some parents find their children moving into some religion other than their own, even parents are known to kidnap their children. Something unknown in the whole history of man is happening today -- parents are kidnaping their own children from the Moonies, from the Hare Krishna people, and taking them to psychologists who are pretending to be deprogrammers. And what they actually do is not deprograming, it is reprograming.

They erase the effect and the program of the Moonies; up to that point it's true they are deprograming. But then they reprogram the person to Christianity if he belongs to Christian parents, or to Judaism if he belongs to Jewish parents. This is reprograming These psychologists are in the service of vested interests. They are criminals.

The child was trying to escape somehow from one prison; of course he was getting into another, but at least this one was new, something to explore. At least it was not as rotten as the old. The old was just a dilapidated building ready to fall any time. At least he was moving into a new house. This was going to be a prison also but more modern, with all the latest developments: television, radio, electricity, telephone.

He was not losing anything: he was neither losing the prison nor was he losing anything else. He was really gaining some new improvements in the prison system. You reprogram him, you force him back into the old house which is going to fall any moment, and you call yourself deprogrammers. Then you charge the parents. You are criminals charging for your crime.

My work is exactly deprograming. I simply deprogram you. Whether you are Hindu or Mohammedan or Christian or Jesus freaks or Witnesses of Jehovah or Hare Krishna people or Moonies -- whatever your kind and whatever your trademark, it doesn't matter -- I simply deprogram you. And I am not giving you any program in its place. I am leaving you alone, to yourself

I don't give you any doctrine that replaces hell, that replaces heaven, that replaces God -- no.

I take away everything that you are programmed with and leave you to yourself to seek and search. Who am I to reprogram you?

So the first thing is: regain the rebellious spirit you were born with -- which is not a program, which is your very being.

The second thing: become an individual.

The society tries to make you a person, never an individual. A person is one who has a personality, and a personality is a mask. Society teaches you how to sit, how to stand, how to behave, how to act in certain situations. In every possible way the society is preparing you so that you can fit with the status quo.

My father, whenever he was angry with me, used to tell me. "you will always remain a misfit."

I said, "To me that is a word of tremendous respect. Yes, I want to remain always a misfit. In every society, in every place, in every nation, in every country, I want to remain a misfit, because the moment I fit then I am only a cog in a wheel. Then I am no more.

Personality is the mask that has been given to you to keep your original face hidden. It is the whole garb that by and by you become identified with. If something remains fixed on your face for years you will become identified with it, because in the mirror you will see your face, and you will see the mask. In people's eyes you will see the mask. People will be telling you how beautiful you look, how beautiful your eyes are, and you will get identified. There is no way to find out that this is just a mask, that behind it you are somebody else. This is not what you were meant to be.

Personality is that which society manages to make you.

And individuality is that which society is afraid of:

Personality is created by the society according to its own requirements, but individuality is wild, natural. It is not to fit into some mechanism; it cannot be made a cog in the wheel.

I want you to be individuals, not persons.

Drop your personality.

Drop all the ideas that people have given to you.

Yes, sometimes those ideas are very gratifying. Somebody says, "How beautiful you are!" Do you have the courage to ask, "Please give some proof"

That's what happened to one of my principals. He wanted me somehow to fit into his college. I was a misfit and an everyday problem. Almost every day I was brought to him, and he would say, "This is strange. I have never seen a single student who has been brought every day, regularly. Are you never absent?"

I said, "I cannot afford to be absent -- I enjoy it so much."

He had tried everything on me. He thought perhaps buttressing me would be helpful. Punishing me did not help, expelling me did not help. I had been expelled from other colleges; it didn't help. So he said, "you are such a beautiful person, so intelligent...."

I said, "Wait. You will have to give me proof. On what grounds do you think I am beautiful? Give me proofs. On what grounds do you think I am intelligent? Do you think by saying these things you will be able to destroy my individuality?" Because people want to be known as beautiful and intelligent, when somebody says this they accept it; nobody is going to deny it.

I said, "you cannot play that game with me. As far as I am concerned you are just ugly; and if you want proofs I can bring proofs. As far as I am concerned you are stupid. If you were intelligent you would have seen that'with this person this strategy is not going to work.' You are not intelligent. How could you believe that you can purchase me so cheaply?"

He was shocked but he said, "You are right. Perhaps I am not intelligent enough, because I never thought that you could say to somebody'You are intelligent,' and he would refuse to accept it and ask for proofs."

Say even to an idiot, "you are great, so intelligent, just full of wisdom," and even the idiot will not deny it. Such chances don't happen every day; rarely does somebody say to you that you are full of wisdom. Rarely does somebody bother to tell you that you are beautiful. And a principal saying it to the student.... It was almost a character certificate.

I told him, "i will not take your character certificate for me, because as far as I am concerned you don't have any character. So from a person who has no character what value is a character certificate? And you know perfectly well that you don't have any character."

He knew that what I am saying I meant, because every night I saw his car standing before a prostitute's house. I said, "just think of your car every night where it stands and why it stands there. You are unintelligent: at least you could park it somewhere else. This much intelligence is certainly needed in a principal; you can park somewhere else. Why do you park it just in front of a prostitute's house? You may not be going to the prostitute but your car would be proof enough.

"I have pictures of your car standing in front of the prostitute's house and you entering the house," I said. "I am just learning photography." So I said," this is something really beautiful; some day it may be of some use. Perhaps one day you want to expel me; I can simply post the picture on all the boards in the college, and see who is expelled.'

He said, "You have a picture? Give me back that picture! I am not going to expel you and I am not going to say anything to you again. Let them complain.

"I said, "You see what you were trying to do, buttressing my ego? That's how personality is created."

Others buttress your ego, say things -- that you are so nice -- so that you start behaving nicely because you have to keep up the standard people are expecting of you. They say you are beautiful and you start looking longer in the mirror and arranging your hair and make-up and everything. You have to keep up the standard: people think you are beautiful. And you never think for a single moment that you are being manipulated. Those people are simply pulling your strings, and you are becoming a puppet.

Anybody can easily be manipulated, you just have to know what kind of personality has been given to him. Just a little acquaintance, and then you know the strings from where he can be pulled so that he will dance to your tune. And the whole of society is doing that. People are dancing to the tune of the politicians.
Personality is your enemy.
It is in the hands of those who are exploiting you, who are destroying you.

You have to throw off the personality. You have to throw away all the ideas that have been implanted by others in you: that you are this, you are that -- no. You have to discover who you are on your own. It is a little arduous, but tremendously fulfilling. Certainly it is a difficult operation because your personality has become almost your skin, so tight does it cling to you. You are identified with it so much that you never think that you are not it.

The first thing is to remember that you are not your personality. Who you are you are not aware of, because before you could have become aware of it -- of your reality, of your original face -- the society had already forced a pattern, a model on you. It had already started cutting and chopping away anything that was not suitable to it. It started adding arbitrary, artificial things to you, to make you suitable to the society.

Every society creates its own kind of personality, because every society has a different structure.

In South Africa there is a tribe, still alive, in which when the chief passes by.... You cannot imagine that this could be an expectation in a society but it is the expectation in that society. And there is just the opposite too. For example in India, if a very orthodox woman came to see me she would touch my feet and would then move backwards. She would not show her back to me. No, that is disrespectful; in India that is not expected of a lady. She will move back, the same way she does in the temple. She goes in facing the statue, touches the feet, offers whatsoever she has brought, and then she moves back. She cannot show God her back.

But in this tribe in South Africa, when the chief is passing, every woman has to stand by the side of the road showing her naked bottoms to the chief! That is respect. Perhaps he will get interested in somebody's bottoms.... No, I am using a wrong word, bottoms -- just bottom is enough. With numbers I am in trouble! Just thinking of two cheeks I start thinking of bottoms. And the chief inspects them because if he does not inspect them that is disrespectful to those women. Now, in that society that is the personality. Every society can be laughed at by another society, but in your own society you fit, so you don't see any absurdity.

In the late Middle Ages, even after the late Middle Ages, this system continued: in Europe women were using a certain -- what do you call it? -- a certain frock, and underneath was a wire frame so you could not figure out the figure of the woman. She looked just like a doll, all round, like an opened-up umbrella. It was an umbrella -- type thing, touching the floor. You could not see the feet of the woman.

Bertrand Russell remembers that in his childhood -- and he belonged to a lord's family. He himself was LORD Bertrand Russell, but he dropped using that ugly word. He says, "It was impossible to see the feet of a woman. And it was enough -- if sometimes by chance, a man saw the feet of the woman, that was enough to make him sexually aroused."

You cannot believe it, at least not in Rajneeshpuram. A woman can walk by your side naked, and you won't look at her again, or you won't stop even to give her a little respect. That's the meaning of the word respect: specting again. Respect does not mean anything else, it simply means specting again. Here, you may not even be aware whether the person who passed was a man or woman -- nobody cares.

Russell says, "In my childhood, to see the naked feet of women was enough." In England it was thought, up to the beginning of this age, that the queen did not have two separate feet, they were joined! A queen has to be something special. It was natural to think that, because nobody had ever seen the queen's feet. It was a

common belief all over England that the queen was not an ordinary woman: her legs were joined together. It is only now, with the skirt becoming shorter and shorter, that once in a while the wind plays a joke with royalty, and the bottom is not only seen but photographed by journalists! Then you know, My God -- it is just the same.

In every society, once a certain idea is imposed, it continues for centuries.

You have to understand all that has been imposed on you in order to drop it.

Just understanding is enough to drop it.

You start feeling a separation slowly growing between you and your personality. You start watching how your personality changes its face. Meeting a poor man, watch your response; meeting a rich man, watch your response -- and you will see there is a difference. From where does the difference come? Both are persons of equal value; poverty or richness don't make the man. But you have been taught that there is a difference, and your personality, without your knowing, immediately changes.

When you are standing before your boss, just be aware of your tail, which will be wagging. Just try to search for your tail and you will see it is wagging When you are facing your boss, you are always smiling Why? That is your tail wagging.

You have seen dogs. Sometimes when they are suspicious, they do both things: they bark and they wag their tail. They are in a dilemma, they cannot decide what is the right thing to do: whether this man has to be thrown out of the compound, or has to be allowed in. In such a difficulty, a logical difficulty, they do both; so whatsoever happens, it doesn't matter -- one thing can be dropped. If the master comes out and says hello to the man, the dog immediately stops barking and continues wagging his tail. Even the dog has got a personality. He knows what has to be done, what is expected of him.

Watch yourself in different situations. Somebody insults you; what happens to you, what is your response? You have to pay more attention to your response than to his insult -- that is his problem. Your response is your problem. Do you get enraged? Or are you capable of listening silently to whatsoever he is saying without any reaction -- because that would be the right thing.

First listen to what he is saying. Perhaps he is right. If he calls you a thief, why get angry? If you are not a thief, you have to correct his misunderstanding. And if you are a thief, either correct yourself or simply feel grateful to him that he has pointed out something in you. But I don't see the point of anger. Either you are a thief or you are not a thief Just watch your response. If you are a thief then he is simply calling a spade a spade. He is not your enemy. You simply thank him, and say, "You are right, and I am really grateful that you pointed it out and made me aware of it. Yes, I am a thief"

Just watch what reaction happens in that man -- because he will be puzzled. He will be in the same position as the dog. He will be puzzled because he was expecting anger from you and you have shown great understanding. He will be simply shocked. He will not be able to believe that by his calling you a thief you are not feeling insulted. And if you are not a thief you can simply say, "You will have to do a little more homework on it, a little more research. I am not a thief It is up to you -- you can go on believing it -- but you are living in a misunderstanding."

But I don't see the point of anger. Just watch all your actions and reactions and see that your problem is your actions, your reactions, your responses. You have nothing to do with the other person's actions; that is his problem. Return his problem to him -- and this is the way to return it. Then you are completely clean, you come out of it clean.

This way, slowly your personality slips away, and your original face starts showing up -- which has a tremendous beauty and grace. It has a beauty not of the body, but a beauty which is something deeper than the body, and a grace which is not attained by years of prayer in churches, in temples. Suddenly you feel a new color, a new fragrance around you. The moment your original face is discovered you are on the way towards freedom, authenticity, totality, fearlessness.

This is what I mean by the everything that is needed to reach nothingness.

Everything is the circumference and nothing is the center. Everything, the cyclone; and nothingness, the center.

But unless all those things happen -- a rebellious spirit, individuality, your original face, freedom, fearlessness, authenticity, totality -- you cannot enter inwards.

Society does not want you to go in. Society wants you to go out -- the farther out from your center, the better, because the farther out you are the more useful you are to the society: you can be used as a means. Society cannot use a person who is standing at his center. He is beyond society's grasp. And the person who is standing at his center -- which is nothingness, pure nothingness, just space, pure space.

When you look from that purity your eyes are capable of finding the truth everywhere. Your eyes are capable of finding beauty everywhere. Your eyes are capable of seeing that you were blind before.

And it is not only your eyes, all your senses become tremendously capable. Now you hear, but you don't listen. Then, hearing and listening are together. Of course you can hear right now because you have ears; but listening needs something more. Behind your ears must be a silent awareness. Right now there is a crowd of thoughts behind your ears; there is no silence, so you only hear.

I say one thing, you hear something else because that crowd is continuously meddling with everything that you hear. It is changing, editing, adding: it is doing all kinds of things when you are hearing but not listening.

Listening is possible only when your ears are attended by a silent space -- when you are just a watcher. Then you can hear the greatest music in the smallest things. Just in the wind passing through the pine trees you can hear the music that no musician can create. You can see beauty in such simple things -- a bird on the wing -- that you had never bothered about.

You start smelling in a totally new way. It is not only the eyes that are capable of seeing a person. You will be surprised to know that when your inner space is available to all your senses, you also start smelling a person. If a person is unreal, you smell it immediately; if a person is lying, you smell it immediately. You will be surprised to know that the body smell of each individual is different.

Biologically the body smell has something to do with sexuality. You must have seen animals smelling each other's sexual organs. Do you think they are mad? Except man, nobody goes mad. It will look strange that through smell the dog is trying to find a girlfriend. He is not looking at her face, not looking at her nose, not looking at her eyes and their color, not looking at her blond hair to see if she is pure Aryan, Nordic, German -- he is smelling her. He knows better than you. Unless the smell appeals to him, this girl is not for him, because the smell gives the hint of the biological potentiality of the girl. Her hormonal system is indicated by the smell.

And do you see what man is doing? He is trying in every possible way to hide his true bodily smell with deodorants, with soaps, with perfumes. What are you doing? You may not be aware, you are just doing it because everybody else is doing it. You are trying to hide your sexual smell because you don't live in a free society like the dog does.

You live in a society which is absolutely a society of slaves. Your husband's biological smell may not fit you at all; your smell may not fit your husband at all. Now both of you have to hide the smell. And if your smell suddenly, on the road, appeals to somebody, and somebody approaches you and tells you, "I have fallen in love with your smell" -- you will be shocked. "That man is mad:'Fallen in love with my smell'?"

No, you have to hide your bodily smell with perfumes, deodorants, all kinds of ways, so nobody on the road, in the market, in a club, comes close to you and suddenly feels that his and your bodily smells fit. You may not be husband and wife; you may not be even acquainted with each other. The bodily smell has nothing to do with acquaintance, introduction, religion, caste, husband, wife, marriage. It knows nothing.

Man has been trying to prevent it because it is dangerous. But even if you don't prevent it, it is not very dangerous because your nose is clogged. There is no inner space behind it which can detect, not only your sexuality, your sexual appeal, but your authenticity, your truthfulness, your honesty.

When all the senses are around the nothingness I am talking about, you feel existence for the first time, from all the doors, all the windows that open up into existence. But you are absent right now, so who is going to look through the window? The window may be open but *you* are not there.

You are asking me what I am trying to do with you, with my sannyasins -- nothing less than a resurrection, a rebirth, so that I can put you on that spot from where society has distracted you.

Once again you can start from that point and go in the direction which is natural to you. And don't be afraid. Nature provides you with every guarantee that if you move naturally you will attain the goal, your destiny. It is not faraway, it is just by your side: you have only to stretch out your hand. But your hand has to be authentic. It has to be *your* hand: not your father's hand, not your mother's hand.

It happened that a man was caught murdering another man. He was caught red-handed and brought before the court. There was no problem because he accepted that he had committed the murder. The judge asked him, "Would you like an advocate to plead for you?"

He said, "No, because there is no question: I have committed murder and these people who have caught me and brought me here are my witnesses. There is no case at all -- I have committed murder. Give me the punishment."

In his whole life the judge had never seen such an authentic man. He said, "I feel sorry for you, I feel

bad and guilty that I will be punishing you, but you have to understand that I have to follow the law. The most I can do is give you the minimum punishment."

The man said, "Do whatever you feel right -- minimum, maximum, it doesn't matter -- because when I killed the man I killed with full awareness of the consequences. And these people are just foolish; they were unnecessarily troubling themselves -- I was coming to the court myself to declare that I had committed murder. Now what is the punishment?"

The judge said, "I will give you only ten years in jail, although the maximum punishment is death. This is the minimum; less than that I cannot support."

The man said, "It is perfectly right -- don't be unhappy about it. But one thing I want to say: the murder was done by my hands, not by me. You can imprison my hands but you cannot imprison me. You have no charge against me. My hands, you can see, are still covered with blood."

The magistrate thought, This man is really something! But he said, "Okay, I will sentence both your hands for ten years, but how can you remain outside the jail when your hands are inside the jail?"

The man said, "That is not your problem, that's my problem."

The judge gave the sentence that his hands should be kept in jail for ten years. The man took out both of his hands, which were artificial, put them on the table before the judge and went out of the court

The truth is very close by, but your hands have to be true -- not artificial hands, not the hands of your personality, but of your individuality.

My effort is not for anything less than that: Total transformation from the false to the original.

From Personality to Individuality

Chapter #16
Chapter title: Superman: the fantasy for the inferior

14 January 1985 pm in Lao Tzu Grove

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OSHO,
ISN'T THE VISION OF THE NEW MAN SOMEHOW SIMILAR TO THE IDEA OF THE SUPERMAN?

THE idea of the new man is not only not similar to the idea of the superman, it is just the very opposite.

The superman is a continuity with the old man.

The new man is a discontinuity with the old man.

The superman is superior, higher, but still belongs to the same world of the old man. He is better, strong er, more beautiful, more powerful, more intelligent; but the difference is only of degrees, of more or less.

The new man is absolutely unrelated to the old man. The superior man, the superman, is a refinement of the old. The new man is the death of the old man. The new man comes into being when the old man dies; hence, they cannot be similar at all. They may sound similar to those who think only intellectually.

I am not an intellectual, neither am I a thinker.

I see things.

I am a seer.

And in my eyes the superman and the new man are just the very contrary to each other.

The old society, culture, religion, philosophy -- they are not against the superman; in fact the superman is their projection. It is their desire, their hope. They have been working for thousands of years to produce the superman. And in the name of the superman they have tortured the poor common man so much: it is almost impossible to believe how much humanity has been sacrificed in order to bring the superman onto the earth.

What was Adolf Hitler doing? He was fascinated with the idea of superman. He got it from Friedrich Nietzsche. Now, it is a strange thing to understand that the people who have been interested in the superman were very inferior kinds of people. Strange, but not irrelevant. It is in fact your inferiority complex -- somehow, deep down, you feel yourself inferior. To forget that inferiority, you start imagining, projecting, just the opposite of it: the superman.

Nietzsche was in love with a woman, Wagner's wife. Wagner is one of the great musicians, a great master as far as music is concerned; and he was tremendously charismatic. He was not only a maestro of music but his playing had some touch of magic too. That's what makes a difference. The same music may be played by many people -- it may be the same instrument, the same music, the same notes, but somebody simply gives wings to it and it goes on soaring higher and higher. It takes you beyond yourself into unknown spaces.

With somebody else it is just ordinary music. It takes you nowhere; at the most, it is a kind of entertainment. You have nothing to do so you listen to the music. At least it keeps you occupied in the same way that smoking keeps somebody occupied or gossiping keeps somebody else occupied. But when a man like Wagner plays music he gives a new dimension to your being, he opens up new doors. You start moving into dimensions you have not even dreamed of

Nietzsche was learning music from the master, anc fell in love with the master's wife, not thinking at all that he had a very poor personality, in no way to be compared with Vajna... or Vagner. I don't know how the Germans say it, so I am using both: one is bound to be right.

Of course Wagner's wife was not interested; she had not even thought about Nietzsche. He was ugly looking, not even physically attractive like Wagner -- what to say about the spiritual quality of Wagner and his artistic mastery of music? In the whole history of man there are not many names which can be compared to Wagner's, not more than you can count on your fingers. He emerges as one of the greatest musicians.

The woman had fallen in love not only with the man but with the music which surrounded that man and the magic that was somewhere absolutely present almost tangible. There was no question of comparing Nietzsche. When Nietzsche approached her, she simply laughed and she said, "You must be a fool! Even if God were standing before me my choice would be Wagner, because I cannot believe even God can be so charismatic.

"When Wagner plays I cannot even believe that I am his wife and so fortunate to be so close to him. He is so far away and yet so compassionate that he allows me the intimacy. I know that I am not worthy; it is his compassion. Far more beautiful women are mad about him. Anybody who has any sensitivity to music and to the charismatic personality of a person is bound to fall in love with him.

"How could you think," she told Nietzsche, "that I could even think about you? Simply forget all about it. You are nowhere in my eyes. And this is disgraceful: you are a student of my husband and he trusts you, that's why you are allowed in the house. You are just like a son to him, and I am just like a mother to you -- age does not matter."

This was such a shock and such an exposure of Nietzsche's own inferiority that never again in his life did he approach another woman; he lost his nerve. But after that day he started thinking of a new race of man: the superman. He wrote against Wagner, he became an enemy. Wagner could not understand why, because he had no idea of what had transpired between his wife and his disciple; why Nietzsche had left and gone into the mountains.

Nietzsche took the wound really seriously. It created two things in him: an immense hatred for women... and not only for women but all the qualities that are womanly. For example, he started hating compassion, love, sympathy, kindness -- these are all womanly qualities. He started hating Jesus, he started hating Gautam the Buddha for the simple reason that these people were teaching womanly qualities. Nonviolence is womanly, violence is manly; to be a real man you have to be violent. His mind became completely perverted from the shock.

Jesus is talking about humbleness and meekness; these are womanly qualities. Jesus has destroyed man's manliness. This is womanly, that when somebody hits your face you have to give him your other cheek.

What else can be more womanly? But can you see how things are associated? One woman, her rejection, caused his rejection of all womankind; and not only of womankind but also of qualities which have something in them which can be called womanly.

He condemned Gautam Buddha, saying "It is because of Buddha'that India became cowardly -- he taught India to be womanly." He said, "all these saints are not even worth comparing with soldiers. Even a third-rate soldier is better than a first-rate saint." Now, the soldier! -- and he himself was not a soldier; he himself was not even tall enough to be accepted in the army. He had tried and was rejected because he was not tall enough.

There is a possibility that somewhere in his parentage some crossbreeding must have happened: he was not Nordic German -- neither was Adolf Hitler Nordic German. Nordic Germans, if they are pure blood, are tall, blond, strong people. But neither Nietzsche was strong and tall nor was Adolf Hitler.

Nietzsche says, "The only beautiful thing that I remember in my life is when one morning as the sun was rising I saw a long brigade of soldiers marching on the street. Their naked swords were shining in the morning sun, almost like lightning. Their boots falling in tune were so musical that I have never heard any music comparable to it. Their dress, their uniforms -- and the harmony and the early morning sun...!"

People have talked about lotus flowers in the early morning sun, of roses in the early morning sun, but Nietzsche is the only one in the whole history of man who talks about soldiers in the early morning sun and the beauty of the swords shining and the music of their boots... right, left, right, left... in harmony -- the music! He says, "I never came across such a beautiful experience again."

Now he himself was not an athlete, he was not a soldier. I don't think he would have been able to hold a sword rightly, or know how to keep hold of it. He was a man who knew how to hold a fountain pen, not a sword. For his whole life he was simply writing; fighting he had never done. But he started projecting the idea of the superman.

Nietzsche started condemning the old man without ever thinking that he belonged to the old. It happens... one can set oneself apart, and put the old man on this side and the superman on that side; and then you think you are not part of the old man. But because you are creating the idea of the superman, you start believing yourself that superman is your projection, your idea: you are giving birth to superman -- then of course you belong to the superman. That's how one tries to forget one's inferiority.

Nietzsche never attempted to approach another woman for the simple reason that that may again have provoked the feeling of inferiority; once was enough. He was a very egoistic type of man; it is a rare phenomenon. If some woman says, "I am not in love with you," that does not mean that there will not be a woman who will not be able to accept you. And he had qualities of his own; there was no need to be another Wagner. He was not a musician, but he had his own qualities: he was a great philosopher. But he forgot all about his qualities and he started comparing himself only with Wagner. And the insult went so deep....

He influenced many people -- all of them, in a certain way, strange. He influenced George Bernard Shaw -- similarly a very egoistic man, a showman. If you read George Bernard Shaw's books you will be surprised that the book is small but the preface is big. That has happened for the first time in the whole history of the world of literature: the preface is big and the book is small! Why? The book should be enough to explain itself. That's what art, creativity, means.

The best painters have not titled their paintings, what to say of a preface? They have not even titled them, for the simple reason that if the painting is not explanatory itself, how can a title help? It should be left to the person who is seeing the painting to understand it according to his capacity, understanding, intelligence.

To put a title on the painting means you are worried that your painting is not going to be understood so you have to give a hint. But to give a title to a painting is to make it small and closed; it is a way of framing it. By the title, you have framed it. Now you are telling the person this painting only means this, nothing else. You have taken the multidimensionality of the painting and given it a very small frame. You have destroyed it.

And Bernard Shaw's books are not difficult; you don't need to be a genius to understand them. He was writing only dramas -- those too, not of a very high quality. Anybody with a little bit of intelligence, even if below mediocrity, would be able to understand them. But perhaps he suffers from some inferiority himself Perhaps he thinks that nobody is going to understand the drama; perhaps he himself does not understand it rightly.

He has written it but he is not certain whether he has written that which he wanted to write, whether he has given it the right expression, the right words. Is it certain that it will not be misunderstood? He is in a

confusion -- hence, the long preface. And the preface destroys the whole drama because he tries to explain everything in the preface. When you have understood everything about the drama, what is left in it?

It is as if somebody tells you the whole story of a movie and then gives you a ticket, saying "Go, I have brought a ticket for you." He has destroyed everything by telling you the whole story; now the ticket is absolutely useless. You will be simply bored because there is not going to be any excitement. You know already what is going to happen, you know already the end from the very beginning.

Bernard Shaw does exactly that, and does it so greatly: one-hundred-page, two-hundred-page prefaces for a twenty-page drama. I don't think that any psychoanalyst has tried -- I have never come across anything -- but Bernard Shaw needs to be psychoanalyzed. Why is he writing this preface to an ordinary drama? He simply projects himself It seems that if the drama were written by somebody else he would not understand it, he would need a big introduction. That's what he was doing.

George Bernard Shaw was impressed by Nietzsche's idea of superman; he wrote a drama on superman too. Strangely enough, he was also rejected by a woman. The name of the woman was Annie Besant. She was the godmother -- is it okay to use "godmother" as well as "godfather"? -- of j. Krishnamurti. She was the president of the Theosophical Movement for the whole world. She was a very beautiful woman with great charisma of her own, very intelligent, and one of the greatest orators ever. If she had remained in England she would have become prime minister anytime, because none of the prime ministers of her time had the same charisma, or the art of speaking that she had.

Bernard Shaw heard her for the first time in a Theosophical conference, and he immediately fell in love. When he approached Annie Besant she said, "Please excuse me, I have far bigger things to do." And certainly she had far bigger things to do than be the wife of George Bernard Shaw. But George Bernard Shaw thought that he was the greatest man on the earth: "And she has far greater things to do...?" But the wound remained with him.

Annie Besant went on becoming more and more popular. It is simply unbelievable that she became the president of the Indian National Congress. When India was under the British Raj, a British woman was accepted by Indian revolutionaries -- who were fighting the British Raj -- as their president! You can understand her charisma.

Even the white skin was hated because that represented the rulers, the oppressors. And to accept a woman who comes from the same country with which you are fighting.... And the people who were struggling -- the Indian National Congress was the party fighting with Britain to get independence -- accepted her as president. She must have had a magic personality. So if she refused Bernard Shaw, I don't think that she did any*ling wrong; she certainly had much bigger things to do.

She created the whole Theosophical Movement, for the first time, into a worldwide movement. She created the idea that a world teacher is going to be born and made the idea worth being believed by millions of people. It is not so easy. Even Jesus was not able to convince his own people that he was the messiah. But this woman was saying, "I am going to introduce to you, at the right moment, the messiah who is going to save the whole world," and millions of people believed in her word. And *she* was not the messiah, but she had some quality to create trust in people.

Bernard Shaw was rejected by Annie Besant, and he carried that wound his whole life; and he started projecting the idea of the superman.

Adolf Hitler was the second person who became a disciple of Friedrich Nietzsche, and he was in every way inferior, intellectually. Even to call him mediocre does not feel justified; the word falls short, he was far below mediocrity. He had no intelligence of any kind; he was absolutely an idiot. He should have been born in Oregon; it was just an accident that he was born in Germany. Germany is not the right place for such great idiots.

He was rejected from the school of architecture -- he wanted to become an architect. He was rejected from the arts school -- he wanted to become a painter. He was rejected from the army because he could not prove his mettle in the first world war. He was a coward: he was using every excuse to hide and keep himself behind, and not go forward and rush towards the enemy. And whenever it was time to fight, he would fall sick. He would manage to produce a stomachache, a headache, backache -- anything: things which cannot be proved.

Now there is no way to prove whether a headache is there or not. One of my teachers used to begin his class every day with this ritual: "First listen to my conditions. I don't accept a headache, I don't accept a stomachache. Things that I cannot find, I don't accept. Yes, if you have fever, I accept it because I can check that your temperature is high. So remember, nobody is to ask leave for things which are unprovable. Even a

doctor cannot prove whether there is a headache or not." He prevented almost everything because you had to produce a visible disease, only then could you get out; but I had to find some way around it because this was unacceptable.

He was an old man, so all that I had to do was in the night.... He was old, but very strong and very particular about exercises, about walking, so he used to get up early, at five o'clock, and in the dark he would go for a long walk. So I just had to put a few banana peels in front of his door. In the morning he fell, and had a bad back. I was available immediately because I knew about it.

He said, "My back is hurting so much."

I said, "Don't mention anything which you cannot prove."

He said, "But whether I can prove it or not, I am not able to come to school today."

"Then," I said, "You will have to stop your conditions from tomorrow, because I am going to spread the whole thing to the whole school, that if a bad back is accepted.... What proof have you got? Then why not a headache? Why not a stomachache?"

He said, "I think you have something to do with these banana peels here."

I said, "Perhaps you are right, but you cannot prove it, and I believe only in things which can be proved."

He said, "You can at least do me one favor: you can take my application to the principal."

I said, al will take your application, but remember, from tomorrow you stop those conditions, because sometimes I have a headache, sometimes I have a stomachache, because I am accustomed to eating all kinds of unripe fruits -- when you are stealing from other people's gardens, you cannot ask that they should be ripe. And only before they are ripe can you get them; once they are ripe the people take them. So I suffer from stomachache. "And certainly from that day he stopped those conditions. He just looked at me, smiled, and started his class.

The students were simply shocked: "What has happened to him? What about the conditions?" I stood up and said, "I have a lot of pain in my stomach."

He said, "You can go." That was the first time... He told me in the evening when he came to see my father, "This is the first time I have given leave to anybody for a stomachache... because these people are just so imaginative and inventive." And he told my father, "Your boy is dangerous."

I said, Again you are trying to do something which you cannot prove, you are just assuming. I was simply going for a morning walk and I saw you fall, and I just went to help you to get up. Do you think it is wrong to help somebody?"

He said, "No, it is not wrong to help somebody; but who put those banana peels there?"

I said "That, you have to find out -- it is *your* house. It was just coincidence that I was going for a morning walk; and my father knows that every day I go for a morning walk."

My father said, "That's true, he goes every day. But it is possible he may have done it. But unless you prove it, it is no use: we have to prove things to him If argumentatively he wins then, even though we are right, he is the winner and we are the losers. He has told me the whole story about your bad back, and that since then you have stopped your two conditions."

My father had also been his student. He said, "This is strange, because you never began without those two conditions."

My teacher said, "Never before did I have this kind of student. I had to change my whole plan because it is dangerous to be in conflict with him; he would have killed me."

When Adolf Hitler was in the army he continually had headaches, backaches, stomachaches -- any excuse to get into the hospital just so that he did not go on the battlefield. After the first world war he was rejected by the army. Now, this man was unemployed with no qualifications. He gathered seventeen other unemployed soldiers who had been rejected by the army, and those eighteen people created the National Socialist Party -- the Nazi Party. Their ideal was: "We have to conquer the whole world because that's God's mission given to the Nordic Germans, the purest Aryan race. The mission is to rule the world. The world consists of pygmies."

Now, Adolf Hitler was a pygmy in every way; in no way can you find anything which has some value. But he got the idea moving, and the Nordic Germans started feeling that they had a certain mission, that they were the chosen few of God. Why was he so much against the Jews? One of the reasons was that the Jews have been saying since Moses that *they* are the chosen few of God.

Now, there cannot be two races chosen by God; so either the Nordic Germans are the chosen race, or the Jews. It had to be proved that the Nordic Germans were, so Hitler started killing the Jews. He said, "The

Jews have to be completely erased because they have been pretending that they are the chosen few -- while we are the chosen few and have not been even aware of it." And it got into the minds of people. The mind gets such ideas very easily and makes you afire because you are suffering from so many inferiorities.

Everybody in life comes across boundaries he cannot cross over and feels inferior; comes against walls, gets hit and has to turn back. Everybody in life some way or other has to face the problem of inferiority. If somebody gives you the idea that you are the chosen few of God, you are going to buy it. And Hitler was giving it free, he was not charging you anything -- and he was making you the very top. Nietzsche's books became Hitler's bible.

The third man who got impressed was in India: Shri Aurobindo. He was also suffering from a tremendous inferiority complex. Shri Aurobindo was educated in England. He belonged to a rich family and was going to become an ICS, a member of the Indian civil service, which was the topmost bureaucracy in India, created by the Britishers. To be an ICS one had to pass many examinations in England, and naturally it was very difficult for Indians to pass those examinations. The examinations were such that Indians were not accustomed to them.

For example, Aurobindo failed only in one subject -- horse riding. Indians are not interested in horseriding; English people are. But Indians are not interested at all in horse riding, nobody thinks it of some great value; in fact Jainas prohibit it because to ride on a horse is to be violent. Who are you to ride on the horse? If horses start riding on you would you like the idea? Jainas are averse to it. And in India nobody is interested the way Britishers are interested in horse riding.

So of course Aurobindo was not a good horse rider compared with British students, but in all other subjects he passed. One wonders what an ICS officer has to do with horse riding, but you don't know the ways of imperialism. The ICS officer had a certain purpose for horse riding. In India, the moment you saw a white man dressed in army uniform with a gun on a beautiful horse... that was the symbol of imperialism and its power.

Now, Aurobindo was a Bengali, so I don't think he could have managed even to ride a donkey -- because donkeys are also very clever. I have been riding on them so I know. You can try it, and you will find that donkeys have a special trick. They will never walk in the middle of the road; they will always go to the side and rub you against the walls of the houses. It is impossible to keep them in the middle of the road: they will simply move either to this side or to that side and rub against the wall. Of course they will damage your leg and you will have to get down. They are simply saying, "Get down, get lost!"

Aurobindo was very shocked because he came back having failed, and to be an ICS was his ambition. Someone with an inferiority complex always has great ambitions; the inferiority complex is the base of all ambition. Now, to be an ICS officer was the greatest ambition any Indian could have in the British regime because that was the topmost position you could reach; more than that was not available to Indians. And rarely, out of thousands of ICS officers, one Indian might succeed in reaching it, so it was really something superior.

Aurobindo came back frustrated, with great anger, jealousy, rage; and he joined the Indian National Congress -- the party that was trying to throw the British Empire. Just look at the facts. He had gone to join the British Empire, and if only he had succeeded in horse riding he would have been a supporter of the British Empire; he would have been killing these people whom he was now joining. Now he wanted to *destroy* the British Empire. Can you see people's minds, how they work?

And he was not a non-violent revolutionary, no. He did not believe in Gandhi, he was not a follower of Gandhi. He was a believer in violence: he wanted the British people to be killed, burned, destroyed. He was trying to make bombs and he was caught redhanded creating bombs and he suffered a few years in jail.

It is very interesting to look into people's lives. If you have an unprejudiced mind then strange facts start coming up. When Aurobindo was in jail he suddenly became a religious man. From being thrown out -- the ambition that he was trying to fulfill, frustrated -- he moved to the opposite extreme: he wanted to take revenge, but now in the name of revolution. Then, when he was put into jail, he saw the whole thing, that it is not so easy to overthrow this great empire by simply creating hand bombs; it is just befooling yourself You may kill one person or two persons or you may destroy one bridge, but that is not going to destroy the empire; it is not possible. The empire has tremendous power.

Then how to fulfill the ambition? He had seen he could not succeed in Britain in becoming an ICS officer; he had seen that he could not become the great leader of the Indian revolution. He turned to religion. He could become a great saint; at least nobody could prevent him doing that. That is the cheapest way in the whole world. Who can prevent you? There is no competition either.

Aurobindo became a religious person. He started writing a commentary on the SHRIMAD BHAGAVAD GITA in jail. When he was released, the first thing he did was to escape from the British Empire. Pondicherry was not part of British India; it was a small place under the French empire. It is part of India -- now it is part of India -- but three hundred years ago, when all European powers were struggling to capture India, Britain succeeded in capturing the whole of India. France could only succeed in capturing a small place, Pondicherry, and Spain could succeed in having only one small place, Goa, and two small islands, Daman and Diu.

Why did Aurobindo escape to Pondicherry? It was just close to Bengal. He was a coward; now he was afraid to face his revolutionary friends. He could not say to them that now he was no longer a revolutionary, that he wanted to become a saint -- which is the safest way to fulfill your ambition to become respectable, honorable and great. In Pondicherry he created his ashram.

He was immensely interested in the idea of the superman. In fact he made it his life's ambition. He said, "I am going to bring the superman into myself The superman will descend from heaven into my body, so I am trying to purify my body so that the superman will descend."

For thirty years he remained in a closed house, and his followers believed that he was purifying his body. Now, if you look at his literature you can see perfectly well that for all those thirty years he was continually writing, because that literature is not spoken, it is written. And the volume of literature is so big that I suspect he had no time left to purify his body. And what purification? -- the body *is* pure. What can you do with it? What is wrong with the body? For anything that is wrong you need medical science to help you. In a closed room how are you going to purify your body?

He became fatter and fatter, that's all. He had been a very lean and thin young man, but just reading and writing, reading and writing.... And his writing is just the worst possible. One sentence will continue for almost the whole page. You will forget about the beginning of the sentence by the time you have reached the end. By the end of the page you will have to go back again to the beginning to see what words the sentence had started with.

Aurobindo's books are unreadable, pedantic, verbose. He uses big words because he thinks the bigger the word, the more unused it is by people, the more mystified they will be. And it happened -- people *were* mystified. People are very strange: they get impressed by things which they cannot understand. If they can understand, they don't get impressed. Simple is their logic: "If I can understand it there is nothing in it." Unless they feel "I cannot understand it," they cannot believe that something higher, something of the beyond, is there. The way he has written is just to mystify. There is no need to write one paragraph or one page as one sentence. It is simply ridiculous if you want your word to reach to people. But no, he wanted to mystify.

I have gone through all his books and I have suffered so much. You cannot believe how much I have suffered through such people. I had gone through all his books simply to see what this man was trying to do. In those books there is nothing. You dig up a whole mountain and you don't find even a rat! But they are big volumes, one thousand pages; and there are big words. And he was clever enough to make and create big words, for example, "supramental." And he would create categories....

For the superman to arrive, first you have to create the state of supramental, and for that you have to purify your body. And he declared that he was going to be immortal physically. Up to now Mahavira, Buddha, Krishna, Christ, Mohammed -- they have all said that the soul is eternal. Aurobindo said, "I am going to prove that only an eternal body can contain an eternal soul. My body is going to live forever, it is immortal."

Now this kind of thing is simple nonsense. But there is one thing good about it, about such statements; you can never prove such statements wrong, because if the man dies, to whom are you going to prove he is wrong? And if he lives, of course he is immortal. This is the trick behind the statement, "I am going to be immortal. I have purified my body, and the superman is descending, slowly, slowly coming into this body. This body is going to be immortal, and then I will teach my disciples to be immortal."

Hundreds of people, hoping to be immortal physically, followed Shri Aurobindo their whole life. The day he died, one of my friends was in his ashram; he was his follower. I had been telling him again and again, "Don't be a fool! The body cannot be immortal, it is made of mortal things. Perhaps one can live a little longer, but to live eternally...! You can see the body is continually changing: the child is becoming a young man, the young man is becoming old, the old man is becoming older. Death does not come suddenly, it is coming from the very day you were born. Somebody who says his body is going to be immortal has to prove that his body has stopped changing.

That was my argument to my friend, "If you can manage to send a message" -- because Aurobindo used to see his disciples only one time a year, and that too was simply darshan. He would not talk, he would not answer; he would simply sit there and people would pass by him in a line -- just for a moment you could see him. So I said to my friend, "If somehow you can send a message...." And there was a way.

The woman who was in charge of the ashram was called "the Mother." People have completely forgotten her name, they have forgotten even her profession. She was a film actress who just fell in love with Shri Aurobindo. She dropped her husband and became a disciple... because the idea of physical immortality will appeal to women more than to men, obviously.

Women are more physical, more grounded, and have more of a sense of their body. Women, I don't think, believe much in the soul, because they cannot see any soul in the mirror. What they cannot see in the mirror is just stupid men's idea. And all women know that these men all go on playing with words and philosophy and religion. The woman is not interested in these things. She is more interested in the gossip, in juicy things; what is happening in the neighborhood, who has purchased a new car and who has purchased new clothes and who has made a new house.

They are not worried about God at all. It is not their concern. If they become concerned it is because of men. Because men are continually worried about God and soul and heaven and hell, the woman thinks, "perhaps there is something in it; and if so many men are interested in it, who knows? It is better at least to keep quiet about it, not to say anything." But I know every woman feels that all this is simply jargon.

This French actress became interested in the idea of physical immortality. She was a powerful woman and really capable of organizing, so Aurobindo had a good organizer at hand -- he could withdraw. He wanted his whole time to write. He was trying to create the whole philosophy of the superman: all the stages, methodologies to purify the body and the mind, what stages you will reach, what lights you will see and what colors will appear at what stage. If you read him you will think, "perhaps this man is talking sense, because he talks like somebody talking about geography. Everything on the map he can show you."

But looking at his books, all I can say to you is that he was a good linguist and knew how to play with words and language. For thirty years he was in isolation. Nothing was being purified; it was just that he needed time to study and to write. And his voluminous literature is proof enough -- nobody could produce that much literature if he were not continually working at least twelve or fourteen hours a day. The sheer volume is proof enough.

So I told my friend, "send this message to Aurobindo:'If you say you have attained immortality physically, then one thing can be the proof.... Because if you die then whom are we going to ask? If you don't die and you continue not to die, of course you are right -- because you are living. But I have found a criterion of immortality, and the criterion is that your body should not change anymore -- because death is only a change. If you are young, then you should not become old; if your hair is black it should not grow white. That will be proof enough.'"

But my friend said, "His hair is grey and he is looking older and older every year. We can feel it more clearly because we see him only after one year." When you see a person every day you cannot detect that he is becoming older. But if you see him after a gap of one year you can immediately see how much change has happened, how much his hair has gone grey, how much his face has wrinkled, how much older he is looking.

So I said, "If he cannot prevent old age, then be certain that he cannot prevent death, because old age is just a preparation for death." And that's what happened: one day Aurobindo died. When he died it was a great shock to his disciples who lived there in his ashram and to his followers who were all around the earth, because who does not want to be physically immortal?

There are people in America, at least ten of them, whose dead bodies are preserved -- those bodies belong to multi-millionaires -- in the hope that within the coming of ten to fifteen years, science will be able to revive a dead man. So those people have put all their money in a trust -- that their bodies should be preserved exactly as they were when they died. So if, after ten or fifteen years, science becomes capable of reviving the body, their bodies will be revived.

Do you see man's ambitions, his poverty, his inferiority, his fear of death, his lust for life?

Even after death they are hoping...! And millions of dollars are being wasted on their bodies because they have a trust; it is their money. They are being preserved, frozen, completely frozen. And even if after fifteen years they come back, what are they going to do? They won't see anybody around whom they had left. Their wives may have gone, their children may have died. And who will want them -- even if the children are there? Who would like to have them back? Just think: your father comes after fifteen years of

being a ghost; one day he suddenly comes home. You may die just with the shock of seeing your father standing before you.

And a fifteen-year gap.... People are talking about generation gaps -- have you thought about the gap between dead and the living? If after fifteen years a person comes back to life, he will not find anything recognizable, everything will be different. Perhaps he will not find the same world at all; perhaps the third world war will have happened and he may wake up to start the whole game again... to go in search... where is Eve? And if by chance he finds some Eve, then they both will have to think twice before they take the jump: should we start that whole thing again? If they have any intelligence they won't because once was enough -- and what happened to it!

But people are interested in immortality. Aurobindo exploited the idea of the superman; and physical immortality was his contribution to the idea of the superman. Nietzsche was not thinking of that; neither Bernard Shaw was thinking of that nor was Adolf Hitler. But Aurobindo, being an Indian, contributed to the idea. He was not very original because the immortality of the soul has always been talked about. He simply transferred it to the body: immortality of the body.

When he died, for three days they kept it a secret because the Mother, the organizer of the ashram, said, "He cannot die, that is impossible. It must be a certain stage when he is getting out of the body, and the superman is getting into the body -- just the interim stage, the interval.

"Of course if somebody is getting out of a house he has to take his luggage and furniture and mattresses; and so many things are there to get out of the house. Then the other will bring his own mattresses, his own furniture. And who knows what kinds of things that superman needs? He will bring his own paraphernalia. So it is just an interval." And people are so foolish. That's why I say, What kind of humanity have we got that they believed in this? -- that it was an interval.

The body was kept in secret, and they were praying and waiting for superman to descend. They were rejoicing because they were thinking, "Now it is happening" -- and all that was happening was that the body was deteriorating; it started stinking. Then the Mother became afraid that this is going to.... So the Mother said, "It seems it will take a longer time for the superman to descend, so we have to preserve the body inside a marble grave." You will not believe it: there are still people in Aurobindo's ashram who are waiting, thinking that one day he will knock inside the grave and say, "Now please open up: and superman has arrived."

The man died; then the Mother started pretending -- the same role -- that her body has become immortal. Of course she lived long, almost a century, but if you had seen her face before she died, you would have thought this face could only be of a ghost: she was just a skeleton, with wrinkled skin. You could count, even from a photograph, how many bones there were in her neck, and how many blood vessels in her neck were collapsing. There was no need for any X-ray, just seeing her was enough. You could have seen everything that was in her -- nothing was left.

People started believing that she was immortal, the same people who had been seeing Aurobindo dying. then she died, and again the same stupidity: three days' interval, then the stinking body, then again another Grave -- and waiting. And people are still waiting.

The idea of superman is basically rooted in your feeling of inferiority, of fear, of death. But the new nan has nothing to do with all this.

The new man is the very ordinary man:
Nothing special, nothing superior, supramental.
The new man is the first man who recognizes that it is enough to be human.
There is no need to be a superman.
There is no need to become gods and goddesses
It is so fulfilling just to be an ordinary human being.
I declare to you:
There is nothing above human consciousness.
Everything that is possible is within you.
You are not to become special, superior.
You have to become absolutely simple, ordinary just nobodies.

One day I had a small meeting with Sheela anc the group that works with her, and Hasya, John anc their group. They were somehow feeling that they were not joining together and somehow the gap was increasing. I had called a meeting of all; I also called Hanya. Hanya is neither of this group nor of that. She is a simple woman, and I had especially called her t see the reaction of a simple nobody.

What I expected happened: she freaked out. She could not understand. What politics? Why should these people be quarreling or arguing or creating. gap? They are both working for me -- all are working for me. But I wanted to see the reaction of someone who has no political mind, no kind of division, who is simply in love with what I am doing; someone who has no ambitions, has no ideas to make into a reality She freaked out -- that was expected.

Sheela told me that Hanya is very much disturbed and wants to leave. I said there is nothing to be worried about; I knew that's what was going to hap pen. I was expecting it, that she would not be able to understand. Sheela and her group understood, Hasya and her group understood, and the gap has been dropped. The only person who was at a loss was Hanya.

I would like you all to be like Hanya -- so simple, so innocent, that you cannot even understand what politics is, why people go on fighting, quarreling. For what? It is such a small life -- we cannot be certain even of tomorrow -- and we are wasting it for some great ideals in the future; and we start fighting about those ideals.

There was a case in an Indian court: two friends were brought into the court. The whole court knew they were great friends but suddenly they started beating each other. The police came; the friends were caught and taken to the court. The police asked, "Why are you fighting?" One said to the other, "You say it," and the other said, "*You* say it" -- and both felt embarrassed.

The judge said, "This is enough. You simply have to answer: What was the reason? Why were you fighting? Why were you creating a nuisance in the village? And you were so angry and violent you could have killed. You both have to say what the reason was."

They both said, "We feel very embarrassed to say it, but now if you force us, we have to." One said, "I was just telling my friend -- we were both sitting by the side of the riverbank, on the sand -- I was saying to my friend that I was going to purchase a buffalo, and he said,'Nothing doing. You are not going to purchase a buffalo, I won't allow it.'

"I said,'This is something,'" the man said. "'Who are you to prevent me? I am purchasing the buffalo with my own money; I am not asking you to give me money. Who are you to decide it?'

"Then my friend said, `I have told you this is not going to happen just because by the side of your field is my farm. If your buffalo enters my farm, I am telling you, I will kill the buffalo. I don't want any nuisance around my farm.'

"I said,'You will kill my buffalo? Let us see.' My friend drew his farm on the sand with his finger and said,'This is my farm; now I will see. Bring your buffalo in' -- so with my finger I drew my buffalo coming...."

And that was the point when they started beating each other; and that's why they were feeling embarrassed, because there was no buffalo, no field, and they were almost on the verge of killing each other!

The whole politics of the world is like that. Why are people fighting in the name of religion, in the name of a political ideology: socialism, communism, democracy, fascism? -- just words, just fingers drawing lines on the sand. What are your maps but lines drawn by fingers on the sand? If I say I am coming into your land without a passport, without a visa, immediately your whole army and national guard are ready to kill me. Just on the map: I cannot even *say* it -- it is a criminal act.

Strange: the earth has no boundaries, but you cannot get into Russia, you cannot get into America. Although I have been here for four years, I am not here. Rajneeshpuram has been here for four years; there are seven thousand people living here -- enjoying, dancing, doing all kinds of things that should be done, and should not be done. But for the government there is no such thing. You don't exist!

Your city is really unique in the whole history of humanity. There have been cities and there have been no cities; but an illegal city? -- never heard before. It is a city, but illegal. It is not recognized that you are. Ignored, you don't exist.

I am here, and I am going to be here. There is no way to send me back... because I have my own arrangements. I persuaded the Indian government to reject me, so where are you going to send me? You can only deport me to India. India I persuaded beforehand; they are not going to accept me at all. Now I am stuck here in the Big Muddy Ranch. There is no way, no crane to get me out.

But these fools are in power. They have removed from Wasco County city project even the name of Rajneeshpuram. In the Wasco County files Rajneeshpuram does not exist. If seven thousand people suddenly disappear, the Oregon government will not be able even to say that they have disappeared, because then they will have first to accept that we were here -- and we are not here!

But in a way it is perfectly good. If we are not in Oregon, then of course we are not in America. This seems to be the new birth of a new nation. Soon we will have to make our own constitution and declare our independence. What else to do? And we are big enough to be a nation. Just the other day Sheela showed me the list of all the nations who accept and respect patents made in America. Vatican City is also one of the countries listed, and Vatican City is only eight square miles. We are too big -- we are almost a continent compared to Vatican City. We can do it.

These lines are just drawn on the sand. The wind comes and all the lines are erased. And the wind of the new man is going to erase all these lines.

The new man will be simply man -- not American, not Russian, not Indian; neither Hindu, nor Mohammedan, nor Christian; neither democrat nor republican, nor liberal, nor independent. All these nonsense words will not exist for the new man.

The new man will be simply man.

And I repeat again:

I don't accept anything higher than man.

I am talking about the ordinary, simple man.

There is nothing higher than that.

The idea of getting higher than that arises out of inferiority. I would like you to be just like Hanya: ordinary, no politics. But I will tell Hanya there is no need to go anywhere. This is your place, and you are the type of person I want all my sannyasins to be.

Superman is just rubbish.

The new man is the birth, for the first time, of man without any ideology, without any ideals -- just the way Adam and Eve entered the world.

Was Adam communist, fascist, socialist?

Was he Hindu, Mohammedan, Christian?

Was he superior or inferior?

He was simply what he was:

There was no question of superiority or inferiority.

I want you to be again Adam and Eve, to go back your authentic nature, to your original face.

From Personality to Individuality

Chapter #17
Chapter title: Holy Scriptures: wholly Bullshit

15 January 1985 pm in Lao Tzu Grove

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OSHO,
WHAT IS THE DIFFERENCE BETWEEN MADNESS AND ENLIGHTENMENT?

THERE is a great difference and also a great similarity. The similarity has to be understood first, because without understanding it, it will be difficult to understand the difference.

Both are beyond the mind -- madness *and* enlightenment.
Madness is below the mind.
Enlightenment is above the mind.
But both are out of the mind.

Hence, you have the expression for a madman "out of his mind." The same expression can be used for the enlightened person; he is also out of his mind.

Mind functions logically, rationally, intellectually. Neither madness nor enlightenment function intellectually. They are similar: madness has fallen below reason, and enlightenment has gone above reason, but both are irrational; hence, sometimes in the East a madman is misunderstood as being an enlightened man. These similarities are there.

And in the West, once in a while -- it is not an everyday phenomenon, but once in a while -- an enlightened person has been understood as being mad, because the West understands only one thing: if you are out of your mind, you are mad. It has no category for above the mind; it has only one category -- below the mind.

In the East the misunderstanding happens because for centuries the East has known people who are out of their mind and at the same time above the mind; hence, they are similar to madmen. For the Eastern masses it creates a confusion, it creates a problem. They have decided it is better to misunderstand a madman as being an enlightened man than to misunderstand an enlightened man as being a madman -- because what are you losing by misunderstanding a madman as being an enlightened man? You are not losing anything. But by misunderstanding an enlightened man as being a madman you are certainly losing a tremendous opportunity. But the misunderstanding is possible because of the similarities.

I have come across a few madmen who were thought to be enlightened. One man was just thirty or thirty-five miles away from Jabalpur. Nobody knew his name -- he was very old. He used to keep a bell in his hand and -- nobody knows for what reasons -- sometimes he would ring the bell, sometimes he would not ring the bell. Because of the bell he was called Tuntunpal Baba: the bell made the sound *tuntun*, and nobody knew his real name.

He never talked intelligibly; he uttered sounds but not words. He remained sitting in one place and never moved from that place. In his village people had known him for sixty years. There were old people who knew that when they were very young this man had come, and since that time he had been sitting on a cot in the porch of the house of the landlord, the richest man in the village. He had not moved from the cot, and for sixty years all that they had heard from him was his bell.

I went many times to see him, at different times, to figure him out. He used to drink tea continually; that was almost his only food. He would drink half the cup and then offer the other half to anybody who was there to see him. This was thought to be *prasad*, a gift, and people enjoyed this gift because it was very rare. Hundreds of people were seeing him every day; only to a few people would he offer the cup. But always first he would drink from the cup itself, then the remaining he would offer. But people thought he was enlightened, so something that he had tasted was blessed.

The more I watched the man, the more I was convinced that he was simply mad; and not totally mad either, because his madness had a certain consistency. It was not without any purpose that he was ringing his bell; it was always to attract the attention of people. Slowly people started understanding that he needed something, perhaps a cup of tea -- that was the most needed thing -- so immediately they would bring tea.

Those who had been serving him for years had even started understanding the language of his bell: how many times he rings when he wants tea; how many times he rings when he wants the crowd to leave him alone, how many times when he wants people to be allowed to see him, how many times when he wants to go to sleep. It was a language, a code language, that his disciples who lived with him knew.

Now this man was not totally mad, although certainly a little insane. And as I watched him I found that he was half-paralyzed too, because when I saw him sipping the tea it was always from one side of his mouth; the other side never moved. One day, when he was alone, I took his bell from his hand and put it in his other hand. The bell fell, because the other hand was paralyzed. Now it was clear why he was not moving from the cot; it was nothing to do with any austerity.

People thought that it was some ascetic practice; perhaps he had taken a vow that he would remain sitting in the same posture for so many years, or his whole life. But it was simply that he was paralyzed. In fact, that seems to be the clear reason why he was not able to utter intelligible sounds: half of his mouth was paralyzed. With half of your mouth you can make sounds, but to make words is very difficult, almost impossible. You may try but the other will only hear some unintelligible gibberish.

But gibberish has been thought to be one of the methods used by enlightened people. You will be surprised to know that the word, the English word, gibberish, is not English, it is Arabic; and it comes from an enlightened man, Jabbar. Jabbar was certainly an enlightened man, but he spoke so fast that his words would run over each other. It was impossible to make any sense out of what he said because there were no full stops, no commas, no indication of where the sentence began and where it ended. Jabbar simply did not believe in all these mannerisms.

It is because of Jabbar that people started calling his language gibberish, but by and by the word gibberish became completely disassociated from Jabbar. Nobody would think that the English word gibberish is from a Sufi word and has come from a man who was enlightened. Gibberish, in the East, is thought to be a way of enlightened people. They are saying to you: Nothing can be said through words. You will have to understand something besides the words.

But mad people also do the same. And this man Tuntunpal Baba was simply paralyzed, retarded; you could see it from his face. As I went again and again to him and he became more and more familiar to me, and I became familiar to him, we started some kind of communication. I started using his bell, and I made a few code signals with the bell.

I tried writing, asking him, "What is your name?" and I would ring the bell two times. I knew that he could read because he looked at the slate on which I had written, "What is your name?" and his eyes had the flash showing that he could read. I made the signal three times and wrote on the slate: "I understand that you can read." He looked at it and smiled with half his face. I put the pen in his hand and made the sign of ringing the bell two times, and he wrote his name, Tuntunpal Baba.

I said, "This is not right -- you can't deceive me that you are enlightened. You have deceived thousands of people for sixty years, but this is not good; you have not gained anything out of it. Those poor people from the villages have lived with the belief that they are under the guidance, under the blessings, of an enlightened man. This is criminal. And on the other hand you could have been cured, because there is not much of a problem; paralysis can be cured."

I could see the flash in his eyes that he understood that he had made a mistake. If paralysis could be cured.... It was because of paralysis that perhaps half of his brain also had gone numb and created the madness. He wrote on the slate: "Is it possible that I can be cured?"

I said, "Perhaps now it is too late. For sixty years you have been paralyzed, your brain has been numb for sixty years; I don't think that after sixty years of paralysis the brain cells can be alive, can function again. And now, what is the point? You must be nearabout ninety, ninety-five, or a hundred: what is the point now? Now it is better you remain enlightened -- at least people are happy. And you are not feeling in an inferior state -- that you are paralyzed, that you cannot speak, that half your brain is not functioning."

So I said to him, "I am not going to say anything to anybody. I will keep your secret. You remain enlightened; it is doing good both to you and to people. People need somebody: they are in constant search to follow somebody. At least you cannot indoctrinate them, you cannot give rubbish to their minds. In a way you are innocent. You have not done anything. You have simply offered gifts, whatsoever you had.

"You don't have anything other than that tea" that was all that he was using, that was all his food. "And you are feeling in good spirits. Thousands of people gather, and on particular festival days the village becomes a big city. People are enjoying, you are enjoying -- I am not going to disturb the game. I simply wanted to find out if it is possible that something which is not enlightenment can be misunderstood as being enlightenment. That is proved by you. And I am grateful to you that you were sincere with me; you did not hide anything."

A tear came into one of his eyes -- the other eye was paralyzed -- a tear of thankfulness. I continued to go to see him once in a while; it was not far away. Whenever I had time, once in a while, I would go; and he started loving me. Perhaps I was the only person who has sat on his cot. With one of his hands he would pull me up and make me sit by his side on his cot.

People would touch my feet also, and I would say, "You are already mistaken; now you are again making a mistake. At least don't commit this mistake." But they never understood me when I said, "You are already mistaken. At least don't commit the same mistake again."

A madman sometimes can have glimpses which the rational man cannot have because the madman has stepped out of the mechanism of mind; of course on the wrong side, from the back door, but still he is out of the mind. Even from the back door he can have some glimpses which are not available to the people who never come out of the house. Certainly he is not so fortunate as to have come from the front door: that needs tremendous effort.

Madness is a disease. It happens to you -- you don't have to make an effort to be mad. It is a sickness and it is curable. Enlightenment happens through tremendous awareness and arduous effort.
Enlightenment is the supreme health.

You should understand the word health carefully. It is not only physiologically meaningful. Of course physiologically it is meaningful, but not only physiologically; it has a far higher meaning too. Health means healing the wounds. It comes from the root which means healing. If your physiology needs some healing then medicine is offered. If your spirituality needs some healing, then meditation is offered. Strangely, health comes from the same root from which comes the word wholeness.

Health means the body is whole, nothing is missing. And from wholeness comes the word holy: the spirit is whole, nothing is missing. Similarly, the word medicine and the word meditation come from the same root -- that which cures. Medicine cures wounds in your physiology, and meditation cures wounds in your spiritual existence, in your ultimate being.

The madman, if in the hands of enlightened people, can achieve enlightenment faster than your so-called sane people. In the East there has been a longstanding tradition... in this century one man revived it again -- his name was Meher Baba. He went all over India seeking and searching for mad people. In all the madhouses, anywhere that he heard there was a madman, he would go. He traveled all over India his whole life, searching for mad people.

His disciples asked him, "Why are you wasting your time with mad people when sane people are available to work upon, and they want your time?"

Meher Baba said, "You don't understand. To bring a sane person out of his sanity is very difficult. But to bring out a madman is very easy because in a way he is already out, but from the back door. He has tasted something of the outside; we have only to show him the right door and say, "Please don't go out from the wrong door, go from the right door. Being out is perfectly right, but choose the right door." And Meher Baba turned many mad people into enlightened people.

It is a strange world. Here, really great things are never rewarded. Nobody has bothered about Meher Baba. Mother Teresa will get a Nobel prize because she looks after poor orphan children, and nobody thought of giving a Nobel prize to Meher Baba who really did a miraculous job -- and he was the on]y man, after centuries.

Sufis call the madman *masta*; masta means intoxicated. The madman and the enlightened man both have to pass through a certain stage, that is, getting out of reason, out of their mind. They have to cross the same boundary: by the wrong door or right door, they both cross the same boundary, and while they are crossing the boundary they both become mastas -- intoxicated.

But the enlightened person soon regains his balance because he has made the effort to get out of the mind; he is prepared to get out of the mind, he is ready to get out of the mind. The madman has got out of his mind unprepared. He was not ready. He has simply fallen out of his mind -- it is an accident. Enlightenment is never an accident.

But both the madman and the enlightened man pass through a certain state called masta, the intoxicated, where they both behave similarly; hence, the necessity of a Master has been absolutely accepted. When one gets into the state of masta, then only a Master can take one out of that intoxicated state -- because that intoxicated state itself is immensely beautiful.

You must have seen mad people very happy. You can't find a madman unhappy. That does not happen at all; a madman and suffering, they don't coexist. A madman is always enjoying. Perhaps he has nothing to enjoy, but he is enjoying. It does not matter whether he has something to enjoy or not, but he is always happy. To be unhappy you need reason, thinking, worrying. Now he is incapable of worrying and thinking. He cannot be bothered with tomorrow; he has no tomorrow and he has no memories of yesterday. The madman also exists herenow -- that is the similarity. But he is not aware that he is herenow -- that is the difference.

The enlightened man also is always blissful. I am using a different word just so you don't get confused. The madman is always happy. But there is a possibility he can be cured; then he will become unhappy, then he will start worrying. He will worry more than you because he will see that he had gone mad: now he will worry about madness. When he was mad he had no worry at all, he could not care less. Now he will worry that he had gone mad and he will worry that tomorrow it can happen again because it *has* happened.

I had one friend who was a doctor. His father was a very miserly person, rich but very miserly, and he had a very tight hold on the family. He was a politician; his name was Shri Nath Batt. He was a Gujarati, and he had a very beautiful jeweler's shop. He was the president of the local Indian National Congress, the

party that was fighting for India's freedom against the British Raj. His son, whose name was Shyam, and I were friends from our very childhood. I hated Shyam's father more than Shyam hated him, because he was such a miser Of course his son could not do anything about it but I said, "Don't be worried; I will do something about it" -- and I did.

It was an everyday phenomenon during the British Raj that there were continual processions against the government, strikes against government -- and Shri Nath Batt was the leader. There were the two slogans. One slogan was: *Bharatmata zindabad* -- "Long live Mother India." Zindabad means long live. And: *British Raj murdabad*, means "British Raj die quickly, as soon as possible."

What I did... I would start the slogan, "British Raj," and people would repeat "Murdabad" -- "die soon." Three or four times I would say, "British Raj," and the fifth time I would say, "Shri Nath Batt." Because people were continuously saying "Murdabad," they would say "Murdabad."

Shri Nath Batt called me to his home and he said, "You are tricky; you always used my name after 'British Raj,' never after 'Bharatmata.' If you had used my name after 'Bharatmata' they would have said 'Zindabad' long live.' But you are mischievous."

I said, "No, I was not doing it knowingly."

He said, "Next time...."

I said, "One thing you have to promise: you have to drop your miserliness towards my friend, your boy, Shyam. If you promise me that then your name will come after 'Bharatmata,' I promise you that; otherwise your name will always come exactly in the middle of 'British Raj.' Five times it will be,'British Raj,' and then you; then again five times,'British Raj,' so people get mixed up." And I was always on the mike.

So he said, "Okay, it is a pact: I will not be miserly." But he was miserly -- it was very difficult for him not to be. Shyam became a doctor and I became a professor. Once Shyam became a doctor his father wouldn't allow him to join medical services. Shyam wanted to join medical services; he wanted to get away somehow from his father and his family, but his father wouldn't let him go.

Shri Nath Batt opened a shop for Shyam just by his shop so he could keep an eye on Shyam. He put a compounder of his choice, who was his man, and a nurse of his choice, in that shop. They had to keep an eye out to see that no money went anywhere, and every evening all the money that Doctor Shyam had earned went to Shri Nath Batt.

Shyam got married, and one day his wife sent a telegram that she was very sick, and that it would be helpful if Shyam came because he understood her more than any other doctor, although the doctors were doing their best.

She was at her father's place because she was pregnant. In India it is a tradition that the first child is born at the house of the wife's parents, because your mother will take more care than your mother-in-law, of course. A mother-in-law is only a mother-in-law. There is no mother -- it is only law. So this is traditional, for at least the first child. By the second child the woman will be capable of understanding many things on her own, but the first child... she is completely unaware about the pain and the trouble.

So Doctor Shyam told his father, "This telegram has come and my wife is sick." Now, from my village, Nagpur is not very far away. In those days it was two rupees for a one-way ticket, and at the most it was a ten-hour journey. So two rupees to go and two rupees to come back meant four rupees; and perhaps his wife was seriously sick so Shyam would spend something there. It meant nearabout fifty rupees would be gone -- and fifty rupees would give Shri Nath Batt a heart attack.

Shri Nath Batt simply said, "In Nagpur there are better doctors than you" -- Nagpur was the capital, in those days, of central India. "And there is a medical college with every kind of facility. So what are you going to do there? You have been a student in Nagpur, your professors are there: send a telegram to any one of your famous professors, to some gynecologist, and he will take care of her

"There is no need to go, and I am not going to spend money unnecessarily. Fifty rupees, and who knows? -- there you may spend more. And how many days will you be away? The fifty or sixty rupees that you earn here every day also has to be taken into account. If you are there for one week causing me such a loss -- and for no reason at all, because it is simple: I will send a telegram. Just give me the name of your professor in the medical college."

But Shyam was very much attached to his wife -- he escaped. He tried to travel without a ticket, and because he was without a ticket he was nervous. For the first time in his life he was traveling without a ticket -- and he, a doctor, a well-educated person. If he were caught it would be really shameful. He was so worried about his wife, about his father -- what would happen the next morning when he found that Shyam had escaped -- about the ticket....

He was standing just by the door because it was so crowded -- in India, trains are very crowded. Particularly in those days they were even more crowded; now there are more trains. So he was just standing there, holding onto the bars on the door as a handle, with such worry in his mind about whether he would be able to see his wife or not -- because she was not the type of woman who, knowing his father, would call him unless it were absolutely necessary.

While Shyam was in this tension and worry and the crowd, somebody pushed him, and he fell out of the train. Physically he was not harmed, but psychologically he went out of his mind accidentally. This is what I mean by falling out of the mind. Suddenly he crossed over the line of the mind. With too much worry, tension, fear, nervousness, the mind was as if in a cyclone. And then this shock of falling from the fastest -- moving train.... He simply slipped out of his mind.

He was brought home. People recognized that he was a doctor and by chance I happened to be in the village. I heard about the accident and I went to see him: he could not even recognize me, and he had forgotten his language. There was no harm to the body at all -- small bruises here and there, nothing to be worried about -- but he just looked vacant, empty. That's the way the enlightened person looks. If you look in his eyes they are empty, vacant. You may get afraid.

Shyam was in such a shock, not knowing what had happened -- but not worried, smiling. I had not seen him smiling for years, because of his father; nobody could smile in his house. There were five sons, five daughters-in-law and many grandchildren, but Shri Nath Batt was such a Tamerlane that it was impossible for anybody to smile, because even a smile means an unnecessary waste. Preserve everything!

It was Sigmund Freud's insight that the people who suffer from constipation are miserly people. They preserve everything, they can't allow anything to go out. Naturally, how could Shri Nath Batt allow anybody to smile? But now he could not do anything: Shyam was out of his mind. He laughed, he smiled -- I had never seen him so happy.

He remained mad, and for the first three years he really enjoyed it because no patients came to him anymore. Who would go to a madman? He would sit in his dispensary every day absolutely ready with his stethoscope and bag, and nobody would come except me, once in a while. He wouldn't recognize me, but it was a joy to be with him, just to laugh and enjoy. And he would try his doctoring on me.

I said, "Okay, you can, because you cannot find anybody; just no injections, because if your father comes to know that you are giving injections free, then he will create trouble for me. You can do a check, and you can do any kind of work that you want to do -- I can lie down." I would lie down and he would take a cardiogram and all that, but he wouldn't recognize me. I would say, "Shyam...?" and he would listen as if I were calling somebody else; he had forgotten his own name too. Those three years were really of great happiness.

His wife was in a terrible mess, but I told her, "One thing you should see: with Shri Nath Batt alive there was no chance to be happy. But this man, by accident, by God's grace, has slipped out of his mind. Don't feel sorry for him. Can't you see? Yes, he is mad, but what is wrong with it? -- he is happy. He was sane but unhappy and miserable. Now he goes into the market and purchases the best clothes possible because he does not have to pay -- Shri Nath Batt will have to pay!"

His father used to tell me, "You are spoiling him. First, he is mad; then you take him to the market, and people come to me with their bills; I have to pay. Please leave him."

I said, "This is not possible. Everybody has left him; now I am the only person. And I am immensely happy that he became mad because in this house you are all mad except him; you are all in misery. He is happy, so what is wrong with being mad? And if he had not gone out of his mind by accident then I would have tried my way, but he had to go out of his mind. And now that he has slipped out, let him enjoy it But remember, once he gets back into his mind I am going to help him to get out again -- of course from the right door."

But that Shri Nath Batt was really a dangerous miser. He was afraid that I could do something, and that perhaps my association was encouraging Shyam to remain mad, because I used to take him to the hotels, to the restaurants, and I told him, "You enjoy yourself Don't be worried about money -- whatsoever you want is yours."

And he said, "Is it so?"

I said, "Just enjoy!"

He wouldn't enjoy himself alone; he would ask anybody, say to any stranger, "Come on!" The whole town was happy, the shopkeepers were happy, but Shri Nath Batt was really enraged. After three years he forced Shyam into a mental home just so that I could not.... And he made it a point to the authorities in the

madhouse that I should not be allowed in. My name and my photo he gave to the authorities saying, "This man should not be allowed to meet my son. Anybody else is allowed, but this photo you have to remember."

When I went to see him, the officer showed me the photo and the statement that the father had given. He said, "I am sorry, I cannot help if his father does not want you to see him. He has given us a written statement, and this photo so that we recognize you and don't allow you in. Otherwise you may come in some other name."

I told him the whole story. I said, "First listen to | the story, and if you are a man at all you should throw t this letter and this photograph. What proof has he got that he has given you a letter? And the reason why he does not want me to see his son is that he would prefer him to remain mad rather than become sane and start understanding me and what I want him to do." I told him the whole story.

The man could not believe that Shyam's father could be so cruel. He didn't say anything; he simply tore up the photograph and the letter and threw them in the bin, in the wastepaper basket, and told me, "Come in -- you are always welcome." So I saw Shyam: he was so happy there, in the madhouse with almost three hundred mad people. He was in rags, unclean -- perhaps he had not taken a bath for a few days, he was stinking -- but immensely happy. He was not able to recognize me.

Then I moved from Jabalpur. Shyam is still in a madhouse, and perhaps his whole life he will be in a madhouse, but he is in a better position than any sane man. I saw those three hundred mad people -- many times I went to see him -- they were all happy. One thing is sure: a madman is never in anguish. Why should he be? -- he has no problems.

Just see the point: even if you fall below the mind you are happy. It is the mind that is causing you all kinds of misery, suffering, jealousies, hatred, anger, violence, greed; and they all go on making you more and more a pain to yourself You start hurting all over, everybody is hurting all over. Even to fall below the mind -- which is falling below humanity, because that is the only difference between you and the animals.... A madman is really back in the world of animals. He has dropped out of evolution. He has gone back; he has turned his back on Charles Darwin. He has said, "Goodbye. Goodbye to your evolution!" He has simply fallen back to a subhuman level.

Animals are not happy, but they are not unhappy. Have you seen any animal unhappy? Yes, you will not see them happy -- they cannot be happy because they don't know what unhappiness is. But when a man falls from the human level to the subhuman level, he becomes happy because he knows what unhappiness is. So he is not exactly the same animal that he was before he became man. He is a totally different kind of animal; a happy animal. There is no happy buffalo, no happy donkey, no happy monkey, no happy Yankee. Animals are not happy because they don't know unhappiness. But a madman is just happy for no reason at all.

That gives tremendous proof of what I have been teaching you, that if you can get out of the mind -- but not by an accident, not by a shock -- you will be blissful.

It is possible, more than possible -- perhaps unfortunately it is going to happen -- that in communist countries they will start giving people electric shocks to bring their suffering down to the subhuman level; then they will be happy. And the shock will be given in a certain scientific way so that they will not be mad either. They will be functionally sane, like a computer -- but just functionally sane, like a mechanism with no soul. They cannot rebel. They will be very happy, and if they are happy why will they rebel? There will be no question of revolution; they will exist like robots.

There are many experiments going on in Russia and in China to make it possible that a man remains reasonable enough to be able to function in society, in the office, and yet is free of all worry, of all tension, all problems: he is happy. This will be the greatest crime against humanity; but there are scientists who are working on those lines. Even in America the famous psychologist, Delgado, is doing the same thing in a different way; and he has succeeded, he has shown his experiments to be absolutely successful.

He puts electrodes into your head.... One of the most strange things about your skull is that inside it there is no sensitivity. Even if a stone is put inside your skull and the skull is closed, you will not feel the stone because there is no sensitivity. The inside of the skull is absolutely insensitive, for a certain reason: it has the most precious instrument in your body. And the brain is such a complicated mechanism, with ten billion cells working, that if your skull were sensitive you would not be able to live, there would be so much noise coming inside your head. And if something goes wrong -- some cell dies, some part becomes unfunctioning -- you would become aware of all these things, which would drive you nuts.

And it is such a complex mechanism that many things can go wrong. Even if nothing is wrong, already half of your brain is not functioning anyway. Fifty percent of your brain is absolutely in a state of paralysis. perhaps that is the part of the mind that starts functioning when you become enlightened. The enlightened

man can use his mind more efficiently than the greatest intellectual can, for the simple reason that he is outside the mind and has an overall view; and perhaps the half of the brain that is not functioning in normal human beings starts functioning when your consciousness goes beyond your normal reason, as you transcend your rationality. The other part functions only with your transcendence.

This is the experience of all those who have become enlightened. And when I say this, I say it on my own authority. I would not believe it if Buddha ad said it: perhaps he was Lying, perhaps he was misguided; perhaps he was not Lying but was not right.?perhaps there was no intention to lie; but he could be confused, he could make a mistake. But I know t from my own experience, because it is such a tremendous change that you cannot miss it. It is almost Is if half of your body was paralyzed, then one day suddenly you feel you are no more paralyzed; both your sides are functioning. Can you miss it? If a person who has been paralyzed suddenly finds he is not paralyzed, can he miss it? There is no possibility of missing it.

I know perfectly well the moment before enlightenment happened to me, and the moment after, with absolute certainty, knew that something within my mind -- which I was not even aware existed -- had stirred and had started functioning. Since then there has been no problem for me. Since then I have existed without a problem, without a worry, without any tension.

All these qualities come from the other part of the mind which is not functioning. And when the whole mind functions and you are out of it, you are the master. The mind is the best servant you can find, and the worst master you can find. But ordinarily the mind is the master -- and that too, only half of it. The master... and half paralyzed! When you become the master, the mind is the servant and fully healthy, fully recovered.

Delgado put small electrodes, very small electrodes, into the head. In the mind there are seven hundred centers -- exactly the same number as acupuncture had discovered five thousand years ago in China. Acupuncture has discovered seven hundred centers on the body; those seven hundred centers on the body are connected with the seven hundred centers in the mind. So it looks strange -- acupuncture's way of treating a patient is very strange.

You have a headache and they may push their needles into your knee. You will say, "What are you doing? I have a headache and you are bothering about my knee." They will say, "Don't interfere; we know what we are doing."

They have found, over these five thousand years, which center in the body is connected with a corresponding center in the head. And strangely enough, by pushing a needle into your knee or your thigh, your headache disappears. There is a current of electricity -- now it is called scientifically bio-electricity -- which is a very mild current of electricity but still is electricity. And sometimes very subtle things work miracles.

You have so much electricity always running in your body that you can put a five watt bulb in your hand and it can light up. It ordinarily does not happen, otherwise you would start giving shocks to people. But once it happened that a woman, somehow a freak of nature, started giving shocks to people. First her husband got shocked; he escaped from the house, screaming. Then the neighbors tried, but just to shake hands was enough. Then doctors were called in, and it was found that somehow her body electricity, which moves in a circle, had freaked out; somewhere her inner mechanism had gone wrong.

And actually it was tried: a five watt bulb was put in that woman's hand -- and it lit up! Now, it is a scientifically established fact that subtle currents of electricity are continuously moving in the body, just like the blood. Each center is connected with other centers in the body. The real thing happens always inside the skull, but it immediately reaches the body.

In the second world war, one man's leg was cut off -- it was so damaged that there was no other way, and it was so terrible a pain that the man would regain consciousness, but the moment he felt the pain he would become unconscious again; it was unbearable. Consciousness could not exist with the pain; he could bear that pain only in unconsciousness. There was no need to give him any drugs, just the pain was enough to force him to go into unconsciousness. So they had to cut off his leg. But the strange thing was that when he became conscious again he was still complaining about the pain in the leg. He was covered with a blanket so he had no idea that the leg had been removed. The doctors said, "It is impossible."

He said, "I am suffering, and you say 'impossible'?" Most of the pain was concentrated in his toe: he said, "My toe is hurting so much."

The doctor said, "Just look," and he uncovered his body: the leg was gone, the toe was gone. They brought his leg from the lab and said, "This is your toe and this is your leg. Now how can your toe give you pain? You are just hallucinating, imagining."

The man said, "I can see you have cut off my leg. I can see the leg, and that it *is* my leg -- I know it is, I

realize it, I recognize it -- and that is the toe that is hurting. But it is hurting *here*."

This was the first case to give the indication that the toe is connected to some brain center. The brain center was still vibrating in the same way it was vibrating while the leg was still connected. You have disconnected the leg but the center connected with the leg is still vibrating in the same way. That started great research work on how to get to the centers of the head -- because perhaps the leg could have been saved if they had stopped the vibration of the particular center in the head. Then even if the toe were damaged, the man would not have felt any pain, because every experience happens in the head although it may be coming from any part of the body.

This research finally ended up in Delgado's hands, and he managed to find all seven hundred centers in the mind. Now, he puts an electrode in a particular center in the mind -- for example, your happiness center -- and he has a remote control with himself He just puts an electrode there and whenever he wants you to be happy he just pushes a button -- it is a remote control, no wire is connected to you so you cannot see anything -- and you start laughing, enjoying, giggling as if somebody is tickling you. You don't see anybody -- what is happening? And the man may be miles away but he can still control you.

Delgado showed his experiment first in Spain with a bull. He had put an electrode into the bull's head and he went into the field. Spaniards are strange people. They enjoy a bullfight just as the Americans enjoy football. Strange people I simply wonder.... There are a few idiots running with a ball, a few idiots returning the ball, and millions of idiots jumping up and down and fighting! It seems to be that Charles Darwin is not right: man has not evolved, he is still a monkey. Now, a man fighting a bull, putting a man in danger of death....

Delgado proved that the bull can be controlled; there is no problem. The strongest bull was given to him and he put an electrode inside it. He waved the red flag, and the bull came rushing -- just like J. Krishnamurti seeing orange. Jiddu Krishnamurti -- that is his full name; Jiddu Krishnamurti. "J. Krishnamurti" saves him from some trouble because "Jiddu Krishnamurti.... *jiddu* means stubborn; he *is* stubborn.

The bull came rushing towards Delgado who was standing there waving a red flag. When he was just one foot away and ready to push his horns into Delgado, Delgado pushed a button of the remote control in his pocket and the bull stopped so suddenly that the millions of people who were watching it could not believe it: what happened to the bull? He just stopped, frozen, as if he were practicing George Gurdjieff's "Stop" exercise. He remained like a statue, he would not move.

Delgado said, "We can control every man..." and there is a possibility, sooner or later, that totalitarian governments are going to do it. Perhaps they have already started, because in Russia you cannot give birth to a child in your home -- that is illegal -- every child has to be born in a government hospital.

Now, when the child is just born is the best time to put an electrode into his skull. The skull is very soft and the centers are very alive; if they grow with the electrode there, the electrode will become almost part of the brain. The child will never suspect throughout his whole life that everything that he is doing is manipulated from the switchboard in the central office of the communist party.

It can make you happy, it can make you unhappy; it can make you rebellious, it can make you obedient. Obviously, they don't want any disobedience; they don't want any revolution, any rebellion, any doubt. Naturally, only those buttons will be used which make you a slave -- but a very happy slave. They have reduced you to a robot.

The madman falls out of the mind, but he is better than a robot because the robot is controlled from the outside; somebody else has the remote controls. The controls can be given to you too; that too is a possibility. You can be given a small switchboard: if you are feeling angry and you don't want to feel angry, you just push the anti-anger button and you are no longer angry.

Now, what is the need of Buddha teaching forty years, and people still get angry, and Jesus teaching people to be humble -- and nobody is humble? But with a Delgado switchboard things are very simple. You can have your own switchboard. You can push the button and have any kind of enjoyment that you want, any kind of hallucination, any kind of dream that you want.

I doubt that these remote controls will be given to people; they will be in the hands of the government. To me, this is more dangerous than nuclear weapons -- which can kill you, but at least you will die as a human being, with dignity. But this is worse than death -- that from the White House they make you happy. On Christmas day, a slightly bigger dose, and the whole country goes bananas! Everybody will think this must be the work of jesus or his father or the Holy Ghost.

A madman is far better -- at least nobody is in control of him. But he also is not in control of himself

The enlightened man is out of his mind but he has full control of his mind. And he does not need a switchboard -- just his awareness is enough. If you observe anything minutely, you will have a little experience of the enlightened man -- not the full experience but a little taste, just a tongue-tip taste. If you observe your anger minutely, anger disappears. You are feeling a sexual urge: watch it closely, and soon it disappears.

If just by your watching, things evaporate, what to say about the man who is continually above the mind, simply aware of the whole mind? Then all those ugly things that you would like to drop simply evaporate. And remember, they all have energy. Anger is energy. When anger evaporates, the energy which is left behind turns into compassion. It is the same energy. Through observation the anger has left -- that was the mode, the form surrounding the energy -- but the energy remains. Now, the energy of anger, without anger, is compassion. When sex disappears the tremendous energy of love is left behind. Each ugly thing in your mind, disappearing, leaves a great treasure behind.

The enlightened man has no need to drop anything and has no need to practice anything. All that is wrong drops of its own accord because it cannot stand up to his awareness, and all that is good evolves of its own accord because awareness is nourishment for it.

The madman can be helped very easily because he has tasted something out of the mind, but he needs to be shown the right door.

In a better world our madhouses will not only be trying to make those people sane -- that is meaningless -- our madhouses will be trying to help those people to use that opportunity to move through the right door. A madman going into a madhouse will come out enlightened -- not just the same old self again, miserable, suffering.

So, to me, madness has immense significance. It can become a way towards enlightenment. It should be used as a means. Yes, there is a tremendous difference between the two. The madman is only happy, and not knowing why; the enlightened man is blissful, and knowing perfectly well why. He cannot be cured because he is not sick; he is incurable.

My father used to tell me, "You are incurable."

I said, "You are right, because I am not sick. You are curable because you are sick."

He used to say that because he could not convince me about certain things he wanted me to do. For example, he wanted me to get married. Naturally, when I came back from the university he wanted me to get married. But he had no courage to say anything to me, or ask, "What about marriage?" because he knew already that it was going to become a great argument and there would be difficulty. He thought, "It is better not to hear 'no' directly from him, because once he says 'no' then there is no way to change it into 'yes.' So I will keep at least one possibility open: I have not asked him yet, I will let others ask first."

He asked one of his friends who was a supreme court advocate -- and he asked him because he was known all over the country. It was known that he had never been defeated in any case in his whole life, he had always been victorious. So my father said to him, he gave him a challenge: "Here is a case -- my boy: you have to convince him about marriage."

The advocate said, "That is a simple matter. I will come tomorrow."

My father said, "My friend is coming and he wants to meet you."

I said, "I know why he wants to meet me -- let him come!"

My father said, "How do you know?"

I said, "Don't be worried. It is something to do with marriage." It was that time he told me, "You are incurable. How did you manage to know?"

I said, "It is simple guesswork -- no need to be a prophet. Why would you bring that idiot to me? You have never brought him before. I have just come from university, finished with university, and I knew from the very beginning that the first thing when I got back home would be the question of marriage. I have just arrived home and tomorrow he is coming. Let him come!"

The advocate came. He started arguing the way he must be arguing in the supreme court. I said, "You understand one thing first: if you convince me about marriage I will get married, I will be absolutely ready. Convinced, there is no problem. But if I convince you that it is wrong, then are you going to divorce your wife or not? This should be settled, otherwise it is an unbalanced case: only I am the loser. What is at stake? You put your wife, I am putting my life. You are not putting much more than me. I am putting my life -- you put your wife."

He said, "Then I will have to think about it.

I said, "No, no need to think about it. Don't be such a coward. I leave it to you because I believe you are

a just man, a fair man. I have always called you my uncle, and I trust you just as I trust my father. So I am not asking for a judge: I leave it to you to make the judgment about whether I am victorious or defeated. Your judgment I will accept."

He said, "Still, wait. You are putting me into difficulties. You are making me judge also; that is tricky because you are challenging my fairness. You are also saying,'I have have been calling you my uncle and I trust you,' so you are challenging my integrity. And the real thing is that I have never thought about it, about marriage, because this has never been a case in my life -- to convince somebody about marriage. And because you have put it that way, perhaps you are right... because my wife is such a pain in the neck!

"You may convince me; in fact, inside I am already convinced that if I had not got into this trouble it would have been far better. So there is a possibility you may bring my own inner conviction up. To be truthful with you, don't bother about marriage, because it is really a trouble. Drop this thing completely. I will try to console your father, to get him to leave you alone."

My father said to him, "I told you before that you may have been victorious in all your cases but my son is incurable, he is simply impossible."

The advocate said, "You are right, because even before starting the argument I was defeated. We had not argued. In fact he managed to have me tell him, 'Don't get married.' He reminded me about my wife, and he knows everything about me and my wife, so I could not cheat him and could not lie in front of him. He knows everything. And he had said,'I put my life on one side, you put your wife on the other side.' In fact I would have liked to lose the case, but my wife and my children and my whole family... it is too much. You forget about this boy -- leave him alone."

If you can see the total aspect of anything, no problem arises. The problems arise because you see only one aspect and you don't see the other aspects. A bird's eye view is needed; and that is where the enlightened man is different from the madman. The madman has no vision, he has fallen into darkness; he is blind.

The enlightened man has risen into light and he has nothing but eyes, opening into all dimensions.

He can see anything from all possible viewpoints simultaneously; hence, his answer is immediate. He has not to think about the answer: even before the question arises, the answer is there, because his vision is clear.

He can see far and wide. His whole life is transparent.

He has gone above the mechanical mind into a non-mechanical consciousness.

You can destroy the brain, then the mind will be finished; but you cannot destroy consciousness because it is not dependent on the brain or the brain system You can destroy the body, you can destroy the brain, but if you have been able to free your consciousness from both, you know you are intact, untouched; not even a dent has been made on you.

Mansoor could laugh even on the cross. A man in the crowd asked, "Why are you laughing?"

He said, "I am laughing because they are crucifying somebody else, but they think it is me. I am just as much a watcher as you all are. You are watching Al-Hillaj Mansoor being crucified; I am also watching -- we are all watchers. But these people who are crucifying Al-Hillaj Mansoor, they think they are crucifying *me*. That's why I am laughing -- at how blind mankind is. They are killing somebody else thinking that he is me."

An enlightened man can laugh even while dying.

Even death is just a laughing matter, because his experience proves that he is above time, above changes, above forms, that he is universal, that he is part of the whole continent of consciousness.

Even death is just a coming back home.

The second question? My hands are not tired yet!

OSHO,
ARE THE HOLY SCRIPTURES JUST USELESS? AND ARE THEY HOLY OR NOT?

THE holy scriptures are not just useless, they are absolutely harmful. If they were just useless there would be no need to be concerned with them. They are positively harmful. They are preventing people from becoming religious because they make people knowledgeable, and people start thinking that knowledgeability is wisdom, it is enlightenment. Because they know about great words, theological

doctrines, dogmas, philosophies, naturally they think, What else is there to know? You have crammed the whole BIBLE or GITA or KORAN; then what else is there? And by cramming the KORAN, the GITA, or the BIBLE, you have not gained anything.

So the holy scriptures are not just useless. If they were useless there would be no harm: they could be preserved in libraries where many other useless books are preserved. I have read so many useless books -- but they have to be preserved. They are useless only, they are not harmful.

But about holy scriptures I cannot say that they should be preserved. They should be completely destroyed. As far as you are concerned, at least within you, you should make a bonfire of all holy scriptures, because unless you burn all that nonsense you will never be able to know your innocence, you will never be able to know the beauty of your ignorance. And out of that innocent ignorance arises knowing. It is not out of knowledge that knowing comes.

Knowledge hinders knowing because it pretends to be knowing.

Ignorance is sincere, honest. It has no pretensions about it: it simply is ignorance.

And because it is honest, true, sincere, it opens you, makes you available to know; makes you capable of seeing. Your eyes are no more covered with knowledge, thick garbage.

No, the holy scriptures are not just useless, they are positively harmful.

And you ask me: are they holy? Yes, they are one hundred percent holy: fifty percent holy cow dung fifty percent holy bullshit!

From Personality to Individuality

Chapter #18
Chapter title: The good shepherd -- the butcher's friend

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OSHO,
ARE YOU ESPECIALLY AGAINST CHRISTIANITY?

I hate to favor Christianity with any special attention but unfortunately it deserves it. It is the ugliest manifestation of religion on the earth, for many reasons.

The first: Christianity is the only well-organized religion.

The more a religion is well-organized, the less is the possibility of its being a religion.

Truth, by its very nature, cannot be organized.

To organize truth, or to kill it, mean the same thing.

Truth is alive when organization is only functional, loose. Christianity's organization is very tight, bureaucratic, hierarchical. Because of this kind of organization, it has become more a game of power politics than the flowering of religious qualities.

In the past two thousand years Christianity has done more harm to humanity than any other religion. Mohammedanism has tried to compete with it but has not been successful. It came very close but Christianity still remains on the top. It has slaughtered people, burned people alive. In the name of God,

truth, religion, it has been killing and slaughtering people -- for their own sake, for their own good.

And when the murderer is murdering you for your own good, then he has no feeling of guilt at all. On the contrary, he feels he has done a good job. He has done some service to humanity, to God, to all the great values of love, truth, freedom. He feels excited. He feels that he is now a better human being. When crimes are being used for people to feel better human beings, that is the worst that can happen to anybody. Now he will be doing evil, thinking it is good. He will be destroying good, thinking it is good.

This is the worst kind of indoctrination that Christianity has put into people's minds. The idea of the crusade, of a religious war, is a great contribution of Christianity. Mohammedanism learned it from Christianity; they cannot claim to be the originators of the idea. They call it *jehad*, holy war, but they came five hundred years later than Jesus. Christianity had already created in people's minds the idea that a war too can be religious.

Now, war as such is irreligious.

There cannot be anything like a crusade, a jehad, a holy war.

If you call war holy, then what is left to be called unholy?

This is a strategy to destroy people's thinking. The moment they think of crusade, they don't think there is anything wrong: they are fighting for God against the devil. And there is no God and no devil -- you are simply fighting and killing people. And what business is it of yours anyway? If God cannot destroy the devil, do you think you can? If God is impotent and cannot destroy the devil, then can this polack pope do it? Can these Christians do it? Can Jesus do it? And for eternity God has lived with the devil.

Even now the forces of evil are far more powerful than the forces of good, for the simple reason that the forces of good are also in the hands of the forces of evil.

Calling war religious, holy, is the cause of war -- because the first world war happened in the Christian context, the second world war happened in the Christian context, and the third world war is going to happen in the Christian context.

There are other religions also, but why did these two great wars happen in the Christian context? Christianity cannot save itself from taking the responsibility. Once you create the idea that war can be holy then you cannot monopolize the idea.

Adolf Hitler was saying to his people, "This war is holy"; it was a crusade. He was simply using Christianity's contribution. He was a Christian, and he believed himself to be the reincarnation of the prophet, Elijah. He thought himself equal to Jesus Christ, perhaps better, because what Jesus could not do, he was trying to do. All that Jesus succeeded in doing was getting crucified. Adolf Hitler was almost successful. If he had succeeded -- which was ninety-nine percent possible, just by one percent he missed -- then the whole world would have been purified of all that is Jewish, of all that is non-Christian. What would have remained?

And do you know? -- Adolf Hitler was blessed by the German archbishop, who told him, "You are going to win because Christ is with you and God is with you." And the same fools were blessing Winston Churchill, saying, "God is with you and Christ is with you -- you are sure to win." The same fools, even bigger ones, were in the Vatican, because the Vatican is just part of Rome, and Mussolini was being blessed by the pope -- a representative, an infallible representative, of Jesus Christ.

One can think the German archbishop is not infallible, the archbishop of England is not infallible -- we can forgive them, fallible people -- what about the pope, who for centuries has been claimed by the Christians to be infallible? Now, this infallible pope blesses Mussolini for victory because "he is fighting for Jesus Christ and God" -- and Mussolini and Adolf Hitler are one party. Together they are trying to win the whole world.

Perhaps the pope was hoping that if Mussolini wins then Christianity will have a chance to become the universal religion. They have been trying for two thousand years to make Christianity the universal religion, to destroy all other religions. It is not only that Christianity has contributed to the idea of war....

In Jainism there is no question of holy war.

Every war is unholy.

You may be fighting in the name of religion, but fighting itself is irreligious.

Buddhism has no idea of any holy war; hence, Jainism and Buddhism have never contributed to any single war -- and their history is very long. Jainism at least for ten thousand years has been in existence and has not had a single war, holy or unholy. Buddhism is also older than Christianity, five hundred years older, and has as big a membership as Christianity -- because except India, the whole of Asia is Buddhist -- but not a single war. There has not been a single instance of any Buddhist priest blessing any kind of war.

Wars have been there; politicians have been there in those countries too. They have been fighting -- Japan and China have been fighting and both are Buddhist -- but neither Japanese Buddhist priests nor Chinese Buddhist priests were in any way involved, not even by giving a blessing. These people show a little bit of courage. And the pope seems to be absolutely hocus-pocus. He has no guts.

In India, a few years back, China attacked India. For the first time in the whole history of India, a Jaina *acharya*, head of one of the Jaina sects, blessed the government, the Indian government. His name is Acharya Tulsi.

I had to fight against him, criticizing him; I went all over the country telling people, "this man should be defrocked and removed from his headship because he has committed a crime for which, in ten thousand years, no single Jaina priest has ever been blamed. This man is a politician -- this man is not religious."

I talked to Acharya Tulsi and I told him, "If you had any sense of dignity you would resign from the headship, because you have acted like a politician. What business was it of yours? Who has asked you to bless India against China? For a religious man, political boundaries should not mean anything. India is yours, China is yours; and if they are fighting, let them fight. You should rather pray that this war stops, that some wisdom comes to these fools -- both parties. That would be religious." And I told him, "You are acting more like a Christian pope than like a Jaina priest."

He was angry with me, but he had no substantial argument. I said, "Anger is not an answer to me; it is simply an acceptance of defeat. And why do you go on hanging about in the capital, in New Delhi? Has this whole, vast country no interest for you? You should go out to people, and you are simply remaining in New Delhi." There was only one reason for that: in New Delhi he had rich supporters. Jainas are rich people, and those rich people have power over politicians. Even a man like Pandit Jawaharlal Nehru, Indira Gandhi's father, who was a very powerful man -- even he had to come to see Acharya Tulsi, because those Jainas could give donations to his party, in milE lions, and they were pressuring him to come.

Of course, the head priest of their religion could not come to the prime minister. So Jawaharlal Nehru had to go to him, just because those people were the people who would be supporting him in the next election; otherwise in the next election they would all turn to the opposite parties. And what did Acharya Tulsi do? He was going to do the same to me but I prevented him. The Jaina acharya, the head, or the Jaina monk, is above humanity, he is a superman, so when you greet him in the t Indian way of saluting, you do *namaskar* before him with both your hands folded. He will not answer your namaskar in the same way, as is expected from everybody else: he will just bless you with one hand. Now, Jawaharlal had no idea of what Acharya Tulsi was doing continually. He went up to him, and just as simple etiquette he did namaskar. Acharya Tulsi put his hand over Jawaharlal's head, and the photographer who is always there with Acharya Tulsi immediately took a photograph!

A calendar was immediately published and all over India was distributed free -- a beautiful colored calendar of Acharya Tulsi blessing Jawaharlal, with Jawaharlal standing with bowed down head and folded hands. I saw that calendar, and I could also see in the calendar the embarrassment on Jawaharlal's face and the joy on Acharya Tulsi's face. But poor Jawaharlal could not do anything -- it all happened so quickly. The photograph had been taken and it would have looked odd to say something.

The same people, when I was passing through New Delhi, pestered me, saying, "You have to come to see Acharya Tulsi."

I said, "If he wants to see me he should come. Why should I go to him? I have no desire to see him." Then they pestered my host. He was an old man, and he loved me so much that he said to me, "They are really anxious for you to meet him, and what is the harm?"

I said, "You don't really know me, and you have never seen me encountering such people. Don't say anything to me later on!" -- because he was also a Jaina. "I am willing to come, but what will transpire there only God knows, and there is no God. In fact, nobody knows." When we say God knows, it means nobody knows... just a nice way of saying nobody knows.

He said, "Nothing wrong will happen. Come."

I said, "You don't know. I am not saying that something is expected from that person. No, I am saying that anything that happens will come from me." But he could not understand, so we went. All Acharya Tulsi's rich disciples were there, and he was sitting on a high pedestal. But I did not do the namaskar -- I had seen that calendar before -- I just held my hand over his head. Now he was embarrassed; what to do? And I told the photographer, "Go on, you are not to stop. You do your job."

I went to the photographer's studio; of course I could not get that negative. He said, "What to do? What you did was really a great thing! I hate this man. But you did the right thing -- nobody has done that yet.

And this is his whole strategy. All politicians, presidents, prime ministers, ministers, governors, ambassadors from other countries, are brought to him and told, `his is the way to approach him.' So those poor fellows approach him that way, and then he blesses them with the photographer there." The photographer said, "Someone did the right thing for the first time; and Acharya Tulsi was in such a confusion about what to do."

Now, when I was giving him my blessing he could not give *me* a blessing: he was in shock! And when I told the photographer, he took the photograph. "But," he said, "before I left they took the reel; they forced me to give them the reel. They said,'That photograph is not to go out.'"

But I told Acharya Tulsi, "what are you doing here in New Delhi? All this show business is political. And blessing India shows simply that you are not a man who joins the universal consciousness, you live within boundaries." But this is the only instance of Jaina involvement in politics, and no Hindu shankaracharya has ever blessed a war.

Now, Christianity deserves all the credit for making war, the most ugly thing in human life, holy. And then behind the name of a crusade you can do everything: rape women, burn people alive, kill innocent children, old people -- anything. This is a blanket term, a cover: a holy war, a crusade. But what actually happens behind it? All atomic weapons, nuclear weapons, are produced in the Christian context.

It is not that the world lacks intelligence. If China can produce Confucius, Lao Tzu, Chuang Tzu, Mencius, Lieh Tzu, there is no reason why China cannot produce an Albert Einstein, a Lord Rutherford. There is no reason at all, because Chuang Tzu, Lieh Tzu, Lao Tzu, Mencius, Confucius -- any of them is a thousand fold wiser than Jesus or Moses. They are simply pygmies compared to these people. If such geniuses can be created by China, then there is no reason why China cannot create atomic scientists. And do you know, China was the first in creating the printing press? In China the printing press has been in existence for three thousand years.

In India, if they can produce a man like Patanjali, who single-handedly has produced the whole system of yoga; if they could produce Gautam the Buddha, Mahavira the Jaina, Shankara, Nagarjuna -- great philosophers; there is no one comparable from the West, not a single person can be held up in comparison to Gautam Buddha. And it is not only philosophers. If you compare Patanjali of five thousand years ago with any physiologist of today, you will find that the physiologist knows nothing compared to Patanjali.

Three thousand years ago in India, Sushrut, a great physician and surgeon, existed. In his books he describes the most intricate surgery that is possible only today -- even brain surgery, and with all the instruments. If these people could produce that. what was missing? Why were they not trying to produce atom bombs? India produced mathematics, without which no science is possible. That's why in all the languages you still follow the Indian digital system, because it was produced first in India: the numbers one, two, three, four, five, six, seven, eight, nine, ten.

In Sanskrit nine is *nava*, eight is *asth*, seven is Sanskrit *sapt*, six is Sanskrit *cha*, three is Sanskrit *thri*, English two is Sanskrit *dwa* which became *twa* in Latin, and from twa turned to two. All these numbers in all the languages come from Sanskrit.

Seven thousand years ago they created the basis of mathematics, but they never used their mathematical understanding for destructive purposes. They used it for creative purposes because no religion there was giving them the incentive to war. All religions were saying war is ugly -- about that there was no dispute -- and those countries were not going to support any program, any project, any research, which was going to lead them into war.

The first astronomical book was written in India four thousand years ago. Those people were far ahead of the West. Four thousand years ago the West did not even have a single name to mention. The greatest names in the West are not more then twenty-five centuries old. Perhaps with Socrates your greatest name happens, but Socrates was three or four thousand years later. What he said had already been said and what he thought he was contributing to thought was not new. Of course, to him it was new because he was unaware that somewhere people had already talked about this and had gone very deep into it.

I am saying this to make it clear to you that it is Christianity which is responsible for giving science the incentive to war. If Christianity had created an atmosphere of non-violence, and had not called war holy, then we would have avoided these two world wars; and without those two, certainly the third could not happen. Those two are absolutely necessary steps for the third; they have led you already towards the third. You are geared for it, and there is no possibility to come back, to turn back.

Not only has science been corrupted by Christianity, Christianity itself has given birth to strange ideologies, either directly, or as a reaction. In both ways it is responsible. Poverty has existed in the world

for thousands of years, but communism is a Christian contribution. And don't be misguided by the fact that Karl Marx was a Jew, because Jesus was also a Jew. If a Jew can create Christianity.... The context of Karl Marx is Christian, it is not Jewish. The idea was given by Jesus Christ. The moment he said, "blessed are the poor for they shall inherit the kingdom of God," he sowed the seed of communism.

Nobody has said it so straight, because to say it so straight you need a crazy man like me -- who can call a spade not only a spade but a fucking spade! What is there in just calling a spade a spade?

Once Jesus created the idea that "Blessed are the poor for they shall inherit the kingdom of God," it was child's play to change it to the more practical and pragmatic communism. What Marx says in essence is, "blessed are the poor for theirs is the earth." He is simply changing some spiritual jargon into practical politics.

"Kingdom of God" -- who knows whether it exists or not? But why waste this opportunity when you can have the kingdom of earth? The whole of communism is based on that single statement of Jesus. It is just a little turn, throwing away the esoteric nonsense and bringing practical politics into it. Yes, blessed are the poor because theirs is the whole kingdom of this earth -- that's what Karl Marx is saying.

Strange, that nowhere else -- in the context of Buddhism, Hinduism, Jainism, Sikhism, Taoism or Confucianism -- does communism appear; it appears only in the context of Christianity. It is not just accidental, because you can see fascism also appears in the context of Christianity. Socialism, Fabian socialism, Nazism -- all are Christian children, kids of Jesus Christ. Either directly influenced by him... because he is the man who says, "in my kingdom of God a camel can pass through the eye of a needle but a rich man cannot enter through the gates."

What do you think about this man? Is he not a communist? If he is not a communist then who is? Even Karl Marx, Engels, Lenin, Stalin or Mao Tse-tung, have not made that strong a statement: A rich man cannot enter into the kingdom of God. And you see the comparison he makes? It is possible for a camel -- this is impossible -- to pass through the eye of a needle. He says even that is possible, but the entrance of a rich man into the kingdom of God is impossible. If it is impossible there, why leave them here? -- make it impossible here too. That's what Marx did.

In fact what theoretically Jesus provided, Marx gave a practical turn. But the original theoretician was Jesus. Karl Marx may not have even recognized it, but in no other context is communism possible. In no other context is Adolf Hitler possible. In India if you want to declare yourself a man of God, you cannot be an Adolf Hitler. You cannot even participate in politics, you cannot even be a voter. You cannot destroy millions of Jews, or millions of people belonging to other religions and still claim that you are a reincarnation of an ancient prophet, Elijah.

In India there have been thousands of people declaring that they are incarnations, that they are prophets, tirthankaras, but they have to prove it by their lives too. Maybe they are phony, most of them are -- but even then, nobody can be an Adolf Hitler and still say that he is a prophet, that he is a religious man.

I received a threatening letter from somewhere in America. I had never thought about it, that there is, in America, a Nazi party. The president of the American Nazi party wrote a letter to me saying, "We have been hearing you speak against Adolf Hitler -- that hurts our religious feeling." I am rarely amazed but I was amazed: their religious feeling! "Because to us Adolf Hitler is the prophet Elijah, and we hope that you will not hurt our religious feeling in future."

I told Sheela, "Now I am especially going to hurt them more. I was not aware of that, that religious feelings are hurt by speaking about or criticizing Adolf Hitler." You cannot think of this happening in India or China or Japan -- impossible But in a Christian context it is possible: not only possible, it has already happened.

And if Hitler had won the war, all these Americans and all these Russians and all these British people would be worshipping him as God. He would have been proclaimed as having overcome the world and changed the whole of humanity into Christianity. And he *would* have changed it; he had the power.

What power did poor Jesus have? -- he could not save himself But Adolf Hitler winning the war would have certainly changed the whole world into Christianity. But that Christianity would not have been the Christianity of Jesus Christ; it would have been the Christianity of Adolf Hitler. The BIBLE would not have been the holy book any more. Hitler's autobiography, MY STRUGGLE -- what do you call it, Prasad, MEIN KAMPF? Okay -- that would have been the holy book.

Christianity has exploited more people than any other religion. Just two or three days ago Sheela brought me three pieces of information. One was that Mother Teresa has praised the government of Oregon because they sent a trivial gift of some food packages to the hungry people of Ethiopia Mother Teresa

knows I am here. Not only does she know I am here; because I am here she accepted an invitation from a small group who are trying to create a commune against me near The Dalles.

It is difficult -- how to create a commune against me? So they have brought Gandhi's -- Mahatma Gandhi's -- grandson from India. Good ideal He will be the center of the commune, and it will be a Gandhian commune. Mother Teresa was going to inaugurate it, and they must have told her what the purpose of this commune is. The whole purpose is.... There is this whole world, and Mahatma Gandhi's grandson finds Wasco County in which to open a commune. For Gandhi there is as much land available as they want in India; the government is Gandhian, everything is in Gandhian hands. They can have as many funds as needed -- millions are given to them every year.

In India there is not a single commune of Gandhi's. Even his own old ashramas are empty, nobody lives there. Now they are just on exhibition, memorials. A few servants are kept to preserve them for visitors to see, for tourist purposes. Do you think it can be just a coincidence that they come to Wasco County? And do you know who is supporting them? The man who lives on the other side of our river -- he is giving them the whole money! He purchased this place near The Dalles also just to create some commune against us, but he could not find enough people. And even the grandson of Gandhi was not courageous enough to come so close.

Mother Teresa was willing to come to open it, but in the end she refused because what happened was that the people of The Dalles became against them, just as they are against us, thinking that these Indians are simply trying to take over Wasco County. They could not understand the purpose of those people, and the people could not say directly that they have come just to destroy my commune. So the people in The Dalles simply thought that this is just another trouble.

Mother Teresa had come to Washington; she was just going to fly up and do the opening ceremony. But from Washington she turned back. She said, "I have some urgent work," because, finding that the people of The Dalles -- Christians -- were against it, she would not take an unnecessary risk.

But praising Oregon's government for a small meaningless gift that they have sent to Ethiopia! If she had not praised them, nobody would have even known that Oregon had sent anything, because it was not something big -- millions of dollars or anything. Some powdered milk and goods have reached Ethiopia from all over the world, but she chooses only Oregon to praise. She wants the Oregon government to have some rapport with her so she can influence them against me. But she need not be worried; they are already against me. Whatever more is needed I am doing. I never take anybody's help.

The second bit of news Sheela brought to me was that in the 1983 fiscal year a Christian organization, I.C.A. -- International Christian Aid -- collected thirty-four million dollars to help Ethiopia. On television and in newspapers they advertised widely all over the world, and thirty-four million dollars they collected. Not a single cent has reached Ethiopia: the whole of the money simply disappeared!

The president of I.C.A. was asked, "what happened to the money? Thirty-four million dollars and nothing has reached Ethiopia?" They said, "Our policy is not to give to the government; we send the support from independent agencies, so we have sent the whole money through an independent agency in France, an association of doctors called 'Doctors without Borders.'"

When the president of "doctors without Borders" was asked, he said, aWe have received not a single cent, and we don't know who these people are." This is what Christianity has been doing down the ages in the name of the poor, in the name of the orphans, in the name of hungry people.

In'84, they collected nearabout fifty-five million dollars again, and nothing is known what happened to those fifty-five million dollars either.

And the third piece of news was just hilarious. The Olympics that happened in L.A. just a few months ago was organized by a Christian association, again to help the hungry people of Ethiopia. Ethiopia is great! They should remain always hungry -- they help so many people. They should be kept always hungry. And of course, all the money that was going to be earned by the Olympics was going to Ethiopia. Nobody knows how much money was collected -- it must have been billions of dollars -- but the whole of the money has simply disappeared!

And the great idea those people had! They had collected the whole of the money -- all kinds of bills, small, big -- the way you collect wheat or other foodstuffs, in big metal cans, just like we collect our own food here. It was so much money that small safes wouldn't do: it was collected in big, the largest possible, metal containers. And after the Olympics, when the containers were opened, the money was missing.

The newspaper cutting Sheela brought had a comment at the end: "Perhaps hungry rats have eaten it. What else?" So it has reached hungry people somehow -- if not in Ethiopia, then hungry rats here. But I

don't think rats are interested in eating money; and even if they eat it, they won't eat it so totally that not even a fragment of it is left. The containers were absolutely clean. The hungry rats seem to be very hygienic: they must have eaten the money and then cleaned up. Now, it is thought that perhaps a second Olympics should be arranged because those Ethiopian hungry people are still hungry.

These Christian associations and churches are serving people so desperately. They don't ask you whether you want to be served or not, they simply go on serving you. They remind me of the man I have told you about, the opium addict barber in front of my house, Natthu Kaka.

In India it is almost a tradition, in barber's shops or hotels or tea shops, to keep all kinds of papers, newspapers, magazines. So people come to look at a magazine and a newspaper, and by the way when they are there they will drink tea, or eat a samosa or something; while they are there reading they will have something. So Natthu Kaka used to have papers, and sometimes people would come. It would always be only the strangers, because nobody who knew him would even come close to him. A stranger, maybe somebody from outside the city, an agent from some company, an insurance company or some pharmaceutical company, would enter his shop -- and he had a beautiful place -- and they would start reading the magazines. Then Natthu Kaka would start shaving them, without even asking them. He always started from the head, and by the time the man was aware, a corner of his head would be clean and he would say, "What are you doing!"

Natthu Kaka would say, "Don't be worried. If you don't want to pay, don't pay; at the most, if you don't want to pay, don't pay." But now the man could not go half-shaved -- that would be more ridiculous -- so he would say, "What kind of man *are* you?"

Natthu Kaka would say, "There is no problem. It is just that having nobody else, I go on practicing on anybody. And it is not necessary for you to pay: if you want to pay, you can pay; if you don't want to pay it is okay. Just for my practice...."

I had seen it happen so many times that I told Natthu Kaka, "You are almost a Christian."
He said, "What do you mean? I am a Hindu."

I said, "No, you are not a Hindu, you are a Christian; you don't even ask people whether they want to be shaved or not, you just start shaving."

Christians have been trying to save the world -- but who has given you the authority to save anybody? Even if you save without asking for payment, who has given you the authority? No, they have the authority from Jesus, and Jesus had the authority from God himself I have thought many times: if Jesus had entered Natthu Kaka's salon, Natthu Kaka would have shaved him free, and then Jesus would have understood that it is not right to save somebody without asking him.

I am not paying special attention to Christianity, but it deserves it. It has done so much harm, so much nuisance. It is impossible to believe that people still go on keeping it alive. The churches should be demolished, the Vatican should be completely removed. There is no need of these people. Whatever they have done they have done wrong. Other religions have also done wrong, but proportionately they are nothing compared to Christianity.

It has been exploiting the poverty of people to convert them to Christianity. Yes, Buddhism has converted people, but not because people were hungry and you provided them food, and because you provided them food they started feeling obliged to you. If you provide them clothes, if you provide them other facilities -- education for their children, hospitals for their sick people -- naturally they feel obliged. And then you start asking them, "what has Hinduism done for you? What has Buddhism done for you?"

Naturally, Buddhism, Hinduism and Jainism have never opened a hospital, a school; they have never done any such service. This is the only argument. And those people are so obliged that they feel certainly no other religion has been of any help to them, and they become Christians. This is not an honest way, this is bribing people. This is not conversion, this is buying people because they are poor. You are taking advantage of their poverty.

Buddhism has converted millions of people, but that was through Buddhism's intelligence. The conversion happened at the top. You will see that difference. Buddhism converted kings, emperors, masters, great writers, poets and painters; and because the king of the society became Buddhist, seeing that the intelligent people, even the emperor, had become Buddhist, others followed. Buddhists argued in the courts of emperors. If the emperor was a follower of some religion, the Buddhists argued, and they were ready, if they were defeated in argument, to be converted to the religion the emperor followed. But if the Buddhists won, then the emperor and his whole court had to be converted to Buddhism. This is honest, intelligible, rational procedure.

Jainas have converted emperors. Their first effort was to change the cream, the highest strata, because that makes it simple: then the people who follow those people naturally understand that if their topmost intelligentsia are becoming Jainas that means their religion is not able to argue for its doctrines, its standpoint. Never before Christianity has this been done -- converting the lowest strata. But you can see the difference. When the highest strata of the society was converted, the whole society followed.

When the Chinese emperor, Wu, and his court were converted to Buddhism, just because the court had the topmost intellectuals of the country and they were all defeated one by one -- they could not answer -- the whole of China was converted. They were Confucians, they were Taoists, but they were converted; they could not answer the Buddhist monk. The emperor had simply to surrender -- this seems to be a human, intelligent way -- and then the whole country followed automatically.

The emperor goes to the feet of the Buddha, his court goes to the feet of the Buddha; the emperor's son and daughter become monks and nuns of a Buddhist order. The whole country simply understands that what they have been following up to now, these people they were following, have proved wrong. Something better has arrived -- something more sophisticated, something more logical and rational. It changed the whole society.

In India or in China, or anywhere, Christians have approached the lowest strata. But that does not change the whole society, remember, because who bothers about those beggars you change? They are not leaders, they are not the intelligentsia of the society; they are not even capable enough to earn food for themselves. They are just retarded.

To be poor is not just accidental. You need to have certain qualifications to be poor, just as you need certain qualifications to be rich. Even if you inherit riches and you don't have such qualities, then within two or three generations you will be poor. It is possible that your father had the qualities to create money; he created the money and you simply inherited, and you don't have any qualities to create money. Remember, either you create, or whatsoever you have will be gone soon. You cannot remain static; either you grow upwards or you fall downwards -- you cannot remain in the same position. So you can see: the people who are rich, by the fourth generation may be poor.

And it is not necessary that a poor man remains poor. Very poor people have risen to the highest possibilities of richness. You need a certain caliber, a certain quality. To me, just as a painter is born, a poet is born, a sculptor is born, a dancer is born, so a rich man is also born. Whether he is born in a rich house or a poor house does not matter: he will be rich, he will find ways. Even in countries like India where society is so stratified that mobility is almost impossible, there are people who have been able to move.

The man who wrote India's constitution after freedom, Doctor Babasaheb Ambedkar, was a sudra, an untouchable. By his sheer effort and stubbornness he fought in every possible way and attained to the best legal qualifications possible in his time. He became one of the best legal experts in the whole world.

The Hindu society has followed a constitution written five thousand years ago by a brahmin intellectual, Manu. He was certainly one of the geniuses, so much so that his name, Manu, became almost equivalent to intelligence. Hence in India and in English also, the word man comes from Manu. The Hindi word for man is *manushya*; that comes from Manu. The word for mind is *man*; that comes from Manu. He proved to be such a great giant that his name became equivalent to intelligence, to humanity. Now, the English word human, if you derive it from the Latin simply means mud, humus. It is better to derive it from Manu, then it means intelligence; and certainly It does come from Manu.

Manu wrote the Hindu code of life, the constitution that has been followed by Hindus for five thousand years without fail, without any change. Manu would have never thought, or dreamed even, that one day the next constitution would be written by an untouchable. Manu does not allow, in his constitution, for an untouchable sudra -- the lowest, the fourth class |Of the society -- he does not allow him even to read. He is prohibited from reading because there is no need for him to read or to write. His work is either to make shoes, or to clean the latrines, clean the roads,,l and things like that. They don't need great intelligence, qualifications, university degrees, and Manu had prohibited them from getting them. And even if they somehow managed to read they were absolutely prohibited from reading religious scriptures. The sentence was nothing less than the death penalty. And many untouchables have been killed because they were tryIng to understand the scriptures.

Ambedkar was a sudra, but he tried hard -- he wouldn't listen to anybody. He was ready to do anything, or to die; these were the only alternatives. And he proved himself a great giant: in every class, in every examination, he was always on top. And it was impossible to refuse him entry into a further class; it was impossible to refuse him a scholarship, because others were lagging far behind, there was no way. He got all

the scholarships possible.

He went to England on a scholarship, and in England he also came top in his examinations. When India became free, they could not find another person who was a better expert as far as law is concerned than Ambedkar. This is really a good slap on Manu's face, that Ambedkar wrote the constitution of India -- a good hit to all the brahmins.

He was the chairman of the constituent assembly. Brahmins were only members; he was the chairman, and whatsoever he said became the law because he was a man who could not be refuted on legal grounds. That was impossible.

I was saying that even in a society like India where stratification has gone so deep that mobility is not allowed.... It is not like America or Europe where you can move from one profession to another profession without any difficulty. A fisherman can become a cloth merchant, a cloth merchant can become a university professor, a university professor can become a shoemaker, or whatsoever he wants to. There is no problem, it is up to you what you want to do.

But in India that is not so. The profession is passed down from generation to generation; you inherit it. Your father was a shoemaker, his father was a shoemaker. From the very beginning... perhaps Adam was a shoemaker. And your children will be shoemakers; there is no question about it. But even in such a society if a man has guts he can rise to any height.

Kabir was even worse than a sudra because he was abandoned by his parents, perhaps both the mother and father. He was just an illegitimate child like Jesus. Perhaps illegitimate children have a certain quality of religiousness, because Kabir is in no way inferior to Jesus; perhaps he may prove superior. He was left on the bank of the Ganges by his mother or his father -- nobody knows. Nobody knows to what caste he belonged; nobody knows whether he was Hindu or Mohammedan.

But he was a man of immense courage and quality, because being an illegitimate child in India, it is very difficult even to exist. Being an illegitimate child, his caste is not known, his religion was not known. He might have been a Mohammedan, and perhaps he was a Mohammedan, because Kabir is not a Hindu name. He was found by a Hindu monk, Ramananda.

Ramananda had just gone to take his morning bath, early, when it was still dark, and he stumbled over a child. He brought the child back with him to his ashram. Many people tried to persuade him that it was not good: "we don't know the child's caste, but you are a brahmin and your disciples are brahmins; it will create unnecessary scandal and trouble for you."

He said, "That doesn't matter. This poor child, where can I leave him? If it creates any scandal it is perfectly okay. What does it matter to me? If people don't come to me, so far so good." Ramananda was a courageous man. People stopped coming to him and disciples left him because he was keeping somebody -- nobody knew who he was. All kinds of rumors started going around: "Perhaps he is his own child," or "Why is he so interested that he is ready to destroy his career? He was becoming famous all over the country as one of the greatest masters; now he is spoiling all his career."

To non-religious people, religion also appears as a career. Only to a religious person is religion not a career. It is not a profession; it is your way of life, it is your very life, your very being. Careers and professions are very mundane and outside things.

Religion is your very heart.

Ramananda did not bother about what people were saying; he brought up Kabir. Kabir was not very small when he was found. He could say his name and speak a few words, but he had no knowledge of his father's name or his mother's name. He said if he saw them he would recognize them, but he did not know their name. Perhaps they were from some other place and they had left him in Varanasi hoping that some compassionate person may pick him up. And by chance Kabir found a really compassionate guide.

Ramananda, in the last stage of his life, said, " have not lost anything. A]l those disciples and scholars were not worth a single Kabir. I have lost a great following, I became condemned, but it was worth it." Kabir proved to be a real diamond; and still everybody knew he was an illegitimate child. He did not know his father or his mother, he did not know what religion he belonged to -- and he did not care at all.

The maulvi is the Mohammedan priest who gives the morning call from the tower near the mosque. Kabir says, "Is your God deaf that you have to go up a tower and from the tower you have to shout?" And that really is the qualification necessary for a maulvi, that he can shout. In those days there were no loud speakers or things like that -- one had to be a loud speaker and shout from the tower. Kabir asks, "Is your God deaf?"

He has criticized Hindus, he has criticized Mohammedans, but still Mohammedans followed him,

Hindus followed him. Strangely, because he had no religion, all the religions were open to him, anybody could follow him. But that people followed such a man certainly means that he had a great charisma.
Kabir lived his whole life in Varanasi.

Now, Varanasi, for Hindus is the most sacred place on the whole earth, and it certainly is the oldest city in the world. You cannot find a single Indian scripture, howsoever old it is, where Varanasi is not mentioned. It has always been there it seems. And if you go to Varanasi you can feel its ancientness; it is almost an eternal city.

Its roads are so small that cars cannot move, buses are out of the question; not even an auto-rickshaw can be used. They are so small that only a man-pulled rickshaw can pass through those streets. And when two man-pulled rickshaws are passing each other it is almost a miracle to see that they have not got stuck to each other.

The roads are so small and the houses so ancient. Their doors are so small because in old times doors were made small and steps were made big so thieves could not escape easily. If somebody is running away, the small door and big steps will stop him. You cannot run; you have to be very careful. The windows are small too -- you cannot get out of them or inside through them.

Kabir lived his whole life in Varanasi. Hindus believe that if you die in Varanasi you will be born in heaven -- just a simple panacea. All religions have to find some simple thing, because there are aesthetic practices but they will be followed only by a few idiots; anybody who has a little intelligence is not going to follow them. To those unintelligent people you have to give some recipe, very simple. So if you just die in Varanasi, that's enough, because from Varanasi you cannot go anywhere else: the route directly goes to heaven.

So people come to die in Varanasi. In Varanasi you will find old people, old women, widows, almost on the verge of death. You will not find that kind of; crowd anywhere else in the world. They have all come to die: they are certain now that there is not much time left, so they come to die in Varanasi.

But when he was sick and old, and was just on the verge of death, Kabir asked his disciples to move! him from Varanasi and take him to Magahar. Magahar is a poor village, a very small village on the other side of Varanasi. I don't know how it came about, but the story is that if you die in Magahar, the road directly goes to hell. Perhaps just parallel to Varanasi you have to manage a road to hell too. And Magahar is just on the other side of Ganges; on this side is Varanasi. Kabir said, "I want to go to Magahar."
His disciples said, "Are you mad? You must be!"

He said, "I have always been mad; but I cannot die in Varanasi, because if I die in Varanasi and reach heaven then what credit is it to me? The whole credit goes to Varanasi. I am going to die in Magahar and I am going to see how they can take me to hell. I am going to die in Magahar AND I am going to heaven; otherwise I am going to create hell there."

And he insisted on moving; he forced his disciples and finally they had to take him in a boat to Magahar on the other side. He died there -- the only man who ever came to die in Magahar in the whole of history. His *samadhi* is in Magahar, and on it is written: "I am going to heaven directly from Magahar."

You will be surprised that after he died in Magahar, the story that people who die in Magahar go directly hell disappeared, because nobody could think, could, conceive, that Kabir could go to hell. This was his last, act of compassion towards the people of Magahar.

Those poor people, they would not have been able to change the story; but Kabir, dying in Magahar, stopped the whole trouble about Magahar. Since then nobody says that if you die in Magahar you will go to hell, because what about the samadhi of Kabir? People go to worship there every year. There is a great fair; almost the whole of Varanasi goes to the other side to pay respect to Magahar and to Kabir. Magahar has now become a holy place just because Kabir decided to die there.

When he was in Varanasi, Kabir was asked to preside over the great council of Hindus which once in while meets to decide matters about scriptures and commentaries. He was illiterate, he had never read any scripture, but he was asked many times to preside. He said, "I don't know scriptures. I don't have any idea what is right and what is wrong, and how scriptures should be commented or not commented on; and what commentary will be in tune with tradition. "I have no idea."

They said, "You need not have. Just your presence makes us feel wise.... Just your presence, just your being there. You need not say a single word, but we know that because you are there we are not going to take any wrong decisions." This is impossible to believe, but in Varanasi it can happen. And the man was such....

So I say it is a quality in you: if you persist in Being poor, you have a certain qualification for it. A story

is told in India.... What I am saying, that you born with a qualification to be poor or rich, was the belief of a certain king. His prime minister did not agree. He said, "I don't think that it is something to do with quality. Now, a poor man's son -- what can he do? He has to work from his very childhood, he cannot even play. There is no question of reading or studying; there is no time. By the time he is six years old he is already taking the cows to the jungle or to the river. Whatsoever he can do, he starts working -- carrying wood.... He has no time, no space, no possibility.... No school will admit him, no brahmin will teach him."

All the teachers in India used to be brahmins; even today, almost ninety percent of teachers in India are brahmins. Traditionally that is their profession, to teach. And of course they are far more trained than anybody else because from their very childhood the atmosphere has been of teaching. Their father has been teaching, their grandfather has been teaching; it has come to them as inheritance. They are more articulate than anybody else.

The prime minister said, "A brahmin's son, without any qualification, becomes a teacher or becomes a priest. Your son will become the king -- he will not have to prove his qualifications. And," the prime minister said, "I will suggest an experiment. A beggar passes along the bridge in front of our palace" -- there was a river, and a beautiful bridge along which a beggar in the early morning would pass. For his whole life he had been begging. And you say he could have become rich. Does he have a certain qualification to be poor and a beggar?"

The king said, "I still believe he does. Tomorrow we will see." The next day the king brought out a big jar full of golden coins, at least enough for seven generations of beggars. This beggar was the first man to pass by, so naturally it was put in the middle of the bridge: a golden jar, shining in the sun, open, with gold coins in it. No possibility was left that he would miss it; just in the middle of the bridge he was bound to see it. That was the place where he used to sit sometimes, but he always used to pass by that place; wherever he sat on the bridge, he was bound to pass that place.

The king and the prime minister and a few other friends were waiting on the other side to see what would happen. And strange to say, the beggar came onto the bridge, closed his eyes, and, walking past the golden jar without seeing it, reached the other side!

Even the king was puzzled. This was not expected. He had thought that his argument was going to be finished, that the prime minister had won. The jar was so visible, so shiny, that even a blind man would be able to find it; at least he would stumble upon it, put 1 in the place it was. But that man simply walked slowly f by with closed eyes. And because his eyes were dosed he had to hold the handrail of the bridge, so he did not even stumble upon the jar.

They all caught hold of him; he opened his eyes. They asked him, "what is the matter with your eyes? We have never seen you walking across the bridge with closed eyes."

The beggar said, "just as I was coming an idea came to me that if I become blind in my old age -- because my eyes are getting old and I cannot see rightly -- will I be able to pass over this bridge and get t to the other side and sit there, even if I am blind? I thought it is better to try before; otherwise I should change and live on the other side, because if I get blind.... So I closed my eyes, and I am happy that I managed to cross the bridge perfectly safely. So even if I become blind there is no problem."

The king said to the prime minister, "So what do you say now?"

The prime minister said, "Now there is nothing to say -- you have won the argument. This man has the qualification."

The poor have been there always; but to exploit their poverty to increase your population is sheer politics -- ugly, mean. Politics is a game of numbers. How many Christians you have in the world -- that is your power. The more Christians there are, the more power is in the hands of Christian priests, the priesthood.

Nobody is interested in saving anybody, but just in increasing the population. What Christianity has been doing is continually issuing orders from the Vatican against birth control, saying it is sin to use birth control methods; it is sin to believe in abortion or to propagate abortion, or to make it legal.

Do you think they are interested in the unborn children? They are not interested, they have nothing to do with those unborn children. They pursue their interest knowing perfectly well that if abortion is not practiced, if birth control methods are not practiced, then this whole humanity is going to commit a global suicide. And it is not so far away that you cannot see the situation. Within just fifteen years the world population will be such that it will be impossible to survive. Either you will have to go into a third world war -- which will be a safer method. People will die more quickly, more easily, more comfortably with nuclear weapons than with hunger, because hunger can keep you alive for ninety days, and those ninety

days will be really a torture.

I know about hunger in India. Mothers have sold their children just for one rupee. Mothers have eaten their own children. You cannot conceive where hunger can lead you. And you cannot blame those people: when somebody has been hungry for thirty days and their child is continually crying and weeping and asking for miLk and food, and you cannot provide any milk, any food -- you yourself are hungry and the child Is a nuisance twenty-four hours a day -- what to do? A person is not in a sane state.

The mother just out of compassion may kill the child; and when she has killed it, she may see the possibility of eating it. Then at least her hunger is taken care of. It is almost impossible to believe that a mother can eat her own child, but it has been happening in countries like India and Ethiopia.

But just now, a few days ago, the Vatican has come out with a long message to humanity -- one hundred and thirty-nine pages: "Abortion is sin. Birth control is sin."

Now, nowhere in the BIBLE is abortion sin. Nowhere in the BIBLE is birth control sin, because no birth control was needed. Out of ten children, nine were going to die. That was the proportion, and that was the proportion in India just thirty or forty years ago: out of ten children, only one would survive. That was perfectly okay. Then the population was not too great, not too heavy on the resources of the earth Now, even in India -- not to say anything about developed countries -- even in India, out of ten children, only one dies.

So on one hand medical science goes on helping people to survive and Christianity goes on opening hospitals and distributing medicines, and Mother Teresa is there to praise you and the pope is going to bless you.... There are all kinds of associations -- they are even worried about Russia. There is, in America, a Christian association called "Underground Evangelism," which works in communist countries to distribute BIBLES freely and to distribute these stupid ideas that abortion is sin and birth control is sin.

Somehow Russia is not starving; they are not rich but they are not starving. Please, at least leave them alone. And it is because of birth control that they are not starving. If birth control is prohibited, if abortion is prohibited, Russia will be in the same position as Ethiopia Then Mother Teresa will be very happy. Then underground evangelists will come overground -- a great opportunity to convert people to Christianity.

Now, from where does this polack pope get the idea that it is sin? -- because it is not in the BIBLE, it is not in any old scriptures. Has he got a new message from God? Some amendment to the BIBLE? Should these one hundred and thirty pages be added to the BIBLE as the fifth gospel? What does he want? And who is he to decide that birth control is sin?

The pope says once a child is conceived, if abortion happens then, that child dies. That can be under stood, but at what point can the child be counted as alive? At one week can you say he is alive, he is a human being? At two weeks, three weeks? At what point does he become a human being? You have to decide at what point the child is a human being, because in the beginning he looks just like a fish, he even has a tail -- and you are eating fish and animals without any trouble!

In his last stages the child looks like a monkey. That was the reason why Charles Darwin came to the conclusion he did. He had collected all kinds of arguments; one argument, the most important one, was that in the last stages the child looks like a monkey. He even has a small tail, which falls off before his birth. And you will be surprised to know that you always have the place in your body where the tail would have been -- the joining point, the point where tail would fit, is still there. The tail is not there, but the point where the tail would fit is still there.

Charles Darwin missed just one thing, he missed, coming to Oregon; otherwise he would have seen real monkeys who have not evolved, and the comparison would have been very easy. But Oregon is such a mysterious place. In my whole life I had never heard the name. Perhaps Charles Darwin also never heard the name. He left it to me to come to Oregon and see the pillar stage of humanity. It is really a place worth, studying. It should be turned into a zoo so anybody who wants to study undeveloped parts of humanity, can go around Oregon and study them. That will be a great contribution to human knowledge.

I have been seeing on television Oregonian people's anger and rage against me and my people -- who have not done any harm to them, who are not at all concerned with them. And we are so far away from them that there is no question.... They are not even our neighbors, so we don't have to love those neighbors or hate those neighbors. And this Christian idea loving your neighbors is not a very good idea.

I used to live in Raipur. I lived there only for six months just through the mistake of government bureaucracy. I was to be appointed to Jabalpur but some idiot wrote Raipur instead of Jabalpur. And I saw it happen, because I was there, in the capital. So I told the education minister, "Give the letter to me, hand to hand, and I will go immediately. Why bother about sending it by post? -- I am here." I looked at the letter --

Raipur? But I said, "There is no harm; for a few months let us be in Raipur. I will be absolutely useless there because the college is a Sanskrit college and I have no qualifications for that college. So I will enjoy myself as long as I am there -- there is no work for me."

So I went there. The principal said, "But your qualifications are for a philosophy department, and we don't have any philosophy department. This is a Sanskrit college. There is a linguistic department, but you don't have any qualification for it."

I said, "I know. But what to do with bureaucracy? They have given me a holiday, so don't create trouble. They have sent me, and this is given to me directly by the education minister"

When I said "education minister," the principal thought it better to accept me, perhaps I was related to the education minister or something -- because never before had anybody come with an order delivered directly. It is the formality that the order go through the post. It was so unusual, unprecedented, that he told me, "Can you wait in the common room, just for a few minutes, and I will call you."

I said, "But remember, I am going to remain here, otherwise I will call the education minister immediately." And I knew what he was going to do. His clerk was in his room and after five minutes he called me. The principal had phoned the education minister to say, "This order has not reached us by post. Somebody can just arrange a false, bogus order and come. Moreover he is not qualified for this college at all, so what are we to do?"

The education minister said, "First accept him, and then we will see where to send him, because I don't know what has happened. I was not aware that something had gone wrong, so we will see." The clerk told me in the evening that the principal had phoned the education minister to confirm my post. Next day I gave that principal a good beating.

I said, "Now I have to phone him too, to tell him that you are trying to disobey his order. And you deceived me: you told me to sit there, and you phoned the education minister. He is my friend, and if anybody is to go from this college it will be you; you will have to go. I can immediately arrange for you to be transferred through the same bureaucracy who sent me here. I know the clerk who has done this -- you will be transferred."

He said, "Don't create trouble. I was just checking to be sure that I am not in trouble later on. You be happily here."

I said, "No more asking from the department!"

So for six months neither the department bothered, nor the principal bothered to do anything. And I was not at all interested in making a fuss about it: it was going perfectly well. I lived in the campus in the Sanskrit college, but for almost the whole day I remained in my quarters. Once in a while sometimes I would go to the library or just chitchat with the professors and come back again. There was nothing else for me to do.

One of my neighbors was very much disturbed by my presence there. I felt it -- he looked annoyed. One day I asked him, "What is the matter? Whenever I come home you look annoyed and irritated."

He said, "I will not hide the fact from you: I am in love with my neighbor."

I said, "This is perfectly Christian, and Jesus will help you. Don't be worried about it."

He said, "You don't understand -- it is my neighbor's wife."

I said, "I think we should never talk about it. When Jesus said,'Love thy neighbor as thyself,' he should have added,'but please remember, not his wife.' But to me it is perfectly good, because his wife is also a neighbor. There is no harm in it; you need not be worried about me. You can go on doing whatsoever you want to do -- take it for granted that I am absent. But,"I said this day I have come to understand a new thing that Jesus forgot to mention. An amendment is needed to say that it does not mean the neighbor's wife."

That kind of amendment I can understand; but what the pope is suggesting about birth control and abortion is absolutely foolish. You cannot decide what time the child becomes a human being. And if it can be decided, it has to be decided by physiologists, medical people.

But what is wrong in birth control? -- because then no conception happens. And if he says that too is wrong because you are preventing a conception from happening, then he has to also declare that each time you make love, if conception does not happen, then you are committing a sin. You follow my idea? Because whether you use birth control methods or not, every time you make love, conception does not happen. All those times that conception does not happen, remember, will be counted as sin. He is asking you why the conception did not happen. It *has* to happen.

His whole interest is in bringing many more children into the world, many more orphans into the world. Make it so overcrowded, so poor, that Christianity can become the universal religion. That has been their

ambition for two thousand years. It has to be exposed. This ambition is inhuman; and if I have been criticizing Christianity it is not without reason

The most important thing is that I am speaking within a Christian context. If I were speaking in a Hindu context, I would not be criticizing Christianity, I would be criticizing Hinduism, or in a Buddhist context I would be criticizing Buddhism. It would be useless to criticize Christianity in a Buddhist context because those people would love it.

I am a person who impresses people and creates enemies, not friends -- that is not my policy. I would love the whole world to be my enemy. But all these people are so cowardly that they cannot honestly even accept that they are enemies. Every day dozens of letters are received; they are praying for me, that God should forgive me. These fools! They should pray to me that I should forgive God and them. Why should God forgive me? If there is going to be any trouble I am ready to take it.

One thing is certain: whether God forgives me or not, I am not going to forgive Him. So they should pray to me, not to God. They don't understand what they are saying. They go on writing letters, "We pray to God that He should forgive you for what you are saying."

There is no God.

I am speaking against nobody.

That s why I am enjoying it, because if there was a God do you think I would enjoy it? It would be trouble

It is sheer enjoyment -- no trouble at all.

From Personality to Individuality

Chapter #19

Chapter title: Hell hath no fury like a Christian scorned

17 January 1985 pm in Lao Tzu Grove

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OSHO,
TODAY, I OVERHEARD TWO BIBLE-BASHING A CHRISTIANS IN HEATED DEBATE WITH TWO SANNYASINS. I HEARD AND FELT FROM THE CHRISTIANS ANGER, NARROW-MINDEDNESS, AN ACUTE INABILITY TO LISTEN, AND AN UTTER LACK OF HUMOR. WHAT DID JESUS DO TO DESERVE SUCH FOLLOWERS?

IT is an absolute necessity to be retarded if you want to be a Christian.

Any religion, any ideology, that is based only on belief, faith, is bound to cripple your intelligence.

A belief system is nothing but poison to your capacity to understand.

Good words are used to hide ugly things.

These Bible-bashing Christians are not doing anything unexpected. For two thousand years they have been doing the same thing. They are full of anger if you are not ready to follow them; they are full of love if you are ready to follow them. Their love is conditional, and any love that is conditional carries with it hate, anger, cruelty -- everything that is against love. They give you the choice: either you follow them, or you

will have to be a victim of their anger, hatred, cruelty.

Right now they can only be angry, but in the past they have killed millions of people, burned people alive. This anger is nothing. Now it is difficult for them to show their real face totally, but still something of it comes out even though they try to hide it. You cannot hide a few things; for example, you cannot hide your love. You cannot hide your anger either.

Christians are absolutely unable to listen to anything that goes against them. That's why I say retardedness is a categorical necessity.

Only the open mind can be ready to listen to something that goes against it.

The closed mind can listen only to that which supports it.

The closed mind has only one dimension open, that is: everything that supports it is allowed in, welcomed in. All other dimensions are kept closed because there is fear. Things may enter you which may shake up your belief system, disturb your so-called peace of mind; they may sabotage your faith. No person who is a believer can afford to be open.

You can be open to all kinds of thoughts, because I am not giving you any belief system.

I am simply helping you to open up in all the dimensions, even if you feel that they are going against your ideas that you have held up to now. Even then, in fact more so, you will be available to them because this is a chance, an opportunity, to judge whether whatsoever you have been thinking is right or not. It is a golden moment when you are encountered by something contrary to your ideas, thoughts, which up to now you have been thinking are rational. But if they are really rational then what is the fear?

It is fear that keeps these people closed.

They can't hear you -- they are afraid to hear.

And their anger is really their fear upside down.

It is only a person who is full of fear who becomes immediately angry. If he does not become angry then you will be able to see his fear. Anger is a cover-up. By being angry he is trying to make *you* afraid: before you get any idea of *his* fear, he is trying to make *you* afraid. Do you see the simple psychology of it? He does not want you to know that he is afraid. The only way is to make you afraid; then he is completely at ease. You are afraid, he is not afraid -- and there is nothing to be afraid of in a man who is afraid.

Their anger is an effort to deceive themselves.

It has nothing to do with you.

And these people.... You ask me what Jesus has done to deserve these people. You ask me a wrong question. In fact, whatever Jesus has done, he deserves only these people. The problem is not these people. The problem is the people who have some intelligence and still are Christians. That is a miracle: having intelligence and yet being a Christian.

Perhaps these intellectuals who are still Christians are schizophrenic: their one part is intelligent and their other part is Christian. And they never meet, there is no communion between these two parts. When these Christians are in their lab as a scientist they function not as a Christian, remember, they function as an intelligent being.

But when they are out of the lab and praying in a church, don't think that they are the same people. They are not the scientists, not the discoverers, they are not the intellectuals any more. They are just as retarded as these Bible-bashing Christians -- no difference. Perhaps they are even more closed. They have a Berlin wall within their being, dividing themselves in two.

Galileo discovered that the earth moves around the sun. But he was a believing Christian, and when the pope told him that because it went against the HOLY BIBLE he had to change it, Galileo said, "Of course. Whatever you say is my joy to do." And now you can see how a person can be schizophrenic. He touched the feet, kissed the feet of the pope -- Galileo, a man of tremendous intelligence! And this pope was just a third-rate mind who had never done anything intelligent. You would not have even known that he ever existed; it is only because of Galileo that his name is remembered. That's all that he has done to be remembered.

But Galileo touching his feet, kissing his feet, asking his forgiveness.... And then he said, "I am going to do it. I will change that statement and I will correct it exactly according to the BIBLE: I will write that the sun goes around the earth. But beloved master, I can change the text, but neither the earth will listen to me, nor will the sun: the earth will still go around the sun."

Do you see the schizophrenia? Galileo's one side is kissing the feet of the pope. His other side reminds the pope that he can change his statement -- that is not difficult, it is his book. Whatsoever Galileo wants to write, he can write. But what about the earth? What about all his experiments? What about his discovery

which proved that the earth goes around the sun, not vice versa? In that one simple statement, Galileo's split personality is clear. Perhaps the dividing wall was very thin. Perhaps there was a little corner where both sides used to meet, just like neighbors taLking from the windows, the balconies, over the fences.

And that's what he did. He changed the statement, put a star on it, and in the footnote with the star he wrote, This is what I believe as a Christian. But as far as reality is concerned, the earth goes around the sun. About that I cannot do anything because I am just an ordinary man. It is not within my powers." That footnote -- from where does it come? And the change of statement -- from where does it come? There are two persons certainly in Galileo, but he is not capable of seeing this split.

Every believer is bound to be split.

There is no way to avoid it because the moment you believe in something you have decided not to listen to reason any longer.

But it is reason which finds facts, realities, indubitable truths.

So what are you going to do? Either you destroy your rationality completely -- that's why these people, these Bible-bashing Christians, shout and go on talking; they won't even give you a chance to speak. You may be speaking -- they go on reading from the BIBLE and flipping the pages. They don't care whether you are listening, whether you are questioning something, whether you are asking something, whether you are saying something, no. This whole thing shows their fear that if they really listen to you, they know what they have repressed in themselves: By their belief they have repressed their own reason, and your reason can call up their reason.

There is a certain synchronicity.... This law has to be understood, the law of synchronicity. This is the only contribution of Carl Gustav Jung to the modern world. It is something that is not yet scientifically verifiable, but still it can be understood quite reasonably.

For example, sometimes seeing a stranger, for no visible reason you suddenly feel a tremendous surge of lovingness, or hatred, or anger, or compassion. It seems to be that something between you and him has transpired without any physical traces being behind it. Perhaps it was just in the vibe. It means that one man's energy is quite capable of arousing a similar type of energy in the other man, so that they both start vibrating in the same climate of feeling.

Carl Gustav Jung came upon it very accidentally. He had two old grandfather clocks. They both stood by the same wall and they always kept the same time. They were very old and they were not expected to have such accuracy. Jung changed the time of one clock to be half an hour slow, and the other to be half an hour fast. But within twenty-four hours they had come back to exactly the same time. It was mysterious and puzzling, but he thought that perhaps subtle vibrations from both clocks helped them to come to a synchronicity.

That accidental discovery Jung tried on human beings, and it proved really to be a profound revelation. He showed that there is a certain law which is not yet known to science -- perhaps we're not yet capable of finding instruments subtle enough to check it, but it is perfectly reasonable and there are hundreds of facts which will prove it. For example, if you are very loving towards a person, you need not even say to him that "I love you" -- because in fact that is needed only when you do not love. That statement, "I love you," is required by a husband, by a wife, at least three, four times a day -- the more the better.

I have told you that a goldsmith used to live in front of my house. He was a little eccentric -- that is far better than being retarded -- and an absolutely harmless person. But he used to get into fights with his wife once in a while. That too is common... nothing abnormal about it. What was abnormal and eccentric was that they would fight right in the shop with the doors open, and a crowd would gather there.

And their fighting was not just verbal, it was physical. He would hit the wife and the wife would hit him, because she had learned that there was no other way with this man: unless you hit him hard he was not going to stop. He would catch hold of her hair, and she would catch hold of his hair, and they would be standing there, with a crowd of hundreds of people gathered around. And what I used to do was phone the police, because the police station was not far away.

I would simply phone from my house saying, "A great drama is happening here. There are hundreds of people, and if this thing goes any further there may be a murder or something. Come immediately." They were not far away, just one furlong from my house. So the inspector and the police constables would come running. And when they came, they would catch hold of these people holding each other's hair and hitting each other.

Immediately the goldsmith would start smiling and say, "There is no problem -- we were just having a conversation." That was the only eccentric point worth listening to again and again: "We were just having a

conversation, just a family conversation. There is no problem."

He would immediately be angry with the people who were standing outside: "What are you fools doing here? Don't you have wives? Don't you have family conversations? It was simply a dialogue that became a little physical, that's all." And he would tell the inspector, "you need not be worried -- and I know who has phoned you because it happens again and again."

The inspector would say, "Who phoned is not important; what is important is that you are making a public spectacle. If it is a family dialogue at least you can close your doors and have the dialogue -- and as physically as you want. It is your wife and you are her husband. She does not seem to be afraid of you at all, she hits you far better than you hit her, so we are not worried about her, that you can do any harm to her. But by collecting a whole crowd it becomes a public affair; then we have to interfere. Next time we find you in this public family conversation, I am going to put both of you behind bars."

Once when they had gone and the crowd had left I asked, "goldsmithji, everything was perfectly good, just.... You call it a dialogue? Have you heard the name of Martin Buber?"

He said, "no."

I said, "You should read Martin Buber -- or it would be better if Martin Buber comes and studies you, because he is continually after dialogues. His whole life's work is to convince people that they should have dialogue. He may not have even thought that the dialogue can be physical. You are very existential. He thought only of verbal dialogue, but you are realistic, pragmatic, practical."

The goldsmith said, "i know you support me, and you are the person who phoned, because only you have a phone here in this whole neighborhood. And whenever the police come you are missing; the whole crowd is there but you are not. That is enough proof And after the crowd has gone, you come and support me."

I said, I certainly support you because I want people to be more physical, more grounded. This Martin Buber knows nothing about dialogue. He thinks of just talking, yakkety-yakkety-yak-that is not a dialogue. This is real dialogue: you make it from a fiction into a fact."

These Christians have been in such a dialogue for two thousand years. They are far more dangerous than this poor goldsmith because no bloodshed ever happened with him; it was just a mock fight. But Christians have killed millions of people, and that was their way of making conversation. They were telling you, "We can prove our belief by killing you."

Now, by killing somebody you simply prove that you are a brute, primitive. It does not prove that you are right, that what you are saying is true. It simply proves that whatsoever you are, you are just not yet out of the jungle. You should not even utter the word truth; it is not right from your mouth. And from the Christians, Mohammedans learned the art of conversation, dialogue.

I asked Pandit Jawaharlal Nehru, when he was prime minister in India, "Can you allow me to have my commune in Kashmir?" -- because Kashmir is the most beautiful place, not only in India but perhaps in the whole world. When Babar, the first invader who remained behind to rule India.... Other invaders came and went away; that had been routine for thousands of years. Invaders would come and loot the country. They would take the beautiful women, they would kill and burn people, and they would go away with all their loot -- the gold, the diamonds, and everything that they could get.

Babar was the first man who decided not to leave. He said, "This is foolish, to come once in a while and loot these people and go away. It is better to remain here and rule these people and go on exploiting them. Why, what is the need to go back?"

When he entered Kashmir... the first words that he uttered have become very famous. On his horse, looking back from a very high hill top at the beauty of the Kashmir valley, Babar said, "I have never believed in paradise, but if there is any paradise it is here." And certainly Kashmir is paradise.

I asked Jawaharlal, "Kashmir has enough land -- it is all mountains -- you can give me a place."

He said, "I can give you a place but I am afraid, because ninety percent of people in Kashmir are Mohammedans. You will be killed, you cannot remain alive there. The little bit I know about you is enough to convince me that you will be killed, and I am not letting you settle in Kashmir because I would not like you to be killed. Mohammedans will not be able to stand you even for a single day."

From Christians, Mohammedans have learned that it is the sword that decides who is right. Might is right! So if you are powerful, you are right. If you are not powerful, if you don't have a sword or a gun in your hands, then your belief system is wrong. But this was given by Christians to Mohammedans.

Mohammedans accept Jesus as one of the great prophets. Their only quarrel with the Christians is on a very small point, which is negligible. But even that negligible point has caused a constant fifteen-century

struggle between Mohammedans and Christians. You will be simply surprised -- and then you will not think that I am exaggerating when I say that these people's basic qualification is retardedness.

The negligible point is that Mohammedans don't believe that Jesus had a virgin birth -- and perhaps they are right. They say his father was not his father, that much is certain; somebody else fathered him. The Holy Ghost they don't recognize, they believe that this is just garbage. And it looks like garbage. It seems to be a cover-up story. It seems Mary became pregnant by somebody, and then to make it mysterious, the Holy Ghost was introduced.

Mohammedans accept Jesus as a great prophet of God, but they name him Jesus ibn Mariam -- Jesus the son of Mary. And that is the problem, these three words: Jesus ibn Mariam -- Jesus, the son of Mariam, because Mohammedans always use the father's name with their name. If he were the son of joseph they would have called him Jesus ibn Joseph; that would have been his full name. But because he is not joseph s son-that much Christians agree-he is the only person in the whole of history of whom the Mohammedans say the mother's name has to be used instead of the father's! We certainly cannot say Jesus ibn Holy Ghost!

This is the only difference, otherwise they agree on everything. But this simple, negligible, absurd, irrelevant thing has caused thousands of wars, crusades, jehads -- holy wars -- amongst Mohammedans and Christians. Now, both need to be absolutely retarded. What business is it of Mohammedans to be bothered in the first place, whether Jesus is bin Mariam, or bin Joseph? All three can go to hell! What business is it of Mohammedans?

And Christians cannot prove anything about the Holy Ghost without any evidence, any eyewitness who has seen the Holy Ghost coming to Mary. Even Mary was not aware of when she was made pregnant. The Holy Ghost must have used some instruments which mankind has not yet discovered. Perhaps it was an injection, artificial insemination, but even then she would have awakened while being given an injection. Perhaps it was with chloroform.... But then Christians have to provide all these facts: in some way they have to make an arrangement to explain how Jesus got into Mary's womb.

You ask me why, what poor Jesus has done to deserve such stupid idiots as his followers. You are asking without understanding Jesus. Jesus, and only Jesus, is responsible for all these idiots -- nobody else. It is not that he has done anything wrong, but his whole life and his approach towards life is appealing only to retarded people.

For his whole life Charles Darwin was looking for the missing link. By the missing link, he means that when monkeys became man it could not have been that a monkey jumped and became a man; there must have been a link in between, where he was half monkey and half man. Evolution happens as a process, not as a leap or jump -- that you jump from monkey and become man, no. But what is the missing link?

If I had had the opportunity to meet Charles Darwin -- now there seems to be no hope -- he was also a very sincere Christian, and I would have suggested to him that Christians are the missing link. Where are you looking? You can go to any church: if any intelligent man is found there, then he has to be immediately put into a psychiatric ward; the remaining ones are the missing link. Monkeys have not just jumped and become men, first they become Christians; without becoming Christians there is no way.

Jesus gives no logic to whatever he is saying. When Buddha says something, he gives logic to it, it is absolutely rational. And he is ready for a dialogue -- not for a physical dialogue, he is ready to argue with you. He welcomes argument, and if you can rationally convince him, he is willing to follow you. That has been the tradition in the East.

I am reminded of a beautiful story of Shankara's life. Shankara is one of the most intellectual, rational persons you can find. In the West only Kant can be compared to Shankara, but not totally. He falls a little short because Shankara was one thousand years before Kant, and still his arguments are far more refined than Kant's. Shankara traveled all over India challenging everybody, whoever wanted to argue with him. The only condition was: "If you defeat me, I follow you; if I defeat you, you follow me." It was not like boxing, otherwise Muhammad Ali would have forced Shankara to follow him -- and Muhammad Ali is a religious man. And I am now going to hurt a few people's religious feelings.

Muhammad Ali goes once in a while to Mecca, to do hajj. Hajj is the Mohammedan's holy pilgrimage, and Mohammed has said at least once in a life every Mohammedan has to do hajj. If you miss hajj you will not be allowed into paradise. So truth is not important, love is not important, compassion is not important; what is important is a pilgrimage to Mecca. And you can do everything else you want, but you should do hajj. Once a person does hajj he is called hajji. And that is a title that makes his paradise a certainty; all hajjis go to paradise. So even *poor* Mohammedans....

In my village I have seen such poor Mohammedans collecting money, eating only one time a day so that

at least once in their whole life... because it will need their life's savings. And I have seen people selling their houses, their land, borrowing money and remaining always in debt because they could not even pay the interest -- there was no question of paying the original money. And they have taken it at such high interest; nobody is going to give it to them at a low interest because everybody knows the money is never coming back. And there is every possibility that this man may die because hajj, in the old days, was almost a suicidal pilgrimage. Now it is a little better, but not much better.

So at such a high interest, perhaps twenty-five percent per month, they have sold themselves for their whole lives, they have become slaves. Their house is gone, their land is gone, and whatsoever they earn they have to give in interest; but people will take this risk because without becoming a hajji there is no hope.

Do you think these people have any intelligence? And who is responsible for this? -- nobody but Mohammed, because he made it a rule. Rather than telling his people to be truthful, to be honest, to be sincere, to be open, to be intelligent, he requires them to do a pilgrimage.

And there is nothing in Arabia but desert, suffering, heat, sickness, because millions of people every year gather at a certain period -- their holy days, Ramadan -- for one month, and there are no hygienic arrangements, no hospitals. Nobody bothers about what they are eating, what arrangements are made by the government for their toilets, for their bathrooms -- nothing, no question arises. Millions of people are coming from all over the world, and thousands die every year just in the pilgrimage, either going or coming back.

But Mohammed made it the one absolute necessity. And what logic does he provide? There is no logic in it, because this place that they worship is far older than Mohammed. It used to be a temple with three hundred and sixty-five beautiful statues. It was one of the most beautiful temples in the world, with these three hundred and sixty-five statues of God -- one statue for every day of the year. So one statue was worshipped on one day, the next day the next statue, around the year. It was a round circle of beautiful statues and in the middle was this stone, a black stone which they call kaaba.

Mohammed destroyed all those beautiful statues which were pieces of art perhaps ten thousand years old: a great historical evidence of art, that it was not only Michelangelo.... Ten thousand years before him there were people as skillful as Michelangelo. Mohammed destroyed all those statues because he was against statues. He said, "There cannot be any statue of God. God should not be given a form."

But what right have you... if somebody wants to give God a form, and a beautiful form, who are you? What right have you to destroy somebody else's statue? But religious fanaticism.... Mohammed was thinking that he was helping those people, by destroying their statues, to come closer to God. He was removing the statues, the forms, so that they could know the formless God. But he saved the black stone which was in the middle of the temple, and now they are worshipping that stone as God. And Mohammed started the worship!

These people cannot even see what they are saying, and what they are doing to others, and what they are doing to their own people. Mohammed taught those people to come to kaaba at least once in a lifetime: unless you do it you are going to fall into eternal hell. And Mohammed told people that you have to convert people at the point of the sword. When so much easier methods are available, why bother about convincing, arguing?

When just a sword put on your chest is enough to convert you to the right path, then why bother about arguing? So Mohammedans have been converting people at the point of the sword. But that was not the case in the Eastern religions. These three religions, Judaism, Christianity, Mohammedanism, are sister religions. Moses started the game and he is responsible for all these three kids.

Shankara went around the country arguing. He came to a place called Mandala -- I have been to Mandala many times. It is just a two-hour drive from Jabalpur, situated in a very beautiful place. Narmada, one of the holy rivers of the Hindus, falls in one thousand streams. The mountain is such that the river is divided into one thousand, exactly one thousand, streams. It is a beautiful scene. The story is that there was one monster who had one thousand hands. Narmada is the only river in India which is virgin, other rivers are married. This Sahasrabahu -- one thousand arms.... That is the meaning of the name: *Sahasra* means one thousand, *bahu* means arms -- *sahasrabahu* means a one-thousand-armed man. He said, "I am going to marry this girl. She cannot escape me. I have got one thousand hands; where is she going to escape?"

So he tried to catch hold of the river with his one thousand hands. But to destroy the virginity of a woman, according to Hindus, is the greatest sin possible. Christians would have rewarded him, given him some place in their trinity: another holy ghost. But Hindus have punished him -- at least in the story it is so; he turned into a stone. And really the whole mountain does look as if the Narmada is falling through one

thousand hands.

So Mandala has been an ancient place of pilgrimage and has always been a seat of great Hindu scholars. One Hindu scholar had in his youth moved around just like Shankara; Mandan Mishra was his name. Mandala was called after his name, Mandan, because he lived there. He was so famous that the name of the place was changed and called after him.

When he was young he had moved all around the country and defeated all the scholars and philosophers. He was old when Shankara was young, just thirty years of age -- he died when Shankara was thirty-three. After defeating everybody Shankara was a little reluctant to go and challenge Mandan Mishra because Mandan was so old. But without defeating Mandan he could not declare that he had conquered the whole country and convinced everybody that what he was saying was true. Reluctantly he went.

Outside the town, at the we]l, a few women were drawing water. Shankara asked them, "can you tell me where the house of Mandan Mishra is?"

And all those women giggled and laughed, and they said, "You need not ask. You just go into the town and you will find it, because even the parrots in front of his house recite the VEDAS. You need not ask anybody, you just go. The very atmosphere around his house will tell you that you have come close to Mandan Mishra."

Shankara was a little afraid -- he had never heard of parrots reciting the whole of the VEDAS. And in the end he went and he saw with his own eyes a row of parrots in the mango trees reciting the VEDAS in perfect Sanskrit. He thought, "this man seems to be difficult. But there is no way to avoid it." He went in, touched the feet of the old man with respect, and challenged him.

Mandan said, "I am too old, but if you feel that it is necessary, then I am ready. But I feel a little reluctant myself arguing with a young man. You are too young, and I am too old, too experienced and I have won all over the country. You should think twice. Right now you have not been defeated by anybody, but those are the people I defeated in my youth, myself; so think twice."

Shankara said, "I never think twice. I first take the jump and then think. Are you ready or not? If you are not ready then you will have to become my follower.'

Mandan said, "There is no problem for me; I enjoy a dialogue, I enjoy discussing -- and with a man like you it is really joyful. Even to be defeated is a great blessing. To have found someone who has more intelligence than you is not a disgrace. But," Mandan said, "one thing has to be decided. You will have to find somebody who can preside; otherwise the decision will be very difficult."

Shankara had heard that Mandan's wife was as great an intellectual as Mandan himself In fact, in Mandan's youth they had a six-month-long discussion, and only then was Mandan able to defeat the woman. But the woman had, from the very beginning, put this condition: "If I am defeated then you will have to marry me. If you are defeated then certainly I am going to marry you because...." Mandan saw that he was in a dilemma in every way; he was caught. And he could not refuse a woman, that would be too unmannerly; you cannot refuse a woman. So he fought.

And the woman was really a giant; it took six months, and I suspect she got defeated by her own doing. And I have reasons to suspect it, because anyway she was going to marry him. It would look ugly to be victorious and then to marry a man who has been defeated -- that would not be nice -- and to have a defeated husband.... So my feeling has always been that Bharti -- her name was Bharti -- must have arranged it. Six months was enough to prove her mettle. All over the country, for even six days nobody had been able to withstand Mandan. If she could withstand six months, she must have turned the whole of Mandan's blood to perspiration.

And she must have got herself defeated. Why I suspect it is because of this second debate between Shankara and Mandan. Shankara said, "I would like your wife to preside."

Bharti said, "I have no problem, if you choose me knowing perfectly well that I am the wife of Mandan Mishra."

Shankara said, "That I know, but I know also that you are a great intellectual, that you were the only one who almost defeated Mandan. And I cannot conceive of you -- being Mandan's wife, and yourself an independent intellectual in your own right -- as being unfair I accept you. Whatsoever you decide will be, without complaint, accepted."

The debate again lasted six months. Finally Mandan was defeated. Shankara asked Bharti's opinion.

Bharti said, "Mandan is defeated but you are not victorious yet." This was the climate of intelligence. She said, "Mandan is defeated but you are not victorious yet because 1, being his wife, according to Hindu scriptures am half of his being. So you have only done with one half of Mandan Mishra. The other half is

still here. Now you will have to discuss with me."

Shankara was tired enough. Six months with Mandan had been such a difficult job that many times he had thought that he was going to lose. And then immediately to begin another debate.... And he knew the woman had kept this Mandan in debate for six months; now what was going to happen? But that woman was really intelligent. She said, "I am not interested in theology -- I am a woman -- so forget all about your BRAHMASUTRAS of Badarayana; SHRIMAD BHAGAVADGITA, VEDAS; I am not interested in them, my interest is in Vatsyayana's KAMASUTRAS" -- the first book on sexology in the whole world.

Now, Shankara was a bachelor, thirty years old. He said, "Vatsyayana? -- but I have not even read him."
Bharti said, "You can ask for time to study."

But he said, "Just study won't help, because I don't have any practical knowledge."

Bharti said, "I can give you as much time as you want. You can get married, you can have practical knowledge. But till you defeat me in sexology, on matters concerning sex and its subtleties, you have no right to declare yourself victorious. Mandan is defeated, Mandan has to be your follower; he can help you. He is old, he is my husband and he knows everything about sex. He can help you now he is your follower. But half of his being still has to be conquered."

Now, Shankara's disciples must have invented the rest of the story because it seems contrived. Up to then it was perfectly right, historical. Shankara asked for six months' leave, and in those six months he entered the body of a king who had just died -- because he could not have experience of sex through his own body, he was a celibate monk. And the woman had put him in such a spot -- either he had to accept defeat and become a follower of Bharti.... That would be stupid: Mandan, his follower, and he himself, Bharti's follower.

I don't think it is true -- Shankara must have experienced sex through his own body. Now let Hindus and their religious feelings be hurt; what can I do? I cannot believe any nonsense that he entered a just -- dead king and used the king's body and left his own body in a cave -- I have been to the cave also -- with his disciples. They had to protect the body till he returned, so continuously, twenty-four hours a day, they were guarding the body, taking care of the body. And for six months he lived in the king's body having all kinds of sexual experiences with his many queens.

And after six months he entered his own body; the king died. Shankara went back to Mandan for the debate -- and Bharti simply laughed. She said, "I was just joking. When my husband is defeated, I am defeated. His life is my life, his death is my death, his pleasure is my pleasure, and his pain is my pain. His defeat is my defeat -- you need not argue."
Shankara said, "My God! Then why did you put me to such trouble?"

But to me this seems to be just the same kind of story as the virgin Mary or as Buddha being born standing. The mother was standing; Buddha came out of the mother's womb standing, he fell on the earth standing. The first thing he did was, he took seven steps and declared: "I am the greatest enlightened one who has ever come on the earth." Now, all these hocus-pocus stories -- but these are the things which make these religions juicy, so even retarded people can enjoy a little bit.

Jesus gives no argument at all. He never confronted any rabbi; that would have been the right course. The question is what Jesus did to deserve such followers. He did everything. He created chaos in the great temple of the Jews by throwing the money-changers out of the temple, upturning their tables. This is not the way of a man who says, "god is love," who says, "love your neighbor as yourself," who says, "love your enemy as yourself" but I don't think *he* loved his enemies as himself

And he was not only throwing out these people, who were there for centuries.... And they were playing an essential part; without them millions of poor Jews would have been in tremendous difficulty. It was a beautiful institution. It was created to help poor Jews: they could take loans from the temple at a very minimal interest so that they were not in the hands of local exploiters who would take the maximum interest out of them. And they would never have been able to pay back the original money because the interest was so much; they would have been slaves for their whole lives without being slaves. And this was a great institution.

I don't think it was wrong. It was perfectly right that the temple provided the poor people with money at the minimum rate. And the temple had so much money. It was perfectly right, in every way ethical to help the poor people because the money was also coming from the same people. But the way the Christians present it is wrong, it is not right. The institution was perfectly right, and Jesus was just creating a nuisance there.

He should have gone to the high priest, argued about it, told him, "This institution of taking interest

from the poor is not right," convinced him, "give it to them without interest." But no, he behaved violently; he was an angry man. And this behavior is not an argument, it is just the dialogue of my goldsmithji. You are not proving that you are right by throwing those moneychangers out of the temple. And you are not destroying the system: they will be back, soon they were back. And soon the whole Jewish system was angry with this man. If they had to crucify him I think perhaps they had no other choice; this man was so arrogant.

I have thought about all those people who have been crucified, poisoned, killed -- for example, Socrates. I find him absolutely right, and the people who poisoned him and decided to kill him, absolutely wrong. They were not able to answer any of his arguments. They were not capable, nobody was capable, of as much intelligence as Socrates; those were ordinary pygmies. But it was a "democracy"....

Up to now there has never been any democracy.

Democracy has yet to come in the world; it has not entered it yet.

It has always been a mobocracy ca]led a democracy.

In the name of democracy the jurors, who were not even worthy to polish the shoes of Socrates, decided by voting -- and it was not a great margin, just by one vote: fifty-one were in favor of poisoning him, forty-nine were against. They had nothing against him except meaningless words: "He spoils the minds of people."

Just the same complaint they have against me, that I spoil people's minds. I simply spoil their retardedness and help their mind to be free from their retardedness -- and that was what Socrates was doing.

Socrates had never done anything that you could say was done out of arrogance, or out of anger, or out of jealousy. He was not standing for any public post, he was not interested in any power politics. He was not a man of anger at all.

The story is that his wife -- she must have been really a monster, but sometimes it happens that such nice people as Socrates get such monster women. It is strange, but perhaps there is some balance. Perhaps only Socrates could stand that woman; no other man I think could have lived with her for even a single day. She used to beat Socrates and he would simply sit.

If his disciples asked, Socrates would say, "It is her problem; she is angry. What can I do? It is her problem -- she is suffering, and out of her suffering and anger she is throwing tantrums. I just happen to be sitting nearby so she is hitting me. But it is *her* problem, it is none of my concern."

One day when he was teaching his disciples, she came in angry -- because that was one thing that she was very angry about, that he was always teaching truth, freedom, and never giving enough time to her. All kinds of people were coming from faraway places; and with *them*, strangers, he was wasting his time -- strangers, who were of no interest. She was sitting there, boiling: she was his wife and he did not give that much attention to *her*.

This is a common complaint of all the women of the whole world: that the husband goes on playing chess with somebody, with more interest, goes on smoking a cigar with so much joy, reads his paper the first thing in the morning; and the wife is shouting, and he does not even listen to what she is saying. He says, "Okay, okay," for anything. He comes to bed and immediately starts snoring. And with strangers....

So Socrates' wife came with boiling hot water -- she was preparing for tea, but Socrates did not get up from this discussion, and the discussion was going on longer and longer, and the time for tea had already passed; it was lunchtime by then -- she came in great anger and poured the whole kettle of hot water on Socrates' head. Half of his face was burned and remained always scarred. But he continued.

All the people who were there were shocked. They had completely forgotten the matter they were discussing -- and Socrates continued. They asked, "Can you still remember what we were talking about?"

He said, "Yes -- because this is her problem, this is not my problem." Now, this man has no anger in him, no arrogance, no desire to prove that he is a superman; there is not even a mention that he is more than an ordinary human being.

Jesus is arrogant; naturally, he gets arrogant followers. He is the model. His utterances are not those of a humble man. Although he says, "Be humble, be meek," it seems all this teaching is for others -- he is not humble. A humble man will not say, "I am the only begotten son of God." What can be more egoistic?

A humble man will not insist that he is the messiah, sent by God, for whom you have been waiting. When nobody is agreeing to it, drop the idea. It is up to them: if they don't want the messiah, if they don't want to receive the message, what can you do? You are just a postman; and if the man says, "I don't want to receive this envelope, you take it back," what can the postman do? But he was a very arrogant postman. He insisted on delivering the message; whether you wanted it or not, whether you accepted him or not, he

would deliver it.

I have thought many times that perhaps the Jews were forced by Jesus' arrogance and anger, and his continuously harassing them to accept that he was the messiah, to ask for his crucifixion. I don't think that it was just their fault; most of the responsibility falls on Jesus' arrogance.

In India we have seen Buddha speaking against the VEDAS, but ready to welcome any argument. Jesus makes only statements, there is no question of argument; he is the messiah and he has brought the message.

In the whole of the four gospels there is not a single argument for anything. And I can visualize the contemporary scene there in Jerusalem. He must have looked like a buffoon, moving with that company -- at least I would not have moved around with that company he was with. All those twelve apostles are just Oregonians. I don't see any spark in those twelve people: not a single intelligent man, not a single rabbi, not a single scholar, not a single professor -- nobody who had some sharpness of mind was amongst those people that were following him.

So it is not just today -- even when Jesus was here only idiots were around him. Only Judas was a little educated. The others were all uneducated: fishermen, farmers, woodcutters, carpenters -- all were from the very lowest strata of society. And it is not that Jerusalem was lacking, Jerusalem was throbbing with intelligence at that time. It was their peak hour: there were great rabbis and great scholars and great, intelligent people.

Jesus should have converted *them*. Then you would not have found these Bible-thrashing -- or is it bashing? -- bashing.... Thrashing is also good. You would not have these idiots who are angry, cannot understand, are not able even to listen.

And Christianity got the major portion of humanity under it for the simple reason that the majority of people are retarded. To be a follower of Bodhidharma you need tremendous qualities; to understand Nagarjuna you will have to rise to your ultimate potential of understanding. But for Jesus nothing is needed. All that he is asking is: "Have belief in me, have faith in me, and that's all you have to do. The remainder is for me to do, and that will be done on the judgment day. I will choose and sort out my sheep and tell my father that these people have to be saved and the remaining ones are to be thrown into hell."

Now, do you think any intelligent person is going to follow such ideas, with no logic, no reason? Since that time he has been collecting these people, Jesus freaks, Witnesses of Jehovah. I have met, in India, all these kinds of strange people, but for all of them Jesus is responsible because he behaved wrongly. He did not follow what he was saying. If he had been humble, meek, if he had been available to argument, ready to listen -- but no, he was an absolute fanatic. Whatever he says is truth; no other evidence is needed. He is the son of God, that's enough. The son of God cannot tell lies. He has been sent by God -- but he should have at least taken a certificate from God to show people.

On what grounds can a person say that "I am the son of God"? And do you think that any intelligent person is going to believe it? No. Socrates' poisoning I sincerely feel was a crime against evolution. Mansoor's crucifixion I certainly feel was a crime against man's growing potentialities. But with Jesus I don't feel the same, because he was responsible for whatsoever happened to him. And he is responsible for what kind of people have been collecting around him.

And these idiots around the world go on purchasing Jesus' ideas like hot cakes -- or would it be more correct to say, like hot dogs? I was thinking of suggesting to my Magdalena people to make something like vegetarian hot watchdogs. They are really going to sell -- vegetarian hot watchdogs, not ordinary dogs.

The stupid and the imbecile, the retarded -- they have all become Christians, and we have to help them come out of their prisons. They are imprisoned. And the people who become Christians by their own desire -- it is okay. If they feel they want to be, that's perfectly right, but nobody should be forced by birth to be a Christian, or a Hindu, or a Mohammedan. Nobody should be forced by birth.

For a political election you ask that a person be adult, at least twenty-one years of age -- to decide about politics, which is a third-rate matter. And to decide about religion, which is the ultimate concern of man, you don't give any chance for the person to grow, to learn, to remain open and available to all kinds of winds, and then choose. A religion has to be chosen, it cannot be inherited. Even if it takes your whole life, it is worth it because it is your ultimate concern.

So anything that has been given to you by birth is ugly, whether it is Christianity, or Hinduism, or Jainism or Buddhism; anything that is given to you by birth, drop it.

Search for yourself

Be adult, come of age.

Only then, perhaps, will we be able to free people from their imprisonments.

And if all the intelligent people are outside the cages, I have every certainty that many retarded people will start having second thoughts. They won't be Bible-bashing or Bible-thrashing Christians. They won't be angry if something against them is proposed. They will not be ready immediately to cut off your head or shoot you, if you are saying something against their ideology.

A religious person remains open to the very last moment, to his death; to the very last breath he is open.

That is a basic and absolute quality for a religious man: to remain always open -- because who knows, tomorrow a few other facts may encounter you and you will have to change your whole idea of existence, of life.

Nobody knows what tomorrow is going to reveal.

The revelations are not in the BIBLE or in the KORAN.

The revelations are in life.

And every moment is a revelation if you are open.

But if you are closed then you are dead. The day you become closed, you become dead.

There are dead Christians, there are dead Hindus, there are dead Mohammedans; the earth is so full of dead people -- but they are walking, talking, teaching, converting, doing all kinds of things. But as I see it, rarely is there a living being amongst them, very rarely somebody who is still alive.

I call that man alive who is always open, who never closes the windows and the doors of his being, because tomorrow is unpredictable.

All that we can say is: "Up to now this is my experience; tomorrow will take care of itself"

From Personality to Individuality

Chapter #20
Chapter title: Fear of hell, greed for heaven, the saviors soft sell

18 January 1985 pm in Lao Tzu Grove

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OSHO,
IS IT WRONG TO TRY TO SAVE SOMEBODY? IS IT NOT PART OF COMPASSION?

COMPASSION is a very delicate affair. It certainly has some place in making an effort to save others, but there are many conditions which have to be fulfilled first.

The first condition is that *you* are saved; otherwise, in the name of saving others you will be simply destroying them. And in the effort of saving others you will be missing the opportunity to save yourself Only a person who has come home himself can be of any help to somebody. A blind man cannot help blind people. You must have your eyes opened; you must have seen light yourself before you start telling others what it is.

Compassion certainly includes the idea of saving others, but not against their will. If somebody does not want to be saved, you are not to force him; not at the point of a sword do you have to save him. That is not saving. That simply shows that in the name of saving you are trying to dominate people.

In Raipur there is an old, very ancient pond. Because of its ancientness it is called *budha talub* -- old,

aged, pond, and it belongs to the part of Raipur which is the ancientmost part. That part is also called budha *padu* -- ancient part, very old; budha means old man. And the pond is certainly very beautiful in its oldness; all the old stone steps are covered with thick moss.

I used to go there just to sit because nobody goes there. The pond has become dirty; thick moss floats on the water and the water is almost green. The pond has not been cleaned for years, so nobody goes there. And there are other ponds in other places, so there is no need; the water is not used any more. And because it was such a silent place I used to go there every evening to sit and see the sunset.

One day when I was sitting there a man suddenly fell into the pond and started shouting, "help! Help!" I had not seen him when he came by, or how he slipped. Anybody could have slipped, those steps were so slippery with moss. I jumped in to help that man and I pulled him out somehow. He was very angry.

He said to me, "Why did you do that?"

I said, "This is strange! You were asking for help."

He said, "Yes, I was asking for help because I became so afraid, but really I wanted to commit suicide -- and you prevented me. I would not have shouted if I had any idea that somebody else was present here; nobody comes here. What are you doing here?"

I said, "This is strange, but when you started shouting,'Help! Help!' I thought you were drowning. I have unnecessarily become wet in this muddy pond and you are now angry."

He said, "Yes, I am certainly angry because that shout was just out of fear. I was not meaning to be saved."

So do you know what I did? I simply pushed him back in. What else to do? And he started shouting again, "Help! Help!"

And I said, "Now I am not going to help. I have helped twice: the first time by getting you out; the second, by pushing you back in. Now do whatsoever you want."

He said, "What kind of man are you?" And he was drowning -- coming up and going down, and crying, "Help!"

I said, "Not against your will.

He said, "I am saying HELP" -- but I simply sat there.

I said, "You try yourself" He was not far away from the bank because I had just pulled him out, he was just close, so it was perfectly clear that he would manage. And he did manage. He got a little water inside him but he came out and said, "You are a strange man."

I said, "I am a strange man? *You* are a strange man! First I saved you; you were angry. Then I helped you by throwing you back in; you were angry again, and started crying out for help."

He said, "Yes, when I get into water I become afraid of death, but really I want to commit suicide."

I said, "Then you come at some other time because at this time I am always here, and if you start shouting'Help!' then it looks very strange not to help. But I cannot help you against your will.

Compassion cannot allow you even to do good to the other person if he is not ready for it.

Compassion gives total freedom, respect and dignity to the other person.

All these people who have been trying to save others are just a by-product of Christianity and its conditioning.

In Buddhism there is no place for saving anybody. Buddha says, "I can show you the way, but you will have to walk. I cannot walk for you. And if you don't want to walk, who am I to force you to walk? At the most I can say I have walked the path, and the beauties of the path I can describe, but I cannot force you in any way. That will not be compassion, that will be cruelty. If it is your pleasure to go some other way, then all my blessings are with you. Even if you are going to hell, my blessings are with you."

Mahavira has taken a very clear stand: "Nobody has ever been saved by anybody else. It is by its very nature not possible, because if somebody can save you, then somebody can unsave you also. Then your being saved is not something in your possession, it is given by somebody. It is just like somebody can give you money and somebody else can steal it -- you are not the master of it. And at least your self-realization, your enlightenment, must be something of which you are the master, which nobody can deprive you of.

"It is simple logic: if somebody can give it to you, then somebody can deprive you of it; there is no problem in it. If you can be forced to be enlightened, you can be forced to be unenlightened."

Mahavira is very clear, and I agree with him, that at least one ultimate thing should be left to the individual. And enlightenment is the ultimate experience. It should not be borrowed, given, purchased, forced; otherwise it won't be the real thing.

It is the Christian stupidity that has spread the idea; no other religion before Christianity had ever

thought of saving somebody. If you know the way, you know the joys of the way; you can sing the song, you can dance the dance. If somebody feels like moving with you, being a fellow traveler, not a follower, then he is welcome. But there is no enforcement and you are not obliging him.

These are the beautiful points which have arisen in the Eastern consciousness over thousands of years, that even if you show the way, you give the details of the path and you give the discipline, you don't make the other person feel obliged to you. You are not doing it for him; it is just your own experience which wants to be shared. He is obliging you by hearing you, by giving you a chance to share your experience. He is helping you to be unburdened of the fragrance that you are carrying -- and you want to be unburdened; you have to be thankful to the person -- the question of saving does not arise.

But after Christianity it became an almost universal phenomenon. After Christianity came Mohammedanism, and of course they went to the very logical end: either you have to be ready to be saved or be ready to die. They don't give you any other choice, because they believe that if you go on living unsaved you may commit sins and you will suffer in hell. By killing you they are at least taking away all the opportunities of falling into hell.

And to be killed by a savior is almost to be saved. That's what Mohammedans have been saying, that if you kill somebody in order to save him, he is saved; God will look after it. He is saved and you are accumulating more virtue in saving so many people. Mohammedans have killed millions of people in the East. And the strange thing is that they believed they were doing the right thing. And whenever somebody does a wrong thing believing that it is right, then it is more dangerous. You cannot persuade him otherwise, he does not give you a chance to be persuaded. In India I tried in every possible way to approach Mohammedan scholars, but they are unapproachable. They don't want to discuss any religious matter with somebody who is not a Mohammedan.

They have a word of condemnation for the person who is not a Mohammedan. Just as Christians call him a heretic, Mohammedans call him *kaffir* -- which is even worse than heretic. Kaffir comes from a word, *kufr*; kufr means sin, a sinner. Kaffir means a sinner: anybody who is not a Mohammedan is a sinner. There are no other categories, only two categories. Either you are a Mohammedan, then you are a saint.... Just by being a Mohammedan you are a saint, you are saved, because you believe in one God, one prophet -- mohammed -- and one holy book, the KORAN. These three things believed is enough for you to be a saint. And those who are not Mohammedans are all kaffirs, sinners.

It is a strange fact that India has the greatest population of Mohammedans -- even today, after Pakistan was divided from India. Before the division, certainly India was the biggest Mohammedan country in the world. With Pakistan, it was hoped that now Mohammedans were going to have their own country. They got a great portion of the country, according to their population, but all the Mohammedans did not move to Pakistan. All the Hindus in Pakistan were killed, so Pakistan is purely a Mohammedan country. But the Mohammedans who did not move to Pakistan and who remain in India are still more in numbers than in any other country in the world, Pakistan included.

India, although a Hindu country, has the biggest number of Mohammedans. Still it is impossible to communicate. I have tried my best, but if you are not a Mohammedan then how can you understand? There is no question of any dialogue: you are a kaffir.

I had a professor as my colleague in the university, who loved me very much. He was a Mohammedan. I asked him, "Farid, can't you manage...?" Because Jabalpur is one of the big centers of Mohammedans and it has great scholars. One very famous scholar, Burhanuddin, was there. He was old, and famous all over India and outside India also as a scholar of Mohammedanism. I asked Farid, "Find some way for me to have a dialogue with him."

He said, "Ft is really difficult -- unless you can pretend to be a Mohammedan."

I said, "That too is very difficult, because then you have to teach me a few basic things of Mohammedanism -- their prayer and what they do. And moreover that Burhanuddin knows me -- we have spoken many times from the same platform -- so it will be very difficult for me to act. I can try, there is no harm. At the most we may get caught and we can laugh at the whole thing."

He said, "You can laugh, but my position will be very bad. They will kill me because you are a Mohammedan and you are supporting a kaffir, and deceiving one of your great masters." But he was willing to do it. He started teaching me the language, Urdu. It was difficult to learn because it is just absolutely the opposite of any language that is born of Sanskrit. An Urdu book starts from the back and the sentence starts from the right corner and goes towards the left.

It is so difficult to get adjusted: it is just upside down, the whole thing. You have to open the book from

the end; that is the beginning. And then the sentence starts from the right and moves towards the left. And because of the way the Urdu language is written a perfect way has not yet been found to print it or type it. The way it is written is not scientific at all; most of it has to be guessed. So those who are accustomed to read it, they can read it because they can *guess* what it will be. But for somebody who is learning, it is very difficult to guess.

But for six months I tried. I learned enough so that I could deceive somebody into thinking that I was not very educated, but a little bit. I learned their prayers; Farid managed to get a wig for me and cut my beard like the Mohammedans cut theirs. And their beard is so strange that even when I think of it again now my stomach starts churning. But I went through it; they cut my mustache off completely and left just my beard.

I said, "my God" If you had told me before then I would not have wasted these six months!" In a way they were right, because I know that a mustache is such a difficult thing -- particularly a mustache like mine which is not trimmed but is wild. I don't allow Mukta to trim it. It is difficult even to drink tea or to drink fruit juice because half of it will remain on the mustache. So Mohammedans have found a way: they cut off the mustache, they shave the mustache, and they keep the beard. But that looks so ugly.

But I said, "Okay, we will do it. Now, for a few days I will not leave my house. Just give me a wig and let me see Burhanuddin." It certainly changed my face completely when Farid cut my beard like the Mohammedans' -- very thin along the jawline and just a little bit of beard on the chin -- like Lenin's, a little less. Without a mustache and with a wig I looked different.

We went there, but the old man detected something about my eyes. He said, "I have seen those eyes somewhere."

I said, "My God! Farid, where could Maulana" -- *Maulana* means master; he was known as Maulana Burhanuddin -- "have seen me? -- because I have never been to this city."

Farid was trembling, he was having a nervous breakdown: we had never thought about the eyes. That old man continued to look, and he said, "I suspect something."

I said, "Farid, he suspects something." Farid just fell at his feet and he said, "There is no need to suspect -- you know this man. And forgive me, I was just trying to help him because he wanted to have a dialogue with you."

But he said, "First tell me who he is, because as far as I can remember, I have known the man and I have seen him many times. You have just cut off his mustache."

I said; 'Now it is better, Farid, that you tell the whole thing, that not only have you cut off my mustache...." I took off the wig and I said, "Look at the wig."

The moment I was without the wig, Burhanuddin immediately recognized me, and he said, "YOU!

I said, "What else to do? You know me perfectly but you will not have a personal talk with me. Do you think that just being a Mohammedan is enough to be a saint? And what sin have I committed?

"Certainly I am not a Mohammedan, but Mohammed himself was not a Mohammedan when he was born. Was he a kaffir, a sinner? And can you tell me who converted Mohammed to Islam? He was never converted. Just as Jesus remained a Jew, Mohammed remained a pagan all his life; Mohammedanism is something that started after his death. So if Mohammed, a kaffir, can become the messenger of God, can't I discuss the message?"

Burhanuddin said, "This is what I was afraid of That s why we don't encourage any dialogue between Mohammedans and non-Mohammedans."

I said, "That simply shows your weakness. What is the fear? I am opening myself to you, to be saved by you. Save me -- and if you cannot save me then let me try to save you."

But that man simply turned towards Farid and said, "Take him away -- I don't want to talk any more. And you have to come tomorrow to see me."

And Farid was punished, beaten. I could not believe it: he was a professor at the university, a well-known scholar who was a guide to many research students working on Mohammedanism, on Urdu literature, the KORAN. Burhanuddin had a few hooligans there -- they gave Farid a good beating. He showed me his body; all over his body were signatures of the Mohammedan attitude.

He said, "I told you before, that if something goes wrong.... They have only beaten me because I am a well-known person -- if I were somebody else they would have killed me."

From Christianity the stupidity has moved to Mohammedanism. But except for these two religions no religion believes that you can save anybody; and in fact those other religions know more about compassion than these two religions. This idea of being a savior is simply illogical. Try to understand it.

You have been living for many lives; you have been doing things on your own. Now it is your responsibility to undo all that. How can I undo it? I have not done it, I have never been a partner with you in doing it. You have lived an absolutely free, individual life for many lives, and according to that you have grown and come to this stage where you are. This is not accidental, this is the growth of a long, long process. Now to undo that process you will have to take great responsibility on yourself I can show you the way I have undone my process. Certainly, the same method will help you to undo your process -- perhaps with a little modification here and there. That you have to work out.

You can work it out with me, but that is going to be a dialogue, not dictation. I cannot dictate to you, aDo this," and give you a simple panacea so that you will be saved: "believe in me and you are saved." Then not believing in me would be the only problem. Do you think that is the only problem, not believing in me? If that is the only problem then certainly in believing in me the problem is solved, you are saved. But that is not the problem. In your believing in me, your anger will still remain anger, your greed will still remain greed, your jealousy will still remain jealousy.

Believing in me or Jesus or Mohammed is not going to change anything.

Do you think people who believe in Jesus are different in any way from people who don't believe in Jesus, who believe in Mohammed, who believe in somebody else? No, they are not different. Deep down they are the same people, with the same jealousy, with the same arrogance, the same egoism, same violence. Everything is the same, all the garbage is the same.

Believing changes nothing at all, so how can you be saved? The whole idea is idiotic.

Mahavira and Buddha are far more sophisticated than Jesus and Mohammed. One of my arguments with Jaina monks began with this same question. Mahavira says: "Nobody can save anybody except himself. Everybody has to save himself." Buddha says: "Be a light unto yourself" That was his last message before he died.

When Buddha was dying his closest disciple, Ananda, started crying. Thousands of disciples were there, at least ten thousand disciples were there. They were all ready to burst into tears, but they were holding back their tears somehow because Buddha would not like it: "At least while he is going beyond our reach let him go feeling that his disciples have followed his message."

But Ananda could not contain himself. It was difficult for everybody, but for Ananda it was more difficult because for at least sixty years he had been like a shadow to Buddha, serving him in every possible way without asking anything in return. It was just a sheer joy to serve him and to sit silently while he was talking to others, answering others. Ananda would never interrupt. It is very difficult to find such a devoted person.

He was Buddha's elder brother, his cousin-brother; he was older than Buddha. Before he was initiated into sannyas Ananda had asked Buddha three things. He said, "After being initiated I will be your disciple; whatsoever you say there is no question, I have to do it, and I will do it. But right now I am still your elder brother, so as an elder brother promise me three things and then initiate me, because after that I will never be able to ask anything." He asked three things, but he never used a single promise.

One was: "you will not say to me,'Ananda, you go somewhere else to spread the word.' I am going to remain with you to serve you. You have to promise me." The second was: "Even if in the middle of the night I bring somebody who needs your help, you cannot refuse them. Anybody whom I bring to you, you have to help; whether you are tired after the whole day's work or not, it doesn't matter. If I bring somebody to you, you have to help him, you cannot refuse."

And the third was: "If I ask a question, you cannot tell me, as you tell others,'Be silent for two years, three years, meditate, and then I will answer.' No, you will have to answer immediately." As his younger brother, Buddha promised Ananda that these three things would be granted to him.

But Ananda was a rare man; otherwise, Buddha would have hesitated to accept these conditions, because initiation cannot be given in a conditional way. He could have simply said, "If you put conditions on me then initiation is not possible" -- because many other times a few other people had come with conditions and he had refused them; but to Ananda he gave the promise. That is unprecedented in the whole history of initiation. But I can understand why he did it; he knew Ananda from his childhood -- he was not a man to take advantage of anything. Buddha knew that Ananda would never use those promises -- he could be given them.

And Ananda never used them. He never asked a single question, he never brought a single person; and of course, Buddha never told him to go away. If Buddha had said to, Ananda would have gone-he would not have even mentioned the promise-but Buddha never asked him.

This man could not contain himself: sixty years was so long to be together. He had been just like a shadow-and now he was left alone. Tears came to his eyes. Buddha opened his eyes to look, to have a last look at his disciples. Seeing tears in Ananda's eyes he said, "Ananda, be a light unto yourself I was not your light, and I was not your savior. My death makes no difference. In fact, now you will have to understand what I have been telling you for sixty years: don't remain in any illusion that just because you are serving me and you are being with me devotedly -- it is very difficult to find such a devotion -- still that is not going to save you."

You have to go through a transformation.

And that only you can do.

It is such an inner work that even the Master cannot reach there.

Except for you, nobody can reach there.

And this is the beauty of the human soul:

It is absolutely unavailable to anybody.

Your center is so protected by existence:

Nobody can even touch it.

The question of saving somebody does not arise. Yes, the man of compassion tries his best to explain to you the way, to explain to you how it has happened to him. But that is simply sharing his story with you. Perhaps out of that story you can get some hints for yourself, but that is up to you.

In these twenty-five centuries since Mahavira and Buddha, Buddhism has completely disappeared from India because Buddhist monks could not compromise with Hinduism in any way. And I think that it is perfectly right: there is no need to compromise with anybody. Rather than compromising they preferred either to be killed, burned, or to leave the country. So a very strange thing happened: Buddhism was born in India, Buddha was born in India, and yet in India there are no Buddhists. And there was a time when the whole of India was afire with Buddhism. Either they had to die... but not a single Buddhist is known to have been converted, it is impossible. If you have understood something how can somebody else convert you?

They left the country and spread all over Asia, so the whole of Asia turned to Buddhism. Except for India the whole continent is Buddhist. Buddhists from all over Asia come to India to pay homage to the place where Buddha had become enlightened. The temple that was made as a memorial for Buddha's enlightenment has a brahmin priest because Buddhists disappeared from India so totally that even to find a priest.... For the memorial temple of Buddha's enlightenment there was no Buddhist available. And a brahmin... Buddha's whole revolution is against brahminism.

But brahmins are professional priests. You can tell them anything, you pay for it, and they will be the priest -- it doesn't matter. And to them it really doesn't matter because Hinduism has thirty-three million gods. When you can worship thirty-three million gods, one or two more makes no difference. And they are not getting involved in your religion: just purely as professionals they perform the worship.

I have talked with this brahmin priest who is worshipping in Buddha's temple, just as a heritage. For centuries his family has been worshipping there; they are almost the owners of the place. I asked him, "Are you influenced in any way by Buddha?"

He said, "The question does not arise -- we are professional priests. Somebody is a professional doctor, somebody is a professional engineer; that does not mean that becomes his religion. My religion is Hinduism and I go to the Hindu temple to worship for myself. This is simply a paid job. I am being paid; and I go on receiving many gifts because visitors come from all the Buddhist countries -- Sri Lanka, Japan, Vietnam, Indonesia, Indo-China, China, Korea, Taipei, the whole of Asia. So many gifts go on coming to me, it is a really profitable job, but I am a brahmin and I am against Buddhism."

Buddhists disappeared because they did not compromise, and Jainism remained a small stream because it did compromise. It was one of the questions of debate for me all over India when meeting Jaina monks or meeting them on a stage in some conference. They would all say, "Mahavira was born to redeem the whole of mankind from sin."

I said, "This is absolutely wrong -- you are just put ting Mahavira's name in place of Jesus Christ. It is a Christian influence, it is not at all in tune with Mahavira. He was not born to redeem the whole world, and if he was, the proof is there that the world is not redeemed. Nor has Jesus' crucifixion redeemed the world. Nobody has been able to redeem the world -- it is nobody's business to. If you can redeem yourself, that is more than enough. And if you can spread a little bit of light and fragrance around you, you are fortunate and blessed."

Saving somebody is really a thankless job -- you know, the way I saved the man in that ancient pond in

Raipur. He was shouting, "Help! Help!" but he could not believe it when I pushed him back. When he came out he said, "The first time it was okay because I was shouting,'Help! Help!' -- but I was just standing there and you pushed me?"

I said, "I was simply undoing what I had done, because it was wrong, against your will. If you want to commit suicide all my blessings are with you. If just a little push is needed, I am not so miserly that I won't give it to you."

It happened when I was a student that I had a friend who was in love with a Bengali girl. He was not a Bengali, but he was really a fanatic lover. He almost transformed himself into a Bengali; he even started speaking Hindi the way Bengalis speak. It was impossible to detect that he was not a Bengali because he was speaking Bengali very perfectly. That can be understood; but he started speaking Hindi which was his mother tongue, the way Bengalis speak it -- and Bengalis destroy it!

He learned that too just to influence that girl and her parents, to show that although he was not a born Bengali, he was almost a Bengali. He started dressing himself the Bengali way and he started carrying an umbrella, which Bengalis always do -- I don't know why. If it is raining it is okay, if it is hot it is okay; but no matter whether it is raining or not, hot or not, cold or not, an umbrella is always with them. It is a multipurpose thing: to drive dogs away, to beat somebody or to fight with somebody. It has many purposes and is always handy. It has just become part of the Bengali personality -- so he started carrying an umbrella.

I said, "Thakur" -- he was by caste a *Thakur*.

He said, "You are my friend, but don't call me Thakur, call me'Thakoor' the way Bengalis say it"the "u" in Thakur becomes "o": Thakoor -- "otherwise our friendship is finished."

I said, "I am not a Bengali and it looks so foolish to call you Thakoor; I will be unnecessarily wasting my breath. Thakur is perfectly good."

But the family refused him, because Bengalis are very arrogant in that matter. They are just like French people in Europe. They think their language is the best and their culture is the best. Even if a Frenchman understands English he won't speak it, he will speak in French. He cannot fall down so low and just speak English. Bengalis do the same: they can speak Hindi but they won't.

I have been visiting Calcutta hundreds of times but only Hindi-speaking people would come to listen to me. Even in Calcutta -- which is the capital for Bengalis -- not a single Bengali would turn up for a meeting. I had a few friends who would come to see me, and I asked them, "Why don't you come to the meetings?

They said, "Unless you start speaking in Bengali, no Bengali is going to come."

You will be surprised that in Calcutta they call everybody who is outside Bengal an Indian. They are Bengalis, and everybody, except them, is an Indian. That was strange to know. For the first time I came to know in Bengal that I am Indian and they are Bengalis.

So the family refused Thakur. They said, "You may speak Bengali, you may even speak Hindi the way Bengalis speak, you may carry an umbrella; you have managed everything well...." The boy started eating fish and rice, because that is the most important food for Bengalis -- rice and fish. He would not eat any other sweets than Bengali sweets. He was really a Majnu, a Farhad, a Romeo -- that kind of person.

But the family refused him, they said, "We won't accept you." But he was not going to take any no from them. He closed himself in his room and his family all tried to persuade him to open the door.

He said, "I am not going to open the door. I am going to die in this room unless you go and persuade that family. Either I have to marry their daughter or I am going to die."

Now the family said, "How can we persuade them? Those people don't even consider themselves Indians. You have become almost a Bengali."

"If they have refused you," the father said, "they will not even talk to me because that's far below them. Bengalis have culture, they have great poets and great scientists and everything great. They won't listen to me."

Still, he went -- what else to do? Thakur was his only son, and he was being so foolish that he wouldn't open the door. The father went. He was a well-known doctor, but the family said, "We are sorry, but we cannot give our daughter to an Indian family. You will not be able to give her the comforts, the food, the culture, that she is accustomed to, so it is not going to happen. Just persuade your son."

The trouble was that the girl was not interested, otherwise I would have managed something. I told the boy, "It is not a problem of being a Bengali or a non-bengali. I would have managed something if the girl was interested in you, but she is not interested at all; otherwise you could have eloped. I would have managed it."

I had done it two or three times in my life. I had even arranged for my own brother to elope with a girl,

because my younger brother fell in love with the daughter of the landlord of the house where I used to live.

My landlord was furious, but I said, "Don't be worried; I will persuade my brother when he comes next" -- because he was studying in the engineering college, so he came whenever he had time; the engineering college was almost ten miles away from the place -- "whenever he comes I will explain things to him. Don't be worried."

Meanwhile I asked his daughter, "what do you want? If you are really willing then tomorrow you both escape -- I will arrange everything. He is madly in love with you but the question is, are you in love with him?"

She said, "I am more madly in love with him than he is with me."

So I said, "Then it is perfect." I arranged a magistrate, but he was not willing to perform the marriage in Jabalpur because the legal procedure is that one month's notice has to be posted on the court board:"such and such persons are going to be married. If anybody has any objection...."

But one month is a long time; if her father came to know.... I said, "Do one thing. Post it, back-date it one month tonight. Who will prove that it was not there for one month? On your notice board there are hundreds of notices. Just paste it in a corner. It should be there -- back-dated."

He said, "You don't know law or anything."

I said, "You *have* to do it. It is not a question of law, it is a question of love. You *have* to do it! And I have never asked anything of you -- and I am not asking for myself. But my young brother and this girl will both suffer their whole life. They will suffer anyway but let them suffer together! If they want that then it is my duty to help -- you just help too."

He said okay. In the night he placed a back-dated notice on the board, but he was very afraid that something might go wrong, even in the morning -- the court did not open till then. He said, "What I will do is this: I will go to a village nearby where I go occasionally for tours as a magistrate. So you send your brother and the girl there -- nobody will be able to prevent them."

So he went away, thirty or forty miles, and stayed in a guesthouse. I drove my brother and his girlfriend there and got them married -- the magistrate signed and sealed everything. But his fear was right, because some clerk of his court found that back-dated note. The clerk knew the girl's father, so he immediately phoned and said, "Do you know your girl is going to be married? Today is the last day to register any objections, and the magistrate is not here, he has gone on tour."

The father came running from his shop. I was missing, and the girl was missing. They went around the whole town; their whole family was searching to find where we had gone. By the evening we returned. I went to Delhi; I said to my brother, "I am not coming home for a few days. Go to my father's house in the village, don't go to the girl's father. Go to my father's house; I will phone my father and tell him, 'I have got one of your sons married and I am sending him and his wife to you, so receive them well at the station.'"

My father said, "You are just a trouble, because you have already done it without asking me. Now I can't do anything about it -- I will go to the station and receive them."

I said, "Give them a good reception, because the girl's father is not going to give any reception. And I will not be there because I don't want to be seen with them; otherwise... he is my landlord and he will throw me out and make me leave the house."

After three days I came back. The landlord looked at me and he said, "Where have you been?"

I said, "I went to New Delhi."

He said, "Yes, I see you must have gone, but what happened to my daughter?"

I said, "I don't know. What happened to your daughter? I am not your daughter's guardian."

So he said, "You don't know anything?"

I said, "No, I don't."

He said, "They got married!"

I said, "This is news to me. Who married them?" Then I persuaded him: "If they have got married then why make an unnecessary fuss about it? Give them a good reception. They are already married -- you cannot do anything. Legally she is adult, he is adult; you cannot do anything legally. And you have showed me the one month's notice: what were you doing for one month? And *now*, when they have got married, you think about it? Be a little cool. This will be unnecessarily a scandal for your family. Why make it a scandal? Give them a good reception and say that this is with our wishes that they have got married."

He said, "It seems right; there is no point in doing otherwise."

So I arranged it; I arranged that my father give a good reception to them. I organized things with the landlord and then I phoned my father, "Now you can bring the marriage procession to Jabalpur: her father is

willing to give a good reception."

So I told Thakur, "I have been arranging marriages -- there is no problem -- but the girl simply hates you, it is not just that she does not love you. Even if she were not in love I would have persuaded her, talked to her; at least she could feel compassion for you"because for six years continually he had been trying to become a Bengali, and he had become one. "But the girl simply hates you; she says it is impossible!"

But he would not open the door and he was threatening, "If you do anything I have poison inside." He did have poison because he had got poison from his father's dispensary. "I will drink it if you force me or if you try to break down the doors."

The father said to me, "Now do something."

I went to the door. I said, "Listen, Thakoor."

He said, "So it is you?" -- because he understood, nobody else would call him Thakoor.

I said, "Yes, it is I."

He said, "I want to commit suicide."

I said, "I will arrange it -- just come out with me. Here it will be difficult: even if you take the poison you are not going to die immediately. Your father is a doctor; the door can be broken down and you can be saved from the poison. It is not such a great thing. I found out from your father that that poison can kill, but it will take at least eighteen to twenty-fours hours for the man to die. Meanwhile the poison can be got out or an antidote can be given. So you see, it is simply foolish. Just come with me; my car is waiting outside, just come with me."

He came out and I took him home. I said, "The best place to die is by the marble rocks. It is one of the most beautiful places in the world." For two continuous miles the Narmada flows between two mountains of white marble. On the full-moon night it is an absolute dreamland: you can't believe that things can be so beautiful. So I said to him, "This is good; although it is not full-moon night it is very close. In just two days time it will be full moon. If you can wait for two days, good; otherwise still it is good light. And you are going to die so what does it matter whether it is a full-moon night or a no-moon night?

"I will drive you early in the morning -- because that is the best time. In the night there are people and you may be saved, because when the moon is there many people go for picnics or for boating, so it is full. But in the morning there is nobody. It is a night place. In the day there is no beauty -- if you see it in the day you will not believe it is the same place that you saw in the night... a millionfold difference."

I had actually requested the governor, who was my friend, "Close this place during the day. Nobody should be allowed to enter to see the marble rocks then because it destroys the beauty of the marble rocks. It should be open only when the moon is there, only for a few nights."

He agreed but he said, "there is no law like that And the Narmada is a holy river for Hindus: it will cause trouble if we prevent people. They will say they are going to take a bath -- and this is a religious thing, so don't get me into trouble."

I told Thakur, "Five o'clock will be the right time, so I am fixing the alarm for four o'clock. It takes one hour to get from here to the marble rocks." So in my room, on a table between our beds, I put the clock. Thakur was tossing and turning; I said, "what is the matter? You don't feel like sleeping? -- because this is the last night. Have a good sleep. You will never be able to sleep again, so just sleep."

He said, "Are you my friend?"

I said, "Yes, certainly, Thakoor, I am your friend."

He said, "You are so interested in my suicide and you are making every arrangement: I wonder whether you are my friend or my enemy."

I said, "I am just your friend. You want to die -- I am ready to help. If you want to live, I am ready to help. A friend is really known when a crucial moment comes, and this is such a moment. You are going to die -- at least I can help you." I brought the car to the porch, and I said, "In the morning somebody may get up late, so it is better if I go to the gas station to fin it up now; in the morning, at four o'clock, it may be difficult. We may not find the petrol pump owner, and some problem may arise, so I am making every arrangement."

The more arrangements I made, the more he became afraid of suicide. And at four o'clock when the alarm went off he immediately put his hand on the clock. I caught his hand there and I said, "This is not good, because then we will be late."

He said, "But I am feeling too sleepy."

I said, "You can sleep in the car -- don't be worried. And it only takes a few seconds, you have just to jump; if you cannot jump I can push you. And nobody can come alive out from the waterfall in the marble

rocks; nobody ever has. Many people have committed suicide there; it is a special place. During examination times there are constables on duty twenty-four hours a day, because nobody can come back alive.

"The waterfall is big and it falls onto rocks; so when you take a jump the waterfall takes you down deep, perhaps a hundred feet or a hundred and fifty feet down, and then there are rocks all around. You may be smashed on the rocks -- nobody who has jumped there has ever come back alive." So I said, "Don't be worried: it is sure, guaranteed; there is no problem. Just have a good sleep in the car now."

He sat in the car very reluctantly. On the way he said, "Are you really going to the marble rocks?"

I said, "We decided on it."

He said, "Just take me to my home. I don't want to get married to that girl. To hell with that girl! I became a Bengali for her, and now I am going to commit suicide!"

I said, "This is strange -- you wasted my whole night and all the arrangements I have made. Don't change your mind -- keep to your word."

He said, "You are saying that! It is my life and you are preparing for my death."

I said, "If you want I can leave you at your house, but remember, never mention suicide again."

He said, "That I understand. I will certainly not mention suicide to you, nobody should mention it to you: you are dangerous."

I said, "I am simply helpful."

He is still alive. He got married to another girl and he has children. The last time I went to Jabalpur in'69, he said, "If I had followed you and committed suicide it would have been better."

I said, "I am still ready. You should not mention it to me because if you still want to, there is no problem."

He said, "No, I don't mean it. I am simply saying that getting married and having children and a job -- it is worse than death."

I said, "If it is worse, I am still ready to help you."

There are people who are living a life which is worse than death, but they are not courageous enough even to commit suicide. And for transformation more courage is needed than for suicide. For suicide, only a few moments of courage are needed. Just for a few moments you have to keep hold of yourself, and then take a jump or shoot yourself It is just a question of moments. Any coward can be brave enough for a single moment.

But transformation is a lifelong process -- it is not a question of saving yourself for a few moments

This is the reason why people got interested in religions like Christianity, because Christianity sells the idea so cheap. You have not to do anything: no transformation -- the word transformation does not even appear in the whole BIBLE -- no meditation. The word is not Christian or Jewish. All that you need to do is to believe in the messiah and go every Sunday to church. They can talk about anything, because who listens to these boring preachers there? And because they are boring they cannot conceive that there is a possibility of listening to somebody with deep intimacy and love.

I saw on television a panel of three priests: one rabbi and two Christians. They discussed many things about me and about my commune -- all rumors, there was nothing true in it. One thing they discussed was: "Osho has started speaking and He will be speaking every day now. Won't people get bored?"

Three priests... of course that is their experience. They don't speak every day for three hours continually. They speak only once a week, and not for three hours; otherwise people would kill them. All the three priests are concerned that my people will get bored. They don't know me, they don't know my people.

I have been speaking for thirty years continually, and I have not seen a single person sitting in front of me, bored. That is impossible, because whatever I am saying is not borrowed. I am opening my heart before you, and you are getting bored? That is impossible. I reveal myself to you, and you get bored? That is impossible. But what those three priests were saying had a certain relevance in their experience and so they all agreed that people would get bored.

The rabbi even suggested, "We should also start something like this, approaching people -- because we have dropped that -- talking about truth." They don't do that any more because there is no need. Nobody wants to hear, nobody is interested in their God. Even they are not interested.

I have heard that three rabbis were discussing whose synagogue was the most modern. One said, "In my synagogue women are even allowed to sit side by side with men. Even girlfriends and boyfriends, those who are not married to each other, are allowed to sit together -- even people sitting with others' wives, who I know are committing adultery. But my synagogue is ultra-modern and we move with the times

The second one said, "This is nothing, because in my synagogue there is no preaching, no prayer; but a beautiful dinner is served and everybody enjoys it more than the sermon. The real question is enjoyment. With a sermon people get bored. You mention the TORAH, you mention the TALMUD, and they start thinking, How to escape from here? But just because of a delicious dinner everybody from the congregation comes."

The third one said, "This is nothing -- *my* synagogue remains closed on Jewish holidays."

These people have nothing to do with truth; nothing to do with transformation, nothing to do with your personality: they are simply part of a business. These are firms of long, traditional standing. They are all doing business. The question is, whose customer are you? That's what they mean by saving: "Why are you being saved by somebody else? We can save you in a less costly way, more cheaply, in a more ultra-modern way. We can even keep the synagogues closed on jewish holidays. What more do you want?" They are offering you everything -- just be saved by them.

That reminds me again of Natthu Kaka. I was a regular visitor to his salon. I had no beard at that time -- I was a child -- and no mustache, so there was no fear, but I had to use a scarf because I had long hair, and if Natthu Kaka was in the mood he might start cutting. And once he had cut your hair you could not do anything. And he was such a nice man, he would say, "Why be worried? -- you need not pay." It was, every day, a problem that he had shaved somebody without asking him, and now the man was angry.

Particularly in India, people shave if they become sannyasins; that means they are dying in a ritualistic way. When a person dies, he is shaved; it is just symbolic. Just as when a person dies he is shaved, in the same way when somebody becomes a traditional sannyasin he is shaved. Or if your father dies, traditionally all the sons will be shaved; but now they have found a little more liberal way -- only the eldest son has to be shaved. So to shave somebody's complete head without asking him.... And Natthu Kakka was really a craftsman: with just one hand half of your skull was shaved dean. Now there was no way except to let him shave your whole head, because with it only half shaven you would look more of an idiot than with it totally shaven.

So it was every day a question of a fight: people would get angry and would be ready to.... And I enjoyed the scene. Natthu Kaka's shop was just in front of my father's shop so whenever there was something happening I would immediately go there. But I kept my scarf in Natthu Kaka's place itself because sometimes I might be coming by and just see some great thing happening there -- somebody ready to hit Natthu Kaka, and him saying, "You are getting unnecessarily upset. I am an old man, an opium addict. I don't know whom I am shaving and what is happening -- it is all mixed up. Somehow you got into my hands, and it is just an old habit to shave people, sol did it.

So I used to keep my scarf there: the first thing I would do is put on my scarf One day he shaved a man who was a kind of political leader. Of course the man was very angry and he said, "You have to be punished for this. I am going to the police, I am going to the court."

I was there. I said, "There is no need to be angry, and even by going to the police and to the court your hair will not be replaced. This poor man is not even asking money from you. And as far as your hair is concerned...." This man was an educated man, and I used to have discussions with him. So I told him, "You remember the Zen haiku: 'Sitting silently, doing nothing, and the grass grows by itself'? Why be so worried? Just take out 'grass' and put in 'hair.'"

That day an idea came to me. I made a small board and put it in Natthu Kaka's shop. Natthu Kaka is dead but perhaps still there in his shop will be the board on which I wrote the haiku, with a note: "If Natthu Kaka shaves somebody, don't get angry with him; he is just an old savior. And if he has shaved you, please meditate on this haiku:'Sitting silently, doing nothing, the hair grows by itself' The hair will grow -- don't be worried."

Perhaps that board is still there, or perhaps the shop is finished, because his sons were not interested in doing business with him. They were trying to find employment, because, they said, "With this old man we will lose business because we are not opium addicts. People forgive him because everybody comes running from all the shops around here saying, 'Don't be angry -- he is a nice fellow.'"

When last I went to my village -- that was in'70 -- he was still alive but very old. I went to see him and he said, "Since you have left for your studies, nobody comes regularly the way you used to come, and nobody is there to help this old opium addict. I go on doing my thing -- I can't help it." He would sometimes catch hold of children and shave them, and then their fathers would come and say, "What have you done?" And his only answer was, "I don't ask for any money, can't I even practice? Where am I supposed to practice? No customers are coming and I am sitting without doing anything."

In 1970 he told me, "You are the only person who can help me" -- because in my childhood there was no legal prohibition on opium or any drugs; everything was available in the market. Only the person who was selling needed a license that cost five rupees per year; the people who were purchasing were not required to have any license or anything. But in 1970 when I went there, things had changed. All drugs were prohibited; and the old addicts, like Natthu Kaka, were given licenses so that they could get a little quantity every day. He was very angry.

He said, "Only you can help, because I know how many people are opium addicts in the whole country. If you lead us, and if all the opium addicts become united, we can turn over this government."

I said, "Great, Natthu! You want me to become the leader of the opium addicts?"

He said, "I don't know anybody who would be as understanding as you."

I said, "The idea is good, but to collect all opium addicts and to persuade them to make a party and overturn the government is a very difficult job. I would have to do everything alone. Your opium addicts would create trouble rather than be any help! Just drop this political act -- this is not for opium addicts."

He said, "Think about it, because you go around the country: you can just tell all the opium addicts that this is simply unjust. I have lived my whole life with opium and I have not harmed anybody -- except that once in a while I shave people, but I don't take any money. I have not done any crime; in fact I don't have any energy to do any crime, I am just enjoying my opium. My opium has made me so simple and so innocent that people come and milk my cow and I go on seeing what they are doing, but only later on I remember that it was my cow, that they were milking my cow and they have taken the milk.

"I have not committed any crime; on the contrary people have been committing crimes against me. They take soap from my shop, they take mirrors from my shop -- and I am sitting there! But I am enjoying my own world. So I don't see what is the point in prohibiting opium. You can prohibit any other drug -- I am not concerned -- but opium simply makes a man a gentleman."

I said, "It is true, Natthu Kaka, but it will be very difficult. I will TRY...." And I actually told Indira Gandhi the whole story.

She laughed, and she said, "He is, in a way, right, that opium addicts don't create any trouble." Opium simply makes them hallucinate, and opium is a drug which makes you very happy, it never makes you depressed; all other drugs have that possibility. Sometimes if your mood is depressed and you take LSD, that will depress you more; if your mood is happy and you take LSD, it will raise your happiness. It depends on your mood: the drug only exaggerates your mood.

Opium does not work that way. It simply relaxes you and helps you to hallucinate beautiful things, nice things. It never gives you any nightmares, because this Natthu Kaka and his friends -- I have talked to all of them -- never had any nightmares with opium.

So Indira told me, "What he is saying is right, but to collect these opium addicts will be difficult for you; and to overturn the government with their support -- it will be really a revolution if it becomes possible."

This idea of saving is deeply insulting and humiliating to people.

The moment you say, "I would like to save you," you are reducing that person to a subhuman being:
You are a savior and he is just to be saved.
It is ugly, it is just sick.
It is not compassion.
Compassion shares.
And if somebody is available and open he absorbs it.
But the credit never goes to you; you cannot claim, "I have saved you."
The person saves himself:
That's the only way, there is no other way.
The second question?

OSHO,
I HAVE HEARD YOU SAY THAT YOU ARE NOT HERE TO INSPIRE ANYBODY HOWEVER, THE FACT IS THAT I COME AWAY FROM YOUR RECENT DISCOURSES TOTALLY AFIRE AND IGNITED BY WHATEVER IT IS THAT HAPPENS BETWEEN YOU AND US. PLEASE COMMENT.

YES, I am not here to inspire.
But you are here to be inspired.

These are two different things.
If you get inspired the credit goes to you. It is not me who is inspiring you, it is you who are open to me. If you bring your candle close to me and it becomes lighted, is it my flame that is responsible or is it you coming closer to me, bringing your unlighted candle? I don't move a single inch towards your candle, because that I consider a trespass.
I open myself completely to you.
I make my candle available to you.
You can bring your candle.
It is just as when a thirsty man comes to the well:

If he drinks and his thirst is quenched, all credit goes to him. In fact the well feels grateful, thankful to him because as more water is taken out of the well, fresh water goes on flowing into the well. If people stop drinking from the well and drawing water from the well, the water dies. Its inner sources become closed; soon the well becomes poisonous.

If a man of enlightenment remains closed -- which is impossible, I am just saying it for argument's sake -- if a man of enlightenment remains closed he will destroy his enlightenment. But it is impossible. Enlightenment becomes enlightenment only because he opens up. And he goes on opening -- there is no end to his opening.

All that he is, is only a presence. That's why I say I don't do anything. I am just here for you to do something. You can come close to me. That's what happens when I am talking to you: unawares, you start moving closer to me. Your physical bodies remain where they are -- and leave them there! -- but you start moving towards me. Perhaps you will understand what I am saying, because I can see -- when somebody starts moving towards me, I can see -- the body is left behind and the person has come very close to me. It is in that moment you feel afire, ignited. But the whole credit always goes to you.
I am not the savior.
And I do not want ever to be known, by that ugly word, savior.
I am just a presence.
You can save yourself
You can burn your candles from my fire and my fire will not lose anything.
Yes, you will gain eternity.
You will gain ultimate bliss.

From Personality to Individuality

Chapter #21
Chapter title: Priest and politicians: from genesis to genocide

19 January 1985 pm in Lao Tzu Grove

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OSHO,
ALL THE OTHER MASTERS SEEM LIKE PYGMIES. WHAT IS YOUR SECRET?

THEY ARE pygmies. It is not a question that they seem like pygmies, they are in fact so -- for the simple reason that religion is now having its birth.

The so-called masters of the past are just like primitive scientists who discovered fire, who created the spinning wheel, who invented the bullock cart. Yes, they were of great importance, but you cannot compare them with Albert Einstein.

Albert Einstein comes when science has taken roots and has grown mature. It was not possible two thousand years ago to get into the secrets of atomic energy. Yes, there have been people who have talked about atoms; in India Mahavira talked about atoms, but don't be deceived by the word. By atom, he simply meant the last divisible part of a thing: you cannot divide it any more. And it was simply a logical ideahe was not sitting in a lab and dividing things. But it is simple: everything consists of smaller parts. The smallest part he called an atom.

Greek philosophers, nearabout the same time, talked about atoms in the same way, saying that if you go on dividing a thing you will come to a point where you cannot divide it any more. Not because they had divided anything -- they had no instruments to come to the division where the atom exists -- but because logically, intellectually, there is no problem in it. It is conceivable.

In Greek thought and in Indian thought, Masters have come up with the idea of the atom. But when Albert Einstein talks about the atom it is not just an intellectually conceivable thing, he has *seen* the division. He has seen the molecule splitting; not only that, he has found that the atom itself is not indivisible, it too is divisible into electrons. And nobody can say now that electrons are indivisible. That certainty is not possible any more. In the eighteenth century the molecule was indivisible; then it was divided. Then the atom became indivisible; then it was divided. Now with what face can anybody say that electrons are indivisible? Only tomorrow knows.

But what we talk about today is experimental, not intellectual. And compared to Albert Einstein, the ancient philosophers talking about atoms are bound to look like pygmies. It is not their fault; it is not Albert Einstein's glory either -- just the time factor. In these twenty-five centuries things have moved with a tremendous speed in every direction. Those people were working with primitive words, ideas, instruments. We are in a better situation, a greater opportunity is available to us.

As far as religion is concerned, it is a little more complicated. It is easy to understand scientifically that what Mahavira is saying is just ordinary compared to Albert Einstein. In religion it seems to be a little complex, complicated, because we have accepted the idea that these religions -- Hinduism, Mohammedanism, Christianity, Judaism, Jainism -- *are* religions. There is the basic fallacy.

They are only pseudo-religions. They are only preparing the way for religion to come. But of course they could not be aware of it, that they were only preparing a way. They have prepared the way; hence it is possible for a man like me to say things which were not possible for them. Of course they are there in my statements; they have worked for centuries to create this moment. This time is not out of nowhere, it stands on the shoulders of the past.

Of course you are standing on your father's shoulders. He is standing on his father's shoulders. You can see further away than your father, than your grandfather. The farther back you go, the more the vision becomes limited, more narrow and more narrow still. You are standing on a height.

So remember that when the true religion is born it is very much indebted to the pygmies because it is standing on their shoulders. Without them it is not possible. Don't forget it, that you are standing so tall and you can see so far away just because underneath your feet the whole of history is supporting you.

But it always happens that whenever somebody finds something, the human tendency is to exaggerate. A little finding, a small truth, becomes exaggerated. And because it is truth nobody can deny it absolutely. If you have a little imagination -- and these Masters are mostly very imaginative people.... They had found little fragments of truth -- but don't forget the tendency of the mind: it is never satisfied with a fragment, it wants the whole. That's the natural instinct in the mind, to search for the whole. If it cannot &d it, then at least it can imagine it. So that little fragment which has been found is surrounded by imagination, and it is made complete.

All these people -- Jesus, Moses, Mahavira, Zarathustra, Lao Tzu -- had come to a certain aspect of truth, but they could not resist the temptation to complete it by imagination.

That temptation is a great temptation. It is just like you remember three lines of poetry, then it becomes a strain on the mind; the fourth line is missing. You start trying to find it; you *know* it must be somewhere in your memory. Three lines are there -- where is the fourth? You become tense about the fourth, and the more tense you become, the less is the possibility to remember it, because a tense mind loses the capacity to

remember.

A relaxed mind can easily remember; things from the unconscious can surface more easily because the mind is relaxed. If the mind is tense, it is so narrow that it does not allow anything from the unconscious to pass through it. It becomes the eye of the needle -- and things in the unconscious are like camels, not like rich men.

I have been thinking hard; I can imagine a rich man passing through the eye of a needle, but I cannot imagine a camel passing through the eye of a needle. A rich man, howsoever rich, is still a man; a camel, howsoever poor, is still a camel. It is impossible for the poor camel. The rich man at least is a man: he may find a way to pass through the eye of a needle or may &d a way to bypass it. There is no need to pass through it, he can bypass it. But the poor camel cannot bypass it, he does not have that intelligence. He will go on struggling to pass through the eye of the needle. It is absolutely impossible for him to pass; in fact it is impossible for him even to find the eye of the needle, or to find the needle -- where is the needle?

Small fragments of the truth have been found, but the mind has a great urge for completion, things should be completed. To leave anything incomplete makes you tense. Once it is complete you feel relaxed. But if there is no way to find truth in its wholeness, then mind has another faculty -- the dream faculty -- which helps you. It is of great importance. It is a survival measure, so when you cannot find something in reality, the dream faculty of your mind provides you what is missing. It gives you ideas to put around, to figure out the puzzle. And because you have a small fragment of truth, you can logically fight for your system. That's how all religious systems have arisen.

Somewhere there is something true in all the religious systems, but the system has grown so big that the truth is lost completely. It was a tiny fragment in the very beginning, then the mind started creating a system around it. As there are more questions, the mind has to create more answers. Slowly the system becomes so big that the truth for which it was created is almost killed.

You know perfectly well that skeletons of animals have been found which must have been at least ten or twelve times bigger than elephants. The whole earth was full of those mammoth animals. What happened to all of them? Where did they suddenly disappear? You cannot think that somebody killed them. They were too huge, and there were no hunters available -- man was not yet on the earth. And those animals were the biggest, most powerful beings around. Your tigers and lions were nothing, your elephants were nothing before them; they were at least twelve times bigger than your elephant. Your crocodiles were nothing; there were crocodiles twelve times bigger than elephants. What happened? There were many species -- and suddenly they all disappeared. What happened?

Scientists have been in great trouble to figure it out because their sudden disappearance makes no sense. But slowly they found one thing which is very important to understand: those animals disappeared because they became too big. It became impossible for them to carry their own burden. The body was created to keep their souls alive, but the body became so big that even to carry it was not possible for them. They died because of their size.

They could not move; and when they could not move then where to find food? Because of their heaviness of legs, their heaviness of body, they simply started falling down. They had life, but now life was such a small fragment, and the system that was created to protect that life became so huge....

The same has happened to religions. Fragments of truth have been found. Then to protect that fragment, systems have been created -- -very articulate, very sophisticated. But then those systems started growing on their own.

Now, Mahavira has no control over preventing a system.... One day he dies, but the system goes on growing; the system takes on its own life. Now, Jesus was not even aware that there was going to be Christianity -- -and such a huge system! The biggest organization on earth is that of which Jesus was not even aware. Something, a very small fragment of truth, is bound to be there. Even in the biggest lie there is some truth, because the lie cannot move on its own; it has no legs. It has to borrow legs from truth. That's why every lie tries to prove, "I am true."

Truth needs no evidence. But the lie needs a thousand and one pieces of evidence, and still it is a lie.

There is an ancient story: when truth and lie were sent to earth, the first night when they went to bed, the lie was very embarrassed because she had no legs. But a lie after all is a lie -- -cunning, clever. Truth was sleeping -- -snoring, relaxed: that's the way of truth. The lie cut off the legs of truth, and since then she has been running on those stolen legs. Now, truth tries to catch hold of her and get his legs back, but without legs how can truth catch hold of the lie?

Truth is truth, but feels helpless. And the lie, although it is a lie, feels tremendously powerful. And I

don't see any way truth will be able to get his legs back. In the first place, how is he going to catch hold of the lie? She is always ahead of him, far ahead.

All the scriptures of the world say that in the end truth is always victorious. Whenever I have read this I have said, "Yes, in the end, but never before that. Before that, the lie is going to be victorious." In the end... and when is it going to be the end? And what is the point in being victorious in the end, when all is finished? All the way along the lie was victorious, and in the end, when there is nowhere to move, the lie may give the legs back with a "Thank you. You can take your legs and do whatsoever you want." Her purpose is fulfilled. The truth remains without legs for the whole way, embarrassed, knowing that it is truth but it still cannot race and be victorious against the lie.

Every lie at least has some truth: those legs, those two legs. If you look closely at any lie you will always find a fragment of truth without which it cannot stand. And if you look at any truth, you will always find it surrounded by lies, because without those lies it cannot feel complete; something remains missing.

The first book in the whole history of mankind which accepts this truth was written by P.D. Ouspensky, on the philosophy of George Gurdjieff. The name of the book is IN SEARCH OF THE MIRACULOUS; the subtitle is FRAGMENTS OF AN UNKNOWN TEACHING. But Ouspensky must have had tremendous courage. If you read the book you will think there was no need to put that subtitle: it is a complete system.

Why did Ouspensky put that subtitle? If you remove that subtitle you will never be able to think that these are fragments of an unknown teaching, because he is making the teaching known; and reading it you will find it is a complete system, nothing appears to be missing. But why did Ouspensky add a subtitle? He was really a very sincere man.

The subtitle says many things. If you don't understand the subtitle -- -and I don't think anybody reads subtitles; there is no need. You read the title, you read the book. And in most cases subtitles are useless, but not in this case -- -the subtitle has tremendous significance. First, it says these are only fragments. Ouspensky, being a great mathematician, was absolutely unimaginative. You can see the point.

A poet is imaginative, has to be, otherwise he cannot be a poet. Now, all the VEDAS of the Hindus, the UPANISHADAS of the Hindus, the DHAMMAPADA of Buddha, the KORAN of Mohammed, are all poetic. The UPANISHADAS are pure poetry. Jesus was not even speaking in poetry but prose, yet his prose is very poetic. There are poems which are not poetic and there is prose which is poetic. Just the form is of prose; otherwise it is full of poetry. Hence, the modern poetry has dropped the old form -- -now you can write poetry in prose.

That is a great revolution. Up to now, the form was thought to be the poetry, not the substance. For the first time, in the modern age, we have changed the whole idea: the form has nothing to do with poetry, but the substance has. The form may be of prose or poetry, that is irrelevant: it is the substance which makes it poetic.

Jesus' statements are very poetic -- -the "Sermon on the Mount" is pure poetry. But with poetry the danger is that it is imagination. It is beautiful, impressive, appealing, touching to the heart, but it is not rational. It can be absolutely irrational, it can be superstitious, yet it will appeal to you; hence all the old religions have used poetry. The whole SHRIMAD BHAGAVAD GITA is pure poetry.

It is not a coincidence that all great scriptures are written in poetic form. There is a fundamental reason. What they wanted to say was a very small, fragmentary truth. To say it, as it was, would not have appealed.

It is just as if you bring a leg of a chair, and you say, "This is a chair." The chair is supposed to be sat upon, but the people are going to ask, "How can one sit on this leg? You must be kidding. Just show us: sit on it, and we can see what happens." Just the leg of a chair is not going to prove that it is a chair. So you have to substitute with your imagination, and give them an idea of the whole chair on which you can put your real chair leg. But an imaginative chair is needed.

All these people were poetic. There must have been people who had discovered fragments of truth but they were not poetic; hence they remained silent. It is not that only *these* few people have attained some realization of truth; many more have attained, but they were not poetic people, not imaginative people. And they felt embarrassed to bring out a small piece of something and to brag about it.

One of the great philosophers of this age, perhaps the greatest, Ludwig Wittgenstein, says in one of his aphorisms: "Things that cannot be spoken of, should not be spoken of" He is not denying that there are things of which you cannot speak -- there are -- but he says, "If you come across things which cannot be spoken of, please remain silent, don't speak."

In the first place you will be committing a crime against the truth because the moment it is spoken, it is no more the same.

And if you insist on speaking about it then you will have to substitute much with imagination. And the imagination will go on growing, because it needs no search for you to go on adding to a system with your imagination.

Truth needs tremendous search and risk.

It is going into the unknown.

Ouspensky's subtitle was FRAGMENTS OF AN UNKNOWN TEACHING. He is a mathematician -- he cannot substitute anything with imagination. That is against his conscience, the conscience of a mathematician. The poet has no such conscience; otherwise he cannot create poetry. The mathematician needs such a conscience; otherwise his mathematics will be just of no value He has to stick to truth, howsoever incomplete it is He has to drop the temptation of completing it with imagination. That's why Ouspensky says "fragments." He cannot say that this is a whole system, although by reading the book you cannot detect why he is calling it fragments.

One of my professors was in tremendous love with Gurdjieff's and Ouspensky's teachings. IN SEARCH OF THE MIRACULOUS was his BIBLE, KORAN, GITA -- you can call it anything. He always kept it on his table -- I don't know how many times he had read it. And he was continually writing on the margins. The whole book was lined, double underlined, with notes on the fragments; anywhere there was space, there were notes.

I asked him, "Can you give me some substantial evidence why Ouspensky calls his book fragments?"

He looked at me and said, "I have read the book dozens of times, but strangely, I never bothered about the subtitle." That was the only place where he had not underlined! I said, "First underline'fragments,' and write down a note underneath it too:'Why?' You have read it dozens of times: can you support the subtitle? Is it only fragments?"

He said, "I have been reading it as a system, and it *is* a system."

I said, "It is not a system, but you cannot detect that because you don't know what is truth and what is not truth. You have no experience; you are just a professor, a scholar. And you have destroyed the whole book by writing notes on it. This book is not for writing notes, this book is to be practiced. What have you practiced out of this book?"

He said, "Practiced? I have been studying it for at least twenty years."

I said, "You can study it for two hundred years, that won't help. This is the reason why he is saying that these are fragments. So beware; if you start practicing it, you will still need a Master, because between two fragments there is something missing that you cannot even figure out. How can you figure it out? If you don't know the truth then how can you find what is missing?"

Ouspensky is very truthful and sincere in saying that these are only fragments, and fragments also of an unknown teaching, because he says, "I cannot declare that they are my knowing, I have only heard them from a man, and I don't know whether he knows or not. One thing, I can certainly feel that he has some sources from where he got them."

Gurdjieff was continually talking about how he had been to Sufi schools and had traveled in India widely, to be with Masters. Not only that, he had been to Tibet -- in a disguise, because it was very difficult to enter the palace of Lhasa, the Dalai Lama's palace, where all the ancient scriptures are collected. The palace is just on the top story, and there are seven basements underneath it. It is a whole mountain carved into basements: seven basements underneath, which are full of ancient scriptures.

How to enter Lhasa? First, how to enter Tibet was a problem. Secondly, even if you managed by bribing the British officers in India -- because they were the people to prevent anybody entering Tibet. Britain never wanted anybody to enter Tibet. Britain kept Tibet as a buffer land between India and China, and it was perfectly sane politics to keep a country as a buffer land.

China is a big country. It had never invaded India, they had always been friends; and India has never invaded anybody, so the question did not arise. But China had been invading Mongolia, Korea and other countries. It had never invaded India simply because it was Buddha's land, and it is ugly to invade one's own Master's land. Because of that idea, India remained uninvaded by China while even small tribes were invading and making empires in India. China could have overrun India any time without any difficulty.

Britain was keeping Tibet as a buffer state so that before China could enter India, first it would have to enter Tibet. And if fighting happened, it should happen in Tibet: Britain should fight in Tibet rather than in India. That's sane politics, to fight in somebody else's country, because then the other country is destroyed, its people are destroyed. You use it as a battlefield; only your army is involved, your people are not involved.

The Indian politicians, after the freedom struggle, did not have such insight, obviously, because they had no experience. For two thousand years India had been in slavery, so it had no experience; they dropped that buffer state. And strangely enough, as India dropped the buffer state of Tibet and made it completely independent -- because it was an independent country; Britain was controlling its foreign policy and its borders, but in everything interior it was free. Tibet had no interest in the outside in any way because it had no contact with the outside world -- no railways, no cars, no roads. It was absolutely unconnected with the outside world. The only airstrip, which was in Lhasa, was owned by Britain. That was for Britain to send its officers or army or anything -- or to offer to the Dalai Lama, just as a friendly gesture, if he sometime needed it.

India removed all those armies that were surrounding Tibet, and made Tibet completely independent. It was good, nice, but not politics. China immediately invaded Tibet, and once Tibet was invaded, China was on the borders of India. Then China, for the first time in the whole of history, invaded India.

The Dalai Lama had to be approached in some way, and not only approached: Gurdjieff had to become so intimate with him that he could manage to enter the underground libraries and have some understanding of many things of which he had fragments, but incomplete.

He managed it through Russia, because through Russia also Tibet can be reached. He entered Tibet with a slightly changed name, Dorjeb, not Gurdjieff. The record is still maintained with the name Dorjeb. And he entered with a certificate from the Russian czar that said, "We are sending Dorjeb to be a tutor for the young Dalai Lama." The Dalai Lama was very young, he was eleven, and he needed to be taught about the outside world.

For Gurdjieff it was a double role. He told the czar that he would function as an agent for him, to give him all the information that they needed. And his own purpose was to know about their religious practices. The czar was not interested in the religion. He said, "That is your business, you can take care of that, but information has to come to us." With the czar's letter he entered Lhasa and became the teacher of the Dalai Lama.

As the teacher, of course he was given quarters in the Lhasa palace, and was as respected as a teacher of the Dalai Lama should be. He tried all possible ways, and found methods and people who could help him to read Tibetan and translate it.

Gurdjieff really worked hard in Tibet, India, Egypt, and the Caucasus to find all the people who were alive and had some experience of truth. But what he found were all fragments. He was trying to create a system out of them, and he did create one. But he was neither a poet nor a scientist. He was not a writer, he was not an orator; he had no time for all these things. His whole life he had been searching for people who know, finding how to approach them and how to persuade them that they should tell their truth, what *they* have found.

Gurdjieff has written three books -- only one was published in his lifetime -- and his writing is a nightmare. I don't think anybody who is not as mad as I am is going to read his book, ALL AND EVERYTHING. Yes, it is all and everything! But one thousand pages of ALL AND EVERYTHING.... He himself was suspicious about whether anybody could understand it or not. And how long he took! He took years to write it, and his way of writing was also strange.

He would be sitting in a cafe in Paris, where people were coming and going. That was really a method. If you sit in the Himalayas and you write something, that's nothing; it doesn't show that you are writing with full awareness. You may have fallen asleep and gone on writing; you may be dreaming and writing -- because there is no disturbance. So all the writing Gurdjieff did was in different cafes in Paris where much was going on: music, dance, customers coming, shouting, talking... everything was going on. And cafes, particularly in Paris, are meeting places of artists and poets, who are all argumentative. He was sitting in the middle of such a crowd, writing ALL AND EVERYTHING.

It was a method on Gurdjieff's part. His disciples said, "You can find a better place -- you have a beautiful place outside Paris." His commune was in a beautiful place. "there, in silence, you can write. You come from the commune to sit in these crowded cafes where nobody has ever written books before; at least religious books have never been written in such circumstances." But he insisted on writing there. And his writing was such that he would write one chapter, then his disciples would read it. One disciple would read, and Gurdjieff would watch the other disciples: what impact was it having? How much deeper...? No book has been written this way.

If they were understanding it too easily, then Gurdjieff had to change it because that meant, "If these idiots can understand it, then it is not worth printing." It took him twenty or thirty years, working

continually; again he would write the chapter, again it would be read. Again somebody would be yawning, somebody would be sleeping, and he would have to change it. If it created yawning, if it created sleep, then what was the point of writing it? Again and again, hundreds of times, a single chapter was rewritten, and the disciples were tired of reading the same chapter again and again.

In this way he wrote one thousand pages, but still he was not sure that anybody was going to get it, its meaning. So he told the publisher, "The first hundred pages should be cut and the remaining nine hundred pages should remain uncut, with a note: "you can read a hundred pages. If you still feel ready to go ahead, then you can cut the remaining pages; otherwise you can return the book and take your money back" -- just a sample of a hundred pages.

It is a well-known fact that almost all the books that were sold came back. Not even a hundred pages could people read. And the publisher was at a loss, but there was no question: the money was given by Gurdjieff, so there was no question, it was his publication. He said, "This is nothing to do with you. Whatever your service charge is, you can have it, but this is how my book is going to be. Unless a person reads a hundred pages, he is not qualified to have it. After reading a hundred pages, if he is ready to open the rest... once you open the remaining nine hundred pages, even a single page, then the book cannot be returned."

And he was costing the book with no reason -- no rhyme, no reason. There was no price printed on it: the price varied according to the customer. That was a great idea of Gurdjieff's. From one person he would ask one thousand dollars; to somebody else he would give it free. It was according to the customer -- the price was not to be according to the book.

That man always had some good ideas. From a man who is really into the book you should not ask for money. The book has to be given as a gift; he deserves it. And from somebody who has too much money, and is going to waste it anyhow in Monte Carlo or in some other gambling place, why not ask ten thousand dollars? And there are people who will purchase it only if it is ten thousand dollars; otherwise it is below them -- it is not worthwhile.

His disciples were continually asking, "Books have prices; you can fix any price. But this seems to be strange, that you are sitting in the bookshop, and you judge the customer. Are you selling the book or purchasing the customer?" And the book is really written in such a way.... No other book has ever been written like that -- and I hope no other book is ever written again that way.

Gurdjieff makes strange words, mixing many languages. He knew many languages, nomadic languages which don't have alphabets even. You cannot find dictionaries of them because those languages don't have any dictionary, they don't have any alphabet. They are only dialect, not languages; they are only spoken. And one word does not mean one language: one word means two or three languages joined together. And a long word may run a full sentence -- one word! He is really taxing you as much as he can -- your patience, your intelligence -- but if you can go through the whole book it is really paying: slowly you start getting the knack of his almost impossible words.

When you come across them again and again in different places you can start feeling a certain meaning. You may not be able to say what it is but you start having a sense of it. And if you go through the whole book you are absolutely certain what it is about although you cannot say, because it is only a feeling that it has left within you. His whole effort is somehow to bypass your intellect. Intellectually, you cannot move even one paragraph into it. your intellect will say, "Stop! This is nonsense." And it is nonsense as far as intellect is concerned.

But this book was not written when Ouspensky wrote FRAGMENTS, it was written when Ouspensky was no longer with Gurdjieff. He had left him, because he could not understand so many things in Gurdjieff And he was a mathematician: he wanted to understand things very mathematically, methodologically. And Gurdjieff was just absurd. You could not connect any two of his actions, you could not connect any two of his statements. Today he says something; tomorrow he may simply deny it, saying, "I never said it" -- and you risk your whole life because he said it!

Ouspensky got fed up. But he loved the man, so although he left Gurdjieff, what he did was divide Gurdjieff in two: the Gurdjieff with whom he was, and the Gurdjieff with whom he wasn't. The Gurdjieff with whom he was not, he was against; and the Gurdjieff with whom he was -- he was his Master. So Ouspensky remembers him as "G"; he never writes the full name because the full name will give you a misunderstanding -- you may think he is talking about the whole Gurdjieff -- so he simply talks about "G." "G" means Gurdjieff when Ouspensky was with him.

Certainly Gurdjieff had fragments. He tried hard to make a system out of them, but he was not the man

-- poetic, imaginative -- to create the system. So although he wrote three books, only one was published in his lifetime. The next, MEETINGS WITH REMARKABLE MEN, was published after his death. And he had certainly met remarkable people, unknown to history; they will always remain unknown to history. They were remarkable because they had found some fragment of truth, but they were not able to speak about it or explain it. You could be with them and find a way somehow to understand it.

What Gurdjieff used to say was, "There are people who have found the truth. They cannot say it, they cannot show it to you; you have to be with them to steal it." Actually he said, "Unless you are capable of stealing, there is no way. Those people -- they know it, and you can see that they know it, but they don't have the language, they don't have the concepts, they don't have the words. And perhaps that's why their truth is so pure, worth stealing."

Once a person has language, words, imagination, poetry, he can make a system around his truth. And then the system goes on growing, it takes on its own life -- that's how all theologies have grown up -- and you cannot find out where the truth has gone. It was such a small fragment anyway in the beginning, and now the mountain of theology on top of it.... You cannot figure it out, where it is.

The second reason why Ouspensky used the subtitle, FRAGMENTS OF AN UNKNOWN TEACHING, was because it was not from one man. Gurdjieff had collected fragments from almost all over the East; it was not from one source. Gurdjieff was a great collector, and he *must* have been a thief because he has stolen authentic fragments. But to fit all of them together was an almost impossible job. That was possible only for a man who knew the whole truth; then he could put all those pieces of jigsaw puzzle in their right places. Gurdjieff carried all those pieces of the jigsaw puzzle his whole life....

The third book has been published just a few years ago. That's how he wanted it: first, one book while he was alive; then the second book when he was dead; then the third book when he was completely forgotten. But even in all those three books he has not been able to give you the system; it still remains fragments -- pieces of immense beauty, but not a necklace. They have not fallen into the hands of a jeweler who can cut them, give them shape, give them right proportions, and who can create a rhythm in all those fragments so that they become a single, organic whole. The books remain fragmentary, parts of an unknown teaching. Many people have got lost through them; many people have gone insane through them.

Gurdjieff worked hard his whole life. But this century has two great failures: George Gurdjieff and Jiddhu Krishnamurti. Both men of immense caliber and quality, but both total failures.

You are asking me, what is my secret.

There is no secret.

Or you can say this is my open secret:

That I need not create a system.

Truth, to me, has not been a fragment, it has not come to me as a fragment.

Truth has revealed itself to me as a total, organic unity.

I have not added anything to it. I have not edited out anything from it. And because I am not a theologian, I am not interested in making a theology; hence I can give it to you in simple words, in ordinary language, without any trouble.

My open secret is that I am not bringing in big words and theories and dogmas so that you have to be very intellectual and very sharp, no.

All that you have to be is just as ordinary as I am.

All those people who have been claiming to be messiahs, avataras, *paigambaras*, tirthankaras, prove only one thing: they had a small fragment but they knew that they still had an inferiority complex. That small fragment cannot destroy your inferiority complex. Unless you know the truth in its totality, your inferiority complex remains. So they had a fragment and they bragged about the fragment. And they had an inferiority complex still, so they projected some superiority; they are the only begotten son of God, they are the messiah, they are the messengers, they are the reincarnations of God -- or things like that.

All those claims simply indicate an inferiority complex deep down.

Anybody who tries to prove that he is superior to others, superior to everybody, is suffering, is sick. They were all sick with an inferiority complex. They could not say, not a single one of them was able to say, "I am just a human being as you are, and this is my secret."

I am the first who is saying to you that I am just a human being as you are -- absolutely ordinary.

If you can drop your desire to be superior, if you can accept your humanity just as it is, with no desire to change it -- if you are not trying to improve upon yourself -- with that desire dropping, your inferiority complex will disappear. Improving upon yourself is just like trying to pull yourself up by holding your legs.

You may try to jump; maybe for a second you will be in the air, but next moment you will be flat on the earth, deeper in the Big Muddy Ranch, from where even to get out is very difficult. It is better not to jump.
Because I have no projection of superiority, I have no sickness of inferiority.
And truth is everybody's birthright.

It is not something that only a few people are entitled to get: you are born with it.
Just because you go on running after other things, you don't have time to look.

There is an ancient story. One man had gone for a morning walk. It was dark, and by the side of the village pond he stumbled on something; it was a bag. He was curious to know what was in it, so he sat down, opened the bag and put his hand inside -- it was full of stones. He was waiting for the sunrise, because that was his routine: at sunrise he would take his bath, then he would go home. Having nothing else to do, he started throwing those stones in the pond, and enjoyed the plop, plop, sound; in the silence of the morning after each plop it became even more silent.

By the time the sun was rising, he was just going to throw the last stone. But in the sunlight he was amazed; it was a diamond! You can understand his misery, his anguish. He had thrown away thousands of diamonds. Such big ones -- now he remembered the weight. And what an idiot he was! A crowd gathered -- he was in tears. They asked, "What is the matter?"

He said, "This is the matter," and he showed them the diamond. Nobody had seen such a big diamond, so shiny in the morning sun. They said, "So you should be happy that you have found this diamond."

He said, "You don't know the whole story. You might be happy if you found this; I cannot be because I found a whole bag full of bigger diamonds than this. And I am such a fool -- I went on throwing them, just like a child."

A famous jeweler was also in the crowd. He came up close and started laughing. The man said, "Why are you laughing?"

He said, "this is not a diamond -- you are unnecessarily getting into misery! This is just an ordinary stone, a shiny stone but not worth anything." The tears disappeared and the man was okay; now he threw away that stone also. If it was just a stone what could you do with it?

The jeweler moved on. Another man followed him -- because he also knew something of jewelry, though not much -- and he took hold of the famous jeweler. He said, "I am just a learner, but I could see it was a diamond. You are a master jeweler, but you said that it was not a diamond."

The jeweler said, "I know it was a diamond, but that was the only way to get that man out of anguish; otherwise his whole life would be ruined. Just to save one diamond do you want me to ruin his whole life? Yes, it was a rare diamond. I have never seen such a big diamond in my whole life, but that poor man's life is far more important. If I had said it was a diamond, that man would have lived his whole life in terrible anguish because he had lost so many diamonds. Now he will be happy. It was worth it to have him throw that diamond away. He will go laughing. He will tell the story to people, laughing, enjoying it."

I am a jeweler in just the opposite story; you all have stones and you are clinging to those stones. Unless you throw them away, unless your hands are empty and your being is empty -- empty of all desiring, of getting this, getting that, reaching there, becoming that....
When you are utterly empty, at that moment you are ordinary.
And to me, to be ordinary is the greatest thing that can happen to a man.
Everything else is worthless.

But I am not telling you to throw those stones knowing that they are diamonds; they are not diamonds. That man was a really courageous man; he took the word of the jeweler -- although the jeweler was lying, but lying for his sake. He was open to the jeweler's suggestion that he had just a shiny stone of no value: he threw it.

You are carrying real stones, not even shiny stones, dirty stones full of crap -- perhaps just dry crap, not even stones. They are centuries old, but you are clinging to them and you won't leave them. If I somehow manage to have you drop them from your left hand, you take them up with the right. And you are such a split personality that your left hand knows not what your right hand is doing; your right hand knows not what your left hand is doing. You drop it from one window and immediately bring it inside through another window.
My secret is simple, but you are complex, not simple.
I am ordinary, you are not -- that is the trouble.

You are extraordinary. Whether you say it or not, is not the point: deep down you know you are extraordinary. It is very difficult to find a person who deep down does not know that he is extraordinary. He

is made in the image of God, and you are telling him that he is ordinary?

These people -- these messiahs and messengers -- have all been telling you they are extraordinary, and that you can also be extraordinary because you have the potential to grow. You have the potential to be on the right path, to have faith in the right holy book, in the right prophet. Of course, who is right they decide; you cannot decide it. How can you, in your darkness and blindness, decide? So they decide what is right -- you simply follow it. And they are showing you the way of becoming extraordinary.

What is it all about -- getting to heaven?

There is a question somebody has asked -- not a question, in fact, but a statement. I had said, a few days ago, that Christians don't have any idea what happened to Christ after resurrection. I repeat it again: they don't have any idea. Now I make it even more clear -- they don't have any idea what happened before resurrection and what happened after resurrection. They don't have any idea what Jesus was. He was just a fanatic Jew -- nothing more, nothing less.

But somebody says that after nine days, after resurrection, angels came from heaven and they took him away to heaven. The statement must be from some Christian... he has not written his name. Now, this man may be a sannyasin, but from one door I help him to throw something, and he brings it back inside again from the other door: "After nine days angels came and took him up..." and why didn't these foolish angels turn up when Jesus was crucified? That was the time to come, the real moment of the show, when thousands of people were there and they had all gathered to see the miracle. That time God was missing, angels were missing, the Holy Ghost was missing; they all disappeared at the right moment. Only in need do you know whether a friend is indeed a friend or not.

When Jesus was crying and asking, "Father, have you forgotten me, have you forsaken me?n really, he was left in a limbo. If there is any God, and if God had sent him, then this God is not a God you can trust, not a God who keeps His promises. When Jesus was being crucified, and the final moment of proving had come -- because this was the proof, that when he was crucified God would immediately save him. Perhaps the cross would change into a throne of gold. If God was behind the game, then at such a moment where was He, what was He doing?... and the people were laughing and making jokes about poor Jesus.

Never has a man been made such a laughingstock as he was. They had put a crown on his head and written on the cross, "King of the Jews," because he used to call himself the King of the Jews. And he would say that he owns the kingdom of God, and that anybody who was with him, he would allow in the kingdom of God. Of course, it was his father's, and he was the only begotten son, the only inheritor. If Nietzsche is right and God is dead, then by now Jesus must have inherited the kingdom of God -- who else?

But nobody turned up. The poor man cried -- he was asking for water because he was thirsty, it was hot -- but no angel came. At least a little cloud might have showered; anything was possible. There was no need for an angel to appear, just a cloud might have showered. But nothing happened when it was time, when it was needed.

And after nine days, before whom was he taken to heaven? Have you got any eyewitnesses? And why after nine days? And as least he should have been taken before eyewitnesses, particularly before the Jews who have crucified him. They should have seen that they had committed a mistake. And if God's idea of sending His son to the world was to redeem humanity, then stealing him away without anybody knowing does not seem to be the right thing to do. But they had to invent some story because once he is resurrected then what to do with him? -- because someday he has to die again. And they don't have any record of when he died, where he died. I have the record. I have seen his grave, where he died, where he lived.

There was no resurrection. In fact crucifixion never happened, it was sabotaged. After six hours he was brought down from the cross, because the next day was the sabbath of the jews. On that day nothing could be done, not even a crucifixion; naturally he had to be brought down. This was the conspiracy between a very rich lover of Jesus and Pontius Pilate.

Pontius Pilate also wanted to save the poor man because Jesus was a little eccentric, fanatic -- accepted -- but he was harmless. If somebody goes about on his donkey shouting, "I am the only begotten son," I think it is free entertainment; no need to make much fuss about it. At the most you can put on some entertainment tax. That too you cannot put on the man; you can put entertainment tax on those people who are enjoying it. Anybody who enjoys this man should have to pay a certain fee to the temple of the Jews. And that would have been perfectly alright.

If I were the high priest this is what I would have done. I would have persuaded jesus, "Always stay in front of the temple and we can collect entertainment tax. Go on doing your show. Do at least three shows -- a matinee show, a first show and a second show. And if you want a little portion of the income that will be

given to you -- but you are doing such a great job, such a circus!

I don't think that you have to crucify circus people. He was absolutely harmless. Pontius Pilate was in favor of him. He had given many warnings to the high priest, "Why are you unnecessarily after this man?" But the high priest and all the rabbis and their council were stubborn: they could not tolerate him. He was pretending to be their messiah; he was making a mockery of their messiah. They said, "We cannot tolerate him, he has to be crucified." And Pontius Pilate was afraid for his own post.

This is how politics goes: Pontius Pilate was the viceroy from the Roman Empire. The Roman Empire had sent him there as a representative of the empire to rule over the Jews. He was afraid that if the Jews -- particularly the high priest and the council of rabbis -- reported against him because they were telling him to crucify a Jew and he wouldn't.... This was a religious question, and the agreement was that their religion would not be interfered with. He was afraid that he may be recalled. And he had remained so long out of Rome that going back now he would be nobody. In fact he was a very powerful man, that's why he was sent out. This is how politics works.

Pontius Pilate was from the royal family, and he was so powerful that King Herod was afraid that he could become a competitor. Herod was old, his son was very young. Soon he would die and his small, young son would be on the throne: this Pontius Pilate was so powerful a politician, he might grab the throne. So to avoid this a great post was given to him: he became viceroy in judea.

A similar thing happened with Lord Mountbatten just in this century. He was of the royal family and in his youth he was a playboy, so he was creating scandal upon scandal. The family was in trouble, because being of the royal family, he was defaming the whole family; if he continued to do this.... Then too he was really a very royal figure -- powerful, tall, beautiful. He would have really looked a king if he was chosen. He might create some trouble, he was already creating too much trouble: it was better to send him away. He was sent to Burma as a viceroy, far away from England, to do whatsoever he wanted to do in Burma. No scandal would reach England because even the post used to take three months. So there was nothing to be worried about, and who would bother about what Mountbatten was doing in Burma?

They arranged his marriage to a woman who was really ugly. She had some kind of disease which causes leathery skin; her skin was leathery -- just like leather, not like skin. She was really ugly. How did they manage to have that poor playboy married to that woman? Perhaps the playboy himself got caught in it. Playboys get caught in such things because they are continually moving, but once in while they are caught in such a situation where they have to get married. So he had to marry that woman.

They sent the woman with him to take care that he did not create any scandal, and naturally he couldn't because he was viceroy there. It was impossible for him to mix with common people or even to talk or misbehave in any way. And when he had finished his post in Burma and came back to England, they immediately sent him to India. They kept him continually out of England. Churchill was very much for it, that he should remain out, he should not be in the country -- he would create trouble.

Now Lord Mountbatten is dead, but while he was alive the queen was continually troubled by him, because he became the guide of the prince of Wales. The prince of Wales, who was his nephew, followed him rather than his father or his mother, and his parents were very much concerned that this man was going to soil the future king of England. If *he* had missed the chance to be king, he would do it through the prince of Wales. They must have felt great relief when he died in an accident -- actually, he was killed.

Pontius Pilate, who was a tremendously powerful politician, was sent to Judea. He was afraid that by now people must have forgotten him -- people's memories are very short. For fifteen years he had been in Judea; now who would remember him? In fifteen years, many other powerful politicians must have made their way up. And now the boy was no longer a boy, he was the king -- Herod was dead. Herod's son was now in power, and Pontius Pilate did not know any longer what was happening in the capital. And here he was happy -- now he was all-powerful and almost a king. So he was afraid. He had to listen to the priest, but deep down he wanted Jesus to be released.

He made one last effort. There were three people to be crucified. Every sabbath there was the opportunity -- if the high priest chose -- for one person to be forgiven. Pontius Pilate was hoping that -- those two who were murderers certainly deserved the death penalty but Jesus had not committed any crime -- the Jews would ask for Jesus to be released. But the Jews didn't ask for Jesus to be released. Murderers are just murderers -- there was nothing much to do about itbut this man was dangerous because he was mocking their idea of the messiah, mocking the idea of God, creating this stupid story that he was the only begotten son, that he was not born of a human being, that he was born out of the Holy Ghost. He was playing with their whole theology.

They asked that one murderer -- Barabbas or something was the name -- be released. If they wanted it, then Barabbas had to be released. And do you know what Pontius Pilate did? He did something which Sigmund Freud would have been shocked to know. He went in and he washed his hands. It was Sigmund Freud who, two thousand years after Pontius Pilate, discovered that whenever a man feels guilty he washes his hands, for no reason; they aren't dirty. There was no reason at all for Pontius Pilate to wash his hands -- he was not going to take his lunch or dinner, nothing like that. There was no reason at all why he should wash his hands.

From the platform, from outside where they asked for one murderer to be released, sad, Pontius Pilate came into his room and washed his hands. Perhaps he did it absolutely unconsciously -- because I don't think he would have managed to read Sigmund Freud. That seems to be a little too much. Nine days after the resurrection angels may come, but Pontius Pilate reading Sigmund Freud seems to be a little too much!

It was Sigmund Freuds finding that people, when they are just sitting and washing their hands without water, just trying to wash their hands, are feeling guilty about something. Certainly they are feeling that something is pricking their conscience, and they are trying to wash it away without knowing it. You can see many people sitting just making the gestures of washing; no water, no soap, but still they are washing something. And they are not aware what they are doing with their hands. You must know that your right hand is connected with the left side of your brain; your left hand is connected with the right side of your brain. So your hands are continually expressing what is going on in your brain.

I have heard: two Jews were walking on the road on a cold winter morning. It was very cold, but one was talking continually, and asking the other again and again, "Why are you silent?"

The other man said, "you go on talking." But how long can one man talk if you don't even say yes, no, at least ja, ja? You have to say something... but that man remained completely silent.

Finally the other man said, "What is the matter with you?"

He said, "Nothing is the matter with me, but I can't take my hands out of my pockets, it is too cold."

Jews particularly cannot talk without their hands. You can look at me: I cannot talk without my hands. That certainly shows that I am a Jew; if not in this life then in some past life I must have been a Jew. I cannot keep my hands in my pockets -- I don't *have* any pockets, so whatsoever happens I can always talk!

Pontius Pilate, then, accepted the conspiracy from a rich disciple, who said, "Give him a crucifixion as late as possible, because by the evening he will be brought down. And then for three days he will be kept with us, and we will help him escape."

In the Jewish crucifixion it takes a long time for a person to die, at least twenty-four hours; but if the man is strong, forty-eight hours, because very little blood goes on oozing from the hands and the feet. And if the man is strong enough and has enough blood, he can survive. Six hours is nothing, nobody has ever died within six hours.

So they tried to postpone as much as possible. Only in the afternoon did they put Jesus on the cross. And after six hours, when the sun was setting, he was brought down: he was perfectly alive. And there is evidence in the BIBLE that when they were taking him down, one Roman soldier poked his spear into his side and blood came out. Blood does not come out of a dead man. That is clear evidence that Jesus was perfectly alive. And in the night, everything was arranged: he escaped.

And of course he had to escape as far away as possible. From Judea to Kashmir is as far away as possible. And why Kashmir? -- because in Kashmir a lost tribe of Jews had already settled. Moses had gone in search of the lost tribe and died in Kashmir. Kashmir is Jewish; although now they have been forcibly converted into Mohammedans, Kashmir is Jewish. You can see by their faces and their noses it is Jewish. So although Jesus was going out of Judea, it seems very reasonable that he would like to live in a place where his people were living. They would understand his language, they would understand him, and they wouldn't have the same bigoted mind that Judea had because they were the lost ones, and they were really the rebels.

They had not got lost on the way; they had really escaped from the torture that was going on for forty years continually, in the search for Israel. This Israel has tortured so many people, and still it is going on. From Egypt to Israel it took forty years -- desert, all along the way. One third of the people survived, two thirds died on the way. These were the few people, the rebellious type, who saw that this seemed to be just a mad effort. "Where is Israel? Nobody has heard of it. And when are we going to reach? People are continually dying: by the time we reach nobody will be left. It is better to escape. Let the others go to Israel -- we will find some other place."

They moved in the other direction, just the opposite, and they really found a better place than Israel.

Kashmir would have been really a great finding if Moses had been with them. Moses did reach there and find them, but then he was too old so he could not make the return journey. And they were not ready to leave; they had found such a beautiful place that they were not interested in any Israel or anything. Moses died there.

Jesus had known about it. While he was traveling in Egypt and India perhaps he visited Kashmir, visited the samadhi of Moses. He knew about Kashmir; he escaped from Israel to Kashmir. His grave is just by the side of Moses'. It describes everything -- his personality, his name. It was his Hebrew name of course because he never knew that he was going to be called Jesus; he was Joshua. So nobody can say that grave is new, because it calls him Joshua and states that a young man called Joshua arrived here and lived here until the age of one hundred and twelve years with his disciples.

The place where Jesus lived, Pahalgam, is named after him, because he used to call himself the shepherd. In Kashmiri, Pahalgam means village of the shepherd. *Pahal* means shepherd, *gam* means the village -- it is named after him. Just as it will be difficult after two thousand years to find Rajneeshpuram in Oregon, it is difficult to find Pahalgam in Kashmir after two thousand years, because no other trace is left. But the very name... Moses' grave is also there.

The people who guard the graves -- you can see from their faces and everything that they are Jewish. And those are the only two graves in the whole of India which are facing towards Israel. Hindus burn their dead, so the question of making a grave does not arise. Mohammedans make graves, but their graves are facing towards Mecca. These are the only two graves which are not facing towards Mecca; they are facing towards Israel.

So Jesus was not taken up by angels after nine days. He was taken up by his disciples that very night and put into the cave, and then they escaped as fast as possible.

But, somehow or other, all religious people want their religion to be painted with esoteric, mysterious, unbelievable things. That is a basic thing: something unbelievable is needed, only then does your belief have some meaning. If everything is believable then your belief has no meaning. Belief has to pass the fire test of believing in something unbelievable. So all religions create unbelievable things around their prophets. They are the test: if you have faith then you will believe in them. And if you can believe in any kind of nonsense then there is no fear of you from the priesthood, from the church, from the whole mammoth theological building that has arisen out of a fragment of truth.

I have nothing about me which is unbelievable, I have nothing about me which is mysterious, I have nothing about me which is secret. This is my open secret.

I am just a human being, and I want to declare to humanity that there is nothing above human consciousness.

You need not search for anything else.
All that you need is to look into your own consciousness as deeply as possible.
Just find yourself and you have found everything.
There is no other God, there is no other heaven.
There is nothing except your flame of life.
And it is in everyone the same.

If I have any appeal to you, that has totally different grounds, because I am not asking you to believe in any mystery, in any unbelievable thing.

If any trust arises in you, that means whatever I am saying, or whatever I am, has touched you.

And I don't want to bypass your intelligence. I want to approach you in both ways: I want to approach your heart by my presence and I want to approach your intelligence by my words.

In this way I am not leaving any chances for you to escape from yourself.
Old religions appeal only to your feeling.
Atheists appeal only to your reason.
I appeal to your totality.

And seeing that an ordinary man like me can be fulfilled, can be contented, can be in total bliss, is enough for you to become aflame; enough guarantee for you that if it can happen to me, it can happen to you. You don't have anything less than me. I don't have anything more than you.

From Personality to Individuality

Chapter #22
Chapter title: Countdown to catastrophe: global suicide, or sannyas

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OSHO,
WHY DO YOU THINK THAT NOW IS THE RIGHT TIME FOR THE AUTHENTIC RELIGION TO BE BORN?

I do not think. Thinking has fallen away a long time ago. Chronologically the distance is not much, only three decades, but metaphysically the distance is as big as possible. If I look backwards it is so distant -- millions of years. Perhaps the reason why I feel so much distance is in the very nature of the gap between thinking and the state of no-thinking. The gap is unbridgeable.

I am reminded of one thing at this point. The day I died as a person, as an ego, and the explosion happened, and only a presence was left with no ego functioning at the center of it, just pure space, I became aware, only the next morning, of a very strange thing. The next morning when I went to the bathroom, I saw in the mirror -- I was only twenty-one years old -- that the hairs on my chest had become white. Something on me had become suddenly ancient.

I looked in the mirror, into my own eyes, and I could see those were not the eyes that I used to have, because thoughts had disappeared, my eyes were utterly vacant... something like a bottomless abyss. I am only fifty-four but it seems I am almost ancient. Deep inside I feel just like a child, just born, as fresh as the dewdrops in the early morning sun. But in the body I feel as if I have lived many lives together in one life.

I do not think -- there is no need for me to think.
Either I know something or I don't.
Thinking is a state in between the two:
You don't know and you are trying to know.

That's what thinking is all about. It is a groping in darkness for something; you are not exactly aware of what it is. Neither are you aware why you are groping for it, nor are you aware what you are going to do when you find it.

This is an experience of thousands of people: they work hard, think hard, try hard to find something, to figure out something, and finally, unfortunately, they succeed. I say unfortunately because it would have been fortunate if they had not succeeded. Then the effort, the excitement of finding, of the search, of the groping would have continued. They would have felt that they had a certain meaning in their life: They are thinkers, seekers, searchers. That's why I say unfortunately, once in a while, a few people succeed in finding, because then they are in the same position as when a dog starts barking at your car and runs after you, chases you.

It is difficult for the poor dog. Even if the dog is a watchdog of Oregon, it makes no difference; dogs are after all, dogs. You can give them fancy names, "watchdogs," you can let them make a political party, "1000 Friends of Oregon" -- that does not make any difference to their doggishness: dogs chase cars.

I have seen it many times -- my car being chased. Not here, because in Rajneeshpuram we don't have dogs, we have only human beings; we are finished with dogs, watchdogs, all kinds of dogs. But when I was

a professor in the university I had to drive to the university and back home, and once in a while a dog would start chasing the car. I was puzzled. What was he going to get even if he caught the car? What was he going to do? Once in a while I would stop the car just to look at the dog, and I have seen a dog in such an embarrassed condition: he would be standing by the side of the car not knowing what to do now.

This happens to people who are thinkers, philosophers, seekers: they are seeking truth but they don't know what truth means. They have no idea what they are seeking, and why they are seeking.

And if by chance they stumble upon truth, how are they going to recognize it? They have never seen it before; recognition is impossible.

I have met many people in India who thought that they had seen God, and they were worshipped like great saints, sages, seers -- they have seen God! I have asked these people, "I don't bother about God at all, my simple question is, "How did you recognize that He was God? I don't doubt that you have seen God, you must have seen Him. I never suspect anybody's intentions -- I take it for granted that you have seen God. My question is not with your seeing my question is how did you recognize that this was God? -- because you had not seen Him before."

And they were just in the same position as the dog standing by the side of my car, embarrassed, just looking at me with great anger -- why had I stopped? -- because I had destroyed all his joy of chasing, of reaching somewhere, of finding something. These sages looked at me with the same anger.

I said, "There is no need to be angry. I am asking a simple question. I am not doubting your experience, I am not saying anything against God; I am simply saying that the word recognition cannot be applied. Recognition means cognizing again: you have seen something before, now you are seeing it again; only then can you recognize. Otherwise, you can see that you had an experience, but what it was you cannot give a name, a label. Perhaps you may describe what happened to you in the experience, but you cannot say that you have seen God."

Thinking is a process between not knowing and an effort to know.

I do not think -- I know it.

And why do I know it, that this is the ripe time for the birth of an authentic religion? That I can explain to you. You will have to go with me a little deeply into the roots of the religious phenomenon itself

Religion only has any validity because of death.

If there were no death, nobody would have bothered about religion at all. It is not life that inspires you to be religious, no -- it is death. Death makes you search for something which will be alive in spite of death.

Just think of a world where death does not exist, where nobody dies. The question, "What happens after death?" will be meaningless, the question of heaven and hell will be meaningless. And when you are eternal, what God can be more than you? Now He is eternal life, and you are a momentary phenomenon, a soap bubble; within a moment you will be gone -- hence the fear. And the fear creates the search. You want to know what this death is, and you want to know whether something remains after it or not. Those who say that nothing remains after it are not religious. They don't go to any temple, they don't go to any church, they don't have any holy scripture.

In India there existed a great movement, the Charvakas. That was the movement of atheists. Nothing parallel to it has happened anywhere in the world. Yes, there have been individual atheists like Epicurus, Diderot, Karl Marx, Lenin; but these are individual atheists. The Charvakas were a movement and the name of the man who founded the movement is Acharya Brihaspati.

India is, in many ways, rare. Even though Brihaspati founded the movement for atheism, still he is respected as a great acharya, a great Master, even by those whom he was destroying at their very roots. This you cannot find happening anywhere else. India has a great respect for all kinds of seekers -- even if a seeker says that there is nothing to seek; and that's what the Charvakas were all about, the whole movement.

Brihaspati said, "There is nothing more than this life; eat, drink, and be merry. All religions are invented by the greedy priests to exploit you in the name of God, in the name of an afterlife." And he describes the priests the best way they can be described. He describes them as dogs with hanging tongues, ready, wagging their tails, asking for food.

That's why I say India is a rare country: even Brihaspati is accepted as an acharya. Whatsoever he says is debated, confuted, argued about, but that does not mean disrespect to the person. Of course he is a founder of a movement, and what he is saying needs to be argued about -- but you need not kill him, or crucify him. He is challenging you: "All your religion is bogus; it is just because of the fear of death. And nobody has returned after death to say that he is still alive, so you don't have any evidence at all. Death simply annihilates everything."

Karl Marx said, after five thousand years, what the Charvakas had been saying in India for that long a time. Of course Marx uses a more scientific terminology. He says, "Man's consciousness is an epiphenomenon -- it is not a reality but only a by-product."

Marx says that it is just like when a clock moves and has a certain life because it moves, but you know that there is no soul in it; you know that its movement is mechanical. It is arranged in such a way that it can be automatic, that while one part is unwinding, the other part is winding. So when one part is unwound, the other part is ready to run the clock because it is wound. And the same goes on: those two parts, one unwinding, the other winding. The whole function is just a mechanical phenomenon. That's why he calls it an epiphenomenon: not a true phenomenon but only a by-product.

So it is with man's consciousness, Marx says. It is just a combination of certain physical mechanisms, chemical combinations; and out of this whole bio-mechanical system, man speaks, man thinks, man tries to be somebody -- even starts looking for truth, for God. But all these are just by-products.

Once you take all the chemicals out of man -- and this is scientifically proved, that a man can be changed into a woman just by a change of hormones. Strange! If the man can be changed into a woman just by injecting hormones, then his manhood was nothing but hormonal. If a woman can become a man just by changing her hormones, her womanhood was nothing special; it was hormonal, a chemical by-product.

There are hormones which can be taken out of you and then you cannot be angry. Then saying, Don't be angry, drop your anger.... And for centuries and centuries man has been preached to from every pulpit, from every religious preacher: "You have to drop anger." But how can a man drop anger? -- those chemicals are there. First you have to take those chemicals out.

That's what Marx is saying. Just take those chemicals out and then tell the man to be angry -- and he cannot be angry. Just take all his sexual chemistry out of him and then tell him to be sexual; it will be as difficult for him to be sexual as it is now for him to be celibate. And just by sermonizing you are not going to change his chemistry, because your sermons have nothing to do with chemistry. His chemistry remains his chemistry, his physiology remains his physiology: your sermon just goes into his memory system. That is a computer, that collects things, that's all.

Do you think a computer can be a celibate or a playboy? A computer can be neither. But you can program the computer for celibacy, feed it all great teachings about celibacy, and the computer will be able to repeat them. You can feed the computer all great romantic ideas, great love affairs, and the computer will be able to repeat them. But the computer cannot become a Romeo or Majnu. Perhaps one day it may be possible that you make a feminine computer. That means you feed the computer the information that "you are a woman, a very beautiful woman," and you feed another computer the information that "you are a man, a very great man; all the women around are mad after you."

Perhaps, if you can manage to feed two computers in this way, they may fall in love. But you will know that this is all nonsense. The one computer will repeat what you have told it -- the woman, very shy, saying no and meaning yes. The other computer may repeat great dialogues like the great lovers of history -- the great Majnu, Romeo, Farhad or Mahival; these are the great lovers of history. You may not even prompt the computer; once you have fed in the information, he will repeat the dialogue. And this is exactly what your mind goes on doing, there is no difference.

It is a very strange discovery, that the mind functions absolutely as a computer. And they have experimented with the mind by touching certain centers with electrodes. And strangely enough as you touch a certain spot the man starts saying certain things. You take the electrode off, the man stops. You put the electrode back and the man starts from the very beginning again -- the same! He is just like a gramophone record.

And the unwinding process seems to be automatic: the moment you take the electrode off, it unwinds, it goes back; it goes back to the beginning. You put on the electrode: strange, the man starts speaking. It is beyond his control, he cannot stop himself He will say the whole thing, unless you remove the electrode. Once you remove it, he simply closes his mouth, but within a second his mind is back into its old position, ready to repeat it again -- a thousand times! The man will repeat the same dialogue; you just have to touch the same point.

So all your sermons go in this computer. They don't touch your physiology, they don't touch your chemistry. Hence Marx says, "Consciousness is just a by-product." Brihaspati uses a language that was available to him five thousand years ago, but means exactly the same as Marx.

In India people are in the habit of chewing pan -- a certain leaf with a few things put into it. And when they chew it the mixture of all those things makes their lips red. It seems to be an out-of-date method of

lipstick, but it is more than lipstick. Lipstick tastes terrible, but lovers have to pass through so many fire tests! They have to taste somebody's lipstick too -- and not only taste it, they have to enjoy it. But in love and in hate everything is justified.

Pan leaves are far better, they really taste good. And pan is used after food in India, so it takes away any food taste left in your mouth. It cleanses your mouth, and keeps your mouth fragrant. Brihaspati takes the example of the pan leaf. He says, "Neither the pan leaf nor any of the ingredients that are put into it is red. But the combination, when you chew it, creates the color red. This red color has no existence of its own, it is a by-product."

Naturally, five thousand years ago, when there was no computer, no other mechanism, he had found a good example. Put all those four, five things separate, and nothing is red, no constituent in itself is red. Then from where does redness come? Does it descend from heaven? No, it is just a by-product; from the combination of those four, five things, redness comes as a by-product. If you remove those five things, you can't expect that the redness will remain behind; no, it will disappear. So when a man dies, everything subsides; there is no soul left.

Brihaspati must have been a man of guts. None of his books have survived; perhaps they have been destroyed, burned. All that has survived is the criticism in the books of other people who are criticizing Brihaspati. Of course, to criticize him they have to quote him.

Their quotations are not very reliable, because -- and this is a more or less universal phenomenon -- critics first try to distort the teaching which they are going to criticize. Then it becomes easy to criticize because they have already managed the quotation in such a way -- taken it out of reference, out of context, changed a few words here and there -- that it becomes more vulnerable to their criticism. But still something of it must be from the original man. And I can detect almost precisely what has been added and what is exactly Brihaspati's own saying, because I am also the same type of man.

If Brihaspati meets with me, he may not be able to agree and go all the way with me, but I will agree and go all the way with him. I will go a little further. He stops, but the point where he stops is on my path. I can go with him the whole way, his way; of course he is going to stop at a certain point. I will agree with him totally, but he cannot agree totally with me, he will agree partially. Hence I am in a better position to appreciate and to conceive what this man was saying -- because I have followed the same route.

The critics quote him as stating *"Rinam kritva ghritam pivet"*: "Even if you have to borrow money, borrow it, but drink ghee." Ghee is refined butter. Only in India do they have refined butter; otherwise the whole world is making do with butter. But Indians have reached a higher stage than butter, that is ghee. You cannot go higher than ghee, ghee is the ultimate, nothing can go beyond it. That shows India's tendency: they will go to the very end. The people who have starved only on bread and butter don't have the tendency to go to the very completion of a thing. Butter is just half way there, it is not the last stage; ghee is the last stage.

And in India ghee is loved immensely because India is a vegetarian country. All delicious food is invented by vegetarians. Non-vegetarians don't invent delicious food for the simple reason that what they are eating is delicious enough. But a vegetarian cannot just go on eating vegetables, boiled vegetables. Only once in a while someone -- a man like me -- can manage it, but a whole country cannot.

I can manage it because when I am eating in the evening I don't remember about the morning; I have forgotten all about it. I go on eating the same thing for many years, morning and evening. Vivek gets tired, fed up, angry. She is not even eating it, but just serving me every day, twice, the same thing.... I can understand her trouble. You don't know the difficulties of living with an enlightened man. It is terrible! Just think: for ten years she has been giving me the same food.

And I can see she is tired, bored: the same food...! But you can ask her, she has never seen me bored or tired -- I am excited every meal. Sometimes I think I must be mad; there is nothing to be excited about -- she will be bringing the same things again!

And my physician, Devaraj -- you can't find a more miserly physician in the whole world! He goes on measuring everything. He won't even let me have one pound weight more or less, no. He keeps a record of how much ghee.... A little more ghee means half a pound per week my weight will increase: he will not allow it. And I am not allowed in the kitchen anyway -- he manages it. And he goes on analyzing every vegetable, every food: how much vitamin, and how much....

I used to weigh one hundred and ninety pounds: just because of his great work, now I am only one hundred and twenty-seven pounds. Just the other day my mother was saying, "One hundred and twenty-seven pounds? You used to weigh that much when you were a child!"

I said, "But what to do? I am absolutely helpless about it." My cook won't listen to me, she listens to Devaraj; Vivek won't listen to me, she listens to Devaraj. I am simply nobody! I have just to finish the final act. They do everything, I have just to do the final act. But I am still excited.

In India they have invented thousands of kinds of delicacies, but all the delicacies are deeply fried in ghee. In certain areas of India, for example, in Rajasthan.... When I used to go to Rajasthan it was a problem, because in Rajasthan they pour ghee on everything. First they deeply fry everything, then they come with ghee and they pour ghee on top of everything. Unless the whole Indian *tali*, the plate -- it is four times bigger than your plates -- unless the whole tali is full of ghee and things are floating, they have not served the guest well.

Whenever I was invited to Rajasthan I used to write to them, "I can come, but please don't treat me like a guest; I cannot digest that much ghee. So unless you promise me that my tali will remain dry, and things will not be floating in ghee, I am not coming." And in India the tradition is that whatsoever is given to you in your tali, you have to eat it all, you have to finish it, you are not supposed to leave it. Leaving anything is unmannerly; it means you did not like the food.

So what to do with all that ghee? In Rajasthan they simply drink it! Only in Rajasthan could I understand this Charvaka, this Acharya Brihaspati, and why he said, "Rinam kritva ghritam pivet." Ghritam means "ghee"; rinam kritva means "borrow money"; ghritam pivet means "and drink ghee." Before I went to Rajasthan I never thought that anybody could drink ghee, but in Rajasthan that's how they do it. In the morning they will bring milk, and they pour ghee into the milk. I said, "Are you mad or something? -- because the milk already has butter, already has ghee in it, and you are pouring more ghee on top of it.

So when Brihaspati says it, he actually means it. And in Rajasthan, which is a desert, perhaps people can absorb that much ghee. It is so hot, and ghee brings an inner cooling to the body. The Vitamin A gives you a certain protection against heat, and ghee is pure Vitamin A. The cooler the place, the less you can absorb ghee; the hotter the place, the more you can absorb ghee -- and India is a hot country. So I can imagine that he was right.

And the next question you will ask, you are bound to ask, is, If you are continuously borrowing, how are you going to pay it back? And Brihaspati says, "Don't be worried about paying it back, you need not pay. There are so many people: you need not borrow from one person again and again, just go on finding other people. And it is a small life: once dead, nobody will be asking you to repay them. There is nobody left, neither you nor the person who had lent the money to you; all is finished. So whether you do good deeds or bad deeds does not matter. All that matters is: doing bad deeds, don't get caught! Stealing is not bad, being caught is bad."

Brihaspati is absolutely logical: if there is nothing after death, then whether you were a saint or a sinner, what does it matter? Both will end in the same dust "dust unto dust" -- and you will not be able to make any distinction between the dust of a saint and the dust of a sinner. It is said of Brihaspati that he used to take his disciples to the Indian parallel of a cemetery, the place where funerals take place. Saints are burned there, sinners are burned there, murderers are burned there. He would take his disciples and ask them, "Can you make any distinction? So many piles of ashes are there -- which one belongs to a saint and which one belongs to a sinner?" Dust is simply dust.

I used to have a friend who was a real follower of Acharya Brihaspati -- not knowingly. He was not aware, he had not even heard the name of Brihaspati I told him, "You are really a follower of Acharya Brihaspati.

He said, "Who is this?"

I said, "You don't be worried about it, that is not your business, but the way you are living is exactly as he has prescribed."

This man was well educated. He had a Ph.D. from Delhi university and could have been on any good post; he had all the qualifications. He had a beautiful personality, very impressive. He needed that impressive personality, some charisma around him, because he lived by borrowing. He would go on moving from one place to another place because he said, "The world is so large, and there are millions of people hoarding money unnecessarily. If I can manage to unburden them a little bit, I don't think that I am committing any sin."

And he was capable of persuading people to give him money. He was a good card player, really the best I have seen. He was a good chess player, a very good hand reader, a palmist; he had accumulated enough astrological knowledge to befool anybody. All these things helped him to find friends anywhere. If he was in the train, just sitting by your side, within five minutes you would be giving money to him. Within five

minutes, his just sitting by your side was enough. He would look at your hand and say, "My God! You are still not married?" You would be immediately impressed, and you would say, "Do you know how to read palms?"

He would say, "That's all I know," and would start saying things about your past life, and about your future, and soon you were impressed by him, his personality. He had long hair and a beautiful beard; he looked like jesus Christ, he was a tall man, very educated, and could talk in many languages because he was traveling all over India. He knew Bengali, he knew Gujarati, he knew Hindi, he knew English, he knew Urdu. He was able to persuade many kinds of people within minutes; and if you started talking to him, you were finished, your pockets would soon be empty.

And he had so many friends; anybody would like to be his friend, he was such a charming person. He used, once in a while, to stay with me, although he could never manage to borrow money from me because I had no money at all. In fact what used to happen -- I used to borrow money from him. He would say, "This is too much, that's why I don't come to you so often. But once in a while I start missing you. Just going on cheating the fools, I start missing you -- the one person I cannot cheat.

"But I come only to you when I have enough money because I know you don't have any money. You will take me to a hotel and order everything and then the bill will come, and you will say, 'Daya'" -- his name was Daya -- "'pay the bill!' So when I have enough money, then I gather courage to come to you. And I cannot influence you because you know all my tricks, and all the things that I manage to predict about people."

But I said, "How long are you going to do this?"

He said, "How long am I going to live? Forty years I have lived; at the most I will live forty more. If I could manage for half my life, it is simple logic, simple arithmetic that I am going to manage the other half even better, because every day I am becoming more and more experienced about more and more people, and I am gaining friends everywhere."

And certainly if he had played chess with somebody and you saw him, then you would like to play chess with him, even if you knew that he was going to borrow money. In the middle of the game, when no chess player wants to stop -- even if the house is on fire, no real chess player wants to stop in the middle -- in the middle he would say, "Ten rupees? -- because I am in immense need; otherwise, I cannot play the game." And you had to give it to him because you had to finish the game, the game was coming to such a beautiful turn.

He would always ask at the point when you were going to win. You had just managed for hours, and at the moment when you were taking the critical step he would say, "Wait! I need ten rupees first." If you had played cards with him, you would never find such a good player, so intelligent.

So he said to me, "I am going to manage." I saw him last in'69. I was in Calcutta and he was there just by accident. I was getting out of the train, and people had come to receive me. I have traveled all over India, and in every place the people who received me with great love and respect used to come with garlands of flowers, roses, *mogra*, *chameli* -- all beautiful and fragrant flowers. But strangely, only in Calcutta were they always coming with the most fragrant flower, *nargis*. It is not a beautiful flower, but it is so fragrant.

I have never smelt anything so strong -- just one flower and the whole room would be vibrant with its fragrance. It is not beautiful, so poets have not paid much attention to it. It is a simple white flower, very homely -- looking, nothing exotic, nothing -- what do you call it? -- fantastic. One of the great Urdu poets, Mirza Ghalib, has said about the nargis, with great compassion, that "The nargis cries and weeps for centuries for its ugliness. Only then, once in a while, somebody of intelligence comes and recognizes its beauty."

But certainly in Calcutta -- I have been to Calcutta hundreds of times -- they were always coming with nargis garlands. Just one garland is enough for the whole house, and they would come with dozens of garlands and just go on putting them on -- I would be covered up to my eyes.

At that time, Daya was going to catch the train I was getting out of He saw me and just told his porter, "Now I am not going." He came to me and said, "i am coming with you. So many garlands.... You may not have any money but the people who are with you do."

I said, "But you have got a ticket and you were just getting...."

And he said, "Forget all about the ticket. I cannot leave these people."

And it was true, those were all the richest people of Bengal, particularly Calcutta. I tried to persuade him, but he said no. So I had to introduce him, knowing perfectly well that he would cheat everybody. I received a letter from him in 1975 saying, "The group you gave me in Calcutta is the best in the whole

country. Mostly now I live in Calcutta, changing from one person to another."

And Calcutta is so big that when you move from one person to another, it is a rare possibility that you may accidentally meet again. It is too big a place, the biggest city in the whole world. So just to thank me, after six years he wrote the letter: "Calcutta seems to be just a treasure. And now you need not be worried about my future. For these few years that are left -- who knows, twenty, twenty-five, or maybe not even that much -- Calcutta alone will do."

Eat, drink and be merry: this is what Acharya Brihaspati had said to his followers. He created a great movement. He was not religious, you can't find anybody more anti-religious than him; but this is what I respect about India, that they accepted him as an acharya. Acharya means a master. Certainly he was a master, and to create a movement and to gather followers for such a rotten philosophy, one needs a really great, sharp intelligence.

I can agree with him, but he is only the Zorba. For the other part, Zorba the Buddha... he will stop at Zorba, he cannot go the remaining part with me. That's why I said I can understand him perfectly well, better than he can understand himself, because I have a better perspective, and a bigger perspective. I can understand Buddha, which he cannot understand. I can understand the Zorba, Brihaspati, which Buddha cannot understand. But this is nothing to do with thinking; it is my seeing. If you think, then Zorba the Buddha is a contradiction. In thinking you cannot manage to put them together.

Sri Lanka is a Buddhist country. The ambassador of Sri Lanka in America wrote a letter to me: "I appeal to you not to name your hotels 'Zorba the Buddha.' It hurts our religious feelings."

I told Sheela to write to him: "It hurts the followers of Zorba too, because this is a great insult to the followers of Zorba. He was against the Buddha. What am I supposed to do? -- because I am both, Zorba and the Buddha. And my hotels or restaurants or discos have nothing to do with you and your Buddha. Can't you see 'ZORBA the Buddha?' Is that the name of your Buddha? Your Buddha's name is Gautam the Buddha. This is a totally different Buddha." I told Sheela to explain, "This is our Buddha, who is first Zorba, and then Buddha: both together. Neither you have to be disturbed nor does any atheist have to be disturbed."

Atheists have been disturbed. In India, the son-in-law of Amrit Dange -- the Indian communist party's president -- has written a thesis against me because I am confusing people's minds. It is difficult to figure out whether I am atheist or theist, whether I am a religious man or an anti-religious man. Through the whole of his thesis he tries to figure who I am -- and finds that it is impossible, and that I am simply a confuser.

Amrit Dange, the president of the Indian communist party and one of the oldest communists in the world, was part of the international communist party at the time of the Russian revolution, he was one of the members along with Lenin and Trotsky. Just by chance we were in the same compartment, traveling.

He said to me, "Have you seen? -- my son-in-law has written a book about you. For three years he has been studying you. You have created so much literature that it is going to be impossible to do research on you. He was going mad, day and night. And you seem to be impossible: it is not only that you contradict yourself one time, you contradict again, and you contradict again. Finally it became impossible to find what you mean, because.... And that's the conclusion that he reached."

I said, "You throw the book out of the train. He is a fool, tell him. Why did he waste three years? Life is so short and you are a communist: Rinam kritva ghritam pivet -- borrow ghee, drink ghee. Why waste time with a madman like me?" -- and I took the book from his hand and threw it out of the window.

He said, "This is too much!"

I said, "You can pull the emergency cord. What purpose has the red cord always hanging there? Pull the cord." But by that time we were miles away from the book, and it was midnight.

Amrit Dange said, "There is no point in pulling the cord -- and even if I pull the cord, we have come miles, and it is midnight -- where are we going to find the book? And there is no need to be worried: my son-in-law has all the books. They are not being sold because people say that either...." There was a clear-cut division in India -- either somebody was for me, or somebody was against me. Those who were for me were reading my books; they wouldn't waste their time with his thesis. And those who were against me did not want even to hear my name -- what to say about the book.

So he said, "We have all the books. Perhaps you are right; he is a fool. Three years he has wasted, and he has published it with his own money. No publisher was ready to publish it,'Because,' they said,'the country is clearly divided; there are no neutral people available, so who is going to purchase the book?' He published it with his own money and now he is sitting on the whole lot."

I said, "You can go on distributing this way, the way you distributed it to me. Distribute it. Let people read it even if they cannot get any substance out of it -- because *he* has not been able in three years to find

out what I mean. Nobody is going to find out, because I am not stating logical, philosophical maxims. I am a whole presence. I can absorb Zorba without any difficulty, and I can absorb Buddha without any difficulty."

In fact, to me, unless both are absorbed with the same joy, with the same respect, you cannot be truly religious. And that's what I mean by authentic religion.

Authentic religion will not be theistic or atheistic.

Authentic religion will not be materialistic or spiritualistic.

Authentic religion will be wholistic. It will not divide life into compartments, it will destroy all the compartments of sinners and saints, heaven and hell.

Again I remember Mirza Ghalib. He is really a very insightful poet. In one of his songs he says to God, "Will it not be good if we can withdraw the fence between hell and heaven.... Just a little more space for a morning walk: what is the harm?" Now this man I say is insightful. He is saying to God, "Just withdraw this fence, it looks ugly. And what is wrong with just a little more space for a morning walk? Let heaven and hell meet."

But religious people would not like heaven and hell to meet. They would not like Zorba and Buddha to meet, because if Zorba and Buddha meet then all the religions disappear. And that is my meaning of the authentic religion.

All the religions up to now I call pseudo.

They only appear to be religious, but they are not religious because they don't have courage enough to be whole, they are only a part. But what will you do with the other part, which is intrinsic to you?

And I say it is not my *thought* -- I feel it, see it, know it. It is exactly like when a woman is pregnant -- she knows. It is not a thinking that she is pregnant: she can feel the movement of the child in her womb, she can feel another life growing within her.

To you I say religion is going to take birth, but to me it is totally different.

I am pregnant with the authentic religion.

Yes, let me repeat: I am pregnant with the authentic religion.

I can see its movement within me, around me, in those who are close to me. They have become almost part of me, because I am not a person, I am a presence.

The presence can surround you like a fragrance.

You are drowned in it without knowing.

My sannyasins are drowned in me.

They are dyed in my color, my fragrance.

To me the religion is already moving, kicking.

And why do I say that this is the right time? Just go back a little. I told you it is death that created the pseudo-religions; the fear of death created the pseudo-religions. Now, for the first time, the world is coming close to a global death; hence I say that this is the ripe time for an authentic religion to be born.

Up to now it was only an individual death; the society continued, the world continued. Yes, people came and went away -- old people disappearing, young children coming up -- but the continuity was there, life was always there. Yes, individual life has been a problem, but only the individual was concerned about it.

The priest was capable of exploiting the individual very easily. He is so weak and so small, so limited, and he knows that he is going to die -- he has to seek the priest's help to find something to cling to which is undying, eternal, which will take him beyond death. And the priest has been promising that. But it was never a problem that the whole society was confronted with.

Today, now, the whole of humanity is confronted with the problem. Such a crisis has never happened before; hence pseudo-religions, pygmy religions, were enough. Small doses were needed for individuals. For the first time we are close to the death of the whole of humanity -- not only the whole of humanity but the whole of life as such. Death encountering life in its totality makes the time right for a total religion to be born.

Sheela brought a news cutting a few days ago. It was a declaration from the American government that "even if the Soviet Union is capable of destroying all our atomic reservoirs, nuclear reservoirs, all our bases on the land -- just for argument's sake -- even if the Soviet Union is capable of destroying all our nuclear ability on the land, sea and air, we will still have our submarines which are hidden, twenty-four submarines. Each submarine is loaded with nuclear weapons and missiles. Each submarine can send one missile towards the Soviet Union every thirty seconds, and has enough stock for twenty-four hours."

Just visualize the destructive force: every thirty seconds one nuclear weapon will move towards the

Soviet Union, and for twenty-four hours continually nuclear weapons will be simply showering on the Soviet Union. In fact, one submarine has enough nuclear weapons to destroy every large and medium-sized Soviet city. If all land bases, ships and the air force are destroyed -- which is only for argument's sake, because to destroy all these bases is not simple; the question is only of ten minutes. Whoever attacks first has only ten minutes left; within ten minutes the other will be ready to counterattack.

In ten minutes neither America can destroy all the Soviet Union's nuclear bases which are hidden and underground and not known to the public.... Perhaps the places that are known are bogus. When you find a notice declaring, "Entry is closed for army reasons," those boards may be just bogus, to deceive the enemy, to deceive his agents; the real places will not have boards. So neither the Soviet Union has the capacity to destroy all the American bases within ten minutes, nor does America have the capacity to destroy all Soviet bases in that time. And how much have the Soviet and American bases accumulated, apart from the submarines which have now for the first time been declared?

Both countries have so much nuclear power that it can destroy the earth seven hundred times.

Never before has humanity faced death on such a great scale. Nothing can be greater than that; now you cannot increase this destructive power any more. You are already sitting on a volcano which can destroy humanity within minutes. Hence, I say this is the right time and right reason.

If man wants life to continue, then Hinduism will not be of any help because it was not created for such a crisis; nor will Christianity be of any help, nor will Mohammedanism be of any help -- swords are no longer of any use -- nor will Buddhism be of any use. Sermons will not do, austerities will not help, fasting is not going to change the situation. Something absolutely new is needed because the situation is absolutely new.

Hence I say this is the right time for the birth of an authentic religion.

This will be just religiousness.

And it has to be wholistic: so comprehensive that it can contain all and every possibility, so comprehensive that no human being is rejected from it, so comprehensive that saints and sinners can sit side by side without any barrier.

In jainism they have a story that when Mahavira used to move around, his influence was such that lions and cows would drink together in a river or in a pond. That seems to be just a lie, a fiction. But what are they saying? They are saying that when a man of nonviolence like Mahavira is present, then violence disappears, even from animals. The lion who would immediately grab hold of the cow is drinking water and the cow is drinking water with the lion, unafraidthere is no problem because Mahavira is there, nearby. His influence is enough to make the lion non-violent, to make the cow brave enough to stand with the lion.

But Mahavira's own son-in-law betrayed him. He was Mahavira's disciple too, but he wanted Mahavira to make him his successor. Naturally he would have thought that as he is Mahavira's son-in-law.... And Mahavira had only one daughter, no son, no other daughter. Naturally -- he was almost his son -- he should inherit whatever Mahavira has: if not the kingdom, then all his influence and followers. And it was not less than a kingdom, it was bigger than a kingdom, because many kings were his followers, many kingdoms were just at his feet.

The son-in-law was just harassing him continually, "You declare me your successor." Finally Mahavira said, "It is not possible. I am not going to declare anybody my successor because I am the last tirthankara now for the whole of this creation. Only in the next creation -- when the whole universe is destroyed and again a new universe starts -- will there be another tirthankara, and for that, somebody has already earned enough virtue." That was his chief disciple, Gautam Ganadhar.

That is the Jainas' mythology, that the last tirthankara's chief disciple will be the first tirthankara in the next cycle of existence. That's how they connect: each cycle remains connected with the past twenty-four tirthankaras through that one chain. Mahavira said, "It is already declared: he is my chief disciple and he is going to be the first tirthankara -- and that too will be millions of years later. I cannot declare you my successor"

Mahavira's son-in-law went against him, he betrayed him. He took five hundred disciples of Mahavira with him. Lions are losing their violence, cows are losing their cowardliness -- and Mahavira's own son-in-law has not dropped ambition, jealousy, competition, the whole power number! And he not only left, he had enough influence that five hundred other disciples went with him; he had a clique.

Now seeing this situation, I cannot think that cows and lions were drinking water together, unless they were trained circus lions and cows; then it is a different matter. Prepared for the same occasion, for an exhibition -- that is another matter. Or perhaps it was only a lion's skin and inside there was a man. That

happens once in a while. Hunters use that method.

I have heard... two hunters were doing it. One hunter was sitting on top of a tree from where he would shoot the lion. A cow had to be underneath the tree, tied to the tree, so she could not escape; then the lion would attack the cow, and the lion could be shot from the top of the tree. But they had not been able to find a cow. Because they could not find a cow, they tried this old method. They had the whole skin of a cow, so one man dressed himself in the skin and stood there. There was no need to tie him because he was a hunter, but he said, "Be aware, don't let the lion attack me. If he attacks, then even if you kill him I am gone."

The other hunter said, "Don't be worried," and he kept his eyes on the lion... because a lion was there, far away, watching the cow. So he was pointing his gun towards the lion -- and meanwhile, what happened? A bull came by and that created a whole nuisance, because he started making love to the cow! The man jumped out of the skin and said, "To hell with your lion and your hunting. We had never thought of this possibility. Now shoot this bull!" So perhaps for some show purposes... otherwise, I don't think that Jaina story about Mahavira and the lions and cows drinking together was true.

So no old religion is capable of facing the challenge that is coming closer every day.

The second news was about the man in charge of arms control talks, from the American side. He is a topmost boss, a mediator between the Soviet Union and America to bring some kind of dialogue and some solution. Some journalists asked that man's small son, showing him the map of the world, "Can you recognize the countries? -- because your father is continually moving from this country to that country."

He said, "I can recognize them" -- and he recognized every country except the Soviet Union.

The journalist asked, "Why have you left out that country? -- it is so big."

The boy said, "My father said that only bad guys live in that country."

So the journalists approached the man and asked him what he thought. He said, "There is no possibility, there is no hope of any dialogue. Those people are simply continually Lying. You cannot have a nice conversation with the Soviet leaders."

Now, if your mediators have such ideas, that it is impossible, hopeless, and that those people are all Lying... as if *these* people are all telling the truth! Nobody is telling the truth; neither they are telling the truth, nor are you telling the truth. Both are Lying, and both know it. But such is the stupidity of man And this man is in charge of mediation, and a similar kind of man must be there, in the Soviet Union, in charge of mediation.

This man is teaching his son that "Only bad guys live in that whole country, you should not even think about that country" -- what was the purpose of it? It simply shows the man's mind.

These politicians cannot solve the problem. And religions don't have methods, strategies, because they were invented long ago -- they were not prepared for this crisis.

A totally new vision... and the time is absolutely ripe. In fact, it is already late, because time is running fast, and these fools are accumulating more and more nuclear weapons, piling them up. And war is pointless, absolutely pointless. By the end of this century either we prevail over the earth, or... there is nobody else to prevail.

Either Zorba the Buddha takes over, and the Mohammedans, the Christians, the Hindus, forget all their nonsense and start being more human, not superhuman.... Either they forget about hell and heaven and start thinking about this earth or this earth is going to be destroyed. And before anything goes wrong we need thousands of intelligent people around the earth who are capable of being simply religious: without following a dogma, without being part of any nation, without having any membership in any congregation -- just purely human, natural, ordinary.

If we can release intelligence -- and we will *have* to release it because this is not the time for ifs and buts; it is a question of the survival of the whole of humanity. All its creativity, thousands of years of evolution, are going to be finished by a few foolish politicians?

Is nobody going to create a conscious energy?

That's what an authentic religion is:

A conscious force around the world, against all kinds of stupidities -- of religion, of race, of blood, of color, of caste, of nation. All are stupidities.

The time has come when the earth should be one.

That's the only way to save it from destruction.

There is no need for negotiation between the Soviet Union and America. There should be no Soviet Union and no America! What is the need? Each city should be a self-sufficient unit in itself

Only once, and only for a short while, a little democracy has existed in the world, and that was in

Greece in the time of Socrates. Just a little democracy existed, but it was a democracy of city-states: every city was a state unto itself Then it was direct democracy. You were not choosing representatives, you were directly involved in the functioning of the whole government.

The world needs smaller communes -- not big, huge, monstrous cities, just small units, communes, so small that they can be direct democracies.

And the map of the world should be one.

There should be no passports, no visas, no questions about anybody's movement.

Movement should be a birthright:

The whole earth is ours!

It is a tremendous job, but it has to be done. It will have to be done because there is no other alternative. It is suicide or sannyas.

We have to propagate the idea to everyone who has ears to hear and eyes to see, and any intelligence to understand the clear-cut alternative: you create a new kind of religiousness that has never existed before -- earthly, physical; not against the spirit but in tune with the spiritual.

That's what I mean by Zorba the Buddha.

That is my name for the new man.

From Personality to Individuality

Chapter #23

Chapter title: Bored to death? -- you're on the trail to transformation

21 January 1985 pm in Lao Tzu Grove

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OSHO,
WHAT IS BOREDOM? ARE YOU NEVER BORED WITH LIFE?

IT is one of the most significant questions to be asked, because it is only man's privilege to be bored. No other animal has the capacity. Why has man the capacity to be bored? It is a by-product of intelligence. Nothing is wrong about it. Only idiots are not bored -- or the enlightened ones, but they are few and far between. The major part of humanity between these two poles of idiots and the enlightened ones feels more or less bored.

Boredom means that you are intelligent enough to see that life is meaningless, that it is just futile to go on living: nothing comes out of it. Life is an effort to make your signature on water -- not even on sand, because on sand it may remain for a while before the wind comes and destroys it. It is writing on water, and it disappears as it appears -- immediately, instantly -- and nothing is left behind, not even smoke.

How many millions of people have lived on the earth? What have they left behind? They were also people like you. They were doing everything that you are doing, thinking all kinds of thoughts, dreams, ideals. And they made every effort to be creative, to be fulfilled, to be contented. But what is left? Whether they had been or not makes no difference. If there had been not a single human being before us it would not make any difference. What difference are you going to make? And if you cannot make any difference then your life is uncreative.

Creativity means making a difference by your being here, leaving the earth not exactly the same as you had found it; your imprints will always remain there. You may be gone, but what you have created will go on influencing generations after generations.

Every man who has ever lived has thought about his life: What does it signify? Is it just vegetating? No animal is bored because no animal is bothered about meaning, no animal is concerned about creativity. A buffalo chewing grass is as contented as any Gautam the Buddha. She is not aware of her contentment -- that is the difference. But she is perfectly contented: no tomorrow, no yesterday, no problems. Just watch a buffalo chewing grass and you can see the difference between man and animals....

A man may be sitting on a golden throne -- that does not make any difference -- or he may be a beggar, but they both are immensely concerned about why they are here, for what? Is it just accidental, or is there some destiny to it? This question remains unanswered, hence the boredom. You cannot find contentment, blissfulness or meaning in anything. You see every day passing by and you know that death is coming closer, closer, closer, and life is not yielding anything. Your hands are empty.

Strangely, when a child is born he is born with closed hands, as if he is bringing something into life. When a man dies, he dies with open hands -- all is lost. There is nothing to hold in his fist, there is no need for a fist. No man has ever died with fists closed, and no child has ever been born with fists open.

It is significant. Physiologically it has different meanings. The child is not yet capable, not strong enough to open his hands. Physiologically they are not actually fists, it is because the child simply cannot open his hands. Physiologically that is the explanation, that he cannot open his hands yet. He needs a little strength, then he can open his hands.

And the dying man -- his whole body becomes relaxed. Death is the ultimate relaxant. For the whole of his life he was tense; now, life is leaving the body. The body was not tense, it was the life in it -- the intelligence, the mind -- that was making it tense. Now, the fist is a tense state of the hands. When life leaves the body, even if you are making a fist, it is bound to happen that your fist will open up, because now there is no more energy to keep the fist closed. The child had no energy to open it up, the old man has no more energy to keep it closed. It needs strength to keep it closed -- that is a physiological explanation. But the metaphor is beautiful, and I am mentioning it as a metaphor.

Every child is born with the idea that there is going to be something great.

Every child comes with hope, ambition, desire, and a confidence that all this is going to materialize; that his dreams are not going to remain dreams, they will become realities. To me, that is the metaphor of his closed fist.

He is coming with a treasure, with a secret.

He is not coming without a message -- he is coming with a message to be fulfilled. He is coming with a destiny.

Hence children are not bored. They may cry, they may weep, they may laugh, they may smile, but you cannot find babies bored. They have not yet felt that life is not what it is supposed to be. They have not experienced life as made with the same stuff as dreams It needs a little growth, a little experience. And the more intelligent a child is, the sooner he becomes bored. The stupid ones take a longer time, obviously, because to see the meaninglessness of life you need a very sharp intelligence.

You ask me, do I ever feel bored? Not now, but I don't think any one of you has felt as much boredom as I felt for the first twenty-one years of my life Perhaps I finished the quota -- there is a limit to everything!

My parents were puzzled. I never participated in any games. If I make a joke of football today, it is not new; I have been making jokes of all games as long as I can remember. I have never participated in any game, in any play. My teachers were concerned, my parents were concerned: 4What kind of a child are you? And what do you go on doing? Go out and play."

I said to them, "Every parent is telling his children to come in and study -- and you all go on forcing me to go out and play. Who is strange? Am I strange or are you strange? I don't see any point in playing, I L don't see any outcome in it. It is just wasting time. Those who have time, they can waste itI don't have much time."

Since the day my maternal grandfather died, death became a constant companion to me. I was only seven years old when he died. He died on my lap. My maternal grandfather and my maternal grandmother used to live in a faraway village and I used to live with them. They had no other child than my mother. My mother was very young when I was born, but she had the whole responsibility of her husband's family because my father's mother died when 1 was only two years old. My father's brothers and sisters were too small, too young; my mother was also very young, but she had to take care of the whole family. So my

maternal grandfather and mother decided that it would be better if I lived with them. I could have more freedom and they could take more care of me. My mother would be a little less burdened, so she could take care of her husband's family now she was the oldest -- although she was just a young girl.

The village was not very far away, only sixteen miles, but there was no road, no train. When my grandfather fell sick, and the only physician in the village said, "It is beyond me -- take him immediately to some hospital," We took him in a bullock cart, because there was no other way. Those sixteen miles looked like thousands of miles, because he was dying.

I could see his pulse was slowing down, he was becoming unable to open his eyes; he started breathing in a very strange way, he stopped speaking. I saw death coming closer and closer. He was in my lap because my grandmother was in so much misery and suffering that she was constantly crying.

I told her, "You should think of me! I am only a child -- now I am to take care of the dying man and to take care of you. And you had brought me to take care of! This seems strange. At least don't cry, because if you cry then how can I stop myself from crying? I am not crying just so you can stop." But she was not in her senses. I was continuously watching in every possible way to see whether the man was still alive or gone, and I saw him slowly, slowly, slowly drowning. By the time we reached my father's place he was dead.

After that, death became a constant companion to me. That day I also died, because one thing became certain, that whether you live seven years or seventyyears -- he was seventy years -- what does it matter, you have to die.

My grandfather was a rare man. I could not conceive him telling a lie, breaking a promise, even judging somebody as bad.

I remember one night.... In the village there was no police station, no police, nothing. My grandfather was the richest man in the village. I used to sleep with him in his bed. One night a thief entered the house. My grandfather saw the thief crossing the fencing and entering; my grandfather started telling me a story. The thief had entered the house and was sitting in the corner -- my grandfather started telling me a story, and it seems the thief also became interested in what he was saying.

My grandfather had the habit, just like Taru, of chewing pan, the betel leaf, continually. His bag was always with him, a very beautiful bag, and he was continually making his pan. This night he began to chew the pan and spit on the thief who was sitting in the corner! The thief could not escape either, L because he would be caught, and he could not say, "You are destroying an my clothes."

Finally it was too much and the thief said, "Nana -- because I used to call my grandfather nana; *nana* means maternal grandfather, and because of me the old man had become nana to the whole village; everybody started calling him nana. So the thief said, "Nana, it is too much. I am enjoying your story but I cannot enjoy your pan. Please stop! You will spoil my whole dress!"

My grandfather said, "Tomorrow you can come and take new clothes from me -- because I have been deliberately spitting on you. It is not good of me, I should not have done it."

"But," the man said, "I am a thief, and you know I had come to steal."

My grandfather said, "That is your business, whether you are a thief or not, but tomorrow you come and take new clothes" -- because my grandfather had a shop, a multi-purpose shop. In small villages there are only multi-purpose shops; in the one shop you get clothes, sweets, shoes, umbrellas -- everything is available. There was no other shop, he had the only shop for everything the village needed -- medicines....

Next day the thief came, and I told him, "You seem to have some nerve! You have come with your whole shirt and dhoti spoiled by the red of the pan."

He said, "What else to do? I am a poor man, I cannot afford another dress. Nana has promised me -- and he is a man of his word."

I said, "Are you certain? He can collect the neighborhood and have you caught because you entered with the intention of stealing. You have admitted it, otherwise what are you doing here? And he has left all these marks on you as proof"

He said, "Don't create doubt in me. I know your nana: even if I had stolen -- I have not stolen anything because I had no chance -- he would never tell anybody." And he went in and got a new dress. I told my nana, "This seems to be going a little too far. Don't let him be caught, okay, don't judge him as a thief -- but you are rewarding him."

He said, "No, I am not rewarding him. I spoiled his clothes; I am simply replacing what I have spoiled. And he has not stolen. Intentions are just intentions. And even if he had stolen, what is wrong in it? In this whole village everybody is poor, only I am rich; so if they take something away, it belongs to them. From

where have I got all my riches? -- from these poor people. They work for me; they work in my farm, they work in my garden. Everything that I have... I don't produce anything -- I don't go to work in the field, to cut the crop or anything; all these people do it. So if once in a while somebody steals, they are stealing their own things; I am not concerned in it.

He told me, "Don't think about that man as a thief. That is not your business. And we enjoyed it, it was such great entertainment." I said, "That is true, that we both enjoyed seeing him."

The thief went on slipping into the corner, but the further into the corner he went, the more he was caught. He wanted to escape from the juice of the betel leaf, but he could not get out because that corner was just close to my grandfather's bed. It was dark there, so in the beginning he was thinking that it was just accidental; but then he started slipping away and the spit started following him into the corner. Then finally he thought, "It is not accidental; that old man is spitting like a good shot. And the story he is telling is just to make me aware that he is awake: it will not be easy to steal anything." So finally he had to declare himself He said, "I am here, and suffering. Now stop and let me go!"

My grandfather was such a good man and always nice and helpful to everybody; whoever came to him, he was helping. He would give money to people. If they had come for a loan, and they wanted to put something down as mortgage, he never accepted it. He said, "I don't know -- tomorrow I may die, then who will give you this mortgage back? You take the money. If you can manage to give it back, good. If you cannot manage, nothing to be worried about -- I have enough."

He never took those people's signatures as proof that they had taken money. I told him, "You should have their signatures as proof that they have been lent money."

He said, "It is not a loan, it is their money. They may be thinking it is a loan, but I am not thinking of it as a loan. So if they return it, good; if they don't return it, there is no loss because I was never expecting them to. And they are so poor; how are they going to return it?"

Such a good man, a beautiful man, simply died. What was the meaning of his life? That became a tortuous question to me -- what was the meaning? What had he attained? For seventy years he lived the life of a good man; but what was the point of it all? It simply ended... not even a trace was left behind. His death made me immensely serious.

I was serious even before his death. By the age of four I started thinking of problems that people somehow manage to go on postponing to the very end. I don't believe in postponing. I started asking questions to my maternal grandfather and he would say, "These questions! Your whole life is there -- there is no hurry -- and you are too young."

I said, "I have seen young boys dying in the village: they had not asked these questions, they have died without finding the answer. Can you guarantee me that I will not die tomorrow or the day after tomorrow? Can you give me a guarantee that I will die only after I have found the answer?"

He said, "I cannot guarantee that, because death is not in my hands, nor is life in my hands."

"Then," I said, "You should not suggest to me any postponement. I want the answer now. If you know, then say that you know and give me the answer. If you don't know, then don't feel awkward in accepting your ignorance."

Soon he realized that with me there was no alter native. Either you had to say yes.... But it was not easy then; then you had to go into deeper details about it -- and you could not deceive me. He started accepting his ignorance, that he didn't know.

I said, "You are very old, soon you will be dying What have you been doing for your whole life? At the moment of death you will have only ignorance in your hands and nothing else. And these are vital questions -- I am not asking you any trivia.

"You go to the temple. I ask you why you go to the temple -- have you found anything in the temple? You have been going your whole life, and you try to persuade me to come along with you to the temple." The temple was made by him. One day he accepted that the truth is "Because I have made the temple. If even I don't go there, then who is going to go there? But before you I accept it, that it is futile. I have been going there my whole life and I have not gained anything."

Then I said, "Try something else. Don't die with the question -- die with the answer." But he died with the question.

The last time he spoke to me, almost ten hours before he died, he opened his eyes and he said, "You were right: postponing is not right. I am dying with all the questions with me. So remember, whatever I was suggesting to you was wrong. You were right, don't postpone. If a question arises, try to find the answer as quickly as possible."

There are a thousand and one questions that every child asks you. And just because you are such a coward that you cannot accept your ignorance, you go on giving him bogus answers. He asks you, "Who created the world?" and you answer him, without knowing anything about God, "God created the world" -- without even feeling ashamed, with no change on your face.

You answer as if you know, but you don't know; you are deceiving. And you are deceiving not only the child, you are also deceiving yourself It works both ways. If you succeed in deceiving the child, you have succeeded in deceiving yourself into thinking that perhaps you know. And again and again telling people that God created the world, you will start believing in your own lie. Then certainly you will not feel so bored.

Lies are very interesting because they are your inventions. The search for truth goes through much boredom. It is not an entertainment.

Somebody has asked the question: "Why are people so disinterested in the discovery of truth?" It is not far to go to seek the answer. Even to raise the question about truth means you have to become serious. It means you are leaving the world of entertainment, of circuses, movies, carnivals, football matches, behind. You are leaving all that world which keeps people occupied, and you are moving in the opposite direction to entertainment: that is boredom.

Why are people engaged in all these entertainments? Simply to avoid being bored. Just watch yourself left alone for one day in the house. You start doing bizarre things. You will turn the radio on, then put it off, then turn the TV on -- not that you are really interested, but what else to do? When you are just left alone, boredom starts descending on you. You will start phoning friends, "Would you like to come to my place, or I can come to your place, or we can meet in Zorba the Buddha." He is bored, you are bored. Two bored people -- it is interesting -- start entertaining each other.

As far as I can see, this is absolutely against arithmetic. I don't know much arithmetic. From the very beginning in my school I heard about these three R's. "The whole of education consists of three R's," one of my teachers said: "reading, writing,'rithmetic."

I said, "Whom are you trying to befool?...'rithmetic! Just to manage to make it the three R's you are changing arithmetic into 'rithmetic." I told him, "Education consists only of two R's: reading and writing. Arithmetic I don't take into account."

I have never been at ease with that 'rithmetic, but this much I can understand: that two bored persons meeting together will make the boredom double. That's what happens in marriages all around the world. Everybody knows both were alone and were feeling bored. They started entertaining each other, and immediately they fell into the fallacy that in their being together life would be interesting, there would be some juice in it. But that is possible only when you meet the girl or the boy on the sea beach... waiting twenty-three hours for one hour. Stolen kisses are sweet; otherwise how can kisses be sweet? It is stealing that makes them sweet.

I don't see that kisses can be sweet, particularly French kisses. If French kisses were sweet, every Frenchman would be suffering from diabetes -- so much sugar! But there is no sugar at all so diabetic people can kiss without any fear. But stolen, there is sweetness... that you are creating a small world of your own.

But meeting once in a while, you are both prepared, you are both ready. You have taken a shower, she has taken a shower, and for at least three hours she has been before the mirror and used all kinds of perfumes and deodorants, and lipstuff and whatnot. And then you meet for a few minutes or an hour. Of course you both are far away; only your personalities, the masks.... She has come with painted smiles and you have come with painted smiles.

The strangest thing is that you know that you are not what you are pretending to be, she knows she is not what she is pretending to be -- but both believe that the other is exactly what the other is pretending to be. This is something unbelievable. And then naturally they want to live together: if one hour is so sweet, if one hour is so miraculous that all boredom disappears, they start imagining how beautiful it will be to be together twenty-four hours a day.

The fallacy has continued all through history, and I don't see any possibility that it is going to stop even in the future. If it stops it will be very significant, meaningfuland it will give you a chance to understand boredom.

By understanding boredom, you can go beyond it. By avoiding it, you remain trapped in it.

Marriage is a way to avoid it, just as there are so many other ways. But when you are together twenty-four hours a day, how long can you pretend? Pretending needs tremendous effort and energy.

Oneday, two days, three days, and the honeymoon is over: your mask starts slipping. And you don't care anymore even if it slips and falls down, because the girl's mask is also slipping.

I have heard: a man got married to a woman and they went on their honeymoon. The man said, "Before we go to bed this is my old habit -- to put the light." It is such a deep-rooted habit that I cannot go to bed unless I put the light off."

The woman said, "This is strange! You can go to bed; I am coming from the bathroom and I will put the light off."

He said, "Then I will wait outside the bed."

But the woman insisted, "Unless you go to bed... This is my habit; I will go into the bathroom andcome out only if you have gone to bed."

The man said, "This is strange: from the very beginning there is a conflict of habits." Then he said, "Now there is no point.... The truth is that I don't have real legs, so I cannot undress in the light."

The woman said, "Then it is okay -- because I don't have breasts. You can undress in the light, I can undress in the light. I was afraid that you may discover that I don't have any breasts."

The man said, "My God! I was afraid that you would discover that my legs are false."

But the marriage is already on the rocks. The honeymoon has not even started -- the light is still on! Every honeymoon, more or less, in different ways, ends in the same way. Once you have known the woman, her physiology, her topography, once she has known you -- your great lovemaking, huffing and puffing and perspiring and stinking -- now you know you are going to bore each other as much.... Before, at least you were alone and bored; now you are bored and somebody else is also there to bore you.

Then husband and wife go on living "happily ever after." That's how every story ends, how every film ends: "after that they lived happily ever after." After that, they did not live at all! They simply died. Every day they died more and more.

But man's stupidity is such that he won't see the exact problem. You will think, "This woman failed me," "This man failed me." "Perhaps we are not meant for each other" -- as if there is some woman who is meant for you or some man who is meant for you. Forgive me, there is no woman, just nobody is meant for you.

You are born alone, and you have to accept your aloneness. The sooner you do, the better.

But aloneness is boredom, because there is no entertainment, nothing interesting. Yes, for twenty-one years I was bored to death. Not only was I bored, I was boring everybody whom I could catch hold of. My father would immediately start looking into his books... I would see that he was sitting, not looking into a book; as I entered he would start looking at it. Once I said, "Why are you trying to look busy without business? I have seen you -- you were just sitting. There is no customer, and you were not looking m the books. Why did you start looking in the books?"

He said, "Can't I even allow myself to be engaged in something to avoid you? Go somewhere else! You must be bringing some problems. I have my own troubles -- you take care of your own problems."

My teachers would not allow me to raise my hand, because that was.... I don't know how it happens in other countries, but in India if you want to ask a question you have to raise your hand. My practice was that before the teacher entered the class my hand was up. He would not have even got seated and my hand would be up. He would say, "This is something! At least let me sit down. Is there some emergency?"

I would say, "Everything is an emergency. Why should I waste time? And when you start teaching, you force me to keep my hand down because you are teaching and I should not disturb you." Teachers would immediately start writing on the board so they could keep their back towards me, but I was not so easily put off. Just the other day we were talking about Bible-bashing: I was book-bashing. I would go on hitting the book till they had to turn around.

I would say, "You cannot escape this way. My hand is up and I have a question" -- and I had all kinds of questions. My teacher would say, for example, "This question does not belong to my subject."

I would say, "It is not a question of subject. Life cannot be divided into subjects. Your school curriculum may be divided, but life is undivided. When I go in the history class I am the same person, when I go m the geography class I am the same person; with the same problems I go into every class. So I don't bother about what subject you are teaching, I am concerned with my question. And my question is not only my question, it is yours too -- and that's what is freaking you out."

And they were simple questions like, "What is the meaning of your life? Why are you living? Now, those teachers would say, "What do you want -- that we should commit suicide?"

I would say, "I have no objection, but before you commit suicide you will have to tell me: Why are you committing suicide? What are you going to gain out of it? That question you will have to answer. So suicide

is not going to help, the question will remain the same: Why are you living? Why are you dying? And if you can't answer such a simple question such as why you are living, then what else is there?

"You try to teach me history, about Alexander the Great, and you don't know anything about yourself even about your life? You want to teach me about religion, about Krishna and Rama -- and you don't know anything about the living principle in you, from where you got it. Are you aware of the source, and where you are going?"

Once you are skeptical then everything can become the object of immensely important questions. And when you are surrounded by questions and no answer is coming from anywhere, you feel betrayed by existence, betrayed by your parents, betrayed by your teachers, betrayed by your priest -- because there is no answer and yet you go on living: committing suicide is a crime.

It is a strange world. Just the other day, a news cutting was brought to me... a man died near the White House in Washington. Hungry, cold, frozen, he was found just by the wall of the White House. When they found the dead body in the morning, they searched him and it was found that that man was a second world war veteran. Can you believe this? -- they gave him all the respect that is given to a war veteran.

Alive, he was hungry, with no clothes to cover him from the cold: nobody cared. Dead, with great respect, with all military respect, he was given the salute. What kind of world are we living in? A living person has no means to live, and a dead person is given great honor.

In the same way it is so funny that all over the world suicide is one of the greatest crimes. Strange: you don't help people to find the meaning of their lives, and you force them to live -- because to drop out of living, to just return the ticket and say, "I want to get out of this train of life, I am no longer interested," is to commit a crime.

And the thing becomes still funnier. If you are caught committing suicide, then you will be sentenced to death! We are living with such intelligent people all around -- the great law-makers, constitution makers.

That's exactly what this man was going to do -- die. Now, what is the need of all this hullabaloo? -- catching hold of him, then for months keeping him in prison... and a court trial with the advocates fighting each other like cats and dogs, the great magistrate sitting seriously deciding. And after that the man is sentenced to death When the man, the poor man, was doing it himself without any expense to the government, to the nation, to anybody, that was crime!

Why is suicide a crime? From a very early age I have been thinking: Why is suicide a crime? It is a crime because it gives the idea to everybody else also, that life is not worth living: that man did well. You are not courageous enough, you are cowardly -- you cannot commit suicide. How to hide this cowardliness? Of course! -- you can make a law that he has committed a crime. And this kind of crime has to be prevented; otherwise many more people will start committing it.

They are really trying to repress in everybody's mind the idea of dropping out of life. It is a well-known, well-established fact that anybody with a little intelligence thinks in his life -- at least one time certainly, that is the minimum -- of committing suicide. Why? Because life seems to be just boredom. Marriage has failed. Religion has failed. Politics leads nowhere. You can have all the money in the world, still you are as poor as you were before.

Boredom is something very fundamental.

It is part of not accepting your aloneness.

It is part of not being able to enjoy your aloneness.

You have been taught by the society to escape, to go on running, not to look back; but boredom follows you like a shadow.

Boredom is your shadow.

Where are you going to escape?

You can't escape from it.

Perhaps for a few moments you can drown it in alcohol, but the next morning it will come back, worse than it was before. Then you call it a hangover. You suffer the hangover; still again you are going to drink, knowing perfectly well that the hangover is coming. But at least for a few hours you are absent. Drunkards are not bored. You can go into any pub and see the drunkards. They are utterly happy and enjoying, shouting, screaming and beating, doing all kinds of thingsbut they are radiant. You will not see them miserable, sitting in a corner philosophically like Rodin's statue of THE THINKER, with the hand supporting the chin, and half-closed eyes.

THE THINKER has a posture -- the very posture shows that sadness. Rodin's statue of THE THINKER has exactly caught the mood of boredom. He is so bored, he has no energy even to open his eyes and look

around. Inside, questions upon questions are standing in a row, an endless row.

One marriage fails; people start getting divorces and then search for another woman. I have heard about one Californiac -- yes, I use the word Californiac, because that kind of people you can find only in California. Whoever gave the name California to this part of the world must have in mind the idea of Californiac. One Californiac married eight times -- nothing surprising in America.

In India of course wives go on praying to find the same husband in the next life. I have always felt so sorry for the poor husband: if these prayers are heard...! Every year there is a particular day in India: the married woman fasts on the day, and after fasting she prays. That is purification... and then the prayer, that she should get the same husband life after life.

I feel sorry for the poor husband, because if these prayers are heard what is going to happen to him? And I feel very strange about the women: are they aware of what they are asking? You want this dodo life after life? One life is not enough? But it is just tradition. In fact every day the wives are a pain in the neck of the dodos -- and the same dodo goes on doing the same to them.

Everybody in this instance follows Jesus Christ: "Do unto others whatever you want to be done to you by them." The husband is doing to the wife what he must want done to him; the wife is doing what she must want to be done to her. All are Christians in that way; particularly married couples are all Christians -- whatever religion they belong to.

This man married eight times, and each time he found that somehow he ended up with the same type of woman. He must have been a slightly alert man. He watched, and thought that this was strange. But this is not strange, it is simple psychology. You fall in love with a woman. You have certain ideas about beauty, form, aesthetics; and that woman fits into your formula of who is going to be the right wife for you -- as if right wives exist or right husbands exist! All are wrong, because the whole institution of marriage is idiotic. So there is no right husband, no right wife -- unless somebody like me manages the marriage of two people.

For example, I know one couple who would have been the right couple: Morarji Desai, ex-prime minister of India, and Mother Teresa. I can say with absolute certainty that if they were married they would be the perfect couple of the whole of history. But it is very difficult to find such a couple. It took fifty years for me to discover this one couple.

Because you choose a woman, you forget that you have a certain formula, unconsciously working. Why do you suddenly choose a particular woman? -- there are so many women in the world. It is because this woman fits with your idea of a right wife. Now, you divorce after three months because although you found that her nose fits with the formula, her hair color fits with the formula, her body fits with the formula, she is not only a combination of hair, eyes, nose; these are nothing. She is an individual, hidden from you completely. So you have only seen the outer side of the woman, and you don't know her inner depths, where she really is. And she has only seen your outer form.

It is just like seeing a fence, and deciding this is the right house: you have only seen the fence around the house, not even the walls of the house -- what to say about the inner chambers? And what if there are scorpions or snakes, witches and devils? One never knows what is there; just the fence fits. But you can't live outside the fence. You get married just to go inside the house, and when you enter each other's house it is terrible -- because you have chosen each other out of boredom, not out of joy.

You have chosen, not to share something but to get something. The woman has also chosen to get something because she is empty. Now two beggars are choosing each other thinking that the other is an emperor. Once you come closer, dreams are broken. You can divorce the woman, but how are you going to choose another woman? Again, by the old formula that you know, that is fixed in your unconscious; perhaps you are not aware of it. The old formula will find the same kind of woman again; you cannot find anybody else. It is almost like marrying the same woman. And that's what happened, that's why I was going to tell the story.

The Californiac married eight women. When he married the eighth woman he found after two days that once before also he had married her. It took two days for him to discover it. They were all similar types but this one looked like an exact replica. And the woman was not yet aware that it was the same man; only when he told her did she become aware. He said, "My God! What have we done? Let's be together for two or three months and then divorce."

Wherever divorce has come as a fashion you are bound to find that you will always choose the same type. And the woman, on the other side, is going to choose the same type of man.

I have lost psychological track of all memories. Factually I can describe them but I cannot relive them. My life is absolutely lonely.

This is strange to say because I have lived thirty-five years of my life in crowds. But I am alone in the crowd.

You are there, but I am alone.

Even in the crowd I am not in any way different than when I am sitting in my room alone. My aloneness persists; it is incorruptible. I live in just one room almost the whole day.

My life is as much a routine as possible. Everything that creates boredom I have meticulously arranged around myself I have not allowed anything that may help me to escape from my aloneness. In the morning exactly at a certain time I get up. And do you know what I do first thing? Even Vivek does not know. The first thing is, I pinch myself to see whether I am still here or it is finished. Only after pinching myself and being certain do I push the button for Vivek to bring my tea. Because what is the point of pushing the button if I am not here? She will unnecessarily get up and prepare the tea and bring it -- and that is not right.

So first I make certain that I am still here. Then the second thing I do -- I push the button for her to bring my tea. And what is my tea? No milk, no sugar, just hot water with tea leaves. But I enjoy it because it is the purest taste of tea. Sugar and milk destroy the purity of tea completely.

Everything is set up exactly the same every day. I have half an hour in my bathroom, then half an hour in my swimming pool. It must be the hottest swimming pool in the world: ninety-nine degrees fahrenheit. It is just cooking yourself completely. Twenty minutes in it and you are cooked well. And I don't have a small swimming pool, it is olympic size. You know I am a man of very simple tastes -- I am satisfied with the best of anything: satisfied simply, but with the best of anything.

Sheela was asking me, "What are you going to do with the olympic size?"

I said, "That is not the point, what I am going to

[do with the olympic size. The size has to be olympic; I cannot step into a smaller size swimming pool."

Half an hour in that hot water, then back for half an hour under an ice-cold shower. You cannot have that ice-cold shower for more than two minutes. But after ninety-nine degrees of hot water it is a tremendously beautiful experience to be under ice-cold water The change from hot to the opposite, to very cold, is again a deeper pinching. The first was on the body, this is on the soul. Then I am perfectly certain that I am here and going to prevail, at least for today.

Vivek brings my breakfast, which is really a great breakfast -- just a glass of juice, the same. It would be the same for everybody else, but not for me because I don't compare. Yesterday is gone and tomorrow has not come yet -- I don't compare it. Vivek was asking me today, "Are you really excited with the same food every day?" -- because yesterday I said I was excited. She was asking, "Are you *really* excited?"

I said, "I am always excited with the same juice, the same food, because the problem arises only when you start comparing. When you start thinking that for ten years you have been having the same juice, then there arises the fear, "What are you doing?"

But I am not bored. I have dropped comparison. I don't carry any psychological memory with me. I go on dropping it moment to moment, and then I can enjoy the same thing for the whole of eternity.

She must have been worried because of what I said. She must have talked with my personal physician, Devaraj, and said, "Should we change Osho's complete menu?"

I said, "No, I am not going to allow you to change it. I am so settled with it that a change may create some trouble." And I am not bored with it. It is difficult to believe, but I have learned one thing:

If you can enjoy your aloneness then you can enjoy anything.

And if you cannot enjoy your aloneness, you cannot enjoy anything. That is an absolutely fundamental principle.

I had a friend who was a school inspector. One day he came to me very excited and said, "Just listen. Can you believe this?"

I said, "Just settle down -- don't be so excited. What has happened? I never see you excited. You are always bored with the same routine: going again and again to the same schools, to the same classes and the same questions. What has happened? Something extraordinary?"

He said, "You will not believe it! I went to a school...." First I have to explain to you the story, otherwise you won't follow him.

Sita's father -- Sita is Rama's wife -- Sita's father had declared that "Whosoever breaks the bow of Shiva" that Shiva himself had given to Sita's father as a gift "my daughter will put a garland on his neck." That was called *swayamvara* in India: the girl choosing her husband by a certain device. This was the device, and the device was really difficult. Shiva's bow was so heavy that to break it by hand was almost impossible. It was difficult even to pick it up with your hands from the platform on which it was Lying.

Princes after princes, kings after kings came. Finally Rama came: he broke Shiva's bow and married Sita.

This story was given to the students of a class to prepare for the next day; and that was the day, by accident, that my friend happened to visit the school. When he entered this class, the teacher was just asking the students, "Tell me, who broke Shiva's bow?" A boy, very afraid and nervous, raised his hand. The teacher was surprised -- this was the last boy he would have imagined would answer. He had never answered anything, but now he was raising his hand. The principal was there, and the inspector of schools was there, so he said, "Okay," but he was afraid that the boy would mess up the whole thing. The boy stood up and said, "Sir, I have not broken it. And moreover, yesterday I did not even come to school." Now, he had really messed up the whole thing. The teacher was boiling: what would the inspector think, what would the principal think?

But before he could say anything or do anything, the principal said, "As far as I'm concerned, this boy seems to be mischievous: I think he *has* broken it." The inspector was at a loss. What to do now? This was becoming absolutely mad! He went to the chairman of the school committee to tell him what was going on. And the chairman said, "Don't be worried. I will just tell the carpenter and he will fix it. Children are children and furniture gets broken -- it is nothing to be worried about."

I said, "But you should have enjoyed it -- it was such a beautiful experience! But you don't seem to have enjoyed it; you have become worried about it."

He said, "Worried? It is a great concern. What is going on? Even the headmaster says,'I suspect that this is the culprit -- his face shows it.' And the chairman said, 'Don't be worried, I will tell the carpenter and he will fix it. This is an everyday affair. These children are children.'"

And my friend said, "This is not the whole story. When I came home I told my wife, and my wife said,'Will you come to your senses or not? In our house so many things are broken, and nobody bothers. I have been telling you the chair is broken, the lamp is broken -- and you are worrying about Shiva's bow? What business is it of yours?'

"So I have come to you, to tell you that this is the state of affairs," my friend said.

I said, "I think this is a very beautiful state of affairs -- just go and enjoy it! Don't get worried about it. The beauty of the story could not have been as good if the boy simply answered factually, that Rama broke the bow. What would there have been in that? But the boy was original."

He said, "My God, you say that the boy was original?"

I said, "I think everybody was original because they all managed to find some new idea. They were not repeating old things."

To repeat old things becomes boring. The ways to get out of it are two: either don't repeat old thingswhich is impossible, because life consists of small things. You will have to brush your teeth every day. How many original ways can you find? I don't see that you can find many. As far as my dentist is concerned there is only one right way. Wrong ways you can find, but the right way is only one. If you start getting bored with that then every morning you will start bored.

Enjoy it, don't compare. What is there is compare? If you don't compare, it is no longer repetition; if you compare, it is repetition.

You will have to take a shower -- and it is going to be the same. You will put on your clothes and you will do your work -- it is all going to be the same, more or less. If you try to do everything new in order to be creative you will simply go crazy.

This story of Shiva's bow reminds me of another, that happened in front of me in my own village. It was the same story. Rama's life is played all over India every year, and this part is in it. Ravana was a competitor of Rama, and he was a mighty man. He was also as much a devotee of Shiva as Sita's father, perhaps a greater devotee. So there was great fear that he might break the bow. Neither Sita's father wanted that -- because Ravana was a monstrous man with ten heads -- nor did Sita. She was afraid that he might succeed -- everybody was afraid -- so a conspiracy was created.

The moment Ravana was to stand up and go towards the bow, a man would come running in and say, "Your kingdom is on fire." Sri Lanka was Ravana's kingdom, and the story is that his capital in Sri Lanka was all made of gold. Of course if his kingdom was on fire then he would drop the idea of breaking the bow. He already had many wives, and he was not particularly interested in Sita: the only thing was the challenge to break the bow. He was interested in breaking the bow; Sita or no Sita was not the problem, Ravana had many beautiful wives. So he dropped the idea and rushed towards Sri Lanka. Meanwhile Rama broke the bow and got married to Sita. This is the scene and then the story goes on.

What happened in my village when this scene came, and the man came running and said, "ravana, your

kingdom is on fire," was that the man playing Ravana said, "Let it be!"

Nearabout twenty thousand people, many of whom were asleep, just woke up! The whole crowd was awake: What has happened?

Ravana said, "let it be -- this time I'm going to break Shiva's bow. Every year the same, the same, the same:'Your kingdom is on fire' -- and nothing is on fire." And he broke the bow. It was nothing, it was just a bamboo bow. He simply broke it in many pieces and threw all the pieces away, and told the father of Sita, "Where is the girl? Bring her!"

It was a great shock, but really original. And he declared to the people, "now you go home because the story is finished" -- because that was the point of the whole story. Rama gets married to Sita, then Ravana finds out that it was a conspiracy, that his kingdom is not on fire -- it is just a trick to get him out of the way and to give time to Ramaso Ravana steals Sita just to take revenge. Then the whole story goes on: he steals Sita, then Rama fights and gets Sita back....

But he finished the whole story. He said, "It is finished. You can go home, and from tomorrow there will be no Ram Leela. For this year I have done it." Later on it was found that the problem was that he had had a quarrel with the man who was managing the show. After the show they all used to get sweets and fruits, which people were bringing to offer to Rama. All the actors used to get them, and the day before, this man got a little smaller proportion. He was angry and he said, "Today I want double."

The manager said, "No, nothing doing. If I give you double then everybody else will ask for double."
He said, "Then mind! If something goes wrong I am not responsible."

The manager said, "What can go wrong?" He had never conceived that this man could do this.

I went backstage, and I really appreciated the man. I said, "You did something original. Every year somebody needs to do something original."

The manager said, "You are supporting him! We are going to give him to the police because he has destroyed the whole thing. Now tomorrow from where are we going to start the story? Tickets have been sold; and people will ask for their money back if the story is finished. It was just the opening day! We are going to give him to the police."

I said, "No, that is not right -- he is such an original person. Tomorrow find somebody else to play the role -- just release him from the role -- and start again from the very beginning."
But the manager said, "How to start? -- because he has broken the bow."

I said, "Simple, just open the show tomorrow. Declare that the show will be on and that it will be the first show. When the curtain opens, Janaka, the father of Sita, will declare, 'Yesterday, through the mistake of my servants, the real bow of Shiva was left In the palace. The bow that got broken was just a bow which children play with. Today, the real bow is here and the show starts.'"
The manager said, "That good -- that will do."

So the show started next day. People were laughing t because again it was a bamboo bow and if somebody wanted to break it, he could. But that Ravana was taken out, there was somebody else playing the role.; The story continued, and the people fell asleep and snored.

But in life you cannot be original every moment. But what can be done... what has happened to me is: since the moment I started enjoying just being myself, all psychological memory started falling like dust every day; and anything -- because it is not compared with the past -- is new, is original. I see you: I never feel that these are the same people, not for a single moment, because twenty-four hours have passed; you have all grown twenty-four hours older. So much water has gone down the Ganges, it is no more the same water. So much life has flowed through you, you are not the same person. Yes, the same face is similar, but not exactly the same.

Gautam Buddha used to say, "Life is just like a flame. You light a candle in the evening, and the whole night the candle burns. You can see that the flame is almost the same, but it is not the same flame. The flame is becoming smoke continually, and new flame is coming out. The old is disappearing and the new is appearing, but the disappearance of the old and the appearance of the new is so quick that you cannot see the gap between the two. That's why you think it is the same flame.

"In the morning when you blow out the candle, never think you are blowing out the same candle you had kindled in the evening. It is not. In these twelve hours the flame has been continually changing: it is a flux."
So is life, so is everything -- continuously changing, moving.
Nothing is the same, nothing can remain the same for two consecutive moments.

Once you understand that.... But that under standing has to be first experienced in your own life flame.

When you see that your own life flame is a flux, a continuity of movement, a continuum, then everything around it is always new -- similar, but new.

The moment you can feel your newness, and everything's newness around you, boredom disappears.

Animals are not bored, idiots are not bored, because they don't have the intelligence to see. Enlightened people are not bored because they can see the totality of their own being -- that it is a constant newness, that dust does not gather there, that the mirror remains clean and everything that reflects in your consciousness is always new.

The tree outside the house will not be the same in the morning. Please don't behave with the tree as if it is just the same. New leaves have come out, old leaves have fallen; new flowers may have blossomed, old flowers may have disappeared.

Change is the only permanent phenomenon in existence.

There is nothing else permanent except change.

So what is there to be bored about?

But it has not to be just an intellectual understanding:

It has to arise from your experience of being a flame.

You are actually a flame which goes on changing.

Every second something new is coming into the flame and something old is becoming smoke.

Once your aloneness becomes a constant newness then whatever you do is creative, is original, is new. And you cannot manage in any way to feel bored.

I have tried to feel bored at least one time more, to see how it was, but I have to confess I could not succeed. I have tried every way, but everything is so new -- what can you do? From where to bring in something old? There is nothing old ever -- all is new forever.

But let this understanding arise from your innermost experience of aloneness.

From Personality to Individuality

Chapter #24

Chapter title: Infallibility: just a popedream

22 January 1985 pm in Lao Tzu Grove

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OSHO,
WHY ARE YOU AGAINST THE CHRISTIAN POPE? ISN'T THE POPE INFALLIBLE? WHY DO YOU CALL HIM, AGAIN AND AGAIN, "POPE THE POLACK"?

I am not against anyone in the whole world, for the simple reason that I have no vested interest in anything at all, not even in my own life.

My purpose is fulfilled.

If I die this very moment, there will be no complaint, because I will not be leaving anything incomplete.

Enmity arises when somebody hinders you in your ambition. But I don't have any ambition. I don't want to be the pope.

There will be cardinals all around the earth who are against the pope because they all want to be pope. He himself was a cardinal and must have been ambitious to be the pope. He must have prayed to God, about the pope he hoped to succeed, "Let this old guy die soon." And he did die really very soon: he was only pope for ten or twelve months.

It is something worth noticing. Down through all the centuries popes have been dying like flies. It seems that once you become a pope the whole existence is against you. I think it must be because of all these cardinals and bishops and ministers and priests; they are all hoping one day to become the pope, that is their only ambition. They all must be praying, "God, call this man back home." And although there is no God, so many prayers cannot go unheard. You will be surprised-without God, how can prayers be heard? There is no need for God. Just so many people desiring your death can create enough energy to kill you.

So even though there is no God -- Buddha has no God in his religion, but he says to his sannyasins, "After each prayer, never forget to distribute your virtue." It is worth understanding. He says, "When you pray or meditate you attain to a certain virtue, a purity, a compassion, a certain quality of love, a spiritual fragrance. Don't hold it, immediately disperse it. Give it back to the universe from where it has come to you." So the last thing in every meditation, according to Buddha, is: "Whatsoever my meditation has given to me -- the bliss, the joy -- I give it back to the whole universe."

There is no God, no distributing agency. But there is no need: your wishing it is enough. Existence is not dead; it is alive, it is overflowing with life. It may not have ears to hear you, it may not have any understanding of your language, but it has life energy to feel you, to absorb your deeply -- felt prayer.
I am reminded of one thing.

In India, for thousands of years, the snake has been worshipped. There are snake charmers all over India who play a certain tune on a special kind of flute, and snakes start coming out of their holes almost intoxicated with the tune. They dance in front of the snake charmer who is playing on his flute.

When Britishers came into India for the first time, they could not believe it, because they had come with the idea -- scientists had found -- that snakes don't have any ears. But what to make of this? If they don't have any ears -- and certainly they don't have any ears, in their physiology ears are missing -- but they are hearing music; not only hearing it, they are dancing to the tune of it. And not just one snake, all the snakes are affected by certain tunes, and they all dance according to the tune. And they have no ears!

It was reported back to England: "How can we say that they don't have any ears? -- because certainly they hear the music. Not only do they hear, they under stand; not only do they understand, they follow it." It took long research to find out how, because certainly they don't have any ears. The scientists were puzzled: without ears you cannot hear. But it was a solid a fact -- and it was happening all over India, no just in one place.

Every year in India there is a month when spring comes; in that month there is a day devoted to the snake. It is the most beautiful time: the flowers, the fragrance, and the air -- everything is vibrant with youth, beauty, color. One day is devoted to the snake. Nobody kills the snake because the snake is thought to be almost divine, and they are given milk, they are worshipped, and they dance all over the country. Ir each village you will find places with tents, crowd gathered, snakes dancing.

Finally the scientists discovered that the snake has no ears but that its whole skin is sensitive to sound. It has no specific organ for hearing, but the vibrations of music touching its skin give it a certain feel, and it starts moving, dancing, swaying. It is not hearing -- or I would like to put it in a different way: it is hearing with its whole body.

This is a stupid thing to say -- that the snake is not hearing because it has no ears like you. The reality is that you have only very small ears, and the snake's ears are spread all over the body. That would be a more scientific and logical way of saying it: that it hears with its whole body. Naturally it hears far better than you, far deeper than you.

It risks its life, because coming out of the holes is dangerous, but it is not afraid. When the music calls it, then there is no fear in it. Then amidst the crowds it comes, moving; and remember, because it is not afraid, it never attacks. And on this particular day it has never been heard that any snake attacked anybody. Even cobras, the very dangerous snakes, are dancing in the marketplaces. They are wild people; but anger and fear are connected. If they are afraid then immediately they can strike back. But they are not afraid. They have forgotten all fear, anger -- everything. They are in a self-forgetfulness, so intoxicated with the music that they risk their life.

In the same way existence hears. It has no ears; it has no personality, no eyes, no hands. That's why I say there is no God. But I don't say there is no godliness. In fact I deny God because I want you to understand

godliness. Because of God, people have completely forgotten the reality of godliness. It is a quality spread all over existence. Don't expect God to be in your own image -- that He has ears, and eyes, and nose, and mouth. Don't be stupid.

This whole existence is alive.

And this aliveness I call godliness, divinity:

No person, but only a presence which is overflowing.

Gautam Buddha is right when he says, "When you attain to some peace, some silence, some joy, distribute it." There is an arithmetic in it, because the more you distribute it, the more you become capable of getting it. People are very miserly.

It is reported that one man came to Buddha and said, "I follow all your teachings and I try my best to do everything, but one condition is troublesome. Can I make just a small exception?"

Buddha said, "Tell me what the exception is."

He said, "I can distribute my virtue to the whole universe but not to my neighbor. So you have to give me permission to let my joy be distributed to the whole universe except my neighbor. That guy, if I have any chance, I will kill."

Buddha said, "How can you distribute to the whole universe if you are excluding your own neighbor? No, this exception cannot be allowed. You will have to include your neighbor too; otherwise you are not really distributing. You have not understood the fundamentals of it."

It is said about a Buddhist nun who had a golden statue of Buddha -- and in Buddhist temples in Japan and in China, there are hundreds of statues.... People loved that man, Gautam Buddha, so immensely, that there is one mountain in China which has a temple with ten thousand Buddha statues. The whole mountain has been carved into statues. The whole mountain has become a temple. Ten thousand Buddhas!

Now, this nun was traveling as Buddhist monks and nuns travel, from one place to another. She had her golden Buddha, and in the morning she would pray to Buddha and she would burn fragrance in prayer. But she was very miserly so she was very much concerned because the fragrance went with the wind; it reached other Buddhas who were also in the temple. And that was her problem, that these Buddhas.... sometimes her golden Buddha missed completely; the wind took the fragrance to other Buddhas.

The nun was very inventive. She found a bamboo, a hollow bamboo, and she made a certain wooden pot, covered, with a hole for the bamboo. She would burn the fragrance inside the pot, cover it and put the other end of the bamboo to the golden Buddha's nose. Just a poor human mind! She was very happy because now the fragrance was going just to her Bud&a; and all those Buddhas -- who knows who has made them? And she thought, "Anyway they are not mine." But it created trouble: soon her Buddha's face became black. She was very puzzled. She asked the chief monk of the monastery where she was staying what to do.

The monk could not believe it. He said, "What have you done to your golden Buddha? Such a beautiful statue and you have destroyed the face. What have you done?"

She said, "Now I have to tell you the whole thing; this is how it happened. Now that the smoke goes directly to his nose it has made his whole face black."

The master of that monastery must have been a man of understanding. He said, "This is bound to happen. When you start possessing even a Buddha, what else can you dispossess? A nun is supposed to have no possessions -- and you are not even able to let your Buddha be free. You are not even able to understand that all these statues are of the same Buddha, so wherever the fragrance reaches, it is reaching to Buddha.

"And even if it doesn't reach these statues, even if it reaches outside to the stones, they are hidden Bud&as... because someday some sculptor comes and chops and hammers the rock and just takes out a few unnecessary pieces clinging to it, and the Buddha who was hiding in the stone appears again. So even if your fragrance goes to a stone outside -- to the milestone -- then too it is reaching a hidden Buddha. So don't be worried: wherever it goes, it goes to him. Otherwise this is not the blackened face of your Buddha, this is *your* face blackened."

Buddha has no God, but he wants you to share your joy immediately. Don't hold onto it even for a single moment. It will reach, it will vibrate into the existence. Hence, each single man becoming enlightened takes the whole universe a little higher than it was before. This is the only contribution that you can make.

All your contributions -- good paintings, good statues, poetry -- are not real contributions because they don't help human consciousness to go higher, and that is the only richness in existence. But a single human being becoming enlightened may not do anythinghe may not create a statue, he may not be a painter, he may not be a poet, a singer -- it doesn't matter: he has already contributed. The greatest gift he has given to the

world without anybody even knowing about it: he has raised you higher than you were.

The whole evolution of consciousness has depended on only a few people; others are beneficiaries. They have not done anything to be what they are, where they are.

What have you done to be a conscious human being? I don't think that you can remember that you have done anything to be a conscious human being, but you *are* a conscious human being. Of course your consciousness is very small, a very momentary phenomenon; you can become unconscious in a second. Somebody hits your face, slaps you, and your consciousness disappears; you become unconscious. Then whatever you do, you are doing it in unconsciousness. Later on, when consciousness comes back and you cool down, you may repent; you may feel this was not right. Who did it?

Many murderers in the courts all over the world have appealed on the grounds that they have not committed the murder. No magistrate, no court or jury has listened to them. But I say to you that almost ninety-nine percent of them are telling the thruth -- they have not done it. While they did it they were absolutely unconscious. Now, something a man does in unconsciousness he cannot be held responsible for when he is conscious. If a man, completely drunk, kills somebody, then the court accepts it, that you cannot make him responsible: he was drunk, he was not in his senses.

But what is anger? It is far more intoxicating than any alcohol can be. What is jealousy? What is hatred? They are far more addictive. You can be easily taken out of your drug addiction; any institution like Alcoholics Anonymous can help you. But to make you unaddicted to your jealousy, to your ambition, to your competitiveness, to your anger, rage, your potentiality for violence, no Alcoholics Anonymous can be of any help. But a few, a very few people, enlightened people, have simply pushed you upwards. They have distributed themselves. They are not hoarders -- they cannot be.

In the same way the reverse also happens. My feeling about why popes die so quickly is that so many cardinals, so many bishops -- and they are in thousands all around the world; I think monks, Catholic priests, bishops, cardinals, in all, number almost one million. Now, one million people continually praying -- of course to a God who does not exist.... But this prayer itself, this desire, this ambition to become the pope is enough to kill the poor man. So almost within one year, two years, three years, the pope dies.

I am not in any way concerned with the pope -- he is not in my way. I am going nowhere, so nobody can be in my way. I am simply sitting in my room: there is no possibility of the pope crossing my way.

Yes, the American government still categorizes me as a tourist. That is strange. A man who is sitting in his room the whole day for four years is a tourist! Compared to me, all the Yankees are tourists. But I go to the bathroom, I go to the swimming pool, I come to this meeting room -- if this is considered tourism, certainly I am a tourist. I am not a resident, it is so obvious, I am touring so much: the whole day touring and touring. I can understand their viewpoint, why they categorize me as a tourist after four years of my sitting in my chair.

The pope -- you ask me, why am I against him? I am not against him, but it may have appeared to you that I am against him. The reason is that I simply state whatever is the fact, with no enmity, with no desire to harm anybody. But if the fact is such that somebody is exposed, then the responsibility is the fact's, not mine. Just not to hurt somebody I cannot lie.

I have been criticizing the pope for the simple reason that such people are the greatest frauds on the earth. Their God is a fraud, their messiah is a fraud; and they are representatives of these two frauds. They are representing someone who has no existence at all. And they are representing Jesus Christ, who is mentally sick. Now, what can I do about it if somebody is mentally sick? However politely you say it -- you can make it sweet: "Darling, you are mentally sick" -- the fact remains a fact.

It will be a great day in human growth when these people are taken for exactly what they are, and they should be treated accordingly.

You ask me: is the pope not infallible? Just the idea of infallibility is idiotic. Nobody has ever been infallible. Even the enlightened person is not infallible.

Of course if he falls, he falls in an enlightened way -- that is a different thing -- but he is not infallible. And if he is enlightened he will accept the fact, because who can know more clearly than he that existence is so mysterious, so vast -- no beginning, no end, unbounded. To say that you are infallible -- does it mean that you have understood the whole mystery, you have demystified existence?now there is no question that you cannot answer? -- now all your answers are going to be exactly factual, true?

The enlightened person knows that in his own being now there is no darkness.

Hence, he is called enlightened.

He is full of light and he is full of blissfulness.

All anguish has disappeared.
He has found what everybody is looking for, knowingly or unknowingly.
He has arrived.
The feeling of arrival, that now there is nowhere to go, this contentment....
But it has nothing to do with infallibility.

Buddha committed mistakes, Mahavira committed mistakes; and I am sitting before you -- in coming to Oregon, do you think I have not committed a mistake? I am proof enough that being enlightened does not mean you are infallible. You can fall into the Big Muddy Ranch. And now it is so difficult to get out of it. The more you try to get out of it, the more you are going into the mud.

This is so clear that there is no need for me to quote what mistakes Buddha committed, what mistakes Mahavira committed: I have committed mistakes, and I go on committing them; but that does not endanger my enlightenment. It has nothing to do with it.

I make the best possible use of my mistakes. That's what we are doing in the Big Muddy Ranch -- trying! -- that's why I say, trying, in an enlightened way, to make something good out of it. If we have fallen into it, it may be our mistake, but it is fortunate for the Big Muddy Ranch, so let's make the best of it. And we are trying hard to make the best of it.

But all these people have been claiming infallibility. I am, in many ways, a crackpot. I should not be saying such things -- that I commit mistakes. This is not in tune with my profession; it is against it. That's why people of my profession hate me, because they say, "These things you should not say. Even if you come to know that you have committed a mistake, try to cover it. Try to make it appear as if it is not a mistake.

That's what they have been doing for centuries. But I cannot do it. I am simply helpless: I cannot deceive. These people have been doing that. Mahavira was claiming that he was omniscient, omnipotent, omnipresent. Now this is sheer nonsense. He had no idea even that when he died his followers would be immediately divided into two sects; otherwise he would have made some arrangement, or at least told them, "Be aware, this is going to happen. Don't let it happen.

He had no idea that this was going to happen. And it was so apparent that even an unenlightened person who had a little bit of intelligence could see it already happening when Mahavira was alive. I will have to explain it to you.

Mahavira is the twenty-fourth messiah of the Jainas. Before him, two hundred and fifty years before, was the twenty-third messiah; the gap was only of two hundred and fifty years. The name of the twenty-third messiah was Parshvanath. He used to wear white robes, and his followers used to wear white robes.

When Mahavira declared himself to be the twentyfourth in the line, there were seven other competitors who also declared themselves. Gautam Buddha had also competed in the beginning-because Jainism was an established firm, and if you can get an established firm.... For ten thousand years it had existed, and had gone deep into the soil. It had tremendous power -- roots, money, people. Buddha was hesitant to start a new business from the very scratch. First he tried to compete with Mahavira. If he could be accepted as the twenty-fourth tirthankara, then things would be comfortable and more easy.

This is simple, pure economics. Rather than opening a new shop, with no credibility, with no past.... Where are you going to get customers? Customers are already divided; they have their chosen shops. Who is going to come to you? So seven other people of the same caliber tried hard, but Mahavira was really a difficult guy: it was impossible to defeat him in any competition, particularly as far as asceticism was concerned. I don't think, among his contemporaries, or afterwards or before him, there was anybody who could have competed with him.

He easily used to fast for one month or two months. In his twelve-year period of spiritual *sadhana*, it is said he ate only for one year: one year out of twelve. Not solidly for one year, then an eleven-year fast, no: a three-month fast, then a few days of eating; a four-month fast, then a few days of eating; a one month fast, then one day of eating. The average in twelve days came to one day of eating and eleven days of not eating. Now, none of the seven competitors were capable of doing this.

And Mahavira was living naked. None of the seven were capable of doing that either. He had really a beautiful body. Only such a beautiful man could afford to be naked. Clothes are helpful to you in many ways. It is not only the climate that they protect you from; they do many more significant things. They keep your whole body covered. They let people know only your face, so your beauty or ugliness is judged only by your face -- and your face is just a small part of your whole body. The whole body has its own beauty, its

own proportion, its own radiance.

Mahavira certainly had a body which you could exhibit, which was worth exhibitingso solid, almost as if cut out of marble rock. He defeated all these seven, and the Jaina community accepted him as the twenty-fourth tirthankara. But the twenty-third tirthankara and his disciples and the whole Jaina community were still under his influence although Mahavira was the first tirthankara in twenty-four tirthankaras who was naked....

Now, how people go on distorting history. It is strange: even religious people do the same as did Stalin in Russia. When he came to power he changed the whole history of the revolution. Pictures of Trotsky disappeared from everywhere, and the names of Trotsky, Kamenev, Zinovyev -- all the important people who were the leaders of the revolution. Stalin was not an important person in the revolution; he was not a leader or an organizer and he had no qualities of an orator.

Trotsky was one of the greatest orators ever. Lenin was a great organizer, he was not a great orator. But Lenin and Trotsky compensated for each other: Lenin organized the revolution, and Trotsky went on igniting inspiring, making people afire. He really knew how to put words on fire. So naturally in every picture he is by the side of Lenin; he was the second man in the revolution. After Lenin he was going to be the chief of the country.

Stalin was only party secretary. His work was in the office and in the files. In public, nobody knew him; and he had no qualifications to be known in public. He could not address a public meeting: he could not write any impressive document, pamphlet, book. He was a bureaucrat. Sitting in his office as the general secretary of the communist party, he could issue orders, move files or not move files. But his work was behind walls -- nobody knew him.

After the revolution he changed the whole history. All those names which were important were immediately erased. Books were burned; new histories were written in which Stalin was the second man to Lenin Photographers were asked to do every possible trick to replace Trotsky's photo with Stalin's photo. In group photographs Trotsky disappeared and Stalin appeared -- just trick photography.

For forty years Stalin was in power. Of course, whatsoever he wanted to be was the history. One can accept a politician doing such a thing, but that's exactly what has always happened in religion too.

Mahavira was naked, so Mahavira's followers finally made the other twenty-three tirthankaras also naked; now, they were not alive to protest, "What are you doing?" In Jaina temples you will find twenty-four statues all naked. They are all replicas of Mahavira, they look exactly the same as Mahavira. But the people who knew Parshvanath and who had followed him -- and he was a man of such charismatic power that after two hundred and fifty years, he was also, in a certain sense, alive.... So immediately, because of Mahavira's nakedness, Jainism started falling into two parties, when Mahavira was still alive.

The people who were initiated by Mahavira became naked, and the people who had followed Jainism traditionally, yet who had accepted Mahavira as the twenty-fourth tirthankara, remained in the white-robed clothes; their monks remained white-robed. It was so clear that after Mahavira there was going to be trouble between the white-robed followers -- they are called *shvetambaras*: shvetambara means white-robed ones and the naked ones. They are called *digambaras* -- the people for whom only the sky is the clothing: no other clothing between the sky and the body. That is the meaning of the word digambara. *Dig* means the sky; the sky is the only clothing for them, nothing more than that.

It was so clear throughout Mahavira's whole life that the traditional Jainas were white-robed, that his followers were naked, and that soon there would be a fight. They were still quarreling, Mahavira's followers saying, "If you are followers of Mahavira, you should drop clothes." But the shvetambaras said, "We are followers of twenty-three tirthankaras who were all white-robed. We have accepted Mahavira in *spite* of his nakedness, not because of his nakedness -- in spite of his nakedness, because he proved far more solid, integrated and centered than all the other competitors. Nobody was even close to him, they were far behind."

Now, anybody who has a little intelligence can see that after Mahavira, these people were going to cut each other's necks, and for twenty-five centuries that is what has been happening.

I visited a place near Indore, where I used to go often. I had a great following in Indore. This place, Devas, is small. I used to pass from Bhopal to Indore; Devas is just on the way, and there is a very beautiful Jaina temple. But unfortunately, for twenty years it has been locked with three locks: one from the digambaras, one from the shvetambaras, and one from the government. For twenty years the case has been in the high court -- to whom does it belong?

If you look at these small things you can understand what kind of stupid people have been posing as

religious. It was the only temple in the town so both the communities used to go there to worship, but they could not worship together. When the shvetambaras worshipped they put clothes on Mahaviras statue. And the digambaras of course cannot worship him with the clothes on; they would immediately throw the clothes away. And nobody asks Mahavira what he wants. Perhaps some negotiation might be possible: they could just give him some underwear -- a halfway solution. Why be in a bother? And he is not going to object -- he is just a stone -- so put some underwear on him and both can just worship together.

But that is not the only problem. Digambaras worship a statue of Mahavira with closed eyes; that is even more troublesome. The shvetambaras worship a statue of him with open, half-open eyes. Now there is no way to decide whether Mahavira meditated with closed eyes or half-open eyes -- because both are right methods -- but on the stone Mahavira in the temple the eyes are closed because the temple was made by the digambaras. So what the shvetambaras did is that they had false eyes and they pasted those false eyes, half-open, on the statue. Great idea! And after worship they took off the eyes and the clothes.

But sometimes it used to happen that a digambara would be worshipping and a shvetambara would come in and put the false eyes on the statue. Immediately there would be a fight. Finally the government decided, "You divide the time of your worship: up to twelve in the morning, the digambaras; after twelve, the shvetambaras -- otherwise it is difficult. And what can the court decide? It is for you people to decide. Otherwise have two statues or make two temples; but continually fighting, quarreling, beating each other -- this doesn't look good." But even that idea didn't work.

You know if you check everybody's watches, you will find that somebody's is five minutes slow, somebody's is five minutes fast. And when people *want* to fight.... The shvetambaras would be worshipping and the digambaras would enter: "Get out -- it is twelve!" But on the shvetambaras' watches, five minutes were still to go. The digambaras would say, "Not on our watches -- it is twelve." When you are just bent upon fighting, then whose watch is right?

Finally the court decided that the temple should be locked so there would be no more nuisance in the town -- so the court locked it. But those followers could not be left behind -- who is the court to lock up their temple? So the shvetambaras have their lock, bigger than the court's; the digambaras have an even bigger lock, bigger than the shvetambaras'. Now there are three locks on that temple, and Mahavira has been imprisoned for twenty years!

And I asked those people -- one day when I was passing I stopped near the temple and asked one Jaina whom I knew, "What are you doing to Mahavira? Is this attitude a religious quality?"

But he said, "Whatsoever happens, we will not allow anybody to spoil the real image of Mahavira; he is naked and has closed eyes." And when he was talking to me, immediately another man came up and he said, "What did you say?" He was a shvetambara, and he said, "Mahavira has white clothes and open eyes."

Mahavira saw it happening already in front of him, but didn't do anything -- and he thinks, says, that he is omniscient, omnipresent, omnipotent: all the qualities of God. Because in Jainism God does not exist, necessarily the whole burden of all those qualities falls upon the next fellow, the tirthankara, because he replaces God. He takes the robe of God and the role of God.

Buddha makes jokes about Mahavira: "He begs before a house where nobody has lived for years -- and he is omniscient, all-knowing! And when Jainas say all-knowing, it means past, present and future the whole of time. Whatever has happened, is happening and will happen, he knows. But he does not know that the house is empty, nobody is there; and he is standing in front of the house with his hands spread, waiting for somebody to come.

Jaina monks are not allowed to ask; that is below their dignity. Egoism enters in so many ways: "below their dignity." They will not ask. You have to ask them, "Will you be kind enough to accept our food?"

Mahavira is standing before a house where there is nobody, so he cannot know even about the present, the immediate present -- what to say about the past and the future. But it was a problem for Buddha's followers to discuss with Jainas -- their Buddha was not omnipresent, not omnipotent, not omniscient; so Jainas would say, "What kind of Master have *you* got?" So they invented a new idea Buddha invented a new idea.

But nobody accepts the simple truth. Neither Mahavira had the courage -- although they call him the great warrior; Mahavira means the great warrior. Howsoever great a warrior he was, he did not have the guts to simply say, "I don't have all these qualities. I am enlightened; that is one thing. I know myself; that is one thing. I am fulfilled; that is one thing. What does that have to do with being omnipotent, omniscient, omnipresent?" No, he could not manage to do that because the twenty-three tirthankaras before him had claimed those three qualities. If he disclaimed them, he would not be the twenty-fourth, and immediately he

would fall in the eyes of the Jainas.

Buddha also did not have the courage. He was joking against Mahavira but he invented a new idea. He said, "An enlightened person is not necessarily always omniscient, omnipotent, omnipresent; but if he wants, then he can move his light into any section: it is just like a torch. If he moves it towards the future then he knows the whole future. He is not omnipotent twenty-four hours a day, but if he wants to know about the future he is capable; if he wants to know about the past, he has to turn his torch."

Again this is not true. Buddha has committed so many mistakes that I don't think any such torch was there. About the past of course you cannot argue -- there are no records to be compared with whatever he said. But things that he said about the future have not turned out that way.

Buddha thought India would become totally Buddhist. And anybody could see at that time, while Buddha was alive, that his influence was spreading so stronglyHinduism has never been afraid of anybody as they were of Buddha. They were not afraid of Mahavira. Mahavira had defeated Buddha in a certain competition, but that competition was decided on by the Jainas. And Jainas are ascetics, masochistic: the more you torture yourself the more spiritual you are. Other people could not torture themselves as much as Mahavira was capable of torturing himself

Mahavira used to meditate standingsitting was too comfortable. If he sees my chair... I am just heading for hell. He would be sitting naked on the bare ground or on a stone, because he could not use any carpet, any mattress, no; even that would be comfortable. So he used to meditate standing, with closed eyes. I feel digambaras are right; about his nakedness, they are right and about his closed eyes they are right, because not a single statue has been found in the whole history of Mahavira with half-open eyes -- it is enough proof. And the statues are naked. It is such an historical fact, reported by all the religions of India, that shvetambaras cannot deny it.

So what they say -- this is how cunningness, politics, everything is present in the name of religion -- they say that he was given by the gods.... There is no God, remember, but there are gods; that's a totally different category. There are gods which are close to what, in Christianity, you call angels. There are many of them, heaven is full of gods, and hell is full of devils. The enlightened man goes to a third place; not to heaven but above heaven, to *moksha* -- from where nobody falls back again. But the gods will fall back; they are just using their bank account as long as it lasts. They have earned virtue in their life, have done good deeds and good actions, so they are born in heaven as gods.

Heaven is some kind of holiday resort. When you have had enough you can take leave for two months and go to a holiday resort, to Switzerland or somewhere, and enjoy yourself and just relax. Heaven is a religious holiday resort. The people who are born in heaven are called gods. They are below the tirthankara, they are below the enlightened person. Mahavira and Buddha both accepted gods.

Buddha said, "The whole of India is going to become part of my *dhamma*, my religion." But that has not happened, just the opposite: in India there are no Buddhists at all. The whole of Asia is Buddhist -- which Buddha did not even mention. At least he should have mentioned China, a bigger country than India; and Japan, which has developed Buddhism to its ultimate peak. But he had no idea. Where was his torch? Once in a while he should have used the torch and looked around: he would have discovered that Tibet was to become a Buddhist country; the whole country would be almost a monastery.

Now it is a tradition in Tibet that every family has to give at least one son to the monastery.

Most probably it is the eldest son who is given to the monastery as a monk, as an offering to religion. So every family has a monk in the monastery, and every family desires that some day -- when they are old and are of no use in the world -- they will move to the monastery. The whole country of Tibet is a big monastery, secluded from the whole world.

Buddha never turned his torch towards Tibet. He never turned his torch towards Japan, where Zen Buddhism has flowered, where Buddhism has come to real maturity, where Buddha's ideas have been refined and refined for century after century so that now Zen Buddhism is just pure fragrance. But he had no idea of Japan.

All that Buddha talks about is India, and by India also I suspect that he meant only Bihar, because he had never gone anywhere else. The state from which Maitreya comes is called Bihar; *bihar* means tour, tourist. Buddha toured only in that area -- that's why its name became Bihar. Bihar means Buddha's tour area. I don't think that he had any idea about the rest of India. He must have been thinking only of Bihar; that was the India he knew.

But all that he has said has gone wrong. He thought that he was creating a vegetarian religion but all the Buddhists are non-vegetarian. Strange -- all Buddha's followers are meat-eaters. For his whole life Buddha

was teaching people to drop non-vegetarian food because it is insensate, ugly, inhuman, gross, and will pull your consciousness down to lower states; it won't make you light enough to fly to higher states of consciousness. All the Buddhists are meat-eaters for the simple reason that in India Buddhism was uprooted; Buddhist monks escaped all over Asia -- and the whole of Asia was non-vegetarian.

Buddhists were in a difficulty. They could not convince people to drop their meat-eating and just live on vegetables. They did not have the influence or the charisma of Buddha, so just the reverse happened: rather than converting China into a vegetarian country, the monks became non-vegetarian because they could not get food. Buddha said, "Never ask for food from a non-vegetarian home," but there were no vegetarian homes; where were they going to get food? And they were not ready to die. If they were ready to die, why should they have escaped and taken the trouble of crossing the Himalayas?

In those days... even today, crossing the Himalayas by foot is a superhuman task; two thousand years ago it would have been almost an impossibility, but they had to choose between death and life. At least there was a chance they might cross over the Himalayas; and many succeeded. Many died on the way but many succeeded in entering Tibet, many succeeded in entering China; but there they had to compromise. For their life they had escaped; now for their life they had to compromise. They did not talk about vegetarian food; they simply dropped that idea completely because it would create a trouble. All Buddhists are meat-eaters today. And Buddha could not turn his torch and see? There is no such torch.

I have told you nobody speaks against his own profession, but I am simply eccentric. I am not against the pope; I am simply for the truth, for the fact. If it goes against anybody I couldn't care less.

You ask me: isn't the pope infallible? One thing is certain: except for this pope, no pope has been infallible; down the centuries all popes were fallible. But perhaps this pope may be infallible, because the idea of infallibility is possible only for an idiotic mind. Only an idiot can claim, "I am infallible," so about this pope I cannot say. He may really be thinking that he is infallible -- he belongs to that category. Now you will think I am against him. I am not against him, I am really supporting him. I am saying he may be infallible, because idiots are.

And you asked me: why do you go on calling him again and again, pope the polack? What do you want? Should I call him pope the Oregonian? That is too much. I am a generous man but not that generous. He is a polack -- what can I do about it? In fact all polacks are infallible, so it is nothing special about him -- *all* polacks. Poland is full of infallible people.

It reminds me about a story... I love it. In a small school, in the Bible class, the teacher, who was also the priest, explained to the children about the great dogma of Christianity, the dogma of the trinity: God the father, the Holy Ghost, and Jesus Christ, the son. And then he told the students, "You have understood the idea; now you all draw a picture, according to your imagination, of how these three people are, how they look to you."

So all the students started drawing pictures. All the pictures were strange -- they were bound to be strange, because how can the Holy Ghost be drawn? Yes, about God the father they have heard that He has a long beard, so they drew Him as almost just a head with a beard. For the Holy Ghost somebody drew a zigzag line, like a whirlwind. And about Jesus they knew that he was a nice fellow so they tried to make a nice picture.

Just one small boy created a problem. The teacher looked at his picture; he had done a really beautiful picture. He had made an airplane with four windows. From one window God the father was looking out, from another window the Holy Ghost was looking out, from the third window Jesus Christ was looking out. The priest asked, "This is all okay, but who is this fourth?" -- because there was a face at the fourth window. The small boy said, "Pontius, the pilot... otherwise the other three would crash."

I like it; rather than Pontius Pilate, Pontius the pilot is far more fitting. And the boy really had great imaginative power.

You don't have even that much imagination, that when I say pope the polack.... I insist on calling him pope the polack because I want you to continually remember that this is the first time that the right person has become a pope. Up to now only wrong people used to reach that post. For the first time in history the right person has reached the post; that s why he is not going to die so soon. He is not dying -- he has already passed the average limit. Let all those idiots around the world pray for his death -- he is not going to die -- he is a solid polack! He is getting healthier than he was before, and doing great works.

No, I am not against him; I am not against anybody. Even if I want to be against anybody, I cannot be. When I first read Jesus' statement, "Love your enemies," I was shocked, because if Jesus was really enlightened, he could not have enemies in the first place, so whom are you going to love? And to love your

enemies the basic requirement is first to create your enemies, *then* love them. Such unnecessary trouble! Why create enemies?

First, creating is a terrible effort, and then loving is even more terrible. It is so difficult even to love your friends. Love is such a messy and greasy affair that perhaps only Italians can manage it, nobody else. Love your enemies".... I wondered. First I would have to create enemies, then I would have to love them.

Then I came upon his statement: "Love thy neighbor." That too is very difficult because I don't have any neighbors. People can sit close to me, even touching my body -- still nobody is my neighbor. Only another enlightened man can be my neighbor, because between him and me there will be no wall, no fence, no division. It is very difficult for me to find a neighbor, and even if I succeed in finding a neighbor there will be no need to love him. He will be overflowing with love itself; he will not be in need of love.

Two enlightened people have very rarely met. Only one instance is reported in the whole of history, and that was a meeting between Kabir and Farid. I have come across no other instance and if I have not come across one, then you can be certain nobody can come across one, because I have searched every nook and corner possible.

Kabir was old and had moved to Magahar from Varanasi. Farid was on a pilgrimage, and just on the way was Kabir's ashram. Farid's disciples asked him, "It would be a great joy for us if you meet, sit together, and talk about something. We would be just overwhelmed listening to you two enlightened people."

Kabir's disciples said, "We have heard that Farid is passing by with his disciples. We should invite him here. This is not good, that he should pass along the road and we don't invite him in. And it would be a great opportunity for us poor people to see you both together -- two flames. And even if you only discuss a little bit, talk a little bit, for us it is going to be an unexpected blessing."

Kabir said, "If you say so, invite him."

Farid said, "If you say so, we will go."

Farid set out towards the ashram but Kabir was coming; on the way they met. They hugged each other and they laughed loudly. The disciples were a little shocked: they were not expecting that they would laugh so loudly. They had neither heard Kabir laugh before, nor had they heard Farid laugh before like this -- almost madly. They looked at each other, the disciples of both: What was going on?

Holding hands, Kabir and Farid went in. They sat together and for two days they remained there. Not a single word was uttered. Yes, once in a while they giggled. And after two days, Kabir came half the way to give Farid a send-off. They again hugged each other, laughed loudly and departed, not saying a single word, not even "good-bye."

For two days the disciples were just boiling, waiting for these two days to be over, because to start quarreling with your own Master, in front of the Master, to ask him, "What are you doing?" didn't seem good. So they waited. But as Kabir and Farid departed, the disciples of both took hold of their Masters, and they asked the same question: "What happened? Why didn't you speak a single word?" Farid's disciples said, "When Kabir was not here you went on pouring strange words, strange things, strange ideas, on our heads. We might have understood, we might not have understood, but you didn't care; you just went on. Most of the time what you say goes above our heads. When there was a man of your quality, caliber, status, why were you silent?"

They both said the same thing to their disciples: "Whosoever spoke would have proved that he is not enlightened yet, because what is there to say? Speech is possible in three conditions. Two ignorant people can have a really great conversation; such a great conversation cannot happen otherwise. The more ignorant both are, the greater their conversation, the more juicy.

The second possibility is that one is enlightened and the other is unenlightened. Then there can be a certain conversation, but mostly it is a monologue The enlightened person will speak, and the unenlightened, at the most, can ask a question; but it is not conversation in the true sense. What can the unenlightened contribute? All that he can do is raise a question -- that is his contribution. The answer is going to come from the enlightened one.

The third situation is: two enlightened people. They cannot speak. They know, but they know that whatever they know cannot be put into words.

The disciples asked, "Then why did you laugh?"

Kabir and Farid said, "We laughed at you" Kabir said, "I used to think that only I have all these idiots -- I saw that Farid has also. I laughed; and he laughed because he must have thought that not only are these idiots torturing him, they are torturing me too. So we both laughed."

The answer was even more shocking, that this was the reason that they had loudly exploded in laughter Then the disciples asked, "Why, once in a while, did you giggle?"

Farid said, "I was just looking at your boiling! You were just getting ready to kill me once these two days were finished. That's why I giggled, and I think that's why Kabir giggled, because his disciples were also getting hot."

Those two days looked like two years because those two people were simply sitting silently; and because of them, just out of respect, all the disciples were sitting silently. But they were just keeping silent, they were not really silent. Inside there was a great turmoil: what was the matter? What was going on? Why were their Masters giggling?

Farid and Kabir said, "Whenever we saw that you were getting to a point where you would explode, we giggled. That helped you to cool down." Then the disciples remembered that was true: whenever they were really getting too angry, that was the time when their Masters giggled.

Of course a certain type of invisible relationship starts growing between the Master and the disciple.

If the disciple is angry, if the disciple is sad, if the disciple is in a negative mood, it reaches the Master without your saying anything. And the Master responds in whatever way the situation demands. Perhaps he may not respond at all, if that is what is required; he may simply ignore it. Or he may take much note of it and make much fuss about it. It a]l depends on the situation, and every situation is unique.

I have no neighbors so I cannot love neighbors. I thank God -- who does not exist, but for these purposes His name can be used; there is no harm in it -- that I don't have any neighbors.

Those two days were good, but what about Farid and Kabir being together for two years? Then they would have really got into trouble. Those disciples could manage to control themselves for two days, but do you think for two years they would have been able to manage -- listening to this giggle once in a while, or laughter, and then silence? Either they would have escaped from the place, thinking, "These two people are mad and we are going mad with them," or they would have started quarreling with their Master.

But it was not that Farid wanted to meet Kabir nor was it that Kabir wanted to meet Farid. It was the disciples who wanted the meeting, and the Masters both thought, "There is no harm in it. Why unnecessarily say no to them? It will be a good experience for them." If they had not asked, Kabir would not have asked Farid and Farid would not have gone to Kabir, for the simple reason that there was no point: they were almost the same. You don't go to meet yourself, or do you? You don't invite yourself to lunch or dinner, or do you? There is no point at all.

I am not against anybody -- there is no reason to be -- but I am all for truth. Whether it goes against my profession or not, I don't care. In fact I am not a professional enlightened man: I am simply enlightened. Those were professional people. I feel ashamed that all these people -- Mahavira, Buddha, Sanjay Vilethiputta, Ajit Keshkambal, Makhkhali Gosal -- all these people were behaving like politicians, trying to be the tirthankara because the credibility of that religion was ancient. It was an establishment, well organized.

To start something from scratch needs courage.

And I am doing exactly that -- starting things from the very first scratch.

I don't want any borrowed credibility from any religion, from any establishment, from any organisation

I want simply to do my thing in my own way with my own people.

It is a hard task, and there are a thousand and one difficulties which could have been avoided if I were part of an establishment; but then I would have been dead, not alive.

To me, the day Mahavira was accepted by the Jainas as their twenty-fourth tirthankara, he died; after that he was not alive, because he was only fulfilling a certain role that is expected of a tirthankara, doing everything exactly as a tirthankara should. This was not real life, it was not authentic. Up to then, before he became a tirthankara, Mahavira was living his own way, he was moving about on his own. But to compete is to go wrong. Then, to be nominated and then to be victorious -- as if you can nominate and elect somebody for enlightenment! The unenlightened masses, unenlightened people, are choosing who is the tirthankara -- this is simply absurd.

I have told Jainas in India many times when speaking to them: "If you say to me that you are ready to accept me as your twenty-fifth tirthankara I will simply spit on your face. You and your twenty-fifth tirthankara can both go to hell. Why should I be the twenty-fifth when I can be first?"

I don't see the point of Mahavira fighting to be the twenty-fourth, the twenty-fourth in the line! And for that all these people were also candidates.

I am perfectly happy in just being the first and the last.

I am not making a place for a second, because then there will be competition and there will be trouble. And how are you going to decide?
So my shop opens with me and closes with me!

From Personality to Individuality

Chapter #25
Chapter title: My day: the juice, the whole juice, and nothing but the juice

23 January 1985 pm in Lao Tzu Grove

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OSHO,
YOU GOT AS FAR AS BREAKFAST. TO COMPLETE OUR RELIGIOUS HISTORICAL RECORDS, COULD YOU TELL US WHAT GOES BEYOND THE JUICE?

THERE is nothing that goes beyond the juice.
The seers of the UPANISHADS have described the ultimate reality as the "juice" -- *raso vai saha*. This is the only definition which comes close to what I call godliness.
Raso vai saha means "that which is nothing but juice":
No person, no personality, but only a taste, a feel.

So if you ask me for anything that goes beyond the juice, it is very difficult for me to answer because juice is the last, the ultimate, the beyond itself -- nothing goes beyond it. And as far as my breakfast juice is concerned I don't allow anything to go beyond even that.

You will have to understand it. First, for your religious and historical records: after juice -- and remember, "after" does not mean "beyond"; "after" simply means chronologically after, timewise, but not beyond. After juice I listen to a few songs, poetry, music, that I have been listening to for almost thirty years. Those who have lived with me have always been puzzled....

When I was a student my friends were puzzled -- they were the same records. I had an old-style gramophone and a collection of records. When I started playing my records they would escape from their rooms, which were on either side, and they couldn't help but hear.

They complained to the vice-chancellor. I was called and I explained to him, "Hearing has two dimensions. One is horizontal. You hear a song; if it is new, you are interested because you don't know what is coming next, what turn it will take. But if you have heard it once, then horizontally it loses meaning. Horizontally there is no excitement: you know perfectly well what is going to come next. And when you know it already, how can you be excited?"

The horizontal meaning is finished in just experiencing anything for the first time. But I have discovered that there is a vertical meaning too -- to everything in life. The songs, the music, that I have heard for thirty years and still listen to, now have no horizontal meaning for me. I know every nook and corner, every nuance -- as far as the horizontal lines are concerned they have become almost irrelevant. And when I hear them, a strange thing happens: physically I almost fall asleep, but I continue to hear. And in this state, the words which have been heard thousands of times are no longer significant, but something deeper than the words starts opening up.

The song is not in the words: it is something around the word, between the words, between the lines, but never in the word itself. If it is authentic poetry then there will be a depth where words are lost: you dive into the meaning itself, the pure meaning. It is more sound and silence. The word is left far behind; the word becomes almost transparent.

In the East it was discovered thousands of years ago. In English you have one word for reading, "study." For "reading," in Sanskrit we have two words -- *adhyayan*, which means study, and *path*, which is not translatable. Path means reading something again and again, not to understand what it means linguistically -- that you can understand by reading one time, or two times; you need not read it thousands of times. And if you cannot understand it reading it five or ten times, then you are not capable of understanding it in reading it a thousand times either. You will still be you.

No, that is not the purpose of reading it a thousand times. The purpose is how to go farther than the word. The only way is to repeat the words so many times that they become absolutely meaningless, irrelevant. And when it becomes irrelevant, only then the vertical dimension opens; you start falling into its depth.

But that is possible only with authentic poetry or authentic music, not with ordinary music or ordinary poetry which is composed by the mind. That is nothing but a play with words; there is nothing to be conveyed. The man has no experience, no juice to pour into those words so those words can become carriers of a message. He knows how to manage a certain rhythm in words, and he composes a song. It is a composition, it is not a creation.

But when a song is created, it means it is not composed by the mind but has arisen out of a certain experience of rhythm, harmony; and you try to express it through the words, because words can reach the other -- the pure juice is not transferable. It is as if you write a love letter, and you tie it to a stone and throw the stone through the window of the woman you love.

Your letter cannot be thrown: it won't reach the window, it is so light; but the stone is heavy. The stone is not the message. The message is on that small piece of paper which is attached, tied with a string to the heavy stone. But if you fall in love with an idiotic woman -- which is more possible -- the woman may throw the letter away. What message can it have -- just a piece of paper? And she may think that the stone, the heavier part, must be the message. And that's what goes on happening with songs and poetry, and music: you go on holding and collecting the stones, and you go on throwing away the letters.

So after my breakfast, for two or three hours I listen to my chosen songs. I know them perhaps more than the people who wrote them and the people who sang them. I am far more acquainted with them because I have heard them thousands of times. Every day I enter a new depth. It is almost a state of deep silence; and because of the silence, my body relaxes and goes to sleep -- I am awake. With the body, the words are connected; with me, the meaning. But this too is another experience of juice.

Sometimes, very rarely, I listen to instrumental music. Many people have asked me, "If you are not interested in the words, then instrumental music should be more to your liking." But it is not the case. Instrumental music is beautiful, but because it has no words it has no dimensionality. The words give the song a horizontal dimension which makes it possible to dive vertically. The instrumental music is simple. It is horizontal, but because there are no words, the moment you drop the horizontal dimension you are in a desert without any oasis. It is beautiful, horizontally.

The songs are beautiful only when you enter the vertical dimension, but that is possible only by creating the polar opposite. The word is the polar opposite of silence. If words are not there, you cannot create silence. The instrumental music is sound, there is no silence. It is sound arranged in a harmonious way but it cannot have that polarity of word and wordlessness.

So after breakfast I enjoy something which is again juice, but not material, immaterial... as if you have a taste without eating anything. There is no physical counterpart to it -- just taste without anything tasty on your taste buds.

At eleven I take my lunch. Vivek still cannot believe that I am excited, but what to do? Whether you believe it or not I *am* excited. I myself cannot believe it. So I can understand that nobody will be able to believe it when I myself cannot believe it. I know exactly what she is going to bring, everything is predictable; three small quantities of vegetables, boiled, without salt, without any kind of spices.

They have become experts in making everything tasteless. You cannot defeat them in that. And certainly they must be wondering: they go on giving this tasteless food to me, but I never complain. I have always appreciated it, because it has given me an opportunity which they don't know about. When you are eating delicious food, with spices and all kinds of things, made to be tasty, perfumed, you are losing something

that you don't know. You are destroying your taste buds. They are not meant for such strong things; they are very small, and very delicate.

I discovered the real taste of things only when I started following Devaraj's recipes. He has changed my dining room into a hospital. But I love it. Now you can put me into any hospital and they will not be able to do any harm to me.

Three vegetables, almost the same; four slices of bread just toasted and without any butter; and a cup of Indian sauce, chutney -- that's all. But in my whole life I have never been so satisfied with my food as I am now. In India there are thousands of kinds of food Perhaps there is no other country which has so many different varieties of food: each province has its own varieties. I have moved all over India, and I have eaten all kinds of foods. Every state has its own tremendous findings -- perhaps it has taken thousands of years for them to develop certain delicacies -- but all their food, howsoever tasty, is not good, healthwise.

My weight was good so I used to look very healthy. But I discovered it only late, that just to look healthy s not health. Now I am healthy -- but my mother comes, and she says every time she comes.... I remind her, "You have told this to me every time you have come:'What have you done to your health?'" and she thinks that I am wearing this long and loose robe just to *deceive* her.

I say, "I am not trying to deceive."

She says, "But I can see your hands on the video. You may be able to deceive others but you cannot deceive me. I have seen you from your very child]hood, and you had such a beautiful body." And I can see tears coming into her eyes looking at my food. And don't allow her... because she has been trying persistently for years to bring something, just a little.

I say, "No, nothing doing. My doctor does not allow it. I can take only what he prescribes, I cannot take anything else." But again and again -- and I know why, because she saw me in 1960 when I was one hundred and ninety pounds, and I had a body.... Just yesterday I was talking of Mahavira; I could have competed with Mahavira without any difficulty. Actually, people used to say that my body... because I used to sit almost half-naked. Just a small wraparound *lungi*, even in winter, in the coldest places, even in New Delhi. My host in New Delhi used to say, "You are the only person I have seen in New Delhi who is sitting in just a wraparound lungi, with half the body naked and the fan on full. How do you manage it?"

People used to say that my body looked as if cut out of marble. It used to look like that because I was exercising so much: eight miles in the morning I was going for a walk, eight miles in the evening -- at least for twenty years, sixteen miles per day. If you add it all up I think it will come to nearabout three times around the earth or more.

I have hated milk from my very childhood, but because everybody loved my body, and my family insisted that without milk you cannot remain the way you are, I had been drinking milk against my will. That is the only thing in my life that I have done against my will. And the only way I could manage it was to stop breathing and take the whole glass in a single gulp so that I didn't smell it, because I can't stand it. I have tried all kinds of milks, but I can't stand the smell.

My feeling has been always -- and I told my family" -- Jainas should stop using all milk products because milk is just like meat. It is not vegetarian, it is animal food; and it has a double violence in it. From where does the milk come? It is the mother's mechanism, biological mechanism, that transforms her blood into milk. You are really drinking white blood."

My grandmother used to close her ears, "Don't say such words because then I will not be able to drink it. I will remember'white blood.' Never do such things to an old woman like me."

Now, Jainas cannot live without milk because that is their only vital food ingredient; otherwise, everything is just vegetable. So they eat all kinds of milk products -- butter, ghee, curd -- and all kinds of sweets made of milk. But I had a strong feeling from the very beginning that this was just blood. That's why it increases your blood so quickly, and that's why the child needs only milk; that's enough, that is all his food. The mother's milk provides the child all necessary food; nothing else is needed -- and those are the days of its growth. So milk is a whole food.

On the one hand I had a strong hatred for milk because it is non-vegetarian; secondly, you are depriving the child of the cow or the buffalo. That milk is not for you. The cow has her own kids, and the milk has come to her breasts for those kids, not for you.

You will be surprised that in a country like India which pretends to be non-violent, they kill the cow's kids because the cow will give milk first to the kids; otherwise she will try and kick you and your bucket and.... Naturally the mother wants her child to be taken care of first. Who are you? Sitting on a small stool with a bucket and trying to milk the cow -- who are you? And the milk is not meant for you.

The cow has no way to know that you have purchased her. She does not understand money and t purchasing or anything, but she understands one thing, that her own child is standing there deprived. So what do the Indians do? -- they kill the child, stuff it, and keep the dead stuffed child close to the cow's breasts so she goes on believing that the kid is there. The kid is dead, it is stuffed -- all his bones and everything have been taken out -- just to deceive the cow.

And these people believe that they are religious people, non-violent, believing in truth. They are even deceiving a poor cow. And the cow they call "mother cow"; in India the cow is worshipped like a mother. But what strange people: you worship your mother and you kill your brother? And particularly if the child is a male child, then certainly he has to be killed. If it is a female child then she is going to become a cow, so somehow she has to be preserved, but a male child can be killed. But if the cow is your mother, then the bull is bound to be your father, and you are committing patricide! -- killing bulls. And the purpose of this is just to deceive their "mother," whom they worship, for whom they create great political movements. They create riots if somebody kills a cow and continually they are asking the government to stop cow slaughter absolutely.

And what they go on doing is so ugly you cannot believe it. When I saw it for the first time in Calcutta, it was the worst thing I had ever seen. Hindus who call the cow the mother, and who are ready to be killed or to kill anybody to save the mother, do something which everybody in the world has to understand to appreciate how people can be hypocrites. They push a bamboo stick into the cow's vagina when they are milking her. Pushing this bamboo stick in her vagina forces her to give more milk, almost double the quantity. These people call the cow mother and are fighting for her so that cow slaughter should be stopped -- and this is what they are doing to their mother: pushing a bamboo in her vagina just to get the double quantity of milk.

When first I saw it with my own eyes, it became even difficult for me to drink milk with open eyes. But Devaraj has been of great help. He has dropped all milk products -- milk, butter, ghee, everything -- from my food, and I feel really clean. Of course, I have lost weight, but what purpose is weight? I don't look cut out of marble but there is no need to look cut out of marble -- there are enough marble statues.

For the first time in my life I am feeling at ease with food. In India it was impossible because everybody was harassing me: "If you drop milk then there is nothing in the food. If you drop curd then there is nothing in the food. If you don't take butter then you will lose weight." But that weight was causing me all kinds of difficulties. Right now all of my difficulties have disappeared.

My breathing is no longer a trouble, and as my weight has been coming down my back has been getting better. Strangely, since the weight has come below one hundred and thirty pounds, my back is absolutely right. There is no strain at all; otherwise once in a while I used to feel the strain in a certain position. Now in no position am I feeling the strain.

And in my eating the same food every day my taste buds have discovered their sensitivity. I am tasting more than I have ever tasted, although there is nothing much to taste; but whatsoever there is, is immensely gratifying. I would like you to understand it -- that all spices are deceivers. They are strong enough to force the buds to feel their presence, but the stronger the spices, the duller become your taste buds. When there are no spices, then your taste buds come to their natural sensitivity.

Now, these are two different things: having something delicious because it is in the food, and enjoying something delicious because your taste buds are more alive and more sensitive. The second should be the case. That is why it is so difficult for anybody to understand what I can be excited about. I am excited about my taste buds, not the food. Food has lost meaning; a new meaning has arisen. And I feel that this should be the approach, the right approach. Then just boiled vegetables are so delicious, just bread without butter is so sweet, that one cannot imagine; one can only experience it.

After my lunch I go to sleep. This is something that I have followed my whole life. Two hours sleep in the middle of the day gives me two days out of one day, two mornings, two evenings; it doubles the joy of life. And sleep, according to Patanjali, is very close to samadhi. The only difference is that in samadhi your body is asleep but your consciousness is awake Now to me, both sleep and samadhi are the same My consciousness is awake twenty-four hours a day Whether my body is awake or asleep makes no difference to my consciousness.

But to give the body a total relaxation -- even sitting on a comfortable chair like this is not total relaxation for the body because of the gravitation. If you have a comfortable chair, then your back is being pulled by gravitation separately. It is for this reason that Hindus have been practicing the lotus posture.

The lotus posture was basically invented to reduce the effect of gravitation on your body. That is the

minimum gravitation on your body, in a lotus posture. Less than that is not possible because in a lotus posture your spine is erect, your legs are in a line, so you are just like a cross upside down: with the legs in a straight line horizontally and another straight line up the middle of your spine. Now this position has the least possibility for gravitation to pull your body.

A few days ago I was talking to you about J. Krishnamurti -- that I saw him on a television interview, and I felt very sorry for him. Vivek thought that perhaps -- because he was sitting on a straight -- backed wooden chair with his hands underneath him, she thought perhaps he suffers from a certain disease in which your hands start trembling. So Vivek thought that he was afraid to show his hands, and that was why he was sitting on them.

That is not the case. You should have looked at the chair. You can't find a more uncomfortable chair than he has found: a straight-backed wooden chair, with no armrests. He was trying the lotus posture on the chair, because in England to sit in a lotus posture will not look right -- and he is very fussy about being right, mannerly.

When he goes to India he uses Indian dress and in England he uses blue jeans. But to find a solution -- he has to sit on the chair -- he has arranged the kind of chair which was used for children in old-time schools. Now it has changed: children ask for more comfortable chairs. But the more comfortable chair is more taxing on the body. The comfort is apparent; the taxing on the body is indirect. The best way is to sleep: then you are horizontal, and the gravitation is equal all over your body.

Why does your sleep give you so much rest, relaxation, rejuvenation? -- for the simple reason that man has come from the animals, who are horizontal. All the animals are enjoying a relaxed state because of their horizontal backbone: the backbone and the ground are parallel so the gravitation is equal on each part of the backbone. Man, for good or bad, nobody knows -- because there is nobody who is omniscient, so nobody knows -- decided at some time to stand on two legs. It helped in many ways, but it harmed also in many ways.

It is difficult to know whether it was more harmful or more helpful. It freed the two hands so man could do many more things than animals could do: art, science -- everything became possible because two hands became free. Animals cannot do anything -- painting, or sculpture or music -- because those two hands are not free. Man, standing erect on his two legs, suddenly found his two hands were absolutely free: something had to be done. The question was very urgent: what to do with the hands?

And man started doing all kinds of things with the hands. From the bullock cart to nuclear weapons -- it is nothing but a by-product of man standing erect. If he had remained on all fours there would have been no trouble, no war, no problem; but there would not have been any mind either. The mind developed only because man stood on two feet.

Man standing on two feet created two things: it freed the hands and, because he was standing erect, less blood was reaching the brain. That was the greatest thing that happened, because in animals, blood is flowing equally throughout their body: their tail and their head are on an equal level so the blood is circulating equally. Because the blood is circulating equally, they cannot grow the very delicate tissues in the brain which are needed for thinking.

Man's brain has ten billion small cells which will be killed if he walks on all fours. That's why the yogis in India who have been standing on their heads have never created anything. They became just idiots, for the simple reason that if you stand on your head, so much blood is rushing towards the head that it will destroy all your finer tissues.

So if you look at the whole history of the yogis -- yes, they will be more quiet because there is no mind to create a disturbance. They will look more calm and cool, obviously, because the disturber is killed. They win not get so easily angry or become violent, for the simple reason that it takes them a longer time to think what is happening: have I been insulted? It is that the brain tissues are gone, and very few tissues here and there are left.

I am against the headstand. Yes, if you stand on your head for not more than three seconds, that's okay that will be helpful, because three seconds cannot destroy anything but simply gives a quick shower to the whole brain. Then jump back on your feet. Not more than three seconds -- that's my calculation, because I have tried it on many people, but not on myself.

In my university there was a department of yoga. Of course the head of the department was an absolute dodo. I used to go there and he used to ask me, "Why do you come here? You are not enrolled and I never see you doing any exercises."

I said, "I don't come here to do yoga or to participate in exercises."

"Then," he said, "what do you come here for?"
I said, "To me these are all guinea pigs."

He said, "What do you mean? -- these are yoga students." Even professors were learning yoga there.

I said, "Yes, to me these are all guinea pigs. And you are the head of the department."

I watched, and I found a few people ready to answer my questions about what was happening. And I discovered this fact: that people can only stand on their heads for three seconds; more than that is absolutely harmful. But no yoga scripture mentions three seconds. They say, "The longer you stand, the better." Of course their purpose is different. The longer you stand on your head, the less you will be disturbed in the world, naturally, because for disturbance -- even to be aware that there are so many problems -- intelligence is needed.

For a yogi, all problems disappear; not because he has transcended problems, but because he has destroyed the very mechanism through which he was going to become aware of the problems.
I am not for destroying the mind.
I am for transcending the mind.
Mind transcended is always there:

In fact, more clear, dean, more strong, energetic. Because it is not used, it is full of energy.

So whenever a person who has transcended the mind wants to use the mind, naturally he is a genius. In whatsoever dimension he wants to use his mind, he will be a genius. Geniuses will look like pygmies before him because they have tired minds, and he has a mind reserved, rarely used, not tired.
The transcendental consciousness is able to see things, to know things.
It does not need the help of the mind.

The mind is needed only when the transcendental consciousness wants to convey something to you -- a song, a message; only then is the mind used.

The yogi has fallen into a stupid trap; and this head of the department, this dodo proved really a dodo I was traveling from Bina to Gwalior -- I had gone to speak at a college, and while I was speaking in the college, the driver of my car went somewhere and got drunk. And there was only three hours to catch t the train. First it was very difficult to find the driver, and he had taken the key and everything; otherwise I would have driven myself. The owner of the car rushed everywhere; he said, "He must have got drunk, so we have to look in some drinking place." So they showed us the place and there he was found completely drunk.

I said, "But do you think we will ever arrive? This man will take us all to heaven." He was completely oblivious of anything. I had to find the key in his t pocket. But all this time wasted -- although I went at my speed.... But in India there is no trouble because there is nobody to prevent you and give you a ticket. But on Indian roads it is not possible to really go beyond seventy; seventy is the most that you and the car can tolerate.

The owner was jumping up and down behind saying, "Slow down! I think the driver would have been better. What are you doing? And you are not drunk! Just look at the road. At this speed... it is better to arrive late than never to arrive at all." That is written on Indian roads by the government: "Better late than never." So he was telling me, "Read it! It is written everywhere: Better late than never."

I said, "I have to catch the train" -- but we missed, only by minutes. As we arrived outside the station, the train moved out of the platform. The next train was a *janata* train. Janata train means a third-class train: the whole train is third class. You don't have any airconditioned class, first class, second class; the whole train is third class.

There was no other way, so I climbed in somehow. The owner of the car and a few of his friends who had come forced me in, forced my things in, and what did I see? -- that dodo, that head of the department of yoga had just entered before me. And what he did was simply jump on the upper seat and fall asleep in front of me. He just closed his eyes and stretched out his legs to cover the whole seat.

I said, "This is something! You have just entered in front of me; I am just coming behind you -- and you are asleep." I said, "Okay, you remain asleep." His porter was bringing his things. I said, "Put them outside. He is fast asleep. You can take all his things.

Now he became afraid. The train was going to leave, and I wouldn't allow the porter in. The porter said, "But these things are his -- the yogi who is sleeping on top.

I said, "I am giving all these things to you. He is fast asleep. Certainly he must be coming from a great distance. These things can't be his."
He said, "No, he has just entered and I am carrying his things."

I said, "If he wants to take the things, he will have to get down and take his things from the platform." He tried his yogic patience to the very last moment, and when the guard gave the whistle, *then* he jumped down to pick up his things. I went up to the top seat and was fast asleep; although I don't snore, that day I snored too. It was worth seeing: he came in and he had to travel standing.

After a few minutes he said, "There is no need to snore -- you can simply sleep."

I said, "Thank you. I was trying my hardest but it was too difficult: I don't know how to snore. But you proved a perfect dodo. You were trying to take the whole seat, and just in front of me. If you had asked me I would have given you the whole seat, or the best thing would have been to share it -- we both could sit. But what you did, only a man who stands on his head for hours could do. So now stand."

So he had to stand for six hours up to Gwalior. When I got down, I said, "Now you can sleep, and remember me. This does not look good, at least for a yogi. The way you behaved simply proved what I have been telling you in the university, that you are a dodo."

After that he wouldn't allow me in his department. He told the peon of the department, "This student is not to be allowed in."

But I was not interested; I was interested only in the headstand, and I had worked it out that three seconds is the maximum. The less the better: one second is even better. So just a quick flush of blood makes all your brain cells vibrate, gives them a little more life. But if you are just pouring blood on them for hours, they will die. They are very delicate.

Man, by standing on two legs, allowed his brain to have less blood moving through it. Less movement of blood in the brain gave the space and the possibility for the brain to develop. But in your standing, sitting, your brain is continuously working. When you are sleeping the gravitational pull is similar, the blood movement is similar and quieter, not like standing on your head. Then it is just like a waterfall on your inner brain. When you are sleeping, the movement of blood becomes slowed and the gravitational pull is equal; you are back in the animal world. That's why in the morning you will feel fresh, younger, sharper, more compassionate.

I have watched it in India: beggars never beg at evening time. I was wondering why. They always come to beg in the morning. I asked a few beggars with whom I had become friendly, "Why do you always go begging in the morning, why not in the evening?"

They said, "It is clear: in the morning people are kinder, more compassionate. By evening they are tired, irritated, angry; you cannot manage to get anything out of them."

I have wondered... even beggars use psychology. They have been using it for centuries because they have always been begging in the morning. People don't look into things; otherwise, they would be surprised how many people know how many things. A beggar knows something tremendously important -- that in the morning it is possible to exploit you because you are clean, refreshed, not irritated, not angry. It is difficult for you to say no. By the evening it is impossible for you to say yes to a beggar.

So for two hours in the day I enjoy a small night, and I make my room completely dark. Many times I forget: when I get up at quarter to two it takes a little while for me to figure it out, whether it is morning or afternoon, and sometimes Vivek has to come to wake me because I have simply forgotten completely that it is afternoon. So I have told her, "You can wait up to quarter to two; longer than that you should not wait. That means I am not clear whether it is morning or evening... and people must be waiting for the drive-by, so you wake me."

Then again, a cup of tea -- the same, because it is again morning. Then I go to see you all.

It is enough for me just to see you happy, dancing, singing, enjoying.

That's what I want the whole world to be:

Just always in a dancing and singing mood.

People who come just as spectators cannot believe it. The journalists cannot believe that people can be so happy, so joyful; they think that you are putting it on. And I cannot say that journalists are misrepresenting it knowingly. They have seen the whole world; there is no joy anywhere. How can they believe that so many people can be joyous, and for nothing, because what have we got?

One journalist, a woman from NEWSWEEK, was here. She told Sheela, "This is all a put-up business -- these people are just pretending." Sheela told me... so I sent a message to the woman, "You remain here for seven days. For seven days, twenty-four hours a day, people cannot continue a put-up business. And these people are working twelve hours, fourteen hours a day, seven days a week. You try! -- work fourteen hours a day, seven days a week, then pretend.... If you can do that, then you can write about how this is a put-up job."

The woman understood that this was true. Seven days she stayed; of course she did not work, but she said, "I can understand that working fourteen hours -- it is impossible to pretend." Seven days she stayed, and she apologized; but she said to Sheela, "Now what I am writing my bosses are not going to accept. They will say,'You are hypnotized.'"

She left, and that's what happened: the bosses said, "You should not have stayed there that long. That man played a trick upon you. He challenged you to remain seven days, and hypnotized you."

But she said, "he has not even seen me, we have not met."

But the boss said, "Your article is proof enough that you are hypnotized: not a single negative statement in it, no criticism. I cannot publish this article. You will have to change it." The magazine is owned by a Christian association. The woman had to change it and write things which she knew were wrong.

This is a strange world. People are miserable, misery has become their natural quality. Here, once in a while, somebody becomes miserable; there, once in a while, somebody smiles. But that is a great difference.

And just seeing you happy is all that I am here for.

Nothing else is expected from you.

No Master has ever expected less than I expect from you:

Just that you should be joyous, that you should treat miseries and sufferings as being below you.

The whole world is ready to be miserable and suffer without you. Do you think the world is going to miss your misery, suffering? Don't be worried about that.

You can enjoy, you can rejoice.

Jesus says to his disciples, again and again, rejoice! But I don't see his disciples rejoicing. Nor do I see him rejoicing. Have you seen a picture of Jesus smiling? Laughing would be too much, even smiling won t suit. With the cross, how are you going to manage I a smile? And if somebody smiles on the cross, then people will think this is certainly a put-up job! If without crosses they are not allowing people to rejoice, then smiling on the cross -- this man is a great actor! No, it won't fit with the philosophy of Crossianity: sad, long faced, burdened with the whole history of the world, telling his disciples, "Rejoice!"

I wonder: not a single disciple asked Jesus, "Master, at least once, *you* rejoice." The master is always serious, and of course the disciples do what the master does, not what he says -- they are not that stupid. You are serious, and you are telling them to rejoice? You will be sitting by the side of God, His only begotten son, and these fools rejoicing will fall into hell.

I cannot think of anybody in heaven rejoicing; or I do you think that in heaven people are rejoicing? The way God is being painted by all the religions -- serious, deadly serious... it is impossible for God to smile. Have you seen any picture of God smiling? The idea has not happened; I am mentioning it for the first time. Millions of painters -- but not a single painter thought, "Let this poor fellow smile once. What harm is there if in one picture God smiles or bursts out laughing?" No, it is difficult, very difficult.

I have just received the news from England that a rabbi has been expelled by the managing committee of Jews in England because he told a dirty joke in his sermon. He must be reading my books. But I was curious to know what the joke was -- it must have been a serious affair: he has been expelled. He is no longer a rabbi, he cannot preach in the synagogue; so what was the dirty joke? And I feel sorry to tell you that r when I heard the joke I could not believe that this was a dirty joke. The joke was not even much of a joke. It is very simple and very short

The rabbi was initiating a boy and he told the boy, "When you grow older, you will be learning a bit of this, a bit of that, and a bit of the other...." That; was the joke! A dirty joke? -- "a bit of the other"? These are the religious people -- will they allow you to laugh? To rejoice? And I wondered then, what are my jokes; this is a dirty joke then certainly my jokes are not dirty. If this is the criterion of a dirty joke, then I have never told a single dirty joke; it is absolutely proved, if this kind of joke is dirty. And for this joke a rabbi has been expelled! -- poor fellow.

And the very idea of telling a joke must have come to him by reading my books, because all the rabbis, all the priests, all the monks are reading my books. They cannot, in any way, remain out of my influence. They will be trying to hide it in the BIBLE, in the GITA, in the TALMUD. They may not be reading it directly, but they are all reading it.

There was some other news today. One man, a very famous tax expert, Nani Palkhiwala -- in India he is the topmost tax expert, and he was an ambassador in America. He has always been against me -- so much so that he will not take any of the cases concerned with me, or my people or the Foundation. That's absolutely absurd. You may be against my philosophy, but that does not mean that you cannot fight a case; that is your professional job. It was not only that he was not willing to take any of my cases, he was telling other top

legal people not to take any of my cases. Now he has been defeated in the election, and he has given a statement which certainly has come from my books, because I am the only person who has been using this word.

I have said many times that I am against democracy because democracy is nothing but a mobocracy.

I am in favor of a higher system, which I call a meritocracy -- people of merit. And I call that system, meritocracy.

Now Nani Palkhiwala has been defeated, his statement is: "I am in favor of a meritocracy -- we have been dominated by mediocre people long enough." Now, he was one of the mediocre people who were in power! He has completely forgotten about whom he is talking. He was in power, and now that he is defeated he is saying, "So the people who were in power, or who are in power now, are all mediocre. A meritocracy is needed."

I would like to ask Nani Palkhiwala, "Doctor Rajendra Prasad, Doctor Radhakrishnan, Doctor Zakirhussain, Pandit Jawaharlal Nehru, Lalbahadur Shastri, Jaiprakash Narayan, Doctor Rammanohar Lohia, Acharya J.B. Krishani, and Indira Gandhi -- are these people of merit, according to you, or not?" Secondly, does he consider that Mediocraji -- bhai Desai must be, according to him, a man of merit? -- because as prime minister he chose Nani Palkhiwala to be India's ambassador to the U.S.A. And I wonder why he remained silent for all these forty years without talking about a meritocracy?

Now that he is nobody, suddenly all politicians have become mediocre. And he was appointed ambassador to America by one of the most mediocre persons in the whole world. What does it prove? He should have refused to be appointed by a mediocre person; but then he was wagging his tail like a dog. One thing is certain, that he is far below even a mediocre person. Perhaps Nani Palkhiwala thinks that he will be chosen because he has some merit. He is just a mediocre person. To become a tax expert one does not need merit. In fact only mediocre people will be interested in taxes and tax laws. People of merit have much more beautiful things to do.

Another defeated person is the ex-prime minister of India, Charan Singh. After the defeat he said, "All politicians should be shot, including me, including Charan Singh." This he should have done when he was the prime minister. Now he cannot do anything, he is defeated. "All politicians should be shot," including him -- but why suddenly? And just a few days before he was fighting the election to become a politician. If he had been victorious, do you think he would have made this statement or do you think if Nani Palkhiwala had been victorious he would have given *his* statement?

I quite agree with this great idea of ex-prime minister Charan Singh's, that all politicians should be shot, including him. But my humble suggestion is, "Please practice what you preach. Just shoot Morarji Desai and yourself, and you will have made history. You two are the worst politicians in contemporary India. But be quick; otherwise, Morarji Desai will not let you make history. He can shoot you and himself and take this great opportunity from your hands."

This world is full of very strange people and they think everybody is only the way they are. If they see you all dancing and singing, certainly it seems to be a put-up job. And what do they think of themselves? We are putting it on for them? Do they think that when they are not here we become long faced and start crying and weeping to compensate? These idiots should come sometime, suddenly -- drop in by parachute.

The woman from NEWSWEEK was very disturbed because whatsoever she had seen in seven days, she had written. She called from New York, "When Sheela comes this way, my boss will be in Chicago and I will be in Chicago. If Sheela passes by and can spare one day -- because I am in difficulty. My boss simply thinks that I need to be deprogramed. So if Sheela meets him it would be good."

I said to Sheela, "It will be good: meet him and try to hypnotize him -- see what you can do." And what actually happened? The boss wouldn't look at Sheela He didn't give himself any chance to be hypnotized he would look sideways, here and there, but not towards Sheela.

I see many times people standing in the line, spectators who come for drive-by. They don't look at me. I feel like stopping my car and opening my window, but I feel if they get hypnotized then I will be found a culprit, so it is better that I pass on and don't bother about them. They are looking somewhere else... and they have come to see *me*! What is happening? -- I am seeing them, and they are avoiding me.

Coming back from the drive-by, which I enjoy immensely... because my attitude towards life is this: tomorrow perhaps I may not be able to see you dancing again, so every day I see it as if I am seeing it for the first time and the last time. Vivek looks a little puzzled: how can I go on enjoying every day the same people dancing and beating drums out of tune, and doing all kinds of things? How do I go on enjoying it every day? I don't look at her for the simple reason that she may feel awkward. I don't look at her, not even

a single time: she may feel awkward because she is seeing me enjoying the same scene again every day.

But to me it is a question of tremendous importance. Perhaps tomorrow I may not be able to see you again; then the last time I see you, I should see you as fully as possible, as totally as possible. And because I never compare, the question does not arise that you are the same people singing the same song, playing on the same drums. And I know, I will make arrangements so that even when I am not there, my car will pass at the exact time for you to dance and sing and play. Wherever I am, I will enjoy it. It is a promise.

So you will not miss my car at least, even if I am not there. Vivek will be there; and people already think perhaps she is driving the car. Sheela had to clear up this rumor in front of the commune -- that it is not so, because the rumor was coming again and again, and when it became too much.... One day a radio reporter was following the car, giving a commentary to his radio station which was released immediately. He was giving the commentary like you listen to the commentary on a football match: "now Osho has come, people are dancing, singing, jumping. There is all kinds of music, all kinds of tunes are being played... and now Osho has even let go of the steering wheel -- that too was in the commentary -- "and He is beating time with the dancers and singers. Now it is a wonder how the car is...." Then Sheela came to me; she said, "this was the radio commentary. It was relayed all over America."

And then the rumor started coming to her: "Is it true that Osho is not driving, Vivek is?" The pedals and gears are on Vivek's side, and only a pseudo-steering wheel is in front of me so I can let go of it and there is no problem! In fact, it can be arranged that way. My garage director, Avesh, is a great mechanic. He can manage it that way so that Vivek will be sitting still on the passenger's seat with the gears and the pedals, and a certain small device for steering with the hand. And my steering wheel will remain free the way it is when I'm not holding it.

But I would like you still to enjoy drive-by the same way, to dance the same way, even more so, because when I am not there you have to "put it on" -- even better!

Life is so simple and so beautiful.

If you can remember that tomorrow is not certain, then it is intense too.

Coming back I again listen to music. Then I again repeat the same routine: going to the bath, going to the swimming pool, going to the chilled shower. Then the supper, the same. Why you call it supper, I don't know, because it is the same as lunch. At least as far as I am concerned, a different word is not needed; it is just the same as lunch. And as far as dinner is concerned, I don't know the meaning of it because I have never had any dinner -- just the same lunch, exactly the same.

My kitchen people have invented something new, a patty made out of dahl. It is really delicious, and perhaps my kitchen is the only place where it is made because it is not made in India. My kitchen has dozens of recipes for patties but I have chosen only two: one for the morning, and one for the evening. But I end up my lunch with a glass of juice the same as in the morning, because I will not allow anything to go beyond the juice. I end my supper, so-called supper, with a glass of juice and then I am excitedly waiting for Sheela to bring the questions.

You will not be as excited to meet me as I am to meet you. I don't know what I am going to say. That's why many things I go on missing. That's why I forgot yesterday after breakfast -- I must have gone somewhere else, because it is not a prepared speech. I am simply speaking as if to myself -- the way you think. I don't think, so there is no question of preparing: I simply start speaking. Speaking without thinking, it is bound to be a little bizarre.

Just yesterday I left Mahavira standing; I just moved on somewhere else. I forgot about it. Just now I remembered, because this is not India; it is freezing cold and the naked Mahavira I left standing yesterday and completely forgot about him. He must be getting angry by now. Howsoever non-violent he is, he must be getting angry because too long in Oregon, in the freezing cold, below zero centigrade.... But what can I do? I have no fixed track. I don't move on rails like trains. I move like a river, unpredictable even to myself.

Let me finish poor Mahavira and give him leave; otherwise I am again going off the track. I was telling you that Mahavira was standing with closed eyes. A man came to him with his cows and asked him, "As you are standing here, please just keep an eye on my cows; they are grazing. And I will be back soon." He didn't even bother that this man was standing with closed eyes. He didn't even bother that he had not said yes or no -- he was silent for twelve years.

The man went away; he had some urgent business to do, and when he came back the cows had moved further into the jungle. He found Mahavira still standing there, so he said, "Mister, where are my cows?" Mahavira didn't speak, and the man was mad. He said, "It seems that you are a thief You have stolen my cows, and here you are trying to stand with closed eyes and naked, as if you are some great saint. First tell

me, where are my cows?"

But Mahavira did not even open his eyes, so the man said, "Are you deaf or are you pretending that you are deaf? I will show you." That man was very angry: all his cows were lost and Mahavira was doing nothing, just standing there; he could not even keep an eye on them. The man was so angry that it is said that he took two pieces of wood and hammered them into both of Mahavira's ears: "Now you will be really deaf!" Still Mahavira remained standing just the same; perhaps he remained deaf his whole life after that.

But there is no need of ears for a Master; all that he needs is a tongue, and that was there. In fact, my experience is that people like me, by and by, become deaf. They don't have any use of the ears. That's why I go on listening to music, because I don't want to become deaf. Some work for the ears... otherwise *your* ears are being used but what about my ears?

I go on forgetting like that, in many places, for the simple reason that.... I don't think anybody has spoken really spontaneously the way I am speaking. And I was not aware that my spontaneity would have such a tremendous effect on people. I am not an orator; I have never been trained for oratory. I am just talking the way I talk when you see me personally; I don t see any difference.

But one man who was the first to introduce me to the West, Aubrey Menen.... He is an Anglo-lndian journalist, but he lives in England -- a very famous journalist, one of the topmost. He was the first man to introduce me to the West. He wrote the first book which mentioned me. The book's name is THE NEW MYSTICS. Not only did he mention me, he has my picture on the cover.

I could not believe what he had written about me. He wrote that he has heard the greatest orators of this century -- Winston Churchill, Adolf Hitler, Jawaharlal Nehru, President Kennedy -- he has listened to all these people, sitting very closely, in the front row, because he was a top journalist. And he says that he was never influenced by anybody the way he was influenced by me. He not only compares me with these people -- Adolf Hitler, President Kennedy, Winston Churchill, and Jawaharlal Nehru -- but he believes me to be the best orator that he has come across. It was a surprise because I am not an orator at all.

I could not believe my eyes. I said, "What is this man talking about? Adolf Hitler was a great orator, Kennedy was a great orator, Jawaharlal was a great orator, Winston Churchill was a great orator; and he is comparing me, who is not an orator at all, with them? What has impressed him?"

He says, "What has impressed me is that I could see simply that this man is absolutely unprepared. He does not know what he is going to say next, but somehow even, thing falls in line. His sentences are small, conversational, as if he is talking man to man, not to a crowd." When you are talking to a crowd, you are talking to the walls: you are not human in your talk.

Winston Churchill said that when he started talking and became an orator, he was very nervous. Later he said, truthfully, he was still nenous when he stood on the podium; he still felt the same first nervousness he had felt sixty years before. But the same trick always helped. And what was his trick? This must be the trick of many great orators. He says, "the first thing that I repeat in my mind is that all these people are idiots; you need not be afraid of them. And once I settle it in my mind that these are all idiots, then I start speaking. Who is afraid of idiots? And then one word leads to another and then gathers momentum; then one is just going like a computer."

All your great orators are just repeating speeches already written by their secretaries. Jawaharlal's secretary, told me that all his speeches were written by him. Not only has he told me, he has written in his memoirs that all those great speeches that Jawaharlal was famous for were written by him. And before going, Jawaharlal would have a look at the speech, and figure out how he was going to manage it.

But with me it is a totally different matter. You are not idiots. I am speaking to people who are potentially enlightened beings; I am speaking with immense respect and love. And I have never felt any kind of nervousness because I am not an orator, I am just conversing with you. Hence, many times it is bound to happen: I will tell only half a story, and then, wherever the wind blows, my cloud starts moving. I have never made any effort that things should be otherwise.

I want to remain absolutely spontaneous.

And I want you also to hear me spontaneously.

In the same way I don't know what I am going to say, you should also be in that emptiness where you don't know what you are going to hear.

Then there is a possibility of a transmission of something which is not in the words but follows the words like a shadow or an aroma.

Then the word will be there; you will hear the word, but the fragrance, the shadow, will enter your being and will stir your heart.

My whole effort is not to convince your intellect:
It is to have a little love affair with your heart.
These are heart-to-heart talks, not oratory:
Not great lectures, but just simple, human talks.

So forgive me, I am going to remain the same way but you can always remind me that I have left something out in the middle. I can always complete it. I would love to complete it but what can I do? There is so much to say -- and nothing to say.

You can understand my problem: so much to say that even if I go on for lives it will still be there -- and nothing to say, because that which I want to give to you is not something which can be said. I am living in this dilemma but trying for some middle way; and I have the feeling I have found the middle way.

I have heard a story: when God created man of course He was an amateur. He baked the man too much -- a negro came out. God said,"Jesus! What happened to this man?
The negro said, "You cooked me too much."

So God tried the next man. That's how mind works, from one extreme to the other: he was afraid to cook him too much. So half-cooked, a European came out. God said, "What is happening?"
The man said, "I was just on the way to being cooked and you pulled me out."

God tried a third time. Of course now He was experienced and trying to find the middle way. And it is said He found the middle way -- the Indian.

After the discourse I do some work with Sheela, anything concerned with sannyasins' spiritual growth. And nearabout ten o'clock I take my last glass of juice and go into sleep or samadhi, which are both the same to me. Now you can see that I don't have anything beyond the juice.

The juice is the last and ultimate thing: Raso vai saha, that which is nothing but juice. In the Sanskrit sutra they do not use the pronoun "he"; instead they use "that." It is quite clear that they are referring to existence itself and not to a non-existent God.

From Personality to Individuality

Chapter #26

Chapter title: Only one sin -- to forget your being. Only one virtue -- to remember it

24 January 1985 pm in Lao Tzu Grove

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OSHO,
COULD YOU SAY SOMETHING TO US ABOUT BLISS?

I have been blissed out myself for almost thirty-three years. That is exactly the time Jesus lived on earth. Shankara also lived only thirty-three years, Vivekananda too. For the length of the whole life of Jesus I have been blissed out. And this seems to be the right time to ask me what bliss is. It is almost impossible to answer, but remember I am saying "almost".

The "almost" depends on two things. First: if you are available, open, relaxed, with no idea of what bliss is, just a pure enquiry without any prejudice, without any mind; if your heart is available without any

conditions from your side -- then perhaps the almost impossible can become possible.

Secondly -- and this is an even more difficult thing.... it is as if a person has been dead for thirty-three years. Logically you can ask him, "What is death? -- because you have been experiencing death for thirty-three years -- how long will you take to define it?" The dead man cannot answer; he is not there.

I am also not here -- I am a dead man.

This is the nature of bliss.

As it enters in you, you are no more there.

Both cannot exist together. The coexistence of the ego and bliss is absolutely impossible; only one can exist. It is like darkness and light. You cannot manage some kind of coexistence between darkness and light.

In the East we have the story that darkness appeared before God with tears in her eyes and complained against the sun: "I have not done anything against your sun. I am not even acquainted with him, we have never met; still he goes on harassing me. Wherever I go he reaches me sooner or later, and I am constantly on the run. Now I am really tired, and I want you to do something about it. Why is he after me?"

God called the sun and asked him, "Why are you after darkness? What wrong has she done to you?"

The sun said, "Who is darkness? I have never met her. I would like to be introduced."

God looked around to where darkness had been standing but nobody was there. Since then God has been trying to arrange some kind of meeting, a roundtable conference, some kind of mediation, negotiation. But although all the religions say that God is allpowerful, in this case He has failed. He has not been able to bring the light, the sun, in front of darkness; only one appears at a time.

The reason is very simple: darkness has no existence of its own. It is only the absence of light. When the light is present, how can its absence also be there? That absence is possible only when light is absent. This case is going to remain eternally on file, undecided. This story is really significant. It says something about you and bliss.

The ego is nothing but the absence of blissfulness.

The more egoistic a person is, the more in anguish, in suffering, in misery, in darkness he is. His life is nothing but hell.

There is no other hell than to live in the ego.

There is no other heaven than to come out of the ego.

In coming out of the ego you come out of suffering, misery, anguish -- that whole company. And when there is no ego, what remains is blissfulness.

I close my eyes -- it is there.

I open my eyes -- it is there.

I walk -- it walks with me.

I sleep -- it sleeps with me:

I am no longer separate from it.

There is a beautiful statement of one of the great Masters, Kabir. He says, "O my beloved, seeking and searching, seeking and searching, I have lost myself The drop has dropped into the ocean; now where am I going to find myself? I was just a drop." After he had written this in the early morning, his disciples, who used to gather then, asked him what he had been writing. Kabir said, "I have written something, but I am not quite satisfied."

Let me repeat his words, they have a beauty of their own:

HERAT HERAT HE SAKHI RAHYA KABIR HERAI

BUND SAMANI SAMUND MEN SO KAT HERI JAI.

"O my beloved friend, a great difficulty has arisen. I was searching, searching, seeking and seeking, and in all this search I forgot to take care of myself. I am lost, lost just as when a dewdrop falls into the ocean. The dewdrop finds the ocean, but at the cost of losing itself"

"But I'm not satisfied," Kabir said. "So just wait. Something is still not right." And he changed it -- just a little change, a little difference, but what a difference it makes!

HERAT HERAT HE SAKHI RAHYA KABIR HERAI.

"O my beloved, seeking and searching, Kabir is lost. The ocean has fallen into the dewdrop, now where am I going to find my dewdrop?"

Both ways are true, but the second way is truer than true. It has come very close to the ultimate expression of bliss. It is a finding, but very risky -- on the condition of losing your self

Ordinarily, in the dictionaries you will find bliss defined as happiness, pleasure, joy. Linguistically they all appear to have a similar meaning; existentially it is not so. And you will have to understand the subtle

nuances and differences; only then you may be able to catch some hold of the phenomenon called bliss.
Remember, you cannot hold bliss in your fist.
You can hold bliss only in your open hand.
Bliss is just like a breeze:
Your fist will miss it.
Your open hand may have a little dance with it, a little love affair with it.

Let us start from the lowest because that will be easier to understand, that's where man biologically is born. Pleasure is physical.

A great Sufi poet, Omar Khayyam, has the right definition of pleasure. He was not defining pleasure, he was writing a beautiful poem but, unknowingly, he has come very close to defining pleasure. He says: a cold winter night, having a good dinner... sitting by the fireside on your coziest chair, with a book of poetry in your lap, and a beautiful woman dancing and singing with a musical instrument.... The warmth, the beauty, the good, delicious food, and a great book of poetry in your lap; the music.... You are alone together in the cold night and the warmth of the fire.... This is pleasure.

Physically you are healthy. You enjoy your food. You enjoy your lover, your beloved. You enjoy friends, or music, or painting -- all this is physical. Nothing is wrong with it; as far as my religion is concerned I am all for pleasure. Of course, I don't stop there, I only start from there.

All the other, old religions are against pleasure; and that's where they have missed, because if you miss the first step, please don't hope that you will be able to reach the highest step. The first rung of the ladder is as essential as the last: they are both part of the same ladder. I have no condemnation of the first rung on the ladder, because without it the whole ladder will disappear.

I am all for pleasure, but I would like you to be reminded that there are higher things than pleasure.
Happiness is higher than pleasure.

It is not physical, it is more psychological. You may be hungry, you may be cold, freezing, and suddenly a friend knocks on your door. You forget your hunger and your cold, you simply give him a hug. It is something higher than the body can give to you; it is in your psychology. A friend whom you have not seen for a long time.... You forget your body -- a tremendous happiness arises in you.

Animals have only pleasure, and most human beings are still animals. Most of them don't know of happiness. There are people who have never loved. Remember, sex is pleasure, love is happiness. Don't get confused between the two. Love can exist without sex; sex can exist without love. They can exist together too but there is no necessity for them to exist together.

Sex is given by nature; it is an inbuilt program in your biology. Love is not an inbuilt program; that's why so many people go on missing it. It has to be evolved. You have to learn it, it is an art. You have to understand one thing, that nature and biology have no need of love; sex is enough for life to continue. Reproduction is the end of sex, and biology is interested only in reproducing.
Love is a luxury.
It has no biological function.

Unless you start learning something that goes beyond your body, which is not a need of the body -- the body can exist without it -- you will never be able to know what love is. Experiencing poetry, the depth of music or the beauty of a sunrise or a sunset.... No animal bothers about sunset or sunrise. You should not be deceived by the birds in the morning chattering all around. It is not a song of happiness to welcome the sun, no. It is just the overflowing energy after the whole night's peaceful, relaxed state.

You don't get up so rejuvenated because you don't sleep well. Your mind goes on thinking and dreaming and projecting; your mind goes on keeping your body tense. Just watch somebody's face while he is sleeping, and you will be wondering what he is doing. Sometimes his face becomes very tense, sometimes tension lines appear on his forehead, sometimes he is gnashing his teeth, sometimes he starts making some sounds. Perhaps he is saying something but in sleep it becomes gibberish; you cannot figure out what he is saying. But so much is going on.

Just the other morning Vivek showed me one of the white peacocks which always comes near my sitting room and sleeps on a treetop. That is his religious practice every night; it may be raining, it may be snowing -- it doesn't matter. And the place where he sits seems to be so risky that he could fall any moment, but he is so relaxed, almost one with the tree. Now, after these ten hours, twelve hours of almost going to the very source of his life in sleep, if he starts dancing by the morning it is no wonder.

It has nothing to do with the sun or the flowers, it has something to do with his inner energy which is overflowing. The birds are chirping, chitchatting -- it is simply aliveness. But remember, animals or birds

cannot have a taste of happiness; that is man's prerogative.

One thing to be remembered: pleasure has its counterpart -- pain; happiness has its counterpart -- unhappiness. And you cannot have only one without having the other too; they are inseparable. If you have pleasure, in the same amount be ready for pain. It is not possible to have ninety percent pleasure and ten percent pain. Nature does not function that way. It is very fair; it is always fifty-fifty, equally balanced.

That's why many people, particularly the religious people, monks, saints, sages.... Have you ever thought about it, why they start renouncing pleasure? You may not have wondered.... They are not renouncing pleasure, they are renouncing pain. But without renouncing pleasure there is no way to renounce pain -- that is the difficulty. If it were possible to save pleasure and renounce pain, I don't think any saint would be so idiotic as to renounce pleasure.

They have to renounce pleasure because they have known that if you welcome pleasure, just behind the pleasure there is pain. It is almost like on a door: on one side is written "push," on the other side is written "pull." It is the same door. Of course, if on one side it says "push," then on the other side it has to say "pull." It is the same phenomenon: on one side it is pleasure -- pull -- and you want to pull it as much as possible; on the other side is pain, and you want to push it as far away as possible.

But once you have chosen pleasure -- and of course nobody chooses pain, except a few masochists. But even a masochist, by choosing pain, has to choose pleasure. A masochist is one who tortures himself and enjoys it: he has chosen pain. He is torturing himself, I but you can see in his eyes he is enjoying it. You cant not divide the two -- they are not two, just two sides of the same energy.

In the same way happiness is joined with unhappiness. Everybody wants to be happy, and you will find everybody unhappy. The more you want happiness, the more you are inviting unhappiness.

The American constitution has a very stupid idea in it. It says that the pursuit of happiness is man's birthright. The people who were writing this constitution had no idea what they were writing. If the pursuit of happiness is the birthright of mankind, then what about unhappiness? Whose birthright is unhappiness? These people were not at all aware that if you ask for happiness, you have asked for unhappiness at the same time; whether you know it or not does not matter.

If a certain painting makes you happy, the meeting of a friend makes you happy, a certain song makes you feel happy.... But how long can you remain with the friend? In the meeting there is the departure; in life there is death. How long can you be happy with a song? Soon you will start getting bored by it, you will become fed up with it.

You can see it happening in every synagogue, in every church, in every temple, in every mosque: people are almost asleep. A few old fellows are even snoring, because they have heard the sermon so many times; just the very repetition of it brings boredom, and boredom brings sleep. This is a psychological mechanism. That's why all the methods that are suggested to people who are suffering from sleeplessness are really nothing but methods to get bored.

They are told, "Count from one to a hundred, and then count backwards: one hundred, ninety-nine, ninety-eight, ninety-seven; count backwards; then from one to a hundred, and then count back again." Naturally you will get bored within five minutes. And a few con people have sold this method as if they are giving you something of religious value -- for example, Maharishi Mahesh Yogi. What he calls transcendental meditation is nothing but transcendental boredom.

If you repeat any name continually for ten or twenty minutes you are bound to fall asleep. Of course it is a little different from your ordinary sleep: it is *hypnos*. Hypnos is deliberate sleep, not natural but created by a certain strategy, a certain mechanism -- repeating Ave Maria, Ave Maria, Ave Maria, and fast. You have to repeat it fast so there is no gap between two Ave Marias; otherwise, some thought may enter and disturb your whole procedure, so you have to go really fast.

That's why Maharishi Mahesh Yogi does not give his mantra, the secret, openly to everybody. No, it has to be given in private. The reason is that for a Christian it has to be Ave Maria, for a Hindu it has to be Rama or Krishna, for a Mohammedan it has to be something else, for a Jew something else. Publicly you cannot declare the mantra because Ave Maria will not appeal to a Hindu; he will not be ready to waste ten minutes on Ave Maria.

To a Christian, Rama, Rama does not make much sense -- except for a few hippies. Everything makes sense for a few days and then it turns out to be nonsense. Hippies are constantly on the move. They are permanent seekers. They are not interested in finding, just moving, being on the move. Krishna is not meaningful to a Jew. A certain meaning, a certain conditioning from your childhood is needed to help you; otherwise the word which you are repeating will remain only on the surface of your mind. It won't get to

your unconscious, and it is the unconscious which brings hypnos. So repeating a certain word....

Maharishi Mahesh Yogi was visiting Jabalpur when I was a professor there. I sent one of my students to take initiation from him, and I said, "Tell him that you are an atheist, that you don't believe in God, because I want to see what mantra he gives to you." Generally no atheist will go: in his whole life Mahesh Yogi would not have come across an atheist asking for a mantra. This boy was a very serious type, and I told him, "Remain very serious and follow the whole procedure. Whatsoever money is demanded, give it. You have to take flowers and a piece of Silk cloth to offer."

So he went prepared. He touched Maharishi's feet -- inside of course saying, "Go to hell, you son-of-a-bitch," but on the surface staying very serious. And when he touched Mahesh Yogi's feet, and put down the flowers and the silken piece of cloth, with folded hands he asked, "Please initiate me."

Mahesh Yogi said, "Okay. You seem to be really a seeker. What is your religion?"

The student said, "That is the difficulty. I am an atheist, I don't believe in God."

Maharishi Mahesh Yogi said, "This is the first time I have come across an atheist. I am at a loss as to what mantra to give you, because for an atheist all mantras are useless."

You cannot give him the name of Jesus: he does not believe in God, how can he believe in God's son? You cannot give him the name of Krishna: he does not believe in God, how can he believe in the incarnation of God?

Mahesh Yogi said to him, "Please come back tomorrow."

The boy came to me and he said that this had happened: "Mahesh Yogi thought for a few minutes and he said to come tomorrow."

I said, "He deceived you. You rush right now, ask for your money back, your flowers, your everything, because tonight he is leaving." So he rushed back. The people outside Mahesh Yogi's camp tried to prevent him, saying, "This is not the time for initiation.

He said, "l don't care. I have not come for initiation; I have come to take back my things that I left here this morning"and he was a strong young man, so he forced his way in and entered Mahesh Yogi's room.

Mahesh Yogi looked at him and said, aBut I told you to come tomorrow."

The student said, "And tonight you are leaving. Your luggage is packed. Whom am I going to see tomorrow? Now please give me my money back. Where is my handkerchief and where are my flowers?" And Mahesh Yogi had to find the student's money and things, and he gave them back to him.

These people are exploiting the whole world. What they are giving is just a simple method of hypnosis, autohypnosis. Anything will do; it has nothing to do with God's name. And nonsense -- sound will do. You just repeat it fast and get bored, and a certain sleep -- for which a different name has been used, hypnos, because there are no dreams in it -- will descend on you. That's why after you wake up from transcendental boredom you will feel very fresh. But that's how everybody feels after hypnosis, exactly the same, because there are no dreams, no disturbance: you have tired the mind so much.

In India it is a known fact that if you say to a child, "Sit down in the corner and don't disturb me, we are doing something important," he is not going to sit down. In India the usual method is to tell the child, Go and do twelve rounds of the house." After the twelfth round he is bound to sit down at least for half an hour and not bother anybody.

The same is the case with the mind. If you just sit and try to be silent you will find more thoughts are coming to you than ever because usually they never find you so available. They are always standing in a queue waiting for their number to come up, and you are so late with your appointments that a few thoughts may be left standing there for years. But thoughts are stubborn, they can wait. For years they can wait; someday they will sneak in. So when you are sitting in meditation, prayer, contemplation, you are giving an opportunity to all the thoughts, desires, dreams which had not been able to attract your attention before.

Now you are available, so immediately there is a rush hour in the mind. Suddenly so many things out of nowhere start appearing. But if you are repeating a certain word, a certain name, then you don't give thoughts any chance. And if you are repeating words so fast that between two words there is no gap, then you give a chance for the mind to be bored with the same thing. And this boredom brings a different quality of sleep -- hypnos, which is very refreshing, healthy. Nothing is wrong with it; all that is wrong is using it to cheat people and exploit people by giving them hypnos as something spiritual. It is nothing spiritual.

Mind is capable of experiencing happiness, but the more dimensions of happiness are open to you, the more dimensions of unhappiness are also open to you. It is not something to be surprised about that people like Jean-Paul Sartre feel more anguish than so-called ordinary human beings. Sartre certainly is a genius. His mind had more dimensions open to happiness; obviously he has opened the door to unhappiness too.

And one thing to remember about the relationship between happiness and time: Happiness is so beautiful, so juicy, so groovy, that you feel time is passing very fast. The watch, the clock, have no idea that you are happy or unhappy -- they are moving at the usual speed; but when you are happy you feel time flying by because you would like to have as much of it as possible. You would like it to remain forever. You are clinging to it. You fear that it is going to slip out of your hands. In all this, the time has passed and suddenly you see that that great moment is no longer there.

So when happiness is there, it is momentary; when unhappiness is there you don't want it, it is an uninvited guest. You want to throw it back, but you are incapable of throwing it away. Time will seem to be moving slower, as if all the watches are conspiring against you. When you are happy they move fast; when you are unhappy they suddenly become lazy, lousy. No, they are not doing anything to you.

Albert Einstein was asked again and again, "What is your theory of relativity?" Now, his theory of relativity is a very complex phenomenon. He cannot just answer. You will have to go through a long process of education in higher mathematics and neo-physics, then you may be able to understand it a little bit. It is said that there were only twelve persons alive in Albert Einstein's time who understood his theory of relativity.

But he was bound to be asked. People had heard of the theory of relativity, and if Einstein happened to be somewhere, everybody would ask about it -- so he had found an answer. The answer was that if you are sitting with your belovedone situationor you are sitting on a hotplate, burning hot, red-hot -- another situation -- will you feel time passing with the same speed? Obviously to the man sitting on a red-hot plate, one minute will look like one century; and being with his beloved, even one century will look like one moment. Einstein said, "This is what my theory of relativity is. More than that you will not be able to understand, but this is enough to get the idea."

Time is relative to your mind, so much so that it can be said that time and mind are almost one phenomenon.

Now I can talk about bliss. Bliss has no counterpart to it. That is the first thing to understand. Pleasure has pain, happiness has unhappiness, but bliss has nothing as a counterpart; it is an organic whole. Gautam the Buddha used to say, "If you taste the ocean from anywhere, it is salty." So is the case with the bliss: you can taste it from any corner, from any space, from any direction -- -it is just blissfulness. There is nothing opposite to it.

Bliss is the only experience in life which has no polar opposite to it. That's why, once you are blissful, you cannot fall back. There is no way to be unblissful again. I have tried but nothing succeeds.

In Japan they have the statue of Bodhidharma -- in Japanese his name has changed to Daruma. There is a doll called a Daruma doll, which was made according to a statement of Bodhidharma's. He said, "What ever you do, you cannot put me upside down; I will always be upside up, downside down."

This statement gave an idea to a toymaker to make a doll. It is heavy at the bottom, so you throw the doll any way and it always returns to sit in the lotus posture. You push it, throw it, hit it, do whatever you can do, but it represents Bodhidharma -- it always settles in a lotus posture.

So is the case with bliss: whatever you do to it, whatever happens around you, it is absolutely the same, unchanging.

Bliss has some quality of pleasure in it, it has some quality of happiness in it; but it is much more. And the plus is that you feel absolutely fulfilled, contented, with no desire, no expectation. This very moment you are where everybody wants to be, and there is a tremendous feeling that more than this is not possible; there is no way. It is just as there can be nothing bigger than the sky; it is unbounded. It is inconceivable to the mind, because the mind can only conceive limited things. Here you can feel how limited the mind is. It cannot even conceive something unlimited.

The sky is there, without boundaries. You cannot come to a point where you can say, "Here is the boundary." Just think about it. How can you say, "Here is the boundary?" -- because a boundary means that something must be *beyond* the boundary. Two things are needed, absolutely needed, to make a boundary. If there is nothing beyond, then nothing is making a boundary; then there is no boundary, you will have to go into nothing. But you can never come to a point where you will find a board: "Here ends the universe." It ends nowhere, it begins nowhere. The same is the experience of bliss.

Bliss is within you, without you.
Bliss is in life, it is in death.
It is when you are healthy, it is when you are sick.
It is when you are young, it is when you are old.

Nothing makes any difference to bliss.
Bliss is simply transcendental to all that exists in the universe.

And because it is universal, everywhere -- within you, within mehowsoever difficult it may be to explain it, to experience it is not so difficult. Let me repeat my statement because that may look a little crazy:
To explain bliss is more difficult than to experience it.

How can you explain what beauty is? What do you think, in these thousands of years, hundreds of poets, philosophers, thinkers, and painters have been trying to do? They have been trying to find the definition of beauty. They have created many beautiful things, but beauty remains undefined.

One man in this century did a really arduous job. His name is G.E. Moore -- one of the great philosophers of this century. He devoted his whole life to a single question: What is good? He was a moral thinker, and morality is impossible if you cannot even define what is good. Then how can you say what is bad? How can you say what is right and what is wrong, and how can you say what is sin and what is virtue? The basic thing has to be first tackled, and this is: What is good?

His whole life's experience G.E. Moore has written in a big volume. The name of the book is PRINCIPIA ETHICA. He had chosen the name before he started the book; otherwise, I don't think he would have given it that name, PRINCIPIA ETHICA. He was thinking he was going to find the basic principle of ethics, but after his whole life's research work, where he ends is really sad. He ends the book with the statement: "Good is indefinable."

You go through his book, which is very arduous, complicated, with arguments for and against -- he has covered the whole history of moral philosophy, but finally he says, "Excuse me, good is indefinable, because good is a simple quality like yellow. If somebody asks you to define yellow, what can you do? I was simply stupid to have wasted my time."

What is yellow? You will say yellow is yellow, but that is not a definition, yet you know what yellow is, don't you? I know what bliss is, but please don't ask me what it is. If you cannot answer what yellow is -- such a mundane and third-rate question -- then it is difficult to define what beauty is, what good is. But perhaps a man like Michelangelo may create a statue, and tell you, "See, feel, touch it -- this is beauty." Although you may not necessarily be satisfied, Michelangelo at least can create something objective.

A Picasso may create a painting; a Rabindranath Tagore may write a poem and say, "Somewhere here in this poem, between the words, between the lines, there is beauty. Just try to find it -- just dive into it." They can at least give you something objective. It may not be sufficient to define it -- it is not, and they know it -- but at least working in their dimension gives them an opportunity to create something.

But my world is subjective. I cannot paint, I cannot write poetry, I cannot make a song, I cannot create or compose music about bliss. There is no way to express bliss through something objective, because bliss is a subjective experience, it is not a thing. You cannot observe it; it cannot be placed in front of you as an object. But there has been only one way, and that is to be in close proximity to a person who has experienced it.

That's what the meaning of the whole phenomenon of Master and disciplehood is. The Master has bliss, the disciple has bliss.

But the Master knows that he has bliss, and the disciple does not know that he has it.

As far as having bliss is concerned, there is no difference. The difference is only that the Master's eyes are open and the disciple's eyes are closed.

Being in close proximity to the Master, in some unexpected movement you may have a taste of it, just like a breeze passing through you and the feel of the coolness; or just suddenly a fragrance passing by you which you cannot catch hold of. By the time you try to catch hold of it, it is already gone; and fragrances are not to be caught in your fist.
This is the whole function of my commune, to answer this question: What is bliss?

I am inviting you to be here, to be with me, because there is only one possibility: that just by your being here, a synchronicity may happen. It has happened before, it can happen again. And you have to remember, there is no other way for it to happen. It happens only in this way.

Let me try to explain to you something about synchronicity, because that is the fundamental law about bliss.

Have you ever experienced that you are sad, miserable; then a few friends come, and they are gossiping, talking -- and you remember only later on, "My God, what happened to my misery and my suffering?" You got completely lost in gossiping and forgot about your misery. Those people were laughing and enjoying and joking, and something of their energy started to trigger something in you.

In Indian classical music this is an ancient, established fact, that you can place a sitar -- an Indian musical instrument -- in an empty room, in one corner, and on the other side, just facing that sitar, let a master sitarist play. And you will be surprised: if the master is really a maestro, the other sitar sitting there in the corner starts vibrating with the same tune. This is synchronicity. An invisible vibe of the music that is being played by the master slowly starts moving in the room. It is just like when you throw a stone in a silent lake, and ripples arise and go on spreading to the farther and farther shores.

In the same way every note of the master is creating a ripple in the air around him, and those ripples are going farther away. While passing the other sitar they will strike its wires. But the master has to be a very refined sitarist, because those wires on the other sitar need a very delicate touch -- then they start slowly vibrating. Great masters have played it, showed it, exhibited it.

The Moghul Emperor of India, Akbar, was very interested when he heard about this, and he had one of the greatest musicians, Tansen, in his court, so he asked Tansen about it. Tansen said, "I am a great musician, but this is beyond me. My master can do it."

Akbar said, "Is there somebody who can play better than you?" -- because so many musicians had come to try to defeat Tansen. This was a constant thing, to want to become a member of the group Akbar had created, called "The Nine Jewels": nine master minds, one for each dimension of life. Tansen was one of them.

Tansen said, "Yes, there is only one man, my master."

Akbar said, "I would like to invite him. We will give him the greatest welcome ever given to anybody, but I would like to listen to him."

Tansen said, "That's why I have never mentioned his name to you. I sing, I play the music, because I am full of desires, expectations. You have given me so much, but the desires are unending: I still go on playing because I want to get something. My master has got it. He plays because he has got something that he has to play and spread. I play because I want to get something. I am a beggar -- he is a master. He will not come to the court; only beggars like me can come to court.

"For what will he come? You will have to go to him -- the thirsty go to the well -- if you are interested. That's why I have never mentioned his name, because mentioning his name will mean you will ask me to call him; and then it will look uncourteous, unmannerly, to refuse you. But I am helpless.

"He is an old beggar in the eyes of the world. He lives just near your palace, not far away, by the side of the Yamuna river. He has a small hut there -- you will have to go to him. And you cannot just demand of him, 'Play!' When he is playing you can listen -- hiding, because seeing us he may stop just to welcome us, to receive us. But every day at three o'clock in the morning he plays, so we have to go and hide out side the hut. And you can take my sitar there, out side the hut, and watch."

Tansen and Akbar both went, took the sitar there, sat outside and waited for the time. Exactly at three o'clock Tansen's master started playing. His name was Haridas. Perhaps India has never produced any other musician of his quality. The moment he started playing, the sitar outside started vibrating with exactly the same tune.

In Indian classical music there are *ragas* -- particular music to be played at particular times of the day, throughout twenty-four hours. For the morning there is one raga, for the evening there is another. They have worked for thousands of years to find for each period of time what tune will be fitting for it, so that the raga can be absorbed by it. Indian classical music is not like jazz music. No Eastern musician will accept jazz as music at all: "This is simply a crazy crowd jumping about." Of course they are making sound, but just to make sounds is not to make music. They have found that each period of time is vulnerable to a certain music.

At three o'clock, early in the morning, Akbar saw with his own eyes the other sitar vibrating, replying, as if the master were playing on both -- as if some invisible fingers had reached out to the sitar waiting outside. For the first time Akbar started weeping. Tears came into his eyes, just out of joy.

They went home slowly. They remained silent all the way, but when Akbar was entering his palace, and Tansen was taking leave to go to his house, Akbar said, "Tansen, I used to think that nobody could play better than you, but I am sorry to say that you are nowhere near your master. Why are you wasting your time in my court? -- you should be with your master. If even a dead musical instrument is receptive to that man's music, what is impossible between you and him? -- miracles are possible. Just forget this court, forget me. And he is an old man -- you be with him; just sit by his side and let his energy flow in you, let his music make you afire." This is the law of synchronicity.

With the Master, the disciple is joined by the law synchronicity.

Every disciple is not a disciple unless the law of synchronicity starts functioning, unless something invisible transpires between you and the Master.

The Master is full of bliss, he is showering all that L he has -- because in the world of bliss the more you give, the more you have.

Ordinary economics is not applicable there. In ordinary economics, the more you give, the less you have. Something of a higher economics, totally different and opposite, functions: the more you give, the more you have.

The Master is showering.

Whether you get drenched with it or not is up to you, because you may be holding an umbrella. Your umbrella may get drenched, but umbrellas don't feel bliss. You will remain dry, and you will go on asking, "What is the definition of bliss? What is bliss?"

Just close your umbrellas, put them aside. Better be utterly nude so nothing prevents -- I mean spiritually be nude -- so there is no barrier. When there is no barrier you will discover there has always been a bridge underneath the barrier.

I can help you to experience bliss.

And when I can help you to experience it, why bother about the definition?

And even if I define bliss, it won't make any sense to you. I can define it, but the definition will be simply words: "Bliss is ecstasy." But then you will ask, "What is ecstasy?" -- and that will lead to an infinite regression. I will go on saying A is B, B is C, C is D, and the whole round: Z is A, and A is B.... No, a definition is not going to help at all.

The world of religion is not the world of definitions.

The world of religion is the world of experiences.

That's the difference between a teacher and a Master.

A teacher gives you definitions, explains the scriptures to you.

The Master allows you to go with him into the unknown.

He does not give you definitions, scriptures:

He gives you a push.

He throws you into the bottomless abyss of existence.

All my words are just "pushes."

They have nothing to do with answering your questions.

I want you to experience.

And bliss is such an experience that it makes you dumb.

You know it, you feel it, you are it. But you cannot say what it is.

It is indefinable verbally, but existentially it is transferable.

Yes, I can give it to you.

My hands are not empty, they are full of it.

But you have to be empty to receive it.

I remember the famous story about Nan In. One university professor of philosophy went to see Nan In, a great Master. The professor was full of questions all the way from his university to the hill where Nan In used to live in a temple. He was just brooding and brooding. There were so many questions, what to ask? The professor had heard so much about Nan In, and one rarely meets such a man. He went in.

The first thing Nan In said to him was, "please come in, but leave the crowd outside."

The professor looked all around; there was nobody. Crowd? -- he was alone. Nan In said, "Don't look here and there, look within: the crowd is there. It has been there all the way."

The professor was almost shocked. But a professor, after all, is a professor. He said, "You are right. It is a crowd, but I am a professor; I deal with this crowd. This iS my profession, so excuse me, I cannot leave the crowd outside. It is going to be with me, but it will sit here silently. Don't take any notice of it.

Nan In said, "But you are tired and you are perspiring. Sit, cool down, and meanwhile I will prepare a cup of tea for you." Nan In prepared a cup of tea, brought it in, gave the empty cup and saucer to the professor, and poured the tea from his kettle into the cup. The professor was watching: the cup was getting fuller and fuller and fuller. It was absolutely full and Nan In was still pouring tea.

The tea started running out of the cup into the saucer. The professor tried hard to be patient because he had said the crowd would sit silently, but the crowd was there and it was saying, "This man is just nuts! Is this the way?" And the Japanese are very particular about tea; it is part of their culture and etiquette -- this is never done. But Nan In went on pouring. When the saucer was also full and the tea was just going to spill

over the professor's clothes, the professor said, "Wait! What are you doing? The cup is full. it cannot hold a single drop more."

Nan In said, "You have understood rightly. Can you give me a little space in you? Can you have just a drop of me in you? You are overfull, just like this cup and saucer. But you are a sensible man; you understand that by pouring more tea in, it will be simply spilled. But have you observed how much tea is spilling from your skull? My whole hut is becoming wet. When you come here next time, bring an empty cup; then I am willing to share whatsoever I have. But you are so full that it is useless: I cannot get into you from anywhere. I am looking from all sides -- you are overcrowded. There is no space, not a single inch."

This is what the art of being a disciple is:

Becoming an empty cup and allowing the Master, so that he can pour all that is within him.

The Master is not going to become poorer because he shared his bliss with you. It is a treasure that goes on growing. But it is one of the most difficult things in the world to allow and welcome bliss within you, because before that, you have to be ready. You have to clean yourself; and nothing less than emptiness will be accepted as cleanliness.

In the West they say, "Cleanliness is next to godliness."

There is no God so there is no question about that.

But I say, "Cleanliness is just next to emptiness."

In fact, cleanliness is another name for inner emptiness.

Throw out all the rotten furniture and rags.

And what kind of things you have collected!

I used to live with a man... he was very rich, but very miserly also, *so* miserly. He was alone -- no children, no wife. He never married for the simple reason that it was too expensive. He said, "I have seen all my friends: once they got married they lost all that they had. A woman is too expensive, I cannot afford one. And one thing follows another: a woman comes, then children come, and they will destroy everything that I have been collecting."

And he really was a collector. One day I was going for a morning walk and he said, "Can I also come with you?"

I said, "You can come with me but what will you do? -- because there is no earning in the morning walk." He always did only those things which were economically useful. I said, "There is no economic use of a morning walk. You will be wasting your time -- do something else."

He said, "No. It's just that you go every day and you look so happy, and when you come back you look so happy. I thought perhaps there is something in it, so for just one day...."

I said, "Okay, you can come. Perhaps you can find something." And he found something. What did he find? -- the handle of a bicycle! Somebody had thrown it on the side of the road. He immediately picked it up. I said, "What are you doing?"

He said, "You don't know: I have two wheels which I collected this way. You will see with your own eyes, one day, the whole bicycle." And actually he managed it one day. It took years for him, but one day he showed me; he said, "Come on, I have to show you something." Yes, there was a bicycle -- with no tires, no tube, just two wheels, crooked; no chain, no mudguards and no seat. The handlebars were there, and he had found one carrier.

He said, "Nothing much is missing, the cycle is almost complete. I just have to get a seat, tire and tube, and a chain, and I will have a brand-new cycle."

I said, "This is better than brand-new, this is unique!"

In his house such things were all over the place. It was difficult to walk into his house without stumbling into something unique, antique, which he had not purchased but simply collected. He had at least ten houses, and he was collecting so much rent, but he was living the life of the poorest man. He used to walk everywhere -- he was waiting for the cycle to be ready.

I said, "In this life, perhaps in the next life.... And I hope you manage to be born again in the same house, because you are leaving so many things here. According to Hinduism, when you are attached to so many things your soul is pulled back to the place you are attached to."

He said, "No, in *this* life. I am not a pessimist. You seem to be a pessimist -- I am optimistic, hopeful."

In 1969 I visited his house for the last time. He had added a few more things to the bicycle. I said, "How much is missing?"

He said, "Very little, just a tire and a tube; but it is very difficult to find a tire and tube."

I said, "You do one thing: at least purchase a tire and a tube. You have managed to find everything else."

He said, "That is too expensive, particularly nowadays; prices have gone up so. I will find them; if I could find the rest... I am an optimist."

I said, "Good, you be an optimist and collect them."

He wouldn't even allow *me* to throw out anything. I had to throw things out when he was not in the house; otherwise he would immediately grab them and say, "Don't throw that -- one never knows what use it may have. Right now I am not clear what it will do, but it may fit somewhere in something."

You can laugh about this man, you can feel sad for him, but this is the situation of every man as far as the mind is concerned. What have you collected? It is all garbage, simply crap. And when I say throw it, empty your mind, I am not telling you to throw your diamonds and your rubies and your emeralds, no. You don't have any of those precious stones. You have only rotten rubbish: words, all borrowed, and not a single word representing your authentic experience about anything.

What do you know about love?

What do you know about beauty?

What do you know about goodness?

What do you know about grace, gratitude?

What do you know about yourself, who you are?

Nothing!

And you know everything about the whole world, the whole geography of the world, the whole history of the world. All kinds of idiots in history -- Genghis Khan, Tamerlane, Nadirshah, Alexander the Great, Napoleon Bonaparte, Ivan the Terrible -- are all there.

My professor of history.... I was not a student of history. That was my practice in the university, that I never attended my own subject, because that I knew far better than the people who were teaching, and the library was available. So I used to attend other people's classes. History was not my subject. This professor was so much involved in history that you could ask him any absurd question and there was immediately an answer.

You could ask, "How old was Socrates when he got married?" Now is that a question that somebody can answer immediately? But he was that type of man. You could ask such a question as, "At what place, by whom, on what date, was the first bullet shot? -- and immediately, the answer! He was a computer.

When I entered his class one day, he said, "I have told you again and again that this is not your subject, but you go on insisting on coming."

I said, "This is not your subject either."

He said, "What do you mean? I am head of the department of history, and this is not my subject?"

I said, "No, this is not your subject. Answer a single question: Who are you? What does it matter when Socrates got married? Monday, Sunday, Tuesday -- any day will do. In seven days, some day he must have got married. And what did he get out of that marriage? A woman called Xanthippe who was just like her name -- really difficult." I don't know how to pronounce it. It does not look Greek -- "Xanthippe" -- it looks like something from far away, some eastern Fiji island... Xanthippe? And she tortured him his whole life.

I said, "And you are worrying about when he got married. I am worried why he got married at all! This is not my subject, this is not your subject either. My subject is your subject."

He said, "What is your subject?"

I said, "My own subjectivity is my subject. History can be an object but it can never be a subject. There is only one subject, your subjectivity. And unless you know it, all your knowing is bullshit."

Don't ask me, "What is bliss?"

Ask me, "How can I be a participant in it?"

Ask the right question.

I have given you the right answer. I don't care whether your question is right or wrong -- I always give the right answer.

You were asking about a definition. That is verbal.

Bliss is existential.

Bliss is a taste, a feel, and so overwhelming and so intense, that once you have got it you cannot believe how you have been missing it all along: "i cannot figure it out because it is simply there. It was always there; how did I manage to miss it for so many lives?" Once you get it, that is the problem that arises: how have you been missing it?

Bliss is just sitting at the very center of your being, ready to be remembered.

Bliss has not to be found, but only to be remembered.

This word "remember" is quite significant. Remember simply means: make it a part of your being again. Remember does not mean recall; no, it simply means making something a part of your being again. It is there, it is just that you have completely forgotten it. Remember: where have you forgotten it? -- where have you put it?

So in the sense of remembering, the word is beautiful. In the sense of re-membering -- making it again an essential part of you -- it is again significant.

In the same reference I would like you to understand the original word for sin. The root from where it comes means forgetfulness. This is just strange: sin means forgetfulness.

Then the whole of religion has only one meaning:

Remembering.

There is only one sin -- to forget your being.

And there is only one virtue -- to remember it.

And the moment you know who you are, instantly, immediately, all the bliss of the whole existence is yours. You are so full of bliss that you can bless everybody, the whole existence, without exhausting it ever.

From Personality to Individuality

Chapter #27

Chapter title: Seek and ye shall miss; relax and ye shall find

25 January 1985 pm in Lao Tzu Grove

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OSHO,
IT SEEMS THAT YOU WERE GOING TO TALK ABOUT THE AMERICAN CONSTITUTION'S IDEA OF THE PURSUIT OF HAPPINESS AS A BIRTHRIGHT, BUT YOU FORGOT ABOUT IT. PLEASE CAN YOU TAKE IT UP AGAIN?

IT reminds me of a story. Three old men were sitting in a park. One was seventy-five, the second was eighty, and the third was eighty-five. The first one said, "It seems I am getting old, because now to me the greatest pleasure is a good motion in the morning." He said, "I can say it is better than sexual orgasm."

The other two old fellows laughed. The oldest one said, "Your idea of orgasm will shock and surprise even people like Wilhelm Reich, Sigmund Freud and Havelock Ellis. My son, you are not getting old, you are simply getting original."

But the second man was silent and serious, think ing about something. He said, "Perhaps he is right. I also feel as if I'm getting older. For three nights continually I have not made love to my wife."

The youngest of the three was really shocked. He said "What! For three days you have not made love to your wife?"

But the oldest still laughed loudly and he said, "Don't take him seriously -- you don't know what he means by love. It is just like your orgasm. Before he goes to sleep he presses his wife's hand; that is his love-making. I have told him, 'Don't make much ado about nothing; it is not love. Even if you have not made it for three days there is no harm.'"

And he said, "But you both talking about getting old makes me think that I am getting older; and certainly I am eighty-five. This morning when I was just starting to make love to my wife, she said 'What! What are you going to do?'

"And I said, 'Is it something that has to be explained to you? I was just going to make love.'

"And my wife said, 'You have made that nasty thing twice in the night.'

"But I had completely forgotten! It seems I am getting older."

Your question reminded me of that story, and the story reminds me about the poor rabbi in England. I feel sorry for him but I also feel jealous: I would have loved to be in his place and expelled. That expulsion from being a rabbi is such an excitement. But nobody can expel me -- I don't belong to any establishment.

I don't belong to my own religion, so nobody can expel me. That's one joy I am going to miss.

But I should not forget the question. In fact it is not forgetfulness; I simply drift away. I am not getting older, I will never get older. Yes, I will go on growing up, but growing up is not being old. To the very last breath I will remain as fresh and young as I have always been. But drifting is a totally different phenomenon.

With each statement I am standing at a crossroads.

I can move into any direction from that statement. don't have any idea to which road I am going to be attracted. I leave it completely to existence to take me wherever it wants. And again on each step is a crossroad. The people who are orators and speakers have decided their route. They know what they are going to talk about, where they are going to begin, at is going to be the middle, where they are going to end, and what is their purpose.

In the first place I have no purpose.

I am not utilitarian.

I simply enjoy sharing myself and my experiences with you, without any purpose.

You will not find another man on the earth so busy without business as I am. There is no business, but have been busy my whole life. I enjoy it; hence, I have no particular direction predetermined, mentally decided.

So the question of forgetting does not arise at all. Yes, you are not aware of those crossroads that I am continuously coming upon. If I have to *choose*, then you will not see that anything is missed, but it will be something artificial.

I don't decide.

I simply go on with the current, wherever it leads.

To move into the unknown is a tremendous joy.

Here I go again! -- I have to come back to the question. Let us first finish it. Yes, I was going to talk about his stupid idea in the American constitution that man as a birthright for the pursuit of happiness. I call it stupid because nobody can be in pursuit of happiness. And if you are in pursuit of happiness one thing is certain: you are not going to get it.

Happiness is always a by-product.

It is not the result of a direct pursuit.

It happens when you are not even thinking of it -- what to say of pursuit? It happens suddenly, out of nowhere. You were doing something totally different.

You may be chopping wood. Certainly it is not the pursuit of happiness -- chopping wood -- but in the early morning sun, when it is still cool, the noise of your axe falling on the wood... pieces of wood being thrown all around, making a noise and then leaving a silence behind.... You start perspiring, and the cool breeze makes you feel even cooler than before. Suddenly there is happiness, a joy uncontainable. But you were simply chopping wood; and chopping wood has not to be mentioned as a birthright in the constitution, because then, how many things are you going to include?

I cannot forget one day.... There are a few things which make no logical sense and have no relevance but somehow remain hanging in your memory. You cannot understand for what reason they are there because millions of things have happened far more irnportant, far more significant, and they have all disappeared. But a few insignificant things -- you cannot find any reason why, but they have remained; they have left a trace behind.

One such thing I remember. I was coming home from school -- my school was almost one mile away from home. Just half way there was a huge bo tree. I had passed that bo tree every day at least four times: going to school, then in the middle of the day coming home for lunch, then going to school again, then coming back home. So many thousands of times I had passed that tree, but that day something happened.

It was a hot day, and as I came close to the tree, I was perspiring. I passed under the tree; and it was so cool that without having any deliberate thought I stopped for a while, not knowing why. I simply went close to the tree trunk, sat there and felt the tree trunk. I cannot explain what happened but I felt so immensely happy, as if something was transpiring between me and the tree. Just the coolness could not be the cause, because many times when I had been perspiring, I had passed through the coolness of the tree. I had also stopped before, but never before had I gone and touched the tree and sat there as if meeting an old friend.

That moment has remained shining like a star. So much has happened in my life, but I don't see that moment diminishing in any way: it is still there. Whenever I look back it is still there. Neither that day was I clearly aware what had happened nor can I say today -- but something *had* happened. And from that day there was a certain relatedness with the tree which I had not felt before, even with any human being. I became more intimate with that tree than with any body else in the whole world. It became a routine thing to me: whenever I passed the tree, I would sit for a few seconds or a few minutes and just feel the tree. I can still see -- something went on growing between us.

The day I left school and moved to another city to join the university, I took leave of my father, of my mother, of my uncles and my whole family. I was not the type who easily cries or weeps. Even when I was punished badly, the blood might be oozing from my hands, but tears would not come to my eyes.

My father used to say, "Do you have tears in your eyes or not?"

I said, "You can make my hands bleed but you cannot force me to cry and weep. And why should I? -- because whatsoever you are doing is absolutely right. I have done something, knowing well that this is going to be the consequence. I never lie, so there is no way to escape from the punishment. What is the point of tears?"

But when I went to the tree to say goodbye, I started crying. That is the only time that I remember in my whole life; otherwise tears were absolutely unknown to me. In my childhood one of my sisters, whom I had loved more than any other of my brothers and sisters, died. And in India you have brothers and sisters by the dozen. I used to tease my father, "How did you miss making the dozen whole? -- because you have only eleven children. You should be a little mathematical, just one child more."

And he said, "You are my son but you even try to joke with me."

I said, "I am not joking; I am simply saying that it is so easy to tell somebody "one dozen" -- and exactly that is what I have been doing. If anybody asks me how many children you have, I say, "one dozen." It is simpler. You have made it unnecessarily complicated: eleven! Either you should have stopped at ten -- that seems to be complete -- or twelve; that too is complete. But eleven? -- what kind of number is that?"

Out of these ten sisters and brothers, I loved most one of my sisters who died when I was very young. I must have been five years old and she must have been three years old. But even then I had not cried. I was surprised and shocked. Everybody was crying and they all thought that I was in shock because I loved my sister the most. In my whole family everybody knew it, that I loved her the most, and she loved me the most. They thought perhaps it was just because of the shock that tears were not coming, but that was not the case.

When my maternal grandfather died I did not weep -- and he had brought me up. He was almost closer to me than my father because during the early seven years of my lifeand those are the very vulnerable timeshe was close to me. He died in my lap. My grandmother was just losing all control -- weeping, uttering words and sentences unrelated to each other. They had lived their whole life together, and they had only one child, my mother. Once she was married they had lived alone and shared each other's aloneness. My grandmother must have been feeling really lost: her whole world was my grandfather. And to me he was not just a maternal grandfather.

It is very difficult for me to define what he was to me. He used to call me Rajah -- *Rajah* means the king -- and for those seven years he managed to have me live like a king. On my birthday he used to bring an elephant from a nearby town.... Elephants in India, in those days, were kept either by kings -- because it is very costly, the maintenance, the food and the service that the elephant requires -- or by saints.

Two types of people used to have them. The saints could have elephants because they had so many followers. Just as the followers looked after the saint, they looked after the elephant. Nearby there was a saint who had an elephant, so for my birthday my maternal grandfather used to bring the elephant. He would put me on the elephant with two bags, one on either side, full of silver coins.

At that time the rupee was pure silver; notes had not arrived in India. Notes are not something new; in China they have existed for three thousand years. China in many ways has been far ahead of the rest of the world. Marco Polo, when he came back from China, brought printed notes, printed currency. Still he was

not believed. He was called to the pope and told, "Don't try to create fictions and stupid stories. Who can believe that a piece of paper can be used as money?

The pope tossed a gold coin; it fell on the floor with a great sound, and he said, "*This* is money." He burned the note saying, "It is all your fiction."

In my childhood, in India, notes had not appeared; pure silver was still used for the rupee. My grandfather would fill two bags, big bags, hanging on either side, with silver coins, and I would go around the village throwing the silver coins. That's how he used to celebrate my birthday. Once I started, he would come in his bullock cart behind me with more rupees, and he would go on telling me, "Don't be miserly -- I am keeping enough. You cannot throw more than I have. Go on throwing!"

Naturally, the whole village followed the elephant. It was not a big village either, not more than two or three hundred people in the whole village, so I would go around the village, the only street in the village. He managed in every possible way to give me the idea that I belonged to some royal family.

He loved me so much that it was impossible for me to fall sick. Now, you have no power over sickness but you can manage not to say anything about it. He would get in such a panic: if I had just a slight headache, he would get in such a panic that he would take his horse and ride to the closest doctor and bring the doctor back. It was so much trouble, more than the headache was, so I would simply remain silent, not saying anything about it. Even when he died in my lap there were no tears. Even I suspected that perhaps I didn't have tear glands.

But on that day, taking leave of the bo tree, I wept for the first and the last time. It remains a very lighted spot. And when I was crying I had an absolute certainty that there were tears in the eyes of the tree too, although I could not see the eyes, and I could not see the tears. But I could feel -- when I touched the tree I could feel the sadness, and I could feel a blessing, a goodbye. And it was certainly my last meeting, because when I came back after one year, for some stupid reason the tree had been cut down and removed.

The stupid reason was that they were making a small memorial pillar, and that was the most beautiful spot in the middle of the city. It was for an idiot who was rich enough to win all the elections and become the president of the municipal committee. He had been president for at least thirty-five years -- the longest time anybody had been president in the town. Everybody was happy with his presidency because he was such an idiot; you could do anything and he was not going to create any interference.

You could make your house just in the middle of the street; he would not bother, you just had to vote for him. So the whole town was happy with him because everybody had such freedom. The municipal committee, the members, the clerks and the head clerks -- all were happy with him. Everybody wanted him to remain eternally the president; but even idiots have to die, fortunately. But his death was unfortunate because they looked for a place to make a memorial for him, and they destroyed the bo tree. Now his marble stone stands there instead of a living bo tree.

I do not forget things, but there are so many things to be said; and language is one-dimensional. It is linear -- you can go only in one line -- and experience is multidimensional, it moves in thousands of lines. The problem with so-called orators is what to say. My problem is what *not* to say, because there is so much waiting to be said, knocking from all sides and asking, "Let me in." So I drift away... but don't be shy in reminding me.

The pursuit of happiness is an impossible thing.

If you look at your own experience and find moments when you were happy -- which are bound to be very rare: perhaps in a life of seventy years you may have seven moments which you can claim as moments of happiness. But if you had even a single moment of happiness, one thing is certain without any exception -- it had happened when you were not looking for it.

Try to look for happiness, and be certain you will miss it.

I disagree with Jesus Christ on many points, even on points which look very innocent, and it looks as if I am very unkind. Jesus says: "Seek, and ye shall find. Ask, and it shall be given to you. Knock, and the doors shall be opened unto you." I cannot agree.

The fools who wrote the American constitution were certainly influenced by Jesus Christof course, they were all Christians. When they said "the pursuit of happiness," they must have consciously or unconsciously had in mind the statement of Jesus: "Seek and ye shall find."

But I say to you:

Seek, and be certain you shall never find it.

Seek not, and it is there.

Just stop seeking, and you have found it -- because seeking means an effort of the mind, and

non-seeking means a state of relaxation. And happiness is possible only when you are relaxed.

A seeker is not relaxed. How can he be relaxed? He cannot afford relaxation. You will be surprised if you look around the world: you will find people in very poor countries more contented. Yes, even in Ethiopia where they are dying of starvation, you will find people who are dying but there is no suffering or anguish. The greatest number of unhappy people you will find in America. This is strange. Here, the pursuit of happiness is your birthright. It is not mentioned in any other constitution of the world....

Here I go again... because just now I remembered that the other day I was talking to you about my professor of history. Ask any question and he would answer. But I started looking.... Certainly he was a bookworm. I had known the word but I met the person for the first time. I told him, "I was wondering what kind of a person a bookworm is, but you solved my problem: *you* are a bookworm. But I don't like to be defeated in anything."

He said, "What do you mean?"

I said, "I will find out from where you are gathering all this knowledge."

He laughed because he thought it was impossible. But I started looking in their history department library, at every book. I looked in the townhall library, which was a very old library and the biggest in the whole state. Finally I found a small book, LITTLE-KNOWN FACTS ABOUT WELL-KNOWN PEOPLE. That was the book that had all the information, such as "What age was Socrates when he got married?" It was a collection of little-known facts about well-known people. So I said "Okay".

I went next day to his class and I just gave him the book. He looked at me; he called me close to him and he said, "Meet me after the class, and keep this book in your bag. Don't wave it about and don't let anybody see it. First meet me, then whatever you want to do, you do."

After the class he said, "You are a strange fellow!. This is the book on which I have been managing my whole scholarship. Where did you get it? I stole it from the department of history so nobody could find it, and it is no longer available in the market -- it is an old book. Where did you find it?"

I said, "That's not the problem. I was going to find it even if it took my whole life. If you are a bookworm, I am a bigger bookworm. Now, remember never to answer anything from this book; otherwise I am going to open the secret to the whole university."

He said, "I will not do anything -- just keep this secret to yourself. And whatever favor you want from me I am willing to do. You are welcome to my class, I will never prevent you. Or if there is anything else you want.... But just don't bring this book with you."

I said, "I will not bring it; but this is a very poor kind of scholarship. You have been living on this small book, this is your whole wisdom. And as you have stolen the book from your own department" -- which was not difficult, it was his own department and was his own library" -- there was no problem for you to take it away.

"But do you think there are not libraries in the world somewhere or other which have this book? -- because I could not believe that you had any way to &d all these meaningless details; there must be some collection. I didn't think that they had been collected from thousands of books, because even in the biggest history books you cannot find at what age Socrates was married, because it is not a historical thing; in no way does it have any historical importance. I saw that book because I borrowed it from the townhall library."

I told him, "The townhall library continues to write me letters, saying, 'Please return the book.' I go on telling them whatever its price, I am ready to give it to them. They say, 'It is a rare book -- there is no question of price.'"

"But I told them, 'When something is lost, whether it is rare or not rare, what can you do? I will try to find it. If I can find it somewhere I will give it to you. If I cannot, I am ready to give you the price of the book and any fine for losing it. What else can I do?'" Finally I had to pay the price of the book and the fine.

But because Rajneeshpuram is a unique city, an illegal city, a library cannot be made here. The per mission... the city does not exist at all, so from whom to get the permission in a city which does not exist?

There are one hundred and fifty thousand books lying in the warehouses here, rare books. But strange are the ways of politicians. Just a few days ago I heard the federal government of America wrote a letter saying that the city had been given federal funds, but now it has been informed by the state of Oregon that the city does not exist, "so you please return the federal funds."

I enquired how much federal funds they had given Two hundred and fifty dollars! Great America!

If the city does not exist, who is going to return the funds? And to whom are you addressing the letter? And in the first place who informed you that it is a city? The state must have informed you that this city. is

incorporated; that is why you started giving the funds. Now the same state informs you that the city does not exist.

You ask for the money from the state, and great federal funds, two hundred and fifty dollars, have disappeared!

And this is just the opinion of the attorney general of Oregon, that the city is illegal -- just the opinion of a single individual which is under consideration in the court. Until the court decides whether his opinion is right or wrong, everything should remain as it was till the litigation is over. And it is not going to be over.

My sannyasins will fight it till the very end of civilization. Only twenty years are left. It is not a problem to fight a case for twenty years, it is so easy. And until it is decided and there is no further way to appeal, it is a city. And no single individual has the right, just by his opinion, to make it illegal, or to make it disappear.

But the attorney general is spreading his opinion that the city does not exist to other agencies, federal and state. He was pressuring the police department, saying, "Cut Rajneeshpuram's police from the state police. The city does not exist, so what is the need for a police force there?"

It is only his opinion. Unless the court decides that it is not constituted, not incorporated legally.... It has been incorporated legally by the court; it has remained for two years a legal city. The government has been giving it funds for two years, and the same attorney general was there for two years. It took him two years to decide whether the city is legal or illegal? And he allowed his own government to give funds; he allowed the federal government to give funds. He allowed the police force to make the Rajneeshpuram police force part of it.

Now, just because he wants to become the next governor, he wants all the Oregonian voters in his favor -- my sannyasins are doing a great deal of good to many people.... Now this is the only fact about Oregon which is decisive: if anybody is in favor of us, he is going to lose the election. Anybody who is against this commune and doing anything legal, illegal, moral, immoral, to harm us -- the whole of Oregon is for him.

Now this man has nothing against sannyasins. He has not even the guts to come here and see whether the city exists or not. He should come and see with his own eyes. He has not the guts. He has not even the guts to appear on the same television program with Sheela. Such cowards!

But that's how the political mind works. The attorney general is making arrangements for the election for governor that is coming in one and a half years. At least for one and a half years he is going to be continuously harassing the city, saying that "You are not legal" -- although it does not make any difference. Who wants to be legal? Only illegal people want to be legal, constitutional. When you are not a criminal you don't think of the law at all; only criminals think of law.

I have never thought in my whole life what it is to be legal because I was never doing any illegal thing.

The attorney general knows perfectly well that he will be defeated, but all he wants is the case to be postponed, prolonged till the governorship happens; then he knows he will withdraw the case. He should not be allowed to withdraw so easily. But that's the politician's mind: just to go on prolonging, postponing; and that's what he is doing. The date goes on being postponed; he has to go on postponing it.

It makes no difference; in fact it is perfectly good if it is postponed for twenty years. When everything is finished, we will be the only people left around. Then we can make for the first time a sane constitution.

This American constitution is absolutely insane: "pursuit of happiness"? -- nobody has ever succeeded in it, and those who have tried have become very unhappy and miserable in their life.

When I was a student at my university, I used to go on a particular street which was very silent, with no traffic, because it was used as a dead end after just one and a half miles. There were several beautiful bungalows for professors but they were few and far between. It was a silent place with huge trees on both sides.

I used to go down that street only when it was raining because even when the rain stopped, on both sides it continued to rain because of those huge trees: water went on dripping from their leaves. So one could be certain that if it were raining it was not going to stop just because it stopped in the middle; you could always depend on the trees. I loved very much to go there while it was raining.

The last bungalow was the bungalow of the professor of physics. His wife, his daughter, and his son had dals, so that we can hear from half a mirains this strange fellow comes without an umbrella -- and for no reason, because there was a dead end, and from there I had to go back. So whenever it was raining they were all waiting on their verandah thinking that I was bound to appear; and infallibly I used to appear.

They were saying to the professor of physics, "A strange student with long hair, a beard and wooden sandals, so that we can hear from half a mile away that he is coming -- he comes for no reason at all, and

only when it rains; otherwise he never comes down this road. He comes to the very end and stands there -- we don't know what he does there -- and then he goes back."
The professor said, "Are you certain he uses wooden sandals?"
They said yes.

Then he said, "I know him, because there is only one student who uses wooden sandals, so I will find him."

He enquired of my professor, the head of my department, "What type of person is this young man?"

My professor said, "Certainly he is a type, a strange type. We have not been able yet to categorize him -- but he is not normal."

The professor of physics, Professor Shrivastava, was a professor here, in America. When I was in Poona somebody coming from America had brought the news that he met Professor Shrivastava in Hanard where he was teaching. He said he sent his regards to me and that he remembered me, and remembered me coming to his house when it was raining. The whole story he told to the person who became a sannyasin -- an American.
Hearing that I am abnormal, Professor Shrivastava said, "Abnormal?"

My professor said, "Not below normal, above normal. That is *his* definition: he counts all these people as abnormal -- Buddha, Jesus, Lao Tzu, Confucius, all are abnormal -- and we cannot argue with him. But he belongs to the same type of people."

Professor Shrivastava became even more interested. He wanted me to be introduced to him. My professor, Professor Saxena, said, "Why are you getting into unnecessary trouble? Everybody here is trying somehow to have him pass the university courses so that he goes somewhere else."

But Shrivastava said, "I am interested, my wife is interested, my children are interested. They all want to see him and meet him."

So I was introduced to him and we became very friendly. He was an old man, but he loved the idea when I explained to him: "It is such a joy to be just under the sky when the whole sky becomes a shower on you. I feel so happy that it is indescribable."

He became so influenced that he said, "Then one day I am also going to come with you. Are you really sure that you feel happiness?"

I said, "I am absolutely sure, there is no question about it; otherwise, why should I bother, every time it rains, to come down your street?"

He said very confidentially, leaning close to my ear, "In happiness I am also interested."

I said, "Then it is a little difficult. You can come with me but I cannot assure you or guarantee you anything. Happiness happens to me but I am not in search of it: that is such a great difference. You will be continually looking around thinking, 'It has not come yet. Where is it? When is it going to come?' You have to forget the whole idea of happiness," I told him.

Professor Shrivastava said, "This is a strange condition. I am coming only to have some experience of happiness, and you make a strange condition from the very beginning. This is tricky -- that I have to forget the whole idea of happiness."
"But," I said, "that's how it works."
He said, "Okay, I will try.
I said, "No, trying is not the thing; you have simply to forget about it."
He said, "Okay, I will forget about it."

He came with me. I looked again and again at his face. He was feeling really miserable; and more miserable than ever, because all the professors, their wives, and their children, were looking from the windows: "This young man has got hold of that old fool also. Why is he walking in the rain? He may get sick -- pneumonia, double pneumonia, or something. That young man is healthy enough, he can manage, but why this old fool?"

When we reached the end, hearing my sandals, his family came running out to see. And when they saw, when his wife saw that her husband was also standing with me at the end of the road, which faces a very deep abyss, they could not believe their eyes. What had happened? Had I convinced him to look for something there in the valley, or what? They all came out. Of course they had their umbrellas and raincoats; they all came over, and they said, "Daddy, what are you looking for?"

Professor Shrivastava said, "Don't say anything. It has not happened up to now, and if you mention it, he will say, 'The condition is broken.'"

I said, "It is already broken. I have been watching you all the way: you were miserable, more than you

have ever been, and you are a miserable person -- I have seen you."

Professors are miserable types. That suits their profession. It makes them look serious, sober, very deep in their thinking. Professionally, it is helpful

I said, "I watched the whole way: you were so miserable."

He said, "I was trying hard not to remember happiness, but what to do? -- the idea went on coming. That made me more miserable, the thought that I was going to lose it because the condition was not fulfilled."

I said, "Not only have you lost it, you disturbed my happiness, because even to keep company with the wrong person is not good. The proverb is right: You are known by your company. For the first time happiness has not descended on me -- because of you.

He said to his wife, "Listen! Instead of me complaining to him, he is complaining to me that his happiness has been missed." His wife said, "Whatsoever it is, you both come inside and have a cup of tea. He has come for the first time and we always wanted to invite him, but we thought we didn't know who he was, what type of man -- mad or sane. But he is not mad, that is certain."

Professor Shrivastava said, "He *is* mad, and he made a fool of me because tomorrow the whole university will be asking,'What were you doing walking in the rain? -- you had your car.'"

I had told him, "Leave your car at the department so when we come back we can take your car home. By sitting inside the car, happiness is not going to happen -- it only comes with the rain."

The next day the whole university was talking about Professor Shrivastava I told him, "The best thing is to say that it worked, you became happy; other wise they will think you are a fool."

He said, "That's a good idea -- and he spread the idea, "What he says is absolutely right -- it works." He told me, "A few other professors are getting ready, so what to do now? You are creating trouble for me. Your professor was right, that it would have been better not to be introduced to you. First you made a fool of me, then you told me to say that it happened. And I saw the logic of it, that if I say it didn't happen others would say,'You are a fool. Happiness happens with the rainanybody can get it.' So I thought it is better to say,'Yes, it happened, and if you want to check, you can come.' Many are ready."

I said, "Let them be ready. It is going to work in the same way. Let all of them come!"

He said, "They will kill me."

I said, "Don't be worried: the whole responsibility is on me. I will convince them also that it happens."

And that's what happened. Six professors stood before the abyss, and they told Professor Shrivastava, "To us it has not happened."

And Professor Shrivastava said, "To me also it has not happened. It happens only to him, because the first condition is unfulfillable: don't ask for it, don't seek it. But you don't ask, if you don't seek, why in the first place should you bother to walk in the mud and the rain and get sick? For what? But just as I told you that it happened, you also have to say it happened; otherwise, you will be thought a fool."

Those six looked at each other and they said, "We; are caught in this mess. This is going to be trouble some because if we say that it happened then other people.... Your master teaching you the art of happiness is going to turn the whole university to walking in the rain!"

This is the trouble. Happiness happens. Perhaps that's why you call it happiness because it *happens*. You cannot manage it, you cannot manufacture it, you cannot arrange it.

Happiness is something which is beyond your effort, beyond you.

But in just digging a hole in your garden, if you are totally absorbed in it -- if the whole world is forgotten, including you -- it is there.

Happiness is always with you.

It has nothing to do with rain, it has nothing to do with chopping wood, it has nothing to do with digging a hole in the garden:

Happiness has nothing to do with anything.

It is just the unexpectant, relaxed, at ease state of your being with existence. And it is there; it does not come and go. It is always there, just like your breathing, your heartbeat, the blood circulating in your body.

Happiness is always there, but if you seek it you will find unhappiness, because by seeking you will miss happiness. That's what unhappiness is: missing happiness. So with pursuit, unhappiness has a certain relationship, a partnership. If you pursue you will find unhappiness. And the American constitution has given the idea to the whole American people: Pursue.

And they are pursuing desperately -- in money, in power, in religion -- and they are running all over the world looking for somebody to teach them how to find happiness. And the real thing is to just come back home; forget all about it. Do something else which has nothing to do with happiness. Paint. You need not

learn painting. Can't you throw color on a canvas? Any child can do it. Just throw colors on a canvas and you may be surprised: you are not a painter, but something beautiful.... Just the colors themselves have become mixed in a certain way and have created something. You cannot name it.

Modern paintings are without titles, and the ultra modern paintings are without frames because existence has no frame. You look from your window, you see the sky, framed, but the frame is in your window, not in the sky; the sky has no frame. So there are ultra modern painters who don't paint on a canvas; they paint on the walls of the houses, on the floors, on the ceiling. Strange places -- people have never done that before, but I can see their insight.

They are not interested in making a painting; they are more interested in getting involved in the very act of painting. It is not for sale. How can you sell your ceiling? And who is going to buy it? But while they are so absorbed, from some unknown corner something starts slipping into their being. They start feeling joyous for no reason at all.

That's why I condemn the word pursuit. About anybody -- and these people who made the American constitution are big shots; perhaps it was Jefferson -- but about anybody who wrote this word pursuit, I can say without knowing his name, without knowing anything about him, that he must have been an utterly miserable man. He had not known happiness ever. He had been pursuing it; hence, he tried to give to every American the same birthright that he has claimed. And nobody has criticized it in three hundred years; nobody criticized a simple thing.

A poet, a painter, a singer, a dancer, yes, once in a while attain to happiness. But one thing is always there: whenever happiness comes they are not there. The pursuer is not there, the pursuit is not there.

Nijinsky, one of the most significant dancers of our world, of the whole of history.... As far as I am concerned, I consider him the best dancer that humanity has produced. He was a miracle when he used to dance. Once in a while he would take such a big leap that it was against gravitation; it was not possible, scientifically it was impossible. That huge, high leap was absolutely impossible: gravitation wouldn't allow it. Even the people who compete in Olympic long jumps are nothing compared to Nijinsky when he used to jump.

Even more miraculous was his coming back: he came back like a feather -- slowly. That was even more against gravitation, because gravitation would pull the weight of a human body suddenly, quickly. You would fall with a thump, you might get a few fractures.

But he used to come down just the way a dead leaf falls from the tree: coming slowly, lazily, in no hurry, because there is nowhere to reach. Or even better, featherlike, because a leaf comes a little faster The feather of a bird is light-weight, very light-weight, it comes dancing. In the same way Nijinsky used to come back down. And there was not even a sound when he would come back to the platform on which he was dancing.

He was asked again and again, "How do you do it?"

He said, "I don't *do* it. I have tried to do it, but whenever I have tried, it has not happened. The more I have tried, the more it was clear to me that it is not something which I can manage. Slowly, slowly I became aware that it happens when I don't try, when I am not even thinking of it. When I am not even there, suddenly I find it is there, it is happening. And by the time I am back to figure out how it happened, it is no more there, already gone, and I am back on the floor."

Now, this man knows happiness cannot be pursued. If Nijinsky was also on the board making the constitution of America, he would have objected and said that pursuit is absolutely the wrong word. Simply happiness is everybody's birthright, not its pursuit. It is not like a hunter pursuing game: then you would run for your whole life, chasing shadows, never arriving anywhere. Your whole life would go in sheer wastage.

But the American mind has got the idea, so in every sphere -- politics, business, religion -- they are pursuing. The Americans are always on the go, and going fast, because when you are going then why not go fast? And don't ask where you are going -- because nobody knows. One thing is certain, they are going with full speed, with all the speed that they can maintain, all that they can manage. What more is needed? You are going, you are going with full speed: you are fulfilling your birthright.

So Americans are passing from one woman to another woman, to another woman, to another woman; from one man, to another man, to another man; from one business to another business, from one job to another job -- in the pursuit of happiness. And strangely, it always looks as if it is there and somebody else is enjoying it, so you start pursuing it. When you reach there it is not there.

The grass beyond your fence is always greener, but don't jump the fence to see actually whether it is so. Enjoy it! If it is greener on the other side of the fence, enjoy it. Why destroy things by jumping the fence

and finding out that it is worse than your own grass?

It happened that a man was trying to sell his house for many years. He had made it really beautiful. He had put a lot of money into it, had hired the best architects; everything was the best that he could find. He was in pursuit of happiness. The house was built, a beautiful mansion, all marble. For a few days he looked in the house for happiness to come, but the marble was cold; the house was dead. It was a beautiful house but dead, with no warmth.

Then he started thinking of selling it: it had been an absolute loss. He contacted an agent, a real estate agent. The agent said, "We will sell it, but first we have to place a good advertisement in the topmost newspapers and magazines, with a picture, because it is such a beautiful house."

The man said, "That's good, do it, but I want to get rid of it. The next day he read in the newspaper that there was a very beautiful house for sale. It looked just as if poetry had been written in marble or a song had become frozen in marble, with big lawns and beautiful trees -- old, ancient trees, which you cannot grow in a day. The description was so beautiful!

Of course only the phone number of the agent was given, so the man immediately phoned him: "Whatsoever the price, settle it for me. I have been in search of such a house my whole life."

The agent said, "I will settle it; there is no problem. I am coming right now to you. Negotiations can easily be done."

And when the agent came the man could not believe it, because he was the same agent. The man said, "Where is this house?"

And the agent said, "*You* phoned me?"

The man said, "It was your phone number?"

The agent said, "Of course! I described *your* house. So many phone calls were coming but you disturbed them. Couldn't you figure out that it was your house?."

He said, "My God! This house?"

You can fall in love with your own wife if somebody else describes her. It depends on the description.

But people are running after everything: perhaps this will give them what they have been missing. Nothing can help. You can live in a palace but you will be as miserable, perhaps more than you were in an old hut. In the old hut at least there was a consolation that you were miserable because you were in an old, rotten hut. There was an excuse; you could have explained away your miserliness, your misery, your suffering. And there was also a hope that someday you would be able to manage a better house -- if not a palace, then at least a good, beautiful, small house of your own.

It is hope that is keeping people alive, and it is their excuses and explanations which keep them trying again and again. It has become the philosophy of America to try again and again and again. But there are a few things which are not within the area of trying, which happen only when you are completely finished with trying. You simply sit down and you say, "Enough is enough -- I am not going to try." That's how enlightenment happened to Gautam Buddha.

He must have been the first American, because he was in pursuit of happiness. Because of the pursuit, he dropped his kingdom. He is a pioneer in many things; he is the first dropout. Your hippies have not dropped much. To drop something, first you have to have it. He had it, and he had it more than any man ever had it. When he was born the astrologers said, "He should be kept absolutely unaware of misery, pain, old age, sickness, death and sannyasins."

He was the child of an old, aged kingan only child, born when his father was very old. The king asked, "Why does he have to be kept unaware of all these things?"

The astrologers said, "This man is going to either be a Buddha, an awakened one, an enlightened one.... But for his enlightenment he will renounce the kingdom, the palace, the familyeverything. He will go in pursuit of truth, of bliss. Or he can become a *chakavartin*, a world emperor." That is a special category that only exists in India: chakravartin. Chakravartin means one who rules over the whole world without any competitor. Alexander the Great was trying to become a chakravartin but could not.

Up to now only mythologically in ancient Indian literature are there chakravartins; they are not historical figures. Many have tried to become chakravartins -- one wonders for what. Even if you have the whole world you will be the same -- perhaps in a worse condition because you will be worried about all the problems of the world, and you will be responsible for all the problems of the world. At least right now you are only responsible for your own misery; it is a very tiny thing. Just multiply it by billions! What are you going to gain?

But the astrologers said, "Either he is going to become a chakravartin, a world emperor -- he will rule

over the world.... But it all depends on you. If you can protect him from knowing that life consists of misery, suffering, pain, sickness, old age, death; and also from knowing that there are people who are searching for something higher than life -- the sannyasins... you have to protect him."

The king said, "It will not be difficult" -- and he arranged it. He made three palaces for three different seasons. In India, seasons used to be very clear-cut. Every year, on the same day, at the same time, summer would begin; on the same day, at the same time, the summer would end. The rainy season, the winter -- everything was clear-cut. Even in my childhood it was clear-cut. It was only after the atomic explosions around the world that the Indian climate became uncertain. The whole atmosphere is shaken.

So the king made three beautiful palaces in three different places: for summer, a place on a high hill, on a beautiful lake; in the rains, in a place where it did not rain too much, just enough to enjoy -- not to create a Big Muddy Ranch, just showers; and one for winter, a place where it was always warm and cozy. And Buddha was surrounded by all the beautiful women from the kingdom. So no desire remained unfulfilled: he had the best of food, hundreds of servants, huge gardens.

The king was so particular that his son should not even see any dry leaf, any pale leaf, any flower which was withering away, that he had them removed in the night. The gardeners worked the whole night to make the garden absolutely young and fresh. Otherwise the idea that things get old, that flowers die, might provoke, might trigger some anxiety in Buddha: then what about man?

Nobody who was sick was allowed to be seen by him. He had not seen anybody dead or sick or old, up to the age of twenty-nine. He was kept in such seclusion and in such luxury -- music, women, wine -- he was drowned in them. And the king was satisfied that now Buddha was married -- he had found one of the most beautiful women, he had fallen in love -- now there was no fear.

They used to have a youth festival every year, and it was the custom that the prince who was going to succeed the king should inaugurate the youth festival. The roads were cleared; old and sick people were removed from where Buddha's chariot was going to pass.

The story is beautiful. From here it becomes mythological, but still it is significant.

The story is that Indira, who was the chief of all the gods, became worried that a man who was capable of becoming an enlightened one was being distracted completely. Something had to be done; existence should not be allowed to miss an enlightened being. So it is said that Indira took a few gods with him to earth. The street was cleared, it was impossible for any man to enter there; only gods could enter. That's why they had to create the mythology -- because gods are invisible and they can become visible any moment.

First, a god, sick and feverish, passed by the chariot. If the street had been full of traffic perhaps Buddha would have missed seeing him. But the street was empty, the houses were empty; there were no other vehicles, only his golden chariot.

Buddha saw this man trembling, and he asked his charioteer, "What has happened to this man?"

Now, the man who was driving the chariot was in a dilemma because the orders of the king were that Buddha should not know that anybody is sick. This man was so sick that it seemed as if he was going to fall down there and die. But Indira was helpful. He forced the charioteer to tell the truth -- "because ultimately your commitment is not towards that old idiot, your commitment is towards truth. Don't miss this point, because this man is going to become an enlightened one, and you will be immensely blessed because you are becoming the cause of triggering the process. Don't miss it -- you may not find it again in millions of lives."

Of course it was clear. The charioteer said to Buddha, "I am not supposed to say this, but how can I lie to you? The truth is that all sick people have been removed. I wonder from where this sick man has entered, because everywhere there are guards and the army. Nobody is allowed to enter the path where the chariot is moving. This man is sick."

Bud&a said, "What is sickness?"

The charioteer explained that sickness is something we are born with, that we are carrying all kinds of sickness in the body. If sometimes, in a certain situation, a weakness, a sickness, which you are carrying within you gets support from outside, you get an infection: you are sick.

Then an old man appeared, another god, almost a hunchback, so old that Buddha could not believe his eyes: "What has happened to this man?"

The charioteer said, "This is what happens after many sicknesses: this man has become old."

And then, a dead body -- another god posing as a dead body -- came by with four gods carrying him.

Buddha asked, "What is happening?"

The charioteer said, "This man is at the last stage. After that old man, this is what happens."

Buddha said, "Stop the chariot here and answer me truthfully. Is all this going to happen to me too?"

And at that moment he saw a sannyasin, another god, just pretending, like you -- wearing orange robes and everything -- a neo-sannyasin. Buddha said, "And what kind of a stage is this? -- a shaven head, a staff in his hand, a begging bowl."

The charioteer said, "This is not a stage after the other; this is a type of man who has become aware of life's misery, suffering, anguish, sickness, old age, death. He has dropped out of life and is in search of truth, in search of finding something which is immortal: the deathless, the truth."

Buddha said, "Return to the house. I have become sick, sick unto death. I have become old, old even though to all appearances I am young. But what does it matter if old age is only a few years ahead of me? -- soon it is going to be walking by my side. And I don't want to be like that dead man. Although I am alive for all ordinary purposes, I died with that dead man. Death is going to come; it is only a question of time, of sooner or later. It can come tomorrow; anyway, someday it is going to happen.

"Tonight keep the chariot ready. I am going to be the last type of man: I am renouncing. I have not found happiness here. I will seek it, I will pursue it I will do everything that is needed to find happiness."

And for six years Buddha did everything that anybody can do. He went to all kinds of teachers, masters, scholars, wise men, sages, saints. And India is so full of these people that you need not seek and search; you simply move anywhere and you meet them. They are all over the place. If you don't seek them, they will seek you. And particularly in Buddha's time it was really at a peak. The whole country was agog with only one thing: how to find something which transcends death.

But after six years' tremendous effort -- austerities, fasting and yoga postures -- nothing happened. And one day.... I have been to that place and to that river; Niranjana is the name of the river, a small river near Bodh Gaya, where Buddha became enlightened. That's why the name of the city has become Bodh Gaya: the place where awakening happened.

Niranjana is a small river, not very deep. Buddha was fasting and doing austerities and torturing himself in every way, and he had become so weak that when he went for a bath in the Niranjana he could not cross the river. The river was small, but he was so weak that only somehow could he manage, by holding a root of a tree which was hanging by the side of the bank, to keep himself there; otherwise the river would take him away. While he was hanging onto the root, the idea happened to him that these sages say, Existence is like an ocean. That's what in India is called *bhavasagar* -- ocean of existence.

Buddha thought, "If existence is an ocean, then whatever I am doing is not right, because if I can't cross this poor river, Niranjana, how am I going tc cross the ocean of existence? Whatever I have been doing I have simply wasted my time, my life, my energy, my body...." Somehow he managed to come out of the river, sat under the tree and dropped all effort.

That evening -- it was a full moon night -- for the first time in six years he slept well, because there was nothing to do the next day, nowhere to go: no practice no exercise. The next day there was no need even to get up in *brahmamuhurt*, in the early morning before sunrise. The next day he could have as much sleep as he wanted. For the first time he felt a total freedom from all effort, seeking, search, pursuit.

Of course he slept in a tremendously relaxed way, and in the morning, as he opened his eyes, the last star was disappearing. It is said, with the last star disappearing, Buddha disappeared too. The whole night's rest, peace, no future, no goal, nothing to be done.... For the first time he was not an American. Lying down, in no hurry even to get up, he simply saw that all those six years looked like a nightmare. But it was past. The star disappeared, and here Buddha disappeared.

This was the experience of bliss, or truth; of transcendence, of all that you have been seeking but you have been missing *because* you have been seeking. Even Buddhists have not been able to understand the significance of this story. This is the most important story in Gautam Buddha's life. Nothing else is comparable to it.

But you will be surprised.... I am not a Buddhist -- I don't agree with Buddha on a thousand and one thingsbut I am the first man in twenty-five centuries who has put emphasis on this story and made it the central focus, because this is where Buddha's awakening happened. But Buddhist priests and monks cannot even relate this story, because if they relate this story, what is *their* purpose? What are they doing? What are they teaching? -- what exercises? what prayers?

Naturally, if you tell this story, that it happened when Buddha stopped doing all kinds of religious nonsense, then people will say, "Then why are you teaching us to do religious nonsense -- just to drop it someday? So if we have to drop it finally, why begin in the first place?"

It will be difficult to convince the priests; their whole business and their whole profession will be destroyed.

One Buddhist monk, the most famous in India, Bhadant Anand Koshalayan, lives in Nagpur. I was in Nagpur and he came to see me. He said, "I have come to see you only to say one thing: I have been reading your books, and you are not a Buddhist, but you bring out things from Buddha's life which for twenty-five centuries no Buddhist scholar, no Buddhist priest, no Buddhist commentator, has ever bothered about. How do you manage it?" He repeated a story which he had read in one of my books. He said, "In my whole life I have never heard this story; nobody tells it. And I myself have been an ordained monk for almost thirty years. I read it for the first time -- in your book."

I said, "Don't be worried. Does it appeal to you?"

He said, "But the thing is whether it is historical or not."

I said, "Even if it is not historical, does it appeal to you?"

He said, "You are changing the subject."

I said, "I am not changing the subject. If you start on about history then you will be in great trouble: you will have to prove everything historically, and in Buddha's life there are thousands of things which you cannot prove historically. Can you prove historically that Indira came down and arranged the whole thing, the whole scene, and befooled Buddha? Is that historical?"

He said, "No, that is difficult to prove."

I said, "Then don't bother about history -- take it on my authority. If you meet Buddha you can ask him; only he can say because it is not reported. The reporters were priests, and this story they have not reported at all."

I told him, "Just forget whether it is historical, reported or not reported; just look at the fact and whether it makes any sense to you."

He said, "It makes great sense, but do you mean to say I have to drop all my practices?"

I said, "Of course, if you have found truth by your practices, continue. If you have not found it, then try what I am saying."

He was at least a man sincere and honest. He said, "I have not found anything by my practice -- in fact, that's why I came to ask you."

I said, "When I say that this is what happened, write it down in any book, and read it; then it is written. If you believe in the written word it is written in my book. But that is not the problem. The problem is: are you courageous enough to drop that which has not given you anything? And thirty years are enough. Buddha dropped everything after six years; you have gone five times longer. Do you think you are being more intelligent than Buddha?"

He said, "I was told by my friends that it would be better not to meet you, and perhaps they were right, because now I will live in a dilemma: to drop it or not to drop it? Because after thirty years' practice, it becomes so close; you become addicted to it.

I said, "Think it over. Be in a dilemma. Perhaps some day the understanding will dawn on you."

But I could see that although he was a sincere man, honest, he was not courageous. Whenever I went to Nagpur I enquired, "What is Bhadant Anand Koshalayan doing?" I had told my host to keep an eye on the Buddhist monk, so he would say, "He is doing the same, continuing the same."

The last time I saw Bhadant Anand Koshalayan was in'65. Just by chance we met on the plane going from Bombay to Delhi. He was trying to avoid me trying to look as if he had not seen me. But I wen up and just sat by his side. It was not my seat, it was somebody else's seat. When they came up I said "Forgive me -- just take my seat. I need only five o seven minutes, then I will go." I went on nudging Bhadant Anand Koshalayan with my elbow, and he went on moving away. But I went on again and again

Finally he said, "What are you doing?"

I said, "What are *you* doing? Do you think you can escape in this way? And from whom are you escaping? From me or from yourself? You have see the truth of what I have said in the storynow accept that you are not courageous enough to follow it.

He said, "Yes, I am not courageous enough. Bu the story *is* right, whether it is written in any scripture or not."

Buddhists have dropped it; they have not co]lected it for the simple reason that the priesthood need some form of livelihood. They are parasites, and the can live only as parasites if they can show you how to do it -- how to pursue, how to find, how to seek the "how" is important. But I am telling you it is not at all important; it is the only hindrance.

Drop the "how" and just be.
Just be, for no reason.
And happiness starts showering on you like flower showering.

Here there are not such trees, but in India there are trees called *madhukamini*. If you sit under the tree flowers shower like rain. In the morning you find under the tree a whole carpet, a complete carpet of the flowers. The whole night the madhukamir showers: it blossoms in the night, showers in the night and by the morning all the flowers are on the ground. And it is so fragrant that from half a mile you can become aware that somewhere the madhukamini is flowering.

In my house, when I was in school.... Of course I had made my house a jungle. That's what I have been doing all my life. I had planted a madhukamini just in the middle compound, in the inner courtyard of the house. When I went to the university, I knew it.... My father was just like Mukta. And it is strange, they were friends too. He could not understand Mukta's language, Mukta could not understand his language, but they were great friends. Even going to school I had to ten my mother, my aunts and everybody, "Watch my father and see that he does not start pruning my tree."

Sometimes I had to take his scissors with me to school. My master said, "What? Now you are bringing such instruments... are you going to kill somebody? -- because with garden scissors you could cut somebody's neck. For what have you brought this? What is the purpose? Just keep it outside, and you remain outside."

I said, "I have not brought it for any purpose; it is just to protect my poor tree, because when I am in school my father goes on pruning. He seems to be a born Englishman."

When I went to the university they removed all the trees, but even my father did not dare to touch the madhukamini, because when I left, I told all of them, "You can cut the whole garden if you want, and I know you will, because every day you are harassing me:'Here we need one bathroom more -- remove your trees. Here we need to extend the kitchen: there are more children in the house, people are getting married, their wives are coming, and more rooms are needed. You have made it a jungle.'"

But I was adamant and said, "No. Once I am gone, it is okay: you can do whatsoever you want." The day I left I told them, "Remember, everybody, that whatsoever you want to do, do with all the trees, but my madhukamini -- nobody touches it. If I come back and find that my madhukamini is missing I will not enter the house again for the rest of my life." Only with this threat could I save my madhukamini.

But in 1970, when I said, "I will not be coming again," they cut it down because now there was no point in keeping it; the threat was no longer relevant.

The madhukamini is such a beautiful tree. To sit underneath it and just to feel its flowers falling all over you... and they continue the whole night. When it flowers, it flowers in thousands of flowers.
Bliss also showers exactly like that.
Truth also showers exactly like that.

You just have to be sitting, doing nothing, waiting -- not waiting for Godot, just waiting; not for anything in particular but simply waiting, in a state of awaiting, and it happens.
And because it happens, it is perfectly right to call it happiness.

From Personality to Individuality

Chapter #28
Chapter title: Knowledge is information; knowing is transformation

26 January 1985 pm in Lao Tzu Grove

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OSHO,
YOU SAID THAT YOU DON'T KNOW WHO YOU ARE. DON'T YOU REALLY? DO WE NEVER KNOW WHO WE ARE?

I know that I do not know who I am.
My knowing is not knowledge and my knowing is not ignorance. It is a little bit complex, but not difficult to understand.
Knowledge is always borrowed.

It is not your own; you are simply repeating like a parrot. You don't know what it means, you don't know all its implications; you don't know from where it arises, you don't know whether it is true or just fictitious.

I have heard that the wife of Mulla Nasruddin purchased a parrot. She was very interested in finding a really good parrot, and when she found one she was immensely delighted. But for some strange reason the pet shopkeeper was reluctant to sell the parrot to her. She was surprised. She said, "You have it for sale and whatsoever the price is I am ready to pay. Why are you reluctant?"

He said, "There are so many other beautiful parrots, even more knowledgeable than this. Why are you so particular about this parrot?"

She said, "That I don't know, but somehow, to me, he looks the most cute. He is beautiful, healthy, colorful -- and the way he speaks! It is difficult to figure out whether it is a human voice or a parrot speaking."

Although the shopkeeper was reluctant, the woman was persistent, and finally she purchased the parrot. As she was departing he told her, "I should make you alert of the fact that the reason I was reluctant to sell him is that the parrot comes from a very bad place; he was owned by a prostitute. He speaks vulgar language and he uses expressions which you may feel offended by."

She said, "Don't be worried. I need such a parrot for my husband. My husband uses such vulgar language, such bad expressions, that this is good: the parrot will be really the answer to him."

The shopkeeper could not say anything more. Nasruddin's wife went home and she covered the parrot with a cloth so that when Nasruddin came she could give him a surprise and a shock. Nasruddin came home by evening; and it was really a surprise and a shock -- not for Nasruddin but for Nasruddin's wife, because even from behind the cloth the parrot recognized Nasruddin immediately. He said, "Hello, Mulla Nasruddin. You are really great: every day new girls, new women!"

Now the parrot could not think of the implications, but the wife was immensely shocked that the parrot knew Nasruddin: that meant Nasruddin was going to the prostitute. The parrot was saying, "You are great! Every day new women, new girls. You know how to enjoy life!"

Knowledge is exactly like that. The Christian priest repeating the BIBLE has no understanding of what he is repeating.

Just the other day some information came to me: the attorney general of Oregon has declared Rajneeshpuram illegal. The reason that he has given is that here in Rajneeshpuram, religion and state are mixed.

Now, in the first place, our religion has nothing to do with any religion that has ever existed on the earth. It is just a legal necessity that we have to declare that we are a religion; otherwise, you cannot find such an irreligious commune in the whole world. What religion is there? -- no God, no Holy Ghost, no Jesus Christ, no pope, no prayer, nobody concerned at all about death. Everybody is so much involved with life, who has time?

In fact, even if death comes to my people, she will have to wait. My people are so involved in living that even death will have to consider.... She can take people easily who have been dead for thirty, forty or fifty years. It is not a problem for death, there is no need to be concerned; they just have to be carried away. They have lived posthumous lives long enough. Perhaps death is too busy -- must be. This planet and fifty thousand other planets have life; and no religion has said that there are even associates, deputies, of death.

Death is alone. Poor death needs a great bureaucracy, and she is doing the whole job all alone. So of course many people die when they are nearabout thirty years of age, and then they have to wait for forty, fifty years or sixty years, when their number comes up.

What can death do? She has not yet cleaned out the old pending files, and you go on dying.

But with my people death will be surprised.

These are living people:

So involved in life that they have not even bothered about death. She will have second thoughts before she can take you. She may think, "It is better to let me first finish the pending job, which is unending. These people can be taken later on; let them live a little more."

What kind of religion is this?

I have called it a religionless religion.

I have called it religiousness.

But they don't have any category for religiousness; they don't have any category for a religionless religion because nothing like this has ever happened. But all governments and all bureaucracies go on clinging to old-fashioned ideas. It takes a long time for them to absorb anything new, and by the time they absorb it it is already out-of-date.

For my immigration there is only one category that can be applicable to me, and that is religion. I tried to explain that my religion is not a noun, it is a verb, but the officer was looking at me with vacant eyes. What was I saying? -- that my religion is not a noun but a verb? Who has ever heard of that?

But I said, "You need not be puzzled or worried Just so as not to disturb you I will fit into the category But in fact if governments and bureaucracies were sensitive enough, aware enough of the latest developments, then you would have made a different category for me, for a man who is simply religious -- neither Christian, nor Hindu, nor Mohammedan. And to be religious you need not believe in God, in afterlife; you need not believe at all. To be religious all that you need is to live life so abundantly that you can taste existence itself."

When I say "knowing," I mean tasting, smelling, hearing, feeling, living -- but not knowledgeability.

Knowledgeability to me is a sin.

Knowing is the greatest ecstasy you can attain

But the ultimate surprise of knowing comes when you turn in upon yourself.

You can be in a state of knowing with the sunrise, with the sunset, with stars, flowers, birds, animals, people. You can be in a state of knowing, and it is tremendously beautiful, immensely fulfilling.

But the ultimate point, the omega point arrives when you turn your knowing upon yourself.

Then you are moving in a direction you have never moved, you are traveling on a path you have never traveled.

Knowledge is divided into three parts: the knower, the known, and that which relates them -- knowledge. Knowing also consists of three parts, but there is a difference: the knower, the known -- but now the relationship is not of knowledge, it is of knowing. Knowledge was borrowed. The knower was a fact, the known was a fact, but knowledge was borrowed. Knowing is your own. So knowledge only gives you a *feeling* of relatedness.

It is like marriage -- and marriage is a mirage.

Marriage simply gives you the illusory feeling that you are related. In fact, you are two intimate enemies living together -- or better to say, fighting together, harassing each other, nagging, doing all kinds of things which are not friendly. It is a strange relationship. There is no love flowing. Who has ever heard of a husband loving his wife or a wife loving her husband? Yes, pretending, but loving? It seems to be impossible between husband and wife.

Marriage is the death of love.

Knowledge is like marriage. You are not really related to the known, but only in a delusion.

It happened once that there was a certain painting hanging in the house of an old lady. She was very old, and when she died the house was sold. The new owners looked at the painting and could not figure out what it was: it looked almost stupid. It was a Picasso. If you don't have that intelligence then the painting will look stupid, as if made by some madman. So they took out the painting and threw it in the basement.

One day a friend came and he asked what happened to the Picasso. "I was in this house when the old lady was here. I was just passing, and I remembered the painting. The house is sold, but the painting was far costlier than the house. What happened to the painting?"

The owner did not answer. He rushed into the basement, brought the painting back, cleaned it, and said,

"I am happy that you came. We thought this was something stupid. This is a Picasso?"
The man said, "This is more costly than the house that you have purchased."

Again the painting was put back on the wall. In fact, the man threw a big party for his friends to see the painting of Picasso. But one of his friends turned out to be an expert critic of paintings. He said, "This is not an original; you have been befooled. Yes, it is a copy of Picasso's painting, but it is not an original. The people who sold you the house were not fools: if it were authentic it would mean millions of dollars, and the painting would have been removed before the house was sold. This painting is bogus."

The man threw the painting back in the basement. Now what kind of relationship was happening between this man and the painting? This I call knowledge. He has no relationship. Somebody says, "It is a Picasso": the painting is put up on the wall and a party is thrown. Somebody says, "It is a fake": the painting is thrown back into the basement. If some day Picasso comes and says, "It is not a fake" -- and Picasso was capable of saying this -- then the painting would be back again in its old, respectable place.

It is a known fact that once Picasso said of one of his own paintings, "It is a fake." It was sold for millions of dollars; and when the man who purchased it heard from Picasso that it was a fake.... Picasso's girlfriend -- he never had any wife, he always had girlfriends, changing as life changes, as everything changes -- the girlfriend said, aBut I have seen you painting this with my own eyes; I was present."

Picasso said, "That is right. You were present, I painted it in front of you, but it is a fake."

The owner said, "Are you mad or something? If you painted it, then how can it be fake?"

Picasso said, "Because I painted the same painting before. So what does it matter who painted it the second time? It is secondhand, it is not a true Picasso. I painted it before and it is already in the art gallery. This was just because somebody wanted to purchase something and I had no other painting and no other idea at that time. So I simply painted an old idea. I had the sketch. What does it matter whether I copy it or somebody else copies it?"

Vice versa has never happened, but I can guarantee -- understanding Picasso the way I understand him -- he may have said a fake painting was authentic if it was really great art. What does it matter who painted it? If a painting painted by Picasso himself can be fake, then why can't a painting painted by somebody else and signed "Picasso" be authentic, if it is really an original piece of work?

But what about this man? He was going crazy: somebody says the painting is authentic, somebody says it is fake; and each time his relationship with the painting changes.
What is your relationship with God?
It is knowledge.

An atheist comes and proves there is no God, and the relationship disappears. A theist comes with better logic -- because it is not a question of whether God exists or not, the question is whose logic is better, who is more logical, more argumentative, more authoritative -- and convinces you there is a God. Again there is a relationship. Are you going to depend on such a relationship?
Knowledge can be changed any moment by anybody:
lt has no roots in you.
Knowing, nobody can change, not even God.

In India there is a story about a very unique man, Eknath. He was a worshipper and devotee of Krishna. For twenty-four hours a day he had only one thing in his mind, and that was Krishna. He was a Maharashtrian. His name for Krishna is Vithoba; in Maharashtra the name for Krishna is Vithoba. It was not far away from our commune place in Poona, where Eknath lived -- just a nearby village.

His mother was sick, old, almost on the verge of death, and he was massaging her feet. The story is.... It is a story, remember, I'm not talking about history; I am simply telling you a beautiful story. Vithoba, that is, Krishna, was very concerned because his devotee was really in deep pain. He had lost his father, he had lost his brother, he had lost his sister. The only person left was his mother, and now her time had come. Vithoba thought, "Now I am his only relative; twenty-four hours a day he is thinking of me. It is time to go and console him and tell him, 'Don't be worried -- I have come. Your mother is going but your Vithoba is here.'"

So Vithoba came. The door was open because Eknath's house was so poor that there was no need to lock the doors, there was nothing that could be stolen. Vithoba entered, stood behind Eknath and said, "Eknath, won't you look at me? I am Vithoba. You have been continually praying and chanting and calling me. But now the time has come -- I *had* to come."

There was not even a small mattress or a rug or a carpet or a chair to be given to Vithoba. Eknath had only one earthen brick, the type houses are made of in India; he used to keep his lamp on it. He used that

brick to keep the lamp a little higher so he could see his mother better. He was so absorbed in massaging his mother's feet that he took the lamp off the brick, pushed the brick towards Vithoba without turning back, and said to him, "Stand on the brick till I am finished with massaging my mother."

The story is really beautiful. The whole night passed: Vithoba turned into a stone -- because he had been standing the whole night on a brick. A temple exists now in the place of Eknath's house. The statue of Vithoba is still standing on a brick. That is the most important temple in the whole of Maharashtra. Every year thousands of pilgrims from all over Maharashtra travel to the temple of Vithoba.

But it has been a great problem for the scholars: "Why did Eknath treat his own god in this way?" They don't have any answer. At least he could have looked at him, at least he could have said, "Please sit down on the brick." I have talked with many Maharashtrian scholars who are followers of Eknath; they don't have any answer. I said, "It is so simple. The story may be bogus, and I know that it is bogus. There is no Vithoba; nobody ever comes, whether you keep your door open or locked. But one thing is certain: Eknath was really an authentic man. When he was doing one thing, he was doing it totally. When God comes he says, "Stand there, don't bother me till I am finished with my work."

To me this is the implication in my saying that if death comes to my sannyasins she will have to wait. My sannyasins can say to her, "Wait, I am too busy living."

Your relationship with life or with anything should be of knowing, it should not be of knowledge -- borrowed.

So when I say, "I know," my word "know" indicates knowing, not knowledge. And in the same statement I am contradicting it; I am saying, I know that I know not who I am." When knowing turns towards oneself the greatest problem arises, because now the knower and the known and the knowing all become one. You are the knower, you are the known, and you are the knowing.

If you say, "I know myself" it will not be right, because then you will be dividing the knower, the knowledge and the known; and it is an indivisible, organic phenomenon. So you cannot say, "I know myself" That's why I said, "When I say,'I do not know myself' I don't mean ignorance." It is not knowledge; is not ordinary knowing.

You know the beauty of a sunset, you know the beauty of a face, you know the beauty of music. Even though it is knowing, still those three are there; very deeply related, almost one, but only almost -- not organically one.

When your awareness turns upon itself it is not knowledge, certainly.
It is not the ordinary knowing either.
It is not ignorance, certainly, because you *know*.
But it is such a unique knowing that in this knowing you become innocent:
Innocent of all idea of knowing, knowledge, ignorance.
All those words disappear.
You are simply there.

It is an experience, and such an experience that cannot be described by any word which has its opposite.

"Ignorance" cannot describe it, because knowledge its opposite. "Knowledge" cannot describe it, because ignorance is its opposite. "Knowing" cannot describe because unknowing is its opposite. Then what can scribe it? Only a contradiction -- I repeat, only a contradiction -- can indicate it. You will have to use contradiction for the simple reason that the contradiction kills itself and leaves no trace behind. And hat's what I mean by innocence.

When I say I know that I know not, I am trying through language to help you have a little glimpse of what happens when contradictions meet. I am saying both I know and I know not. They will cross each other, kill each other, destroy each other. And what will remain? Just an innocent awareness.

Ignorance is not innocent. Ignorance feels inferiority; the ego hurts. Knowing is not innocent. Knowing buttresses the ego; it gives you a feeling of superiority. I am putting superiority and inferiority together. They cancel each other, and the very cancelation of each other leaves you alone and innocent.

It is just like the child when he opens his eyes for the first time. He sees everything that is there: the painting on the wall, the clock on the wall, different colors around him. But do you think he knows that this is a painting, that this color is red; that this is a clock, that it shows time? He is seeing, but his seeing is absolutely innocent. He is seeing better than you, remember, because his eyes are so fresh.

The impact of colors on your eyes is not the same. For the child it is his original experience. If he sees your color of red.... He has never seen it before. He has no idea how to judge what it is -- good, bad, beautiful, ugly. He cannot judge, he simply sees it. His eyes are unclouded by any prejudice. His eyes have

no dust, no layers of dust.

As you grow old your eyes start gathering dust, your mind starts gathering layers of dust. Everything becomes hidden behind so many layers of dust that you lose your original seeing, your original listening, your original taste, your original smell, your original touch. All are covered.

But the child, as he opens his eyes, knows -- but he does not know that he knows. The same state happens again when your awareness turns upon yourself. You know, but now no word is enough to justify any expression about this knowing.

Socrates is right. I agree with that old man or many points. I also disagree with him, but on this point I agree one hundred percent. He says, "There is' knowledge which knows nothing, and there is an ignorance which knows all." I would not like to use the word ignorance because that has an association in our mind. The association is that ignorance means you do not know. If you can change the association the I can use the word ignorance. If you can understand by ignorance a new kind of knowing where the trinity disappears and there is one organic whole.... The knower, the known, the knowledge, all are one; hence there is nobody to declare anything.

Those who have known have always said that the know not.

It is only the idiots who say they know.

The really wise is innocent of all knowledge.

He has come to a point where knowledge is left far behind; and of course the ignorance which was the polar opposite of knowledge is also left far behind Now, what word to use? I could use the word innocence -- "I am innocent of myself" -- but it would be linguistically wrong. But I don't care about language anyway. I go on using language in my own way.

I am innocent of myself.

That means: I know that I do not know myself.

But don't ask the pandits of language. In a way this is bound to happen when you are describing experiences which are not usual. You have to us unusual ways. Silence would be the right answer it, but will you be able to understand silence? Hence, I have chosen something very close to silence and yet expressible -- innocence.

Innocence transcends both knowledge and ignorance.

To make way for innocence I use knowledge and ignorance together in the same sentence so they can destroy each other and can leave you unscratched unburdened by any of them.

You ask me, will it ever be possible for you to know yourself? Only in the same way as it has been possible for me; in no other way. If you are ready to become innocent, if you are ready to drop your knowledge and your ignorance.... You will be surprised to know that to drop knowledge is very difficult, but to drop ignorance is even more difficult.

You may never have thought about it. Of course, to drop knowledge is difficult because that's all you have, that's all you can brag about; and I am saying to drop it, to erase all that you have accumulated. You have been accumulating it as if it is a great treasure. And you have been told continually by everyone that the more you know, the more powerful you will be What is the secret of the priest? Why is he powerful? -- because he knows, or at least pretends to know, things which you are not courageous enough to pretend to know. He knows God, he knows all about heaven.

In Indian temples I have seen maps of heaven and hell, and where God lives -- an aerial view! -- and where tirthankaras live. These maps are hundreds of years old: the older they are, the more valuable. I have asked the Jaina monks, "Do you know where Timbuktu is?"

"Timbuktu? We have never heard of Timbuktu."

I have asked them, "Do you know Kustuntuniar?"that is Hindi for Constantinople.

"Kustuntunia? A very strange name. We have never heard of it."

I said, "You don't even know the geography of this small planet but you know where heaven is and you know where hell is and the exact location of God's house? -- even the architecture of God's house. And the houses surrounding Him are all tirthankaras' houses. Where is Jesus Christ? Hazrat Mohammed? Moses? Zarathustra?"

And they will say, "You ask strange questions! These people are not in heaven, they cannot be." And they have a map of hell. I have asked, from my very childhood, "Where is this hell?" and they all say -- Hindus, Jainas, Buddhists -- "Just under the earth." That's where we are sitting right now: in hell.

According to them, America is exactly the place where hell is. According to them the earth is not round, it is a flat thing like a *chapati*. On top is the earth and below the chapati is hell. But below the chapati is

America, and at the very center, Oregon.

When Sheela started looking for a place to have this commune happen, and she phoned from Oregon, I really giggled. If my Jaina saints knew where I was going to end up! According to them, still, hell is under the earth. But it is a very strange world because it is round; so right now they are under us. It is very difficult to decide who is in hell. Now Sheela is in New Delhi. It is very difficult to decide whether her Master is in hell or the secretary is in hell, at this very moment.

These idiots have made maps; and of course for centuries it has been believed that they know about these things. They even know the details of the map: they know the roads, they know how many gates you have to pass.... This is exploiting your innocence, making you feel guilty of ignorance: "You don't know -- we are the knowers. You have to listen to us and follow us. We know the right path, the right god, the right heaven."

And all the religions are doing the same thing. I have looked into all these people's scriptures. They are all pretending absolute knowledge, and they are simply talking absolute lies, because they all cannot be right. Their descriptions are absolutely different. The heaven of the Christians is totally different from the heaven of the Hindus, so either there are many heavens, many hells, for different religious people different strategies of torturing and different ways of entertainment.... Because in heaven what will you do for eternity? Have you ever thought about it?

Just think: in the Christian heaven, what are the angels doing for eternity? Just playing on their guitars -- "alleluia, alleluia, alleluia" -- for eternity? Yes, in the afternoon for the drive -- by it is okay, but for eternity! This is too much. And it is not entertainment, it is torture. I think people in hell may be enjoying more variety of things because really juicy people are all in hell. Only dry bones are in heaven.

Since I have experienced that there is no heaven and hell, I am freed from a nightmare. In my childhood I was more afraid of heaven than of hell. And my father used to say to me, "You are simply nuts! We are afraid of hell; you are afraid of heaven. And all the great sages have been fools, you think."

I said, "I don't know whether they were fools or not. One thing I know is that all juicy people are in hell; that you have to concede. The gamblers, the drunkards, the playboys, the call girls, all the circuses and carnivals -- everything seems to be there in hell. Please just tell me what is in your heaven? Only those long faces, saints, completely dry of humor. Not even a newspaper is published because there is nothing happening -- what to publish in the newspaper? There is no gossip, no restaurant...."

My father said, "Please keep these ideas to yourself because you are corrupting me." And finally I did corrupt him: I made him a sannyasin. But from the very childhood he was afraid that I would corrupt him, because he had no answers. He would go to the sages and the saints; they also didn't have any answer. They said, "This is a strange boy. These questions are never asked."

I said, "Whether they are asked or not, I am asking them. Please answer me. What entertainments are available? A football match, the Olympics? What is available there in heaven? And if nothing is available then what are your saints doing? And for eternity? They must be dying to be born again, but they cannot be: once you are enlightened, no entertainment again!"

I used to come to Bombay, before I settled in Bombay, almost two or three times per month because the headquarters were in Bombay, the whole work was there. There I had the greatest following; and the most intelligent people in India of course are in Bombay. Slowly thousands of people started knowing me. One day one of my sannyasins -- at that time I had not started sannyas but now he is a sannyasin.... He used to drive me about, and just jokingly -- he did not mean it, but he was not fully aware of me -- just before a bistro he stopped the car and said, "Osho, would you like to come in and have an ice cream?"

Ice cream I used to love. To tell you the truth I still love it, although there is no way to find it anywhere. I said, "That's a great idea!" Then he became afraid. He had been joking. He had said it thinking that a religious man would say no to going into a bistro, where an almost naked woman was doing a striptease dance. He said, "Are you sure?"

I said, "Absolutely! Just open the door -- because this is my last life. After this life there is no bistro for me and no ice cream: I don't want to miss the last chance." He waited for a few seconds. I said, "For what are you waiting?"

He said, "But if somebody sees you there, and recognizes you there...."

I said, "That is my problem."

He said, "No, it is not your problem -- they will kill me, they will say 'It is you who took him; otherwise how could he find that bistro? You were supposed to take him home from the meeting place, not to a bistro.'"

I said, "Don't be worried. I will protect you and say that I insisted, that seeing the signboard, 'Bistro,' I said, 'What is this? -- I want to know.'"

He said, "Then it is okay. But, Osho, you are creating a very troubled state for me."

I said, "Don't be worried -- just come on."

I had to enter first, then he followed me; he had to follow. It was an air-conditioned place, but he was perspiring.

I said, "Harshad" -- Harshad was his name -- "your name means rejoice. What a fool -- rejoice!"

And what he was afraid of happened. The manager of the bistro had heard me: he came and fell at my feet. Harshad was just going into a nervous breakdown. Everything stopped; even the striptease dancer stopped -- everything was frozen. When the manager fell at my feet, other customers who had no idea who I was started coming to touch my feet and the striptease girl came down from the stage. I said, "Harshad, it seems even in this life it is not going to be possible." I told the manager, "At least bring my ice cream."

He said, "Will you accept one?"

I said, "Accept? I am *ordering* one: I like tutti-frutti." I was eating my ice cream and the whole crowd was standing around me. I said, "What are you doing? Do your business!" And Harshad was hiding behind the crowd because if the manager saw him....

As I finished my ice cream he came and just grabbed me. He told me, "Osho, out! I will never drive you again if you do such a thing."

I said, "But what have I done? I have not created any problem for anyone. You had asked me,'Would you like some ice cream?' so I ordered one. And in all this hullaballoo they have not asked for the bill. Go and pay it.

He said, "I am not going inside again. I cannot go alone; if you come ahead of me...."

I said, "Then don't bother, because nobody is thinking of the bill right now. We enjoyed them, they enjoyed us, and it is balanced. There is nothing much to be worried about. But where have you been hiding? I had to eat two long glasses full of ice cream because the manager had brought the best, the biggest glasses. Where were you? I had to eat two glasses, and two glasses that size are a little too much."

He continued to drive me, but whenever there was a bistro or anything, he would go so fast. I would say, "Harshad, a bistro!" and he would say, "Never again!"

People came to know somehow and he had a good beating from everybody. In Bombay, in those days there were many old people who were followers of mine, very respected people: somebody was an ex-mayor, somebody was ex-sheriff, somebody was a minister. I told everybody, "Nobody is to harass Harshad; he has been punished enough." He had perspired and begun trembling, but I simply enjoyed it; the whole scene was so fabulous. And for the striptease girl this was an absolutely new act. She may never have done it before and will never have to do it again.

In heaven there seems to be something worthwhile. But for centuries these people have been claiming knowledge about heaven and hell; and once you get trapped in their net of knowledge, you are finished. Then you are no more alive. Then their knowledge makes you feel ignorant, inferior, guilty, a sinner. Even eating ice cream you feel you are committing a sin. It is strange, because in no religious scripture is it written that ice cream is sin.

But the religions are against enjoying anything. So whether it is written or not.... Many things will be coming in the future which are not yet available. Of course these so-called omniscient saints and messiahs, they had no idea of even ice cream -- what to say about atom bombs and nuclear weapons? But they have given a basic criterion: anything that can be enjoyed is sin, it is against God. To be happy is to be against God; to be blissful is really to be His arch-enemy.

I am a blissful man.

If there is a God -- and I know there is nobody anywhere. If I have not found Him in meand I have looked into every nook and corner of my consciousness -- then He is not anywhere else. He cannot be. He cannot be in any consciousness, because the nature of consciousness is the same. And consciousness is the highest flowering in existence; if He is not even in this highest flowering, where can He be? And there is nothing beyond consciousness.

The moment you know the unknowable, the mysterious, the innocent consciousness pure of all thought, ideas, scriptures, religions, you know nothing and you know all.

You know nothing because knowing is left far behind, it was a burden. You are unburdened -- it was just dust gathered on the mirror of your being. The mirror is clean now, so clean and so alone that it does not mirror anything. It is simply there, not mirroring anything because there is nothing else. Just think of a

mirror in absolute aloneness. What will be the situation of the mirror? It will still be a mirror, but not reflecting anything. That's what happens when you turn upon yourself

Consciousness is there, awareness is there; in fact for the first time it is there in its totality. And there is nothing to think, nothing to reflect, nothing to know. In this sense you have become innocent. But in another sense -- because now nothing is left for you to know -- you know all. The taste of your own consciousness is the taste of all consciousness, it is not different.

But the priesthood cannot live on my attitudes and approaches. The priesthood will die out. It needs to die out, it is absolutely unnecessary. They have filled you with knowledge, and with it has come the idea of ignorance. They have filled you with such strange ideals that if you follow them you are finished, if you don't follow them you are finished. The ideals that they have given you are unnatural. If you try to follow them you have to go against your nature; you have to cripple yourself destroy yourself And if you follow your nature, you feel guilty, a sinner. And then great fear arises -- hell is waiting for you. Don't be worried: there is no heaven, no hell.

All that is significant is your pure awareness.

Then wherever you are is paradise.

I can challenge God to throw me into hell, with no problem, with no fear, because I will manage to have a commune there. And it would be really a great' commune because such colorful people would be there.

But I have drifted far away.... I was telling you about this attorney general who says that we have mixed state and religion here. Just the other day I got the information that from the federal government of America two sermons, ready-made sermons, have been sent to thousands of Christian churches, institutions, schools, hospitals, orphanages -- but only to Catholic Christians. Those two sermons have been prepared by the federal government to indoctrinate people, particularly orphans. And in that they have even improved upon Jesus.

When I heard that, I felt a little sorry for Jesus, because what will his situation be? There are many statements in those sermons; one statement is really striking. It is for orphans, that they should pray to God: "We are blessed that you made us helpless orphans so that you are our only help and only hope." The whole message is: "Blessed are the orphans for they shall inherit the kingdom of God."

I was puzzled. Jesus had said, "Blessed are the poor for they shall inherit the kingdom of God." Now there is going to be great trouble. Who is going to inherit the kingdom of God, the orphans or the poor? The American government has found even the poorest of the poor: the orphans. Now the poor people will look almost super-rich. They cannot pass through the needle's eye any longer. No, only orphans can enter.

Now what is Jesus going to do, because these people, in following Jesus' idea, have created trouble for him, competition. There are not a few orphans in the world; in a way, one day or other, everybody becomes an orphan. One day your father dies, one day your mother dies -- you are an orphan. What else is an orphan? And there may be orphans who are billionaires.

I was really troubled about what poor Jesus is going to do, because anybody who has lost his parents is an orphan, and everybody is going to lose his parents sooner or later. It is only a question of *when* you are going to become an orphan; you are potentially an orphan, the whole world is an orphan. Then I started thinking, My God! If the whole world is going to inherit the kingdom of God, what about the poor? Who will listen to those poor? When the orphans are just marching ahead -- "Blessed are the orphans" -- the poor no longer have any chance.

Isn't this the state interfering in religion? If the attorney general has any of the dignity of a human being he should declare the whole of America illegal! What business is it of the government to write sermons for the priests to use to indoctrinate the minds of orphans? And it is very partial: it is sent only to the Catholic institutions. Jews are also living here, people of other religions are also living here -- and most of all, the greatest majority, Rajneeshees, are living here. We have not been sent those sermons. This government, and the people who run such governments -- are they in their right senses?

There was other news. A poisonous gas which was being prepared and preserved in millions of barrels for the third world war is out-of-date. Now a better killer, another poisonous gas, has been found, so all those millions of barrels have to be disposed of. Where to dispose of them?

Now they are being disposed of in America in deserted places, underground. But how long do you think you can go on doing that? Soon many of your atom bombs will be out-of-date; they are already out-of-date. Soon, many of your nuclear weapons will be out-of-date. Where are you going to dispose of all this that you have created? -- either in the ocean or in the earth, but in both ways it is going to backfire. Perhaps there will be no need for a third world war: Russia will be in the same position; they will have to dispose of

out-of-date weapons.

You cannot go on accumulating garbage which is of no use now because you have better things. Russia has better, so you have to create better; then you create better and Russia has to dispose of its old stock. These governments are interfering in people's lives, in the whole of humanity's life -- and yet they are legal.

Here there is no sermon. Certainly my talks cannot be called sermons. You can call them anti-sermons -- no, ant-eye-sermons. What religion do they think is here which is interfering with the state? And what state is there? In the first place we are not a religion defined by any dictionary in the whole world. We will have to create our own dictionary, our own definitions.

And what state is there? Just a city council, which has to take care of the roads, of cleanliness, of the houses, of the hospital. How is religion going to interfere with the roads? I have tried hard but cannot figure it out: how to mix religion with roads? How to mix religion with houses? How to mix religion with hospitals, with medicines, with injections? They should give us some clue as to how they do it. No religious priest goes to the hospital to bore the patients there.

There is nobody orphaned here because we don't believe in the family. My people are the only people who are immune to orphanhood; they cannot become orphans. We don't believe in the family, we believe in the commune -- and the commune never dies; you will always have your uncles and your aunts. People will be coming and going, but the commune.... And the commune is our family.

When the father dies, the Indian custom is that the eldest son should put fire to the body when it is placed on the funeral pyre. When my father died, I was asked -- Laxmi asked me -- "What to do? -- because Indian sannyasins are saying that Osho has to put fire to the body."

I said, "But he was my disciple. A long time ago he used to be my father, I used to be his son; but that has changed. And in this commune nobody is father, nobody is mother; here are only uncles and aunts. We have dropped the idea, the whole idea of daddy and mummy!"

I proceed logically. I may look mad to you, but I have my methods. I dropped God because that is the great daddy. Now I will knock off the smaller daddies. I have to knock off somebody or other. The great daddy is no longer there, the great mom is no longer there; now, finish with the smaller ones also.

The Jewish God says, "I am not nice, I am not your uncle. I am a very jealous and angry God." I have kept this sentence very close to my heart for the simple reason that it says, "I am not your uncle." I want to create a commune -- and I am creating it -- where only uncles and aunts exist. That finishes the very root of all religious nonsense. God is nothing but your dad magnified a millionfold.

There are religions who believe in the mother goddess: they have magnified the mother. But these are just enlargement photographs. You can burn them very easily; and when you burn them then you will have to come to your real dad, your real mom. I am not saying to burn them alive. I am saying that as far as your psychology is concerned, there should be no place for your dad or for your mom.

It is not being disrespectful towards them. Basically you hate them. There is no boy who has not hated his father, and if you dig deep you will find that hatred still. There is no girl who has not hated her mother.

Every boy has been in a love affair with his mother -- of course, it was not actually possible. But every boy loves his mother and hates his father because he is the competitor. Every girl loves her father and hates her mother because she is a competitor and more powerful. The girl wants to monopolize the father, the boy wants to monopolize the mother.

One of my young sannyasins, who is just two-and-a-half years old, has been hearing my tapes, and his father and mother talking about them. He seems to be a really intelligent person. He is Dutch. He went to Sheela because he wanted an appointment with me; in Dutch he asked for an appointment and somebody translated it. Sheela said, "It is difficult."

He took up the phone angrily, not knowing how to phone, or whether I have a phone or not, or what my number is. He just said, "Osho!" and in Dutch he started to make an appointment. His mother wrote me a letter a few days ago: "What to do with your young sannyasin, because he says, 'I want to make love to you just as my father makes love to you.'" They must be making love in front of him -- and that's perfectly right, that's how it should be. That's how the child should learn one of the most significant things in life. He will not ever feel guilty, and he will not hide it as if he is doing something wrong. So they must be making love in front of the child.

And the child must have heard this idea so he said to his mother, "Osho says that every boy loves the mother. I love you, and I want to make love exactly as my father does." His mother sent me a letter: "What to do now? You are creating such troubles. First you suggested the idea that children should be allowed to be there when the parents are making love, so we allowed him. Now he wants to make love to me; and he is

very persistent, and very stubborn!"

But whether any child says it or not, it is there in every child's mind. If the child is a boy, the mother is the object of love; if the child is a girl, the father is the object of love. And while this remains inside you, you will never be able to love somebody. No woman can be a replica of your mother. Existence does not create the same carbon copies again and again. Any woman that you meet is going to be different from your mother, and that is the trouble. Because she is different and you don't find your mother in her, trouble arises.

And from her side the woman finds you are not the person she really wants; you are not her father. Something may have been similar to her father in you and something similar to your mother in her which attracted you, so you got together. But that something -- very small -- which was similar will soon be shattered with your whole personalities coming together.

Unless you are free from your mother and father.... It is not being against them; it is really becoming mature. One day the child leaves the mother's womb. That does not mean that he is disrespectful to the mother, that he has to remain in the womb for his whole life: he would kill the mother. Coming out of the womb does not mean disrespect. One day he stops drinking milk from her breast. That does not mean that he is turning his back on her, that he no longer cares about her. He is becoming independent. No, that's how it should be: these are outer bondages that he is breaking.

But inner bondages continue to the very last. Inner bondages have also to be broken. And the strangest experience is: the moment you are finished with your inner world, with mom and dad, for the first time you can respect them and love them as human beings. You can feel sad and sorry for them because they have missed everything. What have they got?

They came into life but they have not experienced life; and death is approaching or has already taken them. They died before they were born. They are dying before their birth seems to be possible. You may feel compassionate, you may feel loving, you may feel sad for them; you may do something to help them, but this is possible only when you are completely free.

I don't have any sermons to be sent to the orphans because I don't have orphans here. The word is ugly. When there are so many people to be loving to you, why should you be an orphan? The whole commune can father you and mother you -- why should you be orphans?

A society which creates orphans is basically wrong because it is based on a very small unit, the family. The unit is so small that sooner or later everybody is going to become an orphan. The unit should be so big that whatsoever happens, nobody ever becomes an orphan.

I am taking your God away from you. I am taking your mothers and fathers away from you.

How can I mix religion?

I am taking all religion out of you -- the religion that you have been acquainted with.

In courts you have to take the oath in the name of God, or by putting your hand on the BIBLE. And these courts are not mixing religion with law? Even courts -- which are supposed to be protecting legality and law -- are doing such illegal things, and the governments go on using every possible way to exploit religion.

This polack pope has been in office for just two years, but in two years he has had two dozen round-the-world tours. There is a joke now in the Vatican: "We have heard God is everywhere, but our pope has already been there before." One journalist, who has been accompanying him on all these tours, became so fed up with the whole strategy and exploitation in the name of religion that he has written an article against the pope going around the world so much. In two years the pope has been around the world twenty-four times; he is taking almost one round trip every month. He was just getting ready to go when the article appeared.

In his article the journalist says, "Jesus never went anywhere. The poor fellow simply went to Jerusalem and was crucified! That's how *he* was received by the powerful. And his representative, the pope, goes around the world and is received by the powerful everywhere, with red carpets and roses. There seems to be something strange: Jesus was received with crucifixion, and his salesman, the salesman's salesman, is being received with so much glamor. All these redcarpet welcomes! It is not in tune with Jesus." That's what the journalist wrote.

Because he wrote this article he has been dropped from the coming world tour of the pope; that journalist cannot go with the pope. On these twenty-four tours he was there, but now, because he has spoken the truth for the first time....

You speak the truth and you are in trouble.

Our whole trouble, our whole commune's trouble, is simple. Those people write on their dollar: We trust

in God. On the dollar! Who is mixing religion with state? You are mixing religion even with the dirty dollar! In front of the Supreme Court it is written: We trust in God. If someday I happen to be in the Supreme Court -- it is very possible, I may manage it -- then I am going to ask them, "Where is God? And on what authority have you written this? And if at the very gate there is a lie, you cannot ask me to take the oath for truth. Rather, ask me to take the oath to only speak lies and not truth" -- because the greatest lie is there, just at the gate of the Supreme Court. On every dollar bill is the great lie: We trust in God.

These people go on mixing religion in every way; but they are legal, right. I don't have any way to mix my religion with anything, it is so unmixable. This is the only legal city in the whole world. If mixing religion makes a city illegal then all the cities of the world are illegal because everywhere religion is mixed. This is the only place where religion is not mixed at all.

Religion, in fact, does not exist here at all.

What exists is a totally different thing:

Religiousness.

And that is a fragrance.

You cannot name it.

You cannot make a holy scripture out of it.

I know that I do not know myself but this is what is meant by "knowing thyself" This experience of coming to utter innocence is what Socrates means by "knowing thyself."

But all words are dangerous. You have to be very alert and careful when you are using words; hence, I used the words:

I am innocent of myself.

From Personality to Individuality

Chapter #29
Chapter title: Belief -- just a blind man's bluff

27 January 1985 pm in Lao Tzu Grove

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OSHO,
IS THE THEORY OF REINCARNATION NOT TRUE?

I do not deal in theories. I am a simple man, not a theoretician.

A theoretician is a great thinker. He knows nothing about reality, but he goes on creating theories about it. His whole life he goes around and around. That's the actual meaning of the word about. A theory is always about and about; and the truth, the reality, is just at the center, it is never around. But the theoretician is skilled in beating around the bush.

The moment you ask me, "Is the theory of reincarnation not true?" your question says many things to me. First: you want my support for your belief.

Belief is always in need of support.

Truth is never in need of any support:

It is enough unto itself.
Truth needs no evidence, no witnesses.

Even if the whole world is against the man of truth, he will not care at all -- because truth is not something that depends on the number of people who support it. A single man may be right, and the whole world may be wrong. Truth is not something political, that you have to vote for it.

Your question is indicative that you believe in the theory of reincarnation. Belief is always shaky, afraid, because deep down you are aware that you don't know: it may be right, it may not be. You would like somebody in whom you have some kind of trust to support your theory, your belief. From that space comes your question.

You love me, you trust me. If I can say to you, yes, it is true, then it is as if a blood transfusion is given to somebody who has lost too much blood: your theory, your belief starts appearing stronger, more stable. *You* don't know but at least somebody who knows is supporting it, and you trust that somebody; he cannot lie.
I don't want you to trust me in that way.
Give your love to me but don't trust me.

The moment you start trusting somebody else, you stop enquiring on your own. And I would not like you to stop your own individual enquiry. Loving is perfectly good because you are sharing something, but in the name of trust you are really deceiving yourself.

For thousands of years this is how man has been deceived and exploited. I want to destroy that whole strategy at its very roots.
Trust only your own experience.
It does not matter whether I say yes or no.
What matters is whether you have experienced it or not.
That is going to be decisive, that is going to transform your life.

There are three religions -- Judaism, Christianity, Mohammedanism -- which have taken a negative stand on the theory of reincarnation. They say it is not true. This is a negative belief Remember that belief can be either negative or positive, but it does not change its nature. This is a negative belief. These three religions are under the influence of a negative belief that there is no reincarnation.

Parallel to these three there are three religions -- Hinduism, Buddhism, Jainism -- which have taken a positive attitude. They say yes, reincarnation is a reality. But that is also a belief a positive belief.

My approach is a third one which has not been tried up to now, and which I say is the right approach. I say to you: accept the theory as hypothetical, neither saying yes nor saying no. Accepting it as hypothetical means, "I am ready to enquire into it with no prejudice, positive or negative. I am ready to go into it without any preconceived idea, to see what is the truth."

Religions have not used the word hypothesis at all. Either you are a believer or you are a non-believer. The non-believer is also a believer, only negatively. They are not qualitatively different, they are the same type of people. And what happens when you take a negative belief or a positive belief is that your mind has already decided; before knowing, before experiencing, you have already decided what the truth is. This I call insincere, dishonest. And once you accept something negatively or positively, it is a capacity of the mind to create the hallucination of your belief.

You can see it. In Mohammedans, in Christians, in Jews, you will not find children born who remember their past lives. But in Hinduism, Jainism, Buddhism you will always find, almost every day, somewhere, some child who remembers his past lives. People have tried to see whether his remembrance has any facts behind it or if it is just imagination. And so many cases have been found in which the facts were clearly in support of it.

For example, I myself was deeply involved with such a case. A girl born in Katni -- a small city eighty miles away from Jabalpur -- remembered that she had been the wife of a certain man who lived in Jabalpur who owned a garage: his name, his age, where his house was, and where his garage was. Now this man, Ramakant Parakh was his name, lived just four or five houses away from me. That's how I became involved in the whole thing.

One day he came running to me. He said, "A phone call has come from Katni that a girl remembers that she was my wife. My wife has certainly died, and the dates coincide exactly with the date the girl was born. In the evening she was born, and in the morning my wife had died. She remembers my name, she remembers my job, my house, my work. What do you think? What should I do?"

I said, "Just come along with me. We will go to Katni. It is not far away, it is just a two-hour drive, and

it is better to go without announcing ourselves. You are not to say that you are Ramakant Parakh; I will say I am Ramakant Parakh, and that I own the garage."

I said to them, "I am Ramakant Parakh," and immediately the girl recognized me as her husband. Then I told the parents, "Don't try to take advantage of a belief in Hinduism. I am not Ramakant Parakh; I don't own any garage. I don't have any wife, so the question of her death does not arise. *This* man is Ramakant Parakh. His wife has died, and you must have known when. Please tell me exactly the truth; otherwise I am going to the police. And you will be in trouble because your daughter has recognized me. She knows nothing about who Ramakant Parakh is. It is not even certain that *this* is Ramakant Parakh; only I am saying so. So don't think that you can change your mind in the police station and say that this man is Ramakant Parakh. You tell me exactly what you were trying to do."

Her father became very much afraid and told the whole story of how he had prepared the girl. One of his friends had suggested this name, and the date, because he knew Ramakant Parakh. He was going to bring the photo of Ramakant Parakh, and then we were going to Jabalpur with the girl, with the media people, so she could recognize the house. My friend was going to give us all information because he knows everything about Ramakant Parakh -- his wife, his house, his garage. Then the girl was to go inside the house and find things that she used to keep. Then she was going to go and find the garage, and show the car that she used to love.

"Please forgive me," he said. "We were just creating a business." In India, once a reincarnation is established, then the girl becomes almost a goddess, and people start worshipping her, bringing money, and bringing sweets and fruits: it is a great business. And he was a brahmin, and the thing would be managed perfectly well.

If this man, Ramakant, had not come to a wrong man like me, he would have been befooled perfectly. Once the girl had seen the picture, then she would have found the man in a crowd of hundreds of people. And behind the whole thing was a friend of Rarnakant's himself I said, "What was he going to gain?"
The man said, "Half-half, fifty-fifty."

In India it happens almost every day, in one place, in another place, that there is a child who remembers; and immediately you have a business without any investment or publicity. And no Hindu, no Buddhist, no Jaina is going to enquire into it really because they are afraid their theory may prove wrong. They are ready to support it.

You will be surprised that when I exposed it and gave a statement to the newspapers that this was all a bogus thing, the brahmins and the Jainas approached me, their leaders approached me; they knew me perfectly well. They said, "You should not have done that. What does it matter if that poor brahmin gets a little money out of this? That is not important. The important thing is our theory, our philosophy. Just to expose a single case of fraud does not mean that the theory is wrong."

I said, "Yes, it does not mean that, so why are you worried? You can still believe in your theory, and if I find anybody else, I am going to expose him too. That too does not mean... hundreds of people can be exposed and still it does not destroy the theory. Perhaps all these people are frauds; that does not mean that reincarnation is wrong. But why have you come to me if it does not mean that reincarnation is wrong? I am not saying it is wrong; all that I have said was that this man was trying to exploit the superstition, the belief of the whole country." Now you cannot do that in a Mohammedan country. You cannot even think of it.

One young boy -- perhaps Vivek was there -- was brought to Woodlands where I used to live in Bombay. He was not more than nine years old, and he was giving sermons on the SHRIMAD BHAGAVADGITA, the UPANISHADS. I was giving talks on Mahavira in Patkar hall in Bombay. There the father of the boy and the boy himself had come to listen to me. Listening to me, the father thought that if he brought the boy to me, and if I gave him some support, then in Bombay also his boy could be a celebrity.

And the boy was an instant success everywhere, naturally, because you cannot expect that a nine-year old boy can even understand the GITA, or the UPANISHADS; and he was quoting from them in pure Sanskrit, commenting on them. So he was introduced to me there, after the meeting, and I told them to come to my place.

I told the father, "In a way you have come to the wrong person. I can see you have destroyed this small boy's whole mind. This is nothing but a deep experiment in hypnotism. You have been hypnotizing the boy and repeating the *shlokas*. And in a hypnotic state the age does not matter: whatsoever is repeated by the hypnotist is simply recorded; it is not a question of memorizing it. So you have been repeating to this boy, when he is under hypnosis, all these sutras, all these commentaries; nothing is new in them" -- because when they came I told the boy to sit on the sofa and start one of his sermons.

He said, "Which one? The one-hour, the thirty-minute one or the ten-minute one?"
I said, "The ten-minute one."

He immediately sat in a lotus posture -- he looked beautiful, a very nice child -- and he started a ten-minute sermon. I listened to him, and I told his father, "Not a single word is original. It has all been written before. You have been repeating it to the boy while he has been in hypnotic sleep, and you have prepared him." The boy was after all a boy, so when I asked him to start, he asked "Which one?" His father had prepared him because sometimes there was time only for ten minutes in a big conference, so he used the ten-minute sermon; the thirty-minute if they had more time, and if they had the full time, then the sixty-minute.
I said to the boy, "Can you give me a sermon of only three minutes?"

He said, "Three minutes? But I don't know a three-minute sermon. I know only three sermons: ten minutes, thirty minutes, and sixty minutes. I don't know any other." He repeated, in a beautiful way -- and it looked great coming from a nine-year-old child -- Upanishadic sutras, their meaning, commentaries.

But I told the father, "What you have done is good business; you are doing good business, but you are destroying this child's intelligence. His whole life he will be a zombie. Withdraw all that you have forced into his mind. Hypnotize him and tell him to forget all that you have taught him."

The father was in shock. He said, "It is strange: how could you discover it so quickly? I have been traveling around the whole world; I earned thousands of rupees, and respect, and publicity everywhere. He has even been invited by the president of India so the president could listen to the boy's sermon in the president's house. And when the president was listening then all the M.P.'s and the ministers and others were bound to be present. The president himself garlanded him and gave him a gold medal. And you are shattering the whole thing.

"I said, "I am shattering the whole thing because I am not concerned with your business, I am concerned with this child's whole life. He is an intelligent child, more intelligent than average. He has a great future, a destiny of his own. Do you want him just to go on doing ten-minute, thirty-minute and sixty-minute sermons? And do you remember what happens to such children?"

In India so many girls and boys, when they are small, are worshipped. Naturally, hearing from a nine-year-old child such beautiful discourses impresses people. But these children are not going to remain nine years old always. The same sermon when the child is thirty will look idiotic. Who is going to listen?

"Can you tell me where all these children disappear to? Every year you will hear somewhere some child expounding great theories. Then what happens when they grow up? Then nobody bothers about them because what they are saying is not a miracle for a thirty-year-old man to say. It may be a mirade for a six-year-old child, a five-year-old child. Your child will also go the same way.

"But for thirty years, remaining in a kind of zombie state, repeating something which has been taught under hypnosis, is dangerous. It is keeping him addicted to a certain drug. And if for thirty years he has been in that drugged state, he will come out mediocre, stupid. And what do you want to prove through it? Reincarnation? -- that this is a proof of reincarnation?"

A nine-year-old child is not capable of understanding or memorizing such long passages. So they say it is from his past life when he was a scholar, a great scholar, and still that memory persists, that memory is revived. This proves reincarnation, they say. So it is a double business: for his sermons he is earning money and for his reincarnation he is earning.

I said, "Go back home" -- he was from Ujjain" -- and get this child back to normal. Don't exploit your own child."
I knew he was not going to do it, although he said, "I will try."

I said, "I don't believe that you will try -- you have so much invested in the whole thing." And he did not stop it. I went on enquiring from my friends in Ujjain: the show is going on. To every fair and every religious conference the child is brought. It continues, and he is earning a lot of money.

But you cannot do that in a Christian country, in "Jewish community, in a Mohammedan land, because they have accepted that this kind of thing is absolutely unreal.
As far as I am concerned, reincarnation is a reality
It is my own experience.
But what is truth to me becomes theory to you.
That is the difficulty.
And I don't want my truth to be your theory.
I want it to be a truth for you also.

That's why I said:
I don't deal in theories, in beliefs.
My profession is truth.

That reminds me of Socrates, who used for the first time "profession" for truth; otherwise you don't use the word profession for truth. When he was sentenced to death by the court they gave him a few alternatives because he was a man of such superior intelligence; even those who were against him were not happy that he should be killed. He was the pride of Athens. Without Socrates what would Athens be? They gave him some alternatives. They said, "If you stop speaking the truth, if you completely stop teach ing people, you can be saved."

Socrates said, "That is impossible. It is my profession to speak the truth and to teach the truth. This is not an alternative. I would rather be dead than drop my profession. At least nobody will be able to say that Socrates was a coward: just to save his life he sold his truth."

They said, "Then the second alternative is that you leave Athens." Greece, in those days, was divided into city democracies; each city was an independent democracy. "So if you go beyond the boundaries of Athens, we have no problem. You can have your school anywhere. Your students can go there, and you can continue your profession."

Socrates said, "Do you want me to face another trial somewhere else? One is enough. And if Athens, which is the pinnacle of Greek civilization, is not able to understand me and absorb me, who is going to understand me and absorb me? And what will Athens be without me? I will miss Athens, Athens will miss me. No, that is not going to be my way. I have made Athens what Athens is."

And he was really right. He had not made the buildings and the roads, but if Athens still lives in the memory of man, it is because of Socrates and his disciples. Plato was his disciple, Aristotle was Plato's disciple; and these three men are the very cream of the Athenian culture, civilization, genius. Plato and Aristotle don't come anywhere near Socrates; the Master is really incomparable. Plato is a great philosopher, and in the history of philosophy Plato is more important, because Socrates never wrote anything.

This is something to be understood: the people who have known truth have chosen to speak rather than to write. All over the world -- it cannot be just coincidence -- in all the centuries, all over the world, they have chosen to speak. There is some fundamental significance in it. They all know the word cannot convey the truth, but the spoken word at least can have something alive in it.

The gesture of the Master, the eyes of the Master -- *something* of the Master is bound to be moving with the word, like an aroma, a fragrance which you cannot catch hold of, you cannot pinpoint. But the spoken word has a totally different dimension than the written word. The same word written is just a corpse of the same man who was alive.

The written word is like a corpse, and the spoken word is throbbing with life -- at least for the moment when somebody is there to listen to it. Between the listener and the speaker, for a moment, there is an alive vibration. The word is not alone: the gesture, the eyes, the voice, the depth from where it is coming.... On a flat piece of paper where will you find the depth? In ink where will you find the eyes, the gestures, the sound? It will be just dead. It will be the same word but the fire will not be in it. It will be a candle without flame. But the candle is not important; what is important is the alive flame.

But historians have missed, for the simple reason that Plato's books are available, the evidence is there; Aristotle's books are there, the evidence is there. The spoken word was alive, lived and danced, and disappeared. Socrates is remembered only because Plato mentions him and records his dialogues. How much is Socrates in it and how much is Plato is difficult to say because there is no way to judge; there is nothing which Socrates has left. But I know perfectly well because there have been other disciples of Socrates who also wrote notes, and all those notes are different.

Plato's are the most famous because he was really a great writer. The other disciples were simply taking notes, class notes. But I have looked into those class notes, and I can say with certainty that ninety percent in Plato is his imagination. He is imaginative and creative. Something of Socrates *is* there but it is very difficult to find where: it is mixed too much with Plato. But Plato is important.

Socrates is almost mythological. There are many people who think that Socrates never existed, that he was just a character in Plato's dialogues. In the same way Gurdjieff used to say that Jesus never existed; he was only part of a drama which was played every year in Jerusalem.

It is difficult to prove that Jesus was really a historical person because except for those four gospels -- which were written by his own disciples -- there is no reference to Jesus in any Jewish literature, no reference in any contemporary scripture, on any stones, on buildings, nowhere at all in any Roman records.

If a man is crucified, at least there must be a record that a man is crucified. And if you are going to crucify a man like Jesus, at least you owe him a record. But no record is there. And the poor four disciples -- none of them is of the quality of Plato. Nor is Jesus of the quality of Socrates.

Socrates is a giant, a Himalayan giant. His every word is immensely meaningful. He said, "I am not going to leave Athens. Without me, what will Athens be? You kill me -- that will make Athens immortal." And those idiots could not understand what he was saying. He was speaking the truth: it *is* because Socrates was poisoned in Athens by Athenian people that Athens has become immortal.

But I remembered him because he was the first man who used the word profession for truth: "I am not going to leave my profession." In fact, even if he had wanted to he could not have left it.

It is not within the capacity of a man who has arrived to stop the process of spreading what he has attained.

I say: to me, reincarnation is a truth. But I am not telling you to believe in my experience, because by believing it is not going to become your experience, nor is it going to help you in any way to experience it; on the contrary it will be a hindrance for you to experience it. If you believe in what I say then there is no need to enquire.

Religious truth, subjective truth, is different from obJective truth, scientific truth.

Albert Einstein finds out a certain truth about physics. Now, everybody need not go through the whole enquiry again -- that would be stupid. What Albert Einstein had to work on for years, you can do in hours. It depends on your intelligence; you may even get hold of it within minutes. There is no need for you to search.

Edison worked for three years to make the first electric bulb. Now, if everyone is going to work for three years to produce one electric bulb, it would be stupid. Bulbs are available in the market. Nobody ever thinks that there was a concentrated enquiry for three years.... And Edison was working sixteen hours a day, eighteen hours a day, late in the night. I am reminded of the last night when he discovered it.

You can understand his ecstasy: three years of arduous work and finally the bulb is there. The light has come on. He was sitting there, dazed; he could not believe it. Although he had been working for three years, hoping that someday he was going to find the right clue.... If this due failed, he would try another: he went on trying, went on trying. His disciples got fed up and left him; only his wife remained with him. She loved the poor man and she felt sorry for him. She used to suggest to him, "Stop this nonsense. You are so capable of making so many things."

Edison has discovered the greatest number of things in the whole history of man -- he has one thousand discoveries to his name. His wife was saying, "Wasting your whole life doesn't seem rational. In three years you could have worked on many more things. Three years are just gone and you are becoming old: in three years you look as if you have aged thirty years." But she remained with him.

That last night, the night when he discovered it -- he discovered it nearabout twelve -- Edison was so dazed with his own discovery, in such ecstasy, that it was three o'clock in the morning when his wife shouted, "Will you put that light out" -- she had no idea what light was there -- "and come to bed, or...!"

Then he realized it was three o' clock. He rushed to his wife and said, "First, come and see the light."

She said, "Put the light out!"she was thinking of the lamp that he used to work by.

Edison said, "It is not the lamp that I used to turn on and off; it is the light that I have been working on for three years -- and you say to me,'Put the light out'! Just for a moment come and see that it has happened."

You don't have to work for three years just to make a light bulb. You don't have to work for years to make a radio. No, in science it is objective truth. Once the principles of something are known, then anybody can make it in a very short period. In fact there is no need to make it, it is being manufactured.

But the subjective truth cannot be manufactured -- although the priests have tried exactly that. What are their holy scriptures? -- they have tried to manufacture truth. They have tried to put truth into words. They have tried to sell the holy books: "You have the BIBLE and what more did Jesus have? Just keep those four gospels close to your heart, and that's enough."

Jesus of course had them a little closer to his heart, behind his ribs; your BIBLE will be just in front of the ribs -- but a difference of a few inches does not make much difference. Or if you are really a Jesus freak, you can have an operation and have the BIBLE sewed to your heart, your lungs, and declare yourself Jesus Christ -- because these are the words he had in his heart; you have them now. That's what thousands of Christian priests are doing around the world, these Bible-bashing Christians. One feels a little sorry for poor Jesus. And what are they doing to his BIBLE? Bashing! And why they are bashing it?

One of my vice-chancellors was a great law expert -- Doctor Harisingh Gaud. He was a world authority. I don't think there has been another man again of his caliber and fame in the world of law. He had one office in Peking, another in New Delhi, and another in London, and he was just continually moving from this office to that office. He was fighting cases in China, in India, in England, and in other countries. Wherever there was some case that was impossible to deal with, he was the man.

He used to say in his law classes, which I used to attend.... I was not a law student, but he loved me, and he even waited for me. If sometimes I was late he would say to his students, "Just wait: one of my students is on the way. He will be coming because I can hear his wooden sandals. He is coming in just a few minutes."

And his students were really angry; they said, "He is not even enrolled in the law department and you pay him more respect than you even bother to pay us."

He said, "You will not understand it -- you just try to understand law. But that young man is trying something totally different, that you cannot understand. He is continually trying to find out if law is nothing but an extension of logic. And I am interested in his enquiry; I want to wait for him."

He used to say to his students, "When you have a case which is absolutely favorable -- the facts are with you, the case is going to be won by you absolutely -- then be very humble before the court, very polite, just suggestive. Bring out all the facts, but don't be aggressive; there is no need, the facts are enough.

"But when you don't have a case which you are sure to win and you are hesitant -- it is a fifty-fifty chance -- then don't be humble, don't be meek. Bring as many law books as you can bring into the court, with quotations from laws and from other cases and other precedents. Facts you don't have, so you have to create a great smoke of words, and laws, and precedents, and clauses, and amendments. You have to create so much legal jargon that the facts are completely hidden behind the cloud.

"But if you are one hundred percent certain that you are going to lose the case, because all the facts are against you, all the witnesses are against you -- your client has been caught red-handed -- then be aggressive, violent. Throw the law books, bash the books and beat the table. Be a nuisance -- less than that won't do. You don't have any chance unless you are so violent and so aggressive, throwing the books and laws around and bashing them, that you create a confusion. Perhaps that may help.

"Just confuse the court, and let the court know.... If a man is so assertive and so violent and so certain, then there must be something in it, that he is so bravely facing them; otherwise.... So create the suspicion, the doubt, and take advantage of the doubt."

These Bible-bashing people are simply trying to be assertive, aggressive. Facts are not in their favor; facts are never in your favor when you believe in something. Only when you experience something is there no need to be so aggressive. Then you can talk with a sense of humor.

Then you need not throw out a rabbi because of a very healthy and hygienic clean joke. And it is more puzzling that the council of the rabbis.... I could have understood it if the Catholics had expelled some bishop or cardinal or even the pope, but I don't understand the rabbis because they have the most beautiful jokes in the world. There is no comparison; they have the best sense of humor. But England is such a dump! -- even Jewish rabbis have lost their sense of humor

Just a few days ago a bishop was expelled. Perhaps the Jews are trying to compete -- now a rabbi has to be expelled. Nobody wants to be behind anybody else: If you can do that, we can also do it. But that bishop was certainly responsible for saying something which is destructive to Christianity. I am not saying that he should be expelled, but what he said was certainly dangerous to Christianity. I would have supported him if I were the archbishop, and I would have told all other bishops to follow him.

He should not be expelled; he should be exalted, praised, because at least once in two thousand years, one bishop has spoken the truth -- half the truth, not the full truth. But even to speak half the truth needs courage. But this poor rabbi has done nothing at all! And this is really a shame, that a rabbi should be expelled for telling a joke. Jews have survived just because of their sense of humor. There was nothing else to support them. They lost their country, they lost everything; in every country they were persecuted, killed, murdered. But they have certainly proved that they have some mettle, that you cannot destroy them.

And what has been their power? As far as I can see their power has been their sense of humor. Even in the greatest misery they could joke and laugh. I can see, even in gas chambers, before the switch was turned on the Jews must have been joking. And it was a beautiful scene, worth joking about. This Adolf Hitler was mad, but he did some really humorous things.

Before sending anybody to the gas chamber he used to shave them completely. Most of the rabbis had beards; they were shaved of all their hair. Strange; why was he against hair? They were forced to be naked,

and then they were told that they were going to have a shower. The gas chamber was known as "the great shower." Of course, nobody returned from the great shower, so nobody could say what happened inside. But every day the people who went were told, "Now you take a shower."

So, naked and completely shaved, thousands of Jews, including hundreds of rabbis, went inside. What do you think they would have been doing there? Before the switch was turned on and they all evaporated, they must have been joking and laughing. They could survive in a very antagonistic world for the simple reason that they never lost their sense of humor. Howsoever great the misery and the anguish, they were able to laugh.

This is the first case in the whole history of Judaism where a rabbi has been expelled for telling a joke which is not dirty at all. In fact no joke is dirty. The jokes which are called dirty are called dirty because first you think sex is dirty. It is a corollary: because sex is dirty, any joke that has something to do with sex becomes dirty. Now, it is very strange: you are born out of sex, and you are not dirty. According to Christians, you are. You are born out of original sin; that is their way of saying utterly dirty, ultimately dirty. There is no way to clean you -- even dry cleaning won't help.

Dry cleaning reminds me that one man was washing his cat with soap. The cat was trying to run away, and he was forcing her to keep still. Somebody passing by looked in and said, "What are you doing? Such an old-fashioned fellow! This way the cat will make the whole house and all your clothes wet. These days you can get a dry cleaner."

He said, "That's a good idea. I'll use a dry cleaner."

Next day the passerby met him and said, "How are things going?"

He said, "Things are really bad -- the cat died."

The man said, "The cat died? What happened?"

He said, "She was fine after the dry cleaning, but the tumble-dryer finished her." He had gone ultramodern: he bought a dry-cleaner and a drying machine!

Once you have accepted that sex is dirty then there is no way to have anything clean in the world, because everything arises out of the same sexual energy. Then the birds calling their mates are dirty -- expel them from existence. The peacocks dancing to attract the female -- expel them, they are being really dirty fellows. And what a dirty trick to spread your tail so colorfully. The poor female is bound to be attracted to these really dirty fellows doing their tricks. If you expel sex from the world, life is expelled.

No joke is dirty. By expelling that rabbi, the council of the rabbis in England has proved only one thing: that they are dirty old fellows. It shows their mind.

A psychoanalyst was checking a patient. He drew a line on the paper and asked, "Just look, concentrate on the line. What does it remind you of?"

He said, "Of a beautiful woman."

The psychiatrist said, "We are on the right track." He drew a triangle and again he asked, "Now concentrate."

The patient said, "There is no need to concentrate -- it reminds me of a very beautiful woman."

The psychiatrist said, "Strange." He drew a round circle, and he said, "Now...?"

The psychiatrist was shocked because the patient said, "Your mind is full of sex and nothing else -- continually drawing naked women, this way, that way, this way. Can't you draw anything else?" That fellow thinks that the psychiatrist's mind is so full of sex!

These rabbis and their council -- they must have been really sex-obsessed.

All these people have been telling you what is right, what is wrong, what is true, what is untrue; and you have been believing them. This believing has brought the whole of humanity to this mess. My effort is to completely stop the process of believing. You are not to believe in me. If I say that this is the truth that I have experienced, all that you have to do is to take it as a hypothesis and try it.

There are ways to remember your past lives, simple methods to remember your past lives. There is no need to believe. We have the rebirthing process -- just go a little deeper. When you have reached to the point of birth, the same process has to be followed You will come to the point of impregnation. Continue the same process and you will come to your death in the past life. Go on, and you will be surprised that all that has happened to you in millions of lives is still contained in the deep reservoirs of your memory. In your collective unconscious nothing has ever been missed out.

Even when you are not paying attention to some thing, your collective unconscious is collecting it. Now they call it subliminal memory, and they are using it in a few countries. In some countries it has been banned, but nobody knows... because even if you ban it, it can be used: you go to see a movie, and in the

movie they can use subliminal advertisements. Just in between two frames, a dozen times during the film, the word "Coca-Cola" appears, but it comes and goes so fast that you can't see it with your eyes; you don't see it.

If you have seen a movie you will know how the movie film functions. All the pictures are still. For example, I raise my hand: in the film there will be hundreds of pictures -- one position, another position, another position. Just raising this hand means hundreds of still pictures of different positions, and they are moving so fast that you don't see them as separate, static pictures. The pictures move so fast that you can see the hand moving, but not the still pictures of different postures of the hand.

If you wind the film slowly you will be able to see. Just in the gap in between two pictures of the hands moving -- and they are moving so fast that you cannot see the gap -- is put "Coca-Cola," perhaps twelve times in the whole film. You will not be able to remember that you have seen it, but that day outside the movie house sales of Coca-Cola will be doubled, trebled.

There is an average for how much is sold every day, but on that day treble the number is sold. What happened? Your unconscious mind goes on collecting even those things which your eyes are not seeing, your ears are not hearing, your body is not feeling.

You will be surprised. If you are hypnotized and you are asked what happened on the first of January 1971, from the very early morning when you got up, to the end when you went to bed again, consciously you will say, "The first of January'71? -- I don't remember." Who remembers the first of January'71, unless something very important happened: your mother died, your father died, you got divorced from your wife or something. Ordinarily, if it was a usual day you cannot remember it, but if you are put into hypnosis -- and it is a very simple affair to put you into hypnosis.

You just have to be told to look at any shining thing, hanging above your head, to relax your body, and go on looking at it without blinking your eyes. And the person who is hypnotizing you will go on saying, "You are falling asleep. Your eyes are becoming heavy, heavy, heavy, heavier, heavier." And you will start feeling your lids becoming heavier, but you have to keep them open as long as you can. You are not to close them, he is not telling you to close them. You have been instructed to keep them open to the very last. So you are trying hard, and the eyes go on becoming heavier and heavier, and you start feeling that the body is becoming numb.

The hypnotist goes on saying, "Your whole body is numb. You cannot even move your hand if you want, you cannot move your leg if you want: your body has become almost a stone," and your eyes are just about to close. You make a last effort, just as a drowning man makes his last effort for help, and then drowns and is gone. You can see that now you cannot keep your eyes open, they are really heavy; stones are hanging from your eyelids.

This takes not more than three minutes; you fall asleep. But the difference between ordinary sleep and hypnosis is that in ordinary sleep you are oblivious of everything around you. In hypnosis, you are available to the hypnotist and oblivious of everything else. If somebody else says something, you won't listen; even if he calls your name, you won't answer. But if the hypnotist even whispers something, you will hear it.

The hypnotist can tell you, "Please go back to 1971, the first of January. What happened in the morning, from when you got up?" And you will start relating everything. It can be recorded: "When I got up, the first thing was that I was missing my shoes for the bathroom. In the bathroom I was holding the brush and it fell on the floor" -- such things which have no significance. What you ate for breakfast, what you did after that -- you will go into absolute detail, up to the time when you went to bed again.

You can be awakened by just the reverse process: "Now the time is over, and your body is becoming lighter, and your eyes are becoming less heavy, less heavy, less heavy, and now you can open your eyes." And you will not remember that you have related all the incidents of the first of January 1971. But if they are shown to you, you will recognize them: "Yes, this did happen, but how did you get to know about it?" You will not be aware that you yourself have given the whole thing.

Hypnosis is one of the great dimensions which has not yet been explored. And there is nothing wrong in it, but all the religions have been against it. Religions are strange: they are against everything that can lead you to some truth. They have created this atmosphere all around the earth that hypnosis is something wrong. It is a condemnation if somebody says, "You are hypnotized." It is a humiliation: hypnotized? -- me?

But you will be surprised that only very intelligent people can be hypnotized. Mediocre people are very difficult to hypnotize, and idiots, impossible. That is a simple criterion; if you try it on three people you can find who the idiot is. Now this is a scientifically established fact, that idiots cannot be hypnotized, for the simple reason -- first, you tell them to look at the shiny object and they will look somewhere else. You tell

them to keep their eyes open; they will keep them closed. For an idiot everything is possible. You tell them to lie down; they will stand up. Hypnosis is impossible because they don't have any intelligence to grasp the idea, and it all depends on them.

A wrong notion is rumored around the world, that it is the power of the hypnotist. Absolutely wrong: the hypnotist has no power. There is nothing like hypnotic power -- that it is the hypnotist's power that makes you hypnotized. That is not true, not at all, scientifically. It is your intelligence cooperating with the directions given by the hypnotist, which can be given by a tape recorder. The hypnotist is not needed at all. You can't say, "This tape recorder has hypnotic power." The hypnotist is simply repeating certain suggestions. If you are cooperating with him intelligently the sleep will come to you.

I used to live with one of my cousin-brothers. He had one strange habit: it was difficult for him to leave anything. I had found him a beautiful job, and he was working in a third-rate place; the salary was not good and the work was too much. But that was his habit, that he could not leave anything that he was doing. I tried to tell him, "You are just foolish. Here you will be a boss. You will have three times the salary, a good office. You will be a boss: only your signature will be needed a few times in the day, and that's all. And here you are just a third-rate clerk: the whole day writing, copying, and doing overtime every day."

But he said, "I like the people here. My friends are here, and everybody knows me. In a new place" -- he was very nervous -- "in a new place, new people...."

I said, "I will come with you. I will introduce you to everybody." No way. Then I said, "I'd better try hypnosis on you," because I had tried hypnosis on him before. And he was a very intelligent person who always came first in all his examinations -- he is now a professor.

I was continually experimenting on him -- he was a good medium for hypnosis -- and everything that I suggested, he did. Even post-hypnotic suggestions, minute to minute, he had followed. For example, one time I had told him in hypnosis, "Tomorrow at exactly twelve o' clock when the tower" -- the tower was very near to us -- "when the tower clock strikes twelve, you will kiss your pillow." And I took him out of his hypnosis.

The next day, from eleven forty-five I was standing near his bed so he could not go to it. He had no idea what was going on, but he wanted to go there. I was standing there so he couldn't. Then I took his pillow and went out into the garden. He came following me, not knowing what was happening, and exactly when the clock struck twelve, he jumped, took the pillow, kissed it and became so ashamed that he ran away.

I said, "What are you doing?"

He said, "I myself don't know. I have never kissed my pillow -- I tell you truly! Why should I kiss the pillow? But for a few moments I was not thinking of anything else but the pillow; I was worried. And why are you carrying my pillow in the garden? I have never seen you carrying my pillow. And I feel so ashamed; I am sorry that I had to pull the pillow from you, and did such a stupid act, kissing the pillow."

I said, "It's nothing to be worried about. This was a post-hypnotic suggestion. You were simply following instructions. You were unable to prevent it, it was unconscious." You will be puzzled that when I tried hypnosis to persuade him to change his job -- he was afraid, because I had been trying for two, three days to persuade him without hypnosis and he was reluctant. So he went into hypnosis, but the moment I said to him, "You change your job from the old office which is rotten," he just sat up immediately.

He said, "No!"

I said, "But you were in hypnosis."

He said, "I was, but this one thing kept coming to me, that you are going to say something to me about my job." That much he remembered even in his hypnosis, that if his job was mentioned he would come out immediately.

So it is not the power of the hypnotist, it is the intelligence and the cooperation -- because he was uncooperative on one point, but ninety-nine percent he listened to me, did whatever I said.

You can say, "Just sit down. A cow is standing there; milk the cow," and the person will sit there and start milking the cow which is not there. You can say anything and the person will do it -- but against his will there is no way. So people who think you can be hypnotized against your will are absolutely wrong. It is not a power in the hands of the hypnotist, it is your power. If you allow the hypnotist to suggest to you and you cooperate.... If you resist, you cannot be hypnotized. So very great intelligence is needed, trust is needed. Only intelligent and trusting people can be hypnotized.

Hypnosis is one of the ignored, rejected dimensions of life. This can help you reveal all your past lives so quickly that there is no problem in it -- you need not believe in them; first go into hypnosis. And in hypnosis you can be given a post-hypnotic suggestion that now the hypnotist will not be needed. Instead,

you count from one to one hundred, and by the time you reach one hundred you will fall into hypnosis on your own.

And whatsoever you want to happen in your hypnosis you have to remind yourself of before you start counting from one to a hundred. You just say, "I want to go into my past life," and start counting from one to a hundred, and you will fall asleep. And the second thing that you have to say is, "After ten minutes or fifteen minutes I will come out again on my own." Because there is no hypnotist, you are doing it on your own. But a hypnotist is very helpful; he can easily break the ice, make the road, and give you the key. Anything will work: "Repeat your own name three times and you will be hypnotized."

So my suggestion is, don't ask me whether the theory of reincarnation is true or not. To me it is true, to you it is not -- not yet. Don't take any position, negative or positive. Just remain open to the hypothesis. Explore. If you can go into your own past lives, that's enough proof that everybody has a long, long past. And that gives another insight: if there are past lives, that means there are going to be future lives; this life is only just in the middle. Of course, to enter future lives is not possible because the future has not happened yet. But to enter the past is absolutely easy because it has already happened; the memory is there and the record is there. It is just that you have forgotten the way to the record room where it is recorded.

Take it as a hypothesis.

With me everything is a hypothesis.

If you can trust me only this much, that you are ready to explore, enquire, that will do.

I have no doctrines to teach you, but only methods for you to find out the truth by yourself.

Any truth that is not found by you is not truth.

Truth is truth only when *you* have found it.

That is an essential quality of the truth, that it has been found by you, that it is authentically yours, that you can say on your own authority that it is so.

But don't become authoritative.

Do you see the difference between the two words? I say on my own authority that reincarnation is true, but I am not authoritative. If I say that you have to believe it, that it is true, then I am authoritative. The authority is simply my experience. To be authoritative means I want to enforce it on you and make it a belief for you.

My religion has no doctrines, no tenets, no theories. It is a strange religion. No such thing has happened before, but that's the beauty of it. It leaves you totally free.

If I can give you only freedom I have given you everything.

If I can help you to be free from all the nonsense that others have tied around you, that is more than can be expected.

Once you are free, then all dimensions are there, open; you can travel on your own. And to travel on your own is so beautiful.

Have you watched little children? When they start walking, if you want to hold their hand they are not willing. You are trying to be helpful, you are afraid the child may fall, but you don't understand the child's ecstasy. You are destroying his ecstasy by holding his hand. He would rather fall but be on his own. And what is the harm if he falls once, twice, thrice? -- he will learn how not to fall. Simply watch so that he does not move into some danger. Otherwise, if he is falling just on the plain ground and not into an abyss, there is no need to be worried. Let him learn, because it is better he falls and learns how not to fall. Then your watching will not be needed; then he can be left alone even by the side of an abyss.

In my childhood I used to have one strange game, invented by myself -- very dangerous. I would challenge the neighborhood children to walk on a plank of wood that was just lying there. Our new house was being built, and there were many planks of wood; this was a long, flat plank. I would tell the children to walk on it, and they would; there was no problem. I would say, "You can walk on it? Then I will put it across two balconies." Then I would say, "Now walk on it. It is the same plank: you walked on it when it was on the floor. There is no difference, except that now it is high above."

And they would say, "We cannot walk on it."

But I said, "What is the difference? It is the same plank which you have walked along many times, and you did not fall." I would show them, I would walk on it. And my mother used to run out when she saw me on the plank again. I would tell her with my finger, "Keep quiet, because if you say anything I may fall," so she would stand there not even breathing.

I would walk the plank and she would go crazy and scream and say, "What is this?"

I told my mother, "This is a game that I have invented, and this is the game I am going to play my whole

life."
She said, "What! Your whole life, this game?"

I said, "This is the game. Later on I may call it a different name, but this is the game." And I am still playing the same game. Awareness -- that's all you need. On the ground you can walk very easily because you know there is no fear of falling. It is the same plank, the same size, the same breadth, but the fear has arisen that you can fall. But if you are alert you can walk on it; there is no problem.

Just be alert, then you can walk on any hypothesis and there is no danger of falling into belief. Remain alert. Use any hypothesis. You are bound to find some truth, and any truth is good because it is an aspect of the whole truth; from that you can move and find the whole truth.

Just catch the tail of the elephant, that is enough: you have found the elephant. It may take a little time to discover the rest -- the elephant is big -- but the whole problem is to catch hold of the right tail. Belief is not the right thing.
And I will not support any kind of belief, positive or negative.
I support only hypotheses.
The second question?

OSHO,
YOU HAVE SAID THAT ONE CANNOT PULL THE LEG'S OF A MAN OF AWARENESS. WERE YOU JUST PULLING OUR LEG?

YES, that is true: one cannot pull the leg of a man of awareness. But the second part is a little complex, because the man of awareness will not want to pull your leg. He pulls your head up. That expression -- pulling somebody's head up -- is not in any language, but that is the work of the man of awareness.

In this life everybody is pulling everybody's legs to pull you down so they go up. The man of awareness is far above you. It is very difficult for him to reach your leg -- and particularly in the Big Muddy Ranch. He will have to dive deep into the mud to find your leg. No man of awareness is going to do that.

But he will pull something, he will not leave you alone. He will pull your head up, and that's the only way when somebody is deep in the mud. This big, muddy ranch is really very representative of the whole world, because everybody is in mud, deep in the mud, going down and down. Even to find your head is so difficult, what to say about your leg -- unless you are standing on your head! Then perhaps you will have to be pulled by your leg, but that is very rare. People don't do headstands in mud.

That kind of practice happens -- I am reminded of a story. It is sometime in the future when Morarji Desai dies. He was hoping to go to heaven of course, but the devil welcomed him into hell. Morarji Desai said, "What! I am the ex-prime minister, Morarji Desai, don't you know?"

The devil said, "We know you well. We have been waiting for you a long time, but you went on drinking your urine, and you stink so much that death went many times to take you away, but went away -- just the stink was too much. But finally we had to force death, telling him,'Now something has to be done. This man has lived too long.' And you can choose... you are a very great politician, leader, celebrity, so this much of a favor I can do. We have three sections in hell, you can choose." In the first one Morarji Desai looked: people were being thrown into fire. And although they were being thrown into fire, they were burning but they were not dying; it was tremendously painful. They were being pulled out again and thrown back again. He said, "No, this is not the place."

The second one he saw was a little better than the first, but not for him. Strange, so many insects he had never seen before were passing through people's bodies, making holes, going in and coming out from another hole. Each man's body was nothing but holes because those insects went on coming in, going out, coming in, going out. Morarji Desai said, "No, this is not the place for me. I would like to see the third."

The third one he saw he felt at ease with, because it was not much trouble compared to those other two. And he was also a little bit accustomed to this place: it was full of shit and urine. Fifty percent he was acquainted with, fifty percent he would learn, what else to do? -- these were the three places. One thing was good, it was only up to the knees, and people were standing in it and drinking coffee.
Morarji Desai said, "This is perfectly good -- this will do."

As he entered the devil shouted, "Now the coffee break is over." So everybody finished his coffee. "Now be in the headstand." Then Morarji Desai understood that this was not at all so easy.

So only in that third kind of hell are people standing on their heads. In the world people are deep in mud but still standing on their feet. The enlightened person pulls you by your head, up. There is no expression like that because languages are not made by men of enlightenment; they are made by unconscious people, for unconscious people, for unconscious purposes.

For the enlightened... no language exists in the world which is made by enlightened people, for enlightened people, for the purpose of enlightenment That's the difficulty; that's why they all feel that truth cannot be expressed. There is no language which has been made by people who know the truth. In fact, there have never been so many people knowing truth that there was any need to create a language. It happens rarely, once in a while, that somebody is enlightened; of what use is language? To whom is he going to talk the enlightened language?

But my problem is that I am trying to pull your head up, so on the way I go on making up my own phrases, creating my own language, my own words. Somehow, if the message reaches you, even a little bit of it, that will be enough. Because even a little bit of fire is enough to put the whole jungle on fire. Your whole life can be aflame by just a little flame jumping into you.

From Personality to Individuality

Chapter #30

Chapter title: The only authentic democracy: the dictatorship of the enlightened ones

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OSHO,
WHY ARE YOU AGAINST COMMUNISM?

I am against communism, but for a very strange reason. The strange reason is that it is not communism at all. The word communism is derived from "commune"; but communism is not commune-ism. It has no base in the idea of the commune -- on the contrary, it is simply anti-capitalism. Its name gives you the false notion of something positive, but in fact it is only a negative approach: it is anti-capitalism. And my understanding is that anything that is basically negative cannot help man's evolution in any way.

It is because of this fact that atheism has not been of any help to man's evolution, his consciousness, his growth. It is just pure negativity. Just saying that there is no God, and basing your whole philosophy on the belief in no -- God, is sheer stupidity. Life needs something positive. In fact it needs something so positive that it can absorb its negative also, so powerfully positive that the negative need not remain out of it or against it; it can be absorbed.

Jesus says, "Man cannot live by bread alone." I cannot agree with him, because mostly man lives by bread alone; most human beings have lived by bread alone. I know what his implication was. I am not against his implication, I am against his statement. The implication is that man needs something more than the physical, something more than the bodily, something higher, transcendental, without which man can vegetate but cannot live. I support the implication, but Jesus' statement is very poor.

Why did I mention the statement? I wanted to make a similar statement but one with tremendous

meaning.
I say unto you:
Man cannot live by the negative alone.
And communism is only a negative philosophy, like atheism.
Just think:
How can you grow with noes surrounding you?
Growth needs the staircase of yes.
No is dead; it is equivalent to death.
Death is the ultimate no.
Life is the ultimate yes. Life needs the base of some yes-philosophy.

Communism has nothing to offer. It is very strange, but worth understanding, that all kinds of perverse ideas are by-products of Judaism -- for example Christianity, which is a negative philosophy. The cross is a symbol of its negativity. You can make it of gold, but a cross is a cross. Just by making it of gold you cannot make it a yes; it remains a no.

Christianity has said no to everything in life that is joyful, that you can rejoice in. It is anti-life. It is rooted in death, and its whole world starts after your death. Your life is worthless unless it is sacrificed for the life that is going to come after death.

You see the perversion? Is real life after death or before death? And if life continues after death, then why should you be against life now? -- because the same life will continue, perhaps on a wider scale, a bigger scale, a higher scale, but the same life will be there. And if you are against this life, how can you be for that life? It is going to be a continuity, an enlargement.

Christianity is the first perversion that came out of Judaism. The second perversion that came out of Judaism is Freudian psychoanalysis. Freud was a Jew just as Jesus was a Jew, but there is a difference between the two. Jesus was trying to prove himself the messiah of the Jews. He was a little gullible and innocent, perhaps unaware of the fact that messiahs are only in the future or in the past, but never in the present. You can accept them when they are dead, you can accept them when they are not born, but you cannot accept them when they are your contemporaries. For your contemporaries you have nothing but contempt; perhaps that is the root of the word contemporary.

And Jesus was just trying to be accepted as a messiah while alive. Freud was more sophisticated, more intellectual, more cultured. His approach was not that of proving himself a Jewish messiah -- he knew what had happened to Jesus -- he tried just the opposite. It is a logical understanding: Jesus failed by trying something, now try just the opposite.

Judaism is very much against sex. All the religions are against sex, so it is nothing unique to Judaism. But other religions are against sex just in their theories; practically, they understand the nature of man and the weakness of man. For example, Hinduism teaches you to go beyond sex but does not condemn sex itself. On the contrary, it gives you methods and techniques so you can use the sex energy itself to go into a nonsexual dimension. Hinduism is not against sex but you should not be left in the imprisonment of sex. There is no need to be against it; it is better to use it as a stepping-stone. Why hit your head against the stone? That is not going to destroy the stone, it will only break your skull. But Jews have been doing exactly that.

The Old Testament says that God was so angry with two beautiful cities, Gomorrah and Sodom, that He destroyed them completely. What were they doing? They were enjoying sex in all its possible dimensions -- that was their crime. Only Hassids have a beautiful story about the destruction of Gomorrah and Sodom, but that story is not acceptable to orthodox Judaism, it is not part of orthodox Judaism.

Judaism has given only one beautiful thing to the world, and that is Hassidism. But Jews are against the Hassids. They think of them as not equal to themselves, they are fallen Jews. But I have looked into the orthodox mind of Jews and into the Hassidic mind: if I am to decide who has fallen then I will say the orthodox Jews have fallen so far that there is no further to fall. They have reached the very bottom.

Hassidism is a beautiful flowering -- the only thing that has come out of Judaism which can be preserved in an authentic religion. But they are a rejected people.

Hassids have a beautiful story about Gomorrah and Sodom which neither the Old Testament nor any other orthodox source reports, so certainly it is a Hassidic creation, an invention, imagination. But I love the story and I would like you to remember it.

The story is that God decides, in Jewish anger, to destroy Sodom and Gomorrah. A Hassid saint reaches God and asks Him, "If in Sodom there are one hundred good people and one hundred thousand bad people,

and you are going to destroy the whole city, have you considered the fact that one hundred good people will also be destroyed?"

God has second thoughts. He says, "That I have not thought about -- but you will have to prove that there are one hundred good people."

The Hassid said, "Wait. I may not be able to find one hundred people, but think: if there are only ten good people in the whole city, is it right and godly to destroy the whole city? Won't you be supportive of those ten people who are good, even in that terrible place which you are going to destroy completely?"

God said, "I will have to think. Yes, it makes no difference whether there are one hundred or ten good people -- but you will have to find ten people."

The Hassid said, "Wait a little -- just one question more. If there is only one person who is good, what do you think: isn't one good person's goodness far more valuable than one hundred thousand people's badness? Badness is a negative quality; it has no value. You should not pay that much attention to it; otherwise it makes it valuable. That one good person is more weighty."

God said, "Your logic is right. Whether there are one hundred good people, ten good people or one good person, I will stand up for the good. But you will have to prove that there is one good person."

The Hassid said, "I am here, present. There is no need for me to go anywhere. That's why I was reducing the number -- because I may not be able to find a hundred people, I may not be able to find ten people. And how to judge? From the moment I became good I forgot the idea of judgment. To me everybody is good. I cannot see badness in someone, because badness is just a shadow; it is not a person's true self He may have acted badly but that does not make his being bad. One action can be bad, two actions can be bad, three actions can be bad, one hundred actions can be bad; but still, the being is as pure as ever.

"The being can come out of its actions. It can drop its actions, it can drop its past, and from this very moment the man can become a saint. Nobody can prevent him. How can you judge? There is no way to judge. That's why I was reducing the number. It is not that there are not good people; in fact, I have lived in both cities and I have found only good people."

The moment you are good, your judgment drops and you stop judging people -- because judgment depends on actions, and action is a very superficial thing It is as if you are judging the ocean by the ripples This will be absolutely absurd -- to judge the ocean just by the ripples on the surface. Actions are just drawings on water: you have not yet finished them and they have disappeared. And being is beyond your actions; it is always transcendental to what you do. The question is, what are you?

The Hassid said, "And now I see only what people *are*. Sometimes a person who is immensely beautiful, good, saintly, may have to act in a way that looks bad, that may go against convention. You cannot judge him by the act itself That's why I was reducing the number.

Now I am here. I live in both these towns: half the year in Sodom and half the year in Gomorrah. Are you ready to destroy me?"

And the Hassidic story is that God decided not to destroy the cities. But this is a Hassidic story, and the Hassids are the only good people to have come out of Judaism. Naturally they are rejected because they reject all your nonsense. They will not accept the Old Testament story that God destroyed Sodom and Gomorrah. They say, "Our saint was there and he saved it. He saved both the cities; and he saved, in fact, the whole of humanity, because if Gomorrah and Sodom are worth saving then there is not a single human being who is worth destroying.

Freud had the same tendency as Jesus had -- to be a prophet -- which is extremely Jewish; it is some kind of racial disease. This fellow Moses is responsible. He created the whole game of prophets and messiahs, and created the idea in poor people's minds -- which are feeble anyway; they get some idea and they start thinking that it is so. Freud was very much a messiah, but he knew that if he declared that he was a messiah -- he was a coward also. He was not as fanatically courageous as Jesus. So what he did, rather than proposing himself for crucifixion, he tried to create something absolutely new and become the originator of a new religion.

Psychoanalysis, to Freud, was a religion, and he was the founder-prophet, the father-figure. Through psychoanalysis what he did was just go against the whole Jewish antagonism to sex. That was his way of saying to the Jews, "I have nothing to do with you -- no need to prepare a cross for me. I am doing something absolutely different, in fact just the opposite to what you have been doing for four thousand years."

But in his unconscious Freud carried the idea of being the prophet. And he was very much afraid, his whole life, that somebody was going to become a Judas. Only prophets are afraid of Judases, otherwise

there is no need.... For example, I am not afraid: if you all turn into Judases, so far so good; there is no harm in it. Because I am not posing as a messiah, how can you betray me?

Judas could betray because it seems he must have got fed up with this man continually pretending to be the only son of God, the ultimate word, the messiah for whom you have been waiting and who is going to redeem the whole world. Anybody would get bored with such a fellow. My feeling is that out of boredom he simply accepted thirty silver coins from the high priest and sold Jesus. He didn't even consider him more valuable than thirty silver coins. He really wanted to get rid of all this nightmare that he had to suffer with this man.

You don't know, because you have not lived with a prophet: he is always right, you are always wrong. Whatsoever he says is the very word of God. There is no question of why. He is not here to give you any reason, he simply dictates commandments to you. Do or die, but don't ask why.

Judas was the only educated person in the company Jesus kept -- more educated than Jesus. Jesus was uneducated, absolutely. Judas was the only person who could be thought to have some intelligence. He must have got fed up; there is a limit to how much one can bear, tolerate. Finally he delivered the prophet to the Jews.

But I am not a prophet.

You cannot sell me.

I have never dictated to you to do anything.

I have never commanded you to follow me.

I have never pretended that I am somebody specially sent from above to deliver a message to you.

I am nobody's postman:

I am simply doing my own thing.

Right or wrong, I am simply doing my own thing. If you feel that it is enjoyable, you are welcome. If you feel it is not worth your while, you are welcome to drop it again. There is no problem in it. It is not enforced on you.

Freud wanted to be a prophet. His whole life is proof of it. He was expelling psychiatrists, psychoanalysts and psychologists, just as religions and political parties expel some people; anybody suspect has to be immediately expelled. What was the suspicion? Freud was suspicious that he would be betrayed. But what can be betrayed if you have not brought the ultimate truth? Someone can, at the most, do his own thing. You are doing your own thing; he is free to do his own thing. But Freud went on expelling people and just keeping the very few who were absolutely devoted. A total surrender was needed.

That is the approach of a prophet. Either you are for him or you are his enemy. He does not accept any third category of"l am not interested." He does not accept any third category. There were only two types of people: those who were for Freud and those who were against Freud. Those who were not for were included in the second category; there is no third category at all.

Freud did exactly the opposite to what Jesus was doing for exactly the same purpose for which Jesus was doing it. He created psychoanalysis. It was not possible for anybody else in the whole world to create psychoanalysis. Whenever it was to be created it was going to be created by a Jew. These things are not accidental.

There was so much of an "anti" attitude about sex, and Christianity carried it to its logical end because they wanted to prove that they are far superior to the Jews. Jews themselves rejected their ultimate flowering, the messiah, and Christians accepted the messiah as the founder of a new religion. Naturally, there was great competition. Christianity went even more against sex and life than Judaism.

Sigmund Freud took revenge on both, because Christianity is nothing but a Jewish branch. It has all the stupidities of Judaism in it and has added a few more of its own. Freud declared that all the problems of man can be solved by psychoanalysis. Now, this is one of the tendencies of prophets. They always have the panacea -- one single remedy for all kinds of sicknesses. This is not a scientific attitude.

Each sickness needs individual attention, it needs its own remedy. There is not a single cause that is creating all the troubles of the world, there are millions of causes. Yes, there are a few causes which are very central, and if they can be destroyed those millions of others may disappear, but there is not a single cause. All the religions have been doing that, saying that there is a single cause.

Christianity says that the cause is the original sin: it is just that man has to undo what Adam and Eve did and everything will be absolutely as it should be. Jainism thinks that violence is the only cause. If everybody becomes non-violent there will be no problem. In the same way all the other religions propose a remedy, a prophet, a holy book, a God.

Sigmund Freud's religion is psychoanalysis. It is against Judaism and Christianity. Christianity should not be thought separate from Judaism. It was created by a Jew, it is a Jewish firm; and in fact the Jews should claim that the Vatican belongs to them and throw out this pope and all these bishops. Jesus was of their blood, and all these people -- Catholics and Protestants and so many kinds of Christians, all offshoots of a single illiterate Jewish mind -- are exploiting *their* invention.

Freud simply went against them, thinking that this would not be thought something Jewish -- but it was Jewish. He was brought up in the climate of anti-life, anti-sex, anti-enjoyment. That's why Hassids are not appreciated by the Jews, because they are life-affirmative; that is the trouble. They enjoy life, they dance, they sing; and that seems to be just not religion at all -- dancing and singing. Even old Hassids dance so beautifully, and they love life tremendously. But this is not acceptable.

Freud found that all problems have arisen out of the repression of sex. So anything you brought to Freud, hc would reduce it to some sexual problem. Sexual problems were the origin of every sickness -- mental, physical, social, economic -- it made no difference. One sometimes wonders: when a person starts thinking of himself as a prophet, does he lose all reason, rationality and intelligence?

For example, if a man who is mad after money goes to Sigmund Freud, Freud will say that this man is obsessed with money. What is the remedy, and what, do you think, can be the cause? Repression of sex! On the surface you cannot see the connection: he is after money and you are talking about sex? He never cared about sex -- but that only proves that what Sigmund Freud is saying is right. Because his sexual energy has been repressed, now it is coming up in the ambition for money: money can purchase sex, as much as you want.

The rich people will go to the synagogue, to the church, to the temple, will listen to all kinds of sermons against sex; and these are the very people who are creating prostitution around the world

In India it used to be a tradition that the most beautiful girl in any town or city had no chance of marriage. To be beautiful was dangerous; and to be the most beautiful meant to be a prostitute. This was a tradition. Of course they made it as beautiful as they could. They used to have competitions -- just as you have competitions for Miss America, for Miss Universe, perhaps even for Miss Oregon. No, I don't think there is any Miss Oregon, or can be -- impossible. They used to have that kind of competition in India in the past, and the most beautiful girl chosen was declared *nagarvadhu*.

Nagarvadhu means wife of the whole city. She was respected like a goddess, but in fact she was only a prostitute; everybody could behave with her as with his wife. Of course she was beyond the reach of the poor, beyond the reach of the middle class, even beyond the reach of the higher middle class. She was only within the reach of the super-rich -- the king, the princes, the lords -- because her price was so much just for a single night that although she was called the wife of the city, she was really the wife of a dozen chosen people.

These people were all great donators to Gautam Buddha and Vardhamana Mahavira. They were making temples, on the one hand -- statues, caravanserais for people to stay in, and putting trees by the side of streets for thousands of miles so that travelers could have shadow in the hot sun. They were doing all kinds of virtuous acts and yet they were creating nagarvadhus, wives of the whole city. Prostitution they turned into a beautiful affair -- the woman was proud.

They did another thing: they created another institution for those who could not afford the highest sex symbol of their society. They should not be left completely out of it, otherwise they could be dangerous. So they created another institution. The parents of beautiful girls were given the idea that if you give your beautiful daughter to the temple, you will earn great virtue, you will be born in heaven. These girls donated to the temple were called *devabalas*, divine girls.

India has its own flavor. To use a word like call girl does not suit the Indian mind, rather, "divine girl." And what was her purpose? Her purpose was to serve anybody who wanted to be served, and the money should go to the temple. The girl was only a prostitute, and even, temple had hundreds of prostitutes. All the money was coming to the temple so the priests were happy. The poor people were happy because for a small donation they could manage to get beautiful women. And the women were not feeling in any way insulted: they were divine girls; they were not ordinary women, they were special.

And a third institution was created for the priests. Of course they deserved something special because they had been helping the rich, the king, the queen, the poor -- everybody. They deserved some reward -- and you will be surprised what their reward was. Their reward was that any newly-married bride had to spend her first night with the priest, because first she had to be purified by the priest and the god; only then was she pure.

And because it was traditional and conventional, there was no problem in it; everybody was happy. The husband was also happy that his wife had first been offered to God. Of course God Himself is not there -- there is always some representative, the priest, the pope or anybody -- but a representative is as good as God. The woman was happy that she had been accepted by God, by His representative.

So on the surface Hinduism continued to talk against sex; but it was more human in a way: underground it allowed even, kind of sex possible, in many ways.

But Judaism has been sincerely against it, against enjoying life in any way. Freud simply started knocking the whole anti-sexual, anti-life attitude. But again, his is a "no" philosophy. Jesus gives a "no" philosophy: that you have to be redeemed from life. An absolute no has to be said to this life.

Sigmund Freud also bases his philosophy on a negative attitude: just drop your sexual repression and all problems are solved. I don't see it, because there are tribes in the world who have no sexual repression and have the most complex problems: poverty, sickness, no scientific development, no intellectual growth no evolution of consciousness. You will be surprised that the societies that have not repressed sex in some way, have remained backward.

The societies that have suppressed sex have evolved; they are the most civilized and cultured societies. Strange? If Freud is accepted then the whole culture, the whole civilization will revert to being aboriginals. But they have all the problems -- more than you have. They have very fundamental problems: no food, no clothes, and no intelligence either to produce food and clothes and mechanisms or anything.

What Freud is propounding is not transcendence of sex; he is throwing you back into the undeveloped, barbaric condition where sex will be freely available. But without bread what are you going to do with sex? Without clothes, without medicines, without any kind of human culture, what are you going to do with sex? Yes, you can go on reproducing children, but you won't have enough to feed them: you don't have enough to feed yourself.

If Freud is accepted totally, the whole civilization will die. His attitude is just against the Jewish idea of repressing sex and against Christianity, but it is not going to help humanity. He is a reactionary. He has not thought about the whole implication of it. Why have people who have not repressed sex not progressed? That should have been one of the most significant questions to be asked.

The people who have repressed sex half the way have only progressed half the way. It is very strange, the proportion is exactly the same: the more sex is repressed, the more society develops. It becomes more intelligent, more inventive and more scientific.

Do you think any aboriginal tribe can produce a Sigmund Freud, that Red Indians can produce a Sigmund Freud? It is impossible even to conceive. Sigmund Freud can be only produced in a Christian-Jewish context, in that reference, because there he has hit upon a master key, that is, your repression of sex. But it is not giving you any positive foundation. It may remove repression but it is not giving you any idea of transcendence. But he proved one thing, that he was a prophet, that his idea was very original.

He created a great movement around the world. That is the second destructive by-product of Judaism. First is Jesus, second is Freud, and third is Karl Marx. Why is Karl Marx against capitalism? It is not that he is against *capitalism*; he is a poor Jew and is full of jealousy against those who are rich. That is a Jewish trend, very characteristic.

In India I was surprised -- because I was looking for a parallel. Jainas are the Jews in India as far as riches are concerned. You cannot find a single Jaina beggar. The Jainas are super-rich, or upper middle class; at the worst, middle class. Once in a while you will find a poor Jaina -- not a beggar, but poor. These poor Jainas were the first to be attracted to communism. I was surprised to find this fact.

One of my faraway relatives is a very famous communist leader, Comrade Bhagchand. I asked him, "Have you considered the fact that it is not that you want to destroy capitalism, it is simply that you are a poor Jaina and you have so much jealousy in you against the rich Jainas?" But man is so clever in making philosophies of things.

Three generations in Marx's family had been poor. He himself remained unemployed and poor his whole life. It is very strange: he was dependent on a rich friend, but writing against capitalism. The rich friend, Friedrich Engels, was a capitalist who owned factories. He had been feeding Karl Marx and his family his whole life, and Marx never worked for a single day; he earned not a single cent.

Engels must have been a man of great compassion. He could see the man had genius and needed support.

Although he was writing against capitalism, Marx was a great logician: he convinced Engels also that

capitalism is the whole cause of all the problems in the world: "If we can destroy capitalism and distribute the wealth equally to people, all problems will disappear."

Karl Marx is basically a jealous Jew rationalizing his jealousy into beautiful jargon. The remedy that he proposes is fallacious. Firstly, if you distribute the wealth of those who are rich to the poor, what will be the result? The poor will not become rich, the rich will only become poor: you will be distributing *poverty*. Yes, people will not feel jealous any more because they will all be equally poor. I am against poverty, hence I am against communism.

I want people to be equally rich, not equally poor.

But for that a totally different approach is needed. It is not a question of distribution of wealth -- because there is not much wealth to distribute. How many people are there who are rich? -- two percent in India.

Now, the wealth of two percent distributed to ninety-eight percent poor people is just like a spoonful of sugar thrown into the ocean to make it sweet. You are simply losing one spoonful of sugar unnecessarily. At least it could have given one man one cup of tea -- even that is gone. Not that others are gaining anything, but they will all enjoy the idea: "Now *nobody* is drinking tea, we are all equal." Otherwise this man was drinking tea and everybody was jealous.

The people who have created wealth have a certain talent for creating it. You should use their talent; you should make it an art to be taught to everybody. They are not to be punished because they have created wealth.

In an aboriginal society, a primitive society, of which a few fragments are still alive here and there on the earth, nobody is poor and nobody is rich; of course there is no jealousy. Everybody owns nothing, everybody equally owns nothing; but nobody is producing wealth.

In fact the people who are producing wealth are creating an urge in others also to create wealth. Don't destroy these people -- use these people as symbols. They have a certain art of creating wealth -- make that art available to everybody, educate everybody. You teach economics in the universities; it would be far better if you taught the art of becoming rich -- because by teaching economics you don't help them to know the art of becoming rich. They win gold medals in the universities and then they disappear.

When I was a professor I asked one of my vice-chancellors, "Have you ever thought about what happens to your gold medallists? They should shine in the society everywhere. What is the purpose of your gold medal? A man who stood first in the whole university disappears and is never heard about again. What happens to him? That shows simply the poverty of your gold medal and the poverty of all your education. Even if he topped your whole educational system, what has he gained?"

I have asked professors of economics, "You have been teaching economics for twenty or thirty years -- how rich have you become?"

They said, "But what has that to do with teaching economics?"

I said, "Economics should be the science of becoming rich. You are just a poor professor, and if in thirty years of teaching you have not been able to find some secret of creating riches, what about your students? Have any of them become rich?" No, economics is not concerned about that; it is concerned about absolutely theoretical questions which have nothing to do with practical life.

Marx's idea is the distribution of wealth. Why? The reason he proposes is psychologically wrong, absolutely wrong. His reason is that every man is equal. That is psychologically absurd. What to say about all men, the whole humanity -- not even two individuals are equal. Each individual is so unique, he cannot be equal to any other individual.

By saying that all human beings are equal Karl Marx is destroying the uniqueness of the individual.

That's why I am against him and his whole philosophy -- because I stand for the uniqueness of the individual.

I am not saying that somebody is superior to you and somebody is inferior to you. Remember it! I am simply saying that you are not comparable to anybody:

You are you and the other is the other.

You don't compare a rose with a lotus, you simply say that they are two different things. Two different individuals, although they are both human beings, are unique individuals -- incomparable.

Marx gives this idiotic idea -- and it has been purchased by everybody all over the world: communists, anti-communists, everybody has purchased it; even the capitalists have purchased the idea that all men are equal. Why has nobody criticized it and fought it?for the simple reason that it looks very humanitarian. My God! Has something to be true or untrue -- does its validity have to be judged by logic or by humanitarianism? Then any lie which appears to be humanistic has to be accepted. And upon that lie -- that

all men are equal -- the whole structure of communism has been raised.

Now, you know, it is such a simple thing to understand -- that every individual has different degrees of intelligence and different dimensions of creativity. Everybody cannot be a poet, everybody cannot be a scientist, everybody cannot be a painter; and it is good that everybody cannot be, otherwise life would lose all joy. The joy is in the uniqueness of the individual -- that he is so unique, unrepeatable, irreplaceable, that once he is gone his place is going to remain empty forever. Nobody can fulfill his place; the way he was fulfilling it, only he could do it.

Marx takes away, in a very cunning way, the whole dignity of the individual. And I call it really cunning because he gives the idea of equality of all human beings. In such a beautiful idea of equality you will not be able to detect what he has taken away from you. He has made you just a cog in the wheel, replaceable. He has put you on the assembly line in a factory which produces cars: just the same car goes on being assembled on an automatic assembly line.

Ford produces one car every minute. Every minute, for twenty-four hours, a similar car goes on coming out of the assembly line. But man is not an assembled mechanism; you cannot take him apart and assemble him again. It would have been very helpful in a way if we could take a man apart -- clean his insides and everything, replace a few bulbs here and there, a few fuses which have gone out, a few nuts and bolts which have got loose or too tight -- and then assemble him again with a new battery.

It would have been really good; but it would also be the greatest calamity that can happen. Then man disappears; then he is only a robot running on a battery. It is simple: if he breaks his hand there is no trouble, spare parts are always available. He just goes to any workshop, and his hand is changed; he gets a brand-new hand -- no problem. Only once in a while he may have a problem when he is telling some woman, "I love you," and then he goes "Grrrr, grrr, grrrr... my battery is running out... just call the mechanic...." Only once in a while will he go "Grrrr, grrrr" -- he won't be able to speak, the battery is running out.

Or you may be supplied with a small meter which goes on showing you on your wrist what is going down, what is going up, what is needed now: if you need a little more petrol, or water, or the oil has to be changed. It will be simpler -- but you will not be human, you will be robots.

Marx, by making you equal, is proposing a philosophy which ultimately is bound to make you robots -- that is the Marxist philosophy's logical conclusion.

Only robots can be equal.

Man's dignity is in his uniqueness.

But let me repeat -- because there is every possibility that I will be misunderstood -- I am not saying that somebody is superior to you and somebody is inferior to you. I am simply saying that the very idea of comparison is invalid; you are just yourself. I cannot call you unequal, I cannot call you equal. Do you follow me? I cannot call you unequal.

That is the criticism communists have been throwing upon me -- that I am telling people that people are unequal. That is absolutely unjust to me. I am not saying people are unequal, I am saying they are not equal; that implies they are not unequal either. The very idea of comparison is invalid. Man is unique. Man is not just a member of the society, a part of the society. He is an individual, an independent whole in himself and it is not right....

Just think of it in this way and you will see it completely clearly: if somebody says that everybody has to be writing poetry, then even if some people are writing better poetry than you, their poetry has to be distributed on an equal basis with yours. Everybody has to be equally a poet, equally a musician.

You can see the absurdity, that if Yehudi Menuhin has to be made equal to you, you won't gain anything, and that poor fellow will lose everything. You cannot be Yehudi Menuhin. He has a certain genius that is born with him, that is in his very chemistry, in his very physiology, in his very being. You don't have that chemistry, that physiology, that being. His parents were different, his parents' parents were different.

You cannot have his quality distributed, that is impossible. And that will destroy all the beautiful flowers in human life. But you don't think that way. You think Yehudi Menuhin is just himself; there is no question of somebody else taking his qualities, dividing and distributing them. But you don't understand that in exactly the same way there are people who have a certain talent to be rich.

Everybody is not Henry Ford, cannot be; and there is no need. One Henry Ford has created enough traffic No need for more! If there are many Henry Fords then do you know what will be the result? The result will be that walking will be faster than driving. It is already becoming so. In cities like New York, Bombay, Tokyo and Calcutta, a distance you can cover by walking within ten minutes to fifteen minutes

will take you one and a half hours in a car.

I used to stay in Calcutta with one of the most significant, talented, rich men -- Sahu Shantiprasad. Now he is dead. The auditorium where I used to give my talks and his house were only a ten-minute walk apart, but in his limousine it was unpredictable. If my lecture was going to be from seven-thirty, he would start panicking from five, telling me to get ready.

I said, "You are just mad! The lecture will start at seven-thirty and it is only a ten-minute walk. If we walk it will take ten minutes."

But he said, "We are not going to walk. And traffic in Calcutta is so chaotic that you never know.... We have to leave here at least one and a half hours before."

And sometimes it used to happen that we were still late, but sometimes we were too early and then we would just sit in the car. I said, "This is so stupid, Sahu Shantiprasad."

But he said, "I cannot allow you to walk -- you are my guest."

I said, "That's true, I am your guest, but I have to sit in your car for four hours coming and going. This is strange, because in four hours I can reach Bombay or Delhi, but I only reach this poor auditorium!"

If there are many Henry Fords it will become a more difficult world than it is right now. No, nature produces enough people for any particular purpose. Nature has a very deep balancing power.

For example, when children are born, if a hundred girls are born today, then one hundred and ten boys will be born. About that data I was simply surprised. Why one hundred girls and one hundred and ten boys? Is nature also male chauvinistic? No, it is not that: nature is simply a balancing power. Ten boys die before a marriageable age. Girls are more resistant to diseases; boys are weaker as far as resistance to sickness is concerned. They may have muscular power -- that is a different power -- but as far as resistance to disease, sickness and death is concerned, they are less powerful than women.

So one hundred girls will suffice for one hundred and ten boys, because ten boys will be missing by the time they reach the marriageable age, something which nature is balancing from the very beginning. Otherwise there will be ninety boys and one hundred girls. Those ten girls will be in difficulty, and will create so much difficulty for the ninety boys that you cannot conceive.... It will be a chaos.

Those ten girls without husbands, without boyfriends -- do you think they are just going to sit and meditate? They will start grabbing hold of somebody else's husband, and then it is going to be a chaos. To avoid that chaos nature has to be alert from the very beginning to supply ten boys more, because they will be missing at the right time.

If nature is as balancing as that, it was balancing other things also, till man started to interfere with it. For centuries the population of the world had remained the same. It was only man who started interfering with nature -- through medicine, through new inventions to increase man's life. Now you have created a trouble in the world. Nature was keeping the balance: people were born but enough people were dying. It was almost always equal. What you have done is that you have prevented death, but you are not allowed to prevent birth. Now the pope goes on issuing sermons that abortions should be made illegal.

Just the other day I heard there was a demonstration of seventy thousand people in the capital demanding that abortion should not be legal, it should be declared illegal. And when President Reagan -- just look at these politicians! -- was governor of California he had signed the bill for legalization of abortion, because in California there was a great movement, an upsurge for legalization of abortion. Then he signed the bill. And now he inaugurates this procession that wants the constitution amended, and abortion declared illegal again because it is against religion and against life.

Reagan inaugurated that protest because now all the orthodox people in the country, particularly the orthodox Christians, Catholics and Jews -- all orthodox people -- are with this movement. When declaring that procession inaugurated, Reagan said, "In my whole life I have committed only one mistake, and that was when I was governor of California and I signed that bill. That was the only mistake that I have committed."

Politicians can change their face very easily. Wherever the crowd is going, they jump ahead of it. They cannot lose, so they have to be very alert. I have said many times that the political leaders are followers of their followers. The great politician is one who knows where the followers are going and keeps himself ahead of them. Wherever they are going does not matter; he should just remain ahead of them so they always know that he is the leader. He should keep his every sense alert, otherwise someday he will look back -- and all the followers will have moved somewhere else; he will be standing alone.

Now, he will run and find the followers, and immediately be ahead of them. Here he was ahead of them because they were for legalization of abortion; now he is against it because they are against it. What can he

do? -- he has to be the leader in every case. His business is to be the leader -- it does not matter what the cause is. And what do *you* want? That doesn't matter; all that matters is that he is ahead of you.

Now, all these people -- Catholics, Hindus, Mohammedans, Jews -- all are against abortion. If they are against abortion then they should be a little logical about it, then they should be against saving people's lives too; then there will be a balance. But nobody protests.

There are people in the hospitals unnecessarily harassing the doctors and the nurses. Their legs are hanging up in one direction and their hands are hanging up in some other direction. Another person needs the continual attendance of a doctor and a nurse and so many medicines. And he is on oxygen: if you just turn his oxygen off he will be gone. Why are you keeping him alive? What is the purpose of his being alive? Why are you torturing him? But the doctors have been taught that "Your purpose is to save life." That was taught by Hippocrates two thousand years ago when death was rampant.

Now these fools go on taking the oath of Hippocrates; every medical student takes the oath of Hippocrates: "My whole life I will try to save life." But things have changed. When Hippocrates said that, out of ten children, nine children were dying before they became two years of age; out of ten children only one was surviving. Of course the man was saying something meaningful when he told them to try to save life, but now the state is just the reverse. Even in countries like India, out of ten children only one is dying. At that time nine were dying and one remained alive; now nine are remaining alive and only one dies -- and every effort is being made to save that one too.

One can understand trying to save a child; but why are you saving old people who have lived, lived enough, suffered, enjoyed, did all kinds of things, good and bad? Now it is time; let them go. But the doctors cannot let them go because it is illegal. They cannot put them off oxygen, so you go on saving the dying or almost-dead people.

No pope issues a commandment that these people should be allowed freedom from their bodies. And what of their bodies is left? Somebody's legs are missing, somebody's hands are missing; somebody's heart is not working so a battery is working instead of the heart; somebody's lungs are not working; somebody's kidneys are not working, so mechanical kidneys are doing the work of the kidneys. But what is the purpose of these people? What will they do even if you continue to keep them going this way?

Yes, at the most they keep a few people employed, that's all. But what kind of a creative life are they going to have? And what joy can they have in all that is being done to them? Continual injections are being given to them. They cannot sleep, then sleeping pills are given to them. They cannot wake up, then activators are forced into their blood so they have to wake up. But for what reason? -- the Hippocratic oath? Let Hippocrates go to hell! He had no idea what his oath was going to bring about.

There should be some movement so that when people have lived enough and they desire to be freed from their bodies, then hospitals should provide a convenient, pleasant death. It is absolutely sane that every hospital should have a special ward with all facilities so that death becomes a pleasant experience, enjoyable.

Instead of medicines a meditator should be there to teach the dying man how to meditate, because now medicine is not needed, meditation is needed -- how to relax and peacefully disappear from this body. Every hospital needs meditators -- they are essential -- just as it needs doctors. Up to now meditators were not needed because there was only one function: to save life. Now the function is doubled: to help people die. Every university should have a department where meditation is taught so that people themselves are ready. When the time comes to die, they are fully ready to die with joy, with celebration.

But suicide is a crime. This will be considered suicide and I will be considered to be teaching people illegal things. But in an illegal city what else can I do? I can say only what is absolutely right; whether it is legal or illegal I don't care a bit. My concern is with truth, not with law. The truth is that you have unbalanced life, nature. Please give back its balance. Either you have to stop saving children, and abortions should remain legal, birth control methods should be used widely -- in fact it should be a crime not to use them. If somebody is caught not using them he should be jailed.

But it is a strange world: produce more children and you will have less income tax. A great world! The government is supporting you to have more children. What kind of logic is there? If I am to make the law, I will say the more children you have, the more income tax; with each child it is doubled. Have as many as you want but the income tax goes on being doubled each time, so even the rich cannot afford them, what to say about the poor and the middle class. Then only will they think of birth control; otherwise they are not going to.

Look at the Red Indians. Why should they use birth control? -- because each child born brings more

money from the government. Just to keep them silent.... It is their country and everybody else is a foreigner here except the Red Indians. Not only am I a tourist here, everybody is except the Red Indians. Ronald Reagan included, all are tourists. They may have been touring for three hundred years, I have been touring only for three years -- that does not matter, that does not change anything: tourists are tourists. How long you have been touring....

In fact old tourists should be deported, they have toured enough! New tourists should be welcomed. This seems to be logical: you have toured for three hundred years -- so many generations -- what more are you doing here? Tour somewhere else. And we are going to bring new tourists here -- vacate!

They want to bring a bill in the parliament against me because they cannot find any other way to deport me. They have been trying for three years. A whole department, a whole floor in the INS building in Portland, is just working on my case; nobody else is allowed there. And I tell them: even if you work three hundred years you cannot find anything to deport me for. And I have been only touring for three years, and only in my home. Deport old tourists!

But what is being done to the Red Indians just to prevent them from starting to claim their rights is inhuman. On the surface it looks humanitarian -- that each Red Indian is given a certain amount of money every month. Naturally they produce as many children as possible, because each child is an economic benefit, each child brings more money. And why are they being given money without any work? A very criminal idea is behind it.

If a person has no work and enough money, what is he going to do then? He will drink; he will take marijuana, hashish, opium. What else does he have to do? He has enough money and no work, no education; he has to pass his time somehow, so he hallucinates. All the Red Indians have become drug addicts; the money is really given for them to become drug addicts. Of course it is not said so -- it is a "humanitarian" job.

They are poor people, but there are other poor people also; you don't give them anything. They are asking for employment; you don't even give them employment. They want work; you don't have work for them. They want bread; you produce bullets. Why Red Indians? Just to keep them drugged so they don't start making a chaos and start saying that this land belongs to them: "Everybody out!" Strange, the host has been kept in reservations -- those reservations are just prisons without walls -- and the guests have become the owners of the country. Now they decide who should enter the country and who should not enter the country. Great idea!

I am reminded of a story. A Sufi fakir was in his hut with his wife, just getting ready to go to sleep. The hut was very small. Somebody knocked on the door -- it was raining, and the Sufi said to his wife, "Open the door. Somebody is outside and it is raining."

The wife said, "But there is no space -- only enough for us two to sleep. There is not enough space here."

The Sufi said, "There is always space, just the heart is needed. Open the door, I say to you, open the door."

When the husband said that, the wife reluctantly opened the door. A man came in. The wife then asked the husband, "What shall we do?"

He said, "Nothing is a problem. Two can sleep, three can sit. For sitting there is enough space, so we will sit and gossip. That traveler may have something to say to us, many stories to tell -- we will enjoy the night!"

Just then somebody knocked on the door. The guest was sitting by the side of the door so the fakir said, "Please open the door, somebody is outside."

The guest said, "But there is not enough space; it is already crowded. Let him go."

The fakir said, "No. That was the argument of my wife about you too:'Let him go.' If we had not opened the door you would have had to travel in the rain through the forest. It is a dangerous night -- I don't think you would have survived or reached to town alive. Open the door!" The guest opened the door, but very reluctantly.

This is how the human mind functions. He could not even think that he was just a guest, he was not the owner. The man, the second man, came in, and the guest said to the fakir, "Now what are you going to do?"

He said, "We three were sitting comfortably, we four will sit a little uncomfortably. Just come closer -- make space for the fourth one." They sat closely together; now it was completely packed. And then there was a strange knock on the door; it didn't seem to be coming from a human hand. The fakir said, "I know who is there -- just open the door."

The new guest was now seated close to the door. He said, "No, I am not going to open the door. There is no space, we are overcrowded. I am the person closest to the door and I will not allow anybody to open it. Where is the space?"

The fakir said, "You should understand one thing clearly: I am the owner; I allowed you in but I can throw you out. We were sitting comfortably at ease; because of you we are sitting uncomfortably. Now we will be standing. Let him come in -- nobody can be turned out while there is any space. I am saying we can stand; we will not sit, and so space will be created."

What could the guest do? -- he had to open the door. And they were all surprised: a donkey entered.... The guests said to the fakir, "Is this donkey also going to be here?"

He said, "If *you* can be here.... Who are you? He is my old friend, we are old acquaintances; he often comes when it rains. You have never come before -- I can throw you out, but not him. And he is a poor animal. You may find some way to save yourself, but where can he go? Let him stand just in the middle of all of us. We will stand around the donkey and he can stand in the middle. We can enjoy ourselves talking, and once in a while he will join in also."

He said, "Remember one thing: this is a poor man's hut, not a king's palace. In a king's palace there is no space. Although the palace is big there is no space because the heart is not there. Here space is very limited, but the heart is unlimited."

The Red Indians are the owners of this land, but they have been put into reservations and forests. Those are prisons without walls -- and very subtle prisons because the prisoners are paid money. They gamble, they fight, they drink, and they kill each other. They are very rowdy people because what else can they do? And money goes on being poured on them: more children, more money. So they go on producing more children and getting more money and getting more drunk. It is really a crime. It has nothing to do with humanity or humanitarian ideals.

And these people who have simply taken over their land, they are deciding whether new guests should enter or not. It is strange. Who are they to decide? Who has given them the authority to decide? This land is not theirs. Somebody is Italian, somebody is French, somebody is English, somebody is Greek, somebody is German, somebody is Spanish -- they should all go back to their lands.

We are the only people who are landless, because we don't belong to any country. We don't call any country our motherland or our fatherland -- we don't believe in dads and mums. The whole world is ours -- we don't claim small things. And movement is man's birthright: he can move anywhere he wants, he is not doing any crime by moving. But if anybody has to go, then it should be the old tourists.

Now the old tourists are trying to bring a bill against me in parliament. I am going to speak to parliament, they should remember, and just alone I am going to tell them, "You are all deported, because you have toured enough -- simple logic! New people should come in. And we promise that when more new people come we will deport ourselves, there is no problem. But let us at least tour enough."

The mind that Karl Marx had was certainly very talented. He created a worldwide movement -- certainly he outdid Jesus. This is just Jewish competition. It is nobody's business really, just Jews competing. Freud created a worldwide movement for psychoanalysis, but Marx is on the top. Almost half the world is communist now -- but not rich, very poor.

You can see it in Germany. Just beyond the wall is the communist world. Of the same Berlin which was destroyed in the second world war, half has remained free and democratic, and half has been taken over by the communists. The half that has remained independent, free and capitalist, is rich: skyscrapers, beautiful roads, everything. It is as if the second world war has never happened. In the free West Berlin, the second world war has not left even a trace; in fact the war has done something really good because all the old, dilapidated, rotten things finished and everything is fresh and new. West Berlin is now the most modern, youngest and freshest city in the whole world.

And on the other side it is dark and dismal, as if the second world war just ended yesterday; people are living in dilapidated barracks. It is a beautiful contrast to see what communism can do and what capitalism can do. Not a single skyscraper has arisen on the communist part, not a single new building, not a single new road, no new factory -- no creativity. Yes, they have distributed the wealth -- they have made the rich poor. And now the poor are not in a position to create wealth again.

The whole of Russia is poor, the whole of China is poor. Yes, one thing is missing; there are no rich people. Communism is based on a fallacious idea: the equality of man. Man is not equal.

The second idea is significant; but my interpretation of it is right, not what Marx said. The second idea says, "Equal opportunity for all." That's how it should be -- equal opportunity for all, but remembering that

everybody is unique, so everybody is going to use the equal opportunity to be very different from each other. The ultimate result is going to be individuals so different from each other that you cannot conceive.

According to Marx equal opportunity means they will be all equal: equally wealthy, equally intelligent, equally healthy. That is sheer nonsense, because your parents were not my parents; you have different genes and different programs in your body. Now, there is no way to change the genes, the program -- and small things make a difference.

So equal opportunity is a good idea and we should try it as far as humanly practical. But you should not be fanatic about it, because if you want perfect equality of opportunity then you are an idiot; that is not possible.

Just let me give you simple examples: if you are the eldest son in the family, then the youngest son in the family cannot have the same opportunity as the eldest, there is no way. Because you were the first to come, of course you received your mother and your father's love more because you were a novelty; then other children started coming and it was not anything new. The second boy was born, but he is going to be *second*. The eldest son in all the cultures is going to inherit the father's money. Why? It is not accidental: he got more love than anybody else, and he was the first to come.

Then the last son will also have a different status because he will be the smallest, favored by all, protected by all, all the brothers, the whole family. But the middle ones, they are nowhere: neither on this pole nor on that pole. They will not get the same attention as the first and the last. The last will become the favorite child of the family because now no more are coming; the last guest has come.

How can you give all equal opportunities? Either you will have to arrange births simultaneously so that a mother gives birth to twelve children simultaneously -- equal opportunity.

But from the very beginning there is no equal opportunity. When a woman gets pregnant, neither she nor her husband are aware that there has been a car race; nobody is aware. When the sperms travel towards the egg it is just as in any race: they all stand in one line waiting for the third whistle, and then they run.

The mother's cell, the egg in the mother's womb, is waiting and the cells from the father's body, as they explode into the mother's body, start a great race -- millions of sperms trying to reach the egg first. Whosoever reaches is the winner; all others will die. It is a question of life and death. It is no ordinary race in which you are only defeated and next time.... There is no next time -- only a single opportunity for millions of alive cells. Only one makes it, because this is how it works. The mother's egg has a natural capacity so that once one male sperm has entered it, it closes. The others go on knocking around but within two hours they will all be dead.

There are losses all the way. And the way is not so small as you think, because for those small cells it is close to two miles, proportionately. If they were of your proportions then the passage would be two miles. And a great job they do, a marathon race! Of course, the strongest reaches.

Sometimes it happens that two reach at the same time -- that's why twins are born -- or three reach. Even nine children have been known to be born, because nine may have reached simultaneously; then they all enter the door because they are all entering at the same time. After they enter the doors close. But it rarely happens that nine reach. One guy is clever enough that somehow he manages to reach first.

They all start almost at the same time, but from there, from the very impregnation, opportunities are different. Nobody knows those who have died, what kind of people they were. Somebody may have been an Albert Einstein, somebody a Ravi Shankar, somebody a Michelangelo. Nobody knows about those poor people who simply died in the first race and were not given any other chance.

And then small things in the life of the child.... You cannot make them equal. For example, when Napoleon Bonaparte was six months old, his nurse, who was taking care of him, had just left him for a moment and a wild cat jumped onto Napoleon, put both his paws on his chest, and looked into his eyes. Immediately the nurse came back and chased the cat away, but Napoleon, for his whole life, remained afraid of cats. He was not afraid of lions, he could have wrestled bare-handed with a lion -- there was no problem about it -- but before a cat he simply became a nervous wreck.

Napoleon was defeated only once -- his whole life was a life of victory. Just once he was defeated, by a British general who knew about his weakness. The general had gone with seventy cats ahead of him; seeing seventy cats, Napoleon lost all nerve, he forgot all about what to do and what not to do. It was not a victory by the general, it was a victory by the cats.

How can you manage to give equal opportunities to all? Now, if such a small incident can prove so fatal.... Napoleon was a brave warrior before anybody, but nothing before a cat. The English general does not count at all, but he became victorious just by using a little psychology, just knowing about Napoleon s

weakness -- that when he saw a cat he could not think, he simply became frozen. And when Napoleon was in that nervous state, of course his whole army was at a loss; they had lost the man who was their life, their light and their guide.

Now, how can you manage equal opportunity for all children of the world? That's absolutely impossible. So don't try to take the communist idea to its logical end -- then it becomes absurd.

Yes, with my interpretation -- and my interpretation is that everybody should be given opportunities to be educated, opportunities to get food, opportunities to get clothes, opportunities to do anything that a person wants to do. There should be no discrimination about it: opportunity should be given to everybody according to his talent and everybody according to his potentiality.

But that is not happening in communism. In the name of equal opportunities everybody is forced to remain at the lowest denominator, because only there can you keep them equal. If you want them to be equal on a higher level, then you need more riches, more wealth -- and that is missing.

In the sixty years since the Russian Revolution, the Russians have not been able to produce any wealth to make Russia rich. Equal opportunity is available, but what do you do with equal opportunity? You need people who can use these opportunities; and they don't need similar opportunities, they need different opportunities, equally different opportunities.

I am against communism because it is only a negative philosophy. I am all for commune-ism.
That should be the right word: commune-ism.

A commune is respectful of every individual's uniqueness, repectful of every individual's talent, and tries to help his talent grow, help him grow towards his potential.

I want communes all over the world, so that slowly nations can disappear, and there are only communes:

Living, small units of humanity, totally, joyously helping everybody to be himself.

Marx proposes the dictatorship of the proletariat, the dictatorship of the poor. That is stupid. They are poor, and if they are in power they will make everybody poor. What else can they do?

I propose the dictatorship of the enlightened ones. Nobody has proposed it up to now. And sometimes out of my crazy mind.... This idea I have carried my whole life -- dictatorship of the enlightened ones, because if it is of enlightened ones it cannot be dictatorship. It is a contradiction in terms. The enlightened person cannot be a dictator like Joseph Stalin or Adolf Hitler.

Yes, the enlightened person can dictate to you, but out of his love, not out of his power -- he has no power -- out of his insight, because he has eyes to see and to feel the potential of people.
His dictates can only be thought of as suggestions, advice, guidelines.

Only in the dictatorship of the enlightened ones is there a possibility of a real, authentic democracy and also the real flowering of commune-ism:

Equality by distributing riches, not poverty; destroying poverty from the very roots, and raising everybody upwards to be rich.
My commune-ism is a higher state of capitalism.
Marx's communism is against capitalism:

My commune-ism is capable of absorbing capitalism into it, using it as a tool, as a stepping-stone.

From Unconciousness to Consciousness

Answers to the Seekers on the Path
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BELOVED OSHO,
WHY DO YOU CALL YOUR RELIGION THE FIRST AND THE LAST RELIGION?

It is a little difficult for me to speak again. It has been difficult always, because I have been trying to speak the unspeakable. Now it is even more so.

After one thousand, three hundred and fifteen days of silence, it feels as if I am coming to you from a totally different world. In fact it is so. The world of words, language, concepts, and the world of silence are so diametrically opposite to each other, they don't meet anywhere. They can't meet by their very nature. Silence means a state of wordlessness; and to speak now, it is as if to learn language again from ABC. But this is not a new experience for me; it has happened before too.

For thirty years I have been speaking continually. It was such a tension because my whole being was pulled towards silence, and I was pulling myself towards words, language, concepts, philosophies. There was no other way to convey, and I had a tremendously important message to convey. There was no way to shirk the responsibility. I had tried it. The day I realized my own being, it was such a fulfillment that I became silent. There was nothing left to be asked.

One of my professors in the university, who was a world renowned man, Doctor S.K.Saxena -- he had been a professor of philosophy in America for many years -- again and again used to ask me to ask him some question. And those were the days when I was so fulfilled and so content, there was no question, no quest left.

So I used to say to him, "I have answers; I don't have any questions."

He used to laugh and say that I am crazy: "How can you have answers without questions?"

I insisted to him, "While you have questions you will never have answers. Unless your questioning drops away you will not find *the* answer. And it does not come in the form of an answer, but it answers all; not answering any particular question but simply answering all questions -- possible, impossible, probable, improbable."

After my enlightenment, for exactly one thousand, three hundred and fifteen days I tried to remain silent -- as much as it was possible in those conditions. For a few things I had to speak, but my speaking was telegraphic. My father was very angry with me. He loved me so much that he had every right to be angry. The day he had sent me to the university he had taken a promise from me that I would write one letter every week at least. When I became silent I wrote him the last letter and told him, "I am happy, immensely happy, ultimately happy, and I know from my very depth of being that I will remain so now forever, whether in the body or not in the body. This bliss is something of the eternal. So now every week, if you insist, I can write the same again and again. That will not look okay, but I have promised, so I will drop a card every week with the sign "ditto." Please forgive me, and when you receive my letter with the sign "ditto," you read this letter."

He thought I had gone completely mad. He immediately rushed from the village, came to the university and asked me, "What has happened to you? Seeing your letter and your idea of this 'ditto,' I thought you were mad. But looking at you, it seems I am mad; the whole world is mad. I take back the promise and the word that you have given to me. There is no need now to write every week. I will continue to read your last letter." And he kept it to the very last day he died; it was under his pillow.

The man who forced me to speak -- for one thousand, three hundred and fifteen days I had remained silent -- was also a very strange man. He himself had remained silent his whole life. Nobody heard about him; nobody knew about him. And he was the most precious man I have come across in this, or any of my lives in the past. His name was Magga Baba. It is not much of a name; *magga* simply means a jug. He used to carry a jug -- that was his only possession, a plastic jug. From the same jug he would drink, he would ask for food with it. People would drop anything in the jug: money, food, water. And that was all he had. Anybody who wanted to take from his jug was also allowed. So people would take out money, or food -- children particularly, beggars. He neither prevented anybody from dropping, nor did he prevent anybody from taking. And he was absolutely silent, so nobody had any idea even of his name, because he had never said what his name was. They simply started calling him Magga Baba because of the jug.

But deep in the night, once in a while when there was nobody, I used to visit him. It was very difficult to find a time when nobody was there, because he attracted strange types of people. He was not speaking, so of course intellectuals were not going to him -- just simple people. And what can you do with him? In India, to go to a man who has realized is called *seva*. Literally it means service, but it will not be justified because that word seva has a sacredness about it which service has not. When you go to a realized man what else can you do than serve him? So people would come and massage his feet and somebody would massage his head, and he would not say anything to anybody. He would neither say yes, nor would he say no. Sometimes they wouldn't allow him even to sleep, because four or five people were massaging him; they were doing seva. Many times I had to throw people out. He was just living on a porch of a bungalow, open from all sides. Once in a while, particularly on cold winter nights, I used to find him alone; then he would say something to me.

urses>He forced me to speak. He said, "Look, I have remained silent my whole life, but they do not hear, they do not listen. They cannot understand it; it is beyond them. I have failed. I have not been able to convey what I have been carrying within me, and now there is not much time left for me. You are so young, you have a long life before you: please don't stop speaking. START!" It is a difficult, almost impossible job to convey things in words, because they are experienced in a wordless state of consciousness. How to convert that silence into sound? There seems to be no way. And there is none.

But I understood Magga Baba's point. He was very old, and he was saying to me, "You will be in the same position. If you don't start soon, the inner silence, the vacuum, the innermost zero, will go on pulling you inwards. And then there comes a time when you cannot come out. You are drowned in it. You are utterly blissful, but the whole world is full of misery. You could have shown the way. Perhaps somebody may have heard, perhaps somebody may have walked on the path. At least you would not feel that you have not done what was expected of you by existence itself. Yes, it is a responsibility."

I promised him, "I will do my best." And for thirty years continually I went on and on talking on every subject under the stars. But I came to a point which Magga Baba had not come to. He saved me from *his* disappointment; but I came to a new realization, a new point. I had thrown my net far and wide to catch as many people as have the potential to blossom. But then I felt that words are not enough.

Now I have found my people and I have to arrange a silent communion, which will help in two ways: those who cannot understand silence will drop out. That will be good. That will be a good weeding; otherwise they will go on clinging around me because of the words, because their intellect feels satisfied. And I am not here to satisfy their intellect. My purpose is far, far deeper, of a different dimension.

So these days of silence have helped those who were just intellectually curious, rationally interested in me, to turn their back. And secondly, it has helped me to find my real, authentic people who are not in need of words to be with me. They can be with me without words. That's the difference between communication and communion.

Communication is through words, and communion is through silence.

So these days of silence have been immensely fruitful. Now only those are left for whom my presence is enough, my being is enough, for whom just the gesture of my hand is enough, for whom my eyes are enough -- for whom language is no more a need.

But today I have suddenly decided to speak again -- again after one thousand, three hundred and fifteen

days -- for the simple reason that the picture that I have been painting all my life needs a few touches here and there to complete it, because that one day when I became silent everything was left incomplete. Before I depart from you as far as my physical body is concerned, I would like to complete it.

I have been speaking to Hindus, to Christians, to Jews, to Mohammedans, to Jainas, to Buddhists, to Sikhs, to people belonging to almost all the so-called religions. This is for the first time I am speaking to my own people: not to Hindus, not to Mohammedans, not to Christians, not to Jews. It makes a lot of difference, and only because of that difference can I give the finishing touch to the picture that I have been painting. What difference does it make? To you I can speak directly, immediately. To the Hindus I had to speak through Krishna, and I was not happy about it. But there was no other way, it was a necessary evil. To Christians I could speak only through Jesus. I was not at ease about it, but there was no other way. So one has to choose the least evil. Let me explain to you.

I do not agree with Jesus on all points. In fact, there are many questions which I have left unanswered, because even to touch them would have been destructive to those Christians who had come to me. Now they are clean. People say that I am brainwashing people. No, I am not brainwashing people. I am certainly washing their brains -- and I believe in dry cleaning. So I can say to you now exactly what I feel; otherwise, it was a burden on me.

To speak on Mahavira was necessary because without that it was impossible to get any Jainas to hear me. And with Mahavira I do not agree on all points. In fact my disagreement is on more points than my agreement. So I had to do a strange job: I had to choose those points on which I could agree, and not talk at all about those points on which I was absolutely against. And even on the points on which I have a certain agreement I had to manage another thing: that was to give new meanings to their words, give my meaning to their words. It was not their meaning. If Mahavira comes he will be angry; if Jesus comes he will be angry. If this whole crowd of Jesus, Mahavira, Buddha, Lao Tzu, Chuang Tzu somewhere meets me they will all be mad at me because I have made them say things they would never have dreamed of. They could not. Sometimes I have even put meanings into their words which go basically against them. But there was no other way.

The whole world is divided. You can't find a single man who is clean. Either he is a Christian -- he is carrying one kind of dirt -- or he is a Hindu; he is carrying another kind of dirt. Now it is possible for me to say exactly and directly even things which may sound bitter.

Sheela has asked why I call my religion the first and perhaps the last religion.

Yes, I call it the first religion because religion is the highest flowering of consciousness. Up to now man was not capable of conceiving it. Even now, only one percent of humanity is barely able to conceive it. The masses are still living in the past, burdened with the past, conditioned with the past. Barely one percent of mankind is in a state now to conceive religion. All the old religions are based in fear. Now, a real religion destroys fear. It is not based in fear.

The concept of God in all the old religions is nothing but out of fear, a consolation; otherwise there is no validity, no evidence, no proof for the existence of God. The people who believe in God are really people who cannot trust in themselves. They need a father figure, a big daddy. They are still childish. Their mental age is just nearabout twelve years, not more than that. They need somebody to give them courage, to guide them, to protect them. They are simply afraid to be left alone. They are afraid of death which is coming closer every day. They need somebody to protect them from death. It is a projection of your fear. The moment your fear disappears you will find there is no God. The moment you are able to trust in yourself, to be yourself, there will be no God. You will laugh at the whole concept of God.

Now, Jesus is praying to God, continually raising his hands towards the sky, as if God is there above in the heaven. And not only is he praying, he is receiving answers too -- he is hearing voices! Now, these are symptoms of neurosis. To tell you the truth, Jesus is a mental case. He is a nice fellow, he is a good person, but the way he behaves proves many things. He is a fanatic. He carries the same kind of mind as Adolf Hitler. He is a fascist. He thinks that only those who follow *him* will be saved; anybody else who does not follow him is going to fall into eternal hell. Now, only a simpleton can say such a thing. Who is he to save anybody? But he says he is the only begotten son of God. And he truly believes it. It is not only that he says it, he truly believes it.

Until the crucifixion, he truly believes it. It is only the crucifixion which brings a little sense to this insane man. Only at the crucifixion he cries, "Why have you forsaken me?" He was certainly waiting for a miracle to happen. He is the only son of God, and God is not coming. And if he is not coming at the crucifixion, then when? And if even Jesus is not being saved, what is the guarantee that those who are going

to follow Jesus will be saved? And the fools are still believing that they will be saved if they follow Jesus. Even Jesus is not saved, and he knew it. He waited for a time for the miracle to happen -- but it didn't happen.

Miracles don't happen at all. They have never happened. They are only wish fulfillments of people who are dreaming and hallucinating. They are not realities. If you believe in them, they may appear to you almost real, perhaps more than real. It is your belief that creates the hallucination; otherwise there is nothing -- no miracle. But Jesus himself believed that he was doing miracles; and he was waiting for *the* miracle. These are all very childish qualities.

He is a little bit schizophrenic, too. He goes on saying, "Blessed are the meek for theirs is the kingdom of God." But *he* is not a meek person. He is very arrogant. If you are burdened with Christian conditioning you may not be able to see that he is very arrogant. But once you are clean you can see it clearly. He enters the temple, the great temple of the Jews, and throws out the moneychangers, turns over their tables, hits them, beats them... and he is talking of meekness, humbleness!

He and his followers are hungry and they have been refused food in a village. He is very angry. They come to a fig tree; it is not the season for figs, so of course there are no figs on the tree. And he becomes so mad at the fig tree and curses it: "You are also against us; you will not provide figs for us." Now, a person cursing a fig tree out of season -- what do you call such a person? And it is not only me, his own master... Jesus was a disciple of John the Baptist. John the Baptist was imprisoned, and when he heard these things about Jesus, even he became doubtful about whether he was worthy to be accepted as a disciple or not. He sent a message from the jail to Jesus: "Do you think you are really the messiah for whom the Jews have been waiting?" Because he became suspicious -- the things that Jesus is saying and doing are contradictory, and the way he is behaving is not the way of a religious man. He is behaving very irreligiously.

A religious man cannot take the standpoint that, "I am special, the only begotten son of God." A religious man comes to know that he is as ordinary as every ordinary thing. He is just like the blades of grass or the stars or the mountains. He is not special in any way. The idea of specialness, of being extra-ordinary, superior, is nothing but the game of the ego which creates all kinds of arrogance.

The same was the situation with other religions. I have spoken on Mahavira, but I cannot agree with the man's behavior, nor can I agree with the ideology and the guidelines that he gives to his disciples. They are absolutely against nature.

Mahavira lived naked. Now, it is not accidental that man has invented clothes. It is absolutely a natural need... because other animals grow hair all over the body and they are protected from winter and cold. Man has not that capacity. Even if he grows hair, it is not as thick as on an animal who lives in the snows. He will not survive, he will die. He has to protect his body. He is not cold blooded, like cold blooded fishes which live in the Arctic. Their blood is cold, ice cold, and it has a certain chemical that keeps it from freezing. The outside, to us, is freezing cold; for those fishes it is not. Man is a hot blooded animal. He needs protection. Now, to make him go naked is absolutely idiotic. And Mahavira prescribes that you should not use any kinds of instruments -- even simple instruments like a razor blade, which is not a big machine or big technology. If you want to cut your hair you have to *pull* your hair out. So Jaina monks every year pull out their hair. This is so stupid, so ugly, so unnatural... and for what?

The whole reasoning is that if you do these things you earn virtue and you will be in heaven. On the one hand he says, "Don't be greedy, greed is sin." And on the other hand, he is teaching nothing but greed, greed in the other world. That seems to be far more greedy even than the ordinary greed of this world: having money or a good house seems to be nothing compared to eternal pleasures in heaven. And Jainas have seven heavens, so the more you torture yourself the higher you reach. So it seems there is certainly an element of masochism in Mahavira. But I could not say this to the Jainas.

So I have been carrying a heavy weight on me, on my heart. My health has been destroyed for many reasons; the most important is this, that I have been speaking on people with whom I do not agree at all. I disagree -- not only disagree, but I find them basically psychotic, neurotic, schizophrenic, anti-life. All these religions in the past are anti-life. Nobody is for life, nobody is for living, nobody is for laughter. No religion has accepted a sense of humor as a quality of religiousness.

Hence, I say my religion is the first religion which takes man in his totality, in his naturalness, accepts man's whole, as he is. And that's what holy means to me -- not something sacred, but something accepted in its wholeness. Perhaps things are a little bit upside down and you have to put them in place; just like a jigsaw puzzle, you have to put them in place. And then out of that wholeness arises religious consciousness

I have spoken more on Buddha than on anybody else. But he is as much anti-life as anyone else: "This

life has to be used just to reach the real life which is after death." Now, nobody has returned after death. Not a single proof exists of anybody returning after death and telling you that there is life there. And all these religions are based on this assumption, that there is a life after death; sacrifice this for that. And I am saying, "Sacrifice that for this!" -- because this is all that you have got: herenow. And if there is any life after death, you will be there and then it will be "here and now." Once you know how to live here and now, you will be able to live there too. So I teach you how to live here and now.

This is the first religion which does not reject anything from your life. It accepts you totally, as you are, and finds methods and ways of how to make a more harmonious whole. You have all the ingredients, everything that is needed is within you -- perhaps not in the right place. It has to be put in its right place. And once everything is put in its right place, that I call virtue. Then the man of character, the man whom I can call a moral man, a religious man, arises out of you.

All the old religions are based on certain belief systems. Those beliefs are not to be questioned because they are all fictions -- beautiful fictions, but fictions all the same.

You cannot ask, "How do you know God created the world?" There was not a single eyewitness, cannot be by the very nature itself, because if there was an eyewitness already there, then this was not the beginning of the world. You will have to go back before that eyewitness. The world was already there; the eyewitness was there. That eyewitness is enough to prove that the world has already been in existence. So there cannot be any eyewitness for God creating the world. But all the religions accept it, and you are not allowed to ask or question because to doubt is to be on the "black list."

Then there are seven hells waiting for you, with all the tortures that any Adolf Hitler or Josef Stalin or Mao Zedong can conceive. These religious people have conceived them a long time before... all kinds of tortures. And not for a few days -- Christianity throws you in hell for eternity. Such an absurd assumption!

Christianity accepts only one life. In one life how many sins can you commit? If you continuously commit sins day and night for seventy years, from the first day to the last you go on like a chain-sinner, then too eternal punishment cannot be justified. Eternal punishment... forever? There will be no end to it! And I don't think you commit sins continuously every moment. A man may be committing a few sins... may go to a jail for four years, five years; it may be justified. But eternal hell? So they are exploiting your fear: fear of hell and greed for pleasure in heaven. That has been their total pattern of working on the human mind. I want to say to you that they are only so-called religions. They are not religions at all.

This is the first religion. I don't promise you any heaven, and I don't make you afraid of any hell; there is none. I don't say, "You have to follow me, then only can you be saved." That is absolutely egoistic. Jesus says, "Come, follow me." Even my book on Jesus is titled Come Follow Me. That is not my statement, it is Jesus' statement. If you ask me I will say, "Never! Don't follow me, because I am myself lost. Unless you choose to be lost forever like me... then it is okay." To me, anybody claiming any kind of superiority, and you *have* to follow him -- it is a fascist attitude.

My sannyasins are not my followers but my fellow travelers, my friends, my lovers.

They have seen something in me the way you see something in a mirror. You are not a follower of your mirror -- but in the mirror you can see your face. The master is a mirror. You are not to follow him. You have to see your face in his mirror -- and that's all. And remember one thing: the mirror does not do anything at all. When you are facing the mirror, you are doing something; you are facing the mirror. The mirror is not bothered whether you are facing it or not. And the mirror does not do a single thing while you are facing the mirror; it simply mirrors you. That is its nature, that is why we call it a mirror. It simply mirrors, reflects. It is not a doing, it is its being.

The master does not do anything at all. It is his being, it is his presence that becomes a source of reflecting. Slowly slowly you start seeing yourself in a new light, in a new way, from a new aspect, in a new dimension.

The old religions are based on belief systems. My religion is absolutely scientific. It is not a belief, it is not a faith -- it is pure science. The word science means knowing. Of course, it is a different science than the science that is being taught in the universities. That is objective science; this is subjective science.

Sometimes words are tremendously significant. Have you ever thought about the word object? It simply means that which obstructs you, objects to you, comes in your way, hinders you. Science is trying to observe the objects that surround you. They should not hinder you, they should not come in your way. On the contrary, they should *become* your way; they should become steppingstones, they should be used. They should not remain enemies surrounding you. So the whole effort of science is to transform the objects into friends, so they no more object to you but allow you, give a welcome sign.

And when I say religion, my religion, is a science, that means the way science observes objects, religion observes subjectivity. Subjectivity is just the opposite of objectivity: the very diametrically opposite. The object obstructs you; subjectivity is just an abysmal depth. There is nothing to object to you. Once you let go, you start falling into a fathomless abyss; you never come to the end. But you don't want to come to the end either. Just that eternal falling is so tremendously ecstatic that to think that it will end is not possible; it is unending.

Objects begin and end; subjectivity begins but never ends. Science uses observation as its method; religion also uses observation as its method, but it calls it meditation. It is observation, pure observation, of your own subjectivity. Science calls its work experiment; religion calls its work experience. They both start from the same point but they move in the opposite directions. Science goes outwards; religion goes inwards. Hence I have not given you any belief; I have only given you methods. I have only explained to you my experience, and I have told you the way I experienced it.

Once I experienced it I tried all the ways, whether they all reach to it or not. And I found there are one hundred and twelve ways which can reach to the same point. And once you reach by one method, the one hundred and eleven are very simple because you know the point, you have reached it already. Now you can reach from anywhere. So I have been teaching one hundred and twelve methods of meditation -- but no belief system. Hence I call it science.

And I have said perhaps it may be the last religion too, for the simple reason that I have not given you anything which can be argued against. I can argue against Jesus. I can argue against Mahavira.

I can argue against Lao Tzu. I can argue against Buddha. Nobody can argue against me, because in the first place I have not given you any dogma which can be argued against. I have given you only methods. Methods you can try or you may not try, but you cannot argue against a method. If you try, I know it is going to succeed. I know by my own experience that it is going to succeed -- there is no question. If you don't try it, you have no right to say anything about it.

And because I have taken the whole personality of man into it, nothing has been left out. All the religions have been leaving things out, so there was the possibility of another religion taking something in. For example, Buddhism will not allow alcohol; Christianity allows it.

I have not given you anything that is not rooted in reason, in logic, in experiment, in experience, so a person can be against me only if he does not know me. If he knows me, there is no way to be against me. I don't give you any point to be against me.

And I can say it is the last religion because I have not claimed infallibility like the foolish popes of the Vatican go on doing. Only an idiot can say that he is infallible -- and for two thousand years these popes have been claiming they are infallible.

And it is such a beautiful and strange story: that one pope has to correct another pope, who was also infallible! One infallible pope burned Joan of Arc alive because she was rebellious and she was a heretic, and she was not following orders from the pope. After three hundred years, as people became more and more aware of Joan of Arc, her life, her story... the pope who had butchered her became more and more condemned in people's eyes. After three hundred years it became necessary for another pope to declare Joan of Arc a saint. Now she is Saint Joan of Arc! And her bones were dragged out from the grave and worshipped. Someday some other pope may find that it is not right, she was a witch -- they drag her bones out from the grave again and curse them, and spit on them, and drag them into the filth -- and do whatsoever he can do. What kind of stupidity is this? These infallible people! And strange that even in this century....

That's why I say only one percent at the most has barely touched the point that an authentic religion can become possible. The ninety-nine percent are still under 'infallible' popes. They may be Hindus, then the shankaracharya is infallible.

You may be surprised. I used to know one shankaracharya -- I used to know many, but one I was very much interested in because he belonged to the same place to which I belonged, and I knew him and he knew me from childhood. And I was interested in the man because before the public he would not accept anything from me, but in private he was absolutely in agreement with me. And he said, "You can call me a hypocrite -- I am. But I am holding such a position that in public I cannot say you are right. You are right; as far as I am concerned I follow you and I try your methods and I read your books." This was an infallible shankaracharya. Before the public he has not even the guts to say that what he is doing is wrong. And what he is doing in private is totally different and against what he is doing in public.

The man died. He wrote two wills. Perhaps one he wrote at one time, for somebody he thought was very much capable of being a shankaracharya... and forgot about the will. And when he was dying he wrote

another will, for another man. Now those two are fighting in the courts about who is the real shankaracharya. These are infallible people! Now the court has locked the temple and it will not be opened till the court decides who is the real shankaracharya. And it is very difficult to decide because both the wills are written by the same man, signed by the same man, so for almost twenty years the case has been pending. Many judges have changed, but nobody can decide. How to decide it? They are simply waiting for one of the two to die so that a decision will happen; otherwise, legally there is no possibility. Both have equally valid grounds.

These infallible shankaracharyas, infallible popes, imams, caliphs... they can be proved very easily wrong in a thousand and one ways. I am not infallible. So what I am giving to you is an open religion. They have given you a closed system. A closed system is always afraid of any new truth, because the new truth will disturb the whole system. You will have to arrange it again.

You know the story.... When Galileo found that it is not the sun that goes around the earth, but the earth that goes around the sun, the infallible pope immediately called him to his court and said, "You have to change it, because The Bible says that the sun goes around the earth, and The Bible cannot be wrong because it is written by God." And if one statement is wrong, then all other statements become doubtful.

Galileo was a very intelligent man; I love that man. Very few people have praised that man -- even a man like Bertrand Russell has condemned him as a coward. I don't think Russell understood Galileo's point, because Galileo went to the court and kneeled down before the pope -- he was old, seventy-five, dying; from his death bed he had been forced and dragged to the court -- and he asked, "What do you want from me?"

The pope said, "You simply state in your book that the sun goes around the earth, and the previous statement you cancel."

He said, "Perfectly right. I will write in my book that the sun goes round the earth. But, dear sir, one thing you should remember: neither the sun nor the earth listen to me. Still the earth will continue to go around the sun. I cannot do anything about it. I will change it in my book -- the book is mine and I have every right to change it -- but the universe... I cannot do anything about it."

I think he was a man of immense humor and not a coward at all. And he did the right thing -- why unnecessarily quarrel with these idiots? He said, "Okay. But remember, don't think that this is going to change the fact. The fact remains in its place."

Now, The Bible is a closed system. What I have given to you is not a closed system, it is an open experiment. Any truth that may come later on can be absorbed by this system without any conflict, because I have told you again and again that there are no contradictions in life; all contradictions are complementaries. So even something contradicting any statement of mine can be absorbed in the religion without any fear, because this is my position: every contradiction is a complementary. Just as day and night are complementary, life and death are complementary, all contradictions are complementary, so you can absorb even the most contradictory truth that ever comes in the future and it will be part of my system.

Hence I say this is the first and the last religion. There will be no need for any other religion.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #2

Chapter title: Don't Follow Me -- Because I am Lost Myself

31 October 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
JESUS SAYS, "COME FOLLOW ME." YOU'RE AGAINST THIS STATEMENT. WHAT WOULD YOU LIKE TO SAY ABOUT IT?

Jesus says, "Come follow me." It is not only Jesus who says it: Krishna says it too, Buddha says it too. All the old religions of the world are based on that statement. But that statement is a psychological exploitation of man. I cannot say, "Come follow me."

First, those who have said it have crippled humanity, have made humanity helpless. They certainly fulfilled a certain need. People don't want to be on their own. They don't have the guts to create their own path, to walk and create it. They want to be led. But they don't know that if you are being led, slowly slowly, even if you have eyes, you will lose them. You will be seeing through the eyes of Jesus, Krishna, Mohammed. Your eyes will not be needed; in fact your eyes will cause a disturbance.

The leader wants you to surrender your eyes and see through his eyes; surrender your legs and walk with his legs; to not believe in yourself but believe in him. To me it is a crime; it is crippling you, paralyzing you, destroying you. And you can see it all over the world. The whole of humanity is destroyed by such statements and such people.

I can say to you, "Come and share me," but I cannot say, "Follow me." Who am I that you have to follow?

And you have to understand also that each individual is so unique that if you start following somebody you will be automatically imitating. You will lose your identity. You will start becoming phony, a hypocrite. You will not be yourself, but somebody else. You will become split.

You will have a mask: Christian, Hindu, Mohammedan, Buddhist. That will be just the mask that you and the person you have been following have created -- it is not your authentic face. You are going against yourself, and you will be in suffering... and the whole of humanity is in suffering.

It sounds very strange to say that such statements are criminal, because they come from nice people like Jesus, Buddha, Confucius. You can understand my difficulty too. I have to say it the way it is.

Every child is trying to imitate his parents, his neighbors, his schoolfriends, his teachers... and they are all trying to enforce it.

I remember in my own childhood. It was just an accident that I was born in a Jaina family. That is a very ancient religion in India, perhaps the ancientmost religion in the world. But my father was certainly a human being. He used to take me to the temple, but he told me that I need not imitate him. He had followed the ways of his forefathers and he had not found anything. He said to me, "I cannot force you to follow my ways. I can make you acquainted -- that this is the way I have followed, these are the gods I have been bowing down to, these are the prayers I have been doing, but nothing has happened to me. I will not insist that you do it; on the contrary, I will insist that unless you feel to do something, never do it.

I have never followed anybody and it has paid me tremendously.

It has been the greatest benediction to me that can be possible for a human being: not following.
I have tried to remain just myself.

You will need courage. You will need intelligence. You will need a true search and seeking; then only can you risk. Otherwise there are people all around you, they are all salesmen....

Now, Jesus is just a salesman, saying, "Come follow me, because those who will follow me will find God, will find heaven and all the pleasures therein. And those who will not follow me will fall into dark hell for eternity." Now, this man is not going to help anybody. He is exploiting your need for guidelines, your need to find a path; basically, your need to have a certain meaning in your life. And he is promising that, "I am ready to give it to you. All that you have to do is to believe in me, unquestionably, without any doubt. All that is needed on your part is absolute faith."

To ask anybody to believe is to cripple his intelligence, is to make him mediocre, is to condemn him to remain an idiot forever.

A Christian cannot ask, "What is God? What is all this nonsense about the holy ghost?" And he does not seem to be very holy either. He is a rapist; he rapes the virgin Mary. And this trinity: God, son and holy

ghost -- they have not allowed a single woman in it. Without a mother, the son is born.... In the trinity there is no possibility for a woman. Nobody has asked, "And what are the proofs that you are the only begotten son?" But you are not supposed to ask, you are supposed to believe. It is a bargain. He will give you, after death, all the pleasures of life; all imaginable fantasies will be fulfilled. And you will be surprised what kind of fantasies these religious people have been offering to fulfill.

Mohammed says in his paradise -- and remember, the English word paradise comes from the Arabic *firdous*; it is basically Mohammedan -- in his paradise, there are rivers of wine. "Drink as much as you want, drown yourself, swim in the wine." And there are beautiful women available who remain always young, stuck at the age of sixteen. They are still sixteen. Whenever you will go, they will be sixteen; they don't grow. And not only that -- because in Mohammedan countries homosexuality has been a very long tradition Mohammed promises young, beautiful boys also, for the great saints.

It is a bargain. You remain crippled, unintelligent, mediocre, stupid -- and after death you will achieve everything. And nobody knows what happens after death. Nobody has ever returned and told what happens after death. So they are doing such a fabulous business -- they are selling such a commodity, which is invisible, intangible, and what they are taking in return is your whole humanity, your whole integrity. They are destroying you completely.

I can say, "Come and share me." That is a totally different standpoint.

I have known something.

I have seen something.

I have lived something.

And I can share it with you.

And remember, I am not obliging you when I share it with you; you are obliging me, because when a cloud is heavy with rainwater, the earth is obliging it by receiving the water. I say to you: I am heavy with some ecstasy, some blissfulness. And it is not a question of a bargain after death. I am not promising you something in the future, and I am not asking you anything in return, not even a thank-you, because I am grateful to you that you shared with me.

My religion is a religion of sharing, not of following. It is a religion of love.

The very idea of following makes me sick. It is sickening. You have to be yourself, and when you blossom, you are not going to be like me or like Jesus or like Buddha. You are going to be just like you: you have never happened before, and you are not going to happen again. It is only possible with you. You are unrepeatable. If you start following somebody you are missing a great opportunity that existence has provided for you, and you will never be happy. No Christian is happy, no Hindu is happy, no Buddhist is happy; they cannot be. How can you be happy?

Just think in this way: if the roseflower tries to become a lotus, the lotus tries to become a rose, both will be in tremendous suffering because neither can the rose become the lotus nor can the lotus become the rose. At the most they can pretend, and pretensions are not fulfilling. The roseflower can only be a roseflower. And the unfortunate thing is, when the roseflower starts trying to be a lotus, its energy goes into that effort of becoming a lotus. A lotus it can never become, it has no potential for it. It is not a lotus, and there is no need for it to be a lotus. If existence wanted a lotus there would have been a lotus. The existence needs a rose. Trying to be a lotus, the rose will be losing its energy in a fruitless, hopeless effort, and perhaps may not be able to even become a rose. From where will it find the energy to become a rose, the vitality to become a rose?

It is one of the most important psychological phenomena to understand: each individual is unique. There has never been that kind of individual before, and there will never be again that kind of individual.

If you follow somebody you are betraying existence because you are betraying your own innermost being. You are betraying your flowering. And why do people so easily become followers? Why is the whole world following somebody or other? And if sometimes one becomes fed up with Christianity, he becomes Hindu; the Hindu becomes fed up with Hinduism, he becomes a Buddhist... but the following continues. The whole pattern remains the same. The book changes, the leader changes, but the following, the follower... and the whole process remains the same, the same destructive suicidal process.

I am against following because it is against the basic psychological principle of the uniqueness of the individual.

You should pay a little more attention to the word individual. It means indivisible -- it cannot be divided. The moment you follow, you are dividing. You are something, you are trying to become something else; you are somewhere, you are trying to reach somewhere else. Now you are creating a tension in your

being. Hence the anguish all over the world.

My religion is not the religion of following. I can only share with you whatever has happened to me. And I am not saying that the same will happen to you. I am simply saying that if I can see, you can also see. If I can feel, you can also feel. Certainly, you will feel in your own way and you will see in your own way. The poetry that will be born to you will be your poetry, it will not be mine.

So the people you see here around me are not my followers. I am nobody's leader. That silly word leader is perfectly okay in politics, but not in religion. In politics, of course, you need idiots. The greater idiot leads the smaller idiots. But in religion, a flowering of intelligence is needed, not idiocy. So my work is basically of sharing. It is just... I would like to tell you an old, beautiful parable.

A lioness gives birth to a child in a crowd of sheep. The child grows amongst the sheep and naturally believes that he is a sheep -- what else can the young lion do? One day an old lion, just passing by the crowd of sheep, looks at this miracle: a young, beautiful lion just walking in the middle of a crowd of sheep. Neither the sheep are afraid of him, nor is he in any way behaving differently.

The old lion becomes interested. He runs after the young lion. It is with great difficulty that he catches hold of him because the young lion escapes, just like every other sheep escapes. But finally he catches hold of him. The young lion starts crying and weeping, like a sheep. And the old lion says, "Stop all this nonsense!" He takes him to a nearby pond, drags him by his side to the pond, forces him to look into the water... and suddenly the young lion roars like a lion.

The old lion has not done anything. He has just shown him his face, his real face, and he has recognized that he is a lion -- he is not a sheep. And just that recognition is enough. It is transforming. The old lion has not done anything at all. He has not told the young lion to "follow me," to "imitate me," and "These are the commandments for you, and this is the character you have to attain, and these are the principles, and these are the things you have not to do." He has not done anything of that sort.

That is the function of the master: just to bring you so close to his own experience that something transpires in you.

A sudden lion's roar... and the transformation, and you are yourself -- neither a Hindu, nor a Mohammedan, nor a Christian. But the world wants a mob, a crowd. It is afraid of the individual because every authentic individual is bound to be a rebel, because he will insist on being himself.

Adolf Hitler would not like individuals, nor does Jesus like individuals. And the strange thing is that even Jesus cannot understand that he is not liked by the Jews. He was born a Jew, he lived as a Jew, he died as a Jew. Remember, he had never heard the word Christian in his life. He was never a Christian, because the word christ does not exist in the Aramaic language that he spoke, which was his mother tongue. Nor does the word exist in Hebrew, which was the language of the learned rabbis.

It was three hundred years after Jesus, when The Bible was translated into Greek, that the word messiah, from Hebrew, was translated as christ. It was after three hundred years that the word christ became significant, and after Christ of course the followers became Christians.

But Jesus was not a Christian, and his only crime was that he was himself an individual, trying to live authentically his own way of life, not bothering much about the tradition. That's why the Jews were so very angry. They would have loved him, they would have made him a great rabbi, but he tried his individual way, not the traditional way. He had to die on the cross just because he insisted on being an individual.

I am surprised that even such a man who suffered because of his individuality is again making the same mistake with other people: asking them to follow him. That's what the rabbis were asking Jesus, "Follow us, don't try to be on your own." They were saying, "Follow Abraham, follow Moses, follow Ezekiel." They were asking Jesus, "What is your authority?" And Jesus says, "I am my authority."

This is how an individual should speak: "I am my authority -- and I am before Abraham was." Abraham was three thousand years before Christ, and he says, "I am before Abraham was." He is simply proclaiming that he does not belong to the tradition, that he is a flowering on his own accord.

But even Jesus could not see that he is making the same mistake that the rabbis were making. And of course the popes have been repeating the same mistake. If Jesus could not see, then how can you hope that popes will be able to see? They are just blind followers. They are trying to convert the whole world into a Christian world; they are not satisfied that you already have so many Christians -- and what have you attained? What has man gained through it?

More blood has been shed by Christians than by anybody else, more wars have been fought by Christians than by anybody else. People have been massacred, butchered, burned alive by Christians... and they are all following Jesus! They are really following those Jews who had crucified Jesus. They have been

crucifying other individuals; whoever asserts his individuality, they have been crucifying him.
My way is not the way of following anybody.

It is just sick to be a follower. It is just sick to be a leader. The leader is somehow not certain about his authentic individuality. He wants followers because if he has followers then he becomes more certain he must be right. If so many people are following him, how can he be wrong? Alone he becomes suspicious. Alone doubts arise: Who knows whether he is right or wrong? He needs followers. It is his need that followers should be there. The greater the number of followers around him, the more satisfied and contented he is. He knows he is right; otherwise how can so many people be following him? That is the logic.

And why are the followers with him? They are seeing his contented, authoritative statements, his determined effort, unwavering. Now, when Jesus says, "I am the only begotten son of God," with authority, naturally the poor people.... Who were the people who followed him? Have you ever thought about it? The twelve apostles -- who were these people? All uneducated: fishermen, farmers, woodcutters, carpenters. Only Judas was a little educated; so he betrayed him. All the others were absolutely uneducated, poor people in search of somebody who could hold their hand and could give them a certain strength that they were lacking in themselves.

The followers feel it is a mutual conspiracy. Perhaps both are unaware: the leader is unaware that he needs followers to feel comfortable with his own idea, with his own fiction, and the follower is unaware of why he is following this man. He is following because the leader looks so authoritative, and he himself, the follower, feels so wavering, so doubtful, so untrusting. He thinks it is better to be with a man who knows. They are supporting each other.

I don't need any followers because whatsoever I know, I know; and whatsoever I am, I am.

Even if the whole world is against me it will not create a single doubt in me, not a single question in me. They have all disappeared.

I am absolutely at ease with myself and with existence. I don't need any followers, and I insist that knowingly or unknowingly you should not fall in the trap of being a follower, because then you will never be able to be authentically yourself, an individual flowering.

Communism has created an idea in the world that every man is equal, which is absolutely absurd. Every man is so unique that he cannot be equal to anybody else. That does not mean that he is higher or lower; that simply means everybody is unique. And there is no question of comparison, the comparison does not arise. The rose is perfectly beautiful being a rose; the lotus is perfectly beautiful being a lotus. The grass leaf is perfectly beautiful being a grass leaf.

If you remove man from the earth, the grass leaf, the rose, the lotus will not have different values. They will be all equally unique. The winds will not behave differently with them, the sun will not shine differently on them, the clouds will not rain differently on them. It is man and his stupidity that brings the idea of comparison, of higher, of lower; and then the question that -- no, everybody is equal. Neither man is higher than anybody else, nor is he lower than anybody else, nor is he equal to anybody else.

Remember, my third point is of utmost importance: everybody is unique. And I respect this uniqueness.

How can I say to you, "Come and follow me"? Out of respect I can only say, "Come and share with me. Share my abundance."

And the beauty is that the more you share the inner riches, the more you have them. The more you give, the more you have them. If you hoard them, you will lose them. So nobody who attains to inner blissfulness can hoard it. Hoarding kills it. He has to share it, it is an absolute necessity to share it. Only by sharing it remains alive and flowing. And more and more it goes on coming to you. One is simply amazed.

Ordinary economics do not work here. If you have money and you give to people, of course you will have less money. That is ordinary economics. But if you have silence, peace, love, joy, ecstasy -- give it and see what happens. The more you give it, the more existence goes on pouring it in you.
So you are not obliged to me, I am obliged to you.

BELOVED OSHO,
DO YOU BELIEVE IN GOD?

I do not believe in believing. That has to be understood first.

Nobody asks me, "Do you believe in the sun? Do you believe in the moon?" Nobody asks me that

question. Millions of people I have met, and for thirty years continuously I have answered thousands of questions. Nobody asks me, "Do you believe in the roseflower?" There is no need. You can see: the roseflower is there or it is not there. Only fictions, not facts, have to be believed.

God is the greatest fiction that man has created. Hence you have to believe in him. And why does man have to create this fiction of God? There must be some inner necessity. I don't have that necessity so there is no question. But let me explain to you why people have believed in God.

One of the significant things to understand about man's mind is that the mind is always seeking and searching some meaning in life. If there is no meaning, suddenly you feel then what are you doing here? Then why go on living? Then why go on breathing? Then why tomorrow morning have you to get up again and go through the same routine -- the tea, the breakfast, the same wife, the same children, the same phony kiss to the wife, and the same office, and the same work, and comes the evening, and bored, utterly bored, you are back home -- why go on doing all this? The mind has a question: Is there any meaning in all this, or are you just vegetating?

So man has been searching for meaning. He created God as a fiction to fulfill his need for meaning. Without God, the world becomes accidental. It is no more a creation of a wise God who creates it for your growth, for your development, or for something. Without God -- remove God and the world is accidental, meaningless. And the mind has an intrinsic incapacity to live with meaninglessness, so it creates all kinds of fictions -- God, nirvana, heaven, paradise, other life beyond death -- and makes a whole system. But it is a fiction, to fulfill a certain psychological need.

I cannot say, "There is God." I cannot say, "There is not God." To me the question is irrelevant. It is a fictitious phenomenon. My work is totally different.

My work is to make your mind so mature that you can live with meaningless life, and yet beautifully.

What is the meaning of a rose, or a cloud floating in the sky? There is no meaning but there is such tremendous beauty. There is no meaning. The river goes on flowing but there is so much joy, meaning is not needed. And unless a man is able to live without asking for meaning, moment to moment, beautifully, blissfully, for no reason at all.... Just to breathe is enough. Why should you ask for what? Why do you make life a business?

Is not love enough? Have you to ask what is the meaning of love? And if there is no meaning in love, then of course your life becomes loveless. You ask a wrong question. Love is in itself enough; it needs no other meaning to make it beautiful, a joy. The birds singing in the morning... what is the meaning? The whole existence, to me, is meaningless. And the more I became silent and became attuned with the existence, the more it became clear that there is no need for meaning. It is enough as it is.

Don't create fictions. Once you create a fiction then you have to create a thousand and one other fictions to support it, because it has no support in reality.

For example: there are religions which believe in God, and there are religions which do not believe in God. So God is not a necessity for religion. Buddhism does not believe in God, Jainism does not believe in God. So try to understand, because in the West it is a problem. You are aware only of three religions which are all rooted in Judaism: Christianity, Judaism and Mohammedanism. All three believe in God. So you are not aware of Buddha. He never believed in God.

I am reminded of H.G.Wells, his statement about Gautam Buddha. He said, "He is the most godless person, yet the most godly." A godless person, and godly? Do you think there is any contradiction? There is no contradiction. Buddha never believed in God, there was no need. He was so utterly fulfilled that his whole fulfillment became a fragrance around him. Mahavira never believed in God, yet his life was as divine as life can be.

So when I say God is a fiction, please do not misunderstand me. God is a fiction but godliness is not a fiction; that is a quality. 'God' is a person... as a person it is a fiction. There is no God sitting in heaven creating the world. And do you think a God will create such a mess that you call the world? Then what is left for the devil? If anybody has created this world it must be the devil, it cannot be God.

But fictions -- and old fictions, repeated millions of times -- start taking a reality of their own. It has been repeated so much that you don't even ask what kind of world God has created, what kind of man God has created. This mad humanity.... In three thousand years man has fought five thousand wars. This is a creation of God? And still man is preparing for the total, suicidal, ultimate war. 'God' is behind it.

And what kind of foolish fictions can become realities once you start believing in them! 'God' created the world -- Christians think it was exactly four thousand and four years before Jesus Christ. Of course it must have been a Monday morning, the first of January, I assume -- because The Bible says so. Now there

are proofs, a thousand and one proofs, that this earth is millions of years old. We have found, hidden in the earth, animals millions of years old and even man's fossilized bodies, thousands of years old. But what has the last pope said about it? He said, "The world was created exactly as it is said in The Bible." Four thousand and four years before Jesus? That means six thousand years ago. All the evidence goes against it.

In India we have found cities which are seven thousand years old. In India we have the Vedas which are at least ten thousand years old, according to the very scientific approach. According to the Hindus they are ninety thousand years old, because in the Vedas there is a mention of a certain state of the stars which happened ninety thousand years ago. Now, how can that be described in the Vedas if they are not ninety thousand years old?

But what has the last pope said? He said, "God created the world with all these things. Everything is possible for him; he created the world four thousand and four years before Jesus, with animal bodies looking millions of years old." Everything is possible for 'God'. One fiction, then you have to support it with another fiction, and you can go to the point of absurdity. And why? Again and again man has asked this question.

A simple, very simple argument has been behind it. You see an earthen pot. You know it cannot be created by itself; there must have been a potter. This has been the simple argument of all these religions: that if even a single earthen pot cannot be created by itself and needs a potter to create it, this vast universe needs a creator. And it has satisfied the simple human mind. But it cannot satisfy a sophisticated, rational mind.

If you say the universe needs a God to create it, then the question is bound to arise, "Who created God?" And then you fall into a regress absurdum. Then God one is created by God two, and God two is created by God three, and God three by God four, and then there can be no end. I don't want to be absurd like that. It is better to stop the first fiction; otherwise you are sowing the seeds for other fictions.

I say existence itself is enough, it needs no creator. It is creativity itself.

So rather than asking me do I believe in a creator, you should ask me what is my substitute for God, the creator. My substitute is the existential energy of creativity.

And to me, to be creative is the most important religious quality.

If you create a song, if you create music, if you create a garden, you are being religious. Going to the church is foolish, but creating a garden is tremendously religious. That's why here in my commune, work is called worship. We don't pray in any other way, we pray only through creating something. To me, creativity is God. But it will be better if you allow me to change the word god into godliness, because I don't want to be misunderstood. There is no person like God, but there is tremendous energy -- exploding, unending, expanding. This expanding, unending, exploding energy, this creativity, is divine.

I know it; I don't believe in it.
I have tasted it; I don't believe in it.
I have touched it, I have breathed it.
I have known it in the deepest core of my being.

And it is as much in you as it is in me. Just a look inwards, just a little one hundred and eighty degree turn, and you become aware of a truth. Then you don't ask for beliefs. Only blind people believe in light. Those who have eyes... they don't believe in light; they simply see it.

I don't want you to believe in anything, I want you to have eyes; and when you can have eyes why be satisfied with a belief and remain blind? And you are not blind. Perhaps you are only keeping your eyes closed. Perhaps nobody has told you that you can open your eyes. Then you live in darkness, and in darkness you ask, "Does light exist?"

I am reminded of a small story in Buddha's life. A man was brought to Gautam Buddha who was blind, but was a very logical man. He was so logical that his village and the pundits of the village became utterly fed up with his logic. They could not prove to him that light exists. The whole village knew; everybody saw it, only the blind logician was unable to see it. But he was a very logical man. He said, "Anything that exists can be touched. Bring light -- I would like to touch it. Anything that exists, you can hit it with something, it will make sound. Let me hear the sound of your light being hit by something. If it has any smell bring it to my nose, I can smell it. If it has any taste, I can taste it. These are the four possibilities with me."

Now, you cannot taste light, and you cannot create a sound out of it, and you cannot smell it, and you cannot touch it. And the blind logician would laugh and he would say, "You just want to prove me blind, hence you have created this fiction of light. There is no light. You are all blind just like me; you are befooling yourself."

Buddha was passing by the side of the village, so the villagers thought, "It is a good opportunity; let us take this logician to Gautam Buddha, perhaps he may be able to help."

Buddha listened to the whole story and he said, "The blind man is right, and you are all wrong, because what he needs is not argumentation; he needs medicine for his eyes to be cured. And you have brought him to the wrong person. Take him to a physician."

Buddha had his own personal physician who was provided by a great king, Bimbisara, to take care of Buddha's body. So Buddha said, "You need not go far to find a great physician, I have one with me. You can show the blind man to him." And he left the physician in the village and he moved on. In three months the blind man's eyes were opened. He was not really blind -- just a small disease; a small, thin layer was covering his vision. It was removed. He came dancing. He fell at Buddha's feet and he said, "If they had not brought me to you, my whole life I would have argued against light. And they would not have been able to prove it."

Godliness is not something that argument can prove or disprove. It is something that you can experience.

You will be surprised to know that the word medicine and the word meditation come from the same root. Medicine cures the body, meditation cures your being; it is the inner medicine.

I have experienced godliness everywhere, because nothing else exists. But there is no God. And if you want to experience godliness -- just a little bit of meditation, a little bit of becoming thoughtless and remaining aware. When your awareness is there and thoughts start dropping like leaves in the fall, and when there is only awareness and there is not a single thought there, you will have the taste, the very taste on your tongue, of what I am saying. And unless you have tasted, don't believe me; don't believe anyone, because belief can become a beggar. You may become satisfied with the belief, and you may never try.

I just heard yesterday... Sheela told me President Reagan wants one minute's silence in every school, college and institution. The idea is great, but I don't know whether Reagan understands what it means, one minute's silence. He must be meaning simply one minute keeping quiet, not speaking. Not speaking is not silence. You may not be speaking, you may not be uttering anything, but inside a thousand and one thoughts are running. There is a continuous flow of thoughts, day in, day out.

I would like to tell President Reagan first to try one minute's silence. That means for one minute no thought moves on the screen of awareness. It is not easy. It is one of the most difficult things in the world. But it can happen if you continue to try.

And if it happens for one minute, that's enough. If for one minute you can be in a state where no thought moves.... This has been my whole life's work, teaching people how to be silent.

People have tried keeping a watch by their side: not even twenty seconds -- one minute is too big, not even twenty seconds can they remain without thought. One thought after another, running.... And even if they can remain for twenty seconds, the thought comes, "Aha! Twenty seconds!" Finished -- the thought has come.

If you can be silent for one minute, you have learned the art. Then you can be silent for two minutes, because it is the same; the second minute is not different from the first. You can be silent for three minutes; all the minutes are the same.

Once you know the way... and the way is not something which can be told to you; you have to just sit with closed eyes and start watching your thoughts. In the beginning there will be a great rush hour, but slowly you will find the street is less and less crowded; less cars are passing, less thoughts are passing, less people are passing, gaps are becoming bigger. If one continues patiently, in three months' time he will certainly be able to attain one minute's silence.

I don't know if President Reagan has ever tasted it, because any man who can taste silence will not try to be a president of a country, cannot be in politics. It is not for meditators, it is for mediocres. It is for all kinds of fools and idiots.

I have heard: before Reagan became president he used to have a monkey... I have just heard, I don't know whether it is true or not. The day Ronald Reagan was elected president one of my American sannyasins brought a picture to me of Ronald Reagan with his monkey, and he said, "Reagan is declared president today -- what is your comment?"

I looked at the picture for a long time. The sannyasin appeared puzzled and asked, "What is the matter? What are you looking at in the picture?"

I said to him, "I cannot figure out who is Reagan and who is the monkey. Out of these two fellows, who has been elected the president?"

He laughed and showed me a picture of Reagan, and I still remember my comment, that "It would have been better if the monkey had been chosen as president." Surely the Kremlin would have followed immediately and would have chosen a monkey as their prime minister. They cannot tolerate America being ahead of them. And one thing is absolutely certain: that with a monkey in the White House and a monkey in the Kremlin, the world would be saved from a third world war, which is going to destroy the whole of humanity and the whole of life on earth.

Politicians are monkeys. In fact monkeys should forgive me -- they are worse. But the idea is good; once in a while, even in a monkey's mind a good idea can come. But if he really means it, I can provide the people who can teach every university, every college and school, how to be silent. I can send my sannyasins all over America to teach silence.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #3
Chapter title: Godliness, but there is no God

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BELOVED OSHO,
IF THERE IS NO GOD, WHY WERE YOU BEING CALLED BHAGWAN?

There is no God, but that does not mean that I'm an atheist. Certainly I am not a theist -- I am saying there is no God -- but that does not mean that you jump to the opposite, the atheist.

The atheist says there is no God also, but when I say there is no God, and the atheists like Charvaka, Karl Marx, Lenin, Epicurus.... When these people say there is no God, there is a tremendous difference between my statement and their statement -- the statements are absolutely similar -- because I say at the same moment that there is godliness.

Charvaka will not agree on that point; Epicurus, Marx, other atheists will not agree on that point. To them, denying God means denying consciousness. To them, denying God means the world is simply matter and nothing more, and whatever you see as consciousness is only a byproduct of certain matter put together, just a byproduct. Take those things apart and the byproduct disappears.

It is just like a bullock cart: you take the wheels away, you take other parts away, and each time you can ask, "Is this the bullock cart?" When you take the wheels away, certainly the answer will be, "It is not." No part is the whole. You can take, by and by, each part and remove the whole, and no single part was the bullock cart. And in the end you can be asked, "Now where is the bullock cart? -- because we have not removed it; you have never said at any point that the bullock cart has been removed."

'Bullock cart' was only a combination. It had no existence of its own, it was a byproduct. That's what Marx means when he says consciousness is an epiphenomenon: remove the body, remove the brain, remove all that constitutes a man's being -- you will not find anything like consciousness. And when you have removed everything, it is not that consciousness will be left behind; it was only a combination. You have taken the combination apart.

So when I say there is no God, I am not agreeing with Marx or Epicurus. I am certainly not agreeing with Jesus, Krishna, Moses, Mohammed, when they say there is God, because they use God as a person. Now, to think of God as a person is just your imagination. The God of the Chinese has a Chinese face, and the God of the Negroes has a Negro face, and certainly the God of the Jews must have a Jewish nose; it can't be otherwise. And if horses think about God, their God will be a horse. So this is just projection. Giving personality to God is your projection.

When I say there is no God, I am denying personality to God. I am saying God is not, but there is tremendous godliness. That is an impersonal energy, pure energy. To impose any form on it is ugly. You are imposing yourself on it.

Now, Jesus is calling God 'father'; Jesus must have a certain idea of what 'father' means. He is imposing on God the same idea. Now, there are in India religions which believe not in a father god but in a mother goddess. The statue of their God is of a woman, the most beautiful woman that they can conceive -- but it is a Hindu woman. Centuries have been going on, passing; religions have been born, died, disappeared. Their gods have disappeared, naturally.

There is a place in India, Mohenjo Daro... it has been found to be the ancientmost city in the world. There are seven layers in Mohenjo Daro. It seems that civilization had to face some calamity seven times. When the first layer was found, it was thought that this is all: we have found Mohenjo Daro. That was determined to be seven thousand years old. But a little more digging and another city was found underneath the first city which must have been ten thousand years old. Then the work continued. The people who were working on the excavation went on digging and city after city.... Seven cities have been found in Mohenjo Daro. The seventh seems to be at least twenty thousand years old. They have temples, they have statues of God. Those civilizations have disappeared; those people have disappeared, their religions have disappeared, their gods have disappeared.

The Christian god will disappear the moment Christianity disappears, the Hindu gods will disappear the moment Hinduism disappears. Do you see what I mean to say? It is your projection. If you go on projecting it, it is there. If you are not there to project it, if the projector is not there, the god disappears. I am not in favor of such gods, which have been projected by the tiny mind of man. And of course the tiny mind of man is bound to give qualities to God which are *its* qualities.

The Jewish god in the Talmud says, "I am an angry God. I am not nice; I am not your uncle." Now, this is perfectly meaningful in a Jewish context, but to a Hindu, God saying that, "I am an angry God" is a sheer impossibility. Anger and God? -- they cannot meet. The Jewish god is perfectly angry; it is very Jewish, very human. And if you don't worship him, if you go against him, he will destroy you. He destroyed two cities because the people of those two cities were behaving sexually in a perverted way, and he was very much against it. Sodom and Gomorrah -- these two cities he completely destroyed.

This will not appeal to a Hindu, it is impossible. It will not appeal to the Mohammedan, because the Mohammedan prays every day, "God, the compassionate one...." Compassion is the very innermost quality projected by him towards God. Now, God can only be compassion, nothing else. The Mohammedan prays that just accepting your sin is enough, because God is compassionate. You will be forgiven.

Omar Khayyam, one of the great poets of Persian literature, says, "Don't prevent me from drinking wine, enjoying women, because God is compassionate. Don't tell me that I am committing sin, let me commit as many sins as possible. His compassion is far greater than all my sins combined together. To stop a certain activity in fear that you will be punished by God, is to disbelieve in his compassion." Now, this is a different attitude -- but these are all human attitudes.

So when I say there is no God, I am saying there is no person as God; all personality is human projection. I want you to take away the personality and let God be free, free from the bondage of personality that you have imposed upon him.

I am not an atheist. To me, the whole universe is full of the energy of God and nothing else.

You have to understand one thing which is very fundamental. The world consists of verbs, not of nouns. Nouns are a human invention -- necessary, but after all, a human invention. But existence consists of verbs, only of verbs, not nouns and pronouns. Look at this. You are seeing a flower, a rose. To call it a flower is not right, because it has not stopped flowering, it is still flowering; it is a verb, it is a flow. To call it a flower you have made it a noun. You see the river. You calI it a river -- you have made it a noun. It is rivering. It will be more accurate to the existential to say that it is rivering, flowing. And everything is changing, flowing. The child is becoming a young man; the young man is becoming old; life is turning into death; death is turning into life. Everything is in continuity, continuous change; it is a continuum. There

never comes a stop, a full stop. It comes only in language.
In existence there is no full stop.

Do you remember when you stopped being a child? -- when, at what point came the stop and you became a young man? There is no place, no demarcation, no full stop. The child is still flowing in you. If you just close your eyes and look within, you will find everything that has been is still there, flowing. You have been absorbing more and more, but all that has been is still there. The river is becoming big, new rivulets are joining it, but the original is still there.

If you have seen the Ganges in India, one of the most beautiful rivers, you can understand it. The point where it arises is so tiny that the face of a cow -- of course of stone, stone carved into the face of a cow -- is enough. Through that cow's face the Ganges falls, starts its journey... so small. And when you see it near the ocean, when it is reaching to meet the ocean, it looks almost like the ocean itself... so vast. But that small current falling in Gangotri, far away, thousands of miles away in the Himalayas, from a stone mouth of a cow -- that current is still there. So many rivers have come and fallen into it and have made it oceanic. It is still alive. Even while it is falling in the ocean it will remain alive, it will go on moving. Perhaps it will become a cloud; perhaps it will rain again. It will go on and on. Existence goes on and on and on; it never stops. There is no rest period. There is no place where you can demarc that something has come to its end. Nothing comes to its end. You cannot find the beginning, you cannot find the end. It is an ever flowing process.

When you say 'God' you are using a noun, something static, dead. When I say 'godliness' I am using a word for something alive, flowing, moving. So these points have to be clear to you. I am not a theist like Jesus or Mohammed or Krishna, because I cannot agree with a dead god.

I am reminded of one of my professors. He is a very beautiful man: Professor S.S.Roy. Now he is retired as head of the department of philosophy from Allahabad University. The first day I joined his class, he was explaining the concept of The Absolute. He was an authority on Bradley and Shankara. Both believe in The Absolute -- that is their name for God.

I asked him one thing which made me very intimate to him, and he opened his whole heart to me, in every possible way. I just asked, "Is your 'absolute' perfect? Has it come to a full stop or is it still growing? If it is still growing, then it is not absolute, it is imperfect -- only then can it grow. If something more is possible, some more branches, some more flowers -- then it is alive. If it is complete, entirely complete -- that's the meaning of the word absolute: now there is no possibility for growth -- then it is dead." So I asked him, "Be clear, because 'absolute' represents to Bradley and Shankara, God; that is their philosophical name for God. Is your God alive or dead? You have to answer me this question."

He was really an honest man. He said, "Please give me time to think." He had a doctorate on Bradley from Oxford, another doctorate on Shankara from Benares, and he was thought to be the greatest authority on these two philosophers because he had tried to prove that Bradley, from the West, and Shankara, from the East, have come to the same conclusion. He said, "Please give me time to think."

I said, "Your whole life you have been writing about Bradley and Shankara and 'the absolute' -- I have read your books, I have read your unpublished thesis. And you have been teaching here your whole life -- has nobody ever asked you such a simple question?"

He said, "Nobody ever asked me; not only that, even I have never thought about it -- that, certainly, if something is perfect then it has to be dead. Anything alive has to be imperfect. This idea has never occurred to me. So please give me time."

I said, "You can take as much time as you want. I will come every day and ask the same question." And it continued for five, six days. Every day I would enter the class and he would come shaking, and I would stand up and say, "My question."

And he said, "Please forgive me, I cannot decide. With both the ways there is difficulty. I cannot say God is imperfect; I cannot say God is dead. But you have conquered my heart."

He removed my things from the hostel to his house. He said, "No more, you cannot live in the hostel. You have to come and live with my family, with me. I have much to learn from you -- because such a simple question has not occurred to me. All my degrees you have canceled."

I lived with him for almost six months before he moved to another university. He wanted me to move with him to another university, but my vice-chancellor was reluctant. He said, "Professor Roy, you can go. Professors will come and go, but we may not find such a student again. So I am not going to give him his certificates and I am not going to allow him to leave the university. And I will write to your university, where you are going, that my student should not be taken in there either."

But he remained loving to me. It was a rare phenomenon: he used to come almost every month to see me from his university, almost two hundred miles away from my university. But he would come at least once every month just to see me, just to sit with me. And he said, "Now I am getting a better salary and everything is more comfortable there, but I miss you. The class seems to be dead. Nobody asks questions like you, which cannot be answered."

And I had told him, "This is an agreement between me and you, that I only call a question a question which cannot be answered. If it can be answered, what kind of a question is it?"

God -- perfect, absolute, omnipotent, omniscient, omnipresent; these are the words used for God by all the religions -- is dead, cannot be alive, cannot breathe. No, I reject such a god, because with such a dead god, this whole universe will be dead.

Godliness is a totally different dimension.

Then the greenness in the tree, then the flowering of the rose, then the bird in flight -- all are part of it. Then God is not separate from the universe. Then he is the very soul of the universe. Then the universe is vibrating, pulsating, breathing... godliness.

So I am not an atheist, but I am not a theist either. And there is a third term also, which is 'agnostic'. Socrates, Bertrand Russell, people like this are agnostic. An agnostic means one who says, "I don't know whether God is, or God is not."

These agnostics are at least more honest than your so-called theists in the churches, in the synagogues, in the temples, in the mosques -- all phony and hypocrites, not knowing what God is and still bowing down. Their hearts are empty, their prayers are phony, they don't mean what they are saying and doing. They are just imitating their forefathers; they are just puppets in the hands of tradition. They are hypnotized by their society, culture, civilization; they are conditioned by the teachers, by the priests, by the parents. What they are saying is not their own; it is borrowed.

I am reminded of one of my friends. He was an average human being -- I mean just an idiot. All the students were continuously talking of falling in love with girls, and this and that, and they were asking him -- and he was very cowardly, nervous.... You cannot conceive of the conditions in India. Even in the university the girls and the boys are sitting separate. They cannot talk openly, they cannot meet openly. But his heart was beating; he was coming of age. One day he came to me because he thought I was the only person who had never laughed at him, who had never joked about his nervousness, that seeing a girl he starts trembling -- actually trembling, you could see his pajamas shaking -- and perspiring. Even if it was winter and cold, he would start perspiring.

He came to me, closed the door, and said, "Only you can help me. What can I do? I would like to love a girl but I cannot even say a single word to a girl. Suddenly I lose my voice and I start trembling and perspiring." So I had to train him.

I knew a girl who was in my class, and I told her, "You have to be a little helpful to this poor man. So just be a little kind and compassionate, and when he perspires, don't mention it. Rather you should say, 'People say that you start perspiring seeing girls, but you are not perspiring, and I am a girl -- have you forgotten? -- and you are not shaking....' And he will be shaking, but you have to say, 'You are not shaking.'"

I had to write love letters for him, and he would send those letters. And the girl was prepared by me, and just because I have told her, she was answering him. She would answer the letters, and he would come running to show me the letter, and he was so happy just with the letters. And again I said, "Now you start on your own. How long am I to be writing letters for you? And do you know, the other letter also I have written... because the girl says, 'I don't love him, how can I write? So you please do this one too!' And she shows your letter to me and you show her letter to me, and I am the one who is writing both the letters!" And this phony business, this love affair... but this is what is happening in all the synagogues, temples, churches.

Your prayers are written by somebody else, perhaps thousands of years ago. They are not part of your being; they have not arisen from you. They don't carry any love from you, they don't have your heartbeat. You don't know whom you are addressing, whether there exists anybody on the other side or not. That too is written in the same book from which you have taken the prayer: that He exists. It is a very circular thing. The same book says God exists, the same book gives you the prayer, the same book says that if you do this prayer you will receive this answer. And if you are really hypnotized -- and millions, almost all, are hypnotized -- they start receiving the answer, the same answer.

No Hindu receives the answer which a Christian receives. Strange -- even once in a while no mistake, no error happens? The Christian receives the Christian answer. The question is borrowed, the answer is

borrowed; the prayer is somebody else's, the answer is somebody else's, and you are carrying on a phony love affair. How can it satisfy you? What fulfillment is possible out of it?

The agnostic is at least far more honest than your so-called theist, and also more honest than your so-called atheist, because these atheists also have not taken any trouble to search and seek and then say, "There is no God." They have read it in Epicurus, they have read it in Karl Marx. Nor has Karl Marx taken any trouble to find out whether God really exists or not, whether there is something in it or it is all fiction. No, he has borrowed from other atheists, from Epicurus, from Diderot.

Now the whole communist world, which is now almost half of the world -- Soviet Russia, Yugoslavia, Czechoslovakia, half of Germany, Poland, China, Vietnam, Korea... almost half of the world is now atheist. Do you think these people have searched for God? They were all theists just as other people are theists. Russia was one of the strongholds of the Christians, the most orthodox Christians of the world. The Russian church was far more orthodox than the Vatican. What happened to all those Christians? They simply disappeared. They disappeared just like dewdrops in the early morning sun, not even leaving a trace behind. They were phony. And what they have now accepted is again phony. First it was the church and the czar, the government, the powerful people who were imposing, and they were believing. Now it is the communist party, the communist presidium, which is imposing that there is no God. Each small child is being taught that there is no God.

One of my friends, Rahul Sanskritayana, went to Russia to teach Sanskrit. He fell in love there and married a Russian woman. But when his term was over they did not allow his wife and his two children to come back with him to India. He was very broken when he came back. He said, "They have spoiled all my life."

I said, "Why have they not allowed?"

He said, "For a simple reason. My child learns in the school that there is no God, that religion is the opium of the people -- and I am a religious man." He was a Buddhist monk, and the wife was an atheist. And the wife and the children and the whole society, and other professors of the university, they were all trying to turn him into an atheist. And the government refused to let the wife and child come with him, "because in India they will be spoiled; their minds will be filled again with the opium that there is God. We cannot allow it.

And he told me a very strange thing, which was confirmed by other friends later on who came from Russia: that they have many kinds of societies for small children, kindergarten schoolchildren. They have a youth communist league which spies on their parents and informs the communist party what they are doing, because they are suspicious of these people coming from the outside -- they must be theists, they must be praying. So these small children function as detectives. They informed the communist party office, "Our father is praying. He has a Buddha statue hidden behind his bookshelf." And the communist party people came and they found the Buddhist monk's only treasure, a small statue that his master had presented to him, exactly where the child had informed them; otherwise there was no way for them to know it was hidden behind the books.

The wives are spying on the husbands, the wives have their own communist league. The husbands are spying on the wives -- everybody is a detective, spying on everybody else. Now, within a few years the whole of Russia, China, Korea, all became atheist -- they had to. Theism became a laughingstock.

Rahul Sanskritayana told me that he asked a schoolboy, when he first reached Russia, "Do you believe in God?"

The boy laughed. He said, "What are you saying? It is a primitive idea. When people were absolutely primitive, even fire was not discovered, there was so much fear that out of fear they started believing in God. We don't see any need for it. Do you believe in God?"

And Rahul said to me, "I could not look eye to eye at that small child."

I said, "The reason is that your religion is also borrowed, just as his religion is borrowed. Your parents have forced it upon you; his government has forced it upon him. Neither of you has looked into it on your own, throwing out all that others have given to you, cleaning your mind completely of all rubbish and crap. You have not gone directly, without anybody interfering with you, whoever he is -- Jesus or Marx, Krishna or Confucius, Mohammed or Mahavira, whoever he is -- not bothering about him, but just going directly into reality and watching it and seeing it, and finding it."

If you don't find God you say, "There is no God." If you are still searching, you can say, "I am still searching, seeking, hence I cannot answer the question with yes or no." Then you are an agnostic. But I don't think Bertrand Russell is right, or an honest agnostic. He has just argued against all the proofs of God

-- and it is very simple to argue. And he has argued against all the arguments against God -- that too is very simple. Seeing that both the arguments are invalid, the theist and the atheist both are talking nonsense, he declares himself agnostic: "I will not take any position."

But I am not an agnostic. I am very strange in a way because you cannot categorize me. These are three categories -- there is no fourth category -- and I belong to the fourth, the unnamed category. I have looked, searched. I have not found God, true, but I have found something far more significant: godliness.

I am not an atheist, I am not a theist, I am not an agnostic. My position is absolutely clear.

You ask me, Sheela: If there is no God, why was I called by my people 'Bhagwan'?

This question is a little complex. You will have to go into the linguistics of the word *Bhagwan*. It is a very strange word. In Hindu scriptures, bhagwan is almost synonymous with God. I say almost, because in English there is only one word: God. In Sanskrit, in Hinduism, there are three words: bhagwan is one, *iswar* is the second, *paramatma* is the third. Hindus use these three words for three different reasons.

Paramatma means the supreme soul; *param* means the supreme, *atma* means the soul; paramatma means the supreme soul. So those who really understand use the word paramatma for God. The second word is *iswar*. It is a beautiful word. Iswar means 'the richest'; literally one who has everything, who is everything. It's certainly true. The moment you experience godliness, you have everything, everything that is of worth. You may not have anything at all, that doesn't matter, but you have everything that is of any significance to life.

And the third is *Bhagwan*. Bhagwan is very difficult to understand or to be explained in any other language. In Hindu scriptures... remember that, because bhagwan is used by two kinds of people in India: Hindus, one; Jainas and Buddhists, two. Jainas and Buddhists don't believe in a God, still they use the word bhagwan. For Buddha, Buddhists use bhagwan -- Bhagwan Gautam Buddha. And Jainas also don't believe in a God, but for Mahavira they use Bhagwan Vardhman Mahavira. So *their* meaning is totally different.

Hindus are very down to earth. You will be surprised, even shocked, but the original root in Hinduism of bhagwan is *bhag* -- bhag means vagina. You could not have thought it. And bhagwan means one who used the vagina of the universe to create -- the creator. Hindus worship the female vagina and the male phallic symbol, *shivalinga*. If you have seen shivalinga, the marble standing out is just a symbol of the male sexual organ, and it is standing in the vagina. Underneath it, if you have looked, there is a marble vagina out of which it is standing. Hindus have worshipped it symbolically, and it seems meaningful in their reference, that any creation is bound to be the meeting of the male and the female, yin and yang. So for 'the creator' they use the word bhagwan. But the origin of the word is very strange.

Buddhists and Jainas don't believe in God, don't believe that anybody created the world, but they use 'bhagwan'. They have a different origination for their word. In Jaina and Buddhist reference bhag means fortune, and bhagwan means the fortunate one, the blessed one; one who has attained to his destiny, who has matured.

So when I started talking thirty-four years ago, people started using it... because in India, if you respect a man you don't use his name; that is thought to be disrespectful. That's why a wife will not use her husband's name. When there is a census, it is such a trouble in India because the husband is not at home, he has gone to the office and the officers come and the wife cannot say the name of her husband. Just out of respect, nor does the husband use the wife's name; he can use it, he is allowed by tradition to use it, but he does not use it. He will simply call, if he has a boy and the boy's name is A, B, C -- any name -- then he will call, "Where is A's mother, or B's mother?" But he will not directly use her name. That is a simple traditional respect.

So when I started speaking and when people started feeling something for me, on their own they began to call me Acharya. *Acharya* means 'the master', but not just the master; it is something more. Actually it means the person who says only that which he lives, one whose actions and thoughts are absolutely in harmony. So for almost twenty years people called me Acharya. This was before I started initiating people. They were asking me all over India to initiate them. But I was waiting for the right moment, and I have never allowed anybody to dictate anything to me. I simply live out of my own spontaneity. For years people had been telling me that they would like to be initiated into sannyas by me, and I said to them, "Wait. Let the moment come when I feel to.

The day came. I was taking a meditation camp deep in the Himalayas, in Kulu-Manali -- it is one of the most beautiful places in the world. It is called the Valley of the Gods, it is so beautiful, so otherworldly. Once you enter Kulu-Manali you start feeling you are entering into another world. On the last day of the camp it came to me, "Now the moment has come," and I declared, "Whosoever wants to be initiated, I am ready." Twenty-one persons immediately stood up. They entered into sannyas. Now for them it became a

question what to call me. Everybody else used to call me Acharya; now it was not enough for them. For them I had become far more important, far more significant, far more intimate. They had come very close to my being, and they decided that they would call me Bhagwan.

They asked me. I said, "That's perfectly good, because that's a very meaningful word for me: the blessed one."

It does not mean God to me, it does not mean the creator, it simply means the blessed one -- one who is at home, has arrived; one who has found, one who has encountered himself. Then there is nothing else but blessings, and blessings go on raining over him. Day in, day out, the blessing goes on showering. So remember, Bhagwan has nothing to do with God. It has certainly something to do with godliness, because that is what arriving is: coming home. That is what makes you the Blessed One.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #4
Chapter title: The Opium Called Religion

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BELOVED OSHO,
ARE YOU A MESSIAH?

No, Sheela, absolutely no. The whole idea is fundamentally wrong. It is not only that I am not a messiah, there has never been anyone who was and there will never be anybody who will be. You will have to go deep into the concept of it. The idea of a messiah is a secondary idea. First you have to believe in God as a person, then only can you start thinking of God sending special messengers, messiahs.

To me there is no personal God at all who can send a messiah.

I am reminded of a very beautiful incident of one of the most famous Mohammedans, Caliph Omar. The caliph in Mohammedanism is parallel to the pope in Christianity; he is both the religious head and the temporal head. Omar was a very nice and good man. One day, his soldiers brought a man to his court who was claiming to be God's latest messenger -- the Mohammedan word for it is *paigambara*.

Mohammedans believe Mohammed is the last paigambara, the last word God has sent. Now there is no need of any other paigambara. This is a vicious logic, a very strange thing millions of people go on believing without even raising a simple question. In the book, the Koran, which Mohammed says is God's message to him... it has descended upon him; he is not its writer, just a receiver. And the Koran says that Mohammed is the last paigambara and there will be no need for any other paigambara any more. So Mohammedans are very much against anybody saying that he's a paigambara.

Omar told his soldiers to put him in the jail: "Give him seven days time to think and after seven days I will come to the jail. If he still insists on being the paigambara then he will be beheaded immediately. If he takes his words back he will be released." After seven days of immense torturing -- the man was bound to a pole and beaten continually day and night; very few moments were given to sleep and very little food was given to eat -- just in seven days Omar could not recognize that he was the same man, they had tortured him

and beaten him so much. And he was chained to a pillar, naked, with blood all over his body because he was being whipped so hard.

Omar asked, "I hope you have come back to your senses."

The man laughed and said, "What are you talking about? This has proved that I am the latest paigambara, the latest messenger -- because when I was leaving God, he said to me, 'You will be tortured, beaten,' and it has come true."

Omar could not believe it. And just then another man who was tied to another pole and had been tortured for one month continually, shouted, "Omar! Don't believe in this man, he's absolutely lying. I have not sent him as my last messenger"... because one month before this man had been caught declaring himself God!

These people are megalomaniacs. It is a certain mind disease. You want to be superior, higher than everybody else. You would like to be a president of a country, a prime minister of a country, a king, a queen, but it is difficult -- there is so much competition. And only one man can become a president in the whole country and the whole country is burning, deep down, everybody desiring to be higher, above everybody else's head, to be somebody special, unique. Now, these kinds of people can find very easy ways. Now, to declare oneself a messiah... there is no election for it, you don't need anybody's sanction for it. You can write a book in which you can declare that you are the messiah. This is a circular argument. The book is true because it is written by a messiah, and you are the messiah because it is written in a true book.

What other evidence has Jesus for being a messiah, except his own statements? What do Christians have to prove that Jesus is a messiah? -- because it is written in the New Testament, and the New Testament is nothing but this man's statements. Do you see the circular argument? They are true because they are from the messiah, and he is a messiah because it is written in the true book.

Jesus was not such a bad man that he should be crucified -- his only crime was that he declared himself a messiah. That too is nothing to be bothered about. If somebody thinks he is a messiah, he's doing no harm to anybody; let him enjoy. But the Jews could not tolerate it. So I will have to go deep into the whole concept and its history.

Moses is responsible for Jesus' crucifixion. Nobody has said it before because the distance between Moses and Jesus is three thousand years. But I say to you, Moses is responsible for Jesus' crucifixion -- for two reasons. First, he declares that a messiah is going to come and he will solve all your problems, all your difficulties. This was pure politics.

Jews were slaves in Egypt. Moses was a great charismatic leader, certainly one of the greatest leaders the world has known. He convinced these slaves that they could be free -- not only that, but they were the chosen people of God. These slaves were, in a way, perfectly satisfied the way they were there. It was not a very comfortable situation. They were poor, their humanity was almost crushed. They were not treated like human beings, they were treated worse than animals. And continual labor... a futile kind of labor.

You see these pyramids... all these pyramids were created by the Jews. Even scientists today are puzzled how such huge stones were carried from miles away, because there is no quarry around; the quarries are miles away. How were such huge stones carried? There were no cranes; there was no technology possible. They were carried just by human beings, Jews. And then to put those stones on top of each other and to make a huge, sky-high pyramid was almost an impossible task. It was made possible by continually whipping the slaves.

So Jews were carrying the stones -- one stone may be carried by forty, fifty people -- and on horses all around them were Egyptians continually beating them so that they didn't stop. People were dying and being replaced immediately by other slaves. How many people died in creating one pyramid is difficult to calculate now. Millions of people died in creating those stupid pyramids, which are utterly meaningless.

But the ego of man.... Each Egyptian king and queen wanted his grave -- those are graves -- his grave to be the biggest, the highest, the most precious. And each king and queen, because they were not certain that after their deaths their successors would make so much effort -- and a pyramid is not made in one day; Rome may be made in one day, but pyramids are not made in one day -- so each king and queen was making them. The moment they were enthroned they started digging their grave, preparing, because it would take thirty years, forty years, fifty years for the pyramid to be made. Millions of people would die.

Moses must have been a tremendously powerful leader that he convinced these slaves, "You can drop out of this slavery, you are not made for this. On the contrary, you are a master race; you are the chosen few of God." This was such a great quantum leap -- from being a slave to becoming a master race. Moses did a miracle! But it is easy to convince people, to give them dreams, beautiful dreams, to give them hope, to give

them utopias -- but to fulfill them is not so easy, and Moses recognized it very soon. He took the slaves out of Egypt, giving them the hope that, "soon we will reach our cherished land, Israel. There you will all be blissful and happy and you will have all the comforts."

Forty years they wandered in the Middle East desert. There was no Israel. In those forty years of wandering they suffered more than they had ever suffered in Egypt. You will be surprised to know that out of four persons, three persons died. By the time Moses decided to stop near Jerusalem he had lost almost all the people; only one fourth of the original people were left. Forty years is a long time. The people who were young became old and died. In fact, these were new children who were born on the way and were now young people. They had no idea about Egypt, they had only seen the suffering of wandering in the desert.

If you have wandered in a desert you will understand what it means to wander for forty years without food, without water, just begging whenever you can find some people somewhere, some caravan, some oasis. People died of hunger, people died of thirst. People simply died because they were dragging themselves in the sands year after year. Forty years is a long time.

And remember, it was not because Moses had found Israel that he stopped. He stopped because he was also now fed up; he had to stop somewhere. Now he understood it is very easy to provoke people, to give them beautiful dreams, to encourage them, to fill them with hopes, but it is very difficult to materialize them. So he had to give them new hopes again. That is the only opium that keeps people somehow dragging and living. So he said, "Don't be worried, our efforts are not wasted. We have reached the land."

And what land had he reached? Jerusalem is nothing; it is a desert. And people were thinking of rivers of honey and rivers of milk. They were thinking of paradise -- that's the way Moses had painted it to them. And when they stopped at Jerusalem, almost dead, because they were refusing to move any more... enough is enough. Forty years you have been dragging them and pushing them and saying, "We are reaching, it is just close by, just a few days more."

A few people became so frustrated that they left Moses' group. That is what is called the lost tribe. It was not lost; they simply slipped away, seeing the futility of the whole thing. They slipped away, and by chance they reached a better place; they reached Kashmir, in India. Moses himself was tired, his people were tired. He gave them hope again -- that's all that leaders can do, and leaders have been doing always only that -- the opium called hope, that tomorrow is going to be better. "Forget the yesterdays, they are finished, and don't be too worried about today, it is fading away. Tomorrow, let tomorrow come and everything will be all right" -- but that tomorrow never comes.

Moses did the same. He said, "Don't be worried, we have found the place." He knew deep in his heart that he had failed, utterly failed; that knowingly or unknowingly he had cheated these poor people. They had been in poverty and they had been in suffering but not in such suffering and such poverty as they were now. But Moses could not confess it; to say it would have been really fatal. So what he did was, he said, "We have found the place. I am now old. The messiah will come soon, God has promised me; he will be sending the messiah, who will redeem you, who will be your salvation." And just to hide his face diplomatically he said, "I have to go back and look for the lost tribe."

It was a simple strategy to escape from the reality that was in front of them. No paradise had opened its doors and the people were becoming angry. Perhaps they would have killed Moses. There was a danger because this was the man who had created the whole trouble. Otherwise they were living somehow and they were satisfied, and they had accepted their fate.

I know poor people, utterly poor, who have nothing; it is so difficult for them to even manage one meal a day. Sometimes they have to just drink water and sleep -- water to fill their empty belly so they can feel that something is there. But they are in a certain way satisfied, they have accepted it as their fate, they don't think that things can be better than this. You can provoke them. You can put the fire in their minds very easily -- just give them hope. But then sooner or later they are going to hold you by your neck: "Where are the hopes?"

And that was the situation after forty years when Moses left them. The excuse was, "I'm going to find the people who have got lost somewhere." He never came back -- he died in India. I have been to his grave. You will be surprised to know -- it is such a great coincidence -- that Moses and Jesus both died in India, and the graves of both are in one place in Kashmir.

The people who had escaped from the pilgrimage -- the caravan was miles long -- they found a better place. Perhaps if Moses had turned towards Kashmir he would have been able to tell his people that this was paradise. It *is* paradise. It is so beautiful, so utterly beautiful that the people who had escaped never bothered again where the whole company had gone, where Moses was. They simply settled in Kashmir. Kashmir is

Jewish -- they were forced later on to become Mohammedans, and they became Mohammedans, but you can see by their faces, their behavior, and it is so apparent that they don't belong to India. They are not Aryans and they are not Mohammedans; they are Jews. Just a few day ago Indira Gandhi was assassinated. She was a descendant of those Jews -- you can see by her nose.

Moses is solely responsible for giving the idea of a messiah who will come. And then many claim to be the messiah; Jesus was not the only one. There were many others, and they all suffered. Jesus was the most outrageous. And he claimed that he is the promised messiah, this was the crime. Why did Jews think it a crime? I feel perhaps they were right.

I cannot say they were right in crucifying Jesus -- I cannot support any violence and this was just absolutely unwarranted. They could have tolerated him, let him.... He was moving on his donkey declaring himself the messiah; you could have laughed and enjoyed, that seems to be right. And what following had he? Just a few people, uneducated, uncultured, who got caught in his net -- that he would redeem them, that he would show them the path and lead them to God -- but very few, not even hundreds. He could have been tolerated, he was not in any way a danger to Judaism.

But I can understand why the Jews could not tolerate this man. Otherwise he was just a buffoon -- they could have laughed at the whole thing: "Look at the messiah with his donkey and twelve stupid followers. He's the messiah, the promised one!" But there is a psychological reason why they had to crucify this man: they didn't want their hope to be disturbed. They will never accept anybody as a messiah, remember. Since Jesus a few others have also tried, but Jews will never accept anybody as the messiah, because to accept somebody as the messiah means losing the hope, and they have suffered so much that the hope is the only treasure they have.

Jesus is a nice fellow, but not psychologically balanced; otherwise he would have tried to help people become more integrated, more grounded, more centered, more meditative. He should have worked to share, if he had anything. There was no need to declare himself a messiah and call down an unnecessary crucifixion.

There seems to be some kind of suicidal element in him. He was perfectly aware; the day he was crucified was not unexpected. He knew it before. In the last supper with his apostles he had said himself, "Tomorrow they are going to catch me. Tomorrow I am going to be crucified." Then what was the need to go to Jerusalem? If you had already known the fact that they were waiting there to crucify you.... There was no reason for him to go to Jerusalem at all. But he is pulled -- like a magnet pulling a piece of metal, he is pulled towards his crucifixion.

There seems to be a suicidal tendency in him, and I, at least, cannot forgive him for that. He was only thirty-three; after seventy it's okay, one can enjoy the idea of dying, but at the age of thirty-three... it is the prime of life. And he had only been teaching for three years -- what can you do in three years? How many people had he convinced? How many people had he with him? In three years he had not even been able to give a philosophic system, an entire ideology, a methodology for man's transformation -- nothing.

What he has given are very simple maxims which are more or less adopted from the wisdom of the ages. They are not new, there is nothing novel in it. Yes, he says again and again, "The old prophets have said to you, 'Follow the law of tit for tat' -- or something like that -- but I say to you that if somebody hits you on one cheek, give him the other cheek. I say to you: love your enemy just as you love yourself." They look profound but they are not very original.

He had traveled up to his thirtieth year in Egypt, in India, in Ladakh, into the Himalayas. I have been to Ladakh, and I have seen the ancient library of Ladakh lamasery which has the record, which has a record of all the visitors who have visited the lamasery -- the lamasery is the Buddhist monastery in Ladakh. Jesus is one of the visitors. And his whole personality is described perfectly: his time, his age, how he looked, what essentially his teaching was, everything is described. And scientists have looked into these old pages -- they are leaves of a certain tree -- they are exactly two thousand years old, they are not new.

So he was gathering all this from outside sources, hence he looked very new to the Jews; but to me he cannot look new. Before him, Buddha had been talking about love, and Mahavira had been talking about love -- five hundred years before Jesus, Lao Tzu in China was talking about love. And what Jesus is saying is almost the same.

It would have been new if he had added something through his experience. For example, I would like to say to you... Jesus says, "Love your enemy just as you love yourself." Firstly, you don't love yourself, remember -- that is the last person in the world that you love. So to say to a person, "Love your enemy just as you love yourself," is strange, because nobody loves himself.

Have you ever thought about it? Do you love yourself? Have you any respect for yourself? Forget about love, forget about respect; do you even accept yourself as you are? There is condemnation; you would like to be somebody else, you don't want to be yourself -- not at all.

Jesus has not thought at all about what he is saying. It is easier to love the enemy than to love yourself. It is not so difficult to love your enemy because it makes you feel so much higher, so superior, so special. But to love yourself... you don't become superior. You don't even look at yourself. You have not even looked within you at what you have been carrying from your very birth. What is it that you are? Have you ever tried to face it?

And secondly, anybody who is really original and thinking about love will have to know one thing: you can love only if you are capable of hate. You cannot love if you become incapable of hate. You can love somebody because you are capable of hating somebody else. You have a friend, that is why you can have an enemy. You cannot destroy hate completely and just save love; they are two sides of the same coin. When hate disappears, love also disappears. That is my experience.

Buddha also says love, and don't hate. Jesus also says love, don't hate; Mahavira also says love, don't hate. But I say to you: if you don't hate you cannot love. All these people are just talking intellectually. They have not looked into the energy of love and hate, that they are one energy. Love standing upside down becomes hate; it is just standing on its head, that's all. It is not a different thing. So when hate disappears -- I am saying it to you from my own experience -- when hate disappears, love disappears too. And what is left is just compassion.

You cannot call it love -- love is too passionate a word, too hot a word. What is left when love and hate are gone -- for love and hate it would be better if I say love-hate and drop the 'and' because they are not two things -- when love-hate disappears, then the energy that is left is compassion. It has no attachment; it is neither love nor hate. It has no friends, and no enemies. Neither Buddha has understood it, nor Mahavira, nor Jesus.

So in three years what was he doing? In thirty years, whatsoever he has collected by roaming around the then known world, he was just saying parrotlike, without having any insight into it. But because he was saying so many beautiful words, he became hypnotized by his own words and started thinking that he was the messiah for whom the Jews had been waiting.

And Jews are never going to accept anybody -- even if Moses came again, they would not accept him as the messiah, for a simple psychological reason: to accept somebody as a messiah means dropping the hope for the future. Then there is no tomorrow. Then there is no more utopia. They had to crucify Jesus just to save their hope. The hope was far more significant than crucifying a Jew who was going to die anyway. But he should not be allowed to disturb the hope of the whole race.

So it will not be very correct to be absolutely against the priests of the great temple of the Jews who decided for the crucifixion of Jesus, because this man was destroying their hope, their dreamland. They had nothing. In the time of Jesus they were under the rule of Rome, they were again slaves; they had escaped from Egypt for nothing. All that suffering, all those forty years of immense suffering and pain, and what have they gained? Israel was under the Roman Empire. They were again slaves, again paying taxes -- to the Romans; again being beaten -- by the Romans; again being treated like slaves, animals -- by the Romans... subhuman....

They had only one hope: a hope that "the messiah will come and he will redeem us from all our miseries." Now this man says, "I am the messiah." And they know he cannot redeem them from their miseries; they know him, who he is. And when they crucified him they were asking him, "Now redeem yourself! Ask your God -- ask the God you have been talking about continually, saying, 'I am the only begotten son of God' -- ask him now, 'Father, help me. This is the moment to do the miracle. When will such a moment come again, when your only begotten son will be crucified?' But the sky is silent; no answer comes, there is nobody to answer you."

They were telling Jesus, "It was your hallucination that you are God's only begotten son. It was your dream in which you started believing, because a few people, a few foolish people, started believing in your words, and you started believing in their belief in you." On the cross it became clear. They said to Jesus, "The sky is empty and there is no answer to your prayer." The Jews said, "Look, this is the messiah who was going to redeem the whole of humanity -- he cannot even redeem himself."

I am not a messiah. I don't give you any hope.

And I would like emphatically for you to remember that nobody else can redeem you -- the whole idea is wrong. You have created your bondage, how can I make you free?

You throw your bondage and be free.

You love your chains and you want me to redeem you. You are asking an absurdity. You are the cause of your miseries, sufferings, and you want me to redeem you from your sufferings and miseries. And you will go on sowing the same seeds, continuing, being the same old person, watering the same causes. Who can redeem you? And why should anybody redeem you? It is not my responsibility to redeem you. I have not made you what you are; you have made yourself what you are.

My function here is not that of a messiah who simply says, "Believe in me and you are redeemed"... a very simple strategy: "You have nothing to do with your personality change, transformation; you have nothing to do at all, you just believe in me. Don't let any doubt arise." Now, this is the whole strategy of belief.

You cannot avoid doubt; wherever belief exists, doubt is simply suppressed. If there is no doubt you don't need any belief. It is because of the doubt that you need belief, to suppress it, to cover it. And the condition is that there should be no doubt; you should believe in me without any doubt and I will redeem you. Neither can you fulfill the condition, nor can you ask me, "Why am I not redeemed?" The condition is such that it cannot be fulfilled. And I am free to say that you have not fulfilled the basic condition; the contract has not been fulfilled from your side, what can I do? You agreed to believe in me indubitably, which is absolutely impossible. Nobody can do it, it is not in the nature of things.

Belief always exists hand in hand with doubt. It exists for doubt.

I have no belief at all in anything because I don't have any doubt at all about anything. If there is no doubt, there is no need for belief. The disease is not there; medicine is not required.

You go on pouring belief, more belief; but you are simply suppressing doubt deeper and deeper into your unconscious. And the deeper it goes, the more dangerous it is because you will become unaware of it. One day you will think that you believe, that you are a believer, that you have attained to faith -- because your doubt has gone so deep in your dark unconscious that you cannot see it anymore. I would like you to see your doubt clearly. Rather than repressing it by any belief system, bring it out into the conscious mind, face it. And just by facing your doubt, it dissolves. No belief is needed, it simply evaporates.

Doubt is not to be substituted with a belief. If you substitute it with a belief, then you are in a very strange dilemma: just scratch your belief a little bit -- and there is doubt flowing, fully alive. The belief is skin deep and underneath your blood is flowing.

So basically my standpoint is: you are responsible for whatsoever you are. If you are miserable, you are responsible. Don't throw the responsibility on anybody else; otherwise you will never be free of it... because how can you be free if I am responsible for your misery? Then, unless I free you, you cannot be free; it is in *my* hands. And if it is in my hands, it can be in somebody else' hands.

Those who are with me have to understand, howsoever hard and painful it is, that you and you alone are responsible for everything that is happening to you, has happened to you, will happen to you. Once you accept all your responsibility in its totality, you become mature. You stop throwing tantrums, and you stop seeking for messiahs. Then there is no need for any Jesus to save you. Nor can any Jesus save you -- he was exploiting your situation.

Jews did not allow him to disturb their hope, their dream, their future. Jews have suffered the most in the world, hence they need hope more than anybody else. And they have been clinging to the idea: "The messiah will come, and these are only a few days of suffering, and nothing to be compared with when the messiah comes and redeems you. And you will be the chosen few of God and all others, who are enjoying now, and are not suffering now, will be thrown into hell." A good consolation! Jesus was disturbing their consolation, their hope; naturally they became angry. Otherwise he was not a dangerous man at all. But he certainly has the mind of a megalomaniac.

I am just an ordinary man.

In the same reference I would like to tell you a few things which are related and have been asked of me again and again. Hindus have asked me, "Are you an avatara of God, an incarnation of God?" Just as Jews believe in the messiah, Hindus believe that their sufferings will end -- their poverty, their misery -- when God descends in the form of an avatara, as Krishna, as Rama.

They have been asking me, and I have been telling them, "No, not at all. Because you are so idiotic... Rama has been here, your sufferings have not changed; Krishna has been here, your sufferings have not changed. Are you still asking? -- and I tell you neither was Krishna an avatara, nor was Rama an avatara. It is their megalomania and your hope mixed together that creates the whole thing."

The Jainas have asked me, "Are you a tirthankara?" That is their hope, their word for messiah, and you

will be surprised... and that's what makes me very sick.... Mahavira is the twenty-fourth tirthankara of the Jainas. They have this fixed number of twenty-four. Now, there was so much competition in Mahavira's time: there were eight people, contemporaries of Mahavira -- Gautam Buddha is one of the eight -- who were all insisting, "We are the twenty-fourth tirthankara." And they were all criticizing the remaining seven.

Their criticisms are not rational, their criticisms are more abusive. For example, even Buddha... that's why I say it makes me feel sick. Even Buddha -- whom I respect in many ways, but in many ways I can't help it, I can't respect him -- was claiming that, "I am the real tirthankara, not Mahavira." Mahavira was old, Buddha was young; Mahavira was almost established, Buddha was making the ground. If he had criticized Mahavira rationally, scientifically, I would have loved it. But that is not what he does.

Buddha tries to make Mahavira a laughingstock, because Jainas say that the tirthankara is omniscient: he has all the qualities of God; omniscient: he can see all, past, present, future; omnipresent: he can be present anywhere, or can be present simultaneously everywhere; omnipotent: that he has absolute power upon everything.... Buddha could have criticized him by saying, "To claim such qualities seems to be egoistic, and the ego is the first thing that has to be dropped on the path. Rather than dropping it, you are making it bigger and bigger and bigger -- so big that it is going to burst."

Buddha makes a laughingstock of Mahavira. He says, "What kind of omnipotence is it?"... because Mahavira's stomach had, in his old age, failed. He was eighty-two, walking, on his feet for forty years continually, eating only once in a while. One day he would eat and then seven days he would not eat. It was bound to happen that he would disturb his whole system of digestion, and that's what happened. At the age of eighty-two his whole digestive system simply collapsed. He died, perhaps of a stomach ulcer, cancer, something -- nobody knows, but something to do with the stomach. The stomach simply failed to function. He was responsible; nobody else was responsible for it.

In the night, the Jaina monk cannot drink water -- and in a hot country like India, and the hottest part, Bihar.... Even in the hot summer, the moment the sun goes down nothing can go down into your stomach: no food, no water, nothing. And only one time you have to eat, and that too standing, not sitting, because that is too luxurious and comfortable. If he looks at my chair he will go mad, he will simply freak out!

He used to eat standing, and he cannot use anything, only his hands -- no pot, no utensils, nothing, because that is possession, and he does not possess anything. So he has to use his hands as a cup, and the food is given into his hands and he eats it. It is uncomfortable, very uncomfortable, because both hands are full, now how do you eat? I have tried and not succeeded... not really, just before a mirror, not with any food in my hands. But when your hands are both engaged in holding the food, then you have to eat just like an animal, directly from the mouth. He cannot eat much because he can only have his hands filled once. How much can he hold in his hands? He has to drink water that way. He was naked too. These were the qualities prescribed by the ancient tradition of Jainas for a tirthankara, and he was fulfilling each quality whatsoever the cost. The tirthankara cannot get food every day because in the morning, doing his meditation, he makes a note in his mind that, "today I will accept food at a certain house, only if certain conditions are fulfilled." Still, he can manage things... and he has to tell them to nobody: that two bananas should be hanging in the doorway, only then will he accept food, otherwise he will not accept it. Now, everybody can go bananas and nobody will be able to find any. So sometimes ten days will pass and he will go around the town and he will not find his condition fulfilled. That is thought to be, by the Jainas, a sign that existence does not want him to take food today.

Strange... then why did he feel hungry? Why did he go in the first place? If existence does not want him to take food today, there should not be any hunger -- why did he go in the first place? If I meet him somewhere I will ask him, "Why did you go? If existence itself does not want it, there will be no hunger and you will not have any urge to go around. You were hungry, it is absolutely certain. You went around the town but you had a strange condition, and that was in your mind. And people are not mind readers; now, don't throw the responsibility on poor people." Sometimes by coincidence it would happen that the conditions were fulfilled, then he would take food. Now, this is a sure way to disturb your whole system of digestion, intestines -- and that's what happened. But he was a very strong man, so he could manage for a long time. But how long can you go against nature? Finally his stomach collapsed.

Now, rather than arguing the point, Buddha simply makes Mahavira a laughingstock, saying that if he is omnipotent then why cannot he cure his stomach, then why does the physician need to be asked? He is omnipotent! He is omniscient -- he must have seen it before it happened because he knows the past, present and future. And Buddha laughs and says, "I have seen Mahavira begging in front of a house in which nobody lives. He knows the past, present, and the future, and he does not know that the house is empty, that

there is nobody inside! He has stepped -- in the early morning when it was not light enough to see -- on the tail of a dog; and only when the dog started jumping and barking at him did he come to know. And he is omniscient, he knows the past, present and future -- and he does not know that the dog is just in front of him!"

These are not arguments, these are below Gautam Buddha. But the same is the situation with Mahavira. Mahavira never criticized Buddha for the simple reason that Buddha had no established name yet. He was young, and Mahavira did not bother about this man. But about others, who were more established than Mahavira, before Mahavira, who were older than Mahavira, he was behaving in the same way, even worse. Makkhali Gosal was another competitor for the twenty-fourth tirthankara... because now the line was going to be closed -- after the twenty-fourth, there was not going to be a twenty-fifth.

Once, I managed with one idiot... he is a Jaina monk -- he *was*, because the Jainas threw him out. I convinced him that if there can be twenty-four tirthankaras, why not twenty-five? What is wrong in being the twenty-fifth? And day in and day out I continued to argue about the twenty-fifth. I said, "You declare you are the twenty-fifth." And he declared. His name is Swami Satyabhakta. He declared, and the moment he declared, the Jainas threw him out saying, "You are not even a Jaina... twenty-fifth!"

He came running to me: "You convinced me that I am the twenty-fifth!"

I said, "I don't take any responsibility. I simply argued. It was you who became convinced -- that means you had been carrying the seed of it; you wanted, but you were not courageous enough to say it. And I simply brought it up. It was your desire, otherwise you would have said, 'I am satisfied. I don't want to be the twenty-fifth.' I have been trying it on other people also. They have not been caught, so I am not responsible."

Now he is very angry, because since then the Jainas have not allowed him back into the community. He has asked to be forgiven, but such a man to the Jainas... it is just like the Jews were against Jesus. Jainas at least have not crucified him; they simply threw him out, took away the symbols of the Jaina monk and said to him, "If you say it again we will drag you to the court, because in our tradition nobody can be the twenty-fifth."

But he is such an idiot.... I said, "You do one thing. You say that Mahavira was not the real twenty-fourth, you are the twenty-fourth."

He said, "Great! This idea never occurred to me."

I said, "But remember, I will not take the responsibility of it, because this time they will beat you. For twenty-fifth they have simply thrown you out because you are crazy. But if you say that Mahavira was not the real twenty-fourth, it was just a misunderstanding that for twenty-five centuries Jainas have believed in it.... And it was contested by eight people, so there is no problem, you can contest it. They were his contemporaries, so of course there is no guarantee that he was the twenty-fourth. But I will not take the responsibility now." So he has never done that, seeing the point that if he says he is the twenty-fourth they will really kill him.

But Mahavira himself had misbehaved with Makkhali Gosal, who was older than him and died before Mahavira died. And Mahavira has told a story which is so ugly that I cannot conceive where his nonviolence, his love and everything has gone.

He told a story that Makkhali Gosal died in a prostitute's home. Now, this is absolute fiction, created by him just to defame Makkhali Gosal -- that he died in a prostitute's home and that before death he told the prostitute, "I am not the real tirthankara, Mahavira is. But I was egoistic and jealous of him, hence I continued the whole of my life to fight for it. But now, at my dying moment, I want to declare the truth. And only you are here, so I am saying it to you; you declare it to others. And because my whole life I have been lying that I am the tirthankara when I was not -- and I knew it -- please make sure, because it is my last will to you, that my body should be dragged naked in the street. It should not be carried on the shoulders" -- in India, dead bodies are carried, four persons carry the body on their shoulders to the burning place -- "my body should be dragged on the road and everybody should spit on it, so that the whole city comes to know that I was a criminal."

Now this is absolute fiction, because Buddha does not mention it when he mentions Makkhali Gosal's life. He had died, so there was no competition with Buddha. He does not mention it at all, nothing of it. And there are other sources of the contemporary times which don't mention it. Makkhali Gosal died amongst his disciples -- and he had thousands of disciples, and he received the same respect as Mahavira received when he died. But that is written in other books.

What Mahavira says in his statement is fiction, absolute fiction. And what will a man of eighty-five

years old be doing in a prostitute's home? Just think of the absurdity of it. And who is this prostitute -- the name is not given -- so that she can be asked? Is there any eyewitness who saw his body being dragged? There is none. And it was the greatest city of those days: Vaishali, in Bihar, where Makkhali Gosal died. And the whole city was composed of his followers. Even the king was his follower; the king was one of the four persons carrying his body on his shoulders. So it is absolutely wrong and absolutely a lie -- and from a man like Mahavira who is talking about truth, nonviolence, love!

That's why I say all these people -- whether they call themselves messiahs, or they call themselves paigambaras or they call themselves tirthankaras -- are somehow still rooted in the ego... very sophisticated, very polished, and very subtle, so that unless you have X-ray eyes, you cannot penetrate and see the ego.

Mohammedans have been asking me, "Are you a paigambara?" That is their word for messiah.... Mohammed was an absolutely illiterate man, and the Koran, in which his sayings are collected, is ninety-nine percent rubbish. You can just open the book anywhere and read it, and you will be convinced of what I am saying. I am not saying on a certain page -- anywhere. You just open the book accidentally, read the page and you will be convinced of what I am saying.

Whatsoever one percent truth there is here and there in the Koran is not Mohammed's. It is just ordinary, ancient wisdom that uneducated people collect easily -- more easily than the educated people, because educated people have far better sources of information -- books, libraries, universities, scholars. The uneducated, simply by hearing the old people, collect a few words of wisdom here and there. And those words are significant, because for thousands of years they have been tested and found somehow true. So it is the wisdom of the ages that is scattered here and there; otherwise, it is the most ordinary book possible in the world.

Mohammedans have been asking me, "Why don't you speak on the Koran? You have spoken on The Bible, on the Gita, this and that." I could not say to them that it is all rubbish; I simply went on postponing. Even just before I went into silence, a Mohammedan scholar sent the latest English version of the Koran, praying me to speak on it. But now I have to say that it is all rubbish, that is why I have not spoken on it -- because why unnecessarily waste time? And this is from a paigambara, a messenger from God!

I am not to be included in any ego game -- messiah, avatara, paigambara, tirthankara; I have nothing to do with these people. I am just an ordinary man, just like everybody else. If there is any difference, it is not of quality; it is only of knowing. I know myself; you don't know.

As far as our beings are concerned, I belong to the same existence, I breathe the same air. You belong to the same existence, you breathe the same air. You just have not tried to know yourself The moment you know yourself, there is no difference at all.

It is just like I am standing and looking at the sunrise and you are standing by my side with closed eyes. The sun is rising for you too, just as it is rising for me. It is so beautiful and so colorful -- not only for me, for you too. But what can the sun do? You are standing with closed eyes. That is the only difference. Is it much of a difference?

You just have to be shaken and told, "Just open your eyes. It is morning, the night is over."

Okay Sheela?

From Unconciousness to Consciousness

Chapter #5
Chapter title: To be Rebellious is to be Religious

3 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
YESTERDAY YOU WERE SPEAKING TO US ABOUT VARIOUS PEOPLE ASKING YOU IF YOU WERE AN AVATARA, A TIRTHANKARA, A PAIGAMBARA, ET CETERA. IS THERE ANYTHING MORE THAT YOU WISH TO SAY TO US?

Yes, there are a few things. I would not like to be put in the company of these people called messiahs, paigambaras, avataras, tirthankaras. I am just an ordinary man, and I feel their company is disgusting.

Let me give you a few examples: Hindus believe that Parasurama is one of the incarnations of God. Parasurama murdered his mother because his father was suspicious.... In fact, almost every husband is suspicious of the wife, every wife is suspicious of the husband. The very phenomenon of marriage exists because you cannot trust, hence you have to bring the law in between you. Otherwise, love would have been enough.

But nobody trusts love, and there is reason not to trust it. A real roseflower flowers, spreads its fragrance, and dies. Only a plastic roseflower is not born, never dies. Love, to be real -- you have to understand -- one day it arises, blossoms, flowers, but it is nothing eternal. It fades, it disappears, it dies. You cannot trust it.

You have to bring law, instead of love, between you. Law is a plastic thing. That's what marriage is: love become plastic. Now you can rest assured the law will prevail. Love will die sooner than it would have died if there was no marriage. But you will go on pretending that it is there, hence the suspicion.

True lovers will understand it -- that there was something tremendously beautiful: it fulfilled them, it transported them to another dimension, but now it is gone. True lovers will be grateful to each other. They will not quarrel. They have given to each other a few moments of eternity -- they will remember those moments, but they will not have any grudge. And they will depart as friends, tremendously grateful to each other.

While love is there, everything is right. When love is not there, everything is ugly. A husband living with a wife whom he does not love, a wife sleeping with her husband whom she does not love, what are they doing? Is it not prostitution? The whole institution of marriage is nothing but the legalization of prostitution.

... Naturally, Parasurama's father was suspicious: his wife was immensely beautiful. He ordered Parasurama to behead her. While she was sleeping one night, he told him, "Go and cut off her head." And Parasurama -- just to follow the father's order, because that is what Hindus call a great religious quality: obedience -- cut off the head of his mother. Now he is respected as an incarnation of God.

Do you want me to be included in such company? And it is not only the one case that he murdered his mother and proved his obedience, which in Hindu eyes is one of the most religious qualities.... All religions believe that you should be obedient. No religion has ever said to you that to be a rebel is to be authentically religious.

That's what I say to you: to be rebellious is to be religious.

Obedience is a strategy of the priest, of the politicians, to exploit you, to keep you in slavery, in mental slavery. All religions praise obedience.

... And when he committed this murder -- and to kill one's mother is not an ordinary murder, and without even asking why, because true obedience never asks why -- then his father made him a professional murderer. His father was a great priest, and there had been a conflict between the priest and the warrior, the priest and the politician. So his father said, "You destroy all the warriors in the country, all the politicians in the country" -- so brahmins, the priests, become both temporal heads and spiritual leaders. It is just like the pope in his tiny empire of the Vatican, which is only eight square miles -- our commune is far bigger; one hundred and twenty-six square miles -- but in that eight square miles of the Vatican the pope has two things together. He is the temporal head and he is the spiritual head.

That was the effort that Parasurama tried to make. Naturally, brahmins have awarded him the title of avatara, incarnation of God. If Parasurama is an incarnation of God, then what will be the incarnation of the devil? The story may be exaggerated as all religious stories are: it says that thirty-six times he destroyed all the warriors on the earth, singlehanded. Perhaps Genghis Khan, Tamerlane, Adolf Hitler, Joseph Stalin,

Mussolini, Mao Zedong, all put together have not killed so many people as Parasurama has done; but still he is an avatara, an incarnation of God.

I am not an avatara. I would prefer just to be an ordinary man. And there is so much beauty in just being ordinary, so much peace, so much joy, so much blessedness, that who wants to be a messiah? Who wants to be a paigambara?

Mohammed is the paigambara. He had nine wives. It suits a paigambara, because in those days a person's prestige was counted by how many wives he had -- he had nine wives, and God has chosen him to be his messenger to the world? This man is behaving with the women as if they are cattle. He has no respect for women, he does not believe them to be human beings.

But this is nothing. If you look at his whole life, he was continuously killing, fighting. He was killing to spread the word of God, he was killing to spread the message of peace. The word *Islam* means peace; that is the name of his religion. He used to carry a sword on which these words were written: "Peace is my Message." On the sword, "Peace is my Message." But there is a condition: if you are converted to Mohammedanism, to Islam, then you are saved; otherwise, it is better for *your* good that you should be killed, because at least by killing you, you will be prevented from committing many sins. He was compassionate in killing you for your own good. Would you like me to sit with Mohammed?

Parasurama is thought by Hindus to be only an *ansavatara* -- that means the partial incarnation of God. The second most important incarnation is Rama, who is worshipped all over India. He is the most worshipped incarnation in India, but the reasons why he is worshipped are again the same.

His father had four wives. Rama was his eldest son, and when he felt that he was getting too old and death was coming close, he wanted Rama to be enthroned as his successor. But his fourth wife, who was the youngest and the most beautiful, whom he had just chosen.... Now this dirty old man, who knows that he is going to die, is almost on his deathbed -- why should he have married at this time? She persuaded him that Rama should be sent, exiled, into the forest beyond the kingdom for fourteen years -- because her own son by that time would be adult and she wanted her son to be the king. And this old man, so infatuated with that young woman, for no reason at all exiled Rama for fourteen years, for no crime he had committed. And Hindus worship him because he obeyed his father: obedience to tradition, to your father, to your forefathers; obedience to the past, obedience to the dead.

Rama's wife, Sita, followed him, because in India a woman is thought to be a true, authentic woman if she simply becomes a shadow to her husband, with no soul of her own. She followed like a shadow, but was stolen from the forest by another king, Ravana. For three years Rama had to fight, collect his friends, sympathizers, and fight with Ravana to take his wife back. He recovered his wife.

But the words he said to her are so ugly that I cannot conceive that a human being with any sense of dignity will utter such words. He said, "Listen, woman. Don't get this idea in your head that I have been fighting for *you*. It was a question of my prestige. I can get thousands of women like you, and before I can accept you, you will have to pass through a fire test. You will have to pass through fire. If you can come through it alive, I will know that you are pure, that you have not deceived me, that you have not cheated me. If you don't come out alive, it is settled."

Now, it is strange; it seems there are double standards. If Sita was to take this fire test, then he should have also gone through the fire test. For three years he was also alone, living with thousands of other people. What is the guarantee of his character, his morality, his purity? No, it is a man's world. Man can ask the woman about her character, but the woman cannot ask.

The story is: Sita passed the fire test, came out of it alive. Still, when they came back home there was great suspicion in the kingdom: for three years Rama's wife had remained in the palace of Ravana, and Rama has accepted her back. He knows perfectly; she has even taken the fire test, which is absolutely unscientific....

You can try and you can find out. Two plus two are four. You say two plus two are four; you are saying a truth -- then put your hand in the fire. Is your statement true or false? It will be decided. Fire will decide it -- whether two plus two make four, or five, or six. And if you are burned then two plus two are not four; you are being untrue. Any small thing can make it clear that it is absolutely foolish. I can ask you, "What is the time?" You can look at your watch and say, "This is the time." And I can put your hand on a candle to find out whether you are saying the truth or not. Do you think your hand will not be burned? And if it is burned, then whatever you were saying was not true. It can be true only if your hand is not burned. Now, fire has nothing to do with your character, your mathematics, your watch. Fire follows its own law, it has nothing to do with your morality.

... Seeing the situation back in the capital of Ayodhya, Rama threw Sita again into the forest, because people were suspicious and that suspicion was dangerous to his power. This man is a politician, a third rate politician, and Hindus have been worshipping him as the great incarnation of God! But he is still a partial incarnation. Hindus have a bigger surprise for you -- that is Krishna. He is the perfect, total incarnation of God -- *purnavatara*. And you cannot find a more cunning, more political character than Krishna. You were surprised that Mohammed had nine wives; now what will you do when you hear Krishna had sixteen thousand wives? And don't think that this is just a story; it is not, it is factual.

In India, just before India became independent, the Nizam of Hyderabad had five hundred wives. If in the twentieth century a man can have five hundred wives, it is not inconceivable that just five thousand years before a man could have sixteen thousand; just thirty-two times more than the nizam -- not much. And these sixteen thousand wives were not married socially, legally, conventionally -- no, most of them were stolen from other people. They were other people's wives, forcibly taken away. And this man is worshipped as a purnavatara!

No, I don't want to be in this company at all. I am perfectly happy just to be an ordinary human being like you. Don't put me in difficulties. If I have to be a messiah, then I have to walk on water. Jesus must have known where the rocks are in the lake of Galilee; otherwise there is no other way of walking on water. Then I will have to manage miracles, because without miracles, who is going to accept me as a messiah?

I have a friend who is now in Bangladesh. Before the partition of India into India and Pakistan, he was in Calcutta. He was known as a man of miracles, but to me he was a friend, and he used to tell me how he managed his miracles. Just for example I will tell you one miracle that he managed, and became famous all over Bengal as the greatest living miracle man. What was the miracle? Very simple. On the station at Howrah, he gets into the express train going to Bombay. The ticket collector comes. He inquires of others, he also inquires of this man who is wearing the green robe of the Sufis; he is a Mohammedan.... Respectfully the ticket collector asks him, "Baba, where are you going? Will you be kind enough to show me your ticket?"

He becomes angry. He says, "Nobody asks me for tickets. I have been traveling my whole life -- you are the first man who has shown this disrespect towards me."

But the ticket collector is adamant, and he says, "I will not allow you to travel without a ticket. I was asking you respectfully, and now there is no question of respect -- you simply show me the ticket, otherwise get off the train."

The baba says, "I will not get off the train unless you drag me off." The ticket collector drags him off the train.

He stands there on the platform, and says, "Now I will see how this train moves." With his closed eyes he is standing there on the platform. The guard shows the flag, the stationmaster shows the flag; the driver is trying everything, but the train is not moving. The engineer looks into every possible thing; everything is all right, there is nothing wrong, but the train is not moving. And a crowd has gathered around the baba. All the passengers have come out and they have started saying that it is because of the insult to a religious man the train will not move. One man shouts that the train will not move unless the ticket collector touches the feet of baba, asks his forgiveness, takes him back into the train respectfully, and promises him never to ask another Sufi with the green robe for a ticket.

Even the stationmaster says to the ticket collector, "What to do?"

The ticket collector says, "I was absolutely legal; why should I touch his feet?" And he is a brahmin; for a brahmin to touch the feet of a Mohammedan.... "I will not touch his feet. And why should I let him on the train? That is an illegal act; I'm allowing him to travel without a ticket and promising him not only that he can travel without a ticket, others of his kind can also travel without a ticket. Then what is my purpose here? My purpose is to catch people who are without a ticket and throw them off the train."

But the driver comes running, the engineer comes running, and the guard comes running, and they all say, "Nothing can be done if the baba is against it. The train will not move."

And thousands of people who are traveling in the train, they catch hold of the ticket collector and they say, "You will have to touch his feet; you have insulted a great man."

And the crowd is furious, so angry, so bloodthirsty, that the ticket collector, a poor ticket collector, touches the feet of the baba, takes him respectfully onto the train, apologizes and says, "I will never ask any Sufi traveling in the train for a ticket. Please forgive me."

The baba opens his eyes and says, "Okay, now the train can move." And the train moves.

He told me, "That made me famous all over Bengal. But the miracle was very simple: the ticket

collector, the driver and the engineer -- three people were bribed. How can the train move?"

I cannot do miracles; miracles have never happened. Nature never changes its rules. It is indifferent to you, whether you are Jesus, Moses, Krishna, Buddha. Who you are, it does not matter; nature is impartial, fair, it simply follows its own law. That law I call dharma, tao, logos. And a true religious man falls in harmony with the law of nature. The person who is trying to do the miracle is trying to deceive nature, deceive you. He is not in harmony with nature; he is trying to prove himself above nature, super-natural.

There is nothing above nature; nature is all and all. It contains godliness in it. You cannot do anything against it. But you can befool the fools who are waiting to be befooled, who are anxious to be befooled. Because they are so empty, they want to cling to someone who is powerful, so powerful that he can ride over natural laws, so powerful that he can go against the current of nature.

I am not teaching you to go against nature, I am teaching you to go with it. You dissolve yourself in it -- in a total condition of letgo. Let nature take over.

Don't try to go upstream, let the stream take you wherever it is going; don't fight with it. I teach you non-fight, I teach you harmony. And to me, this is the greatest miracle: to be in harmony with nature, totally in harmony with nature. When it is morning, you are with it; when it is evening, you are with it. When it is pleasure, you are with it; when it is pain, you are with it. You are with it in life, you are with it in death. Not for a single moment on any point do you differ from it.

This total agreement, this absolute agreement, creates the religious man.

BELOVED OSHO,
BISHOP JENKINS FROM DURHAM HAS BEEN EXCOMMUNICATED BY LORD HAILSHAM, THE LORD CHANCELLOR FOR ADMINISTRATION OF BRITAIN'S COURTS. IN ADDITION, A MEMBER OF THE BRITISH PARLIAMENT HAS CALLED THE BISHOP "A DANGEROUS JOKER" BECAUSE THE BISHOP HAD CHARACTERIZED THE RESURRECTION OF CHRIST AS MERELY "A CONJURING TRICK WITH BONES," AND HAD SAID, "MY FAITH IN GOD FORCES ME TO RAISE THESE QUESTIONS ABOUT THE VIRGIN BIRTH AND THE RESURRECTION." LORD HAILSHAM COULD NOT SUPPORT THIS THINKING.

The first thing to understand about the resurrection -- it never happened, because in the first place Jesus never died on the cross; it was an arrangement.

Judea was under the Romans, and Pontius Pilate was the governor general, the viceroy of Rome in Judea. Pontius Pilate had nothing against Jesus. At the most he thought him a somewhat hot-blooded young man, which is very natural; that's how a young man should be. But he had not committed any crime, he had not induced anybody else to commit any crime; and to put him on the cross, which is the ultimate punishment you give to murderers, seems to be absolutely illogical.

And he was a cultured man. He tried to persuade the high priest of the Jews that, "I don't see what crime this man has committed. Even if he says that he is the son of God, let him say it. Nobody is harmed by his statement. At the most he is a little crazy -- but just to be a little crazy is not enough for crucifixion. If he says he is the messiah for whom you all have been waiting for centuries.... If you think he is not the messiah, don't accept him as the messiah; but he has every right to say what he thinks about himself. He cannot force himself upon you so that you have to accept him as the messiah. He is not killing people or saying of those who will not accept him, 'I will kill them.'" And to me Pontius Pilate was perfectly right.

So he and a rich follower of Jesus conspired the whole plot. He wanted this young man to be freed. In fact, he had fallen in a certain kind of love for the young man, because he had gone in disguise to many of his meetings, listened, and loved what he was saying. And more than that, he loved the way he was saying it, the authority with which he was saying it. He had heard many orators; he himself was a great orator. Jesus was not an orator. He was saying simple things, but they touched something in the heart. Pontius Pilate was influenced and impressed.

His wife also had gone to listen to Jesus -- of course in disguise, because viceroys and their wives cannot go to listen to a poor carpenter's son and sit with the ignorant, ordinary people. His wife was also very much impressed, impressed just by this man's very style. He had something charismatic, something magnetic, so that one even wanted to believe in his illogical statements. He had a certain kind of hypnotic influence. Don't be afraid of the word hypnotic. The word *hypnos* simply means sleep. And when I say that he had a hypnotic influence, that simply means that while people were listening to him their reason went to sleep. They could listen to him without their head coming in.

Pontius Pilate even called him to the viceroy's palace before the crucifixion, to persuade him that "there is no need to use these words, kingdom of God, because they create confusion. You are talking of the kingdom of God that is after death, somewhere in the heavens. But the politicians become afraid -- kingdom of God! -- and say you are gathering people to conquer the kingdom of God. It seems that you are using a code language and you are trying.... That's what the priest is trying to tell me" -- the viceroy told him -- "that 'He really is a revolutionary politician and he is trying to take over the country from the Romans.'" The priest said it just to influence the viceroy and convince the viceroy that the man was dangerous politically too, he should be crucified.

Pontius Pilate said to Jesus, "You drop these words. You can simply use...'I'm talking about the spiritual dimension, I have nothing to do with politics and the kingdom.' And why do you unnecessarily say that you are the son of God -- and the only begotten son of God? This creates jealousy in the rabbis, in the priests, that you are trying to pose yourself higher than them. They are only rabbis, and you are the only begotten son of God! So you are creating unnecessary enemies. Drop these words; say plainly what you want to say to people."

But Jesus was as much a fanatic as he was a nice man. They are not contradictory qualities; one can be a very nice fellow and yet, about certain things, very fanatical. And Jesus was very fanatical. Whatever he was saying, he was not ready to listen to anything against it. At the last, Pilate felt that this young man was impossible. At the last he said, "I only ask one question: what is truth, about which you are continuously talking? What is truth?" Now that is a question which nobody can answer -- nobody who knows, nobody who has ever tried, a little bit, to search for the truth.

Socrates said, "I do not know what is the truth." Don't be deceived by the words.

Bodhidharma has said, "I do not know even myself." Don't be deceived by the words. These people have a certain glimpse. At least one thing they understand perfectly well, that there are things which cannot be said and talked about.

Jesus remained silent, he did not answer. But this is his answer; silence is his answer. But for Pontius Pilate -- a man sophisticated, cultured, educated, a man of words -- this was not an answer. It simply proved to him that Jesus does not know. He agreed with the priest; but behind the curtain he also agreed with a disciple of Jesus, who was a very rich man -- because only a very rich man could have been able to reach the viceroy.

And this was a simple arrangement -- that the crucifixion should happen on Friday, that it should be delayed as much as possible, so almost on Friday afternoon.... The way the Jews used to crucify people was a very torturous method, torturous in the sense that it took sometimes forty-eight hours for the person to die... because it was not like an electric chair, or a gas chamber of Adolf Hitler where within seconds thousands of people evaporate. It was a very crude method: nailing a person to a post. Now blood will ooze drop by drop, it will take time.

So this was the conspiracy -- that by the evening, when the sun sets, he will not be dead. He was only on the cross for six hours. Nobody has ever died on the Jewish cross in six hours. Twenty-four hours, thirty-six hours, forty-eight hours, people have even taken sixty hours to die. And what was the strategy? ... Because Saturday is the Sabbath, everything stops for the Jews; no work can be done. And the body of Jesus had to be brought down from the cross after six hours, because the sun was setting; now all work stopped. So he was perfectly alive; he had just lost a little blood. He never died on the cross.

So the bishop in the first place knows nothing. He is saying, "I cannot trust God conjuring with the bones and doing this miracle of resurrection." How can you conjure with bones? He knows nothing about the actuality, the facts. But at least he is an honest man. He risked his bishophood. I respect him for his honesty, but he is stupid also. He does not know the real story behind the facade of the resurrection.

Jesus is taken down from the cross, put into a cave, with a big rock as a door so he cannot escape -- because the people who brought him down knew perfectly well that he is alive. Even in The Bible it is reported that one soldier poked his sword into his side and blood came out. Blood does not come out of a dead man; he was just making sure that he was alive. And in the night he is removed from there. Now it will be only on the Monday morning that the cave door will be opened -- and the cave was found empty.

Jesus escaped from Jerusalem. At last something of sanity has come to his mind; he knew perfectly well that it is foolish... even his own disciples, when he was being crucified, had escaped; nobody was there except one disciple. All were afraid they may be caught and thought to be part of Jesus' conspiracy against Judaism and the Roman Empire.

At the last supper, when Jesus took his departure from his apostles... to me they are just foolish people.

If they had any understanding they would have prevented Jesus: "What is the need to go to Jerusalem when you know that they are going to crucify you there tomorrow?" It was known all over that if he comes to this festival they are not going to leave him free: "He has done enough damage to the prestige of the priests, rabbis, and the established religion. Now to allow him more is dangerous, he will become more and more powerful. It is better to finish him right now. Right now he has no power, no following, nothing much to speak of."

But these twelve apostles simply allow him to go. Not a single apostle tells him, "There is no need. We need you alive, and we would like you to live as long as possible so that what you want to happen can happen." No, they were just dumb guys. I feel sorry for Jesus. Buddha was far more fortunate; he had really great giants as his disciples. Lao Tzu was fortunate. Jesus is the most unfortunate in this whole company of messiahs, avataras, tirthankaras -- most unfortunate. Fishermen -- what can they do and what do they understand?

Do you know what they asked him at the last supper? They accepted the fact that he was going to be crucified. They asked him the question, "In the kingdom of God, of course you will be on the right hand side of God; what will be the position of us twelve fellows who have followed you?" In fact, a very Jewish question: one wants to make sure of one's position, where one is going to be, who will be second, the third, the fourth. And they were very ignorant people.

Jesus said, "At least tonight, when I am going to be caught, don't fall asleep. At least tonight, remain awake!" And hour after hour he is going to pray in the garden of Gethsemane; he will go into a corner to pray. What is he praying? He is praying, "God give me strength, that I can pass through this fire test that is ahead of me."

Just as I have always told you, every belief is carrying its doubt underneath. He knows perhaps he will be crucified and there will be no miracle to save him; perhaps there is no God. But he goes on praying, and hour after hour he comes back to see the disciples. Whenever he comes back, they are all fast asleep, snoring. They could not even remain awake one night. And the next day the master is going to die.

They could not even sacrifice one night's sleep -- people sacrifice it sitting before a television, looking at a Hollywood movie, any crap -- and they could not remain awake. And why was he insisting? -- because that's what he was telling them their whole life: "Be aware, be awake. Get out of this sleep in which you are walking and living. You are not awake; you are almost like a sleepwalker. On the last night...." But to try on the last night also seems to be unintelligent; now there is no time to teach these people how to remain awake.

All that he does is, he comes again and wakes them and shouts at them and tells them, "What kind of disciples are you? You cannot remain awake and I am going to be crucified, and they are coming to catch me at any moment." And when he comes after one hour.... So he moved the whole night between the God that he thought is going to do the miracle, and the disciples that he thought are his apostles, who will spread the golden word to the very corners of the earth. And both are bogus. Neither is there a God who is listening to his prayers, nor are there any disciples who are listening to his teaching of remaining awake.

He said to them, "When I am crucified, of course you will not be there."

One disciple said, "I will be there, master."

And he said, "No. Even before the cock crows in the morning you will have denied me three times."

And that's how it happened. He was caught, the people of the priests took hold of him -- they had found a stranger amongst them. They asked him, "Who are you? Are you with this madman who thinks he is the son of God?"

He said, "No, I don't know who this man is. I am a stranger in this city. And seeing the light" -- because they were all carrying torches -- "I have just followed to find some place. I don't know the city and its whereabouts."

And Jesus had said that time, "Remember that the cock has not crowed yet." And this happened three times. Before the first cock crowed to signal the morning, the disciple had denied him three times, saying that he did not know this man at all. These cowards, they had no idea.... But Jesus, seeing the situation on the cross, hanging for six hours, must have considered the whole situation. He escaped from Jerusalem. He lived to the age of one hundred and twelve years in Kashmir.

So there is no question of resurrection, because in the first place the crucifixion did not materialize. And in Kashmir, as I told you, there is a grave of Jesus by the side of the grave of Moses. No Christian bothers... because that grave will endanger your belief in resurrection. On the grave it is written clearly -- of course Jesus is not the name mentioned there, because Jesus is the Greek translation of Joshua; Joshua is his real

name -- that, "Joshua came here, lived here to the ripe age of one hundred and twelve years, died here. And in his memory we have changed the name of the place." The village where the graves are is called Pahalgam; it means the village of the shepherd.

But he remained silent. Only one disciple, Thomas, had followed him there; he was his most beloved disciple. He sent Thomas to South India, the other corner from Kashmir. And you will be surprised to know that Indian Christianity is the oldest Christianity in the world. The Vatican is not that old. The popes came into existence after Jesus' so-called crucifixion had happened -- three hundred years afterwards. But Thomas started working in South India, and must have been the only authentic disciple amongst the whole lot.

Thomas' body is still preserved. That is the only body preserved like this in the whole world. And science is absolutely at a loss to know how the body is preserved, because no chemicals have been used. The body is in Goa. Every year it is taken out from the church and remains open for one day for the visitors to see it. It has not deteriorated; it seems as if he has just gone to sleep. I have seen Thomas. Two thousand years have passed, and he is almost in a deep sleep. This man seems to be the only one, amongst the disciples of Jesus, who had something.

Now, in India there are yoga methods, prescribed by Patanjali five thousand years ago, that if you practice them for at least thirty years -- certain breathing exercises which can purify you so much. And those breathing exercises are such that slowly slowly your breathing starts stopping for moments. And suddenly there is no breath going in or coming out. You are, more than ever, in that tremendous silence where even breathing is no more a disturbance. Then those gaps become bigger: minutes, hours, days. And there have been many people in India and many people in Egypt, which borrowed the science from India....

In Egypt one person lived, buried in the ground, for forty years. He was buried in 1880, and he told the people who were present there, and the government, "For forty years I should not be disturbed. My grave should be opened in 1920." In forty years almost all the people who were present died. Governments changed, and you know in forty years what can happen to a file.... Everybody forgot about the man; forty years is a long time.

It was just by coincidence that somebody, doing some research, found one old newspaper describing this incident. He informed the government. The grave was opened, the man was pulled out. They thought he was dead, because he was not breathing. And medical science knows only one thing: if you are not breathing then you are dead. His heart was not pulsating, his breath was not there, his pulse was not there. The doctors said he was dead. But within seconds he opened his eyes; he started breathing, his pulse came back, his heartbeat came back. For forty years he had stopped his breathing. If breathing can be consciously stopped, without enforcement, with relaxation -- then forty years or four hundred years or four thousand years does not make any difference.

Thomas must have learned it in South India; and he was very much interested in learning. He lived like a brahmin -- you will be surprised. He used clothes that in South India the brahmins used, just a wraparound lungi. He used the Hindu thread. He had his hair cut in the Hindu style, leaving a small part just on the seventh chakra, with the Hindu skull *sikha*. He walked on sandals made of wood -- Hindu brahmins use wooden sandals; it is a difficult thing, one needs training to walk on them. He lived absolutely like a Hindu, just in order to understand every possibility that Hinduism had developed, particularly the yogic methods. He must have practiced the breathing exercises which can keep the body without any deterioration even after death.

So the bishop is courageous, but ignorant. He knows nothing about Jesus and his crucifixion. One thing he says, that he cannot believe in the virgin Mary giving birth to Jesus -- no sane man can believe that. Christians think it is the holy ghost who made the poor girl pregnant. Strange... I would like to say some unholy ghost must have played the trick with poor Joseph, the father of Jesus. Joseph is being betrayed. And if it is done by that 'holy ghost', then the holy ghost should be punished, because he made Jesus a bastard. But Christianity is based on these things: resurrection, virgin birth, walking on water, raising the dead back to life, curing the sick, the blind.

The bishop says faith in God is enough. On that point he is absolutely wrong. What grounds have you for faith? These are the grounds, that's why Christianity continues to emphasize that the birth was from a virgin girl; that after the crucifixion Jesus was restored by God's miracle; that he walked on water; that he turned water into wine and he turned stones into bread. These things Christianity cannot drop, because if you drop these things -- and they *have* to be dropped because they are all nonsense and false -- then what ground is left to have faith in God? That's where the bishop is wrong. How can you have any belief? What is the reason to believe?

Then there is only one possibility that I have been teaching you: you meditate.

Meditation does not require faith in God as a necessary step -- in fact it is a hindrance. Meditation simply wants you not to begin with any belief, because any belief can become a hypnotizing factor. If you believe too much, and if you go on believing in a certain thing, you will start hallucinating about it.

Christians have seen Christ, Hindus have seen Krishna, Buddhists have seen Buddha -- and there is nobody to be seen. It is all their projection. Their faith creates the image and then the image strengthens the faith. That becomes a vicious circle. Then you have more faith because you have seen Jesus; then Jesus becomes more alive, then your faith is even deeper; then Jesus starts talking to you.... Your faith becomes absolute. But it is just a mind game, you're just playing with your own mind.

Meditation is without any faith, without any belief, entering into silence to see what is there.

There is no need to assume beforehand what is there. If you have assumed beforehand what is there, you will find it. That's the trouble. If you think Jesus is there, you will find him. Jesus says, "Believe and I am there." Belief creates the phenomenon.

Meditation is the most scientific method. It needs no belief, no faith -- just inquiry. And the inquiry, to be scientific, has to be without belief.

I am reminded of a Hindu professor, Dr. Bannerji. He is world famous for his work on reincarnation. He is head of the department of parapsychology in the university of Rajasthan, in Jaipur. He came to see me because he has been researching and meeting people who can give evidence that there have been past lives. I asked him only one question: "Before you inquire anything of me, I have every right to be acquainted with you. And this question will do. I don't want to know what is your name and your degrees, that is not your real introduction. My question will be your introduction to me, and then you can ask anything you want." I asked him a very simple thing, "What are you trying to do? What is this whole research for?"

He said, "I want to prove that there is a chain of births, that the soul goes from one birth to another birth to another birth."

I said, "Stop now. I will not answer any of your questions. You say, 'I want to prove....' It means you have already accepted the fact, and all that you want now is evidence. As far as you are concerned, you have accepted the fact that life goes on changing forms, death is not a real death; it is only a changing of the clothes, a changing of the body, a changing of the house. Your Hindu mind wants to prove scientifically a Hindu belief. Certainly you will find evidence -- because you are looking for it. No Christian is trying to look for it, no Mohammedan is trying to look for it, no Jew is trying to look for it. Why are only Hindus concerned? What business is it of yours? Have you any remembrance of your past life?"

He said, "No, I don't have any remembrance."

Then I said, "What are you trying to prove? You yourself don't know. You must have been before... you don't remember, so it is not based on any experience -- just a belief. Now the belief is there and you are trying to put a scientific cover over it." That's what people go on doing. They start with a belief; that's a wrong beginning.

Start fresh: a clean slate with no belief, with no dogma, with no faith. Then there is a possibility that you may find what is the truth. And the truth is neither Hindu, nor Mohammedan, nor Christian. And the truth is not in The Bible, nor in the Koran, nor in the Gita.

The truth that you will find -- you will be surprised -- is nowhere written, cannot be written. It is impossible to write it. It has never been uttered by anybody and it is not going to be uttered by anybody. Only fingers have been pointing to the moon, saying nothing. And you should not get attached to the finger, because the finger is not the moon. You have to forget the finger completely and look at the moon. And the moon has nothing to do with the finger.

And the bishop says that his faith in God is enough. No, it will not be enough. His faith was based on those beliefs that he has now criticized. Soon, his faith will be gone. He has taken the foundation of the house; the house will fall soon.

But just look at these religious people. Because he was honest and said what he felt, he is expelled, thrown out; he is no longer a bishop, now he has become a joker. Just the day before he was a bishop; now he is a joker. Just see how people change. They don't want you to be honest. If he had continued to say what he had been saying, and kept all that he has now said to himself, he would have remained a bishop. Perhaps one day he would have become the pope. They all are carrying the same nonsense. Now, the chancellor who has thrown him out of the bishophood, he will also be carrying the same thing. But people are not honest. They don't open their heart. And that should be the basic quality of a religious man.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #6
Chapter title: The so-called holy books are just religious pornography

4 November 1984 pm in Lao Tzu Grove

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BELOVED OASHO,
WHAT DO YOU THINK ABOUT THE ATTITUDE OF THE MESSIAHS, AVATARAS, TIRTHANKARAS, PAIGAMBARAS TOWARDS WOMEN?

Just disgusting. These people, who have been thought to be messengers of God, who have been teaching compassion, love, have never considered at all that a woman is also human. They are born out of a woman. Still, they have all shown nauseating disrespect towards womanhood. The reason is very clear. The reason is: they are afraid of women.

And it is a psychological truth that you are afraid and at the same time fascinated. Fear and fascination exist together. In fact, the fear is the byproduct of fascination. They are fascinated, which is natural. There is nothing wrong in it, it is absolutely human. But if they want to be a messiah or a tirthankara or a paigambara or an avatara then they have to fulfill the conditions which the tradition prescribes for them to fulfill. And all the traditions are made up by man. Up to now we have lived in a manmade society in which the woman has not been taken into consideration at all.

Confucius -- and the whole of China is influenced by Confucius' thinking -- believes that there is no soul in a woman, she is only body. Killing a woman is not a murder. So for thousands of years in China, if somebody killed his own wife it was not a crime. It was just as if you want to destroy your chair, your furniture, or anything that belongs to you; you possess it, it is yours -- exactly as the woman is yours. You are the possessor; you can kill her. There was no law in China to prevent a husband from killing his wife. And there was no punishment either, because the woman was a thing, not a being. And Confucius is thought to be one of the wisest men in the world. Now, what kind of wisdom is this? He is the founder of Confucianism, but all that Confucius has done is to confuse the human mind and nothing else.

Every religion is afraid of women, because every religion is afraid of sex. Every religion is repressive of sex, against sex. Naturally, it is a byproduct that every religion has to be against the woman, the woman has to be condemned. If you condemn sex you are bound to condemn the woman. If you respect the woman -- it is a corollary -- you will respect sex also, as a natural thing.

And why were these people against sex? They are different in their attitudes about everything except sex. About sex all religions agree; that seems to be the only agreement amongst religions. So it seems to be tremendously important that we should go deep into the whole phenomenon: why they are afraid of it. They are afraid of sex because it is the greatest energy in man, the most powerful pull of nature and biology. There is no way to destroy it. Either you can condemn and repress it, or you can understand and transform it. But the second is a long and arduous path and needs tremendous intelligence, awareness -- because sex is an unconscious force in you. Each cell in your body is made of it, is vibrant with it. Your conscious mind is nothing compared to your unconscious sexual energy; hence the fear that the unconscious can take

possession of you any moment.

But to repress seems to be easier. Repression needs no intelligence in the first place; any idiot can do it. In fact, *only* idiots do it. I have been surprised, seeing hundreds of monks in India belonging to different religions -- they are all repressing their sexuality. My surprise was that the more they repress their sexuality, the more stupid they become, exactly in the same proportion. Repressing nature is such an idiotic effort that it is bound to destroy your intelligence.

The Jaina monk is the most repressive of all in the whole world. There are only twenty-two Jaina monks left in India who live like Mahavira: naked, following exactly the ancient path. I have met all the twenty-two, because I was roaming all over India, so it was not difficult to meet these people or anybody I wanted to meet; sooner or later, somewhere or other it was bound to happen. Strange... all twenty-two are in the same way, stupid -- no sign of intelligence. You cannot see a single ray of light in their eyes. They are dull, dead. It has to be so, because they have been repressing life energy, life force.

When you repress life energy you will become dull. And the methods you are going to use to repress life energy are bound to make you more and more stupid. For example, they cannot eat even twice a day. They have thousands of rules -- so they can eat only a few things, which cannot provide them with all the vitamins, proteins, which are needed for intelligence to function. They are starving. And intellect is a luxury. When all the needs of your body are fulfilled, only then intellect gets energy, because it is at the highest level of your being. If on the lower levels your energy is starving, then it cannot rise to reach to the higher levels.

A Jaina monk's food is absolutely devoid of proteins. He's not a meat eater, and I am not suggesting that he should eat meat. But I have suggested to them, "You can use soya bean, which is as good as meat, or even better." But those fools will not use the soya bean because it is not written in their scriptures -- at that time the soya bean was not discovered. I have argued with them that it is not nonvegetarian, it is vegetarian. They say, "It is vegetarian, but it is not written in the scriptures. And Mahavira, who is omniscient, must have known better than anybody else what has to be eaten."

Now Mahavira is not a chemist, is not a physician, is not a physiologist; he knows nothing about the inner working of the body. He knows nothing about vitamins or protein, or anything that is absolutely necessary as a nourishment for intelligence. They cannot take milk because it is animal food. They cannot take anything made of milk -- it is animal food. And their logic is, "You are depriving the animal's kids -- that is violent." Naturally, they become dull, they lose gusto for life. In fact they want to lose it; they are afraid of it. If it is there, then who knows, in some weaker moment it may take possession of you. Hence, the fear of the woman.

No Jaina monk is allowed to touch a woman. What to say of touching a woman, the Jaina monk is not allowed to sit in the place where a woman has been sitting before, because she leaves her vibes there! What to say to these fools? Nine months they have been in their mother's womb, continually showering in the woman's vibe. Then for years they have been nurtured and nourished by the mother's milk. Their whole body is made up by the woman.

The father is almost an inactive partner in the business; I say almost -- any injection can do his work. He can be easily removed from the whole process of reproduction and he *will* be removed, sooner or later, because we can find better methods, better seeds. Right now it is all accidental. Now science has come to a certain maturity. About animals we are not so accidental now; their breed has evolved. But about man we are not scientific; the breed is not evolving, because everybody and anybody is allowed to reproduce children. This is not going to be for long. This should not be continued for long. Man's business is finished. He only triggers the process, then the whole burden falls on the woman.

These fools are saying that you cannot sit in the same place where a woman has been sitting before. Jaina monks carry their own small rug with them, because who knows, by mistake you may sit in a place where a woman was sitting before. So they carry two things: a small brush with which they clean the place -- as if with a brush you can remove the vibrations -- then they spread their small mattress that they are carrying with them, always carrying -- you cannot touch it, you are not allowed to touch it -- and then they will sit on it.

I have asked these monks, "If you are really a little bit alert, then please, I will show you two places. In one place a man has been sitting and in the other place a woman has been sitting. You decide by feeling the vibration which one is the man's and which one is the woman's...?" Even science has not been able to discover any such detector yet.

And of course they decline: "We are not going to do any such thing."

But I said, "The reality is you cannot do it. You have just learned gibberish. Vibrations -- what do you know about vibrations? And what can those vibrations do to you?"

Now, the fear is the fascination. The woman fascinates, it comes into their dreams; they have been able to throw her out from their waking hours, but in their nights.... Mahatma Gandhi was very much impressed by Jaina monks. He was a strange fellow -- born a Hindu, but not much of a Hindu: ninety percent Christian, nine percent Jaina, one percent Hindu. Many times in his life he was on the verge of converting to Christianity; one time he was ready to convert to Jainism. He accepted three persons as his masters: one is a Jaina, Shrimad Rajchandra; the second is Leo Tolstoy, who was a fanatic Christian; and the third is Henry Thoreau, who was also a fanatic Christian.

I have been talking to these Jaina monks and telling them the story of Mahatma Gandhi, what happened to him. In his ashram no love affair was allowed; even husbands and wives, if they wanted to become inmates of the ashram, had to take the vow of brahmacharya, celibacy. That was a basic rule. So there were husbands and wives but they were both celibate. It was not being followed; they were caught again and again. And Gandhi was a masochist, just as I have told you that Mahavira had masochism in him -- enjoying torturing oneself.

There is a certain mind disease which gives you pleasure out of pain. So what Mahatma Gandhi used to do, whenever a couple was found that had broken celibacy.... And it was such a sensitive affair that there was no need for an actual sex relationship to happen. Just holding hands -- if somebody had seen them, that was enough; or hugging each other -- one's own wife. What Mahatma Gandhi would do is, he would go on a fast, he would torture himself. He would not punish those people, but it was really a greater punishment than any you could have invented because the whole ashram would condemn the couple. The couple would be tortured by their own conscience: "It is because of us he is fasting." They would weep and cry and persuade him, "Forgive us, we will never do it again; but break your fast."

He would say, "I am not punishing you; I am punishing myself. This is a symbol to me that I am not pure enough; that's why around me such impure things happen. I am simply purifying myself." Now this too is a very subtle way of the ego: you have done something and I decide to be responsible for it. On the surface it looks, "How saintly!" -- but deep down nothing can be more egoistic. Who am I? How does my purity or impurity come into your life? But he was just thinking in terms of the old scriptures -- that if you are a real saint then around you nothing impure can happen. But what is impure? A man loving a woman -- what is impure in it? His own woman, not against her will -- what is impure in it? And if it is impure, then everybody is born of impurity. Your very birth is in impurity.

I have asked these Jaina monks, "What happened to Mahatma Gandhi in the last years of his life?" ... Because his whole life he was repressing, repressing, repressing, and the moment came when it became too much, beyond his capacity to control it anymore. Then people find rationalizations. Then he started to sleep with a naked woman -- but he had a cunning mind, he rationalized it. He said he was just testing whether anywhere in his unconscious the woman still had some attraction. Does he still feel fascinated by a naked young girl? And he was beyond seventy and the girl he was sleeping with was only twenty.

This was not told to the public at large, because his disciples were afraid that he would lose his mahatmahood. People will start thinking, "What is this?" It was suppressed, kept from reaching the public; only a few disciples, close disciples who could keep their mouths shut, knew about it. But in the eyes of those close disciples Gandhi had already fallen, he was no more the same mahatma he used to be.

I have been telling these Jaina monks, "Try to understand Gandhi, what happened to him. And this will happen to you. But you can remain so starved that there is no energy left in you." That was Mahatma Gandhi's mistake; otherwise this would not have happened. It was because he was eating well, nourishing food, milk, everything that was needed for the body. He was very concerned about the body, very careful about the body. That was the reason that it happened. Energy was there, and he was not a dull man. He was tremendously intelligent. But as the energy rises to intelligence, it also goes deeper, to your very foundation of sexuality. It goes to the roots. If the energy goes to the flowers, it has to go to the roots. There is no other way to reach the flowers; it has to go through the roots. But I have found these people so dull. I would be talking to them and I could see they have not heard anything; their eyes look almost dead, their bodies have shrunken. They look ugly.

They have been against sex, that's why they have to be against the woman. Jainas believe that nobody can be liberated from a woman's body. Only man can be liberated, can attain to the ultimate -- their word is MOKSHA... but only from a man's body, not from a woman's body. What is wrong with a woman's body? There is no difference at all. The only difference is physiological, and that too is not much of a difference --

not a difference that can make a difference.

Man's sexual organs are hanging out and woman's sexual organs are hanging in, that's the only difference. Just turn your pocket and let it hang out; the pocket becomes male. Put it back to its original position, it becomes female. This you call a difference? The same pocket? It is because there is not much difference that now science has discovered a man can become a woman just by simple plastic surgery; a woman can become a man just by plastic surgery. If there was some fundamental difference then it would not be possible. By plastic surgery you are just turning the pocket out or in, and nothing much is there.

Jainas say a woman is condemned by her having a female body. First she has to become a man. So there are Jaina nuns -- they are not striving for liberation, they are striving to be born in the next life as a man, then they will work for liberation. There is one step more for them than for a man. "Ladies first" does not apply.

One woman in the history of the Jainas must have been a woman of tremendous courage, intelligence, and a rebel; she rebelled against this idea. Her name was Mallibhai. She simply rebelled against this whole idea; she said, "This is just created by man." And she must have been a charismatic woman, certainly, to become a Jaina *monk*. She was not going to become a nun, because a nun has the goal to become a monk in the next life. She became a Jaina monk. A Jaina nun is allowed to have clothes, she is not to be in the nude; that stage will come in the next life, if she succeeds.

But this woman Mallibhai is a rare rebel. I have looked all around the world -- I don't find another woman of the same rebelliousness. She became a monk. She dropped her clothes and she declared to the Jainas, "I am a monk and I am striving for liberation, and I don't care a bit what your scriptures say." She was certainly charismatic, and she fulfilled all the requirements that are prescribed for a tirthankara, and the Jainas had to accept her as a tirthankara.

But they played a trick. When she died they changed her name: Mallibhai -- *bhai* designates a woman; they made the name Mallinath -- *nath* designates man. So if you read the history you will not find in twenty-four tirthankaras that there has been a woman, because for her name they don't say Mallibhai, they say Mallinath. And they have deceived the whole world, and they have continued on the old trip. One woman has proved it, and one woman's proof is enough for all women. But the cunning priesthood changed the name when she died. They not only changed her name, they changed the statue. It is a man's statue in the temples; in Jaina temples there are twenty-four tirthankaras' statues -- all men!

I used to go to Jaina temples and ask, "Who is Mallibhai?"

And the priest would become shaky and he would say, "Er... Mallibhai? Are you a Jaina?"

I said, "No, I am not a Jaina. But I am not a male chauvinist. Who is Mallibhai out of these twenty-four?" And he would show me.

But I would say, "This is a man's statue. The sexual organs are hanging out and I am absolutely certain there was no plastic surgery at that time."

Soon they became aware, so whenever I would go to a Jaina temple they would say, "The temple is closed. You are not allowed in the temple."

In Indore, in India, there is one of the most beautiful Jaina temples, perhaps the most beautiful in India. It is made all of glass -- the whole temple. When you enter it you see yourself reflected in a million mirrors around you, because the whole temple is just small pieces of mirror. I love the place for its beautiful land, its quiet -- but they would not allow me to enter. Once I had been in, then the door was closed on me.

I approached the man who had made the temple and said, "This is strange. You allow even spectators who are not Jainas, you allow visitors; Christians can come, anybody can come in the visiting hours" -- because the temple was such a unique piece of art, up to twelve in the morning only Jainas could enter it to worship, but after twelve visitors were allowed -- "I am not even allowed in with the visitors. The moment the priest -- and he is always standing at the door -- the moment he sees me, he says, 'You are not allowed.'" I asked the man who had made it... and it was a very precious gift that he had given to the country.

He told me, "I know, and I myself wanted to meet you. The priest has informed me." And it happened because for six months I had to stay in Indore, because my father was very sick and he would not let me go. So I had to stay and the hospital was just five minutes walk from the temple, so whenever I had time I would knock on the door and the priest would hit his head with his hand and he would say, "I have told you again and again that for you, this temple is closed forever."

The man who had made it said, "I wanted to meet you. I can tell the priest you should be allowed in, but please don't ask questions which we cannot answer. Your question is valid; I know you are right. Actually Mallinath was a woman. But why disturb things? For twenty-five centuries we have maintained that he was

a man, and now nobody asks about it. All history books have accepted it. You are a strange fellow. From where have you got this idea? We have made it absolutely clear in all the history books, in every possible way. In every temple the statue is of a man."

I said, "Don't be bothered from where I got the idea. The question is.... On the temple door you have written, 'Truth is the highest religion.' Inside, where the shrine is for twenty-four tirthankaras, you have written *satyameva jayate*: 'Truth is always victorious.' I am not concerned. Who cares? What business is it of mine to be bothered whether this was a man or a woman, whether this person existed or not, even? I am not interested in that. But you should erase these words: *satyameva jayate*. And just underneath you have the statue of Mallibhai as Mallinath -- and truth is the highest religion! Erase these two sentences, and I will never come to this temple again; if you don't erase them, I am going to continue this every day. You go on refusing, I will go on continuing."

And by and by many people became aware, because at odd hours I would go there -- sometimes in the morning when Jainas were worshipping -- and he would be closing the door and saying, "You cannot come in," and sometimes when spectators were going in he would close the door. And for six months I had no other business; my father was sick, and the temple was just five minutes away. I could go two, three times, four times, as many times as I liked. Even in the night sometimes I would knock and the priest would wake up and he would say, "What! Even in the night...?"

I said, "Unless you erase those two sentences I am not going to leave."

Finally they had to erase those two sentences. I said, "I am finished with your temple. Now you can do whatsoever you want. You have accepted that even in the name of truth there is untruth; even in the temple of truth, you have been lying for twenty-five centuries. One rebellious woman -- and you have destroyed her completely. And you have been repeating the same again, that the woman cannot achieve salvation; and the woman has proved that she has become a tirthankara." Jainas had to accept Mallibhai. She must have been a tremendously strong woman to say that she is going directly to moksha, she is not going to be born in a man's body. ... Because bodies are left behind -- a man's or a woman's, they will be burned on the funeral pyre and the soul is not feminine or masculine. And it is the soul, the innermost consciousness, which is being transformed. "The woman had proved it absolutely and you had accepted her; and still, when she died, you started lying again."

It is a male chauvinist world. All Hindu avataras are men; not a single woman is accepted. Not that there have not been women of much more strength, of much more power than these so-called avataras, but they have not been accepted just because they are women, and it is a man's world.

A Mohammedan can marry four women, he is allowed to by the Koran. A woman is not allowed to marry four men. Now this is unjust. A woman cannot enter into the Mohammedan mosque, she has to pray from the outside. She is filthy, just because she is a woman; she is not even allowed to pray inside the mosque. In a synagogue there is a separate place for the woman, partitioned; she cannot sit with the man. Mostly at the back she has a place, or on the balcony she has a place.

I am reminded of a story -- I don't know whether it is right or wrong. When Golda Meir was prime minister of Israel, Indira Gandhi, who was prime minister of India, went on a visit to Israel. She wanted to see a synagogue and how the Jews worship and what they do. So Golda Meir took Indira Gandhi and they sat on the balcony. Indira Gandhi asked Golda Meir, "Is it a rule of the synagogue that only prime ministers can sit on the balcony?" -- because Golda Meir and Indira Gandhi both were women. Golda Meir did not want to say that in the Jewish tradition the woman is kept separate. But Indira Gandhi thought, "It is because we are both prime ministers, so a special place is being given to us." Yes, it was a special place, but not for prime ministers -- it was for two women. Even though they are prime ministers, it doesn't matter; a woman is a woman.

The people I have spoken of in the past with great respect -- I have to confess to you that I had to drop many aspects of their life, otherwise you would not have been able to understand me at all. Now I want to make the whole thing complete. I want you to know them in their utter nudity -- good, bad, right, wrong. Many of my statements will look contradictory to my old statements. Don't be worried. What I am saying now is the right thing, and whatever I say tomorrow will be more right. The last sentence that I will utter on my death bed will be the ultimate right -- before that you cannot decide. I am alive and I am not in any bondage with the past.

On Buddha, how much I have spoken! But he was very disrespectful about women. He wouldn't allow women to become nuns, he would not initiate them. There seems to be some fear of women deep inside him. And it is clear in his statement -- for almost fifteen years he continued to deny them: "I am not going to

initiate women." What is the fear? Why not initiate a woman, when the women are asking to be initiated? Why prevent them from seeking and searching the truth? Is it man's monopoly? Truth also, is it a commodity and man's monopoly?

Finally, very reluctantly he agreed -- but not happily. He had to agree, because the woman who came to ask was the woman who had mothered him. His own mother died in giving birth to Gautam Buddha. His mother's sister remained unmarried, sacrificed her whole life to raise Gautam Buddha. And she gave him more love than any mother can give and she sacrificed her own life, naturally; she poured all that she had on him. When she came -- her name is Mahamaya -- old, tears in her eyes, and she said, "I know for fifteen years you have been rejecting women, but I am your mother. Just remember, I have sacrificed my whole life. Can't you even give initiation to me? Can't you share the truth that you have found?"

It was under compulsion; he could not refuse Mahamaya, it would have been too cruel. But what he said is still cruel. He accepted her, he gave initiation to her, sadly, without any ceremony, and said after the initiation, "My religion was going to last for five thousand years, now it will last only five hundred years, because I have allowed women to enter. They will destroy it." How can women destroy it? I don't see the point at all.

In my commune there are more women than men; they work as hard as men, perhaps more lovingly than men. They have the capacity of love, more than man has. They have not destroyed, they have created the commune.

Why is Buddha so afraid? I know why he is afraid. He is afraid... his own fear, deep down, is that perhaps he is still fascinated with women. At least he is not able to trust his monks. He knows that they will be fascinated, and soon what he has been teaching -- celibacy -- will be destroyed. It is celibacy that will be destroyed, why the religion? What has religion to do with celibacy? In fact, with men and women together, the religion will grow. There will be children and there will be more children and it will become a vast tree.

If I was in his place I would have said, "My religion was going to last only five thousand years, now it is going to last forever; because a woman has entered, now it is complete. With only men it is incomplete. Now it is a real commune, alive, because it can give birth to living beings." But the fear... and the fear is possible only if it is somewhere deep down in your own unconscious too.

As far as I'm concerned, I trust everybody, even those who have betrayed me. I still trust them, because my trust is unconditional. It does not depend on you, it depends on me. If you choose to betray, that is your business, but you cannot destroy my trust in you. Do you see the point? Because I trust unconditionally, you cannot destroy it; but if there are conditions, then certainly you can destroy it -- you don't fulfill the conditions and you have destroyed the trust. But trust with conditions is a bargain, it is not trust.

Trust can only be unconditional, and its source is within me. It does not depend on you or your behavior or action.

Even if you killed me, my trust in you would remain the same. You betrayed, really, yourself; you fell, really, in your own eyes. But for me you remain the same person.

Shiva had been my bodyguard for years. Then he dropped sannyas. Then he started speaking -- against me. He wrote articles in German magazines -- STERN and other magazines -- against me. But if he comes back and wants to be my bodyguard he will be again by my side. And I know perfectly well what he has done. That does not matter at all, it is his doing; he should be worried and concerned about it. As far as I am concerned, I have remained exactly the same. He can come again and be my bodyguard. Nobody else will accept him as a bodyguard, because that is the easiest place from which to kill a man.

Just now Indira Gandhi has been assassinated by her own bodyguards. Three bodyguards shot her -- eight bullets, creating sixteen wounds, because all the bullets passed through her chest, belly, from the back to the other side. And if the bodyguards want to kill, that is the easiest and the safest place from which to kill a person.

But if Shiva comes back and wants to be my bodyguard, I will be immensely happy to have him. It does not matter. He has to take responsibility for whatsoever he is doing, whatsoever he has done; he has to take the whole responsibility for it. But it is none of my business to interfere in his doings. If he feels it right to write against me, perfectly good; if he feels happy to write against me, perfectly good. But for ten years he was sitting by my side. He must have a tremendously idiotic mind -- in ten years he could not see anything wrong. It took ten years for him, and now, after dropping sannyas, he becomes suddenly articulate. So what was he doing for ten years -- sleeping?

No, it is not against me that he is writing those articles. It is just to console himself that what he has done by dropping sannyas is right, because the man was wrong. He has to prove it to himself that "the man

was wrong, that's why I have dropped sannyas." Otherwise it will continuously be a wound -- that I loved him so much, trusted him so much, so unconditionally, and this is what he has done to me. I can understand his difficult situation. So writing against me, he is simply trying to cover up the wound that he has inflicted upon himself.

So remember that if Buddha is afraid of women, women are still fascinating to him. That's why he projects the idea... a simple arithmetic. He knows that "if even to me, once in a while, the woman becomes attractive, then what about my monks? They will be spoiled." But the idea of their being spoiled arises only if you deny sex; otherwise there is no spoiling, I don't see anybody spoiled. No natural instinct spoils you. But repress it, then it is perverted, and slowly slowly you are spoiled by the perversion.

You will be surprised -- there are Catholic monasteries where women have not entered for one thousand years. What to say about a woman, a six-month-old baby girl is not allowed to enter with her father or brother into the monastery. A six-month-old baby! Inside the monastery what do you think -- monks are living or monsters are living, who are afraid of a six-month-old girl? What kind of people are living inside? So sexually perverted.... All sexual perversion has come through your religions. Ninety percent of mental diseases have come through your religions, because of sexual perversion.

You ask me what my attitude is about these messiahs, apostles, tirthankaras, avataras, paigambaras. What to say to you? I say: simply disgusting, nauseating. They have done so much harm to humanity that when humanity becomes aware, they are going to destroy all these synagogues and temples and mosques and gurudwaras and churches. These people are your real enemies, but hidden behind a facade, a mask.

The Christian trinity could not allow a woman in it. What was so difficult? They could have done, instead of the holy ghost -- what is the need of the holy ghost? I can't think what kind of phenomenon this holy ghost is, and what is his purpose, and what is the need. A woman would have been far better; father, mother, son -- it would have looked more logical. This holy ghost, is he man or woman? But no, even though millions of Christians worship Mary, she is not accepted in the ultimate hierarchy. A woman is, after all, a woman.

Jesus had not a single woman among his twelve apostles. And you will be shocked to know that when he was crucified, all those apostles escaped. Only three women did not escape: one was his mother Mary; another was Mary Magdalene, a prostitute, but she had fallen in tremendous love with this man Jesus; and the third was also named Mary, sister of Martha. These three women proved far more courageous, not afraid; thousands of enemies all around, everyone against Jesus; they were shouting, rejoicing in his crucifixion.... All the apostles had escaped, afraid that if they were caught perhaps they would be crucified too. They may have said sometime to the master, "We will live with you and we will die with you." Saying is one thing, doing is totally another.

Only these three women were ready to dare, to be crucified -- if that is what is going to happen, then it is okay. It is worth dying with the master rather than to live without him. But this loving heart is very rare to find in a man. When it happens in a man then there is no difference. Still they were not apostles -- they should have been the only apostles. Those cowards who had escaped should have been rejected.

But just the other day the lord chancellor in England, who has thrown one bishop out of the church, said, "I would believe more in Matthew, Luke, Mark -- the apostles whose words are in the New Testament -- because they were eyewitnesses." He's absolutely wrong, they were not eyewitnesses; they had escaped. The eyewitnesses were three women, but he does not mention them. Those three men have written the story, but they were not eyewitnesses. Those three women have not written; they must have thought: Who would bother about their writing? Who would listen to them? But the lord chancellor is absolutely wrong in making those three fellows eyewitnesses; they were not. And what they have written is different from each other. If they were eyewitnesses it would have been exactly the same.

To me, what Thomas has written -- which is not included in The Bible because Thomas was not available there; he had gone to India with Jesus, he had written his gospel in India; I have spoken on it -- his words seem to be truer, more authentic, closer, for the simple reason that he himself must have attained to a certain state of light. That light filters through his words. It is not in the New Testament that you find that light.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #7
Chapter title: From Crossianity to Jonestown

5 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
I HAVE BEEN ASKED AGAIN AND AGAIN BY JOURNALISTS AND POLITICIANS: 'IS THERE SOME POSSIBILITY OF ANOTHER JONESTOWN IN YOUR COMMUNE?'

It is absolutely impossible. Even to think of it is absurd, because my whole philosophy of life is just the very opposite of Jim Jones'. What happened in Jonestown can happen anywhere in the world -- but not here. One thing is completely forgotten: Jim Jones was a Christian priest. He was a reverend, and nobody has tried to discover the roots of his philosophy in Christianity -- where they are! If he is related to anybody, he is related to Jesus, not to me.

Because you have been brought up conditioned in Christianity.... To me, Christianity is not Christianity, but Crossianity. Its symbol is the cross, not Christ. It is based in the crucifixion. If there had been no crucifixion there would have been no Christianity; nobody would have remembered even the name of Jesus. It was the foolishness of the Jews that they crucified him and created Christianity. If he had been simply ignored by his people... and there was nothing much in it. What he was saying were very simple truths which have been known for thousands of years. There was nothing new in it, there was nothing dangerous in it.

To crucify him was absolutely baseless. But it seems Jesus wanted it to happen, because before the crucifixion he was aware that he was going to be caught if he went to the festival; if he went into Jerusalem he was going to be caught and crucified. He was fully aware, it was known to everybody. There was no need to go there, but he was pulled towards Jerusalem as if pulled by a magnet, irresistibly. He was filled with this idea that "crucifixion will prove my messiahhood."

You have to understand the background. Jews have certain things that a messiah has to fulfill; one of them is crucifixion and resurrection. But resurrection is possible only if crucifixion happens. And Jesus was declaring himself to be the messiah, the awaited one, for whom the Jews have been waiting for centuries, who will redeem them from their suffering, their misery, and who will open the doors of heaven for them. They could not believe that this poor carpenter's son, utterly uneducated, is the messiah -- that "he is going to redeem us, he is going to redeem the whole of humanity from suffering."

And that's why they were insisting that the only test will be the cross. Jews were insisting for the cross, because that would prove whether he is a messiah or not. And Jesus was hankering for the cross and crucifixion, because unless crucifixion happens, resurrection is impossible. It may happen, it may not happen after crucifixion, but it cannot happen without crucifixion -- that much is certain. So when he heard the news that he is going to be crucified at this year's festival he started moving towards Jerusalem.

He was a fanatic. In fact, all old so-called religions are fanatic because their faith is not based in reason, in science. Their faith is based in absolutely unprovable beliefs. Faith requires that you should not ask why. But the question why is absolutely natural. So to force the 'why' into your unconscious, to destroy your

reason completely, you have to be a fanatic -- utterly stubborn; otherwise those questions will arise. If you are flexible, those whys will come up, and they will destroy your faith.

What grounds has Jesus got to prove that he is the messiah? He has not got any certificate from God... just because he says so. Jews wanted to bring this stupid young man to his senses. If he had a little intelligence and rationality he would have not gone there; there was no need. But then there was no need even to declare yourself a messiah or son of God -- which are all foolish. You cannot prove you are the son of God; nobody can prove it. Nobody can prove that God exists, what to say about the son! God is an unproved hypothesis. From one unproved hypothesis, another unproved hypothesis -- the son. A fanatic mind is needed, almost a madman. He really believed that he was the messiah. You can go to any madhouse....

When Winston Churchill was the prime minister of England, there were eight Churchills in the madhouses of England -- and each absolutely certain of it. And there was no way to disprove it -- that they were not Winston Churchill. How to disprove it? The man says, "I know I am Winston Churchill."

A strange incident happened that brought this fact to light. Because of the war, after six in the evening everybody had to move into the houses; nobody was to remain outside. After six there was a strict curfew order. One day Churchill went for a walk and forgot that he had to return exactly at six. By the time he heard Big Ben, he was afraid: the house was still too far, he would not be able to reach it -- and if he was caught...! So he thought the best would be to knock on the first house rather than to be in a police station. And you know the British mind: they would have dragged him to a police station. Even if the man had recognized that he was Winston Churchill, it would have been of no help in Britain. He would have to prove it in the police station, and unless he proved it he would not be released. He thought it better to knock at the first door and ask, "Can I stay overnight?"

He knocked on the door. The man opened the door and he asked, "Can I stay overnight?"

The man who had opened the door asked, "Who are you?"

He said, "I am Winston Churchill, prime minister of England. You must have heard about me."

The man simply grabbed him and pulled him in. He said, "Come in. I have heard about you."

Churchill could not understand why he was behaving that way. He said, "What are you doing? I am really Winston Churchill."

He said, "I know. Three others are already here. This is a madhouse."

The whole night Winston Churchill had to remain there. He asked again and again, "Let me phone and inform your higher authorities that I am REALLY Winston Churchill."

But the man said, "They all say that they are REALLY Winston Churchill, and they all want to phone to higher authorities. Who do we listen to? You four can discuss and argue and decide."

The whole night Winston Churchill had to live with three other Winston Churchills, who were absolutely, *as* absolutely certain as he was. Even he became suspicious: "Perhaps I have gone mad, perhaps these people are right."

And this is not the only case, it has happened many times. It happened in India when Jawaharlal Nehru was prime minister. The biggest madhouse in India is in Bareilli. Jawaharlal was going to visit the madhouse, and the authorities of the madhouse thought, "It will be good if we can release someone as cured. And one man, the psychologist and the psychiatrist have found, is completely cured." So they thought this would be good: from Jawaharlal's hands this man can be released from the madhouse, cured. He will be happy -- and certainly he *was* happy. Jawaharlal gave him a hug and told him, "I am happy that you are cured."

He said, "Yes, I am also happy. And believe me, if you remain here for three years you will be cured also. When I came I also used to believe that I am Jawaharlal Nehru -- just like you."

Now, these messiahs are basically insane. And Jesus believed totally that crucifixion was going to prove him right. That's why I say there must be a hidden current of a suicidal wish, which nobody has bothered to look into. He went to the cross, and on the cross also he was still asking God, "Now is the time. Have you forsaken me?" He was asking for the miracle, for the resurrection, so he could prove to the Jews that he was their messiah. If anybody was responsible for the crucifixion, he himself was responsible. He asked for it.

And no Jewish source says that there was a resurrection, no contemporary source says that there was a resurrection. Only the New Testament, the four disciples of Jesus, say that there was a resurrection. It is fictitious. If there was a resurrection, then what happened? If Jesus resurrected, then when did he die? Where did he die? Where lies his body? Christians don't have any answer for that. There was no resurrection. But because of the resurrection and the crucifixion, the cross became the symbol of

Christianity. I call it, therefore, Crossianity. It became death-oriented. It became anti-life. In fact, all the religions have been anti-life. They are all looking for a better life -- after death.

You know the Jewish and Christian story, why Adam and Eve were expelled from the paradise of God. What was their crime? For what were they punished? God had told them that they were not to eat fruits from two trees. Ordinarily, Christians only mention one tree. That is not true. God had told them not to eat from two trees. One tree, that Christians mention, is the tree of knowledge. And the other tree, that Christians don't mention, are afraid to mention, is the tree of life, eternal life.

And what kind of God -- who is preventing his son, his daughter... telling you to remain ignorant, not to eat from the tree of knowledge, and remain lifeless, without the juice of life, eternal life, flowing in you -- what kind of father is this? This man seems to be the enemy, not the father. And that's why it was very easy for the serpent to persuade Eve. You would have been persuaded, anybody would have been persuaded. The argument that the devil gave to Eve was, "God wants you to remain ignorant, and also wants you to remain unaware of the eternal possibility of life energy, because if you know these two things, you will be yourself equal to God; and he is jealous...."And it makes sense, because the Jewish God is very jealous; he does not want Eve and Adam to become equal to him. They should remain dependent. For wisdom, for life, they should always remain dependent on him.

No, this is not love. This is not compassion. This is not like a father. But you see, he is dividing them from two things: knowledge -- which today we call science, science means knowledge.... All that you have today, all your comforts, your luxuries, your health, your long life, is because of science. Take away whatever science has given to you and where will you be? What will you be? -- just a naked animal, far weaker than any animal around. You will not be able to survive.

Knowledge is not a sin. And to feel life and to live life in its totality, and to live it with such passion and intensity that each moment becomes a moment of eternity -- that should be the goal of a religion. And that is what I have been teaching to you: eat from the tree of knowledge. Become a knower. All ignorance and darkness should disappear from you. You should become more conscious, more knowing, more aware; that's what I have been teaching. And live life so passionately, so lovingly, so totally, that you can taste something of eternity in it. And whenever you live any moment, forgetting the past, forgetting the future, that moment gives you the taste of eternity.

Exactly what God has told to Adam and Eve, I am telling you just the opposite: those are the two trees you have to search for and eat their fruit.

If I have to write The Bible, then I cannot make God say, "Don't eat the fruit of knowledge, the fruit of life." Then what is left? Just to vegetate like animals? Then what is the difference between animals and man? But God was very angry. It says he drove out Adam and Eve. I don't know what model of car he was using -- must have been a Ford, Model T. He drove them out! What was their crime? Disobedience. But it was worth it.

I teach *you* that disobedience.

If Adam and Eve had not disobeyed, there would have been no humanity. You would have been still in the jungles, naked animals. You would not have been able to create the world that you have created.

Reverend Jim Jones is a Christian priest. He is against knowledge, he is against life -- as all Christians are, whether they know it or not. You can look at the whole tradition of the popes. They have been fighting, at each step, any progress of science. They have been trying to cripple science, to destroy science. This is the same story: the fruit of knowledge should not be eaten.

The popes are all criminals, because to stop knowledge, to stop the growth of science, is far more criminal than to murder man. Nothing can be more criminal than that. But even today, any progress in science and every effort is made to stop it; because it is dangerous to the vested interests of politicians and the priests it has to be stopped. Man should not become too wise; otherwise you will not be able to make humanity a feeding place for slaves.

On small things the popes have been reluctant... very small things. The Bible says the earth is flat. Of course, it looks flat -- because it is so vast you can't see its roundness. Just standing on the earth you can see it is flat. Don't believe your eyes, they can deceive you many times. So when for the first time it was said that the earth is a globe, it is round, immediately the pope comes in -- that it goes against The Bible. So what?

If it goes against The Bible, throw The Bible away! It proves The Bible is wrong. It proves that The Bible is not written by God; otherwise he would not have been so stupid. At least God sitting in heaven could have seen the roundness of the earth. Human beings cannot see it; they are standing on the earth itself,

their vision is not so vast. But God, sitting in seventh heaven.... You can see the roundness of the moon, the roundness of other planets -- cannot God see the roundness of the earth? It is a planet.

If The Bible was listened to, America would not have been discovered. It was discovered against The Bible, remember; it stands as proof against The Bible. This man Columbus did not listen to the priests, to the popes, did not listen to all the advisors, and jumped and risked his life. "Because," he argued, "if the earth is round, then how many days it takes does not matter; if I go on and on and on, I will come back to the same point -- if the earth is round." It was through tremendous courage, rebelliousness, disobedience, that he discovered America. He thought it was India -- hence the Red Indians; he thought he had discovered India. It was only later on that he found that this was not India, this was absolutely a new place, a new world.

The Bible says the sun goes around the earth. Yes, it appears so, because we are on the planet earth, and the earth is moving so fast we cannot feel its movement. And to feel movement you have to see something unmoving; only in comparison can you feel the movement. When you are moving in a train, you know that you are moving because the trees are standing by the side, the stations are standing there, and you are passing them by. But sometimes, if two trains are moving together in the same direction, with the same speed, you may for a moment become confused as to whether your train is standing or moving, or whether the other train is moving or standing, unless you see something static to compare with. Because we are on the planet earth and everything is moving with us -- the trees, the mountains, the oceans, everything is moving with us with tremendous speed -- we cannot feel it.

But Galileo was forced to change his statement. The pope dictated to him: "You have to write in your discoveries that the sun goes round the earth, not vice versa" -- because if the earth goes round the sun, then The Bible is proved wrong. It is so idiotic. As if we are here just to prove everything in The Bible right! Truth nobody is concerned about; The Bible has to be proved right by the Christians, the Koran has to be proved right by the Mohammedans, the Gita has to be proved right by the Hindus. Nobody is interested in the truth.

My whole interest is truth.

And truth is every day expanding, opening new dimensions. And of course the old books and old messiahs are bound to become outdated -- but they don't. The dead go on ruling over the living.

They have all taught that this life is a punishment. Hindus say it is a punishment, Buddhists say it is a punishment, Christians say it is a punishment. Hindus, Jainas, Mohammedans, they all say it is a punishment. And if it is a punishment, if you are imprisoned in life, then naturally suicide should not be condemned. That's a way out.

I say to you it is a reward, not a punishment. You have been rewarded with life and consciousness. You are unique in this existence. Trees have life, but not consciousness. Animals have brains, but not the possibility of awareness. Man is the suprememost in this whole existence.

How can I say destroy yourself? Reverend Jim Jones can say it: it is a punishment. If it is an imprisonment, get out of it -- any way! The way does not matter. And after life is the 'real' paradise. All these religions have been anti-life, against life. Then naturally they have been teaching you, some way or other, "Accept the misery, accept the suffering. Soon death will come and all will be over, and you will be in heaven."

And you should look at their contradictions. Jesus says, "Blessed are the poor, for they shall inherit the kingdom of God." Do you see the contradiction? Blessed are the poor -- for what reason? Poverty is the source of all kinds of crimes, miseries, sufferings. But blessed are the poor -- good consolation, to keep the poor drugged. This consolation is far more successful than any LSD, because LSD wears out within hours. This drug has not gone out of the system of man for thousands of years: blessed are the poor. And what is the reason that they are blessed? -- because they are going to inherit the kingdom of God.

I would like you to see the contradiction: if the kingdom of God is the reason that makes them blessed, then poverty is not a blessing. It is just a *means* to the kingdom of God, where all pleasures will be available, all your fantasies will be fulfilled.

Jesus says, "It is possible for a camel to pass through the eye of a needle, but it is not possible for a rich man to pass through the gates of heaven." Ninety-nine percent of the people on the earth have been poor. And these people, Jesus or Buddha or Mohammed, have no idea how to destroy this poverty. Only science is capable of destroying it, and only a scientific mind can manage to make the earth rich, and can make it a blessing. But the unscientific religious mind goes on interfering.

The pope is continually interfering. He will not allow birth control; it is a sin -- sin against God. And

what kind of God is this who can't see that the earth is overburdened with the population? People are starving and dying and he goes on sending people. He should send with each person a small piece of earth and other things too -- just naked he sends them. And the pope is there, the shankaracharya is there, Jaina monks are there, Mohammedan imams are there -- all against birth control, because it is against God.

Now these are the people... if some day this whole earth dies out of this explosion of population, then these people will be responsible for it. They are against abortion. Now, without birth control, without abortion, there is no possibility for this earth to be rich. And all these religions go on praising poverty. When you praise poverty, how are you going to destroy it? When you respect and praise poverty, of course you are going to protect it. It is something respectable -- they don't condemn it. They can't condemn it, because they are living off it, exploiting it.

Now Mother Teresa... where will she be, and who is going to give a Nobel prize to a Mother Teresa if there are not orphans dying in the streets? Those orphans are needed for a Mother Teresa to be. Those orphans are absolutely needed, otherwise the Nobel prize will be missed by Mother Teresa. So she is against abortion, against birth control. Let orphans come; let them come more and more -- because these are the people who are being turned into Christians.

You will be surprised -- in India I have been watching for thirty years -- not a single rich man is being converted to Christianity. I was amazed. Not a single rich man, not even a middle-class man; not a single educated person, cultured person; not a single brahmin, not a single Jaina is converted to Christianity. Who is converted to Christianity? Orphans, aboriginals who are living almost five thousand years back, and to change them to Christianity is so easy.

I am reminded of an incident that happened in front of my eyes. In central India there is a state, Bastar -- it is absolutely populated by aboriginals: no schools, no hospitals, no education, nothing. They lived naked. With much difficulty they manage one meal a day, and what is that meal? -- just a little rice and fish, that's all. These people are being converted to Christianity. You don't need great argumentation with them. How do you convert these people? I went to see one conversion. I had to walk twenty-five miles to reach that place, because no road goes there, no train goes there.

How was the conversion being managed? A Christian priest was talking to the aboriginals. I listened, sitting at the back: a cold winter night, so there is a bonfire, and in that light -- that is the only light and the only warmth -- those people are naked and shivering. And the Christian priest takes out from his bag two statues, one of Jesus and one of Rama. Those aboriginals believe in Rama, the Hindu avatara, the incarnation of God according to Hindus.

He has a bucket full of water by his side and he says, "Look, I will do a simple thing for you. This is Rama and this is Christ." Both statues look exactly the same. He puts both the statues in the bucket of water. Rama's statue drowns, of course, because Rama never walked on water. Jesus' statue remains floating and the aboriginals all clap, and they say, "Great!"

And the missionary says, "Jesus saves. How can Rama save you? He cannot save himself. You are seeing it in front of your eyes...."

I had to stand up, and I said, "Wait." I asked the aboriginals, "Have you ever heard of a water test?"
They said, "No."
"Have you ever heard of a fire test?"

They said, "Yes!" The fire test is the only real test. When Rama had to test his wife's purity, she had to pass through fire.

I said, "Okay, the bonfire is there, now bring both those statues." The priest started hesitating. I said, "You stop, and don't try to escape from here. The fire test has to be taken" -- because I can see the statue of Jesus is of wood and Rama's statue is of steel. I threw both the statues in the fire. Of course, Jesus -- poor Jesus! -- burned; Rama came out alive. And the aboriginals were very angry; they were ready to beat the priest. I said, "No, there is no need to beat him."

But poor people, uneducated people, who know no argumentation, are being converted. And they are being told to go on creating more and more children, because there is this politics of numbers. How many Catholics, how many Christians, how many Mohammedans -- that is going to decide who is going to rule the world. They are not interested in humanity. And they are all promising these people that in future, after life, you will be getting all that rich people are getting here. It's strange: all that the rich people are getting here is possible here for everybody. Why wait for death? And what basis have you got, that after death you get these things? Has anybody returned and told?

In India there is a place, Surat, and in that area is a Mohammedan sect. Its high priest lives there. It is a

very rich sect, the Boharas. And the high priest has been exploiting those poor, rich Boharas for centuries. When a Bohara dies, he has to donate a large amount of money to the high priest. And the high priest gives him a certificate, and promises him -- just like a promissory note -- promises him, "You will get back a thousandfold when you will show this note to God." And people have been giving millions of rupees and getting those certificates. Those certificates are put with them in their pocket, and they go into the grave believing that when they show it to God....

I was staying at a Bohara friend's house. His father had died just a few days before, and they had donated a lot of money. They were really rich people and he said that this type of certificate had been given.

I said, "Do one thing: take me to your father's grave tonight, and we will see whether the certificate is still there or not."

He said, "But what is the point of it?"

I said, "I will tell you the point later on. First let us see." Of course, the certificate was there. I said, "Look. Your father is gone, this is only the dead body. And he has not taken the certificate with him. Now what is he going to show to God? -- and you are an educated person, and putting a certificate in a dead man's pocket...!" But it continues, it goes on.

I have met the high priest who is a Ph.D., D.Litt. from Oxford -- a very educated man. I said, "At least a man of your education should not do such exploitation."

He could not look me in the eye. He said, "Whenever you come to me, you disturb my sleep. For a few days it becomes difficult to sleep, you create such inconvenient questions."

I said, "It is not me creating them, it is you. You drop all this nonsense. A man of education, a cultured man, should come out, should say to people, 'You have been deceived.'"

There is no life after death, as you know life. And if there is any life you have to learn to live now, and you have to live it so totally and intensely that if there is any life after death you will be able to live there too. If there is not, there is no question. That should always be the rational person's approach.

I don't say anything about heaven or hell, punishment or reward. I simply say to you: go on dying to the past so it is not a burden on your head. And do not live in the future, which is not yet. Concentrate your whole energy here now. Pour it in this moment, with totality, with as much intensity as you can manage. And that moment you will feel life. To me that life is equivalent to God. There is no other God than this life. Of course, if after death you survive, you will know the art of living and you will continue. If you don't survive, there is no problem.

So it is impossible in my commune, absolutely impossible, that anything like Jonestown can happen. But journalists go on searching for sensation. Their whole business depends on sensation. They exploit the lowest instincts of humanity. Journalism has not yet come of age. It has not become mature yet. So if there is a rape, it is news. If there is murder, it is news. If there is suicide, it is news. Anything ugly, disgusting, criminal, is news, and anything beautiful is not news. If a dog bites a man it is not news, it is natural; but if a man bites a dog, then it is news. Then the journalist is not interested whether it is true or not; then it is enough, the rumor is enough.

There is an old definition of a philosopher: a philosopher is a blind man in a dark house with no light, on a dark night, looking for a black cat which is not there. This is an old definition of a philosopher. Let me add something more to it. The journalist is the man who finds it. Then it is news.

This commune, which knows only love, life and laughter; this commune, which does not believe in any heaven, in any hell; this commune, which does not believe in following, in believing, in faith -- how is a Jonestown possible here? This is the only place where it is impossible. Anywhere else it can be possible, because death everywhere is worshipped, glorified, and the world beyond death is emphasized continuously: that you have to sacrifice this life for that life which is to come after death.

My emphasis is just the opposite: sacrifice that for this. Sacrifice everything for this moment. Rejoice this moment, and if you are capable of rejoicing this moment, you will be able to erase the suicidal instinct from your being completely.

If you can rejoice in this life totally, you will not be bothered at all what happens after death -- because so much will be happening now that you cannot imagine that more is possible.

And you say journalists and politicians have been asking you the question. Journalists are poor people -- just living, exploiting the lower instincts of man and the lower curiosities of man. They are not very harmful, they are not dangerous. At the most they create amusement and people just enjoy. They themselves cannot rape; they enjoy a rape story. They would like to murder, but they cannot murder, it is too risky; they enjoy the murder story. They have thought many times to commit suicide -- remember, it is very difficult to

find a man who has not at one time in his life thought of dropping it all, and being finished with it all -- but they have not been able to gather courage. It needs a little courage to commit suicide -- just a little courage, not much. Real courage is needed to live. Just a little courage is needed to commit suicide -- a momentary emotional courage, just for a moment, for a flash. But they have not been able to do it themselves. Somebody else has done it; they enjoy the story.

People enjoy only that which they would like to do but are not capable of -- their circumstances don't permit, whatsoever the cause -- but they can at least enjoy it. They can get identified. In a movie, in television, in a story, in a novel, in a newspaper, they get identified with those people that they would like to become but they cannot. They may condemn, that is their mask; deep down they are enjoying it. Otherwise, why so much interest in Jonestown? He was mad. And who were his followers? All uneducated, mostly black people, not understanding anything -- what kind of congregation had he got? But he managed to draw the attention of the whole world just by committing suicide. Otherwise nobody would have ever known the Reverend Jim Jones and his people. By committing suicide he has managed good publicity. And that's all he wanted: to become famous.

One university has done research in my commune. Sixty percent of people are graduates from some university. Twenty percent have postgraduate degrees -- one M.A., two M.A.'s, three M.A.'s. Ten percent of people have Ph.D.'s -- one Ph.D., two Ph.D.'s, three Ph.D.'s. Three percent of people have D.Litt.'s, B Sc.'s, Doctor of Education, LL.D.'s. Now, this kind of people you compare with Jonestown? You cannot find such a caliber anywhere in one commune. These intelligent people have not gathered here to commit suicide -- that they could have done anywhere. They have gathered here to share life with me, to have something of the eternal, to taste it.

But the politicians are dangerous people. Journalists are nothing to be much worried about, but politicians are dangerous people. It can never become a Jonestown, but politicians can make it a Dachau, Auschwitz, Buchenwald. Politicians can do that, they have already started doing it. They declare the city illegal. Now, where seven thousand people are living without any crime, without any drugs, without any problem, without harming anybody, the city is illegal! No illegality is committed -- the city is illegal. And the illegal cities, which are committing all illegalities, are legal.

They want this city to be demolished because of their land use laws. And none of those idiots has come to see how we are using the land. Can they use it more creatively than we are using it? And for fifty years nobody was using the land; they were happy, that was good use. Now we are creating out of it. We are a self-sufficient commune. We are producing our food, our vegetables, our fruits; we are making every effort to make it self-sufficient.

This desert... somehow it seems to be a destiny of people like me. Moses ended up in a desert. I have ended up in a desert and we are trying to make it green. We have made it green. If you go around my house you cannot think it is Oregon; you will think it is Kashmir. There was not a single tree when I arrived. There was no greenery. I was simply shocked when Sheela brought me here; the house was standing naked. And I have always lived in beautiful gardens; wherever I have lived, I have created a beautiful garden.

We have turned the place, with great effort, into fertility. Our people are working twelve, fourteen hours a day; and they don't come to see what has happened here. Just sitting in the Capitol they decide that it is land-use, and it is against land-use laws. If this is against land-use laws, then your land-use laws are bogus and should be burned. But first come and see, and prove that this is against land-use laws. But they are afraid to come here.

They would like to come one day, for which they are trying.... The county asked for the city plan, it incorporated the city plan -- and then the pressure from above, and the city plan is rejected, it is taken out. But in their own county plan there are many places where Rajneeshpuram is mentioned that they forgot. So just two days ago, they have again crossed it out everywhere, because they want that no place like this exists.

Seven thousand people are living here and no place like this exists! First they will cross it out from their books, from their maps, because it *has* come onto their maps -- because for two years it has been a legal city and the government has been giving it every support that a city needs. But now suddenly it has become illegal. Now from maps the name will be removed, from geography books the name will be removed, from road signs the name will be removed.

I have heard that it used to happen in Soviet Russia: Stalin removed all those names that he did not want. When the Russian revolution succeeded, Trotsky was the second man to Lenin, not Stalin; Stalin was nowhere. But Trotsky was killed, murdered, in Mexico, because he had to escape. Then there is every

possibility Lenin was poisoned.... And then Stalin started writing the whole history again. Then pictures of Trotsky disappeared, and Stalin's pictures started appearing in place of Trotsky's pictures, second to Lenin -- all tricks with photography. All history books were changed. When Khrushchev came to power he did the same with Stalin -- his name was removed, his books were pulled out, burned. Not only that, his grave, which was made by the side of Lenin, near the Kremlin wall, was removed. His bones were taken out and sent back to his village where he was born.

I have heard: Khrushchev was addressing the presidium, and was telling them that Stalin has committed a great crime against communism. He has murdered millions of men. One man from the back said, "But you were with Stalin all this time, why did not you say anything?"

Khrushchev said, "Please stand up and tell your name." Nobody stood. Khrushchev said, "Do you know now why I was silent?"

I have always respected America as a country of democracy. I have always appreciated the respect for the individual, for freedom, freedom of expression. I have always loved the American Constitution. And now I feel it would have been better if I had not come here, because now I am feeling absolutely disappointed. That constitution is bogus. These words: individual, freedom, capitalism, freedom of expression, are all just words. Behind the screen it is the same politician, the same ugly face, the same mean mind -- because in my opinion only the meanest people in the world are attracted towards politics; the meanest, the lowest, because they know they can only do something if they have power. You need power only to do something harmful; otherwise love is enough, compassion is enough. And for compassion you need not be a president of a country, for love you need not be a prime minister.

So I say to you: this commune by itself can never become a Jonestown -- that is impossible. But these politicians can bomb it, can destroy it. They have been talking in those exact terms: that we should be thrown out of America, that we should be slaughtered. It is possible, because for the politician everything is possible -- because every politician is a potential Adolf Hitler, a Joseph Stalin, a Benito Mussolini.
Okay Sheela?

From Unconciousness to Consciousness

Chapter #8
Chapter title: Will-to-power: The Cancer of the Soul

6 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
WHY ARE YOU AGAINST THE POLITICIANS?

I am not against anybody. I have no grudge, no competition, no jealousy. Why should I be against the politicians? I am not a politician. But my statements can be misunderstood.

I am against the disease called wilI-to-power. This is the greatest disease, as far as man's consciousness and its growth is concerned. It is just like cancer; it is the cancer of the soul. Will-to-power can express itself in many ways. The easiest is politics, because it does not need much intelligence. All that it needs is the capacity to create false hopes in the masses, hopes which have never been fulfilled, which were never

meant to be fulfilled; their purpose was something else. And the masses are in suffering. They are poor, they are ignorant. They also need all the comforts of life, they also want to live like human beings, with dignity. The politician gives them the hope, and exploits the hope for his own purpose, because once he gets the power, once he becomes somebody -- a prime minister, a president -- then something in him feels at ease. It was his psychological need.

These people are basically, deep down, impotent -- hence the urge to power. They feel their weakness and powerlessness; they know they are nobodies. But if they can convince the mediocre mob that they will be fulfilling their needs, then it is a mutual understanding, a bargain. Then the masses give them power. Once they have got the power, they forget all their promises; in fact, they never meant them, and once they have the power, then you see their real face.

Lord Acton was absolutely right when he said, "Power corrupts, and absolute power corrupts absolutely." But he was not aware of why power corrupts, how power can corrupt. The man must be carrying the seeds of corruption already but was incapable of doing anything; he needed power. Once he has the power, then slowly his mask starts falling away and you will see within him the egoist in its utter nudity. The politician is nothing but an egoist. Inside he feels empty -- and afraid of that emptiness. He wants to be somebody so that he can forget his own emptiness. Power gives him the chance. He can see that millions of people are under his thumb. He can convince himself that he is not a nobody, he is somebody special. And he starts behaving that way. He starts misusing the power. Once he is in power, then he never wants to be out of it. Then he always wants to remain in power, because now he knows perfectly well that out of power he will be more aware than ever of his emptiness and his impotence.

What I am against is the game of the ego. Who plays it, in what subtle ways one plays it, is a totally different matter. The politician is the most apparent player of the game. The religious messiah, avatara, tirthankara, paigambara -- Jesus, Mohammed, Krishna, Buddha -- they are on the same trip, it is the same number; but it will need tremendous intelligence to see their power game. The politician is nothing compared to them. The politician is playing a very trivial game.

But when Jesus says, "I am the son of God, the only begotten son" -- what is it, if not a power trip? He says, "I am the awaited messiah of the Jews and I have come to redeem the whole of humanity from suffering, misery. Those who follow me will enter into the kingdom of God, and those who do not follow me will fall into hell's darkness for eternity" -- this is the same will-to-power, but in a religious garb. It is difficult to detect it; it is more subtle, more refined, more polished. When Krishna says to Arjuna, "Leave everything aside and come to my feet; I am your deliverance" -- what is he saying? What is he asking? It is the same need.

When Mohammed says, "I am the messenger of God, and I am the last messenger; after me no messenger will be coming again. I have brought you the ultimate word. Yes, before me there have been a few messengers, but because humanity was not prepared, their messages were incomplete. I bring you the complete message, the absolute message; all that you have to do is to believe in me." One God, one messenger of God -- that is Mohammed -- and one book of God -- that is Mohammed's written book, the Koran -- these are the three fundamentals of a Mohammedan. One God, one messenger, one book -- nothing has to be added. These power-hungry people have always been afraid that somebody later on may prove better.

Mahavira says, "I am the last tirthankara of the Jainas. Now the message is delivered in its total completeness, and there will be no more tirthankaras. What is he saying? Twenty-five hundred years ago he closed the door. Darwin had not happened yet, Freud had not happened yet, Marx had not happened yet, Einstein had not happened yet -- and he closed the doors. The message was complete.

In fact the whole of science has happened within three hundred years, and the last religion is Sikhism, which is five hundred years old. After Sikhism there has not been any great religion. And in these three hundred years everything has gone upside down. Up to three hundred years ago, Aristotle was the father of logic and the last word in logic. Not any more. His logic has not proved true to the latest discoveries of science. It was such a great problem for the scientists when they discovered phenomena which went against Aristotle's logic. They had never thought that anything could happen contrary to Aristotle's logic. But Aristotle cannot dictate to existence. These people tried in every way somehow to fit things into the Aristotelian system, but it was impossible.

And then, finally, they had to accept non-Aristotelian logic. They had to accept a simple fact -- that nature, existence, has to be listened to. What we impose upon it may be true for the time being; tomorrow we may discover more, it may be proved wrong. Three hundred years ago, Euclid's geometry was the only

geometry, and a complete science. It is not any more. Non-Euclidian geometry has taken its place. Because of the great discoveries in science, it became absolutely necessary that we think contrary to Euclid, contrary to Aristotle.

Mahavira, Krishna, Buddha, Jesus, Moses, Mohammed -- they all happened before science had even started scratching the very beginning of things. But they all thought that with them evolution stops, with them time stops. No, time does not stop with anybody. Evolution does not stop with anybody. These are all egoistic claims. The ego would like to say that "everything stops with me -- I am the ultimate happening. Nothing more, nothing better, nothing higher is going to happen." Even Gautam Buddha forgets completely. He declares, "I am the highest awakened person, the suprememost awakened person. Nobody has been so awakened before, and nobody will be so awakened again. Nobody is higher than me, and nobody will ever be higher than me."

And these people, on the other hand, go on teaching, "Be humble. Drop the ego." It seems to be a beautiful arrangement. To the people say, "Be humble" -- and you be the only begotten son of God! To the people say, "Be egoless" -- and you declare yourself the suprememost awakened person! Not only are you the highest up to now, you are even closing it for the future -- nobody can transcend you.

In India there is a religion, Radhaswami. They have a list; they think there are fifteen stages of the evolution of the soul. Mohammed is on the third stage -- I am just telling you as an example -- Jesus is on the fourth stage, one stage higher; Krishna is on the fifth, one stage higher; Buddha on the tenth. They have put all the names in categories. Their guru, who is not known outside India, not known outside the city of Agra -- it is a very small sect -- he has reached to the fifteenth, the last. There is no other stage above it.

I was visiting their temple -- they are making a temple just according to the same power trip. Agra has the Taj Mahal, one of the most beautiful creations of man; they are making a better temple, just to defeat the Taj Mahal! They have been working for almost sixty years on it; only one floor, the ground floor, is ready. It will take at least two hundred years more. But the way they are doing it... even from the incomplete structure you can see that, if they succeed -- which seems to be difficult -- if they succeed in making it they will defeat the Taj Mahal. You can see, just whatsoever they have done is superb. That was their guru's wish: that his samadhi, his memorial, should be better than the Taj Mahal, "Otherwise don't make it. If you make it, then it has to be better than the Taj Mahal. If you cannot manage...."

It was difficult. The Taj Mahal was made by a great emperor, Shahjehan, who ruled over India. Perhaps at the time Shahjehan ruled, India was four times bigger than it is today, because his empire spread beyond, far beyond the boundaries of today's India. Afghanistan was part of it, Burma was part of it, Ceylon was part of it. Shahjehan's empire was certainly four times or more bigger than India is today.

And he was making this memorial for his wife -- that too, again, the same game. You will be surprised: it was not out of love. He had many wives; Mumtaj Mahal was just one of them. Perhaps she used to meet him once a year, because if you have four or five hundred wives.... And I don't think he would have recognized her if he had suddenly met her in the marketplace. He may not have seen her more than a half-a-dozen times in her whole life. But she died. She was the first one in the whole army of his wives, so he decided to make a memorial which would be the best in the world. He forgot at the time... what about *his* memorial?

Twenty thousand people continued to work for twenty years to make the Taj Mahal. All the best artists who could work on marble, from all over the known world, were brought to Agra. And when the Taj Mahal was complete.... Taj Mahal is so named because the wife's name was Mumtaj; hence Taj Mahal, the palace of Taj -- 'Taj' he used to call her lovingly. Then he started making his own memorial before he died, because he was absolutely certain that his son would not be able to put so much energy and so much money into it.

And now it was a great problem before him -- he recognized it only when the Taj Mahal was complete -- that "my memorial has to be better than the Taj Mahal." Of course the husband's memorial has to be better than the wife's, the male chauvinist is everywhere -- but it is the same power trip. So on one side of the River Yamuna is the Taj Mahal; it is made of white marble. He started to make another memorial on the other side of the river with black marble, and it was going to be better than the Taj Mahal. It is only half complete, but you can see it would have been better if Shahjehan had lived to complete it. He died -- he was old -- and his son simply dropped the whole project, it was too costly.

So there lies an incomplete memorial which was going to be bigger than the Taj Mahal. And then, with these Radhaswamis, there is again another which is certainly better -- if it succeeds, which is almost impossible because it is such a small sect: very rich, very creative, but to compete with Shahjehan is not possible. And do you know what Shahjehan's son Jehangir did? Not only did he discontinue the project, he

cut off the hands of the best artists so that nobody could make anything comparable to the complete Taj Mahal or the incomplete memorial of his father. That was the reward given to those people who had worked almost three generations. Ego trips....

So I was invited to this temple. They told me, "Our master has taught us that there are fifteen stages, and this is the way he has described who is where -- who is who and who is where. What do you think?" they asked me.

I said, "Your master is right, because from the fifteenth I can see him trying to reach to the sixteenth, but he goes on slipping, it is very slippery -- this is the last. The poor fellow goes on falling -- I know him." These stupid people! But, in the name of religion, it is the same will-to-power. You will find it very refined in the poets, in the painters, in other artists, singers, dancers -- but it is the same.

So I am not against the politicians, I am against the will-to-power, because the will-to-power is nothing but ego projection, and that is the greatest barrier between you and existence. The bigger ego you have, the farther away you are from existence. If it is not there... the meeting, the merger.

But I will not tell you to drop the ego. I am fully aware how cunning the ego is. It can even play the game of dropping itself, and you can say, "Look, I am the humblest person in the world, the most egoless." It has come in from the back door again; now you are the humblest, the most egoless -- but you have to be somebody special and extraordinary.

I only say to you: if you try to drop it, it will come in from the back door. Just try to understand its games, that's enough. Just try to see how many games it can play, in how many ways it can deceive you. Just be alert. And if you are aware of all the possible ways of the ego, it disappears just like darkness disappears when you bring a lighted candle in. And you start looking with the candle where the darkness is. And you go on looking... and wherever you go it is not... wherever you go it is not.

When the light is there, the darkness disappears. It is not that darkness escapes; darkness does not exist at all. It is only an absence of light.

Ego is just like darkness; it has no existence of its own. It is only the absence of awareness. So I don't say *drop* the ego, I say *watch* it. Be watchful, observe it -- and you will find it in so many layers that you will be surprised. The politician is a gross egoist. The saint may be a very subtle egoist. He is in more danger than the politician, because the gross can be caught very easily. I know both. I know the grossest politician and I know the subtlest saint, and I know all the categories in between. I have met all these people.

My whole life's work is to find out the basic problem of humanity. And once we know the basic problem of humanity, it is not difficult at all to dissolve it. In fact, in the very finding it dissolves, because your awareness becomes a light unto itself.

I cannot say I am a messiah, I cannot say I am the avatara, because I know those are subtle ego games. All that I can say is: I am just as ordinary as anybody, or as extraordinary as everybody.

In existence, the smallest blade of grass has the same significance and the same beauty as the greatest star. There is no hierarchy. There is nobody higher, nobody lower.

I am not against anybody. But my basic work is to expose before you all the diseases, the bondages, so that you are not caught in them, so you can remain free, so you can have a merger with existence, without any barrier. And ego is the only barrier. It can come in so many ways that unless you are really alert it will deceive you. It can become so subtle -- almost like a shadow -- that it will follow you, and you will not be aware of it.

I would like to tell you a small story. Two monks, Buddhist monks, are returning to their monastery; they come to a ford. The current is very powerful. It is a hilly place. A young, beautiful girl is waiting there, waiting for somebody to help her to cross. She is afraid to enter alone.

One monk, who is the older one of course... because he is older, he walks ahead -- all games of the ego. If you are older, you have to walk ahead; younger monks have to walk a little back. They cannot walk parallel to the older monk; of course, they cannot walk ahead. And these are the people who are talking continuously of dropping the ego! Even physical age is used to fulfill a certain ego. The older monk comes first. The young girl asks him, "Bhante" -- *Bhante* is the Buddhist equivalent of 'reverend' -- "Bhante, would you help me; just hold my hand? I am afraid, the current is so strong and perhaps it may be deep."

The old man closes his eyes -- that's what Buddha had said to the monks: that if you see a woman, particularly if she is beautiful, close your eyes. But I am surprised: you have already seen her, then you close your eyes; otherwise how can you determine she is a woman, and beautiful? You are already affected, and now you close your eyes. And remember, with closed eyes the beautiful woman will become even more

beautiful -- she will become a dream girl. And Buddha had said, "Don't talk, don't touch a woman" -- because just talking, you may get caught; touching, you may forget that you are a monk.

So he closes his eyes and enters the ford without answering the woman. You see the ugliness of it. And these people are saying, "Help, serve"and that poor girl was simply asking, "Hold my hand, just for a few seconds, so I can pass the ford." And the man closed his eyes.

Then the second, younger monk comes. The girl is afraid, but there is nothing else to call upon: the sun is setting, soon it will be night. She cannot go back, the town is far away. She has to go ahead, then only can she reach her home before it becomes too dark. But how to pass this ford? So under compulsion she asks the young monk, "Bhante, will you please hold my hand? The ford seems to be deep and the current strong... and I am afraid."

The monk says, "It is deep, I know, because we pass through it every day. On the other side is our monastery, so to beg food we have to come to this side to the village. It is deep, and it is good that you have not entered alone, otherwise you would have gone with it. And just holding hands won't do; you just sit on my shoulders and I will carry you to the other side."

The young girl jumps on his shoulders; he carries her to the other side. When they are just in the middle of the ford, the old monk remembers that a younger fellow is coming behind, and he is too young and too new, he may get caught in the devil's net -- the woman is the devil's net. Perhaps it is the devil himself standing in the form of a young, beautiful girl. He opens his eyes, and what he sees he cannot believe: the young monk is carrying the beautiful girl on his shoulders. Now he is tremendously angry, shaking with anger.

The young monk leaves the girl on the other shore and follows the older monk towards the monastery. When they reach the monastery door -- it must have been two or three miles from the ford -- on the steps the older monk stands and says to the young one, "You, fellow, you have committed a sin and I am going to report to the Buddha that not only you touched a woman, not only you talked with her, you carried her on your shoulders. You should be expelled from the community; you are not worthy of being a monk."

The young man simply laughs and says, "Bhante, it seems although I have dropped that girl three miles back, you are still carrying her on your shoulders. Three miles have passed, and you are still bothered by it?"

This is what happens if you start fighting with anything -- it may be sex, it may be ego, it may be greed, it may be fear, it may be anger, whatsoever -- if you start fighting with it. And how will you drop it? Other than fight, how are you going to drop it? You will push hard but where will you push it? Anything pushed goes deep down into your own unconscious. And anything in the unconscious is far more powerful than in the conscious, because conscious is only one part; the unconscious is nine times bigger than that. And in the conscious mind at least you are aware what is there. In the unconscious mind it is so dark, you don't know what is there; and it is nine times bigger, more powerful. It can take over your conscious effort any moment.

Now, what is happening to this old monk? Many things at the same time. The girl was beautiful; he has missed a chance. He is angry. He is jealous. He is full of sexuality. He is what he is saying the younger one is -- really in a mess. The younger one is completely clean. He took the girl over and left her on the other shore, and that's that, the thing is finished. But the younger monk must have been of tremendous awareness.

That awareness is my teaching. Never fight with greed, ego, anger, jealousy, hatred -- all those enemies that the religions have been telling you, "Fight with them, crush them, kill them. You cannot kill them, you cannot crush them, you cannot fight with them; all that you can do is just be aware of them.

And the moment you are aware, they are gone. In the light, the darkness simply disappears.

BELOVED OSHO,
ARE YOU IN FAVOR OF COMMUNISM?

Yes and no. First let us discuss the no. I am against the communism that exists in the Soviet Union, in China, and in other communist countries. I am against the communism that Karl Marx, Engels, Lenin, Stalin, Mao, these people, have given birth to, because what they have given birth to is not communism; that's why I am against it.

What they have given birth to is a dictatorial, inhuman, slave society -- undemocratic, with no respect for the individual and no recognition even for the individual. He is only a number, just as in the army

numbers exist. One man dies: on the army board, number eight is killed, or number eight is lost, not found. But do you see the psychological difference? Number eight has no wife, no children, no mother, no old father, no old grandmother. Number eight is just number eight: arithmetic. It has nothing to do with humanity. But if you replace it with his real name, then you feel differently. You start thinking, what will happen to his wife? He was a friend to someone -- what will happen to his mother, to his old father, who were looking to him and depending on him? What will happen to his children?

Hence, in the army they don't use names -- they will create psychological disturbance in other people -- only numbers, and numbers are replaceable. Number eight has fallen, let him go; somebody else becomes number eight. He will not become the husband of number eight's wife, and he will not become the son of number eight's father. The army is not concerned about that. Numbers are replaceable; human beings are not. The communism that has arisen out of Karl Marx is inhuman, because it does not take account of your individuality at all.

Marx says you are nothing but matter. And if you are nothing but matter, then what does it matter whether you live or die? So it was very easy for Stalin to kill millions of people in Russia. It would not have been so easy if Marx had not said that you are only matter. There is no problem; Stalin feels no prick in his conscience destroying millions of people: they are not people, they don't have any souls. They are only mechanisms.

I am not going to be a supporter of this idiotic ideology, which takes humanity from man. His humanity has to be enriched, his individuality has to be sharpened.

They destroy everything that is individual. They want you just to be a part of the collective whole -- just a part, a cog in the wheel, which is always replaceable. And I know that no human being is replaceable, because every human being is so unique, so utterly unique, that there is no way to replace him. In Marxian communism there is no respect for the individual. What are they closing, do you know? They are closing the door to your own being, and if the door is closed to your own being, you are separated from existence totally. Then there is no question of seeking and searching the truth; there is no question of knowing thyself, of being thyself. In fact it is dangerous, being thyself, knowing thyself. It is better to be just a cog in the wheel, with no self.

Marx's idea is not based on any inner search. I pity the man; he was intelligent, but he remained only intellectual, bookish, a bookworm. In the British Museum library he entered every day, the first man, and he had to be forced out every night because the museum was going to be closed. And sometimes he had to be taken on a stretcher, because reading the whole day and smoking cigarettes -- that was all that he was doing -- he would become unconscious. For forty years continually the British Museum had to deal with this man. But they became aware that "we have to accept him. He is the first man -- before the door opens, he is standing there -- and he is the last man. If you find him conscious, you can take him out; if you find him unconscious, you carry him on the stretcher to the hospital."

This man never even for a single moment meditated. He knew nothing of the inner; he was just concerned with books. What he has written in Das Kapital... no communist reads it. I have met hundreds of communists; no communist reads it. Every communist keeps it in his house, just as a Christian keeps The Bible. It is the bible of communism -- and they have created the trinity exactly: Marx, Engels, Lenin; and the bible is Das Kapital -- but nobody reads it. I have gone through it, from the first page to the last. It is all words, no experience; quotations from other books, but no authentic experience, not a single experience of his own.

What kind of man is Karl Marx? Jews give a strange type of people to the world. First they gave us Moses, who for forty years drove the whole Jewish community... seventy-five percent of his people died in forty years, searching for Israel. And what a coincidence, that he passed over all those places which are now the richest -- the Middle East, all the oil sources, he passed all those. He is God's chosen prophet, and he knows nothing about the oil! And he stopped at Israel, where there is nothing -- just a desert. If he had stopped somewhere before, Jews would have been immensely happy; they could have created a paradise.

Then comes Jesus, another Jew. And because of Jesus, Jews gave birth to Christianity. They are responsible. If they had not crucified Jesus there would have been no Christianity. And what has Christianity done to humanity, do you know? In the past twenty centuries, how many million people Christians have killed, burned alive? -- in the name of God, and the holy ghost, and the son. They could burn people alive because they were absolutely certain that what they were doing was right. Jesus has given them the right to bring everybody to the fold. So there were crusades going on continually against the pagans.

And you will be surprised: the pagans are far closer to existence than anybody else. The pagans are the people who worship nature, trees, mountains, oceans, rivers, stars. The pagans are those who accept this whole that surrounds you as divine. They are far closer to me than these so-called religious people.

They were killing pagans because they did not believe in a creator God. And the pagans were being killed by everybody. Jews were killing them because they were not believing in the Jewish god, Christians were killing them because they were not believing in the Christian god, Mohammedans were killing them because they were not believing in the Mohammedan god -- and there are so many gods.... It is good that Hindus never started killing, because Hindus have thirty-three million gods! If they had started killing, then there would have been no humanity at all. Thirty-three million gods... the idea is so old that at that time there were not thirty-three million people even on the whole earth, what to say about Hindus. The whole earth had not thirty-three million people, but the Hindus had thirty-three million gods. Why did these Hindus have thirty-three million gods?

Because Jainas have twenty-four tirthankaras, Buddhists, just not to be left behind -- that ego goes on -- invented.... They have only one Gautam Buddha, but they invented... It is a fiction, but they had to compete with the Jainas; they were their competitors, their contemporaries. Jainas authentically had twenty-four tirthankaras; Buddha was alone. First he tried to say that he was the twenty-fourth tirthankara. When he was not accepted by the Jainas, and Mahavira succeeded in being accepted, he created the fiction that there have been twenty-four Buddhas -- twenty-three before him. In fact, those twenty-three were *his* lives; he has been twenty-three times before as a Buddha in the world, and this is his twenty-fourth life.

Now this is pure fiction; just to compete with the Jainas there had to be twenty-four. But Hindus at that time had the idea of only ten avataras. Seeing that Jainas and Buddhists had twenty-four, they immediately changed their number; so any scripture that is written after Gautam Buddha and Mahavira says, "We also have twenty-four avataras." But then, to defeat this competition forever, they managed this idea of thirty-three million gods.

Marx is another gift of the Jews to the world -- and really a Jew! And the reason that he is the founder of communism is not any compassion for the poor. No, not at all -- it is jealousy of the rich. This you have to understand clearly, because that will change the whole attitude. His father was poor, his father's father was poor. He was poor; he remained dependent on the support of a friend, Frederick Engels, who was a rich man who went on giving him money.

Frederick Engels is not a great intellectual or anything, but because he was supporting him financially, Marx went on putting his name with his own on every book he wrote. Nothing is written by Frederick Engels, it is just Marx showing his respect. In fact it is in a way right, because without him Marx would not have been able to write; he would have starved and died.

And to be a Jew and poor is a very difficult situation. I know because I was born in a Jaina family -- Jainas are the Jews of India. You will not find a single Jaina beggar all over India; all the beggars are Hindu, not a single Jaina beggar. I have searched all over India, I have not been able to find a single Jaina beggar. They are not poor; everybody is comfortably rich, and most of them are the richest people in the country.

Now, to be a Jew and poor, when all other Jews are rich, naturally creates jealousy. It is not compassion for the poor. Nowhere in Das Kapital, The Communist Manifesto, and other books of Marx can you find a single statement which shows compassion for the poor -- no, not at all. It is jealousy of the rich.

So if I have to define it exactly the definition will be: Marx's communism means, destroy the rich, divide the riches equally. That's what they have done in Russia, in China. The poor are still poor, but in a way satisfied because the riches have been distributed. The rich people have been destroyed. The comparison has disappeared; now there is nobody rich to make you feel poor. You are still poor. The poverty, of course, is equally distributed. Everybody is equally poor, so nobody can compare, nobody can feel jealous. Nobody can think that things can be better than they are.

I am not in favor of distributing poverty, of destroying the rich. So I say no to the communism that exists today, the Marxian communism. But I say yes to a totally different concept of communism. To me communism is the last and the highest stage of capitalism.

It is not against capitalism that communism can succeed. It is in the fulfillment of capitalism that communism happens.

Capitalism is the first system in the world which creates capital, wealth. Before, there was feudalism -- it never created wealth; it exploited people, it robbed people. The wealth that the kings had in the past was a crime. It was exploited, forcibly taken from the people, from the poor; it was not their creation.

Capitalism is the first system which creates wealth. It needs intelligence to create wealth. And unless we

create so much wealth that wealth loses all meaning, unless we create a standard of wealth so high that the poor automatically start becoming richer.... Nobody can eat wealth -- what are you going to do with it? There comes a point of saturation. And when capitalism comes to the point of saturation, then only comes the flowering of communism. Hence I call my community a commune. Communism, the word communism, is made from 'commune'.

I believe in capitalism. Perhaps I am the only person in the whole world to say so clearly that I believe in capitalism, because this is the first time in the history of man that a system is there which creates wealth, and can create so much wealth that with science and scientific technology added to it, there is no need for poverty. There is no need for distributing wealth, it will be distributed automatically. There is no need for any dictatorship of the proletariat. Capitalism can remain perfectly in tune with democracy, with individuality, with freedom of speech. It destroys nothing.

So my approach is that we have to spread the idea of creating wealth rather than distributing it. What are you going to distribute if you don't have it in the first place?

Even Marx never said that communism would happen in Russia or China, because these countries are so poor -- what are you going to distribute? Even Marx's idea was that communism would happen first in America. But it happened in Russia. Of course, it is something false. It is something not exactly making people happier and richer and freer, but spoiling all that they have and giving them a false hope that, "Soon you will all be rich." When will that 'soon' come? Sixty years have passed, more than sixty, since the revolution. All the revolutionaries have died. All were hoping that it is coming. Russia has remained poor, is still poor.

Even the poorest man in America is in a better position than a well-salaried person in Russia. And what they have lost is of immense value. They have lost freedom, they have lost individuality, they have lost freedom of expression. They have lost everything. They are living in a vast concentration camp: no justice available, nowhere to appeal, no possibility to be heard.

I am against this kind of communism; this is so destructive. But I have my own idea of communism; hence I say yes and no. 'No' for the communism that you are aware of, and 'yes' for the communism of which I am continually talking to you.

Create wealth, richness. And now that science and technology have given you all the means to create it, it is simply foolish to think of distribution. Forget about distribution. Create it so much that it comes to a saturation point. Then from there it starts spreading to everyone.

Communism is the ultimate flowering of capitalism.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #9

Chapter title: Just to be Born is Not Enough to be Alive

7 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
THE PEOPLE VISITING THE COMMUNE ASK US AGAIN AND AGAIN, WHY DO WE LEAD SUCH A RICH

I wonder why they do not ask why we live at all. That should be the right question.

Life means abundance, richness, in every possible dimension. Just look at existence. Do you think it is poor? Look at the millions of flowers, their fragrance; look at the millions of stars. Man has not been able yet to count them, and I don't think he is ever going to be able to count them. With your bare, naked eye you only see, at the most, three thousand stars -- and that's nothing. And these stars are expanding. Just as a flower opens up and the petals start going away from the center, the universe is continuously flowering, blossoming, opening -- and with a tremendous speed. The stars are going farther away from the center. We don't know exactly where the center is; but one thing is certain, that the whole universe is running fast, moving, alive.

Those people who come to visit here don't know what life is for. They have never lived. Yes, they have been born; but just to be born is not enough to be alive. They will vegetate and *think* they are living. And one day they will die, without ever having lived at all. These are the miracles that go on happening all around the world; people who have never lived, die -- such an impossibility! But it happens every day. And many have recognized it at the moment of death, and have said it is so, that "it is strange; for the first time I am realizing that I missed life."

If you live, for what? To love, to enjoy, to be ecstatic -- otherwise why live at all?

And what is 'richness'? -- just making life more and more enjoyable, more and more lovable, more and more comfortable, more and more luxurious.

The man who knows nothing of the great world of music is poor; he is missing one of the greatest luxuries of life. The man who does not know how to enjoy Picasso, van Gogh, does not know anything about the colors. If he cannot enjoy Leonardo da Vinci, how can he enjoy a sunrise, a sunset? Millions of people go on living, never recognizing a sunrise, never stopping for a moment to look at a sunset and all the colors that the sunset leaves behind in the sky. Millions of people never raise their eyes towards the sky and the splendor of it.

Living can only mean one thing: living life multidimensionally -- the music, the poetry, the painting, the sculpture... but it is all luxury. I am not a worshipper of poverty; I worship luxury. And existence *is* luxurious, abundantly luxurious. Where one flower will do, millions of flowers blossom. Have you ever felt that existence is miserly? What is the need of so many stars?

If these fools who ask you the question, if they meet the creator they believe in, they will ask, "What is the need of so many stars? Why this luxury? A few less won't do? What is the need of so many birds, animals, human beings?"

And do you know, now the scientists have recognized the fact that on at least fifty thousand planets life is existent. We don't know what colors it has taken there -- what shape, what beauty, what kind of beings have evolved there -- but one thing is certain, that existence is overflowing. With everything it is luxurious. It is not a poor existence, no. Poverty is man's creation.

And the people who come here to see the commune must be coming with a certain idea in their mind. Perhaps they have just seen the film "Gandhi" -- they have heard about the ascetics of the East. I am not an ascetic. I am not that stupid. I am not a Mahatma Gandhi. I am absolutely against him. People like Mahatma Gandhi are responsible for poverty in the world.

Yes, nobody can ask such a question in Gandhi's commune. If you go there you will simply feel sad and sorry. Still the small ashram exists where Gandhi used to live. Gandhi's son Ramdas was very much interested in me, so once he invited me. I went there -- it was after Gandhi's death. Thirty, thirty-five people were there -- the whole group was there that had lived with Gandhi -- and I told Ramdas, "Why are you torturing these people? This is sheer masochism and nothing else. In the name of poverty, in the name of simplicity, you have deprived these people of life completely." What they were eating was absolutely tasteless, because taste, in India, for the religious man, is one of the things to be abandoned. Mahavira has given five great principles: one of the five great principles is tastelessness. Great principles! With truth, nonviolence, nonpossession, nonstealing... TASTELESSNESS.

And of course Mahatma Gandhi improved upon it. It is not only tasteless, it is nauseating. In India there is a tree called the neem, which is the bitterest tree in the whole world. Its leaves are so bitter, once you have tasted it you will never forget it for a few lives at least. Now, it was a rule in Gandhi's ashram that neem chutney -- neem sauce -- should be provided for everyone. Another rule for the ascetic in India is that nothing should be left on your plate; you cannot leave anything, you have to eat everything. So it was not

possible that you could leave that big cup full of neem.

When one American, Louis Fisher, was visiting Mahatma Gandhi -- and he was very much attracted to his philosophy; he wrote the most beautiful book on Gandhi -- he was a special guest, so Gandhi himself took him to the kitchen. That was a great privilege -- somebody sitting by the side of Gandhi to eat. He saw this cup full of something green; he asked, "What is it?"

Gandhi said, "This is the most precious thing. Taste it." He tasted it; he had never tasted anything like this. And he saw Gandhi eating it so happily, and everybody else eating it happily.

So he thought, "It is better to keep silent about it, not to say anything; it will look bad." And he thought that rather than spoiling the whole food -- because all these people were dipping their bread in it and eating -- he thought, "It is better to finish it in one gulp and then take the food; that is easier." So he took one gulp, with closed eyes, with closed breath -- just somehow to finish it, because nothing could be left. And do you know what Gandhi did? Gandhi called the cook and said, "Look how much he liked it! Bring another cup; he loved it!" So the cup was filled again.

To live the life of the poor, Gandhi would not allow anybody to use a mosquito net; that is luxury. And the place where he used to live, Wardha, is a very hot place, exactly in the middle of India, exactly in the center -- one of the hottest places. And so many mosquitoes all around, that even in the daytime you had to use a mosquito net and sit inside it if you wanted to do any work: reading, writing, or anything. Even in the day, hundreds of mosquitoes are all over your body; how can you sleep in the night? But the idea of poverty... how can you use a mosquito net? That is a great luxury.

So Gandhi had discovered -- and he was a great discoverer of such things -- he discovered that kerosene oil, if you put it on your face, your hands, then mosquitoes cannot come close to you because of the smell. Certainly they don't come, they are not so foolish as you are; but because of the smell you cannot sleep! I simply refused to stay there. I told Ramdas, "This is not the place for me. What kind of nonsense is going on here? And you are torturing these thirty-five people in the name of asceticism. You are glorifying all this."

Gandhi was doing this his whole life. He was absolutely a masochist, who enjoyed torturing himself -- and also a sadist. It is a rare combination, very unique. There are people who are masochists, there are people who are sadists, but to be a sado-masochist is a very unique phenomenon. There are very few people -- but there are some -- who enjoy both: torturing themselves and torturing others. In the name of religion it is very easy because you can give a motivation to people -- that if you torture yourself, you will gain much in the other life.

That motivation, that greed... they don't call it motivation or greed, and they don't call torture what I am calling torture -- they call it *tapascharya*, *sadhana*, 'spiritual discipline'. But just giving a good name to an ugly thing does not change its nature. It is not a spiritual discipline, it is simple torture. But under the name of spiritual discipline you can torture yourself.

Down the ages, in how many ways have religious people tortured themselves? If you come to know the whole story you will be simply amazed. There have been Christian ascetics whose practice consisted -- still consists, they are still in existence -- in beating themselves, early in the morning, naked. And the person who managed to beat himself the most was thought to be the greatest saint. The blood would be oozing out of the body, and they would go on flagellating. And the crowd would gather around their monastery to see this scene. And that crowd would support them, appreciate them, clap them, and help them to beat themselves more. And of course when a big crowd is appreciating you, you can go to any limit. Many times a person would die beating himself. Then he would be declared a saint by the pope. These people are still in existence.

There has been a Christian sect which uses shoes with nails inside, going into the feet, so there are wounds in the feet, and the nails are going into the feet, and they will walk on these shoes. And those nails will keep those wounds alive, bleeding. They cannot heal; there is no way of their healing, nothing is being done to heal them. On the contrary, the nails are put in the shoes in such a way that they go on and on creating the wound, so the wound may not be allowed to heal naturally.

They used belts also around their waist, with nails going into their body... with wounds all around. And these people have been worshipped. You have been worshipping mad people; these people needed psychiatric treatment. They were not religious; they were simply mental cases, tremendously sick, suicidal. And the person who was their leader was a unique person. He was torturing himself, and he was the leader because he tortured himself more than anybody else; that was the only criterion of who was going to be the leader. And he was teaching others to torture themselves in every possible way.

All around the world poverty has been respected for the simple reason that people had no idea how to

get rid of it. And why was it respected? If you are born poor, then nobody will respect you; if you are born a beggar, nobody will respect you. But if you are the son of a king and you renounce the kingdom and become a beggar, then the whole country will respect you. Do you know that all the twenty-four tirthankaras of the Jainas are kings who have renounced their kingdoms? Why does not a single one come from another profession? -- for the simple reason, if you are already poor what can you renounce? First you have to have it to renounce. And these kings were respected because they had never walked; they were carried in golden chariots. They had never suffered anything, and now they were standing naked in the hot sun of India, burning.

The Jaina tirthankara is not allowed to take a bath; that is considered to be a luxury. A bath is a luxury! And in India, where you are perspiring the whole day.... And a naked monk perspiring the whole day, and India is a country full of dust -- he remains in filth. Only once in a year -- and then too, *he* is not to take the bath -- his followers pour water on him... not to give him a bath, because that will be a sin, to drag him into luxury. No, that is not the purpose; the purpose is that they want that holy water. You cannot find more unholy water. A man who has not taken a single shower in the whole year -- has been naked, perspiring, collecting all kinds of dust, and all kinds of germs -- is now being given a bath, and that water is collected. And people, the followers, drink it, because it is the purest water, from a tirthankara!

These people have strange ways. In India, to avoid luxury these people are walking in the nude, eating once a day -- and very little food; they are starving. You see their bodies, their faces, their eyes -- everything has faded, has lost color and life. And what kind of life are they living? What are they doing? They don't create anything. They don't paint, they don't compose music, they don't create poetry, they don't make beautiful sculpture. They do not make anything. They do not discover: they are not scientists. They do not help humanity in any way. They are simply burdens, exploiting the poor and making them even more poor.

How many Hindu monks do you think there are? Five million right now. Five million Hindu monks, continuously exploiting the poor masses... because they have to be fed. The masses themselves are starving, and they have to feed these parasites. But these parasites are respected, for the simple reason that they give consolation to the poor.

Each religion has found some way of consoling the poor. Jainas, Hindus, Buddhists -- these three great Indian religions, they say to the poor, "You are poor because in your past life you committed sins. Accept your poverty, just as a punishment. If you try to avoid it you will be spoiling your next life too. It is better to be finished with this in this life so that in the next life you will not be in such pain, in such suffering. The rich people are not rich because they have created wealth, or exploited, or done something; they are rich because in the past life they were virtuous. And what is virtue? To be poor, to torture yourself, to commit a slow suicide -- that is virtue. "So you are fortunate that you are born poor; you have been given a great opportunity to exercise virtue. Don't miss it; accept it."

Hence, there has been no revolution in India. India must have been the oldest country which has been suffering for thousands of years in poverty -- but not a single revolution from the poor, not even the idea of a revolution. Nobody in ten thousand years has even mentioned the idea that the poor should rebel against their situation. No, if you rebel against your situation you are missing an opportunity.

You will be surprised: there is a Jaina sect still alive, and very prominent -- Terapant is the name of the sect. They have seven hundred monks and one head, Acharya Tulsi, who is just like a pope to the sect. I have been fighting with him for years on each and every point. Their philosophy is the logical conclusion of the theory of karma, so nobody can speak against them; I must have been the only person who has challenged Acharya Tulsi. He was surprised. He said, "But this is what the whole country believes, we have just brought it to its logical conclusion."

What is the logical conclusion? You will be surprised. They believe that if a person is drowning in the river, and shouting, "Help me! Save me!" you simply go on your way. He is suffering because of his past life's bad actions. Don't disturb him, because if you save him he will have to suffer again. Let it be finished, once and forever. If you save him, in his next life maybe he will again have to fall in a river and drown. So why prolong his suffering? Let him close the chapter. He had done the bad action, now he is reaping the crop. He has sown the seed somewhere in the past, who are you to disturb and interfere? You simply go on your way.

And moreover, they say, "If you save him you have disturbed his life pattern; you have disturbed his whole opportunity of being finished with a bad, evil act. And you have done something more: if this man saved by you tomorrow commits a murder, you will be also responsible." Naturally -- if you had not saved him, who would have committed the murder?

So you have disturbed his life, you are disturbing your life, and you are disturbing the life of somebody else, who can be murdered. He may rape a woman, he can do anything, and his whole life he *will* be doing something or other. You will be responsible for everything he does, you will be a partner in it. Knowingly, unknowingly, you have become an inactive partner in his life that you have saved, so why take such a risk? You are not helping him, you are not helping yourself, you are not helping anybody. You just go on your path, and let him go through whatever is his fate.

Jainism, Hinduism, Buddhism, all have been teaching India that poverty is a byproduct of your past life. So is richness. It has nothing to do with this life. So, revolution...? The question does not arise. Against whom? You cannot undo your past actions, you have to suffer them; you have to fulfill the existential law of karma. You committed the sin, now who is going to suffer the punishment? You are responsible for it. Against what are you going to revolt? Against whom? The past is no more there, you cannot undo it. You have to simply accept whatsoever you have done and whatsoever it brings to you. Hence there has been no revolution, no possibility at all.

The Christians, the Mohammedans, the Jews, they all have been giving some explanation. It is not an explanation; it is just to explain away the situation, and make people feel that whatsoever is happening is destined to happen. Nothing can be done about it. It is God's will in some religions. In some religions it is your fate, which is written before you are born. In some religions it is your past life. But all the religions agree that it has nothing to do with the present, because once you raise the question that something has to do with the present, then something can be done. Then the situation can be changed.

And all these people have been giving respect to poverty. Why this respect for poverty? Why this respect for suffering? This is just to satisfy the poor man's ego, to make him feel that although he is poor, he is in a respectable situation. So condemn the rich, respect the poor: in this way you keep the poor remaining poor and you keep the rich becoming richer. The rich understand perfectly well: "Go on condemning, that doesn't matter; in fact it is needed." That condemnation takes away the possibility of revolution.

And what is the condemnation? The rich will not be allowed in the kingdom of God. And the rich are far more educated than the poor, far more sophisticated; they understand. Most of the rich people don't bother a bit about your kingdom of God. They may go to the church, just to show that they are good Christians; to the synagogue, just to show they are good Jews; but they know perfectly well that it is just social conformity.

Synagogues and churches are nothing but social clubs, like the Rotary club, the Lions club. They help you. They are good meeting places, and they give you a certain respect. The rich man comes to the synagogue, and the poor man feels that although he is rich he is so humble: bowing down before the cross in the church... how humble. And to the rich man it is all hypocrisy. He knows it is good diplomacy: to go on pretending to be religious, to go on giving some donations to the churches, to the temples, to the mosques. It helps in every possible way. It helps his taxation problems, it helps his otherworldly problems, it helps his respectability. The poor people think that he is really a nice, good man.

And the rich man also says, "Although I am not so capable, I am a weak person, at least I can respect the saint who has renounced, the saint who has renounced things which I cannot renounce." So he goes to touch the feet of the saint who has renounced. Kings go, rich people go to touch the feet of the saint in India -- just to show to the crowd that, "Although we cannot renounce, we are not strong enough, or perhaps it is not yet time for us, deep down this is our goal. If not today, tomorrow; if not in this life, then in the next life -- but this is our goal."

Sheela, those people who come to visit here, they come with an idea, a fixed idea. They think this is a religious commune, so it must be like a Catholic monastery or a Hindu ashrama. And when they find it just the opposite they are shocked, and they ask you, "Why do you live so rich a life?" you have simply to tell them, "It's because we cannot manage a little richer life, that's why. The day we will be able to manage a little richer life, we will live that life. For the time being, forgive us."

I teach you to live tremendously, ecstatically, in every possible way. On the physical level, on the mental level, on the spiritual level, live to the uttermost of your possibility. Squeeze from each single moment all the pleasures, all the happinesses possible, so that you don't repent later on that, "that moment passed and I missed." Do not think of the past, because in thinking about the past you will be missing the present moment, which is the only moment, which is all that exists. And don't think of the future: of another life, of the kingdom of God -- all sheer nonsense.

Tomorrow does not exist at all. It is always today -- always and always today.

It is always this moment. So squeeze it. Don't leave any juice in it. Once you learn to squeeze all the

juice out of it, you will never think of the past. What is there left to think of? Then the past leaves no traces on you. It is only the unlived past which becomes your psychological burden.

Let me repeat: the unlived past... those moments which you could have lived, but you have not lived... those love affairs which could have flowered, but you missed... those songs which you could have sung, but you remained stuck to some stupid thing and missed the song.... It is the unlived past which becomes your psychological burden, and it goes on becoming heavier every day.

That's why the old man becomes so irritable. It is not his fault. He does not know why he is so irritable -- why every thing and each thing irritates him, why he is constantly angry, why he cannot allow anybody to be happy, why he cannot see children dancing, singing, jumping, rejoicing, why he wants everybody to be quiet -- what has happened to him.

It is a simple psychological phenomenon: his whole unlived life. When he sees a child start dancing his inner child hurts. His inner child was somehow prevented from dancing -- perhaps by his parents, his elders, perhaps by himself because it was respected, honored. He was brought before the neighbors and introduced: "Look at this child, how quiet, calm, silent; no disturbance, no mischief." His ego was fulfilled. Anyway, he missed. Now he cannot bear it, he cannot tolerate this child. In fact it is his unlived childhood that starts hurting. It has left a wound. And how many wounds are you carrying? Thousands of wounds are in line, because how much have you left unlived?

So the people who come here, they come here almost dead, carrying their own dead bodies here. When they see you alive, they are shocked. They would have been immensely happy if they had seen ascetics sitting under juniper trees, naked, starving, praying to God, who does not exist. They would have been immensely happy, because then you were far more dead than they were; in comparison they have managed better than you. They would have respected you because you helped them to feel better. When they come to visit here, seeing you, they feel themselves empty, spent -- meaninglessly. It hurts. It hurts deeply, hence the question, "Why do you live so rich a life?"

But richness is your birthright.

You have not come with anything written on your forehead. You can go to the surgeon and let him look into your forehead. Nothing is written there, and nothing is written in the lines of your hand. You come in this world absolutely like a plain, unwritten, open book. You have to write your fate; there is nobody who is writing your fate. And who will write your fate? And how? And for what? You come in the world just an open potentiality, a multidimensional potentiality. You have to write your fate. You have to create your destiny. You have to become yourself.

You are not born with a readymade self. You are born only as a seed, and you can die also only as a seed. But you can become a flower, can become a tree. And out of one seed there can come millions of seeds. Do you see the abundance and richness of existence? One seed can make the whole earth green, the whole universe green -- what to say of the earth! Just one seed... how much potential is carried in a single small seed! But you can keep it in your safe, bank account, and live a life which is not life at all.

I am all for richness in every possible way. And remember that richness is possible only if you allow it in all the ways.

Do not be deceived by the old idea that you will be spiritually rich if you starve your body; if you physically torture your body you will be spiritually rich -- no. It is absolutely unscientific. I have seen people who have tortured their body their whole life, but I have not seen their soul being enriched by it. In fact their soul has died long ago.

Your body and soul are not enemies. They live in harmony.

You are a harmonious whole. Everything is integrated with everything else. You cannot make one part rich and another part poor. The whole becomes affected, becomes either poor or rich. You have to accept your wholeness.

So live, and live intensely. Burn the torch of your life from both the ends together. Only such a man can die blissfully, smiling.

A master was dying... it was just the last moment. His disciples had gathered. One disciple asked, "Master, you are leaving us. What is your last message?"

The master smiled, opened his eyes, and said, "Do you hear the squirrel running on the roof?" Then he closed his eyes, died. The disciples were at a loss... what kind of message is this? "Do you hear the squirrel running on the roof?" But that was his whole life's message: just the moment. At that moment he was enjoying the squirrel. Who bothers about death? And who bothers about the last message? He was in the moment, herenow. And that was his message: don't move anywhere else, just remain here and now. Even at

the moment of death... the sound of the squirrel on the roof, and he enjoyed it.

Now, such a man must have lived immeasurably, immensely, incredibly. No regret, sheer gratitude... smiled -- what else do you want as a last message? A smile is enough. And to smile at the door of death is possible only if there are not unlived moments standing in a row behind you, pulling, asking you, "What about me?"... those incomplete moments.

But if there is nothing incomplete, every moment has been completed, there is nothing; it is just silence. And if every moment is completed, there is nothing in the future either, because it is only the incomplete moment which asks for tomorrow: if you have not been able to fulfill it yesterday, fulfill it tomorrow. But if there is no yesterday incomplete, then there is no projection for tomorrow. Then this moment is all.

BELOVED OSHO,
WHY DO PEOPLE ATTEMPT TO EXPLAIN AWAY THE NATURAL JOY AND HAPPINESS OF THOSE AROUND YOU, BY TRYING TO ATTRIBUTE IT TO SUCH THINGS AS BRAINWASHING, HYPNOSIS OR DRUGS?

The same thing that I was saying to you: they cannot believe that people can be so happy. They cannot believe it, they have to find some explanation: "Perhaps these people are drugged? Perhaps they are hypnotized? Perhaps they are only pretending? Perhaps they have been trained, so that when visitors come they suddenly enjoy themselves, dance, sing, hug each other, become immediately loving." And the moment visitors go you are in your hell again. So once in a while, just to deceive the visitors, you come out of your hell.

That's what *they* are doing. They project the same thing onto you. The husband and wife quarreling... a neighbor knocks on the door; immediately something changes. The quarrel stops, they start smiling. The neighbor cannot see that they were just a moment before ready to kill each other; he cannot conceive of it. And he knows that's what he has been doing, but still he cannot conceive of it.

He is deceiving his neighbors; everybody is deceiving everybody else. He kisses his wife every day when he goes to the office, and he knows the kiss is phony, it does not mean anything. He has to do it. If he does not do it, then there is trouble. So it is better to do it and get finished with it -- the sooner the better. He rushes to the office, as if there is something great going to happen. There is nothing great going to happen, only an escape from that ugly home: the wife, the kids, and the whole business of continual quarreling, nagging, jealousy, fighting. He is not going to the office, he is escaping from the house.

The office is good, a tremendously good help. At least he can fool around with the secretary, who looks as if she is of another world: no nagging, no quarreling. But get married to her... and people do that. In America, I think three years is the average time for people to change their job, to change their wives, to change their husbands. In fact, even three years is a long time. The honeymoon finishes very soon. And after the honeymoon it is all hypocrisy. Those people smile; those people laugh; those people go to parties with beautiful clothes, hiding, just wounds inside.

When they come here and see you all happy, how can they believe it? And when they stay here for longer times, two days, three days, four days, then they are even more puzzled, because for one hour you can pretend -- they know how to pretend, and how to be nice -- but two, three days continuously? And three thousand people? Impossible! There must be some trick behind it. These people are hypnotized.

But if hypnotism can give so much happiness, why don't you get hypnotized? It is strange, because if hypnotism can give so much happiness, then what is wrong with hypnotism? It is a simple process. Get hypnotized! Who is preventing you? You want to be happy, and hypnotism is a very simple method.

But have you seen people who are hypnotized? They walk like zombies; their eyes don't have any luster. They may smile, but their smile will be just like Jimmy Carter's -- just an exercise of the lips. I don't know whether it is right or not, but I have heard that his wife used to close his mouth every night, because even in sleep... the whole day practicing, the muscles have become accustomed. Have you seen his picture lately? No smile at all -- he looks like another man, suddenly aged at least ten years. Where has that smile gone? It was phony. It was American.

Hypnosis can give you a smiling face, it can give you a sad face, it can give you an angry face, because hypnosis is only a simple method of putting your conscious mind to sleep. Then you are under the power of the person who has hypnotized you. Then whatsoever he orders... he says "Smile," you smile; he says "Weep," you weep. But who is hypnotizing anybody here? Who is ordering anybody, "You smile, you

laugh, you weep, you do this, you do that"? They don't know what hypnosis is.

Drugs can make you happy; they can also make you unhappy, because no drug is guaranteed to give you happiness. The drug can only magnify your mood. If you are unhappy, you will be more unhappy with the drug; you will have nightmares. If you are happy, you will be more happy, madly happy. But a man who is happy under a drug you can immediately detect, for the simple reason that his happiness will be tense. It is just forced by chemicals on him. His face will be smiling, but as if somebody is putting a gun behind him and ordering him, "Smile, otherwise I am going to fire."

Chemicals can force you, but the forced smile, the forced happiness will show the tension. And it can last only for hours, and then you will fall back into a ditch, deeper than you were before, because all that tension has tired your whole system. All that happiness, which was false and forced and chemical, has taken even the little bit of natural happiness which was in you. And once it is gone you will fall into a deep darkness. And with drugs you will become addicted, so soon you will need more quantity, then more quantity, then more quantity, and a moment comes....

In India, we have experienced everything in these thousands of years. There are monks in India who can drink any amount of alcohol and it does not affect them, any amount of marijuana and it does not affect them at all, they remain just simply the same. The only thing that in the end they have to try when nothing else affects them is a cobra snake bite. So they keep cobra snakes with them. On their tongue they will take a bite by the cobra which can kill you -- but to them it just gives a little.... What drugs give to you, only cobra poison can give them -- and sooner or later they become accustomed to it.

In ancient India every kingdom used small girls, beautiful girls -- they were called *vishkanyas*, poison girls; from the very first day of their birth they started to give them poison, small doses with the milk. By the time they became young women their whole blood was poisonous. Snake bite will kill the snake, not the girl. And these girls were kept as detectives, or as murderers. If the king wants to kill another king, the neighboring king, he simply sends the girl, and the girl is so beautiful that the king is bound to get interested in her. Just one kiss from the girl and that is enough; the king is finished -- not even a bite, just a kiss.

These people in your question cannot believe it, for the simple reason that they have never known happiness, simple happiness. They have known happiness which is caused by something: they win a lottery -- for a few moments they are happy; they fall in love with a beautiful woman -- for a few days they are happy. But they have never seen anybody happy without any reason -- no lottery, no falling in love... and people are simply happy. Yes, I can understand their difficulty. But you have to help them to understand that happiness needs no reasons. Unhappiness needs reasons; happiness is simply natural.

It is one's very nature that one should be joyous.

To be unhappy, reasons are needed; but just to be happy, no reasons are needed. Happiness is enough unto itself. It is such a beautiful experience that what more do you need? Why should you need any cause for it? It itself is enough; it is a cause unto itself.

But it will take time for them to understand. Don't be angry with them if they cannot understand; just feel compassion for them, be loving to them. Help them to be happy with you, so they can have a little taste of happiness without drugs, without hypnosis, without any reason.

And remember, happiness is infectious. So just, if you are happy, pull them within yourself; when you are dancing, pull them within yourself. And perhaps, without their knowing, they may start dancing, and may catch themselves dancing, and be surprised by what has happened.

When you are singing, pull them within yourself. Let them stand; if they stand like a dead pole for few minutes, don't be worried. They are not dead, life is still there. You just dance around them, then fresh life may start arising in them; they may start dancing and singing with you. And unless you make them experience that happiness happens without any cause, they cannot understand. There is no way to convince them logically -- but existentially you can convince them. And that's the whole purpose of the commune.

Three thousand people are a tremendous force. Pull those people within yourself. In the beginning they will be resistant; don't be bothered, don't take any note of their resistance. They are doing it without knowing that they are doing it. Don't take any notice, don't pay any notice. They think that to be serious is something respectable; let them think that.

You just dance and sing and enjoy, and soon they will be taken over. That's how we are going to take over the whole of America!

Okay Sheela?

From Unconciousness to Consciousness

Chapter #10
Chapter title: Your Childhood -- an Education in Psychological Slavery

8 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN BELIEF IN A MESSIAH AND TRUST IN A SPIRITUAL MASTER?

Belief is blind. It has no rational proofs for it. It is based in your psychological need, it has no objective proof. You want to believe because without belief you feel empty, just a driftwood going nowhere. Without belief you feel empty, so utterly empty that you can't even dare to live. Look withinwards; that emptiness looks like death.

It is your psychological need that somebody should give you a hope, a belief, some kind of opium, so you can go to sleep. At least for the time being you can put aside all your fears. You have the messiah with you, the son of God -- now, what fear is there? Or the messenger of God -- now, what more do you need, to have a meaningful life? He gives you meaning, he gives you hope, and he has authority. But these are all projected by you... and exploited by him. It is a mutual phenomenon.

The messiah, the tirthankara, the avatara, the paigambara, they know your psychological need, everybody's psychological need; they exploit it. They say, "You need not be worried. You have only to believe in me." They make it so simple -- no risk. You have nothing to do, other than believe -- can't you do even this much? And in the bargain, what are you getting? Everything that you always needed: a hope, a future, a meaningfulness... otherwise you are bored, otherwise you start thinking, "Why go on living?"

The messiah shows you the way, shows you the goal, makes you feel significant, that you are not an accident, that God has something special to be fulfilled through you. He fulfills your psychological need. He does not destroy your fear, your meaninglessness, your hopelessness. He simply gives a beautiful cover; he covers your psychological vacuum.

And you fulfill his psychological need. The more you gather around him, the more followers are there, the more he is convinced that he is not insane. Otherwise the suspicion is bound to be there: "What proof have you got that you are the son of God? It may be just your mind projection." But now he has got some proof: the believers. As they go on increasing, as the following becomes bigger and bigger, now he has solid proof: so many people, millions of people, cannot be wrong.

Do you see the vicious circle? He becomes more authoritative, more determined, more fanatic. And the more he becomes authoritative, determined, fanatic, the more people are bound to fall in the trap because they need authority. They need a father figure, somebody to lead them. On their own they don't know where to go, what to do, what to be.

That's the way every child is being brought up, so that the psychological need arises, is bound to arise. Everything is told to the child, that he has to do this, not to do that. Of course the parents think they are doing it for the child's own good; it is not so. It is just the opposite. They don't mean it. They really mean that *they* are doing good for the child, because how can the child decide what is right and what is wrong? So they have to decide. And naturally, the child is so small and in his eyes the father, grandfather are so big, so

powerful, so wise -- he can believe in them.

So from the very beginning the child is not taught, not brought up, to be an independent individual. He is brought up to be a follower. He is brought up to remain a mental slave for his whole life. His father was brought up in the same way. His father's father was brought up in the same way. He will do the same to his children. That's how stupidity goes on from generation to generation: one generation passes it to another generation -- that becomes your inheritance.

So you are waiting, waiting for Godot... somebody who should come and fulfill all your psychological needs. He will be a father, a guide, a philosopher, a wise man; and then you can relax, you need not worry. You need not use your intelligence, you need not use your reason. You can put all your intelligence aside, you can now be blind -- and follow the messiah. And when you see more and more people are coming, of course that becomes for you too a proof that the man must be right.

Put the messiah alone, and you will see him wavering, all his authority gone. Put the believer alone: you will be surprised that in just twenty-one days of absolute isolation you will go mad. Not more than that is needed for you to go mad. Just twenty-one days of absolute isolation -- disconnected from the world of your belief, of your religion, of your society, of your club, of your university, of this and that -- completely cut off for twenty-one days, just alone, and you will see slowly slowly underneath your feet the earth is disappearing; fear is arising, trembling is arising. In twenty-one days you will be insane.

Hence people are afraid to be alone. They will do anything not to be alone. They will go to any rotten movie, just not to be alone. They will play any stupid game, they will watch any idiotic thing: a football match.... Now, can you think of anything more idiotic? A few idiots kicking a football beyond a line to the other side, and a few other idiots kicking it back... and millions of idiots watching as if something of immense significance is happening. No, the psychological reason is that they want somehow to forget themselves, to forget that they are alone. In the crowd they feel good, healthier, saner, because people just like themselves are all around. Millions of people are watching the game -- it cannot be idiotic. Even the president of the country is watching -- it cannot be idiotic.

Everybody is supporting everybody else to remain sane. Just twenty-one days of absolute isolation -- no newspaper, no television, no radio, cut off from your world completely; no wife, no husband, no children, no love affair -- and you will be amazed, seeing yourself in your utter aloneness, that what you have been doing your whole life was nothing but covering holes in your being, wounds... of course with beautiful flowers. But those wounds don't heal. Perhaps uncovered, they may have healed. Covered, they gather more pus; covered, they become more canceric. Belief is blind. All belief is blind.

Trust is a totally different thing. Trust has the same meaning as belief in the dictionaries, but the people who have been writing those dictionaries have not tasted trust, they don't know what it is. For one thing there is no messiah, no avatara, no one claiming, "I am God's only begotten son, I am the only messenger, the true messenger."

When I say I'm just an ordinary man, I'm cutting the very root of belief.

I don't want you to believe in me, because believing has destroyed millions of people down the ages. It is time that believing should be destroyed. From my side I am saying I am just an ordinary man. I don't give you any support to believe in me. In fact, I make every possible effort for you not to believe in me.

Look: Mahavira fulfills the conditions that Jainas ask of a tirthankara -- painful conditions, arduous conditions. But to be so special, a tirthankara... the word tirthankara means one who makes his way to the other world, or to the other shore. He is the last tirthankara. Now, for millions of years people will be treading on the path that *he* is making. For millions of years now, he is going to dominate millions of souls -- so he is ready to fulfill any condition. If they say that the tirthankara has to live naked, he lives naked. If they say he has to eat once a day, he eats once a day. If they say he has not to take a bath, he does not take a bath. If they say he should not clean his teeth, he will not. He must have been stinking.

I have known Jaina monks... it is so difficult to talk to them. And you know, I am a straightforward man, I will say simply, "You stink. You sit twenty feet away. I cannot talk sitting that close to you." Their breath smells, it is bound to; their whole life they have not cleaned their mouth. Their body stinks. But they are ready to fulfill any stupid demand, because what they are gaining in reward is tremendous psychological fulfillment. It is only psychological, just ego fulfillment.

I am saying to you, I am an ordinary man, just like you, with no difference at all.

I am cutting the very root of your believing in me; hence my insistence on being ordinary.

I don't want you to cling to me in any way. I am not your enemy. I don't want you to remain crippled, blind, dependent, a slave, because of me. I don't want to take that responsibility. So from my side I am

completely clear. I don't give you any support. And from your side I am continually hammering you, sometimes even hurting you, because whatever you think is meaningful may not be so, and I have to destroy it. Before I can make you completely clean I have to remove many many rocks that are in the way of my reaching you and are not allowing you to reach me.

Trust is a totally different matter. It has two steps. First is hypothetical trust. 'Hypothesis' is a scientific term. When you start an experiment you hypothetically take it for granted that it will succeed -- only hypothetically, there is no guarantee. It is not a belief, you are not risking anything on it. Just to do the experiment you hypothetically accept that perhaps this is the case -- let us look into it, go deep into it, experiment with it. It may turn out right, it may not turn out right. The hypothesis does not close the door. The hypothesis is not the answer, it is only the beginning of the search. It is a question mark.

Belief begins with no doubt; hypothesis is full of doubt. A man who has no doubt cannot experiment. For what reason is he going to experiment? It is the doubt -- he wants to find the truth. Now, the doubt can be covered by a belief, or it can be removed by the search for the truth. These are the only two ways. If you believe, then there is no need for experiment. So anybody who does not want to risk anything, who has not the intelligence to search -- any mediocre -- is bound to believe. Only mediocres believe. The greater their stupidity, the bigger is their belief The greater their mediocrity, the stronger is their fanaticism.

The other way is to start with the doubt, don't cover it. But to start you need a hypothesis. If I say that water is composed of oxygen and hydrogen -- now, either you can believe me or you can take it as a hypothesis. If you take it as a hypothesis you are not believing in me. What I have said, you have accepted only to experiment whether it is true or not.

So the first part of trust is the willingness to experiment.

The master's function is not to make you believe. His function is to create the atmosphere around himself, the vibe, that attracts a person to experiment, that pulls you towards him, not to believe but to go with him; not to follow but to go with him, "because," he says, "I have seen something. I have seen a door and through the door I have seen the vast sky."

The master has to be a certain magnetic force, a tremendous impact. And this comes easily. If I have seen the open sky, something of that open sky will be carried by my eyes. If I have seen the stars, then something of those stars is bound to be reflected in me. I need not claim it.

In fact, those who claim it don't have it; hence the claim. Jesus calling himself the son of God -- what is the need of it? If you are the son of God, will it not be enough for people to feel the vibe of it? When the sun rises there is no need to declare itself. Even the birds start singing -- the sun has not knocked on their doors: "Wake up! It is morning and I have come back." No, there is no need. Even flowers know that the sun has risen; they start opening. For the night they had closed; now they would like communion with the sun again. It is life! The whole existence understands the sun is there, becomes vibrant with its energy.

What is the need for Jesus to continually claim that "I am the son of God"? He must be suspicious of himself, he must be doubting himself -- and it is absolutely understandable. Nor has he seen God... nobody has ever seen God. On what grounds can he be without doubt that he is the son of God? The doubt is there. It is to dispel the doubt that he has to claim and shout. He has to convince others in order to be convinced himself that he is the son of God.

A real master claims nothing.

His very being, his presence, is enough to create in you a desire to explore -- remember, not to follow, but to explore -- to go with this man, perhaps a few steps, and to look on your own whether the sky is there or not.

All that the master does is to create in you a desire to walk with him, to experiment with him with an open mind.

Because he *knows* -- there is no need to tell you to believe in it. The need to tell someone to believe in something arises only when the person himself knows that unless you believe, you are not going to find the 'truth' -- because the belief is going to create the truth out of your imagination. It is the belief that is going to project the hallucination. The master tries in every way so that you should *not* believe, because belief is a barrier in the search. Yes, you should be receptive, ready to explore, available for the new, the unknown, to happen. That I call the first part, the hypothesis.

I have said that my religion is scientific, and every science is based on hypotheses. It is not necessary that every hypothesis will prove right. But for the explorer it is not a sad affair if one hypothesis fails. In fact he rejoices that now there is one hypothesis less: "My search is becoming narrower, closer to the truth."

Edison was working on electricity. It took three years for him... all his colleagues became frustrated.

Many left; many thought, "He is mad, and we will go mad with him." Only a few remained. But they were also hesitant whether to remain with this man or not, whether he is sane or insane -- "because every hypothesis that we have tried has failed." But this man begins the search again next day with the same zeal, enthusiasm, as they had seen in him on the first day -- no difference. It was this quality that was holding them back from going away.

It is said that nine hundred and ninety-nine times they failed. And the last colleague -- because all others by that time had left; it was enough -- the last colleague said, "Now what? Nine hundred and ninety-nine times we have failed. In three years it has been nothing but failure, failure, failure. But you are a strange man; you begin next day again with the same gusto."

Edison said, "I am more enthusiastic than the first day we began. You are wrong, it is not the same gusto; it is much more, because I am aware that nine hundred and ninety-nine hypotheses are rejected. Now truth is very close. If there are one thousand doors, nine hundred and ninety-nine doors we have knocked on and found empty. Now only one is left." He was just saying it as an example, and by coincidence it was so. That day they succeeded.

Hypothesis simply means readiness to experiment -- that is the half part of hypothesis: readiness on the part of the disciple, openness, acceptance that "we don't know: perhaps we may discover, perhaps we may not. Perhaps we are moving in the right direction, perhaps we are not. But in any case, whether we succeed or fail, we never failed, because even if we fail, that simply means one direction is not right -- try another direction; one method has not worked -- try another method. Somewhere, someday, in some moment, the door is going to open."

On the master's part, the business is not to create belief in the disciple but only this enthusiasm, this gusto to go on searching in spite of any failures.

A master is an inspiration. He is not a belief. He does not support any of your psychological sickness. He simply shows you how *he* has arrived. He explains to you the way, the method, the experiment that has been fulfillment to him. His being gives you the feeling of fulfillment, contentment, the feeling that he has arrived -- that is something in the air around him that you breathe. And he gives you the way, the method, how it has happened to him.

He never says that it is going to happen to you exactly in the same way. All that he says is, "It has happened to me, so there is no impossibility of it happening to you. I am just an ordinary man, just as you are. If it can happen to this ordinary man, then why not to you? Perhaps from a little different angle you will have to move; perhaps a little different method you will have to use. Perhaps you will have to go a little longer, perhaps from your side the mountain is a little arduous, but -- it happens! So *it* can happen."

The second part of trust arises when you experience something that the master has given you through his vibe, which is invisible. So only those who are very sensitive and very receptive will be able to feel it. What the master had given you as something felt in the heart -- that is not the end, that is only the beginning of the journey. Now you can accept some hypothesis. The second part of trust will happen the day you also taste something the master has been telling you about, talking about, *being* about.

The day you taste something, that day it will not be a belief, it will be a trust. Now you know. Now you know that you were with a man who knew it. And that was the only difference; now that difference has disappeared. The trust is complete when the difference between the master and the disciple disappears, when the disciple knows the same way as the master knows. He has seen the light, he has smelled the flower. This is the moment of gratitude.

No believer has real gratitude towards these messiahs, avataras -- no, because what have they given to you? Just beliefs... unfounded, ungrounded. How can you feel grateful to them? You may pray, and you may praise them, and that is just a policy. Perhaps by their grace, by your praise and prayer -- which is nothing but a kind of bribery -- they may feel a special compassion for you, they will grant you some miracle. But no miracle ever happens. Yes, truth happens, love happens, but miracles don't happen.

You cannot really feel gratitude towards these people. On the contrary, if you search within yourself you will feel anger. You will be surprised when I say that all Christians, deep down, are angry with Jesus. He promised to redeem them, and nothing is redeemed. He promised, and he was saying, "Soon you will be in the kingdom of God, soon you will be with me in the kingdom of God." And two thousand years have passed; that 'soon' has not yet been completed. When is it going to be completed?

There is anger in every Christian against Jesus. And because of this anger he shows too much fanaticism for Jesus, so that nobody knows that he is angry. In fact he himself does not want to know that he is angry, that he has been deceived, that he has been given a bogus belief, that for two thousand years millions of

people have lived with this belief and died with this belief -- attaining no growth, reaching nowhere, finding nothing. One is afraid of this anger, this rage. To suppress it, he goes to the church, he prays to Jesus, or to Krishna, or to Mohammed. But every believer, sooner or later, is going to be frustrated because belief is not going to give him the truth. It is not going to give him the living waters of life.

What Judas did, every Christian would like to do. It is another thing that he does not; it is because he has not that much courage. Nobody has tried to understand Judas, because even to try to understand Judas seems to be against Christianity. But the man has to be explored. He was the only one who was educated, cultured -- more than Jesus and more than any of his apostles. And naturally, as an educated, cultured man, he must have been full of doubts. I can't think of Judas believing that Jesus is the son of God.

He was with Jesus. The man had a certain charismatic personality, but that is not anything to do with truth. Adolf Hitler had a great charismatic personality, and do you know... at the end of his life he started believing that he is the reincarnation of the old biblical prophet Elijah. His whole life he killed the Jews! In his gas chambers, millions of Jews simply evaporated into smoke. And at the end of his life he started thinking himself Elijah, one of the very significant Old Testament prophets.

You will think he is mad, but there are still people in the world.... I received a letter from somewhere here in America, from the president of the American Nazi Party, threatening me, saying that I should not speak against Adolf Hitler because "it hurts our religious feelings." I was simply amazed. Religious feelings...! But I was immensely interested too. What religious feelings are hurt? And the man goes on, saying, "Perhaps you do not know that Adolf Hitler was no ordinary man, he was the reincarnation of prophet Elijah. So please don't speak against Adolf Hitler because it hurts our feelings, and it is not good of you to hurt anybody's religious feelings." Adolf Hitler, a religious leader! But there are people who still believe it -- what can you do?

And what must have happened to Adolf Hitler in the end? The defeat was absolutely certain. He was kept unaware; he was continually told lies because he was not ready to listen to any truth. He was not ready to listen to the fact that "our forces are being destroyed, we are being defeated." No, he was not ready. Anybody who brought this news to him was shot dead immediately: "It is impossible! -- the man must be lying." He killed his own generals for bringing him the advice that "we should step back. Going ahead is simply killing our people." He shot them, then and there! He said, "We are here to be victorious. This is our destiny, the destiny of the Aryan race, of the Nordics, to rule over the world. Nothing can go against it."

So by and by his people understood: let him live his fiction. He was living in an underground shelter. All was lost -- Russian, American, British armies were entering Berlin -- and he was still believing that his forces were in Moscow, in London. When he heard the bombs falling nearby, he could not believe what was happening. He inquired, and they said, "What can we do? If we say the truth to you, you shoot us. The truth is we have failed. We are defeated, these are enemy forces; Berlin has fallen."

At that moment the idea arises in him, perhaps as a repentance that he killed so many Jews.... How man's mind works! Perhaps he feels repentant and wants to compensate for it: he becomes the prophet Elijah. That was his last stupidity. He did many in his whole life, but that was his last. But there are people everywhere, even in America, who are forming parties around the religious prophet Adolf Hitler.

Judas remained with Jesus. Jesus certainly had some charisma. There are people who are born leaders, just as there are people who are born poets, there are people who are born painters. Everybody is born with a certain quality. He may know it, he may not know it. The sooner he knows the better, because then he starts moving in the right direction for his fulfillment. Unless he finds the right direction which leads to the fulfillment of his inborn quality he will never feel content.

So the function of the master is not to make you just like himself; his function is to help you discover who you are. You are not like me. There is no need of a duplicate, a carbon copy. But these messiahs and paigambaras and tirthankaras, they are all trying to make everybody a carbon copy. They are the original. And by belief, you can become a carbon copy very easily.

Judas remained with Jesus, but he was full of doubts. Again and again he raises questions which are full of doubts. And Jesus always pushed away his doubts, because nobody else was creating doubt. All were believers. They were unsophisticated people, ready to believe, and very happy that they have become apostles. A really great achievement: God's only begotten son, and they are his apostles, his messengers. What more can you expect? So they were simply believing, no question of doubt. But Judas was continuously doubting. And Jesus nowhere tried to understand this man, his doubt. Rather than giving him a belief, he should have been given a way, a door, so that he could trust.

My own feeling for Judas is very different from anybody else's feeling in the world. I am sorry for that

man. He was perhaps one of the most genuine seekers amongst Jesus' followers. But Jesus never gave any rational ground to him. It was Jesus' fault if the man became frustrated, fed up with all this game of believing. And in this game of believing he was being defeated by fools, because those fools were absolute believers.

It was his doubt that forced him to deliver Jesus into the hands of the enemies -- because this was the only way now, to know whether he is really the son of God or not. He gives no proof, he gives no way to experience. Now, this is the only way: deliver him to the enemies and let him be crucified and that will be the proof. He will be resurrected and then there will be no question of doubt.

Jesus is responsible for forcing him to take this drastic step. But the resurrection did not happen. And Judas felt really sad, repentant that he had unnecessarily committed a sin, he unnecessarily betrayed him. There was no need; if he was not ready to believe in him he could have left him -- what was the need to put him to the cross? He became so repentant that after twenty-four hours he hanged himself, he committed suicide.

Nobody bothers about his suicide. It is as significant as Jesus' crucifixion, perhaps more significant; it has much more mystery in it. Why did Judas commit suicide? If he was really an enemy, there was no need to repent. He should have been happy and rejoicing. But he was not an enemy, and this was not his purpose, that Jesus should be killed. He had not imagined it.

But Jesus never gave him any rational ground and pushed him to take this drastic step -- because this will be the only proof whether he is the son of God or not. If resurrection happens, then he is the son of God, and that will prove everything. Then whatsoever he says is true; then there is no need to doubt, then there is no need to think about it, then there is no question. In fact he was not thinking to help the enemies crucify Jesus; he was trying to find a rational ground to trust, which Jesus has failed to provide.

The master never gives you belief; he gives you a sharing of his atmosphere, so that a hypothesis arises in you, a desire to experiment.

And once that desire is there, he gives you the way that he knows, that he has walked. And you will not find another crazy master like me, for the simple reason that I have traveled on almost all the paths. It is simply crazy, because one path leads to the goal; there is no need to travel on other paths.

There have been masters that traveled a path; they reached the goal, they helped a few people to imbibe their spirit, and if there was somebody ready to experiment, it was okay.

I have never been a follower of anybody, in any of my lives. But I have been traveling with many people, on many paths. One path is enough to know the truth, but my search was not only for the truth, but whether there is only one path to truth, or whether there are many paths also which are as valid as this.

So I have gone to the goal, come back; moved from another direction, come back; moved from another direction, come back; and I have not left a single path untraveled. Hence I say to you, it is simply crazy. I don't want you to follow all these paths, unless that urge arises in you and is authentically yours. Otherwise one path is enough.

The moment you experience, then the trust is complete; then it is no more hypothetical, then it is existential. In that moment there is no master, no disciple; just two flames have come so close to each other that they have become one flame. The disciple starts smelling of the same fragrance as the master. His eyes start showing the same raw light as the master. His vibe becomes the same as the master. And then the tremendous gratitude: the gratitude that this man did not give me a belief, otherwise I was lost. This man did not make me dependent on him, otherwise I was lost. This man did not exploit me psychologically in any way, for his own ego, otherwise I would not have been able even to find what is happening. Because I was sick, I was needful, he could have easily exploited my needs for his own ego. He could have created the vicious circle of fulfilling the ego: you fulfill the master's ego, the master fulfills the disciple's ego.

It happened that I was invited by one of the shankaracharyas in Faridabad; he was holding a big, world religious conference. He must not have known me at all. I became aware of it, he became aware of it; the moment I spoke, within two minutes it was clear he did not know me.

His secretary was interested in me, he was reading my books. He had persuaded him to invite me, and of course it was going to be a world religious conference, so many religious leaders were invited -- there was no harm. And the secretary must have done the whole paper work, and the shankaracharya may not have been actually aware of who I am, or what was going to happen.

But when I reached there -- I reached in the early morning -- the shankaracharya wanted to see me, because in the evening the session would begin and there were at least fifty thousand people gathered, so then there would be no time. And he was to preside at the conference. So I went to his temple where he was

staying, from the guesthouse where I was staying.

He was sitting on a wooden platform, three feet higher than everybody else was sitting. By his wooden platform there was another platform, one-and-a-half feet above the floor, one-and-a-half feet below his platform. There, another monk was sitting, very dignified. And on the floor, all the guests who had come to participate in the conference, and address the conference -- Hindus, Mohammedans, Christians, Sikhs, Jainas, Buddhists -- all were sitting there.

I was also sitting there. The shankaracharya said -- he started the conversation: "Do you know the man who is sitting by my side, on a lower platform, who he is? He was the supreme court's chief justice. As he retired, he renounced everything. And he is so humble... I asked him to sit by my side on the same platform, but he refused. He says, 'No, you are my guru, my master. How can I sit with you?' That's why he sits on a lower platform."

I asked the shankaracharya, "I understand -- he must be very humble, as far as you are concerned, because he is one-and-a-half feet below you -- but what about me and all the people sitting in this room? He is a great egoist, one-and-a-half feet above us. Why cannot he sit with us? If he is so humble, then what is the need of this middle stage? He can sit with us. But he is not sitting with us, he is sitting higher -- and don't be deceived that he is humble. He is just waiting. When you die, he will be sitting where you are sitting. He is just waiting for your death." And I said to the man, "If you have any sense of dignity, come down from that platform and sit with everybody."

And I told the shankaracharya also, "It is not a meeting which you are going to address; we are your invited guests, and you are sitting higher, and we are sitting lower. Who is the host here? And who is the guest? Neither is he humble -- because insistently I have been telling him, 'Come down,' and he is not coming down -- nor are you humble. I am saying to you, 'Come down, sit with everybody.' But you are not coming down. This is all a bogus show.

"You cannot sit with all these people, Mohammedans, Christians. A shankaracharya and sitting with Mohammedans, Christians, Sikhas, Jainas, Buddhists?... although you have invited these people. You are the host, you should behave like a host. But you don't have the courage to come down. And it is not a meeting which you are going to address -- otherwise it is okay, you can be above. It was going to be a small conversation, a friendly conversation, but you have disturbed the friendly conversation. You get down, otherwise I will get up!"

Then too that fool did not get down. Then I had to get up on the platform and sit by his side. And I asked the other people, "Whosoever wants can come. As many as there is space for can come here -- otherwise, the second platform. Be humble, sit on the second platform. I am not a humble man. I am perfectly happy here, I will sit here."

These fools... he has no respect, nor has the man he named. And why did he start this conversation in the first place? I asked him, "You wanted to tell us you have a disciple who was chief justice of the supreme court of India, and if he is your disciple, what to say about you! And you wanted to impress the fact that he is very humble because he refuses to sit with you. Neither you are humble, nor is he humble; you both are playing on each other's psychological need, and exploiting."

Now he became afraid that he had invited, unknowingly, a dangerous person. He tried in every way to arrange that in the open session, where fifty thousand people or more would be present, somehow I should not be allowed to speak. And the arrangement that he had made was this: he kept three persons just behind me with sticks in their hands, so that everybody was aware of them. The secretary who had invited me and was interested in me, came to me and said, "It seems to be strange, but these three persons are criminals, dangerous people, murderers. And they have been put behind you so that if you speak they can start attacking you and disturb the whole meeting. You will not be allowed to speak."

I said, "Don't you be worried. I know my business perfectly well. Just don't be worried." I looked at those three people. I told them, "Are you all ready?" They looked at each other. I said, "Be ready, I am going to start." And without the shankaracharya announcing my name, I went to the mike and said to the public, "You can see three persons standing behind me with sticks. And you must know these three people; they are from this place, Faridabad. They are criminals and murderers. They have been put there by the shankaracharya so that I cannot speak. If I start speaking they will start attacking me. I would like you to raise your hands: do you want to hear me, or don't you want to hear me?"

Fifty thousand hands were raised. Then I told the shankaracharya, "I don't care about you at all. Now you are no more the chairman of this conference. These hands have refused you." And I told those three people, "Be alert. If you do anything, neither you nor your shankaracharya, nor anybody, will leave this

stage alive. These fifty thousand people are there."

And they shouted, "We are here. If any harm is done to you, we will burn everybody on that stage." I spoke. I said whatsoever I wanted to say, and those three criminals simply slipped away. And this man was talking about humbleness...!

Humbleness arises only, gratitude arises only, when you have experienced what the master has been trying to express through words, through actions, through silence, through every possibility -- because that experience is something inexpressible.

Okay Sheela, one question more.

BELOVED OSHO,
YOU SAY YOU ARE JUST AN ORDINARY PERSON. IS YOUR COMMUNE JUST AN ORDINARY COLLECTION OF PEOPLE?

I am an ordinary person. That's why my commune is absolutely extraordinary, because never around an ordinary person has there been any commune. Yes, there was a small commune around Jesus -- but he was the son of God. There was a big commune around Buddha -- but he was the supremmost awakened person, past, present, future... nobody is going to transcend him. Of course he had a big commune around him, but he was an extraordinary person. There was a commune with Mahavira -- but he was the twenty-fourth tirthankara, a very unique status.

I have no status at all, I am an ordinary person. Hence I say my commune is absolutely extraordinary, because when has it happened that a commune functioned around an ordinary person? This is for the first time. And to be with an ordinary person like me needs tremendous courage, because I don't fulfill any of your childish desires, I don't fulfill any of your fantasies, I don't give you any hope, any promises.

To be with me is enough proof that my commune is absolutely extraordinary -- but I am an ordinary person.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #11
Chapter title: Yes, I Teach You Selfishness

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BELOVED OSHO,
YOU TEACH YOUR SANNYASINS TO TAKE CARE OF THEMSELVES BEFORE THEY TRY TO TAKE CARE OF OTHERS. THIS SEEMS TO GO AGAINST MANY OF THE RELIGIONS IN THE WORLD THAT TEACH SERVICE TO HUMANITY AND IT MUST APPEAR A VERY SELFISH ATTITUDE TO THEM. CAN YOU SPEAK ON THIS?

It not only goes against many religions, it goes against *all* the religions in the world. They all teach

service to others, unselfishness. But to me, selfishness is a natural phenomenon. Unselfishness is imposed. Selfishness is part of your nature. Unless you come to a point where your self dissolves into the universal, you cannot be truly unselfish. You can pretend. You will be only a hypocrite, and I don't want my people to be hypocrites. So it is a little complicated but it can be understood.

First, selfishness is part of your nature. You have to accept it. And if it is part of your nature it must be serving something very essential, otherwise it would not have been there at all. It is because of selfishness that you have survived, that you have taken care of yourself; otherwise humanity would have disappeared long ago.

Just think of a child who is unselfish, born unselfish. He will not be able to survive, he will die -- because even to breathe is selfish, to eat is selfish, when there are millions of people who are hungry and you are eating, when there are millions of people who are unhealthy, sick, dying, and you are healthy.

If a child is born without selfishness as an intrinsic part of his nature, he is not going to survive. If a snake comes close to him, what is the need to avoid the snake? Let him bite. It is your selfishness that protects you; otherwise, you are coming in the way of the snake. If a lion jumps upon you and kills you, be killed. That is unselfishness. The lion is hungry, you are providing food -- who are you to interfere? You should not protect yourself, you should not fight. You should simply offer yourself on a plate to the lion. That will be unselfishness. All these religions have been teaching things which are unnatural. This is only one of the things.

I teach you nature. I teach you to be natural, absolutely natural, unashamedly natural. Yes, I teach you selfishness. Nobody has said it before me. They had not the guts to say it. And they were all selfish; this is the amazing part of the whole story.

Why is a Jaina monk torturing himself? There is a motivation. He wants to attain to moksha and to all the pleasures therein. He is not sacrificing anything, he is simply bargaining. He is a businessman, and his scriptures say, "You will get a thousandfold." And this life is really very small -- seventy years is not much. If you sacrifice seventy years' pleasures for an eternity of pleasures it is a good bargain. I don't think it is unselfish.

And why have these religions been teaching you to serve humanity? What is the motive? What is the goal? What are you going to gain out of it? You may never have asked the question. It is not service....

I have loved a very ancient Chinese story: A man falls into a well. It was at a big gathering, a big festival time, and there was so much noise, and people were enjoying, dancing, singing, and all kinds of things were going on, so nobody heard him fall. And at that time in China wells were not protected by a wall surrounding them, at least four or five feet high so nobody falls in. They were without any protection, just open. You can fall in the darkness without being aware that there is a well. The man starts shouting, "Save me!"

A Buddhist monk passes by. Of course a Buddhist monk is not interested in the festival, is not supposed to be interested -- I don't know what he was doing there. Even to be there means some unconscious urge to see what is going on, how people are enjoying: "All these people will go to hell, and I am the only one here who is going to heaven."

He passes by the well and he hears this man. He looks down. The man says, "It's good that you have heard me. Everybody is so busy and there is so much noise that I was afraid I was going to die."

The Buddhist monk said, "You are still going to die, because this is your past life's evil act: now you are getting the punishment. Get it and be finished! It is good. In the new life you will come out clean and there will be no need to fall again into a well."

The man said, "I don't want any wisdom and any philosophy at this moment...." But the monk had moved on.

A Taoist old man stops. He is thirsty, and looks in the well. The man is still crying for help. The Taoist says, "This is not manly. One should accept everything as it comes -- that's what the great Lao Tzu has said. So accept it! Enjoy! You are crying like a woman. Be a man!"

The man said, "I am ready to be called a woman but first please save me! I am not manly. And you can say anything that you want to say afterwards -- first pull me out."

But the Taoist said, "We never interfere in anybody's business. We believe in the individual and his freedom. It is your freedom to fall in the well, it is your freedom to die in the well. All that I can do is just suggest to you: you can die crying, weeping -- that is foolish -- or you can die like a wise man. Accept it, enjoy it, sing a song, and go. Anyway, everybody is going to die, so what is the point of saving you? I am going to die, everybody is going to die -- perhaps tomorrow, perhaps the day after tomorrow -- so what is

the point of bothering to save you?" And he moves on.

A Confucian comes and the man sees some hope because Confucians are more worldly, more earthbound. He says, "It is my good fortune that you have come, a Confucian scholar. I know you, I have heard about your name. Now do something for me, because Confucius says, 'Help others.'" Seeing the response of the Buddhist and the Taoist, the man thought, "It is better to talk philosophy if these people are to be convinced to save me." He said, "Confucius says, 'Help others.'"

The Confucian monk said, "You are right. And I will help. I am going from one city to another, and I will try and protest and force the government to make a protective wall around every well in the country. Don't be afraid."

The man said, "But by the time those protective walls are made and your revolution succeeds, I will be gone."

The Confucian said, "You don't matter, I don't matter, individuals don't matter -- society matters. You have raised a very significant question by falling in the well. Now we are going to fight for it. You be calm and quiet. We will see that every well has a protective wall around it so nobody falls into it. Just by saving you, what is saved? The whole country has millions of wells, and millions of people can fall into them. So don't be too selfish about yourself, rise above the selfish attitude. I am going to serve humanity. You have served by falling into the well. I am going to serve by forcing the government to make protective walls." And he walks on. But he makes a significant point: "You are very selfish. You just want to be saved and waste my time, which I can use for the whole of humanity."

Do you know if anything like 'humanity' exists anywhere, if anything like a 'society' exists anywhere? These are just words. Only individuals exist.

The fourth man is a Christian minister, a missionary, who is carrying a bag with him. He immediately opens the bag, takes out a rope, throws the rope; before the man says anything, he throws the rope into the well. The man is surprised. He says, "Your religion seems to be the truest religion."

He says, "Of course. We are prepared for every emergency. Knowing that people can fall into wells, I am carrying this rope to save them because only by saving them can I save myself. But remember -- I have heard what the Confucian was saying -- don't make protective walls around the wells; otherwise how will we serve humanity? How will we pull out people from wells who fall in? They have to fall first, only then can we pull them out. We exist to serve, but the opportunity must be there. Without the opportunity, how can you serve?"

All these religions talking about service are certainly interested that humanity remains poor, that people remain in need of service, that there are orphans, there are widows, old people nobody takes care of, beggars. These people are needed, absolutely needed. Otherwise, what will happen to these great servants of the people? What will happen to all these religions and their teachings? And how will people enter into the kingdom of God? These people have to be used as a ladder.

Do you call it unselfishness? Is this missionary unselfish? He is saving this man, not for this man's sake; he is saving this man for his own sake. Deep down it is still selfishness, but now it is covered with a beautiful word: unselfishness, service.

But why is there any need for service? Why should there be any need? Can't we destroy these opportunities for service? We can, but the religions will be very angry. Their whole ground will be lost -- this is their whole business -- if there is nobody poor, nobody hungry, nobody suffering, nobody sick. And science can make it possible. It is absolutely in our hands today. It would have been long ago, if these religions had not stopped every person who was going to contribute to knowledge, which can destroy all the opportunities for service. But these religions have been against all scientific progress and they will talk of service. They need these people. Their need is not unselfish; it is utterly selfish. It is motivated. There is a goal to be achieved.

Hence I say to my sannyasins, service is a dirty, four letter word. Never use it. Yes, you can share, but never humiliate anybody by serving him. It is humiliation.

When you serve somebody and you feel great, you have reduced the other into a worm, subhuman. And you are so superior that you have sacrificed your own interests and you are serving the poor: you are simply humiliating them.

If you have something, something that gives you joy, peace, ecstasy, share it. And remember that when you share there is no motive. I am not saying that by sharing it you will reach to heaven. I am not giving you any goal. I am saying to you, just by sharing it you will be tremendously fulfilled. In the very sharing is the fulfillment, there is no goal beyond it. It is not end-oriented, it is an end unto itself.

And you will feel obliged to the person who was ready to share with you. You will not feel that he is obliged to you -- because you have not served. And only these people who believe in sharing instead of service can destroy all those opportunities, those ugly opportunities which surround the whole earth. And all the religions have been exploiting those opportunities. But they give good names... they have become very proficient, in thousands of years, in giving good names to ugly things. And when you start giving a beautiful name to an ugly thing, there is a possibility you yourself may forget that it was just a cover. Inside, the reality is just the same.

I am reminded... I was staying in Calcutta in a very rich woman's house. She was a widow, still young. She had a kid; her husband had died just a few years back, and she was immensely interested in my way of thinking. We were taking breakfast and there I saw a picture hanging on the wall. I recognized the man. I asked the woman, "Is this a picture of Swami Divyanand Saraswati?"

She said, "Yes."

I said, "It is strange. It is impossible to be interested in me and in this man. I know this man. He belongs to a very chauvinistic Hindu group, Arya Samaj, very fanatic." His religion believes that it is the only true religion, and all other religions are untrue, and that the Vedas are written by God, and their existence cannot be calculated in years... ten thousand, twenty thousand, one hundred thousand -- no, they were created simultaneously when the existence was created. How can God create existence without giving it guidelines? Of course that seems to be logical. And Vedas are enough, no other book is needed. There are four Vedas -- so utterly childish, so foolish and so full of rubbish and crap that God must be insane if he creates this kind of book.

So I had met this man and immediately we became enemies forever because I said, "It is all crap that you are thinking God created. And if this is what God created then your God is in urgent need of psychiatric treatment."

The Vedas say God created the woman. Of course, he is the father: he created the woman, he is the father... and he became infatuated, he started running after the woman. The woman became afraid of being raped by her own father, so she tried to hide. That's how the whole creation came into existence. She became a cow -- but you cannot deceive God, He became a bull. That's how all these animals came into existence; the woman went on changing, and God also went on changing. That's how this whole existence has come into being. It is God still chasing the woman in millions of forms. But the very idea of the father who has created.... He is a rapist, and no ordinary rapist, an eternal rapist -- he still continues to chase. And this you call a book created by God?

So I asked the woman, "If you are interested in me then how is it possible that you are interested in this maniac?"

She said, "I am not interested in him at all. You are right. It was my husband who was interested in him. And because he had put the picture there, and he has died, just out of respect to my husband I have not removed the picture. But I never look at that picture. But what my son did to him, I always enjoy."

I said, "What did your son do to him?"

She said, "Swami Divyanand used to come here and stay with us." They had a beautiful meeting hall for at least five hundred people, so he used to deliver lectures in their home.

One day... the child must have been at that time not more than five or six years old. The woman was certainly sitting in front, the child was sitting in front -- they were the hosts -- the husband was sitting in the front. And in the middle of the discourse of Swami Divyananda, the child said loudly to the mother, "I want to piss."

Now this is in front of Swami Divyananda and the whole hall, and everybody started laughing. In fact everybody was wanting the same thing. The lecture was such that it created the urge, the desire to go to the bathroom. And because everybody laughed, Divyananda felt very angry. These so-called religious people are carrying such rage, such anger. He called the woman close to him and said, "This is not good. You should teach your son."

She said, "What can I teach him?"

He said, "You can do a simple thing. You can tell him that whenever he wants to go to urinate, he can simply say, 'Mum, I want to go to sing. I want to sing.' You change that word piss to sing. Nobody will understand, only you will understand the code language."

So the mother said, "Okay."

After six or seven months he came back again to Calcutta and stayed there. The mother had to go out because some very close relative was just on the deathbed and she wanted to see him and be with him. So

she told the swami, "I am going out. My husband is not at home -- he always comes back late -- and I don't want to take this child with me. The person is going to die, perhaps within an hour or two, and I don't want the child to go through that agony of death there. And he will not sleep alone, he never has slept alone, so will you be kind enough to let him sleep with you on your bed?"

The swami said, "There is no problem -- he can sleep on my bed with me. And when you come back, you can take him to your bed."

This was settled. In the middle of the night the child shook the swami and said, "Swamiji, I want to sing."

The swami said, "Is this a time for singing, in the middle of the night? You idiot, just go to sleep. Don't disturb me."

The poor boy just out of fear closed his eyes, but he wanted to sing. How long can he manage...? So he again shook the swami; he was again snoring. He woke up: "What is the matter now?"

The boy said, "The same. It is impossible, I cannot hold it any more; I *have* to sing."

He said, "But what will people in the neighborhood think... in the middle of the night? And what kind of song? And I'm tired, the whole day traveling and talking to people, and now I have to listen to your song? Can't you wait? In the morning I can listen."

The boy said, "No, I cannot wait."

The swami said, "Just be a little patient. Everybody can wait, there is no problem. Singing is not such a thing that you can't wait."

The boy had to listen to him because he was shouting loudly. And he was alone there -- the father was not there, the mother was not there. And this man says it can be controlled, you have to be patient.

He said, "Okay, I will try." He closed his eyes but within a few minutes.... The swami was snoring again. He woke him. He said, "Now, whether you stop me or not, I am going to sing, here, in the bed."

The swami said, "Then you do one thing: you simply sing softly in my ear so nobody will hear it. You devil, just whisper in my ear."

The boy said, "Do you really mean it?"

He said, "Yes, I mean it. You whisper, and then go to sleep and let me sleep. And never again in the night, this singing business -- in the morning." So the boy whispered in his ear -- but then it was too late. Then the swami remembered what 'singing' means, and why the boy was incapable of controlling it. It was his own doing. He had changed a reality into a phony, false word, and he himself forgot about it. All these religions have given good names, beautiful names, to ugly realities.

Why serve the poor when poverty can be destroyed? No religion says, "Destroy poverty." They are in deep conspiracy with the vested interests. They don't say destroy poverty. They don't suggest any measures for how poverty can be destroyed, stopped. But serve the poor, serve the widows.

They don't say, "Why force the woman to remain a widow?" So simple a phenomenon.... In India the man is allowed to get married as many times as he wants. In fact the moment the wife dies, her body is being burned on the funeral pyre and people are beginning to talk about marriage, where to arrange this man's marriage. So ugly, so inhuman -- the body of the wife is not yet burned completely... but sitting around there, what else to do? They have to talk about something, and this is the most hot topic. Now this man needs a woman, and they are suggesting where it will be good to marry, which woman will be suitable for him -- and not a widow.

Nobody is ready to get married to a widow. She is a used woman. Woman is a thing, used by somebody else -- how can you use it? Man is not used; he always remains fresh, pure. He can get remarried. In India for thousands of years the woman has suffered so much because of this idea that she has to remain a widow. Millions of widows... they cannot use any other color than white. They have to shave their heads, they cannot use any ornament. In every possible way it has been made clear to them that they have to live almost a dead life.

They cannot move in the society as other women do -- particularly in festivals they are not supposed to. At marriages they are not supposed to be present, because their very presence, their very shadow, is a calamity. And the widow is told that she has eaten her husband -- it is because of her fate that the husband died. If he had not married her he would be alive; she is responsible for his death. The whole life she carries this burden, and now she has to remain in every way ugly.

"Serve the widows." In India there are institutions especially for widows, because in homes they are not even equal to the servants. They do all kinds of work, the whole day they work. But they don't get any respect: no salary, no respect, and continual condemnation that because of them somebody's son has died,

somebody's brother has died.... Everybody is against the woman. And she has to remain hidden like a shadow. She is not allowed to be there when guests are there. She lives like a ghost.

So institutions are opened by religions; this is service for the widows. But why have widows in the first place? It is such a such simple logic: make it a law that any man who wants to marry a second time has to marry a widow, not a virgin -- simple. And the whole problem disappears. Rather than making the problems disappear, you help them to continue.

Now the same thing is happening in the West, in other ways, in other directions. Medical science has evolved so much that the scientists say that there is no intrinsic necessity for the human body to die for at least three hundred years. And this is a very conservative estimate, three hundred years. They say for three hundred years there is no intrinsic necessity for the human body to die. For three hundred years everybody can live fully... young.

And if one can live three hundred years, can you think what the implications of it will be? Just think -- Albert Einstein living three hundred years. What blessings would he not have showered on humanity! Such a mature mind! At the age of twenty-six he was able to present the theory of relativity, which transformed the whole of science and its shape. Just think, if he was able to live for three hundred years, all that seems impossible would have been possible through him. And I am taking just one example.

If Bertrand Russell can give so much in one hundred years, in *three* hundred years.... It is not possible for a man like Bertrand Russell to sit and not do anything. Even when he was a hundred years old he was far younger than your so-called young people -- in his vision, in his approach, in his reasoning, in his clarity about everything. And if this man had been able to live three hundred years, I can say with absolute certainty that he would have changed many things that he had said when he was fifty, forty, thirty. He may have turned inwards, he may have become a meditator. He may have proved to be one of the greatest religious men on the earth. He had every capacity, and he had every courage that is needed to use that capacity. But the time was short. A hundred years for a man like Bertrand Russell is very short.

He has such a multidimensional interest: in education he wants to create a revolution; in philosophy he brings new concepts into existence; in mathematics... which was not his subject, but he was so interested in logic that he was compelled to go into mathematics, because they function on the same lines. Mathematics is logic applied. With one of the great mathematicians and philosophers of America, Whitehead, Russell joined hands, and together they wrote a book: Principia Mathematica. It is so far ahead of its time -- it was written fifty, sixty years ago -- even today there are only perhaps a dozen or two dozen people who can understand it, what it is.

If he had lived three hundred years he would have given you a totally new mathematics, perhaps a higher mathematics about which Gurdjieff, Ouspensky -- mystics like these people -- were interested, a high mathematics which does not deal with ordinary material experiments but which deals with ultimate problems. And your mathematics that you learn in the universities cannot deal with the ultimate problems. Ultimate problems are beyond it. A totally new mathematics is needed, because when you come closer to the ultimate you find all your categories, logic, mathematics, falling apart. Existence behaves differently -- so differently that sometimes two plus two can be three, sometimes two plus two can be five. One thing is certain: at the ultimate, two plus two are never four.

I can give you a simple example. Why can two plus two never be four at the ultimate core of existence? It is because no two things are exactly similar. Two chairs are not exactly the same. Two other chairs are not exactly the same. You put all of them together, and you call it four chairs -- and they are not the same, each chair is different. To be absolutely right, you cannot use four.

The electrons, the protons, the neutrons -- the world deep at the ultimate core behaves in a totally different way. If you go out of a room, we know that you can only go out of the room if you pass through a certain passage, maybe ten steps; then you reach outside. But *you* will be there, in each of the ten, each time you take a step. But at the ultimate level, the electron jumps without being in between. It is at point A, then it is found at point B, which is far away from A, but it is not found between the two at all. From A it disappears and appears at B, and between the two there is no passage. Now, how can your ordinary mathematics, measurements, geometry, function? Something totally different is needed.

And as man's life has grown longer we have been able to discover science. You may not have thought about it. Science has come into existence only in the last three hundred years -- why? Why not before? We have not been able to find a single skeleton of a human being who lived three thousand years ago -- to say nothing about further back -- which is older than forty years. The man must have died at the age of forty. Forty must have been the age limit sometime, because we have not found a single skeleton which proves

that the man died at fifty, sixty, seventy; forty is the oldest.

So there is nothing strange when the Vedas say -- and Hindus think it is something of tremendous glory to them -- that people never get old. Hindus think that in the times of the Vedas science must have been so advanced that nobody was ever old. That is not the truth. The truth is everybody was dying at forty, so how could one get old?

When man started living longer, and seventy became the average age -- and in Western countries, in some countries eighty, in some countries ninety became the average age -- then science developed. Otherwise, in forty years what can a person do? He is just trying somehow to survive -- himself, his wife, a line of children -- and then comes death. Science or philosophy or religion or anything higher needs more time, more luxury, more comfort.

Now man can live three hundred years. And if man can live three hundred years, why not six hundred? Why not one thousand? Once man comes to live three hundred years it is absolutely certain we will find there are ways to make him live longer. Then he becomes accumulated wisdom. Then he can work out complicated problems.

Solve the problems! There is no need of teaching people service. What are the problems? The population explosion is the problem. All the religions are teaching, "Serve the poor," but not a single religion is ready to say, "Accept birth control so that the population is reduced."

I am for absolute birth control. Only a few people should be allowed to give birth to children, and that too should be done by artificial insemination. ... Because what is the need? It is possible you fall in love with a girl, the girl falls in love with you, but you may not be the right persons to become parents, to give birth to a child. You may not be, because love takes no account of your inner chemistry.

You don't go to the chemist to find out, "I am falling in love with this girl; do our inner chemistries meet?" If you go at all, you go to the idiot astrologer, the palmist... the blind leading the blind. It is a biochemical question, nothing to do with palmistry, nothing to do with astrology. But man's ego feels as if stars are interested in you. Just think of the stupidity of the whole idea that millions of stars are concerned with you, and are affecting you, and their combinations are affecting you. It just makes me feel sad about man. What kind of humanity has grown up on the earth?

But all these religions are against birth control, and without birth control there is no way now. I am in support of *absolute* birth control, remember, not just birth control; because with birth control people -- if not religions, then governments -- are compelled to accept that they should have only two children or three children. No, that won't do. Even two, three children won't do. Absolute birth control: nobody is to be allowed to give birth to children; anybody who is interested in children can go, contribute his semen to the scientific lab, and the lab should decide who is going to be the woman for your child's mother.

It need not be your wife, there is no relationship in it. You love your wife, your wife loves you, but that does not mean burden the earth with a crippled, blind child. You don't have that power, you don't have that permission from existence. Why are you taking such an irresponsible burden on yourself and on the whole of humanity? You give birth to a child who is crippled, or blind, or mad, or insane, and he will give birth to other children.

That's how the idiots are always in the majority in the world. They are bound to be, because the right combination can happen only through a scientific lab. You cannot... you don't know what you are carrying in your genes; you don't know what your potential is, what kind of child you are going to give birth to. You love the woman -- there is no harm in that; love should be absolutely available to you, that is your birthright. You love the woman; but every woman need not be a mother, every man need not be a father. Soon there will be no need for the mother either. The child can grow in the scientific lab itself.

You want a child, and if you really love children, you would like the best child possible. So who contributes the semen and who contributes the mother's womb should not be your concern. Your concern should be that you get the best child possible. So I suggest artificial insemination and test-tube babies. And I also suggest euthanasia.

Just as we are putting a barrier on birth, birth control, let me give you another word: death-control. After a certain age -- for example, if you accept seventy as the average, or eighty or ninety as the average -- a man should be free to ask the medical board, "I want to be freed from my body." He has every right, if he does not want to live anymore, because he has lived enough; he has done everything that he wanted to do. And now he wants not to die of cancer, or tuberculosis; he simply wants a relaxed death.

Every hospital should have a special place for people, with a special staff, where people can come, get relaxed and be helped to die beautifully, without any disease, supported by the medical profession. If the

medical board feels that the person is valuable -- for example, somebody like Einstein or Bertrand Russell -- if the medical board feels that the person is of immense importance, then he can be asked to live a little longer. Only a few people should be asked to be here a little longer because they can be so much help to humanity, so much help to others. But if even those people don't want to live, that is their birthright. You can pray, ask, request. If they accept it, good. But if they say, "No, we are not interested any more," then certainly they have every right to die.

Why should a person be forced to live when he does not want to live? And you make it a crime, you make the man unnecessarily worried: he does not want to live but he has to live because suicide is a crime. He has to take poison, or he has to jump into the ocean or from a hill. This is not a good situation. And strange: if he dies, good; if he is caught then he will be sentenced to death. Great society! Great minds creating laws! He will be sentenced to death because he was trying to commit suicide.

All these problems can be solved. Hence there is no need for public servants, missionaries, and their kind. We need more intelligence brought to the problem and how to dissolve it.

So I teach selfishness. I want you to be, first, your own flowering. Yes, it will appear as selfishness; I have no objection to that appearance of selfishness. It is okay with me. But is the rose selfish when it blossoms? Is the lotus selfish when it blossoms? Is the sun selfish when it shines? So why should you be worried about selfishness?

You are born: birth is only an opportunity, just a beginning, not the end. You have to flower. Don't waste it in any kind of stupid service. Your first and foremost responsibility is to blossom, to become fully conscious, aware, alert; and in that consciousness you will be able to see what you can share, how you can solve problems.

Ninety-nine percent of the world's problems can be solved. Perhaps one percent of problems may not be solved. Then you can share with those people whatsoever you can share -- but first you have to have something to share.

All these religions up to now have not helped humanity in solving a single problem. Just look at what I am saying: have they solved a single problem? -- and they have been doing this service business for millions of years. The poor are still poor, and go on growing more poor. The sick are there, old age is there, all kinds of diseases are there, all kinds of crimes are there -- and they go on increasing. Every year there are more crimes in the world than the last year. Strange... prisons go on increasing, courts go on increasing -- they think they are there to stop crime, and with them the crime goes on increasing.

Something is basically wrong somewhere. What they are doing is unrelated to the problem. The person who is committing a crime is not a criminal, he is a sick person. He need not be thrown into a jail and tortured, he has to be put into a psychiatric hospital and served *there*, medically, respectfully. It is not his fault.

You must know there was a time when mad people were thought to be criminals and they were thrown into prison, and there they were beaten. It was only a few hundred years ago that it occurred to anyone that these people are not criminals, they are suffering from a certain disease. By beating them you cannot beat the disease out. You are simply being idiotic. They need treatment, and you are mistreating them. And the same is true about all criminals... because I don't see that any criminal is a born criminal. The way he is brought up, the society in which he is brought up, makes him a criminal. And once his mind starts becoming criminal, then you have to change the whole way of his mind. It is no use chaining him, throwing him into jail, starving him, beating him -- it does nothing. It is simply reinforcing in him that when he comes out he will be a confirmed criminal, a graduate criminal.

Your imprisonments, your prisons, are universities for criminals, from which they graduate. So once a man goes to the jail, he comes out having learned many things from old criminals with whom he has been there. And all that he learns from your behavior is that to commit the crime is not the crime, but to be caught is the crime. So he learns ways not to be caught.

You have to change the track of his mind which moves into criminality. And that can be done. Biochemistry can be of much help, medicine can be of much help, psychiatry can be of much help. Now we have every resource to make that man a dignified human being.

Service is not needed, what is needed is a sharing of your consciousness -- your knowledge, your being, your respect -- but first you must have it.

To me the greatest problem with humanity is that they don't know anything of meditation. To me, that is the greatest problem. Neither the population, nor the atom bomb, nor hunger... no, these are not basic problems; they can be easily solved by science.

The only, basic problem that science will not be able to solve is that people don't know how to meditate.

To my people I say: first you be selfish, utterly selfish -- blossom. Come to flowering and fragrance, and then spread it. Then share it with those unfortunate people who had the same potential as you, but life has not given them a chance to go inwards, to have a taste of their own godliness.

I am against all the religions because to me, what they have done is absolutely useless. But they 'do' with beautiful words, and they hide things in beautiful words.

For example: Jesus on the cross says to God... and Christians have been quoting that for centuries as one of the most profound sayings; and it appears so, but only appears so. Don't be deceived by the appearance, the appearance is not the reality. Jesus says on the cross, to God, as his last prayer, "Abba" -- that is Aramaic for father -- "Abba, forgive these people because they do not know what they are doing."

Such a beautiful statement, such forgiveness... that they are crucifying him and he is asking his God to forgive those who are crucifying him. But I have looked deeply into Jesus' life and into his sayings. He is not a man to ask forgiveness of. He could not even forgive a fig tree which was out of season. He cursed it because he and his followers were hungry and the tree was without fruits -- as if the tree was inimical to them. He cursed the tree. And it was not the season for figs! And even if it was the season and there were no figs, what can the tree do? And what responsibility has the tree for them to be fed? And this is from a man who is thought to do miracles and change stones into bread, and water into wine.

What is the need? Such a man, if these miracles are true, could have simply ordered the tree, out of season: "Be full of figs, ripe figs!" In fact there was no need for the tree; stones could have become figs. But all those miracles are bogus. This incident proves that all those statements are bogus.

Why should he go to beg in the town in the first place if he can turn stones into bread? And if this man was capable of turning stones into bread, why did poverty remain in Judea at all? I am only talking about Judea -- in fact, I should say why on the whole earth? Turn the whole Himalayas and Alps into big loaves of bread. If this man is capable of that, then why go on turning small stones into pieces of bread? Then turn these mountains into bread -- people can cut and take away and eat forever. And why turn a little water into wine? -- why not turn the whole ocean into wine? When you know the secret, when you know the miracle, then turn all the oceans into wine and let the people drink! There should not have been any poverty if Jesus' miracles are true -- but they are all false.

And Jesus says, "Those who are not going to follow me will fall into the seventh hell for eternity. And they will be tortured in every possible way." This man does not know forgiveness. And if he cannot forgive you just because you have not followed him, how can he forgive those who are crucifying him? A simple logic -- nothing much is needed.... Who are you to throw somebody into the seventh hell because he does not follow you? You cannot forgive a simple thing -- that he did not follow you -- and you are asking God to forgive all these people who are crucifying you? No, it is not forgiveness that is being asked, but something else.

Even on the cross he wants to show to the Jews, "Look, I am the messiah, and you are all ignorant." He is asking God, "Forgive these ignorant people. They know not what they are doing." It is not forgiveness on which the emphasis should be laid, because this man is not forgiving -- his whole life is against it -- it is to prove all these people ignorant.

At the last moment also he is insisting, "I am the knower, the knowing one; and you, you are ignorant. But I will ask God for you to be forgiven." He is still trying to be the messiah, because that is what the old scriptures say, that the messiah will be crucified and on the crucifixion he will pray to God, "Forgive these people, they know not what they are doing." He is stubborn, just adamant. Even crucifixion is not going to change anything: he is the messiah. And his last statement is just again declaring everybody else ignorant.

You can use beautiful words, beautiful phrases to hide some ugly truth. I don't want to do that kind of job at all.

I teach you to be natural, and I teach you to accept your naturalness.

I know one thing for certain, that when you have blossomed, you will be sharing. There is no way to avoid it. When the flower opens up there is no way for it to withhold its fragrance and keep it imprisoned. The fragrance escapes. It reaches in all directions. So first, be fulfilled, be content. First, *be*. Then out of your being there will be a fragrance reaching to many. And it will not be a service, it will be a sheer joyous sharing. And there is nothing more joyful than sharing your joy.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #12
Chapter title: Live Now, Pray Later

10 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
JEWS, CHRISTIANS, HINDUS, JAINAS, MOHAMMEDANS, PUT THEIR HOPE IN A FUTURE LIFE, BUT I DON'T SEE THE SAME HOPE AMONG PEOPLE AROUND YOU. WHY IS IT SO?

There are three ways to live. Only one is authentic; two are pseudo.

First, let me explain to you the pseudo ways, then it will be easier to understand the right way. These are the two pseudo ways most people have lived and are living: the first is in the yesterday, the past; the second is in the tomorrow, the future. Both are really ways of deceiving yourself. The yesterday is no more, and the tomorrow has not come yet.

The yesterday cannot be lived. Yes, only in imagination, but not truly. It is dead. There is no way to make it alive again. You cannot move backwards in time. That which is gone is gone forever. But millions of people, ninety-nine point nine percent of people, have chosen to live either in the yesterday or in the tomorrow.

The tomorrow is not there and is not going to be there ever. It never comes, by its very nature. It is always coming, coming, coming... but it never comes. It is only a hope which is not going to be fulfilled. But hope is the most ancient psychological drug.

First let us look into the yesterdays, because at least they have been there. They cannot be again, but they have been there. Hindus have deliberated most in their philosophy about the life of yesterdays, because that is the most philosophical of all the religions.

Hindus have divided time into four ages. The first is called *sat yuga*, the age of truth. That was in the very beginning of time. No historical record exists about it, no other kind of evidence exists for it; in fact, everything that exists gives evidence against it, because a man like Krishna, whom Hindus worship as the descendant of God in all his aspects, in his totality, even this man is not a man of truth. He lies.

He is a politician. He changes very easily. He promises -- and goes against the promise. And this is their idea of God in his perfection! And to lie, for Krishna, is so easy... even your third class politicians -- of course, they are all third class; I should not use third class, because there is no other class of politicians -- even they feel ashamed to lie. And when they are caught, they feel that they have acted not in good faith. Not so with Krishna, he is a perfect politician. He is not a perfect God, but a perfect politician. Lying is his business, deception is his whole game. And this age Hindus call the age of truth! And if this is the situation with their greatest man, what about the ordinary masses?

There has never been such a time as the age of truth where everybody was authentic, honest, true to himself and to existence. But Hinduism is a very old religion, so you have to understand this psychological phenomenon. The child has no past, he has only a future. The old man has no future, but only the past. So all the old religions are past-oriented. They live in their yesterdays, naturally.

The new religions live in the future, they don't have any past to fall back upon. They have to project a

future. The latest religion, communism.... Remember, I count communism in with all the other religions because it fulfills every criterion of being a religion. It asks you to be faithful to the dogma. It asks you to believe in the trinity of Karl Marx, Frederick Engels, Lenin. It demands that you believe in the absolute truth of Das Kapital, the book that Marx wrote. No doubt is allowed, no argument is possible. With Marx the religion has come to its completion; now nothing is going to be added.

But this is so with all the new religions. Mohammedanism is only fourteen hundred years old; Sikhism, five hundred years old; Christianity, two thousand years old. To the Indian mind, two thousand years mean nothing. Hinduism is at least ten thousand years old. That is the very dogmatic, scientific attitude. The Hindu himself calls his religion *sanatan dharma*; it means eternal religion -- there is no question of time, it has always been there. So you cannot count it in years, or even in light years.

You will be surprised to know that 'Hinduism' is not the name given by Hindus themselves. They call their religion sanatan dharma, the eternal religion. Hinduism is the name given by the enemies of Hindus. But it happens many times that you become known by the name the enemies give to you, and slowly you adopt it. It was given by people who went on conquering India for almost three thousand years. On the frontier, there is one of the most beautiful and biggest rivers of the world -- Sindhu. The first conquerors were Hunas, a very barbarous community, very violent, almost cannibals. I say 'almost', because a few of them still were eating other human beings.

When Hunas, three thousand years ago, conquered India, in their alphabet there was no word, no letter equivalent to 's'. The closest was 'h'. So they called Sindhu, the river, Hindu River. There was no other way because they had no 's' in their alphabet. So the closest word had to be used. Sindhu became Hindu, and the people who lived beyond Hindu River they called Hindus.

All the words about India are derived from that time. When Greeks came, they had no equivalent to 'h'; the closest was 'i'. So they called Sindhu, Indu, which later on became Indus, and from Indus is India. Strangely they all came from the River Sindhu. Now the whole West knows the country as India, the name given by the Westerners, or as Hindu, the name given by Hunas and Mohammedans. Nobody calls it Aryawarda -- that is the name of the country used by the people who lived there: the country of the Aryans. And their religion was called sanatan dharma.

It is certainly far more ancient than ten thousand years. But there is no proof that there has ever been an age of truth; that is imagination. That is the old man, the old country, the old religion. It cannot project in the future; in the future is only death. The future is dark, it can only glorify the past. So the first age, the best, the golden age, is sat yuga, the age of truth.

You will be also surprised... Charles Darwin was not acquainted with the idea. When he started to work on the theory of evolution, it would have been of great help if he had been aware of the Hindu concept of devolution, not evolution: man has been falling down, not growing up. There is no evolution, because evolution means future. What evolution is there for a dying man, for an old man? Of course for a child there is evolution, but for the old man everything is shrinking, drowning in darkness. So before the word evolution ever became prominent in the world of thought, Hindus had already made another word -- just the opposite of it -- very significant: involution. Things are going down every day.

The second stage they call *treta yuga*. *Treta* means the third... because what I have called the first stage, sat yuga, they call the fourth stage -- the highest. If you call it the first, then the second will be evolution, then the third will be evolution, then the fourth will be evolution. Hindus are very philosophically minded. They have called the first -- the oldest -- the fourth; the second they have called the third; the third -- the second: the fourth -- the first, the lowest.

Sat yuga is the best, the golden age, when everything is just as it should be, nothing can be improved upon. There is no crime, there is no immorality, there is no death, there is no sickness, there is no poverty. You name anything bad, and it is not there. They also call it the fourth stage because it is absolutely balanced, just like a table with four legs. It is completely balanced, there is no possibility of falling from it. People don't lock their doors. They don't have locks because nobody steals -- that's what they are projecting. It is not true. But if you hurt anybody's imagination, on which he is living, which is his only joy, he becomes angry. When I started telling them that there were not locks because locks need a certain technology to develop, and there was no technology to make a lock... and people were so poor there was nothing to be stolen from them anyway....

We know even Rama's wife, one of the other Hindu incarnations of God, is stolen. So if even the incarnation of God's wife is stolen, what about other people's wives? And we know about Krishna who stole sixteen thousand wives from other people. They were wives, mothers. They were taken away from their

husbands, their children, forcibly. And you call this sat yuga?

We know -- I have told you -- Parasurama murdered his own mother, and you say there was no crime? And Parasurama was one of the incarnations of God. And not only did he murder his own mother, his father had ordered it. The father must have been like an ordinary, mediocre husband, who is always suspicious. Perhaps he was getting old and impotent, and the wife was young and beautiful, and he was suspicious. And there was every reason to be suspicious too, because Hindu scriptures themselves describe that even gods -- and remember, for Hindus there is not only one God, there are thirty-three million gods -- become interested in women of the earth, because they get tired with plastic beauty.

In heaven there is plastic beauty. Those girls there never grow old. They don't perspire. They remain just the same always. And they are immensely beautiful, but something is inhuman about them. You can have a plastic girl, absolutely beautiful; even arrangements can be made that she breathes. Arrangements can be made that she smiles, says hello -- at least till the battery runs out -- she kisses you, she says, "I love you." Everything can be recorded. And that's how it is, recorded. It is just that the battery is running for seventy years, that's the only thing. But we can make batteries, even better batteries, which can run a hundred years, two hundred years. Only once in a while you may have to go to the repair shop, change the battery or something.

Those girls in heaven are plastic. So naturally people must be getting bored. You may not have thought about it, that you can be bored by beauty too. How long can you see a beautiful face? And those gods are living eternally with those girls... the same faces. They must be utterly bored. If anything can be said with certainty about heaven, it is that it must be boring, utterly boring. And not only of one religion, of all religions. I will discuss each. Their heavens are bound to be boring. To keep you unbored, to keep you excited and alive, change is needed. Nothing changes there, everything is permanent. So gods come in disguise and rape women on the earth. Of course, they are gods. It seems all the gods of all the religions are rapists. And if they can be caught, they should be either punished or cured.

So gods used to come, in Hindu PURANAS -- that is their ancient stories -- and the *rishis*, the sages, of course had the lion's share. The greater the sage, the more beautiful the woman he could get. Hindu sages of the past were not bachelors. They were not Catholics, they were not Jainas, they were not Buddhists. This idea of remaining bachelors, celibate, is a very new addition. Hindu sages -- they were far, far away from this idea. This idea had not occurred yet. And because somebody was a sage, wise, well-known, respected, naturally he would get the best, the most beautiful woman of the society. Even kings would offer their daughters to them. So Parasurama's father was a great sage, he may have got a most beautiful woman. And he was suspicious. And these gods used to come in disguise -- gods can do any kind of miracle.

Just the other day I have received a Christian woman's angry letter to me saying, "Do you understand, you are here in a Christian country and you are saying such dangerous things, that the holy ghost was a rapist -- and the holy ghost is part of God, it makes God a rapist. And it was not a rape with virgin Mary, it was a miracle," she writes. Yes, it was a miracle to deceive that poor girl. It must have been a miracle. Perhaps the holy ghost has come as Joseph, and Mary must have thought, "He is my husband."

And that's the way Hindu gods have been doing it. They come when the sage has gone, because the sage has to go early in the morning at three o'clock to the Ganges to take his bath, and do a long prayer and ritual and everything before sunrise. So at three o'clock he goes to the Ganges, and at three o'clock the god comes disguised as her husband. And the poor woman cannot even say no. She cannot say, "I have a headache today." That is not allowed in Hinduism. A Hindu woman has to worship her husband as a god. His order is an order, it has to be fulfilled -- no question of disobedience.

So Parasurama's father must have been suspicious, and he may have had some grounds for it. He told Parasurama, "You go and cut off the head of your mother. Bring your mother's head before me." And Parasurama went and cut off his mother's head! Obedience to father.... And then begins his history of violence.

His father ordered him, "Destroy the whole warrior race from the earth," because there was a conflict between the brahmins and the warriors, brahmins and *kshatriyas*, a conflict which always is there: who is to be on top? -- the intellectual, the scientist, the brahmin, the wise man, the sage, or the politician, the soldier, the general -- who is? The conflict still continues. It must have been there....

Parasurama was ordered to destroy all the warriors once and for all. It is said -- the story must be exaggerated, but some truth must be there to be exaggerated -- it is said that thirty-six times he destroyed all the warriors, erased them all from the earth. But there was one difficulty, and that was that his father has not said to destroy the women of the warriors. The women were there. And Hinduism allows a woman to go to a

sage and ask to be made pregnant by him, and the sage cannot refuse. That is his religious duty.

So all those women must have been going to the sages. India is full of sages -- and at that time it must have been fuller. So they were getting pregnant again and there were warriors again -- thirty-six times. By the time Parasurama became very old and was not able to kill any more, he had done as much violence as one man can do. And now these people say, "There was no violence," and their own books describe nothing but violence.

In Mahabharata, the great Indian war -- that is the meaning of MAHABHARATA.... It must have happened somewhere around five to seven thousand years ago, or perhaps ten thousand years. It certainly happened -- there is evidence -- and it destroyed the whole backbone of the country forever. It was certainly a great world war: almost all the known nations participated in it. It was a family war in a way: cousin-brothers were quarreling over the kingdom. They were brothers, and all their relatives had to divide up: some relatives with one party, some relatives with another party -- and they were all related. And they were so important that all other, smaller nations participated in the war, either from this side or from that side.

And it killed millions of people. It seems, by the description in the mahabharata, that perhaps they had come to know something similar to nuclear weapons, because the destruction was so vast, so immense. By the time the war was over and one party, the Pandavas, had won it, they saw it was worthless to win it, because now, over whom to rule? There were only corpses and more corpses all over the country.

They became so frustrated that they renounced the world and went to the Himalayas. It was not worth this victory. What kind of victory was this? And they had lost all their people, either from the other side -- they were their friends, their relatives -- or on their side also there were their friends, their relatives, and the other party's friends and relatives too. And they had destroyed them all. Yes, they were victorious, but over whom? Over these corpses. That's what will happen if a third world war happens. The one who wins will weep and cry. The one who dies and is finished, has lost the war, may be in a better position. At least he has not to see the ugliness of victory. You are victorious, but there was nobody even to applaud your victory.

And then the Pandavas realized, "It was absolutely worthless. We should not have fought, we should have given the kingdom to the other party; at least people would have lived. And now we are going to the Himalayas. We could have gone before; now we are going in utter frustration, in deep despair and anguish. *Then* we would have gone rejoicing."

But it is not true that there was not violence, that there was not war, that there was not stealing. It is not true. But Hindus look at sat yuga as the golden age. And then began the fall. Treta yuga has only three legs. The sat yuga had four, like a table with four legs. Now it is a tripod with three legs, not so balanced. It can topple over very easily, it is crippled. One essential part of humanity is lost.

If you want to understand it psychologically, the Hindu psychology explains it. In the sat yuga there was the collective unconscious mind, the subconscious mind, the conscious mind and the superconscious mind, and the superconscious mind was in power. All the three lower minds followed it. These are the four legs.

In *treta yuga* -- *treta* means three, the third; the English word third comes from the same root as treta, three, that has become three -- the superconscious disappeared, the best part in man. Now there was conscious, subconscious, unconscious. Still, things were good... not that good. Before that time they were just divine; now they were human, but good, tolerably good. But a few things started happening which were not good. It is in the treta that Hindus think Jainism, Buddhism -- this type of religion -- arose, because to them these religions are very destructive. They destroyed the belief in God; they destroyed their very foundation, they destroyed the belief in the Vedas as created by God. They started joking and laughing about the Vedas, criticizing, and started asking for proof. They started creating doubt. Doubt enters into humanity, faith disappears. And doubt, to the faithful, is one of the greatest diseases; it destroys his belief. So Jainas and Buddhists are called atheists by Hindus. They are not accepted as theists or religious people, no; they are the cause of destroying the religion. But still, although they denied God and they denied the Vedas, they valued immensely the qualities of truth, nonviolence, nonstealing, nonpossessiveness. So things went down, but still there was something valuable.

Then that age also disappeared. Man fell still more. Then comes *dwapar*. Dwapar means the second. *dwa* is exactly *twa*, two. The word has the same root. English has almost thirty percent of its roots in Sanskrit. It is a Sanskrit-oriented language; so is German, so is Swedish, so is French, so is Italian, so is Russian. All European languages have from thirty to seventy percent Sanskrit roots.

In dwapar, only two legs remained. Man became really sick. Now the table has lost two legs and on only two legs, how can you make it balanced? It became almost impossible to have balance. In dwapar man lives

subconsciously. The conscious mind has disappeared; now he lives instinctively. He does not know why he is doing it, why this desire is in him, why a certain thing makes him happy or unhappy, but he goes on groping in the dark. But the dark is still not too thick; there is a little light, hence subconscious... a candlelight perhaps in the dark night.

But most of it is covered with darkness. There is just a little light that you call your intelligence, rationality -- but just a little light which can be gone within a second; just a blow of the wind and it is gone. Somebody hits you and your intelligence has gone, and you are behaving completely like an animal. Somebody steps on your feet -- and that's enough, your intelligence has gone, and you are holding the man by the neck to kill him. Your intelligence is just a flickering light, at the mercy of any accident; it can go.

Then comes the last, *kali yuga* -- the age of darkness, in which we are living now. According to Hindus this is the most fallen stage. Man is absolutely unconscious, drunk, insane. There is no future; there will be more and more darkness. All the best has passed.

So old religions look towards the yesterdays. Those yesterdays were not there really, they never happened. They are projected on the screen of yesterdays by the human mind because the human mind cannot live unless one feels something beautiful, ecstatic, blissful. How can he live? And he is so empty that he finds it easy to fill that emptiness with a long, beautiful past.

That is true about the old countries and old religions. Jainas have the same status: the past. The future holds no hope -- in this world. The future holds hope for them in the other world, after life, in heaven and paradise, but not here. Here everything is finished. That's the reason why countries like India and China -- the oldest civilizations in the world, the greatest civilizations in the world, the ancientmost cultured civilizations in the world -- have remained in suffering... because they accepted that nothing better can be possible here, only after death. So the past... cling to the past -- that is a treasure. Keep your eyes focused on the past and prepare for a future in the other life, not in this life; this life holds no hope.

For the new religions, there is no past in which to spread their wings of imagination and dreaming. They have only the future, and that future is in the other world. Or, a communism-type religion has it here, but not today -- somewhere tomorrow, which is always hanging there like the horizon. But the more you come closer to it, the farther away it goes on moving.

In 1917 Lenin was absolutely certain that within ten years we will achieve utopia. More than sixty years have passed; utopia is farther away than it was in 1917. Now, nobody talks about utopia. No communist leader in Russia talks about it because they know that it is not going to happen. It was just a hope that you drug people with. Hence I call it the ancientmost drug, far more dangerous than any LSD, marijuana, or anything that science is going to discover: hope for the future. And that is beyond life, so there is no way to find out whether it happens or not.

People go on dying; nobody gives any sign from the other shore, any indication, that what you were hoping for is really here. At least one person in millions and millions of people... and such beautiful people have died: a Buddha, a Jesus, a Mohammed, a Krishna.... Can't they make any effort, in some way, to give a little indication? And now many scientists have died -- Einstein... people of immense intelligence -- they can find some way to signal, to give us an indication: "Keep up your courage -- we have arrived safely." At least this much of a telegram would do. But in millions of years, not a single indication from the other shore.

So it is very beautiful for the priest that there is no indication from the other shore, otherwise there would be immediate trouble. He can go on exploiting you because nothing can be said about what happens after death. So whatsoever he says, on the authority of the other priests, other old scriptures, that is the only thing there is; you have to believe in it. And you *have* to believe because otherwise you feel ungrounded, uprooted.

Then there is only death. Life you have never known, and death is coming every moment closer. Nobody knows whether he will be here tomorrow or not. Death is going to happen some day or other, and it is going to be some tomorrow, for you, for me, for somebody else. Millions of people are dying every day: before death they have not thought about it, that they are going to die. Project... otherwise your life is so dull, so boring, so unfulfilled. Not a single flower has blossomed in you -- no fruitfulness. You cannot feel anything worthwhile in you. That is the reason why all the religions go on giving hope, and all the so-called religious people *live* on hope.

Hope is the opium... but very psychological.

It is natural that in my commune you will not find anybody bothering about the future, bothering about what happens after death, because so much is happening right now: who cares about death! So much joy and so much peace and so much silence is available right now, who has time to think about tomorrow? The

tomorrow will take care of itself.

We are so busy living here and now -- that's why you don't see my people talking about the past, or the future. They don't bother about the past. If it was not, no harm to us. If all these people had not happened at all... if all these history books are just inventions and fictions, so what? If there has been no past, no yesterday, so what? It does not take anything from us; we are not living on it, we are not in any way rooted in it, we are free of it. If it all disappears -- so far, so good! It carries no meaning for us.

And why should we be bothered about the future? If you know the art of living... and that's what I call religion -- real, authentic religion -- the art of living. If you know the art of living... and it consists of small things, not of big, great commandments... very small things... just sipping your tea joyfully, meditatively, tasting each sip as if this is the last sip. Perhaps you may not be able again to hold the cup in your hands -- there is no guarantee.

When you are meeting a friend -- meet. Who knows, you may not be meeting again. Then you will repent. Then that unfulfilled past will haunt you, that you wanted to say something and you could not say it. There are people who want to say to somebody, "I love you," and they are waiting for years and have not said it. And the person one day may die, and then they will cry and weep and they will say, "I wanted to say to the person, 'I love you,' but I could not even say that."

My people are living, living so fully that there is no space for any tomorrow, for any yesterday.

And only fools bother about death. In fact, only people who don't know how to live bother about death. They are afraid. They know they have missed the train of life. Now only death is there. Now, what is death? What happens after death? They are thinking to catch the train after death. Here they have missed! These fools who can miss here, do you think they will be able to catch the train after death? While they were living, fully alive, and they missed the train.... When they are dead, I don't think they will be able to catch the train.

But if you are living fully, joyously, there is no reason at all to think of the future. It does not arise at all in your being. And your contentment, moment to moment, goes on making you more and more fulfilled, so fulfilled that you could not have imagined, dreamed of it.

With this fulfillment, if death comes you will live that death-moment too, with joy and ecstasy, because it will be opening a new door, a new possibility. You will be thrilled. It will be an adventure and a challenge. And you will not be afraid of death because what can death take from you? What can death disturb? What can death stop? But a person who has not lived, he is afraid of death, and trembling.

An ancient story: Yayati, a famous Indian king, became one hundred years old. It was enough, more than enough. He had hundreds of wives, one hundred sons. His death came. The story is immensely significant. Yayati, seeing death, said "What! So soon? So many things are incomplete -- I have not done this, I have not done that. I have done only half, a part. Some things I have just begun, and many things I have not even started. What! Is this the time to come? I need one hundred years more, at least. Be kind enough...."

Death said, "I have no problem. You do one thing... but I have to take someone -- just the bureaucracy. If you are not going, then I will take somebody else, and fill in the file and the forms and be finished -- but somebody I *have* to take. You have one hundred sons; ask any one of them. Give one of your sons, and I am ready to trade for it. I give you a hundred years more, you give me one son."

Yayati looked at his sons. Some were seventy years old, some were sixty-five, sixty-eight, sixty, fifty... the youngest was twenty. The youngest son stood up. All the others started looking at each other: "Naturally, when you have not completed your living in a hundred years, how can I complete my living in seventy years? And why should I die for you? I have yet thirty years left for me...." And the man who was fifty, he said, "I have lived only half my life, and if you are unsatisfied, what about me?" They all looked at each other. They had so many times told the father, "If there is a need, we are ready to die for you." But when the need comes, then it is very difficult.

The youngest, the most innocent, who had no experience, stood up and told death, "I am ready. You can take me."

Even death felt sorry for the boy, because all these ninety-nine older sons, whose death is not far away anyway, they are not willing. And this young boy... even death said to the son, "It is not right for you. You are too young. And can't you see not one of your other brothers has stood up? Your father does not want to die -- at the age of a hundred!"

The boy laughed and he said, "That's why I am ready. If at the age of a hundred he is begging, what is the point? That's why I am ready, because I can see my ninety-nine brothers: if they have not been able to

taste life in seventy years, sixty-five years, sixty years, fifty years, how am I going to manage? At least I have lived twenty years. And I have really lived. And it has been such a fulfillment that I don't think that any more time is needed.

"I have tasted the cup of life. Perhaps they have forgotten when they were young. And I am fresh; I can still feel the taste on my tongue of youthfulness, of life. You can take me without feeling sad for me. I am not sad; in fact I am thrilled by the very adventure. Life I have known, it was beautiful. Let me know death too. And if life is so beautiful, how can death be anything else? -- because death is the crescendo of life, the very peak of life. It is not the end. It is the highest, the omega point. Don't waste time. I am so excited to know death, to feel death, to taste it."

The story is so significant. The boy was taken away. Death was absolutely certain that this is not the type of person who dies, ever. He cannot die, death is impossible for him. He is ready to live death -- then how can he die?

Death happens only to cowards, to those who have not tasted life, whose cup is empty. Death does not happen to those whose cup is overflowing. Yes, there is a tremendous opening, but it is not death. It is a door that opens to the beyond, to the unknown, to the unexplored, uncharted.

A hundred years again passed and death came back. And Yayati said, "What! A hundred years have passed? But I am still where I was."

Death said, "You will be the same, but I will give you a chance. Let it be an example to all. Just give me another of your sons, and after a hundred years I will come back."

This happens for one thousand years continuously. The last time death comes, Yayati says, "I am still at the same point, but I am ready to go, because one thing I have understood: I don't know how to live. And how long can I postpone? And how long can I go on begging you? And I am tired, utterly tired -- one thousand years of sheer wastage. I have not tasted a single moment, so what is the point now? And anyway, anytime, whenever I will have to go, things will be incomplete. Many things will be done half-way, many things will be just started, many things not even started but only an idea. I have seen this in these one thousand years.

"I am jealous of those sons of mine who had the courage to go with you. I am jealous. They proved.... Courage, intelligence -- now I understand -- my sons were slapping my face each time one of them was taken. They were saying, 'You are a fool. You don't know how to live, and you are postponing death. You will remain afraid of death till you start living.' But I don't know how to live, so it is better to die. Let others live."

Death said to Yayati, "This is the first sign of intelligence in you. And not only are you jealous of your sons that I have taken, even I have been jealous. They were rare, unique, really alive people. I have not been able to destroy them. They have moved from life to more life. They have moved from life to abundant life."

And that's what I am teaching here: Live so totally that you transform even that phenomenon of death into a door, a new opening for more abundant life. That life is just waiting, but only for those who know how to experience it, how to live it. And this is the time. Only today is the time. Neither yesterday nor tomorrow is the time to live life -- only today.

This moment, here and now, is the time to taste life; then there is no death.

Yes, a kind of death will happen. Your body and you will be separated, but you will not be dying, you will be expanding. You will be throwing away the bondage of your body, the imprisonment of your body, and you will be coming in contact with the unlimited, the unbounded, the universal.

That universal life is godliness.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #13

Chapter title: Ready-to-wear Religion at the Secondhand Store

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BELOVED OSHO,
ARE YOU TRYING TO DESTROY ALL OF OUR PREVIOUS IDEAS ABOUT RELIGION?

There is no other way to be religious. All that you have heard about religion, read about religion, has to be totally dropped. Unless you are clean, with no writing on your consciousness, you will never know what religion is. The so-called religions are doing just the opposite. And you can see the result.

The whole world is divided into religions: somebody is going to the synagogue, somebody is going to the temple, somebody else is going to the church. But do you find any religiousness anywhere?

Every child is brought up, conditioned, in a certain religion. It is one of the biggest crimes against humanity. Nothing can be a bigger crime than to pollute the mind of an innocent child with ideas which are going to become hindrances in his discovery of life. The moment you want to discover something, you have to be absolutely unprejudiced. You cannot discover religion as a Mohammedan, as a Christian, as a Hindu -- no. These are the ways to prevent you from discovering religion.

Every society, until now, has been trying to indoctrinate every child. Before the child becomes capable of asking questions he is being given answers. Do you see the stupidity of it? The child has not asked the question and you are providing him with an answer. What you are in reality doing is killing the very possibility of the question arising. You have filled his mind with the answer. And unless he has his own question, how can he have his own answer? The quest has to be sincerely his. It cannot be borrowed, it cannot be inherited.

But this nonsense has continued for centuries. The priest is interested, the politician is interested, the parents are interested in making something of you before you can discover who you are. They are afraid that if you discover who you are you will be a rebel, you will be dangerous to the vested interests. Then you will be an individual, living in his own right, not living a borrowed life.

They are so afraid, that before the child becomes capable of asking, inquiring, they start stuffing his mind with all kinds of nonsense. The child is helpless. He naturally believes in the mother, in the father, and of course he believes in the priest in whom the father and mother believe. The great phenomenon of doubt has not arisen yet. And it is one of the most precious things in life, to doubt, because unless you doubt you cannot discover.

You have to sharpen your doubting forces so that you can cut through all rubbish and you can ask questions which nobody can answer. Only your own quest, inquiry, will help you to come to the realization of them.

The religious question is not something which can be answered by somebody else. Nobody else can love on your behalf. Nobody else can live on your behalf. You have to live your life, and you have to seek and search the fundamental questions of life. And unless you discover yourself there is no joy, no ecstasy. If God is just given to you, readymade, it is not worth anything, it is valueless. But that's how it is being done.

What you call religious ideas are not religious, but only superstitions carried down the ages -- for so long that just their ancientness has made them appear like truth.

Adolf Hitler, in his autobiography, My Struggle, makes many significant statements. The man was mad, but sometimes mad people say things which sane people are afraid to say. One of his most important statements is: "Any lie can become truth if repeated often, emphasized again and again, told by everybody from every corner." You go to the school and you hear about God and prayer. In the home you hear about God and prayer. You go to the temple and you hear about God and prayer. So many people... and just a small child against this whole mob.

It is impossible for him to doubt -- all these people are wrong? And these are not the only people. Their

parents, and *their* parents, for thousands of years, have been believing in these truths. They all cannot be wrong, "And I, a small child against this whole humanity...." He cannot gather courage. He starts repressing any possibility of doubt. And everybody else helps to repress doubt, because "doubt is from the devil. Doubt is a great, perhaps the greatest, sin. Belief is virtue. Believe and you will find; doubt, and you have missed on the very first step."

The truth is just the opposite. Believe and you will never find, and whatsoever you find will be nothing but the projection of your own belief -- it will not be truth. What has truth to do with your believing? Doubt, and doubt totally, because doubt is a cleansing process. It takes out all junk from your mind. It makes you again innocent, again the child which has been destroyed by the parents, by the priests, by the politicians, by the pedagogues. You have to discover that child again. You have to start from that point. Hence, my whole effort here is to destroy all your so-called religious ideas.

It will hurt you because those religious ideas have become so intimate to you that you have forgotten they are not your discoveries, they are not your experiences. You have not lived them; you have not even loved them. Somebody else has forced you to believe in them, and whosoever has done it has committed an inhuman act against you.

I am not saying that those people are knowingly doing it. They are themselves victims of the same process; their parents did it to them, their teachers did it to them. So I am not saying to start feeling angry against them. They did it thinking it is good for you... but just by their thinking, anything is not going to become good -- just by their thinking. They have been trying to help you, but they don't know that there are things in which a person should be left alone; only then can he discover. If you try to help him you are crippling him.

Don't try to force anybody to take your help while he can manage on his own. Don't force anybody to see through your eyes when he has eyes. And at least, please, don't place your specs on anybody's eyes; your numbers are different. You will drive that person blind, you will distort his vision. But not only specs are being put on you, people are putting their eyes on top of your eyes... and they are all doing it for your good, for your sake. And after twenty years, thirty years of continuous conditioning, you start forgetting that you had never asked the question in the first place.

I am reminded of a very creative person, Gertrude Stein. She was dying; her friends were around her. Suddenly she opened her eyes and asked, "What is the answer?" And the friends looked puzzled. Had she gone mad just before death? Had she lost her reason? What kind of thing was she asking -- "What is the answer?"

One of them said, "But you have not asked the question, so how can we say what the answer is?"

So she said, "Okay then: tell me, what is the question?" And she died.

To me it is of tremendous significance. It relates to almost every human being. You have forgotten that you had not asked the question, and the answer has already been forced into you. And of course it is a simple process of conditioning: go on telling the person, go on telling the person the same thing again and again. Soon the person starts repeating it like a gramophone record. And the person has forgotten that he had not asked the question.

Perhaps at the very end Stein discovered her fresh childhood. It happens to many people when they are dying. The circle completes, they come to the same point from where they had begun. So she is asking, "What is the answer?" because only answers were given. And nobody had bothered about the question. And when now, at this last moment, somebody asked, "But first tell us what the question is" -- she becomes aware... but now it is too late. And the answers have been so much, so heavy, such a load on the being, that now to ask an authentic question also has become impossible. So she asks, "Okay, if a question is needed, then I ask you, 'What is the question?'"

To me, this small incident is immensely significant. It is everybody's life. You talk about God, you talk about the soul, you talk about heaven, hell, but have you ever thought -- are these questions? Are you really interested in God? What interest can you have in God? On what grounds can you have God become your quest?

I was born in a Jaina family. In Jainism God is not believed in; there is no God, as creator. Because the conditioning of Jainism does not enforce the idea of God on its children, no Jaina child, or old Jaina ever asks, "Who created the world?" ... Because they have been conditioned, from the very beginning, that the world exists from eternity to eternity; there is nobody who is a creator, and there is no need. Hence the question does not arise.

The Buddhist never asks the question, "What is God, where is God?" because Buddhism does not

believe in God -- so the child has been conditioned in that way. When you ask about God you think that it is *your* question -- it is not. You may have been born in a Hindu family, in a Christian family, in a Jewish family, and they have conditioned your mind that there is a God. They have given a certain image of God, certain ideas about God. And they have created you with such fear that to doubt is dangerous.

A small, tiny kid is being made afraid of the eternal hell where you will be thrown into fire, alive, and you will burn but you will not die. Naturally the doubt does not seem to be so significant to take such risk. And you are motivated that if you believe, simply believe, all pleasures, all joys of life are yours. Believe, and you are on the side of God; doubt, and you are on the side of the devil.

The small child is bound to buy whatsoever crap you are giving him. He is afraid. He is afraid to be alone in the night, in the house, and you are talking about eternal hell: "You go on falling and falling into darkness and deeper darkness, and there is no end to it, and you can never come out of it." Naturally the child simply shrinks from doubting, becomes so afraid that it is not worth it. And belief is so simple. Nothing is expected of you -- just to believe in God, the son, the holy ghost... just to believe that Jesus is the son of God, and the messiah... and he has come to redeem the whole of humanity... and he will redeem you too.

Why not be redeemed so cheaply? You are not asked much. Just believe, and everything will be settled in your favor. So why should you choose doubt? You should naturally choose belief. And this happens at such a small age -- and then you go on growing, and the belief and the conditioning and the ideas and the philosophy all go on top of it -- that it is very difficult to dig and find out that there was a day when you were also full of doubt. But the doubt has been crushed, put out of sight. There was a day when you were reluctant to believe, but you have been persuaded. All kinds of rewards have been placed before you.

You can persuade a little child just by giving him a toy -- and you have given him the whole paradise. If you have succeeded in persuading him to believe, you have not done a great miracle. It is very simple exploitation. Perhaps you are doing it unknowingly; you have also been passed through the same process. And once you close the doors of doubt you have closed the doors of reason, thinking, asking, inquiring. You are no more really a human being. The doors of doubt closed you are just a zombie, hypnotized, conditioned; persuaded out of fear, out of greed, to believe in things which no normal child is going to believe if all these things are not arranged. And once you stop doubting and thinking, then you can believe anything whatsoever. Then there is no question.

The politician wants it, because if you are a believer in a certain religion you are gullible. That shows your gullibility. It is enough indication. If you go to the church, it is enough indication that you are not a man who thinks, who questions, who argues, who will not take anything unless it is proved logically, rationally, scientifically. You go to the synagogue, you go to the mosque -- the politician is happy. He wants everybody to go to the synagogue, to the mosque, to the church... it does not matter where you go, but go -- because they all do the same.

The basic structure, the strategy, is not different. Hindu, Mohammedan, Christian, Jew, it does not matter, because the basic strategy is exactly the same: close the doors of doubt completely, don't take any chances, don't leave any question marks in the person, and fill his mind with all kinds of beliefs. If you look at beliefs you will be surprised. People have believed any nonsense.

If you are a Jaina you will believe all Jaina nonsense -- the questions simply will not arise in you. My grandfather loved me very much for the simple reason that I was mischievous. Even in his old age he was mischievous, so we had a good friendship. He used to take me to Jaina monks just to create a disturbance there. He enjoyed it very much. He would not say anything because he was an old man, a respected citizen, but he knew that if I was there, it would be enough. He would sit as if he was for the monk, but he gave me indications, "You can start... this is a good time."

Now, Jainas don't believe in a creator God, so you cannot ask any question about God. There is no question, there is no God. But then they have to believe in other things. They believe in souls. I used to ask them, "How many souls are there in the world? Are they increasing, decreasing or remaining the same?"

Now, the Jaina monk cannot say they are increasing, because from where...? Who is creating them? There is no creator. No creation is happening. They cannot decrease because where will they go? They cannot go out of the universe because wherever they go it will be the universe. And he could not say that they remain the same, although that was the answer given in Jaina scriptures, that the number of souls remains the same.

But it was not easy with me, because then the question was, "How many? If you know that it remains the same, you must know the exact number; otherwise on what grounds do you say it remains exactly the

same? One may have popped up; one may have popped out. You have to give me the exact number." Now, the number is not given in any scripture, and they cannot give the number for the simple reason that on the earth the population has been increasing. There are more and more people, more and more people. And Jainas believe everything has a soul: a tree, a bird, a fish -- all have souls. "When you know so much about souls, why don't you know the number? And you say Mahavira was omniscient: he knew everything. Could he not have told you the exact number? The problem would have been solved forever."

The monk would become restless, would like me to be shut up. But I said, "Nobody can shut me up. Either you answer or you recognize the fact that you don't know the answer. Either you satisfy my question or you simply say, 'I'm sorry, I don't know the answer.' Then be true to yourself at least. You preach truth. Can't you say, 'I don't know the numbers exactly'?" That too they cannot say because that disturbs the omniscience of Mahavira... that why did he miss this point, which is significant?

Now, Jainas believe in the eternal journey of a soul. If you do good karmas you go on becoming better -- that is, you go on reaching higher stages. So they have divided things: the tree has only a one-dimensional life, the spider has a two-dimensional life, the bird has a three-dimensional life, the tiger has a four-dimensional life, man has a five-dimensional life. And man is the highest evolution of consciousness.

I used to ask them, "When a man dies, is he born again as a man or can he also be born as a woman? Is he always born into the human world or can he be born as a tree, as a bird, as a horse, or anything?" Now, Jainas believe that if your karmas are very bad you can slip back: you can become a dog, you can become a fish, you can become a cat, you can become a tree.

I used to ask these monks, "Have you come across any factual evidence of somebody remembering that in his past life he was a tree, a tiger, a dog? Do you remember yourself what you were in your past life? And be true, because you are sitting in the temple of Mahavira, in the temple of truth. If you say anything untrue, remember -- eternal hell. So if you don't know, simply say, 'I don't know.'"

And that is the most difficult thing in India for a monk, a mahatma, who is worshipped by thousands and thousands of people: to say about anything, "I don't know." And I would make it clear: "If you lie, then remember, you will fall back. The statue of Mahavira is there behind you, a witness. And this temple...." And these people, of course they have sacrificed everything, so they have closed the doors of doubt completely. They believe that to lie in the temple, before Mahavira... it is dangerous. So they cannot lie, and they cannot say that they have experienced anything, or they have met anybody. And they would be just dumb.

Jainas have a theory... because they had to explain, Mahavira himself had to explain because the population was continuously growing -- from where are these souls coming? Animals are growing, life in all forms is growing, so from where are these souls coming? So Mahavira had a hypothesis. He called it *nigod*. Nigod means that there is a dark womb of the universe, infinite, full of infinite potential souls. So whenever a soul comes to the point from where it can grow, it comes out from nigod. Now, look at the cunningness of the whole thing. He makes it infinite because if you make if finite then soon it will be empty. Then the problem will arise again, from where? Now the womb is empty -- so he makes it infinite.

But he forgets that there can always be people like me. Of course I was not in front of him; otherwise things would have been clear, then and there -- because in existence, two things cannot be infinite. It is such a simple mathematical thing. In existence, only one thing can be infinite: the universe. If it is infinite then no other thing can be infinite, because two infinites will make each other finite; their boundaries will meet. Somewhere they will come together and there will be a boundary, and that boundary will be the finiteness.

I was not there but I could torture these Jaina monks: "If nigod is infinite and you say the universe is infinite -- so you believe in two infinites? Is it possible mathematically? geometrically?" It was difficult. Two infinites are not possible. Any person who has any sense of mathematics can understand that two finites are perfectly okay, a hundred finites are perfectly okay, but two infinites? -- impossible! Only one can be infinite. The other is bound to become the boundary. Somewhere millions of light years away... but it doesn't matter; the boundary is the boundary.

And I used to ask these Jaina monks, "From where did these souls come into nigod? Suddenly they are there, for no reason. Why? How did they manage to enter it?" Every religion, basically, is bound to be in the same difficulties. When fundamental questions are there every religion is idiotic. If you don't ask the fundamentals, then they are very clever in answering your questions. But when the fundamentals come they are all invented.

From where did this nigod come, this universal, infinite womb? And from where have these souls come into it? And they would say, "They are just there." But that is not an answer. What evil action have they

committed? They have never been out, so there has been no possibility to commit any action, good or bad. So why are they suffering in nigod? And what more suffering can there be than in that dark hole? For millions and millions of years they are there. Why are they suffering?

They have not committed... they cannot accept that they have committed any bad thing, any evil doing -- because to do, first you have to be in the universe. To act, you have to be. They are only potentially there. They are not really there, they are only seeds. So how can there be bitter fruits, or sweet fruits, from the seeds which have never sprouted? And you don't show us the reason why they have not sprouted.

And then suddenly a few souls become mature... what is the arithmetic of it? Who becomes mature first, and why? There must be some reason that these souls A,B,C, become mature today, and tomorrow X,Y,Z, will become mature -- but why today ABC, not M? They are all similar. Or do you recognize any differences between them? They cannot recognize any differences, because for difference a thing has to be actual. Just a potential -- there cannot be any differences.

Those Jaina monks would perspire and they would say, "Whenever you come...! You are a strange type of boy. These questions nobody asks. I have been traveling all over India, but whenever I come to your village I feel a certain fear... that you are bound to come. And I have told your grandfather, 'Don't bring this boy.' But he is also a strange man; he never comes alone, he always brings you."

One monk then tried a trick. He would deliver his talks in the schooltime, when I would be away in school. But my grandfather was not to be cheated. He would come to the school and he would ask the headmaster, "I need him urgently today."

I would be there, and the monk would say, "Is the school closed so soon today?"

I would say, "It is not closed, my grandfather has brought me here -- for your blessing. He never leaves me. He is so religious that he wants me to be blessed by you. So can we start now?"

If you give freedom to every child, they can make your popes and your imams and your monks just look absolutely idiotic. They can put them in the category of idiots. Just your children... nothing is needed, if you allow them to doubt. But they are not allowed to doubt. And once you become accustomed to a belief, it slowly slowly poisons your whole being. Then if somebody is attacking it, it feels as if he is attacking you.

That has been my trouble. My whole life I have been attacking. Unless I attack your belief system, your ideology, I cannot be of any help to you; I cannot share myself with you. There is a wall, a thick wall. I can go on shouting; you will not hear me. I have to hit the wall continuously, hammer it, at least make a hole in it, so I can see you, you can see me -- face to face. And I can revive what has been taken away from you. I can give you back your innocent childhood, and only from there a real inquiry into truth begins. Only from there religion is possible; otherwise you can only talk about religion.

So, Sheela, it is true. I absolutely want you to become completely free of all jargon that has been given to you by others. And I am not giving you *any* jargon. So try to understand my different position.

That's why I say this is the first religion of the world.

If you change your religion from Hindu to Christian, or from Christian to Mohammedan, or from Mohammedan to Hindu, nothing will be changing. You will only be changing superficial words, clothes perhaps, at the most; not even your skin will be touched. You will remain the same person. Of course you will have a new set of beliefs instead of the old set of beliefs. You must have got tired of that old set of beliefs. They were not taking you anywhere. Perhaps... if Christianity does not work, perhaps Hinduism may work, or Mohammedanism may work.

No, I am not giving you a new set of dogmas, beliefs, creeds, ideologies -- not at all. My function is totally different. My function is to take away whatever you have got and not to give you anything in its place... because if I take one stone and put another stone in its place, I am even more dangerous than the man who has put the first stone, because the first stone was getting old and you were getting tired of it, and it was not giving you any nourishment. It was a stone, what nourishment can it give to you? You were carrying the burden, and slowly you may have become aware that it is better to throw this stone. But with the new stone a new honeymoon starts. You start thinking perhaps this stone is the right one.

I am not substituting another belief system in you. I am simply destructive. You will be surprised that I am simply destructive -- I want to destroy all that has been forced upon you. And there is no need to substitute it with anything. Creativity is your intrinsic potential -- I don't have to create it.

Once hindrances are removed you will start growing and flowing. You will start searching on your own, and soon you will gain strength and a new power, because even a small discovery on your own will give you such immense happiness that you cannot conceive it. Just a small discovery on your own and you are a different being, because now truth is born in you. It may be just a seed, but the beginning has begun. You

will feel a new thrill, which is not possible if I give you a belief, a readymade dogma, an ideology. So I don't give you anything, I only take away all that you have.

My sole function is to leave you alone to yourself. You have not been left alone by your parents, by your teachers, by your rabbis, by your monks, by your priests... you have not been left alone. Nobody trusted you. I trust you. They all wanted to make something of you, in their own image. I don't want to make you something in my image. want you simply to blossom into your own authenticity. I don't know what it will be, you don't know what it will be. And it is good that we don't know what it will be, because then it is so much of a surprise -- as if suddenly you have found an infinite treasure.

I said, I trust you. So I will not give you any belief, because I know you have the absolute capacity to discover life, love, laughter.

Just all the rocks that have been put upon you have to be removed. Don't cling to those rocks. They are your enemies. If you are a Jew, Judaism is your enemy. If you are a Christian, Christianity is your enemy. If you are a Hindu, Hinduism is your enemy. Whoever you are, if you have accepted something without searching, seeking, it is your enemy. Say, "Goodbye to you." Say to the enemy, "I am finished with you. Now I want to be alone. I want to be absolutely clean, unburdened." And you will be amazed: the moment you are unburdened, you can open your wings into the vast existence that has been awaiting and awaiting you.

But you are not coming because the synagogue is holding you, the temple is holding you, the church is holding you; the padre, the priest, the minister won't let you go. The crowd around you is hanging round your neck. They will not let you go out of their fold. To them it is a question of politics, politics of numbers. They are afraid that if people start going on their own, they will lose their power, their numbers. They want you there, to be used as a number, used as a means. And remember, to use any human being as a means for any end whatsoever is one of the greatest sins possible. Every human being is an end unto himself.

My work here is to help you discover your intrinsic possibility, potentiality, your ultimate goal -- which is not far away, which is just within you. All that you have to leave is that crap that others have forced upon you.

People think that I am doing the same work as Jesus was doing or Buddha was doing, or Mohammed was doing, or Mahavira was doing; they are absolutely wrong. My work, work as such, is simply mine. What they were doing was just against me, and what I am doing is against them. And it has to be clear to you that I will be hammering on all these people's heads.

Be alert. Don't get hurt unnecessarily, because I have to do it; there is no other way. It is surgical. I have to put you on the operation table and cut out a few things which do not belong to you. But you have accepted them as if they are your limbs, and they are not. They are crippling you. They are killing you.

I want to take away everything that is not authentically yours. Everything... and then the explosion.

BELOVED OSHO,
WHAT IS THE ANTICHRIST? AND WHO IS IT?

The first thing to understand is: there is no Christ. So how can there be an antichrist? The antichrist is possible only if you accept the idea of christ. 'Christ' is a Greek translation of the Hebrew word messiah. Let us use 'messiah', which will make things clearer.

The Jews have been waiting and hoping for a messiah to come and deliver them from their suffering. The Jews have suffered the most in the whole world. But there is no reason to feel any pity for them. They are responsible for it. The day they declared that they are the chosen people of God, they created this long series of suffering, misery, murder, concentration camps, gas chambers.

I have never come across anybody who clearly connects these two things: why the Jews have suffered so much -- and they have suffered immensely, incalculably, but nobody seems to connect it with the root cause. The root cause is the declaration by Moses that Jews are the chosen people of God, that they are the master race. Now, you can see, if you declare yourself the master race, above and superior to everybody else, you are creating enemies all around, everywhere.

If Adolf Hitler was so adamant about destroying all the Jews, eliminating them from the world, it is a simple, logical consequence of Moses. Moses says Jews are the chosen people of God, they are the master race. And Adolf Hitler believed that Nordic German Aryans are the chosen people of God, and *they* are the

master race. Now, there cannot be two master races.... One has to vacate, one has to die, one has to prove its mettle against the other. It was not just a political thing; deep down it was a religious idea that Jews have been carrying.

Adolf Hitler has another master race -- the Aryans, the Nordics -- who are meant to rule over the world, so Jews should be completely eliminated. You cannot put the whole responsibility on Adolf Hitler. Yes, he is responsible, but Moses starts the game, and Jews down the ages have supported Moses. There was a reason for it. Because they had made the whole world against them, everybody against them, they had to keep themselves together and become fanatic; otherwise they would not have survived.

Their only hope was that the messiah would be coming..."and that will be the end of this suffering. This is not a long suffering; it is really a test, a challenge to your integrity, whether you can survive this test or not. The moment you have survived the test and the fire, and come out of it, the messiah will be coming to redeem you. And then all others will be thrown into hell and you will be welcomed -- with bands, songs, and all the angels singing 'Alleluia' -- into paradise."

They refused to accept Jesus as the messiah, as the Christ. They had to. They will never accept anybody as the messiah or the christ. They cannot. The reasons are very simple.

Nobody can redeem humanity from its suffering. Unless each single human individual decides that he is responsible for his own suffering and drops all the nonsense that creates the suffering, he cannot redeem himself. And how can anybody else redeem you? *You* have created the suffering, not the messiah. And even if he redeems the suffering, what guarantee is there you will not create it again? If you are proficient in creating it, I think you will create it again. In the first place it cannot be taken away; even if it is taken away, you will create it again.

And the Jews cannot accept anybody as the messiah because nobody can redeem the whole of humanity from suffering.

Poor Jesus was just a fanatic Jew who had got this big idea in his small head that he was the messiah. And it is not very difficult to get such ideas, if you are articulate enough. He was not educated but he was certainly articulate. And sometimes uneducated people, if they are articulate, speak with a strength, power, authority, which intellectuals, sophisticated, very educated people, cannot manage. The very educated person, the very sophisticated, is always hesitant. There are so many ifs and buts in him. He has so many doubts himself, he knows that he does not know millions of things.

But men like Jesus or Kabir, who are absolutely uneducated, for them to be authoritative and to declare with vigor and power is very easy. You just have to collect a bunch of fools around you, which is the easiest thing in the world. Just stand on your head on the street and the fools will come running. You are doing nothing much, just standing on your head, but the fools will drop their work and will come running: something great is happening -- anything.

And when a man like Jesus says things which give them a psychological support: Blessed are the meek, for they shall inherit the kingdom of God.... To whom is he talking? To these poor Jews who have been humiliated for centuries, continuously, and were being humiliated in Jesus' time by the Romans. To these humiliated people you are talking of humbleness, meekness? Naturally, to them it becomes a *very* great consolation. They are humiliated, but they think they are humble.... A small trick of the mind: they are weak, they are slaves, but now they can believe they are meek.

When Jesus said, "If somebody hits you on one cheek, turn the other too, because this is the only way to God. Love your enemy" -- of course those people felt immensely superior. Deep down their ego was fulfilled. In fact, they were not able *not* to turn the other cheek at all. What nonsense is he talking, "Turn the other cheek"? They have already been beaten on both! Now what do you want -- should they turn their buttocks?

I cannot say to people who have been beaten for centuries, in slavery, in every possible way humiliated: be humble. But it gives consolation. Those people start thinking, "It is good that we are poor, we are blessed; that we are meek, we are blessed; that we are humble, we are blessed; that we have been beaten on both the cheeks... the kingdom of God is certainly ours." They would like to believe in Jesus, that he is the messiah, because if they believe him to be the messiah then his words have authority and consoling power. If they don't believe in him as the messiah, then he is just an ordinary man.

So many could not understand the whole psychology of what he was saying, and to whom he was saying it. People started following him, listening to him -- ordinary masses. But the rabbis were angry for the simple reason that he was becoming the chief rabbi. Rabbis are learned people, very learned in their ancient lore; and this man knew nothing, just a few words. What are those four gospels? All that is significant in

them can be condensed onto a postcard. What was he saying? All those four gospels are again and again the same repetition, the same story from four disciples.

The rabbis, the priesthood, became angry. So they said, "If you think you are the messiah, then you will have to give the proof -- and the proof is crucifixion. If you are resurrected after the crucifixion, we will accept you as the messiah; otherwise you are not the messiah but an anti-messiah, antichrist." And Jews never accepted him because the crucifixion actually did not manage to kill Jesus, and he escaped from Jerusalem. There was no resurrection at all. In fact, the crucifixion was not completed, so how could there be a resurrection? Death had not happened, so what to say about resurrection?

And no Jewish contemporary account talks about Jesus or his crucifixion or his resurrection or his teachings -- because those contemporary sources are written by rabbis, learned people, not by the mob. They did not think Jesus even worth mentioning. The New Testament is the only proof that Jesus ever existed, and that too was written after Jesus had disappeared, was not found -- three hundred years afterwards. And the popes have been continuously editing it down the ages, taking out everything that can be dangerous to them, because now they are the rabbis.

Jesus had no idea that he was creating a new religion. He had never thought about it. All that he wanted was the Jews to accept him as the messiah... and the Jews refused him.

So if you ask me, the phenomenon of Christ never happened. I mean the phenomenon of a messiah never happened. Jesus happened, but he was never accepted as a messiah by the Jews, who were the people expecting, hoping, waiting. And they created the idea that many will come who will claim to be the messiah, and they will not be true messiahs; they will not be Christ, they will be anti-Christ. Many will be coming; that was a Jewish idea. Christianity has borrowed it in its own turn.

Strange: Jesus was refused as a messiah and declared the antichrist by the Jews -- that's why he was crucified, because he was claiming to be something he was not. And it was of tremendous importance for the Jews. Their whole life revolved around the hope: the messiah will come... and this carpenter's son, uneducated, not knowing anything, claims that he is the messiah. He is a false messiah, and Jews said, "Many have come before who have declared they are the messiah, and were found false. This man is also in the same line."

But strange -- history moves in a strange way. Jews rejected him, and that rejected fellow became the founder of a new religion. Without founding it, he became the founder of a new religion. He had never dreamed of it. He would have refused to start a new religion; he was a Jew, and he wanted to be accepted by the Jews, to be their messiah. That was something; that was his ego fulfillment. The Jews refused and declared him the antichrist.

Who founded Christianity? A very strange man -- it has nothing to do with Jesus. His name was Saul, and he was very much against Jesus and against Jesus' teachings. He lived far away from Jerusalem. When he heard many rumors reaching there that the messiah has come, and he will redeem the world -- and he was a very orthodox Jew.... So he started moving towards Jerusalem, to kill this man if he finds him, and to destroy all his important apostles, as he calls them, and finish this whole thing in the beginning; otherwise later on it will become a difficulty, it will become too big. And he was continuously thinking how to destroy Jesus, how to destroy these apostles -- Matthew, Luke, Thomas, etcetera. His mind was thinking only one thing, focused on one thing: How to destroy these people and Jesus? And it happens sometimes when you are so obsessed with one idea, you can come to such extreme obsession that it turns around, one hundred and eighty degrees. That is a psychological phenomenon, it happens every day.

Saul, walking in the hot sun, in the dust, towards Jerusalem, only one thought moving in his mind... the hot sun... and one thought: how to destroy, how to destroy.... Suddenly he saw Jesus in the sky! That was just a projection of a madman obsessed with a certain idea. And when he saw Jesus' figure appearing, naturally he was dumb. He fell on the ground, asked to be forgiven, to be just cut off from his old life, and become converted. Now he was converted, because Jesus had appeared in the sky. He became Paul; from Saul he changed his name to Paul. This man Paul, this maniac, this murderous type of person, is the founder of Christianity.

It is Paul who founded Christianity. He was the first pope. That's why you will find many popes, when they become pope, using Paul's name in their name. That is the most glorious name, the first founder. So you will find many popes... somebody is John Paul, somebody is something else, but they use Paul, because Paul is the most glorious person in their history. In fact they are not connected with Jesus.

And this Paul who was going to kill Jesus and his friends, now turned towards the enemies of Christianity. He declared that Christ would come again -- just the old Jew he was, his whole life waiting for

the messiah, although now he has become a Christian.... But you can change only the clothes, you cannot change those ideas so easily. Now he projects the whole philosophy, and he says Christ will come again, and he will redeem the world. This time he could not do it, because Jews crucified him, betrayed him. But now when he comes he will find his own people, Christians, who will support him in every possible way, and help him to redeem the suffering of the whole world, and to transform everything that is ugly into a beautiful phenomenon.

Now, anybody claiming that "I am the Christ" is the antichrist. You see how history repeats. And unless man becomes intelligent, history is going to continue to repeat itself.

Just the other day I received a letter that I am the antichrist. Strange... I say there has been no Christ at all, so how can I be the antichrist? And what business have I being the antichrist? I can be myself, and I am absolutely happy being myself; why should I be Christ? -- I have never claimed to be Christ.

But there are people who have started talking about me as the antichrist -- the same fools who crucified Jesus. Now they are in the religion of Christianity, the same fools, the same type of mind of people -- nothing different. And if somebody says that he is the Christ, they will crucify him as the antichrist. Of course they cannot crucify me. I am not the Christ. I am not going to play their game.

I never play anybody's game. I play my own game, and I make my own rules.

You will be surprised, even when I was playing cards I used to make my rules. Anybody who wants to play with me has to follow my rules; otherwise there is no need to play. In the university many professors, many students, were interested in playing cards or chess with me, but they had to follow my rules -- because why should I follow anybody else's rules? Now, nobody knows who the guy was who made the rules for chess -- why should I follow his rules? I am not a follower. I make my own rules. Anybody who wants to play has to follow my rules. I am not Christ. I am not a messiah, I am not a paigambara, I am not a tirthankara, I am not an avatara. I don't feel like being included in this line of insane people. Please forgive me -- and exclude me.

The whole idea of Christ is bogus; hence the idea of antichrist is even more bogus. First you believe in Christ, then the antichrist comes -- why not cut the very root, and be finished with it?

My insistence is that each individual is responsible for whatsoever he is. And those who want to be with me, they have to accept their responsibility totally. That's the only way of redemption, getting over your suffering, transforming your being. I cannot do it, nobody else can do it. So whosoever promises you is a cheat. Beware of him -- he is dangerous.

Whosoever gives you hope and promises you, "You believe in me and I will do everything else," catch hold of him immediately and put him in a psychiatric ward. He needs immediate treatment, tranquilizers. He is going out of his mind. He may become a messiah or he may become an avatara; and then there are people who will declare him the antichrist. And this has been going on for thousands of years. I would like it to stop.

When I say this is the first religion, I mean it... because nobody before me has had the guts to say, "I am not the messiah." When he had the capacity to gather mobs easily, nobody else had the guts to say, "I am not special, I am just like you."

This is the first religion founded by a human being.

Up to now it has been the work of mad people... all kinds of insanities. I want to put a full stop to it. Okay Sheela?

From Unconciousness to Consciousness

Chapter #14
Chapter title: I am a gnostic

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BELOVED OSHO,
JUST A FEW DAYS AGO YOU SPOKE TO US OF THREE CATEGORIES OF BELIEF: THEIST, ATHEIST, AND AGNOSTIC. WHAT DO YOU SAY ABOUT GNOSTIC?

I do not consider 'gnostic' a category of belief. The theist believes in God, without knowing, without any experience. His belief is just an escape from doubt.
To remain in doubt needs tremendous courage.

Not to escape from doubt is one of the fundamental qualities of a seeker, and belief is an escape. It covers up your doubt, and it gives you a sense of relief, a false confidence that you know, although deep down you still know that you know not.

So the believer is divided into two split layers. On the surface is the belief which he thinks and projects himself to be. Underneath is his reality, like a wound: the doubt, which he denies but cannot completely eradicate. It is there, part of his reality. So the believer is always in a state of conflict. He is schizophrenic. A small thing goes against his belief -- and the doubt comes up.

A man once came to me and said, "I have become a firm believer in God." I said, "What do you mean by 'firm believer'? Are there infirm believers too? The very use of the word firm shows that there is something inside you that you are keeping down forcibly, firmly. But," I said, "that we will discuss later; first let me ask what has made you a firm believer in God." He said, "I go to worship...."

In India there are hundreds of temples devoted to different gods. One of the most common temples you will find -- which is very funny to the outsider -- is the temple of the monkey-god, Hanumana. He is a monkey, but he served one of the incarnations of God, Rama, so totally that he himself became a symbol of God. Now, it is thought that if you can persuade Hanumana, he can easily persuade Rama. And to persuade the monkey is certainly easier. He is such a devoted servant of Rama that Rama can never say no to him. To persuade Rama directly is difficult, but Hanumana -- he is just a poor monkey. Any small gift will be enough, a bribe -- a few fruits, sweets -- and you can ask him, "Help me."

So this man used to go to the temple of Hanumana, and he asked Hanumana, "If within fifteen days I don't get employed...." He was unemployed; well educated, but in India there are millions of educated people who are unemployed. There are no places for them "... If within fifteen days you can manage through Rama, then I am going to give a feast in your temple to eleven brahmins, and I am going to bring fruits and sweets and flowers for you. But remember, I am passing through a very crucial moment. If within fifteen days you are not able to arrange it, my belief in God will be finished. It is not only a question of employment, it is a question of my belief in God. So it is up to you."

And he came to tell me that within fifteen days there were so many ups and downs -- one day passed, another day passed, no employment -- and doubt started arising, and belief was getting shaken. "But on the fifteenth day I received the order -- I was employed. This has made me a firm believer in God."

I said, "Your firmness is based on a very superficial thing. You try one, two, three times more. Even a scientist, before declaring his results, experiments many times until he becomes absolutely convinced that this is the only result that comes. And you have not tried even twice. You try one time more."

He said, "Now I am such a firm believer, you tell me what to try."

I said, "You have so many problems, I don't have to tell you. Your wife is sick" -- she had tuberculosis -- "and you have tried..." he was a poor man, could not manage, unemployed -- "so why don't you give God another try? Just one chance. Tell him if within fifteen days your wife is cured, then you will do all these things again that you are going to do now. But if in fifteen days the wife is not cured, then your belief in God is finished."
He said, "It seems worth trying."

And what was to happen, happened: the wife was not cured. It was just a coincidence. What could that monkey -- and that too not alive, just a stone monkey -- have done? Just a coincidence. The man became so

angry -- at me, not at his belief. I said to him, "You cool down, just see the point. I have simply helped you to see the simple fact that it was a coincidence. If it was a reality, Hanumana would have done it again. If you are not convinced, you can try once more. You can try as many times as you want. But your belief is rooted in such a stupid idea -- that God arranges an order to be sent to you from the employment exchange, and that too persuaded by the monkey. And now you are angry with me -- for what reason? I have not done anything to you. I have simply given you another chance to check. And you have come to know now that it was coincidence. Now the doubt is there -- that you befooled yourself, that neither Hanumana had a part in it, nor did Rama. You were simply fooling yourself."

A belief is an escape. I told him, "You are angry because I have showed you your wound. You cannot escape from that wound so easily. And even if you escape the wound is not going to disappear. You can turn your back towards it, that will help it to become worse; it may become a cancer. Something has to be done -- escape is not the way."

Belief is an escape. The theist is pretending that he knows. The atheist is pretending he also knows that there is no God. Neither the theist has tried to look into existence, nor has the atheist tried. And the atheist's work is even more difficult than the theist's work, because the theist is trying to find something -- its presence, its existence; at least he has a hypothesis to work upon. The atheist has no hypothesis at all; he begins with the idea, "There is no God." Then what are you going to search and seek for? For no-God? It is difficult to have the idea of what God is; it is more difficult to have the idea of what no-God is.

Perhaps the theist may stumble by chance on God, but the atheist cannot stumble on no-God by chance, because no-God simply means something absent. You cannot stumble on something absent. The theist at least has a possibility of transforming his belief into a hypothesis that, "I don't believe that God exists, but hypothetically I assume God exists, and I will try to search for him." What hypothesis can the atheist have? He is denying. Negativity cannot be the hypothesis. Positivity can be the hypothesis. The atheist is in a much more difficult situation. But he is also, in another way, more comfortable than the theist.

The theist cannot get rid of the doubt. It is going to remain always underneath his belief. He cannot throw it away. Belief and doubt are two aspects of the same coin. You throw one, and the other also is thrown. You save one, and the other is also saved. But the atheist, in another way, is more comfortable: there is no God -- so there is no question of doubt. You cannot doubt something which is not. You can doubt something which is, or may be. But if you have decided there is nothing like God, you cannot doubt. You cannot believe; you cannot doubt. But you cannot progress in your search either.

The atheist has thrown away the doubt far more deeply, far more profoundly than the theist. With the theist the doubt is just hiding behind his belief. With the atheist there is no belief to hide behind; he has thrown the doubt very far away, very deep in the unconscious. Of course you cannot get rid of it unless you *know*. But you can deceive. The atheist can deceive more easily than the theist. Hence atheism has been growing, theism shrinking.

As man has become more intelligent, more educated, more cultured, atheism has become more prominent and theism has become something out of date. Even those who go to churches, temples, mosques, synagogues, know deep down that it is all just social conformity. It is good; they use these places just like clubs. They don't believe; they don't even bother.

I have been a professor in two universities. The last university from where I left had almost one hundred and fifty professors, and the commonroom of the professors was agog with all kinds of rumors. I remained in that university for almost nine years, and I continued watching, listening: Would anybody start a discussion about God?

One hundred and fifty professors, of which perhaps seven belonged to the department of philosophy, five belonged to the department of psychology, four belonged to the department of theology -- at least these people? But no. Actors were discussed, actresses were discussed, films were discussed, novels were discussed, even love affairs between students were discussed -- and all kinds of politics were there.

You will be surprised: of those one hundred and fifty people.... For nine years I waited that somebody would one day ask whether God exists or not. No, nobody. And they all are Hindus, Mohammedans, Christians, Jainas. They all go to the temple, to the church; they all pay their respects. But they are all formalities -- it is nothing to do with their inner search.

In fact, in that big commonroom, which was meant to be for one hundred and fifty people, my chair had become reserved for me, because I was not interested in their gossips and in their politics and their love affairs and backbiting and all kind of things. I was not interested. My chair had become permanent -- nobody else's chair was permanent. Whenever I went there it was available for me, nobody would sit on it.

And slowly they had all taken away their chairs farther from my chair, because I was not interested in their things, and they were not interested in the things which I am interested in.

Whenever I passed through the commonroom, they would become silent, as if they were being caught like small children doing something wrong. I would say, "You continue. Don't be bothered about me. I really fail to see why you become suddenly silent as I enter the room. I avoid as much as possible coming in the room, so as not to become a nuisance to you people, but sometimes there is no other way. I have two periods, and one period in between is empty. Where can I go for forty minutes? So I have to come to sit here. You just take it for granted that I am not here; my chair is always empty. Whether I am sitting there or not, you need not bother. You continue all kinds of neurotic things that you want to continue. Continue; don't be afraid of me."

Even the head of my department, an old man, seventy years old, already retired from one university.... But because he was such an authority on his subject, this university asked him just to give a little of his time. He was also talking about the same things. He would become silent, seeing me. I would say, "It makes me feel a saint, that a man of seventy years old has to become silent, seeing me. These are the things I should be talking about. You are talking about them, okay. At least somebody is talking about them. Continue."

Theists are almost bogus; atheists, a little more solid, because they have not covered their wound with a belief. If the wound is there and it hurts, they have accepted the hurt and the wound. A little more courageous, a little closer to beginning the search -- because you can deceive yourself your whole life in believing and thinking that you know, but how long can you go on saying, "There is no God"?

One of my friends, a very famous Gandhian, was an atheist. He said, "Unless I experience, there is no God. At least to me, there is no God."

One day his son, who was the attorney general of the state, came running to me and said, "My father is very, very sick -- a sudden heart attack -- and the doctors don't think that he will survive. He has asked for you."

I went with him -- they were not very far away, just a five-minute drive from my house. And when I entered the room the old man, with his closed eyes, was doing a Hindu JAPA... Rama, Rama, Rama.... I was amazed. This man has been always saying there is no God. What happened? I shook him and told him, "Open your eyes. Before your heart fails, let me ask you one question. What are you doing? Have you forgotten you are an atheist? You are not supposed to repeat the name of God."

He said, "I know, but at this point, when the doctors think I don't have much time left -- perhaps a few hours, or maybe a few minutes, who knows.... And what is the harm, lying down, if I repeat Rama, Rama, Rama...? If God is, at least I did come back home. If I was lost in the morning, in the evening I came back." And in India they have a saying that if you come back in the evening, you are not lost -- at last you are back. "And if there is no God, what is the harm in repeating Rama, Rama, Rama...?"

I told him, "This is what I have been telling you continuously for years -- that you think that you have got rid of the doubt. It is not possible, you have simply drowned it deep in the unconscious. Now death has brought it up."

The man survived; he is still alive. And again when he survived and became okay, again he started talking about atheism, but at least not before me. Before me he would say, "Man is weak and that was a moment of weakness."

I said, "That was the moment which proved something immensely significant about your whole personality, that what you are saying is all bogus. That moment brought your reality, exposed you in your nudity. And strange: you are still trying to cover it again. The heart attack will come again, because a heart attack is not such a thing that it comes only once. And that was your first attack, remember; you have the possibility of at least three."

He said, "What kind of friend are you? You are telling me that I will have two heart attacks more?"

I said, "Certainly. You cannot deceive... and whom are you trying to deceive? -- yourself? In the moment of death you were deceiving yourself with the idea that, 'Who knows, if God is there, pray; if he is not there, the prayer is gone, useless, but what is the harm?' You have not paid anything for it. You were being cunning even with God. Now that you are healthy, you are back again. And before me you don't talk too much, but I have heard from others that you are again talking about atheism. Let the heart attack come... and it *will* come. To a man like you it has to come because only a heart attack will help." And it came. I went to him and I told him... and he was doing his japa again. I told him, "Look! What are you doing now?"

He said, "You keep quiet! Particularly when the heart attack comes, you should not come. Two heart

attacks together is too much."

I said to him, "Remember, I have just come to remind you about all that bogus philosophy that you were talking about between these two heart attacks. You will be back soon, because the third attack...."

He said, "Wait! I am not finished with the second, and the doctors are not hopeful... and you are thinking of the third."

I said, "I want you to know, and recognize deeply, that the doubt is there and you are repressing it. Why do you want to repress the doubt in the first place? -- because you don't want to risk inquiry."

Inquiry is a risk. It is moving into the unknown. One knows not what is going to happen.

One leaves everything that one is acquainted with, is comfortable with, and one moves into the unknown, not even perfectly certain whether there is anything on the other shore, or whether there is another shore even.

So people cling either to theism, or those who are a little stronger, intellectual, the intelligentsia -- they cling to atheism. But both are escapes from doubt. And to escape from doubt is to escape from inquiry -- because what is doubt? It is only a question mark. It is not your enemy. It is simply a question mark within you which prepares you to inquire.

Doubt is your friend.

And I had talked about the third category, the agnostic. The theist is the weakest of the three: less cultured, less educated, less intellectual -- just a mediocre person. The second category, the atheist, is more intellectual, more cultured, and tries hard not to be bothered by the question, and puts the question absolutely away as far as he is concerned, by arguing that there is no God.

If an atheist and theist discuss and debate, the atheist is always bound to win. The theist cannot win; his arguments are poor. He is not argumentative. His belief is very simple, but the atheist is more complex. He also has a belief: his belief is that there is no God. You can call it an unbelief, a nonbelief, but it is a belief. He fights for it with the same fanatic attitude as the theist. You discuss with any communist -- all communists are atheists -- and they have that same fanatic attitude as any theist. The agnostic is the most superior of the three. The agnostic says, "I have no grounds to say yes, I have no grounds to say no; hence, I will keep my mouth shut about God."

Ludwig Wittgenstein, a disciple of Bertrand Russe ll... Bertrand Russell is one of the significant agnostics of this age, and Ludwig Wittgenstein was his best disciple. Russell has praised Wittgenstein so generously; it rarely happens from a teacher's mouth to so praise a disciple, a student. Wittgenstein was just a student in Russell's philosophy class. Russell was teaching philosophy in the university of Cambridge, and Wittgenstein was just a student. But Russell had the penetrating eyes to find if there was something, and Wittgenstein was something of a genius.

Wittgenstein showed him his notes. And Russell said, "Publish them!" Just his notes that he was taking in the class, any idea that was occurring to him -- just his notes and Russell said, "Publish it. It is far superior to any of my books. I will never get such a student as you again. I am proud, and I am fulfilled, in a certain sense, that you came to my class."

Wittgenstein has not written much, just two or three books, and those are all maxims, small sentences. One sentence says, "You should not speak about something that you know not -- either for, or against. One should be silent if one has not a solid yes or no in his experience." In another passage he says, "There are things which cannot be spoken of, hence you should resist the temptation to speak about them."

The agnostic is the most superior. He does not commit himself, he remains uncommitted. It is better to remain uncommitted, because that keeps you alert that you have not started the search yet. The theist has arrived at a conclusion, the atheist has arrived at a conclusion; *you* have not even begun the search. The agnostic is the best of the three, comes closer to me. The theist is the farthest from me, the atheist a little closer, the agnostic much closer -- but you can remain there. There is no necessity that you will move into the enquiry. You can say it is an ultimate question. That is what agnostics say. Whenever the question is ultimate, you cannot say yes or no about it. But his silence is not the silence of a gnostic.

I had not included gnostic in the three categories I discussed, knowingly. The word agnostic comes from the word gnostic. Agnostic means one who declares that, "I am not certain this way or that." Who is a gnostic? A gnostic is one who knows. That is the meaning of gnostic: the knower. The agnostic is silent because he does not know what is right and what is wrong; what is yes, what is no.

The gnostic is also silent -- because he has come to experience a reality which is inexpressible.

I am a gnostic.

And I would like you all to be gnostics, to come to a point of experience where things beyond words

happen, where language is left far away back, light years back, where there is no possibility to conceptualize your experience.

You cannot say, "God is," you cannot say, "God is not." You cannot say, "I cannot say these things." You can be simply silent. And those who can understand silence will understand the answer. You can help people -- that's what gnostics can do -- you can help people to come to silence. Call it meditativeness, awareness -- those are just names, but the essential quality is absolute silence, nothing stirring in you, nothing wavering in you. And in that state, godliness is. It is all over the place. It is within you, it is without you.

So I had left out the category 'gnostic' knowingly because the gnostic cannot be put with the other three categories. He is a totally different person. He knows -- these three know not. One believes that he knows. One believes that he knows not; he knows that God does not exist. One knows certainly that he is not in a position to say yes or no. But all the three are ignorant.

The gnostic knows -- but because he knows, he is in a difficulty which only a knower can be in. He cannot accept any category because all categories fall short. Even to say, "God is," is not enough. It does not cover the whole experience of godliness. To say, "God is not," that too is not enough -- because certainly there is no person, so you can say, "God is not," but there is such a presence! The person is not, but such a tremendous presence that who cares for the person. And the presence is infinite, eternal. Once tasted, it is going to remain with you forever.

The gnostic is the really religious man.

BELOVED OSHO,
IF THERE IS NO GOD, WHAT IS PRAYER?

Prayer is a byproduct of theism. You start with a belief in God, then naturally some kind of relationship between you and God is needed. That is prayer. You start praising him. Of course there is some motivation, you are asking for something through your prayer. Your prayer is not just a pure love affair, no -- it is business. Hence, when you are in trouble you pray; when you are out of trouble you forget it. When you are in some difficulty, incapable of managing, you pray because you need God's help. The moment you are out of difficulty, you forget God and prayer both.

A famous Sufi story is that a ship is coming back to its home country. Suddenly the ocean goes mad... great winds, and the ship is almost on the verge of sinking. Everybody starts praying. At such a moment who will not pray? -- even the atheist will pray, the agnostic will pray, and pray, "Forgive what I have been saying, it was all nonsense. Forgive me, but let me reach the shore."

But the Sufi was simply sitting there, not praying. The people became angry; they said, "You are a religious man, wearing the robe, the green robe of a Sufi. What kind of a Sufi are you? You should have been the first to pray. And we are not religious people, we are just business people, and to us this prayer is, too, nothing but business. We are offering God, that 'We will give you this, we will give you that, just save us.' Why are you sitting silently? Why are you not praying?"

He said, "You have already said it: because I am not a businessman. If he wants to finish us all, good. If he wants to save us, good. I am in total agreement with him. Why should I pray? For what? Prayer means some disagreement, something is happening which you don't want to happen. You want God to intercede, to interfere, to stop it, to change it."

The Sufi said, "I have no business of my own. It is his business to bother whether to save or to drown us. If he wants this Sufi to be saved, it is his business, not my business. And if he wants me to die, that is his business. I had not asked for birth; suddenly I was here. I cannot ask about death. If birth is not in my control, how can death be in my control?"

Those people thought, "This man is mad." They said, "We will take care of you later on. Let us get to the shore somehow and then we will take care of you. You are not a Sufi, you are not religious; you are a very dangerous man. But this is not the time to bother and quarrel with you."

On board was the most wealthy, most famous man of the country, and he was coming with millions of diamonds and precious stones. He had earned much. He had a beautiful palace in the town -- the most beautiful marble palace. Even the king was jealous. Even the king had asked him many times, "You give this palace to me -- any price, and I will pay for it."

But the madman, the rich man, said, "That is not possible. That palace is my pride." When the ship was almost sinking, the man shouted to God, "Listen, I give that palace to you -- just save me!" And as it happened, the winds disappeared, the ocean became calm, the ship was saved. They reached the bank.

Now, the rich man was in a very difficult position because of what he had said. And he had been angry with the Sufi -- now he was not angry. He said, "Perhaps you were right just to keep quiet. If I had followed you I would not have lost my palace. But I am a businessman, and I will find a way." And he found a way.

Next day he put the palace up for auction. He informed all the nearby kingdoms, whoever was interested. Many kings, queens and rich people came; everybody was interested. They were all puzzled to see that, just in front of the palace, there was a cat chained to a marble pillar of the palace. The rich man came out and he said, "This palace and the cat, both are up for auction together. The price of the cat is one million dinars" -- their dollars, one million dollars -- "the price of the cat one million dollars, and the price of the palace, one dollar: one million and one dollars."

The people said, "For this cat one million dollars, and for this palace just one dollar?"

The businessman said, "You don't bother about it. If you are interested, both are going to be sold together. Less, I will not accept. If anybody is interested, this is my minimum price."

The king of the country said, "Yes, I will give you the price, but please tell me, what is the secret of this cat and the palace?"

And he said, "No secret -- I just got into trouble because of a prayer. I have told God that 'I will give you the palace.' And I am a businessman; if he is a businessman, I am also a businessman. The cat, one million dollars -- that I will keep. And the palace: one dollar -- that will go to God's fund."

Prayer is just your effort to persuade God to do things according to you. And it is absolutely your imagination. In the first place you don't know God. You don't know his likes and dislikes. You don't know whether he exists or not, and you are praying. This is a poor state of affairs, and this is happening all over the world.

I am against prayer because it is basically business. It is bribing God. It is hoping that you can buttress his ego: "You are great, you are compassionate, you can do anything you want." And all this is being said because you want something. There is a motivation behind it; otherwise you would not pray, if there is no motivation.

I am against prayer. I am for meditation.

And these are the only two dimensions: prayer, the false dimension; meditation, the right dimension.

In prayer you try first to imagine a God there, and then you project a prayer. In meditation you don't have to project any God, you don't have to believe in any God, you don't have to utter a single word of prayer. On the contrary, you move inwards. In prayer you are moving outwards: a God there... and then a bridge of prayer between you and God.

In meditation you have no God, there. You search within. You search within for what is there. Who am I? What is this life energy? What is this consciousness in me? If only I can know this consciousness, this life in me, I have known the universal life, I am part of it.

Just taste the ocean from anywhere and it is salty. Taste yourself -- it is the closest place, within yourself -- taste your consciousness in silence and peace.

Prayer will be wordy. Again you will be talking, chanting, using a mantra or something. No, in meditation words have to be dropped and you have to learn to remain wordless, even for small moments. But in those small moments so much blessing descends. From those small gaps the whole universe starts pouring upon you.

I am for meditation and against prayer.

The meditator comes to know -- feels reality throbbing within himself -- the heartbeat of existence. And then there is a thankfulness that is without any motive, a gratitude to nobody in particular, simply a gratitude for all, for all that is. To me, if you want something like prayer... but then that is a love affair, authentic, without any motive. It is just a thankyou, not addressed to anybody in particular, addressed to the whole.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #15
Chapter title: The Priest and the Politician -- the Mafia of the Soul

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BELOVED OSHO,
WHY IS THE WORLD SO SICK TODAY? WHY ARE MISERY AND TENSION INCREASING?

It is the outcome of all the idiotic ideas that have dominated humanity in the past. It was bound to happen. All the religions are responsible for it. What they have done, whether knowingly or unknowingly, is the cause of the misery, suffering and anguish of the whole of humanity. Let us think of the most fundamental causes one by one.

The first: All the religions have been imposing the idea that God has created the world and God is omniscient, omnipotent, omnipresent. He knows all, he is all-powerful, he is everywhere.

This idea prevented man from doing anything to life to make it better, beautiful. When somebody all-knowing, all-powerful, everywhere present, is looking after the world, then what can you do? How far can you see? What can be your contribution? If God is the creator of the world, you cannot improve upon it. If you do anything you can only harm it. You cannot inform it; you cannot be wiser than God. This idea is one of the most basic causes of the whole anguish through which humanity is passing, and perhaps may perish in. Just think: the way I see it, there is no God who is creating the world, who is looking after the world. Don't throw this responsibility onto someone who exists not. It is we who are here who are in every way responsible to make or mar the opportunity.

Remove God and put man in his place, and you will have a totally different world. The suffering is absolutely unwanted. The anguish is our stupidity. Man can live a tremendously rich, blissful, ecstatic life. But the first thing is, he has to accept his responsibility.

All the religions have been teaching you to shirk your responsibility. Throw it onto God... and there is no God. You don't do anything because you think God is going to do everything -- and there is no God to do anything. Then what else can you expect? What is happening and has happened and is going to happen is the natural outcome of this idea of a creator.

If man was told, "This is your existence; you are responsible whatever you are, whatever you do, and whatever happens around you. Be mature. Don't remain childish...." But this God does not allow you to mature, his godness depends on your immaturity, on your childishness. The more stupid you are, the more gullible you are, the greater is the God. The more intelligent you are, the lesser is the God.
If you are really intelligent there is no God.

Then this existence is there, you are there; then create. But the creator does not allow you to become the creator.

My whole approach is that you are to become the creator. You have to release your creative energies. And this is possible only if this God, who is nothing but a Godot, is removed, absolutely removed from your vision of life. Yes, in the beginning you will feel very empty because that place of God in you has been filled... millions of years he was there; the sacred shrine in your heart was filled with the idea of God. Now,

suddenly throwing it out, you will feel empty, afraid, lost. But it is good to feel empty. It is good to feel afraid. It is good to be lost -- because this is the reality, and what you were feeling before was only fiction. Fictions cannot help much; they may give you some consolation, but consolation is not a good thing.

What is needed is transformation, not consolation. What is needed is treatment of all the diseases that you have been carrying, not consolation. So the first thing is: remove God. Don't wait for any Godot. There is none. There has never been any.

Friedrich Nietzsche said... I disagree with him, but my disagreement is totally different from the disagreement of others, of all others who disagree. Nietzsche says, "God is dead." Of course Christians have differed, Mohammedans have differed, Hindus have differed, Buddhists have differed, but everybody has been against Friedrich Nietzsche. I am also against him, but my reason for being different is that God is not dead because he has never been alive. Even to say, "God is dead," is to accept that he was there and now he is no more. No, he was never there in first place. Man has lived under a fiction.

And this situation, this misery, this increasing tension.... The tension is so much that now in the most advanced countries, the second greatest factor causing death is not a disease but suicide. One feels so utterly tense, day after day, and there seems to be no way out. The anguish goes on increasing, and one cannot even see the reason for what we are suffering. Why should we be suffering? What have we done? Life itself seems to be worthless. A point comes in the intelligent man's life when he sees it is all futile, meaningless.

Then why go on dragging? Why not finish it? Why not get rid of it? It has not given you anything except pain. It is not going to give you anything else except pain. Yes, there is an opium somewhere -- the hope: perhaps tomorrow things may be different. Perhaps, if not today, tomorrow you may be able to catch some moment of bliss. But even then it does not seem to be worth it. Such a long caravan of miseries, and then once in a while a moment when you can smile, laugh. And by the time you have smiled it is gone. Perhaps that moment is also your imagination. Just to keep yourself going you start dreaming of things which are not really there; you wanted them to be there. That's actually the function of dreaming.

Do you know... it has been a strange discovery of modern psychology.... For centuries we had thought that dreams are useless, just a disturbance in the night. To have a dreamless sleep has been thought a healthy goal. Yoga for ten thousand years has been teaching that dreamless sleep is the most beautiful experience; but what we have found recently goes just against this whole thing. You can drop your dreamless moments of sleep without any harm to you, but you cannot drop your dreams.

If you sleep eight hours, then almost two hours you have -- in fragments, in total two hours -- sleep without dreams, and six hours sleep with dreams. It has been experimented with, now we know. There are instruments which give the indication of whether the person is dreaming or not dreaming. Even without instruments, if you watch his lids, eyelids, you can immediately know. If his eyes are moving inside the lids, he is dreaming -- because he is seeing things, movement. If the eyes are static, not moving, and the lids show no movement of the eyes inside, that means dreams have stopped. No sophisticated instruments are needed. But now we have sophisticated instruments which make a graph when the person is dreaming, when the person is not dreaming -- just like a cardiogram.

They disturbed a few sleepers when they were dreaming; they would disturb them immediately, they would wake them up. They would allow them only those two hours of nondreaming. In the morning they would be utterly exhausted, lusterless, with no desire to live even. This was strange, because all the old yoga in India, in Tibet, in China -- different schools and different people not connected with each other at all -- they have always been saying, "If you can have two hours of dreamless sleep, that is enough nourishment, enough to rejuvenate you." It has not been found true. But if you disturb those two hours when they are not dreaming, and allow them those six hours of dreaming, in the morning they get up so fresh, so young, so rejuvenated, so full of life and juice and so eager to live.

When for the first time it was discovered, it was a shock. Dreams are absolutely necessary for these people -- for what reason? They have not been able to find the reason. They will never be able to find it because that reason can be found only through deep meditation, there is no other way to find it. By psychological experiments they will not be able to find out what is the reason.

But through meditation something happens which is dreamless, sleepless. Both are not there; neither the dream is there nor is the sleep there. You are fully awake. The body is fast asleep in a deep rest, but your consciousness is absolutely cloudless. There is no sleep. Inside like a flame you are alert, awake, watching -- that there is nothing to watch! The body is asleep and there is nothing to watch. But the watcher *is*.

You can only watch the watcher. You can only observe the observer. You can only be aware of your awareness. But there is no sleep, no dream. And in the morning you are as fresh as it is possible to be. So

the psychologists will not be able, they have not yet been able and will never be able to know, unless they start moving towards meditation. And there seems to be no sign of their movement. In fact they are very antagonistic to meditation, and I can understand why. They are antagonistic to meditation because meditation can dissolve all your problems, can dissolve all your psychic anxieties, and with them goes the whole profession of the psychologist.

Just as the priest has been afraid... God should not be doubted; the politician has been afraid: the priest should not be doubted, because if God is doubted, the priest is gone, his priesthood is gone. And there are millions of priests in the world: Hindus, Catholics, Jews, rabbis, ministers, missionaries, pundits, imams, shankaracharyas -- millions of priests in the world who depend on a single concept of God. Drop that idea and all these will be nowhere. Right now they have great prestige, power. Who will be the pope when there is no God? What will be his position? This pope, this Polack, will have to go back to Poland. And Poland is communist now. He will become a laughingstock.

God is not there. With him, the holy ghost disappears, the son disappears. God is the central focus of the whole fiction. Remove that central idea and the whole palace made of playing cards simply falls on the ground. Just a little whip is needed.

The psychologist is afraid of meditation. Now psychology is a big profession. Jews never do small things. They created this stupid Christianity, and for two thousand years they have been complaining: "We missed the chance. We would have made the great profession that the Christians are making. How did we miss Jesus? It was simply a great business, and we missed the point. We couldn't see that this man is going to be such a big deal." He proved the biggest business deal in the world. Jews cannot forgive him. If they get him again they will crucify him again, for another reason this time: "Why didn't you tell us in the first place that this is going to be a big business? -- and we would not have crucified you."

And then they nearly missed the second, Sigmund Freud. But this time they were more aware, they have not missed so much. Ninety percent of the profession is still in Jewish hands. All the great psychologists and psychoanalysts and therapists -- ninety percent of them are Jews. It is their monopoly. And Freud singlehandedly created the whole profession, the whole science. He was very much afraid of meditation, tremendously afraid.

Jung, his most intimate disciple, and in the beginning the possible successor, was so much afraid of meditation.... When he came to India, wherever he went -- and he went to Khajuraho, to the Taj Mahal, to Fatehpur Sikri, the old ancient places -- everywhere it was suggested: "You should go to Arunachal in the south of India, the very south, deep south. There is a man, Sri Ramana, who can give you immense insight into human nature, about which you have been working your whole life." But he was afraid to go there.

And Ramana was certainly the man who could have given him, shared with him, something of meditation. But he would not go. Outright he rejected it, saying, "All this meditation is unscientific." Now his statement is unscientific, because nobody has tried to explore meditation scientifically. On what grounds is he saying that all this meditation business is unscientific?

I know the space when there is no sleep, no dream, and still I am there. Certainly dreams are needed, but not by me. Perhaps ninety-nine point nine percent of people, or even more, need dreams, six hours of dreams in the night. And do you think that's all? Are you not dreaming in the day too?

Any time, close your eyes and you will find the dream is there, running. The dream is always there. You are listening to me, and a dream will be there. You are walking on the road, and the dream is moving inside you. Of course when you are walking your attention is divided: you have to be alert to the outside world, otherwise people think you are spaced-out. You are not spaced-out, you are spaced-in! Your attention is no more out. You are clouded with dreams and you have forgotten the objective world. Six hours in the night, and how many hours in the day? Nobody has yet measured how many hours in the day. I don't think that you have even two hours in a day, just as you have in the night, without dreams.

I don't think you have two hours in a day without dreams, because if you can have two hours without dreams, fully awake, those two hours will become your meditation. They will reveal immensely valuable secrets to you.

But the ordinary humanity, the average man, needs dreams. Why? -- because life, in reality, is so unsatisfactory, so ugly, so stinkingly ugly. Those dreams substitute for it. They are beautiful. They bring fragrance in your life, hope, fiction. They help you to remain sane. The reality will drive you insane.

To me, God, the holy ghost and the son, and the pope, the infallible pope -- of course he has to be infallible. He represents the messiah, the only begotten son of God; how can he be fallible? -- the infallible pope.... And every religion has similar things. You need these people. They are fictions created by your

misery, cunning people using your misery to exploit you and to have their power trip.

The politician needs these people also. Even a mad politician like Adolf Hitler needs the blessings of God. If there is no God, who is going to bless Adolf Hitler? And the chief Christian priest in Germany blesses him. Now see the miracle.... Adolf Hitler is being blessed by God's priest: "You will succeed." Churchill is being blessed in England by the same God's priest: "You will be successful." Benito Mussolini is blessed by the pope himself: "You will be successful." And nobody sees the contradiction, that one God, one infallible pope... and this German priest is under the pope!

But the pope has to bless Benito Mussolini, otherwise Mussolini will throw him out and put somebody else as the pope who is ready to bless him. Benito Mussolini is not a fascist when he is in power. Even the pope says, "He is the most wise man, the most democratic, most human" -- Benito Mussolini! And the same pope, after Benito Mussolini is defeated, will declare him a fascist. And these are infallible people. Now another politician is there who has to be blessed, who is against Benito Mussolini; they will bless him too.

Can't you see a simple conspiracy between the priest and the politician? The masses are befooled. The priest gives the sanction from God: certifies that this is the right man to be the president, this is the right man to be the vice-president, the prime minister. Of course the politician needs it because the masses will listen to the priest: the priest is impartial, he has nothing to do with politics, he is above politics.... He is not! The priest is in the hands of the politicians.

The Dalai Lama is the pope, in fact higher than the pope, for the Buddhists, because he is not a representative of Jesus, he is a reincarnation of Buddha himself -- not a representative, but a reincarnation of Buddha himself. The Dalai Lama escaped from Tibet because China became communist and claimed that Tibet is part of China. Once it was -- two hundred, three hundred years ago. There was a time when a Chinese emperor conquered Tibet, and Tibet was part of China. And of course Tibetans and Chinese belong to the same race.

The Dalai Lama had to escape from there, because he was both the religious head and the political head. And he had never thought that anybody is going to attack Tibet. It is so secluded a country, on top of the world, and so far away from every other place; no railway trains are there, no cars are there, no roads are there: no technology has reached there. People are still living at least five thousand years back.

He had to escape because he did not have a big army. He had never thought, his predecessors had never thought, that anybody is going to attack -- to attack is so difficult, to reach Tibet is so difficult. But Mao was determined to take it over. It was a very significant place for him not to leave alone, because Russia could take it, and then it would become a tremendously dangerous thing for China. India could take it; then too it would become tremendously difficult for China. So before anybody else started thinking, China jumped in. Tibet is a small country, and the Dalai Lama had just a small police force, perhaps one hundred policemen, to guard the palace. That was all, there was no need for anything else. Army? -- they had never thought about the army.

But the incarnation of Buddha escapes from Tibet, forgets about the people whom he has been exploiting, his predecessors have been exploiting, for thousands of years. Tibet is a poor country, but the Dalai Lama is one of the richest men in the world. The whole palace of Lhasa was filled with gold and nothing else. Strange even to think that the Dalai Lama escaped with all the gold from the Lhasa palace, not all the ancient scriptures -- because there was a clear choice: you can take this or you can take.... There were so many scriptures that you would need thousands of cars to take them to India. And he had so much gold -- and the gold had to reach first, because without gold what was he going to do in India? And the refugees that were following him from Tibet, what were they going to do? So scriptures were left; gold was carried -- this is the incarnation of Buddha!

China immediately crowned his younger brother, Panchen Lama, as the head of the country. Politicians can't do without it because the masses won't listen. Now the masses are perfectly happy. What difference does it make -- the Dalai Lama or Panchen Lama? He was going to be his successor, he is the second in line. If the Dalai Lama dies, or anything happens, Panchen Lama will become the head. The Dalai Lama has escaped, and China made him a laughingstock: "You believed in him and he deceived you; not only that but he has stolen all your gold."

In India Jawarharlal Nehru was the prime minister when the Dalai Lama came there. He welcomed him. That was his politics, because in India, Buddhism once was the religion of almost the whole country. But then after Buddha's death Hindus destroyed everything that was possible. So either the Buddhist monks had to escape -- that's how Tibet became Buddhist, Ceylon became Buddhist, Japan became Buddhist, China became Buddhist, Korea became Buddhist, Vietnam became Buddhist, Indo-China became Buddhist,

Burma became Buddhist, the whole of Asia... except India, where Buddha was born and where he worked and where he transformed people.

In India Buddhism completely disappeared. Either the Buddhist monk had to leave India or he was killed, burned alive, or reduced to the lowest caste in India -- the untouchable, sudra. The *chamars* in India, the shoemakers in India, they are all Buddhists -- they were reduced, forced to make shoes only, and do nothing else. In a country like India where vegetarianism is thought to be one of the fundamentals of religion, who is going to kill animals and who is going to make shoes and other leather things? The Buddhists were forced..."If you want to be alive and you want to live here, then choose this profession." Everybody was happy; Hindus and Jainas all were happy that they had been put in their right place.

But what happened? After independence, one man, Doctor Ambedkar, started converting the chamars, the shoemakers, back to Buddhism. He converted thousands of people back to Buddhism. He created a great movement back to Buddhism, and there was a possibility that millions would turn. He died, but still he left a strong force of Buddhism behind him.

Now, Nehru wanted this force to be with him. The Dalai Lama was the perfectly right person, because all those Buddhists would listen to the Dalai Lama. And the Dalai Lama had to listen to Jawaharlal, otherwise..."Go back, or go anywhere else you want to go." Jawaharlal gave him space against China. China raised the question: "This will be a surety that we are no more friends. You hand over the Dalai Lama to us."

They wanted the Dalai Lama in their hands because Panchen Lama is not so powerful. Although the Tibetans have accepted him, the Dalai Lama was their chosen leader. This has been imposed by the Chinese; reluctantly they have accepted. If the Dalai Lama had been given back to China, they would have forced him to be in Tibet, to be the Dalai Lama again... but instructions were received from Mao Zedong: "The country will be under us." Nehru refused to deliver the Dalai Lama to him.

You will be surprised, even a country like America.... Just four years ago, the Dalai Lama was invited by American Buddhists. Because there are a few Zen monasteries and a few American Buddhists, they had invited the Dalai Lama. The American government stopped him from entering the country because that would create enmity with China. And for America, the Dalai Lama has no meaning because these few Buddhists don't count.

What I am telling you is that these politicians and these priests have been constantly in conspiracy, working together hand in hand. The politician has the political power; the priest has the religious power. The politician protects the priest, the priest blesses the politician -- and the masses are exploited, sucked; their blood is sucked by both. Remove God and you remove the politicians, you remove the politics, you remove the priest, you remove the conspiracy between the priest and the politician. And with these two removed, fifty percent of your miseries will disappear.

The idea of God gives you dreams of a better life... after death, perhaps in paradise or in another incarnation. So there is not so much to be worried about -- this life, it is a small thing, what does it matter? In millions and millions of light years, what does it matter, seventy years? It does not count at all.

There are stars so far away from us that the day you were born, their rays on that day started moving towards the earth -- they have not reached here yet. You will die, perhaps sometime then those rays will reach. And rays move with a tremendous speed, one hundred and eighty-six thousand miles per second. For that star, you never existed. Before you were born and before you died, no ray could reach here to see you, to touch you. As far as that star is concerned... and millions of stars are there, that far away. What to say about you -- there are stars whose rays have not reached the earth since the earth came into existence. And it may go out of existence and those stars will never come to know that there has been a planet like earth.

So what to say about your Alexander the Great, Napoleon Bonaparte, Ivan the Terrible -- they don't count at all anywhere in this vast universe. Seventy years... so religions have been telling people, "Seventy years don't count. This misery will pass away, and if you allow it to pass away without struggling against it, the next life, life beyond death, is going to be very rewarding to you." These are the people who have prevented you from changing any situation on the earth. Particularly, they have prevented the transformation of man, because all the suffering that you see all around is rooted in man. And if man remains the same, this tension will go on increasing, this anguish will go on increasing.

There is every possibility that by the end of this century the whole of humanity may commit suicide, a global war. And it is not very difficult to imagine its possibility, because the people who are in power, the people who have nuclear weapons, are so third rate. It seems that to be a successful politician you have to be absolutely unintelligent, fanatic, lying, promising continuously -- knowing perfectly well that no promises

are going to be fulfilled -- cheating, using beautiful words and hiding ugly realities.

Now each big, powerful country is loaded with nuclear weapons... so much so that if we want we can destroy seven hundred earths like this right now. That much nuclear power is there, available, to destroy each person seven hundred times -- although it is not needed, one time is enough. But politicians don't want to take any chances. Their faces are all masks: they say one thing, they do another thing. And the power is in such people's hands. Any crackpot can push a button and can finish the whole of humanity, the whole of life on the earth.

But perhaps deep down humanity also wants to get rid of it. Perhaps individually people are not courageous enough to commit suicide, but on the mass scale they are ready.

Always remember, individuals have not committed great crimes. It is always crowds which commit great crimes, because in a crowd no individual feels, "I am responsible for what is happening." He thinks, "I am just being with the people." Individually when you commit something, you have to think three times before committing it. What are you doing? Is it right? Does your consciousness permit it? But not when there is a crowd. You can be lost in the crowd, nobody will ever discover that you were also part of it.

Even a country like Germany, which can be said to be one of the most intelligent, cultured, sophisticated countries, has given great poets, painters, scientists, philosophers... in every dimension Germany's contribution is great. But one simply feels amazed that this country of Hegel, Feuerbach, Kant, Marx, Freud, Einstein -- this country came under the power of Adolf Hitler, who was nothing but a madman.

What happened? Even a man like Martin Heidegger, who was the topmost philosopher of the contemporary world, supported Adolf Hitler. It is so shocking to think about.... I have always appreciated the man, because his intelligence is incomparable. Other philosophers are miles behind: Sartre, Marcel, Jaspers -- miles behind. Nobody is even close to this man; even to understand him is not easy. But he supported Adolf Hitler. And when Germany lost the war and Adolf Hitler committed suicide, then he was as if awakened from a dream. Then he realized what he had done: "This man was simply mad, and I have supported him."

That's what I say: even when your eyes are fully open, you may be dreaming. Now he was dreaming, and he was projecting his dream on Adolf Hitler because he saw that this man has power, has the power to impress the masses, which Martin Heidegger had not. He could not even deliver a single address, because everybody would leave. The way he talked, the things he talked about, the complications that he brought in... now who was going to listen to him?

He was professor of philosophy in the university -- in fact in many universities, for the simple reason that wherever he was a professor, students stopped coming to the department. He was far above them; he was way above your head. And if this man was going to be your examiner too, you were finished. And when he had been there for two, three years in one university, then the university would say to him, "You move; nobody is going to come here." Then finally they decided to make him the vice-chancellor of the university so he did not teach.

He had no power over the masses, and he saw Adolf Hitler -- the masses were just spellbound, almost in a state of hypnosis. So he projected that what he dreamt -- how the world should be -- this man could make it possible. But he was innocent. He did not understand that this man had his own mad ideas what he was going to do to the world. He was not going to listen to any philosopher. And Martin Heidegger at least was absolutely beyond him. Hitler would not have even made intelligible conversation with him.

The religions have given man fictions to live in. Now all those fictions are broken and man has nothing left to live for -- hence the anguish. Anguish is not an ordinary state of anxiety. Anxiety is always centered upon a certain problem. You don't have money, there is anxiety; you don't have enough clothes and the cold is coming, you have a certain anxiety; you are sick and you don't have medicine, and there is anxiety. Anxiety is about a certain problem.

Anguish has no problem as such. Just to *be* seems to be fruitless, futile. Just to breathe seems to be dragging yourself unnecessarily, because what is going to happen tomorrow? Yesterday also you were thinking that something is going to happen tomorrow... now, this is yesterday's tomorrow, which has come as today, and nothing has happened. And this has been going on for years. And you go on projecting for tomorrow. A moment comes when you start realizing that nothing is going to happen. Then there is the state of anguish.

In anguish, only one thing seems to be there: somehow to get out of this circle of life -- hence suicide, the increasing rate of suicide. And an unconscious desire of humanity that the third world war happens..."so I am not responsible that I committed suicide. The world war killed everybody, and killed me too." But the

whole situation can be changed. We just have to change the premises of the old man: remove God, remove heaven and hell, remove the idea of a future reward -- and remove the idea that some messiah is to come to redeem you from your suffering.

Remove the idea that anybody else is responsible for your misery and suffering; remove the idea that somebody can give meaning to your life. Accept that you are alone, born alone, and you will die alone. And you have to accept the fact that you are living alone -- maybe in a crowd, but you are living alone; maybe with your wife, girlfriend, boyfriend, but they are alone in their aloneness, you are alone in your aloneness, and those alonenesses don't touch each other, *never* touch each other.

That you may live with someone for twenty years, thirty years, fifty years -- it makes no difference, you will remain strangers. Always and always you will be strangers. Accept the fact that we are strangers; that we don't know who you are, that you don't know who I am. I myself don't know who I am, so how can you know? But people are presuming that the wife should know the husband, the husband is assuming the wife should know the husband. Everybody is functioning as if everybody is a mind reader, and he should know, before you say it, your needs, your problems. He should know, she should know -- and they should do something. Now this is all nonsense.

Nobody knows you, not even you, so don't expect that anybody else should know you; it is not possible in the very nature of things. We are strangers. Perhaps by chance we have met and we are together, but our aloneness is there. Don't forget it, because you have to work upon it. Only from there is your redemption, your salvation. But you are doing just the opposite: how to forget your aloneness? The boyfriend, the girlfriend; go to the movie, the football match; get lost in the crowd, dance in the disco, forget yourself, drink alcohol, take drugs, but somehow don't let this aloneness come to your conscious mind -- and there lies the whole secret.

You have to accept your aloneness, which in no way you can avoid. And there is no way to change its nature. It is your authentic reality. It is you. And you are escaping from yourself. Then there will be misery, there will be problems. And in solving one problem you will create ten more, and so on and so forth. Soon there will be only problems surrounding you and you will be drowning in your own problems. Then you call out, "Why are the tensions increasing? Why is there so much suffering? Why is there so much misery?" -- as if somebody has a readymade answer for it. Yes, somebody has it; it is *you*.

Because I have found the answer within me, hence I say it to you with authority. The authority is not derived from any God, from any messiah, from any Veda, from any Koran, Bible, no. The authority is derived from my experience.

My whole life I have lived amongst millions of people, but never for a single moment forgetting that I am alone, that my aloneness is unreachable; nobody can reach to it. It is available only to me, because it is *me*.

So the moment you stop escaping from yourself, drowning yourself in all kinds of drugs, relationships, religions, service to humanity... now a few are doing that. It is nothing but escape from themselves. But their ego is fulfilled because they are doing service to humanity.

I know many servants, great servants, and when I talked with them, brought them to the point and nailed them down exactly, they all literally broke into tears and said, "Perhaps you are right -- we are escaping. We were thinking we were going to serve these poor people, but it seems that we have not been able to solve any of our own problems." This seemed to be a very preferable escape; you can put aside problems. And how can you be so selfish, to be bothered by your problems when the whole of humanity is suffering? When everybody is suffering, help them. So you can, in a beautiful garb, put aside your problems -- even to think about them is selfish.

But with those problems, whom are you going to help and how? You will dump all your problems on somebody whom you are going to serve. The husband will dump on the wife, the wife will dump on the husband. The parents will dump on the children, and everybody is dumping his problems on others without seeing that the other is also trying to do the same.

Stop dumping problems on others. You have to solve your problems, and every individual has to solve his own problems. And the problems are not so many. It is one problem which you have not solved which has created a chain of unsolved problems. The problem is: how to enter your aloneness without fear? And the moment you enter your aloneness without fear... it is such a beautiful and ecstatic experience that there is nothing compared to it.

It is not a problem at all. It is the solution of all your problems. But you have made it a problem because you have listened to others and followed them: the blind following blind leaders and priests. They are all

going in a circle, and everybody believes that the man ahead of him is capable of seeing, and the same is the case with the man who is ahead. He is holding somebody else's coat or shirt, believing that he knows where he is going, and they all are moving in a circle; nobody is going anywhere. The followers are following the leader, the leader is following the followers....

You have to stop and come out of this stupid game of followers and leaders. You have just to be yourself, and remember that you were born alone, so aloneness is your reality; that you will die alone, so aloneness is your reality. And between birth and death, between these two points where you are absolutely alone, how can life be anything else? It is in each moment alone. So accept it joyously; go into it as much as possible, as many times as possible.

This is the temple of my religion. It is not made of rocks, marbles; it is made of your consciousness. Go into it, and the deeper you go, the farther away are the problems. The moment you touch the center of your being you have arrived home. And from that point you can come out and do whatsoever you want to do. It will be a help, it will be service, it will be sharing. You will not be dumping anything on anybody.

On the one hand the priest has given you the desire for the other world, the ambition for the other world, for the tomorrow. The politician is giving you *this* world: you can become the president.... Anybody in America can become the president, all citizens are equal. What nonsense! -- no two citizens are equal. And only the most cunning is going to become the president, not all... at least not those who would have been of any help to anybody.

Only ambitious people can reach to the highest political post in any country, because it is a race, and you need to be utterly ambitious to stake everything on it. And you are not to bother what you are doing, whether it is right or wrong. The end you have to keep in mind and do whatsoever you feel right to reach the end; whether it is right or wrong, no question. If you fail, everything is wrong; if you succeed, everything is right. Success is right and failure is wrong. That's the way politicians have been training everybody.

Drop all that the priests and the politicians have put into you, and as you unburden yourself, you start having glimpses of your pure being.

That's what I call meditation.

Once tasted, it transforms forever.

Sheela, one question more.

BELOVED OSHO,
THE CHRISTIAN BIBLE BEGINS WITH THE STATEMENT, "IN THE BEGINNING, WAS THE WORD." DO YOU AGREE?

There has been no creation. How can there be "the beginning"? The creation is continuous; it is creativity. Back you move, you will not find the beginning; ahead you go, you will not find the end. It is beginningless, endless creative energy. So in the first place there was no beginning. God never created the world -- there is no God.

And the Bible says, "In the beginning was the word." That is the most ridiculous thing to say. If we assume just for the argument's sake that there was a beginning, then I will say, "In the beginning there was silence." How can there be "the word" in the beginning? Just look at the idea. How can the word be in the beginning? -- then what was before the word? Of course there must have been silence, before the word disturbed it.

And silence means much more because that's the silence I am trying in many ways for you to go into. It was in the beginning, and it is in the middle, and it will be in the end, because at the very center of this whole creativity, of this tremendous creativity of existence, at the very center there is silence.

Okay Sheela?

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BELOVED OSHO,
WHERE DID THE DEVIL COME FROM WHEN HE APPEARED TO ADAM AND EVE AS A SERPENT?

A very simple principle has to be understood. If you lie once, then you will have to lie a thousand and one times to protect the first lie. Still it remains unprotected; those one thousand and one lies cannot make it a truth. They may repress it, but it is there. And in fact they are all lies, so every lie, in its own turn, needs again protection. And you cannot protect a lie by any truth.

Truth needs no protection. When you speak the truth it is self-evident, complete. Nothing else is needed, no support. It has its authenticity in itself. The lie is empty. It has no evidence. But you can befool people by telling a series of lies. Perhaps one they may find out, but when thousands of lies are told, it is very difficult to find out in this crowd the basic lie. God is the basic lie -- so basic that it needs thousands of theologies in the world to protect it. Still it is not protected. Still God is not self-evident. Still it needs proof, still no argument is enough. All arguments are found to be illogical. Yes, they can convince somebody who is already convinced. But there is no point in convincing a person who is already convinced, who has accepted, believed. He needs no argumentation about it, no proofs. But all your arguments about God, and proofs, have not been able to convert a single atheist in the whole history of humanity. This is something to be thought about. And then, because you have spoken the basic lie, now you have to surround it, cloud it, with many more lies.

The story of the devil seducing Eve and Adam, and the fall of humanity: these are supporting lies. But it's very interesting to go into them, interesting to see the cunningness of the so-called messiahs, avataras, and the so-called theologians. Before I enter into this story I would like you to know the full version. Generally the full version is not known. Only half the story is being told, because the other half became inconvenient.

Adam and Eve were not the first to be created by God. The real story is that Eve was a second thought. God had created one woman, but it was not Eve. Adam and one woman he created. When I look at the story, it is very revealing. He created man and woman, but he must have been -- and he was -- a Jewish God. It is a Jewish story, and he must have been a perfect Jew: he created only one bed, so small that even for one person it was not comfortable. It was impossible to put the man and woman together on that small bed. So the first night -- the honeymoon night -- turned into a nightmare. The first fight was, "Who is going to sleep on the bed?"

Of course the man was very male chauvinistic, but it was not yet proved that he is superior in any way, and there was no precedent; they were the first ones. The woman was very reluctant; she said she is going to sleep on the bed. The whole night they quarreled -- the first encounter group: pillow fight and... and the next day God had to withdraw that woman. Since then the real woman has not existed.

To me, even a fictitious story can be used to search into the mind who created it. The real woman had to be withdrawn. Then Eve was created, but not as an independent being; she was created out of a rib taken from Adam's body. Now she would be dependent. She would be just a part. The first woman was solely independent. There was no question that she was inferior and Adam was superior. But the second woman from the very beginning is inferior; she is just a small rib taken out of Adam -- nothing more; just a part, not even a whole. From this point the degradation of woman starts. Adam's fall may come later on, but woman's degradation, slavery, starts with this -- that God has withdrawn the real woman.

This God also has a male chauvinistic mind. Why could he not say that you are both equal, there is no need to fight? But he must have been really a Jew: he could not make a little bigger bed, where both could be accommodated. It is not only a question of a bed, remember. What I am trying to say to you is: God could not manage the equality of man and woman; could not manage their being accommodated in a coexistence, without anybody being on a power trip. He himself is a man, naturally: Adam is not withdrawn. The woman is withdrawn, is annihilated, is simply finished. And the second woman is only a false, pseudo woman. From the very beginning God manages the second woman to be a pseudo woman. This way the story proves that Eve is never going to be equal. How can the part be equal to the whole?

But when you put somebody in an inferior position, which is absolutely unfair and unjust, there is bound to be rebellion. The people who have invented this story may not have been aware what they are inventing. And nobody has interpreted it the way I am doing. The woman must have been carrying great anger. The woman must have been wanting, in some way, to show God that, "If you can be unfair, I can also destroy what you are trying to make." She is going to revolt. In the story, Christians and Jews make the part of the serpent very important. That is only an excuse. The basic thing is, the moment you try and enforce slavery, inferiority, on anybody, you are sowing the seeds of revolution, revolt. It is a revolt.

Why could the serpent not convince Adam? It would have been far easier, because man is thought to be more intelligent, more rational, more adventurous, more egoistic. And all these qualities would have been helpful for the serpent, the devil, to incite Adam against God's order -- to provoke him to revolt, to disobey. And this seems to be absolutely logical, psychological, relevant.

Women, in the whole history of mankind, have never revolted. In fact, it is only man who has revolted -- many times. The woman has never revolted. But the first woman is in revolt, and the devil finds it easier to convince the woman... which is not right, absolutely not right, because all the religions of the world are supported by the woman, not by the man. Woman is the backbone of all the religions of the world. If she has supported anybody, it is the priest, not the devil; it is God, not the devil. Man has a very superficial support for the religions -- very meaningless. He has no deep, intrinsic connections with religion. But the woman, around the world, in all the religions, has been the basic support; otherwise all these religions would have disappeared.

So there are only two possibilities: either these religions are proposals from the devil, which seems to be a natural conclusion of this story -- that these religions are nothing but strategies of the devil, and he is still doing the old trick of manipulating the woman, and through the woman manipulating the man -- or the whole story is just to condemn the woman. Those who have invented it, have invented it to condemn the woman: that she is dangerous, that she can have a rapport with the devil very easily -- man has to be aware of it.

In the middle ages the popes and Christianity have done such an incredible job, unbelievable. They forced thousands of women to confess that they were witches. The word witch is not a bad word, it has no ugly connotations with it. But Christians of the middle ages made it an ugly word. 'Witch' simply means a wise woman. It no longer means that; they corrupted the word, they managed to make the word mean what they wanted: a witch is one who is in a sexual relationship with the devil.

Not only were ordinary women forced to confess and burned alive, once a woman accepted that she was a witch and has had a sexual relationship with the devil, then certainly she could not be allowed to remain alive even for a single moment. She was bringing the devil into human blood, she would pollute the whole of humanity: she had to be burned alive. And it was not ordinary women only -- even nuns, mother superiors, they managed, and forced them to confess.

Anybody could raise the suspicion, just that was enough. Anybody, any man, could raise the suspicion to the pope, to the bishop, to the high priest, that this woman, this nun, seems to be a witch. That was enough for the investigation to begin. And there was a special court arranged by the pope, the Inquisition, with a big office and hundreds of people working for him in this investigation so that the devil can be destroyed from every place, wherever he has sown his seed. And nuns were more articulate in their confessions, naturally, because they knew what confession was, they knew what the devil was, they knew what kind of sexual relationship could happen with the devil. They knew all these things, and they had been suppressing their sexuality.

It was very easily possible that they may have dreamed that they were having a love affair with the devil. And they were thought to be martyrs, "because you are helping the people of God to eradicate all possibilities of the devil. You are ready to risk your life." They described in detail how the devil comes, how he looks, with two horns... instead of toes, hooves. Not only that, they described that the devil has a

forked sexual organ. That is great imagination. And once one nun confessed that, then every other nun was even more articulate, more imaginative. Why a forked sexual organ? So that the devil can have double intercourse at the same time, so he can use both the woman's entries in the body at the same time. And it was believed, and they were burned. And they burned joyously because they were helping the great cause of the messiah, of God!

Now, in this story too, man is kept out, is not really responsible for the sin. The real responsibility is put on the woman. The serpent seduces her mind, as I see it. In the East, the serpent is thought to be just the opposite. It is not the symbol of the devil; it is only in Christianity and Judaism that the serpent is the symbol of the devil. In the East the serpent is the wisest animal on the earth.

In India the serpent is worshipped. There is a special day in the year devoted to the worship of the serpent, and millions of serpents of all kinds are given milk, worshipped... because it has been thought, in the East, that the serpent is a symbol of wisdom. Why? -- because actually the way the serpent moves, the kundalini power inside your body moves exactly in the same way. Hence kundalini is being translated into English as serpent power.

If you have seen a serpent standing on his tail, you will be surprised, because a serpent has no bones. Standing on his tail is a miracle, because there are no bones, so how is he supporting himself? Ordinarily the serpent is always sitting or resting, with his body in the form of a circle. That is the meaning of kundalini. Kundalini means circular, concentric circles. That is the ordinary situation of everybody's inner energy; it is in a circular way sleeping or resting.

But another strange thing about the serpent is that it has no ears. Still it dances to the tune of a certain music. When scientists found that it had no ears, they could not believe it. Then how does it happen that it dances to certain music? It is only lately they have become aware that it has no ears -- that is true -- but its whole body is sensitive to the vibrations of music. So it dances not by hearing the music, it dances by *feeling* the music.

Remember the difference: not by hearing the music -- it cannot hear, there is no way of hearing -- but by the vibrations of the music, the waves of the music hitting on its body. Its body is so sensitive that it starts moving with those vibrations. That too is exactly the same in the inner serpent power -- the kundalini. It too starts rising up with a certain music. It has no ears, it has not even a body; it is just pure energy. But a certain music helps it tremendously.

And in the East we have found what music, what chanting, will help. For example: chanting "aum" continuously hits your sleeping energy. The function of the aum is just to make the inner serpent rise up, stand up. The same happens with the sound "hoo"; it can happen with other sounds too. But these two sounds have been found perfectly certain to work.

And Eastern music is totally different from Western music. Western music at the most is entertainment... at the best. At the worst, it also hits the serpent, but not upwards -- exactly opposite, downwards. So most Western music is sexual. It is the same energy moving downwards that becomes sexuality. The same energy moving upwards becomes spirituality. And when the serpent reaches to the highest point in your being, the seventh chakra, the hit of the energy opens that chakra just like a lotus flower. The happening is so exactly like the lotus flower that the lotus flower became immensely significant in the East.

But the idiots invented this story, that the devil came in the form of a serpent and seduced Eve's mind, provoked her to revolt. God has said not to eat from two trees: the tree of knowledge and the tree of life. If you are impartial, with no prejudice, then who is doing the harm to man, God or the devil? God is preventing man from knowing. And just cut out all your knowing, and what are you other than a vegetable? -- a cabbage, or a cauliflower. Just cut out all knowing. And that's what God's idea was, to keep man always in the state of being a vegetable. Of course vegetables don't revolt. Vegetables are dependable. Knowledge is dangerous. Intelligence is dangerous.

If you look without any prejudice, then the serpent is the friend of man, not the enemy. And even in this story he fulfills the Eastern concept of wisdom, although the people who invented this story had no idea that this interpretation is possible. But with me anything is possible. The serpent is not the devil. And the word devil has to be understood. It comes from the same Sanskrit root as the word divine. So devil and divine don't mean different things. The Sanskrit root is behind both; in Sanskrit it becomes deva, in English it becomes 'divine' and 'devil'.

Now, again a part of the story which is not being told in the churches: the devil was an angel, a divine being, just like other angels who go on singing alleluia to God. He stopped singing this alleluia to God -- he must have been the most intelligent angel -- and he started raising questions, questions which could not be

answered, because if God was capable of answering those questions there was no need to throw the devil out of heaven. What kind of God... who can't answer questions, and can create existence? He must know the most because he is the creator of everything. And if a certain angel asks questions, they should be welcomed.

But God seems to be very dictatorial, a despot. No questions -- he only gives commandments: Do this, don't do that, but never ask why. It is not for you to ask why. Do or die, but don't ask why. And this angel started asking why; hence he was thrown out. This is the angel who is condemned as the devil, satan, and different names. And this is the angel who puts this idea into Eve's mind: "God is afraid that if you eat from the tree of knowledge and life, you will be equal to God, and he does not want anybody to be equal to him. He wants to remain superior, above all, the only one who knows, the only one who understands, the only one who commands. He is very jealous and does not want any rival. But if you don't eat the fruit of these two trees you will never know what life is. You will never be able to explore this mysterious and beautiful existence."

Why has he chosen Eve? Why has he not chosen Adam? That would have been more direct -- but there is a reason. Adam is male. God is male. This angel has been thrown out because he questioned, doubted. And he also understands that Eve suffers because God has been very unkind and inhuman to her. She has been created, by birth, a slave. She cannot become independent, so she carries, deep down, the possibility of rebellion.

Adam has nothing to say against God. In fact, he is very much in favor of God because when Adam had quarreled with the first woman, God withdrew the woman. He is the chosen one, the really only begotten son of God. He is special. For him, God destroyed the woman. For him, God made another woman, inferior to him in every possible way. So it will be difficult to put revolution in the mind of man. He has a vested interest in the establishment. God is the establishment and he is favored by the establishment... so why should he revolt? For rebellion you have to find somebody who has some grudge, some wound inflicted upon him. Here too, the serpent proves the wisdom, the understanding.

You can see my work -- I have worked more on women than on men. Almost seventy percent of my sannyasins are women, for the simple reason that the woman is the most exploited down the ages, the most oppressed down the ages, throughout the world, inhumanly treated by everybody. Buddha, Rama, Krishna, Mahavira, all condemn her -- what to say about ordinary people. She has suffered the most, and the suffering has been so long that she has completely forgotten that there is some other way also.

I know that serpent was wise. In fact God seems to be very evil when he insists that you should not eat of the fruit of knowledge and you should not eat the fruit of life. This is very evil. And he makes it a point that "if you disobey me you will be thrown out of the garden of Eden. Then you will not be protected by me; then you will be on your own. In the garden of Eden you need not bother about food. You need not bother about anything, everything is taken care of" -- but it is a concentration camp. There must have been electric wires around the garden of Eden. But a serpent can enter in between electric wires without any difficulty. To me God seems to be very evil -- making this emphatic point that disobedience is the greatest sin.

I would like to say to you: obedience is the greatest sin.

Listen to your intelligence, and if anything feels right, do it -- but you are not obeying, you are going with your intelligence. If your intelligence finds something is wrong, then whatsoever the risk, and whatsoever the consequence, go against the order. No order is higher than your intelligence.

And God making this point... so that disobedience becomes the original sin; all other sins are just by-products. He does not bother about theft, stealing, murder, rape, no -- all these things -- no problem. If Adam was raping, it was okayo. Of course he could not rape another woman because there was no other woman -- but there were animals, and people have been known to rape animals. And he was himself like an animal. He may have butchered, killed animals for eating. He would have been a cannibal if there were other human beings, but there were not, so he was eating other animals. But he himself was an animal and nothing else.

But no, these are not sins, not even crimes. It is perfectly okay with God. All these criminals of the world: all rapists, all sadists, all masochists, Adolf Hitlers, Genghis Khans, Tamerlanes, Josef Stalins, all are okay -- there is no problem. The greatest sin is disobedience. Strange... from God? God should say to his children, "Be intelligent. Sharpen your intellect, and follow your inner being and consciousness." But he wants them to remain dependent on him for everything. That's the desire of a dictator.

So I cannot condemn the devil, I respect him, immensely respect him, because it is because of him that humanity exists, that man has evolved, that we have been able to produce people like Charles Darwin,

Michelangelo, Galileo, Copernicus, Albert Einstein, Freud, Marx. It is because of him there have been Buddhas, Jesuses, Pythagoras, Heraclitus, Socrates -- it is because of him. The whole credit goes to the devil. Without him... just cabbages and cauliflowers, and nothing else.

Eve, of course, persuaded Adam very easily. Whoever has invented the story understands something of psychology -- that man, if he loves a woman, would like to do anything the woman wants. If it is a question between his beloved and God, he will choose his beloved. Love is so significant to man that he can risk the garden of Eden and all its pleasures.

And the argument was also solid because the woman simply repeated what the serpent had told her, that "it is strange in this beautiful garden, we are not told that there are poisonous trees, 'don't eat them, their fruit, otherwise you will die.' We have not been told, 'There are trees which have no nourishment for you, don't eat from them; it is simply tiring your digestive system, unnecessarily burdening it.' We have been prohibited from two trees which we would never have found on our own. In such a big garden, how would we have found them?"... because it was not a botanical garden, where on each tree the name of the tree was written! It would have been just a coincidence if they had ever come across those two trees -- and God prohibited it. And it seems perfectly logical, perfectly practical and pragmatic.

The woman is more practical, more pragmatic, more earthbound than man. The woman does not argue, cannot argue much, but she has an instinctive feeling, an intuitive feeling about certain things. And it was so clear to her, without any argument, that "Preventing us from knowing... and knowing will open all the horizons of adventure, discovery. And what are we doing here if we don't know anything? What is the point of being here at all? And the tree of life... we will live here and die, and we will never know what life is. And if we cannot know what life is, how can we know what death is? So God has closed the real doors to existence."

It was the serpent who showed her the tree of knowledge. But the story remained incomplete because God must have been spying. Dictators always have FBI and KGB and Scotland Yard and whatnot. They are very much afraid; they are continuously watching that nobody does anything which goes against their order. So Adam and Eve were caught at the first tree; they had eaten the fruit of knowledge. They could not reach the second tree. And they were expelled immediately, because now it was sure that they would find the second.

Once you have eaten from the tree of knowledge, now you cannot rest without knowing more about life, death, what happens before, what happens after, and what it is all about.

Now it is not far away -- the second thing is going to be the tree of life. And before they eat the fruit of life and become eternal they have to be thrown out, and the doors have to be closed. They were thrown out naked, alone in this vast world. And the man who threw them out naked, alone in this vast world without even a set of clothes, without something to eat for a few days, without giving them a shelter somewhere... you call him God?

I think the best thing will be that we change it: it is the devil who orders, "Don't eat from these two trees," and it is God who comes as the serpent and provokes them to revolt.

And since then, since the doors of Eden closed against humanity, it has not been a loss -- it has been a gain. Man has gone on continuously growing, continuously evolving. Yes, the servants of God have been trying still. Although you have been thrown out of Eden, his agents are behind you... the Vatican, the shankaracharya, the imam. And he goes on sending his only begotten son, and the paigambara and the tirthankara and the avatara -- for what? So that even now you can be prevented from knowing the ultimate secret of life.

All the religions are against science. All the religions are against knowing the truth. They are all in favor of believing, and believing is not knowing. And of course, they are absolutely against knowing the eternal source of life, because once man knows that he is eternal, he is going to say to God, "Go to hell!" Who bothers about God? The moment you know eternity, and you know your self is eternal, who cares?

Why do I not care at all about God? Even my parents were always telling me, "Don't speak against God. Who knows, he may be.... If you don't want to believe in him, don't believe, but at least don't say anything against him." My teachers were telling me, "Don't you feel afraid?"

I said, "But why should I feel afraid of somebody who is not? I am. God is not. *He* should feel afraid. Why should I feel afraid?

"I am, I was, I will be."

The day I came to know the truth of my consciousness, the eternity of my consciousness, the word god became simply useless.

The devil did a tremendous service to humanity. The day humanity understands the actuality, all the temples of God will be demolished, because he has from the very beginning been against us. And if you want some temple then you should create a temple for the devil, the serpent, because all that you are, all that you have -- man reaching to the moon, all the discoveries of biology which can make it possible for a human body to live at least for three hundred years, healthy and young....

You will be surprised that still there are people in Soviet Russia, near the Caucasus mountains -- there is a tribe in which you can find people of one hundred and fifty years, one hundred and sixty years, very easily. And not in a hospital bed, their legs hanging in the air, no: still working, still alive. In the Caucasus you can find a man of one hundred and twenty years of age getting married! Six generations of his are there, alive, and he is again going to get married.

In India, in a small part that used to be part of Kashmir and has been forcibly, illegally taken over by Pakistan, there are people who are one hundred and fifty years old -- that is the average. It is not a surprise to those people; they are surprised that others go on dying so soon. Scientists are working out what the reason is. Is their climate the reason? or their food? or their race, that they come with an inbuilt age? What is the reason? Yet nothing has been found which is different from you.

So it seems that they have lived apart in the mountains, and the idea of seventy years of age has not hypnotized them. They have not thought that you have to live only seventy years. It seems to be a kind of deep hypnosis. Down the ages everybody knows how long one man is to live -- seventy years. So if you live hygienically, with better food, climate, and take care of your body, perhaps eighty years, perhaps ninety years -- but that's all.

I am reminded of George Bernard Shaw. At the age of eighty-five he moved out of London. Strange, because he had lived that long in London, and his whole society was London; all his friends were there, all those who appreciated him, and the intelligentsia. It was in those days when London was the capital of the world. At the age of eighty-five he suddenly decided to move out of London.

He started going to all the cemeteries in nearby villages. His friends asked, "Are you going mad? What are you doing? What are you searching for?"

He said, "I want to find a cemetery where people have lived more than a hundred years. I will move to that village." And he moved to that village where he found on the grave that somebody had lived to one hundred, somebody to one hundred and ten, somebody to one hundred and twenty -- he moved to that village. He said, "This village has the right psychology." And he lived really long. Perhaps that psychology helped. Psychology also creates a climate around you.

In fact man can live as long as he wants, because the body is naturally embodied with all possibilities to go on renewing itself. It is the only mechanism -- science has not discovered any other mechanism -- which can go on renewing itself. The body is continuously renewing, throwing out all dead cells, creating new, living cells. It has such a miraculous process. Fighting with all the germs that can kill it, it immediately produces antibodies to fight with them. And wherever the need is, those antibodies immediately start rushing towards that point.

If by some mistake you cut your hand and blood starts coming, what is happening to your inner chemistry? From all over your body blood cells immediately start rushing towards this point. A certain communication exists inside: that there is trouble, too much blood should not go out, so blood cells have to move and make a layer there to stop the blood from moving out. These blood cells are intelligent people -- in fact, far more intelligent than you may be. And they do their work fast and absolutely correctly, in the right way, never making a mistake.

Thousands of processes are going on in the body continuously. It is a self-renewing life. There is no fixed time for it; science can manage very easily for man to live three hundred, five hundred, one thousand years. And naturally, if you can live one thousand years, then wisdom will go on and on growing. It is an accumulative process. And by that very possibility of man living longer, new doors of knowledge will open, which will in their turn make your life even longer.

This story is beautiful; I have always loved it. But it has been used wrongly, it has been misused. It has been used to prove to you that you are the byproduct of Adam and Eve's original sin. So you are born in original sin, your very birth is in sin; you are a byproduct of it. The only way is to become obedient to God. That is the message of this story. If you want to get back into the garden of Eden, be obedient to God. Believe, have faith, never doubt. Then God will welcome you back, accept you back.

But do you want to go back to the garden of Eden, and become again Adam and Eve? At least I refuse to go there -- because I cannot fulfill that idiotic condition. But millions of people are trying to fulfill it.

Christians, Mohammedans, Hindus -- everybody is trying to fulfill it, to get back, to undo what Adam and Eve and the serpent have done.

To my people I say, we are not to undo it. They have done a great revolution. We have to go even further and explore more, and know more.

We have not to leave any nook and corner of existence and of our being unknown, in darkness. We have to bring light everywhere. And unless that happens you will be in misery, you will be in anguish. Your beliefs are not going to help; your faith is not going to help. And that garden of Eden is just a fiction. It exists nowhere except in the neurotic minds, psychotic minds, where things like that exist. And this story is based on -- and only on -- a single point, and that is obedience or disobedience.

I teach you disobedience. Obedience needs nothing -- no intelligence, no guts. Obedience needs nothing. Disobedience needs everything, because you are going to be on your own. And unless you are on your own, you will never be able to know who you are.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #17
Chapter title: The Immaculate Deception

15 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
WHY DID THE HOLY BOOKS HAVE TO INVENT THE IDEA OF THE DEVIL?

There are no holy books. All books are human, but each religion has been deceiving people that *their* book is the only holy book. And by saying, "This is the only holy book," they are saying that it is written by God.

And they all give strange arguments, which are absolutely illogical, without any evidence. For example, Hindus say that the Vedas are holy, and the only holy collection of books -- there are four Vedas; other than the Vedas, anybody pretending that his book is holy is simply committing a sin against God.

If you look into these four Vedas -- and the first effort should be to find some inner evidence -- you will be surprised, because there are things in the Vedas which only human beings can say. Those I call internal proofs. There is no need for any outer proof. For example, there are passages in the Vedas in which a brahmin is praying to God, "Increase the milk of my cows, so that this year's crop should be the best, compared to my neighbors'."

Now, what business has God to write these things? And if God is writing this, then to whom is he praying? There are other passages in which a brahmin is praying to God, "Destroy all my enemies. Kill them. Uproot them completely, entirely." These are human minds. There is no way to prove to anybody that God has written these things. And the Vedas are full of such rubbish; ninety percent, just rubbish.

If somehow it is proved that God wrote these Vedas, then he should be in a mental asylum. What is holy in it? Asking that "my enemies should be killed, uprooted entirely" -- what is holy in it? And what is holy in it, that "my crop should be better than my neighbor's crops"? -- certainly human, but nothing holy. But

Hindus worship those books without even bothering what they are worshipping.

So the first thing to remember: there are no holy books, there are only books well written or not well written. Yes, there are masterpieces, but none of the so-called holy books comes into the category of a masterpiece. I want to insist on that fact too: that not only are they *not* holy, according to human standards they are not even masterpieces.

For example, Mikhail Naimy's book, The Book of Mirdad, or Kahlil Gibran's book, The Prophet, or Rabindranath's book, Gitanjali, or Fyodor Dostoevsky's book, Brothers Karamazov -- these are masterpieces. None of the holy books -- the Vedas, the Gita, the Koran, The Bible, the Torah -- no holy book even comes near to these masterpieces. So they are not only not holy, they are not even worth calling masterpieces.

But each religion insists -- because its whole business depends on that insistence -- the book has to be holy, otherwise who is going to listen? And the book decides what you have to do, what you have not to do. It takes all responsibility off your shoulders. It relieves you of being a responsible person in your own right. It dictates to you, and it does not allow you to argue, because you cannot argue with God. Once you accept a book as holy, there is no question of any argument. You have to accept whatsoever is said in it.

The Christians believe The Bible is holy, that the Old Testament and the New Testament, both are holy. For the Jews only the Old Testament is holy; the New Testament comes from this crazy man, Jesus. It is not holy. But if you look in the Old Testament you will come across at every step such rotten stuff, that even a third class daily newspaper is far better. If you want to waste your time, you can waste it reading any third class daily newspaper, that will do.

The New Testament is nothing but four disciples' collection of notes, of whatsoever Jesus may have said or may have done. And they all four differ from each other, so it does not seem that they are eyewitnesses to all the events they are talking about. A few events one apostle leaves out, a few other events the other ones talk about. These words that they have collected have come from Jesus. Jesus is a perfectly ordinary human being, and that was the trouble -- that he was trying to prove that he was the only begotten son of God, and the Jews were not ready to believe it. And the Jews were perfectly right.

Jesus could not prove in any way that he was the son of God. And why should only he be the son of God? To me it seems simple, logical, understandable: either everyone is the son of God, the daughter of God -- or no one. But if everyone is the son of God, if everyone is the daughter of God, then Jesus loses the specialness, the extra-ordinariness; then he is just like anybody else. Then what authority has he got?

To impose the authority he has to keep himself above you. You are just human; he is divine. You are just the byproduct of the original sin of Adam and Eve; he is not. He is the product of the great act that happened between the holy ghost and Mary. Strange: you are the byproduct of the original sin, and he is the byproduct of some spiritual act. Now, all that the holy ghost is doing is so unholy, because even the consent of Jesus' mother is not there. And she is somebody else's wife -- this is absolutely a crime. At least she should be willing. She knows nothing about it. She has been made pregnant perhaps under chloroform, or given some anesthesia -- she must not have been conscious, must have been sleeping, must have been absolutely unalert about what is happening.

And what Jesus says -- there is nothing that makes it look divine; it is just ordinary wisdom that has come through the centuries. But the Christian has to believe in the holiness of The Bible, that it is written by God. Strange: we know that it is written by four apostles; in The Bible itself it is written that it is written by these four persons. It is not even firsthand, it is not that Jesus has written it; it is secondhand.

But Christians go on declaring it holy. There is a vested interest: unless it is holy, who is going to believe in it? And once you accept something as holy, then you are gullible. Then you will accept anything, then you will accept any absurdity, any inconsistency. You will not think about it -- how can you think about something which God has written? It has to be accepted in its totality, entirety. This is the reason that each religion tries to enforce the idea that their book is the holy book. Of course they have to deny other holy books simultaneously, because there cannot be so many holy books, for the simple reason that all these holy books are so contradictory to each other that it will be impossible to make any sense out of it. They have to be denied.

Hindus cannot accept The Bible, the Torah, the Koran as holy. Neither can Christians or Jews or Mohammedans accept the Vedas as holy. What to say about Christians, Jews and Mohammedans -- they are the three religions that happened outside India. But there are other religions, other than Hinduism, which happened in India -- Jainism, Buddhism, Sikhism: they don't believe that the Vedas are the holy book.

Buddha condemns the Vedas, criticizes the Vedas as drastically as possible, because the Vedas

supported -- you will be surprised, and this is the holy book -- the Vedas supported all kinds of violence. In the Vedic ritual animals have to be sacrificed. You will be surprised that today the Hindus are continuously asking the government -- creating trouble, movements, riots -- that cow slaughter should be stopped. But the Vedas, their holy book, are full of instances that in their particular rituals, cows were slaughtered: *gomedh yajna*, cow slaughter ritual. And it is not only that the cows were slaughtered and thrown away; the brahmins who slaughtered them ate them.

If you have been to India, or if you have been in contact with Indians anywhere, you may have come across the surname Sharma, which is very common. It is a brahmin surname, Sharma. But the person whom you will be introduced to as Doctor Sharma, Professor Sharma, even he may not be aware what Sharma means. In the Vedic rituals the slaughtering of the cows was called *sharman*, and the brahmin who was the expert in doing it was called Sharma. These are the descendants of those people.

Certainly Buddha was angry, and it was not that only animals were slaughtered, even man was slaughtered. Just as there were gomedh yajnas, there were *narmedh* yajnas, man slaughtering rituals. And certainly they must have eaten the flesh of man too, because the brahmin will not slaughter something unnecessarily. Now, no Hindu talks about the fact that their Vedas are full of cannibalism, violence, nonvegetarianism. And these books were written by God! Buddha and Mahavira both hammered on the Vedas. Of course there was no way to answer Buddha and Mahavira.

But the trouble was Buddha became prevalent, he convinced millions of people: the day he died, *his* sayings became holy. The game remains the same. The players change but the rules of the game remain the same, because now the question was, for the followers of Buddha: "Hindus have the Vedas -- holy books; Jainas have their holy books. If we don't have holy books we are a loser in the race, in the competition."

So it is a question of competition. Who bothers what Buddha was doing his whole life? His sayings were collected, and those sayings became holy. And Buddha was saying, "There is no God" -- still his sayings start having the same status as the Vedas. The same happened with Mahavira. He was saying, "There is no God" -- but his sayings became holy, you cannot argue against them.

I have been talking to Buddhist monks, Jaina monks, and they would see my point, and they would say, "We can understand, but please don't raise it in public. There we cannot accept it." For example, the Jaina monk cannot use the modern toilet, for a strange reason -- because there is water, and Mahavira had said, "You should not defecate in water." And he was right, because in India people are doing all kinds of things in rivers, and they drink the same water also. Their buffalos also take their bath in the same river -- their cows, their animals, their horses. And they are taking baths there and people are washing their clothes; everything is happening. Then they are drinking the same water.

So it was perfectly right for Mahavira to say, "At least do not defecate and urinate in the water." But now that has become a holy statement. So the Jaina monk, Jaina nun, cannot use the toilet because there is water. In privacy they also laughed with me, said, "It is true, but in public we cannot say it, we cannot go against the holy scripture."

Once a group of nuns, five nuns, who were very much interested in me -- Jaina nuns -- stayed. They cannot stay in a householder's home. I was staying with a friend's family and on top, one floor was still empty. The person had not moved in, so the friend asked him, "Just for five days don't move; these nuns want to stay, and once you have moved they cannot stay there. So let them use the house for five days."

And I was staying there so it would be easy for them; otherwise the Jaina society would not allow them to meet with me. The Jaina society was afraid that I might corrupt their minds, and certainly they were right. If I get the chance to corrupt anybody I am going to corrupt him -- because that is the only way to put you right. You are standing on your head. To put you right side up I have to change many things in you.

They could not have come to see me because what excuse could they find to walk from the temple where they were staying, and come here every day? And if people came to know that I was staying there, that that's why they were going there, then immediately their prestige would be at risk. And they were highly respected nuns. So my friend said, "The best way is that they stay upstairs. It's empty, and nobody will be bothering." And after dark nobody visited them. Nobody can visit after the sun has set; then the Jaina nun is unavailable. This is just to protect her celibacy, to protect her repressed sexuality. So this was the arrangement, that after dark they could come down and meet me, and nobody would know -- and this house was outside the city, far away from the community where Jainas live.

But the next morning, when I was walking in the garden, the man who guarded the house came running to me and said, "What kind of women are staying upstairs? The whole night I was puzzled about what they were doing. They would bring something in buckets and throw it on the street." Finally he went there with a

torch to look, and he was surprised: these women were strange. They could not urinate in the toilet; they were urinating in a small size bucket, and when it was full they had to throw it out. I talked to them. They said, "Ah, we understand, but it is against the holy scripture."

Buddhist monks walk with naked feet. Buddha and Mahavira both had said, "Don't use leather, because if you use leather for any purpose -- shoes, suitcases, or anything -- then animals are going to be killed. *You* may not kill them, and you may not know who is killing them, but indirectly you are the cause of their being killed. So you have to accept your responsibility; don't use anything made of leather."

Mahavira was very strict, so they cannot use shoes. And I asked Jaina nuns and Jaina monks.... To walk in Mahavira's time may have been a little different; they were walking just on plain earth. Now these poor monks and nuns are walking on coaltar, and in the hot summer... their feet start getting wounds, but they cannot wear shoes. I said, "It is perfectly true. But look at my shoes, they are not made of leather. Now synthetic leather is available, which is manmade; nobody is killed. You can use shoes made of cloth, they are available." But just the word shoe is enough. It is against the holy scripture.

I had seen these poor women and men, and I told them, "What you are doing -- that's what I am saying to do, but you don't understand." Their feet would start bleeding, then they would put cloths around the feet, and I said, "That's what a cloth shoe is, but well made, better made, more comfortable. What you are doing looks stupid. And carrying so much load on both feet..." because they had to wind it perfectly so that it didn't get loose through walking and fall off. But this too they would do only when they were out of sight of their community. If the community comes to know that you are covering your feet with cloth, then you are trying to cheat. You fall from grace.

Buddha was not so strict about leather. Perhaps the question was never raised because it was already an accepted fact. Jaina monks were very old; in Buddha's time they were at least five thousand years old. And Buddha was trying to prove that he was the twenty-fourth tirthankara of the Jainas, so he must have been following in every way. He must have been walking barefoot, and his sannyasins, his bhikkhus, his monks, must have been doing the same, and the question was never raised.

But in another reference, a strange thing happened: Buddha had said, "Whatsoever is given to you when you go begging, never reject it. That is insulting." And he was careful, because if he allowed people to reject anything then they would choose whatsoever they wanted, good things only, and other things would be rejected. "So accept whatsoever is given gracefully, thankfully, and eat it. And don't throw away anything, whatsoever is given to you." He had to be careful, because he knew that people would throw away whatsoever they didn't like, and whatsoever they liked they would eat.

One day it happened: a monk was coming from begging and a bird flew over and dropped a piece of meat in his begging bowl. Now, it was not ever thought that something like this would happen. Nobody was giving meat, knowing that Buddha was vegetarian and his monks were vegetarian. But this bird was absolutely unaware that this was a Buddhist monk.

The monk was in difficulty: what to do? He could not throw it away because that was against Buddha's order. He could not eat it, that too went against Buddha's order. So he came into the commune, stood up there with his begging bowl and said to Buddha, "Bhante, now you tell me what I am to do. A bird dropped a piece of meat in my begging bowl. I cannot throw it out because it is against your order. I cannot eat it either because we are vegetarians. So what am I supposed to do now? I am in a dilemma."

Even Buddha, for a moment, was in a dilemma. What to do? -- because if he says, "Throw it away," then he is allowing throwing away, and one exception can become a rule. Then people can quote it: "Things can be thrown out; in certain situations, things can be thrown." If he says, "Eat it" -- then he is allowing meat to be eaten; that may become a precedent for others to eat meat. But balancing both the sides, he thought, "The birds are not going to drop meat every day." So he said, "We are vegetarians, and we will remain strictly vegetarians, but you I allow to eat it, so that nobody ever throws out anything which is given to him."

Now all the Buddhists are meat eaters -- that was enough. Now the Buddhist monk stipulates, manages through his agents, and sends the message: "Give me meat. If you give me meat then there is no question; if it comes into my begging bowl I will eat it." So the whole of China is Buddhist and eats meat; Japan is Buddhist and eats meat; in Korea -- in the whole of Asia, except India, they all eat meat.

That small incident... but man is so cunning. And a Buddhist monk argues, "It is in the scriptures, the holy scriptures. Even Buddha himself said, 'You can eat it if it is dropped in your begging bowl.'" Now, Buddha had never thought that these people could manage this. It is very easy just to send a message. Every Jaina monk sends a message about what he wants to eat, and that is prepared. He is not allowed to ask, so he does not ask directly, but he sends the message through an agent. And slowly people become aware what his

likings are; what he likes most, they prepare that.

Between Buddha and Mahavira there were many disputes on many points. One was the point that Mahavira used to say, "Vegetarianism means you should not eat meat; obviously you should not kill anything, and you should not allow anybody else to kill for you."

But Buddha had a small difference about it. He said, "If one animal dies by itself, a natural death, then what is wrong with eating it?" That was his controversy with Mahavira. And he seems to be logical... that killing is violence, not meat-eating. If the animal dies naturally and you eat the meat, you are not doing any violence. But he had never thought that this argument with Mahavira....

And these arguments were because of the fight for the tirthankarahood -- who is the tirthankara, Mahavira or Buddha? And there were six others... and all eight were continuously arguing against each other about small details, unnecessary details. Now, this is a very small, a minute detail, but Buddha proved better as far as argument was concerned, because violence is bad. The reason is not meat-eating, the reason is that you destroy life. But if without destroying life... life has left the body by itself, then why not eat it? What is the problem? Where is the violence?

His argumentation was good, but he was not aware that this argument was not going to remain just an argument with Mahavira, it was going to decide the fate of millions of people. Now the whole of China, which is one fourth of the world, and the other remaining Asian countries, which are all Buddhists -- Ceylon, Burma, Thailand, Indonesia, Vietnam, Japan, Korea, Tibet, are all Buddhist -- they all eat meat.

On each butcher's shop you will find a notice written in big letters: "Here only dead animals' meat is sold." That's all. What else do you need? And from where do they get so many naturally dying animals? That is a miracle, that millions of people are getting meat every day; there is never a shortage. The animals are very mathematical! They go on dying in exactly the right number every day, naturally, to fulfill the needs of all these people. It does not happen in any other country, it only happens in a Buddhist country. They are being killed, they are being butchered. But that notice is enough for the monk and the layman to be satisfied. It is written in the holy book that to eat the meat from an animal which died naturally is not violence.

Buddha tried his whole life to insist that there is no holy book. Now his book is holy, Mahavira's book is holy.

The Koran, the Mohammedan's holy book, is so childish, so primitive -- because Mohammed was illiterate. He could not write himself. He must have spoken, and somebody else must have written it. He himself was shocked when he heard a voice. He was in the mountains taking care of his sheep and goats. He heard, "Write!" He looked all around, there was nobody. Again he heard, "Write!" He said, "I am uneducated, I cannot write. And who are you?" There was nobody around. He must have been very much shaken, must have become afraid. And this is just a symptom of an unbalanced mind, who mistakes his unconscious voices for voices coming from outside.

It is his own unconscious. But to the conscious, the unconscious is far away. It is inside. But if the mind is unbalanced... and there is ample proof that Mohammed's mind was unbalanced, because his whole life was the life of a fanatic -- killing people, and by killing, converting them: "Either you become a follower or be ready to die." Mohammedanism has converted one third of the world, not by argument but by the sword. He was not able to argue; he had no capacity to read or write, or to think.

So when he heard this unconscious, he rushed home shivering, feverish, really afraid. He went to bed and told his wife, "I cannot say to anybody else that God has spoken to me. I don't believe it! I must have gone mad -- perhaps too much heat in the desert, the mountains, and continuously moving in that heat has driven me crazy or something. I have heard... and I would like to tell you so that I am unburdened."

That woman convinced him. That's what I say to you again and again, that leaders need followers for them to be convinced that they *are* leaders. That woman convinced him that it was really God: "You are not mad, God has spoken to you." The woman must have loved Mohammed, because she was forty years of age and he was only twenty-six. And he was poor, uncultured, uneducated, yet that very rich woman had married him: she must have been in love with the man. So she convinced him: "Don't you be worried. More voices will be coming. This must be the beginning, that's why God said, 'Write!' If you cannot write, don't worry. You just say what is told to you, we will write it." This is how the Koran was written. And it was not written in one day or one month or one year, because Mohammed was not so articulate a man. It took his whole life. Once in a while something would come out and he would say, "Write it."

The Koran was written over many years, and what has come out is almost worthless. It cannot come even from an intelligent human being, what to say about God -- if there is any God. And if these books are

the proof of that God, then that God is really unintelligent. Now, the Koran says strange things which Mohammedans go on following -- because it is holy.

Mohammed himself married nine wives. He was poor. He could not afford even a single wife. But because the rich woman fell in love with him, and she was forty years old and he was only twenty-six, soon she died and he had all the money. So he started marrying any kind of beautiful women he could find. And he states in the Koran that every Mohammedan is entitled to have four wives -- that is a special favor for Mohammedans from God.

No other religion allows four wives. Now, where are you going to get four wives? By nature, man and woman are always almost in an equal proportion, so one man, one wife, seems to be a very natural order of things because the proportion is the same. But if a man has to marry four wives, he is taking three other men's wives. Now those three other men, what are they going to do? It became a good strategy for Mohammedanism. These three other Mohammedans have to grab the wives of others -- not of Mohammedans, non-Mohammedans -- and convert them to Mohammedanism. In fact, the moment a woman gets married to a Mohammedan she is a Mohammedan; no special conversion is needed.

And particularly from India they caught thousands of women. The Hindu society was in difficulty because Hindus don't believe in conversion, just like Jews. These are the two oldest religions, which don't believe in conversion. A Jew is a Jew by birth, a Hindu is a Hindu by birth. And once a Hindu woman has become Mohammedan she has fallen. She has become untouchable, she cannot be taken back. So they went on finding women from every place and that helped tremendously to increase their population. Do you see the point? One man can create many children if many women are available, but one woman can give birth to only one child once a year. She will take one year at least to give birth to one child. Mohammedans increased immediately because each Mohammedan is entitled to have four wives.

And through the sword... and it is very surprising that people believe it. The Koran says, "If you cannot convert somebody to a Mohammedan, it is better to kill him, because at least you will relieve him of a wrong life that he was going to live." Just for his sake, relieve him! They have relieved millions of people, and they go on relieving them. Either way they relieve you. If you become Mohammedan you are also relieved, because God is compassionate.

To be a Mohammedan is just to believe in three things: one God, one prophet Mohammed, one holy book, the Koran. That's all -- these three beliefs and you are saved. If you are not willing to be saved by these three beliefs, then the sword is going to save you immediately. But they won't allow you to live a wrong life. They know what a right life is; and other than their life, all lives are wrong.

These are the holy books. All these holy books are a heavy burden on the human soul. So first I want to say, there are no holy books -- including mine. All books are human. Yes, there are well written books and there are not-so-well written books, but there are no categories of holy and unholy.

You ask me, "Why did all the holy books have to create the concept of the devil?"

The arithmetic is very simple. The arithmetic is that you cannot create God without creating the devil. It is absolutely necessary for God's existence, because where are you going to dump everything that is wrong in the world? If only God is there then he is responsible for everything -- for Buchenwald, or any other concentration camp of Adolf Hitler, where millions of Jews are just gassed; within seconds they evaporate.

After the second world war, when it was discovered, nobody could believe their eyes. Even Germans could not believe it because they were not aware of what was happening. Millions of skeletons... everything had been taken away from them. Even if they had a tooth covered with gold, that had been taken out; that was more precious than the life of the man. And before they were sent into the gas chamber they were destroyed completely as far as their identity, individuality is concerned.

First they had to undress and be naked; then their hair, beard, mustaches were shaved completely. Those who have survived somehow say that they could not believe, when they looked into the mirror, that "This is me." Everything had been taken away. Naked they were standing there, shaved, and they were told that they are going to have a bath -- just for hygiene and cleanliness. When they entered those gas chambers they were going to take a bath; that was what was told to them. They never came out to tell others that there was no bath. Once you are inside the chambers, suddenly you are gone within seconds. It was an oven to burn people alive -- and so fast and so efficient. You can understand: German efficiency, German bureaucracy. It must have been really tight, because millions of people died and nobody in the country even heard the rumor that this was happening.

And the people who were doing it were doing a holy job, because to them Adolf Hitler was the incarnation of Elijah. He was a prophet, "So whatsoever he is doing is right. It must be God's will that Jews

are no longer needed." So they were perfectly righteous about what they were doing. They never felt that they were committing any crime; they were simply following the orders from the prophet. And his book was holy: to the Nazi, Adolf Hitler's book My Struggle is as holy as The Bible to the Christians, and the Vedas to the Hindus. And whatsoever Adolf Hitler says is the word of God.

But why, you ask, is the devil needed? It is very simple. To whom are you going to delegate all the wrong that is happening in the world, that continues to increase: the suffering, the misery, the anguish? If God alone is there, then of course he is the only source of all responsibility. To save him from all this responsibility, the poor devil.... So the first fiction is God, and to keep him clean and good -- he is the good guy -- you need a bad guy in contrast. And you can dump everything wrong on the bad guy: it is the devil.

In Germany Adolf Hitler was the prophet of God; in England he was the devil. Mothers used to make their children afraid. If they were playing outside and their mother did not want them to stay outside, just one thing was enough: "Adolf Hitler is coming" -- and they would run in. Adolf Hitler in England, and in every other country wherever he has invaded or was trying to invade, was the devil incarnate.

All the religions need the devil. It is a safety for God. Adam and Eve fell from grace, committed the original sin because of the devil. Otherwise, God was so good: he had given them all. He had given them good advice -- what to eat, what not to eat -- and he was taking care of them, but this devil disturbed it. And still, whatsoever goes wrong anywhere, it is the devil who disturbs.

It is somehow absolutely necessary because existence is a mixture of good and bad. A person like me, who says there is no God -- I can say there is no devil either, because the very necessity for the devil disappears. God was the reason. Now the very reason is not there; there is no devil. And I accept existence in its totality, in its goodness, in its badness, as it is -- not dumping the badness on somebody's head, because that does not help at all.

For all these thousands of years this is what you have been doing: giving everything good to God, that it is his blessing, and throwing everything bad on the devil, that it is his doing. But it has not helped. The good has not grown, the bad has not decreased. In fact the bad has increased, the good has decreased. If you look at history, it seems the devil is winning and God is losing ground -- because there is more and more that is inhuman, ugly; more and more that is animalistic arising. It is not decreasing. So your device of dividing good and bad has not helped, because your dividing is basically unnatural and wrong.

Good and bad are sides of one coin, two sides, just like day and night, life and death, love and hate. Once you accept their total, integrated wholeness, then there is a possibility of making immense changes. Then the good can be put into the central place of your being and the bad can be used as a means for good. Poison can be used as a medicine, and everything that the religions have called bad can be used in a tremendously beneficial way.

For example, sex they have condemned as bad and as the doing of the devil. In fact, Sigmund Freud.... The first Jew must have written the story of the serpent seducing poor Eve's mind, and then comes another Jew, Sigmund Freud, who says that the serpent is nothing but a phallic symbol. To him everything is phallic. Wherever he looks he finds only phallic symbols and nothing else. A rocket is a phallic symbol, a flagpole is a phallic symbol, anything -- you name it and he will find it -- so the serpent certainly, very easy. He was condemned as the devil, now Freud makes him the sex symbol -- but the condemnation continues.

You condemn sex, then you become unable to transform its energy. And it *is* simply energy. It can move in any direction, downwards, upwards. If you accept it, in the very acceptance it starts moving upwards, because you are befriending it. The moment you reject it, you are creating an enmity, a division in yourself.

This division between God and devil is not just there in the holy books, it has penetrated you, it has made you schizophrenic. One part thinks, "This is me, the good part, and the bad part must belong to the devil." You are split. Now, how are you going to change that part you have rejected in your being as yours? It *is* there, and it is intensely powerful. Your rejection makes it more intense because you don't use it; you go on collecting it, you go on repressing it. Ninety percent of the mind diseases in the world are nothing but repressed sexuality, and fifty percent of bodily diseases are repressed sexuality.

If we can accept sexuality naturally, ninety percent of your mental diseases will simply disappear, and fifty percent of physical diseases will simply disappear, leaving no trace behind. And you will find human beings, for the first time, in a totally new age of health, wellbeing, wholeness. To me only that wholeness is holy, when your schizophrenia is no more there; when you are one, integratedly one, and courageous enough to accept everything, that "this is me. Whatsoever it is, it is me. And I am going to make use of it the best I can."

And you have the intelligence to make use of it There is no problem at all. The problems are created

problems, created by people who have vested interests in those problems. Those vested interests would not like those problems to disappear completely -- otherwise what will happen to them, what will happen to their profession? Their whole interest is in keeping humanity as it is. But now it has come to a point where either you have to change, and throw away all your past inheritance which divides you, and become whole; or you get ready to commit a global suicide -- because there is only a certain amount of anguish that you can bear. Now it is becoming unbearable. By the end of this century we will be coming to the point when it will become absolutely unbearable. And then there are only two possibilities: suicide or sannyas.

By sannyas I simply mean you accept yourself in your totality. You don't bypass any part of yourself, you don't hide anything in darkness. You bring yourself into the light, and see yourself with the eyes of a friend -- because this is your energy and this is the energy that you have to work upon. When you come to it as a friend, it also comes to you as a friend. And to befriend oneself is one of the greatest things in life that can happen to a man.

Jesus says, "Love your enemies like you love yourself." But he forgets completely that nobody loves himself -- how can he love the enemy? And an even more difficult saying... he says, "Love your neighbor as yourself." That is even more difficult. You can love the enemy because he is far away, but the neighbor just banging on your door -- how can you love the neighbor? -- and just like yourself....

I say don't commit that mistake. Because you don't love yourself, if you start doing with your neighbor what you have done with yourself you will kill him! -- because you have killed yourself. You are living a posthumous existence. Please don't do the same to your neighbor, and never do the same to the enemy. What has he done to you? Why be so ugly to him? It is of course your birthright to do whatsoever you want to do with yourself, but it is not your birthright to do the same with your neighbor or your enemy. No, I would like to say to you, you have never loved yourself. Forget the enemy, forget the neighbor -- first love yourself.

Bring your good and bad together, don't divide -- become one. And in your oneness you will see that there is no God outside and no devil outside. Those were projections of your inner division. Then you will see outside also a wholeness, an immense unity between darkness and light, between death and birth. You will see that unity and wholeness everywhere, hand in hand, working together. Nothing is against anything, they are all complementaries. What you call good and what you call bad are complementaries. They cannot exist separately, they can only exist together. And to put yourself together is the way to see the universe in its totality, in its togetherness.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #18

Chapter title: Marriage -- the Coffin of Love

16 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
YOUR RELATIONSHIP WITH YOUR DISCIPLES SEEMS TO BE UNIQUE AMONG THE RELIGIONS.
WOULD YOU SAY SOMETHING ABOUT THIS?

It is unique, for the simple reason that it is not a relationship at all. We will have to go deep into the very idea of relationship, then only will we be able to understand what is transpiring between me and you.

The old religions, all of them, accepted the relationship of master and disciple in the same way as they accepted the relationship between father and son, brother and sister, husband and wife. The relationship between master and disciple was a relationship of the same nature. The relationship between a father and a son, a brother and a sister, is a static phenomenon. It remains the same, it does not change. It is in a way a dead relationship.

You can see it when you compare it with the relationship between two lovers, the lover and the beloved. Their relationship is very fragile, every moment changing, unpredictable; one cannot say what is going to happen tomorrow, or even the next moment. This creates fear. The unpredictability, the unknown future naturally destroys the relationship between lovers, and creates something similar to father-mother, brother-sister: marriage.

Marriage is to avoid the fear of change; marriage is to make the relationship solid. But love is such a phenomenon that the moment you make it solid, it dies. The moment you make it static, it is no more there.

Love is just like a spring breeze; it comes, and when it comes it brings tremendous fragrance, beauty -- but it goes. When it comes it gives you the feeling that it is going to remain forever. And the feeling is so strong that you cannot doubt it, there is no way to doubt it. Under that intense, doubtless certainty, you give promises, the beloved gives promises, not knowing at all that it is a spring breeze. It comes when it comes, it goes when it goes. It is not within your hands. You cannot capture it in your fist. You can feel it when your hand is open, its coolness, but the moment your fist is closed there is no breeze there, there is no coolness there, no fragrance there.

But out of fear man turned love into the same category as the relationship with your father, with your mother, with your sister, with your brother. Man forgot completely that the mother is not your choice, the father is not your choice, the brother or sister is not your choice. They are given factors. But the woman you have fallen in love with is the only thing in your life which is not given by birth, which is not determined by birth, which needs a conscious choice. That too creates fear.

Just think: if you had had to choose your mother and your father and your brothers and your sisters, your life would have been so burdened with anxiety -- whom to choose, whom not to choose? But these things are just given by your birth, nature provides for you; they are biological.

Love is psychological. It depends totally on you. And because it depends totally on you it creates fear -- you can commit a mistake. You cannot commit a mistake by being a son to a mother; what can you do? Every mother is beautiful, every son is beautiful. Every father is great, every son is special. You have not been asked, you have not even thought about it: it all happened to you. You were simply a victim of all these relationships -- the mother, the father, the brother, the sister. It was not in your hands, within your capacity, to do anything about it.

But when you fall in love then there is tremendous fear, uncertainty, hesitation, anxiety... whether you are taking the right step or the wrong step; whether this woman is made for you or you are made for this woman. Is it simply infatuation? or is there certainly something more than infatuation? Is there love? or it is only biological attraction? A thousand and one problems arise in you. And the most difficult problem is, whether this love is going to last.

So before it disappears, before it is beyond your reach, you need some support from the law, from the state, from the society -- some guarantee. You cannot depend on this woman, on this man only. It is too risky. You don't know the person, who he is, who she is; and what the future has for you in its womb, you don't know. You have to take some measures to make love a stable thing. In fact what you are saying is, it would have been good if you were born with your wife.

You will be surprised that Jainism has that idea, that in the beginning everybody was born with a partner. No single boy, no single girl was born, only twins were born: one was a boy, the other was a girl. Hence in Sanskrit the word for wife and for sister is the same, *bagni*; it is a very strange thing that the same word is used for both. It is a very ancient use. Slowly slowly the meaning has become sister, but originally it meant both wife and sister. In fact it was the same person: wife and sister.

This idea is not truth, is not historical. It is a projection of a deep desire in you, that it would have been far better if you were not put into this fire test of choice -- if God, nature, existence, XYZ... anybody, had decided it. And people have tried in every possible way that it is decided by others, not by you. Hence all

old societies are not in favor of love affairs. They know, they have experienced; for millions of years they have seen what can happen to a love affair. So it is better that the father chooses, the parents choose....

In India it still happens. In ninety-eight percent of cases in India, the choice is of the parents, not of the people who are going to be married. Just a few years ago it was not even possible for the boy to see the girl, or the girl to see the boy whom she is going to marry. It was disrespectful; you didn't trust your elders. They have much more experience, they have known life. What do you know? And how are you going to choose? What criteria are you going to use? Just a beautiful face? Good color? A shapely nose? A good figure? How are you going to decide? These things don't mean anything after you are married.

Once you are married, who bothers about the wife's nose or the husband's eyes? In fact nobody looks at each other. The elders know far better; there are other criteria to be thought of, considered. And they have to be considered by the elders of both the parties -- only these two persons are not to be asked even. Yes, a few other people may be asked; the palmist may be asked, the astrologers may be asked.

Do you see my point? The point is, they are taking the burden off you -- putting it on the stars, on the lines of your hand, on your birth chart, on the astronomer, astrologer -- and they are taking the whole responsibility on themselves. The father, the grandfather, the mother, the grandmother, the uncles, the whole family, the relatives -- they all will discuss and decide and consider every aspect of it. What do *you* know?

This was the practice for the whole world up to now. And the reason was that love is fragile, not dependable. So if nature has not given you a wife, a husband, with your birth, then society should decide, take the place of nature. But *you* should not choose because your choice can change tomorrow. In fact it is going to change.

Love is a changing relationship, it is not stable. Hence marriage came into existence. Marriage is the death of love. Yes, you make a beautiful samadhi, a marble samadhi, a beautiful memorial, but it is a grave whatever you call it.

But why did every society around the world decide in favor of it? It can't be just coincidence. They decided to unburden the individual of turmoil, tension, anxiety, anguish -- to protect the family, the children, their future. Millions of people have followed that, and for thousands of years nobody has raised a question. Nobody has even worked out in depth why marriage is needed at all.

It is needed because love alone won't do. Today it is there; it is a guest. Yes, when it is there it is too much there, overflowingly there. But just the same, when it goes it goes completely -- as if it has never been there. It comes with great ado, fills your whole being, gives you the feeling that all is achieved. But when it goes, it slips away so silently that it does not make even a sound that it is going; you don't hear even the footsteps when it is has gone. You come to know only when it is no longer there. And the same way when it goes: you feel all is lost.

If you are intelligent -- which very few people are -- if you are intelligent you will be grateful for those beautiful moments that came, and are gone. You will be tremendously grateful, because there was no necessity even for those few moments to come. They had come on their own, not asking whether you were worthy of them or not. They gave you a tremendous experience, a taste of life, a feeling of flowering.

If you are intelligent, those moments will remain always with you -- young, fresh, still fragrant -- and will make your capacity to love deeper, more intense. But very few people are intelligent. Ninety-nine percent will be in despair, angry; they will forget all those beautiful moments immediately, because love has deceived them. Now, this is your own idea. Love has never said to you, "I am going to remain here forever." It was your assumption.

You have assumed -- for which love is not responsible. You were not the master of its coming; how can you be the master and force it to stay, not to go? But ninety-nine percent of people are unintelligent. Still, that's where evolution has reached. Those ninety-nine percent of people will turn those moments of love into moments of hate. They will hate the person, they will throw all responsibility onto the person. They will try in every way to make the other person feel guilty: "You deceived, cheated." And the other person is going to do the same because he also belongs to the ninety-nine percent. So those who were lovers will become enemies. Where there was love will now be hate, revengefulness.

To avoid all this, all the societies have tried to arrange that before you are caught in the whirlwind of a love affair you should be married. Hence child marriage was the general rule all over the world. You should not be allowed to be adult, because then it is beyond you: love may strike you, so it is good to be on the safe side. All the societies have tried it: love has to be kept as far away from your life as possible. And the best way was child marriage.

You will be surprised: in India marriages even used to happen when the children were in the womb.

People would make the agreement, "If a boy is born to me and a girl to you, or a boy to you and a girl to me, they will get married." Neitherof them are born yet so they are not certain who is going to be a boy or who is going to be a girl, whether both are going to be boys -- then of course, the contract fails -- or both are going to be girls... the contract fails.

But people were making contracts, and those contracts were followed. It was a prestigious thing, a question of promise, of giving your word. Nobody bothers who the beings are in the wombs, what type -- no, it is not necessary. In fact the society has found it is better the quicker you do it; if not in the womb, then as soon as the children are born.

My mother got married when she was only seven years of age. Now, what can a seven-year-old think? My father was eleven years old. Now what does an eleven-year-old boy know about love and its problems? My mother used to tell me that the whole village was agog with the ceremony, and all the people gathered in front of the house and a big band came from the capital. Only she was not allowed to go and see. All the children were outside and she could not understand what was the matter, what was wrong with her. They had to tie her to a pole inside the house because she was running outside -- so much was happening out there. The whole house was outside, nobody was inside; only she was not allowed.

Now what can a seven-year-old girl understand? She could not understand what marriage is. But the strategy was, "Let the small children get married. Once they start living together they will start loving the same way as you love your sister, as you love your mother." It is not the love that takes you, possesses you from nowhere, changes you, makes you capable of risking even your life. It is not that mad kind of love.

No, it is simply a companionship. Two persons living together, sleeping together, eating together, being together; in pain, in pleasure, in health, in sickness, caring about each other. This creates a companionship. Millions of people on the earth have thought that this is love, this companionship. And the society had made it absolutely certain that there is no possibility of any love happening after marriage.

Women were not allowed to move about outside. In Mohammedan countries they are not allowed to show their faces. The first thing the Mohammedan wife has to ask the husband is, "Who are the people before whom I can open my veil?" -- because that is the greatest crime, if she opens her veil before somebody who is not okay by her husband. So the husband tells her, "These are the people you can show your face to; otherwise nobody is going to see you."

The Hindu wife is almost in the same position -- she even cannot open her *ghoonghat*, her veil, before her husband if some elder is present. That is disrespectful. The wife does not move in society, does not go to the club, does not go to do the shopping. She remains confined to the house, her whole world is within those four walls. There is no possibility of meeting somebody and falling in love.

Those who were powerful, they had even better arrangements. For example, kings had many queens, many wives. Naturally the kings were afraid -- to have one thousand wives is dangerous. The king may be getting old, and he continually goes on marrying any new, young, beautiful woman whom he comes across in his kingdom. If he asks for her hand it cannot be refused; his is the first right. So he goes on making a big campus of wives.

Naturally servants will be coming in. That's dangerous -- so those servants have to be made eunuchs so they are no longer dangerous. Hundreds of servants were made eunuchs, just by a single king, because they had to go into the palace; they could not be allowed as men. Women could be allowed in, but there were certain kinds of work which women are not capable of doing. Men had to be forced to be eunuchs, and then they could be allowed in.

Strictly, society tried to protect you from love. And one cannot say that it was absolutely wrong.... In this century, in the Western countries and in the East to a few people who are Westernized, child marriage is a crime. And of course they have made it constitutionally a crime because that is being absolutely ugly to children: not even knowing what marriage is, they are going to be married. They have to live with the other person their whole life, and somebody else -- who will not have anything to do with their life -- is deciding on it.

But even though the constitution, for example, the Indian constitution, declares child marriage to be a crime, to be severely punished... because it is written by people educated in the West, they don't know their own people. They have been studying in London; they know London, they know Paris, they know the modern ideas, but they don't know *their* people. And those people don't care a bit about your constitution: still child marriages continue. And who is going to punish them? Because the constable believes in it, the *tehsildar* believes in it, the deputy collector believes in it, the whole village... everybody believes in it. On whom are you going to impose it, through whom are you going to impose it? So the constitution is good:

keep it in Delhi and worship it. But people depend on their ancient experience.

So I would like it to be understood that it is not just stupidity, what they are doing, because the experience of this century, from the countries where love has become a common phenomenon -- the experience is not good. It has driven people into deep anxiety, anguish, despair, suicide. It has not given them what poets had always promised.

You should read the poetry, enjoy the poetry; but please don't follow it, because those poets are not writing out of real experience. The poets who are writing about love are the poets who have not experienced love. It is a substitute, this writing poetry about love, a substitute for the experience that they have missed. Certainly in their mind love becomes so big, takes on multidimensional proportions -- they are good poets, they can bring in their imagination, in beautiful words -- but don't try to love like it, don't try to live it. You will be in a ditch, because those poets don't know that love is very fragile.

They all say that love is eternal, love is permanent; that real love never dies. Absolutely wrong. The real love dies sooner than the unreal love. Unreal love can live long; it is unreal, how can it die? It is a plastic flower. If you are pretending, you can go on pretending as long as you want.

But if something happens to you, and then one day it disappears, evaporates -- what can you do? You may have tears in your eyes but what can you do? It is no longer there. Nothing can be done about it. You had not brought it into being; you cannot keep hold of it forever. You cannot prevent it. It is something beyond you... just passes you like a wind, perhaps not even aware of you. You just came in the way, and the wind passed by, touching you, playing with your hair, playing with your body -- and went on.

The idiot goes on turning his love into hate because again and again it fails, and again and again he hopes that it is going to be permanent. When it goes on turning into revengefulness, into a feeling of being deceived by everybody, cheated by everybody, exploited by everybody -- and they all had promised, and nobody kept his promise -- naturally, you start boiling within. Your whole love energy becomes hate. This is the experience of the people who have followed love according to the poets.

These are the two kinds of relationships. One is stable: with your father, with your mother, with your sister. The other is a love affair, which is fragile; and the relationship with the master is almost the same kind of phenomenon.

As I have been telling you again and again, sexual energy turning downwards serves biology, and sexual energy turning upwards serves spirituality. But it is the same energy; what name you want to give to it does not matter. Let us call it x-energy, because if you call it sex energy then immediately some condemnation, deep down, arises. So let us call it x-energy. That will remind you of sex too, but x is cleaner, not condemned by anybody.

This x-energy, if it moves downwards, can become a love affair which is sexual. If this x-energy turns upwards, it can become spiritual. A man falling in love with a woman is really *falling*. A woman falling in love with a man is really falling. The expression is absolutely accurate -- love is a fall.

But if sometimes you feel you are rising in love, then you have found the master -- with whom you have the same kind of affair, but on a different plane. It is not biology, it is not of the body; it is nothing to do with physiology, nature. But something in the master pulls you up, just as something in a woman pulls you down.

I have been asked many times why there have never been women masters. I have never said the truth. The truth is, it is very difficult for a man to feel the rising of energy towards a woman. The biological reversal... it is very difficult. Once in a while it has happened. There have been a few women masters, but rare. The difficulty is, with a woman you immediately feel your energy moving down. You can fall in love with a woman and you may think that it is a master-disciple relationship. Very rare is the possibility; you can count it out, the possibility is so rare.

The same can happen, happens: a woman can fall in love with a master -- a man -- and may not be able to understand whether her energy is moving downwards or upwards. It needs a little understanding, clarity, awareness; otherwise the woman's energy can start falling. She can become infatuated with the master. Then the master is no longer of any help to that woman. And if he is no longer of any help, she is going to become revengeful. Her love is going to become hate immediately.

So this thing has to be very clearly understood, that it is the same energy, x. If it starts moving upwards in somebody's presence -- man or woman, it doesn't matter -- then the phenomenon of master and disciple comes into being.

The old religions have stopped it from happening. In every possible way, they have done the same with this energy moving upwards as they have done with the love energy going downwards. Just as they have

invented child marriage, they have invented child conversion. It is the same thing. Taking a child for baptism, what are you doing? The child is helpless, knows nothing, and you are taking him for baptism? You are trying to make him a Christian, you are giving him a master.

Or you are taking him for circumcision and you are making him a Jew and giving him a rabbi. Hindus are doing the same, Mohammedans are doing the same, Jainas are doing the same, Buddhists are doing the same. Every religion is trying: the child should be converted to the religion of his family, parents, grandparents, *before* he starts inquiring, before he starts asking questions. Once he starts inquiring, "What is truth? What is God? Who am I?" -- then it won't be easy to baptize him. He will ask, "First answer my questions. Only then can I become your disciple."

Once he is capable of inquiring, do you think you will be able to circumcise him? He will circumcise you all: "What nonsense is this? Are you mad or something?" So do it before he can create trouble for you. By the time he can create trouble for you, he is already conditioned, full of bullshit. He thinks he is Jewish, he thinks he is Hindu, he thinks he is Christian. He believes in it. He goes to the rabbi if he has some problem, he goes to the priest, to the minister. He goes to the Catholic church to confess his sins.

What they have done with love, they have done with meditation too. If the x-energy moving downwards is love, x-energy moving upwards is meditation. They have crippled both.

First, they had to cripple you because they were afraid that you would be in trouble, and they wanted to protect you. Second, they were afraid you may be lost -- because only their religion can save you, only their religion is the right path; you will be lost. In both ways I can understand their anxiety, and I can understand what they are doing to you is out of concern. But it is not really good. Even with love, although it may bring troubles, anxiety, anguish... it is worth it, because any challenge in life is worth taking. You should not be protected, otherwise you will remain crippled.

A mother can be afraid that if a child starts walking, he may fall. And he is bound to fall many times before he will be able to walk rightly. If she is too protective and does not allow him to walk because there is a possibility of falling -- not a possibility, a certainty of falling -- then this child is going to be a cripple his whole life. The concern was right, but what she did cannot be accepted. The child has to be allowed carefully. The mother has to be watchful, available in case of need, but the child has to be given the freedom to walk, to fall, to rise, to walk again -- to learn walking.

The same is true about love. Marriage is one of the ugliest institutions man has invented. But it has been invented with deep concern, goodwill. I do not suspect the goodwill, I only suspect people's wisdom. Their intention is right, but their intelligence is very mediocre. If with their good intention they also had intelligence, then they would have made every possible way for the child to know about love, about their love, their anxieties, their problems, their failures, their despairs. They would have made him aware that these things are there, and sooner or later, one day you will be caught by the whirlwind of love. It is natural. Don't be afraid. But remember, what poets say is not true.

Love is not something permanent, eternal. Don't take their criterion, that the true love is eternal, and untrue love is momentary -- no! Just the opposite is the case. The true love is very momentary -- but what a moment!... such that one can lose the whole of eternity for it, can risk the whole of eternity for it. Who wants that moment to be permanent? And why should permanency be valued so much?... because life is change, flow; only death is permanent. Only in death the watch stops and remains where it has stopped. Then it does not move. But in life it goes on moving, and moving into new paths every day.

And why be confined to one love? Why force yourself to be confined to one love? -- because nature does not intend it so. Nature intends you to know love in as many ways as possible, because what you can know from one woman you cannot know from another woman. What you can know and experience through one man will not be experienced through another man. Each love is unique. There is no competition. There is no quarrel. And the more you love, the more enriched your being is.

So I am for all the trouble, the anguish, the anxiety, the despair. Only one thing I want to add: be intelligent. These troubles are not because love has gone, these are because you are idiotic. So if you have to leave something, leave your idiocy. But people leave loving, and cling to their idiotic mind.

Be intelligent, and then love will give you all the colors of the rainbow, and you will be fulfilled by many people, in many ways, because a woman will touch one aspect of your being, and other aspects will remain hungry, starved. One man may touch one part of your heart, but other parts will remain without growth. If you cling, then one part becomes a monster and all other parts shrink.

If I'm allowed to give my advice to the world, my advice will be: Help people to experience as much love as possible. Let them go into the turmoil, into the cyclone, and let them find, in the cyclone, their

rootedness. Don't try to hide them in the house, don't close the windows and the doors. Of course they will be more comfortable in the house, but dead. Then the best comfort is in the grave -- no worry, no problem, nobody can harm you any more; even death is impotent now. What more security, what more comfort, what more luxury can you expect? A marble grave and your name written in golden letters on it. But you are dead.

No, this is not the way to live and to experience life and to experience what I call godliness.

And the same is true about meditation -- even more true, because if they have destroyed your love, they have not destroyed your spirituality. They have only destroyed your biology, your lower being. But they have been trying to destroy your higher being too. By taking a child to the rabbi, to the pundit, to the imam, they are destroying your higher possibility too, for the same reason -- the reason is the same, but now it is even more dangerous.

In the first, you may have been in trouble, but that trouble was not much of a trouble. People get into such trouble and get out of it, it is not much of a problem. But the spiritual part of your being is vast, enormous, infinite. If you are lost in it, then you may never be able to find the way back home. You may go on and on, farther and farther away from home.

And what is home? In their mind, a Jew thinks the Torah is the home, a Christian thinks The Bible is the home, a Hindu thinks the Gita is the home. And the people who become bridges to the Torah, to The Bible, to the Gita -- they are the masters. They are not. They are only teachers. They teach you whatsoever they have been taught, they have not experienced anything.

Hence the difference and the unique relationship between me and my disciples.

I am not a teacher. I am not teaching you anything at all. I am not a bridge between you and The Bible, between you and the Gita, between you and the Koran. I am not even a bridge between you and God -- no. I am not giving you a teaching, a dogma, a creed, a philosophy, a theology. So understand the difference between a teacher and a master.

In the old religions teachers are called masters. They are simply teachers, they know the teaching. They have been handed down that teaching by other teachers; they will hand it over to you. They have not experienced anything, and through their teaching you are not going to experience anything either. Those are just beautiful words, and they can give you consolation -- as if you know.

A master is not a teacher in the first place. A master shares his being with you, not his philosophy.

A master exposes himself to you, allows you closeness so that you can see your face in his mirror. A master is exactly a mirror.

He never does anything to the disciple. Let me emphasize it. A master is not a doer... because if I start doing something to you I may spoil your being. I may give you a mask, a discipline, and I may change you into something else that you are not. The master cannot do that.

The teacher does that. He gives you a teaching; he teaches you discipline and then he enforces it through greed, persuasion, fear, in every possible way. He tries to fit you into a mold: how a Christian should be, how a Buddhist should be. There are thirty-three thousand rules for a Buddhist monk. I do not think that I can remember thirty-three thousand rules -- what to say about following them, I cannot remember them! And anybody doing that will be in the same situation as it happened in one of Aesop's fables.

A centipede is just going for a morning walk. Now, a centipede has one hundred legs. A frog looks at him, cannot believe his eyes, blinks his eyes, looks again... a hundred feet! How does he manage? Which one to raise first, then the second, then the third, then the fourth...? One hundred legs! If you forget the number you will be caught in your own legs and fall down.

He rushes up to him, jumps, stops the centipede and asks him, "Uncle, I should not stop you on your morning walk, but a very philosophical question has arisen in my mind, which I cannot solve -- I am just a frog, you know. Only you can help."

The centipede says, "What is the problem?"

The frog explains to him, "This is the problem. I saw your hundred legs, I counted them; and the problem is, how do you manage?"

The centipede said, "I had never thought about it. I will try and see how I have been managing. I have never thought about it -- I really have never looked down and counted the legs. You are great; you are a mathematician and a philosopher!"

The centipede tried, and you can visualize what must have happened. He fell immediately, all his hundred legs entangled in each other. He was very angry at the frog and said, "Never again ask anybody such questions. Keep your philosophy to yourself! You idiot -- I have been managing my whole life, and not

only I, millions of centipedes are managing perfectly well. Nobody has fallen like me. But now I am afraid: you have created such a question in my mind that if I don't get rid of this question I may not be able to walk at all. Now tell me how to get rid of this question."

The frog said, "I don't know. I am myself puzzled. I asked you because you are an experienced person, an old centipede, and you go every day for a morning walk; if you cannot solve it, how can I? I am just a poor frog." I don't know what happened to that centipede afterwards, but I can imagine that his whole life must have become a mess. Again and again the question would have come to him, "A hundred legs! Am I putting the right leg in the right place?"

Life has its own ways. The moment you start managing everything, you spoil it.
Allow life its freedom.

About love, allow freedom, and don't be guided by fixed ideas.

Experience -- don't go with the idea that love is permanent or not permanent. Experience, and you will know it, what it is.

Don't take the criterion from others about what is true and what is not true. These are the teachers who have been spoiling the whole of humanity. They tell you how to walk, which leg first and which leg second, and if you put them in some other order you are a sinner, you will fall into hell. Hell is far away; you will fall here! You may not be able even to reach hell, because one needs legs. It is a long journey. Only very expert teachers, professors, philosophers, have been able to reach there. It is no ordinary person's business to reach hell. It is a long, long journey, and very complicated.

The master's function is not to mold you into a certain idea, but to withdraw all the crutches, all the supports that the society has given to you. Of course in the beginning you will feel very much afraid -- all supports gone, crutches gone, the very earth you were standing on is no longer there. There will be great fear, but it has to be faced. Only by facing it, going through it, will you be able to overcome it.

Love will give you troubles, anxieties, anguishes, but it is lack of intelligence that is making the whole problem. Just be a little intelligent and see that love has done nothing. It has simply given you a few beautiful, tremendously ecstatic moments. And it has not asked anything in return. It was not a bargain, it was a sheer gift. And what kind of person are you -- you don't feel even grateful? You feel revengeful?

The person who made it possible for you to have those few moments, the woman, the man -- be grateful, immensely grateful to the person. Yes, those moments are no more there. Nothing can be done about it. They cannot be pulled back, and even if there was some way to pull them back, they would not be the same. It would be a repetition. It wouldn't bring you the same joy, the same ecstasy. It is good that they cannot be pulled back, otherwise even the memory of those cherished moments would be spoiled.

Respect the person, be grateful to the person that, for no reason at all -- she is a stranger, you are a stranger -- for no reason at all, for no bargain, there was no business... mysteriously the universe managed; something transpired between you. And it was nourishing to both of you. It has made you more mature.

Perhaps tomorrow again some spring breeze may move towards you. But never ask the return of the past. It is not possible, and it is not possible for your good. Keep the future open, available. Don't carry any grudges, because those will close the future. If you are angry at one woman, or one man, you are angry at all women and all men -- because a woman is nothing but a representative of womanhood, a man is nothing but a representative of manhood. If you start feeling hatred, anger, you are closing the doors and the windows. Now no spring breeze will be able to enter your house.

For the higher level, I am not a teacher. I don't want to make something of you resembling some of my ideas. I don't have any idea about you. I don't carry any image that everybody should fit into. My whole approach is that each individual is unique, and nobody can predict what you are going to be. Even the master cannot predict what you are going to be, because predictions are possible only about things, not about consciousnesses. Consciousness is unpredictable. What is going to blossom in you can be known only when it blossoms.

So the master can do only one thing: he can remove everything that can stop your blossoming. Hence the master will look very hard.

The teacher will look very compassionate, because he will be giving you every guideline, he will be taking all responsibility. He will be showing you the path; he will be leading you on the path, and you have just to follow.

The master is not interested in you following him. No, just the contrary; you should *not* follow him, otherwise you will miss becoming yourself. Then what does he do? In fact, all his functioning is negative. He destroys your crutches, your supports. He makes you vulnerable to all kinds of fears, anxieties,

challenges. This is all negative. As far as positivity is concerned, he does nothing. He is just a mirror.

He allows you to come close and see your face in his mirror. He does not want you to imitate and become his face. He wants you to look into him. He has no ideas. That means all the dust from the mirror is gone. His mirror is clean. You can come close and look, and you will find your face. The mirror simply mirrors; it is not a doing, it is not an act.

Certainly my relationship with you is unique. In the first place it is not a relationship, because what relationship can you have with a mirror? You can see your face and be thankful, be grateful -- but that is not a relationship. What relationship can the mirror have with you? There is no possibility. The mirror is simply there. It does not relate in any possible way, it simply exists.

So the relationship is unique because if you go to other religions, the master -- who is not really a master in the first place, but they call him the master -- the master, the so-called master, will have a thousand and one demands to be fulfilled because he is going to do a great job for you. I'm not doing anything for you, so I cannot demand anything from you. The 'master' will have conditions to be fulfilled. If you fail to fulfill the conditions, then the condemnation; if you fulfill the conditions, then the praise, the reward.

I cannot condemn you, I cannot reward you -- because I don't have any conditions that you have to fulfill. To be my disciple is your decision. It has nothing to do with me. To accept me as your master is your decision, it has nothing to do with me. I am not seeking converts; I am not a Christian missionary. I am not striving so that people should be converted to my way of thinking, my way of life. No, not at all. Otherwise in these thirty-five years I would have converted millions of people, with no trouble. They were ready to be converted; I was not ready to convert.

It is your decision. Always remember, whatsoever happens here is your decision.
If you are a sannyasin, it is your decision.
If you drop sannyas, it is your decision.
If you take it again, it is your decision.
I leave everything to you.

So it is a unique relationship: it is absolutely onesided; from my side there is no relationship. It has to be absolutely clear: from my side there is no relationship. From your side... and that is continually changing. When you first come, you come as a student. It is a different kind of relationship from your side. Then you just want to learn something. Being near me, slowly you understand that learning is not enough. Some experience is needed. You become a disciple, you become a sannyasin. That is your decision. You simply indicate that you want to come closer to me. What else is sannyas? Just your declaration that you would love and like to be closer to me. From your side, the student is disappearing and the disciple is appearing. And then the last stage comes, when you feel even experiencing is not enough: being.

Now see the three points. Teaching is a very faraway thing, borrowed: experience -- but it is outside you. You are the experiencer, and the experience is there: beautiful, ecstatic, blissful, but you know it is there, an object; inside, but still an object. No, you want to be at the center of your being. Then you come even closer: the disciple disappears into the devotee. Now, the devotee means from your side also the relationship has disappeared. Now you are absolutely happy just to be the way you are. You understand now why there was no relationship from my side. I am enjoying my aloneness, and you start enjoying your aloneness.

So the relationship is not static like father and son, brother and sister; it is not static. It is not like marriage. There is no law that prevents you from dropping sannyas or that forces you to be a sannyasin. Slowly you understand that your relationship also is disappearing. When you were a student there was a very strong relationship with the teacher, with the master. When you are a disciple the relationship is fragile, like a lover. When you are a devotee you have come... arrived. Now you can blossom in your aloneness.

Gratitude is there; gratefulness is there, thankfulness is there, and infinite gratitude -- but no relationship, no demand from your side or from my side. Then it is just as if two candles are burning side by side, so close that their flames become one.
Okay Sheela?

From Unconciousness to Consciousness

Chapter #19
Chapter title: Meditation -- the Science of Awareness

17 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN SCIENCE, ART AND RELIGION?

Science discovers, art invents, religion does both. The true religion discovers; the pseudo-religion invents.

And down the ages it is the pseudo-religion that has prevailed over the human mind. It is nothing but fiction. It is closer to art, and absolutely against science. That's why there has never been a conflict between art and religion. They were, deep down, doing the same thing.

Art was inventing objectively, and the so-called religion was inventing subjectively. They could join together very easily because their game was the same. And they joined hands all over the world. Art served the so-called religion for centuries. The beautiful churches, synagogues, temples -- for thousands of years art was doing nothing but serving religion.

If you see the temples of Khajuraho in India.... Once there were one thousand temples in that place; now only ruins are there, but twenty or thirty temples are still intact, have survived. Just to see one temple you will need the whole day. It is so full of art, every nook and corner. It must have taken hundreds of years for thousands of sculptors to make one temple.

You cannot find a single inch of space in the whole temple which has not been artistically created. One temple has thousands of statues on the outside of the temple, and that is the same about the remaining other thirty, and the same must have been true about the ruins of one thousand temples. Even in the ruins you can find treasures of art. I don't think there has ever been such beauty created out of stone anywhere else in the world.

The structure of every temple is almost the same. On the outer side of the temple, the outer wall, there are what are called *mithun* statues -- men and women naked, loving, making love, in all the possible postures one can imagine or dream of. The only posture that is missing is known in India as the missionary posture -- man on top of woman: only that is missing -- that was brought by Christian missionaries. Otherwise the whole idea, to the Indian mind, looked ugly -- that the man should be on top of the woman. Seems to be unfair. The woman is more fragile, and this beast is on top of the beauty. No, Indians have never thought of that posture as human. In India it is known as the missionary posture because the first time they saw it, it was Christian missionaries in that posture; otherwise they had no idea that this could be done.

But, except that, you will find all kinds of postures, because in India sexology has existed at least for five thousand years. The oldest sexual scripture is five thousand years old -- Vatsyayana's Kamasutras. And in the time of Vatsyayana, writing sutras on sex -- *kama* means sex -- maxims for sex, guidelines for sex, was not thought to be a bad act; Vatsyayana is respected as one of the great seers of India, and it is said that only a seer like Vatsyayana could have given those beautiful sutras. They reveal the intricacies and the mysteries of the energy of sex, and how it can be transformed.

These temples in Khajuraho have, on the outer side, beautiful women, beautiful men, and all in love postures. Inside there are no love postures. Inside you will find the temple empty, not even a statue of God. The idea is that unless you pass through your sexuality with full awareness, in all its phases, in all its dimensions -- unless you come to a point when sex has no meaning for you... only then you enter the temple. Otherwise you are outside the temple, your interest is there.

So that was a symbol that if you are still interested in sex, then the temple is not for you. But the message is not against sex; it is the outer wall of the temple, the temple is made of it, and you have to pass through the door and go beyond. And the beyond is nothing but utter emptiness.

How many artists, craftsmen, sculptors, were employed to create one thousand temples, a whole city of temples, how many years it took! -- and this is not only one place: there is Ajanta, a group of caves which Buddhists created. The whole mountain... for miles they have carved caves inside the mountain. And inside the caves you will find tremendous work of art, everything is beautiful. Buddha's whole life in stone.... The first cave you enter, you find the birth of Buddha. And those are not small caves; each cave is at least four times bigger than this room. They have been carved in solid stone.

The whole life of Buddha slowly unfolds in each cave, and in the last cave Buddha is sleeping. The statue must be as long as this room. It is the last moment of his life, when he asked his disciples, "If you have to ask any questions, ask me; otherwise I am going into eternal sleep -- forever." He has not even a pillow, just his hand used as a pillow. But such a huge statue, and so beautiful!

There are the Ellora caves, again carved into the mountains. There are Hindu temples in Jagganath Puri, in Konarak. You cannot imagine for centuries what art has been doing. The beautiful cathedrals of Europe, and all the great artists... Michelangelo -- what were these people doing? They were serving religion.

There was never a conflict anywhere in the world between religion and art. To me that signifies that the religion was pseudo; both were fictitious. There was no intrinsic opposition, they were moving in the same line of invention. Of course the artist was doing a far more authentic job, far more sincere than the priest, because what *he* was inventing was absolute fiction. There was no ground for it. His God was fiction, his heaven and hell were fiction. And these fictions have to be according to different people, where the religion existed.

For example, in Tibet you can't have the same kind of heaven as in India, obviously. India is a hot country, so hot that the heaven has to be air-conditioned. Of course the word was not available at the time, but the description is absolutely of air-conditioning. It says, "Twenty-four hours a day cool air, fresh, fragrant, like spring. It is never summer, it is never the rainy season. It is never cold winter; just a cool -- not cold, but cool -- atmosphere all the year round. And it is always spring." But the Tibetan priest cannot accept it. They are so tortured by cold, their heaven is warm, heated -- it is never cold. They don't even mention cool, because to the people of Tibet even cool is not acceptable. It has to be warm.

In Tibetan scriptures it says, "You must take at least one bath per year." When the Dalai Lama and his people started escaping from Tibet to India, many of them came to see me. Habits die hard: they were not taking baths or showers, even in India, and they were using the same kind of clothes that they were using in Tibet. I had to tell them, "I am very allergic to smells, so you sit in the other corner of the room, unless you learn how to clean your body and change your clothes every day." They said, "Every day! But the religious scriptures say once a year is enough!"

It is going to be a different fiction in different countries. In Mohammedan countries, homosexuality was very prevalent -- is still prevalent. Strange, but it shows a significant fact about the human mind. The greatest punishment also is for a homosexual act if you are found out. You just have to be beheaded; there is no lesser punishment for it. Still it is the most prevalent thing, so prevalent that in the Koran the provision is made in heaven for the great religious sages: beautiful women are available, beautiful boys are also available. These are all fictions suiting the particular mind, climate, country, having no foundation in reality.

Reality has not to be invented, it has to be discovered. It is already there. Hence science discovers, and true religion also discovers.

But up to now, the religions that have been in existence in the world -- Christianity, Judaism, Mohammedanism, Hinduism -- they never felt any conflict with art, but they all felt tremendous antagonism towards science. Nobody has noted the fact. Why are they not against art, and why are they against science? -- because with art they can find some similarity. They can use art but they cannot use science, and they don't find the basic similarity. In fact they find science is doing just the opposite. They are inventing, they are creating something imaginary; science's whole work is to uncover the true, the real, that which is.

Now, if science goes on succeeding, then the pseudo-religion becomes afraid, because the fiction will not be able to stand in front of truth. There will be no possibility of its winning -- even standing before truth is impossible.

I have loved this story very much. One day darkness approached God and said, "I have never done any wrong to the sun, but it goes on torturing me. Wherever I go, it reaches, and I have to escape from there. I cannot even rest. I don't want to complain, but enough is enough. How long is it going to go on? And I am absolutely innocent. I have not done anything against the sun, I have not said anything against the sun. This is for the first time I am talking about it."

God immediately ordered that the sun should be called. The sun was called, and God asked him, "Why are you torturing and bothering darkness?"

The sun said, "What are you talking about? I have never met anything called darkness." And God looked around: where had the darkness gone? It had disappeared. The sun said, "Whenever you can manage to bring darkness in front of me, I am ready to apologize or whatsoever you say. But I don't know... perhaps without knowing, in unawareness I may have hurt him. But at least let me see the person -- the person who is complaining against me."

The story says that the file of the case against the sun by darkness is still lying there. God has not been able to bring both sides together in front of him. Sometimes he succeeds and darkness comes; sometimes he succeeds and sun comes; but he has not been able to bring both together, and unless both are present the case cannot be decided.

How can darkness come to face the sun? -- because darkness has no existence, it is just absence of light. So where the presence of light is, the absence cannot exist, cannot stand. And that is what pseudo-religion has been doing: creating fictions, exploiting people -- their imagination, their fear, their greed, their misery, their suffering, their poverty, everything. But the moment science started discovering things every religion became very alert, and ready to stop science in every possible way, because if truth is revealed, the untruth dies by itself; there is no need to kill it. It simply disappears.

Hence I say to you that now is the time for the first religion to happen.

For three hundred years the pseudo-religions have been fighting against science. Now they are tired, fed up, and know perfectly well that science is going to win; it has already won.

So the old religions have lost their ground. You have to understand it. What you see in the churches and in the synagogues and in the mosques and in the temples, is the dead body of the religion that once was alive. It is only a corpse. But they are pretending that it is alive, hoping against hope that some miracle is going to happen. But no miracle ever happens. And no miracle is going to happen. Science has taken firm roots.

Now, if you want anything in the world to be called religion, then you have to start from ABC, from the very scratch: a religion which is a science, and not a fiction.

Just as science discovers in the objective world, outside, religion discovers in the inner world.

What science is to the objective existence, religion is to the subjectivity.

Their methods are exactly the same. Science calls it observation, religion calls it awareness. Science calls it experiment, religion calls it experience. Science wants you to go into the experiment without any prejudice in your mind, without any belief. You have to be open, available. You are not going to impose anything on reality. You are just going to be available to the reality whatsoever it is, even if it goes against all your ideas. You have to drop those ideas -- but the reality cannot be denied.

The scientific endeavor is risking your mind for reality, putting your mind aside for reality. Reality counts, not what you think about it. Your thinking may be right or may be wrong, but the reality will decide it. Your mind is not going to decide what is right and what is wrong.

The same is the situation of an authentic religion, a scientific religion.

If I am allowed, I would like to describe science as two dimensions, the outer and the inner. The word religion can be dropped. You have two sciences: one, objective science; another, subjective science.

And that's what is going to happen; whether you call it a religion or science does not matter -- names don't matter, but the methodology is exactly the same: you should not go in with a belief. No believer is ever going to know the truth. To believe is to miss.

You have to put aside your ideology. Howsoever beautiful it looks, howsoever systematic it looks, howsoever philosophical you have made and decorated it, you have to put it aside and see within. That's the whole method of meditation, awareness, watchfulness.

Meditation, in short, is putting your mind aside. So the people who say that meditation is a discipline of

the mind are absolutely wrong. It is not a discipline of the mind, because if you discipline the mind, it is going to become stronger. It is better to put it aside when it is weaker, undisciplined. Once it is disciplined it is going to give you a tough fight.

So it is more difficult for somebody who has been practicing concentration, because concentration is a mind phenomenon. Yes, it gives you a better mind, a disciplined mind, more penetrating. But to put aside this mind will be very difficult. First, you have given it strength, you have given it a certain crystallization. That's what happened to Gurdjieff and his whole school. It was a discipline of the mind. He called it crystallization, a very right word.

The ordinary mind is a mess, a chaos. Gurdjieff's discipline gives you a crystallized mind, together, centered. And he was thinking that the more your mind is crystallized, the more you are coming closer to home. There he was wrong. A crystallized mind starts having certain powers. For example, it can read somebody's thoughts, which the ordinary mind cannot do. It cannot read its own thought -- how to read somebody else's thoughts!

But crystallization is not easy. It is a difficult and long process -- years of work, work which will look absolutely unnecessary to you, but you have to do it because the teacher says so. For example, Gurdjieff's disciples will be told to dig a trench one mile long, and all the disciples are digging the trench the whole day, and by the evening, Gurdjieff comes to look at it and he says, "Fill it up. Only then will you get food. I should not find it there when I come for my morning walk."

Now, absurd...! This man is mad, you will think. He was not mad; he was working very accurately, mathematically. The disciples started filling the trench. The whole day they were digging, the whole day they were thinking, "Why is this being dug?" Now they are thinking, "Why is it being filled again?" And nobody knows -- tomorrow morning he may say, "Dig it again." That man was known to do that.

What he is trying to do is to make you not the ordinary weak mind, who needs all kinds of argument, convictions to go into anything... then too, it never goes. He is trying to teach you that you need not bother about why. That is the teacher's job, to think; your job is to do. And if a person goes on this way, year in year out, he strangely finds things happening in himself which have never happened before. For example, you are passing by his side and suddenly he reads your thought.

It happened: One of my students, when I was teaching in the university, was very interested in Gurdjieff. So he asked me, "I am not asking whether Gurdjieff is right or wrong. Please just explain to me what the methodology is that Gurdjieff was using, and how I can use it."

I said, "If that is so, I can explain to you the method. But I am not responsible for what happens to you then...."

He said, "Of course you are not responsible."

"... Because you are not giving me even a chance to say whether it is right or wrong; you simply want to know." I said, "Just as a professor, I am telling you this is the method. You practice it. The method is simple. Do anything, for example jogging.... There comes a moment when you feel you cannot jog any more; now, that is the moment you have to jog. And suddenly you will be surprised that if you continue jogging there is a new release of energy... and you were feeling that it was impossible to jog any more."

There are three layers of energy. One: the ordinary energy which you use in daily work: eating, walking, working, typing, this and that, just the superficial layer. Underneath is a bigger layer of energy. If, doing anything, you come to the point where the thin top layer is finished, that does not mean that your energy is finished; only the top layer is finished. Then the top layer is saying, "Stop." Don't stop, continue. Soon the second layer is broken open, and becomes available. You were thinking you cannot jog, and now you can jog for hours!

Then again a point comes when you feel, "If I go on jogging now, I am going to fall down and die." It is not just tiredness -- it is almost death. First it was tiredness, now it is almost like death. This is the third layer in you, which is vast. If you continue and you say, "Okay, if death comes it is okay, but I am not going to stop," the third layer opens up, and you have never seen such energy in you.

That sometimes accidentally happens to you. You are tired. The whole day's work and everything... and suddenly your house catches fire! You were thinking to just jump into bed and forget the whole world... and the house is burning! You forget all about your tiredness. Suddenly you are fresh, young -- as fresh and as young as you have never been, and you are running here and there, and doing all kinds of things -- perhaps it will take the whole night to put the fire out. And you will do it, and you will not feel tired.

What has happened? The same thing that Gurdjieff was trying to do methodologically. But once your mind becomes aware of these three layers, with each layer new powers are attached. With the ordinary layer

you cannot do much. Scientists say that even the most talented person uses only fifteen percent of his energy -- the most talented, it is not about everybody. An Albert Einstein uses perhaps fifteen percent of his energy.

The average, ordinary person never goes above seven percent. Einstein, using fifteen percent, becomes aware of many things which you are not aware of. He lives in a different universe than you live in. His universe is so vast you cannot even imagine it. It was said that while he was alive there were only twelve people in the whole world who understood exactly what the theory of relativity means -- only twelve persons all over the world who understood exactly what he means! But if you use thirty percent of your energy, fifty percent of your energy... who knows what is in store?

So this student of mine.... He was a Mohammedan, and Mohammedans are fanatic people, very stubborn; trustworthy, but idiotic. Idiots are always trustworthy because they cannot doubt, they cannot suspect. So what I told him to work upon, he started working on it. He was a woodcutter's son, so I said, "You go with your father and cut wood as much as you can. And when you feel you are going to fall down, you cannot raise the axe again, that is the moment that you have to raise it. Then is the right time to begin work. Up to then it was only superficial. From there Gurdjieff comes in." He did it.

One day he came running to me, very much shaken and afraid. He said, "What is happening? I was going in the bus and I just thought... a strange thought, I had never thought such thoughts before. A man was sitting in front of me with his back towards me and I just thought: just by my thinking can he be made to fall from his seat onto the floor of the bus? And the man fell!"

He was just thinking this: "Can it happen?" and it happened. He became very frightened, but he thought perhaps it may be a coincidence, so he tried it on another man -- and the other man fell! The driver said, "What is going on?" One man falls for no reason at all, because there is no jerk, no turn. Then another man sitting just falls down, and he is not asleep; his eyes are open.

And my student asked those two persons what happened. They said, "We don't know." But he thought that before he came to me, he should try one time more, and better to try on the driver. He tried it on the driver, and he caused a whole accident of the bus in which two persons died and many were injured. Then he came running to me. He said, "What is happening?"

Now, unknowingly he had got that energy by which he could project ideas into somebody's head, and they would work. Now his mind was becoming crystallized, coming closer. It was only the second layer. I told him, "Do you want to enter into the third layer? -- because in the third layer you can cause the death of somebody. If you trust yourself, I can give you the method to go into the third. But then, that power -- are you capable of not misusing it?"

He said, "No. I am capable of misusing it. And forgive me, I was wrong when from the very beginning I said to you, 'Don't say to me whether Gurdjieff is right or wrong, just give me the method' -- because I was reading the book and I was so impressed. I don't want to go into it. This is dangerous."

Concentration, discipline, yoga discipline, other methods of chanting mantras -- they all reinforce your mind and make it stronger, capable of using the powers that are in your subconscious, in your unconscious, in your collective unconscious. If you are not aware -- and you *are* not aware -- this is like giving a sword, a naked sword to a child to play with. Either he is going to hurt himself or kill somebody, but something wrong is going to happen. You cannot conceive that anything good is going to happen out of it.

The brahmins in India have used the discipline of the mind for thousands of years to keep the whole country enslaved under them. In India, in five thousand years no revolution has happened. And there were all the possibilities for revolution to happen thousands of times in these years. The brahmins have made one fourth of India untouchable.... Those people cannot touch you. Not only can't the people touch you, they are so dirty -- they are suffering from their bad, evil karmas of past life -- that even their shadow falling on you is enough to disturb your existence. You have to take a bath immediately. Do you see the stupid idea? The shadow of a person passing over you has made you dirty. A shadow has no existence! A shadow cannot touch you. A shadow cannot carry any contamination.

In India, for thousands of years, one fourth of the country has lived in such slavery that they have to walk with a bell around their neck, just like you put a bell around the neck of a cow or a buffalo, so you know when the cow is coming because the bell goes on ringing. So they had to keep a bell continually ringing, so anybody hearing it can escape, even from their shadow. And at the back they had to attach a long brush, like a tail. That was to go on cleaning the path on which they are traveling, because the shadow is falling there, and the shadow has to be cleaned because some brahmin may come afterwards and walk on the earth where some untouchable, some *achhoot* -- that is their word -- has passed.

Now, what power had these brahmins? They were not kings, they had no armies; they had no temporal power of any kind. But they had a tremendously disciplined mind, which became more and more disciplined with every generation. Alexander the Great remembers it in his memoirs.... He came to India before Jesus Christ, and this was the thing that impressed him the most -- of course he came across thousands of things which impressed him, but this was the thing that impressed him most.

He was the disciple of Aristotle. Socrates' disciple was Plato, Plato's disciple was Aristotle, Aristotle's disciple was Alexander the Great. When he was returning after invading India, he remembered that Aristotle had asked him, "When you come back bring the four Vedas, which Hindus think are the only God-written books. And of course they are the ancientmost books in the world, so, God-written or not, they are the ancientmost treasure. Bring the four Vedas with you, I don't want anything else."

So he inquired, "Can I find a person who has all the four Vedas?"

People said, "Yes, in our village there is a great brahmin scholar -- ancient, very old, perhaps two hundred years old -- and he has all the four Vedas. They are inherited, so there's no fear that anything can be wrong in them. They are thousands of years old -- you can get them from him."

Alexander went to the brahmin, asked the old man -- he had never seen such an old man. In fact, he had never seen such a man. The old man looked into his eyes and said, "Okay. Tomorrow morning, as the sun rises, I will give you the four Vedas."

Alexander was immensely happy. He said, "Whatsoever you want me to do for you, you have done such a great favor for me... because I was told that 'no brahmin will give you the Vedas. Even if you give your whole empire, no brahmin is going to give you the whole Vedas.' And you have not asked anything."

He said, "No. No brahmin asks anything. Whatsoever he wants, he gets. Those who beg, they are not brahmins. You come tomorrow morning and you will see."

The whole night Alexander could not sleep. What is going to happen tomorrow morning? What kind of man is he? And what the old man did.... He had four sons: he called all four sons, sat around the home fire, which had been kept alive for thousands of years, burning twenty-four hours a day, day in, day out, year in, year out -- they all sat around that fire, and the father said, "You take, each of you, one Veda. Read one page and drop it into the fire; read another page and drop it into the fire. Before the morning rises you have to finish all the four Vedas."

They did what the father said, and by the morning, when Alexander reached there -- and he reached a little early, he was so curious -- he could not understand what he saw. What was happening? They were throwing the last pages into the fire.

Alexander said, "What is going on?"

He said, "Nothing. You take these, my four sons. These are the four Vedas. This is Rig Veda, this is Yajur Veda, this is Sam Veda, this is Athrva Veda."

Alexander said, "But I was asking about the books."

He said, "They remember every word. That's what we have been doing the whole night."

He asked, "How can a person remember the whole book in one night?"

The old brahmin said, "You don't know brahmins. This is our discipline. Our whole discipline is to sharpen the memory to such a stage that once you have read anything, there is no way to forget it."

This story came into the hands of another great king, Akbar, a Mohammedan. He could not believe it, because the Vedas are big, voluminous collections. He inquired in his court: "Find somebody who can repeat this incident in front of me."

One man stood up and said, "This is nothing. I know a brahmin in my village who can do a thousand times more. This is nothing." The man was called to the court of the great Akbar. And in his court there were scholars of Sanskrit, Arabic, Persian, Prakrit, Pali -- other ancient languages -- because he was very scholarly himself and he wanted the topmost scholars to be around him. There were thirty people who knew thirty different languages.

And this was the arrangement that was made: this man who was brought from the village looked like a villager, a simple brahmin.... This was the arrangement, that everybody should keep in his mind one sentence in his own language. So there would be thirty sentences in thirty languages -- and this man knows only one language, Sanskrit, so in those thirty languages Sanskrit was not included.

This man will go to the first man; the first man will say the first word of his sentence, and a gong will be struck. Then he will go to the second man who will say his first word, and there will again be a gong. He will go to the thirty people again and again: second round, second word, a gong; third round... until all the sentences are complete. And then he will repeat all the thirty sentences... and he did it.

Must have been a great computer! But if computers can do it, why not mind? If mind can create computers... and I have not heard about any computer yet creating a mind. The mind has much more power. You can discipline it in many ways, and the pseudo-religions have developed these methods of concentration.

Remember, concentration is not meditation, because concentration is a discipline of the mind and meditation is putting the mind aside.

In fact the English word meditation is not the right word, because in the West nothing like meditation has ever happened. The Sanskrit word is *dhyana*. The problem was the same when Buddhist monks went to China; they could not find the right word to translate dhyana into Chinese, so they wrote dhyana, which to the Chinese sounded like 'zana'. Hence the Japanese Zen; it is a transfiguration of the word dhyana.

'Meditation' gives again the wrong idea, as if you are meditating upon something -- as if it is an activity -- not much different from concentration. You are concentrating on something, you are contemplating on something, you are meditating on something, but you are always concerned with something. And what dhyana is, is dropping all objects, dropping anything on which you can concentrate, contemplate, meditate; dropping everything, nothing is left -- only the one who was concentrating, only the one who was contemplating.

That pure awareness is dhyana.

In English there is no right word, so you have to understand that we are using 'meditation' for dhyana.

Dhyana means a state of being where there is no thought, no object, no dream, no desire, nothing -- just emptiness. In that emptiness you come to know your self. You discover the truth. You discover your subjectivity. It is perfect silence.

There are methods to put aside the mind, just as there are methods to discipline the mind. But in the West, and more so in America... because if the West is bad, America is worse. I have been looking at American books -- not now; for four years I have not touched a book. All the books that are best sellers in America are somehow concerned with how to increase your willpower, how to influence people and win friends, how to grow rich, mind over matter... but they are all talking about the discipline of the mind.

Certainly if you discipline the mind you are a better competitor, you can fulfill your ambition more easily. You can manipulate people more easily, you can exploit people more easily, you can use others as a means to your end. Friedrich Nietzsche has written a book, Will to Power. That is the very essence of the whole Western effort: will-to-power.

Will-to-power needs first you should have willpower. And willpower is another name for your mind discipline, crystallized. No, these methods won't do. You have to learn methods to put the mind aside. It is already too powerful; don't make it more powerful, because you are feeding your own enemy. It is already crystallized. Your school, your college, your university, they are all doing that.

After remaining nine years a professor in university, I resigned. I said to the vice-chancellor, "I cannot do this work because this is destroying people."

He said, "What do you mean, that this means destroying people? Students love you. They won't allow you to leave. And I don't see on what grounds you are saying that you cannot continue to destroy people."

I said, "You will not understand, because although you are born in India, you don't know India. You have been educated in the West" -- he had remained his whole life in the West. "All these books, all these psychologies that I have to teach, I am teaching against myself. I know these are going to do harm to these people. Their minds are already in a bad shape, and now they will become stronger. Their chains will be far stronger, their slavery of the mind will be far stronger."

The pseudo-religions depend upon disciplining the mind. The real religion's first work is to put the mind aside. And it is, in a way, very simple. Those disciplines are very difficult. To train the mind for concentration is very difficult, because it goes on revolting, it goes on falling back into its old habits. You pull it again, and it escapes. You bring it again to the subject you were concentrating on and suddenly you find you are thinking of something else, you have forgotten what you are concentrating upon. It is not an easy job.

But to put it aside is a very simple thing -- not difficult at all. All that you have to do is to watch.

Whatsoever is going on in your mind, don't interfere, don't try to stop it. Do not do anything, because whatsoever you do will become a discipline.

So do not do anything at all. Just watch.

Watching is not a doing. Just as you watch the sunset or the clouds in the sky or the people passing on the street, watch the traffic of thoughts and dreams, nightmares -- relevant, irrelevant, consistent,

inconsistent, anything that is going on. And it is always rush hour. You simply watch; you stand by the side unconcerned.

The pseudo-religions don't allow you to remain unconcerned, because, they say, greed is bad. So if a thought of greed comes you jump to prevent it; otherwise you will become greedy. Anger is bad; if an angry thought passes by, you immediately jump -- you have to change it, you have to be kind and compassionate, and you have to love your enemy just like yourself. If something against your neighbor comes up... no, you have to love your neighbor just like yourself. So all the old religions have given you ideas of what is right and what is wrong -- and if the wrong thing is passing by, you certainly have to stop it. You have to interfere, you have to jump in and pull that thing out. You miss the point.

That's why I don't say to you what is right and what is wrong. All that I say is: to watch is right; not to watch is wrong.

I make it absolutely simplified: Be watchful.

It is none of your business -- if greed is passing by, let it pass; if anger is passing by, let it pass. Who are you to interfere? Why are you so much identified with your mind? Why do you start thinking, "I am greedy... I am angry"? There is only a thought of anger passing by. Let it pass; you just watch.

There is an ancient story.... A man who has gone out of his town comes back and finds that his house is on fire. It was one of the most beautiful houses in the town, and the man loved the house. Many people were ready to give double price for the house, but he had never agreed for any price, and now it is just burning before his eyes. And thousands of people have gathered, but nothing can be done.

The fire has spread so far that even if you try to put it out, nothing will be saved. So he becomes very sad. His son comes running, and whispers something in his ear: "Don't be worried. I sold it yesterday, and at a very good price -- three times.... The offer was so good I could not wait for you. Forgive me."

But the father said, "Good, if you have sold it for three times more than the original price of the house." Then the father is also a watcher, with other watchers. Just a moment before he was not a watcher, he was identified. It is the same house, the same fire, everything is the same -- but now he is not concerned. He is enjoying it just as everybody else is enjoying.

Then the second son comes running, and he says to the father, "What are you doing? You are smiling -- and the house is on fire?"

The father said, "Don't you know, your brother has sold it."

He said, "He had talked about selling it, but nothing has been settled yet, and the man is not going to purchase it now." Again, everything changes. Tears which had disappeared, have come back to the father's eyes, his smile is no more there, his heart is beating fast. But the watcher is gone. He is again identified.

And then the third son comes, and he says, "That man is a man of his word. I have just come from him. He said, 'It doesn't matter whether the house is burned or not, it is mine. And I am going to pay the price that I have settled for. Neither you knew, nor I knew that the house would catch on fire.'" Again the father is a watcher. The identity is no more there. Actually nothing is changing; just the idea that "I am the owner, I am identified somehow with the house," makes the whole difference. The next moment he feels, "I am not identified. Somebody else has purchased it, I have nothing to do with it; let the house burn."

This simple methodology of watching the mind, that you have nothing to do with it.... Most of its thoughts are not yours but from your parents, your teachers, your friends, the books, the movies, the television, the newspapers. Just count how many thoughts are your own, and you will be surprised that not a single thought is your own. All are from other sources, all are borrowed -- either dumped by others on you, or foolishly dumped by yourself upon yourself, but nothing is yours.

The mind is there, functioning like a computer; literally it is a biocomputer. You will not get identified with a computer. If the computer gets hot, you won't get hot. If the computer gets angry and starts giving signals in four letter words, you will not be worried. You will see what is wrong, where something is wrong. But you remain detached.

Just a small knack... I cannot even call it a method because that makes it heavy; I call it a knack. Just by doing it, one day suddenly you are able to do it. Many times you will fail; it's nothing to be worried about... no loss, it is natural. But just doing it, one day it happens.

Once it has happened, once you have even for a single moment become the watcher, you know now how to become the watcher -- the watcher on the hills, far away. And the whole mind is there deep down in the dark valley, and you are not to do anything about it.

The most strange thing about the mind is, if you become a watcher it starts disappearing. Just like the light disperses darkness, watchfulness disperses the mind, its thoughts, its whole paraphernalia.

So meditation is simply watchfulness, awareness. And that reveals -- it is nothing to do with inventing. It invents nothing; it simply discovers that which is there.

And what is there? You enter and you find infinite emptiness, so tremendously beautiful, so silent, so full of light, so fragrant, that you have entered into the kingdom of God.

In my words, you have entered into godliness.

And once you have been in this space, you come out and you are a totally new person, a new man. Now you have your original face. All masks have disappeared. You will live in the same world, but not in the same way. You will be among the same people but not with the same attitude, and the same approach. You will live like a lotus in water: in the water, but absolutely untouched by water.

Religion is the discovery of this lotus flower within.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #20
Chapter title: You Cannot Manufacture Enlightenment

18 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
ARE YOU THE WORLD TEACHER?

I am not even a primary school teacher, and you are asking about being a world teacher.

But this foolish idea of being a world teacher is very ancient in India. Shankara, Ramanuja, Vallabha, Nimbaraka, and hundreds of others down the ages have claimed that they are the world teachers. Strange: they have never gone out of their small states, not even all over India. They don't know anything about the world, but they are claiming they are world teachers.

The world knows nothing about them, the world has not accepted them; how can they be world teachers? But they had found a logical basis for it, and they had all agreed upon it. That was: whosoever won in debating theological, philosophical questions, interpreting the so-called holy scriptures, whoever won in these debating competitions, the defeated one had to accept him as his teacher. And then that winner would go around the country challenging every other person who was pretending to be a world teacher. If he was defeated, then of course he had to accept the other person as a world teacher. If he was the winner, the other would follow him as a disciple.

These people used just logical, linguistic discussions to decide who was the world teacher. Now, to win in a logical discussion is a childish game. You may not have experienced anything, yet you can be a good logician. You may not know anything at all about the truth, but you can argue well. That is a totally different quality.

In Greece these people were called sophists. By and by they became condemned; in the beginning they were respected just like the world teachers of India. The work of the sophists was to argue and to teach how to argue. And argument is simply a game, just like chess. It has nothing to do with truth. Nobody has ever achieved truth through argumentation. Yes, you can defeat somebody. You can even defeat the person who

may have experienced. If you are articulate enough and can bring in language and logic in your support, there is no difficulty. By the time Socrates arrived on the scene in Greece, the sophists were everywhere. It was Socrates who condemned sophistry. He said, I can argue from any side. You tell me to be for God or to be against God: I can argue from any side, and I am going to win." And he demonstrated it. He would argue from both sides and he would win from both sides. And he said, "What is the meaning of all this argumentation?"

I know it because it happened to me. While I was a student in the university I loved only one game, and that was argument. I hated every other game because all other games looked very childish. If you know argumentation, then there is no game compared to it. And I was going from one university to another university for debating, for eloquence competitions.

In Nagpur University it happened.... Two people always used to go, one person with me: one for and one against the subject. One, the person who had gone to speak against the subject, suddenly became sick. It was time to go to the university auditorium, and he had diarrhea. He said, "It is impossible; I cannot make it, I cannot go. I cannot remain even five minutes in the room and I have to run to the bathroom -- how am I going to wait there for three or four hours continuously? And one never knows when our number is to come... impossible."

So I said, "Don't be worried. I will take care of it."

He said, "How are you going to take care of it?"

I said, "You will see."

I was for the subject. This was my approach always, that whoever was going with me.... It was a competition first in the affiliated colleges -- you have to win in all the affiliated colleges -- then the university competition, your own university competition, you have to win that. Then two people would be chosen. Then they hade to decide which one was going to be for, and the other would be against. It was always troublesome because people wanted the stronger side.

With me it was never a problem. I always told them, "You choose the side you want to be on, and the remaining one is mine."

"But," they said, "that never happens. People fight and then we have to draw chits for and against, or we have to go to the vice-chancellor to decide. With you it is so simple, you allow us the choice. What is the secret?"

I said, "There is no secret. If you know how to argue, it does not matter for what you are arguing. If you don't know how to argue, then too it does not matter."

I was speaking for. I spoke for, then it was the number of my opposite colleague; his name was Karl. I stood up and went to the opposite side. The vice-chancellor of Nagpur University was presiding. He said, "What! You have just spoken for, and now you are standing against?"

I said, "What can I do? The man who was to speak against is suffering from diarrhea. It is not my fault, and for me there is no problem."

"But," he said, "just now you have spoken for."

I said, "Yes, I have spoken for. Now listen to me speaking against too. Just forget that I am the same person. Why bother about the person? -- you have to listen to the argument. Who is arguing should not be your concern, your concern should be for the argument."

He said, "Okay."

I argued against. I won both the prizes. Against, I won the first prize; for, I won the second prize. And I told the vice-chancellor, "Look, what do you say now? Of course when I was arguing for somebody else then I did my best. When I was arguing for myself, I knew perfectly well that I was going to be first, so who bothers? But I am neither for nor against; I am absolutely neutral. It is just a game, and you are taking it so seriously."

That's what Socrates did in Greece. And sophistry, because of Socrates... a single man's understanding, experience, awareness condemned the whole development -- and it was almost a one thousand year-old development -- of sophistry. And they were very respected people: kings would send their princes to learn sophistry. The function of the master was to teach how you can argue from any side and yet win. He was not concerned about truth, the concern was winning, conquering. Socrates condemned sophistry; he said that your approach should not be for conquering, for winning. Your approach should be to know the truth. You are using even the name of truth to fulfill your ego desire.

But in India, the same sophistry continues even today. Of course it is not called sophistry. The word was beautiful; it comes from *sophia* -- sophia means wisdom. It was not wisdom. What was happening in the

name of wisdom was just stupidity -- good to play a game, but not to find out and seek the truth.

The sophist was respected before Socrates, but after Socrates the very word became so condemned. And Socrates proved it so basically and finally, that after him, in the West, that game completely stopped. Philosophers continued to argue, but argument was not to win but to discover, and this is a totally different attitude.

But in India it has continued even today. Still there are *jagatgurus* -- jagatguru means world teacher; the world teacher is simply a translation of jagatguru. And you will be surprised that there are many world teachers in India. Every shankaracharya is a world teacher because the original Shankaracharya was really a sophist. He went around the country one thousand years ago and defeated all the known, respected philosophers, scholars -- anybody who had any claim to know he defeated -- from one corner to another corner. His disciples wrote the book Shankara Digvijaya, Shankara's World Conquest. But that was their world. He conquered Buddhists, Jainas, atheists, and different interpreters of the Vedas, and he became the most famous world teacher. And the world knows nothing about him.

But just like a frog in a small well thinks that that is the whole world, for Shankara India was the whole world. Outside India the people were not really human beings. The condemnation in Shankara's mind was the same as that which India has carried for ten thousand years: whoever lives outside India is subhuman; India is the chosen race, the Aryans.

Adolf Hitler got the idea of Aryans from India. He got the symbol -- the swastika on his flag -- from India. It is an Indian symbol, one of the most ancient symbols of India, and the word aryan is Indian. And certainly, basically all the Europeans have come from the same race as the Indians. It is proved by their languages, because all these languages -- German, English, French, Italian, Spanish, Dutch, Swedish -- all have their roots in Sanskrit. From thirty percent to seventy percent of their words are derived from Sanskrit roots. That simply means that originally all these people have come from the same stock.

So Germans ARE Aryans -- but the idea that Aryans are the chosen ones also comes from India. That's why there was a great sympathy in India for Adolf Hitler -- for two reasons: India was against the British because they had been enslaving it for three centuries, exploiting it; and now Adolf Hitler was promising that India was the homeland of the Aryans. So one of the greatest Indian leaders, Subash Chandra, escaped from India and reached Germany; and Adolf Hitler had never received and welcomed anybody else like Subash. And he was nobody; he had escaped from a British jail.

What Adolf Hitler had said, receiving Subash Chandra, is worth remembering. He said, "I am the leader of a small group of Aryans. This man, Subash Chandra, comes from the original Aryan home. I represent only a small fragment; he represents the whole Aryan race. Give him the respect that he deserves." It was Adolf Hitler who sent Subash to Japan to persuade them to attack from the other side.

The idea that you are special needs some way to be proved, and argumentation is a very sophisticated way to prove it. The sword is not a very sophisticated way to prove that you are right, but argument is. It looks very cultured, but deep down the game is the same -- just the same ego, the same trip. It is unfortunate that in India there was no Socrates.

I have been meeting these world teachers, and they have become so settled with the idea of their being world teachers -- now it is inherited. When one shankaracharya dies he writes a will for somebody else to succeed him. That one becomes a world teacher... not even defeating a single person in debate. And I have been discussing with many of these world teachers. They have forgotten completely what argument is.

I am reminded: with one jagatguru, with one world teacher, I came in conflict -- that was my first conflict with a shankaracharya -- in a world religious conference. He was telling a simple story, a very simple story which I had used many times before. And I have nothing against the story; the story is beautiful and significant to explain a certain truth. But it is not a question of truth; it was the way he was speaking -- that he was the world teacher....

He told the story... the story you may have heard: ten blind men crossed a river holding each other's hands. When they reached the other side of the river one of them said, "It is better to count. We are blind. Somebody may have been left in the river -- the current was strong. Somebody may have gone with the river, so let us count."

So they started counting. One tried; there were nine, because he started counting from the person by his side, excluding himself. Of course he came to the number nine. The second one tried... again nine. Then they became very afraid; one man was lost! The third tried, again there were nine. It was settled: one is lost.

One man sitting by the side was watching the whole thing. He laughed at the foolishness of these blind people. He came close to them and said, "What is the problem? Why are you crying and weeping?"

They said, "We have lost one of our friends. We were ten, now we are only nine. One person has been taken away by the river."

The man must have been a very nonserious, joyful man. He said, "You just do one thing. Stand in a line and count the way I tell you. I will hit on one person's head and he has to say 'one'; then I will hit twice on the second person's head, he has to say 'two'; then I will hit thrice on the third person's head, he has to say 'three'...."

They said, "This is perfectly right." And of course there were ten. They all fell at his feet and said, "You saved us."

This is an ancient story, in perhaps one of the most ancient collections of stories, Panch Tantra. You know in the West Aesop's Fables; they are derived from Panch Tantra. All the stories of Aesop are very ancient -- in fact, there has never been such a person as Aesop. Panch Tantra is at least five thousand years old. It has all the fables that Aesop has, and many many more.

Buddha loved to explain matters through fables, so he used those from Panch Tantra. In the West, by and by, as people came to hear about Buddha, first Buddha's name became Bodhisat. And from Bodhisat, where it became Aesop is still not known. But it is Buddha's name that turned into Aesop's fables. All those fables are there.

This one is not in Aesop's fables; this is one of the most significant. For five thousand years the wise men have been telling it: "Remember that you have to start counting from yourself, that you are the first and foremost responsibility. Remember that the other is number two. The other can never become number one, there is no way. And the other is available to your eyes, to your senses. The other is an object there -- outside, visible, tangible -- and you are inside where your senses don't reach. So there is every possibility of forgetting yourself, not counting yourself."

I had used the story myself many times. But that day it was a question of argument and the haughty way the shankaracharya was telling it; I had to stand up, and I said, "The whole story is absurd." There were at least fifty thousand people: they were in shock. I was absolutely unknown in Punjab at that time; that was my first entry into Punjab. And Punjabis and Sikhs... dangerous people, and to challenge their jagatguru....

There was pin-drop silence. The jagatguru asked -- he must have thought nobody could prove this story absurd; in five thousand years not a single person had questioned it -- he said, "You come to the microphone and prove that the story is absurd."

I said, "It is so simple it needs no proof. How did these people know that they were ten? They must have counted themselves before they entered the river. And if they could count rightly before they entered the river, it is strange that after getting out of the river they forgot how to count! You tell me how they came to know that they were ten."

Now he was in shock. How *did* they come to know? If somebody else had counted, then too they would have known how the counting was done. Later they knew -- they got hit on the head by a man -- then they knew what was missing: they were not counting themselves. If somebody else had counted, then too they would have known. If they themselves knew how to count, what happened in that small river -- their arithmetic went with the current? I said, "You have to answer that first, otherwise the story is absolutely absurd."

He could not answer. He started trembling. He was an old man -- he died after three months. He became so angry that I said to the people, "Look, he is so angry. So all this wisdom and that peace and that silence -- where has it gone? With the arithmetic of those ten blind people? He is the eleventh blind person!"

He became so violent that he thought that if he remained there on the stage he might say something, or do something or attack me, so he simply jumped off the stage and left. And I said, "Look! He is escaping. This is your jagatguru, the world teacher. He cannot explain a simple story, which he had raised -- what to say about other things!" But this is the way sophistry functions. It can prove anything right, it can prove anything wrong.

In Jabalpur, where I was for at least twenty years, there was a shankaracharya, a jagatguru, a world teacher, and he lived just very close to me. So once in a while I used to harass him. Whenever I saw that there were people there, I would go there. And the moment I arrived he would say, "Today's meeting is dismissed."

I would say, "Whether you dismiss the meeting or not, you cannot dismiss me. I am going to remain and have a few arguments with you." I told him, "Nobody knows you in the world -- and still you call yourself a world teacher? Do you have any grounds for it?"

He said, "I don't have any grounds for it, but don't raise such questions before the public. They don't

understand."

I said, "Yes, they don't understand because of people like you who are preventing the raising of valid questions. This is a valid question. You know that the world knows nothing about you, the world has not accepted you as its teacher." I told him, "If you start following my advice, then I can give you valid grounds."

He said, "What are the valid grounds? I am ready to follow your advice."

I said, "You just do one thing. You have one disciple who continually serves you" -- he was almost like a servant -- "you change his name."

He said, "But how is that going to help?"

I said, "Just listen. Call him Jagat, the world. Jagat is a common name in India, so you call him Jagat and of course you are his guru; by calling him Jagat, you logically become Jagatguru."

He said, "This is right. Then nobody can ask me why I call myself Jagatguru."

These fools... but in the beginning of this century the idea was brought to the West by one of the most bogus religious movements that has ever happened in the world. It was theosophy. Theosophy was a world movement, and theosophy translated the word jagatguru as world teacher. And just as the Jews are waiting for the messiah, Buddhists are waiting for Buddha's coming. His name is going to be Maitreya, the friend. And this is the time predicted by Buddha "... when I will be coming back." So the theosophical movement took the opportunity....

It is a hodgepodge of all the religions: Christianity, Mohammedanism, Buddhism, Jainism, Hinduism. From everywhere whatsoever good, whatsoever appealing has been found, they have collected. But sometimes you can do such an idiotic thing. A nose is beautiful, so you cut it off. Somebody else's eyes are beautiful; you take them out. Somebody's hands are beautiful; you cut his hands off. And you go on collecting all these features from different people and then put them together. Do you think you will have the world's most beautiful person? You will simply have a corpse, not even alive. And a nose that may have looked beautiful on a certain face, may not look at all beautiful in this new combination. The eyes which were beautiful with one kind of hair, with one color of hair, may not look beautiful with this man at all. This hodgepodge of a man is dead and all the parts are disconnected; there is no thread running between them.

That's what theosophy is. It has taken everything beautiful from every place possible. They did a great job. And when they came across the idea that this is the time that Buddha is to come, they started -- because only then would their religion be well established. Otherwise it was only a scholarly job: a few scholars working from Jaina sources, other scholars working from Buddhist sources, other scholars from Hindu sources. And it is a big job even to work from one source. There are so many Buddhist books, so many Jaina books. They are not as poor as the Christians -- one Bible. They are not as poor as the Mohammedans -- one Koran. They have thousands of books, and commentaries on those books, and then commentaries on commentaries and commentaries on commentaries. For centuries... one book may have created a series of a thousand commentaries, one commentary upon another commentary. To find out the best parts is not easy, but theosophists worked tremendously.

They have one of the most precious libraries -- in Adyar, in Madras, India -- where they have collected all possible sources of religion. Even religions which have disappeared and of which there are no followers, they have searched through and worked on. If they have not been able to find authentic sources, then they have drawn from other contemporary religions, because they were constantly arguing. One religion may have disappeared, but its arguments are compiled in some other religion, a contemporary religion, which is alive. From these sources, secondary sources, they started collecting, and they created great literature. They created a tremendous following around the world... because people were fed up with all kinds of old religions. It was very appealing that they have taken the most essential core of every religion and had created theosophy: *theo* means God, *sophy* means wisdom -- wisdom about God.

But unless they had a founder like Gautam Buddha, Jesus Christ, Krishna, Mahavira, Mohammed -- a man of authority who can say on his own experience that this is so... and they had only scholars. Those scholars could say, "This is written in this book, upon that page." But they themselves had no experience, so the religion had no foundation. So then they started looking for somebody who could be declared jagatguru, a world teacher. That's how the expression world teacher came into English, a translation of jagatguru.

They prepared small boys. They searched for some genius, and wherever they found a small boy who seemed to be immensely talented, intellectual, and had the potentiality, if he could be trained and conditioned to become.... This was a strange experiment, never done before. Buddhas are born, not made. This was for the first time that people were trying to make a buddha. But our century is accustomed to

readymade things. So they tried to tailor a buddha. Of course they were not perfectly certain whether this man would turn out or not, so they tried on at least five people I know of. Perhaps they tried on more....

One of them was J. Krishnamurti. The second was Nityananda, J. Krishnamurti's elder brother. The third was an Anglo-lndian, the fourth was a Ceylonese, the fifth was also an Indian, and the sixth was a German! And they tried to train them -- rigorous training and discipline. Nityananda died because of too much training. He was a fragile person, not very strong, and they were training him according to all the laws of all the religions. Anybody would go mad. He preferred to be dead. So when he was twenty-two, he died. He died simply because of discipline -- because you had to sleep three hours only, you had to take three baths every day, you had to eat certain food, not just anything; you were not allowed to mix with women or touch any woman or even talk to them -- all kinds of disciplines.

One religion is enough to kill you -- and they had all the religions after you! And these boys were small: Krishnamurti was nine years old when they caught hold of him, Nityananda was eleven years old. At that time both used to take a bath in the Adyar River near the headquarters of the theosophy movement. Nearby their father lived, who was a very poor man. Their mother had died, and the father was in great difficulty because he had to function as a clerk the whole day, and then to take care of these two children, prepare food for them, and send them to school. He was just looking for some opportunity to get some help for these children.

And it came as if from God. Leadbeater, who was one of the leaders of the theosophists, and was thought to be a man capable of knowing the future.... And it is not right, because he proved absolutely wrong. The five people he chose all failed in one way or other. He watched these two boys every day, and he felt that these two boys could be potential victims. He suggested them to Annie Besant, who was the president of this world movement.

It was just like John the Baptist used to say: "I have come just to prepare the ground for the messiah to appear. My work is not to give you the message. My work is to prepare the ground, so when the messiah comes you can recognize him and you can understand him, and you can follow him." And when Jesus came, John the Baptist initiated him and told his people, "Now the messiah has come. My work is finished, now he takes over this work and I go into isolation." Of course he could not go into isolation -- he was caught by the Romans and beheaded; jailed and beheaded, because he was a very fiery man, his words were always full of fire. He was in the real sense a prophet, plus a revolutionary.

The theosophists said, "Our function is to prepare the ground. Soon, the messiah, Maitreya, the friend of all, the reincarnation of Gautam Buddha, the world teacher, will appear and transform the whole world." Just the same idea: salvation, redemption, transformation, and for the whole world; just his coming is needed. And he is already on the way.

They did not declare him because they were themselves not certain who it is going to be out of these six people. One died. If they had declared him, and he was far more intelligent than J. Krishnamurti.... If they had to choose between the two they would have chosen Nityananda, but he died in time, before they could force him to become the world teacher. The other, Raj Gopal, another Indian, proved to be mediocre. They could see that he could not be declared a world teacher. At the most he could be a helper to the world teacher, but not the world teacher himself.

The German fellow, seeing that they are leaning more and more towards Krishnamurti... Krishnamurti, of course, after Nityananda was the most potential person. The German fellow, seeing that they were going to choose Krishnamurti, immediately split from the group and declared a new movement in Germany -- anthroposophy. Theosophy means... theo means God, sophy means wisdom. Anthroposophy means... ANTHROPO means man, sophy means wisdom. He said, "God, and all talk about God, is absurd, meaningless. We have to think about men, and we have to explore the wisdom hidden in man." So the German theosophical movement turned into anthroposophy.

Leadbeater, who was thought to be a knower of the future, firstly did not know, "Nityananda is going to die, don't waste time!" -- they wasted twenty years on him; that this German fellow was going to create a split in the movement: "Don't waste time"; that Raj Gopal was going to prove to be mediocre.... The Ceylonese was taken back by his parents.

Even Krishnamurti's father tried to take Krishnamurti back, and there was a case in the Madras high court, because when he heard about what was going on there -- one boy had been killed.... He had given the boys thinking that they would be well educated, would become something; *he* could not make anything out of them. One boy was killed now; the other was there and they would kill him too. These people were strange, and what went on in their inner circle, which was not known to anybody outside...?

Krishnamurti was not even allowed to meet his father, because a world teacher should be above all attachments; he has no father, no mother. That's how Jesus behaves with his mother. His mother comes to see him, hearing that he is speaking in the town, and there is a crowd. Somebody in the crowd says, "Jesus, your mother is standing outside, and she wants to see you." And how ugly it looks that Jesus says, "Tell that woman that I have no mother. I have only my father who is above, in heaven."

They were teaching the same to Krishnamurti. Finally the father had no other resort except to go to the court and ask that "my son should be returned." But it was British rule in India -- who listens to a poor Indian? And Annie Besant was a very powerful woman -- powerful in England, powerful in India, powerful around the world. George Bernard Shaw wanted to marry her. She refused; he was below her. She was the president of the Indian National Congress. Even though she was English and the Indian National Congress was fighting against the British, she was respected so much in India that she was chosen the president of the Indian National Congress. And she was the president of the theosophical world movement.

So naturally it was very difficult. The case went on and on, from one court to another court, from the high court to the supreme court. From the supreme court she took the case away to the privy council, which was in London. That was very cunning. That was the last resort, above the supreme court of India.

The privy council was in England; she took the case there, and because the case was now to be fought in England, she took Krishnamurti away to England. Once he was outside India then no Indian law was applicable. He still carries a British passport, the same that was given to him by Annie Besant. He is a British citizen because Annie Besant made him a British citizen, so that nothing from India can bother him in any way.

Krishnamurti was going to be declared the world teacher. Great preparations were made. In 1925, in Holland, a world conference was called of all the theosophists. Six thousand representatives from every country of the world gathered there for this great event. Krishnamurti was going to declare himself the world teacher, and immediately there was going to be a tremendous transformation in the world.

But Krishnamurti was also tired of these theosophists. They had been as nasty to him as anyone can be. And it was not his desire -- it was imposed upon him forcibly. Books were written in his name by others and he had to sign them; he was going to be the world teacher, so he had to show some wisdom before he declared it. So there is a book, At the Feet of the Master; Krishnamurti does not remember at all that he ever wrote that book -- and that is one of the best books theosophy has produced. It is rare, a masterpiece; it must have been the work of Leadbeater, because he was a master writer, a master orator; or perhaps many people may have joined together.

The book is of immense value in itself; who wrote it does not matter. But Krishnamurti does not even remember. He says that three hours of sleep and the whole day he was feeling sleepy... and they were chanting mantras and they were reading Tibetan scriptures and Chinese scriptures, and telling him the meaning, and he was not there at all -- he was almost in the state of a zombie. And they were taking signatures from him for all kinds of things.

He took good revenge. At the first day of the meeting he stood up and declared, "I am not the world teacher at all, and I dissolve the organization that has been created for me." A special organization, Star of the East -- a wing of the theosophical movement -- was created especially for the world teacher. It was to have offices all over the world, secretaries, funds, lands -- everything that Krishnamurti as a world teacher needs. He was donated castles, palaces -- and this whole wing of thousands of people he dissolved. He returned all the castles and all the palaces to their owners and he said, "I am finished with it." Leadbeater had failed again.

And why did Krishnamurti become so adamant against the idea of world teacher? These theosophists made him. It was a constant torture. This was for the first time he was free to speak before the world audience; now they could not do anything else. Annie Besant started crying and weeping. But what can you do? And he was saying, "Yes, yes" up to the last moment, and at the last moment he just turned around one hundred and eighty degrees and said, "I am nobody's teacher."

The theosophists must really have tortured him -- for his own sake. He still carries the scars, they are not healed. Krishnamurti is not healed yet. He is still angry at all those people who died long ago; not one of them is alive. But he carries those years with them. From the ninth year to his twenty-fifth year were too much because they were trying to compress the whole wisdom of the world in him. Wisdom does not happen that way. They were filling him, forcing him, striving so that he memorized everything; and he was doing whatsoever they were saying because he was at their mercy. All that together became a revolt -- and the scars have gone so deep and the wounds are so deep.

I feel sorry for him. What those theosophists did is not of much importance now. They are all dead, have been dead for at least forty years, all of them. The theosophical movement has dispersed, it has no grounds. I feel sorry for Krishnamurti. If he cannot get rid of that anger, that rage, his unfoldment will not be complete. He has to get out of this trap. It is only a memory, but he is so trapped in the memory; otherwise he is an immensely intelligent man. But the memory surrounds him from everywhere; anything resembling... and he immediately loses his temper.

It has been happening... my sannyasins go to listen to him. If they ask me, I say, "Certainly you can go. You can go anywhere. If you don't ask me which movie you are going to see, why should you be bothered about whom you are going to listen to? Go, and particularly to Krishnamurti you go, and sit in front." They don't know why I say, "Sit in front." When for the first time it happened in Bombay that a few of my sannyasins asked, I said, "You go and sit in the front." They said, "But why?" I said, "That I will tell you later on."

They went and they sat there, the whole line in the front row, and the moment Krishnamurti saw the red and orange, the color of sannyasins, he was so angry, and started on against sannyas and against the master and the disciple. The sannyasins were shocked: what has happened? He was going to speak on some other subject; he forgot everything and he spoke on this subject. And since then it has been happening almost everywhere, because now my sannyasins are everywhere. Wherever he goes he finds my sannyasins and he behaves just like a bull: you show the red flag and immediately, seeing the red sannyasins, he is like a bull in a china shop. Then he loses all control. Then he forgets against whom he is speaking. These people have not done anything to him, I have not done anything to him.

But the people he thought were his masters, the people to whom he was taught to surrender and be a disciple, the people to whom he was forced in every possible way to be committed -- their ghosts are following him. Unless he gets rid of those ghosts he will not be able to blossom fully. Then something inside remains tethered to the dead, to the past. And a man tethered to the past, to the dead, cannot be fully alive. He is carrying so much dead weight that he cannot see the present, he cannot see anything else.

I am not a world teacher. I am not a teacher at all, because I don't teach you anything.

Teaching means conditioning you. Teaching means giving you a certain doctrine. Teaching means words, ideologies, philosophies. I am not giving you anything. Whatever I am doing is trying to destroy everything that you may have gathered from somewhere. You may have gathered from me, because you are such a gatherer. Things just simply go on clinging to you like iron filings to a magnet; they come from all directions. I want to destroy this state of continually gathering crap. But it is so difficult.

The day I declared the Sambodhi Sansad, The Senate of the Enlightened Ones, I declared a few names just as a joke too. But people are so foolish. I declared that Somendra is enlightened, although he is no longer a sannyasin. And do you know what happened? Actually what I was thinking -- exactly predictable. He immediately wrote a letter. Suddenly I became "Beloved Master." "It has happened" -- in the letter that was the only content, again and again: "It has happened."

Now, enlightenment does not happen that way. It is not EST. There it happens, and very easily: two hundred and fifty dollars and two weekends, and it happens. That's how it happened to Werner Erhard. He must have seen the Indian gurus doing great business in California. It happened to him too. Looking at his name you will think he is a German: Werner Erhard. He is not, he is a Jew. He changed his name -- good strategy, only a Jew can do it. Now, being a Jew, who was going to listen to him? And who has ever heard of a Jew becoming enlightened? He changed his name. He dropped his family, his wife, father, mother -- escaped from there. And of course California is the right place for 'It' to happen. And since then, to everybody and anybody it is happening. When you pay two hundred and fifty dollars you cannot say it has not happened. That looks stupid -- then why did you pay two hundred and fifty dollars?

Somendra did the same. Immediately the letter: "It has happened, it has happened." And what I was expecting... he wrote a letter to Teertha too, asking, "Has it happened to you or not?" -- because he was continually in competition with Teertha, that was his trouble. He has not dropped out of sannyas for any other reason, it was the competitiveness with Teertha. He wanted somehow to be above Teertha. And he tried in every possible way. But when he could not manage.... So the second letter comes to Teertha on the same date: "Has it happened to you or not yet?" And I have not included Teertha in the Sambodhi Senate knowingly. These two letters I was waiting for. You don't need a certificate for enlightenment -- who has heard of it? Never in history has it happened this way, that you receive a certificate that you are enlightened. And fools believe immediately. Fools are, after all, fools.

And remember, it is not only about Somendra, it is about you all, about everybody. Remember, the ego

plays very subtle games. The games are so subtle and the work is sometimes very delicate. It is almost like brain surgery -- perhaps finer than that. In brain surgery, if your hand trembles a little it may cut thousands of tissues inside the brain. Your hand has to remain absolutely untrembling, and you have to be perfectly certain where your instrument is going, because in this small skull you have seven million cells. All those cells are contributing to your life, and everything is controlled from these seven million cells -- your sex, your love, your poetry, your mathematics, your pain, your pleasure. Everything is being controlled from those cells in the head.

Whatever you feel on your hand is not really felt there; it is felt in the head and projected there. There are brain surgeons who say that it is within our control now to put electrodes in your head. This is one of the mysterious phenomena about the brain, that it is absolutely insensitive. Once your skull is opened you can put any instrument inside and you will not feel it, because the inner structure of the brain has no sensitivity. If something is left there, you will never feel it.

In the second world war -- it happened after the war, three years after -- a man's head was opened for some other reasons. He had some growth which was creating trouble, headaches, and his eyesight was being affected. So for the growth, to see whether it was canceric or not, his head was opened. They were puzzled. It was a bullet, and around the bullet the growth had happened, just to cover it -- but the man for three years was unaware that he was carrying a bullet in his head. The bullet must have gone there, and in a military hospital he must have been treated as if there was just a wound. The wound was treated and the bullet remained inside.

Now brain surgeons say you can put an electrode... there are seven hundred very significant points in your skull, in the brain. Those seven hundred points control your whole life. These are exactly the seven hundred acupuncture centers for the body. So what acupuncture does, has been doing in China for centuries, is trying -- through the body -- to manipulate the brain center.

Each brain center is connected to a certain center in the body. So, for example, when you are having a sexual orgasm, do you think it is happening in your genitals? You are wrong, it is happening in your head. Now it is possible to put an electrode at the sex center in your brain and give you a remote control which you can carry in your pocket. Any time you push it you will have immediately a sexual orgasm -- *far* stronger.... It depends on you how much you push; you can have it as much as you want.

You will be surprised that when this experiment was done by Delgado on a white mouse.... Strange why they do it on a white mouse; perhaps they think black mice are not so intelligent or something. An electrode is fixed on a white mouse at his sex center in the brain, and he is shown the button in front of him. He just has to put his feet on the pedal and he will have a sexual orgasm.

Can you believe, in one hour he tried it seven hundred times! -- and died! Yes! What else can you expect? It was such a great joy, he forgot about eating. Food was placed around him, water... he wouldn't look at them. Beautiful white females... no interest at all, because what this button was giving had never happened before. And it was in his control -- he could go on pressing it deeper, deeper, deeper, and it could go on endlessly.

All these religions up to now have been simply working on these brain centers unknowingly, putting ideas at certain centers in your mind through exercises, disciplines, fasting. Yoga is nothing but changing your body chemistry and making it possible that you start controlling your mind centers. That's why a yogi can remain without food as long as he wants. It is that he is not hungry. He simply goes on pressing, through a certain discipline that he has learned -- you may not be aware of it, the discipline is such. He knows the posture in which to sit, and then in that posture hunger cannot happen. In that posture a particular brain center is pressed and you feel as if you have just eaten.

He can remain without water for days. He can remain without breathing. He can drink any kind of poison that can kill a person immediately it touches their tongue; he can drink as much poison as you want. And yogis have been photographed, X-rayed; the poison simply does not touch them at all, it simply goes through their system without affecting the system at all. Because they know what to do with the system, they have prepared the body in such a way -- arduous, difficult, yearlong processes, but they have done it, they have tried it.

Mohammedan fakirs cut their tongue underneath, where it is joined to the bottom of the mouth. Slowly slowly they go on cutting it. A time comes when the tongue is no more joined there. When it is no longer joined, then it can be turned up to close the nose from behind. Then you cannot breathe; the mouth is closed, the nose is closed. But in that particular position the tongue presses a certain center in your brain which makes it possible that you can exist, remain alive, without breathing.

All the religions have been doing things with you which you may not be aware of. In fact, even the so-called teachers may not be aware what they are doing, but the effects are there. But this has nothing to do with realization, enlightenment, awareness. It has nothing to do with knowing the truth of your being, and the being of the whole universe.

So remember, when I am saying anything... for example, I used the name of Somendra, but don't simply laugh at Somendra. It has nothing to do with Somendra -- you have to watch yourself. Santosh is here.... Do you know what he wrote? Exactly predictable... I knew that he was going to write this. He wrote, "Osho, I am not much impressed by the declaration that I am enlightened, but I am very much impressed that I have been included in the council of the enlightened ones."

Now, can you see the contradiction? First: "I am not impressed by being declared enlightened." Then why are you bothering to write to me at all? -- because nobody else has written! You want to show me that you are not impressed, you are far above that. Enlightenment is far below you; you are not impressed by it. But you *are* impressed -- otherwise there is no necessity for writing this letter. Why waste paper? Why waste this letter?

If you are not impressed, good. I have not declared you enlightened to be impressed. And in the same sentence he says, "But I *am* impressed that I am included in the council of the enlightened ones." Why are you impressed that you are included in the council of the enlightened ones? If you are not impressed by enlightenment, then what does this council mean to you? It does not mean anything. If enlightenment does not mean anything, then why does being included in the council mean so much to you?

You cannot hide anything from me. You *are* impressed by enlightenment. If your name was not declared you would have been in the same position as Somendra. He always wanted to be the chief disciple, so desperately. And my trouble is there are no chief disciples here. There is no teacher, no taught, so what is the point of being chief? Who is chief disciple? Nobody is a chief disciple.

And why should you be impressed by inclusion in the committee? The same ego comes in from the back door. You were pushing it out from the front door, that "I am not impressed," that that will be egoistic to be impressed -- you were pushing it out from the front door and it said, "Okay, I am coming in from the back door." And it has come in immediately in the same sentence.

My effort here is such that it can only be called an absolutely thankless job. I have to hit you, I have to hurt you, I have to remove so much cancer in your consciousness. And you go on watering it. I am trying to remove it some way, and you are trying somehow to grow it. Even in the name of egolessness the ego comes in.

Now Somendra is spreading all over Europe the news that he is declared enlightened. Just now he has gathered one hundred and fifty people in Holland -- and many sannyasins are in it, most of them sannyasins. He has become enlightened. Have you ever heard that people become enlightened by certificates? Have I got any certificate from anybody? It is not a question of certificates, it is not a question of declaration. It is a question of your realization -- and the moment you receive my letter it happens. And now when he hears what I am saying today, then it will disappear.

The third letter I received was from Gunakar in Germany, who has become many times enlightened, many times unenlightened. Each time he goes to Germany he becomes enlightened. Then he used to come back, and when he came to me I would explain to him, and he would say, "Yes, it is foolish, but what to do? The urge..." and he would become unenlightened again. Since I have come to America he has not turned up. Perhaps out of the fear... because whenever he comes to me he becomes unenlightened. When he goes to Germany... Germany is far better. He has a beautiful castle and a few sannyasins taking care of him, and he becomes enlightened and they all recognize his enlightenment.

I have received his letter. He is so angry because he was in a great competition: the same competition as Somendra was in with Teertha, Gunakar was in with Somendra. Both were candidates for enlightenment. Now that Somendra has received it, Gunakar is very angry; he wrote a very angry letter saying, "I want to drop sannyas and I want to forget all this. How come Somendra has become enlightened?"

Now what trouble is it to you if Somendra becomes enlightened? Let him become! But before Gunakar? -- it is not possible. And he has been declaring himself enlightened many times, but he needs a certificate; that's what the letter is for: "A certificate is needed urgently." Otherwise, how is he going to fight with Somendra? They have been exchanging letters and writing strange things to each other, showing that this is how enlightenment is -- absurd things, meaningless things; both were doing the same job.

I told both of them, "Don't waste time. This is not a way to prove your enlightenment, and even if you convince Somendra that you are enlightened, will you be enlightened? Or if Somendra convinces you that

he is enlightened, will that be his enlightenment? Then it is very simple, a mutual understanding: you both recognize each other's enlightenment and be finished with it. It is only a problem between you two."

No, it is difficult for you to understand me, my ways, my devices. It is difficult for you to see what I am doing, why I am doing it.

Whatsoever is happening around here is only for one thing -- that you become unburdened of all that burdens you... so light, as if you have grown wings, and you can fly.

The only right comment came from Maitreya. He said to Sheela, "Osho is naughty." That's true.
Okay Sheela?

From Unconciousness to Consciousness

Chapter #21
Chapter title: Enlightenment -- The Only Way Home

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BELOVED OSHO,
WHAT IS ENLIGHTENMENT? HAVE THE EXPERIENCE AND THE IDEA OF ENLIGHTENMENT EVOLVED WITH TIME?

Enlightenment is not something special, it is one of the most simple, natural phenomena. Just because it is so simple and natural it has become extraordinarily difficult for man to understand.

Man's mind is attracted towards the difficult. There is challenge, something to prove, something to feel one's mettle. Man is interested in going to the moon. It is absolutely pointless. There is nothing there at all; it is a dead planet. But man is ready to risk his life to go to a dead planet where he is not going to meet anybody, even to say hello.

Man is interested in reaching Everest. The peak, the highest peak in the world is so narrow that you can barely stand on top of it. You cannot do anything else there, and there is nothing else to do... eternal snow. But for a hundred years, hundreds of adventurers have been going to climb Everest. The majority of them have died on the way, but still it has not prevented new adventurers, new climbers.

One has to understand this point very clearly: the difficult is attractive because it is ego-fulfilling. The impossible is very magnetic; it pulls you to risk everything, to risk even life, because if you can manage that which has been thought up to now impossible, you have fulfilled your ego the way nobody has yet been able to fulfill it. You are the first man, like Edmund Hillary on Everest -- the first man in history -- but what is the point? What have you gained? What has humanity gained? No, nobody even asks the question. Everybody knows, deep down, the answer; that's why nobody asks the question.

The more difficult, the more impossible, the more attractive: its impossibility has a fascination. The ego is not interested in the simple, in the ordinary, in the day to day; everybody is doing it. Because of this stupid ego, religions turned enlightenment also into something very difficult, perhaps the most difficult thing in existence. It has to be so. It is the realization of God, it is the realization of eternity. It is going beyond death; it is moving into the very mystery of existence.

All the religions of the world have been exploiting your ego. And the ego is very vulnerable to being

exploited; it is just ready to be exploited: show it a goal, give it a way, make it difficult, almost impossible. I say *almost* impossible; I'm not saying absolutely impossible, because if you make it absolutely impossible then the ego loses hope. You have to keep the candle of hope burning. It is difficult but possible -- almost impossible, but yet possible. But it is possible only for rare, superhuman beings.

All the religions learned the simple strategy, in what man becomes interested, and why. And they want you to remain interested your whole life. It is not something that you achieve today and you are finished tomorrow. Religion does not deal in the commodities which you can get and be finished with. It deals with commodities which you can never get, but only hope for. And you go on hoping till death comes and destroys you.

Enlightenment itself is absolutely simple, but to say so is to destroy all priesthood. To say it is ordinary is to take away the very base of all the religions, their great scriptures, great masters, rabbis, messiahs. What meaning will these people have if enlightenment is an ordinary, simple, human experience?

No, they all will deny that it is simple and human, and they will all emphasize that it is superhuman, very arduous. Hindus say it takes thousands of lives to attain it. Buddhists say even Gautam Buddha, such a superman, had to pass through millions of lives before he could manage to reach the peak which is enlightenment. In fact the very idea of extending life into millions of lives is a byproduct of making the experience of enlightenment so difficult, so impossible, so far away, that one life is not enough.

How can you attain enlightenment in one life? One life is too short. Perhaps that is the reason that in Mohammedanism, Judaism, Christianity, there exists nothing equivalent to enlightenment. These three religions were born outside India. These three religions believe only in one life. Just in one life, all that you can do is to believe in a savior, in a messiah: cling to his apron and he will take you. You cannot depend upon your own effort, because what effort can you make?

Just look at your life. Half your life is simply wasted in sleeping, taking baths, eating food, changing clothes, shaving your beard. The most important years of life are wasted in learning all kinds of rubbish: geography, history, geometry. By the time you come out of university you are almost thirty. If you have gone on to attain a Ph.D. or D.Litt., you are thirty. The best time of your life has gone down the drain. And now you have to get married, and the wife, and the children, and the service, and the politics... all your time is taken up.

If you count, you will not find even seven hours in seventy years which are absolutely yours. No, life keeps you engaged... in the movies, with the television, with the radio, in the churches, in the synagogues, in things in which perhaps you are not interested at all... in God.... I can't think what kind of a man is interested in God. And why? What wrong has he done to you? You don't even know whether he exists or not but you listen to sermons on God every Sunday. People are reading the same Bible, the same Gita, every day continually, their whole life. And how much life you have got? Only seventy years.

One day just sit down and note how your life is being wasted, and how much time is left just for you. You will not find seven hours. I am absolutely certain it will be impossible to find seven hours in seventy years of life. If sometimes you have some time, then friends are there, picnics are there, football matches are there, Olympics are there. From every direction you are being called.

So these three religions never developed the idea of enlightenment. In English there is no equivalent to the Eastern words for enlightenment. 'Enlightenment' is a very poor substitute. In the Western languages, a person who is well educated, cultured -- you call him enlightened. A whole century, when science developed in the beginning, is called the Age of Enlightenment. In Western history books you will call Bertrand Russell a very enlightened man. About each and every subject he is very progressive; he does not accept anything just because tradition has brought it to him -- no, he thinks it over. Unless he is rationally satisfied, he is not going to believe in it.

He was born a Christian, but he wrote a book, Why I am not a Christian, because he found so many logical contradictions, fallacies, inconsistencies in The Bible, that he could not accept it. And he wrote a beautiful book bringing in all his arguments as to why he cannot accept Jesus. He would love to accept him, but he cannot because of the contradictory nature of his statements. He cannot accept him because Jesus gives no logic, no proof.... What proof has he got that he is the only begotten son of God? Anybody can say that. Any madman can declare that -- there are madmen who *have* been declaring that. There have always been madmen who have been declaring that. Neither they have any proof nor did Jesus have any proof.

What he says and the way he behaves are contradictory. He says, "Blessed are the humble." But he is not a humble person at all. He is very arrogant, very irritable, very egoistic. What more can the ego declare than to say, "I am the only begotten son of God"? At least Mahavira accepts twenty-three other tirthankaras.

He is only the twenty-fourth. Buddha accepts twenty-four lives of his own before he became a buddha; but he accepts the fact that others can become a buddha. Anybody who tries, endeavors, is capable of becoming a buddha. So it is not his monopoly.

But Jesus seems to be very monopolistic, a real Jew: the *only* begotten son of God. He closes all doors for anybody else to be the son of God -- nobody before him, nobody after him. He is incomparably unique.

Hindus have twenty-four avataras, and Hinduism, Jainism, Buddhism -- all the three religions born in India -- believe in cycles. One creation is one cycle. And it seems to be very close to modern physics and its explorations. Modern physics has come to know that in existence there are black holes -- it is a very strange thing, the black hole. And there are white holes. Anything coming close to a black hole is simply pulled in. For example, if this earth passes by the side of a black hole, it will be pulled in. It will be a de-creation. It will disappear into the basic elements, electrons, protons, neutrons, of which it is constituted. It is only a hypothesis right now, that perhaps the black hole is one side and the white hole is the other side of the same phenomenon. The black hole pulls things into de-creation and the white hole creates them again. From the white hole, new earths, new stars, new suns go on pouring out.

This has been accepted by all the three religions of India -- that this is only one creation. It is a cycle, just as the sun rises, then the sun sets, then again the sun rises, then again the sun sets, in a cycle. In one cycle there are twenty-four tirthankaras, according to Jainas -- in one cycle. They are not making claims about the whole universe and eternity. There are millions of cycles, infinite cycles. There is no beginning and no end. Each cycle will have twenty-four tirthankaras. If you count all the tirthankaras of all the circles, they will be millions and millions. So Mahavira is nothing unique. He is not trying to say, "I am the only one; with me comes the full stop."

What happened to God after Jesus? Has he accepted the idea of birth control? Or is the holy ghost no longer interested in women? -- has become really holy? What happened to God?

In India the religions make enlightenment very difficult, but they have a different strategy to make it difficult. One cycle is millions of years. Even if you can attain in one cycle, you have attained it easily; otherwise souls go on from one cycle to another cycle, to another cycle -- and just moving in the same vicious circle again and again and again.

A man, a very rich young man, listening to Buddha, asked to be initiated. Buddha said, "You should think about it; don't be so hasty" -- because Buddha knew about the man. He was well known in the capital; perhaps he was the richest man after the king. And he lived such a luxurious life that even the king was jealous of him, because the king had to think of many things, the whole kingdom, and this man has no responsibility of any kind. He was living as luxuriously as one can live. So Buddha knew about the man, that he has never even walked on the bare earth; he sleeps the whole day, and the whole night goes in music, dances, girls, wine. He was a drunkard. It was a miracle that he had come in the early morning. Perhaps he had come directly from his wine and women. He had not gone to sleep, thinking, "One day at least I should listen to this man. So many people are going there, and talking about him... gather about him."

Shrone was his name, that young man's name. Indian stories use names with some significance. Shrone means one who is capable of hearing, of listening. So the name is significant. He heard Buddha for the first time and he went to him and he said, "Initiate me."

Buddha said, "Think it over. I know you, I know about you."

Shrone said, "Once I have decided something, I have decided it. I am not accustomed to thinking twice about anything. Give me initiation right now." As he was so determined, Buddha gave him initiation. He became a Buddhist monk.

But he was the latest arrival. The serai, the caravanserai where Buddha was staying, was full of Buddhist monks. There was no space inside for him to sleep, so he had to sleep just on the steps -- and he could not sleep. He had never even dreamed of such hardship... just on the steps. And Buddha had this idea that the monk can have only three pieces of material for clothes. So one he uses for the bed -- a long piece of cloth -- and also uses it to cover himself, so it becomes a kind of sleeping bag. And two he uses for himself: one for the lower body, one for the upper body. That's all a Buddhist monk is allowed to use. He could not sleep on a stone step with just a thin cloth... and there were so many mosquitoes, and the whole night monks were coming in, going out, coming in, going out, and he was just on the steps, so each time anybody would come out or go in he was awakened.

Just early in the morning, when he was falling asleep at last, tired, Buddha came, awakened him, and said, "There is still time -- you go back home. Nobody knows you have become a sannyasin. Once people know, it will be difficult for you to go back. Go back! I know the whole night you have not been able to

sleep. It is difficult: there are mosquitoes, and only three pieces of cloth are allowed, and in this place there is no space. And you are the youngest monk, just one day old, so you cannot have the space of some elderly monk. There is a seniority, and you are the last."

Shrone said, "Don't disturb me. What step I have taken, I have taken. Now whatsoever consequence has to be suffered, I will suffer. But I don't know how to look back. The question of going back simply does not arise; I never even look back."

Buddha said, "It is good, because in the last life you had become a monk and just because of these same difficulties you had gone back. So I thought perhaps you might do it again, because people go on in the same vicious circle again and again and again -- the same habit. And they go on moving in the wheel of the habits. I had come to ask you particularly because I knew that in the last life you had turned back. This is a good sign that you have grown up, that you have stopped turning back. But ahead it is not easy; perhaps a few lives with this determination, if you go on and on and on, you might achieve nirvana" -- that is the Buddhist term for enlightenment.

Bertrand Russell cannot be called an enlightened person. He is a very great intellectual, a rational being, very progressive, and capable of getting out of the bondage of convention, tradition, but the reasons he chooses to get out are all of the mind. He finds Jesus to be contradictory -- it is a mind statement. Jesus behaves arrogantly, and he talks of being humble. He says to the people, "Blessed are the poor," and then he promises them the kingdom of God. Now, there is an apparent contradiction. If poverty is a blessing, then all the sages in heaven should be the most poor, because it is a blessing. In fact the people who live in hell should all be rich, super-rich, if you follow it logically.

Jesus says, "Even a camel can pass through the eye of a needle but a rich man cannot pass through the gates of heaven." Well, where are rich men going? They must be going somewhere. So all the rich and super-rich -- if you want to meet the Fords and Rockefellers and Morgans, you have to go to hell. They will all be there, with all their riches. Because if rich people cannot go to heaven, how can their riches go? Who will take them? And perhaps hell will be, right now, the most luxurious place to live in. You will find all Hollywood there; where else will they go? All the actors and actresses must be there in hell.

"Blessed are the poor, for theirs is the kingdom of God." But what is the kingdom of God? Is it poor or rich? If you call it a kingdom, it means it is rich, tremendously rich. So it is a strange logic: being poor makes you capable of being rich in the other world; being rich makes you capable of entering into hell.

This is strange. It is against all mathematics, because these poor people will not be able to enjoy the kingdom of God -- they have known only poverty. Only the rich people have exercised, prepared for how to use riches. In fact, they should get into heaven and the kingdom of God. They are prepared and they will enjoy it. What are the poor people going to do there? And what kind of argument is this, that poverty makes you blessed in the eyes of God?

Bertrand Russell could not agree; hence he is called one of the enlightened men of the twentieth century. But this is not the meaning of enlightenment when I use the word. It is out of compulsion that I have to use it. The Buddhist word is nirvana. Nirvana means, literally: you are sitting with a candle on a dark night and you blow out the candle. Suddenly the light disappears and all is darkness. With the light disappearing all the objects that were seen because of the presence of light disappear. Now there is infinite darkness, and silence.

Nirvana simply means cessation of the candlelight, so that you are in absolute silence. And darkness has no bad connotation in Buddhism. It is peaceful, it has depth. Light is shallow; darkness is infinitely deep. Light is always bounded, it has boundaries. Darkness has no boundaries, it is unbounded. Light comes and goes; darkness always is. When there is light you cannot see it. When light is not there you can see it. But it is always there; you cannot cause it. Light has a cause. You burn the fire, you put on wood. When the wood is finished the light will be gone. It is caused, hence it is an effect. But darkness is not caused by anything, it is not an effect. It is uncaused eternity.

Nirvana is a very simple phenomenon. It simply means blowing out the small candle of the ego. And suddenly.... The reality has always been there, but just because of the candle of the ego you were not able to see it. Now the candle is no longer there, the reality is. It has always been there. You had never lost it in the first place. One cannot lose it even if one tries. It is your very nature, so how can you lose it? It is you -- your very being. Yes, you can forget, at the most.

Now, see the emphasis. It is not an achievement. Achievement is in the future, far away. Achievement is difficult, can be almost impossible, will take time, will take will and willpower, struggle. No, it is not an achievement. You have not lost it. Even if you want to lose it, there is no way to lose it. Wherever you go it

will go with you. It is you, too. How can you escape from yourself? You can try, but you will always find you are there. You can hide behind trees and mountains, in caves, but whenever you look around you will see you are there. Where can you go from yourself?

So nirvana is just like darkness. The light is put off and your reality is all there, with all its beauty, benediction, blessing. But there is no word in English to translate nirvana. Jainas use the word moksha. Moksha means absolute freedom, ultimate freedom, freedom from all fetters. And the biggest fetter is the ego. Other fetters are just parts of the ego: greed, lust, ambition, anger. All that is thought to be sin in other religions, in Jainism is thought only to be a fetter.

But the root, the main root of the whole tree of your slavery, is the ego. So cut the main root and all other roots will die of their own accord. Don't bother to cut small roots, branches, leaves, because they will come again. Cut the main root and the whole tree will die. And when all your fetters fall, what remains? The unfettered consciousness, the freedom.

That freedom is not anything political, anything economic. It has nothing to do with the word freedom and its connotations that you have become acquainted with. It is simply an unfettered existence. You don't find anywhere around you, anything holding you. You are no longer tethered to anything. This untethered state they have called moksha. It makes no difference, just their terminology is different.

Patanjali, the founder of the system of yoga, has his own name. He calls it *kaivalya*. Kaivalya means absolute aloneness, where the other is no longer needed. Otherwise you are continuously in need of the other: the father, the mother, the brother, the wife, the children. You are continuously hankering for the other. You cannot live alone, you are afraid of being alone. You have never tasted it, still you are afraid -- because from your very childhood you have not been told to make a distinction between two words, loneliness and aloneness. All your dictionaries go on saying they are synonymous. They are not. They are as far away from each other as two things can be.

Loneliness is where you are missing the other. Aloneness is when you are finding yourself. Aloneness is the finding of your true and authentic being. Loneliness is simply searching for the other, to get occupied, because if the other is not there then you don't know what to do with yourself. Anytime when you are lonely you start doing something or other.

For twenty years I was traveling continually in India. And I was always traveling in an airconditioned coupe, so there was always a possibility that once in a while there would be another passenger too -- rarely, because very few people bother about air-conditioning. But once in a while it was a great opportunity for me to watch the other. And it was sometimes a twenty-four hour journey, or a thirty-six hour journey, or even more.

I was living exactly in the middle of India and traveling all around. So if I was going to Calcutta it was twenty-four hours in one direction, and if I was traveling from Calcutta to Bombay, then it was forty-eight hours. And if I was going to Gauhati, it took six days, and so many trains to be changed.... But it was a great experiment to be with someone for forty-eight hours -- and I would not speak. He would try... he would say, "Where are you going?"

And I would say, "I am going to Calcutta. I am coming from Jabalpur. My father's name is this. My mother's name is that. My profession is" -- just to hit the garbage out of people's heads. I would answer anything.

He would say, "I have not asked about all these things."

I would say, "I am answering once and for all, because then, please, be silent -- for forty-eight hours, no questions. You can ask anything else that you want right now. In the beginning let all the questions be settled. Otherwise soon you will ask, 'Where do you live? How many brothers?' I will tell you that I have eleven brothers and sisters... everything!"

He would say, "You are a strange man. I have never come across a man.... I have just asked, 'Where are you going?' and you are telling me everything, what your grandfather's name was, what work he usually does...."

I said, "I am trying to finish it all so nothing is left for you."

Then I remained silent and just watched the man, how difficult it was. He opened his suitcase, and he knew, and I knew, and he knew that I knew it was meaningless. He closed it, put it back -- but what to do? He opened the window, and he knew that this is foolish, opening the window of an airconditioned compartment. He knew that I was there, so he shut the window again. He started reading the same newspaper he had been reading since the morning, again from the beginning, went to the bathroom, came out again, called the servant to bring the tea. Forty-eight hours....

After a few hours he said, "Do you really mean that you won't speak?" I was quiet. I did not even answer this question, because once settled, it is settled. Then by and by he started forgetting me, because how long could he remain remembering me? He was suffering.

I have seen people in airconditioned compartments perspiring, so nervous, trembling. There is nobody; nobody is going to harm them. I am absolutely harmless. I had told them in the very beginning, "I am absolutely harmless, and you need not be worried about me. You can sleep. You can do whatsoever you want to do, I will not interfere. You can dance, you can sing, you can make faces, you can do anything you want. I am not the type of person to interfere in anybody's life. Just don't talk to me, because that is interfering with me."

And for forty-eight hours I would see such misery and suffering, for no reason. The person had a beautiful, comfortable coach -- airconditioned, clean -- good food, servant continuously available. It was no problem for him. But no, this was not the real problem. The real problem was that he was finding himself without somebody to be occupied with. Anybody, even if it was his enemy, even if it was a quarrel, that would have done: he would get engaged and he would be able to forget himself. I was not letting him forget himself -- that was the trouble. He was perspiring. He was nervous because he knew only one thing, and that was loneliness. He had never tasted aloneness.

When he was departing I again said to him, "Just look. Remember one thing: I was also in the same compartment -- I was not perspiring, I was not nervous. I was not opening my suitcase again and again, and closing it. I was not calling the servant unnecessarily. I was not reading the same newspaper again and again and again. Why were you doing it? Can you see the difference? I was alone, and you were lonely. Just remember it. Perhaps sometime it may be of help to you."

Kaivalya means aloneness. That is Patanjali's word for enlightenment. Now, in English there is no word which can convey these tremendous insights. 'Enlightenment' has been chosen for the simple reason that it means you become full of light. Yes, it is a lightening, uncaused -- not from the outside, but an explosion within. And suddenly there is no problem, no question, no quest. Suddenly you are at home, for the first time at ease, not going anywhere; for the first time in this moment herenow....

Enlightenment is a very simple and ordinary experience.

I emphasize it again and again because I am not a priest, I am not a rabbi, I am not a messiah. I have no desire to exploit anyone in the world. My function is totally different. I want to share with you something that is overflowing in me. I don't need anything in return. Just that you share it is enough obligation upon me; I am grateful.

That's why I say this is the first religion in the world: because all those religions were making you, forcing you to be grateful to the messiah, to the tirthankara, to the master -- but why? Why should you be grateful to Jesus or Buddha or anybody? If Buddha had something too much in him, and was overburdened just like a cloud full of rainwater, in tremendous need of showering upon you -- actually that's the case: Buddha wants to shower upon you -- then who is going to be obliged? He or the earth that receives it, that opens its heart and invites it?

A real master is grateful to the disciple, to the devotee. Only a pseudo-master tries to satisfy his ego trip through the disciples, the crowd of disciples, the number of disciples.

And because it is your own nature I'm not giving anything to you. All that I am doing is just putting a mirror before you so that you can look into it. The mirror loses nothing when you look into it. Or do you think it becomes less of a mirror once you have looked into it? Twice you have looked into it, thrice you have looked into it -- is it exhausted, spent? No, in fact the more you go on looking into the mirror, the more you go on cleaning the mirror, because you have to see into it. If nobody looks into it, dust is going to gather on it.

The mirror is grateful that you go on looking into it, and you go on cleaning it. But the mirror does not give you anything. Still, in a way it gives you... it gives you yourself. It takes away all the wrong ideas you have about you, and gives you your original face.

You have asked, Sheela, "Has the experience and the idea of enlightenment evolved with time?"

Experience is the same. It cannot evolve, because it is not a thing. It is an experience when all things and thoughts are dropped -- just a clean mirror, empty. Now in what way can emptiness become more empty? If it can become more empty then it was not emptiness in the first place. Emptiness, aloneness, freedom -- all these different names -- they can only be total.

It is just like the circle in geometry. You cannot draw half a circle, or can you? If it is half, it is not a circle. You may have thought before that you can draw half a circle, what is wrong in it? You cannot draw

half a circle because -- just because it is half, it is not a circle. It is only an arc. The circle is always complete, there is no other way for it to be. So whenever enlightenment has happened -- ten thousand years ago, now, or ten thousand years ahead -- it is the same experience. As far as experiencing is concerned it is the same.

But the idea evolves, the concept evolves. You have to understand the difference between the experience and the idea. The experience is when you are absolutely thoughtless, wordless, in absolute emptiness... no movement, utter rest. When you bring it into language then it becomes an idea, it becomes a concept. Then certainly as language evolves, man evolves, the idea, the concept evolves.

For example: Judaism, Christianity, Mohammedanism use very crude and primitive terms -- the kingdom of God. This is a very primitive way of pointing to enlightenment. But Jesus is a poor man, uncultured, uneducated, a carpenter's son, born in a country which is very primitive.

Buddha was born five hundred years before Jesus, but that was the peak for India. It never came to such a height again, not even now, and perhaps may not come to that peak again. The languages had evolved to such accuracy, to such scientific expression, to such beautiful poetic potentiality. Now, no language can compete with Sanskrit. There are beautiful languages in the world, tremendously beautiful languages in the world, but no language can compete with Sanskrit. It has such a long history of evolution that for an experience like enlightenment....

In English you have to coin the word enlightenment, and you have to know that you can be misunderstood because it is being used in other contexts too. Bertrand Russell is an enlightened man, Kant is an enlightened man, Hegel is an enlightened man. None of them is enlightened in the way I am using the word. They are far away from enlightenment -- much farther away than *you* are because they are more in the mind, and they have very disciplined minds, hence they are caged in their own minds. And they have not even heard... Bertrand Russell lived a hundred years and had not even heard about enlightenment, the way I am using the word.

Buddha used another language which had evolved side by side with Sanskrit. He used Pali. Mahavira used Prakrit, another language, which is perhaps more ancient than Sanskrit, perhaps the most ancient language in the whole world, out of all the languages. Its very name indicates it. You will have to understand: *prakrit* means natural and sanskrit means refined. The very word sanskrit means refined, cultured. Prakrit is the language which is not refined. It is not yet the language of the scholars, of the learned people; it is the language of the masses. But it is certainly far more experienced than Sanskrit, because Sanskrit is nothing but Prakrit refined, just like crude oil -- you go on refining it and it becomes petrol, and you refine it more and it becomes something else....

Sanskrit is refined Prakrit. Prakrit is just like a raw diamond, just out of the mine, not polished, not cut, not given a shape yet. But that too has its beauty, because it has its naturalness. Sanskrit is very refined, very polished. For ten thousand years millions of brahmins were refining it, giving it such a quality which is not available in any other language.

It is so difficult to translate anything from Sanskrit to English because Sanskrit has fifty-two letters in its alphabet -- almost all the possibilities. You cannot make another sound, more than fifty-two. They have exhausted all the possibilities of sounds. In English you will be in trouble because there are not fifty-two letters in the alphabet. So those letters which are missing you will have to somehow coin, somehow make. And the same is true about words.

Because the experience of enlightenment has been going on for thousands of years, different people using different languages use different words -- nirvana for example. Nirvana is a Sanskrit word. Buddha actually never used the word nirvana. Pali is the language of the masses, so he used the word *nibbana*. Now that is crude, nibbana. Sanskrit has cut it, made it rounded: nirvana... given it music.

But you cannot hope for that from Jesus. He is at a loss. He has to use the Old Testament words which were available to him. He must have felt the difficulty, and he got into unnecessary trouble. If he had used some words other than kingdom of God he might not have been crucified and there would have been no Christianity at all. These words, kingdom of God, created suspicion in the Romans, who were the rulers of Judea. They thought that this man *really* means a kingdom.

And Romans have never been philosophical. They are not like Greeks. They have not produced a single Socrates or a Plato or an Aristotle or a Heraclitus or a Diogenes or a Plotinus -- not a single man who can be counted in the galaxy of philosophers. Romans were soldiers, great soldiers. But a soldier's life and work is very momentary. Poetry lasts longer, philosophy lasts longer. But the Romans were only soldiers. They had no idea what this man was talking about. They were afraid, they were really so afraid....

King Herod who was on the throne in Judea heard this Jewish story, that soon the messiah is going to be born, "and once the messiah is born you will be redeemed from all suffering." Naturally Herod thought, "This means you will be redeemed from slavery too, you will become free from the Roman empire." He asked his soldiers, "Find all the children below two years of age and kill them all. Don't leave a single child below two" -- because the Jews were saying, "The messiah is born, and he must be nearabout two by now." The rumor was spreading so fast, like wildfire, because everybody was waiting for the messiah. They were in so much suffering, they could not do anything other than hope. And this was purely a rumor. But Herod became so afraid that he ordered a massacre, a wholesale massacre of all children below two years of age.

Joseph and Mary just heard that this was going to happen, that it had started happening in the capital. Soon they would be coming into the villages, and the smaller villages. Bethlehem was a very small village, so small... and perhaps there may have been some story about it, I don't know, because it is said that Jews used to laugh at the idea that the messiah has been born in Bethlehem. They used to say, "Who has ever heard of a messiah being born in Bethlehem?"

Perhaps it was something like a city in India which is called Hoshyarpur. Hoshyarpur means the "city of the wise," but the rumor about the city is that every single person in the city is an idiot. If you are traveling near there in Punjab don't ask anybody where he comes from. If he comes from Hoshyarpur there will be difficulty. Then, "Why do you ask this question? What do you mean? Do you think everybody is an idiot?" Immediately there will be trouble, because he cannot accept the idea, but the rumor seems to be old enough....

In the times of Akbar even, four hundred, five hundred years ago, the Hoshyarpur myth was there. The story is that they all complained to the great Akbar, "We are just normal people, just like everybody else. But we cannot even pronounce our town's name if somebody asks it. If we say 'Hoshyarpur' people start laughing, and they say, 'You must be joking!' Nobody believes it. And if they do believe it then they believe we are idiots."

So they asked Akbar, "Please send an inquiry to look into the matters of Hoshyarpur, and declare whether we are idiots or normal people, so that this thing is simply finished." Nobody knows who started it. Perhaps the name Hoshyarpur may have given the idea: "city of the wise." The name may have given the idea, because it means city of the wise... and it is so difficult to find even a single wise man -- and this is the *city* of the wise -- it must be that all its men are fools.

Akbar sent a commission. Eleven very learned people from the court went to Hoshyarpur; and in Hoshyarpur there were tremendous preparations to receive them, and to prove to them that, "We are not idiots." Everything went well. Those eleven people were surprised that it was absolute nonsense, those people were all normal, better than normal. Everybody was behaving the best he could manage. They looked better than normal. Their answers were wise, because they had been preparing for months. When the commission was going to come for three days, you had to prove, once and for all... this notoriousness had to be dropped.

Everything went well, and the commission was very happy. The chief of the commission said, "I am very happy and I will say to the great Akbar that not only are the people normal, they are far better than normal, they are far superior." And the people were immensely happy. They went with them for miles to give them a send off. It was very difficult to persuade them to go back, they were so happy. In their whole life they have never been so happy because now the great Akbar would declare, "You are superior to the normal people."

While coming back they started talking: had anybody committed any mistake or anything? One man said, "I have committed one mistake, but I was afraid to say so, because you will kill me." He was the cook -- the best cook in Hoshyarpur -- who was preparing food for the eleven members of the commission.

They said, "What mistake?"

A small spice in India -- *jeera*, it is called, a small spice, nothing significant, but it gives a good taste to things.... He said, "I forgot to put jeera in the dal."

They said, "You destroyed everything! What will they think? 'These people are absolute idiots, they don't even know about jeera, which every villager knows. Even the most idiot person knows that jeera exists!' What will they think? And you remained silent for so many days!"

They turned around, kicked their horses into a run, stopped the commission, and they said, "One day more!"

The commissioners said, "What is the problem?"

They said, with tears in their eyes, "One day more."

"But," the commissioners said, "there is no problem. Everything has gone perfectly well. We have prepared our report, and you are going to be declared superior by the king."

They said, "We don't agree. A great mistake has been committed -- and you *know* it. You are just being gentlemanly and nice with us saying 'You are superior to idiots.' We are idiots."

The commission members said, "What happened?"

They said, "What has *not* happened?" And they brought the cook whom they had beaten.

The commission members asked, "What have you done to this man?"

They said, "He needs to be killed! He forgot to put jeera in your dal."

The commission members said, "Jeera? But we were never aware of it. And he has made everything so tasteful that who cares about jeera? But one thing is certain -- that you *are* a city of idiots. You go back!" They threw away the report they had written and they said, "Now you *are* idiots."

So something about Bethlehem must have been true. I don't know what was the matter, why Jews consistently again and again said to Jesus and his apostles, "Who has ever heard of a messiah being born in Bethlehem?" It was a small village, a very small village, almost a nonentity. So first they were destroying the children in Jerusalem. As they started destroying the children in Jerusalem, Joseph and Mary ran away to Egypt. That's the only place Jews knew. From Egypt they had come -- that's what the great dream of Moses had been; he had brought them from Egypt.

Now, putting Mary and the small Jesus -- he must have been one and a half years old or something -- on their donkey, they started moving towards Egypt. That's how a beautiful story happened on the way. They were getting farther away from the danger and Mary said, "Joseph, have you thought what name we are going to give to our little boy?"

At the moment she said that, Joseph was struck by a rock, and said, "Jesus!"

Mary said, "Right, that's a beautiful name! It suits him."

And Jesus was brought up in Egypt. Whatsoever he knew was only heard from others. He traveled far and wide but still he was an uncultured man, uneducated. He could not give a concept, a refined idea to enlightenment. So it has not happened because Jesus was not able to give it. The fools who have been following Jesus -- and remember, only fools follow -- the popes and the so-called Christian saints and sages... they have all been following and they have been stuck where Jesus left them, because he was the *last* word of God. So no evolution has happened; otherwise they would have come to beautiful concepts, beautiful ideas.

Islam has stopped where Mohammed stopped, and he was even more uneducated than Jesus. But Buddha was very cultured, the son of a great king. All the great scholars were teaching him every possible subject that was available in those days. Mahavira was very cultured. He was also the son of a great king. So they brought refined words, and that process has continued. It has never stopped in India, because India has a tradition of writing commentaries which no other country has.

People think that what Jesus has said is enough. When I spoke on the gospel of Thomas, I received many letters from Christians: "What is the need of commenting on it? What Thomas has said is enough, clear enough." Certainly it is clear enough, because Thomas was also an uneducated man; he has ideas that are not very complex, that can be explained. But if I want to make something complex out of something simple, I can. That is not difficult. And when they heard me on Thomas, then they started writing letters to me: "We had never known that this is the meaning of Thomas."

It has nothing to do with Thomas, it is simply my meaning. It is my gun on poor Thomas' shoulder. I am using him as a jumping board; and I have used all these people as jumping boards. I don't say that what I have said is their meaning -- how can it be? I have come twenty-five centuries after Buddha; how can it be? Twenty-five centuries have not gone by uselessly. So when I speak on Buddha, it is not the meaning of Buddha, it is my meaning. I am using his words and putting my meaning into his words. This has been a continuity in India that makes for a tremendous development of ideas.

Krishna's Gita -- there are one thousand commentaries on it. One thousand people, of different kinds, using their intelligence, their experience, and putting it into Krishna's mouth. Of course if Krishna comes back he will be very angry, particularly with me, because I have put many things into his mouth with which he cannot agree. But he is not going to come, so there is no problem. I don't think that we are going to meet anywhere. And even if we meet, I can simply say I'm sorry.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #22
Chapter title: Theology -- The Jungle of Lies

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BELOVED OSHO,
YOU SAY THERE IS NO GOD. CAN YOU EXPLAIN WHY MAN HAS VENTURED INTO THE SPIRITUAL REALM IN SEARCH OF GOD?

Existence as such has no meaning. Nor is it meaningless. Meaning is simply irrelevant to existence. There is no goal existence is trying to achieve. There is nowhere it is going. It simply is.

Meaning is goal oriented: some purpose, some achievement.... Man's mind brings the problem of meaning. The mind is the root cause of all the questions that arise in you. The mind cannot rest at ease with things as they are. It is the nature of mind. The oceans are not worried about God, the mountains are not contemplating on God, the trees are not thinking about God.

Look at it from a different angle. A ship sinks in the ocean: is the ocean moral or immoral? The very question is irrelevant. The ocean is not doing it purposefully, there is no motivation. It is not gaining anything out of it. It was not intending to do it. If It had not happened, the ocean would not have been In despair. If it has happened, the ocean is not going to celebrate the victory. In fact, for the ocean, the very existence of the ship is not in any way a concern. So the accident of the ship sinking is neither moral on the part of the ocean, nor immoral. It is amoral.

Morality is man's mind game. Existence knows nothing of it, animals know nothing of it, the birds are not aware of it. It is only man. And man is different from the whole existence because of the mind. It gives him a totally new dimension.

The mind asks, "Why is existence there at all? Who created it? Why did he create it? There must be some purpose behind it," because the mind cannot conceive of anything which has no purpose. The mind is very Jewish, it thinks in terms of business: what are you going to get out of it? If you are not going to get anything out of it, then why are you doing it? You cannot say, "Just for its own sake." Then you are mad, crazy.

I am reminded: somebody asked Picasso -- he was painting something by the beach, near the ocean. A man was standing there looking: he could not figure out what it was. In fact it is very difficult to figure out Picasso's paintings. And that is the genius of the man, that he has brought his paintings to the state of existence. They are existential. You cannot ask their meaning, their purpose, what they are. But the man was perfectly right. He asked, "I have been waiting, watching. What are you doing? What is this? What is this painting?"

Picasso looked at him and he said, "I know you have been waiting, watching, and I was worried that you were going to ask this question. I don't know. I myself don't know what it is, and I don't care to know. Nobody asks the flowers, 'What are you? Why are you? Why are you red, why are you blue, why are you yellow? Why this shape and not another shape, and why this season, not another season? And why this perfume, not another perfume?' Nobody asks the flowers.

"Nobody asks the clouds, 'Where are you moving to? What is the purpose of all this activity?' Nobody asks the stars. The whole existence is continuously active. Everything is moving, nothing is static. Nobody asks. So why do people go on torturing a poor painter? I just enjoy doing it. Is that not enough? I am immensely happy that it has happened. I don't know what it is."

The man simply thought, "He is mad!"

But painters are forgiven. People don't expect them to be sane at all. Poets are forgiven. You know that they are a little bit crazy; otherwise who bothers about painting and poetry when there are so many things to do in the world? -- to earn mountains of money, to be presidents and prime ministers, kings and queens.... And these fools are wasting their time, their life, and if you ask them, "For what?" they don't even have the answer.

The man simply moved away. He said, "I knew it, that you don't know what you are doing. No madman knows what he is doing."

Picasso laughed, and he said, "That is right. I would prefer to be a madman rather than to be a reasonable, rational businessman. I want to be part of this existence."

Mind is part of the society. It is not part of existence. Hence, it needs a society for its growth. The better established the society, the more proficiently the mind grows.

The question of God arose in the very beginning, perhaps ten thousand years ago, because in the Rig Veda -- the oldest scripture in the world -- one of the most important statements occurs. And that statement is, "We do not know who created the world. We do not know whether anybody created it or not." This must be in the very beginning when man starts the first stirrings of thought: "Who created the world? We do not know."

Yes, the theologian has not appeared yet; the man with the answer has not appeared yet. He comes very soon, he is not far away. Once you ask, "We do not know who created the world," the cunning man amongst you will come with the answer. He will say, "You don't know -- I know." And immediately he becomes your superior. He becomes the wise man, the priest, the rabbi, the messiah -- because he knows, and you don't know.

Later on priests condemned this statement in the Rig Veda by entitling it Nasdia Sutra -- it means negative sutras. The title must have been given by those people who were pretending that they knew. But the people who must have written those sutras, raised those questions, were more innocent. They were simply saying, "We do not know. And there seems to be no way to know who created it all, or whether anybody created it at all. It may have existed for ever." Is there any necessity that there should be a beginning and an end? Yes, in a human story you have a beginning and an end. In a movie you have a beginning and an end. But in existence there is no beginning, no end. But the mind cannot conceive that there is no beginning. The mind can conceive -- you can take it as far back as possible, millions of light years back -- it can conceive of any beginning, but it cannot conceive that it is a beginningless universe.

Mind feels some intrinsic incapacity to conceive beginninglessness and endlessness, that is the truth. But mind wants the answer to, "Who began it all?" And to satisfy the mind... otherwise it goes crazy, asking these questions and finding no answer; it becomes more and more desperate. It becomes a constant anguish. Because we don't know the meaning of our lives, then a thousand other questions arise. Then why do we go on living? If we are just accidental, without any purpose -- we happen one day, and one day we disappear, leaving not even a trace behind -- the mind is not capable of conceiving it. It wants to create history; it wants to leave its name behind. It makes pyramids which will last for thousands of years. It makes monuments. Even ordinary people....

In Jabalpur, where I lived for many years, there is one of the most beautiful spots possible. One of the most beautiful rivers of India, the Narmada, passes for almost two miles between two mountains of marble, pure white mountains of marble for two miles on both sides, mountains of marble. You can see their reflection in the river, and on a full moon night it becomes absolutely a dreamland. You cannot believe it.

When I took one of my professors, Doctor S.K. Saxena... because I was saying again and again to him, "One day you have to come with me." Finally he said, "I don't believe that something can be dreamlike, but if you insist, I will take the chance." He used to live one hundred and twenty miles away from Jabalpur. I took him on a full moon night to the marble rocks. And the moment we entered the Narmada, he looked here and there. In the beginning, for half a mile, it is just an ordinary river. After half a mile, suddenly you enter into the marble world.

He could not believe it. He said to me, "Forgive me that I doubted you. Take me close to the mountains because I want to touch and see whether they are there or there is some trick, some magic. It is really

dreamlike, but I want to touch and see that it is real, not just a dream, not that you have brought me into some magical world."

I had to take the boat close to the mountains. He touched the mountains, felt the mountains and took a small rock with him. I said, "What are you doing?"

He said, "I will carry it to remember that it was not a dream. This rock will remind me that it was a reality; otherwise in the morning I may start suspecting. It is unbelievably true." But if you ask for the meaning, there is none. If you ask for the purpose, there is none. It is utterly beautiful, just pure beauty. But bring the mind in, and immediately the question, "Why?"

The mind wants first to know: "Why? Where? By whom? For what purpose?" So the first rising of the mind in human beings... you can conceive what they had faced... the sky full of stars.... Just think of yourself as Adam and Eve, the first man and woman on the earth. To you it does not create any question because you don't even see the stars; you have become accustomed, you take them for granted. But the first glimmerings, stirrings, of intelligence in man... all was a fairy land. Everything was a question mark.

So many stars! Why? Who created them? So many trees, so many flowers -- who goes on painting them? The sunrise, the sunset -- everything was thrilling, ecstatic. And all the questions became one question and that question is God. God is not a simple question. All these questions of purpose, meaning, motive, beginning, end.... The cunning priest exploited the situation of the simple human mind. He said, "You don't know, but I know." God is the invention of those cunning people: "God created it." And then they started figuring out about God, because people started asking, "Who is this God? Where does he live? Why did he create?" So they had to invent: "God is omnipotent, all-powerful; he can do anything."

Just the other day I received a letter. I receive many letters from Christians. This poor fellow says, "You don't know, miracles happen! I have seen it happen; they have happened to me. My truck was stuck in the mud, and I tried everything that I could, but it wouldn't budge. Then I prayed to God, and suddenly, the miracle: the truck moved! And you say there are no miracles."

Now this poor fellow thinks that God is so interested in him and his truck, which is stuck in the mud, that when he prays, God immediately runs, as if he is a mechanic. Prayer is a phone call. He runs immediately, fixes it, and the truck is on the road. "And you say that there are no miracles." All these Christians have been relating their experience of miracles, which are just like this.

Man's ego finds it very satisfying that God cares even about you, knows about you, even about your truck stuck in the mud. But this man is not aware of what he is saying. It has nothing to do with God, it has something to do with the ego. The cunning priest played the game, fulfilling your ego, answering the questions raised by your mind in such a way that with one stone he killed two birds.

The answer was a fulfillment for the ego and a fulfillment for the mind. If it was not fulfilling for your ego, you would have rejected it. You would have doubted. You would have raised a thousand and one questions -- but it was very fulfilling to the ego. To doubt means your fulfillment for the ego disappears. It is better to drop doubting. It is far more profitable; your ego is fulfilled. God creates the world; he is omnipotent, omnipresent, omniscient. He knows everything -- past, present, future. Unless he knows everything, he will not know you and your truck, stuck in the mud in Oregon. And can you conceive the idea of the mind and the ego, and their games?

Up to now they have counted at least two million galaxies. Our sun, our moon, our earth, all the planets, and all the stars that you see with your bare eyes, are one galaxy. This sun is the center of this solar system. Everything is moving around the sun. The sun is the center of one solar system. At least two million galaxies have been discovered. Many more are there -- one can be certain about it, because we have not come to the end of the universe, and we are not going to come to the end. The mind cannot conceive of it. The mind always thinks somewhere there must be an end.

When Columbus was trying, persuading people... because nobody was going with him; there was nobody ready. It was one crazy queen of Spain who said, "I will give the money. You try." It was not a problem for her. Money was simple for her and she was known for crazy things, and this idea struck her: "It is perfectly good. If you are lost, you are lost; you are asking for it yourself. I will pay for the trip, but you find the men."

He needed at least ninety people to go with him to take care of the ship, food, everything, because he estimated it would take at least three months to come back home. To make a round trip and come back home would take at least three months; that was his calculation, which was proved wrong. But because the queen was helping, a few daring people, courageous people, started to be ready to go with him. And one day, with ninety people he started.

The pope sent him the last warning: "I tell you, don't do such a stupid thing. You will repent forever, because it says in The Bible the earth is flat, so one day you will come to the very end of the earth and your ship will go down. From the very edge of the earth, where will you go? You will fall into eternal hell! There is bound to be an end, you cannot go on for ever and ever. The earth is flat, so there is an edge and you are going to fall off, and with you these ninety fools who are going -- they are going to fall. I am giving you the last warning: don't go against God!"

But Copernicus, Columbus, Galileo -- these people are not gullible. They are not the mediocre masses which the priest can exploit. Columbus said, "I am going. It is better to fall from the edge -- but at least I will see with my own eyes the edge of the earth, the flatness of the earth. And I will see what happens after the fall -- where we end up, whether we land anywhere or we go on falling. We will see."

But as days started passing... weeks, months... the ninety people who were with him started becoming afraid. Only three days more and their rations would be finished. They had traveled two months, twenty-seven days, "and he had promised that in three months we would be back home. There seems to be no sign anywhere...." They all gathered in the night when Columbus was sleeping, to kill him, and go back -- because alive he was not going to go back. He was not a man to go back; he would rather fall into the eternal ditch. He was not the man to go back -- even to say anything about it was impossible.

But Columbus suspected that these people must be getting afraid. He himself was having doubts: three months were ending and there was no sign -- neither home, nor the edge. Nothing had happened, and there seemed to be that ocean going on and on. So when he saw that all the ninety people had gathered -- he had pretended to sleep, he was not sleeping -- he went to listen. They had closed the door; he listened. They were saying, "We throw him into the ocean, and we go back. This is the only way; otherwise we are finished. He is finished, we are finished. He is finished because of his own stubbornness; we are unnecessarily finished."

Columbus knocked on the door; they became afraid. They opened the door, saw Columbus. Columbus entered. He said, "You are perfectly right. There is no need to conspire; you can throw me into the ocean. But listen to one thing: you have rations for only three days. If you go back, you need rations for at least two months, twenty-seven days. Three days won't help. After three days what will you do? In three days will you reach home? That much is absolutely certain. My calculations may have gone wrong, but this calculation you can do yourself: we have come this far in two months twenty-seven days. Now, going back will take the same time -- if you don't drift here and there, if you don't lose the way. If you go back exactly on the right course, which is not certain, then too you need that much rations. You don't have that much rations. And you will have one person less, Columbus.

"You idiots! Listen to me. It is better to go ahead -- perhaps in three days we may reach -- because going ahead is open. We may reach, we may not reach, but there is a *possibility* we may reach. And I have absolute certainty that we will reach because today I saw a bird flying in the sky, and I have seen a few leaves floating in the ocean. So we are very close to land. We may not reach our home, but we are going to reach some place."

The logic was absolutely clear. Even those idiots could understand that that was true. Backwards, it was absolute death. After three days they would start starving, and without the intelligence of Columbus.... Ahead there was a possibility; he might still prove right. Three days were still left. They changed their plan. They asked to be forgiven. Columbus said, "No problem. I myself doubt many times what I have done. I am not concerned about me, I am concerned about you because it is not your project; it is my project, and you are unnecessarily being sacrificed for it. But wait three days more. Give me my three months completely." And in three days he reached America.

He did not reach home. He did not reach India. That was his second thought, that if they don't reach Spain, then they might reach half way at least -- to India, from the other side. From one side the traffic was open; between Spain and India, between England and India, the traffic was open. So at least from the other side they might reach India. And he thought, "This is India." That's why the people who are living here, were living here, to whom this country belongs, are called Red Indians. That is not their name, it is the name Columbus gave to them. They were of a red color, reddish, and he thought it was India, so he called them Red Indians.

The priest did two things. He satisfied your mind, put it into a coma: there is God, he knows all, and he has created everything. When the all knowing, all powerful, everywhere present God is there, you need not worry about the purpose; he will take care. He has already taken care. He has created man as the suprememost creation to rule over the whole world of animals, mountains, oceans, trees. He has created

man in his own image.

Just think of that statement, "God has created man in his own image." The priest is fulfilling both things. He is saying: "You are created by God in his own image, you partake of something of God's... you are his inheritors." It helped, consoled, took away the worry, anxiety, fear. You have somebody so powerful, so all knowing and everywhere present, that there is no need to be worried whether in time of trouble you call and he has gone somewhere else. He is present everywhere. So you can pray and he is listening. And he is all powerful, so don't suspect that he will not do it. He can do anything.

So you can ask for anything, *if* you ask with total faith. See the trick. These are the tricks that the priest has played over the whole history of man: "With total trust...." Now, trust can never be total; "Doubtless belief...." Now, belief can never be without doubt. He is giving you conditions to fulfill, so that if your prayer is not fulfilled, you will know why it is not fulfilled -- not that God is not there to listen, not that he is deaf, not that he is no longer concerned about you, not that he has retired or died, no -- your belief is not absolute. You are having doubt, by the side, around the corner. And you know the doubt, so *you* are at fault.

And once in a while, when the truck moves out of the mud, then it is so gratifying to think that in two million galaxies -- and each galaxy can have many solar systems, and each solar system has one sun and many planets -- your tiny earth.... It is a very tiny earth. This sun is sixty thousand times bigger than the earth, and this sun is a very mediocre sun; it is not the biggest sun, just in the middle range. There are suns which are thousands of times bigger than this.

So this small earth, and on this small earth, this small America, and in this small America, this small Oregon, and in this small Oregon, the Big Muddy Ranch... your great truck caught in the mud and God comes running. It is so gratifying.

So, once in a while, if you go on praying, once in a while you will find that your prayer has been heard. Then it is gratifying. Then you completely forget that there was still doubt. No, when things are gratifying, who bothers about such uncomfortable, inconvenient truths? No, one completely forgets, one is so overjoyed in one's belief. And one is satisfied also that one's belief is so powerful that God *has* to listen to it.

Now these fools write to me in their letters that they are praying for me to God, that God should forgive me. They should pray to *me* that I should forgive their God, because he has tortured humanity enough. He and his company of messiahs, avataras, tirthankaras, paigambaras -- this whole lot, and the priests all over the earth -- have been sucking the blood of humanity. They should pray to me that I should forgive their God and their messiahs and their tirthankaras and their avataras.

But they are asking that I should be forgiven because I don't know that miracles *are* there; because I don't know that Jesus is the true messiah, that he is really the only begotten son of God. They are praying for me.... At least a dozen letters every day: "We will pray in the church to Jesus, to God, that you should be forgiven."

There is no God. Even if I want to forgive him, it is pointless. There is no God whom I can forgive. And I cannot forgive the company that has used the name of God and exploited the whole of humanity up to now. I cannot forgive, nor can I forget, because this company is the worst gang of criminals possible. They have used your weakness.

The mind's weakness is, it wants a certain support of meaning. They give it -- a false support, a promise which is not going to be fulfilled. And they fulfill the ego, which is one of the greatest barriers to knowing existence. So both ways they have committed such a crime that it is incalculable. On the one hand they stop the mind from getting into the quest because they supplied readymade answers....

A true religion will say, "Your question is valid, go on searching. And there is no answer which can be given by anybody to you. Any answer given to you by anybody else is a wrong answer."

Remember it. It is not a question of whether it is right or wrong. If it is given by somebody else, the very fact that it is given by somebody else to you, not found by you, means it is false. You have to find it yourself, and you have to risk everything to find. The question is valid. The answer is wrong.

So in the Rig Veda, the statement, "We do not know why this existence is, who created it, whether there is anybody who created it at all," is the only authentic statement in the whole Rig Veda -- and the priests call it the Negative Sutra; they think some atheist.... The Rig Veda is not a book written by one man, it is a collection. Hundreds of poets, seers, scholars have contributed to it. It is almost like the Encyclopedia Britannica. The four Vedas contain all the knowledge of those days -- ten thousand years ago -- whatsoever was known, whatsoever questions were raised. It contains all; it is really an encyclopedia. It should be put with the encyclopedias; it is not a holy book. There is no holy book at all.

It's just like the Jews and Christians are so very worried about the Song of Solomon in the Old

Testament. They would have loved it not to be there. But what can they do? It is there, and now it is too late to take it out. And they are really ashamed. No rabbi comments on it. No Christian priest comments on it. And it is the only beautiful piece in the whole Bible. But because it is a song of love and Solomon is singing in the praise of his beloved, it is very sensuous. I don't think any poet has ever come close to the Song of Solomon in sensuousness. Your D.H. Lawrence, Henry Miller, and others, have much to learn from the Song of Solomon.

But Jews go on hiding it, Christians go on hiding it. If you simply go to church, you will never know that there is something like the Song of Solomon. No rabbi is going to comment on it, he will feel ashamed. Solomon is so authentic about his feelings, emotions, sensuality, that it seems he knows Sigmund Freud perfectly well, and that Sigmund Freud may have to learn something from Solomon. Solomon need not bother about Sigmund Freud.

You will be surprised that the Song of Solomon is a Jewish and Christian phenomenon, but in India, Solomon is called Suleiman; that is the Indian pronunciation for Solomon. And in India there is a proverb: if somebody tries to be very wise, he is told, "Don't try to be a Suleiman" -- don't pretend to be a Solomon, don't pretend to be so wise as Solomon was.

Now, in India that proverb is very ancient. But India can accept Solomon because it can accept Khajuraho. Solomon's song should be engraved in the temples of Khajuraho -- only there is it befitting, where stone has been turned into such sensuous beauty. The thousands of women and men which are sculptured look so real you would like to hug them. You will feel ashamed: why are you not so beautiful, so proportionate? Solomon's song will be exactly the right book for the temples of Khajuraho, Konarak, Puri. And in India this is one of the ancient proverbs: "Don't try to be a Suleiman." But Jews and Christians don't accept Solomon as a really wise man. He seems to be the only 'other-wise' man in the whole Bible.

The same is the situation of the Nasdia Sutra in the Rig Veda. To me that is the only sutra which is authentic. Anybody who wrote ten thousand years ago, "We do not know. We only have questions, we don't have any answers," must have been a man of tremendous courage.

And this courage is needed to search, to seek, and to find -- but you will not find God; you will find yourself. You will not find the creator, but you will find the creative energy that surrounds you, within and without. If you listen to others, it is "God the creator"; if you search on your own, then it is godliness -- the creativity.

Once the priest started answering that there is God, and people started asking about God, they forgot why they had asked in the first place for God. Who created the world? The priest answered: God. And in every country, the priest was free to imagine what God is, how he looks.

The Chinese God looks like a Chinese. He cannot have a beard like me. Chinese cannot afford my beard, that is impossible. They have just a small beard -- hairs you can count on your fingers. The Chinese God also has the same beard. When one Chinese friend brought me a statue of the Chinese God, I told him, "You could have been a little generous, at least with your God. What kind of beard -- just twelve hairs? And a flat nose, and both the cheekbones standing out... it has to be Chinese."

The Hindu God has to be Hindu. I was telling you about Khajuraho. If you see those women, they are Hindu women, and not of today, but of those days when those women were carved. Women must have modeled, otherwise you cannot have all that proportion. You will not find such round breasts anywhere in the world as you will find in the Khajuraho statues. But Indian women used to have that kind of breast. Unless a woman had that kind of breast, full grown, fully rounded, she was not beautiful. And she was missing something, she could not be a true mother. Of course, little kids would have been in trouble with those breasts, that I can understand.

When I was visiting -- and I was visiting Khajuraho again and again because Khajuraho is one of the tremendous phenomena, those thirty temples -- I asked the guide, who finally became a sannyasin -- he is now a sannyasin, the guide who was in Khajuraho -- I asked him, "If the breast is so round, then it will be very difficult for the child to drink milk out of it. His nose will go into the breast. He will choke. Because the mouth is drinking, the nose will be closed, he will die."

He said, "You are a strange man. I have been here for thirty years, I have shown thousands of people these temples, but nobody bothered about it. Not even I myself have thought.... It is true."

I said, "You can try."

He said, "There is no need to try, it is absolutely true." With such a round breast, the nose is bound to be squashed and the child cannot breathe. It would have been really difficult for the kids. But I have looked in the ancientmost scriptures of India: the breast is depicted by Kalidas, Bhavabhuti, by all the great poets, in

the same way.

In the West the breast is disappearing. In the East also it is no longer the same. Something has gone wrong somewhere. Something has changed. In the West, the woman is trying to be equal to man in every possible way. Her psychology is different now: she wants to wear the same clothes as man. Naturally her body is changing its shape. With the clothes, with the psychology, with her desire, her body is changing: her breasts and her bottom are both disappearing. She is becoming a straight pillar, with no ups, no downs. That is ugly, but unless she stops the idea of becoming like man.... The body follows the mind. It slowly slowly fits to the idea of the mind.

I have been a guest in tribes, very ancient tribes, where the woman is stronger than the man. For the first time when you see the fact, you cannot believe it. All over the world the man is taller, stronger, muscular; the woman is smaller, not muscular. But in these tribes in central India, the woman is taller. The woman has muscles. The woman does all kinds of work, the man takes care of the children. Naturally he has shrunk, he is no longer the same man because he is not using his muscles. He has become the wife, the wife has become the husband.

Once your psychology changes... and why did it happen in central India? -- because the man found it easier. You can marry as many women as you want, so man started marrying many women. And he started putting them to use, to work: "Go to the farm, go to the orchard, go to the river, go to the well to bring water." What should all these women do, sitting in the house? He started resting and the women started working. And of course when women are working, they will leave the children with the husband, saying "Just watch over the children, take care of them."

Slowly slowly the woman became taller, stronger. Now the situation is, the man cannot beat the woman. In central India the woman beats the man, and that is accepted, just as in other parts of India, if a man hits his wife it is accepted. He need not even give an apology -- it is his right. The same is true in central India; the wife can beat the husband, it is her right. If he has not been taking care of the children well, he is going to be punished.

All over the world the woman has remained small because man has been imposing the psychology: "I am bigger, stronger. I am your caretaker, your safety, your security." And he is making the woman weaker, because the weaker she is, the more she will be dependent on him. So don't educate her, don't let her work, so financially she is weak, educationally she is weak. She has to depend on you. Where can she go? What can she do? How can she earn her livelihood? It is impossible.

When Bhavabhuti, Kalidas, and other poets, and these unknown sculptors, were painting the women.... It was not imaginary because it is not only in one place. All over India, in any temple, you will find the same statue, the same kind of statue, the same figure. It must have been common. But it started disappearing as the Mohammedans entered India.

As the Mohammedans entered India, they brought women who used a veil called a *burkha*, a black veil covering all the body. They rarely see the sunlight; many may not ever have seen the sun in their life. They rarely see other human beings, other than their husband, their children. Their bodies are pale -- are bound to be -- weak, fragile. They don't have round, big breasts; their bodies cannot support that kind of breast. When Mohammedan women came to India... and Mohammedans are very interested in other people's women because they can marry four women. In their own society they cannot find four, because the proportion always remains the same, naturally -- as many boys as girls are born.

You will be surprised -- nature has a way of its own, its own arithmetic. One hundred girls are born, then one hundred and ten boys are born, because by the time they become mature ten boys will have died. Boys are weaker: their resistance to diseases, to sickness, is less than the woman's. So one hundred girls and one hundred and ten boys -- that is the proportion nature brings. Ten more, because ten are going to be finished before they become marriageable. By the time they are sixteen they will be of equal numbers.

So it seems to be a natural arrangement: one man, one woman -- that should be the way. How can you get three other women, from where? So they were grabbing anybody's women. With the Mohammedans, purdah, *ghoonghat*, entered India. The Indian woman also started hiding herself in her sari, with her sari pulled down over the head so nobody could see her face, and she started using clothes which don't show her breasts. Otherwise she was joyous about her body. With Mohammedans coming to India she became afraid of her body. She became, deep down in her psychology, shrunken. To be a woman became a sin, a danger. It is from the Mohammedan period in India that the woman lost her old beauty, her old proportions. She is no longer the Khajuraho woman.

What I was saying is that Solomon in the Old Testament is the only authentic, realistic, existential

person. He is not a priest and he is not a rabbi and he is not a prophet. He is truly a man, a human being. And he is not ashamed of being a human being, or of human qualities.

The same is true about the Nasdia Sutra in the Rig Veda. We don't know who wrote it, but whoever wrote it, humanity owes much to that unknown man. Ten thousand years ago, when everybody was trembling before the priests... and what all the priests were doing was all mumbo jumbo. They were not allowing the people to read the scriptures, because if the people read the scriptures they will know what is written there: it is all rubbish. So the priest would repeat it, and Sanskrit is such a beautiful and poetic language that even if you are reading the daily newspaper it will look like poetry. It will look like great poetry.

It is so musical that listening to Sanskrit you will forget that you need to understand what is being said. You will simply love and enjoy the chanting of it, the music of it, the rhythm of it. And that quality the priest used very cleverly. He did not allow the masses to read them, so they never understood what actually was written. The masses had to use other languages to talk. Sanskrit was only for the priests, brahmins. So they kept what was written there unknown to everybody.

Women were completely cut out because no woman was allowed to read the holy scriptures, the Vedas. The sudras, who are one fourth of the country, were completely prohibited, so that if they were found even hearing the scriptures, to say nothing about reading them.... If some brahmin was chanting and some sudra, hiding, tried to hear it, it was enough: he could be given the ultimate punishment, the death penalty. Even a man like Rama, whom Hindus worship as God's incarnation, did such an inhuman act that that single act is enough to condemn him forever.

A brahmin came to Rama with his young son who had just died and he said, "My son has died. And this shows that some sudra, some untouchable, somewhere in your kingdom, is reading the Vedas." Now, what is the connection with a sudra reading the Vedas? Now everybody can read them, they are available in all the libraries, and all the sudras are reading them and no brahmins are dying. Why would this particular brahmin's son die if some sudra somewhere was reading them?

Immediately a great search was made. It was found that one sudra was not reading, but hearing the scriptures. Somebody was chanting, and he was listening because the chanting was so beautiful. There was nothing wrong in it, but this was enough: he was called to the court, and Rama ordered that molten lead should be poured into both of his ears so he would never again hear anything.

And this man is God's incarnation. This was done -- such a cruel act! It does not help the brahmin's son. He had died, he did not come back to life. If he had come back to life, then there would have some meaning to it. He did not come back to life, but this man was deaf for the rest of his life. And perhaps it might have destroyed his brain cells, his eyes, who knows -- because the scriptures don't bother to describe what happened to the man, whether he died or lived.

You are pouring fire into both his ears. And the ears are connected with the nose, connected with the eyes, connected with the brain; you may have destroyed such fragile tissues in his brain that even if he was alive, he would have been just a robot. And what was his sin? He had heard some brahmin chanting a mantra, which he could not even understand because he did not know Sanskrit.

The priest tried to make sure that people could not know much about scriptures; they should not ask questions, they should not raise doubts: "Their function is to believe, to pray, to worship, and they will be benefited in the coming life after death."

God is the greatest lie that has been uttered.

Now I laugh because I have been in the courts a few times. One time I was in a court and they said to me, "Take the oath in the name of God."

I said, "Don't mention the name of God, because I cannot take the oath of truth in the name of the greatest lie."

The judge could not believe it; he said, "What are you saying?"

I said, "God is the greatest lie. And you are telling me to take the oath of truth in the name of God? If you want that, I will do it, but remember, I am taking the oath of truth in the name of a lie. The 'truth' means nothing, the oath means nothing, and you are giving me absolute freedom to lie from the very beginning."

Then he said, "Then there are other alternatives. You can take the oath on any holy scripture you believe in."

I said, "I don't believe in any holy scripture. I have never come across any holy scripture."

Then he said, "The last thing is, you can take the oath in the name of the constitution of India."

I said, "I am not ready to take the oath in the name of those scriptures which have some beautiful

statements, which have some beautiful poetry, which are written by poets, seers. Some of them may have known the truth; but as a whole I don't consider any book holy, so I am not taking the oath on them. Do you really think I will take the oath in the name of the constitution, written by third class politicians, the worst people in the country?"

Then he said, "Then what can be done? -- the oath has to be taken."

I said, "I can take the oath on my own authority. That's the only way. There is no other way. All other ways are created by the priests, and I don't believe in priests."

The priests have given you the greatest lie, and then to protect their lie they have to create more lies: that God punishes you, that he rewards you, that he sends special messengers to you, that whenever there is trouble, whenever there is suffering, he comes. It is strange that people go on believing it. People are living in suffering and misery, and he does not seem to come -- except to remove a truck! A great miracle.

People are dying... so many wars... so many people being killed -- and he is not coming. Do you think those millions of Jews who were gassed in Germany -- many of them were rabbis, very learned ones -- were not praying? He comes to move a truck in the Muddy Ranch, and what about those millions of Jews and hundreds of rabbis being gassed, and he does not come at all?

What happened in Russia? Since the revolution at least ten million people have been killed. And not rich people -- because where can you find ten million rich people in Russia? -- poor people, for whom the revolution was made, in whose name the revolution was made, in whose name the communist party was ruling, were being killed for small reasons... those poor people. And Russia was very poor, one of the poorest countries, because the czar and the super-rich people who were surrounding the czar were exploiting the whole country so tremendously for hundreds of years that everybody was starving, dying, sick.

Now, a man has two hens, and you can just see that poor man: he has two hens, and only two hens -- it's all that he has. So he can sell two eggs every day, and with some earning out of it, some earnings from somewhere else, somewhere he can work.... Now the communist party says everything belongs to the state; these two hens are now the property of the state. Now, that poor man does not understand communism or anything; he understands only one thing, that his two hens are going. He tries hard not to give them his hens -- so he is shot because he is fighting against communism! He was simply fighting for his two hens, without which he cannot live. Such poor people.

Millions of people were simply shot, and they were all very orthodox Catholic Christians. The Russian church was the most orthodox church in the whole world; the Vatican is nothing. And it was independent of the Vatican just because of orthodoxy; it thought that the Vatican was too liberal. It was absolutely orthodox. These people who were praying every Sunday in the church -- what happened to them? What happened to God? Did he suddenly disappear from Russia? Was he afraid of the communist party? Was he afraid of Stalin? Was he afraid that he would be shot? What happened to his all pervading wisdom, compassion, love? Everything disappeared, and these millions of people simply died, went on dying.

So the priests have to invent miracles. They have to invent great fictions, stories, in which God does great things. He never does them in front of you -- not a single eyewitness for anything; it is just written in the books.

Jesus raised Lazarus from his grave. Now, a man who can raise a dead man back to life is absolutely impotent on the cross. That was the time to show the miracle. He could have changed the cross into a crown, into a golden throne. *That* would have been a miracle. But at that time he could not do anything. He prays to God -- and up to now *he* was doing miracles -- now he is asking God to do the miracle. And God is completely deaf. Jesus shouts, "Have you forsaken me?" But there is no reply from the sky.

Priests created God; then, to support a lie they created other lies. They went on creating lies for thousands of years, and people went on searching for some way to find the truth among these lies. You will be lost in those theological lies; it is a jungle of lies.

No, that is not the way to the truth. The way to truth is just to avoid all theology: Christian, Hindu, Mohammedan, Jaina, Buddhist -- avoid all theology. Avoid all that the priests have invented. Remain with your question, and make it a quest and search within. It is better to ask, "Who am I?" rather than to ask who created the world. Even if you know, what are you going to do? I say, "A created the world." Then what? You will ask, "Who created A?"

The real religious question has nothing to do with God at all. The authentic question is, "Who am I?" And the only way to know is to be silent, be alert, be aware, watch your thoughts, and let them disappear.

One day you will find all has become silent, not even a murmur of thought. Everything has stopped, as if

time has stopped. And suddenly you are awake from a long, long dream, from a nightmare. And once you know your being, you know the whole of being, because your being is not an island. It is not separate from the whole. It is part of the whole continent, of the whole existence. And once you have known your part, you have tasted... and the taste all over the existence is the same.

The moment one comes to know oneself, one knows that all religions have been businesses, business establishments founded by a cunning people. You have been cheated. The moment you know yourself, you know such a blessing that in that blessing all doubts, all questions disappear.

Have you observed a simple fact? -- that when you are happy you never ask, "Why am I happy?" But when you are miserable, you always ask, "Why am I miserable?" When your head is healthy you don't ask any questions: "Why is my head not suffering from a headache?" But when you have a headache, then certainly you ask, "Why this headache?"

I am trying to remind you that when you are full of blessings inside, all your questions will disappear -- not answered, disappear; dissolved, not solved. And being in that state of no questioning, no doubting, no belief but utterly fulfilled, contented, knowing happens. One becomes a Solomon.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #23

Chapter title: The Only Way to Fail Me is Not to Be Yourself

21 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
HAVE WE FAILED YOU IN ANY WAY, THAT YOU HAVE TO START SPEAKING AGAIN?

It is impossible to fail me. It is not in your hands. You can fail Moses, if you don't follow his ten commandments. I have not given you any commandments. You cannot go against me. You can fail Jesus very easily because whatsoever he is telling you, teaching you, is against human nature, and you are human beings trying to be superhuman. You are bound to fail.

I have not given you any superhuman ideas. I have never, in any way, persuaded you to go beyond your ordinariness. How can you fail me?

Jesus says, "Love your enemy, just the same as you love yourself." You may not be able to find the contradiction. First you accept somebody as your enemy. In that very acceptance, you have hated him. And now, Jesus is saying, "Love him." He is saying, "Love the person you hate." Translated directly, that's what his statement means: love the person you hate.

People have done it, but just the other way round. They have hated the person they have loved. And at the moment Jesus says, "Love thy enemy," he is not aware of the fact that you cannot even love your friend without hating him, that hate and love are two sides of the same phenomenon. Whomsoever you love, you hate too. Sometimes the hate comes up and love goes down, and sometimes the love comes up and the hate goes down. And in twenty-four hours you can watch the wheel of love and hate going up and down, towards the same person.

Jesus is talking about love but seems to know nothing about it, because the first thing to know is that love and hate are not two things. You cannot separate them. If you want to love, you have to accept hate too. Yes, your love can be so understanding that it absorbs the hate in itself, that you accept the hate as an essential part of it, that you don't hate hate, and you don't create a division in yourself.

You cannot fail me for the simple reason that I have never expected anything from you.

All these messiahs have been expecting things from you: you have to do this, and you have not to do that. Once you go against their idea of how you should be, you have failed. And you are going to fail them out of sheer necessity, because you cannot fulfill somebody else's idea.

You have a being of your own which needs fulfillment. You have no responsibility towards me, to fulfill my idea. My idea I have fulfilled. Now it is your idea, your being, your essence that has to be fulfilled.

Nobody else can give you the discipline. But down the ages people have ruled people in a thousand and one ways. They will rule you through money, they will rule you through power politics, they will rule you through knowledgeability. They will rule you by becoming a certain image that the society respects.

For example, I would like to say something about Mahatma Gandhi. It was an everyday affair in his ashram that some disciple failed him, because what he was asking of those poor people was so unnatural, so devoid of any reason and sense, that unless they were absolute idiots they were going to fail him. That was the only way to save themselves, otherwise they would be destroyed by him. In Mahatma Gandhi's ashram you could not drink tea. That was enough to fail him. Now, tea is such an innocent thing. Buddhist monks have used it for thousands of years as a help to meditation because it keeps you alert, awake. When you are feeling sleepy, just a cup of tea brings you a little awareness.

The story is that Bodhidharma was determined to remain awake for twenty-four hours. But the body is the body, the eyelids get tired, and when they get tired the eyes close. He became so angry that he cut off his eyelids and threw them in the grass. Then his eyes could not be closed. It is a symbolic story. It did not happen, it cannot happen -- because I know Bodhidharma perfectly well.... He is the last person to do such a thing. But the story is significant, although it is just a story: those eyelids grew into a plant that became the tea plant. And because those were the eyelids of a man like Bodhidharma, the tea still carries the quality of awareness. That is the significance of the story.

In every Buddhist monastery, the first thing is the tea. But in Gandhi's ashram, if somebody was caught drinking tea it was a great sin: he has failed the master. And the master was a sado-masochist. All disciplinarians, whether they are mahatmas, sages, rabbis, saints, principals, teachers, headmasters -- all disciplinarians are, deep down, dictatorial.

Discipline is a beautiful name for an ugly thing: dictatorship. But you cannot revolt against a disciplinarian. You can revolt against a dictator. You can revolt against Stalin, you can revolt against Mussolini, but you cannot revolt against Mahatma Gandhi, and there is the danger.

Why can't you revolt against Mahatma Gandhi? -- because before he disciplines you, he tortures himself. He is a sado-masochist. Before he tortures you, he tortures himself more than he is asking you to. You cannot revolt. This man is not simply torturing you like Joseph Stalin. He has tortured himself, he has disciplined himself, far deeper than he is asking you. How can you revolt against him? You cannot find any excuse.

Gandhi had one ashram in South Africa, in the beginning of his career of mahatmahood. The ashram was called the Phoenix Ashram. There, he tortured his wife and his children so immensely that I wonder why nobody bothers and nobody thinks about it. And people like Richard Attenborough make films on Gandhi, and all that is essential, all that should be brought to the eyes of the people, is completely left out. Perhaps these people like Attenborough are blind completely -- blinded by his mahatmahood.

What was he doing to his wife? First, she had to clean the toilet... and you don't know the Indian toilet. Don't compare it with the Western toilet. The Western toilet can be cleaned, there is no problem. There is nothing to clean, it is already clean. But the Indian toilet is really dirty. And Kasturba, Gandhi's wife, could not say no either, because Gandhi himself was cleaning. When the husband is cleaning... she knew that he was a mahatma. She knew that it was a dirty job and she did not feel like cleaning other people's dirt and carrying it out from the outhouse, way back, and throwing all the shit into a ditch -- because Gandhi had this idea that the shit should not be misused. Everything had to be used.

He was really a miser. There is no question about why he suffered from constipation -- his whole life he was carrying the enema with him everywhere -- it was his psychology. The shit had to be collected and thrown into a ditch behind the house, and then mud had to be thrown over it, so it becomes manure for the next year's crops.

Now, for Kasturba it was so difficult. And the way it has to be carried in India, you cannot believe. But in India, they have reduced one fourth of the country to such a state that they are not allowed to do any other work. So only this work is available, they have to do it. They are born to do it; that is their destiny. So they collect the shit in buckets, and carry it on their heads for miles. In India, Kasturba had never thought that she would have to do this, because she belonged to a higher caste; she was not a sudra, an untouchable.

But Gandhi was carrying it himself, and he was the mahatma. And when he carries it he gets a subtle right over you. You have to understand the subtle power politics in such small things. Because he gets up at three o'clock in the morning, everybody has to get up at three o'clock in the morning. And when the old man is getting up at three o'clock: you are young, you will feel guilty if you don't get up. And if you are caught, then you have failed the master. And what is the master going to do? He will not punish you, he will punish himself -- because he had this egoistic idea that if he is truly pure then nothing can go wrong around him, then everything is going to be right. If anything goes wrong, that simply means something is impure in him, so he has to purify himself by fasting.

So if you fail him, he will torture himself. That will create even more of a burden on you. First: guilt that you failed him. Second: guilt that now he is suffering because of your stupidity -- you could have awakened at three o'clock, it was not such a big deal. And now for a few days, nobody knows... because he would always start a "fast unto death." Although he never fasted unto death he would always start a fast unto death.

Then Gandhi had to be persuaded; then all the leaders of the country had to run to his ashram and say to him, "Just for one man's failure you cannot punish the whole country." Then after two or three days he would be ready to take food, and that one man would be condemned by the whole country. He had been punished more than you could have imagined. Wherever he went, people would talk about him: "This is the man for whom Gandhi is fasting unto death." And if Gandhi died, they would have killed this man, they would not have left this man alive.

One night Gandhi threw Kasturba, who was pregnant, out of the house because she was reluctant to clean the latrine. A pregnant woman, a woman who does not know any other language, in a foreign country, absolutely dependent on him -- he closed the door, threw her out, and said, "If you don't clean the latrine, then this is not your house, then you don't belong to me. If you cannot follow my discipline, if my own wife fails me, then who else is going to listen to me? In the cold winter Kasturba wept outside and finally decided that she should agree to clean the latrine. Only when she agreed to clean the latrine was she allowed in. Now, you can fail such a man very easily by anything, just by smoking a cigarette, drinking a cup of tea... anything.

He did not allow his children to be educated. He didn't send them to school. They wanted to go, their mother wanted it also. Naturally she wanted them to be educated, "otherwise who is going to feed them? And their whole life is ahead of them. You are educated, you are a barrister, you earn. And you are a mahatma -- even if you don't earn, you have thousands of worshippers. But your children -- don't you send them even to the primary school?"

He was against the education that is available in the schools, colleges and the universities. Why? -- because it creates doubt, it destroys people's faith; because it teaches people science and technology, which he was against: against things so simple and so essential that you will not be able to believe it -- that in the twentieth century a man can be against the telephone!

Now, the telephone does not do any harm to anybody. One can be against nuclear weapons, I can understand -- but the telephone?... railway lines?... trains?... airplanes? He was against anything except the spinning wheel -- that was the only technology that he accepted. Beyond that, all technology was evil, all science was evil; so why send your children to learn the devilish ways of science, technology, logic, philosophy, and destroy their faith, their belief in God? No. He would not send them.

His eldest son, Haridas, escaped. Seeing the situation -- "This man is going to destroy our lives completely" -- he escaped, reached a relative's family and told the whole story, what was happening, and that "I want to go to school." Just see the situation: the boy has to escape from the home to get into school. Boys escape *from* school, not to go there... and Haridas had to leave his home and ask some uncle, some faraway relative, "Please help me. At least I would like to be a matriculate; then I will see later on. But up to matriculation, that much education is absolutely necessary."

Gandhi was very angry. The prophet of nonviolence was angry, violently angry. What he said was, "Now this home is closed for Haridas. He should not be allowed in and nobody from my family should meet with him. Even his mother, his brothers, his sisters -- nobody should see him and meet him. If anybody

meets with him, he also goes with him. He has failed me." You impose such stupid ideas.... Now, what Haridas was doing was perfectly right. This man had to be disobeyed. The other children did not escape; they were weaklings. Haridas had some guts. And he showed later on that he *did* have some guts.

Gandhi used to say, "All religions are one." That was also a political gimmick: "All religions are one -- Hindu, Mohammedan, Christian, Jaina, Buddhist, Sikh... all religions are one." But the basic politics was to capture all these people and their votes, and to keep the whole of India undivided, so that Gandhi's party ruled over the whole of India, not only a part of India.

In his prayer meetings every morning the Koran was recited, The Bible was read, and other holy books were also included. Just a few pieces read from The Bible, a few pieces read from the Torah, a few pieces read from the Koran.... And there too was great cunningness, because I have looked into those pieces that were read: they were the pieces which were synonymous with the Gita. Only those pieces were chosen from The Bible that were synonymous with Krishna, because Gandhi used to call the Gita his mother. He never called the Koran "my father" or The Bible "my uncle" at least... only the Gita his mother. And all these fragments that he had chosen were deceptive. They were simply translations, as if they were the same message so there was no problem. All that was against the Gita -- or different from the Gita, not even against it -- was not chosen.

So he was deceiving Mohammedans, he was deceiving Christians, he was deceiving Jainas, he was deceiving Buddhists, he was deceiving Sikhs, everybody. And they all thought that this man is a super-sage -- that is the meaning of mahatma: the great soul. As if souls are also small or great! Souls are simply souls, neither small nor great. But the great soul, mahatma, because he was so liberal, unprejudiced... and he was *full* of prejudice.

Haridas knew it. So what he did was, he converted himself to Mohammedanism. He did well. I appreciate him. The doors of the home were closed. Gandhi had abandoned him, declared, "He is no longer my son. I am no longer his father. He has utterly failed me. If he had died it would have been better." And what sin had he committed? He had gone to school! But he was really an intelligent boy. As he left the school, he turned to Mohammedanism. And Mohammedans rejoiced. They enjoyed the idea that Gandhi's eldest son found shelter in Mohammedanism. They started calling him "Mahatma Abdullah Gandhi."

They kept 'Mahatma' and 'Gandhi' so people remembered who he was, and changed 'Haridas' into 'Abdullah' -- which means literally 'Haridas'. *abd'allah* -- servant of God, and that is exactly the meaning of *haridas*: servant of God. It is the Arabic translation of Haridas, so it was exactly the same.

But Gandhi was so shocked! You can imagine, if just his son's going to school was enough for Gandhi to abandon him as a son, now he has become a Mohammedan! Gandhi wept. Now, this is the man who says all the religions are the same. So what is the difference? Whether he is Hindu or Mohammedan -- what difference does it make? And even his name was nothing but an Arabic translation of the Sanskrit name -- an exact translation.

Just by coincidence, there was a meeting in Bombay. Just by coincidence, Gandhi was going into the same train from which Haridas was getting out. Kasturba, after all, was a mother; she wanted at least to have a look at her son. She knew that her husband wouldn't allow them to talk, but Gandhi didn't allow her even to see him. He said, "Remember, don't look at him. He is dead for us. He has slapped me on my face by becoming a Mohammedan." He forgot all that synthesis of all the religions... and still the prayer continued the same way every day.

You can fail this type of people very easily. You cannot fail me, it is impossible. There is no way to fail me; because I don't impose any discipline on you, how can you fail me? I don't give you any doctrine against which you can go. How can you go against me? All that I go on saying to you is: be authentically yourself. Now, the only way to fail me is not to be yourself. How can you do it? And it is good that you cannot do it.

It is not because of your failing me that I have started speaking. It has nothing to do with you. I am just a man who lives moment to moment. One day I felt like going into silence. I went into silence. Anybody in my place would not have gone into silence that way because so much was incomplete, so many things had to be done. But I couldn't care less. One day I will die, and things will be incomplete -- have I to postpone my death too?

I live life as I will live death, moment to moment.

If things are incomplete, let them be incomplete. Perhaps that is their destiny. Perhaps somebody else will complete them. Who am I to be bothered?

So one day I stopped, because I felt like it. And one day I started speaking. I just told Sheela -- that time

also it was poor Sheela -- I told her, "I'm going to stop speaking." She was shocked. What would happen to the whole movement? How would the sannyasins survive? They had become so accustomed to hearing me every day; it had become their nourishment, daily nourishment. But I never consider anything, I am very inconsiderate. Whatsoever I feel, I do, without thinking at all about the consequences. I am ready to accept any consequence happily.

Again it was poor Sheela. I told her, "I am going to speak today!"

She asked me, "But arrangements have to be made, and this and that.... Can't it be tomorrow?"

I said, "No. That is your business -- arrangements and other things. I am going to speak today."

It has nothing to do with you. It is just my way of life, moment to moment, remaining spontaneous, remaining unpredictable. Not only to you or to the world at large -- to myself I am unpredictable. I don't know, tomorrow I may not speak, I may stop again. I cannot guarantee about tomorrow because tomorrow is not in my hands, it is open, undecided. We will see when it comes. We will see what it brings. And I have lived this way my whole life.

One day I left my family. They were all worried about me. They wanted me to go to a science college, and I simply refused. I said, "That is not my interest. I am going to study philosophy, religion, psychology.... That is my interest, because against philosophers, theologians, priests, psychologists, I am going to fight -- my whole life."

My father said, "A strange interest -- you are going to fight against these people?"

I said, "Yes, that's why I have to study them as deeply as possible. With science I have no conflict. Science I am going to use, but the religions, the philosophers -- these people I am going to fight."

My father said, "Will you ever come to your senses or not? I am not going to give you a single *pai* to study in any arts college."

I said, "I have not asked for a single pai. Even if you give me money, I will not accept it." He did not think that I was serious. He loved me so much. I left home without taking a single pai from my parents. I traveled without a ticket, eighty miles away to the nearest university. When my father saw that I had really gone, he rushed to the station. By the time he reached it, the train had left. He inquired, and people said, "Yes, we saw him; he has gone."

He followed me on the next train, got hold of me and said, "Don't take my words seriously. I was just trying to persuade you some way so that you go to a science college, become a doctor, become an engineer.... What are you going to gain out of art?"

I said, "That is not the point at all. I am not after gain. And I cannot conceive of myself being a doctor. I would rather commit suicide. Constructing bridges and houses -- I cannot think of myself as an engineer. That is not anywhere in my being. I don't feel any synchronicity -- no bell rings in me. Seeing a doctor, I say, 'Poor fellow. The whole life he will be just bothering about diseases, sicknesses, sick people, and he will completely forget that his whole life, his own life, is going down the drain every moment. He is thinking about other people's life and how to save them, and he has forgotten completely that *he* is not saved yet.'"

He said, "Forgive me. You go to the arts college. I will be sending you money."

I said, "I cannot accept it. You know me. You told me you will not give a pai. I said, 'Even if you give it, I will not accept it.' Now you are giving, and I am not accepting."

And I did not accept money from him. In the night I worked as a journalist on a daily newspaper, as an editor; and in the day I was going to the university. He was really very much troubled. Every month he would come, again and again. It took two years for him. Then one day when he came, I said, "Okay, I accept." He had not said a single word. I said, "Don't say a single word. If you say a single word, then I have told you that if you give me any money, I will reject it. So don't give it to me, and I will not reject it. Simply go on putting the money here on my table, whenever you feel I will need it. Neither you give, nor I accept."

And that's how it continued for six years. He used to put the money there. He would not say to me, "This is for you," because if he said that, there would be trouble. Nor would I talk about the money; money was not a thing to be discussed because we had settled long things long ago about it. Of course I had not said that if I find money on my table I will not use it....

I have lived without thinking of the past, without thinking of the future, and I have found that that is the only way to live; otherwise you only pretend to live, you don't live. You hope to live, but you don't live. You remember that you had lived, but you have not lived. Either it is memory or it is imagination, but it is never reality.

And I don't make anybody responsible to me. Try to understand my basic approach. All the religions

have said that you are responsible towards God, towards Jesus, towards Buddha, towards your parents, towards your teachers, towards this, towards that. None of them has said that you are responsible only towards yourself.

And I say to you that you are not responsible to God, because God exists nowhere. You are not responsible to Jesus, because Jesus was not responsible to you. So what business have you to be responsible to Jesus? You are not responsible to your parents, because they had not asked you, "We are going to give birth to you, are you ready to come into the world or not?" You came to them just accidentally.

I say to you, you are responsible only to yourself. And the miracle of this statement is: if you are responsible to your own being, you will find many responsibilities are being fulfilled, without being considered at all.

I was never responsible to my parents, but I don't think anybody else could have fulfilled his responsibility to his parents better than I have done. But I have not *done* it, it is just a by-product of my responsibility to myself. The moment I was fulfilled, the moment I was blessed by truth, of course I wanted it to be shared; and it was natural that I would share it with my father, with my mother, with my brothers, with my sisters, whom I had known longer than anybody else. And I shared it.

I never asked them to become sannyasins -- never. It was their decision to become sannyasins. If they wanted to become sannyasins, it was their decision. If you have become sannyasins, it is your decision. I do not convert people. I think of conversion as one of the dirtiest things one can do to you. Christian missionaries go on doing it to people, converting them. Who are you to convert anybody? You can open your heart. If you have some light there, you can share it with others. If they feel it, they will start searching within themselves. It will not be a conversion; it will be an inversion.

If you know me well, you will try to know yourself well. That's the only way. Knowing me well, you cannot feel responsible to me. You will feel responsible, utterly responsible, to yourself. So much life you have wasted and who knows how little is left? So each moment has to be lived intensely, totally, fully.

You can fail yourself -- you cannot fail me. The person who could fail me is dead. It was I myself before I knew. That was the person who could have failed me. But instead of failing me, he died, because only in his death was my life. Only by dying was the space for my life to grow created. So I am thankful to the dead person that once I was. And I will remain thankful for eternity.

You cannot fail me because you are not responsible to me. You can either be fulfilled, then you will be grateful, thankful; or you can remain unfulfilled, then you will be angry with me -- as if I have prevented your growth. Neither I can help your growth, nor can I prevent your growth. I can only share my growth, expose myself in utter nudity to you, so that you can see what happens when one comes home, when one arrives. And that glimpse may trigger the process of transformation; not of conversion, but of transformation.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN THE CHRISTIAN WAY OF BEING SELFLESS, MODEST AND HUMBLE, AND YOUR WAY OF BEING EGOLESS AND ORDINARY?

The Christian way of being humble, modest, selfless, is basically wrong. The words they are using may sound exactly the same as I use, but they don't mean the same. When Jesus says, "Be humble," what does he mean? He means just the opposite of the ego: the ego is standing on its head, but the ego is there... upside down. When I say be ordinary, the ordinary is not against the ego; the ordinary man is not humble.

I am not a humble man. I am not an egoist. I am just exactly in the middle. The humble man is exactly opposite to the egoist.

I am reminded of a small story. There were three Christian monasteries, very close to each other, belonging to three different denominations. One day, just by chance, the chiefs of all the three monasteries met on a morning walk. They sat under a tree to rest for a while.

One of them said, "Your monasteries are also doing our lord's work" -- carefully take note what he was saying: "Your monasteries are also doing our lord's work, but as far as scholarship is concerned, you cannot beat our monastery."

The second chief said, "I agree, I agree perfectly. Your monasteries are also doing our lord's work, but as far as service to the poor, to the sick, to the old, to the orphans is concerned, you cannot come even close

to us. You are far behind."

The third monk said, "You are both right: your monasteries are doing our lord's work. And this is true: the first monastery has great scholars in it, the second monastery has great servants of the people, of the poor, of the sick. But as far as humbleness is concerned, we are the tops."

Humbleness is nothing but the ego standing upside down. A humble person is not egoless; he has repressed his ego, forced his ego to stand on its head. He is trying to be the humblest man in the whole world. But what is ego? Somebody is trying to be the richest man in the world -- then it is ego. And somebody is trying to be the humblest man in the world -- then is it not ego? If the president thinks he is at the top, then it is ego. And when the saint starts saying that he is at the top as far as humbleness is concerned, everybody is below him, then is it not ego?

Jesus has to be analyzed very carefully. He says, "Blessed are the meek, for they shall inherit the kingdom of God." On one hand to be meek... but why to be meek? The motive? The motive is given in the other part of the sentence: "to inherit the kingdom of God" -- great meekness! Jesus also says, "If somebody hits you on one cheek, give him the other too." These statements look so beautiful because you have been conditioned to hear them again and again, and you have completely forgotten that they have to be analyzed, psychologically understood. Great research is needed, in depth. Research is needed into a statement like this.

When somebody hits you on one cheek, Jesus says, give him the other too. It looks like he is teaching nonviolence, he is teaching love, compassion. But what he is teaching is to behave like a superman, and reduce the other man to sub-humanity. Have you ever thought that if somebody hits you, and you give the other cheek, what you are doing to him? Are you not saying to him, "Look, I am a saint"? Yes, you are not saying it, but it is all over the place. It is quite loud, even though you are not saying it: that, "Look at my saintliness, my humbleness, my meekness; you hit me on one cheek, I give you the other."

When Jesus was teaching this message to his disciples, one of them had asked him, "And if he hits you on the other too?" Jesus may not have thought of the possibility of such a question. Yes, that is possible, because if you yourself are offering another cheek, it will be just ungrateful not to accept the offer. And if you enjoyed the first hit so much that you are welcoming another, he may give even a stronger one.

So the man asked, "Then what have we to do?"

Jesus said, "You have to forgive seven times."

He said, "Okay." From the way the man said "Okay," it was clear that he knew that seven times he could tolerate it, but let the eighth come, and in just one single hit, "I will show him that what he has not been able to do in seven, I can do in a single one." Looking at the man, the way he said, "Okay," Jesus said, "No! Seventy-seven times." But even seventy-seven times will be finished....

Jesus is not trying to solve the problem, he is simply postponing it. First he postponed it twice, then seven times. Now seeing the person, that it makes no difference -- after seven times he will do exactly the same as he would have done the second time, the first time, in the first place.... But he is again postponing it, making it longer -- seventy-seven times. But I say, even seventy-seven times will be finished; then will your humbleness be finished too? And then what are you going to do?

No, this is not the right way. You are not being humble. On the contrary, you are humiliating the other person. Jesus has told you to give him the other cheek. "Deep down he is saying: Humiliate him. He may not be conscious himself of what he is saying. He may be thinking that he is giving you a great teaching. I do not doubt his intention, but his intention is not in question at all. What is in question is the statement, the principle. What is the basic psychology in it? Somebody hits you and you give him your other cheek; you reduce him into a subhuman being, and deep down your ego is fulfilled -- so pious. But the ego feeling pious is far more dangerous than the ego feeling wrong, ugly -- because you can get rid of the ugly ego; you cannot get rid of the pious ego. The pious ego is a treasure to be saved, to be protected: that man has made you a saint.

That's what Jesus himself did on the cross. Even on the cross he is humiliating the people. He is asking God, "Forgive these people because they know not what they are doing." As if he knows! In fact, those people know perfectly well what they are doing. They know that they are crucifying him because of his claim that he is the messiah, and the scriptures say that the messiah will be crucified and the miracle will happen: he will be resurrected by God. And that will be the only proof of his being the true messiah; otherwise he is a false one.

They knew perfectly well what they were doing. But even hanging on the cross... the pious ego still has the last word: "God, father, forgive these poor people. They don't know what they are doing." Only he

knows, and nobody else there knows. And what does he know? Just a few moments before he himself was asking God, "Have you forsaken me?" There was doubt. He was shocked that the miracle was not happening, that nothing was happening, that the sky was absolutely silent, no response. All kinds of doubts must have arisen in his mind.

You can think of yourself on the cross, and you have been declaring... and he believed it. I never doubt his intention. It was not that he was befooling, or cheating. He was not a fraud, he was sincerely insane. He believed he was the messiah who had come to redeem the whole of humanity. And he went to the crucifixion himself.

There is every possibility of a strange conspiracy. Only Gurdjieff used to talk about it; he was the first man to talk about it. Christians of course cannot talk about it. And Jews have never bothered about the crucifixion; they have not even mentioned anywhere that this carpenter's son was crucified. They simply ignored it -- just a mad guy -- in their history books, their religious book. Nnowhere is crucifixion mentioned, other than in Christian books. That is the New Testament, which was written three hundred years after Jesus' crucifixion, so-called crucifixion.

Gurdjieff had a few very significant ideas. I can only call them ideas because they cannot be authenticated by any other source; but Gurdjieff was a man of penetrating mind. One idea was that the story of Jesus is not historical. It was a drama that was played year after year in olden times, just as Rama's story in India has been played year after year for five thousand years. Even today, every year in every village, every town, every city, even the smallest village has its own group of actors playing the story of Rama, Ramleela. The same time each year the story is played. There is a possibility that there has never been such a man as Rama; it has been only a story, but it has been played for five thousand years continually so that it has taken a historicalness about itself.

Gurdjieff said Jesus' crucifixion and the whole story of Jesus was a drama played every year; no historical event happened. I don't agree with this, because if it was so the Jews would have continued to play the story, just as Hindus have continued to play the story. Why were they stopped? What happened? The story is beautiful; why did Jews simply stop it? And no Jewish source mentions it, even as a story. And if it was being played for thousands of years, it is impossible that there was no other source where it was related. And why did it suddenly stop two thousand years ago? No, it cannot be just a drama. And a drama cannot create so much trouble in the world. A drama cannot create Christianity. A drama cannot create all that the Christians have done to humanity. No, no drama is so powerful.

His second idea is also very significant, and there are moments when I think perhaps he is right about the second idea. With the first idea, I simply disagree with him. But the second idea is that Judas did not betray Jesus -- he was Jesus' closest disciple. It was *Jesus* who persuaded Judas to deliver him to the enemies. That too has no source anywhere. Gurdjieff was a strange man, but once in a while he used to stumble upon certain fragments of truth, certain aspects.

I can see some possibility of truth in this, because there was no need for Judas to betray. They had never been in a fight. There was no question about his being the successor, because he was the most literate, the most cultured, the most educated person amongst Jesus' apostles. All the others were just very ordinary people from the masses. He was the only one -- he was far better educated, far more cultured than Jesus himself. It was absolutely certain that he was going to take over once Jesus was gone. There was nobody to compete with him. There was no conflict. There had been no fight, and it was not possible that he would sell his master for thirty silver pieces. And if he was really so much against Jesus, then why did he commit suicide after Jesus' crucifixion?

Christians don't talk about Judas' suicide, which is very significant. Perhaps Gurdjieff is right. Perhaps Jesus persuaded Judas, ordered Judas, "Go and deliver me to them, and deliver me in such a way that they don't suspect that you are being sent by me -- so if they offer some bribe, you accept." They offered thirty silver pieces. He accepted gratefully and he brought them to the place where Jesus was staying. Jesus was caught and the next day he was crucified. It seems Gurdjieff has a point there, because Jesus knew beforehand that he was going to be crucified the next day. How did he know it? He knew that Judas was going to deliver him to the enemy. How did he know it?

The Christians will say, "He is all knowing, he is omniscient: he is the son of God." But what happens to the son of God on the cross? Suddenly God abandons the son?... forgets about him?... does not listen to his prayer? No, the possibility is he knows, because it is his own plan that he should be delivered to the high priest, and only Judas could do it because he was so obedient and he could be relied upon. The others were emotionally attached to Jesus; only Judas was intellectually attached to Jesus. The others were not reliable.

They might say, "No, we cannot do this. How can we do this to you? What are you talking about?" And even if they were sent, they would have come back without telling anybody about Jesus. They were simple folk.

Only Judas was capable of some integrity. And if Jesus says, "This is the way we have to function. You deliver me to the high priest and let them crucify me, and let God show the miracle of resurrection, so immediately we become recognized, and we can transform the whole world and redeem everybody from suffering." And Judas believed it. He was not against Jesus and he was not betraying Jesus; he was really obeying him, obeying to the very extreme. Only a very obedient disciple could do that. But he also believed that there was no problem in crucifixion. Crucifixion was just a game: he was the son of God.

You should put yourself in Judas' position, then you can understand that he was not betraying. He never thought for a single moment that this is a betrayal. He is simply fulfilling the plan and the master is giving him the order. And it is written in the scriptures, "The messiah will be betrayed by his own disciple." Everything is written in the scriptures. He knows the scriptures, he is the only person who can read. So a disciple has to play the role -- it is just a role -- because he believes totally that after the resurrection the world will be redeemed. And he is doing a great service to humanity. He is not betraying Jesus, he is fulfilling his mission on the earth.

Gurdjieff's idea is a little outlandish, but worth consideration. Anyway, whether it is right or wrong, one thing is certain, that Jesus was very keen to be crucified, more keen than the chief priest of the great temple of the Jews. He rushes fast towards Jerusalem for the annual festival, because it is known all over the country that this time, if Jesus comes to the temple.... Last year he had created chaos in the temple, he had upturned the tables of the moneychangers, thrown them out, had beaten them, and declared, "This business cannot continue in *my* father's house. The temple is my father's house."

So there had been a rumor around for one year continually: "Next time, if he comes, the priests are ready. Last year they were not ready; it happened suddenly, they could not do anything. But this time they are getting ready, and they have persuaded the Roman governor, Pontius Pilate, 'This man is dangerous religiously to us, and politically to you.'"

Jesus knew. All these rumors were reaching him through his disciples and people and travelers, but still he rushed to the festival. For what? He had a tendency to be a martyr. That is another name for the suicidal instinct -- a good name. But he believed, madly believed, that nobody could harm him. When God is the savior, who can harm him? But on the cross his hopes disappeared. But still, the ego, the arrogance of the humble man -- who always forgives, even if you crucify him -- is there: "These poor people should be forgiven."

And who were these poor people? Learned rabbis -- their whole life they had wasted in learning the Torah -- the high priest and hundreds of other rabbis... because the temple of the Jews was one of the biggest temples in the world. Hundreds of priests were functioning there, working there. And the chief priest, the high priest was in egoistic conflict with Jesus. Unless Jesus had that ego there, the conflict would not have arisen.

It was the rule that every year the centralmost shrine of the temple was opened; the only man who entered there was the high priest, and the door was closed. Only he was allowed to utter the name of God. That's why -- you will be surprised -- in Jewish books written in English, they don't write G-O-D -- God -- because that would be pronouncing the full name. The 'o' is dropped, leaving an empty space in place of 'o': 'g' -- empty space for 'o' -- and 'd'. You should not pronounce it, because unless you are pure enough you should not pronounce the name of God.

Only the high priest was entitled to pronounce the name of God; others were not entitled even to hear it. So the door was closed in the innermost shrine, completely closed -- and there was only one door. Then he would call out, "God!" and pray and ask for the redemption of the Jews: "Send the messiah."

And this man Jesus entered into the temple the year before, disturbed the whole structure of the temple, the system of the temple, and declared himself the messiah. Not only that, he declared, "I am the only begotten son of God. This is my father's house, and what business is it that you are doing? I will not allow this kind of business here. Get out of the temple!"

Now, this was a sure challenge for the high priest that an even higher priest has arrived, the messiah has arrived, the prayer has been heard. Not only the messiah, God has sent his own son. Now this son has to be somehow finished with; otherwise the purpose, the function of the high priest and the thousand priests and the whole temple is lost.

Jesus rushed, got caught, was crucified; but even in crucifixion his arrogance was the same. He asked

that these people should be forgiven, because they did not know what they were doing. If you enter deeply into such statements, you will be surprised that what appears on the surface is not the whole reality. So when the Christians say humble, they mean the ego has been repressed. But it has come in from the back door, claiming that "I am the most humble person." When they say selfless, they tell you to practice selflessness, be humble.

Once a Christian monk came to see me. He was traveling all over India, and one of my Christian friends had given him a letter saying that if he passed through my city he must see me. He had written a letter to me saying that "Brother So-and-so is coming on these dates, and he is the humblest person you will ever come across -- absolutely selfless. He is exactly what you teach. So I am telling him to meet you, and I implore you also to meet him. He is a man worth meeting."

Brother So-and-so appeared one morning. He was carrying a Bible, and was living just like a Hindu monk; he looked very simple, gentlemanly. But I didn't say to him to sit down.

He said, "Your friend has sent me."

I said, "I have received the letter. But why are you carrying that rubbish with you?"

He said, "Rubbish? This is The Holy Bible."

I said, "This is holy nonsense."

His eyes became fire and he said, "What kind of man are you? My friend was saying that I would be welcomed and received. You have not even asked me to sit down and you call my holy Bible 'holy nonsense,' rubbish. I cannot stay here anymore."

I said, "I don't want you to stay here anymore -- because you are not the person whom he describes in this letter, the Brother So-and-so who is very humble, the humblest person you will ever come across. You are not a humble person. If you were, what is wrong in my calling your Bible rubbish? You should have laughed. You should have said, 'Okay, that is your opinion.'

"And if I have not asked you to sit down, nor have I prevented you. The chair was there; why were you waiting for me to tell you to sit down? A humble person? You could have sat down; I have not prevented you. And just think of your anger -- you are enraged!" I said, "Now I say, please sit down. Put your holy Bible here on the table."

He said, "No. I cannot stay here a single moment more. You are a dangerous man. You disturbed my twenty years' humbleness."

I said, "A humbleness which has been practiced for twenty years and is disturbed within twenty seconds is not worth much."

You can repress the self, you can repress the ego, you can behave the way a humble man behaves. You can discipline yourself in any way, but it is all a circus, disciplining. Deep down you will remain the same. Anybody who knows how to scratch your thin layer of discipline can bring your reality out within seconds.

When I say be without the ego, I am not saying repress the ego, I am saying try to understand the ego. I am not saying fight with it. I am saying become aware of it. And the more you become aware of the ego, the less it is. The day you are fully aware of the ego, it is not found. When the ego is not found, then a quality arises in you like a fragrance -- which is humbleness, which I call ordinariness, just to make the difference from humbleness. That word humble has been so misused by religious people that I have to use the word ordinariness, because no religion has used that word. So I don't want to use the words humble, selfless. I would like you simply to understand that I am just ordinary as everybody else is ordinary. And this understanding comes by becoming aware of the ego, not by repressing it.

One woman has written a letter in which she says, "You are not a gentleman; not only that, you are not even a Christian." I started to think, "Is to be a Christian a necessary condition for being a gentleman? Then the whole world who is not Christian, is not gentlemanly. Only Christians are gentlemen." And my experience shows, and your experience shows, that this is not the case. Christians, because of Jesus' egoistic claims, continue in the same egoistic stream -- their pope is infallible.

I used to think that I have come to know all the kinds of idiots, but coming here to Oregon I came to know that that was not right. The Oregonian idiot is a special category in itself.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #24
Chapter title: The Psychology of Being -- The Golden Key

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BELOVED OSHO,
WHAT IS THE FUNCTION OF MIND IN RELIGION?

The mind is the most complex phenomenon in the whole of existence.

It will be a little difficult to understand the function of mind in religion. You will have to go through three doors.

The first is the modern western psychology's attitude about mind. Psychology says mind has three functions: cognition, thinking, feeling. Through cognition you become aware of the whole objective world around you. Everything that you see, hear, taste, smell, touch -- it is all cognition. The world is known through cognition. The five senses are the five ways of knowing the world.

But through cognition there is no way to know yourself. Just because through cognition you can know only the world of things, Western psychology has dropped the idea of being, of your innermost self. It is a very strange situation, because they say you become aware of the world through cognition, but they deny *you*. Who becomes aware of this objective world? Who sees the sunset and the sunrises? Certainly not the eye. There is somebody behind the eye, but the eye cannot see that someone who is behind the eye. Who hears the sound, the music, the song, the birds in the morning singing? It is not the ear. The ear is only a passage; somebody is standing behind the passage. You recognize the window, but you don't recognize the person who is standing behind the window and looking at the sky.

Western psychology is in a very stupid state because of this denial. You recognize knowledge, you recognize the known, but you don't recognize the knower. Now, without the knower how can there be knowledge? How can there be anything known? But strange, no Western psychologist has even raised the question.

Cognition certainly cannot help to go within. All the five senses are five ways that lead you out, away from the center. But they have no way to turn upon the center itself. For that, something else has to be known.

We will discuss it. Because these three functions are recognized, first let us discuss those three functions.

Cognition is knowing the world, the other, but ignoring you. You become knowledgeable about everything and you become absolutely ignorant of yourself. Do you see the strange situation? Knowledge goes on growing, and the knower goes on shrinking -- and the knower is the most important thing, because it is you.

The second thing is thinking -- another function of the mind. Thinking can produce philosophy, theology, science. But thinking cannot give you the truth of your being, because thinking is always going to be about what the cognition supplies you. It is dependent on cognition. For example, a blind man cannot think about light. There is no way for him to think about light, because in the first place he has no eyes. The

cognition of light has not happened. The object is not there; hence he cannot focus his thinking on something that is not present. It is impossible for a deaf person to think about music. How can he think? There is no way to conceptualize.

So philosophy is dependent on cognition, but it only thinks, it never goes farther than thinking. It never experiments.

Science is a further step. It is a byproduct of philosophy. When thinking starts experimenting, starts searching for facts... because thinking, in itself, remains fiction. A thought is just hot air, unless you prove it by some facticity. Science comes after a long tradition of philosophy, when philosophy becomes fed up, going round and round and round, and not catching anything which can be called factual. Yes, it comes to know what is logical, but the logical is not necessarily real. Sometimes the logical proves to be unreal; sometimes the real proves to be illogical. They are not synonymous.

But both philosophy and science are impotent as far as religion is concerned. Yes, theology they can create. Theology is nothing but philosophy *about* God. That's the meaning of the word theology. *Theo* means God; *logy* means logic -- logical thinking about God. Nothing can be more absurd. You don't know God, cognition has not supplied God.

That's why science goes on succeeding, and theology goes on failing, because science has some grounds, through cognition, to enter objective reality. Theology has no way through cognition. So it simply remains thinking about a fiction. It thinks about God. You don't know God. How can you think about God? Before you start thinking, you must have some sort of experience. So theology is pseudo-religion -- pretending to be religion, but it is not religion.

The third function psychology recognizes is feeling. Feeling gives you the whole dimension of all the arts -- poetry, painting, music, dance, literature -- but feeling also has no way of proving facticity. It can give you beautiful poetry, but it cannot prove that it is a fact. Nobody asks the poets to prove facticity; that would be meaningless. Poetry is not supposed to give you facts, it is supposed to give you beauty, the enjoyment of beauty -- which is a feeling. If there is nobody to feel, do you think the sunset will still be beautiful? You are wrong. The sunset will be there, but it won't be beautiful. Nothing will be beautiful, nothing will be ugly, nothing will be good, nothing will be bad. All these divisions are through your feeling.

The same is true about cognition too. You will be surprised. First your mind will tend not to believe it, but it is a fact so nothing can be done about it. The moment you close your eyes, all the colors in the room disappear -- for you. If everybody closes his eyes, then all the colors in the room disappear for all. In this room then, there is no color, because color needs light and eyes meeting. It is at the meeting point that the color happens. If the eyes are closed the meeting point is missing. Light will be there but there will be no eye to contact it, and through the contact, to create the color.

Every ray of light consists of the seven colors of the rainbow. Your robes are red for a strange reason. They are not really red. Your robes are absorbing six colors of the ray of light, all except red. The red is thrown back. The other six are absorbed. Because the red is thrown back, it falls on other people's eyes, so they see your clothes as red.

It is a very contradictory situation -- your clothes are not red, that's why they appear red. If they appear blue, then they are not blue. If they appear green, then they are not green, because whatsoever they appear means *that* color is not being absorbed. The remaining six colors are absorbed, only one color is left out. And the color that is left out reaches to people's eyes, and naturally that color they project on your clothes. It is coming from your clothes. But when I close my eyes, your clothes immediately are no longer red because my eyes will not be projecting the color.

So even science can only say that it deals just with facts, not with truth. This is a fact, that your clothes are red, but this is not a truth. Know the difference between the fact and the truth. Fact means: as things appear to your senses. And truth means: as things *are*, without any reference to your senses.

Theology has nothing for cognition, so it is pure fiction. Philosophy is also fiction, but halfway, because it can turn towards theology, then it becomes more fiction; or it can turn towards science, then it becomes nonfiction, a factuality.

But none of these three has any way to know about the person who is knowing through all these three functions, who is behind these three functions: cognition, thinking, feeling. And because he is not available through these three functions, psychology simply denies him. It is the most dangerous error that Western psychology has committed.

The second door -- the second possible way of looking at the functions of the mind in reference to religion -- is Western psychoanalysis. Western psychoanalysis again divides mind into three parts: the

conscious mind, the unconscious mind, and the collective unconscious mind. That is the Jungian division, and I am using it because it is a step further than the Freudian. The Freudian division is: conscious mind, subconscious mind, and the unconscious mind. In fact the subconscious mind is only the boundary line between the conscious and the unconscious -- it is not very important, hence I am not using the Freudian division.

Jung's division is far more important. He is saying you have a conscious mind, through which you think, see. All those three functions of psychology happen through the conscious mind. Just underneath, nine times bigger than the conscious, is the unconscious mind, which has immense possibilities, which comes to life in your dreams, in your fantasies. It has also possibilities like telepathy, clairvoyance, thought transfer. It can read other people's minds, it can project its thoughts into other people's minds, and they will think that these are their thoughts. It has a certain capacity which is known as *hypnos*.

Hypnos is a deliberate kind of sleep -- not natural sleep, but a deliberate kind, a special kind of sleep. In ordinary sleep you lose all contact with the outside world. In hypnos -- hypnos, the word, means sleep, but I am using it just to keep ordinary sleep separate. Ordinary sleep is when you are disconnected from all the outside world -- the world of objects. Hypnos is when you are disconnected from all outside objects except the one person who has created the sleep in you, with whom you remain in contact. You will not hear anything else. If somebody speaks, you will not hear, but if it is the person who has put you into hypnos, in hypnosis, you will hear it. If he orders you, you will follow. If he tells you to do something, you will do it. And this unconscious mind, in the state of hypnos, can do things which look like miracles.

For example, you can walk on fire. There are many people around the world -- Mohammedan Sufis walk on fire, Buddhist monks walk on fire in Ceylon, in India, in China, in Java, in Sumatra. Every year, in many places, in many temples it happens. And thousands of people are eyewitnesses. You can also walk on fire. All that you need is, in hypnos, to be told by the person who has hypnotized you that you can walk and you will not be burned.

The unconscious mind is so powerful that it transforms your very physiology. You walk in fire, and you are not burned. The other way is also possible. You are in a hypnotic sleep; just a cold stone is put in your hand, and you are told that this stone is red-hot, just pure fire -- and your hand will be burned. No, the stone cannot burn your hand. What has happened? Your unconscious mind is so powerful that the body simply follows it. Religions have used this capacity of the mind tremendously.

In India, you can see in almost every village people putting spears in their mouths through one side and taking out the spear from the other side. Two holes -- in both cheeks -- and not a single drop of blood. And for hours they will move around in that state, with the spear in their mouth. When the spear is taken out, no blood appears and the wounds heal immediately. No scar is left behind. But it needs the same faculty to function -- hypnosis.

Now in Russia they are using hypnosis for education. The child sleeps with earphones, and in a very, very slow and almost silent voice that does not disturb his sleep, he is being taught things. He will remember them in the morning, and he will remember them far better than if he had tried to remember them while he was conscious... because while you are conscious, your mind is doing a thousand and one other things too. But when you are in a hypnotic sleep your mind is not doing anything. It is simply absorbing whatsoever is being poured into it.

Now they are using it for indoctrination, for teaching communism. They are using it on prisoners, prisoners of war. In China it has been used so widely that when the people who were caught in the Korean war came back to their countries, they were totally different people -- they were communists. And they had gone to fight communism. They had gone with a very anti-communist attitude, and when they came back from a prison camp they were communist, absolutely for communism. And nobody had told them anything, everything was done in their sleep. But the sleep has to be managed; it has to be hypnotic, not ordinary sleep.

And that can be done because all the religions have been doing it for centuries without your knowing. For example, if you chant a mantra before you go to sleep at night, and you go on chanting, chanting, chanting, chanting, chanting, till you fall asleep, it will not be ordinary sleep: you have created hypnos yourself. It is autohypnosis. Now you will have a totally different kind of sleep, and certainly in the morning you will feel the difference. You are more refreshed, more rejuvenated, more clear, clean, younger, fresher, because in hypnos nothing moves, all activity ceases. And it was autohypnosis, so nobody was torturing you.

But you can manage to hypnotize yourself and indoctrinate yourself also. For example, you can go on

chanting a certain mantra with the idea: "Tonight I will see Krishna, Krishna is going to appear in my sleep." In the background, the idea, and you go on chanting... and Krishna will appear in your sleep as real as anything you have seen. You can touch him, you can talk to him; he will be answering you. There is no possibility for you to doubt. That's how Christians see Christ, Hindus see Krishna, Buddhists see Buddha; and once they have seen them in their hypnotic sleep, their belief becomes absolutely indubitable. Now you cannot shake their belief until you disturb the hypnotic conditioning that they have created.

The people who were caught in China were all religious people, coming from different countries. When they came back they were all anti-religious. Their whole religion was taken away in the same way that it had been put in the first place -- the same method.

The unconscious has tremendous powers. It can communicate. It communicates sometimes even without your practicing it. For example, if a son is dying, it is possible that the mother may be thousands of miles away but she will start feeling something wrong is happening, because she has a certain connection with the son. The son is just part of her. For nine months he was part and parcel of her physiology, her psychology, everything. His foundation is still connected with her.

It happened: one of my friends is a very well known poet, Professor Rameshwar Shukla, whose pen name is Anchal. We were traveling from Jabalpur to Nagpur in the same car. It must have been twelve-thirty in the night. We were midway between Jabalpur and Nagpur and he suddenly heard something. I didn't hear anything. He said, "Did you hear something?"

I said, "No."

He said, "Strange, but I have heard it three times."

I asked him, "what have you heard?"

He said, "I have heard 'Munna, Munna, Munna.'"

I said, "What does that signify to you?" I had no idea that his childhood name was Munna. In India it is a popular name, Munna. Before children get a full name, they are called Munna, Pappu, just like that -- any meaningless word. It was his childhood name.

He said, "Only my father uses it, nobody else," because he was now himself nearabout sixty, principal of a college and a well known poet. Who would call him Munna? Only his father, and his father lived in Allahabad.

I said, "Then it is better we stop somewhere and you immediately make a phone call to Allahabad."

He said, "Nonsense! Why?"

I said, "Don't say nonsense... because if only your father calls you Munna, and you heard it three times, and I have not heard it, that means something in your unconscious is stirring, and it must be connected with your father."

He said, "Do you believe in such things?"

I said, "It is not a question of belief; to me it is very scientific."

We stopped at Seoni, a big city between Jabalpur and Nagpur; that was the only place where we could get to the phone. We phoned. His father had died exactly at twelve-thirty, and before he died he had called three times, "Munna, Munna, Munna," because he was his only son. And at exactly twelve-thirty my friend had heard it. Now, this has nothing to do with the conscious mind. But the unconscious can have a communication.

In primitive societies you will find many people capable of communicating with each other, hundreds of miles away -- sending messages, receiving messages as accurately or perhaps more accurately than we can manage through the conscious mind. By writing a letter you may commit a mistake; sending a message on the telephone something may go wrong. The weather may not be right, you may be connected to a wrong number -- anything is possible. But when one unconscious relates to another unconscious, nothing ever goes wrong.

This unconscious mind has tremendous powers which are unexplored. And because they are unexplored, religions have exploited them. So many religious miracles can be reduced to the unconscious, unexplored possibilities. And one day, every miracle will be able to be explained by the unconscious mind and its potentialities. All its potentialities have not been developed. But the unconscious cannot help you to know yourself. That is beyond it, that is not its power.

The third part of the Jungian division is the collective unconscious, which is even deeper and more foundational than the unconscious -- because the unconscious was individual: it is your unconscious that you have gathered from the day you were conceived in your mother's womb. I am not saying from the day you were born. No, it starts from the moment you were conceived, because not only does your body start

growing, your mind starts growing with it. So the first impact on your mind is from your mother. In those nine months, whatsoever happens to your mother's psychology is bound to have an impact for your whole life.

So if a scientific society ever exists in the world, then in those nine months a mother's psychology should be taken care of, because it is not only her mind -- she is creating, side by side, another mind which will be a continuity. If she is angry, something of anger enters into the unconscious of the child. If she is miserable, then something of miserableness enters into the child.

But the collective unconscious means it is millions and millions of years old. It carries your forefathers, and their forefathers. It carries... if man has come, according to Darwin, from the monkeys, then somewhere in the collective unconscious the monkey's experiences are stored. But the monkey is not the beginning.

Scientists say that man must have come from the sea. The first life must have appeared in the sea, as a fish perhaps. Your collective unconscious carries all that, all those experiences. You are carrying the whole history of life on this planet, and it affects you. Without your knowing, it manipulates you, it makes you do things, think things, behave in a certain way.

But even this unconscious, the collective unconscious, has no way towards your being. It can lead you back to all kinds of bodies your being had. Perhaps that's what gave the idea of reincarnation. Just think of it -- perhaps that is what gave the eastern people the idea of reincarnation: that they were before this life. Buddha says he was an elephant in one life. Perhaps he has entered into his collective unconscious and what he is remembering is not his individual experience but the collective experience. But when you remember it, it looks like it is individual.

The day we are able to go deeper, and dive deeper into the collective unconscious, that day will be very decisive. Whether lives continue individually -- one is born into one body, then in another body, then in another body -- or it is just the collective evolution that leaves its track in each individual, and he remembers.... But when he remembers, he feels, "I have been an elephant."

Now, Hindus say that the first incarnation of God is a fish. Strange... just to think of it. Why should they have thought that? There are so many animals in the world, why should God's first incarnation be a fish? Hindus have another incarnation of God which is half man, half animal. Nobody has bothered to think about these facts in a psychological way. Perhaps it is a remembrance of the very depth of your collective unconscious that you feel "fish." And that certainly means life incarnates as a fish. You can call it God, it doesn't matter; it simply means the same. And the idea, the very idea occurring to Hindus -- and the idea is ten thousand years old, it is not a new idea -- to anybody to whom this idea occurred, I can say he must have dived deep into the collective unconscious and found life arising as fish.

And the second idea is even more important. One incarnation of God is Narasinha, half man, half lion. Certainly if man has evolved through animals, then there must have been a time when he was half animal and half man. You cannot just jump: at ten o'clock you are a monkey and by ten-fifteen you are a man -- this cannot be. Somewhere between ten and ten-fifteen you must be half monkey and half man, transforming, changing. And perhaps that is true as far as the majority of humanity is concerned even today -- half monkey, half man. The division can be two ways: either you can divide man into the lower half, monkey, and the upper half, man; or you can divide man into the outer half, monkey, and the inner half, man -- or vice versa.

But there seems to be so much animal in man that Darwin's hypothesis gains ground. Whether man comes from monkeys or not is not the point; the point is the idea that man grows somewhere from animals. But where will the animal go? Where does your childhood go when you become a youth? It becomes part of your unconscious. When you become old, your youth becomes part of your unconscious. Nothing goes anywhere. It can't, there is nowhere to go. It simply goes on piling up within you. But what happened to life millions of years before must be somewhere within your life -- of course at a depth where it is not easy to reach. The depth must be oceanic. The Atlantic or Pacific at some points are five miles deep. I think man's collective unconscious must be far, far deeper; five miles won't do, because the whole life... so many changes, so many transformations....

But even from plumbing the whole depth of the collective unconscious you cannot go towards yourself. Your being still remains the one who is plumbing, the one who is trying to know. You are irreducible to an object. Let me emphasize it. *You are irreducible to an object*. You are always a subject, always and always. Whatsoever you know, you are the knower -- you are never the known.

The third door, the third dimension, is from Eastern psychology, which accepts "the fourth." Western psychology only accepts three functions, Western psychoanalysis accepts only three divisions. Eastern

psychology accepts four: waking consciousness, dreaming consciousness, sleeping consciousness, and the fourth. The fourth is not named; it is called *turiya* -- the fourth, simply the fourth. And they have done well by not naming it, because it is so vast and indefinable that to name it will give it a limitation, will give it a meaning, will make it an object. So they have not named it, they have simply called it the fourth.

Western psychology and psychoanalysis both need the fourth -- they are in immense need of the fourth. Without the fourth they are incomplete -- incomplete, illogical, irrational... because you go on doing things leaving aside the most important factor of your existence, yourself. Now, Freud is concerned with fear, guilt, repression, sex, greed -- his writings are great, his researches are great -- but not even for a single moment is he concerned about his being.

In India, the most famous Freudian psychoanalyst was Doctor Laljiram Shukla; he was the head of the psychological studies in the Hindu university of Benares. Just by a coincidence it happened that one of my friends who used to study with me in Jabalpur -- after graduation, I moved to Sagar university and he moved to Benares university -- fell in love with Doctor Laljiram Shukla's daughter. Doctor Shukla was a very famous man. By and by he agreed to their marriage. They were of the same caste, so there was no problem. And this boy belonged to a very rich family, so there was no problem. And he was the only son -- so far so good.

Laljiram Shukla was very eager to complete the marriage quickly, so he brought this boy -- who is now himself a very famous historian in the university of Jabalpur, head of the department of history, Doctor Baijnath Sharma -- he brought him from the hostel to his home, saying, "Why do you live there? You are going to be my son-in-law. There is no need for you to live in the hostel, you can live in my house. I have such a big house. And only I, my daughter, and my wife -- three people -- are living in that big house. You can have everything separate for yourself."

By and by, Baijnath started talking about me because he was immensely impressed by me -- four years he was with me -- and he created so much curiosity in Laljiram that he said, "You'd better invite him. I would like to see this man who has impressed you so much. And I have heard it not only from you -- anybody who comes from that side of the country to my department brings his name. It has come from so many sources that now I cannot wait any more. Send him a telegram to come immediately and to be my guest for a few days, as many days as he can manage."

The telegram came to me. I thought it was a good opportunity to have a little wrestling with a great psychologist. I had been wrestling with religious people, and all kinds of people, but a great Freudian -- this was a good opportunity.

I sent the telegram: "I am coming immediately, and I will be your guest as long as *you* can manage." Even my telegram made him afraid: "as long as you can manage...." Was I going to live there forever?

Baijnath said to him, "I cannot say anything about him -- he *may* live here forever, but the fault is yours. You have told him: 'You can stay here for as long as you can manage.' He has replied to you, 'I will stay there as long as you can manage.'"

Laljiram said, "The trouble has started. I was worried that there was going to be trouble."

I arrived there in the night, about twelve o'clock. He had come to receive me. He was an old man. We went home. He didn't say a single word on the way. The way was long because my train used to reach Mugalsarai, not directly to Benares, and from Mugalsarai I had to go by car to Benares. Mugalsaral is on one side of the Ganges and Benares is on the other side of the Ganges. So there are trains which go to Benares and there are trains which go to Mugalsarai, but this particular train, which was the first available.... So he had come to pick me up at Mugalsarai -- but no one spoke a single word.

Baijnath was very uncomfortable. He said, "What is the matter? You are both silent."

Laljiram said, "I am silent because if I say something and he contradicts it, then we cannot sleep the whole night. And I don't know why he is silent."

I said, "I am simply silent, waiting for the morning."

He said, "What do you mean?"

I said, "You have started! Wait for the morning, please don't start it right now. I am tired... a long journey, and now, in the middle of the night.... Wait for the morning!"

He said, "You have disturbed my sleep. What are you going to do in the morning?"

I said, "The morning means the morning. I am not going to give you any clue."

Baijnath told me in the morning, "The whole night he has been walking in the corridor. I told him two or three times, 'You should go to sleep. What are you thinking about?' He said, 'I am thinking about what is going to happen in the morning.'"

Baijnath said, "What is going to happen? Nothing is going to happen -- he is absolutely harmless. You can go to sleep." But he could not. He tried -- but he would get up again and walk.
He said, "Tonight I cannot sleep."

In the morning... it was a winter morning so we sat in the sun, and all his postgraduate students, his Ph.D. research scholars -- about thirty-five people from the university -- had come. A few professors of his department were also there.
I said, "Now you can start. The morning has come."

He said, "So let us start from the very beginning. Is God or not?"

I told him, "That is not from the very beginning. God cannot be the first. There must have been something before him. There must have been a father to him, a mother to him; otherwise how does he suddenly jump into existence? And if he *can* suddenly jump into existence, then why bother about the whole thing? The whole existence suddenly jumps into existence: if this is going to be the final position that we have to accept -- that God is uncreated -- then why not accept the simple thing that existence is uncreated?

"Why bring in this one fiction unnecessarily? This is a basic principle In science: use the fewest hypotheses possible. Anything that can be dropped should be dropped. The most minimal hypothesis should be used. That's a basic fundamental of all scientific research. God is a useless hypothesis. He does not help in any way, because the question remains the same: 'Who created him?' It does not change the question, so it is useless." So I said, "Ask something relevant, meaningful. I have not come so far to see you to discuss God with you. And what business has a Freudian with God? I have come to you as a psychologist. That will be better, you will be on solid ground. With things like God, etetcetera you will be in trouble. You be on your ground, and I want to test you on your solid ground."

So to this man I said for the first time, "Your whole psychology is missing the most important point. You are talking about the conscious, subconscious and unconscious, but you are not talking about the fourth, *turiya* -- and the fourth is behind everything."

I have shown you three doors: the Eastern, divided into waking consciousness, dreaming consciousness, sleeping consciousness; the psychoanalysts', divided into conscious, unconscious, collective unconscious; the psychologists', divided into cognition, thinking, feeling. These are the only divisions man has made up to now. But only the Eastern psychology has recognized the fourth, without giving it a name. And the fourth is the door to religion. What is this fourth?

You see things there, outside in the world -- that's the objective world, the people, the trees, the mountains, the oceans. Then you see thoughts, feelings, emotions, anger, greed -- that is your inner world. But who is the seer? These are the two worlds -- the outer world and the inner world -- but who is the seer?

To inquire who is the seer of it all is to raise the basic religious question. God is not the religious question. It is a very childish question. The religious question is: who is the seer? The seer of thoughts, emotions, the seer of things, people, mountains, clouds... who is this seer hidden behind everything? The watcher on the hills does nothing but simply watch. No action of any kind, just a pure mirror which reflects whatsoever comes in front of it....

The way to this watcher is very simple. You drop the objects of watching, because they are covering the watcher -- as if the sun is clouded from all sides, and you cannot see the sun. It is easy to drop the outer objects; you can just close your eyes, and outer objects are no longer there. The difficulty arises with the inner objects. They are just shadows of outer objects -- thoughts passing by, dreams passing by, fantasies passing by. Don't fight with them. If you fight with them you have become an actor; you are no longer a watcher. You have forgotten that you have to remain just a watcher.

It is a simple knack. Once it happens there is not any difficulty, but the first time, certainly it is difficult. It is just like swimming. If you see other people swimming in the river or in the ocean, you are amazed, because you cannot swim. And they say it is very simple, there is no problem in it.

In my village there was a very beautiful, old, good man. Everybody loved him; he was so simple and so innocent, even though he was more than eighty. And by the side of my village flows a river. He had made a special spot of his own on the river, where he used to take his bath. As far as anybody in the village could remember, they had always seen him, day in, day out, year in, year out; whether it was rainy season, summer, winter, made no difference; whether he was sick or healthy made no difference. He would be there at exactly five o'clock in the morning, on his spot. And that was the deepest part of the river, so nobody ordinarily used to go there -- and it was far away.

People used to go to the river; it was just half a furlong from my house, but that spot was almost two miles away. And just like our hills surrounding the river, you have to go and pass one mountain, then

another, then another, then you will reach that spot. But it was a beautiful spot. As I became aware of it I started going there, and we immediately became friends because... you know me, what type of person I am: if he was going to be there at five, I was going to be there at three. One day, two days, three days passed; he said, "What is the matter? Have you decided to defeat me?"

I said, "No, that is not the point. But I am going to be here at three -- just as you have decided to be here at five."

He said, "Do you know how to swim?"

I said, "I don't, but you need not worry: if other people can swim, then I can swim. If you can swim, then what is the problem? One thing is certain: it is humanly possible. That's enough. At the most I can be drowned -- so what? One day everybody has to die. It does not matter."

He said, "You are dangerous. I will teach you how to swim."

I said, "No." I told him, "You simply sit here and I will jump in. Don't try to save me if I am dying; even if I am calling out to you to save me, don't listen."

He said, "What kind of child are you? You will be crying, 'Save me!' and I am not to save you?"

I said, "Yes. I will not be crying. I am simply making absolutely sure.... Perhaps when I am drowning, dying or suffocating, or water is going in my nose and mouth, I may start crying, 'Save me!' but I want to be clear: I don't want to be saved by anybody in any case. Either I will come out knowing what swimming is or I will go down, knowing that swimming is not for me."

And before he could stop me, I jumped in. Certainly I had to go two or three times under the water and come up. And he was standing there, waiting, so that if I called him... but I simply waved my hand to indicate, "No, I am not going to call." Three or four times I went in, down, came up, threw my arms about haphazardly, because I had no idea how to swim -- but what can you do? When you are drowning you try every possible way you can. And within five minutes I knew the knack. I came back and I told him, "You were offering to teach me this -- which I can learn within five minutes? I just had to risk, and accept the fact: at the most it could have meant death."

Swimming is a knack, it is not an art that anybody has to learn. You have just to be thrown into water. You are bound to start splashing and throwing your hands and your legs about, and soon you will find that if you throw your hands and legs about in a harmonious way, in synchronicity, then the water itself keeps you up.

I had told that old man, "I have seen dead bodies passing along the river. When a dead man can swim, do you mean to say to me that I am alive, and I cannot swim? Even the dead man knows the art!" In the rains, when there were floods, it would happen many times that whole villages would be taken by the river -- many people, dead bodies, dead animals would pass by. So I said, "Even dead people go by, fast. And I am alive, so let me have the chance of learning it by myself, because my feeling is that it is only a knack. What art can there be? It is not craftmanship, or some difficult art to be understood. All that I see is that people are throwing their hands about -- so I can throw mine about too."

You have to remember: watching is not some art, some craft, no; it is a knack. All that you have to remember is, don't get drowned in the river that is flowing inside. And how do you get drowned in it? If you become in any way active, you are drowned.

If you remain inactive, passive, not doing anything... alert that, "I am not supposed to do anything; the anger is passing, let it pass. Goodbye...." If some thought is going past, good or bad, don't bother. Your simple concern is to watch, not to call anything names, not to condemn, because all those are actions.

Action brings you into the mind. Inaction takes you out of the mind. Action is a bridge between you and the mind; with inaction the bridge is dropped, you are standing there all alone. And the moment you are not active, not in any way participating, a miracle is experienced.

It is your participation that gives life to the mind -- its thoughts, feelings, emotions -- it is your participation that gives life to it. When you are *not* participating, they simply disperse, leaving a pure emptiness: you alone, in your utter aloneness. Time stops. As mind stops, time stops. And for the first time in your life you see the seer, you observe the observer. You become aware of awareness, and this is all that religion is about.

But you have to remember the fourth. The three divisions made by three different kinds of people around the world are not enough. You need the fourth.

And the fourth is simple -- watchfulness.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #25
Chapter title: I Am Against Religions, but I Am For Religion

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BELOVED OSHO,
WITH NO GOD, NO DEVIL, WHAT IS RELIGION ALL ABOUT? DOES A SANNYASIN NEED A RELIGION?

Religion has nothing to do with God, the devil, heaven and hell.

The word religion has to be understood. The word is significant: it means putting the parts together, so that the parts are no longer parts but become whole. The root meaning of the word religion is: to put things together in such a way that the part is no longer a part but becomes the whole. Each part becomes the whole, in togetherness. Each part, separate, is dead; joined together, a new quality appears, the quality of the whole. And to bring that quality into your life is the purpose of religion.

It has nothing to do with God or the devil. But the way the religions have functioned in the world, they have changed its whole quality, the very fabric. Instead of making it a science of integration, so that man is not many, but one.... Ordinarily you are many, a crowd. To melt this crowd into one wholeness, so that everything in you starts functioning in harmony with everything else within you, and there is no conflict, no division, no fight -- nobody higher, nobody lower, you are just one harmonious whole....

The religions around the world have helped humanity to forget even the meaning of the word. They are against the integrated man, because the integrated man does not need God, does not need the priest, does not need the church. The integrated man is enough unto himself. He is whole. And to me that makes him holy -- because he is whole. He is so fulfilled that there is no psychological need for a father figure, a God somewhere in heaven taking care of you. He is so blissful in the moment, you cannot make him afraid about tomorrow. Tomorrow does not exist for the integrated man. Only this moment is all -- neither there are yesterdays nor tomorrows.

You cannot manipulate the integrated man through these childish stupid strategies of "If you do this you will attain to heaven and all its pleasures; if you do that you will fall into hell and you will suffer for eternity." The integrated man will simply laugh at all this nonsense.

He has no fear of the future, you cannot create hell; he has no greed for the future, you cannot create heaven. He needs no protection, nobody to guide him, nobody to take him somewhere. He has no goals, no motivations. Each moment is so complete that it is not waiting to be completed by another moment which will come sometime in this life, or maybe in the next life.... Each moment is full, overfull, overflowing, and all that he knows is a tremendous gratitude for this beautiful existence.

That too he does not say, because the existence does not understand language. That gratitude is his very being, so whatsoever he is doing, there is gratitude. If he is not doing anything, just sitting silently, there is gratitude. It is not something like Mohammedans who five times a day thank God -- but what are you doing between those five times? You are not thanking between those five times. So your thankfulness is just a ritual, it is not your life.

Sheela has just brought me a brochure from a Christian society which "celebrates a week of forgiveness

around the world." Any city can become a member of the society, but only a city. Then the city appears on the world map of the Society of Forgiveness. And the people who are doing such work really look serious, but what they are doing is so childish, so idiotic. On Monday you forgive yourself -- this way it goes -- on Tuesday you forgive your neighbors, on Wednesday you forgive your enemies, then you forgive your nation, then you forgive all the nations. The whole program is for the seven days.

And the covering letter says, "If you do forgive yourself, the nation, the nations, the whole world, you will achieve immense happiness. Resentment is bad, repentance is good." Now these people have sent a world map with the letter, on which the cities are marked, so the association must have been working for years. This is a new city, so they have invited us to become members of their foolish game.

Once a year for seven days you forgive... then what do you do for the whole year? And if you continue to forgive for the whole year, then for the next year your membership is finished, because the next year you cannot have the week to forgive -- there is nobody left to forgive, you have forgiven all. But these people have been doing it for years, and every year -- so the forgiveness does not transform you.

In the covering letter it says, "Be always the first to forgive." Don't miss the chance to be the first to forgive, be the leader, be the master of forgiveness. Do you see the point? Even in forgiveness there is competition, there is an ego game: "Be the first." But if everybody is trying to be the first, then who can be the first? Somebody has to be second: he has lost the game already; he is no longer master of his fate and destiny. So be quick! Before the other forgives you, you forgive him, so you remain the master of your destiny, and the leader, and the *first* -- and great will be your benefit.

Now, to forgive someone, first you have to be angry, enraged, against him, hateful, resentful, in some way thinking of destroying the other. If these things are not there, how can you forgive? You must carry the wound the whole year, for these seven days of forgiveness. Every February those seven days will come, and at that time you do your best to be the first. And certainly the person who forgives more will have more benefits. But who can forgive more if you are not carrying resentment in you at all? How can you forgive? For what can you forgive?

For example, I cannot forgive anybody in the whole world. I don't see any reason for anybody to be forgiven by me; I am not carrying any wound, any resentment. While Sheela was reading the pamphlet, I tried to figure out that if I have to forgive, whom I should forgive. I was absolutely empty and no answer, no name appeared, that this person I should forgive... because in the first place I have never been in the attitude of resentfulness. I don't have any enemy in the world. There are millions of people who think they are my enemies, but as far as I am concerned, there is nobody who is my enemy. So if I try to forgive, whom am I going to forgive?

It was really a pleasure to see that society -- and it is a world wide society, and hundreds of cities are members of the society. They must think they are doing something immensely significant. But deep down they are sowing the seed of ego in you: "Be the first...."

Religion has done so much against humanity, with good intentions. Those people were not functioning with bad intentions, but they were certainly idiots, not knowing exactly what they were doing, and how human psychology functions.

They exploited man. Take, for instance, Jesus: he says, "Man cannot live by bread alone." True, absolutely true -- because he needs many fictions to live. Just bread won't do. He needs God, he needs the devil, he needs heaven, he needs hell and the popes and the church, and prayer and forgiveness. "Man cannot live by bread alone," Jesus says -- perfectly right. Take away all these fictions and suddenly this question will arise: if there is no God, if there is no devil, then what is religion all about?

All these religions have given you fictions because your psychology has certain needs. Either you go beyond mind -- that's what real religion is -- or you create fictions so that your mind does not feel empty, meaningless, lonely, a driftwood with no goal ahead, no source behind.

One of the greatest needs of the human mind is to be needed. Existence seems to be absolutely indifferent to you. You cannot say it needs you, or can you? Without you, things were going perfectly well. The sunrise was there, the sunset was there, the flowers were flowering, the seasons were coming and going. If you were not there, it would make no difference at all. One day you will not be there again, and it will not make any difference at all: existence simply goes on and on. It does not give you the satisfaction that is your greatest need -- to be needed. On the contrary, it gives you the feeling that it does not care. Perhaps it does not even know that you are.

I am reminded of one of Panch Tantra's stories. They are tremendously psychological. An elephant is passing over a bridge on a river, and a mosquito is sitting on the elephant. The elephant is so heavy, and the

bridge is just a temporary bridge. Poor villagers make them when the rains are gone and the floods have disappeared, and the river becomes small. They make temporary wooden bridges for themselves. For eight months they are perfectly okay. But it was not made for an elephant because in that poor village nobody could own an elephant. It was just a wild elephant that had come to the bridge, and was passing over the bridge. The mosquito, sitting on the head of the elephant, said, "Uncle, it seems my weight and your weight are too much for the bridge."

The elephant said, "I was not even aware that you were sitting on my head. What are you doing there?" Now, in this small story the elephant is not even aware of the mosquito, but the mosquito thinks, "Me and you, together, are too much for this poor bridge."

Each man is far smaller in comparison to this vast universe than the mosquito is to the elephant. There is not much difference between the mosquito and the elephant, but between a man and existence -- the difference is immeasurable. But remember, man is doing the same thing. If you are going to get married, you go to the astrologer to ask, "Are the stars favorable?" That's what the poor mosquito was saying, "Uncle..." trying to relate with the elephant. You are trying to relate with the stars: are they favorable for your marriage? And of course the astrologer is going to exploit you.

I was for a few months in Raipur as a professor teaching there. I have traveled all over India, but Raipur seems to be a strange place. You will be able to pass only two or three houses before you find a great board declaring: "Here lives a great astrologer." You pass only two, three houses, and there is somebody who knows how to bring ghosts out of you, how to drive devils out of you. That kind of man, in Raipur, is called an *ojha*, one who drives devils, ghosts, from people's mind.

In those days I used to walk at least eight miles every day, so I walked to almost every nook and corner of the city of Raipur, and everywhere there were boards on the wall, advertisements. There must be people who are suffering from ghosts and devils, otherwise how are so many people doing this business -- and doing well? They seem to be the most established people.

Just in front of my house there was one astrologer who was very famous. People from faraway places used to come to him for everything, not only marriage. In India, if you are starting a business you go to the astrologer: "On what day, at what time, are the stars favorable to me?" That is the time for the opening ceremony of your shop. If you are going traveling, first you will go to the astrologer: "What time? I am going south; is it favorable with the stars that I go to the south on such a day? Or should I wait?" And the astrologer will give you the date and the time.

I saw that man doing it the whole day. Sometimes the train would leave in the middle of the night, but *you* had to leave at the time the astrologer has said, so you left your house in the middle of the day because that was the time when the stars were favorable. You left the house at that time and then you stayed at the station for twelve hours and waited for the train; but you should leave the house at the right moment, when all the stars are favorable.

One of my friends... he was also a professor, but he was a professor of Sanskrit. He was a great believer in all kinds of nonsense. Whenever he went to visit his family, he would ask this astrologer. And sometimes it was very difficult, because the astrologer would say, "This month you cannot go out. This month is not favorable for you at all."

He would come to me and say, "This is very difficult; this is the month I have got leave granted. Now this astrologer is saying I cannot leave this month."

I said, "You wait. Let me see the astrologer. I know him perfectly well; he lives just in front of my house. And there are ways.... You just give a one rupee note to the astrologer, and then he asks you, 'What date, what time?' So I will give him one rupee and tell him, 'This poor fellow will come; you please give him this date and this time' -- so you can catch the train directly, and go home."

I arranged many marriages; I just had to give one rupee to him. One day he said, "But you are a strange fellow. You go on giving rupees for others, their travel, their business, their marriage."

I said, "I enjoy the game, I see their foolishness and I see your cunningness. Just one rupee to see this whole game -- it is not costly. And it is not only you, this is what all your forefathers have been doing. You decide about people's marriages, and every day your wife is nagging you, beating you. What happened to your astrology? At least for yourself you could have chosen the right woman. And these fools go on coming to you, knowing perfectly well that it is very difficult to find a more henpecked husband than you. But still they go on asking: 'I am going to be married; will this marriage prove to be successful, peaceful?' They are asking, and while they are sitting there, your wife comes in and starts shouting at you and screaming at you -- and those fools can't even see it? And what do you know about stars?

But the trick is, the astrology book of Hindus is the same. So if you inquire of one astrologer, he will give an answer. If you go to Benares and you inquire of another astrologer, he will give you the same answer, because they both depend on the same astrology book. If you go to Calcutta you will get the same answer. That makes you convinced that these astrologers must know, because three people in three cities cannot conspire against you. They don't know each other, and they don't have any idea that you are going to consult other people. You can consult all over India and you will find the same answer, because it is the same book. They consult the same book; nobody bothers about the stars, nobody knows about the stars, but only what the book says.

Man's greatest need, I said to you, is to be needed; otherwise he feels shaken. The trees, the clouds, the sun, the moon, the stars, the mountains... nobody seems to be concerned with you. The whole existence seems to be indifferent; whether you are or not, nobody cares. This condition makes the mind very shaky. Then the religion comes in, the so-called religion....

The real religion will try in every way to help you drop this need, so that you see there is no need for anybody to need you; that asking for it, you are asking for a fiction.

But the so-called religion, which exists in so many forms on the earth -- Hinduism, Judaism, Christianity, Mohammedanism, Buddhism, Jainism, and so many other "isms".... There are three hundred religions on the earth, but they are doing exactly the same thing. They all do the same work; they give you the same fulfillment. They say there is a God who cares about you, who looks after you, who is concerned about your wellbeing -- so much so that he sends a holy book to guide your life, he sends his only begotten son to help you to be on the right path. He sends messiahs and prophets so that you don't go astray -- because then they exploit your second weakness: fear of the devil, who is trying in every possible way to take you on the wrong path.

Hinduism has a story. Gautam Buddha became very influential while he was alive. He was a man of tremendous charisma, and he was very logical, rational, against all superstitions. The brahmins became very afraid that this man would destroy their whole profession. Brahmins have lived only on your psychological exploitation for thousands of years. Their whole function is to exploit your psychological needs. The pope, the bishop, the priest, they are all doing the same thing. You have a certain psychological need, and they know that this need can be exploited.

You also have a certain fear in you, which is bound to be there. It started from the moment you came out of your mother's womb -- that separation. Before that separation there was no fear in you, because you were not lonely. The mother's womb is the most comfortable situation... you were just floating in your mother's womb. All your needs were fulfilled, without any work on your part. There was no anxiety, no problem, no starvation, no unemployment, no war, no death. You were completely isolated, protected, and all your needs were fulfilled.

The child in the mother's womb has no fear, there is no reason for it. But once he comes out of the mother's womb, a great fear runs through his whole being. He is being taken... as if you take a tree out of the earth, uproot it. The whole tree is shaking and trembling; you are taking out its roots, you are destroying its very base. It knows no other nourishment, it knows no other way to exist. The earth has taken care of it, and you are uprooting it.

I am not talking poetry. Now there are scientific instruments which can detect whether a tree is feeling fear or not, just like a cardiogram. They immediately show.... You fix your instrument to the tree, which is rooted in the ground, flowering, playing in the wind, dancing in the sun. On the cardiogram, the graph is very harmonious, the same, there is no change... there is tremendous stillness inside the tree's being. Then you uproot it -- and suddenly the graph trembles. Lines start going up and down. The harmony is lost. And as you pull the tree out more, there is chaos on the graph. The tree is going through tremendous anguish. And you will be surprised to know that when you are doing this to one tree, other trees which are around -- their graphs start showing fear too. If it is happening to one tree, it can happen to them. It is not far away: "If this man is doing this thing to this tree, he can do it to me." All the trees around -- all their graphs start showing they are afraid; anxiety is entering.

When the child comes out of the womb, it is the greatest shock of his life. Even death will not be this big a shock, because death will come without warning. Death will come most probably when he is unconscious. But while he is coming out of the mother's womb, he is conscious. In fact, for the first time he is becoming conscious. His nine months' long sleep, peaceful sleep, is disturbed -- and then you cut the thread which joins him with the mother. The moment you cut that thread that joins him with the mother, you have created a fearful individual.

This is not the right way; but this is how it has been done up to now. Unknowingly, this has helped the priest and the so-called religions to exploit man. The child should be taken away from the mother more slowly, more gradually. There should not be that shock -- and it can be arranged. A scientific arrangement is possible.

There should not be glaring lights in the room, because the child has lived for nine months in absolute darkness, and he has very fragile eyes which have never seen light. In all your hospitals there are glaring lights, tube lights, and the child suddenly faces the light. Most people are suffering from weak eyes because of this; later on they have to use glasses. No animal needs them. Have you seen animals with glasses reading the newspaper? Their eyes are perfectly healthy their whole life, to the point of death. It is only man.... And the beginning is at the very beginning. No, the child should be given birth to in darkness, or in a very soft light, candles perhaps. Darkness would be the best, but if a little light is needed, then candles will do.

And what have the doctors been doing up to now? They don't even give a little time for the child to be acquainted with the new reality. The way they welcome the child is so ugly. They hang the child upside down with his feet in their hands and they slap his bottom. The idea behind this stupid ritual is that this will help the child to breathe. In the mother's womb he was not breathing on his own; the mother was breathing for him, eating for him, doing everything for him. But to be welcomed into the world hanging upside down, with a slap on your bottom, is not a very good beginning.

But the doctor is in a hurry. Otherwise the child would start breathing on his own; he has to be left on the mother's belly, on top of the mother's belly. Before the joining thread is cut, he should be left on the mother's belly. He was inside the belly, underneath; now he is outside. That is not a great change. The mother is there, he can touch her, he can feel her. He knows the vibe. He is perfectly aware that this is his home. He has come out, but this is his home. Let him be with the mother a little longer, so he becomes acquainted with the mother from the outside. From the inside he knows her....

And don't cut the thread that joins him till he starts breathing on his own. Right now, what is done? We cut the thread and slap the child so he has to breathe. But this is forcing him, this is violent, and absolutely unscientific and unnatural. Let him first breathe on his own. It will take a few minutes. Don't be in such a hurry. It is a question of a man's whole life. You can smoke your cigarette two or three minutes later; you can whisper sweet nothings to your girlfriend a few minutes later. It is not going to harm anybody. What is the rush? You can't give him three minutes? A child needs no more than that. Just left on his own, within three minutes he starts breathing. When he starts breathing, he becomes confident that he can live on his own. Then you can cut the thread -- it is useless now -- and it will not give a shock to the child.

Then the most significant thing is, don't put him in blankets and in a bed. No, for nine months he was without blankets, naked, without pillows, without bed sheets, without a bed -- don't make such a change so quickly. He needs a small tub with the same solution of water that was in his mother's womb -- it is exactly ocean water: the same amount of salt, the same amount of chemicals, exactly the same.

That is again a proof that life must have happened first in the ocean. It still happens in ocean water. That's why when a woman is pregnant she starts eating salty things, because the womb goes on absorbing the salt -- the child needs exactly the same salty water that exists in the ocean. So just make up the same water in a small tub, and let the child lie down in the tub, and he will feel perfectly welcomed. This is the situation he is acquainted with.

In Japan, one Zen monk has tried a tremendous experiment to demonstrate that a three month old child can swim. Slowly he has been coming down: first he tried with nine month old children, then with six month old children, now with three month old children. And I say to him that you are still far away. Even the child just born is capable of swimming, because he has been swimming in his mother's womb.

So give the child a chance, similar to the mother's womb. He will be more confident; and no priest can exploit him so easily, telling him about hellfire and all that nonsense. But ordinarily, as humanity exists now, on the one hand it needs a God, protector, guide, help; and on the other hand a hell, so that he remains afraid of all the ways that the priest thinks are wrong. And what is wrong and what is right? In every society it differs. So right and wrong are determined by a particular society; they don't have any existential value.

Yes, there is a state of awareness when you go beyond mind and you can see things directly without any prejudice, without any ideology covering your eyes. When you can see directly you immediately know what is right and what is wrong. Nobody needs to be told. No commandments need to be given.

And each society goes on propounding: this is right and that is wrong. But how to prevent you from doing what they call wrong? The trouble is, whatever they call wrong is mostly natural -- it attracts you. It is

wrong, but it is natural, so the deep attraction for the natural is there. They have to create so much fear that it becomes more powerful than the natural attraction. Hence hell has to be invented.

There are religions that are not satisfied with one hell. And I can understand why they are not satisfied with one hell. Christianity is satisfied with one hell for the simple reason that the Christian hell is eternal, lengthwise. But Hindus, Jainas, Buddhists don't have an eternal hell, so they have to go vertically -- seven hells! And each hell goes on becoming more and more torturous, more and more inhuman.

And I wonder: these people were called saints, who have described hell in its all gory detail.... These people, if they had any chance, would have become Adolf Hitlers, Joseph Stalins, Mao Zedongs, very easily. They had all the ideas; all that they were missing was power. But in a subtle way they had power too, but not for right now. Their power was in their being the head priest, the pope, the shankaracharya, but that power helped them to throw you into hell sometime in the future, after death.

Death itself is such a fear. But that was not enough for them, because the natural instincts are really very powerful. And why were they against the natural instincts? -- because those natural instincts go against the vested interests.

Let me explain it to you. In India, Krishna had sixteen thousand wives. Now, what about the fifteen thousand, nine hundred and ninety-nine men who have lost their wives? Those wives were stolen, forcibly taken away. They were mothers, they were wives. Some were unmarried, most of them were married. If any woman was beautiful, that was enough for Krishna to take her into the concentration camp of his wives. It must have been almost a city -- sixteen thousand wives! Now, how to prevent those fifteen thousand, nine hundred and ninety-nine men.... If they all joined together, they could kill this man, they could take back their wives. They had to be prevented.

The priest had to invent ways, because the priest was protected by Krishna. Krishna had the power, temporal power, in his hands -- the army, the court, the law -- he protected the priest. Hindu law says that if you kill a sudra, an untouchable, then ten years in jail is enough punishment; but if you kill a brahmin, then it is the death penalty. Not only in one life but in the coming seven lives, again and again you will be murdered, killed; only then will the punishment be over.

The temporal power protects the priest, the priest protects the temporal power. The priest says, "Krishna is no ordinary man, he is God's perfect incarnation and you should be happy that he has chosen your wife to be his consort. You should rejoice; you are fortunate and blessed. You will have great joys coming to you in paradise. So don't be resentful, don't be angry, don't think in terms of revolt. Rather, take it easily, happily, joyously -- in fact gratefully -- that he has chosen your wife, not somebody else's."

Now, the natural instinct of the man would have been to fight with this man. He has taken the mother of his children, he has taken his wife -- and against her will. And what kind of society is this? But no, his natural instinct is destroyed in two ways, double ways. One: if you accept it willingly, you will benefit -- immense pleasures, many beautiful women, a thousandfold joys -- in heaven. Two: if you are resentful, angry, become violent or do something against Krishna, who is God's incarnation, you will suffer in the seventh hell. So you can choose....

Anything that was against the vested interest... for example, poverty: all the religions teach, "Blessed are the poor." It is not only Jesus. Jesus says it very accurately, fully, in one sentence, in one maxim: "Blessed are the poor for they shall inherit the kingdom of God." But this is the teaching of all the religions: you should accept your poverty as a blessing, as a God-given gift. This is just a test of your faith. If you can pass through this fire test of poverty without grumbling, without in any way thinking that this is unjust, if you can go through it as a God-given gift, then the kingdom of God is yours.

It is a great consolation to Lazarus when Jesus says to him.... It happened: Lazarus was very poor; and the richest man in the village was giving a feast on his birthday. Lazarus was hungry, thirsty, and passing through that village he asked for some water. The servants threw him out. They said, "Don't you see that our master is giving a feast and great guests have gathered? You are just a beggar! -- you have some nerve to enter the house and ask for water. Go to hell! Go away from here as quickly as possible." Jesus says to Lazarus, "Don't be worried. You will see: in paradise, you will be enjoying all the pleasures and this man will be suffering in hell-fire, thirsty, and will ask, 'Lazarus, give me some water.'"

Great consolation! -- but a great strategy to protect the rich against the poor. The rich are few, the poor are many. Once they get the idea that it is not a blessing but a curse, they will kill all these rich people. It is good both ways: a consolation for the poor, so that poverty is a blessing; and a protection for the rich, so that the poor cannot revolt.

Religions have been the reason poverty goes on existing in the world; otherwise there is no reason at all

for it, particularly now, when science and technology can transform this whole earth into paradise.

The religious people would not like this earth to be turned into paradise, because then what would happen to *their* paradise? They would love the earth to remain as poor, as starved, as hungry and as sick as it is, because upon this their whole business depends. The rich donate to the churches because the church protects them. The poor donate, who have not even enough to eat. They donate to the churches because it is the church who gives them guidance. And this life is small, this life is not much; much of it has passed, a little is left -- that too will pass. Then there is eternal life, of eternal joys. The church shows the way, Jesus shows the way.

Natural instincts like sex, hunger.... These religious people have been teaching you fasting. Now, that is against nature. Fasting is as bad as too much eating. If you go on stuffing, overloading yourself, it is unnatural. There is something wrong psychologically with you. Perhaps you are feeling so empty that you go on stuffing yourself with anything that comes into your hands, just to fill your psychological emptiness.

Then there is the person who is fasting. Fasting is a slow suicide; he is eating himself. It's very strange: Jainas in India are against meat eating, against any nonvegetarian food. I was attending one of their conferences, an all-India Jaina conference, so all their sects and all their great acharyas, their great masters, were present. I asked a simple thing. I asked them, "You continue to preach fasting" -- Jainas fast the most in the whole world -- "but have you considered a simple fact?, that when you are fasting, you are eating your own meat."

Every day, in the beginning, two pounds disappear from your weight. Where do they go? Later on one pound will disappear because you can't afford two pounds -- your stock is becoming less and less. A very healthy person can live for three months without eating; that much food is stocked within his body. But nobody is that healthy. To be that healthy you have to be again a hunter in the forest; there is no other way. And those hunters had to fast sometimes for many days, because hunting is not something like a fridge, where you go and you open it and everything is available. You may find something today, you may not find any food for a week, two weeks. The hunter needs some reserve food for those days when he cannot get any food. When he gets the food he eats too much. When he does not get food he fasts.

But Jainas are not hunters, they are not even cultivators. They are simply businessmen. To teach fasting to these people.... Every year for ten days they have their holy days, when many people fast for ten days continuously. I know many of my friends in those ten days think only of food and nothing else. They cannot think of anything else. You talk about a beautiful movie; they will say, "Not now...." You put a Playboy magazine in front of them; they are not interested. Do you think a man who has been fasting for seven days will be interested in a Playboy magazine? He will not even pick it up. But I have taken them in my car, just to see what happens to them. In India, in many cities, the situation is that all the sweet shops and restaurants are in one street, so I would take them to that street, and just watch their reactions.

Psychologists have become aware of the fact that if they give you ten nude pictures just to look at... and you may not be aware what the psychologist is doing: he will be watching your eyes. The girl that you like... immediately your eyes will become big, the pupil will become big. The pupil of the eye will open more, immediately. He can tell which girl you like, out of the ten pictures, without asking you. And you will be surprised: "Is he is doing some magic or what...? How did he come to read my mind?" There is no need to read your mind, just to watch your eyes. If your pupil becomes suddenly bigger, that means it wants to eat the girl, just to absorb her.

I have seen the same thing happen to these Jaina people. When they saw the sweets, I would slow down the car and I would watch their eyes. Their pupils were so big! A naked woman would not make any difference to their eyes. They had been eight days, nine days, or it was the tenth day, and they had not eaten anything -- who would bother to eat a girl? Who would have the energy to bother? But looking at a sweet shop... and you could see, suddenly their face would become alive, their pupils become big. They were continuously thinking... even in the night, they were dreaming of food. For ten days they did nothing except fantasize about food.

Now, this is against their religion. Their priests say to them, "When you are fasting, you should not think of food." Firstly, fasting is unnatural; secondly, when you are fasting it is natural to think of food. Now, that too is prohibited: you cannot think of food. So what the Jainas do when they fast is, they go to the temple. They listen the whole day: many monks go on giving a sermon; they go on listening to their sermons. Scriptures are read, and they go on listening to the scriptures.

I have been into these places. Once, seeing somebody I knew, I went up to him and shook him and said, "Are you really listening to that man or are you thinking about some food?"

He said, "How did you come to know? In fact, that man reminded me of my cook. And I was feeling very bad, it is bad to think of a great sage as your cook. It is... but how did you come to know, that you have come to ask me?"

I said, "I was just passing by. I go on searching for things. So what are you doing in this temple? For what?" The only purpose was that in the temple they would forget about food. But how can the temple make anybody forget about food when the body is hungry and each cell of the body is asking for food?

Why have religions put you against your natural instincts? For the simple reason, to make you feel guilty. Let me repeat this word guilt. This is their focus of destroying you, exploiting you, molding you, humiliating you, creating disrespect about yourself. Once guilt is created, once you start feeling, "I am a guilty person, a sinner," their work is done. Then who can save you? Then the savior is needed. But first create the disease.

I have heard about two young men. Their business was: one young man would enter a town at night and throw coal tar on people's doors, windows, and then leave the town. In the morning everybody was puzzled: their doors and their windows were destroyed. Now, how to clean it up? And then suddenly the second man would appear-they were partners in the business -- and he would announce, "I clean coal tar off things."

So everybody was rushing to him: "Please come to my house and clean my windows." The other man was doing the work on the next town. By the time this one had finished cleaning this town, the other man had prepared the next town for him to clean. One went on making people's houses dirty, the other went on cleaning them. They were partners -- fifty-fifty was the game.

The priest first creates guilt -- that is throwing coal tar on your face. Now somebody is needed to clean it off. And it is not the visible face; it is your invisible reality that he goes on throwing coal tar on. You cannot find any way to clean it on your own because you don't know what this reality is. All that you know is, the priest has convinced you that you are guilty. And he has absolute explanations for it: that you think about sex, that you think about food when you are fasting, that in the night you should not drink water -- nothing should go in your mouth in the night. But in summer, in India, it is so difficult not to drink water. Even small children are not allowed to by their parents. Even small children will steal water in the night. From the very beginning you are making them thieves, and making them feel guilty because they know they have done something wrong.

In my house, while my grandmother was alive, tomatoes were not allowed, because according to her the redness of the tomato looked like meat. I asked her many times, "Have you ever seen meat?"

She had never seen meat, but she said, "I know meat looks like tomatoes. Don't bring tomatoes in the house." I had not eaten a tomato up to the age of seventeen. I had not eaten onions up to the age of twenty-one, because they were not allowed in the house. It was a great sin to eat onions, potatoes.... Now, have you seen more innocent people than potatoes?

But Jainism is against anything that grows under the ground. Anything growing under the ground, Jainas don't allow. Because the sunrays don't reach it, it is heavy. Its heaviness they turn into something spiritual: by eating it you will be going down, it will make you heavy, and you need to be light. To have wings you need to be light, so nothing that grows under the earth should be eaten. A strange argument, but if for thousands of years it has been repeated, people believe it. They still believe it. And once you eat such food, then you feel guilty, because it is against your conscience. Conscience is created by the society.

You ask me, "If there is no God, no devil, what is the need of religions?" Then only is there the need of religion. When God is there and the devil is there, there is no space for religion. Those two are enough to occupy the whole space. Those two are such big fictions that there is no space left for religion.

First, you have to kill God and the devil, both, completely, to make space for religion. Then religion will not come to exploit your psychological needs, it will come to transform your being so that you can go above your psychological needs and you can see that those needs are not true.

For example, if you are in your psychological needs, then you are lonely. If you are beyond your psychological needs, you know you are alone. And aloneness has a strength; loneliness is weakness. Loneliness is asking always for the other, it is dependent on the other. Hence the other has power over you, you have power over the other. What power has a husband over the wife? What power has the wife over the husband? Simply this: without the other you feel lonely, and when you feel lonely, fear arises. Strange, two cowards, two persons full of fear, together start feeling great.

Their loneliness is doubled. They should feel more lonely now, and in fact that happens sooner or later -- after the honeymoon. You cannot find a wife and a husband... they may be sitting together, but they are not together -- they are both lonely. And then they are angry because the other is not fulfilling their need. So

any excuse is enough to fight. At least fighting they forget their loneliness; fighting also fulfills a purpose. But when you go above your psychology....

Just the other day I was telling you how you can go above your psychology, your mind, those three divisions -- how you can reach to the fourth, the *turiya*. And when you reach to the fourth, suddenly you see a transfiguration. It is not loneliness, it is simply aloneness, and it is a truth. And it is so beautiful to be alone, nobody taking any space, covering any space in you. No need to be needed by anybody, no need to need anybody -- such a great strength that for the first time you feel you are born.

Religion is the way to get out of the mind, because mind is fragmentary, divided, a crowd, many; and when you go above it, consciousness is one, undivided, indivisible, individual. And to know that indivisible consciousness is to know all. Nothing more is needed.

You ask me, "Do your sannyasins need religion?"

Not the religion that you know about, but the religiousness that I am talking about. And in fact I cannot say that the sannyasins need religiousness. To be a sannyasin is to be religious. Unless you are religious, how can you be a sannyasin? But religion, remember again, in my sense of the word....

The sannyasin knows he is alone, knows that there is no God, no devil, no hell, no heaven. He knows what is harmonious for him, so he does it; and what is disharmonious for him, so he does not do it. He knows what brings blessings to him -- he does it. And he knows what creates unnecessary suffering -- he drops doing it. It is not a question of stopping, not doing it; he simply drops it. The moment you see that you are carrying a scorpion in your hand, is there any need to tell you, "Please drop it"? Before anybody says, "Drop it!" you will have dropped it. All that is needed is to know that you are carrying a scorpion in your hand.

Consciousness makes you aware, simply aware of what is right, of what is wrong. And the right starts happening, and the wrong starts disappearing.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #26

Chapter title: Your Actions Are not My Concern -- Your Consciousness Is

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BELOVED OSHO,
IN YOUR RELIGION IS THERE SUCH A THING AS SIN?

Sin is a technique of the pseudo-religions. A true religion has no need of the concept at all. The pseudo-religion cannot live without the concept of sin, because sin is the technique of creating guilt in people.

You will have to understand the whole strategy of sin and guilt. Unless you make a person feel guilty, you cannot enslave him psychologically. It is impossible to imprison him in a certain ideology, a certain belief system. But once you have created guilt in his mind, you have taken all that is courageous in him. You have destroyed all that is adventurous in him. You have repressed all possibility of his ever being an

individual in his own right. With the idea of guilt, you have almost murdered the human potential in him. He can never be independent. The guilt will force him to be dependent on a messiah, on a religious teaching, on God, on the concepts of heaven and hell, and the whole lot.

To create guilt, all that you need is a very simple thing: start calling mistakes, errors -- sins. They are simply mistakes, human. Now, if somebody commits a mistake in mathematics -- two plus two, and he concludes it makes five -- you don't say he has committed a sin. He is unalert, he is not paying attention to what he is doing. He is unprepared, he has not done his homework. He is certainly committing a mistake, but a mistake is not a sin. It can be corrected. A mistake does not make him feel guilty. At the most it makes him feel foolish.

What the pseudo-religions have done -- and all the religions of the world have been pseudo-religions up to now -- is to have exploited mistakes, errors, which are absolutely human, and condemned them as sin. Sin means it is not a simple mistake: you have gone against God; that's the meaning of the word sin. Adam and Eve committed the original sin: they disobeyed God. Whenever somebody condemns you as committing a sin, he is saying in some way or other you are disobeying God.

Now, nobody knows who this God is, what is for him and what is against him. There are three hundred pseudo-religions on the earth. Just think of three hundred sciences upon the earth, three hundred schools of physics, condemning each other, finding fault with each other, declaring, "Only our school is the true school, and all the other schools are misleading humanity." What will be the situation of the earth if there are three hundred schools of physics, three hundred schools of chemistry, three hundred schools of medicine, three hundred schools of mathematics -- what will be the situation? The whole earth will go mad. And that is what has happened as far as religion is concerned.

And when I say three hundred, I am not counting sects within religions. For example, I am counting Christianity as one religion, not Catholics, Protestants -- in fact they are two religions. And then there are subsects. If you counted them all, then three hundred would be a very small number; there might be three thousand. Everybody is giving you the word of God, and all these religions are giving contradictory statements.

If you listen to all religions, you cannot even breathe for a single moment, because whatever you do is a sin. Fortunately you are conditioned by only one pseudo-religion, so you don't become aware that there are other idiots also -- you are not alone -- who are doing the same thing. Their rules are different, but they are playing the same game.

For example, a Jaina monk.... Now Jainism is a very small religion, only three hundred thousand people. We have more sannyasins than there are followers of Jainism. But they have two major sects, just like Catholics and Protestants, and then there are at least thirty subsects. And each subsect believes that this is the true Jainism, and the other twenty-nine either are befooling themselves or are cheating others.

One of these sects is Terapanth. The word *Terapanth* means thine way, God's way. The monk of this sect keeps his nose covered, always covered -- twenty-four hours a day, day and night, even in sleep -- with cloth, because to breathe directly is a sin. *You* are all committing sin and you have committed so much that now there is no hope; your whole life you have been committing sin. Except these few seven hundred people -- there are only seven hundred monks in this sect -- except these seven hundred people, the whole earth is full of sinners.

Just this much is enough to throw you to the seventh hell, because with each breath you are killing millions of germs. And, according to Jainism, the smallest germ that you cannot even see with your bare eyes -- you need a microscope, you need to magnify it at least one thousand times, then you can see it -- those smallest germs have the same soul as you have. There is no qualitative difference. Whether you kill a man or you kill a germ, it is all the same as far as God is concerned. In his eyes, you will not be given special treatment.

So the moment you breathe out, you throw out hot air. That hot air is enough to kill millions of germs in the air. When you breathe in, you breathe in millions of germs with your breathing, which will be killed inside you. So with each breath, what Adolf Hitler and Joseph Stalin and Mao Zedong did -- what all three did in their whole life seems to be nothing -- you are doing in a simple breath.

Even at night they cannot remove the cloth. To talk to these people is difficult, because the cloth is covering their nose and their mouth too, because when you speak, air comes from your mouth, air goes in from your mouth, so they can't speak without the cover. So the direct hit is avoided. But to talk to these people is very difficult; even to understand what they are saying is very difficult. They are just mumbling inside the covered mouth, the nose cover.

And the people who believe in Terapanth, who have not become monks, are continuously feeling guilty that they are breathing. I used to stay with a few Terapanthi friends in Bombay and this was the great burden on their soul, that they were not yet capable of renouncing the world and becoming monks -- because unless you become a monk and renounce the world, you cannot avoid committing sin. If even breathing is a sin, then you can think anything can be a sin.

One of the oldest senators in India was my friend. He was known as the father of the Indian parliament. From 1916 up to '78 he was a member of the parliament. Only one man in the whole history of the world was his competitor, and that was Winston Churchill; otherwise he has defeated everybody -- just the length of time and continually being chosen. But he was a very mediocre man. Perhaps that was the reason people were choosing him again and again. He was not cunning; he was not really capable of being a politician; otherwise a man who remains for more than half a century a member of the parliament would have become a prime minister, a president, naturally. But he could not manage even to become a minister or a governor of a state. He was simple -- better to say he was a simpleton.

What brought him to me was the death of his son. His son was also a politician, and very promising. He was already a deputy minister and in the next election he was going to become a minister. And the father -- his name was Seth Govindadas -- was projecting all his ambitions on the son. He could not become the prime minister of India, but his son was going to be. And he was very young, so there was every possibility that by the time he was fifty, sixty, he would become the prime minister.

But he suddenly died when he was only thirty-six. His death was a great shock to the old man. He was very rich. The British government had given Seth Govindadas' father the title of Raja, the title of a king, although he was not a king. But he had so many riches and so much land, and he served the British government in every possible way, so the government recognized his services and gave him the title of Raja.

Seth Govindadas was the son of Raja Gokuldas, and his prestige was because he revolted against the British government and became a freedom fighter. That was his only quality, and the reason why people went on choosing him for parliament. That was enough for the poor people: that he was so rich, and that although the government respected his father so much, he had revolted against his father, revolted against the government, and his father had disowned him. These became his qualifications; otherwise he had no quality, intelligence, or anything. And because of him, his son went into the same profession. The son was cunning and intelligent, well educated.

His death was a great shock to Seth Govindadas. He started going to saints and asking, "Why has it happened?" And wherever he went -- the simple answer of all pseudo-religions is the same -- they all said, "You must have committed a sin in your past life. This is a punishment."

I want to emphasize the point that he went to different religious saints, but the answer was the same. The strategy was the same: "You have committed some sin, this is the result of it. Now, repent! Now, do something good, be virtuous." Of course the virtue prescribed by all these saints was different. One Hindu monk suggested, "From now onwards stop eating salt completely."

He asked, "But how is that going to help?"

The monk said, "That is going to help because when you don't eat salt, your whole food becomes tasteless" -- particularly Indian food will become absolutely tasteless without salt -- "and to eat not for taste is a virtue; to eat for taste is a sin. To eat for taste is to follow the body, and your soul is being manipulated, enslaved by the body. That's what sin is, the body on top of your soul; the body is the master, and the soul is functioning like a slave, so wherever the body takes it, it goes.

"Just turn it the other way round: whatsoever your body says, don't do it. Your body will ask for salt -- don't eat salt. Slowly stop eating sugar. Slowly make your food absolutely tasteless, so you just eat it to keep the life that God has given to you somehow alive -- then you are not interested in this life, you are preparing for the future life." Now, salt is a need of the body. You need a particular amount of salt in your body, otherwise you will become weak. Your body, whatsoever it asks, is not wrong. It asks because it *is* its need.

These people are making your physical needs into sins. Naturally your body will continue to ask for salt. You will force the body not to eat salt, but the body will be continuously asking and hankering for it. That will make trouble: either you will torture your body or you may start eating the salt and committing the sin. In both ways, just a simple thing, salt, has turned you into a sick man. Now your psychology is not healthy.

Meeting many of these people... and Seth Govindadas was a famous person, so any saint was ready to meet him, happy to meet him, and always ready to suggest ideas to him. I had lived in his own city for

twenty years -- he had never bothered to come to me. In fact, any politician in India was afraid to be seen with me or to be known to come to me. The masses will turn against the politician -- and not just small politicians. This man was a very established person, fifty years, more than fifty years a member of parliament. Then what has he to fear? But he had never come to see me.

He used to hear about me. People were talking about me, even the prime minister. While he was in parliament, many prime ministers changed. One prime minister, Lalbahadur Shastri, inquired about me. Seth Govindadas said, "I have heard his name, but I don't know him personally." Lalbahadur told me, "It is strange: this man is a member of parliament from your constituency, and he does not know you."

I said, "You should understand his position. If he comes to see me... of course I am not going to see him, I have no reason to see him. I have never voted for anybody because all the idiots are the same. Only the labels are different, so there is no point in voting. I have never voted. And what should I go for...? So there is no question. And he... you should understand, you are a politician. Are *you* courageous enough to come to my house?"

He was a very nice man. He laughed, he said, "You are right; now I understand. Anybody coming to your house would get into difficulty. This man's seat could be lost."

Indira was continuously asking him how I am, what I am doing, what is going on. She wanted to come to see me; at least five times the date was fixed, and at the last moment she would find some excuse and never managed to come to see me..."because," her colleagues would say to her, "this is dangerous. Your going to see him will be very dangerous for your political career. And the opposition party will use your going to him as one of the most important factors against you." So every time she backed out.

But when the son, Raja Gokuldas, died, this old man -- perhaps in that deep sadness -- forgot about his politics and parliament and came to see me. And he said, "Everywhere that I have gone they say I must have committed some sin, that's why I am suffering this loss of my young son. And they have suggested measures so that in the future life I don't suffer."

I said, "They have given you enough measures to suffer right now, in this life. And you should have asked what sin you have committed in your past lives. They all would have differed; they cannot know what sin you have committed in your past lives, they all would have had to do some guesswork. And stupid... that just by stopping eating salt or sugar, you think you will become virtuous? You will only become guilty."

He said, "You are right. That is what I have become. I have been following all these people, thinking that they are wise people, and they have made me a mess. Whatsoever I do is wrong. And whatsoever they suggest I should do seems to be unnatural, forced. Even if I try, I fail."

Sin is a strategy to destroy you, to demolish you, to slaughter you as an individual. And then you are in the hands of the priest. Then whatsoever he says, you have to follow. You cannot argue because it is written in the scriptures. And to argue against the scriptures is again a sin. The scripture has to be treated like a person.

I was staying in Jalandhar in Punjab. In the morning when I was going for a walk, I passed through a room where the Sikhs keep a small temple -- those who can afford to; and this was a very rich man's house. It was a beautiful marble temple, a small temple, in which they keep the Guru Granth Sahib, their holy book. That was okay. The holy book was there, but by the side of the holy book there was toothpaste, a brush, and a jug full of hot water, because it was winter.

I asked my host, "What is the matter? I can understand the temple. I can understand the Guru Granth Sahib...." In fact, to use the word sahib is to make the book a person. Sahib is not used for things, it is just when you are paying respect to somebody. It came with the Britishers in India. They were the masters and Indians started calling them sahib. It was an old word, but sahib means "very respectful person." Nobody calls a book sahib. But Sikhs call their book Guru Granth Sahib -- guru means the master.

The tenth guru of the Sikhs proclaimed, "I am the last guru, and from now onwards the book" -- in which the sayings of all the ten masters, including him, the last, are collected -- "will be the master. From now onwards, there will be nobody who will be the master but the book." So guru means the master, granth means the collection, because it is not one person's written book but ten people's statements, so it is a compilation, a collection. And then sahib: that means honorable, respectable master.

I said, "I can understand that you pay respect to the sayings of your asters, but what is this stupidity? Why are you keeping this water, toothpaste, toothbrush?"

He said, "You are not aware of our customs. The master, in the morning, will need to wash his mouth, to clean his teeth -- the book...."

I said, "Okay, but has any of your ten masters known the toothbrush, toothpaste? At that time there was

no toothpaste available."
He said, "That's right. This is very modern."

Five hundred years ago, certainly, Binaca toothpaste...? And made in Switzerland -- when you give to the guru, you give something imported. Binaca is made in India also, the same company makes the paste, but when you offer it to the guru, then you offer the imported Binaca toothpaste. If you don't do it, then you will feel guilty, because all the Sikhs are doing it. At breakfast time, you will bring breakfast -- and you *know* that this is a book.... You know, you are not blind. Lunchtime, lunch... and every time you carry everything back. The book eats nothing, but that is beside the point. If your society conditions your mind for any stupidity and you don't want to do it, your conscience will prick you.

You have to understand these two words: conscience and consciousness. Consciousness is yours. Conscience is given by the society. It is an imposition over your consciousness. Different societies impose different ideas over your consciousness, but they all impose something or other. And once something is imposed over your consciousness, you cannot hear your consciousness, it is far away. Between your consciousness and you stands a thick wall of conscience that the society has imposed on you from your very childhood -- and it works.

Up to the age of sixteen I had never eaten anything in the night. It is impossible in a Jaina house. You cannot find anything to eat because everything, as the sun sets, is finished. If something is left, it is given to the beggars; in the house you cannot find a single thing to eat. So there is no question even of stealing or, when your parents have gone to sleep, going to the kitchen. There is nothing, you cannot find anything.

You cannot go out in a small village -- everybody knows everybody. You cannot go to a restaurant because they will immediately say, "What...!" They may not be Jainas but they know you are a Jaina. They will say, "Okay. Tomorrow, let your father pass by.... So you have started eating in the night?" So even if you are feeling hungry, there is no way.... Up to the age of sixteen I had never eaten during the night.

When I was sixteen, the whole school was going for a picnic to a nearby castle, a very beautiful mountain covered with jungle, so I went with them. All the students in my class except me were Hindus or Mohammedans. I was the only Jaina. They were not interested... the day was so beautiful, and there was so much to see and wander around, that they were not interested in preparing food in the day. They said, "Food we will take in the night." It was going to be a full moon night, and a beautiful river was at the side of the castle, so "we will take food in the night." Just for me they were not going to prepare it earlier, and I could not say to them, "I cannot eat in the night." I thought it was better to starve rather than to become a laughingstock, because they would all laugh and say, "Then *you* can make it!" and I had never made anything, not even a cup of tea, in my life.

Even today I cannot manage a cup of tea. In fact I don't know where the kitchen is. I cannot find it unless somebody leads me. I don't know where the kitchen is in this house. And in my own house, of course, I was not allowed in the kitchen at all. That's why I cannot even prepare a cup of tea. Because I was mixing with Mohammedans and Hindus and untouchables I was not allowed in the kitchen. My family said, "Unless you change your ways...."

The whole house used to eat inside the kitchen, I used to eat outside the kitchen. I was just an outcast, because they could not rely on me, from where I was coming, with whom I had been talking, whom I had touched; they had no idea. "Either you take a bath right now, and then you can enter...." Now, how many times would I have to take a bath? So I settled it, I said, "It is good; also, no quarrel every day. I will eat outside, and I am perfectly happy outside."

Those boys on the picnic prepared really beautiful food, and it was more beautiful because I was so hungry... and the smell of it... and they started persuading me: "Nobody is going to tell your parents, we promise that nobody will talk about it at all." I was hungry, on the one hand, and their food was really delicious, the way they were making it. They were persuading and they were promising, and I thought, "If all these people are going to hell, why worry? I can also go to hell. In fact, without all my friends, what am I going to do in heaven? With those Jaina monks it is not going to be good company. I don't like them and they are not going to like me either. The people I like are these, and these are all going to hell, that is certain." That had been told to me from the very beginning -- that eating in the night is the greatest sin.

Now it's strange... but in Mahavira's time perhaps there was some point in it because there was no light in most of the people's houses. People were so poor that they used to eat in darkness, so they could eat any insect, anything. Mahavira's concern was not the night, his concern was that people not eat insects, ants, any living thing. And that was his trouble: if you eat any living thing, you have committed a sin. So to keep the question completely closed, he declared, "To eat in the night is a sin." He cut the whole situation from the

very roots. But now more light is available than there is in the day, now there is no problem. But the scriptures were written twenty-five centuries ago, and Mahavira has closed the door. Nothing can be added, nothing can be deleted. The final word is there.

So I thought that at the most I would be going to hell, but all my friends would be there and they were good cooks -- it would be worth it. So I said, "Okay." But I was not aware of the phenomenon of conscience, up to that moment. I ate with them. It was delicious, and I was hungry. The whole day moving around for miles on the mountain had made me even more hungry. But somewhere deep down there was a revolt. I started feeling nauseous, and as I finished I started vomiting. There was nothing wrong with their food because nobody else had the nausea, nobody was vomiting; it was not food poisoning or anything. Until I had thrown all the food out, I could not sleep. It took me almost half the night to be clean of that food, and then I could go to sleep.

That day I discovered that nausea was not because of the food, but because of those sixteen years' conditioning, the continual hammering of the idea that eating in the night is a sin. Now, it was absolutely psychological poisoning, not food poisoning, and it had been done by the priest, by the monks, by my parents, by my society.

The conscience is the constable inserted within you by the society. The society tries to control you and your behavior in two ways: a constable outside, a court outside, a judge outside, a jail outside; and a conscience inside, fear of punishment, fear of hell, God the judge, his court... before him you cannot hide anything. You will be standing naked, with all your sins written all over you. There is no possibility of hiding.

So society up to now has used a very subtle technology: create conscience by repeating that certain things are sin, certain things are virtue. Virtue is going to be rewarded a thousandfold. Here you give just one rupee as a donation, and in heaven you will get one thousand rupees reward. Now, they are playing on your greed. This is good business.

This is almost a lottery -- and sure and certain. It is not a question that your number may come, may not come. You give one rupee here to the brahmin -- remember, don't make any mistake: "The brahmin," the scripture says: "Give it to the brahmin, not to anybody else" -- brahmins are writing the scripture! Give to the brahmin, and whatsoever you give, one thousandfold you will receive from God in heaven. That is a promise from God. And the brahmin will stand as a witness to you.

In brahmin books it is said, "When you donate to a brahmin, never donate an old cow which does not give milk any more." Great! -- because that's what people do in India. When a cow becomes very old, what to do with the cow? It does not give you any milk any more, it does not give you any more calves which can be used in farming as cows or bulls. It is too old and an unnecessary burden on you. Either you give it to a butcher -- that means you are a partner in the slaughter of the cow. In fact, you are the major partner: if you had not given it to the butcher, he could not have killed it. You gave it to the butcher; you will have to suffer the responsibility.

And do you know what brahmin scriptures say? To kill a cow is almost equivalent to killing ten brahmins. To kill one brahmin is equivalent to killing ten human beings. So who is going to sell it to a butcher? And you cannot get much money from the butcher either. The best way is to donate it to a brahmin. So people used to donate them.

Brahmins knew that this was what was happening. Brahmins were in difficulty: they cannot refuse the donation; a donation has to be accepted gratefully. Now, what to do with this old cow? The brahmin cannot sell it to the butcher. Now, the brahmin himself is poor. And these old cows of the village will start gathering around him. So he has to write in his scripture -- it is not God's word, because why should God be bothered? -- that a brahmin should not be given an old cow as a donation: the emphasis is on "an old cow." You should give the brahmin a young cow who is giving enough milk, then you will be rewarded.

So these people who function as mediators between you and God, between you and heaven, are really the most cunning people. They have destroyed what is most precious in you, your consciousness. They have covered it layer upon layer. Your consciousness has gone down deep; on top of it are layers of conditioning.

You ask: in my religion is there a place for sin? Impossible. Sin is an invention of the priest, and I am not a priest. Sin is the technique of the pseudo-religion, and I am not a messiah or an avatara or a paigambara. I am not creating a pseudo-religion. Pseudo-religion absolutely needs the concept of sin, because through sin he will make you guilty. Through guilt he will make you tremble inside. Now, somehow you have to be cleaned of guilt.

Brahmin scriptures say, "Don't be afraid. You donate to the brahmin and your guilt will be forgiven."

But donate to the brahmin -- and according to the guilt of course. If your guilt is big, your sin is big, then you have to donate more. Then make temples....

Birla was the biggest monopolist and a super-rich man in India. He was making hundreds of temples all over the country. The country is full of temples. People need houses; they don't get them. God needs no house, and in India you will find millions of temples. In a city like Varanasi, for four houses you will find three temples. Who lives there? People are living on the streets -- and millions of temples are empty, millions of churches are empty, millions of mosques are empty.

Birla was making beautiful temples, great temples wherever he could manage. I had a meeting with him. This old man I was talking about, Seth Govindadas, was a friend of Jugal Kisore Birla, the head of the Birla family. When Govindadas became more and more interested in me, he started talking about me with other people. He talked with Jugal Kisore Birla also, and told him that when I come to Delhi, "You have to meet him one time."

When I next came to Delhi, I was staying with Govindadas. He told me, "Jugal Kisore is very interested in you -- and he is an old man; it doesn't look good that we should tell him to come here, and he is sick also. So on your behalf, I have promised that I will bring you to his house."

I said, "If you have promised, then it is okay. But what is the purpose? To me, whatever he does is idiotic. He is wasting an immense amount of money on making marble temples all over the country, and he thinks he is earning virtue for paradise. ... Because that is what the scriptures say: make a temple and you will get a palace, a marble palace, in paradise. So he is calculating -- he is a businessman, he is calculating how many marble palaces he is going to get in heaven. He should be the richest there too, if he can manage it -- and all this money will be left here when he dies." He never believed in his sons: they would waste the money, and everything would go down the drain. Before that happens, why not transfer the whole money to paradise? This was a simple bank transfer that he was doing.

I said, "He is idiotic, but if you have promised, I will come."

I went there. He was very respectful. He welcomed me and he said -- immediately, the moment I sat -- he said, "I want you to do two things. I have heard about you from many people. Govindadas is only one" -- they were of the same caste, and in some way related to each other -- "so I had not agreed to it with anybody else but Govindadas, because he will keep it private. I don't want anybody to know that we had a meeting."

I said, "You are worried about having a meeting with me? I was thinking I was worried. I have just come because Govindadas had promised you, otherwise I would not have come. If you had simply invited me, I would have refused." I said to Govindadas, "Look. You persuaded me that he is old and sick, that's why I have come. And what he is saying is that he wants to keep it a secret. Now what is the point of meeting such a cowardly man? And what can he do? And what can he understand from me?" But I said, "Yes, I have come, so you tell me what you want, because you have invited me. So you just tell me."

He said, "I have heard about you, and I know about you. If you can do two things, I am ready to give all the financial support you want. I will give you a blank check."

I said, "You tell me about those two things. The blank check I'm not that much interested in; I want to know about those two things, because they must be idiotic."

And they were idiotic. One was: "You go around the world spreading Hinduism, and I will give you all financial support. Convert as many people to Hinduism as possible. And second: create a movement in the country so that the government is forced to stop cow slaughter. If you can do these two things, don't worry about finances."

I said, "I am not worrying about finances at all. You keep your blank check yourself -- I will never need it. I am not so stupid that I should waste my time changing a Christian into a Hindu, dragging him from one well and throwing him into another. I would be unnecessarily wasting my time. He was utterly drowning in one, happily drowning, now to unnecessarily pull him out... and it will take much effort to pull him out, because others who are in that well, they will pull him back. They will not allow him to get out of the hole, because nobody wants anybody to get out of *his* hole, *his* power. And anyway, if somehow I can manage to pull him out, then I have to throw him in another well -- so what is the point of it all? Just for your blank check? And my life is wasted unnecessarily.

"He will be in the same game. Perhaps the jargon will be different. Now he will be carrying the Gita instead of The Bible, but he will be carrying a book, worshipping a book. Now instead of Christ he will be talking about Krishna." And you will be surprised that linguistic scholarship has found that christ is nothing but a formation of the word krishna. Moving from Sanskrit to Bangla, it becomes christo; from krishna it becomes christo. From Bengal... now you can see very easily christo becoming christ. The Greek word

christ is nothing but a transliteration of the word krishna.

So I told him, "In fact, between Christ and Krishna there is no difference at all; they are both the same word. And I am not interested at all in this kind of absolutely unnecessary work. If you want, I can drag people from their wells, whether the well is Christian, Hindu, Jew, Mohammedan -- but on one condition: that I will let them be free and make them aware, 'Now don't fall into another well.' If you want that, I can do it. I will be pulling Hindus out too, because to me it makes no difference: whoever is drowning in the well, whether Hindu, Christian, Muslim, I have to draw out. And as far as your second proposition is concerned...."

Humanity is dying. Perhaps twenty, thirty years more, and this earth will be dead, because man has behaved so wrongly with himself, with others, with nature, with the environment. For the whole of his history he has been preparing for an ultimate war -- only one preparation, one goal. And now he has come very close to the goal; he has everything that is needed to destroy this whole earth. In fact we have seven hundred times more nuclear energy than is needed to destroy this small earth. We can destroy seven hundred earths like this -- that much energy is already stored up. And we are piling it up every day, nobody knows for what.... "And you want me to be worried about cows not being slaughtered? If there is no man on the earth, do you think there will be any cow... or any crow? "With man, the whole of life will disappear. So if you are really interested in life, then the most important thing right now is to save man from himself."

He said, "I knew beforehand, I told Govindadas that whatsoever I had heard about this man is dangerous. There is no possibility of us working together."

I said, "You are saying 'working together' -- I will be working *against* you my whole life. And I don't need your blank check, but still, if you have courage and some mettle in your being, give me the blank check. And I will be fighting against you!"

The man turned to Govindadas and he said, "Take this man away from here. I am very sick, old, and he may give me a heart attack."

I told him, "A heart attack will do much good for you. At least you will stop making these temples around the country. You know perfectly well millions of people have no houses."

And in India, the people who have houses... you cannot conceive what kind of houses they are. Those who have not, in a way their position is clear. But those who have houses -- they are not worth calling houses at all. I have been traveling in villages... not a single house will have a bathroom, not a single house will have an outhouse, a latrine. No, you have to go out by the side of the river or the tank, or wherever water is available you go there. People are doing everything there -- and people are drinking the same water. I had to stop going into villages, it was so ugly, so inhuman.

And what is a house in India? Just a shed which you would not make even for a cow. They are living with their cows and their bulls and their other animals in the same house. And the families are joined, so in one house you may have thirty people, forty people, with all the animals. Every house is Noah's ark. All the species... and such a smell! So much stink that even thinking of it I feel immensely sorry for people.

But that is not the case only in India, it is all over the third world. In Africa, in China -- it is all over the third world. And you are making temples for God! God can live very easily in the open sky; there is no trouble for him. He is all-powerful. The cold will not give him pneumonia or double pneumonia, rains will not make him wet, hot sun will not burn him, so why bother making houses for God?

But the problem is greed. Hinduism has been telling Hindus, "Make houses for God -- then you will be rewarded." Christians are saying, "Make houses for the poor, hospitals for the poor, schools for the poor, orphans, old people, sick people, then you will be rewarded." But the desire of both is to be rewarded. Only one motive is dominating all the religions.

In my vision, a truly religious person can have the idea of mistakes, errors, but cannot have the idea of sin. A true religious person cannot create in somebody else the wound of guilt, because that is for a specific reason: if you want to be a messiah then you have to create sin, then you have to create guilt.

The man who initiated Jesus into disciplehood, John the Baptist -- his only message his whole life was, "Repent, repent, repent, because the messiah is coming. So get ready. Repent for your sins and get ready." But how do you repent? First, guilt is needed -- you have to feel guilty. So feel guilty, repent, and the messiah will come to save you.

I am reminded of a small Sunday school in a village. All the children come to the Sunday school, and the priest teaches them and he asks, after his long sermon about the beauties, joys, the glories of heaven that Christians are going to get... and all the children are excited, really excited to get quickly into the bus and go to heaven. Why waste time here? Then in the end he asked, "Now, tell me what is absolutely necessary to

go to heaven?" One small kid raised his hand. The priest said, "Yes, stand up and tell me what is needed." The child said, "To commit sin."

The priest said, "What! I have been telling you not to commit sin and you are answering that to get to heaven you have to commit sin!"

He said, "Yes. It is according to your sermon that I have concluded that unless you commit sin you cannot be guilty. If you are not guilty, how will you repent? And if you don't repent, then there is no way. Commit sin first. Feel guilty, repent, and the messiah comes and takes you to heaven."

I think the child was absolutely arithmetical, logical. What he was saying was absolutely right. This is how religions have been managing: commit sin. If you don't commit sin, they will show you that you are committing, although you do not know it. You must be doing something -- that is enough! Out of that something it can be found. If you are not doing anything at all, that too is enough.

I was talking to a bishop, and said, "If a person simply sits silently, doing nothing, at least then he is not committing a sin. You will allow that much."

He said, "No. God has sent you here to do something -- service, duty -- and you are sitting doing nothing. That's a great sin."

I said, "Then all the Buddhist monks have gone to hell, because that's what they teach: just sit silently and do nothing. Only in that way will you become conscious."

And when you become conscious, the conscience simply falls apart, because it is an artifact, artificially created by the society. It may be Jewish, it may be Catholic, it may be Protestant, or whatsoever; communist, socialist, fascist, whatsoever.

Your consciousness arises in silence, and it arises only in silence, because your whole energy is not going anywhere else, is not involved in action. So when the whole energy is not involved in action, where is it going to go? It starts collecting at your very center of being, like a pillar, a solid pillar of energy, which throws off the conscience and all the ideas of sin and all the ideas of guilt. But remember, with that also goes the messiah, the rabbi, the priest. With that goes God, the devil, heaven, hell -- the whole nonsense that has been thought of, up to now, as religion. That is not religion.

I don't have any need of the concept of sin. In my commune you cannot commit sin. For three, four years you have been here; has anybody committed a sin? Now, four thousand people are living here for four years and not a single sin has been committed; can you think of this happening in a Catholic monastery? Four thousand of you living in a Catholic monastery, twenty-four hours a day... sin and sin and sin, and nothing else will be happening. Anything you do... you will smoke a cigarette and you are committing a sin. You may be loving towards a woman and you are committing a sin. You may enjoy one day to sleep a little longer and you are committing a sin. You may love to read a book which the Vatican has put on the black list.... My books are on the black list. Even the books in which I have spoken on Jesus, and spoken very considerately so that nobody is offended -- even those books!

By mistake, one Christian press in England, Sheldon, which is owned by a Christian association, published my books. First they published The Mustard Seed, then they became interested in me. Then they published other books, and the Sheldon Press people became involved with me. They forgot they are part of the Christian association, they are owned by the Christians, and they are publishing the books which the Vatican has put on the black list! Eight books they published. Then it was made clear to them that there had been some mistake. Now they have dropped all the eight books, they have returned all the copyrights.

Every year, the Vatican goes on putting together the black list, which books you should read, which books you should not read. Right now they cannot do what they used to do in the past: in the past they used to burn the books. In the basement of the Vatican, just in the basement of St. Peter's church, there is an immense library of all the books that they have burned in the past. One copy they have saved, but thousands... that means they have burned thousands of books, completely removed them from the whole earth. Wherever those books were found, they were burned. And whosoever resisted was killed or he was also burned with the books.

In the library of the Vatican they don't allow anybody. That library should be taken over by UNO, immediately. It is not the property of the Vatican. And that library may reveal thousands of truths, inventions, discoveries which the popes down the ages have prevented from happening by burning the books. Now they cannot do that, but at least they can do one thing: they can publish, secretly, a black list. And they can put any book on that black list; then no Catholic is allowed to read it. If you read it you are committing a sin, a great sin -- disobeying the pope, who is infallible.

I don't see there is any need of sin. Yes, you are human beings and you will live like human beings, and

sometimes you may commit a mistake. For example, if you are smoking a cigarette it may be a mistake, it may be a fault, but you are doing enough harm to yourself, you need not be punished in hell for it. You are punishing yourself enough. That cigarette may give you tuberculosis or may give you cancer, or at least will reduce your life by a few years. The cigarette will do it itself, there is no need for any devil to come and take you to hell and burn you there. You are doing it yourself, and paying for it. It is nobody else's business; you pay for it, and you burn yourself -- perfectly good.

But if you become conscious, cigarettes will disappear. So I don't say don't smoke -- that will become a commandment. I say become more conscious. And if, in your consciousness, the cigarette disappears.... It is bound to disappear, because a conscious man cannot be so stupid that he will take the smoke inside, and then throw it out, and take it in again, and throw it out... poisoning himself, poisoning the atmosphere -- and paying for it, on top of it all.

Your actions are not my concern; your consciousness is.

If your consciousness allows you to do something, it is right -- do it. Don't be worried by any holy scriptures, by any prophets. And if your consciousness does not allow you to do something, then don't do it. Even if God says to you, "Do it!" there is no way -- you cannot do it.

So it is not a question of your actions. I don't decide about your actions. I am giving you the master key, rather than deciding each simple, single action, whether it is right or wrong -- that is a very impossible job.

I told you Buddhist monks have thirty-three thousand rules. That's how they came about, because they would go to Buddha with each single thing and ask whether it was right or wrong. And he would make a rule that this was right and that was wrong. One man made thirty-three thousand rules! It is good that for twenty-five centuries this has not continued, otherwise.... You are doing millions of things: I am not going to bother about each single small thing that you do.

My concern is very fundamental, very foundational: your consciousness.

I am not concerned with your doing, I am concerned with your doer. And once that doer is awake, it is impossible to do anything wrong. Then whatsoever you do is right. So if you ask me what is right, what is wrong, I will say: anything that you do consciously is right, anything that you do unconsciously is wrong. But I am not using the word sin at all. Even if you are doing something wrong, it is just an ordinary, human mistake, for which nobody needs to invent hell, nobody needs to invent heaven, nobody needs to come and redeem you and liberate you. You are the only one who has allowed himself to be fettered by others.

Now, please remember one thing: others can fetter you, but nobody can redeem you.

Only you can redeem yourself, and that is by stopping others fettering you, putting more and more heavy chains on you, making bigger and bigger walls around you.

You are your own messiah, your own salvation.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #27
Chapter title: Religion -- The Last Luxury

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BELOVED OSHO,
ARE YOU AGAINST ALL RELIGIONS? ISN'T RELIGION SOMETHING ESSENTIALLY NEEDED BY MAN?

Yes, I am against all the religions, because I am *for* religion.

The very fact that there are so many religions is enough to prove that something is basically wrong, that we have not been able to discover the truth about religion, because the truth can only be one -- lies can be hundreds. Fictions, you can create as many as you like; it is your imagination. But the truth is not your imagination.

The truth is a revelation. It is already there.

You have not to invent it; you have to discover it.

I am against all the religions, because all these religions are not religions. If they were religions there would have been only one religion in the whole world. There is no possibility of there being even two religions, what to say about three hundred religions -- it is absolutely absurd. It is strange that man continues to tolerate it. These are all fictions, created by different people, different societies, different geographies. They have nothing to do with religion as such, because religion is not geographical, is not historical. Religion is not racial, is not national. All these categories are irrelevant as far as religion is concerned.

Do you ever think of science in terms of nations, races, countries, historical periods, geography? If the water boils at a hundred degrees here, today, it has always been boiling at a hundred degrees everywhere, in the past, and it is going to boil at a hundred degrees in the future too. It will not make any difference whether the person who is boiling the water is a Jew or a Hindu or a Christian or a communist; whether he believes in God or does not believe in God; whether he is a sinner or a saint. It won't make any difference at all; the water will boil at a hundred degrees all the same. That's a truth, and you need not create any fiction about it.

Religious experience is a truth. When you discover it, you will not find that it is Christian or Hindu or Mohammedan or Buddhist. It has nothing to do with all these words.

The moment you discover religious truth, all space, all time, become irrelevant. It is simply beyond time and space. It is immaterial. Five thousand years before, five thousand years afterwards, it is exactly the same. The universe remains authentically itself. It is not wearing phony masks that it goes on changing, so when one mask suits, it uses it; when another mask suits, it uses that. The universe has no masks, it is utterly naked. It is not like you; it has no personality. Truth has no personality.

You have not only personality, you have personalities, each one of you many personalities, because you need different faces in different situations with different people. When you are talking to your wife you need one personality: the personality of a husband. When you are talking to your girlfriend you talk differently; you are using the personality of a lover. When you are talking to the priest, you certainly behave in a different way.

And when you are talking to your servant, do you behave in the same way as you behave with the rabbi, with the pope, with the mahatma? No, when the servant passes through your room, you don't even take any notice that a person is passing by. The servant is not human. You don't say hello to him; he does not expect any hello from you. He comes and goes, does his work -- he is a robot, he is paid for that. You go on reading your newspaper, you don't even give a single glance to the person. You don't ask him anything, not even "How are you?" No, that is not expected; you are the master.

But when you go to the office and stand before your boss, then the situation is just the reverse -- now you are the servant. You are standing there and the boss goes on turning his file as if you are not standing there, as if there is nobody there. He may not be looking for anything in those files, he may be just turning those files to show you where you belong; there is no need for him to take any notice of you.

If you watch yourself, you will see in twenty-four hours how many times you go on changing your personality. And it becomes such an automatic process that you need not even make an effort to change it; the change becomes automatic. You see your wife coming -- it automatically changes. You see your boss coming -- it automatically changes. It has been your routine for so long, that now....

You have to understand one thing about man: that man's mind has a robot part in it. When you learn something, you have to be alert. For example, if you are learning driving you have to be alert, watchful of so many things: the road, the people, the other vehicles passing. You have to be aware of your steering, you have to be aware of the brake, you have to be aware of the gears. And in the beginning when somebody

learns, he finds it very difficult to take care of so many things simultaneously. Once you have learned it, what happens? Then you can sing and drive, talk and drive, listen to the radio and drive. Your mind has taken "driving" to another section, and that section is the robot section of the mind. Now the robot takes care of everything that you were required to take care of in the beginning.

The same happens with your personalities. So you are not even aware that you change so quickly -- no sound is made, no visible change -- but if you watch, you will see everything has changed.

I was traveling in a train from Delhi to Amritsar. In my compartment there was a woman, young, very beautiful. And at each station, the man who was traveling with her -- he could not get a seat in the coupe, because in the coupe only two people can sit, so he had to travel in another compartment, but at each station he would come running, sometimes bringing sweets, sometimes bringing fruits, sometimes bringing this, sometimes bringing that.

I asked the man, "Are you married to this woman?"

He said, "Yes. We have been married seven years."

I said, "Don't tell a lie to me. You have not been married even for seven days."

He looked shocked, but he said, "How did you find out?"

I said, "This is enough. No husband would come at every station with sweets, fruits, and inquiring, 'Do you need anything?' and hugging and kissing. No husband... and married for seven years? Impossible! You are not married to her at all."

He said, "It is true. She is somebody else's wife. I am also married, and married for seven years, but that is to another woman. And with that woman -- what you are saying, actually that's what I do. Even if I can get a seat in the same compartment I don't. I travel in another compartment, finding any excuse. And once I leave her in her compartment, then only at the station on which we are going to get down do I come again, not in the middle." What he said was, "But how could you find out?"

I said, "There is nothing in it to find out, it is so simple. Even after seven days of marriage, this stupid behavior that you are persistently doing here at every station drops, simply disappears, because this behavior is foreplay, not afterplay."

He said, "What do you mean by foreplay and afterplay?"

I said, "Just exactly those words: fore-play.... Before you have got hold of the woman, this is foreplay; you are persuading her. And what you are doing with your wife is afterplay. Then you hope that somehow the compartment gets thrown into the river, falls off the rails: some miracle happens and you do not have to meet that woman again at the coming station where you are going to get down. You think a thousand and one things, that 'Miracles after all happen. She can get lost. Somebody may steal her, or somebody may kill her; anything is possible in this big world, so many things happen every day.' But nothing happens. You find your wife there, you are standing there and you are again saying sweet nothings to her: 'How much I wished to be with you, how much I missed you, how much I remembered you continuously.' Yes, you remembered, but for different reasons!"

Existence has no personality. No question of personalities, it simply is whatsoever it is.

To experience existence as it is, is to know the truth.

The closest is to move from your own center, because that is where you are joined with existence. Your hands can touch a flower; your eyes can see the colors of the clouds, sky, sunset. Your ears can hear the music of the birds, the sound of the running water or just the breeze passing through the trees; or in the fall, the leaves falling silently, but still whispering something....

But there is a gap between you and the cloud, between you and the falling leaves, between you and the stars. Howsoever close you come, there is still a gap. The very word closeness means *two* people, two things, not one. The gap is there, howsoever close. You come closest in a love affair with a person, perhaps for a few moments -- I will not say for a few hours, a few days -- perhaps for a few moments you come closest to a person, but still... there is a gap. You can shout, but your sound will not reach. You can stretch out your hands, but you cannot touch. The gap, howsoever small, is still big enough to keep you two separate entities.

You would like to become one, and that's the misery of all lovers and the reason why all love affairs fail. They are bound to because they are trying to do the impossible. It is nobody's fault. They come close... the moment of closeness is so beautiful that they would like to come even closer, but there comes a limit. Where is the limitation? The other is other, and there is no way that you two can become one.

Jean-Paul Sartre says, "The other is hell." This man is not a psychoanalyst, but it has happened often that painters, poets, novelists, dramatists, artists, have come to discover something which the so-called

experts, who are supposed to discover it, go on and on and never find. Now, Freud never found out that the other is the hell -- neither did Jung, nor Adler, nor the whole company that has followed them. Jean-Paul Sartre, in this small statement, says something so tremendously deep and profound, that it is a revelation -- the other is hell. Why? -- because you want to merge, melt, so that the two-ness disappears and you become one, unified... so that you can see out of the eyes of your beloved, and you can smell, and you can taste, and you can hear, not as a separate being, but as one with the person you love... so that both your centers jump into each other and become one center.

That is where Sartre's profound insight comes in. He said, "The other is hell." There is no way. The other remains the other, continues to remain the other. Whatsoever you do, everything fails. And it is not the fault of the other. The other is also trying to do everything possible, but you remain the other. Both are trying, but they are going to fail because what they are desiring is impossible. Their alonenesses are their very being.

No trespass is possible, you cannot trespass the being of another person. And it is good, because if people were able to trespass other people's beings, then there would be no hope for humanity. Then there would be no hope for real freedom to exist, ever. ... Because why should only one person trespass? -- many can trespass you. Once it is possible, then many people can trespass you. Your purity, your sanctity, your individuality, will lose all meaning.

Sartre is right. He has understood the point, that the other is going to remain the other, and the loving heart wants to become one with the beloved. It is going to fail. And that is the misery of lovers. Nobody knows misery more than lovers. Nobody knows suffering more than lovers.

So when he says the other is hell, he is saying many things. He is saying there is no other hell -- only that one experience: when you come so close, where you feel just one step more and the paradise is yours, but that one step you cannot cross.

The goal is in front of you. You are standing at the door, but somehow you cannot even knock on the door. It is there, waiting, not only waiting, welcoming, but somehow you are paralyzed. There is some invisible circle around the other person which you cannot cross, and at that moment you will become aware that the same circle is around you. The circles, when they come close, touch each other, but only at the circumferences of the circles. More than that is not possible. To turn back from the doors of paradise is hell. There is no other hell.

The stubborn reality of the other, that it is going to remain other, becomes your failure, becomes the other person's failure too. And you cannot remain stuck at that point. Try to understand: in existence, in life, nothing remains static; either you go forward or you move away. Forward you cannot move -- the invisible wall hits your head and there is no way -- and nothing remains static, you start moving away... and the painful memory of failure, the painful memory of reaching so close and yet losing it....

The nearest you can come is in love, but love becomes anguish; ultimately love becomes anguish. Hence, blessed are those who have never loved, because they will never know that the other is the hell. To protect you from this experience all societies have tried, in some way or other, to prevent love happening -- marriage is good. And of course, living with somebody for years, you start having a certain companionship, a certain need for the other. The other becomes a habit.

If your wife goes away for a few days, you are at a loss. You wanted her to go for a few days at least, and when she goes then you are at a loss. You cannot find where your shoes are, you cannot find anything you want in your own house. Suddenly the wife is missed -- and you think it is because of love? No, she had become a habit with you, she had taken every care in her hands; without her you are at a loss as to what to do. Even fighting with her had become a routine part of your life. Now there is nobody to fight in the house. You go from one room to another -- even the fight is missed. You come home late, nobody quarrels... you just go to your bed. And the quarrel every night has become such a routine part of you that you cannot fall asleep without it. It is just like a teddy bear.

I sleep with three pillows: one on each side and one under my head. While I was traveling in India I had to carry all three pillows, and I use very big pillows, perhaps the biggest size, so one very big suitcase was just for the three pillows. Whenever I used to stay with somebody, and he would open my suitcases and in one suitcase -- and it was a big suitcase, the biggest suitcase available -- only three pillows! He would say, "What! This big suitcase and you are carrying just three pillows...7"

I would say, "I cannot sleep without those two. Those two are absolutely part of my sleep. If somebody takes one of my pillows, then it is difficult for me to sleep. I will miss him the whole night."

The wife was wanting to go just for a rest for a few days. She is wiped out -- I think that is the exact

expression, wiped out -- by all these children and this husband. A time comes when it is all too much. But when she goes on a holiday, she starts missing the kids, their noise, their fight. She starts missing the husband. Whom to nag? Nagging is such a power trip, and such a joy. And the poor fellow cannot do anything, the wife is so powerful. And she knows that outside this man is a lion; that gives more joy in nagging him, and proving him to be just a rat -- nothing else. You may be a lion in the outside, but when you come home, then keep your tail down, and remember that here you are not a boss.

She starts missing... with whom to fight? She starts missing all the care she takes; now there is nobody to take care of. Small things start coming to her memory: in the morning she brings the newspaper to the husband.... She had never liked it; the very idea of the husband sitting in front of her, hidden behind the newspaper... she knows why he is reading the newspaper, just to avoid her, so she is not seen. But now, away from home, she starts thinking about whether somebody has given him his newspaper or not. And how is he going to find his shoes... and the clothes? And he is bound to do something stupid in the kitchen. The house may catch on fire -- anything is possible..."What have I done? Why have I come here? And there is nothing to enjoy...." All those dreams that she was having at home have all flown away. Now she is hankering just to be back as quickly as possible. They have become habits to each other.

This is not love. But all the societies have tried this simple formula to protect you from the experience -- which is terrible in a way but which can also become a transformation. It never became a transformation for Jean-Paul Sartre. I feel sorry for the man. He had come very close when he said the other is the hell. But even in coming that close, to that insight, he is still missing something more significant. His emphasis is still as if the other is responsible for being a hell. No, the other is not responsible. He is not yet seeing the other part, the other half: that you are also the other, from the other side. Are you creating hell for the other person? You are not creating hell. Then be a little more understanding: the other is also not creating hell. Don't dump it on the other.

It is simply a natural phenomenon that you can come closest in the experience of love, but only closest. You cannot be welded into one being.

Your aloneness becomes for the first time crystal clear. No matter what, you are alone. And all the fiction that there may be somebody who is just made for you, there may be somebody who will fill this gap, this emptiness in you.... Nobody can do it; not because nobody wants to do it, no, everybody would love to do it, but it is just not possible in the very nature of things. And it is good, I repeat, that it is not possible in the very nature of things, because if it was possible then there would be no necessity for religion -- no need of religion.

You ask me, "Is there any essential need of religion for man?" Yes, but it comes only after you have experienced that your aloneness is absolute.

You cannot deceive yourself by friendship, by love, by money, by power. You cannot go on deceiving yourself for long. A moment is going to come when you will see all your efforts have utterly failed: you are still as alone as you have always been. This is the moment when religion comes in. Religion is nothing but a one hundred and eighty degree turn -- from the other to yourself.

You have tried the other; it does not work. The other is not responsible. The other has not created the universal law. The other is as much part of this universal law as you are. If your understanding goes a little deeper... Sartre was just on the brink where he could have turned towards himself, but he stopped there: The other is hell. He condemned the other, but he didn't turn to give a try to himself.

You have given a try to many people in your life, reaching to the farthest person, trying to bring him close to you. You succeeded in bringing him very close, very close, and at the last moment, just one step more... and it has failed. The human mind says, "Perhaps this is not the right person. Find another person. Go on finding another person." The mind goes on giving you hope: "If it has not happened with this woman, this man, it may happen with somebody else. Perhaps you were trying with the wrong person." The mind goes on finding consolations, excuses, explanations, rationalizations, but all those are futile. Those rationalizations, explanations, excuses, consolations, will keep you away from religion.

Sartre could have become one of the religious men, which is very rare: a very ordinary phenomenon, but very rare, because nobody tries the ordinary; everybody is after the extraordinary.

Religion is when love has failed.

I am for love. I have been teaching my whole life in favor of love. The reason is strange. But I am an eccentric man. I have been teaching you to go for love because I know that unless you come to this crucial point, where the other is hell, you will never become religious.

I am not for love. My whole effort is for religion.

The pseudo-religions just give you readymade formulas, and I want to give you the real experience, but I cannot give it to you. I can only show you the path, can explain to you how it happens, and then leave you free to experiment with it if you want.

If love has not failed, then you are not yet adult enough for religion. You are below age. Whatsoever your age it does not matter; it may be sixty, may be seventy, it does not matter. If you are still hoping that love can succeed, then you're yet under age. But if you have come to realize this totally, that it is against the nature of things, existence does not work that way.... You are you, the other is other.

If you want to taste the experience of existence, it is not via the other, it is a direct jump within yourself. It is via you, through you.

And only love and its failure can throw you inside. Nothing else can throw you inside, because everything else is far below love.

Money -- you may have enough and you may be fed up with it, but that does not mean that you will move towards religion. There are so many other things. You may start thinking that money is useless, but money can give you power. It can make you the president of the country. Perhaps there is the thing that you are looking for. You can become the president of the country or a prime minister of a country. And life is short; much of it you have wasted in earning money and now you will waste it to get into power. And there is a ladder; rung by rung, you have to go up the ladder. And there is always a rung higher than you, signaling you: "Come up, here is the thing that you want."

When you reach that rung, there is another rung above you. Once in a while, some stubborn idiot succeeds in reaching the last rung, from where there is nowhere to go because there is no higher rung any more -- the ladder has ended. But when you have made so much effort to reach it, can you admit to those who are struggling below you, "Don't bother. I have found nothing here. I have wasted my whole life and now I am standing on the ladder's highest rung, and all I can do is jump and commit suicide. There is nothing else here"? Now, that will mean you accept your stupidity. No, a man who has been working so hard to reach the top... and by the time he reaches, he is almost near his grave. Now it is better to go on, smiling -- a Jimmy Carter smile.

I really feel sorry for Jimmy Carter. He is really a poor man. He had to come down from the topmost rung -- back to earth. Now all the smile has disappeared. I have seen his photographs since he lost the election, continually looking at his photographs: not a single photograph of that big smile, which must have been the biggest in the whole world. What happened to that smile? That smile was phony. Even when he was on the last rung it was phony. But when you have been in the game of phoniness, in the game of politics, you become so accustomed to it that even seeing that by your side is just suicide....

The American people are very wise. They have assassinated twenty percent of their presidents. That is great wisdom. They saved those twenty percent of presidents from the same situation in which Jimmy Carter is. If somebody had shot him while he was smiling, at least he could have had the last smile. Death anyway is going to come. Now it will come, but there will be no smile.

Anyone becoming a president of a country then tries to remain the president until he dies. Everybody wants to die as the president, as the prime minister -- whatsoever is the highest post. Because he has devoted his whole life to growing this phony personality, now at least let him have the honor of death as a president of the country, or as a prime minister of a country. Yes, he deserves it; he has worked hard for it. And mostly it happens that either he is assassinated, or he dies of a heart attack.

India has had six prime ministers since independence. The first prime minister was Jawaharlal Nehru, the best politician amongst all the political leaders of the world, for the simple reason that he was not a politician. He was drawn to the freedom struggle of India, and had no idea of being in power. He was not meant to be a politician. He had such a sensitive soul that he could have been a great poet, painter, musician -- anything, but not a politician.

I had several meetings with him. He was in absolute agreement with my ideas, but said to me with tears in his eyes, "Whatsoever you are saying can transform the whole future of India, but you don't have any idea of the collective mind of the masses. They cannot understand what you are saying; they will be against you. You cannot succeed in transforming their mind, you can only succeed in being crucified by them."

He was shocked by the Chinese invasion of India. He fell sick and could never recover from the shock. He died as the prime minister of India. He was a great preacher of peace, brotherhood, love, and he had created a third world bloc against the Soviet Union and America, so that these two camps are not the only camps in the world, there is another camp which is neutral. And he had succeeded in creating a third camp which is neutral. China was part of it, and China was the biggest part of it, the most important part of it, and

China attacked India.

Now, on the Himalayan borders it is very difficult to fight the Chinese. Indians live not in the Himalayas but on the plains. This side of the Himalayas is Indian, the other side is Chinese. Now, millions of Chinese live on the other side, and they are accustomed to the Himalayan eternal snows. They can fight. You cannot survive with them. In the Himalayas, if a fight goes on, nobody can defeat them.

Just as it used to happen with Germany.... In the first world war it happened; when Napoleon attacked Russia it happened; in the first world war when Germany attacked Russia it happened. In the second world war Hitler made the same mistake: he attacked Russia. It happened because Russia is vast, one sixth of the land mass of the whole earth, and for six to nine months it is covered with snow, so only for three months can you fight. The moment snow starts falling, then nobody can fight with the Russians. They are accustomed to it; their physiology for millions of years has been accustomed to it. It is their home. But for anybody else, it is death.

Napoleon was finished there. The first world war was finished there, and Adolf Hitler was finished there. In fact it was a challenge, that's why he attacked Russia. Because Napoleon had been defeated there and in the first world war Germany was defeated there, Adolf Hitler wanted to prove that Russia is not something unconquerable. But it was a purely natural thing. When the snow starts falling, then nobody can be victorious in Russia; then you cannot fight with the Russians.

The same is true about the Chinese. China has one fifth of the population of the world -- the biggest of any country in the world. When China attacked India it took over thousands of miles in the Himalayas and India could not do anything. It was such a serious shock to Jawaharlal, who was always healthy before it, that he suddenly started shrinking, dying. As far as I understand, he died a psychological death. To be more accurate he committed a psychological suicide. He lost all hope for peace, for no war in the world, because China had been the closest friend to India. If you cannot trust your closest friend, whom are you going to trust? He simply lost all joy. Suddenly he became old.

The second prime minister was Lalbahadur Shastri. He was interested in me very much, and promised that although his party and colleagues did not agree with it, he would try his best to implement my ideas. But he died of a heart attack in the U.S.S.R. His secretary reported to me that all the way on the journey he was reading my book, Seeds of Revolutionary Thought. And the night he had the heart attack, another of my books, The Perfect Way, was in his hands.

The third prime minister of India has just been assassinated. She was the most courageous, and ready to do even things which go against the mass mind. I had suggested to her that she should throw people like Morarji Desai out of her cabinet. She said, "He is one of the most stubborn fanatics, and believes that he is always right...." He was the deputy prime minister, just second to Indira Gandhi, but she said she would try to throw him out, and she did it.

The fourth prime minister was Morarji Desai. Nobody thought him worth assassinating, so he is still living and now trying to become a holy sage -- the same ego trip again. Charan Singh, the fifth prime minister, is not even worth mentioning. And Rajiv, we have yet to see whether he proves worthy of his grandfather and mother, or not. I have an inner certainty that he will not disappoint the country.

Jimmy Carter suddenly became ten years older the moment he lost the election; in one day, ten years simply passed. When people are in power, they can keep their face. It may be painted, but still they can look young, alive, strong; and in fact they are, because they have succeeded, although at the last point of success they find it is futile. But what is the point of saying it? -- the whole world will laugh. It is better to keep silent about it and go on smiling. So you can move from money to power, or from power to money. There are many ways.

I have heard of one rich American man who became fed up with all the money he had earned... and he had wasted his whole life. Somebody suggested, "Why don't you go to the East in search of some mahatma, some sage who can teach you how to be calm and quiet and blissful?" So he rushed to India, went to the Himalayas and asked who was the biggest saint -- as if there are smaller saints and bigger saints.

But he was a man who knew money and knew that if you have little money you are a little man, if you have more money you are a bigger man, and if you have even more, you are the biggest. The same must be true in spirituality -- how much have you got? He had lived with quantity his whole life. Money is quantity, spirituality is quality. They are not transferable. But in India also, people think in the same way as everywhere else. They said, "Yes, there is one, the biggest sage, the greatest mahatma who lives in the Himalayas, in the highest peaks, very difficult to reach. Many, in finding him, have died or were lost forever in the snows."

But the rich man said, "I have nothing to lose. I have seen all the pleasures of the world and there is nothing any more of interest to me. This challenge is exciting, that nobody has yet found him. I will try." Again the juice starts flowing, the same way as that day when he had started running after money -- the same ego. "Nobody has found him; I will find him. You just describe to me the person's face and on what peak he lives, and I will go." They described him in detail, and he went.

It was really a torturous journey, but he knew how torturous it was when he was earning money. And if he could reach the top as far as money is concerned, he would manage this journey too. And he managed. Tattered, almost dying, finally he reached there and saw the man sitting on the top. He fell, not in gratitude, just tired. Otherwise Americans don't know how to fall at the feet when they meet the master -- he had simply fallen. He was losing hope, he was almost on the verge of thinking, "It is hoping against hope."

At that moment that man, that old sage is there. The rich man falls, and just so that he does not die before he can manage to talk, he spreads his hands and takes the sage's feet in his hands and says, "You are a great sage and I have come from America, thousands of miles. But that was nothing. This Himalayan pilgrimage, walking, on foot... but I am happy that I have reached. Now, please tell me what should I do."

The mahatma said, "First do me a favor. Have you got a cigarette -- an American brand?"

The man was very shocked. But he had heard that the sages are strange people; perhaps there is some trick in it. He pulled out a cigarette and a lighter, and gave one to the sage and said, "Now, what do you say to me?"

The sage said, "Please go back the same way as you have come. But remember: if you come again, don't forget to bring cigarettes; they are so peaceful, so blissful. I really loved this one."

You can go from one stupidity to another stupidity, but if you fail in love... and failing in love means not what you ordinarily mean by it -- that the beloved deceives you or that the lover deceives you. No, that is not failure; in fact, that is avoiding the failure. If your beloved deceives you before the failure -- *my* failure she has saved you, she has given you again hope. You will run after another woman.

By failure I mean when you reach to the point where you would like to merge with the other, and suddenly you find a universal law against the merger: bodies can meet, beings cannot. At that moment either you become sour and bitter about love -- that's how all the religions have become, bitter and sour about love. But that is pseudo-religion. No, I don't see that you have to become sour and bitter. In fact, you should be ecstatic that you have found a very foundational law of life, that you have come to a point from where turning inwards is possible. There is nowhere to go. You can fall upon yourself. If that happens, then you will say, "The other is heaven, not hell." Then you will change that statement, because the other made it possible for you to fail in merging, melting, gave you the chance to turn towards yourself; you will be grateful for ever. Then the other is heaven.

Once you enter into your own being, you have entered the temple. This is what religion is all about. This entry into oneself is the ultimate growth. You suddenly blossom. It is not a slow gradual growth, no. The word growth gives a wrong impression, as if slowly, slowly.... No, it is a sudden outburst. One moment you were nothing; another moment, a quantum leap -- you are all, because you have tasted your being and that being is exactly the same as the universal being. But that is the only door available. There is no other door. No church can help you, no synagogue can help you, no temple can help you. There is only one door which can help you, and that is within you.

Taking a jump into yourself, you have plunged into existence.

In that moment you feel a tremendous oneness with all.

Then you are no longer lonely, no longer alone, because there is nobody who is other than you. There is only you expanded in all directions, in all possible manifestations. It is you flowering in the tree; it is you moving in a white cloud. It is you in the ocean, in the river. It is you in the animals, in the people. And it is not something that you have to project or think. That's what pseudo-religions have been doing. They tell you, "Think that you are one with all. Concentrate, discipline your mind to believe that you are one with all." Yes, if you try hard you may start believing it, that you are one with all, but that will be simply a belief.

One Sufi was brought to me; he had many followers. And many followers of his had come to me and told me, "When our master comes, we would like you to meet."

He used to come only once a year to that place, so I said, "Whenever he comes you bring him."

They said, "He is a realized man. He sees God everywhere."

I said, "I will not comment on it till I see him." The day came, he arrived. I told his disciples, "You bring him directly to me. Let him be my guest." They brought him directly from the station, and he was in an ecstatic fever; that's what you can call it. His eyes... his body was all not in an ordinary state -- vibrant.

Anybody could see it. And he would hug the trees.... I had a beautiful garden. Only I used to call it a garden, everybody else used to call it a jungle. It was really a jungle, because I don't like English gardens -- well cut, symmetrical. No, I want something like a jungle, natural, where no symmetry exists.

He came inside the gate, and just by the side of the gate there was a beautiful maulshree tree. He hugged it. It was in blossom, and it is one of the most beautiful perfumes. He started crying in joy. I had to take him away from the tree. I said, "The tree is not that strong yet. You may kill the tree. You please come in the house, and if you want to hug the trees, I have many big trees; you can do as much hugging and wrestling and gymnastics and whatsoever, as you want to do. But this tree, don't torture it!"

Suddenly anger: "What!" he said, "Are you saying I am torturing the tree? I was loving it."

I said, "I know. Sometimes you can hug somebody lovingly. It used to happen to me when I was traveling in Punjab...."

Punjab must be the Oregon of India. Somehow all the idiots of the country have managed to live in Punjab. And it was so difficult for me to get from the railway platform to the car, because everybody was hugging, and out of love -- and a Punjabi hug... you cannot imagine it: my whole body felt the ache, particularly my ribs. And I told my friends, "Please, these hugs -- I am not ready to receive that much love. It is too much. You have to prevent it, otherwise I will stop coming to Punjab." These idiots don't know that "hug" does not mean that you crush the other person. And certainly they were doing it very lovingly, but you can kill very lovingly.

So I said to the Sufi, "Come into the house. Don't be angry. That tree is not strong enough, and that tree is very special; don't destroy it. I became enlightened under a maulshree tree, so my people have brought that tree from the original maulshree tree, as a seed. They have grown it, and it is still not strong enough for your hug. You come inside."

He came inside, and he started talking in the same way he must have been talking to his disciples: "I see God everywhere, only God and nothing else."

I said, "If you see only God and nothing else, then to whom are you talking? If there is only God and nothing else then to whom are you talking and for what purpose? God must know it. Keep silent!" When all his disciples had gone I told him, "I know what has happened to you. You have been hypnotizing yourself for thirty years to feel that God is everywhere, and now it has become a continuity of a certain posthypnotic suggestion that you are carrying. And you are continuing it because you know perfectly well that if you stop talking about it, it will disappear within hours."

He said, "No, it cannot disappear. I see God everywhere."

I said, "Then for three days stop talking about God, and stop practicing anything. That 'God is everywhere' -- don't repeat it; for three days forget about it. For thirty years you have done your work, now for three days let me show you what you have gained in thirty years."

And it didn't... it was not necessary even to take three days. Just the next morning he said to me, "What I had gained in thirty years, you have destroyed in one day. You are against religion -- you are an enemy of religion!"

I said, "Of course I am an enemy of religion -- the kind of religion that you have believed in. And I am against all this nonsense, because what is the meaning of thirty years practicing if it can be lost in one day? Then practicing even for three hundred years, it can be lost in three days! Or for three lives in maybe three months -- but it can be destroyed. It is not your experience; it is just an imposed idea."

So I don't say that you have to start thinking in terms of everything being divine and that all is God. That is rubbish. Never start from anything which is basically a belief. Just take a jump into yourself, and don't ask me what you will find there, because if I tell you what you will find there, you will immediately start hypnotizing yourself for it. Then you will find it, but it will not be the true thing. It will only be a hallucination.

Just take the jump within, and you will come to know. You will come to feel. You will come to experience.

Religion is experiencing the truth.

Man needs religion; it is the last luxury, the ultimate luxury. Below it is love. And I have been teaching about love so much so that you can come to that crucial moment where you feel the other is hell -- because that is the point of turning. Sartre needed somebody to tell him, "The other is hell." What about you? You have tried so hard to become one with the other, why not try a little bit to be one with yourself? -- because that is not going to be difficult. You are already one with yourself, you just have to look inwards. A little turning in, and the happening.

But then you are not a Christian, nor a Hindu, nor a Mohammedan, nor a Jew -- you are simply religious.

I am for religion, for religiousness, and I am certainly against all religions, because they are all pseudo. Okay Sheela?

From Unconciousness to Consciousness

Chapter #28
Chapter title: Commandments, No -- Just a Few Requests

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BELOVED OSHO,
WHAT DO YOU THINK OF MOSES' TEN COMMANDMENTS? DO YOU HAVE ANY COMMANDMENTS FOR US?

Moses is one of the most charismatic leaders that the world has known, but he is not a religious man. He is a lawgiver. But to be a law giver is one thing, and to be religious is totally different. He decides what is right, what is wrong for his people. But right and wrong are not eternal things. Something is right this moment, and the next moment it is not right. Something is right in one context, in another context it becomes just its opposite. Laws are dead. Once you have decided them, then they are fixed. They don't change with the context, with the situation, with the time. They cannot change, they are not living beings.

Moses guided his people out of slavery, gave them great hope for the future, inspired them, but he could not make them religious. Because he could not make them religious, he had to substitute religion with laws. Laws are a poor substitute for consciousness. But when consciousness is missing, there is nothing else to do except to give laws, and follow the laws.

Why could Moses not make his people religious? He himself was not a religious person. His encounter with God is nothing but an hallucination. God exists not, so those who have encountered God have encountered their own imagination. Wandering in the hot, burning, fiery desert for years; hungry, thirsty, his people dying, their hope dying -- there seems to be no end to this search for the promised land.

He goes to the mountains to think, to contemplate, to pray to God. He must have been in a hopeless situation. Now the people were asking -- and there was no answer -- they were asking, "Where is the promised land? It seems you don't have any idea where it is. You uprooted us. Of course we were slaves, but at least we were surviving. Now we are dying."

People choose slavery for the simple reason that if the alternative is death, then it is better to be a slave. At least you are alive and there is a possibility someday you may get out of the slavery. But when you are dead, the possibility disappears. So it is not wrong to choose slavery when it is an alternative to death.

Moses brought these people out of slavery, giving them all kinds of dreams, and slowly those dreams started turning into desert dust. Days went by, months went by, years went by, and people were dying as they had never seen people dying. Forty years he was wandering in the desert of the Middle East. In forty years, out of every four people, three had died. Three quarters of the original people were no longer there; and those who remained, you could not call them alive either. These forty years had been such a suffering

that it would have been a lot better if they had died. They were skeletons.

Naturally, Moses was in a tremendous anguish, a great turmoil. He had not thought that this was going to happen. He was not deceiving his people; he was very sincere, his intention was good. There was no way to get these people out of Egyptian slavery unless they were given a great hope that pulled them out of slavery.

But this happens to all great leaders: when they succeed, then comes the moment of their failure. It happened in India. Mahatma Gandhi led the country for forty years and made the people believe, "When independence comes all your problems are solved. There will be no poverty, no suffering, no riots, no violence. These Hindu-Mohammedan riots in which thousands of people are killed, burned alive, are created by the British rulers." It was easy to dump it on the British rulers -- dump everything on the British rulers. You are suffering because you are in slavery. You are poor because they are exploiting you. You can never live a respectable life if you are under the shoes of the British Empire.

People believed him, just the same way as Jews had believed Moses. They followed him. The independence came... and that was the great moment of failure for Mahatma Gandhi, because it is not such a simple affair that just by getting rid of British rule all your problems are going to disappear.

Your problems are millions of years old. The British were in India for only three hundred years. Before that you were poor, hungry, uneducated. In fact, the British Empire did everything to raise the standard of life in India. It introduced all kinds of technology, science, in every possible way. It introduced medicine, schools.... But nobody was going to thank them. Who is going to thank the person who is enslaving you? -- they were the cause of all the riots, of all the murders, of all the butchery.

So, people were waiting: "When the British go back, we will be living for the first time as human beings -- there will be no poverty, life will be a bed of roses." But life not only remained the same, it became worse, because the British rulers knew how to rule. In three hundred years they had created a system to control, to keep discipline. Now all that disappeared with them, and the people who came into power had no idea what power was. What to do with power? How to use it? And suddenly there was a tremendous outburst of violence such as India had never seen before, perhaps no other country has seen ever before.

Gandhi was shattered. Now the British were gone, but the violence was a million times more, because the British had a certain discipline, power, and they had managed the country for three hundred years. Now there was nobody; everybody was free to do whatsoever he wanted. Thousands of people were killed, burned; trains were burned, stopped and completely burned, and nobody was allowed to get out of the trains. Houses were set on fire. The whole country was in a mess. In Pakistan, the Hindus were being killed. In India, the Mohammedans were being killed. And the leaders were at a loss as to what to do. Gandhi himself said, "Now nobody listens to me." And he had been the absolute leader of the people for forty years. His voice was the voice of the country, and now he said, "Nobody listens to me. I have become a false coin -- useless."

He used to say, before India became independent, that he would like to live for one hundred and twenty-five years, because after independence there would be real life; right now, what was life? But as the country became independent, and the whole country was on fire -- violence everywhere, destruction everywhere... even his own followers, intimate followers, were no longer listening to him -- he said for the first time, "Now I don't want to live one hundred and twenty-five years." Perhaps when Nathuram Godse shot him, he felt relieved, because he was carrying a burden. He could not show his face to people; there was no answer.

The same was the situation facing Moses. He went into the mountains just to be out of the crowd, because they were continuously torturing him, asking him, "Where is the promised land? We don't see any promised land. Days pass, we don't come across an oasis. People are dying of thirst, and whenever we come across an oasis, it is not easy to get food either"... because they were all poor people, they had no money, they were slaves. They were not paid, and whatsoever they had brought... small things. That caravan of Moses is worth remembering. What had people carried with them? Somebody was bringing his donkey, somebody was bringing a cart, somebody was carrying two earthen pots, a few clothes.... There was nothing valuable. They had nothing. And on the way they sold whatsoever they had brought with them -- these small things they sold for bread.

Moses must have been in terrible pain. Nobody has thought about it. I have never come across a Jewish book pondering over the situation of Moses. He went into the mountains, not to meditate. That is a great luxury -- Moses could not afford it -- and that was not the time to meditate. He had gone just to avoid this crowd, and sit for a time to think out a plan. Something had to be done, otherwise he would be responsible

for this whole race dying. And he had promised them....

And remember always, this is how the human mind works: when you start promising, you forget that there is a limit, don't exaggerate. Mind is very easily able to exaggerate. It enjoys exaggerating. It magnifies things both ways. Just a little pain and it makes so much fuss about it. Just a little suffering and it becomes the greatest suffering in the world. Just a little pleasure and you are on top of the whole world, as if nobody else knows what pleasure is. You fall in love with a woman and you think, "Never before has such a love happened, and never again is it going to happen. This is unique." This is happening everywhere, and everybody is thinking it: "This is unique!" Mind exaggerates everything, magnifies -- it is a magnifier -- and you believe it.

Moses' people were really in trouble. It was not a question of magnifying. And there was a limit to giving them consolation: "Wait just a little more -- we are coming closer, coming closer...." It seemed as if they were going farther and farther away; there seemed to be no signs of coming closer.

In this state of anguish, in the burning hot desert, on the mountain -- even hotter, because a desert mountain has no trees, no greenery -- Moses hallucinates. In such a state of mind anybody can hallucinate. He starts talking to God. His human mind finds no answer. This is a state of hallucination: with open eyes he is seeing a dream. And he believes that God has given him advice, ten commandments: "These are the ten rules. Go to your people and give these ten commandments. If they follow these ten commandments everything will be all right." His hallucination is not a religious experience. There is no God in the first place. Even if there is, he does not speak Hebrew. How did you start thinking that God is a Jew? If there is a God and he comes to know that you call him a Jew, do you think he will be happy? There is no God at all, so there is no problem.

It is not Moses alone who is hallucinating; other religious leaders -- of course, so-called religious leaders -- have done the same. He comes with great authority and tells his people, "God has given these ten commandments. If you live accordingly, fulfilling God's desire, then only are you going to find the promised land. But first you have to be capable of it, worthy of it."

Now, this is a good strategy. Neither can those poor people be worthy of fulfilling all those ten commandments, nor can they ask again, "Where is the promised land?" I don't think that he was being a politician, but who knows -- it is good political strategy to give people a certain idea: "You fulfill it; if you don't fulfill it, then you are responsible, then you cannot blame me. I had told you before that these ten commandments have to be fulfilled."

And those ten commandments cannot be fulfilled by any natural human being.

The very structure is such that you will find it going against your natural instincts, your biology, your physiology, your psychology. So rather than blaming the leader, you will start feeling guilty, that it is because of you the promised land is not being reached.

I do not think that Moses was at all a religious man. He was a great revolutionary, and certainly a charismatic leader, not of an ordinary caliber, superb. It is not easy to keep people wandering in the desert for forty years and still keep their hope alive. This was a great strategy, knowingly or unknowingly. My feeling is that it was unknowingly. He certainly had the feeling that God had spoken to him, that he had seen God, that these ten commandments were from him. And by giving these commandments to the Jews, God had proved again that Jews are the chosen people of God.

You ask me, have I any commandments for you?

First: The very word commandment, to me, is ugly. It is okay for a commander in the army to give commandments. The very word means that you have to follow it. There is no question to be raised, a commandment cannot be doubted. And a commandment from God -- you have to fulfill it. And a commandment from God gives Moses the authority to keep these people quiet, disciplined, under his rule.

I am not a commander, and I don't want anybody to be under my authority. I do not represent any God whatsoever -- Jew, Hindu, Mohammedan, Christian. I am nobody's representative. I simply represent myself. And any authority that I have is my own.

I can say to you authoritatively what my experience is, but I cannot be authoritative with you. Note the difference: whatsoever I say, I say with the authority of my own experience. But I am not being authoritative with you. If I say, "Believe me" -- then I start becoming authoritative with you. "Don't doubt me.... If you believe, then paradise is yours. If you doubt, you fall in hell." I do not promise you any heaven. I do not make you afraid of any hell. Yes, my words have an intrinsic authority, but they are not authoritative. They don't enslave you.

So of course I cannot give you any commandments. That would be insulting you, that would be

humiliating you. That would be taking your integrity, your freedom, your responsibility from you. No, I cannot commit such a criminal act.

I can request you, I can invite you, to share with me my experience. I can become the host for you and you can be the guest. It is an invitation, a welcome -- but it is not a commandment.

What requests can I make of you? It will look a little strange because Moses, Jesus, Mohammed, Krishna, Mahavira, Buddha -- nobody requests you. They all have orders for you: "Follow, or fall into hell." They don't give you any chance even to think. They reduce your very existence, your very being, to an object. They reduce you, just like a number in the army. They don't respect your individuality. Hence I see something irreligious in all those people. They are special; somebody is special because he has seen God with his own eyes.... Now, in what way can you be equal to him? On what right can you question him? He has seen God himself, talked to him. He has brought the message to you; he is the messenger.

Somebody is the only begotten son: now, what can you do about it? You cannot be equal to Jesus. All that you can do is to follow, to imitate, to be a psychological slave, which is a far more dangerous slavery than any other. Economic slavery is nothing compared to psychological slavery.

I am reminded of Diogenes. I love this fellow Diogenes for the simple reason that he does not claim any authority from God. He does not give any orders and commandments and disciplines to others. He used to live naked -- not for any religious reasons, not to get to heaven; he was not concerned about heaven and hell at all. He lived naked, because, he said, "That's how I was born. Nature wants me to be this way. Why should I be otherwise? I am going to be just natural."

One day it happened, he was just going to the river. He used to carry, up to that time, a begging bowl which he used to collect food or keep water. He was running towards the river -- he was thirsty -- and just by his side a dog came running and reached the river before him and started drinking water. Diogenes said, "Great. This dog is far more independent than me." He threw the begging bowl into the river and said to the dog, "Master, you have really shown me the way. I was carrying that weight unnecessarily."

He was caught by a few thieves -- because in those days people were caught and sold as slaves, and he looked very promising. He was very healthy and had a certain personality. They were certain that they would get good money if they could keep hold of him. They were three; he was alone, but they were not certain that even three would be able to keep hold of him. He might kill all three. So they followed him, afraid whether to try or just drop the idea because he seemed to be dangerous. And who knows, he might be mad, because he was walking naked and enjoying so much, and he had nothing to enjoy.

Diogenes was listening to what they were thinking and talking about, and he said, "Don't be worried. You want to steal me? You want to sell me in the marketplace?"

They were shocked. They said, "Now there is trouble. If we say yes, he is going to jump on us."

But Diogenes said, "Don't be afraid. I am going myself to the market. You can come with me, you can sell me. One thing I know: nobody can make me a slave. So you will get money, and you will be happy. And I know for certain that nobody can make me a slave, so why should I be worried about it? You just come along with me."

They could not even say, "We don't want to come along," because this man seemed to be so strange: he might force them to come along with him. So they said, "Okay, if you say so, then we will come along." He was walking ahead and they were behind him; he was looking like an emperor and they were looking like the slaves.

When they reached the slave market he stood up on the platform where slaves used to be put so people could see from all sides, to measure them, weigh them, look at their teeth -- just the way you purchase a horse or a bull, that's how -- they could see your muscles, whether you were strong or weak, old or young. But these three thieves could not say to Diogenes, "Please stand on the platform." He jumped up himself, and what he said from the platform is something to be remembered. He said, "Listen!" -- so loudly that the whole market became silent, seeing a naked man and so healthy, so beautiful, so proportionate. They had never seen such a slave.

There was great silence in the whole market, all the people gathered there, and Diogenes said, "For the first time a master is for sale. Any slave among you can purchase a master. But remember, you are purchasing a master." Those three thieves were hiding in the crowd because they thought the crowd might become angry, and they might be caught: "You have brought this man here."

But one rich man fell in love... just the idea. This man was saying, "A master is for sale; any slave can purchase him." This rich man asked, "Who owns you?"

Diogenes said, "Of course I own myself, but I have promised three thieves, so the money will go to

them. They are hiding there. They have followed me. Really I have forced them to come here -- they were trying to escape in the middle of the journey, and just now they are trying to disappear in the crowd. They are the three. You will have to give the money to these people. And I will come with you. As far as ownership is concerned, I own myself and nobody can own me."

The rich man said, "That's what has appealed to me. I am not taking you as a slave, I am accepting you as a master. You just come with me. Just your being in my house, your presence, is enough." The thieves were paid. Diogenes went in the chariot of the rich man, and the rich man certainly behaved as if he was the slave and Diogenes was the master.

There is a certain phenomenon: if you are really independent psychologically, nobody can make you a slave. Yes, you can be killed, but you cannot be made a slave.

And all these people who have been giving commandments, disciplines, showing you the way to live, what to eat, what to wear, what to do, what not to do -- all these people are in some way trying to make you a psychological slave. I cannot call these people religious.

To me religion begins with psychological freedom.

I cannot give you commandments, but I can give you a few requests. Nobody has done it before, so it may look a little outlandish, but what can I do? I can give you a few invitations.

My first request or invitation is: Don't let your doubt die.

That is the most precious thing you have got, because it is doubt that one day is going to help you discover the truth.

And all these people say, "Believe!" Their first effort is to destroy your doubt. Start with faith, because if you don't start with faith on each step you will raise questions. Hence I would like it to be my first request to you: doubt until you discover. Do not believe until you come to know yourself. Once you believe, you will never be able to know on your own. Belief is poison, the most dangerous poison there is; because it kills your doubt. It kills your inquiry. It takes away from you your most precious instrument.

Whatsoever science has achieved in three hundred years is through doubt. And in ten thousand years, religion has achieved nothing because of its belief. You can see, anybody who has eyes can see, that in three hundred years science has achieved so much, in spite of all the hindrances created by the religious people. What has been the basic power of science? It was doubt.

Doubt, and go on doubting until you come to a point that you cannot doubt anymore. And you cannot doubt anymore only when you come to know something on your own. Then there is no question of doubt, there is no way to doubt. So this is my first request.

My second request: Never imitate.

The mind is an imitator, because imitation is very easy. To *be* someone is very difficult. To *become* someone is very easy -- all that you need is to be a hypocrite, which is not much of a problem. Deep down you remain the same, but on the surface you go on painting yourself according to some image.

The Christian is trying to become like Christ -- that's what the word Christian means. You would love to be like Christ. You are on the way, maybe far away, but moving slowly. A Christian means a person trying slowly to become a Christ, a Mohammedan means a person trying to become Mohammed. But unfortunately this is not possible; this is not in the very nature of the universe. It only creates unique beings. It has no idea at all of carbon copies, duplicators, cyclostyled material; existence has no idea -- just the original. And each individual is so unique and original that if he tries to become Christ, he is committing suicide. If he tries to become a Buddha, he is committing suicide.

So the second request is: Don't imitate. If you want to know who you are, please avoid imitation, that's a way of avoiding knowing yourself

I have always loved one of Friedrich Nietzsche's statements, and in many different contexts I have found it mysteriously true -- again in this reference. Nietzsche says, "The first and the last Christian died two thousand years ago, on the cross." The first and the last.... Now, all others are just dodos. They are trying in every way to be Christians, and it is not possible at all. It is not allowed by existence and its laws.

You cannot change the universal laws.

You can only be yourself, and nothing else.

And it is beautiful to be yourself.

Anything original has beauty, freshness, fragrance, aliveness. Anything that is imitated is dead, dull, phony, plastic. You can pretend, but whom are you deceiving? Except yourself you are not deceiving anybody. And what is the point of deceiving? What are you going to gain?

These same religious people, Moses, Mahavira, Buddha -- these same religious people have been telling

you, if you imitate exactly along the lines prescribed by them you will attain to great pleasure in heaven, in paradise. They have all been somehow reinforcing your greed, lust. They talk of desirelessness -- and for what? Can you see the contradiction of all these religions? They say, "Drop desiring, so that you can attain to paradise." And what is this, if not desiring? This is the greatest desire. What other desires are you dropping for it? Wearing beautiful clothes -- drop it. Having a beautiful house -- drop it. Eating good food -- drop it. These are desires. These small things... and what are you going to gain in return? The whole paradise is yours.

These people are not teaching you desirelessness. On the contrary, they are giving you a great desire as a bargain -- if you can drop your small stupid desires. And because of that great desire you are ready to imitate, because that's the only way to reach there. You are ready to imitate. Thousands of people are living, even today, along the guidelines of Buddha. They may have been good for Gautam Buddha, he may have enjoyed it; I have no quarrel about it. But he was not imitating anybody; that you don't see at all. Is Christ trying to imitate anybody? If you have just a little intelligence, a very little intelligence, that will do; it is not that you need genius to understand the simple fact. Whom has Christ imitated? Whom has Buddha imitated? Whom has Lao Tzu imitated? Nobody. That's why they have flowered. But you are imitating.

The first thing to learn is that nonimitation is one of the fundamentals of religious life. Don't be a Christian and don't be a Mohammedan and don't be a Hindu -- so that you can discover who you are. Before discovering, you start covering yourself with all kinds of labels, and then you go on reading those labels, and thinking this is you -- you are a Mohammedan, you are a Christian.... And those are labels glued upon you by yourself or by your parents, by your well-wishers. They are all your enemies. Whosoever tries to distract you from your being is your enemy.

This is my definition: whosoever helps you to remain -- determinedly, whatsoever the cost, whatever the consequence -- to remain yourself, he is your friend.

I am not a messiah and I am not a prophet. I am only a friend, and a friend cannot do what you are asking me to do. What commandments can I give you? No, none. I cannot tell you what to do and what not to do. I can only explain to you that either you can be yourself or you can try and pretend to be somebody else. That trying and pretending is easier, because you are just acting.

Now, in this film of Richard Attenborough's, "Gandhi," the man who was acting as Gandhi -- what do you think? He is doing perfectly well; he looks like Gandhi. Attenborough had to go around the world to find a man who looked like Gandhi. It was very difficult, and this man simply walked into his office and he said, "What! I have been searching all over...." He was just a poor actor in some small drama company. He looks like Gandhi, he wears clothes like Gandhi, he walks like Gandhi, he talks like Gandhi: what more do you want? But do you think he has become Gandhi? Sometimes he can manage even to be better than Gandhi, because Gandhi was doing it for the first time, he is doing it for the second time. He can drop all the mistakes and faults. He can improve upon it. It has happened....

Charlie Chaplin's friends, on his fiftieth birthday, had a special arrangement to celebrate. All over England people were invited to play the part of Charlie Chaplin. From villages they were chosen. Then there was a competition on another level, the district; then there was another competition, higher. And then the final competition was in London. Charlie Chaplin was a joker, and he said, "This is a good time to play a joke." So by the back door he entered the competition. But the joke turned upon him -- he came second! Somebody else came first. Judges were not aware that Charlie Chaplin himself was playing; it became known only later on that he had come second -- as Charlie Chaplin. Somebody else had gone farther in being Charlie Chaplin.

So it is possible that a Christian may go a little ahead of Christ, a Buddhist may go a little ahead of Buddha. But it is still acting, you are only doing it; it is not your being. Keep the distance between being and doing. You can do things against your being, there is no problem. The being is very patient, very calm and quiet; it won't disturb you. If you want to play somebody else's role, it will allow you.

Now, this man who came better than Charlie Chaplin still knows that he is not Charlie Chaplin. His being is his being; it was just acting. And when he discovered that he had gone farther in being Charlie Chaplin than Charlie Chaplin himself he could not believe it. He apologized to Charlie Chaplin, "Forgive me, I had no idea that you were in the competition."

Charlie Chaplin said, "I was thinking to play a joke, but I became a laughingstock myself. But you have revealed a great truth, that acting and being are two separate things."

But in ordinary life, you are not playing a role of being a Christian, you start thinking you *are* a Christian. Slowly, slowly, slowly, conditioned by the society, by the parents, by the education, you become

a Christian. You completely forget that you were not born as a Christian. And you completely forget what your potential is. You have moved away in a direction which may not have been your potential. You have gone far away; you will have to come back.

When I say this to people, it hurts. But I cannot do it in any other way. It is going to hurt. You have gone miles away in being a Christian; you have to come back miles, and it is going to be a hard task. And unless you come back to the point from where you deviated, you will never be able to discover yourself -- and *there* is all that has to be discovered.

My third request is: Beware of knowledge.

It is so cheap to become knowledgeable. Scriptures are there, libraries are there, universities are there; it is so easy to become knowledgeable. And once you become knowledgeable you are in a very sensitive space, because the ego would like to believe that this is your knowledge -- not only knowledgeability, it is your wisdom. The ego would like to change knowledge into wisdom. You will start believing that you know.

You know nothing. You know only books and what is written in the books. Perhaps those books are written by people just like you. Ninety-nine percent of books are written by other bookish people. In fact, if you read ten books, your mind becomes so full of rubbish that you would like to pour it down into the eleventh book. What else are you going to do with it? You have to unburden yourself.

Books go on growing. Each year each language goes on producing thousands and thousands of books. Never before was the danger so great as it is today, because never before was knowledge so easily available to you -- through all kinds of media. Now the book is not the only thing; you can get it from the newspaper, from the magazine, from the radio, from television, and these sources will be becoming more and more available. The danger will become even stronger.

I have been a professor in two universities, and I have watched hundreds of professors. That is the most snobbish tribe in the whole world. The professor thinks himself to be a different species altogether -- because he *knows*. And what does he know? Just words, and words are not experience. You can go on repeating the word love, love, love, millions of times; then too it won't give you the taste of love. But if you read books on love -- and there are thousands of books on love, novels and poetries, stories, treatises, theses -- you can come to know so much about love that you may forget completely that you have never loved, that you don't know what love is all about... and you know *all* about love that is written in the books.

So the third thing is to beware of knowledge, to be so alert that whenever you want, you can put your knowledge aside and it will not block your vision. It will not come between you and reality. You have to go to reality utterly naked. But if there are so many books between you and reality, then whatsoever you see will not be the real. It will be distorted by your books in so many ways, by the time it reaches you it may have no connection at all with the reality.

The fourth thing... I will not say "pray" because there is no God to pray to. I cannot say, like all the religions, that prayer will make you religious; it will give you a bogus religiousness. So in my religion the word prayer has to be completely dropped. God is not there, hence talking to the empty sky is utterly foolish. The danger is, you may start hearing voices from the sky; then you have gone beyond the limit of normality. Then you are abnormal. Then you are no more capable of doing something, you will need psychiatric treatment. So before that happens -- before God answers you -- please don't ask. That is within your power, not to ask, not to pray. God cannot force you to pray and to ask. If you pray and ask and you insist, he may answer -- that is the danger. And once you hear the answer, then you are not going to listen to anybody. Then you have to be forced to go for psychiatric treatment, otherwise you are going insane.

My word for prayer is love. Forget the word prayer, replace it with love.

Love is not for some invisible God. Love is for the visible -- human beings, animals, trees, oceans, mountains. Spread your wings of love as far and wide as you can.

And remember, love needs no belief system. Even the atheist loves. Even the communist loves. Even the materialist loves. So love is something intrinsic to you -- nothing imposed from outside, that only a Christian can love, or a Hindu can love -- it is your human potential. And I would like you to depend on your human potential rather than these bogus conditionings of Christian, Jewish, Hindu.... You don't bring them with you, but love you bring with you; it is part and parcel of your being. Love without any inhibition, without any taboos.

All these religions have tabooed love. You can understand their strategy. The strategy is that if your love is tabooed, then your energy of love will start moving towards prayer. That's a simple way: you block the passage of love, it will find some other way. Now you have blocked it from reaching to the real, it will try to

reach to the unreal. You have blocked the human possibility; now it will try something imaginary, hallucinatory.

All the religions are against love because that is the danger: if a man moves into love he may not bother about the church and the temple and the mosque and the priest. Why should he bother? He may not think at all of prayer because he knows something more substantial, something more nourishing. He knows something more existential, why should he go into dreams?

Just see it this way: fast one day, and next morning remember what you dreamed. You will certainly dream of food, a feast -- it's absolutely certain. Just fast one day and you will dream in the night. What happened? You dropped the real but your whole being wants it. If you drop the real, then the only way possible is to have the substitute, the unreal. Whatever you dream, keep a check on it: that dream indicates what you are missing in reality. A man who lives in reality, his dreams start disappearing. There is nothing for him to dream. By the time he goes to sleep he is finished with the work of the day. He is finished, he has no hangover that moves into dreams.

Sigmund Freud, Jung, Adler -- all these people have been working on dreams. They should have looked at least into one person's life where dreams have disappeared, and that would have given them the clue. But these people are just as stupid as you are. Freud was so much afraid of ghosts that you cannot believe it. *You* are not that afraid of ghosts.

Jung was thrown out of the psychoanalytic movement for the simple reason that he believed in ghosts. And one day, when Sigmund Freud and Jung were sitting in Freud's sitting room, Jung started talking about ghosts. He was very interested in ghosts. Just as he started talking about ghosts there was a great explosion in the cupboard. Freud fell from his seat, and he said, "I have told you again and again: talk of the devil and he is there -- but you don't listen." Even Jung was shaken. They opened the cupboard; there was nothing. How come so much noise, as if a bomb had exploded? He closed the cupboard and they sat again. Again they started talking about the ghost, because how can you stop so suddenly after such an experience? And again there was an explosion! And that was the end. After that, Freud never saw Jung.

Freud was so afraid of death that you could not talk about death. His disciples were made aware, particularly the new ones, never to mention the word death. Twice it had happened, people had mentioned something about death and he fell on the ground in a fit, he became unconscious. He was so much afraid of death, even the word death was enough to make him unconscious. And these people are giving you psychoanalysis, these are your great scientists of the mind!

Jung was afraid of dead bodies. And this is the natural law: whatsoever you are afraid of you are fascinated by too. So he wanted to go to Egypt to see the ancient mummies, those dead bodies which have been preserved in the pyramids and now are in the museums of Egypt. He wanted to go many times. The tickets were booked, sometimes he even reached the airport, but became nervous, so nervous, so feverish, that he came back again -- canceled the trip. He never managed to reach Egypt. But he tried a dozen times, and always he became nervous. Just the idea of seeing a three, four, five thousand year old dead body and something inside him just freaked out.

These people have not known a single person whose dreams have disappeared. For example, I cannot dream even if I want to; there is no way. I have tried and failed. I have tried many ways, invented them because there is no book which says how to create dreams, so I invented my own ways. I will go into sleep thinking of something, visualizing something, so that, as I am going into sleep, whatsoever I am visualizing may remain in the sleep and it will become a dream. But as sleep comes, what I was visualizing disappears. Sleep is there, but what I was visualizing is not there.

If you live your real life authentically, sincerely, totally, dreams are finished. If you love, you will never think of prayer because you know the real thing -- so why should you go after the pseudo? And all these religions were aware of that: stop the real so you have to go to the pseudo.

The fifth thing I would like to say to you: Live moment to moment. Go on dying every moment to the past. It is finished. There is no need even to label it good or bad. The only thing to know is: it is finished, it is no more. It is going to be no more... gone and gone forever; now why waste time about it?

Never think of the past, because you are wasting the present, which is the only real thing in your hand. And never think of the future, because nobody knows how tomorrow is going to be, what tomorrow is going to be, how it is going to turn out, where you are going to land -- you cannot imagine.

Do you think about what happened to our commune? Had you ever thought that we were going to land up in Oregon, in America? I don't think anybody, howsoever dreaming and imaginary and hallucinatory, had thought of Oregon. But we landed here. This goes on happening every day -- you don't take note of it --

that yesterday you wasted so much time thinking for this day, and it has not turned out to be according to your ideas and your plans and this and that. And now you are worried why you wasted that time -- again you are wasting it.

Remain in the moment, true to the moment, utterly herenow, as if there has been no yesterday and there is going to be no tomorrow -- only then can you be herenow totally.

And that totality of being in the present joins you with existence, because existence knows no past, no future. It is always herenow.

Existence knows only one tense, that is the present tense. It is language which creates three tenses, and creates three thousand tensions in your mind. Existence knows only one tense, and that is present: and it is not a tension at all, it is utterly relaxing. When you are totally here, no yesterdays pulling you back and no tomorrows pulling you somewhere else, you are relaxed.

To me, to be in the moment is meditation, to be utterly in the moment. And then it is so beautiful, so fragrant, so fresh. It never gets old. It never goes anywhere.

It is we who come and pass; existence remains as it is. It is not time that passes, it is we who come and pass. But it is a fallacy: rather than seeing that we are passing, we have created a great invention, the clock -- time passes.

Just think, if there is no man on the earth will there be any time passing? Things will be all there, the ocean will still be coming to the beach, crashing its waves on the rocks. The sun will rise, the sun will set, but there will be no morning, there will be no evening. There will be no time as such. Time is a mind invention, and basically time can exist only with yesterdays and tomorrows; the present moment is not part of time.

When you are simply here, just now, there is no time. You are breathing, you are alive, you are feeling, you are open to everything that is happening all around.

When your every moment starts becoming meditation, you are religious.

... So these five requests for you.

Okay Sheela?

From Unconciousness to Consciousness

Chapter #29

Chapter title: I Teach You Reverence For Life

27 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
MOSES GAVE US TEN COMMANDMENTS, BUT YOU HAVE SPOKEN ONLY ABOUT SIX REQUESTS;
WILL YOU PLEASE COMPLETE THE LIST TO MAKE IT TEN?

It seems I will never be able to learn arithmetic. Perhaps it is too late to. I was thinking I had given you only five requests, but if I have given six then certainly I have to complete the list to make it ten. Why does ten appear to be complete? There is a reason behind it. Man started to count on his fingers, and because he has ten fingers, ten gives a sense of completion. Five would have been better; not as complete as ten, but not

as incomplete as six.

The sixth request. All the religions of the world, without exception, have given man ideals which are superhuman. They satisfy the ego. You would like to be a superhuman being, but you are meant only to be a human being. Even if the rose wants to become a lotus, the desire is going to be a tremendous frustration, because the potential of the rose is to be a rose. How can it be a lotus?

But all the religions, in every possible way, have been giving you ideals far above humanity. The only result is that trying to be superhuman, you miss being human. Rather than reaching the superhuman level, making that stupid effort you fall below the human level itself -- you become subhuman.

It will be significant to remember Friedrich Nietzsche, and his idea of superman. Adolf Hitler got the idea from Friedrich Nietzsche, and he was trying, in his own way, to create a whole race of supermen. And what he created was just the opposite. He created the lowest kind of human beings -- but in the name of superman. Friedrich Nietzsche is far more responsible than anybody else for bringing humanity to such a crisis. Adolf Hitler and people like him are just pygmies; but Nietzsche is a giant. His whole life he was propagating the idea of superman.

He has the support of Charles Darwin, and his logic looks simple, accurate, appealing. He says, "Charles Darwin and his theory of evolution proves that one day a small bunch of monkeys turned into human beings. The mass of course are still monkeys, but a small group became man." This must have happened millions of years ago -- if it happened at all. There is no certainty about it. Scientists are no longer agreeing with Charles Darwin any more, because if a few monkeys turned into human beings, why, for millions of years, are other monkeys not turning into human beings? At least a few of them, once in a while, should turn into human beings. But monkeys are monkeys.

We have found ancient skeletons of monkeys; they are the same as the modern monkey -- there is no evolution. The same is true about man. The ancientmost skeletons found in Peking, China, are almost exactly the same as you are -- nothing much has changed. There seems to be no evolution. Perhaps we have more things, more technology, a much more advanced standard of living, but man himself -- he may be flying in the airplane or in a rocket -- the human being is just the same as he was when he was driving a bullock cart.

Perhaps, rather than evolving, he has lost many qualities, because when man was a hunter he had tremendous strength. He needed it. He was fighting without any weapons, wrestling with tigers and lions, naked. The modern man is no comparison to him. His life was a tremendous struggle. We could not survive that life. We have lost that strength, the muscles, perhaps even the will. If such a situation arises again many of us would rather commit suicide than live naked in the jungles and fight with animals. And you will find you are the weakest animal on the whole earth. Even a dog can prove the fact, and the dog is no longer part of jungle life. He is a tamed animal. He has weakened with you... otherwise he is a cousin of wolves. He cannot fight with the wolves, but with a man... he can easily kill you without any difficulty.

In fact, why did man have to invent swords and guns and bayonets? It is just to substitute for the strength that is naturally missing. What the lion can do with his teeth, you cannot do. What the lion can do with his nails, you cannot do. You have to find substitutes which are stronger than the lion's nails, his teeth. And you would love to fight from a distance -- hence man invented arrows, bullets. These are ways to fight from a distance, because to be close, even with the bayonet in your hand you may become nervous. Just seeing the lion and hearing a lion's roar, you may forget all about the bayonet -- you may be no more yourself. From a distance, sitting on the top of a tree, absolutely protected -- the lion cannot reach there -- you can shoot the lion.

What evolution has happened? But Friedrich Nietzsche has based his whole idea on Charles Darwin's theory of evolution. He said, "The most beautiful scene in my life happened one day when I was sitting in my garden and a battalion of soldiers passed by on the street: the sound of their boots falling in harmony, their bayonets shining in the morning sun...." Nietzsche said, "I have never seen such a beautiful thing in my whole life." He does not talk about the sunset, nor about the sunrise, nor about the flowers, nor about a bird on the wing -- but soldiers. The sound of their boots is far more musical than any Beethoven or Mozart. The shining of their bayonets in the morning sun is more glorious to him than the sun itself. The morning may have been full of flowers and birds, but that has no appeal to him. The soldier is going to be the superman.

This idea gets into the idiotic mind of Adolf Hitler. It is very difficult to put ideas into idiots' minds, but once you put them in you cannot take them out. That is impossible. They will just do it; and he did it -- the second world war was the result. You may not have thought on these lines, that it was a by-product of the philosophy of superman.

George Bernard Shaw was continuously describing the superman, as if just to be human is something ugly, something obnoxious, something that we should be ashamed of. But Bernard Shaw was not in any way original in this philosophy. All the religions have been doing this for centuries, telling you that you have to go beyond yourself. As you are, you are bound towards hell. Unless you transcend yourself there is no possibility of your being redeemed, saved.

Shri Aurobindo, one of the great philosophers of contemporary India, was also full of the same bullshit -- superman! "The time has come for superman to arrive." And he was preparing the ground for the superman to arrive. Aurobindo has died; the superman has not arrived. The superman is never going to arrive, it is a fiction. It is a fiction created by the priest who wants to condemn you. A comparison is needed, otherwise condemnation is impossible. Something higher, superior, has to be invented, so that you can be compared against it -- and reduced to ashes.

I would like you to remember my seventh request: Accept with great joy your being human.

Destroy all the ideals that have been created to condemn you. Before they destroy you, you destroy *them*. They have already done enough harm to humanity. Millions of people have lived under the burden of those ideals, crushed, feeling guilty, like worms.

Jainas say that the superman has certain qualities -- their tirthankaras, their twenty-four supermen, had already achieved that state. I say to you, nobody has achieved it, because those qualities cannot be fulfilled by any human being. When you hear those qualities you will understand why I am so certain.... "The superman does not perspire." It is impossible for any human being not to perspire unless he is made of plastic; only plastic does not perspire.

But a real human body has a specific purpose for perspiration; it is not for nothing. It is a natural way of giving your body a constant temperature. So when you move in the heat, and it is hot, your body starts perspiring. It is a natural method of air conditioning. The body starts oozing its stored water so that the heat is used, not against your body, but in evaporating the water that the body has released, and your body remains intact, keeps its temperature the same.

That perspiration was absolutely necessary. If you had not perspired you would have had a great fever immediately. And the line between your temperature and the temperature where your body stops living is not very big; it is only twelve degrees. If ninety-eight degrees is your natural temperature, at a hundred and ten you are gone. The distance is not very great; death is always close at hand. Perspiring, you prevent your body getting hotter, because the heat starts functioning on the water that you are releasing, starts evaporating it. It gets involved in some other work, leaving your body intact. It is a natural system.

The Jainas say their supermen, their tirthankaras, do not defecate, do not urinate. Because these are ordinary human things, animal-like, how can a man like Mahavira...? You cannot imagine Mahavira sitting on the toilet. At least Jainas cannot imagine it -- perhaps you can. Being with me you are almost spoiled; but Jainas cannot imagine Mahavira sitting on the toilet seat. Impossible! What will he sit there for? These are all stupid ideas, but for twenty-five centuries Jainas have been carrying these ideas.

Jesus is a superman. He walks on water. I heard of one American Christian who was visiting the holy land. He went to see Lake Galilee where it is thought that Jesus supposedly walked on water. Seeing an American, the boatman was very happy. He asked the American, "Would you like to have a tour around the lake? This is the lake where our lord Jesus Christ used to walk on water."

The American, being an American, said, "First things first. How much is it going to cost?"

The boatman said, "Not much, just twenty-five dollars, the whole trip."

The American said, "Now I know why our lord used to walk. I am not interested in this round trip. But one thing is now clear to me: why he used to walk on water. Even I cannot afford twenty-five dollars for this small lake, how would that poor man have been able to afford it?"

Jesus transforms stones into bread, transforms water into wine, raises the dead back to life. These are the qualities of a superman, and all these things are simply fictitious. None of them has ever happened. Jesus has neither walked on water, nor has he transformed the stones into bread, nor the water into wine, nor has he raised the dead back to life. If he had done all these things, then it is the responsibility of the pope to do a few things just as an example. There is no need to transform a big rock, just a small rock... and you represent him, and he will take care of you. Your failure is his failure.

But nobody thinks that if he was capable of transforming stones into bread, then why has the whole Middle East lived in such poverty? That one man was enough: he would have transformed everything. If bread is possible out of a stone, then what was the difficulty in transforming the stone into a diamond? If water can become wine, then why not make the whole ocean wine? If you know the secret of how to

transform even a single drop of water into wine, you know the whole secret of transforming all the water of the whole earth into wine.

And if he was able to raise dead people, then why only Lazarus? So many people must have died while he was here. The story with Lazarus seems to be tricky. That man seems to be pretending to be dead. He is not dead; it is just a made-up miracle. It can be done very easily; in India it is done so many times that we know how it is done. Just one man has to pretend that he is dead, and that needs only a little training of keeping your breath neither out nor in.

When you take the breath in, then the body naturally wants to throw it out when it is used, so that fresh air can enter. When you have taken its oxygen, absorbed it, that breath is useless; not only useless, it is dangerous because now only carbon dioxide is left. You have to throw it out quickly. So it is not something against you -- that the breath is trying to struggle to get out -- it is for you. It is your bodily mechanism. Your whole chemistry depends on it; once oxygen has been taken by your blood cells, the air has to be thrown out immediately, as quickly as possible, and when you throw the air out.... Your need for oxygen is constant.

You are not aware of it, but your need for oxygen is constant. You are not only taking oxygen from your nose, you are taking it from every small hole in your skin, all over the body. If your whole body is painted so thickly that all the holes are closed and only your nose is left open, you will die within three hours. More than that you cannot survive.

Then you will know that the whole body was continuously taking oxygen on its own. It is breathing. Those holes in your skin are not just for nothing. When it is needed they throw the water out: that is perspiration. Otherwise they are constantly absorbing the air. So when you breathe out, the immediate need of the body is to breathe in again, because your blood cells are continuously running around the body, sending oxygen wherever it is needed, and they are coming back empty to the heart, where they want to be refilled. To refill them you have to take in fresh air.

Now, the only way to keep your breath in an unmoving state needs a certain yoga exercise in which you learn exactly the middle point, when the breath is neither in nor out -- or half in, half out. At that exact point there is a certain equilibrium attained, and for a few minutes you can remain alive without breathing. Jesus had been to India. He had been traveling in Egypt, in India, In Ladakh, and perhaps in Tibet too. He must have learned the simple technique somewhere. There are people still in India who can do it, not only for hours, but for days -- in small villages, you need not go to the Himalayas to find them.

In my own village, in my childhood, I have seen, three times, three different people going into a grave and being covered by mud completely -- a six foot deep grave. It is impossible to conceive that six feet under the earth they will be able to breathe. For seven days, for fifteen days, and the last time I saw it, for twenty-one days.... After twenty-one days you take away the mud. The man is found almost white, as if dead, not breathing.

I was there. I had taken a mirror with me, because you may not be able to detect the breath just with your hand, but if you put the mirror near the nose, if any breath is going in and out the mirror will immediately give you the indication. But there was no pulse. Even doctors were present -- there was no pulse, there was no breath. And the man had said, "When you take me out, do this procedure exactly: put me into a certain position, and don't do anything on your own -- just put me into a certain position." So he had to be put in a certain position, and within five, seven minutes he was breathing. Slowly his paleness disappeared, his pulse was back, his heart was beating.

This Lazarus was not dead. And he was a close friend and disciple of Jesus. It was a simple game, because the Jews were asking, "Can you raise the dead? If you can raise the dead, then you are a messiah, then you are a superman." This is all managed. And remember, no Jewish source mentions it. It is such a big event -- a dead man coming back to life -- do you think it is not news? Not a single Jewish source mentions it even, that something like that is told about Jesus. They don't mention even the name of Jesus.

These stories either have been invented later on or were being managed just to prove that he was a superman. First you put certain requirements for who is a superman, then people start proving that they are one. So either you get charlatans, deceivers, cheats, or if they are sincere, honest people, they start feeling that they are so low they are not even worthy to call themselves human; they are sinners. Their guilt is so heavy because they cannot do anything that a superman is supposed to do.

About Gautam Buddha it is said that whenever he would pass through a forest, the trees would start suddenly growing green leaves -- even if it was not the season for them. Flowers would bloom -- even if it was not the season for them. Buddhists say that is the sign of a superman. Even trees... just his vibe, and

even trees forget their natural law, that it is not time to blossom. It may be fall, but because Buddha comes it turns into spring. Wherever Buddha goes it is spring. Wherever he is, trees are blossoming. This is not true. This is absurd, because no Jaina sources, which are contemporary sources, mention it, and it would have been such a great event. Buddha walked for forty years, passed through forests thousands of times; the whole country must have been agog, that this man... but no Jaina sources even mention it, no Hindu sources even mention it.

Buddhist sources cannot be believed. They were written by Buddhists, and that too after Buddha's death. Three hundred years had passed when the first congregation met to write down everything, so that in future people would know and remember that there had been a man like Gautama the Buddha. They were trying their best to prove him the superman -- but *their* idea of superman. He does not walk on water, he perspires -- those are not Buddhist criteria, so there is no problem. And even if he could transform water into wine, I don't think Buddha would do that; he would do just the opposite, would turn the wine into water -- that would be the miracle.

But everybody has his idea of superman. And all the religions have been imposing this idea of superman. And they all have been telling you that if you are virtuous, if you do whatsoever is prescribed by the scriptures, if you follow faithfully, this is going to happen to you too. They have given you an ideal which you cannot fulfill, hence you will be guilty. You will feel unworthy, good for nothing, and your whole energy, which could have helped you to become an authentic human being, will be wasted in these foolish things.

So my seventh request is: Be just an authentic human being.

In existence there is no hierarchy.

The smallest blade of grass has an equal value to the greatest star in the sky.

In existence there is no hierarchy, nobody is lower, nobody is higher. Everybody is just himself. Some tree is tall, some tree is not tall. That does not mean that the tall tree is greater, superior, and the small tree is not greater, not superior. No, in nature there is no hierarchy. The small tree has the potential of being a small tree. It has brought its potential to its completion; it is happy, blissful. It is not comparing itself with the tall tree. And the tall tree is not looking downwards with the eyes of a president looking at the ordinary people or a prime minister looking at the ordinary people. The tall tree is just a tall tree. It has fulfilled its potential. Both have done exactly the same; whatsoever was their potential, they have brought it to fulfillment... and fulfillment is bliss. What you fulfill does not matter.

Fulfillment of your potential is bliss.

So remember, there is no hierarchy; there is nobody above you, there is nobody below you. A dog is a dog, authentically a dog. Yes, you can distort the dog. People have been doing that. To the tamed animals they have been doing the same as their so-called saints are doing to them.

You are tamed animals to your saints. So they are trying to cut you according to their image -- lengthen you somewhere, stretch your hands and cut your legs. They have a certain idea; you have to fit into the idea. The idea is not for you, you are for the idea. And the same you go on doing with dogs, cats and other animals -- poor animals who somehow are caught in your traps. So whatsoever you say they have to do it. Of course the training needs torture. You see in the circus an elephant dancing. Now, for an elephant to dance... just to raise his leg is so heavy. You need a crane to raise one leg, one crane to raise another leg, another crane... the cranes will have to create the dance. But how do they manage in the circuses? Torture -- simple torture.

They put hot, burning hot, iron plates and force the elephant to walk on them. One plate is hot, one is cool. Naturally on the hot plate he raises his leg; on the cool one he keeps it down. On the next step it is reversed -- this side is cool, that side is hot, so he puts this leg down and raises that leg. It takes tears. Each plate has a different color; and elephants are wise people, very wise, so they start learning that the red tile, or the red plate is hot, the green plate is cool. Once they get the idea and the association, then you simply use red and green plates. Nothing is hot, both are cool, but the elephant has become conditioned: on the red he will raise his leg without even bothering about whether now the plate or the tile is hot or not -- it doesn't matter. And they teach them to sit on stools. An elephant sitting on a stool.... But you only see the outcome of a long, torturous training. It is the same as you do with dogs, with cats, and in the circus they do with all other animals. Your so-called religions have been doing the same with you.

They have made the whole of humanity into a circus... all kinds of things. The motivation is that you will become superhuman. And the superman does not die. Once you get beyond your humanity... which, according to the Christians, is sin; to be human is sin, to be born as a human is sin.

I wonder many times... because I am a little crazy so I wonder about strange things which nobody else wonders about. Adam and Eve were expelled from the garden of Eden, but all these animals, birds, millions of species, how did they come out of the garden of Eden? It is okay that Adam and Eve disobeyed, followed the idea of the devil; they committed the original sin. But what about the whole animal kingdom? Have they also committed the original sin? Has the devil managed to provoke them to revolt too? It's strange that no Jew, no Christian philosopher, theologian, scholar has even asked, "From where have all these animals come? And why?" Man is born in sin. Certainly animals are not born in sin; so if anybody is higher, animals are higher than you. This much mathematics I can manage.

So the seventh request, remember: Accept your humanity with joy, as a gift of existence -- not that you are expelled from the garden of Eden, not that it is a punishment, not that you have to repent.

Jesus goes on saying, "Repent! Repent!" For what? Because Adam and Eve ate an apple? And we have to repent for it? Now, my doctor, Devaraj, does not allow me, otherwise my whole life I have been eating apples -- not one, at least six per day. That was my main diet. If anybody has committed the original sin, I am here. That poor Adam and Eve... just one apple. And they must have eaten half and half; perhaps the serpent also had some share in it. I don't know, because the people who create these stories don't give any clue. Just a small fragment and they think it is enough.

We are still in the garden of Eden. That's what I want you to understand. This existence is the garden of Eden, there is no other garden of Eden. We are already in it. And how can one be expelled from existence? Just look at the absurdity of the idea. Even if God wants to, he cannot expel anybody from existence. Where will he expel him to? Wherever he expels him to, it will be existence still -- and his creation still. And whatsoever God creates must be holy -- or does he also create unholy things? So if he expels you, you will still be walking on the holy earth, the holy planet.

There is no point in the story. It is just to keep you tethered to the idea that unless you undo what Adam has done, you will never rise above your humanity. And what has Adam done? He has disobeyed. Rather than listening to God, he listened to the devil. Of course, the devil was more logical, more appealing, more convincing.

This God, the God of this story, seems to have no guts. If the devil had convinced them, he could have argued with them. That would have been far more gentlemanly than driving them out in a Ford car. Why insult them? And it must have been a T-model Ford car, the ancientmost, which had no reverse gear. So Adam and Eve go on and on, but they cannot reverse. The idea of the reverse gear came later on. When Ford tried to go back home and found that it took so long -- you had to go around the whole town, and then go back home; if you had missed by just one step, again you had to go around the whole town -- that gave him the idea of the reverse gear. But the model that God used, it was before this idea that Ford got; it had no reverse gear.

Why was he angry? And if he was angry, he should have been angry at the serpent, at the devil -- not at these innocent people. But in the story the serpent still lives in the garden of Eden. The story says nothing about the serpent. What happened? He still lives there. And he must be seducing other people to eat the apple. It seems he is an agent of God.

To implant the idea that you are born in original sin, different methods have been used by different religions, but they have to make it certain that you are born in sin. That's why Jesus is born out of a virgin girl, because to be born out of sex is to be born out of sin. Sex is sin.

Now, I again go on wondering how the holy ghost made the virgin Mary pregnant. I don't think he used artificial insemination. In what way did the poor woman become pregnant? But the Christians have to make poor Jesus a bastard, just to keep him away from the sin of sex. Everybody else is born out of sex, is born out of sin -- only Jesus is not born that way. Jesus is special.

Strange ways these people have been using. In different religions different methods are used. For example, how was Buddha born? His mother was pregnant, nine months pregnant. Any day, today or tomorrow she was going to give birth, and she said she would like to visit her mother's palace. She was a daughter of a neighboring king, and the queen of another king, Gautam Siddartha's father.

Now, it is still a custom in India, in the villages, that if a pregnant woman asks for something, she should not be refused. And I can see its psychology. It is solid wisdom. She should not be put into a negative mood, she should remain in a positive mood. She asked to go and see her mother and father. Shudhodhana, the father of Buddha, was worried because this was not the right time for her to travel, but her wish could not be denied. So immediately a chariot was called, and immediately she was sent.

And just on the way, when she was resting under a saal tree.... It is a beautiful tree with very thick

shade. Even in the hot sun, under a saal tree it is cool. To avoid the hot sun which was just overhead, she waited under the saal tree. And the story is: while she was walking towards the saal tree, standing, she gave birth to Gautam Buddha. Perhaps no woman ever has given birth standing. That is a strange posture. A woman is in such pain that to be standing....

But that is nothing; the story, the real story is coming now. Buddha was *born* standing! Ordinarily, the head comes first out of the mother's womb. It is very rare, a very few idiots try the other way, they bring their legs first. Very few idiots... otherwise the natural way is to bring the head first. But Buddha was born with his legs first -- standing! The mother was standing, Buddha was standing -- but wait... he walked seven steps! Gautam Buddha walked seven steps. The first thing he did, he walked seven steps; and the second thing he did, he declared, "I am the suprememost buddha in the world." Superman! Now how can *you* manage it? You can't, for the simple reason that you are already born. Only in the next life can you try, but that too depends on the woman, whether she goes to her mother's palace, stops by a saal tree or not....

Why these foolish stories? Just to make the person special, different from you. It is just to humiliate you. It is disgusting! How humanity has been insulted by all the religions! It is time that people say, "Stop all this nonsense. There is no superman, and there has never been one -- we are all human beings. And these stories are all imaginary hocus pocus."

The eighth request.... All the religions have been teaching you to fight against nature. Whatsoever is natural is condemned. The religions say that you have to manage to do something unnatural, only then can you get out of the imprisonment of biology, physiology, psychology, all the walls that surround you. But if you go on in harmony with your body, with your mind, with your heart, then the religions say you will never be able to go beyond you. That's where I oppose all the religions. They have put a poisonous seed in your being, so you live in the body, but you don't love your body.

The body serves you for seventy, eighty, ninety, even a hundred years, and there is no other mechanism that science has been able to invent which can be compared to the body. Its complexities, its miracles that it goes on doing for you... and you don't even say thank you. You treat your body as your enemy, and your body is your friend.

It takes care of you in every possible way, while you are awake, while you are asleep. Even in sleep it goes on taking care of you. When you are asleep and a spider starts moving on your leg, your leg throws it away without bothering you. The leg has a small brain of its own. So for small matters there is no need to go to the central system, to go to the brain -- that much the leg can do. A mosquito is biting you, your hands move it or kill it, and your sleep is not disturbed. Even while you are asleep your body is continuously protecting you, and doing things which are not generally supposed. The hand is not supposed to have a brain, but certainly it has something which can only be called a very small brain. Perhaps every cell of your body has a small brain in it. And there are millions of cells in your body, millions of small brains, moving around, continuously taking care.

You go on eating all kinds of things without bothering what happens when you swallow them. You don't ask the body whether its mechanism, its chemistry, will be able to digest what you are eating. But somehow your inner chemistry goes on working for almost a century. It has an automatic system of replacing parts which have gone wrong. It goes on throwing them out, creating new parts; and you have to do nothing about it, it goes on happening on its own. The body has a certain wisdom of its own.

And the religions say the body is your enemy, you have to starve it, you have to hit it hard, because unless you starve it, torture it, how are you going to be free of it? The only way to be free of it is to cut all attachments to it. They teach you hatred for your body, and this is something so dangerous. The very idea turns your greatest friend into your greatest enemy.

These religions go on saying to you, "You have to be always fighting, you have to move against the current. Don't listen to the body -- whatever it says, do just the opposite." Jainism says, "The body is hungry, let it be hungry. You starve it, it needs that treatment." It simply serves you without any payment from your side, no salary, no facilities, and Jainism says go against it. When it wants to fall asleep, try to remain awake.

Gurdjieff was doing the same thing in this twentieth century. It certainly gives you a great ego power. When the body wants food, you say no. "No" has great power in it. You are the master. You reduce the body to a slave -- not only to a slave, you force the body to keep its mouth shut: "Whatsoever I decide is going to be done; you are not to interfere." Gurdjieff used to do just the opposite of what Jainism does. Jainism starves you -- but the method is the same and the result is the same; Gurdjieff used to force his disciples to go on eating. When the body was saying no, he would say, "Go on...." Every night, that was the

peak point for Gurdjieff's disciples.

He was a great cook, and as far as exotic foods are concerned he was incomparable, but that does not make him a religious man. He used to cook strange foods which you have never eaten, your body is absolutely unacquainted with how to absorb them, what kind of ingredients he is putting in those foods! And then he used to stand there, forcing everybody; nobody could say no to the master. The body was in revolt but he would go on forcing them to eat, and then the drinking would begin. Then he would force you to drink. Soon, by the middle of the night.... The ritual used to continue from three to six hours, it was not a small affair. In the middle of the night, in that whole place only Gurdjieff was awake. All the others were unconscious, vomiting, everybody falling, in every kind of posture. It was a dead place, ugly.

What was the purpose? The purpose was the same: to teach you how to fight the body. The old disciples would slowly start getting accustomed to it. They would not vomit, although they had eaten so much that it was coming to their throats, but they would not vomit. Now they had controlled it enough. The disciples that had followed him from Russia were the oldest group. They would drink as much wine as he wanted and they would not fall unconscious. That gave great power -- that you are no longer a slave of the body, you are a master of the body. It is the same power that the Jaina monks get from fasting for months together. The same ego is satisfied.

My eighth request to you is: Do not fight with your body.

It is not your foe, it is your friend. It is a gift of nature to you. It is part of nature. It is joined with nature in every possible way. You are bridged not only with breathing; with sunrays you are bridged, with the fragrance of flowers you are bridged, with the moonlight you are bridged. You are bridged from everywhere; you are not a separate island. Drop that idea. You are part of this whole continent, and yet... it has given you an individuality. This is what I call a miracle.

You are part and parcel of existence, yet you have an individuality. Existence has done a miracle, has made possible something impossible.

So being in harmony with your body, you will be in harmony with nature, with existence. So instead of going against the current, go with the current. Be in a letgo. Allow life to happen. Don't force anything, in any good name. For the sake of some holy book, for the sake of some holy ideal, don't disturb your harmony.

Nothing is more valuable than to be harmonious, in accord with the whole.

My ninth request....

All the religions are agreed upon one point -- that real life begins after death. This life is only a rehearsal, not the real drama. The real drama will happen after death. Here, you are only preparing for the drama. So sacrifice everything to get ready for the drama that is going to happen after death. They teach sacrifice. Sacrifice love, sacrifice life, sacrifice joy, sacrifice everything. The more you sacrifice, the more you will be capable of participating in the drama, the great drama, after death. They have tried to focus your mind on life after death.

One man was asking me -- I was in Calcutta, and he was one of the richest men of India, Sahu Shanti Prasad; he had the greatest palace in Calcutta. We were walking in his big garden... because he has, in the middle of Calcutta, at least a hundred acre green garden. The palace once used to belong to the viceroy of India, when Calcutta was the capital. When the capital shifted to New Delhi, the palace was sold. Now the president of India lives in the same kind of palace in New Delhi, with a one hundred acre garden.

So we both were walking and he asked me, "I always wanted to ask you what happens after death."

I said, "Are you alive or not?"

He said, "What kind of question is this? I am alive."

I said, "You are alive. Do you know what life is?"

He said, "That I cannot answer. Honestly, I don't know."

I said, "When you are alive, even then you don't know what life is. How can you know death when you are not dead yet? So wait. While you are alive, try to know life; and soon you will be dead, then in your grave contemplate about death. Nobody will be bothering you. But why are you concerned what happens after death? Why are you not concerned what happens before death? That should be the real concern. When death comes we will face it, we will see it, we will see what it is. I am not dead so how can I say? You will have to ask somebody who is dead what happens. I am alive. I can tell you what life is, and I can tell you how to know what life is."

"But," he said, "all the religious teachers I go to listen to talk about death; nobody talks about life."

They are not interested in life, in fact; they want you all not to be interested in life. Their business

depends on your interest in death. And about death, the most beautiful thing is that you can create any kind of fiction and nobody can argue against it. Neither you can prove it, nor can anybody disprove it. And if you are a believer, then of course all your scriptures are in support of the priest, the monk, the rabbi, and he can quote those scriptures.

I would like you to remember: Live, and try to know what life is.

Don't be bothered about death, heaven and hell, and this goddammed God. You simply remain with the life that is dancing in you, breathing in you, alive in you. You have to come closer to yourself to know it. Perhaps you are standing too far away from yourself. Your concerns have taken you far away. You have to come back home.

So remember that while you are alive it is so precious -- don't miss a single moment. Squeeze the whole juice of it, and that juice will give you the taste of the existential, and that will be a revelation of all that is hidden from you and will remain hidden from you.

Respect life, revere life. There is nothing more holy than life, nothing more divine than life. And life does not consist of big things. Those religious fools have been telling you, "Do big things," and life consists of small things. The strategy is clear. They tell you, "Do big things, something great, something that your name will be remembered for afterwards. Do something great." And of course it appeals to the ego. The ego is the agent of the priest. All the churches and all the synagogues and all the temples have only one agent, and that is the ego. They don't use different agencies. There are not other agencies. There is only one agency, and that is the ego -- do something great, something big.

I want to tell you, there is nothing big, nothing great. Life consists of very small things. So if you become interested in so-called big things, you will be missing life.

Life consists of sipping a cup of tea, of gossiping with a friend; going for a morning walk, not going anywhere in particular, just for a walk, no goal, no end, from any point you can turn back; cooking food for someone you love; cooking food for yourself, because you love your body too; washing your clothes, cleaning the floor, watering the garden... these small things, very small things... saying hello to a stranger, which was not needed at all because there was no question of any business with the stranger.

The man who can say hello to a stranger can also say hello to a flower, can also say hello to the tree, can sing a song to the birds. They sing every day and you have not bothered at all that some day you should return the call. Just small things, very small things....

And I am not talking about going to the synagogue -- that is a big thing; going to the church -- that is a big thing. Leave all that to fools. There are many. And they also need some kind of engagement, occupation; those synagogues, and churches and temples provide it. But to you, existence, nothing but existence, is the only temple.

Nothing but life is the only God I teach you.

Respect your life. Out of that respect you will start respecting life in others.

Many times I am asked why our commune is vegetarian. Just for a simple reason.... There is no motivation as in Jainism. Their motivation is that if you are vegetarian you will go to heaven; if you are not you will fall into hell. My people are vegetarian not for any motivation. They are not going to cash in on it somewhere after death. They are not putting it in their bank balance in the other life. It is just that if you respect life, you will start finding it difficult even to pluck a flower. You will enjoy the flower, you will love the flower, you can touch the flower, you can kiss the flower -- but plucking it up, you are destroying it and you are hurting the plant, which is as alive as you are.

Respect for life, reverence for life, makes my commune vegetarian -- otherwise there is no problem. How can you eat meat? Just for your taste you can go on destroying life? Just the idea is nauseous.

How many, Sheela...?

"I think I made a mistake yesterday. I counted it wrong."

Okay, that's great, so let us go on.

Ninth: Be creative.

Only a creative person can know what bliss is. Paint, play music, compose poetry, do anything, not for any other purpose, just for your joy, for no other reason. If you can compose poetry just for your own joy, or a few friends may share it; if you can make a beautiful garden, just for the sheer joy of making it, and anybody who passes by may stand for a while and have a look -- that's enough reward.

But this is my experience, that only creative people know what bliss is. Those who are not creative cannot know bliss.

They can know happiness, and I will have to make the difference clear to you. Happiness is always

caused by something: you get a Nobel prize, you are happy; you are rewarded, you are happy; you become the champion of something and you are happy. Something causes it, but it depends on others. The Nobel prize will be decided by the Nobel committee. The gold medal will be decided by the gold medal committee, the university. It depends on others. And if you have been working for this motive -- that you want to attain the Nobel prize and you are writing poetry, novels, just in order to get the Nobel prize -- while you are working, it will be just a drag. There will be no bliss, because your happiness is there, far away, in the hands of the Nobel prize committee. And even if you get the Nobel prize, it is going to be just a momentary thing. How long can you go on bragging about it?

George Bernard Shaw got the Nobel prize. He was a very clever man. He used the happiness of getting the Nobel prize the most up to now; he defeated all the Nobel prize winners. First he got the Nobel prize -- the news was all over the world. Then he refused the Nobel prize. Now it was an insult to the country, to the king who heads the Nobel prize committee, to the committee, to the people who have proposed his name. Never before had anybody refused; he started this thing.

From all over the world, pressure came upon him. For three days he kept the whole world buzzing: what is going to happen? Every king, every prime minister, every president from every country was wiring and sending messages: "This is not good. This is not gentlemanly. You please accept it, then you can donate it -- but first accept it. Rejecting it is an insult." The third day he relaxed and he accepted it. Again he was even bigger news -- that he had accepted it. Two or three days he waited. As the news was cooling down, he donated it. Again the news became hot, because it is not only a prize, it has money with it too, big money. I think right now it is nearabout two hundred thousand dollars.

Again he exploded all over the news media, and after two, three days, when everything was cooling down, he managed to leak out that he had donated it to his own society, the Fabian society. He was the president and he was the only member! And when he was asked, "What is all this?" he said, "Why not use it as much as you can? -- otherwise just for one day you are in the news, and then finished. I carried it on for one month." But it depends on others. Even if you can carry it on for one month, it is going to be finished -- one minute or one month, it doesn't matter.

Bliss is something totally different. It is not dependent on anybody. It is the joy of creating something; whether anybody appreciates it or not is irrelevant. You enjoyed it while you were making it -- that's enough, more than enough.

And the last, whatsoever the number because now I cannot bother about the numbers. I myself have forgotten, but I have to say the last, so it is complete. Numbers, you can figure out.

The last is my most precious request to you, and that is: In existence the most extraordinary thing is to be ordinary.

Everybody wants to be extraordinary, that is very ordinary. But to be ordinary and just relax in being ordinary, that is superbly extraordinary. One who can accept his ordinariness without any grudge, any grumbling -- with joy, because this is how the whole existence is -- then nobody can destroy his bliss. Nobody can steal it, nobody can take it away. Then wherever you are you will be in bliss.

I was in New Delhi, and after I had spoken a man stood up and asked me, "What do you think about yourself? Will you be going to heaven or hell?"

I said, "As far as I know, there are no such things. But if by chance they are there, I can only hope for hell."

He said, "What!"

I said, "In hell you will find all the colorful people -- ordinary people, but all colorful. In heaven you will find great scholars, theologians, saints, philosophers -- but all serious, all quarreling, all against each other, disputing continuously. It must be a quarrelsome place, where you cannot find a moment of silence. As far as I understand, if God has any intelligence he must have escaped to hell, because that is the only place where nobody is going to argue about stupid, silly things, where people will be simply enjoying, dancing, singing, eating, sleeping, working."

I said to him, "To me, the ordinary is the most extraordinary phenomenon in existence."

Okay Sheela?

From Unconciousness to Consciousness

Chapter #30
Chapter title: The Only Golden Rule is There are No Golden Rules

28 November 1984 pm in Lao Tzu Grove

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BELOVED OSHO,
YOU HAVE FORGOTTEN TO INCLUDE ONE OF YOUR MAXIMS IN THE REQUESTS. THE MAXIM IS: LIVE DANGEROUSLY. WOULD YOU LIKE TO SPEAK ON THIS?

Living itself is so intense for me that I certainly go on forgetting the right maxims for living, the right rules for living. It may seem a contradiction, but it is not. The people who remember maxims for life forget life completely. Yes, I have forgotten not only that, but a few more. It reminds me.... The one that I have loved most is: The golden rule for life is that there are no golden rules.

There cannot be. Life is so vast, so immense, so strange, mysterious, it cannot be reduced into a rule or a maxim. All maxims fall short, are too small; they cannot contain life and its living energies. Hence the golden rule is significant, that there are no golden rules.

An authentic man does not live by rules, maxims, commandments. That's the way of the pseudo-man. The authentic man simply lives.

Yes, if you ask the authentic man, he may tell you about certain rules, but they are not the rules that he has followed himself. He has just found them on the way of living, just like collecting seashells on the beach. He had not gone to collect the seashells, he had gone to enjoy the early morning, the fresh air, the sun, the sea, the sand. Just by the way, he found those seashells.

All the rules are collected by people who have not lived according to them, because the people who have lived according to them have committed suicide long before. Anybody living according to a rule is destroying himself, poisoning himself, because the rule was found by somebody who was not you, somewhere where you will never be, in some time, in some space, which is not your time and not your space. It is very dangerous to follow that rule. You will be distracting your life from its center, its grounding -- you will misshape yourself. Trying to shape yourself you will only misshape yourself, disfigure yourself.

So all the rules I have talked about these two or three days -- you have to remember: before all of them comes the golden rule. But I had simply forgotten about it. I got so immersed in wrestling with Moses -- and poor Moses has never done any harm to me, nor do I intend to do any harm to him -- but the word commandment triggered something in me.

It reminds me of when I was a postgraduate student. In India it became a rule that every student had to participate in a two year army training. I went to the vice-chancellor and said, "I simply refuse. I will not participate in any army training; the very idea is nauseous -- that somebody says to me, 'Left turn' and I have to turn left. Who is he? And why should I turn left in the first place? If I want to turn right or if I don't want to turn at all.... It is going to be difficult. It is better you find some way to keep me out of it."

He said, "I can understand you, and I can see the difficulty. You have never followed any rule. I have had reports against you again and again, but I have never called you because I know that you may not be following the rule, but whatsoever you will be doing must be better than the rule itself. I know you, I have

been watching you," he said. "For example, many professors were reporting to me," he told me, "that you fall asleep in their classes. Now, this is not right. And if they wake you up, you create so much fuss about it -- that nobody has the right to wake you, and what harm are you doing? You are simply sleeping."

I had told my professors, "It does not disturb your lecture, and anyway, who cares about your lecture! Whatsoever you are saying is all nonsense, it is better not to hear it. And this is my time -- from twelve to two I have always slept. From my very childhood, in my school, high school, undergraduate classes, I have always slept. It was always a recognized fact that from twelve to two, I am going to sleep. And people have come to accept it, because I was not going to do anything else at that time. You can throw me out of the class; I will sleep there." I have been thrown out of the class -- I slept outside, it didn't matter, but that is my time of sleep.

The vice-chancellor said, "I told your professors, 'Don't be worried. You can look at his marks in your paper last year. How much did he get? Ninety-eight percent. What more do you think he will be able to manage by keeping awake?'"

I told the vice-chancellor, "Here you are wrong. If I had been awake then ninety-eight percent would have been impossible. Even to get eighteen percent would have been difficult. That man was throwing so much crap into everybody's mind; I somehow avoided him. The two percent they are missing... it seems that even in my sleep, he has shouted something and it has entered my mind; otherwise why not a hundred percent? Those two percent must be his doing, and I am going directly to him to ask about the two percent: what happened about the two percent?"

He said, "It has been reported that you don't follow the hostel rules, and you are the prefect of the whole hostel. You are supposed to manage one thousand students and make them follow the rules, but you don't follow them at all. How are you going to manage one thousand students?"

I said, "Who bothers? And they are as happy with me as they have ever been with any prefect, because I never interfere. In fact I don't even know the faces of all of them. I don't know their names. I never take their attendance. Each month I mark them present, and send the register to the office. I have told them, 'If you are absent, inform me, otherwise there is no problem. If you don't inform me, it is accepted that you are present.'"

He said, "You get up at three o'clock in the night, and a few of your disciples" -- I had disciples already -- "they also get up at three o'clock, and you make so much trouble for others."

I said, "Those people are fools"... because the university I was in, and the hostel, was in such a beautiful place that three o'clock was the right time there. It was just on a hilltop, and just below the hill was a vast lake. It was so serene and so calm and so quiet that to miss this whole thing sleeping.... "It is perfectly good to miss the lectures through sleeping, because those idiots are simply telling things that they know nothing about. Some other idiot has told them, and they are simply transferring it.

"But I have seen, every morning the lake is new, fresh; it is not the same lake. Every morning.... "And I am simply surprised and amazed; even today I cannot believe that that place, the university of Sagar... I have been all over India, but I have never seen so much color in the sky as on that particular lake. So many colors, so much color in the sky, and everything is reflected in the lake. You could have just sat there and meditation would have happened. You were not required to do it.

So I said, "Of course I get up at three. The lake wakes me up, the birds start singing at three, and those few people who have once come with me to sit there under the trees... the last stars disappearing, and the morning descending by and by... and the first flowers opening."

The lake is full of lotuses. And as the sun rises on the horizon, the lotuses start opening. They close up when the sun sets; the whole night they also stay asleep. As the sun rises -- the first rays, and the lotuses start opening. And it is the most beautiful flower you can imagine -- the biggest flower, the most fragrant, and the most alive... and floating in water, but it has such a velvety skin that water cannot touch it. Even dewdrops falling on the lotus leaf or the lotus flower remain there like pearls. Water cannot touch it, so the dewdrops cannot spread and make the leaf wet. They remain just like round shaped pearls sitting on it. And when the sun rises a little higher, all those lotuses, their leaves, and these millions of pearls, start reflecting the sunrays. Sometimes a rainbow is created on the lake.

I told the vice-chancellor, "Those who have gone with me, once I have invited them, but never twice have I asked them. And the people who have been reporting to you don't know anything about beauty, about existence." I told him, "I know who has reported to you. I don't think any student will report against me. It is the proctor, the professor in charge of the hostel, who is very worried because I will not listen to him."

I had told him, "You are the professor in charge of the students, not of the prefect." I had showed him

the book in which the rules were written -- certainly there was no mention that he was an authority over the prefect. Certainly he was, because the prefect was also a student, but there was no mention of it. So I said, "There is no mention of it. You take care of the students if you want. I will take care in my own way. I am taking care -- by not interfering. And my students are immensely happy that for the first time there is nobody authoritative, forcing them to do this, not to do that: 'Go to sleep at nine o'clock; all the lights should be put out at nine.'"

But my own light was not put out. The proctor came on the first day to tell me that this was not right. I said, "Don't you disturb me at all. I will read as long as I wish -- sometimes the whole night, because there is the whole day to sleep in -- and nobody can control me. And I always used to keep the book of the rules that was given to me as prefect. I said, "Look into this: there is no mention of it, that you have any authority over my sleep or my waking. I will wake in my time; I will sleep in my time, and my students will do according to themselves, whatsoever they want to do."

The vice-chancellor said, "All these reports have been coming to me, but I know you. Rules are dead. All the prefects that have preceded you were dead. So I have not bothered about the reports against you, I have not called you. But now this is troublesome. This is a government affair. Now the government wants every student to be trained in the army; otherwise he will not be given the graduation certificate."

I said, "There is no problem. I will not ask for the graduation certificate, I can give you my word in writing. It is not a problem. What am I going to do with your graduation certificate? But I am not going to be forced by idiotic people."

And in the army the whole procedure is to destroy your intelligence -- because if you are intelligent, you cannot be a good soldier. To be a good soldier, you have to choose.... You have to drop intelligence; otherwise how can you kill somebody who has done nothing to you, to whom you are not even introduced? You are killing him, and you don't know: he may have an old mother and an old father who depend on him, or a wife and children who will all be orphans and beggars -- and you are killing this man for no reason, just because you are getting a salary to kill? And he is getting a salary to kill; you are both hired killers. "I am not going to become a hired killer."

And to create this situation, that you can kill easily, first your intelligence has to be completely destroyed. That's the training, what they call the training in the army -- right turn, left turn, turnabout, go forward, go backwards -- three hours every day. The person is simply functioning like a robot. He is not to ask, "Why should I turn left? What is the reason? And if again I have to turn back to the same position, why bother? Remain standing in the same position. People are going to come back sooner or later to the same position." No, you are not supposed to ask.

All those procedures are created to destroy questioning, doubting, inquiring -- and these are what give sharpness to your intelligence. When for years you don't ask and you simply follow, whatsoever is said you follow, your intelligence starts getting rusted. One day the order comes, "Shoot!" and you shoot. It is not that *you* are shooting. That intelligence that you used to have is no longer there to think. Now it is almost like, "Left turn."

So I said to the vice-chancellor, "I am not going to join. Count me out. If there is any problem, you have to fight for me. And I am ready to fight with anybody; with the state government... I am ready to stand before the state parliament and to fight for my right -- that I cannot be destroyed. I will not allow anybody to touch my intelligence in this way. And if it is the federal government, I am ready to go there -- but you remember that I am not joining. And I will not ask for the certificate."

He said, "Don't you be worried." He said, "To take you to the state government or to the federal government will create more trouble. So you keep quiet, you simply keep quiet; don't say anything to anybody. I will take care of it, I am responsible. So if any problem arises I am responsible." I said, "That is your business."

And I never went to him to ask for my graduation certificates; he came to the hostel. I never went to the convocation... because that was the agreement. After the convocation he looked around -- he had given the certificates, and the man who had topped the university and had won the gold medal was not there! Everybody was asking why I was not there; only the vice-chancellor knew. He said, "I know why he is not here -- just because of an agreement. I will have to go to the hostel to give him his gold medal, his certificates, and apologize. I was worried about this, that he may get the gold medal and the trouble would be known to everybody, why he is not here."

He came, he gave me the certificates. I said, "That's okay. If you are giving them, I will not refuse; but I have followed my agreement. I would never have come to ask for my certificates. And sooner or later I am

going to burn them anyway."
He said, "What!"

I said, "What am I going to do? Carry them all my life?"

And after nine years, when I resigned from the professorship, the first thing I did was burn all the certificates. My father was there; he said, "Even if you have resigned, there is no need to burn the certificates. They can remain here. What is the trouble? You give them to me, I will keep them."

I said, "No, that means you are still hoping that someday I may need them. No, once I have passed a bridge I want to destroy it, so that I cannot go back. I am not going to give these certificates to you."

I burned them in front of him, and he said, "You are strange. I am not preventing you from resigning."

I said, "Once I have resigned, I am never going to need these certificates in my life, so why carry them?"

Rules of any kind I have never followed, so it is very natural for me to forget. Yes, I forgot to tell you that it is one of my requests to you to live dangerously.

What does it mean exactly? It simply means that in life there are always alternatives. You are always at a crossroad, always and always. Each moment is a crossroad, and you have to choose where you are going, what is going to be your path; each moment you have to choose. Each moment is decisive because you are discarding many ways and choosing one.

Now, if you choose the comfortable, the convenient, then you will never be able to live intensely. The comfortable, the convenient, the conventional, which the society approves, means that you are ready to become a psychological slave. That's why all this convenience.... The society will give you everything, if you give your freedom to it. It will give you respectability, it will give you great posts in the hierarchy, in the bureaucracy -- but you have to drop one thing: your freedom, your individuality. You have to become a number in the crowd. The crowd hates the person who is not part of it. The crowd becomes very tense seeing a stranger amongst it, because the stranger becomes a question mark.

You have been living a certain life, a certain style, a certain religion, a certain politics. You have been following the way of the mob, and you were very comfortable, cozy, because those surrounding you were all people just like you. What you were doing, they were doing. Everybody else was doing the same; that gave the feeling that you were doing the right thing. So many people could not be wrong. And in gratitude that you are following them, they give you respectability, honor. Your ego is fulfilled. Life is convenient, but it is flat. You live horizontally -- a very thin slice of life, just like a slice of bread cut very thin. In a linear way you live.

To live dangerously means to live vertically.

Each moment then has a depth and a height. It touches the highest star and the deepest bottom. It knows nothing of the horizontal line. But then you are a stranger in the crowd, then you are behaving differently from everybody else. And this creates an unease in people, for the simple reason that they are not enjoying their life, they have not lived their life, they have not taken the responsibility to live it, they have not risked anything to have it -- but because everybody else was also like them, the question was not arising.

But this stranger comes who lives in a different way, behaves in a different way, and suddenly something is stirred in them. Their repressed life, which is like a spring, forcibly repressed, suddenly starts stirring, starts creating questions that this way too is possible. And this man seems to be having a different shine to his eyes, a different joy around him. He walks, sits, stands, not like everybody else. Something is unique about him. But the most impressive thing about him is, he seems to be utterly contented, blissful -- as if he has arrived. You are all wandering and he has arrived. Now, this man is a danger to the crowd. The crowd will kill him.

It is not a coincidence that people like Socrates are poisoned. What was the trouble with the man? He was such a unique genius, that if Greece had produced only Socrates, that would have been enough to make history, enough to be remembered forever. But the crowd could not tolerate this man. He was a very simple man, absolutely harmless. They poisoned and killed him. What was his crime? His crime was, he was an individual. He walked on his own path, not on the superhighway where everybody is moving. He was going through a labyrinth of his own. And the society soon became afraid because a few people started moving away from the highway to find their own ways.

Socrates was saying that you cannot walk on a way made by others for you. You have to walk, and make your road by walking. It is not that roads are made available to you readymade, you have simply to walk -- no. You have to create the road by walking; just as you walk, you create the road. And remember, it is only for you, not for anybody else. It is just like the birds flying in the sky leave no trace for any other bird to follow. The sky remains empty again. Any bird can fly, but he will have to make his own way.

This was the danger. Socrates was a real danger. Jesus was not a real danger. And you have to understand the difference -- because Jesus was also crucified. But what was Jesus asking? He was asking to be accepted by the mob. He was not really a rebel, he was asking for respectability: "I am your awaited messiah." He was asking the crowd to give him sanctity, respectability, and he was trying in every way to fulfill the demands of the crowd. Even going to the crucifixion was just to fulfill the demands of the crowd. It is a different story.

People have always thought Socrates and Jesus belong to the same category of man -- no; they are just the opposite. Socrates is not asking to be accepted. Socrates is saying, "Please leave me alone -- just as I leave you alone. Please allow my freedom. I don't trespass on your life, you should not trespass on my life." It seems to be absolutely honest. He is not asking to be accepted. He is not saying, "Whatever I am saying is true, and you have to accept it. No, he is saying, "Whatsoever I am saying, it is my right to say. You have your right to say."

The judges were a little guilty when they decided this man should be killed. He was the best flowering of Greek genius. So they offered him a few alternatives; they said, "One thing is, you can leave Athens...." In those days Greece was composed of city democracies, and that is really a far more democratic way. The smaller the unit, the more democracy is possible, because it is direct democracy.

The people of Athens used to gather, raise their hands for or against, and decide things. Now, in a country like America the democracy becomes so indirect, and the person you choose... once you have chosen him for a few years then you don't know what he is going to do. During those few years you cannot control him. He may have promised you something and he may do just the opposite. Exactly that is what goes on happening. But in Athens it was a direct democracy. Any important issue, and the people of Athens would be together there and they would vote for it or against it. So the power was not delegated for five years. The power was always in the hands of the people.

So the judges said, "It is very simple: leave Athens. You can make your home in any other city, and wherever you are you will find disciples, friends -- about that there is no question."

Socrates said, "It is not a question of surviving. What you are saying is certainly convenient, and any businessman would have chosen that. It is simple. Why unnecessarily get killed? Move to another town." Socrates said, "I'm not going out of Athens because it is a question of choosing between convenience or life, and I choose life -- even if it brings death. But I will not choose convenience, that is cowardly."

They offered him another alternative. They said, "Then do one thing: remain in Athens, but stop teaching."

He said, "That is even more difficult. You are asking birds not to sing in the morning, trees not to blossom when it is time to blossom? You are asking me not to speak the truth? And that is my only joy: to share my truth with those who are groping in the dark. I am going to be here and I am going to continue teaching the truth."

The judges said, "Then we are helpless, because the mob, with a majority, wants you to be poisoned and killed."

He said, "That's perfectly okay. You can kill me, but you cannot kill my spirit...." But remember, by spirit he does not mean soul. By spirit he means his courage, his devotion to truth, his way of life. You cannot change that. "... You can kill me. And about death I am not worried at all, because there are only two alternatives. Either I will simply die, so there is no problem then. When I am not, what problem can there be? So either I simply die, then there is no problem, or I don't die and my soul goes on living. Then at least I will have the satisfaction that I was not a coward, that I stuck to my truth, that you could kill me, but you could not bend me."

He died joyously. The death scene of Socrates is something beautiful in the whole history of man. In Greece it was not a cross; it was poison that had to be given. So outside the man was preparing the poison, the official poisoner who gives the poison to people who are sentenced to death. Six in the evening was the time. The sun was setting and Socrates asked again and again, "What is the matter? Ask that man; it is getting late."

And the poisoner was really trying to make it as late as possible. He had loved this man and he wanted him to live a little longer. That much he could make possible... he could go on preparing the poison, slowly. But disciples came again and again and they said, "The master is asking why you are late."

With tears in his eyes, he said, "He is really a dangerous man. I am trying to give him a little longer to live, but he is in a hurry."

The poisoner asked Socrates, "Why are you in a hurry?"

He said, "I am in a hurry because life I have lived tremendously, totally; I know it. Death is unknown; it is a great adventure. I would like to taste death."

Now, you cannot kill such a man. There is no way to kill such a man, who wants to taste death, who wants to know death, who wants to jump into the challenge and the adventure of the unknown.

Living dangerously means whenever there are alternatives, beware: don't choose the convenient, the comfortable, the respectable, the socially acceptable, the honorable. Choose something that rings a bell in your heart. Choose something that you would like to do in spite of any consequences.

The coward thinks of consequences: "If I do this, what will happen? What will be the result?" He is more concerned about the result.

The real man never thinks of the consequences. He thinks only of the act, in this moment. He feels, "This is what is appealing to me, and I am going to do it." Then whatever happens is welcome. He will never regret. A real man never regrets, never repents, because he has never done anything against himself. The coward dies thousands of times before death, and continuously regrets, repents: it would have been better if he had done that, married that man, that woman, chosen that profession, gone to that college.... Thousands of alternatives are always there, and you cannot do them all.

The society teaches you, "Choose the convenient, the comfortable; choose the well-trodden path where your forefathers and their forefathers and their forefathers, since Adam and Eve, have been walking. Choose the well-trodden path. That is a proof: so many millions of people have passed on it, you cannot go wrong." But remember one thing, the crowd has never had the experience of truth.

Truth has only happened to individuals.

The well-trodden path is not trodden by Socrates and people like Socrates. It is trodden by the mass, the mediocre, the people who have no courage to go into the unknown. They never get off the highway. They keep clinging to each other because that gives them a certain satisfaction, consolation: "So many people are with us...."

That's why all the religions continuously go on trying to make more and more converts. The reason is not that they are interested in people and their life and their transformation -- no, they themselves are not transformed -- but if you have more Christians than Hindus, naturally it seems you have better chances of having truth with you than the Hindus. If the Buddhists are more than the Christians, then of course they can go on believing that they have the truth, that's why so many people are with them.

But I want you to remember, truth has always happened to individuals. It is not a collective phenomenon, it does not happen to a crowd. It always happens to the individual. It is just like love. Have you seen a crowd in love? That is impossible... that a crowd falls in love with another crowd. At least up to now it has not happened. It is an individual phenomenon. One person falls in love with another person. But in love at least there are two persons. In truth, even two are not there. You alone, in your absolute aloneness, experience it.

So beware of the crowd. Beware of the well-trodden path. Beware of the millions of Christians and Buddhists and Mohammedans, and Hindus and Jews; beware of all these people.

If you have to find someone, then find someone who is not part of any crowd. Then find a Socrates, who does not belong to any crowd. That is why I said Jesus and Socrates are totally different. Jesus is trying to belong to the crowd. The crowd is discarding him; that is another matter. The crowd is not willing to accept him, but he is trying in every possible way.... He had never thought of any Christianity. He was a Jew, born a Jew, lived a Jew, died a Jew, praying to the Jewish God, still trying to convince the Jews, "I am your awaited messiah." He is not a rebel.

Truth comes only to the rebellious, and to be a rebel is certainly to live dangerously.

Every moment you will be faced from all sides, in every possible way.... You live with a man you don't love, but you go on clinging for the sheer comfort, that at least there is somebody you can cling to. Thinking of separating from the person, there is darkness, loneliness -- what are you going to do? How are you going to survive? You may not love, he may not love, but still at least somebody is there. You are choosing the convenient, the comfortable. You are in a profession, you hate it....

One of my uncles is a poet, and would have been one of the greatest poets of India if he had listened to me. But I was so young, and he was a university graduate. I tried my best; I said, "You may not listen to me, that is your choice, but I am going to tell you."

He said, "But why do you bother me?"

I said, "It is going to decide your whole life. You are a poet. I do not understand much poetry, but whatsoever I have seen in your notebooks gives me a certainty that if you choose the comfortable and the

convenient -- that is the profession of my family...."

My grandfather was telling him, "Now you are a graduate. Be finished; start looking after the business."

I told him, "Don't listen to him. He will kill your whole future."

He said, "You are a strange boy. You are suggesting to me that I should not listen to my own father and I should listen to you."

I said, "One day you will repent. So listen to him." He listened to him. And just before we left Poona he came to see me, and he told me, "Forgive me. I can still remember you, so small, trying to persuade me not to listen to my father. And of course that was the most convenient thing for me. The business was there; I was getting my inheritance. The business was settled, I was not to do much."

And once he went into the business, my grandfather immediately started looking for a girl for him. I said to him, "Look. You are getting caught by and by."

He said to me, "Are you my friend or my enemy? My father is looking for a wife, and you are telling me that he is looking for a prison for me."

I said, "It is up to you to decide. *You* should look for your wife. Why should your father look? Strange, his father looked for him -- he missed. Now he is looking for you -- you will miss. How can *he* find a wife for *you*?" But my grandfather was a strong man. It was not possible for my uncle to say anything to him; if he decided, it was final. And one day he decided for his marriage. The marriage happened. I went to his marriage, and I teased him all the way: "You are going to a life imprisonment."

When he came to Poona, he said to me, "You were right. It was a life imprisonment, and it went on growing bigger and bigger -- first business, then wife, then children, now children's education, now children's marriage." And now he is sixty-five, and he has no time for poetry. When he was in Poona, just for two, three weeks, he started writing poetry again. And he told me, "For years I have completely forgotten; there has been no time. But looking at you, remembering what you had said to me, I realized you were right. I would like to come here for a few months and to bring back my dreams and my visions, which have all disappeared."

Just two, three days ago, Sheela brought his letter: "Now you have gone too far away and it will not be possible for me to come there, and I was hoping to come to Poona." For what was he hoping to come to Poona? And do you think now -- since I had advised him, so much water has passed down the Ganges -- he will be able to revive his poetry? I don't think so, because he had shown me a few things that he wrote while he was in Poona -- they were not of the quality that I remember was there when he was young. Now so much junk has collected. He is no longer young: tired, bored, repenting continuously. The few days he was there, every day he was repenting, "Alas, I did not listen to you." But nobody would have listened to a child. And what I was suggesting was rebellion against the father, his father.

A profession you can choose, which is convenient; friends you can choose, who are convenient. I have seen strange people. I had one friend -- I rarely had friends, and those I had were not much of friends. So I don't remember really having any friend; it is just a word. But he thought that he was a friend to me -- he was a professor in the chemistry department.

In the whole university only I had a car and he had a car. First only he had a car; he was a rich man's son, so it was not a problem for him. It was not possible for me to have a car. I used to walk four miles to teach in the university, and back four miles -- two hours every day. But I enjoyed it, it was such beautiful exercise. But one of my lovers could not tolerate that exercise; he presented me with a car. The day I came in the car to the college -- that chemistry professor had never bothered even to be introduced to me -- he came running to me. He told me his name, and said, "I would love to be a friend of yours."

I said, "Strange, so suddenly...? I have been here for two years. We have been crossing each other's path every day almost, two or three times; you have never said even hello." Of course, I had never said hello, because I don't interfere in anybody's life. Who knows what you are thinking... and I may throw a stone and your dream is disturbed, or something happens. I don't interfere, unless somebody invites me; then it is his responsibility. "What has happened so suddenly?"

He said, "Come into the corner and I will tell you." He took me into the corner; he said, "I have made it a point only to be friendly with people who have cars."

I said, "Why?"

He said, "If you make friends with people who don't have cars, they ask... they need your car, every day they ask for a lift and you even have to pay the petrol. And they will damage the car, they will do this, they will do that, and you have to look after it. So I have decided to be friendly only to people who have cars."

I said, "That's a great idea. But you please forgive me. Listening to your idea, I decided that I will not

have any friendship with anybody who has a car."
He said, "But why?"

I said, "Because of your idea -- perhaps that will be their idea too!"

People's minds function in the same way. People will become friends if they are of the same society, have the same standard of life; if they go to the same synagogue, the same church, if they are rotarians, or members of the lion's club. They are people of the same standard of life; it is convenient. If you make friends with a poor man, it is inconvenient. Some day he is going to come and ask for a few rupees, his wife is sick....

Now, a rotarian is not going to come to you like that. It is good to have a friendship with a rotarian. You are comfortable, he is comfortable; there is no trouble. You have your house, you have your car; he has his house, he has his car. You have servants, he has servants. There is no trouble. But just a step below and you will be in trouble, because the person may ask, is bound to ask.... Someday he will be in trouble, then where is he to look for help? You are a friend.... That's why people don't make any friendship with servants. For years the servant will be in their house -- but no friendship. They remain almost unacquainted.

Living dangerously means: don't put such stupid conditions between you and life -- comfort, convenience, respectability. Drop all these things, and allow life to happen to you, and go with it without bothering whether you are on the highway or not, without bothering where you are going to end. Only very few people live. Ninety-nine point nine percent of people only slowly commit suicide.

Just the last thing to remember -- because that is so absolutely essential I should not be forgiven for forgetting it: LIVE WATCHFU]LY.

Whatsoever you are doing -- walking, sitting, eating, or if you are not doing anything, just breathing, resting, relaxing in the grass, never forget that you are a watcher.

You will forget it again and again. You will get involved in some thought, some feeling, some emotion, some sentiment -- anything will distract you from the watcher. Remember, and run back to your center of watching. Make it an inner process continuously.... You will be surprised at how life changes its whole quality. I can move this hand without any watchfulness, and I can also move this hand absolutely watching from inside the whole movement. The movements are totally different. The first movement is a robot movement, mechanical. The second movement is a conscious movement. And when you are conscious you feel that hand from within; when you are not conscious you only know the hand from without.

You have known your face only in the mirror, from the without, because you are not a watcher. If you start watching, you will feel your face from within -- and that is such an experience, to watch yourself from within. Then slowly, strange things start happening. Thoughts disappear, feelings disappear, emotions disappear, and there is a silence surrounding you. You are just like an island in the middle of the ocean of silence... just a watcher, as if a flame of light at the center of your being, radiating the whole of your being.

In the beginning it will only be an inner experience. Slowly you will see that radiation spreading out of your body, those rays reaching other people. You will be surprised and shocked that other people, if they are a little bit sensitive, will immediately become aware that something has touched them which was not visible.

For example, if you are watching yourself.... Just walk behind somebody, watching yourself, and it is almost certain the person will turn and look back suddenly, for no reason. When you are watching yourself, your watchfulness starts radiating, and it is bound to touch the person who is ahead of you. And if he is touched by something which is invisible, he is going to look back: "What is the matter?" And you are that far away, you cannot even touch him with your hand.

You can try that experiment: somebody is sleeping and you can sit by their side, just watching yourself, and the person will suddenly wake up, open his eyes and look all around as if somebody has touched him.

Slowly you will also become able to feel the touch through the rays. That is what is called the vibe. It is not a nonexistential thing. The other person feels it; you will also feel that you have touched the other person.

The English word, being "touched," is used very significantly. You may use it without understanding what it means when you say "I was touched" by the person. He may not have said a single word to you. He may have just passed by. He may have just looked once at your eyes, and you feel "touched" by the person. It is not just a word -- it actually happens. And then those rays go on spreading to people, to animals, to trees, to rocks... and one day you will see, you are touching the whole universe from within.

Your aloneness remains absolutely as it was. It becomes bigger, vast. This is the experience I call the experience of godliness.

Okay Sheela?

From the False to the Truth

Answers to the Seekers on the Path
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From the False to the Truth

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BELOVED OSHO,
IS IT POSSIBLE FOR YOU TO BE MY MASTER IF I DO NOT WISH TO TAKE SANNYAS?

I think you do not understand the meaning of discipleship. You are asking something impossible. It is almost as if I ask you: Can you be my sannyasin if I don't want to be your master? You can see the absurdity of it. But why such a question arises in the first place has to be understood. It has to do with the whole past of humanity.

People are Christians without being Christians; people are Hindus without being Hindus. Only formally do Christians accept Jesus as their master. It is not an intimate, sincere, total relationship. It is just by birth -- it is an accidental relationship. They have not chosen to be Christians. They are born in a Christian home, or in a Jewish home, and they have been conditioned to believe that Jesus is your master, Moses is your master -- poor Moses knows nothing about you, neither has Jesus any idea who you are. And this is true all over the world.

Religion has nothing to do with your birth. By birth one cannot be Christian, Hindu, Mohammedan; but that's how it has been happening. Religion has been joined with birth to deceive you. The best way to deceive a person is to give him the idea that what people are seeking, he has already got. This is the most refined way of cheating.

A Christian never thinks of searching to find out what religion is, what it means to be a disciple, what it means to accept someone as your master. He has been deceived from birth to believe that he already has religion. Ready-made it has been given to him. No effort on his part has been made, no search, no seeking,

no enquiry. He has a master in Jesus Christ, he has a holy book in THE BIBLE; everything is supplied by tradition, family, society.

They don't leave any chance for you to enquire on your own; and the problem is, unless you enquire on your own you will never find what life is all about, what truth is, what these tremendous moments are, like when one becomes a disciple, when one finds a master.... You will never know those moments of ultimate rejoicing. You will never run in the street naked, shouting, "Eureka! I have found it!"

Archimedes was not mad. He was one of the most important scientists of his time and of all times. And if he, finding a simple thing, a scientific fact, forgets all about clothing because he was in his bathtub when he found a certain principle for which he had been looking....

When you are looking continuously in all directions, knocking on all doors, you never know which door is the right door. Archimedes was puzzled for months because the king had told him, "If you are really a scientist you should find out one thing. Somebody, another king, has presented me with a crown of gold. I want to know whether it is pure gold, or if there is some mixture in it. Is any other metal mixed in with it? And I don't want the crown to be cut. I don't want you even to touch it. You have to find the answer without spoiling the beautiful present."

For months Archimedes was troubled: how to find out? If he were allowed to cut a little piece of the crown it would have been possible to find out whether other metals were mixed in or not. When a question remains continuously with you for twenty-four hours, it takes you, by and by, close to the answer. The answer comes in a moment of relaxation. The question is a tension, but you can get the answer in relaxation only if the tension has been to its uttermost climax.

It had been so for months, and the king was asking every day. Archimedes was starting to feel embarrassed: a well known scientist cannot find such a small thing? People had started laughing at him. He could not sleep, he could not do anything -- only one question.... That day, relaxing in his bathtub -- which was full of water, completely full -- as he sat in the tub, naturally some water flowed out to make a space for him. And something clicked in his mind. He weighed the water that had flowed out, and he found the principle. If pure gold is put in water, then a certain amount of water will come out. If some other metal is mixed in it, then a different amount of water will come out, because that certain metal will not have the same effect on water as the gold if it is pure.

Now the crown need not be destroyed; it has just to be put in water, and another piece of pure gold of the same volume can be put in water and you can see how much water comes out from both. If it is exactly the same then the crown is of pure gold; if it is not, then there is a mixture. The finding was not something great. He had not found a master, or truth; he had not realized himself. He had not entered into *nirvana*. But such a small finding.... The question is not of small or great; the question is of finding yourself. The joy comes from finding, not what you find.

Archimedes jumped out of his bathtub, ran out of his bathroom, and rushed into the street shouting, "Eureka!" A crowd followed him. They thought, "We were always thinking this man is crazy, now he has gone completely crazy; naked, he is going towards the palace!"

He reached the court naked, shouting "Eureka, I have found it!"

The king said, "It seems you must have found it. But where are your clothes?" That moment Archimedes became aware that he was naked.

The king said, "Your coming naked shows that you must have found it, because when someone finds something it is such a joy. Who cares about clothes? Who remembers about manners? You need not say anything to me; just your coming in this way has given me proof that you must have found it."

But you have not found Christianity. You have never shouted, "Eureka!" You have not found Hinduism; you have not found anything that could have driven you into the street naked, shouting. This is why such a question arises.

You have been living on borrowed things. You can borrow things but you cannot borrow experiences. You can borrow money from someone, but you cannot borrow his love experience. You cannot say, "Just give me your love experience for two days, and I will return it with interest." Love experience is not a commodity.

You are asking me, "Can you still be my master if I don't wish to be a sannyasin?" There must be many misconceptions in your mind. As if it is something that the master has to do! So if the master accepts, that's enough, you need not be a disciple, you need not be a sannyasin, you need not do anything.

That too is given by your idiotic tradition to you: Jesus is the savior, all that you need is to accept him as your savior, and that's all. The whole responsibility is his. On your part only one thing is needed: to accept

him as your savior. Nothing else is needed, no transformation in you.

The reality is just the opposite: the master does nothing. It is in your becoming a disciple that the whole mystery lies. It is in your surrender of the ego that the whole search comes to an authentic point. It is in putting your mind aside.

That is what sannyas is: an authentic discipleship. It means putting your mind aside. You have lived according to your mind up to now. If that is fulfilling, then there is no need for anybody to become a sannyasin.

If you feel you are blissful with your mind, then why bother about a master? Why carry an unnecessary load? Why become tethered? It is certain that as your mind is, it is nothing but anguish; it is suffering, misery, despair. But you are not ready to become a sannyasin. That means you are not ready to put your mind aside.

Translated into reality, you are not wishing to change even a little bit -- not even your clothes, what to say about your mind? You are not ready even to hang a mala with my picture around your neck, how are you going to allow me to enter into your heart?

You want me to be your master and you are keeping yourself closed in every possible way. You are saying, "Would you like to come into my house?" and you are closing the doors in my face. On the one hand you are inviting me, on the other hand you are closing your doors and windows, so I cannot enter in any way.

The relationship between a master and a disciple is one of the greatest mysteries of existence.

The master does nothing -- remember it always. He is only a presence. All that is done is done by the disciple. The presence of the master is helpful, just the presence. It is immensely nourishing. His presence gives you the guarantee that what has happened to him can happen to you; otherwise where are you going to find the evidence that things like that happen? The master's only function is to give you tangible evidence.

You cannot make Jesus your master because he has been dead for two thousand years. The relationship between a master and a disciple is a living relationship.

You don't get married to women who died two thousand years ago; otherwise, I think everybody would be marrying Cleopatra, Amrapali. Who will bother about ordinary women when you can marry Cleopatra? And Cleopatra cannot say no; she has been dead for a long time. But you are doing the same thing when you relate yourself to Jesus, Buddha, Mohammed.

You don't understand a simple thing, that relating to a master is a bigger, far bigger love relationship; it is a far more crazy love affair. It cannot happen between somebody who is living and somebody who has been dead for thousands of years; the distance is too much. But people prefer to make Jesus, Mohammed, Lao Tzu, Zarathustra, their master, for the simple reason that the master is not present, he cannot say no. He cannot tell you, "First you have to go through a transformation." It is a one-way affair; the other party is absent.

But I am not absent, I am present. You cannot ask such a stupid question to me.

If you don't wish to become a sannyasin -- am I mad, that I should become a master to you? Why should I become a master to you? For what? You are not even wishing to be a sannyasin. You don't want to give anything, and you want to get everything. Becoming your master I will be taking on your total responsibility. And you are not even wishing to be a sannyasin -- which is nothing. At least my sannyas is the simplest that has ever existed on the earth.

What is required of you? Even this seems to be too much. Then just don't be bothered with the greater things of life. Go back to your hell. You are not meant to have eyes; perhaps to remain blind is your destiny. Remain blind.

Asking such a question implies that a master is to do everything, the only thing needed is to be accepted by him, then your work is finished. Now you can go on doing all the nonsense that you have been doing. You can do it now even more without any guilt, without any fear, without any worry about the consequences, because now somebody has taken your responsibility.

Omar Khayyam, one of the great poets of Persia, said, "Don't stop me from enjoying women and wine. Don't stop me -- because God is forgiving; if I do not commit sin, then what will happen to God's forgiveness? I have to commit sins just to keep God qualified, compassionate, forgiving. No sin is bigger than God's compassion. Let me commit the worst: he is there."

You see the logic of the man? It is perfectly clear. If God's very quality is to forgive, then what is the fear of sin? And how much sin can you commit? God's compassion is infinite. All your sins combined will still be finite, they cannot be infinite. If you can commit infinite sins you have become almost a God

because you can do infinite things. Then there is no difference between you and God. You have infinity in your hands as much as God has.

Omar Khayyam's statement is significant because that's what all religious people are doing: they put the responsibility on somebody, and then they go on doing their thing, hoping, believing that everything will be all right in the end. They have a great savior who will stand for them before God.

Your question seems to be just throwing responsibility on me. And I am a very irresponsible person. I have never lived responsibly. From my very childhood everybody has been telling me, "Be responsible." But I have always said, "I enjoy being irresponsible so much that I don't see the point, why I should be responsible. You enjoy being responsible -- be responsible. I never say to you, `Be irresponsible.' Why do you bother about me? If my irresponsibilities are going to lead me to hell I am perfectly willing to go there, because anyway I don't want to live with your saints.

"I have lived with saints and I have lived with sinners, and I have seen that to be with sinners is far more colorful, far more pleasant, far more human. There is some song in it, some dance in it; there is laughter, there is life. To live with a saint is to live with a dead man, a corpse."

Have you ever been in a room alone with a corpse? Can you sleep? Can you eat? Can you drink? Can you laugh? The corpse will not interfere in any way, but just the presence of the corpse in the room is enough to prevent you from living. Do you see the great principles involved there? The corpse is not doing anything, and yet you cannot eat -- you will feel like throwing up. You cannot sing. The corpse is not preventing you, the corpse is not going to hear it, but just the idea of singing when the corpse is there....

Saints are dead people. The more dead they are, the more they are thought to be saintly. To live with them is simply sickening. It is nauseating. They are so inhuman about everything. They themselves live mechanically, robot-like, and they won't allow anybody else to live differently. They will make you feel guilty for everything.

In Mahatma Gandhi's ashram -- and he was a great saint, *mahatma* means great saint -- you could not smoke. I know smoking is silly, but what is wrong in being silly? And if one enjoys it, once in a while to be silly is perfectly human. It should be acceptable. You can tell the person, "It will harm your health, your life will be reduced by five years." But if you don't want to live that long, it is perfectly good -- because what are you going to do with five years more? You will smoke more!

And it is not a healthy habit; but people who don't smoke, they fall sick -- and I have seen people who have been smoking continuously, chain-smokers, never falling sick. So all this is just guesswork. All that the smoker is doing is enjoying taking the smoke in and throwing it out. The smoke is warm, just like the mother's milk, and the cigarette is exactly the mother's nipple; he is again enjoying being a child.

A cigarette is just a way of enjoying one's childhood again; that's why a cigarette is so relaxing. When you are worried, tense, you start looking for a cigarette. It helps; it is human. It will look really odd to go to your mother now, and say, " I am so tense and worried...." I think cigarettes are a good substitute. Don't disturb these people; otherwise they will disturb women. Your mother may be dead -- then you have to go to your wife, and she may be just mad at the idea that you have come with. She will think you are going nuts.

Cigarettes are such a simple substitute; don't disturb people. When I see you smoking I feel sorry for you, not because you are smoking but because you *have* to smoke. I think about your worries, not about your smoking; that is nothing to be bothered about. I think about your anguish, your tension. I think that there must be something eating at your heart; otherwise why should you burn yourself with smoking? I never judge your smoking, that you are doing some wrong act. I see deeper. I see *why* you are smoking.

But no saint bothers about why you are smoking. For them smoking is a sin. In Mahatma Gandhi's ashram if somebody was found to be smoking he was immediately turned out in disgrace; he had fallen. And the poor fellow was simply trying to relax. In fact his smoking was an indication that the ashram was not relaxing, that it was not a place where people could relax. Instead, it was a place where people became more tense. In fact, all the ashrams make you more tense.

It is a strange dilemma: they make you more tense, more worried. This world is not enough for them; they bring in hell and heaven and all kinds of consequences that you will have to suffer. Rather than helping you to get out of your tense mind, they make your mind more tense -- and then you cannot smoke, then you cannot drink even tea or coffee; these are all prohibited because they are all relaxing.

A relaxed person may not need to smoke unless playfully, once in a while, sitting with friends, when everybody is smoking and he does not want to play the saint. I used to go to parties when I was in the university. It was a problem because the host was worried that everybody would be drinking and I might feel left out. Knowing it from many other previous experiences, I had to go to the host and say, "Don't be

worried about me. You just give me Coca Cola as if I am also drinking with everybody."

But he would say, "They will think you are also drinking alcohol."

I said, "Let them think that, it is no problem. What is the problem? It simply shows I am also human. I want to participate with them, I don't want to be holier-than-thou. To me that attitude is ugly, that attitude is simply egoistic.

"I cannot drink alcohol, because I don't know what I will do after drinking. There is no problem -- as far as I am concerned there is no problem, I can drink, because I don't think that even though alcohol is called spirits, it can be spiritual, or it can enter into my spirit. It will just go through my kidneys and sooner or later pass out of the body. So there is not much of a problem. I am thinking of you, because I may do something, and that may create trouble for you! So just give me Coca Cola."

Drinking Coca Cola with people -- they almost all glared at me! They all said, "You are also drinking? We were worried that you would be here not drinking, and we would look like sinners."

I said, "No, I am a drunkard. You go on, you cannot compete with me" -- because I could go on drinking Coca Cola as much as I wanted. But I felt happy that they were not feeling guilty. I felt that I had done something appropriate; I had been human.

Your saints are not human. Gandhi was very particular about cleanliness. He followed the same idea: cleanliness is next to God. Now for me it is a trouble -- there is no God, so only cleanliness remains. Not even next to God, just the first -- there is no next. But I don't come to look into your room, and into your bathroom. That seems to me evil. But Gandhi used to do that.

He would go into your room to see that everything is as it should be. He would have a look in your bathroom to see whether it was clean or not. But this is interfering in your privacy. I can talk about cleanliness, I can praise cleanliness. I can tell you the beauty of it; but then at least I should trust you, your intelligence, your privacy, and ultimately your responsibility to yourself. I am not responsible for you.

But this is not the way of the saints up to now. They have been after their disciples almost like detectives, making the disciple feel as guilty as possible. There is some arithmetic behind it.

The more guilty they make people feel, the bigger saints they are thought to be. Their height goes on becoming higher and higher as you go on sinking lower and lower. Their whole saintliness depends on your guiltiness. And to make you feel guilty is very simple: start condemning everything that is human, that is natural.

On my path the master is only a light. You can see in that light and go wherever you want to go. The master is not somebody who is continuously following you, forcing you. He is simply a presence. In his presence you become aware of your ultimate potential. You become aware of what you can be, and what you are not. You become aware of your hypocrisy.

Sannyas is nothing but dropping your hypocrisy.

And you say to me, "I don't wish to be a sannyasin." You insist on remaining a hypocrite, a split person. Making me your master, you will be more split. You will become more guilty because you have made somebody a master and you are not a disciple to him.

It will look unkind to you that I refuse. But it is a refusal out of compassion, not out of unkindness. I refuse to be a master of anyone who is not wishing to be a disciple.

The meaning of the word `disciple' is beautiful. It means one who is ready to learn. And there is much to be learned. Almost everything has to be learned, because whatsoever you know is not learning, it is knowledge, completely rotten knowledge. You have taken it from others; you have not searched for it, looked for it, enquired about it. It is not your own, you cannot say "Eureka!" Not for a single thing can you say "Eureka!" And a man who is ready to learn, a disciple, finds every moment like Archimedes -- life goes on revealing new secrets every moment.

How can I become a master to you? You are not ready to be vulnerable to me. You are not ready to be open to me, you are not ready to listen to me, you are not ready to come along with me. You want to remain as you are, what you are, yet you want one more guarantee: you want me to become responsible so that you feel less guilty -- at least you have a master. But that is not going to help.

You can have all the masters of the world -- and that's the beauty of dead masters, they cannot say no. You can accept all the masters of the world, be a disciple of all the masters of the world. There are people who are following Zen, who are following Sufism, who are following Tao, anything. Neither Lao Tzu can prevent them, nor Bodhidharma can prevent them, nor Jalaluddin Rumi can prevent them. Those people are gone, just words echoing are left.

But I am yet in the flesh.

I am yet not only a word.
My word is still living.

If you want to have any contact with me, you will have to be ready to travel with me. It is a long journey. Much of the load that you are carrying will have to be dropped. Much of the mind which you are thinking is very valuable will prove just junk. Much of your character that you valued so much will prove nothing but forced discipline.

Discipline can be forced so much that it becomes unconscious. People are behaving in the right manner -- are not stealing, are not harming others, not hurting others -- but it is not their conscious choice.

I have heard about a retired military general... it was a case after the first world war. The general had lived his whole life in the army -- and not only *his* life; his father was a general, his father's father was a general. As far back as he could remember their family had been in the army. It was in his blood. From the very beginning he was disciplined in the manners of the army.

He was retired now, the war was over. One day he was carrying a bucket full of eggs, and a man just played a joke on him; the man shouted, "Attention!" and the general stood to attention, dropping the bucket and all the eggs on the road. He was very angry; his eggs were all finished. And he said, "What kind of a joke is this?"

The man said, "But can't I say `Attention!'? It has nothing to do with you. You could have carried your bucket. I was not telling you to drop it."

The general said, "You don't understand, it has gone into my blood, into my bones. Even in the night, if somebody says, `Attention!' I will jump out of the bed and be at attention. Only then will I realize that it is a joke -- but first I will be in position."

This is discipline. Your morality, your character, are nothing but forced disciplines. They have become unconscious, and anything that is unconscious is of no value at all. Coming along with me you will have to understand that your morality is just imposed. You are an impostor pretending to be moral, not knowing even the ABC of morality. Your character is nothing.

When I applied for a professorship, they asked me for a character certificate. I said, "I cannot produce one."
The education minister said, "But why not?"

I said, "For the simple reason that I haven't found a man of character from whom I would like to have a character certificate."

He said, "You are something. You can't find a man of character?"

I said, "No, I can't find a man of character. And how can I have a character certificate from somebody to whom I cannot give a character certificate?"

I knew my vice-chancellor and I told him, "I cannot take a character certificate from you because I cannot give a character certificate to you. I know you perfectly well."

I knew my head of department, who was a very loving man, who loved me. But he himself said, "I cannot give you a character certificate because I don't have any character and you know it perfectly well."

I said to the education minister, "You give me a character certificate, and I will expose you -- I will just call a press conference today. You give me a character certificate and I will tell the press conference what kind of character you have."

He started perspiring. He said, "You just take your appointment later."

But I said, "What about the character certificate? -- because it has to be attached to the application."
He said, "Don't be worried."

I said, "No, it is a question of principle. If everybody needs a character certificate then I will write a character certificate for myself. That's the only man I know perfectly well who has character. About anybody else it is at the most guesswork."

He said, "Do whatsoever you want, just please leave me alone. You take your order." So I wrote a character certificate for myself. He said, "But please don't sign it in your own name because I will be in trouble."
Then I said, "Whose name have I to sign?"
He said, "Anybody's name but not your own name."

So I signed it in the name of one of my professors. He said, "But you are signing with somebody else's name. I know this man, S.S. Roy; he is your professor. What are you going to tell him?"

I said, "You don't be worried. This a copy of the original, the original I will take from him." I said, "This is done everyday; the original is taken, then copies are made. This is just the reverse: the copy is given to

you, the original I will make."

I went to S.S. Roy. I told him that this had happened and, "This is the character certificate I have written. You give me the original."

He looked at the certificate. He said, "You should have come to me, because you have not written anything good. I would have given you a beautiful character certificate."

I said, "It was something spontaneous. That man was in a difficulty and I could not write more than this about myself. What more can I write?"

He said, "But this is not a character certificate at all, because you are saying that you are a human being -- this is very ordinary. You ask me to sign it, and it says that you have all the weaknesses of human beings, that one cannot trust you, you are not reliable. Now I have to sign it," he said, "and you will show it to people."

I said, "No, I will not show it. The original I will give to you. The original you can keep in case it is needed."

He said, "Then it is okay because I don't want people to see that I have written this character certificate about you. I love you and I know you. These are not your qualities."

I said, "But when I have to write about myself, do you think I should write, `He is the only begotten son of God'? Do you want me to be crucified? Once was enough."

Coming along with me you will have to drop almost the whole of you. Only the essential will remain, only that which you cannot drop. Even if you want to drop it you cannot. Only that will remain.

It is a great surgery in which all the cancerous growth that surrounds you has to be cut out completely. It is painful, it is hard. Just because it is so painful and so hard, I make it as light as possible, as joyous as possible. I try to make it a joke for the simple reason that the task is hard, and it is good to pass the dark night of the soul with laughter, with gossiping, with joking, with dancing, with singing. It is good to pass the dark night of the soul with joy.

What is the point of crying and weeping and mourning and wearing the black habits of the Christian priests? The night is dark enough, why make it darker? To transform yourself, to change, is painful enough; why make it more miserable?

Once I was operated on, a little operation. I continued to joke with the doctor. He said, "You please wait. Don't make me laugh because I may do something wrong. Leave me alone. I was saying from the very beginning that you need chloroform; otherwise you will go on talking and you will disturb me. But you said local anesthesia will do. So we have given" -- he was doing the operation on my finger -- "so we have given you local anesthesia. But it was wrong -- you don't leave us alone, you just go on joking!"

I said, "Lying down on a surgical table, is it not the right place to joke? And will it not be helpful to you to be laughing and enjoying and doing your work? Just the way a painter paints, a surgeon should do his work. Why make it sad and.... It is already painful; make it light, don't make it heavier."

Hence, my sannyas is a rejoicing. You say you are not wishing to rejoice with me. You say you are not going to laugh with me. You say you are not going to dance with me, sing with me. Then for what are you wanting me to be your master? To make you more sad? Are you not sad enough? To make you more guilty? Have not the Christian priests done enough? Do you want me to make a heavier cross? Is not Jesus' cross weighty enough for you? For what do you want me to be your master?

And to be your master or not, that has to be left to me; you are not to be concerned about it. Your whole concern should be, can you be a disciple? "How can I be a disciple?" should be your question. You are not going to be a master so why bother about the master? That is *my* business. And I know my business perfectly well. You just leave it to me -- you do your part. And if you succeed in doing your part you will not go empty-handed from my door. But first things first. You should be ready to do your part.

Becoming a sannyasin is not just changing the robe and changing the name; those are just playful things. I could have chosen any color. Blue is good, the color of the ocean. Green is good, the color of the whole of nature. I could have chosen any color.

I have chosen red for two reasons. One, because red in the East has been the color of sannyasins for centuries. I have not chosen it because it has been the color of the sannyasins, so that my sannyasins should also be part of that tradition. No, I have chosen it to sabotage that tradition, because all those sannyasins were serious people: heavy, dull, mediocre.

I wanted to bring a new breeze into the world of sannyas, and to disturb the definition of the sannyasin, which had become completely ossified. I created confusion. Now in India it is very difficult to know who is who. My sannyasins are laughing, enjoying, dancing, and the people cannot understand what is the matter

because sannyasins have never done such things.

And secondly, I chose red because red has become associated with communism. I wanted to sabotage that idea too, that red is anybody's monopoly. Just to disturb these two I chose red. But this is just playful.

You will have to think about sannyas in its deepest meanings. It means that you have found someone whose eyes can see farther than your eyes can see, whose reach of the hand goes higher than the reach of your hand. You have found someone that you feel jealous of. You would like to have this serenity, this peace, this silence, this song. Then be prepared on *your* part.

I am ready, I have been long ready.

And don't miss the opportunity, because I will not be here forever. Today I am here, tomorrow I may not be here. So if you want in some way to use my insight, my vision, my experience, if you want to become a part of my universe, then don't miss a single moment, because nothing can be said about the next moment. I may not be here, and then your getting ready will be pointless. Now I am here, and you are not ready.

That has been happening again and again in the past. It is said the day Gautam Buddha died a man came running. Buddha had told his disciples, "This is my last meeting with you in the body. I am going to leave the body. Before I leave, if you have any more questions left" -- he had been answering for forty-two years -- "if anything is still left in anybody's mind, ask it, because I won't be here anymore."

The disciples were crying, weeping. What can you ask? For forty-two years Buddha had been answering even those questions which you had not asked. He had been answering questions which you had wrongly asked. But he had answered rightly. He was not only answering you, he was also creating questions for you. In forty-two years he had done everything that was possible. Now, what to ask at the last moment?

They said, "No, we are just grateful."

Buddha closed his eyes, he moved the first step inwards -- that is, he moved away from the body to the mind. The second step: he moved from the mind to the heart. The third step he was just going to take, from the heart to the feeling of am-ness, *asmita*. It cannot be called "I" -- it is far more refined -- just am-ness. And then... the last jump into nothingness. While he was just moving in, the man came running.

He said, "But I have a question."

The disciples said, "Now don't disturb him. Where have you been? He has passed through your village at least thirty times."

He said, "I know, but sometimes there was such a crowd of customers in my shop. Sometimes I was engaged in my son's marriage; sometimes my wife was sick -- and so on and so forth. I always thought, next time when he comes I will go to him. Just now I heard that he is leaving the world. What about my question?"

The people said, "You seem to be an idiot. Thirty times he passed, and thirty times you missed. And now, when he has just taken leave of us... now it cannot be done."

But Buddha came back. He opened his eyes, he said, "No, let him ask. Let him be answered because I don't want it to be known in history, for the coming generations, that a Buddha was alive and yet somebody returned from his door empty-handed. Let me do my part. If he is ready -- and I can see he is ready; my death has been a shock to him and has made him ready. I am happy that even my death has helped somebody to be ready, to listen."

He answered his question. The question was not philosophical, theological, intellectual. The question was really authentic, sincerely spiritual. But that man had been missing for so many years, just because of the idea, "Tomorrow, the day after tomorrow, any time Buddha comes and goes, I can go and meet him and ask."

He asked -- this was the last question to Buddha -- "How can I be in a position so that whether you are in the body or not, your presence will remain available to me? What can I do?"

He had asked a real religious question. He was asking, "What can I do so that your presence remains available to me? This time I have missed -- when you were in the body. But I don't want to miss forever."

Buddha gave him the instructions for meditation, *vipassana*; how to be aware of your breathing; how to be aware, silently watchful of the breath going out, coming in, going out, coming in..."so slowly, slowly you can be separate from your breathing. The moment you are separate from your breathing my presence will be available, because you are separate from your body just as I am separate from my body."

If a disciple is ready, even a dead master can be alive. If the disciple is not ready, then even a living master cannot do anything. It all depends on the disciple.

From the False to the Truth

Chapter #2
Chapter title: Here we call work, worship

2 April 1985 pm in Lao Tzu Grove

Archive code: 8504025
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BELOVED OSHO,
IS WORSHIPPING IN THE COMMUNE RELATED TO MEDITATION? WHY DON'T WE HAVE ANY MEDITATION TIME SEPARATE FROM WORSHIPPING?

It has been one of the most dangerous ideas down the centuries that life can be divided into separate parts. Life is indivisible, it is an organic whole. The moment you divide it you kill it. This is one of the most fundamental things in my approach towards life: I take it as a whole.

And remember, the whole is more than the sum total of its parts. In the world of machines, the whole is exactly the sum total of its parts; there is nothing more in it. A clock is nothing more than all its parts put in a particular arrangement; it functions. Take the parts apart, and the functioning disappears. But you can put the parts together again, and the functioning starts again. The functioning of the mechanism is not something separate.

Life is totally different from a machine. If you cut a man into different parts, life will disappear. Now you cannot put those parts together. And even if you manage somehow to put those parts together, life is not going to appear again. It categorically proves one thing, that life is *not* the sum total of its parts -- it is something more, it is something plus. And that "plus" is the real essence of your being.

But down the ages all the religions have been committing a crime: the crime of dividing the indivisible. But it was favorable to them. A divided man is a dead man, and to control the dead is the easiest thing in the world.

An undivided man is an individual. That's exactly the meaning of the word "individual" -- indivisible. The individual is dangerous, he is alive. You cannot enslave him, you cannot oppress him, you cannot exploit him. You cannot do anything against his wish. His individuality gives him freedom to think, to express, to be.

Divisions can be made in very subtle ways.For example, "Religion should be separate from the state." What kind of stupidity is this? If religion is something real, something that vibrates in your being, something that you breathe, live, then wherever you are -- in the church, in the office, in the marketplace, it does not matter -- religion is your very breathing. It is going to be with you. Then it is going to decide every step that you take, every word that you utter, every gesture that you make.

How can you divide religion from art? A religious man painting is not in any way separate from his religious being. While painting he is going to paint religion; whatever he paints is going to be colored by his religion. The way he lives, the way he loves, the way he dances -- all is going to be in his painting. The painting of a religious man, whatsoever the subject matter of the painting, will have some fragrance of religion in it; it is inevitable, there is no way to avoid it.

Sometimes you may not be able to see this, because things are very subtle. A man of meditation, silence, serenity, is going to have a different kind of dance from a man who is in anguish, tension, worry, despair. A

man who is living his life totally, intensely, moment to moment, and a man who is thinking of committing suicide -- both can dance, but their dances will have different qualities. The person who is thinking of committing suicide, his dance will have the shadow of death in it. It will stink of death, of a dead body. His movements will not be movements of life.

The other man, who loves and lives totally and has a silent space within himself -- that's what I call meditation -- his dance will also have a silence surrounding it. His movements, his gestures will have a grace, a beauty, a fragrance of their own.

You cannot divide man into parts.

Your question is, "Here in our commune, there is no separate time for meditation...." It is our basic approach. We cannot have a separate time for meditation. Meditation should be spread all over your life: eating, sleeping, taking a bath, or just having a walk, or just sitting doing nothing. Meditation should be in all these actions, inactions, activities, non activities. The thread of meditation should continue underground, whatever you are working at.

A great master, Nan In, was chopping wood. The king of the country had come to see him. He had heard so much about Nan In that finally he could not resist the temptation to go and see the man. Just as he entered the monastery, near the gate was a man perspiring in the hot sun, chopping wood.

Naturally the king thought, "This man must be able to direct me to where I can find the master" -- because it was a vast monastery with five hundred monks living in it. So he asked the man, who was Nan In himself, "Please forgive me for interrupting you; you are so absorbed in chopping wood, you have not even seen that I have been standing here for a few minutes, waiting. But then I thought it is better to interrupt you because you are not going to see me of your own accord."

The man said, "I am sorry, but this is how my life is. Whatever I am doing I am doing it totally. Nothing of me remains to do anything else. Chopping wood, I am simply chopping wood. There is nobody else other than the chopper of wood. So, no need to be embarrassed. What do you want?"

He said, "I want to see the master, Nan In."

Nan In said, "You go directly into that hut and wait. The master will be coming soon."

The king went and waited there. Nan In took a shower, put on his master's robe, and came in from the back door. But the king was very puzzled, because both men looked so alike. He thought, "It is almost an impossibility. There are not two men alike in the whole world, and just in this monastery, within a few hundred yards I have seen a man exactly like this man."

Nan In said, "You wanted to see master Nan In -- master Nan In is now here."

The king said, "That I will enquire about later on. First I want to know who was chopping wood at the gate."

Nan In laughed. He said, "At that time I was a chopper of wood. Now I am going to chop your head; now I am a master. We live each moment, moment to moment, but we are indivisible. The chopper was also master Nan In. If you had eyes you could have seen my involvement with the movement, my totality of action, my intensity of being.

"If you had eyes you could have seen him there; you would not have asked about master Nan In. You had already met him, but you didn't know. Now I am a chopper of heads. That's the function of a master: to make you so egoless, to make you so thoughtless that you are almost without a head, just the heart pulsating with love, with compassion. Have you come only to ask some questions? Are you really a seeker? Are you ready to lose something?"

The king was just confused, shocked, even afraid of the man. He had never been afraid of anybody, but this man was simply crazy -- he was talking of chopping his head!

The king said, "You have confused me too much and I am almost falling apart. Please forgive me this time. I will come another time, because I have forgotten for what I came."

Nan In said, "You need not come again. I am going to come to you, and I will follow you wherever you go. Now you cannot escape, because I can see something really authentic in you. Yes, it is unconscious; you are not aware of it, much garbage is hiding it. You think you are a king. Even sitting before me you are still thinking *you* are a king. This is garbage -- you are just a beggar. And the beggar that I am is really a king."

The king said, "I don't understand all these puzzles. Please talk to me without puzzling me."

Nan In said, "There is no puzzle in it, it is simple. I am a king because I don't need anything in the world. You are a beggar; although you have a big empire, your desires are unending. You are desiring more and more and more. The mind that goes on desiring more is the mind of a beggar. And the consciousness that is content with itself as it is, utterly content, is the consciousness of an emperor.

"Strange," he said. "You think you are a king, and you look on me as a beggar. The reality is just the opposite. Go back -- and I will be coming to visit you." And Nan In followed the king continuously till he made him aware of his innermost treasure.

It is dangerous to go to a master, because then escape is almost impossible. Wherever you go -- even if you go to Santa Fe -- I am there. Nothing can save you. Once a master has seen within you a heart that can grow, that can expand, that can become universal, he is not going to leave you.

I don't need to go to Santa Fe. I have my own ways, far more subtle than Nan In's. I am continually there; they are talking only about me, they cannot talk about anything else. Whom are they befooling? Whether you talk for me or against me does not matter, just go on continuously talking about me. That's enough; that is going to change you.

Here, in the commune, whatever you are doing.... Here we call work, worship, for the simple reason that work is not just work, it is meditation also. That's why we call it worship. Other than this we don't have any God to worship. We have only this existence around us. So you can worship it as a gardener, you can worship it as a farmer, you can worship it as a roadmaker, you can worship any way you choose to. But whatever you are doing, you are doing with existence.

So the question is, if you are doing it lovingly, if you are doing it meditatively, and if, while you are doing it, you are nowhere else, you are just there with all of your being, nothing is missing -- then work becomes worship. Work becomes worship because meditation has entered into it.

But I can understand your question, because all the religions have preached that there should be a separate time for meditation. That is just idiotic. It is as if somebody is saying there should be a separate time for breathing, that one hour in the morning you breathe and then forget about it, and for twenty-three hours you do other things. You need not be disturbed by having to breathe; you can do other things, breathing continues.

A thousand and one things continue in your body: the blood goes on circulating, the pulse goes on functioning, the heart goes on beating.... Scientists say the body of man is perhaps the greatest miracle in existence because so much is going on in it. Almost seven million living cells are continuously working within you. You are the biggest city in the world.

Seven million living beings are living in you, and they are doing all kinds of work and doing it perfectly, without any guidance and without any education, without anybody being the overseer -- I mean no God as overseer. You may go on doing anything, your organic processes continue.

To me meditation is an organic process. To other religions it was not; hence, all those religions have failed. They were bound to fail. It is not an accident, it was destined; their very base was wrong. What they called meditation was nothing but some kind of thinking. The Christian was thinking of Christ, praying to God with folded hands, kneeling down. He knows neither whether God exists or not, nor whether Jesus Christ is really a messiah or just a charlatan. He knows nothing, but out of fear, out of misery, out of anguish, he is praying; and this, Christianity calls meditation.

And what is he asking God? He is asking for all those things which he is missing here in this life, which he cannot manage to create here for himself. He is asking God, "At least in the other life, give them to me; I have suffered enough." He is asking -- in fact, deep down it is a complaint.

All prayers are complaints; otherwise, what have you got to pray for if there is no complaint? Every prayer simply means you are condemning God. You are saying, "You are doing it wrong. Please do it this way."

Even Jesus on the cross condemns God when he says, "Have you forsaken me?" What does he mean? One thing is certain, he means that he knows better than God. He knows that somewhere God has gone wrong. He is angry, he is complaining. He wants God to do a miracle, to prove to the world that he is his only begotten son, that he has been sent by him. He is his messenger and he has sent him for the whole world's salvation.

But from the skies no voice comes. On the clouds no angels appear with their harps, playing "Alleluia" -- no sign of God anywhere. In anger Jesus shouts, "Have you forsaken me?" He is saying, "Have you betrayed me? Have you gone against your word? You have left me in this helpless situation. And I believed in you!" This is the moment to prove that God is love. This is the moment to prove that God comes to save those who trust in him. But nobody comes.

All prayers are complaints. All prayers are saying to God, "We know better than you do."

One man came to me -- his wife was dying. He was a very religious man. Every day from three o'clock in the morning up to seven -- for four hours -- he was doing all kinds of crazy things. He had so many gods.

In India they are not so miserly about gods. About everything else they are poor, but about gods they are the richest people in the world: thirty-three million gods. So everybody who is really religious has a whole roomful.

Thirty-three million of course you cannot... but a few representatives, the topmost, the bigshots, you can keep around. This man had at least sixty. Now, sixty gods, and only four hours -- you can see, it was not much time. He was in such a hurry, doing a prayer to this god and rushing to another, then rushing to another, and looking at his watch continuously because in four hours he has to finish. And the fear that if he leaves any god, and the god becomes angry....

Such a religious man -- and his wife was dying, and the doctors were not able to do anything. They simply said, "She has lost the will to live. Deep down she does not want to live; hence, no medicine is effective." Unless you have a will to live you lose resistance; you really want to die. Just medicines cannot do much unless a great support from your will is there.

So he came to me one day and said, "What should I do? I have done four hours of prayers each day my whole life, and still my wife is dying, and out of those sixty gods not a single one is helping. And I cry and weep."

I said, "Please answer me one question. Do you think yourself more intelligent than God?"

He said, "No. How can I think myself more intelligent than God?"

Then I said, "If God wants your wife to be freed from the body you should be happy, you should be thankful. But your prayer is against God's will. Those sixty gods that you have cannot help you in any way. You are not a religious man at all."

But he said, "I have done prayer four hours every day for years."

I said, "You can pray twenty-four hours, that too will not make any change, because your whole attitude is wrong. You are *demanding* from existence, you are not surrendering to existence."

Meditation is a surrender, it is not a demand. It is not forcing existence *your* way, it is relaxing into the way existence wants you to be. It is a let-go.

But all the religions have been doing prayers in the name of meditation. And what kind of stupid prayers! In fact any prayer that a man can do is going to be stupid. "Don't let my wife die" -- do you think that is something very intelligent? If that dodo was a little bit intelligent -- God was making him free, and he is praying against his own freedom.

But if you look in the scriptures you will be surprised what kind of prayers are there. In the VEDAS, the most holy scriptures of the Hindus, the great seers.... I cannot even conceive how for centuries those people have been called great seers. They should be called the great blind men! Seers! -- they were praying to God: "Please increase the milk of my cow, decrease the milk of the cow of my enemy, my neighbor. This time let rains fall only on *my* field." Great seers, great saints and sages -- and these are their prayers. But what else can you ask?

The Christian asks, "Give me my daily bread." Don't you have anything else to ask? Can't you produce even your daily bread? Even that has to be provided by God? So what are you doing here? Even your daily bread is not to be created by you. Just by providing daily bread to all these millions of Christians for centuries, God must have gone bankrupt!

Nobody ever thinks of God. Just seeing his misery and anguish I declared, "There is no God!" In just a single blow I finished all his misery, all his trouble, all his anguish -- past, present, future, everything; I made it completely clean. Now, let everybody produce his own daily bread and, if you have some intelligence, a little butter will also do -- but don't torture God anymore. He is not there; he has never been there.

Why should you keep a separate time for meditation? It is based on the idea of the separation of the sacred and profane. But in life there is no separation of the sacred and the profane. Life is one, so totally one that you can call something sacred if you want, you can call it profane if you want.

Christians call sex sin, and Tantra, a great Eastern philosophy, calls sex sacred, the most significant life energy -- because all transformation is going to happen through that energy. Don't condemn it. There are people who are condemning sex continuously in every possible way.

You can take anything... there are Zen people in the East who say that even sipping a cup of tea in the morning can be something sacred. And they have made it sacred. If you have seen, in a Zen monastery they have a small temple for tea ceremonies, and when anybody goes to the tea ceremony he enters into a sacred space.

He leaves his shoes outside; there are special wooden sandals provided inside. Everybody is silent,

because the *samovar* is boiling the tea and a beautiful music is coming out of it. It has to be listened to. People sit on their knees, just the way they sit in the temple, around the samovar. They all listen silently to the boiling noise of the tea, and they smell the fresh and rejuvenating fragrance of the tea. And absolute silence falls on them.

Then the server, who is usually a woman, comes; and in a very sacred manner she provides cups and saucers, which are all handmade. In a Zen monastery they don't use cups and saucers purchased in the market; those are produced inhumanly, mechanically, for nobody particular. They are just for the market.

In the Zen monastery they make their own cups, their own saucers, with love, with meditation. Something of their love and meditation certainly enters into their cups and saucers and pots. And the way the woman places them before you -- she places them as if she is serving a god. Christians don't even know how to move Jesus' statue from one place to another.

Then she pours the tea; just the sound of the tea being poured is listened to -- no talk at all. And then people start sipping tea, enjoying it, forgetting the whole world. Just sipping tea has become sacred. It depends on *you*.

There is nothing profane in the world, nothing sacred in the world. The world is neutral. Now it depends on you what you want to make of it. Meditation makes it sacred; then every act becomes meditative.

I am reminded of a butcher in Japan who was considered to be a great master -- and he was a butcher! The whole day he was cutting animals and selling meat; that was his business. One Buddhist scholar could not believe that this man was thought to be a saint. He was simply a scholar. He went to the butcher and said, "This is something absolutely mad. Who are the people who think that you are a saint? How can a butcher be a saint?"

The butcher laughed. He answered, "Just by mixing meditation in the butchery. When I am cutting up an animal I am not angry, I am not hateful. I am full of love, I am full of compassion. I have great hope that next time he will be born in a human form; perhaps he will become a buddha. With all my blessings I am sending him on a new journey, releasing him from this prison.

"And moreover, my father was a butcher, my forefathers were butchers, and I am a poor butcher. I have never told anybody that I am a saint. If people think so, that's their business. You should go and argue with them.

"As far as I am concerned, I am absolutely content with my profession because whatever you do, the question is not what you are doing but how you are doing it. The question is not the act; the question is the consciousness with which the act is being performed. Yes, I am killing animals, but I know that they will be killed anyway. If I am not killing them, somebody else will kill them. And he will not kill them with such love, with such compassion. How can I leave this profession?

"These animals are going to be killed. If I don't kill them somebody else will kill them and he is not going to kill them with such meditation, with such love. So I would be leaving these poor animals in the hands of some butcher. I cannot do that. If I am going to be thrown into hell for being a butcher, that is acceptable. But I cannot leave these poor innocent animals in the hands of somebody who knows nothing of love."

Can you see the point of this butcher? It is very subtle. He is ready to suffer in hell if that is going to be the consequence of his actions. But he cannot leave these poor animals in the hands of somebody who will simply kill them and not even bother about what he is doing.

He said, "I am so concerned with these animals and I love them so much -- I cannot leave them in somebody else's hands. Whatsoever happens to me, that I am ready to face."

I can see why the people who could understand called him a master, a saint. He never gave a sermon, he never preached anything. He was illiterate, he knew nothing of the scriptures, but he lived religion in a very irreligious situation; that's something tremendously important. He lived religion in something which is very irreligious. And yet he managed to live religiously. He must have been a great alchemist who transformed the whole act, gave it a new quality; something utterly profane and ugly became so beautiful, so graceful.

It is said that his fame spread far and wide and people started coming to see him while he was cutting up animals. Even the emperor of Japan came to see him while he was cutting because he had heard that the way he cuts, nobody has ever cut -- such grace, such love, tears flowing from his eyes. And the miracle was that although human beings were not able to understand, perhaps the animals *were* able to understand.

Ordinarily when you want to kill an animal he tries to escape, but from this butcher no animal tried to escape. He hugged the animal. The animal was not bound by anything, tied with anything. He was completely free. It was as if deep down he wanted to die by this man's hand.

And the emperor asked one thing, about the knife that he used to kill the animals. The knife looked so shiny, as if it had just been sharpened. The emperor asked, "Do you sharpen your knife every day?"

He said, "No, this is the knife my father used, and his father used, and it has never been sharpened. But we know exactly the points where it has to cut the animal so there is a minimum of pain possible -- through the joints where two bones meet. The knife has to go through the joint, and those two bones that meet there go on sharpening the knife. And that is the point where the animal is going to feel the minimum pain.

"For three generations we have not sharpened the knife. A butcher sharpening a knife simply means he does not know his art" -- he used the word "art" -- "He does not know the art and he does not know how to do it lovingly."

My commune is in meditation twenty-four hours a day; whatever you are doing, or not doing, is immaterial. Just be loving, be alert, do it with joy. Whatever you are doing, do it as if this is the greatest thing in the world at this juncture of time. It may be just cutting the grass, watering the road; it may be anything. Washing the floor, do it as if the whole existence depends on what you are doing, it is indispensable; without it, the whole universe will collapse.

When you do anything with such intensity, with such love, with such respect, as if without it the whole universe will collapse, then there is no need to have a separate time for meditation. And those who are doing meditations as separate from life are simply deceiving themselves and nobody else.

Maharishi Mahesh Yogi teaches his people, "Do transcendental meditation ten minutes in the morning, ten minutes in the evening, and that's enough." And what is his transcendental meditation? Just repeat any stupid name... go on repeating "Rama, Rama, Rama" -- that is a Hindu name -- or, "Ave Maria, Ave Maria, Ave Maria." Any name, in fact your own name will do -- just go on repeating it. Repeat it as fast as possible because that's the whole secret of the technique.

If for ten minutes you go on repeating a single word fast enough continuously, you autohypnotize yourself. After just four or five minutes you start falling into a deliberate kind of sleep which is called hypnosis. Yes, after ten minutes you will feel good, you will feel fresh, you will feel relaxed. So nothing is wrong with it -- but it is not meditation. It is just a way of resting, having a good nap.

You can do it, but remember, it has nothing to do with meditation. It is perfectly good, healthy, psychologically and physically relaxing, but that's all it is. It has nothing to do with transcendence; it is not transcendental at all. It is not going to take you into your innermost being, it is not going to take you into some higher state of consciousness; it is not going to take you anywhere. After ten minutes you will be back where you were. You will remain the same person. You will not be transformed by it.

And unless something transforms you it is not meditation: something that makes you a new being, a new man, a new consciousness; which knows no fear, which knows no greed, which knows no hate; which knows nothing of those dark emotions, sentiments -- ugly, sick, nauseating. ... a new consciousness, which knows only that which uplifts you, that which goes on uplifting you -- there is no end to it.

Meditation brings you to a state where you are above the stars, bigger than the whole universe. That experience is what I call transformation, illumination, enlightenment.

So don't be worried that there are not separate times for you to meditate. It is not an oversight, it is done with full consideration. I don't want to give you the impression that meditation can be done separately from your life and its work.

From the False to the Truth

Chapter #3
Chapter title: My religion is a godless religion

30 June 1985 am in Rajneeshmandir

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BELOVED OSHO,
NOW THAT GOD IS DEAD HOW CAN WE QUICKLY DISPOSE OF HIS REMAINS?

God is not dead *now*, he has been dead always, so the question of disposing of his remains does not arise. God has never existed and cannot exist, for the simple reason that the whole existence is godliness. To divide God and existence, the creator and the creation, is a stupid duality.

One has to see the implications of it: God creating a world -- from where? Something must have existed as a building material before God created the world. And if he can create the world like a magician then he is an idiotic magician. One can see the world as a proof. Is this the world a wise man will create? -- to say nothing of a wise God.

This world shows absolutely that there is nobody behind it consciously creating it; otherwise all the nonsense that exists here should not be. God created the world at a certain time, at a certain date -- according to Christians, who are the most foolish of all the religions, he created the world four thousand and four years before Jesus was born. It must have been Monday, the first of January, or perhaps the first of April -- that seems to be more appropriate.

And what did he create? In three thousand years, five thousand wars have been fought -- and this is the creation of God. His highest creation is man, and the whole of humanity is on the verge of committing a global suicide. This God must be some kind of a sadist. It is better that we simply forget all about God.

In the courts, THE BIBLE is presented to take oaths on. It is full of lies. In these two thousand years since Jesus, almost everything in THE BIBLE has become a lie. What about Charles Darwin? What about Albert Einstein?

Sometimes I wonder: have we lost all intelligence? It would be better to provide Albert Einstein's book to take an oath on. THE BIBLE is so full of obscenity, it is an insult to every court to have a BIBLE inside it. It is a contempt of court. And wonder of wonders, you have to take an oath that you will speak only the truth!

Jesus is born out of a virgin girl -- I cannot take any oath on such rubbish. If a virgin girl can give birth to Jesus then everything is right; then there is no lie anywhere in the world, all is truth, you cannot lie -- but this is impossible in the very nature of things.

The Old Testament says that God created the world. He created two daughters and made love to both of them. Now, the father making love to his own daughters -- and this is a religious book! And this is your God! Hang him if you can find him.

And this is not only so about Christianity, it is more or less the same with all religions. No sane person can believe in God; only insane, retarded, utterly mediocre people can believe in God.

I have not found a single reason or argument given by thousands of priests of all the religions which has any validity. Still God continues to be worshipped. You have made him out of your foolishness, and you are worshipping him, praying to him. This is not the way to change the world, or man, or his consciousness.

So please don't say, "Now that God is dead." He has never been in the first place, so he cannot be dead.

I agree on many points with that madman Friedrich Nietzsche, but I don't agree on this point -- that God is dead. Not that God is not dead -- he has never been anywhere. Only existence is. Yes, there is a possibility of consciousness evolving, higher and higher. The moment consciousness comes to its highest peak it does not find any God there. It finds immense beauty, immense silence, absolute nothingness.

This I am saying on my own authority and through my own experience. You cannot go beyond absolute peace, silence, ecstasy. It goes on growing, but you never can go beyond it.

Hence, my religion is a godless religion.

There is no question of, no problem of disposing of the remains -- there are none.

BELOVED OSHO,

BEING WITH YOU I FEEL SO BLISSFUL AND LIBERATED, AND THERE SEEMS TO BE NO END TO IT. YOU MUST HAVE TRICKED ME. WHAT IS YOUR SECRET?

I am a simple man without any secret. I am just an open book, and a book in which nothing is written. If you like to call it a secret it is your choice, but it is a very open secret.

If you want to be, learn the art of being:

not to be.

Let me repeat it, because I know you are deaf. If you want really to be, the only way is to learn not to be. Disappear. Just as God disappears from existence, you have to disappear from your life. Let life flow of its own accord.

It is the simplest art in the world, to be silent. It is not a doing, it is a non-doing. How can it be difficult?

I am showing you the way of enlightenment through laziness. Nothing has to be done to attain it, because it is your nature. You have already got it. You are just so busy with outer business that you cannot see your own nature.

Deep within you is exactly the same as outside you: the beauty, the silence, the ecstasy, the blissfulness. But please, sometimes be kind to yourself: just sit down and don't do anything, either physically or mentally. Relax, not in an American way... because I have seen so many American books titled HOW TO RELAX. The very title says that the man knows nothing about relaxation. There is no "how."

Yes, it is okay -- "How to Repair a Car"; you will have to do something. But there is no doing as such as far as relaxation is concerned. Just don't do anything. I know you will find it a little difficult in the beginning. That is not because relaxation is difficult, it is because you have become addicted to doing something. That addiction will take a little time to disappear.

Just be, and watch. Being is not doing, and watching is also not doing. You sit silently doing nothing, witnessing whatsoever is happening. Thoughts will be moving in your mind; your body may be feeling some tension somewhere, you may have a migraine. Just be a witness. Don't be identified with it. Watch, be a watcher on the hills, and everything else is happening in the valley. It is a knack, not an art.

Meditation is not a science. It is not an art, it is a knack -- just that way. All that you need is a little patience.

The old habits will continue; the thoughts will go on rushing. And your mind is always in a rush hour, the traffic is always jammed. Your body is not accustomed to sitting silently -- you will be tossing and turning. Nothing to be worried about. Just watch that the body is tossing and turning, that the mind is whirling, is full of thoughts -- consistent, inconsistent, useless -- fantasies, dreams. You remain in the center, just watching.

All the religions of the world have taught people to do something: stop the process of thought, force the body into a still posture. That's what yoga is -- a long practice of forcing the body to be still. But a forced body is not still. And all the prayers, concentrations, contemplations of all the religions do the same with the mind: they force it, they don't allow the thoughts to move. Yes, you have the capacity to do it. And if you persist you may be able to stop the thought process. But this is not the real thing, it is absolutely fake.

When stillness comes on its own, when silence descends without your effort, when you watch thoughts and a moment comes when thoughts start disappearing and silence starts happening, that is beautiful. The thoughts stop of their own accord if you don't identify, if you remain a witness and you don't say, "This is *my* thought."

You don't say, "This is bad, this is good," "This should be there...." and "This should not be there...." Then you are not a watcher; you have prejudices, you have certain attitudes. A watcher has no prejudice, he has no judgment. He simply sees like a mirror.

When you bring something in front of a mirror it reflects, simply reflects. There is no judgment that the man is ugly, that the man is beautiful, that, "Aha! What a good nose you have got." The mirror has nothing to say. Its nature is to mirror; it mirrors. This is what I call meditation: you simply mirror everything within or without.

And I guarantee you.... I can guarantee because it has happened to me and to many of my people; just watching patiently -- maybe a few days will pass, maybe a few months, maybe a few years. There is no way of saying because each individual has a different collection.

You must have seen people collecting antiques, postal stamps. Everybody has a different collection; the quantity may be different, hence the time it takes will be different -- but go on remaining a witness as much as you can. And this meditation needs no special time. You can wash the floor and remain silently watching

yourself washing the floor.

I can move my hand unconsciously, without watching, or I can move it with full awareness. And there is a qualitative difference. When you move it unconsciously it is mechanical. When you move it with consciousness there is grace. Even in the hand, which is part of your body, you will feel silence, coolness -- what to say about the mind?

With your watching and watching, slowly the rush of thoughts starts getting less and less. Moments of silence start appearing; a thought comes, and then there is silence before another thought appears. These gaps will give you the first glimpse of meditation and the first joy that you are arriving home.

Soon the gaps will be bigger, and finally the gap is always with you. You may be doing something, the silence is there. You may not be doing anything, the silence is there. Even in sleep the silence is there.

For a meditator there are no dreams; dreams and thoughts are cousin-brothers, there is not much difference. If thoughts disappear, dreams disappear. And if for twenty-four hours a day you are surrounded by silence you will come to know what my secret is.

If you go near a lake, you start feeling cool. There is no secret in it -- it is the milieu. You go to the forest and you feel the difference in the atmosphere. You are the same but the atmosphere around you is different.

When you come closer to me... and to come closer to me you are not to walk and sit by my side. To come closer to me is to be not a Christian, not a Hindu, not a Mohammedan, not a Buddhist, not a communist. To come close to me means that you don't cling to any ideology, you don't go on holding onto the past. To come close to me means you start living moment to moment.

Neither the past means anything to you, nor are you worried about the future. This very moment becomes the only reality. In fact it *is* the only reality. And if you can be in this moment, you can be on a faraway star but you will be close to me and you will feel a serenity, a silence, a lovingness such as you have never known.

I am not doing anything, remember, so don't be grateful to me. I am a non-doer -- I am just being available. That is not much of a doing. I am available, like the trees in the forest and the lakes and the ocean, and the sun and the moon. I am available. Now it is up to you to come close to me, or go away from me.

If you can come close to me you will start feeling things that have been unknown to you, and soon you will realize that what you are feeling close to me you can feel yourself wherever you are. That is the greatest moment of happiness for a master, when his disciple can be on his own.

You must know the meaning of being a disciple, people have forgotten; it comes from "discipline." And all the religions have corrupted the meaning of discipline; its root meaning is learning.

Coming close is learning.

What I have got, *you* have got.

I am aware of it, you are not aware of it.

Coming close to me you will learn, "My God! This has always been with me, and I have been searching all over the world, looking into the books, scriptures, seeking the teachers, becoming a member of rotten cults like Christianity, Hinduism, Mohammedanism -- all dead."

Yes, when Buddha was there what is happening to you was happening to his people. But when Buddha is gone what is left behind is mere words, containers; the content is not there. You can go on decorating the containers, but that will not help. You know perfectly well that your statues in the temples, your scriptures in the churches, are just dust of the past. It is better to be finished with them.

But why are you seeking? You are seeking because you are not aware that you have got it already. I cannot give it to you. I can only make you aware, and for that nothing is needed but availability on my part, availability on your part. If these two availabilities are there, two opennesses, without any conditions, it clicks. Suddenly you become a mirror, and the moment you become a mirror you become a master. The same will start happening around *you*.

So I don't want you always to remain disciples. That will be a shame.

In the past all the religions have tried just the opposite of what I am doing. That's why they cannot believe that this is a religion. I am changing the very definition and the foundations. Those old religions were saying that Jesus Christ is the only begotten son of God, you are not. He is special, you are ordinary. He comes with a message from God, from above. He has a speciality, he is extra-ordinary.

At the most you can be Christians, but you cannot be a Christ. Have you thought about it, that in two thousand years nobody has been a Christ again? What kind of religion is this? Just Christians! The first and the last Christ was crucified two thousand years ago; since then nothing has happened, because unless you

become a Christ your Christianity is just a hypocrisy. The same is true about other religions.

Once it happened in Baghdad -- Caliph Omar was the sovereign. A man was brought to him who was claiming that he had been sent by God and that he brought the latest word of God, the latest message, because Mohammed's message was thirteen hundred years old, and in thirteen hundred years a new message -- better, more polished, more sophisticated -- was needed. He had been sent by God.

Now, Mohammedans cannot accept anybody as a prophet after Mohammed. No religion accepts anybody else as a prophet. Christians cannot accept anybody as a Christ. Buddhists cannot accept another as a Buddha. Why? Why this similarity? There is some arithmetic behind it. A new prophet will disturb the gullible, the old believers, because he will say something new. He may say something against the KORAN, THE BIBLE, the GITA; he is bound to.

I cannot agree with Krishna, the GITA that he had spoken five thousand years ago. Five thousand years have not gone just as a waste; man's consciousness has risen, intelligence has become more solid. And what Krishna teaches is violence. If Krishna is right, then the third world war is perfectly okay.

I cannot give that okay to the third world war. Krishna says, "It is God's will. If he wants the war, all your pacifists can go on parading in the capitals of the world with posters against war -- it will not change anything. If God wants the war then the war is going to happen." That is the message of the GITA. Arjuna, Krishna's chief disciple and friend, tried hard to argue.

But those arguments are all ordinary. If I had been in his place, just a single sentence from me would have been enough -- there would have been no need to make such a big book. I would have said to Krishna, "This is God's will, that I am going to the Himalayas. Who are you to interpret God's will? And how can I accept it, that your interpretation is right? You say that God wants the war -- I say no."

And in fact the no seems to be more rational, more loving, more meaningful, more humane. Rather than arguing with that man, Arjuna had just to say: "I have accepted your idea that whatsoever happens, happens according to God" -- and then should have left for the Himalayas.

He wanted to be a sannyasin, a meditator in the Himalayas. Krishna would not have been able to stop him -- just because of his own argument. Arjuna could have said, "If war is to happen, God will bring me back -- but you keep quiet."

Hence Hindus would not like anybody else to be accepted as a prophet of God.

Mohammed talks nonsense. You cannot expect anything better from an uneducated man who could not write, who could not read, who had never been in any way a meditative man.

He married nine women. Now, I cannot support that, because in the world men and women are almost in equal proportions. If one man marries nine women then what about the eight men who will be left without women? Then California will be all over the world. That catastrophe I cannot allow. I would rather that California went down into the ocean with all its homosexuals, with all its perverts. It would be better, far more beneficial, and a blessing to humanity.

But Mohammed marries nine women -- of course; he is a messenger of God. Mohammedans he allows to marry four women -- naturally; he has to keep himself higher. Mohammedans are still marrying four women. Anyone with any intelligence can see the point: these are the people who create prostitution. They have created prostitutes, because what about the three men whose women they have married?

And can you understand a simple, biological thing? You cannot even satisfy a single woman sexually, what about four or nine? -- because recent research shows that a woman is capable of multiple orgasms. A man is not capable of that. If he is young, below thirty-five, he may be able to have one orgasm. And I am saying maybe. It is not certain, because man is in such a hurry that before the orgasm can happen he is finished.

Orgasm needs a certain patience, to move with the woman, with the same pace. The woman moves slowly. By the time she comes close to her orgasm, the man has gone to sleep and is snoring. Eighty percent of women in the world have not known what orgasm is. And in a country like India, ninety-nine percent of women know nothing about orgasm.

Biologically, a man cannot satisfy four women. Then those women are going to look around the neighborhood. These religions have created all kinds of perversions: prostitution, obscenity. And if these men cannot find women, at least they can look at PLAYBOY -- just pictures of naked women! One feels the world has lived in an insane way. Will your hunger be satisfied by seeing beautiful dishes in a picture? Can you eat them? But that is what is happening to man's sexuality.

He looks into magazines -- vulgar, obscene -- of naked women. For what? -- when there are equal numbers of women available, living, alive, not just photographs.

Four women to one man! But this is nothing, four or nine; Krishna had sixteen thousand women to himself! I sometimes start wondering... sixteen thousand women. Even to remember their names is difficult.

I know, because I have more than half a million sannyasins around the world; I cannot remember their names. And Krishna lived only ninety years. In ninety years how did he manage to make love to sixteen thousand women? Perhaps to one woman once in her life... and then she was abandoned. This is ugly.

That's why new prophets are not allowed by any religion -- because they will look, scrutinize, see that these things are ugly.

In Baghdad this man declared, "I am the prophet of God, the latest, and I bring a more sophisticated message than Mohammed." Mohammedans could not tolerate it. Omar himself was a very cultured man.... Now you may be cultured, but your Mohammedanism is there; it goes on poisoning you. Omar sent the man to the prison, told the guards, "Don't give him food. Bind him to a pole, beat him continuously, and don't let him sleep. After seven days I will come to ask what he thinks."

After seven days he came. The man was almost dying, without food, without sleep, continuously beaten for twenty-four hours a day. Omar laughed and said, "Now have you changed your mind, or do you still think you are the last messenger of God?"

The man laughed more loudly than Omar and said, "This torture for seven days proves that I *am* the prophet of God, because when I was leaving him to take my voyage to the earth, I asked him, `They have not behaved well with prophets in the past -- what is going to happen to me?' He said, `You will be tortured.' You have proved that I am really the prophet of God. Before this torture sometimes I used to doubt, to think that perhaps I am imagining, but now there is no question of doubt."

At that very moment, from another pole, another naked man who had been there for one month continuously being tortured, shouted, "Omar, don't listen to that idiot! I have not sent him. After Mohammed I have not sent anybody else." One month before this man had been caught declaring himself God!

These religions are just dead history. They cannot give you anything. Only a living master is capable of creating an atmosphere I call the buddhafield, the field for awakening.

And I have chosen Oregon because I could not find so many sleepy people anywhere else in the world; otherwise, who has heard of any prophet in Oregon? I thought, "Even a small place like Judea can claim Jesus, Jerusalem can claim Moses, small places like Mecca and Medina can claim Mohammed. Oregon is absolutely impotent." I thought it would be good; hence I am here.

But to wake up a sleepy man is always a difficult job. The sleepy man does not want to wake up. Sleep helps him to forget all the worries of life, the troubles of life. Sleep is a narcotic. It is a drug naturally provided by biology; otherwise you would all go mad. Six, eight hours of sleep help you to keep on dragging your life towards the grave.

Naturally Oregonians are disturbed: we are celebrating here. And what are they doing? They are collecting National Guard vehicles in Madras -- as if this is an army and we are going to attack and start the third world war. We believe in love, we believe in silence. We believe that man can live in coexistence with nature, with other people.

This is the only city which has no crime, but it has been declared by the attorney general of Oregon to be illegal. This is how sleepy people behave. In their sleep the only legal city looks illegal to them! We have no crime, no prostitutes, no stealing, no drugs. *this* is our fault. For us to be peaceful, to be silent, just to be happy, they cannot tolerate. They cannot believe it, because it has never happened in their life -- poor people! I really feel sorry for them.

This place is creating a New Man.

But naturally the old mind will create every difficulty, will use every means so that the New Man is not born. Why? -- it hurts. Seeing a man dancing, singing, enjoying, peaceful with himself and existence hurts those people who have become accustomed to living in misery, who have become accustomed to living a life which is not living at all. They cannot tolerate you.

I have heard about a woman who was ugly, really ugly. She used to break mirrors; wherever she found a mirror she would break it immediately.

People asked, "Are you mad? Why do you break mirrors?"

She said, "These mirrors make me ugly."

Now you will be becoming mirrors amongst sleepy people. You will disturb their sleep. They are going to destroy you. And remember, you are very few -- they are many.

But one thing is positively in your favor: you have something -- you have a contentment. They are

empty. Just kick the empty boxes as hard as you can! Perhaps they may wake up and thank you for it.

BELOVED OSHO,
WHY ARE ONLY INTELLIGENT PEOPLE ABLE TO REALIZE TRUE RELIGION? DOES THE MEDIOCRE MIND MAKE IT IMPOSSIBLE TO COME TO KNOW ONESELF?

Religion is the highest luxury in the world. The idiot cannot realize it while remaining an idiot. The mediocre cannot even conceive its possibility while remaining mediocre. Only the highest intelligence can reach to that point where religion flowers.

Religion needs courage, intelligence, daring, because you are going higher and higher in the world of consciousness. The mediocre has no idea that there is anything higher than himself. The only possibility for the mediocre is that he can drop his mediocrity.

Nobody is born mediocre. People are made mediocre by the politicians, by the priests, by the education system. You think you go to the school to be made more intelligent -- you are wrong. You go to the college, you to go the university, you have a masters degree, you can have a Ph.D., you can become a D.Litt. A D.Litt means that now the society has recognized that the doors for the evolution of your consciousness are completely closed. Now for you there is no way.

The whole educational system is arranged in such a way that it teaches you, trains you for memory, not for intelligence -- and these two things are totally different. A very intelligent man may not have a very good memory. In fact to have a good memory means you are mediocre. A good memory simply proves you are only a computer, not even a man, so what has been fed into you you can repeat.

You can see it very easily: the people who top the universities, come first in the class, receive golden medals -- where do they all disappear in the world? Their gold medals don't shine in the world. In the world you will not be able to recognize them. Educational systems train you for a good memory, so you can repeat absolutely useless things.

When was Genghis Khan born? Now what purpose does that serve? If he had not been born it would have been better. At least we can do one thing, we can remove him from our memory; he was a nightmare. When did the second world war begin? This is history, you have to memorize it. And when you memorize history -- Genghis Khan, Nadir Shah, Alexander the Great, Napoleon Bonaparte, Joseph Stalin, Adolf Hitler, and other idiots who may be in the history, or who are right now making history, who soon will be part of the history....

It is better to forget these people. It would have been better if there had been no second world war. That is the only way to prevent the third world war. Forget all this nonsense that man has been doing to man.

But the whole educational system is to make you memorize. And man's mind is capable of memorizing without any limit. It has been found that that is possible because in a man's small skull there are millions of cells which memorize. It is just like tape recording. All the books in all the libraries of the world can be memorized by a single person -- that much capacity your memory has. But then you get lost in your memory, you forget what intelligence is. Intelligence is totally different.

Intelligence is the capacity to be silent, to be awake, to be able to see the truth.

But nobody is interested in truth; in fact they are all against it, because what will happen to all these politicians around the world who are constantly lying? If truth is known they will go down the drain. You are fed with lies and you are distracted from intelligence towards memory. Memory is part of your brain, and you live your whole life in your brain. That's why I say only intelligent people can be religious.

Just by being a Christian, going every Sunday to the church, listening to the same boring sermon.... And there is never any argument, because argument brings intelligence in.

Every religion expects you to believe; the unbeliever is condemned. And without doubt you cannot increase your intelligence. This is the trouble. All the religions are helping you to remain mediocre, stupid, by emphasizing belief: belief in God, belief in the virgin birth of Jesus Christ.... Believe, because those who believe will attain to paradise. All the religions are giving you good awards -- just believe.

Just the other day I came to know that in New York the anti-abortionists were having a conference: abortion should be no longer legal, it should become a crime. All the religions of the world agree on such points. It is very strange: they don't agree on any theological points, but on this point Hindus agree, Mohammedans agree, Christians agree, Jews agree, everybody agrees -- abortion is a sin.

Mother Teresa was in the conference, speaking against abortion, and she said, "There is violence in the world because of abortion."

I could not believe it. If someone had said, "The violence in the world is because of overpopulation," that would have sounded more true. But this old woman is given a Nobel prize -- for what? Everything she does is against humanity. What arguments did she place before the conference? Why does abortion create violence in the world? Because abortion means you are killing a living body, you are making people killers of their own children, that opens the door to violence. The argument looks good, but it only looks good.

At what point is the child alive? If abortion creates violence, then at what point is the child alive? At the time when the male and female living cells meet -- is that the point of life? It has to be, because otherwise from where will life come? But if it is life, that means that when the living cells were male and female, when the female eggs were in a woman's body and the male cells were in a man's body -- were they alive or not?

Celibacy kills more than anything else, because if a nun, a celibate nun, who is not going to produce a child at all... then all those living cells that she brings from her mother's womb.... In a woman's body cells don't grow, she brings them from birth. All those eggs waiting to be alive, waiting to be Ronald Reagan -- they die without any chance.

And do you know... a man, a single man, produces in his whole life, from age fourteen up to fifty, so many living cells that that single man can populate the whole world. What to say about a celibate monk? Every single monk is killing millions of people!

From where does the violence begin? If anybody is responsible then it is Mother Teresa, the pope, their God. Why does he go on and on producing eggs and living sperms? It is time to stop. Already the world is four times more populated than it should be. If the world population can be reduced to one-fourth there will be no poverty, no violence; thousands of problems will disappear.

But Mother Teresa is given a Nobel prize because she helps orphans, opens orphanages around the world. She is creating problems; these orphans will create children. And she is against abortion, because if abortion is legal from where is she going to get the orphans? And what about the Nobel prize? This senile woman is driving people crazy.

Absolute birth control is needed at least for two decades. Absolute, I say! Not that you have to stop after two children or three children -- no, that will not help.

Half the world is dying of starvation, and you will be surprised to know that the poor countries, the starving countries, produce more children, for the simple reason that they don't have any other means of passing their time. To go to the movies, money is needed; to go to a disco, money is needed. Sex is the only free entertainment.

Absolute birth control is needed.

This is the only city where no child has been born in four years.

Unless we cut the world population there is no way to avoid violence. People are hungry, people are starving, dying. When somebody is hungry he is going to steal. When somebody is dying, what does he care if he kills somebody else and gets money to survive? -- because lust for life is the basis of all biological growth. A man can do anything to survive.

And secondly, if abortion becomes illegal... the pope would like to make all birth control methods illegal. If abortion is illegal, if birth control methods are illegal, can you think what will happen to this world? Everybody will be at everybody else's neck just to survive.

And it has to be remembered that birth control and abortion have given women equality, the same status as men; otherwise the woman can never be equal to man. In poor countries she is continually giving birth, a child every year. She is always pregnant. She cannot work, she cannot be financially independent. She cannot get as educated as man, she cannot be in politics; she has to take care of the children.

Birth control methods, abortion -- these have made possibilities for women to be equal to men; otherwise all talk about equality is bogus, false, pseudo.

But strange... Mother Teresa is a woman, and she has there two or three dozen nuns -- who are all women. She has an order of nuns, and they don't even see that not a single woman has been accepted as pope in these two thousand years. Not a single woman has been accepted as a Christ, a buddha, a prophet -- no. If a woman manages somehow to get into religious matters she is called a witch.

The word is not bad, but Christians have given it a bad connotation. Literally the word "witch" means a wise woman. But when you call a woman a witch you do not mean that she is wise. These popes have been declaring women witches -- not only declaring, they have been burning women alive, thousands of women.

During the whole Middle Ages they were burning witches.

Who were these witches? What were they doing? They were interfering in religious matters, and man would not like any woman to enter into the hierarchy of religion; otherwise, she may become a prophet, she may become a pope, she may declare herself a Christ.

In Hinduism women are not allowed to read the scriptures. In fact there is no time for them -- taking care of the house, taking care of the children... and they are continuously pregnant. This is what Mother Teresa wants. This is what your popes, your bishops want. They will create a mediocre world. They want a mediocre world, just on the survival level.

Remember one simple scientific truth, that if a plant does not get enough water, enough food, enough air, then the first thing to disappear will be the flowers. They are the most delicate. The higher a thing is, the more delicate it is, the more fragile it is. Then the leaves will start disappearing, then the branches will start disappearing. At the end there will be only roots, underground.

The same is the situation in every dimension: if you don't allow man comfort, luxury, time, he will never reach to higher peaks. He is, on the contrary, prevented from reaching towards religion.

The first thing religions say is: Believe. That is against true religion. I say to you, doubt everything, unless you discover something which you cannot doubt. I don't say to believe. I say, find out something which, even if you want to, you cannot doubt: it is there, a reality, a truth.

Go on doubting. Doubt is the method of a true religion -- just as it is a method of a true science. By doubting you eliminate all that is wrong, and finally only that which is true remains in your hand. Try to doubt *it* too. But you cannot -- it is *there*. And when truth is known -- lived, not believed -- only then do you understand what religion is.

All these religions are anti-religious. The religions that exist in the world are anti-religious. My effort is to create the first religion in the world. All these people have been preventing religion from happening; hence, they are all against me.

You will be surprised... it has never happened before -- all religions are against me. They have never been against anybody all together; on this point they are in agreement. And, even more surprising, atheists are against me. They too agree with the theists on this point. Communists are against me. They don't believe in God, they don't believe in the soul, they don't believe in meditation, but they are also in agreement with people who believe in God, who believe in the soul, who believe in all kinds of things. On only one point, one single point, are they all agreed.

This has never happened; it is happening now for the simple reason that I am clearly giving you the indication.

My fingers are pointing towards the truth.

Belief is not needed, scriptures are not needed, prophets are not needed, God is not needed. A tremendous courage to doubt everything is needed. It is your doubting capacity which will sharpen your intelligence, destroy your mediocrity. But remember, with your mediocrity many other things will be destroyed which depend on mediocrity. So beware, I am a dangerous man.

If you want to be intelligent you cannot be in politics. Politics needs idiots, people who can lie, people who can go on lying, people who have double faces, people who can change their personality any moment. They don't have any individuality. If you want to be intelligent you cannot be in any politics.

If you want to be really religious you cannot be a member of any religious cult. You have to be free. You have to be individual, you have to be on your own. It will be fearful in the beginning because you have always lived in the crowd. The crowd gives you a certain coziness, warmth. You will be in the cold, alone.

If you are ready to be alone and in the cold, and ready to go in darkness in search of light, religion is yours.

From the False to the Truth

Chapter #4

Chapter title: Just drop the cross!

1 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
RAJNEESHISM IS PURELY A RELIGION OF CELEBRATION, SO WHY ARE SO MANY PEOPLE AROUND THE WORLD AGAINST IT?

That's why! All the religions of the world have been religions of sado-masochism. They have created a miserable world. Their whole strategy is to make you convinced that this life is a life of sin. You have been made to feel guilty for just being alive.

The biblical story will help you to understand. Adam and Eve are expelled from paradise because of a simple enquiry. And the enquiry was also initiated by the so-called God -- or Godot. He told Adam and Eve not to eat the fruit of two trees: one, the tree of knowledge; the other, the tree of eternal life. One can see what kind of God this must have been.

To deprive man of wisdom, to prohibit him from tasting the beauties of eternal life, is simply ugly, inhuman -- I will not call it even devilish, but it is really the devil that you have been told is God. If He were really a creator of the universe and consciousness, He would have been the first person to tell Adam and Eve to taste wisdom and to taste eternal life. He was not religious at all. You cannot find a more irreligious person than the Christian God.

Religion is nothing but a science to attain wisdom, understanding, to know what life is, and to live it in utter celebration.

And you can live life in celebration *only* if you know there is no death. If you know that it is going to be eternal, that there is no beginning and no end, only then can you live without misery. God prohibited man from both. Without wisdom you cannot attain to religious ecstasy, and without the feeling of eternal life you cannot sing and you cannot dance.

When death is there every moment, and any moment you can be taken away.... They say, "Never ask for whom the bell tolls; it tolls for thee." You cannot be certain about the next moment. How can you enjoy, when death is so close and follows you like a shadow?

This idiot, God, prohibits man from only two trees. And they lived in the Garden of Eden where millions of trees must have existed. He is not even as intelligent as Sigmund Freud, who is not very intelligent either. Just average intelligence is needed to know that to prohibit anything is dangerous; it gives a challenge to the mind. It is not the serpent who convinced Eve to eat the fruit of knowledge, it is God himself.

By pointing out these two trees, God makes it certain that these people sooner or later will be attracted towards them. If He had not mentioned them, I don't think even up to now we would have been able to find those two trees in the immense garden of paradise. And if it was the serpent who convinced Eve, he is the first revolutionary, the first man who feels and who knows what has to be done. He is the most intelligent being in your whole BIBLE -- the serpent -- because he was showing the way of understanding.

Most of your misery is caused by your misunderstanding, your ignorance, your unintelligence. Most of the misery is caused because you are continuously afraid of death -- and it is there walking by your side. If these two things can be removed, celebration will come on its own.

If you could be aware that there is no death, wouldn't you love to sing like birds in the morning? Wouldn't you love to dance like the peacocks of my garden? If you start understanding human problems, you cannot be miserable. I have not been miserable for so long that I cannot conceive how you go on maintaining misery, you go on nourishing it. You are really strange people. What are the causes of your misery?

You look at a beautiful woman. Naturally you are attracted, but your wife is by your side continuously watching you. She is miserable, because how can she enjoy life when she is continuously suspicious of you? You are miserable because this wretched wife is always there. You cannot even have a glimpse of a beautiful woman, you have to avoid seeing her. But a little understanding will dispel the whole thing.

It is natural, anything beautiful has to be appreciated. You have to show your wife, "Look! What a beautiful woman." And if there is understanding, the woman will understand it; there will be no jealousy, there will be no quarrel. It is human to taste different joys of life. You cannot eat the same food every day. How can you enjoy the same man or woman every day? It is asking for the impossible. Misery is bound to happen. You will become a hypocrite.

It is perfectly human once in a while to have a different dish. And if people are understanding... your wife will understand if once in a while you go with another woman; her love will be great enough to allow you that freedom.

Love always allows freedom.

Understanding *means* freedom.

And if your wife goes to some man one day, just for the weekend, you will not feel offended. After the weekend you will both be enriched. You will find your wife again, your wife will find you again. Those first days of love, those days of honeymoon will be back. And when you see that the other gives you so much freedom and so much understanding, you respect them, you feel grateful.

But all the religions have been prohibiting you from everything natural; obviously, they have made you miserable.

Your whole education system tries to create ambition in you -- not understanding. Your education pushes you to become the governor, the premier, the president, whatsoever the cost. The politician cannot be happy -- in spite of Jimmy Carter's phony smile. Have you seen him smiling after he was no longer president? When he was president I think he did nothing other than show his teeth to the whole world. I have heard that his wife used to close his mouth every night.

All lies -- everything phony and American... all plastic. You know the phrase, "the white lie." Perhaps that's why you call your president's house the White House. It is a very suitable name, because only white lies exist there.

Man is living unnaturally. If he lives naturally then he feels guilty, because his religion, his education, his culture go on and on conditioning him: "You have to go above nature." Who can go above nature? Nature is all! -- there is nothing above it. You have to be natural.

That's what my basic teaching is: be natural. Don't try to go beyond nature. That is the beginning of misery, pain. And when you are miserable, when you are in pain, you cannot tolerate anybody who is celebrating. It hurts, it humiliates you.

My people are humiliating all the religions of the world. Naturally they are against me and against you. It is your celebration that is creating the trouble. Have long, British faces. Tears are accepted, not smiles.

Have you seen Jesus Christ, in any picture, smiling? And Christianity has chosen as its symbol, the cross. Now, the people who are carrying the cross, can they celebrate? A cross is hanging on your neck -- it may be a golden cross, but a cross is a cross. All Christians worshipping the cross are managing to remain miserable. They don't love Jesus Christ, they love his being crucified. Remember, Christianity was not born out of Jesus Christ's sayings -- there is nothing much in them. You cannot make a religion out of them. The whole of Jesus Christ's doctrine can be condensed on a postcard.

Christianity was not born out of Jesus' teachings, it was born out of his crucifixion. Why was the cross accepted so easily? -- and Christianity is now the biggest religion in the world. It suited man. It helped man in a very dangerous way. It made you aware that your misery is nothing compared to the misery of Jesus Christ. You are carrying a very small cross around your neck; Jesus had to carry a very heavy cross on his shoulders. Three times he fell on the road because of the weight of the cross. He was whipped and told to take up the cross again.

The crucified Jesus is your religion. Compared to your misery, his misery is immense. Naturally, Christianity became the biggest religion in the world, because it is the biggest philosophy of being miserable.

Jesus said, "Carry you cross on your shoulders. Everybody has to carry his cross on his shoulders." I don't see any point in it. Why carry a cross on your shoulder? Are you mad? Rather, carry a flute with you, a song, a beautiful flower -- a rose I can understand. But then you will be hated by all those who have missed the joys of life. But nobody else is responsible for their missing, they themselves are responsible.

Jesus says, "Blessed are the poor." This is sheer nonsense. Wretched are the poor. But it gives solace to the millions of poor people of the world. Jesus says that those who are poor here will be able to inherit the kingdom of God. I do not understand the arithmetic. If they are going to inherit the kingdom of God, why should they be poor here? Why can't they inherit it here, now?

I say to you: the kingdom of God is yours herenow, this very moment. Just drop the cross. My religion is very simple: drop the cross. You have carried it long enough, for thousands of lives; it has almost become part of you.

So when you see someone dancing and you are crippled -- crippled because of your cross, you are dying under its burden, and somebody is playing on his flute -- you cannot forgive this man. He makes you aware that you have missed the train, that you are a fool. Nobody wants to accept himself as a fool -- except a wise man.

The moment you accept that you are behaving foolishly, the change starts beginning. It is your responsibility. I have never seen any miserable man for whom anybody else was responsible. It is your conditioning.

Jesus says, "The camel can pass through the eye of a needle, but not a rich man." The animals, the camels, are going to inherit the kingdom of God, remember; they will pass through the needle. But a rich man cannot pass through the gates of God. They have taught you to remain poor, they have given you all incentives to remain poor.

My religion is a religion of richness.

Why wait for tomorrow? Why wait for a lifetime, in which you cannot be certain of inheriting the kingdom of God after death, and for that, suffer your whole life here? I say to you, forget God and forget the kingdom of God. I give you here and now! Just be ready to drop your conditionings. You are not handicapped, you are not crippled. Every child is born a joy, a celebration, a dance, a song; but somewhere he loses it all. That's why all the poets of all the languages go on remembering how beautiful it was to be a child.

What was beautiful in being a child? I cannot say that, because I have been becoming more and more blissful; childhood was just the beginning. If an old man says that his childhood was paradise, that means his whole life has been a hell. He has not been growing up, he is going down. Just to grow old is not growing up.

Growing up is a totally different phenomenon. It means the last moment on the earth for you will be the most precious moment. The departure from this life will be the climax of your joy. Childhood is only a beginning.

But the religions start distorting the children from the beginning. They create guilt in them, they create unnatural ideals in them. They create their conscience in such a way that they cannot live happily ever. On every point they are at a crossroad, and they will choose the road that suits their conditioning.

Christians say you have been punished because Adam and Eve disobeyed God. It is impossible for me to conceive that Adam and Eve's disobedience is still keeping you miserable. And what had they done? It was sheer curiosity. And they did well. Instead of worshipping God and Jesus Christ in your churches, worship the serpent. Adam and Eve, they are the right people; they disobeyed. It was needed; otherwise there would have been no humanity. There would have been no Albert Einstein, no Bertrand Russell, no Gautam Buddha. There was no possibility. You would have been still animals, naked in the Garden of Eden.

And God immediately drove them out of the garden. I sometimes wonder what model of car he used to drive them out. It must have been a Ford, because "blessed are the poor." And strange: four-wheelers, Fords, are going in and out of God's garden, his gate, but a rich man cannot enter. Ford himself cannot enter.

If you teach people to be poor, and you bribe them to remain poor.... And the bribe is bogus -- it is after death that you will have all the pleasure of life.... But if in God's garden all the pleasures of life are available, one thing is certain, that pleasures are not condemned.

If you look at the Mohammedan concept of paradise -- your word "paradise" comes from a Mohammedan word, *firdaus* -- all kinds of pleasures are available. Beautiful women stuck at the age of sixteen for eternity, they don't grow up; rivers of wine -- bottles are not enough.... Drink, swim, have a deep plunge into the wine; enjoy it as much as you can -- and all free. This is the arrangement for the religious people.

But I cannot see how the contradiction can be resolved. Here wine is a sin. Here, to have many beautiful women is a sin, and there it becomes a virtue. Virtues are rewarded by sins -- strange logic! But it was needed to keep the poor, poor.

In India I have never seen a single rich man converting to Christianity. I have seen only poor, starving, orphans being converted to Christianity. Christianity thrives on poverty, because only the poor need the consolation. Only the poor need motivation to drag their life up to the grave -- beyond the grave everything is just as it should be.

When I say celebrate -- because this life is a gift of existence to you.... You have not asked for it, you have not paid for it. You, in fact, don't deserve it. Still, existence is overflowing towards you, sharing all its joys. But you turn out to be such an idiot that when the sun is rising and the sky is full of colors -- a time to dance, to sing -- you are sitting in a dark church, gloomy, before a cross.

My people worship, but not in a church.

They worship the beauty of existence.

A bird flying, a cloud wandering in the sky, the moon, the stars... Outside you can see the whole existence is in celebration, but you have closed your eyes to it. With closed eyes you are saying, "Ave Maria, Ave Maria," and you go on saying it.

Yes, all the religions are against me because I teach celebration, because I teach joy, because I teach comfort, I teach luxury, I teach richness.

And man has the intelligence to make the whole world so luxurious that even if there are saints in heaven, they will start praying to go back to the earth. I cannot see that the saints in heaven can enjoy beautiful women, because they missed here, and this is a rehearsal, just a training period of seventy years. If for seventy years you have been repressing yourself, just by entering into heaven, what will you do with your repression? What will you do with your guilt?

THE BIBLE was written two thousand years ago; otherwise, marijuana, LSD, hashish -- everything would have been made available to the saints in paradise. Of course, here it is a crime and would have remained a crime, but for saints you have to be lenient: they have suffered so much; you have to compensate.

I don't tell you about tomorrow, I tell you only of this moment. And if you can enjoy this moment, the next moment you will be more capable of enjoying. If tomorrow ever comes, you will be ready to dance, to love.

These religions are bound to be against me, because they are not religions. I want it to be emphasized that this is the only religion. All those religions of the past were sick, pathological. If you start thinking about them, you can easily see that they were pathological. They have made the whole world sick, and they are still going on doing it. They call it "service to humanity."

Mother Teresa wrote a letter to me. Because I criticized her a few years ago, she wrote a letter to me: "I cannot understand your criticism. Service to humanity is the true religion. Don't you agree with it?" I wrote to her, "Yes, I agree. Tell all six hundred million Catholics to commit suicide. That will be a service to humanity."

The world is suffering from overpopulation -- Christians should start committing suicide and serve humanity. But they go on doing just the opposite; they go on opening hospitals, they go on saving orphans. They are against birth control, they are against abortion. This is service to humanity? Nothing can be more poisonous to humanity than what Mother Teresa is doing.

In her letter she asked me, "Are you infallible? I believe in the infallible Jesus Christ."

I am not such a fool as to be infallible. I am an ordinary man just like you. I am very much fallible. One of my Indian sannyasins is here -- his name is Falibhai. Whenever I see him I think to change his name to "Fallible-bhai."

Jesus is claiming that he is infallible -- and he cannot see that Judas is going to betray him. He cannot see that going to Jerusalem during that religious festival is going to death. Only on the cross does he wake up; and he shouts at God, "Have you forsaken me?" But the skies remain silent.

Silence is so beautiful. It is good that the sky does not answer your prayers; otherwise there would be so much noise around the world. And it would be difficult -- what answer is given to whom? The sky remained silent.

Jesus asks for water because he is thirsty, it is a hot day. And you call this man infallible? He should just have carried a thermos. If he can carry the cross, why can't he carry a small thermos? When you go for a holiday -- and he's going forever -- a thermos is exactly the right thing to take.

Jesus is infallible, and the popes are infallible because they represent Jesus. This is a good arrangement: God is infallible, naturally his son is going to be infallible -- and then you can conclude the son's representatives are going to be infallible.

One of the last popes before this pope the Polack was homosexual. It was a known fact. In fact, when he became the pope his boyfriend followed him into the Vatican. He became his secretary. Secretaries are very good -- girlfriend or boyfriend, it does not matter, but secretaries are very good. Do you think this homosexual is infallible? Do you think this pope the Polack is infallible?

Just now he has been trying to convince the Jews that Christians are not anti-semitic. Why? For two thousand years they have been anti-semitic, for two thousand years they have been killing Jews. Has God changed his mind? But infallible people don't change their mind, only fallible people change their mind.

Why is he trying now? His effort is to call a conference of Jewish rabbis and Christian bishops, just to meet together and settle the thing: "We are not enemies." He has been telling bishops, "Don't say anything against Judaism." That can mean only one thing: that all the popes that have preceded him were fallible. Or, if they were infallible, then this Polack is fallible.

I am not infallible. In fact, life is a continuous change. And the conscious person goes on moving and changing with life and existence. He is like a river, moving -- not like a dirty pond which only goes on becoming more and more muddy; he goes nowhere, he never changes. A river goes on flowing, changing, taking new routes.

Consciousness keeps pace with the change of life and existence.

There are many questions which remind me, "In 1972 you said this...." Forget all about it! What I am saying *now* is the truth -- only for now, not for tomorrow. I will see tomorrow what is the truth. I am not a blind man. I see, and I see the existence continuously changing. But these bibles don't change, these korans don't change, these gitas don't change -- they are dead books, just rubbish. These old religions don't change; they go on clinging to the past which exists no more.

Galileo was called by the pope because he wrote that the earth is round, not flat. THE BIBLE says it is flat. Of course, I cannot condemn THE BIBLE; it looks flat to us too. Our vision is not that vast; we cannot see the whole earth, we see only small fragments, which look flat.

When Galileo wrote that the earth is round, that it is a globe, he was forced by the pope: "You have to change it, because THE BIBLE cannot be wrong. And we cannot allow one thing to be wrong, because that will create suspicion; then other things maybe are also not right. If one thing can be wrong, then everything can be wrong. THE BIBLE has to be true word for word, as a whole."

Galileo must have been a man with a tremendous sense of humor. He said, "I will write whatsoever you say. If you say the world, the earth is flat, I will write it." And he wrote it, "The earth is flat -- but forgive me, this is *my* statement; as far as the earth is concerned it is a globe. I cannot do anything about it. I can change my statement, but what can I do with the earth? How can I make it flat to be consistent with THE BIBLE?"

1972? Don't even ask me about what I said yesterday. It is gone. What I am saying this moment is truth. And if tomorrow I see changes, I am not stubborn and I am not a fanatic, I will change; hence you will find thousands of contradictions in me. Anybody who is aware will have thousands of contradictions in his statements. Only a fanatic is consistent, he never contradicts himself. He keeps his eyes closed, he is afraid to see the truth.

Celebration is the very nature of existence.

Don't separate yourself from existence; otherwise, you will be miserable. You cannot be nourished, you cannot eat THE BIBLE and the KORAN and the GITA. They will not nourish your body, they will kill you. If they cannot nourish even your body, how can they nourish your consciousness?

There is only one nourishment: your roots have to be deep down in existence. There is no other nourishment. And if you are nourished... I say, "Blessed are the nourished. Blessed are those whose roots go deep into existence. They are the richest people." Richness does not mean only money. I am not against money; it is a perfectly good servant for exchanging things. But money alone is not richness.

Richness is multidimensional. It happens when you are in tune with nature, in harmony with nature; it starts happening multidimensionally. You may not be aware of what will happen to you if you destroy your conditionings of Christianity, Hinduism, Buddhism, and simply rely on and trust in nature. If your consciousness also trusts nature just the way your body remains trusting towards nature....

You don't know what treasures you have got. Once there is nourishment you will start blossoming. You may not know that you can become a painter, you may not know you can become a dancer. You may be a Picasso, you may be a Nijinsky, you may be a Van Gogh, you may be a Rutherford. You don't know who you are. You will know only when you blossom; there is no other way to know. And blossoming happens only in harmony with nature. Your roots should go not towards any church, not towards any scripture, not

towards any dead prophets, but towards the nature that is available to you.

Just be natural. Drop all sense of guilt. The guilt arises only because your conditioning says, "Don't do this" and your nature is hungry to do it. Now you are split. Your religion, your Jesuses, your Mohammeds say, "Don't do this, this is wrong." Those Ten Commandments, three thousand years old -- they are still dominating you. Why are you degrading yourself? Those ten Commandments say, "Don't do this, this is sin. You will suffer in hell" -- and your whole nature wants to do it.

Listen to your nature, not to your conditionings, and celebration will happen on its own accord.

Have you seen any tree miserable? Have you seen any bird miserable? They are in harmony. Fortunately they don't have priests, popes, *shankaracharyas*, imams. If the trees had popes and imams and *shankaracharyas*, then all the trees would stop flowering, would not come to fruition. They would somehow survive -- only survive. Survival is not life! Survival is the minimum. You have to be overflowing, you have to be so full that you can share, and still your fullness remains full. That's what the meaning of celebration is.

But the religions are bound to be against me, because if I am heard, then there is no need for any other religion in the world. They are trying to stop my words from reaching you; otherwise, there is no hope for themselves. And they have a great investment.

In Russia I have my sannyasins -- of course, underground. But I am not a serious man; only fanatics are serious. When Russian sannyasins asked me what to do about the red clothes, the mala, I said, "Forget all about them -- they don't matter. They are just to provoke people." But there sannyasins will be killed, so they have to meet in basements. Still the Russian government has started torturing them. They have taken their books, they have taken their tapes that they had smuggled from the outside. And they are torturing them to make them give the names of other sannyasins.

Why does communism fear us? -- because communism is also a religion. It has its own trinity: Karl Marx, Frederick Engels, V.I. Lenin -- the trinity. They also have their bible: DAS KAPITAL. Neither Christians read THE BIBLE nor do communists read DAS KAPITAL. I am the only unfortunate one who has been reading all this rubbish. Communism is an atheist religion.

All these people are going to stop my words from reaching people. That's what is happening here.

I was tremendously disappointed when I came to America. I had thought that it was a democratic country. It is not, absolutely not, because what they have been doing to my people, to me, is fascist. Democracy is just a mask; behind the democracy everything is fascist.

You will be surprised to know that one of my sannyasins, one of my oldest sannyasins, Ma Yoga Laxmi, who was the president of the Indian section of my sannyasins for almost ten years, and has been with me almost for twenty years.... She is frail, small-bodied... she has cancer. She has been operated on, much of her stomach has been removed. Still, in America -- remember I am saying in America, not in the Soviet Union -- she has been beaten by your naturalization services. She was not allowed to have her legal expert, she was not allowed to phone anybody. She was not allowed -- because other sannyasins were waiting outside.

The officials took her first into the front part of the building. They were very sweet -- just the way communists are in Russia. They tried to bribe her. They said to her, "We will give you a green card without any difficulty, we will help you in every way. And if you help us and whatsoever we say you support, we will replace Bhagwan's secretary and put you in power."

When she refused, when she said, "Whatsoever you are saying is absolute lies, and I am not power-hungry," when they found that she could not be seduced in a friendly way, they forced her -- four strong people for a tiny person, fragile, the body is dying -- and they took her to the back. She told them, "Please, let me have my advocate with me." They did not allow it. And at the back of the building they started beating her -- of course in such a way that no medical evidence can be found. And she is so weak.... You call this democracy?

My sannyasins -- the president of the international sannyas movement, the president of this commune, the head of another corporation -- all these three women, and I don't know about others, whenever they come into the country or go out of the country officials take them into a dirty room, force them to be naked, and force their fingers into their vaginas under the pretext that they are searching for drugs. This you call democracy?

And doing it to three women.... Perhaps they have done it to many. Those poor women cannot say anything, just out of shame: what to say to anybody? And there is no witness; those officials will deny it flatly. These women are tortured in an ugly, inhuman way -- and this is a democratic country. Sometimes I

think the attorney general of Oregon must be the reincarnation of Pontius Pilate.

This is also humiliation of womankind. Not only should sannyasins fight it, all the women of America should fight it. This is simply against every woman; it is not a question only of my sannyasins. But other women will remain silent because they are Christians, they are Protestants, they are Catholics, they are Jews. People cannot see because they have so many curtains before their eyes.

Yes, religions are against me -- it is natural. I am also against all of them. And remember, if Jesus could work with only twelve disciples and managed to have the biggest religion in the world, what about me?

BELOVED OSHO,
I AM HAPPY THAT YOU ARE SPEAKING AGAIN, BUT AT THE SAME TIME I'M SAD TOO. CAN YOU SAY WHY?

It is very simple. You are happy because I am speaking. You cannot understand my silence. To understand silence you have to be silent, and you are not. Hence you are happy that I am speaking again; you can understand words.

The problem for you is that you are sad also. That is a little bit complicated. You are sad because I may disturb you. I am a very unreliable person. In these thirty years it has happened many times; thousands of people have come to me, remained with me, and at a certain point dropped out. If I were silent they would have been still with me. I said something which they had never expected.

When I was speaking on Jesus, many Christians became sannyasins. Now when I am speaking on Jesus, only those who have guts will remain with me; otherwise they will betray me. That's why you are sad. Knowing my past, you know I don't give you, like Christians do, any catechism which remains fixed. I am continuously moving, and you may be afraid whether you will be able to move any further.
What I am saying today is nothing.

And I am not going to be silent again either. I will go on saying things, more and more dangerous, unto my last breath. Even if I lose all the sannyasins, it does not matter.

From the False to the Truth

Chapter #5
Chapter title: Discontent: another name for inferiority complex

2 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
DO YOU EVER GET SAD?

Really a tough question! Yes and no. Yes, I get sad for you and for the world in which you are living. And you are not aware that you are living in the midst of a vast madhouse. You are so fast asleep, you don't know what is being done to you, to others.

The politicians make me sad because they are the ugliest animals on the earth -- continuously lying to people, exploiting people, humiliating people.

Before the last election in America, the governor of Oregon had a secret meeting of all the top officials of his government. The attorney general was there, Norma Paulus was there, and everybody who means anything in the government. They did not allow the journalists inside.... And still you go on calling this a democratic country?

They were deciding about my people, but they did not allow any of my people to be present there. And the governor came out and gave a press conference in which he lied completely. What happened inside and what he said outside are completely contradictory. In the press conference he said, "Things are normal. There is no need to be afraid, everything is in control. We are trying to calm down the Rajneeshees."

I don't know how he was trying to calm us down. He never came here, he never sent a message to us, but he was calming us down. Does he think he is a magician? And he said he was trying to keep the opposing people from getting too hot.

Inside, everything was different. Now the confidential record of the meeting has been found -- he was thinking it had been burned. But in this world impossible things also happen. Now we know what happened inside the meeting; there was no question of calming anyone down, no question of creating peace. On the contrary, they were deciding how much time it would take their army to reach Rajneeshpuram to destroy it completely. They had decided to put the army on alert so any moment, within three hours, they could destroy my people.

Of course, in a way it is calming us down. If you are not here, there will be calm. It has been calm here in this place for many decades, but that calmness was death. There was only one house, and there was only one family to look after this big place. It is one hundred and twenty-six square miles -- three times bigger than New York. Of course it was calm. There were no birds to sing, there were no trees to blossom. It was a dead place; we made it alive.

Now birds have started coming. Nature has a tremendous harmony when there are so many people loving, singing, dancing. Birds have started coming to this place, flowers have started blossoming.

But it is not noisy, it is not "hot" in the governor's sense. You cannot find a cooler place in the whole world. Of course the sun is hot -- that is not our fault. But the place is cool, calm, there is no disturbance. In these four years there has not been a single fight. But they want to destroy this calmness. They would love to have a dead place, the serenity of a cemetery.

There is serenity in a garden too. Do you think birds singing, flowers moving in the air, disturb anything? They make the silence deeper, meaningful. Silence in itself is meaningless unless it has the potential for a song, unless it has something in it to blossom, something to grow.

In the meeting they decided that the army should be put on alert, and the army *was* put on alert. And they were ready, in three hours, to destroy this place, these people. Of course we would have died singing and dancing. We would have made history.

But these people make me sad -- and they are in power, and they go on lying. Now what do you call it -- is it not a conspiracy, to tell the people that everything is normal? Then why is the army on alert? And what crime have *we* committed that we have to be destroyed?

Just the other day the information came to me that in California, whenever there is a boxing match.... The University of California has been researching it, and they have found that whenever there is a boxing match in California, for a few days the murder rate goes thirteen percent higher than normal. And this is the murder rate -- it says nothing about smaller fights, people wounded, rapes. Still boxing continues to be legal.

This place, where nobody fights, is illegal. People come close only to hug each other. This small and beautiful life is not to be wasted in fighting. That's why I say yes, sometimes it makes me sad.

When I look around the world... we are in exactly the same economic situation as the world was in before the second world war. The American dollar was going higher and higher, and all other countries' economies were falling apart. This is the kind of atmosphere when war becomes absolutely necessary.

When I was in India the dollar was worth seven and a half rupees. Now it is worth twenty rupees -- three times higher. The same is the situation in Germany, in England, in Holland -- all over the world. The same was the situation before the second world war. You cannot live in an ocean of poverty, with economies failing, nations going bankrupt, people all over the world dying and starving. Sooner or later this euphoria of the American dollar will backfire; it will become an absolute necessity to start the third world war to divert people's minds.

Seventy-five percent of every nation's income goes for war preparations. People are starving and dying -- and you are creating bombs. Bread is needed, not bombs. Can't you see the insanity?

Isn't there a single nation which can declare, "We are going to stop creating nuclear weapons at the risk of being defeated"? Anyway, a country like England, which has lived for three hundred years in great luxury, exploiting the whole world.... Now the empire has disappeared. England is dark, dismal; there is no hope -- and still they are putting all their resources into creating nuclear weapons, knowing perfectly well that they can never again be a world power. They cannot compete with America or the Soviet Union, or even China.

When you are not going to be a world power -- even with nuclear weapons you will be defeated and destroyed -- then what is the point of creating those weapons? In fact it is such a beautiful situation that you can dissolve all defense measures, you can stop having a defense ministry. There is no need; you will be defeated anyway.

But what to say about England? Even India, which is dying, goes on and on creating more and more war material. They are also after nuclear weapons.

In the history of man there has never been such a beautiful moment, when some courageous nation can say, "There is no need for any defense. We are all human beings -- who is going to attack us?"

And do you see the cunningness? All these defense departments are not really for defense, they are for attack. Adolf Hitler attacked the world, but he had no department for attack. It was the defense department that was attacking.

The world will be going more and more into darker spaces, ditches. But nobody is ready to listen; their minds are conditioned so deeply that they are almost deaf. They hear, but they don't listen.

I just heard that one clergyman from Europe is here. He loves me, he has been coming to all the celebrations. But because I said something about Mother Teresa, he became very upset. This makes me sad. Why did he become so upset? Can't he understand a simple thing? -- that Mother Teresa is helping poverty to increase in the world, and poverty ultimately means war.

He said that his four girlfriends.... Strange, a clergyman having four girlfriends? Even I cannot afford that. And nobody is there to prevent me, I am my own master; I don't accept orders from anybody. Four girlfriends of his had been to Mother Teresa, and they all said that she is a nice woman. So what? There are millions of nice women, far nicer than Mother Teresa. And I have not said that she's not nice. Why do you get upset? Yes, she is a nice old witch. Now get upset. And pack your luggage and go back. Your love for me was of no worth.

This makes me sad. In these thirty years thousands of people have come along with me; they will go a few steps and then drop away. They had the potential, they had the courage; otherwise even to go a few steps with me towards the unknown is difficult. But after a few steps, why did they drop out? Something I said disturbed them. But they are not aware -- it is not their consciousness which is disturbed, it is their conditioning which gets upset, disturbed.

Are you going to listen to awareness or to all kinds of rubbish that rabbis, bishops, popes, mothers and fathers have forced into your head when you were very small and vulnerable?

I sometimes feel puzzled: why do you call Mother Teresa "mother," and why do you call the pope "father"? *Popa* in Italian means father. Instead of calling him pope start calling him *popa* -- that sounds better. You call the pope, who has no children, "father." You call Mother Teresa, who has no children, "mother." Let these two get married. And put them on the pill, because we don't want their progeny. Enough is enough!

Existence does not make me sad. My own inner being for three decades has never felt a single moment of sadness for myself. I have completely forgotten the strategy, how to be sad. But what goes on happening around the world just brings tears to my eyes.

This world is not worth saving. Once in a while I think it will be better if the third world war happens and destroys this whole stupid humanity. Perhaps there is a time when a thing gets so rotten that it is better to burn it.

Consciousness is eternal. Even if this earth becomes without human beings, I don't see any problem in it. There are at least fifty thousand planets around the earth where life exists. Your consciousnesses will move to other planets. Nothing will be destroyed -- only this ugly earth, these ugly politicians, priests; they will be finished.

This makes me sad: man on the earth has the highest quality of consciousness, and yet his behavior is barbarous. And everything that you call civilization is just a word.

Once a man asked George Bernard Shaw, "What do you think about civilization?"

He said, "It is a good thing, but it has not happened yet."

What the religions go on doing around the world makes me sad. They go on making you more and more idiotic. Their basis is faith. They force every child to be faithful, a believer, and if possible, to be a fanatic believer. You will find all kinds of fanatics around. Even if you don't want to be delivered, you don't want to be saved, they will force you to be saved.

There are Christian sects who are self-appointed saviors. Who gives you the authority to save another? And are you certain that *you* are saved? Your face, your eyes do not give any proof of it; you look angry. Even a nice man like Jesus was an angry man. Who gave him the authority to beat the money-changers in the temple of Jerusalem and throw them out? Self-appointed judges....

Jesus wanted to save the world -- he could not even save himself. And he has left an ugly heritage which goes on growing like a cancerous growth, destroying everything that can raise you to beauty, to truth, to silence, to ecstasy.

I have never seen a Christian ecstatic. Even Jesus was not ecstatic; he was burdened, and continuously having hallucinations. Now thinking oneself the only begotten son of God -- do you think the man was sane? Thinking that he is the only real messenger bringing truth to humanity -- do you think this man is mentally healthy? He is utterly sick, and Christians are sick.

But it is not only the Christians; the Hindus are in the same boat, the Mohammedans are in the same boat. Their names and their theologies and their scriptures are different, but the basic madness is there. They are all hallucinating.

Your religions are nothing but opium. Drugs are prohibited -- and the greatest drug is your religions. They should be abandoned, completely abandoned, if we want man to get rid of hallucinations. Otherwise, people are hallucinating that soon they will reach heaven and all the angels will be there dancing and singing, "Alleluia!"

There is no heaven, and there are no angels. Heaven is a state of consciousness. It is not a place. It is not part of geography; otherwise there would be very much confusion. In India, if you ask the Hindus where hell is, they say, "Just under us, deep down." But if you make a hole from India deep down, you may enter Oregon -- and *their* heaven is above. But the earth is round; everything is above, and everything from some angle, some place, is below. The Hindu's hell is your heaven, your heaven is a Hindu's hell.

You go on listening to these people, and you go on absorbing their nonsense in you. It is sheer poison. The politicians, the priests, make me sad. They are all programming your mind and changing it into a computer, a mechanism.

My work here is to deprogram you. Whether you get upset or not, I don't care. You *will* get upset, because deprogramming is upsetting. You have believed a certain thing for fifty years, sixty years, and suddenly I say that it is nonsense. You cannot accept it, because that means you have been a stupid guy. But if you have guts and intelligence, there is still time to get out of the rut.

I am, and my religion is, nothing but the science of deprogramming. And remember, don't get mixed up with the deprogrammers that exist in California. They are not deprogrammers, they are REprogrammers. If any Christian moves away from Christianity, his parents becomes paranoid; they force the person to go to those so-called deprogrammers. They don't deprogram him, they reprogram him. He was escaping from Christianity, they bring him back to Christianity. You call it deprogramming....

Deprogramming means that you are simply left without any program. You are left without any religion, you are left without any theology. You are left alone to be yourself, an individual.

People go on asking me, "How many followers do you have?" I have not a single follower in the whole world, because my whole work is to destroy following, followers, and to create courage in people so they can stand on their own and be individuals.

It makes me sad that you are not individuals. Somebody is a Christian, somebody is a Hindu, somebody is a Mohammedan, somebody is a Buddhist. You are not individuals. You are blind followers, programmed by other blind followers.

But as far as I am concerned, there is no sadness in me. Day and night, I am in absolute bliss. That also makes me sad, that what is possible for me -- an ordinary individual like me -- why can't it be possible for all? I do not claim any speciality. I do not claim that I am the only begotten son of God. I do not proclaim that I am the prophet bringing a fresh message from God.

All these prophets, messengers, *avataras*, are just holy shit! Of course, it has been clinging to you so long that when I start hitting you hard so that this holy shit drops, you get upset.

I can understand, but I cannot stand it!

BELOVED OSHO,
PLEASE COMMENT ON THIS STATEMENT BY J. P. MARKHAM: "I FEAR THE CONTENTED MAN. I FEAR HIM BECAUSE THERE IS NO PROGRESS UNLESS THERE IS DISCONTENT."

I do not care whose statement this is. One thing I know, that discontent certainly makes you speedy. You go on running your whole life. You become just a vehicle that goes on moving faster and faster. But for what? I do not call it progress.

You may have all the money of the world, still you will be running after money. You may have all the knowledge, and still you will be running after more knowledge. In every dimension there is infinite space to run.

I have heard.... A man and his wife were flying in a plane; the man was piloting. The plane was going full speed, and the wife asked, "Where are we going?"

The man said, "Don't bother where -- look at the speed! We are certainly going SOMEWHERE."

Discontent is another name for inferiority complex. Discontent means: you look around, people have this, people have that, and you don't have it -- you are discontented. But just seeing that somebody has it, you becomes discontented, you start feeling inferior. You have to surpass it, you have to get ahead. This continuous getting ahead is called progress -- it is not progress. And this kind of progress begins even before your birth.

When a man makes love to a woman, the living cells that he releases into the woman's body start running. Progress begins there, because in a single lovemaking millions of living cells are released. They must have been feeling imprisoned in the man. Whenever they get the chance they go fast -- you cannot understand how fast, because they are so small you cannot see them with your eyes.

The passage between them and the female egg, in proportion to their size, is almost two miles. And their life is very short, they are almost on their deathbed, because they can live for only two days, not more than that. In those two days those tiny cells have to run two miles, with millions of competitors, and only one will reach the female egg.

Sometimes it happens, two reach at the same time -- that's why twins are born. Once the female egg opens and receives a male cell, it closes, and all those millions -- those progressive people -- simply die. If your lovemaking is counted, you have been murdering millions of people your whole life.

And don't think that the celibate monks are not murdering. Their cells die in imprisonment -- at least you give them a little freedom, a little democracy, a little chance to progress. The celibate monk, Catholic or Hindu, does not allow those poor people to get out of his body. Yoga has methods to go on preventing them from getting out of you. They go on dying within you.... You are eating, you are getting nourishment, and it is a natural process. The body goes on; the body knows no religion.

The body goes on doing its function. It is programmed by nature, not by any priest -- it will go on creating new blood cells, it will go on creating new semen cells, it will go on creating everything that the body needs. But when new living semen cells are created, the old have to die and vacate the place. The new ones have come -- the new generation has come and the old generation has to go. There is not much space for all of them to coexist.

When you think of progress... it starts with your lovemaking -- a mad race -- and where do you end? You end with a woman. Great, just great!

And then your whole life it is the same, the same story. People are running after power, people are running after money, people are running after respectability. People are running after everything you can imagine, and where do they end up? Even if you reach the last rung of the ladder -- there is no such thing, just for argument's sake I am saying it -- even if you reach the last rung of the ladder, what will you do then?

I remember I was driving and a dog started following my car, chasing -- he was hot, really progressive, very discontented. But he was not acquainted with me. He must have chased other cars....

I stopped the car -- the poor dog was huffing, his tongue was hanging out. I stopped the car and asked the dog, "What now? What do you want?"

And the way the dog looked at me... Ronald Reagan would also look the same way!

Even if you become the president of a country, or a prime minister of a country, so what? You call it

progress? It is obsession with speed.

Discontent brings conflict because it brings competition. If you are running, others are also running. There is going to be competition, there is going to be cut-throat competition. Hence all these wars.

The Polack pope is reaching out to the Christians around the world with the message, "Drop your antagonism with the Jews." The Christians cannot understand. For two thousand years they have been KILLING Jews. When Adolf Hitler killed almost one million Jews in Germany, the high priest of the Christians in Germany blessed him; he had done a great religious act by removing these Jews.

For two thousand years Christians have been killing Jews because Jews killed Jesus; and nobody bothers about the fact that Jesus was a Jew, he was not a Christian -- it is none of your business! If Jews want to kill another Jew, it is their internal affair. Jesus never claimed that he was a Christian. If he had claimed that he was a Christian, he would not have been crucified -- then, who bothers?

Jews were upset because he was saying he was their Lord, that he was coming from God just as Moses, Abraham, Ezekiel and other prophets have come. And in a way he is higher than all those prophets, because they were only postmen, nothing much. He is the only begotten son. Naturally this Jew was going to be killed by the Jews. But they killed a *Jew*, they never killed a Christian. Christians have been killing Jews. I don't see the mathematics of it.

And how after two thousand years it happens in a Polack mind... and it is known all over the world that anything like mind does not exist in them, they are empty bottles of alcohol. If you are a cannibal and you eat a Polack, you will know what I mean. Just a little taste of a Polack and you will go unconscious!

This Polack popa is trying to create a bridge, a communication between the Christians and the Jews. Why? These things are not religious, these things are political. After the second world war they created a Jewish nation, Israel. Jews think the Americans, the British and other allies -- who were all Christian -- have done a great favor to them; it is not so. It was a very cunning strategy.

Israel is the holy land of the Jews, and also the holy land of the Christians. It was not in existence centuries ago -- because the population was Mohammedan; there was no Israel before 1945. There used to be a nation, Palestine, which is no longer anywhere; it simply disappeared.

Christians could have taken possession of Israel, but they were aware that if they took possession of Israel, then Jews would be against them all over the world. And Israel is surrounded by Mohammedans, the whole of the Middle East is Mohammedan; Israel itself is full of Mohammedans. It would create a conflict, a war, a continuous war between Christians on the one side and Jews and Mohammedans on the other side. In fact, Mohammedanism is closer to Judaism than Christianity is; much of Mohammedanism is borrowed from Judaism.

To avoid this situation of having Jews against them.... The politicians could not do that, because if the Jews are against the Christians, then who is going to donate to their election funds? It would have been disastrous, particularly in America, because all these politicians in America are supported by Jewish money.

And it was in the hands of America, because American forces were there in Israel to hand over the country to anybody -- either to Christians or to Mohammedans or to Jews. It was a Mohammedan country and it would have been right to give it back to them. But Christians are against Mohammedans for a very simple thing -- that's why I say this whole world needs to be finished -- a very small problem.

Mohammedans accept Jesus as a prophet of God but not as a son of God. And they are very logical about it: where is the wife? There is nobody, other than the holy ghost. And nobody knows about the holy ghost, to what sex he belongs. Is he male? Certainly Christians cannot accept that he is female, because to raise woman so high that she becomes part of the trinity, the highest in existence... the holy ghost has to be male. But that makes God a homosexual, and homosexuals don't produce children. Then Jesus' whole position becomes very strange.

Hence Mohammedans say Jesus is a prophet, a messenger of God, but not a son of God; God has no relatives. This is the only difference. And Christians and Mohammedans have been killing each other for fourteen hundred years. These things should be laughed at, not fought for.

The Americans could not give it to Mohammedans, although the country was Mohammedan, and it had been under the Mohammedans for a long time. They could not keep it for themselves, because that would mean creating two enemies: Jews and Mohammedans. They found a very political and cunning way: they gave it to the Jews. In that way they created a bridge between Jews and Christians, a friendship; they avoided one enemy, the Jews, avoided the other enemy, the Mohammedans, and very cleverly put the Jews in such a bad situation that they will continually have to fight with the Mohammedans.

Nobody can see any end to it because the country is Mohammedan, it belongs to the Mohammedans. It

was forcibly taken and given to the Jews. This gave a very good opportunity to American Christians to get more donations from Jews; and it was a very good situation: they need not kill Jews, Mohammedans will kill them. Can you see the strategy? -- so beautiful, so sophisticated.

Mohammedans will kill them -- they *have* been killing them -- on the one hand; on the other hand, the Jews will remain dependent on Christian countries. Israel is not independent; if America stops giving support to them, they will be finished within minutes. They have to remain under American control. Israel is nothing but a slave country of the Christians. And it will have to remain a slave; otherwise Mohammedans will kill it.

American politicians have done a good job. Jews think they have been favored; that is nonsense. They have been put in such a fix that they will never be out of it. And Christians have made a great step towards absorbing them. That has been the desire of Christianity: to absorb the whole world.

This hand of friendship is a not a hand of friendship. It is a hand that wants to destroy you. Jews are in tremendous discontent, Mohammedans are in tremendous discontent, Christians are in tremendous discontent. Whoever has said that discontent is needed for progress? Humanity has been in discontent for as far back as you can imagine. What progress has happened?

Yes, you have better roads, you have better machines, you have high technology -- but you don't have a better man. And your high technology, your nuclear weapons, your so-called good roads, beautiful buildings -- without a good man they are just dangerous; not only useless, very dangerous. It is giving a naked sword into the hands of a child. Man remains retarded and he is being given nuclear weapons.

I have heard.... When Ronald Reagan became the president of America, he was on a morning walk on a beach with his favorite friend, a chimpanzee. Great progress is happening: chimpanzees are friends of presidents! One man sitting there on the beach was very much puzzled. He said, "Mr. President, sir, am I hallucinating? What is this chimpanzee doing with you?"

Reagan said, "You are not hallucinating, he is my friend."

The man said, "I am not asking you, I am asking the president. Don't interfere."

In the first world war, for the first time psychoanalysts were employed by the governments to find out the intelligent quotient -- I.Q. -- of the soldiers. And it was a shock: the average man's mental age is close to fourteen years. He may be seventy years old, but his mental age is not more than fourteen -- it may be less.

What progress has happened? You have not been able even to keep a synchronicity between man's physical age and his psychological age, and you call your world a civilized world -- where everybody is retarded?

But these retarded people are needed by the politicians, by the priests, by all the vested interests, because if a man's intelligence also grows along with his body, then he will not become just old; he will grow up. His old age will be a beautiful experience. He will be able to drop all the conditionings which have been forced upon him.

But a retarded person cannot do that. He cannot even understand anything higher. He cannot even understand Leonardo da Vinci, he cannot understand Kalidasa, he cannot understand Rabindranath Tagore, he cannot understand Lao Tzu. He can only understand third-rate newspapers -- the OREGONIAN. Yes, that he can understand.

He can follows a man like Reverend Jim Jones. Only a retarded man can do that. It is not a surprise that Jim Jones' followers were all black. Of course, they are more retarded than the white people; they have lived in slavery for so long, uneducated, humiliated -- they are not first-class citizens. They have not been treated as human beings. Reverend Jim Jones had not a single white man as his follower. Those who died, committed suicide in Jonestown, were retarded people.

A man of intelligence would like to love, to live, to laugh. A great opportunity has been given by existence; he would like to drink out of it to the fullest. He would like to squeeze all that life contains.

But Jim Jones convinced those fools to commit suicide. Of course Christianity has the ultimate responsibility for it, because Reverend Jim Jones was an ordained Christian priest. Of course the cross is the symbol of suicide, and the whole teaching of Christianity is not for living joyously.

If Jesus can convince retarded people in Judea that when he reaches God, soon after they will all follow him.... He never defined how long this "soon" is. Two thousand years have passed; the "soon" is still there. Jim Jones carried the logic to its very end. He said, "Why should I wait there and and you wait here? You die with me, so we all go together." He convinced those retarded people to commit suicide.

Retarded people can be convinced about anything. Retarded people are being convinced to go to Vietnam to kill innocent people who have done no wrong to them. They can be sent anywhere, can be

convinced to do anything.

Japan had suicidal soldiers -- a separate division. They would take an aeroplane full of bombs, and the pilot knew he was not going to come back, but he was dying for his country. Only retarded people can be convinced to die for a country. What is a country? Where is Palestine? And for Palestine people have been dying. Countries exist only on the map; the earth is one.

That's why I say Rajneeshpuram is not in America, not in Oregon. This whole earth is ours. Rajneeshpuram is the capital of the whole world.

We don't believe in nations. It is idiotic -- what is the need of all these nations? Yes, a world government is needed, but not nations. Unless we create a world government, wars will continue because these nations will go on fighting -- India with Pakistan, China with India -- the war will continue somewhere or other.

The only way to stop war is not what the pacifists go on doing -- carrying posters in processions. There are a few people who enjoy it; it is good exercise. And they are boiling because of discontent, so it is good in a way to shout slogans; it releases something in them. But these pacifists are not going to stop the war that is just on the horizon. Any moment, any chimpanzee can trigger it.

Tomorrow is more uncertain than it has ever been. The next moment is more uncertain than it has ever been.

Protest, protest marches, slogans -- this is not going to help. These people are exactly the same retarded people, they are just on a lower rung of the ladder. I have been watching these pacifists and their processions, their shouting and their slogans. It does not give the sense of peace; these are warmongers. Perhaps they are ready to *fight* for peace.

There is only one way: nations should disappear, they are an unnecessary burden on us. The world can easily be one, there is no need of different colors on the map. If the world dissolves the nations, whom are you going to fight? And if the world becomes a little more intelligent and drops all religious nonsense, whom are you going to fight? And if you are not going to fight, there will be no Ethiopia, there will be no poor India -- because all your energy, all your money, all your resources that are going into war efforts will be freed. The whole humanity can live richly.

People ask me, "What are you doing for Ethiopia?" Whatever I am doing, I am not sending Ethiopia some bread, some butter -- that is not going to help. In the first place it is never going to reach Ethiopia, it will reach the Christian missionaries. In the last year they collected fifteen million dollars in America for Ethiopia. All has disappeared, it never reached Ethiopia. The same has happened before; Ethiopia has been in trouble for four years. In the name of humanity, service, these missionaries collect the money and swallow it.

Last year when the fifteen million dollars simply disappeared, it was enquired what had happened. The Christian missionaries said they did not want to send the money to the Ethiopian government, so they found a French agency to distribute the money, food, clothes, to the starving Ethiopians. When the French agency was asked, they could not believe it; they had never heard about these missionaries.

Ethiopia will be there, more Ethiopians will be there tomorrow. Small efforts won't help. I don't believe in throwing a spoonful of sugar into the ocean to make it sweet. I am not retarded.

This Ethiopia, this India, the poor countries in the East, in Africa -- this is *your* doing! First you create the problem, and then you start talking about serving humanity. Why create the problem in the first place? Dissolve all the nations if you have any love for humanity. And dissolve all the religions if you have any respect for civilization.

A civilized man cannot be a Christian, a Jew, a Mohammedan. He cannot be an American, he cannot be an Indian. A civilized man is simply man. And if wars disappear, the world will not need priests to persuade you that "Blessed are the poor," because there will be nobody who is poor. Then the priests will not be able to distract your mind towards heaven, because we can make heaven on this very earth.

If God has thrown out Adam and Eve, do tit for tat: throw him out. We will make the Garden of Eden here! Let God beg to come in.

Why should you pray and beg that you should be accepted, when we can create paradise here? But these politicians, these priests, go on diverting your energies. They are diverting science towards war. Science has now come to a point where it can make this earth so beautiful, so comfortable, so lovable that there will be no Jonestown. Nobody will want to commit suicide.

It is a discovery of scientific research that man's body has an inner capacity to go on renewing itself -- of course only for seventy, eighty years, and in rich countries for a hundred years. But in some countries even

up to two hundred years the body remains young. We just have to put our scientific intelligence in the service of life -- up to now it has been in the service of death. Man can live forever on this earth; there is no need to search for an eternal home beyond death -- that is just a consolation for you.

But if you can be as blissful as they have been depicting people in paradise, naturally you won't take any interest in their bibles, in their korans and gitas. You will not go to confess your sins, because there *is* no sin.

People just need more understanding. People need more life, more wisdom, more clarity. You don't need to be forgiven. You have not done any wrong.

You have been doing only one thing wrong: you have been following idiots. God, who does not exist, may forgive you. I cannot forgive you for that.

From the False to the Truth

Chapter #6
Chapter title: Contentment is a state of consciousness

3 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
IF DISCONTENTMENT DOES NOT LEAD TO REAL PROGRESS, THEN IS THE CONTENTED MAN THE ALTERNATIVE?

No. The religions of the world have tried to create the contented man. The contented man is really the repressed man. He has all the desires, all the ambitions, but he is repressing them. He is very disturbed inside.

So I cannot say that the contented man is the alternative. I say *contentment* is the alternative. Don't misunderstand me. The point is a little delicate.

Contentment is a state of consciousness. And when there is contentment, there is no man, no woman. There is no ego, there is no "I." There is only contentment.

It is just like when you are silent. Is there a silent man? No, there is only silence. When you are in meditation, is there a meditator? No, there is only meditation. You disappear, you have to disappear, because you *are* discontent, you *are* disturbance. You *are* anguish, anxiety, despair.

Christians say that there is only one sin God will not forgive, and that is despair. Perhaps that is the only statement I can agree with -- not with the idea of God, but that despair cannot be forgiven. Despair simply means all these things together: anxiety, anguish, discontent, frustration.

Contentment is the answer. But the religions have been trying to create a pseudo type of contentment. They tell you that if you are poor, you are blessed; be contented with it: "God must have a design behind it, and you will be rewarded soon." If there is any reward in the future, then your contentment is false. You are really suffering and waiting for the reward.

All the religions have been giving you rewards -- or punishments. If you don't listen to them, you will be punished; if you don't follow them, then you are bound to go to hell. And the Christian hell is the worst, for the simple reason that you will be there for eternity. It is so illogical, so absurd, that even an idiot can

understand it.

Christianity believes in only one life -- that means seventy years, eighty years, a hundred years. In a hundred years can you commit so many sins that the punishment will be for eternity, forever? Even Adolf Hitler or Joseph Stalin or Mao Tse-tung -- all three combined cannot manage to commit so many sins.

Bertrand Russell is right. He says, "If I count all my sins that I have committed, and also count all the sins that I wanted to commit but have not committed, even then, four or five years in hell would be enough -- more than enough."

Do you know the psychological fact, that when you are in pain each moment becomes longer? Have you been at the bedside of a dying man in the night? It seems it is not going to end ever.

Time is a relative phenomenon; it changes with your psychology. In pain, despair, anguish, it moves very slowly; in utter despair it seems that the clocks have stopped. When you are happy, blissful, time moves faster. Suddenly time appears to have wings. When you are with a friend, hours pass, and it seems you have just met. When you are with your lover, your beloved, then the night becomes very short. In fact, life seems so small to a lover that seventy years look like seven days or seven hours.

Each moment in hell -- Bertrand Russell is not aware of it -- will be an eternity unto itself, what to say about being in hell for eternity? And what sins have you committed? Not many people are murderers, not many people are thieves, *dacoits*.

What sins are you committing? Even to call them sins is wrong. They are only mistakes -- human, expected. Because you are not all-knowing, mistakes are bound to happen. Because you are not omnipotent, omniscient, omnipresent, mistakes are bound to happen. To err is human. Anybody claiming infallibility is a criminal. Perhaps that is the only sin that you can commit.

The religions have created a false contented man -- false because the man is trying to be contented, waiting for the rewards in heaven, in paradise. He is repressing here. He knows this life is small, much has passed, the remainder will also pass. He has become accustomed to its pain, its suffering, its frustration, its poverty. And deep down there is great hope that soon he will be in the blissful paradise -- and forever.

Have you ever considered that any pleasure, any happiness, if it continues forever, will not remain happiness anymore? Just think... kissing your woman forever. You will curse God.

Change is beautiful, it keeps you moving. But the old religions are against change, they preach permanent things. And there is nothing which is permanent except change, because anything permanent becomes dead. If you are permanently in heaven, heaven will turn into hell. The very idea of permanence is non-existential.

Yes, the old religions have tried to create a contented man. It is a strategy to keep the poor, poor, a strategy against any rebellion, revolution. It is a strategy to keep the suffering, suffering; to find explanations for why he is suffering. Adam and Eve disobeyed God -- that's why you are suffering. Strange logic! You have never met Adam and Eve, it is simply a myth. Have you met serpents giving sermons?

And disobedience is something very essential for every human being in becoming an individual. Not disobedience for disobedience's sake -- but when you see something irrational being imposed upon you, and you go on obeying it, you are going against yourself. You are destroying your humanity, you are murdering your individuality. You are becoming a slave.

Obedience is beautiful if it is in harmony with you, with your understanding, with nature. But disobedience is also beautiful. If man had continued to disobey the politicians and the priests, we would have been in a far more beautiful, peaceful, loving world. They don't want you to disobey. They don't want you to rebel, because of their vested interests. They want you to cling to the past, because that is the only way to exploit you.

The Hindu priest goes on exploiting millions of Hindus in the name of Krishna, in the name of Rama, who cannot be said even to be religious people -- there is no question of their being incarnations of God. They have committed everything that is inhuman, ugly. And still Hindus go on worshipping them, because the priest is the mediator between the worshiper and the worshipped -- nobody knows whom they are worshipping. The priest knows! The priest *pretends* to know, and imposes the idea on you that you don't know, so whatever he says has to be obeyed.

In this twentieth century, in India, if rains are not coming, then all over the country *jagnas* -- fire worship -- is arranged. Millions of dollars are wasted to feed the brahmins, to pay their fees, because by their ritual... which is absurd -- throwing into the fire valuable food, in a poor country which is starving, and repeating mantras from ten thousand-year-old Vedas.

Nobody understands what those mantras mean. Brahmins have been insisting that they should not be

written in any language other than the original Sanskrit, because once they are translated you will laugh; they are stupid. And they have no connection with rain. They cannot persuade the clouds to come; there is no relationship at all.

There are mantras in the VEDAS.... A brahmin is praying to God, "This year let your clouds rain only in my field, avoid the fields of my neighbors." They are praying to God, "My cows should give more milk, and the cow of my enemy should not give any milk." Great prayers! But in ancient Sanskrit, which is not understood, which has never been used as a language by people.... People have not been *allowed* to use it. It has never been a living language; it has been the monopoly of the priest.

Out of hundreds of *jagnas*, rituals, sometimes rains come, and they say, "Look! The VEDAS are still significant, they are not outdated. Existence still listens to the prayers."

But out of hundreds of rituals, ninety percent of the time rains are not going to happen. Then they are always ready to say that something has gone wrong. Mantras have not been chanted as accurately, as exactly as they should be. Brahmins have not been fed, have not been given their fees. Something must have gone wrong in the ritual; God is not happy.

I am reminded that when I was in Poona.... Poona has seen its glorious days: ten thousand sannyasins were always there; all the hotels were packed, business was great. Although they were all against me, they never suspected that I am a very unreliable man. One day suddenly I left Poona.

I live in the moment. I don't care for the future. For me the present is enough.

Suddenly I called my secretary and told her, "I want to leave this ugly place -- dirty, full of lousy people." Naturally when I left, slowly all the sannyasins left. Now Poona is in ruins.

Just by the Poona commune there was a five-star hotel, the Blue Diamond. Before we reached Poona it was on sale because they were not making money, they were losing. It was a beautiful, big building, but only fifteen percent of the rooms were ever filled. They were not even able to pay the servants, the manager. When we were there, the Blue Diamond was overfull.

They had offered it to me, they were ready to sell it as cheap as possible. But when sannyasins started coming, and we needed space and enquired, "Are you still ready to sell it?" they said, "No, not at any price."

The owner of the hotel is one of the richest men in India, Kirloskar. He was very much against me for a simple reason: his daughter is married to Morarji Desai's son, and my friendship with Morarji Desai seems to be going on for many lives. I had to tell you this, otherwise you would not have understood.

I have heard that Kirloskar himself arranged a vedic ritual -- a hundred brahmins for seven days, throwing wheat, rice, milk, butter, into the fire and praying, "Bring Bhagwan back to Poona." But it is not going to happen; there is no God who can order me to go to Poona. What I have left behind, I have left behind. I go on breaking the bridges that I pass. Once is enough-the world is vast. But Poona became a world-famous name. Now all that glory has disappeared; no vedic ritual can help it.

These religions go on giving you hope. Hope is the poison; it keeps you dragging, waiting for the moment when the hope, the promise, will be fulfilled.

Christians are waiting for Christ to come back. He said to them again and again, "I will be coming soon on the clouds of glory, with a divine body, for the salvation of all those who believe in me." He has not come, and I can say to you categorically: he is not going to come again. What did you do to him when he was here? That experience is enough to prevent him -- because I know if he comes back, you will crucify him again. But the hope....

Hindus are hoping, because Krishna has promised -- all these prophets go on promising -- Krishna has promised that whenever there is misery, whenever there is irreligiousness in the world, whenever virtue disappears, whenever things are not as they should be, "I will be coming." For five thousand years everything has been wrong -- but there is no sign of his coming back. But Hindus still go on living in hope, still they go on repeating the promise of Krishna, that soon he will be coming. This keeps people unconscious of the reality. It is opium -- very subtle, very psychological.

The contented man has been created by this opium: here be contented, and there you will be immensely rewarded for your contentment. Don't be bothered about the rich and the luxurious. It is just momentary; soon the rich will be suffering in hell. Don't be jealous of them and don't be competitive with them. Be contented.

India, perhaps, is the oldest country in the world; its religions are certainly the most ancient religions. But in India not a single revolution has happened, and it has been suffering for thousands of years. Starvation, poverty, sickness -- it has been living in a nightmare, but with the opium of hope: that the Hindus are the privileged people of God, and this is only a momentary life. The suffering is just a test of

your faith. Once you have passed through the test, all the joys of heaven are yours.

That's why I said I don't want the contented man. That is false, pseudo, sick, retarded, believing in lies.

I teach contentment. And the basic principle of contentment is to drop your ego. Don't think for a single moment, "To be or not to be." Just not to be is the rule. What have you gained by trying to be? Just for a change try not to be, and you will be amazed. The moment *you* are not, there is contentment, there is silence, there is beauty, there is bliss.

Meditation is only a methodology to make you aware that your only disease is your ego, and your only health is egolessness.

The discontented man is suffering from his ego. He is comparing his ego with others. Somebody is more beautiful than you, somebody is stronger than you. Somebody is richer than you, somebody is more powerful than you. All around there are people who have something which you don't have. You have to complete against the whole world -- by any means, right or wrong, but you have to reach the top.

Sometimes I think of Edmund Hillary standing on the highest mountain, the Himalayan peak, Everest. There is not even space for two persons to stand together. And whenever I think of it, I think of poor Edmund Hillary. He must have looked silly. Now what to do? You have reached the top of the world, but what now? Jump and commit suicide.

Whatever you can attain, you will remain discontented.

Napoleon Bonaparte was not a very tall man, he was only five feet five inches. But I don't see any problem. I am five feet five inches. I have tried to figure out why he was puzzled; I am not puzzled. Even if I were seven feet, my feet would touch the ground. At five-five they still touch the ground, so what is the problem? But Napoleon was very much disturbed, because his soldiers were taller than him, his bodyguards were taller than him. That was giving him a continuous feeling of inferiority.

One day it happened, he was trying to put a nail in the wall to hang a picture. His hand was not reaching to the right spot, and his bodyguard said, "Sir, you need not bother about it, I can do it -- I am higher than you."

Napoleon Bonaparte imprisoned that guard, and told him, "You used wrong language. You are *taller* than me, but not higher than me!" That poor guard had unconsciously used a word that touched a deep wound in Bonaparte. Bonaparte had everything, but discontent was there.

There are ordinarily two types of people in the world: the discontented and the repressed discontented. I need the third type of man to evolve: the man who has no ego; hence, he cannot be discontented.

Contentment is not something to be practiced. When discontent disappears, you find contentment has always been your nature.

Do you think a small bush is discontented because just by the side of it a tall cedar tree is standing, reaching to the stars? Do you think a small rose bush is discontented? There is no discontent in nature anywhere, except in the mind of man. It has been created by the politicians, by the priests, by the educationalists. Every child is being told to come first.

My father was a very simple man. He was not even aware -- because he had eleven children -- who was in which class and where. If some visitor, some guest asked him, he would have to call me and ask,

"In what class are you?" He never asked me, "Have you passed or failed?"

When I came first in the whole university, I thought, "He will be happy, I should inform him." I told him, "I have come first in the whole university."

He said, "So what! That simply means your whole university is full of stupid people; otherwise, how could you manage to come first?"

I said, "That seems to be right" -- and I threw the gold medal given to me by the university into the well. My father said, "What are you doing?"

I said, "I am simply destroying the gold medal, because I don't want to be first amongst thousands of stupid people. I am perfectly okay as I am."

He said, "But don't burn your certificates. You will need them for employment."

I said, "Okay. For employment I will need them, but the moment I leave employment, the first thing I am going to do is to burn them all" -- and that's what I did.

For nine years I was a lecturer in the university. Then one day I left, because when I can share my silence, my ecstasy with millions of people, why should I waste my time with a dozen students, teaching them something which is of no use, something I am against?

I had to teach Aristotle, and I think Aristotle is one of the most criminal minds in the whole of history. But I used to say that too. I would teach Aristotle, and then I would say, "Now, what I feel about Aristotle I

have to say to you."

Aristotle created a logic of duality: yes and no, and there is nothing in between; either something is or it is not. This is not true.

Life is a rainbow... all the colors.

Between yes and no there are many stages.

Life cannot be divided and cut into two separate parts. Life is an undivided rainbow -- one color melting into another. Yes and no are two ends of the same rainbow, two colors of the same rainbow. They are not opposite to each other -- that is Aristotelian logic -- I say they are complementary to each other.

But it was a tedious job, first to teach Aristotle and then to contradict him. And my students became confused. They complained to the

vice-chancellor, "What are we going to do? This man is strange. He teaches Immanuel Kant and contradicts him, he teaches Hegel and contradicts him. How are we going to answer in our examinations?"

The vice-chancellor told me, "You are creating trouble for those poor students."

I said, "I am not creating any trouble, I am simply giving them the whole picture. Now they can choose. To give them only one side just to avoid their confusion is cheating."

Mulla Nasruddin was made a judge. The first case came before him; he heard one side and started writing the judgment. The court clerk could not believe his eyes. He whispered in Nasruddin's ear, "What are you doing? You have not even heard the other party."

Nasruddin said, "I am not going to allow myself to be confused. Right now I am perfectly clear. Why should I listen to the other party and be confused?"

I told the vice-chancellor the story of Nasruddin. I said, "Do you agree with Nasruddin?"

He said, "You are just impossible. Do whatever you want to do." But I could not manage to remain confined in a university when the whole universe was available to me; soon I left. The first thing I did was, I burned all my certificates.

I left Poona forever. Now they are praying for me. When I was there, they were trying to throw me out. Now they know all the joy and the dance and the beautiful people from all over the world no longer come there; they are coming here.

Had you ever heard about Oregon before? It never existed. It has come to life for the first time, and you have brought your joy, your meditation, your contentment.

My sannyasins are contentment, not contented *men*. My sannyasins don't care about politics. I have sometimes out of necessity to force them. Look at poor Krishna Deva. I had to persuade him to become mayor of Rajneeshpuram. Somebody has to be mayor. If you find somebody not dancing, looking sad, you have found K.D. Nobody is interested in politics here, nobody is on a power trip.

Contentment is a state of consciousness.

I teach contentment.

And out of contentment comes real progress.

The discontented man has created the world -- ugly, disgusting. This is not progress. The repressed, so-called contented men -- the monks of all the religions -- what progress have they brought to the world? Yes, they have contributed something: homosexuality, lesbianism.

Homosexuality, lesbianism, are very religious matters, because when you confine only men in a monastery, and you confine only women in a nunnery, what are they going to do with their sexuality? -- which is natural, simple, not a sin. You are born out of it.

Everything in existence is sex energy. Yes, it can be transformed, it can be raised higher, but you cannot deny it. The contented man created by the religions has denied it. But your denial will not make any difference to your physiology, your chemistry, your hormones. Your body is neither Christian, nor Hindu, nor Mohammedan. That's why the same medicine works for all; otherwise there would be a Mohammedan cancer, and a Hindu cancer, and they would have different treatments for them. Your body is part of existence, it is existential. And my philosophy is pure existentialism.

Homosexuality and lesbianism were born in monasteries. This is their contribution. AIDS is their contribution to the world -- real progress! Who had heard about AIDS before? A great invention! What have they contributed to the world? Neither the discontented man nor the so-called contented man have given progress. Progress is possible only out of contentment.

Just for a moment think that there is no ego in you, that you are simply nobody, and you will feel so clean, so pure. And out of that cleanness, purity, you will start growing, growing to be what your potential is. You may become a painter, you may become a musician, you may become a poet. You may become

anything -- a scientist, a dancer -- but it will come naturally to you. When something grows naturally in you, there is progress. And if the world can be rich with music....

I say to my people, "Don't listen to Jesus, who says everybody has to carry his cross, no." I say to you, "Everybody has to carry his guitar." Why carry a cross when guitars are available?

Just grow to your potentiality -- not according to any discipline, because then you will never be yourself; not according to any dogma, because that is distracting you from yourself. Without any dogma, without any religion... can't you have a little courage just to be yourself? Part of this vast universe, nobody special.... And you are in for a great surprise.

Yes, there have been painters before: Picasso, Van Gogh, and hundreds of others. But have you ever thought that the paintings of Picasso are sick, insane? If you go on looking at a painting by Picasso, continuously for one hour sitting before it, meditating over it, then you will know what I mean. This is not a painting, it is a vomiting! That man was crazy, he vomited.

Of course, if Picasso had been a contentment, a painting would have grown; it would not have been insane and crazy. Looking at it, you would have felt a serenity descending upon you. Watching it, you would have felt peace surrounding you. But this is not possible with Picasso's paintings -- he is a very discontented man.

This is not possible with George Bernard Shaw's books. You cannot find a bigger ego than George Bernard Shaw. He writes a play of fifty pages and gives it a one hundred fifty page preface. Can you think this man sane -- a small play needs such a big introduction? Something is wrong with the man.

When he got the Nobel prize, one day he remained silent, made no comment. He was in the headlines of all the third-class newspapers of the world. The second day, he rejected it; he said, "I don't want to receive the Nobel prize because it is far below me! Give it to some amateur writer, a beginner. I have passed that stage long ago." Again he was in the headlines.

It was an insult to the Nobel prize committee, which is presided over by the Norwegian king or queen. From all over the world, all the royalty, all the significant, powerful, important celebrities, thousands of telegrams poured in to Bernard Shaw, saying that this was an insult to Norway, an insult to the king, an insult to the Nobel prize committee.

He waited for two or three days, made a great fuss, and finally agreed to accept it. And all these days he was in the headlines. He accepted the Nobel prize -- that was a great relief for all the royalty, and all the presidents, and all the premiers. And the next moment he donated it to a society; again he was news.

For almost two weeks he maintained himself as the most important news in the world, because it was discovered that the society to which he had donated the prize was his own society -- he had named it the Fabian Society -- and he was the only man in the society. He was the president, and he was the secretary, and he was the membership.

Again he was in the news. And when he was asked why he did it, he said, "When you get a Nobel prize you get headlines for just one day. I managed to have myself in the headlines all over the world for two weeks. Nobody can beat me!" His ego was like a balloon which went on getting bigger and bigger.

These people cannot create real art. Their art is going to be a reflection of their mind.

Progress out of contentment will be totally different. Poetry will arise in you, just like a rosebush grows. It will give flowers to the world, and the fragrance -- and without any claim for any reward, because contentment is its own reward. What more can you want than to come to fruition, to flowering? What can give you more blissfulness than just to grow into your real potential?

I do not promise anything to you. I have no theology of hell or heaven -- those are all bogus, created by fools for other fools. In my vision the very contentment is the reward, the very silence is the reward, the very meditation is the reward.

And nobody can feel inferior to you. A contented man, if his contentment is of the old pattern, is going to feel either inferior or superior -- which are not different, they are two sides of the same coin.

I have heard.... Three Christian monks met on a crossroad. One of them said, "I highly appreciate your monasteries, but our monastery is more scholarly than your monasteries." Remember the "more."

The second one said, "That's perhaps true, but my monastery is more ascetic. I have every respect for your monasteries" -- this is all garbage, this respect, it is all phony -- "but as far as ascetism is concerned, as austerities are concerned, you come nowhere close to us."

The third one said, "I also have great respect for your scholarship, for your austerities, but in humbleness we are the tops."

"In humbleness, we are the tops"! I am not talking about this kind of contented man. A real contentment

will make you humble, but not the tops. Humbleness will come naturally to you. A real contentment will give you, without any effort, a respect for all that exists. It is not etiquette, it is not British; you will simply respect. How can you disrespect?

A tree, a bird on the wing, a cloud just floating, a river flowing to the ocean, a child smiling; an old man with all the experience of life; a child with all the freshness of life....

Whom can you disrespect? How can you feel superior to anybody? Can you feel superior to a rose? Can you feel superior to a bird on the wing? How can you feel inferior to anybody? You have all the contentment, all the serenity, all the silence. Where can that dark wound -- inferiority -- exist in you? You are all light.

This is the man who can bring beauty to the world -- songs of silence, out of silence; really authentic poetry. This man will transform the whole nature of science. Progress will not stop, but it will have a different dimension to it.

Now the whole of science is devoted to destruction. Albert Einstein cannot be forgiven; he was the man who wrote to President Roosevelt that the atom bomb can be created, and that it is the only way to defeat the fascist forces in the world. He repented his whole life, but that repentance cannot restore Hiroshima. It cannot give life back to thousands of children, women, men, trees, in Nagasaki, in Hiroshima.

Einstein was an unconscious scientist -- it was out of discontent. Basically he was a German, but unfortunately a Jew; he had to escape from Germany. He was doing the same work for Adolf Hitler. If he had remained in Germany, perhaps there would have been no Nagasaki, no Hiroshima. There may have been London, New York, Washington, Moscow, but not Nagasaki and Hiroshima.

Einstein escaped out of the fear that because he was a Jew he might get into trouble. And as a revenge against Adolf Hitler, he wrote the letter to President Roosevelt. He was not aware of what he was doing. He created the atom bomb, and he awoke only when Nagasaki and Hiroshima were finished. But it was too late.

I don't teach you repentance. Christians teach you repentance -- naturally, because they don't make you alert, aware, meditative, contented. So out of your unconsciousness, out of your discontent, out of your tense mind, out of your anxiety, you are going to do something for which you will repent later. But it is always too late! It may help you to feel less guilty, but that does not change anything in existence; you have committed a crime. And Albert Einstein understood it. Before his death he was asked, "If there is another life after death, would you not like to remain a physicist?"

He said, "No! I would rather be a plumber, but never again a physicist."

This kind of science will disappear. Out of peace, the whole dimension will change. Progress will not stop, but progress will be for the benefit of humanity, for the benefit of the whole existence. Science is capable, if it is in the hands of contented, meditative people, of feeding the whole earth abundantly, of creating everything that is needed -- not just for survival, because survival is not life. Life has to be overflowing, it has to be luxurious. A rosebush just surviving somehow is not going to give you roses.

The earth can become abundant with everything. Science just has to be creative and not destructive. A contentment inside you will not allow you to be destructive.

If all the scientists of the world simply revolt against the politicians, the world will see a tremendous transformation. But there are very few scientists who have guts, because their guts have been destroyed by their educational system.

I am reminded of Sakharov. He was given the Nobel prize because he was the best physicist of his time. But he was a Russian. He was director of the Academy of Sciences in Russia, the highest post for a scientist -- position, respect. The Russian government did not want him to receive the Nobel prize because it comes from capitalist countries, and in the Russian mind -- particularly in the communist party and the people who are in power there -- it is a kind of bribe, in the name of a prize.

They do the same on their own, so they know; they give the Lenin prize in capitalist countries. And by giving the Lenin prize they are bribing the person to reveal secrets. So they don't want any Russian to receive the Nobel prize, because that way he becomes sympathetic towards capitalist countries.

Sakharov is really an individual. The whole communist programming has not been able to destroy his spirit. He went against the Russian government, knowing perfectly well what had happened before to those who had not listened to the Russian government. Two other scientists had been given Nobel prizes before Sakharov. They did not listen to the government; they accepted the prize. They were not allowed to go out of the country to receive it; on the contrary, they were imprisoned, tortured -- and Russia has really progressive ways of torturing.

For fifteen days those two scientists were kept awake. They were given injections so they could not fall

asleep. The mind is a very delicate thing; if for two weeks continuously not a single moment of sleep is allowed, the person starts losing his rationality, sensitivity. After fifteen days he has lost all interest in science. After twenty-one days he has lost interest in his family. After thirty days he has lost all interest in himself; the mind is dismantled. And then he is brought before a court. Of course, the court judges him to be mad.

First you make him mad, and then you bring him before a court! This had happened to those two scientists, and because they were mad and dangerous, they were both exiled in Siberia. Nobody knows what happened to them.

Sakharov knew what he was doing: when he accepted the Nobel prize the same would happen to him. And he accepted the Nobel prize, and the same happened to him. He was immediately removed from his power and position. His car was taken away.... A car is a great luxury in Soviet Russia, because only very powerful people can have their own private vehicle. Everybody else has to use the public system -- buses, trains.

I am against communism, because if a person is deprived of his private possessions, something of his individuality dies. His private possessions are a kind of safety around him, that keep him alive as an individual.

Sakharov's salary was cut, his car was removed, he was not allowed to go out of Russia. And then finally he was sent to Siberia. He is still alive. The best physicist of the world is simply rotting in Siberia! -- and nobody bothers about it.

Just this incident of Sakharov should have been enough for all the scientists of the world -- not only of Soviet Russia -- to simply disconnect themselves from their governments. And if the politicians are so interested in fighting, they can have wrestling matches and you can enjoy it. They can have boxing matches, and you can enjoy it. If those fools insist on fighting, perfectly good. The Soviet prime minister wrestles with Ronald Reagan -- enjoy it, there is no harm. But these people should not be given power to destroy the whole humanity.

My people cannot in any way create anything that will be harmful. They can create only something which will be a joy to see. They have created this small commune which has become a nightmare to the politicians of America.

We are not doing anything except making this land, which has remained barren for years, green again. We are dancing, singing, meditating, farming, gardening. We are not doing any harm to anybody. Even deer understand it, but the attorney general of Oregon cannot understand it. You can see in the evening, deer moving on the road without any fear. You go on honking your horn and the deer does not care. He knows these people are not destructive.

My own peacocks in my garden make me come here late sometimes. They will not move from the road, they will walk just ahead of me. When I go back, they are all ready just in front of my porch, dancing. I have to stop the car and wait till they decide to give way to me. They know perfectly well nobody is going to harm them.

Deer have come, birds have come. Even the poor juniper has become a rich tree. When I came here these junipers were just dying, somehow managing at a survival level. The juniper is a very strong-willed tree. Where nothing else can exist, the juniper can. But no birds to sing, no people....

You have to understand: this existence is a cosmos, it is a deep harmony. When people moved here, suddenly birds started coming, deer started coming. Even junipers understood the presence of my people. They are far greener, far thicker, far bigger than they were when I came here.

There is a deep connectedness in life. You cannot live without trees, trees cannot live without you. When you inhale, you need oxygen; when you exhale, you exhale carbon dioxide. The tree does just the opposite: when it inhales, it takes in carbon dioxide; when it exhales, it exhales oxygen.

Life is a harmonious whole. Everything is connected with everything else. The smallest leaf of grass is connected to the farthest star, a star you cannot see. Harming a small grass flower, you are harming the whole existence, because nothing is separate.

Contentment brings you insight into this wholeness. And I call only that man holy who understands this wholeness of everything. I call that man holy who can understand that sex and silence are not separate, that sex and meditation are not separate. Nothing is separate. Everything is woven into everything else. All colors are mixing with each other.

I have an idea -- I'm just waiting for the right time. I would like my sannyasins to wear rainbow clothes. But I have to wait a little and keep you in red clothes for two reasons: one, to shock the fools outside; and

two, so that I can recognize you easily. But before I leave this world, you will be in rainbow clothes.

BELOVED OSHO,
IN THE LAST FEW DAYS, AS I LISTEN TO YOU, IT SEEMS YOU ARE TRYING TO BE A MARTYR. ARE YOU?

I am not even a Christian -- why should I like to be a martyr? The word looks beautiful, but the reality is that those who would like to be martyrs are suicidal.

Jesus was suicidal; he was trying in every way to be crucified. He was not even courageous enough just to shoot himself. Why unnecessarily make other people responsible for your crucifixion? If Jesus had shot himself, the Jews would have lived in peace without any trouble. But he forced the Jews to do it.

It is to Sigmund Freud's credit that he discovered a suicidal instinct in man. It was always accepted that man has a deep lust for life; he wants to live and live, and live forever. But in existence nothing exists without its opposite. That was the discovery of Sigmund Freud, and it is absolutely right -- with the life instinct there is a death instinct. There is not a single man on the earth who has not at least once thought of committing suicide. From where does that idea come?

But a man who is contented has all the bliss that is possible. Both the instincts simply disappear. He has no desire to go on living; he has no desire to destroy himself by his own hands or by other people's. For him this moment is all. Whatever happens in the next moment is welcome.

I have no desire to be a martyr, but if somebody kills me, what can I do? It will be absolutely their responsibility. As far as Jesus is concerned, Jews are not absolutely responsible. Ninety percent of the responsibility is Jesus' himself. If Mansoor is killed by the Mohammedans, even more -- ninety-nine percent of the responsibility is al-Hillaj Mansoor's.

If Gandhi is shot, one hundred percent of the responsibility is his, because before his death he is reported to have said many times, "Now I don't want to live. It will be a mercy if God takes me away from this body, because I have become absolutely useless."

Strange.... To think in terms of use is ugly. Neither do you have to use anybody -- because to use somebody is to exploit them -- nor do you have to allow anybody to use you. That is your birthright.

Gandhi wanted to die, and he was praying for death. That makes one thing very clear. When Nathuram Godse shot him.... It is good that Nathuram has "Ram" in his name: Ram was Gandhi's God.

Nathu is meaningless. In India, if a couple finds that their children die and don't survive, then something has to be done. So when a new child is born, either his nose is pierced -- a hole is made so a ring of gold can be put through -- or his ears are pierced and rings of gold are put in. *Nathu* means nose, so if the nose is pierced, Ram becomes *nathuram*. If the ears are pierced, Ram becomes *kunchiberam* -- *kun* means ears.

In fact he was just a "Ram" with a pierced nose -- Gandhi's God. And when Gandhi was shot, he put his hands together, looking at Nathuram Godse, and the words he uttered were, "Hey, Ram." He was waiting for it; that's why I say one hundred percent. And he was rejoiced -- he wanted to die, because his ideology was no longer listened to. Nobody was ready to follow his suggestions.

The country had become free. Gandhi was needed when the country was under slavery, under British rule, because he controlled the masses. The superstitious Indians cannot be controlled by logic, by reason. They can only be controlled by their emotions, sentimentality, superstitions, religiousness, and all kinds of rubbish. Gandhi was an expert in rubbish.

I have no desire to live the next moment, or to die the next moment. I have known and experienced everything that is possible. If existence allows me one moment more, I will create a little more disturbance in people. If existence feels that I am no more needed, it is perfectly good to go into eternal sleep. To me, death is not going to be a death, because I am not going to be reborn.

You are reborn if you have committed mistakes, and if you feel guilty. Albert Einstein must have been reborn, and of course, as a plumber, because the last desire becomes the seed for your future life. I have no desire. My death will not be a death.

In India we make a difference. When an ordinary man dies, it is death. When someone who has attained enlightenment dies, it is *samadhi*, it is not death. And the word "samadhi" is immensely significant. Samadhi means: one who has attained the ultimate harmony with existence.

From the False to the Truth

Chapter #7
Chapter title: A sannyasin is extraordinarily ordinary

4 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
I CAN'T CONCEIVE OF YOU EVER BEING UNENLIGHTENED. DID YOU REALLY BECOME ENLIGHTENED ONLY THIRTY-TWO YEARS AGO?

Neither can I conceive it. This is one of the very fundamental things in the nature of enlightenment. Once you are enlightened, you are in a very strange situation -- trying to conceive how you could manage to remain unenlightened for so many lives. It is a tremendous work, it needs great effort. Misery, jealousy, competitiveness -- all that is ugly is needed to remain unenlightened.

Enlightenment itself is simple, it is natural. Unenlightenment is your creation.

Enlightenment is a gift from existence. So it is up to you how long you want to remain unenlightened. Any moment you can drop unenlightenment. Never ask how to become enlightened, because nobody can become enlightened. Everybody is born enlightened. Just ask, "How can we drop all those props that are keeping us unenlightened?"

There is a beautiful story in Gautam Buddha's life. Again and again he has told it....

In one of his past lives he met an enlightened being. Out of respect he touched his feet. But he was surprised -- in return the enlightened man touched his feet. Buddha could not believe his eyes. He said, "What are you doing? I am an unenlightened man, ignorant. I have not experienced truth. I have not yet been able to love, to be compassionate. My laughter is still phony, my heart is full of discontent. Why have you touched my feet?"

And the enlightened being laughed. He said, "Don't be worried. As far as I am concerned, you are as enlightened as I am."

From your side, that is your problem -- I don't see any of you here as unenlightened, it is impossible. Enlightenment is your very center, your very being. But you have been conditioned, programmed to remain unenlightened. All your religions are responsible for it. They don't want you to become enlightened, because an enlightened man cannot be a Christian, a Hindu, a Mohammedan. From his state of consciousness, all these theologies, religions, are sheer nonsense -- fictions created by ignorant people for other ignorant people.

Never ask how to be enlightened. You can ask how to remain unenlightened, that is relevant. If you want to be enlightened, you *are* this very moment. Nobody is preventing you except yourself.

And you are making so much hard, arduous effort to become enlightened. That is one of the ways to remain unenlightened. The very effort keeps you troubled; and each effort is going to fail, because what you are already you cannot become.

Just see the difference between these two simple words: being and becoming. Enlightenment is being -- you cannot become it. Becoming is a process somewhere in the future after long journeys, doing all kinds of

stupid things -- yoga postures, Christian prayers, fasts, remaining celibate, entering into a monastery forever, you will not come out of it....

There are monasteries where you enter but unless you are thrown out you cannot get out; only your dead body comes out some day. I have heard about such a monastery. It was famous for two things: one, for one thousand years no woman had entered into the monastery -- it was prohibited. Even a six-month-old baby girl was not allowed.

When I heard about it I thought, were monks living in the monastery, or monsters? A six-month-old baby is not allowed in! You can conceive the mind of those people who are living inside.

And second, it was famous in that silence was the rule. Only after seven years -- once, after seven years -- if you wanted to say something to the abbot, you could say it, and then for seven years again silence.

One man became a monk. For seven years he suffered, because the mattress was missing, he was sleeping on a bare floor. It was hard, it was cold, but he had to wait for seven years to say, "I need a mattress."

Seven years, by and by, passed -- they must have looked to that man almost like seven centuries. And he was so happy when he went to the abbot and said, "Master, I have a complaint to make. In the room you have allotted me, there is no mattress. And for seven years I have been prohibited from speaking."

The abbot said, "Okay, a mattress will be provided immediately. You go back."

A mattress was provided. But the cell in which the monk was living was very small, and the door was very small, and the mattress was big. So while they were bringing the mattress in, the door fell out and the window's glass was broken. Somehow they forced that big mattress into the small room. For seven years the poor man again suffered -- from rain, wind, snow, because there was no door and the window was broken. In fact, he started thinking that the first seven years were far more beautiful: "I was an idiot to make that complaint!"

Again after seven years he went to the abbot. And the abbot said, "Again?"

The man said, "I have to say something, I am compelled to say it: the mattress that was provided was bigger than my cell, and the people, the other monks who brought it, somehow forced it in. I could not say no -- I could not speak. They broke the door, they broke the window, and you can conceive -- for seven years I have been living in wind, in rain, in snow. I was not thinking that I would be able to survive, but somehow by God's grace I am here again. Please put the door back and mend the window."

This was too much. The abbot became angry, and he said, "In all these fourteen years you have done nothing but complain, complain, complain! This is not a way to be religious. You simply get lost!"

Enlightenment is not something to be achieved. It is not an achievement, it is not a goal far away that you have to journey to. It is not a pilgrimage at all. The more you seek and search for enlightenment, the more you will miss it, and the more miserable you will be.

Enlightenment is a very simple understanding. So once you stop all efforts to be enlightened and just remain at ease with yourself, totally accepting yourself as you are.... That's how existence meant you to be. Don't try to improve upon existence, you cannot do that. Relax, be existential, not religious. And suddenly you are amazed, "My God! I have always been enlightened."

Your question is right. After enlightenment everybody is amazed -- and *knows* that he has always been enlightened.

Thirty-two years ago I awoke from the nightmare of making a continuous effort to attain enlightenment. I simply dropped all efforts to be enlightened. I simply accepted myself as I am -- good or bad. I simply stopped judging myself. And a miracle happened: with judgment disappearing, with ambition to become enlightened disappearing, it was as if I came out of a nightmare fully awake. And when I saw myself as enlightened, I saw the whole existence as enlightened.

You are part of a tremendous blissfulness, but you are keeping yourself closed. You go on doing something against nature, against existence. You have been taught that to be natural is something wrong; you feel guilty when you are natural. You feel happy when you repress your nature, when you become phony, a hypocrite. All religions have been doing only one thing for thousands of years: making people hypocrites.

I want you to drop all that crap, and just be yourself -- with no effort to go anywhere, because you are already there, this very moment.

I know about a man who is present amongst you, his name begins with "T". Forgive me, I cannot tell you his full name. I know his tent number, but I cannot tell you the tent number. He has come here to assassinate me.

I cannot tell you his name and his tent number, because I don't want to interfere in anybody's life. If he wants to assassinate me, and can have a moment of joy -- I have had enough, so let him have the joy.

But I would like him to wait at least for the 6th of July, because I have a date with death. Whenever I die, I will die on the 6th of July. The year does not matter, but the 6th of July matters. I want it permanently to be the Master's day. So, Mr. T., only this much favor you have to do for me.

He is trying to find ways, proper situations, spaces, places, from where he can assassinate me, and he is in much trouble. I am perfectly willing -- after enlightenment what is there? All is fulfilled. I will be of every help to him. He could have approached me and asked, "How to assassinate you?" and I could have given him exactly the right information. I could have left my bedroom door open in the night... because I don't want that man to suffer. After assassinating me, my sannyasins will not leave him to himself. He will be killed immediately, and I am against violence. But that is the trouble he is facing: everywhere there are thousands of sannyasins -- he will be caught.

I cannot even do what Jesus did on the cross. He prayed to God. There is no God, so I cannot pray. And he said to God, "Please forgive these people because they know not what they are doing."

That too, I cannot say, because Mr. T. knows exactly what he is doing or planning to do. He just does not know how to do it. He seems to be an amateur. I feel sorry for him; perhaps he will not be able to do what he has come here for. I cannot interfere with him, I cannot interfere with my sannyasins. And my sannyasins also have guns. I don't interfere with anybody.

I have always been enlightened, but just thirty-two years ago I recognized it, just thirty-two years ago I became aware of it. And the same is going to happen to you too. Whenever you become awakened, you are in for a great surprise.

BELOVED OSHO,
WOMEN HAVE A BETTER FEELING FOR OTHERS THAN MEN DO. HOW COME THERE HAVE BEEN NO GREAT MASTERS AMONG THEM SO FAR?

It is a very delicate question, and a little difficult too -- about women everything is difficult -- but I will try my best.

First, you never ask why no man in the whole history of existence has been pregnant, why he has not given birth to a child. You simply know that biologically he has no womb. He can make many women pregnant. This has to be understood; that's why there have been religions which allow four wives to a man, but no religion allows four husbands to a women, for the simple reason that a man can make many women pregnant. But once a woman is pregnant, then you can bring Muhammad Ali the Great -- even he cannot do anything; for nine months the woman is booked.

I know women have a much more feeling heart, are more loving, are more open, are more receptive. But these are the qualities of a disciple, not of a master. The disciple has to be open, receptive, vulnerable, loving, feeling. The only thing the disciple has to drop is his mind, not his heart. His mind is a constant disturbance. It goes on creating skepticism, and a disciple cannot be a skeptic.

The woman can be a prefect disciple, but cannot be a perfect master. Now, I am not responsible for it, I am simply saying what the fact is. And you can see it with your own eyes. I have more women disciples around the world than men, and I can trust women more than men. I have given every responsible job in all the communes around the world to women, not to men.

You must be surprised, because man has better reasoning, is more rational, is more authoritative, is more interested in being higher and higher in a hierarchy. The woman is not interested in hierarchy. Her interest in life is not through reasoning, but through feeling. Logic is not her world -- love is her world.

To be a master is a very strange job. You have to convince people about the heart by argument and reason, rationality, philosophy; you have to use the mind as a servant for the heart. The master's work is to take your mind away from you, so that your whole energy moves into your heart.

It is from the heart that we are connected with existence, it is not from the mind. Nobody can go directly from mind to existence.

Mind can create science, but it cannot create poetry, it cannot create paintings, it cannot create sculpture. And it is impossible for the mind to go into the dimension of religion. If the mind tries to go into the dimension of religion it creates theology, not religion.

The word "theology" has to be understood: *theo* means God, *logy* is logic -- logic about God. Mind is capable of creating logic about God, arguments about God. God is not there, but through your argumentation, your reasoning, you can create a hypothetical God. All gods of all religions are hypotheses, and hypotheses which are absolutely unnecessary -- not only unnecessary but dangerous, because if you get caught up in those hypothetical gods you are not going to ever find the authentic truth.

Heart knows no argument; it feels. And existence has to be felt. Even when a man feels existence, he feels through the heart. But the heart cannot convince anybody.

The man has a tremendous capacity for logic and reason. Once he has found reality, enlightenment, through his heart, he can use the mind to spread the fragrance that he has found. The woman cannot do it. That's why there have been not only no *great* masters, there have been *no* masters who were women. Even the famous religious women saints were disciples.

Saint Teresa -- I don't mean Mother Teresa -- Saint Meera, Saint Lalla... these three women were absolutely *capable* of becoming great masters, but the could not. They became enlightened, but they remained devotees.

And there is nothing great in being a master; it is just a technical thing. The real thing is to realize your potential and your flowering.

Your question is like: "Why in history has a woman never been a husband?" What can I do? A woman has to be a wife, and there is no suggestion that the husband is higher than the wife. In fact, just the opposite is the case.

I have never come across any husband who is not henpecked. If you don't want to become henpecked, then be a freelance lover, then never get married. Marriage simply means you have surrendered your freedom, your individuality -- everything. Yes, when you go out of the house you go like a lion, roaring. But when you come back to the house you come like a rat, trembling. It is a strange thing.

This is a factual story I am going to tell you. Akbar, a great Mogul emperor in India -- perhaps the greatest Mogul who has ruled India -- was very curious about everything. One day he asked his council of wise people -- he had collected nine of the most famous wise men around himself in his court -- he asked them, "Can you find a husband who is not henpecked?"

Only one remained silent. He was the most wise; his name was Birbal. The other eight said, "Yes, we can find many husbands, what to say about one?"

Akbar looked at Birbal and he said, "You have not raised your hand."

He said, "I cannot, because even you are a henpecked husband. You are a great emperor of a vast subcontinent, and I know the moment you enter your harem, you are nobody; the woman rules over you. These eight people don't know the reality. First they should think about themselves. I would like to ask these eight people, `Are you henpecked or not?' As far as I am concerned, I am. When I cannot remain free, I don't believe these people are free. They have not pondered over it. But give them a chance -- if they can find one, it will be a revelation."

Those eight wise men went to New Delhi, the capital of India, to look for a man who was not henpecked. Akbar gave them two horses, beautiful horses from Kabul, one pure white and one pure black. And he said, "Whoever you find that is not henpecked, you can give one of these two beautiful horses as a reward from me."

They were really precious. In those days horses were something of a treasure; to have a beautiful, strong horse was a great joy. Now there are no more horses; there are cars which have horsepower.

Those eight wise men went around the capital, and they were getting frustrated again and again, because they could not find one. The condition was: "If you say you are not henpecked, and it is proved not right, you will be hanged. If it is proved right, one of these two horses will be your reward." There was nobody courageous enough to take the risk.

Only one man they found, who was a very strong man -- seven feet tall, a great wrestler, a champion wrestler. He was sitting outside his house in the garden. His body was something to see; so solid that if he hit a man just with his fist, he could kill him. He looked like a man made of steel.

They thought, "Perhaps this man is the man we are searching for." They asked him, "Are you henpecked?"

He said, "If you repeat it again, I will kill all of you. Me henpecked? Are you mad?"

They looked inside the house. A very small woman, very thin, was cooking food. The eight men said to the strong man, "Just to find out the facts -- which horse would you like as a reward, the black or the white?"

And the man turned back and asked his wife, "Muna's mother" -- that is the way in India it is done. You cannot take the name of the husband or the wife. The wife says, "Muna's father," the husband says, "Muna's mother." Muna is just like Tom, Dick, Harry. He asked, "Muna's mother, should I take the white horse or the black?"

Muna's mother said, "If you take the black horse, I will give you hell! Take the white one."

And he told the wise people, "I would like to take the white one."

They said, "You come with us -- you don't get either. You will be hanged!"

In the house, within the boundaries of the house, the woman has tremendous power. But she is not interested in the outside world. Women's natures are different. A woman can become a great disciple, but for a woman to become a master is almost impossible. But there is no question of somebody being higher.

The master is not higher than the disciple. The master is simply trying to awaken you. The moment you are awakened there is no master and no disciple. It is just out of gratitude that the disciple remains a disciple -- just out of gratitude. But there is no difference; they have known the same reality. They have become what nature wanted them to become, they have blossomed.

So don't feel depressed that women have not been great masters -- they have been great disciples.

Man finds it difficult to become a disciple. In fact, man should worry about it, because to become a disciple is the real thing -- and the beginning. And to come to the perfection of being a disciple is the end.

A man passes through a very difficult phase. He cannot become a disciple, or can become one only in a wishy-washy way, always ready to quit. And without becoming a disciple, there is no question of becoming a master. Yes, once in a while it happens that a man becomes a master without becoming a disciple. But for that immense patience, a certain stubbornness, is needed.

I don't have any master. In my previous lives I never had any master. I have lived with many masters, I have known many masters, but I could not manage to become a disciple. That is why I am so late; otherwise, Jesus would not have preceded me. But it was simply difficult for me to be a disciple. I remained searching, and searching on my own. Yes, it took many many lives to arrive where I have always been.

I have never been initiated by anyone. I am not a sannyasin. I am really outside of any crowd, and that's the way I have always been. It was a long, arduous journey to find that there is nothing to find.

Women are far more fortunate, because the beginning is in their hand, and the beginning is almost half the achievement. That I can see myself.

This was the basic reason why women could not become great masters. But there is no need to feel sad. They became great disciples -- which is far more fortunate, because to begin from the beginning is easier than to begin from the end.

BELOVED OSHO,
WE HAVE BEEN STUDYING THIS COMMUNITY FOR A FEW YEARS. WHAT DO YOU THINK ARE THE MOST IMPORTANT THINGS TO OBSERVE AND UNDERSTAND? HOW CAN OUTSIDERS HAVE A BETTER UNDERSTANDING OF WHAT IT IS LIKE TO BE A SANNYASIN? HOW CAN WE SHOW WHAT IS SPECIAL ABOUT SANNYASINS?

It is not one question, there are many questions in it. First, this is not a community, it is a commune -- and there is a vast difference between the two.

Christianity is a community, Hinduism is a community. A community is a closed phenomenon. This is a commune, it is an open reality. Anybody can enter -- *anybody*. I have not made any qualifications to be fulfilled before you become a sannyasin. And any moment you want to leave, it is absolutely acceptable; you are not condemned. You are received with love, and if you want to leave, you are given a goodbye with love. It is a very important thing to understand.

In existence nothing is closed, everything is open. In existence there is no noun to be found, everything is a verb. It is our language which has made great trouble.

You call a tree a tree, a river a river, but you are not aware that the tree is constantly growing; it is not dead, it is alive. In a better language it would be "treeing," because it is growing. For a river a better word would be "rivering," because it is flowing. Everything is a verb, always moving, growing, expanding, changing.

A community is a dead thing. A commune is alive, growing, expanding, open -- people coming in, going out.

I am not offended when somebody leaves the commune; it is not my business. I never try to convert anybody to become a sannyasin. It was his desire to be a sannyasin, it is his desire to leave it. You cannot blame me. I remain completely a witness, like a mirror; things go on passing. When they are in front of the mirror, the mirror reflects them. When they go out, the mirror remains silent. It is not angry, it is not feeling that something has to be condemned.

But the people who have left the commune -- they are not many -- they only *think* they have left the commune, because I have not left them. Wherever they are, they are talking against me -- here they were talking for me. In fact, here they may have forgotten me, may have taken me for granted; once they leave the commune, I am with them twenty-four hours a day. Whether you talk in favor of me or against me, you belong to me. Once a sannyasin you are always a sannyasin. You can drop the clothes, you can throw the mala, but you don't know; it is impossible to be anything else again, you will remain a sannyasin.

In fact, that is the trouble for those few people who have left -- mostly they are men; if a woman has left, she has left because of the man she loved. These people who have left the commune cannot mix with the outside world. If you have left me, forget all about me! They cannot forget me. Don't forgive me, but please forget me! They cannot mix with the outside world, because I have deprogrammed them. When they are in church listening to an idiotic sermon, they will remember me, and they will be in favor of me inside their hearts.

So what do these people do? They start creating a small group. In America, in Santa Fe, there are a dozen sannyasins who have left. Now, why are they all in Santa Fe? That is my commune! They are just stupid people -- why waste time on a man with whom you are no longer, from your side, in communion? Why waste your time? Those twelve people there in Santa Fe are continuously talking about me, against me.

Do you understand the psychological phenomenon? They cannot get rid of me. If they are not in favor of me, then they are against me, but they cannot get rid of me.

And why have they gathered together? Because in the outside world, who is going to listen to them talking against me -- people who don't know me? And they have gathered also because they cannot mix with the outside world. They cannot be again Christians and Hindus and Mohammedans and Buddhists. They were Rajneeshees, now they are anti-Rajneeshees. It makes no difference at all: they are my people. And in existence everything has its opposite as a complementary. These people are complementary Rajneeshees.

A commune is a flowing phenomenon, a rivering, a treeing, a flowering. It is not a noun. So please don't call my commune a community, it is not a community. A community is closed. A community depends on belief. A commune depends on communion. Here people are meeting heart to heart.

You have asked, "How to explain sannyas, sannyasins, this commune, to the outsiders?"

It is not possible. They will think you are crazy. The only way is to somehow trick them into coming here. It is something to be experienced, not explained. It is not a theory, it is something existent.

Just think of a country where no flowers grow. Can you explain to those people what a flower is? They will laugh, they will say, "You must have hallucinated, you must have gone crazy. Trees never give flowers." They will not understand the word "flower." You will have to take them to where flowers exist. They can see with their own eyes, and they can smell with their own nostrils.

I lived in India in a place, Jabalpur, for at least twenty years. Just thirteen miles outside Jabalpur is one of the most beautiful spots -- perhaps the most beautiful in the whole world, something that seems to be not of this world. A great river, Narmada, flows between two mountains there. The mountains are not ordinary mountains, they are marble mountains. Just think of a white, marble mountain... for two miles on both sides, two marble mountains. The river flows just in between, and in the full moon night the mountains are reflected.

I tried my best to explain to one of my teachers in the university who loved me very much -- Dr. S.K. Satena. He had been a professor in America, in Hawaii, around the world; he was one of the foremost authorities on Indian philosophy. I tried hard to explain to him, but he said, "I have seen the whole world -- you cannot convince me. You have not seen the whole world, you cannot convince me that there is a spot which is the most beautiful in the whole world. I know the whole world, you have not traveled anywhere."

I said, "It is not a question of comparison. The moment you see the place.... You cannot conceive that anything can be more beautiful."

I tortured him continuously. Finally he agreed, "Okay, I am coming with you."

On a full moon night I took him there. For thirteen miles he was continually saying, "I don't see anything here." I remained silent. He said, "You are very articulate, very vocal. This is the first time I am

seeing you silent, and I am continually saying that I don't see anything." But I remained silent. He said, "What has happened?"

I said, "You just wait" -- because those thirteen miles are ordinary. Beautiful road, surrounded with beautiful trees, but nothing special. I took him in a boat. For almost half a mile the mountains are not marble. He asked, "Is this the place?"

I said, "Just wait. When the place comes I will not need to tell you, `This is it.'" After half a mile, suddenly you enter into those marble rocks and the river, the deep river. I remained silent.

He said, "I am sorry. *This* is it." He had tears in his eyes, because he had not listened to me for two years. He said to me, "I might have died without seeing this place."

As we went deeper the place became just something other-worldly, almost a dreamland. He said to me -- he is a very logical man -- he said, "Take the boat close to the rocks. I want to touch them and see whether they are there, or I am hallucinating, or you have given me some drug."

I had to take the boat close to the mountains. He touched them, he kissed them, and he said, "You need not go around the world to find the most beautiful place. This is it."

This is my answer to you. Don't try to explain to anybody. This is an experience -- or, in my language, an experiencing; the word "experience" again is dead. It is a continuous experiencing. Come again after one month and you will see the commune's new colors, new faces, new dances, new songs. I am not a consistent man, neither are my people. I am consistent only as far as inconsistency is concerned. Whenever you come you will find an alive, breathing commune -- new flowers, new dances, new songs.

You have to bring those people. If you tell them that this is a religion, they will think it must be like Christianity. And you know the inside of a church -- gloomy, reminds you of death, a cross in front of you.... If you talk to a Christian, his experience of a church will come and disturb your explanation. What can you say? He will not believe that this is possible -- a godless, a religionless religion? A religion that has no holy book? -- because I call all holy books, holy shit!

There are far better books than your holy books. Don't waste your time with reading THE BIBLE, the GITA, the KORAN. It is better to give the time to Dostoyevsky, Tolstoy, Chekhov, Gorky; you will be immensely enriched by these people. Don't be bothered with the Old Testament when I am giving you the Last Testament -- unless you are an antique collector, that is a different matter.

Truth is always fresh. It remains fresh only when it finds a master to speak it. You can write notes. Remember, those notes will not have the same quality, the same fragrance, the same truth -- although the words will be the same as I am speaking.

Do you know that no master ever wrote a book in the whole history of humanity? Can it be just a coincidence? No, it is not a coincidence. No master ever wrote a single book, for the simple reason that the moment the word is written it is dead, it is a corpse. The word has to be alive. It has to come from the heart, it has to beat. Only then can it reach to your heart.

Only heart can commune with heart.

Bring those people here. There is no other way of explaining what is happening; otherwise, you will become a laughingstock. This is a very dangerous game. Truth cannot be explained, it cannot be described. But truth can be tasted.

I remember, a missionary had gone to the cannibals in Africa. He was the first Christian missionary who had dared to go to the cannibals to convert them to Christianity.

Cannibals are the most difficult people to convert. They have not even dropped eating man, they have eaten their own people. In the beginning -- the beginning of this century -- there were thousands of cannibals in Africa. There are only three hundred left, because if you cannot get your food from outside, you eat your children, you eat your old men -- what else to do? Their number goes on decreasing; they will disappear. Perhaps the last cannibal will have to eat himself.

But the missionary was a fanatic. And just the way Jesus believed that God would save him from the cross, a miracle would happen.... And nothing happened. It was such a disappointment to thousands of people who had come to see the miracle. It was a greater disappointment to Jesus himself.

He looked again and again upwards -- as if God is sitting on the roof of Rajneesh Mandir. He called, prayed -- no answer, no miracle. Not even an angel playing on the harp, coming down on a cloud -- nothing stirred. Slowly people started going away, thinking that it was just a waste of time, the whole day wasted in the heat.

This Christian bishop was also just as fanatical as Jesus Christ. He said, "The Lord is with me. What can the cannibals do to me?" But the cannibals did what they wanted to do. It is strange, this God of your is very

strange. He was not with the priest, he was with the cannibals; he was not with Jesus Christ, he was with Barabbas.

When Pontius Pilate asked.... It was a ritual that if the people demanded it, then one person could be freed from being crucified. Three persons were being crucified that day. One was Jesus Christ, who was utterly innocent, simple -- more exactly, a simpleton. Pontius Pilate was thinking that people would ask for Jesus, because the other two were confirmed criminals; Barabbas had committed many murders. And the people asked for Barabbas to be released!

God's miracle was happening to Barabbas, not to Jesus -- and not just one time. Because Barabbas was accustomed to murder, he did not care about crucifixion or anything, so even though he was forgiven.... In fact, Barabbas was resurrected, not Jesus Christ. From the cross he was brought down; *he* was reborn, not Jesus Christ. God! Perhaps *this* was the miracle!

Within three months Barabbas was caught again, because he had murdered, in three months, three people. But the law was, once a man is given freedom from the death sentence by the Roman emperor, then he can never be crucified again. So now they could not crucify him for his murders; they had to find a substitute. They sent him to Sicily to work in a coal mine for his whole life. And you will be surprised: the coal mine collapsed, all other prisoners -- there were thousands -- died, and Barabbas was saved!

And you think Jesus is saved? And these fanatic Christians are trying to save others.

A miracle *did* happen: thousands of people died and Barabbas was the only one who was saved. Even the emperor of Rome was impressed; twice the man had been saved. Barabbas was called to Rome for their annual festival, where they brought their criminals to fight with lions. And you will not believe me: Barabbas was again saved. He killed the lion!

Even the emperor called him close and touched him; he seemed to be the very representative of God. He gave him not only freedom but first-class citizenship -- because slaves are second-class people, and Barabbas was a slave, sentenced for his whole life. The emperor freed him. This God seems to be crazy. This whole idea is nothing but imagination, projection.

The fanatical missionary was caught immediately by the cannibals. He said to them, "Have you ever tasted Christianity?"

They said, "Wait. Just within an hour.... Look at that pot." There was a pot, a big pot boiling.

The missionary could not understand. He said, "What do you mean?"

They said, "We will put you in that boiling pot and make a soup of you, and then we will taste Christianity for the first time. Everybody is so eager to taste Christianity."

I think those barbarians were right: religion is something to be tasted, not explained. Bring those people here. We are not barbarians, we are vegetarians.

Only in this milieu can you help your friends to understand what sannyas is all about, and what this commune is.

You are asking me if there is something special about a sannyasin that you can tell to your people. Yes, there is. A sannyasin is extraordinarily ordinary. He has no claims to any superiority. Not only in regard to human beings, he is in tune with trees and birds and rivers and clouds, and he claims no superiority even to animals and trees and rocks. We are all part of one cosmos. But please don't try logically, rationally to explain this to them. This is not a theology that I am giving to you.

This is a taste, this is an experiencing.

This is love, not logic.

But why are you concerned to explain to those outsiders? As far as I can tell, you are still not a sannyasin, because a sannyasin would not ask such a question. If you really want to help people to understand the tremendous phenomenon that is happening here, the first step should be: become a sannyasin. Of course, you will be thought mad. So what? In a mad world, to be thought mad means you are the only sane person.

Become sane. That is the meaning of becoming a sannyasin.

BELOVED OSHO,
SHOULD WE TAKE YOUR ADVICE NOT TO TAKE ANYONE'S ADVICE?

Advice is the only thing in the world which everybody gives and nobody takes.

You can ask me a question, but you cannot ask for advice; I am not that foolish. I will never give you any advice, because who am I to give you advice? You are unique, every individual is unique. My advice will be my experience. That may distract you from your own life, that may take you away from your own being. I have never advised anyone.

Yes, you can ask a question. The answer that I give only has to be understood, it has not to be accepted on my authority. You have to be just a listener to it, without any prejudice. My answer, listened to without any prejudice, will become a totally different thing in you; it will be molded by your being. Then it is no longer mine; it is yours.

That's the function of a master -- not to create followers, but to create masters.

I am not saying anything to be believed. I am saying, just give me a little understanding, try to understand what I am saying to you. Listen -- and it will take a different shape, a different form, a different aura within you. It will not be the same that was said, because words are empty.

When the words are in my heart they are full. The moment they leave my lips, the content is left behind; only the container reaches you. But if you allow the container to enter you, it will reach your heart -- because it is coming from the heart -- and your heart will fill it with its own content. Then it is yours, it has nothing to do with me.

You cannot blame me; whatever happens to you, it is your responsibility. I just like talking -- I don't take any responsibility. Why should I take anybody's responsibility? I like talking, you like listening -- good! So far, so good.

But understand the whole alchemy of listening: listening rightly, you will have your own understanding flowering. You will not be dependent on me, you will not be my follower. You will be yourself.

You are asking for advice. I don't give any advice. And I say to you, don't ask anyone for advice either. You ask advice only because you are not courageous enough to experience on your own. The moment you ask for advice, you become a slave. And if you follow it, you have committed suicide.

I don't want you to commit suicide. I want you to grow higher and higher into life, into love, into light.

From the False to the Truth

Chapter #8
Chapter title: With me begins a new era of enlightenment

5 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHY HAVEN'T OTHER ENLIGHTENED MASTERS TOLD THE TRUTH ABOUT GOD, JESUS, HEAVEN AND HELL?

The phenomenon of enlightenment is very rare. It should not be so, because everyone is born enlightened and then enters into a dark tunnel of religions, cultures, civilizations, education. Enlightened you are born, unenlightened you die. That's why I say it should not be so rare.

It should be just the contrary; most of the people should be enlightened, to find unenlightened people should be difficult. But that's not what has been happening down the ages.

The society is not interested in enlightened people. They are dangerous, contagious. They cannot be enslaved -- and all societies want people to be enslaved, exploited, oppressed.

The enlightened person is rebellious, against all that man has been doing to other human beings. That's why all the societies from the very beginning start closing the doors and the windows from where any light can enter the child. They will start making him a Christian. Now, no Christian can be enlightened. He will have to drop his Christianity before he becomes enlightened. The same is true about Hinduism, Mohammedanism, Buddhism, communism, fascism.

The enlightened person has no "ism." He need not be concerned with any ideology. He has his own eyes open, he can see; he need not think. Only a blind man thinks about where the door is to get out, where the road is to move on. Only a blind man waits for someone to help him to cross the road. Only a blind man needs a guide, a master; if you have eyes, you cross the road yourself, you find the door yourself. In fact, there is no question of finding: you don't even think about it, you *see* it.

Please understand the difference between seeing and thinking. Thinking is a very poor substitute for seeing. If you have not seen a lotus flower, howsoever you think about it, you will not be able to figure out what a lotus flower is. The moment you see it, thinking stops. There is nothing to think about; the thing itself is in front of you. And a lotus flower is so beautiful that it is bound to stop your thinking process at least for a second. Only in that second will you experience the beauty, the grandeur, the godliness of the flower.

The world is divided into civilizations, societies, cultures. They all do the same thing to the visitors coming into the world, the new people -- the children. Mankind has committed the greatest crime against its own children. The children are dependent on you, they think you know all -- and you know perfectly well that you know nothing.

The children are very curious about each and every thing. They are continuously asking, their enquiry is constant. You try to shut them up -- not because their questions are irrelevant, but because you don't have answers. And you know perfectly well that by the time they reach your age, they will understand the situation -- and they will do the same with their own children. This goes on and on, generation to generation; hence very rarely have there been enlightened people.

Of the people who are known as enlightened, at least eighty percent are just bogus. How can they criticize God, Jesus, heaven and hell? In fact, they are accepted as enlightened because they accept Jesus as the son of God. They are accepted as enlightened because they go on telling people they have seen God, met God, talked with him; he has sent messages through them to you. How can they criticize God? That is their foundation. How can they criticize heaven and hell? Their whole enlightenment, saintliness, wisdom, depends on these fictions. Destroying them, they will destroy themselves.

Hence, eighty percent of your so-called enlightened people are more unenlightened than you are. But it is a strange world. The blind go on leading other blind. Of course, finally they all fall in a ditch someway or other. But the other blind far away in the line don't know that the leader and the close followers have fallen in a ditch and disappeared.

I cannot accept anything that is not my own experience. I have enquired without any investment. I do not want to be worshipped; hence, I am not dependent on you. I do not want to become a God to you; hence I am absolutely free to say what is the truth.

Eighty percent of enlightened people have been either Christians or Hindus or Mohammedans or Buddhists. To me this is something of a fundamental contradiction. A man is enlightened and is still a Mohammedan? Then what is the difference between blind people and enlightened people? At least he should renounce Mohammedanism, Hinduism, Christianity. He should simply say, "I am myself. I am not a sheep, and I don't need any shepherd. I am a man of my own consciousness, and I have a light of my own. I don't need THE BIBLE to guide me, or the VEDAS to be my vision. I have my own vision."

An enlightened person cannot belong to any religion. He belongs to existence. So you can cut off eighty percent of your enlightened people without any difficulty.

Ten percent of enlightened people remain silent. You never come to know about them, for the simple reason that you cannot understand silence. And to be enlightened is one thing; to give it an expression is totally different. And unless the enlightened person starts expressing his vision, his experience, his realization, how are you going to know about him?

Why do ten percent choose to remain silent? It is because to be articulate is a different quality, it does not come in the same parcel as enlightenment. You don't expect an enlightened man to be a painter necessarily. You don't expect him to be a poet necessarily. Why should you expect that he will be able to be

articulate with words? And it is a very difficult job. Perhaps the hardest job in the world is to tell you about something you know nothing about.

Even Gautam Buddha remained silent for seven days after his enlightenment, thinking, "What is the point? First, I cannot say what I have seen; there are no words for it. Words are impotent and the experience is so immense, so vast....

"Words are so small, they are for day-to-day use. They are not made by enlightened people, they are made by blind people living in darkness. Those words have connotations of ignorance. Now, to express light through those words is almost impossible."

"Secondly," Buddha thought, "even if I speak, manage somehow to deliver the message, who is going to listen?"

People are interested in money, in power, in politics, in becoming bigger and bigger, higher and higher compared to others. Who is really interested in enlightenment? It is just an accident if you come across a man who is enlightened and get infected. The thing is contagious, and there is no way of preventing it -- and no antidote.

So Buddha said, "Even if I speak, people are not going to listen. Perhaps they may hear, but hearing and listening are totally different things."

When I am speaking even buffaloes are hearing, donkeys are hearing, but they are not listening. Hearing is a simple thing; you have ears, that's all, nothing else is needed. The buffalo will go on chewing the grass -- and you will go on talking about enlightenment. And man is not much different; in fact he is worse, because the buffalo at least has no rush of thoughts in her mind. She is a simple being, just chewing grass, enjoying the morning sun, the cool air -- tremendously happy.

Have you seen any buffalo laughing? You must think that buffaloes don't laugh because they are in tremendous misery. You are wrong. You laugh because you are in tremendous misery. You need the laughter just to keep you going.

Jews have the most beautiful jokes in the world, because they have suffered the most in world. Strange... I have been searching my whole life for a single Indian joke -- I have not found one.

They have lived peacefully. India has never invaded any country, has never been aggressive, violent, has had no desire to become bigger and bigger, huge; India has never been imperialistic. It has been invaded by many people, and for two thousand years it has been a slave country under Hunas, Turks, Moguls, British people, Portuguese people, French, you just say the name -- and India has been invaded by everybody.

And why did such a vast country, almost a continent, yield so easily? They were not interested in fighting. Small groups of people... what is England? -- not bigger than a district in India. What is its population? If all the Indians had pissed simultaneously, England would have drowned. No atom bombs would be needed!

I have heard that when for the first time the Americans reached the moon, walked on the moon, they were surprised: a few Indians were sitting there. They could not believe their eyes! They were singing their *bhajanas* -- "Hare Krishna, Hare Rama." The Americans thought, "My God! We have been putting so much energy, science, money into reaching the moon -- how have these idiots managed?"

They asked the Indians. The Indians said, "It is not difficult. We just started standing upon each other's shoulders, and finally we reached."

India is a huge and vast country. Eight hundred million people... eighty hundred million people... no... You guess how many! They can reach the moon without any trouble, just standing upon each other. And small groups of Turks and Moguls defeated them!

This is not history; actually India has never been defeated by anybody. India simply allowed anybody to invade -- they welcomed them! The country was peaceful, there was enough food, enough space -- what did it matter if a few more people were absorbed? There was so much to be shared. These peaceful people, without any desire to be aggressive, remained slaves for two thousand years, for the simple reason that they were not interested in fighting.

Are you interested in meditation, in enlightenment? You have heard the word, but listening to the word "enlightenment," does anything stir in your heart?

Buddha thought, "Whom am I going to teach? In the first place teaching is difficult. In the second place to find a disciple is difficult." And he thought, "Even if I can manage to convey something of my experience, and I can also find some disciples who cannot only hear, but listen too...."

Listening means hearing without thinking.

The prerequisite for listening is that you put your mind aside, so you are just a pure space. It does not

mean believing; you need not believe what you listen to. But unless you listen, how can you decide whether it is true or untrue? And a fundamental law of life is: if you listen without thinking, you will be able to see whether it is true or not. There will not be any need for you to think logically, to balance this way and that, to argue for and against.

Arguing does not help. Can a blind man argue whether light exists or not? And you have eyes -- have you ever argued whether light exists or not? Seeing is enough -- you know! In the same way, listening is enough. An immediate understanding arises.

For seven days Buddha pondered over the matter, and decided that it was useless. And the final day, when he decided not to speak, his thought was, "Many masters have existed, and what has happened? People go on living the same way, doing everything the same way." In fact, things go on becoming worse. If there had been no Mohammed, thousands of wars would have been avoided. If there had been no Jesus Christ, the world would be much more at ease and at peace -- because Christians have been killing, Mohammedans have been killing.

Buddha's insight was that first, to bring the experience down to the level of language evolved by blind people, some kind of braille-ish language is needed. Then to find disciples, then to teach them to hear rightly -- that is, to listen....

"And if a man is capable of all this," Buddha thought, "even without me, sooner or later he will become enlightened. It may take a little more time, but that does not matter in the eternity of time."

The story is beautiful.... In Buddhism it is said that gods came, after waiting seven days for Buddha to speak. In Buddhism there is no God, but there are gods. And gods are not creators of the world. They are just people like you who have earned so much virtue in their past life that they are given a holiday period in paradise. As they spend their virtue, they have to come back to the earth again, back into the misery, the suffering. Yes, they enjoyed the weekend in heaven.... Those people are called gods in Buddhism.

The gods became very much afraid, because they were waiting for Buddha to speak. If they can understand Buddha, then there will be no need for them to end the weekend. If they can understand him and become enlightened, then there is no need to come back into the world of suffering, misery, pain, anguish, anxiety -- gods are not superior to enlightened people in Buddhism.

So seven gods, representing all the other gods, came down on the seventh day when Buddha had decided not to speak, and persuaded him, "All your arguments are right, but there may be just a few people who are on the margin, just on the borderline, a little push and they may jump into a new existence. And we have waited for a man of enlightenment for thousands of years; now you have become enlightened and you are not going to speak! One enlightened man in thousands of years, and he is not going to speak, he is not going to be of any help to anybody."

I am telling this story to make it clear to you that ten percent of buddhas, enlightened people -- that is the meaning of *buddha* -- have remained silent.

They have achieved, they have known, they have arrived home, and the experience and the ecstasy is so tremendous -- who has time, or energy, or inclination to go back on the county roads to find disciples?

Nine percent of buddhas have spoken, but they have not criticized Jesus, God, heaven, hell, or anything, for the simple reason that they were aware of the fact that it is very difficult to attract people to your vision, and if you start hitting them.... A Christian comes and you speak against Jesus -- rather than changing the man's enquiry into a deep intimacy, you create an enemy.

Only one percent of enlightened people have tried that. And I am the one percent -- because I am not interested in any bullshit. I am not interested in increasing my numbers, I am not a politician. I don't care a bit about more and more people becoming sannyasins.

There are six hundred million Catholics. So what? -- just labels. I don't want to put a label on you. And I want to say that the ninety-nine percent of enlightened people in the past -- whether they have spoken, remained silent, or were bogus themselves -- have failed.

A new humanity has to emerge. It has to begin with a new kind of enlightened man; there is no other way. The new enlightened man heralds the beginning of a new history, a New Man, a new hope, a new future.

I will criticize everything that hinders, that prevents you from knowing your self-nature. I will hit you hard. If you escape, that is your problem. If you are strong enough, and you go on being with me, soon it will be possible to drop all the crap -- Christian, Hindu, Mohammedan... crap is crap; it is very sticky.

And forgive me, because I have to bring you to that purity in which you were born -- in that beautiful, utter nudity, when you were just yourself; nobody had manipulated you, you were innocent.

All the cultures and religions have used your innocence, have treated it as ignorance. It was not ignorance; it was not knowledge either. To be ignorant you have to be a little knowledgeable -- of course, in a wrong way, upside down. The innocent person is totally different from the knowledgeable and the ignorant. The child is innocent, not ignorant.

I want to offer you back your innocence. But much garbage has to be moved out of the way. You are carrying all kinds of rubbish around with you; you have become identified with it -- that's why I have to use hammers!

I will expose the bogus enlightened people. I will criticize those who remained silent -- they were not people of compassion. Even if nobody listens to you, it does not mean that you can excuse yourself. If the sun rises and no flower blooms, do you think the sun will stop rising? "What is the point? No bird sings, no flower blossoms" -- no, the sun will go on rising.

To me, to experience the ultimate automatically brings a tremendous urge to share it. If you reject it, that is your problem. Passing by a rosebush with beautiful fragrance, if you close your nostrils, hold your nose with your hand, what can the rose do? But it does not mean that roses should stop blossoming. A rose blossoms out of its own realization. If somebody is thrilled by its fragrance, good. If nobody even comes around it there is no harm, the rose has done its work.

I cannot forgive those people who remained silent. Even if they were not articulate, they should have tried at least. If they could attain to the ultimate they were people of great intelligence, they could devise methods and ways. Listening to me, you know I go on devising methods for meditation.

In fact, there is no method for meditation. All the methods that I use are for a different purpose: to prepare you for meditation. Those methods are not meditation themselves, they simply prepare you, they bring you to the very bank of the river and leave you there. Now it is up to you to jump and have the joy of the running water and the coolness and the swim, or to remain stuck on the bank like a lamppost. That is up to you.

But I cannot forgive those people who remained silent. They were selfish, utterly selfish, more selfish than those people who go on accumulating power, money, and all kinds of things of the world. They are nothing, because what they are accumulating is junk. But the man who has known enlightenment and keeps it to himself, he cannot be forgiven. I am going to condemn those people.

And the people who have spoken -- the nine percent -- I have to show you how many of them are only using borrowed knowledge. I don't think Jesus is enlightened, he is simply quoting the Old Testament. Here and there he tries to improve on it, but it is not his own experience. He is trying to prove to his people that he is the only begotten son of God.

Just the other day I was talking about Barabbas to you. When I put Jesus Christ and Barabbas side by side, I think Barabbas looks... he was a son of a bitch, but he looks as if he is the only begotten son of God: three times he returned from death. Jesus does not look enlightened.

An enlightened person cannot claim such egoistic things -- that he is the only begotten son of God, that he is the messenger, the latest messenger, that his word is law, that those who follow him, their paradise is guaranteed and those who are not going to follow him.... At the day of judgment, the last judgment, he will sort out people. His people will go to paradise and the remaining ones will fall into the abysmal darkness of hell.

Sometimes I have been wondering: on the last judgment day, how many people will be there? The whole history... billions, trillions and trillions. Perhaps mathematics hasn't a number for them.

Mathematics was born in India. Only in Indian mathematics are there numbers which can manage even the last judgment day. No other language has words for such large numbers. The largest number in Indian mathematics is *mahashankh*. *Shankh* means that which can be measured, counted. *Mahashank* means not countable.

Mahashankh people will be there on the last judgment day. And remember, half of them will be women... chattering, fighting. It is going to be a very difficult day, because a man may have been a husband to millions of women, a woman may have been a wife to millions of men -- so many lives! There is going to be so much shouting and fighting -- I don't think God will be able to manage judgment. And Jesus Christ says he will sort out his people. Forget it, boy, it is impossible!

And Jesus was not a great mathematician either. He must have used his fingers to count, because he was an uneducated man. Uneducated people count on their fingers. That's why in every language ten digits are the basic digits, because there are ten fingers; mathematics was born out of counting on the fingers. There are only that many real numbers; other numbers are just additions and repetitions of those ten, again and

again.

I don't see any statement of Jesus which proves enlightenment. He talks about prayer, but not about meditation -- and without meditation there is no way towards enlightenment. Prayer is a childish thing. You don't know God. To whom are you praying? You don't know the language that God understands. In what language are you praying?

I don't think that God could understand all the languages. Three hundred languages exist just on this earth, and there are fifty thousand planets where life exists, so there will be millions of languages. God must have gone crazy by now -- listening to all these prayers, and consulting the dictionaries....

And how can pray when you don't know God? It is mad! Your God is a belief. Jesus has given you a system of beliefs, he has given you a faith.

An enlightened man gives you a *science*, not a faith. Belief or faith means you simply have to accept something without knowing it. A man of integrity will simply reject it. He will say, "Unless I know it, how can I trust?" All the religions ask you to believe, and you have never enquired what belief means.

Belief means preventing you from enquiry into truth. You already believe there is a God -- then there is no need to enquire. Science has progressed because it is not based on beliefs. All religions are retarded. There has been no progress in any religion -- cannot be, you have cut the very roots.

Faith is not needed, but an enquiring mind. But no religion supports enquiry; they are afraid of it. If they have the truth, why should they be afraid of enquiry? They don't have the truth. They have invented a God. They may say, "God created man in his own image" -- the reality is just the opposite: man has been creating God in his own image. That's why there are so may gods around the world.

A Hindu God cannot have a Jewish nose, that is inconceivable. A Mohammedan God cannot be conceived by the Jainas. A Mohammedan God says, "Convert people to Mohammedanism by the strength of the sword." Mohammedanism is not argumentative, it knows nothing of logic or rationality; it believes in the sword. Its argument is the sword.

Now, somebody puts a sword on your neck, and says, "Either be converted to Mohammedanism or be ready to die" -- because Mohammedanism believes even if you kill a person because he was resisting conversion to Mohammedanism, you will both be rewarded.

You will be rewarded because you tried your hardest -- certainly you did! And the other will also be rewarded because if he had been left to live without being converted to Mohammedanism, he might have committed many sins and would have suffered in hell. Now he is dead, and the dead don't commit sins. You have released that man from the opportunity to fall into hell. And if you die fighting, you will reach paradise.

Jainism cannot conceive of such a God, such a religion. Their religion says that even if you kill an ant, you will suffer in hell. Now, I don't see that anybody can can be anywhere else than in hell. Whatsoever you do, you will be killing millions of live things every day! Your whole body system continuously goes on changing: dead cells are thrown out of the body, new cells go on coming in. According to Jainism, just to live is to commit a sin.

To breathe is to commit a sin, because your breath exhaled is hot, and in the air there are millions of small living cells moving around you. That much heat is enough to kill them. Even to breathe is enough to send you to hell. You are not killing anybody knowingly.

The Jaina prophet, Mahavira, slept in the night only on one side. He would not change sides, because if you change sides you will be killing more small living beings. Just remaining exactly in one posture the whole night.... I cannot conceive of him being enlightened. Just think, even in the night you cannot relax. Just keeping one posture the whole night, can you relax? Such an unrelaxed man cannot be called enlightened.

I am going to tell you the truth.

If it hurts, that is your problem.

And I am not asking anything from you -- that's why I don't care whether it hurts you or not. I am not the only begotten son of God, so I don't depend on you. I don't claim to be the messenger of God, I don't claim to be a prophet; all these people are unknowingly becoming dependent on you. They are becoming slaves to you. If all the Jews leave Moses, his prophethood is gone. Who is going to call him a prophet? If all the Christians drop Jesus completely, who is going to make him the only begotten son of God?

I don't depend on anybody, I am simply myself. For that I don't need anybody's consent, belief, faith. I don't need anybody to nourish my ego. And anybody who is trying to be nourished by others, particularly for his ego, is not enlightened.

The enlightened man has no ego at all. He is simply without any "I". I have to use the word, but there is no corresponding reality in me. The word "I" is just a linguistic device -- it has no reality.

Whether you listen to me or not makes no difference. I am not saying believe in me, because what I know you can know; there is no need for any belief. All beliefs are anti-religious, anti-spiritual. All belief systems have to be dropped, only then can man be at peace. These belief systems are keeping you fighting each other, destroying each other. They don't give you even a chance to discover yourself.

Getting rid of all belief systems is liberation. For that liberation I am criticizing people like Jesus or Mohammed or Mahavira, and I am criticizing their strategies to exploit you: heaven and hell. Through heaven they create fear in you, and greed. Through hell the same thing, fear and greed. Fear and greed are poisons, but they are saying, "Those who believe and believe totally...."

They are asking something impossible. That's why you are all tense, because you cannot manage it. How can you believe, and believe totally, something you know nothing about? They are not even saying to you, "Believe only hypothetically." They are asking you, "Believe totally." How can you believe? Deep down you know you don't know. Deep down you are repressing your disbelief.

All believers are underground unbelievers. Underground, all Christians are continuously suffering, because by their belief they have created a division, a split in their being. The belief says Jesus is born out of a virgin girl! And they believe it, out of the greed for heaven -- for enjoying the beauties of heaven for eternity -- and the fear of falling into the depths of hell. And the Christian hell is the worst -- avoid it! If you want to fall into hell, fall into any other, because every other hell has a time limit; the Christian hell is for eternity.

These religions are living on your fear and greed. I have to destroy your fear and your greed, because they are preventing you from seeing your reality, seeing your eternal being, your immortality. I have to go on hitting on the head of your so-called God, because if God is there then man can never be liberated. God is another name of eternal imprisonment.

If God can create, just out of his whim -- because there seems to be no excuse for creating the world.... Why did he create the world? And just four thousand and four years before Jesus Christ was born? What was he doing before that? For eternity, going backwards, he has not done anything. What prompted him to create the world four thousand and four years before Jesus was born?

No explanation is given by Christian theologians, because there is no explanation. If they give any explanation, that means God can be forced to do something. If they say that God created the world because he loved to create, where was this love to create for the whole eternity? And suddenly one day...? There must be some reason. No Christian theologian in two thousand years has been able to say what prompted God to create the world -- and *this* world.

And if God is whimsical -- that is the only possibility; he is whimsical, eccentric, a little off the track; in short, just a nut -- if he created this world, why did he create heaven and hell? If he enjoyed creating, he could have created you without all that which can lead you to hell. If he can create this whole immense world, can't he create a man without sex, without anger, without jealousy, without greed, without fear, without death? He seems to be a very cruel type of God, very unkind.

And then he creates the priests who preach to you, "Be celibate." Some great conspiracy is going on. God creates you as a sexual being, and his priest -- who is infallible, the pope -- teaches you to remain celibate. Have you ever asked, "Is the pope against God?" He must be, because God creates love in you, God creates anger in you, and the pope says you have to drop all this. To whom are you going to listen? To God? Or to this Polack pope? And this is the situation of all religions.

I am telling you, listen to nature and just be natural. Sex is beautiful because it is natural. And a tremendous transformation happens when you accept your naturalness. When you accept everything that you are, there is a transformation, because a new thing has arisen in you: acceptance -- which all the priests of all the religions have been destroying.

They destroy your acceptance of yourself, they create guilt in you. That is something of an ultimate crime -- to create guilt. And the easiest way is to teach you to go against your own nature.

You cannot go against nature.

Who will go against it?

You *are* nature.

So all these monasteries of Hindus and Mohammedans and Buddhists are full of hypocrites; there is not a single man worthy of any respect. And these religions have created all kinds of perversions in the world. When you suppress your sex, it starts flowing in unnatural ways. You cannot stop nature, it will find some

other way. If you keep men and women apart you will be responsible for creating homosexuality.

When I was a lecturer in the university, the first thing I did.... In India the girls and the boys cannot sit together in the class. The girls sit on one side, the boys sit on the other side, and a space is left between them. The first day I entered the university I said, "Get mixed up."

They were very much puzzled, nervous. They said, "But we have been told to remain separate."

I said, "This is *my* class, and nature has not told you to be separate. Nature has managed in every way to bring you closer. I am not against nature -- just get mixed up.

"And you know, when a girl is not pinched by a boy, how much she suffers. I don't want any suffering here. You can sit mixed up, you can hold hands. I want you to be relaxed, because then you can hear me better; otherwise I am wasting my time here. You are throwing your letters to the girls and girls are throwing letters to you -- I cannot tolerate this nonsense."

Of course, the vice-chancellor was very disturbed when he came to know. He called me and asked, "What are you doing?"

I said, "I want you just to remember your own student days."

He said, "But what has that to do with it?"

I said, "It has everything to do with it. Were you not hankering to be closer to the girls? Tell me the truth!"

He said, "You just go and do whatever you want."

It is absolutely natural that boys will write letters and follow girls, and girls will try to escape. This is just a natural game. The girl does not want to escape! You just stop chasing her and she will start chasing you.

That is continuously happening in my commune. No man is chasing women, the women are chasing men, because the number of men is less, and the number of women is more. And it is perfectly natural -- the girl escaping from the boy is simply becoming more attractive to him, becoming a challenge to him.

You will never be interested in a woman who is chasing you, if you are a man, because she is not a challenge. Man loves challenge; it is a hide-and-seek game. But it is natural, and whatever is natural is virtue; whatever is unnatural is criminal.

And I can say all these things to you because I don't claim any extraordinariness about myself. I am a simple, ordinary, natural human being. Perhaps this is the first time any enlightened man has had the courage to say that he is just ordinary, simple, natural.

If you understand me, what I am saying.... I am saying, with me begins a new era in enlightenment.

BELOVED OSHO,
THERE ARE MANY QUESTIONS I WANT TO ASK YOU, AND I FEEL THE ANSWERS WITHIN ME TOO. BUT THE ANSWERS THAT I FEEL DO NOT HELP ME. WHY IS IT SO?

Because they are not answers! Are you stupid or something? If they don't help you, and the question remains, you have some nerve to call them answers. Forget those answers, they are not.

The moment you find the answer to your question, the question dissolves, the problem disappears. This is the criterion to judge whether it was an answer or not.

But the man who has asked the question must be very egoistic. He says, "I have many questions that I want to ask; I have my own answers but they don't help." They will never help. Please ask your questions.

And you cannot have many questions either. That is an exaggeration. These are the ways of the ego: "I have many questions, and I also have all the answers."

But the ego is just like a balloon: if you go on filling it with air, there comes a moment when it bursts. Today, that moment has come.

BELOVED OSHO,
I AM HAPPY TO BE FREE FROM ANY GOD, AND TO BE LIVING MORE AND MORE ON MY OWN AUTHORITY. BUT NOW I CANNOT IMAGINE WHAT ENLIGHTENMENT IS ALL ABOUT. ISN'T IT JUST ANOTHER GOD?

It seems to be the same stupid man. How do you know that there is no God -- because I have said it? But when did I say it to you, "Believe in me"?

You must be enjoying great egoism: "I am free of God." You are not free even of your ego, how can you be free of God? How do you manage to know that there is no God? One can know this only after enlightenment, because then the whole existence is crystal-clear, open; life is there, but there is no God anywhere.

Because you started with a belief -- hearing me say again and again that there is no God -- you felt good, because if there is no God then you are free to do anything. When I am saying there is no God, I am not freeing you from responsibility. In fact, when there is no God you become totally responsible for every act. If there is a God you can commit a sin and then just go and confess to the priest, and you are forgiven. But if there is no God, nobody can forgive you; you will have to undo what you have done. Your responsibility is tremendous. You cannot pray for any help -- no help will be coming.

The religions have kept man in this idiotic situation because on the one hand they say, "Don't do this" -- and they know perfectly well you will do it, it is natural. Then they give you the medicine for it: you can confess. Or you can go to a holy river and take a dip in it and all your sins will be washed away. Or chant a mantra every day, do transcendental meditation -- which is neither transcendental nor meditation -- and you will always be clean, forgiven.

God is looking after you, he is holding your hand in his hand. All this has kept you crippled; you have not been able to walk on your own feet. And you have not been able to see what you are doing, why you are doing it. Is it right? Is it confirmed by your consciousness, your awareness?

A man of awareness never repents, because a man of awareness does only things that can done with full consciousness. But Jesus goes on telling Christians, "Repent! Repent! The day of judgment is coming soon." He does not teach people a life of non-repentance -- and that's what I teach you.

Be alert, be conscious. Don't go against nature. Don't try to swim against the current, go with the river. Be in a let-go. Accept anything that arises naturally in you. And you will not need any repentance, any prayer, any God.

You say you are freed from God and you are enjoying it. You are enjoying only a licentiousness; it is not freedom. Freedom is responsibility.

A slave need not be responsible, his master is responsible. In fact, I say to all the religions of the world, "You need not be worried. When you face God tell him, `It is *you* who created us in this way, with these instincts. We are not responsible. Why should we repent, and why should we pray? You should repent for this creation, and you should ask forgiveness from us. This is a day of judgment!'"

But you don't know that there is no God. You are not freed from God, you just have another belief. And I go on saying to you: Don't believe in me!

I am not creating a faith.

I am giving you a science.

Enquire, search -- and find. If you had found that there is no God, then your question would not be there: "What about enlightenment?" That would have happened before. You could not have asked, "Is not enlightenment another God?" because you would have known yourself that enlightenment is not a god, but it is absolute godliness. And remember the difference: God is a person, godliness is a quality.

Godliness is the fragrance of the man who has attained enlightenment.

BELOVED OSHO,
I HAVE HEARD YOU SAY THAT JESUS WAS NOT A HEALER, YET MY PERSONAL EXPERIENCE IS THAT YOU ARE. CAN YOU COMMENT? ALSO, IS THIS A RELIGIOUS MATTER?

You must be kidding! Me, a healer? I am suffering from so many sicknesses myself -- and I touch myself so many times in the day! The diabetes remains, my asthma remains. Just because of your holy scriptures that I have been reading for forty years continuously... they have destroyed my eyes. And I have found nothing in them -- sheer garbage, to be burned.

Godliness is a totally different thing.

You cannot worship it, you cannot pray to it.

It is not the beginning of your religion, it is the very end, the flowering. It is a quality of the man of

enlightenment.

From the False to the Truth

Chapter #9
Chapter title: Be kind to yourself, stop all this seeking

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BELOVED OSHO,
IT HAS BEEN MY UNDERSTANDING THAT THE MEDITATOR AND THE LOVER HAVE DIFFERENT PATHS. THE OTHER DAY WE HEARD YOUR BEAUTIFUL EXPLANATION OF THE PATH OF MEDITATION. IS THIS PATH DIFFERENT FROM THAT OF THE LOVER? IF SO, HOW TO TELL WHICH PATH TO CHOOSE?

There is no path -- either of meditation or of love -- because a path leads to some goal. There is no goal in life. What you are searching and seeking is already present within you.

So the first thing to be understood is: there is no path to truth. There has never been, there is no possibility of there ever being -- for the simple reason that every path leads you somewhere else, farther and farther away from yourself. If you are going somewhere a path is needed, but you are not going anywhere. You have gone so long already, so far already, from yourself. You have to drop all paths altogether.
Drop the path and it is there.

Jesus says, "Seek, and ye shall find." I say unto you: Stop seeking and you have found it. Jesus says, "Ask, and it shall be given." Nonsense! Who is there to give it to you? And a truth that is given can be taken away any moment. It is worth nothing; it is against the dignity of human individuality. And why ask anybody?

Stop asking, begging, praying; you are just being stupid. You *are it*! In each of your breaths it is here -- I will not say "there." There is no distance between you and the truth. I say unto you, stop asking, begging, praying, and you will be surprised that it was the asking, begging and praying that was preventing you from finding it.

Jesus says, "Knock, and the doors shall be opened unto you." The doors are already open! Where are you going to knock? And if you manage to knock, you must be knocking your head against some wall. The doors have never been closed.

And that is the beauty of existence: it is always open, available -- just for you to take. Existence will not respond to your questions; it responds only to your silence. And knocking is making noise, beware of it.

Can't you see a simple thing? You are alive, and life is truth. And out of this life many flowers blossom; out of this life grows love, out of this life grows laughter. You are not to seek life. You have been seeking it for millions and millions of years. It is time: be kind to yourself, stop all this seeking. The moment a person stops seeking, asking, knocking, he is where he always wanted to be.

Jesus was a carpenter, so the word "knocking" comes very easily to him. I cannot say that because I know, the door is open. Your *eyes* are closed. Are you going to knock on your eyes? Then you will go blind.

Just see, the door is open.
And you are not outside, you are inside.

All the religions have been teaching you that you are outside the kingdom of God. You are not, you *are* the kingdom of God, you are in it.

Whatsoever the biblical story says, that God threw Adam and Eve out of paradise, I categorically contradict it. He cannot throw out Adam and Eve, because there is no place outside paradise. This whole existence is paradise -- infinite in every direction. Where can you be thrown? Wherever you will be, you will be in; you cannot be out. There is no "out" in existence, all is in.

You say this is your understanding, that there are two paths, the paths of love and meditation. Understanding knows only one. It is misunderstanding that knows the two and the many. It is not your understanding that I have been speaking on the path of meditation. These are simply words. Call it love, call it meditation, or invent your own word, because all words are invented. The words don't mean anything; they mean what you want them to mean.

You have not understood what I have been saying to you. I have been saying to you, "Drop all effort and you will be full of meditativeness." And meditativeness cannot be anything other than love. When you are full of meditativeness, it means you are at the very center of your being. The experiencing of the very center of your being starts blossoming into love, into laughter, into a song, into a dance.

Just remain at your center. And when I say remain at your center, I am saying that you have not moved from it; you are only dreaming that you have moved. Renounce only one thing in life.... I do not tell you to renounce the world, to renounce the family, to renounce the wealth, no; all this is nonsense. Religion is not renouncing, religion is rejoicing.

Rejoice in the world, rejoice in your family; rejoice in all that is available to you. Rejoice simply because so much has been given by nature to you. And in this rejoicing can you think of hatred, of anger, of negativity, of any dark holes? When you are at your very center, everything is light, everything is love, everything is as it should be. You are not to do anything. This is the most difficult thing, to stop doing anything.

Have you not seen a dead body floating in the water? When you are alive, if you don't know swimming you will go down into the water till you die. Strange, the dead body knows some secret which you have forgotten. You cannot drown a dead body. Not that the dead body knows swimming; the dead body has stopped doing everything, swimming included. And suddenly a miracle: the dead body is floating on the water.

People who drown get drowned not by the water. It is a scientific truth that just as the earth has gravitation -- it pulls things downwards... water is just the opposite. Its law is not gravitation, its law is levitation; it raises things up. That's why in water you feel light; in water you can lift a big rock very easily. The same rock you may not be able to lift outside the water, because the water -- the levitation -- is helping you. The person drowns not because he does not know swimming; he drowns because he makes so much effort to remain above water. That very effort exhausts him.

If you don't know swimming, and by chance you fall into water, just get drowned without any effort. Just go immediately to the very bottom, and you will be lifted up by the water itself. Swimming is absolutely unnecessary.

A Japanese scientist has been working on swimming. He started teaching six-month-old babies swimming -- must be mad! But he succeeded, because six-month-old babies don't make much effort. Then he went even to three-month-old babies; they were even more successful, they simply floated. They don't know how to swim, how to make an effort to survive. They don't take water as the enemy who is going to drown you, they are utterly innocent -- and for a simple reason: they have a trust. In their mother's womb they were swimming in water for nine months -- not swimming, just floating.

That Japanese scientist is convinced, and I think his conviction is going to prove right, that even a just-born baby can be left in water and he will float. He has been floating for nine months.

Going to your center is just like that. You have been at your center, not only for nine months, but perhaps for nine million lives. But you go on making hectic efforts in all directions -- searching, seeking, becoming Christian, becoming Hindu, reading the VEDAS and THE BIBLE and the KORAN. Naturally you prove to be a crackpot; you are going to end up insane.

So please don't say that you have the understanding -- you don't have it. Yes, you have a misunderstanding.

I have not been talking about any path. I have been talking about pathlessness. Meditation is my word

for pathlessness. I have not called it love, because then there is more possibility of your misunderstanding. I know your love. You will immediately translate my word into your kind of love -- which is not love at all. It may be chemistry, it may be hormones, it may be physiology, it may be biology, but not love.

You are attracted to a woman or to a man; you think you are in love. You are unaware of the fact that it is your hormones, your chemistry, your biology. Just very easily your hormones can be changed, and all your love for the woman will disappear. Your chemistry can be changed, and a man can become a woman, a woman can become a man. The difference between a man and woman is not much.

It is very simple. It is just like your pocket: pull it out, it becomes man; push it back into its place, it becomes woman. No other difference. Your sexuality is hanging out; their sexuality is hanging in. And you call it love?

Have you seen animals making love? You must have seen them. Do you remember? -- when they are making love they don't look happy. They are not so foolish. They look as if they have been forced to make love. Their faces show a certain kind of despair: "What is this all about? Why am I being forced?" Look at two dogs making love -- both in great trouble.

It is not different for man either. It is this fact that makes people want to love each other in darkness. It is good: you don't see the face of your woman, what is happening to her; she is going into convulsions. The woman cannot see your face, because your face has turned into a monster. Next time you are making love, just see the truth of what I am saying. And you are not the one who is doing it -- something is forcing you to do it. It is something surrounding you, but it is not you; it is your body, your biology.

I know about one spider -- they also make love; in this world it seems everybody makes love -- and while the male spider on top of the female spider is just coming to orgasm, is trembling, the female spider starts eating him. By the time his orgasm is finished, he is also finished. Great love! And they are doing the same thing you are doing.

That's why married men and women cannot live together in peace -- their love does not allow them to live in peace. Soon they become prisoners for each other, torturers for each other. It is because of this fact that I have not used the word "love" for this pathlessness.

But once you are at your center, that means you are no longer your biology, you are no longer your physiology, you are no longer your hormones. You are just pure awareness, a witness, a small light, a flame inside, of consciousness. Meditation seems to be a better word, because you are not acquainted with it. But you can call it love if you are alert enough not to get mixed up.

Out of meditation, there is a fragrance which is not chemical, which is not like passing through a hospital. That fragrance is love. It is not directed towards some particular address, it is not directed to some person. Do you think when a flower opens up and sends its fragrance to the winds, that fragrance is directed to some person? No, it is just overflowing. Anybody passing by can enjoy it. I say, *anybody* passing by can be overwhelmed by it. True love is just like that.

Whenever I use the word "love," this is my meaning: it is a fragrance of the flower of meditation, unaddressed. It is not a relationship. Yes, it may relate if somebody happens to be there. If nobody happens to be there, there is no despair; the flower is enjoying its overflowing energy, it is blessed. It has given its treasure to the whole existence.

Yes, it is relating in a way, but it is relating to the whole. It is not that it will keep its fragrance and wait for the person whom it loves. That's what you have been doing, because you don't know the authentic quality of love. You are making it a relationship.

Somebody attracts you; there can be any reason for that attraction. Mostly -- perhaps one hundred percent, not mostly -- the woman you are attracted to has something in her eyes, in the color of her hair, in her way of talking, in her voice, in her gestures, the way she walks... something in her resembles your mother. You are always in love with your mother, and your whole life you are seeking another mother. Of course, you are going to be frustrated.

All lovers are frustrated, except those who never manage to get married. For example, Laila and Majnu -- the society did not allow them. Shiri and Fariad -- their families came in. They were never frustrated, they remained lovers their whole life. They lived loving the other person, they died loving the other person. But if you come together.... They were prevented from coming together. If you come together you are going to find that this woman is not your mother.

Now, it is a very complicated phenomenon. You cannot get married to your actual mother, or your actual father, but that's what your biology is seeking. It never finds it. People go on changing their lovers, and each lover frustrates more, because by and by they start becoming aware that this search is never going

to end. You can have all the women of the world or all the men of the world; still you will not be contented. In fact, you will be the most frustrated human being ever, because you have known all the women -- now there is no hope.

All the old societies insist on monogamy. They are trying to prevent you from getting too frustrated. In India you will not find so much frustration as you will find in America; it is just out of the question. You are married to a woman -- this life is finished. If you want to search for another, then wait for another incarnation, but in this life there is no chance. People get settled, not out of joy, it is a compromise -- what else to do?

But in California you can never get settled. There are other women around you, other men around you. Perhaps if this woman has failed, there must be some woman who is born just for you; it is only a question of finding her. The poets have given you that idea that every man is born for a certain woman. And when they meet for the first time, lovers usually say, "We are made for each other."

Nobody is made for each other, and it will not take long to discover that you were wrong. As your honeymoon ends, you know perfectly well, one thing is certain: you were not made for each other. No woman can be exactly like your mother, no man can be exactly like your father. In this world, everything is unique; you cannot find the same person again. But every small girl loves her father, every small boy loves his mother.

In a way it seems natural, but this is one of the basic causes of human misery. Later on, what are you going to do? That first imprint of his mother in a vulnerable child's mind is going to haunt him for his whole life. Yes, fragments he may find here and there: the color of the hair, the color of the eyes, the sound of the voice. But a fragment is not the whole, and you are searching for the whole.

This is not love. This is biology intending to propagate; it is a strategy, a trick. Just think of one thing: if there is no joy in making love, no attraction in making love, no desire for making love, will you fall in love with somebody? Then I think that, just like a death sentence, in the courts they will give a "love sentence": "You get married and suffer, this is your punishment."

But whether courts do it or not, it has been happening for millennia. Since man has come into existence it must have been going on. No court is needed to give you a love sentence, you have given it to yourself. That's why I avoid the word "love"; it has very ugly connotations.

If you try to understand, then there is a totally different kind of love. But that happens only when you have found your center. Finding the center is easy. Just not doing anything to find it is difficult.

It is difficult to convince you that enlightenment is a moment when you are not doing anything -- the doer is absent. That's why I call myself the lazy man's guide for enlightenment. It is not work, it is play, relaxation.

BELOVED OSHO,
I'M AFRAID THAT THE WORLD IS GOING TO END BEFORE I GET ENLIGHTENED. WHAT CAN I DO?

You seem to be very much in a hurry. If you understand me, there is no problem -- right now you can become enlightened. At least right now the world has not ended. There are thousands of people in the world trying for enlightenment, but their very trying is the barrier. It postpones enlightenment.

For ninety years J. Krishnamurti has been working, first upon himself, then upon others. And now he is getting immensely frustrated. Nobody is to be blamed, he himself has made it a difficult job. He is obsessed with reading detective novels; he has made the search for enlightenment a very sensational, puzzling, difficult detective story. My Krishnamurti Lake is doing far better: just the other day somebody became enlightened there.

You are asking me, "The world is going to end, what am I supposed to do?" Have I to answer you? Can't you understand? Krishnamurti Lake is not far away.

Krishnamurti himself will not help you. He has been just on the border of enlightenment. One step more... but that one step is missing. And the reason is that he was forced to become enlightened. For twenty-five years in his early life.... The theosophical idiots found him. He was nine years old, the son of a poor, very poor father; the mother had died, he had one brother. The father was in much difficulty. He was just a small clerk in some office; to look after these two children, and do the work -- it was becoming maddening.

So when the Theosophists told him they would like to adopt his two children -- one was Nityananda and the other was Krishnamurti -- he happily handed over the children to Annie Besant, knowing that at least they would be taken care of, given a good education. The theosophical movement in those days was the top movement of the world. Very important, significant, powerful people had become involved in it.

The Theosophists started making these two poor boys enlightened -- it had never been done before... so much hammering that Nityananda died. My feeling is that the Theosophists were responsible for his death. They tortured these two boys as much as possible: wake up in the morning at three o'clock; go to the river, take a cold bath, then chant mantras... spiritual teaching that went on deep into the night. Both escaped them finally, because it was absolutely inhuman -- Nityananda in one way, Krishnamurti in another. Nityananda died -- he must have been of a weaker constitution. Krishnamurti survived.

The Theosophists were going to declare Krishnamurti the world teacher. When he was twenty-five they gathered in Holland to declare him the world teacher, with great hope: "The man who can deliver the whole world from misery has arrived. He is the Christ, he is the Buddha; he contains all the hopes of the past humanity."

Krishnamurti stood up to declare himself to be the world teacher, but on the contrary, he simply said, "I am nobody's teacher. I am fed up with teachers! And just forgive me, I am not *jagadguru*, the world teacher. And I dissolve this whole organization that you have created around me." A special organization called The Star of the East, a branch of the Theosophical Society, was created for Krishnamurti. He dissolved the organization. The people were simply shocked; they had worked so hard to make him enlightened, and this man freaked out at the crucial moment.

Since then he has been going around the earth alone. But those twenty-five years are still heavy on him; that's why he cannot take that one step. He is not freed from those dead Theosophists. They are long dead, the movement has almost disappeared, but what happened in those twenty-five years in the beginning is holding him back.

Remember always: love is an attachment; hate is a bigger attachment, far more solid. Compassion is very delicate, but cruelty is very hard.

He is still fighting with the ghosts of the Theosophists. All his life he has been fighting and fighting with those ghosts -- who are dead, there is no need to fight with them. One should be simply free of them, but being free means you don't hate them. Hate imprisons you.

He has become so afraid of the master and disciple phenomenon.... It is his experience -- I can forgive him, I can understand him. What happened to him through his masters was so ugly that he has been teaching everybody that you don't need any master.

This is a contradiction. If they don't need any master, why are you bothering them? Who are you? You have assumed, unknowingly, the role of a master, of a teacher. What have you been doing for ninety years? -- teaching people: Beware of teachers! If the people had really understood you, they would have left you, because, "What is the need? Why should we listen to you? This is what a teacher and a student, a master and a disciple do." The master knows, the disciple does not know. The master imparts his knowledge to the disciples.

Krishnamurti has been doing that, and I am amazed how blind people are. They don't say to him, "Shut up! If we don't need any master, then who are you to bother us? For ninety years you have been bothering people, and not a single person has become enlightened out of this whole effort."

He has created a different kind of effort: "Don't make effort, don't accept any master, don't be open to any teaching." All kinds of egoists have surrounded him for all these years, because the egoist feels great that he need not be open, he need not listen, he need not be concerned about masters and teachers; he is enough unto himself.

It is true, you *are* enough unto yourself, but you don't know it! Somebody has to hammer it on your head. But things can backfire. That's what has happened in Krishnamurti's case: a man of tremendous intelligence, fighting with ghosts, and continuing teaching, telling people there is no master, telling people, "You are enough unto yourself" -- this can be misunderstood.

You are enough unto yourself if you relax and settle in your being; otherwise you are the greatest enemy of yourself. If you go on making an effort to become enlightened.... And man is so strange: if you tell him that no effort is needed, he starts making "no effort"!

Krishnamurti has never criticized any individual by name. Although he has criticized principles, doctrines, he has not criticized Gautam Buddha, Jesus Christ, Moses, Mohammed. Just the other day I received the information that he has criticized me. This is great! He has always pretended that it is not worth

his while to criticize Jesus, Mohammed, Mahavira; it is something below him. That attitude is ugly.

But he could not restrain himself about me, for the simple reason that I have told my sannyasins, "Wherever he is, just go and sit in the front line." And you ask me why I have chosen red clothes for you?

The color red has something mysterious about it -- just show a red flag to a bull and you will know. You can show a blue flag, nothing will happen; a green flag, nothing will happen. But show a red flag to a bull and he will rush towards you to kill you. Krishnamurti must have been a bull in his past life. The moment he sees my red people he forgets all his philosophy, he starts immediately criticizing me. But this is the first time he has used my name.

And what criticism has he given? -- very childish. He has said against me that I am convincing people that enlightenment is their sheer inheritance, it is a gift of existence -- just as life is a gift. I have always respected Krishnamurti, his intelligence, his courage to dissolve a great organization. But I cannot help it, I have to say the truth to you: he is just on the borderline, he is not yet enlightened. He can be any moment.

You should not be afraid of the third world war. For you there is enough time. But he is ninety; for him there is not much time. He should come to Krishnamurti Lake and get enlightened!

BELOVED OSHO,
I'M CONFUSED HEARING YOU SAY THERE IS NO GOD. THERE HAVE BEEN MANY BEAUTIFUL MOMENTS IN MY LIFE WHEN I FEEL SOMETHING MOVING THROUGH ME WHICH I KNOW IS NOT ME. I USED TO CALL IT GOD, NOW I CALL IT GODLINESS. BUT I STILL DON'T LIKE HEARING THAT THERE IS NO GOD. CAN YOU EASE MY CONFUSION?

Baby, my whole work is to confuse you! Unless you are utterly confused, you are not going to drop your knowledgeability. What do you mean when you ask me to "ease your confusion"? In other words, you want certain, settled knowledgeability. You want to convince yourself that you *know* it. I cannot commit that crime. You do *not* know it.

So first I have to remove all your knowledge -- which is bogus anyway. You have not earned it, you don't deserve it. It has not grown within you, it is all rubbish that you have collected from books, from people.

I am going to confuse you more and more. And look, what is your confusion? You say that there have been moments in your life which you used to call God -- you cannot deceive me. I know you may have experienced a few beautiful moments; everybody experiences a few beautiful moments of well-being, of great uplift.

Seeing a sunset, suddenly you are silent. Or listening to the tidal waves of the ocean shattering on the rocks on the shore, suddenly you feel almost a nobody before this vast existence. Looking into the sky and the stars you may have had certain moments, and you may have called them God. Don't make God so cheap. I am raising God higher than he has ever been.

The Jewish God says, "I am a jealous God. I am a very angry God. I am not nice, I am not your uncle." Jesus tried to raise the Jewish God, and that was his crime. He said, "God is love." Now, this is very contradictory. The Jewish God says, "I am jealous, I am angry, I am not nice," and Jesus makes him a goody-goody: "God is love."

This man Jesus should be removed before he destroys their certainty that God is jealous, angry. You *have* to be afraid of him, because that will keep you on the right path. If God is love, then who bothers what is right and what is wrong? A loving God cannot punish you in hell for eternity.

But Jesus on the one hand says, "God is love," and on the other hand -- he is a Jew after all -- the eternal hell remains. He cannot see a simple fact, that if God is love then eternal hell should be removed -- because you need not be afraid of love. Love gives you freedom to be yourself;sandwiched between heaven and hell you cannot have any freedom, any individuality.

I am trying to raise God. When I say there is no God, I mean there is no person as God, there is no personality as God.

You have to understand clearly that personality is something false. The word "personality" comes from the Greek *persona* -- *persona* means a mask; in Greek drama the actors used to have a mask. You know *sona* means sound; a sound coming through a mask was called *persona*. You cannot see who is behind the mask; hence the actor has a *personality*. And if you all have personalities, you are all actors -- you are not being authentic, sincerely yourself. Personality and individuality don't mean the same thing.

I am taking the personality of God away. I don't want him to be an actor -- you have so many in Hollywood. Strange, that the place is called "Hollywood"... all gods, personalities, great personalities. I don't want God to be a Hollywood actor. I am trying to destroy his mask, and once the personality drops what is left is godliness. That is the true individuality of existence.

I will not say, "God is love," because that still keeps God as a person. On the contrary, I say, "Love is God." You can forget all about God. If you can understand love, that's enough religion; more than that is not needed.

I use the word "godliness" and you are confused, because those moments... have you seen anybody in those moments that you can call God? You have not seen anybody in those moments, because there is nobody. You were using a wrong word, I am correcting you. Those moments you can call moments of godliness. I am changing God from a quantity to a quality.

God is a quantity; godliness is a quality. And you are confused by it? Just a hangover. Shake yourself well -- slap yourself and shake yourself -- and all confusion will disappear.

BELOVED OSHO,
WHERE IS THIS MOMENT? I KEEP LOSING IT.

Here!
You ask me, "Where is this moment?" Your question implies it must be somewhere else. You have already lost it. It is always here! Don't try to find where it is, because while you are finding where it is, you are losing it. You are missing the train continuously.
Time knows no tenses: past, present, future, no -- absolutely no! Time knows only one tense, and that is *now*. It is always now. But your mind can carry the past and destroy the beauty of the now. Your mind can project the future, and can lose the precious moment.
Please, start relaxing here and now.
This is the taste of it.

From the False to the Truth

Chapter #10
Chapter title: Blessed are the rich

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BELOVED OSHO,
CLERGYMAN OLDS GRANDLUND FROM SWEDEN HAS ASKED YOU A QUESTION. THE QUESTION HAS MANY QUESTIONS, SO I HAVE SEPARATED THEM. HE SAYS, "BELOVED OSHO, I HAVE MADE YOU SAD, BUT STILL I DON'T LIKE YOU TALKING BULLSHIT ABOUT MOTHER TERESA."

Jesus!

Jesus used to teach his disciples, particularly the two fishermen who became his first disciples, how to catch men instead of catching fish. I teach my people how to catch clergymen, instead of catching simply men and women. This is going to be a great feast. We are not cannibals, otherwise we would have tasted Christianity, but still, some vegetable salad can be made.

I have heard a small story.... In a school the teacher was telling the little boys and girls how God created the world, man, woman, and how he created these two sexes in trees, in birds, in animals. And when she was telling all this -- that there are two sexes, man and woman -- a small boy stood up. He said, "No! There are three sexes: man, woman and clergyman." It is a totally different species.

I have read his letter -- it is so long, many questions in it. Start asking them one by one.

First, he was sad because I criticized Mother Teresa. Mother Teresa wrote to me saying that she prays for me every day, and asks God to forgive me. Now, this is an absolute trespass.

I wrote her back, "Who are you to pray for me? -- and to a God who does not exist at all. And even if he existed, you have no right to pray for me! I don't want any interference in my life, in my ways of thinking. This is violating the freedom of the individual. You stop praying to God -- at least for me. I am perfectly happy, and my happiness is based on knowing that there is no God, that man is free."

God was a monopolist, a fascist, an imperialist; he dominated everything. If God is there, there is no possibility of freedom; you are just puppets in his hand. He wants to create you -- he creates you; he wants to destroy you -- he destroys you. There is no court of appeal against him. He is the final and absolute authority. Christianity is an anti-democratic religion. And all the religions who believe in God are fascist. They have accepted slavery.

The clergyman... I don't know how to address him, Mr. Clergyman or Mrs. Clergyman -- because his sex is neither. So please forgive me, I will just use the address, clergyman.

These people are strange -- so programmed, so conditioned that they cannot listen to the truth. I have no enmity with Mother Teresa. But if she writes to me that she prays to God to forgive me.... I have not committed any sin, I have not committed any crime -- why should I be forgiven? And I have not given her my power of attorney to pray for me. And if I say this, you are disturbed that I criticized Mother Teresa.

This clergyman was leaving yesterday; he had packed, he was so angry. But then he decided to write all these questions, and decided to listen to what I am going to say. I think after today it will be difficult for him to remain one more day.

Mother Teresa has many orphanages in India. Why in India? Why not in Christian countries? A simple fact.... Those orphans in India she collects from the streets -- urchins -- and then converts them to Catholicism. It is a politics of numbers. In each of her orphanages there are hundreds of orphans who are being taught Christianity -- Catholicism more particularly.

Those orphans are born either of Hindus or Mohammedans; none of them belong to Christianity. But to increase the numbers of Catholics in the world -- because numbers mean power -- she feeds them, clothes them, provides medical facilities; hence even stupid Hindus and Mohammedans think she is a saint. She is a sheer, dirty politician.

One man with his wife, from America, went to Mother Teresa to adopt a child, because they were childless and the doctors had said that there was no possibility -- physiologically they could not have a child; it would be better to adopt one. Mother Teresa said, "You can choose. We have beautiful boys, girls -- seven hundred." But she forgot to ask what their religion was. She assumed they must be Catholics; only Catholics come there.

And as she remembered she had not asked their religion, she asked them. They said, "We are Protestant Christians." Now there was a great silence. She said, "Excuse me. Right now we don't have one orphan to give you." Just a moment before there were seven hundred orphans; now there is not even a single one. And the man and the woman, the couple, were neither Mohammedan, nor Buddhist, nor Hindu. They were Christians -- but they were not Catholic Christian, they were Protestant Christian.

They wrote a letter to the newspapers describing the whole story, and saying, "This is strange. We were turned away, we were not taken in. We had no idea that those children are only provided for adoption by Catholics."

When I wrote to her, asking, "What is this nonsense? What is going on?" she tried to convince me that what she had done was right. She said, "Yes, there were orphans, but because they had been brought up according to Catholicism, they would not fit into a Protestant family."

Cannot I be allowed to ask her, "Why in the first place have they been brought up according to Catholicism? They were not born Catholics. If you want to teach them religion, then the Hindu orphans should be taught according to Hinduism. If they are Mohammedan, they should be taught Mohammedanism.

"And what a poor argument! You can convert a fully grown-up Hindu, who has lived his whole life as a Hindu, into a Catholic, and there is no problem. But those small children who have been taught the Catholic catechism cannot be accepted in a Protestant family which is Christian? There is not much difference between Protestantism and Catholicism. So where is the problem?" She stopped writing to me.

And if I say these things publicly, this poor clergyman is offended. He wanted to leave.

Read the first question again.

I like it! And I am going to talk as much bullshit as possible. And what is wrong with bullshit? It is divine. And all this bullshit will fall on the clergyman, remember. He will not be able to find his way back to the church.

What do I care whether you like it or not? I am not here to convert you, convince you. And I am not talking to a single religion. Here are people from all religions, from all countries, all ideologies.

And if my talking against Mother Teresa hurts you, it is your problem. It is not hurting anyone else. And why does it hurt? You should ponder over it. Why does it make you sad? It is your programmed mind. And my effort is simply deprogramming. So whenever I deprogram a Hindu he will also think I am talking bullshit.

You should rather contemplate why it hurts you. *You* are not Mother Teresa. And whatever I am saying, I am giving you absolutely valid arguments. If you were really hurt, sad, you should have given arguments in favor of Mother Teresa. You have not given a single argument in your long letter. You don't have any! You cannot deny what I am saying, that's what makes you sad. Try to deny it, accept my challenge. It will help you. Whatever I say, I say with full conviction, and I give you my argument, why I am saying it.

To trespass somebody's garden is illegal, to trespass somebody's house is illegal. And she is trespassing my *being* -- praying for me, giving me no answer. This is her answer -- praying for me, to a God in whom I don't believe.

Please try to find something in favor of Mother Teresa.

He also says -- you have forgotten -- that I have fallen in the same hollow pit as other great masters and leaders. I am neither a great master nor a great leader. I am a simple, ordinary man. I don't want to be categorized with all those fools.

Being simple and ordinary has one beauty: you cannot fall. To fall, one thing is absolutely necessary, that you should be high, great, on the top of the world. I do not belong to that category. I live a simple, human life, with all its weaknesses, frailties, mistakes. I cannot fall, there is nowhere to fall. If you want to fall, first go up a ladder. I have been walking my whole life on the plain ground.

This is strange. First you make me a great master, a great leader, just to make me fall from there. I know enough logic.... From the roots I cut things. I don't claim to be great. Only people who are suffering from an inferiority complex claim to be great masters, great leaders of men. I don't have any inferiority complex. I don't want to be superior to anybody in the world.

Whatsoever I am, I am tremendously happy and at ease with it. So please show me how I can fall. An infallible pope may fall, but I am fallible, and not a pope. But I cannot fall in his pit. And why does he say I have fallen in a pit? -- because I am "talking bullshit about Mother Teresa." Yes, there is a mistake. I should talk cow dung about Mother Teresa. Bullshit is male; cow dung is female -- and she is very old, dried cow dung.

And I can say these things because I don't want any respectability from anyone. The clergyman will be in a difficulty because he has dealt with people whom you can exploit by the simple strategy of giving them respectability. When you give respectability to somebody, he becomes afraid to say anything that may destroy his respectability.

I do not care at all what people think about me. I am not dependent on them. If I hanker for respectability, then certainly I will not say anything that may destroy my respectability.

I am going to say exactly what is the truth to me. If it brings me notoriety -- it *has* brought me notoriety in these thirty years -- I enjoy it.

It really amazes me to know that clothes also have genitals! This clergyman is saying that some clothes are female and some clothes are male. Mr. Clergyman, are you nuts? Clothes are either comfortable or not comfortable. I use what is comfortable to me.

In fact, just on the way coming here I enquired about the clergyman to my secretary: "Has he got a beard and a mustache?"

She said, "No."

I said, "That is feminine."

Why have you cut your beard and your mustache, which God has created in you? That's what so many men have done. Just think of a woman with a big beard and mustache. And it is not only a mustache and beard....

As I have told you, Christianity is the worst of all religions -- I never say anything without supporting it with valid reasons. Before the communist revolution in Russia, there was a big Christian sect -- Russia was one of the most orthodox Christian countries. The most famous and the most respected Christians were those who used to cut off their genitals. Every year men would cut off their genitals, women would cut off their breasts.

Whatsoever wrong communism has done in Russia, at least one thing good they have done: they have stopped these idiots doing such an utterly insane thing. And this gave those Christians respectability; they became saints.

I looked at my dress and I could not find that it is feminine; it is comfortable, it is beautiful. I am not a soldier who has to be in clothes so tight that just his tight clothes make him kill somebody, so tight he just wants to get out of the clothes.

I am a lazy person. My clothes are nothing -- just a loose robe. Without any effort I can take it off, put it on. And strange, that a clergyman should indicate to me that this is feminine. I am reminded... I lived for a few months in a place called Raipur in India; I was a lecturer at Raipur University. Just near my house two trucks collided and killed somebody who was crushed so badly that it was impossible to recognize who it was.

Somebody came running to me and asked me, "What can be done now? A woman has been crushed, and she has died."

I went there. I said, "Why do you say this is a woman?"

It was a Mohammedan area where I lived. Mohammedan women wear a black mask over their face and a black robe over their whole body. You cannot see a Mohammedan woman's body. She can see through small holes in front of her eyes. So they thought that this must be a Mohammedan woman. It was a man -- not a man, a Christian clergyman in his black habit.

I wonder why Christian clergymen call their dresses habits, *black* habits. And why have they chosen the black color when there are so many beautiful colors? In fact, black is not a color at all. Black is an absence of all colors.

If you see a rainbow, there are two colors you will not find there: black and white. White is a combination of all the seven colors of the rainbow; it is the richest color. Seven colors meeting and merging create the white. And black is not a color, it is the absence of all seven colors. That's why down the centuries, around the world, death has been conceived as black -- because it is the absence of life, the absence of everything.

Why have Christians chosen the black robe as their habit? They are not messengers of God on the earth, they are the messengers of death! Their black robe indicates their intention. They are all Reverend Jim Joneses; they want to turn this whole earth into a Jonestown.

He is talking about my clothes. I use all the colors. The rainbow is my love. I want finally to give all my sannyasins rainbow dresses. I am waiting for the right time. First I want you, through your red dress, to be identified: that you are not part of any old, rotten religion, that you don't belong to the blind society that surrounds you, that you are asserting your individuality.

You may have wondered why I don't use red -- because I don't want you to be my imitators. I don't want anybody to say, "Why do you imitate Bhagwan?" My seamstresses -- Gayan, Veena, Arpita, Ashu -- I have told them to avoid red as far as possible in my clothes. I don't want you to imitate me. I don't want you in any way to lose your individuality.

The red color is just to shock the outsiders. The color red has some mysterious quality. Nobody can

ignore it; it just hits the eyes. Go in a red robe anywhere in the world, and everybody will look at you. Even if you pass people, they will stop and look again: what is the matter with this man?

Do you know the meaning of the word "respect"? It is not honour, it means seeing again -- re-spect. The red color creates great respect.

Great! Then why are you here? If you think you are more happy than me, more blissful than me, more free than me, then what are you doing here? Why have you been coming here year after year, each celebration? Are you crazy?

I don't go anywhere. There is nothing anywhere which can make me happier. And what criterion are you using? When you say that you are more blissful than me, there must be some criterion, some way to decide who is more blissful. A blissful person does not go in search of bliss -- and you are here in search of bliss. Why are you listening to me, wasting your time? You must be miserable. You want to get rid of that misery.

And still you address me as "Beloved Bhagwan." You don't know the meaning of "Bhagwan," it seems. It means the blessed one. There is no possibility of being more blissful then the blessed one. Perhaps your addressing me as "Beloved Bhagwan" is just Christian hypocrisy.

And you call me "Beloved." On what grounds? A man who is talking bullshit -- are you in love with bullshit? A man who is talking against Mother Teresa and Jesus -- are you in some way against Mother Teresa and Jesus but afraid to say so, because it will go against your vested interest? You are a clergyman -- that is your job; you are getting money for it, respect for it. I am not getting anything, no salary, no money. I don't have a single cent with me. I don't have even pockets in my robe.

Twenty years ago I told my tailors to drop the pocket. It is unnecessary, because I don't have anything to put in the pocket. And for twenty years I have lived without any money. You cannot find a single man in the world who has lived twenty years without money. I have not even touched money for twenty years -- not that I am against money. I have not seen a dollar yet, although for years I have been in America. And I don't think there is any possibility for me to see a dollar before I die.

You talk about Rolls Royces. I don't own them. And why do you ask about Mother Teresa, Jesus Christ, Rolls Royces? Is there some connection? There is bound to be in your mind. You seem to be jealous, utterly jealous. I don't own any Rolls Royces. Those Rolls Royces are owned by my sannyasins; out of their love they provide a Rolls Royce for me for one hour every day. I don't even know which Rolls Royce they are going to bring today, it is up to them.

And why have they chosen Rolls Royces for me, just for one hour? Because my back is bad. They tried all other cars; only the Rolls Royce seat suits my back. Now what can I do? It is the fault of the Rolls Royce people. And anyway, I am a man of very simple taste. I am utterly satisfied with anything which is the best.

But why should a clergyman be concerned? Poor fellow, he needs a four-wheeler Ford.

It is a good strategy for me to move in Rolls Royces -- and not just one. I would like the clergyman to burn even more -- there are ninety Rolls Royces. And it is not the end! My sannyasins are trying to have at least three hundred and sixty-five Rolls Royces, so only once in a year, for one hour, do I get the the same Rolls Royce. And I know they will be able to manage, because I am not a poor man's savior. I am the rich man's savior.

So many people are saving poor people, nobody is looking after the rich. They are completely ignored. This is inhuman. There are thousands of saints looking after the welfare of the poor. I am the only one -- and I am not even a saint -- who is looking after the welfare of the rich.

I will manage, if there is any heaven anywhere -- I know there is none, but just for the argument's sake.... If there is any heaven anywhere, then a camel may pass through the eye of a needle, but not a poor man through the gates of heaven.

A poor man in heaven will look out of place. Only the people who have lived in luxury will be able to become part of paradise. They are already disciplined to luxury. If you have never tasted wine and you enter the Mohammedan paradise, where water is not available and you have to drink only wine, what will happen to you?

If you have been celibate, as this clergyman must be pretending -- because all celibacy is pretension, you cannot go against nature.... And foolishly he has himself admitted that he has four girlfriends. To his congregation he must be a celibate man, and behind the curtains he has four girlfriends. Are you a Mohammedan, by the way? A poor man... you cannot think of his misery when he finds himself in paradise, with everybody singing, "Alleluia! Alleluia!" and doing nothing, because there is nothing to do.

I teach my people the art of non-doing -- that is the preparation for paradise. I teach my people to sing, "Alleluia" -- that is the preparation for paradise.

A poor man will be simply in a foreign land in paradise; he will not be able to make any connection with the situation that has been depicted as paradise. Rivers of wine, beautiful girls who always remain young... and the whole work is just to go on playing on your harp and singing.

I have heard... once it happened to a poor man. The poor man was a porter in Munich in Germany, drinking as much beer as possible, speaking language which is not included in dictionaries, fighting for any excuse -- just ready to fight. By some mistake, he entered paradise when he died. It must have been a mistake -- even angels of death are not infallible. Somebody else was wanted, but they took him there.

He was so miserable there! He had been a porter on the station, and he was very happy -- the whole day working and then drinking, and then finding some woman. And doing everything.... In paradise there was nothing. Beer was not available. The women who were available were so beautiful he was afraid even to approach them. He had known only prostitutes, poor prostitutes; he had never known those beautiful prostitutes of paradise.

He was handed a harp and told, "Sit on a cloud and just say, `Alleluia, alleluia.'"

He said, "This is a strange place. I was far better in my station, doing my job, waiting for the evening to go to the pub, then searching for a woman. This is a strange place. Sit on a cloud?"

He had never played on a harp, he had not even seen a harp in his life. He was so angry, but what else to do? -- he started making an effort to play on a harp. It was not music, he knew nothing of music. He wanted to punch somebody on the nose. He was looking all around for this so-called God to ask, "What nonsense is this?"

In paradise you don't sleep at all. It is always day, it is always light. And he was habituated to using his language, so although he used to sing, "Alleluia, alleluia," in between he would say, "Fuck you all!" and again, "Alleluia, alleluia."

It was reported to the guard that this man is dangerous. He says loudly, `Alleluia! Alleluia!' and in between he inserts, `Fuck you all!' He was sent back to Munich. He was so happy you cannot conceive.

I said to you I am not a saint. To me the word "saint" is more obscene than "Fuck you all," because fucking is natural. Everybody is doing it -- even the clergyman. What everybody is doing, how can it be obscene? When the whole of nature is doing it, how can it be obscene? When even your God was doing it, what is obscene in it?

But the word "saint" is obscene. You may not be aware of where it comes from. It comes from "sanction" -- the pope gives the sanction to somebody, and makes him a saint. This is simply absurd. Who can make me a saint? I don't accept anybody's authority. And a pope giving the sanction -- then sainthood becomes something like a certificate.

It happened to Joan of Arc; Christians burned her alive. Christians have committed so many sins in the world that if there is any hell, it will be full of Christians: clergymen, bishops, archbishops, popes, Jesus Christ.

Burning living people, and particularly women -- it seems to be a certain psychological revenge, because the priests of Christian communities were prohibited from any relationship with a woman. They were really enraged. They wanted to do something to hurt the woman, because the woman was very attractive. Remember, whenever you are attracted to somebody immensely, you also feel to destroy that person or that thing. Why? -- because your being attracted to it makes you a slave.

That's why men and women cannot live together harmoniously. Both are attracted to each other, and both are destructive to each other. All these husbands and wives are continuously fighting, nagging, harming each other in every possible way. The reason is, they are attracted to each other. They cannot leave each other, and they cannot live together. They are in a fix.

The priest, the clergyman, is in an even more difficult situation. The woman attracts -- attracts him more than anybody else, because others have some experience of woman and he has none. He would like somehow to force the woman to be destroyed, because deep in his heart is not Jesus Christ -- it is Mary Magdalene. He goes on repressing Mary Magdalene by repeating some stupid prayer. But he knows perfectly well she is there, so he wants to destroy the woman.

In the Middle Ages, Christians burned thousands of innocent women -- they just had to find an excuse. And the excuse was that the women were in a conspiracy with the devil.

Christians have been taught that the woman has been an agent of the devil from the days of Adam and Eve. The serpent did not approach Adam, he approached Eve. Since then the woman has been somehow in

connection with the devil. In the Middle Ages the Christians accused thousands of women of having sexual relationships with the devil: "They are witches, and they are dangerous to the society. They should be burned."

They declared Joan of Arc also a witch. Of course she is one of the most significant persons who has ever walked on this earth. Single-handedly she fought for the freedom of her country, and attained freedom for her country. Certainly it gave the clue to the clergymen that she must be deriving all her power from the devil; otherwise a fragile woman, a young woman -- how can she be so powerful? This was the reward that they gave to her: they condemned her as a witch and burned her alive. This was the judgment of an infallible pope.

After three hundred years another infallible pope reconsidered the case -- because people were not agreeing with it. It was such an ugly act in the name of God. You rewarded the woman who brought freedom to the country by burning her alive? To keep these people on the side of the church, after three hundred years another infallible pope -- remember the word "infallible" -- declared that she is a saint.

Nobody asks, if both the popes were infallible.... Then it seems to be impossible -- how are you going to manage? One declares her a witch to be burned alive; another declares, after three hundred years, that she is a saint. Her bones were dug out from her grave and worshipped.

Many nuns were burned alive, many priests and monks were burned alive, but ninety percent of those who were burned alive were women. Even nuns -- they were forced to confess, they were tortured to confess that they had had intercourse with the devil. Can you see how the mind becomes perverted when you go against nature? And they were tortured so much that they had to confess.

The same tactics have been used by Adolf Hitler and Joseph Stalin, but the whole credit goes to Christianity. Torture a person -- there is a limit, and then the person thinks, that there is no point in being tortured and again and again with the same question. It is better to accept it and be finished with it.

They were tortured and asked, "Have you had any intercourse with the devil?" Now nobody today can even imagine that there is a devil and women are having intercourse with him. Of course because the devil is a man -- and he is not a homosexual -- that's why women were tortured. And they were told, "You have to confess the reality." Finally they confessed; and their confessions are very significant to remember. Mr. Clergyman, please remember what those nuns confessed.

After the confession they were burned, because they had admitted, they had confessed that they had had intercourse many times with the devil. But what was the proof? And Christian priests have been giving them proof: the proof was that the woman said that the devil has a forked prick, so that he can enter the woman's body from both holes. Great holy people! And the women -- thousands in number -- confessed. They were nuns. And they were burned.

Now the devil has disappeared completely. After Sigmund Freud, he thought it was better to leave this earth. The few men -- monks -- who were burned, were burned because they were making sexual approaches or contacts with nuns. You call this a religion?

And if these clergymen, priests, reach heaven, where beautiful men, beautiful women, are all living in absolute freedom, with no fear of sin, with no guilt.... I have not come across a single reference that in heaven there are churches, and there are clergymen, and there are congregations. All that stupidity happens only on this poor earth.

All the priests of all the religions are looking after the poor, exploiting them, exploiting their poverty to convert them to their religion.

I am taking care of the rich. Blessed are the rich, for theirs is the kingdom of God. And of course, in heaven you will get a Rolls Royce. Anything less than that would be a humiliation of paradise, of your God himself. What do you think -- which car does your God use? I think it must be a Rolls Royce.

Why is this clergyman so worried about it? It is my problem. If I have to suffer for being in a Rolls Royce and go to hell, I am perfectly happy. In fact I don't want to go to your heaven, because the best people of the earth will be found in hell, if it is there.

Where will you find Gautam Buddha? He denied God; he must be in hell. Where will you find Mahavira? He denied God; he must be in hell. Where will you find all your great painters, singers, dancers, poets, musicians? They cannot enter heaven.

They have committed so much sin in the eyes of the Christian priests, they must be in hell. You will find all the geniuses in hell -- if there is any hell. Of course, there is none.

This priest, this clergyman, must have forgotten my watches, thinking that the letter is becoming too long. But what is the problem? There are a few people who write to me, but they don't know at all about my

watches. This is the cheapest watch in the world. These are not diamonds, these are stones, ordinary stones. It is made by my own sannyasins, it is not a Piaget. My own sannyasins, Ajito and Bodhi, out of their love make watches for me.

And I love everything beautiful. Look at this watch! I don't make any difference between a beautiful diamond or a beautiful stone. The criterion is beauty. Yes, a few of my sannyasins allow me to use real diamond watches. I have no objection.

In Jainism, which is one of the most ancient religions of the world, in their heaven, mountains are made of diamonds, gold, silver. If in your heaven you can have mountains of diamonds, can't I have a small watch? This seems to be absolutely consistent. Be rich, be luxurious, be comfortable, because whatever you are here, wherever you go you will be able to adjust to more luxury, to a higher standard of living.

Don't listen to these idiot clergymen. If you live in a poor way.... And that`s what all the religions teach -- live in poverty; if you are not poor you will miss everything after life. I can't see the logic. Here you practice poverty....

Mahatma Gandhi was practicing poverty. In his ashram even mosquito nets were not allowed; it is luxurious. And in India everywhere there are mosquitos, and particularly in Gandhi's ashram they had a great gathering -- naturally, so much food, so easily available.

What did Gandhi invent to prevent the mosquitoes? He cannot allow them to be killed by Flit, because he is a non-violent man, he believes in non-violence. Mosquitoes are not to be killed, and a mosquito net is also not good, because it is a luxury. I cannot conceive, a mosquito net is a luxury? So he told his disciples: "Before you go to sleep, put kerosene oil on your face, on your hands, or any part of your body that is exposed." Kerosene oil....

Mahatma Gandhi's son, Ramdas, used to be my friend. I asked Ramdas, "If even mosquitoes have enough sensibility not to come close to a person who is painted with kerosene oil -- it stinks, even a mosquito is not ready, even though he may die without food -- what about the man? How can he sleep with this smell?" But those who did that were great saints.

You will be surprised to know -- particularly this clergyman -- that in Mahatma Gandhi's ashram there was a man, Professor Bhonsali, who lived for six years eating only bullshit. And he was worshipped like a god. He had done a great act of austerity -- just eating bullshit for six months.

This clergyman should try. At least for six days, eat bullshit, and you will forget all your Mother Teresas and all your Jesuses. And then you will remember me!

On one thing I can agree with you: I may have given you pieces of hell, that is my business. The other part I cannot agree with. I cannot give you pieces of heaven, you must have been hallucinating.

I know what is actually the case. Whenever I said something which was in agreement with his conditioned mind, he felt euphoric. It was not me, it was your conditioned mind feeling nourished, supported. Those were the pieces of heaven. And whenever I said something which gave you an electric shock, of course those were the pieces of hell. You cannot hallucinate and imagine shocks, electric shocks -- that's why I must have given them to you.

You are hallucinating, imagining, projecting heaven. So whenever I say something which falls in tune with your conditioning, you feel great. You feel great that you are right, that your religion is right, that your BIBLE is right.

You are certain that your religion is right. You are looking for certainty, for guarantee. And strange -- you are more blissful than me, and you are asking for my authority? I have never asked for anybody's authority, I have never asked for anybody's support. I have simply lived on my own. I don't belong to any religion, I don't belong to any philosophy.

It simply shows that whenever your belief system is supported, you will feel good, great; and whenever hammered, you will feel bad. But in fact, those moments that you feel I have given you of heaven are poisonous, because they are making you cling more tightly to your conditioning.

The moments that you call "of hell" are the real thing. Only those moments, if you are courageous enough, if you have guts -- which is very rare in clergymen, because why should a man who has guts become a clergyman? -- if you have any guts, then forget all those moments of heaven, and remember those moments of hell. They are going to help you.

My work is surgical. I have to cut so much crap which is clinging to you, and you are clinging to it. It hurts, I know. It hurts. You can forgive me for hurting you -- but don't forget that this hurting is being

caused by your clinging.

If you really listen to me, and you see that something is so and drop it instantly, you will not feel any pieces of hell, moments of hell. And the moment you drop all that is painful to part with, a new phenomenon will happen to you. The moments of hell disappearing will make you able to see that your moments of heaven are only hallucination. You have been drugged from your very childhood. All religions are nothing but opium. And if you can drop both, you will be free for the first time.

You are saying that you are more free than me, you are more free than my sannyasins in Rajneeshpuram. Don't befool yourself. You say that I live in a prison. I don't live in a prison. Yes, I live in my room almost the whole day. But the reason why I live there is because the world outside has nothing more to offer to me. And the world inside me is so rich, so overflowingly rich, that I need not go looking outside. Yes, roses are beautiful, but inside me I have seen bigger, more alive, more fragrant roses blooming. Now, what do you suppose I should do?

I am the freest man in the whole history of humanity. It is out of my freedom that I am inside my room. Nobody is preventing me. On the contrary, my personal physicians, Devaraj and Shunyo; my caretaker, Vivek; my secretary -- they are all trying to get me somehow to go out.

I am trying here for you to go in!

Yes, there are guards around me, because I am not a suicidal person. I am not as suicidal as your Jesus Christ was. He had absolute knowledge that that day he was going to be caught. What was the need for him to go to Jerusalem, unless he was attracted towards death? He had a very great death instinct in him. I don't have any suicidal instinct in me. Both things disappeared together: the desire for eternal life and the desire to commit suicide. They are two sides of the same coin. I threw away that coin thirty-two years ago.

Those guards around me are not placed by me but by my people. You have to remember that I must be the most fortunate person to have so many intelligent people around me. Just look at who Jesus had: fishermen, farmers, woodcutters, carpenters. He had only one man, Judas, who was a little literate and a little intelligent; otherwise, those so-called apostles needed adult education.

I am here to share myself with you. I have no concern with the moment that has passed, and I have no concern for the moment that is coming. But my people would certainly like me to be with them as long as possible.

It is their arrangement. Not only have they arranged the guards, they have arranged every medical facility in my house, every surgical facility in my house. Any moment, if anything happens, they don't want to lose time taking me to Portland or to Bend or to Redmond. And I never interfere with anybody. If this is their joy, they should do it.

Who am I to interfere? If somebody wants to kill me, I will not interfere even in that. But if somebody wants to save me, do you want me to interfere in it? And these guards have done no harm to anybody in four years. They are just standing there as a precaution. And it is not me who is responsible for them standing there. But my people are free to do anything they want to do for me.

It would have been beautiful if Jesus had also had some intelligent people around him. Only Judas was a little intelligent, and he betrayed. Perhaps he did well, because he must have seen this suicidal instinct in Jesus. He must have seen that Jesus wanted to be a martyr, he was not going to listen to anybody. He wanted to be on the cross, because by his teachings he had not been able to convert the Jews to Christianity. He was hoping, perhaps, that what he had not been able to do, his martyrdom, his crucifixion may do. And he was right -- it happened.

There is no Christianity in the world; it is only "crossianity." The cross made a great impact, aroused sympathy towards him, just as my Roll Royces and my watches arouse in you jealousy, my clothes create jealousy. But if I was hanging on a cross, then this clergyman would have been at my feet praying to God.

It is strange but true, that you are sympathetic to misery, to poverty, to sickness, to death. Have you ever thought what it means? You are never sympathetic with somebody who is blissful, happy, joyous, dancing, singing, has no worry at all, no tension. Have you felt any sympathy with that man? Have you gone to that man and said, "I have great sympathy for you"? You would look foolish. He does not need your sympathy in the first place. In the second place, his being in a blissful state creates jealousy in you, not sympathy.

The crucifixion of Jesus created great sympathy, and out of that sympathy was born this whole cancer of Christianity.

I am not asking for your sympathy; otherwise I would be carrying my cross on my shoulders. I do not care, because to ask for your sympathy simply means that I am empty within, that I want to fill that empty hollowness through your sympathy, your love, your compassion. No.

Why do people get angry with me? Why do they become arrogant, aggressive towards me? The reason is simple. I am so blissful that only great jealousy starts burning in their hearts. You have never loved anybody who is going higher and higher in his happiness.

If your house is on fire, even your enemies will come to sympathize with you, even those who were not on talking terms with you. But if you make a beautiful marble palace, even your friends will disappear. The jealousy.... That jealousy is all over the letter of the clergyman.

Please forgive me, I cannot accept it. I have so much blessedness in me, I am just blissed-out. What am I going to do with a poor man's blessings? And what blessings can you give to me? You don't have them in the first place to give. This is simply egoistic stupidity.

You should have asked for my blessings. I have them and I can give them to you, or to anybody. In fact, I am simply throwing them to everybody!

Please forgive me, this clergyman destroyed your whole morning.

From the False to the Truth

Chapter #11
Chapter title: That explosion of bliss

9 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
J. KRISHNAMURTI HAS CRITICIZED YOU AND SAID THAT YOU ARE A SELF-APPOINTED MASTER.
WHAT DO YOU HAVE TO SAY?

It seems that J. Krishnamurti has finally become senile. It is time too, he is ninety years old. What he has said is absurd. Who was appointed before me? Was Gautam Buddha an appointed master? Was Moses an appointed master? Was Jesus appointed by somebody? There are things which blossom on their own. It is not a government bureaucracy, where you are appointed. And if a master is appointed by somebody else, he can be dis-appointed any moment. Nobody can dis-appoint me.

It is not a criticism of me, it is a criticism of himself. He is the only man in the whole history of humanity who was appointed by others as a world teacher. And it is very strange -- the people who appointed him as a world teacher were themselves ignorant. They were waiting for the world teacher to make them awake. These sleeping and snoring Theosophists appointed J. Krishnamurti as the world teacher.

It is good that he refused. He refused the organization, he refused the idea of being a world teacher. But his refusal seems only superficial, he has remained a teacher all his life. What has he been doing for almost a century? -- teaching. But where is the appointment order?

To know oneself is not something that anybody else can do for you. And more particularly, how can sleeping people help the one who is awake? They are dreaming; in their sleep they can only dream. Do you expect these sleeping people to appoint the awakened one? That would be hilarious.

Yes, nobody has appointed me. On that point he is not absolutely wrong. But there is another point also,

which is a little delicate. I say nobody has appointed me, including myself. I am not a "self-appointed master." Whenever there is a master, he is recognized, not appointed.

When the rose flowers, you don't make it flower, but you can recognize the fragrance. Even in your sleep you can feel that the night is over and the sun has arisen. You are just hanging between sleep and waking. You may take time to wake up, but somewhere deep down in you, you know it is time to wake up.

I am not appointed by anybody -- to be appointed is an insult. And I am not appointed by myself, because what is the need? -- I *know* it.

The word "master" in the world of spirituality has a totally different meaning. It is not the same as a schoolmaster. A master in the spiritual sense is one who has mastery over himself, who does not function unconsciously, whose every act -- even the smallest gesture -- is conscious, alert. He may not have a single disciple -- it doesn't matter.

Do you see the point? The word "master" creates the idea of the disciple, the follower. How can there be a master without a disciple, a follower? But in the spiritual sense of the word "master" means mastery of oneself. It has no relationship with any following; it does not depend on the crowd. A master can be just alone.

I had started alone, and then slowly people started joining my caravan. I was really surprised -- I am still surprised. Surprised, because how did these people recognize the fragrance, the flowering of self-mastery? They are not awake, but one thing is certain: they are not asleep either. Just the early morning hours.... You know, everybody knows, that you are awake and still pretending to sleep. You would have loved to sleep, but what to do?

I have never said that I am a master. It is something others have to understand. I am not like Jesus who goes on proclaiming himself to be the messenger of God, the only begotten son of God, and all that crap. Of course, it is Christian crap. I am not like Mohammed, who says "I am the messenger of God, and the last messenger. After me there is going to be no change in the message." Did God die fourteen hundred years ago, when Mohammed declared, "I am the last prophet"?

I do not claim anything, and I am criticized for things which I have never claimed. I am not a prophet, I am not a messiah, I am not a messenger from any God -- because there is no God. Yes, I am an alert, conscious, ordinary man.

The whole beauty is that I have not proclaimed anything, and still you have heard it. I have not said it, and you have understood it. I have not knocked on your doors, I have not tried to convince you about anything. I have never bothered about any respectability. I have just lived in my own way, according to my own consciousness.

I don't claim that you are my followers. All followers are blind -- only the blind need to follow. Without any claim on my side, millions of people around the world have come closer and closer to me. It is a miracle.

I don't count Jesus as a man of miracles. Whatever are called his miracles are invented by the Christians. Secondly, even if he had done those miracles, they are third-rate. Making bread out of stones.... If this is true, there should not have been any Ethiopia. Half of the world would not be dying. If he can change a stone into bread, then why not change the whole Himalayas into a big bread? The secret is the same.

He turns water into wine. And I am always amazed -- from Christian pulpits this is declared to be a great miracle. This is a crime! What about Jesus turning water into hashish, marijuana, LSD? He would be behind bars! Do you think wine is not of the same category? In fact, it is worse. LSD is far superior and less harmful.

Yes, if he had turned wine into water, I would call it a miracle, and not illegal either. But I say to you, he has not done any of these things, because if he had done these things -- healing the people who are sick, making the blind see, the lame walk, the dead come back to life again -- just average intelligence is needed to see it: if a man had done all these things, do you think the Jews would have asked that he be crucified?

If a man had done the miracle of raising the dead Lazarus back to life, the whole of Judea would have fallen at his feet. That seems to be absolutely natural. You can think yourself -- if you see somebody raising dead people to life, what are you going to do, crucify this man?

And how can you crucify a man who raises dead people to life? You may have crucified him, but the man could have turned the crucifixion into anything he wanted. The cross may have become a golden throne. If stones can become bread, water can become wine, what is so impossible? The cross becomes a golden throne.... That did not happen. Jesus could not save himself.

I do not claim anything. I am just like you. But what can I do? If you feel some fragrance arising out of

my being, and you start moving towards me from faraway lands -- in spite of all the difficulties -- then I must say *you* are doing miracles. I am only a witness to what is happening.

It is time for J. Krishnamurti to shut up completely.

BELOVED OSHO,
YOU HAVE SAID THAT ALL YOUR WORDS OF THE PAST ARE NOT IMPORTANT. SO WHAT ARE ALL YOUR BOOKS FOR?

Jesus! I have never said that my books of the past are not important! But you may have *heard* that. What I had said is that to me truth is not something unchanging. Anything unchanging is dead.

Truth is alive, breathing, moving. So when I am saying something to you now, don't be bothered about the past -- what I said twenty years before. And I say to you, if I am still here tomorrow, the truth will have become more potent, deeper, higher. My books of the past are not unimportant.

I am just like a tree. When it comes to blossom, do you think now the roots are unimportant, the trunk is no longer needed, the leaves are unnecessary, because the tree has blossomed, the flowers have come? No, you don't say that. You know perfectly well that those flowers are intrinsically connected with the hidden roots in the earth. It is all one process. The flowers cannot exist without the leaves, without the branches, without the trunk, without the roots. But when flowers are there, don't be bothered to compare them with the roots. Then you will find great contradictions, inconsistencies.

There are. What is consistent between the roots and the flower? What is consistent between the branches and the leaves and the flower? The leaves may be green and the flower is red -- so contradictory, so inconsistent! The roots are ugly, the flower is so beautiful -- what is consistent? But when the flowers are there, you know perfectly well that those roots underground are the base. The trunk, the branches are moving -- a movement towards the flowers, the leaves. They all help the flower.

I have lived in many places, but I don't own any house. I am a houseless wanderer. I have always been a guest of somebody. But wherever I have been, I have created beautiful gardens.

In one place the land was big. It was impossible for just me alone to make the whole land green. I searched for a gardener, the best -- because less than that does not satisfy me. This gardener was receiving awards every year, because every year there was a competition to see who brings the biggest flowers, the most beautiful. From the whole province people were participating, but this old man, a poor gardener, had been getting the first prize for years. I asked him, "Would you love to be with me and be my gardener?"

He had never lived in such a big bungalow -- he was a poor man. He was very happy, he had never had such a big piece of land. And I said, "All the facilities will be provided, you don't be worried. Whatever salary you want, you just say. It is up to you to decide."

A poor man, he said, "Thirty rupees per month would be enough."

I said, "No. Thirty rupees for a man who creates so much beauty? Sixty will be okay." He could not believe me, he thought I was mad -- and perhaps he was right.

Sixty rupees in those days was a great salary; the headmaster of a school or the head clerk of a big government office was getting it. And I was alone in the big bungalow. I said, "You take as many rooms of this bungalow as you want -- free of charge. I am a guest, I don't pay anything; you are my guest, there is no problem. And every facility that you need for the garden will be provided. Go and find out, purchase all beautiful plants, flowers, trees, and make this barren land...."

It had remained barren for many years, because somehow the rumor spread that the house was haunted. The owner could not sell it. Who is going to purchase a haunted house? The owner was very nervous when he offered it to me -- he loved me. And I said, "That's perfectly... that is a beautiful building" -- it was Victorian architecture -- "I would love it."

He thought perhaps I didn't know that the house was haunted. He said, "But one thing I have to say to you -- I don't want to keep you in the dark -- the house has been empty for years, and nobody purchases it, nobody rents it, because the whole city know the house is haunted."

I said, "That's great! In such a big house, to live alone does not feel good. If a few ghosts are there, it will be good company."

The gardener brought all kinds of plants and flowers, and he started working, because in the next competition he had to bring the greatest rose flowers. But what did he do? On each rosebush he went on

cutting the buds. He would leave only one bud and cut all the other buds.

When I came to know of it, I said, "What are you doing?"

He said, "This is the only way to bring the biggest flowers, because then all the juices of the tree start moving into one flower to make it blossom. If there are many flowers, then the juices are divided."

I said, "You forget about your annual exhibition. From now onwards I will give you the award for not cutting a single bud! It is not important that the rose should be big, it is enough that it is a rose. And you are being murderous."

I wanted to make it clear to you that the roses are there, but the juice is flowing from the roots.

Whatever I have said in these thirty years -- and I have been speaking continuously, except for those few years when I was silent -- every single word is important, because they are all interconnected. You may find contradictions, you may find inconsistencies. Don't be afraid; life is full of contradictions, full of inconsistencies. And I don't know any other god than life itself.

I have never said that my books of the past are not important. But this goes on happening: I say one thing, you hear something else. I have said only that what I am saying now is the highest flower on the that I have been growing for thirty years. So if you have to decide, decide on this moment's statement, and don't be bothered about inconsistencies, contradictions.

And I have also said, remember this for tomorrow also. Tomorrow this day will be old, gone. Newer flowers will be blossoming. Be always in the present, and you will be always right. And don't be afraid when tomorrow you find an even better thing. Then don't cling to the yesterday. It was beautiful, but it was beautiful *yesterday*.

It makes a very important implication clear. Why do people worship dead saints, prophets, messiahs? They are very convenient; because they are dead you can rest assured that they are not going to change their statements. While they are alive you are always trembling -- the man may say something else tomorrow.

It is your incapacity to change, incapacity to remain a flow, that makes you worship Jesus Christ when I am here! But Jesus Christ is convenient -- you can be certain about him. Not only that, you can read whatsoever you want to read in his statements; he is not going to say to you, "This is not what I said."

All these theologians of different religions around the world, what are they doing? They are making you more and more comfortable with the religion you are addicted to. Yes, I use the word "addiction," because all religions are nothing but drugs. The theologians go on polishing, making the statements more suitable to you. This you cannot expect here.

I don't say anything considering *you*, I say it because it is true! If it hurts you, I am helpless. If it does not suit you, disturbs you, it is your problem; I have nothing to do with it. My concern is to remain flowing with existence, life, truth. And whatever existence wants to speak through me, I will speak.

I never hesitate to contradict myself, because who am I to interfere? It was a life force that said that, the same life force is saying *this*. There must be some inner connection which you cannot see.

My books of the past are important, because they will be a test for you -- whether you can grow with me or you have stopped long ago.

It happened... a beautiful man, George Gurdjieff, had a great disciple, P.D. Ouspensky. Nobody knew about Gurdjieff, but the whole world know about Ouspensky, because Ouspensky was one of the best mathematicians the world has ever known. Gurdjieff was a Caucasian... who cares about the Caucasus? He was uneducated, but a tremendous man, really terrific.

Ouspensky was in search of truth. He roamed around the world, he was in India. He was searching for someone in whose eyes he could see that the man knows. He was not looking for beautiful words, theorems -- all that he himself was capable of doing. And he searched all over India and Tibet and could not find a man who was a living truth. He found great scholars, he found famous religious leaders, but that was not his search.

Ouspensky was really an authentic seeker. He was searching for a man who was an embodiment of truth, who is not repeating words of some sages who died thousands of years ago, a man who could say, "This is so." Whether religious scriptures agree with it or not does not matter. If they agree, good for them; if they don't agree, they are wrong. And strangely enough, he found Gurdjieff in the same town, in the same cafe where he used to go every day after his university classes. He found him in Moscow. Life is very mysterious.

Gurdjieff was just sitting there. And the moment Ouspensky entered and looked at the man -- just like a flash, he knew, "This is the man I have been searching here was that light, there was on that face something unknown, mysterious. He fell in deep love with Gurdjieff. But Gurdjieff was just as

strange a man as I am. He was not an ordinary scholar; he was not talking about what others have discovered, he was saying only that which he had come to know.

Ouspensky lived with Gurdjieff for many years. Then the first world war came, and Gurdjieff had to escape from Russia; Ouspensky also had to escape. Ouspensky was welcome anywhere, any university would be proud of having him.

He had written a book which has become almost the most important book about not only mathematics, but about life and all its problems. He had written a book called TERTIUM ORGANUM -- the third canon of knowledge. And in the beginning of the book he writes that the first organum was written by Aristotle. Aristotle has a book named ORGANUM -- knowledge, wisdom. And the second book was written by Bacon, NOVUM ORGANUM -- the new wisdom. Both are very significant persons in the history of thought. Aristotle is the father of all the logic that the West knows, and Bacon is the father of all the sciences that have developed in the West.

Ouspensky said, "I am writing TERTIUM ORGANUM, the third canon of wisdom, and I declare that the third canon existed even before the first." And it was not out of any egoism -- I have gone through all the three canons -- it was a simple statement of fact. Ouspensky has transcended Aristotle and Bacon both. The book caused a great stir in the whole world. London University invited him, because Russia was no longer a safe place; the first world war and the communist revolution were going on together.

Gurdjieff was hiding in a very faraway part of Russia, Tiflis. It was almost another planet from London. And he asked Ouspensky to drop everything and come back to Tiflis. Ouspensky loved the man so much, he dropped his job, he dropped his work. He had opened a school in which he was teaching Gurdjieff's message. He closed the school and went into a dangerous country where life was not safe. He arrived in Tiflis, and the moment he entered Gurdjieff's room, Gurdjieff said, "Good, you have arrived. Now go back and resume your work."

This was too much. Even Ouspensky, a man of such integrity, could not stand it. But Gurdjieff's methods, devices were such. This was a moment of test, a test of trust. Ouspensky failed in that moment. He thought Gurdjieff was simply insane: "I wasted everything that I had arranged, traveled in a country where any moment I could have been killed -- and he does not even say, `Sit down, rest.' He says, `Good that you have come. Now just go back and resume your work.'"

He went back. Gurdjieff had impressed him immensely, so what did he do? He dropped Gurdjieff, but he could not drop the Gurdjieff with whom he had lived for years, or his teachings. A strange phenomenon happened. For him Gurdjieff was divided into two parts. He continued to teach only that part of Gurdjieff that was in tune with his logical mind. Beyond that, Gurdjieff was his enemy.

Gurdjieff lived long, longer than Ouspensky. Ouspensky continued to teach Gurdjieff's teachings, but those were the old teachings up to the point where Ouspensky dropped out of the fold of Gurdjieff.

It is difficult to be with a living message, because the message goes on moving in tune with existence. It does not bother about you. You have to keep yourself running with the message, you have to forget all about what was said in the past. The new, the latest, is always the right. And it does not mean that what has preceded it was not important. Without it this new phenomenon would not have been there at all.

In my thirty years' life of talking from my heart to people, thousands have come and gone. They still love me, but only up to the point when they departed. After that they say, "Something has gone wrong."

Just the other day I heard about Amitabh -- one of my sannyasins, very much loved and respected by the commune. He just dropped sannyas a few months ago and he is telling people, "Bhagwan was right up to the moment I left. Now he has fallen from his enlightenment." Great idea! Nobody has ever heard that anybody can fall from enlightenment. Amitabh has all the credit for finding something new.

But it is absolutely idiotic -- there is no way to fall from enlightenment. Once you have known, there is no way to become ignorant again. It is very difficult from ignorance to move towards wisdom. It is very difficult -- but only difficult, not impossible. To come back down from wisdom to ignorance is impossible. It is just not the law of life.

People, thousands of people, have walked along with me, but they go only so far and stop. They were not coming along with me; they were really finding nourishment for their own rubbish, knowledge. The moment they found that I was saying something that went against their knowledge, their religion, their party line, their ideology, they stopped. They departed.

If you ask them, they will say, "Yes, there was a time when Bhagwan was right. He is no longer right." But this is natural. Only a person who has immense capacity to change, to go on and on, can find the truth of life. And once you have found it there is no way to lose it, because you find it in the very innermost being of

yourself. You *are* it! How can you drop it somewhere? How can you forget about it?

But the disciple who stops at a certain point certainly has to console himself, that "Up to this point Bhagwan was right. After that, he has gone wrong." He does not know that right is not a static thing, it is a growing phenomenon.

You are very comfortable with Jesus -- and he was born a Jew, he lived as a Jew, he died as a Jew. He never heard the word "Christian." He was unaware even of the word "Christ," because the word "Christ" is Greek. He knew only one language, Aramaic; he was not even acquainted with Hebrew. Aramaic was a local language of ordinary people; Hebrew was the language of the priests, of the high-class people. Aramaic is just a common form of Hebrew. In Hebrew and Aramaic there is no word like "Christ," the word is "messiah."

His own people, the Jews, could not accept Jesus as a messiah, because he was saying things that were disturbing them. His common way of talking was, "It has been told to you in the past, an eye for an eye. But I say unto you, if somebody slaps you on one cheek, give him the other cheek also." He was contradicting the old prophets. This was not acceptable to his people.

Jesus alive was crucified. Dead, he has the biggest following in the world. This is a miracle. When he was living, nobody wanted to be associated with him. Dead, even those who are not Christians, like Mahatma Gandhi, Hazrat Mohammed -- one is a Hindu, another is a Mohammedan -- are ready to accept him as a prophet. It is easier now. He has stopped; you can manage to go up to the stoppage.

With me you will find it difficult -- until I die. And don't hope that I am going to die soon. I am going to disturb you as much as possible. If you can manage to live with a living message, and if you have the guts to go on changing with the living message, you are blessed. Many will come around me, but only a few will remain. Yes, after my death many more will come, and everybody will remain!

Your mind is somehow very stubborn about changing, because change brings difficulties. Change brings new things, and you have to begin again and again and again. But be courageous. If you are not courageous you are already dead. Just to go on breathing is not enough to be alive. I define life as a constant change, and the capacity to go with it wherever it leads you. If you have that courage, truth is not far away. Only the courage is missing.

You are asking me, that I have said that my old books are not important.... You want to divide me in two parts -- my old books, and my present message to you -- so that you can choose. I will not allow you such a convenient way.

My old books are immensely important. Unless you understand them, you will not be able to understand me. But remember, it is a constant flow and change, so don't be bothered with inconsistencies, contradictions.

If you go on, soon you will be able to find the truth. And once the truth is revealed, all contradictions and inconsistencies dissolve. Then you can see, crystal-clear, that it is a single message from the roots to the flower. It is a single organism.

BELOVED OSHO,
A FEW MONTHS BACK YOU SAID, "IF THIS IS BAD LAND USE, THEN YOUR LAND USE LAWS ARE BOGUS, AND THEY SHOULD BE BURNED."
WALDEN KIRSCH, KGW TELEVISION CHANNEL 8 NEWS, HAS SAID, "THE OREGON SUPREME COURT RULED THIS MORNING THAT RAJNEESHPURAM IS INDEED A LEGAL CITY. THIS IS EXTREMELY IMPORTANT TO THE PEOPLE WHO CREATED THE CITY FOR THEIR COMFORTABLE EXISTENCE, AND TO PRACTICE THEIR RELIGION, RAJNEESHISM." WHAT DO YOU HAVE TO SAY ABOUT IT?

I do not care what the Supreme Court decides. This is the only legal city in the whole world. There is no crime here, no rape, no theft, no murder. Even in the middle of the night any woman can go anywhere in the darkness without any fear. It is not a question -- whether this city is legal or not.

I have known many cities. People are living there side by side, but they are not together. Those cities are just like a crowd, not a living organism.

This city is a totally new phenomenon. It is a living organism. People are not just a crowd here; they have chosen to be part, a living part of the whole. There are no families in this city, this whole city is a family! You cannot find this phenomenon anywhere else. Families are small units keeping themselves separate from other families, fighting with their neighbors -- you know.

Jesus had two things to say: "Love your enemy as you love yourself." That is not great, many have said it, but the second thing is really great. He said, "Love your neighbor just as you love yourself." And that is very difficult to do. Have you ever heard of neighbors loving each other? Not only ordinary neighbors, but great leaders, religious masters -- they too cannot stand the neighbor.

I have heard.... A rabbi and a Christian bishop lived in one neighborhood. Their houses were opposite each other, and they were continuously hating, being jealous, competing about everything.

The bishop purchased a Buick car; that almost caused a heart attack in the rabbi. In the morning the bishop was pouring water on the Buick. The rabbi could not contain himself. He asked, "What are you doing?"

The bishop said, "I am doing a baptism. The car is being transformed into a Christian car. This was more trouble. The rabbi could not sleep. Somehow he managed, and the next day purchased a Cadillac. Now it was the turn of the bishop to get a heart attack.

And in the morning the rabbi started to cut the exhaust pipe with big garden scissors. The bishop could not believe what was going on. He said, "What is the matter? What are you doing?"

The rabbi said, "I am doing a circumcision -- now the car is really Jewish."

This is the only place where you will find people from all over the world -- different races, different colors, different languages -- becoming one family. We don't have any neighbor, so we don't need Jesus' advice to love your neighbor -- we don't have any.

But it is good that the Supreme Court proved itself, proved that there is still hope of democracy in America, that there is a possibility of some fairness. The Supreme Court's decision is very decisive and very historic in the sense that against all the bigots, against all the politicians, against all the pressures, they still remained true to the law. The decision must rejoice you, for the simple reason that it shows we are not in the Soviet Union.

America should think over this decision, and try to remain democratic whatsoever the consequences, because this is the only country that holds any hope for humanity.

Rajneeshpuram was legal -- it would have remained legal even without the decision of the Supreme Court. We were going to fight to the very end, because it is not only a question of a small commune; it is a question of the very spirituality of this nation.

Politicians are nothing but pollution. As a democracy becomes purer and purer, more and more does the pressure of the politicians become insignificant. Democracy comes to its uttermost flowering when politicians disappear completely.

Our fight will continue, because those cunning politicians who were trying to destroy this city -- just because we want to live in our own way, and we want to think in our own way, and we want not to be led by those idiots -- they will go on trying other ways to harass you. But nobody can harass my people, because to harass somebody two parties are needed: one who harasses and one who becomes harassed. We are not going to become harassed. We have nothing to lose, nothing to fear -- who fears dead people? Their cities are nothing but cemeteries, *legal* cemeteries!

I must thank the Supreme Court on behalf of all of you, that it has saved so many innocent people from getting utterly disappointed.

Now we can grow -- because in my vision, I have always seen the commune consisting of at least 100,000 sannyasins. And it is going to happen! No evil politicians can stop it happening. We are going to make this place, which was just a desert, green, full of rejoicings, songs and dances. I want Rajneeshpuram to become the Garden of Eden.

You will see God one day -- if there is any God -- knocking on your doors: "Please let me come in!"

BELOVED OSHO,
WHAT IS BEYOND REBELLION, BEYOND ALONENESS, BEYOND MEDITATION?

You!
Next question.

BELOVED OSHO,

WHAT IS A GOOD SANNYASIN?

I have never come across one, because it is a contradiction. A good sannyasin -- what do you mean? Can there be a bad sannyasin too? To be a sannyasin is to be goodness itself.
Okay.

BELOVED OSHO,
IF ENLIGHTENMENT MEANS TO BE BEYOND ALL DUALITIES, NOT CHOOSING, THEN WHY ARE YOU AGAINST WARS, POLITICS AND OTHER STUPIDITIES OF MANKIND?

Yes, enlightenment means choicelessness -- but you are not enlightened yet. For me there is no choice. If the third world war comes, I will be just the same as I am. If the whole world is destroyed, it won't change anything in me -- neither my bliss, nor my peace, nor my love.

But for you.... Because you are not enlightened, I have been talking against wars, against superstitions, against stupidities. I am not speaking to myself -- do you think I am crazy? -- I am talking to *you*. And for you there is at every step a choice. Till you come to the moment of enlightenment and choicelessness, you will have to choose; before that there is no other way.

It is just as a blind man carries a stick in his hand, groping for his way. But if his eyes are cured, will he still grope with the stick? He will throw the stick away.

Whatever I am saying to you is just giving you a stick till you are ready to open your eyes. Then, throw the stick. Then there is nothing good, nothing bad. Then whatever the enlightened person does is right. And there is no question of choice, because he can *see*. He does not choose. Choice implies thinking. He does not think, he simply sees his way and moves on it.

My work is arduous. I have to speak from a point to you, who are almost on another planet; the distance is vast. Remove the distance. Of course I am not going to move close to you. The thirsty goes to the well, not vice versa.

I am here, available. If you are thirsty, move closer to me. And soon you will know that light, that insight, that explosion of bliss in which there is no choice.

Enlightenment is choicelessness. But don't misunderstand me. Before that, you will have to move very cautiously, choosing the right against the wrong, choosing the truer so that you can reach to the ultimate truth.

From the False to the Truth

Chapter #12
Chapter title: Doubt: the methodology of the seeker

10 July 1985 am in Rajneeshmandir

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BELOVED OSHO,

I HAVE HEARD SWAMI PREM ANAM SAY ABOUT THE DISCOURSES THAT THEY ARE BORING, HE DOES NOT GET ANYTHING FROM THEM; THAT DISCOURSES ARE A WASTE OF TIME, AND HE PREFERS WORKERS' DARSHAN.
COULD YOU PLEASE COMMENT?

Anam is a confirmed creep. But what he is saying has much truth in it -- not because the discourses are boring, but because he is not here. Physically he is here, but his mind is roaming all over the place. Perhaps he may be hearing, but he is not listening to me.

These discourses are my heart. I am opening myself to you, revealing to you finally and exactly what I am. But there are people like Anam who are not interested in this revelation. Then the thing appears boring. But I am puzzled -- if it is boring you, who is forcing you to be here? Are you sitting here to torture yourself? I am not at all interested whether you are here or not. If the discourses are boring, then you must be enjoying your boredom. And boredom is not in the discourses, because you are the only one who is bored.

Look at these people! Raise your hands, those who are not bored -- both hands!

Anam, have you seen these hands? You are a bored person, utterly bored. You don't have the patience even to understand what I am saying. Are you British by chance?

I have heard that whenever a joke is told, the French understand it immediately. Their laughter is an immediate response. The British laugh twice: first, when they hear the joke -- not that they have understood the joke, but just to be polite, not to offend you in any way. And the second time, in the middle of the night they laugh again: they have got it.

The Germans never laugh. And the Jews... if you tell a joke to a Jew, he will not laugh, he will say to you, "This joke is very old, and moreover you are telling it all wrong!" It is the same joke, but different people are reacting differently.

What I am saying is the same for all of you, but everybody is interpreting it in his own way. Most of you are rejoiced, your hearts are open to me. Your ears are not only hearing; behind your ears you are silently listening to me. How can you be bored? But Anam is bored. The whole credit goes to himself, I am not responsible for it. And why does he go on dragging himself here everyday -- to be bored? Perhaps he is some kind of masochist, he *wants* to be bored.

The question is significant, because I am the first person in the whole history of human consciousness whose people are allowed to have a hearty laugh in the temple. Otherwise in temples, churches, *mandirs*, you go with a long face, looking very serious. This mandir does not belong to those traditional temples and churches and synagogues. This is a place of rejoicing, and if you are unable to rejoice, don't come. Do something else, don't waste your time.

You are saying your time is wasted, Anam. Your whole life is wasted. What have you done? Your whole life -- just have a look backwards -- has been a wastage. What flowers have blossomed in you? It is really your whole life, dry, dull, boring, which has made you incapable of enjoying. And if you are not coming here, how are you going to use your time so that it is not wasted? What are you going to do?

Here there is a chance that perhaps you may awake one day and start growing. Then the time will not be wasted. Of course, in your sleep you may have thought it was wasted, but when you wake up you will be grateful.

But don't come here. And remember always, I am a very unreliable man, as unreliable as nature, particularly here in Rajneeshpuram -- the weather changes so quickly. If you feel bored, it is not unimaginable for me to just leave this podium forever. But remember, all these people will suffer because of you.

I said just the other day that I am not going to be silent, but that was the other day. If anybody is bored, I am not interested in boring anybody, I can just now stop speaking forever. But it looks very undemocratic to me, that just because of one idiot, my whole people around the world will miss my word.

So you have to decide, Anam. If you come here, get in tune with me, with what I am saying; otherwise, there is no need to come here. Our commune is a family of totally free individuals. You have decided on your own to be part of it. You can leave not only the Mandir you can leave the commune, and we will rejoice.

And you are saying you enjoyed in the past years the silent satsang with the sannyasins. I am amazed at people's stupidity. You cannot remain silent for two minutes! We had satsang on the sixth, and I got so fed up with your insensitivity that I have dropped it forever. In the future there will be no silent satsang in the

morning... because we were playing music and then there would be a gap -- just a little gap of two minutes. We would do the humming and then there would be a gap of two minutes.

Devaraj was quoting some words from my past expressions to remind you of what I am saying. I have been sowing the seeds for a long time. You cannot see in the seed the flower. He was quoting the seeds to make it clear to you that those same seeds have come to a flowering, and they are going to flower more and more. After his quotation there was again two minutes' silence.

And what were you doing, Anam, in those silent periods? I saw people coughing all over the place. That coughing is absolutely psychological. Why are you not coughing now? I will speak for two hours and you will not cough a single time. And in those two minutes of silence, not one person, but everybody was coughing. Coughing has something to do with your psychology. One man coughs, and it is infectious, suddenly you realize that your throat is also ready.

While the music was there, you were engaged with the music. While you were humming, you were engaged in humming. The most difficult parts were those few moments of silence. Either you were coughing all over the place -- suddenly the Mandir became Koran Grove -- or you were laughing, which was disrespectful to the Mandir, to the commune. After music, after humming, an intelligent person will fall into a deeper silence; that is the purpose of that music. But no, you start laughing. The reason is, you cannot stand to be in silence for two minutes.

And now, Anam, you are asking for silent *satsang*. And I know you more than you know yourself. You may think yourself a wise guy, but you are simply crazy. You think you are a therapist -- *you* need therapy.

And there may be a few other creeps who have crept into the commune. It is good if they get lost forever. A single rotten fish will spread its rottenness to other fish in the pond. And people in this commune are so close to each other, so intimate with each other, that anything contagious affects not only one person, it affects the whole commune. That's why I don't call it an organization. It is not, it is an organism, just as your body is an organism, not an organization.

If your body were an organization, scientists would have been immensely happy, because then if you had a fracture in your leg, the whole leg could be unscrewed -- you would just have to go to the workshop and they could screw on a new leg. If your head was going cuckoo, you could go the workshop and they could change it. But man is not a mechanism put together, man is an organism. Everything in man is connected with everything else; the whole body is functioning in tremendous harmony.

This commune is an organism.

I don't want any bored person here. You will be immensely benefited -- become a Catholic priest, then your boredom will pay you. Here, you will just look out of place.

And I am not saying this only to Anam.... I had given you the name Anam -- *anam* means anonymous, nameless -- because when I gave you sannyas I could see in your eyes that you were not an organism functioning in beautiful silent harmony: you are a cuckoo. But I give sannyas to anybody -- even to cuckoos, hoping against hope that perhaps just through your being near me a miracle may happen.

And when I am talking to you, do you understand the process of talking in deep love and intimacy? Perhaps you are not aware. You love a person -- you want to touch the person, hug the person, kiss the person. Why do you do all these things? To get as close to the person as possible. I cannot hug millions of people. Before they have stopped hugging me, I will be dead. Kissing to me is unhygienic.

I can touch you only with my words. It is a touching experience, far superior to the ways you know of touching each other. A word is a bridge. If you allow yourself to become part of the communion, you cannot be bored; you will be in immense rejoicing, you will be blissful.

But nobody can force you to be blissful. Why get miserable sitting here? Do something that makes you happy. And I don't know what makes you happy. If my words cannot make you happy, then take it for granted that at least in this life you are not going to be happy.

It is a great art to be blissful.

One has to learn it.

Become more and more organic.

And when I am speaking, I am speaking; *you* are silent. The moment I stop speaking, you start yakketty-yak, yakketty-yak; your mind starts going round and round. You are not listening to me, Anam, that's why you feel bored. You are bored with yourself. In not listening to me, you are simply listening to your own mind, and you know your mind perfectly well. If you are listening to me, then your mind stops. Then who can be bored? And how?

I have heard about a man who was sitting in a chair in a waiting room on the railway station. Many other

people were also waiting in the waiting room. They all became interested in this man, because what he was doing appeared very strange. Sometimes he would smile for no reason at all. Sometimes he would burst into laughter. Sometimes he would throw away something which was not there, but his hands, his face, expressed the idea that he wanted to get rid of something. He was saying, "No, no" -- not in words, in gestures.

The whole waiting room fell into silence. What was this man doing? And he looked rich, well-dressed, educated. Finally one man got up to ask him, "What are you doing? -- because we are getting more and more curious. Now it is too much; and the train is late -- we will have to watch you for at least two hours more. It is becoming mysterious."

The man said, "There is nothing mysterious. I was just telling jokes to myself. And whenever I came across an old joke, I threw it away -- I have heard it so many times. When something really juicy comes into my mind, there is a smile. Sometimes just a smile is not enough, the joke is so wonderful that I burst out into laughter. But all this I am doing to myself. How are you concerned? You do your work."

Anam, if you are bored, you are doing it to yourself. Please stop doing it.

What I am saying to you is of the utmost importance, because it is a way of touching, but more subtle and sophisticated. A word comes out of my heart, travels to you, and if you are available, reaches exactly into your heart. Neither holding hands can do it, nor even kissing can do it -- even French kissing! Not even making love can do it. Making love is a also a way of getting close, so close that you are in each other. But what a communion can do, even lovemaking cannot do.

Genitals meeting is not a great meeting. It is the lowest form of meeting -- even buffalos are doing it. Only man is capable, at the highest sophisticated level, of touching your very heart.

And if you cannot understand my words, forget forever the idea that you will be able to understand my silence. Even while I am speaking, it is there. I am not an orator, I am not a speaker. That's why, speaking a word, just in the middle of the sentence I will stop, will give a gap; in that gap I am trying to reach you through silence.

Don't just listen to my words, listen also to the gaps. And any orator will think that I am strange; this is not the way to speak. But I am not interested in speaking, I am trying to contact you in thousands of ways.

My talk is full of silence. If you sort it out, in two hours you will certainly find for half an hour I have been silent. And it is a far deeper silence, because the word makes you listen to me, and then comes the silent period. In that silent period you are waiting for me to complete the sentence.

And this cannot be *done* -- I never *do* a thing -- it is a happening. I cannot speak in another way, because my purpose will be fulfilled only by words followed by wordlessness.

Anam, I love you as I love everybody. Just think of it -- I go on throwing flowers on you, and you go on throwing mud on me? My own people saying to me that my talk is boring?

My talk is so full of silence. Listen to both, and it is easier. After a big storm there is a deep silence following it. This is the law of nature: day follows night, life is followed by death, word follows wordlessness. On both sides.... Then it is not a discourse, not oratory; it is a way of reaching you, touching you at the very innermost center of your being.

But if you are still bored, then just get up and get out, and get lost.

BELOVED OSHO,
YOU SAY A SKEPTIC CANNOT BE A DISCIPLE, AND ON THE OTHER HAND, THAT YOU NEVER WANT US TO STOP DOUBTING. PLEASE EXPLAIN THE DIFFERENCE BETWEEN SKEPTICISM AND DOUBT.

There is a great difference between doubt and skepticism. Not only is there a difference, they are diametrically opposite to each other.

Skepticism is already a religion, a belief, a conclusion; it is a negative type of conclusion. The skeptic has no philosophy of his own to contribute; all he does is argue against anybody else's ideology. But don't ask about his ideology, he has none. He has become a big no, he has become negativity. He does not believe in anything -- but this is also a belief.

For example, he does not believe in God. We call him an unbeliever, but it is not right to say that he does not believe in God; he believes that there is no God. It is a belief. Because it is negative you are confused. The theist believes in God; the skeptic does not believe in God, but he is not a seeker, he is not

creative, he is not positive. He is not searching for the truth.

In ancient Greece there was a school, before Socrates, called the Sophists. They were skeptical people. They had nothing to offer, and they had everything, every argument, every weapon to destroy.

It is very easy to say no.

To say yes is very difficult.

You can say no to anything. If somebody says, "Look at the beautiful sunset," you can say, "I can see the sun is setting, but I don't see that there is anything beautiful. Prove to me what beauty is. How can you dare to call this sunset beautiful? Unless you define beauty, you cannot call anything beautiful."

And beauty has escaped definition. For thousands of years people have tried to define beauty, to define truth, to define love, but no effort has succeeded, for the simple reason that these things are experiences; you cannot explain them. But if you want to explain them *away* there is no difficulty.

The skeptic has already settled in his "no" attitude towards everything. The man is not different from any other believer; they have all settled. None of them is on the way to seek.

Now you can understand the difference and the diametrical opposition between doubt and skepticism. Doubt is not a conclusion, doubt is the beginning of a journey, a pilgrimage. The skeptic has arrived and found as an answer, no -- to everything, everything that cannot be placed in front of him, on the table, so he can dissect it.

Karl Marx has said,"Unless I can see God in a test-tube, in a scientific lab, being dissected, I am not going to believe in him."

God is not to be discovered in a test-tube, God has to be searched for. Of course when you begin to search you will have to doubt thousands of things until you arrive at a point where your doubt disappears. Suddenly you are face to face with reality. You will be amazed: you will not find a God, and at the same time you cannot deny that you have found something, something which is even higher than God. I call it godliness.

Doubt is the methodology of the seeker. Doubt sharpens your intelligence. It is a challenge. You are neither saying yes, nor are you saying no. You are saying only one thing, "I am ignorant, and I am not going to trust unless I have experienced, whatsoever the case, unless I arrive at something which is indubitable -- howsoever I make the effort to doubt it, my doubt goes on failing."

The reality is so vast, overwhelming, so tangible, so real, that even this so-called real world, compared to that reality, looks like a dream.

Doubt is something of tremendous significance. Only those who have doubted to the very end have found what truth is, what love is, what silence is, what beauty is. Skepticism finds nothing. It is utterly empty, but it makes much noise. Empty drums make much noise. And you cannot argue with a skeptic because he will go on saying no to anything, to any value which you cannot place as an object before him.

But doubt -- of course, it is a long way and a hard way -- goes on eliminating all that is not true. Ultimately only that which is true remains. And nobody can deny truth when one is facing it, experiencing it. Out of that experience comes yes: "Yes, Bhagwan, yes."

It is not a belief. You have searched, gone into great anxiety, anguish, despair. There were many moments when you wanted to stop, because it looked as if the journey was endless. It is not. There is an end; you just have to keep yourself going.

Doubt is surgical -- it goes on cutting all that is absurd. But finally the real remains, unclouded. Doubt removes the clouds.

The skeptic says no to the sun because it is clouded; he cannot see the sun. He comes immediately to the conclusion that there is no sun, no light. The doubter removes all the clouds, cuts his way through the clouds. Not that he believes that there is something behind them -- there may be nothing -- but he has to know whatever is behind the clouds. And everybody who has gone far has ended with truth. It needs guts.

The skeptic is a poor man, just like the theists, just like all the so-called religious people in the world. Skepticism is a negative side, it is a negative religion. There is no difference between a skeptic and a believer; they both agree that there is no need for search. One believes there is a sun behind the clouds, another believes there is nothing behind the clouds. But nobody is ready to take the long journey, to pass through all kinds of nightmares, and to reach behind the clouds. Few have reached.

I teach you doubt, I don't teach you skepticism. And remember, doubt is not skepticism; it is search, it is seeking.

Before Socrates, this school of skeptical people was called Sophism. They were traveling teachers, wandering teachers. They used to take a big fee, much money, to make you a sophist. A sophist is one who

can take any side, he does not care for truth. If you pay him good money, he will be on your side. Or, if the opposite side pays him big money, he will be on the opposite side. As far as he is concerned he knows nothing, but he knows the art of argumentation.

I have heard.... In a small church in a small town, the priest was very much disturbed by an old man. But the old man was the richest man in his congregation. He had donated much -- in fact he had built the church. He was paying the salary of the priest, of course. He used to sit just in the front row in front of the priest, but he was old and always went to sleep. The sleep was not disturbing to the priest, but he snored -- and really loud. The priest was disturbed because the old man was disturbing the whole congregation, and the congregation was disturbed because he was disturbing everybody's sleep!

Finally the congregation said to the priest, "Something has to be done. This old man disturbs you -- just in front somebody snoring, and loudly. And this old man disturbs our sleep also."

People in Christian countries remain awake late on Saturday night because tomorrow is Sunday, they can rest. And early in the morning they have to go to church. Perhaps they have not slept the whole night -- and church is the best place to sleep.

So they said, "We come early in the morning just to have a good nap, and this idiot wakes everybody. Rather than listening to your sermon, we listen to his snoring -- so please do something!"

The priest thought. The old man used to come with one of his grandsons, a small boy; he used to sit by his side. The priest thought, "Perhaps the boy can be bribed."

He talked to the boy and he said, "I will give you one dollar every Sunday if you go on waking the old man. Just with your hand go on hitting him so he remains awake. The moment he snores you start hitting. I will give you one dollar."

The boy said, "Good. There is no problem, I will not let him sleep anymore."

And the next Sunday was beautiful. Everybody slept. The priest repeated the same sermon that he had been... he had three or four sermons ready. And the boy went on hitting the old man with his hand.

The old man said, "What nonsense! What are you doing continually?"

The boy laughed, but he did not allow the old man to sleep or snore.

Outside, the old man asked, "What is the matter? You disturbed my whole morning. You have to tell me."

The boy said, "It is a question of business. The priest has given me one dollar to keep you awake, because you snore."

The old man said, "Don't be worried; if it is business, I will give you two dollars. Just don't disturb me the coming Sunday."

The next Sunday came, and the priest was puzzled. He looked at the boy many times, blinked at the boy that the old man had started snoring, but the boy sat silently smiling. Nobody could sleep. Somehow the priest finished the sermon, took the boy aside and asked, "What happened? Don't you want the dollar?"

He said, "What can I do? It is a question of business."

The priest asked, "What business?"

He said, "The old man has promised to give me two dollars. Now it is up to you."

Of course the poor priest knew that he could not win in competition with that old man. If he gave three dollars -- which was too much for a poor priest -- the old man would give four. He was bound to lose completely by this strategy. The boy was not interested -- he was not interested in the priest, he was not interested in the congregation, he was not interested in the old man. It was a sheer question of business.

That was the attitude of the sophists. Even kings used to send their sons, who were going to become kings of their country someday, to the sophists to learn the art, so that whatever the case is, you can always manage to win it. There is no question of right and wrong for a sophist; the question is whose argument is stronger.

But it happened... a young man came to a very famous sophist teacher. The young man was very rich, and the sophist teacher asked for an enormous amount of money. The young man said, "Don't be worried, whatever you ask I will give, but on one condition. Half of the money I will pay now and half of the money I will pay to you when I have been victorious in some argument with somebody. That will be the test of whether you have been really teaching me or just exploiting."

It was understandable, and the old sophist teacher knew that there was no problem. "You are going to win against anybody. I am the greatest sophist in the whole of Greece, don't be worried."

Half the money was paid. After two years the young man was perfectly trained in the art of argumentation; from any side he was able to win. If he chose to support theism he was able to win, if he

wanted to support atheism he was able to win. He now had the knack of how to present a case and how to argue about it.

The teacher said, "Now your education is finished. Bring the other half of my money that you had promised."

The man said, "But I have not yet been a winner. You will have to wait, that was the condition." And the young man proved far smarter than the great sophist. He never argued with anybody. Whatever you said, he would say yes. But he would never enter into any argument, so the question of winning never arose. One year pased, two years passed -- but the old sophist was not going to be cheated in this way. This young man was trying to be really too much.

The old man filed a case in the court against the young man, that he had promised to give him half of the money when his education was over and he had not given it. The idea of the great teacher was really marvelous. He thought, "If the court decides, "You will receive half the money only when he wins a case," I am defeated, the young man has won his first victory." So he planned that outside the court he would say, "Now you have won your first victory, give me half the money." But he never got that money, he got defeated in the court.

He had thought of the other possibility: if he won the case -- although there was no possibility, but he was a great arguer -- if he won the case, then too, he would tell the young man, "You are going against the court's decision, you have to pay the money." But he had not thought about it -- that the young man was his own student, and knew all his tactics.

The young man argued perfectly, and in fact the case was clearly stronger on his side: "Until I win my first argument, I will not pay the other half." The teacher was not interested in winning the case. He said, "It is certainly true that this was the condition." He accepted it before the court, hoping that out of the court he would say, "Now...."

He lost the case, the young man won the case, and after the court on the steps he took hold of the young man and said, "Boy, now you have won your argument, give me my money."

The young man said, "I am your student -- you cannot deceive me. I cannot go against the court's decision; that would be contempt of court. And if you insist, come back inside the court and ask before the magistrate."

This sophistry has continued down the ages; it has taken many names -- now it is called skepticism. The skeptic has no ideology, so you cannot defeat him. He never proposes anything. If he never proposes anything, how can you defeat him? He has no belief system. He is in a far stronger position. You have a belief system; he can find loopholes in it and defeat you.

The skeptic is bound to win against anybody who has a system of beliefs. The skeptic gains nothing but only these futile argumentations and victories. And the more he becomes articulate in arguments, the more he is unaware that life is not to argue, life is not to say no, because no means death. And just wasting your life destroying other people's arguments, what are you going to gain? You wasted your whole life.

I am not teaching you skepticism, I am teaching you the art of doubt. Doubt does not say that it is not so. The doubt simply says, "I am ignorant. I have not experienced it yet; hence, I will continue to doubt till I achieve the authentic, the real. Then I will be all yes -- but not before that."

The man of doubt, only the man of doubt, some day becomes the man of truth.

BELOVED OSHO,
IF YES AND NO ARE COMPLEMENTARY, AND THE SMALLEST BLADE OF GRASS IS NEEDED AS MUCH AS THE MOST DISTANT STAR, WHAT CAN YOU SAY ABOUT THE NEGATIVE RESISTANCE OF THE OREGONIANS TO YOUR VISION? HOW ARE WE TO UNDERSTAND IT?

I welcome it. The antagonism of the Oregonians is our strength. Their antagonism is a blessing to us. They may be thinking otherwise, but they don't know how the law of life functions. The more they try to destroy us, the more indestructible this commune will be, because when you had to face opposition, for the first time you bring your intelligence to its highest peak. When you see that so much negativity is around you -- you are just a small island and all around is the ocean of Oregonians -- it gives you an opportunity to rise to the moment, to face it.

It is a well-known fact that even the greatest scientists use only fifteen percent of their intelligence. The average person uses only seven percent of his potential. What is the difference between the ordinary,

average person and the scientists? Why does the scientist rise to fifteen percent? Because he has taken upon himself a challenge to find the truth about something.

He will be opposed by those dogmatic people who have already come to a conclusion. They will say, "There is no need for you to work on it. We know the answer, it is in THE BIBLE; just read THE BIBLE. One book is enough. It is the holy book; God has given everything that is needed to be known."

But people like Copernicus, Galileo, Columbus, go against THE BIBLE. THE BIBLE says the earth is flat. It *looks* flat. Science has to rise above the average man's idea that whatever you see is right. In all the languages there are proverbs which say, "Don't believe in hearing, believe in seeing."

If you look around you, the earth is flat, because our vision through the eyes in not vast enough, and we are standing on the earth. There is no horizon; it is your limited capacity of vision. When you start losing your eyesight, the horizon comes closer to you; when you become blind, there is no horizon. When you are young, you see the beauty of the horizon. The horizon depends on your eyes, it has nothing to do with the earth. The earth is vast, and man is so tiny and his eyes cannot see so far.

But the scientist tries to find whether there is some place where the earth and the sky meet. He doubts your knowledge of the past, he doubts your scriptures. He wants to know it for himself; only then can he be sure. He goes on and on and on, and finds that the horizon is an illusion. There is no place where earth and heaven meet.

These scientists first started logically, rationally, to find out what kind of earth is possible, and they decided that it is a globe, not a flat piece of land. It was hypothetical. Columbus experimented on this hypothesis. He was thought to be a madman. But never be afraid -- even a madman will find somebody more mad to help.

In thirty years, this has been my experience. I am a madman, but I have never been without friends. They are certainly madder than me.

The queen of Spain supported Columbus. She said, "What is the harm? I have enough money, he has enough argument. Let him have a chance, let him go for for a journey around the earth. If the earth is a globe, then finally he will come back to the same place from where he started." It is simple logic: if you move in a circle, you will come back to the same place. "And if the earth is flat, we are not responsible; he is insisting. If the earth is flat, then his ship will finally fall down at the edge of the earth. That is his responsibility, if he goes to hell. For me, it will be just a little loss of money -- that does not matter."

Then it was a question of finding at least ninety people -- three ships were to go, because nobody was clear how long it would take to come back. So much food, clothes for every season, enough people to take these three big ships.

The queen said, "Don't be worried, money can purchase anything," and she purchased ninety people. They were all Christians; they thought that the earth was flat, but she was giving so much money that they thought, even if the ship fell into utter darkness, they would be leaving enough money for their family, at least for three generations -- which they could not manage to earn being here. They could not even manage enough food, enough clothes, shelter. So ninety people were ready and they sailed off.

The horizon was there, but again and again it changed its place. Two months and twenty-seven days had passed, and there was the horizon still at the same distance. This proved perfectly that the horizon is an illusion. It is the limitation of our eyesight and our position standing on the earth. You can see the sun is round, you can see the moon is round because you are so far away that you can see the whole thing. But standing on the earth itself you cannot see the whole earth.

Columbus was immensely happy. But they had taken enough food for only three months. Those ninety people -- they were not scientists, they had not come to prove anything; they were just there for money. With their Bibles they still believed that the earth was flat and that Columbus was mad. But they had got so much money, who cared whether he was mad or not?

But after two months and twenty-seven days, they became nervous. They were almost having nervous breakdowns: "What is going to happen now? Even if Columbus is right and THE BIBLE is wrong and we are not going to fall off a flat earth, after three days the food will be finished. We will be dying, starving; and that looks far uglier than sudden death. We will die gradually."

So they all gathered -- when Columbus was going to sleep -- on one ship in the night, and they thought that the only sane course now was, "We have tried to persuade Columbus to let us go back. He is not a man who goes back, he goes only forward. Now we have come to the dangerous point -- in three days the food will be finished. So the only way is, to throw Columbus into the ocean, get rid of him. Let him swim and find out the truth -- why should we lose our lives? -- and we will go back."

Columbus, seeing that all ninety people had gathered on one ship -- he was just going to sleep, but he was not asleep -- he also went there. Hiding, he listened to their decision that he was going to be thrown into the ocean tomorrow. These fools *would* do it, and he was almost helpless -- a single man against ninety people. He came out of hiding, went into the meeting -- they were very shocked.

He said, "There is no need to be shocked. Your decision is perfectly practical. I just want to make a suggestion. It took us two months and twenty-seven days to reach this place. Do you think in three days you will be back home?" Even those fools could understand; the logic was simple. "You cannot go back in three days. But there is a possibility that in three days we may reach India if we go on and on" -- because that was the idea. One route was open to India; going around Africa and reaching India -- that route was open. They had been been moving in the opposite direction.

But they thought, "If we cannot reach Spain, at least we will reach India." That was the last known place; between Spain and India was the whole known world. Columbus' argument was so solid that they decided to go on.

That's how you are going on with me. You cannot go back! We have already broken the bridge. The day you took sannyas, the bridge collapsed. Now you can only go forward.

And I say to you, just as Columbus reached America in three days.... He could not reach India. American was not in his mind; it was unknown, a new land, but he thought he had reached India. That's why the aboriginal Americans are called Red Indians. It was Columbus who called them Indians.

In three days' time they saw green leaves floating in the ocean, birds flying in the sky. And he said to his men, "Now don't be afraid. You can see the birds; trees are not very far, you can see the leaves floating in the ocean. The land is not so far, we will reach it in three days. Or even if we have to fast for a few days, we are going to reach." And strange, within three days they landed.

The scientist is not skeptical; he has doubts about the outside world. The truly religious person doubts about the inside world. Both arrive. The point is that you should go on and on till you arrive, because you may stop just one step before.

Columbus gave them a challenge: "In three days you cannot return. I will allow you, you can go; I will swim, you need not throw me. I will jump into the ocean myself, I will try to reach without you -- but remember, all you ninety are going to die, and a cowardly death. Be a little brave, face the situation; come along with me. The earth is round. We have seen in these past days that there is no horizon -- we are bound to reach land."

This was a great challenge to their manliness, to their guts, and they agreed with Columbus; otherwise there would have been no America. It was Columbus who doubted THE BIBLE. It was Galileo who doubted THE BIBLE.

We are surrounded by fanatical Christians. In America, Oregon is perhaps one of the most backward, fanatical, unprogressive states. I have chosen it knowingly, because here is the challenge. And you need a challenge so that you can become sharp -- and you can see it happening.

We have in our commune the most intelligent group possible. Just in the law department of the commune there are four hundred sannyasins. There is no firm anywhere in the world which has four hundred legal experts. And there is nothing to lose, we have everything to gain; just remain courageous. And in four years' time they have not been able to make a dent. A small commune has already taken two cities of Oregon. Wait, more cities will be following! Feel strong -- you are, just you have to remember it. And their opposition goes on hitting you, helping you to remember.

And because we are fighting for truth, there may be some small battles in which we are defeated, but the ultimate victory is ours -- and it is the ultimate victory that counts. Even the greatest warriors have lost a few small battles. That does not matter. The decision, the judgment of the Supreme Court yesterday, is a victory; it is not a small thing.

The whole of Oregon, except for a few intelligent people, is against this commune -- for no reason at all. We have not harmed them, we don't intend to harm anybody. We are so absorbed in ourselves, we don't care whether Oregon is there or has disappeared!

The Supreme Court must have been under great pressure, but they proved that truth cannot be defeated by any pressure -- political lies, religious fanaticism, just the animal heritage of being afraid of the new, of the unknown. But the judges could see through all this.

There is a group in Oregon, "One Thousand Friends of Oregon" -- they were fighting against us. Now, if they have any dignity they should start calling themselves "One Thousand Enemies of Oregon."

The Supreme Court and its judges have to be appreciated. They put aside their Christianity, they put

aside the fact that they are Oregonians, they put aside all kinds of rumors and gossip against us, and they tried to see the truth. And it was not a single judge -- it was the whole Supreme Court panel. And the decision was not from one man, it was a unanimous decision of the whole Court.

Truth may take a little time for its recognition, but finally it *has* to be recognized, for the simple reason that it is true.

Now, can you believe.... A city exists here, thousands of people are living here -- and for many years it had been a wasteland. And it is not a small piece of property, it is one hundred and twenty-six square miles. It is three times bigger than New York, two times bigger than San Francisco. And this is the only city that has supporters all over the world; otherwise, cities don't have supporters. It has millions of supporters, sympathizers, lovers.

In Oregon itself there are thousands of Oregonians who have every sympathy for you and your commune. But they are afraid of their neighbors, their community. We receive hundred of letters of support, but they don't want their names to be made public. So it is not that the whole of Oregon is against you, it is only the mob -- which has no intelligence.

Let them be against us. Their being in opposition is going to help us in every possible way. It is not only going to help us, it is going to help democratic values. Our presence here is going to transform the state of Oregon -- because truth is a wildfire. Once recognized, it is going to burn all opposition. And it is not only Oregon that I am interested in -- it is too small for my interest -- we have to awaken the whole of America, so that democracy is not just a word but becomes a reality.

The last words of George Gurdjieff were very strange, inconceivable, but they were addressed to *you*. Dying, he opened his eyes and said, "Bravo, America!" Nobody was expecting it. They were thinking he would give some spiritual guidance departing from the world. And look at him -- he says, "Bravo, America"! But he was not addressing them, he was addressing you, he was addressing me. He was able to have a vision; he was one of the enlightened masters of this century.

America is certainly the very hope for the whole world, but not the way it is now. Its hypocrisy has to be exposed, and it has to be made aware: you are not fighting against Soviet Russia, you are fighting against fascism, nazism, all the anti-democratic values. You are fighting for individual freedom. Your fight is not just a war against the Soviet Union, your fight is far more valuable.

We are fighting for the New Man to be born, and the New Man can be born only in the new world.

America is the latest discovery of humanity; that's why it is called the New World.

Old countries have traditions, conventions; their past is heavy. it is very difficult for them to get rid of it. America has no past -- three hundred years is not much of a past. India has been there, according to Hindu scholars, for ninety thousand years. India can say she has a past -- ninety thousand years! It is very difficult in India to make a man free from the programming that has been going on for ninety thousand years. It is easier in America to deprogram people because they don't have much -- only three hundred years.

We have to deprogram America from dirty politics, from fanatic religions, from all kinds of hypocrisy.

It is not a coincidence that suddenly we have landed here. In nature, in existence, nothing happens accidentally. We have to do something really great for humanity's sake.

Gurdjieff was right: Bravo, America!

From the False to the Truth

Chapter #13
Chapter title: Sympathy is a dirty word

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BELOVED OSHO,
YESTERDAY, THE WHOLE DAY I SAW MANY SANNYASINS GIVE SYMPATHY TO SWAMI PREM ANAM AFTER YOUR DISCOURSE. COULD YOU PLEASE COMMENT?

Sympathy is not compassion; it is just the opposite. Sympathy is a kind of exploitation of the other person. When you sympathize with somebody, you are higher, better, and the other is lower, falling, degraded. Your ego gets immense satisfaction out of sympathy. But this is how the unconscious mind functions. You don't know exactly what you are doing.

These sannyasins who sympathized with Anam must have been the same people who had raised their hands here against him. Now, this is strange. You raise your hands against him, and then you start feeling a little guilty. When you see him, you want to compensate for the guilt, so you hug him. And it is an enjoyable moment for you, because the other is in need of your sympathy. You are the giver, the other is the beggar.

If a few of you did it to Anam, it was ugly, inhuman, against the dignity of an individual. You should have given him your compassion. In the dictionaries they mean the same, but not in actual life.

Compassion means making the other aware that he is going astray, that what he has done is not good. You are not putting him down, you are trying to raise him up. You are not saying, "You are alright as you are," you are making it clear: "Something is wrong in your attitude, and being your friend, being part of the commune, it is our duty to draw your attention to it, so that you can drop that attitude."

Nobody is right or wrong, only attitudes. And attitudes can be dropped, changed. If you were really compassionate you would have made it *more* clear to him again and again, all over the commune, wherever he went. It should have been emphasized, "Your attitude is wrong, and you are capable of dropping the attitude. We are in total support of you, we love you, that's why we want you to drop the attitude."

Why did I waste my time on Anam? Do you think I was criticizing him? Do you think I was saying anything against him? Then you have missed the point. I love the person, but he can be even more lovable. I love the person, that's why I pointed out to him that his attitude will hinder his growth. Yes, it looks a little hard. But only love can be hard, because only love can change you.

Your sympathy was phony, because here you were raising your hands, and with those same hands you were hugging Anam. Either your raising the hands was phony, or hugging Anam was phony. You should not have double faces, that here you show one mask before me, and when you meet Anam you show another mask. Stop this stupid game, because in this game you are the loser, a person who is not integrated, who is not *one*.

Circumstances may change, but an integrated person remains centered. You can kill him, but you cannot make him a hypocrite. Anam gave a good chance to you. I knew it when you were raising your hands -- I knew how many hands were going to hug Anam. Don't try to be so split. If you don't want to raise your hands against him, don't; raise them against me -- but be true to yourself. If you are really in favor of Anam, then there is no need to be in favor of me. If you are in favor of Anam, then you should stand with him. That is the integrated person and his fragrance.

Remember, whomsoever I love I am going to be hard with. I love you all -- any day the hammer can fall on your heads. And I want others to remember to remind you, "Bhagwan loved you so much; otherwise why should he bother about you? He loved you, that's why he picked up a wrong attitude in you -- to purify you, to make you more in tune with the commune, with the way of life that we are living here." You will not start doing something that goes against me, my love.

The master is hardest on the best disciple -- who cares about the third-rate? I am reminded of a beautiful true story. In India, just in this century, there was a world-famous painter, Nandalal Bose. He learned painting from his teacher who was world-famous. The teacher was none other than the father of Rabindranath Tagore, who won the Nobel prize for his poetry.

One day Nandalal painted a beautiful picture of Krishna playing on the flute. Whatever may be wrong in

Krishna, one thing has to be appreciated -- that he has chosen the flute as his symbol, rather than the cross. The flute reminds you of love, life, songs. The flute reminds you of the beauties and the wonders and the mysteries of life. It is a very life-oriented symbol. The cross is a death-oriented symbol.

Hence, around Krishna there is always dance; he is playing on the flute, and his female lovers are dancing around him. Many things are wrong in Krishna's philosophy, but I cannot say that his celebration is wrong, that his dance is wrong, that his flute is not the right symbol.

Have you ever hear of apostles dancing around Jesus, and Jesus playing the flute? That is inconceivable. His whole attitude is death-oriented. Just the other day I said to you that his own disciple -- who was the most intelligent amongst all of his disciples, perhaps more intelligent than Jesus himself.... When he saw that Jesus was bent upon dying, Judas went ahead of him, just like a Jew: "He is going to die, he cannot be prevented; crucifixion seems to be his goal -- why not do some business in between?" For thirty silver pieces Judas sold Jesus to the enemies.

It is just Jewish -- nothing was wrong with Judas. He was an intelligent man, he used the opportunity. In other circumstances, can you sell a dead human body for thirty silver pieces? And thirty silver pieces two thousand years ago was a great amount of money. Red Indians sold New York for exactly thirty silver pieces to the foreigners who had invaded it. It was a good price. But Judas loved Jesus. Don't be surprised -- he loved Jesus, he tried to prevent him, but when he saw the impossibility, just like a good Jew, he earned some money.

But when Jesus was crucified, Judas could not forgive himself. Then repentance overcame him and he started feeling guilty. And do you know, within twenty-four hours he committed suicide. Judas is condemned all over the world by the Christians. Nobody looks into that man's suicide -- why did he commit suicide? He loved Jesus so much, he wanted him to turn back, not to move towards Jerusalem where nothing but the cross was waiting for him.

Jesus did not listen to Judas, and Judas started feeling bad -- he should have made more effort, he should have persuaded him. If it was needed, he should even have dragged him away from the cross. On the contrary, he simply proved a Jew, he made a business of it: he sold his own master. The guilt was so much that he committed suicide. The suicide was just to compensate for what he had done.

Nandalal Bose made a beautiful picture of Krishna playing on his flute, beautiful girls dancing around him. When he came to show it to his master -- Rabindranath was present there -- the master looked at the painting and said, "Nandalal, this kind of third-class painting is not expected from you." He threw the painting out of the house, and said to Nandalal, "In Bengal, on the birthday ceremony of Krishna, thousands of people paint Krishna's picture. They are sold very cheap."

In Bengal there are many painters who paint only Krishna. They are called *patias*, because on a plate -- *patia* and "plate" you can understand are the same -- on a plate of wood, either they carve or they paint. But those patias, those painters, remain anonymous; nobody comes to know about them. They are not thought to be great painters. Just by the side of the road in Calcutta you can find them, selling pictures, paintings, carvings, for almost nothing. They are poor.

The master said to Nandalal, "Listen, your painting is not even equal to the paintings of the patias. Go to the patias and learn how to paint Krishna." This was so hard. Nandalal touched the feet of the master and disappeared. For three years he was moving from one patia to another patia learning the art, how to paint.

Rabindranath could not tolerate this. He said to his father, "If you want to know the truth, the truth is that his painting is better than the paintings that you have made of Krishna. And your behavior is just insane!"

The master laughed, and he said, "Rabindranath, I have to be very hard on Nandalal. He is my best disciple, and he has much more capacity. Yes, I know you are right -- his painting is far better than my own paintings, but he has yet much potential. If I had praised his painting, that potential would have remained just a potential. I want to bring him to his utmost flowering." And there were tears in the eyes of the master; he said, "The job of a master is not easy, and it is not easy even to understand."

After three years Nandalal appeared with a new painting of Krishna. The master was thrilled. He said, "Now I can say to you, your first painting was also great, better than my paintings -- but this is superb! Now nobody can transcend this painting. Now I am contented. You had potential, but a challenge had to be given to you."

Man's potential blossoms only when there are challenges.

I said a few things about Anam. I know he has great potential, and he is wasting his potential in stupid things. And you sympathized with him! Do you want him to remain the same as he is? It is not compassion

that you gave him. You were not friends while you were hugging him, you were enemies. You should have told him, "You have behaved wrongly -- this is not the way to communicate with a master. You are not making bridges with the master, you are making walls. We have great love for you, but no sympathy for your attitude."

And if he had heard, from thousands of sannyasins, the same thing -- do you think something was not going to happen to him? I hit him hard, and you hugged him hard and destroyed my whole effort. Receiving your sympathy, he must have felt great, that everybody is favorable to him. You have supported his wrong attitude, not him. I was working on him, destroying his attitude; you did just the opposite.

Growth is not child's play, it is a very conscious effort. And you all have to be supportive to the person's innermost being, but never support any wrong attitude. Supporting the wrong attitude you are poisoning him, and enjoying your ego. It is a double-edged sword: you are killing him and you are killing yourself too.

You have to learn very clearly that if you support any wrong attitude, sympathize with it, that means you are also carrying something alike in you. Secondly, you are exploiting the man's situation, and becoming holier-than-thou. Thirdly, you are pumping more air into the balloon of your ego. You are destroying both yourself and the other person.

I am also very destructive, but my destruction is devoted to creation. I am going to destroy so many things in you that unless you are courageous enough, alert, aware of the fact that my destruction is of all that which is wrong in you.... I am doing exactly what a sculptor does.

Michelangelo can perhaps be said to be one of the best sculptors of the whole history. He has made statues of Jesus so beautiful, so alive... even Jesus was not so alive nor so beautiful. The case is otherwise; there are ancient scriptures describing Jesus as an ugly man. Perhaps it may be an exaggeration by his enemies, but there must be some truth in it. At the best, he was just homely.

But Michelangelo has created such beautiful statues.... One of his statues of Jesus a few years ago was destroyed by an atheist. It was in St. Peter's Cathedral in the Vatican. Nobody had ever thought that it had to be guarded! It was available for everybody to see. Just to be close to that statue was an experience -- but one atheist destroyed it.

He was caught. Because he had destroyed one of the most beautiful things that man has created, he was asked, "Why have you destroyed it?"

He said, "I am against God, I am against Jesus, I am against religion. That statue, although just a piece of marble, was creating in many people something which can only be called religiousness."

And do you know how Michelangelo found that piece of marble, that big rock? It was lying in front of a shop which had sold marble for years. Nobody had asked for it. Just to create a space in his shop, the shopkeeper moved the rock to the other side of the road, and it was lying there.

One day Michelangelo, passing along that road, saw the rock. He enquired of the shopkeeper, "To whom does it belong?"

The shopkeeper said, "Do you want it?" Michelangelo said, "Yes, absolutely."

He said, "Take it -- without any charge. I want to get rid of it." And out of that ugly marble rock, which no artist had even looked at... and it was given to Michelangelo free, so some space would be created for other rocks. It was a big rock, and out of that rock Michelangelo created this statue, which was destroyed three or four years ago.

When the statue was completed, he asked the shopkeeper to come and see. The shopkeeper could not believe his eyes. He said, "You are a magician. What have you made out of that rock?"

The answer of Michelangelo is worth remembering. He said, "I have not created Jesus out of that rock. He was already there; I have only taken away unnecessary parts that were hiding him. Only the unnecessary has been removed, and the real which was lying within is now available to you. I have not created the rock, I have only destroyed those parts which were hindering the reality of the rock from your vision."

That's my work. You come to me just like a rock, with no face of your own, with no being of your own, with no centering, no grounding, no integrity, no individuality. I have to cut much; perhaps the major part that is hanging around you has to be cut.

It hurts, because you have been under the illusion that it is you. But when you come to see -- if you go on hanging around me -- one day, when all that is not part of you is eliminated and your reality is revealed to you and to others too, you will feel grateful. And then you will understand why I hit so hard.

I am chiseling, hammering all that is ugly in you, all that has been given to you by your society, by your culture, by your civilization. I want to discover in you your original face.

So whenever I hammer on somebody, nobody is to show sympathy. Be a little more compassionate.

Sympathy is a dirty word; be a little more compassionate. Help the man to understand that whatever I have said is creative, is to bring out his nature, his purity. And if you all go on making the man aware, there is a possibility that he will start thinking, "If so many people are saying it, there must be something in it."

But your sympathy destroyed... you washed out all that I had done. So when you see Anam again, take your sympathy back and tell him clearly, "That sympathy was bogus, unconscious, and what has been said is not against you" -- what purpose have I to be against anybody? -- "it was for your growth. We were wrong to sympathize with you. Our sympathy will strengthen your attitude, because you will think if so many people are with you, you must be right." So change it. Make it clear to him, "We were wrong to sympathize, and you were wrong in your attitude."

I was working for years individually, but then I thought, how many people can I reach? -- and I was continuously traveling up to 1970. So I could go on saying things, but it was not going to bring a transformation in people.

I had to create a commune, where whatever I say is not just lost, but is echoed from everybody else too, from all sides and dimensions. And the person finds himself thinking, "So many people, friends, lovers, cannot be wrong."

You have to help me in creating the New Man.

BELOVED OSHO,
WHATEVER THE QUESTION, YOUR ANSWER SEEMS TO BE THE SAME. HOW LONG WILL THIS GO ON BEFORE WE UNDERSTAND?

As long as you wish. As far as I am concerned, this very moment it can happen. It is not a question of time, it is a question of intense understanding.

It is true: whatever the question, my answer is the same, because there are not many questions, they are just phrased in different ways.

But the question also is one: you don't know who you are. You are absolutely in darkness -- unaware of your glory, your divinity, your beauty, your truth. All the questions differ only in phrasing. Naturally, I have to phrase my answers also according to your question.

Somebody has counted through my books and found that I have answered ten thousand questions. My answer is one. I have not answered ten thousand questions, and I have not given you ten thousand answers. Your question is one, but you have asked it in ten thousand ways. My answer is one; just not to spoil the game I have answered you in ten thousand ways, hoping that perhaps, sometime, in a certain moment of silence, in a certain way, you may catch hold of the one answer.

How long you are going to miss, that depends on you. You have to receive it. I cannot give it to you, you have to take it.

Gurdjieff's disciples were very puzzled about his statements. One of his statements which has been puzzling his disciples -- there are still a few disciples of Gurdjieff in the world -- was, "Unless you are capable of stealing the truth from the master, you will never get it."

There is nothing puzzling about it. I am saying "You have to take it" just not to puzzle you. In fact, you have to steal it. It is just in front of you. The doors are open, nobody is guarding it, but you are keeping your eyes closed. It all depends on you. Open your eyes and see the light. Turn your back towards darkness, turn your face towards light. But you are standing just in the opposite way: facing a darkness that centuries have made denser and denser, darker and darker.

If you go on looking at this darkness of millions of years, you are bound to think you are blind. And what is the point of opening your eyes, even if you are not blind? It is better to keep your eyes closed and dream of some beautiful things. What is the point of looking into the abysmal darkness? -- and that is what your Christianity is, your Hinduism is, your Mohammedanism is.

All the cultures and all the civilizations have been created to destroy the individual in you, and to create phony personality in you, and make you so much attached to the phony personality that you start thinking, "This is my individuality."

I have to hammer hard on your personality. It is going to hurt, but there is no other way. If you want not to be hammered, drop the personality yourself. Who is Anam? -- just a personality. Who are you? -- whatever people have said about you.

Women are known all over the world for continually looking in the mirror. The more idiotic of them carry a mirror in their bag too. What do they go on seeing in a mirror? The mirror cannot reflect your individuality -- for that you need a master. The mirror can only reflect your personality; it cannot reflect your being, your center, but only your circumference.

And women go on looking again and again. Once is enough -- but how to be certain? Somewhere deep down you know perfectly well that that which is mirrored is not you, but you want to be convinced that it is you. And you go on decorating your personality -- your hairdo, your lipstick. It is very strange.

To have red lips out of health is totally different to just painting them with lipstick. Who are you going to deceive? You cannot deceive even yourself. And this is not only true of children and young people; I see old women, who should have been in their graves by now, still painting their lips, putting on false eyelashes.

Your personality is your creation. The society gives you all the incentives to create it, because phony people can be enslaved. Phony people can be Americans, Indians, Arabians, Chinese. Phony people will go to the church, to the mosque, to the synagogue.

The real individual finds his synagogue, his mosque, his temple, inside himself. He need not go anywhere. Whenever he wants to have a taste of that indefinable phenomenon, he just goes in. And just to be there is enough religion. More than that is not needed.

There is your silence, there is your peace.

There is your blessing, there is your ecstasy.

There is your love -- the whole treasure, the whole kingdom of God.

Hammering on your personality, I am trying to turn your attention from the personality towards the individuality. So please remember, whenever I hit somebody's head, you are not to sympathize; you are not to put ointment on his head. And the person who gets the hit should feel grateful that he has been chosen, that he has been thought worthy, that he deserved a hit from the master. So whatever you have done with Anam, you have to undo. Anam has to be brought to his real, beautiful being.

And I had to create a commune, because alone, how many people can I hit? And their skulls are so thick that small hits once in a while don't matter. Here, you are thousands of sannyasins. Whatever I am doing, you all have to take part in it, you all have to help me.

I would like you to be completely free from personality, because that means you are free from religion, you are free from culture, you are free from civilization, you are free from nationality, you are free from other kinds of ideologies. They are all part of your personality. Your individuality is just pure ecstasy.

So this should never happen again. And those who have hugged Anam should say to him, "Give it back -- and we are sorry that we did something wrong to you. We love you, but we cannot love your stupidity, we cannot love your insanity."

Then only will the commune become a real organism, functioning in tune. Then only can there be a strange and new music, an unknown fragrance surrounding you and this holy land. This land is the same everywhere. It is the people who live on the land, who by their living meditatively, joyously, lovingly, consciously, not only transform themselves, they transform the whole atmosphere.

Jerusalem is not the holy land; perhaps once it was. Mecca and Medina are no longer holy lands; perhaps once they were. Bodh Gaya is no longer a holy land. It was once, but twenty-five centuries have passed since Buddha meditated, lived with his disciples in Bodh Gaya; it was a holy land.

If you remove the barrier of the personality, holiness suddenly explodes.

BELOVED OSHO,
SOMETHING IS HAPPENING IN MY HEART. IT POUNDS WHEN YOU ARE NEAR. IT IS HAPPENING TO MANY OF US. WHAT IS HAPPENING?

This is the happening for which I am here, you are here. It has no name. Call it just "happening." It is immensely beautiful. When your heart starts pounding, that means your heart is close to my heart.

It is a sign to you that the mind is left far behind, that you are no longer thinking but feeling, that you are no longer doing anything; it is *happening*. In the beginning you may get scared because it is so new. You may think something is going wrong -- why is my heart pounding? -- but only in the beginning. Just allow it, don't try to stop it. Enjoy it, rejoice in it. This is communion, heart to heart.

There comes a moment when your heart pounds, beats in exactly the same rhythm, in the same

frequency as my heart. Immediately there is a meeting. And that meeting brings transformation.

The master cannot do anything. He can only create certain devices in which the happening becomes possible. This commune is a device; otherwise there was no need for it. You were living somewhere, everybody was doing something. To take you out of your houses, your families, your cities -- what is the purpose? The purpose is that if so many hearts start beating in the same rhythm and frequency, others whose hearts are not beating but whose heads are circling may catch the fire. It simply jumps like wildfire from one tree to another tree.

I know a few people are in tune with me. That makes it easier for others to be tuned in with me. All these hearts together become a tremendous force. If five thousand people can be in one rhythm, in one frequency, they may create such great energy that it will start spreading around the world.

That's why I have created communes in so many countries. I want all those communes to be exactly like this place, because I will not be there. The governments are making it impossible for me to go anywhere.

In India it was happening, just a very strange thing: in Poona the people were exploiting my sannyasins. For those seven years I was there, prices of everything had gone up ten times -- only in Poona! A house that was available for twenty thousand dollars was not available even for one hundred thousand dollars. And seven thousand sannyasins were almost always there, and at moments there were ten thousand, fifteen thousand. All the hotels were full, overfull. People were renting houses, giving enormous amounts of money. They were becoming paying guests, giving enormous amounts of money.

So on the one hand the Hindu chauvinist mind was against me, because whatever I am doing goes absolutely against any kind of chauvinistic attitude -- Hindu, Mohammedan or Christian -- and on the other hand they were very happy that I was there. They were pressurizing the government of the state that I should not be given any land in the state; I should be living in Poona. Poona knew if I moved to some other place, all the beauty, the joy, the money -- particularly the money -- would disappear.

The Maharashtra government was preventing my moving from Poona. They found a way to prevent me. They would not say -- politicians are cunning, they would not say, "You cannot go out of Poona"; that is against freedom. They continued to say, "You can find a place and you can go there," but in that place they would create trouble so that people in that place would start being aggressive and protesting that I should not be allowed to be given any land close to them.

The Maharashtra government was enjoying, and greatly, because they have never seen so many tourists coming to Bombay airport. Now my secretary has just been there; you cannot find any tourists. And poor countries like India have much investment in tourism. So the Maharashtra government was forcing the central government, saying, "You should not give any place to Bhagwan, because Maharashtra does not want to lose its tourism."

The central government was being wishy-washy, always saying "We are giving you this land and that land." It went on for seven years continually. They would not allow us to purchase more houses in Poona either, because they were afraid that if thousands of people who belong to me started living in Poona, they would take it over. And certainly, it would have happened.

Even the Poona ashram was not in the name of the Foundation. We paid prices ten times more than anybody else, yet the government did not put those houses in our name. It was a very strange situation: we were paying the taxes, we were paying the electricity bills -- and the houses were not in our name! We had given the money to the previous owners, but the houses remained in the name of those owners.

They were afraid that if a great commune happened, Poona's whole character, its whole atmosphere, would change. And they were afraid of that. Poona is a very Hindu-minded city. It is a strange coincidence that the man who killed Mahatma Gandhi was from Poona, and the man who attempted to kill me was also from Poona. This is strange, because both these people belonged to the same political party. I have always been against Gandhism, but the political party that killed Gandhi... the same people tried to kill me. I am not a Gandhian, I am absolutely and totally against Gandhi and his ideology.

But the moment the knife was thrown at me, I could see the hesitancy in the minds of Poona people. On the one hand they wanted to exploit all these people; on the other hand they were afraid these people would destroy their so-called culture -- which is already dead. There is nothing to destroy; the dead culture just has to be dragged to the crematorium.

The man who threw the knife must have been of the same dual mind. The whole of Poona was of the same dual mind: they could neither allow me to move out, nor could they allow me to grow vast. He threw the knife, and the knife fell nearabout twelve feet away from me. I was surprised! One can miss the target, but not by twelve feet.

It shows something in the psychology of the man. He represented the whole Poona-Hindu mind. He wanted to kill me, and yet he wanted me to remain there. So he did both things together: to satisfy himself and the Poona people he threw the knife, but it fell twelve feet away from me.

I cannot go to another country, they have taken precautions. In Germany, they have put a lawsuit against me -- I have never been in Germany! They have filed a case in the court to prevent my coming; if I go to Germany I will be arrested, and I will not be able to leave Germany till the litigation is over.

It is natural: the creation of a new milieu for growing individuals is bound to be opposed by everybody in the world. But there is nothing to be worried about. In fact, their opposition keeps us growing stronger and stronger. But they don't know that. They are not intelligent enough to know either.

Politicians are always mediocre, because to be in politics you don't need any qualifications except that you can be cunning, a hypocrite, expert in lying. And these things are not taught in any university, you don't get any degrees in them. Politics is the only job where no qualification is needed. In fact, an intelligent person will not degrade himself by getting into politics. He can do far more and better things; why should he be sitting foolishly in a parliament, arguing about trivia?

For months, what do these people in the parliaments and the assemblies go on doing? It is just a kind of insane chattering club. About small things they go on arguing. The whole world is on fire, and they go on talking about land use laws. The attorney general of Oregon, the governor or Oregon, the "One Thousand Enemies of Oregon" -- they are trying to prove that if Rajneeshpuram becomes a legal city it will go against land use laws. Can you think... are these people sane?

This land has not been used for many decades: no use is perfectly good use! We have made this land productive, and we are going to make it more and more productive; this is misuse, it is against land use laws. The Oregon Supreme Court has proved to be saner.

Anybody can see a simple thing, that we have made a wasteland a beautiful oasis; they should be grateful to us. But the fear is that if this commune becomes a great power, it is going to create a wildfire all around. And they cannot ignore us. Nobody can ignore us.

But before they woke up to the fact, we had already made the commune, the city was incorporated. Now there is no way of going back. And my people are always going forward. We are going to make this place -- for the first time -- a real holy land.

BELOVED OSHO,
DO YOU MAKE DECISIONS? OR DO THINGS JUST HAPPEN AROUND YOU? CAN YOU GIVE SOME EXAMPLES?

I have never done anything in my life. Even my shoes... Vivek puts them on my feet. You can't conceive of a more lazy man than me. You must be thinking, why do I cross one leg over the other and never change it? It is sheer laziness, it is not some yoga posture. I don't even put the watch on my wrist; that is Vivek's job. She puts it on me, she chooses.

I have never done anything in my life, but millions of things have gone on happening around me. I cannot take the credit for those happenings.

Existence is not an act, a creation by a God; existence is an autonomous happening. Nobody is behind the curtain pulling the strings, sending messengers, holy books; there is nobody. Existence functions as an autonomous happening.

That day, thirty-two years ago, I became aware of the fact that even my birth was a happening. I have not had anything to do with it. In fact, nobody had asked me, "Do you want to be born?"

My breathing goes on happening -- it is wrong to say that I am breathing. You are not breathing; otherwise you would have been dead long ago, because what will you do in the night? When you are asleep, the breathing will stop; or sometimes even in the day you may forget, and you are finished.

I trust in existence -- I am part of it. And the moment I became aware that if stars go on moving without any mover behind them, if this whole vast existence is possible without any doer.... I am just a small, tiny part of this whole existence, why should I bother doing anything? Let things happen. And so much has happened that sometimes even I start wondering whether it has happened or somebody has done it.

But I have been continuously aware -- aware that I am not going to do anything, because the ego is the doer. If you don't do anything, the ego disappears; doing is nourishing the ego. Shifting from doing to

happening, you have dissolved the ego. In doing you can fail, but in happening there is no way of failing. Whatsoever happens is right. So nobody can make me depressed, nobody can make me disappointed, because in the first place I am not trying to do something.

Do you think that when I speak I move my hands? No, my gestures are just a happening, there is no doer behind them. My gestures are not the gestures of a Christian missionary.

I used to go to visit.... In Jabalpur there was Asia's biggest training center for Christian missionaries, Leonard Theological College. Thousands of people were being trained how to become a missionary. I used to go -- the principal was my friend, but that was just an excuse -- I used to go there to see how stupid people can be.

The professors were teaching the students how to speak -- when you have to speak slowly, when you have to shout loudly -- and when you are speaking what gestures are suitable: when you have to raise your hand, when you have to hit the desk to make a point. I was simply amazed. These are actors, these are not missionaries; they are being trained.

I don't know how to speak; you cannot find a more amateur speaker in the world. I don't know what I am going to say the next moment. My hands move on their own. In fact, the hands are extensions of your brain; your right hand is connected with your left brain, your left hand is connected with your right brain. They are in tune with my brain, so whatever gesture is there, it is not my doing. And the brain is a mechanism, it is not me.

What I am going to say, I don't know; I simply allow it to be said. That's why it is so easy for me to go on speaking for years -- there is no problem. These are no prepared speeches.

Just the other day Vivek was very amazed.... In the morning, after my bath and taking my breakfast, which is nothing much, just a glass of juice.... I am always in such a beautiful relaxed state that although I have slept the whole night -- that was also beautiful -- after my bath I can fall asleep again. I have to come here, so I have to leave at eight-fifteen. Vivek came and she saw me fast asleep. She woke me up, and she said, "It is now eight-twenty. Your secretary is waiting outside, and you are sleeping!" So just out of sleep I come here and start. But there is no doing in my life.

You all have come to me, I have not called you. Just think, your coming to me was a happening. Your being here with me is nothing like doing. Anybody who is here with effort is not going to remain here long. Only those who are here simply as a happening are going to be with me forever. And to me, each moment is an eternity unto itself.

If you are with me without any effort, without any doing on your part, you have fallen in tune with me, because I am just happening. If you are also in the mood of happening, suddenly there is no duality between me and you. Two happenings are not two; a thousand happenings are not a thousand. If all the sannyasins here are here without any effort and are just enjoying whatever is happening, then we are one soul.

Why does one have to make an effort? -- because deep down one does not want to be here, that's why one has to make an effort to be here. How long can you repress your going away, and why waste your time in repressing? If that is your destiny to go away, go away with joy, with all my blessings.

If it is a happening to you, then there is no question ever of saying, "Be here with all my blessings." You will know it without my saying it. I will be overflowing in you, you will be reaching me. And this will be an absolutely invisible phenomenon.

From the False to the Truth

Chapter #14
Chapter title: We are here to be whole

12 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
CAN YOU IMAGINE YOURSELF BEING A RAJNEESHEE AND LIVING IN A COMMUNE?

It is impossible. I am simply an individual who belongs to no religion, to no caste, to no cult, to no nation. And I cannot belong to anybody, for the simple reason that I am completely content with myself. The desire to belong arises because you feel empty. In a crowd of any kind -- political, religious -- you forget your emptiness; the crowd fills you.

It is impossible also because I am no longer seeking, searching for anything -- existence has opened all its doors to me. I cannot even say that I belong to existence, because I am just part of it. If you are not part of it, then in some way you create a relationship, a belonging.

When a flower blossoms, I blossom with it.
When the sun rises, I rise with it.

The ego in me, which keeps people separate, is no longer there. I am dissolved -- who can belong? I am not there. My body is part of nature, my being is part of the whole. I am not a separate entity.

When you are a separate entity, there is fear. The universe is vast, the problems are immense. You would like a family to belong to, a community, a society, a culture, a religion. Alone you cannot face the vast emptiness surrounding you. Alone you are so small in comparison to the expanding universe -- great fear arises.

But when you start belonging to a big crowd, the fear is diluted. So people belong to the family, they belong to a society, they belong to a culture, they belong to a church. And if even that is not fulfilling, then they create Rotary clubs, Lions clubs, the "One Thousand Enemies of Oregon." The bigger the crowd, the bigger you start imagining yourself to be. If you are a Catholic, you know there are six hundred million Catholics -- you become huge.

I have no fear, because the one that could have fear has disappeared long ago. Even here, you are Rajneeshees, I am not. In fact, in my whole life I have never belonged to anything. I have been just a guest everywhere -- even here I am simply a guest. Even my guesthouse is not within the boundaries of Rajneeshpuram.

I am just an outsider, but to be an outsider and contented, fearless... because death cannot destroy me, there is nothing to be destroyed. My death has already happened thirty-two years ago; this is my posthumous existence. Any moment the body can fall apart, and I will be part of the whole. And remember, being part of the whole is not the same as being part of a machine, an organization. The words are the same, but in reality, to be part of the whole means to *be* the whole. There is no other way.

To be part of any kind of mechanism is not to be the whole mechanism. In your machines, cars, you can change a part because the part is really apart -- you can take it out and put in another part. It was not the whole machine.

But to be part of the whole is totally different. You are irreplaceable. The stars are within you, just as you are within the universe. The universe is within you; there is no demarcation line.

And this is my whole message to you:
Dissolve, be in a state of let-go.

Then there is no death, then there is no fear. Then you are not alone, the whole universe is within you.

Anybody who is awakened to the truth becomes an outsider to all kinds of collectivities. Gautam Buddha is not a Buddhist, Mahavira is not a Jaina, Jesus is not a Christian. There have been very few individuals in history who were part of the whole. Nothing less than that will do. Everything else is just a poor substitute.

When I can have a friendship with the flowers and the trees and the birds and the stars, when I can love the smallest blade of grass and the biggest star -- because they are mine and I am theirs -- then what is the need to belong to a small, tiny group?

I am making every effort so that you dissolve, so that you start melting into the whole, so that slowly,

slowly you forget yourself and only remember the reality that surrounds you. Just as a dewdrop falls from the lotus leaf into the lake and becomes one with the lake, thirty-two years ago my dewdrop slipped from the lotus leaf into the lake of wholeness.

I am no more. Whatever I say to you is the voice of the whole; hence, I am not worried about respectability or notoriousness. I am not worried about anything, because the worrier is not there. I am not even responsible. I have dropped myself into the whole; now the responsibility is of the whole. This is exactly the case with everyone, but you have to remember it. You have forgotten -- you have been *made* to forget it.

In this commune slowly, slowly merge, melt, if the universe seems too vast and scares you. The purpose of the commune is to give you an opportunity that does not scare you. Melt! Don't be a *part* of this commune, become the whole commune. Each individual in this commune is the whole commune.

This will give you a glimpse of dissolving, and if with such a small commune dissolving brings such great blessings, you will know the secret, from where it is coming. Then why remain stuck? You know the key -- you can open the doors of the whole universe for yourself.

A commune is only a small experiment, a kind of rehearsal where you can dissolve without any fear. Once you know how to dissolve, melt, you have known all; the same has to be done with the whole. And the paradoxical phenomenon is, when you dissolve in the whole, the whole dissolves in you. You don't lose anything; you gain the whole universe! Perhaps you lose your chains, bondages, you lose your small, cozy, egoistic existence. But when you have the whole existence melting in you, who cares for small things?

So this is the only university. The other universities are teaching you to become strong egos. They are not universities, because the university should teach you to become one with the universe. That is the meaning of the word "university." I don't know what kind of idiots go on creating language. They create a university to strengthen your ego; they are against the universe.

In my way of seeing, they should call all the universities of the world -- Oxford, Cambridge, Harvard, all the universities of the world -- they should stop calling them universities; they are *multiversities*. There is nothing like unity with existence; they are making you more and more solid, crystallized, separate from everybody.

This university is exactly what the word means. We are not here to be part, we are here to be the whole. And when you can be the whole, it will be sheer stupidity to remain a part.

I don't belong to anything, because to belong means separation. I am *in* everything, and everything is in me.

BELOVED OSHO,
WHY HAVEN'T PEOPLE FROM AFRICA COME TO YOU? MOST OF THE PEOPLE WHO COME ARE WHITE-SKINNED. TO ME, WHAT YOU SAY IS FOR EVERYONE. ARE THE OTHERS AFRAID OF YOU?

It is true, what I say is for everyone. But everyone is not ready for it.

We have become accustomed to dividing the world into East and West. It has to be changed -- we should start conceiving of the world as divided into North and South. East and West is not a true division, because the eastern people and the western people are all different shades of whiteness. They come from the same root, the same race -- the Aryans. Their languages can prove it very easily.

All the languages of East and West are sister languages; their roots are derived from a single source, Sanskrit. The words may have taken different shapes, changes -- a little bit here, a little bit there -- but if you are careful you can figure out what has happened to each word.

Just think of a few words of East and West, and you will see they are not separate people. You call man's first beginning, Adam. Arabians call him Dum, Indians call him Admi. Do you see any difference?

Sometimes words take such a turn that suddenly you cannot see they are one. The first woman, you call Eve. In many languages she is called Eve. In Arabic she is called Hava. Now "Hava" and "Eve" seem to be two different words; they are not. "Eve" and "Hava" may seem very different, but if you go through all the intermediate steps: Eve, Eve, Hava -- just one link, and you know this is the same language.

This is not true about South and North; their languages are not connected at all. They are totally different evolutions happening on the earth.

Gautam Buddha, Mahavira, Mohammed, Moses, Jesus -- they are all born in the northern regions. All

the religions are born in the North; there is nothing comparable in the South. All the scientists are born in the North; there is nothing comparable in the South.

The South is living at least five thousand years behind. They are still living in the world of magic -- science is very far away. Even your so-called religions have not evolved there. If in the South there are Christians it is because you have converted them, bribed them with education, food, better clothing, better possibilities to rise higher on the ladder of prestige, power, respectability.

In the South there are Mohammedans; they have also been converted -- at the point of the sword. Mohammedanism in a way is very straight and direct. Why go in roundabout ways: teaching, feeding, giving clothes, education, sending people to learn in England, in France, in America -- too long a route. They take a shortcut. They just put their sword on your neck, and they say, "Decide. You can live only as a Mohammedan, so choose between Mohammedanism and death." It is not a question of choosing between two religions, it is a question of choosing between Mohammedanism and death. And naturally, one chooses Mohammedanism.

You are asking me why people from Africa are not coming to me. Now, what can I do? You should go to Africa and ask those people!

But I can see why they are not coming. There is a gap of five thousand years between you and them. I am saying, "between you and them" -- the gap between *me* and them is immeasurable, you cannot calculate it. Even the northern white people find a great gap between me and them -- what to say about the poor black people of southern Africa? They are still worshipping the magician, they still believe in superstitions which were prevalent all over the world in the past. They are still groping in the dark.

The southern hemisphere needs to be transformed. But it is so difficult even to transform the northern people, who have been thinking for thousands of years, have created great philosophies, theologies, religions. You cannot name a single person from southern Africa who can be compared to Socrates, Plato, Aristotle. You cannot, because it has not happened. There has been no Kant, no Hegel, no Feuerbach. There has been no Martin Heidegger, Jaspers, Jean-Paul Sartre. And to understand me, you need this whole background.

It will look strange to you, that what I am criticizing continually and destroying continually is a basic need as a background to understand me.

I cannot criticize Jesus to a southern African. What does it mean to him? Jesus has nothing to do with him. I cannot criticize Aristotle, he has never heard the name. So I can go on criticizing Aristotle, it is not going to make any dent; it is not his heritage. That's why they are not coming.

But if you blossom, and your fragrance spreads, it will not be far in the future that even the Africans will be able to walk along with you. Right now, it is almost impossible. Your problems are different from their problems; your background is different from their background; otherwise, there is not much difference. As human beings there is no difference except the color.

The black people of South Africa are a little richer in color than the white people, because they have something more that you don't have. They have a certain color pigment -- not very valuable, maybe one-third of a dollar; that color pigment in their bodies is the only thing they have more than you. And it is an absolute necessity there -- the sun is so burning hot that unless the body is black, it will not be able to survive.

In India, I know.... India is something in between: the skin is not as white as German nordics, but it is not as black as southern Africans, because India's climate does not need that pigment which prevents sunrays from entering into the body.

India was under British rule for two hundred years. For the people who had come from England, it was a suffering; India was too hot. Delhi is one of the hottest places in India, and that was the capital. So the British government made another capital in Simla, in the Himalayas; it was the summer capital. As the summer came, all the British people would move to Simla -- the whole capital. They could not even survive in New Delhi. The moment India became independent, Simla was no longer a summer capital; the Indian skin can take the heat of Delhi.

So the only difference is of a little color pigment. Scientifically, I think it would be possible to inject you with the pigment and you would become black; or to find some way to take out the black pigment from the African, and he would be as white as you are -- or even more, because he would be fresh. But then he could not survive in Africa, or he would have to make different arrangements to survive. Except for the color there is no difference, they are human beings just like you. But they have evolved in a different way from the North.

The North -- particularly India -- has created almost all the best religions. Compared to Jainism and Buddhism, Christianity and Mohammedanism look very childish. The reason was, India was affluent, rich; there was no poverty as it exists now. Twenty-five centuries ago India was known all over the world as a golden bird. It attracted all kinds of thieves to exploit that gold. Those who came -- Moguls, Turks, Mongols, Hunas, Portuguese, French, English -- they were all thieves in search of the riches that were available in India.

India never attacked anybody -- there was no reason. A rich man never goes to steal in a poor man's hut, that is absolutely absurd. If the poor man goes to the rich man's house to steal, it is absolutely logical. India never attacked any country; it was attacked by almost everybody. In twenty-five centuries they exploited everything India had. They were parasites; they have left India almost in a the situation of a skeleton. But in those good old days, India created the best philosophers.

Yes, even now, when the West is so rich, affluent, its philosophers cannot compare with the Indian philosophers of two, three thousand years ago -- Nagarjuna, Shankara, Nimbark. Even today Sartre, Jaspers, Russell, have much to learn from these people. The country was so satisfied physically that it started groping for some spiritual nourishment.

Mohammed was a poor man, illiterate; so was Jesus a poor man, illiterate. Buddha was not a poor man and illiterate. He was a prince, the only son of his father; soon he was going to be crowned. He was educated in the best possible way, he was acquainted with all the wisdom available. His intelligence was sharpened in every possible way... because in India, philosophy has developed differently than it has developed in Europe.

It was developed not by writing philosophic treatises, it was developed by wandering philosophers arguing all over the country, debating, discussing, winning. And the rule of the game was that whoever wins in an argument becomes the master of the person who is defeated. And the defeated person -- not in any sadness, but with great joy -- surrenders to the master, because the question is not who is winning, the question is: What is true? And if this man has a better insight into truth, then there is no reason to be sad and sorrowful that you are defeated. You have found a better mind.

Indian philosophers moving all over the country, arguing, sharpened the mind of the whole nation. They were not just sitting in their rooms and writing books, like Immanuel Kant or Wilhelm Hegel. That cannot give you that sharpness.

I know it from my own experience. For thirty years I was traveling in India -- arguing, fighting, challenging. I know that under that challenge, argument, your capacity, which ordinarily remains dormant, becomes active. Your intelligence, under the pressure of challenge, functions perfectly. It is a question of life and death.

The southern hemisphere is lagging behind -- poor, uneducated. And the gap is big -- five thousand years at least. That's why it is very difficult for them to commune with me.

Even negroes in America who have been here for two hundred years, three hundred years.... They go on writing questions to me, "You criticize Christianity, but you never talk about the religions of southern Africa." There is no religion there -- and I am not fighting magic, I am not a magician. Red Indians of America go on writing questions to me, "What about *our* religion?" You don't have any. What you have is so primitive that I am not going to waste my time on it.

It is so difficult to convince the white races of the world. They are the most progressive, yet to convince them to drop all programs and conditionings is so difficult. And even if a man drops them, listens to my argument, understands the argument, that understanding mostly remains intellectual. And the question is: how am I going to reach your heart?

The Christian clergyman was from Sweden. He was under great pressure and trouble in Sweden because he was spreading my message there. He was giving my books to people he thought would understand. He created a great stir in Sweden -- all the Christian churches condemned him and his congregation, saying that he was trying to destroy Christianity.

He continued to fight; in newspapers, on television, on radio, he was arguing. But coming here this year, he fell flat on the ground and forgot that he was giving my message to the Christians -- because he had never heard me speak against Christianity. He was thinking that what I am saying.... I commented on Jesus and the Christians were surprised. I received so many letters from Christian clergymen around the world: "The way you have explained the words of Jesus, we had never thought... we never knew that Jesus was such a great philosopher, and that what he said has so many implications."

Now they all know: I was simply speaking for myself, my own ideas, using Jesus' name -- for a simple

reason. I have done that with Hindus, with Mohammedans, with Christians -- because from where else to get my congregation? So first I spoke on Jesus, choosing only those parts which I can support. Now I have my own people, and I don't care a bit. Now I am going to tell you the whole truth!

Hearing the whole truth, that clergyman freaked out. I can understand his trouble. Now he will be torn apart in Sweden, because the Swedish orthodox Christians will be against him, and he cannot any longer go on propagating my word. And if he stops propagating my word, then the people who have come to him because of me will be against him. I have put him in a real fix. Now it is a question of either/or; he has to choose. That's why he said, "You have given me moments of heaven and moments of hell."

First I give everybody moments of heaven. When I see that you are getting in tune with me, then I give you the moments of hell, because I have to destroy all the garbage that centuries have poured upon you. Unless you are completely free from all prejudices, you cannot open your heart to me. And I am not interested in your head; I am searching for your heart, because real religiousness is not a matter of the head.

Science is a matter of the head, it has nothing to do with the heart. Religion is a matter absolutely concerned with your heart. Unless your heart starts beating with me, in tune, nothing is held back, you are totally and utterly harmonious with me... only then can I bring you to the vision where this whole universe is yours.

Then you know there is no death, everything is eternal; nothing dies, things only change forms. Then you know the universe is not static; it is moving, alive, breathing. It is not standing still, it is progressing every moment.

First, if you fall into a harmonious pace with me, then I am going to throw you into a bigger harmony, the biggest, so that you can move with the stars, with the trees, with the rivers, with the oceans. Then only will you know what it is to be blessed.

I feel sorry for southern Africa, but what can I do? They will not listen to me. Even you are hearing me and not listening to me. And I am a very pragmatic, existential man. I am not a Don Quixote. But if I can transform the vision of millions of white people, there is a possibility that those millions of people will create enough energy, enough power to transform even those who are so backward.

I cannot go anywhere -- no country will allow me in. Secondly, I cannot go anywhere because America will not allow me back in. They are holding my green card and hoping that somehow, someday I may go out of the country for some reason. Then they won't allow me any entry again.

Boys, forget all that. Green card or no green card, I am going to be here, because I know where I can have people who understand me. They will carry the fragrance.

I have come to a new arrangement. I cannot go, but I have communes in Europe, in Japan, in Australia. I am starting a new program: we will be exchanging sannyasins for three months from one commune to another commune. Thirty sannyasins from Germany will be coming here; thirty sannyasins from here will be going to Germany. These thirty people going from here will take my fragrance there, and those thirty people living for three months here will catch fire!

Politicians think they are very intelligent -- I can manage without going anywhere. From all over the world now, there will be exchange programs. Sannyasins who are now in tune with me will be going there. In fact, I am going there within those thirty sannyasins! And the thirty that will be coming here, I will enter in their hearts too. And this exchange program from commune to commune around the world will create, in fact, one single commune around the world.

We will be the first to dissolve the idea of boundaries. In Germany, or in Holland, or in England, or in Italy -- anywhere -- they will feel part of Rajneeshpuram, and they will not miss me at all. But about Africa, we will have to wait a little.

BELOVED OSHO,
WHAT IS THE RELATIONSHIP BETWEEN TRUTH AND LIES? SOME OF GURDJIEFF'S DISCIPLES QUESTIONED HIM ABOUT THINGS HE HAD SAID THAT THEY UNDERSTOOD AS LIES. HE REPLIED THAT FOR MOST PEOPLE THE TRUTH COULD BE UNDERSTOOD ONLY IN TERMS OF A LIE. IS THAT THE TRUTH?

Absolutely true.

Who can know it better than me?

There are problems in expressing truth. First, when you experience it, there is no word, there is no language.

The mind is put aside. You experience it in such a profound silence that to give it in the form of words to others already makes it a lie. And a great master knows which lies can bring you nearer to him.

You cannot understand truth, that is certain, because truth is not something to be understood; it has to be experienced. The master's work is not to make you understand what is true. His work is to create a situation in which you can see the truth.

And if he speaks the truth right now, you will not be able to bear the shock of it. So he has to go very slowly. He will lie, because you can understand only lies. Unconscious people, blind people -- they have lived on lies for centuries, they can understand a lie. But the master's lie is a strategy.

When I commented on Jesus before, in five volumes of books, I was lying. Jesus has not the meaning that I was putting into his words. But to bring Christians closer, that was the only way. I was speaking on Buddha, on Mahavira, on Krishna, because that was the only way.

Truth cannot be said in the first place; and if you try, people will simply escape from you. You have to think about the people first, what is possible for them to absorb. And then slowly slowly they can absorb more and more. A time comes when you can start turning their vision towards the truth.

It is a great and arduous job to take away your diseases from you; you are clinging to them. I have to gain your confidence first. You are a Christian or a Hindu or a Jew, you are clinging hard to your religion -- and I want you to drop it. The only possible way is to tell you that whatsoever you are carrying is not crap, it is Christianity, it is great! That helps you to come closer to me.

The moment I see you have come so close and so far, and the return is not possible, then I start hitting you. And then you will not feel hurt, you will rejoice that I have taken so much trouble in lying to you. That's the way you catch men in your net. Once you are caught by me, once I see the certainty in your eyes that whatsoever happens you are going to be with me, when I have made absolutely certain that if you have to leave Jesus for me you will; that if it is a question of Krishna and me, and you have to choose, there is no uncertainty, you are going to choose me....

Gurdjieff is right. He had a tremendously clear insight into the human mind. Perhaps in this century he was the most significant figure. And when he says, "The master has to use lies to bring you to the truth," he is absolutely right, because that's what I have been doing my whole life.

It is always a risky game. First talking to you about Jesus, his enlightenment -- and he was not enlightened. First giving beautiful meanings to his words -- which he was incapable of giving to those words. Once you become certain that I am in tune with Jesus, you have fallen in the trap.

I don't care about Jesus, Buddha or Mohammed. I care about *you*! And I will do everything that can make you alert, aware, conscious of the reality within you and without you.

BELOVED OSHO,
THE WORDS "NEGATIVE" AND "NEGATIVITY" ARE OFTEN USED IN THIS COMMUNE. WHAT DO THEY REALLY MEAN? THEY SEEM TO REFER TO ANY DOUBT OR QUESTION ABOUT THE ORGANIZATION OF THE COMMUNE.

No, they don't mean what you are thinking. They don't mean that any questioning, any doubt, is negativity. I am teaching you doubting, questioning. How can my commune call you negative? Negative, negativity have a totally different meaning.

There are people who can only see the dark side; they are addicted to seeing the dark side. These addicted people are negative people. It is impossible for them to see the lighted side of anything.

Doubt, question, but don't become a negative being. A negative being cannot see anything right. A negative person cannot see anything beautiful; everything is dark, ugly, hopeless. A negative person is always in despair. Doubt is not despair, it is enquiry. Questioning is man's birthright. Question as much as you can. Doubt, and don't repress it, bring it forth.

Doubt and questioning are positive qualities. You are saying, "I want to understand more clearly before I move, hence the question. The question is not against the commune, the question is for the commune, so that I can do better. If I go on keeping this doubt in me, I cannot commune with other people totally. Let me be freed from this doubt, this question."

Why do I go on answering you? For what? Just so that your questions drop, they don't become a barrier; your doubts drop, they don't become a barrier, and you are light, you can fly... because doubts and enquiries repressed make you heavy. When all doubts are dispersed and all questions are answered, you start growing

wings; you can fly, you are light.

But a negative person is a totally different phenomenon. He is determined to remain negative. He is determined to see only the black side. They say, "Every black cloud has a silver lining." The negative person will say, "Every silver lining is surrounded by a black cloud."

I am reminded of a beautiful story. In a monastery, two monks were walking in the garden, and they both were in the same trouble. They were allowed to smoke outside the monastery, but they were not allowed to smoke inside the monastery. Most of the time they were inside the monastery, and they were chainsmokers; it was really a torture.

They enquired, "Why are we not allowed to smoke in the monastery?"

And the answer came from the abbot, "The monastery is a place of prayer. You cannot be allowed anything that spoils the pure, divine atmosphere in the monastery. It is not a movie hall."

But just this much was not going to help; they were addicted to their smoking. They said, "We should try one time more -- separately, not in the congregation."

The next day one monk was sitting in the garden joyously smoking. The other monk came and was very angry, he could not believe it. He said, "What are you doing? Have you asked the abbot?"
He said, "Yes, and he allowed me."

The other said, "This is simply injustice. I also asked him, and he said no!"

The man who was smoking smiled and he said, "I know why he said no to you and yes to me. I approached with positivity, you approached with negativity. Your negativity became a `no' in the heart of the abbot. My positivity became a `yes' in the heart of the same abbot. Please tell me what you asked, and things will be clear."

The man who was angry said, "I asked, `Can I smoke while praying?' And the abbot said, `No! Absolutely no.'"

The one who was smoking said, "I also asked him. I asked him, `Can I pray while I am smoking?' And he said, `Yes! Absolutely yes!'"

From the False to the Truth

Chapter #15
Chapter title: All promise for tomorrow are lies

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BELOVED OSHO,
IT DISTURBS ME WHEN YOU DON'T SEEM TO BOTHER ABOUT FACTS.

You must be crazy! Why should it disturb you if it does not disturb me? It is true I have no respect for facts, for the simple reason that the fact is not the truth. The fact is our opinion about the truth. And what opinion can *you* have? -- unconscious, blind, conditioned by centuries of rubbish. Why should I pay any respect to all this nonsense?

Something was a fact yesterday, today it is not. It was a fact for Jesus, Moses, Abraham, that the sun goes around the earth. It is no longer a fact, it is just the opposite: the earth goes around the sun. So why

should you be disturbed? As man progresses and becomes more intelligent, has more scientific methods to probe into reality, facts go on changing every day.

I have immense respect for truth, because truth is not man's opinion. Truth is a revelation. You are not, when the truth is there.

You cannot *make* an opinion about the truth. You can experience it, you can taste it, you can be it, but you cannot have an opinion about it, because the moment truth faces you, you are no more. The ego that used to make opinions simply disappears, just as when you bring light into a dark room the darkness disappears. In fact it was never there it was only the absence of light. The moment the light is present, how can the light and the darkness exist together?

And your opinion is simply a barrier in finding the truth. You somehow have got the idea that fact and truth are synonymous; they are not. Sometimes the fiction is more true than the fact. Just look at the three hundred years' growth of science. Everything has changed. Aristotle's logic was a great discovery, accepted by all for almost thousand years. Now it is just garbage. Non-Aristotelian logic has taken its place; someday it will also be in the garbage.

Man's truth -- what he calls fact -- has no validity. It is the blind man's idea of light. Why should I have any respect for it? And the most amazing part is: why are you disturbed? The psychology of it is very clear. When I don't pay any respect to the so-called facts, your knowledgeable mind gets disturbed. You want me to be infallible, you want me to be the greatest master in the world. Not that you are interested in me, your interest is in being the disciple of the greatest master in the world. Your desire is to belong to a master who is always respectful of facts.

Remember, in many different contexts this will happen to you. I have said again and again, I am a fallible, ordinary man. And to be a disciple of a fallible, ordinary man is disturbing. But that simply shows your ego and its longing. You would like to make me a God, because then you become also God's disciple. Then there is a direct communication line between God and you.

Forgive me, I am not God, and there is no one who is, no one who has ever been. It is your psychology that has created the prophets, the messiahs, the *avataras*. They fulfilled your desire. And naturally, it was good business: they became messiahs, and you became the special apostles of the messiah. Unless man drops this stupid psychology, it is very difficult to get rid of messiahs, prophets, great masters, because you are so insistent on being a great disciple. How can you be a great disciple if the master is fallible?

I am trying in every way to destroy your psychology, which has dominated humanity for centuries. It has made you almost unintelligent, but the balloon of your ego goes on becoming bigger and bigger. You, your individuality, your consciousness, go on diminishing in the same proportion.

What do you want? Should I say things which satisfy you? Or should I say things as they are, whether they satisfy you or hurt you? It is your responsibility, it is not my concern. Listening to your question, I said, "Aha! Back to zero again!" Are you ever going to grow or not?

The geometric philosophy of Euclid dominated for centuries; no one ever objected. Just within a hundred years the whole Euclidean geometry has become a fiction; a non-Euclidean geometry has taken its place. I say to you, the non-Euclidean geometry is also a fiction. It is not going to remain there forever as a fact. Nothing that man creates out of his sleep can become the eternal truth. To know the eternal truth, man has to disappear completely. He is the hindrance.

I am going to continue hammering your psychological slavery. I am not concerned about facts, I am concerned with your freedom. You have to be freed from all that is not your experience. And remember, your experience is not yours, it is only experiencing. I have immense respect for experiencing. The facts, at the most, may be useful in the ordinary world of objects, but they have no basis in reality.

Experiencing may not be of any use in the outside world -- perhaps it may create trouble for you, but flowers will start showering on you, your being will be contented. You will feel an absolute certainty that you have come home.

BELOVED OSHO,
LATELY I HAVE NOT FELT BLISSFUL, BUT HAVE BEEN HAVING MANY DOUBTS AND QUESTIONS. AM I MISSING THE POINT OF WHAT IS HAPPENING HERE?

Yes, you were missing the point when you were feeling blissful. Now you are getting it! All that

blissfulness was just bullshit; you projected it. Now you are disturbed: that blissfulness has disappeared and doubts, enquiries, questions are arising. And I say, this is what should happen to everybody.

If your blissfulness was existential, true, then there would have been no way for doubts to arise. It was a hallucination. You were on a honeymoon trip, and now the honeymoon is finished. You are back home unpacking the same suitcases which just seven days before you were packing with such great joy. And now, look in the mirror and see your face again. What happened to that bliss? What happened to that expectation? What happened to your sweet dreams?

A dream is a dream, whether it is sweet or bitter, and sooner or later you have to drop it; you cannot carry it forever. Only truth can remain with you forever. That's why I say feel blessed, not blissful, that for the first time your intelligence has started functioning, that some kind of awakening is happening, that the morning is very close by. Those questions, enquiries, doubts, are of immense value; your blissfulness was not worth a penny. I say so because these doubts, these enquiries, these questions, are the beginning of the pilgrimage to truth.

I am against drugs for this reason -- because the drugs can give you a false blissfulness, and can stop you questioning, enquiring, doubting. Even a man like Aldous Huxley fell into the same ditch. When he took LSD he thought, "This is what Buddha was experiencing, Kabir was experiencing, and all the great masters of the world were experiencing." He thought, "We have found, for the first time, the shortcut to paradise." But within hours the effect of the LSD disappears, and you are back again, the same man, the same miserable creature. LSD has not transformed you.

Any hallucination -- either created by drugs, or created by programming your mind, or created by your hidden desires of being great -- is a hindrance to realizing the truth.

Let me repeat: now you are in the right state of mind. It is painful, bitter, but this is the nature of existence. Truth in the beginning is bitter, in the end, tremendously sweet -- and sweet forever. The untruth is very sweet in the beginning, but ultimately leads you into hellfire. And then it is too late to come back to your original state and start again. Very few people have that courage.

Frederick Nietzsche, although a madman, had many beautiful flashes of light, love, truth. He says man passes through three stages of consciousness. The first stage he calls the camel, the second stage the lion, and the third stage -- the ultimate -- the child. He has chosen strange names for these stages.

You are all camels, the ugliest animal on the earth! -- nothing is straight. Have you ever ridden on a camel? Then you will know. I have suffered much, because in India in the desert of Rajasthan, the camel is the only way to go from one place to another. Sitting on a camel for a few hours, one starts believing that hell is real.

The second stage Nietzsche calls the lion... a strange coincidence, because Buddha used to call his words "the lion's roar." The lion is one of the most beautiful animals on the earth; strong, and capable of being alone. The lion doesn't live like a sheep, in crowds. He lives alone, without fear. He is ready to take any risk.

You have to become a lion to be alone. That does not mean that you have to leave your family, your friends, your society, your commune -- no. You can be alone in the crowd, there is no problem. In fact, you *are* alone. The crowd may be big -- you can forget your aloneness in the crowd, but forgetting makes no difference. Here, you are thousands of sannyasins.... Just become a little alert, and you will find you are alone. I am talking to each of you separately. Nobody can talk to a crowd.

And the third stage Nietzsche calls the child. He has chosen a beautiful name for the third stage -- the newborn baby, fresh, no ego, no desire to be somebody special in the world, no programmed mind, no conditioning. He is neither Christian nor American, neither Hindu nor Indian; he is simply himself. And there is utter silence in his being. He has not yet read all kinds of things -- which are useless, but they clutter your mind; a moment comes when you are just a junkyard. The child's consciousness is just a mirror. It reflects whatsoever comes in front of it.

The child does not know names. Do you think if you bring a red roseflower before the child he will be thinking in his mind, "This is a red rose, a very beautiful flower"? No, he will be *seeing* the flower, as you never have. The fragrance will be reaching him as it cannot reach you because there are so many barriers. He does not know the name of the color, of the flower. He does not know that it is beautiful. As far as his mind is concerned, it is silent, but he experiences the flower in its totality. Words are not needed.

A rose is a rose is a rose.

Names and labels are not needed.

What is needed is clarity, innocence.

The third stage, the ultimate stage , Nietzsche calls the child. And that's what I am trying to do: to make you a child again -- fresh, uncluttered, with no ideology, so that you can encounter existence directly. But if you want to experience it directly, you will have to cut out all that prevents you from experiencing directly. Doubt is a great instrument, questioning is of tremendous help, because without them there is no enquiry.

Remember that doubt, enquiry, questions, are not negative. They are a search for the positive. They become negative only when you get stuck with them, when you make your doubt your belief -- then they are negative. When your enquiry becomes an addiction, and you forget completely what you are enquiring for, then you are in bad shape. Otherwise, it is a blessing that your hallucinations are over.

What has actually been happening with my people in these thirty years? I have been in contact with thousands. I was speaking on Mahavira -- only the followers of Mahavira felt blissful. I was speaking on Jesus -- Christians felt blissful, because they thought I was supporting their ego, their programmed mind, their Christianity, their Jesus. So this has been happening again and again. First, to gain your confidence, I say beautiful things about Jesus, Mohammed, Buddha. The moment I see that now it is time -- you cannot go back, you have come too close to me -- then I start speaking the truth.

It hurts, but this hurting is healthy. It hurts because it uncovers your wound. A covered wound you may forget, but it is there and growing, and may become a cancer. Open it to the air, to the sun, to the moon, to existence. The whole existence is a healing force. If it can give you life, can't it heal small wounds created by your parents, your teachers, your politicians? It is a very small job for existence. You just have to open your wounds. And in the beginning it will hurt.

You are asking me, "Am I missing the point?" No, sir! This is the point, you are getting it. Now it is up to you: you can escape and hide again in your illusory blissfulness, or you can give a lion's roar and take the quantum leap into reality, knowing perfectly well it is going to hurt.

But that is not the end. It hurts only because of your clinging to your past blissfulness. Once your past blissfulness is dropped, understood as a dream, the hurting disappears, the despair disappears. On the contrary, for the first time you have risen as a man; you are no longer an animal. For the first time the night is over and the sun has risen. And you have learned a great secret.

Go on using that secret, and the third state of consciousness is not far away. It is within your reach. The lion's roar breaks you away from your past, and joins you with your future.

To become a child again is the greatest joy, and the greatest achievement, because it gives you innocence, freedom, clarity to see things as they are.

I am reminded of a story I have loved always. A great king conquered almost all the known world of his time, and then there was frustration -- what to do next? He had everything, and he was stuck. The old habit, the old greed of gaining more and more, -- and now he found suddenly that now there was no more. His whole life's training was for more and more and more, and now he had everything, there was nothing more.

He was very sad. His wives, his advisors, all tried to cheer him up, but he said, "It is futile. Unless I have something more to conquer, what is the point of living any longer?"

Then a very cunning priest -- in fact, I should not say both the words together, because the priest means the cunning -- appeared in the court. And he said, "Don't be worried, I have heard about your anguish -- there is still much more. For example," he said, "I can bring you divine clothes from God, which have never come to the earth. You will be the first man, and perhaps the last to have them."

There was silence, there was doubt. But the king said, "What can he do?" He asked, "What is going to be the cost?"

The priest said, "Then forget all about it. One who asks the cost is not worthy of receiving them. They are priceless. But just to satisfy your enquiry I will say that a few billion dollars will be needed."

The king said, "There is one condition. You will remain in one of my palaces, guarded inside, and do whatsoever ritual, prayer you want to do. And the moment you bring the clothes here, the money will be delivered."

The man said, "There is no problem; as far as I am concerned it is perfectly good. But I will have to deliver the money when I get those clothes from God -- and I am a poor priest, you have to give me money now. And I will remain in your palace. Keep all the doors closed, keep the palace fully surrounded by your military, so that you can feel comfortable. And the moment I bring the clothes, I will knock on the door; then the guards have to take me to the place where you live."

After three days he knocked on the door. Nobody believed it, everybody was thinking that he seemed to be either very cunning or just insane. Who has ever heard of the clothes of God coming to the earth? But they all waited. The king could not even sleep, he was so thrilled. He was again blissful: a new horizon to be

achieved, a new dimension opening -- and for the first time! These moments were historic.

After three days the man came with a beautiful box to the court of the king. He put the box down and said to the king, "God was very pleased, because you are the bravest man ever. He has sent the divine clothes. Just two things have to be remembered. One, the clothes are invisible, just like God. Secondly, you have to take *your* clothes off. Give me your cap and I will give you the divine cap; put it on your head.

"Just as I was coming I said to God, `This is a little hard, that the clothes will be invisible.' God said, `I will make one exception: the man who is truly born out of his own father -- one who is not a bastard -- will be able to see them.' This is a special concession."

The box was opened. The king looked into it: it was empty -- of course, the clothes were invisible. His intimates in the court looked into the box, and they all started cheering and clapping, and they said, "What beauty!"

The king thought, "Strange! Now if I say that the box is empty I will be condemned by my own people. They will say that I am not the son of my father, that my mother was flirting with somebody else. It is better to keep quiet and save my prestige." He also said, "Great! You have done something impossible."

All the people in the court saw that the box was empty, but the same question was in their minds: "All the others are seeing them, only I am not; something is wrong with me. It is better to keep silent -- not only silent, but to praise the clothes more than the others, to prove that I am the son of my own father."

If things had stopped there, the king would have been happy. But the man was really a priest. He took the clothes out one by one and gave those invisible clothes to the king to wear, and he acted as if he was putting a new robe on him. At the end it became difficult, because he asked about the underwear.

The king hesitated. He knew that there was nothing, that he was standing almost naked, only the underwear was left. But now it was too late. If he said, "You cheat! You have taken so much money," that wouldn't be right because the whole court was dancing with joy: "You look so beautiful, just like God!"

The poor king had to part with his underwear too. Now he was standing completely naked. And the priest said, "Because the clothes from paradise have come for the first time on the earth, the whole capital is standing outside the palace; they want to see their king in divine clothes."

Again the king thought, "What to do? If I say no, it is too late." He had to say yes. On a beautiful chariot the naked king was standing, and the crowd lined the road on both sides -- millions of people shouting, dancing, clapping, saying to each other, "This is the greatest moment in our lives! We have not seen God, but we have seen his clothes. This is not a small thing." And they were all seeing that the king was standing naked, but they had heard the condition -- that only those who are born out of their own fathers will be able to see the clothes.

So everybody was seeing them, except a little child who had come with his father. Sitting on his father's shoulder, he said, "Daddy, the king is naked!"

The father simply said, "Shut up, you idiot! When you become my age you will not see the king naked. You don't understand anything. And if you say it again, I will beat you! Keep your mouth closed."

But the child said, "It is strange! Everybody is seeing the clothes except me." Only the child was seeing the truth, and the crowd was pretending to see. And if you pretend anything long enough, it starts becoming a fact to you, you start believing in it. But it is poisoning your whole potentiality.

Forget all those blissful moments that you had felt before here. Now I am in a hurry, and I am going to open all your wounds. So only those who have the courage of a lion will remain my sannyasins. The camels have already left for Santa Fe!

And if you are courageous enough, like a lion, your beautiful childhood innocence is not far away. It is yours just to take. Be thankful to your doubts, your enquiries, your questions. They will lead you to the truth.

BELOVED OSHO,
WHY IS IT SO DIFFICULT FOR MEN AND WOMEN TO BE FRIENDS? IT SEEMS SO ORDINARY, AND TURNS OUT TO BE ALMOST IMPOSSIBLE. EITHER THERE IS AN UGLY COMPROMISE -- LIKE MAN AND WIFE -- OR ELSE PASSION THAT EVENTUALLY TURNS INTO HATE. WHY IS THERE ALWAYS UGLINESS BETWEEN MEN AND WOMEN?

It is very simple to understand. Marriage is the ugliest institution invented by man. It is not natural; it has been invented so that you can monopolize a woman. You have been treating women as if they were a

piece of land, or some currency notes. You have reduced the woman to a thing.

Remember that if you reduce any human being to a thing -- unaware, unconscious -- you are also being reduced to the same status; otherwise, you will not be able to communicate. If you can talk with a chair, you must be a chair.

Marriage is against nature.

You can be certain only of this moment that is in your hands. All promises for tomorrow are lies -- and marriage is a promise for your whole life, that you will remain together, that you will love each other, that you will respect each other till your last breath.

And these priests, who are the inventors of many ugly things, say to you that marriages are made in heaven. Nothing is made in heaven; there *is* no heaven.

If you listen to nature, your problems, your questions will simply evaporate. The problem is: biologically man is attracted to woman, women are attracted to men, but that attraction cannot remain the same forever. You are attracted to something which is a challenge to get. You see a beautiful man, a beautiful woman; you are attracted. Nothing is wrong in it. You feel your heart beating faster. You would like to be with this woman or man, and the attraction is so tremendous that in that moment you think you would like to live with this woman forever.

Lovers don't deceive each other, they are saying the truth -- but that truth belongs to the moment. When lovers say to each other, "I cannot live without you," it is not that he is deceiving or she is deceiving, they mean it. But they don't know the nature of life. Tomorrow this same woman will not look so beautiful. As days pass, the man and the woman both will feel that they are imprisoned.

They have know each other's geography

completely. First it was an unknown territory to be discovered, now there is nothing to be discovered. And to go on repeating the same words and the same acts looks mechanical, ugly. That's why passion turns into hate. The woman hates you, because you are going to do the same thing again. To prevent you, the moment the husband enters the house she goes to bed, she has a headache. She wants somehow not to get into the same rut. And the man is flirting with his secretary in the office; now *she* is an unknown territory.

To me, it is all nature. What is unnatural is binding people in the name of religion, in the name of God, for their whole life.

In a better, more intelligent world, people will love, but will not make any contracts. It is not a business! They will understand each other, and they will understand the changing flux of life. They will be true to each other. The moment the man feels that now his beloved holds no joy for him, he will say that the time has come to part. There is no need for marriage, there is no need for divorce. Then friendship will be possible.

You ask me why friendship is not possible between men and women.... Friendship is not possible between the jailer and the imprisoned. Friendship is possible between equal human beings, totally free from all bondage of society, culture, civilization, only living true to their authentic nature.

It is not an insult to the woman to say, "Honey, the honeymoon is over." It is not an insult to the man if the woman says, "Now things cannot be beautiful. The wind that has blown is no longer there. The season has changed, it is no longer spring between us; no flowers blossom, no fragrance arises. It is time to part." And because there is no legal bondage of marriage, there is no question of any divorce.

It is ugly that the court and the law and the state interfere in your private life -- you have to ask their permission. Who are they? It is a question between two individuals, their private affair.

There will be only friends -- no husbands, no wives. Of course, if there is only friendship, passion will never turn into hate. The moment you feel passion disappearing, you will say good-bye, and it will be understood. Even if it hurts, nothing can be done about it -- it is the way of life.

But man has created societies, cultures, civilizations, rules, regulations, and made the whole humanity unnatural. That's why men and women cannot be friends. And men and women either become husbands and wives -- which is something absolutely ugly; they start owning each other....

People are not things, you cannot have ownership. If I feel your wife is beautiful, and approach her, you are angry, you are ready to fight because I am approaching your property. No wife is anybody's property, no husband is anybody's property. What kind of world have you created? People are reduced to properties; then there is jealousy, hatred.

You yourself know that you are attracted to the neighbor's wife; naturally, you can guess about your wife too. Your wife knows perfectly well she is attracted to somebody else, but she cannot approach that person because of the husband: he is standing there with a gun! Love is bound to turn into hate, and for the

whole life the hate goes on accumulating. And out of this hatred do you think beautiful children are going to be born? They are not born out of love, but out of duty. It is the wife's duty to allow you to use her.

To tell the truth, there is no difference between wives and prostitutes. The difference is just like the difference between having your own car or going in a taxi.

You go to a prostitute -- it is for a few hours, it is beautiful. After a few hours it is finished; you have paid the woman. And now there are male prostitutes also, particularly in California; California seems to be not part of this world. A few hours of relationship is purchased, and when you pay the woman or the man, everything is goody-goody. You will not recognize each other the next day when you meet on the street; there is no need, there has been no contract. You will not even say hello, not even "Hi." There is no need.

A prostitute is purchased only for a few hours; wives are a long-term affair, it is economical. Royal families are not allowed to marry outside royal blood: status, money, power.... Nobody can love anybody in such circumstances, where the relationship is financial.

The woman is dependent on you because you earn. And for centuries men have not allowed women to be educated, to be in business, to have jobs, for the simple reason that if the woman has her own financial status, her own bank account, you cannot reduce her to a thing. She has to be dependent on you. And do you think anybody who has to be dependent on you will love you?

Every woman wants to kill the husband. It is another matter that she does not kill him -- because if she kills him, what will she do? She is not educated, she has no experience of the society, she has no way of earning. The husband -- every husband, I don't make any exceptions -- wants to get rid of the woman. But he cannot get rid of her. There are children, and he himself has promised the woman thousands of times that he loves her. When he goes to his job he kisses the woman; there is no love in it, just skeletons touching each other. Nobody is present.

Man has created a society in which friendship between man and woman is impossible.

I would like my people to remember -- even though you have to follow the laws of the society; otherwise they will imprison you and punish you and kill you... but remember, friendship is so valuable that whatsoever the consequence, remain friends even with your wife, even with your husband, and allow absolute and total freedom to each other.

I don't see any problem. If I love a woman, and one day she says that she has fallen in love with somebody else and feels very happy, I will be happy. I love her, and I would like her to be happy -- where is the problem? I will help her in every way so that she can be more happy. If she can be more happy with somebody else, what hurts me?

It is your ego that hurts: she has found somebody else who is better than you. It is not a question of better, it may be just your chauffeur -- it is just a question of a little change. And if you give full freedom to each other, perhaps you can remain together for your whole life, or for the whole eternity, because there is no need to get rid of each other.

Marriage creates the need to get rid of each other, because it means freedom is taken away -- and freedom is the highest value in human life. Make all the couples free, and you will be surprised, this very world becomes paradise.

There are other problems. You have children -- what to do with children? My answer is that children should not belong to their parents, they should belong to the commune. Then there is no problem. The parents can meet the children, they can invite the children, they can be friends with their children; and yet the children are not dependent on them, they belong to the commune. And it will destroy many psychological problems.

If a boy knows only his mother, the mother's personality becomes an imprint on him. Now, his whole life he will be trying to find a woman who is like his mother -- and he will never find such a woman. A girl will never find another man who is exactly a copy of her father. Then you cannot be satisfied with any woman, any man.

But if the children belong to the commune, they will come in contact with so many uncles and so many aunts -- they will not carry a single picture in their minds. They will have a vague idea of womanhood or manhood, and to that idea, many people of the commune will have contributed; it will be multidimensional. There is a possibility of finding somebody, because you only have a *vague* idea. You can find somebody, and that person will make your vague idea solid, a reality. Right now you have a solid idea within you, and you meet a vague person. Sooner or later there is disappointment.

And children belonging to the commune will learn much, will be more friendly, will be more available to all kinds of influences. They will be richer. A child being brought up by a couple is very poor. He does

not know that there are millions of people with different minds, different kinds of beauty. If a child moves in the commune, naturally he will be far richer. And he will have known so much before he decides to be with someone that there is a possibility of a long friendship.

What happens now? You see a girl on the beach and you fall in love. You know nothing about the girl, you know only her make-up. Tomorrow morning when you get up and the make-up is gone, you will say, "My God! What have I done? This is not the woman I married, this is someone else!" But you cannot go against your word either. And if you do, then the government is there, the courts are there to put you back into your right place. This is a very ugly situation, sick.

People should be given freedom to know each other, to know as many people as possible, because each person is so unique, there is no question of comparison. Let the child drink from many sources, and he will have some insight into who is going to be the right person to live with.

Nobody will fall in love; everybody will decide consciously that "This is the one." He has known so many people, he understands that this is the one who has those characteristics, those qualities that he has loved. And then too it is only going to be a friendship. There is no fear; if tomorrow things change there is no harm.

The society should not live in a routine way, in a fixed way -- static, dormant -- it should be a moving flux. One woman can give you a certain kind of joy, another woman can give you another kind of joy. A third woman will be a surprise. So why remain poor"? -- just because Jesus has said, "Blessed are the poor"?

Be richer in every dimension, and keep yourself open and available. And whoever you are with, let the other person understand clearly that "It is freedom between us, not a marriage license. Out of freedom we meet, with no promises for the future -- because who knows the future?"

When I was a student in the university in my final master's course, one girl was very much interested in me. She was a beautiful girl, but my interest was not in women at that time. I was crazy in search of God!

After the examinations, when she was leaving the university.... She had waited -- I knew it -- she had waited and waited for me to approach her. That is the usual way, that the man approaches the woman; it is graceful for the woman not to approach the man. Strange idea... I don't understand. Whoever approaches, it is graceful. If fact, whoever initiates is courageous.

When we were leaving the university she said, "Now there is no chance." She took me aside and said, "For two years continuously I have been waiting. Can't we be together for our whole lives? I love you."

I said, "If you love me, then please leave me alone. I also love you, that's why I am leaving you alone -- because I know what has been happening in the name of love. People are becoming imprisoned, chained; they lose all their joy, life becomes a drag. So this is my parting advice to you," I said, "Never try to cling to a person for your whole life."

If two persons are willingly together today, it is more than enough. If tomorrow again they feel like being together, good. If they don't, it is their personal affair; nobody has to interfere.

Up to now, the problem of the children has always been raised. My answer is that children should belong to the commune. They can go to their parents, whether their parents are together or separate. And they should learn from their parents that love is no slavery, it is freedom. And they should move in the commune, tasting, enjoying different qualities of different people.

So by the time they decide, their decision will be not just a foolish type of "falling in love"; it will be a very considered, contemplated, meditated phenomenon. There is a possibility they may remain together for their whole lives. In fact, if there is freedom, there is more possibility; more people will remain together.

If marriage disappears, divorce disappears automatically. This is a by-product of marriage. Nobody takes note of the simple fact: why for centuries have there been prostitutes? Who created them? Who is responsible for these poor women? It is the institution of marriage.

You are bored with your wife; just for a change you go to a woman who is not going to be a bondage -- because one is enough, two will be too much. It is just a temporary, few hours' meeting. You can keep yourself lovely for a few hours, loving for a few hours. She can keep herself lovely and loving for a few hours. And moreover, she has been paid for it.

Around the world millions of women are reduced to selling their bodies. Who has done it? Your political leaders, your religious leaders. I consider these people criminals. And not ordinary criminals, because for centuries the whole humanity has been suffering because of these few idiots.

But you have to start with yourself, there is no other way. If you love somebody, then freedom should be the connecting link between you. And if you see your woman tomorrow hugging somebody else, there is no need to be jealous. She is being enriched, she is tasting a little newness -- just the way you go sometimes to

a Chinese restaurant! It is good. You will come back to your own food, but the Chinese restaurant has helped you; you may relish your own food more.

But after a few days, again -- that's how the mind is -- you are moving towards an Italian restaurant... spaghetti. I cannot even tolerate somebody eating spaghetti in front of me! But that is my problem

Life is so simple and so beautiful, just one thing is missing: freedom. If your wife is being with some other people, soon she will come back to you enriched, with new insight. And she will find something in you she had never found before. And meanwhile, you need not just sit down in your chair and beat your head. You also gain experience, so that by the time your woman is back you are also new. You have also been to the Chinese restaurant.

Life should be a joy, a rejoicing. And then only can there be friendship between men and women; otherwise, they are going to remain intimate enemies.

From the False to the Truth

Chapter #16
Chapter title: You have to grow inwards, that is your earth

14 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
THE GROWTH MOVEMENT HAS BEEN CALLED THE "NEW NARCISSISM" BY MANY, DUE TO ITS EMPHASIS ON ASSERTIVENESS AND VALUING ONE'S OWN PERSONAL EGO. HOW DOES YOUR WAY DIFFER?

There *is* no way. It is impossible to have a way, because you are already there. You have never left home. This whole search for the way is driving you crazy; you cannot find it because you are already there. Wherever you go, you will go against your being, farther and farther away. You have gone already too far.

It is time to drop the idea of the way. Life is not a becoming, not some kind of process. It is being.

You cannot ask me how my way differs from the growth movement, because I have no way. I am not teaching you a way -- really, I am taking you away from all the ways.

But the question has some significance. The growth movement was egoistic. It was the assertion of the ego repressed for centuries. Just by being assertive and egoistic you don't start growing. Or worse, you start growing in a wrong way.

My movement is not egoistic. I am not here to make your ego more and more strong -- it is already too strong. My movement is towards egolessness. That's where I depart from the growth movement. And no one can grow by strengthening the ego. He will remain just an imaginary being; he will not come to know his authentic reality.

The ego is not you, it is a pretender. People need it because they don't know who they are, and it is really difficult to live without having some idea of who you are; hence the ego comes into existence. It is a make-believe; it is constructed by you so that you don't feel the vacuum, so that somehow you can manage to drag yourself to your grave.

I want you to drop the ego and then see: you will be vast, there will be no limit to you. That is growth.

To become a tiny, pygmy ego is not growth, it is just the opposite.

The growth movement should not be called a growth movement at all. It is selling phony commodities to you; it is really cutting your very roots. And if you become satisfied with the ego you will never search, seek, for your self, because you will continue to believe, "This ego is me."

In Japan, for centuries it has been thought to be an art: great gardeners have been cutting the roots of trees. The tree is placed in a pot which has no bottom, so whenever the roots start growing, they just have to take up the pot and cut the roots. There are four-hundred-year-old trees only six inches high. I cannot conceive that this is art -- this is murder. And those poor trees cannot say anything. If you don't allow their roots to grow deeper into the earth, they will not grow higher into the heavens, towards the stars. The deeper their roots, the higher will be their growth.

The same is true about man. Nature functions in an absolutely harmonious way. There are not many ways that nature grows. It may be a tree, a bird, a man -- it doesn't matter, the principle, the law of growth remains the same: Let your roots go deeper.

Of course, a tree is standing, does not move -- it has no legs. There *are* a few trees in Africa which, out of sheer necessity, have had to move. The jungles in Africa are so thick, and the trees are so big that there is no chance for new trees to grow; the sun never reaches them. It is just a sheer question of life and death. And they start moving out of crowded spaces to find some place where they can also have the sun, the air, the moon, the earth. In Africa there are walking trees; they walk in their own way, and are very intelligent.

Forget the idea that man is the only intelligent being on the earth. Yes, just as a tree is different from your body, it is different from your intelligence. But it has its own kind of intelligence. It has been found that the trees which move always in the direction where more water is available, more sun is available, more air is available, more space is available. How do they know which direction to move, which path to take? And they never make any mistake.

They are not like Moses, who wandered for forty years with the poor Jews dying in the desert, finding Israel, the holy land promised to him by God himself. Forty years in the desert? Almost two-thirds of the Jews died on the way before they reached the place. I certainly say that it has nothing holy about it. But Moses was also tired and old. His people were almost finished, and the remaining ones were getting angry with him. They had lost all trust in him. He did not know where he was going. And in a desert it is very difficult to find a path; there are no roads, no paths.

But these trees are far more intelligent than Moses. They don't wander here and there, they simply rush exactly to the point where they can survive, grow. In a few places where water pipelines are close by, they don't bother to go to a faraway place where they can find a river or a pond. They are very progressive, more progressive than Mahatma Gandhi.

They drop the idea of going to the river, which their parents have always followed. They don't care a bit about the past and the tradition; they rush towards the pipeline. And they are strong enough to break steel pipelines; they put their roots into the pipeline. Can you call these trees unintelligent? They have a different kind of intelligence.

But growth is possible only if you go deeper into your roots. You are not a tree; hence, you are not to grow your roots into the earth -- that will be sheer death. You have to grow inwards. That is your earth. There you have to spread your roots, because there is your nourishment: your water, your sun, your air, your being.

Once you have found the center of your consciousness, growth happens of its own accord. It has not to be done, you have not to grow. It is just as when the tree gets nourishment, it starts growing: fresh leaves and flowers and branches suddenly start appearing.

The growth movement was not a growth movement. It started, of course, in California. Any nonsense... if you find it, and you want to trace where it started from, you have to go to California. It started in Esalen.

One of the directors of Esalen came to me, because he had become fed up. No growth was happening -- and he was the director, so what about the poor fellows he was directing? He became a sannyasin here in America, and after one year he came to see me.

And this is one of my experiences: these people who become accustomed to leading others, who become accustomed to the attitude that "I know, and you do not; therefore, follow me"....

This director was directing the whole show in Esalen for many years. How many people he destroyed I don't know, but he must have destroyed a lot. Reading my books.... First his young daughter became my sannyasin, because she was still unpolluted. She became my messenger in Esalen, she turned many Esalen people to sannyas. It was she who insisted that her father come to me, and he came.

To read my books, to listen to my tapes, is one thing. But to come to me and look eye to eye -- it is very difficult.

The man's name was Dick, and he proved a dick! Just within a few days he escaped without telling anybody. We looked for him -- where had he gone? From Esalen I received his letter saying, "Yours is too dangerous a place." He must have been thinking that growth is without risk, growth is just a game, a gimmick. Perhaps you have to read something, do a few stupid groups, and within a few weeks you are grown-up.

Growth is simple on the one hand -- the simplest thing -- and on the other hand the most difficult thing, almost impossible. The reason why it is so, is: it is simple if you have guts. It is so simple that nothing has to be done, you just have to become a little more ingoing, directed towards your inner reality. Just as you see things with open eyes, you have to close your eyes and see what is there. It is so simple.

It becomes dangerous because you have to lose many things. You have to lose all your past, your knowledgeability, your so-called growth. You have to lose everything that you have accumulated around you. It is all junk! If you cling to it, growth becomes impossible.

That man ran away from me. He still reads my books, he still listens to my tapes, but now I am so close, he has no courage to come back -- because there in Esalen he is the director, and here he has to be nobody.

Esalen is almost dead, it has seen its days of glory. People have deserted it -- only a few people once in a while go there -- because they could see the point: that in becoming egoistic they are creating a more miserable life for themselves. What is the point of growing up? -- misery, agony, jealousy, competitiveness, violence... because if you are assertive, violence is not very far away from you. It is just behind you like a shadow; your assertiveness can become violence any moment. And with a strong ego it is bound to become your very way of life.

I am not trying here to polish your egoistic mind. I am trying to demolish, not polish. I am trying to help camels to become lions! Of course, it is difficult for a camel to become a lion, but it is not impossible, because I have made many camels into lions.

And once you become a lion, I have nothing to do. Your very lionhood will make you a child: simple, innocent, clean, pure, holy. That is growth. You have found the roots. And those roots are not just yours. You cannot claim, "These are *my* roots," because your ego is no longer there to claim it. You have found the universal source of roots. You know now, perfectly well, that it is the same existence that blossoms in the rose, in the lotus, that moves the stars.

It is the same universe that is your energy too. You are not apart from existence, you are part of it. And the moment you realize that you are part of this beautiful universe, a great ecstasy surrounds you twenty-four hours a day.

So there is not only a difference between the so-called growth movement and what is happening here, they are diametrically opposite. The so-called growth movement is preventing people from growing. It consists only of camels. We are not interested in keeping you in the lowest grade of consciousness -- camels, ugly. Nothing is straight in a camel; you cannot find a single straight line. Everything is as it should not be.

The lion has a beauty, tremendous beauty. If you have seen any statue, or a photograph or a drawing of the face of that great lion, Bodhidharma, you will be surprised looking at his eyes. Those eyes look so ferocious. The man was not like that, he was one of the most beautiful men who has walked on the earth. It is symbolic: those are the eyes of a lion.

It is a well-known fact that when the lion kills some animal, his method is hypnotism. He simply looks into the eyes of the animal, and the animal becomes hypnotized, stuck, frozen. He cannot escape, he cannot *move*. Trembling, he stands before the lion. The lion just has to keep hold of his eyes; through the eyes he prevents him from escaping. You will see in Bodhidharmas's eyes the same flare, the same flame.

Many people escape from me. Their whole lives they will escape; now this becomes their growth. They waste their lives just escaping, and they can't see a simple fact, that they are just cowards. There was an opportunity to go through a transformation. Of course something has to be dropped, something has to be burned, something has to be completely forgotten; only then do you allow transformation to take place.

The master's work is to transform camels into lions. Then things take their own course: the lion becomes a child without any effort. The lion has found the roots. The child is going to blossom into his being.

Here, the sannyasins have to drop everything -- and dropping everything you have saved yourself; otherwise you are going to be drowned in all the mud that you have accumulated. Your parents, your teachers, your priests, your culture, religion, society -- they are all pouring mud on you. And it is a very

sticky mud, you become glued to it.

The decision to become a sannyasin is a very great, momentous decision, because from that point you will have to leave everything that you thought was yours, and you will have to move into a new dimension where nothing belongs to you. On the contrary, you belong to the whole.

Do you see the difference? When you say, "This belongs to me," this is the language of the ego. And when you say, "I belong to the universe," this is the language of egolessness. Then you are in a total let-go. If you belong to the universe, then it is the universe who is going to take care of you.

I am saying it from my own experience. For thirty-two years I have been the poorest richest man in the world. And I don't have anything that belongs to me, nothing belongs to me, but the phenomenon of belonging to the universe has created harmony out of a great contradiction. As far as belongings are concerned, I am the poorest man you can find. Even a beggar has something which belongs to him.

I used to go to the university to teach. An old beggar was always there. The railway station was just in between my house and the university; the old beggar was always begging at the railway station, and he knew when I would be passing. He would come to the road and stand there. One day I was surprised -- a young man was standing there, a young beggar. I said, "What happened to the old man?"

He said, "I got married to his daughter, and he has given me his place as the dowry. This is the best place in our profession! The railway station -- so many new people coming and going -- the university, so many people coming and going... there is nothing comparable to it."

So I said, "What happened to him?"

He said, "Now he has moved to another spot." The city had two stations, so he had moved to another station. And he was a very strong fellow; he must have thrown out the beggar who was thinking that that station belonged to him.

Nothing belongs to anybody, but even beggars are richer than me. Because I am not there, how can anything belong to me? And the moment I disappeared, my consciousness became part of the whole. I lost everything and I gained everything; hence I say, I am the poorest and the richest man. In these thirty-two years I have lived like a king, and I have not earned a single cent. The universe takes care. The universe is benevolent.

You *are* this universe's children. Just become a child, and your eyes will be able to see the point. And from that moment, growth goes on happening; you go on and on. And there are no borders to existence. There are no borders to your growth either.

BELOVED OSHO,
YOU HAVE JUST BEEN SAYING THAT THE WORDS OF THE MASTER BECOME MERE WORDS AFTER THE MASTER IS GONE. WHAT WILL HAPPEN AFTER YOU ARE GONE?

Do you think my words are not already dead for you? First, think of that. The master is there, his words are there, but are those words alive for you? If they are alive for you, don't be worried. You know the secret.

It is not the words. The master can be there and the words can be dead. So why can't it happen the other way around? -- the master is dead, but the words are still alive. It all depends on you. It is not a question of the master's life or death, but how you relate to those words.

Yes, it is simpler when the master is there, only in one way. Because those words are spoken, they carry some flavor of the master's heart. They carry a few beats of the master's heart towards you. It is simple in this way. But on the other hand, when the master is alive, perhaps the words will never become alive to you, because you start taking the master for granted. Then the words are dead.

It happened in the second world war that Adolf Hitler declared that he was going to destroy the Tower of London. Millions of people rushed towards the tower -- they had passed the tower thousands of times in their lives, but had never taken the trouble to see it. People come from all over the world to see the Tower of London, but Londoners take it for granted. The moment Hitler said he was going to destroy it, suddenly those people who had lived their whole lives in London became aware that the Tower of London could not be taken for granted anymore. They rushed to see it before this madman, Adolf Hitler, destroyed it.

The master is alive -- but the disciple can take him for granted. You can take me for granted. Then those words are already dead, because your aliveness is not available. If you are capable of being alert, alive, responsive, it makes no difference: the master may be dead, but his words will go on resounding in you.

Even the written words, which are dead, can become alive in you; you just have to open your heart.

The question is not of the master's life and death, the question basically is of your response.

So don't be worried about when I am gone. Those who are missing me now will be missing me then too -- no loss. Those who are living my message now, they will go on living it. And if they go on living it, they cannot help but spread it. I am not depending on books -- all the religions have depended on books -- I am depending on *you*!

George Gurdjieff used to say -- very sadly, of course -- that if even two hundred people are enlightened, they can make the whole world full of light, full of life. Just two hundred people can transform the whole character of humanity. He could not manage it, but what he said is true.

I am going to manage it! I will not leave you unless I have made enough people enlightened so that they can make the whole world afire, alive. I am depending on you, not on any books. Those books may be helpful in some way to bring people to you, but my word will be throbbing in your heart; only then can you help anybody who comes to you.

And it is so simple. I have more than half a million sannyasins in the world, and more than one million people who are just on the borderline -- a little push and they will be sannyasins. One million more who are lovers but cannot drop their camelhood....

On this big a scale, a worldwide scale, nobody has worked before. Gautam Buddha remained confined to the small state of Bihar in India -- not even the whole of India. India has thirty states; Buddha remained confined to one space, one state. He did great work, but it was impossible to transform the whole quality of consciousness on the earth. The same is true about Jesus, Moses -- anybody who has been trying.

For a simple reason I have been able to contact millions of people around the world: I am not confined to any tradition. I am not burdened by the past, I am completely weightless. So anybody who is burdened -- and who is not burdened? -- becomes interested in me, particularly the young people who are fed up with all the nonsense that is being taught in the churches and the synagogues, in the temples, in the mosques.

All these people, these churches, synagogues and mosques, are trying to bridge the gap. You have heard the phrase "generation gap." Between you and the church, between you and the synagogue, there is not just a generation gap, there is a gap of hundreds of generations. And in trying to bridge it, they are proving themselves buffoons, because truth never compromises. It cannot -- with whom will it compromise? Compromising truth means compromising with lies.

And all these people have become afraid that young people are no longer interested; they don't come to the synagogue, they don't come to the church, so something should be done that can attract young people. Their whole business is going down.

I have heard about three rabbis.... And by the way, don't let me drift. Whenever I come across the word "rabbi" I immediately associate it with rubbish. These three rabbis were meeting, discussing, talking about great things. One rabbi said, "My synagogue is the most modern, because we allow people to smoke in the synagogue. There is no harm in it."

The second rabbi said, "This is nothing, my synagogue is even more modern: we even allow people to make love in the synagogue. What is wrong with it?"

The third rabbi said, "This is nothing. My synagogue is the most avant-garde."

The two rabbis said, "Just tell us what you have done."

He said, "My synagogue remains closed for Jewish holidays!"

They are trying hard, but it is just foolishness. They cannot catch hold of the new spirit of man.

I don't give you any tradition.

I don't give you any scripture.

I don't give you any discipline.

Those are all non-essentials. I simply concentrate my whole work on making you more conscious. Consciousness is the key to transform the whole of humanity.

And yes, Gurdjieff *is* right: if even two hundred people are aflame, enlightened, the whole world will become enlightened, because these two hundred torches can give fire to millions of people. Those people are also carrying torches, but without any fire. They have everything, just the fire is missing. And when fire passes from one torch to another, the first torch is not losing anything at all.

The enlightened consciousness is an infinite reservoir: it can give to you and yet it remains the same. Its quantity does not decrease, because it is not a question of quantity at all; it is a question of quality. Qualities can be shared without losing anything.

You can love as many people as you want -- that does not mean one day you will go bankrupt, and you

will have to declare, "Now I have no love." You cannot go bankrupt as far as love is concerned. Yes, you can go bankrupt as far as money is concerned. Money is a quantity; love is a quality. What to say of enlightened consciousness? It is the highest quality possible; there is nothing higher than that.

Don't be afraid, worried that if I am gone, then what will happen to my words. I will not be gone before I have sown the seeds of those words in you. They are not mine! They are nobody's. They are coming out of existence itself -- I am simply a vehicle. *You* can become a vehicle. Everybody is capable of becoming a vehicle. Hence, I am not depending on old strategies; they have all failed. I am depending on living human beings.

And that is the only way to save humanity without becoming a savior, to save humanity without creating in them greed for heaven and fear of hell. The only way to save humanity is to give them some taste of what it means to be enlightened, a little fragrance, so they can feel the invisible.

And I am absolutely certain, utterly happy, that I have got the right people: people who are going to be my books, my temples, my synagogues. This is the reason I call this the first religion, because it depends on living human beings, not on dead holy scriptures, traditions, beliefs.

I am giving you the taste of my being, and preparing you to do the same, on your part, to others. It all depends on you, whether my words will remain living or will die. As far as I am concerned, I do not care.

While I am here, I am pouring myself into you. And I am grateful that you are allowing it to happen. Who bothers about the future? There is nobody in me who can care about the future. If existence can find me as a vehicle, I can remain assured that it can find thousands of people to be its vehicle.

I am simply giving you a little opportunity to become vehicles of the whole.

BELOVED OSHO,
I AM BRITISH, MISERABLE, UNENLIGHTENED, AND AN EX-SANNYASIN. IS THERE ANYTHING ELSE LEFT FOR ME TO ACHIEVE?

No, sir! You have done everything. You have done really more than is possible. Now the only thing left for you is Krishnamurti Lake.

BELOVED OSHO,
IF YOU DEPART ON THE 6TH OF JULY OF ANY YEAR, ARE WE ALL GOING WITH YOU?

No, nobody is going with me. I am not Reverend Jim Jones, I am not even a Christian. The day I go, your responsibility to live becomes greater -- to live me, to become me. All around the world all the communes have to understand it.

It is very easy to die with me. It is so easy that it is against my sannyasins' dignity. I will not give you such any easy job. You have to *live*! And when I am not there, you have to live more consciously, more carefully -- because who is going to spread me all over the world?

Remember, dying is a very easy thing; it happens in a single moment. Living is the real challenge. My leaving the body will be a challenge for you, that now that I have left one body, I can be in *all* of your bodies; that now I am not speaking from one mouth, I can speak from millions of mouths.

Christians have been cowards, not accepting the responsibility of Jonestown. They have created a religion which is death-oriented. My religion is life-oriented, I do not believe in death. In fact, there is no death. Nothing dies, it only transmigrates into new forms.

The enlightened person does not enter another life circle; he has nothing left to learn. The world is just a school. If you go on committing mistakes in unconsciousness, existence will give you millions of chances to come back again and again until you get awakened and drop your mistakes. That will be your last embodiment.

I am not going to be reborn in a body, because that would be just idiotic. When I can live in the bodies of millions of my sannyasins, what is the point of again getting caged in one body? In fact, the enlightened consciousness simply spreads into all those who are available and open. It becomes universal.

You are not going with me, but I am coming within you!

BELOVED OSHO,
YOU SPEAK OF REINCARNATION. I HAVE NOT EXPERIENCED IT, AND I DON'T WANT TO BELIEVE IN ANYTHING I DON'T EXPERIENCE. WHAT TO DO?

Who is asking you to believe in reincarnation? And why are you concerned to do something about it? There must be some lingering belief. If you don't believe in reincarnation, that is the full stop. Why bother about what to do?

Don't believe in reincarnation! Just live this incarnation, and you will come to experience that reincarnation is not theory, it is a reality. Just live this incarnation. Do you believe in *this* incarnation, or not? Reincarnation is either in the past or in the future, but you are here, alive. Life is throbbing in you.

I know reincarnation is a truth. But I am not saying that you should believe it because I say so. Never believe anybody else's experience; that is a hindrance. I can only say to you, just live this incarnation. That will open doors and you will be able to see backwards, you will be able to see forwards. And then it is up to you to believe in it or not. How can you disbelieve it then? But before that.... Let it become an experience.

All the religions are based on belief systems. I am giving you absolute freedom to enquire, to doubt, because that is the only way to experience on your own. And unless you experience on your own, there is no value at all in believing.

You love me. Naturally, if I say reincarnation is a truth, out of your love you may believe in me. Out of your love, how can you conceive that I may be telling something untruthful to you? You trust me.

And this trust has been exploited for million of years, this love has been exploited by every religion. I am not going to exploit in any way. About whatsoever I have known I can open my heart to you, but remember not to fall in the trap of believing. Love is good, trust is good -- but belief is poison. If you really love me, if you really trust me, then make every effort to experience what I am saying to you. I want enquirers, people who are capable of doubt, who are capable of asking questions.

All the religions have repressed people's questions, their doubts, their enquiries. They say, "Don't bring in all these things. We *know*. For you, all that is left is to believe." That's why you see the whole humanity in such a miserable, dark, dismal ignorance. The responsibility goes to the religions.

Your love, I respect. For your trust, I am grateful. But these beautiful things should not be used as a strategy to make you a believer. I want you to be a knower. If you love me and trust me, then go on enquiring, searching, seeking. Till you have found, never believe. And I can say it with such certainty, because I know that if you enquire you will find it; it is there!

The other religions have been telling you to believe, because they are not certain that it is there. It is because of their own doubt that they are repressing your doubts. They are afraid that if you start doubting and asking and enquiring, you may not find any God, any reincarnation, any truth. Then their whole business -- and it is the biggest business in the world -- will simply disappear.

As far as I am concerned, not a single word from me has to be believed, but to be experienced. And I am giving you the method, *how* to experience it.

Become more meditative. Reincarnation and God, heaven and hell, do not matter. What matters is your becoming alert. Meditation awakens you, gives you eyes -- and then whatever you see, you cannot deny.

As far as I am concerned, reincarnation is a truth, because in existence nothing dies. Even the physicist will say, about the objective world, that nothing dies. You can destroy Hiroshima and Nagasaki -- so much power science has given to chimpanzee politicians -- but you cannot destroy a single drop of water.

You cannot destroy. Physicists have become aware of this impossibility. Whatever you do, only the form changes. You destroy a single dewdrop, and there is hydrogen and oxygen; they were its components. You cannot destroy hydrogen or oxygen. If you try, then from molecules you come to atoms. If you destroy the atom, you come to electrons. We don't know right now if we can destroy the electron. Either you cannot destroy it -- it is the ultimate objective constituent of reality -- or if you can destroy it, then you will find something else. But nothing can be destroyed in the objective world.

The same is true about the world of consciousness, of life. There is no death. Death is only a change from one form into another form, and ultimately from form to formlessness. And that is the goal -- because every form is a kind of imprisonment. Unless you become formless, you cannot get rid of misery, jealousy, anger, hatred, greed, fear, because these are concerned with your form.

But when you are formless, there is nothing that can harm you, there is nothing that you can lose any

more, there is nothing that can be added to you. You have come to the ultimate realization.

Only Gautam Buddha has given the right word for this experience. In English it is difficult to translate it, because languages develop only after experience. It is just arbitrarily that I am calling it "enlightenment." But it is very arbitrary; it does not really give you the sense that Buddha's word gives. He calls it *nirvana*.

I can explain the word to you. *Nirvana* means ceasing to be. Strange... ceasing to be. I could have used that word, but that would make you afraid. Already people are so much afraid of me -- I, who have never done any harm to anybody.

Not to be is nirvana. That does not mean that you are no more; it simply means you are no longer an entity, embodied. Yes, in that sense you are no more, but that is the way -- not to be is the way to be all. The dewdrop drops into the ocean. You can say it has died, but those who know will say it has become oceanic. Now it is the whole ocean.

Existence is alive at every stage. Nothing is dead. Even a stone -- which you think seems to be completely dead -- is not dead. So many living electrons are running so fast inside it that you cannot see them, but they are all living beings. Their bodies are so small that nobody has seen them; we don't even have any scientific instrument to see the electron, it is only guesswork. We can see the effect; hence we think there must be a cause. The cause has not been seen, only the effect has been seen. But the electron is as alive as you are.

The whole existence is synonymous with life.

Here nothing dies. Death is an impossibility.

Yes, things change from one form to another form till they become mature enough that they need not go to school again. Then they move into a formless life, then they become one with the ocean itself.

From the False to the Truth

Chapter #17

Chapter title: The death of the mind is the birth of you

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BELOVED OSHO,
FOR THE LAST SIX YEARS I'VE LIVED IN YOUR COMMUNES. YOU ARE HERE, ALL MY FRIENDS ARE HERE; EVERYTHING I LOVE AND VALUE IS HERE. AND YET, I OFTEN THINK OF LEAVING. WHAT'S WRONG?

That's what is wrong. You have all your friends here, all that you love, all that you have aspired to. When one comes to a point of having all, a great desire to escape from it arises -- for the simple reason that the mind wants more and more and more. If all is available, the mind starts feeling restless; it has nothing to do.

It is a strange fact that poor countries and their people are more satisfied and contented, compared to the rich countries and their people, because the poor can hope and hopes keep them going. If you reach the final rung of the ladder, you are suddenly at a loss; you cannot hope anymore, there is nothing to hope for.

The mind and its functioning has to be understood; the continuous desire for more has to be understood. It is very sick.

One should start looking into one's desire to leave when everything is available. Who is prompting this desire? The mind wants more, and there is no more anymore. The mind is bound to create turmoil in you to escape. And the dichotomy is that on the other hand you see, "All is available here. Where am I going to be and what am I going to gain by going there?" It is sheer stupidity. But this mind comes from the monkeys and *is* stupid.

You have to learn not to be identified with the mind. You have to be just a watcher, and see all the buffoonery that the mind goes on doing around you. Don't applaud, don't support, don't negate -- just watch. Take no action against the mind because that is also part of the mind. Only one thing in you is the door, and that is witnessing, because it is not part of the mind. It is simple to understand: if you can witness your mind, certainly you are not the mind. Anything that you can see in front of you, you are not.

This is the whole simple and open secret of meditation. Whatever the monkey within you is doing, watch, with no judgment, because any judgment is either going to be for or against; you have become party to the foolishness of the mind. Neither for or against, just remain watchful of what is happening and this desire to leave will disappear, because you will be able to see that what you wanted is here. So where are you going? And this mind will be with you wherever you go, and it will not allow you any rest.

The mind always wants to go on and on, because that is its very lifeblood. Stopping, even for a single moment, the mind dies. And the death of the mind is the birth of you. While the mind has power over you, you are not born yet.

All the great masters in the East were either kings, or princes who were going to become kings. Buddha, Mahavira, Parshvanatha, Bahubali -- what happened to these people? Not a single poor man in the whole history of the East has become a great master, for the simple reason that he still has hope.

Hope is your opium. It keeps you going. It is just there, you have to stretch your hand a little bit more. It is hanging just before you: a little effort and it will be yours. It is not going to be so; it will always go on hanging just there. It will not be too far because that may create the idea, "Perhaps I cannot manage to go that far. I don't have the strength. The journey is very long." So your hope is not very far away, just close enough so that it would be foolish not to get it. By the time you get it, it is still there in some different form.

That's why religions in the East -- particularly in India -- have a flavor that religions which are not born there don't have. In India, three religions have existed for thousands of years: Jainism is the oldest, then Hinduism, then Buddhism. Jainas have twenty-four *tirthankaras*, the great masters. But strangely enough, all twenty-four came from royal families. Either they were already kings or they were going to be kings sooner or later. And they escaped -- they had everything, just at their fingertips they had the whole world. That was the problem; they had to escape.

In Buddhism there is a strange story -- but worth understanding, because it is the story of each of you. When Buddha was born, the great astrologers said to the king, "We are afraid, but you have to be made aware of it: this newborn baby is either going to become a *chakravartin*" -- a *chakravartin* means one who rules over the whole world -- "or he is going to become a beggar who owns nothing." ... two extremes.

The king was old and this was his only son, born in his old age. He asked the astrologers how to prevent him from becoming a beggar and renouncing the world. Those astrologers had no idea of mind and psychology. Astrologers may have ideas about faraway stars, whose light takes millions of light years to reach the earth.... And what a foolishness, that man thinks his fate, his destiny, is determined by all these millions of stars so far away!

There is a reason why astrology has remained significant: it gives you great satisfaction that the whole universe is interested in you. Even the faraway stars are trying their best to do something to you; you are not an ordinary person, you are not nothing. Those faraway stars are not even aware of you, cannot be, but your ego feels tremendous satisfaction.

Astrologers have been exploiting this since the very beginning of man. Of course, they exploit you, you have to pay for it, but it seems worth paying them; they are giving you a big ego. You are bigger, far more important, than the biggest star in the sky. They are all just revolving around you!

But those poor astrologers were not even as intelligent as Sigmund Freud. They told the king, "If you want him not to renounce the world, then a few arrangements have to be made."

In India there are three clear-cut seasons in the year. Since the atomic explosions around the world, that has changed; otherwise, every year on the same day the rains will begin, and on the same day they will stop. On the same day the winter comes, and after four months on the same day it stops. For centuries it has been

absolutely certain. Now it is not so, but in Buddha's time it was certain.

Buddha's father made three palaces, one for each season. For summer, a palace in the hill station: cool, beautiful, green. Every care was taken that Buddha would never become disappointed with the world. For winter, a warm and cozy atmosphere was made in the palace.

The astrologers told the king, "From the very beginning let him be surrounded with beautiful girls, so by the time he becomes a young man he has all the beautiful girls of the land."

They even went into details: that he should not see any old man, because in his seeing an old man the question could arise in him, "Is this the destiny for everyone?" Never allow him to see a dead body. Keep him absolutely unaware of the realities of life, keep him in a dreamland. Their argument was, when he has everything, why should he renounce?

The greatest physician of the country was looking after him. Even the gardeners in the king's garden were told that Buddha should not see a flower withering away or a leaf turning pale. In the night everything that indicates death had to be removed. He should see only beautiful flowers which are always young. He should see only green leaves which are always green.

And this the king could manage. He managed it -- and his management backfired. Those idiotic astrologers had no idea of a simple fact: that if you give a man everything and keep him unaware of all that is ugly around, soon he is going to be fed up with it. Soon he will start thinking, "Is this all? Then tomorrow is going to be the same, and the day after tomorrow is going to be the same. What is the point?" He will become bored.

And that's what happened. Buddha became bored with unchanging beautiful women, unchanging beautiful flowers. How long can your mind keep silent? The astrologers were the reason why Buddha renounced the kingdom. If he had been allowed to live just the ordinary life of every man, perhaps there would have been no Buddha. In a way, the idiotic astrologers unknowingly did a great service to humanity.

The story is beautiful. There used to be an annual festival in the capital, and the prince who was going to be king used to inaugurate it, declare it open. It lasted for a few weeks -- all kinds of things, all kinds of athletic games, shows. Buddha was going to inaugurate this youth festival in his twenty-ninth year.

On the way every care was taken -- but existence has a way to reach you. You cannot remain completely closed in a grave, unless you are dead. If you are alive, there are bound to be loopholes from where existence will enter and make you aware of the reality. The astrologers and the kings could not be more intelligent than existence itself.

Every care was taken that on the way from the palace to the festival stadium, no old men should be seen, no dead bodies should be carried -- nothing that could create a questioning in Buddha. But you cannot avoid reality for long. As the chariot was going towards the festival grounds, Buddha saw an old man. The old man was deaf and he had not heard that today he was not to pass on this road, he was to remain in the house or go somewhere else. He was deaf, he could not hear it, so just as usual he came out of his house; he was going to purchase something from the market.

Buddha, for the first time in twenty-nine years, saw an old man just on the borderline of death. He asked his charioteer, "What is the matter? What has happened to this man? I have never seen anything like this!"

The charioteer loved Buddha just as his own son. He could not lie. He said, "Although it is going against the orders of your father, I cannot lie to you. You have been prevented from seeing people getting old. Everybody gets old -- I will get old. This is the way of life."

Buddha immediately asked, "Am I also going to be old one day just like this man?"

The charioteer said, "I have to say the truth to you: I would like that this should not happen to you, but it is the law of nature; nothing can be done. Just as from childhood you have become a young man, from youth you will become one day old too."

And then, just then, somebody died. Now you cannot prevent death. You cannot order death, "You are not to happen on this road, you can happen anywhere else." Death is not in your hands. Somebody died, people were crying, and the dead body was there.

Buddha asked, "What has happened? Why are people crying?" He had never seen anybody crying, he had never seen anybody with tears; he had never seen anybody dead. He asked, "What has happened to this man? He is not even breathing!"

The charioteer said, "This is the second stage. First you saw the old man. Soon death will come to him too. It has come to this man."

Buddha asked, "Am I also going to die one day?"

The charioteer -- afraid of the king, but he must have been a man of some integrity -- said, "Truth is

truth, nobody can deny it. Your father the king is going to die, I am going to die, you are going to die. Death begins the day you are born. After birth there is no way to escape death."

And just then they passed a sannyasin. Astrologers had said to the king, "Your son should not be allowed any contact with sannyasins, because those are the people who have renounced everything. Those are the people who teach that this world is illusion, that all your desires are going to lead you nowhere, that you are simply wasting your life, and death is coming close by every moment. Sannyasins have to be avoided." And for twenty-nine years Buddha had no notion that there are people who are trying to find something which is beyond life and death.

This red-clothed sannyasin looked very strange to him -- just as when you move into the world outside the commune *you* look strange to people. They are living a life of dreams. You suddenly come, and you shock them! Questions, enquiries: "What has happened to you? Why are you wearing a red robe?"

And a man who has not seen a sannyasin his whole life, for twenty-nine years, is bound to be more enquiring. He said, "And what about this man? I have seen people, but nobody wears a loose robe like this, with a begging bowl in his hand. What kind of man is he?"

The charioteer said, "This man has understood that beauty is going to turn into ugliness, that youth is going to turn into old age, that life is going to turn into death, and he is trying to find, `Is there something eternal? Is there something which is not affected by youth, by old age, by death, by disease?' He is a sannyasin, he has renounced the ordinary world. He
is a seeker of truth."

They were just reaching the stadium. Buddha said to the charioteer, "Turn back -- I am not going to the youth festival. If youth is finally going to become old age, disease, death, and if this is going to happen to me, then I have lost twenty-nine years uselessly. I have lived in dreams. I am no longer young, and I am no longer interested in being the prince. Tonight I am going to renounce this world and be a seeker of truth."

What the astrologers had thought looked like common sense... but common sense is superficial. They could not think a simple thing: that you cannot keep a man for his whole life unaware of reality. It is better to let him know from the very beginning; otherwise it will come as a big explosion in his life. And that's what happened. That very night Buddha escaped from the palace where everything was available.

In India, all these three religions' great masters come from royalty. That's why there is a great difference, almost unbridgeable, between Christianity and Buddhism, between Mohammedanism and Jainism. The difference comes because Jesus is not a prince. He comes from a poor family, he is the son of a poor carpenter, Joseph. He knows all, nothing is hidden from him. His religion is going to be the poor man's religion. No wonder all around the world poor people go on turning into Christians.

In India, I have traveled continually trying to find a single rich man who became a Christian, and I have not found one. Those who become Christians are orphans, beggars, starving people. Of course they cannot understand Buddhism because Buddha does not turn stones into bread, and that's what they want. Buddha does not change water into wine; on the contrary, he prohibits you because any alcoholic drug is going to destroy your meditativeness. He is not going to raise a dead man from the grave and bring him back to life. What is the point -- he will go again. Why give him trouble?
Do you know what happened to Lazarus?

Even if Jesus raised him from the dead -- which is nonsense.... For the argument's sake if we accept that yes, he was raised from death back to life, then what happened to him? Where is Lazarus? He will have to die again so what is the point? Maybe a few years more of misery and poverty, sickness, anxiety and anguish -- and you call it a miracle? And again he will be back in the grave. At least in the grave he will be without anxiety, without poverty, without sickness, and without any fear of death. It has already happened, now it cannot happen again. Jesus really was unkind if he *did* raise Lazarus from death.

Buddha would not do it. It is not a miracle, it is foolishness. A similar case happened in Buddha's life: a young child died; the father had died, and the woman was living only for this child. That young child was her whole life and her only hope; otherwise, there was nothing for her to live for. And the child died. She was almost on the verge of going crazy. She wouldn't allow people to take the child to the crematorium. She was hugging the child in the hope that perhaps he might start breathing again. She was ready to give her life if the child could live.

The people said, "This is not possible, it is against the law of nature." But she was in such misery, she could not listen to anybody. Then somebody said, "The best way is, let us take this woman to Gautam Buddha who, just by chance, is in the village."

This appealed to the woman. A man like Gautam Buddha can do anything, and this is a small miracle --

nothing much -- that the child starts breathing again. She went, crying and weeping, put the child's dead body at the feet of Buddha, and asked him, "You are a great master, you know the secrets of life and death, and I have come with great hope. Make my child alive again."

Buddha said, "That I will do, but you have to fulfill a condition before I do it."

She said, "I am ready to fulfill any condition. I am ready to give my life, but let my child live."

Buddha said, "No, the condition you have to fulfill is very simple. You just go around the village and find a few mustard seeds from a house where death has never happened."

She was in such despair, she went from one house to another. And those people said, "We can give you as many mustard seeds as you want, but those mustard seeds will not help you. Not only one, but many have died in our family; perhaps thousands have died."

By the evening, a great awakening had happened to the woman. She had gone through the whole village, and the same reply.... They were all ready to help her but they said, "These mustard seeds won't help. Buddha has made it clear to you, `Bring the mustard seeds from a family where nobody has ever died.'"

By the evening, when she returned, she was a totally different woman. She was not the same woman who had come in the morning. She had become absolutely aware that death is a reality of life -- it cannot be changed. And what is the point? "Even if my child lives for a few years, he will have to die again. In the first place it is not possible; in the second place, even if it were possible, it is pointless."

Now there were no more tears in her eyes, she was very quiet, serene. A tremendous understanding had come to her: that she was asking for the impossible. She dropped that desire. She came and fell at Buddha's feet.

Buddha said, "Where are the mustard seeds? I have been waiting the whole day."

The woman instead of crying, laughed. She said, "You played a good joke. Forget all about the child, what is gone is gone. Now I have come to be initiated and to become a sannyasin. The way you have found the truth which never dies, I also want to find. I am no longer concerned with the child or anybody else. My concern is now, how to find the truth which never dies, which is life itself."

Buddha said, "Forgive me that I had to ask you for something I knew was impossible. But it was a simple device to bring you to your senses, and it worked."

I call *this* a miracle. Lazarus being raised from the grave is not a miracle; it is just a bogus story created by the Christians to make their master appear as the greatest master in the world, who can do such miracles, who can walk on water. Nobody can walk on water. I find it difficult even to walk on the ground! Do you want me to walk on water? I will become enlightened again!

One very rich, super-rich Jew was visiting Jerusalem in the holy land, Israel, and he was going around seeing all the places. He saw Lake Galilee where Jesus used to walk on water. He did not believe it -- he was a Jew, he was not a Christian. But he told the boatman that he would like to go around the lake -- it is a really beautiful place.

The boatman was a Christian. He had no idea that this man is a Jew because Israel is a holy land for Christians too, and Christians are coming daily to the boatman to take them around the lake where Jesus walked. This water is no longer ordinary water; this lake is no longer an ordinary lake. Jesus walking on it has made it something holy, something divine.

But he could not see that the man was a Jew, not a Christian... only Christians used to come there. One thing he could see: that he was American, rich -- he has come in a big limousine. So he raised his price. Ordinarily he was asking only one dollar to go all around the lake; he asked for twenty dollars.

The Jew said, "My God, twenty dollars! Now I know why Jesus used to walk on water -- for the first time I have discovered the truth. From where would that poor guy get twenty dollars? Of course he had to walk on water! I am not going to walk on water, and I am not going to give you twenty dollars either!"

Christianity and Mohammedanism are the two religions born outside of India. Mohammed was also a very poor man, uneducated, just capable of somehow managing two meals a day. He was a shepherd -- not metaphorically, as Jesus goes on calling himself the shepherd and you the sheep. Mohammed was actually a shepherd; that was his job.

Mohammedanism and Christianity are the two religions created by poor people. They don't have that elegance, that delicacy, that flavor, that comes from meditation. They don't have even the word "meditation" in their vocabulary. They are the religions of prayer.

Prayer makes you a beggar; meditation makes you a master. Prayer is a degradation: you are humiliating yourself, falling on your knees, folding your hands towards the sky, knowing nothing of what you are doing. And what do you ask in your prayer? "Give us more wealth, give us more life, give us more health." What

else can you ask?

And religion is not for those who ask. Religion is for those who give. But to give in the first place you have to have. You have to experience the life that is flowing in you; you have to experience the consciousness that you are. Then suddenly you are no longer a beggar and prayer becomes absolutely absurd. There is no one to whom the prayer can be addressed, and there is no need -- even if someone is there -- because meditation opens the doors to your own treasures.

Unless you are in a meditative state, this mind of yours will go on being a beggar. You may have everything, but the mind wants more. That is what I mean by being a beggar: always wanting more, more, more.... And there is no end to it.

Meditation does not desire for anything. There is no idea of more. Meditation simply wants to know, "What is in me? If I can discover my own center, I have discovered the center of all" -- because the center of you is not only the center of *you*. On the circumference we are different, but at the center... there is only one center, it is universal. It is at the center that I and you and everybody meet and become one.

It is easy to understand your desire, that you have everything here -- but that is the trouble. What do you want? -- that things should be taken away from you so you can start again and not feel stuck? No, more and more will be given to you. And that is creating a dichotomy, because on the other hand, you would not like to lose what you have got. That is the schizophrenic nature of the mind.

All minds are schizophrenic. Mind as such is sick. Mind creates a split in you: you would like to have all this, all that is available here, so you cannot go away. And you have everything that you wanted available to you, and the mind wants more. You have to decide and choose between mind and meditation. Mind is a beggar, and meditation is a master.

Become master of your own self. And I would like you to become more and more rich in every dimension, because I accept life in its totality. I would like my commune to be the richest, to be the most intelligent, to be in the best of health. I would like my commune to change into paradise. But that is possible only if you drop this crazy mind which goes on asking for more. And it is only a question of simply understanding and shifting your energies from the mind to the witnessing consciousness. Don't be identified with the mind, because you are *not* it, you are the witness.

Without knowing it, your question itself makes it clear that you are a witness. You are witnessing that you have everything here, there is no need to go anywhere -- and anyway you cannot go. This is your home, these people are your people. You cannot find so much love and life and laughter anywhere in the world. So you cannot go. But once in a while the mind will create the disturbance and say, "Here you are just stuck. Nothing is happening."

I am answering the question because it happens to many people, and they go on writing to me, "What to do? I would just like to go in the outside world for a few days, the mind is going crazy. I don't want to miss anything, and I know I am not going to get anything there, but what to do with the mind? It says, `Just go for a three week holiday. Go to the beach.'" And during all those three weeks on the beach, your mind will say, "What are you doing here? You are an idiot! All that was beautiful, lovable, you have left behind."

In fact, we are constantly enjoying a holiday. Where can you go? If there is anything missing here, we are able to create it, to bring it here. Rather than you going to the beach, we can bring the beach here! And that will be far better, because one person going on a holiday... you will miss your friends, and you will miss this great family.

And you will find you are just an outsider there. You will not be able to mix with the people outside the commune. You have changed so much that you and they are living in two different worlds. They will not be able to understand you, nor will you be able to understand them.

Drop the mind. Move towards the witness. Then you will be immensely attuned with the milieu here. If anything is missing, so many intelligent people can create it. And we have to create something that the whole world feels jealous of!

BELOVED OSHO,
ON MY WAY FROM THE CITY OF RAJNEESH TO RAJNEESHPURAM, I SAW MANY SIGNS ALONG THE ROAD WHICH ARE AGAINST YOU. THE LAST ONE, JUST BEFORE THE TURN TO RAJNEESHPURAM, SAID, "ALL YOU WHO ENTER HERE SHALL GIVE UP HOPE." IS THERE REALLY ANYTHING TO HOPE FOR?

Those fanatic Christians are writing all these things, but they don't know that these things are not against me. They have written what I am teaching you! You are entering here; there is no hope, no hope even of getting out from here!

Those idiots who have written that will be thinking that this will stop you entering Rajneeshpuram. In fact it is an invitation, because hope brings hopelessness, sure and certain. All hopelessness in man exists because he hopes.

You have heard the proverb: Man proposes and God disposes. There is no God who disposes. Man certainly proposes, and hopes that it will be fulfilled. Nature has no obligation to fulfill your desires, crazy demands. Existence is available only for those who have dropped hope, because every hope is against existence.

Do you see the point? Every hope is against existence. Every prayer is against existence. You are asking for something that existence has not given to you. You are trying to get something that existence is not willing to give you. Perhaps you don't deserve it.

I don't teach you hope, because to teach hope means that following the hope, just like a shadow, with be hopelessness. I teach you to enjoy whatsoever *is*.

Hope is always in the future, and you are always in the present. How can there be a bridge between the hope and you? Existence is here, hope is there -- the bridge is not possible. Every hope is going to be frustrated. If you enjoy being frustrated, if you love to be hopeless, then you can hope as much as you like.

If you want to be blissful, to be blessed, then all hopes have to be dropped. Just visualize for a single moment that you don't have any hope. Immediately you can see hopelessness also disappears.

It is a very significant question. If you ask for the meaning of life you will feel meaninglessness. Jean-Paul Sartre feels life is meaningless. Life is neither meaningless nor meaningful, life simply is. But if you try to find some meaning in it, naturally that meaning is not there. You are the creator of your meaninglessness. And then despair, anguish....

Life simply is. Enjoy it! Why hope? When life is here, you are wasting your life and time in hoping, and then one day you will find those hopes cannot be fulfilled. Then you will suffer hopelessness. This is all your own creation: hope, hopelessness; meaning, meaninglessness.

I don't have any hope. That does not mean hopelessness. Hopelessness is the other side of hope. Throw away the coin of hope and the hopelessness is thrown away too. You cannot save one -- you cannot have a one-sided coin -- the other side will be there. You can go on deceiving yourself, but for how long? And whom are you kidding? Just wasting your life....

People have been asking me, "What is the meaning of life?" Now, if I say there is no meaning, they feel sad. It is not life that is making them sad, it is their stupid question -- "What is the meaning of life?" -- that is creating the sadness.

I don't ask for the meaning. Why should there be any meaning? What is the meaning of a roseflower? But it blossoms, releases its fragrance. What is its hope? Is the roseflower hoping that somebody will come and say, "How beautiful!" That somebody will pass by and say, "What fragrance!" No, the roseflower even flowers in a place where nobody passes by, nobody sees it, nobody feels it.

In the Himalayas there is a place, a valley, which is called the Valley of the Gods, for the simple reason that it is impossible to go deep down into that valley -- steep hills surround it. But in that valley where nobody goes -- there is no way to go, no path, and it is so deep that you can only see it from the hilltop -- in that valley there have been growing for millennia, beautiful flowers. I have seen it. I think there must be many flowers which are not even known to us, which are not even named by the scientists.

The valley is completely just flowers and flowers. For whom are they blossoming? For whom are they waiting? What is their hope? There is no hope, there is no desire. They are not waiting for somebody, they are simply enjoying themselves blossoming to their completion. They are enjoying the sun, they are enjoying the hills, they are enjoying the other flowers blossoming all around. They are enjoying the moon in the night, and the stars in the night. But remember, there is no meaning and there is no hope.

Destroy all hope in you and you will never be hopeless, you will never feel hopelessness. Drop the enquiry into the meaning of life and you will never feel it is meaningless. I am not saying that you will start feeling it is meaningful, no. You will be freed completely from meaning and meaninglessness, from hope and hopelessness. And there is no need for them. You can just enjoy.

And the whole existence is enjoying except man. Something is crazy about man. The trees must be laughing at you; the rocks must be thinking, "What has happened to you? Why this sadness?" The birds must be thinking, "This whole humanity has gone mad." And it *has* gone mad.

Sanity is to enjoy the moment. Whatever it brings to you, relish, rejoice. I teach you the moment and its joys, and I want you to completely drop dreaming about hopes. Your dreams about hopes have helped you to be exploited by the priests. They give you the hope; they say, "This life is hopeless, but there is a life beyond the grave."

Strange... everything is beyond the grave and nobody comes back from the grave to say, "Yes, the priests are right." Not a single man has come back from the grave to say, "These priests are perfectly right: all that you are hoping for, desiring for, is abundantly available in the kingdom of God -- but that kingdom of God is beyond the grave." My kingdom of godliness is here, now, this very moment. Who cares about tomorrow?

Only people who are living in despair cling to hope. That hope keeps them dragging on: "If it is not happening today, it will happen tomorrow; it is just a question of a little more waiting." But you are waiting for Godot, who is never going to come.

In fact, existence is pouring on you all its treasures this very moment, but you are not here! You are digging in the future, and the future is only a projection of your mind.

Those who cannot think of the future start thinking of the past. Old people are afraid: death is coming, tomorrow is death! And their whole life and its experience has raised many doubts in them: who knows whether after death all that you wanted will be available? There is not a single eyewitness. The old man starts being afraid of death. He turns his eyes towards the past which he has lived -- he starts remembering the beautiful days of youth, the wonderful days of childhood.

And I tell you, he is inventing it. When he was a child, he was as miserable as anything. When he was a young man, he was burdened with all kinds of miseries and problems. Now that death is coming near, he cannot look forward -- there is only the darkness of the grave. He turns his back towards the grave and starts looking at the past, which he has not lived, which he has missed! A strange phenomenon... when you are a child you are wanting to grow up and become a young person because young people are enjoying so much.

I used to go for a morning walk, and there was a post office nearby. I knew the postmaster, I knew his family. One day, early in the morning -- it must have been five o'clock, it was still dark -- I saw a small boy with a mustache passing by my side. I could not believe that a small boy... I ran after him and caught hold of him, and he said, "Please don't tell my father."

But I said, "What are you doing?"

He said, "Whenever I see somebody with a mustache, I feel so bad that I don't have any mustache. I have purchased this, but don't tell my father. I enjoy it very much."

I said, "What else do you enjoy? I will not tell your father."

He said, "Promise?"

I said, "Promise."

He took out a pack of cigarettes. He said, "I enjoy cigarettes, although I start coughing and the taste is bad. But what to do? One has to enjoy. So many people smoking.... And I am waiting to come of age, but it is coming so slowly."

In old age this boy will remember, "Wonderful were the days of my childhood," and that will be simply imagination.

All that is real is here.

Whether you are a child, or a young man, a young woman, or an old man, or on your deathbed, all that is to be experienced is here. And here is the only time, and the only place. There is no "there" anywhere, past or future. There is no "then" past or future. It is always here, now.

Just the other day I received a letter from a sannyasin -- of course he is from California. He is a man but he wants to wear the clothes of a woman. He says he enjoys it so much but he is afraid that somebody will find out. So, closing his doors, he puts on women's clothes. He was asking me, "Is it okay? And can I move in the commune in women's clothes?"

No woman is enjoying her clothes, and this guy is enjoying women's clothes! I receive letters from women saying that they want to change their sex, they want to become men. What can you say to these fools? Can't you see the men all around you? And it is happening in the world: men are changing their sex, becoming women; women are changing their sex and becoming men. What could be the cause of this?

You cannot enjoy whatsoever you are, wherever you are. You are always thinking that the other guy is smarter, that men are enjoying, that women are enjoying. You are all in the same ship -- and nobody is enjoying. And of course, once you have changed your sex from a man and become a woman, you cannot say that now you are not enjoying it; that would look very stupid. You went through such a process -- painful

operations, plastic surgery -- and now to say that it was useless would not be right. You brag that you are enjoying, that it has been a great experience.

I cannot conceive that a man becoming a woman or a woman becoming a man can be a great experience. It is bragging. You have done something stupid; now to accept the stupidity of it is embarrassing, it is better now to go on pretending. But I know... People who have changed their sex have written to me that there is nothing great in it, it is the same, you just change one place for another place. But you are the same, because you are not your body, you are not your mind. You are consciousness, and no plastic surgery can change your consciousness -- your consciousness will remain the same.

The only way to become blissful is to raise your consciousness from its dormant position. It is fast asleep, because you have never bothered about it. You are searching all over the world, leaving only one spot that is deep within you, and the key is there.

My whole effort in creating communes all around the world is to make you aware of this tremendous gift of existence, these flowers that are showering continuously on you. But your eyes are focused somewhere else.

You are closed to the present; that is the only misery, the only hell. Be open to the moment; that is the only heaven and the only blessed state.

From the False to the Truth

Chapter #18
Chapter title: Silence does the miracle

16 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
ARE THESE ILLUSIONS OF GOD AND EGO ONE AND THE SAME?

Yes. The moment ego is found illusory, immediately God also disappears. Ego is an imaginary center in individuals, and God is the imaginary center of the whole universe. They are related to each other, dependent on each other. Neither God can exist without ego in you, nor can ego exist without God there above, in heaven. God is the ego of the whole.

It is not a coincidence that all the religions emphasize both together -- God and you. They try to make your ego more and more -- at least in appearance -- a reality. To make the ego they have all kinds of disciplines: you have to do this, you have not to do this -- because the ego cannot exist when you are not doing anything.

It is just as if you have a torch of fire in your hand; if you go on moving it round and round fast enough, you will see a circle of fire -- which does not exist. It is illusory, you just cannot see the gaps. It is just a single fire, a flame, but moved fast it becomes a circle. That circle is simply not there. Stop moving your hand and the circle disappears.

All the religions go on teaching you, "Do something -- fast, exercises, prayers; go to churches, mosques, synagogues. Read the holy scripture every day." These are all methods to create the ego in you. The torch

goes on moving and goes on creating the illusory circle.

And when you start feeling that you have a center in you, it becomes very easy for you to believe that there must be a center to the whole. If each individual is moving on a center, then the whole existence must be moving on a center, and that center is God. Ego strengthened in you creates the belief, the faith in -- God, and makes it look very logical.

What I am doing here is just the opposite. I want you first to learn moments of non-doing, moments when you simply *are*, not doing anything -- the torch has stopped moving in a circle -- and you are amazed. The moment you are silent, not doing anything at all, suddenly, in a strange, mysterious way, the old you has disappeared, evaporated, and a new feeling of being arises.

The ego is separate from others, has to be. It has its own territory. The bigger the territory, the bigger ego you can have. If you become the president of America, of course your ego becomes millions of times bigger. You have much money, and you go on and on accumulating money -- that feeds the illusion; your territory, your power, goes on increasing.

I want you to know a state of utter nothingness. That is your reality.

The child is not born with an ego. Ego is being taught by the society, religion, culture. You must have watched little babies: they don't say, "I am hungry." If the baby's name is Bob, he says, "Bob is hungry. Bob wants to go to the toilet." He has no sense of "I". He indicates himself also in the third person. Bob is something that people call him, so he also calls himself Bob. But a day will come... as he grows you will start teaching him that this is not right. "Bob is the name for others to call you; you have to stop calling yourself Bob. You are a separate personality, you have to learn to call yourself `I'."

The day Bob becomes "I," he loses the reality of being and falls into the dark abysmal pit of an hallucination. Once he calls himself "I" there is a totally different energy functioning. Now the "I" wants to grow, it wants to become big; it wants this, it wants that. It wants to rise higher and higher in the world of hierarchies. It wants a bigger territorial imperative.

If somebody has a bigger "I" than you, it creates an inferiority complex in you. You make every effort to be superior-than-thou, holier-than-thou, bigger-than-thou. Now your whole life is dedicated to one stupid thing -- which does not exist in the first place. You are on a dream path. You will go on moving, making your "I" bigger, and bigger. And it creates almost all your problems.

Even Alexander the Great had immense problems. The "I" within him wanted to be the world conqueror, and he had almost conquered the world. I say almost for two reasons. In his time, half of the world was not known, America was not known. Secondly, he entered India, but he could not conquer India; he returned from the boundaries.

He was not very old, he was just thirty-three. But in these thirty-three years he had been simply fighting, fighting, fighting. He had become sick, bored with the fight, killing, murder, blood. He wanted to go back home and rest, and even that was not fulfilled. He could not reach his home in Athens. He died just one day before he was supposed to reach Athens; Athens was only twenty-four hours away.

But his whole life's experience -- growing richer, bigger, more and more powerful, and then also feeling an utter helplessness, not even capable of postponing his death for twenty-four hours.... And he had promised his mother that once he had conquered the world he would come and put the whole world at her feet as a gift. No son had done that for any mother before, so it was something absolutely unique that he was going to do.

But he felt helpless, surrounded by the best physicians. They all said, "You cannot survive. This twenty-four hour journey... you will die. It is better to rest here, perhaps there is a chance. But don't move. We don't see much chance even for resting -- you are drowning. You are getting closer and closer, not to your home, but to your death; not to your home, but to your grave.

"And we cannot help. We can cure sicknesses, we cannot cure death. And this is not sickness. You are almost like a spent cartridge. In thirty-three years you have spent all your life energy in fighting this nation, that nation. You have wasted your life. It is not sickness, it is simply that your life energy is spent, and spent uselessly."

Alexander was a very intelligent man. He was a disciple of the great logician and philosopher, Aristotle; Aristotle was his private tutor. He died before reaching the capital. Before his death he told his commander in chief, "This is my last wish, and this has to be fulfilled." What was his last wish? A very strange wish. The wish was, "When you carry my coffin to the grave, you have to keep both my hands hanging out of the coffin."

The commander in chief asked, "What kind of wish is this? Hands are always kept inside the coffin.

Nobody has ever heard of a coffin being carried to the grave with the hands hanging out!"

Alexander said, "I don't have much breath to explain to you, but in short, I want to show to the world that I am going with empty hands. I was thinking I was becoming bigger and bigger, richer and richer, but in fact, I was becoming poorer and poorer. When I was born I had come into the world with my fists closed, as if I was holding something within my fists. Now at the moment of death, I cannot go with my fists closed."

To keep your fists closed you need life, some energy. No dead man has been able to keep his hands closed. Who will close them? A dead man is no longer there, all energy is gone -- the hands open of their own accord.

"Let everybody know that Alexander the Great is dying with his hands empty, just a beggar."

But I don't see that anybody has learned from those empty hands, because people after Alexander have continued to do the same in different ways.

Man's ego is the source of all his problems, all the wars, all the conflicts, all the jealousies, fear, depression. Feeling oneself as a failure, continuously comparing with others makes everybody hurt -- and hurt tremendously, because you can't have *everything*. Somebody is more beautiful than you, that hurts; somebody has more money that you, that hurts; somebody is more knowledgeable than you, that hurts. Millions of things are there to hurt you, but you don't know, it is not those things that are hurting you, because they don't hurt *me*. They are hurting you because of your ego.

Ego is constantly trembling with fear, knowing perfectly well that it is an artifact, an artificial device created by the society to keep you running, chasing shadows. The politicians are happy, they want you to go on running. This game of the ego, reaching higher and higher, is politics. The priest is happy, you go on asking for his blessings.

One of my friends was a cabinet minister in Indira Gandhi's time. When his election was coming near, he was very much afraid whether he was going to win again or not. And now, being a cabinet minister, he was hoping someday to become the prime minister. And to lose the election and again be just nobody was very painful.

He came to me. He said, "I have never asked anything from you, but this time, you bless me. I want to win this election. There is every possibility that I will go higher in the cabinet. Perhaps I may become the deputy prime minister."

I said, "You have come to the wrong place" -- because in India people go to the saints for blessings. I said, "You have come to the wrong place. If I really give you a blessing, you will fail utterly in your election."

He said, "What do you mean? What kind of blessing is this?"

I said, "Your becoming a cabinet minister, a deputy prime minister, or even a prime minister, is not really a blessing to you. You are going in an hallucinatory direction. My blessing will bring you back to your reality."

In India, many couples, when they got married, used to come for my blessing. And Vivek used to tell them, "Don't ask for his blessing, because his blessing means divorce" -- because she had seen, year by year, whoever had asked for my blessing was finished, asking for my blessing was the end of the relationship. But they could not understand it. They had come to ask the blessing that for their lives they remain devoted to each other, that their love goes on growing, their love should not know any end, it should be endless.

But this is illusory. Everything that is born, dies. And the more beautiful a thing is, the more delicate it is. Love is a beautiful flower; it withers very easily. Yes, a relationship you can carry -- that is legal, social -- but it will be a burden when the love between you has stopped flowing. You will torture each other in every possible way.

My blessing can be that you enjoy the moment to the fullest, and if in the next moment you feel the bridge has collapsed, then say good-bye to each other -- at least in a friendly, compassionate way.

The ego and all its games... marriage is its game, money is its game, power is its game. All the games are the games of ego. The society up to now has remained playing games; it is an ongoing Olympics all over the world. Everybody is fighting his way upwards, and everybody else is pulling his legs down, because at the Everest peak there is not enough space for you all to stand.

It is a cut-throat competition. And it becomes so important to you, that you forget completely that this ego was planted in you by the society, by the teachers. From the kindergarten to the university, what are they doing? -- strengthening your ego. More and more degrees go on being added to your name, and you start feeling bigger and bigger and bigger.

Ego is the greatest lie -- which you have accepted as a truth. But all vested interests are very much in favor of it, because if everybody becomes aware of egolessness, this whole Olympics going on around the world will simply come to a standstill. Nobody will want to climb Everest, they will enjoy wherever they are. They will be rejoicing.

The ego keeps you waiting: tomorrow when you succeed, you will rejoice. Today, of course, you have to suffer, you have to sacrifice. If you want to succeed tomorrow, today you have to sacrifice. You have to deserve success, and for that you are doing every kind of gymnastics. And it is only a question of a little time to suffer, and then there is rejoicing. But that tomorrow never comes. It has never come.

Tomorrow simply means that which never comes. It is postponing living. It is a beautiful strategy to keep you suffering. Politicians want you to suffer, priests want you to suffer, your educational system wants you to suffer. They all teach you that sacrifice is great: Sacrifice -- only then will you be able to find something to rejoice in; sacrifice is the way.

I say it categorically, No! Sacrifice is the invention of the cunning people. There is no need to sacrifice anything because all that you need to rejoice is already here within you.

But the ego cannot rejoice in the present. It cannot *exist* in the present; it exists only in the future, in the past -- that which is not. The past is no more, the future is not yet; both are non-existential. Ego can exist only with the non-existential, because it itself is non-existent.

In the present, pure moment you will find no ego in you -- simply a silent joy, a silent and pure nothingness.

But the priest is afraid: if you come to know this nothingness, you will know immediately there is no God, because if you can exist without any crystallized center, why cannot the whole existence exist the same way?

God is nothing but your ego multiplied by everybody else's ego. God is the biggest ego in the world. God is the greatest hallucination man has suffered, and is still suffering. If you want your ego, then you have to keep your belief in God intact. They remain together, they go together.

Many questions have come to me, asking why I insistently destroy people's belief and faith in God. It is pure arithmetic: without destroying God I cannot help you to destroy your ego. If there is no God and existence can remain flowing, moving, growing, expanding; nobody is controlling it, nobody is maintaining it, it is autonomous....

That's what I mean when I say there is no God. I am saying existence is autonomous. Trees are growing of their own accord, birds are flying of their own accord, the sun is rising of its own accord. And it is beautiful that nobody is behind this beautiful existence, turning it into a puppeteer's show. That's what the religions teach -- all the religions without exception -- that you are only a puppet. With God there, you cannot be anything more than a puppet. The strings are in his hand.

They have a proverb in India that not even a leaf moves without God's permission. Nothing happens without God's permission, so this whole existence is a permanent slavery. And it is very strange, the same people who say, "Not even a leaf moves without his support...." Then how do people commit murder? Then how do people commit rape? Then how do people become thieves? If not even a leaf moves without him, the murderer is not responsible, the rapist is not responsible. If anybody is responsible, it is the puppeteer.

But strange... you will be punished for an act over which you have no control. You will be thrown into hell because God managed to make a murderer of you. It is God who manages Genghis Khan, Tamerlane, Nadir Shah, Joseph Stalin, Adolf Hitler, Mussolini. It is God. If one million Jews are killed by Adolf Hitler, religions have no guts to say the truth: that it is God who is pulling the strings of Adolf Hitler -- the poor puppet -- and he is killing people.

Religions want you to be responsible for your acts on the one hand, and on the other hand, God has created you, and everything that is in you is created by God.

I have asked many saints, "How do you reconcile this contradiction?" and I have never received any answer. They said, "It is beyond human comprehension." You can comprehend God, that he created the world. You can comprehend that a particular sin will throw you into hell, another particular act will take you to heaven. You can comprehend everything else....

I have seen in India, in temples, there are maps hanging which show where hell is, where heaven is, where God lives, his house. These idiots who made these maps didn't know anything about America, because those maps were made thousands of years ago. Even now they are hanging -- without America! They knew about heaven and hell, and they didn't know anything about this very earth on which they were living.

Your ego is just an idea implanted in your mind. It is poisonous. Your ego keeps driving you madder and madder.

What I call meditation is nothing but a great decision on your part to have a few moments at least when you are not doing anything -- not even thinking anything, because that is also an act. You simply *are*. In that simple existence you will find no ego inside you, and it will bring such clarity. Because all the turmoil of the ego is no longer there, your vision takes wings, you can see that God is nothing but the ego of the whole universe.

If you can exist, breathe, be, and there is no sense of "I," it makes clear to you that there is no need for any God, that there is no need for this slavery under which we have all lived for millennia, that you are not a puppet, that you are an individual. And nobody is responsible for your acts, remember. That is very significant.

Why did people decide to remain slaves for so long? Why did they continue to believe in God, repressing their doubts and queries? -- for the simple reason that the presence of God makes you irresponsible. He is the all-knower, he is everywhere; you are just to follow his commandments.

And there are people like Moses who say that they have seen God, heard him, and they bring stone tablets with commandments written on them. They say, "This is God's own handwriting." Of course, he knew only Hebrew, that's why he wrote the commandments in Hebrew. And he gave his commandments to Moses because the Jews are his chosen people.

This fiction that Moses created is responsible for all the miseries Jews have suffered all through history. If you carry the idea that you are the chosen people of God, then naturally you are superior to everybody. As a by-product you are making everybody your enemy. And the Jews are still carrying the same idea. God has been used by priests and prophets and messiahs to keep you deluded, deceived. But why did you accept all kinds of nonsense? There is a reason: it relieves you of all responsibility.

When you are with me, I make you responsible for every act. And if there is no God, and you are a free individual, naturally you have to be very alert and awake, because there is no one protecting you from on high. Even Jesus was under that delusion. On the cross he was crying, "God, my Lord! Have you forsaken me?" He was thinking that God was behind him; that was giving him an illusory strength and power. His authority was because he was God's messenger.

Jesus was fully convinced that on the cross God was going to come down and prove to the whole world that Jesus was his only begotten son; and those who were crucifying him would suffer in hell for eternity, and those who were with him would be raised in glory to heaven, to enjoy it forever.

These deluded people are your messiahs. These people need psychiatric treatment! Instead of putting them in a madhouse, you have been worshipping them. Why? The same reason: they relieve you of a great thing -- responsibility. They take your responsibility on their own shoulders; and of course, they have a direct communication line with God.

I want you to be silent, meditative, searching inside yourself, looking... is anyone there? And you will be surprised -- there is no one, just pure existence, autonomous. There is no entity in you. You are part and parcel of the whole existence. You are connected to the trees and to the rivers and to the ocean in a thousand and one ways -- visible, invisible. You are not separate.

Can you remain alive without breathing? Perhaps for a few seconds you can manage, because you have a certain storage of oxygen in your lungs. So it is not a big deal that you can keep your nose closed and you can dive in water for a few seconds. But soon you start feeling suffocated; a little more and you will be finished. What are you doing when you close your nose? You are disconnecting yourself from the atmosphere, the air, that surrounds you. It is invisible, but it is very tangible. You can feel it with your hand. You are constantly taking it in, sending it out. It is there.

Eighty percent of your body is water -- and not just water, but sea water. That's why you are constantly in need, not only of ordinary water, you have to have sea water. That's why salt is one of the most necessary things in the world. In your body, inside, it is exactly the same combination of salt water and other chemicals as in sea water.

When you go to the beach, why do you feel a sudden joy? The salty breeze, the vast ocean. the waves.... Why do you suddenly feel more alive? Because you are part of it. Eighty percent of you is part of the ocean! There is a certain need for your body, once in a while, to be close to the ocean so you can renew your love affair with it.

Why do you feel good looking at the green trees? When you go to a lush, green forest something in you starts dancing. The cool breeze, the green color surrounding you.... Do you know that trees are constantly

supplying you with oxygen, that you are constantly supplying carbon dioxide to the trees, that you are not separate -- you are connected by very invisible bridges.

On the full moon night, you can see the ocean is affected: its waves are bigger, as if it wants to touch the moon. Something in the ocean is stirred by the full moon. It is now an established scientific fact that your great oceans -- the Pacific, the Atlantic, the Indian ocean -- all your great oceans are really the places from where the earth was removed to make the moon.

In the beginning the earth was not solid, and when something is not solid and is moving, spinning, it will throw off a few parts of itself automatically because they are loose, they are not solid. The earth has thrown off millions of its parts. When you see a star falling in the night, it is not a star, it is just some part of the earth that has been floating beyond the gravitation of the earth and has come back into the area of gravitation. Two hundred miles around the earth is its area of magnetism. Every night thousands of those stones enter, and this has been going on for millions of years. Still they are not exhausted.

The biggest part thrown off by the earth, was the moon. Of course, if such a big part drops out, it leaves big holes on the earth. These holes became oceans, water collected in them. On the full moon night something in the earth remembers, something in the ocean stirs. They are still in communication.

And you must remember that on the full moon night you also feel very good. Poets for centuries have been writing poetry about the full moon. Singers have been singing, musicians have been playing on their instruments to the glory of the full moon. Why does this full moon attract you? Because you are also eighty percent ocean.

More people go mad on the full moon night than any other night. More people commit suicide on the full moon night than any other night. More people have become enlightened on the full moon night than any other night. It cannot be just coincidence -- for millions of years the same thing....

Gautam Buddha was born on full moon night; he became enlightened on full moon night -- the same full moon night, the same month. And he died on the same full moon night, the same month. He must have been really in deep communication with the moon. It is not visible; everything need not be visible.

We are connected with the whole universe. The moment your ego disappears, this connection with the whole becomes absolutely certain. There is no need to worship -- you are then worshipping yourself. There is no need to pray. To whom are you praying? Then what is left for you is to rejoice, to enjoy all the gifts of existence. They are your inheritance! They belong to you, you belong to them.

There will be a totally different humanity if all the egos disappear. This whole earth will become a disco -- Zorba the Buddha. People will be dancing, singing, enjoying. And there is so much to enjoy that who bothers about having a big post in the government? A few idiots may do that, but nobody will be jealous of them. And if you are not jealous of them, their joy at holding the big post of the president or the prime minister will be finished. Nobody cares! Ronald Reagan passes by and you don't even say "Hi."

Sooner or later those idiots will also come to their senses. What has happened? Nobody is recognizing them, nobody is bothering who they are. And everybody is so blissful.

Ego disappearing, God disappears. Ego disappearing, hope disappears, despair disappears. Ego disappearing, there is no hell, no heaven. Ego disappearing, you become part of the universe, as you really *are*.

To me, this is enlightenment, this is liberation. Nobody can do it on your behalf. That's why I say people like Jesus are talking nonsense -- that they have come to save others, they are saviors. And it is not only Jesus, all the religions have their own buffoons.

Nobody can do it for you, you will have to do it for yourself, you will have to take the responsibility. Whatever the society has forcibly implanted in you, you have to undo it.

Silence does the miracle. That's why I say, yes, absolutely yes: your ego and God are not separate. God is the ego of the whole; your ego is the ego of the part. And the vested interests would like you to continue carrying the ego, because if the ego disappears, God disappears. All churches, all temples, mosques, *gurudwaras*, will have to be turned into discos where people come to dance and sing and play. That will be true religion.

BELOVED OSHO,
WHY IS IT THAT WE WANT APPROVAL?

It is simple. from the very beginning a child is told what is right, what is wrong. He is never given freedom to choose on his own. He is taught principles; he is not allowed to enquire and to find out himself. And of course, whenever he does anything on his own, he is disapproved of by the family, by the society, by the school, by everybody. He becomes shaky. Just to do anything on your own is not accepted by the society. You need approval for everything.

When I was a small child, as far back as I can remember, I could not understand it. I said, "It is my life, I am going to live it. You have lived *your* life. Why should you impose things upon me?"

There used to be an annual fair a few miles away from my town. I went there without asking my family. For three days I enjoyed the place. It was by the side of a very big and beautiful river, and there were so many magicians and dancers and dramas.... Those three days just passed so quickly.

When I came back home, everybody was angry. My father asked me, "If you wanted to go to the fair, why didn't you ask?"

I said, "Because I wanted to go. If you are honest enough, tell me: if I had asked would you have said yes? Just be honest, at least once." And I looked into his eyes. For a moment there was silence. I said, "Your silence has said much."

He said, "Perhaps you are right; I would not have allowed you to go there because there is gambling, prostitutes, and all kinds of ugly things. I would not have allowed you to go there."

So I said, "Things are clear. I wanted to go -- that's why I did not ask. And from now on," I told him, "remember, whatever I want to do I will not ask you. Whatever I don't want to do, perhaps I may ask you, because I am always contrary."

I wanted to cross the river -- in the rainy season it becomes so big, it is a mountainous river. In summer it shrinks and becomes small. In rainy seasons, suddenly it becomes vast.

I wanted to swim. I went -- it was risky. When I came back home... because it took me six hours to go to the other side. You cannot swim straight in a mountainous river; the water is going down so forcefully that you can reach to the other shore only three, four miles down. Then four miles you have to walk -- not four miles, you have to walk eight miles. And then again you can swim back to the place from where you had started. They thought I must have drowned because by the time I reached home they were all searching with boats, looking for my dead body.

I said, "What are you doing?"

They said, "We could not believe that you would do it. You should have asked!"

I said, "I wanted to do it. Whether I die or remain alive does not matter. Whatever I want to do, I am ready to pay for it; it is my responsibility. I am not to be dominated, I am not a puppet."

I had to struggle constantly with my family -- and they were all well-wishers. I had to fight constantly with my teachers, with my professors, with my vice-chancellors -- and they were all well-wishers. Their intention was not bad, they wanted to help me. But to everybody I made it absolutely clear all through my life that I didn't want to be helped, because that creates dependence.

One of my professors -- he is now retired, so I can say the truth... Professor S.S. Roy retired as head of the department of philosophy in Allahabad University. He was my professor, and he was very much concerned; he loved me, he wanted me to become somebody. And I told him, "I am not going to become somebody, I don't have that desire. I want to become nobody."

He said, "Don't talk like that. The examinations are coming, and I know you don't have any textbooks."

I never purchased any textbooks. I purchased thousands of books -- in my library when I left India, there were one hundred fifty thousand books of rare value -- but I never purchased a single textbook.

He knew it. Just when the examinations were to begin, he called me. "Tomorrow morning," he said, "your examinations are to begin, and this is the questionnaire that you have to answer. So please sit with me and answer me, because I want to know.... I have set these questions, this paper has been made by me, so you answer me, one by one, so that I am certain that you will not fail -- at least in my paper. It will be a shame if you fail in my paper."

I said, "You don't be worried." I took that questionnaire and just threw it out the window, tearing it into pieces.

He said, "What are you doing?"

I said, "I am going to answer the questions. Whether I pass or fail does not matter. What matters is that I do not want to be dependent -- that will keep me burdened my whole life. You love me, I can understand it, but your love is not very much if it cannot understand what I have done. I have not seen those questions; I want to see them tomorrow morning in the examination hall. And finally those copies will be coming to

you; then you can see my answers."

He said, "I gave you the whole paper -- which is illegal, criminal; I risked my prestige for you. But I should have known before, because I know the type of a person you are. I can understand," he said, "you don't want to be obliged."

I said, "That's true. Neither do I want to be obliged, nor do I want to oblige anybody else in the world. Everybody should be on his own, choose his way. I would rather go to hell, but not losing my freedom, than to heaven, being directed by somebody else."

You are asking why we go on seeking the approval of others. It is because you are uncertain of yourself. You have been brought up in such a way that uncertainty has become your very second nature. Somebody with authority, power, prestige, approves of you, then you feel good, then you know that you must be right. You cannot decide on your own, because from the very childhood whatever you did on your own was found wrong and you were punished for it. That child is still there; just your body has grown. But your mind is somewhere in your childhood, still seeking approval.

Someday you have to stop it. The day you stop it, you start growing. If you don't stop it you will remain a child even when you are dying -- a hundred years old and you will still be a child. Even while dying you will need approval.

At the death moment, when it is coming close, immediately the priest is called, the bishop comes, the *maulvi* is called, the pundit comes; and they start giving you great advice for the future life. They won't allow you even to die freely. They have not allowed you in your life to live freely, how can they allow you to die freely?

In fact, you also would not like to die freely, because you don't know; now you are entering into an unknown dimension. You need someone who knows, who can give you courage, who can say, "Don't be worried, only the body dies; your soul will still remain." If you are a Hindu the advice will be different, but the basic thing is the same -- that you cannot die in freedom.

Sometimes it happens, a person suddenly dies. The person is dead; by sheer accident he died in freedom without any priest around. But these priests of all the religions are really the jailers of your consciousness. The person has died but the ritual will be done. If you are Hindu, the mantras of the VEDAS will be recited -- and the man is no more! Water from the holy Ganges will be poured in the mouth of the corpse, because Hindus believe that the water of the holy Ganges takes you into heaven.

They have this fiction that the Ganges is really a river of heaven. One great ascetic, Baghirath, prayed to God, did all kinds of austerities possible, tortured himself as much you can imagine, and prayed, "I will continue my austerities until you send the Ganges to the earth." And he succeeded: the Ganges came down from heaven to the earth. That's why its water is heavenly, it is pure.

If you drink it before death it will take you to heaven. So in every Hindu family they preserve the Ganges water. Who knows? -- any time somebody can die. It is good if he drinks it before he dies. If by accident he misses, then no harm -- you can drop a little water into his mouth, hoping that he will go to heaven. Even after death you are not going to allow freedom.

Freedom comes as a by-product of meditation.

Once you start knowing your inner being, you have then the insight of what has to be done and what has not to be done. And it comes from your own still, small voice. It can be heard only in silence. For the first time you start moving in freedom, living in freedom. And remember, the slave -- particularly the psychological slave -- cannot know of any rejoicing, any blessing. He wants approval. Approval of whom?

I asked my father, my teachers, my professors, "Are you certain what you are saying is right?" -- because in the world there are so many cultures, so many religions, and they are all certain and they are all contradicting each other. They cannot all be true. They all can be *false*, but they cannot all be true. And how to decide who is right? Perhaps one is right, but how to decide?"

And I have never received an answer that satisfied me. Then I told them, "Then let me alone. You yourself are uncertain. You start quoting the VEDAS, THE BIBLE, the KORAN; you are seeking approval. But what are the grounds for the certainty that Mohammed was not mad?"

A very simple person can see that these things that Mohammed is saying cannot be right. Mohammed says every man can have four wives. Now, in the world there are not four times more women than men, they are equal. Nature keeps the balance. If one man marries four wives, he takes away three men's right to be married. Now three persons have to remain celibate their whole life; they have been forced to remain celibate. They are bound to become perverts; they will find some way to express their sexuality. I don't see that Mohammed is saying anything which makes sense.

Hindus say that when the husband dies, the wife has to jump into the funeral pyre of her husband; then only does she prove that she was sincere towards her husband. For thousands of years, millions of women had to jump alive into the funeral pyre of a husband who had done nothing except beat them and make them pregnant continuously. And they were treated just like cattle.

She should rejoice that that dodo is dead. On the contrary, she is forced.... And they had made arrangements, because alive... just think of yourself jumping into the fire -- you will try to come out of it. So there were brahmin priests around the fire with burning torches to push her back. And so much purified butter was poured into the funeral pyre that there was smoke surrounding the whole area, so nobody could see what the priests were doing.

In the second circle, there was another group of priests who were chanting the VEDAS so loudly that the poor woman's screams would be lost. Yes, you can find the authority for this in the Hindu scriptures, but the very thing is ugly, inhuman. And whoever has written that was not a man of sanity. He was a male chauvinist; he was not interested in human values.

If the woman refused... and a few women were courageous enough to refuse, they didn't want to die. Yes, they loved their husband, but that does not mean that they had to die with the husband. They loved him, but they were not going to commit suicide. These women were treated very badly. They could not marry again. Manu, the greatest Hindu authority on all kinds of things, says they cannot marry again.

Strange -- a man can marry again, and a man is not asked to jump into the funeral pyre of his wife. Anybody can see the point, that this is simply fascist on the part of men. This Manu is not a man of truth, a man of silence, a man of wisdom. You will be surprised, Manu's book is five thousand years old. Even Hindus who believe in it feel a little bit ashamed because there are many things in it which make them feel ashamed.

But Friedrich Nietzsche -- who was the philosophical source of Adolf Hitler's fascism -- respects Manu as he respects nobody else. Adolf Hitler declared Manu one of the most significant authorities as far as morality is concerned. And these are not Hindus. You can see the relationship: these are fascists, and Manu approves of all kinds of fascism.

The Hindu widow remains alive in a very ugly way -- if she chooses to remain alive. Her hair is cut so that she does not look beautiful. She cannot use any ornaments, because the man for whom she was supposed to look beautiful is dead. She cannot use any colored clothes, only white. All her hair, which is one of the most beautiful parts of a woman -- is shaved. That hair gives a certain individuality to each woman.

She cannot use any cosmetics, she cannot use any ornaments. Even the cheapest glass bangles have to be broken. She has to hit her hands on the earth, on the wall, on the stone, to break the glass bangles. It brings blood to her hands. She cannot go in any place where celebration is happening. She cannot participate in any marriage, she cannot participate in any festival. She has to remain isolated, and she has to be treated just like a servant.

She does all kinds of things like a servant -- utterly degraded, deprived of her humanity. You cannot see such humiliation anywhere. It would have been far better to have jumped into the fire -- within minutes things would have ended. Now this woman has to suffer perhaps fifty years, sixty years. She will be just a living corpse.

If you ask the professor, as I used to ask, "What do you say?" -- because Hindus believe Manu is a *Maharishi*, a great seer. And I say, "he must be the greatest blind man ever! Seer, my foot! This is the law that he has given to the Hindus. You go on finding approval in scriptures -- and you don't know who wrote those scriptures, what kind of people they were."

Neither any man can be the source of approval, nor can any scripture be the source of approval. You have to listen to your own inner voice, and move accordingly.

That's the way of the sannyasin.

Chapter #19
Chapter title: Deeper and deeper into the mysterious, the miraculous

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BELOVED OSHO,
OUTSIDE, THEN INSIDE -- BEAUTY, UTTER BEAUTY. IS THERE MORE?

There is no end to it.
There is infinitely more.
You cannot exhaust it.
But one condition has to be remembered: You should not ask for it. You should not see it, because it comes on its own. It is not a desire from your side. Desire kills it. It is the abundance of existence that simply goes on flowering towards you if you are available.

Just remain available, and there will be more and more and more. But from your mind, the idea of getting more has to be dropped entirely. The moment you ask for more there will be less. If you become too ambitious, there is every possibility you will lose it completely.

So it is a slightly delicate matter. You keep your doors and windows open and enjoy whatsoever happens. And so much happens that you cannot conceive more is possible, but when more happens you will be surprised. And this more goes on happening. BUt remember the word "happening." It is nothing like an effort, a plan, a project on your part. You have to be just an empty receiver.

Just as water flows downwards towards the ocean, beauty, truth, love -- all that is valuable in existence -- flows towards a person who is nobody.

BELOVED OSHO,
I WISH THERE WAS ONLY YOU AND NO COMMUNE. I FEEL WINGS WHEN I SEE YOU, BUT AGGRESSIVE AND HELPLESS IN CONNECTION WITH THE COMMUNE. AND THIS MAKES ME FEEL UNHAPPY AND ASHAMED. EVERYTHING YOU SAY IS SO CLEAR TO ME, AND YET I HAVE THE FEELING THAT I DON'T UNDERSTAND YOU AT ALL. WHAT IS THE MATTER WITH ME?

Much is the matter with you.
There are half a million sannyasins around the world. Everybody wants the same thing you are asking, that he should possess me totally, that there should be nobody else who shares me. But please, think of me too. Just you and me.... Are you bent upon boring me to death? And remember, this is the desire of every sannyasin. You have to understand it. Why this fear and helplessness with the commune?

The commune is nothing but my expanded being. If you really love me, you will automatically love the commune. If you are feeling beautiful winds blowing when I am with you, then in the commune you will feel even more, because I am there in many forms. I have lost my personality completely. I am just an opening. Whoever enters into me also becomes part of the infinite.

If you are somehow fearful and detest the commune, that simply means you have not yet come close to me -- not at all. You say you feel you understand me clearly, every word that I utter, you understand it, and yet you have the feeling that you don't understand me at all. Your second part is right, you don't understand me at all. You only understand the words that I speak. And the words that I speak are just simple, ordinary, day-to-day use words. Anybody can understand those words. I am not a scholar, I am not a theologian. I am

not crazy enough to be esoteric.

I am speaking to you -- not even giving a discourse. It is just a heart-to-heart talk. Words you understand -- that gives you the misconception. To understand my words is not the real thing. There is something more between the words, between the lines, in the moments when I suddenly pause in the middle of a sentence. If you understand those pauses, those moments of silence, those gaps between two words, no dictionary is needed. No dictionary can manage to explain those gaps, those intervals.

That wordlessness is my real message.

I am using words only to create wordlessness as a contrast. Forget everything that I have told you, but remember all those moments when I was silent. It is a strange way of speaking -- nobody speaks that way. But when I stop, you are also in a stop... waiting, awaiting what I am going to say. Catch those wordless moments. I am there, and you will find yourself also there.

THE BIBLE says, "In the beginning there was the word." This is sheer stupidity. In the beginning -- if there was any beginning -- there was wordlessness. THE BIBLE says, "And the word was with God." What kind of reasoning is this? First you say, "In the beginning there was only the word." Then from where does this God come? And THE BIBLE says not only this, it says, "The word was with God and the word was God." It is just the opposite of reality.

In the beginning there was wordlessness -- and there was no God with wordlessness. And the question of God being one with wordlessness is absolutely stupid, because "god" itself is a word and nothing else.

That silence was not only in the beginning; it is in the middle too, it is in the end too. It is always. It surrounds you twenty-four hours a day. But the difficulty is, not only a single word but millions of words are with you. They make a very thick wall between you and existence. You are encaged in words -- Christian, Hindu, Mohammedan, Buddhist. The sermons in the churches, in the synagogues, are just words.

I am not giving you a sermon, I am simply creating a device, using two words to make you aware of the pause in between; only then will you understand. And it is not a question of understanding *me*, understanding is simply understanding.

When you bring a lighted torch into a dark room, it shows you the whole room, all that is there: the paintings on the walls, the furniture, the floor, the ceiling. Understanding is a quality in you. It has not to be connected with me. It is not linear, it is multidimensional. The moment you understand, the whole existence is an open book for you. Then all the mystifications of the religions disappear. Remember, I am saying "mystifications," I am not saying the "mysteries."

In fact, when all the mystifications of the religions disappear and you suddenly find yourself just in a moment of understanding, life is an open book, but tremendously mysterious. When mystifications are no longer there, then there is mystery. Then each moment of your life is a mystery, and every moment of your life goes on leading you deeper and deeper into the mysterious, the miraculous.

All the religions have committed a great crime against humanity. They have tried to explain to you what is not explainable. In their effort to explain to you the mystery of life, they have really explained it away. By inventing a God they destroyed the mystery of creativity. They created a God as creator; they continually conditioned you that existence is the creation. But existence is not schizophrenic, it is not split in two -- the creator and the creation -- it is simply creativity.

Hence I say to you that sometimes poets, singers, dancers, have come very close to the mystery -- but I don't recall any saint, theologian, philosopher having come close to the mystery of existence. In fact, their whole attempt is to demystify existence. They are trying to put before you a certain dogma which explains everything and leaves nothing for you. Those are mere words, empty, ugly.

I don't want to give you words; you are already burdened too much. I want to take all words from you. And I am using words for a very strange reason -- because if you have a thorn in your foot, you have to use another thorn to take it out. I am destroying your words by my words, and giving you a chance continuously to listen to the pauses, the silent moments.

You are right that you feel you understand my words -- anybody can do that. I don't use big words, I don't use any jargon. And you are also right that the feeling arises that you don't understand me at all. You will have to choose. Either you go on understanding my words and become a great pundit, a scholar... and a scholar is farthest away from existence. You may become very knowledgeable, but your knowledge is just an effort to cover up your ignorance.

But if you choose the silent periods, then suddenly all the mysteries of life become available to you -- not as explanations; you don't get reality as an answer, you get it as an experience. And with that mystery you also become a mystery.

This is not ignorance, this is innocence.
You become the child.

BELOVED OSHO,
I HAVE ATTEMPTED SUICIDE A NUMBER OF TIMES, AND I FEEL REALLY ATTRACTED TO DEATH. THIS DISTURBS ME, BUT AT THE SAME TIME GIVES ME JOY. WILL YOU SAY SOMETHING ABOUT IT?

This is great! One can commit suicide only once, and you have attempted many times -- and you are still alive. Those attempts were not true, they were all bogus, and you knew it even then.

I have heard.... Mulla Nasruddin wanted to commit suicide. Being a man of great cleverness, he made all the arrangements, left no loopholes. Perhaps nobody else had attempted suicide in that way.

He went on top of a hill, taking a pistol with him. Just underneath the hill, deep down, was a river, very dangerous, deep, and surrounded by all kinds of rocks. On the hill there was a tree -- he had also brought a rope. Not to take any chances, he figured out all the possible things so that suicide was absolutely certain. He also carried with him a big container full of kerosene oil.

He hanged himself from the tree, but because he was going to do many more things, he could not take his feet from the earth -- because then how was he going to do other things? So he was hanging from the tree and standing on the earth. Then he poured kerosene oil over himself; he had brought a lighter too. He created a fire, the kerosene oil was burning all around him. But he was not a man to take any chances, so he also shot a bullet into his head. But the bullet cut the rope, he fell down into the river, and the river water destroyed the fire!

Desperately, he was coming back home when I met him. I asked, "You are still alive after all that arrangement?"

He said, "What to do? I know how to swim!" Everything failed!

You say you have attempted suicide many times. One thing is certain: you don't want to commit suicide, you want to play with the idea. And you feel also that there is fear about death and there is also a certain joy. This is not only your situation. It is a very common human phenomenon.

Life is a torture, a burden; it is anguish. One wants to get rid of it. To get rid of it means getting rid of all the anguish, the despair, the hopelessness, the meaninglessness -- this wife, this husband, these kids, this job. Hence there is an attraction towards death, because death will put an end to all your misery. But it will also put an end to you -- that creates fear.

You really want to live, and live forever, but you want to live in paradise. And you are living in a hell! You want to get rid of the hell, you don't want to get rid of yourself. And I want to emphasize that you are your own hell. So suicide is attractive from one side in that it will put an end to all your miseries, but on the other hand there is a great fear: it will finish you too.

Isn't there some way that the miseries can be finished and you can live more intensely?

I also teach you that a certain suicide can help you -- the suicide of the ego, not of you. Let the ego die, and then see that with it all problems disappear. You are left full of joy, blessedness, and each moment goes on opening new doors to new mysteries. Each moment becomes a moment of discovery -- and it is an unending process.

You have attempted so many times to commit suicide. This time you commit suicide *my* style. And anyway, you have failed so much that you must have become very much of an expert in failing. And deep down you don't want to die because you are afraid of death -- which is natural. Why should one put an end to one's life when life has not even been lived? You have not even tasted it, you have not explored the multidimensional beauties, joys and blessings of life.

Naturally you are afraid. But still you go on attempting it, because you don't know how to get rid of all the miseries. Suicide seems to be the simplest way. You are in a split: half of your mind says, "Commit suicide and be finished with all this nonsense -- enough is enough." The other part tries to sabotage your effort, because the other part wants to live. You have not lived yet.

Suicide is not going to help. Only more life, more abundant life, is going to help. So this time kill the ego, and see the miracle happen. With the ego gone, there is no misery, no anguish, and no need to commit suicide. With the ego gone, all the doors that were closed by the ego suddenly open and you are available to the sun, to the moon, to the stars.

And it is easier, because to kill the ego you don't need a pistol, kerosene oil, a rope to hang the ego, fire to burn the ego, and if everything fails, then a deep mountainous river underneath to finish the ego. You don't need any of these things, because the ego is only a creation of the society, of the religions, of the culture. It does not exist in fact. You have only to look deeply into it; it is a shadow. You have to look into it, and it is not there.

Meditation is simply a method of looking into what this ego is. And whoever has ever looked in has not found it. Without any exception, throughout the history of man, whoever has looked inwards has not come across any ego.

This is the suicide of the ego. Nothing has to be done, just a little turning in. And once you know it is not there, then all the sufferings that you were carrying because of a non-existential ego disappear. They cannot have any nourishment anymore. All these things have been created in your mind by conditioning, by programming; that's what the society has done to you. We have lived the whole of history in an ugly way.

One of my professors did not agree with me, that something can be created by other people when it is not there at all. So I said, "I will show it to you."

I was very much loved by the man; his wife was also very loving towards me. I went to his wife and told her, "Tomorrow morning when the professor gets up, you have to pretend that you are shocked, and say to him, `What has happened to you? When you went to bed you were perfectly okay; now your face is looking pale. Are you sick or something?'"

The next morning the professor simply denied it. He said, "What nonsense are you talking? I am perfectly okay."

I had told his gardener, "When he comes into the garden, you simply say, `My God! What has happened to you? You cannot walk, you are wobbling. Something is wrong with you. Just go inside and rest and I will go and call the doctor.'"

And I had said to both these people, "Whatsoever he says, exactly in his own words, you write it down. I will collect those notes."

To the gardener he said, "Yes, it seems something is wrong. Perhaps I should rest, I should not go to the university. But I don't see any need to call the doctor." He was perfectly healthy and there was no problem, so finally he decided that at least for half an hour or an hour he would go to the university.

On the way I had said to many people whom I trusted.... On the way there was the postmaster. I told him, "Even if you are busy, don't miss: when the professor passes by you shout at him, `What are you doing? Where are you going? Are you mad? Your body is absolutely sick! You come into my house, rest. I will call the doctor.'" I collected all these notes. The professor said, "Yes, since last night I have this feeling that something is going wrong. I am not exactly sure what is going wrong, but something *is* wrong. I feel a certain trembling inside, a fear, as if I am not going to last long."

His house and the university philosophy department were almost one mile apart, and he had always walked -- but that day, in the middle, he stopped another professor's car and told him, "I don't think I will be able to reach the university department."

The university was on a hilly place, up and down. From his house it was an uphill task to reach the department; the department was on the top of the hill and his house was in the valley.

He said, "I am huffing, huffing... my body is trembling. I think there is fever, and there is much more which I cannot figure out." So he wanted a lift.

And the professor who had passed him was sent by me: "Just when he is in a very bad situation, you stop your car and ask, `What is the matter?'" In the car he said, "You should not have come, you should have called the doctor. Your eyes look as if they have lost all luster. Your face looks dry, faded; you look like a faded painting. Just in one night! Had you a heart attack in the night? It must have been serious."

And he said, "It seems that I had a heart attack and I was not aware because I was asleep, but now I know. All the symptoms are showing that my life is at the very end."

When he entered the university department, the peon who used to sit in front of the department.... I had told him, "When he comes, you simply jump and hold him."

He said, "But he will be very angry. And what kind of thing are you asking? You have never asked anything before."

I said, "We are doing an experiment -- me and the professor. Don't interfere, you simply do what I say. You just hold him and tell him, `You are going to fall.'" He did that and the professor thanked him. And the peon had no need to tell him that he was going to fall; the professor said himself, "If you had not been here I would have fallen."

Inside the department I was waiting for him. I said, "Jesus! You look like a ghost! What calamity has happened to you?" I took hold of him, put him in a reclining chair.

And he said, "Just one thing I want to tell you. My children are small" -- he had only two children -- "my wife is young, inexperienced. I don't have any family; my father is dead, my mother is dead. I don't know anybody who can take care of them when I am gone. I can think only of you."

I said, "You don't be worried. I will take care of your children, your wife -- better than you are doing. But before you decide to leave the world, I have to show you a few notes."

He said, "A few... what notes?"

I said, "I will have to go and collect them."

He said, "From whom?"

I said "From your wife, from the gardener, from the postmaster, from the professor who drove you here, from the peon who saved you from falling."

He said, "But how do you know?"

I said, "It was all planned. And you say that man cannot be deceived by something nonexistential?"

I went down, collected all the notes, and I showed him them one by one. And I said, "Look how you are getting caught up. To your wife you absolutely denied there was anything wrong. To the gardener you said `Perhaps something is wrong.' But it was "perhaps," you were not certain yet. But the idea was getting in. To the postmaster you said, `Yes, something must have happened. From the very evening I was feeling bad, sick, apprehensive.'

"With the professor in the car you accepted that you must have had a heart attack while you were asleep. You were feeling so weak" -- and he was a strong man -- "that you could not conceive yourself walking uphill to the department. And to the peon who jumped and took hold of you, you said, `I am grateful to you. I was just going to fail, to collapse.' Now this is a simple idea," I told him, "that has been implanted in you."

Now do you see the point? This man can even die, you just have to keep on going. I was only proving a point on which he was not agreeing, so this was only an argument -- I did not want him to die. Otherwise, I would have talked to the doctor and had him say to him, "Your days are finished, so whatever you want to do -- write your will or anything -- do it quickly. It is not something that I can help with, your heart is simply finished; any moment it is going to stop." I could have killed that man just by an idea.

Seeing the notes, immediately he was back, perfectly healthy. He walked down the hill laughing, and told the peon, "You should not listen to this man, he is dangerous. He almost killed me!" He told the other professor, "This is not right, that you suggested to me that I must have had a heart attack." He told the postmaster, "You are my neighbor, and is this right, to push me towards death?"

He was very angry with his wife. He said, "I can think that he persuaded other people -- he has everybody impressed by him -- but I cannot believe that my own wife deceived me, listened to him. We were in an argument; it was a question of my prestige, and you destroyed it!" But the wife said, "You should be grateful to him. He has given proof that man can be programmed for something which does not exist at all."

You think you are a Christian? It is just an idea implanted in you. Do you think there is a God? An idea implanted in you. Do you think there is a heaven and hell? It is nothing but programming. You are all programmed.

My work with you is to deprogram you. And I am showing you all the notes -- day after day, continuously -- that these are the things that have made you almost dull, stupid, even attracted towards suicide, towards death. My religion is unique in this way: all the religions of the past have programmed people; I deprogram you, and then I leave you alone, to yourself.

People have been asking me, "What is your religion? What is your philosophy? Can't you give us something like a Christian catechism so we can understand that these are your principles?"

I have none, because that will be programming you again. When a Hindu becomes a Christian, what happens? The Christians deprogram him as a Hindu, and *reprogram* him as a Christian. There is no difference. From one ditch he has fallen into another ditch. Perhaps the newness of it may keep him happy for a few days, but soon he will start looking for another ditch. Now he is addicted to ditches! And in this way he is simply digging his own grave. That is the final ditch into which he will fall.

I deprogram you, and I don't give you any other program. I leave you alone, empty, just a zero. In that zero, the ego disappears and all the blessings start showering on you.

BELOVED OSHO,
SOMETIMES DURING DISCOURSE MY VISION BECOMES UNFOCUSED. I SEE YOU CHANGE: WITH OTHER FACES, OTHER CLOTHES, AND OTHER BODILY GESTURES. IT'S A STRANGE FEELING. DO YOU HAVE ANYTHING TO SAY?

It is nothing. It is not a strange phenomenon, it is just the Oregonian sun and its heat.

You should simply go to Pythagoras -- you need medical treatment. And of course, I am not a medicine man. First, get medical treatment, and when you start seeing me the way everybody else is seeing me, then if you have any question I can help.

BELOVED OSHO,
DO YOU SEE EXPERIMENTS ON HUMAN LIFE, SUCH AS ARTIFICIAL BIRTH AND THE EXCHANGE OF HEARTS AND BRAINS, AS AN ADVANCE, OR AS AN ACTION AGAINST NATURE?

It all depends who is going to do it. If the politicians are going to do it, or the so-called religions are going to do it, then it is against nature. They cannot do anything natural, they are against nature. But if it is being done by an international academy of scientists -- I say *International* academy of scientists -- it can be a tremendous, progressive step, and it will not be against nature. It will be nature's growth.

But it all depends on who is doing it. The experiments themselves are neutral. No experiment has any vested interest, it is neutral. You can use poison to kill you; the same poison can be used by medical people to save you. It all depends who is doing it.

For example, the discovery of atomic energy was a step of tremendously great progress, a quantum leap. We had found a key to transform the earth into paradise -- so much energy in such a small atom. And they are in everything... just in a dewdrop there are millions of atoms. Any atom, if it is exploded, releases so much energy that you can make the whole earth live in luxury. Or you can create Hiroshima and Nagasaki -- thousands of people dead within seconds.

But because atomic energy, after its invention, went into the hands of the politicians, it became a servant of death. Now there are even more advanced nuclear weapons which can destroy the whole earth. The already existing weapons are enough to destroy this earth seven times. One simply wonders why nations are going to develop more and more nuclear power. Seven times destroying the earth is not enough? In fact, you can destroy the earth only once.

But scientific progress falls into the hands of the politicians because only they can provide enough finance to make these discoveries possible. The scientists of the whole world should think it over: their genius is being used by idiots! The scientists should disconnect themselves from any nation -- whether it is the Soviet Union or America. They should create an international academy of sciences. And it is not difficult. If all the scientists of the world are together, finances can be made available, and these discoveries can help man tremendously.

The international academy of scientists can be in this international city. We can give them land, and every possible support. But they should be the decisive factors in what is going to happen through their experiments. And it is time the scientists should recognize their great responsibility. If a third world war happens then the scientists will be the greatest criminals, because they supplied all kinds of inventions to the politicians.

Science should not be the monopoly of any nation, any country. The whole idea is stupid. How can science be monopolized? And every country is trying to monopolize the scientists, keep their inventions secret. This is against humanity, against nature, against existence. Whatever a genius discovers should be in the service of the whole.

You are asking whether discoveries like changing human hearts or human brains are progressive steps. They are of great importance to bring a new humanity on the earth. If Einstein's body is no longer capable of living, do you think it would not be good if his whole brain is transplanted into a young, healthy man? The new man will become an Einstein, because all the genius of Einstein is transplanted to a younger body.

This way bodies may go on changing, but we can keep the genius of Albert Einstein growing for centuries. And if a man in a seventy-year life can give so much, you can imagine if his brain continues for centuries how much benefit it will be for humanity, for the whole universe.

This is really a wastage: the container gets rotten, and you throw the content also. The body is only a container. If the container has become dirty, old, unusable, change the container, but don't throw away the content. The genius mind can live for eternity in different bodies; that is nothing against nature.

You heart, if it starts failing, and if you are of immense value to humanity... what is the fear of exchanging the heart? Somebody may be dying from cancer, but his heart is perfectly healthy; that heart can be planted in a man who is talented, a genius, and is healthy, but whose heart is not strong. This is simple; there is nothing in it against nature.

But with politicians and the power in their hands, of course every advance has gone against nature. Everything that human genius has discovered, invented, finally is in the service of death. So are the priests. Now science is no longer a child, that it has to depend on others. Science is now grown-up enough, it is adult. Just a little courage....

I give the invitation to all the scientists of the world; we have the place, we have intelligent people here to help you in every possible way. And if you want to make an international academy here, we are capable of managing finances for you.

It will be a great revolution in the history of man. The whole power will be in the hands of the scientists, who have never done any harm to anybody. And once all the power is in the hands of the scientists, politicians will fade away of their own accord. They have been exploiting scientists for their own purposes, and to be exploited by anybody is not an act of dignity.

The scientists should recognize their dignity, they should recognize their individuality. They should recognize that they have been exploited down the ages by the priests and the politicians. Now it is time to declare that science is going to stand on its own feet. This will be a great freedom.

Then all these experiments, such as laboratory babies, will be of a different caliber, because you can arrange what kind of genius you want. Up to now it has been just accidental, and because it has been accidental, ninety-nine percent of the people have nothing to contribute. They contribute only problems to the world.

Now, what has Ethiopia contributed to the world? What have the poor countries contributed to the world -- or even the rich countries? Except problems, wars, there is no contribution on their part.

But if you can give birth to a child in a scientific lab.... It is possible, there is no problem in it. The male semen and the woman's egg can meet in a tube. There is no need to go on in the old bullock cart way. We can look and we can have the whole picture of what this child is going to be. If we want more poets, we can create more poets. If we want more musicians, we can create more musicians. And we can create only geniuses; there is no need for mediocre people -- they have had their day.

We can give the child strength, long life. We can make sure that he never becomes sick, that he will never becomes old. It is just a question of managing and finding the right egg and the right male contribution to the egg. What we have been doing is just utterly unintelligent.

And this will free man also from guilt, possessiveness, jealousy, because you will not be producing children. Sex, for the first time, will be simply fun! Children will be produced in the lab. They will belong to all. And because you are not going to produce children in the old way -- it should be illegal and criminal to do so, you will be behind bars if you do it -- then many problems of your life will be simply dissolved.

Why is the man so insistent...? Throughout the ages the insistence has remained there: he wants to be certain that the child born out of his wife's womb is his. Why? Who are *you* anyway? It is a question of property, because your child will become the inheritor of all that you have accumulated. You want to be certain that it is your child, not your neighbor's child.

Women have been kept almost imprisoned, for the simple fear that if they start mixing with people it will be difficult to decide whose child it is. Only the mother will know, or even she may not know.

Once production of life goes into the hands of science, sex will be transformed. Then you are not jealous, then you are not a monopolist, then monogamy is absurd. Then sex is just fun, the way you enjoy tennis. And you don't bother that the partners should remain monogamous -- two bodies enjoying each other.... And there will be no fear that the wife may get pregnant and there will be problems, financial and other.

Sex will no longer be a problem for the world population; it will no longer be a problem for the priest. In fact, if children are produced in the scientific lab, many of the troubles of the world will dissolve. And we can create the best people: beautiful, healthy, capable of living as long as we want. Old age is not necessary -- a man can remain young, healthy, without sickness.

All these hospitals and so many people, so much money involved.... Do you know? America spends

more money on laxatives than on education. Great idea! Who cares about education? The question is laxatives!

But the basic thing should be remembered. Scientists have to be courageous enough and declare that they don't belong to any nation, to any religion, that whatsoever they will be doing will be for the whole humanity. And I don't see that there is anything impossible in it.

I am absolutely for those progressive inventions which can make man happier, live longer, be younger, healthier, and which make his life more of a play, fun, and less of a torturous journey from the cradle to the grave.

From the False to the Truth

Chapter #20
Chapter title: Only an egoist can be humble

18 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
IF YOU ARE ONLY A FALLIBLE, ORDINARY MAN, AND NOT A GREAT MASTER, WHY ARE WE CALLED "THE CHOSEN FEW" WHO ARE GOING TO BE MESSENGERS OF RAJNEESHISM FOR THE WORLD AT LARGE? DOESN'T THIS FULFILL OUR EGOS?

I have no ifs and buts in my philosophy of life. It is not a question of "if." I am not a great master but an ordinary, fallible man -- it is the truth.

And to be chosen by an ordinary fallible man -- I cannot conceive how it can fulfill your ego. If you were chosen by a great master, then certainly your egos would be fulfilled. But in your being chosen by an ordinary, fallible man, your egos will be completely destroyed. The fallible man will most probably choose the wrong person. The ordinary man is bound to choose ordinary people. It is impossible for you to feel extraordinary.

I want you to realize a simple thing: in existence there is nothing higher, nothing lower. There are no separate entities to be compared -- it is one existence. And to be part of it you cannot remain extraordinary. You are dividing yourself from the beautiful ordinariness of existence.

The people who have called themselves the great masters, prophets, messiahs, are simply egoistic. Naturally, these people attracted other egoistic people.

Jesus declares he is the only begotten son of God. He chooses his twelve apostles -- all idiots, but their egos are tremendously fulfilled. Chosen by the only begotten son of God, they become extraordinary in their minds. The moment Jesus was departing, the last night, do you know what the disciples were asking him? They were not concerned that tomorrow he is going to be crucified, they did not ask a single question about that. They did not ask, "What can we do to prevent it?" Not a single one of them said, "I am ready to be crucified in your place."

What they asked is simply disgusting. They asked, "Lord, when you reach paradise, of course you will be sitting at the right hand of God the father. Please tell us, what will be our positions? Who will be next to

you?"

Do you think these people are sane, sensible, reasonable? These people are madly egoistic. They are with Jesus not because they love him but because they are going to use Jesus as a ladder to reach paradise, to the highest possible post there. Of course, they allow Jesus to be at the right hand of God, but who will be next to him? -- and then? -- all twelve apostles.... I do not see any love, any gratitude.

They have not come for that. They were attracted by Jesus' proclamation that he is the messenger, the prophet, the son. And a fisherman is asking, "What will be my place in paradise?" A fisherman has no place in this world. He is trying to console himself; he is trying to believe that Jesus *is* the son of God, because on that belief depends his ego. Without Jesus being the only begotten son of God, he is only a fisherman. But if Jesus is the son of God, and the fisherman is by his side, naturally he becomes extraordinary, the most superior person possible. He has bypassed all the rabbis, all the saints, all the prophets, all the priests. This is the inner functioning of their mind.

You can be with me only if you don't have such idiotic ideas about yourself. To me, being a fisherman is far better than being a stupid apostle. And who cares about God? He is not even a fisherman, he is not even a carpenter -- who cares to be on his right side or left side? In the first place he does not exist, so there is no left, no right.

You can be with me for a simple reason only.

They were doing business. They were all Jews, and it was a good bargain. Just to hang around this crazy man and then to gain all the glories of heaven -- it was a good bargain!

With me, you have only to lose; you cannot gain anything. You are in a game where you can only be a loser. You will have to lose your ego, you will have to lose your jealousy, you will have to lose your fear. You will have to lose all kinds of crap that you are filled with. You will have to be empty -- and emptiness cannot claim the ego. There is no place in emptiness, in nothingness, for the ego. You can be with me, not for anything that is going to be profitable in the future; you can be here only for this moment.

I do not promise you anything. All your prophets and messiahs and avataras have been *lying* -- because all their promises are simple lies and nothing else. They have been befooling you, cheating you, exploiting you, knowing your weakness. This is your weakness: the ego. Anybody can exploit you, he just has to make your ego a little bigger.

In India, we have a proverb, "In time of need one has to call a donkey `Daddy.'" Knowing perfectly well that he is a donkey, in time of need you have to call him Daddy. Of course the donkey feels great. It is a mutual phenomenon: you are calling him Daddy for your profit, and he is readily available because nobody has ever called him Daddy. Everybody has been, up to now, calling him donkey.

I was expelled from one of my colleges. I have been expelled many times, but this time it was very difficult for me to get into another college. The city I was living in had almost twenty colleges, but now everybody was aware that it was better not to let me in, because I made expulsion difficult, almost impossible. And the trouble was that I was always right! All their expulsions were absolutely wrong, and they accepted it.

The principles told me, "We are sorry, and we know that you are right, but what can we do? It is difficult, we are in a great fix." Once, a professor who had been in the college for thirty years, one of the most important professors of the college, known all over India, had written a letter: "Either this student should not remain in the college, or accept my resignation. We both cannot be in the college together."

The principal told me, "I know, I understand your argument. It is absolutely valid" -- because the professor was teaching logic and not allowing me to argue!

"What kind of professor is he?" I asked him. "Particularly in the subject of logic, argumentation is absolutely appropriate. He is not teaching me love, he is teaching me logic. And if I find loopholes in his logic, what is wrong in it? He should correct himself."

The principal said, "I understand. He is behaving arrogantly, knowing that we cannot lose him. He is one of our best, most well-known professors; he attracts students to the college. He knows that I can be blackmailed, and he is blackmailing me; but I am sorry, I have to expel you."

No college was ready to accept me because the same was going to happen everywhere; it had happened in a few other colleges before. But I have my own way of doing things. I went to one principal who was thought to be a crackpot. And why was he thought to be a crackpot? Because in the early morning from five to seven he was praying to the mother goddess Kali. He himself was a big man, black, ugly, and he was a devotee of the mother Kali -- *kali* means black. And the pictures or the statues of mother Kali are really unbelievable. Who is going to worship this woman?

She has in one of her hands a freshly-cut head of a man, blood dripping, and in another hand, a sword ready for anybody she comes across. And she is dancing on the chest of her husband! Twelve skulls of human beings make her garland. She is ferocious, blood-thirsty. She seems to be more representative of death than life.

He was a devotee of the goddess Kali and he got almost in a frenzy.... When he prayed, he would pray so loudly -- and his voice was not musical. The whole neighborhood was tortured. Nobody could sleep in the morning when it is so beautiful to turn over and go to sleep again. You would go on tossing and turning, and he would shout his prayers and dance.

I reached his home -- I did not go to the college, to his office -- I reached his home at four o'clock early in the morning. He was just coming out of his bathroom. He said, "Why have you come here?"

I said, "I wanted to meet you in your temple, not in that ordinary principal's office. Here you are your reality. There you are nothing but a principal. There are millions of principals in the country, but there is not a single other devotee of your caliber. I wanted to meet you and see you at your best."

He smiled, he put his hand on my hand. He said, "You are the first person to recognize me. Nobody recognizes what I am doing. All the neighbors are against me, all the professors are against me, all the students are against me."

I said, "It will be a great privilege for me if I can sit and just watch your devotion, your dance, your musical singing." And that day he did his best! After he was finished, I told him, "You have converted me: I have become a devotee of the mother goddess Kali. Now I will see you in the office."

He said, "There is no need. I know you have been expelled -- and a person like you with such great insight! You need not bother; you are admitted to the college. You need not apply for it. You are my most respected student."

And he kept his word: he permitted me in his college, he gave me a scholarship. And whenever there was any occasion -- and he used to find occasions to torture the professors and the students by his long, boring speeches -- he would always mention me. He would say, "Perhaps nobody else is understanding me, but I am certain that there is one person" -- and I was always sitting in front -- "who understands me, and that is enough."

You cannot be close to me when I say I am an ordinary man. And it is not "if." Don't try to deceive yourself, baby. I am really an ordinary man. Unless you are also ordinary, there is no possibility of communion between me and you. If you are extraordinary you will be so high, above the roof of the Mandir. If you are also simple and ordinary, you will understand the beauty, the grace, the innocence of it. Your ego will disappear.

But because of your "if" the whole problem has arisen in your mind. Deep down you want to believe that I am extraordinary. You may be arguing within yourself that I am just being humble in saying that I am ordinary. I am not a humble man. Only an egoist can be humble. Humbleness is just the ego standing on its head. I don't have any ego -- how can I be humble? There is no way.

You must be arguing within yourself that this is my way of teaching you humility, simplicity, egolessness, but I am not ordinary. Please, don't deceive yourself. I am just as ordinary as you are, with all the weaknesses, with all the frailties. This is to be emphasized continuously because you will tend to forget it. And why am I emphasizing it? So that you can see a very significant point: if an ordinary man -- who is just like you -- can be enlightened, then there is no problem for you either. You can also be enlightened.

All the religions of the world have created a totally different situation. Krishna, the Hindu god, is an incarnation of God himself. You can listen to him, you can appreciate him, you can worship him, but you cannot imagine that you can become another Krishna! He is not an ordinary mortal, he comes from on high -- you cannot even imagine the height from where he comes. You are ordinary creatures of the earth. He has come to give you a message, he has come to save you; he is your savior.

You know yourself perfectly well -- how can you imagine yourself a savior? You know your weaknesses -- you cannot drop smoking, how can you be a savior?

If you want me to prove my ordinariness.... There are a few difficulties; otherwise I would start smoking. It is just that I am allergic. That means you are in a far better position than me. I cannot smoke, I will immediately start coughing and will have an asthma attack. You are in a far better position. I can start doing everything that you do -- I am just lazy. You have to tolerate me. But my point has to be understood completely, without any ifs and buts.

I belong to you.

I am part of you.

My place is amidst you.

That will destroy your egoistic trips and numbers. It will give you a great rejoicing that one need not be an incarnation of God to be enlightened; one need not be a special messenger of God, like Mohammed, to be enlightened. One need not be in direct communication, with a private line to God, and still you can be enlightened.

The ego is the barrier. I am exposing my whole heart to you. I was not born out of a virgin mother, I was born just as you were born. I was not born while my mother was standing, she was lying down just as your mother was lying down.

When Buddha was born, his mother was standing, and he dropped onto the earth, standing. I have never done anything like that. Not only did he drop from the womb standing, he walked seven feet, seven steps -- symbolic, esoteric. The number seven is very esoteric. And on his last step, he stood there -- just born, standing, walking -- he stood there and declared to the whole universe, "I am the most supreme enlightened being!"

Now, I have not done anything like that. Even if I had been told to do it, I would have refused. It looks so foolish. Now, how can you imagine yourself walking side by side with Buddha? Impossible, he is superhuman -- you are an ordinary creature.

Mohammed died, but in a special way. He is no ordinary man, he is the last prophet of God. After him there is not going to be any prophet. He closed the door because he has given the final message. Now there are going to be no further additions, impressions, no editing, nothing has to be added. He has given the essential and basic and the most profound, final message to the world. He cannot die in an ordinary way.

When he died, he flew with his horse upwards. People saw him going beyond the clouds, and then he disappeared. Even the horse went with him. It was no ordinary horse, it was Prophet Hazrat Mohammed's horse. You cannot even compare yourself with Mohammed's horse -- you are just a donkey!

These people were pure egoists, creating stories about themselves, and then their followers went on and on creating more and more stories to make their prophet higher than other prophets. Over the centuries, so many extraordinary miracles have accumulated around these prophets -- that impresses people. Becoming a Catholic, you become special.

But to be with me you have to become ordinary, you have to come down to the earth. You have to be human. And the moment you understand humanity, its frailty, its weaknesses, you will understand other human beings more clearly. You will not be so unkind if somebody commits a mistake; you know it is human. If somebody goes wrong, you will not be too hard. You will say, "So what? I am also prone to go that way." If somebody drinks alcohol, smokes cigars, plays cards....

Prophets are not allowed to do such things. Prophets are not allowed to do natural things even. Mahavira, the Jaina prophet, is not allowed to perspire. I am very much worried about the man, because perspiration is a natural device to keep your temperature exactly the same, normal. If perspiration stops, Mahavira will explode into flames; his temperature will go higher and higher.

Perspiration is a natural way to keep the heat from entering you. You perspire, and the sunrays are prevented by your perspiration. The sunrays become engaged -- they are foolish -- they become engaged in evaporating the perspiration. They forget you, they leave you alone, and your temperature remains the same.

You have holes all over your body: seven million small holes, with glands ready to perspire any moment. If Mahavira never perspired, I can think only of one thing -- that we should forget the idea that *we* have invented plastic. Mahavira's body must have been a plastic body; only a plastic body cannot perspire.

Plastic is very stubborn. Now the scientists of the whole world are worried: so much plastic is being thrown into the ocean, into the rivers, into the earth, and there is no way for plastic to dissolve into earth or into water. It is accumulating there because it is not a natural product.

If a tree falls down, soon it will disappear into its basic elements: the water will move into the water, the earth will move into the earth, the air will be released into the air, and the tree will disappear. But plastic is not going to disappear; it is going to remain there, preventing natural cycles of rejuvenation. And each year there is more and more plastic, because it is cheap. You need not keep it: you use the content and throw the container; it has no value.

Mahavira's body does not perspire. What about other things? He does not urinate... because a man who does not perspire, do you think he will urinate? What happens to the water that he drinks? His bladder must be getting bigger and bigger and bigger -- at bursting point. Any moment he can create a flood! He does not defecate. Now, he must be unique, the only person in the whole history -- past, present, future -- at the top of the line of those who are constipated. You cannot defeat him.

One man has tried. The greatest length known to humanity is... one man in England -- of course, it has to be in England -- remained constipated for eight months. This is the longest period. Only an Englishman can manage that. But what about Mahavira? -- for eighty-two years!

All this nonsense, all these lies are invented for a simple reason: to humiliate you, to make you feel unworthy, to make you feel guilty, to create an inferiority complex in you. And if an inferiority complex is created in you, you start going towards something which is superior. You want to become the president of the country, you want to have all the wealth of the world, you want in every direction and dimension to be something special and higher. From inferiority to superiority is the journey of the ego.

I want you to understand that you are perfectly okay as you are. Just relax in your simple ordinariness. Don't try to change it. Don't try any discipline to improve yourself. Just relax and accept.

If the sun accepts you.... Do you think presidents get more suntan than you? Do you think trees look greener to the presidents than to you? Do you think the world is in any way different to the kings and the queens than to you? If this existence accepts you, then who is the priest to condemn you? He is against nature, against existence. And because of his continuous condemnation of your ordinariness, he goes on destroying you.

I respect you, not because you don't perspire. I respect you, not because you were born of a virgin girl. I respect you, not because you were born standing, walked seven steps and declared, "I am the most enlightened man ever!" I respect you because you are simple, ordinary, vulnerable, fallible.

If existence is ready to accept you, who I am not to accept you? All the religions have been rejecting you. And it is a strange phenomenon: they go on condemning you, rejecting you, humiliating you -- and you go on falling at their feet, worshipping them.

You need not worship me, you need not fall at my feet. You need not in any way think of yourself as my followers. You are my fellow travelers.

As long as it suits you to be with me, be with me. The moment you feel it is time to depart on some crossroad, then go to Santa Fe. I have nothing against Santa Fe. Santa Fe is my commune -- just a few camels have gathered there.

BELOVED OSHO,
WOULD YOU SPEAK ABOUT THE SIGNIFICANCE OF THE GACHCHHAMIS? HOW CAN WE KEEP THEM FRESH AND ALIVE AND PREVENT THEM FROM BECOMING LIKE THE MEANINGLESS, STEREOTYPED RITUALS PRACTICED IN OTHER RELIGIONS?

It depends on you, not on the *gachchhamis*. If you are alive, if you are full of love, if you are as curious as a child -- wondering about everything in life -- if you are alive, flowing, then whatever you do will remain alive. You are trying to throw the responsibility on the gachchhamis.

Please remember: everything, if you do it as a duty, will be dead. Everything, if you do it out of love, will be alive -- you are pouring yourself into it.

When you wake up in the morning do you say, "Shit! Again?" Then your day is going to be what you want: it is going to be shit. But if you wake up in the morning, just the way a child opens his eyes for the first time, looks all around: such an immensely beautiful world -- so many colors, so many birds singing, the sun and the moon and the stars... and the people, each individual and unique. The child makes everything alive.

See a child trying to catch a butterfly -- those colors of the butterfly, the beauty of it! He is running. Most probably he will not be able to catch it, because butterflies are clever enough. They will sit and create the desire in the child, that now is the moment; and as he reaches close by, again they are on the wing. But the child is enchanted with flowers, with seashells, with anything! Colored stones on the beach....

In my childhood, my mother had to take all kinds of things from my pockets. Now I have no pockets, then I used to have four: two on the side, two in the front -- and long pockets. I harassed the tailor, "The pockets have to be as long as possible."

He said, "But that looks odd. And your father says something else to me, `Don't listen to him.' And it is not beautiful to have that long a pocket, four pockets. And what do you do with those pockets?"

I said, "There are so many things to collect in the world -- beautiful stones by the riverside. It is so challenging."

My mother had to empty my pockets before I went to sleep, because otherwise all those stones would be

on the bed and I would not be able to sleep. But she had to keep them, because in the morning the first thing I would ask was, "Where have all those stones gone?" I had piles of stones, seashells; and collecting all these things I was more happy than King Midas must have been.

Midas had the blessing of gods. He had been praying for it; so remember always, sometimes prayers just by accident come true. He was praying that the power should be given to him that whatever he touches becomes gold. And then he was caught. He was the most miserable man the world has known.

He would touch his food and it would become gold. Even his own children would not come close to him, because he had touched one of his boys; he was standing there -- a golden statue of course, but dead. The people of his court escaped. His own wife was not ready to sleep with him -- not even in the same room, because who knows? In sleep he may touch you, and you are finished!

That man was deserted by everybody, and he was surrounded with nothing but gold. His palace was gold, his streets were gold, the trees of his garden were gold. It was all gold, and Midas was the most poor man in the world. Not a single friend; even his own wife and children finally escaped. He died in utter misery and starvation, because water he could not drink, food he could not eat. Whatever he touched immediately became gold. He had to carry the great weight of his clothes -- because they all became gold. Now he understood what he had asked for. This was a golden poverty, golden death. But it was not alive.

Remember that: it depends on you, it is your touch that keeps things alive or dead.

The gachchhamis have to be understood. The first thing: they are not prayers, because there is no God to whom you can pray. The gachchhamis are your decision. And because you are so asleep, you have to go on reminding yourself.

The first is, *buddham sharanam gachchhami*: I go to the feet of the awakened one. It does not say, "I go to the feet of Jesus, Mohammed, Mahavira, Gautam Buddha" -- no.

Buddham is not Gautam Buddha. Gautam Buddha's original name was Gautam Siddharth. When he became awakened, then Siddharth was dropped and the world has know him since then as Gautam Buddha. "Buddha" is nobody's property. It simply means the sleep is over, you are no longer dreaming, no longer hallucinating; you are simply awake.

Reminding yourself, "I go to the feet of the awakened one," is not worshipping, because the awakened one is not any person in particular. There are no feet of the awakened one. It simply says, and reminds you, that you are surrendered to the fact of awakening, that this is your decision, this is your commitment.

The second line of the *gachchhamis* is, *sangham sharanam gachchhami*: I go to the feet of the commune of the awakened one. Why? Because the awakened one is no longer an individual. He becomes spread over all those people who love him.

My commune is me. So anybody who tries to divide -- he loves me but he does not love my commune -- has not understood it at all. And he does *not* love me -- he is befooling himself. If he loves me, then it is natural that he will love those who love me. The commune is all those people who are seeking and searching to be awakened. At least one decision they have made, that they love the awakened one and they would like to have the same quality to their consciousness. Howsoever long the journey may be, they are determined to reach the goal.

In the commune there will be all kinds of people: a few will be camels, a few will be lions, a few may have become children. It is a good hit for your ego. To go to the feet of the awakened one may again create from the back door the same ego. But to go to the feet of the commune, where there are camels.... Sometimes you will touch the feet of the camel. Sometimes the lion will roar at you when you are trying to touch his feet; he may make a breakfast of you. And the child....

No culture, no society, no religion, has respected the child. Every culture is trying to make the child behave in the ways of the old people because they know what is right; how can a child know what is right? A child has to be trained, nurtured. He is thought by all the civilizations of the world to be a savage, a primitive. He has to be cultured, he has to be made civilized. They are all cutting and pruning the child and trying to make him a good citizen.

The old man has been respected by all the cultures, all the religions, all the societies. Why? Just because he has lived seventy years, eighty years, ninety years? All old people become cunning. Naturally their experience of life makes them cunning. The more cunning you are, the more successful you will be. They all become suspicious, mistrusting, because the more you trust, the more you will be exploited. You have to continually go on mistrusting everybody, so nobody can manage to exploit you.

The old man has learned that life is a struggle, a struggle to survive. It is a continuous war against the whole world. Everybody is at your neck -- before he cuts your neck, you have to cut his. There is no time,

you cannot wait; you have to be the first to cut, to destroy the other. And this old man has been respected by everybody.

I am telling you, respect the child, because the child is innocent, trusting, loving, enjoying the small things of life. He has no desire to rise higher on any ladder of success. He is utterly contented -- you have not yet poisoned him. Your educational system has not yet put his mind on the way of ambition. The child has no ambition. And the awakened one regains his childhood.

The awakened one comes back to a greater childhood, to a greater innocence. The child's innocence was not his achievement, he was simply ignorant of the ways of the world; but the awakened one has passed through the whole life's experience, the whole expanse of good, bad -- and still, by becoming awake, he has dropped it.

The child was going to be corrupted sooner or later. The awakened one cannot be corrupted. The child's innocence was really ignorance. The awakened one's innocence is not ignorance, it is his wisdom. But it is a circle, complete. As a child he started, moved around the world and its experiences -- miseries, sufferings, anxieties, anguishes -- and has come back to the same point again. The circle is complete, he has become a child again.

So in the commune there will be many camels -- the new arrivals are bound to be camels, some old stubborn guys are going to be camels. There will be lions who have dropped their camelhood. And there will be a few children -- innocent.

To go to the feet of the commune simply means to destroy your ego completely. It is so easy to go to the feet of the awakened one; it is more difficult to go to the feet of the commune. More difficult, because your ego will hurt; but more important, because that ego has to be destroyed.

And the third gachchhami sutra is: I go to the feet of the ultimate law of the awakened one.

The ultimate law is just to be silent, utterly at ease, without any condemnation of any part of your being -- a total acceptance.

I have been asked hundreds of times.... One day a woman came and said, "You have given sannyas to my husband. Do you know that he is a drunkard? Have you told him to stop drinking?"

I said, "Why should I tell him to stop drinking?"

She said, "But what kind of a sannyasin is he?"

I said, "Anybody who comes to me is bound to have weaknesses, frailties. I have no condemnation. You think your husband has not told this to me? This was the first thing. With tears he has told me, `Please let me tell you that I am a drunkard. I have tried my hardest to stop drinking before I came to you for sannyas, but it is impossible. In this life it is not possible for me to stop drinking.'"

So I said, "Let me take a chance. If you refuse, it is perfectly okay."

He said, "But if you give me sannyas knowing perfectly well that I am a drunkard, then.... You know better."

I said to the woman, "Your husband has exposed himself -- that is simplicity. He was not hiding anything. And there is nothing to be worried about. Sannyas is the beginning of transformation. It does not ask you.... All the religions have asked you first to fulfill certain conditions and then you can be a sannyasin.

"I am a totally different kind of man. My approach is utterly different. I say become a sannyasin without any conditions and sannyas will transform you slowly, slowly, and will bring into existence all those qualities that other religions were asking before sannyas. Before sannyas, those qualities are not possible.

"If I say to this man, `First you stop drinking alcohol completely, only then can I give you sannyas,' he will not be able to . He has tried his whole life -- and the more you fail again and again, the more you know that it is completely useless to try. You know you are going to fail. I don't make any conditions.

"I have given sannyas to your husband. Don't be worried, because my sannyas is not renouncing the wife or the children or the house or the business of the world. I am bringing a totally new conception of sannyas into the world.

This request for sannyas is only the decision of a sleeping man. Perhaps in a moment when the sleep is not so thick, and he is just on the borderline from where he can be awakened.... You know in sleep sometimes you are fast asleep, in a deep sleep; and sometimes the sleep is thin -- you can even hear voices, people talking, vehicles moving on the road. You are still asleep, but very superficially. In these superficial moments of sleep a person hears about sannyas, and the alchemy of it, and the transformation that is possible through it.

"I give sannyas without any conditions. This is enough, that the man has asked to become a sannyasin. He is far better than those who don't drink, than those who don't smoke, than those who don't gamble. He is

far more courageous, and far more simple."

After a few days the man came and said, "You have created a trouble for me" -- because in India if people see a sannyasin they simply fall at his feet. A sannyasin passing by, you have to touch his feet. He has done something that you also desire to do but are not strong enough to do -- he has done it. But those people were not aware that he is my sannyasin. And I had chosen the red color particularly for that purpose, because in India that has been for centuries the color of the sannyasin.

The drunkard said, "I am now really in a difficulty -- people touching my feet, and I am a drunkard, a third-rate man! Now I have to do something. This is just too heavy for me, that a brahmin is touching my feet! And I cannot go to the pub, because in this dress if I go to the pub.... I tried first not to go, but the temptation was too much. So one day I went there, and even the manager of the pub touched my feet. He said, `You have become a sannyasin? It is a miracle!' I had gone to ask for alcohol, but I said that I had just come to see the old friends, and came back home without any drink! Now what am I to do?"

I said, "Now it is your business. My business is finished. You asked for sannyas -- I gave you sannyas. Now, you have to work it out."

He said, "You are dangerous! You trapped me: you said there are no conditions."

I said, "There *are* no conditions."

"But," he said, "all the conditions are coming in . Even my wife has stopped sleeping with me" -- because no woman in India will sleep with a sannyasin; that is thought to be a sin. He said, "My wife used to quarrel with me continuously. Once in a while when I was too drunk and people carried me home, she had even beaten me. Now she touches my feet every morning. And I think, `My God! I have lost my wife. And Bhagwan was saying you are not to renounce, but this is renunciation. I have not done anything -- she has renounced me!'

"My children had never paid any respect to me. They all were against me, they were in favor of their mother. They thought that I was destroying the whole family, their future, their education, because I was wasting the money that I earned on alcohol. Now before going to school, they all touch my feet, they ask for my blessing. And just the other day a man got married in my neighborhood and the couple came to ask for my blessings. That was too much!"

I said, "Now, you try whatever you can" -- and he did try. It became clear to him that in his whole life nobody had respected him, nobody has accepted him as a human being, nobody had thought that he was intelligent. Now it is difficult to go back. He has to go forward whatsoever the troubles, whatsoever the consequences.

And he turned out to be not only a lion, but a child too. He is a poor man, but somehow he managed this festival to come here. I enquired how he managed. He sold his house, he sold his land. He arranged for some other sannyasin to give the guarantee bank balance because he had no bank balance. And there is no need for him to go back, because all that he had he has sold. His children are grown-up and he had come here with his wife. He is now old.

He said, "At least once more I wanted to see you, because time is fleeing fast. I am old enough -- seventy-five -- any day I may be gone. But I didn't want to leave this world before I had seen you once more, so I have risked everything."

I was surprised because the wife was also a sannyasin; I had given sannyas only to him. I asked, "What happened to your wife?"

He said, "I have given sannyas to her."

The ultimate law is to be innocent, simple, incorruptible, trusting in life and existence and just floating with the river -- not fighting against the current, but going with the river wherever it is going, just being in a let-go. The moment you are in an absolute let-go, the ultimate law of life is clear to you. It is let-go, totally -- no conflict with existence, a merger, a communion.

The gachchhamis are not a prayer; this is simply your determination. But because you are asleep, asleep in different stages -- somebody asleep in the stage of the camel, somebody asleep in the stage of the lion.... And there are more stages in between. These three are just to make it convenient for you to understand, because between the camel and the lion there will be many steps; it is a growth. Between the lion and the child there will be many steps; it is a growth. It is your whole program of sannyas.

The gachchhamis are a continuous reminder. But whether they will become dead, stereotyped or not, is not in my hands. It is up to you. You have to keep them alive, and the only way to keep them alive is to live, yourself, more abundantly, more intensely, more totally.

Your intensity, your totality will give more life to the gachchhamis. Your each single remembrance of

the gachchhamis will be a step forward towards the ultimate law, when you are born again, when the child in you is back. The world had taken it away, but now you have found your lost childhood. Now nobody can take it away.

From the False to the Truth

Chapter #21
Chapter title: The master is nothing but a sculptor

19 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHEN I READ YOUR BOOKS I HAVE FELT GREAT LOVE FOR YOU. NOW THAT I AM HERE I FEEL LESS LOVE. SITTING IN DISCOURSE I FEEL MORE BACK PAIN THAN LOVE. AND LATELY I'VE BEEN FEELING A LOT OF FEAR, EVEN HATRED, OF YOU. I FEEL UNSURE OF YOU, ESPECIALLY WHEN YOU TALK ABOUT "MY SANNYASINS." IT SEEMS THAT YOU EXPECT THE TOTAL YES, WHICH I HAVE ALWAYS FOUGHT AGAINST. I'VE SEEN MANY LOVING, AWAKE PEOPLE HERE WHO FEEL DIFFERENTLY, AND THAT HELPS ME, BUT IT WILL NOT LAST WHEN I HAVE GONE.

I am wondering how to address you: Mr. Camel, Mrs. Camel, or Miss Camel? Perhaps the last is the best: you have been missing continuously.

You say when you were reading my books you loved me extremely. That is dangerous, because your love is carrying, just as a shadow to it, hatred. Extreme love is going to be followed by extreme hatred. So what is happening to you is simply natural. It shows the quality of your love: you don't know what love is.

It is easy to love me reading my books, because books are dead. I am not. It is easy to love the books because you can interpret what is said in the book according to your mind. You can manage to read only that which strengthens your ego, and bypass that which destroys your ego. Books have never been known to make anyone enlightened. What can books do? You are the master of the book; it is in your hands to manipulate it in any way you want.

So if you want to continue loving me extremely, please don't come near me. Then I am almost dead for you; those books are far more valuable to you, they support you. You choose to hear, to read only that which is in tune with your mind -- and your mind is the problem. Your mind has to be hammered. All your defenses have to be destroyed. And when you come to me you are taking a risk. If you really come to me, you will return a totally different man, with no ego, no defenses.

Against whom are you creating defenses? We are one with existence. That oneness proves that there are not any real egos; all are phony. Coming close to me you will become aware that your ego is phony, that your defenses are just useless -- they cannot prevent me from reaching you. And the moment I start entering you, there is great disturbance; hence you feel fear. Love disappears, fear comes in.

Miss Camel, you missed.

When there is fear, that is only a passage from love to hatred. You never fear a person you love; you cannot fear a person you love. You are absolutely open, vulnerable, without any defenses to the person you love. That's the meaning of trust. And if your love cannot create that trust it is just something phony; you are living with an idea but not with reality.

The ego is not you. And to discover yourself, the ego has to be completely destroyed. That's the only way. The master is nothing but a sculptor.

Michelangelo was asked by a shopkeeper, "In this ugly rock, a marble rock, which had been lying there for almost a decade.... First I used to keep it in my shop, but nobody bothered about it. In fact, everybody laughed at me: `What can be made of this?' Finally I threw it on the other side of the road. How did you manage to see something in this rock?"

Do you know what Michelangelo said? He said, "Jesus called me from the rock, and asked me, `Please, free me from this rock. I am encaged.' I saw Jesus clearly in the rock. Just a little hammering is needed -- a few chips here, a few chips there -- and Jesus can be discovered."

Exactly that is the work of a master. You come to him as a rock, but he goes on seeing in you something which you have not even imagined. He is dashing directly towards that which is your essential reality. He has to cut off pieces of rock here and there, and bring you to your real shape.

Books cannot do that. You have purchased those books; you cannot purchase me. You can manage to do anything to those books you want.

I never liked in my whole life to read a book from a library or from somebody else, for the simple reason that people go on doing nasty things to books. They will underline, they will make notes on the margin. You can do anything to a book; the book cannot say, "What are you doing to me?" A secondhand book is one of the most ugly phenomena in the world.

The book is absolutely in your hands. I am not in your hands; on the contrary, you are in my hands. That creates fear, that creates a trembling inside. That makes you alert that you are coming to a dangerous place -- one step more and you may be gone, and then you will never be able to find yourself again.

The real work of the master is really murder: murder of that which you are not. The master takes away all that which is not really there, and strangely, gives you that which you have always been.

Fear is natural, it is a good sign. And when you fear someone, hatred arises -- a natural consequence, a simple, logical process. The person is trying to destroy you. He is changing, transforming the way you think you are. He is killing what you think is most valuable in you. Hatred, extreme hatred... you began with extreme love, and you end up with extreme hate.

But you have to understand the whole process. This happens to everybody. People who come to me either come through reading my books or listening to their friends talk about me. They come here with a certain image of me, certain expectations of me. They don't come clean, clear. And when they come here and they don't find their expectations fulfilled, great hatred arises. But this is in a way natural to the state of sleep. Nothing is wrong with it; you just have to understand the process and you will be free of it.

You meet people who have gone a little ahead of you -- and that's one of the reasons for creating a commune. The gap between me and you may be too big, and you may not be able to just take a jump over the gap. The commune gives you a chance to jump in installments.

You meet somebody who is no longer a camel. He may not yet have become a lion, but certainly he is no longer a camel; he is in the process of transformation. That gives you courage that if the camel dies that does not mean your death. And in fact, with the death of the camel begins the birth of the lion.

You meet somebody whose lion is starting to roar, to declare to the whole world its freedom, courage, fearlessness. By chance you may come across a person who is just in the process of changing from a lion to a child. To see that is a miracle! The ferocious lion, the dangerous lion is turning into an innocent child. It gives you the hope that if it is possible for somebody else, it is possible for you too. And you may come across, by chance, the person who has become a child. That will give you immense trust, confidence -- also a challenge.

You are meeting people here, you say, and listening to them you feel clarity, but you are afraid that when you are gone that clarity will be gone also. Remember, if you feel this clarity is going to be lost when you are gone from here, then it is not clarity; you are simply hypnotized. Not that somebody is hypnotizing you -- people here in the commune are living their lives, nobody is interested in hypnotizing anybody else. Who has time?

This life is so short -- to love, to live, to be -- it is so short for a man who is seeking and searching for his inner truth. It is so long for those who are simply dragging, waiting deep down for death to come and release them.

All the religions are death-oriented. They are focused beyond death, they are turning their followers' eyes beyond death. They are saying to them, "Don't be bothered with life. Somehow manage to remain alive till the grave; don't fall before you reach the grave. Just on the minimum level, remain alive." That is not

life, but vegetating.

If your clarity is authentic and not just the influence of a person who is a lion or a child, then it will remain with you -- not only remain, it will grow. So be very alert not to be impressed, not to be influenced -- those are poisons. They will give you false illusions of clarity, enlightenment.

I have a disciple in Germany who had become enlightened many times. But the trouble was, whenever he came back to see me, his enlightenment would disappear. He was very angry. He said, "Whenever I am back in Germany I become enlightened, and I feel very grateful to you. Just to pay my respects, I come here, and my enlightenment is finished!"

The enlightenment that sannyasin was having was his autohypnosis. You can hypnotize yourself. Reading my books you can say, "This is the truth, and this is the truth I have always known. I had just forgotten it. The book has brought it back to me." But this bookish enlightenment is not the true thing. You will have to face the master.

Meetings with the camels will be very comfortable, because they are just like you. They are not strangers; you can understand their language, they can understand your language. You can see beauty in them, they can see beauty in you.

Meeting with the lion is a little difficult, but after all, a lion is also an animal. There is a certain connection between the camel and the lion. The gap is not very big, you can take the jump. But at least you will be very much impressed -- even if you remain a camel, you will be very much impressed. These lions become prophets and messiahs to you, because you know that you are a camel and only a lion can save you.

And when the lion roars, you know he has power. You are getting hypnotized, but this hypnosis is of no use; it is a kind of intoxication. When you go back home to meet your family of camels there, you may start doubting whether you have really seen camels turning into lions. Your logical mind will say it is absurd: how can a camel become a lion? There is no way from being a camel to become a lion. Lions are born out of other lions, they are not born out of camels.

It is because of this logical training of the mind that Hindus don't believe in converting anybody, Jews don't believe in converting anybody. In fact, for centuries Hindus have kept their doors closed. They say a Hindu has to be born from other Hindus.

There is no way that a Mohammedan can become a Hindu; it is simply impossible that a Christian can become a Hindu. In fact, even within the Hindu fold there are four castes; nobody can move from one caste to another. A sudra is born a sudra, and he will die a sudra -- he cannot become a brahmin. A warrior, a *chhatriya*, is destined to remain a *chhatriya*, -- he cannot become a brahmin. The brahmin is the highest caste. Brahmins are born, not converted.

Jews also, for centuries, have believed that they are the chosen people of God. Now, it is up to God to make somebody a Jew. How can you convert anybody? -- it is not within your power. And you are a superior race. Now, how can you change a man belonging to an inferior race? You cannot change his blood, you cannot change his bones, you cannot change his marrow, you cannot change his soul.

These are the two most ancient religions. Both have denied conversion. New religions, of course -- Christianity, Mohammedanism, Buddhism -- *have* to convert people; otherwise, from where are they going to get numbers, congregations? If a Buddhist is only to be born from Buddhists, where are the Buddhists? Conversion is the idea of new religions to expand their empires.

Back home you will start thinking perhaps you hallucinated here, perhaps you were hypnotized: you saw things which don't happen in the natural course of things. Camels are born camels and die camels. So you start suspecting, doubting; your clarity is gone.

And it is impossible for a lion to become a child. Perhaps a camel may manage -- camels are cunning and clever, very political and diplomatic. The camel may go through plastic surgery, he may go to Leeladhar and let himself be transformed into a lion. But even plastic surgery will not be able to make a child out of a lion. This is a bigger gap.

Animals -- camel and lion both, howsoever different in shape -- were animals, they belonged to the same category. But the child is not an animal. The jump is from animal to human being -- and not an ordinary human being, but innocent, awakened, pure of heart, full of trust. No plastic surgery can do that, so you must have dreamed it.

Back home amidst camels and their scholars and their logicians, you will feel yourself stupid even to say that you have seen lions, that you have seen the child being born as a transformation of the lion. Nobody is going to believe you, they will think you have gone nuts.

The gap between the camel and the lion is not very big, but the gap between the lion and the child is

very big. And unless you are a child you cannot love a master. Now comes the biggest gap, because to love a master you will need certain qualities in you.

What happens in ordinary love? Try to understand. You fall in love with a man or a woman. The qualities are in the woman with whom you have fallen in love: she is beautiful, she is young, she is juicy. You are falling in love without thinking at all about yourself, that you are not beautiful, that you are not young, that you are a completely dry bone, there is no juice. No, when you fall in love you are completely focused on the object of love, you are not thinking about yourself. This is the ordinary love which is going to change any moment into hate.

The love I have been talking about is the love where the whole structure is just the opposite of your love. You don't fall in love with a master because the master has charisma, because the master has some influence, he catches hold of your heart; or because he is convincing -- whatsoever he says seems absolutely right. No, if this is the way, it is not going to last long.

The love I am talking about means you have to think of *your* qualities. Are you as innocent as a child, as trusting as a child, as open as a child, as silent as a child? If your love arises out of your child, your innocence, then whether the master lives or dies will not make any difference. Whether the master says this or contradicts that will not affect your love. The master may be contradicting himself continually. That will not affect your love because it was not dependent on the master's statements.

Your innocence is not an ordinary thing, it is something immensely valuable. In your innocence you will be able to see that in the contradictory statements of the master there is no contradiction, that there is a hidden connection between them, that in fact they are not contradictions but part of each other -- complementaries, not contradictions.

Can light exist without darkness? Can darkness exist without light? Can man exist without woman or vice versa? Can life exist without death or vice versa? These are not contradictions, these are complementaries. They are two sides of the same coin, they are always together.

Only very mediocre minds are consistent. Idiots are absolutely consistent, they never contradict; in fact they never say anything, so there is nothing to contradict. Their whole life is a simple consistency: they remain idiotic, they keep their quality of idiocy just the same. From the cradle to the grave they are the most consistent people in the world, nothing changes in them. They are really dead; they don't have any intelligence.

The more intelligent a person is, the more he has to contradict himself, because each moment his vision is growing, each moment his insight is deepening, each moment brings new facts, new truths. And he is not a coward who closes his eyes to that which is opening up in front of him. And he is under no obligation to the past -- that which he had said in his childhood he has to repeat when he is a young man, when he is old, to remain consistent.

Intelligence is such a growing, expanding phenomenon, and each small truth discovered changes the whole map. You cannot go on keeping the old intact; the old has to be dropped and the new has to be accepted. Do you know, all the religions insist that that which is old is gold. The older it is, the golder it is. Each religion tries to stretch its oldness as far back as possible.

When Christians came in contact with Hinduism they felt very inferior, because the Christian religion says God created the world four thousand and four years before Jesus was born -- there is no past beyond that. In fact, you can go back only to Jesus Christ; you cannot even go beyond him, because beyond him is Judaism. Christianity is only two thousand years old. In India Christians came across scriptures ten thousand years old. They were simply confused -- what to make of it?

They had tried their best to bring everything within six thousand years. That's why they go on insisting that the Hindu religion is five thousand years old. But the evidence is not in their favor. They may go on teaching that to the Christians -- who are already convinced, there is no need to bring evidence before them -- but all the evidence shows that Hinduism is at least ninety thousand years old.

In the most ancient Hindu scripture, the RIGVEDA, there is a description of a configuration of stars which, according to the astronomers, really did happen ninety thousand years ago. And since then that certain configuration of stars has not happened again. And it is described in full detail; the RIGVEDA is certainly ninety thousand years old -- it may be older, but that much is certain. In no other scripture of the world is that configuration described, because they all were latecomers.

But Hinduism finds it difficult to prove that it is older than Jainism, because the Jainas' first master, Adinatha, is referred to with great respect in the RIGVEDA. Now, contemporaries are never referred to with such respect -- contemporaries are criticized.

Jesus was crucified by Jews, and now the great rabbis and the pope are trying to come together and forget the past. The pope has informed all his congregations around the world, "We have to drop this anti-Jewish attitude that we have carried for two thousand years unnecessarily. One Jew, the high priest, was responsible. For his responsibility you cannot make all the generations that follow responsible."

Now, Jews are also willing -- there is no problem, Jesus is no longer a disturbance. But to the contemporary Jews he was a nuisance. No contemporary Jewish scripture even mentions the name of Jesus. There is no information about his crucifixion. It was such a big event, killing an innocent man, who may have been a little bit out of his mind, but that is not a crime. Everybody has the birthright to go out of his mind, there is no problem in it. If Jesus needed anything, he needed sympathy; he needed treatment, not crucifixion.

But the contemporary Jews were very much disturbed, because he was proclaiming himself the messiah the Jews had been waiting for. "I am the one," he said, "for whom you have waited so long. Now I have come to save you all." A carpenter's son, uneducated, coming from a small village, Bethlehem.... They have seen him cutting wood, chopping wood, working with his father in his small workshop making benches and chairs, and suddenly... has this boy gone mad? He has become the messiah who is going to deliver everybody from all their sins!

Jainas say, "If Adinatha is so respectfully mentioned in the RIGVEDA even though he was against the brahmins, against the brahmin religion.... How can the RIGVEDA mention his name with such respect?" The logic seems to be significant. They are saying that Adinatha must have preceded the RIGVEDA by a few centuries, and by that time he was no longer a contemporary. Now his name can be mentioned with respect, he cannot do any harm. Jainism also does not believe in converting anybody. A Jaina is born a Jaina; you cannot become a Jaina.

Everybody is trying to take their religion as far back as possible. Why? What is the argument behind it? The older the religion is, the truer. But new religions like Mohammedanism, which is only fourteen hundred years old, and Sikhism, which is only five hundred years old, are in great trouble. They have also been trying to find something against all these old religions which prove their truth by their age -- as if religion is like wine; the older it is, the better.

Mohammedans say the latest religion in the world is Mohammedanism. And of course, when man was primitive, God gave the RIGVEDA to the world, because people could not understand more than that. Its age only proves that it was given to primitives, aboriginals who were just coming out of the trees and trying to learn to walk on the ground. Naturally, God could not give them the ultimate truth; nobody would have understood it.

Now is the time, they say. Now means fourteen hundred years ago, when God decided man was grown-up enough, and he sent his *last* messenger -- because now there will be no need to improve upon it; he has given his final judgment.

Mohammedanism, Sikhism try to prove.... Sikhism says, "Even Mohammedanism is old. We are only five hundred years old. There must have been some confusion because God has sent the latest message now with Nanak, the founder of Sikhism."

That message too, is now five hundred years old. Do you want me to say that I bring you the last message? I am not going to say it. I am not going to be in the company of all these fools who have been trying somehow to make their religion look bigger, higher, truer.

I say to you that I am not bringing anybody's message -- because there *is* nobody! I want you to understand that I am simply trying to share my experience with you. It is always fresh, always young; it is always in the now, in the here. That is a fundamental quality of truth.

And I'm not saying that after me there will be nobody who will experience it. On the contrary, I am saying to you that if you understand me, there are going to be millions of people after me who will go on and on and on discovering more and more. Even if they have to contradict me, don't bother about it -- let them contradict. Who am I? I am not closing the doors. I am not putting a lock on the door and taking the keys with me. My house is without doors. It is open from everywhere -- and I want it to remain always open.

Naturally, people who will be coming will make new arrangements of the furniture in the house. They may plan a new architecture for the house, they may make new plans for the garden. I leave it to them, but the process will be the same.

This is a great jump, from the child to the master. The child is innocent, full of love. He falls in love with a master because something in his innocence, in his lovingness, in his openness, resounds with the

heartbeat of the master. He in fact does not go into a relationship with the master, he becomes one with the master; hence it is a great jump. You are completely disappearing. But don't be worried, the master has disappeared long before you, and in disappearing he has found himself.

If you are courageous enough to disappear in the master, you will find yourself for the first time. Then you can move amongst camels -- in fact, you can ride on them. You can play with lions, you can commune with children. You can commune with flowers, with rivers, with mountains. Now there is no barrier for you. Now you are as big as the whole universe.

P.D. Ouspensky, in his great contribution to humanity, TERTIUM ORGANUM.... I have come across more books perhaps than anybody else in the whole world, but TERTIUM ORGANUM has a beauty that no other book has. Your bibles and gitas and korans and talmuds, all are far behind.

In TERTIUM ORGANUM Ouspensky states one thing which is tremendously beautiful for you to understand. He says, "In ordinary mathematics" -- and he was one of the greatest mathematicians of this century -- "in ordinary mathematics, the part is smaller than the whole, the whole is bigger than the part. It would be absurd in ordinary mathematics to say that the part is equal to the whole." And this is coming from a mathematician. He says, "But I have discovered a new mathematics, a higher mathematics, where the part is equal to the whole -- not only that, sometimes bigger than the whole."

It looks mysterious, not logical -- certainly against Aristotle. But I say to you, he is talking about the mathematics of consciousness. When you dissolve, you don't become just a part of the whole, you *become* the whole. And there is every possibility that you go on growing and become bigger than the whole, because growth is the ultimate law of life.

It will be difficult logically to understand it. It is something to be experienced. Since the moment I found the ego evaporating from me, I have not felt *part* of the universe, but the universe itself. And yes, I have found many moments when I am bigger than the universe -- because I can see the stars moving within me, the sunrise happening within me, all the flowers blossoming within me.

But don't believe in it because I am saying it. Take the jump from the child to the master.

Miss Camel, it is time: you should stop missing!

BELOVED OSHO,
WHY AM I SO AFRAID OF BEING FREE?

Everybody is. Freedom is a great risk. People talk about freedom, but nobody really wants to be free. It is pure talk. Everybody wants to be dependent, everybody wants somebody else to take the responsibility. In freedom you are responsible for every act, every thought, every movement. You cannot dump anything on anybody else.

Just watch a Freudian psychiatrist, psychoanalyst. The patient is lying down on a couch, the psychoanalyst is sitting behind so the patient cannot see him. He is sitting behind the couch; he can see the patient, but the patient cannot see him. Some psychoanalysts use curtains so that the patient feels he need not keep his secrets to himself.

And what happens -- in all psychoanalysis sessions all over the world, what is happening? The patient goes on dumping everything either on the mother -- mostly on the mother -- or on the father. But he is not taking any responsibility upon himself. He is trying to prove that he is absolutely innocent; everybody else is at fault and driving him to do things that he never wanted to do in the first place.

Perhaps there is some truth in it, that's how it is happening: mothers are driving their children... mothers are trying to make their daughters real ladies -- British ladies! American won't do. In fact, in America the lady has disappeared. In California there are only women, no ladies. The father is trying to make his son a real man, a gentleman. So there is some truth in it.

But when you are grown-up and you see the whole scene, what has happened, you can simply drop it -- just like that! But you don't want to, because then you will be responsible. If right now you do something wrong, you can always point towards somebody who is responsible for it.

Everybody is afraid of freedom. That's why all around the world, layers of slaveries exist in you. Every person is a multiple slave. He is a slave to the parents, he is a slave to the religion, he is a slave to the state, he is a slave to the neighbors -- all kinds of slaveries which are not visible.

When I was a student in the university, I had a roommate with me for the whole year, and I had never

thought that something was wrong with his speech. Then his father came to meet him and he started stuttering. I was amazed; I said, "What is the matter with you? Since your father has come you have been stuttering, you cannot speak the way you have always been speaking."

He said, "From my very childhood he has been teaching me how to speak, what to speak, what not to speak, whom to speak to, when to speak. He confused me so much that I lost my own sensibility, and stuttering started." He said, "I was amazed myself when I came to the university: leaving the house behind, my stuttering disappeared. And whenever I go to my house and to my family and to my town, the stuttering starts again."

I asked him, "When you go to the temple and pray to the father, God, what happens?"

He said, "The same thing, stuttering comes in. The very word "father" is enough -- any father-figure."

When he was called for something by the vice-chancellor of the university, I went with him. He asked me, "Why are you coming?"

I said, "You don't be worried. I will be just outside the room waiting for you."

"But," he said, "there is no need."

I said, "I will explain it to you afterwards."

And inside the room of the vice-chancellor, he was stuttering. I had to enter without asking permission. Both were shocked. He was shocked because he was stuttering. The vice-chancellor was shocked also: "Don't you know that you have to ask permission? And I am talking to somebody."

I said, "The situation was such that I had to come in suddenly. I wanted to catch him stuttering before you for two reasons: I want to make it clear to him that it is not that something is wrong in him. Any father-figure, any authoritative figure causes his stuttering. And you are the highest authority in the university, so I wanted you also to know: please come down, don't make poor students stutter; you are not a big daddy. That's why I had to come in without asking, and suddenly. And I have caught you both red-handed. You are being authoritative, and that is ugly. You are imposing something on the poor student, who is already burdened with his daddy."

The vice-chancellor said, "Perhaps you are right -- I *was* shouting at him. I will never do such a thing to anybody again; I don't want my students to stutter. When he started stuttering I was puzzled, `What is the matter? Perhaps this is his habit.'"

I said, "It is not his habit. He has been living with me for the whole year, and he has not stuttered a single time. But when his father came, immediately things changed. Since then I have been watching: in the temple when he prays to God the father, he stutters. I wanted to see what happens between you and him. He is stuttering -- you must have been behaving authoritatively. There is no need. You have to be more human, you have to be more friendly, you have to be more loving. You are not his father."

Now this student came out with me, and he said, "My father is responsible."

I said, "No, you are a coward. Every father is trying to improve upon the son, because the son is going to take his place sooner or later. That does not mean that the whole humanity is stuttering. You are a weakling, and you are avoiding that responsibility. Just accept that you have been a coward; otherwise, what is so great in your father? I have seen him. In fact, you are taller than your father. If you wrestled with him you would win, because he is getting old and you are in your prime, healthy and young.

"And that old, small man makes you stutter! Still you throw the responsibility on him. This is slavery, mental slavery. But it gives you a relief that you are not the cause of it."

Who is forcing you to go to the church, to the temple, to the synagogue? Yes, when you were a child you were taken, but now? Still you are continuing the old routine. And if you are forced to explain, you will say, "It was my father who dragged me to the synagogue. It was my Jewish mom who dragged me to this or that."

You don't see it as a slavery. It *is* a slavery. You have not been fighting against it. Yes, I know, small children are dependent on the parents, and the parents take every advantage of your dependence. They know you cannot rebel, they know you cannot go anywhere else.

I figured out in my very childhood what makes them so authoritative: "Perhaps they think I cannot rebel. Perhaps they think I cannot get food if I go against them. Perhaps they think I will be lost in this vast world without their protection." So I had to do all these things; only then would they understand that authority was not going to work with me. I made it clear to my father, "One thing is absolutely certain: if you want me to do something, please don't say it authoritatively."

He said, "Then in what way has it to be said?"

I said, "You have to ask me, `Will you please do it?'"

He said, "This seems to be too much. I have to ask my own son, `Will you please do it?"

I said, "You will have to say this. If you say to me `Go and do it!' I am the last person to do it. I would prefer to die hungry, but I will not do it. And if you ask me, `Will you please do it?' I can even climb Everest -- there is no problem. I am doing it, it has not been forced upon me. I don't want to live like a slave in my life."

One day my father was not at home. My uncle told me, "Lately I have been seeing that you come in at any time of the night. You have to be back home before nine o'clock" -- because in India nine o'clock is really night. It is not evening; the sun-sets at six, and then suddenly everything becomes dark.

I said, "You don't know the contract between me and my father. You can be certain I will never enter the house unless nine o'clock has passed."

He had no children; he was just married and he was very cocky. In fact, the Indian word for uncle is *kaka* -- and he was trying to be the master of his wife. He said, "I repeat it again. If you don't come before nine, then I am not going to open the door."

I said, "That is settled. I will remain outside the door the whole night, but I am not going to accept authority in any way." And that's what happened. He was thinking that in one hour, two hours, I would drop the idea of remaining for the whole cold night outside.

In fact he became worried. My father was not in the town, and if I became sick or something happened to me... The night was really cold and it was getting colder. And he could not sleep either, because he was waiting for me to knock. Finally, nearabout twelve, he opened the door and he said, "Forgive me, just come in. Don't create trouble for me."

I said, "I am not creating trouble for anybody. I am simply keeping myself trouble-free."

In the school, in the college, I always loved to be a little mischievous. I felt those students who were not mischievous to be just dull and dead. So I would do something.... Just sitting in the class I might start what you do in *darshan* or *satsang* -- I might start "Om-m-m" with closed mouth. Now "Om" is a religious, sacred word to the Hindus. Nobody can say that this is wrong to do; but in the class when the teacher was teaching, and he was writing on the board and his back was towards us....

He turned suddenly, looked all around -- everybody was silent -- and he asked, "Who was making this sound of Om?"

And I would always stand up. I would say, "I did it. It is a sacred sound."

He said, "I know, but in a class when I am teaching you something...."

I said, "You cannot teach anything higher than Om! And why are you getting so freaked out? You should have continued your work. Om would have remained in the background; it is not a problem."

He would drag me to the principal -- it was almost an everyday ritual. The principal would say, "So you have come. Can't you leave these professors at ease even for a single day?"

I said, "Today I was doing such a spiritual thing. And I could have remained silent when he asked who had done it. I know perfectly well that nobody in my class can point his finger towards me, because they all know that I will create trouble for them, they are perfectly aware of it. There was no way for him to find out. I stood up myself. In fact, he should be respectful towards me: I did it, I accept it."

Many professors have asked me, "Why...? You are such a nice guy in every possible way, we cannot find a better student. But once in a while, what goes on? You start doing something which is unexpected."

I said, "It is not unexpected, at least as far as I am concerned. It is absolutely prepared."

"But why do you do it?" they would ask.

I would say, "For a single reason, that I don't want to become a slave in any way. I want to keep my freedom intact whatsoever the cost. If I feel like chanting `Om', then I don't care what happens to me. I chanted it, and I have not harmed anybody; I have simply saved my freedom. And I take the whole responsibility for it!"

In the school, the headmaster stopped even asking why I had been brought, because it was an everyday affair -- sometimes twice a day -- that I would be brought to the headmaster. In the beginning he used to enquire, "What has he done? What happened?" -- this and that. After a few days he stopped enquiring, he simply gave me the punishment.

He would say, "Go around the whole building seven times."

I would say, "Yes, that's okay, but I will go nine times -- not less than that."

He said, "Are you mad? This is a punishment, we are not rewarding you!"

I said, "That is my way of changing the quality of the punishment. I am enjoying it -- the wind is cool, the trees are beautiful. Why seven? At least I cannot accept *your* order. I will go nine times; then I am free

of your authority, I am doing it on my own, and I'm enjoying it! And you should remember that to be authoritative is ugly -- you have to understand me, why I did it. You don't care to understand. You simply listen to the teacher, you don't even give a chance for me to explain."

That day he said, "Okay, what do you have to say? You were keeping your hand on a boy's shoulder in the class. In the classroom some discipline has to be maintained, and you know it. The classroom is not some place of entertainment -- a park, a cinema hall. There you can walk with your hands on someone's shoulders, but not in the class."

I said, "I walked in the class with my hand on another student's shoulder simply to make this teacher freak out -- because in the class he continually says smoking is bad, and I have caught him red-handed, smoking. Now this man should apologize to the whole class, because he was lying to them when he said, `Don't smoke.' He himself smokes. He says to the students, `Don't go to the movies,' and one day when I was entering the movie house for the second show, he was coming out from the first show.

"When I asked, `What are you doing here?' He said, `I am your teacher, you are not my teacher. You have no right to ask what I am doing here.' Is this a human way of behaving? I deny all kinds of authoritativeness. And still he goes on telling the students, `Don't go to the movies, don't waste your time. Don't destroy your eyes' -- this and that. And he is a regular visitor to the movie house."

The movie house belonged to one of my friends' father, so I had told the friend, "Keep me informed how often he comes to the movie." He was a regular visitor, and a chain-smoker outside the class.

"I had to do something so that he can bring me to you, and I can expose his reality. Now what do you say? Should I do nine rounds around the school or he? As far as I am concerned, we both can go together, it is perfectly good."

Since that day, that headmaster stopped punishing me. He would always ask, "Why? What was the reason?" And he was always satisfied with the reason. In fact, teachers stopped sending me to the headmaster, because there they found themselves guilty of doing something wrong. By and by, they stopped preventing me from doing anything, because if I am doing something, that means there must be much more to it -- what can a teacher do?

My headmaster changed and a new headmaster came into the school. And the first day I went, he took his cane and he said, "I am a strict man, and from the very first day I make it known to the school that I am going to beat you badly."

I said, "You can do it -- but can you see, just there on the other side of the road is the police station. And corporal punishment is illegal -- you start beating me and you will be behind bars! The court is not far away, and I am a great friend of an old advocate who is the best advocate in the town. And I have told him that this is going to happen: `I have heard about this man, that he beats students.' And he has promised me, `Let him do it -- you come immediately to me and we will file a suit against him in the court.' So I have made my position clear to you. Now, start beating."

His cane fell from his hand. He said, "Are you a student or some government agency?"

I said, "I am a simple student, but I don't want any authoritativeness over me. If I do anything wrong, I am ready for any punishment. But just punishing me to prove your authority? I am the last one to accept it."

"And I was not wrong -- the teacher has brought me to you.... It is revengeful, because the other headmaster had stopped punishing me. Rather, he had started telling the teachers, `It was not right on your part.' And today I have not done anything. Just when the teacher called me, I was sitting on the bench with my legs on top of it. I don't see that it is a crime, I was simply relaxed. In fact, children should be provided with chairs which are comfortable, with foot-rests so they can relax."

When you are relaxed you can understand things more easily. But in Indian schools the benches are hard -- it is just a copy of British benches; in British schools the benches are hard. You have to sit on those hard benches for six hours and it starts hurting.

"Something is wrong with you people. You are not teaching us but torturing us, and under torture no teaching is possible. So I want to know what wrong I have committed. Have I given a wrong answer to his question? No, I was just keeping my feet on top of the table. These are *my* feet. If I drag his feet and put them on the table, you can punish me. But if you think this is a crime, you start punishing me, and I will see you in the court."

One has to understand one thing: What can happen? At the most, death can happen. Remember a simple maxim: Hope for the best, and wait for the worst. Then nobody in this life can disappoint you. Nobody can make you a slave, physically or psychologically.

A Hindu is a slave, a Christian is a slave, a Mohammedan -- all these religions are psychological

slaveries, because they give you consolation that if you follow and believe and have faith, then nothing wrong is going to happen to you. They give you all kinds of strategies to remain dependent. They teach you prayer -- prayer is just begging.

I don't teach you any prayer. To whom are you praying? You have not even asked the people who have taught you prayer. Kneeling down on your church floor, you are humiliating yourself. I am not for egoist assertion, but neither am I for humiliation to be accepted as humility, humbleness. I want you to be simple, without any ego and without any humbleness -- straightforward, clear.

And freedom is such a great value -- perhaps the greatest value in life. It cannot be lost for anything. Even if death is the consequence -- I would rather accept death than accept anything that goes against my freedom.

India was under the British Raj for almost three hundred years. My whole family was in the freedom movement; they all have been in jails. I was too young, but I was continually arguing with my father, with my uncles, "Don't blame Britain for your slavery. Such a vast country, almost a continent, cannot be made a slave by a small country like England. Somewhere deep down you are afraid of being free, somewhere deep down you are ready to accept slavery. And still you go on throwing the responsibility on Britain. But you have been a slave before too" -- India has been in slavery for two thousand years. Masters changed, slavery remained.

"It is such a simple thing to see that if anybody wanted to make you a slave, you became a slave, as if you were just waiting for it, for somebody to invade you, somebody to come and enslave you."

I told my family, "I don't accept the idea of Mahatma Gandhi, that Britain is responsible for India's slavery. India itself is responsible for its slavery; otherwise, just in a single hour, all the British people can be thrown into the ocean. India just has to understand that freedom is our birthright. How many Britishers are there? Not many."

Is your mental slavery somebody else's responsibility? No. You don't want to be responsible for your own acts, you don't want to be responsible for your way of life; that's why you are afraid of being free. Drop this fear. This fear is worse than anything that can happen to anybody.

I teach you responsibility. But remember, don't misunderstand me, because all around you people are using the word "responsibility" with an absolutely different meaning -- in fact, diametrically opposite to the meaning I see in the word responsibility.

They say, "Be responsible to your parents." That is not responsibility, that is slavery. They say, "Be responsible to your church, to your religion, to your faith." That is not responsibility, that is slavery. They say, "Be responsible to your nation." That is not responsibility. These are all beautiful words to cover up an ugly fact: slavery.

When I use the word "responsibility," I use it the way it should be used. Responsibility means that whatever you do, it is your response. If I ask you, "Does God exist?" and you say, "Yes, because it is written in THE BIBLE," your answer is not a responsible answer. It is out of your Christian slavery.

But if you say, "I don't know. I have never come across God yet," this is your response. You are not repeating some catechism -- Hindu, Mohammedan, Buddhist, Christian, Jewish -- no. You are facing the question directly and responding to it. Responding on your own is the meaning of responsibility.

Freedom brings responsibility. Responsibility helps you to become more and more free. And only a person who knows the taste of freedom, who knows the beauty of responsibility, is worthy of calling himself a human being; otherwise, you are camels and nothing more.

From the False to the Truth

Chapter #22
Chapter title: You are the only hope

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BELOVED OSHO,
ARE YOU A MESSIAH, A PROPHET, OR A REINCARNATION OF GOD?

I have never expected that one of my sannyasins would ask such a bullshit question!

I am simply myself. I am not a messiah, because there is no God to send messengers to the world. Moreover, I don't want to be crucified. To prove that you are a messiah of God, crucifixion is absolutely necessary. Not that I am afraid of death, but I would like a comfortable, luxurious death. Not carrying the cross on my own shoulders, not even on your shoulders -- the cross will be carried on a Rolls Royce limousine.

I am not a prophet either. I don't know what is going to happen in the next moment. I don't know even what I am going to say in the next moment. The future does not exist for me. That's exactly the meaning of the future: that which does not exist. And the prophet is one who prophesies, predicts. This is the most cunning business in the whole world.

And how can I be an incarnation of God? God is invented by those people who want to be incarnations of God. Their God is phony -- American, plastic. And all those prophets, messiahs and messengers of God, incarnations of God, what have they done to the world?

Look... in five thousand years, all these people have turned the earth into a big madhouse. What kinds of things have they been telling you to do? What kind of belief systems have they imposed upon you? They have humiliated you, degraded you, turned you into a subhuman species. All these messiahs, prophets, gods -- they have made life impossible, love impossible, laughter impossible. They have made the whole earth a big graveyard.

And they have all been fighting with each other. Millions of people have been killed because of these few criminals. Somebody is a Christian -- that means he is conditioned by the ideology of Jesus Christ. That man, Jesus, was a crackpot! He was trying to save the whole world; he could not save himself. He was telling people things which are absurd.

He was telling the people, "Blessed are the poor." As a corollary he must have said, "Blessed are the ugly, blessed are the blind, blessed are the deaf, blessed are the crippled." All the blessed people are in the hospitals. The most blessed of all are in Ethiopia. There is going to be a tremendous fight on the day of judgement to decide who is the most poor -- because of course, if the poor are the blessed, then the poorest is the Blessed One.

Forget it! No American can enter paradise. Nobody who has at least two meals every day can enter paradise. You are all going to be defeated by Ethiopians, by Indians. The western world has no hope!

But why did Jesus say, "Blessed are the poor"? He himself was poor, uneducated, uncultured. There was no way for him to rise higher in any hierarchy, to become richer, affluent, to have all the joys and comforts of life. It was not possible for him, he was not capable of it -- and he saw millions of other people in the same boat. It was a self-consolation: Blessed are the poor. I wonder why he did not say, "Blessed are the poor carpenters"? He consoled himself, he consoled the poor people.

Do you know who was attracted to his teachings? -- not a single man who was rich, educated, who was living life joyously. He attracted miserable people, poor people, starving people -- and even they did not come in multitudes.

Those who came to Jesus, you can count on your fingers. But they were feeling great -- this man has opened a door for their egos. This man is the only begotten son of God; they had to believe it, because unless they believed that he is the only begotten son of God, then what about his promises about paradise? They believed in him -- not truly; they simply wanted a consolation, sympathy, and a hope that some day they will take revenge on the rich, on those who are enjoying life and its beauties.

Of course, it was not possible even for Jesus to give them those blessings here, now. They had to wait for death to come. Everything he promises is after death. You can see the strategy. Nobody comes back and says what there is after death. You can see the strategy. You can befool people: just keep them drugged about the future life after death. And those poor people, of course, wanted to live blissfully. They had failed here; now comes this man -- a carpenter, Joseph's son -- and gives them a great hope, a promise.

But all those twelve apostles were simply idiots. Not a single one of them had enough intelligence to wonder what was happening. Jesus turns stones into bread, why can't he turn all the mountains into great loaves of bread? He knows the secret, and once you know a secret, it is only a questions of using it on a bigger scale. There would have been nobody poor.

He changes water into wine -- why not change all the oceans into wine? Nobody will feel thirsty ever again. He raises dead people from their graves. But why only one person? Why only Lazarus? In Jesus' lifetime, many people must have died; he should have raised all of them. And if he can raise a person who has been dead for four years, he can raise a person who has been dead for four thousand years -- Moses, Abraham, Ezekiel. He could have raised all the prophets, at least, back to life. But all these are stories invented to prove that this man is no ordinary man: he is a messiah, he has extraordinary powers.

I don't claim any powers, extraordinary or ordinary. I am a simple human being. I don't want to put myself on a high pedestal and condemn you all for your sins, curse you all for your sins, and bless only those few who have faith in me.

The same is true about other messengers of God, incarnations of God. For example, Krishna is a Hindu incarnation of God -- not a partial incarnation, God has come in his wholeness on the earth to save it. Strange, nobody seems to be saved. In fact, Krishna was the cause of destroying the very backbone of India, because he forced his disciple and friend, Arjuna, into a war.

Five thousand years ago that war happened. The whole responsibility goes to Krishna -- because Arjuna, the warrior, seeing millions of people, started thinking, "What is the point of it all? -- killing all these people just to sit on a golden throne? There will not even be people to see that you are sitting on a golden throne. What is the point?"

Arjuna was far more intelligent than your incarnation of God, Krishna. Arjuna said, "This war seems to be absolutely meaningless. I am going to the Himalayas to meditate. Let my cousin-brothers rule, but at least there will be life. I am not going to take this great responsibility of killing so many people for my own glory, to become Arjuna the Great."

But Krishna is very clever, very cunning. He goes on arguing, convincing, persuading Arjuna. And finally he says to Arjuna, "You don't understand that God *wants* this war, because without him not even a leaf in a tree moves. You are not responsible if people are killed; it is God's will."

And when you bring God in and relieve people of their responsibility, it becomes difficult to refuse. I would have certainly refused it, but Arjuna had a conditioned mind. Krishna says, "God's WILL!... the war has to happen whether you participate or not. By not participating you will fall in the eyes of God. The war will happen." His actual words are, "You see these millions of warriors on both the sides gathered, alive? In fact, they are just waiting to die. They are dead, you are not killing them. You cannot do anything on your own; you are just a puppet in the hands of God."

God is the greatest lie that these people have been teaching. And in the name of God you can convince people to do any stupid thing.

If I had been in the place of Arjuna I would have said, "Perfectly okay, I am going to the Himalayas. How can I go to the Himalayas if God is not willing me to go there? Let him kill these people through other puppets."

It was so simple. But Krishna goes on forcing him: "You are born in a warrior family, you are a warrior by nature, from your very birth. This will be dropping out. It will be ugly, shameful to you and to your whole family and to your forefathers. Don't be a coward! Prove your mettle -- the opportunity has come!" And he forced Arjuna into a war which is called *Mahabharata*, the Great Indian War. It must have been something like the third world war which is looming on the horizon. And there are so many Arjunas; only one Krishna is needed to convince some Arjuna to start it, to be the pioneer.

It must have been of tremendous proportions, because since that war, India has never been able to regain its strength. It has been going down and down; it lost courage, it lost the joy of life. It became too concerned about death. Any religion which is concerned too much about death is fundamentally wrong. And all the religions are death-oriented.

Hence I say, all these messiahs, prophets, incarnations of God are simply clever, cunning politicians.

They have destroyed humanity, they have poisoned you in every possible way. Whatsoever you enjoy is a sin, and whatsoever you suffer is virtue. Look at their logic! They have made you all into sado-masochists. You cannot recognize it, because all around you are the same kind of people. Just in names they differ -- Christians, Hindus, Mohammedans, Buddhists -- but fundamentally what they have done, and are doing, is exactly the same.

If you relish life, you are condemned. If you renounce life, you are respected. If you enjoy the beautiful treasures that existence makes available to you, you are going into the abysmal depth and darkness of hell. But if you torture yourself... you stand on your head in the hot sun of Oregon doing yoga exercises -- which are nothing but inventions of somebody who must have been a masochist -- torturing yourself. You fast; the longer you fast, the more spiritual you become.

I don't see any connection between food and spirituality, between hunger and spirituality. And if hunger is spiritual, rejoice about Ethiopia! Those people are becoming holier and holier every day. Strange that the missionaries -- the pope, Mother Teresa, and their kind -- are appealing that "Ethiopia should be saved; people are starving, people are hungry, people are dying in thousands." This is contradictory.

Ethiopia today is the most holy land in the whole world. And if thousands are dying, they will be entering paradise; they are the poorest people in the world. Christians, particularly Catholics, should rejoice all over the world that Ethiopia has become the real holy land -- it is no longer Israel. But they are asking for help, for food, for people to come and save these dying, hungry people. For what? to convert them to Catholicism?

These religious leaders need the world to remain poor; otherwise they are out of a job. Mother Teresa receives the Nobel prize because she takes care of orphans. Orphans are absolutely needed; otherwise Mother Teresa loses her Nobel prize. It is necessary to create more orphans so more Mother Teresas can be there. They become respectable, they receive prizes, honorary degrees. They are welcomed all over the world, they are thought to be great saints.

And to create more orphans, birth control methods should not be used. Abortion should be illegal, criminal. If birth control methods are used, and abortion is legal, then from where can you get the orphans? Those orphans give business to the priests, to the pope. And those orphans are your power, because you will convert them to your religion. It is a simple politics of numbers.

I would say: if you don't want poor and hungry people, starving people and dying people, and countries like Ethiopia, then you have to get rid of all your messiahs, your prophets, your incarnations of God, because they are basically, originally responsible for all this misery, suffering, pain.

No, I absolutely deny having any kind of relationship with these people. I am a simple human being, just the way you are. I am not special in any way.

This is something momentous and historical that is happening here, because never before have people gathered around an ordinary, simple man who has no extraordinary powers, who has no miracles to his credit, who does not walk on water.... Really, I find it difficult even to walk on earth. I am bobbily, almost a drunkard! Somehow I manage.

The day humanity is completely finished with these exploiters in the name of religion, this very earth can become a paradise. There is no need to wait for death. What has death to do with paradise? Paradise is the way you live. Paradise has something to do with life, not with death.

If you don't listen to these people, just simple reasoning will show you that this much population on the earth is impossible -- we have already crossed the borderline. Starvation is natural; nature is trying to keep the balance, and you don't allow nature to keep the balance because you need more Catholics!

Why are people dying in poor countries? In the first place, why are those countries poor? -- because poverty has been praised, poverty has been explained away by beautiful theologies.

Hindus say you are poor because in your past life you committed great sins. It seems to be a very delayed result. The cause was in some past life far away, and the effect comes now. You put your hand in the fire and wait for the next life for it to get burned! Cause and effect are connected; the cause is nothing but unmanifested effect. You cannot put them so far apart, and you cannot put death in between than. But Hindus have been doing that, Jainas have been doing that, Buddhists have been doing that.

You give beautiful explanations to the poor, you give them respectability. Mahatma Gandhi used to call the most poor people in India *Harijanas*, the people of God. If to be poor, to be condemned by the whole society... because Hindus don't even touch them, they are called untouchables. You will be surprised, they don't touch these people because there are so degraded; they don't even allow their shadows to touch them. If an untouchable passes by and his shadow touches your body, you have to take a bath immediately to

cleanse yourself -- you have been polluted.

And Gandhi calls them the people of God! If poverty, humiliation, oppression, exploitation, make you people of God, then why should one try to become rich? Because in the kingdom of God, even a camel can pass through the eye of a needle, but not a rich man. Strange, camels are holier than a rich man. Only the poor can enter there.

If that is the truth, then let this whole world be poor, suffering, starving, dying. What is the need of serving the poor, giving them food, hospitals, schools? What is the need? You are destroying their license to heaven!

No, I don't belong to this company. I absolutely disconnect myself from all the religions of the world that have existed before, because I say to you, they were not religions. They were cunning strategies of clever people to exploit you, to keep you in your ugly situation, your disgusting state. These religions have not allowed you to make the earth the Garden of Eden. I don't have a God above the roof of Rajneesh Mandir, so I cannot ask him, "Father, forgive these messiahs and prophets and incarnations of you, because they do not know what they are doing!"

I cannot pray in this way for two reasons: one, there is no God above the roof -- maybe some electrician working.... Secondly, I cannot say that these prophets and messiahs and incarnations of God do not know what they are doing. They *do* know! They are perfectly aware of what they are doing. They are cheating you, they are keeping you repressed; they are forcing you to remain attached to the past, to the dead traditions, conventions, beliefs which have no evidence. They are preventing you from rebelling against this whole nonsense!

To me, the truly religious person is a rebel, and his religion will be rebellion against this state of affairs. I don't want you to become faithful, I want you to doubt intensely all that you have been taught to believe.

I don't say, "Remain contented as you are because contentment is a great virtue." Contentment *is* a great virtue, but these people are using the word very cunningly. The real contentment comes only when you are utterly happy, rejoicing, when you are so full of joy that you want to dance and you want to sing, and you want to share -- because you have so much that if you don't share it will become a heavy burden on you. Then there is contentment.

But these people have been telling you, "Remain contented as you are." They are agents of politicians, they are agents of the status quo. They have not allowed you to think of passing through a great revolution so that we can have a better earth, a better humanity. They are not concerned with humanity at all.

No, I am not a messiah. And it is very difficult too, to become a messiah. First you have to be given birth to by a virgin girl -- and who wants to be a bastard? Strange things are expected of you ... Mahavira does not perspire -- I cannot manage that. Mahavira remains naked. There is nothing wrong in remaining naked, particularly in a hot country like India, but in winter when it becomes so cold, I don't see any point. Yes, when the sun is there and it is hot, it is perfectly good to be nude -- even in your office, sitting and working nude should be thought rational. But in winter when things are getting frozen, to remain naked... I cannot do it.

Naturally, I cannot enter in this club of messiahs, prophets and incarnations of God. But I am not sorry for that. I am immensely happy that I was not born from a virgin girl; I am happy that I am the son of my own father, not of somebody who is on the roof. I see utter ugliness in all these people. But they have made it philosophical, and it is all garbage, simply shit! But you can wrap around it beautiful philosophy, theology, and it becomes a commodity of great price.

I am not with them, I am against them. And I am against them *totally*, because I never do anything partially. If an enlightened man -- one who is alert, awake, conscious of reality -- can do things like Krishna or Mohammed or Jesus did, then I don't want even to be enlightened anymore.

Mohammed married nine wives. It is criminal -- the wives are not human beings, they are just cattle. But Mohammed is nothing compared to Krishna, who had sixteen thousand wives. And these were not women who had fallen in love with him: otherwise, I have no objection to it. These women were already married to somebody else. They were hijacked, forcibly taken away from their children, from their husbands, from their families.

Sixteen thousand women? But a perfect incarnation of God cannot just have one wife like an ordinary man! I don't think that he could have even remembered the names of sixteen thousand women. And I don't know whether those sixteen thousand women made love to Krishna. If it happened, he must have been the most spent man in the whole world.

Even one woman is more powerful than man as far as her capacity to have sexual orgasm is concerned.

A woman can have multiple sexual orgasms. A man is very poor in comparison, he can have only one -- that too is not necessarily an orgasm, because for the orgasm to happen you need a little time, a little foreplay. You need to not be looking at your watch while making love.

But everybody is in such a hurry, without knowing where they are going. You are only concerned whether you are going with the topmost speed or not. Within seconds, the man's love is finished. He turns to the other side and goes to sleep and starts snoring, and leaves the wife weeping and crying, because it has not even started and the man is finished.

Sixteen thousand women? -- a sure way to commit suicide. No, I cannot do that. And don't think that this must be simply mythological, it is not. It is a historical fact. I used to think it must be just mythological, but when I went to Hyderabad, a Mohammedan state in India, the Nizam of Hyderabad -- the king of Hyderabad state -- had five hundred wives in the twentieth century! I told the Nizam, "It is good I came here, met you and came to know about your five hundred wives. Now I can believe in Krishna and his sixteen thousand."

Sixteen thousand are only thirty-two times more. And if it can happen in the twentieth century, then five thousand years ago you can think anything is possible. Man is still so superstitious; how much more superstitious must he have been five thousand years ago. But this was a certificate... because it is written in the Hindu scriptures, "When God comes on the earth, he will have sixteen thousand wives." The scripture has to be fulfilled; only then will you be recognized by people as the complete incarnation of God.

Because Rama, another incarnation of God, had only one wife, he is thought to be a partial incarnation -- just a little bit of God in him. Strange, I think... is it the quantity of women that is used as a criterion of how much godliness is in you? Then I don't want this type of godliness. The woman is not a measurement. The woman is just like you.

Have you ever thought about the word "woman"? It simply means a man with a womb. She has something more than you. If it is to be decided who is more, then the woman is more: she is a man with womb. And a womb is not an ordinary thing; it is something of immense value, because all life comes out of the womb.

Man has always felt inferior to woman. Because he has felt inferior to woman, he has tried in every way to repress woman and make himself superior. It is a simple logic: only the inferior man wants to be superior. The superior is already superior, there is no question of wanting it. Unless man frees woman completely from all bondage -- religious, political, social -- he will never get rid of his own inferiority complex.

The freedom of woman is going to be the freedom of man too. It is not only woman's liberation, it is as double-edged liberation. And science has given you all the means to be liberated now. The greatest revolution in human history, after the discovery of fire, was the pill. That makes you equal, unafraid of getting pregnant, unafraid of becoming dependent. And sex loses all the stupid ideas around it; it becomes simple, fun -- neither sin nor virtue, but simply fun.

I am the beginning of a totally new religious consciousness. Please don't connect me with the past. It is not even worth remembering. It will a great blessing to humanity if we burn all the past histories, destroy the whole past, and give man a fresh beginning, unburdened. Make him again Adam and Eve, so that he can start from scratch -- a new man, a new civilization, a new culture.

BELOVED OSHO,
WHAT IS YOUR BUSINESS? WHAT ARE YOU DOING HERE?

My God! My business? I am busy without business.

I have heard.... One Sunday morning a hippie-type young man with long hair entered the biggest church of New York. It was very early; the people of the congregation had not started to come, but the bishop was there. Looking at this man, he asked, "Who are you? And what is your business to be here?" The hippie-type person laughed, and he said, "Can't you recognize me? I am Jesus Christ."

And of course, Jesus Christ must have looked like a hippie -- there *is* a similarity. Perhaps he was the first hippie. It is no coincidence that hippies go on turning into Jesus freaks; they have found the way.

The bishop got a little puzzled because he had never imagined in his life that Jesus Christ is going to appear in his church one morning. Now, how is he supposed to behave? He immediately had a long phone call with the pope. He said, "I am puzzled, confused, I don't know what to do. A man here says he is Jesus

Christ. And he says that he had promised to come back, and he has come back. What am I supposed to do?"

The pope was puzzled. For a moment there was silence, and then the pope said, "The most I can think of is, look busy. Who knows, he may be the Lord. Just look busy. And by the way, inform the police too."

I don't even look busy. I am just doing nothing, and spreading this infectious at-ease to everybody. My whole message is: Sitting silently, doing nothing, and the grass grows by itself. You cannot call it a business. But in the world you have to give some name -- then I can call it a great show business.

In fact, from my very childhood I wanted to create a big circus. And it has happened; I am running the biggest circus around the world!

I take life nonseriously.

It is a circus, it is a carnival.

Rejoice!

When Jesus says rejoice, those words do not sound right on his lips. Just look at his face -- so British, so long, as if he has always been on the cross, crucified. He is so serious that there exists not a single description or any picture or any statue in which he is smiling or laughing. He was a serious businessman.

I am utterly nonserious. I don't care whether this circus continues or stops; it does not matter. To me, what mattters is this moment. This pause between me and you is the bridge.

I am not saying don't work, I am saying transform your work into worship. Transform whatsoever you are doing into art, into music. Let it be a dance, not a burden and a duty. Let it be love, not marriage. Marriage is a serious affair; business people do it, with all the business considerations -- financial, educational, social status. These are the considerations for marriage.

Love can even fall in love with a wildflower. Love is not serious, it is sincere; it is truer than anything in life. But all other religions have been doing business, great business, and doing it seriously. All their so-called missionaries are nothing but salesmen. In their theological colleges they are taught for six years nothing but salesmanship.

I am reminded of one person, Erhard, who created a little stir called EST. In the beginning the word "EST" meant Erhard Seminar Training. But later on, he found out from somebody that in the Greek language, EST means "is." Then the meaning changed, he dropped the old meaning: he started talking about "is-ness."

But before he started EST he was a salesman of dictionaries and encyclopedias. That is one of the most difficult jobs, to sell encyclopedias. Who wants encyclopedias? And even those who have them, they keep them just so that their drawing room looks a little literate; nobody turns the pages of the encyclopedia. And they are costly: thirty volumes, thirty-two volumes, thirty-six volumes -- they cost a fortune.

This man selling encyclopedias was successful. He thought, "Even if I go on selling encyclopedias my whole life, how much am I going to get?" He gave it a little serious thinking, and he said, "If I can sell encyclopedias, why not do the real serious business of religion? Why not give people something which doesn't exist -- growth. Growth is just an American name for God.

People are fed up with God; enough is enough. They don't want to think about God. But growth? -- they immediately become interested. Just two weekends for two hundred and fifty dollars or so, and growth happens to you. In fact he left all other competitors far behind. Esalen started dying because the people were going to Erhard.

And you must know that Erhard is not his real name. The name sounds German. Whenever you want something to sound solid, real, a German name is good; it is just like steel. He is a Jew. He must have thought, "Who is going to get this commodity of growth from a Jew?" From the very beginning they will become suspicious, doubtful. A Jew selling growth? Jews have been selling all kinds of things, but about religion they have been failures. They missed the biggest business when they crucified Jesus. They repent; they don't say it to anybody, but they know they missed the greatest business.

Nobody is going to purchase growth or such phony ideas from a Jew. He changed his name into a German name -- solid, it makes sense. Then this man started teaching people other things. Once the business started moving he started bringing new commodities in: relationship, friendship, and all kinds of "ships."

He had escaped from his own home, leaving his wife and children, old father, old mother -- who were all dependent on him. And he is teaching other people how to relate, how to make your love flower, how to be an authentic individual. But now everything has become known about him, and EST has died.

If you become aware of all the religions and what they have done to man, there will be no need to kill them. Just a kick, a good kick, and the pope is gone. They are already dead, they just need a kick; they will fall down of their own accord.

You can call *that* my business.

BELOVED OSHO,
WHAT DO YOU SAY ABOUT THE THIRD WORLD WAR? IS IT GOING TO HAPPEN OR NOT? WHAT SHOULD WE DO TO PREVENT IT?

Don't do anything to prevent it, because this humanity that you see around the earth is not worth anything. A good third world war will at least clean this planet of human garbage: cathedrals, temples, mosques, White Houses where only lies are manufactured. Perhaps that's why it is called the White House -- because we know the phrase "white lie." Lies are always white; they have to be painted white.

All these politicians, with no awareness, no love, and with all the nuclear weapons in their hands.... The world right now contains so many nuclear and atomic weapons that this poor humanity can be killed seven times -- although that is not needed, once is more than enough. And they go on piling them up.

But I am not a pessimist. I am saying it to you just to emphasize the fact that it is not a question of the third world war, it is a question of a change in human consciousness. You cannot prevent the third world war with the same mind as human beings have today -- and there is no need either. But human consciousness can be changed.

You can become the beginning of a new mankind. And the very newness of your consciousness will be contagious. If sannyasins go on growing around the world as they are growing, there is every possibility there will be no third world war. My sannyasins are not politicians. My sannyasins have no political aspirations; only idiots have those kind of aspirations -- chimpanzees and others.

My sannyasins are learning to live right now, intensely, totally, burning the torch of life from both ends together. If you can make the people around the world dance and sing and celebrate.... You may not see the connection between the third world war and what I am saying, but there is a great connection.

The third world war is possible only if humanity feels suicidal, if people lose all interest in life and become so frustrated that they don't want to live -- for what? For Ronald Reagan to become the president? For Ethiopia, so that thousands will die every day? For India, which goes on producing children? The Indian woman is continuously pregnant. Half of India is starving; soon it will be a second Ethiopia, far bigger. If you cannot manage Ethiopia, it is impossible to manage India. And the same is going to happen to other third world countries.

What is there to save? -- your football matches? the Olympics? What is there in people's lives? They are living empty, hollow lives. In fact, the third world war is coming closer and closer because people are feeling more and more hollow, without any meaning. They will certainly be happy that the whole world is finished. But if we can create a little joy in people's lives, a little silence, so that what they think of as hollowness is no longer hollowness; it is serenity, it is silence, it is emptiness, but intensely full, overflowing with joy....

I don't have any dogma, any creed, any cult to spread. I want you to be carriers of joy -- in small things. Life does not consist of big things.

Alexander the Great is just a fool. You have another fool in America -- Muhammad Ali the Greatest. There is nothing big in life, because nothing is small either. There is no question of thinking in terms of great, not great. There is no need to think in terms of mundane, spiritual; materialistic, spiritualistic. All these divisions are false. Life is one single whole. It is material, and at the same time it is spiritual. It is mundane, and at the same time the holiest thing possible.

If you can become the carriers of my at-ease -- that is just the word I have invented against dis-ease -- if you can do this.... And it is not much, just rejoice in small things: a cup of tea... sipping it, feel blessed, because who knows? tomorrow moring you may not be there, the third world war may have happened. When you go to sleep, say goodbye to the stars and to the universe, because who knows at what time Ronald Reagan may go berserk. When you wake up in the morning, greet it. Greet the sun, greet it the way the birds are greeting it with their songs, greet it the way flowers are greeting it by releasing their fragrance.

Dance! Don't be bothered that you will be thought crazy. Once you are my sannyasins you *are* crazy. And craziness gives such great freedom that the so-called sane people cannot even understand. You can dance for no reason at all. You can laugh although no joke has been told to you. You can do anything, because you are a recognized crazy man.

Why have I given you this red uniform? So it will be recognized: "This man is crazy. He talks to himself, he laughs when there is nothing to laugh at. Watching the sunset, we have seen tears of joy flowing from his eyes."

I gave you the mala with my picture to be certain; I don't want to take any chances. I want you to be recognized in the world as the craziest people around. And slowly you will be surprised: the people who call you crazy will become curious. They also want to laugh, but their mouths are tightly closed by the society. They also want to dance, but their culture does not allow it, or allows it only in certain situations, certain occasions.

In my childhood I was very much interested in going to the crematorium. Anybody dying in the city... I was always going. Whether I knew the man or not was not the point. My father asked me, "Are you crazy? That man was a beggar. Why did you go with him and waste your time?"

I said, "I have become immensely rich going with the people carrying a dead body to the crematorium. I have seen many things which I would not have seen. I have seen that the body they are carrying, and the people who are carrying it, both are dead. It was a shock in the beginning.

"And I have seen these people.... The body is on the funeral pyre, and they are sitting around it far away -- because the fire creates so much heat, particularly in India -- talking about film actresses. Somebody is looking at PLAYBOY others are gossiping about people who are not present there, telling all kinds of lies, but nobody is concerned with the person who has died. In fact, whatever they are doing is an effort to create a barrier between them and the burning body. Nobody is thinking that one day their body will be on the funeral pyre and people will be reading PLAYBOY. They don't want to see it; it is escapism."

One of my teachers died. He was a funny man, very fat, and he used to have a very ancient type of turban -- very big, maybe thirty-six feet long or more. Thirty-six feet is normal for the old, ancient turban. His face was also such that you could not remain looking at him without smiling. And he was my Sanskrit teacher.

He was a simple man -- in fact a simpleton. We had been playing all kinds of tricks on him, and he was never able to find out who had done it; he never punished anybody. We had been really hard on him. He would fall from the chair, because we had managed to cut the legs of the chair before he came. He would fall from the chair, his turban would fall all over the class, and there would be great laughter. But he would start putting his turban back on and writing on the board again, not getting disturbed. He was really a nice fellow.

He died. We used to call him Bhole Baba. That was not his name. *Baba* is simply used for grandfather, a respectful word. *Bhole* means a simpleton, so innocent that anybody can deceive him. I have completely forgotten his name, because we never used his name; we always used Bhole Baba. I have been trying to figure out what was his real name, but I cannot find it anywhere in my mind.

When I went to his house with my father, his wife came running from inside the house, fell on the chest of that poor fellow, and said, "Oh, my Bhole Baba!" I could not contain my laughter. My father tried telling me, "Keep quiet!"

I said, "The more I try to keep quiet, the more it is becoming difficult. I cannot contain it; let me laugh!" But everybody was shocked: somebody is dead, and you are laughing so loudly. I said, "Please, don't be shocked. If you knew the whole thing as I do, you would all be laughing."

And I told the whole thing, that he was always getting irritated by being called Bhole Baba. And we used to write on the blackboard every day, "Welcome, Bhole Baba". And the first thing he would do was, he would erase it. And now the poor man was dead and his own wife...

When I told them this, everybody started laughing. And the wife also became silent and said, "It is really strange for me to call him Bhole Baba, because I used to tell that boy not to call him Bhole Baba, that it is not his name."

And who was the boy? Mostly I was the boy who always going past his house, would knock on the door and say, "Is Bhole Baba inside?" And the wife knew me. With the door closed she would say, "No, he is not inside" -- he was always inside -- "But remember, don't call him Bhole Baba! If you stop calling him Bhole Baba, I can open the door and you can find him inside."

Perhaps continually hammering, "Bhole Baba, Bhole Baba," then at the moment of death.... Of course, a Hindu wife is not supposed to say her husband's name. She cannot, that is thought to be disrespectful -- just the male chauvinistic mind. The man can call her by her name, but the woman cannot call her husband by his name. So perhaps... there was no time to figure out what to say; Bhole Baba came in handy.

But even the wife started laughing, thinking that this was really hilarious. "My whole life I have been

telling you and other boys who are your friends... who you have been telling that whenever they pass the door, they should knock and enquire, `Is Bhole Baba inside?'"

The death became a laughter. But back home, my father said, "I am not going to take you to another death, another cremation -- not with me, at least. What you have done is not right."

I said, "Everybody laughed -- even the wife who was crying, started laughing. You should all be grateful to me that I made even death nonserious, fun, a joke."

If my people go on being nonserious, laughing, dancing, singing, not finding any reason for it -- *life* is enough reason for it -- we can make the whole world aflame with laughter. Nuclear weapons can be destroyed by a laughing, smiling, dancing humanity. But as humanity is now, there is no hope.

You are the only hope! So don't keep your joy to yourself, spread it, make it available to anybody. Don't even think whether he is introduced to you or not. Don't be British, be human! These are the only two kinds in the world.

The third world war can be completely stopped -- should be stopped. But it is not going to be stopped by the pacifists and their processions and their screaming and shouting for peace. They are not the people to stop it. They are really showing by shouting and screaming that they are not peaceful men. They may be pacifists, but they are ready to fight for it!

I am not a pacifist, I am at peace.

I have never participated in any protest of any kind. I have never been a part of any organization of any kind, and I would like you not to be pacifists, but peaceful, radiating your silence around you. It is invisible but it stirs hearts. Radiate your love -- not even to your wife, which is the most difficult thing, so I am leaving it for later stages. Radiate your love -- not even to your neighbors, that is too difficult. Radiate to strangers.

Start radiating your being to a tree. Hug it. Have you ever hugged a tree? If you have not hugged a tree you have missed something of grandeur. If in a silent, deep, peaceful moment you hug a tree, you will find it is not a one-sided hug; the tree is responding. And the response is so tangible, that the tree is happy. Dance, and the tree will also rejoice with you; it may become greener, may bring more flowers.

Have you not watched this happening to this desert, this Big Muddy Ranch? When I came here it was really a sad place: no flowers anywhere, no trees except the juniper. The juniper seems to be German. And those junipers were also very few, not thick, somehow surviving like human beings, at the minimum. Now, after just four years of our being here -- and we have not done anything to those junipers -- they are greener, thicker, bigger. You can feel their joy.

We have changed the desert into an oasis. And soon the whole Muddy Ranch will be green. Your laughter is nourishment even to the trees. There were no birds when I came here, not a single bird. Now birds have started coming. Life is such an organic whole. In my garden there must be nearabout eighty peacocks. Near my house we have made a small river out of rainwater. There are beautiful swans.... Your joy, your love, your peace does something without your knowing to everything that is around you.

So I cannot say, "Go and become pacifists. Take the flags and the banners and go to Washington or to Moscow and scream against nuclear weapons." Nobody is going to hear you. Those politicians are deaf; those politicians are just dodos. That is not going to help. But doing something totally different, which has nothing to do with the third world war.... That's why I said, "Please don't try to prevent it," because that would be directly making an effort to prevent the third world war. You cannot do it; things have gone too far.

The third world war is the conclusion of all the religions and the politicians and all the cultures of the past. It is a logical conclusion. It is only a question of time -- and the time, too, is not so much. Things are moving. The way they are moving, before this century ends, the world will be finished.

But you *can* help the world to continue. I am not concerned with the war directly, I am concerned with something else, some other energy as an antidote. Be meditative, be loving, be silent, be sharing -- and spread your craziness.

Soon the same people will start doubting their sanity; you just have to go on spreading your craziness. It takes a little time to hammer the fact, but the so-called sane people will not be incapable of seeing. What is the point of being sane if you cannot love, you cannot dance, you cannot sing, you cannot even whistle? What is the point of being sane? They will say, "Let this sanity go to hell, or to Oregon, but we are no longer going to be sane. We are going to be human, alive, thriving, so full of life that it starts touching others and everyone."

And you know it by your experience. What I am saying is not giving you a belief, it is your experience

too. Just don't be miserly and hoard it. Remember the law of existence: the more you give, the more you get.

From the False to the Truth

Chapter #23
Chapter title: Persecution cannot do any harm to you

21 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
THE WAY YOU WALK, IT SEEMS AS IF YOU ARE DRUNK. WHAT IS THE TRUTH?

Man, I *am* drunk! But not drunk with ordinary alcohol, marijuana, hashish, opium, LSD. I grow my own marijuana within me. No government can interfere with it. My source of drunkenness is my silence, my love, my centeredness, my rootedness in myself. Yes, I walk like a drunkard because I *am* a drunkard. You have observed truly.

Once you know the inner serenity, a gap between you and your body arises, a gap between you and your mind arises. That creates my bobbily walking. Nothing can be done about it. It is not a medical question, it is natural to anyone who is enlightened.

Mostly enlightened people die immediately after enlightenment, for the simply reason that they cannot manage any connection with their body and mind. It is very rare that somebody goes on living after enlightenment. But one has to compromise.
That bobbiling is the compromise.

BELOVED OSHO,
MOST PEOPLE, RIGHTLY OR WRONGLY, EQUATE DEMOCRACY WITH THE FREEDOM TO CHOOSE THEIR POLITICIANS, YET YOU SEEM TO ENVISAGE A COUNTRY WHICH IS BOTH DEMOCRATIC AND POLLUTION-FREE, BECAUSE YOU SEE POLITICIANS AS POLLUTION. HOW IS THIS POSSIBLE?

Just the very existence of nations, countries dividing humanity into stupid parts, is the whole game of the politician. And this I call pollution. It is poison to humanity. That's why you don't see really authentically alive people in the world.

You are asking, "People generally understand democracy to mean the freedom to choose politicians." Do you see the idiotic understanding of the people? It is choosing between poisons. The bottles contain the same poison -- on one is written "Democratic," on another is written "Republican."

Politicians have been befooling you. They have managed the whole strategy in such a way that you never become aware what is happening. You choose one kind of poison for five years; for those five years you have to suffer that poison. After five years you are fed up with this kind of poison. You change to another bottle -- Republican, Liberal, Democratic, Communist, Socialist. They are all available in all shapes

and sizes, whatsoever suits you. But you will fall in the same ditch. Maybe there are minor differences between poisons, but poison is poison.

I do not see democracy as the freedom to choose between the politicians. To me, democracy means there are no longer any politicians around. You individually choose somebody you feel is the right person; there are no political parties. In a real democracy, political parties cannot exist; there is no reason why they should exist. People are intelligent enough to choose on their own. The politician need not go and convince the people, "I am the right person and the other is wrong." And the other is also doing the same, and the poor people in their utter confusion somehow choose somebody.

I have never voted in my life, for the simple reason that all those politicians and political parties are basically the same. They want to exploit you, oppress you. And it is a good strategy that after five years when you get fed up with one party, you can choose another.

People's memory is not very strong. So for five years it is the Republican party sucking you, doing everything that is wrong, deceiving you and the whole world. After five years, it is the Democratic party doing the same thing behind a different label. And when for five years the Democratic party is ruling, you get fed up with them, and you forget completely that those Republicans had done the same before. Five years is enough time for people to forget. And you go on moving between two parties.

There may be more parties in other countries, but basically two parties are in a deep conspiracy against the people: "Five years we exploit them, then we will give you five years to exploit them. And again we will come back."

In a real democracy what is the need of political parties? The real need is to make people more alert, more intelligent, so they can choose individually, not impressed by propaganda.

And what small things impress you! Why was Nixon defeated by Kennedy? You will be surprised and shocked, because it will prove to you how idiotic you are: It was the television that made the whole difference. On television, the supporters, the advisors of Nixon, had insisted that he wear dark clothes "so your figure comes out clearly, strongly, because millions of people will never see you in person; they will only see you on the television."

Nixon did not listen to them. He came in a gray suit, and that decided his defeat. Kennedy came in a dark, black suit. When they were together you saw that Nixon looked gray, weak, while Kennedy looked clear, strong.

Television has changed almost the whole political phenomenon. Before television, you were coming in contact with the real person. Now when you come in contact with a person, experts have decided his hairstyle, make-up, the color of his clothes. They have taught him how to walk, how to stand, how to look exactly into the eyes of the people; what to say, how to say it, when to make a gesture with his hand; when to almost shout, and when to almost whisper. Now it is in the hands of the experts to program him.

Nixon was not ready for it, and I think any man who has any sense of integrity will not agree to all this nonsense. He is not an actor. But Kennedy followed the advice of the advisors. He came on the television very strong, very clear, standing the way a strong person stands, speaking the way a strong person speaks. He was chosen. It has nothing to do with politics -- just two poison bottles, but one has a beautiful container, more modern. The other is an old container, out-of-date.

Nixon looked lousy on the television. That decided his fate, and also made him learn that television has changed the whole situation. The next time he came like an actor, played his role well, and was chosen. And he proved to you that he was a poison.

It is very strange, nobody assassinated Nixon. Kennedy was assassinated. Then his brother, another Kennedy, was assassinated because he was also fighting to become the president of the country. And now the third brother, the last brother, is being threatened: if he tries to become the president, he will be gone the same way the two others have gone. You call this country democratic?

Yes, in the constitution it may be written that everybody has the right to run for any office, but the third Kennedy is being threatened, and he knows that the people who are threatening him mean business. His mother is very old -- ninety years old; he had to listen to her. She has suffered her whole life. She has lost two of her sons and she does not want to lose the last one; otherwise the whole family tree will be destroyed. She has taken a promise from the third Kennedy that while she is living he will not run for president.

Is this politics or mafia? Is this democracy? It is not. The only difference between a communist country like Russia, and America, is superficial. In Russia, one party rules forever. In America, they give you a chance to choose which political party you want to be exploited by. But what is the difference? -- you are

going to be exploited. The exploiters go on changing, but the exploitation remains the same. What does it matter? One party exploits you forever, or two parties make a pact and in rotation they exploit you? But your exploitation is the same.

My concept of democracy is people deciding on their own, without any political propaganda from anybody. Choose the candidates you like. In fact, the candidate approaching the people and asking, "Please choose me," is ugly, disgusting. If he is of any worth, people should reach him and ask him, "Please take this responsibility for us. We want you to be in the parliament."

Then a different quality of people will be coming into the assemblies and the parliament, people who will not have any political leadership of the party, its program. They will be free individuals acting out of their intelligence. They can choose the president, the prime minister -- anybody. And they will be deciding on every issue according to themselves. People have given them immense respect by sending them to the government; they cannot be exploiters.

A real democracy will choose the wise people. They are all around. But remember, a man of wisdom is not going to beg you for a vote. He is not going to kiss your children and shake hands with you. He is not going to act on the television screen so that he appears to be the way you would like your president to be.

The wise man is not interested -- in fact, he will not be inclined to be dragged into this mess. You will have to persuade him. The whole scene changes -- not the politician persuading you, but you persuading someone to represent you. More fresh blood will be coming into the government.

And secondly, democracy can exist only if the countries are dissolved. With so many countries preparing to fight with each other continuously, of course you choose the most cunning politician you can, because he will be safer. You want him to be smarter, more cunning than the Soviet premier. The same is the situation in every country.

The wise people remain out of politics. It is so dirty, stinkingly dirty. And it will remain dirty till nations dissolve and we have one world where there is no question of any war, no question of preparing for war.

You can divide history in two parts: one, when people are really fighting, killing, burning people -- innocent people who have not done anything wrong to you. In fact, you don't know whom you are killing. Or the second part of history, when you are preparing for the next war. Of course, a little time is needed between two wars, and if the wars are going to be world wars, then at least ten or fifteen years' gap is needed.

Now we are on the verge of a third world war. Albert Einstein was asked once, "Can you say something about the third world war?" He said, "No, but I can say something about the fourth world war."

The questioner was simply surprised. He said, "If you cannot say anything about the third, what can you say about the fourth?"

He said, "The fourth is not going to happen."

The third world war is going to finish all living beings: men, birds, animals, trees -- anything that is alive it is going to be destroyed completely. And your politicians are preparing for it.

The world needs to be free from politicians, only then can it be free from pollution.

What is the need for nations? Why can't we have the right to move freely around the earth? This is our earth! Now I have been here for four years, and I am still a tourist. It seems I am going to die as a tourist. The government agencies who are responsible for deciding are in a difficulty. If they say no to me, I am going to fight the courts up to the Supreme Court. That will give me enough time -- almost twenty years. So they are afraid to say no. Yes, of course, they cannot say. So they are in a dilemma, just waiting for some miracle to happen. But I am not a miracle man!

But who are these men to decide? They are also foreigners, America is not their country. Perhaps they came four generations ago and I came a little later, just four years ago. But they are invaders -- I am not an invader. I have come to the country as a friend.

Man should have a birthright of free movement around the earth, and one day a birthright to move around the stars. We have to dissolve all the boundaries and all the nonsense that exists because of these boundaries. Anybody who divides man, for any excuse, is unforgivable. Black and white.... And what about me? -- neither black nor white.

In India, we have a beautiful joke.... When God created man -- of course he was an amateur, he had never created before -- so when he put the man made of mud into the oven, he pulled Him out a little too soon. These are the white men, uncooked. And it is natural -- because he saw that this is an uncooked man, next time he waited a little longer, went to the other extreme, and when he pulled the man out, he found a Negro. He said, "This is going to be a difficult job." So he decided on a time exactly in the middle. That's

why there are people like me neither uncooked nor cooked too much.

But what difference does color make? What difference does sex make? Why should woman be treated differently than man?

In China, for centuries it was thought that the woman has no soul. Great thinkers! Great discoverers! They have not bothered about themselves, whether they have any soul or not, but they decided unanimously that the woman has none. She is a thing to be possessed. Therefore, for centuries in China if a husband killed the wife it was not murder, it was not something against the law. You could not drag the man to the court as a murderer, because the idea was that the woman was a thing. If you destroy your chair it is your business, if you want to put your house on fire, it is your house. The wife belongs to you, you can do anything to the wife.

And they did everything to the woman. From her very childhood the Chinese girl was given iron shoes, so that her feet remained very small. That was their idea of beauty. In fact, they crippled the woman. Of course, her body want on growing, but her feet remained small. They thought they looked very dainty -- they were simply out of proportion. The feet should grow in proportion to the body, because they have to take the whole load of the body. It was difficult for the Chinese woman to dance or to walk properly.

All kinds of ugly things around the world... just because one is man, another is woman. And what is the difference between a Christian and a Jew and a Hindu and a Mohammedan? Just their conditionings are different; otherwise, they are exactly the same people. But they have been labeled by their conditioning as Jews, as Christians, as Mohammedans. You are not a thing. You should refuse to be labeled.

Man has to rebel against all these stupidities, because stupidities have divided the world. And divided, naturally everybody is afraid of everybody else. Your neighbor starts doing gymnastics; you get paranoid. Why is this man trying to become stronger? -- you join a gymnastics course immediately. Seeing you -- that you are going for a gymnastics program, you have joined the gym -- the neighbor becomes afraid. He starts making better efforts, because it is going to be a tough fight.

And this is happening around the world. In Pakistan they have American soldiers. Now, it is absolutely natural for India to invite Soviet soldiers. The American politicians say, "Expel Soviet soldiers from India, remove them; then we will remove the American soldiers from Pakistan." But who is going to remove them first? Both say, "You remove them first, because we don't want to take the risk." Nobody is removing soldiers, nobody wants to remove them.

If you look clearly, the way I see.... Because I am nobody; I don't belong to any nation, I don't belong to any religion, I don't belong to any political party. I am simply an individual, the way existence created me. I have kept myself absolutely uninfluenced by any idiotic ideology -- religious, political, social, financial. And the miracle is that because I am not burdened with all these glasses on my eyes, and curtains before me, I can see clearly.

The world can be a paradise any moment it decides! It will just have to drop a little crap: Christian, Hindu, Mohammedan, American, Russian. Politicians will not help you to do it, they will hinder you from doing it. Priests will not help you to do it, they will hinder you from doing it. All their greatness -- the president of America, the premier of the Soviet Union, the infallible pope in the Vatican... what will happen to these people?

If you drop all your conditionings, and if you remove all the lines from the map, you burn all your identity cards, your passports, your visas, and you start moving around the world absolutely freely -- it is *our* world -- what will happen to these idiots who are sitting on your head? They will create every difficulty.

But the time has come to face the fact; otherwise, you are on the very verge of a total global war which will destroy everybody. Before that happens, get free of all poisons -- nations, politicians, priests, religions -- and the world will be pollution-free.

It is not the ordinary pollution that exists in L.A.; that is nothing. That too exists because of vested interests. A car can be created which does not pollute the air, but what will happen to all the manufacturers of hundreds of cars around the world? Their factories will go bankrupt. Right now they are billionaires; they will be beggars immediately.

You may not know that many inventions which are going to help humanity are prevented; their copyright is purchased by somebody whose vested interest will be interfered with. And the poor scientist, if he gets enough money, how can he refuse? There are hundreds of inventions which have been prevented. Money has been paid, and humanity goes on suffering.

Man has to declare his freedom. it is not a question of a nation being free, it is a question of every individual on the earth being free from all the jargon that the past has left within you.

The cars pollute the air but the politicians and the priests pollute your very soul.

The air can be cleaned, the cars can be changed. If man is capable of reaching to the moon... I don't see why the scientists who can reach to the moon cannot make a fountain pen which does not leak! It seems simply absurd. Man has come to a maturity, and now decisions have to be made by free individuals -- not Americans, not Russians, not Indians. We can make this earth pollution-free, outwardly and inwardly.

That's my message to my sannyasins: First, be free, and then let others taste your freedom and the joy it brings with it. It is not a difficult job at all. People are waiting for some savior to come and deliver them from all this misery. The savior is not going to come, but half of their waiting is right: they are waiting to be transformed. If they go on waiting for the savior they are waiting for Godot, who has never come, who will never come. They have to drop this idea that tomorrow somebody is going to come and deliver them from their suffering, misery. No, it is not going to happen.

You have to become the savior of yourself.

I teach selfishness, because to me to be selfish is not wrong, it is natural. Everybody should be selfish, self-centered, not waiting for anybody's help. Declare your freedom individually. And that's my movement. You are here, not as a society, not as a community, you are here as an individual. There is nothing higher than an individual and his freedom.

Just be a little courageous. And to suffer for freedom is not suffering, it is a joy. To suffer for individuality is not painful; it is a pleasure, because you are moving towards a blissful state. Just a little courageousness -- I don't ask you for great courage. Just a little courage, and the world can be free of politics and pollution. The world can be free of fights, murder, massacre, burning people alive....

If you look at history, it is so ugly. In my university, one day I went into the history department. I was looking around and getting introduced to all the subjects, so I could choose. And that was my last day too, because immediately I was fighting with my professor. I told him, "If this is history that you are teaching, then don't poison people's minds. It is better they forget all about the past. Don't go on pouring rubbish into their heads, because then there will be no space for the present and no space for the future." There is no need of history. All history is bunk!

It can happen in a single moment of understanding. That is the only miracle I know. All other miracles are inventions or gullible people, of stupid followers, of cunning scholars. But one miracle is part of nature.

If you see something clearly, then don't wait for the next moment. Do it right now, drop all nonsense. And you will see the birth of a new man in you.

BELOVED OSHO,
I HEARD YOU SAY THAT MOSES WAS RESPONSIBLE FOR THE PERSECUTION OF THE JEWS, BECAUSE HE CREATED THE CONCEPT OF THE CHOSEN PEOPLE. WHAT'S THE DIFFERENCE BETWEEN THE JEWS AND US? I KNOW THE DIFFERENCE BETWEEN MOSES AND YOU, BUT WHAT ABOUT THE PHENOMENON OF A RISING ANGER AND HATE IN THE OUTSIDE SOCIETY? ARE WE, OR YOU, RESPONSIBLE FOR OUR PERSECUTION?

Baby, you don't know the difference between me and Moses. If you had that much intelligence there would have been no question at all. What do you know about Moses? And what do you know about me? What difference do you know?

Moses was a politician, not a prophet. He was taking his people from slavery to find a new land where they could live without slavery. But to convince slaves that you can be free is difficult; hence, he invented all kinds of incentives: "It is God's wish," and, "I have spoken with God face to face, and he has said to me that the Jews are the chosen people, my people."

Strange, God's people were slaves for centuries, making pyramids in Egypt. What was this God doing all the time? His chosen people were being murdered mercilessly, continuously beaten. It is now a well-established fact that the pyramids are made of such big stones that unless there were better cranes than we have, there was no possibility of lifting them. How did they manage to move those big stones, going higher and higher into the sky?

They were not managed by cranes, they were managed by "God's chosen people," followed by the Egyptians with their whips, on their horses, continuously whipping the people who were carrying the stone. And when somebody has to choose between death and life, he is ready to do anything. What was God doing all this time before Moses? It seems that the post reaches God after thousands of years -- a very inefficient

postal service. It must be managed by Indians -- so lousy, so lazy....

I lived in Jabalpur for many years. Katni is a small place eighty miles away from Jabalpur. One letter came from Katni to Jabalpur in thirty-six years! Even if the envelope had walked, it would have come long before. By the time it reached Jabalpur, the man to whom the letter was written was dead. So it was returned to the sender, but by that time the sender was dead! But the postal service between God's chosen people and God seems to be even more lousy.

There is nothing in this whole idea of the chosen people of God. Everybody is chosen; otherwise you would not be here. Everybody -- not only man, but animals and birds and trees -- is chosen by existence; otherwise, there is no reason why they should be there. They are, because existence wants them, *needs* them.

Moses bluffed those poor slaves. And it is very easy. When you say to a poor man, "You will be rewarded immensely after death, it is just a question of a few years. Be patient and these rich people who are enjoying here only for a few days will suffer in hell for eternity," he does not argue, it is so consoling.

When Moses said to the Jews, "You are the chosen people of God," they accepted it without any argument. I have not heard anybody arguing with Moses: "On what grounds are you saying we are the chosen people of God? Then why did we suffer for thousands of years? Why were our women raped by the Egyptians? Why were our people killed by the Egyptians? And why has God given only one work to His chosen people?" -- to carry huge stones, almost an inhuman job. If this is what it means to be chosen by God, they should have refused; "We don't want to be chosen. Now choose somebody else!"

But poor people -- slaves, hungry, starving -- don't argue; they want consolation. They were immensely happy. They did not ask, "What evidence do you have that you encountered God? Was there any eyewitness? What proof have you got that these ten commandments that you are bringing from God are written by God and not by you? because they are in Hebrew. Is Hebrew also the chosen language of God, amongst three hundred languages in the world?"

Nobody argued. In such a position nobody argues; people simply swallow it with relish. They followed Moses out of Egypt -- but soon they became worried, because their leader seemed to be as lost as they were, in the vast desert of the Middle East. But leaders have to go on pretending that they know what they are doing: "You simply believe us, you follow us."

It took Moses forty years to reach a place, Israel -- which is not much of a place. If he had encountered God himself, if he had had that clarity of consciousness, he should have moved just in the opposite direction, towards Kashmir -- which can be called a paradise on earth. But Israel and the whole surrounding area is just desert. If he had had any insight and the extraordinary powers of a prophet, he would have chosen the countries which have oil -- Israel has no oil. Then perhaps Jews would have been the richest people in the world, just as Saudi Arabians are today. And Saudi Arabia he had by-passed.

What do you know about Moses? He was lying, purely lying to his people, pretending that he knew where the holy land was. And why did he stop at Israel? Had he found the holy land? No, but he was getting old, his people were dying of starvation, dehydration -- no water, no food. Only one-third of the people survived; two-thirds had already died in this search for the holy land.

And the one-third that survived were almost of a different generation. There was a great gap between these people and Moses. These were small children when the journey started, the search for the holy land. They had no idea of the slavery of Egypt, they had no idea what had been happening to their race for centuries, they had no idea whether this Moses had really encountered God or was just a pretender.

The new generation and the generation gap begins with Moses and the Jews. You will be surprised to know that Moses felt so frustrated that he himself escaped from Jerusalem. Of course, he found an excuse. He said, "One of our tribes is lost somewhere in the desert, and I have to find them."

It was true. A few of the Jews, seeing the situation, had turned in the other direction -- that is natural logic: "If this direction goes on and on into desert, perhaps going in the opposite direction we may find good land." And these are the people who live in Kashmir now. They are Jewish, forcibly converted by Mohammedans to follow Mohammedanism. Moses finally reached Kashmir. He was very ancient at that time; he could not live much longer, and he died in Kashmir in India.

A great coincidence: Moses died in India, Jesus died in India, Buddha died in India, Mahavira died in India, Krishna died in India. The founders of almost all the great religions of the world were either born in India or at least managed to die in India. Just to disconnect myself from all that rotten lot, I left India. It was not in my hands not to be born there, but it is in my hands to be assassinated in Oregon.

What do you know about Moses? And what do you know about me? You know nothing, so please be

clear about it. Yes, your question is relevant. Moses is responsible for the persecution of Jews down the centuries, because he declared them to be, and convinced them that they are, the chosen people of God, that they are born higher than anybody else; all human beings are lower than them, they are a superior race. Or course, the implication is clear: they are here to rule, not to be ruled. They are here to dominate the whole world, and not to be dominated.

This idea made them fanatics, and naturally, anybody claiming superiority over everybody else creates persecution. They have been persecuted down the ages; they are still being persecuted. Moses is responsible. He implanted that idea, and these poor people have carried that idea for three thousand years. It is very difficult for them to drop it. The Jewish nose keeps itself higher than that of anybody else.

You are asking me: if my people are going to be persecuted, who is going to be responsible -- I or they? My whole effort is that whatsoever I am doing I am responsible for. If I am persecuted and assassinated, I am responsible for it. But if you are persecuted and assassinated, remember, it is your responsibility, not mine. Why in the first place did you join me? I will not allow you to shirk away from your responsibility. I will not take your responsibility on myself.

I am responsible for whatsoever I am doing, and whatsoever happens to me. You are responsible individually -- because I don't believe in any collectivity. Every individual has to accept his responsibility for whatsoever he is doing, whatsoever happens to him.

I had started alone. Then people started coming by and by, and my caravan started becoming bigger and bigger, and now it is all around the earth. But those people I respect. They have joined me on their own decision; I have not persuaded anybody.

I have not given you any promises of a holy land. I have not given you any incentives after death. I have not given you any guarantee that if you are with me, soon you will be with God. I don't give you promissory notes, and I don't take any responsibility on your behalf, because I respect you. If I take the responsibility on myself, then you are slaves; then I am the leader and you are the led.

No, I am not the leader, and you are not the led. We are fellow travelers. You are not behind me but by my side -- just together with me. I am not higher than you, I am just one amongst you. I don't claim any superiority, extraordinary power, and all kinds of nonsense which Jesus, Moses, Mohammed, Krishna, Buddha, Mahavira, all are to be condemned for. Do you see the point? To make you responsible for your life is to give you freedom.

A few of the sannyasins -- for trivia, absurd reasons -- have left the caravan. I am not at all angry with them. They had joined; it was their responsibility. They have left; it is their responsibility. If they want to come back, it will be their responsibility.

Every single sannyasin is responsible, remember. You cannot dump your responsibility on me. I am simply taking my own doings, sayings, happenings on myself. If you feel that because of me you are persecuted, drop sannyas. Why should you be persecuted for me? Who am I?

But if your sannyas is your love affair with me, then take the responsibility: be persecuted. And persecution cannot do any harm to you, for the simple reason that we are not fanatics, we are not dogmatic. My people are open, vulnerable, available.

Some Jesus freaks come on the county road to save my people. They take real trouble coming down to save my people, and nobody listens to them. Or, if sometimes somebody stands there, he simply laughs and walks away. This is a new experience for those people. Either people start arguing with them or agreeing with them. They know those two kinds: arguing, agreeing.

This is a different kind of species: they listen, they laugh and go on their way. The reason is obvious: you cannot save somebody who is already saved. Saving somebody twice is not possible -- that's why they simply laugh at the whole absurdity of the idea. But remember, I have not saved you. I am very clear about it: if you are saved, you are your own savior, and persecution cannot destroy you.

Persecution is going to happen; it is already happening. But you are intelligent people; you can fight the persecution through legal means in the courts, in the Supreme Court. I have given you no dogma, nobody can criticize you -- and I have made you capable of criticizing everybody else in the world. So what can persecution do to you? Anybody who comes to persecute you is going to become a sannyasin! Let them come.

They are very much afraid even to visit the commune. They are continuously talking about the commune, they are continuously talking about me -- knowing nothing, just gathering things from gossips. But their interest is clear. Why don't they come here? They don't have guts -- particularly the Americans don't have any guts. It happens when you are rich enough and you have all the comforts of life: you start

losing guts because you become afraid -- anything can take you away from your comforts and your television.

And there are rumors about me that I am hypnotizing people. When I used to go driving on the highways, sometimes I was stopped by a police car, but the police officer would not look directly into my eyes -- afraid of getting hypnotized!

Nobody is hypnotizing anybody here. In fact, we have a program of dehypnosis, which exists nowhere else in the world. We are teaching our people how to dehypnotize themselves -- because the society has hypnotized you already. What is your Christianity? What is your being American? What is the reason for your being a Hindu?

Society starts hypnotizing you when you are a child and you don't know what is happening. By the time you are adult, you are already full of bullshit. Now you go on carrying that bullshit as treasure. You are afraid if you lose this bullshit, you will find emptiness within -- something is better than nothing. And you have become accustomed to the smell of the bullshit; perhaps not only accustomed, but enchanted.

I have heard about a fisherman's wife who used to come from her village to the nearby, bigger town, to sell fish. One day after selling the fish, when she was returning back home, she met one woman, a childhood friend. The woman said, "We have just moved to this town and it will be a great joy if you spend the night with us, and in the morning you can go."The house was beautiful, with a big garden around it, beautiful flowers and their fragrance. The woman's friend did everything to please the guest. She put roses around her bed -- the whole room was full of rose fragrance. But the woman was tossing and turning; she could not sleep.

Finally, the host asked the guest, "What is the matter? Is there some problem? Is something uncomfortable? As far as I see, I have made everything as comfortable as possible. But tell me, because I don't want you to remain awake the whole night."

The woman was a little ashamed in answering the host. She said, "Please forgive me. Just give me back the clothes and the bucket in which I had brought the fish; unless I smell fishes I cannot sleep. And please remove these roses, they are such a disturbance."

The roses were removed, her bucket and clothes were given back to her. She kept the bucket by her side, made the clothes damp with water, put those clothes on her face -- and then she was fast asleep, snoring. Fish have a disgusting smell, but not to the fisherman. He knows nothing better than the smell of fish.

It is difficult for you to drop everything that the past has given to you and just be free. And then you will see that everything you do, and everything that is being done to you is your responsibility. You will never dump things on others -- that is childish; that is the way of the retarded.

Just the other day in the World Press Conference, I could not communicate with only two people, they were from Africa. The first one could not manage to say what he wanted to ask me. Somehow it was figured out what he was asking. He was asking why Africans don't come to me. Now, is it my responsibility? Is it my business, my concern why Africans don't come to me? Ask the Africans!

They know only the smell of fish; roses are not going to satisfy them. And I am offering roses to you, so only those who can understand the fragrance of roses can be here with me. I am offering you the best of everything.

The people who can understand Mozart's music or Wagner's music, the people who can understand Leonardo da Vinci, Michelangelo, the people who can understand the beautiful poetry of Rabindranath, Khalil Gibran, the people who can understand Tolstoy, Dostoyevsky, Turgenev, Chekhov, Gorky, and can find the beauty, the truth in these people -- they can understand me. Then there is a possibility of communication. I was not wanting to be rude to the poor African, but this is the truth, the naked truth.

It was happening in India too. We had become an island; people from all over the world were coming there -- except the Indians. Strange, but not really: Indians cannot understand anything which is so superior, so delicate. In two thousand years of slavery, they have forgotten all. In two thousand years of slavery, they have learned only how to polish the boots of the British, of the Moguls. Now these boot-shiners cannot communicate with me. Yes, they can hear what I say, but they will not understand it.

This happened with the second African. He asked the question, and he was looking all over the place. I was answering his question in front of him, and he was not looking at me. Poverty, no education... Africa is far behind. The gap is big.

When I was answering his question, he was looking all around, finding himself in an awkward situation, because what I was saying was beyond his grasp. And the moment I stopped answering the first question, he immediately came up with a second question. Perhaps while I was answering his first question he was

thinking and preparing the second question. He was not listening to me, because the second question was not connected with the first question at all. The second question was not connected with my answer at all.

If he had listened to me, he would have asked something in response to my answer. But he must have crammed two questions, and he must have been trying to keep remembering what he was going to ask next. And he did not want to be disturbed by my answer! If he gets interested in my answer, he may forget the second question. Now, what can I do if Africans don't come? It is *their* responsibility.

Scientists now have agreed on the fact that man was born in Africa. Naturally, Africa has the biggest chimpanzees, monkeys; only those chimpanzees and monkeys can turn into men. Indian monkeys are too small, they won't do. Man was born in Africa -- but why is Africa so backward? It is not only that their skin is black -- because black skin has its own beauty, as white skin has its own beauty. More important is that they are living in darkness, in a total, black night. What has happened?

The intelligent people.... If man was born in Africa, the intelligent people left Africa thousands of years ago, because it was not a land worth living in. And the intelligent man is always searching for something better, so the man of intelligence left Africa. Only the retarded who were still very close to the chimpanzees remained there.

I am not condemning, I have all compassion for them. I would like them to come up and be equal to the whole humanity. But what can I do except tell it to them? They have to take the responsibility on their own shoulders. And the backward people are the last to accept responsibility.

Your question makes you a confirmed retarded person. Drop thinking such questions. Without responsibility you are not a real human being. Come of age, grow up. And remember always, growing old is not growing up. Even donkeys grow old, but they don't grow up. Only man has the prerogative, the privilege of growing up. Become more conscious, more alert, more meditative, more silent, and you will see what I am saying.

Everybody is responsible for himself.

BELOVED OSHO,
SINCE YOU HAVE BEEN SPEAKING AGAIN THIS TIME, MANY OF US FEEL THAT YOU ARE TAKING US INTO ANOTHER PHASE OF YOUR WORK. IS THIS TRUE?

Absolutely true. I had to give a three year gap and remain silent for so many reasons.

One of the reasons relevant to your question is that I had been speaking on Jesus, on Krishna, on Buddha, on Mahavira. I was speaking on all other traditions of religion: Hassidism, Zen, Sufism. I had spoken on almost all important people who had contributed something to human consciousness: Lao Tzu, Chuang Tzu, Lieh Tzu, Bodhidharma, Bokuju, Socrates, Pythagoras, Zarathustra, Kabir, Shankara, Dadu, Milarepa, Marpa Nagarjuna, Vasubandhu. I covered almost the whole world. Wherever I found a man who has contributed to human consciousness, whether it was Greece -- Heraclitus, Diogenes, Dionysius -- or it was Tibet, or it was China, or it was Arabia, it did not matter to me.

I was speaking on these people for a certain reason, a simple device. I had no people of my own. I had to throw my net far and wide. When I spoke on Jesus, Christians were happy, immensely happy; they started coming to me. Even priests, bishops, became sannyasins.

And I was laughing all the time inside, that what I was saying was my own, it had nothing to do with Jesus; Jesus was just an excuse. I used his words, but put my meaning into them. And those people were thinking, "We have never understood Jesus rightly, we were thinking something else." In fact, they were right; I was changing the wine, keeping the bottle.

And when I had enough people who were capable of listening to me directly, and I didn't have to drop things which are ugly in Jesus, ugly in Mahavira, ugly in Mohammed... because in the beginning I was not in the position to offend these people. To offend these people in the beginning would have been a disaster: you would not have been here, I would not have been here.

So I used those devices, and then I stopped speaking just to give a gap -- so that those who are only interested in me because I speak on Jesus will leave. Those who think that I am supporting Hinduism by speaking on the GITA will leave -- because silence is not a discourse on the GITA.

This was a beautiful experience. A few people left, just enough to be counted on your fingers. But more than half a million people are now ready to listen to *me*. Now I don't care. I can call Jesus just what he is: a

crackpot. I can call Mahavira just exactly what he is: a masochist. Now I know that you can understand me.

It was a preparatory period. I was not thinking that I was going to catch so many fish, but truth has its own mysterious ways. I have with me, with great love, trust, friendliness, more than half a million sannyasins. But that is not the whole number who are getting close to me. There are at least two million people who are in great sympathy with what I am saying, but they don't yet have courage enough to come out and declare, "I have dropped the past and I am ready for the present."

And there are at least one million people who are just fifty-fifty: they read my books, they go to church too. I know that if they go on continuing to read my books -- particularly now that I am creating the new BIBLE and THE LAST TESTAMENT.... You have heard about the Old Testament and the New Testament; I am creating THE LAST TESTAMENT. If they go on reading what I am saying now, things will be settled. Either they will burn my books and take shelter in a church, or they will burn the Old Testament and the New Testament and be my people.

Right now they are in a split. But I don't see how any intelligent person can choose -- if he understands me -- anything two thousand years old, three thousand years old, five thousand years old, unless he is a junk collector.

Yes, it is totally a new phase, because I have found my people and now I can open my heart totally. Now all the cards are open on the table!

I have nothing to hide from you, because I know your love will be able to understand it.

From the False to the Truth

Chapter #24
Chapter title: Go to your bathroom dancing

22 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
WHEN YOU SAID THAT YOU ARE NOT CELIBATE, I WAS SHOCKED. I GUESS I THOUGHT YOU HAD TRANSCENDED SEX. WHY DID THIS DISTURB ME?

I was also shocked, because I was thinking you all would be shocked and only one camel got the shock. But his question is meaningful.

You were shocked, Mr. Camel, because you had certain expectations of me. It is strange -- I don't expect anything from you, and you go on expecting how I should be, what I should do, what I should not. I am giving you total freedom, and you want me to be a prisoner of your expectations?

You were shocked because of the long, ancient tradition of a very surprising phenomenon: masters have been imposing their ideas on their disciples; in return the disciples were imposing their ideas on the masters. And it was not that the master was really a master -- because he followed his own followers, he fulfilled their expectations.

If he does not fulfill their expectations all his respectability is gone, the followers will disperse. In fact, the same people who had respected him like a god will treat him like a dog. He will be condemned and

cursed. And your old so-called masters were not courageous enough to remain free. What could they give you? They were imprisoned by you.

You both were doing the same thing. The follower was fulfilling the master's ideas; otherwise he would be condemned -- that is clear. The other thing is a little more subtle: the followers had certain criteria, expectations, and their so-called masters -- they don't deserve even to be called "so-called" masters -- were fulfilling their expectations for centuries; it was a mutual slavery. That's why you were shocked. It has nothing to do with my celibacy or my love. It has something to do with your rotten mind.

Who are you to expect anything from me?

We have no contract, no bargain.

You are here out of your own freedom, I am here out of my own freedom. Freedom is the only bridge between us. I don't expect *anything* from you, still, what stupidity... you expect anything from me? I should follow your idea of enlightenment? Are you enlightened? An enlightened man should follow the idea of the unenlightened, how he has to behave? Do you see the absurdity of it? But the follower's ego is fulfilled: his master is celibate, his master is this, that....

Every religion has created different kinds of expectations. The Jaina master has to remain naked, only then will Jainas recognize him as enlightened. I don't see any relationship between nakedness and enlightenment. Do you see any relationship?

The Buddhists will not allow Gautam Buddha to touch a woman, to hold her hand and have a little dance with her, because the enlightened man does not touch a woman. In fact, he is expected not even to see a woman. The buddhist master walks looking only four feet ahead of him, so that his eyes are glued to the earth. At the most he may be able to see the feet of a woman, but not the face.

The Hindus have their expectation. The Hindu master is not supposed even to sit on the place where a woman has been sitting before. Even that part of the earth has become dangerous, because the woman has left her vibrations there, and those vibrations can destroy his celibacy.

All these people were fulfilling the desires of their followers. I don't care a bit what you expect; that is your problem. I am going to shatter all your expectations of me. I am totally a free man. I don't care even about whether you think me enlightened or not. I *am*, why should I care?

When I became enlightened I also had the idea, which has been there for centuries, that after enlightenment one transcends sex. So for a few days I waited for the transcendence. It was not coming; on the contrary, the grass was greener. The women were more beautiful than ever before, because my eyes were clear.

It has been traditionally understood that if an enlightened man makes love to a woman, his enlightenment is finished. So I was a little hesitant. But then I thought that if enlightenment is such a weak thing, it is not worth having. How can making love to a woman destroy enlightenment? And if it does destroy it, that means the love between a man and a woman is a far bigger, stronger and more vital force than your bogus so-called enlightenment.

And I am always attracted towards the unknown, untried, unexplored. I said to myself, "For five thousand years the enlightened people have perpetuated the idea. I have to experiment and to see." And I have loved many women -- my enlightenment has not changed. I have created a historical event! In the future, no enlightened man should be expected to be celibate. I have risked much. But in a way, after enlightenment something *is* transcended -- it is not sex, but sexuality. After enlightenment I have not been able to look into the eyes of any woman with sexuality.

It is nothing on my part, I cannot take the credit for it. The whole experience of enlightenment has changed many things. Even making love to a woman is now totally different, absolutely different, has no connection with the love when I was unenlightened. It was not love, it was just a biological, chemical, hormonal attraction. It was just a kind of slavery; it was a need, and you were possessed by the need. That need has disappeared. Now making love to a woman is just pure fun -- and I have never heard that after enlightenment fun is transcended.

In fact, only after enlightenment can you love. Before that you were just animals, camels. Have you seen two animals making love? Watch carefully -- you will be surprised. They both look so sad, so depressed. A clear perception is there that they are feeling the bondage of biology, they are feeling the slavery of biology. Animals don't enjoy making love. They *have* to do it; it is something that they cannot avoid -- they are not conscious enough. When the season comes, they have to mate.

Man, even though unenlightened, has changed one thing: there is no season for mating for him, the whole year he is free to love. A certain freedom has come to humanity which is not available to the animals.

It is very strange to see animals: for one month or two months they become attracted to each other and then for ten months they are celibate; for ten months they remain enlightened! Just for two months those poor guys, under the impact of biological forces, have to make love. It is almost as if somebody is holding a gun behind you and telling you to make love. The biological gun is not visible, but it is very powerful. How can you enjoy? How can you be blissful?

No animal is happy making love. Only man has risen a little higher, and that height has made him capable of being freed from one thing: the biological period of mating. But still, it is biology that goes on forcing him to make love all the year round.

In the East, people make love only in the night. In the West, they have a little more intelligence, they make love early in the morning -- of course they also make love in the night. The western mind has grown a little more towards freedom. Why make love in darkness? The reason was always because making love was a kind of enforcement, and the faces of the lovers looked distorted. It was better not to see the faces of each other. Not to spoil the game, the darkness was good. Under the blanket of darkness they could manage to believe that everything was going right.

It needed a little more intelligence to ask why you should remain bounded by the night. Animals are bounded by a certain period in the year. Man's intelligence freed him for the whole year.

In the East they are bound to make love in the night, silently -- nobody should know about it. In the West, intelligence has grown a little better. Why in the night only? In fact, a man who is tired after the whole day's work, worries, tensions, anxieties -- what kind of love is he going to make? His love is more or less like a sleeping pill. It gives him good sleep, it gives him relaxation. The whole day he was so burdened that his heart was not functioning normally. Making love, he loses energy; the heart starts cooling down, calming down.

Now it is a medically-established fact that people who make love never have heart attacks. The longer in their life they go on making love, the more powerful, relaxed their heart remains. Have you heard, in the millions of years of the past, that anybody has died while he was making love?

People have died in every kind of situation. People have died eating, people have died sleeping, people have died working, people have died walking, people have died talking, but strange -- people have never died making love. It establishes something: that love is a relaxation. It is good for sleep and good for your heart, but after a tiring day it cannot be much of a joy. Just a last thing to do somehow, quickly, and then turn your back and go to sleep -- a kind of duty.

Morning, perhaps, is the best time to make love. Energies are fresh, you are rested, there is no anxiety burdening you, it is the beginning of the day. And to make love in the beginning should be considered something auspicious, holy; you cannot begin the day religiously without making love. But still you are in a biological bondage.

After enlightenment, love is no longer a need. In that way there is a transcendence. Love becomes just like any game: playing cards, playing tennis.... I have loved many women, and I am the first enlightened person in the world who is being absolutely truthful to you. You could have never found out whether I am celibate or not. I thought, although I have not said I am celibate, you would consider me a celibate. I have not participated in this lying positively, but negatively I am responsible. And now I am not going to hide anything from you.

Once Gautam Buddha's most intimate disciple, Ananda, asked him, "Bhagwan, can you tell me the essential quality of your philosophy in a very short statement?"

Buddha said, "My philosophy is like a fist; it is a secret. I have not told you everything. The most precious is hidden."

If you ask me, I will say my philosophy is both hands open before you. I am not going to keep anything private, anything secret. For the first time, an enlightened man is trusting the people who love him. But I would not like to be loved by you according to your conceptions, your conditions. I don't need that kind of love, it is poisonous. I would like you to learn to be open to me the way I am open to you.

I am not a fist, but an open hand -- and not only one hand, but both hands. And if you can love me still, then that love will be meaningful.

It is a strange phenomenon that you have never considered. Why do you want the enlightened man, your master, to be naked, to be celibate, to be eating one time only in a day, sleeping on a hard bed, not allowing women any closeness, eating only certain things?

If you see Gautam Buddha drinking even a Coca Cola, you will not anymore consider him enlightened -- he has not even transcended Coca Cola. I don't drink Coca Cola, but I love it. I cannot drink it because of

my physicians; Devaraj is after me, Shunyo is after me. I cannot drink Coca Cola, I had to transcend it. But it is not enlightenment that helped me to transcend it, it is diabetes!

Your old religious leaders were captives of your expectations. I am nobody's prisoner. And I feel very light, because I am not burdened. I can say to you everything; there is nothing being withheld. All your masters were withholding things from you. I do not consider them authentic, open, sincere. Even to their own disciples they were not true.

If enlightenment does not make you transcend hunger, thirst, urination, then why should it make you transcend your sex? Sex is part of your whole being, it is not something separate. You eat, you drink, you exercise. Your body has nothing to do with your enlightenment; the body will go on functioning in the same way. It will create blood, it will create semen. How can enlightenment make you transcend sex? You will have to stop eating, you will have to stop drinking. In fact, you will have to stop breathing; only then will there be a transcendence -- in your death.

Sex is a natural phenomenon. Yes, it takes fourteen years to make your sexual energy mature. And if you enjoy it blissfully, without any condemnation, without any Christ standing between you and your beloved....

I think this is very disgusting of these enlightened people -- always poking their nose into your affairs, always watching you from the keyhole, what you are doing. And naturally, because they go on watching you from the keyhole, you also go on watching them even more carefully, because you may be following a wrong man. You have to be certain that his is a twenty-four carat enlightenment.

It fulfills your ego that you are a follower of an enlightened master. That's why, Mr. Camel, you got shocked. I am sorry for you. You are a fellow traveler of a simple, natural, authentic, open person. You are not my followers, because to make you my followers I would have to follow you! Then I would have to keep continuously alert that something is not found out by you.

Celibacy is unnatural -- at least, up to the age of forty-two. Between fourteen years and forty-two, celibacy is absolutely unnatural, and if you force yourself to remain a celibate, you will become just a pervert. Your sexual energy will find ways. It is very simple....

How long can you keep your bladder full? Sooner or later either you have to rush towards the toilet or the bladder will drop any idea of your support and will start functioning on its own. Semen is a similar phenomenon. It is manufactured in you, by your food, by your breathing, by your exercise, by your very living. How long can you hold it? And holding it is such a painful job! That's why you see your saints so sad.

It is natural, if your bladder is full and you are afraid that, "Now I am coming near the boundary when there will be no control...." Semen is a natural by-product of your life. Yes, after enlightenment there is a tremendous change. To me, that is transcendence. That does not mean you stop making love. That simply means it is no longer a need, you are no longer a slave to it. Just, in moments when you want to play with the energy that you have, you can make love. And if the other person is also of the same quality, or even is moving in the same direction, your love will become meditation.

All other religions have forced you to become perverts. In your monasteries there is masturbation but no meditation. And I want to say the thing as it is: Transcendence simply means slavery is transcended. Now I am not making any love to anybody, for the simple reason that I am no longer healthy, my body is fragile. It is not ready to play tennis! It is nothing spiritual -- if I get my health back again, which I have wasted for you....

Just think of me for thirty years continuously wandering in India, and in return getting stones, shoes and knives thrown at me. And you don't know Indian railways, waiting rooms, you don't know the way Indians live. It is unhygienic, ugly, but they are accustomed to it. I had suffered for those thirty years as much -- perhaps more -- than Jesus suffered on the cross. To be on the cross is a question only of a few hours. To be assassinated is even quicker. But to be a wandering master in India is no joke.

I was the healthiest person you could find. Before I started these journeys, knowing perfectly well my health was going to be destroyed.... I had to eat all kinds of food, and in India the food pattern changes just within a few miles. I had to live with dirt, uncleanliness, and I had to be ready for all these rewards -- stones, shoes, knives being thrown at me. And India is a vast country, almost a continent -- I was always on the train.

There are places which take forty-eight hours to reach by the train. And aeroplanes reach only to a few capital cities. If you want to reach the people you have to go in a train. And if you want to enter the very central parts of the country, you have to use even worse trains. Of course, I went on and on destroying my

health, knowing perfectly well what I was doing.

But what I had found I wanted at any cost -- at the cost of my life -- to share with a few people, to make them afire. My body may die in the effort, but I have made a few other bodies lighted with the same flame, and they will go on spreading the fire around the earth.

People used to say to me, "Your body is like a marble statue." It was. My weight was one hundred and ninety pounds, and it was not fatness -- I have never been fat. It was immensely solid, like a rock. I was never sick, I was unaware what it means to be sick. But as my body went on deteriorating, I became aware what headache is, what migraine is, what stomach upset is, what finally became my diabetes and my asthma. Now I am only one hundred and thirty-one pounds, down from one hundred and ninety.

Now I don't have any energy for any game. Whatsoever energy I have got, I want it to be devoted to you and to my people around the world. I want to say so many things to you, and life is so short -- one cannot be certain even of tomorrow. But I am determined that death will have to wait till I have fulfilled my task, because it is no longer *my* task; I have disappeared long ago. Now it is existence meeting you, existence trying to reach you. I am only a vehicle.

But one fact I have proved absolutely and forever -- that making love does not destroy enlightenment. On the contrary, it makes it richer, more beautiful -- new flowers in it, new colors in it, new fragrances in it, new laughter, new smiles. The whole idea that the enlightened man cannot make love is absolutely wrong.

But you got shocked because of your expectation. You are unenlightened, you don't know enlightenment. First, to become enlightened is so arduous -- the camel changing into the lion, the lion changing into the child. And when you have passed this whole long track, you are not courageous enough to do something that may spoil the whole pilgrimage.

But, forgive me, I am a different type of man. When I became enlightened, I wanted to test it in every fire: if it passes through all fire tests, then only is it real. Otherwise, I was hallucinating, I was just imagining that I had become enlightened. And I can say to you now that I have done everything that no enlightened person is expected to do -- even things in which I was not interested at all, but just to test that I was not hallucinating....

After my enlightenment I smoked my first cigarette. I had never had any interest in doing such a silly thing. When you can breathe fresh air and exhale, why should you pollute it with smoke, with dangerous nicotine? But I did smoke, for almost one month. It was difficult, I was coughing; it was a hard thing to do.

I used to live with one of my friends. He was puzzled; he said, "You are mad! You were never interested in cigarettes, and now you are smoking continually."

Coughing, tears coming to my eyes, I said, "I have to see whether the cigarette is stronger than the enlightenment. I have to give it a chance."

I have done everything after enlightenment which has been thought would destroy enlightenment. And I tell you now that nothing can destroy enlightenment, because enlightenment is not just an experience, it is a transformation. It is not that it happens once and you see the light, and then the whole of your life you remember with joy that vision, that opening of the window to existence. It is not like that. Enlightenment transforms you. You are totally a new man.

But of course, if I start smoking here while I am speaking to you, many camels are going to be shocked. But I am an unreliable man, I live moment to moment. If it happens to me, tomorrow you will see a table by my side with the best cigarettes in the world -- what is it? Five-Five-Five? -- and a bottle of champagne, and my Gudia, one of the most beautiful girls I have come across, pouring champagne into the glass for me. I can do that, it is just a question of the idea arising in me. Then nobody can prevent me.

I have found freedom in dropping being respectable. Respectability is a social strategy to keep you imprisoned. Around the world there are so many rumors.... I don't care a bit. Sometimes I have been told by my friends and lovers, "Why don't you contradict them? These are absolutely absurd, they destroy your respectability with people."

I said, "I don't want to be respected by anyone, because if he respects me he will expect me to remain respectable" -- and that I cannot promise. It is better to be notorious, because it gives you immense freedom. I am a notorious man. Jesus, Mohammed, Mahavira, Buddha, Lao Tzu -- none of them was courageous enough to drop the desire for respectability.

People go on condemning me. The moment I come to know that they are condemning me for a certain thing, then I go on doing the same thing on a bigger scale. I had only one Rolls Royce. They started condemning me, so I told my secretary, "Arrange for two."

In India it was very difficult, because the Rolls Royce after 1965 became a banned item, it could not

enter the country. I was the only man who managed to have two Rolls Royces enter the country.

When I came to America, I said to my secretary, "Now there is no limit." I had seven, and they were condemning me -- a spiritual man, an enlightened person, having seven Rolls Royces when people are dying of starvation? Now I have ninety. Now they don't condemn me. They know that if they continue condemning me, I will go on having more and more Rolls Royces until they are satisfied.

I have my own individuality. I don't need anybody's respect, because I am so full there is no space for anything else. And it has been a tremendous experience to be so notorious and yet to be loved by millions of people. That gives a great hope, that even an ordinary man can be loved; you need not to be extraordinary to be loved.

How much love I have received! I don't think anybody before me has received so much love. And certainly I have received more hostility, anger, condemnation than anybody else. I am richest man in the world -- I receive everything!

Love I have received -- nobody can come even close to me. Hatred I have received -- nobody can come close to me. And just for a single, simple thing: that I dropped the idea of respectability.

If you ask me, my enlightenment made me transcend only one thing, and that is the opinion of others. That is their business. They cannot disturb my sleep by their opinions. And I don't have to be concerned about what they are thinking. I am living absolutely alone, but utterly fulfilled.

You ask me why you were shocked -- because you are still a camel. The lions were not shocked. They must have roared! They must have found a synchronicity between me and themselves. They must have been rejoiced and danced: "Our master is not celibate, so we need not be unnecessarily depressed that we are not celibate."

Those who have reached the stage of being a child, they must have enjoyed knowing that at least in this whole world there is one man who can say everything truly without taking an oath that, "Whatever I say, I will say only the truth."

I am not one who has taken an oath to speak the truth. I simply want you to understand what a beauty it is to be truthful, authentic, just the way you are. I have put my heart in front of you. Now it is up to you whether to be shocked, or to rejoice. It will depend on your mind. But you cannot influence me; nobody in my whole life has influenced me. Anybody who has tried has found that he was forcing me to do just the opposite. Slowly, slowly people dropped the idea.

In India, Jainas were a great majority of my lovers, but the day I spoke on sex that majority -- camels -- simply disappeared. Yes, a few remained, a few of them are even here. They proved to be lions; they could see and connect themselves with my truth.

There were many Gandhians -- until the day I spoke against Gandhi and said that he was the most cunning politician, not only of this century but of the whole history, that all his religion was mumbo-jumbo; it was a curtain to dominate the whole country. And although he was saying that he was in search of truth, he was continually lying, just like a politician.

He was saying that when the country becomes free, all the armies will be dissolved; there will be no military, there will be no weapons, because a nonviolent country has no need of such things. One American author, Louis Fisher, asked him, "If you dissolve all the armies and the military, and you don't have any weapons, and somebody attacks you, what will you do?"

He said, "We will welcome them. We will say to them, `There is no need for any bloodshed. If you want to live here in this country, come, be our guests. You are welcome.'"

But this was before freedom came to India. When India became independent, everything changed. The army was not dissolved, but increased. The military was not dissolved -- now India has one of the biggest military forces. Weapons were not dissolved. India has atomic plants and is now making every effort to have nuclear weapons -- at the cost of half of the country dying, without food! India is exporting wheat to other countries, because the politicians need money to make a nuclear plant. And these are all Gandhians.

When Gandhi was alive, after independence, Pakistan attacked one part of Kashmir. India had to fight with the invaders, and you cannot believe that Gandhi blessed the first fighter planes to go and destroy Pakistanis -- who were Indians just a few days before! Where had his nonviolence gone? He was blessing fighting planes, sending them to destroy the same people for whom he had been fighting for freedom his whole life.

When I said that his nonviolence was a political strategy.... It was clear that to fight against the British government with weapons was impossible. From where are you going to get all those weapons against the empire? -- perhaps the biggest empire that has existed ever. It was said that the sun never sets on the British

empire. It was true: if it sets in one country, it rises in another, but as far as the whole British empire is concerned, it never sets. This was the biggest empire of man's history. Against this empire how can you fight?

And not only can you not fight, you don't have the means to fight. You don't have even men to fight -- Indians are so lousy, so cowardly, so superstitious, and so faithful to the idea that nothing happens without God's will. "It is God's will that Britain is ruling our country. To fight against Britain and its empire is to fight against God's will." That was the Indian conditioning.

Naturally Gandhi invented a new strategy -- nonviolence, which was always respected by the Indians as the most significant religious quality. But his nonviolence was not that of a religious man.

I am nonviolent. You see the guards around me with weapons... and now they are being criticized. Remember, that criticism will create more and more guards and more and more weapons. But I know that those weapons are just toys. Against nuclear powers, you are carrying a small gun. I know it, I know it makes no sense, but the gun is not the point! And I have not arranged those guards either. I don't know even who my guards are, what their names are.

It is you, the people who love me -- a person who never fulfills any of your expectations -- you are worried about my life. It is your love; otherwise those guards are just of no use. Just a bomb will finish... it can become another Nagasaki, Hiroshima. But I am nonviolent.

People have been asking me, if I am nonviolent then why are these weapons here? Those weapons are your love, and I respect your love, knowingly perfectly well those weapons are toys. But I know the person who is carrying the weapon is carrying it out of love. There is no other reason. I cannot tell him to throw the weapon, because that would be an insult to his love. I cannot insult love, I have tremendous respect for love.

You have to come out of your shock; otherwise the bridge between me and you will be broken.

Remember perfectly, I am not going to change in any way. If change has to come, it has to come to you and your mind, because it is your disturbance, your shock. It is your problem -- take the responsibility for it. See the simple fact that you were carrying some expectations -- that means some chains for me. It is time: throw those chains.

I am an absolutely free man. There is no bondage for me. I can do anything, you just have to suggest it to me!

BELOVED OSHO,
I LOVE YOUR VISION, BUT WHENEVER I LISTEN TO YOU SPEAKING ABOUT THE FUTURE OF THE WORLD, I FEEL LIKE POLITICIANS AND PRIESTS ARE TOO POWERFUL AND TOO DEEPLY ASLEEP FOR OUR SONGS AND OUR LAUGHTER TO TURN THE WORLD AROUND. IS THIS SKEPTICISM?

It is not skepticism -- for that a little more intelligence is needed. It is simply stupidity.

I also know that the powers of the politicians and the priests are so vast. What can our laughter, our song, our dances, our love, do against these big powers?

I have to tell you one thing, that if an atom of hydrogen gas can release so much energy that it becomes the hydrogen bomb, a hundred times more powerful than the bomb that destroyed Hiroshima or Nagasaki, why do you think that authentic love -- which is the most precious thing in the world -- that a real rejoicing, that a total laughter when you are not laughing but you are laughter, that a dance in which the dancer disappears cannot release a totally different kind of energy?

All these priests and politicians have the energy derived from matter. I am trying to tell you that if material energy can be so big, spiritual energy can be a million or billion times bigger. It just has not been tried, ever. This is a good opportunity.

Remember, the "opportunist" has been used always in a condemnatory sense. I want it to be freed from that association. A really intelligent person is always an opportunist. To me, an opportunist means one who takes the challenge of the opportunity and risks himself.

What are we going to lose? If my sannyasins all around the world go on spreading songs and dances and love, these politicians will look stupid. Right now, they cannot be much bothered with the humanity that is there. If it is destroyed, so what? -- it is not worth anything. But if we can make the earth blossom with new people, the politicians will have heart attacks. The very idea of destroying *these* people, *this* earth, will become inconceivable.

And the man of laughter, the man who can dance in tune with the wind and the sun and the moon, is far

more powerful than any nuclear weapon can be, because his is life energy. They are playing with dead matter. If dead matter can release so much energy, a living being... it is inconceivable how much energy he can release.

We can create of this whole world a celebration.

And I tell you, your politicians will commit suicide, because they will be the only sad people, they will be the only ones who are unfit. And I don't think, howsoever idiotic they are, they can think of destroying the laughter, the songs, the beauty of love, the innocence of a child, and the authenticity of enlightened people.

Just take the challenge of the time. They are going to destroy you anyway -- why not celebrate before they do it? Let them create death for the whole earth. But what are we going to lose? We will die laughing, dancing, singing. We are not going to be like Hiroshima or Nagasaki.

In the first place, it is impossible. If we really work for the New Man to go on spreading like wildfire, it is impossible for them to destroy this earth. Even their conscience -- which is not much -- will not allow them to destroy this beautiful garden of people.

And the laughter is not American or Soviet, it is not Indian or English. Rejoicing has no nations. Songs, dances, and disappearing into your dances and your songs, don't belong to any religion.

The New Man will declare this whole earth his own. Politicians will simply fall by the way. They will not be able to figure out what to do with these people. They know how to deal with the sad slaves -- slaves of theologies, political ideologies, they know how to deal with them.

My effort is to create a man that they simply have never seen. They will simply stagger and fall wherever they are. And I don't see that a world full of flowers and fragrance can be destroyed. But just for argument's sake, even if it is destroyed, that is the best way to go away from this earth to some other planet -- dancing, singing, rejoicing. Yes, they can destroy your body, but they cannot destroy your spirit. And I am trying to create a man who has spirit, ecstasy.

You can ride upon your ecstasy to other planets; rockets are not needed. And remember, only bodies die, the soul within you is immortal. No nuclear weapons can destroy it. You have something indestructible in you; you just have to become aware of it, and you have to make others aware of it.

I am not concerned about the future. I am concerned with you, with people who have been given a chance of drinking the wine of life, squeezing the whole juice of it every moment. The future makes no sense to me, but it is going to come whether it makes sense to me or not.

And I am not worried about myself. I died thirty-two years ago, and the one who is speaking to you is beyond any nuclear weapon. I would like you also to be beyond nuclear weapons. And these are the methods: the laughter, the joy, love, rejoicing, making your life a beautiful garden.

The last moment of your life is very decisive. Nothing is more decisive in your whole life. The last moment of your life... if it is a dance, you will join other dancers in some other planet. If it is love, you will join some planet where love is no longer sin, where love is religion.

So what I am saying to you is double-edged. On the one hand it can stop the third world war; on the other hand it can take you to the right place amongst right people. Whatever happens in the future is not my concern. My concern is with this moment, because the next moment may be the last moment on the earth.

Remember this: when you go to sleep, say goodbye to life with great gratitude. It has given you so much -- never forget it. I don't say to you, go to sleep praying to Jesus Christ on your knees, or Gautam Buddha or some other guy. I say to you, go to your sleep with a thankful heart for all that life has given to you: all the laughter, all the loves, all the beautiful flowers, the songs of the birds, the colorful rainbows, the amazing sunsets, sunrises. It has given you so much that if there is not going to be tomorrow you have not missed anything.

Let there be no tomorrow; you are already fulfilled. And if by chance you wake up again tomorrow morning, don't start with any mantra-chanting or prayer -- these are all irreligious ways. Again, start the day with gratitude, love, joy.

People say that you should not get out of the bed with the wrong leg, wrong foot, because then you spoil your whole day. As for as I know, legs have nothing to do with your day. I would like you, when you get up, to get up with laughter. Any leg will do, but go to your bathroom dancing!

From the False to the Truth

Chapter #25
Chapter title: Seeing the fact, drop the fiction

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BELOVED OSHO,
ALL OUR LIVES WE HAVE BEEN FORCED TO LEARN GRACE, BEAUTY, ETIQUETTE. BUT NOW, WHEN YOU ARE TEACHING US GENUINE GRACE AND BEAUTY, A LOT OF US ARE SO INSENSITIVE TO GRACIOUSNESS AND AESTHETICS THAT EVEN COMING CLOSE TO YOU, IN THE PRESENCE OF YOU, WE CONTINUE THE RESENTMENTS OF FORCED GRACE, BEAUTY, ETIQUETTE, ETC. WE BEHAVE WITHOUT RESPECT, LOVE, DIGNITY TOWARDS OUR BELOVED MASTER -- YOU, OSHO. PLEASE SAY SOMETHING TO OUR THICK BRAINS SO WE DO NOT MISS OUT ON THE GRACEFUL EXPERIENCE.

It is almost natural that when you drop any conditioning there is a gap between the dropping of the conditioning and the beginning of the genuine, the natural, the spontaneous in you. That gap happens easily.

From your very childhood you have been told to be respectful. You were not able even to see why you should respect this man. You had no reason to respect the man, but you were forced. You were dependent, you were too small to fight against it. That resentment is always underneath your respect. Just a little scratching and your resentment will come up, because it is as old as your respect, etiquette, grace. Each time you have been trained for these things, resentment has been created in you side by side, just like a shadow.

These are not things to be taught, these are qualities to be caught. And when they are caught there is no resentment; when they are caught they are spontaneous, natural. You don't have to do them, they happen of their own accord. But this has not been the case up to now. For millions of years you have lived with a duality, a thick layer of resentment -- which is deeper, more underground -- and a thin layer of forced grace, sensitivity, aesthetics, respect, love.

The basic thing, the fundamental thing is to understand that when you drop your grace -- the learned one; when you drop love -- the learned one, remember also to drop the resentment. That too is learned. You have learned it on your own, against all those people who had power over you. If you don't drop it then I can go on telling you, "Be naturally graceful," and you will think, "It is good, there is no need to make any effort to be graceful." Your thin layer will disappear -- but where will the resentment go?

That resentment will become your behavior. Instead of respect, you will start disrespecting anybody and everybody. Instead of the arousal of a natural love... the bogus love has gone, now you have only hate. That's why societies and cultures are afraid. They are trembling always because they are depending on something which is not natural.

But you have to understand that when you drop the learned thing, the conditioned thing, don't forget to drop with it the resentment that had come with it; otherwise, you will become ungraceful, and to be ungraceful is ugly. You will become disrespectful and to be disrespectful is not human. It is falling below the human.

You have got this whole beautiful existence. You don't deserve it; nobody deserves it. You had not even asked for it. You have suddenly found yourself amidst these beautiful millions of stars, the flowers, the

birds. And if you are disrespectful, you will be blind to all that commands respect, you will turn your back to all that which commands respect.

It does not demand. It does not say to you, "Respect me, I am your father." But silently have you not felt sometimes the flowers, without saying a word, are commanding your respect, your love, your grace? And the same applies to other human beings.

We are all strangers to each other. We come into the world alone, and if you are not graceful, not loving, not sensitive, you will find yourself in a state of loneliness, abandoned. Who cares about such a person? That will strengthen your resentment even more, and will make you more and more ugly.

The basic fault has been made by the society, the culture, the religion. Nothing can be done about it, except one thing, of which you are capable: seeing the fact, drop the fiction. But always remember that behind the fiction you have been always carrying antagonism to it.

From my very childhood I was wild. My whole family was trying to make me cultured, graceful, respectful, but they failed. Fortunately, they failed. I had decided one thing: that if something is natural, it will come on its own. There is no need to learn it, to rehearse it.

In India, there are joint families. In one family there may be fifty people, sixty people. Every old person in the family has to be respected. And I know that this old guy needs to be beaten, rather than respected; there is no reason why I should respect him. Just because of his age? But then, I don't see any relationship between respect and age. There are trees four thousand years old, there are animals who live longer than man.

Nietzsche has described these three stages: the camel, the lion, the child. He has taken only the evolutionary part and described these three stages. He has forgotten that there are exactly the same stages below the camel -- the camel is not the lowest animal in the world. Of course, considering Charles Darwin and his theory of evolution, I say the monkey is below the camel; otherwise there would be no man.

Nietzsche is not talking about the actual camel, he is talking about man -- that he can be a camel. And if man is born out of monkeys, then certainly the monkey will be a lower stage than the camel. And you can easily recognize amongst yourselves how monkeyish is your behavior. That destroys your grace, that destroys your serenity.

Below the monkey is certainly the donkey, who is absolutely thick. You cannot teach a donkey any tricks. Have you seen any circus where donkeys are doing something? -- impossible. Elephants are there, horses are there, monkeys are there, but everybody has forgotten about the donkey -- such an important personality, more famous than the monkey and the camel.

Donkeys are absolutely stubborn -- no intelligence; you cannot teach them anything. You can go on loading the donkey with your holy scriptures; he will carry the weight, but will never understand the meaning. And of course, below the donkey there is only the Yankee. And you all know about the Yankee; there is nothing to be said about the Yankee. You have to start from the Yankee -- at least become a donkey.

The Yankee is absolutely phony. The donkey is at least authentically real. He may not listen to you, but he follows his nature, his instinct, without any interference from anybody.

In my village there were many donkeys -- of course, in every place there are many donkeys -- and I loved to ride on donkeys. In India, that is not right. In other countries, for example in Judea, Jesus was riding on the donkey always, it was acceptable. But in India, the donkey is thought to be the worst kind of animal -- they don't know about the Yankee. After even just touching the donkey you have to take a bath.

I became enchanted with the donkeys. Why should the poor animal be abandoned? I started finding donkeys in the night, and I would ride on them. And I was amazed to know that it is wrong, the idea that the donkey is without intelligence.

If you ride on the donkey, he will never move in the middle of the road. He will go to the sides and move so close to the walls of the houses that your whole leg is almost crushed. It is very difficult to keep him in the middle. Right or left -- either he is a rightist or a leftist, but never has the donkey listened to the advice of Gautam Buddha, that exactly in the middle is the right path.

And then I recognized that they are intelligent people. To get rid of me -- he has no weapons, but he has found a way. If I see my leg being rubbed against a stone wall, I am bound to jump off and leave the donkey to himself.

I was trying all the donkeys of the town. Slowly, slowly they became really acquainted with me, and then I could see even a deeper layer of intelligence. They became aware even of my footsteps in some miraculous way. The donkey may be fifty feet, a hundred feet away, and I would move very slowly, very cautiously so that he did not become aware that I was coming -- but he immediately would start running. He

knew my steps, he felt in some way my presence.

Other people would be just passing by him and he was not worried. And I was a hundred feet away, taking every care not to disturb the poor fellow, but he would start escaping. He knew who was coming, he knew what my purpose was. He knew there was going to be trouble, because when I saw that these donkeys are cunning, not so dumb as people think, I started to take them into the fields where there were no walls. Then the donkey, of course, was at a loss. What to do? Whether he was rightist or leftist, it did not matter; there were no walls.

Because I started taking them to the the fields outside the town, they became very sensitive about my presence. Even donkeys have a certain intelligence.

Camels, howsoever ugly they look, are very gentlemanly. And in the deserts they are very friendly -- to the point that if you are dying of thirst, they are ready to sacrifice themselves. When in the desert a camel is killed -- because he keeps a reservoir of water inside himself....

I have heard from people who own caravans of camels that when you kill a camel in the desert the camel makes no resistance, he simply allows you to kill him. He is perfectly aware that this is the moment to be of some service to you. In some unknown way he feels you have been thirsty for days and you cannot survive unless he gives you his water reservoir.

A camel can move in the desert for six weeks without any trouble, needing no water. That much water he keeps within himself for emergency purposes. I could not believe it, that he does not resist being killed. I enquired, "If you kill a camel where there is no emergency or any danger to your life, does the camel resist?"

They said, "You say resist? He will kill you! He knows that there is no need for him to be sacrificed; this is simple murder." And a camel is a big animal, huge, of great power, he can simply crush you under his feet, no weapons are needed. But deep in the desert, lost in the desert, he does not resist. That is something really to be understood.

The camel is graceful to the point that he can sacrifice himself. He is respectful and loving, so much so, that he is ready to die so that you can live. He puts your life above his. He is not egocentric.

And in man you will find all these animals. I am not talking about the real monkeys, donkeys, camels, lions, the child, so don't get confused. The real child is so nasty that even after enlightenment I cannot sleep in the same room as a small child. The whole night he will disturb you. In the day he sleeps perfectly well, but as the night comes -- of course, his sleep is over, now he is ready to torture you. He finds excuses: "I want to go to the toilet. I am thirsty. I am hungry. I am feeling too cold, I need one blanket more."

So when I am talking about these stages, I am talking symbolically. To me, when I say the child it simply means innocence, simplicity, no desire for any power, no hankering to dominate anybody, and a tremendous beauty.

Have you seen any child who is ugly? All children are beautiful. But what happens to all these beautiful children when they grow up? They all disappear. They start becoming cunning, cruel, diplomatic, political. They lose their innocence, they lose their grace, they lose their beauty.

Amongst you, all kinds of these people are there. And it is not that you can define somebody as the camel. In fact, in each person they are all mixed up. Each person has all these qualities, from the Yankee to the child.

The society is afraid that if you are left alone.... You will turn into a Yankee, a monkey -- at the most a donkey, or perhaps if you are fortunate enough, a camel. But beyond that your parents, your civilization is afraid. You cannot be left alone; you have to be trained, and their training has proved poisonous. With all good intentions they have destroyed your spontaneity. With all their well-wishings, they have made you a hypocrite.

I am all for naturalness.

The question is significant, because when you listen to me say that I am all for naturalness, you immediately drop what you always wanted to drop. But you don't become natural. You have forgotten the resentment. By dropping your etiquette, by dropping your grace, by dropping your cultivated beauty, by dropping your make-up, you are not simply going to become natural. There is something more between your phony self and your real self: your resentment. And you have thick layers of resentment, because for your whole life you have resented.

And the resentment was yours. The grace was imposed by others -- it is easy to drop it, you always wanted to drop it -- but the resentment was yours. It is closer to you, it is more difficult to drop it. But unless you drop your grace, cultivated beauty -- just make-up; unless you drop your nice etiquette -- behavior

which is just diplomatic -- unless with all this that has been forced upon you, you remember to drop the resentment... because now there is no need for resentment.

You are getting free of all those things which were the causes of your resentment. You can easily get rid of things that have been forced upon you, but the things that arose within you -- there comes the real problem. You have to drop your resentment. If you cannot drop it, the natural flow of your energies will not be available.

It has been happening in all of history: many people have dropped the forced values. Just a few years back you had hippies all around -- they had dropped the forced etiquette, the forced niceness, the forced cleanliness. They had been told, "Cleanliness is next to God, only God is above cleanliness." They were forced to take baths, they were forced to do this, that. They were forced to go to the school, to the college. They dropped all that, but they did not drop the resentment.

Hippies did not flower into beautiful human beings. Their resentment burned them. They went just to the opposite pole; they stopped taking baths. Dirtiness became next to God, uncleanliness became a value. The more unclean, the more dirty you were, the greater you were considered to be by other hippies who were not so courageous as you were. Once in a while they took a bath, once in a while they cleaned themselves. It created guilt in them. Just see the phenomenon!

Many hippies have visited me. I felt really sorry for them. They were going on a right path, but somewhere the path turned to the polar opposite. Their resentment was so strong that they started doing exactly the opposite of what they were taught to do. They dropped out of schools, out of colleges, out of universities, because it was not their own choice.

But do you know what happened to the hippies? You don't find them. After the age thirty-five they come back to the society, become again what they have been taught. Their long hair disappears, their beards disappear, their mustaches disappear. All the hippies who have reached nearabout the age of forty are now perfectly accepted gentlemen in the society. They are good businessmen, good salesmen, successful.

This was bound to happen. You cannot live in resentment for long; it is a fire, it will burn you. So you don't find old hippies -- seventy years old. You don't find old hippies. In fact, that should have been the case: as a hippie gets older, he should become even hippier. But something happens by the time they start crossing the borderline of thirty-five.

There was a day when hippies declared, "We do not believe anybody who is more than thirty years old." There was a truth in it. But you cannot stop your age at thirty. It isn't like a clock that you can stop at any moment; it goes on growing whether you are a hippie or not. And by the time they are close to thirty-five, the exact middle point in life -- after thirty-five they will start declining, their energies will start getting lower and lower -- they become afraid. How are they going to live?

Then suddenly they want to be married, to have a stable life, to have some profession, some job, some money. Old age is coming close -- they don't want to die on the streets. It was perfectly good when they were young, they had energy enough. That energy has been burned by their resentment.

They thought they were being revolutionaries; they were not, they were simply reactionaries. They were reacting to their parents, to their society, to their education. Reaction is not revolution, revolution needs much more meditative understanding. Then you don't go to the other pole, the other extreme; then you remain just exactly in the middle. And only in the middle will your natural being show. But there will be a gap. Before the natural starts flowing in you, you will have to get rid of all the hindrances to it.

I can understand your question. You say, "It hurts to see sannyasins becoming disrespectful." But the commune has to be patient with any sannyasin who is disrespectful, ungraceful, behaves in a cruel way, talks just to hurt you. The commune has to be patient: that person is going through a great change. Patience and help -- both are needed for him.

Even if he is not respectful to you, you all have to be respectful to him. He needs it -- this is the moment. He may not be very loving to you, or may be even hateful to you. He is sick, he needs all your compassion.

And that's the function of the commune. If five thousand people go on pouring their love on the person who replies with hatred, how long is he going to survive? He behaves disrespectfully, and five thousand people don't take any note of his disrespectfulness; they go on being respectful to the person. Soon he will drop his resentment.

These are not the people who had forced him to do certain things against his will. These are a totally different kind of people: you disrespect them, still they smile and are loving and respectful to you. They are not your parents, they are not your teachers. They are not your old rotten society.

My communes are harbingers of a new man, a new world.

But you have to be very aware, because if somebody is disrespectful towards you, it is a little difficult to be respectful to him. But be respectful out of love for humanity, out of compassion for your brothers and sisters, and understanding the fact that that man is not being disrespectful to you -- he is being disrespectful to his parents, to his teachers, to the priest. You are just an excuse. It is just a coincidence that he has found you; otherwise, he would have been disrespectful to somebody else.

Don't take it personally. Living in a commune, remember you are not personalities. Certainly you are individuals, but don't take anything personally. The person is sick, he needs hospitalization. He needs more love than anybody else, he needs more warmth than anybody else. This is the way the commune becomes the crucible of transformation.

The sannyasins who are living outside the communes don't have this opportunity. If they can manage to be in the commune, they should be in the commune, because there you have the possibility of dropping all garbage, all your resentment, and becoming your natural self again. There you can find your original face again.

But there may be thousands of sannyasins who cannot manage for hundreds of reasons to be in a commune. For them I would suggest, if you cannot be a permanent resident in a commune, at least every year make it a point -- six weeks, eight weeks, twelve weeks -- to be in the commune. Learn the flavor of the New Man. Then perhaps even in the outside, old, rotten and dead society you may be able to protect yourself from their rottenness.

Just the other day one journalist had asked me, "Cannot your commune and the neighbors live in coexistence?" I simply said, "No!" I don't think he will be able to understand my no, there is every possibility he will misinterpret it. But my no has tremendous implications in it.

It means... he was asking, "Can you sleep in the same room in coexistence with a corpse?" It will be difficult to sleep if the corpse is also sleeping by the side on the double bed. You may have loved the corpse before, but now that you know it is a corpse you will be in a nightmare, waiting for the morning, to get out of this room.

I said no, because the old society and the New Man cannot coexist. The old, the dead will have to give way for the new, for the fresh.

We are not hostile towards them, for the simple reason that we are the new, and the victory is ours! They are hostile; deep down in their unconscious they understand that they're dying and you are living, that they are getting more and more rotten and you are getting more and more juicy. They *are* hostile. It is natural, because they have to empty the space for the New Man to take over.

Somebody else had asked me, "Do you intend to take over Oregon?"

I said, "No. Oregon is too small a thing. I would love to take over the whole world."

I am saying it on behalf of the new. I am saying it on behalf of the sun that is rising on the horizon. And it is not just a coincidence that I come from the East. In the West the sun is always going down, it is always sunset. The sunset represents death; the sunrise is the beginning of a new life.

It is not a coincidence that all that is great, beautiful, truthful, has arisen out of the East. India could not produce Adolf Hitler, Joseph Stalin, Benito Mussolini -- just inconceivable! India could produce Gautam Buddha, Bodhidharma, Nagarjuna. We are not separate from existence, we are very deeply connected. The countries of sunrise have given the best to humanity.

India has never invaded any country. Such a big country could have produced the biggest empire in the world. If England can do it -- which is just equal to a district of India, not even a state -- why could India not create a great empire? On the other hand, the greatest emperor in India -- and of course the greatest emperor in the whole history of man -- Ashoka, renounced his empire. Not only did he renounce his empire, he sent his son and daughter as messengers of peace to different countries.

His daughter, Sanghamitra, went to Ceylon. Now Ceylon is Buddhist -- then Ceylon was thought to be one of the most violent parts of the world. To convert Ceylon, Ashoka sends his beautiful only daughter? He understood human psychology: only something beautiful, something with freshness can help those barbarians then in Ceylon. It was a risk, but worth taking.

Those who are not living in my communes, start making efforts to move towards the communes. And nothing is impossible if you want to do it. What can prevent you? What is there left in the old society? Why are you hanging around there? You are being just as stupid as dogs are.

You give a dog a dry bone and he will start chewing it, and will enjoy it very much. Nothing comes out of the dry bone, there is no juice in it. But the dry bone makes wounds in his mouth and blood starts coming out of those wounds. He sucks his own blood, thinking it is coming from the dry bone.

Don't be foolish! The society outside is just a dry bone; you will be sucking your own blood. And they will all be hostile to you. They will try in every possible way to destroy your newness.

And remember, a new plant is very fragile -- you just have to put a rock on top of it and it will disappear. And those people have big rocks -- the church, the state. They will use all kinds of means. My sannyasins have been removed from colleges as teachers, from schools, from universities, for no reason -- just because they are sannyasins. Strange -- you don't remove anybody because he is a Christian, you don't remove anybody because he is a Hindu. Why are you afraid of the sannyasin?

Their attitude makes me feel proud of the sannyasins. They are afraid of you. The whole university may have hundreds of professors, but just a single sannyasin and they are afraid. They know that this single man is more powerful because he is new. The future belongs to him, not to them. To them belongs the past, which is just a burden.

But if you are removed from your job you will find it difficult to survive. Your family will be against you. From everywhere you will find antagonism. My sannyasins have been beaten on the streets. They had done no harm to anybody, but just because they were sannyasins they were beaten. Their malas have been taken.

There is no need to torture yourselves with those who are already dying. There is no need to cling to the family, to the society. Perhaps you may be helpful if you change yourself, move to the commune, and once in a while visit the family, the friends, and let them see what has happened to you, what is happening to you. That is the only way to help them.

Parents have written to me, "We were afraid that when our sons or our daughters became sannyasins we had lost them forever. But we want to be forgiven by you, because when this time my daughter came back home, for the first time we could relate heart to heart. There was no need to say much, she was just holding my hand and it was enough." Something transpired between the sannyasin daughter and the old father. She would not have been able to do it if she had remained with those old people. A certain gap is needed.

You need to live in the commune to catch the fire, to become aflame. Then once in a while, certainly go.

We are not interested in converting those dead people, because what is the point? We will have to celebrate every night in the crematorium; that will be too much unnecessary work. We are not interested in converting those people, but we are certainly interested that those whose days are gone should understand that they need not feel sorry; a better man, a better woman is going to take their place. They can go without any complaint. They can leave life joyously, because the people who are going to take over will be able to manage better than they have ever done.

For thousands of years, the politician and the priest, in a deep conspiracy, have been in power. But what have they done to you? What have they done to the world? Monkeys remain monkeys, donkeys remain donkeys, camels remain camels -- no transformation in human beings.

It is not their fault. A camel cannot see that there is anything better than a camel. It is just short-sightedness. And you cannot put glasses on the camel -- have you seen a camel with glasses? He will stumble, fall down on the earth, he will not be able to make any sense of what is happening to his eyes. The monkeys cannot see beyond themselves.

Those old people, even if they can understand a simple thing, that sannyasins are going to create a better earth, which they themselves have failed to do.... And they had enough time -- thousands of years -- and they have not been able to create love, beauty, grace. All that they have been able to do is just train you, and force you into being phony.

I invite all the sannyasins of the world: slowly start moving to the closest commune. You will find a great rhythm between yourself and others. You will find for the first time a loving, compassionate, rejoicing group of people, who do not expect anything from you, but who are always ready to share with you whatever they have got.

Then once in a while go to the old society just to show them that you have started flowering, just to make them aware that they need not be worried about you. You have found the holy land, Israel. And we are creating many Israels around the earth.

Before true love arises in you there will be a time gap. The time gap can be made smaller if you are living with other sannyasins. If you are really immersed in the commune, the gap can completely disappear. The moment you drop the false values imposed upon you, resentment also will disappear.

And remember, when your resentment disappears, then for the first time you will be able to be loving towards your father, towards your mother, towards your brothers, sisters, towards your teachers -- because you will have the understanding that whatsoever they did, there was no bad intention behind it. They were

simply doing to you what was done to them by their teachers, by their parents. You will have a deep compassion for them. You will have a new feeling arising in you, of love -- and of sadness too, because those people have missed.

The day you can feel sad that your father and your mother have missed life, do you think you will be still angry against them? You will feel great love. Just go once in a while and share you love, share your song, share your dance. They will be surprised, and you will be surprised also. They will be surprised that this boy who has always been a troublemaker in the family has become so peaceful, so serene, just a silent lake full of lotus flowers.

And you will be surprised that they are not treating you the way they used to treat you. In fact, you will see that they want to understand what has happened to you. You look so beautiful, you look a totally new being -- what has happened? They would like to know, and they would desire, if it is possible, for them also to be in the same space you are in.

But if sannyasins go on living for small things -- the salary, the position, the power in the old rotten society -- there is every possibility.... Those dead corpses are many, too many, and you will be very alone. And when death is stinking all around you, there is every possibility you will become accustomed to it, just the way others are accustomed to think this is the only fragrance in the world -- the stinking death, the sick, slave mind, souls chained by the past, hearts burdened with mountains that are millions of years old. It is very difficult for you to save yourself where everything is just a grave.

Why live in a graveyard? Even if you are paid as a watchman for the graveyard, forget about that pay. Of course, you are great there -- the only living being, and everybody is dead. You are almost a king -- the watchman in a graveyard is almost a king. His whole empire... nobody can go against him, nobody can move against him. He is whole and sole authority; he can do anything to anybody. He can change their names, he can change their gravestones.

But please, don't enjoy such stupidities. Life is very valuable and very short. Move to the communes. Make new communes. If old communes are too big and cannot take you in, create new communes. These oases around the earth -- which is completely a desert -- will become the womb for the New Man to be born.

And don't be worried in the commune by people who start behaving... because they always wanted to rebel against anything that has been forced upon them. If they start behaving a little wrongly, don't be hard on them. Your hardness will not help them. Be soft, loving. Your love will cleanse them, and a natural growth of all that makes you the privileged beings in existence will arise of its own accord.

We don't teach any discipline. People ask me, "You don't teach any discipline -- then how can five thousand people go on living together?" There is no need to teach discipline. All that is needed is that everybody should feel loved, respected, dignified -- whatever he is doing.

In our commune whether you are the vice-chancellor of the university or just a driver makes no difference. These are functional things. One is serving the commune as a vice-chancellor, another is serving the commune as a driver. Both are necessary. Both are exactly dignified human beings.

Don't be worried about a few people being disrespectful towards me, because I have never come across a sannyasin who is disrespectful towards me. Perhaps I am blind, perhaps I don't understand the language of disrespect? No, I am not blind. No, I do understand every kind of language.

But when I am respectful to you, how can you manage to be disrespectful to me? It is just impossible. If I love you so much, how can you manage not to love me? And I am not *expecting* it. I love you because I cannot do anything else, and I am grateful to you that you don't refuse my love. That's enough for me.

But this is bound to stir your heart -- a new dimension opening. Your father was giving you gifts because you respected him; your mother was very favorable to you because you loved her. Between me and you there is nothing other than love.

It is happening for the first time in the history of man that a master declares himself as ordinary as you are, that a master wants to be just one amongst you. There is no desire in me to be holier than you, higher than you, better than you. How can you manage to disrespect me? If you can manage, manage. If you can manage to hate me, do it. Perhaps I deserve it. Perhaps that is the only way for you to get rid of the hate.

Even the person who hates me relates with me emotionally, just like the person who loves me. They both are relating to me: one positively, one negatively. And this is such a small job, for me to change the negative into the positive. I can do it any day, so I never feel in a hurry and jump upon you to change; I wait. I wait for the change to come on its own, otherwise, something of resentment will remain -- a thin layer maybe, somewhere.

So as far as I am concerned, be absolutely sure I have no complaint against any sannyasin -- even

against those sannyasins who have left sannyas. My love to them remains the same, my hope for them remains the same. I know perfectly well, sooner or later, they will have to come back, because they cannot exist with the dead, old society. Once they have tasted the juices of a living, new commune, they cannot mix with the old society. Where are they going to go? Santa Fe?

It is so simple, you can understand.... Those few sannyasins who have left me have all gathered in Santa Fe. Now I have to take care of two communes: your commune and the commune of the camels in Santa Fe. But those camels are going to come back home sooner or later. You should not have any resentment for those who have left. Freedom to me is the highest value; there is nothing higher than that.

Out of freedom you have joined my caravan.

Out of freedom, some day you feel to depart.

I bless you exactly the same on both occasions. When you become a sannyasin I bless you, and when you drop sannyas I bless you -- because sannyas does not matter. What matters is the respect, the dignity of a human being, and I cannot in any way hurt your dignity.

BELOVED OSHO,
YOU HAVE ABOUT FOUR HUNDRED THOUSAND SANNYASINS AROUND THE WORLD. NOBODY EVER REACHED THAT MANY PEOPLE BEFORE. IS THERE ANY LIMIT TO THE NUMBER OF YOUR DISCIPLES?

First, correct your numbers. I don't have four hundred thousand sannyasins. I have almost double that number: eight hundred thousand sannyasins. And there is no limit -- we are going to take the whole earth! There is no limit. And this takeover is not political. Politicians should not be worried about it. This takeover is far deeper, far more significant; it is spiritual.

The reason why nobody before me in his lifetime has been able to reach so many people is simple: he was not open to all. He had a certain prejudice, a certain ideology, a certain program that he wanted to impose upon you. He could reach only those people who were ready for that kind of program.

I don't have any program. I am available to all. Whether you are a Jew, or a Hindu, or a Mohammedan, or a Christian, or a communist does not make any difference, because I don't have any program to enforce upon you. My work is just the opposite: I am deprogramming you.

So if you are a communist, my work is the same -- I deprogram the communist, he is no longer communist. If you are a Jew, I deprogram the Jew -- the process is the same, you are no longer a Jew. If you are a German, I deprogram you. It is a little hard, but on the other hand, when the deprogramming succeeds, the German proves to be the most reliable. He takes a little time, resists, but when he gives way he gives way totally.

Whoever comes to me, I don't give him any discipline that he has to live by: don't smoke cigarettes, don't drink alcohol, don't look at somebody else's wife with desire.

I don't know... how can you look at a beautiful woman without desire? It is insulting to the woman, it is against her human dignity. A woman, a beautiful woman, should be desired. The more she is desired, the more people look at her with desire, the more beautiful she becomes, the more contented she becomes.

I don't see that anything that all old, stupid religions have been telling you will prevent you from reaching God. In the first place there is no God to reach, so don't be worried about it. You are not going anywhere -- to any God, to any paradise.

Secondly, I have not experienced that anything -- alcohol, cigars, gambling, love affairs -- anything that all the religions have been prohibiting can prevent your becoming enlightened. You can perfectly become enlightened, there is no need to sit under a bo tree.

You can become enlightened with a Havana cigar, resting in your chair by the side of Patanjali lake, naked -- there is no problem in it. How can a Havana cigar prevent enlightenment? I don't see the arithmetic of it. It may perhaps help, but it cannot prevent.

It may help you to relax. It may help you just to be in the moment -- naked, by the side of Patanjali Lake, enjoying the fresh air. A little champagne, may help you to be more meditative, because it will help you to get rid of other worries: that you have a wife, a nagging wife, that you have a husband who is just an idiot. Just a little champagne will take you away from all these ideas.

That's why I have been able to reach eight hundred thousand people around the world. And these are the sannyasins. There are millions more who are just on the borderline; any moment they can become

sannyasins. There are many more who may never become sannyasins, but feel that they are cowards, feel that this is the right thing to do. Perhaps in their next life they may become sannyasins.

We are going to take over the world in a spiritual sense. We are not interested in taking over governments, nations. We are interested in destroying nations, governments -- there is no need of all this paraphernalia! What is the need of a president? Yes, if there are nations, then presidents are needed, premiers are needed, commanders in chief are needed, an army is needed, nuclear weapons are needed.

I don't see that these things are needed to make humanity happier, more comfortable, more lovable, more dignified, more free. I don't see how these things can help; they have not helped for thousands of years. It is time that we take over the whole world spiritually, and dissolve all kinds of nonsense that have been torturing man, stopping his growth.

The world can live in so much peace, serenity.... My effort, in short, is not to take you to paradise, but to bring the paradise to you on *this* earth. It can be done, because I have done it for myself.

I don't think paradise can give anything more to me. In fact, I don't want to go to paradise -- if there is any paradise -- because I don't want to associate with those dead, ugly saints, ascetics, of all the religions. They will be there.

If... it is only an "if," there is no heaven, no hell, but if there is a hell I would like to go there, because there I will find all the juicy people of the world, not dead bones, dry. I will find there Maupassant, Tolstoy, Byron, Van Gogh, Lautrec, Rabindranath, Nijinsky -- the list is infinite. All the poets, all the musicians, all the dancers, all the lovers, all those who are creative will be in hell because they were not religious people. They were not ascetics, they enjoyed life to the fullest.

Now, you cannot think of Byron in heaven. England had to expel him -- do you think paradise will accept him? England had to expel him because he was a woman's man. All the so-called ladies completely forgot that they were ladies. Byron was so beautiful, so charming, that any woman would have fallen in love with him, and hundreds of women did fall in love with him.

It is said that husbands became so much afraid -- and you can imagine British husbands! -- that if Byron entered a restaurant, husbands would take the hands of their wives and rush out from the other door. Finally they could not stand him anymore, he was creating so much nuisance. And he was doing nothing, he was just a loving being, non-possessive. They expelled him. The day he was expelled, even the ladies from the royalty were there to give him a send-off -- thousands of women. Now, this man cannot enter heaven, that much is certain. And I would like to meet Byron; I see a potential sannyasin in him.

Of course, I will be doing the same work in hell. If I can do this work on this earth, which is far worse than any hell, why can't I do this work in hell? It will be easier there, because there is a better quality of people -- intelligent people, creative people. They are just waiting for me to come. The moment you allow me to go, I will be with them. That is the company I would like to be associated with.

From the False to the Truth

Chapter #26
Chapter title: Enlightenment is you completely gone

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BELOVED OSHO
SEEING THAT EVERYONE WANTS SO MUCH TO BE ENLIGHTENED, ISN'T IT ALSO TRUE THAT WE ARE ALL SCARED TOO? WHAT IS THE FEAR THAT PREVENTS US FROM RELAXING INTO OUR OWN SELF?

There are many fears, not one.

First, if you want to be enlightened, you have to die a psychological death. You have to be reborn as a new spiritual being, and you don't know anything about spirituality. All that you know about yourself is your mind, centered around the ego.

It is a very strange phenomenon, that you are identified with something which you are not, and you have forgotten that which you are, have always been, will always be. There is no way to be anything else. Your being belongs to the existential. But there are layers and layers of conditioning -- of parents, of teachers, of priests, of politicians. Between you, the real you, and you, the unreal you, there is a great line of people.

And naturally, you loved your parents, they loved you. Whatsoever they have done to you is absolutely unconscious, it was not intentional. They never wanted you to be a hypocrite, but they have made you a hypocrite. I never suspect their intentions. Their intentions were to make you something great, but they are as unconscious as you are. Their parents have given them their unconsciousness as an inheritance; and this has been going on since Adam and Eve. Every generation goes on loading the coming generation with all kinds of rubbish, stupidity, superstitions.

But don't be angry with them. You have heard about "the angry young man." The angry young man is an idiot. Anger is not going to solve anything; it is going to make everything more difficult and more complicated. Your parents, your teachers, your neighbors don't deserve anger; they deserve compassion. They could not do anything else. With all good wishes they have destroyed you, just the way their parents had destroyed them.

And if you don't become enlightened you are going to destroy your children. For their own sake, you are going to give them all kinds of crap.

You have been told you are a Christian, you are a Hindu, you are a Mohammedan. You came into the world as a *tabula rasa*; nothing was written on you. Your parents engraved on you and made you a Christian and forced the idea of Christianity on you, and they used your fear, your greed to implement it. You were made afraid of hell, you were made greedy for heaven. And of course, they wanted you not to fall into the ways of sin, but to follow the royal road of virtue.

Nothing was wrong in their intentions; their intentions are not in question. What is in question is that they were not conscious, that the seeds they were sowing in you were seeds of poison. No well-wishing, no good intentions are going to change those seeds. And once they have got roots in you it becomes more and more difficult to get rid of them, because you are identified with the tree of poisons.

It is difficult for a Christian to put Christianity aside. He will feel he is doing something like a betrayal. Putting aside Christianity he will feel he is betraying Jesus Christ. He is not betraying anyone. He is simply trying to get out of the mess of conditioning that all kinds of people have put upon him.

My grandmother -- my mother's mother -- was a tremendously beautiful woman. She loved me so much that I was more in touch with her than with my own mother. I used to come to my mother's house to eat twice a day, and then I went to the school. But every night I was in my grandmother's house. She lived in the same town; when her husband died, she moved there. She was alone, there was no other child -- my mother was her only child.

But she was of an independent character. Everybody tried to persuade her to live with my father's family, but she said, "That is not possible. Not that I don't love you and don't want to live with you, but I want to be utterly independent, on my own."

So she lived just a few houses away, so that my father and my mother could take care in any emergency -- she was old. But I was sleeping every night at her house. She had all blessings for me.

One day when I was carrying her spiritual book of Jainism, it fell. She immediately fell on the earth and put her head at the imaginary feet of the religious book. I asked her, "What are you doing? A book is a book -- religious or unreligious, it doesn't matter. It is printed on the same kind of paper, with the same kind of ink, with the same kind of words."

She was old, but very understanding. She said, "Perhaps you are right, but my whole life is involved. The religious book falling on the ground is not a good sign; we have to ask its forgiveness. It has to be on

our heads, not at our feet."

I used to argue with her. I said, "The book is dead. Whether you put it on your head or you stand on it, it will not know the difference."

She was shocked, and at the same time she said, "What you are saying, I can see the point of it, but now it is too late. I am so old -- now to start living from scratch, now to start thinking again from the very beginning is a great task. And it is not only a question of this book; so much is involved in it -- my attitude towards the religion, my attitude towards the priests, the monks, my attitude towards my parents.

"I got this mind as an inheritance, and it is all that I have. You can destroy it, but then I will feel empty. And when death is coming closer and I can hear the footsteps of death louder and louder, my son, it is too late. I don't want to die empty."

This is the fear. You are afraid of dropping any conditioning because that conditioning is giving you a certain personality. But you are not aware of that, so you are not worried about it. Your personality has taken the place of your individuality. And to throw away your personality -- which means all your past, the whole of it; there is no question of choice....

It is not a question that there are bad parts in it, throw them; and there are good parts in it, preserve them. Your whole past is imposed by others on you, so whether it is good or bad does not matter. The significant thing to remember is that it is not your discovery, it is all borrowed; it is secondhand, thirdhand -- perhaps through millions of hands it has passed. It is really dirty. You have to get rid of it in its totality.

There will be a gap when you will feel completely lost. You used to know yourself, who you were. There will come a gap when you will not know who you are, but that is a beautiful experience, because your innocence is back again. You are born again; it is a rebirth. Now you can start discovering.

The whole territory is new, you have never been here before. You were kept going round and round on the circumference of your existence. It is adventurous, it is a great challenge. Fear arises. Fear arises because what you think you are is certainly in your hands. And the individuality I am talking about, you don't have in your hands. You don't know what you are going to discover, or whether there is anything to discover or not.

There is a proverb in many languages... similar proverbs: "Half a loaf of bread in the hand is better than the full loaf far away." And I am asking you to drop the half loaf for something that is so far away from you right now. Fear is natural. It is nothing to be worried about, it just has to be understood.

One fundamental law of life: you were as alive -- perhaps more alive -- in your mother's womb, but you were not a Christian. You had not yet heard of Jesus Christ, you were not carrying a Bible, you were not clinging to a cross. You had no idea what your name is, you had no ambition to become the president of America, to be the richest man in the world. You had no ambitions. Ambitions are extensions of your ego: the bigger the ambition, the bigger ego you are searching for.

At birth you were simply there. So one thing is certain, that whatever you have gained after your birth is not really a gain, it is a loss. On each step you have been losing the real and getting cluttered with the unreal, losing the precious and getting attached to some junk.

It is a question of understanding that even if you drop your whole past you are not going to die, because you were alive for nine months in your mother's womb perfectly well. In fact, scientists say that during the nine months in the mother's womb the child grows more, faster, than he will grow in his whole life of seventy years. He passes through so many phases; he passes through almost all the phases humanity has passed through. At a certain moment he looks like a monkey in the mother's womb. Earlier than that, he looks like a fish.

It is now almost an agreed idea that man was born in the ocean as a fish, millions of years ago. All those millions of years, the child passes through in days. From the fish to the monkey is a long way; from the monkey to man is also not a short way.

In nine months he moves exactly, step by step, as the whole humanity has moved. He repeats the whole history. So it is absolutely clear that the way he grows in the mother's womb... the speed is phenomenal. He will not grow that fast in a lifetime of seventy years. In fact, in those seventy years he will simply grow old. He will become less and less alive. In those seventy years he is moving towards his grave. He is not growing up, he is going down -- down the drain. So there is no need to be afraid of being reborn.

I can assure you only of one thing: there is no question of belief. You can see the point yourself, that without being a Christian, without being a Jew, without being a Hindu, without being a communist, you were perfectly alive and kicking.

In that innocence you have known the most wonderful experience ever.

Sigmund Freud has many beautiful insights. One of his insights is that everybody on the earth has some idea of a paradise. There is no culture, no civilization in the past, in the present, which has not had some kind of idea about a paradise. From where does this idea come?

Sigmund Freud's insight is that this idea comes from the womb of the mother. Those nine months were of tremendous comfort, of absolute luxury. You had no responsibility, no burden on your head; you had no duty. You were not doing anything at all except living -- and living alone! You were so full of life that there was no need for someone else to fulfill you.

Those nine months in the mother's womb you have forgotten consciously, but your unconscious remembers them. In deep hypnosis you can be made to remember that experience. That unconscious experience of the most beautiful life for nine months is the reason that people are searching for a paradise -- the paradise they have lost.

That is the basic root of the story of Adam and Eve being thrown out of the garden of God. That story is not a historical truth, but it has a psychological insight. And around the world, in every religion, there is something similar to it: that there was a day when you lost contact with all that is beautiful, glorious. The story is simply symbolic. The child leaving the womb of the mother is really being thrown out of the Garden of Eden.

Now begins a tedious journey -- from the very beginning, painful. As he opens his eyes.... His eyes are very delicate: for nine months he has lived in darkness. There was no need for him to open his eyes, or even if he had opened them there was nothing to see. Now he opens his eyes -- glaring lights; he starts being hurt.

In the mother's womb he was not breathing for himself, it was the mother who was breathing for him. Even that much responsibility was not placed on him, that he has to breath for himself.

Thrown out of that beautiful space, he gets his first experience of the world. The doctor hangs him upside down, and hits him on his buttocks. A strange reception! And the child has no idea what is going to happen now. He is so small, everybody is so big. And this nazi behavior of the doctors.... Something better can be found. It is barbarous -- of course it is done with all good intentions.

The doctor does it for two reasons. One, he hangs him upside down so any mucus that is inside his breathing passage comes out. Because he has not been breathing in his mother's womb, there is mucus filling the tube that he has to use now. But in a scientific age we can find a better way to take the mucus out; it should not be done the way it is done. We have vacuum cleaners. Can't we manage some vacuum cleaner for the poor child that takes out the mucus?

And secondly, as the child is born, the cord that joins him with his mother's womb is immediately cut. It is a shock, the greatest shock of your life, to be cut from your life source. You will have many shocks in the future, life will give you many troubles; but the child -- who has known no shock, no trouble -- is really hurt. It is almost murderous to cut the cord that joins him with the mother.

But the doctor does it with all good intentions -- because if the cord is not cut the child may not learn how to breathe. But that is not a fact; the doctors have been in an unnecessary hurry. If the child is left on the mother's belly -- he was inside the belly for nine months -- if he is left again on the mother's belly... just two minutes are needed. But to the doctor even two minutes seem to be too long. And he has to deliver many other children; it is simply his profession.

Just after two minutes, resting on his mother's belly, the child starts breathing on his own. A little patience.... but who is patient? And after the child has started breathing on his own, then you can cut the cord and it will not be a shock. He has become an individual on his own.

The child should be given birth to in a very dim light -- soft, soothing. And as soon as the child is able to breath on his own, the first thing should be to put him in a hot water tub because he has been, in his mother's womb, floating in warm water that is constituted of exactly the same chemicals as sea water.

So man has come millions of years away from his first ancestors who were born in the ocean, but basically nothing has changed. Every child is born in the ocean even now. And women who have known pregnancy will be aware that when they are pregnant, suddenly they start hankering to eat salty things, because the child needs water as salty as the ocean.

So just a small, warm, salt-water bath, and the child will not feel shocked, will not feel expelled. The story of Adam and Eve will become absurd. The child will feel welcomed, entering a vast world of exploration. He will feel freedom from a confined space. And that kind of child will not be desirous of any paradise; his *life* will be a paradise. He will not hanker for and desire something after death because he lost something at birth which can be attained again only after death.

Why do your religions say that paradise is after death? It is simple -- because your paradise was before

birth. It is appealing, logical.

I want you to remember that you have existed for nine months with great energy, growing tremendously -- with such speed that in nine months you passed through millions of years. And you had no political ideology, you had no religious theology. You had not even a name. Nameless, religionless, without politics you have existed. So there is no need to fear.

I can only make it clear to you that there is no need to fear. You can drop all that has been added to you after birth, still you will be living -- not only living, but living abundantly. You need not wait for death. You can give death to your personality *now*, and be reborn.

That's exactly what enlightenment is: the personality dies and the individuality which was repressed by the personality starts growing, flowering.

But your question raises one more question. Listening to me, or reading about the idea of enlightenment, you start being greedy for it. That's where you miss from the very beginning. You say, "I want to be enlightened." Wanting is a barrier. Who is this "I" that wants to be enlightened?

This "I" is your very ego, which is preventing you from being enlightened. Now this "I" which was trying to become a great leader of men, the richest person in the world, the most powerful president -- of America or the Soviet Union -- the same "I" gets a new idea to become even bigger than all these presidents and all these rich people -- enlightenment. The ego says, "Great! I want to be enlightened." The ego cannot be enlightened, just as darkness can not become light.

Listening to me, or getting the idea from somewhere else, remember: you cannot *want* to be enlightened. You *can* be enlightened, but you cannot want it, you cannot desire it. It is not some commodity that you can purchase. It is not some country that you can invade. It is not there -- outside -- that you can approach and find it. Enlightenment is the name of an inner experience in which both are involved: death of the personality and rebirth of the individuality.

The people in the monasteries around the world are desiring to be enlightened, to be awakened, to be liberated -- so many words for the same experience. But they are just being stupid. They are, in fact, by desiring enlightenment, making enlightenment a commodity in the market.
Enlightenment is not something to be desired.

Then what has one to do? One has to understand one's personality, layer by layer. Forget all about enlightenment, it has nothing to do with you. One thing is certain: you cannot be enlightened. Begin with what you are.

Just as one peels an onion, peel your personality, layer by layer. Go on throwing those layers. New layers will be there, but finally a moment comes when the onion disappears and there is only emptiness in your hands. That moment is the moment of enlightenment. You cannot desire it, because desire adds another layer to your onion -- and a far more dangerous layer than any other layer.

Becoming a president is not such a big thing, any idiot can do it. In fact, idiots are doing it all around the world. Who else is interested in becoming a president or a prime minister? I have never seen any man of wisdom trying to become the president, the premier.

Have you observed a strange fact, that in the past there have been a few kings who became enlightened? Ashoka in India became enlightened. He was one of the greatest emperors in the world -- in fact, India has never been that big since him. Parts of India went on being invaded, becoming new countries. Today India is only one-third of what it was in Ashoka's empire.

There have been other emperors in China, in Japan, in Greece who have become enlightened. An emperor is not one who has desired to become an emperor. Just as somebody is born a beggar, he is born an emperor. He takes it for granted; it does not become a layer of greed around his onion.

But we have never heard of any president, any prime minister becoming enlightened. It sounds strange, but the reason is clear. Presidents are not born, they have to struggle for it, they have to lie and promise -- knowing perfectly well that these promises cannot be fulfilled. They have to be diplomatic, they can't say what they want. They go on saying things, and they are never going to do them. The politician has to be very cunning.

No politician has been known to become enlightened, for the simple reason that in a democratic world, where monarchy has disappeared, to be the head of the state is one of the greatest desires of the ego. But the desire for enlightenment is the ultimate desire; you cannot desire anything bigger than that. You have asked for the ultimate bliss, you have asked for the ultimate existential wisdom.

Don't make enlightenment a desire; otherwise you will go on missing. What I suggest to you is, forget about enlightenment. It has nothing to do with you, you will never see it; it happens when *you* are not.

When you have peeled the onion completely, when your ego evaporates, it is there. But you cannot say, "I have become enlightened." The "I" is no more there -- enlightenment is there.

The fear is natural, because you have to drop your whole personality, and that's all you have got right now. You don't know there is something behind it. You want to gain more, and I am saying to you to lose everything that makes *you*. That's the fear. If you listen to the fear, then there is no hope.

But in fact, what have you got? Anxiety, anguish, boredom, despair, failure -- thousands of complexes. This is your whole treasure. Just look at it! What is the fear in dropping this treasury, in getting rid of your anxiety, throwing away your boredom?

But things are really complicated. Why are you bored? And why can't you get rid of it? There must be some vested interest in it. You are bored with your wife or your husband. Every wife and every husband are bound to come to a point when they are fed up with each other, bored. But there is a complication. You cannot just say goodbye to your wife. You have got children, you both love them, you don't want to leave those children. There is going to be a fight in a court over who is to have the children; both can't have them.

You have a certain prestige in the society. People think you are one of the model couples because they see you always showing love to each other. When you leave for the office you kiss your wife, when you come from the office you kiss your wife -- as a ritual. Neither you mean anything nor she means anything, and you both know it. And while you are kissing your wife you are saying within yourself, "To hell with all this!"

But the people don't hear what you are saying within yourself. They just see. "Thirty years of marriage, and still they are so loving, as if on their car the board is still hanging: Just married. Their honeymoon seems to be becoming longer and longer -- thirty years of honeymoon!" There is no end to it. When you go in the society you pretend; you have to keep people's idea of you as the best couple. These are your investments.

Perhaps you are rich because you married a rich woman. If you drop her you will be a beggar again; you don't want to do that. Perhaps you got a good employment because of your wife's good looks -- it is a very strange world -- or your wife's relations, influence. You may lose the job if you drop your wife.

So how to drop the boredom? -- the boredom is connected with so many investments. It needs courage, great courage. And I would like to say to you that it is better to be a beggar but without boredom, far better than to be an emperor and bored, because boredom is spiritual begging. And it never comes alone. If you are bored there will be despair, there will be anxiety, a continuous tension in the mind: What to do? You have to go on living with a woman or a man you would like to kill -- and you have to kiss them.

To drop boredom means to take a revolutionary step, whatever the cost; you are not going to drag through your life as a bored man, because what is the point of living? And you will see all around the world, everybody is bored. Somebody is bored with his work, his job. He never wanted to be a doctor, but his parents forced him to be a doctor because it is respectable, profit-making. You make the profit, you get the respect, and still you are called a great public servant, because you are serving humanity. It is really great!

Your parents forced you to become a doctor. You hate it, you never wanted it; you wanted to become a painter. But nobody listened to you, they said, "You are crazy. If you want to be a painter you will die as a beggar on the street. Forget all about this nonsense. When one is young all kinds of romantic ideas come into the mind. Cool down, boy. We also have seen younger days, and we have also dreamed of great things, but now we know that all those romantic ideas are just a passing phase. If we allow you to become a painter, you will never forgive us! We cannot allow you to be a painter."

You want to be a musician, a dancer, a sculptor, but nobody is going to support you. You wanted to be a dancer and you have become a businessman; you are bored with it. You really want one day to hang yourself from a tree and be finished with it all. But that too you cannot do because there is so much to do -- you have to fill in your tax return forms, and the tax department is after you.... You don't have time to hang yourself.

So many things are unfinished around you. First you have to finish everything, then go and hang yourself. But things will always remain unfinished. And the idea of hanging yourself gives a little relaxation, gives a certain pleasure that whatsoever the situation, there is always one exit: you can always hang yourself. So what is the hurry? And who knows? Tomorrow things may change, you may find the right woman.

There is no right woman, no right man, nobody has ever found one. But the fantasy of finding the right man, the right woman.... Every couple, when they fall in love for the first time, think they are made for each other: this is the woman he has dreamed of always. This is what the man, the woman, has been always

thinking of, desiring. But by the time the honeymoon is over you know that you are caught with a wrong person; you are not made for each other.

But you go on fantasizing, "Perhaps some other woman?" -- because the world is so full of women, so full of men. This time you missed, *next* time....

One of my friends got married three times. It is difficult in India to get a divorce. Almost his whole life was wasted; women were the trouble. The law is not easy, but somehow he managed, because in India you can somehow manage everything. All that is needed is money, and he had money. You can bribe everybody. It is a national tradition and not new, very ancient.

Indians have been bribing God, so what do they care about bribing a clerk or a judge? When the Indian goes to the temple and says to his god, "If I win this lottery, I will present you with sweets worth five rupees" or "I will give a feast to eleven brahmins," what is this? And the lottery is one million rupees; with five rupees he is trying to get one million rupees! And for centuries Indians have been bribing God; it is their heritage. Nobody feels bad about it.

You can give a bribe to anybody -- neither you feel bad about it nor he feels bad about it, because he is doing you work. It is almost payment for the work. And he is doing work which is far costlier than the bribe you are giving him. You manage everything. You can murder, and you will be released respectfully by the court; all that you need is money.

So one goes on thinking that tomorrow may be different. My friend changed wives three times, and he was always telling me, "This time I am not going to fall for a woman like the one I am getting rid of. She is a real bitch!"

And I told him, "You will always fall in love with a real bitch."

He said, "This is strange. You go on insisting, and the wonder is that you are always right! The next woman proved as bitchy as the first, the third woman proved as bitchy as the others. How do you predict?"

I said, "I don't predict, I am not an astrologer. I simply know you; what kind of woman will be appealing to you, that I know. Why had you fallen for the first woman? Have you thought, analyzed, what qualities of that woman have attracted you? And who is going to find the second woman for you? You will, again, and you will again be attracted to the same things.

"You have not changed, your attractions have not changed. You have never bothered that you are responsible for having chosen that woman. That's why three times you have got the same kind of commodity... again and again and again. It is not a question of divorce, it is not a question of changing women; it is a question of changing your mind."

But people always try to dump things on others. You are in anxiety because your children are becoming hippies. Your girl is taking dope, your boy is doing everything that is wrong -- long hair, beard, drugs, and he has dropped out of the university. You are in anxiety: What is going to happen? You are dumping your anxiety on the girl, on the boy, on the wife -- anybody will do.

Do you think if your boy was going perfectly straight, your girl was not getting pregnant before marriage, if they were not on drugs do you think you would have been without anxiety? I know many people whose daughters are following whatsoever they say, whose sons are doing their education the way the parents want -- still they have anxiety over something else. They will find some other object to become worried about.

If you have children you are worried about your children. If you don't have children you are worried why God has not given you children. It seems to be really a zoo of all kinds of animals, this world of ours.

Dropping the layers of your ego means that you are ready to commit a psychological suicide. I call it sannyas just to give it a good name, because if I call it suicide you will be more frightened. You have come here to be enlightened, not to commit suicide. But the reality is that unless you commit suicide there is no enlightenment. People want enlightenment, and they don't want to drop anything, to lose anything.

The day I said, "Before I leave the world I would like to give my sannyasins rainbow-colored robes, there should be no need by that time for my sannyasins to wear red clothes" -- immediately, the next day, people started reaching the commune's office, saying, "We want sannyas, but we are not going to use red clothes, nor are we going to use the mala. Give us sannyas. Bhagwan has said already that the red clothes or the mala are not sannyas."

My secretary came to me and asked, "What to do? You go on creating trouble for us. In the first place, from where are we to get rainbow dresses? And people are understanding according to their mind. They are understanding that all the colors of the rainbow can be used -- somebody in red, somebody in blue, somebody in green -- the commune will be using all the colors. They have not understood what you were

saying." I was absolutely clear, but you managed to understand what you wanted.

I received a few letters: "We are thinking of taking sannyas, but your idea of a rainbow-colored dress made us frightened, because in the past only buffoons, jokers in the circus, have used rainbow dresses. We don't want to become laughingstocks. Red is perfectly good."

I told my secretary, "Tell these people, `Then why are you waiting, if red is perfectly good?'" It became good in comparison to the rainbow robe. It is not good in comparison to ordinary clothes that people wear, because in red clothes you will immediately attract attention, discrimination. People will not feel at ease with you. They will be hostile to you.

I have asked my sannyasins to be in red clothes, with the mala, with the locket of my picture, just to see whether you can gather a little courage or not. If even this much courage is not possible then you cannot commit suicide, you cannot drop your ego.

You want enlightenment as you are. Now, that is impossible. You will have to chop out many things which have become almost identical with yourself. And that's what I am doing continuously -- hitting, hammering, shocking you. And I will go on doing everything possible that can shock you, hurt you, wound you because I want you to become aware that it is your ego that gets wounded, it is your ego that gets hurt.

Just the other day I was saying I am going to start smoking Havana cigars while delivering the religious, spiritual discourse. Now many camels will start moving towards Santa Fe. "What kind of a master smokes Havana cigars?" Do you think you are going away because of my Havana cigars? No. It hurts your ego. You wanted a master nobody can say anything against. You wanted to be a disciple of a great master who has extraordinary powers, who changes water into wine.

I also do miracles -- I change wine into water. So if you see me drinking champagne, don't be worried. The moment I touch it, it is water. But champagne by my side, and the camels will get troubled, will start looking at the map -- where is Santa Fe? All the camels are going towards Santa Fe.

It is not my champagne, it is not my Havana cigars, it is not anything to do with me -- it is your ego. This is a great conspiracy that has been going on between the disciples and the so-called masters all through history. The disciple feels his ego fulfilled because he has found the right master, who does not smoke Havana cigars, does not drink champagne. Both are controlling each other.

The master cannot do anything against the expectations of the disciples, because then he will lose disciples, and with fewer disciples you are a smaller master. It is a question of numbers; with more disciples you are a bigger master. A great number of disciples, and you are the greatest master in the world.

So he cannot lose camels; even if the camels never change, he is not going to do anything that will make the numbers become less. It is a politics of numbers. And, of course, because he fasts, he can force his disciples to fast.

I cannot. I do not fast. In fact, I cannot go to sleep in the night unless I have eaten Indian sweets -- against my doctors' advice. I have told them, "It is your business to figure it out. Diabetes I give to you, you figure it out." But I cannot go to sleep.... My grandmother used to keep the sweets that I liked by my bedside, because in the middle of the night I might wake up. Then to go to sleep again needs sweets; otherwise I cannot.

You want a master who fulfills your ego, but you don't know -- the man who fulfills your ego, who is in tune with your expectations, is your enemy; he is not your master. The sooner you get rid of such a man, the better. But no, if a master goes on a fast for twenty-one days every year he will gather many people around him who will say, "This is the man. It is worth being a disciple of this man." And what has he done? He has just been hungry, starving, for twenty-one days.

Why don't you go to Ethiopia? You will find great masters who are fasting unto death -- not twenty-one days, because nobody dies after twenty-one days of fasting. It takes ninety days for a man to die by fasting.

But you are not aware of the conspiracy. The man who fasts for twenty-one days becomes authoritative, more powerful than you. He demands that you at least fast for three days, and you cannot say to him that he is asking too much. He is fasting for twenty-one days, and he asks you only to fast for three days. He is perfectly authorized to ask it. He is celibate, he asks you to be celibate. He eats only one time a day, he demands you also eat one time a day.

Do you see the mutual conspiracy? You feel you are the disciple of a great master -- of course you are a great disciple as a consequence: a simple arithmetic. Great masters have only great disciples, but those masters are fulfilling their egos, and they are fulfilling your egos. No transformation is possible in such a conspiracy.

I don't give you any discipline. I don't command you to do certain things and not to do certain things, for

the simple reason... who am I? I have no authority over you.

I look at you as my friends. If you think about me as your master, that is your generosity. But it is not required by me. This way I remain free from your expectations, and I keep you free from my expectations. In this way I am not trying to fulfill my ego, and I am trying in every possible way to destroy your ego the way I destroyed mine.

It is a difficult task. Fear is bound to be there, but to act according to your fear is to degrade yourself even from camelhood. You become a monkey, or a donkey, or finally a Yankee. Perhaps you are there already, at the stage called Yankee.

I will accept you at any stage. I will not demand that you become something else, something more, something bigger, something holier, something spiritual. No, all those are games of the same ego we want to get rid of.

Don't follow your fear instinct, because that is going to make you a coward. It degrades your humanity. It is a humiliation imposed by yourself. Whenever you see some fear, go against it! A simple criterion: whenever you see there is fear, go against it and you will be always moving, growing, expanding, coming closer to the moment when ego simply drops -- because its whole functioning is through fear. And the absence of the ego is enlightenment; it is not something plus.

Enlightenment is not something plus added to you. Enlightenment is you completely one.

It is minus phenomenon; you are no longer there. It does not happen to *you*, it happens when you are no longer hindering it, when you are not. That's why I call enlightenment a psychological suicide.

From the False to the Truth

Chapter #27
Chapter title: Chase the woman gently

25 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
I HAVE NOTICED THAT THE WOMEN HERE ARE BECOMING JUICIER AND MORE ACTIVE, WHILE WE MEN ARE BECOMING LAZIER AND LAZIER. WOULD YOU COMMENT?

The women is not the weaker sex, as it has been said by man for centuries. The woman is the stronger sex. She is *made* weaker. For centuries upon centuries she has been conditioned; she has been told she needs a protector.

The Indian scripture of Manu, which has dominated the Hindu mind for five thousand years and still dominates it, says that when the woman is a child she should be dependent on the parents, protected by the parents. When she is young, she should be dependent on the husband and protected by the husband. When she is old, she should still remain dependent -- on the boys, her children, and be protected by her own children. For her whole life she has to be protected by somebody. If for thousands of years you protect somebody in this way, you are bound to create weakness, dependence, fear.

And it has been almost accepted as a scientific fact that man is the stronger sex. It is absolutely wrong! The woman is the stronger sex, and she has to be, because she has to produce children. She has to be

pregnant and go through all the troubles of pregnancy.

Not a single man could stand one pregnancy. Just think of yourself being pregnant for nine months: You cannot eat, you vomit; you go on carrying a weight which is growing bigger and bigger within your belly. And then the final stage, the baby comes out of you. The passage is so small, the baby is big; it is painful. The woman passes almost through death when the child is born. And you think she is weaker than man?

Women live longer than men all over the world; the difference is of five years. If man lives on average seventy years, the woman lives on average seventy-five years. Strange, the weaker sex lives longer.

Man is more prone to sicknesses, diseases, infections, than woman. And the difference is not small, it is double. Women are prone to sickness in comparison to man just half as much; if they get sick, it is only fifty percent as often. If man has to be considered, he gets sick and is available to any infection twice as often as women, and more.

What is the cause of it? The woman has more resistance power. The man is very weak against small bugs -- and yet he becomes Muhammad Ali the great! He cannot fight small bugs, he is incapable of doing any boxing against them. But the woman does.

It is a very strange thing that the suicide rate of the man is double that of the woman -- and woman is the weaker sex? She suffers more, her whole life in the past has been of suffering. Women have been treated like cattle.

In China for thousands of years the woman has not been believed to have a soul. So if the husband murders his wife, he commits no crime. The woman was a possession. Without a soul, so much resistance against diseases? And man has a soul, but the resistance is only half that which a woman has.

The man becomes frantic very soon, carries thousands of worries in his head, is almost on the verge of falling into anxiety, anguish, suicide. It starts even in the mother's womb.

An experienced woman who has given birth to one or two children can tell whether the child in her womb is male or female. How can she guess it? Very simple guesswork, which is absolutely certain. The boy starts kicking in her womb; the girl is calm and quiet. And the mother can feel that difference. The boy is becoming tense, worried already, already trying to learn boxing. The girl is very silent in the mother's womb -- creates no movement, is more stable, more centered, more grounded.

Women threaten that they will commit suicide, but they do not do it. The difference is again the same: men commit suicide twice as often as women do. And it has to be understood that their suicides are also different. The woman commits suicide because the man forces her to commit suicide. Man commits suicide because of his own anguish, worry, despair.

If the woman were not forced by man to commit suicide, no woman would commit suicide. In fact, the woman's suicide is really a murder -- murder by the man: man's society, man's rule, man's power. And the woman has survived all along without any complaint. That is strength. Man forcing the woman to commit suicide should be punished -- it is a murder. But behind the word suicide he is completely free of any crime.

Your question is that women are becoming juicier here every day. They would become juicier all around the earth every day; they just have to be given the opportunity. It is their intrinsic nature to be juicier. The woman has to nourish the child -- she needs the juice. The woman attracts the male -- she has to be juicier. She is certainly more beautiful, more proportionate; her body is an artwork.

I do not believe in the bogus Christian story that God created man first. The story must have been created by a man, because what use is man? And then he created the woman, taking a rib out of the man. This is simply to insult women: "You are nothing but a rib taken out of man. You are not human beings".

If I have to write the story, I will say God first created Eve, not Adam -- because the woman is creative, she is going to give birth. In fact, there was no need for Adam to be created by God. The story is, that God made love to the first woman he made. If that is true, then Adam is simply superfluous. The woman, and God making love to the woman... Adams will follow of their own accord. Adam need not be created, he will be born. But you need the woman *first*. Without her there is no possibility of anything getting born.

But for thousands of years, if you go on hammering the idea that woman is a weaker sex.... The woman has shrunk, she has accepted the idea. She has lived according to the male chauvinist's philosophy.

Here in this commune it is totally different. The woman finds herself absolutely free from all the jargon that man has been teaching her. And we have given all the opportunities to women that no society anywhere has been able to give them. All societies have taken away opportunities -- and things need opportunities to grow, to reach to their potential.

The woman has somehow survived because she is so strong. But she has only survived -- no nourishment. Here she is nourished, here she knows she is accepted on an equal basis. In fact, the women in

the commune have more responsible posts than men. This is just a compensation -- small, but it may become the model for the whole universe. And they are running the commune better than any society run by men.

In four years of the commune's existence there has not been a single crime, not a single murder, not a single suicide. Man has not been able to create a society where crimes are not growing. And as the woman becomes juicier, more powerful, stronger, takes her natural position, the man is bound to become lazier. That is his nature -- he is bone lazy.

I have been in a few aboriginal communities in India. They are very primitive people; they live in the mountains, in the jungles. Somehow they are free form the stupidity the whole humanity lives under. Their small, primitive communities are matriarchal, not patriarchal. The woman rules, the woman is powerful. But I saw men almost shrunken, lazy, doing nothing. I was surprised. What happened to the strong sex?

The strong sex -- the so-called strong sex -- seeing that the woman is doing perfectly well, better that he can do, has done only one thing: he has married four, five women, and he sits in the house in the rocking chair, smoking, looking after the children. The woman works for everything -- for food, for clothing, for all the necessities of life. Man's work has become confined just to looking after the children -- which is not much of a job.

The woman takes all the responsibility of the outside world -- farming the land, growing the gardens, weaving the clothes. And she also is responsible for the household: making food, making the house comfortable -- and the man simply goes on becoming lazier and stupider. I would not like it to happen here. It is ugly.

Man should take the challenge. If women are becoming juicier, now is the time to prove.... And as far as laziness is concerned, I alone am enough. I am ready to take all your laziness upon myself. But remember that you have been for centuries lying, befooling. This is a great opportunity to prove that you are stronger -- but every man deep down knows he is not.

Every man feels a deep inferiority complex, for the simple reason that he cannot produce children, he cannot give birth to life. His function in giving birth to children is only that of an injection. Any injection can do that. In fact, in the future, injections will be doing that; then man will be completely out of a job.

Don't be lazy... because it is easier to be lazy. Seeing that everything is going perfectly well, and women are doing perfectly well, the natural instinct is to fall into laziness; there is no need for you to do anything. But this is a wrong way of thinking. When women are doing so much, at least you have to prove your equality. You cannot prove that you are superior -- forget it, that is completely out of the question -- but you can at least prove yourself equal.

I know you cannot produce children. That inferiority in you is to be used as another opportunity. Down the centuries man has been using that, and you are not to forget it. Man has created great music, great art, great poetry, great drama, great sculpture. Women have not done anything.

In the first place they were not allowed. In the second place, to give birth to a child, a living child, is such a great creative act that they don't feel they have to make a dead statue. Leonardo da Vinci may make beautiful statue of Jesus Christ, but it does not breathe. Mary, who gave birth to Jesus, is far superior. Howsoever beautiful the statue, it is just a dead stone. Jesus was an alive human being. So the woman has no inferiority complex in her.

I would like you to be creative. Man has to prove his equality, and he can prove his equality only by creating. And there is so much to create! We are in a desert, and we have to create a lush, green oasis. We are surrounded by all kind of hostile forces. We have to be strong enough to face them.

It is a great encounter between the past and the future. We have to stand for the future; they are standing for the past. Those who stand for the past miss the present. Those who stand for the future have to take care of the present, because the present is going to become the future.

Don't get lazy because women are doing perfectly well, taking all the responsible jobs in the commune. Gather yourself together, take responsibility. Of course you cannot give birth to a child -- there is no need -- but you can give birth to many things which the woman may not be attracted to. Yes, beautiful paintings are needed, beautiful gardens are needed, beautiful lakes are needed; beautiful music, poetry, literature, are needed.

Perhaps the woman may not feel attracted. She is already a creator, a born creator. Man is not a born creator. Unless you make the effort to be a creator -- that is, to be a painter, or a gardener, or a farmer -- you are bound to fall into laziness. And laziness is a slow death. You cannot live life abundantly if you are lazy; life needs strength, overflowing energy. You cannot even love, because you don't have any juice to share.

You are becoming a dry bone.

I have been receiving letters from women sannyasins, asking, "What is happening? In the whole world, man chases the woman. Here we have to chase men -- and they escape!" This is ugly. This is humiliating yourself -- or have you become so lazy that you cannot even chase a woman? Do you want a rocking chair? The women can provide you with a rocking chair -- so sit on the rocking chair. But you cannot even sit there, because women will be chasing you. They are full of juice and they want to share it, and it can be shared only with somebody who is equally overflowing.

Our commune is proving something significant. It is proving that if women are given the opportunity, they will prove far superior to men.

And if women are given the opportunity, the man will become lazier. They will not feel competent enough, so rather than joining in the race, it is safer for their egos to sit by the side of the road. But that is a kind of suicide. You have to take the challenge. Come out of your laziness! And you become juicier only when you are creative. That's why poets, painters, musicians, are more juicy than others -- even if they are creating third-rate music.

The music of the Beatles has not to be called music, it is sheer madness. You cannot put the Beatles in the same company with Mozart, Wagner, Tansen. What the Beatles are doing is just something monkeyish, and naturally their music is finished; the Beatles are past already. Mozart is going to live forever. As long as humanity is there, and intelligent people are there, he will be alive. The Beatles were finished within ten years -- came like a wind, and went away.

You have to create something in which your inner potentiality becomes actualized, materialized. And then you will be surprised that the more you create, the juicier you become. Poets have always attracted beautiful women, painters have always attracted beautiful women. Any kind of creativity makes you juicier. The woman knows where the juice is; it is her natural instinct. And what is the point of falling in love with a lazy skeleton?

So stop escaping from women. Start chasing them, because it is absolutely unacceptable... for the simple reason that the natural phenomenon -- not only in man, but all over in nature -- is that the male chases the female, and the female tries to escape, although she does not want to escape. She goes very slowly, she goes on looking back. But it is a beautiful game of hide-and-seek. The woman, all over nature, is the one who hides. It is the man, the male who seeks. We cannot change nature, and if you try to change it you become something of a perversion. The game is so joyous....

Chase the woman, because that gives her strength, recognition; that makes her feel she is attractive, beautiful, wanted. And that is a great need in the feminine psychology: to be wanted. Don't take away something from my women here, because it is absolutely unnatural for them to chase men. It is unfeminine, it is not ladylike.

I don't know what this word "lady" means, but I figured out it means "a good lay." I don't know English, so I can manage my own meanings. Now, a good lay has to be chased. The good lay is not going to chase you, that will look unfeminine. Be a gentleman! And just as I think lady means a good lay, a gentleman means one who lays her gently. And you are chasing....

Chase the woman gently. And let her feel one of her greatest needs: that she is needed. That will make her juicier. And chasing her, you will come out of your laziness, so it is just the right thing to do.

If any man is not chasing a woman he is betraying me! I have chased women my whole life -- of course, very gently. And you guys here are trying to destroy the whole natural balance! A woman loves immensely to be chased, it is her inner necessity. Don't deprive the woman of her most basic need.

I was a lecturer in the university... just by coincidence I was sitting with the vice-chancellor -- he had called me to discuss a few things about my behavior -- and at that very moment a girl student came in. She was in tears.

The vice-chancellor asked her, "What is the matter?"

She said, "Look at these letters! A few boys go on continuously writing me love letters. They even throw pebbles at me. They are harassing me!"

Naturally the vice-chancellor said, "You just name those people, they will be punished."

I said, "Wait. You don't understand psychology. Let me take the case in hand. I am teaching psychology -- you don't know anything about it." He was shocked that a lecturer should say that. But it was absolutely certain that he had no idea of psychology. He had been the chief justice of a high court.

I said, "It is not a court. You know how to deal with criminals, but this is not a crime. In fact, if this woman receives *no* letters, if nobody pays any attention to her, nobody chases her, nobody throws pebbles

at her, she will be in great despair."

The girl was shocked, but her tears disappeared. I said to her, "Just look within yourself. Don't you enjoy all those letters? Don't you enjoy all those people chasing you? Are you not creating jealousy in the other girls of your class?"

For a moment she was dumb. Then she said, "Of course, perhaps you are right. Perhaps I had come with these letters to show to the vice-chancellor just to make it known that I am the most chased girl in the whole university."

I said, "You are intelligent, you have understood the point." And I said to the vice-chancellor, "Never interfere in things which you don't know about."

It is an absolute need in feminine psychology, and it is a very complicated phenomenon. If she is not chased, she is in despair. That means she is worthless, nobody is paying attention to her, nobody writes love letters, nobody approaches her. Nobody tells her, in a roundabout way, that he loves her. She is waiting.... Don't let my women wait!

And out of despair a woman starts chasing men, because she sees time is passing -- and time passes faster for the woman than it passes for the man. Because she is a beautiful flower, delicate in every way, her youth, her beauty will be soon gone. By the time she is forty-eight her menopause comes, and after that who bothers to chase her? She is in a hurry: youth will not be forever.

A man can be loved even when he is old. This is strange. You will find many young girls falling in love with an old poet, who is older than their fathers, an old painter, an old musician -- young girls. I know twenty-year-old girls were falling in love with Picasso. And it has been always so, never the reverse.

I have never seen a young man falling in love with an old woman of seventy, eighty, ninety. And if any young man falls in love with a woman who is ninety, the motivation must be different. It must be money. The woman is just about to go into her grave -- it is not difficult for a few days to pretend that he loves her, and then all her money is going to be his. But no young man is going to fall really in love with an old woman.

The woman's beauty, youth, is a very fleeting phenomenon. So she becomes despairing, afraid; time is running out and these lazy guys are not chasing her! Now, don't be so cruel, don't be so unkind. Be human, compassionate.

This word "compassion" is composed of passion. To be compassionate means to be in love. Compassion is just a dimension of love. Passion is hasty, hectic, a little violent. Compassion is gentle, nice, understanding -- but it is passion after all.

It has to be remembered that when a woman out of despair chases a man, the man is bound to escape because something unnatural is happening. When the woman chases you, it simply means she is an unwanted woman, nobody is chasing her. The woman chasing the man becomes unattractive. The man cannot take it: she is not a woman, she is a monster.

Things are very much correlated. If women start chasing, men are bound to escape. The whole game has turned upside down. The chaser becomes the chased, and no man can love a woman who is chasing him. The very phenomenon of chasing makes the woman worthless, she is not a challenge. Man wants challenge. He wants to chase, he wants to be victorious. That's why nature has arranged it in such a way that in all the animals, man included, the males should chase the females.

Give great contentment to the woman. And don't be worried that you will have to chase her to the very end of the earth. She is willing, she is just giving you a little more chance to chase her, so it becomes a more attractive challenge. And once you start burning with the challenge, the woman becomes almost a fairy, not of this world. Your burning desire for her makes her a dream girl. You dream of her, you think of her, you write poetry, you play on the guitar. It is perfectly good.

And never be worried. She is not trying to escape you, she is just giving you a chance to chase. Take the challenge as a man, and soon she will allow you to be victorious. And that's what the man desires: victory. But when a woman chases a man it is going to be defeat. If she catches hold of him, he is defeated. He will fall on his knees and beg her, "Please leave me, find someone else. I am not one to be defeated."

So just understand the natural way of things, and don't go against nature, because going against nature creates all sorts of problems. To be natural is to be unproblematic. And to be natural is so beautiful.
To be natural is so at ease, at home.

BELOVED OSHO,

I AM ONE OF YOUR BLACK SANNYASINS. MY CHILDHOOD WAS SPENT IN AFRICA, MY FAMILY LIVES THERE. I HAVE BEEN WITH YOU FOR TEN YEARS, AND I'VE PUT ASIDE MY QUESTIONS ABOUT AFRICA. NOW I FIND THAT WHAT YOU ARE SAYING ABOUT BLACK PEOPLE AND AFRICA MAKES ME FEEL RAW AND SHAKY. I FEEL ASHAMED AS WELL. CAN YOU EXPLAIN WHAT IS HAPPENING? I AM GLAD THAT IT IS HAPPENING, BUT IT HURTS.

Yes. I am also glad that it is happening. Go through the process. Something in your mind is still thinking in terms of white and black.

My commune has nothing to do with white and black. My commune is open to all with equal respect. Just look at me. I am neither black nor white, but it does not give me any trouble. I simply enjoy it. Not being black, not being white, with one hand I can chase a black woman, with another hand I can chase a white woman.

Of course, my ways of chasing are very subtle. I chase them sitting in my chair. I don't have to do all kinds of gymnastics. I don't have to take them to the cafe, to the restaurant, to the movie; I am simply sitting in my chair. But even if I look in their eyes, that is enough: cafes and restaurants and movies are nothing before it. Just waving my hand... and I see the woman becoming so happy. It makes me happy in return. And I have not done anything -- just waved my hand!

When I see you laughing, it is a nourishment to me. When I see you singing and dancing with me, I become healthier. What medicines cannot do for me, my people, rejoicing, do.

Feel for everybody who is here. Don't think in terms of you being black. Black *is* beautiful -- it has its own beauty, just as the white color has its own beauty. The black color is not to be condemned; the black color and the black people have to be discovered and welcomed. They are stronger than white people. White husbands are always afraid of black servants, chauffeurs, for the simple reason that their wives might find them more attractive. And certainly they are more powerful sexually -- they are more primitive!

And they come from a world where only strong people can survive. Those who are weaker will not be able to take the sun of Africa; they will be finished.

In Tibet, for centuries there has been a tradition that when the child is born.... You cannot conceive what they do. They dip the child into ice-cold water nine times. A very strange thing! Nine children die; only one survives out of ten. But I know their reason. In Tibet, to survive you will need immense strength against the cold. It is icy cold all around. It is better to die in the very beginning, better to get out of the race. Otherwise, you will be continually sick, a burden on the society, on the parents, who are all poor, and you will carry a guilt within yourself your whole life -- that you are of no use, worthless and unnecessarily existing like a parasite.

It looks cruel to dip the just-born child into ice-cold water, but I can see their point. It is better to retire from the very beginning, rather than suffer for seventy years. So only ten percent of children survive, ninety percent die in that ice-cold dipping. But those who survive are immensely strong.

The same is the situation in Africa. They have to be strong, the sun is too much. Their blackness is really a protection against the sun. Their strength has been always a point of jealousy in white people's minds; in fact, the white man has always felt inferior. And just to destroy that inferiority within himself, he forced the black people to be inferior. He made them slaves, he sold them in the markets like a commodity. They were not given education, they were not economically free. They were always second-class citizens.

Even now, in the twentieth century, in the most modern country of the world -- in America -- the blacks are still fighting for their rights, and they are not receiving them. But in my commune, which is ahead of time... in my commune it is the twenty-first century! We have left the twentieth century far behind. Here, every color is respected.

You say you have been with me for ten years. Not really, if you had been really with me for ten years it would be impossible for this question to arise in your mind. Yes, I have never talked about Africa, because nobody ever asked about Africa, nobody ever asked about the African people.

I answer your questions; otherwise, I have nothing to say. I have found the answer, now no question arises in me.

If you want to drink out of my experience, you have to use your question as a bucket is used to draw water from a well. The well is not in any need of your bucket, he is perfectly contented. But he is happy to give you water, to fill your bucket, because he knows the more he gives, the more water -- fresh, younger -- flows in through hundreds of sources.

The same is my experience. You go on asking me and I will go on answering you. But if you don't ask,

there is absolute silence in me. There is no question that has arisen in thirty-two years. Once you have found the answer, how can questions arise? But you have questions; use them as buckets. I am available, infinitely happy to give you all that I have, because the more I give, the fuller I am.

You have been with me physically for ten years, but somewhere lurking in your mind the idea has remained that you are a black person. And the white people have conditioned you to think that you are inferior. Just now, because somebody in the press conference asked me about Africans -- why they are not coming here -- the shadow that has been always lurking somewhere in your unconscious came into your conscious immediately. And my answer may have helped to bring it up.

There is no other way to get rid of things. If you go on keeping them deep in your unconscious, you may be unaware of them but they are there and growing their roots deeper and deeper. Underneath your unconscious mind there is a collective unconscious mind -- which is far bigger. Underneath your collective unconscious mind is the cosmic unconscious mind -- which is as big as the whole universe. So the deeper you repress something, the more you are giving it chances to survive. Bring it into the conscious mind.

It is good that somebody asked the question, and you have become disturbed, shaky. Don't repress it. Shake yourself perfectly well!

There used to be -- there is still in some areas -- a Christian sect called Shakers. I condemn their whole theology, but I accept their shaking. That's what they used to do in their churches: they would shake themselves as strongly as possible till they fell on the ground. I call it Dynamic Meditation!

There has been another Christian sect which was even better; they are called Quakers. Shaking is a little bit gentle, but quaking is as if an earthquake is happening. And that's what they used to do. I don't accept anything of their theology, but shaking and quaking are perfectly useful methods.

So if you are shaking inside, bring it out. And what has shaken you? -- I said a truth. And I cannot say anything else. That's why I am against taking the oath in the courts. The oath in the courts means that if you don't take the oath you are liable to lie. That is accepting that you are a lying person. I am against the oaths in the courts, for the simple reason that they are already giving the judgment, without you asserting a single word. They have already judged: "You will lie, so take the oath."

But it is so stupid. If a person can lie, how can the oath prevent him? And particularly a person like me, who does not believe in God, who does not believe in heaven and hell -- what oath can prevent me from lying? There is no fear of hell, there is no greed for heaven, and I don't want to meet your bogus God. I am completely fulfilled in myself. The oath can make superstitious people afraid; the oath can make a Christian, a Hindu, a Mohammedan afraid. The oath cannot make my people afraid -- there is nothing to fear.

I am simply saying the truth as I see it. That's what has shaken you. But what can I do? If there are people who don't listen to Mozart, is Mozart responsible for that? If there are people who cannot understand the paintings of Van Gogh, is Van Gogh responsible for it? To understand Van Gogh you will have to grow more sensitive, more aesthetic; you will have to understand the mind of a creative painter.

Just the other day I saw a picture of Van Gogh's painting. Why has this picture suddenly been published? Van Gogh was condemned for this same painting for his whole life, and even after his life. And now suddenly the painting has become the most important of Van Gogh's paintings. I will have to tell you what the painting is and what happened.

The painting is of stars, but they are not the way you see them. They are more whirling, they are not static; they are more liquid than solid. Now who has seen a liquid star going round and round on its center? In Van Gogh's time, science itself condemned it as only imaginary. But now physicists have discovered that the stars are actually as they are painted by Van Gogh; they are liquid and whirling, they are not solid, static.

Something almost miraculous... Van Gogh could see something that science had to wait for one hundred years to discover. And now they are all paying respect to the genius of the man, to his unimaginable intuitive forces. How did he manage to see stars the way they are? If you want to understand Van Gogh, you will have to raise your consciousness. You cannot appreciate Van Gogh just the way you are; there is a gap.

If Africans are not coming to me, it is not my fault. There is a big gap, they cannot understand me. Their problems are not spiritual -- why should they come to me? Their problems are very material, mundane. They need food, they need water, clean water. They need medicine, they need hospitals, they need schools. They need all kinds of things; and I am not distributing things here.

Only those who have *everything* and still find themselves discontented, who have all kinds of power and still feel they are empty; those who have been educated in the great universities of the world -- Oxford, Cambridge, Harvard, Varanasi -- and still they find, after all this long process of education, wasting

one-third of their lives.... What have they got? A few papers certifying that they are an M.A., a Ph.D., a D.Litt., but their ignorance remains the same after all this knowledgeability.

They have not become knowers, they don't know even themselves. All these universities -- Oxford, Cambridge, Harvard, Varanasi -- they all have failed them, they have deceived them. They have not been true to their promise. Out of the university they come full of knowledgeability, but with no experience of their own: all knowledge borrowed, but no experience authentically their own. These are the people who will be coming to me.

Africans, I am sad to say, cannot come. But I am not responsible for it. It is not a question of their being black, it is a question of their poverty, their slavery. And as far as religion is concerned, I am condemning all the religions, because I find them pseudo, not true; mythological, not existential. The Africans are not even at that stage where they have a pseudo religion. They are far away, back in the world when there was no religion, only magical rituals.

I am condemning the religious people. What can I say to Africans who are five thousand years behind? They are still believing that a certain ritual can kill a man, that a certain ritual can save a man from dying, that a certain ritual can do miracles. There is such a gap! That's why they are not coming to me. You are fortunate that you have come and you have been here with me for ten years.

I don't ever discriminate between the black people and the white people. To me, anybody who is trying to seek, search inwards.... Inside nobody is black and nobody is white. Inside there are no colors. Inside it is luminous whiteness. Remember, white is not a color, just as black is not a color. It is strange that we say black people, white people; both are colorless, in different ways.

You can see... in the rainbow you will not find white and black. These two colors you will not find in the rainbow; all other colors are there. Why is the rainbow not interested in white and black? -- because they are not colors. Black simply means that all colors have been absorbed.

You have to understand a little bit of scientific fact. When you see something black, that means none of the sunrays falling on it are reflected back. It absorbs them, it does not let any sunray escape. White does just the opposite. It reflects all the rays, and all the colors together create the illusion of white.

You can try it. Just on your ceiling fan, instead of three blades, put seven blades. Paint each blade in different colors -- paint on it all seven rainbow colors. Then put the fan on, and you will be surprised: when those blades start moving fast, you only see white; all those colors have disappeared.

The reflection of all colors is white; rejecting all the colors is white. Absorbing all sunrays is black. The black people had to be black because they had to absorb the sunrays; otherwise they would be too much, they would kill them. They had to create a device, a simple device -- to be black. It is not very costly, it is a very small amount of pigment. Things are becoming more and more costly, but still the black pigment is not more than half a dollar's worth. But it protects them from being burned by the sun, because the black immediately absorbs sunrays.

The white cannot accept all the sunrays; that is also simple. The white races live in colder countries where the sunrays are not so strong. To survive they don't need to be able to absorb all the sunrays. These are survival measures -- don't make politics out of them!

And as far as your inside is concerned, there are no colors, just a luminosity, just pure light and utter silence. It is the same in the black, in the white, in the yellow, in the brown -- it does not matter what kind of container you have, the content is the same.

You are fortunate, I say it again, to have been here for ten years. But do you remember anybody discriminating against you because you are black? In fact, I had to enquire who the questioner is, because I don't see you as black and white; I simply see you as red people! My concern is with the red people.

It is good that you got disturbed. But it is not your responsibility. It is nobody's responsibility, it just happens that the black people have not risen in consciousness, in intelligence. They have been struggling at the lowest level of survival.

The same is the situation in India. There was a time, twenty-five centuries ago when Gautam Buddha was alive, when the country was agog with arguments, philosophies, theologies. There were wandering masters all over the country discussing things of the beyond, searching for methods of meditation, contemplation, concentration. The country was not at the survival level; the country was perfectly happy, their basic needs were fulfilled. And when the basic needs are fulfilled, suddenly you find new needs of a higher order arising in you.

Do you think a hungry man should come to me to ask about meditation? A hungry man will come to ask about bread and butter. And if I start talking about meditation to him, he will say, "First give me something

to eat so that I can at least hear you, what you are saying."

In India, there has been a great fall. After Gautam Buddha, India went down and down and down. Alexander the Great reached India three hundred years after Gautam Buddha, and after Alexander the Great, India became a constant target of invaders of all kinds, of all countries -- whoever wanted to loot. India became a victim for two thousand years. It lost its glory, it lost its spiritual interest.

I was there for seven years in Poona, and people were asking why Indians don't come to me. When people from all over the world are coming, why are Indians not coming to me? Or even if they come, they are only few and far between, and they are all rich people who come.

I said, "It is so simple. The whole of India is struggling at the lowest level, trying somehow to manage to survive." When somebody is drowning in a river, do you think he will ask a question about meditation? He will say, "Save me! Take me out of the water!"

You can tell him, "The best way is meditation. Don't be worried about the water, everybody has to die someday. Die meditatively. Celebrate! And I will participate in celebration from the bank. I will dance and sing and play on the guitar, and you die joyously." That man is not going to forgive you. If somehow he comes out, he is going to break your guitar and your neck and teach you a lesson, that this is not the way to behave with a drowning man!

In India the poor people were not coming to me. Those who were coming were either the upper middle class people or the super-rich. But it is not my fault that Indians are poor. It is their own responsibility.

What have Africans been doing for five thousand years? If Africa was not able to provide a higher standard of life, they should have moved. Who is preventing them? But they are clinging, just as in India the farmers go on clinging -- and eighty percent of India consists of farmers. They go on clinging to their small pieces of land, which have been exploited by their crops for centuries: now the land doesn't have anything to give. But they are clinging, starving.

The gap is big.... I can tell them how to bridge the gap, but there were two African journalists in the world press conference, and I could see they could not understand what I was saying. And they were journalists, educated. In fact, they could not ask the question itself adequately.

One was standing in front of me, trying to make an effort to question me, but he was going in a strange round and round way. I could not see what he was trying to ask. And when I figured it out and I answered him, he did not listen -- because my answer was finished and he was still standing there like a rock. Everybody else asked the question, received the answer, and immediately moved away to give place to somebody else. But this man was just standing there. He had not even enough intelligence to know that my answer was finished. He looked absolutely like an idiot.

The second African asked the question better than the first; it was perfectly clear. Perhaps he was preparing it, rehearsing it, cramming it, because I could see that he must have crammed the question. And I have reason to say that -- because when I started answering him, he would not look at me. He was looking here, he was looking there. Except at me, he was looking everywhere. In fact, he was cramming, inside, the second question. He did not want to get disturbed by my answer -- he might forget the second question.

As my answer was finished.... If you have to ask a second question, it has to be related to my answer. But his second question was absolutely unrelated to my answer. Now what can I do?

You ask, "Why are Africans not coming?" in such a way -- as if I am responsible for the fact that they are not coming. They cannot. They are not even contemporaries, what to say about the twenty-first century? They are five thousand years old -- stuck, fossilized.

You are certainly blessed to be here, and any idea of black, of Africa -- I am going to hammer all those things out of you. It will be good if you drop them yourself, just to be compassionate to me.

Hammering is not for a lazy man like me -- and I am not a blacksmith either!

Chapter title: Death never happens

26 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
A MAN LIKE YOU COMES ALONG ONCE IN ETERNITY. WHATEVER YOU ARE DOING AND SAYING IS UNIQUE. I'M INDEED FORTUNATE TO BE HERE AND I MAY NEVER HAVE THIS OPPORTUNITY AGAIN. YET EVERY MORNING I COME TO DISCOURSE, I FALL ASLEEP. AM I MISSING? SHOULD I ALSO GO AND JUMP IN KRISHNAMURTI LAKE?

It is just great -- have a good sleep! Sleep is not contradictory to enlightenment. You will make history by becoming enlightened in your sleep. And there is no need to go to Krishnamurti Lake. I am here -- your Krishnamurti Lake

But don't say that what I am saying is unique. It is simply the truth. Anybody who is ready to relax in his ordinariness will realize it. And it is not that a man like me comes only once in an eternity. You all have the same potential.

Only men like me are born; there are no other kind. Just don't try to become somebody. That's why I am saying. Don't call me unique; otherwise you will start unconsciously trying to become unique. And the moment you go on the trip of becoming, you are going far away from the truth that you are.

Just be ordinary! It is beautiful and so relaxing. It is the most wondrous experience just to be nobody, not desiring to be somewhere else, not even thinking of the tomorrow.

Can't you see this very moment the bliss that is descending upon you?

Can't you feel the silence that is beating in your very heart?

It is here -- and not unique, available to all. And it is not that you have to wait for an eternity, don't find excuses. I am not going to let you go without experiencing it. It is not something to be given to you; you have it already. Just go on relaxing, sleeping.

Sometimes I feel like sleeping; I can manage both to sleep and talk. Perhaps a few times I fall asleep and just out of habit I go on talking -- you can ask Vivek. Once in a while when she comes to wake me up, she cannot believe it -- I am addressing *you*! But the trouble for the poor girl is, when I speak in my sleep I speak my mother tongue. But I have promised her next time I will remember to speak in English.

Life in all its dimensions -- awake or asleep -- makes no difference to your enlightenment. So don't find any excuse. These are excuses: that it happens only in an eternity, how can it happen to you? It happens only to unique people, how can it happen to you? I am trying my best to destroy these tricks of the mind, so that nobody who is a sannyasin leaves this world unenlightened!

BELOVED OSHO,
RECENTLY YOU SAID THAT MOST PEOPLE WHO BECOME ENLIGHTENED DIE SHORTLY AFTERWARDS. WHAT I WANT TO KNOW IS HOW YOU HAVE MANAGED TO STAY WITH US SO LONG? I AM SO GRATEFUL.

Really I should be grateful to you. It is love for you, and the love that you go on pouring upon me that has helped me to remain with you. Love is a spiritual nourishment.

Those who died after their enlightenment died because they thought they had found it and now there was no reason to live. When I found it, I said to myself, "Now there is every reason to live." Before finding, there was no reason; I could have died easily. But after my finding it, my love would not let me die. I waited

for you, and you started coming. I have not sent a message, not written a letter. Still, from faraway lands you started coming, as if you have always belonged to me.

Now I am part of you, you are part of me. It is going to be very difficult for death to take me away from so many people, from your love: I am protected.

Love is the antidote of death, not life.

Ordinarily you think that life and death are contraries. No, death and love are the contraries. Now it is going to be a great strain on death. I should be grateful to you. I have not given anything to you, there is nothing to give. You have already got it. At the most I go on shaking you, shocking you, hitting you. Do you think that is giving?

But you have loved me -- a man who does not deserve anybody's love. I am immensely grateful to the sannyasins. You are my life! If you are with me, there is no death. If you are not with me, then this very moment I will be gone. It is your love which is keeping me breathing, living; it is your joy, your blissfulness, your songs, your dances.

In the night when I go to sleep, I tell death, "At least don't disturb my morning. My people will be waiting to burst into singing." I am alive because so many people would like me to be alive. Existence cannot go against so much love. Existence cannot do anything without the permission of so many people. Death has to wait!

It all depends on you. My work is done as far as I am concerned. There is nothing more to experience, nothing more to know. But I have become so much concerned with you that it does not matter that *my* work is finished; there are so many people who love me whose work is not finished. I *have* to live, to find ways and means to postpone death.

And I am very stubborn. I have struggled with life, and I have been victorious. Death is a poor thing; if I can be victorious in life, I can easily keep death waiting outside the door. I will allow it in only when I see that you are awake, that your consciousness has arisen, that even if I am not here you will continue my work, you will go on spreading the fire around the world. But please, just to keep me alive don't go on sleeping

There are so many -- eight hundred thousand -- sannyasins around the world. It is going to be a difficult task for death to take me away from my people. I am not alone, I have penetrated into your beings. I have dispersed myself into so many beings that it is almost impossible for death to collect me unless I help.

Don't just feel grateful. If you are grateful, it is good, but not enough. Become what you are, *be* what you are. Let me rejoice! My only joy is to see somebody coming home.

I will wait till eternity. You can go on and on befooling yourself, but remember -- I am waiting, and I want you to be enlightened. I want it to become the most important historical fact in human existence, that thousands of people relax into their ordinariness and become enlightened. Yes, in the past it was so that after thousands of years one person may become enlightened. I don't live in that bullock-cart age, I am a contemporary man. I want you to become enlightened with jet speed -- and it is possible. I am not asking the impossible.

You have given so much to me.

You go on giving so much to me.

I wonder... what have I done? Where have I gone wrong? -- that so many people for no reason go on pouring their love on one who deserves nothing. And your love goes on growing. As your love goes on growing, I become healthier and healthier.

Soon I am going to dance with you!

BELOVED OSHO,
HEARING YOU TALK ABOUT YOUR REBELLIOUS ATTITUDE IN YOUR CHILDHOOD, I FEEL CONNECTED TO THAT, BECAUSE I DID THE SAME. I STRUGGLED HARD NOT TO BE REPRESSED, BUT SOMEHOW THEY GOT ME IN THE END. HALF-HEARTEDLY I COMPROMISED. WHY WAS YOUR REBELLION NOT DISTURBED BY ANYTHING?

The first thing to be remembered by all: never compare yourself with anybody, not even with me. Everybody is so different, and everybody passes through different phases, different paths. There is no similarity.

Don't deceive yourself by saying that you have been as rebellious as I was in my childhood. You were

not rebellious, you were only reactionary. Yes, you fought against repression, but your fight was the fight of the ego.

My fight was not the fight of the ego. My family, my neighbors, my friends, my teachers, professors -- it took a little time for them, but soon they realized that I was not struggling for my ego. Soon it became clear to them that my struggle had a totally different quality to it. I was struggling to find myself. I was struggling so that they could not create a false ego as a substitute for my self.

You say you have been struggling -- but remember, your struggle was an ego fighting. That's where you failed. Your ego became strong, and remember, even the strongest ego is prone to compromise. It can fight if that fulfills it; it can compromise if *that* fulfills it. Why did you compromise? What can the world do to you? At the most they can kill you. The rebel from the very beginning decides, "I would prefer to accept death but I will not compromise."

You were not fighting, struggling, to destroy your ego. You were fighting to strengthen it, to make it more powerful. And then a moment came when you were powerful enough -- now struggle was useless, unnecessary trouble; you could compromise. Your struggle has been reactionary and political; that's why you failed.

My struggle was totally different. I was continuously watching that my rebellion remained pure, that it was not polluted by reaction.

They look alike. When you don't follow an order from your father, your mother, it can be either reaction or rebellion. They look very similar; they are as far apart from each other as two things can be, but the appearance is very similar. And it is very easy to believe that you are a rebel. All reactionaries believe that they are rebellious spirits. In fact, that too fulfills their ego -- that they are not ordinary people, they are rebellious people.

Reaction means your ego does not want to be dominated by anyone; on the contrary, you would like to dominate everybody. Once it becomes strong through struggle, once you are certain that now nobody can destroy your ego, you start compromising. There is no need to fight, you can manage things now through compromise -- a far easier way. Compromise -- the very word is not in my vocabulary.

Compromise is ugly.

Rebellion is either/or, it never compromises.

How can truth compromise with lies? Either the truth has to prevail, or death. And when you have a small taste of truth, who cares about death? because that very small taste of truth makes you immortal. Deep down you know death is a fallacy: nobody dies, so what is the fear? At the most you can get a new body instead of the old. So far, so good. Getting rid of the old model and finding the fresh, new, latest model of the body -- it is a beautiful experience.

But to see that death is a fallacy, it never really happens, you never die, nobody dies, *nothing* dies.... Yes it can change forms, but life is eternal. Compromise means you have become a strong ego. Now you do not need to struggle; now you can manage through compromise to get whatsoever you want. Once the ego is certain, then compromise is bound to happen.

I have never compromised on anything with anybody, for the simple reason that I have made it plain to everybody who has come into my life: if you are true, I am with you; it is not a compromise. I am totally with you, I don't make any conditions. But if I am true, you have to remember that you will have to be with me without any conditions.

Neither I compromise with anybody, nor do I allow anybody else to compromise with me. I have never compromised and I have never allowed anybody to compromise with me. Compromise is not my game. This is possible only if you are not trying to strengthen your ego.

For ego, it makes no difference: struggle is okay if it is nourishment for the ego, compromise is okay if it is nourishment for the ego. The ego wants to remain -- it can use any means. There is no question of deciding what is right, what is wrong. For the ego, anything that keeps it strong is right -- might is right. So if you can get something through compromise, why should you bother to fight? Yes, if you cannot get it through compromise, you are ready to struggle, to fight, to do anything that you are capable of.

This must have been your situation -- just look back. What I am saying, try to find out... be just a fair judge of your own past, because if you had been rebellious like me, I cannot conceive that there came a point where you compromised. In rebellion there never comes a point of compromise. Only in reaction is there a point of compromise.

Your word "compromise" makes me absolutely certain what it was -- not rebellion but reaction. You say, "In the end they got me." Why? If you were so strong in the beginning, in the end you would have been

even more strong, all the years of struggle would have sharpened your sword. But if in the end you compromise, that simply means now you have come to a higher position as far as ego is concerned. Now there is no fear; you can compromise and still go on becoming bigger and bigger as an ego.

Nothing came in my way. You are asking, "Why did this happen to you and not to me?" We were working from totally different standpoints. I was not reactionary; hence, even the people with whom I fought had tremendous love for me, they never became my enemies. I fought with my father, I fought with my mother, but they both became sannyasins. It is a rare phenomenon. They knew that I was not fighting with them for my ego. Just the contrary: I was fighting so that they should not be able to create an ego in me.

I received their blessings always. It looks very strange that the people with whom I was fighting were always blessing me. What was the cause of it? They could see clearly that I was absolutely simple and humble. I was not trying my ego against their ego. My teachers loved me. My professors wept when I left the university. The same professors who were continually bothered by me, they wept.

I asked them, "What is the matter? You should be happy that you are getting rid of a great nuisance."
They said, "We will miss you."

One of my professors, S.S. Roy, said to me, "I don't expect to get another student of your type. For two years you have argued against me, but I could see that your argument was not an ego trip. You were sincerely searching for the truth. Students will come," he said. "I had students in the past; I will have students in the future. But I do not see that I will have a student like you, whose effort is not just to pass examinations, get degrees -- in fact who is not interested in the examinations, not interested in the degrees, not interested in the gold medals -- but is sincerely interested in knowing the truth about everything."

Nobody with whom I have struggled has ended in enmity with me. They all loved me, they still love me.

Professor S.S. Roy, with whom I fought the most, was one of the most intelligent people I have come across, and it was a joy to argue with him. Our arguments were never finished in the class, so I had to follow him to his home. By and by, his wife also became involved. And S.S.Roy said to his wife, "This is strange, you always seem to be on his side. He is enough! If you want to support somebody, support me! He will kill the arguments of both of us."

His wife said, "But he's so true and so sincere -- not interested in defeating you. You are interested in defeating him. I have been watching the scene continuously. He is trying to figure out what is the truth, and you are trying somehow to prove that your argument is right. I am going to be on his side. And if you have guts. you should also be on his side."

S.S.Roy told me later on, "This is the first time my wife has been so strong. It must be your doing. She has adored me always, she has believed me to be one of the most intelligent people in the world. You destroyed everything. Now she thinks *you* are far better."
I asked S.S.Roy, "What do you think?"
He said, "My wife is right."

He is still alive. Anybody who is my sannyasin is received in his home in Allahabad with the same respect that he would give to me, with the same love. One of my sannyasins who lived in Allahabad said, "It is strange. He is a retired head of the department of philosophy of Allahabad University" -- in India, Allahabad University has the best philosophical department -- "and he is a dignified old man. But whenever I go to him, he simply asks, `Have you received any new book, new magazine? Just say something to me, what is *he* doing now?'"

He is one of those rare people who can respect somebody who is not in any way equal to him. I was just a student; he was the head of the department and the dean of the faculty of arts -- one of the most dignified persons in the university. He had every chance to become the vice-chancellor, he just did not want to become the vice-chancellor -- for the simple reason, he said, "It is enough. I have always wanted to retire and relax and do something that one of my students has been continuously hammering on my head: meditate. Now I am old and I don't want to waste time in being the vice-chancellor."

Retired, he is doing my meditations. And once in a while somebody will come and tell me, "He has a picture of you in his room where he meditates. His wife thinks now he has gone crazy -- doing dynamic meditation in his old age."

Revolution -- reaction -- and rebellion have a totally different flavor. Reaction is ugly. You simply react because you don't want anybody to have the upper hand. But one day when you find you can have the upper hand without struggle, you start compromising; that's why those people could get you in the end. It was your basic misunderstanding. Your reaction, your ego, helped you to fall into the trap.

I have never reacted to anything, I have rebelled against everything, and on the path of rebellion there is no compromise. Compromise is something Jewish! It is something that happens in the marketplace, in politics. It does not happen in the search for truth.

But nothing is lost. Get out of your compromises. Forget the past. Even if there is only one single moment available, one can drop the whole past and taste the beauty of rebellion. Just a single moment is needed, a moment of understanding, insight.

I am not just answering your questions, I am trying to help you to get an insight. And then your insight will show you the path. In India, we call that insight the third eye. I am trying somehow... please open your third eye, so you can see clearly and straight.

It is a miracle to see something clearly. And if you find it is wrong there is no need to make any effort to drop it. Just in your seeing that it is wrong, your grip on it is finished, the thing drops out of your life of its own accord. It is miraculous. It is not that you become alert, aware, conscious, and then you have to drop this, stop that, do this, not do that -- no. The moment you have the insight, that which is wrong falls away from you, that which is right you simply follow -- no effort.

Insight is a miracle, it is magical.

So my answers are not just answers. My answers are really an effort to approach your third eye, and somehow make you aware. The moment you see it was a reaction, not rebellion, you are finished with it. The moment you see you compromised because you found now it is helpful to the ego, your compromise is finished. You come out of this imprisonment of your ego fresh, young, to start your life from the very first moment -- as if you are born again.

BELOVED OSHO,
AFTER YOUR DISCOURSE ABOUT MEN AND WOMEN, I FELT THAT THE MEN ARE AFRAID. THEY ARE SAYING, TO REASSURE THEMSELVES, "LET'S WAIT TILL TOMORROW. OSHO WILL PROBABLY SAY THE EXACT OPPOSITE." COULD YOU COMMENT?

I am not going to say anything that will be opposite, for the simple reason that what I said yesterday was not my opinion, it is the law of nature. If it was my opinion I could have said something opposite to it.

So please don't wait -- don't wait uselessly. It is a law of nature. I cannot say anything against it. Start chasing the woman! Don't waste your time waiting, thinking perhaps I will say the very opposite, that the women have to chase men. Impossible! I contradict myself, but I cannot contradict existence.

I am perfectly a master of my own opinions, to keep them or to throw them out. But the law of existence can only be understood; you cannot add anything to it, you cannot deduct anything from it. And what I said yesterday was simply the law of nature: the feminine has to be chased. It is manly to chase the woman. To be chased by a woman is ugly.

You are not man enough! Woman are chasing you and you are escaping. It simply does not look graceful. On your part it is humiliation; on the part of the woman it is unnatural, ungraceful.

But why is it happening, that men are afraid? The reason is simple. In the ordinary society outside they are not afraid, they are chasing women because it is so difficult. The law is against it, their own wife, if she finds out, will kill them. The woman they are chasing is somebody else's wife -- if he finds out, he will start cleaning his gun! It is difficult. Monogamy has made it very attractive to chase women.

This society, this commune is completely free from all rubbish of monogamy, of husbands, of wives; it is completely free. That's the trouble. In monogamy you are stuck with one woman, fed up with the woman; you start chasing another woman. Here the situation is different. Having a few love affairs.... New sannyasins chase, then after having a few love affairs, they feel spent, finished. Now they cannot fantasize a woman in their dreams. In their dreams women disappear. Now, on the contrary, they are afraid.

And you should remember one thing: that man is the weaker sex. A woman can have multiple orgasms, can make love many times in one night; the man is very poor, he can have only one orgasm. And the very phenomenon of lovemaking is such that the man loses energy in it, the woman is nourished. She does not lose energy in it, she is the gainer. And if a man knows many women, sooner or later he becomes aware that these women are killing him. Now he is not interested in women, he is interested in saving his life!

So please, be kind to poor men. They will not be afraid if lovemaking is not forced on them. They will enjoy cuddling you, they will enjoy the warmth only a feminine body releases; they will be nourished by it. But if they know that the woman is bent upon having sexual intercourse, any intelligent man will be afraid,

because tomorrow he has to wake up and work twelve hours again. And he cannot manage so many women. Once in a while he may like to make love....

So leave men the freedom. When they want to make love to you, enjoy it. When they want just to lie down by your side, being nourished by your feminine energy, your warmth, enjoy it. Don't force them to go into sexual gymnastics. Then they will not be afraid if they are certain that when they have the energy they will make love and when they don't have the energy they will get warmth, love showered on them by the woman.

This has to be understood, because it is going to be a problem. The woman has to be a little more understanding. And sexual intercourse is a very ordinary thing -- all the animals are doing it. It needs no intelligence. If you have intelligence -- and you are supposed to have intelligence -- then just be compassionate to the poor man.

And the man has also to understand, because for centuries he has been told that he is the stronger sex -- that is absolutely wrong -- so he tries to prove that he is the stronger sex. The moment he gets a woman, or a women gets him, which is far more likely, immediately he is ready to make love, to prove that he is a strong man. If he does not make love to the woman, what will the woman think of him?

Forget this nonsense. If your body, if your energy is not ready to overflow, just be with the woman, hold her hand, hug her. She will understand. You are the weaker sex; once you accept the fact, there is no trouble.

Just look at me. I am only fifty-four and I look so ancient. Do you know the reason? I went on chasing women all my life! They made me ancient. What has happened to me, please don't force on my sannyasins. Be loving to them, and they will be available, they will not be afraid. They will not escape and chicken out. They will be immensely happy to be with any woman who offers her love, her energy, her beauty. But the problem is sex.

Never force sex on a man, leave it up to him. If he feels that he has energy for it, he is free to make love. But if he feels he is tired and would like simply to be showered with feminine energy, then help him. He *is* a weaker sex. Don't be hard on the poor man.

Just look at my white beard. This is what all the women have done to me. But I am the type of man who is never afraid. I said, "Even if I live twenty years less, it does not matter; I am not going to disappoint a woman."

For a few weeks I have been celibate, that does not mean I have taken a vow to remain celibate forever. I can take holidays once in a while. It is nothing spiritual with me.

Celibacy is every man's birthright. He needs to gather energy. As he becomes older, he needs longer periods to gather energy. When a man is young -- I mean, when he is between fourteen and twenty-one -- he has the greatest energy he will have ever in his life. And this society is so ugly; that is the time when he is not allowed. At that time, in one night he can make three women, four women, satisfied. But the society does not allow him. They teach him that he should remain celibate. They have spread such stupid nonsense about it -- that if you are not celibate you will go crazy, you will become mad.

By the time he is back home from the university he is already on the decline. Twenty-five to thirty-five -- between these ten tears he will be declining, he will not have the same energy that he had before. And after thirty-five it is a very steep fall.

After fifty he should not go on pretending that he is the same man that he was when he was twenty-one. He should declare to everybody, "Now I am fifty, now I am going to be celibate. Yes, once in a while I will take a holiday from celibacy, but that is going to happen only once in a while." That's why they are afraid. Please don't make them afraid.

The woman's situation is biologically very different. She loses nothing in making love, she is always the gainer. Secondly, as she grows old, she becomes more interested in lovemaking, particularly when she passes the period of menopause and there is no fear of getting pregnant. Now she is dangerous to any man; she wants to make love as many times as possible.

This was in the past. Now the situation has changed because of the great revolution: the pill. No woman is afraid of making love. In the past they were afraid before menopause. Menopause comes nearabout forty-eight; for forty-eight years they were continuously afraid of making love, because it meant getting pregnant. It was dangerous -- dangerous to carry the child for nine months, dangerous to feed the child from your breast and destroy your beauty.

A woman who has given birth to one dozen children -- do you see what happens to her breasts? They look like Jesus Christ hanging on the cross. Naturally, women were afraid, and they were not chasing men.

I am against breast-feeding, because the breast is one of the most beautiful things of the woman's body. The child should be given every chance to play with the mother's breasts, but as far as feeding is concerned, some other arrangement has to be made. The woman loses her youth, her beauty; she starts using bras, just to deceive people. This is ugly. There is no need for it; man is intelligent enough to give the child food in so many ways. But the child should be allowed to play with the mother's breasts. If he is not allowed that, then for his whole life he will think only of breasts and breasts and breasts.

That is what is happening in the world. Painters go on painting breasts, sculptors go on sculpting breasts. What is this breast mania? They have missed playing with their mothers' breasts, and now it is too late. And when they come in close contact with a woman of their age, the woman has breasts hanging -- yes, just like Jesus Christ on the cross. They are no longer attractive, they have lost the beauty, the roundness, the fullness. They are just a memory, a faded memory.

Because of the pill, the woman is completely free of the fear of getting pregnant. And because she is capable of multiple orgasms, one man is not enough to fulfill her desire for love. It is the fault of a blind biology, I am not responsible for it. And I would like to improve on blind biological things, because you are now conscious, alert, intelligent.

The woman needs multiple orgasms, but the jealousy of the man prevents her. In my commune, we are going to live with understanding and awareness. If your woman finds that you alone cannot satisfy her, don't feel offended. She is simply stating a fact -- it is not against you. If she keeps clinging to you unsatisfied, she is going to take revenge in every way, because it is you who are preventing her having as much joy as she is capable of.

In my commune, nobody should have even the slightest idea that he possesses the woman, or the woman possesses him. Things are possessed, not human beings. And if a woman is free, a man is free -- to move with other men, to move with other woman -- it is perfectly right, because joy is right, rejoicing is right. Having the freedom to not be a possession is right.

Just the other night, one beautiful girl was taking my interview for television. And you know I am mad.... She asked me -- now, she was not aware what kind of man I am; she must have taken hundreds of interviews of politicians, priests, and all kind of dodos -- she asked me, "You have loved so many women, but don't you have a stable relationship with one woman?"

I said, "That is impossible. I don't have any relationship -- stable or unstable. I live in the moment."
She said, "At this time, who is the woman?"

I said, "*You* are the woman! I love you in this moment." And in the end, when I started singing and dancing with my sannyasins, I called her close to me: "Hold my hand and dance with me." And it was such a beautiful situation.

She told my secretary, "Now my boyfriend is going to freak out!" I have just said, "I love you," and was just holding her hand and just dancing with my people -- why should her boyfriend freak out? And if he's a freaker, let him freak out. He's not worthy of being a boyfriend. Drop that worthless creature! Come to my commune where nobody freaks out, everybody freaks in.

BELOVED OSHO,
I WAS REALLY TOUCHED WHEN I HEARD YOU TALKING ABOUT YOUR ORDINARINESS. AND IN THE SAME MOMENT I REALIZED THAT I DON'T WANT TO SEE THAT YOU ARE ORDINARY. I SEE SUCH A BIG DISTANCE BETWEEN ME AND YOU. PLEASE COMMENT.

I am not! Who told you I am ordinary?
I don't take care about yesterdays. I am an extraordinary person! So rejoice.... You are right. I was wrong!

BELOVED OSHO,
IT SEEMS TO ME THAT DEATH ENSLAVES US PHYSICALLY AND PSYCHOLOGICALLY. IT ALLOWS US THE ILLUSION OF FREEDOM FOR SO MANY YEARS AND THEN STEPS IN TO ASSERT ITS CLAIM ON US AND ON THOSE WE CARE FOR. I FEEL AT THE MERCY OF AN IMMENSE AND WHIMSICAL PHENOMENON THAT MAKES A MOCKERY OF LIFE, LOVE AND FREEDOM. AND IT FREAKS ME OUT.

So we have also one who freaks out? This is not allowed! If you enjoy freaking, why not freak in? Freak as much as you can, but always keep the direction inwards.

And the reason you are freaking out is absolutely stupid. You think death gives you the illusion of life, love, freedom, and then one day suddenly it comes in and everything is destroyed: life, love, freedom. Death is not a reality. It cannot step in or step out.

Death never happens.

The illusion is not given by death. How can death give the illusion? In fact, it *destroys* the illusion. If you are aware that death is *bound* to happen, how can you remain in the illusion that life is going to continue forever? For that you will need really a thick skull. Death is happening every day. All the cemeteries around the world, and the crematoriums -- death has left its mark.

Death is not creating the illusion. It is your mind that creates the illusion that "It is always somebody else who dies, I never die." And in a way it looks logical: you always see somebody else dying, you cannot see yourself dying. The man who has died, he was also in the same illusion; he had also seen others dying, and deep down he must have been saying, "It is something that happens to others, it does not happen to me."

This is your mind. Certainly you will never see your death, because dead men don't see. Mind gives you the feeling that you are going to live forever. Drop that illusion, drop that mind! You cannot be certain even of the next moment.

And it is good that you cannot be certain of the next moment, and the tomorrow, and the day after tomorrow; it is good, tremendously good. Because the next moment is not certain, you are thrown back to the present. This is the only moment you have got of which you can be certain -- enjoy it! Enjoy it as totally as possible. Squeeze the whole juice out of it, because who knows? -- the next moment may never come.

Death is good -- it keeps you alert.

It never gives you a warning of when it is coming; it comes suddenly out of nowhere. It is a great blessing. Just think: if you were allowed to be immortal in your body, do you think you would enjoy it? Even people who live for eighty years start praying for death. They are bored -- the same routine, the same life. What more is there to live for? They are tired, exhausted, weak, old. Now death is their only hope.

I have heard about Alexander the Great, that when he was reaching India, passing the big desert of Saudi Arabia, he was informed that there is a well in Saudi Arabia -- if you drink out of that well you become immortal. Naturally, anybody would have been attracted, and particularly a man like Alexander the Great, who was nothing but a big ego. He wanted to conquer the whole earth, and he was afraid -- is there time enough or not? The earth is so big.... He wanted to become the first man in history who has conquered the whole earth.

This was a good chance; if he is immortal, then there is no problem. And if somebody is immortal, is not going to die, he is not going to be sick either, because sickness, illness, disease -- they are just steps towards death. The immortal man will be young, healthy, with no possibility of any sickness or disease.

And Alexander was only thirty-three years old; this was a good time to become immortal. He was healthy, beautiful, strong -- this was a good time to become immortal, that meant he would remain thirty-three forever.

He stopped his armies and he said, "I am going to the well. Nobody comes with me." He did not want anybody else to become immortal. If others also become immortal, his immortality would no longer be unique.

He went to the well -- it is a beautiful story. In the East there are wells made in two ways. One is the ordinary way, a hole in the earth. To reach water level... you have to pull the water up in a bucket. There is also another type of well; only very rich people can afford it. On one side there is an arrangement where you can pull the water up in a bucket. On the side opposite to it there are steps going to the water itself. It is really cool there, silent.

I have been into many wells. When you sit there for hours, time seems to stop, the whole world seems to be so far away. The noise of the market, the people -- nothing reaches there. Sixty feet deep in the earth, it is dark, cool, yet very fresh.

The well where Alexander went was this type of well. So he went in, step by step, immensely excited. And just as he was making a cup out of his hands, and filling his hands with the water to drink, a crow who was sitting just nearby on a tree by the side of the well, said, "Wait! Wait a minute!"

Alexander looked back. He could not believe that a crow -- because there was nobody else -- could speak, but he was speaking. The crow said, "Wait."

Alexander said, "Why did you stop me? Don't you know I am Alexander the Great? Nobody can stop

me! And you are just a crow."

The crow said, "First listen to what I have to say to you, then do whatsoever you want. I have drunk from this well and I have become immortal. Now, for hundreds of years I have been trying to commit suicide -- in this way, in that way. Nothing succeeds, and I am tired, utterly tired. And the very idea that I am going to live *forever* in this despair, in this anguish... even death is not going to relieve me.

"I have known everything, I have experienced everything. Now there is nothing in the future but a painful, miserable existence. That's why I said, wait a moment. Now, think it over, and then if you feel like drinking, drink. But I am sitting here only to prevent people, because I am suffering so much."

A moment of silence... Alexander's hands dropped the water back into the well, and he said to the crow, "Thank you, my friend. I am immensely grateful. I had never thought about it, that I would have to live forever and forever. My friends will be dying, my beloved will be dying, my parents will be dying, my teachers will be dying, my contemporaries will be dying -- and I will remain stuck forever. No, I cannot drink this water, and I pray to you, please remain sitting here, because there are many fools like me. If they come to know about the well, stop them. It will be one of the greatest acts of compassion."

You say death creates the illusion of life, love? No. It is death that makes you aware that if you want to live, live now, because tomorrow is uncertain. If you want to love, love now, because you may be in the crematorium and sannyasins will be dancing, celebrating.

Death is a great reminder. If there were no death in the world, it would have been just hell. Just think: all those people who have died and are sleeping peacefully in the graveyard, all those people who have been burned in crematoriums and have been freed completely, have evaporated into thin air.... Just think, if all those people -- your father, your father's father, and so on up to Adam and Eve -- for millions of years, and nobody is dying.... Poison is useless, bullets are meaningless, swords cannot cut heads: what will be the situation? Do you think it will be very pleasant? It will be the worst that can happen.

Death makes life beautiful, because it makes you alert: don't miss the train, don't miss anything. Enjoy, relish everything possible to you, because tomorrow is death. Death is not your enemy, death is your greatest friend. Without death you will be just dead bodies moving around with no purpose, with no meaning, and no exit.

If there can be any hell, its name will be "No exit."

Jean-Paul Sartre has written a play titled NO EXIT, and it is the description of hell. The only trouble is there is no way out. And according to Christianity, you have to be there forever.

Death is your great friend, companion, which makes you love intensely, which makes you not want to miss anything. Religions have not told you the truth. They have been lying to you, telling you that beyond death there is paradise: all beautiful things, joys, blessings, freely available. These people are criminals, because they are destroying your present.

They are giving you a hope of a better, far more fulfilling life... after death, so why be bothered about this small time? Why be bothered about living intensely, totally? Just wait for death to come. Meanwhile you go on praying in the church, in the mosque, in the synagogue. You go on listening to all kinds of superstitions and stupidities -- they call them sermons -- and go on believing whatever the priest says to you. This is all that you have to do in life. And don't commit a sin; otherwise you may miss paradise.

And if you look deep into the word "sin," you will be surprised. It means no joy, no laughter, no celebration, no love. Anything that makes you happy is condemned as sin by some religion or other. Remain serious, with long faces, dull, avoid living. Renounce life, love -- renounce the world and move into some ugly caves in the mountains, and wait there chanting some mantra -- transcendental meditation, or "Ave maria, Ave maria."

These religions have crippled you, destroyed you. They are really messengers of the devil. All the religions of the world are messengers of the devil, not of God. There is no God, but about the devil I am doubtful. Perhaps he exists; otherwise from where do all these theologians, religious preachers, monks, nuns, Mother Teresa, pope the Polack -- from where do all these people come? Who sent them? There must be a devil. Or perhaps there is not a devil, but these people are in a conspiracy against human joy, pleasure, comfort, luxury.

There is no possibility of a devil. Without God, the devil cannot exist; he is only the shadow of God. The day I said to you, "There is no God," his shadow also disappeared. So it is a committee, not a devil, a committee of all your prophets, messengers, messiahs -- all cheating, deceiving you, destroying your life in every possible way.

It is not death that destroys your life and keeps you in illusion. It is your religions that destroy your life

and keep you in an illusion which will happen *after* death.

I say to you, never forget death. It is always there by your side. Before it grips you, do whatsoever you feel like doing. Dance, have a little champagne. Love, and don't be bothered about death, because that will be destroying your present. When it comes, if we have lived our life totally and intensely, we will be able to live our death too, with the same intensity, with the same totality.

Yes, in fact death is only a transmigration -- changing your house which has become dilapidated, is almost in ruins, and moving into a new house, fresh, just made, made for you. Death is only a change.

You have changed many houses, many bodies, and you are still here. Only when you become enlightened, then the work of death is finished, because after enlightenment you will not be changing the house, you will not be entering into another body. After enlightenment you will be entering into absolute freedom, you will be becoming one with the whole existence. You will be in the flowers, in the birds, in the sun, in the moon, in the rain, in the wind. You will be all over the place.

To become enlightened means to live this moment without any hesitation, without being half-hearted. Put everything at stake. Be a gambler! Risk everything, because the next moment is not certain. So why bother? Why be concerned?

Live dangerously!

Live joyously!

Live without fear, live without guilt; live without any fear of hell or any greed for heaven. Just live! Death is not creating any illusion for you, it is your mind. Put this mind aside, so that it cannot disturb your dance, your song, your music.

From the False to the Truth

Chapter #29
Chapter title: Freedom from blind biology

27 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
YESTERDAY YOU SPOKE OF SCIENCE AND HOW WE COULD PRODUCE A NEW MAN -- MORE INTELLIGENT, CREATIVE, HEALTHIER AND FREER. IT SOUNDS FASCINATING AND AT THE SAME TIME IT IS SCARY BECAUSE OF THE FEELING OF SOME SORT OF MASS PRODUCT. CAN YOU SAY SOMETHING ABOUT THE FEAR I AM FEELING?

It is absolutely fascinating, and there is no need to feel any fear about it. In fact, what we have been doing for millions of years is mass production -- accidental mass production.

Do you know to what kind of a child you are going to give birth to? Do you know if he will be blind, crippled, retarded, sick, weak, vulnerable to all kinds of diseases for his whole life? Does your lover know what he is doing? While you are making love you have no conception, not even a possibility of guessing.

You are giving birth to children just like animals, and you don't fell scared about it, you don't feel any fear about it. And you see the whole world full of retarded people, crippled, blind, deaf, dumb. All this rubbish! Who is responsible for it? And is it not mass production?

My conception of giving scientific birth to a child is that, conscious, alert, knowingly, we are bringing a visitor to the earth. We know who he is, what he is and what he is to become finally; how long he will live, how much intelligence he will have. We are discarding all possibilities of blind children, deaf children, dumb children, retarded in any way -- physically, psychologically -- and you are feeling fear? Don't be stupid.

The scientific birth of a child is not animalistic. You are transcending the animal by giving birth to a child scientifically. It is fascinating, the greatest, most fascinating thing around. We can manage it, it is already a scientific reality. We can manage healthier people, who will live as long as we want, and we can give them as much intelligence as is needed for their work.

A couple comes to a scientific lab and tells them that they want a child like Albert Einstein, but better than him, living two hundred years; and he should never suffer any disease, he should be strong. The scientific lab finds the right egg from the bank, the right semen from the bank, and the child is produced in a test-tube with all precautions.

You will have to adopt the child, you cannot produce the child. Production of children is animalistic. Adoption of children of your own imagination.... Everybody wants a Shakespeare to be born, wants their child to be a great poet, a great musician, a great dancer. Every mother thinks that her child is going to be in some way a superhuman being, and every mother is frustrated -- the child turns out to be just rotten. He just gets lost in this whole crowd on an overpopulated planet. This is mass production.

But adopting a child, you can contemplate on all the qualities that you need. You can ask the advice of the experts as to what other qualities will be helpful in his life, how much he will be capable of love.... You want a Romeo? -- you can get a Romeo. It is only a question of chemistry. Romeo has more male hormones than anybody else -- he is richer; that's why one woman is not enough for him.

You want a poet who will transcend all the poets of the past? A scientist in comparison to whom all the scientists of the past will look like pygmies? A musician who brings the unknown, the invisible, through sounds to you? A poet who sings songs of joy and celebration as nobody else has ever done? You can ask anything, and they have just to work out, calculate which female egg, which male semen will produce such a human being.

That semen is not yours, that egg is not your wife's; you adopt the child. In this way you can get what humanity has always dreamed about: the birth of the superman, a man who is made almost of steel. Your Muhammad Ali the Great will not be able to face him -- just one punch on his nose and he will be finished. What makes you afraid? Don't you want to get above animals? The desire that it will be your semen, that it will be your wife's egg, is simply ugly.

Children belong to the universe.

What speciality has it got that it is your semen? What is the point of creating a crippled person, just because it is your semen? Science can manage to raise you above animality -- and it is not mass production, it will be just the opposite. There is not going to be an assembly line the way cars are produced. It is going to be very individual because every couple has the choice and the freedom to decide what kind of child they want.

How has the idea of mass production come into your mind? Do you think everybody would like the same kind of child? You are wrong. Do you think science labs will go on producing children according to their own desire, and you have to adopt them? Then it will be mass production. I am not for it. You are absolutely free to choose. Right now you are absolutely blind and doing whatsoever you are doing in utter darkness. You are simply a slave of blind biology.

Don't you want freedom from blind biology? Don't you want to go above this stupid attachment to the idea that the child is born out of your semen and your wife's egg? Those eggs don't know to whom they belong. And what is special about your semen? You don't know anything about it. You are completely unaware of what kind of people are struggling within you to be born. You have no choice, you are simply a slave.

What I am saying about scientific birth makes you go beyond slavery, blindness, darkness. It makes you in a certain way more spiritual, because you are no longer concerned that you semen, your wife's egg, are absolutely needed for your child. You give your requirements; you adopt the child. And you can ask experts what will be the best for the child. Would you not like your child to be a unique genius?

For futile attachments, you are satisfied with a crippled child. And giving birth to a crippled child, a blind child, are you doing any favor to the child? He will never forgive you! You are responsible. And he will have to live a life which is not life a all.

My vision gives total freedom to you, and of course, great responsibility. Right now you are producing children without any responsibility.

You have means available to determine what color the child should be, what kind of face -- Greek, Roman? You can create children who will look like sculptures, utterly beautiful, with genius in some dimension of life, living a life of love, intelligent enough to discard all the priests and all the politicians. They will not become followers of a leader, they will be enough unto themselves.

Right now, what are you doing? First you create in blindness, darkness a child, not knowing what he is going to turn out like. Then you force him to become a slave by making him a Christian, Hindu, Mohammedan, or politically giving him a certain ideology -- socialism, fascism, communism. And he is not intelligent enough to rebel against all these slaveries.

The child of my vision will be absolute freedom. He will not belong to any political party, he will not belong to any organized religion. He will have his own religion, he will have his own political ideology. What is the need for him to hang around Karl Marx and be a communist? He can think better than Karl Marx -- and Karl Marx is not a great thinker. He can live so long that he is not in a hurry about anything; patient, ready to wait -- he has time enough.

Just think of Albert Einstein living three hundred years. He would have given miracles to the world. But because he wa living in an accidental body, he had to die.

We can discard disease, old age. We can program life in every way. We can even program the life of the child, so that when *he* wants to die only then will he die; otherwise he can go on living. If he feels that there are still juices that he has not tasted, if he feels there are still dimensions that he has not explored, if he feels that more time is needed, then he is the master, to decide how long to live.

Up to now, you have lived seventy years on average -- that includes people who live one hundred and fifty years in some places of the world. In Russia there are people who have passed one hundred and fifty years, and they are still young. There are people in a certain part of Kashmir, which Pakistan has invaded, who live very easily to one hundred and fifty, sixty, seventy. And it is a surprising fact -- I have been to those people -- a one hundred and fifty-year-old person is just working in the field the same way he was working when he was fifty -- with the same strength, with the same gusto.

All that is needed is better planning, better crossbreeding. It is a known and applied fact about animals. Do you see the many kinds of beautiful dogs around the earth? -- small, big, powerful, or just beautiful. Just to see them jump around you is such a joy. Do you think they came out of blind nature? No, for centuries we have been crossbreeding dogs.

You know it as a fact -- the whole world accepts it -- that a man should not get married to his own sister. Why? That should be the most simple thing, to get married to your own sister. You love her already, you have been together since birth, you know each other. But why have all cultures prohibited it? All cultures have said that marriage should be with distant people, people who don't come from the same family tree, because the bigger the distance, the better the product.

If a white American marries a Negro, the child will be far better than a white American marrying another white American, or a Negro marrying another Negro, because the distance between those two is immense -- different centuries. They have grown in different atmospheres, their programming is totally different from each other. So when these two totally different cultures, traditions, conventions, lifestyles meet, they give birth to a better man, who has a double heritage: the heritage of the Negroes and the heritage of the white Americans.

In a scientific lab it will be possible to find eggs and semen cells as distant as possible. And we can create through that crossbreeding a totally new man. There is nothing scary about it. It is not mass production. The couple has to say what kind of person they would like to have as their child. It avoids all accidents. And we will be creating the universal man -- not the Chinese, not the Indian, not the English, but the universal man. So please, just feel fascinated, don't feel scared and afraid. There is nothing to be afraid of.

You have seen the way children have been produced in the past. For millions of years you have been doing the same thing -- what is the outcome? The outcome decides the value of what you have been doing. Once in a while there is an Albert Einstein or a Bertrand Russell -- once in a while!

This is not right. It should be the ordinary phenomenon, usual. Once in a while, perhaps there will be a person who is born out of some unawareness, unalertness on the part of the scientist; otherwise, everybody should be a genius. Just think: the whole world full of people like Rabindranath, Jean-Paul Sartre, Jaspers, Heidegger!

And we can prevent people like Adolf Hitler, Mussolini, Joseph Stalin from being born, because they have been calamities here. We can close the door completely on all Genghis Khans, Tamerlanes, Nadir Shahs -- all those ugly monsters whose whole life consisted of killing people, destroying people, burning people.

The way we have lived has not proved right. We have only a crowd of pygmies all around -- *this* is what you should be scared of! But having a garden of geniuses, creative people, a garden from where we have removed all fanatics, idiots, politicians -- in short, we have taken out all that was poisonous, all pollution....

There is so much in the idea. Now, how many people are suffering because they have a snubbed nose? Their whole life they feel inferior. How many people are suffering because they have *only* nose? If you look at them, everything else is so small and the nose is so big....

I have heard... one millionaire had a very big nose and very small eyes, but he was the richest man in the community. People used to laugh behind him, but nobody ever dared.... He was invited by a family for dinner. The family was concerned about only one thing: their child, who was a born philosopher, asked about everything.

From the morning they were teaching him, "You can ask anything, but when the rich man comes, you are not to ask about his nose." They told him so many times that he became immensely interested, "What is so great about the nose?" They had never prevented him from asking any question. Why was this nose so important?

And he was really excited, eagerly waiting for the millionaire to come. When he came in, the child laughed. He said to his parents, "He has only nose, nothing else! And why were you preventing me...? He is a rare specimen!" He destroyed the whole effort.

But people... almost everyone is suffering from something or other. Somebody is suffering from his color, somebody is suffering from his tallness; somebody is too tall, somebody is too small. What have you produced? This is mass production -- accidental, produced in darkness. At least human beings -- who are the crown in existence -- should not suffer anymore from an inferiority complex. The only way is scientific production of children. And there are immense possibilities in it.

For example, if the child is produced in a scientific lab, they can produce a similar child simultaneously. The other child will be kept in the lab growing simultaneously; exactly as the one who has gone out to be adopted by a family, the other will be growing in the scientific lab. Just the existence of the other gives great opportunities.

For example, you get a fractured leg. Now no need to bother to fix the fracture -- the leg from the other fellow can be taken and given to you. Something goes wrong, berserk, in your head -- now there is no need for all the psychologists, psychoanalysts, psychiatrists. Your head is just removed, you get a fresh head.

The other person will remain in anesthesia his whole life, in a deep freeze. He will not know anything of what is happening. He is just there in case something goes wrong with you -- and many things go wrong in life, even with every precaution. Something can always go wrong; life is a long affair. You may have a car accident... now, that cannot be prevented by scientific reproduction of children.

In fact, those children will not believe in the fifty-five miles per hour limit; that will be sheer stupidity. The people who are going to live three hundred years will change everything around. Rather than keeping to fifty-five miles per hour for millions of people, why not create better and straighter roads where you can move at two hundred miles per hour?

Your roads are just ugly, so many turns -- their roads will be totally different. In fact, in Japan one scientist has proved that if a car moves at four hundred miles per hour -- and a car can -- at four hundred miles per hour the cars, just because of that great speed, rise one foot above the road. No bumps, no troubles from the road. There may be snow, and there may be ice; let it be there -- you will be simply going one foot above.

In fact, that possibility makes it a great opportunity. If you can move four hundred miles per hour one foot above the road, the road is not really needed! You need only launching roads. The moment you pick up speed, then you can go anywhere; roads or no roads make no difference.

But all depends on whether we have courage enough to rise over our fearful selves. We have to rise above the scary feeling. Be fascinated with the New Man!

The New Man must have a new kind of birth. The New Man must have a new kind of life, a new kind of love, a new kind of death. He will be new in every possible way. He will replace the old models who are overcrowding the earth -- junkyards. They are not needed.

It is a simple process of programming the first cell. And only the first cell can be programmed, because

then it goes on reproducing itself -- that is an autonomous process. You can program it for everything. Right now it is difficult; it is programmed for all kinds of diseases, it is programmed for death, old age. You can't have any control over it. There is no way to change the program now, because all the cells have the same program.

If they are programmed for a particular disease that you get by inheritance, you will suffer from that disease. It could have been changed, but only in the first meeting of the male and the female cells. Everything can be programmed, and an exact copy of you can be kept in the lab. If your heart is not functioning well, the new heart is available -- which will fit you exactly, because it comes from your copy, your twin.

Any new thing scares, but it scares only cowards. Any new thing fascinates, but it fascinates only the brave ones. Be brave, because we nee a new, brave world.

BELOVED OSHO,
YOU SPOKE OF TRANSPLANTING THE BRAIN OF GENIUSES LIKE EINSTEIN INTO THE BODY OF A YOUNG MAN. BUT IF EINSTEIN WANTED TO BE A PLUMBER INSTEAD OF A SCIENTIST, AND WE TRANSPLANTED HIS BRAIN, HAVE WE NOT DONE SOMETHING AGAINST HIS WISHES? HE COULD BE STUCK ON EARTH FOR ANOTHER SEVENTY YEARS, POSSIBLY AGAINST HIS CHOICE. CAN YOU SAY SOMETHING ABOUT THIS?

It is so simple that I wonder, cannot you figure out small things yourself? The brain is a mechanism, it is not Einstein's soul. The brain is just a computer. We will transplant Einstein's brain; that does not make any difference to the journey of his soul. His soul will go on moving, and if he wants to be a plumber and really desires to be a plumber, he may become a plumber.

But this brain he has developed, which is unique.... You may not be aware that he himself donated his brain to Harvard University: "When I die, my brain should be studied as carefully as possible to find what the difference is between my brain and other people's brain." And there is a great distance. He himself was curious. He said, "Of course, I will not be able to know, because I will be dead, but it may help you, humanity, to know what the difference is."

After four years of research the difference has been found. It is very small. That small difference can be introduced into any brain and it will start functioning on a far higher level. But you will be again scared that science introduced something into your brain. It is just a little difference, but it makes a great difference: Einstein had proportionately more of certain cells than any other brain. Now, those cells can be cultivated and introduced into any brain.

But nobody is interested. The research is finished, the findings are at hand. Nobody is interested, because the whole world is interested in how to destroy each other. They are so much occupied with war, day in and day out, that many beautiful things that go on happening in scientific research are just lying by the side. Nobody is using them.

So don't be afraid that Einstein will be stuck for seventy years against his will, no. Einstein is a totally different phenomenon than the brain. The brain is just a thing attached to the soul of Einstein. The same brain can be attached to another soul. It will function the same, because it is an attachment; it has nothing to do with the soul. The soul will only supply the energy for the brain to function. If an idiot's brain is attached to you, your soul will supply energy to the idiot's brain; you will function like an idiot.

And you know small things change your behavior. You drink alcohol -- although it is called spirits, it is not a spirit. Your spirit is absolutely unaffected by the alcohol. Alcohol goes into your brain, into your body, and creates all kinds of disturbances -- pleasant, unpleasant. There are other drugs, such as LSD, which can change your whole mind at least for a few hours or a few days.

When Aldous Huxley for the first time -- he was a pioneer in that sense -- took LSD, he could not believe it: everything looked more beautiful, luminous. Even the chair in front of him was radiant, had an aura of light around it. What had happened?

The LSD had tricked his mind, influenced his mind. He saw the beauty of the flowers -- those flowers he had seen before, but not the way they were appearing today. The fragrance was overpowering. His soul was the same, but the attached brain now had LSD in it, and was magnifying everything.

Aldous Huxley was a beautiful man of immense intelligence; hence, through LSD he saw only paradise. He started experimenting with other people. Then he became aware that it is not LSD that creates paradise;

for some people it creates hell. It depends on the person's mind -- LSD only magnifies, multiplies. If you are a miserable person, LSD will make you a million times more miserable. If you are a man of joy, LSD will magnify your joy a thousand times.

He became aware that it is not LSD that creates paradise. LSD does not create anything, it is simply a magnifying glass. So the same flower looks more beautiful, a thousand times more beautiful; the same fragrance is now so dense and overpowering. But a man who is miserable, a man who is continuously down in the dumps, will find himself in the darkest hole ever. That's why Aldous Huxley wrote a book and named it HEAVEN AND HELL. It is a book about LSD.

Your soul remains unaffected. When LSD has run out of your physical system, you are back home, the same miserable person you have been before, or the same joyous person you have been before. But the experience of two or three days under LSD changes many of your ideas.

Aldous Huxley himself was so much impressed that he thought all the mystics who have experienced heaven must have been creating something like LSD by their exercises, prayer, meditation and other methods. That's not true. He was so much impressed that he thought this is the ultimate panacea. But soon he became aware that it not true, because a few people go into hell.

Your brain is a separate thing from your soul, so don't be worried about Einstein. His brain is already in the Harvard University, resting in alcohol. Do you think Albert Einstein is caged there in that bottle? Albert Einstein must be a plumber somewhere -- perhaps here, because where else can he find a place where plumbers are as much respected as professors? where plumbers are not lower than presidents? This is the only place where nobody is higher or lower. Everybody is doing something essential, something which is needed.

I am reminded of a phenomenon that has happened in India. Jainism is the oldest religion in India. In one of the conferences of the Jainas, I challenged them. I told them, "If you are really a religion, you should create a commune consisting only of Jainas. And then you will know that you don't have a complete philosophy.

"Who is going to make the shoes? Jainas cannot do it. Who is going to be a plumber? Jainas cannot do that. Who is going to clean the toilets? Jainas cannot do it. Then what kind of religion is this?"

I told them -- and made many enemies. That has been my life's work. I am going to write a book like Dale Carnegie: "How to Influence People and Make Enemies." I told them, "You are parasites. You are living amongst Hindus, exploiting Hindus; you are parasites. Why should anybody else clean your toilets?"

This is the first commune in the whole world which is not in any way parasitical. Here everybody is doing everything. In fact, there is so much movement -- professors become plumbers. One day you see the professor teaching in the university and another day you find him plumbing. And you are surprised -- what has happened? He says, "I got bored teaching, teaching, teaching. I am on holiday from teaching, and plumbing is beautiful."

In this commune we make holidays by changing your job, we don't have any other holidays. But changing the job, scientifically, is a holiday, because when you are functioning as a professor, a certain part of your brain functions -- only a certain part, not the whole brain. When you are a plumber, another part of your brain functions; the professor is on holiday. This way we don't lose time, we don't lose days, and still we enjoy holidays as much as we want!

Don't be afraid about Einstein. Just remember, your body is not you.

BELOVED OSHO,
WHEN YOU TALK ABOUT CHRISTIANITY, YOU USUALLY TALK ABOUT CATHOLICISM. PLEASE, WILL YOU SPEAK ABOUT PROTESTANT CHURCHES? WE DO NOT ACKNOWLEDGE THE POPE.

I certainly have avoided speaking on Protestantism, for the simple reason that the man who created it, Martin Luther, is not worth considering at all. Jesus Christ may be crazy, nuts, but Martin Luther was just a politician.

There is no difference between the Catholic's basic doctrine and the Protestant's. Why did he create so much fuss and divide Christianity into two parts? -- because he himself wanted to become the pope. Finding it difficult... and remember, he was a German, and Germans have something in them that drives them to become Adolf Hitlers; they want to be always on the top.

Just the other day one Germany journalist was asking me, "Why don't you use Mercedes-Benz?"

I asked, "Why should I use Mercedes-Benz? I have tried all the models of Mercedes-Benz, I have the latest Mercedes 500, but they don't come even close to a Rolls Royce."

He said, "This will make Germans feel very bad. The Mercedes-Benz has to be the topmost car."

Why? It is a good car; my secretary uses it. But the Rolls Royce is simply unique, no other car comes close to it. But to the Germans, it hurts. Strange, what kind of psychology is there?

It very much hurt Martin Luther that he was just a bishop. And no German has ever been chosen as a pope. Perhaps they were afraid that once a German becomes the pope, no one knows what he will do.... He tried hard in the beginning to be chosen a pope.

It is a good thing about popes, that by the time a person becomes a pope he is almost on his deathbed. Only this Polack who is now the pope has deceived -- Polacks are Polacks. Perhaps he has forgotten to die! Otherwise, popes have been dying after one year, two years, three years at the most. So it gave chances to other people.

Martin Luther tried many times, but he was never chosen. Then he rebelled. That's why his religion is called Protestantism. It is a protest -- the protest of a politician, the protest of a German, the protest of a man who wanted to be on the top but could not be.

But there is no difference of any significance in their theologies. They both believe in Jesus Christ, they both believe in the virgin birth of Jesus Christ, and they both believe in his resurrection after the crucifixion. The only difference is that Catholics also worship Jesus' mother, Mary.

For this much difference, why should I bother about these people? I am hitting at the very roots. These small matters don't matter. So when I am speaking against Christianity, remember, I am not speaking only against Catholicism. I am speaking against all the sects and cults -- and there are many. I am speaking against Christianity as a whole.

Martin Luther was against the pope because he could not become the pope. You can see he was not really against the pope; he himself wanted to be the pope. It was just the old story of Aesop....

A fox was trying to catch hold of beautiful grapes, ripe, inviting. But her jump was not enough to catch hold of the grapes. She tried many times. She was not aware that a small rabbit was watching, hiding in a bush. The moment she saw the rabbit, she walked away with dignity. The rabbit said, "Auntie, what is the matter?" The fox said, "The grapes are not ripe."

That's what Martin Luther said, "The grapes are sour." If he was really against the pope, then why did he want to become the pope?

I will not accept -- even if all the Christians of the world ask me to become the pope, I will not accept it. I will not accept even if the whole world asks me to become God, the creator, the father who is... (A noise is heard on the roof of Rajneesh Mandir)... above the roof of Rajneesh Mandir. Those are just two electricians! I will not accept it. Anything that is wrong, howsoever powerful it makes you, I am not going to accept. I am fulfilled, and I am absolutely contented with myself. I have no protest, no complaint, no grudge against anybody.

It was for this simple reason that I have not talked about the Protestant section of Christianity separately. There is nothing separate about it. It is just the German mind that makes it separate and I am not in favor of this kind of German mind.

I have more sannyasins in Germany than anywhere else, for the simple reason that they have seen the ugliness of Adolf Hitler and what he did. The younger generation does not want to carry that German mind any more, and this is the only place where we can deprogram them.

We have one dozen communes in Germany. It takes a little hard work to break down the German mind, but it is worth trying, because once it breaks down the breakthrough is not far away. And once a German drops the German mind -- it takes longer for him to drop his mind, but once he drops it, he drops it forever.

Those people have guts. I love them. Sooner or later the whole of Germany is going to be red. We cannot leave Germany, for the simple reason that they are the strongest people in the world. If they can alone fight the whole world, and go on winning for five years under the leadership of a crackpot, these people are of immense value. If we can change Germany, we can change the whole world. That is the criterion: Germany in our hands, the whole world is in our hands, because nobody can have as much resistance as the Germans.

I have been experimenting, and I have been successful. Once a German has fallen in love with me, it is forever. You ask Haridas. He came to me somewhere around fifteen years ago; since then he has not left for a single moment. His old mother wanted to see him -- she had to come, he would not go. He will not leave

me for a single moment. And when his mother saw the flowering of her son, the transformation, she did not wait; she immediately became a sannyasin. I have given her the name Haridasi. She is old, but a beautiful woman, very loving.

Martin Luther was the same type as Adolf Hitler. He created this schism in Christianity, but he has not contributed anything to the world -- that's why I don't criticize him. I simply ignore the fellow. He is just below me.

BELOVED OSHO,
YOU SAY THAT WE, YOUR DISCIPLES, ARE NOT FOLLOWERS BUT FELLOW TRAVELERS. IT IS TRUE THAT WE ARE WANDERING AND SEEKING, BUT YOUR TRAVELINGS CAME TO AN END LONG AGO. YOU HAVE NOWHERE TO GO, NOTHING TO ACHIEVE; YOU ARE UTTERLY FULFILLED. SO WHY DON'T YOU ACCEPT YOUR RIGHT POSITION OF BEING OUR GUIDE? WHY CONFUSE AND CONFOUND YOUR DONKEYS AND CAMELS?

I am going to confuse and confound all the Yankees, all the monkeys, all the donkeys, all the camels -- because there is no other way to make them lions, and finally to create the child.

Yes, it is true that I have nowhere to go. I have got it, that which you are seeking and searching for. But still I will not accept the idea of being your leader, guide, because those words have very wrong connotations with them. The religious leaders and guides have exploited the whole humanity so much that I don't want to be associated with them in any way -- and those words make me associated with them.

I am utterly contented, there is nothing more; but I go on walking, moving, just to destroy the idea that I am the leader and you are the follower. You are seeking; I have found it, but can't I play and seek with you just to help you feel that you are not followers but fellow travelers?

I do not want to insult you by calling you followers. I respect you. A small device I had to maintain: that is, just to go on seeking and searching with you, knowing perfectly well that there is nothing for me to seek. And there is nothing for you to seek either. It is just that I know it and you don't know it.

Just being your fellow traveler, I will infect you. I am contagious! Sooner or later you will realize my play, and you will be grateful, remember. You will be grateful that I never became your leader, never reduced you to be the led, never gave you any guidance -- that is humiliating.

But just being with you -- and I know you have got it, just the way I have got it -- in some proper moment I will shake you and wake you up.

It is not guidance.

It is just shaking and waking.

Guidance is needed for a goal somewhere far away -- what path to follow. I want you to remember that it is not only you who respect me, I also respect you.

Buddha could not say that, Mohammed could not say that, Jesus could not say that. And I feel there is some weakness in these fellows. Somehow they are feeling a gratification from being the leader, the guide, the prophet, the messiah, the savior. Something of the ego is there -- very subtle, sophisticated, refined, slippery, you cannot catch hold of it, but it is there in their declaration of being higher than you, better than you. They have arrived and you are miles away, with miles to travel, arduous miles.

Buddha and Mahavira say, "Where we are, you will take lives to reach." They are creating such a big distance between you and themselves. That's the way of the ego.

I am trying in every possible way to close any gap between me and you, knowing perfectly well that there is a *little* difference:

I am awake, you are asleep.

Playing with you, singing and dancing with you, I am certain I will make you awake without being your leader, without being your guide. Don't be worried, I am not renouncing you. When I say that I am not your leader, don't think that I am abandoning you. Don't think that if you are not my followers, then what the hell are you doing here? I take life very nonseriously. It is really a great joke!

I know more jokes than anybody in the whole world, and I can say with absolute certainty that there is no joke which is bigger than life itself. What a joke -- that you are it, and you are seeking it! You are where you are meant to be, and you are running all around, searching for the right place. Not only that, you are suggesting to me that I should take my right position as the guide. I am in my right position -- not as the guide, but just as a playmate. Can't you accept it?

That means your ego comes in between. Your ego wants me to be the master of masters, the greatest master in the whole history of the world, because only then can you say, "I am the follower of the greatest master in history; certainly I am one of the greatest followers in the whole history."

I am not going to help you in strengthening your ego. I am perfectly aware what hurts you. You would like me to fulfill the image and all kinds of expectations so that you can feel, "This is the right guide, and I am the person who has found the right guide. All other leaders are pygmies, and their followers, of course, are even worse."

No, I am not going to help you in that way. I will play the role of being a very ordinary man. I know, and you know, that I am not an ordinary man, but what to do! I don't guide you, I help you. You don't need guidance, you need just a little help, a hit... just a little cold water thrown against your eyes so that you wake up.

You will be grateful one day that I never accepted the idea of the leader and the led, because once you accept the idea of the leader you free the led from all responsibility. Once you accept that the savior is here, it means you have nothing to do; you have just to be faithful, believing. And I am destroying all your beliefs and all your faiths -- how can I be the leader? The leader needs believers.

I am something utterly different from the people you have known before: Jesus, Moses, Mahavir, Krishna, Buddha. I am not part of their company.

With me begins a new era in enlightenment, where the master will be just playing games with you, where the master will not allow you to be behind him, but drag you by his side. I can put you ahead of me, but I cannot put you behind. It is a subtle device.

So don't feel depressed, I am not abandoning you. I *am* your master, you *are* my follower. But don't tell it to anybody, keep it a secret!

BELOVED OSHO,
DO ONLY COWARDS DROP SANNYAS?

Nobody ever drops sannyas. Yes, once in a while a coward takes sannyas. And I am just incapable of refusing, so even if a coward comes to take sannyas... I know perfectly well he will not be a sannyasin. He will wear the robe, he will make every effort, but sooner or later he will be gone.

I say nobody drops sannyas except those people who have never been sannyasins; they only looked as if they were sannyasins. I allow them to have the opportunity, because sometimes it happens that a person who takes sannyas without any understanding of what it is -- perhaps already thinking, "Let us try it. There is nothing binding; when I go home, I will go home in the same dress as I had come, I will leave all these red clothes behind" -- even such a person has the potential. So I don't refuse anybody.

It is unpredictable. The man becomes a sannyasin, already thinking that this is just to take part in the commune -- it looks embarrassing not to be a sannyasin here, it is the "in" thing, so just as a fashion he enters. But he does not know that you cannot trick me. I allow him, and start playing the game with him. Ninety percent of these people turn out to be sannyasins. Ten percent, who were only pretending to be sannyasins, drop out.

That's why I say, no sannyasin drops sannyas. Only those who were not really sannyasins drop it. But what have they to drop? They were never sannyasins in the first place.

To have a taste of sannyas, to have a taste of me, to drink the wine I am making available to you, to laugh and to sing and to dance -- then it is impossible that anybody can drop sannyas.

Yes, a few idiots will be there who will dance only because everybody else is dancing; it looks awkward not to dance. They will be in red clothes because everybody is in red clothes and they don't want to look like outsiders. Those few idiots will come and go. But my compassion for idiots is as much as for any genius -- in fact, a little more. I try my hardest so that the idiot drops his camelhood, becomes a lion. And I have succeeded with many idiots, I have seen them transforming into lions. And a few idiots even have reached to the stage of the child.

So my sannyas is available for everybody -- with no qualifications, with no conditions. I don't demand that you have to follow a certain discipline, then only can you become a sannyasin.

One day I said this and a few camels went to the office. They said, "Bhagwan says no qualifications, no conditions. We want to become sannyasins, but we will not wear the red clothes and we will not wear the

mala." These camels don't understand that red clothes and mala are not qualifications, they are not conditions. They are your identification card -- spread all over your body, so no need to pull it out of your pocket and show people. You will be seen anywhere from miles away.

The red color is really the color of danger. It is your identification card; it is not your quality, it is not your qualification, it has nothing to do with your discipline.

So remember, no camel should go to the office and ask for sannyas.... Then why are you asking for sannyas? Just *believe* you are sannyasins -- because you will not be wearing the mala, you will not be wearing the red clothes. So what is the trouble? Why even *ask* for sannyas? Imagine, believe that you are a sannyasin.

But if you ask to become a sannyasin you will have to carry the identification card around the world, because this is how I have approached millions of people. Just think, if I had not given a particular uniform to you, you would have been lost in the world. I would not even be able to recognize you, you would not feel any connection with me. You would not even be able to drop sannyas, and your sannyas would not create any troubles for you in life. And I want those troubles in your life, in your work, in your job.

I want you to be constantly in a state of challenge, surrounded by hostile forces, because this is the only way a real sannyasin grows -- out of fire, burning all around.

My sannyasins have been thrown out of their jobs, they have been thrown out of the universities where they were teaching, where they were professors. They are fighting in the courts. When you fight for your sannyas you have some respect for it, some love for it; you have some connection with me. When you are in trouble and you have to suffer many things, and you are ready to suffer but not to drop sannyas, that makes you stronger. It brings your capacities to their peak. You are ready to die, but you are not going to compromise.

Against me and the sannyasins, in Oregon, they have a slogan written on the trucks, buses -- anywhere they can find a place. The slogan is: It is better to be dead than red.

I would like you to remember: It is certainly better to be dead than not to be red!

From the False to the Truth

Chapter #30
Chapter title: Everybody wants freedom, nobody wants responsibility

28 July 1985 am in Rajneeshmandir

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BELOVED OSHO,
I HAVE HEARD YOU SAY THAT YOU WOULD LIKE TO SEVER OUR RELATIONSHIPS WITH ALL "ISMS."
DOES THIS INCLUDE RAJNEESHISM AS WELL?

Certainly. But you don't understand one thing -- Rajneeshism is not an "ism." It is just because of the poverty of language that we had to call it Rajneeshism. It is not an "ism" because it has no theology, no ideology, no philosophy -- which are basic needs for an "ism" to exist.

You are absolutely free individuals. You don't belong to a certain concept about existence, about God,

heaven and hell. You simply don't have any conceptualization.

We are existential: the "ism" is a mind thing. Our approach to reality is not a mind approach, it is a communion of heart to heart. All "isms" have belief systems: we don't have any belief system. You are not required to believe in anything unless you know it; and when you know something you don't believe, there is no need. You believe only things which you don't know.

Belief grows only in ignorance.

Knowing something is enough, there is no need to believe. We are seekers, searchers, not believers. We don't have any idea beforehand about what we are going to get in the end, when the search is over. Hence, I say to you, it is just poverty of language that our approach to reality is called Rajneeshism.

But it is not an "ism" at all, because it does not fulfill the requirements to make it an "ism." Communism is, socialism is, fascism is; all religions are. They are not existential. They are not trying to discover individually, in a very intimate and personal way, what this life is all about. They have taken for granted words of others -- and words are just words, containers without any content.

Words have a strange quality. You can go on and on building big palaces, castles in the air, through words, but there is no base to your castle in the air. The base is provided by your own experiencing. You can become a Christian just by believing in THE BIBLE. You can become a Hindu just by believing in the VEDAS.

You cannot become a Rajneeshee by believing in my words. You become a Rajneeshee when you also start feeling the same song I am feeling, you start the dance that is happening within me, you become full of the fragrance.... It is not wordy, it is existential.

To call it Rajneeshism was just a necessity enforced by poor language -- it has no word for the existential approach. Even the philosophy of existence is called existentialism -- the same stupid idea. Those philosophers are saying that there is no way to find the truth through argument, intellect.

Existence is available if you are silent, listening to it.... The sound of the running water, the wind blowing through the pine trees, the smell of a rose; the beauty of some face; the ecstasy of dropping all ideas, becoming a child -- innocent, enchanted by everything life is made of. He knows nothing about it, but he feels it.

A just-born baby.... You bring the rose close to him, he will see it, he will certainly find fragrance. But he cannot have in his being, anywhere, words. He cannot say to himself, "What a beautiful red rose." He does not know that beautifulness has a name, that there are words which call this a flower, a rose.

He knows nothing about colors, he cannot say it is red, but he finds it redder than you find it. He finds it livelier than you find it. He discovers immense beauty, fragrance, fragileness -- but he has no words. He does not say anything within himself, he is utterly silent, absorbing all that the roseflower can give to him.

Rajneeshism is basically a transformation of you to the child again.

The word "ism" is not really applicable, but what to do? Language is a kind of imprisonment. Some word has to be used and all words will be wrong. So I said, "Okay, call it Rajneeshism. But as far as the `ism' idea is concerned, include Rajneeshism completely out of any other `ism' that has existed before."

It would be easier to call it something totally new, but then nobody would understand what it is. So until we have enough people to understand, we will have to carry a wrong label on it. Once they have understood, the label will be removed. Once we have our own world around this earth, "ism" is not going to be part of our way of life. So if you think Rajneeshism is also an "ism," throw it away. You have not understood anything. Your approach is still intellectual; otherwise, such a question would not have arisen.

You can see -- no dogma is preached, no belief system is given. You are not required to accept *anything*. The atheist can become part of my communes, the theist can become part, the communist can become part, the capitalist can become part. We don't discriminate against anybody. Our basic approach is such, that whosoever becomes part of us, we deprogram. And the process of deprogramming is the same; whether you deprogram a Communist or a Catholic or a Protestant does not matter.

It is just like surgery. If a communist has cancer, goes through surgery, do you think the surgery will be different than the surgery when a Catholic has cancer? Will there be a Catholic surgery? Hindu surgery? Mohammedan surgery? You can understand perfectly well that surgery doesn't take any account of who you are, but it knows how to remove the cancer. And I am continuously hammering on your cancer to destroy it.

All "isms" are nothing but spiritual cancer; and if you think of Rajneeshism also in the same intellectual terms, I am going to hammer on it too. But it is not an "ism," it is not a cancer: it is a surgical method. We just had to give it a wrong name, because no right name exists in any language.

Yes, the day will come when we will start creating new words, new languages. It is certainly foolish that

in this world there are thousands of languages -- all that it needs is one language. And these languages have grown haphazardly, unscientifically, but we go on carrying them -- just junk, thousands of years old.

Just as I say one world is needed and one world government is needed, so one scientifically created language is needed, so that all men, wherever they are, are capable of understanding each other.

No old language should be accepted as the world language, for the simple reason that old languages are not capable of coping with the new reality that goes on changing. And the second reason: if you choose one language out of the old, all other languages which are not chosen will fight against it, naturally. If you just think of numbers, then Chinese will be the world language, because of every four people, one is a Chinese. And Chinese is the most difficult language, the most unscientific, because it is one of the most ancient languages.

It has no alphabet, it has only symbols. Just to be able to understand Chinese you have to understand at least ten thousand symbols -- just to begin with! If you want to be a real scholar in the language, then one hundred thousand symbols you have to remember. It is an unnecessary burden, absolutely not needed. And even those symbols are not clear.

If in Chinese you want to write "war, conflict, struggle, fight," you have only one symbol -- very true. The symbol is one tree and two women under it. That is, one husband and two women under one roof: the tree is the roof. But is is up to you whether to understand it as war, as fight, as struggle, as battle, or just a conflict, a debate, a discussion -- because the symbol can represent all these things. You have to learn the context in which the symbol is used.

To learn Chinese, if you are not born Chinese, takes at least thirty years. As far as numbers are concerned, Chinese is the first language, and they will not be ready to give chances to any language which is far behind them.

No old language will do. But man is capable of creating a language like Esperanto and making it absolutely scientific so that no confusion arises. And because it will be a new language, there is nobody who will be privileged because it is his mother tongue. And nobody else will be disadvantaged because he has to learn a language for thirty years -- almost half his life.

A new language will be equally acceptable to all. It will not be a competitor to any language. And only a new language can manage to be scientific; old languages cannot. Old languages go on adjusting to the new realities, but their adjustments make them silly. For example, horses are no longer important, but horsepower... strange, a car has so much horsepower, an aeroplane has so much horsepower. This is adjustment. Horses are gone, but horsepower will continue.

In English you have a word "daughter." You may not be aware that it is very ancient. It comes from the Sanskrit, *duhita*. Five or ten thousand years ago, it was the privilege of the daughter to milk the cow. *duhita* means one who milks the cow. Now from *duhita* has arisen the word "daughter," because only daughters were doing that job ten thousand years ago in India. The reason is that the cow is holy to the Hindus, and they would like it to be milked only by a virgin girl, to keep the milk holy. But what has it to do with daughter? There may be millions of daughters who have never touched a single cow, and they are still being called daughter.

If you look into the history of any word, you will make amazing discoveries. How has it arisen? Centuries have changed the word's color, its tone, its pronunciation -- everything. New qualities have been given to it which are not applicable. Words are dead things, and it is time that we have one language, scientifically arranged.

When the first American woman met me, it was nearly thirty years ago. She was interested in me -- I was traveling, and she asked, "What is your schedule?"

I said, "Forgive me, I don't understand this word -- skedual? What is a skedual?

She was puzzled. She said, "This is a simple word, a common word."

I said, "You just explain it to me, perhaps I may be able to figure out what you mean."

And then I found out -- because in India, English is spoken with the British pronunciation, not the American. Certainly the American pronunciation of the word is more accurate because of the spelling of the word. The British pronunciation is "shed-dule," not "skedual" -- they are the same words. I was accustomed to hearing ""shed-dule."

I said to her, "Forgive me, but there was no way to figure out that it is `shed-dule' that you are using."

There is so much misunderstanding in the world, and one of the greatest reasons is that we have so many languages. It is a tower of Babel. You cannot understand what the communist is saying, because he has his own connotations of the word, his own meaning. The communist cannot understand what you are saying, he

has different connotations of the same word.

Communists believe they have the real democracy, because how can a democracy exist where the society is divided into classes? -- the poor and the rich and the middlers. If the society is divided and the gap is so big between the rich and the poor, the rich are going to dominate; so don't call it democracy, it is aristocracy. No communist is ready to believe that in America there is democracy, because the first basic thing is not to write in the constitution that "all men are equal," but to *make* them equal; then democracy is possible.

If there are so many poor people, their votes can be purchased. They *are* being purchased, because for the poor man democracy cannot give bread and butter. The word "democracy" is for those who have everything, it is not for him. If he can get something tangible just for giving a vote, he is ready.

I have seen it in India -- India is a democracy, but not a single poor man becomes the prime minister, the governor, the chief minister. It is impossible for the poor man to reach there, because the expenses of election are so big. Yet in the constitution everybody has equal rights, and every vote has equal value. Communists cannot accept the idea.

America cannot accept Russia as a democracy, because only one party exists. There is no choice -- how can you apply freedom? You have to choose the communists, there is nobody else. You have to choose the communists unanimously. What kind of democracy is this? Democracy according to the American mind needs two parties at least.

Russians go on declaring themselves the most democratic. Americans go on declaring they are the greatest democracy. Now, that word "democracy" is not scientific. It has different meanings to different people.

You know the English word "go." You cannot imagine, howsoever wild a dreamer you are, from where this word "go" comes. It comes again from the cow.

In Sanskrit, the cow is called *cav*. And the Hindus have been interested in the cow so much, they love the cow so much, they have called the cow their mother. And in fact, ten thousand years ago, when the hunting society was changing into an agricultural society, the cow became of immense importance. She was giving food, she was giving bulls to be used for bullock carts, to be used in farming. Everything that the cow gives is usable -- even cow dung, because it is a very powerful fertilizer.

So they used to worship the cow. And it was a common thing that in the morning the cows would go to the grasslands, and in the evening at the time of sunset they would come back home. And the Hindus started saying, "The cow is going to the forest, the cow is going home." Going became associated with the cow.

The English word "go" or "going" has come from ten thousand-year-old Hindus, and it is associated with the cow, not with you. When you say, "I am going," you are saying, "I am a cow"! And that's what Sanskrit-speaking people will understand. And they will be amazed: "What are you saying?"

All the languages of the world create walls, very subtle transparent walls, which are far more difficult to remove than the wall that exists in Berlin. The world needs one language, and a new language -- simple, accurate. The pronunciation has to be according to the spelling, so that there is now way to mispronounce a word.

Perhaps it is going to be our work sooner or later to create a new language which gives scope enough for all types of experiences. Right now, there is no way, so just out of compulsion we have called our approach to life, Rajneeshism. But if you think of it as an "ism," you don't understand it. If it is an "ism" for you, throw it. If you understand that this is only a label -- out of compulsion we had to call it that, to use it -- then you will not ask such a question.

We are not a religion in the same sense Christianity is, Judaism is, Hinduism is. But what to do with the American bureaucracy? Unless I am a religious leader, they cannot allow me to stay here. I am nobody's leader, and certainly not a religious leader. I am destroying all the roots of all the religions. But they won't understand it; I had to accept their stupidity and call myself a religious leader. They don't have any other category.

Just the other day my secretary was saying to me, "Somewhere you have said you are an anarchist. If the American government comes to know about it.... They have a basic rule that no anarchist should be allowed to become a resident of America." They do not understand. I am not an anarchist like Prince Kropotkin. Prince Kropotkin wanted governments to be dissolved immediately; he said there was no need of any government. I think he was a little bit crazy.

Governments in existence.... There is so much crime, so many murders, so many rapes, so many drugs, thefts. Just think, if for twenty-four hours the government stops functioning -- just a holiday -- for

twenty-four hours there is no law, no government, what do you think will happen in America? Thousands will be murdered, thousands will commit suicide. Everywhere there will be stealing, everywhere there will be cheating. And it is only for twenty-four hours that the law is no more applicable, so you have to do it fast, whatever you always wanted to do.

Man has not come to the point where governments can be dissolved. Prince Kropotkin is against the government, the law. He wants to dissolve them. I am also an anarchist, but in a totally opposite way to Prince Kropotkin.

I want to raise the consciousness of human beings to the point where government becomes futile, courts remain empty, nobody is murdered, nobody is raped, nobody is tortured or harassed. Do you see the difference? His emphasis is: dissolve the governments. My emphasis is: raise the consciousness of human beings to the point where governments become, of their own accord, useless; to the point that courts start closing, that police start disappearing because there is now work, judges are told, "Find some other job." I am an anarchist from a very different dimension. But my secretary was afraid that they would not understand. To them, anarchism means Prince Kropotkin.

I am against Prince Kropotkin and his anarchism because he is talking nonsense. First let people be ready -- and governments will disappear on their own account. I am not in favor of destroying governments; they are fulfilling a certain need. Man is so barbarous, so ugly, that if he is not prevented by force, the whole society will be in a chaos. Prince Kropotkin is not an anarchist, he is in favor of chaos.

I am not in favor of chaos. I want human society to become a harmonious whole, a vast commune all around the world: People meditating, people without guilt, people with great serenity, silence; people rejoicing, dancing, singing; people who have no desire to compete with anybody; people who have dropped the very idea that they are special and have to prove it by becoming the president of America; people who are no longer suffering from any inferiority complex, so nobody wants to be superior, nobody brags about his greatness.

The governments will evaporate like dewdrops in the early morning sun. But that is a totally different story, a totally different approach. Till that moment comes, governments are needed.

It is a simple thing. If you are sick, medicines are needed. Prince Kropotkin wants to destroy the medicines. I want you to be healthy so you don't need medicines. Automatically you will throw them -- what will you do with all those medicines? They are utterly useless, in fact, dangerous; most of the medicines are poisons. For what purpose will you go on accumulating them? See the difference of emphasis.

I am not against medicines, I am against the sickness of man which makes medicines necessary. I would like a healthier man -- which is possible -- a man who has no possibility of becoming sick, because we have programmed him from his very birth that he cannot be sick, we have made arrangements in his body to fight against any sickness. Certainly medicines will disappear, medical stores will disappear, doctors will disappear, medical colleges will be closed. But I am not against them! That will be simply a consequence of a healthy humanity.

Yes, I am an anarchist, and if the American government wants to bring in the question of anarchism, I am going to fight, because my anarchism is totally different. Perhaps they have never heard the distinction. They don't know that these are two totally different things; you cannot put them under one name. But that's how languages are, because we have not made languages scientifically. They have grown blindly, unconsciously, taken new colors, new meanings. As time changes, languages don't change. The words remain the same, they just acquire new meanings.

In India, there is a word "babu." It is thought to be very respectful to address somebody as babu. The great leaders of the country, like Subhash Chandra Bhose, are called Babu Subhash Chandra Bhose. Nobody bothers about where the word has come from. And it is not very ancient -- only three hundred years old.

When the Britishers invaded India their capital was Calcutta, in Bengal. Only later on when they conquered the whole country and consolidated themselves did they move to the ancient capital of the country, Delhi. Before that Calcutta was their capital.

Bengalis, the people who live in Calcutta and around Calcutta, in the whole big state of Bengal, eat only rice and fish. They love fish so much that anybody who can afford it will have, just beyond the house, a big pond where he grows fish. Just as you see in other countries a beautiful lawn and trees and gardens, in Bengal you will see ponds, according to each one's capacity....

If you are rich you will have a big pond, surrounded by big trees, lawns. If you are a poor man, you will have just a naked pond, without trees, without lawns, but you will have a pond -- dirty -- and you will grow

fish. And the people smell of fish. The word *bu* simply means stinking. The word *ba* simply means with.

The British people came in contact first with the Bengalis. Later they came to discover other people -- India is a vast continent: so many cultures, so many different kinds of people -- but their first acquaintance was with Bengalis. And they were smelling so badly of fish, all the Bengalis, that it was a word of condemnation to call them babu. Britishers started calling Bengalis, babus. It was sheer insult, humiliation. But to be close to the people who have the power... the word "babu" slowly became very respectable. It meant to be close to the throne, to be close to the hierarchy. And everybody forgot its basic meaning.

Now, the first president of India was called Babu Rajendra Prasad. He had nothing to do with fish, he was not a stinking man, but he never told people, "You should stop calling me babu," because he himself might not have been aware what the word means. And if the president is called babu, then anybody will feel joyous and grateful if he is called babu.

One of my vice-chancellors called me babu. I said, "Shut up! And take your words back immediately; otherwise I can be dangerous."

He said, "What are you doing? Have you gone suddenly insane? I have not said anything, I simply said, out of respect, babu."

I said, "It does not matter that you are ignorant about the meaning of babu. I know the meaning."

When I explained it to him, he said, "My God! I used to think this was a very respectful word, and I enjoyed being called babu. I used to use the word for people for whom I have a certain respect. But forgive me; I will never use that word again."

Old languages have become rotten. A new language is an absolute need -- totally new, without any flaws, exact in its meaning. The older the language, the more meanings its words have. In Sanskrit, Arabic, Hebrew, Greek, Latin, one word has many meanings.

In Sanskrit one word can have one dozen meanings. Slowly, slowly a word got settled with one meaning, but those eleven meanings are there. Because of this, Indian philosophers and scholars were very much at ease; disputing, making new commentaries on the old scriptures was an easy job, because each word has ten, twelve meanings, so you can manage to make the scripture mean whatsoever you want it to mean. Another philosopher writes a treatise on the same scripture, and he gives it a totally different meaning.

The Hindu scripture, GITA -- which is the bible of the Hindus -- has one thousand commentaries. That is the number of famous commentaries. There may be many more, but they are not famous; they were written by people who never attained fame, who never attained the attention of the country. But one thousand commentaries on one book!

If you read one commentary, you will say, "Perfectly right." If you read a second commentary, you will be surprised -- that too is perfectly right. And when you have read one thousand commentaries, as I have, you will say, "Crazy! Nuts! They are just playing with words." All the commentaries are contradicting each other. The game is very easy, the language allows it. This is an unscientific language.

I want one world, one language, one religiousness, one humanity, and when humanity is really grown-up in consciousness, one government.

Government is not something to brag about. It is an insult. Its existence says to you that you are still barbarous, civilization has not happened; otherwise what is the need of a government to rule you?

If all the crimes disappear, if all the fears that others can exploit you, murder you, disappear, what will you do with this whole bureaucracy of government? You cannot continue it, because it is a burden on the economy of the nation, a big burden, and it goes on becoming bigger and bigger. The hierarchies have a tendency to become bigger and bigger, for the simple reason that everybody wants not to work, everybody hates work. So everybody needs more assistance; the work is growing.

You can see, in any government office, files just piled up on the tables. Unless you are able to bribe someone, your file may remain somewhere in the huge pile, it will never come to the top. And the bureaucrats enjoy many files there; that makes them big, special. They have power over so many people; all these files, to them contain their power over people.

Files don't move unless you are after them. Bribe one table, the file moves to a higher table. Bribe again, it moves to a higher table. The moment you stop bribing, the file stops moving. Strange, it seems bribery is something like petrol: for the car to go on moving, you have to put petrol in. If you are out of gas, finished, the car has stopped.

I am an anarchist of a totally different category from all the anarchists who have existed on the earth. I am a category in myself, because my approach is totally different. I am not against government, I am against

the *need* for government. I am not against the courts, I am against the *need* for the courts.

Someday, some time, I see the possibility that man will be able to live without any control -- religious or political -- because he will be a discipline unto himself.

BELOVED OSHO,
YOU SAY WE ARE RESPONSIBLE FOR OURSELVES, AND THAT THERE IS NO GOD. WHAT PART DO FATE AND DESTINY HAVE IN OUR LIVES? OR ARE THEY JUST EXCUSES TO AVOID OUR RESPONSIBILITIES BY PINNING HOPE ON SOMETHING OUTSIDE OURSELVES?

They are just excuses and nothing more. There is no fate, no destiny. You are just trying to dump your responsibility on something which does not exist. And because it does not exist, it cannot resist you; it cannot say, Please don't dump your responsibility on me!" God is silent, you can dump anything on him -- no resistance, because there is nobody to resist.

Fate is again the same. You fail in love, you fail in other matters. It hurts, that "I have failed." You need some kind of ointment for your wounded heart. Fate is a beautiful ointment, and freely available, you don't have to pay for it. You say, "What can I do? -- everything is decided by fate." Success or failure, richness or poverty, sickness or health, life or death -- everything is in the hands of an unknown power called fate. "I am doing my best, still I go on failing. I am following all the moral principles preached to me, still I am poor. And I see all kinds of immoral people becoming richer, getting higher, becoming famous. It is all fate."

It gives you solace. It gives you solace that you are not reaching your goals. It also gives you solace that if others have reached, there is nothing much in it; it is just decided by fate. So on the one hand, you are saved from feeling inferior; on the other hand, your jealousy enjoys the idea that the successful is successful only because fate has determined it that way: "It has nothing to do with him, he's not superior to me."

God, fate, destiny -- they all come in the same category: throwing your responsibility onto something which does not exist.

If God existed he would not remain silent. I am continually saying he does not exist. If he existed, it is time -- he should have appeared in Rajneeshpuram and announced, "I am here! Why do you go on saying that I don't exist?" But he will never come. There have always been people who have denied the existence of God, but he has never made any effort to prove himself.

Simple things.... Edmund Burke, one of the philosophers of the West, stood in the church and said to the priest, "This is my watch. If God exists -- I don't want big proof, just a simple proof -- my watch should stop moving. You pray, your congregation can pray, you do anything that you want to do. Persuade your God to stop my watch, and that will be enough to convert me."

They prayed -- it was a question of the prestige of the whole of Christianity, a single man challenging God. And he was not asking for a big miracle, just a small miracle: "Stop my watch moving." And God could not do that. Edmund Burke has proved that there is no God. What an argument! -- but simple, clear, relevant.

You go on dumping -- all over the world -- anything that you want to get rid of on God, on fate, on destiny. They are just different names of non-existential things. Certainly you cannot throw your garbage on somebody who is there. There is a limit to patience.

You just try throwing your garbage into the compound of your neighbor. Perhaps for one day he may not say anything; perhaps for two days he may wait -- but how long? Sooner or later he is going to grab you by the neck and prove that "I exist. You cannot go on throwing your garbage in my compound." But if there is nobody in the house, you can continue to throw the garbage as long as you want. Nobody will resist, nobody will come out and say, "What is going on? Don't you have any sense of humanity in you?"

God, fate, destiny -- these are bogus words, mumbo jumbo, nothing more than that. Drop them completely, because dropping them will make you an individual, fully responsible for your acts. And unless you take the responsibility on yourself, you will never become strong, you will never become independent, you will never have the taste of freedom.

You can have freedom. But the cost is to accept responsibility in its totality.

I have felt such immense freedom that looking at you I feel sad. You have the same opportunity, the same potentiality to blossom into a free individual, but you go on remaining a slave. And the way you manage it is by never being responsible. You think not being responsible makes you free? Not feeling

responsible for your actions, for your thoughts, for your being, do you think you are freed from all the consequences? No, absolutely no.

It makes you a slave, it makes you something subhuman. It takes all glory away from you. You cannot walk straight, you become a hunchback. Your intelligence cannot grow because you have not accepted the challenge. You are waiting for fate, for destiny, for God. You are thinking, "When the time comes -- the right time, God willing -- I will be blissful too." There is no God who can will your blissfulness. You are alone in existence.

You come alone, you die alone. Between birth and death, of course you can deceive yourself that someone is with you -- your wife, your father, your mother, your husband, your friend -- but this is just make-believe. You come alone, you go alone; you are alone between birth and death.

And I am not saying that you cannot love a man or a woman. In fact, when two independent, free people, who take responsibility on their own shoulders, meet, there is immense beauty in it. Nobody is a burden to the other. Nobody is dumping anything onto the other' you have stopped the very idea of dumping anything. You can be together, but your aloneness remains untouched, pure, crystal-clear, virgin. You never trespass each other's territories. You can enjoy each other just because you are separate.

The more separate you are -- the more clearly it is understood that you are alone, she is alone -- the more there is a possibility of a great meeting of two alonenesses, two purities, two individuals.

Forget words like destiny, fate, kismet, God. And don't allow yourself to be cheated by astrologers, mind readers, palmists, predictors of your future. There is no future if you don't create it! And whatsoever is going to be tomorrow is going to be your creation. And it has to be done today, now -- because out of today, today's womb, tomorrow will be born.

Take the responsibility totally on yourselves -- that's my message to you. That's why I am continuously destroying the God in your mind. I have nothing against him. How can I have anything against him? -- he does not exist! Do you think I am wasting my time fighting with something which does not exist? No, I am fighting with your conditionings; *they* exist. God does not exist, but an idea of God exists in you, and I am fighting with that idea, telling you to drop it, be clean, and take the whole responsibility.

This is my experience: the day I took my whole responsibility on myself, I found the doors of freedom opening to me. They go together.

Everybody wants freedom.

Nobody wants responsibility.

You will never have freedom, you will remain a slave. Remember, remaining a slave is also your responsibility. You have chosen it, it has not been forced upon you.

I am reminded of Diogenes, a beautiful Greek philosopher, mystic -- and a mystic of a rare quality. He was a contemporary of Aristotle, and he was as much against Aristotle as I am, so I have a certain friendship with Diogenes.

Aristotle defined man as an animal who walks on two legs. What did Diogenes do? He caught one animal -- and there are many animals who walk on two legs, but they have feathers also, they can fly also -- a peacock. He took out all the feathers -- because men have no feathers. Take out all the feathers of the peacock... the peacock walks on two legs. And he sent the peacock to Aristotle with the message: "Please receive the gift of a human being."

This man Diogenes used to live naked, because he said, "Man is born naked, and he becomes weaker because he is protected by clothes." All around the world no animal has clothes -- except a few dogs in England. England is a mysterious country. Dogs have clothes because a naked dog is un-Christian. You will be surprised to know that in the Middle Ages in England even chair legs were covered with clothes, because they are legs and it is not gentlemanly to see naked legs.

Diogenes lived naked. He was a strong man. Four people who were doing the business of hijacking people and selling them as slaves in the market thought, "This is a great catch, this man can bring us great money. We have sold many slaves, but not so strong, beautiful, young. We can have as high a price as we demand; and there is going to be a great competition in the marketplace when we put this man on the pedestal for sale. But," they thought, "four are not enough to catch him. He alone could kill us all."

Diogenes was hearing what they were saying about him. He was sitting by the side of the river, just enjoying the cool breeze of the evening, underneath a tree; and behind the tree, those four were planning what to do. He said, "Don't be worried. Come here! You need not worry that I will kill you, I never kill anything. And you need not worry that I will fight, resist you -- no. I don't fight anybody, I don't resist anything. You want to sell me as a slave?"

Embarrassed, afraid, those four people said, "That's what we were thinking. We are poor... if you are willing?"

He said, "Of course I am. If I can help you in your poverty in some way, it is beautiful."

So they brought out chains. He said, "Throw them in the river; you need not chain me. I will walk ahead of you. I don't believe in escaping from anything. In fact, I am getting excited about the idea of being sold, standing on a high pedestal, and hundreds of people trying to get me. I am excited about this auction -- I am coming!"

Those four people became a little more afraid: this man is not only strong, beautiful, he seems to be mad also; he is dangerous. But now there was no way for them to escape. He said, "If you try to escape, you will be risking your own life. Just follow me, all four of you. Put me on the pedestal."

Unwillingly they followed him. They wanted to take him, but he *went*! You see the point? Even in such a situation, he was taking the responsibility on himself. He was a free man even in such a situation, where these people are conspiring and trying to sell him in the marketplace, which is the ugliest thing that can happen to a man -- to be sold like a commodity, auctioned like a commodity.

But he told those people, "Don't be afraid, and don't try to escape. You have given me a great idea, I am grateful to you. This is my responsibility, I am going to the marketplace. You put me up for auction."

They could not believe... what type of man was this? But there was no way to escape, so they followed him. And when he was put on a high pedestal so that everybody could see, there was almost silence, pindrop silence. People had never seen such a proportionate body, so beautiful -- as if made of steel, so strong.

Before the auctioneer said anything, Diogenes declared, "Listen, people! Here is a master to be sold to any slave, because these four poor people need money. So start the auction; but remember, you are purchasing a master."

A king purchased him. Of course, he could do it -- more and more money he offered at the auction. Many people were interested, but finally a sum, larger than any which had ever been heard of, was given to those four people. Diogenes said to them, "Are you happy now? You can go, and I will go with this slave."

On the way, when they were moving to the palace in the chariot, the king said to Diogenes, "Are you crazy or something? You think yourself a master? I am a king, and you think me a slave?"

Diogenes said, "Yes, and I am not crazy, you are crazy. I can prove it right now." At the back of the chariot was the queen. Diogenes said, "Your queen is already interested in me, she is finished with you. It is dangerous to purchase a master."

The king was shocked. Of course, he was nothing in comparison to Diogenes. He took out his sword and asked his queen, "What he is saying, is it true? If you say the truth, your life will be saved -- that is my promise. But if you say an untruth, and I find it out later on, I will behead you."

Fearful, afraid, still the queen said, "It is true. Before him, you are nothing. I am enchanted, allured; the man has some magic. You are just a poor guy compared to him. This is the truth."

Of course, the king stopped the chariot and told Diogenes, "Get out of the chariot. I make you free; I don't want to take such risks in my palace."

Diogenes said, "Thank you. I am a man who cannot be made a slave, for the simple reason that every responsibility I take on myself. I have not left those four people feeling guilty -- they had not brought me there, I had come of my own accord. They must be feeling obliged. And it is your chariot, if you want me to get out, that is perfectly good. I am not accustomed to chariots at all, my legs are strong enough. And I am a naked man, a golden chariot does not fit with me."

Take responsibility! And then even in utter poverty, suffering, imprisoned in a jail, you will remain completely a master of yourself. You will have a freedom which comes with responsibility.

All these religions have been making you dependent on God, on fate, on destiny. Those are just different names of something non-existential. What is true is your slavery or your freedom. Choose. If you choose freedom, then you have to destroy all the strategies of religions which make you a slave. That's what I am doing here: cutting all your chains, making you free from everything, so that you can be yourself.

And the moment you are yourself, you start growing, you become greener. Flowers start opening up, and there is great fragrance around you.

From the False to the Truth

Chapter #31
Chapter title: No religions, no nations, no governments

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BELOVED OSHO,
YOUR WAY IS THE WAY OF THE HEART, AND THE OUTSIDE WORLD IS THE WAY OF THE HEAD. WILL IT EVER BE POSSIBLE THAT MAN CAN FUNCTION FROM A BLEND OF BOTH HEAD AND HEART, OR MUST THE TWO ALWAYS REMAIN TOTALLY DIVORCED? WILL IT ALWAYS BE ESSENTIAL TO MAKE A CONSCIOUS CHOICE FOR ONE WAY OR THE OTHER?

The first thing to be understood is that there is no way, either of head or of heart. Every way leads you away, away from the truth that you are.

It would have been so easy if there were a truth somewhere. Howsoever difficult the way, people would have reached. The more difficult, the more far away the truth was, the more challenging to the ego. If man's ego challenges him to reach the highest peak in the Himalayas, Everest, where nothing is to be found; if man's ego gives him incentive to waste billions of dollars to reach the moon, risking lives.... But man has reached the moon. And the first man who walked on the moon must have looked silly to himself -- there was nothing for which so much endeavor, technology, preparation was needed.

Remember, the ego wants challenges.

It lives through challenge.

Why have so few people been able to have a glimpse of the truth? -- because it is not a challenge; it is not *there*, it is here within you. It does not need any way, you are already it.

But the question has one other implication too: Will it ever be possible for the head and heart to be married, or are they going to remain forever divorced? It all depends on you, because both are mechanisms. You are neither the head nor the heart. You can move through the head, you can move through the heart. Of course you will reach different places because the directions of the head and the heart are diametrically opposite.

The head will go round and round thinking, brooding, philosophizing; it knows only words, logic, argument. But it is very infertile; you cannot get anything out of the head as far as truth is concerned, because truth needs no logic, no argument, no philosophical research. Truth is so simple; the head makes it so complex. Down the centuries philosophers have been seeking and searching for the truth through the head. None of them has found anything, but they have created great systems of thought. I have looked into all those systems: there is no conclusion.

The heart is also a mechanism -- different from the head. You can call the head the logical instrument; you can call the heart the emotional instrument. Out of the head all the philosophies, all the theologies are created; out of the heart, come all kinds of devotion, prayer, sentimentality. But the heart also goes round and round in emotions.

The word "emotion" is good. Watch... it consists of motion, movement. So the heart moves, but the heart is blind. It moves fast, quick, because there is no reason to wait. It does not have to think, so it jumps into

anything. But truth is not to be found by any emotionality. Emotion is as much a barrier as logic.

The logic is the male in you, and the heart is the female in you. But truth has nothing to do with male and female. Truth is your consciousness. You can watch the head thinking, you can watch the heart throbbing with emotion. They can be in a certain relationship....

Ordinarily, the society has arranged that the head should be the master and the heart should be the servant, because society is the creation of man's mind, psychology, and the heart is feminine. Just as man has kept the woman a slave, the head has kept the heart a slave.

We can reverse the situation: the heart can become the master, the head can become the servant. If we have to choose between the two, if we are forced to choose between the two, then it is better that the heart becomes the master and the head becomes the servant.

There are things which the heart is incapable of. Exactly the same is true about the head. The head cannot love, it cannot feel, it is insensitive. The heart cannot be rational, reasonable. For the whole past they have been in conflict. That conflict only represents the conflict and struggle between men and women.

If you are talking to your wife, you must know it is impossible to talk, it is impossible to argue, it is impossible to come to a fair decision, because the woman functions through the heart. She jumps from one thing to another without bothering whether there is any relationship between the two. She cannot argue, but she can cry. She cannot be rational, but she can scream. She cannot be cooperative in coming to a conclusion. The heart cannot understand the language of the head.

The difference is not much as far as physiology is concerned, the heart and the head are just a few inches apart from each other. But as far as their existential qualities are concerned, they are poles apart.

My way has been described as that of the heart, but it is not true. The heart will give you all kinds of imaginings, hallucinations, illusions, sweet dreams -- but it cannot give you the truth. The truth is behind both; it is in your consciousness, which is neither head nor heart. Just because the consciousness is separate from both, it can use both in harmony. The head is dangerous in certain fields, because it has eyes but it has no legs -- it is crippled.

The heart can function in certain dimensions. It has no eyes but it has legs; it is blind but it can move tremendously, with great speed -- of course, not knowing where it is going. It is not just a coincidence that in all the languages of the world love is called blind. It is not love that is blind, it is the heart that has no eyes.

As your meditation becomes deeper, as your identification with the head and the heart starts falling, you find yourself becoming a triangle. And your reality is in the third force in you: the consciousness. Consciousness can manage very easily, because the heart and the head both belong to it.

You know the story of a blind beggar and a crippled beggar.... They both lived outside the village in the forest. Of course, they were competitors to each other, enemies -- begging is a business. But one day the forest was on fire. The cripple had no way to escape, because he could not move on his own. He had eyes to see which way they could get out of the fire, but what use is that if you don't have legs? The blind man had legs, could move fast and get out of the fire, but how was he going to find the place where the fire had not reached yet?

Both were going to die in the forest, burned alive. It was such an emergency that they forgot their competition. In such emergencies only a Jew can remain a businessman, and certainly those two beggars were not Jews. In fact, to be a beggar and a Jew is a contradiction in terms.

They immediately dropped their antagonism -- that was the only way to survive. The blind man took the cripple on his shoulders, they found the way out of the fire. One was seeing, and the other was moving accordingly.

Something like this has to happen within you -- of course, in reverse order. The head has the eyes, the heart has the guts to move into anything. You have to make a synthesis between the two. And the synthesis, I have to emphasize, should be that the heart remains the master, and the head becomes the servant.

You have as a servant a great asset -- your reasoning. You cannot be befooled, you cannot be cheated and exploited. The heart has all feminine qualities: love, beauty, grace. The head is barbarous. The heart is far more civilized, far more innocent.

A conscious man uses his head as a servant, and his heart as the master -- just the opposite of the story I told you.

And this is so simple for the man of consciousness to do. Once you are unidentified with head or heart, and you are simply a witness of both, you can see which qualities should be higher, which qualities should be the goal. And the head as a servant can bring those qualities, but it needs to be commanded and ordered.

Right now, and for centuries, just the opposite has been happening: the servant has become the master. And the master is so polite, such a gentleman, that he has not fought back, he has accepted the slavery voluntarily. The madness on the earth is the result.
We have to change the very alchemy of man.
We have to rearrange the whole inside of man.

And the most basic revolution in man will come when the heart decides the values. It cannot decide for war, it cannot go for nuclear weapons; it cannot be death-oriented. The heart is life's juice. Once the head is in the service of the heart, it has to do what the heart decides. And the head is immensely capable of doing anything, just right guidance is needed; otherwise, it is going to go berserk, it is going to be mad. For the head there are no values. For the head there is no meaning in anything. For the head there is no love, no beauty, no grace -- only reasoning.

But this miracle is possible only by disidentifying yourself from both. Watch the thoughts, because in your watching them, they disappear. Then watch your emotions, sentimentalities; by your watching, they also disappear. Then your heart is as innocent as that of a child, and your head is as great a genius as Albert Einstein, Bertrand Russell, Aristotle.

But the trouble is far bigger than you can conceive. It is a male-dominated society; man has been creating all the rules of the game, the woman has just been following. And the conditioning has gone so deep, because it has been going on for millions of years.

If in the individual the revolution happens and the heart is re-enthroned, given its right place as the master, and the head given the right place as a great servant, this will affect your whole social structure. You can see it happening in my commune.

The woman is the master; she is not longer mistress, and the man is no longer master. People go on asking me why, for all significant posts, I have chosen women? For the simple reason that the woman will not create the third world war.

It has been a historical fact that each war is created by the man, but the woman suffers most. Strange -- the man is the criminal and the consequence happens to the woman! The woman loses her husband, the woman loses her children. The woman loses her dignity, because whenever a country is invaded, the soldiers are so much repressed -- just like the monks.... Sexually they had no opportunity while the war was going on. When the opportunity arises -- they invade a city and conquer it -- their first attack is on the woman.

And the war has nothing to do with the woman, she is simply outside of the game -- it is a male game, just like boxing -- but she has to be raped. Those soldiers are hankering not to be victorious for their nation's glory -- that is a faraway thing -- they are hankering to get the women of the enemies as quickly as possible.

I am putting women in all significant, powerful positions. It is symbolic. Man has a tremendous capacity to do things, but he should not be the guide anymore. He is hung up in his head. He can also become the master if he puts his heart above his head. That's why I said that all of my sannyasins are women -- even those who biologically, physiologically, are men. The moment they become sannyasins they have accepted a new structure, they have put something above their head -- their heart.

This is what I mean: that even men around me start learning feminine qualities. And feminine qualities are the only qualities worth having.

So there is a possibility, but the possibility has a basic condition to be fulfilled: you become more conscious, a witness, a watcher of all that goes on inside you. The watcher becomes immediately free from identification. Because he can see the emotions, it is an absolute certainty that "I am not the emotions." He can see the thoughts; the simple conclusion is, "I am not my thought process."

"Then who am I?" -- a pure watcher, a witness. And you reach to the ultimate possibility of intelligence in you: You become a conscious man.

Amongst the whole world sleeping, you become awake, and once you are awake there is no problem. Your very awakening will start shifting things to their right places. The head has to be dethroned, and the heart has to be crowned again. This change amongst many people will bring a new society, a New Man in the world. It will change so many things, you cannot conceive.

Science will have a totally different flavor. It will not serve death anymore, it will not make weapons that are going to kill the whole of life on the earth. It will make life richer, discover energies which can make man more fulfilled, which can make man live in comfort, in luxury, because the values will have completely changed. It will still be mind functioning, but under the direction of the heart.
My way is the way of meditation.

I have to use language, unfortunately, that's why I say may way is the way of meditation: Neither of head nor of heart, but of a growing consciousness which is above both mind and heart.

This is the key to open the doors for a New Man to arrive on the earth.

BELOVED OSHO,
I WAS BROUGHT UP AS A QUAKER, AND WE WERE TOLD NEVER TO SWEAR ON A BIBLE IN COURT, BECAUSE AS QUAKERS WE COULD ONLY SPEAK THE TRUTH, AND THAT THE SOURCE OF OUR TRUTH WAS SILENCE. THIS IS SO CLOSE TO WHAT YOU SAY, I AM SURPRISED WHEN YOU SAY YOU DON'T AGREE WITH THE THEOLOGY OF QUAKERISM.

I am also surprised.

The first thing: Quakerism is part of Christian theology. I have never said anything against Quakerism, but you are forcing me to now.

It is a by-product of Christian theology, and I am against all theologies. Quakerism is not an independent religion, but just a sect of Christianity. It accepts all kinds of stupidities that are propounded by Jesus and his theologians. It is not against THE BIBLE -- and THE BIBLE is so full of rubbish, lies.

The basic lie is God, the holy ghost, Jesus the only begotten son of God. Lies upon lies -- a virgin birth, resurrection after being crucified. Quakerism does not deny all these things, it accepts them.

Secondly, you are saying you have been told not to take oath upon the BIBLE in the court. I have also said that the oath is absolutely unnecessary. A man who is capable of lying -- no oath can prevent him. And to take an oath placing your hand on THE BIBLE is hilarious. THE BIBLE is so full of lies, and you are taking an oath for truth -- that you will not speak anything but truth!

My reason not to take an oath on any religious scripture is totally different from that of the Quakers. The Quakers believe -- remember, they believe: I *know*. You have been told: I have *seen*.

And the difference is infinite between being told and experiencing it on your own.

Just by being told that because you are a Quaker whatsoever you speak will be truth.... This is strange. It is a belief, borrowed knowledge, conditioning. Just by your being a Quaker, it is not a certainty that whatsoever you speak will be the truth.

Yes, if you have experienced total silence, then nothing can come out of you which is not true.

But I know many Quakers. They sit in silence also in their congregations. I have been to their congregations, and I have asked them, "If you are really truthful, tell me: What were you doing in your silence?" And they have always said, "We were thinking -- thinking of silence, trying to be silent, making efforts to be silent." Yes, it is true they are not speaking. If you mean just by not speaking you are silent, then you are just a fool.

Silence is such a deep experience, where thoughts, emotions, everything disappears. If you have attained to that silence you will not even call yourself a Quaker. You will not subscribe to any theology. You don't need one; you have found the very source of truth within yourself.

The Quakers have been defying the court; they will not take the oath. They have been punished for it, because it is an insult to the court, it is contempt of the court: they have been imprisoned, tortured. But the Quaker and my sannyasin are totally different.

I say the oath is useless. But I teach my sannyasins to be nonserious. To the Quakers it has become something of a dogmatic idea, a fanatic standpoint: they will not take the oath. I tell my sannyasins, "You live in a society, you have to follow their rules -- remembering that they are all man-made."

For example, in some countries you have to drive on the right side of the road, in some countries on the left side of the road. What is wrong with the right side? You can say that it makes no difference whether you drive on the right side or left side, it is simply a rule. Don't Quakers follow this simple rule? You don't take it seriously, there is no problem in it; it is simply a question of managing the traffic. It can be done in both ways, so there is nothing serious about it. It is not something like an ultimate law of existence, that if you drive on the right side you will go to hell.

Quakers have been going to jail. I will not tell my sannyasins to do that. It is not worth it. Take the oath, and say whatsoever you want to say. Oath or no oath, it makes no difference to your statements. Why unnecessarily enrage those poor judges and juries? Let them be satisfied. If they are feeling happy just by your taking an oath, and feeling that now whatever you say will be the truth, let them befool themselves. You have to say what you want to say. The oath is irrelevant to you, but why make so much fuss about it

that you have to go for two years behind bars?

I am a nonserious man. Quakers are very serious about it. They will risk their life, but they will not take the oath. The oath has become more important than life itself.

It is just a game. You play cards: there is a king and there is a queen and there is a joker, and all sorts of people are there. You know that this is just a playing card, and this queen is just like the queen of England -- absolutely meaningless, powerless. But while playing the game you have to accept that this is the queen, this is the king, this is the joker, and so on, so forth. You don't start going to jail because "I will not accept this card as the king!" It is up to you -- don't play the game.

These are all games. That is the difference. You are asking me what the difference is, why I criticize Quaker theology. In fact, I have never done it before, but from now onwards I am going to do it unless you start quaking! To take games of life seriously shows only your stupidity, not your silence.

I have been in the courts. I have taken an oath, but before I take the oath I certainly make a statement telling the judge, "I will follow the rule, I will take the oath, but the oath cannot make any difference to me. I will speak only that which I want to speak.

"And your oath, in fact, frees me from telling the truth and only the truth, because the oath I am taking on THE BIBLE, on the GITA, on the KORAN -- which are full of lies... naturally by taking the oath on THE BIBLE I am completely freed. Now I can lie without any trouble. Without an oath I will only speak the truth; with an oath, there is no need because I have already lied by putting my hand on THE BIBLE."

Quakers are not against THE BIBLE -- I am. In one court I refused to put my hand on THE BIBLE. I said, "I will keep a little distance."

The judge asked, "Why?"

I said, "Because it is such garbage I don't want to touch it. It is your rule, so I will put my hand on top of it, but I will keep a little distance. I am very allergic." There is an immense difference between my criticism of this system of oath taking and the Quakers' criticism.

I am not saying that just because you are a sannyasin that's enough to guarantee that you will speak only the truth, no. Just being sannyasins does not mean that you will only speak the truth. And it is not so easy to decide what the truth is.

It happened that one of the great historians was writing the history of the whole world. It was an immense job to write the whole history of the whole world, of all the nations. He devoted almost fifty years, working almost twelve, fourteen hours a day. And the day he was coming to his last page, something happened and he burned his whole life's effort.

Somebody was murdered just in the neighborhood. Of course, so many people gathered there: the police were there, the journalists were there. The historian also went there. He asked one person who was an eyewitness, he asked another person who was an eyewitness -- and he was amazed. The stories of all the eyewitnesses were different. And there was no reason for them to lie, they were not involved in it.

One eyewitness said he was killed inside the house. Another eyewitness said he was killed under the sky, the open sky. The truth was that he was killed in a house which was just being built, and the roof was not yet there. He was killed under the open sky -- without the roof you can't call it a house. But it was a house in the process of being built. The roof is only a part of the house, so the other was not lying either, saying that he was killed inside the house.

Listening to other eyewitnesses, he became suddenly aware of one thing: "A murder happens in my neighborhood; within two minutes' time I am there, eyewitnesses are available -- and it cannot be decided what actually happened. I have been wasting my whole life writing about Genghis Khan, Tamerlane, Nadir Shah -- so much time has passed. Can I say truthfully that what I have written is factual? Perhaps many of these people never existed!"

George Gurdjieff had a theory about Jesus Christ: that he never existed, that it is only an ancient drama which was played amongst the Jews, there has never been a historical man Jesus. And he supported his idea that it is only a drama, just like the dramas of Shakespeare and Bernard Shaw. His first piece of evidence was that Jesus is not mentioned in any Jewish book.

Such a man, who could walk on water, do you think he would not create news? Would he not be mentioned somewhere in the contemporary literature? A man who can raise the dead back to life -- if he is not mentioned, then who else will be mentioned? This man was doing all kinds of miracles: turning stones into bread, turning water into wine.... And the resurrection -- he was crucified but God would not allow his only begotten Son to be dead, so he came back again.

These things make a man so significant that you cannot ignore him, yet in no Jewish history he is even

mentioned, not even in the footnotes! George Gurdjieff has an argument there; he says it is simply a drama. Nobody has been able to criticize George Gurdjieff; you cannot find anything that can contradict what he is saying. So what is the truth?

Take the oath; if that is the rule of the game, play it accordingly. But make it clear that it makes no difference to you.

Perhaps it was making a difference to people in the past. And I say to you, it will make a difference to the Quakers too, because they believe in THE BIBLE, they believe in the biblical God, they believe in the resurrection of Jesus Christ. The whole Christian theology is theirs.

If you believe in God, you feel afraid taking the oath in the name of God -- the superstitious man will feel afraid: now it is not a question of the court, it is now a question of God and the holy book. To lie now will not only be a crime, it will be a sin also. Afraid of this, there is a possibility he will say the truth.

For my sannyasins there is no problem. There is no God, there is no holy book. My sannyasins can take an oath on any novel and it will be the same. They can take an oath on anything, it makes no difference at all; they will say what they want to say. The court cannot exploit their superstitions, because they have none.

The oath was significant, *is* significant, for the so-called religious people of the world. And that's why a Hindu is not given THE BIBLE to take an oath on. He is given the GITA, because THE BIBLE he can spit on without any trouble. But the GITA? If by accident the GITA falls from his hands, or his feet by accident touch the GITA, he is in tremendous anguish. He has to fast, and go to the holy Ganges river to take a bath: he has committed a great sin.

Now, this man can be exploited. The court can manipulate this man to tell the truth. But no court in the whole world can manipulate my people. We don't have any holy book, we don't have any God to be afraid of. Once you are free of superstitions, laughingly you can take the oath and say whatsoever you always wanted to say -- oath or no oath. So remember, there *is* a difference.

And if the court is stubborn, don't take it seriously. It is stupid to suffer two years in jail just for not taking the oath. And why are you so afraid? Are you afraid because you were going to lie, and now after the oath you cannot lie? What is the fear?

You say, "I have been told that the Quaker only speaks the truth." You have been told -- and the man who has told you was lying! Just being a Quaker makes no difference. How can it make any difference? Yes, Quakers sit in silence, but I know their silence is bogus, because they don't have the method to enter into silence. They just say, "We sit in silence." Yes, they are not talking, but they are thinking, they are feeling -- emotions are there.

Silence means you are a witness, and that word "witness" has no place in the Quaker theology. And without being a witness you cannot be silent; there is no other way. You will have to go through the whole process of witnessing; only then, slowly, slowly, things will start dropping away.

My people know that unless they succeed in meditation -- which is another name of witnessing -- they will remain unconscious, and an unconscious man is asleep. Can you say to a man who is just getting ready to fall into bed and go to sleep, can you tell the man, "Please take an oath that you will not dream about wrong things"? He may take the oath, but he will be dreaming in the same way as he was dreaming before.

The oath will not make any difference, because the oath is taken by the conscious mind, and there are deeper layers which know nothing about it. The unconscious mind has no idea about the oath, and the collective unconscious mind is far deeper, and the cosmic unconscious mind is deeper than the Pacific. They know nothing about your oath, and in sleep *they* will be functioning, not your conscious mind. Your conscious mind, which has taken the oath, will be asleep.

Sleepy people, unconscious people, can believe in anything, but their belief makes no difference to their inner reality.

So please, forget the idea that my opposition to the oath is the same as the Quakers' opposition to the oath. Their opposition has different arguments for it. They say, "Because a Quaker always speaks the truth, that's why we will not take the oath."

I say to my sannyasins, "Make the statement in the court: `The oath is a very ancient superstition. I will take it, if this is the game that I have to play, but I cannot be serious about it. It does not matter -- you can give me THE BIBLE or you can give me PLAYBOY magazine, it won't make any difference; I will simply say what I have to say. Your oath cannot make any difference to my statements."

And we are not ready to go for two years to jail for such a stupid thing. If those judges and juries and the courts are behaving stupidly, have you also to behave the same? Make them a laughingstock, make their

idea of oath taking foolish.

My reasoning against the oath is totally different. It has nothing to do with your Quakerism.

BELOVED OSHO,
MY FEAR AROUND YOUR VISION OF THE BIRTH OF THE NEW MAN THROUGH TEST-TUBES AND GENETIC ENGINEERING COMES NOT FROM THE TECHNOLOGY ITSELF, BUT FROM FEAR OF WHO MIGHT CONTROL THE TECHNOLOGY. HOW CAN WE GUARANTEE THAT THIS KNOWLEDGE WILL BE USED BY CONSCIOUS HUMAN BEINGS, RATHER THAN THE IDIOT POLITICIANS WHO WOULD TURN OUR BRAVE NEW WORLD INTO ORWELL'S 1984?

Who controls the technology today?
Who controls all your nuclear weapons?
Who controls all your scientific discoveries?
Have you raised your voice against it? Have you even thought that the whole life on the earth is now in the hands of idiotic politicians?

And it has been always so. Anything discovered is immediately captured by the governments, so why is the question only about genetic engineering? Are you not afraid that the politicians have nuclear weapons which can destroy you seven hundred times? Although destroyed once, you will not need to be destroyed again -- because you are not the only begotten son of God, you will not resurrect; and messiahs are not around who will bring you back to life.

But you are afraid -- I can understand -- that if this genetic engineering is in the hands of politicians, certainly they are not going to produce the man of beauty, love, silence, intelligence, grace. They are going to create steel robots, to make all of them soldiers to fight, to kill. I know it. That's why I have proposed there should not be nations, the world should have only one functional government. All boundaries have to be removed, all passports and green cards have to be burned. That you are a human being is enough to enter any country.

It is a very strange thing. You don't ask the birds, "Where is your passport? How did you dare to enter America? -- you need a visa. And if you want to remain permanently here you will need a green card." Animals seem to be more free than you, because animals don't know anything about the boundaries that you have drawn on your map. They go on moving from one place to another place. Sometimes they travel thousands of miles.

There are a few birds who live at the North Pole, but when it becomes absolutely impossible to live there because of the cold, they start moving towards warmer places. Three thousand miles they will travel -- and they don't care about your nations. In a new place... for example, they will travel and come to a warmer place, and when it it the time, there is the season of mating. So they give birth to eggs, but they don't have enough time to take care of the eggs; three thousand miles have taken so much time.

They have to go back, because now the climate at the North Pole is again ready to welcome them. So they leave their eggs and fly three thousand miles again. The eggs grow on their own, the children are born. And it is something mysterious -- science has not been able to figure it out: there is no guide, there is no school to teach them, there is nobody even to tell them where their parents have gone, but these newly-born birds start moving towards the North Pole three thousand miles away. Existence is really mysterious.

Nobody asks about them, when they cross the borders. Even if you ask, they will not understand your language. And even if you try to keep them out, it will be almost impossible. Man is not as free as birds, animals, fish. What a degradation!

Hence, whenever I say anything, remember the whole context of it; otherwise you will misunderstand me. I want one world, so that there is no war and no need of soldiers. I want one world government. I want the president of the world government only to be president for six months, so that he cannot do any harm. And I want one person to be chosen only once. These are all precautions.

Genetic engineering, to give birth to children in scientific labs, will be in the hands of the scientists.

We have tried religion and it failed. We have tried politics and it has failed. Now we have to try science. Give it a chance, because in three hundred years it has made more progress than man has made in his whole history of millions of years.

And I have proposed to you that the world should have one academy of sciences, so there is no Russian scientist, no American scientist, no Hindu scientist, no Christian scientist -- all that is past. That academy

will have all the geniuses of the world. And all other efforts have failed; science should be given a chance. There is no harm. At the most it can fail -- the worst possibility is that science also will fail -- but I don't think it can fail.

We have to prepare a new kind of man. Out of that new kind of man -- meditative, silent, loving -- will be coming scientists.

And I am not a pessimist; nor am I an optimist. I am very much a realist. As I conceive it, all these things are possible. In fact, without them life will become impossible. The choice is yours. Give science a chance, and prepare the ground so that there are no governments -- only one government, which has no desire to fight because there is nobody to fight.

Even the politician's character will change, because there will be no political parties. People will be choosing individually, there will be no political vested interest. Because of political parties the politician is bound to be cunning, exploiting, doing all kinds of things.

Just a few days ago they imprisoned the Reverend Moon, because all the Christians were against him -- he is a Christian, he comes from Korea -- and he was attracting young people. The churches were against him because they were losing their sheep. And he is a perfect businessman, he has industries in Korea; he is a great salesman. He has been selling other things, but there is no better business than selling God. You don't have to produce, you don't need any factory; you don't have to do anything. All that you need is to provoke people's fear and greed. And he was collecting enormous amounts of money.

All the Christian churches were against him, parents were against him. They found a small flaw; that over three years' time he has not paid seven thousand dollars of taxes. He is jailed. He fought in many courts, but finally the Supreme Court refused to consider the case.

The vice president of America has not paid fifty thousand dollars in taxes -- no punishment! The government simply said it was an "oversight." Fifty thousand dollars is an oversight -- seven thousand dollars, and you are in prison for eighteen months!

It amazes me. It is a beautiful thing to look around.... The same churches who were against Reverend Moon -- in fact, these churches forced the tax department and the government: "This man should be punished. He is putting the money given to the church into his own account." Now he is punished, and he is punished only because he is not an American. Otherwise American law provides that if a man fails to pay two thousand dollars per year he can be forgiven; he can be given a chance. There is no need to punish him, he should just give the money to the tax department.

Over three years' time, seven thousand dollars is not much of a crime. He should be given a chance to give the money -- and he was ready to. These churches forced the government, because they wanted him to be punished, so that his congregation disperses. Now the same churches are making an appeal; they have made a protest that his case should be reconsidered.

I have seen the whole list. All kinds of churches, Christian associations, have signed it. They are all religious organizations with one exception: it has been signed by the state of Oregon also! That is something really great. What has the state to do with it?

The State is fighting against us, saying that we are mixing state and religion. In fact, there is no state here, no religion here, just individuals, utterly independent, living together because they feel a certain affinity. Just because of their experiences, they find it easier to be with people who are peaceful, silent, meditative. It helps them also in return to become more meditative. I call this the Buddhafield. A certain energy is created by so many people, which can trigger anybody into going inwards.

The state of Oregon is in favor of Reverend Moon; it says that he should not be punished. This is not in any way the concern of the state. It means that the state does not believe the federal courts, does not believe that those courts are fair. It is a contempt of the federal courts to protest.

And why with all those churches? Is the state of Oregon a church? And what authority have they got? We are also part of the state of Oregon. We have not been asked -- how can they sign it on our behalf? They should have asked the whole state.

They did not protest when scientologists were punished, because they were not Christians. Other religious groups have been punished, forced, harassed; the state of Oregon has never signed a protest. And they are protesting because the man is a Christian -- one thing.

The second thing: Why are all these churches protesting? These were the people who forced the government in every possible way, so that Reverend Moon should be either imprisoned or deported. They are protesting now because if Reverend Moon is a criminal by not giving seven thousand dollars to the tax department, is a criminal because he was putting the church money, corporate money, in the banks under his

own name... all these churches and their bishops are doing the same!

After this decision of the courts that Reverend Moon should be punished, sent to jail, they must have freaked out, because they have been doing the same thing on a larger scale. Bishops have bank accounts through which church money moves. Seeing the possibility that this may create a trouble for all the church leaders, now they are protesting on behalf of the same man they were trying to have punished. Do you see the cunningness?

And only Christian churches have signed it. No Jews have signed it, no Mohammedans have signed it. And amongst those churches, the state of Oregon looks simply odd. Is it a church? And they are saying to us that we are mixing church and state! In fact, that's what *they* are doing. Because they are basically Christian, they don't want some Christian leader to be punished.

And a state trying to save someone who has committed a crime is strange. The state government of Oregon seems to be a Christian state. Their hostility to us has no other base except that we don't belong to any religion, that we have dropped all kinds of superstitions.

I have the whole vision of the New Man: No religions, no nations, no governments -- only one functional government, and a powerful world academy of scientists. And science should be the decisive factor.

Don't be afraid. Scientists are not monsters, scientists are very humane. And if meditation goes on flowering and sannyasins go on growing, scientists will be the first people to be interested in the inner journey. They need it; otherwise their lives are unbalanced. They are only going out, out, out. They need certain methods so they can go inwards and keep a certain balance. And a meditative scientist cannot conceive of creating monsters, murderers.

Science has been a blessing to man. It can be a greater blessing if there is only one world.

From the False to the Truth

Chapter #32
Chapter title: God: the need of the old man

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BELOVED OSHO,
MY MEMORY OF MY PARENTS WHEN I WAS YOUNG IS SO ALIVE. MY FATHER PAINTED AND WROTE POETRY. MY MOTHER TAUGHT ME DANCING. BOTH OF THEM WERE AGNOSTIC, AND NEVER TAUGHT ME RELIGION. NOW DIVORCED, THEY EACH LIVE IN QUIET DESPERATION, UNWILLING TO TAKE CHANCES. FOR ME THEY HAVE DIED AND ARE JUST SHELLS OF FEAR. THIS MAKES ME SAD, BECAUSE ONCE THEY FLOWED WITH JUICE. WHAT HAS HAPPENED TO THEM?

It is a complicated question. In the first place, you do not know the meaning of agnosticism. Just not to teach you religion is not agnosticism. Just not to believe in religion is not agnosticism. If you call it agnosticism, you will have to use the word "negative"; it is negative agnosticism.

The positive agnostic is a seeker, and he goes on seeking, risking everything to find the truth, the life.

It is so easy to be a negative agnostic; not much intelligence is needed for that. All religions are so full

of rubbish that any man of average intelligence can see it. And seeing it, he becomes non-religious. Your parents must have been of the same kind. Religions were wrong -- that was their intellectual standpoint. But they never tried to fill the vacuum that religion was occupying. They threw the baby out with the bath water.

To be an agnostic means tremendous search. You have not to believe, and you have not to disbelieve either. The negative agnostic disbelieves; and there is not much difference between belief and disbelief. The religious person believes in God, the irreligious person does not believe in God, but their beliefs and their disbeliefs are only mental games. Neither of them has searched, meditated, gone deeper into his own center. To be an agnostic needs tremendous courage, immense energy and patience.

And when the agnostic comes to the center of his being, certainly he finds there is no God, because the moment you know your center, you have known the center of the whole existence. On the periphery we are separate, but our separation is only at the circumference. As you go on moving towards your own self, you are coming closer and closer to other people's selves. Ultimately when you reach to the center, you are amazed: there is no God, but there is tremendous beauty, incalculable silence.

If their agnosticism were what I am defining it to be, they would not have been in desperation. The agnostic can never live in desperation. Either he is involved in the great search of what it is all about.... He has no energy for desperation, he is pouring his whole effort into one single dimension: he wants to know.
The agnostic is not the end of the search.
It is just the beginning.

The agnostic cannot say there is no God, there is no heaven, no hell. That is what the atheist goes on doing. Perhaps your parents were atheists. The atheists are bound to come someday to deep despair. As death comes close by, they start trembling. They have not believed in God, they have disbelieved in religion. It was good when they were young, but before death almost all atheists become theists, they start believing. A simple arithmetic....

Death is there. What is beyond they don't know. They don't know themselves. It was easier when they were young, hot. They enjoyed criticizing, they enjoyed destroying arguments of those who believe. And it is very easy to destroy their arguments. God is not an argument. At the moment of death, as they become older and the gap between them and death is becoming less and less, they freak out. Now they are no longer young, no longer hot. They have become just cold, shrunken, and death scares them.

Now the only way is to accept religion, because religion is a kind of opium. It helps you to forget your despair, your anguish. It helps you to hallucinate whatsoever you want. And the reasoning is: "If there is no God, there is no harm. By becoming a theist, if there is a God, then we can say, `Forgive us, we were too young, inexperienced. Knowing nothing, we started disbelieving in you.'" And all the religions teach that God forgives those who ask for it.

It is simple. Whether he is or not, is not the question. The person is going to die and has to face the reality -- if he survives death, with what face is he going to encounter God? This is the despair of your parents. Young, they were painters and poets and dancers. It is easy, when you are young, to do all kinds of foolishnesses. And when you do not believe in the religion people all around you are believing in, you have a certain satisfaction that you are unique, individual. You assert your uniqueness. It is nothing but an ego number.

In youth, everybody thinks he is a great painter, a great poet, a great musician. Youth is blind -- it is just the energy of nature which is overflowing in you. And you are not even concerned with death, it is too far away. There is a certain limit beyond which you cannot be worried. You can worry for tomorrow, you can worry for the day after tomorrow, but are you going to worry about the coming year? Are you going to be worried about the coming century? You will say, "Today is so much, tomorrow is close by -- who cares about the coming century?"

One person has asked, "Bhagwan, is it not enough to be with You and enjoy, rather than thinking of the future of humanity?"

He himself is in doubt; otherwise from where does the question arise? Who is telling you to be worried about the future of humanity? It is enough if you can manage your life; the future will come out of it. Tomorrow is going to be born out of today. Whatever you are doing today will create your tomorrow. Once you know the secret, you are not only enjoying here, you are also creating the future.

The way the question is asked it seems you must be worried about the future of humanity. You want my approval: that it is perfectly okay, don't feel guilty, just enjoy this day with me. Your question does not need an answer, your question needs approval.

But in youth, death is almost non-existential. You cannot disregard it when you get older. Your parents

must be getting older. Their youth is finished, the love between your mother and father is finished -- that too was there because they were young. In old age everybody would like to be divorced, not only from his wife, but from womankind as such.

Youth is the time of romance. That's why young people have never been taken seriously. The elders, the old people who have passed through all experiences of life, have been respected throughout history. You will not find a single civilization where the young man was respected -- just tolerated; he was only a nuisance and nothing else. But the old people knew -- they were also young once, they have also befooled themselves in many ways: "There is nothing to worry about, these young people will also get over their romantic ideas, ideas of revolution, of the future of mankind."

As death comes, you will shrink to a single question: What is beyond death, what is going to happen? If there is a God, then I am doomed -- my whole life I denied him.

If there is no God, that too is scary. Then you will become a ghost, without a body, a consciousness who wants things but cannot get them, because things are material and the ghost is not material, he has no material body. This is one possibility, which is not very appealing.

And ghosts have never been known to paint, or to compose poetry, music. They have never been known to dance and enjoy. Ghosts don't fall in love, for the simple reason that the ghost has lost the body, the biology, the physiology; he is just a shadow.

It is not appealing to become a ghost and wander around hungry for all the things that he had desired in life. He would like to have a woman, but in ghosts I have never heard that there is any sexual difference. They are all alike. There is no beautiful ghost, and there is no ugly ghost; there is no male ghost, there is no female ghost. And they are stuck with all kinds of desires.

No, no old man would like to live like that; it is better to die completely. Death should be total, not only of the body but of the soul too. That will be a great relaxation, because if you are not, who is going to worry?

Just think back: when you were not born, do you remember that you were very much concerned about things -- nuclear weapons, world war, Ethiopia? And do you think that before your birth, when you were non-existential, there was any problem? There was no problem. Not to be is the end of all problems, all sufferings, all misery.

But if there is a God, the old man who has denied him all his life is in despair. He cannot say now that God exists. It goes against his ego which he has cultivated for seventy, eighty years. And now he cannot stand up so strongly for his disbelief either.

It is my experience that any atheist I have come across is always young. I have never come across an old man who is an atheist. It is a similar case: you never come across an old man who is a hippie. To be a hippie you need to be between twenty-five and thirty-five. For those ten years you have strength to fight the society, to go against its morality, to do things which are not allowed -- to take drugs.... It is a challenge.

But as you go on growing, nearabout between thirty-five and forty the hippie disappears. Suddenly thousands of hippies simply disappear. Now that youthful, romantic ideology of free love, drugs, not caring about anything, is not possible. You are becoming older; you need a home, you need a wife to look after you. You need children, because they will be, in a subtle way, tremendously satisfying. You know that you will die, but at least you will live in your child. The child is part of you. Even if a part is saved, it gives consolation.

Your parents in your childhood were young, full of romantic ideas. In fact, the young man wants to be recognized, his greatest need is attention. If you are a theist, who is going to give you any attention? There are millions of theists, it is a very common thing. But to be an atheist -- you immediately start getting attention. That fulfills the ego.

And the trouble is that the atheist can always defeat any other kind of believers. The atheist can win in argument with any theist, because the theist has no evidence, no eyewitness about what happens after death, because nobody comes back after death and tells you stories about what is beyond death. So it is left up to your imagination. Of course, older people start imagining a God; otherwise they will be so helpless without the body -- wandering like a cloud with no direction, no purpose. They need God. God is the need of the old man.

Children don't care; they are forced to believe in God. The old man is again in a similar situation, but far more difficult and complex. A child can easily be molded; he is soft, vulnerable, imitative. The old man feels for seventy, eighty years he has been a certain kind of person. His personality has become consolidated, and now at the moment of death it is very difficult for him to undo himself. That is why the

old are in despair.

Why did they get divorced? As youth leaves you one day, it takes many things from you; it does not go alone. It takes all your paintings, all your poetries, all your music, all your dances. It takes all your love, and leaves behind something utterly empty, dark, nobody to take care of. Children must have been grown up by now, they must be passing through revolutionary, rebellious stages -- perhaps they may be hippies. They don't care about you; you have lived your life, they want to live their life.

They may be somewhere in Kabul, in Kulu Manali, in Kathmandu, in Goa -- they are enjoying their youthfulness and its freedom, and they have energy to waste. They must be taking marijuana, hashish, opium, LSD. They don't care even if they are imprisoned -- I have known many people who have been imprisoned for using drugs which governments declare illegal. But imprisonment does not help. Out of the prison, they are again on the same track: Kabul, Kulu Manali, Kathmandu, Goa. Goa is their destination. These are just stopping, resting places; Goa is the final goal.

By the way, just a little drifting.... All the Christian countries are against marijuana, LSD, hashish, but they are not against alcohol, which is far more dangerous to health. Why? -- because Jesus himself was a drunkard, his apostles were all drinking. So alcohol has some religious significance for the Christians.

The Christian community or the Christian country cannot prohibit it. Prohibiting it, making it illegal, means you are raising questions against Christ and his behavior, you are doubting the great twelve apostles. And if Jesus can drink wine -- not only that, if he changed water into wine -- how can you say wine is illegal? If wine is illegal, then Christ was not doing a miracle but was committing a crime by turning water into wine.

Christians accept alcohol -- it is strange -- and they deny LSD, for the simple reason that LSD was not available to Jesus Christ. Otherwise, I can say with certainty that Jesus Christ and all his apostles would have been taking LSD and real grass. They had to confine themselves only to alcohol; that was the only drug available.

You ask me what went wrong with your parents? Everything. First, they got married. If they were not married, at least they would have saved you from this life! And they were so much involved with painting, poetry, dances.... I have never heard their name as a great painter, or as a great poet, or as a great dancer. But in youth the balloon of the ego is big. You write a third-rate letter and you call it a love letter. Most probably you have copied it from a third-rate novel, or from a movie.

You perform the act of love -- it is some kind of exercise, it is not love. Real love is possible only to the meditator, that is his reward. A man who does not know himself, a woman who does not know herself -- these two ignorant people fall in love with each other, and out of this ignorance you are born. And sooner or later, those two ignorant people become fed up with each other.

Now your parents are living separately, alone, in despair, in desperation. What is their desperation? Now your father knows that his paintings are just stupid, these same paintings that looked as if a new Picasso is born. His poems look like rubbish. There is nothing in them, he was just putting words together in a certain order. These poems are created, composed, they have not been given birth.

The real poet gives birth to his poetry. He breathes it, his heart beats in it. In the moment he is pouring forth his poetry, his music, his dance, he is not there. If he is there, then the poetry and the dance and the music will remain mediocre. One has to disappear, one has to disappear in the act so totally that nothing is left behind.

One of the great poets, Coleridge, was asked by a professor, "I want to come and see you, because I am in trouble. Your poetry I have to teach to the students. There are a few lines, statements in your poetry, which I find difficult to explain. And the students are asking me. I feel embarrassed to say that I don't know, and I am a D.Litt in literature! I thought it better I come to you and ask the meaning of those lines."

Coleridge said, "You can come, but remember, I am also in great difficulty."

The professor said, "About your poetry you are in difficulty?"

He said, "Yes. When I wrote them, two persons knew the meaning of what I was writing: God and I. Now only God knows! I cannot figure out myself what the hell I have done."

An authentic poet is not present, he gives way for the poetry to flow from him. And the same is true about music and dance, sculpture and architecture, about everything that is beautiful. If they come out of a meditative state, then they are not ego products. Ego products are going to be very ordinary.

Now, let me come back.

Why have your parents divorced? You are asking me what has gone wrong. The romance is over. Romance is nothing permanent. It is just like the wind: it comes, you feel the coolness, the breeze, and then

it is gone. It is like the flowers blossoming in the early morning sun -- so beautiful, so colorful, so magical that even dewdrops on their petals look like pearls. But by the evening the petals are falling, the flower is disappearing.

Romance is just a flower. It is not a coincidence that the hippies and their type of people were called flower people. They will blossom and they will disappear, there is no need to bother about them. It happens, this disease, to every young person.

And if your mother was also a dancer, then certainly both were artists. It happens more to the artistic people. They are against the whole world, against everything, because they think they can create a new world. The old poetry, the old paintings are nothing to them, and their very ordinary painting is just the greatest piece of art.

In youth you can believe in anything. And when you can believe in your creativity, poetry, music, it is easy to drop believing in God, in religion, because you have found your own opium. You don't need pope the Polack to supply opium to you. You grow your marijuana in your own garden; there is no need to get it from all kinds of peddlers. But one day youth is going to disappear. And the day youth disappears, you have entered into the arena of death. Old age is only a preparation for death.

Now they must be feeling empty. Their art has failed, their love has failed, their revolution has failed, but their ego is still there. The ego cannot go against itself. If it has been atheist all its life, it cannot become suddenly theist. That is the desperation. Otherwise, just as youth has its opium, old age has its own opium: believe in God, believe in Jesus Christ, believe in the messiah -- he will save you, he will take you into the kingdom of God.

Reverend Jim Jones managed to convince one thousand people that if they died with him, he would take all of them into paradise. He went a little farther than Jesus Christ. Jesus was saying, "At the time of judgment, the final day of judgment, I will choose my sheep and take them into paradise."

Reverend Jim Jones is more progressive, more speedy, more American. "Why wait for the day of judgment? I am going, come along with me." And all those people -- most of them black, uneducated, uncultured, knowing nothing about existence, its experiences -- they had heard only this fool, Reverend Jim Jones. They had followed him out of the country; then finally they followed him out of life.

And it is a surprise that nobody criticized Christianity for it. Nobody could see a simple connection: that what Jesus was saying, this poor fellow, Reverend Jim Jones, was practicing, of course with more modern techniques. The people who died in Jonestown, they were given Kool-Aid to drink which was full of poison. Really contemporary! Jesus cannot be thought to have known anything about Kool-Aid.

It was tasty, and death was not a fear because the leader, the shepherd, was going with them, and he knew the way, he had a direct communication line with God.

On the contrary, Christians criticize me; they say that I am creating another Jonestown. They are responsible for Jonestown. They are responsible for so much violence in the whole history that it would have been a great blessing if the holy ghost had missed his target. The world would have been in a better condition without Christians. It will be, one day, in a better condition without all religions. In some way or other, they are all suicidal. A few, like Reverend Jones and his followers, do it quickly.

Jainas in India have followed the same idea for the thousand years at least: their monks fast unto death. It takes sometimes seventy days, eighty days, ninety days. The man goes on becoming a skeleton. His eyes go on deepening, becoming dark. He cannot move, he cannot speak. I don't think after seventy days' fast he recognizes anybody, or even knows what is happening, what he is doing. They have given it a beautiful name, *santhara*, and they think this is the greatest ascetic practice. It is a crime, but the Indian government cannot stop it: it is a religious crime and you are not supposed to interfere in religion.

Your parents are feeling empty, trembling before death. All that was meaningful is no longer there. They are simply hollow. It is right that you say, for you they are dead. They are really living a ghostly life. On the one hand, their whole past does not allow them to change their minds. On the other hand, death, the darkening night. Death says it is better to change your ideology; perhaps there is a God, who knows?

If they were real agnostics, by this time they would have found what the truth is. The truth is godliness. Yes, there is no God, but there is a quality so high, so pure, so innocent, so fragrant, that once you have known it, you have known all that is worth knowing.

It is a quality. That's why I emphasize again and again that if you meditate you will come to a space of godliness, but you won't find an old man with a long beard, sitting on a golden throne, saying to you, "Hi! So at last you have come. How do you do?" No meditator in the whole of history has found any person. Yes, every meditator has found a tremendous experience of awakening, enlightenment, liberation.

Your parents need meditation, otherwise they will die in tremendous despair and frustration. And meditation needs no belief system, so they need not drop their belief systems. Meditation does not require you to believe in God, heaven and hell. It requires nothing. It simply gives you a method which you can work easily.

You say that they are afraid to take any chances. Of course, they had lived with a certain disbelief for so long, and that disbelief and the philosophy they had woven around it have failed. And there is not much time left. Now to try anything new, naturally, they will feel afraid. They tried one thing their whole life, and it failed. Their paintings failed, their poetry failed, their philosophy failed, their music, their dance -- they are bankrupt, spiritually bankrupt.

If you love them, if you have any feeling for them... and you must have, otherwise the question would not be raised. You may think they are dead, but you know they are not dead; they are dying. Then it becomes a responsibility for you.

At least they have done one favor to you -- you have to accept the obligation -- they never taught you any religion. It is time to help them. It is a great opportunity for paying back all the love that they have given to you when they were young. Teach them how they can meditate. And the way of meditation I am teaching you is very simple. If they can just watch their minds -- and we are not asking much -- if they can become just a witness, a watcher, the mind will slowly melt away as ice melts when the sun rises.

Meditation is the only medicine for them now. If they can die meditatively, silently, blissfully -- which is simple and possible -- you will feel also relieved of a burden; otherwise, you will carry some burden on your soul, that you could not help them when they needed it.

You are asking, "They were so juicy -- what has happened?" Everybody is juicy when they are young, youth brings all your juices to their peak. But youth is a fleeting phenomenon.

I have heard about three old men: one was seventy, another was seventy-five, and the third was eighty-five. They were sitting in a park -- and that was their routine, every day they would come. They had no work the whole day, so by the evening they would come and sit and talk about the past.

The old man has no future, he has only a long past. The child has no past, he has only a long future; hence children want to grow fast. Old people cling to the past: perhaps that will help against the oncoming death.

So they used to talk about beautiful moments in their life, difficult times in their life, successful moments in their life -- most of which was exaggerated. It was their imagination that they were a great success when they were young, that they were this and that.

This evening when they met, the first old man, seventy, said, "One thing has been bothering me, and I would like to say it to you -- it is almost a confession -- so that I am relieved of it. I cannot go to the priest, he is just a young fellow -- what does he know about religion? You are older than me, you have lived more, known more. I would like to confess to you."

The other two became very excited. They said, "What is the thing that is bothering you? Tell it, get rid of it."

He was very embarrassed, but he said, "The problem is that I was caught red-handed peeping through the keyhole of the bathroom, because a beautiful woman was the guest and I could not take myself away from the keyhole. And my grandmother caught me red-handed. I am ashamed."

The two old people started laughing. One said, "You are a fool! Everybody does it, it is not a problem. In fact, why are keyholes made? This is their purpose, and we all have done it, so don't be worried. And it is our experience, that from the keyhole of the bathroom, an ordinary, homely woman also looks like Cleopatra, because you cannot see exactly. It is vague. You can make it seem, through your imagination, as if a fairy has descended in the bathroom. We all have done it," those two said, "you don't be worried."

He said, "You don't understand me at all. It happened this morning!"

Then they were a little shocked. *This* morning? At the age of seventy?

They said, "Naturally, it is understandable why you are feeling so much in the dumps. But, boy, get out of it. What has happened has happened. Next time, be careful. First watch about your grandmother, whether she is around or not; all that is needed is that little awareness. And find some excuse -- drop your handkerchief on the floor. The moment your grandmother comes, start looking for the handkerchief, so you have an excuse: `The handkerchief had fallen and I was just picking it up. I have nothing to do with the keyhole.'"

The seventy-year-old man was very happy. He said, "Great idea! I never thought that some way I can manage an excuse to be there. This is great! I am completely unburdened. Now I will really be waiting for

tomorrow morning. It will be difficult to sleep tonight. That woman is really great!"

Because he had opened a certain subject, the second man said, "I also have something to confess to you. For almost five years I have been making love to my wife in a special way."

They said, "What special way? You should have told us. Don't you think we are your friends? You have found a special way, and you are keeping us in the dark? Tell us! What is the special way?"

He said, "It is nothing much. Before going to sleep I hold her hand, and press her hand two or three times, and then we go to sleep."

The other two said, "This is a way of making love?"

He said, "What else to do? The trouble has arisen because once in a while I forget to press her hand, and she immediately starts nagging me, `It seems you are pressing some other woman's hand! I will not allow this! You have to give an explanation. With whom are you making love nowadays?'"

The third man said, "You both are idiots -- you think these are difficulties? I am eighty-five. I am feeling a real difficulty, and when you know about my difficulty you will forget all this nonsense of pressing hands, being nagged by the wife, becoming a Peeping Tom, finding some excuse...." He said, "I never thought that you are so stupid.

"The real trouble is with me. This morning when I started preparing to make love to my wife, she said, `Have you gone mad? -- because two times in the night you have done the same thing. And it does not suit you -- an eighty-five-year-old man making love three times? You disturbed my sleep and I am fed up with you! I was hoping that now that we are getting old, this animal game will finish. You are getting older, and you are doing more and more the same thing that I was thinking would be finished!'"

The two were really amazed. They said, "You think this is trouble? This is great!"

He said, "It is a great trouble. In fact, my memory is failing -- I didn't have any idea that I had made love two times, I was thinking this is the first time. Your problems are nothing -- my memory is just disappearing!"

Your parents are old. They must be having many kinds of problems which only old people have. Help them to meditate a little bit. Perhaps they can get back the memory of those juicier days. Perhaps they can start painting again, and now it will be far better. Perhaps they can start music and dance, and now it will be better because it will be coming out of their meditation.

Everything changes its quality the moment the meditator touches it. I say it to you on my own experience. I never quote the scriptures unless something is my own experience. For these thirty-two years or more, I have enjoyed food as I had never enjoyed before. Since enlightenment I have enjoyed everything so profoundly, so deeply that I feel sorry for the whole humanity. They also eat, but they go on doing many other things in their mind while their mouth is chewing. Their mind is engaged -- how can they know the taste?

That's why people eat too much. That's why it is one of the biggest problems in rich countries. Women are dieting, men are dieting, doing exercises to make the body slim, because a fat man is declaring by his fatness that he is empty and filling that emptiness with food.

After enlightenment, when you are eating you are simply eating. You are not there, there is only a process of eating. Then it becomes exactly like painting, when the painter is not there. It becomes like dancing, when the dancer disappears in the dance.

I want to teach you that it is not only painters and dancers and singers that have the prerogative to enjoy life. It is everybody's birthright -- it has nothing to do with special talents. Cooking can be a joy, cleaning the house can be a joy.

It is all the same. What you are doing is not the point; the doer must be lost in doing, you should not remain separate. If you are separate, then of course, there is going to be boredom. Every day cleaning the house.... All housewives are bored, utterly bored. All men are bored: the same job, the same stupid customers, the same wife at home.

To a meditator, everything is beautiful.

He lives life in its abundance.

I say to you, only the enlightened person can live luxuriously. Whether he has luxurious things around him or not does not matter. He has some inner change. His vision, his attitude, his approach to things is totally different from the average man or woman.

Help your parents. Pay the debt. And if you can see them again painting, dancing, perhaps they may fall again in love. Perhaps they will come closer to each other. My feeling is that people get divorced only because they both become too much to each other. It becomes simply impossible to live together, it becomes

a constant harassment to both.

If you can introduce meditation... and I am certain they will welcome it, because they are in desperation. They need some help from somewhere. And if you cannot do it for them, who is gong to do it for them? And remember, meditation is not something that happens while you are young. It is not something like love, romance, great ideas about revolution.

I was also young, and while I was studying, I had many friends. Somebody was a communist, somebody was a socialist, somebody was a fanatic Christian, somebody was a Hindu chauvinist, and they all were full of great ideas.

They used to ask me, "You don't seem excited about the great problems the world is facing."

I said, "You leave me alone. I am working in a totally different dimension -- you cannot understand it. Be a communist!"

Now they all have disappeared in the crowd. Once in a while, if, by accident I met somebody, I would ask him, "What happened to your communism?"

He would say, "Forget all about it! My wife is pregnant, four children I have already. Prices are going up, the rupee is shrinking smaller and smaller, and I am just a clerk. There is no time for me to think of communism. Those days are gone when I was trying to reach to the moon."

None of the students -- and there were thousands of students in the university -- *none*, not a single one, has remained what he was in the university. Perhaps I am the only one amongst that whole crowd of socialists, communists, who has remained in the same dimension, going on and on; I have found the way to infinity.

Remember, enlightenment is not something that happens as an incident and there comes a full stop, no. Enlightenment begins, but it never ends. It is an ongoing process. It becomes juicier and juicier.

And when things go on becoming juicier and juicier, how are you going to go back? Who remembers the way back, the past? -- because every day you are facing a new revelation, a new light, a new joy. Every day it is so fresh that there is no need to look backwards.

The enlightened man is a child forever.

He has only the future, and there is no limit to his growth. Perhaps even the sky has some limit, but enlightenment knows no limit.

BELOVED OSHO,
ALL THE NEWS MEDIA ARE TALKING ABOUT THE SIXTH OF AUGUST, THE UNFORTUNATE DAY FORTY YEARS AGO WHEN HIROSHIMA AND NAGASAKI WERE BOMBED WITH THE FIRST ATOM BOMBS. AFTER ALL THESE YEARS, GOVERNMENTS ARE STILL SPENDING MOST OF THEIR MONEY MAKING THESE NUCLEAR WEAPONS. CAN YOU PLEASE COMMENT?

The sixth of August can never be forgotten. That day we proved that civilization has not happened to humanity yet, that we are barbarians, that we are cannibals, that we are still animals. Darwin is wrong; the whole idea of evolution is just imagination.

Instead of believing in Darwin, I believe in the monkeys, because monkeys also have their idea: they think man has fallen -- and certainly he has fallen -- from the trees. Falling from the height, you call that evolution?

The sixth of August proved the monkeys are right, because to drop atom bombs on Hiroshima and Nagasaki was the ugliest thing that man has done in the whole of history. Everything else paled before it. And the wonder of wonders is that it was not needed at all. Germany had already surrendered; the Japanese forces were almost finished. Perhaps without the dropping of the atom bombs the war may have continued one week more.

That would not have been a great calamity -- people had been fighting for five years; for seven days more.... But that was the reason for dropping the atom bomb on Nagasaki and Hiroshima, because if the war ended then you would never be able to drop the atomic weapons that you had. It was the time to make the world feel how much power and strength you had. America wanted it to be remembered that if Nagasaki and Hiroshima can disappear in smoke, then there is no problem: Moscow, New Delhi, London, Paris -- any place can be evaporated within seconds.

American was trying to prove itself the greatest power in the world. It had nothing to do with the war, they were winning. Now, dropping atom bombs on people who are already losing every day -- there cannot

be any other reason.

President Truman -- and what a name he has got. Certainly he was a true-man. We should change his name to President True-monkey; that's where he belongs. Even his military experts were not willing. They told him, "It is absolutely unnecessary, the war has really ended. It is only just a week's work and Japan will surrender. Now that Germany has surrendered, Japan cannot survive; the basic power was Germany. And we are winning every day, so just wait seven days more. And if after seven days the war is not finished, you can drop atom bombs."

But he did not listen, because there was some other motivation in dropping the atom bombs. It was not to win, they were winning already. The motivation was to make it clear to the whole world that now America is by far the biggest power. And just to prove this, two big cities, throbbing with life, were just destroyed.

Obviously, Japan surrendered immediately; otherwise Tokyo would go the same way as Hiroshima and Nagasaki had gone. And President True-monkey told his military experts, "See? The war is finished immediately. We don't have to wait."

Hiroshima and Nagasaki are wounds which have not healed yet. And rather than healing those wounds, America is piling up nuclear weapons. Naturally, afraid of America, Russia is doing the same; they are piling up nuclear weapons. In fact, it is now difficult to say who is more powerful, because about American things are known, how much power America has, but about Russia everything is secret. She may be more powerful, she may have more nuclear weapons. She may have new methods which are even superior.

For example, they have been trying, and perhaps they have succeeded, in creating death rays. No bomb is needed, certain rays are just directed towards the country. You will not see them, so you cannot protect yourself. When somebody is bombing, there is time -- Russia cannot destroy the whole of America in a day, nor can America destroy Russia in a day. But death rays will kill people and nobody will be able to know what is happening. Suddenly the death ray hits your heart, you fall dead. It is an invisible way of killing, and as far as I know, there is as yet no way found to protect people against death rays.

And because these two biggest powers in the world are continuing to create more and more destructive weapons, even small countries -- just out of fear, the whole humanity is living in fear -- countries which are starving, cannot manage even to survive, which perhaps will not be there to see the third world war at all, they are also trying to make atomic plants, nuclear plants. Their people are already dying and starving, and they are preparing death for others, knowing perfectly well that now there is no time to become in any way a great world power.

Russia and America are so far ahead that by the time you reach that point, they would have moved again, miles further ahead. Now there is no way for them to catch up. It is sheer stupidity on the part of other countries to waste their money on nuclear weapons, for the simple reason that they can never be the top power. That is impossible; they don't have the means, they don't have the time.

And it is stupid for America and Russia too, because they have already so much destructive energy in their hands that they can kill all living beings on the earth, from trees to man -- everything that breathes. They both are ready enough to destroy life seven times over. Can you see any intelligence in making more weapons? Are not these enough? A man dies only once! And you are not the begotten son of God, that after death you will be resurrected with glory, so they will have to kill you again.

But I think the whole idea of resurrection of Jesus is a fiction. Yes, I know he did not die on the cross. It was a Friday, and that was chosen specially by Pontius Pilate. He was not a Jew, he had nothing against Jesus. He was simply worried that a young man, only thirty-three, innocent in every way -- he has never committed any crime, he has never harmed anybody -- is being crucified. And Pontius Pilate will be remembered always as the person who gave orders for the crucifixion.

Judea was under the rule of the Romans and Pontius Pilate was the Roman governor general of Judea. He tried in many ways to free Jesus; first he tried to persuade the chief priest of the Jews, but they were adamant. Then he tried.... Three people were being crucified: two were criminals, murderers, and it was a custom that if the chief rabbi and the people wanted, one person could be forgiven. Pontius Pilate was hoping that the people would ask that Jesus be forgiven. He had not done anything wrong. But people asked that Barabbas should be forgiven. He was a confirmed criminal who had been to jail again and again many times. They asked that Barabbas should be released. So that second idea also failed.

Then he tried a third method. On Friday Jesus was to be crucified. Pontius Pilate managed to delay the process as long as possible. Jesus was to be prosecuted and crucified in the morning, but Pontius Pilate was able to postpone it a little bit more: he had to ask the emperor, the message was coming, all the papers had

to be filled in.

Jesus was crucified in the afternoon; this was a strategy -- because the Roman way of crucifying a man is really barbarous, utterly inhuman. They nail the person's hands on the cross, his feet on the cross; then slowly blood starts oozing out. It takes at least forty-eight hours of immense suffering for the man, and only then does he die.

Crucifixion is not an electric chair, where before you know you are dead, you are dead -- just a switch and you are finished. Even Adolf Hitler was more human, although he killed millions of Jews; but he had created gas chambers. People would go into the chamber, and within a minute you would see smoke rising above the roof: the people were gone. Thousands of people together, within a single minute, just evaporated.

But to hang a person and keep him hanging for forty-eight hours at least.... He will be hungry, he will be thirsty -- more so because blood is oozing out, there will be dehydration....

Pontius Pilate managed to crucify Jesus in the afternoon. It was a custom of the Jews that on Saturday -- that is their sabbath, their holy day -- all work should stop, everything should stop. On the day of sabbath nothing is to be done. Pontius Pilate took advantage of this. He said, "If it is so, then Jesus should be brought down" -- he was still alive, because blood was still oozing; when a man is dead, blood does not come out of the body. "So he should be brought down, and after three days, we will crucify him again."

He was put in a cave with a big rock that single-handedly he could not remove. And after three days, the cave was found empty. This was not resurrection. This was Pontius Pilate and one of Jesus' sympathizers who managed the whole strategy. First, you bring him down -- he is still alive -- put ointments on him, give him enough to drink, and then remove his body.

Jesus died in India in Kashmir. Naturally, those six hours on the cross gave him a great lesson. And he had seen that there is no God, he had seen that there is no miracle, he had seen that: "I was just crazy proclaiming myself as the only begotten son of God." In India he lived really a long life -- one hundred and twelve years, but in India he never said again, "I am the messiah, the prophet." Those six hours took away all his fanatic ideas; those six hours brought him to his senses.

He was thirty-three when he was crucified. In India he lived to one hundred and twelve years. He escaped Judea, because if he was in Judea he would be crucified again. The experience of six hours on the cross was enough. He did not want to do any more teaching, preaching. He did not want anymore to be the savior. In fact, he saved *himself*, just in time. He remained there with a small group of followers, but no promises of the kingdom of God. He had promised that, and he had seen the result.

That's why the world does not know what happened to Jesus after crucifixion. And Christians took the opportunity to claim that he was resurrected, because the cave was found empty. But his grave exists in Kashmir.

I have been to his grave, and it is an absolute proof, because on the grave the writing is in Hebrew. Nobody knows Hebrew in India. Mohammedans also make graves, but their graves always point towards Mecca, their holy city. There are only two graves in India -- one of Moses and the other of Jesus -- which are not pointing towards Mecca. And on both the inscriptions are in Hebrew.

Of course, Jesus Christ is not named on that grave, because in Hebrew his name was Joshua, not Jesus. Jesus is a Greek translation of Joshua. And Christ is not used, because Christ is also a Greek word for messiah. So on the grave you will not find the name of Jesus Christ, you will find the name Joshua, the messiah. But that is the Hebrew name by which he was known to his people.

Hiroshima and Nagasaki create a division in history. And now, to go on piling up more and more weapons of destruction, just out of fear.... Even India wants a nuclear plant. The difficulty is that one of the most important things needed to make nuclear weapons is uranium, and uranium is found only in Russia and America. So anybody who wants to create a nuclear plant has to depend on these two powers.

America has bigger resources for uranium, so although India deep down condemns America, it cannot declare openly that "We are not with America," because from where are they going to get the uranium? Russia has only enough for itself; otherwise Russia would have provided the uranium for India.

And the situation is absurd. When you have already enough to destroy every man seven times, then stop everything! All the energy should move to provide people with more comfort, more education, more health, more medicine. And this is so simple.

People go on asking me, "Don't you have any compassion for Ethiopia? What are your people doing for Ethiopia?" I am not so unintelligent as to send you to Ethiopia to serve the poor people there who are starving. The crisis has been going on for four years, because for four years there have been no rains. I don't feel responsible at all for Ethiopia, or India.

There are two kinds of people who are responsible, and on this sixth of August, those two categories should take the responsibility to see that things like Hiroshima and Nagasaki never happen again.

Who are these two categories? One is the politicians. They should stop -- not a semicolon, a full stop. No more money goes into making destructive things, no money goes into the service of death. And you should remember, seventy-five percent of the energy of all the nations is going into the service of death. This seventy-five percent of the energy should become available to the poor, the downtrodden. And can you imagine? Seventy-five percent of the finances, if released from the service of death, can make this earth a paradise.

This sixth of August.... The second category is that of priests of all religions, who are teaching people that birth control is against God, that abortion is a crime, is a sin. These are the people who are helping the population grow faster and faster. These people should be behind bars: the pope, his bishops, the *shankaracharya*, the *imam*, Mother Teresa -- certainly at least one woman should be included with these criminals. They all should be in prison. Leaving them out is leaving ferocious animals without chains in the society. They go on helping the population to grow, and the population goes on creating more poverty.

I am not responsible. For thirty years I have been continuously teaching that the pill is the greatest revolution after the discovery of fire. Nothing else in between is of any importance. Birth control is your birthright. It is up to you to decide, because there is no God who is deciding. You have to take the responsibility upon yourself.

We are in our own ways trying to raise the consciousness around the world to prevent the politicians from creating more destructive weapons. And whatever nuclear energy, atomic energy, is available should be used for creative purposes. The same energy can bring clouds over Ethiopia; the same energy can stop floods in India. Energy is always neutral. It depends on you for what purpose you are going to use it.

The politicians are responsible -- and the religious leaders. I am not responsible at all, because for thirty years I have been teaching in favor of birth control, the pill and other methods. And I have been teaching against atomic energy. But if people don't listen then it is their responsibility.

If Ethiopia dies, it is not my responsibility; it is the responsibility of Ethiopia itself. If India dies, it is not my responsibility. They should hang their *shankaracharyas* who are responsible for poverty in India. They should tell their politicians, "We don't need nuclear plants." India is dying, half of India is starving, and the wheat is being exported, because only by exporting wheat and other things which their *own* people need, can India arrange finances enough to make nuclear plants.

These politicians should be forced: "Either stop all efforts for war, or get down from your seats. We will find other presidents, other prime ministers."

The sixth of August should be a day of declaration against the politicians and the priests.

From the False to the Truth

Chapter #33
Chapter title: You are my fellow travellers

31 July 1985 am in Rajneeshmandir

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BELOVED OSHO
NEVER HAVE YOU SEEMED SO HUMAN, DANCING, LAUGHING AND CELEBRATING WITH US. BUT NEVER HAVE YOU TOLD IT TO US QUITE SO STRAIGHT, WITHOUT CATERING TO OUR UNENLIGHTENED MORTAL STUPIDITIES. IS THIS THE TWENTY-FIRST CENTURY VIBE?

You got it! This is the twenty-first century for me, and I am trying to push you towards it.

Sannyasins should live ahead of time. The people who are burdened with the past live five thousand years ago, ten thousand years ago, and they are stuck there.

You cannot live with the past. The past is dead, and to live with the past is to be dead. The only life possible is in the present, and the future is always changing into the present. It is always making the twenty-first century in the twentieth century. The farther ahead you can live in the moment, the more alive you will feel. And remember, it is better to be red than dead!

I had to wait for you to behave humanly. I was waiting for my people, because only they will understand that to be human is the highest value there is.

I was talking to the Christians, to the Hindus, to the Mohammedans, to the Jainas, to the Buddhists, and it was a difficult job. I could not behave humanly with them. They wanted me to be their messiah, their prophet, their messenger.

Just the other day I received two letters. One was from a woman in California. She said, "I have loved you for many years. I have been reading all your books -- how beautiful it was when you spoke on Jesus! And now after three years of silence, what you are saying has enraged me so much that I have burned all your books. I will pray to Jesus Christ and God to forgive you. Perhaps you should go into silence again. And if you don't go into silence, then there is only one possibility for you to be saved: that is, when you expire the silence will descend on your grave."

Now this woman had all my literature, had loved me, she thinks. But do you think she loved me? She loved Jesus Christ, and because I had spoken on Jesus Christ, putting myself behind him. putting my gun on his shoulder, she was happy, immensely happy and grateful. The poor woman is not aware of the fact that she had never been in tune with me. Because I was speaking on Jesus as no one had spoken before, I was supporting her mind, her tradition, and she was feeling immensely happy. I was fulfilling her ego.

Now she is so against me, she has burned all the books, and she is praying to Jesus Christ, the God, to forgive me. She should also burn the house in which my books have been. They have already infected the air and the house.

Whenever you feel that you are supported in some way, you are happy. Hindus were happy, Mohammedans were happy, Christians were happy -- everybody was happy. And I am not here to make you happy.

I want you to be blissful. I want you to know yourself, to know this vast existence. And you cannot know it being a Christian or a Hindu. Your eyes are covered with layers of dust that centuries have poured over you.

Now she is feeling very offended, but still she cannot see the point. I had to speak on Jesus, Buddha, Mahavira, and hundreds of other prophets, messiahs, saviors. But that speaking was very difficult for me, it broke my back, because I was doing something which was against my own nature. I was sorting out sentences from Jesus; those which I could not support I never mentioned. Those which I could support, I supported them with all the growth of the twenty centuries after him.

Naturally many Christians, priests, bishops, were influenced. They could not believe that a man who is not a Christian has such great insight into Jesus, his words, his implications. It was not like that. I was using Jesus only to catch fish in the big ocean of Christianity; I have done that with all the religions. And then for three years I became silent, just to know how many people were hanging around my words because they supported their belief system.

In my silence this woman was happy. She said, "While you were silent, I loved you. Since you have started speaking again you have destroyed my love." So those who were here for their own ego fulfillment.... And the ego cannot be fulfilled by my silence; the ego need words, theologies, philosophy. She wants me to become silent again. She is furious. She wants me to be dead, but to be silent.

So in these three years I have sorted out my people, who can be with my silence. That means it does not matter to them whether I speak or not. It does not matter to them whether I say something which is against their conditioning or favoring their conditioning. They love *me*, not my words. Their communion is heart to

heart.

And when I saw all the camels have moved towards Santa Fe -- Santa Fe has become a great camel camp -- I thought that the moment has come to speak directly to you. And now I will be speaking directly to you.

There will be no Jesus between me and you, no Buddha between me and you, just a pure communion. Only then can I reach to your heart; otherwise, I can reach only to your mind -- and mind has no function in bringing you blissfulness, ecstasy, enlightenment. Mind can give you better technology, but it cannot give you the New Man.

I feel sorry for the woman, but she should understand that it is all her doing. I don't know her even, she is not a sannyasin. And her love was false; she was still a Christian, and she was being supported by my meanings that I had put through Jesus' mouth.

I know I have been doing a very risky job. If ever Jesus, Buddha, Mahavira meet me, they are all going to attack me and kill me. They will forget all their messages of love, their messages of peace. And it will not be only Mohammed, it will be all those whom I have used. But there is no possibility of meeting these guys again.

Now I can be human to you. I always wanted to be an authentic human being. There was never a desire to be a prophet, a messiah, an avatar, a godman. To me, all these words are four-letter words. I wanted just to be simple, ordinary -- the way I am. I wanted to expose my heart to you without thinking what is going to be the consequence. This was possible only when I had found my own people, who can understand.

You are fortunate that you have remained. All the sannyasins around the earth are fortunate, because what they have listened to before was not the truth. I tried hard to put the truth... I interpreted those people, who were just crackpots -- but it was compulsory. In this vast world, it is very difficult to find your own people. They are already belonging to some group, some theology, some religion. They have their own church, their own mosque, their own temple, and they have great investments there. They are hoping to attain paradise; they are afraid of falling into hell.

We are not interested in heaven and hell or God. There is no need to go to hell to experience it -- you can just go driving on the county road and you will know what kind of roads exist in hell. You need not travel long to heaven -- you can be just here, dancing, singing, rejoicing, and you know heaven has come to you.

I emphasize the fact that nobody ever goes to heaven or hell. It is just vice versa: Hell comes to you, heaven comes to you. It is your doing, it is your heart that attracts it.

Hell is your misery, your suffering.

Heaven is your rejoicing.

I have also received another letter, one from a Zen master who wants to come and see me. And you will see the difference between a Christian, Mohammedan, Hindu, and a Zen monk.

The Zen monks have emphasized that they do not belong to Buddhism. In fact, Zen is a revolt against Buddhism. Buddha would not approve of these people, they are too human. They are so simple: chopping wood, drawing water from the well -- you cannot conceive Buddha doing that.

This Zen master gives you a totally different vision. He is happy that I am here. He is immensely rejoiced that somebody is here who can even prevent the third world war. He just wants to sit by my side, to feel the vibe. He also knows what I am saying. He is also reading my books and he had read my old books too. But now he has decided that the time has come, that he should come here, because now I am speaking on my own authority. Now it is worth being close to a man who is not a commentator, but is an enlightened soul.

He says in his letter that Buddha had declared that he would be coming again after five thousand years. Twenty-five centuries have passed. The Zen monk declares, "We are exactly in the middle: twenty-five centuries back there was a Buddha, and perhaps twenty-five centuries ahead there will be a Buddha. And you seem to be the bridge, just exactly in the middle -- twenty-five centuries." He says he has not seen Buddha, but he would like to meet me, to have some taste of buddhahood, awakenedness.

This man has a totally different approach. He is a man of understanding, meditation. If he ever wants to burn, he will burn the old books and save the new ones, because the old books were commentaries, which I had to make under compulsion. Now it is no longer a commentary, I am telling you my experience. If Jesus or Buddha or Zarathustra agrees with me, good; if they don't agree, they can go to hell.

They had all pretended to be higher than you, holier than you, more special than you. They fulfilled a great need in you: you wanted to follow somebody who was the only begotten son of God. By following the

son of God you were also participating in something divine. I have dissolved the very idea of following. You are my fellow travelers.

I want it to be declared throughout the earth, to all the corners of the earth, that someone has transcended, for the first time, even the experience of enlightenment -- because that too is a way of creating distance, great distance: I am enlightened, you are not enlightened; I am always right, you are always wrong.

You are right as much as I am right. Accept the responsibility of your actions, of your thoughts, of your being, and fight every kind of trespass. You have to be yourself. If you cannot accept me being as human as you are just because I am enlightened, then I throw that enlightenment away. But I cannot allow you to be humiliated in a subtle way; I cannot allow you to go on becoming bigger egos. To hell with enlightenment!

And I will do everything that will destroy it. No Buddha has laughed. What kind of miserable creatures...? No Buddha has danced. No Buddha has sung.

You just wait! You will be the first ones to see a buddha dancing. As your laughter and your love are making me stronger, soon I am going to dance. You should not be surprised when someday I appear in your disco or your playing cards room! I want to erase all kinds of stupidities that have arisen in the past, and have become bigger and bigger as time has passed.

My sannyasins and I are not different. Your faults are my faults, your errors are my errors. I accept you as you are; remember it, because if I come to your disco perhaps you will not be ready to accept me. I am preparing you for that, I don't want you freaking out. It has been a long and hard struggle for me to find my people, I am not going in any way to freak them out.

Slowly, slowly you will get accustomed to the idea that an enlightened man can come to a disco, dance with you, play cards with you, drink a little champagne with you. You should be immensely happy that you are with a man who claims no holier-than-thou attitude. It is ugly. There is nobody above human beings.

I have always loved one statement of Chandidas. He was thought to be mad, because he declared: *sabar uppe manu sut, tahar uppe nain* -- "Above all is the truth of man, and there is nothing above it."

Although he was in the past, I can recognize him as belonging to us, he is a contemporary. And he is courageous enough to enter the twenty-first century with us. What a great statement! SABAR UPPE MANU SUT... "Above all is the truth of man, and there is nothing above it." He dissolved all gods, all angles. He recognized that man's consciousness is the highest.

You don't see it because you are asleep, but there is not much difference between the man who is asleep and the man who is awake. The man who is awake was asleep just few moments ago, the man who is asleep may be awakened just in a few moments, but there is no basic difference.

I would like you to accept me as an ordinary human being. I don't want to be a leader, I don't want you to be led. I simply want to dance amongst you, completely lost.

You need not be afraid of me. All the followers of Jesus Christ were afraid of him, Buddha's followers were afraid of him -- because these people have been continuously nagging their disciples. I think if Mohammed, Buddha, Mahavira, Zarathustra, Krishna had been housewives, the world would have been far better. They would have nagged only one man, not the whole of humanity. I *hate* nagging!

When I was a child and lived in a very small village where no train passes, no buses reach, my grandfather had a beautiful white horse. I used that white horse for roaming around the town, going along the river, going around the big lake. Slowly, slowly the horse started feeling some synchronicity with me. He started feeling when I wanted to return. But I never nagged even that horse. If he wanted to go north, I said, "Okay." If he wanted to go around the lake, I said, "Okay, you decide, but I am not going to nag you against your wishes."

And it was a strange thing, that he always went to the place where I wanted to go. Between his consciousness and mine, something must have been transpiring. There was a communion without words. And if a horse can go to the place where I want, without my nagging and forcing him to go there, certainly... even if I am amongst you, don't be afraid. All that is needed is not a superman to lead you, but a man with whom you can have a synchronicity. A subtle vibe of love joins you and me, and it will do miracles.

I have been receiving letters from sannyasins: "It feels tremendously beautiful to see you as a human being just like us, but still somewhere I want you to be extraordinary, not ordinary. I want you to be higher than your disciples." Why?

My being higher simply makes it difficult to communicate. That's why all these people have failed. Jesus, Moses, Mohammed, Confucius, Lao Tzu -- they all have failed, for a simple reason: they were there sitting on the clouds, and you were crawling on the earth. What communication is possible? They

maintained the distance; it was the fulfillment of their egos. And you stupidly wanted your prophet's cloud to be higher than those of other prophets. But do you know what it means? It means your communication with your leader, prophet, messiah, is even more difficult.

All the religions have been trying to prove they are higher. Buddhists say, "Buddha is higher than Jesus, than Moses, then Mahavira." And the other people are doing the same. I am starting a new history as far as enlightenment is concerned. The closer I am to you, holding your hand and dancing, the more is the possibility of communication.

I am going to wake you, because I am so close to you. If I can dance with you, you cannot remain asleep long; it is risky for you and your sleep! If I can drink a little champagne with you, then our hearts can melt into each other.

You need not look above to God the father, who is always above the roofs -- I don't know what he is doing there! You can see me, look into my eyes, because I am standing on the same ground as you are. There is no distance, only a little difference -- so little that I don't care much about it.

You will be awakened. When I am so close to you, it is impossible for you to go on sleeping. I can shake you, I can hit you -- I am so close. I can throw cold water in your eyes -- I am so close. Buddha cannot do it; he is sitting on a white cloud far away.

But that has been the conspiracy between the masters and the disciples. The disciple really loves the master to be far away. That gives him a satisfaction: "I am no ordinary man's follower, I follow an extraordinary master. Naturally, I am an extraordinary disciple."

If you are with me, a man who says that he is an ordinary human being, I am destroying your ego. You cannot be an extraordinary disciple, you have to be ordinary. If your master himself is ordinary, what can you do? You have to be ordinary.

And this is my basic experience, that to be ordinary is the most beautiful thing in existence. To be ordinary means to be relaxed. There is nowhere to go, nothing has to be found; you have it already. It was your ego that was blocking the way. Now the ego has disappeared, and you can see to your innermost being, crystal clear.

Seeing it, you are going to laugh -- what a joke life has played upon you! Life has put the kohinoor inside you, and given you the desire to search for the kohinoor. And you are running all over the world -- to the churches, to the synagogues, to the monasteries, and doing all kinds of stupidities to find that which you have never lost, to find that which even if you want to lose, you cannot. It is your very being.

I have heard about a man who was walking in the desert all alone... desert as far as he could see. It was his own shoes making noise -- that was the only noise -- but it appeared as if somebody was following him. It takes a little time; sound travels six hundred miles per hour, so when your shoe makes some sound you don't hear it instantly, there is a gap. By the time you hear it your shoe has moved.

He was a logical, philosophic man. Certainly it was not the sound of *his* shoes; somebody was following him. He looked behind, saw his own shadow and figured out that this shadow seemed to be some kind of ghost, because shadows are not known to make noise. He started running and the sound became louder. He looked back -- the shadow was also running faster. He said, "My God! It means I am not running fast enough!"

He did his best, till he was almost spent and fell under a tree near an oasis. Now he was even more afraid, but he looked around: there was no noise, and the shadow was not there, for the simple reason that he was under the shadow of the tree. His shadow was so clear-cut under the sun on the sand, and here, when he was sitting under the tree, the shadow had left. He laughed. He understood that he had been making the noise himself, and the faster he ran, the louder the noise became -- and it was his own shadow.

The moment you become enlightened, the first thing will be a mad laughter -- that this is the thing you have been searching for for many lives, and you had it always in your pocket! All that is needed is just a little shaking. And I have found many ways to shaking you, to help you

open your eyes. And it is not a difficult job, in fact it is a great joy.

Try with some sleeping man just brushing his cheeks with a toothbrush slowly, and see what happens to him -- how he tries to throw it away. Just tickle his feet, and he pulls up his leg. Just start playing with his belly, and he is bound to open his eyes -- how long can he keep them shut? How long can he remain asleep? What is going on? And he will also join in your laughter.

I want you to live abundantly, with great laughter, rejoicing, and the only possibility is if your ego is destroyed. And the best way I have found is that I should be *amongst* you, not leading you, so that you forget completely that you are followers of a great master. I am perfectly ready to be your follower: you can

walk ahead and I can follow you and do all kinds of tricks from the back -- which is easier!

BELOVED OSHO,
A LONG TIME AGO I REPLACED THE WORD GOD WITH SIMPLY "IT." IT IS ABOUT AS VAST AS I CAN GO WITH MY MIND. DO I NEED TO ABOLISH IT AS WELL? -- BECAUSE IT IS ALIVE AND ALL AROUND ME.

The first thing to be understood is that changing names does not change anything. You can call it God, you can call it Allah, you can call it Ishwar -- there are three hundred languages on the earth. There are three hundred ways to call God, or you can invent your own private name for God.

You say, "I have replaced God with the word `It." What does it mean? You have only changed the label. Perhaps you can change even the container, but the question is of the content. And the content is there, I can see from your question, because you say, "*it* is alive and all around me." Now, "it" is used for things. You have changed just the word; you are giving him a new name, but "It" is all alike.

And the second thing you say is, "This is as far as my mind can go." That's true. Mind can play with words, that's as far as it can go. It can never attain to the state of wordlessness. Your "It" will dominate you, will keep you in slavery just as God has done for so long.

And the third thing... you ask me, "Should I drop `It' also?" No, because then you will replace it by another word.

The women's liberation movement uses for God, "She." And I think it is a better word than "he", because in "she," "he" is present, but in "he", the "she" is absent. "She" is a bigger word. It is symbolic: in "woman" the man is there, but in the word "man," the woman is not there. But basically it does not make any difference -- you can call God "she." So I will not tell you to drop calling God "It." It is not going to help in any way.

I would like you to drop the mind which is playing this game of changing one word for another. Drop the mind! Nothing else can help. Forget about God. You don't know him, you have not met him -- how can you change his name, his address?

You are not to trespass the boundary. You cannot take it into your own hands, how God should be called. You don't know anything about God, and you will never know, because God does not exist at all. So you are changing the name of something non-existential.

If you are so good at dropping from "he" to "It", if you can even drop God from "he" to "It".... *he* stands for something, someone alive. *It* is used for things. If you can do such a great job, pulling down God from his golden throne, and making him a commodity in the market, then you can do a far easier thing: drop the mind.

It is a mind game, and the mind can play thousands of games. You reduce God to It, but from the back door the "It" becomes alive all around you. So what is the point? God is back. And it will give you great ego satisfaction that you managed something of immense importance: you have changed the name of God. It is not going to help. Your question is simply indicative of it. God has come from the back door, and is alive all around you.

Drop the mind. That is meditation.

In meditation we don't change the names of God. We don't allow ourselves in meditation to be identified with the mind. We are the witness, and all games the mind plays are in front of the witness. The witness is separate from all games.

You can be a Christian; then, fed up with being a Christian, for a few years you can become a Hindu -- "Hare Krishna, Hare Rama..." -- anything new gives a certain excitement. But soon Hare Krishna or Hare Rama is found in scientology -- and you will not find him there long. If you go on following these people, perhaps now he is in EST. By the time you reach EST, the seeker has moved to Esalen. He will elude you, unless by some accident he ends up here. From here there is no way out.

We open the doors of inwardness, and the method is: just be watchful of your mind, how it fabricates philosophies, theologies, religions. Just watch. I am not telling you to *do* anything. In the beginning it is difficult, because you have never watched your mind. You have always thought you *are* the mind, you have always remained identified with the mind. So in the beginning it is going to be a little difficult, but it is not impossible. In fact, what you have done -- identifying yourself with the mind -- *is* something of the impossible. You have even managed that!

What I am saying to you is simple, natural, possible. You are not the mind. And when mind stops, who is going to change the name of God? And who cares? When the mind is silent, not even a ripple of thought, that serenity, that silence will give you the first taste of godliness -- not of God, because to taste God will reduce you to a cannibal.

Please, don't try to eat God! But religions have been telling you to. Jesus, before departing from his company of fools, said to them, "Eat me, drink me." Don't do anything like that with me. I am an ordinary man, please -- if you start eating me and drinking me, I will be finished soon. I will not last even one day.

The taste is not of God, but of godliness.

That too, you simply experience and feel.

It is a quality, a quality that makes you aware of your immortality, that makes you aware of the infinity of existence, that makes you aware of utter beauty, grace, peace, blissfulness.

But there is no person like God. There is nobody, there is pure emptiness. And only pure emptiness or nothingness is what I have been calling enlightenment.

BELOVED OSHO,
YOU SAID RECENTLY THAT WOMEN'S LIBERATION WOULD BE MEN'S LIBERATION ALSO. WOULD YOU PLEASE COMMENT ON MEN'S LIBERATION?

This is one of the fundamental laws of life, that if you make anybody a slave, in return, unknowingly, you become a slave to your slave. Slavery is a double-edged sword. You cannot simply remain the master and the other a slave. You start becoming dependent on the slave. And to make somebody a slave is to create troubles for yourself, because the slave cannot love you, cannot respect you.

The slave will always hate you, the slave would like to kill you. He may not be able to, but these will be the thoughts moving around him. He may be bowing down to you, but deep in his heart he wants to destroy you, because freedom is an intrinsic necessity of every human being. Nobody can like slavery. One can pretend, just to save one's neck, but one goes on gathering fire against the master.

Jesus was crucified... one never thinks about Judas -- there are so many implications in it. Why did he sell Jesus for thirty pieces of silver? Certainly he was more valuable a man -- crazy, but beautiful; harmless, but with a charismatic personality. A little bit off his head, but that is not a crime. And Judas had been with him for years as a disciple. Why did he betray him?

My understanding is that being a disciple is a kind of slavery, and there is a limit to how long one can tolerate it. And it is not only with Jesus that it has happened; otherwise, it would be just an exception, not the rule. But it is the rule, not the exception.

Mahavira's own son-in-law tried to kill him. He had taken initiation and become a disciple. He was hoping that because he was the son-in-law.... And Mahavira had only one daughter; she was also initiated, they both were disciples. You can imagine, it is simple, that the son-in-law was hoping that Mahavira would declare him his successor. And when Mahavira declared that Gautam Gantha -- a far more intelligent person -- was going to be his successor, the son-in-law tried to kill him. And the son-in-law revolted against Mahavira, taking five hundred other disciples with him.

Now, these five hundred disciples had also been with Mahavira for years. What was boiling within them, that rather than remaining with Mahavira they went with an idiot who had nothing to offer? And they all disappeared, evaporated, because he had nothing to offer. But they also must have been angry at the slavery that Mahavira was imposing on them.

In Jainism, things are really very strict. It is the most ascetic religion in the world. The Jaina monk has to remain naked in all the seasons around the year. It is difficult. The Jaina monk has to eat only one meal, begging. The Jaina monk cannot drink water in the night -- even in the hot summers of Bihar where Mahavira was. As the sun sets, the Jaina monk cannot take anything in his mouth, not even water.

The Jaina monk, naked, with one meal a day, has to walk on hot days, on cold days, without any shoes -- a naked man in shoes will look awkward. I have seen Jaina monks and nuns -- their feet show the story of their asceticism: in the hot summer days they start bleeding, cracking.

These people who have had all these disciplines imposed on them are boiling within. They are following Mahavira because he is giving them the promise of *moksha*. You will be surprised that *moksha* is higher than what you know as paradise. So in Jainism there are three things: hell, the lowest; heaven, in the middle;

and *moksha*, the ultimate.

From heaven you are going to fall back again into life. It is a kind of spiritual holiday, a holiday place on a beautiful beach. You earn virtue -- that is a bank balance of good deeds. When you have enough bank balance, you are born in heaven. But no bank balance can last forever; once your bank balance is finished you are thrown back to the earth again to be human beings.Moksha is liberation forever.

These poor people who had gathered around Mahavira were torturing themselves in every possible way, because this life is not long enough. So much time has passed... somebody is fifty; perhaps twenty years more, and then the eternal moksha, blissfulness forever, freedom forever.

So on the one hand they were doing all the austerities. But when you torture yourself, you cannot love the man really who has somehow manipulated you to torture yourself. When in the hot night you start feeling thirsty, you will curse this man -- silently, of course. Even if you are sick, you cannot take medicine, because that is materialistic. You want to live in the body -- that is materialistic. So if the body is falling apart, so far so good: the sooner you reach moksha.

But one thing is certain and simple, that these people will be gathering anger against the so-called *tirthankara*, Mahavira. So when his son-in-law left the fold, five hundred followed him.

The same is the case with Gautam Buddha. His own cousin-brother had taken initiation. The same mind, the same ego.... He was older than Buddha, he had renounced his own kingdom -- he had had his own kingdom. He was hoping that he was going to be the successor. But slowly, slowly he became aware that there were people like Sariputta, Mahakashyap, Moggalayan, who were very intimate with Gautam Buddha; there was not much chance for him. And he was not even worthy!

He left Gautam Buddha, and he also was followed by hundreds of monks. And this man tried in every way to kill Gautam Buddha. When Buddha was meditating one day under a tree in the valley by the side of a mountain, the cousin rolled a huge rock at him. The story is that the rock, seeing Buddha there, changed her route; Buddha was saved.

I don't think that rocks can change routes -- what is more possible is that Buddha's cousin-brother missed the target. And it is difficult to calculate.... If from the high top of a mountain you roll a rock, the target will not be necessarily hit, because the rock will come against other rocks, trees, and will be going this way and that way until it reaches the valley. So I don't think that the rock was very compassionate.

Buddha's cousin used a mad elephant who was always kept in chains because he was very dangerous, he used to kill people. He brought the elephant near Gautam Buddha when he was sitting with closed eyes, and released the elephant.

The story is -- but it is just a story -- that the elephant, who was mad, came rushing, roaring towards Buddha. But as he saw Gautam Buddha he knelt down and touched Buddha's feet. I don't think that elephants are wiser than man. If the cousin-brother is not changed, what possibility is there for a mad elephant to change? Perhaps it was just out of his madness that he was doing it. You can expect from mad people anything.

The mad elephant may have seen so many people bowing down before Buddha and touching his feet. His screws were loose, but it is a well-known fact that elephants are very imitative. That's why they are used in circuses; they learn to imitate very easily. You will not have seen camels in the circuses, for the simple reason that camels are just idiots. Elephants are imitative. So if this mad elephant did it, it simply shows imitation. He had seen so many people every day doing it to Buddha. He was mad enough not to bother about the cousin-brother who had released him -- and he was not aware of the purpose either.

What I am pointing at is that the moment you claim to be higher, stronger, better in comparison to someone else, you are creating an enemy.

Man for centuries has been repressing the woman. Calling her the weaker sex, which is absolutely wrong: man is the weaker sex. But he has deprived the woman of education, deprived the woman of any financial independence, deprived the woman of the right to move in society freely, just as he moves. The woman is carrying immense anger accumulated for centuries, and she takes revenge in her own way. She nags the husband, she screams at him, she throws pillows at him. She turns the husband into a henpecked husband.

Slavery is always mutual.

Freedom is always mutual.

So I don't make any distinction between women's liberation and men's liberation. These are two sides of the same coin. If the woman is liberated, man's liberation follows automatically. If man wants not to be nagged, not to be screamed at, not to be a target of all kinds of things that the woman throws at him.... And

this is an everyday scene in every family.

The man has reduced the woman to a slave; the woman has her own ways to reduce him to a slave. If you see a couple walking on the road, you can decide without asking them whether they are married or not, whether the woman is a wife or a girlfriend. With the girlfriend the man is so happy -- you can see it. With the wife he is so bored, so utterly sad, for the simple reason that this woman has made his life a hell. But who is responsible?

First, you have made her a slave, now she is returning it to you in the same coins. Of course, the feminine way of taking revenge is different -- her psychology is different. But no woman gives freedom to the husband. She keeps an eye on him -- with whom he is talking, where he is going. She goes on looking at his coat to see if there is any woman's hair on it. She goes on looking into his diary for phone numbers, and through phone numbers she easily can figure out with whom he is flirting.

It is an ugly relationship. Marriage is madness, because both are trying to overpower each other. The women can never forgive the man for what he has done to her: deprived her of education, deprived her of financial freedom, deprived her of her human dignity.

So if the woman has liberation, man automatically becomes liberated. There is no need for a man's liberation movement, one movement is enough. That will help the man immensely. His joy will come back, he will be again chasing women, and that is the greatest game in the world. The poor man has to play tennis, football, volleyball, hockey -- but nothing is a substitute! Chasing a woman is simply the most beautiful game.

Once marriage is dissolved completely and people are free to be with whomsoever they want to be -- no barrier, no legality, no government, no society interfering -- you will see this whole world smiling, happier, healthier, because you cannot get nourishment when you are in a state of slavery. Although you go on proclaiming to the world that you are the master of the house, you know perfectly well the moment you enter the house who is the master and who is the mistress. Certainly you are not the master.

This creates a strange split in you, it makes you a hypocrite. It makes you hurt, but that is an outcome of your own stupidity. Give freedom if you want freedom.

Just one movement is enough. The woman's liberation movement is enough, but it is not going in the right direction. It is not becoming a rebellion, it is becoming a reaction. The woman declares she is equal to man, so if the man is smoking she has to smoke; she is equal. If the man is drinking, she has to drink; she is equal. This is not rebellion, this is reaction.

Women are turning into lesbians. They feel so much hatred for men that millions of women don't want to have any love relationship with men, they would prefer an unnatural and perverted relationship with a woman. And it is easier, because a man will never be able to suspect that his wife has a girlfriend. Even if the two women go on making love in the house, the husband will never suspect. But if a man comes on the scene and makes the triangle of all the stories and the films and the novels, it cannot be long before the husband discovers it.

It is the slavery of women that is turning the women towards lesbianism, but she thinks this is liberation from men. Dropping love for men is not liberation, you are becoming perverted.

Drop the marriage contract, drop the license which has been issued by the court. Make your man free. Tell him, "It is up to you if you want to have any love relationships -- I have no jealousy, no argument about it. But I demand the same for myself." And if there is no slavery, no bondage between man and woman, perhaps there will be great love happening -- as it happens in my commune.

I don't think so much love is happening anywhere else in the whole world, because nobody is jealous. People change their partners very easily. It is just a game: you get tired of playing tennis with one partner, you find another partner. And nobody is harmed, everybody is happy.

You will not find in my commune people who are sad, with long faces. Even Britishers in my commune are no more British. Even Proper Sagar is becoming improper!

From the False to the Truth

Chapter #34

Chapter title: It's better to be red than dead

1 August 1985 am in Rajneeshmandir

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BELOVED OSHO,
ON THE FORTIETH ANNIVERSARY OF THE UN, THE ONE-CENT AMERICAN POSTAL STAMP HAS THE MESSAGE, "WE THE PEOPLES OF THE UNITED NATIONS DETERMINE TO SAVE SUCCEEDING GENERATIONS FROM THE SCOURGE OF WAR" CAN THE UN SAVE HUMANITY FROM WAR?

The UN has proved in these forty years only one thing: that it is as impotent as its predecessor, the League of Nations.

The members of the UN are the people who are going to create the third world war. The UN has no power to prevent it; it is only a debating club, and not of the best kind. It is not even democratic. The big powers like America and the Soviet Union have the capacity to veto any resolution. Just one nation, America or Russia, can stop any resolution which is being passed by the whole world. Is this democratic? Every nation, small or big, poor or rich, must have equal rights! In forty years the UN has not been able even to do that.

It is just keeping people consoled: "Don't be afraid, we are going to save you." In fact, from whom are they going to save us? They are the people we have to be saved from!

The UN has not been able to stop the increasing amount of nuclear weapons. That should be the first step if you don't want the third world war. Why wait for the last moment? Why not start it now? And the basic step will be that no war preparations are made. When everybody is prepared to fight... in fact they will be forced to fight, just because each country has invested so much energy and power, and it has piled up nuclear weapons sky high: what are the nations going to do with those weapons? And they have poured such immense amounts of money into them. At what point will the UN stop them? And the Soviet Union can just veto it, America can veto it.

But this is how politicians have been cheating humanity all along, throughout the whole history of man. They say one thing and they do just the opposite. It is very easy to publish a postal stamp that says, "We the peoples of the United Nations are determined to save humanity from the scourge of war." Who are these "we"? Have you asked the people of the world?

Nobody wants war around the world except these idiotic politicians, because without war they have no job. War keeps politicians powerful. People have to depend on politicians because the war is coming.

Adolf Hitler wrote in his autobiography, MY STRUGGLE... he has a few very important points to make. The first thing he says is that never in history has a great leader been born unless there is war.

That's true. If there had been no second world war you would have never heard of Adolf Hitler, Benito Mussolini, Winston Churchill, Roosevelt -- they all became stars high in the sky. Of course, millions of people died to make them great leaders of men.

The same has been the case all along, throughout history. The politician wants to be on the top, as high as possible. If there is peace, no fight, no war, no preparation for war, he is just ordinary -- perhaps a little bit less intelligent than the average person. His intelligence is not better than the average person's; it can be worse.

Before the second world war, the same promise was given by the League of Nations: "We are going to save the world from war." But those were the same people who fought the second world war. And I say to you, these same people who constitute the UN are going to create the third world war.

These stamps are cheap. You can go on befooling humanity, but for how long? It is time that humanity understands the politician and his cunningness. Even in the UN you cannot be peaceful, discussing in a

friendly way. I said it is only a debating club and not the best one, because nobody is listening to anybody else. It is a tower of Babel: everybody is speaking for *his* government, *his* nation, *his* politics, and is not ready to listen to anything else.

Do you know what Khrushchev did in the UN? He was the premier of the Soviet Union... and this kind of behavior and the people who behave in this way, can they prevent the second world war? Then who is going to start it? Do they think I am going to start the third world war, that the red people around the world are going to start the third world war?

Khrushchev was delivering his talk to the UN, and he became so angry that he took his shoe off and started beating on the table with the shoe! A great history of forty years, not an ordinary history. They could not prevent even Khrushchev beating their faces with his shoe, shouting and screaming at the whole UN.

In forty years they have not been able to do anything at all. This is a sheer wastage of time. The fortieth anniversary should be declared as the death of the UN! Finished! There is no point, they cannot agree. But the existence of UN gives consolation to people: "We don't need to be worried, the UN is taking care of us." And the UN consists of warring nations who have nuclear weapons. They have been talking about putting a stop to it, but it is just pure talk; nobody stops.

I think it is time that the people of the world start understanding the politician and his hypocrisy, his double personality, because if the third world war happens, then there will be no life on this beautiful planet. I don't believe at all in this declaration of the UN, but I have another program for the people:

First, don't trust your politicians. Don't be consoled by their cunning strategies.

Second, remember that you are going to be destroyed with your children, with your wife, with your parents, with your trees, with your animals -- everything that is alive on the earth.

If the people of the whole earth simply refuse and say, "We are not going to fight, there is no point in it," if they refuse and say, "We don't want boundaries of nations. If there is going to be no war, why keep these boundaries? What purpose do these boundaries serve?".... If the people of the world force their governments and say, "Disperse all your armies. Let those people be CREATIVE...."

Millions of people around the earth, in the army, are just doing nothing. In fact, they are hankering for war. They are not meditators who can just sit silently, doing nothing, and the grass grows by itself. They are very ordinary people. To keep them holding their guns, watching their nuclear missiles.... How long can you keep them in this situation? Sooner or later, they will find it is better now to start -- "We are tired and bored...."

This is an established fact, that during the war people are less sad, more excited, happier than they are in peaceful times, because so much is going on. Every moment brings new news; excitement is natural.

Human history can be divided in two parts: first when there is war; second, when they are preparing for a new war. There has never been a period of real peace. Preparing for war is cold war -- getting ready, because the last has taken so much, destroyed so much, that you have to prepare again. Within ten to twenty years' time they are again ready, the weapons are ready, the enemies are there.

If really they mean what they say, then take the preliminary steps. The first is to dissolve boundaries, dissolve passports and green cards. The world, the whole earth is ours. Wherever we want to be, it is nobody's business to prevent us. Let there be freedom of movement. Let all the races, all the nations get mixed. And once the boundaries are not there, they will get mixed, they will spread all over the world -- all kinds of races -- and it will be a great experiment in crossbreeding. We will have better generations to come.

It is not enough to save the coming generations from war, if they are simply carbon copies of you. What is the point? If they are carbon copies of you, they will do the same as you have been doing. A New Man is needed, a New Man who feels the whole earth is his mother -- not small segments of it.

Do you see? You call your land your motherland, and you have cut the mother into so many pieces -- is your mother alive still? You are carrying only limbs of your mother. Somebody has taken the leg, somebody has taken the head....

I am reminded of a religious master. He had two disciples -- just as every democracy has two political parties. Those disciples were competing in every way to get more attention from the master. And the question basically was, who is going to succeed the master? -- he was getting old. So both were trying their best to serve the master, to follow the master, to practice the discipline that the master has given. But the motivation was neither the discipline nor the principles. They were not concerned with the master at all.

One summer day the master was sleeping, and they were not going to lose any opportunity. So they both were massaging the legs of the master. He was tired, naturally -- he had come from a long journey. One was working on the left leg, the other was working on the right leg. The master was asleep.

The man who was working on the right leg told the other, "Remember, if your leg comes on top of my leg, I am not going to tolerate it." The other said, "And what do you think? -- I am going to tolerate it? I will cut off your leg if it comes on my leg!" And they both had their swords ready.

The master was not really asleep, no master ever is. He opened his eyes and said, "Boys, those legs are both mine! Who told you that the right leg is owned by one and the left leg is owned by the other?"

But this is the situation of the world. The mother earth has been cut into thousands of pieces. People have to be awakened to the fact, to stop calling America your motherland, stop calling Germany your fatherland. You see the difference? The whole world calls its country the motherland, except Germany! Their land is the fatherland. It is not a coincidence; they are more male chauvinistic than anybody else. Stop all this nonsense! -- and people can do it.

I am preparing you to spread the fire around the world, that the whole earth belongs to us.

And let the UN go on discussing. If they want to wrestle against each other in the UN building, they can have good boxing matches. It is better than throwing shoes at each other. And it will be really great entertainment, seeing your great politicians wrestling. But that will not be decisive as far as the earth is concerned.

The people of the earth have to take the responsibility from the hands of the politicians. And this will be a first step: to erase all the boundaries. And see how many people they can put in jails; you cannot put a whole nation in jail.

All the constitutions of democratic countries accept in their list of birthrights the right of movement. But where is it? You can move only within the country. They have given you a little rope to feel that you are free, but an authentic freedom of movement will mean that anybody can go anywhere on the earth. Wherever he feels to live, he can live; no hindrance should be there. Removal of the boundaries will bring one world and one world functional government.

The UN has no power over anything. I know it.... In India, in 1947 after independence, Pakistan invaded Kashmir, which was part of India, and took over a large chunk of land. India fought against Pakistan. It could have been the beginning of a third world war, because the land that Pakistan had taken was very significant; it joined Pakistan with China.

Pakistan now could have a road -- now they do have a road -- going over the Himalayas to Peking. And China is not on speaking terms with Russia anymore. China is going to be with America, so that small piece of land is of immense significance.

And what did the UN do? It did not force Pakistan, because America would not like that land to be lost, it is a key point in any war in Asia. So the UN did something futile. They said, "First stop the war, have a cease-fire line." On one side Indian armies have been standing for forty years, on the other side Pakistani armies have been standing for forty years. Between the two is the camp of the UN observers to make sure that the cease-fire line is not crossed till the matter is settled. Who is going to settle it? And if you cannot settle such a small matter in forty years, how many centuries will you take to settle the third world war?

They cannot settle the matter, because if they settle in favor of Pakistan, Russia will veto it; the settlement is finished. If they settle it in favor of India, America will veto it, and the matter is finished. So it is in limbo, and it is going to be in limbo perhaps forever, unless my people succeed in dissolving all boundaries; then that cease-fire line will also dissolve.

And this is a sheer wastage! -- thousands of people unnecessarily standing there with their guns ready, on alert, on both sides. Just a single crackpot can start shooing, just out of boredom. Forty years...! He was young, now he is old, getting senile. Just for the sake of fun, if one man starts firing from the other side, then immediately both the armies will jump up -- and nobody will care about the observers. Perhaps they will be the first ones to be killed.

What has the UN to its credit? Nothing at all. Without any credibility, to claim that they are going to stop the third world war is simply befooling the people. They cannot stop the war between India and Pakistan, between Pakistan and Bangladesh. They cannot stop the war between Israel and the surrounding Mohammedan countries, because everywhere these two great powers are involved.

Israel is supported by the Americans, because the American political parties cannot survive without Jews' donations to their parties. If they want donations from Jews, they have to stand by the side of Israel. And Russia is behind the Mohammedan countries, which are bigger, surrounding the small Israel from all sides. And since the birth of Israel, the child has been in bed, almost dead. But America is keeping it alive by artificial breathing. If American steps out, Israel will be finished within a day.

America cannot step out, Russia cannot step out. In fact, it is a good opportunity; America has created it.

They have a vast majority of Mohammedan countries of the whole Middle East sympathetic towards them, because in any case, these countries will need support. They are all oil countries, that's why America is hesitating, is now in a fix: if it does too much, goes a little more towards support of Israel, then all the oil countries are in the hands of Soviet Russia. And oil is now far more precious than gold.

The UN in forty years has not been able to do anything -- and still these people have the nerve to say they are going to save the world from a third world war. Even in small wars they have not been able.... What did the UN do in Vietnam? Poor people were being killed unnecessarily by Americans. It was none of America's business. Vietnam belongs to the people who live there, and if they want to be communist, who are you to prevent them? What right have you got? The same was the situation in Korea. The UN has failed utterly, and I am amazed that they are not even ashamed, and are declaring that they will save the coming generations from the third world war.

Only one thing can save the world from the coming war -- which will be a total war, for the first time; all other wars were child's play. This is going to destroy the whole of life on the earth. Trees, birds, animals, man -- anything living will simply be gone.

I say there is one way only, and that is to spread to people more meditativeness, more love, more friendliness, more rejoicing. If we can make the earth sing songs and dance in joy, in gratitude because existence has given so much -- otherwise, it would have been impossible even to purchase one sunrise. The whole wealth of the earth would not be able to purchase one sunrise.

And a sunrise is a big thing -- the whole wealth of the earth would not be able to produce a single roseflower. And all this is given to man without his asking. You don't deserve it, you are not worthy of it! It is out of the compassion of existence, the overflowing joy of existence, the continuous creativity of existence that you are so rich. Millions of stars in the night....

Make people aware of their gratitude towards life, and make people love, sing, dance. If we can spread this at-ease around the world, the third world war will be prevented. We need not bother about it. Joyous people don't want war; it is only those who are already dead who would like everybody else to be dead.

They are really suffering because they are dead. They cannot laugh, they cannot enjoy, they cannot love, they cannot feel. They don't have any heart, and others have. It is making them so jealous! It will be far better that everything is finished. At least there will be no grounds for their jealousy -- they will also be finished in it.

So I don't say that there is any *direct* way to prevent the third world war. That is what the pacifists of the world say: "Protest. Have protest marches to Washington, to Moscow" -- but nobody listens to those protest marches. And I have seen those pacifists shouting and screaming against the war -- I could not see any difference between them and the people who are getting ready to fight. Their screaming was enough proof that they belonged to the same category.

If those pacifists had weapons and missiles, they would create a war to prevent the third world war! The way they are shouting and screaming and throwing stones, simply shows that they are of the same species as the politicians against whom they are throwing stones. The difference is just that the politicians have the power, and they don't have the power.

Remember, the husband does not scream at the wife, the wife screams at the husband. When he gets tired of her nagging and screaming, he hits the wife, he beats her. And strangely, the wife simply becomes silent. If she is not beaten, then she is going to drive the man nuts.

In old countries like India and China, it was told to the newly-married couple by their elders -- the husband was told, "Remember, once in a while a wife needs beating; otherwise, you will not be able to live peacefully." But why does the wife scream? -- because the husband has the muscular strength she cannot beat the husband. There are a few exceptions, but exceptions only prove the rule. She would like to beat him, but as far as muscular strength is concerned, she cannot compete with the husband. So the moment the husband starts beating her she becomes peaceful.

The weak, the powerless, scream. The powerful takes his gun, puts his army on alert. The pacifists continually go on protesting. This helps nobody. Nobody listens to their protest.

I used to know a man.... My house in one city was just near the high court of the state, so all protest marches, all kinds of pacifists were passing in front of my door. And I watched them -- their behavior did not seem to be peaceful. They looked more ugly than the people in the high court. But I was amazed that one man was always there, whether the communist party was protesting, or the socialist party was protesting, or the people's party was protesting. And in India there are so many parties.... He was always there, with every party.

One day I got hold of him, and I asked him, "You are an amazing man -- to what party do you belong?"

He said, "Who cares? I am a member of all the parties."

I said, "But how it is possible? Communists are against the socialists, socialists are against the communists. How can you be?"

He said, "I am not concerned with their politics -- I enjoy screaming! It is such a healthy thing, that whenever there is a protest I close my shop; and whoever is protesting, I am always ahead holding the flag." He said, "It is really healthy."

I said, "I know. My people are doing it every morning, but they don't protest about anybody." I said to him, "It is better that you start dynamic meditation, because these protests happen only once in a while, and you have to be dependent on these political parties. There is no need, you can do it on your own."

He said, "On my own? Alone?"

"No," I said, "don't be worried." I had a meditation hall there. I said, "Every morning many people come there." And he started coming. Now he is a sannyasin -- I don't think for any other reason, just every day, early in the morning, it is healthy to scream. It gives you stronger lungs, a better heart, more strength. And moreover, he need not close his shop anymore; financially it is good.

I am not a pacifist, and I don't want my people to be pacifists. That is fighting with those who are preparing for war -- but you are doing the same on a small scale, in a feminine way. No, that won't help. We want to create our own movement which has nothing to do with the third world war.

Do you see my point? If we can make humanity happier, more loving, more silent, more peaceful, we will create a real barrier against the third world war. The leaders cannot go without their people. If the people refuse, the armies refuse, if everybody refuses and says, "I am so happy, I don't want to die. And I love humanity, so I don't want to kill. If you can manage on your own, you do it." A peaceful and happy man does not want to die, and does not want to kill.

So spread the message far and wide:

It's better to be red than dead!

BELOVED OSHO,

THE OTHER DAY YOU SAID THAT WOMEN CREATE CHILDREN, AND MEN CREATE ARTS AND OTHER MATERIAL THINGS. IS IT UNNATURAL OR NEUROTIC FOR A WOMAN NOT TO DESIRE A CHILD, AND TO PREFER TO BE AN ARTIST? I NEVER WANTED TO HAVE A CHILD. DANCE, MUSIC, POETRY, THEATER AND PAINTING WERE MY PASSION AND EXPRESSION. COULD YOU COMMENT?

There is nothing unnatural in it. If you don't want to have a child, you have the right not to have one. If you want to put your creativity into painting, into art, into music, it is perfectly good -- far better than creating a child who is bound to be a burden on the earth. And who knows what kind of child will come out of you?

Adolf Hitler can come out of you. He is waiting, searching for a womb. Joseph Stalin can come out of you. Beware! -- that greasy Italian, Mussolini, is waiting. All these people are standing in line, in a queue. This is not the time to give birth to a child!

A painting is harmless. Music is beautiful, dancing will do. No, there is nothing unnatural in it. It has been said by men again and again that it is women's natural duty to give birth to children. That's how they have been able to keep the woman in slavery, because if a woman goes on giving birth to children, where is the time for her to paint? Where is the time for her to create music, poetry, drama?

So on the one hand they have been forcing the woman to remain continually pregnant. Just a hundred years ago, every woman around the world was continually pregnant. One child takes nine months of her life, then she has to raise the child. And when the child is not even six months old, she is again pregnant. It is like chain-smoking. And even a single child is such a nuisance....

I agree with you. I have been asked many times, "Wouldn't you like to have a child?"

I said, "*Me*? Either I would kill the child or I would kill myself; we could not coexist! A child in my room? Impossible!" Just to be alert, I have never married, because who knows? -- the woman I marry may want a child. Then trouble will arise.

There is no problem, unless you feel there is. Don't listen to anybody, what they say -- that it is unnatural. It may be unnatural to them, so they can give birth to as many children as they want. If you feel good in painting, in writing poetry, in composing music, you are giving better children to the world --

children who are harmless, who will make many rejoice. Nothing can go wrong. At the most, your poetry will not be worth anything, your music just a noise, your painting just a copy of some other painter, your literature.... Reading ten books anybody can write the eleventh book. That's how books go on increasing.

There are very few books which are original. Other books are simply creations of average minds. You can see it in the films: the same story. Yes, a little bit different in details, but almost the same triangle. One woman and two men, or two women and one man -- which is a little more exciting -- but this triangle is the whole story of all the stories that have been written, of all the films that have been created. I sometimes wonder whether this is literature or geometry! And in geometry there are many other things, not just a triangle.

Details you can fit very easily, but this is not creativity. This is sheer theft, you are stealing. But that is not a harm to anybody; you are just wasting your time. And if you enjoy wasting it, why should anybody prevent you? But please, don't give birth to a child. At the most he will be just an average idiot. And the world is so full of idiots that it is time that the woman refused to give idiots to the world.

That's why I am for bio-engineering. It is not your birthright to go on giving birth to as many children as you want, because those children are going to live on this earth, and they will do something or other.

Only a medical board should decide about a couple. Unless you have a clearance from the medical board, you cannot produce a child. And since the pill it is so simple. Nobody is preventing you from making love; make love as much as you want, or as much as you can manage! But as far as children are concerned, you are doing something to the whole world. Making love you are not doing anything to anybody -- just a little fun between two individuals; the world is not involved in it.

Children should be born only if a couple gets permission from the medical board. Still, that is not the best way to do it, because while he is making love a man releases millions of living beings, millions of living cells; and it is just chance in that race who will reach the female egg first. You cannot decide it, you cannot even know it. So this is not the best way. The medical board may feel that the woman is healthy, the man is healthy; they can look at your heritage -- three, four generations back -- and they can allow you. But this is not the best way.

The best way will be for intelligent people to donate their semen to the hospital, to donate the female eggs to the hospital, so the hospitals have banks -- just like they have blood banks. And they can figure out which female egg and which male sperm are going to create a tremendously great, loving genius.

You can make a condition: "We are donating our sperm and our eggs; if you find that some combination can create a beautiful human being, we would like to adopt. If it is not possible, then from other eggs...." What is the problem? You can't recognize your own sperm, your sperm has no seal on it; no egg has any seal on it. The medical board can find those of some other woman, some other man, and you can adopt the child.

It will be healthier for the society, it will be a beautiful experience for you to raise a child who is going to be an Albert Einstein, or a Bertrand Russell, or a Jean-Paul Sartre. What a joy, that your child is not going to be pope the Polack! that your daughter is not going to be Mother Teresa!

It is sheer joy. And knowing what your child is going to be... because the medical, the biological study of the sperm and the egg can give you all the predictions: how long he will live, what kind of man he will be -- or woman; how he should be brought up so that his potential flowers and he is not distracted from his potential. It will be really a work of art, far more precious than any painting, because you will be giving to the world a treasure.

So I am all for bio-engineering. And this stupid way of producing children has done enough harm. The whole history is full of it. Don't you ever think that if a gardener plants thousands of trees, and only once in a while one tree flowers -- would you call that gardener a gardener?

Thousands of children are born, and rarely will someone become a Mozart or a Gautam Buddha. Most of them will be clerks, postmasters, stationmasters. Your son being a clerk, even if he becomes the head clerk, is not going to bring you the rejoicing that I would like. And these jobs soon will be transferred to the machines, to the computers. The clerks are going to be out of employment very soon.

Don't produce clerks! Don't produce stationmasters, postmasters. We have had enough. Now machines can take the place of all ordinary jobs. But the machine cannot become a Bertrand Russell, a Wittgenstein, a Martin Heidegger; that is beyond the computer.

You have to create a child which will be needed, and cannot be replaced by any machine. otherwise, everybody is going to be unemployed, hungry, starving. It will not be only in Ethiopia, it will be all over the world. And the machine is more reliable than your beloved son who has become the clerk.

Just now I got the information that they have made a computer specially for Mohammedans, because the Mohammedan has to pray facing towards Mecca, his holy land. But it is really a difficult job to be absolutely accurate. Most probably you are wrong, there is only a small chance that you are exactly facing towards Mecca. A computer has come onto the market: you just put the machine on, move the machine, and when it starts giving an alarm that means this is the place; you are absolutely accurate.

Perhaps my sannyasins will also need it. Where you face while you are doing your *gachchhamis* is just approximate. A computer can make it a hundred percent certain. The same computer that Mohammedans are using, with a little change, will be able to do your work too. Then around the earth, wherever you are, you can do the *gachchhamis* directed towards me!

Please give birth to a child who cannot be replaced by machines, by computers. And that is possible only if you drop that old jealous idea that the semen has to be yours, that the egg has to be your wife's.

I don't see what is so special about your semen and your wife's egg. Why bother about it? And you have practiced that thing for thousands of years -- just look at the world, what you have done! Such a mediocre lot. And if this mediocre lot is there, it is very difficult to get rid of politicians.

If you can give birth to children which have the highest possibility of intelligence, I don't think they will vote for any chimpanzee to be the president of America. In fact, all political parties will disappear, because every individual will have enough intelligence to decide on his own. He does not need any political propaganda, he does not need to be persuaded. It is an insult.

I have never voted in my life, for anything, but when there were elections politicians would come, not knowing. And then they would get into trouble, because I would ask them questions.

They said, "We have not come here to take an examination."

I said, "But first, I have to examine your mind. How can I vote for an idiot? You have to prove that you have some genius in you."

They said, "This is strange. Nobody asks whether you have genius in you or not."

I said, "Unless you prove that you have genius in you, I cannot give my support to you to be in power. You can be dangerous to humanity." I would criticize their political line, their ideology, and say, "You have to defend it." They wanted to escape, they wanted to find some excuse. I would say, "This is not going to do. And remember, if you fail with me, I am going to tell all the neighbors, all the professors around, that this is not the man to vote for."

I have seen tears in their eyes: why in the first place did they get caught with this man? Slowly it became known, and for years no politician has approached me in election time to vote. I have been waiting for them, I enjoyed the game.

No, these mediocre people are not needed. They are accidental. The children that you think are yours are only accidents. Because you are not giving birth consciously, you are groping in the dark; you don't know what the result is going to be.

With bio-engineering, for the first time you can have guidelines for the child's whole future. You can even tell the medical board what kind of child you would like, how long he should live, that you would not like him to have AIDS, that you don't want him to be a homosexual, that you don't want him to be a Catholic or a communist. You want him to be simply human and absolutely free from all ideology. You would like him to have the sharpest intelligence that has ever happened on the earth. You would like something better than Socrates.

And this is possible. When you can have Socrates as your child, then why go for Tom, Dick and Harry? Just leave MY Harry out of it!

BELOVED OSHO,
SANNYASINS WHO ARE DYING IN YOUR PRESENCE DISCOVER THEIR ENLIGHTENMENT. WHY IS IT SO DIFFICULT FOR THOSE OF US WHO ARE STILL ALIVE? IS IT THAT LIFE COMES SO CLOSE TO DEATH, AND WE ARE AFRAID OF DYING YET STILL NOT CAPABLE OF BEING ALIVE IN THIS PRECIOUS MOMENT?

It is an important question. It may have arisen in many people's mind: "Why, when a person dies, is it easy to become enlightened? The same person when he was alive was not capable of becoming enlightened."

The reason is very simple. When you are alive you cannot drop your ego, you cannot drop your

jealousy. You cannot drop your hatred, anger, greed, because you think these are all that life consists of. If you drop all these, what is there to live for? You cannot drop your ambition; otherwise your life will be simply meaningless. That is your reasoning. And enlightenment requires as a basic condition that all this luggage should be thrown. You should stand absolutely in purity, without any luggage, without even any clothes, just naked.

Those who can gather that much courage can become enlightened any moment. But when a sannyasin is dying it is easy for him. Now he knows that he is dying: what use is ambition? What use is hatred? What use is jealousy? What use is greed? What use is the ego?

Death standing in front of his eyes makes it clear that now he can drop all that unnecessary luggage: anyway, death is going to take all that away. It happens in a single moment -- the whole idea, the revelation that now there is nothing to be lost -- so why not try? "Bhagwan has been saying, `Drop this, drop that.' I could not do it while I was alive, but now there is no problem. Take a chance -- see whether he was right or wrong."

And this is not a long process of thinking. It is a simple experience in a single moment before death. And the person simply slips out of the old, rotten bag in which he has been living; now he can feel the stink and everything. Death immediately becomes enlightenment.

Then death is no longer ordinary death, then death is a door to the divine. You can do it while you are living, there is no problem. In fact, to do it when you are dying is not of much use: you never got to enjoy it. While you are alive, if you can do what I say, you will have time to enjoy enlightenment.

And enlightenment is not something that is given to you, handed over to you. Enlightenment is a growing process in you. The man who becomes enlightened at the moment of death has missed much. He has missed all the joys of life, which are available only to the enlightened consciousness.

He had loved, but that love was simply phony, American. If he had had the chance to love after enlightenment, he would have known the tremendous beauty of it, the ecstasy of it. He has been eating tasteful, delicious food all his life, but he was asleep, he had no sensitivity. He was never in the moment; while he was eating, he was somewhere else faraway -- perhaps on the moon.

The enlightened man is always in the moment; hence, every experience becomes intense, enjoyed to the fullest.

It is better to die enlightened than to die unenlightened. At least there is one thing left for you to experience as an enlightened man: that is death. But much more you have missed.

So I will not suggest to you to wait for death. Certainly those who are with me are going to become enlightened at the moment of death, but why wait for it when you are young and alive and full of juice? Becoming enlightened at the time of death, you are just a dry bone, there is no juice left; otherwise why should you die? When you are full of juice, full of life, with all the dimensions available, become enlightened.

And the process is so simple that even a dying man can manage it. It is really a shame that you are alive and you cannot manage it. Perhaps you only think you are alive. Perhaps you only dream you are alive, and death is such a shock that you wake up.

But I am here to give you any kind of shock you need. I am giving you them already without asking your permission, because the moment you become a sannyasin I take it for granted that now I do not need any permission to give this man a shock -- any kind of shock.

Drop all that nonsense which is holding you back from experiencing life in its totality. Drop all that which is keeping you in a narcotic sleep. And what I am asking you to drop is worthless, perhaps *worse* than worthless.

It is poison that you are not dropping, that you are holding on to: Jealousy is poison, hate is poison, greed is poison. The ego is perhaps the most dangerous poison.

Just the other night I was talking to a woman journalist. She had come directly from Billy Graham -- she had been covering Billy Graham for three weeks, and of course she asked about him. And I said, "He is a worthless man. None of my sannyasins will be impressed with that idiot, and none of his audience is going to understand me. His audience consists of retarded people. His face itself looks retarded. Whenever I see his photograph I simply close my eyes. He looks like a chimpanzee, well shaved."

I told her, "My work and his work are totally opposite, diametrically opposite. He is giving consolation to people so they can sleep better. He is telling them, `Have faith in Jesus Christ, he is the savior. He can do anything, he is the only begotten son of God. If things are not happening to you, if miracles are not happening to you, that only shows your faith is not enough. Have more faith and your life will be filled with

miracles.'"

This is consoling people, helping them to go into deeper sleep. My work is totally different.

If you are asleep and snoring perfectly, I will do everything that can be done so that you have to jump out of bed. I know you will try every possible way.... I will tickle your nose, and you will throw my hand away. I will tickle your feet, and you will pull them in. I may tickle with a hair in your ear, and you will turn to the other side. To protect yourself you will pull the blanket over yourself. But nothing is going to help, no blanket can save you.

And sooner or later you are going to get tired of all these things that I am doing to you. You will have to open your eyes and see what is happening. Those who are not courageous enough to wake up, those camels start moving on the county road which goes to Santa Fe, with all their blankets, with their sleeping bags.

Only courageous people can remain with me, because I may throw ice-cold water over you. And if nothing else works, then some electric shock.
But I am determined to wake you!

BELOVED OSHO,
DO ENLIGHTENED MASTERS LIE OUT OF COMPASSION?

I do not know about other enlightened people, but I certainly lie!

God is Dead, Now Zen is the Only Living Truth

Talks given from 06/02/89 pm to 12/02/89 pm
English Discourse series
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Chapter #1
Chapter title: God is a puppeteer

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OUR BELOVED MASTER,
ON THEIR FIRST MEETING, SEIGEN ASKED SEKITO, "WHERE DO YOU COME FROM?" AND SEKITO REPLIED, "I COME FROM SOKEI."
SEIGEN HELD UP A WHISK AND SAID, "DID YOU FIND THIS OVER THERE?"

SEKITO REPLIED, "NO, NOT ONLY WAS IT NOT OVER THERE, BUT IT WAS ALSO NOT IN THE WEST LAND."
SEIGEN ASKED, "YOU REACHED THE WEST LAND, DIDN'T YOU?" TO WHICH SEKITO REPLIED, "IF I HAD REACHED, I COULD HAVE FOUND IT."
SEIGEN SAID, "NOT YET ENOUGH -- SPEAK FURTHER."
SEKITO REPLIED, "YOU SHOULD ALSO SPEAK FROM YOUR SIDE. HOW IS IT YOU URGE ONLY ME?"
SEIGEN SAID, "THERE'S NO PROBLEM FOR ME IN ANSWERING YOU, BUT NOBODY WOULD AGREE WITH IT." SEIGEN CONTINUED, "WHEN YOU WERE AT SOKEI, WHAT DID YOU GET THERE?"
SEKITO REPLIED, "EVEN BEFORE GOING TO SOKEI, I HADN'T LOST A THING." THEN SEKITO ASKED, "WHEN YOU WERE IN SOKEI, DID YOU KNOW YOURSELF?"
SEIGEN SAID, "HOW ABOUT YOU? DO YOU KNOW ME NOW?"
SEKITO ANSWERED, "YES, I DO. HOW CAN I KNOW YOU ANY FURTHER?" HE CONTINUED, "OSHO, SINCE YOU LEFT SOKEI, HOW LONG HAVE YOU BEEN STAYING HERE?"
SEIGEN REPLIED, "I DO NOT KNOW EITHER. AND YOU, WHEN DID YOU LEAVE SOKEI?"
SEKITO SAID, "I DON'T COME FROM SOKEI."
SEIGEN RESPONDED, "ALL RIGHT -- NOW I KNOW WHERE YOU COME FROM."
SEKITO SAID, "OSHO, YOU ARE A GREAT ONE -- DO NOT WASTE TIME."

Friends, a new series of talks begins today: GOD IS DEAD, NOW ZEN IS THE ONLY LIVING TRUTH. The series is dedicated to Friedrich Nietzsche, who was the first man in the history of mankind to declare, "God is dead, therefore man is free."

It was a tremendous statement; its implications are many. First I would like to discuss Nietzsche's statement.

All the religions believe that God created the world and also mankind. But if you are created by someone, you are only a puppet, you don't have your own soul. And if you are created by somebody, he can uncreate you any moment. He neither asked you whether you wanted to be created, nor is he going to ask you, "Do you want to be uncreated?"

God is the greatest dictator, if you accept the fiction that he created the world and also created mankind. If God is a reality, then man is a slave, a puppet. All the strings are in his hands, even your life. Then there is no question of any enlightenment. Then there is no question of there being any Gautam the Buddha, because there is no freedom at all. He pulls the strings, you dance; he pulls the strings, you cry; he pulls the strings, you start murders, suicide, war. You are just a puppet and he is the puppeteer.

Then there is no question of sin or virtue, no question of sinners and saints. Nothing is good and nothing is bad, because you are only a puppet. A puppet cannot be responsible for its actions. Responsibility belongs to someone who has the freedom to act. Either God can exist or freedom, both cannot exist together. That is the basic implication of Friedrich Nietzsche's statement: God is dead, *therefore* man is free.

No theologian, no founder of religions thought about this, that if you accept God as the creator, you are destroying the whole dignity of consciousness, of freedom, of love. You are taking all responsibility from man, and you are taking all his freedom away. You are reducing the whole of existence to just the whim of a strange fellow called God.

But Nietzsche's statement is bound to be only one side of the coin. He is perfectly right, but only about one side of the coin. He has made a very significant and meaningful statement, but he has forgotten one thing, which was bound to happen because his statement is based on rationality, logic and intellect. It is not based on meditation.

Man is free, but free for what? If there is no God and man is free, that will simply mean man is now capable of doing anything, good or bad; there is nobody to judge him, nobody to forgive him. This freedom will be simply licentiousness.

There comes the other side. You remove God and you leave man utterly empty. Of course, you declare his freedom, but to what purpose? How is he going to use his freedom creatively, responsibly? How is he going to avoid freedom being reduced to licentiousness?

Friedrich Nietzsche was not aware of any meditations -- that is the other side of the coin. Man is free, but his freedom can only be a joy and a blessing to him if he is rooted in meditation. Remove God -- that is perfectly okay, he has been the greatest danger to human freedom -- but give man also some meaning and significance, some creativity, some receptivity, some path to find his eternal existence. Zen is the other side of the coin.

Zen does not have any God, that's its beauty. But it has a tremendous science to transform your consciousness, to bring so much awareness to you that you cannot commit evil. It is not a commandment

from outside, it comes from your innermost being. Once you know your center of being, once you know you are one with the cosmos -- and the cosmos has never been created, it has been there always and always, and will be there always and always, from eternity to eternity -- once you know your luminous being, your hidden Gautam Buddha, it is impossible to do anything wrong, it is impossible to do anything evil, it is impossible to do any sin.

Friedrich Nietzsche in his last phase of life became almost insane. He was hospitalized, kept in a mad asylum. Such a great giant, what happened to him? He had concluded, "God is dead," but it is a negative conclusion. He became empty, but his freedom was meaningless. There was no joy in it because it was only freedom FROM God, but *for* what? Freedom has two sides: from and for. The other side was missing. That drove him insane.

Emptiness always drives people insane. You need some grounding, you need some centering, you need some relationship with existence. God being dead, all your relationship with existence was finished. God being dead, you were left alone without roots. A tree cannot live without roots, nor can you.

God was non-existential, but it was a good consolation. It used to fill people's interior, although it was a lie. But even a lie, repeated thousands and thousands of times for millennia, becomes almost a truth. God has been a great consolation to people in their fear, in their dread, in their awareness of old age and death, and beyond -- the unknown darkness. God has been a tremendous consolation, although it was a lie. Lies can console you, you have to understand it. In fact lies are sweeter than the truth.

Gautam Buddha is reported to have said, "Truth is bitter in the beginning, sweet in the end, and lies are sweet in the beginning, bitter in the end" -- when they are exposed. Then comes a tremendous bitterness, that you have been deceived by all your parents, by all your teachers, by all your priests, by all your so-called leaders. You have been continuously deceived. That frustration brings up a great distrust in everybody. "Nobody is worthy of trust..." It creates a vacuum.

So Nietzsche was not insane in this last phase of his life, it was the inevitable conclusion of his negative approach. An intellect can only be negative; it can argue and criticize and be sarcastic, but it cannot give you any nourishment. From no negative standpoint can you get any nourishment. So he lost his God, and he lost his consolation. He became free just to be mad.

And it is not only Friedrich Nietzsche, so it cannot be said that it was just an accident. Many intellectual giants find themselves in mad asylums or commit suicide, because nobody can live in a negative darkness. One needs light and a positive, affirmative experience of truth. Nietzsche demolished the light and created a vacuum in himself and in others who followed him.

If you feel deep down a vacuum, utter emptiness with no meaning, it is because of Friedrich Nietzsche. A whole philosophy has grown in the West: Nietzsche is the founder of this very negative approach to life.

Soren Kierkegaard, and Jean-Paul Sartre, and Marcel, and Jaspers, and Martin Heidegger -- all the great giants of the first half of this century -- were talking only about meaninglessness, anguish, suffering, anxiety, dread, fear, angst. And this philosophy has been called in the West existentialism. It is not. It is simply non-existentialism. It destroys everything that has consoled you.

I agree with the destruction because what was consoling man was only lies. God, heaven, hell -- all were fictions created to console man. It is good they are destroyed, but you are leaving man in an utter vacuum. Out of that vacuum existentialism is born, that's why it talks only about meaninglessness: "Life has no meaning." It talks about no significance: "You are just an accident. Whether you are here or not does not matter at all to existence." And these people call their philosophy existentialism. They should call it accidentalism. You are not needed; just by accident, on the margin, somehow you have popped up. God was making you a puppet, and these philosophers from Nietzsche to Jean-Paul Sartre are making you accidental.

And there is a tremendous need in man's being to be related to existence. He needs roots in existence, because only when the roots go deep into existence will he blossom into a buddha, will he blossom into millions of flowers, will his life not be meaningless. Then his life will be tremendously overflowing with meaning, significance, blissfulness; his life will be simply a celebration.

But the conclusion of the so-called existentialists is that you are unnecessary, that your life has no meaning, no significance. Existence is not in need of you at all!

So I want to complete Friedrich Nietzsche's work; it is incomplete. It will lead the whole of humanity to madness -- not only Friedrich Nietzsche, but the whole of humanity. Without God certainly you are free, but for what? You are left with empty hands. You were with empty hands before also, because the hands that looked full were full of lies. Now you are absolutely aware that the hands are empty and there is nowhere to go.

I have heard about one very famous atheist. He died, and his wife brought his best clothes, best shoes, before he was put in the coffin -- the best tie, the costliest possible. She wanted to give him a good farewell, a good send-off. He was dressed as he had never dressed in his whole life.

And then friends came, and neighbors came. And one woman said, "Wow! He's all dressed up and nowhere to go." He was an atheist, so he did not believe in God, he did not believe in heaven, he did not believe in hell -- nowhere to go, and so well-dressed!

But this is the situation any negative philosophy is going to leave for the whole of mankind: well-dressed, ready to go, but nowhere to go! This situation creates insanity.

It was not an accident that Friedrich Nietzsche became insane, it was the outcome of his negative philosophy. Hence, I am calling this series, "God is Dead, Now Zen is the Only Living Truth."

I absolutely agree with Friedrich Nietzsche as far as God is concerned, but I want to complete his statement, which he could not do. He was not an awakened being, he was not an enlightened being.

Gautam Buddha also does not have a God, nor does Mahavira have a God, but they never went mad. All the Zen masters and all the great Tao masters -- Lao Tzu, Chuang Tzu, Lieh Tzu -- nobody went mad, and they don't have any God. They don't have any hell or heaven. What is the difference? Why did Gautam Buddha not go mad?

And it is not only Gautam Buddha. In twenty-five centuries hundreds of his people have become enlightened, and they don't even talk about a God. They don't even say that there is no God, because there is no point. They are not atheists. I am not an atheist, nor am I a theist. God simply is not there, so there is no question of atheism or theism.

But I am not mad. You are my witnesses. It does not create a vacuum in me; on the contrary, there being no God, I have gained the dignity of an individual who is free -- free to become a buddha. That is the ultimate goal of freedom. Unless your freedom becomes your very flowering of awareness, and the experience of freedom leads you into eternity, leads you into the roots, into the cosmos and existence, you are going to be mad. Your life will be meaningless, with no significance. Whatever you do it does not matter.

Existence according to the so-called existentialists, who are all following Friedrich Nietzsche, the founder, is absolutely unintelligent. They have taken away God, so they think -- according to logic it seems apparently true -- if there is no God, existence also becomes dead, with no intelligence, with no life. God used to be the life, God used to be the consciousness. God used to be the very meaning, the very salt of our being. With God no longer there, this whole existence becomes soulless, life becomes just a by-product of matter. So when you die, everything will die, nothing will remain.

And there is no question of being good or bad. Existence is absolutely indifferent, it does not care about you. God used to care about you. Once God is removed, a great strangeness starts happening between you and existence. There is no relationship, existence does not care, *cannot* care because it is not conscious anymore. It is no longer an intelligent universe, it is simply dead matter, just as you are. And the life that you know is only a by-product.

A by-product disappears immediately when the elements that were creating it separate. For example, some religions believe that man is made of five elements: earth, air, fire, water, sky. Once these five elements are together, life is produced as a by-product. When these five elements separate in death, life disappears.

To make it clear to you... in the beginning as you learn to ride a bicycle you fall many times. I have also learned, but I did not fall while learning, because first I watched the learners and why they fall. They fall because they don't have confidence. To be on two wheels you need tremendous balance, and if you hesitate... it is just like walking on a tightrope. If you hesitate just for a moment those two wheels cannot keep you on your seat. Those two wheels can keep you in balance only at a certain speed, and the learner is bound to move slowly. Obviously -- it seems to be rational -- if you are a learner, you should not go with great speed.

I watched all my friends learning to bicycle, and they always said to me, "Why don't you learn?"

I said, "I am watching first. I am watching why you fall, and why after a few days you stop falling." And once I got the point, the very first time I went as fast as possible!

All my friends were puzzled. They said, "We have never seen a learner go that fast. A learner is bound to fall a few times, then he learns how to balance."

I said, "I have been watching, and I got the clue. The clue is you are not confident, not alert that a certain speed is needed to keep the bicycle moving. You cannot stop it and sit on top of it without falling, a certain momentum is needed, so you have to go on pedaling."

Once I knew exactly what the problem was, I simply went so fast that my whole village wondered, "What will happen to him, because he does not know... and he is going with such speed!"

It was difficult for me to know how to stop; if I stopped, the cycle was going to fall. So I had to go to a place where there was a huge bodhi tree near the railway station, almost three miles from my house. Three miles I rushed so fast that people gave way, stood aside. They said, "This is absolute madness!"

But my madness had a method in it. I was going directly to that tree, because I knew the tree had become hollow. I rode my bicycle into the hollow tree so the front wheel was inside the tree. Then I could stop, there was no problem about falling.

One villager who was working in his field saw this. He said, "This is strange." He asked me, "If there is no tree like this how are you going to stop?"

I said, "Now I have learned how to stop, because I just did it; I will not need a tree anymore. But this was my first experience. I had not seen the other people stopping, I had seen them falling. So I had no experience about stopping, that's why I was riding so fast to reach to the bodhi tree." One part of it had become completely hollow, and it was a huge tree, so I knew that it would be right to put my wheel inside and be held up by the tree. But once I had stopped, I had learned how to stop.

When I came to learn driving... Majid will be surprised that the man who was teaching me driving was called Majid, he was a Mohammedan. He was one of the best drivers in the city, and he loved me very much. In fact, he chose my first car. So he told me, "I will teach you."

I said, "I don't like to be taught. You just drive slowly so I can see and watch."

He said, "What do you mean?"

I said, "I learn only by watching. I don't want any teacher ever!"

He said, "But it is dangerous! A bicycle was okay. At the most you could have hurt yourself or one other, and not much. But a car is a dangerous thing."

I said, "I am a dangerous man. You just drive it slowly and tell me everything about where is the pedal, where is the accelerator, where is the brake... you just tell me. And then you slowly move, and I will be walking by your side, just watching what you are doing."

He said, "If you want it this way, I can do it, but I am very much afraid. If you do the same thing with the car as you have done with the bicycle..."

I said, "That's why I am trying to watch more closely." And once I got the idea I told him to get out. And I did the same thing as I had done with the bicycle.

I went so fast. Majid, my teacher, was running behind me, shouting, "Not that fast!" And in that city there was no limit on speed, because in Indian streets you cannot go above fifty-five. There is no need to put a sign every where that the speed limit is fifty-five miles per hour, you cannot go above fifty-five anyway.

But that poor fellow was very much afraid. He came running after me. He was a very tall man, a champion runner, there was every possibility that he could have become champion of the whole of India, and he might perhaps someday have participated in the Olympics. He tried hard to follow me, but soon I disappeared from his vision.

When I came back, he was praying under a tree, praying to God for my safety. And when I stopped by his side, so close that he jumped, he forgot all the prayer.

I said, "Don't be worried. I have learned the whole thing. What were you doing here?"

He said, "I followed you, but soon you disappeared. Then I thought, the only thing is to pray to God to help him, because he knows nothing about driving. He is sitting in the driver's seat for the first time, and he has gone nobody knows where. How did you turn? Where did you turn back?"

I said, "I had no idea how to turn, because you were just moving straight and I was walking by your side. So I had to go around the city. I had no idea how to turn, what signals to give, because you had not given any signals. But I managed. I went round the whole city so fast, the traffic was simply giving way. And I came back."

And he said, "KHUDA HAFIZ." It means, "God saved you."

I said, "Don't bring God in."

Once you know that a certain balance is needed between the negative and the positive, then you have your roots in existence. It is one extreme to believe in God; it is another extreme *not* to believe in God, and

you have to be just in the middle, absolutely balanced. Atheism becomes irrelevant, theism becomes irrelevant. But your balancing brings a new light, a new joy, a new blissfulness to you, a new intelligence which is not of the mind. That intelligence which is not of the mind makes you aware that the whole existence is tremendously intelligent. It is not only alive, it has sensitivity, it has intelligence.

Once you know your inner being is balanced and silent and peaceful, suddenly doors that have been closed by your thoughts simply move, and the whole existence becomes clear to you. You are not accidental. Existence needs you. Without you something will be missing in existence and nobody can replace it.

That's what gives you dignity, that the whole existence will miss you. The stars and sun and moon, the trees and birds and earth -- everything in the universe will feel a small place is vacant which cannot be filled by anybody except *you*. This gives you a tremendous joy, a fulfillment that you are related to existence, and existence cares for you. Once you are clean and clear, you can see tremendous love falling on you from all dimensions.

You are the highest evolution of existence, of intelligence, and it is dependent on you. If you grow higher than the mind and its intelligence, towards no-mind and its intelligence, existence is going to celebrate: one man again has reached to the ultimate peak. One part of existence has suddenly risen to the highest possibilities of the intrinsic potential in everybody.

There is a parable that the day Gautam Buddha became enlightened, the tree under which he had become enlightened, suddenly without any wind, started moving. He was amazed because there was no wind, no other tree around was moving, not even a single leaf was moving. But the tree under which he was sitting was moving, as if it was dancing. It does not have legs, it is so rooted in the earth, but it can at least show its joy.

It is a very strange phenomenon that certain chemicals which make you intelligent, which give you a better mind, are found in the bodhi tree in greater amounts than in any other tree. So it is not just coincidence that the tree under which Gautam Buddha became enlightened is still called according to his name. *Bodhi* means enlightenment. And the tree, scientists have found, has a larger amount of intelligence than any other tree in the world. It has so much of those chemicals it is overflowing.

When Manjushri, one of Gautam Buddha's closest disciples, became enlightened, the story is that the tree under which he was sitting suddenly started showering with flowers, and it was not the season for the tree to bring flowers.

It may be just a parable. But these parables indicate that we are not separate from existence, that our joy will be shared even by the trees, even by the rocks, that our enlightenment will be a festival for the whole of existence.

It is meditation that fulfills your inner being and takes away the vacuum that used to be filled by a great lie, God. And many lies have grown around him.

If you remain with the negative you are going to be insane sooner or later, because you have lost all contact with existence, you have lost every meaning, every possibility of finding meaning. You have certainly dropped lies, which is good, but that is not enough to find the truth.

Drop the lies and make some effort to go inwards to find the truth. That is the whole science of Zen. That's why I have entitled the series, "God Is Dead, Now Zen Is the Only Living Truth." If God is dead and you don't come close to the experience of Zen, you will become insane. Your sanity depends now only on Zen, that is the *only* way to find the truth. Then you are absolutely related with existence, and you are no longer a puppet, you are a master.

And a man who knows his relation, his deep relation with existence, cannot commit anything against existence, against life. It is simply impossible. He can only pour as much blissfulness, as much benediction, as much grace as you are ready to receive. But his sources are inexhaustible. When you have found your inexhaustible sources of life and its ecstasy, then it does not matter whether you have a God or not. It does not matter whether there is a hell or a heaven. It does not matter at all.

So religious people when they read Zen are simply puzzled, because it is not talking about anything they have been taught from the very beginning. It is talking about strange dialogues which have nothing... NO place for God, no place for paradise, no place for hell. It is a scientific religion. Its search is not based on belief, its search is based on experience. Just as science is objectively based on experiment, Zen is based subjectively on experience. One science goes outward, another science goes inward.

Nietzsche has no idea how to go inward. The West has been a wrong place for people like Friedrich Nietzsche. If he had been in the East, he would have been a far greater master, a man of absolute sanity. He

would have been in the same category, in the same family, as the buddhas.

But unfortunately the West has not learned the lesson even now. It goes on working so hard on objects. Even one tenth of our energy will be enough to find the inner truth. Even an Albert Einstein dies in deep frustration. The frustration was so great that before he died he was asked, "If you are born again, what are you going to be?" He said, "Never again a physicist. I would rather be a plumber."

The greatest physicist the world has known dies in such frustration that he does not want anything to do with physics, anything to do with science. He wants a simple job like plumbing. But even that is not going to help. If physics has not helped, if mathematics has not helped, if such a great intelligence like Albert Einstein dies in frustration, being a plumber is not going to help. Still you are outside. A scientist may be too deeply involved; a plumber may not be that much involved, but he is still working outside. Being a plumber is not going to give him what he needs. He needs the silence of meditation. From that silence flowers meaning, significance, a tremendous joy that you are not accidental.

I say unto you, that what I am teaching you is authentic existentialism, and what in the West is thought to be existentialism is only accidentalism. I am teaching you how to come in contact with existence, how to find out where you are connected, wired with existence. From where are you getting your life moment to moment? Where is your intelligence coming from? If existence is unintelligent, how can *you* be intelligent? Where will you get it from?

When you see the roseflowers blossoming, have you ever thought that all this color, all this softness, all this beauty was hidden somewhere in the seed? But the seed alone was not enough to become a rose, it needed the support of existence -- the soil, the water, the sun. Then the seed disappeared into the soil and the rosebush started growing. Now it needs air, it needs water, it needs the earth, it needs the sun, it needs the moon. All these together transform the seed which was almost like a dead piece of stone. Suddenly a transformation, a metamorphosis. These roses, these colors, this beauty, this fragrance, cannot come from it unless existence has it already. It all may be hidden, it may be covered in the seed. But anything that happens means it was there already -- maybe as a potential.

You have intelligence...

I have told you the story of Ramakrishna and Keshav Chandra Sen. Keshav Chandra was one of the most intelligent people of his time. He founded a religion just on his intellectual philosophy, *brahmasamaj*, the society for God. And he had hundreds and thousands of intelligent people, a very intelligent group, as his followers. And he was puzzled that this uneducated Ramakrishna, who had not even completed the primary school -- in India the primary school, the lowest school, takes four years; he had done only half.... Why were thousands of people going to this idiot? That was in Keshav Chandra Sen's mind.

Finally he decided he had to go and defeat this man, because he could not think that the man could not be defeated by argument. That was impossible for him to imagine. This idiot from a small village is collecting thousands of people every day! From far and wide people are coming to see him, and to touch his feet!

Keshav Chandra with his followers informed Ramakrishna: "I am coming on such and such a day to challenge you on every point in which you believe. Be ready!"

Ramakrishna's followers were very much afraid. They knew Keshav Chandra was a great logician; poor Ramakrishna would not be able to answer anything. But Ramakrishna was very joyful, he danced. He said, "I have been waiting all this time. When Keshav Chandra comes that will be a great day of joy!"

His disciples said, "What are you saying? That will be a day of great sadness, because you cannot argue with him."

Ramakrishna said, "Wait. Who is going to argue with him? I don't need to argue. Let him come."

But his disciples were shaky, very shaky, very much afraid that their master was going to be defeated, completely crushed. They knew Keshav Chandra. In that century there was no parallel to Keshav Chandra's intelligence in this country.

And Keshav Chandra came with one hundred of his topmost disciples to see the argument, the debate, the challenge. Ramakrishna was standing on the road to receive him, far away from the temple where he used to live. And he hugged Keshav Chandra. And Keshav Chandra felt a little embarrassed, and that embarrassment went on growing.

Ramakrishna took his hand in his hand and took him inside. He said, "I have been waiting and waiting for years. Why did you not come before?"

Keshav Chandra said, "He seems to be a strange man, seems not to be afraid at all. Do you understand? I

have come here for a discussion!"
Ramakrishna said, "Of course."

So they sat near the temple by the side of the Ganges, a beautiful place, under a tree.
And Ramakrishna said, "Start."
So Keshav Chandra asked him, "What do you say about God?"

Ramakrishna said, "Have I to say anything about God? Can't you see God in my eyes?"
Keshav Chandra looked a little puzzled -- "What kind of argument is this?"
And Ramakrishna said, "Can't you feel God in my hand? Come closer, boy."
And Keshav Chandra said, "What kind of argument...?"

He had been in many debates, he had defeated many great scholars, and this villager... In Hindi the word for idiot is *gamar*, but it actually means the villager. *gaon* means village, and *gamar* means from the village. But *gamar* is used as stupid, retarded, idiot.

Ramakrishna said, "If you can understand the language of my eyes, if you can understand the energy of my hand, you are proof enough that existence is intelligent. Where have you got your intelligence from?"

This was a grand argument. He was saying, "If you have got this great intelligence -- and I know you are a highly intelligent person; I have always loved you -- tell me from where it comes? If existence is without intelligence you cannot get it. From where? You are the *proof* that existence is intelligent, and that is what I mean by God. To me God is not somebody sitting on a cloud. To me God simply means existence is not unintelligent. It is an intelligent universe; we belong and we are needed. It rejoices in our rejoicings, it celebrates in our celebrations, it dances with our dance. Have you seen my dance?" -- and he started dancing.
Keshav Chandra said, "What to do!"

But he danced so beautifully. He was a good dancer, because he used to dance in the temple sometimes from morning till evening -- no coffee break! He would dance and dance till he would fall on the ground.

So he started dancing with such joy and such grace that suddenly there was a transformation in Keshav Chandra. He forgot all his logic, he saw the beauty of this man, he saw the splendor of this man, he saw a joy which he had never felt.

All that intellect, all those arguments were just superficial, inside there was utter emptiness. This man was so overflowing. He touched the feet of Ramakrishna and said, "Forgive me. I was absolutely wrong about you. I know nothing, and I have been just philosophizing. You know *everything*, and you are not saying a single word."
Ramakrishna said, "I will forgive you only on one condition."
Keshav Chandra said, "*Any* condition from your side. I am ready."

Ramakrishna said, "The condition is that once in a while you have to come to discuss with me, to debate with me, to challenge me."

This is the way of a mystic; and Keshav Chandra was completely finished. He became a totally different man; he started to come every day. Soon his disciples deserted him: "He has gone mad. That madman infected him so much. There was only one madman, now there are two. He is even dancing with him."

But Keshav Chandra, who had been a sad man, grudging, complaining about everything, because he was living in a negative space, suddenly blossomed, flowers came to his being, a new fragrance. He forgot all logic. This man helped him have a taste of something that is beyond mind.

Zen is the method to go beyond mind. So we will be discussing God and Zen together. God has to be negated, and Zen has to be planted deep in your being. The lie has to be destroyed and the truth has to be revealed. That's why I have chosen God and Zen together. God is a lie, Zen is a truth.

The first question:
IS GOD REALLY DEAD? THE VERY IDEA OF HIS DEATH CREATES INTENSE ANXIETY, FEAR, DREAD AND ANGUISH.

The way I look at things, God has never been there, so how can he be dead? He was never born in the first place. It was invented by the priests, and it was invented for exactly these reasons: because man was in anxiety, man was in fear, man was in dread, man was in anguish.

When there was no light, no fire -- just think of those days of humanity -- wild animals all around, and the dark night, no fire, the intense cold, no clothes, and the wild animals searching for their food in the night, and people were hiding in caves, sitting on the trees just to avoid... In the day, at least they could see that a lion was approaching, they could make some effort to escape. But in the night, they were completely in the hands of the wild animals.

And then they found that a time comes, people become old for no reason, and one day somebody dies. They could not understand what was happening. This man was talking, breathing, walking, was perfectly okay. Suddenly he was no longer breathing, he was no longer talking. It was such a shock to the primitive man that death became a taboo: Don't talk about it. Even talking about it created fear, fear that sooner or later you would be standing in the same queue, with the queue becoming smaller and smaller every moment. Somebody dies and you come closer to death; another dies, you come even closer to death.

Even to talk about death became a taboo, and not only to ordinary primitive people, even to the most sophisticated. The founder of psychoanalysis, Sigmund Freud, could not tolerate the word `death'. No one was allowed to mention the word in front of him, because just at the mention of the word `death' he would fall into a fit, he would become unconscious and start foaming. Such was the fear of the man who founded psychoanalysis.

Once Sigmund Freud and Carl Gustav Jung, another great psychoanalyst, were traveling from Europe to America to deliver lectures on psychoanalysis to many universities. On the deck of the ship, Carl Gustav Jung mentioned death. Immediately Sigmund Freud fell on the deck. That was the reason Sigmund Freud expelled Jung from the psychoanalytic movement, and he had to found another school. He called it analytical psychology. Just a different name, but it is the same process. But the reason for his expulsion was the mention of death.

Two things have been taboos in the world, and those two things are two polarities of the same energy. One is sex, which has been taboo, "Don't talk about it"; another is death which is taboo, "Don't talk about it." Both are connected: in the beginning is sex, in the end is death; it is sex that brings death in.

Only one animal does not die, that is the amoeba. And you know that perfectly well because Poona is so full of amoebas. I have chosen this place specially, because amoebas are immortal beings. And their immortality depends on the fact that they are not sexual beings. They are not the by-product of sex, so there is no death. Sex and death are absolutely connected. Just try to understand.

Sex brings you into life, and life finally ends in death. Sex is the beginning, death is the end. In between is what you call life.

The amoeba is a non-sexual animal, the only celibate monk in the whole world. It reproduces in a very different way. God must be immensely happy -- if he is there -- with the amoebas; they are all saints. They simply go on eating and becoming fatter and fatter, and at a certain point they divide into two. When one amoeba becomes so fat that it becomes impossible for him to move, he divides in two.

This is a different way of reproduction. But because there is no sex involved, there is no male, no female. Both the amoebas start eating again. Soon they will be fat enough to divide again. So it is by a very mathematical method that they create. There is no death, an amoeba never dies -- unless he is murdered! He can live from eternity to eternity if medical science does not murder him. But their immortality depends on the fact they are not the by-product of sex. Any animal who is born of sex is going to die, he cannot be immortal in the body.

So these two things have been taboos in the world: sex and death. Both have been kept hidden.

I have been condemned all around the world, simply because I talked about every taboo without any inhibition, because I want you to know everything about life from sex to death. Only then can you rise beyond sex and death. In your understanding you can start approaching something which is beyond sex and beyond death. That is your eternity, that is your life energy, pure energy.

By sex your body is born, not you.

By death your body dies, not you.

So it is absolutely unnecessary to make those taboos. But religions have a great investment in creating in you anxiety, fear, dread and anguish, and nature was already producing it.

Religions, and particularly the priests all over the world, whatever their denomination, have exploited man's fear, have given him God, a fiction, a lie -- which at least temporarily covers the wound. "Don't be afraid, God is taking care of you. Don't be in any dread or anxiety, there is God, and everything is okay. All that you have to do is believe in God and believe in the representative of God, the priest, and believe in the holy scripture that God has sent to the world. All that you have to do is to believe." And this belief has been

covering your anxiety, fear, dread, anguish.

So when you hear God is dead, the very idea of his death creates intense anxiety. That means your wound has been uncovered. But a covered wound is not a healed wound; in fact for the healing process it has to be uncovered. Only then in the sun's rays, in the open air, will it start healing. A wound should never be covered, because covering it you start forgetting about it. You want to forget about it. Once it is covered, not only do others not see it, you yourself don't see it. And under the cover it goes on becoming a cancer.

Every wound has to be healed, not covered. Covering is not the way. God was the cover, that's why the very concept that God is dead creates fear. Whatever comes to your mind, intense anxiety, fear, dread, and anguish -- these were the things priests were covering with the word `God'.

But by their covering, they have stopped man's evolution towards buddhahood, they have stopped man's healing process, they have stopped man's search for truth. A lie was handed to you as truth; naturally you need not search for truth, you have it already.

It is absolutely necessary that God should be dead. But I want you to know *my* understanding. It was good of Friedrich Nietzsche to declare God dead. I declare that he has never been born. It is a created fiction, an invention, not a discovery. Do you understand the difference between invention and discovery? A discovery is about truth, an invention is manufactured by you. It is man-manufactured fiction.

Certainly it has given consolation, but consolation is not the right thing! Consolation is opium. It keeps you unaware of the reality, and life is flowing past you so quickly -- seventy years will be gone soon.

Anybody who gives you a belief system is your enemy, because the belief system becomes the barrier for your eyes, you cannot see the truth. The very desire to find the truth disappears.

But in the beginning it is bitter if all your belief systems are taken away from you. The fear and anxiety which you have been suppressing for millennia, which is there, very alive, will surface immediately. No God can destroy it, only the search for truth and the experience of truth -- not a belief -- is capable of healing all your wounds, of making you a whole being. And the whole person is the holy person to me.

So if God is removed and you start feeling fear and dread, and anxiety and anguish, that simply indicates God was not the medicine. It was just a trick to keep your eyes closed. It was a blinding strategy to keep you in darkness, and to keep you hoping that beyond death there is paradise. Why beyond death? It is because you are afraid of death, so the priest creates a paradise beyond death, just to take away your fear. But it is not taken away, it is only repressed in your unconscious. And the deeper it is repressed the more difficult it is to get rid of it.

So I want to destroy all your belief systems, all your theologies, all your religions. I want to open all your wounds so they can be healed. The real medicine is not a belief system; the real medicine is meditation. Do you know that both the words come from the same root: medicine and meditation? Medicine heals the body, meditation heals your soul. But their function is the same, healing.

Once you drop the God, you are certainly free. But in this freedom you will be filled with anxiety, fear, dread, anguish. Unless you start moving inwards to find your authentic being, your original face, your buddha, you will be trembling, your whole life will be destroyed, you may become insane, the way Friedrich Nietzsche became insane.

And he is not the only person who became insane. There are many philosophers who have committed suicide because they found there was nothing in life, and they never looked inwards. Because they found there was no meaning, no sense... why go on living?

One of the great novels, perhaps the greatest novel in all the languages, is Fyodor Dostoevsky's, THE BROTHERS KARAMAZOV. It is far more important to read it than the Holy Bible, or holy Koran, or holy Gita, or all three combined. THE BROTHERS KARAMAZOV has such a deep insight into everything... but Fyodor Dostoevsky became mad.

He created the greatest novels in the world, but he himself lived a very miserable, very sad, very afraid life. He was not a man of joy, but he had tremendous insight -- intellectual -- into every problem that man is bound to face. All problems he has tackled. THE BROTHERS KARAMAZOV is such a big novel that nowadays nobody reads it; people like just to watch the television. It is perhaps nearabout one thousand pages, and with intense argument.

The youngest brother -- there are three brothers -- is very pious, believing, god-fearing, and wants to become a monk and move to a monastery. The second brother is absolutely against God, absolutely against religion, and in a discussion with his younger brother they are continuously discussing all these problems. He says, "If I ever meet God, the first thing I am going to do is to give him the ticket back, and tell him, `Keep it. I don't want your life, it is meaningless. Just show me the way out, I don't want to be in the world.

I just want to get out of existence; death seems to me to be more peaceful than your so-called life. Just take the ticket back, I don't want to travel in this train. And you never asked me; it is against my wishes. You have forced me on this train, and now I am suffering unnecessarily. I had no freedom of choice. Why did you give me birth?'"

That's what he said he was going to ask if he met God: "On what grounds did you give me birth? Without my permission you created me. Now this is perfect slavery. And one day, without asking me, you will kill me. You have planted every kind of sickness in me, you have planted every kind of sin in me for which I am condemned, and you are the reason."

Who has planted sex in you? It must be God, who created man, and who told Adam and Eve to go into the world and multiply, create as many children as you can. Obviously he has made them sexual, and he created the couple.

Ivan Karamazov, the atheist brother, says, "If I find him" -- and who knows, he may still be living and Friedrich Nietzsche may be wrong -- "then I am going to kill him. I will be the first to make the whole of humanity free from this dictator who on the one hand implants sex, violence, anger, greed, ambition, all kinds of poisons in man, and on the other hand, whose representatives go on hammering at you that sex is sin, you should be celibate. Strange."

George Gurdjieff used to say, "All religions are against God." There is meaning in his statement. He was not a man to make any statement without a deep, intense understanding. When he says all religions are against God, he is saying God gives you sex, and religions teach you celibacy. What do they mean? God gives you greed, and religions teach you no greed. God gives you violence, and religions teach you no violence. God gives you anger, and religions say no anger. It is such a clear-cut argument, that all religions are against God.

Ivan Karamazov said, "If I meet him anywhere I am going to kill him, but before killing him I am going to ask all these questions."

The whole novel is a tremendous argument. The third brother is not their real brother. He is born of a woman who was not the wife of their father, who was only a servant. The third brother is kept out of the eyes of society, so he remains retarded. He is almost like an animal: he eats, drinks, and lives in a dark place in the vast palace of the Karamazovs. Certainly his life is absolutely meaningless.

And Ivan Karamazov said, "Think about our cousin-brother, illegitimate, who God also created. What is the meaning of his life? He cannot even come out in the sun, in the air. Our father keeps him shut in darkness. Nobody ever comes to see him, nobody ever comes to greet him. Nobody is his friend in this whole earth. He knows nobody else. He cannot speak well because he has never spoken to anybody. His whole life is just like an animal: eating, drinking, sleeping; eating, drinking, sleeping.... He will never know any woman, he will never know any love. What will happen to his sex instinct?"

It is a very intense argument about all the problems any intelligent man is going to face. Ivan is bringing all those problems: "What do you believe God says about my cousin-brother? What is his meaning? Why has he created him this way? If anybody is responsible, he is responsible, and I am going to take revenge. Just let me find him! And I hope," Ivan Karamazov says, "that Nietzsche is not right, that he is not dead. Otherwise I will miss the chance to murder him. I want to murder him so that the whole of humanity becomes freed from him."

But once you make humanity free... freedom for what? For fear? For death? For suicide? For murder? For theft? Freedom for what?

One of the existentialist novels says that a young man is brought before a court because he has killed a stranger on the beach, someone whose face he has not even seen. He came up behind this man, who was sitting looking at the sunset, pushed a knife in his back and killed him. And he has not even seen who he was.

It was a very strange case. You don't kill unless you have some enmity, some anger, some revengefulness. But they were not even known to each other, they were not even friends. You can kill friends -- friends are always killing each other -- but he was not even a friend, what to say about an enemy? You can make somebody an enemy only if you make him first your friend. That step is necessary: first friend, then enemy. You cannot make somebody an enemy directly. Some acquaintance, some friendship is needed to create an enemy.

The court was at a loss. The judge asked the man, "Why did you kill a stranger whose face you had not seen, whose name you did not know?"

The man said, "It does not matter. I was feeling so bored I wanted to do something, something that would get my photograph in all the newspapers. It has happened; I feel a little less bored. And anyway there is no meaning in life. What was that idiot doing? What was he going to do if I had not killed him? Just repeat the same things that he has done already many times. So what is the fuss? Why have I been brought into the court?"

The magistrate seemed absolutely puzzled: there is no eyewitness, except this man himself who says, `I have killed that man, but without witnesses you cannot punish me. I may be lying, who knows? There are no witnesses."

Then circumstantial witnesses were brought into the court. One neighbor said, "This man is strange. His mother died on Sunday, and when he was informed he said, `That woman would always create trouble -- and inevitably on a Sunday. Sunday is a holiday, could she not die on Saturday or Friday? But I knew perfectly well from the very beginning that that woman, who has been a torture my whole life, was going to destroy one of my holidays. And it has come true.'

"And when asked, `Why are you feeling so angry?' he said, `I am feeling angry because I have purchased tickets for my girlfriend and me, to go to the movie, and this woman could have died any other day. What is the point of dying on a Sunday? I don't understand at all. But I know her mind.'"

Another man came and said, "He buried his mother and then he was dancing in a disco that very evening with a very young, beautiful woman. And when someone said, `Your mother has died just this morning. It does not look right that you should dance in the evening in a disco,' he said, `What do you mean? Now every time I dance it will be after the death of my mother, so what does it matter whether it has been twelve hours, twelve days, or five years? It will always be after the death of my mother. Do you want me never to dance because my mother has died?'"

He is absolutely logical, but inhuman.

So these witnesses went on saying things about him: "This man is strange. He can do anything, without relevance." But the man said, "I don't see any relevance in life itself. What is the crime in killing a man? I am simply freeing him from bondage. I am not committing a sin, I am not committing a crime. I am simply helping a man who was too cowardly to commit suicide."

A negative philosophy will bring these results. A negative philosophy basically will lead humanity into madness, and its ultimate conclusion can only be to commit suicide.

A great negative philosopher of Greece, Zeno, actually preached his whole life that suicide is the only way out. Thousands of his disciples committed suicide. He said, "Life is meaningless, of no significance. It is only through cowardice that people continue to live. They cannot gather courage enough to take a jump and be finished. Don't be a coward. Only suicide can prove that you are not a coward."

He was very convincing. It seems convincing if somebody says to you, "Only suicide can prove that you are not a coward, because what is the point of living? What have you done up to now? Half of life you have lived, with what result? What is the outcome? You will live the same way the remaining half, and will die like an animal. At least have the dignity to commit suicide!"

That man was saying that birth was not in your hands, but at least don't let death also be your master. Be master of your death, commit suicide. His arguments are very profound. He was saying, "You were helpless as far as birth was concerned, you could not do anything. It has to happen, but about death there is a possibility: either you die like an animal, or you commit suicide like a man. Suicide gives the dignity to man that he is free to choose his death." He convinced many young people and they committed suicide.

Just before he died at the age of ninety somebody asked, "Thousands of people have committed suicide according to your philosophizing and argumentation, why have you not committed suicide? Why have you lived a long life?"

The man said, "I *had* to live, just to teach my philosophy. It was a burden, but out of compassion I had to live! Otherwise, who was going to teach? The only right approach towards life is death. I have suffered my whole life. I have dropped my own dignity by not committing suicide, because I had to take care of my fellow citizens, particularly my disciples. I am perfectly happy that they have all committed suicide. Now I can die in peace, I have done my work."

Negative philosophy is going to bring such conclusions. Zen is the only living alternative, positive alternative, because it gives you a sense of direction, a sense of fulfillment, a sense of eternity, and a sense of going beyond birth, death, body, and of being one with this beautiful existence which is immensely intelligent.

The second question:
IS IT POSSIBLE FOR MAN TO LIVE WITHOUT GOD?

Yes. In fact, it is only possible for man to live without God. A man with God does not live, he hesitates on every point of living, he is just half-hearted.

He is making love and worried about hell. How can he love a woman when the Bible goes on saying that the woman is the gateway to hell? He is making love, and thinking about the Bible and the sermon on Sunday: "The woman is the gateway to hell. What are you doing?" So neither can he love, nor can he live without love. God has made man very schizophrenic, half-hearted in everything.

You are earning money, and at the same time you know that your greed is a sin. If you don't earn money you starve. Your whole nature rebels against starvation, forces you to earn something to feed yourself. Nature pulls one way, God and his representatives pull you the other way. You are in a strange position.

In Hindi we have a beautiful proverb. In India donkeys are used by the washerman to carry clothes to the river. And then after the washing he again puts the clothes on the donkey and takes them to every house he collected them from in the morning. So the proverb is: "Your life is just like the donkey of a washerman." He is never at the house nor even at the river, always in between, going from the house to the river, going from the river to the house.

The washerman's donkey simply means schizophrenia. You are always half in every act, but because the whole humanity is schizophrenic you don't realize it. You love but you hate the same person you love. What has created this hate? It is because you love this woman, and this woman is the gateway to hell. You are bound to hate her too. You make friends in the evening, by the morning you become enemies. You go on moving away and you go on coming together. This goes on continuously -- the washerman's donkey.

You are asking, "Is it possible for man to live without God?" It is only possible WITHOUT God to live totally, to live meditatively, to live fully.

Sigmund Freud's statement is worth remembering. Because he worked his whole life on sex, he thought sex was the root of all problems. But he never understood that it is not sex that is the problem, it is the suppression of sex that is the problem. The priest is the problem, the God is the problem, the holy scriptures are the problem; sex is not the problem.

Sex is such a simple thing. All the animals are enjoying sex; none of them go to the couch of a psychoanalyst. I have never met any animal going to the psychiatrist because he is feeling schizophrenic. They are all living and enjoying, there is no problem.

The pagans lived very joyously before religions, particularly Christianity, destroyed them from the earth. They had no idea of any sin. They loved women, they danced, they drank, they played music. Their whole life was sheer joy.

But Sigmund Freud has this one statement I was going to tell you about: "The priests cannot destroy sex." But they have succeeded in poisoning it. They could not succeed in destroying sex, otherwise there would have been no humanity. Sex is there, but they have destroyed the joy in it, they have made it a great sin. So you are committing the sin, and you think the woman is the cause.

The reality is totally different; it is God. But as God is only a fiction he cannot do anything. The priest is the representative, the spokesman of God, who goes on creating all kinds of guilt feelings in you. Those guilt feelings don't allow you to live. Everything is wrong, everything is a sin.

So your question, "Is it possible for man to live without God?" -- I say unto you, it is *only* possible for man to live if he is without God. But this is only half. The fictitious God has to be replaced by an actual experience of truth in meditation; otherwise you will go insane.

The third question:
ALL THE RELIGIONS ARE BASED ON GOD. THEIR MORALITY, THEIR COMMANDMENTS, THEIR PRAYERS, THEIR SAINTLINESS -- EVERYTHING POINTS TOWARDS GOD, AND YOU SAY THAT GOD IS DEAD. THEN WHAT WILL HAPPEN TO ALL THESE GREAT THINGS THAT ARE DEPENDENT ON THE CONCEPT OF GOD?

All those things that are dependent on the concept of God are bogus; hypocrites are created by all those

things. Your morality is not real, it is imposed out of fear, or out of greed. A true morality arises only in a meditator's consciousness. It is not something imported from the outside, it is something arising in your very being. It is spontaneous. And when morality is spontaneous, it is a joy, it is simply sharing your compassion and love.

All the qualities which are dependent on God will disappear with God disappearing. They are very superficial.

You all have back doors. At the front door you are one person, at the back door you are a different person. Have you ever watched it? At the front door you are a great Catholic, so religious, so pious, so prayerful, that anybody could think you were a saint. But this is only in your sitting room. At the back door you are just as human beings are supposed to be, with all their instincts, with all their sex, with all their greed, with all their anger. Just look at your God himself. Different religions have different ideas, but all ideas prove one thing, that God is the original sinner.

The Hindu God created woman and became infatuated -- with his own daughter. And the woman became afraid, so she became a cow and God became the bull. She rushed and became somebody else, and God followed her -- that's how all the species have been created according to Hindu theology; it was God following the woman into different forms. The woman was changing forms, God was also changing forms. The woman was always the female, the God was always the male. That's why there are so many millions of species. If the woman became a female mosquito, God became a male mosquito. It went on and on, perhaps it is still going on.

Do you think this god is a moral god? And the same is true about all gods of all religions. The Jewish god says in the Old Testament, "I am a very jealous god. I am not the one who is going to forgive you, I am a very angry god. You should not worship anybody else except me. And remember I am your father, not your uncle." What kind of god is this, jealous, worried that you may worship another god? And finally he says, "I am your father, remember; I am not your uncle." Uncles are always nicer people than fathers.

A GERMAN CATHOLIC THEOLOGY PROFESSOR, UTA RANKE-HEINEMANN, RECENTLY MADE THE FOLLOWING COMMENT: "THE MAJORITY OF CATHOLIC BISHOPS IN THE U.S. ARE SEXUALLY DISTURBED. WE MUST ASSUME THAT GERMAN BISHOPS WILL SOON BE CALLING A COMMISSION TO SEE IF THEY ARE SEXUALLY DISTURBED ALSO."
THE BARNSBERG CHURCH HISTORIAN, PROFESSOR GEORGE DENZLER, STATED: "THE POPE IS RESPONSIBLE FOR A VERY PAINFUL, VERY TERRIBLE SEXUAL MORALITY."
AND A GERMAN PROTESTANT PASTOR, HELGA FRISCH, SAID, "WHEN CELIBACY WAS INTRODUCED IN THE TENTH CENTURY, THE PRIEST KILLED THE POPE'S AMBASSADOR AND THREATENED TO MURDER THE ARCHBISHOP. I AM AMAZED THAT PRIESTS TODAY DON'T RESORT TO SIMILAR TACTICS."

There is a morality which is imposed from the outside which is never in tune with your heart. And there is a morality that comes from within you, which is always in tune with your heart and in tune with the heart of the universe. That is authentic morality.

I don't give you any discipline, any morality. I simply give you a clarity of vision. Out of that clarity whatsoever comes is good, is divine, is moral.

Now before the sutra a little biographical note:

SEKITO KISEN WAS BORN IN CHINA IN 700 AND WAS TO DIE NINETY YEARS LATER. KNOWN ALSO AS SHIH-T'OU, SEKITO WAS A CONTEMPORARY OF MA TZU. BUT WHERE THE LATTER WAS PART OF WHAT WAS TO BECOME THE RINZAI LINE OF CHINESE ZEN, SEKITO WAS IN THE SOTO LINE.

These are the two lineages of Zen: Rinzai Zen and Soto Zen. Both are the same, they just come from different masters; there is nothing basically different. But there have been so many masters, it is really amazing that there are only two lines. There could have been a thousand lines, but Zen is only given to the disciple if he is ready. Sometimes the master never finds a single man who can carry the lineage, so that line is simply finished, comes to a full stop.

Many, many masters have lived, whose lines would go for two generations, three generations, and then would stop; because it is not a question of following, it is a question of a direct transfer between the master

and the disciple. Unless the master chooses to transfer, that line is broken.

Only two lines are living still. One is Rinzai Zen -- we have talked about almost all the masters of the Rinzai Zen sect. This Sekito Kisen belongs to the Soto line. You will not see any difference. There *cannot* be any difference between two enlightened people.

IT IS SAID THAT BETWEEN MA TZU AND SEKITO, ZEN TOOK FLIGHT.

Ma Tzu was a very strange master -- you have heard about him. He walked just like an animal on all fours; he never stood up on his legs -- not that there was any problem, not that he was hunchback. He just walked on all fours because he said that is the most relaxed position. It is, because man is standing almost despite nature. No animal stands on two legs, because when you stand on two legs your heart has to pump against gravitation towards the head. This cuts your life in half.

You could live one hundred and forty years if you walked like Ma Tzu. But please don't do it! What will you do living a hundred and forty years? When you are walking like an animal, your blood flow is horizontal, and you are not putting extra stress on the heart. Ma Tzu would never have had a heart attack, that was impossible. No animal ever has a heart attack, only man does, because he has gone against nature.

He used to walk on four legs.... That is the whole theory of Charles Darwin, of evolution, that man one day was an animal. What kind of animal? Maybe there are different opinions, but one thing is certain, at one time he used to walk on four legs. There were no heart attacks. Just see how healthy animals are -- except in a zoo; in a zoo they become more human. See the animals in the wild.

Just nearby, a few hundred miles away, there is a beautiful lake, Tadoba. It is a forest reserve, a very big forest surrounding the lake with only one government resthouse. I used to go there many times. Whenever I was passing by, I would stay in that resthouse for at least a day or two. It was so lonely, so utterly silent, and the forest is full of thousands of deer.

Every evening when the sun sets and darkness descends, thousands and thousands, line upon line, of deer will come to the lake. You just have to sit and watch. In the dark night their eyes look like burning candles, thousands of candles moving around the lake. The whole night the scene continues. You get tired, because there are so many deer, they go on coming, go on coming. It is such a beautiful experience. But one thing I wondered about was that they are all alike -- nobody is fat, nobody is thin, nobody seems to be sick, hospitalized. They are so full of life and energy.

You cannot beat a deer if you run by his side. No winner in the Olympic races can run the way a deer can run, because the deer has such thin legs and such a proportionate body. And he jumps big hedges without any trouble. And his running is a beauty to see. Just the deer's muscles, their movement, is so healthy that man looks almost sick.

This was the trouble that arose by standing up. Your life has been shortened, your heart is continuously under stress because it has to pump against gravitation. It was not made for that.

So Ma Tzu was a very strange man, perhaps there has never been another man so strange. A unique master in himself, he walked on all fours and always looked like a tiger. Whenever he looked at somebody, people started a deep trembling; he was a dangerous man. He was very healthy; he was bound to be, he was almost like a bull. Just the horns were missing, otherwise....

Between Ma Tzu on one side, Rinzai Zen, and Sekito on the other side, Soto Zen, Zen took flight; both were very powerful people, great masters.

AS A YOUNG BOY, SEKITO TOOK A STAND AGAINST AN OLD CUSTOM OF SACRIFICING A BULL AS A MEANS TO PLACATE EVIL SPIRITS; HE MADE A HABIT OF DESTROYING THE SHRINES DEVOTED TO SUCH SPIRITS, AND WOULD RELEASE BULLS FROM THEIR ENCLOSURES SO THEY COULD ESCAPE. AT THE AGE OF TWELVE, SEKITO MET MASTER ENO. ENO PREDICTED THAT SEKITO WOULD FOLLOW THE DHARMA, AND ADVISED HIM TO BECOME A MONK AND GO TO MASTER SEIGEN. AFTER ENO LEFT HIS BODY, SEKITO WENT TO SEIGEN.

This is just a small biographical note about Sekito.

Now begins the sutra:

OUR BELOVED MASTER,

ON THEIR FIRST MEETING, SEIGEN ASKED SEKITO, "WHERE DO YOU COME FROM?" AND SEKITO REPLIED, "I COME FROM SOKEI,"

where Eno lived, his old master, who has sent him to Seigen because his death was imminent, and who said, "I will not be able to see your enlightenment, but you are bound to be enlightened. Just go to Seigen." This is the beauty of Zen, no competition at all. The whole thing is that everybody should become enlightened. Where he becomes enlightened is not important. Who is the master who makes him enlightened is not important. Seeing death coming, Eno said to Sekito, "You are bound to become enlightened, but my death is very close. It is better you go to Seigen." And Seigen was his competitor master.

Eno lived in Sokei. So when SEIGEN ASKED, "WHERE DO YOU COME FROM?" SEKITO REPLIED, "I COME FROM SOKEI."

In other words he is saying, "I am coming from Eno, your competitor master. He has sent me here."

SEIGEN HELD UP A WHISK AND SAID, "DID YOU FIND THIS OVER THERE?"
SEKITO REPLIED, "NO, NOT ONLY WAS IT NOT OVER THERE, BUT IT WAS ALSO NOT IN THE WEST LAND."

The West land, in Japan, is India -- "What you are asking me for was not in Sokei, it was not even in India where Gautam Buddha was born and where Mahakashyapa started the Zen tradition. What is it that was not even with Buddha or with Mahakashyapa or with Bodhidharma?"

SEIGEN ASKED, "YOU REACHED THE WEST LAND, DIDN'T YOU?"
TO WHICH SEKITO REPLIED, "IF I HAD REACHED, I COULD HAVE FOUND IT."

Only I was missing, otherwise it was everywhere. Because I did not go there, it was not there. He is talking about his own being. It has been inside him, not in Sokei and not even in India. This is a great dialogue.

He is saying, "If I had gone there, it would have been there. It is within me." But he is not directly indicating that it is within him. That is the way of Zen dialogues. Nothing direct, everything very indirect, and you have to catch the knack of following the indirect indications of what they mean.

SEIGEN SAID, "NOT YET ENOUGH -- SPEAK FURTHER."

Seigen is testing Sekito whether to accept him as a disciple. Certainly he must be a man of tremendous possibilities; otherwise Eno, his comspetitor master, would not have sent him to him.

The competition between masters is a very strange phenomenon. There is an ancient story in India that there were two sweet shops. Both were competitors to each other and both were always quarreling because the street was small, as in the past all the streets were very small. They could talk to each other just sitting in their shops, and there was always argument.

One day things came to such a head that they started throwing sweets at each other. And a whole crowd gathered, jumping and catching the sweets and enjoying. The fight went on till both their shops were completely empty, and the whole city enjoyed it because they got all the sweets.

This story is told to indicate that when two masters fight it is just throwing sweets at each other. The disciples enjoy. Both lots of disciples eat the sweets that the masters are throwing at each other.

The competitor masters were not enemies. They were using different methods, but they were working for the same truth from different angles. When Eno thought that his death was coming close, he could not see anyone better then Seigen, although Seigen was his lifelong competitor. But that is immaterial; he is the best man, he knows. His whole life they have been fighting and arguing, dialogue upon dialogue, pulling

each other's legs. And they lived close enough, not far away.

SEIGEN SAID, "NOT YET ENOUGH -- SPEAK FURTHER."

You have not said enough. You are very intelligent -- just speak a little more.

SEKITO REPLIED, "YOU SHOULD ALSO SPEAK FROM YOUR SIDE. HOW IS IT YOU URGE ONLY ME?"

You know perfectly well where I am coming from. I come from Eno -- you were both equal competitors; neither could defeat the other -- and I am his best disciple. So don't just ask me to speak; you have to speak from your side also. I represent here my master, he has sent me. I owe everything to my master. So it is not going to be a one-sided dialogue. You have to say something also.

This is a beautiful illustration of even disciples having their dignity. Although he has come to be a disciple to Seigen, that does not mean that he has to lose his dignity, his individuality, that he has to surrender. No master would like a man who has no dignity. This proves the man has his own integrity.

SEIGEN SAID, "THERE'S NO PROBLEM FOR ME IN ANSWERING YOU, BUT NOBODY WOULD AGREE WITH IT." SEIGEN CONTINUED, "WHEN YOU WERE AT SOKEI, WHAT DID YOU GET THERE?"

A very significant statement he has made without making it look important. He is saying, "There is no problem for me in answering you, but nobody would agree with it." If a master really speaks his mind, if he really speaks that which is beyond the mind, nobody is going to agree with him, except only other masters, and they are very few, very rare.

And he said to Sekito, "You will not agree with it. You are not yet enlightened. You are not yet in that space. You can intellectually argue with me but you cannot understand my answers. Remember, I am ready to answer any question you have, but nobody is going to agree. At any rate you are not going to agree. Perhaps your master would have agreed. But it is very rare to find another enlightened man to talk with where agreement is possible beyond intellect. So it is better, rather than me saying anything, that you tell me when you were at Sokei with Eno, what did you get there? What have you got?"

SEKITO REPLIED, "EVEN BEFORE GOING TO SOKEI..." This is a very beautiful statement, very deep and profound.

SEKITO REPLIED, "EVEN BEFORE GOING TO SOKEI, I HAD NOT LOST A THING."

So there is no question of getting anything from Eno, I have everything within me.

A great thinker, Martin Buber, a Jewish philosopher, was on his deathbed, and this is just a few years back. The rabbi came and said to Martin Buber, "Have you made peace with God?"

Martin Buber's last words were -- he opened his eyes and he said to the rabbi -- "I have never quarreled with him. What question is there of making peace with God?" And he died.

That's what Sekito is saying, "EVEN BEFORE GOING TO SOKEI, I HAD NOT LOST A THING." So there is no question of getting anything there. "I am carrying everything within me."

THEN SEKITO ASKED, "WHEN YOU WERE IN SOKEI, DID YOU KNOW YOURSELF?"

Because of his statement that he had not lost anything even before he went to Eno, to his place in Sokei, Sekito asked, "WHEN YOU WERE IN SOKEI, DID YOU KNOW YOURSELF?"
SEIGEN SAID, "HOW ABOUT YOU? DO YOU KNOW ME NOW?"
SEKITO ANSWERED, "YES, I DO. HOW CAN I KNOW YOU ANY FURTHER?" HE CONTINUED, "OSHO, SINCE YOU LEFT SOKEI, HOW LONG HAVE YOU BEEN STAYING HERE?"
SEIGEN REPLIED, "I DO NOT KNOW EITHER. AND YOU, WHEN DID YOU LEAVE SOKEI?"

SEKITO SAID, "I DON'T COME FROM SOKEI."

He has changed his statement completely. First he said he came from Sokei. That was just a superficial answer to the question, "Where do you come from?" Now things are getting deeper.

SEKITO SAID, "I DON'T COME FROM SOKEI."

He means that he comes from eternity. Sokei was just one of the stops on the way; he does not come from Sokei, he comes from eternity. There have been many stops; Sokei was one of the stops.

SEIGEN RESPONDED, "ALL RIGHT -- NOW I KNOW WHERE YOU COME FROM."
SEKITO SAID, "OSHO, YOU ARE A GREAT ONE -- DO NOT WASTE TIME."

He was saying that you are wasting time unnecessarily in checking to see whether I am of any worth or not, but, before you accept me as a disciple, I have accepted you as a master. That's why he has suddenly started calling him Osho. He is saying whether you accept me as a disciple or not, that does not matter. I have accepted you as my master. "OSHO, YOU ARE A GREAT ONE -- DO NOT WASTE TIME." Let us begin the real work.

That is the honest seeker's response. Don't waste time in this dialogue and answering and questioning. Just let us begin the real work. And the real work is following the inner path to your very center.

Taneda wrote:

SEARCHING FOR WHAT?
I WALK IN THE WIND.

He is saying that I don't know what I am searching for. How can I know before I have found it? Truth is just a word. How can I say what I am searching for? Before I have found it, I cannot say what I am seeking. This is a very strange but beautiful statement. He is saying before you find the truth, you cannot even say you are searching for truth. You are simply searching. You don't know for what. If you did know it, there would be no need to search. So you are just groping.

Taneda is perfectly right. A seeker is simply groping in the dark hoping some way must be there. Existence cannot be so cruel.

SEARCHING FOR WHAT?
I WALK IN THE WIND.

I am just flying everywhere, walking in the wind. But I don't know what I am seeking. I will know only when I have found it. He is saying: anybody who is searching for something is believing in something before he has found it, and that is wrong. That's what all the religions are doing, creating beliefs before people have even found anything; before they have known anything they have been turned into believers, into faithful ones. And their whole search has been destroyed.

I don't ask you what you are searching for. I simply show you the way. I simply insist, "Go on, go on, go on." You are bound to find it because it is there somewhere inside you. If you search deep enough with urgency and totality, you are bound to find it. And only by finding will you know what you were seeking. This is a totally different, diametrically opposite standpoint to all the belief systems of the world.

A question from Maneesha:
OUR BELOVED MASTER,
IS NOT THE FANTASY OF AN OMNIPOTENT, OMNIPRESENT, OMNISCIENT GOD SIMPLY A COVERT EXPRESSION OF MAN'S WILL TO POWER?

Maneesha, it is two things. First, it is a deep fear of life and death, a fear of ignorance, a fear of not knowing oneself. But out of this fear also arises a desire for power. In fact the desire for power is always based on an inferiority complex.

That's why I say all politicians and all so-called great religious leaders are suffering from an inferiority complex. That inferiority complex is a torture to them. They want to be on some great pedestal with great power. That power will help them to get at least a temporary relief from the inferiority complex. Now they know they are known worldwide. Now that millions of people are following them, how can they be inferior? They can convince themselves, "If I have so much power, how can I be inferior?" But it does not matter whether you have power or not, your inferiority cannot be dissolved by power, it can only be covered.

So there is God on the one hand covering fear, dread, death. While on the other hand to be a believer of a god who is omnipotent, all powerful, omnipresent, everywhere present, omniscient, all knowing, to have belief in such a god helps you somehow to be identified with the god. You are a Christian, you identify yourself with Christ -- and he is the son of God. You have come very close as far as relationship is concerned.

You believe in Krishna and he is the reincarnation of God, the perfect reincarnation. Believing in him you have come very close to power. You may not have power, but you believe in a person who has power. So it is also a longing for power. But why do you want power? It is because you feel weak, you feel powerless, you feel inferior.

So religions create inferiority, they create fear, they create greed and out of this creation you are ready to accept a god as all-knowing, everywhere-present, all-powerful, and you are so close to him in your faith, in your belief, in your prayer that you are also sharing some of the power of God. You become a mini-god. But it is all psychological sickness, and God is not the cure.

It is time for Sardar Gurudayal Singh.
Laughter is a better cure than God....

It is little Albert's first day at school, and as soon as his mother brings him to the classroom and leaves, Albert bursts into tears.

Despite the combined efforts of Miss Mammary, his teacher, Mr. Smelly, the principal, Miss Needle, the school nurse and even Leroy, the janitor, Albert just goes on crying and crying. Finally, just before lunch-time, Miss Mammary gets fed up.

"For heaven's sake, child," she shouts. "Just shut up! It is lunchtime now, and in a couple more hours you will go home and see your mommy again!"

At once, Albert stops crying.

"Jesus Christ!" he exclaims. "I thought I had to stay here until I was sixteen!"

Paddy and Seamus are walking home from the pub through the park one day, in deep, philosophical discussion. For over an hour, they have been talking abut whether God-Almighty rules over their lives or not, when Paddy gets fed up and says, "Ah, God can't tell me what to do -- I am going to the beach for a holiday!"

"You mean," replies Seamus, "that you are going to the beach -- God willing?"

"No!" snaps Paddy, stubbornly. "I am going to the beach, God willing or not!" But just at that moment, there is a loud crash of thunder in the sky. Seamus covers his head in fear, and falls to the ground.

When he opens his eyes again, he looks around, and finds that Paddy has been changed into a slimy, green frog.

For seven weeks, Paddy, the frog, is forced to live in the park pond, and every day Seamus brings a handful of dead flies for him to eat.

Finally, after his penance is completed, Paddy is changed back into his old self. He immediately walks home and begins packing his bags.

"Hey, Paddy!" cries Seamus, with surprise. "My God, you are back! But where are you going *now*?"

"Like I said," shouts Paddy, "I am going to the beach!"

"You mean," replies Seamus, "that you are going to the beach -- God willing?"

"No!" shouts Paddy, furiously. "I am going to the beach or I am going back to that goddam frog pond!"

Sir Loin Salami, the chief executive of Sir Loin Pork Sausages Incorporated, calls his clerk, Muffin Snuffler, into the office. "Let us get straight to the point, Snuffler," snaps Sir Loin. "Your work has been lousy lately. You are late every day and your accounting errors are ridiculous. You have been working for me for fifteen years, Snuffler, but recently you don't seem to know a pork sausage from a bunch of bananas!"

"Well, sir," replies Muffin, "I have tried not to let it affect my work, but things have been going very badly for me at home."

"Oh! I am sorry to hear that, Snuffler," apologizes Sir Loin. "I hope I am not interfering, but if you tell me what is on your mind, perhaps I can help?"

"That's very kind of you, sir," sniffles Muffin. "You see, I have been married for two years, and about six weeks ago my wife started to nag me constantly. You know: Nag! Nag! Nag! I just don't know what to do. She is driving me nuts!"

"Ah!" cries Sir Loin. "I am sure that I can help you. You see, Snuffler, women need to feel that they are wanted. You have probably been neglecting her needs. For example, when I get home from work, I embrace my wife, kiss her passionately, remove her clothing piece by piece and carry her upstairs to bed."

"That sounds great!" cries Muffin.

"It is, Snuffler," replies Sir Loin. "Why don't you give it a try? Take the afternoon off; she won't be expecting you, and the element of surprise will make it even better!"

"That is really kind of you, sir," says Muffin. "What is your address?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes, and feel your body to be completely frozen.

This is the right moment to go in. Gather your life forces -- your totality is needed -- and rush towards your very center of being with absolute consciousness, and with an urgency that this moment could be your last moment on the earth. Only such urgency can bring you to the deepest center of your being.

Rush faster and faster, deeper and deeper.

As you are coming closer to the center, a great silence descends over you, almost like soft, cool rain. You can feel it, it is tangible.

A little closer and you find all around you flowers of peace blossoming.

A little more... and a great ecstasy makes you drunk with the divine.

Just one step more and you are at the very center of your being. For the first time you see your original face. Your original face is the face of the buddha.

I use the word `buddha' as a symbol of total awakening, of absolute enlightenment.

A great luminosity will surround you, a strange light that you have never seen before.

The only quality you have to remember at this moment is witnessing. That constitutes the buddha's whole being.

Witness that you are not the body.

Witness that you are not the mind.

Witness that you are only the witness.

To make this witnessing deeper, Nivedano...

(Drumbeat)

Relax...

Let go, but keep remembering you are a buddha, and the buddha consists only of one energy, and that energy is witnessing.

At this moment, you start melting like ice in the ocean. Gautama the Buddha Auditorium is becoming an ocean of consciousness. Ten thousand buddhas are disappearing into the ocean.

All separation is illusory, only oneness is the truth.

You must be the most blessed people on the earth, because everybody is worried about trivia. You are searching for the ultimate, the eternal, and you are very close to it.

A great blissfulness settles in your very center, flowers start showering on you. The whole existence is rejoicing with you.

Gather all these experiences.

You have to bring them to your day-to-day ordinary life -- the peace, the serenity, the silence, the ecstasy, the music, the dance. Your life has to become a constant ceremony. Only then are you whole.

And don't forget to persuade the buddha to come a little closer still. He has come very close. It is your nature.

These are the three steps of meditation.

First, the buddha comes behind you like a shadow, but very solid and golden, with great splendor, and creating a new atmosphere around you, of benediction, of compassion, of bliss.

Second step: you become the shadow and the buddha is ahead of you, and your shadow is slowly slowly disappearing.

The third step: you have disappeared into the buddha, and only buddha is there, you are not. When this happens you are at the highest peak of existence, you have come home, you have arrived.

Now there is nowhere to go.

You become one with existence itself.

That's why I call my philosophy more authentically existential than the negative philosophies of the West. I am trying to bring the West and East together.

My whole effort is to make man richer, outwards and inwards, in a tremendous balance. This balance is Zen.

And remember: God *is* dead, and now Zen is the *only* living truth.

You are the pioneers of a new age, of a new man, of a new humanity!

Before Nivedano calls you back, persuade the buddha, because this is the fundamental step. He has to become your shadow.

Nivedano...

(Drumbeat)

Come back... but come back as a buddha, with the same grace, with the same silence, radiating the same joy.

Sit down for a few seconds, just to remember the golden path you have traveled, and the experience of the beyond that has come so close, the mystery of your inner world, the space infinite, the time eternal.

And feel the presence of the buddha behind you.

This makes Friedrich Nietzsche's statement complete.

Without Zen it is incomplete and will drive people insane.

With Zen it becomes complete and will drive people to the uttermost sanity possible to human beings.

Okay, Maneesha?

Yes, Beloved Master.

Chapter #2
Chapter title: God is an insult to man

7 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
WHEN SEKITO RECEIVED THE PRECEPTS, HIS MASTER, SEIGEN, ASKED HIM, "NOW YOU HAVE RECEIVED THE PRECEPTS, YOU WANT TO LEARN THE VINAYA, DON'T YOU?"
SEKITO REPLIED, "THERE'S NO NEED TO LEARN THE VINAYA."
SEIGEN ASKED, "THEN, YOU WANT TO READ THE BOOK OF SHEELA?"
SEKITO REPLIED, "THERE'S NO NEED TO READ THE BOOK OF SHEELA."
SEIGEN ASKED, "CAN YOU DELIVER A LETTER TO NANGAKU OSHO?"
SEKITO SAID, "CERTAINLY."
SEIGEN SAID, "GO NOW, AND COME BACK QUICKLY. IF YOU COME BACK EVEN A LITTLE LATE, YOU WILL MISS ME. IF YOU MISS ME, YOU CANNOT GET THE BIG HATCHET UNDER MY CHAIR."
SOON SEKITO REACHED NANGAKU. BEFORE HANDING OVER THE LETTER, SEKITO MADE A BOW AND ASKED, "OSHO, WHEN ONE NEITHER FOLLOWS THE OLD SAINTS NOR EXPRESSES ONE'S INNERMOST SOUL, WHAT WILL ONE DO?"
NANGAKU SAID, "YOUR QUESTION IS TOO ARROGANT. WHY DON'T YOU ASK MODESTLY?" TO WHICH SEKITO REPLIED, "THEN IT WOULD BE BETTER TO SINK INTO HELL ETERNALLY AND NOT EVER HOPE FOR THE LIBERATION THAT THE OLD SAINTS KNOW."
SEKITO, FINDING THAT HE AND NANGAKU WERE NOT ATTUNED TO EACH OTHER, SOON LEFT FOR SEIGEN WITHOUT GIVING NANGAKU THE LETTER. ON HIS ARRIVAL, SEIGEN ASKED, "DID THEY ENTRUST SOMETHING TO YOU?"
SEKITO SAID, "THEY DIDN'T ENTRUST ANYTHING TO ME."
SEIGEN SAID, "BUT THERE MUST HAVE BEEN A REPLY."
SEKITO SAID, "IF THEY DON'T ENTRUST ANYTHING, THERE IS NO REPLY." THEN HE SAID, "WHEN I WAS LEAVING HERE, YOU ADDED THAT I SHOULD COME BACK SOON TO RECEIVE THE BIG HATCHET UNDER THE CHAIR. NOW I HAVE COME BACK, PLEASE GIVE ME THE BIG HATCHET."
SEIGEN WAS SILENT. SEKITO BOWED DOWN AND RETIRED.

Friends, before I answer your questions, I have to answer two letters by very knowledgeable idiots. This distinction has to be remembered. There is a certain ignorance that knows, and there is a certain knowledgeability that knows nothing.

One is a Buddhist scholar, and he writes that "An enlightened man cannot be concerned with the trivia of the ordinary world and its concerns."

It means, according to him, I am an ignorant man. It is a compliment to me because every enlightened man finally becomes as ignorant as a child, or as innocent as a child. Socrates' last words were, "I don't know anything."

This man is a scholar but blind. Does he think that a third world war which is going to erase the whole of humanity is trivia? Does he think that the explosion of the population in this country is trivia when it is going to kill almost five hundred million people in the coming ten years? And if these are trivia then I have to take him back to Gautam Buddha.

He was concerned that no sannyasin of his should have more than three pieces of clothes -- that is trivia. He was concerned that no sannyasin of his should wear shoes -- that is trivia. He was concerned that no sannyasin should eat more than one time in a day -- that is trivia. And still he is enlightened and I am ignorant. This is what I call a knowledgeable idiot.

Buddha has made thirty-three thousand rules for his disciples -- all trivia. Where can you find thirty-three thousand truths? Truth is one and inexpressible. But he was concerned with absolute trivia.

One sannyasin was going to spread his message and had come for his last word, because he might not be

coming back to him for two or three years. And what was his message? "Don't see a woman." Now, unless you see, you cannot decide whether the person is a woman or a man.

I don't understand what kind of nonsense Buddha was talking. How are you going to know that the person coming towards you is a woman? You have to see first, then you can close your eyes -- but you have seen. And once you have seen a beautiful woman and you close your eyes, she becomes more beautiful. Is it not trivia?

And Buddha told him, "You have to keep your eyes just four feet ahead of you. Just look only four feet ahead and keep your eyes down, so even if you come across a woman you only see her feet." This is great spiritual stuff!

The man was a little puzzled. He said, "I will try my best, but if by chance I happen to see a woman accidentally -- suddenly a woman comes out of the forest or on a crossroad -- what should I do?"

Buddha said, "If you accidentally see a woman, don't talk to her." Is it great spirituality? Don't even say, "Hello," because she is a woman!

And the man insisted. He said, "If the woman says something, will it not be embarrassing to not answer her? Will it not be inhuman?"

Buddha said, "If such a coincidence happens, you can talk to her, but don't touch her." Is this spiritual stuff?

What do you call trivia? The whole humanity is going to die and I should not speak!? And your Gautam Buddha is talking absolute nonsense to his people.

And the man was intelligent enough. He said, "There may be a situation in which I have to touch a woman. Perhaps a woman has fallen in a well, what am I supposed to do? Or in a ditch, what am I supposed to do? Should I just go on without looking at her miserable state, without helping her?"

And Buddha said, "If such a coincidence happens, you can touch. But remember, all that is outside is illusory."

If it is illusory then why make the first point? The woman is illusory and don't touch her! What is the problem if you touch an illusion? Don't talk to the illusion! Don't look at the illusion! This I call *absolute* trivia.

These Buddhist scholars are going to provoke me. I will pull down Gautam Buddha completely!

My concern for humanity makes me ignorant, and his concern about women and about clothes and about shoes, and about not touching women, not looking more than four feet ahead, makes him enlightened! His enlightenment is rotten! It is a bullock-cart enlightenment.

I am a contemporary man, twenty-five centuries ahead of Gautam Buddha. He is just old hat.

But these Buddhist scholars are provoking me. I will start talking about Gautam Buddha and will pull down the whole house that he has built, because it is built on all these stupid things.

My concern for humanity is absolutely spiritual. My concern for this beautiful planet is sacred. It is my compassion and my love. And I don't care about any Gautam Buddha. I am a buddha in my own right, and your old Buddha is too out of date. I belong to *my* time, and I speak the language of *my* time.

Buddha was afraid to allow women in his commune. For twenty years continuously he refused women. What was the fear? He did not trust his own sannyasins; this was distrust. A master distrusting his own people? He was afraid that if women enter into the commune, then what will happen to the celibacy of the monks? But if their celibacy is so thin that the entry of a woman is going to disturb their celibacy, it is not much of a celibacy.

They must have been homosexuals, as we are finding now in every monastery around the world that all kinds of sexual perversions are practiced. It cannot have been otherwise for Buddha's disciples. Only my people are living a natural, sacred, existential life, not against the current, not against the universe.

And without listening to me, without reading me, these idiots go on making their comments.

My whole effort is to bring materialism and spiritualism into balance. To me the outside world is as real as the inside world. Naturally this creates trouble for me from both sides. The communists have written books against me, for the reason that I am teaching spirituality and meditation and diverting people from their real concern, a classless society. And I am making people selfish because I am just telling them to go in.

And the spiritualists are against me; they have written books against me, and articles, and every day there are letters. Their problem is that I am taking too much interest in the world. A man of real spirituality should close his eyes, because the world is illusory.

But none of your so-called and self-styled enlightened people have taken the trouble to think twice.

When you say the world is illusory, then there is no need to renounce it. Nobody renounces dreams. Do you renounce your dream when you wake up in the morning? A dream is just a dream, there is no question of renouncing it. And if you are having a sweet dream, I say enjoy it.

Make this whole world a sweet dream, not a nightmare. All your politicians and all your priests are trying to make it a nightmare. Then naturally people think to renounce it, it is such a tragedy.

But I am not in favor of renouncing the world, and I don't say that the world is illusory; otherwise, why does Buddha go on begging every day? If the world is illusory why are you going to beg before an illusory house? And when a woman gives you food, she is illusory and the food is real?!

Why do you need three pieces of clothes? This was the criticism of Mahavira, Buddha's contemporary, who lived naked. He did not accept Buddha as enlightened because he did not live naked. Three pieces of clothes were luxury to Mahavira, a man who lived naked in summer, in winter, in rain. Naturally he has the right to say to Buddha, "You are living in great luxury. Three pieces of clothes! You are too materialistic."

Buddha ate one meal a day; to Mahavira that was luxury. In the twelve years before Mahavira became enlightened, he ate on only three hundred and sixty-five days. In twelve years he ate for only one year -- not continuously. Two months passed, and then one day he would eat; three months passed, and one day he would eat. That means, on average, that out of eleven days he would eat on one day. Of course, to him Buddha is indulging in luxury. These are relative terms.

And Buddha was criticizing Mahavira for such trivial things, because he could not find answers to Mahavira's criticism that he was living in luxury -- daily food, three pieces of clothes. He found another way to criticize him, because the followers of Mahavira were saying that Mahavira is omnipotent, omnipresent, omniscient, with all the qualities of God. And Buddha was laughing at Mahavira, telling his disciples, "This fellow, this guy, says that he is omniscient, all knowing, and I know him... Once he was begging before a house in which nobody lived. And he talks about knowing everything: past, present, future, and he does not know that the house is empty, there is nobody there. For years it has been empty, and this man is omniscient?

"And one day he was passing early in the morning, going to the river, when he stamped on the tail of a dog who was fast asleep on the road. When the dog started barking, then he realized. And this man is omniscient, all knowing, and he does not know that a dog is lying just in front of him?"

Do you think these criticisms are very spiritual? Neither are Mahavira's criticisms very spiritual, nor are Buddha's criticisms very spiritual. Just trivia.

So I want to tell this Buddhist scholar to consider again who is enlightened.

The other is also a Buddhist scholar, and he had said to me, "I have been reading your books on Buddha, and I have appreciated them very much." But he never then wrote any letter to me, nor any letter to the newspapers.

It is a strange thing: when I was saying things in appreciation, nobody ever wrote a single word. They thought what I was saying was really the meaning of Buddha's sutras. It was not! The meaning was given by me, and I can take it away. I can tear down all your scriptures point by point!

Now he has published a letter in the newspapers. Now he says, that I cannot have *samadhi* -- enlightenment -- because I don't have *sheel*, I have only *pragya*. He does not understand at all -- neither Buddha nor me. *Pragya* is a by-product of samadhi, of enlightenment. *Pragya* means wisdom. Unless you become enlightened, you cannot have wisdom, you can have only knowledge. And *pragya* does not mean knowledge, it means wisdom. It is a by-product of samadhi, enlightenment.

But he has no experience of samadhi, he has just seen the scriptures. And you will see in the coming sutra, an authentic seeker simply denies that he has anything to do with *sheel*. Sheel means character. Now he is concerned with my character, saying that without character you cannot become enlightened. What does he know about my character? And has he ever thought about the character of Buddha?

For twenty-nine years continuously Buddha was indulging in sex, and not only with his wife, he had many concubines. His father was told when he was born that either he would become a world emperor, or he would renounce the world and become an enlightened one. These were the two alternatives. Of course his father wanted him to become a world emperor.

So he asked how to prevent him from becoming enlightened. "I want him to become the world emperor." He was a small king in a small kingdom. Arun has just brought from Nepal a picture of the palace -- which is in ruins -- where Buddha was born. Even in ruins you can see the kingdom was not great. The palace looks like just an ordinary big house. And it was in just a small village on the border of Nepal and

India. Naturally his father must have had the ambition of Buddha becoming a great world conqueror.

And the astrologers suggested, "If you want him to be prevented from enlightenment, then make every comfort and luxury possible for him. He should grow up in luxury and indulgence. He should not see anybody old, anybody dead. Even the flowers which are going to fall down should be removed before he sees them. All pale leaves which are going to fall should be removed.

"And he should be made to live in different palaces in different seasons, so he never comes to feel any season is a trouble. So three palaces were made in different places: one for the summer, one for the winter, one for the rain. And great gardens were created around the palaces. And his father collected all the beautiful girls from the kingdom, to be his concubines. He was surrounded with women, music, wine for twenty-nine years, and he had a wife and a son. And he became enlightened.

I don't have a son, I don't have a wife, I don't have concubines, I don't even have a girlfriend. And I don't have character? And Buddha has character! No man has indulged more than Gautam Buddha. What character...?

He had five disciples before his enlightenment. They were disciples because he was an ascetic. He was torturing himself fasting and had become just a skeleton. And these five disciples were immensely impressed by his self-torture. The whole of humanity lives with this idea: if you torture yourself you are a saint.

The day he became enlightened, he dropped all self-torture; it was absolutely useless. All the five disciples left him immediately: he has fallen, fallen from saintliness. He had become enlightened, and those five disciples who had been with him for many years, respecting him as a great saint, just left him, saying, "He has fallen. He has started eating, he has started having warm clothes."

Perhaps these Buddhist scholars don't understand anything at all except the scriptures.

Character arises out of enlightenment, it is not vice versa. It is not character that produces enlightenment, otherwise enlightenment would have a cause to it. Enlightenment is your nature; it has no cause. It is already there, you just have to discover it. It does not matter what kind of character you have. If you go inwards the sinner will find the buddha just as much as the saint. And after you have found your enlightenment, the radiation of the enlightenment becomes your character, your *sheel*.

Your enlightenment becomes your innocence, and out of that innocence arises wisdom. But wisdom is not knowledge, it is simply transparent clarity about everything, inner or outer.

But these knowledgeable idiots simply prove one thing that I have been continuously telling you: don't get involved in scholarship, don't get involved in knowledgeability. That is the greatest barrier to enlightenment, because you are so full of knowledge, and all knowledge is of the mind.

Enlightenment is not of the mind, it is the fragrance of no-mind. No-mind is not based on any character. Just the contrary: all character arises out of the clarity of no-mind. So it is not imposed from outside as a discipline. It arises as a spontaneous response. You simply cannot do any evil. It is not a question of your deciding not to do evil, you simply cannot do it. You are so full of light, how can you behave like a blind man? You are so full of light, how can you behave like a man stumbling in darkness?

So character arises, wisdom arises, and a thousand other things: blissfulness, ecstasy, benediction, compassion. There is no end; more and more flowers go on flowering.

But this is the difficulty of the knowledgeable person. He has accepted a certain fixed formula.

I want you to know absolutely clearly that just as everything goes on expanding and growing, even enlightenment becomes clearer, deeper, higher as time passes. After twenty-five centuries, I am not going to be a replica of Gautam Buddha. I have nothing to learn from him. If anything has to be, he has to learn something from me. Twenty-five centuries have not been a mere wastage. Just as everything is progressing and evolving, so is consciousness.

But every scholar gets completely fucked-up! He thinks only in terms of his scripture, and the scripture is twenty-five centuries old. I am a contemporary man, and I do not belong to any category. I am a category in myself. I decide according to my spontaneous response, not according to any commandments, not according to any discipline. Whether the discipline is given by Buddha or Mahavira or Christ or Krishna, it does not matter; they are all old. But these people are living in the past.

I am moving moment to moment into the future. I have left Gautam Buddha twenty-five centuries behind. His enlightenment also is twenty-five centuries old. So much dust has gathered on it. But my mirror of consciousness is absolutely fresh, and I am not going to listen to anybody. Nobody is my master! And nobody has the right to tell me what character is and what is wisdom and what is enlightenment. Nobody has that right.

I am a man absolutely free. I live my life according to my own light. I am nobody's follower, and I don't live my life according to any scripture. These idiots should shut up! Because of them I will be provoked to condemn Buddha and Mahavira and Krishna and everybody! And they won't have any argument against me.

How can these people say that Buddha was not concerned with trivia? He was concerned. And my concern is not trivia.

My concern is a third world war that is hanging just on the horizon. Any moment there will be no life on earth, and no possibility of any buddha! And you call it trivia?

Beware of scholars. They are the most idiotic people in the world.

Your questions.

The first question:

GOD IS DEAD, BUT THAT CREATES THE QUESTION: WHO BEGAN THIS UNIVERSE?

There is no need for anybody to begin it, because there is no beginning to this universe, and there is no end.

This question has been exploited by all the religions, because everybody wants to know who began the universe, because your minds are so small they cannot conceive a beginningless universe, an endless universe, just eternity to eternity. Because you cannot conceive that vastness, your question arises, "Who created the universe? Who began it?" But if there was somebody already to begin it, there was a universe. Do you see the simple arithmetic? If there was somebody already to begin it, then you cannot call it the beginning, somebody was already there.

If you think that God is a necessary thing... it gives you consolation that God created the world, so you have a beginning. But who created God? Again you fall into the same problem.

And all the religions have said that God exists eternally, there is no creator of God. If that is true for God, why is it not true for existence itself? It is autonomous, it exists on its own. There is no need of any creator because that creator will require another creator, and you will fall into an absurd regress. You can go from A to Z. But who created Z? The question remains standing, you simply go on pushing. But the question is not solved because you have asked a wrong question.

The universe has no beginning, it is not a creation by anybody. It has no end. And remember, if it had any beginning, then there would certainly be an end. Every beginning is a beginning of an end. Every birth is the beginning of death. So it is good. Get rid of God, because if he can create the world he can destroy the world. And any world that is created is bound to be destroyed sooner or later. If there is birth, there is death. Only a beginningless universe can be endless.

So your problem is just because the capacity of the mind is very limited. That's why I want you to go beyond mind. Only no-mind can conceive the beginningless, the endless; the incomprehensible becomes absolutely clear. There is no problem at all. Those who have risen beyond mind have also risen beyond God simultaneously. God is a need for the mind, because the mind cannot conceive infinite, eternal things. It can only conceive very limited things. The question arises because of your mind's incapacity, its impotence.

You ask, "God is dead, but that creates the question, `Who began this universe?'"

But have you ever thought that God will not solve the question? On the contrary, the question will be pushed a step back: who created God? Any hypothesis that does not destroy the question is absolutely useless. Any answer that keeps on pushing the question further back but does not touch it at all, is not the answer.

The only answer you will find is in your own experience of eternity. Then you will know nobody has created it. It has no beginning, no end. *You* don't have any beginning, *you* don't have any end. When you experience it within your own self, you know existence is autonomous, it is not created.

A created thing cannot be more than a mechanism; it cannot be an organic reality. A car is created, man is not created. If man is also created he becomes a mechanism, a robot. You can dismantle a car, take all the parts apart -- the wheels and everything -- and you can put them back and the car will be perfectly okay. But cut a man into pieces and then join them together -- with German glue! -- still the man will not be back. An organic phenomenon cannot be dissected. The moment you dissect it, its very mystery disappears. Then you can join those parts, but you will have only a corpse, not a living human being.

It is the dignity of existence that it is not created. It is the dignity of man that he is not created. God is an

insult to existence, to man, to consciousness, to everything! God is a humiliation. God is not a solution for any problem. In fact, he creates more problems in the world and he does not solve anything.

There are three hundred religions in the world and all are fighting with each other. These are all created because of the concept of God, because they have all invented their own concepts.

The Hindu god has three heads. Just think of the poor fellow. Imagine you have three heads. I don't think you will be able to stand up. One head will be falling this side, one head will be falling that side, this head will be falling this side, the very weight... I have seen the statues and the pictures of the Hindu god. His whole body seems to be just like a man; it cannot manage three heads.

I have seen children in circuses who are freaks of nature. I have seen children with two heads, but they cannot even sit; they are just lying down. The circus is enjoying their tragedy, earning money...

One man had gone to see a circus, and there was a three-headed child in the circus. The man was very much concerned because all his children -- he had twenty children, four wives, he was a Mohammedan... The fee was one rupee per person, and every child of his insisted on seeing. There was great trouble. The father was trying to convince them, "We don't have twenty rupees. I can stay out, and I can send you, but we don't have twenty rupees."

The owner of the child, who was distributing tickets, heard all this argument between the children and the father. He said, "Wait. I will give *you* twenty rupees. Let me bring the child with three heads. He can see you are a bigger phenomenon! One man with twenty children." And he brought the child in a trolley to look at this man who had twenty children. And he gave him twenty rupees as a fee, because, "This boy also needs some entertainment. He gives entertainment to thousands of people."

But that boy could not see from any of his three faces and six eyes. It was difficult for him even to turn in the trolley. The Hindu god must be living in a trolley. One head will always be pushing against the pillow, breathing will be difficult. And walking is out of the question.

And all three gods, who have one body, have three wives. Just see the tragedy. Each god is joined with two other gods, and each god has a separate wife. Three wives to one man, because the sexual machinery is only one. I have never heard that the Indian god has three sexual machineries. Now, I cannot figure out how things are managed.

These fictions create three hundred religions, because everybody is free to have his own fiction. Why borrow anybody else's fiction? There are religions which think that god has one thousand hands. One thousand hands? They must be growing all over the body just like branches in a tree. And I don't think he can manage to do anything. One thousand hands? From the back they will be growing backwards, from the front they will be growing... there will be no space left for anything else!

And there are gods which have one thousand eyes! I cannot conceive it. Even with no-mind I cannot conceive it. One thousand eyes in one head? Then there is no possibility for ears, no possibility for the nose, no possibility for the mouth, no possibility for anything -- not even hair. He must be bald-headed, with eyes all over the head. Even then I don't think he can manage one thousand eyes. How will he move? According to which eye will he see? Even if he winks at a woman, which eye? One thousand eyes winking at one woman! That will be real romance!

God has not solved any problem, God has created thousands of problems. And every religion has its own idea, because it is a fiction. You don't have different ideas about the sun. You don't have different ideas about the rose. You can have only different ideas about a fiction. It is then up to you, whichever way you want.

The Bible says God created man in his own image. The reality is just the opposite: man has created God in his own image. And he has been trying to refine the image of God, finding explanations for all kinds of absurdities. He needs one thousand hands because he has to care for five billion people. But if you have to care about five billion people, you need five billion hands. One thousand hands won't do. At least, if you want even to shake hands with the whole of humanity, you will need five billion hands. Just hands and hands and nothing else! And you go on shaking and nobody is there!

They go on finding explanations: he has one thousand eyes because he has to look after the whole universe. Can't he move his head, just the way I am moving mine? I can see ten thousand people without any difficulty, just with two eyes. Does he not move backwards and go in reverse? He has eyes all over his head, so when he wants to go backwards, the front eyes are closed, the backward eyes are open. When he wants to go sideways, three sides are closed, the right side is open. Is it a god or some kind of toy to entertain children?

The very idea of God is because our mind cannot comprehend eternity. Once you rise beyond your

limited mind to an unlimited no-mind, you can conceive all that was inconceivable before. No God is needed.

The second question:
IS THERE ANY PLACE FOR PRAYER IN RELIGION IF THERE IS NO GOD?

There is no place for prayer, because prayer is God-oriented. If there is no God, to whom can you pray? All prayers are false because there is nobody to answer them, nobody to hear them. All prayers are humiliations, insults, degradations. All prayers are disgusting! You are kneeling down to a fiction which does not exist.

And what are you doing in your prayers? Begging. "Give me this, give me that" -- utterly beggarly -- "God, give me my daily bread!" Can't you ask once for all? Every day? And five billion people asking, and only one person listening? Do you think he will remain sane? "Give me my daily bread?" Why not ask for the whole life and be finished? One prayer will do.

But every day bothering him, nagging him like a wife, morning and evening. And there are Mohammedans who do five prayers a day. They are the great naggers.

I used to go to take meditation camps in Udaipur. It was a long journey from the place I used to live, Jabalpur. Thirty-six hours, because there was no plane at that time. In Jabalpur there was an airport, but it was a military airport, and they were not allowed to open it for the public. Now it is opened.

So I had to go in a train and change at many junctions. First, I would have to change at Katni, then I would have to change at Bina, then I would have to change at Agra. Then I would have to change at Chittaurgarh, and finally I would reach Udaipur. It was evening time when the train reached Chittaurgarh. And Ajmer is very close to Chittaurgarh. Ajmer is one of the strongholds of the Mohammedans, so in the train there were many Mohammedans. And the train had to stay for one hour for some other train to come which was bringing passengers for this train also, to go on to Udaipur.

So for one hour I used to walk on the platform. All the Mohammedans lining the platform were sitting in prayer, and I was enjoying them. I would just go near somebody and say, "The train is leaving," and he would jump up. And then he would be angry at me, "You disturbed my prayer."

I said, "I did not disturb anybody's prayer. I am simply doing *my* prayer. This is my heartfelt desire that the train should leave! I was not talking to you. I don't even know your name!"

He would say, "This is strange... in the middle of my prayer?"

I said, "It was not prayer because I was watching, you have been looking again and again at the train."

He said, "That is true."

And it was the same all over the platform. I would go to a few people further up and just whisper, "The train is leaving," and again another person would jump up and would be very angry: "What kind of person are you? You look religious, and you disturb people in their prayer?"

I said, "I am not disturbing anybody. I am just praying to God that the train should leave now."

What are your prayers? Begging this, begging that, your prayer reduces you into a beggar. Meditation transforms you into an emperor. There is nobody to hear your prayers, there is nobody to answer your prayers. All religions go on making you extrovert so that you don't turn inwards. Prayer is an extrovert thing: God is there, and you are shouting to that God. But it is taking you away from yourself.

Every prayer is irreligious.

I have told you the beautiful story by Leo Tolstoy.

The archbishop of the old Orthodox Church of Russia -- it is a story set before the revolution -- became very much worried when many people from his congregation started going towards a lake. There were three villagers on a small island in the lake who sat under a tree, with thousands of people who thought they were saints.

In Christianity you cannot be a saint on your own account. The word saint comes from sanction. You have to be sanctioned by the church that you are a saint; it is a certificate. It is such an ugly idea that the church can give you a certificate that you are a saint. Even a man like Francis of Assisi, a beautiful man,

was summoned by the pope: "People have started worshipping you like a saint, and you don't have any certificate."

And that's where I feel Francis missed the point. He should have refused, but he knelt just like a Christian and asked the pope, "Give me the certificate." Otherwise he was a nice man, a beautiful man, but I don't mention his name because he acted in a very stupid way. This is not the way of a saint.

I don't need anybody's certificate for my enlightenment or for my buddhahood. I declare it! I don't need anybody's certificate. Who can give me the certificate? Even Gautam Buddha cannot give me the certificate. Who gave *him* a certificate?

But the idea of `saint' in English is very wrong. It comes from *sanctus*.

So the archbishop of Russia was very angry: "Who are these saints? I have not certified anybody in years. Where have these saints suddenly arrived from?" But people were going and the church was becoming more and more empty every day.

Finally he decided to go and see who these people were. So he took a motorboat and went to the island. And those three villagers... they were uneducated, simple people, utterly innocent, and the archbishop was a powerful man; next to the czar he was the most powerful man in Russia. He was very angry at those three villagers and told them, "Who made you saints?"

They looked at each other. They said, "Nobody. And we don't think we are saints, we are poor people."

"But why are so many people coming here?"

They said, "You have to ask them."

He said, "Do you know the orthodox prayer of the church?"

They said, "We are uneducated and the prayer is too long, we cannot remember it."

"So what prayer do you say?"

They all looked at each other. "You tell him," said one.

"You tell him," said another. They were feeling embarrassed.

But the archbishop became more and more arrogant, seeing that these were absolute idiots, "They don't even know the prayer. How can they be saints?" So he said, "Anybody can tell me. Just say it!"

They said, "We are feeling very embarrassed because we have made our own prayer, not knowing the authorized prayer of the church. We have made our own prayer, very simple it is. Please forgive us that we did not ask your permission, but we were feeling so embarrassed we did not come.

"Our prayer is -- God is three and we are also three, so we have made a prayer -- `You are three and we are three, have mercy on us.' This is our prayer."

The archbishop was very angry: "This is no prayer. I have never heard this kind of thing." He started laughing.

Those poor fellows said, "You teach us what the real prayer is. We thought it was perfectly alright: God is three, we are three, and what more is needed? Just have mercy on us."

So he told them the orthodox prayer, which was a long prayer. By the time he ended, they said, "We have forgotten the beginning." So he told the beginning again. Then they said, "We have forgotten the end."

The archbishop was getting angry and irritated. He said, "What kind of people are you? Can't you remember a simple prayer?"

They said, "It is too long and we are uneducated, and such big words. We cannot... You just be patient with us. If you repeat it two or three times perhaps we will get the knack of it." So he repeated it three times. They said, "Okay, we will try, but we are afraid that it may not be the complete prayer... some things may be missing... but we will try."

The arrogant archbishop was very much satisfied that he had finished these three saints and he could tell his people, "They are idiots. Why are you going there?" And he left in the boat.

Suddenly he saw that behind his boat those three people were running on the water, coming after him. He could not believe his eyes; he rubbed his eyes. By that time they had reached the side of his boat, standing on the water. And they said, "Just one time more, we forgot."

But seeing the situation: "These people are walking on water and I am going in the motorboat," he said, "You continue your prayer. Don't bother about what I have said to you. Just forgive me, I was arrogant. Your simpleness, your innocence is your prayer. You just go. You don't need any certificate."

But they insisted, "You have come so far. Just one time more... We know we might forget it, but one time more so we can remember it."

But the archbishop said, "I have been repeating that prayer my whole life, and it has not been heard. And you are walking on water, and we have heard only in the miracles of Jesus that he used to walk on

water. This is the first time I have seen the miracle. You just go back. Your prayer is perfectly alright!"

The prayer was not the thing because there is nobody to hear it, but their utter innocence and trust transformed them into totally new beings, so fresh, so childlike, just like roseflowers opening in the early morning sun in all their beauty.

Now that the arrogance was dropped, the archbishop could see their faces, their innocence, their grace, their blissfulness. They returned back on the water, running hand in hand, and reached their tree.

Leo Tolstoy was refused the Nobel Prize because of such stories. He was nominated. The Nobel Prize committee opens its records every fifty years -- in this century only one time. In the middle of this century it opened its records. So when they were opened in 1950, researchers rushed to see in the records whose names were nominated and cancelled, and what was the reason. Leo Tolstoy was nominated, but never given the prize. And the reason was written underneath, that he is not an orthodox Christian. He writes such stories, such novels... Although he is a Christian, but he is not an orthodox Christian, so the Nobel Prize cannot be given.

But it has never been told to the world that the Nobel Prize exists only for orthodox Christians. Leo Tolstoy was one of the most simple-hearted, innocent people, one of the most creative persons the world has ever known. His novels have such a beauty.

His life was also very simple, although he was a count; his forefathers belonged to the royal family and he still had a vast palace and thousands of acres of land and thousands of slaves. His wife was very angry with him -- for his whole life this was a trouble -- because he lived like a slave and worked like the slaves in the fields. He was very friendly with the slaves. He slept in their poor huts and ate their food.

They could not believe it. They said, "Master, you are our owner."

He said, "No. We are all sharing. I work with you, I can eat with you, I can sleep here."

His wife was really angry. She was a countess; she herself belonged to a very rich family, another count's family, and she could not believe he was this kind of man. "He lives with those dirty people, he eats their food. He goes to work in the field. He does not need..."

And such a simple man, innocent man, creative man was refused the Nobel Prize on the ground that he is not Orthodox church, he does not belong to the orthodox line of fanatic Christians. Even I was amazed when I read that statement.

So this Nobel Prize is just for orthodox and fanatic Christians, politicians, not for creative artists.

You are asking, "Is there any place for prayer in religion?" None at all.

In an authentic religion, meditation has a place, but not prayer. Prayer is extrovert, meditation is introvert. Meditation makes you a buddha, prayer simply makes you a beggar. And prayer is fiction-oriented, meditation is truth-oriented. Meditation is Zen, and prayer is nothing but part and parcel of the fiction called God. Avoid prayers, they are taking you away from your own existential reality. Go deeper into meditation. That is the only religiousness possible.

The sutras:

OUR BELOVED MASTER,
WHEN SEKITO RECEIVED THE PRECEPTS, HIS MASTER, SEIGEN, ASKED HIM, "NOW YOU HAVE RECEIVED THE PRECEPTS, YOU WANT TO LEARN THE VINAYA, DON'T YOU?"

Vinaya is one of the scriptures of Gautam Buddha. The whole name is *vinaya pitak*.

Seigen asked Sekito, "You are initiated into sannyas, do you now want to learn the scriptures called VINAYA?" The word *vinaya* means humbleness. It is one of the series of discourses of Buddha.

SEKITO REPLIED, "THERE IS NO NEED TO LEARN THE VINAYA."

There is no need to learn the scriptures, because truth is never found in any scripture. Truth is not a philosophy or a theology. There is no need.

Sekito was sent to Seigen by his master, Eno. He was already ripe, but because Eno felt death was coming too fast -- he was very old -- and perhaps he would not be able to see the enlightenment of Sekito, he felt it was better to send him to a master who can help him in the last stages of his evolution. So he sent

him to Seigen, who has been his lifelong competitor. But both recognized each other in their hearts as enlightened.

Sekito is not a beginner, so when Seigen asked, "Would you like to learn the scriptures?" He said, "There is no need to learn the scriptures."

SEIGEN ASKED, "THEN, YOU WANT TO READ THE BOOK OF SHEELA -- the book of character? If you don't want to learn scriptures about humbleness, would you like to know about scriptures which deal with character, morality?"

Sheela means character. This is what the Buddhist scholar has raised in his question against me: without *sheela* how can you become enlightened?

SEKITO REPLIED -- and this is the reply of a man who was coming very close to enlightenment -- "THERE IS NO NEED TO READ THE BOOK OF SHEELA, because all these things will follow enlightenment. They don't precede, they succeed."

Enlightenment contains immense treasures. You just become enlightened and everything follows. You don't have to learn, you don't have to discipline yourself, you don't have to make any effort; everything spontaneously follows you. Just first become a buddha.

So he said, "There is no need to read the book of character and morality."

SEIGEN ASKED, "CAN YOU DELIVER A LETTER TO NANGAKU OSHO?"

Nangaku was another famous master, and this was just a strategy of Seigen. He was trying to figure out where Sekito was. All these questions are not for any answers; he was trying to figure out the newly-arrived person who has lived with a great master, Eno, how far he has reached, how deep he has reached. He is trying to figure out from every nook and corner, so that he can know how ripe he is, and know how much ripening he needs.

So this was another methodology. He failed when asking about the Vinaya scriptures; Sekito answered exactly as if he was already enlightened. He asked about Sheela scriptures, and he answered exactly as if he was already enlightened.

Then he tried a different way. He said,

"CAN YOU DELIVER A LETTER TO NANGAKU OSHO?"

Nangaku lived in another mountain monastery nearby.

SEKITO SAID, "CERTAINLY."
SEIGEN SAID, "GO NOW, AND COME BACK QUICKLY. IF YOU COME BACK EVEN A LITTLE LATE, YOU WILL MISS ME. IF YOU MISS ME, YOU CANNOT GET THE BIG HATCHET UNDER MY CHAIR."
SOON SEKITO REACHED NANGAKU. BEFORE HANDING OVER THE LETTER, SEKITO MADE A BOW AND ASKED, "OSHO, WHEN ONE NEITHER FOLLOWS THE OLD SAINTS NOR EXPRESSES ONE'S INNERMOST SOUL, WHAT WILL ONE DO?"

His question is very important. He is saying -- with absolute respect -- he is saying,

"OSHO, WHEN ONE NEITHER FOLLOWS THE OLD SAINTS NOR EXPRESSES ONE'S INNERMOST SOUL, WHAT WILL ONE DO?"
NANGAKU SAID, "YOUR QUESTION IS TOO ARROGANT.

Nobody asks such a question immediately. You entered into my temple and you started asking me questions. First, you need initiation. First, you have to be a disciple. I am not here to waste my time on anybody who passes by and asks any type of question. This is arrogance."

It was not arrogance, but that was part of the strategy of Seigen. Nangaku was a very different kind of master.

NANGAKU SAID, "YOUR QUESTION IS TOO ARROGANT. WHY DON'T YOU ASK MODESTLY?" TO WHICH SEKITO REPLIED, "THEN IT WOULD BE BETTER TO SINK INTO HELL ETERNALLY AND NOT EVER HOPE FOR THE LIBERATION THAT THE OLD SAINTS KNOW."

"If you call my question arrogant, then I would rather suffer eternally in hell than ask you any question modestly."

No question is ever modest. Every question has to be, in a certain way, arrogant. When you are questioning, you are showing doubt, you are interfering in the silence of the master. Obviously, every question is arrogant, no question can be modest. Only silence is modest. But that is not a question, that is the answer.

But Sekito was really a man with a spine, with guts. He said, "Forget all about the question. I will not ask the question modestly, because no question can be asked modestly. The very question is arrogant. *Any* question is a doubt. Any question is interfering in the energy field of the master.

"Only silence can be modest. But then I don't have to come to you. I can be silent anywhere. I can be silent even in the eternal fire of hell."

Sekito is really a man of great intelligence and great courage. Nangaku could not put him down. He was sent specially to Nangaku who was known to be very hard. And Seigen wanted to know about Sekito's response, what response he would make to Nangaku.

And he really made the right response. He said, "Forget all about the question. I would rather fall into hell eternally than ask you a question with modesty. No question is modest, howsoever put. And I have asked it very respectfully. I have called you `Osho, my beloved master', and you call my question arrogant. Rather than answering it you are insulting me.

"No master insults his disciples, and I am not even a disciple. I am just a stranger, and you are not being nice to me. I am just a guest. You should welcome me. Rather than welcoming me, you are humiliating me. I am not going to ask any question."

SEKITO, FINDING THAT HE AND NANGAKU WERE NOT ATTUNED TO EACH OTHER, SOON LEFT FOR SEIGEN WITHOUT GIVING NANGAKU THE LETTER.

That man does not deserve even the letter. And he did not stay there, he immediately left.

ON HIS ARRIVAL, SEIGEN ASKED, "DID THEY ENTRUST SOMETHING TO YOU?"
SEKITO SAID, "THEY DID NOT ENTRUST ANYTHING TO ME."
SEIGEN SAID "BUT THERE MUST HAVE BEEN A REPLY."
SEKITO SAID, "IF THEY DON'T ENTRUST ANYTHING, THERE IS NO REPLY." THEN HE SAID, "WHEN I WAS LEAVING HERE, YOU ADDED THAT I SHOULD COME BACK SOON TO RECEIVE THE BIG HATCHET UNDER THE CHAIR. NOW I HAVE COME BACK, PLEASE GIVE ME THE BIG HATCHET."
SEIGEN WAS SILENT. SEKITO BOWED DOWN AND RETIRED.

The silence of Seigen was his acceptance of Sekito, his courage. He knew that the letter had not been delivered, that there had not been any reply, although Sekito had not mentioned the letter. Sekito simply said, "They did not entrust anything to me, so how can there be any reply?"

Seigen saw the man, that he has the quality and deserves to be enlightened. His silence was his hatchet. He was saying, "When you come I am going to cut your head with a hatchet."

And now he reminded him, "NOW I HAVE COME BACK, PLEASE GIVE ME THE BIG HATCHET. Cut my head. Do whatsoever you want to do, I am ready."

Seigen was silent. In that deep silence is the transfer, the transmission of the lamp. It is not a question of language, it is a question of a transfer of energy. Just simply in that silence the flame jumped from Seigen to Sekito.

And because he received the flame, the fire, he immediately bowed down and retired. Now there is no need to disturb the master. He has been accepted, not only accepted; the last step for which he had come has been delivered.

Eno was dead before Sekito became enlightened. In fact, the moment Sekito left Eno, before he reached

to Seigen, Eno died. He was absolutely aware that death was coming close, and Seigen is the right person to whom Sekito should be handed over. He was absolutely correct in his judgment; it was Seigen who finally managed Sekito's enlightenment.

But enlightenment happens in silence. That's why my whole effort here is to make you as silent as possible. Then you don't need even a Seigen. Sitting anywhere -- in your room, under a tree, in the garden, by the side of the river, anywhere -- if your silence deepens, existence itself gives you the initiation into buddhahood. And when it comes directly from existence itself, it has a far greater beauty than when it comes through a master.

I teach you immediate, sudden enlightenment. The meditation that you are practicing is just preparing you for that great silence in which existence will become a flame inside you.

Etsujin wrote:

FALLING
BUT WITH EASY HEARTS --
POPPIES.

The flowers are falling with easy hearts. They are not even looking back to the tree they have been blossoming on, the tree that has been their home for so long, the tree that has been their nourishment for so long. Now they are going back to the earth from where they have come.

Falling, but with easy hearts... There is no regret. They enjoyed the sun, they enjoyed the moon, they enjoyed the stars. They danced in the wind, they danced in the rain, they danced, celebrated. What more does one need? It is time to go into eternal rest. That's why their hearts are easy, no tension, no anxiety. They lived totally, they are dying dancingly. They are coming very easily towards the earth where they will disappear again. They came from the earth, the round is complete, they are going back to the earth.

Just as flowers arise from the earth and go back to the earth for eternal rest, you come from existence and you return to existence if you have an easy heart. Then you will not be coming again into the imprisonment of a body. You will simply go back to the very source you have come from, to eternal rest.

That eternal rest is *nirvana*, that eternal rest is *moksha*, that eternal rest is liberation, that eternal rest is *samadhi*, truth, enlightenment -- different names for the same experience. You have come back home, and you have come back home dancing, with no regret, with no complaint, with easy hearts, peacefully and silently to disappear. This is the most exquisite experience, when you are on the verge of disappearing with an easy and relaxed heart, a simple and pure let-go.

Maneesha's question:
OUR BELOVED MASTER,

IN HIS BOOK, The Antichrist, NIETZSCHE STATES: "PEOPLE WHO STILL BELIEVE IN THEMSELVES STILL ALSO HAVE THEIR OWN GOD. IN HIM THEY VENERATE THE CONDITIONS THROUGH WHICH THEY HAVE PROSPERED, THEIR VIRTUES -- THEY PROJECT THEIR JOY IN THEMSELVES, THEIR FEELING OF POWER ON TO A BEING WHOM ONE CAN THANK FOR THEM." WOULD YOU LIKE TO COMMENT?

Maneesha, Nietzsche wrote his book THE ANTICHRIST in the insane asylum. But he was such a genius, that even though he was declared insane by all the psychiatrists, his books prove they were wrong. Even in his insanity he was far saner than your so-called sane psychiatrists. Even in his death -- he wrote his last letter to a friend -- he did not forget... He had always made his signature, "Antichrist, Friedrich Nietzsche". Even at the moment of death he did not forget to write "Antichrist" first, then his name.

And in that insane asylum he wrote many things which are of tremendous importance. THE ANTICHRIST is one of the books that will help you to understand Nietzsche's depth. Although he never went beyond mind, he managed even with his mind to reach to great heights and to great depths.

He was anti-Christ his whole life, because he said, "Christ's teachings are a humiliation to humanity, because he calls humanity sheep and calls himself the shepherd. He says humanity has committed the original sin, and he calls himself the savior. Just believe in him and he will save you; this is the ultimate

insult to anyone who understands."

That's why Sekito said, "I would rather suffer eternal hell than ask you the question again. We don't fit with each other. There is no harmony between my heart and your heart. My journey to you has been futile."

In THE ANTICHRIST, he says many many things. His whole teaching is concerned with the superman. God is dead and man is free to be a superman, now he need not be a slave. Now he can declare his freedom, and in his freedom he will become superman.

With God he was just a slave kneeling down before statues and sculptures and scriptures, and praying to God like a beggar, believing in saviors, prophets, messiahs, who were nothing but arch-egoists. The whole humanity has been turned into a great spiritual slavery.

He was against Christ because he was telling lies: "Blessed are the poor for they shall inherit the kingdom of God." This is a lie. He is simply consoling the poor. And to console the poor is to destroy the possible revolution. And that's what all the Christians are doing. They are protecting capitalism, they are protecting the people who are in power, and they are giving empty words as consolation to the poor: "Blessed are the poor." Nonsense!

And just to give them a deeper consolation, he condemns the rich. He says, "Even if a camel can pass through the eye of a needle, no rich man will ever pass through the gates of paradise." This is just to make the poor feel great: their poverty is spiritual, it is a gift of God, they are blessed. These people like Jesus have created poverty, and have destroyed the possibility of revolution, of changing the social structure, of creating a better society without classes, and finally, an ultimate society where the state also withers away.

People like Jesus are not the saviors, but consolers. They are functioning, perhaps not knowingly, as agents of the vested interests. That was the reason why Nietzsche continuously wrote before his signature, "Antichrist". He was very clear about it. Jesus says, "If someone slaps you on one cheek, you give him your other cheek." Nietzsche does not accept it, and I agree with Nietzsche, not with Jesus. The reason? Nietzsche gives a perfect argument for it. He said, "If you give your other cheek to the person, you are insulting him. You are telling him, `I am holier-than-thou. You are just subhuman.'"

Nobody before Nietzsche has seen that this statement is an insult, that's why I called him an original man. He just missed one thing: meditation. Otherwise, we would have had a greater buddha than Gautam Buddha himself, because he would have been absolutely contemporary.

Do you understand what he is saying? When you give your other cheek you are rejecting the man, his humanity. You are saying, "I am a saint, and you are just an ordinary human being." Nietzsche says, "When somebody hits you on the cheek, hit him, as hard as you can. That makes you equal." You accept the man's dignity as a human being, and you also say, "I am also a human being, I am not superior to you, I am not holier than you." A strange argument, but absolutely perfect.

In this book, THE ANTICHRIST, he says, "People who still believe in themselves still have their own God." Now they have become gods themselves. But he does not know anything about meditation, that is the difficulty.

In meditation you enter as if you are a self, but the deeper you go, the more the self starts withering away. When you finally reach your center you are no more. The question of being a god does not arise. You are certainly godly, because the whole existence is godly. But it is not a power trip, because a power trip needs others to be lower than you and you to be higher.

In deep meditation you know that even trees are equal to you, that even animals and birds and rocks are equal to you. The whole existence lives in tremendous equality. That's what I have been saying again and again. Only a spiritual, meditative person can be authentically communist and anarchist, nobody else, because as you go deeper into yourself you disappear, you are no more. So there is no question of any power trip, any ego number. And the whole existence suddenly becomes just as you are.

The ego is absent, the "I" is absent; there is only a presence of light, of consciousness, of witnessing. And the whole existence seems to be as silent as you are, as ecstatic as you are. There is no higher, no lower. Both the movements -- the movement of communism and the movement of anarchism -- have failed in a way, because they missed the basic point of equality.

Only a meditator knows everything is equal, because we are all part of one organic cosmos. Different shapes and different forms create the beauty because they create variety. But deep down in the roots is the same juice; it is the same nourishment that is flowing in the tree, that is becoming a flower, that is flowing in you and becoming a buddha. Your unfoldment into a buddha is exactly the unfoldment of a lotus flower, there is no difference at all. Nobody is higher, nobody is lower.

Nietzsche is right. If people are not meditative and they drop the idea of God, they themselves will

become gods, because who will prevent them from becoming gods? Their egos will become absolutely inflated, they will become more and more egoist. When God was there, they were humble, they were afraid of punishment, of hell. Now there is no God -- who is going to prevent them from becoming great egos?

Once somebody objected to Napoleon Bonaparte, "What you are doing goes against the constitution of the country. Napoleon said, "I am the law. Throw away the constitution. Whatever I say is the constitution." Now this is bound to happen. The egoists become the very law. Egoist people become gods.

Hirohito has died in Japan. The second world war was such a shock to the Japanese people not because of Hiroshima and Nagasaki, but because of the defeat of the Sun God. They believed that their emperor was a sun god, he was not a human being, he could not be defeated. Because he was never defeated the concept continued and became more and more ingrained: "He cannot be defeated, there is no power which can defeat him, he is no more a human being, he is a god, a sun god." But all great kings and emperors have believed that they share power with God. If there is no God, your kings, your emperors, the people who have power will start thinking, "We are gods and everybody else is just an ordinary human being."

So he is right. If you are not acquainted with meditation, mind is a dangerous phenomenon. Without God, it can become very inflated. It can start thinking about itself as being the God.

I am reminded of a beautiful incident. It happened in Baghdad, a Mohammedan capital, in the times of a certain Caliph Omar. A man declared that he has come with a new message from God, and it is a great improvement on the Holy Koran.

He was immediately caught and brought to Caliph Omar, to his court. "This man is proclaiming that he comes from God and has brought a new message to humanity, more refined than Mohammed's Holy Koran." Mohammedans cannot accept any refinement on the Holy Koran, that is the last word of God.

Every religion says so. Mahavir is the last word, nothing can be changed, nothing can be refined. So is the Buddha the last word for the Buddhists. So is Jesus, so is Moses, every founder in the world has tried that. "I am the final full stop. Everything stops with me; no more evolution." But evolution does not care about these people, it goes on and on.

Omar was very angry. He said, "You are a Mohammedan and you are claiming that you are a better prophet than Mohammed?"

He said, "Of course, because I come after so many centuries. The world has changed, the time has changed, it needs a new Holy Koran. I have brought it."

Omar was very angry. He told his soldiers, "Give him good treatment. Bind him naked to a pillar in the prison and beat him for seven days. Don't allow him to sleep, and no food. And after seven days I will come and see whether he has changed his mind or not."

He was tortured for seven days continuously: no sleep, no food, and continuous beating. When on the seventh day Omar went to the jail, the man was simply full of blood, the whole body was oozing blood.
Omar asked, "What do you think now? Have you changed your mind or not?"

The man laughed. He said, "When I was coming from paradise taking the new message to humanity, God told me that I would be tortured. Every prophet has been tortured. These seven days have proved completely that I am the prophet. God was right."

Omar could not believe his ears. And at that moment suddenly from another pillar came the voice of a man who had been brought one month before. He used to declare, "I am God himself!" So he had been tortured in the jail -- for one month. Omar had completely forgotten him -- he had become interested in this prophet -- but the man suddenly shouted, "Omar! Beware! After Mohammed I have never sent any prophet to the world! This man is lying! I am God!"
What to do with these people? They are just insane.

No psychoanalyst can say that Jesus was sane if he is true to his scientific analysis and scientific approach. The man is calling himself `the son of God'. He needs hospitalization, he does not need crucifixion. That is absolutely wrong. He has not committed any crime, he is simply declaring his insanity. And you don't put insane people on the cross, you have compassion on them, they need psychiatric treatment. But unfortunately there was no psychiatry and no psychology. It was waiting for another Jew, Sigmund Freud, to invent it. But he came too late, two thousand years after the first Jew, Jesus, was crucified.

It is really megalomania. If God is not there, there is every possibility that anybody who has an egoistic mind will move to the other extreme. First he was kneeling down before God. Now knowing there is no God, he moves to the other extreme. Now he declares, "I am God." God has to be there.

But this is the experience of one who only knows the mind and not anything beyond it. As you move beyond the mind, you are no more. There is no one to declare, "I am the son of God," or, "I am God." There is no one to declare, "I am the savior of mankind," or, "I am a prophet," or, "I am the reincarnation of God." All these people are simply insane. And you have been worshipping insane people because they declared themselves to be God. All these so-called founders of religion needed psychiatric treatment.

There are still people... When Jawaharlal Nehru was the first prime minister of India, there were at least one dozen people all over India who believed they were Jawaharlal Nehru. One person I knew, because he used to live in a nearby town, and I used to go there once in a while to lecture in that town's college. And there I met him, because he had come to the lecture. And the principal laughingly introduced him to me, "Here is Pandit Jawaharlal Nehru, our prime minister." And he was dressed exactly like Pandit Jawaharlal Nehru.

I said, "He looks like Pandit Jawaharlal Nehru." The man said, "Looks like? I am!"

And the principal later on told me that this man goes on sending telegrams to government circuit houses that the prime minister is coming on such and such date, so keep the best room for him. He will be staying for two days. And inform all the officials. And many times he has deceived people, because in a small village nobody knows Jawaharlal Nehru directly. They have only seen his pictures, and that man was completely dressed like him. He had the same hairstyle, the same cap, the same *baskit*, the same Mohammedan-style pajama -- everything perfect. And, because of his mind perhaps, his face was also becoming similar to Jawaharlal Nehru. He believed it absolutely, there was no doubt about it. He behaved the way Jawaharlal behaved, he walked the way Jawaharlal walked. But he was never caught because he died in a car accident.

One man, who used to think that he was Jawaharlal Nehru, was in the biggest madhouse in India, in Raibareli. After three years there he finally recognized that he was not Nehru, perhaps because of the torture, or the continuous hammering on his mind, "You are not." He became tired, that's my feeling; and what happened later on proves my feeling right.

Jawaharlal Nehru was going to come to Raibareli for some celebration, and was going to come to the madhouse also, to open a new wing which had been newly constructed for more mad people to be accommodated. So the officers thought now that the man was cured, it would be good to give him a release from Jawaharlal's own hands.

When Jawaharlal came, they brought the madman. They introduced him, "This is Pandit Jawaharlal Nehru, our prime minister."

The man looked at Jawaharlal Nehru, and he said, "Don't be worried. It will take three years at least. I used to think exactly the same as you think, but these people are such torturers. Finally I had to accept that I am not, although I know I am. In three years' time you will also accept you are not. Just go in. I am going out, you go in! Don't be worried, it takes only three years to be cured."

Jawaharlal could not understand what to do with this man, who was perfectly logical. He used to think he was Jawaharlal, then these people had cured him by torturing him. But deep down he still knew who he was.

It happened in England when Churchill was the prime minister... Because of the second world war, in London after six o'clock there was a very strict curfew. Nobody should be seen outside their houses, otherwise they might be shot.

Churchill used to go for an evening walk. And that day there was such a beautiful sunset... very rare in England, where the sun appears only once in a while. So he went on sitting on a park bench watching the beautiful sunset, and he forgot about the curfew. Suddenly as the sun went down beneath the horizon he realized that he was late. It was already past the time when he should have been inside the house, which was still at least a mile away. And the strict orders, *his* orders, were that everybody had to be in their house after six o'clock. He would be shot. He looked to see where he could enter -- anybody would give him shelter knowing that he was Winston Churchill, our prime minister, our savior.

So he knocked on the first house, which happened to be a madhouse. A man opened the door, and Churchill said, "I am sorry to disturb you. I am Winston Churchill, you must know about me, I am the prime minister of England." The man simply grabbed him. Churchill said, "What are you doing?"

The man said, "Shut up! There are already six Winston Churchills here. Come in!"

He said, "I tell you, I am REALLY Winston Churchill."

He said, "Don't say anything, they all say the same thing. I am putting you with the others. You will know who is real."

There was no way to go out. There was the danger of being shot dead, it was better to rest in this madhouse. But he was put with those six fat guys, smoking the same kind of cigar as you always saw Churchill smoking. And when the seventh Churchill entered, they all waved to him -- (TO THE ACCOMPANIMENT OF DELIGHTED LAUGHTER, THE MASTER RAISES HIS RIGHT ARM WITH TWO FINGERS EXTENDED IN A "V") -- the Victory sign. "Welcome, come in."

He saw this was a strange place... they all looked like him, all fat and puffed-up, and smoking cigars and giving him the Victory sign. He tried hard to convince them, the whole night the discussion went on. He told them, "You people are mad. I am the real..." They all laughed.

One of them said, "Everybody here is real. Unreal Churchills don't exist."

Churchill tried, "Don't you recognize me?"

They said, "Don't you recognize us? We are very happy to have you. Six were already here, you are the seventh. More will be coming! But all are real! Nobody is unreal."

He spent the whole tortured night with those six Churchills continuously smoking and talking the way Churchill used to talk, about war affairs and plans of how to defeat Hitler. Churchill was silent, "What to do with these idiots?"

And they nagged him, "Why are you sitting silently? If you are the real Churchill come in and discuss with us the problems of the country. The country is in danger and you are sitting silently. And you think you are the real Churchill?"

Churchill said later on, "Once in a while in the night I had a doubt... these people are so certain, who knows? Maybe I am mad? I am certain, they are also certain, they seem to be more absolutely certain than me. I sometimes had some hesitation, maybe..."

In the morning he phoned to parliament, "Send people to convince this jailer." They were all worried, the whole night he had been searched for all over London. "Where had he gone?" The whole of England was dependent on Churchill's methodology to defeat Adolf Hitler. "Where has he gone? Is it some conspiracy? Has Adolf Hitler abducted him?"

So when he phoned, people immediately came and told the jailer, "You are an idiot. You tortured our prime minister."

He said, "Just come in, and you can see there are seven prime ministers. I am not at fault, they all say the same thing. This man was also saying the same thing. How am I to decide who is real? You come in."

And when those people came in, they could not believe their eyes. They said, "You are right, we are sorry. But this man is the real Churchill. We are taking him out." And they were high officials of the parliament, so the jailer agreed.

Those six others said, "What is the matter? That phony fellow has been taken out. We are the real Churchills -- not one, six! -- but nobody takes any care..."

It has been the experience in many countries. Ego is insane. If there is no God, the egoist can think of himself as God. But this can happen only if you are not acquainted with meditation. Meditation simply dissolves you into the cosmos. You are no more, only existence is.

It is time for Sardar Gurudayal Singh.

A new young priest, Father Fever, has just arrived at the "Holy Saints of Sack-cloth" monastery. After a couple of weeks he is feeling so disturbed by sexual fantasies that he goes to see the father superior, old Father Fornicate, aged ninety-five.

"Ah, Father," cries Fever, "I am deeply troubled by impure thoughts, and sexual temptations come crowding into my mind -- things like doggie-style and sixty-nine, French ticklers and satin panties with pictures of Jesus on them! The more I try to resist them, the more they crowd into my mind."

"Hmm," says Father Fornicate, adjusting his robe. "So what would you like to know?"

"Well," replies Father Fever, perspiring, "you are ninety-five years old and one of the most ancient relics of the church -- tell me, how old do you have to be before you are released from the lusts of the flesh?"

"Hmm," says Father Fornicate, eyeing the young priest. "It takes many years of self-torture and holy prayer before your mind is cleaned of all such wickedness."

"Really?" asks the young priest. "How many years?"

"Well," replies old Fornicate with a sigh, "I can tell you that it is more than ninety-five!"

Newton Hooton gets into Dingle Dilda's New York taxi to go across town, and finds himself being thrown around inside the car as Dingle races through the streets.

"Hey! Slow down!" shouts Newton, when he finally manages to catch hold of something, "or you will get us both into the hospital!"

"You don't need to worry, mister," replies Dingle. "I have just got out of the hospital after being there for eighteen months, and I don't intend going back!"

"Ah! I am sorry," says Newton, feeling reassured. "You were in the hospital for eighteen months -- that must have been awful! Were you badly injured?"

"Nope! Not a scratch," replies Dingle. "It was a mental hospital!"

Peter Pumper gets onto the famous TV game show, "Primal Passions", and wins his way to the final round.

"Okay, Mister Pumper," says Monty Mount, the emcee, "for the big, sixty-four thousand dollar question, which subject do you choose?"

"I choose `Sexual Techniques,'" replies Peter, excitedly.

"Good," shouts Monty, "and in addition, you are allowed to choose any expert to help you answer the questions."

"I have brought with me the famous French sexologist, Andre Perverse," replies Peter Pumper, confidently.

The audience gasps with approval.

"Right!" shouts Monty. "Now enter the soundproof box together, and prepare to answer the big question on sexual techniques. You have exactly one minute to answer. The question is: You are in bed with your mistress, and you have exactly three kisses to arouse her to the max! Where would you place the first kiss?"

"On the lips!" cries Peter, without a second's hesitation.

"CORRECT!" shouts Monty, "And where would you place the second kiss?"

There is a pause as Peter thinks for a moment. But then he shouts, "On the back of the neck!"

"CORRECT!" shouts Monty. The audience howls with approval.

"Now," continues Monty, "for the third and final part of the question -- for sixty-four thousand dollars, where would you place the *third* kiss?"

Perspiration pours down Peter's face. He is in trouble as the music plays louder and louder and time ticks away. In desperation, Peter turns to his partner, Andre Perverse, and says, "Andre! You must help me...!"

But the Frenchman shakes his head frantically. "Do not ask me, mon ami," replies Andre. "In my mind you have already been wrong *twice*!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...

Close your eyes, and feel your bodies to be completely frozen.

This is the right moment to turn in. Gather all your energy, your total consciousness, and with an urgency as if this is going to be the last moment of your life, rush towards your very center of being.

Faster and faster...

Deeper and deeper...

As you come closer to your very center, a great silence descends over you. It is falling like soft rain.

A little more, closer, and a totally new experience...

Flowers of peace, flowers of serenity, flowers of absolute tranquility are growing all around you.

Just one step more and you are at the very center of your being, absolutely drunk with the divine, surrounded by an aura of ecstasy. You are facing your original face for the first time. The face of the buddha is just a symbol, it is really everybody's face, the ultimate face.

The only quality the buddha has... all the buddhas, past, present, future are bound to have only one quality -- witnessing, awareness.

Just witness you are not the body. Witness you are not the mind.

And witness you are only a witness.

You are just a buddha, utterly innocent, beyond mind, a pure space, infinite and eternal.

To make your witnessing deeper, Nivedano...

(Drumbeat)

Relax...

Let go, the same way as the flowers fall down from the trees... with easy heart, no tension, no anxiety. Settled at the center you are in tune with existence, your heartbeat is the heartbeat of the whole universe.

At this moment you are the most blessed people on the earth, because there is no other splendor in existence greater than you are in this moment.

Rejoice in this beautiful moment.

Rejoice in this authentic and original experience.

Rejoice that you are so blessed to be so close to existence itself. And gather all these experiences before Nivedano calls you back.

You have to bring them from the center to the circumference of your life. You have to live a life of grace, beauty, joy, blissfulness, ecstasy -- in every moment, around the clock.

Whether awake or asleep you are the buddha and all that belongs to the buddha -- the witnessing, the ecstasy, the rejoicing, the blissfulness, the utter drunkenness that comes to you. When you reach to your center you have reached to the very center of existence.

You are drowned in the juices of life, and nourished.

Collect all this experience and remember that you have to persuade the buddha to come with you.

These are the three steps of meditation: first the buddha comes behind you as a shadow. But the shadow is fragrant, the shadow has tremendous solidity, the shadow is not a shadow but a presence -- very tangible, you can touch it, you can feel it. It is almost behind you; its warmth, its compassion, its light will all be showering on you.

The second step: you become the shadow, and buddha comes in front of you. Your shadow slowly slowly fades away, because your personality is nothing but a false idea, an imagination, a fiction, a lie.

And as your shadow disappears your being becomes one with the buddha. That is the third and the final step.

The moment you become the buddha, you have come back home. That day will be the most fortunate day of all your lives. You have lived for many lives, in many ways, in many bodies, and you have been missing and missing and missing. This time, make it clear to yourself you are not going to miss: you have to become enlightened, you have to achieve the highest peak and the deepest depth of your being.

This is the very purpose of me calling your hidden secret, your hidden splendor, to the surface.

God *is* dead, now only Zen is the living truth.

Nivedano...

(Drumbeat)

Come back... but very slowly, very peacefully, very silently, as if there is no one in the auditorium.

Just sit silently for a few seconds to remember the path you have followed, to remember all that great space, those beautiful moments when your heart was in tune with the heart of the universe, those few rare moments when your whole life was eternal.

And feel the buddha, his warmth, his compassion, his presence. It is just behind you.

The day is not far away when you will take the second step and you will take the third step. These ten thousand people are going to become ten thousand buddhas in their own right.

Okay, Maneesha?
Yes, Beloved Master.

God is Dead, Now Zen is the Only Living Truth

Chapter #3
Chapter title: God is just like tomorrow

8 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION SEIGEN COMMENTED TO SEKITO, "SOME SAY THAT AN INTELLIGENCE COMES FROM THE SOUTH OF THE LING."
SEKITO SAID, "THERE IS NO SUCH INTELLIGENCE FROM ANYBODY."
SEIGEN SAID, "IF NOT, WHENCE ARE ALL THOSE SUTRAS OF THE TRIPITAKA?"
SEKITO SAID, "THEY ALL COME OUT OF HERE, AND THERE IS NOTHING WANTING."
ON SEIGEN'S DEATH, SEKITO WENT TO MOUNT NANGAKU. FINDING A LARGE, FLAT ROCK, HE BUILT A HUT, AND FROM THENCE FORWARD CAME TO BE KNOWN AS "STONEHEAD," AND LATER, WHEN HE WAS A MASTER, AS "STONEHEAD OSHO."
HEARING OF SEKITO LIVING ON A ROCK, THE MASTER, NANGAKU, SENT A YOUNG MONK TO HIM, SAYING, "GO TO THE EAST AND EXAMINE IN DETAIL THE MONK SITTING ON THE STONE-HEAD. IF HE IS THE MONK WHO CAME THE OTHER DAY, ADDRESS HIM. AND IF HE REPLIES, YOU RECITE TO HIM THE FOLLOWING SONG, `YOU ARE SITTING SO PROUDLY ON THE STONE, IT IS BETTER TO COME TO ME.'"
THE ATTENDANT MONK WENT TO SEKITO AND RECITED THIS SONG. SEKITO REPLIED, "EVEN IF YOU CRIED TEARS OF SORROW, I WOULD NEVER EVER CROSS OVER THE HILLS."
THE MONK CAME BACK AND MADE A REPORT TO NANGAKU. NANGAKU SAID, "THIS MONK WILL SURELY MAKE THE MOUTH OF THE PEOPLE TREMBLE FOR GENERATIONS."

Friends, a few questions from the sannyasins. The first question:

MY DEEPEST PAIN IS THAT OF BEING AN OUTSIDER, THAT I DON'T BELONG HERE IN THIS LIFE, THAT I AM ESSENTIALLY WRONG, AND DEATH IS JUST WAITING TO CLAIM ME UNMERCIFULLY. THAT SENSE OF BELONGING HERE, VALUING MYSELF AND BEING VALUED BY EXISTENCE, AND THUS LETTING MYSELF LIVE AND CELEBRATE FULLY ELUDES ME. IS THIS FEELING THE RESULT OF GOD-ORIENTED RELIGIONS?

The God-oriented religions are bound to create such a feeling. It is absolutely necessary, because they are giving you lies as consolation. As man has gone beyond his primitive states of consciousness, he has become more intelligent and today he can see the myth of God. He has lived with the lie as if it were the truth, and he was content. But now that he is intelligent, he can see the falsity of the whole religious lie, and

a great problem arises for him.

God is dead. Man's consolation is destroyed. He feels utterly empty, in no relationship with existence. God used to be the fulfillment of one's life, somebody who was caring, somebody who was forgiving, somebody who was compassionate. There being no God, suddenly you feel yourself an outsider to existence. But this is a good beginning, don't take it wrongly.

Every lie taken away will for some time leave a space empty. You can use this empty space to become miserable; misery will fill it. You can make this space anguish, anxiety, suffering, pain, but it is up to you. You can make this empty space a new beginning, a new door. God is dead, now you have to search for truth on your own; nobody can give it to you. This emptiness should become a door going inwards.

The moment you enter to the center of your being, you are no more an outsider. For the first time you are the insider. God was keeping you outside the truth, outside existence. God was keeping you simply consoled, but consolations are of no help. You need a transformation of being, you need to use your emptiness joyfully, because it opens a door onto the eternal space. It opens a door into your very roots, which are in existence. It suddenly makes you feel at home with the trees, with the birds, with human beings, with stars -- with everything around you. The whole cosmos is your very home.

So it all depends how you use your emptiness. The so-called western existentialists are using it wrongly. They are filling it with misery, anxiety, tension, dread, anguish, angst.

First you were full of lies, fictions; at least they were consoling, at least they were giving you some hope, some connectedness with existence. But existentialism is using your emptiness in an even worse way than the religions have used it.

Religions have used it to exploit you. They were giving you consolation, and there is a price to everything. So they were exploiting you, but you were feeling perfectly happy for centuries, because God was in heaven and everything was all right -- he will take care of you.

This consolation was false; it was not going to change you, it was not going to make you a buddha, it was not going to make you awakened, enlightened. It was not in favor of your spiritual growth, but at least it was keeping you without anxiety, without anguish, without meaninglessness. You were feeling at home, though that feeling was a dream. Now that the dream is destroyed, you suddenly feel you are alone. There is no God and you don't know any other way of relating with existence.

Your old programming has failed. You need a new insight. You need, instead of prayer, meditation; instead of God, your own consciousness. A pillar of consciousness is going to fill your being, and this will not be a consolation. It will be authentic contentment; it will relate you with existence, you will not feel at all the outsider.

Do you think I feel at all an outsider? I am as deeply involved with existence as one can be. The whole existence has become my very being, my heart is dancing with the heartbeat of the universe.

God was preventing this happening, this tremendous phenomenon of transformation. God was not a friend to you; God was the greatest enemy. And the priests have been exploiting you.

Now that intelligence understands there is no God, there is bound to be a small gap in which you either have to choose western existentialism -- which is not authentic, it is accidentalism -- or you have to look inwards the same way as every awakened being has looked, and you have to stop looking towards the sky. You have to close your eyes and look towards the inner space from where you are connected with the existence. Immediately the emptiness will disappear. Not only emptiness, you will disappear. And then remains only a dance, a celebration of this whole universe. And you are absolutely one with it, there is no question of even being an *insider*.

There arises a great oneness. You suddenly see yourself in various manifestations: in the trees, in the flowers, in the clouds, in the stars, you are everywhere. The moment you disappear you are the whole existence, blossoming, flying; all the greenness, all the mountains, all the snow, all the rivers, all the oceans -- everywhere you are spread. And this state is the state of a buddha. This is true liberation.

So you are feeling yourself an outsider. This is good. This is the transitory period. Now you have to be alert not to fill yourself with pain and misery. Now that God is no longer there, who is going to console you? You don't need any consolation. Humanity has come of age. Be a man, be a woman, and stand on your own feet.

You have been for millennia crippled because of God, because of the whole priesthood. They never wanted you to be healthy and whole. Their whole profession was dependent on your misery, pain. They were the people who were covering your misery and pain and giving you hope, and hope is an empty word.

Karl Marx is right when he says religion is the hope of the hopeless. But the hope was just like a carrot

hanging in front of you. You never reach it, but it is so close it feels you are going to reach -- if not today then tomorrow, if not tomorrow then the day after tomorrow. The carrot is always hanging in front of you.

A Sufi story says:

A man has purchased a cow, and he was not accustomed to dealing with cows. So he was trying to drag the cow along holding the cow's horns, and the cow was very resistant -- obviously, this man was new. She wanted to go to her home, she wanted to go to her old owner.

A Sufi mystic was watching. He said to the man, "It seems you are very new; you don't know how to deal with cows. This is not the right way."

The man said, "What should I do, because I am not that strong. The cow is stronger; she is dragging me with her."

The mystic gave him some beautiful green grass, and told him, "Leave her horns. You take this grass and just move ahead of her. Keep the grass very close, but don't allow her to eat it. As she moves towards the grass, you go on moving towards your home." And it worked.

The cow came because the grass was so close and so green and so fresh. She forgot all about the owner; the immediate problem was how to get this grass. And it is so close, just hanging in front of your eyes. But the man went on moving slowly, the distance between the cow and the grass remained the same. And she entered into the house of the new owner, and he closed the door.

Religions have been hanging carrots in front of you. Those hopes are never fulfilled, they are hopeless, those promises are empty.

When I destroy your hopes and your expectations and your ideas of God and your relationship with the world, naturally there is bound to be a small gap before you choose the right path. And the right path is not the existentialism of the West. The right path is the meditation that the East has been using for centuries and has worked out completely into a science. You move inwards.

God was preventing you because he was outside. Your prayer was towards the God who was not there. You *are* here, there is no need of any evidence that you are here. There is no need for any argument to prove that you are here. So why not explore this "hereness", this presence that you *are*, this consciousness that you *are*. Why not explore it?

Those who have explored it have never come back saying they are outsiders. They have not even said that they are insiders, because even an insider is separate. They have come out and declared, "*Aham brahmasmi*!" -- I am the whole, "*Ana'l haq!*" -- I am the truth, I am existence itself. There is no question of outsider or insider. Those are two sides of the same coin. The whole coin is dropped, suddenly you find yourself one with the cosmic dance, a tremendous rhythm in which you disappear as a separate personality, and you become one with the whole.

Every wave in the ocean for a moment thinks it is an outsider, it does not belong to the ocean. But the next moment it disappears into the ocean. You will disappear in the ocean of consciousness the same way; you are just a wave. It does not matter that you exist for seventy years. Perhaps you have become frozen and all that is needed is melting. Every day I am saying, "Melt, melt, melt like ice melting and become one with the ocean that surrounds you. You are living in the very ocean."

I have told you about a young, very revolutionary fish. She started asking every other fish, "Where is the ocean? I have been hearing so much about it."

No fish could answer. They said, "You will have to find some wise fish, some enlightened fish maybe, but we don't know where this ocean is. We have also heard about it, and we believe it must be somewhere when everybody says so. For centuries our forefathers have been saying the ocean *is*. So we believe in it."

Then an old mystic fish got hold of the young fish and said, "You idiot! You are *in* the ocean. You *are* the ocean! You are born of the ocean, you will disappear in the ocean and you will live in the ocean. You are just a rather more solid wave, but you will disappear in the ocean."

This is the ocean in which you are living. Around you there is, just like air, the cosmic consciousness; you can't see it, but it is continuously nourishing you. Your consciousness is nourished by the cosmic consciousness, just as your heart is beating because of the breathing. The air that you cannot see is continuously giving you oxygen, keeping your body alive.

But you are not only body. Behind the body is your hidden splendor, the consciousness. That too needs

nourishment continuously. And all around you just like air...

Once you are empty, just wait a little, don't take any decision. And suddenly you will feel a new rush of energy coming into you, from inside, from outside. You will suddenly feel you are surrounded with consciousness and you are melting into it. And then comes the realization that, "I was just ignorant about myself and the existence in which I am living, which has given me birth and which is going to be my ultimate home. I have to disperse in this home."

But it always happens that there is a small period when you are very shaky.

The other night I was talking to you about Gurdjieff and his method of working on the energy system. He divided energy into the first layer which is very small, enough for day-to-day affairs. The second layer is bigger. If the first layer is finished and you continue, the second layer will suddenly start functioning. And if you continue to exhaust the second layer -- which is very difficult, it takes months, sometimes years to exhaust it -- then the third layer which is cosmic, inexhaustible, starts functioning. Gurdjieff's method is very old, very primitive.

But a coincidence happened. Avirbhava was shopping in Singapore that night, and she was feeling tired, utterly tired, and a moment came when she felt she could not go on any more. But she wanted to finish and come back soon, so she went on and on and on. She has come back with eighteen suitcases filled with shopping. She's the great shopper here... and she shops for me. So she went on and on. Then she suddenly felt a tremendous new energy arising in her that she had never known before, and she was as fresh as the morning dew.

When she came here and related it to Kaveesha, she said, "This is a strange coincidence," because that night I was talking about these three layers of energy.

The energy of the cosmos is surrounding you. All that is needed is a certain emptiness in you. So the emptiness is good; don't fill it by beliefs, don't fill it again by another kind of god, another philosophy, some existentialism. Don't fill it. Leave it clean and fresh, and go deeper.

Soon you will find from both sides, from outside and inside, a tremendous rush of energy, a tremendous rush of consciousness. Then you disappear, you are almost flooded with the cosmos. You are so small and the cosmos is so vast. You suddenly disappear into it, and that disappearance is the ultimate experience of enlightenment. Then you know you were neither an outsider, nor an insider; you are one with existence. Other than oneness with existence, nothing is going to help you.

But that oneness is so easy, so obvious. Just a little relaxation, just a little turning in -- not much effort, not much discipline, not much torture for yourself.

It is good that you are feeling an outsider because God is no more filling the space, and you are feeling disconnected with the universe. It is good. It only means false connections have been removed.

It happened one day...

Mulla Nasruddin was sitting in his office waiting for some customers. A man came in, and Mulla Nasruddin started talking to him about the things he was selling. He did not give the man a chance to say anything. He just waved his hand telling him to sit down, picked up the telephone and started talking about millions.

"Yes, take it. One million dollars, that's okay."

At that moment the man could not resist the temptation. He said, "Wait a minute. I have come from the telephone company to connect the telephone." The telephone was not connected; it was just show business, that one-million-dollar purchase!

You are feeling disconnected because your connections were false. In fact, there were no connections, and you were talking to God -- on the phone, direct line!

I have suddenly made you aware that your telephone is not connected. To whom are you talking? All your prayers are on a telephone that is not connected. The only way to be connected with existence is to go inwards, because there at the center you are still connected.

You have been disconnected physically from your mother. That disconnection was absolutely necessary to make you an individual in your own right. But you are not disconnected from the universe. Your connection with the universe is of consciousness. You cannot see it, so you have to go deep down with great awareness, watchfulness, witnessing, and you will find the connection. The buddha is the connection!

The second question:
IS MONOTHEISM A NECESSARY STEP IN HUMAN EVOLUTION, OR IS IT JUST AN INVENTION OF THE PRIESTS?

Monotheism is a far more dangerous device of the priests than polytheism. In a monotheistic religion there is no possibility for a buddha to be born. It is not part of evolution, it is preventing your evolution.

All the religions born outside India -- Judaism, Christianity, Mohammedanism -- are monotheistic. Mohammed gives it perfect definition: one God, one prophet, one holy Koran. This is a very dictatorial type of religion, naturally dangerous because it is very intolerant. The Jewish God himself says, "I am a very intolerant god. I am very jealous, I will not allow you to worship any other god."

Monotheism is a far more efficient way of exploiting people. Hinduism is polytheistic; it has as many gods as you can think of. When Hinduism came into existence, there used to be thirty-three million people in India. Hinduism has exactly thirty-three million gods. This seems to be far more democratic -- everybody has a god of his own. Rather than worshipping somebody else's god, it is far better to have your own private god; then there is no conflict.

No Hindu scripture says, "One God, one scripture, one prophet." All Hindu scriptures say, "There are as many gods as there are people." That's why Hinduism is very inefficient. It has to be: it is not an army; it does not have a pope; it does not have any organized central body, it is a very disorganized chaos. So there is every freedom for everybody.

Somebody becomes a Mahavira, Hinduism has no objection. Somebody becomes a Buddha, Hinduism has no objection. Both were born Hindus, both went against Hindus. There is no problem, because there is no central body to appoint a court or a grand jury to judge whether Mahavira is authentic since he does not believe in God. His whole effort is that you should develop your consciousness to the ultimate peak: everybody is a god.

Mahavira's interpretation of thirty-three million gods was: there are thirty-three million people, who are all going to become one day, when they evolve to the highest peak, gods. It is a probability... there are not yet thirty-three million gods, but thirty-three million potential gods. That gives a great freedom, and there is no need of any priest. You have your private god on a direct line.

But Christianity, a monotheist religion, will not allow any buddha; hence it has remained poor in consciousness. Its religion looks very primitive and is based on fictions. Nothing has been contributed by monotheist religions to the world except war, because the Mohammedan God cannot tolerate the Jewish God, nor can it tolerate the Christian God, nor can it tolerate the Hindu gods. It has to kill all those gods and the believers in those gods. Only one God....

So when Mohammedans came to India they destroyed millions of beautiful temples which were made for centuries by great sculptors. They destroyed millions of statues, beautiful statues of Buddha, Mahavira, other Jaina *tirthankaras*. Whatever is left is a very small amount. Perhaps some temple was left because it was hidden deep in the forest.

In every village you will find that, when the Mohammedans came, people just threw their gods, beautiful statues, into the wells just to protect them from the Mohammedans, who would otherwise destroy their statue. So in every village -- it happens often -- you will find, in summertime when the water goes down, suddenly a buddha arising, and people pull the buddha out. For centuries he has been lying in the well, but he has been protected. People had forgotten, because those who had thrown the statues in had died centuries before.

Mohammedans came two thousand years ago, and they destroyed everything. Their god was intolerant, how can they be tolerant? Monotheism is the most ugly religious form in the world, because it is intolerant. Intolerance creates violence.

Christians have crusades, Mohammedans have *jihads* -- religious wars. India has never known any religious war. It is everybody's choice to have a god or not to have a god; even the atheists were not burned.

A great philosophy of *charvakas* flourished for centuries. *Charvakas* believe there is no God, there is no soul -- what Marx said five thousand years later. They say that the soul is just a by-product of five elements that constitute the body. The founder of the *charvaka* religion was Acharya Brihaspati -- and it is strange that Acharya Brihaspati is mentioned in the Vedas with great respect.

This is tolerance. It is your choice, you are free to choose your path; you are free to choose even a religion which has no God, even a religion which has no soul. *Charvakas* were the perfect atheists. Their

whole philosophy was: eat, drink and be merry, because there is no hell, no heaven, no god. And don't be worried because there is no judgment day and there is nobody to judge. So sinners and saints all disappeared into five elements.

In India you must have seen people chewing pan. Brihaspati has used the symbol of pan. If you chew the pan leaf it will not make your lips red, and if you chew separately all the things that are put in the pan your lips will not be red. But if you put them together your lips become red. The redness of your lips is a by-product of the five elements making the pan. It is not an independent thing, it is the combination of the five elements together. This was a simple example by charvakas, and they were respected. Even the Vedas mention Brihaspati as a great master, an *acharya*.

Such tolerance is possible only in a polytheistic religion. When there are so many gods, you have a variety of choice, you have a certain freedom. When there is one god you don't have any freedom.

According to me, monotheism is far worse than polytheism. The polytheism of the Hindus allowed the buddhas, the *tirthankaras*, the *charvakas*, without any problem. Although they were against Hinduism, still nobody was crucified. Even Brihaspati was not crucified, but is mentioned with great respect in the Vedas. He has the freedom to think, to say, to create a philosophy of his own.

Basically the name was not *charvak*, it was *charuvak*. There is a great difference. *Charuvak* means sweet words. The philosophy of Brihaspati was of sweet words. He was taking away all fear -- there is no god, no heaven, no hell -- he was taking away all kinds of dread. Death is the end, birth is the beginning, in the middle is a small life. Enjoy it, and enjoy it even if you have to borrow money. Don't be worried, because after death nobody is going to tell you, "Give me my money back."

His sentence is: *Rinam kritva ghritam pivet*. Even if you have to borrow money, don't be worried: borrow money, drink *ghee*. *Ghee* is the most refined part of milk. When butter is refined, it becomes *ghee*. You cannot go beyond ghee, that is the last thing. And you cannot go backwards either, neither forwards nor backwards. You have come to the full point.

So, significantly, he is saying that this life is the full point. You are not going anywhere, so just enjoy it. It does not matter what means you employ; what matters is your enjoyment. And life is so short, don't waste it in unnecessary fears that you will suffer in hell. Don't waste it in unnecessary greed that you will be rewarded in heaven. Don't bother about right and wrong. The only thing that is right is enjoy!

Even this man is respected, but slowly slowly the word *charuvak* became in the masses' mind *charvak*. *Charvak* means one who goes on eating continuously, just chewing like a buffalo -- because that was actually his teaching: eat, drink, be merry.

Nor was Gautam Buddha crucified, although he declared that all the Vedas are false. He declared that the whole of brahmanism, the priesthood of the Hindus, has been exploiting people. He declared that the Hindu caste system is wrong, every man is born equal. But he was not crucified.

Even Hindu philosophers used to go and listen to him. In fact, all his disciples were basically Hindu. From where else could he have found thousands of disciples? Great Hindu scholars came to debate with him and became his disciples, finding that they have only words, whereas this man had experience. There was such a tremendous urge to find the truth, it did not matter from whom it came.

The monotheistic religions -- Christianity, Judaism, Mohammedanism -- have been the most dangerous religions in the world. Buddhism has not killed a single person in twenty-five centuries. It has never attacked anybody, and it has spread all over Asia, converted the whole of Asia just by a simple experience.

It was difficult to confront a Bodhidharma. Even the Emperor Wu of China could not manage to stand straight in front of Bodhidharma. And Bodhidharma said to him, "You are an idiot!" He called the emperor of China an idiot when he asked: "I have put my whole energy, my whole power and my whole treasure at the disposal of the Buddhist monks. Thousands of monks are here translating scriptures of Buddha into Chinese, and they are all my guests. I have opened many monasteries. I have made many temples for Buddha. What is going to be my reward?"

Just the word `reward' was enough, and Bodhidharma said, "You are an idiot. If you have been doing all this for a reward, you will fall into the deepest hell."

The emperor was shocked. But Bodhidharma said, "The very idea of reward is nothing but greed. You are more greedy than ordinary greedy people. Those who are collecting money know perfectly well when they die their bank balance is not going with them, nor is their money going with them. But you are greedy, so greedy that you are trying to make a bank balance in the other world of which you know nothing. Obviously you are an idiot. And I am not going to enter into your empire. I had come with that idea, but when the emperor is an idiot, that is proof enough of what kind of people you must have."

He refused to enter. He remained outside the boundary of China in a small temple. And Emperor Wu when he was dying said to his people, his prime minister, "Write on my grave that I am really an idiot. I could not understand the great buddha who has come in the form of Bodhidharma. He was right, I have lived a wrong life of greed and fear."

Buddha's word spread all over Asia from Sri Lanka to Korea. There was no clash, there was no fight. At the most there were beautiful discussions, very nice, civilized, cultured. The sword cannot prove that you are right! Nor can crucifixion prove that Jesus was wrong.

I always think that Judaism had such great rabbis, scholars. Could they not convince Jesus, a young man, only thirty-three years of age? The problem was they were only scholars, there was not a single man who really knew the truth. And this man was claiming something which they could not argue against, because there is no way to argue against it.

He is saying, "I am the prophet you have been waiting for." And they certainly had been waiting; they are still waiting; they will wait forever. It is waiting for Godot.

When for the first time the book came to me, WAITING FOR GODOT, I thought this Godot seems to be a parody on the word `God'. My ancientmost German sannyasin, Haridas, was there. So I asked Haridas, "Do you think Godot is German for God?" He said, "No. The German for God is *Gott*!"

I said, "That's great. Already `gott', there is no need to wait." I said, "That's perfectly okay. When you have `gott' it, what is the point of waiting?" I love the idea. God is so faraway, *gott* is very appealing.

You are asking about monotheism: is it a necessary step? No, not at all. It is an absolutely unnecessary step, and not only unnecessary, but dangerous. It has created only violence, murder. Living people have been burned in the name of a monotheistic god. One god will not allow you to believe in another god.

Polytheism is also an invention of priests, but far more liberal. Monotheism is the invention of the priests, but far more dictatorial. It gives you commandments, as if you are an army and you need commandments. Buddha does not have any commandments, nor Mahavira. They persuade you; they don't command, they don't humiliate you. They respect you, they know that your hidden potential is the same as theirs.

Gautam Buddha relates this about his past life. He heard that one man had become enlightened. He was not very much interested, but just out of curiosity... The man had come to the town where he lived. He was very young and not interested at all in enlightenment or spirituality, but out of curiosity to find out what this enlightenment was, he went to see the man.

He had no desire to bow down to him, but when he saw the man -- he was so luminous, had such a grace, such a tremendous presence -- in spite of himself he touched his feet. He became aware when he was touching his feet, "What am I doing? I had come just to be a spectator."

When you really face a man who knows, a gratitude arises spontaneously, it is not an effort. It was not an effort at all. He had not even come with touching his feet in mind; he had come just to be a spectator. But seeing him was enough. He forgot himself, this man's presence was so overwhelming. Such beauty! His eyes so deep like a lake, so clean, so clear. He fell in love with that man immediately as he touched his feet. He thought, while touching his feet, "What am I doing? It has happened on its own."

But more of a miracle, a bigger miracle was awaiting him. As he stood up, the man who had become enlightened bowed down and touched this young man's feet. He said, "What are you doing? You are a great awakened one. It is absolutely right for me to touch your feet, although I had not come with that desire -- it was spontaneous, you touched my heart -- but why are *you* touching my feet? Because I am nobody, I don't know even the ABC of enlightenment."

That man said, "This life you don't know. There was a time I was also just like you. I had no idea who I am. Now I know. I have come to my flowering. And I know you will come to your flowering. Don't forget! I have touched your feet so that when you become a buddha you won't forget that everybody is a buddha. Somebody has blossomed, somebody is waiting for the right season. And everybody's spring comes in its own time."

And Buddha reminded his disciples again and again, "Never think for a single moment that you are inferior to me. We are all equal. The only difference is -- a very slight difference which does not mean much -- you are asleep, I am awake. But I was asleep, and you will be awake, so what is the difference?

The difference is only of timing. In the morning I wake up, in the evening you wake up -- just twelve hours difference. That does not create any superiority or inferiority. Everybody has to walk according to his pace. Some people run, some people are really fast runners. Some people go slowly, some people take many stops on the way and have a little rest and a cup of tea, maybe an afternoon nap. But everybody is on the

way. Somebody is a little behind, somebody is a little forward, but that does not create any question of inferiority or superiority.

Buddhism has no priests; Jainism has no priests, because they don't have God. If you don't have God, you can't have priests. Priests are the representatives of the fictitious God; they are the agents between you and God. And priests certainly would like monotheism rather than polytheism. Hindu priests are trying hard to create Hinduism as a monotheistic religion also; but they have failed.

There are eight *shankaracharyas*. The original shankaracharya, Adi Shankaracharya, appointed four shankaracharyas. He was the first man to make some effort to organize Hinduism. Before him there was no leader at all; it was absolute freedom. He appointed four shankaracharyas for the four directions, so each will rule over one direction. But after his death, four new shankaracharyas popped up, because there are eight directions, not four. So four people popped up on their own, and now there are eight shankaracharyas.
I was telling one shankaracharya, "You should have two more."
He said, "What?"

I said, "There are ten directions. The eight you have, one upwards, one downwards."
He said, "That's a great idea. Then we can afford two more."

But all these shankaracharyas have no central body, and they cannot have, because somebody is a worshipper of Shiva, somebody is a worshipper of Vishnu, somebody is a worshipper of Krishna, somebody is a worshipper of Brahma. And there are hundreds of smaller gods which people worship. People worship trees, people worship stones. Put a red color on any stone and just wait by the side. You will soon find some Hindu coming there, bowing down.

When for the first time the British government made roads and milestones, they painted the milestones red because red can be seen from far away. No other color is so sharp or can be seen from far away. So they painted the stones red, and they were very much concerned. Hindu villagers would come, place their flowers and coconuts, and worship.

The British said to them, "These are milestones." And the villagers said, "It does not matter. Any red stone represents God."

You will see trees being worshipped, stones being worshipped. There is a complete freedom to worship. It is far better than monotheism, but I don't support it. It may be better than monotheism, but it is still poison, just a little diluted. It will kill you slowly, but it will kill you certainly.

Every religion is destructive of your evolution of consciousness. Monotheism is the most dangerous, but religion as such is dangerous. If you can avoid religion, you can become religious. If you can avoid religion, you can have a direct contact with existence and the cosmos.

The third question:
IS IT DIFFICULT FOR PEOPLE TO DROP GOD BECAUSE HE IS THEIR ONLY HOPE AND THEY FOCUS ALL THEIR EXPECTATIONS ON HIM? IT SEEMS TO BE VERY HARD TO DROP AN EXPECTATION EVEN WHEN ONE CAN SEE IT AS SUCH AND CAN GUESS THAT MOST LIKELY IT WILL END UP IN DISAPPOINTMENT.

It is true. It is very difficult to drop an expectation, to drop a hope, because you don't have anything real in your life. You are living only in the hope that tomorrow will be better. You are only living with the expectation that after death you will enjoy the pleasures of paradise eternally. Hence it is difficult to drop the idea of God.

But it is God who is preventing you from all the joys and blissfulness and ecstasy right now. You are missing the present in the hope of the future, and the future is not certain. Tomorrow never comes. Have you ever seen tomorrow coming? God is just like tomorrow, always hanging around. It just seems it is coming, it is coming, but what comes is *today*! Tomorrow never comes. All those hopes never come true. All those expectations finally become frustrations.

Why do you see rich people more frustrated than the poor? Just go into the interior parts of India where real poverty exists, and you will not find anybody disappointed. They are hoping for God, and they think their poverty is a fire test, and only the poor will enter into the kingdom of God.

That's why Christianity has such great appeal to the poor people of the world. It gives great consolation. It gives you expectation, which helps you tolerate the present misery, the pain, the present poverty, slavery. Your eyes are focused on the future, and the present goes on passing in misery. But as your eyes are no

more focused on the present, the consolation helps to keep you alive, but just alive; just like vegetables. It keeps you vegetating.

A life that cannot dance is not life. It is living at the minimum survival level. A life that cannot sing the song of love and joy is not life. So your expectations and your hopes may make it difficult to drop God, but you have to gather courage and understanding that your hopes and expectations are destroying your whole life, and God is just a fiction. It is not going to fulfill anything. God is nowhere.

You *are*, God is not.

Existence is, God is not.

So look into the isness of things, look into this moment now and here, into yourself. That is the closest door to the cosmos, it opens in your very center. All your expectations will look so poor, and all your hopes will look so ugly when you come to know your tremendous splendor, your godliness, when you will realize your freedom, and when you realize that the whole cosmos is related to you, deeply related to you, and you are just a great aspiration of the cosmos to reach to the highest point of consciousness.

I have told you that Vincent Van Gogh used to paint his trees... Nobody liked his paintings because they were very absurd. His trees went beyond the stars. And when asked, "Where have you seen these trees?" he said, "I have never seen these trees; I have just heard a whisper. I was lying in the shade of a tree, and I just heard the whisper. The earth was saying to the tree, `You are my ambition. You are my ambition to reach the stars.' Since that moment I have started painting my trees going beyond the stars."

He is really a genius. Certainly trees are ambitions of the earth. And what is man's consciousness? The ambition of the whole of existence to reach to the highest peak, become a Gautam Buddha.

In your becoming a Gautam Buddha the whole existence rejoices. You have fulfilled the expectation of existence. You don't need to expect anything, you are yourself an expectation of existence. You fulfill it, and you can fulfill it, because existence has given you every opportunity and all the potential to fulfill it. Everything is there, you just have to put everything in the right place. And suddenly you will see life is a sheer dance of ecstasy from birth to death, from death to birth. These are small episodes, birth and death, in the eternal flow of life.

But unless you drop God, you are going to remain miserable, and misery needs some support from hope, expectation, tomorrows. But this is not living. Do you think living in tomorrow can be called living?

Life knows only one moment, and that is the present. Life knows only one space, and that is here. Now and here: these two words are the most significant words in the human language; they represent reality.

Friedrich Nietzsche suggests that the hope of happiness is the instrument by which man is manipulated, more than any actual instance of happiness. Do you remember any moment of real happiness in your past? Just go backwards towards your childhood. When you were a child, you thought you would be happy when you were older. Every child wants to grow up quickly.

I used to live in a house eight or ten houses away from a post office. In front of my house was the public park, so it was a very quiet and silent place. I used to go for a walk early in the morning about three o'clock. One day I saw near the post office a little boy with a mustache. I could not believe it. It was dark, but it was full-moon night, so I could see the mustache. And he was smoking a cigarette.

I thought, "Perhaps he is a pygmy." Seeing me the boy moved behind a big tree by the side of the road. So I went behind the tree.

The boy said, "Don't tell my father."

I said, "I'm not going to tell anybody. Who are you? I don't know your father."

He said, "My father is the postmaster here; that is the post office."

I said, "What are you doing? You have got a good mustache."

He just pulled the mustache off. He said, "It is not real, but my father has a real mustache and I always want to grow one quickly. But how to grow it quickly? I even shave my mustache when my father is out, but nothing grows. And he shaves twice a day. So I got this mustache from a shop which sells things for people who are playing in a drama in a college gathering or somewhere."

And I said, "You are smoking a cigarette, too." He was hiding it behind him.

He said, "My father always smokes, and while smoking he really looks like a man. So I just thought to give it a try."

In that small boy I saw all the children of the world. Every child wants to grow fast, because what is childhood? Being ordered by the mother, by the father, being ordered by the teacher, beaten by the parents,

beaten by the teacher... Every boy wants, every girl wants, just to grow as quickly as possible... Just remember your own childhood.

It is absolutely false, the saying, "My childhood was the most beautiful period of my life." If your childhood was the most beautiful period of your life and out of your childhood grows your youth, it should be more beautiful. Out of your youth grows old age, which should be perfection. But that is not the case. When you are young you start looking embarrassed. You are young and where is the happiness? Perhaps it is hidden in a woman, or hidden in a man. Find the soul mate!

Just today I have received information that in Europe there is now a great New Age movement for finding your soul mate. In their pamphlet they mention my name, because once I told you you cannot find your soul mate. It is a big world, and I don't think God creates soul mates, or existence creates soul mates. Where are you going to find each other? People find each other just in their neighborhood, or in their college. How is existence going to manage to put you and your soul mate in the same college? So that pamphlet condemns me because I am not saying the right thing: everybody has a soul mate. That is a good consolation; but just look at those who have found their soul mates...

Here is Zareen. She had found a soul mate, and since she has found the soul mate I have never seen her as happy as she was before. And I know her soul mate. He keeps himself locked in his room, because he wants, poor fellow, some time to himself. But Zareen is not going to let him be alone -- you have to be careful when you have found your soul mate -- so she goes on knocking on his door. She jumps balconies to reach the poor fellow. And not to make a fuss -- "Everybody will know" -- he has to open the door. And then the meeting of the soul mates begins. Both are miserable since they have met.

Anando was telling me, because I was asking her why Zareen does not look as happy as she used to. She said, "She has found a soul mate." I said, "She should be more happy. If the soul mate is not right, bring a group of sannyasins and put them in a queue before Zareen -- `Choose your soul mate!'"

And you can change every day. Why get bored with one? Just the same sari, the same sari... One gets bored, that is absolutely natural. All soul mates create boredom and nothing else.

And here in this place where freedom is the absolutely total value, ultimate value, where change is accepted as life's way, why should you bother about one soul mate when there are so many soul mates available? Just go on changing, and life will be a joy. And Zareen will again be laughing and smiling. Because of this soul mate she has become hard and dictatorial at the gate. On whom to take revenge because the soul mate always goes to Bombay? And I know why he goes to Bombay -- just to have a little freedom. Unnecessary misery.

In youth people start thinking, "Perhaps in old age life will be peaceful." In old age life becomes a constant anxiety. Death is coming closer and closer. So your whole life is wasted just looking ahead.

I am reminded of a famous Greek astrologer. Even kings of the different countries of Europe used to consult him about their fate. One night he was walking, looking at the stars. But when you look at the stars you cannot look at the road. You cannot manage one eye looking up and one eye looking down; I don't think it is possible. They both go up, or they both go down. So he fell in a well, and then he shouted, screamed, "Save me!"

An old woman, living nearby in her farm, came. She was too old, but somehow she managed to pull him out with a rope. And the astronomer said to her, "Do you know who I am? I am the royal astrologer. Almost all the kings and queens of Europe come to me. All the richest people discuss with me their fate, their future. And my fee is very high, but because you have saved me you can come to me. I will tell your future without any fee."

The old woman laughed. She said, "You cannot even see that the well is ahead of you. Just feel ashamed. Those who have been coming to you must be fools. I am not going to come. You cannot see the well ahead, what can you see about my future?"

The future is just your hope, expectation. And when this life is not fulfilling you start looking further, beyond death. All these are fictions just for you to survive somehow. But this survival is not how you are supposed to be. Existence has not given you birth just to live in hopes. You can be really ecstatic this moment, and there is no other moment.

Meditation is, Zen is living now and here.

The sutra:

OUR BELOVED MASTER,
ON ONE OCCASION SEIGEN COMMENTED TO SEKITO, "SOME SAY THAT AN INTELLIGENCE COMES FROM THE SOUTH OF THE LING."
SEKITO SAID, "THERE IS NO SUCH INTELLIGENCE FROM ANYBODY."

Intelligence arises within you. It never comes from outside, from anybody, from any place, south or north, or east or west. It has nothing to do with outside. It is your inner flowering.

SEIGEN SAID, "IF NOT, WHENCE ARE ALL THOSE SUTRAS OF THE TRIPITAKA?"

If you say that intelligence does not come from outside, then what about the sutras of Gautam Buddha called *tripitaka*, three treasures? What do you say about them?"

SEKITO SAID, "THEY ALL COME OUT OF HERE...."

Remember this word `here'.
We were just talking about the same thing.

SEKITO SAID, "THEY ALL COME OUT OF HERE, AND THERE IS NOTHING WANTING."

Once you are *here*, there is nothing unfulfilled in you. Everything becomes so fulfilled, such a deep contentment, that you don't need anything anymore. You have actualized your potential. Your flowers have opened their petals, the spring has come.

It all comes from here, it all comes from now. Neither can Buddha give it to you, nor anybody else.

ON SEIGEN'S DEATH, SEKITO WENT TO MOUNT NANGAKU. FINDING A LARGE, FLAT ROCK, HE BUILT A HUT, AND FROM THENCE FORWARD CAME TO BE KNOWN AS "STONEHEAD," AND LATER, WHEN HE WAS A MASTER, AS "STONEHEAD OSHO."

This Mount Nangaku is the place where he had gone to see Master Nangaku.

In Japan it has been a tradition that whenever a master lives on a mountain the emperor gives the name of the master to the mountain, so the mountain becomes his memory. For centuries and centuries people will know that this Mount Nangaku once was the temple and the shelter of a great master, Nangaku.

He had gone to see Nangaku to deliver a message, a letter, from Seigen. At that time he must have looked on the beauty of the mountain where Nangaku used to live, at the top. When Seigen died, Sekito went to Mount Nangaku. He must have seen, while he was going there and coming back, that the place was immensely beautiful.

Nangaku was not right for him, which does not mean that the man was wrong. It simply means they could not feel a certain harmony. He might be right for someone else, but he was not right for him. Or perhaps Sekito was not right for Nangaku -- it is the same thing, but it is not a condemnation of Master Nangaku. It simply means that two persons did not feel anything as a bridge. But he must have seen the mountain as he came and went; it was a beautiful place.

So he found a small place, a flat rock on Mount Nangaku, on the top of which was the monastery. HE BUILT A HUT, AND FROM THENCE FORWARD CAME TO BE KNOWN AS "STONEHEAD," because he was sitting always on this stone. And he used to have, like every Buddhist monk, his head shaved. So his head looked almost like the rock he was sitting on.

You know our Sekito Stonehead? Just look at his head. I have called him "Stonehead, the first Zen master of Germany". All that he needs is a rock. I will find a beautiful rock for him, so he can enjoy sitting on it. Once he finds the rock, you will have to address him as "Stonehead Osho." Right now he is only called "Master Stonehead Niskriya".

HEARING OF SEKITO LIVING ON A ROCK, THE MASTER, NANGAKU, SENT A YOUNG MONK TO HIM, SAYING, "GO TO THE EAST AND EXAMINE IN DETAIL THE MONK SITTING ON THE STONE-HEAD. IF HE IS THE MONK WHO CAME THE OTHER DAY, ADDRESS HIM. AND IF HE REPLIES, YOU RECITE TO HIM THE FOLLOWING SONG, `YOU ARE SITTING SO PROUDLY ON THE STONE, IT IS BETTER TO COME TO ME.'"

THE ATTENDANT MONK WENT TO SEKITO AND RECITED THIS SONG. SEKITO REPLIED, "EVEN IF YOU CRIED TEARS OF SORROW, I WOULD NEVER EVER CROSS OVER THE HILLS -- I am not going to come."

He was absolutely certain that Nangaku was not the man to be his master. There was no feeling of synchronicity, he had not even delivered the letter of Seigen.

THE MONK CAME BACK AND MADE A REPORT TO NANGAKU. NANGAKU SAID, "THIS MONK WILL SURELY MAKE THE MOUTH OF THE PEOPLE TREMBLE FOR GENERATIONS."

It is true. Just look at our "Stonehead Osho." Even now -- after centuries! -- he is making the people tremble.

He used to have a girlfriend, she used to tremble. But since he became a "Stonehead master," the girlfriend disappeared. Who can love a stonehead? This is a great protection, particularly in this place where every woman is looking for a boyfriend. Stonehead is absolutely unafraid. Anybody who wants to be unafraid, just become a stonehead because no woman likes a stonehead.

Nangaku was right in his estimation. He encountered this fellow when he came to see him, and you remember what he said? Because Nangaku said, "You should not be so arrogant in asking the question, you should be more moderate, you should be more humble," Sekito said to him, "I would rather go into hellfire for eternity than to change my question." And the reason was that no question can be humble. Every question is deep down a doubt, and every question is an interference in the master's silence. It is arrogant. And he left immediately without delivering the letter.

Nangaku has seen this man, so when he sent the messenger he told him, "Take care. If this is the same fellow who came the other day, recite this sutra. Tell him to come to me rather than stay sitting on that stone, and report to me what he says." And what did he say? He said, "I am not going to leave this place, even if you come with tears in your eyes."

Nangaku must have immediately remembered that this is the same man who was ready to go to eternal hell, but will not ask the question in a different way. That's why he made this comment:

"THIS MONK WILL SURELY MAKE THE MOUTH OF THE PEOPLE TREMBLE FOR GENERATIONS."

And Sekito became a master of hundreds of people who became enlightened. He was a very hard master, almost dangerous to the disciples, but all his hardship came from a very loving heart, a very deep compassion. He wanted them to become enlightened, he did not allow them to escape. Once in a while a disciple might escape and Sekito would follow him for miles and pull him back, "Where are you going? Come back!" And the disciple would say, "Just forgive me, I am tired," -- because he would beat the disciples, he would jump on the disciples.

Once he threw a disciple from the window of a second-story building, and jumped on top of him. The disciple had multiple fractures, and Sekito was sitting on his chest asking, "Got it?" And the disciple really got it, he became enlightened. Who cares about multiple fractures, the real thing is enlightenment. At any cost it has to happen!

People have never come across a man like Sekito, whose compassion was so great. He was ready to do ANYthing. Even in his old age he would hit so hard that his own hand would hurt. And disciples would say, "You are getting old now, Master, you should not hit people so hard, because they are young and you are old. You are becoming every day more fragile."

He said, "I know. My hand hurts the whole night, but I cannot see somebody groping in the darkness. If just one hit can make him awake, it does not matter if my hand hurts the whole night. Sooner or later these hands will disappear into the earth, but if these hands can help somebody to wake up... You think I am

getting old; that is true, but as far as I am concerned, even when I am dead if I see someone stumbling in the darkness I will jump out of my grave and hit him as hard as I can."

This man was a rare master, apparently very hard, deep down so soft that he was ready to jump out of his grave. My feeling is, if he had done that -- he never has done that -- just his skeleton would have made the person enlightened. There would not have been any need to hit. The person would have shouted immediately, "Got it! You just go down."

Issa wrote:

PEARLS OF THE DEW!
IN EVERY SINGLE
ONE OF THEM
I SEE MY HOME.

These Zen poets have transcended all the poetry of the world, because all poetry is mind fabrication; only haikus come from no-mind.

PEARLS OF THE DEW!
IN EVERY SINGLE ONE OF THEM I SEE MY HOME.

And when you can see in every dewdrop your home, how can you feel an outsider or insider? You simply become one with existence.

This whole existence is so deeply one at the center. Only on the circumference are we different.

You draw a big circle. On the circumference of the circle you can put points which are different. Then from every point draw a line towards the center. As those lines start coming closer to the center, you will find they are coming closer to each other also. And at the center all the lines meet.

So when I say go to your center, I am not only sending you to your center, it is the center of the whole existence. There we all meet, there it is only one oceanic consciousness.

Maneesha's question:
OUR BELOVED MASTER,

NIETZSCHE'S FOREWORD TO HIS BOOK, The Antichrist, BEGINS, "THIS BOOK BELONGS TO THE VERY FEW. PERHAPS NONE OF THEM IS EVEN LIVING YET. POSSIBLY THEY ARE THE READERS WHO UNDERSTAND MY ZARATHUSTRA... ONLY THE DAY AFTER TOMORROW BELONGS TO ME. SOME ARE BORN POSTHUMOUSLY."
TO UNDERSTAND HIM, NIETZSCHE CONTINUES, ONE MUST HAVE "... NEW EARS FOR NEW MUSIC. NEW EYES FOR THE MOST DISTANT THINGS."
BELOVED MASTER, DO YOU FIND IN US THE CAPACITY FOR THOSE "NEW EARS," THOSE "NEW EYES"?

Maneesha, everybody has the capacity, but the capacity has to be transformed into reality. It is only a potential. And I am working to give you that transformation where your potential "ears" become your reality, where your potential "eyes" become your reality.

Perhaps Nietzsche is talking about you. This is the day after tomorrow. And your meditation will make your ears sensitive enough, your eyes clear enough.

If you can understand me, there is no difficulty in understanding Friedrich Nietzsche, because Nietzsche is only mind. I am no-mind. If you can understand me, you have far better ears and far better eyes than Nietzsche was thinking about. Your meditation is going to open all your sensitivity, your receptivity. Nietzsche will not be difficult for you to understand.

Meditation will make you capable of understanding not only Nietzsche, but those great buddhas who are not born yet. You will be able to understand all the buddhas of the past, of the present, of the future, because their song is one, their music is one. It is the music that arises out of deep silence.

This place is just a scientific lab to create the new man -- in Friedrich Nietzsche's words, the superman.

But I use the word new man, because the superman gives a sense of superiority. Otherwise the word is beautiful, but it can be misguiding; hence I call it the new man, or the buddha, because the new man is going to be fully awakened. If a fully awakened man cannot understand Friedrich Nietzsche, who else can understand him? You are on the way to understand even deeper things and greater heights.

It is time from these great heights to roll down laughing. It is time for Sardar Gurudayal Singh.

When Little Ernie gets into mischief, his mother tries to discipline him by saying, "God would not like that!" And when Ernie gets really out of hand, his mother says, "God will be angry!"

But one evening at the dinner table, Ernie takes one look at the plate of prunes put in front of him and says, "YUCK! I'm not going to eat these wrinkled old black things!"

"Ernie!" says his mother. "God would not like that!"

"I don't care," snaps Ernie. "I am *not* going to eat them!"

"ERNEST!" threatens his mother, "God will be angry."

"AH!" shouts Ernie. "FUCK God!"

At this, his mother sends him up to his bedroom.

A few minutes later, a violent thunderstorm blows up and shakes the roof and rattles the walls. Ernie's mother goes upstairs to remind him about God's anger. But to her surprise, she finds Ernie looking out of the window at the terrible storm.

"You see, Ernie," exclaims his mother. "This is what happens when you make God angry!"

"Well," replies Ernie, "if you ask me, it is a lot of fuss to make over a plate of prunes!"

Captain Koppa of the L.A. police receives an order from the police commissioner to raid Madam Fifi's "House of Carnal Delights" in downtown Hollywood. But this order causes Koppa and his men some embarrassment, because they are all frequent customers themselves and are friendly with Madam Fifi.

So Captain Koppa calls the establishment on the phone to warn them, but finds that Madam Fifi and all the girls have gone out on a picnic. Only Mrs. Moppit, the cleaning lady, is there to answer the phone.

"Listen," says Captain Koppa. "Pass this message on to Madam Fifi: Tonight, we have to make a surprise raid on the place. But when we come, we will honk the horn loudly, and drive around the block. We will do this three times -- and then we will come rushing in. By that time, we want everybody safely out of the place! Do you understand?"

"Yes, yes!" replies Mrs. Moppit, and she puts down the phone. But when she has finished cleaning she goes home and forgets to pass on the message.

That night it is business as usual, and Madam Fifi's "House of Carnal Delights" is packed to capacity. At midnight exactly, Captain Koppa and the boys arrive in their patrol cars. They all honk their horns and screech around the block. When they reappear, they honk their horns and go around again. They honk and circle the block once more and then screech to a halt outside and charge into the building.

As they are racing up the stairs with the captain in the lead, they meet two naked girls coming down, holding a mattress between them.

"What the hell is going on?" cries Captain Koppa. "Where are you girls going?"

"Don't blame us!" shouts one of the girls. "Some idiot outside is honking for take-away service!"

Bishop Kretin has a small church on the Greek island of Crete. One of the rules of his Greek Orthodox Church is that he cannot hold a church service with less than six people present. Since Kretin only has six old ladies in his congregation, this rule is beginning to cause him some anxiety.

Sure enough, one Sunday morning only five old ladies show up -- Old Mrs. Theocrapolis has dropped dead the night before, while saying her prayers. So Bishop Kretin has an idea. "Perhaps we can get a passerby to join us," he announces, "to make up the sixth person."

He sends off Old Mrs. Suflaki to try and find somebody. "Remember, Mrs. Suflaki," shouts Bishop Kretin, "anyone will do -- man or woman!" Mrs. Suflaki shuffles down the street in her black dress, black shoes and black head scarf, looking for a passing tourist. She runs right into Herman the German who has just arrived for his summer holidays.

"Hey! Mister!" croaks the old Greek lady. "How would you like to be the sixth man?"

"Mein Gott!" cries Herman. "I would not even want to be the first!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes, and feel your body to be completely frozen.

This is the right moment to turn inwards, with your whole energy, with your total consciousness.

Rush towards the center, with an urgency as if this is going to be your last moment on the earth. Without such an urgency nobody has ever become awakened.
Faster and faster...

Deeper and deeper... As you are coming closer to your center, a great silence descends over you. The whole night starts singing songs for you.

A little more, deeper, and you find flowers of peace, serenity, joy, ecstasy, blissfulness, all growing around you.

Just one step more and you are at the very center of your being. Suddenly you see you are no more, only your original face without any mask, without any personality, is there.

This is the face we have called in the East the face of the buddha. This is everybody's original face, it is nobody's monopoly.

The only quality the buddha at the center of being has is witnessing. Witnessing is the whole of spirituality compressed into one word.

Witness you are not the body, witness you are not the mind, and witness you are only a witness, just a mirror reflecting without any judgment, without any appreciation, without any condemnation -- a pure mirror, that's what the buddha is.

The silence becomes deeper. Ecstasy becomes overwhelming. You are drunk with the divine. This center is the connection with existence. From here your consciousness is being nourished continuously.
This is your eternal life, without beginning, without end.

To make the witnessing more clear, and more deep, Nivedano...

(Drumbeat)

Relax, let go completely, but remember one thing constantly, that you are a witness.
This witness is the truth.
This witness is beauty.
This witness is the good.

This witness is the opening of all the mysteries of existence, the ultimate secret of all the miracles.

At this impeccable, silent moment, you are the most fortunate people on the earth.

I can see your melting, the ice is melting into the ocean. You are disappearing. Gautama the Buddha Auditorium has become an ocean. Ten thousand buddhas have disappeared into one oceanic consciousness.

Collect as much experience of the center as possible, all the flowers of the beyond, the eternal peace, the ultimate joy.

You have to bring all these qualities to your ordinary day-to-day life. The more your day-to-day life becomes graceful, beautiful, peaceful, silent, loving, compassionate, the closer the buddha will come to you.

So remember to persuade the buddha that you are getting ready, only he is missing. He has to come following you just like a shadow.

These are the three steps of enlightenment: first, buddha comes behind you with all his warmth and grace and beauty and blissfulness and benediction, as a shadow.
Soon he takes over. You become the shadow in the second step.

And in the second step, your shadow by and by starts withering away, because it has been only a

shadow and nothing else.

In the third step you find you are the buddha, and the person you used to be is no more to be found anywhere.

That day will be the greatest day of celebration in your life -- not only in your life, but in the life of the whole of existence. The whole existence will celebrate: the trees, the stars, the moon, the oceans, the earth -- everything around you will have a tremendous ceremony to welcome your coming home.

After a long wandering into different bodies, into different species, finally you have come home.

Nivedano...

(Drumbeat)

Come back, but come back with the same grace as a buddha comes, with the same silence.

Sit down for a few moments, reminding yourself of the golden path you have traveled, and the tremendous space you have been in.

And feel the radiance and the coolness of a buddha behind you.

He is almost touching your body and your heart. He is so motherly, he is so feminine, so fragile -- just like a lotus leaf.

Rejoice that you are those chosen few Friedrich Nietzsche speaks of. Soon you will start having a new sensitivity to your ears, and a new light will shine in your eyes, and a new dance will be in your heart.

The spring is coming soon, and you are all going to blossom into buddhas. Less than that is not sufficient.

You *have* to be a buddha; only that experience of the ultimate height and the ultimate depth will bring you home. The very source from where you have come is also the goal where you are going.

And I am immensely happy with you. You are doing so well, with such honesty that any master would have been proud of you.

God is dead, and Zen is the only living truth.

Okay, Maneesha?

Yes, Beloved Master.

God is Dead, Now Zen is the Only Living Truth

Chapter #4
Chapter title: God is a lie

9 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,

AFTER NANGAKU'S COMMENT ABOUT SEKITO, HE ONCE MORE SENT THE ATTENDANT MONK TO SEKITO TO ASK HIM A QUESTION. ON ARRIVAL, THE MONK ASKED SEKITO, "WHAT IS LIBERATION?"

SEKITO SAID, "WHO BOUND YOU?"

THE MONK ASKED, "WHAT IS THE PURE LAND?"

SEKITO RESPONDED, "WHO MADE YOU DIRTY?"
THE MONK ASKED, "WHAT IS NIRVANA?"
"WHO GAVE YOU BIRTH AND DEATH?" SEKITO REPLIED.
THE ATTENDANT MONK CAME BACK TO NANGAKU AND REPORTED SEKITO'S ANSWERS. NANGAKU PUT BOTH HANDS TOGETHER AND MADE A GESTURE OF TOUCHING HIS FEET.
AT THAT TIME, KENGO, RAN AND NANGAKU WERE THOUGHT TO BE THE THREE MASTERS IN THE COUNTRY, AND ALL THREE OF THEM SAID, "FROM THE STONE-HEAD COMES THE LION'S ROAR TO MY EAR."
THE MONK WENT BACK TO SEKITO AND SAID THAT, IF THERE WERE ANYTHING THE MONK COULD DO FOR HIM, TO LET HIM KNOW. A LITTLE LATER, THE MASTER, NANGAKU, CAME WITH HIS MONKS TO SEE SEKITO. SEKITO STOOD UP TO RECEIVE HIM, AND THE TWO GREETED EACH OTHER.
LATER, NANGAKU HAD A TEMPLE BUILT FOR SEKITO'S CONVENIENCE.

Friends, first the questions. The first question:

IS IT NOT THE SAME TO CALL EXISTENCE INTELLIGENT AND LOVING AS TO CALL IT GOD? IT MIGHT NOT BE THE CHRISTIAN CONCEPT OF GOD BUT THERE ARE OTHER PANTHEISTIC CONCEPTS WHICH SEE GOD IN EVERYTHING.

It is not the same. God gives a sense of personality, of limitedness, while existence gives you an unlimited, non-personal vastness. God cannot be equivalent to existence. God has always been conceived by all religions, monotheistic or polytheistic, as the creator of existence. And existence is not a created phenomenon; it has been here always.

So first the God gives you an impression that he is the creator. Then many lies start arising out of the God. Then prayer becomes possible, then worship becomes possible, then statues of God become possible. Then temples and churches and mosques start arising. Then organized religions become possible. God is the center of all organized religions.

Once you accept God as a person, you have limited intelligence, invested intelligence in one person. I am spreading it all over existence. The whole existence is intelligent, caring, compassionate, loving, but it is not a person. It is not limited in any way; it is unlimited, infinite and eternal. There is no beginning, no end. It is continuously evolving towards higher peaks and higher peaks; it is continuously fathoming depths beyond depths. There are skies beyond skies; there is no end to existence, it has no boundary.

God is bound to be limited. God is a fiction of the human mind, existence is not. You have created God in an old image. He is just sitting on a throne, an old man, of course -- you cannot conceive of God as young or a child -- with a long beard. The beard must be longer than God himself. Since eternity he has never entered a barber's salon and I don't think that he has safety razors. Every morning in the bathroom... I don't think that he has a bathroom either, there is no mention of his bathroom in any scripture. He seems to be perfectly Indian. So beware of him! He must be using the whole sky as his toilet. When something falls on your head, it is holy shit. Conceiving God as a person is going to create many troubles.

No, existence is a totally different concept. It is not your fiction; it is there. When you were not here, it was there. When you will not be here, it will be here. We come and go; we are just waves in this vast ocean of existence. We come and go, existence remains. And to find that which remains is the ultimate truth. You don't have to worship nature, you don't have to pray to nature. Those things are only associated with the fiction of God. Existence is non-judgmental. I want to emphasize this fact as categorically as possible.

God is judgmental. The Christian God has exactly declared that there will be a judgment day, when he will choose those who are on his side, followers of Jesus Christ, his son. And those who are not on his side are against him. They will be thrown into hellfire for eternity. It is because of God all kinds of moralities arise: this is good, that is bad. What is the criterion? The scripture. And the scriptures were written by primitive people, uneducated, they don't belong to our century.

Existence does not write any scriptures and does not give any commandments. Existence does not tell you what to do and what not to do. Existence is absolutely non-judgmental. It is as compassionate to the sinner as to the saint, it makes no difference, because in the eyes of existence everything that is natural is beautiful. Those who go against nature, religions call saints, and nature simply feels sad for them. Existence simply feels that they are going astray, and by being astray they will suffer.

It is not that existence is giving them suffering and hell, punishment and reward, no. Existence simply is

there. If you are in tune with it you will be immensely rewarded. Nobody is rewarding you, it is just that the very tuning with existence is such a peace, such a joy, such a benediction, you are already rewarded. There is no reward beyond this; and those who are not in tune with nature and existence are already punished.

You can see your saints; they can't smile, they can't laugh, they can't enjoy anything. They are the ugliest human beings who have fallen from humanity into some kind of darkness that knows no end. They are self-torturers, masochists, and they are already suffering. Their suffering is not caused by anybody else, it is caused by themselves.

This is the criterion for me: if you are suffering, that means you are not in tune with nature. If you are miserable, that means you are not in tune with nature. So the moment you feel you are miserable, suffering, in agony, immediately try to make the distance smaller, come closer to existence and suddenly there will be light and there will be joy and there will be song and there will be celebration.

To be in tune with existence is its own reward; not to be in tune is its own punishment. So my approach is very clear and clean. If you make God, then he is bound to judge you. And his judgment is going to be out of date; he will always be lagging behind human consciousness. And if you follow those scriptures which are creations of the priest, not of God...

There is intrinsic proof of it. Hindus say the Vedas were written by God himself, and I cannot conceive the stupidity. Nobody in thousands of years has objected to the idea. There is intrinsic proof in the Vedas themselves that they were created by the priests. There is no need for any outer proof.

I will tell you just which proofs are intrinsic. Ninety-eight percent of the prayers in the Vedas are from priests. God will not say a prayer. There is no other God; to whom will he pray? Just look at the point. God cannot be a worshipper; God cannot be in prayer; God cannot ask anything from anyone because there is no one beyond him. The whole Vedas are nothing but prayers, and the content of the prayers is so idiotic it is a miracle that nobody raises the question. One of the so-called Hindu seers prays, of course to God, that this year, "Just let your clouds rain in my fields and not in the fields of my enemies." Do you think this writing can come from God?

Another seer, a so-called, self-styled seer, asked God, "Let my cows have more and more milk and let my enemies' cows simply stop giving milk at all." These kinds of things God will write? This is intrinsic proof that these are the writings of ordinary worshippers, brahmins, priests, and they have been proclaiming for thousands of years that the Vedas are written by God. All religions try to prove that their holy scripture is written by God. If not written, at least sent through a messenger; but the word is coming from God.

Once you accept the fiction of God, you will have to accept these holy scriptures and you will have to accept his judgment. And his judgment is absolutely against nature, because these scriptures prescribe that you live an abnormal, stupid, insane life.

"Don't eat according to the needs of your body, fast! Don't live in the world, renounce! Go to the Himalayas, live in the caves!" With difficulty man has come out of the caves. Thousands of years' struggle has brought man out of the caves, and these so-called holy scriptures are sending him back: "Go to the caves!"

There is a certain psychological reason behind it. If you are fasting, you become more imaginative. Obviously you have to imagine food; that is the first imagination that comes. The whole night you will be imagining that you are being invited by the king himself, and you are having a great feast. It is bound to happen.

If you are sexually starved, you will have sexual dreams. If you are physically starved, you will have dreams about food. If you are thirsty, you will dream about water. Your dreams show what you need, what you are denying yourself. The dreams are indications from your very nature that you are unnecessarily going against nature, you will suffer.

But all religions prescribe fasting as one of the virtues, great virtues. The reason is fasting helps hallucination, it is a scientific fact. If you fast for three weeks continuously and you are alone in a cave in the Himalayas, you will start hallucinating. By the end of the second week you will start talking to yourself. By the end of the third week you will start talking to God. The actual dialogue you will manage from both sides. You will ask the question and you will answer the question and you will feel that the answer is coming from God. By the end of the fourth week you will be able to see your God, Jesus Christ or Krishna or Buddha, whosoever you have been believing in. By the fourth week you have lost all grip on intelligence, you have lost all grip on reality. You cannot make any distinction what is real and what is dream; you have fallen back into the state of a small child.

The small child in the beginning cannot make the distinction between what is dream and what is real. In

the dream he is playing with a toy, and when he wakes up in the morning and the toy is gone, he starts crying, "Where is my toy?" He cannot make the distinction that the toy was a dream. It will take a little maturity, a little growth of intelligence to make the distinction between the real and the unreal. In just four weeks fasting you will lose all the discrimination of your intelligence.

Living alone is absolutely necessary for it, because if somebody else is living with you, you will talk to him. That will be a release. But if you are living alone... and every religion prescribes living alone, in monasteries, in your cells or in caves. Live alone. Why alone? So that you cannot talk to anybody -- then your whole mind is so boiling to talk that you start talking to yourself.

You have seen people on the street also. You can see their lips moving, yet they are alone. They are going fast towards their office or their home and their lips are moving. Sometimes they are making gestures, throwing away something.

What is happening to them? They are going like robots towards their house because it has become habitual. They don't need to think about where to move right and where to move left, this will be done by the legs themselves. I have seen people counting money on their fingers, I have seen people with lips moving.

I have loved a story very much. A man had become the center of attention of a crowd gathered in a waiting room at a junction railway station. The train was late and all were eagerly waiting for the train, but everything was focused on a person who was resting in a chair. His lips were moving and once in a while he would start smiling, once in a while he would giggle, once in a while he would throw something away. Finally they could not resist the temptation to ask what was going on.

So one man asked him, "What is going on? Sometimes you giggle, sometimes you smile. Sometimes you throw something away."

He said, "Nothing. I am just telling jokes to myself. When I hear a really good joke, I smile. And when a joke is so fresh and new, I giggle. And when I hear some old joke, I simply throw it away."

He is telling jokes to himself and all the jokes must be old. Everybody said, "You are having a great time, while we are unnecessarily worrying about the train that is getting later and later."

In India it happens...

Once I was stuck in Allahabad. First they declared the train was two hours late. I said, "Not much of a problem. I will reach to the place where I am going in time. After two hours, then I went to inquire. They said, "Now it is another four hours late."

I said, "Is it going backwards? How can it be another four hours late when it was just two hours late? Those two hours are gone; the train should be on the platform. It means it is now six hours late. What is happening? Is the train going backwards?"

The man was in shock. He could not answer me, because my question was absolutely logical. "What is happening to the train? I can understand it was late, but it cannot go on moving backwards. Next time I will come after four hours. It may be twelve hours late because it is going backwards. You have to answer me."

He said, "What can I do? I have just been informed by the stationmaster that it is now another four hours late."

I said, "Go and ask the stationmaster, otherwise I am going to report this to the police."

He said, "For what?"

I said, "Your stationmaster and you are both crackpots. What is happening to the train? How can it be so much more late?"

He rushed towards the stationmaster and the stationmaster came to cool me down. He said, "It is not going backwards."

Then I asked, "What is happening?"

"That I don't know. The information has just come from the other station that it is another four hours late."

I said, "Make inquiries from the station you are receiving the message from, because if it gets any later I will go to the police station and find out where the madhouse is in Allahabad. And you will be arrested."

He said, "But it is not my fault."

I said, "I don't care whose fault it is. You find out why the train is going backwards."

But in India it happens every day... just to keep people hoping. They don't know exactly how late it is, so they say two hours late. If it comes early, it is good. If it does not come early, then it is still more late, but

to tell people that it is twelve hours late will be too shocking. So make it easy: two hours, four hours, two hours more... it is just coming in an hour. By and by it is twelve hours late. So they could not answer me because I knew the reality. What was the reality? The reality was they had no idea how late it was.

Sitting in the waiting room, watching people... I have seen people with nothing to do; they start moving their lips, talking to themselves, just keeping themselves engaged. Otherwise it is an agony to think that you are caught up in this place for nobody knows how long. Sometimes the train is twenty-four hours late, I have seen it even forty-eight hours late. I don't know how this happens.

But I found out once. I was coming from Chanda to Gondia, in a very small train. Now these small trains have almost disappeared, except in a few places. This train was a passenger train; on that small line there were only passenger trains, and it was stopping at every station. One friend of mine, who has since died, a rich man, had persuaded me to travel. He said, "It is a beautiful place to travel to in this train. On both sides it is scenic -- mountains, rivers, wild forests."

So I agreed; otherwise I was going to fly, because this train would take twelve hours while I could fly in fifteen minutes. I said, "Okay, this time let us try it. You have been telling me again and again that it is beautiful country around the train." It is an almost unpopulated area, aboriginal area, where people live deep in the forest.

At one station he told me, "Get down." It was mango season. And that place! Outside the station, there were such beautiful mango trees, perhaps for miles, and the smell of mangos... and hundreds of cuckoos creating such beautiful songs, such beautiful sounds. He took me out. I said, "What are you doing?"
He said, "Come with me. You will never find such beautiful mangos anywhere."

So he climbed up a tree and told me to come behind him. I said, "But what about the train?"

He said, "Don't be worried. That is my responsibility. Unless I come down, the train will not move."

I said, "This is strange -- because you have not told anybody, the stationmaster or the driver."

He started laughing, he said, "Just look up. The driver is above us. Unless I allow him to come down, the train cannot move. Don't you be worried."
And the driver started laughing. He said, "That's right."

So we enjoyed mangos for almost an hour, and whenever the driver tried to come down my friend said, "I will pull you by the leg and throw you down. Just remain there. The train cannot move until we are finished. You eat mangos, there is no harm."

So we kept the driver up the tree and all the passengers on the train were wondering what the matter was. It was the only train on the line. One time it goes, one time it comes. So there was no question of another train coming. The stationmaster was looking to see where the driver had gone. The conductor was looking all around, everywhere... And we saw everybody searching for the driver. The driver was imprisoned completely because he could not pass us. We were there to push him back. "Just go up!" Then I knew how these trains get late. It could only happen in India.

All religions preach fasting and, "Go into aloneness and constantly visualize, imagine your God." It is a psychological fact that in four weeks even the most intelligent person will start wavering over what is real and what is imaginary.

And what to say about the ordinary masses whose intelligence quotient is not more than seven years? Their minds remains stuck between seven and fourteen. The body goes on growing to seventy, eighty, but the mind stays somewhere between seven and fourteen; very rarely a man passes beyond fourteen.

So these people who have a retarded mind -- and only a retarded mind can belong to a religious organization, can believe in the fiction of God, can believe in heaven and hell, can pray to the empty sky -- these people renounce the world out of fear and greed. And when they are alone they start visualizing, for which fasting is absolutely necessary. It weakens not only you, but also your mind.

Have you ever thought that no vegetarian in India has ever received a single Nobel Prize? And in fact they should be the ones to receive most of the Nobel Prizes, because they think they are eating the purest food. Their minds should be purer and clearer and cleaner than those of non-vegetarians. But not a single Jaina has received a Nobel Prize, and it will never be possible because something which is needed for intelligence to grow is missing in their food. But they won't listen.

I have talked at their conferences and they were all angry, they were ready to kill me. But they won't listen. I was telling them that it is perfectly good to be vegetarian, but they should understand that there are a few proteins which are missing in their food for which they have to have a substitute.

The best way is to start eating eggs which are unfertilized. They are just like vegetables, there is no life

in them. When the hen has not been hanging around a cock, she is still going to give eggs every day. She is not dependent on the cock. So the egg will be just vegetarian, there will be no life in it. And it has all the proteins and vitamins which are needed for the intelligence to grow.

But just the word egg is enough to freak them out: "You are teaching us to eat egg!"

I said, "You don't understand. I am not teaching you to eat eggs, I am teaching you to eat unfertilized eggs."

They said, "Eggs are eggs."

They will not understand a simple phenomenon: that when it is unfertilized, it is *not* an egg, it is just the shape of the egg. Otherwise it is pure protein, vitamins, and so cheap and so natural. And it is an absolute necessity for your intelligence to grow.

You will be surprised to know that Jews get forty percent of the Nobel Prizes and the whole remaining world gets the other sixty percent. And there are not many Jews because everybody is killing them. For four thousand years the whole world has been killing Jews. Mohammedans are killing them, Christians are killing them, everybody is against them. So they are a very small portion of humanity, but they get forty percent of the Nobel Prizes. What is the problem? When I worked out what the reason was and I told the Indians, everybody was against me.

I finally stopped talking to the masses because these idiots won't understand. The Jews are some of the most intelligent people on the earth. Just see: Jesus has turned half of humanity to Christianity; Karl Marx, another Jew, has turned the other half to communism. Sigmund Freud, the third Jew, exploits both. The fourth Jew, Albert Einstein, created atomic energy and nuclear weapons to destroy the whole world.

These four Jews are the most important people in the world. Strange! And the reason is even stranger: it is their circumcision. It is not a laughing matter at all; it has a scientific basis. Even scientists are now agreeing with the fact that circumcision has something to do with Jewish intelligence. As they have been working on the brain, they have found that there are millions of small nerves in the brain. In this small skull millions of small nerves, not visible to the eyes. And they control your whole behavior, your intelligence, your functioning of the body, your digestion, your blood circulation, they control everything.

The intelligence is controlled by a certain center in the brain. By the side of this intelligence center is the center that controls your sexuality. They are too close. The more intelligent a person is, the more sexual he will be. The more sexual a person is there is the possibility of more energy for creation, for intelligence. And what happens when the very small child, just born, is immediately circumcised?

The sexual organism is connected with the brain center, and particularly in a small child everything is very soft, flexible. And to cut that small child's unnecessary skin from the sexual organ gives a certain shock. That shock goes not only to the sexual center but because the sexual center is so close to the intelligence center, the shock goes to the intelligence center also. And the shock in a certain way wakes it up.

Mohammedans also circumcise, but not in childhood, later on. Then it is useless because now everything has become fixed. Now things are not so volatile, not so flexible. So Mohammedans don't get the same Nobel Prizes as the Jews. Both religions, Christianity and Mohammedanism, are by-products of Judaism.

There was a great debate in the time of the emperor Constantine, whether to continue circumcision for Christians. He was a Roman and the president of the council of Nicaea that was deciding what to do about circumcision. Because they were all Jews converted into Christians, Constantine voted against it. That's why Christians stopped circumcision; now they are starting again.

In America now it is an established thing, it does not matter to what religion you belong. Every child that is born in the hospital has to be circumcised. And every child has to be born in a hospital, not at home.

So the doctor has immediately to circumcise the child. The reason is double: it is hygienic, it prevents many diseases, it keeps you cleaner; and the secret reason is, it gives a shock to your intelligence center, which then certainly starts functioning better than any other center.

I am absolutely in favor. The whole world should be circumcised, and immediately after the birth; the more quickly you do it, the better. But to tell people the truth about anything is very difficult. To have eyes in a valley of blind people is not an easy job.

Keeping a person fasting for four weeks destroys all those proteins and vitamins that make his intelligence. You don't know the dynamics of fasting. Why are all religions insisting on fasting? Because it destroys... For four weeks, at the most, one can live on the storage. After the fourth week there is no storage. And immediately, within six minutes, if they are not supplied with the right amount of proteins, oxygen, the

right amount of vitamins, those small nerves break down. Once those small nerves break down, you don't have any capacity to discriminate whether Christ is standing before you, or it is your imagination, your projection.

With open eyes you start seeing dreams. It needs aloneness so nobody disturbs your imagination and it needs constant visualization, praying the whole day. In monasteries what are people doing? The whole day praying: *Ave Maria, Ave Maria*... and holding Maria's picture and prostrating and fasting and "Ave Maria"... In a few days' time the picture will start moving its lips. Ave Maria is coming alive and that is a great satisfaction to the stupid mind.

Soon Ave Maria will start coming out of the picture. A great revelation! That's what the person was waiting for. He touches the feet of nobody, but he feels the feet, just as you feel things in your dream. He has destroyed the barrier between dream and reality. To destroy that barrier, fasting and aloneness and constant visualization are used.

You can visualize God, but you cannot visualize existence; and there is no need to visualize it, it is already there. The trees are there, the rivers, the ocean, the mountains, the stars, the whole sky is there. It is not your imagination. And it is an objective phenomenon. You can all agree that it is a full-moon night. But if somebody is seeing Jesus, you will not agree, because you will not see Jesus, only *he* is seeing Jesus. It is a projection. If it was a reality, then there would be no question; others would also see, as they see the full moon, as they see the sunrise, as they see roses and everybody agrees that, yes, there is a roseflower.

Maybe they have different opinions: a poet may be more sensitive, a painter may look at the rose with different eyes because he has a sensitivity for colors, a man who is an expert about perfumes will have a different sensitivity towards the rose because he will smell more deeply than you can. And for a man like me who has an allergy to perfumes...

My gardener, Mukta, has to keep all the flowers outside my windows, which are never opened, so I can see the roses but the perfume cannot reach to me. And poor Mukta has to work hard because keeping those roses around my room... There are such big, huge trees, so much shadow, and roses cannot blossom perfectly unless they have sunlight. So she has constantly to change the flowerpots.

But she manages for me to see the roses all around me wherever I am in the house. She is deceiving the sun and she is deceiving the roses. She has to continuously move them in a rotation; whenever a flower comes to its total blossoming, she brings it around to my side outside the windows. And when she sees that the plant is not happy without the sun, she takes the plant to the sun. So she has to keep a double row rotating. It is a rotary club. But she manages perfectly well. She knows I love the roses, but I cannot tolerate their fragrance. I am too sensitive to their fragrance. That immediately disturbs me.

So it may be different to different people, but the existence of the rose will be objective. Everybody will accept it, except a few blind people; but they also can touch the rose, they also can smell the rose. Some idea they can have of the rose except the color. They can feel its softness, its velvety petals and because the blind man has no eyes...

Eyes use eighty percent of your energy. The other four senses have only five percent distributed to each. Twenty percent of your energy is used by four senses, the eyes use eighty percent. So the blind man distributes his hundred percent energy to the four senses; twenty-five percent to each. That's why blind people are good singers, they have a better ear than anybody else. Their touch has more energy than a man with eyes because their hands are carrying twenty-five percent of their energy, your hand only five percent. So they may not be able to see the flower and the color, but they can touch and their touch will be deeper than yours. They can smell and their smell will be deeper than yours. But we can come to the same conclusion that there is something objective.

Your dream is purely yours, you cannot share it with anybody.

I have told you about two friends who were talking. One said, "Last night was a great night. In my dream I went fishing. And, my God, I had never seen such a big fish in my whole life. Just to catch one fish and to carry it to the bank, I felt I was not strong enough. The fish was so big. And fish upon fish... I was lying down on the beach, the whole beach was full. You should have seen, you should have been there."

The other friend said, "That's nothing. Last night I dreamt that naked women were lying by my side, one on my left, one on my right. I looked to the right, and I was amazed: it was Marilyn Monroe, the American actress, the concubine of President Kennedy. And on the other side was Sophia Loren, both naked, and you are talking about fish, you idiot."

The other man also became angry. He said, "If this was the case, why did you not give me a phone call

immediately? What were you going to do with two women?"

The man said, "I did. I phoned your wife, and she said, `He has gone fishing.'"

You cannot share your dreams, you cannot share your hallucinations. So a follower of Krishna will see Krishna, not Christ. And a follower of Christ will see Christ, not Krishna. And when he is seeing, you can be there but you won't see anything at all. It is just a projection, open-eyed dreams. To make it possible you need to fast to destroy your intelligence and you need aloneness, so nobody disturbs you and tells you that you are an idiot: "There is nobody. I can see a plain wall. Where is your Krishna? I don't see anyone and I can bring other people as a proof that nobody sees." So you need to be alone, so nobody disturbs your projection, your hallucination.

God has been one of the greatest disturbances to human evolution because it has made people hallucinate, destroying their intelligence, destroying their possibility of becoming a buddha.

Existence has its own wisdom, existence has its own love. You just have to experiment. And now science is very clear about it. In fact, the first scientist who became aware of the sensitivity and intelligence of trees was so shocked because he felt, "We don't have that sensitivity and that intelligence; it is a totally different dimension which we have never bothered about. And we have lived with trees for millennia, millions of years. But we have never bothered to find out whether those trees have any intelligence, any sensitivity." It is just within ten years that scientists have become aware.

Now they have a special instrument, like a cardiogram; it has exactly the same type of mechanism. They put the cardiogram around the tree and the cardiogram starts giving the graph, how the tree is feeling. And the graph is very harmonious; the sun is rising, a cool breeze is blowing and the tree is dancing in the wind, in the sun; she is really happy. The graph is very harmonious, there is no tension in the tree's mind, no trouble, no anxiety. The graph continues harmonious... and suddenly a gardener appears with an ax in his hand. Immediately the graph starts trembling, it is no more harmonious, the tree is feeling worried. But this happens only if the gardener is going to cut the tree. It is strange, the tree is not bothered by the ax; the tree is bothered by the intention of the gardener. When it became clear to the scientist, it was really shocking.

First they thought it was the ax. The tree has no eyes, but it must have some way of perceiving. But finally they found that it is not the ax, it is the intention of the person; because one time they brought a gardener with an ax just to cut the trees, including the tree that they were working on. The gardener had to cut one of the branches. And the tree completely freaked out. The graph showed that the tree was absolutely against what was going to happen. It was shocking... because trees don't have eyes, and how far away was the gardener with his ax? And then they tried a gardener coming with the ax, but with no intention of cutting the tree. And the graph remained harmonious.

So it was not the ax, it was the desire, the intention of the gardener to which the tree was somehow receptive. And then they worked on. For ten years the work has been going on, particularly in the Soviet Union. They wired other trees also near the main tree, and they found that it was not only the tree which was going to be cut, but other trees also feel sympathy for the tree; their graphs don't go that crazy, but they become disharmonious. They are feeling that one of their friends, one of their neighbors, is going to be cut. But this happens only if there is intention. If there is no intention and the *mali* comes with an ax and passes by, no tree gives any sign of worry, anxiety, anguish. This whole existence has its own ways of being intelligent.

Our intelligence is not the only intelligence. A famous scientist, John Lilly, has been working -- and he has almost gone crazy -- he has been working on dolphins. Dolphins have a very different language. Nobody has ever thought that anybody had language except man. And the dolphin's head is bigger than a man's head; it has more nerves than the man's head. Perhaps it is a higher stage of intelligence than man.

It uses a certain system which is called sonar, because it creates a certain sound in the water. That sound travels through the water for miles and reaches another dolphin to whom it is addressed -- without any wire, this is a wireless system. There are thousands of dolphins in the area, but perhaps the boyfriend or the girlfriend... and the message is a sound we cannot hear, it is beyond the range of our hearing. Only when we magnify it through instruments can we hear it, a certain very beautiful sound.

And it must be that the sound is directed to a particular dolphin -- perhaps that particular dolphin has a name and address. The sound reaches and soon you find the other dolphin rushing to the spot from where the first dolphin has given the signal, "Come soon!"

Lilly has been working almost his whole life, and he has become almost insane working with dolphins. Just now one friend suggested he should come here, forget dolphins for a few days and meditate for a few

days to calm down. The shock is great, that dolphins have a language that we cannot understand, we cannot even hear. And their language is capable of traveling miles and miles in the ocean and reaching the right address.

Dolphins are very loving animals, very playful, very joyous. They have never attacked any human being or any other dolphin -- no fight, no quarrel. If you are swimming, they will swim with you. If you are playing with them, they will play with you. They are perfectly happy with human beings, they have no problem at all. The whole existence...

I used to have a *mali*, a gardener, a very old man. I found that once in a while when he was not aware that I was watching -- I may have been inside the house looking at him through the window -- he was talking to the trees. I caught him one day red-handed, I said, "What are you doing?"

He said, "Don't tell anybody. They will think I am mad. But the truth is that I feel a certain affinity... My whole life I have worked with trees; I have always talked to them and to my surprise, if I put two plants of equal height and I talk to one plant and not to the other -- and I give equal nourishment, equal care, equal water, equal sun, equal manure to both, but to one I talk with great love, I caress with my hands -- that tree grows faster. Soon, within a month, it has a height double the other tree. Although everything else is equal, one thing is missing -- my love.

And he used to win every year the competition for flowers. He produced the greatest roses I have ever seen, the greatest dahlias I have ever seen. And his strategy was to talk to the flowers, "Don't let me down. The competition is coming closer. You have to give me one big flower, the biggest that you can manage."

I became intimate with him and he knew that I would not tell anybody. I understand him and I don't think he is mad. He is working perfectly. Poor fellow, if he had been educated and scientific, he would have found many secrets about trees. But I have seen it with my own eyes because he was with me for almost nine years. And when I left, he wanted to come with me. But I said, "In Bombay I won't have a garden."

He even wrote to America, when I was there, "Now you have such a big place there, why don't you call me, although I am too old and not much use. But still, what I can do with trees, nobody else can do."

Existence has multidimensional intelligence. We are only one section of this vast universe. Don't think for a single moment that I am putting existence in place of God. No! God does not exist, existence exists. That's why we call it existence.

The second question:

IT IS VERY EASY FOR ME TO SAY, "AH, I HAVE NOT BELIEVED IN GOD SINCE I WAS A CHILD, AND EVEN THEN I WAS NOT SO SURE." BUT THIS HABIT OF THE MIND TO TRY TO TURN THE MYSTERIES INTO SUPERSTITIONS IS VERY DEEP-ROOTED AND SLIPPERY. THE OTHER NIGHT WHEN YOU WERE SPEAKING I WAS REMINDED OF THE OCCASIONS WHEN I HAVE ATTRIBUTED THESE QUALITIES OF OMNIPOTENCE, OMNIPRESENCE, OMNISCIENCE TO YOU; OR WHEN THOUGHTS OF YOUR DEATH HAVE FILLED ME WITH FEAR AND DREAD MUCH MORE THAN THE LOSS OF ANY GOD. IT SEEMS THIS DISEASE OF GOD IS HIDING DEEP IN THE BONES AND POPS OUT LIKE SOME OBSCENE INTRUDER WHEN I LEAST EXPECT IT AND WHERE I CERTAINLY DON'T WANT IT.

It is easy to change your prisons. The new prison looks better. It is easy to change your chains, your slaveries, because any slavery, howsoever different from the old one, is still deep down the same -- and that's what people go on doing. Hindus become Christians, Christians become Hindus. They are only changing their slavery. They are only changing their prisons, they are only changing their handcuffs, their chains. Nothing is changed.

So when you hear God is dead and your intellect is convinced that God never existed, he is nowhere to be found... it is simply intellectual conviction. But you are not just intellect; you are emotion, you are sentiment, you are feeling, which is deeper than intellect. And the concept of God has entered into your emotions, into your sentiments, into your feelings. The intellect is the surface of your mind, and you may be convinced logically, rationally, there is no God.

One of my friends, an old man, very intelligent, used to be a follower of J. Krishnamurti, and was of the same age as J. Krishnamurti. I came into his life when he was very old, but he started coming to me. He was intellectually a giant, convinced that there is no God, no hell, no heaven, no morality, that this is all social

convenience.

His son was the attorney general of the state where I was living. The supreme court of that state was in the city. One day he came running to me, they lived just five minutes walking distance. And he told me, "My father has had a great heart attack and the doctors are worried that he may have another attack coming. He is so weak and he has suddenly remembered you and wants you to be there."

So I went, running with him. As I approached... they had put the whole room in darkness, an air-conditioned room. I stood at the door, I heard some sound. That old man was repeating, "Hare Krishna, Hare Rama." I could not believe it. His whole life he was denying, denying, denying and now he was repeating, "Hare Krishna, Hare Rama."

I went very slowly, not to disturb him, sat by his side, listened closely that he was repeating, "Hare Krishna, Hare Rama." I shook him. He opened his eyes. I said, "What are you doing? Just one heart attack and your whole philosophy gone?"

He said, "This is not the time for discussion. And this is not the time to take any risk. Just leave me alone; just sit by my side and let me pray to God. I know intellectually there is no God. But who knows? What is the harm? Anyway I am dying. It is better to repeat his name. If he exists, it will be helpful; if he does not exist, what is the harm? I just repeated a few times his name, that's all."

I said, "This is not the question. It is a question of your whole integrity. You are a very split man." It was only intellect. That's what I have been saying to you again and again, that this is intellectual rationality. And that was the failure of J. Krishnamurti. He was only talking to people intellectually, convincing them intellectually, but he had no method, no meditation that people could experience deeper than feeling. People can go deeper than the heart. They can reach to their being and only then a tremendous light arises which is unwavering; whether death comes or a heart attack comes, it makes no difference.

And he became okay. After a few days he came to see me and he said, "Don't tell anybody."

I said, "I am going to tell everybody and I am going to send the message to J. Krishnamurti."

And I did. I said, "These are your followers, lifelong followers. And you have depended on these people."

And Krishnamurti's last statement before he died agreed with me. His last statement was, "I am dying a frustrated man. People have used me as entertainment. Nobody has listened." But it was not the fault of the people. It was his own fault. He was just talking to them intellectually; he never gave them any indication to go deeper.

Unless you go deeper, you will shift your projections from one to another. If there is no God, you will make *me* your God. And certainly I am not God. I have never created this ugly mess that you see around the world. I never created Adolf Hitler, Genghis Khan, and Tamerlane, and Nadirshah and Benito Mussolini. I never created these people. Don't make me responsible.

And I am not omnipotent. I am just sitting in my chair, that's all. Omnipotent means I will need a chair in which the whole universe fits. And I am not omnipresent. I am not a peeping Tom to look into your bedroom. That's what God used to do, watching you even in your bathroom through the keyhole.

I am not omniscient either. I don't know what is going to happen next moment. I am simply human, just awake, just fully alert, conscious and responding to life moment to moment according to my awareness, my consciousness; just a pure mirror reflecting whatever comes in front of me. Don't project anything on me.

But I can understand your trouble. Your trouble is you are convinced intellectually, but you have not known the truth from deeper sources of your being. You have to know through meditation that there is no God; existence is self-sufficient, it does not need any God, any fiction.

Once this happens inside you at the deepest core, you will never project the same old stupid superstitions again. Only meditation can bring a metamorphosis to your being. Krishnamurti died a failure because he never thought that he is only dealing with people's intellect. Intellect is part of the mind, and Krishnamurti never helped anybody to go beyond mind.

I suspect perhaps he himself never got beyond the mind. Otherwise, how can he miss it? If he had gone beyond the mind, then his whole effort would have been a long life of ninety years to help people go beyond the mind. When you start looking beyond the mind, there is no God, but this existence becomes so beautiful, so intelligent, so charismatic, so self-sufficient, it needs nothing else. But only meditation can do that miracle.

The third question:

YESTERDAY I HEARD YOU SAYING THAT PRAYER IS SOMETHING DIRECTED TOWARDS THE OUTSIDE. WHAT ABOUT GRATEFULNESS? I HAVE THE FEELING THAT GRATITUDE DOES NOT NECESSARILY HAVE AN OUTER OBJECT. ALSO DOES GRATITUDE HAPPEN ONLY BECAUSE OF A DECLARED OR UNDECLARED DESIRE THAT IS FULFILLED?

You are not aware that you have changed the word from gratefulness to gratitude. They are two different words. Gratefulness is always towards the outside, and gratefulness is always because deep down you wanted something directly or indirectly and it has been given to you. That's why you are grateful. Gratefulness simply means thankfulness. That will make it clear. You thank the person who has fulfilled a desire which was hidden in you whether you were aware of it or not. Something has been gratified; hence you feel a thankfulness.

Thankfulness is going to be outward. It may be thankfulness towards God which does not exist. It can be thankfulness towards a friend who exists. But thankfulness is a gratification of conscious or unconscious desire being fulfilled.

Gratitude is a totally different phenomenon, though not in the dictionaries. In the dictionaries gratefulness, thankfulness, gratitude -- all are put into the same category. Existence is not according to your dictionaries. Gratitude has no outward object nor inward object. Gratitude is almost like a fragrance arising out of a flower. It is an experience not directed to anybody.

When you reach to the very source of your being where you are completely in the mood of spring, and the flowers are showering on you, you suddenly feel a gratitude not directed to anybody, just like a fragrance arising out of you, just as incense brings ripples of smoke and fragrance moving towards the unknown sky and disappearing.

Gratitude arises out of you just like a fragrance, not as a thankfulness to anybody. It is the shadow, the by-product of your becoming the buddha. It is not a gratification of any desire. If you have any desires, conscious or unconscious, you cannot become a buddha. It is only when all desires have passed on, when you have transcended all desires and demands, that you become a buddha. And out of a buddha a fragrance radiates. That fragrance has many elements in it. It is gratitude, it is compassion, it is love, it is blissfulness, it is ecstasy -- it is manifold, multidimensional.

Now the sutra:

OUR BELOVED MASTER,
AFTER NANGAKU'S COMMENT ABOUT SEKITO, HE ONCE MORE SENT THE ATTENDANT MONK TO SEKITO TO ASK HIM A QUESTION. ON ARRIVAL, THE MONK ASKED SEKITO, "WHAT IS LIBERATION?"

Before I discuss Sekito's answer, I will tell you a small anecdote about al-Hillaj Mansoor, the Sufi mystic. A man came to him and asked the same question, "What is liberation?"

He was sitting in a mosque with beautiful pillars all around. Listening to the question al-Hillaj Mansoor went immediately towards a pillar, and holding the pillar by both hands started shouting, "Help me!"

The man could not understand what was happening. He had just asked about liberation and this man seemed to be mad. Mansoor is holding the pillar, and he is asking the man, "Please help me, the pillar is holding me. And it is not leaving me. Liberate me."

The man said, "You are mad, you are holding the pillar. The pillar is not holding you."

Mansoor said, "I have answered, just get out of the place. Nobody is binding you."

That was Sekito's answer. "WHO BOUND YOU?" Why are you seeking liberation? This is the right approach of Zen, to look into your bondage. Don't bother about liberation. Your bondage is false and your own creation. Who has made you a slave? You yourself. And now you are asking, "Liberate me." Nobody can liberate you because nobody has enslaved you. It is your own game.

The answer is very hard, but very clear and very truthful. SEKITO SAID, "WHO BOUND YOU?" First tell me what is your bondage? Who has done it to you? Why are you asking for liberation? Once you look into your bondage, you will simply start laughing. The bondage is your own creation; you can drop it right now. And once you drop the bondage, you see that liberation has been your nature; you don't have to be liberated. You are born liberated, you have been liberated since the beginning, but you get again and again into a bondage.

Perhaps the bondage gives you a certain security, a certain safety. The bondage gives you a certain

feeling of doing something against the bondage. But you are in your consciousness absolutely liberated, always liberated.

It is as if you lie down and close your eyes and start shouting, "Wake me up!" Now it is very difficult to wake a man who is awake. It is easy to wake up a man who is asleep. You can throw cold water, a bucketful of ice-cold water, on his eyes and he will jump. You can take his blanket and he will immediately shout, "What are you doing?"

But if a man is awake, lying with closed eyes, and says to you, "Please wake me up!"... That's what Sekito is saying to the monk who asked "WHAT IS LIBERATION?"

SEKITO SAID, "WHO BOUND YOU?" You have always been liberated; you are the buddha; you are the awakened one. It is your own fabrication, a fiction of bondage.

You can try a small experiment, just sitting in your room. Put your fingers this way. (The Master clasps his hands.) Hold your hands tight, close your eyes and just think that whatever you do, you cannot open your hands. For at least five minutes you continue repeating with closed eyes, "Whatever I do, I cannot open my hands." Then after five minutes make every effort to open them. Put your whole energy into opening them and you will be surprised -- the more you try, the more it seems to be impossible. You have hypnotized yourself into a bondage.

Now the only way to open the hands which you have hypnotized into a bondage is not to make any effort of opening. Just relax. And the hands will be okay without your making any effort. Your effort is going against you because you have hypnotized yourself. Now you cannot, with effort you cannot open your hands.

We have hypnotized ourselves into all kinds of bondages and then we wonder how to be liberated. Then we make a great effort. Every effort brings more trouble. The hands become tighter, then you start freaking out. My God, what to do? The more effort I make, the tighter they become. It seems impossible because you don't understand the simple process.

Hypnosis can be dissolved only by relaxation. You just relax. You don't make any effort to open. The hands will open by themselves, because closing is an effort, but opening is just effortless. You don't have to make any effort. That's why... Have you seen any man dying with closed fists? Can a dead man manage to keep his fist closed? Impossible, because the fist needs effort and the dead man cannot make any effort. So all people die with open hands; all people are born with closed fists. Just watch a small child -- fist! And watch a dead man, the hand is open, because the dead man is completely relaxed. For the first time in his whole life there is no tension.

The monk asked another question, "WHAT IS THE PURE LAND?" But this is just going roundabout the same thing.

SEKITO RESPONDED, "WHO MADE YOU DIRTY?" Why are you bothering about pure land?

THE MONK ASKED, "WHAT IS NIRVANA?"

"WHO GAVE YOU BIRTH AND DEATH?" They are fictions. Your birth is a fiction, your death is a fiction; your body is born, your body will die. But you have never been born; you are coming, passing through many bodies, many births, many deaths and you are going on and on from beginning to end -- eternity to eternity. You are an eternal light. So what is the point of asking, "WHAT IS NIRVANA?" Nirvana simply means getting rid of birth and death; and birth and death are both fictions.

Even to say `getting rid of' is not right. What is right is just to look deeply into everything, into your bondage, and you will find it is your creation. Your idea that you are a sinner, dirty, is your idea. Perhaps you have borrowed it from others, the preachers, the priests, the so-called religious saints. They are making you feel dirty, sinners, getting ready to fall into hell. They are putting all kinds of humiliations on you. And people go on listening to humiliations.

From my very childhood I was fighting with every saint who passed through my village. My parents were worried, my family was worried: "You disturb every meeting. Whenever some saint comes, the whole village gathers to listen to him and you stand up in the middle." And my father would beat his head, "Again he is standing, again disturbance!"

My basic point was, "You are humiliating people by calling them sinners. Just tell me who is a sinner here and what sin he has committed. You are making a generalized statement, `You are all sinners.' Just point out the person who is a sinner."

And these saints were telling people, "Don't be attached to women because they are nothing but bones, flesh, mucus, blood covered in a bag of skin. Why are you getting attached to them?"

And I would immediately stand up and say, "What about you? You think you are made of gold? Women are bones, blood, mucus, flesh; okay, what are you? And if blood, mucus and bones hug each other, what is the problem? Rubbing their skin, what is the problem? Why are you making so much fuss? What else can they do?"

But all the holy scriptures are full of these descriptions in detail, about women only, not about men. Strange! Both are made of the same stuff and in fact man comes from the woman. The woman never comes from the man.

Right now in America they have allowed in many states lesbian marriages, so a woman can marry a woman. There is no problem now, it is legalized. And this year they are expecting forty thousand babies out of lesbian marriages. They simply... one of the partners who is ready to carry a baby for nine months goes to the hospital, gets an insemination, an injection.

What is man? Just an injection, a syringe. Any syringe can do that work. So I used to tell the saints that you only have a syringe, and that syringe is also made of bones and flesh, and is covered with dirty skin. So what are you bragging about? And why are you making these people feel humiliated? They are all listening with their eyes down because he is telling a great truth. All scriptures are saying it too.

So my father would take me home, "Because you disturb the whole meeting, people have started leaving and the mahatma is very angry."

I said, "I don't care. If he is angry, he is going against his own teachings, he will suffer in hell. He was teaching against anger and now he is angry, so I have shown him his real face."

My father would say, "Just come home. Sometimes I feel worried that they will not even beat you, they will start beating me. And you are such a fellow... Not a single saint can part from the village who has not been disturbed by you. And we keep the information as secret as possible so you should not come to know that some mahatma, some saint, is delivering a speech. We give you money to go to the movie. "

And the moment they gave me money I would say, "Keep the money. I am coming with you. This money is never given to me for the movie, it is given only to protect the mahatma. I am not going, I am going to the real show."

It became so difficult because of the problems that I created for the mahatmas, because it was a simple question: "If two persons are rubbing their skin, what sin is there? Just tell me. I am rubbing my skin; it's the same, it is just cleaning my hands, warming my hands. And if a man and a woman are rubbing their skin, they will fall into hell! And just look at your belly."

All the mahatmas in India have big bellies and they are teaching people, "Don't eat with taste." And they themselves... I said, "Where does this belly come from? Stand up! Show your belly to the whole people. You are eating too much and the country is hungry. And I know that because of this belly you cannot make love to a woman. So now you are teaching everybody not to make love to any woman. It is because of this belly, not because of your religion."

Such bellies I have seen... you would not believe it. Muktananda's guru was Nityananda. Perhaps he has the biggest belly, an Everest. He was continuously lying down, because with that belly walking was difficult. And lying down, it does not seem that Nityananda has a belly, it seems the belly has Nityananda. The belly is just like a mountain; on this side a small head, on that side two small legs. These creatures have become great mahatmas. I have never seen such a perfect belly, and he was continuously lying down and eating sweets. And worshippers were bringing sweets and *halva* and *puri* and making his belly bigger and bigger.

When I saw him for the first time, I said, "This man some day is going to burst. He is using his belly as a balloon. This man cannot make love to a woman." That is true. Where could you find such an inverted-belly woman? I don't... I can't understand. It just seems to be impossible, a puzzle, a koan. This man can make love only if he can find a woman with an inverted belly, so they can fit together.

Obviously, because he cannot do something, he will say to everybody, "Be celibate." He is having to suffer, and trying to create the same suffering around him. People enjoy other people's suffering because that gives them a chance that, "We are higher than you. Look at us. We are always happy, silent, peaceful." And the reality is they cannot stand up, they cannot walk.

One very famous mahatma, Shivananda, who had many followers in the West, used to be a doctor. And that a doctor should do such stupid things to himself makes it more difficult to understand. He was eating so much that he could not walk without two persons holding his hands. He even could not raise his hand. His hand was so heavy, so fat, that one person would take one hand, another person would take his other hand and then the small walk would be done.

And he was telling people, "You have to follow the five great principles of Hinduism. The first is *ashwad*, no taste."

What happened to this man? And he was a doctor! I told him, when I went to Rishikesh and saw him, I told him, "What kind of doctor are you? It seems your certificate is bogus. You can't even take care of your body; you have become a monster. You cannot raise your own hand, it has become so heavy."

Everything was out of proportion: a big belly, big fat hands, the legs elephant legs, and this person is teaching the whole world, "You are not the body, you are the soul." And who are these monsters? Just bodies, with no soul at all. I can't see any space in them; they are so filled up with junk that I don't think they can have a soul also.

What Sekito is saying is absolutely right. There is tremendous truth in small statements.

"WHAT IS THE PURE LAND?"
SEKITO RESPONDED, "WHO MADE YOU DIRTY?"

You are always pure, that is the Pure Land. Your inner space never has gathered any dirt. That mirror is always clean. No dirt can reach that depth, that invisible beyond.

THE MONK ASKED, "WHAT IS NIRVANA?"

He is not understanding at all, because the first question is the last question. All these are repetitions of the same thing. Nirvana is nothing but liberation, liberation from all desires, liberation from all attachments, liberation from all bondage. What is nirvana? Liberation from birth, from death.

And Sekito said, "WHO GAVE YOU BIRTH AND DEATH?" It is you, your desire.

Just try a small experiment. In the night when you are going to sleep, wait, and at the last moment when you think you are just on the verge of falling asleep, just say, "One." Go on saying, "One, one, one..." As you are crossing the border from waking towards sleep, "One, one, one..." Perhaps two or three times after the boundary is crossed, you may repeat, "One, one, one..." and then you will be fast asleep. In the morning, watch. As you become aware that you are waking, you will be surprised, you are repeating, "One, one, one..." Strange! After eight hours of sleep that `one' was continuously being repeated inside you. The last thought when you go to sleep will be the first thought when you wake up. That is an absolutely guaranteed science.

Why am I giving you this example? Because the last thought and desire when you die will be the first desire to enter into a womb. If you die without a desire, without any thought, you will not enter into any womb. Nobody is forcing you into some womb. It is your desire, your last desire when you die. Some ambition, some unfulfillment, some frustration... You wanted to be the prime minister and you missed. You wanted to be the richest man -- you missed. You wanted a beautiful woman and you missed. Anything that is the last thing in you will take you into a new womb to fulfill your desire.

Life is very merciful; existence is very compassionate. It gives you chance upon chance, opportunities upon opportunities. If you die meditatively without any desire, then there is no womb for you, no birth, no death. That's what Sekito is saying. Who has given you birth and death? You yourself. By your desires, by your ambitions you go on perpetuating the circle of birth and death. Stop desiring; that is nirvana, you move from death into the cosmos, not into another womb. To move into the cosmos, to become one with existence, is nirvana. It is also liberation, it is also freedom, it is also pure paradise -- different names for one experience.

THE ATTENDANT MONK CAME BACK TO NANGAKU AND REPORTED SEKITO'S ANSWERS. NANGAKU PUT BOTH HANDS TOGETHER AND MADE A GESTURE OF TOUCHING HIS FEET.

Although he was not there, he accepted Sekito as enlightened.

It is a very strange story. One day Sekito came to him with a letter to deliver. They could not find any attunement with each other, and Sekito returned without delivering the letter. That time he was not

enlightened. This time on the same mountain where Nangaku had his temple and monastery -- and the emperor has given the name to the whole mountain, Nangaku Mountain -- on a small hilltop, on a flat stone, Sekito has settled.

After Sekito's master died, Nangaku heard that Sekito was just sitting on a rock. He wanted to know whether he had become enlightened or not. He must have seen that very day when he had come as a disciple of Seigen, he must have seen the man, his strength and his power; he had asked a question and Nangaku had said, "Your question is very arrogant. You should ask in a humble way."

And Sekito had said to him, "I would rather fall into eternal hellfire but I will not ask the question in any other way." And he had returned directly, a man of steel. Nangaku was a famous master. When he heard these answers from the monk, he folded his hands, and bowed down; he recognized that that fellow Sekito had become enlightened. These answers cannot be given by any scholar. They cannot be borrowed knowledge. They can only arise as an experience.

AT THAT TIME, KENGO, RAN AND NANGAKU WERE THOUGHT TO BE THE THREE MASTERS IN THE COUNTRY, AND ALL THREE OF THEM SAID, "FROM THE STONE-HEAD COMES THE LION'S ROAR TO MY EAR."

Because he was sitting on a stone with a shaved head he became known as Stonehead Sekito. All three masters were staying by chance in Nangaku's monastery. And they all three said, "FROM THE STONE-HEAD COMES THE LION'S ROAR TO MY EAR. He is sitting far away, but I can hear the lion's roar."

THE MONK WENT BACK TO SEKITO AND SAID THAT, IF THERE WERE ANYTHING THE MONK COULD DO FOR HIM, TO LET HIM KNOW. A LITTLE LATER, THE MASTER, NANGAKU, CAME WITH THE MONKS TO SEE SEKITO.

It is a strange phenomenon. Once, Sekito had gone as a disciple to Nangaku. Things have changed completely, now Nangaku comes to pay his respects to Sekito.

SEKITO STOOD UP TO RECEIVE HIM, AND THE TWO GREETED EACH OTHER. LATER, NANGAKU HAD A TEMPLE BUILT FOR SEKITO'S CONVENIENCE.

Zen gives a totally different taste -- no competition. Nangaku made a temple for Sekito on his mountain for his convenience and took care of him. A monk used to come to ask him if he needed anything. But soon thousands of people started coming to Sekito. He became one of the greatest masters of Zen. He was a very straightforward man, not a philosopher or a theologian; his answers were very simple, but absolutely to the point. His sword was very sharp, and just in one blow he used to cut people's whole intellect, their whole mind. He helped many people to become enlightened. Very few masters can claim that they have made so many people enlightened as Sekito.

Chinejo wrote:

SUDDENLY LIGHT
SUDDENLY DARK --
I AM A FIREFLY TOO.

You have seen the firefly. It goes on... as it opens its wings, you see the light, as it closes its wings, there is darkness.

SUDDENLY LIGHT,
SUDDENLY DARK --
I AM A FIREFLY TOO.

Chinejo must have been meditating deep into the night. And the silence of the night and many fireflies moving around, sometimes dark, sometimes light, sometimes dark, sometimes light, suddenly he became so attuned to the fireflies that he said, "I AM A FIREFLY TOO. Sometimes I am ignorant and sometimes I am awakened. Sometimes all is dark and sometimes everything becomes light."

Every buddha in his past was as ignorant as you are; and everybody who is ignorant has a future. Any day suddenly, light; and in that light all the past, maybe millions of years, disappear like dreams. Buddha used to measure people's age from the time they became enlightened. He did not count the previous age.

One day, a great emperor of those days, Prasenjita, was sitting by the side of Buddha asking him questions. And an old monk -- he may have been seventy-five years old at least -- asked Prasenjita, "Forgive me please. I have been waiting because I have to leave before sunset. I have to reach the other village" -- a buddhist monk cannot travel in the night -- "so I am in a hurry. I have to disturb you just for a moment, just to touch Buddha's feet and ask if there is any message. I may not be seeing him again and who knows about tomorrow?" So he touched the Buddha's feet and Buddha asked, "How old are you?"
And the old man said, "Four years."

Prasenjita could not believe that and could not resist the temptation either to interfere. He said, "What? Four years? You must be at least seventy-five."

Buddha said, "Prasenjita, you don't know. In my commune we count only those years which he has lived as an enlightened being. Before that was just darkness and dreams, nightmares, misery, not worth counting. You are right, he is seventy-five years old according to the ordinary world, but this is not an ordinary world. He is living in an extraordinary commune. As far as I am concerned he is four years old. I was just asking him whether he remembers or not. He remembers. He knows what is real life -- only four years. And the seventy-one years were just fake, they do not matter, have no meaning at all. There is no need to count them."

Buddha said, "With my blessings you can go because your remembrance is correct."

Maneesha's question:
OUR BELOVED MASTER,
FRIEDRICH NIETZSCHE WROTE OF HIMSELF -- BUT I SEE HIS SENTIMENTS AS BEING MUCH MORE TRUE OF YOU:
"ONE DAY THERE WILL BE ASSOCIATED WITH ME A CRISIS LIKE NO OTHER BEFORE ON EARTH, OF THE PROFOUNDEST COLLISION OF CONSCIENCE, OF A DECISION EVOKED AGAINST EVERYTHING THAT UNTIL THEN HAD BEEN BELIEVED IN, DEMANDED, SACRIFICED. IT IS MY FATE TO KNOW MYSELF IN OPPOSITION TO THE MENDACIOUSNESS OF MILLENNIA....
"I AM NOT A MAN, I AM DYNAMITE."
WOULD YOU PLEASE COMMENT?

Maneesha, there is no need to comment. I am not a man, I am dynamite. What Nietzsche was saying did not happen in his life; he ended up in a madhouse. No crowd gathered, no disciples, no friends.

His last phase of life was a tragedy. The woman he loved refused to marry him because she did not think he was in his senses. The man he respected, Wagner, a great musician, told him not to come to his house because it was Wagner's wife to whom he had proposed. All his friends deserted him, only his sister remained to take care of him. And finally she was also unable to take care and had to put him into a madhouse.

He was certainly a man of great insight, but all his insights were only intellectual. Those great insights drove him mad, because he could not manage to live with the crowd, and he could not manage to live alone. He was against everything, just the way I am.

But I am absolutely capable of living alone. My aloneness is absolute silence. I just come for the evening talk to be with you, then I am alone the whole day, the whole night. But my aloneness is not lonely, my aloneness is so full of existence, so full of ecstasy and divine drunkenness. My aloneness is my innermost depth, my highest consciousness.

Friedrich Nietzsche was poor in the sense that he never knew anything of meditation. So his dynamite turned against himself. He burned himself in his own intellectual, rational, logical arguments.

But I am certainly not a man, I am dynamite. And my people have come already and they are coming more and more. Millions more will be here. No boundaries of nations, no boundaries of any church can prevent them. And my whole work is to put dynamite in you to destroy you completely, so that you can enter into the cosmos with an easy heart, relaxed, at peace, finally at home.

Maneesha, you are right, your feeling is right. It does not need any commentary on it.

This is the right time for Sardar Gurudayal Singh. After such a serious and difficult time, Sardar Gurudayal Singh has come to help me.

Gilda and Gilbert Goldfish are swimming around in their fish bowl one day, having a deep philosophical discussion.

"So," gurgles Gilda, "you say that you do not believe in the existence of God?"

"That's right," bubbles Gilbert, throwing down his copy of THUS SPOKE ZARATHUSTRA. "And Friedrich Nietzsche says that God is dead and fish are free!"

"Holy shit!" splutters Gilda. "Then who is that guy that changes our water?"

Chester Cheese, the golf-crazed golfer, is preparing one Sunday morning to go golfing at the local golf course.

"Golf! Golf! Golf!" nags Betty Cheese, his wife, standing with her hands on her hips and curlers in her hair. "That's all you ever think about. If you ever spent a week-end with me I think I would drop dead!"

"Look," replies Chester, putting on his golf hat. "There is no point in trying to bribe me!"

Chief Patrol Officer Kowalski and his partner, Officer Jablonski, are walking down Main Street in Warsaw late one night. Suddenly, Officer Kowalski stumbles over a dead body lying on the sidewalk with a huge knife in its back, just in front of the Philharmonic Hall.

"Ho!" shouts Kowalski with surprise. "What do we have here?"

"It is a dead body, chief!" exclaims Officer Jablonski, his eyes popping out.

"Right!" says Kowalski, and he pulls out his pad and paper and starts writing.

"Time!" shouts Kowalski.

"Er, one a.m." replies Jablonski, nervously looking at his watch.

"Okay," says Kowalski, writing furiously. "Now, date!"

"Er, March seventh," replies Jablonski, checking his calendar book.

"Good!" shouts Kowalski. "Description!"

"Er, knife stuck in back," cries Jablonski.

"Right!" exclaims Kowalski. "And location!"

Jablonski looks up at the huge building and says, "Er, F-I-L-A-M-O-N-I-C. Philharmonic Hall?"

Kowalski scratches his head, and starts writing.

"F-I-L... no, that's not right," he says, and then he tries again.

"P-I-L-L... no, that's not it! Maybe it is F-H-I-L -- oh, shit!" snaps Kowalski, breaking his pencil. "How the hell do you spell `Philharmonic'?"

"Gee," replies Jablonski, "I don't know."

Then Kowalski bends over, picks up the bleeding body, throws it over his shoulder, and starts walking away.

"Hey! Chief!" cries Officer Jablonski. "Where are you going?"

Kowalski turns around and says, "Let's put him in front of the post office!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes and feel your body to be completely frozen.
This is the right moment to look inwards.

Gather your energy, your total consciousness, and with an urgency, as if this is going to be your last moment in life, rush towards your very center -- faster and faster, deeper and deeper.

As you come closer to your center, a great silence descends over you. It is falling almost like soft rain, so tangible. A little closer, and a great peace arises from your very sources, surrounds you in a glory you have never known before, in a grace that is not of this world.
One step more and you are at the very center of your being.

For the first time you are seeing your original face. As a symbol in the East we have accepted the face of Buddha as the original face of everyone. You are facing your own hidden buddha.
This is your hidden splendor. This is your nature, your dharma.
The buddha has only one quality, witnessing.

Witness that you are not the body, witness that you are not the mind, witness that you are only a witness. And suddenly you have become one with the buddha.

As your witnessing deepens, a great ecstasy starts, starts arising in you just as if a lotus flower is opening in the morning sun, so fresh.

On its petals there are still cold dewdrops of the night, shining in the morning sun like pearls.

At this moment you are the most fortunate people on the earth. To be at your center, to be a buddha is the greatest experience of life.
To make this witnessing deeper...

Nivedano...

(Drumbeat)

Relax... Let go... But keep on witnessing.

Slowly slowly, you start melting like ice in the ocean. Gautama the Buddha Auditorium is turning into an ocean of consciousness.

Ten thousand buddhas are disappearing as separate units and are becoming the oceanic vastness, eternity, infinity.

This is your ultimate nature. This is your birthright, to be a buddha; and you have gone beyond the mind and you have reached to the very source of your being from where you have come. And when the source and the goal become one, the circle is complete. This completion of the circle is enlightenment. Every day it will become deeper and deeper.

Collect all the experiences that are happening right now: the feeling of vastness, the oceanic feeling, the great peace, the strange silence, the great ecstasy and flowers of bliss showering on you.

Collect everything, you have to bring all these things to your ordinary day-to-day life -- the same grace, the same peace, the same silence, the same joy, the same celebration.

If you can manage to bring all these things from the center to the circumference, the buddha is bound to follow.
But anyway, persuade him.

Before Nivedano calls you back, persuade the buddha to come a little closer, just following you so that he remains a continuous presence behind you.

In every act, in every gesture, in every word, in every silence, day, night, waking, walking, sleeping, whatever you are doing, his presence is always there following you like a shadow.

But the shadow is very solid and the shadow is very radiant; the shadow fills you with great joy. Your heart starts dancing.

Nivedano...

(Drumbeat)

Come back... but come back very peacefully as if there is no one here, very silently, with great grace. You have to remember that you are a buddha.

Sit down just for a few seconds to remind yourself of the golden path that you followed, to remind yourself of all the experiences that open their doors at the center of your being.
The experience of the center is the only miracle there is.

Just by your honesty, just by your sincerity, you have made this evening a magic evening. Feel the presence of buddha behind you.

These are the three steps of meditation: first, you will find buddha as a presence behind you; second, you will find buddha as a presence in front of you, you will become a shadow; and third, your shadow will disappear into the buddha, you will become the buddha himself.
You will not be anymore, only the buddha is.

Buddha is just a symbol of pure existence, of ultimate liberation, of nirvana.

One day, these three steps will be fulfilled in you. When the third step is fulfilled, you are awakened, enlightened. Then there is no birth for you, no death for you. You have become part of the ultimate cosmos.
God is dead, and Zen is the only living truth.

Okay, Maneesha?
Yes, Beloved Master.

God is Dead, Now Zen is the Only Living Truth

Chapter #5
Chapter title: God is your insecurity

10 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SEKITO WROTE:
THE MIND OF THE GREAT SAGE OF INDIA WAS INTIMATELY COMMUNICATED FROM INDIA TO CHINA. IN HUMAN BEINGS THERE ARE WISE MEN AND FOOLS, BUT ON THE WAY THERE IS NO NORTHERN OR SOUTHERN TEACHER. THE MYSTERIOUS SOURCE IS CLEAR AND BRIGHT, THE BRANCHING STREAMS FLOW THROUGH THE DARKNESS.
TO BE ATTACHED TO THE RELATIVE, THIS IS ILLUSION, BUT TO TAKE TO ONESELF THE ABSOLUTE IS NOT ENLIGHTENMENT.
EACH AND ALL THE ELEMENTS OF THE SUBJECTIVE AND OBJECTIVE SPHERES ARE RELATED, AND AT THE SAME TIME INDEPENDENT; RELATED, YET WORKING DIFFERENTLY, THOUGH EACH KEEPS ITS OWN PLACE.
FORM MAKES THE CHARACTER AND APPEARANCE DIFFERENT; SOUND, TASTE, SMELL, DISTINGUISH COMFORT AND DISCOMFORT.
THE DARK MAKES ALL THINGS ONE; THE BRIGHTNESS MAKES ALL THINGS DIFFERENT.
THE FOUR ELEMENTS RETURN TO THEIR NATURE, AS A CHILD TO ITS MOTHER.
FIRE IS HOT, WIND MOVES, WATER IS WET, EARTH HARD. EYES SEE, EARS HEAR; THE NOSE SMELLS, THE TONGUE TASTES, ONE SALT, ANOTHER SOUR.
EACH IS INDEPENDENT OF THE OTHER, BUT THE DIFFERENT LEAVES COME FROM THE SAME ROOT.

Friends, first the questions. The first question:

COULD ONE SUMMARIZE THE DIFFERENCE BETWEEN A GOD-ORIENTED RELIGION AND THE QUALITY OF RELIGIOUSNESS AS THE DIFFERENCE BETWEEN A JUDGE EXTERNAL TO US, A PROJECTED CONSCIENCE, AND A WITNESS WITHIN OUR CONSCIOUSNESS?

The difference between God-oriented religions and the religions without God is immense. The God-oriented religions are simply fiction. But lies told again and again and again start appearing to be almost true. God as the ultimate lie creates many lies around itself, because no lie can stand alone. Because no lie is self-evident, it needs other lies to support it; hence, all God-oriented religions have created many lies to support God.

Truth can stand on its own legs, but not a lie. Truth needs no argument, but not a lie; a lie needs many arguments, many fabricated proofs, many imaginary evidences. Truth is utterly naked -- either you know it or you don't.

God-oriented religions are a disease of the soul, a sickness of the mind, because God is only your fear, your dread, your anxiety, your insecurity. And then comes prayer, and then comes the priest, and then comes the organized religion, the church. True religiousness cannot be God-oriented. True religiousness is your own interiority, your own inner space.

And you can see the differences between these two kinds of people. Those who follow a God-oriented religion don't show any compassion, don't show any ecstasy, don't show any blissfulness. On the contrary, they are very violent, they are very much against freedom. They are in constant fear that somebody will object to their lies and they will not be able to answer, because all that they have is only a belief system. A belief system can help you to forget your ignorance, but it does not destroy it. So the God-oriented man lives in ignorance and believes that he knows.

And mere words, theories, hypotheses, are not going to change your character. They can at the most make you a hypocrite. They can give you a beautiful mask but not the original face. They can create a very convenient personality, but they cannot create or discover your beautiful individuality. And the personality, however convenient, is a heavy weight on your chest, on your heart, because you are living a lie. Nobody can feel at ease when he is living a lie.

The man who has no belief system, but has encountered truth itself, suddenly finds himself changing into a new man. There is no effort involved. Grace comes by itself, compassion comes by itself, violence disappears, fear disappears, death and birth disappear. One starts feeling at home with the universe. There is no tension, one is absolutely relaxed.

This is our home. One stops searching and seeking, one starts living, dancing, loving. Knowing one's own interiormost center is also knowing the center of the universe itself. Doors of all the mysteries open -- not that you start getting answers, you become more mysterious.

All answers are mind products. Questions arise out of the mind, and answers are also from the same mind. Neither the questions lead you towards the truth, nor the answers. Answers only repress your questions, but they will surface again and again.

A man without God finds himself in total aloneness. He has nowhere to go except withinwards. All roads leading out are meaningless; they don't lead you anywhere because there is nobody outside, no God, no paradise. Removing God is a great rebellion, and an absolute necessity to be awakened, to be enlightened.

God is holding millions of people outside their own consciousness. And God being a fiction, your prayer is false, and your religiousness is imposed. Hence, all these religions demand: "Do this, don't do that." Everything is imposed from the outside. And whenever something is imposed from the outside, your dignity is destroyed, your individuality is crushed. Your freedom turns into slavery, and the ugliest slavery is spiritual slavery.

With God you can only be a slave. With God you can never be liberated. Liberation begins with liberating yourself from God and all the lies that surround him.

Liberation brings you to your own very center, and there you find a totally different experience that is not of the mind; it is of pure silence, truth and beauty, of eternity, of life as a constant festival.

And because you experience this festivity inside you, it starts overflowing you. In your actions you become graceful, your eyes start shining with love, with depth, your very movement shows a centered,

balanced, harmonious being. Your words carry something of that which is beyond words. Your silence is no longer the silence of a cemetery, it is not dead. It is very alive, throbbing, it has a heartbeat, it is a silent dance of pure awareness. It is a silent song without any sounds, but it is immensely alive.

Anything imposed from outside destroys you, your freedom, your individuality. Your inner space is completely closed, and it is closed in such a beautiful way that you never think that your parents, your teachers, your priests, your leaders, politicians -- all kinds of so-called wise men -- are poisonous. With all good intentions they are poisoning every child. And God is the original sin, original sin because we created a great lie, the ultimate lie.

Once I was in a court for the first time, in a strange case. There used to be a Christian church, a very beautiful church with a vast ground around it, huge ancient trees... You will be surprised that Indian Christianity is the oldest Christianity in the world. One of Jesus Christ's closest disciples, Thomas, came to India directly. His gospel is not included in the Bible, because his gospel was written in India, but it is the most beautiful gospel. Those four gospels included in the New Testament are nothing compared to it.

Thomas became a transformed man here, because he started seeing the difference between God-oriented religion and a religion without a God. A religion without a God gives man dignity, because man becomes the ultimate evolved consciousness in the whole of existence. It gives man freedom from a burden imposed by the priest in the name of God.

And you have asked, "Could one summarize the difference between a God-oriented religion and the quality of religiousness as the difference between a judge external to us...?"

There is no judge, and there is no religiousness in a God-oriented religion. It is mere theology, it is a mind-projection. It is not existential, it is not experiential.

And you are asking, "Could one summarize the difference between a God-oriented religion...?" First remember, the God-oriented religion is only a name. God is fiction, so anything oriented in God cannot be anything else but a lie.

And secondly, you are asking, "and the quality of religiousness...?" The God-oriented so-called religion has no religiousness in it. It has a certain morality, it has a certain discipline imposed against nature.

God is the enemy of nature, because nature is truth and God is a lie. But the lie is dominating millions of people and telling them to withdraw from nature, which is the only truth. So there is no religiousness in a God-oriented person. What he has is a morality, which is nothing but a social convenience. It differs from place to place, from country to country, from race to race. What seems to be religious to one fragment of humanity is not religious to another fragment of humanity, because every society has its own climate, its own heritage, its own past -- which is different from other societies.

For example, the Hindu concept of heaven is that of a centrally air-conditioned place. Not that they have used the centrally air-conditioned word, but they say, "The whole day a cool breeze, fragrant, blows; it is never hot in heaven." Obviously, it shows that the people who have projected this lie are living in a hot country, and they don't want to live eternally in a hot place.

The Tibetans have their heaven very warm, no snow at all; no winter ever happens in their heaven. They suffer from cold and winter and snow. They are projecting something which they can tolerate eternally. This life is small, but to suffer the same thing eternally would be too much. The human mind is too frail, too weak.

Just watch what each country thinks of as religious. In India, you have to take a morning bath before sunrise, and do your prayer, and only then can you eat anything, your breakfast -- not before that. In the religious scriptures of Tibet it says you should take a bath at least once a year. But the trouble is that people go on carrying their concepts even though they move into different climates.

One of my friends, a very scholarly brahmin, wanted to go to Tibet. He was very interested in the Tibetan language and Tibetan scriptures.

I said to him, "All that literature is available. You don't have to go to Tibet. And you will not be able to remain there for more than two days."

He said, "Why not?"

I said, "How will you manage a bath before sunrise? And without a bath you cannot take your breakfast. You cannot eat anything unless you do your prayer, but the prayer needs -- an absolute necessity -- that you take a bath."

But he didn't listen to me. He went to Tibet, and after just two days he was back. He could not even reach Lhasa, he returned back from Ladakh, which is just in between Tibet and India. Even Ladakh gave him too much trouble.

Taking an early morning bath in Ladakh can kill you. It is ice cold. So he came back, he did not go further.

I said, "What happened? It is just two days and you are back?"

He said, "You were right. I am a brahmin and I follow my religion. I cannot remain without a bath."

Tibetan lamas came with the Dalai Lama as he escaped from Tibet when China invaded it. So hundreds of lamas came with him.

I was holding a camp in Bodhgaya, the place where Gautam Buddha became enlightened. In the same campus, by the side of the same tree exactly, I was taking a meditation camp. And a group of Tibetan lamas came to pay their respects to the tree under which Gautam Buddha had become enlightened.

You will not believe it, even from far away they stank. They were still following the idea that you should take one bath every year -- in India! It was a hot summer and they were perspiring.

And they were still using the same kind of clothes as they used in Tibet -- layer upon layer. There are many layers of clothes, and these were so dirty, so oily, and dust had gathered on the oily clothes. They were good in Tibet, they prevented any cold reaching to the person's body, but in India...!

They had not changed. I asked them, "Do you understand that all kinds of so-called religions are social conveniences. It was good in Tibet but here you are being stupid. So many layers of clothes upon clothes, you are being insane!"

But they said, "Our religion says one bath a year is absolutely necessary. More than that is luxury. More than that is condemned, it is dangerous."

And to make people afraid that if you go against the dictates of your scriptures you will fall into hell, they said, "It is better to stink than to fall into hell."

I said, "That's right. You are already in hell. I don't think that the devil is even going to allow you into hell, because in no scripture of the world is it said that the devil stinks; he is a gentleman, a nice fellow."

I said to those people, "You just keep these clothes on in India and they will save you from hell. As the devil starts sniffing you, he will close the doors: `Tibetan lamas no longer allowed! You go to the other place.'"

Jesus used to drink alcohol. Now in India no religion can conceive that a man of understanding, a man who is enlightened, could drink alcohol.

I don't see any problem, because if the body is illusory, the alcohol is going into the body, not into the soul. It is called spirit, but don't think that it is spiritual. It does not go into your spirit. It may affect your mind, and you may fall unconscious, but still it is not touching your consciousness at all, because the mind and brain are part of the body. Mind is the program and the brain is the computer that is programmed.

When a child is born, he has a brain but no mind. Mind is nothing but the whole collection of information, knowledge; it is the programming. So the brain will be affected by alcohol, but not your spirituality.

So what is the problem? To me there is no problem. Even a buddha can once in a while have a little drink, enjoy a little party -- Italian style.

In Italy, "party" means something absolutely different to what you understand. It is a real party, with two partners. But why prohibit a buddha from enjoying a little party, a little spaghetti, a little wine?

All these things are material, and they don't touch your spiritual being. But in India nobody can conceive that a buddha would drink -- even tea he will not drink. One cannot think of Mahavira...

The reason is simple. In this hot climate, drinking alcohol is not needed, but in a cold climate, alcohol is absolutely necessary. It keeps you warm; it does not make you intoxicated, it only keeps you warm. And there is no harm in feeling warm when snow is falling all around you.

So in a cold country the morality will be different. In a hot country the morality will be different. This is just an example. On every point, different climates will create different moralities.

Mohammed said to the Mohammedans, "You can marry four women." The reason was that in Saudi Arabia at that time, fourteen hundred years ago, the proportion of men to women was four women to one man. And it happened because the men were continuously fighting. It was a tribal world, and every tribe was fighting with another tribe. Of course, men were being killed, and women remained. So the proportion became such that there were four women to one man.

So I don't condemn Mohammed, he was making it convenient for the society. Otherwise, what will three women do? They will disturb the whole society. They will start having love affairs with married people; they will become prostitutes. And such a vast number of prostitutes will create so much ugliness and perversion. It was better that a man married four women.

And strangely enough... I have been in deep contact with a few Mohammedans who have been my friends. I was amazed. I used to think, theoretically, that one woman was enough to drive a man either insane or enlightened -- the only two alternatives. What will four women do to a man? But my actual experience, when I came into contact with Mohammedans who had four wives, was totally different.

That's what I always say, that theoretically something may look logical, but life has no obligation to follow your logic.

I was surprised that the Mohammedan house has no quarrel the way one man and one woman are continuously nagging and fighting and jealous. The reason is, those four women are fighting amongst themselves, the man is simply out of it. They are not much concerned about the man, the whole question is about four women. So the man is far happier than anybody who lives with one woman.

I asked those friends, "What is the matter? One woman drives people either insane or they renounce the world -- really it is renouncing the woman -- and they become enlightened."

And now I understand why no Mohammedan has ever been enlightened. They are very normal people, they don't even go insane either. It is those four women fighting amongst themselves, and the man is simply out of the game. He can watch the game, but he is no longer part of it.

But now the proportion is not the same as then. In a country like India, the proportion of men to women is exactly the same, and now even in Saudi Arabia the proportion is exactly the same. Now, to go on marrying four women in Saudi Arabia will create problems and inconvenience for the society, because three men will be left without wives. Now these three men will create trouble. They will have love affairs with other people's wives. And always remember, the other person's wife is far more beautiful than your own wife, far greener -- just as the lawn of the neighbor looks so green that you want to chew it. The neighbor's wife also you want to chew.

The French actually have an expression. When you are in deep love in France, tell the woman, "I want to eat you," and she will be immensely happy. But only the French do that much. If you say that in India -- that I want to eat you -- the woman will give such a scream. And soon you will be arrested by the police: "What did you say to that woman that she was screaming so loudly?" And if you say, "I was just telling her I love her, and I told her, `I want to eat you'..."

Even language changes, just as morals change, as religions change, according to climate, according to tradition, according to their past.

I have heard about a very great French warrior. In the Middle Ages the warriors were always going on a crusade. The Christians were going to kill Mohammedans, and they were going to kill Jews, or convert them into Christians. The only chance was, if you want to stay alive, be a Christian; otherwise be finished.

So the warrior was going, but he had a very beautiful wife. In the Middle Ages in Europe, they used to have locks. When the husband went out for a few days, he would put a certain lock on the woman's vagina. It was a belt with a lock, and strange locks were developed, so that nobody could make love to the woman. And a few locks, which the richer people used, had a knife inside. Anything entering the lock, and the knife would simply fall on it. They are exhibited in the great museums of Europe, particularly in London.

So the warrior who was going away for months -- and maybe it would take a year or two -- locked his wife. But he was worried about taking the key with him, because it was war and if the key was lost it would be very difficult to open the lock. You would need to call some locksmith or somebody who could make another key. But it would be very embarrassing. So he called his best friend, and he told him, "I am going on a crusade, and I trust you, you are my best friend, so keep this key. When I come back I will take the key from you. This is the key of my wife's lock."

The friend said, "Don't be worried." And just five minutes after the warrior had gone on his horse, he saw his friend coming fast on his horse. The warrior stopped and asked, "What is the matter?" The friend said, "You have given me the wrong key." Just five minutes after!

When the number of men and women are not in proportion, what Mohammed said is good, there is nothing wrong in it. But it belonged to his time and the situation. It has now become a rule amongst Mohammedans, and because they cannot find so many wives in their own religion, they go on abducting other people's wives.

In India it is a game. You just catch hold of somebody's wife... and Hindus are very fussy about it. Once the wife has remained one night outside the house, she is finished. She cannot enter the husband's house again, the husband won't allow it. She cannot enter her parents' home again, the parents will throw her out

because she has degraded their respectability, their prestige: "Just go and commit suicide, there is no other way." Rather than committing suicide the woman returns to the Mohammedan. That seems to be saner and more logical.

A woman has to be out of the house just for one night. It does not matter whether she has made love to anybody or not. This is how Indian Mohammedans go on increasing their population. Obviously, one man with four wives, can give at least four children per year. The same is not possible for four husbands and one wife. They may not even give one child -- the four husbands may kill the child before it is born.

So remember, your God-oriented religions are only conveniences for the society. They should not be called religions, they are only moral precepts to keep the society together, and in the least inconvenient way. It is not religiousness. Religiousness arises only as a blossoming of your own consciousness.

God-oriented religions certainly create a conscience, but not consciousness. And many people have the false notion that conscience and consciousness are one. Their root is one, but they are two separate branches moving in different, diametrically opposite directions. Conscience is forced on you by others. Consciousness is an evolution rising from your own depths to the ultimate heights. Conscience is just like a plastic flower.

Once I had a neighbor. I had a beautiful garden with all kinds of flowers and all kinds of trees. And of course, he was jealous. So what he did... I could see only one of his windows. I could not see his whole house from my house. Tall trees hid the house from my garden, but one window was available for me to see -- he brought a pot and arranged plastic flowers in it. And just to deceive me, because plastic flowers don't need watering, he would water them every day just to show me that he also had flowers. But I saw that the flowers remained the same -- six months passed and the same flowers. I said, "He has found a great flowering tree!"

So one day I jumped over my boundary wall and went close to the window. And I could not believe what kind of idiot he was. He had brought plastic flowers with plastic leaves and planted them in a flowerpot. And just to deceive me that they were real, he had to water them. He would only water when I was there to show me that his flowers were real.

Plastic flowers are very permanent flowers. In fact, scientists are worried that plastic is one of the things the earth cannot absorb. And now so many plastic things are being thrown into the ocean, into the earth, that they are destroying the whole ecology. Plastic is something eternal.

A tree grows out of the earth, a man grows out of the earth; you put the tree back into the earth and it will disappear into its basic elements. But plastic is man-made. You can put it into the earth and after many years you can dig and find the plastic exactly the same, nothing has changed.

It is because of the American idea of using a thing once and throwing it away. It is cleaner, but it is dangerous. The whole bottom of the ocean around America is full of plastic things: plastic bags, plastic syringes; everything is plastic: plastic covers, plastic toys.

And those layers of plastic have created something strange. Millions of fish have died because the plastic has made the water poisonous. Its aliveness has gone, it has become dead. And the fear is growing every day that more plastic thrown into the oceans, into the rivers, into the earth, will make everything dead; everything will be plastic.

I knocked on his window. He came, and I said, "You have got great flowers. I have got very poor flowers; in the morning they blossom, by the evening they are gone. Although you have got only one pot, it is better than my whole garden."

He was very much embarrassed. And I said, "You are a very intelligent man. You have been watering these plastic flowers." He had not a single word to say. His wife came behind him and said, "You are saying he is intelligent. He is an idiot. I have been telling him that plastic flowers don't need water."

I told his wife, "You don't know. He was not watering the plastic flowers, he was trying to deceive me. And that's why I had to climb over the wall, committing an illegal act, to make him aware that he cannot deceive. These plastic flowers have been there for six months, and they will remain forever. This man will die, you will die," I told his wife, "but these plastic flowers will remain. They are immortal beings. But they are dead, that's why they are immortal -- already dead."

You cannot kill a dead man, can you? Once a man is dead he becomes immortal. You cannot kill him twice. Resurrection has happened only once, and that was also false. Once a man dies there is no more death.

This is the difference between imposed morality and religion, and an inner growth of consciousness. They are totally different. Perhaps only in the French language are conscience and consciousness

equivalent. But I am not certain, I don't know French. But I have a certain feeling that in French those two words are not different: conscience is used for both conscience and consciousness, but it is absolutely wrong. The French linguists have to change it.

Conscience is God-oriented; consciousness is your own innermost being flowering. Then you have a spontaneous response to situations. The God-oriented morality cannot have a spontaneity in it. It consults what the holy scripture is saying, what Moses is saying, what Jesus is saying, it has to consult its memory system. But spontaneity has not to consult anybody -- Manu, Moses, Mohammed, nobody. Spontaneous action simply arises in you, and because it arises in you it has an authenticity, an honesty. Then you are functioning as an individual, not as a sheep. You are functioning as a human being with dignity and splendor and honor.

A God-oriented religion takes away everything that is beautiful in you and leaves behind just a dilapidated human being, crippled in every possible way, exploited by all kinds of parasites. God is the ultimate parasite. He goes on threatening you.

Of course, because there is no God the priest is the spokesman, and he goes on threatening you: "You will be thrown into hell if you don't listen to me. I represent God." It is a pure invention of the priesthood all over the world, to dominate man, to exploit man. And what they are saying to the people, they themselves don't believe. How can they believe? They know it is a fiction. But it is a very good profession, it is a good business.

Just the other day, the archbishop of Jerusalem -- which is a holy land for three religions, Jews, Christians, Mohammedans -- the archbishop of this holy city was arrested in London because he was misbehaving in the railway station public toilet, exposing himself, exhibiting his sexual machinery to other people. And this is the archbishop of Jerusalem! One cannot believe that these people go on teaching celibacy to others, and they themselves behave in such stupid ways.

I have told you, three bishops were going to Pittsburgh. But the woman at the window where they had to get their tickets had such beautiful tits....

The youngest bishop was sent to purchase the tickets. When he saw the tits of the woman, he forgot everything. He said, "Just give me three tickets for Tittsburgh." The woman was very angry, and the bishop felt very ashamed, so he came back. He said, "Forgive me, but I forgot myself completely."

So the second one said, "Don't be worried. I will go." As he gave the money, he told the girl, "Give me the change in dimes and nipples."

The girl was furious. She said, "You are all idiots of the same type! Can't you behave like human beings?"

He ran away. And the oldest bishop said, "Don't be worried. I will take care." He went there, and he said, "Woman, you will be in trouble... If you go showing your tits like this, at the pearly gates Saint Finger will show his Peter to you!"

What to do with these people? Once you repress something it is bound to come up. You simply become a fool. Now all three bishops proved to be utterly foolish and absolute idiots. But they are victims of a constant harassment by religion, by their abbots, by their popes -- against nature.

All moralities are against nature, and in favor of a certain social structure. And the social structure is man-made, it is not perfect, it needs to be changed. But all moralities, God-oriented religions, are protective of the social structure. They are against any revolution.

They don't have any consciousness. They have created in place of consciousness a bogus conscience that is plastic consciousness. What they call conscience is simply implanted, it is programmed in you. So you have to act accordingly, but your inner being is not in favor. So when you want to say, "Pittsburgh," your inner being says, "Tittsburgh." When you want to say, "Saint Peter," your nature says, "Saint Finger will show his Peter." This dichotomy is created by your God-oriented religions.

Man is suffering from schizophrenia, neurosis, psychosis -- all kinds of mental diseases -- because of one fiction that he cannot drop. Just drop God, and you will find yourself saner, natural, and a certain beauty will come to you which only comes to natural beings.

If you believe in a God, you are bound to be afraid of his judgment. But if there is no God, there is no judgment. You have only a witness, and a witness is not a judge. A witness is only a mirror. It shows you clearly the situation, and it gives you a spontaneous response.

Then it has tremendous beauty and harmony, and your life is without any regret. You don't look back,

you remain constantly in the present, just a witness, acting, responding to whatever encounters you according to your own consciousness.

And remember one thing. Even if you fall in hell, but you have lived spontaneously and according to your consciousness, you will not regret it. On the other hand, if you enter heaven because others forced you to act according to certain precepts, certain commandments, you will regret even in heaven that you have not lived your life according to your own nature.

There is only one blissfulness in the world, and that is to be in accordance with your nature, with your existence. Don't bother about any commandments, don't bother about any disciplines, don't bother about any morality. Just live according to your own consciousness, and go on growing your consciousness. Soon you will see the spring and all the flowers will bring a clarity of vision, and a certainty of action, a totality to every response. And your every response will be beautiful, because it will be coming out of a growing consciousness.

Conscience is borrowed. Consciousness is your nature. The difference is vast.

The second question:
IT SEEMS LIFE IS NOT THE ULTIMATE VALUE, THE MECHANICAL MAN IS EXPENDABLE. GOD IS NOTHING MORE THAN A SICK FANTASY; OBVIOUSLY, THAT CANNOT BE THE ULTIMATE VALUE. WHAT THEN, DOES THAT LEAVE US WITH?

With nothing... just yourself. Once God is no more, there you are, alone and responsible.

People are clinging to God for a certain reason. They are throwing all the responsibility on God. He will take care, all that we have to do is to go to the church every Sunday -- that's enough -- and God will take care. But you don't know. The moment you give your responsibility to God, you have also given your freedom into his hands, you have become a puppet.

Once you know God is just a sick fantasy, that very understanding will make you healthy and whole. And your wholeness, your aloneness, is such a beautiful experience, you don't need any value, any ultimate value. You are the ultimate value. Your very being, when discovered in its totality, is a Gautam Buddha. You don't need any other value as an incentive to make the journey towards the goal.

All that you need is to drop all sick fantasies. Then all your religions will disappear from the earth, and that will leave you absolutely healthy. Out of that health and aloneness, out of that freedom, you will find your ultimate peaks and ultimate depths. And this is what can be called the real meaning, the real significance, the ultimate value. You are the ultimate value. It is because of a sick fantasy that you are not looking at yourself, you are looking at the stars.

The third question:
PRIMITIVE SOCIETIES HAVE ALWAYS CONCEPTUALIZED GOD AS PARTS OF THE ENVIRONMENT, SUCH AS RIVERS, TREES, AND THE SUN AND MOON. AS SOCIETIES BECAME MORE CIVILIZED, THEY BEGAN TO CONCEPTUALIZE GOD AS A SEPARATE INDIVIDUAL. WHY IS THIS?

Primitive societies had no private property. Primitive societies had no families, they were tribal. Nobody knew who was the father, people only knew about uncles and the mother. Primitive societies were matriarchal; the mother was the only person they knew, the father had not yet arrived.

As societies started moving from hunting to cultivation, they stopped being gypsies; otherwise they were continuously moving wherever there was the possibility of finding more animals to hunt. They could not remain in one place, because soon the food was finished. And as animals were moving away from them, they had to follow the animals. Their whole concern was how to get food.

There were no houses, there were no cities, there were only temporary camps. Private property had not yet arisen. With cultivation, private property came into being. The people who were stronger managed to get as much land as they wanted. The people who were weaker managed to live at the very minimum -- whatever was left over from the stronger gangsters.

Those strong criminals became finally your kings, and your lords, and your counts. These are basically criminal people, who have deprived humanity of much of their joys, forced them into a corner. But once

private property arose, the father had to be certain that his son was *his* son. With private property the family came into being. And with private property the woman was transformed into a subhuman species. She became imprisoned. Now she was nothing but property, the property of a certain man. And her whole function was to be a factory to reproduce children.

Tribal people have no idea of a father, but the tribal people and the primitive knew many things that we have forgotten: they felt life surging in the trees; they felt life moving in the rivers; they felt life in the tidal waves of the ocean, shattering continuously, eternally on the seashore. They were more sensitive people. They were illiterate, uncivilized, but they were more sensitive and more receptive.

I have heard about the native Australians. Most of them have been killed by the white man, and killed in such an ugly way that the white man seems to be the most barbarious man on the earth. The native Australians were killed almost like animals. People used to go hunting the natives, because they thought them to be not human beings, but a far lower species. So almost ninety percent of the natives of Australia have been killed, and eaten, by the white people, because it was hunting. Just as you hunt tigers and lions and deer, you were hunting a different species from humanity. They were not white, their faces were different, their behavior was different.

But I have heard about the natives of Australia -- and a few scientists are still working on the project -- that they had a very strange way. They had no post office, they had no telephone system, they had no wireless. They used to hypnotize a tree, a particular tree which is more hypnotizable. Their sensitivity must have found the right kind of tree that is ready to be hypnotized.

In humanity thirty-three percent of people are immediately capable of being hypnotized, only thirty-three percent. But strangely enough, only thirty-three percent of people are intelligent; they are the same people. Only thirty-three percent of people are creative; they are the same people. The remaining ones are insensitive, unreceptive, unintelligent.

The natives of Australia have found which tree is more hypnotizable, so each village has its own hypnotized tree. And through the tree they used to send messages to another tree in another village. For example, somebody's son has gone to another village, and the father wants to send a message to him. When the son was leaving, the father would say, "If I have to send a message to you, I will send it exactly when the sun is rising. At that time you listen to the hypnotized tree in that village." It may be hundreds of miles away.

And early, exactly when the sun is rising, the father will go to the tree of his village if he wants to send a message to the son. He will tell the tree, "Please inform the tree in a certain village where my son must be waiting for a message..." And then he will tell the tree the message, and the son will be listening to the tree a hundred miles away. And the message was received, "You can stay two days more, but finish the work" -- or any message.

For thousands of years they practiced it, but slowly slowly they have forgotten, most of them have forgotten how to hypnotize, because Christianity is forcing them into schools to learn to read. And Christianity is absolutely against hypnotism. It thinks it is something to do with the devil. Hypnotism or mesmerism or anything is accounted dangerous. So they have destroyed, along with the natives, those trees, which had been hypnotized for centuries. They had become so sensitive that they immediately sent the message to the other tree hundreds of miles away, maybe thousands of miles away. The space did not matter, nor the distance.

Primitive man was very sensitive because he lived with trees, he lived with animals, he lived with rivers, he lived with oceans, he lived with mountains. He was part of nature. The primitive man had no religion, no organized church, no priesthood. Obviously, the primitive man was aware of a surging life all around. He lived amidst an ocean of life. And obviously, his love for trees, his love for rivers, his love for the ocean, his love for the high mountains, the stars, the sun and moon, was immense. He lived in a totally different world -- very related. He was one of the members of the cosmos, just as every living thing is.

As far as sensitivity is concerned, he was far more human than the so-called civilized man, who has become hard, has become more mechanical, more robotlike; he has lost much of his sensitivity.

You can watch, holding hands with different people. Some hands will feel almost as if you are holding the hand of a dead man, no energy, no warmth, no throbbing of life, no transfer of any loving, friendly energy -- just closed, dead. And you will find hands which suck you. You find afterwards that you are feeling weaker. There are people with whom you don't want to be, because being with them you feel your energy sucked out, as if somebody has taken blood out of you. They are parasites of energy. They don't have any energy to give, but they are ready to take any energy possible.

And you will find the opposite also: holding their hand you will feel healthier, fresher. Their hands will be flowing into your being, pouring some energy into you, some love, some warmth.

Just the other day, Anando brought one very rich woman. She owns some newspapers and magazines, a very beautiful woman. She wants to write an article about me, so she wanted a photograph of me with her. I took her hand in my hand, and it was a sad shock to me. The woman was smiling, but her heart was sad. I could feel in her hand immense sadness.

If you are sensitive, you will be able to feel whether a person is blissful, sad, feeling unworthy, feeling a sinner, or is standing on his own feet, feeling the dignity of being human, feeling rooted, centered; feeling that he has a place in existence of his own, that he is not accidental, that existence needs him otherwise he would not be here. "The very fact that I am here shows clearly that existence needs me. There is some tremendous purpose, some destiny that existence wants to be fulfilled by me. I am existence's ambition, just as you are." The moment you feel this, you have a great gratitude arising in you.

Out of that gratitude primitive man was bowing down to the trees, to the rivers, to the sun, to the moon. It was far more beautiful than going into a church and bowing down to a sad Jesus Christ. And obviously, he has to be sad, he is crucified. You don't expect him to laugh; that would have been absolutely inappropriate. I would have done it. But Jesus has a long face, utterly sad.

You will find all God-oriented people serious and sad, because deep down there is doubt. God is not their experience, it is just a belief. And how can you make belief a truth? It will remain a belief. You can repress your doubt as much as possible in the unconscious, but it is there and very alive and kicking. It makes you sad because you are living a fictitious life, a life that is not your own, a life that others have imposed on you. And God is the most responsible for taking away your prestige, your dignity, your pride.

The primitive man loved existence. To me, he was more religious than the civilized man.

With private property the father came in. The father can protect you when you are a child, but when you become young, you get married, you have to live your own life. By that time perhaps your father will have died, or will have become sick and old. And you have lived from your very first breath under the protection of your father. He was the big man in your life, the first big man. When you are alone, you start feeling some vacuum in you which the father used to fill. Hence, God became the father, a father who is not going to die.

Your father betrayed you, he left you alone, and you trusted him so much. And he did not care about you that you will be left alone. You have lived with that program from the very first breath.

So when the father leaves you and you are on your own, suddenly you feel a vacuum. That vacuum can be filled by another father, but that father cannot be a human being, because a human being has already deceived you. You are feeling hurt, so you project a father which is eternal and immortal, and far away, and omnipotent -- not like your father, whom you used to think in your childhood...

You can see it -- small children continuously fighting that "My dad is the greatest man in the world!" "Your dad is just a chicken!" Every child thinks his dad is all-powerful, he can do anything, because as he looks around him his dad is doing all kinds of things. He repairs the car, repairs the television, beats his mother... he knows he is powerful.

But that powerful father... slowly slowly, as you grow in intelligence, you start seeing his frailties, his weaknesses. Suddenly there is a gap. Even if the father is alive and with you, you know he is not omnipotent. He is becoming older, soon he will die. You know he is not all-powerful. Before his boss he starts wagging his tail, his invisible tail.

There is a place in your backbone, just at the end, where some million years ago there used to be a tail connected. The place is still there. That was the greatest argument by Charles Darwin that if there was no tail connected to you, then why this space? This space would not have been here. The tail has dropped, leaving the hole, leaving the space where it used to be attached.

Why do you start smiling as you see your boss? You don't smile at your servant; the servant has to smile, not you. You don't take any notice, you go on reading your newspaper; you know he is passing by, smiling, but you don't even look at him. Your boss is doing the same with you. You smile, and he goes on writing. Perhaps he is not writing anything, but just seeing you coming in, he starts getting engaged in the file, turning pages, looking very occupied and busy.

I used to stay with one of the presidents of the ruling congress party, U.N. Dhebar. He was very much interested in me. He used to attend my camps, even though all his political friends tried to prevent him, telling him, "Don't go to this man." But he was not a politician, not cunning, a very simple and very authentic man.

It was just by chance, accidentally, that he had become the president. It happens in most cases. He was chosen as the president because he was the most polite -- a nice man who would never say no. And Pandit Jawaharlal needed a yes-man. He was the prime minister and he wanted the organization of congress to be ruled either by himself -- which would look dictatorial -- or by a yes-man. And U.N. Dhebar was such a simple man that he would say yes to whatever Jawaharlal wanted. So it was Jawaharlal who was dictating almost everything.

I was staying once in his house in New Delhi, and he was talking to me and gossiping about all the political leaders, what kind of people we have got; all kinds of idiots he was telling me about.

There was one Maulana Azad, a Mohammedan, who knew no English and knew no Hindustani. He was a scholar of Arabic and Persian, and he was the education minister of India. U.N. Dhebar was talking about this Maulana Azad.

Once Pandit Jawaharlal Nehru had gone to a conference in London, a conference of the commonwealth nations. At that time India was part of the commonwealth, now it is no more. And Maulana Azad was the second man in the cabinet. He had been given that second place because he was a Mohammedan, to satisfy the Mohammedans of India.

You will be surprised to know India is the biggest Mohammedan country. No other Mohammedan country has as many Mohammedans as India. Even after Pakistan has been separated and Bangladesh has been separated, still India has a greater population of Mohammedans than any other country in the world.

To satisfy the Mohammedans a Mohammedan has to be number two in the cabinet. And when Jawaharlal went to London, Maulana Azad thought, "Perhaps now I am the acting prime minister, because I am the second man."

Prime ministers are prime minsters wherever they are. There is no such thing as an acting prime minister. If the president, who is the head of the government, goes out of the country then the vice president becomes the acting president. But the prime minister is not the head of the government in a constitution such as India or England has. The prime minister is not the head, so there is no need for any acting prime minister.

But he thought otherwise, and U.N. Dhebar was saying to me, "We all told him that this is absolutely unconstitutional. There is no place in the constitution for any acting prime minister. There is only a place for an acting president."

But he did not listen. He immediately phoned the chauffeur of Jawaharlal, "Bring his limousine to my house, while he is away I am the acting prime minister." And with the flag of the prime minister on the car, and two motorbikes ahead, and two motorbikes by the side, and two motorbikes behind, he went into the parliament, and everybody laughed.

So U.N. Dhebar was telling me, "Such idiots there are! And Jawaharlal had to phone from London, `Don't do this stupid thing. It is absolutely unconstitutional. There is no such thing as an acting prime minister.'"

And then suddenly came a phone call. U.N. Dhebar took the phone and said, "I am very busy and I cannot give you any appointment for at least seven days," and put the phone down.

I said, "You are not busy, you are just gossiping with me."

He said, "This is the trouble in politics. You have to pretend that you are very busy, that you don't have any time -- and you have all the time. But you have to show the people that you are a very busy man, not approachable so easily. So I have told him after seven days he should phone again. If I have time, then I will see him. Although I am completely free... because you are here I have canceled all my programs. While you are here in my house, I don't want to waste my time with anybody else. I want to be with you. This is a rare chance, because in the camps I cannot have much time with you. This is a great opportunity. And I have told everybody -- the guards -- `Don't allow anybody...'"

I said, "This is strange. That man may have some important work."

He said, "Who cares? Nobody cares about anybody." Such a nice person, very cultured, educated, but who cares?

The moment he said it to me, I said, "This is very insensitive. And you pray every day to God." He had a small temple in his house with the statue of Krishna. He was a devotee of Krishna. "Your prayer is meaningless. It is better to go outside and pray to a rose bush. At least the rose bush is alive! This Krishna that you are praying to is man-made, just a stone, cut into a statue. Can't you see the deadness of your Krishna? Look outside, the whole world is alive. Birds are singing, flowers are blossoming, the sun is setting. Soon the whole sky will be full of stars."

The primitive man lived in the universe as an essential part of it, and he was grateful just to be alive. His gratitude was more authentic than the God-oriented religions' thankfulness to God. You are being thankful to a fiction.

One of the English writers, a well-known linguist, Dr. Johnson, had a strange habit, almost neurotic. Whenever he went for a morning walk he had to touch every lamppost. If he forgot to touch some lamppost, he would go back, touch it and then go ahead. Whoever was with him would say, "What are you doing?"

He said, "What can I do? I feel such an urgency that it has to be done. I know it looks stupid, and I know there is something wrong with me, but what to do? If I leave one post, it creates so much upset, so many sentiments, emotions, feelings -- `What are you doing? Just go back!' And I have to go back." A lamppost!

I used to go for a morning walk, and an old retired professor of mathematics started... He was also always going for a morning walk, so he became friendly with me and started going with me. But he had the habit... In India you find temples everywhere. Just after a few houses, again a temple. If not a temple, then under the tree, a red stone representing the monkey god. And he would bow down.

And I said, "This is torture to me. Either you leave me or leave your gods. What nonsense! Every place... and this whole city is full of temples of this god and that god, and you have to... And I have to stand with you, and I look embarrassed. What kind of companion have I got? So either you stop following me -- you can go on your own way -- or you have to stop this stupid habit. All those stones are dead.

"If you want, then look at something living. And I don't see you ever looking at the trees, looking at the flowers, or looking at the last star that is disappearing."

And it is such a quiet moment in the early morning: the sun has not risen yet, it is still dark and the last star is disappearing. At this moment, such a moment, Gautam Buddha became enlightened. The last star was disappearing, and as the last star disappeared, something in him also disappeared. Suddenly the sky was there, empty, and he looked inside. There was also utter emptiness: two skies -- one outside, one inside -- and a great silence. And for the first time he bowed down, not to anybody in particular, but to the whole existence. This is gratitude, this is authentic sensitivity.

But with private property, the father became important. And when the father was seen in his true reality, was found lacking in omnipotence, in omniscience, in omnipresence, he was not a god; you had to create a god as a substitute for your father.

So when Jesus falls down on the ground on his knees and calls, "Abba!" in the Aramaic language which Jesus spoke... He never spoke Hebrew; Hebrew was the language of the highly-cultured scholars, rich people, educated people. Aramaic was the language of the villagers, uneducated people; it is Hebrew but not sophisticated. *Abba* is father in Aramaic. But the way he used to fall on the ground and look at the sky and call "Abba!" shows that he had not grown beyond his childhood. It is childish.

And remember the difference between childlike and childish. The awakened one becomes childLIKE, he is not childish. And the God-oriented person becomes childish. His behavior is just like a child who has lost his way in a fair and is searching for the father. "Abba!" he is crying. "Where is my father?" Without his father he is not safe, he is not secure. All these prayers show your fear, all these prayers show your disappointment in your father. You have created a fantasy, the fantasy is sick.

A little biographical note before the sutras.

SEKITO'S ENLIGHTENMENT WAS REALIZED WHILE HE WAS READING THE Chaolun, A WORK WRITTEN BY SENGCHAO IN THE YEAR 400. SENGCHAO HAD COMPOSED THIS WORK WHILE IN PRISON AWAITING EXECUTION. THE PASSAGE WHICH INSPIRED SEKITO'S ENLIGHTENMENT WAS: "HE WHO MAKES HIMSELF TO BE ALL THINGS OF THE UNIVERSE, IS NOT HE THE REAL SAGE?"

One who makes himself the whole of existence, is not he a real sage? Just this statement, and there suddenly transpired in him a great revolution. From ignorance he took a quantum leap towards enlightenment.

This is just what I have been saying to you: religiousness without God simply means feeling yourself one with the whole universe. Just this statement: he must have been just on the brink, just on the borderline. And as he read this sentence, "HE WHO MAKES HIMSELF TO BE ALL THINGS OF THE UNIVERSE,

IS NOT HE THE REAL SAGE?" -- just reading this sutra, a metamorphosis. He became a totally new man. The old personality dropped and he was for the first time an individual, in tune with existence.

And this man, Sengchao, was also a great master. But the greater a master is, the more the society goes against him. He was imprisoned just because he was talking against the old religion of Japan -- which is not much of a religion. It is just as ordinary a religion as Hinduism, Mohammedanism, Christianity. It has no flavor of the genius and the giants.

But whenever a genius and a giant appears, the little man in the masses becomes angry, feels inferior, becomes enraged. He has killed Socrates, and he has killed Jesus, and he has killed Mansoor. He also killed Sengchao. Because the whole crowd was against him, the emperor had to arrest him. He was causing great turmoil in the country by his statements. And his statements are so beautiful that a single sentence made Sekito enlightened.

Sengchao's small book, CHAOLUN, consists of very condensed statements, because he wrote that book before he was sentenced to death. But what a man, not bothering about death, but writing his last testament, with no fear of death, no question of death!

His book, you cannot imagine, was written just before he was going to be sentenced. It is a small book. You will not find the shadow of the cross on it. If you didn't know, you would never dream or imagine that this book was written just before he was going to be sentenced to death. This shows the caliber of the man; this shows the depth and the height of his enlightenment; this shows his grandeur, his splendor.

A small statement in that book made Sekito enlightened. And inspired by CHAOLUN, Sekito wrote a book called SANDOKAI. It is as beautiful as CHAOLUN.

Very rarely have such cases happened in the contemporary world. It was Friedrich Nietzsche's THUS SPAKE ZARATHUSTRA that inspired Kahlil Gibran to write THE PROPHET. He wrote THE PROPHET when he was only twenty-one, and in his whole life he must have written at least fifty books. In every book he was trying to go beyond THE PROPHET but could not because THE PROPHET was an inspired book. He was so overflowing with Friedrich Nietzsche's insights that they triggered him also into new spaces.

THE PROPHET is a great work, but all his other books... He wrote THE GARDEN OF THE PROPHET, a desire to go beyond THE PROPHET, but failed. At least fifty books he has written: thirty in English; twenty in Lebanese, his mother tongue. But in no other book could he even come close to THE PROPHET -- these books *he* was writing. Perhaps THE PROPHET was written under the vast shadow of Friedrich Nietzsche's insights. It is not to be compared with THUS SPAKE ZARATHUSTRA, but it comes very close.

The same thing happened with Sengchao's CHAOLUN, and Sekito's SANDOKAI. But the difference is that both were enlightened. So SANDOKAI reaches the same height as CHAOLUN. Neither was Friedrich Nietzsche enlightened, nor Kahlil Gibran, but Friedrich Nietzsche was a giant compared to Kahlil Gibran. Both were unenlightened, but Nietzsche reached the very boundary of the mind. Just one step more and he would have become enlightened. Kahlil Gibran could not reach even to the boundary, that's why he never became mad.

Nietzsche's madness is a symbol that he was almost ready to become enlightened, but could not find the door. He had no idea that there is something beyond the mind. And he was rushing against the wall, forcing his way beyond the mind. But you cannot force your way. There is a door, you have to know the door; meditation is the name of the door. Otherwise you will hurt yourself by rushing against the wall. That's how he became mad.

Kahlil Gibran never became mad. He never reached even to the boundary of the mind. The question of no-mind does not arise. But just the shadow of Nietzsche's giant intellect triggered in him a tremendous inspiration, and he created THE PROPHET.

These two books, CHAOLUN and SANDOKAI stand on the same ground, on the same height. You are going into SANDOKAI, these sutras are from SANDOKAI. Each statement is magical.

The sutras:

OUR BELOVED MASTER,
THE MIND OF THE GREAT SAGE OF INDIA WAS INTIMATELY COMMUNICATED FROM INDIA TO CHINA.

It was intimately communicated because a man of the same height as Gautam Buddha, Bodhidharma, went to China, full of the light, full of the joy, full of the ecstasy. His spring had come. He went to China as the awakened one. That's why the word `intimate' is used.

It was not transferred, because before Bodhidharma reached China thousands of Buddhist scholars had reached China. Hundreds of Buddhist scriptures were translated into Chinese. Almost the whole of China had already become Buddhist before Bodhidharma reached it. But none of those were awakened ones. They were great scholars who had gone and translated...

And the scriptures were beautiful. China had nothing compared to it. It had only one book written by Lao Tzu on Tao, but that too does not come to the height of Gautam Buddha's sutras, because it was a written book, and written under force, compulsion.

He had never written in his whole life, and he never spoke. People used to sit by his side in silence, and if something happened in the silence, good. If nothing happened, "What can I do?" That was his answer. A few people became enlightened, but very few. One Chuang Tzu, one Lieh Tzu -- just two persons became enlightened sitting silently by the side of Lao Tzu. To understand silence is not easy, you have to reach to that same depth. Otherwise you may be sitting by the side of Lao Tzu, but your mind will be going in circles, a continuous rush of thoughts. You may be silent from the outside, but inside there is too much talk going on.

When for the first time talking movies came into existence... before that there were silent movies. The first name that was given to the talking movies was "talky." And in India the movie house is still called the talkies.

In your mind that "talky" is continuously going on. Whether you want it or not, that does not matter. In spite of you, it is continuously there.

So although thousands of Buddhist scholars had reached China and the whole country had been converted to Buddhism, the emperor of China had been converted to Buddhism, nobody had given the taste; it was not an intimate phenomenon. It became intimate only when Bodhidharma reached China.

Now a buddha himself has reached China, a different body but the same consciousness, a different body but the same height and the same depth. It is perfectly good of Sekito to call it an intimate communication from India to China.

IN HUMAN BEINGS THERE ARE WISE MEN AND FOOLS, BUT ON THE WAY THERE IS NO NORTHERN OR SOUTHERN TEACHER.

Neither teachers from India nor teachers from China are of any help on the way. You need a master, you need an intimate communion with the master, not a teaching.

You don't need a teacher in the real religious world, you need a master. You need a buddha who has already arrived, and who can provoke you, challenge you to come. A buddha is nothing but a clarion call to everybody: Whoever wants to know can come close. The master has arrived, the teacher has only heard, he has no individual intimate experience of the truth.

So in the ordinary world there are wise people and there are "otherwise" people, but on the path neither the wise are of any help, nor the otherwise. On the path you need someone who has gone beyond mind, beyond wisdom, beyond foolishness, who has gone beyond intellect and beyond retardedness, who has simply moved into the silence of the beyond. You need someone who has found the truth. Just in his finding the truth, he has become a radiation. Around him there is a field of energy which can penetrate you, which can wake you up.

THE MYSTERIOUS SOURCE IS CLEAR AND BRIGHT, THE BRANCHING STREAMS FLOW THROUGH THE DARKNESS.

As far as the master is concerned, THE MYSTERIOUS SOURCE IS CLEAR AND BRIGHT, THE BRANCHING STREAMS FLOW THROUGH THE DARKNESS. But the moment the master speaks, his words start moving towards darkness. By the time they reach to you, they are streams flowing in darkness, branches moving towards darkness. You have to come into deep intimacy with the master, so you can share his brightness, his clearness, his clarity, his transparency. If you only hear his words and note down those

words, you are already going wrong. The master does not consist of words. He may use words to call you closer. The master consists only of absolute silence, pure silence.

TO BE ATTACHED TO THE RELATIVE, THIS IS ILLUSION...

The whole world is relative. Albert Einstein was not the only one to bring the word `relativity' into the world. Long before him mystics in different lands had found that everything outside is relative.

That has created a problem for the philosophers, but not for the mystics. Philosophers have heard the mystics say that everything outside is relative, and whatever is relative is illusory. Why is it illusory? It is a little bit subtle, but you have to understand it.

You think yourself homely when you see a beautiful woman; you see a tall man and you feel small. But your smallness is relative. Until the tall man came, you were perfectly okay, there was no problem. You were not worried about your smallness.

In India there is a saying that the camels never like to go to the mountains. They love deserts where *they* are the mountains. They live in the desert, they don't like mountains at all, because a mountain makes them feel very inferior.

It is very psychological. Why do you feel that you are small, unworthy, that you don't deserve any respect, that you are a sinner? These are all relative things; that you are beautiful, that you are very educated... these are all relative. Anything relative is illusory, illusory in the sense that if you don't compare, you are yourself, somebody else is himself. What does it matter if he is tall? What does it matter if you are small? Both of your feet reach to the earth just as the tall man's feet reach to the earth. It is not that you are small and dangling in the air. What is the problem? Comparison creates relative illusions.

Trees are not worried. The rose bush is small, and the cedar goes two hundred feet high. Neither is the rose bush worried why the cedar is so tall, nor is the cedar worried why the rose bush has such beautiful flowers. A rose bush is a rose bush, a cedar is a cedar.

One Zen master was asked, "Why are we miserable?" He said, "Look at the cypress tree in the courtyard."

The questioner looked at the courtyard and the cypress tree. He said, "But I don't understand."

The master said, "Look again. By the side of the cypress there is a rose bush. I have never heard the rose bush complaining, `Why am I small?' And I have never heard the cypress tree complain, `Why do no roses blossom? And I have gone so far up in search of the roses -- two hundred feet -- and no roses? What kind of justice is this?'

"No, there is no quarrel. I go every day in the morning -- sometimes at dusk, sometimes in the night -- just to see whether they are quarreling or having a dialogue and discussion. There is absolute silence, both are satisfied as they are, because no comparison is arising, no relative idea of inferiority or superiority is arising."

The relative is called illusory because it is your creation, it does not exist anywhere. Otherwise you would go mad. You are passing by the side of beautiful trees, and you could start thinking, "Why am I not green?" You don't do it, because you are not that neurotic yet. Because you don't compare, there is no problem.

But you pass by a woman who is beautiful, and if you are a woman, immediately the comparison, anger, jealousy. But what is the problem? She has just a little longer nose. And what will you do with a long nose?

In the dark every woman is the same. Just put the light off! That is why people make love... First they put the light off, then every woman is a Sophia Loren. What is the difference? The same skeleton, the same bones, the same blood, the same mucus, the same deodorant, the same perspiration, the same huffing and puffing.

Darkness has a great quality. It makes everybody equal. Who cares? In darkness you can make love to the ugliest woman, thinking she is Cleopatra.

I have heard about a drunkard who was brought to the court because he was making love on the beach to a dead woman. The drunkard stumbled into the court, and the judge asked, "Can't you tell the difference between dead and alive?"

The drunkard said, "I can."

"Then why were you making love to that dead woman on the beach?"

He said, "I thought she was English. I never thought she was dead."

Ladies behave as dead. That is the difference between a lady and a woman. A real woman will groan and moan and beat you. She will go crazy and scream and wake up the whole neighborhood -- that is a real woman. The lady is just a good lay, silent, just like a Japanese doll. You lay the doll down, she closes her eyes; you put the doll back, she opens her eyes. A good lady is just a doll, cultured, sophisticated, snobbish.

So the poor drunkard was not wrong. I am a hundred percent in favor of the poor drunkard. I don't want ladies in the world at all. The world needs real men, real women. And who cares about the neighborhood? They can celebrate if they want.

Whenever you compare, the very comparison brings you into an illusory space.

... BUT TO TAKE TO ONESELF THE ABSOLUTE IS NOT ENLIGHTENMENT.

That's what philosophers have been moving into. They think the world is illusory, so God is the absolute, non-relative, beyond relativeness. The world is relative, changing moment-to-moment, nothing is permanent, nothing is stable, it is flux. God is absolute. The absolute is another name for God. He never changes, he is the same, always the same, from eternity to eternity. This is the philosopher's idea: because of an illusory world he creates the extreme opposite of an absolute God.

One of my professors, S.S. Roy, who is now a retired professor, an old man, loved me very much. It was because of him that I entered the university where he was a professor. He was continuously persuading me... I was in another university, but I used to go for debates, discussions, eloquence competitions to the university where S.S. Roy was a professor.

And the very first time, at first sight, he fell in love with me. He was a judge -- there were three judges -- and he gave me ninety-nine out of a hundred marks, and I came first. I won the shield and as I was leaving with the shield, he came by my side and he said, "Wait. I have to apologize to you."

I said, "For what?"

He said, "I wanted to give you a hundred percent, but feeling that people would think I was being favorable to you, I cut one number. I gave you ninety-nine percent. Please forgive me. I wanted to give you... but I could not be that strong. I knew that other professors would say that I was being too favorable."

I said, "There is no harm. I won the shield anyway, and others have also given good marks. Somebody has given eighty percent, somebody else has given eighty-five percent. So there is no problem. The people are far below -- the other competitors -- so your not giving me one mark makes no difference."

He said, "It does not make any difference to you, but it makes a difference to me because I went against myself. I wanted to give you a hundred percent."

I said, "Next time. I will be coming again and again," because I was going to all the universities, to all the colleges, wherever there was any competition for eloquence or for debate.

And it was only one time that I got the second prize. Otherwise I had hundreds of prizes, always first. The day I got the second prize, the whole audience of the university could not believe it. And I had to stand up. I told the vice chancellor, who was presiding, "I know why I have got the second prize, and you must be puzzling yourself also." A girl had got the first prize. So I said, "I have to be absolutely clear about the matter, because I know what happened.

"One of the professors, who is the judge, is in love with the girl, and he has given too many marks to her. The other two judges had no idea. They have both given me the highest marks, but that man has given her so much that she has come just one mark ahead." And I said, "You have to ask the professor because I know they have both been walking in the park together at night.

"The park is in front of my house, so I know perfectly well. And I can produce witnesses, because all the gardeners in the park know that these two people come late at night when the park is closed. They bribe the gardeners and enter the park, because that is the safest place in the night."

The girl and the professor both started perspiring. I said, "Look at their perspiration! Nobody in this whole hall" -- there were at least a thousand people -- "is perspiring. Only these two people. Why are they perspiring?" I said, "Stand up!" I said it so loudly that even the professor stood up.

And the vice-chancellor said, "You are creating such trouble, but I can understand."

I said, "You have to cancel this whole debate; it has to be done again, and this man has not to be a judge."

He felt so ashamed that he resigned from the college that very night and escaped from the town. After twenty years I came across him in a train. I said, "Hello."
He said, "My God! I wanted never to see you again."
I said, "Life is mysterious. Where is the girl?"
He said, "You have not forgotten yet?"
I said, "I have neither forgotten, nor have I forgiven. Where is the girl?"

He said, "That girl, because of you, deserted me! She became so ashamed that she stopped meeting me."

I said, "That's great! Now I forgive you and I will forget you. I wanted to finish that relationship because you were doing an injustice to me. You thought I would remain silent."

And from that day every judge was aware not to do anything, because, "This man seems to be strange." Everybody felt that it was an absolute injustice. The girl was not even worth being fourth!

And S.S. Roy became interested in me, because I had spoken up. He loved it, and he said, "I will arrange every facility for you, a scholarship, whatever you want I will arrange; you just change university. I want you to be my student."

He was a professor of philosophy. So I changed university, and he was a very well-known scholar, particularly on Shankara, whose whole philosophy is that the world is illusion and God is the absolute truth, and on Bradley, an English philosopher, whose philosophy is the same: the world is illusory and God is the absolute truth. He had his doctoral thesis on Shankara and Bradley.

And the very first day I entered his class... He had invited me, but he had not been aware that he was inviting trouble. He was talking about illusion and the absolute, the world and God, and I told him, "If God is unchanging, he must be dead. Any living thing cannot be unchanging. You show me any living thing in the whole world -- every living thing is moving, growing, going. It is a constant flux. Life is a flux. If God is alive, it is not possible that he can remain stable, the same forever. Then how will you differentiate between a dead god and a living god?

"Just tell me. Both are sitting in front of you, the living god, the dead god. Neither the dead god changes nor the living god changes. How will you find who is the living God?"

He said, "My God! I have got a doctoral degree on my thesis, but I never thought about this."

I said, "The very word `absolute' is a reaction. First you call the world illusory, which it is not. You know perfectly well, you don't enter into just anybody's house. If it is illusory, what does it matter? Why do you go on entering your own house every day? What does it matter? You can enter somebody else's house."

He said, "Your philosophical discussion is dangerous. I have discussed problems, but you are telling me to enter somebody else's house?"

I said, "Yes, because if it is illusory, all dream, what does it matter whether it is your wife or somebody else's wife? Whether they are your children or somebody else's children, all is illusory. And your God is only a philosophical concept: because the world is changing, God has to be unchanging. But it is only logic. If there is a God he has to be changing, otherwise he will be dead."

And I told him that day, the first day of my encountering his class, "God is certainly dead, that's why he is not changing."

But this absolute idea of God is only a philosophical concept, that's why Sekito says: "TO BE ATTACHED TO THE RELATIVE, THIS IS ILLUSION..."

He is not saying that the world is illusion: to be attached to this world is illusion. Remain unattached, the world is perfectly real. Attachment is illusion, not the world; not the woman but the attachment, not the money but the attachment, not the body but the attachment.

Sekito is making a tremendously significant statement. No philosopher has said that. They say the world is illusory. He is making a distinction: not the world, but the attachment to the world, to the relative, is illusory. And because of this, philosophers have moved to the other extreme: God is not illusory, he is the most real, the absolutely real.
And Sekito immediately counters these philosophers. He says,

"... BUT TO TAKE TO ONESELF THE ABSOLUTE IS NOT ENLIGHTENMENT."

Don't think in terms of absolute. There is nothing absolute, everything is always becoming absolute, but it is becoming and becoming and becoming, and it never comes to a full stop, because a full stop will be dead. The day existence comes to perfection, there is nowhere to go, a full stop. Perfection is death. To be

absolute is to be dead.

Sekito is saying something which only a mystic, only a buddha can say, "Even the experience of buddhahood goes on growing. There are no limits to its growth. It is not that once you have become a buddha you have come to the full point. No, the path is endless, the journey is infinite, the pilgrimage goes on and on and on. And that is the beauty of existence, that nothing comes to an end. Everything goes on moving eternally."

So the concept of the absolute is the concept of the philosophers, not of those who are enlightened.

EACH AND ALL THE ELEMENTS OF THE SUBJECTIVE AND OBJECTIVE SPHERES ARE RELATED, AND AT THE SAME TIME INDEPENDENT...

He is saying, the outer world and the inner world are both independent but related, because their functions are different. They are related because they cannot exist separately. The outer cannot exist without the inner, the inner cannot exist without the outer, so they are related. But their functions are different: the outer is moving towards the objects, and the inner is moving towards subjectivity. Their directions are different, their realizations are different, but they are related at a point.

He is making immensely significant statements which will be clear to you only when you stand at your very center -- absolutely clear, no dust in your eyes -- and you see the objective world has a beauty of its own, a reality of its own, a life of its own, a hidden consciousness of its own, just as the inner has its own stars, its own sky, its own expanse, its own universe. Outside you there is an infinite universe, inside you also there is an infinite universe. Both are related, both are dependent on each other, but their functions are different.

If you move on the outer line, you will find yourself becoming more and more scientific. If you move on the inner line, you will find yourself becoming more and more a mystic.

RELATED YET WORKING DIFFERENTLY, THOUGH EACH KEEPS ITS OWN PLACE.
FORM MAKES THE CHARACTER AND APPEARANCE DIFFERENT; SOUND, TASTE, SMELL, DISTINGUISH COMFORT AND DISCOMFORT.
THE DARK MAKES ALL THINGS ONE; THE BRIGHTNESS MAKES ALL THINGS DIFFERENT.

But it is only appearance. In darkness you cannot see, hence everything seems to be one. In light you can see, hence everything seems to be separate. But these separate things in their deepest roots are joined. We are all joined to one center of the universe. As branches, as leaves, we are separate, but as we go deeper into the roots, all the branches, all the leaves, all the flowers are getting the nourishment from the same roots. Existence nourishes you and the trees and the mountains and the birds equally.

So it is a mystery that one existence manifests in so many ways. This variety of expression makes life beautiful. This variety makes life unboring. The variety is a richness, but this oneness makes life equal. Nobody is inferior, nobody is superior, hence there is no need of any comparison.

THE FOUR ELEMENTS RETURN TO THEIR NATURE, AS A CHILD TO ITS MOTHER.

That's what I have been telling you. When the source of life also becomes the goal of life, the circle is complete. And whenever the circle is complete, you don't have to move unnecessarily into birth and death, and again birth, and again death. You have been moving into this wheel of birth and death for millions of years. It is time to jump out of the circle. This very jumping out of the circle is enlightenment.

FIRE IS HOT, WIND MOVES, WATER IS WET, EARTH HARD. EYES SEE, EARS HEAR; THE NOSE SMELLS, THE TONGUE TASTES, ONE SALT, ANOTHER SOUR. EACH IS INDEPENDENT OF THE OTHER, BUT THE DIFFERENT LEAVES COME FROM THE SAME ROOT.

You taste from your tongue, you see from your eyes, you touch from your hand. All your senses are different: you cannot see by your hand, and you cannot taste by your eyes, and you cannot smell by your

ears. They are all separate, but they are all joined in one brain from where they come like separate branches. They all feed the same brain, and the same brain nourishes them.

Whatever hands bring from touch reaches to the same brain. Whatever noses bring from fragrances reaches to the same brain. Eyes bring their survey of the world to the same brain. These senses are just branches spreading in different directions, to collect different experiences, and to make the brain richer. But they are all rooted in one brain.

He is just giving an example. We are all separate, independent, but we are rooted in the same existence. We should be independent, we should be individuals, but we should not forget that finally we are one, waves of the same ocean.

Basho wrote:

WHAT HAPPINESS,
CROSSING THIS SUMMER RIVER,
SANDALS IN HAND!

A man who is enlightened, everything to him becomes a mystery. Now such a small thing! You will say, "What is there?"

WHAT HAPPINESS,
CROSSING THIS SUMMER RIVER,
SANDALS IN HAND!

You will say, "There is nothing in it. Sandals in hand? The summer river must have become very shallow. What is there to be happy about?"

But that is the very point of Zen, you don't have any reason to be happy; even this, crossing the summer river, sandals in hand, what happiness!

Any act or no act, doing or no doing, becomes utterly blissful. It does not have to be caused by something. When your happiness is caused, you become attached to the cause, because you are afraid that if you lose the cause your happiness will disappear. If you are happy with a woman or with a man, you become attached; not only attached, you start creating prisons for each other, because without this woman, without this man, you cannot be happy. So your happiness turns into misery for both.

Meditation brings you a great experience that happiness need not be caused, and when you have found a happiness which is not caused by anything, you are simply happy -- just to be is to be happy -- then you don't create any prisons for anybody. Then you don't possess anybody, and you don't destroy anybody's dignity as a human being. You don't enslave people. You love, you share, just because of your abundance, not that you want anything in return. Without your asking, much comes to you. The moment you start asking, you have lost the very ground of being happy.

Hence, I have been contradicting Jesus' statement. He says, "Seek and ye shall find," and I say unto you, "DON'T seek and ye shall find." Jesus says, "Ask, and ye shall be answered," and I say unto you, "Don't ask, and you are the answer." Jesus says, "Knock, and the doors shall be opened unto you." I say to you, "There is no need to knock, the doors are already open. They have always been open, just open your eyes!"

Maneesha's question:
OUR BELOVED MASTER,
FRIEDRICH NIETZSCHE CONDEMNS MAN FOR HIS LACK OF CREATIVITY IN NOT BEING ABLE TO PRODUCE A BETTER CONCEPT OF GOD THAN THE CHRISTIAN ONE -- WHICH HE REGARDS AS THE SICKEST, THE MOST DECREPIT, WHICH HE CALLS "THIS PITIABLE GOD OF CHRISTIAN MONOTONO-THEISM."
DO YOU AGREE THAT THE CHRISTIAN VERSION OF GOD IS THE MOST UGLY?

Maneesha, all concepts of God are fiction, so there is no question of any God being ugly or beautiful. God does not exist. Nietzsche has forgotten that God is dead.

That's what happens to people who are not enlightened. He has been writing, "God is dead," and

suddenly starts saying that man is not very creative because he has not been able to produce a better concept of God. That would be a better fiction only, a better lie. But he has forgotten completely that he has declared that God is dead. And even if it were a better fiction it would still have been dead. Fiction is fiction, a lie is a lie; however polished, however refined, you cannot make it true.

So Christian god, or Hindu god, or Mohammedan god, it does not matter. God is a fiction, and the fiction is out of sickness of mind. He was a Christian and had no idea of Eastern gods, he only had the idea of the Jewish god and the Christian god. If he had known the Hindu gods, he would not have written this sentence.

The Christian god is not the only ugly god; all gods are ugly in different ways. But in the first place they are lies, so there is no need to refine. Man certainly is not creative, but that does not mean that he should create a better god. A better god will be a better prison. A better god will be a far stronger chain. A better god will destroy you more efficiently than the ordinary gods are doing. Do you want a better god, a better prison, a better poison?

Nietzsche has completely forgotten that lies are lies. There are no good lies and there are no bad lies. Lies are simply lies, you cannot make the distinction. Truth is truth. There is no better truth, you cannot refine it. Lies are lies. You can refine them, but still they will be lies, they cannot become truth.

So I cannot agree, Maneesha, with Nietzsche; he has forgotten. That is the trouble with philosophers. He is a great philosopher, but he is not beyond the mind. He cannot have the clarity of the enlightened person.

Man is certainly not creative, but his creativity should not be concerned with God. His creativity should be concerned with making a better world, a better society, better literature, better poetry, better paintings, better sculpture, better human beings. A better god is not needed, a better god will be more dangerous.

I hate the very word `God'. And I would hate it more if somebody refined the concept of God, because lies have to be destroyed! And you cannot destroy them unless you hate them. All your love for God has to be completely demolished.

Now is the right time for Sardar Gurudayal Singh.
He is a great iconoclast. He destroys things so creatively.

Dilly Dump is the manager of the Last Resort Old People's Home. One morning, he is going from house to house collecting donations throughout the nice, mediocre American suburb called Yuppy Acres.

Dilly walks up to the Poke household and rings the doorbell. When Porky Poke answers the door, Dilly says, "Good morning, sir. Would you like to make a contribution to the Last Resort Old People's Home?"

"Okay," replies Porky. Then he turns around and calls back to the house, "Hey, Grandma! Get your hat and coat on!"

The famous psychiatrist, Doctor Mindbender, is sitting in his chair and looking intently at his patient, Moishe Finklestein. Doctor Mindbender closes his notebook, smiles and says, "Yes, Mr. Finklestein, I am pleased to pronounce you a hundred percent cured!"
"Rats!" sighs Moishe, looking depressed. "What happened?"

"I don't understand," replies the shrink. "Are you not happy? I have cured you!"

"Happy?" asks Moishe. "Why should I be happy? Last week I was Jesus Christ. And now I am nobody!"

It is nine o'clock in the morning, in the Glorious Endings funeral parlor on the little Greek island of Crete. Pappa Acidophilus, the undertaker, hears the phone ring and picks it up. "This is Bishop Kretin," says the voice at the other end. "There has been an accident at the Holy Orthodox Church of Our Blessed Bleeding Virgin. I am sending over the church janitors, Rastus and Leroy, with the dead body immediately!"

"Right!" says Pappa Acidophilus. "I will get the formaldehyde ready!" He puts down the phone and dashes off into his embalming room, rubbing his hands with glee.

Three hours later, Rastus and Leroy come in carrying Old Mrs. Suflaki, who is as dead as a dodo. "Jesus Christ!" shouts Pappa Acidophilus, looking at his watch and shaking his fist. "Bishop Kretin called me three hours ago. What took you guys so long?"

"Sorry, boss," drawls Leroy, "but we had to wait until the good bishop had finished preaching to find out which one of the old ladies was dead!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...
Close your eyes, and feel your body to be completely frozen.

This is the right moment to go inwards. Gather your energies, your total consciousness, and rush towards your center with a great urgency, as if this is going to be your last moment. Only with such urgency can one reach to the center immediately!
Faster and faster...
Deeper and deeper...

As you come closer to the center, a great silence descends over you, just like soft rain, very tangible, very cool.

A little closer, and you find a tremendous peacefulness surrounding your inner space. Flowers of the beyond start raining on you.

One step more and you are at the center. For the first time you see your original face. For the first time you encounter your eternity. The East calls this original face the face of the buddha, the awakened one.

It has nothing to do with Gautam Buddha personally, it is everybody's original face: peaceful, graceful, with a grandeur, with tremendous clarity, transparency, majesty. Your splendor is great, your treasure is great.

Just one quality of the buddha has to be remembered. He consists only of one quality: witnessing.
This small word `witnessing' contains the whole of spirituality.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are only a witness.

As the witnessing deepens, you start becoming drunk with the divine. This is what is called ecstasy.

To make the witnessing deeper, Nivedano...

(Drumbeat)

Relax...
Let go of the body and the mind.

Just remember only one thing: you are a buddha, a witness, a pure eternal awareness. And by and by you will start feeling a certain melting; separations disappear, Gautama the Buddha Auditorium becomes an ocean. Ten thousand buddhas disappear into the ocean.

This oceanic consciousness is the very essence of Zen, the very essence of authentic religiousness.

Gather as much as you can of all the ecstasy, of all the divine drunkenness, all the flowers that are showering on you, the grace, the beauty, the truth, the godliness. You have to bring them with you, and you have to express them in their utter beautifulness in your day-to-day activity.

Chopping the wood, you are a buddha. Be graceful with the tree, it is also a potential buddha. Carrying water from the well, be a buddha.

Every act has to turn into grace, into gratitude. Only then will the buddha be coming closer and closer to you.

Before Nivedano calls you, persuade the buddha to come behind you as a great presence. Persuade him to remain with you twenty-four hours a day.
His presence is going to become the alchemy of your transformation.

These are the three steps: on the first step buddha comes behind you, you feel his warmth, his love, his compassion, his beautitude; on the second step, you become the shadow, buddha comes in front of you; in

the third step, your shadow disappears into the buddha, you are no more, only buddha is. You are no more, only existence is.
God is dead, and Zen is the only living truth.

Nivedano...

(Drumbeat)

Come back, but come back as a buddha.
Even your movements should be graceful and beautiful, blissful, radiating your consciousness and awareness.
Sit for a few moments to remind yourself of the golden path that you have traveled, and the inner space that you have touched, tasted, the fragrance of the beyond that is still surrounding you, and the presence of the buddha who is just behind you, almost touching you.
Let buddha become your very reality, and you dissolve yourself, you disappear completely.
You are the disease; the buddha is the cure.
You are birth and death; buddha is transcendence from the circle of birth and death.
You are momentary, just a soap bubble; buddha is your eternity.

Okay, Maneesha?
Yes, Beloved Master.

God is Dead, Now Zen is the Only Living Truth

Chapter #6
Chapter title: God is the original sinner

11 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SEKITO WROTE:
CAUSE AND EFFECT BOTH NECESSARILY DERIVE FROM THE GREAT REALITY. THE WORDS `HIGH' AND `LOW' ARE USED RELATIVELY. WITHIN THE LIGHT THERE IS DARKNESS, BUT DO NOT BE ATTACHED TO THIS DARKNESS. WITHIN THE DARKNESS THERE IS LIGHT, BUT DO NOT LOOK FOR THAT LIGHT. LIGHT AND DARKNESS ARE A PAIR, LIKE THE FOOT BEFORE AND THE FOOT BEHIND IN WALKING. EACH THING HAS ITS OWN INTRINSIC VALUE, AND IS RELATED TO EVERYTHING ELSE IN FUNCTION AND POSITION. THE RELATIVE FITS THE ABSOLUTE AS A BOX AND ITS LID; THE ABSOLUTE WORKS TOGETHER WITH THE RELATIVE LIKE TWO ARROWS MEETING IN MID-AIR. READING THE ABOVE LINES YOU SHOULD HAVE GRASPED THE GREAT REALITY. DO NOT JUDGE BY ANY STANDARDS. IF YOU DO NOT SEE THE WAY, YOU DO NOT SEE IT, THOUGH YOU ARE ACTUALLY WALKING ON IT. WHEN YOU WALK THE WAY, IT IS NOT NEAR, IT IS NOT FAR. IF YOU ARE DELUDED, YOU ARE MOUNTAINS AND RIVERS AWAY FROM IT.
I SAY RESPECTFULLY TO THOSE WHO WISH TO BE ENLIGHTENED, DO NOT WASTE YOUR TIME IN VAIN.

Friends, you must have enjoyed the ten God-oriented people on the Gateless Gate, shouting pathologically, "Jesus is the only savior."

We used to have a motto in the commune in America: "Moses earns, Jesus saves, Bhagwan spends". It is just utter stupidity -- saving, earning. I have never saved and never earned. I simply spend. When others are earning and saving, why bother?

But you will enjoy such processions more and more, because there are more idiots in the world than you can think of. Sooner or later they all have to come in processions.

I don't move out of my room, and the whole world is concerned about me. Anando goes on bringing news from all over the world -- such immense concern about a single man who has nothing to be afraid of. This proves that even nuclear weapons are weaker before the words of a man who has arrived at the ultimate home. What are they afraid of?

And they find excuses which make them just a laughingstock. The Dutch government still keeps the law that I cannot enter their country. And basically when they made the law, the law minister had reasons, the same reasons all over the world -- that even a three weeks' visa for me, and your whole religion, morality, everything is sabotaged. But Holland had a new idea also when they passed the law against me: because I have spoken against homosexuality, they cannot allow me in their country.

I have told them -- and I am telling my sannyasins from Holland to tell the government again -- to change the name Holland and make it Homosexualland. Because I have spoken against homosexuality...! Homosexuality is a religion or what? People's feelings are hurt... This is so sick, so pathological.

But you will have many such circuses coming here. Enjoy them, laugh and dance. And they all had long faces, sad. Anando was there; she told me that the man who was the leader, who was shouting, simply needed a girlfriend. It is just repressed sexuality, which becomes all kinds of perversions; Christianity is one of those perversions.

The questions. The first question:

IT SEEMS THAT FOR GOD WORSHIPPERS, THE OPPOSITE TO GOD IS NOT -- IN THE FIRST INSTANCE -- THAT WHICH IS "EVIL," BUT THAT WHICH IS NATURAL.

WHAT HAS MADE MAN SUCH EASY PREY FOR THE PRIESTS WITH THEIR CONCEPT OF A GOD WHO IS HOSTILE TO LIFE?

The questioner is very clear and very right. On the surface, Christian theology seems to be saying that God is opposed to evil, but if you look deeper you see that it is not actually opposed to evil, it is opposed to the natural.

All religions are against nature, it is not only Christianity. Why are they against nature? There is a great psychological strategy. The strategy is that if you are programmed to be against nature, you will live a miserable life, you will live in anxiety, anguish, perversion, guilt.

This whole phenomenon can be created only if you are programmed to be against nature. If you are natural, then you will be just as happy as all the birds, and all the trees, and all the animals. They don't worship God, they don't go to any church, they don't have any theology. They don't have any feeling of guilt, they are simply natural.

The priests found out very early in human history that man can be forced to be God-oriented only if he is forced to be against nature. Once you are against nature you are schizophrenic. Your whole being is part of nature; just your mind is against nature, because only the mind can be programmed, not your body.

So you may take the vow of celibacy, but that does not change your biology, that does not change your physiology. It is just a mind concept, just words. Your blood will go on creating sexual energy, your body will go on creating sexual hormones.

Have you seen the statues of Buddha, of Mahavira and the twenty-three other tirthankaras of the Jainas? You will be surprised. They don't have any beard, any mustache. Do you think these people had no beard, no mustache? But it is the cunning priests who made these statues, to make it clear to you that these people are not sexual, because mustaches and beards come because of certain hormones. Man has those hormones, woman does not.

To show that their physiology has also changed, their beards and their mustaches have been removed.

No photographs exist and the statues were made after they had died -- three hundred years after -- so nobody had any idea, nobody has seen these people. But the desire you can figure out.

Krishna has no beard, no mustache. Rama has no beard, no mustache. What is happening to these people? You can see your celibate monks, and they continue to grow beards and mustaches. Their celibacy has failed. The beard and mustache show that your manhood is still the same in spite of your promise in front of the statue of Jesus or any other god that you are going to follow celibacy. Celibacy remains in your mind only, but your whole body, your whole structure is in favor of nature. So you are split into two parts, and a house divided is going to fall any moment.

These religions have created insanity and nothing else. That is their only contribution to humanity: insanity, split consciousness, split personality. One part, which is very impotent, the mind -- it has no power over the body, it cannot change anything in the body -- this mind is programmed according to a certain ideology. And when this mind finds that your body is acting against the program, it feels guilty, it feels miserable. It feels worried that there is going to be some great punishment after death, you will be thrown into hellfire for eternity.

Your body wants. Just naturally, it wants food, it wants nourishment, it wants love. Love is also a nourishment. If nobody loves you, you will shrink and die.

There are hundreds of experiments done by the scientists on monkeys. In one experiment which has been repeated and found to be completely certain, the small baby monkey is brought to the lab and two mother monkeys are provided. Both mothers are artificial. One is just wires, but it has pipes from which the baby monkey can drink milk. But he cannot hug the wires, and he cannot feel while drinking from a pipe the feelings of the mother, the love, the warmth.

Another baby monkey is given a version of an artificial mother just a little different. The wires are covered with woolen clothes and with fur. It is artificial, just made-up, and warm like the mother's blood. It is kept warm through electricity, so the baby feels the warm body because of the warm clothing. Inside there are tubes carrying milk, kept continuously warm by the electricity. It has breasts for the baby monkey, not just like pipes, but looking almost like real breasts -- plastic, but warm and so the milk comes out warm. And the baby monkey can hug the mother.

And strangely, all these experiments proved that the child who gets the warmth and a certain idea that he is with a living mother, lives; the other child dies. Within three months the other child dies, although he is being nourished, taken care of. Only one thing is missing: the warm breasts of the mother. Only one thing is missing: some feeling of love. Even deceptive, artificial warmth is helping the child to grow.

Just today, I came to know that in America the Red Indians have almost all been killed. A few have remained who live in deep forests on reservations. And they are given pensions, because America is using their land -- the whole country belongs to them... and they are very few so it is not much of a problem. It is better to give them money than to create the possibility of any revolt from them. Money is very destructive, when no work is given. Work makes you feel that you are doing something, you are worthy, you are contributing to life, to existence, you are taking care of people whom you love. But no work is given to the Red Indians. That gives a feeling that they are not needed at all. If they die, the government will be happy, the nation will be happy, because that much pension will be saved.

And what is he going to do with the money if he has no work? He will drink alcohol, he will gamble, he will go to the prostitutes. And in his drunkenness he will fight, and sometimes he will rape and murder. And when they commit crimes, then immediately the American government forces them into jail.

What I am leading you to is the strange fact that the Red Indians who have been forced into jail, almost all of them were declared to have committed suicide. But I know the American jail -- I have been in five jails -- and there is nothing that can help you to commit suicide. You cannot carry even your watch into the cell. It is absolutely empty in the cell, there is not a rod that you can hit your head with, there is nothing. Absolute care has been taken that the person cannot do anything as far as suicide is concerned.

But I can understand why those people must have died. Either they were killed or most probably they simply shrank. They died from shrinking -- life is useless; it was useless before, now it is even more useless. And they had been sentenced for thirty years, forty years, or for their whole life. To live in this cell where there is no love -- although they are given food -- where nobody accepts them as human beings, their dignity is taken.

My feeling is that a person can die out of shrinking; there was nothing that he could commit suicide with. It is possible that the police and the jail officers thought he had committed suicide. He has not committed suicide. You have forced him into a space where he is not needed, neither loved, nor respected --

no pride. He shrinks. There was no meaning, no significance... Why go on living in this slavery, in this indignity, humiliation?

The whole of humanity has shrunk because of the religions continuously teaching you to be against nature. And you cannot be against nature. So all that you can do is become a dual personality. On the front gate of the house you are a Christian, you are a Hindu, you are a Mohammedan, and you are showing a mask to the people, a false face. And from the backdoor you are natural. So you start feeling a struggle within your own heart.

This struggle is the root of how the priests can exploit you; because you are feeling so miserable, you are in need of somebody wise to advise you, to give you some way of getting out of this anxiety.

So first religions create anxiety, anguish, misery, suffering. And the way they create it is by making your mind be against nature -- that is the simplest method. Just be against nature and you will be very sad, empty, not needed, you will lose your whole desire to be alive. Then naturally one wants some advice, and these priests have been bragging that they know the way to get out of misery: prayer. "God will take care of you if you believe in him."

This is the whole strategy of all the religions. First create misery, anguish, guilt, and then people are bound to come to you, to the priests, because all priests for centuries have been keeping their holy scriptures -- which are not very holy at all -- their monopolies.

For example, in India, only after the British Empire came into existence were Hindu scriptures printed for the first time. And Hindus were very much against printing them, because once you print them they become available to everybody.

They kept handwritten scriptures; particular families had the monopoly -- from father to son it passed like a heritage -- it was their property. And the public was never allowed to know what was in their holy scriptures. So they were the wise men.

Half of humanity, women, were not allowed to read holy scriptures. In India, half of humanity, the women, and one fourth of the population, the untouchables, were not allowed even to enter a temple, or even to hear a brahmin chanting mantras from the Vedas. The punishment was death.

What was this secrecy? The reason was that if everybody comes to know, then two things are going to happen. First he will know that there is nothing holy in it. Ninety-eight percent of it is sheer nonsense. In perhaps two percent can you find some beauty, some inspired sayings. So it will be a great exposure: "You have been hiding these scriptures, and there is nothing in them." And secondly, the monopoly will be lost. People will be able to look into the holy scriptures for their own consolation.

The priests were very much against publishing their books. Finally they agreed, because under British rule they had to agree, they had no power. They agreed, but they agreed that the books should be published in Sanskrit, which is not a living language. Only the priests know it, only the brahmins know it. It has never been a living language of the common people. Buddha had to speak in Pali, not in Sanskrit. Mahavira had to speak in Prakrit, not in Sanskrit, because the public has no idea of Sanskrit.

Not only have they kept the Vedas secret, they have kept the language also as a monopoly of the brahmins, of the priests. And this has been the case all over the world in different proportions.

So you are forced finally to go to the priests. When you are feeling so miserable and you don't see anywhere any light, and the night is so dark and goes on becoming darker, and there seems to be no hope for the dawn, where are you going to look? The priest is there, who claims he knows God, who claims that he has the sole monopoly of God's message for humanity.

Man easily became a prey because he listened to all these people, and they managed to convince him. They were more educated; they were the only educated people. They knew how to argue, how to convince -- the whole masses have been kept in darkness -- so they argued against nature, and they convinced people. And it is very convincing. For example, everybody is suffering because of marriage, and marriage is a creation of the priests. It is a good device to keep people miserable. You will not find in my people any misery, because there is nothing like a bondage.

You should live as individuals in freedom. Out of your freedom you love, but not against your freedom. If you sell your freedom for love, you are going to be in despair. So marriage was one of the devices to keep people harassing each other, fighting with each other, because they cannot separate. No divorce was allowed by any religion, and it is human nature to get fed up.

Nobody can eat the same food every day -- except me. My cooks, my people who take care of my body, *they* get fed up. I eat, and they get fed up, because they have to bring the same food.

But unless you are enlightened, you are going to be fed up with everything. It is good when it is new.

You have to change your car every year. It does not mean that the new car is better than the old, most probably it is not. The older was stronger, had a thicker body, a stronger engine. The newer is becoming more and more a toy. And because you are going to change in one year, there is no need to make a very strong car. What are you going to do with a strong car? Strong cars were made to serve you for your whole life.

The newest car will be even more fragile, and in fact it is for the benefit of the manufacturers that you change your car every year; otherwise how is he going to produce new cars? The factories will close. So there is great propaganda for the new cars, and what changes is just the bonnet, a little design change, new colors, more shiny colors. But the reason why people change their car is they get fed up.

One gets fed up with relationships also. In the beginning everything seems to be just great. But how long is it going to be great? Soon you become acquainted with the geography of each other. Once you have seen a woman naked, it is the beginning of the end.

Only in India marriages go on being happy, for the simple reason that the husband and wife cannot see each other in the daylight. They cannot talk to each other before their elders. Families are joint families, so one family may be forty persons all living together. And there are many elders.

My mother has told me that not only can the husband not see the wife in daylight, but he cannot even play with his own child in front of the elders. And this is a program, centuries old. And when you see your wife in the darkness of the night... And you cannot even talk, because all around is the joint family. Your elders are sleeping; if you start talking somebody may wake up.

So silently under the blankets, without even saying, "I love you," just make love and reproduce, and get out of the bed to your own bed so nobody is disturbed. But you don't know your wife, you have never seen her, so the interest remains. It is the darkness that keeps the interest.

But in the West, it is very difficult to remain interested in the same woman for your whole life. After the honeymoon the marriage is finished. I think the honeymoon is the only time you are happy, and then begins a long journey of misery and unhappiness. Now the same is happening in India, because now India is becoming civilized, entering into the twenty-first century.

So people get fed up, but they cannot say the truth, that they are fed up with you. So anger comes, violence comes. They both become sad.

I was just telling Zareen the other day... Where is she? She is sitting there, and that Manu -- Mickey Mouse -- is sitting there. He used to go to Bombay every three weeks. Since he has fallen in love with Zareen, it is a difficult job for him to remain here for seven days, the whole week.

His son is taking care of his business better than he has ever been able to. He has never earned so much as his son is earning, so there is no problem for him. But now he goes for business to Bombay. For what business? Just to avoid poor Zareen. And in anger, Zareen goes to Mahabaleshwar. One has gone this way, the other has gone that way. For what is Zareen going to Mahabaleshwar, the opposite direction? And when they are far away -- one is in Bombay, another is in Mahabaleshwar -- they start feeling love for each other. Then they both come back to the campus. For one or two days love remains, and then again Manu is ready for Bombay, to do some business.

It is better to spend a little less time with each other. Twenty-four hours hanging around each other's neck, nobody is going to be happy, neither you nor the person you are hanging with.

Religions have been using all these devices to create misery in people. And they have been telling people not to look at anybody's wife, or anybody's husband. And it is very natural. When you are tired of your woman, you start looking all around for some way out. But all religions are saying, that adultery is the most sinful act. And I don't see...

When you become adult, you are bound to commit adultery. I see it as simple human nature, and once in a while it is good. It helps you keep your love relationship fresh if some other woman comes at the weekend. It is not against marriage. It can keep the marriage floating forever, because those two days you realize again the old woman was better.

So Manu, the Mickey Mouse, moves back to Zareen. And by that time Zareen is also ready, thinking of Manu, because she has been with somebody else and it does not feel... So they are back. Five days a week it is good to be married. Two days at the weekend it is good to be free. And it is perfectly human. You want to explore new experiences, you want to love as many people as possible.

It is one of the characters of Jean-Paul Sartre who says, "I would like to love *all* the women of the earth." It is not possible, but the desire is there: "I would like to love *all* the women of the earth." Every woman is a unique individual, every woman is a different experience. Every woman has her own whims,

every man his own insanities. So when two new people meet, it is a meeting of different kinds of cuckoos.

It is good, because it gives you an opportunity to see that the old one was better. You were settled with the old one; this is an unnecessary trouble. But in five days you will forget it; that is also natural to the mind, to go on forgetting. After five days living with the old woman you will again think that it is getting too much.

So Manu, stop going for business in Bombay, because that creates suspicion in Zareen's mind: "Are you having another love affair in Bombay?" If you are having another love affair I will allow you. But not for business! The business is going on perfectly well.

Just be honest, and tell Zareen, "I need three days freedom." Then she is also free for three days, and she is such a nice woman that everybody here... There are so many Romeos, and they will love Zareen. So just a little exchange... and everybody is happy.

Why do you think you are so happy? It is because of my continuous corruption of your mind. Whenever I see any marriage, I cannot resist the temptation to corrupt, because I only see that unless you corrupt, people are going to be sad and then they will be prey to the priests.

Your question is important. "What has made man such easy prey for the priests...?" His misery. So it is very much a con game. Religion is a con game. The priest first destroys your happiness in every possible way, forces your mind to be against nature: "Nature is a sin." And once you have become miserable the priest has his shop open, you can come for advice.

A doctor's son returned from the medical college. He had become an M.D. And the son said to the old father, "Now I am here, you need not work. You have worked hard your whole life. I will take your work, you just rest."

After three days he told the father, "That old rich woman you have been treating for almost thirty years I have cured in three days."

The father just beat his head. He said, "You idiot! That woman has been supporting our family. It is because of that woman you are an M.D. It is because of that woman your other brothers are becoming educated, and you cured her? Do you think I was not able to cure her? But to cure her was to destroy your education. That was half of my income!"

A doctor cures poor people quickly; with rich people he takes his time. It is natural, there is nothing wrong in it. The rich man can afford it, the poor man is unnecessarily wasting his time. And not only time, but the poor man may start asking that medicine also should be given to him because he has no money.

The rich man has to be kept. If he gets tired of one sickness, give him another sickness. Just put the idea in his mind -- "I feel you are going to have a heart attack." Just the idea, and his heart will start pulsating and in the middle of the night he will want to check his heart, whether it is failing or it is still there. Just give the idea, and then he remains your patient. Just tell him, "You need a continuous checkup every week. Your body is in a very fragile condition."

Doctors are living a very contradictory life. They are supposed to cure people, but if they cure all the people, then what will happen to them? If a society is completely healthy, and nobody is sick, the doctors will start getting sick, starving, dying. They will become beggars.

It was only in China, under Lao Tzu's influence, that for the first time a new method was introduced. It was out of Lao Tzu's great compassion that he went to the emperor and said, "The whole medical profession is basically wrong, because the doctor lives on the diseases of the people, and he is supposed to cure them. You are putting the man in a contradictory position."

The emperor asked, "What do you suggest?"

He said, "I suggest that the doctor should be paid by the emperor for keeping people healthy. When people feel they are losing their health, they become sick, the doctor's money has to be cut. He is not taking care well. Just the opposite of now: he will be paid to keep people healthy and if somebody falls sick, his pay will be cut. That will bring to the whole medical profession a totally different perspective."

And that's how enlightened people have been giving new perspectives to people, which the people don't understand in the beginning. People would not understand that you have to pay for health. Health is yours, what has the doctor to do with it? And the doctor has to lose money if you fall sick? That was absolutely right, though it looked strange.

The same is the situation with the priests. If everybody was without guilt... That's what they think about me -- that I am a dangerous man, because my whole effort is to make you free of guilt, free of sin, free of the idea of morality. I want you to learn only one thing, and that is clarity beyond mind. And then, out of that clarity let everything happen: your love, your morality, your behavior.

But this will destroy the priests absolutely. This will destroy religions and churches, and this will destroy God. Who is going to pray to God if you are blissful? If your life is just a dance, who is going to pray to God? For what?

If you can be kept healthy, if you can be kept well nourished... If you can live a long life, one hundred and fifty years and still young... These are clear-cut possibilities, because there are people in the Soviet Union who have passed a hundred and fifty years of age. And there are a few people who have passed the age of one hundred and eighty, particularly in the region where Stalin and George Gurdjieff came from, both men of steel.

In the Caucasus people live to a hundred and eighty years and they are still working in their orchards, on their farms. They are young. They have completely forgotten how old they are. Who remembers for one hundred and eighty years? Just think, when you are a hundred and eighty years old will you remember your birth date?

So tentatively it is understood... because the oldest people say, "We have been seeing them from our very childhood, so they must be older than us." And they are all around. You will be surprised to know that there have been marriages at the age of one hundred and eighty.

The last marriage happened just last year. The man was one hundred and eighty, the woman was one hundred and seventy. And they got married, fell in love -- this is what I call life! The magistrate who married them asked them, "At this age?"

They said, "We are still young. Our very falling in love proves we are young, and we want to be together. And why are you worried? If we have survived one hundred and eighty years, we may survive for two hundred years or even more -- if one hundred and eighty years have not been able to kill us..."

You should remember the arithmetic. It is at seventy-five that the majority of people die. At eighty-five fewer people die. At ninety-five very few people die. Beyond hundred, very rarely does someone die. And beyond one hundred and eighty, there is every possibility you may not die. A simple arithmetic! Who has ever heard of somebody dying after one hundred and eighty? There is no precedent.

And scientists say man has the capacity in his body to live for at least three hundred years if everything remains natural. It is the unnaturalness of life, which is imposed by all religions that makes people's life not only miserable, but cuts their life from three hundred to seventy-five. Even at the age of sixty people start feeling, "It is better to die, what is the point of living?" You cannot fall in love because everybody will object.

One old man married a young girl. He was ninety and the girl was only nineteen. His sons -- one was seventy, another was sixty -- all told him, "This is not the time for you to marry. Don't make us all ashamed. Everybody will laugh."

He said, "It is not your business. I have fallen in love, I am going to marry." And he married, and the doctor who used to look after the old man said to him, "Your getting married... It is very dangerous at your age. It would be better to have a boarder in your house." He meant him to keep some young man in the house who would take care of his wife, but that was understood.

After nine months the doctor saw the old man in the market, and he said, "How are things going?"
He said, "Great! My wife is pregnant."
The doctor said, "And what about the boarder?"
He said, "She is also pregnant."
Now *this* is life!

Live totally, and live naturally, and there will be no religion for you, there will be no priest for you, and there will be no God for you. And there will be nobody who can exploit you and destroy your intelligence, your life, and make you pathological and sick.
Now do you see why I am dangerous?

The second question:
WHY IS THE LIE OF GOD SO SUCCESSFUL?

Because you are a failure. It is your failure that makes the lie of God so successful. In your life you have

not loved totally, you have not lived totally. You have never done anything totally; this is your failure.

I don't mean by failure what you understand. You understand you are a failure if you are not super-rich. You are a failure if you are not a great politician, a prime minister, a president. You are a failure if you are not world famous. That is not failure, that is simply the competitive, egoistic life.

And that kind of life is the most miserable, because you are continuously fighting, fighting, pulling others back by the legs, rising over people's heads, making them as if they are steps for you to climb higher. Your life is violent, and a violent life cannot be beautiful. You are merciless; only then can you become super-rich. You don't have any compassion; otherwise how can you exploit millions of people to such a stage that they are starving, and you are simply accumulating money which you cannot use? There is no point in accumulating more; it has just become a habit to go on accumulating.

The richest man in the world now is in Japan; he has twenty-six billion dollars. What are you going to do with twenty-six billion dollars? There is nothing that you can do with twenty-six billion dollars, but he is still running for more.

The people you think are successful are continuously running for more. Deep down they are not successful.

I have heard about a man whose seventy-fifth birthday was celebrated by his friends. But while they were singing and dancing and drinking and enjoying, suddenly they found that the man was missing. So one of his best friends, a great successful attorney, went out in the garden to look for the man. He was sitting under a tree, very sad.

The attorney went to him and said, "This is strange. We are all enjoying your birthday. For you we have arranged this whole ceremony, and you are sitting here under a dark tree in darkness. What is the matter?"
He says, "You are the matter!"
The attorney said, "I am the matter. What have I done to you?"

He said, "Remember, fifty years ago I came to you saying that I wanted to kill my wife, and what would be the punishment? You told me it would be at least fifty years in jail. And now I am feeling, if I had murdered my wife I would have been a free man today. Fifty years have passed. Because of you I suffered. I would have at least rested in the jail for fifty years and today I would have been free, and there would have been a real celebration. It is you who destroyed my whole life!"

A man is successful if he follows his own natural way and lives it as totally and intensely as possible. If you want to be a musician, you will not be a super-rich man. If you want to be a flutist, you are not going to be a great politician, but you will be utterly happy. Maybe there is only just enough to eat, but playing on the flute who cares? You simply disappear in your music. Your flute becomes your meditation. Your song, your dance becomes your meditation.

Anything that is *totally* lived is equal to meditation. You don't need meditation. And a man who is living moment-to-moment, absolutely naturally, according to himself, has nothing to regret, is not a failure. Hence, a happy man, a blissful man, needs no God. It is your misery, your failure to be natural, that makes the life of God so successful. God fills your vacuum. But a man who lives totally has no vacuum.

I don't have a God -- not because I am philosophically atheist, no. I simply don't need a God. I am so fulfilled in myself that I don't need any religion, and I don't need any prayer, and I don't need any meditation. Every moment is so exquisite, so immensely ecstatic, who cares about all these stupid questions: God, heaven, hell? These are questions of insane humanity, and the insane humanity is bound to be exploited by the priests in the name of God.

So first they drive you nuts, then you have to bring coconuts to offer to them. It is a strange game. The priest is playing the ugliest game in the world. His whole success depends on your failure, and your failure depends on being unnatural.

If you understand, my approach is so clean and clear: just be natural, and God will not matter at all, nor heaven and hell, nor any priest. Every moment you will be so much in tune with existence that you will blossom like flowers, you will dance like peacocks, you will sing like cuckoos. Your life will have a totally different flavor. It will have the fragrance of a man who is utterly contented with himself and existence as it is, with no desire to change, no desire to make this existence better, no desire to bother about what will happen after death.

Socrates' statement is very significant at this point. When he was facing death somebody asked, "Are you afraid that you are going to be poisoned this evening as the sun sets?"

He said, "Why should I be afraid? There are only two possibilities: either I will die, then there is nobody there to be worried, or I shall not die, then what is the worry? Only two alternatives, simple: either I will be completely gone, and gone, there is nobody left. Who is going to worry? Who is going to suffer? Or I will not die. If I don't die, why should I worry? I know how to live. I have lived my whole life so joyously. If there is any life after death, I will continue to live, I know the art. If there is no life, I will rest. I know how to rest totally, eternally. There is no problem. Either I will be dancing or I will be resting. But I know both are beautiful. Rest has its own beauty -- eternal rest, no worry, no despair, no anxiety, no anguish. Or I will be dancing, I know the art. And my dance can go on eternally."

A man who is really successful will have the same approach as Socrates. Who cares about death? Only people who have not lived are worried about death.

It is a very strange phenomenon. People who have not lived, who have simply hoped to live someday, tomorrow or the day after tomorrow, or maybe after death, in paradise -- those who have been postponing life, they are the only people who are afraid of death because they don't know the art of living.

The art of living is simple. Be natural. Don't be bothered by Manu, Moses, Mahavira, Mohammed -- don't be bothered at all by anybody. They lived their life, they never bothered about anybody.

Just learn that secret. Buddha lived his life, not according to any scripture, not according to any Vedas, not according to any discipline. He lived according to his own insight. That is his greatness. That's what makes him a beautiful flower, a lotus, perfectly open to the sun, to the rain, to the wind, dancing, enjoying. Mahavira lived his own life. All the people who have lived their life totally, without any guilt, without any priest interfering, are successful people.

I know only of one success, and that is your life should be *your* life, your natural existence. But if you fail to be your authentic nature, then the lie of God is going to be successful. Then you have to look for somebody to take care of you. Then you are worried what will happen after death. Perhaps there is a God, how will you face him if you don't worship him? It is better to worship: if there is no God, there is no harm; if there is God, you can always say, "I was worshipping." These people are chickens, they are not to be called human beings.

Be authentic, be natural, be honest in every act you are doing. And this is possible only if you enter into your being and find out the center. That is the only success in the world: to find out your center and then let the center guide you. The light will come from the center, radiating from you, and you will be a natural man. The natural man is the buddha.

The unnatural man is pathological, sick. Then he is bound to be exploited by the priests, or by the psychoanalysts -- who are the new priests. They don't have anything to offer. Their psychoanalysis is as bogus as the religions. They are the new rabbis, new bishops, new popes. They don't give anything, they simply exploit you. And the priests have not contributed anything to humanity, they have simply exploited. They are the greatest parasites in existence.

The third question:

IT SEEMS THE THOUGHT OF GOD ARISES FROM THE FEELING THAT THERE IS SOMETHING GREATER THAN OURSELVES. IS THIS "GREATER" THE NO-MIND OR SOMETHING ELSE?

There is nothing greater than yourself, because you are the universe. You are existence, there is nothing greater than you. This idea is also implanted in you, that the saints are holier than you. And what are they doing that they have become holier? Because they eat only one time a day? But look at their bellies. One time they eat, but how many calories?

I don't think any saint has eaten sixteen hundred calories -- that is what I am eating, only sixteen hundred calories. Even your breakfast could be two thousand calories! In twenty-four hours I eat only sixteen hundred calories. In twenty-four hours your calories must go beyond four or five thousand -- if you are not an American. If you are an American, then a thousand more.

And they condemn me, that I am a hedonist. Food with sixteen hundred calories and a hedonist! Each time, just two small slices of bread and a cup of soup. The same breakfast, the same lunch, the same supper, the same dinner -- those two slices of bread and one cup of soup.

No saint of yours has ever lived on sixteen hundred calories. But I am a hedonist, I am a materialist, I am characterless! And only *you* know my character. People who have never seen me, people who have

never been here, who don't have the intelligence or the courage or the guts to enter the gates of this campus, they think I am characterless because I am not living according to their scriptures.

I am living according to my own consciousness. And my understanding is that all the great people of the world -- Socrates, or Buddha, or Lao Tzu, or Chuang Tzu, or Rinzai, or Sekito -- lived according to their own light. That's what makes them great and brings a great splendor to their life. Their contemporaries were as much against them as my contemporaries are against me.

But I have more enemies than anybody else, because they were very local people. Sekito was not known outside Japan. Buddha was not known outside Bihar, a small state of India. Mahavira was not known outside Bihar. I am a world-notorious buddha -- for the first time. And I live in my room the whole day. I just come to see you in the evening.

But I can understand what the problem is for these people. It is the same old problem: they cannot accept a lion; they are sheep, they are poor little men, hungry for money, power, prestige. They cannot tolerate a man who lives according to his own insight, according to his own awareness, who does not follow anybody, who has no scriptures and no religion. Such a man creates a great inferiority complex in millions of people. Otherwise, what harm am I doing to anybody?

But because I have been known around the world -- I am not a local person, a local buddha -- I have enemies all over the earth. I have friends also, all over the earth. Obviously, the friends are going to be very few chosen ones who can understand my insight and who are ready to live on their own, without looking for any God, and without looking for any scripture, without looking for any leader, who have guts and courage to go alone, dancing joyously.

But there is nothing greater than you. Your religions are teaching that you are sinners, saints are holier, and God is greater, and you are just small creatures crawling on the earth. Religions have given you an inferiority complex. That inferiority complex is always looking for somebody who must be greater. But it is not a natural thing, it is implanted, programmed, conditioned. You have been reduced to a subhuman species. Your whole pride, your dignity, your honor, has been taken away. You are left without honor, without self-respect, without dignity. Naturally you think that somebody must be greater.

And then you have all kinds of frauds. You know only their outside, you don't know their inside. On the outside they behave as unnaturally as possible, which gives you the idea that all these saints are very superior -- because religions have been teaching you, "Unless you go beyond nature you cannot realize God."

All they are doing is self-torture. To me they are masochists who need psychiatric help. But religions have been praising them as saints. They are in the middle between you and God, but God is the highest, of course; he lives above you in the skies. Have you ever thought that the earth is round? When I was in America, God used to live just above my head, but America is just exactly below my feet. If you dig here, you will reach Rajneeshpuram in the USA. I keep my feet exactly over Ronald Reagan's head.

God is above, but the earth is round, so what is above and what is below? People who live on the other side of the earth, their god is below your feet, and your god is below their feet. So when you raise your hands in prayer, just think -- you are living on a round earth. Don't be stupid. There is nobody higher, nobody lower, it is one existence.

That's what triggered the enlightenment of Sekito -- reading the sutra of an ancient master, that one who feels oneness, one life in all things, one who is in tune with existence is absolutely one with existence. No one is higher than you, no one is lower than you. There is only one existence, one life. We are different expressions of one life, and it is good that there are so many different expressions. It makes existence beautiful, it gives variety, it gives color. It makes it a rainbow. It is not monotonous, it is immensely interesting.

Go on exploring and you will always find something new coming up. Outside, science comes every day upon some new truth. Inside, those who have been exploring, they come every moment as they go deeper, into new bliss, into new ecstasies. Doors upon doors, doors upon doors, and there is no end to this mystery.

I love this mysterious universe, and I love all that has come out of this mystery. It is unfathomable, hence it is inexpressible.

The sutra, the SANDOKAI, second part:

OUR BELOVED MASTER,
SEKITO WROTE: CAUSE AND EFFECT BOTH NECESSARILY DERIVE FROM THE GREAT REALITY.

Everything derives from the great reality. There is no other reality, there is only one reality, the great reality. Outside, inside are just two sides of this great reality. Every cause, every effect, necessarily comes from this great reality.

THE WORDS `HIGH' AND `LOW' ARE USED RELATIVELY.

Don't take any cognizance of those words. They are very relative, but even your so-called great people suffer from strange ideas.

Napoleon Bonaparte, whom you will think a great, successful man, always suffered because he was only five feet five inches high. Even his guards were seven feet high.

One day he was trying to fix a picture on the wall, but he could not reach. His guard, his bodyguard said, "I am higher than you, I can do it."

He said, "Shut up! Don't use the word `higher'. Just say you are taller than me, not higher." Some very soft wound was touched that he had been carrying his whole life.

The man who created the Russian Revolution, Ilyich Lenin, suffered his whole life from an inferiority complex. The greatest revolutionary in the world, he was always hiding behind a desk because his legs, being smaller than his upper body, were dangling, they never reached to the earth. And he could not sit on a smaller chair because that would look odd, "Why are you sitting on a small chair?" So he used to have a big chair, but in front of him a desk always covered his legs. He was so conscious about his legs, he never allowed anybody to come very close. You have to sit just in front of him on the other side of the desk so you could not see his legs. Just feeling unnecessarily inferior...

So all your ideas of high and low are relative -- your imagination -- because you continuously compare. Everybody is unique, hence all comparison is wrong.

WITHIN THE LIGHT THERE IS DARKNESS -- because there is no difference between darkness and light. The difference is only relative. Darkness can be defined as less light, and light can be defined as less darkness -- just as the same thermometer can be used for cold water and for hot water. The hot water is a little less cold, the cold water is a little less hot; but these are degrees, and all degrees are relative.

They are both the same. Light and darkness are one complete whole, two extremes of one reality. There are animals who see in the night. You know the owl, whose night begins when your day begins. He goes to sleep as the sun rises, because his eyes are very sensitive. He cannot open them in the light, it hurts his eyes. His eyes are so sensitive that he can see only in darkness, but in darkness it is all light to the owl, it is all light in darkness. So it is only a question of the capacity of your eyes. With certain instruments your eyes can see in darkness, your eyes can be brought to the same level of sensitivity as the owl's eyes.

You don't hear radio waves passing, but they must be passing, because once you put your radio on it immediately picks them up. So when you are feeling there are no radio waves around, there are, but your ears are not capable of picking them up.

It happened in Switzerland in the second world war that a man got a bullet in his ear. The bullet was taken out and the ear cured, but something strange followed: the man started hearing the nearest radio station the whole day -- nothing could turn it off.

He reported to the nurses. They wouldn't believe him. "You must be imagining. It can't be. How can you hear the radio station?"

He said, "Call the doctors." And the doctors wouldn't believe him. He said, "Then make some experiment if you don't believe me. I am going crazy! There is no way to shut it off!"

So they finally decided -- because the man was absolutely sane, although what he was saying was absolutely insane -- to make an experiment to satisfy him. So they brought a radio into an adjoining room and told the man, "You go on writing whatever you are hearing." And there was another doctor sitting in that other room writing whatever was going on on the nearest radio station. And when they were compared, they were exactly the same. His ear had to be operated on so he could become normal.

But that opened the possibility that one day you will not have those big radios and transistor sets to carry and listen to. You will have small buttons you just fix in the ear, and on the button will be all the stations.

Just push the part you want to hear and your ear will be able to hear directly. There will be no need for a big transistor radio or any other instrument.

That leads to another idea which has not happened yet. Just as radio waves pass by, in the same way television waves are passing. So someday there is the absolute possibility you will just have to change your glasses, that's all. Your eyes are sensitive to certain waves, and on your glasses will be all the television stations. So you fix the television on the glasses, put the glasses on, and enjoy it without troubling anybody, silently.

We are not aware of many things that are happening around us. We are not aware even of our own being, things that are happening within us.

Sekito is right.

WITHIN THE LIGHT THERE IS DARKNESS, BUT DO NOT BE ATTACHED TO THIS DARKNESS. WITHIN THE DARKNESS THERE IS LIGHT, BUT DO NOT LOOK FOR THAT LIGHT. LIGHT AND DARKNESS ARE A PAIR, LIKE THE FOOT BEFORE AND THE FOOT BEHIND IN WALKING -- two legs of the same man, of the same reality. EACH THING HAS ITS OWN INTRINSIC VALUE, AND IS RELATED TO EVERYTHING ELSE IN FUNCTION AND POSITION. THE RELATIVE FITS THE ABSOLUTE AS A BOX AND ITS LID; THE ABSOLUTE WORKS TOGETHER WITH THE RELATIVE LIKE TWO ARROWS MEETING IN MID-AIR.

The whole existence is functioning together with you. This is your success: if you come together with existence and meet like two arrows in the air. This is your failure: if you don't come from your side, and existence stands there while you are going sideways. You can go anywhere but you will not be satisfied unless you come to existence, meet, and then your heartbeat becomes the heartbeat of the whole universe. That is success, and that is enlightenment.

READING THE ABOVE LINES YOU SHOULD HAVE GRASPED THE GREAT REALITY. DO NOT JUDGE BY ANY STANDARDS. IF YOU DO NOT SEE THE WAY, YOU DO NOT SEE IT, THOUGH YOU ARE ACTUALLY WALKING ON IT.

You may not be aware that you are a buddha, but you are carrying the buddha all the time. You may not know that you are reaching to the ultimate, but you are walking on the way without knowing. The whole difference is between knowing and not-knowing. Not-knowing, you are miserable; knowing, you are dancing with joy and celebration.

WHEN YOU WALK THE WAY, IT IS NOT NEAR, IT IS NOT FAR. IF YOU ARE DELUDED, YOU ARE MOUNTAINS AND RIVERS AWAY FROM IT.

Only in your delusion, in your mind fictions, hallucinations, is it far away, mountains and rivers away. But if you are not deluded, if you are simply silent without thoughts, you are *in* it. There is no distance between you and the truth, there is no distance between you and existence. This very moment, just a little awareness, and suddenly you will find yourself merging with this vast splendor, this great miracle of existence.

I SAY RESPECTFULLY, says Sekito, TO THOSE WHO WISH TO BE ENLIGHTENED, DO NOT WASTE YOUR TIME IN VAIN.

That is his last statement: "If you want to become enlightened, don't waste your time. Don't postpone until tomorrow."

Now and here put in your total energy, and you will be enlightened. Enlightenment is your nature, so you are not to find it somewhere else. You don't have to go on any pilgrimage. You don't have to go to any holy place. You don't have to believe in any theology, in any religion. You just have to dig deeper into yourself, in the present moment, and suddenly the whole of life springs up.

And you are in for a great surprise -- the buddha was hidden within you, not in any temple. You have

always been on the right path, you have always been carrying buddha in your womb as your nature. It is just that you never looked at it.

All I teach you is to look inwards to find your center. That is the center of the whole existence.

Buson wrote:

I GROW OLD --
SWEET BIRD, YOU VANISH
INTO AUTUMN TWILIGHT.

He is saying, "I grow old, and just as a sweet bird vanishes into the autumn twilight far away, you see it to a certain point and then it goes into the blue sky..." He is saying, "I am also growing old, sweet bird, my autumn twilight is going to come soon. I will also disappear into the blueness of existence." These are the words of someone who knows.

Death is a door to the divine, death is a door to the deepest mystery of existence. You just have to disappear. You are the only problem, you are the only barrier. Just drop that problem, drop that barrier, and all is just ecstasy and pure bliss.

Maneesha's question:
OUR BELOVED MASTER,
FRIEDRICH NIETZSCHE SAW MAN'S ENERGY IN TERMS OF A LAKE THAT UP TO NOW HAS "FLOWED OUT INTO GOD." HE LOOKED FORWARD TO THAT DAY WHEN THE LAKE WOULD CEASE TO LEAK OUTWARDS, WHEN A DAM WOULD BE CREATED SO MAN'S ENERGIES COULD RISE HIGHER AND HIGHER.
IT SEEMS HE WAS ON THE RIGHT TRACK IN ASSESSING THE NEED FOR ONE TO GO IN, BUT THE DAMMING UP OF ENERGIES SOUNDS DANGEROUSLY LIKE THE IDEA OF THE ASCETICS.
WOULD YOU PLEASE COMMENT?

Friedrich Nietzsche is only a thinker, a philosopher of tremendous genius. But whatever he is saying is only a logical, rational, philosophical statement. It is not existential. So try to understand that a man who has not gone beyond the mind can still make certain statements which come very close to the truth. But even to be close is to be at a distance.

He is saying that up to now human energies have been just like a lake that has been flowing out into God, outwards. "He looked forward to that day when the lake would cease to leak outwards; when a dam would be created so man's energies could rise higher and higher." He is coming very close to the point of meditation.

Your energies are going outward to objects, to money, to power -- and finally, if you become religious, to paradise, to God, but they are all out. So your energies are leaking out and the ultimate result is a feeling of utter emptiness, hollowness, unworthiness, failure. He is only thinking that the day must come when people will start creating a dam to prevent the leakage, so the whole energy gathers inwards. And rather than spreading outwards in thin layers, it starts rising upwards like a pillar.

He is perfectly right, but it is not his experience. He is just imagining -- someday.

I am providing you with that day which he was imagining. What is your meditation? Just taking all your energies from outside to the interiormost space. And as energies go on gathering, not only do they go higher, they also go deeper, simultaneously, just like the roots of a big tree. Roots go on going deeper and deeper, and the tree goes on higher and higher.

Exactly like that, your consciousness, your life energy, moves higher and lower simultaneously. It touches the very depth of the earth -- that is materialism. And it touches the stars -- that is your spirituality. Just as a tree cannot be without roots, any spirituality without roots in the earth is bound to fail.

The East knows perfectly that its spirituality has failed, and still they go on insisting that materialism is against spirituality. And because of this idea the whole East has suffered poverty, starvation. No science has been developed, no technology developed which can help people. And the West has suffered because they think only roots are enough, there is no need for the tree and the flowers and the fruits. What will you do with the roots?

So the West has roots very deep in the earth in technology, in science, in objective research, but it is

feeling utterly empty inside. The East has huge trees and all the branches rising towards the stars, but they go on falling, because without roots you cannot keep the tree standing. Both need a great meeting point. East and West, materialism and spiritualism, the inner and the outer, the higher and the deeper -- both have to come to a certain synchronicity, then man will be whole.

And Maneesha, your worry is unnecessary. You say, "It seems he was on the right track in assessing the need for one to go in, but the damming up of energies sounds dangerously like the idea of the ascetics."

He was not aware at all about meditation, so he used the word `damming'. But his word `dam' should be taken symbolically from a philosopher who is still within the mind. The mind of Nietzsche must have been one of the greatest minds that has ever lived on the earth, because he could conceive something beyond the mind while living in the mind. Living in a dark cell with no opening, he can still visualize, in his dreams, the sunrise. He has not seen it. He can visualize in his dreams beautiful flowers, he has never seen them. His capacity to visualize is great and should be appreciated.

No, he is not an ascetic. He was absolutely against ascetics, so he cannot mean what you are worrying about. It sounds as if holding all your energies inwards is creating a prison for the energies so that they cannot flow outward. He could not use the right symbols because he had no experience.

When you have energies rising like a pillar and going deeper into the ultimate depth, you will have both the worlds together -- the inner world and the outer world, because the inner and the outer are two aspects of the same energy. Of course you will not be flowing towards God, which is a fiction. You will be flowing towards a real ocean of consciousness -- we are making an effort to create that ocean of consciousness -- and you disappear into it.

It is not ascetic. Certainly he was not an ascetic, so he cannot mean it. But a man without eyes who is talking about the light -- and he comes *so close* to it! -- is worth praising. He has no eyes to see, so he has no idea what light is, but just thinking about it, he comes very close. Also he cannot make exactly the right statement, it is only approximately right, but no other philosopher has come even that close. His beauty is great.

It is time for Sardar Gurudayal Singh.

Late one afternoon at the Pearly Gates of Heaven, Saint Peter is inspecting twenty married women who have just arrived for judgment.

"Now, girls," says Saint Peter. "If any of you was ever unfaithful to your husband on earth, please take one step forward! And remember, no lying, and no cheating! I have ways of checking up on you!"

Immediately, nineteen of the wives move forward, but one woman remains standing alone. Saint Peter nods quietly to himself and walks over to the telephone. He dials up Hell.

"Hello! Satan!" exclaims Saint Peter. "I am sending down twenty unfaithful wives to you -- but be careful. One of them is completely deaf!"

One morning the phone rings in the office of Doctor Shelby Nameless. "Good morning," says Doctor Nameless, cheerfully.

"It may be a good morning for you," snaps Brenda Chubbs, at the other end. "But ever since you have been treating my husband, Buster, I have not had a single good morning!"

"I am sorry to hear that, Mrs. Chubbs," says the doctor. "What seems to be the problem?"

"Well," grumbles Brenda, "before he came to you, he was a perfect husband and father. But now he has become a rat. He used to tell me how pretty I am -- now he calls me an ugly old bitch! He used to love our family life, but now he is critical about my housekeeping, hates the kids, and chases after any loose woman who happens to walk by! I think you have been giving him hormone injections which have completely altered his personality!"

"Hmm," says Doctor Nameless, "I want you to know, Mrs. Chubbs, that I have not been giving your husband injections of any kind. All I did was fit him with a pair of contact lenses!"

It is Sunday afternoon at the Holy Orthodox Church of the Blessed Bleeding Virgin on the Greek island of Crete. Bishop Cretin is preaching a sermon to the remaining four old ladies in his flock.

"And I am telling you," thunders Cretin, "that the morals of today are being horribly corrupted. Just yesterday I went to see a movie called BAMBI GOES BERSERK, which is filled with disgusting scenes of murder, rape, fornication, cannibalism, homosexuality and other perversions of the worst kind! If anything

shows the need for censorship, then this movie is it! Now, ladies, are there any questions?"
"Yes," cry all the old hags, in unison. "Where is it playing?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...
Close your eyes, and feel your body to be completely frozen.

This is the right moment to go inwards. Gather all your energies, gather your total consciousness and rush towards your center of being with an urgency, as if this is the last moment of your life.
Only with such urgency have people become enlightened.
Faster and faster...
Deeper and deeper...

As you come closer to your center, a great silence descends over you. It is falling almost like soft rain, cool, very tangible, and very mysterious.

Gautama the Buddha Auditorium has become absolutely silent, as if there is no one here at all.

A little deeper, closer to your being. And suddenly you are surprised, great fountains of peace burst all around you.

A little closer, and there arises for the first time a divine drunkenness, a deep ecstasy, a blissfulness you have never known before.

One step more, and you are at the very center. Suddenly you see you are no more.
At the center is your hidden nature, your original face.

We have used Gautam Buddha's face as a symbol for everybody's original face. So let me say, you have disappeared, only buddha is. In other words, you are no more, only existence is. And this is the greatest experience, the highest peak of consciousness and the greatest depth, simultaneously.

The only thing you have to remember at this point is buddha consists of only one element, consciousness, awareness, witnessing -- different names of witnessing.

Just witness the way a mirror mirrors -- no judgment, no appreciation, no identification.
Witness you are not the body.
Witness you are not the mind.
And witness you are only a witness.

Nivedano...

(Drumbeat)

Relax... but go on keeping the witness as clear as possible.

Buddha used to call this witness, *sammasati*, right remembering. You have remembered you are a buddha. You are not the body, you are not the mind. You are only a pure consciousness.

And as your witnessing deepens, you start melting like ice in the ocean. Gautama the Buddha Auditorium is turning into an ocean, and you are disappearing into it just like ice melting. No waves, no ripples -- such silence!

You are at the very center of existence. You can now feel your heartbeat to be in tune with the universal heartbeat.
Absolutely unknown, unacquainted, flowers are showering over you.

The whole existence is rejoicing with your entry into the beyond. Going beyond the mind is going into the very cosmos.
Mind is your prison. To go beyond it is your freedom.

Collect as many experiences as you can: all the flowers, all the fragrances, the silence, the serenity, the tranquillity, the calmness, the peace that passeth understanding, and the divine ecstasy, the great splendor that you are a buddha, that you are one with the cosmos.

At this moment you are the most fortunate people in the whole world. The whole world is concerned with trivia. I am calling you the most blessed ones because you are concerned with the ultimate, with the essential, with the eternal.

God is dead, and the only living truth is Zen.

Zen simply means what you are experiencing at this moment: a pure mirrorlike innocence.

One thing you have to remember: don't forget to persuade the buddha to come along with you. He has to come, it is your nature, and he has been hiding at the center for centuries, perhaps for millennia. And he has been waiting for you to invite him. Invite! Welcome! Request!

Unless the buddha comes into your day-to-day life, in your actions, in your gestures, in your words, in your silences... His grace, his presence has to be felt.

Unless you are completely possessed by the buddha, and all these experiences of silence and beautitude, and blissfulness and divine ecstasy start overflowing you in all your actions...

In your very presence an energy field is created around you; you for the first time become a mystery unto yourself, a shrine, a holy land; the place where buddha grows comes to its full flowering.

This very body is the buddha, and this very earth is the lotus paradise.

Nivedano...

(Drumbeat)

Come back... but come back as a buddha, with the same peace, with the same serenity, with the same silence.

Sit down for a few seconds just to remember the golden path that you have traveled, the experiences that you have encountered.

Some fragrance must have come with you.

Some silence must be hanging around you.

Some peace will be overflowing you.

Some drunkenness you will still be feeling.

And remember that just behind you there is a new presence standing, the presence of the buddha, the awakened one.

There have been thousands of buddhas. The buddha is no one's monopoly, it is everybody's birthright.

These are the three steps to become a buddha.

The first step: the buddha comes because you have invited him, following you like a shadow just behind you.

The second step: as you become more and more attuned with the buddha, he comes in front of you. You become the shadow behind the buddha. And as you become a shadow you are starting to disappear. The shadow has no existence.

The third step: you have disappeared completely, you don't exist even as a shadow. You are absorbed into the buddha. You have merged into that ultimate consciousness. You have become one with the universe.

This is the only existential truth.

I don't teach any philosophy. I teach you existence, truth, beauty, and grandeur. It all happens at the third step without any effort -- the metamorphosis from a man into a new man.

The new man is the superman of Friedrich Nietzsche, and it is the awakened one, the buddha of the Eastern mystics.

My effort is to bring East and West into a meeting, not only a meeting but into a merger, a deep synchronicity between materialism and spirituality, between Zorba and the buddha. When you are both -- the Zorba as far as the outside world is concerned, and a buddha, as far as the inner world is concerned -- you are a whole man. And the whole man is the only holy man. There is no other possibility.

Okay, Maneesha?

Yes, Beloved Master.

God is Dead, Now Zen is the Only Living Truth

Chapter #7
Chapter title: God is the business of the priest

12 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
WHEN IMPO TOOK LEAVE OF MA TZU, MA TZU ASKED, "WHERE ARE YOU GOING?"
IMPO REPLIED, "I'M GOING TO SEKITO."
MA TZU WARNED, "THE PATH ON THE STONE-HEAD IS SLIPPERY!"
IMPO SAID, "I HAVE THE POLE OF AN ACROBAT WITH ME -- I CAN MAKE A SHOW WITH IT WHENEVER I WANT," AND WITH THAT HE LEFT.
WHEN HE GOT TO SEKITO, IMPO WENT AROUND SEKITO'S ZEN STOOL ONE TIME, SWUNG HIS STICK WITH A SHOUT AND ASKED, "WHAT IS THE DHARMA OF THIS?"
SEKITO SAID, "HOW SAD! HOW SAD!"
IMPO DIDN'T HAVE ANYTHING TO SAY, BUT HE WENT BACK TO MA TZU AND TOLD HIM THE STORY.
MA TZU SAID, "YOU GO AGAIN, AND WHEN SEKITO SAYS, `HOW SAD,' YOU START CRYING."
SO IMPO WENT TO SEKITO AGAIN AND ASKED IN THE SAME MANNER, "WHAT IS THE DHARMA OF THIS?"
AT THAT, SEKITO STARTED CRYING.
IMPO AGAIN WAS LEFT WITHOUT ANY WORD, AND RETURNED TO MA TZU. MA TZU COMMENTED, "I TOLD YOU -- THE PATH ON THE STONE-HEAD IS SLIPPERY!"

Friends, first the questions from the sannyasins. The first question:

WE HUMANS SEEM TO LIKE TO BE TOLD WHAT TO DO. IF WE DON'T HAVE A "GOD," WE HAVE SOMEONE ELSE TO TELL US WHAT IS RIGHT OR WRONG AND WHAT IS GOOD OR BAD. WHY SUCH A RESISTANCE TO THINKING FOR OURSELVES?

It is not a question of thinking. In fact you think too much. It is a question of how to stop thinking and of seeing directly into every situation that you are facing. If there is no thought, there is no barrier, there is no dust in your eyes; you can see clearly.

And when this clarity is there, you don't have the alternatives of good and bad. With this clarity there is a choiceless consciousness. You simply do what is good -- not that you make any effort to do it. It comes effortlessly to the man of awareness, consciousness, alertness. He simply cannot imagine the bad, the evil. His whole awareness simply points him towards the good.

So your problem is not why there is such a resistance to thinking for yourselves. You cannot think for yourself, because the vision of good is not part of the mind. And you know only the mind, hence the whole problem arises. Because you know only the mind, you don't have clarity. You have hundreds of thoughts moving continuously in your mind. It is a rush hour twenty-four hours; a crowd of thoughts goes on, clouds go on moving so fast that you are completely hidden behind the clouds. Your eyes are almost blind. Your inner sensitivity is completely covered by your thoughts.

Through the mind you cannot know what is good and what is bad. You have to depend on others. This dependence is absolutely natural because mind is a dependent phenomenon; it depends on others; its whole knowledge is borrowed.

All that your mind knows has come either from the parents, or from the priest, or from the teachers, or from the society. Just watch, and you will not be able to find a single thought that is original to you.

All is borrowed; mind lives on borrowed knowledge. In every situation it wants somebody to guide it. Your whole life is being guided by others. From the very beginning you are told what is right and what is wrong by your parents. Then your teachers, then your priests, then your neighbors... not that they know, they too have borrowed from others.

This borrowing goes on century after century, generation after generation. Every disease goes on being inherited by the new generation. It is just a replica of the older generation, a reflection, a shadow, but it does not have its own originality. It is because of this you need a god, an ultimate guide. You cannot depend on your parents, because you start seeing as you grow older their falsities, their lies. You start seeing that their advice is not perfect; they are fallible human beings. But the small child has believed in them as if they were infallible. It was not their fault, it was the small child's innocence; it trusted the father, the mother, who loved him. But finally he comes to know as he grows towards a little maturity that what these people say is not necessarily true.

One day I was playing -- I must have been five or six years old... A man used to come to see my father, an utterly boring man. And my father was growing tired of him. So he called me and told me, "I see that man is coming; he will waste my time unnecessarily and it is very difficult to get rid of him. I always have to go out, and say to him, `Now I have some appointment' -- unnecessarily I have to go out, just to get rid of him. And sometimes it happens that he says, `I am coming with you. So on the way we can have a good talk.' And there is no talk, it is a monologue. He talks, and tortures people."

So my father said, "I am going inside. You just remain playing outside. And when he comes, you simply say to him that your father is out."

And my father used to teach me continuously, "Never speak an untruth." So I was shocked. This was contradictory.

So when the man came and asked me, "Where is your father?" I said, "He is in, but he says that he is out."

My father heard this from inside, and the man entered with me, so he could not say anything in front of him. When the man had gone, after two or three hours my father was really angry with me, not with the man.

He said, "I told you to tell him, `My father is out.'"

I said, "Exactly, I repeated the same thing. I told him the same thing: `My father says to tell you that he is out. But he is in, the truth is he is in.' You have been teaching me to be true whatever the consequence. So I am ready for the consequence. Any punishment, if you want to give me, give. But remember, if truth is punished, truth is destroyed. Truth has to be rewarded. Give me some reward, so I can go on speaking the truth whatever happens."

He looked at me and he said, "You are clever."

I said, "That you know already. Just give me some reward. I have spoken the truth."

And he had to give me some reward; he gave me a one rupee note. At that time one rupee was almost equal to twenty-five rupees today. You could live with a one rupee note for almost half a month. And he said, "Go and enjoy whatever you want to purchase."

I said, "You have to remember it. If you tell me to speak a lie, I am going to tell the person that you have told me to. I am not telling a lie. And each time you contradict yourself, you will have to reward me. So stop lying. If you don't want that man, you should tell him directly that you don't have any time and don't like his boring talk because he says the same things again and again. Why are you afraid? Why do you have to tell a lie?"

He said, "The difficulty is, he is my best customer."

My father had a very beautiful clothes shop, and this man was rich. He used to purchase a huge lot for his family, relatives, friends. He was a very generous man -- just being boring was his problem.

So my father said, "I have to suffer all the boredom because he is my best customer and I cannot lose him."

I said, "That is your problem, that is not my problem. So you are lying because he is your best customer,

and I am going to say this to him."
He said, "Wait!"

I said, "I cannot wait because he must be told immediately that you go on suffering all his boring talk just because he is a good customer -- and you will have to give me some reward."

He said, "You are so difficult. You are destroying my best customer. And I will have to give you a reward too. But just don't do that."

But I did it. And I got two rewards, one from that boring man because I told him, "Truth should always be rewarded, so give me some reward because I am destroying one of the best customers of my father."

He hugged me and he gave me two rupees. And I said, "Remember, don't stop buying from my father's shop, but don't bore him either. If you want to talk, you can talk to the walls, to the trees. The whole world is available. You can just close your room and talk to yourself. And then you will be bored."

And I told my father, "Don't be worried. Look, one rupee I have got from you, two rupees I have got from your customer. Now one more rupee I am owed; you have to give it me, because I have told the truth. But don't be worried. I have made him a better customer and he will never bore you again. He has promised me."

My father said, "You have done a miracle!" Since that day that man never came, or even if he did come he would stay just for one or two minutes to say hello and he would go away. And he continued to purchase from my father's shop.

And he said to my father, "It is because of your son that I continue. Otherwise I would have felt wounded, but that little boy managed both things. He stopped me boring you and he asked me, requested me, `Don't stop shopping from my father's shop. He depends on you.' And he got two rupees from me and he was saying such a shocking thing to me. Nobody has ever dared tell me that I am a boring man."

He was the richest man in the village. Everybody was in some way connected with him. People borrowed money from him, people have borrowed lands from him to work on. He was the richest man and the biggest landowner in that village. Everybody was somehow or other obliged to him, so nobody was able to say to him that he was boring.

So he said, "It was a very great shock, but it was true. I know I am boring. I bore myself with my thoughts. That's why I go to others to bore them, just to get rid of my thoughts. If I am bored with my thoughts, I know perfectly well the other person will be bored, but everybody is under an obligation to me. Only this boy has no obligation and is not afraid of the consequences. And he is daring. He asked for the reward. He said to me, `If you don't reward truth, you are rewarding lies.'"

This is why this society is in such a mad space. Everybody is teaching you to be truthful, and nobody is rewarding you for being truthful, so they create a schizophrenia. The Indian Government has the motto *Satyameva jayate* -- "truth is always victorious." That is their motto.

But every politician goes on lying to the people, giving promises which they know they cannot fulfill. And in every court is written satyameva jayate, truth is always victorious. But in every court it is not the truth that is victorious, it is the more efficient, more argumentative advocate who wins the case. It does not matter whether he is in favor of the criminal or against the criminal.

I used to have a vice-chancellor who was one of the biggest law experts in the world. He had three offices, one in London, one in New Delhi, and one in Peking. He was continuously running from one country to another country, and he never lost a single case. All the great cases in which millions of dollars were involved... all the maharajas of this country were his clients; but he was a drunkard.

He was fighting a case in the privy council in London, the highest appeals court for India under the British empire. The supreme court was here but if you wanted to go against the supreme court, the privy council was in London. And he was a privy council man; he was continuously fighting cases in the privy council.

That night he was at a party and drank too much. Next day he had a hangover, and was still a little drunk, but he had to go to the court. The case involved two districts of Rajasthan, Udaipur and Jaipur. Both the maharajas were fighting for a certain bit of land -- to which district did it belong? It was thousands of acres of land. And under his hangover he forgot which party he was fighting for, Udaipur or Jaipur.

So he went on criticizing the maharaja of Jaipur; all his arguments were against the maharaja. Many times his secretary pulled his coat, but he simply wouldn't listen. When it was lunchtime, the court stopped for an hour. Then the secretary said, "You have spoilt the whole case. You are for the maharaja of Jaipur

and you are arguing against him. And you have created such a problem because the man who is against the maharaja of Jaipur, who is fighting you, another great expert, is at a loss what to do. All the arguments that he has prepared, you have already put against the maharaja of Jaipur."

Now he was getting over his hangover; he said, "Don't be worried. There is still time."

After lunchtime he said to the court, "Before lunch I gave all the arguments that the opposite party can give. Now I am going to criticize the opposite party, argument by argument, because I am standing here for the maharaja of Jaipur." And he criticized his own arguments so cleverly.

When he told me this... I used to go often to visit him. He loved me very much. He always told me: "You should join the law department, not philosophy."

I said, "That is not my field." But he loved my arguments.

He said, "It is a loss to the world of law and constitution. You have such arguments that you would become a world-famous legal expert."

I said, "I am going to become a world-notorious illegal expert. Don't be worried about me."

But he loved me, so he told me that incident. It is not a question of truth at all, it is only a question of who is a better arguer.

On the one hand the government and all the religions and all the preachers go on saying, "You should tell the truth." But society does not reward the truth. Just today I have received a threatening letter from a law firm in Madras that I have offended the religious feelings of their clients.

I have told my legal secretary, Anando, to write to them that in the first place there are no religious feelings. A religion is beyond feelings and beyond thoughts and beyond mind. There are only religious superstitions. A man of religion cannot be hurt. He knows the truth. It is the lies that you are living in that are hurt. Truth always hurts lies. So you should tell your clients to be really religious. Go beyond the mind, go beyond feelings, sentiments, emotions, thoughts and you will not be hurt.

But if you want to come to the court, you can. My whole life I have been fighting in courts on the same point that people's religious feelings are hurt. I have been telling the judges, "If I am true and somebody's feelings are hurt, do you think I have to be punished for it? That man needs psychological treatment. If his religious feelings are so weak, that shows that they are only beliefs. He does not know what religion is. And if truth hurts people, what do you suggest? Should I start lying?" And the judges would look all around -- what to do? They cannot say I should start lying, so they are puzzled.

In the first court case they gave me a choice of the Bible, the Koran or Bhagavad Gita, whichever religion I belonged to. I was asked to take the book -- all the books were on the table -- and take the oath that I would speak only the truth and nothing else.

I said, "I cannot do that for one reason: all these three books are full of lies. To take an oath on a book which is full of lies is absolutely absurd; you are an intelligent man. Secondly, I cannot take the oath because I always speak the truth. Taking the oath will mean that I won't speak the truth unless I take the oath. The implication is clear. You are telling me that I am an untruthful man. You are insulting me in your court. If I insult you, you will say that the court has been insulted. But you are insulting me by telling me to take the oath. I cannot take the oath because I simply speak the truth. There is no question of an oath."

He looked at me and he said, "I can understand, but this creates a problem. Without taking the oath, the case cannot start."

I said, "That is not my problem. Who wants to start it? It is the other party that is starting it. I can go home right now."

He said, "I will make an exception for you because you are saying you will speak the truth."

I said, "I am not saying that, I am saying I only speak the truth. And that's the problem. These people are hurt by the truth. I have said that there is no God, and they are believers of God. Now they should prove that there is a God. That is their problem, not my problem. I simply repeat again, there is no God. Now they should prove the existence of God with evidence, with witnesses."

"What do you think?" I asked the judge. "Do you believe in God? Do you have any evidence, any witness who has seen God? Can you say that you have seen God?"

He said, "It seems you are the judge here and I am the criminal."

I said, "Truth is always victorious. It is just behind you. Read it."

The case was dismissed. Hundreds of cases have been dismissed. But the society goes on rewarding a person who consoles you. It does not matter that he is consoling you by a lie.

Once it happened that a man died and his wife was really in despair, crying and crying. And one of my neighbors went to her and said, "Don't be worried, the soul is immortal. Your husband has not died, it is just the body; his soul is immortal and cannot die. So don't unnecessarily be in despair, be sad and cry, there is no need."

I was listening, standing by his side. I thought, "Let me wait. When somebody dies in this fellow's house, then I will go." Two years later his father died. So I went immediately.

My father said, "Where are you going?" I said, "The same place you are going," because he was going to participate in the funeral procession. A neighbor has died and he was an old friend. He said, "He was my old friend, but why are you going?"

I said, "I am going to take care of his son, because that idiot was telling a woman whose husband had died, `Don't cry, the soul is immortal.' Now I have to see whether he is crying or not."

And he was crying. So I said, "Stop crying. You were telling that poor woman that the soul is immortal. What happened? Your father's soul is not immortal? Stop crying."

He said, "You are a strange person. I am in a deep sadness."

I said, "What happened two years ago? When somebody else's husband died, you told her great and beautiful things. All lies! Your tears prove you were lying. If you were true, there would be no tears. Your father's soul is immortal."

He said, "I know it. But what to do? I feel sad."

I said to him, "That woman also knew it."

All knowledge is borrowed; hence all knowledge that is borrowed is a lie. Deep down you are not in agreement with it. Deep down there is doubt.

So what you are asking is: If we don't have a God, suddenly the problem arises, to whom do we have to look for guidance about what is good and what is bad? And you feel, you think, it is because there is a certain resistance to thinking. No, it is not as you think. It is not a question of resistance to thinking. Thinking cannot solve the problem.

For example, a man has fallen into a well. Now is it good or bad to pull him out? Can you decide that by thinking? You may think it is good to save the man; but if you save the man and tomorrow he commits a murder, then you will be responsible, at least fifty percent responsible, for the murder. If you had not saved the man, there would have been no murder.

There is a religious sect, Terapanth, in India, which says: Don't interfere in anybody's life. If somebody is drowning, you simply move on; don't listen. He is shouting for help, "Save me!" Don't listen, because he is suffering from his past evil acts.

If you interfere, you are committing two crimes. First, you are interfering in his personal life. He was suffering because of his personal evil acts. He has to suffer; you are preventing him. He will have to fall again some day. It is better to let him finish with the past evil acts. And secondly, by saving him you are taking an immense responsibility. He may rape a woman, he may kill somebody. He may turn out to be a thief or anything, and you will be responsible. So you have unnecessarily taken a responsibility on yourself which will disturb your own spiritual growth."

So the followers of Terapanth -- the head of the panth is Acharya Tulsi -- say, "Don't give any food to a beggar. He is a beggar because he is suffering from his past life's karmas." They don't believe in charity, they don't believe in compassion, they don't believe that you should help anybody who is in trouble. You should keep aloof, otherwise you are taking responsibilities which will become too burdensome for you. The first task is to get rid of your own evil acts and now you are taking on other people's responsibilities. You will never become enlightened. So the people following Acharya Tulsi have become absolutely inhuman; nothing matters.

Thinking cannot decide anything, because something may be good in one situation and the same thing may be bad in a different situation. Sometimes even poison can be medicine, and sometimes even medicine can be poison -- you have to understand the changing flux of life.

So by thinking you cannot decide. It is not a question of deciding as a logical conclusion, it is a question of choiceless awareness. You need a mind without thoughts. In other words, you need a no-mind, just a pure silence, so you can see directly into things. And out of that clarity will come the choice on its own; you are not choosing. You will act just as a buddha acts. Your action will have beauty, your action will have truth, your action will have the fragrance of the divine. There is no need for you to choose.

You have to look for guidance because you don't know your inner guide is hidden inside you. You have

to find the inner guide, and that's what I call your witness. That's what I call your *dharma*, that's what I call your intrinsic buddha. You have to awaken that buddha and your life will shower blessings, benediction. Your life will become so radiant with good, with godliness, more than you can possibly conceive.

It is almost like light. Your room is dark, just bring light in. Even a small candle will do, and the whole darkness disappears. And once you have a candle you know where the door is. You don't have to think about it: "Where is the door?" Only blind people think about where the door is. People who have eyes and the light is there, they don't think. Have you ever thought, "Where is the door?" You simply get up and go out. You never give a single thought to where the door is. You don't start groping for the door or hitting your head against the wall. You simply see, and there is not even a flicker of thought. You simply go out.

Exactly the same is the situation when you are beyond mind. When there are no clouds and the sun is bright in the sky, you don't have to think, "Where is the sun?" When there are clouds covering the sun, you have to think about it.

Your own being is covered with thoughts, emotions, feelings, and they are all mind-products. Just put them aside, and then whatever you do is good -- not that you follow certain scriptures, not that you follow certain commandments, not that you follow certain spiritual leaders. You are in your own right the guide of your life. And that is the dignity of man, to be the guide of his own life. That makes man a lion, transforms him from a sheep which is always looking for somebody else to defend it.

But this is not only your problem, this is the problem of almost the whole of humanity. You have been programmed by others as to what is right and what is wrong.

So when there is no God, there is no holy scripture and there is no son of God like Jesus Christ to save you, and there is no meaning in the pope who represents Jesus Christ who is the son of God who does not exist! Can you be a son of someone who does not exist? To be a son of someone who does not exist simply means you are a crackpot -- and the pope is representing the crackpot, Jesus Christ. And he goes on saying that he is infallible.

And each pope has contradicted other popes. In these twenty centuries there have been many instances when one pope acted in a certain way and another pope demolished that and changed the rule. Both cannot be right. Both cannot be infallible. Both can be fallible, but both cannot be infallible, one has to be fallible. But if one pope is fallible, then what is the guarantee that other popes will not be fallible?

And the pope is elected. Do you elect a buddha? By election you decide who is a buddha? Then your politicians will become buddhas, and your buddhas will not have any votes, because your buddhas will not go begging for votes. A buddha is unconcerned whether you think him a buddha or not.

The pope is elected. And you will be surprised to know that even Jesus Christ, three hundred years after his death, was elected as a divine being by a conference under the Emperor Constantine. The conference is known as the Niscene Council. It was by election, by voting, that it was decided that Jesus is holy.

You cannot decide by election that Jesus is holy. You cannot decide by election whether Albert Einstein is right or wrong -- by election, by people who don't know any mathematics, who don't know any physics. People who don't have any experience of the holy are voting for or against Jesus, whether he is holy or not. After three hundred years, people who have not known Jesus and people who have no idea and no experience of holiness, they are deciding by election!

It was just because of the power of Emperor Constantine; he forced people to vote for Jesus Christ as a holy man. Because they could not go against the emperor, they had to vote. And then the second thing he wanted them to vote on was: although Jesus Christ was holy and was a messiah, he failed in his mission. "I am the *real* messiah." Constantine said to the conference, "You now vote for me. I am the real messiah and a successful one." He turned the whole Roman empire to Christianity. That's why the Vatican exists in Italy. Italy's old name was the Roman Empire, and under Constantine the whole of the Roman empire was converted to Christianity. Of course he was far more successful than Jesus.

You can't think Jesus was a success. He was crucified, poor fellow. Do you call this success? Crucifixion? On either side two criminals... even *they* were laughing. They were crucified, but they had committed crimes so there was no question; they knew that this was absolutely justified.

And Jesus told those two... first, to one he said, "Don't be worried, you will be coming with me to paradise. And I am the son of God so I will help you to enter into paradise." Then he told the other, and both started laughing. They said, "You cannot save yourself! And you are not a criminal, we know. You have not committed any crime, and you are being crucified. You cannot save yourself and you are promising us that you will save us?"

But Constantine forced the council of Niscene to accept him as the real messiah -- and certainly

Constantine was successful; he converted the whole of the Roman empire to Christianity.

Jesus had only twelve apostles, uneducated, carpenters, fishermen, uncultured -- not a single rabbi, not a single learned man was ever his follower. No educated, no cultured people ever gathered around him.

But the viceroy of the Roman empire -- Judea was under the Roman empire -- Pontius Pilate, heard about him from his wife. Just by chance she was passing when Jesus was preaching to a crowd, so she stopped her chariot. From her chariot she heard Jesus and she loved what he was saying. Those sayings were beautiful. She told her husband, "This man has something, some quality. I have never heard any man speaking with such authority, such beautiful sayings. And he is uneducated and very young," -- he was only thirty years at that time. By thirty-three he was crucified.

So Pontius Pilate could not go as a viceroy to listen to him, but in disguise as a soldier he just passed that way and stood under a tree far away, listening to what this man was saying. And his wife was right.

Pilate was a very educated man, but he had never heard anybody speaking with such authority; such beautiful words from an uneducated man! So he was very favorable to Jesus and wanted somehow to save him from crucifixion, but the Jews were too much against him -- not that he had committed any crime, but because he was claiming something which the Jews could not accept. He was claiming, "I am your last prophet for whom you have been waiting for centuries. I have come."

And he was a carpenter's son, and there was even a difficulty believing that he was his own father's son, because he was born just four months after the marriage. That is how the whole story begins about the Virgin Mary and the Holy Ghost. The whole thing was that the girl was already pregnant when she married Joseph the carpenter. It was not the Holy Ghost, it was some unholy neighbor. And he was not God's son; he was not even the son of his own father!

But if you tell the truth, if you call him "the bastard" then Christians are going to be hurt in their religious feelings. And I am simply telling the truth! They have to prove where the Holy Ghost is, and what is the logic behind calling him holy if he is raping virgin girls?

But people feel hurt because they don't know what authentic religiousness is. You are living with ideas, borrowed, so when God is no longer there, Jesus is no longer there, popes are no longer there, who is going to guide you?

If God is not there, then all your Hindu incarnations of God are phony. When God himself is not there, how can he be incarnated in Krishna, in Ram...?

These are just arch-egoists proclaiming something which they cannot prove. Not a single incarnation of God has been able to prove on what grounds he is calling himself an incarnation. Self-styled, so-called incarnations of God, self-styled prophets and messiahs, they have all created your morality, your religion, and you have been depending on them. And you think from these people can come the truth?

Truth can only arise within you. Nobody else can give it to you. And with truth comes beauty, followed by good. This is the authentic trinity of a truly religious man: truth, beauty, good. These three experiences happen when you enter into your own subjectivity, when you explore the interiority of your being.

You have been living in the porch outside your being; you have never gone in. Once you go in you will find your buddha, your awareness, your choiceless consciousness. Then you don't have to decide what is good and what is wrong. That choiceless consciousness takes you towards the good without any effort. It is effortless.

And because it is effortless it brings you great joy. When there is effort... have you ever thought about it? Effort simply means repression. Otherwise there is no need of any effort. Do you make any effort to feel hungry? Or do you make any effort to feel thirsty? When you are thirsty you know you are thirsty, when you are hungry you know you are hungry.

But you have to make an effort to be celibate. All efforts are futile, against nature. I declare unto you there has never been a single man who was celibate, unless he was impotent. But the impotents don't count.

I say it on the grounds that nobody can go against nature. Those who try to go against nature have to make an effort. All effort is against nature, and all relaxation is in tune with nature. To be in tune is to be religious, to be in tune with the universe. And you don't have to look for any guide. That very tuning turns you into a beautiful flower, fragrant. It is not an effort on your part, it is simply a natural growth.

But all your religions are against nature. It is very strange -- and you have never thought about it -- but all these religions say God created nature. Yet, if God created nature, then to be against nature means to be against God. It is such a simple argument, it does not need much intelligence. If God has created existence, then to be in tune with existence is the only way of being religious -- to be in tune with God's existence.

But, strangely, all religions teach you to be against nature. Fast! But fasting is not natural. Perhaps once

in a while, but that too is needed only if you have been unnatural with your stomach. If you have been stuffing unnecessary things in your stomach, once in a while you may need to fast. But if you have been natural, eating only that amount which is needed by your body -- not a single thing more -- you will never need to fast in your whole life.

All religions teach you not to sleep for eight hours, which is natural. They are teaching you to cut your sleep. Saints sleep only three hours, two hours; the greater the saint, the less the sleep.

One day a woman came to me, the wife of a sardar, a Sikh (AT THIS SARDAR GURUDAYAL SINGH LAUGHS HEARTILY.) It was not the wife of Sardar Gurudayal Singh because he does not believe in wives, he believes in girlfriends.

The wife came to me, and said, "My husband is going bananas."

I said, "What happened to your husband?"

She said, "He has been following a so-called saint who teaches him stupid things, and he follows..."

The saint had told her husband, "First you should start living on pure food."

And what is pure food according to the Hindu mind? -- the only *pure* food is milk. And in fact it is one of the most impure things in the world because it comes out of blood; it is really a transformation of blood. That's why when you drink milk you start looking red. It is an impure thing, the worst thing you could think of. But Hindus believe that drinking milk is the purest thing.

And it is against nature. Have you seen any grown-up animal living on the milk of the mother? Just in the beginning, when the child of any animal cannot digest solid food -- it is only a question of weeks -- he has to depend on the mother's milk. Once he starts eating solid food, he completely forgets about the mother's milk. It was a temporary phenomenon.

It is only man who goes on drinking milk even when he can digest solid food. And the milk is not from his mother, because the mother cannot manage to give you milk for your whole life. Just four or five years are enough to destroy her breasts. A whole life! You are seventy years old and drinking mother's milk. You will kill the poor woman! She may be already dead, and you are chewing on the dead body... So you are not able to do that, and no other woman will allow you to. Even your own wife will not allow it. Once in a while it is okay... but every day? In the middle of the night you start crying, "I want some milk"? The wife is not a cow... A few wives are, but very rarely!

You are drinking milk from other animals -- cows and sheep and goats -- and you don't understand the chemistry. The cow's milk is for her children, not for you. You are depriving her children -- that is one act against nature. And secondly, her milk is for the bulls. So her milk has immense sexuality, and your saints are drinking milk and trying to be celibate. This is such a contradiction... that they exactly become bulls!

The cow's milk is not for you, it is for a bull. It has the strength to create a bull. So firstly you are depriving her children, which is an act of violence. Secondly, you are drinking something which is not meant for you, and it is going to create exactly the opposite of what you are trying to do. Why the pure food? So that you can be celibate!

So that woman, poor woman, told me, "First, that saint told him to live only on milk, and be celibate. So his whole sexuality went into his head; the whole day he is just thinking about sex and nothing else."

That is the situation of all your saints' minds. You just need to open a little window in their head and inside you will see Marilyn Monroe standing naked, Sophia Loren standing naked, queues of women... I hope someday we will be able to create windows in the head so people can look.

When you are repressing sex it is going to become cerebral. It will go into the head, because the actual sex center is in the brain. So it will create fantasies, sexual imagination... now you will go to the saint for another bit of advice: "What to do? My whole mind is just whirling with one thought, women." The saint then says you have to cut down your sleep.

So this saint told the poor woman's husband, "Cut your sleep." He was sleeping for only two hours, so now the whole day he felt sleepy. He could not go to work, because the work he was doing was dangerous. He was working in a gun carriage factory. So if he was sleepy he might get killed by the mechanisms all around. He may do something wrong and explode the whole factory, so even his officers told him, "First you get cured of your... the whole day you look sleepy. We won't allow you..."

So he again went to the saint. That's how you keep on going to the guides and the rabbis and the bishops and the priests and the saints. They go on giving you advice which is not a cure, which is really creating more and more diseases. So the saint said to him, "If you are feeling sleepy the whole day it means..." In Hindu philosophy it is called *tamas*. Your past lives have been of pure darkness; they are surfacing. The

darkness is surfacing. *Tamas* is coming up. So you have to continue the whole day repeating the name of Rama -- that is the Hindu God.

So now he continuously repeats, "Rama, Rama, Rama." Even walking on the street he has to repeat it. Now the repetition has become so automatic that he does not hear the horns of the trucks or the buses or the cars. He is so full of his own "Rama, Rama, Rama..."

So the wife was afraid that he would be killed. People had reported to her that he was going straight for a truck, and the truck was honking the horn but he wouldn't listen. So she said, "I have come to you. You have to help. And he does not allow anybody else to sleep, so we are all getting sick. He gets up at three o'clock in the morning. He goes to bed at one o'clock in the night, so up to one o'clock, `Rama, Rama, Rama...' through the whole house. The children are crying, `Our examinations are coming close and this man won't let us sleep.' And by three o'clock he's back. Even the neighbors are coming to say, `This is too much, we cannot tolerate it. From three o'clock, "Rama, Rama" -- and he shouts!'" So she said, "Something has to be done."

I said, "Certainly. You bring him to me."

But he wouldn't listen, because he was continuously repeating, "Rama, Rama," in front of me! I said, "Shut up!"

He said, "But it is the name of God."

I said, "Who told you?"

He said, "My saint."

I said, "He knows exactly that Rama is the name of God?"

He said, "His own master has told him."

I said, "It is just a tale told from one idiot to another idiot... and you are the last in the line. There is nothing holy in it, there is nothing divine in it; it is an ordinary name. There are millions of people in India who have *Ram* in their name -- do you think they are all gods?"

He said, "No."

I said, "What is your name?" And by chance his name was Sardar Ram Singh. "You are an idiot! You are just repeating your own name."

He said, "I never thought about it."

I said, "You have never thought about anything! What else is your master telling you? Because you are not sleeping well, that's why the whole day you are feeling sleepy. And because you are trying to be celibate, the mind is continuously thinking of sex. And because you are thinking of sex, your master says to you that your food must be impure so drink cow's milk. That will make you more sexual; you become a bull. Soon, Sardar Ram Singh, you will become a bull!"

He said, "My God! So what am I to do?"

I said, "First, stop drinking milk. Just be a normal human being. Yes, you can drink a little bit in your tea in the morning, but not the whole day. How much milk are you drinking? Your body seems so fat."

The wife said, "The whole day he is drinking, to make himself celibate. His job has gone, and whatever small balance he had in an account is wasted in purchasing two cows, and he drinks all the milk of two cows!"

I said, "You brought him at the right time. Soon he would have turned into a bull. He is just on the verge." So I said to him, "Sell those cows and start eating like a human being. And sleep like a human being. And there is no need to repeat `Ram, Ram...'

"You can do one thing. In the morning, say `Ram' and then say, `Ditto -- applicable for twenty-four hours.' It is just a small thing. You can write it on a page: Ditto, applied for the twenty-four hours. Next day again you say one time, `Ram,' and `Ditto.'"

He said, "This is a great secret! I was getting bored and tired, and I was getting deaf because I was continuously repeating, repeating, repeating. Even those two hours in sleep I was continuously repeating inside, `Ram, Ram...'" Because if you are repeating for twenty-two hours then you cannot leave it just for two hours in sleep; it will go on in an undercurrent.

I said, "You will be okay within two weeks. Not much is needed, just be normal and natural. And stop going to that stupid man you think is a saint."

He said, "Then can I come to you?"

I said, "No. You don't need anybody outside; you have to go within yourself. First, for two weeks get saner; then you can come to me and I will tell you how to meditate. And you don't have to meditate the whole day; just one hour before sunrise. And there is no need to shout, because you are not praying for the

neighbors, and there is no God to listen howsoever loud you shout. No God is there to listen to it. Have you ever received any answer?"

He said, "No, I have never received any answer, only condemnation from everybody. My children are against me, my wife is against me, all the neighborhood is against me, my boss is against me. I have got into such trouble with this religion..."

I said, "Everybody is in the same situation, more or less."

All religions are driving people bananas.

And they give you advice that seems to be very significant because all the scriptures are repeating it down the ages. It is so ancient you cannot doubt it.

You don't need anybody to tell you what is good and what is wrong. All that you need is an awakening within you of a consciousness which makes you see things as they are. Then there is no question of choice.

Nobody chooses the bad consciously. It is the unconscious, the darkness within you, that chooses the evil.

Consciousness brings light to your whole being; you become full of luminosity. You cannot do anything that is harmful to anybody. You cannot do anything that is harmful to your own body. You become suddenly aware that you are one with this whole universe.

So your actions become good, beautiful, graceful; your words start having a certain poetry, your silence becomes so deep, so blissful, that your bliss starts overflowing to others.

This overflowing of bliss is the only significant sign of a man who is awakened. Just being with that man, just his presence, is enough to give you a taste of the beyond.

But it is not according to anybody else, only according to your own awareness.

And when I say God is dead, all that is left for you is your own consciousness. And your consciousness is part of an oceanic consciousness that surrounds you. Once you become aware of your inside, you will become aware that, all over, that same consciousness is throbbing, dancing. In the trees, in the rivers, in the mountains, in the oceans, in people's eyes, in their hearts, it is the same song, it is the same dance -- and you participate in it. Your participation is good. Your non-participation is bad.

The second question:

WHO INVENTED GOD? WAS IT MAN SIMPLY NOT WANTING TO TAKE RESPONSIBILITY FOR HIS OWN LIFE? IS NOT THE PRIEST AS MUCH A VICTIM OF HIS OWN FEAR OF LOOKING INSIDE AS ANYONE ELSE?

Fear invented God.

The priest is as much a victim as you are.

But he is more cunning than you are.

Man's fear of darkness, man's fear of sickness, man's fear of old age, man's fear of death needed somebody to protect him. He could not find any protection anywhere. When you can't find any protection anywhere you have to invent one, as a consolation.

Just today I was listening to a song of one of the great Urdu poets, Mirza Ghalib. A sentence says:

HAMKO MALOOM HAI JANNAT KI HAKIKAT LEKIN
DIL KE BAHLANE KO GHALIB KHAYAL ACHCHHA HAI.

We know perfectly well the truth about your paradise, but it is good as a consolation. We know it is not there, we know it is a lie, but to console yourself that after death angels will be there waiting, playing on their harps, "Alleluia," that receiving you at the pearly gates will be Saint Peter, and God will be waiting for you... Ghalib is right. DIL KE BAHLANE... just as a consolation it is a good idea.

The priests know perfectly well, perhaps more than you, that there is no God. But the priest is in the most cunning profession in the world -- the worst and the most ugly profession, far worse than prostitution. Prostitution is the product of the priest; it is number two. First comes the priest, then comes the prostitute, and then come all kinds of pathologies in the world.

The priests saw that everybody was afraid and wanted some protection.

So the fear created God, as a security, as an insurance after you die. Otherwise, it seems that after death

all is darkness for eternity. What will happen? Where you will be? All your friends will be left behind, your family will be left behind, nobody will come with you, you can carry no money beyond death. Utterly a beggar, naked, just a skeleton, you will be moving into death. And then, for eternity... It creates a great anxiety -- what kind of life will there be after death?

So our fear, our dread, our death created God. The priest immediately saw a good excuse to exploit people. He became the middle agent. You can't see God, so there is every possibility that if there was no priest to continuously persist that there is God -- philosophizing, creating theologies, scriptures, temples, statues, rituals, prayers, the whole drama... He stands between you and God, and he says to you, "I have a direct line to God. You don't have a direct line. You tell me, you confess to me your sins, and I will tell God to forgive you."

You cannot see God, obviously. You feel it a great relief that somebody knows, somebody is there who has a direct connection.

And you feel it is cheap. You commit a sin, and you are afraid you will have to suffer in hell, and the priest is there; you just go and confess your sin and the priest says to you, "Put five dollars into the charity box and I will pray for you."

And God is very compassionate; he always forgives. So your sin is forgiven for five dollars -- those five dollars are pocketed by the priest; they never reach anywhere else because there is no God to whom he can give those five dollars.

And what will God do with five dollars? He is alone, there is no shopping mall, what will he do with five dollars? And up to now he must have collected billions and trillions of dollars -- all useless junk. What will he do with those dollars, notes and bills? He does not come to the world to purchase things. And I have never heard and never come across in any scripture that there are shopping markets in paradise. Saints don't need anything. In paradise you don't need food, in paradise you don't need anything. Everything is fulfilled; you simply live an eternal life. You are no longer a body, you are just a spirit. And spirits don't need food, don't need water, don't need medicine. The spirit never becomes sick, it never becomes old, it never dies. So what will God do with those five dollars?

But every Sunday the Catholic priest collects a good amount, and all other priests have their own ways. The Hindu priest catches hold of you from the very beginning. Even before the child is born, he is caught hold of by the priest. The Hindu priest even used to tell you in the past on what day, on what night you should make love to your wife, at what time, so you get a really intelligent, holy, saintly child.

And this whole India is a proof that the priest was wrong. I don't see those holy children anywhere. The child has been got hold of from the very beginning, even from before the beginning. The child is not yet even received by the mother's womb, and he is telling you on what night, at what time...!

I used to stay with one of the oldest M.P.s in India. He was M.P. for sixty years continuously without a gap. He used to be called Father of the Indian Parliament. There are only two persons who remained M.P.s for sixty years. One was my friend, Dr. Seth Govind Das, and the other was Winston Churchill in England, both continuously chosen, without any discontinuity, for sixty years. Dr. Govind Das was a very fanatic Hindu, so I had to suffer from his fanaticism continuously.

I used to stay with him in New Delhi. Whenever I was talking and giving lectures in New Delhi I stayed with him. And he was so fanatic... in India there are many people of that kind, he was not alone. He would ask his priest, when he was going back to his constituency, at what time he should leave the house. He asked the priest, who, consulting all kinds of charts and his birth chart through the scriptures and astrology, would find what was the *right* moment to get out of the house.

Now the trains don't run according to astrology. So the train was going at twelve o'clock in the night, and his astrologer said, "You have to leave the house at three o'clock in the afternoon." And I had to sit with him on the railway station from three to twelve.

I told him, "This is stupid, if we have to wait here. The best would have been you could have come out of the house at three o'clock and come back through the back door. Unnecessary torture..."

But he said, "No, I have to leave."

I said, "There are millions of Hindus who go on asking the same thing, but still accidents happen in trains. And there may be many Hindus who have consulted the priest, `This is the right time, a good time for you to travel' -- and the train gets drowned in a river, the whole bridge collapses!"

In India bridges collapse like anything, because it is a very religious country, a very spiritual country! It trusts in God, not in cement. So bridges are made with as small an amount of cement as possible; the larger part is just sand. So it is good, the bridge is good for inaugurating by the prime minister. That's enough. The

first time the train comes, both the train and the bridge go into the river. And all the Hindus in the train must have consulted their astrologers, their priests, "What is the right time?" In India there should not be any accidents.

I said to Dr. Seth Govind Das, "Why are there accidents? In India there should not be."

He himself was in a car accident. When I went to see him, I said, "What happened to your astrology?"

He said, "At least at this time when I am suffering from multiple fractures you should not start any argument with me."

I said, "This is the right time to make you clear that you have been stupid your whole life. Did you ask the astrologer or not?"

He said, "I asked."

"Then why this accident?"

But people don't have the guts and courage to go against the past, though it may be a completely rotten past. Marriages in India are made by the astrologers. And every marriage is a failure. I have never come across any marriage which was not a failure.

I used to live in a place called Raipur. I was a professor in Raipur, just for six months I lived there. The city was so out of date that I got tired living with those people. You would find everywhere written on the walls: "If you are suffering from ghosts, then come to me," and the address. "If you are suffering from witches, come to me. If you are suffering from black magic, I am the right man to cure you." The whole city was full of black magic, witches, ghosts.

Just in my neighborhood used to live a very famous astrologer, and he used to fix marriages just by looking at the birth charts. He became friendly with me. I told him that this was not working. "It is not working even in your case." His wife used to beat him.

I said, "What happened? You are such a great astrologer. You are making hundreds of marriages. Without your confirmation people cannot get married because their stars do not meet." There has to be a certain synchronicity between the stars of both the charts. "What happened? Did you not consult the birth chart of your wife?"

He said, "I did."

"Then what went wrong?"

He said, "Don't harass me. I am already too harassed by my wife. And now you have come into my neighborhood to harass me."

I said, "I will not harass you. I just want to know if you believe in your own astrology."

He was certainly a sincere man. He told me, "Don't tell anybody. It is my profession, but I don't believe in it at all. In fact sometimes it happens that the birth charts do not meet. But the man is rich and he is going to give me at least a hundred rupees if I give him the go-ahead that this marriage is going to be very successful. So sometimes I change the charts. I put in a new chart for the girl which mixes with the boy's chart."

The priest knows perfectly there is no God. He is the only person who knows it perfectly. But it is his profession; he lives by exploiting people. So he goes on persisting that there is a God. God is his business. And when it is a question of business, it is his very livelihood.

And there are millions of priests belonging to different religions. There may be in every country different kinds of priests, but all that they do is to exploit people by giving them consolation: "This marriage is going to be great." And every marriage is a tragedy. I have never come across any comedy.

Just today -- because last night I talked about Mickey Mouse Manu and the great beautiful woman Zareen -- Zareen has been looking for German glue to get Manu completely in control. She was thinking to glue him to her body, so that poor Manu should follow Zareen wherever she goes and not escape in the name of business to Bombay. Tomorrow morning he is going again.

He has written me a beautiful letter, thanking me and being grateful, but again business... Today they were walking hand in hand on the road. Is it not enough proof that I have some clarity, that I can see things? And I remain in my room, I never go out. Both were happy, like small rats.

People can only be happy if they are not married. Then you have a freedom. Then it is out of freedom you are together, not out of any contract, not out of some business deal, not because of society's enforcement, not because of law but because of love. Just out of love you are together, and when the love fails...

And everything fails, remember. It is a fiction created by the poets that love is eternal. No, the love that you know is not eternal and the love that poets know is not eternal; it fades away. It remains if lovers don't meet.

There have been only three or four pairs in the whole history of man who are great lovers -- because they never met. So there was no quarrel, there was no question of their love being disappointing. The society did not allow them to meet, their parents did not allow them.

In India we have the stories of Laila and Majnu, Shiri and Farhad. The lovers never met because society was against them. They belonged to different castes, different societies, different religions, so there was no possibility of their marriage. They are thought to be great lovers, their love never faded -- because it never began! Once it begins the end is not far away.

Every beginning has an end. Even when you are born, death is not far away. Every day it comes closer.

And once you are married, the problem becomes more difficult. Out of freedom you can live together because you know you are living out of freedom; you can move any moment. In great friendliness, with thankfulness to each other: "You gave us such beautiful moments, such beautiful days and nights. We lived in poetry, in music, in songs. These few days and nights were all golden, but now the season is gone, the spring is over, the honeymoon finished. It is better for both of us to separate." With great gratitude... there is no revenge, there is no hate, there is no reason for anger. Both gave whatever they could to each other; they are richer than they were before. The experience has made them more rich.

But marriage does not allow you to move away. Love finishes, but you have to pretend that you are still loving. And whenever you have to pretend it is a heaviness on the heart. Whenever you pretend, you are phony -- you know it, your wife knows it.

When love fades there is no possibility of deceiving each other. Maybe for a few days you can deceive by bringing ice cream every day, but for how long? In fact the moment you start bringing ice cream that is a signal that the old warmth of love is finished, now the coldness is coming!

It is only people like Dale Carnegie... and they can be effective only in America, nowhere else. Dale Carnegie is America's only philosopher. He has sold his book in a quantity second only to the Holy Bible. The book is HOW TO WIN FRIENDS AND INFLUENCE PEOPLE.

And everything is phony in that book. He says, "Every husband, when he is going to the office, should kiss his wife." Whether he loves her or not is not material, but he should kiss and say, "I love you, honey." When he comes home he should again hug, bring a few roses, and say, "Sweetheart, I have been thinking of you the whole day." At least three times a day and three times in the night he should make her aware that he loves her. And the same is true for the wife. Both are following Dale Carnegie; there is no love. And you simply go on saying...

The word `phony' applies to America more than to any other country. It comes from `telephone', because on the telephone your voice becomes different, it becomes *phoney*.

The husband calls the wife once or twice in the day, just to assure her that he loves her. And while he is calling, his secretary is sitting in his lap! This is happening in every office, without exception. Secretaries are chosen not because they are more efficient than others... When they are brought before the boss for their interview...

I have heard about one. A secretary came in and said that she was very experienced, she had all the certificates and her speed was very good on the typewriter. Another came; she was fresh, younger, but had no experience. Then the third came, then the fourth came; there were at least a dozen. And finally when the manager asked, "Which one have you chosen?" the boss said, "The one who has the biggest tits."
Secretaries are chosen because of tits? But that's how things are.

Once you start feeling encaged in anything you immediately feel to get out of it, it is a prison. Your God, your priests, they are all your imprisoners. They create, they go on creating new prisons for you, of morality, of marriage, of responsibility for the children -- all kinds of entanglements and chains for you. The whole purpose is to keep you miserable, because unless you are miserable you do not go to the church. Unless you are miserable you are not going to pray. Only in misery you remember God -- you know it! Only when you are suffering you remember God, you think about the Holy Bible, you think about Bhagavadgita, you go to the temple -- but only when you are in misery.

Bertrand Russell is absolutely right when he says, "If we can make the whole of humanity happy, religions will disappear." And I absolutely agree with him, but he does not know how to make the whole world happy. I know how to make the whole world happy.

Out of deep meditation bliss arises, and then you are so happy the whole day, the whole night... without

any cause. It is just bubbling inside you. It is your very nature, your *dharma*. Then you don't need any God and you don't need any priest, and you don't live in any kind of misery or imprisonment. The moment you feel that something has become phony, something has become pseudo, something has become just a mask, you simply drop it. You remain truthful to your own consciousness -- that is your only responsibility.

And all else will follow, and your life will be a life of rejoicing. Not only will your life be a rejoicing, your death also will be a rejoicing. Death does not destroy anything. The five elements of the body fall back into their original sources and for the consciousness there are two possibilities: if it has not tasted meditation it will move into another womb; if it has tasted meditation, if it has known its eternity, its immortality, it will move into the cosmos and disappear into this vast existence. And that disappearance is the greatest moment of life. You have become one with the source from where you had arisen. You have gone back and disappeared into it.

Authentic religion does not need any God, does not need any priest, does not need any prayer. All that it needs is an exploration of your inner world.

That exploration I call Zen. In Sanskrit it is *dhyan*; in Chinese it is *ch'an*; in Japanese it is *zen*. But it is the same word. Going inwards, reaching to the very point from where you can look, a door opens into the divine cosmos. Standing on that point, you are a buddha. And your whole life changes; it is a metamorphosis. You have become a new man.

And we need this new man urgently. It has never been so urgent as it is today. The new man is the only hope for a whole humanity. If the new man does not arrive soon, the old man is ready to commit suicide, global suicide.

The third question:
ONCE, I HEARD A FANATIC CHRISTIAN SAY: "DO YOU REALIZE THAT A SLAVE IS MORE FREE THAN THE MASTER? THIS IS BECAUSE THE MASTER HAS ALL THE RESPONSIBILITY AND THE SLAVE HAS NO CARES IN THE WORLD. WE ARE LUCKY TO HAVE GOD AS OUR MASTER!"
WOULD YOU CARE TO COMMENT?

The statement is absolutely right in the sense that if you make somebody a slave, you also become dependent on him. You have to take care of him, you have to take care of his health. You have taken on a great responsibility.

But if the slave has lost his responsibility, he has also lost his freedom; he has also lost his dignity, his humanity. He has become a beast of burden; he is just like a machine. You take care of the machine also. You wash your car, you clean your car, you are always aware if something is wrong that it has to be replaced. Just as you take care of your machines, you take care of your slaves.

So it is true that the master also becomes in a certain way dependent on the slave. But the Christian who told you does not realize the implication of his statement. If God is his master, that means God is his slave. It is his statement; he is saying, "Do you realize that a slave is more free than the master?" So God is less free than you are!

But a less free God becomes inferior to you, a less free God cannot bring freedom to you. He himself is less free. So why bother about a God who is not even equally as free as you, to say nothing about his superiority in freedom -- he is less free than you.

But fanatics don't understand logic, don't understand argument. Fanatics are just blind people. Otherwise, this one would not have said, "This is because the master has all the responsibility and the slave has no cares in the world. We are lucky to have God as our master!" He should have said, "We are lucky to have God as our slave, because he takes all the cares and all the responsibilities; he creates the world and he creates the sin and he creates all kinds of troubles and he creates all kinds of solutions, and he sends his own son to save the world, and he sends prophets upon prophets to fight amongst each other and kill people... He has such a great involvement and business, he is so occupied! And what does he get in return? Just these fanatics."

If there is a God, man is not only a slave, man does not exist, man is a puppet. If God, the way the Christians believe, made man out of mud and then breathed life into him, breathing, man is just a created puppet. All the strings are in the hands of God. Any moment, just as at a certain moment that whimsical God created man...

What was he doing before? One simply has to ask it, because according to Christians he created the

world only six thousand years ago. It is absolute nonsense, because in India we have found cities of great culture and civilization -- Mohenjo Daro and Harappa, which Christian explorers, Christian scientists were excavating. They could not believe it -- God destroyed those cities seven thousand years ago... before God created the world! And in Peking, China, the skeleton of a man has been found called the Peking Man, which is eighty thousand years old.

Certainly the world is far more ancient than your God. Perhaps man created God six thousand years ago -- that may be right. But idiots are idiots....

One great scholarly bishop was very much puzzled about the Peking Man, about Harappa and Mohenjo Daro, and about the claim of a man who lived in Poona, a famous scholar, Lokmanya Tilak, that the Hindu Vedas are ninety thousand years old.

And his evidence is such that it cannot be contradicted. His evidence is not logical but scientific, astronomical.

In the Rigveda, a certain constellation of stars is described in absolute detail; this happened, according to scientists, ninety thousand years ago. Unless Rigveda was written by people who had seen that constellation they could not have described it in detail, and since then that constellation has not happened again. Perhaps sometime in the future it may happen, but for ninety thousand years it has not happened. The description is a solid proof that Rigveda was written by people who had seen the constellation; without seeing that constellation there is no way for them to have described which star was in which position. And they have described it so scientifically that there is no possibility of making any improvement on it. When this bishop became aware of all these things...

On the Himalayas, on top of the highest peaks of the Himalayas, sea animals' skeletons have been found. That simply means that at a certain time -- perhaps a hundred million years before -- there was an ocean in place of the Himalayas. Otherwise, sea animals cannot move from the ocean, pass through the whole of India and go on top of the Himalayas to die there.

The only possibility is -- and this is now a scientific fact -- the Himalayas arose out of the ocean. And as they arose out of the ocean, many animal fossils must have remained on these tops. The Himalayas went on being forced up and these fossils were covered in snow. And as this vast range of mountains called the Himalayas rose, the ocean receded.

The Hind Mahasagar, the great Indian Ocean, used to be where the Himalayas are -- one hundred million years ago. Those animals prove it, because they are one hundred million years old. There are ways to judge how old a skeleton is, and now those methods are absolutely accurate.

The bishop was mad, because it was all going against the Bible. So he invented a theory -- this is why I say a fanatic will not see the truth; he will try to continue his belief in a lie, will make all kinds of excuses. This excuse is certainly worth understanding. The bishop invented a theory that God created the world six thousand years ago as it is told in the Bible, but, as he is all-powerful, he created sea animals and put them on top of the Himalayas. And he created them so that they would appear one hundred million years old. He created the Harappa and Mohenjo Daro ruins making them appear seven thousand years old; the Peking Man as if it is eighty thousand yeas old... just to test the Christians' faith! What a great logic!

God seems to be a con man: "It is just a question of your faith."

But the fact is, this earth is four thousand million years old according to science. And man is at least one million years old, passing through many different stages up to Gautam Buddha, the highest peak of consciousness, the Everest.

This Christian fanatic is saying, "We are lucky to have God as our master." What about God himself? Is he lucky to have you as his responsibility? If God is responsible for everything, and he should be; if he created the world then he is responsible for Adolf Hitler, the second world war, Hiroshima and Nagasaki... who else? If he is taking care of the world and pulling the strings of people, he pulls the strings of President Truman to drop the atom bombs on Hiroshima and Nagasaki. Now, Truman is not responsible -- God pulled his strings; what can he do?

When the puppeteer pulls the strings of the puppet, the puppet dances. When the puppeteer pulls differently, the puppet fights. When the puppeteer drops the puppet, it goes down and sleeps. And whenever the puppeteer pulls the strings again, the puppet is back ready to do anything. If God has created the world, then we are all puppets; we don't have any spirituality and we are just dust unto dust.

Is God happy to have all these puppets creating a mess of the world? And he is responsible!

But fanatics don't look at any logic. His argument proves that God is a slave of his own slaves; he is not a master. You are the master; he is taking care of you.

Rather than seeing exactly into the reality of things, people go on creating hypotheses, lies, fictions -- imagination, hallucination. Mind has all these capacities.

Unless you are beyond mind, you cannot be certain that what you are seeing is real. Once you are beyond mind, only then are you aware of that which is real. And in that reality no God is found.

Buddha could not find any God. In his ultimate state of enlightenment, he could not find any God and he could not find any beginning of the universe. Mahavira in his ultimate enlightenment could not find any God, and he could not find any creation either. The world, existence, is beginningless and endless. Twenty-three other tirthankaras of the Jainas could not find any God when they were in samadhi. When they were beyond mind, there was no fear, no dread, no death, there was no need of the hypothesis of God. God simply disappeared like a shadow of our mind.

As dreams disappear when you wake up... enlightenment is nothing but waking up and all dreams disappear. And God has been proved a dream by thousands of enlightened people.

God is believed in only by the ignorant. God is believed in only by those who don't have any sense of dignity. The people who have attained to the fulfillment of their potential, who have blossomed like lotus flowers, have all denied God.

There are three religions in the world... one that arose out of Gautam Buddha's inspiration, another that arose out of Adinatha's inspiration, and a third that arose out of Lao Tzu's inspiration, Tao. These three are the highest peaks ever arrived at, and all three have no God.

Compared to these three, Mohammedanism, Christianity, Hinduism, Judaism are just very childish. They are good as toys, as consolation, but they don't solve any problem and they don't give you any liberation. They don't take you beyond birth and death. They only make you slaves.

I hate slavery, and my whole effort is to liberate you from all that binds you. Only when you are liberated from all bindings will you have a tremendous beauty, a splendor that even emperors will be jealous of.

The sutra:

OUR BELOVED MASTER,
WHEN IMPO TOOK LEAVE OF MA TZU, MA TZU ASKED, "WHERE ARE YOU GOING?"

Ma Tzu is one of the great enlightened masters; and not just great, but also very strange -- I have talked about Ma Tzu to you. There is no comparison to Ma Tzu anywhere. His whole behavior is just absolutely unique.

He walked on all fours, just like an animal. Because he was so much in tune with nature, he dropped the idea of standing on two feet. He said, "Standing on two feet has created the mind." That's why animals don't have any religion, don't have any God. Animals are far better; they don't go to any church, they don't bow down to any stone cut into the image of God. Animals simply pass by; donkeys don't care. It is only man who seems to be stupid.

If animals had languages -- and there is a suspicion amongst scientists they have; they have symbols, they have certain languages, different kinds, not exactly like human beings -- then they must be laughing. In secrecy they must be blinking their eyes to each other, "Look at that fellow who is bowing down before a monkey god!"

Ma Tzu's idea was that the brain developed because man stood on two feet. And there is great understanding in it. The brain cannot develop -- science is in agreement with Ma Tzu. The brain cannot develop if you go on moving on all fours, because when you are horizontal, moving like an animal, the brain gets so much blood flow that small, very small invisible nerves cannot grow in the brain. The flood of blood destroys them.

As man stood on two feet, the blood reaching to the head became a very small quantity, because it is going against gravitation. Everything is pulled down and your heart has to pump blood upstairs. It is a difficult task. That's why only man has heart attacks -- not animals; only man is continuously sick and ill, because he is fighting with gravitation all the time. The earth is pulling everything down and you are taking everything up, against gravitation. So it is a struggle.

Ma Tzu moved on all fours just to go beyond mind and be in tune with nature. Everybody laughed. They said, "This is strange!"

And he looked like a tiger. He had such shiny eyes that he would look at you like a tiger. The disciples who gathered around Ma Tzu were men of great courage, because he used to jump on people, beat them. Ma Tzu devised beating and slapping and jumping on people as methods of meditation! You won't believe it, but he managed to make more people enlightened than even Gautam Buddha, because he had found a secret in it. When he jumped on you, suddenly your mind stopped. You could not think, "What is happening?" You could not figure it out, it had never happened before.

Mind knows only what has happened; mind knows only what you have learned. Nobody has jumped on you, you have seen nobody walking on all fours. When you first see Ma Tzu walking on all fours, your brain is in shock: what is the matter? And then he looks at you as if he is a tiger -- that gives you another shock -- and then suddenly he grabs you, and he was a very strong man, of course, just like any gorilla, and he sits on your chest and asks you, "Got it?"

And one has to say, "Got it!" because if you don't, he may do something else. He may beat you, slap you, he can do anything. But his very jumping on you stopped your mind functioning. Something absolutely absurd is happening, mind cannot function. Mind is a rational and logical mechanism. With absurdity it cannot function.

So when Impo told Ma Tzu that he wanted to go, Ma Tzu asked, "Where are you going?"

IMPO REPLIED, "I AM GOING TO SEKITO."

Sekito had become very famous by that time, and many people were coming to Sekito.

MA TZU WARNED, "THE PATH ON THE STONE-HEAD IS SLIPPERY!"

You can go, but remember that fellow Sekito Stonehead... Because he remained always on a rock, sitting on a rock, and he had a shaved head which looked also like rock, he was called "Sekito Stonehead." He was in his own right a unique master. Even Ma Tzu recognized his uniqueness, and when Ma Tzu recognizes, it is a recognition.

Ma Tzu said, "Be careful. The path on the stone-head is very slippery."

IMPO SAID, "I HAVE THE POLE OF AN ACROBAT WITH ME..."

You must have seen people walking on a tightrope. Whenever anybody walks on the tightrope he has to keep a pole in his hand, just to balance. He has to continuously balance otherwise he will fall down from the rope. The whole trick is balancing, and that balancing needs... sometimes you feel you are going more towards the left, then just put the pole towards the right so it balances you. When you feel you are going towards the right, then turn your pole towards the left. That pole is just a help to keep you balancing between right and left, and you just remain in the middle. Without a pole no acrobat can walk on a tightrope. The pole is the whole secret. It is his support; otherwise, if he moves towards the left and he has nothing to support him and make the weight balanced, he will fall.

This man Impo said, "I HAVE THE POLE OF AN ACROBAT WITH ME." He used to be a tightrope walker, so he said, "Don't be worried. Howsoever slippery the way of Stonehead Sekito, I have the pole with me, I have walked on tightropes. Don't be worried; I will keep my balance impeccably."

"I CAN MAKE A SHOW WITH IT WHENEVER I WANT," AND WITH THAT HE LEFT.
WHEN HE GOT TO SEKITO, IMPO WENT AROUND SEKITO'S ZEN STOOL ONE TIME, SWUNG HIS STICK WITH A SHOUT AND ASKED, "WHAT IS THE DHARMA OF THIS?"

This is an important question. He is asking, "What is the truth of *this*?" By striking the stick on the stone where Sekito is sitting, he is asking, "What is the nature of thisness?" In Gautam Buddha's language, what is the meaning of *tathata*, suchness? Buddha's whole teaching can be brought to this one word: suchness, thisness, isness, the present moment. What is the meaning of this present moment?

When he asked, "WHAT IS THE DHARMA OF THIS?" SEKITO SAID, "HOW SAD! HOW SAD!"

Why did he say that? He is saying it because, if you know *this*, you will not ask the question. And you cannot ask the question if you don't know *this*.

You see the problem: if you know this -- this moment, this suchness, this silence -- if you know *this*, you will not ask the question. And if you don't know *this*, how can you ask the question without knowing it?

That's why he said: "HOW SAD! HOW SAD!" You know the question only, but you don't understand what you are asking. This question cannot be asked, it can only be experienced. It seems you are a knowledgeable person, you must have read scriptures where it is described. Again and again, Buddha says, "This very moment is all." If you can understand the secret of this moment, you have understood everything of existence, because existence is always in the present. It is never in the past, never in the future. The past is your memory; the future is your imagination. Existence remains always in the present. It has no past, no future.

So if you understand isness, the presence of the present moment, you have understood all the secrets and all the mysteries. There is nothing beyond it.

But he is asking the question as a scholar, not as a meditator. That's why Sekito said, "How sad! How sad! You know the right question but you don't know the right experience. And without the experience the question becomes meaningless. If you had the experience you would not have asked it, you would have just sat by my side and experienced thisness. It surrounds this mountain. This silence, this immense tranquility and calmness... you disturbed it by striking your stick on my stone. That was the only disturbance in the silence of the mountain. Otherwise it was so quiet. And I feel so sad for you that you are only a man of the mind, that you don't know the secret of no-mind."

Mind cannot know anything about existence, it can only know through scriptures, statements of others. All its knowledge is borrowed. It cannot know any direct experience, and only direct experience liberates you.

"HOW SAD..." Impo did not have anything to say, he could not figure out what to say. He had never expected that this man would say, "How sad! How sad!" This is not the answer to his question! And now he is feeling embarrassed.

IMPO DIDN'T HAVE ANYTHING TO SAY, BUT HE WENT BACK TO MA TZU AND TOLD HIM THE STORY.
MA TZU SAID, "YOU GO AGAIN, AND WHEN SEKITO SAYS, `HOW SAD,' YOU START CRYING."

Ma Tzu is playing a game, just as Sekito is playing a game. Between both of them they are trying to make him aware of this moment. Now Ma Tzu is saying, "You got into trouble. I had told you from the very beginning that Sekito's path is very slippery. Now you know. You have come back immediately. Just one question and you forgot your pole! Now go again and ask the same question." This is the strategy of Ma Tzu. He is putting him again into difficulty. He is telling him, "Go and ask the same question, and when Sekito says, `How sad,' you start crying."

SO IMPO WENT TO SEKITO AGAIN AND ASKED IN THE SAME MANNER, "WHAT IS THE DHARMA OF THIS?"
AT THAT, SEKITO STARTED CRYING.

This was a great device between two masters, who have not talked to each other, who don't know each other, they have never met! But both are enlightened.

This monk does not understand the language of enlightenment. When Ma Tzu sent him back with an answer, he knew perfectly well that Sekito is not going to repeat again, "How sad! How sad!" because no enlightened man ever repeats anything. He responds always freshly to the new situation.

Now, this is a new situation. The first time Impo came without knowing what he was going to say; now he comes knowing perfectly well what he is going to say. This has changed the whole situation. This man comes now, knowing his old response. But the old response is no longer applicable. And somebody else's answer cannot be your answer.

So Ma Tzu gave him the answer, "You go again. He will say, `How sad, how sad.'" He knew he would not say that! -- "And when he says that, you start crying." He supplied the answer.

But any answer supplied by anyone is of no use, because every moment the enlightened person responds afresh. So when Sekito was asked again, "What is the dharma of this?"...
AT THAT, SEKITO STARTED CRYING.

Now he is saying, "This is too much! I was already sad; now sadness seems not to have affected you. You are still asking the same question! It makes me cry!"

Again the poor Impo is left without any answer, because he was given the answer, "You should cry." Now Sekito himself is crying, what to do?

IMPO AGAIN WAS LEFT WITHOUT ANY WORD, AND RETURNED TO MA TZU. MA TZU COMMENTED, "I TOLD YOU -- THE PATH ON THE STONE-HEAD IS SLIPPERY!"

"Where is your pole? You slipped twice! You make me ashamed!" -- that's what Ma Tzu is saying -- "Being *my* disciple, you slipped twice, and you could not answer."
That reminds me about a small story that will help you to understand.

There were two temples in Japan, both antagonistic to each other. One belonged to Shinto, another belonged to Zen. And for centuries they had been quarreling, arguing against each other. Both had masters, and they both had young boys, because the masters were old and they needed somebody to help them, to bring vegetables or cook food. Those small boys helped them.

Both told the small boys, "Don't talk to the other boy of the other temple -- never! We have been enemies for centuries, we are not on talking terms."

But boys are boys, and because both were prevented, both were anxious... So one day, going to the market to fetch some vegetables, they met on the road. And one boy asked the other -- this was the Shinto boy, coming from the Shinto temple. He asked the Zen boy, "Where are you going?"

And the Zen boy said, "Wherever the wind takes me." He had been listening to his master, all kinds of things, so he had also got the taste of Zen. He said, "Wherever the wind takes me."

The Shinto boy was shocked at this. What to answer? He wanted to make friends, but this boy seemed to be completely uninterested; he had completely cut him short. There was no way for conversation -- now what to say? He is saying, "Wherever the wind takes me..."

Very sad, he came to his master and told him, "I did not obey you, I am sorry. I was just inquisitive, curious to know about the other boy. I was feeling alone, and I thought he must be also feeling alone. And your temples may have been for centuries antagonistic, but we are just boys. We can be friends.

"But you were right; it was not good to ask. Certainly those people are dangerous. I asked the boy, `Where are you going?' and he said, `Wherever the wind takes me.'"

The master said, "I had warned you. Now tomorrow, you go again and stand at the same place, and when that Zen boy comes, you ask him again: `Where are you going?' And when he says, `Wherever the wind takes me,' just ask him, `If the wind is not blowing, then...?'"

The boy went. He stood at the same place, watched. The Zen boy was coming. He asked him, "Where are you going?" And the boy said, "Wherever the legs take me."

Now he could not answer what the master said, "If the wind is not blowing..." It would be absurd to answer that. He came very sad to the Shinto master and said, "Those people are very strange! That boy changed his whole approach! I asked the same question, but he said, `Wherever the legs take me.'"

The master said, "I have been warning you. Now you are unnecessarily getting defeated and that means a defeat for our temple. This is not good. You go again! And tomorrow you stand in the same place, and when the boy comes you ask, `Where are you going?' and when he says `Wherever the legs take me,' ask him: `If you were crippled, then would you go anywhere or not?'"

So, utterly happy, the boy went again, stood in the same place, watched. The boy came out of the temple. He asked, "Where are you going?" utterly happy that now he knows the answer.

And the boy said, "I am going to fetch some vegetables." Now the situation again becomes absolutely different. He cannot say, "If you were crippled..." he cannot say, "If the wind is not blowing..." So he returned, very angry, and said to the master, "Those people are strange! Even the boy is strange."
The master said, "I have been telling you, but you won't understand."

The story is exactly the same. The significance is that each moment is so new and so fresh that nothing old is to be repeated. That Zen boy has understood from his master and his constant dialogue with the disciples that nothing can be repeated, because the situation is never the same.

So every moment you have to respond freshly -- out of your consciousness, just like a mirror. If a mirror is there and you look into it, you will see your face. And if a monkey looks at it, then the monkey will see his face. If a donkey looks at it, then the donkey will see his face. The mirror is the reflecting medium, it has no opinion. You cannot say that the mirror is very self-contradictory, that it is not consistent: sometimes it shows the face of a man, sometimes the monkey, sometimes the donkey, what kind of mirror is this? One should be consistent! Zen is not consistent with the past, but absolutely consistent with the present. Its consistency is a totally different phenomenon to anything that has happened anywhere in the world. It is unique.

Philosophers are consistent with their past statements. Whatever they have said before, they will continue to be consistent with their answers their whole life, but such a consistency is dead. The day he first made the statement, it died. And he goes on repeating the same statement although the situation goes on changing.

Zen has a consistency not in time, but with existence. It simply watches existence and whatever comes up. It is not made up. When the boy the first time said, "Wherever the wind takes me," that was his response in that moment. Of course next time he cannot repeat it, because the boy must have come with a ready-made answer, and ready-made answers are not applicable in the world of Zen.

Although he is just a boy, he has lived in a Zen atmosphere where he has understood one thing: never repeat, because existence never repeats. You will not find two persons similar in the whole world. You will not find in a tree two leaves exactly the same; you will not find two roses exactly the same. Existence never repeats. It always creates an original; it does not believe in carbon copies.
Ready-made answers don't function in the atmosphere of Zen.

So each time you can expect a Zen master to be fresh. He is always young and always fresh, and he responds to the situation. He is not concerned with his memory of past answers. He has nothing to do with them. He is always available to the present, just like a mirror.

Buson wrote:

I LEAVE,
YOU STAY --
TWO AUTUMNS.

What does he mean by this haiku? Autumn is very beautiful in Japan; hence it comes again and again in haikus. It is one of the most beautiful times of the year. Buson is a Zen master, awakened, enlightened. And when he says, "I leave. I am going -- you stay," he is talking to the autumn. The autumn is going and it almost hurts that autumn is going. So he says to the autumn, "You stay. I will go. I am also another autumn; just as you are beautiful, glorious, so am I. Instead of you, I can go, you remain."

It shows tremendous compassion: "Why are you going when I am ready to go in your place? And people love you, they enjoy you. They dance when autumn comes. Don't disturb their joy. As far as going is concerned, I am ready to go."

I LEAVE, YOU STAY --
TWO AUTUMNS.

"You are an autumn, I am also an autumn. You have blossomed, I have also blossomed. So there is no problem, I can replace you. You be here."

It is as if you are talking to a roseflower which is going to drop its leaves and disappear. And you feel tremendous compassion for the rose and you say, "Don't go away. I can go away; you remain. People love you so much. They rejoice when you dance in the wind and in the rain and in the sun. Everybody loves you. And my time is over. I have blossomed, I have come to my ultimate peak. There is no further to go. I have come to the end of the road. I can go; you remain."

Only a Zen master can talk this kind of dialogue because he feels in tune with existence. Whether it is

spring or autumn or summer or winter it doesn't matter. He feels himself in tune with the universe. And he would like whatever is beautiful to remain for other people to enjoy. He is ready to go, to disappear into this vast ocean of existence. It is a tremendously stunning haiku.

I LEAVE, YOU STAY -- TWO AUTUMNS.

Just as you have a beautiful atmosphere, I am also just the same inside. My autumn has come. So I can leave. There is no need for you to go. People love you so much.

Maneesha's question:
OUR BELOVED MASTER,
IN HIS BOOK, "DAYBREAK", FRIEDRICH NIETZSCHE WROTE:
"IN THE MIDST OF THE OCEAN OF BECOMING, WE AWAKE ON A LITTLE ISLAND NO BIGGER THAN A BOAT -- WE ADVENTURERS AND BIRDS OF PASSAGE -- AND LOOK AROUND US FOR A FEW MOMENTS, AS SHARPLY AND AS INQUISITIVELY AS POSSIBLE, FOR HOW SOON MAY A WIND NOT BLOW US AWAY OR A WAVE NOT SWEEP ACROSS THE LITTLE ISLAND, SO THAT NOTHING MORE IS LEFT OF US!
"WE LIVE A PRECARIOUS MINUTE OF KNOWING AND DIVINING, AMID JOYFUL BEATING OF WINGS AND CHIRPING WITH ONE ANOTHER, AND IN SPIRIT WE VENTURE OUT OVER THE OCEAN, NO LESS PROUD THAN THE OCEAN ITSELF."
IS NOT NIETZSCHE'S TRINITY -- CHEERFULNESS, DARING AND LOVE FOR LIFE -- OF FAR GREATER WORTH THAN THE TRINITY OF THE HINDU OR CHRISTIAN GOD? AND IS NOT NIETZSCHE'S INSANITY MORE SIGNIFICANT THAN THE SO-CALLED SANITY OF THE CHRISTIAN WHO WOULD DIE IN DEFENSE OF HIS PSYCHO-FANTASIES?

Maneesha, Nietzsche is a great poet and a very unique poet. He writes poetry in prose -- a very rare phenomenon. He never wrote poetry, but all his prose is sheer poetry. Every sentence is poetic, symbolic. Whatever he has said is so beautiful, although he never went beyond the mind.

I feel like saying to Nietzsche, as Sekito has said to the inquiring monk, "How sad! How sad!" This man deserved to be a buddha. But just because he was in the West, he could not find the way out of the mind.

You are right, the Christian trinity or the Hindu are not comparable to the trinity of Friedrich Nietzsche: cheerfulness, daring and love for life. That's what I have been teaching to you.

The Christian trinity is just a fiction. God, the Holy Ghost, and the only begotten son, Jesus Christ, all are fictions. Jesus Christ is ninety-nine percent fiction, one percent reality. Out of this whole trinity only Jesus Christ has one percent of reality as a human being. But all the miracles are invented. His walking on the water is nonsense; his raising the dead is absurd; his virgin birth, immaculate conception, is illogical, unscientific; his resurrection is a fake and a fraud.

He never died on the cross, so there is no question of a resurrection. He simply escaped from the cave, it was a conspiracy between the Roman governor general, Pontius Pilate, and Jesus' followers. Pontius Pilate himself was feeling bad because crucifying Jesus was not his desire. But he was absolutely helpless.

The tradition was that at every Jewish festival, when criminals who had been sentenced to death were crucified, the Jewish rabbis, particularly the chief priest of the great Jewish temple of Jerusalem, had the right to ask one of the criminals to be released as an act of mercy.

Three persons were going to be crucified. Two were murderers. One was the worst kind of criminal, with seven murders and rapes and all kinds of crimes on his head, and he was a drunkard, though a very strong man, Barabbas. And the second man also was a criminal. Pontius Pilate was hoping that the Jews would ask for Jesus to be released. He was absolutely innocent; he had not committed any crime, he had not done anything illegal. He was absolutely innocent.

But the Jews were very angry because he was proclaiming himself to be the son of God. And the Jews don't believe that God has any family, because once you have a family, there is no end to it. You have brothers, and you have brothers-in-law, and you have sisters, and you have sisters-in-law, and it goes on and on. Then God will have a wife, then God will have a father and grandfather, and who knows where the line will end? God will become a joint family. Faraway cousins will also claim divinity.

So the Jews don't accept any trinity. God is alone; he has no son and no Holy Ghost. So the Jews were

angry that this man was proclaiming himself to be the only begotten son of God. Why "only"? What happened to God? Did he become impotent? Can't he create, just the way Hindus go on creating?

One dozen children is normal in India. Two dozen seems to be a bit of an achievement. God had only one son, not even a daughter for the son to play with? It is absolutely against the Jewish mind; hence, they could not ask that he should be forgiven.

Pontius Pilate was not a Jew, so he did not understand what the problem was. He was a Roman pagan and they did not believe in any God. So what was the problem? There is no God. And if this man is a little eccentric and thinks himself to be the son of their God, there is no harm in it. The harmless declaration simply shows that he is a little bit out of his mind, eccentric, a banana!

But you don't put bananas on the cross. You enjoy bananas, you don't put them on the cross. This fellow is a little foolish; enjoy him, but he is innocent. Laugh at him, but crucifixion does not seem to be just. So Pontius Pilate was waiting, but the Jews did not ask; on the contrary they all shouted, all the rabbis -- and there were two thousand rabbis in the temple. It was the great temple of the Jews which was destroyed. And the archpriest of the temple was almost the king of the Jews -- they all shouted in unison, "We want Barabbas to be released."

And Barabbas could not believe it himself. He was also thinking that this young fellow, who was only thirty-three... and he had heard him, he was always talking around the place. He was moving around Jerusalem on his donkey, and whenever he could get an audience he would start talking. He was a street sermonizer -- so once in a while Barabbas had heard him talk, and he liked him, the fellow was nice and he was saying beautiful things. He hoped, of course, that he would be released, but when he was told by the Jews, he could not believe it. He was shocked. When he was taken away from the cross he still could not believe that it was real. He looked back again and again, walking towards the pub. And within seven days he had killed another man.

So Pontius Pilate was very willing, and the cave in which Jesus was put was guarded by a Roman guard. The Jews could not do it because it was their Sabbath day, on which day they cannot do anything. The crucifixion happened on Friday, it was an arrangement. The whole credit goes to Pontius Pilate, not to God and resurrection. It was arranged that on Friday -- because Saturday is the Sabbath day of the Jews; they don't do anything, everything stops -- on the Friday the crucifixion was delayed as much as possible, because until Pontius Pilate comes the crucifixion cannot happen. He went as late as possible, so the crucifixion happened just after twelve o'clock in the middle of the day. And the Jewish cross is such that if a healthy man is on it, it will take forty-eight hours for him to die -- because it is a very slow process, a slow torture.

Blood starts moving from the hands and the legs. Only four nails are used: two in the hands, two in the legs. So slowly the blood oozes out. And blood has a tendency to get dry. It has a chemical element that dries it; if you don't have that chemical then your life is always in danger.

There is a disease called hemophilia where your blood goes on flowing, it does not dry. That was an important factor in the situation before the Russian revolution. The Czar's only son had hemophilia -- the only son, who was going to succeed. And this was a problem, because it gave power to Rasputin, a village priest, absolutely uneducated but with some knowledge of hypnotizing people. He was called again and again; whenever the son started bleeding -- any small scratch and the blood cannot stop by itself; it won't dry -- Rasputin had to be called immediately. He became so powerful that the czar, the emperor of Russia, was almost dependent on him.

The wife of the czar was just a worshipper of Rasputin, and he was a villager, who knew nothing except a small strategy of hypnotizing people. So he used to hypnotize the boy, and in hypnosis he used to tell him, "Your blood will stop." In hypnosis everything is possible.

Hypnosis is a very powerful method, and he was the only person who could make the blood stop. No doctors were able to do anything; there is no cure in any medical science.

So it takes forty-eight hours for a person to die on the Jewish cross because the blood goes on again and again drying; people have to remove the dry blood so that fresh blood starts coming again. It takes forty-eight hours, and Jesus was only six hours on the cross -- from twelve to six. As the sun was setting he had to be taken off the cross, because on Saturday nothing can continue. Everything stops; even crucifixion has to stop. In six hours a young man of thirty-three cannot die. This is a scientific fact.

And no Jew would be ready to guard, because that would be against his religion; he would be doing some duty, some work. So a Roman was on guard -- that was perfect. The stone was removed and Jesus' followers took his body -- he was alive, just wounded -- they took him out of Judea, which was a very small

country, and kept him away for a few days till he was cured. And then they suggested that he should not go back to Judea: "They will crucify you next year, they won't leave you." So he came to India.

He had come to India before -- that's why India was known to him -- from thirteen years of age to thirty. The Bible has nothing to say about what happened to Jesus in those seventeen years, where he was. He was in India studying, in Nalanda, in Takshsila, and he was in Ladakh and perhaps Tibet.

Buddha had died just five hundred years before; still his fragrance was around. Takshsila and Nalanda were two universities, the ancientmost universities in the world, which were mostly teaching meditation, because Buddha's whole message is meditation.

So he was learning the Eastern approach. These seventeen years are missing, there is no record in the Christian Bible. But there were records in Ladakh, in a Buddhist monastery, of his second visit.

One Russian explorer, a hundred and fifty years ago, saw the records in the Ladakh monastery of Buddhists where Jesus was described exactly: that he visited the monastery, he remained there for three months, that he was a Jew, and he had come from Jerusalem, that he had been crucified but escaped after six hours... everything was there.

And this Russian wrote a book, which is available, in which he describes the whole thing. But as Christians came to know this -- and the country was under British rule -- they destroyed those pages from the Ladakh monastery in which Jesus' description was given. Just those two pages are missing. And one can see that two pages are missing because all the pages are numbered. And you can see in that Russian explorer's book that exactly those two pages are mentioned with their page number. It was the British empire which destroyed those two pages to make sure that nobody claimed that Jesus was here in India and Ladakh and perhaps Tibet.

But there is a grave in Kashmir, near Pahalgam... it is such a coincidence that there is Moses' grave, and just by the side of it Jesus' grave. Both came to India. Moses came in his old age in search of the lost tribe of the Jews, who had come to Kashmir and settled in Kashmir. He was too old then to go back to Jerusalem, and Kashmir really looked like God's land, it was so beautiful. There is nothing comparable to Kashmir in the whole world.

He remained and died there. Jesus came and he remained long enough... he lived up to one hundred and twelve years of age. Everything is written on his grave. Those two graves are the only graves of Jews in India, because in India there are no Jews. And the inscription is in Hebrew. In India nobody knows Hebrew, and in India only Mohammedans make graves; Hindus burn the body.

But Mohammedans' graves have to be directed towards Kaaba; the head has to be towards Kaaba. Even when dying, the man cannot be allowed to have his feet towards Kaaba; that would be insulting. So in all Mohammedan graves the head is directed towards Kaaba. Only these two graves are not directed towards Kaaba because they are not Mohammedan graves. Out of all the graves in India -- I have looked in so many cemeteries just to find one grave -- only those two graves are not directed towards Kaaba because there were no Jews.

And all other Jews who have settled there since have been forced to become Mohammedans. When Mohammedan rule came over India they turned all the Jews into Mohammedans. Only one Jewish family has been left to take care of those two graves, because Mohammedans respect both Moses and Jesus. So that family, traditionally, generation after generation, has been taking care.

And the name of the nearest village is Pahalgam; in Kashmiri it means the village of the shepherd. Jesus used to call himself the shepherd, and used to call humanity sheep. So Pahalgam makes sense; it is the village of the shepherd. And just outside Pahalgam are those two graves.

So Jesus never died on the cross and never was resurrected. All that is just fiction created by Christians. No contemporary literature of Jesus' time even mentions his name. You cannot believe it -- if a person walks on water, cures people just by touching; if blind people start seeing, the deaf start hearing, the dead become alive, do you think the whole country will not be talking about him? All the newspapers, all the literature will mention him. Such a man cannot be neglected. But no contemporary literature even mentions his name.

So only one percent seems to be real -- the carpenter's son, Jesus Christ -- out of the whole trinity.

And the Hindu trinity is not even one percent real. It is absolute fiction. One man has three heads -- it will be a constant problem! One wants to go this side, one wants to go that side, the third wants to go another way, and they cannot go anywhere unless all three agree. All three have wives... I am just puzzled, because the body is one, so the sexual mechanism is one, but three heads? And three wives? How are they managing?

This is absolute mythology, an ugly mythology, obscene. And when I say such things then religious feelings are hurt -- but what can I do? It is your scriptures which are hurting your religious feelings. Just bring cases against your religious scriptures -- they should be destroyed!

But Nietzsche's trinity is certainly beautiful: cheerfulness, daring and love for life. These can be called the attributes of every sannyasin: cheerfulness, daring and love for life.

Now comes the time of Sardar Gurudayal Singh.

This is the greatest time after such serious discussion. A great laughter is absolutely necessary as an antidote.

Muffin Snuffler is suffering from what appears to be a case of shattered nerves. So after a long spell of heavy drinking and deep depression he finally decides to pay a visit to Doctor Mindbender, the psychiatrist. The shrink asks Muffin a few questions and begins to get the picture.

"Mister Snuffler," declares Doctor Mindbender, "you are in serious trouble. You are living with some terrible, evil thing -- something that is possessing you from morning to night. You must find out what it is and destroy it!"

"Shhhhhh, doctor," whispers Muffin, nervously. "Not so loud -- she is sitting out in the waiting room!"

Things are looking bad for the members of the Catholic church. Their image is being damaged by stories of sex and perversion within the ranks of the priesthood. Their so-called celibacy is becoming a worldwide joke.

So Pope the Polack calls his press secretary, Bishop Benny Diction, and orders him to create a cover-up campaign.

"Well, Your Holiness," says Benny, "I have already given this a lot of thought. I am convinced that we need to change our style of dress. Right now, people look at us and all they see is a bunch of dirty habits!"

"Yes," says the pope, "perhaps you are right. So what should we do?"

"Simple!" replies Benny Diction. "What I have in mind is a complete change of image. We will cover the city with posters of a nun in a bikini!"

"What?" cries the Polack pope. "A nun in a bikini? How is that going to promote celibacy in the world?"

"Well," explains Benny Diction, "the model for the photograph is going to be Mother Teresa!"

Big Bertha, the circus fat lady, marries Max the midget, and for a short time everything seems to be going just fine.

But then one day, Big Bertha arrives at Judge Grump's divorce court wanting a divorce on the grounds that her husband is a midget.

"But surely you knew he was a midget before you married him!" exclaims Judge Grump. "Did you not realize the difficulties this marriage would involve?"

"How was I to know?" sobs Bertha. "Everything was great except for the sex."

"Sex?" asks the judge. "What does his being a midget have to do with sex?"

"Well, judge," replies Big Bertha, "when we are nose to nose, his toes are in, and when we are toes to toes, his nose is in! And when he really puts it in, he disappears altogether -- and Oh, Your Honor! I get so lonely!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes and feel your body to be completely frozen.

This is the right moment to go inwards.

Gather all your energy, your total consciousness, and rush towards your center of being -- with an urgency as if this moment is going to be the last moment of your life. Unless such urgency is there, nobody gets to the center of his being.
Faster and faster... Deeper and deeper...
It all depends on your intensity. The distance is not big.

As you start coming closer to your center, a great silence descends over you, almost like soft rain falling. The coolness you can feel.

A little closer, and you start being surrounded by a great peace, what mystics have called the peace beyond understanding.

Just one step more, and you are at the center.

Suddenly you feel drunk with the divine. A great ecstasy arises in you; you become luminous, all darkness disappears. You are no more. You suddenly realize your original face.

In the East we have used Gautam Buddha's face as the original face of everyone. It is only symbolic. You are encountering Gautam Buddha, not from the outside but from his innermost source. You have become his very heart.

Just remember one thing, and that is witnessing. That constitutes Buddha's whole being. Call it awareness, call it total consciousness, call it what Buddha used to call *sammasati*, right remembering, but witnessing is the most important word out of all these.

Just be a witness that you are not the body. Be a witness that you are not the mind. And finally, be a witness that you are only a witness, nothing else.
At this moment you enter into the secretmost part of your center.

This is the beginning of a long pilgrimage, of disappearing into the cosmos. This is the door opening into the cosmos. We are one with the whole.
Just go on witnessing, and everything becomes deeper, deeper, deeper...
To make the witnessing more clear to you,

Nivedano...

(Drumbeat)

Relax.
Let go. But go on being a witness.

As your witnessing becomes more and more clear, you start melting like ice in the ocean. Gautama the Buddha Auditorium is turning into an ocean of consciousness. Ten thousand buddhas have melted into one consciousness, universal consciousness, eternal consciousness, immortal consciousness, consciousness beyond birth and death.
This is your authentic being.

What has disappeared was only a personality. Now, only the essential, existential, experiential has remained. And this existential consciousness is not only yours, it belongs to the cosmos. You are just dewdrops who have fallen from the lotus leaf into the ocean.
Rejoice in it.

You are the most fortunate people in the world. At this moment, when everybody is concerned with trivia, you are exploring the most majestic, the most splendorous experience; the most divine, sacred space you are entering in.

Collect all these experiences -- this blissfulness, this witnessing, this silence... This is it. Get hold of it. And persuade the buddha to come with you.
He is your nature, he is your *dharma*, he is your ultimate secret.
Bring him with you.

These are the three steps of enlightenment: First, the buddha will come behind you as a presence. You will feel it, it will surround you, it is an energy field; it will change your whole behavior, it will give you a new sense of direction in life. It will give you a new morality, of your own, a spontaneity in existence. It will give you a love for life, a cheerfulness you have not known, and courage. The moment you know you are eternal, all weakness disappears, all inferiority disappears.

On the second step, the buddha comes in front of you -- you become the shadow.

On the third step, your shadow withers away. You are no more, only the buddha remains. He is your eternity, he is your truth, he is your beauty, he is your godliness.

Nivedano...

(Drumbeat)

Come back. But come back with the same grace, with the same silence, with the same peacefulness. And sit down for a few seconds just to remember the path you have followed inwards. It is a golden path.

The center that you have reached, it is not only your center, it is the center of the whole existence.

At the center we all meet. The birds, the trees, the rivers, the mountains, everyone at the center meets. We are different on the circumference but we are one at the center.
And to know this oneness is enlightenment.

This evening has been beautiful on its own, but your intensity, your search, your inward journey, has made it a magical evening -- an evening of transformation, of metamorphosis.

Okay, Maneesha?
Yes, Beloved Master.

The Golden Future

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BELOVED OSHO,
A WHILE AGO YOU SAID SOMETHING ABOUT SILENCE WHICH STARTLED ME. IN MY SLEEPINESS, I'D SIMPLY THOUGHT OF IT AS JUST AN ABSENCE -- AN ABSENCE OF NOISES. BUT YOU WERE SAYING IT HAD POSITIVE QUALITIES, A POSITIVE SOUND. AND IN MY MEDITATIONS, I'VE NOTICED

THE DISTINCTION BETWEEN A SILENCE IN MY BODY AND A SILENCE IN MY MIND. I CAN HAVE THE FIRST, WITHOUT THE SECOND. BELOVED MASTER, PLEASE TALK TO ME ABOUT SILENCE.

Anand Somen, silence usually is understood to be something negative, something empty, an absence of sound, of noises. This misunderstanding is prevalent because very few people have ever experienced silence. All that they have experienced in the name of silence is noiselessness. But silence is a totally different phenomenon. It is utterly positive. It is existential, it is not empty. It is overflowing with a music that you have never heard before, with a fragrance that is unfamiliar to you, with a light that can only be seen by the inner eyes. It is not something fictitious; it is a reality, and a reality which is already present in everyone -- just we never look in. All our senses are extrovert. Our eyes open outside, our ears open outside, our hands move outside, our legs... all our senses are meant to explore the outside world.

But there is a sixth sense also, which is asleep because we have never used it. And no society, no culture, no educational system helps people to make the sixth sense active. That sixth sense, in the East, is called "the third eye." It looks inwards. And just as there is a way of looking in, so there is a way of hearing in, so there is a way of smelling in. Just as there are five senses moving outward, there are five counter-senses moving inward. In all, man has ten senses, but the first sense that starts the inner journey is the third eye, and then other senses start opening up.

Your inner world has its own taste, has its own fragrance, has its own light. And it is utterly silent, immensely silent, eternally silent. There has never been any noise, and there will never be any noise. No word can reach there, but *you* can reach. The mind cannot reach there, but you can reach because you are not the mind. The function of the mind is again to be a bridge between you and the objective world, and the function of the heart is to be a bridge between you and yourself.

The silence that I have been talking about is the silence of the heart. It is a song in itself, without words and without sounds. It is only out of this silence that the flowers of love grow. It is this silence that becomes the garden of Eden. Meditation, and only meditation, is the key to open the doors of your own being.

You are asking, "A while ago you said something about silence which startled me in my sleepiness. I had simply thought of it as just an absence -- an absence of noises. But you were saying it had positive qualities, a positive sound. And in my meditations, I have noticed a distinction between a silence in my body and a silence in my mind."

Your experiences are true. The body knows its own silence -- that is its own well-being, its own overflowing health, its own joy. The mind also knows its silence, when all thoughts disappear and the sky is without any clouds, just a pure space. But the silence I am talking about is far deeper.

I am talking about the silence of your being.

These silences that you are talking about can be disturbed. Sickness can disturb the silence of your body, and death is certainly going to disturb it. A single thought can disturb the silence of your mind, the way a small pebble thrown into the silent lake is enough to create thousands of ripples, and the lake is no longer silent. The silence of the body and the mind are very fragile and very superficial, but in themselves they are good. To experience them is helpful, because it indicates that there may be even deeper silences of the heart.

And the day you experience the silence of the heart, it will be again an arrow of longing, moving you even deeper.

Your very center of being is the center of a cyclone. Whatever happens around it does not affect it; it is eternal silence. Days come and go, years come and go, ages come and pass, lives come and go, but the eternal silence of your being remains exactly the same -- the same soundless music, the same fragrance of godliness, the same transcendence from all that is mortal, from all that is momentary.

It is not *your* silence.

You *are* it.

It is not something in your possession; you are possessed by it, and that's the greatness of it. Even you are not there, because even your presence will be a disturbance.

The silence is so profound that there is nobody, not even you. And this silence brings truth, and love, and thousands of other blessings to you. This is the search, this is the longing of all the hearts, of all those who have a little intelligence.

But remember, don't get lost in the silence of the body, or the silence of the mind, or even the silence of the heart. Beyond these three is the fourth. We, in the East, have called it simply "the fourth," *turiya*. We have not given it any name. Instead of a name we have given it a number, because it comes after three

silences -- of the body, of the mind, of the heart -- and beyond it, there is nothing else to be found.

So, don't misunderstand. Most of the people... for example, there are people who are practicing yoga exercises. Yoga exercises give a silence of the body, and they are stuck there. Their whole life, they practice, but they know only the most superficial silence.

Then there are people who are doing concentrations like transcendental meditation, of Maharishi Mahesh Yogi. It can give you a silence which will be only of the mind. Just by repeating a name or a mantra... the very repetition creates in its wake, a silence in the mind. But it is not meditation, and it is not transcendental.

And there are Sufis who know the third, which is the deepest of the three. But still it is not the goal, the target; your arrow is still falling short. It is very deep because Sufis know the heart more than anybody else. For centuries they have been working on the heart, just as yogis have been working on the body, and people of concentration and contemplation have been working on the mind.

The Sufis know the immense beauty of love. They radiate love, but still the home has not been reached. You have to remember the fourth. Unless you reach the fourth, continue the journey.

People misunderstand very easily. Just a little bit of experience and they think they have arrived. And mind is very clever to rationalize.

There is a Sufi story about Mulla Nasruddin. The Mulla hears a commotion in the street outside his house in the middle of the night. His wife tells him to go down, and after many arguments he puts a blanket on his shoulders and goes down to the street. There were many people in the street and a lot of noise, and in the crowd somebody steals his blanket.

The Mulla goes home naked, and his wife asks him, "What was that all about?" The Mulla says, "It seems to be about my blanket, because as they got the blanket they all disappeared. They were just waiting for the blanket. And I was telling you `Don't force me to go there.' Now I have lost my blanket and I have come naked. It was none of our business."

He has found a rationalization, and it looks logical, that as they got his blanket they all disappeared. And the poor Mulla thinking that perhaps that was the whole problem.... "Their argument and their noise just in front of my house in the middle of the night, and my foolish wife persuaded me finally to lose my blanket!"

Mind is continuously rationalizing, and sometimes it may appear that what it is saying is right, because it gives arguments for it. But one has to beware of one's own mind, because in this world nobody can cheat you more than your own mind. Your greatest enemy is within you, just as your greatest friend is also within you.

The greatest enemy is just your first encounter, and your greatest friend is going to be your last encounter -- so don't be prevented by any experience of the body or the mind or the heart. Remember always one of the famous statements of Gautam Buddha. He used to conclude his sermons every day with the same two words, *charaiveti, charaiveti*." Those two simple words -- just one word repeated twice -- means "Don't stop; go on, go on."

Never stop until the road ends, until there is nowhere else to go -- *charaiveti, charaiveti*.

BELOVED OSHO,
IS IT REALLY WORTH PUTTING ANY ENERGY INTO IMPROVING MY PERSONALITY?

Anand Tarika, have you ever heard me? I have been constantly telling you that the personality has to be dropped so that your individuality can be discovered. I have been insisting that the personality is not you; it is a mask people have put over you. It is not your authentic reality, it is not your original face. And you are asking me, "Is it really worth putting any energy into improving my personality?"

Put your energy into destroying your personality. Put your energy into discovering your individuality. And make the distinction very clear: individuality is that which you have brought from your very birth. Individuality is your essential being, and personality is what the society has made of you, what they wanted to make of you.

No society up to now has been able to give freedom to their children to be themselves. It seems risky. They may prove rebellious. They may not follow the religion of their forefathers; they may not think the great politicians are really great; they may not trust in your moral values. They will find their own morality, and they will find their own lifestyle. They will not be replicas, they will not repeat the past; they will be

beings of the future.

This has created fear that they may go astray. Before they go astray, every society tries to give them a certain direction how to live, a certain ideology of what is good and what is evil, a certain religion, a certain holy scripture. These are ways to create the personality, and the personality functions like an imprisonment. You are asking me, Tarika, that you want to improve this personality. Are you your own enemy?

But this is not only you. Millions of people in the world know only their personality; they don't know that there is anything more than personality. They have completely forgotten themselves, and they have forgotten even the way to reach themselves. They have all become actors, hypocrites. They have become puppets in the hands of the priests, of the politicians, of the parents; they are doing things which they never want to do and they are not doing things which they are hankering to do.

Their life is split in such a diametrically opposite way that they can never be at peace. Their nature will assert itself again and again, will not leave them at peace. And their so-called personality will go on repressing it, forcing it deeper into the unconscious. This conflict divides you and your energy -- and a house divided cannot stand long. This is the whole misery of human beings -- why there is not much dance, much song, much joyfulness.

People are so much engaged in warfare with themselves. They don't have energy, and they don't have time to do anything else except fight with themselves. Their sensuality they have to fight, their sexuality they have to fight, their individuality they have to fight, their originality they have to fight. And they have to fight for something which they don't want to be, which is not part of their nature, which is not their destiny. So they can pretend to be false for a time -- again the real asserts.

Their whole life goes on, up and down, and they cannot figure out who really they are: the repressor or the repressed? the oppressor or the oppressed? And whatever they do, they cannot destroy their nature. They can certainly poison it; they can certainly destroy its joy, they can destroy its dance, they can destroy its love. They can make their life a mess, but they cannot destroy their nature completely. And they cannot throw away their personality, because their personality carries their forefathers, their parents, their teachers, their priests, their whole past. It is their heritage; they cling to it.

My whole teaching is, don't cling to personality. It is not yours, and it is never going to be yours. Allow your nature full freedom. And respect yourself, be proud of being yourself, whatever you are. Have some dignity! Don't be destroyed by the dead.

People who have been dead for thousands of years are sitting on your head. They are your personality -- and you want to improve on them? So call a few more dead! Graves have to be searched for... bring out more skeletons, surround yourself with all kinds of skeletons. You will be respected by the society. You will be honored, rewarded; you will have great prestige, you will be thought to be a saint. But living with the dead, surrounded by the dead, you will not be able to laugh -- it will be so out of place -- you will not be able to dance, you will not be able to sing, you will not be able to love.

Personality is a dead thing. Drop it! -- in a single blow, not in fragments, not slowly, today a little bit and then tomorrow a little bit, because life is short and tomorrow is not certain.

The false is false. Discard it totally!

Every real human being has to be a rebel... rebel against whom? -- against his own personality.

The Japanese-American was a long-time customer at this Greek restaurant, because he had discovered that they made specially tasty fried rice. Each evening he would come in the restaurant, and he would order "flied lice." This always caused the Greek restaurant owner to nearly roll on the floor with laughter. Sometimes he would have two or three friends stand nearby just to hear the Japanese customer order his "flied lice."

Eventually the customer's pride was so hurt that he took a special diction lesson just to be able to say "fried rice" correctly. The next time he went to the restaurant he said very plainly, "Fried rice, please."

Unable to believe his ears, the Greek restaurant owner said, "Sir, would you repeat that?"

The Japanese-American replied, "You heard what I said, you flucking Gleek!"

How long can you go on pretending? The reality is going to come up some day or other, and it is better that it comes sooner.

There is no need, Tarika, to improve your diction! Just drop that whole personality thing. Just be yourself. Howsoever raw and howsoever wild it appears to be in the beginning, soon it starts having its own grace, its own beauty.

And the personality... you can go on polishing it, but it is just polishing a dead thing which is going to destroy not only your time, your energy, your life, but also the people who are around you.

We are all affecting each other. When everybody is doing something, you also start doing it. Life is very contagious; everybody is improving his personality -- that's why the idea has arisen in your mind.

But my people are not doing that. My people are not a herd, not a mob. They are respectful of themselves, and they are respectful of others. They are proud of their freedom and they want everybody else to be free, because their freedom has given them so much love and so much grace. They would like everybody else in the world to be free, loving and graceful.

This is possible only if you are original -- not something put together, not something false, but something that grows within you, which has roots in your being, which brings flowers in its time. And to have one's own flowers is the only destiny, is the only significant way of life.

But the personality has no roots; it is plastic, it is phony. Dropping it is not difficult; it needs just a little courage. And my feeling of thousands of people is that everybody has that much courage, just people are not using it. Once you start using your courage, sources which are dormant become active, and you become capable of having more courage, of more rebelliousness.

You become a revolution in yourself.

A man who is a revolution unto himself is a joy to see, because he has fulfilled his destiny. He has transcended the ordinary mob, the sleeping crowd.

BELOVED OSHO,
IN THESE DAYS I FEEL A LITTLE PLANT GROWING INSIDE OF ME, WHICH IS STILL VERY DELICATE AND FRAGILE. I FEEL LIKE I HAVE TO TAKE IMMENSE CARE OF THIS LITTLE FLOWER JUST STARTING TO OPEN, NOT TO WATER IT TOO MUCH, NOR TOO LITTLE, NOR TO EXPOSE IT TOO MUCH TO THE WIND. MY BELOVED OSHO, PLEASE TELL ME HOW TO TAKE CARE OF THIS LITTLE PLANT, SINCE IN THIS MOMENT IT WOULD STILL BE VERY EASY FOR ME TO DESTROY IT.

Deva Premal, it is good news that you are feeling a little plant growing inside you. Naturally it will be, in the beginning, very delicate and very fragile. And your feeling is right, that you "have to take immense care of this little flower just starting to open, not to water it too much, nor too little, nor to expose it too much to the wind."

All that is needed are three things.

When your consciousness starts growing, you need more meditation. And there is no limit to meditation, so you need not be worried that meditation can be too much and can kill the flower. Meditation is always too little, because there is always too much ahead of you, and meditation will make the fragile and delicate flower more and more strong.

You need a silent being.

Caring too much can be dangerous, it can become an anxiety. Being worried too much that you should water less or you should water more, that you may expose it to the winds, to the sun, to the rain too much or too little... caring can become a tremendous turmoil in your being, and your very caring can destroy the flower. Instead of caring, you need a more silent, more conscious, more peaceful being, which will give a strength to something new that is growing in you.

Secondly, care is not enough; love is needed. Care is more a technical word; love is totally different. Care needs a certain education. Care is just like a nurse who knows what has to be done, what is right to be done -- but there is no love in her heart, she functions technically.

Love is more like a mother, who may not know the art of nursing, but she need not know. Love is enough unto itself. Love is a mysterious phenomenon; it knows what is needed. It simply knows without any education.

So what you need is meditation, love, and the third thing -- which you may not have thought of at all -- a joyous life, because all that is great in you only grows when joy is showering on it. It grows only when you are in a space of blissfulness, when there is laughter, there is song and there is dance.

And I know perfectly your fear. You say, "Please tell me how to take care of this little plant." I will not say how to take care, because I don't want you to become a nurse. I want you to become a mother. I want you to be love, not technical knowledge, because these flowers don't need technical knowledge.

You are afraid, "since in this moment, it would still be very easy for me to destroy it." That danger is very real. When something inside you grows it brings new responsibilities, because now you need more

meditation, you need more love, you need more joy.

This flower inside you can become a burden to you if you don't understand the language of meditation, the language of love, the language of blissfulness. You can destroy the flower by your own hands, just to get rid of the responsibility. But this flower is not only responsibility: it is also your growth, your maturity.

This flower is not something separate from you.

It is your own being.

To destroy it means to commit suicide.

But your question is more concerned about the technicalities of care, and I would like you to change the focus.

Inner growth does not need any technical knowledge, any technical expertise. All that it needs is very simple and very joyful, and it is not a burden. Meditation will make you lighter, less loaded with all kinds of rubbish. Love will also give you new skies, new freedoms. Blissfulness will give you wings to move into those new skies and new spaces.

But the question carries the implication that for centuries in the West the mind has become technically oriented. It has created great technology, great science, but it has destroyed man completely. The house is full of all kinds of gadgets, just the master of the house has disappeared, is lost in the gadgets.

The East has never been technically oriented; it is more concerned with values than with techniques. For example, in the East if somebody is sick, then the wife will not be ready for her husband or her lover to be taken care of by a nurse. It simply will not come to her mind. This is the time when she is needed, and if love cannot heal, then no other technique is going to heal. It is not a question of expertise.

In the West the same situation will have a totally different response. The wife or the husband would like to call a nurse to take care. And he seems, or she seems, to be more logical because the nurse is trained in taking care; She knows the know-how.

But in the East it is almost inconceivable that love can be replaced by expertise of any kind. Expertise can be called in only when there is no love, when the wife feels it is a burden and it is a good chance to get rid of this fellow... call a nurse. And she has good reason; every logic is in her support. The doctor will support her, that this is a very loving decision. But the reality is just the opposite; it is not a loving decision.

So don't ask me about how to take care. Ask me how to be more meditative, how to be more loving, how to be more joyful, because that which is growing within you needs nourishment -- and your meditation will give it nourishment, your joy will give it warmth, your love will give it dignity.

A man, narrowly reared by a widowed mother, got married. He telephoned back to his mother from the honeymoon hotel to say that he knew there was something he had to do in bed, but he did not know what it was.

"Why," said his mother, "you put your... eh, that is, you put the hardest part of yourself in the place where your wife wee-wees."

At midnight the hotel rang the fire brigade for help. "We have got a young man with his head jammed in a chamber pot."

Avoid technical knowledge!

BELOVED OSHO,
HOW COME I HAVE ALWAYS FELT, EVER SINCE CHILDHOOD, THAT I AM MORE THAN TWO PEOPLE?
COULD YOU SAY SOMETHING PLEASE?

Prem Prabhati, everybody is born as one single individual, but by the time he is mature enough to participate in life he has become a crowd. It is not anything special that you are feeling; it is almost the case with everybody. The only difference is that you are becoming aware of it, which is good. People are not aware of it.

If you just sit silently and listen to your mind, you will find so many voices. You will be surprised, you can recognize those voices very well. Some voice is from your grandfather, some voice is from your grandmother, some voice is from your father, some voice is from your mother, some voice is from the priest, from the teacher, from the neighbors, from your friends, from your enemies. All these voices are jumbled up in a crowd within you, and if you want to find your own voice, it is almost impossible; the crowd is too thick.

In fact, you have forgotten your own voice long before. You were never given freedom enough to voice your opinions. You were always taught obedience. You were taught to say yes to everything that your elders were saying to you. You were taught that you have to follow whatever your teachers or your priests are doing. Nobody ever told you to search for your own voice -- "Have you got any voice of your own or not?"

So your voice has remained very subdued and other voices are very loud, very commanding, because they were orders and you had followed them -- in spite of yourself. You had no intention to follow, you could see that this is not right. But one has to be obedient to be respected, to be acceptable, to be loved.

Naturally only one voice is missing in you, only one person is missing in you, and that is you; otherwise there is a whole crowd. And that crowd is constantly driving you mad, because one voice says, "Do this," another voice says, "Never do that! Don't listen to that voice!" And you are torn apart.

This whole crowd has to be withdrawn. This whole crowd has to be told, "Now please leave me alone!" The people who have gone to the mountains or to the secluded forests were really not going away from the society; they were trying to find a place where they can disperse their crowd inside. And those people who have made a place within you are obviously reluctant to leave.

But if you want to become an individual in your own right, if you want to get rid of this continuous conflict and this mess within you, then you have to say goodbye to them -- even when they belong to your respected father, your mother, your grandfather. It does not matter to whom they belong. One thing is certain: they are not *your* voices. They are the voices of people who have lived in their time, and they had no idea what the future was going to be. They have loaded their children with their own experience; their experience is not going to match with the unknown future.

They are thinking they are helping their children to be knowledgeable, to be wise, so their life can be easier and more comfortable, but they are doing just the wrong thing. With all the good intentions in the world, they are destroying the child's spontaneity, his own consciousness, his own ability to stand on his feet, and to respond to the new future which their old ancestors had no idea of.

He is going to face new storms, he is going to face new situations, and he needs a totally new consciousness to respond. Only then is his response is going to be fruitful; only then can he can have a victorious life, a life that is not just a long, long drawn-out despair, but a dance from moment to moment, which goes on becoming more and more deep to the last breath. He enters into death dancing, and joyously.

Prabhati, it is good that you are becoming aware that it seems you are more than one person. Everybody is! And by becoming aware, it is possible to get rid of this crowd.

Be silent, and find your own self.

Unless you find your own self, it is very difficult to disperse the crowd, because all those in the crowd are pretending, "I am your self." And you have no way to agree, or disagree.

So don't create any fight with the crowd. Let them fight amongst themselves -- they are quite efficient in fighting amongst themselves. You, meanwhile, try to find yourself. And once you know who you are, you can just order them to get out of the house -- it is actually that simple! But first you have to find yourself.

Once you are there, the master is there, the owner of the house is there. And all these people, who have been pretending to be masters themselves, start dispersing. A man who is not a crowd is truly the "superman" of which we have been talking as Zarathustra's great hope.

The man who is himself, unburdened of the past, discontinuous with the past, original, strong as a lion and innocent as a child... he can reach to the stars, or even beyond the stars; his future is golden.

Up to now people have always been talking about the golden past. My people have to learn the language of the golden future.

There is no need for you to change the whole world; just change yourself and you have started changing the whole world, because you are part of the world. If even a single human being changes, his change will radiate in thousands and thousands of others. He will become a triggering point for a revolution which can give birth to the superman.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #2
Chapter title: Peaks beyond peaks unending

20 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHEN YOU SAID THAT IF WE DON'T ACHIEVE TOTAL CONSCIOUSNESS IN THIS LIFE, WE WILL HAVE TO START FROM THE VERY BEGINNING AGAIN, AND GO THROUGH THE WHOLE EVOLUTION OF MANKIND ONE MORE TIME, I WAS VERY TOUCHED. IS IT POSSIBLE THAT WE WILL TOTALLY LOSE THESE FEW GLIMPSES OF LIGHT, BEAUTY, AND CONSCIOUSNESS THAT WE'VE GOT THROUGH BEING SANNYASINS?

Antar Ashiko, it is a very complicated question. Whatever you achieve in this life will remain with you, but it has to be an achievement not just a glimpse. And there is a great difference between an achievement and a glimpse. You can see the Himalayan peaks from thousands of miles away -- it is a glimpse; but to reach those peaks will be an achievement.

A glimpse helps you to move onward, towards achievement; but unless something becomes a crystallized experience in your life, it is going to be lost -- you will have to start from the very beginning.

There will be a little difference, and that will be that in your unconscious a shadow of your past life, a faraway echo -- as if you have seen something -- will remain. And when you again get the glimpse you may feel that this is not new, I have known it before. But otherwise, only crystallized achievements go with you, consciously, into the other life... knowingly, not just a dark shadow, a faraway echo in the unconscious, but consciously knowing that these Himalayan peaks exist, and you have been on those peaks. There will be no doubt about it, no wavering about it, no question about it.

You are asking, "Is it possible that we will totally lose these few glimpses of light, beauty, and consciousness that we have got through being sannyasins?" Such glimpses you have got in many lives before too, and you have lost them. They never became part of your being; they remained only beautiful memories. But the memories are not achievements. It is as if you have seen something in a dream -- perhaps it may be true, perhaps it may not be true.

So if you feel that there is something happening now, make every effort that it does not remain only a glimpse but becomes an actual experience, becomes part of your being. Only then can it go with you into another life.

It is possible to take all your experiences with you into another life, and never to begin from scratch but always to begin where you had left off in the past life. But be clear that just a glimpse is very fragile, just a glimpse is very superficial. Howsoever touching it may be in the moment, even tomorrow you may start doubting whether it really happened or you imagined it. And the life after this life is a faraway journey.

Glimpses are simply incentives to move towards crystallization. Make it an experience so deep that it becomes part of you, and there is no way to forget it or to lose it. Don't remain satisfied with glimpses. Enjoy them, but use them only as an indicator towards greater things to happen.

To see something from far away is one thing, and to become that thing is totally another. A glimpse of

love is just like a breeze that passes within seconds; a glimpse of silence is just like the fragrance of a rose flower that you felt for a moment, and now you don't know where it has gone.

When I say, "Crystallize your experience," I mean it is not enough to have beautiful glimpses. It is good, but not good enough. You should become the fragrance of the rose itself; the glimpse was only an arrow pointing towards the possibility -- it did its work, but you remain there. In the past life also, many times you have come across many beautiful experiences and right now you don't know even that there have been past lives.

Only once in a while you see somebody, and you have a very strange feeling, almost weird, as if you have seen this man before -- and certainly not in this life. You come to a place, and suddenly you are startled, as if you had come to this place before too -- although certainly not in this life. Everything seems to be known, but has been dormant in your unconscious.

Life has a mechanism that whenever a person dies, unless he is enlightened, he becomes almost unconscious; he goes into a coma before death, actual death, happens. So he knows nothing about the death, and he remains in a state of coma till he is born again. All those nine months in the mother's womb are a state of coma; the child is fast asleep twenty-four hours a day for nine months.

It rarely happens that somebody dies consciously. It happens only to great meditators, who know well the path death will be coming on because in their meditations they have traveled on the path again and again -- it is the same path. As they go deep in their meditation the body is left far away, mind is left far away, the heart is left far away; only a beautiful silence -- fully alert and conscious -- remains.

The same happens when you die. If you have been meditating, then death is not a new experience. You will be surprised that in your meditation you have been dying every day, and you have been coming back to life every day. Such a person dies very consciously, so he knows what death is -- and such a person remains conscious in the mother's womb. He is also born consciously. From his very first moment on the earth, he knows all that has passed before in the past life, and he remembers it.

I have come across many children.... And this happens most particularly in India, because outside India -- where Christianity is prominent or Judaism is prominent or Mohammedanism is prominent -- they have conditioned the mind that there is only one life. They don't know anything about meditation. They have substituted meditation with prayer, and prayer is praising a fictitious god; it is very childish.

Meditation needs no god -- you are enough. You are a reality, and you explore your reality to the deepest core.

In India all the religions are agreed on one point; they differ in their philosophies, they differ on every other thing, but on one thing they are all agreed -- that life is a continuity; death comes millions of times. Death is only a change of the body, a change of the house, and this process goes on -- unless you become totally enlightened. Then there is no need to enter another womb, because life was just a school, a training; you have completed it. Your enlightenment is the culmination of your education about existence. Now you need not enter into another body. You can enter into the womb of the universe itself -- you are prepared for it.

So whenever you are having glimpses, don't be satisfied with them. Your glimpses should create great discontent in you, not content. They should create a longing that what is seen far away you would like to come closer, and closer, and closer. You don't want just to see it, even from c closeness; you want to *become* it.

You can become love, you can become silence, you can become joy, you can become all these experiences: beauty, light, consciousness. These are not things that you cannot become; they are your potentials. So take every glimpse to its ultimate end. That's what I call crystallization.

Once it is crystallized, once you have known yourself to be love, yourself to be light, yourself to be consciousness, then there is no problem of forgetting it. Then these experiences will go with you. And in your future life you will be growing further ahead, from consciousness to superconsciousness; you will be going beyond these experiences. But if you remain satisfied with your glimpses, there is every danger they will be erased. Death is such a shock and such a surgery and such a long coma that when you wake up, you will have forgotten all those glimpses.

"Someone stole my bike," complained a priest to his minister friend.

"Bring up the Ten Commandments in your sermon tomorrow, and as soon as you mention, `Thou shalt not steal,' look around in your congregation; you will find the guilty party. Invite him to come forward. Tell him that this is the way to confess, and this is the way to get the forgiveness of God," the minister said confidently.

The next day the priest visited the minister and happily reported that he had found his bike. "Yes", he went on, "when I came to `Thou shalt not commit adultery' I remembered where I had left it."

BELOVED OSHO,
IS IT POSSIBLE THAT I ALWAYS TRANSFORM MY FEELINGS AND EXPERIENCES INTO WORDS AND IMAGES ONLY TO GET RID OF THEM? IS IT POSSIBLE THAT I COME TO YOUR FEET WITH TREMENDOUS THIRST, AND WHEN I AM FILLED WITH ENERGY, I AM OVERWHELMED WITH THIS ABSOLUTE NEED OF SHARING -- ONLY TO GET RID OF IT? IS IT POSSIBLE THAT THIS URGE FOR SHARING IS ONLY MY ILLUSION, OR JUST MY WAY TO ESCAPE? SOMEBODY TOLD ME THAT I SHOULD BE MORE GENEROUS WITH MYSELF. WHAT CAN I DO IF I KNOW NOT ANY OTHER WAY TO BE GENEROUS WITH MYSELF THAN SHARING? IS IT TIME FOR ME TO LEARN ANOTHER WAY? PLEASE HELP ME WITH YOUR GUIDANCE.

Sarjano, what you are experiencing and what you are doing is perfectly right. Sharing your experiences, your energy, your love, your blissfulness, is not an escape from them, neither is it a way to get rid of them. On the contrary, the more you share, the more you will have.

It is not the ordinary economics. In the ordinary economics you share and you lose; in the spiritual economics you share and you get more. In ordinary economics you have to be a miser, then only you can become rich... accumulate, never share. In the spiritual economics, if you are a miser whatever you have will be lost. It can live only if you share; it is a living experience. By sharing it continues a dynamic movement.

I have heard about a young man who had just received a great lottery prize, and he was immensely pleased. He stopped his car because a beggar was standing there. He used to stand there every day, but he had never stopped his car. But today was different. He gave him a note of one hundred rupees. The beggar laughed.

The man said, "I don't understand. Why are you laughing?"

He said, "It reminds me... once I used to have my own car and I used to be just as generous as you are. I am laughing because soon you will be standing by my side. Don't be so generous! Learn something from my experience."

In the ordinary economics, the moment you give something, that much is less. But have you felt that by giving love you have less love? Or by sharing your joy, have you felt that your joy is a little bit less?

If you have watched, you will be surprised: by sharing, your joy is a little bit more; by loving, your sources of love are flowing more -- you are juicier. By dancing... just to share yourself with your friends you will not find yourself losing something, but gaining something.

Sarjano, don't listen to other people. They know only about the ordinary economics. They don't know anything about a higher economics, where giving is sharing and where not giving is very destructive.

The more you give, the more you will have, the less you give, the less you will have. And if you don't give at all, you will not have anything at all.

But the people who are suggesting to you that this is not right are creating a problem in your mind about whether you are doing right or wrong. You are doing absolutely right. Do it with more totality, without any hesitation, and without holding anything back. Don't listen to others. Listen to your own experience; watch your own experience -- when you give, do you lose something or do you gain something? That should be the decisive thing, not people's advice. The advice of others is dangerous....

When the Eisenbergs moved to Rome, little Hymie came home from his school in tears. He explained to his mother that the nuns were always asking these Catholic questions and how was he, a nice Jewish boy, supposed to know the answers?

Mrs. Eisenberg's heart swelled with maternal sympathy. "Hymie," she said, "I'm going to embroider the answers on the inside of your shirt, and you just look down and read them the next time those nuns pick on you."

"Thanks Mum," said Hymie, and he didn't bat an eye when Sister Michele asked him who was the world's most famous virgin. "Mary," he answered.

"Very good," said the nun. "And who was her husband?"

"Joseph," answered the boy.

"I see you have been studying. Now, can you tell me the name of their son?"
"Sure," said Hymie, "Calvin Klein."

BELOVED OSHO,
TO ME, YOUR FANTASTIC VARIATION OF DYNAMIC MEDITATION YOU DO WITH US AT THE END OF EVERY EVENING DISCOURSE IS ONE OF THE MOST ENERGY-LADEN EXPERIENCES I'VE EVER HAD. ALL YOUR LOVERS ARE RADIATING, EVERYTHING IS VIBRATING. I FEEL WE ARE BROADCASTING ENERGY WAVES LIKE A HUGE RADIO ANTENNA. THE GLOW MUST EVEN BE VISIBLE FROM OUTER SPACE. OSHO, IF WE DON'T WAKE UP THIS TIME, THEN WHAT? OR ARE YOU KEEPING EVEN LOUDER ALARMS UP YOUR SLEEVE?

Premda, it is almost impossible for you not to wake up this time. I am going to do everything to wake you up. I have ice cold water prepared; I am preparing people to pull you out of your bed and give you a good beating.

But anyway, you have to wake up, because for me this is the last time. I will not be here again, so I have to do everything that I can do. And if you miss it will be really unfortunate, because one never knows when you will come across a man who loves you so much that he can be so hard and so cruel as to hit on your head, not bothering what happens to your skull -- but somehow you should get up and open your eyes.

The masters in the past have done strange things to wake up their disciples. One Zen master, Fui Hai, had a big monastery. It had two wings, right and left, and in the middle was his cottage. He had a beautiful cat, and all the monks of the monastery loved it. There were almost one thousand monks, five hundred on one side and five hundred on the other side. And they all used to fight, particularly when the master was not at home. The problem was the cat -- who should have it?

The right wingers said, "It belongs to us, we are older than you." It was true; the right wing was made first and the left wing was added later on. But the left wingers said, "It is true that your wing was made first, but then there was no cat. The cat came when the left wing was being made. We own it."

It was a constant fight, and the cat was being taken from this wing to that wing, and the master got fed up with this whole thing -- every day complaints.

One day he gathered all the monks, except one monk who was not present; he had gone to the city to purchase a few things for the monastery.

The master said, "Today I am going to decide this constant quarrel amongst the two wings." He took a knife and said, "Either you say that this cat belongs to one wing, then it's life can be saved; otherwise I'm going to cut it in two and give to both wings half of the cat. There seems to be no other way; it has to be divided."

They all loved the cat, they all wanted it to be in their wing... they were all silent.

The master said, "If somebody can do something which shows his understanding and his deep meditation, to whichever wing he belongs, he will be the owner of the cat and that wing will have the cat. Come out! You can save the life of the cat; otherwise the cat is finished."

But people knew that you cannot deceive the master. He had such a clarity of vision that you cannot pretend that you are great meditators; so nobody came out. He cut the cat in two and gave half of the cat to each wing. Everybody was sad -- because what can you do with half the cat? And the master was also sad that out of one thousand monks not a single man could do something to save the cat.

At that very time, when he was sitting sadly and the whole monastery was sad, the man who had not been in the monastery came back from the city. He heard the whole story of what had happened. There was blood, the cat had died, and both the wings had half of the cat.

They said, "We had never expected that our master will be so cruel, so hard; he is such a loving and compassionate person. But we cannot blame him; he had given us chances."

But the man came in front of the master and gave him a good slap on the face.

The master laughed and said, "If you had been here, the poor cat would have been saved. You show your meditativeness. Without your meditations you cannot hit your master; to hit your master you have to know that the body is not you, so the master's body is also not the master. You are not hitting the master but just the body, and that's what I have done. I have cut only the body, not the cat. The cat is still alive, must be born somewhere else. But you have come a little late."

There is another story about Lin Chi, a Japanese Zen master. He had a disciple to whom he had given

the traditional Zen koan to meditate -- "Meditate on the sound of one hand clapping." Now this is absurd. One hand cannot clap, and one hand cannot make any sound. Without clapping there is no possibility of any sound. "Meditate on it and when you have found the sound of one hand clapping, come and report."

The young monk went out into the garden, sat under a tree, tried in many ways to think what could be the sound of one hand clapping. Suddenly, he heard a cuckoo in the bamboo grove and he said, "This must be it!" He rushed and told the master, "I have found it. It is the cuckoo in the bamboo grove."

The master hit him hard on the face and said, "Don't be foolish; next time be a little more intelligent. Go and meditate again!"

Every day he would come, and by and by it became such a situation; sometimes he would come... the wind passing through the pine trees creates a certain sound, perhaps that is the.... Or sometimes the water running down creating sounds, perhaps that is it.... Or sometimes the lightning in the clouds. Slowly, slowly it became a routine thing. The master would not even ask; as he entered he would slap him, and tell him, "Go back and meditate."

But the monk said, "I have not even told you...."

The master said, "I know what it will be. You just go. Meditate more!"

He said to many other monks, "This seems to be too much. First he used to at least hear my answer; now he assumes that the answer is going to be wrong!"

But one day he did not come. Two days passed, and seven days passed.... The master went to the tree where he used to sit and meditate, and the monk was sitting there, utterly silent.

His master shook him and told him, "So at last you have heard it. This is the sound of one hand clapping, this silence.... But why did you not come to report?"

He said, "I forgot everything; the silence was so sweet, so blissful. I am grateful to you that you never listened to my answers, and you went on giving me hard hits. Your compassion is beyond the grasp of ordinary people."

So Premda, don't be bothered and don't be concerned about others. You have to wake up. And waking up is such a simple thing -- just the way you wake up in the morning. Have you ever observed... do you do some gymnastics, some exercises, some chanting? You simply wake up! The night is over and you open your eyes and jump out of the bed.

Spiritual awakening is not different from that. Once you understand that you are spiritually asleep.... and that is the problem. People don't think they are spiritually asleep, that's why they go on sleeping. Once you understand you are spiritually asleep, then waking is a very simple matter.

The hardest thing is to accept that deep in your being there is a sleep, an unconsciousness. Whatever meditations are being done here are just to shake you, to bring you to a point where the sleeping consciousness cannot sleep anymore; it has to wake up. It is only a question of simple understanding: You can wake up right now! This silence is enough.

Brigitte lay in bed on the first night of their honeymoon while Pat sat fully clothed on an armchair in the bedroom. "Why don't you come to bed?" Brigitte asked him.

"My mother told me that this would be the most exciting night of my life," said Pat, "and I don't want to miss any of it by going to sleep!"

It is very easy to misunderstand.

It is also very easy to understand.

It all depends on you.

Are you ready to wake up? Then nothing can prevent you, and no technique is needed. But if you are not ready to wake up, then no technique can help you. You have to see your life as the life of a somnambulist who is sleep-walking, doing things asleep... fighting, saying the same things which he has said before and have always brought anger, irritation, in other people.

It is a question of watching your life. Is it a life of a man who is awake? Can a man who is awake behave the way the world is behaving?

You have been angry, you have been sorry for it thousands of times, and it has still not become clear to you that again you will be angry and again you will be sorry. What you are doing, it cannot be said that you are doing it fully awake. Your whole life is more like a robot; you are just going through mechanical actions. You suffer, and you decide to change, but when the time to change comes, you forget it completely.

I have heard about a Christian monk who used to give sermons in different places, and his basic sermon was based on Jesus' teaching of the Sermon on the Mount. He would say again and again that if somebody slaps you on one cheek, give him the other cheek too.

One man had been listening to this so many times, he got bored. One day he stood up when the monk was saying this, and went ahead and slapped him. There was great anger in the Christian monk's eyes, but seeing the crowd -- and remembering what he has been telling them for so many years -- he gave the other cheek, hoping that this idiot will not hit it. But that man was also a unique individual -- he hit even harder!

And that very moment, chaos broke; the Christian monk jumped on the man and started hitting him. The man said, "What are you doing? It is against your preachings! I have been listening to your sermons."

The monk said, "Forget all my sermons. Jesus only said `Give the other cheek.' There is no third cheek. Now I am free, and I will show you...."

But the man said, "Giving the other cheek means you should not be revengeful."

The monk said, "Forget all that nonsense! Giving the other cheek simply means giving the other cheek, and there is no third cheek. You have made me completely free, and now I will teach you the real lesson!"

And he has been teaching his whole life... but perhaps that was also talking in his sleep, never penetrating to the meaning of the words he is saying and what he is doing.

Gurdjieff remembers his father. His father died when Gurdjieff was only nine years old, and must have been a very unique man. He called Gurdjieff close to him and told him, "I'm dying, and I don't have anything as a heritage for you. I'm leaving you poor and orphaned. Just one advice I want to give to you -- that is the advice given to me by my father. I have found that that advice has proved to me the richest thing that any father can give to his son. You are so young; perhaps you may not be able to understand it. Just remember it; soon you will be able to understand it also, and whether you understand it or not, start behaving accordingly. Listen very closely and then repeat to me what I'm saying."

It was simple advice. The advice was that "If somebody insults you, humiliates you, hurts you, you are not to react immediately. You have to say to that person, "You will have to wait twenty-four hours, and then I will come to answer you. This is something sacred to me; I have given a promise to my dying father. So wait twenty-four hours and then go to the person. In those twenty-four hours you will see that he was right, or you may see that he was not right, but it is absolutely stupid to get into a quarrel. Those twenty-four hours will have given you a chance to be more alert. People react immediately -- there is not time enough to be aware. They react just like machines. So if you find that he was right, go and thank him. If you find he was wrong, there is no need to go; or if you want to go, you can go and say `You seem to be in a misunderstanding.'"

And Gurdjieff used to say, later in his life, "That simple advice of my dying father has transformed my whole life because it gave me a certain awareness, a certain awakening. I could not do anything immediately, instantly. I had to wait for twenty-four hours. And you cannot remain angry for twenty-four hours."

A man who is awake behaves in a totally different way from the whole humanity, which is fast asleep.

One of my friends, he was a colleague in the same university where I was a teacher, said to me "I have been trying to drop my smoking, for almost twenty years."

I said, "That is too long a time to drop a cigarette; just give me a cigarette and I can drop it right now."

He said, "Don't make a laughing stock of me. I have worked hard to drop it, and sometimes for a few hours, or sometimes even for few days, I manage not to smoke. But finally I have to give way. And now I have even dropped fighting; it is meaningless -- twenty years fighting."

I said, "You don't understand simple laws of life. You are a man fast asleep, and in sleep you cannot make any decisions, any commitments. My suggestion is that you do one thing: you smoke more consciously."

He said, "What -- smoke? I want to drop it."

I said, "Just listen to what I am saying, you smoke *more* consciously. Take the packet from your pocket very slowly and consciously. Pull the cigarette out very slowly -- there is no hurry. Look at the cigarette from all sides, put it in your mouth, wait. There is no hurry. Go very slow-motion, just as if a film is going in slow motion.

He said, "What is that going to do?"

I said, "That we will se later on... then take your lighter, look at it."

He said, "You are making me a fool -- what is that going to do?"

I said, "You just.... Twenty years you have done it your way; twenty days you do it my way. Look at the lighter, then light the cigarette, then smoke as slowly as possible. And be watchful that the smoke is going in, then the smoke is going out. That is the oldest meditation, *vipassana*. Gautam Buddha may never have thought that it will be used with a cigarette and a cigarette lighter -- but I have to manage for him.

He would not do Vipassana, but this.... He said, "Okay, I will try it, twenty days it is not much."

But the second day he came to me and said, "This is strange. Doing things so slowly makes me so alert; smoking, and watching the smoke going in and the smoke going out makes me so silent that already, in two days, I am smoking almost fifty percent less.

I said, "Just wait twenty days."

He said, "I don't think it will last twenty days; at the most five days and it will be finished."

I said, "Don't be in a hurry to finish it, because if anything remains clinging it will enforce you again. So go very slowly; there is no hurry, and there is no harm. It does not matter -- at the most you may die two years earlier. But anyway, what were you going to do in those two years -- just smoke... more! So there is no harm anyway; the world is too populated, and if people go on disappearing a little earlier, making space for other people, it is very compassionate of them."

He said,"You are a strange fellow." And after the fourth day he told me, "Now, as my hand moves towards the pocket, suddenly a stop comes -- from where, I don't know. I have not been smoking for one whole day because each time I try to take a cigarette, I cannot take the packet out. What is the secret of it?"

I said, "There is no secret; you have just learned to smoke consciously, with awareness. And nobody can smoke with awareness, because smoking is not a sin -- smoking is simply a stupidity. If you are alert and awake, you cannot be so stupid. There is fresh air available; you can go and have good breathing, deep breaths, fresh air, perfumed with flowers. You must be an idiot if you have to pay money to make your breathing dirty, dirty with nicotine, harming your lungs, harming your life; and there is no point in it."

Premda, people are really fast asleep; it is a wonder they don't snore with open eyes.

King Arthur, going on a two-year dragon hunting expedition, ordered Merlin the Wise to make a chastity belt for Guinevere to wear whilst he was away. Merlin came up with a very unorthodox design -- one that had a large gaping aperture in the area that would normally be most strongly fortified.

"That's absurd," said Arthur. "This belt is not functional."

"Yes, it is," said Merlin. Picking up a spare magic wand, he passed it through the opening -- instantly a guillotine-like blade came down and chopped the wand in two.

"Ingenious!" cried Arthur.

After outfitting Guinevere with the belt, he rode off to slay dragons, his mind at peace.

Two years later, when Arthur came back, his first official act was to assemble all of the Knights of the Round Table and send them to the court physician for a special inspection. His frown grew severe as he learned that every member of the Round Table was nicked, cut, or scratched -- all but one. Sir Lancelot was impeccable.

Arthur called for him immediately, and smiled at his best knight. "Sir Lancelot," he declared, "you are the only one of my knights who did not assail the chastity of my lady while I was off slaying dragons. You have upheld the honor of the Round Table and I am proud of you. You shall be rewarded. You may have anything in the kingdom you desire, you have but to name it. State your wish Sir Lancelot."

But Sir Lancelot was speechless....

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #3
Chapter title: Untry and untry again

23 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
MANY YEARS AGO, IT SEEMS, I USED TO BE ABLE TO MEDITATE -- I THINK. A BEAUTIFUL, SILENT, TRANSPARENT STATE WOULD ARRIVE FROM SOMEWHERE; I PRESUMED THIS WAS MEDITATION. NOW, NOTHING COMES EXCEPT A RACING MIND. WHAT HAPPENED?

Prema Veena, it always almost happens this way. The days when you were feeling a kind of meditation happening to you were the days you were not looking for it -- it was happening to you. Now you are trying to make it happen, and that makes all the difference. All the things that are really valuable in life only happen; you cannot make them happen, you cannot do them. It may be meditation, it may be love, it may be blissfulness, it may be silence.

Anything that goes beyond your mind is beyond your capacity to do it; you can only do things which come in the territory of the mind.

The mind is the doer, but your being is not a doer. Your being is just an opening, and a deep acceptance of whatever happens, with no complaint, with no grudge -- just a pure gratefulness. And that, too, is not done by you; that is also part of the happening. We have to make this distinction very clear; almost everybody gets confused. Something happens to you -- it is so beautiful, so blissful -- the mind starts immediately desiring that it should happen more, that it should happen more often, that it should go deeper. The moment mind comes in, it disturbs everything. Mind is the devil, the destroyer.

So one has to be very aware that mind should not be allowed to interfere in things of the beyond. Mind is perfectly good as a mechanic, a technician. Give your mind what it can do, but don't let it interfere in things which are beyond its capacity. But one of the problems is that mind is nothing but desiring -- desiring for more. As far as the world of doing is concerned, you can have a bigger house, you can have a better house, you can have better furniture -- you can do everything better; it is within the capacity of the mind.

But beyond the mind... mind can only desire, and each desire is going to be frustrated. Instead of bringing more meditation, it will bring you more frustration. Instead of bringing you more love, it will bring to you more anger. Instead of silence and peace, it will bring more traffic of thoughts -- and that happens to almost everybody. So it is something natural that one has to grow out of.

You are saying, "Many years ago, it seems, I used to be able to meditate. A beautiful, silent, transparent state would arrive from somewhere; I presumed this was meditation." Neither were you expecting it, nor were you desiring it; it was just a guest, like a breeze that comes to you. But you cannot keep it, and you cannot order it to come. It comes when it comes. And once you understand this, you stop trying.

You have heard the expression,"Try and try again. I would like to say to you: Untry and untry again. Whenever the idea of trying arises, immediately drop it. It is going to lead you into failure, into frustration, and if you can drop it... and everybody can drop it, because it never brings anything. What is the problem in dropping the failure, frustration, despair and hopelessness? Just drop them and forget all about meditation.

One day, suddenly, you will find a window opens, and a fresh breeze with new rays has filled your heart. Again, don't commit the same mistake! Be thankful for what is happening, but don't ask for more -- and more will be coming. Don't ask, "Come again" -- your asking will become the barrier.

It will come again, it will come more often. Slowly, slowly it becomes your heartbeat; waking, sleeping, it is always there, it never goes. But it is not your doing. You cannot brag that "I have done it." You can only say, "I have allowed the unknown to do it to me." It is always from the unknown that great experiences enter into our small hearts, and when we are trying hard to get them, we become so tense that the very tension prevents them.

When you are not trying, and you are relaxed -- you are not even bothered about meditation and things like that -- you suddenly find the footsteps of the unknown, something from nowhere, approaching you. Look at it with wonder, not with desire. Look at it with gratitude, but not with greed.

You are saying, "Now, nothing comes except a racing mind. What happened?" You became aware of the

unknown. A little taste of meditation, and you became greedy, desirous. Your desire, your greed spoilt the whole game. Still, everything can be put right. You see the mind continuously racing; let it race -- you simply watch, just be a bystander, an observer.

Just watching the mind is one of the greatest secrets of life, because it does not show that it works -- but it works! Just as you watch, indifferent, uninterested, as if it has nothing to do with you, those thoughts start getting thinner; there is less traffic on the track of the mind.

Slowly, slowly there are small gaps, and in those gaps you will have a glimpse of what you used to have. But don't jump upon it, don't be greedy. Enjoy it, it will also pass; don't try to cling to it. Thoughts will start coming again; again a gap will come, a bigger gap. Slowly, slowly bigger gaps will be happening when the mind will be empty.

In that empty mind the beyond can enter into you, but the basic condition is that you should not cling to it. If it comes -- good; if it does not -- good. Perhaps you are not ripe, perhaps it is not the time -- still, be grateful. One has to learn watchfulness and gratefulness. Even when nothing is happening that you deep down want to happen, still be grateful. Perhaps it is not the right time for you, perhaps it will not help your growth.

I have often told you the story of a Sufi mystic, Junnaid. He was the master of Al Hillaj Mansoor and because of Mansoor he became very famous. Mansoor was killed by the orthodox, traditionalist fanatics, and because of Mansoor, Junnaid's name also became famous -- Mansoor was Junnaid's disciple.

Junnaid used to go for a pilgrimage every year to the Mohammedan holy place, Kaaba. It was not very far from his place, and Mohammedans are expected by their tradition at least once in a life to go to Kaaba; otherwise they are not complete Mohammedans. But Kaaba was so close to his place that every year he used to go with his disciples. He was the revolutionary kind of saint. In fact, any kind other than the revolutionary are not saints -- just facades, actors, pretenders, and hypocrites.

The people in the villages where Junnaid had to pass were very angry with him. A few villages were so angry that they would not give him anything to eat, or even water to drink and would not allow him to stay in the village.

It was Junnaid's usual prayer -- Mohammedans pray five times a day -- and after each prayer he would raise his hands to God and he would say, "I am so grateful to You. How should I express my gratefulness? You take care of me in every possible way; Your compassion is infinite, your love knows no bounds."

The disciples were tired because five times every day, and in situations where they could see there is no care taken by God -- they have not received food, they have not received water, they have not received shelter from the hot sun in the desert.... Once it happened that for three days continually they were thrown out, stoned, given no food, no water, no shelter; but Junnaid continued his prayer the same way.

On the third day, the disciples freaked out. They said, "Enough is enough. Why are you saying, `You are compassionate', `Your love is great', `You take care of us in every possible detail?' For three days we have not eaten a single thing, we are thirsty, we have not slept under shelter, we have been sleeping in the desert, shivering in the cold night. For what are you being grateful?"

The answer that Junnaid gave to his disciples is worthy of being remembered. He said, "For these three days, do you think I cannot see that food has not been given to us, that we have been thrown out, that we have been stoned, that we are thirsty, that for three days we had to remain in the open desert...? Don't you see that I am also aware of it? But this does not mean that he is not taking care of us. Perhaps this is the way he is taking care of us; perhaps this is what we need at this time.

"It is very easy, when life is going comfortably, to thank God. That thankfulness means nothing. These three days I have been watching. slowly, slowly, all of you have stopped thanking Him after the prayer; you failed the test. It was a beautiful test. Even if death comes to me, I will die with gratefulness. He gave me life; He took it away. It was His, it is His, it will be His. Who am I to interfere in His affairs?"

So there will be times when you will not find any moment of peace, silence, meditation, love, blissfulness. But do not lose hope. Perhaps those moments are needed to crystallize you, to make you strong. Be grateful not only when things are going good, but be grateful when everything is going wrong. A man who can be grateful when everything is going wrong is really grateful; he knows the beauty of gratefulness. For him, things can go wrong forever, but his gratefulness is such a transforming force, it is going to change everything.

So don't be worried about the racing mind; let it race. Allow it to race as fully as possible; don't prevent it, don't try to stop it -- you just be a watcher. You get out of the mind and let the mind race, and soon, without fail, as a natural law, gaps will start happening. And when gaps happen, don't get too happy that, "I

have got it." Remain relaxed. Enjoy those gaps also, but without greed and without desire, because they will disappear; and they will disappear soon if you become greedy. If you are ungreedy, undesirous, they may stay longer.

This is the whole training of meditation. Soon, the day comes when the mind is completely silent, filled with great joy, silence. But remember, it is not your doing. If even for a single moment you think it is your doing, it may disappear. Always remember that you are the doing of existence. All that is great is going to happen to you not by your effort, but by your relaxed openness, availability.

Just keep your doors open.
The guest will come -- it has never been otherwise
The guest always comes.

Pat's son became an actor, and one evening rushed home to his father in a state of great excitement, "Guess what Dad," he announced, "I have just been given my first part. I play a man who has been married for twenty-five years."

"Keep it up my son," said Pat, "someday you may get a speaking part, too."

In the case of Veena, it is just the opposite. Right now you are in the speaking part; just keep on, someday you will certainly get the silent part too. But there is nothing to be worried about. Life has to be taken very playfully, with a great sense of humor. In good times and bad times, when things are happening and when things are not happening, when the spring comes and when, sometimes, the spring does not come to you....

Remember, we are not the doers as far as things beyond mind are concerned; we are only receivers. And to become a receiver, you have just to become a watcher of your mind because through watching those gaps appear. In those gaps your door is open. And through that door stars can enter into you, flowers can enter into you. Even when stars and flowers enter into you, don't be greedy, don't try to keep them in. They come out of freedom and you should remember, they will remain with you only in freedom. If you destroy their freedom, they are destroyed too. Their freedom is their very spirit.

It is my continual experience of thousands of people that when they come for the first time to meditate, meditation happens so easily because they don't have any idea what it is. Once it has happened, then the real problem arises -- then they want it, they know what it is, they desire it. They are greedy for it; it is happening to others and it is not happening to them. Then jealousy, envy, all kinds of wrong things surround them.

Always remain innocent as far as things beyond mind are concerned. Always remain amateur, never become an expert. That is the worst thing that can happen to anybody.

BELOVED OSHO,
A FEW DAYS AGO, I HEARD YOU SAY THAT THE VOICE SPEAKING INSIDE OF US IS ALWAYS THE MIND, SO I WONDER WHO IN ME IS HEARING THIS VOICE. WHEN I TRY TO FIND THE ANSWER, I ONLY FIND SILENCE.

Chidvilas, the moment you look into your self you only find silence. But are you not aware that you are also there? Who finds the silence? Silence itself can not find itself; there is somebody as a witness who is finding the silence. Just your focus is wrong; you are still focusing on the object. It is just an old habit, perhaps cultivated for many, many lives, that you always focus yourself on the object, and you always forget yourself.

An ancient Eastern story is that ten blind men crossed a stream. The current was very strong, so they took hold of each other's hands because they were afraid somebody may be taken away by the current. They reached the other shore, and somebody amongst them suggested, "It is better we should count because the current and the stream were really dangerous. Somebody may have slipped, and we may not even be aware."

So they started counting. It was a great shock, and they were all crying and weeping; everybody tried, but the count was always nine -- because nobody was counting himself. Naturally, he would start counting, "One, two, three, four, five, six, seven, eight, nine.... My God, one has gone!" So they all were crying.

A woodcutter was watching all this drama and he said... he had never seen ten blind men together, in the first place. Second, what a stupid idea these people had. What was the need to cross the stream when it was so strong and flooded? And, above all, now they were counting, and crying and weeping for someone --

they did not know who, but certainly someone had been taken away by the current. Watching them counting, he was simply amazed how was it possible that they were ten persons, but the count always came to nine?

Some help was needed, so he came down from his tree and he said, "What is the matter?"

They all said, "We have lost one of our friends. We were ten, and now we are only nine."

The man said, "I can find your tenth man. You are right, you used to be ten, but there is a condition."

They said, "We will accept any condition, but our friend...."

He said, "It is not a very big condition, it is a simple condition. I will hit on the first man's head; he has to say "one." Then I will hit on the second person's head two times; he has to say "two." Then I will hit on the third person's three times; he has to say "three." As many times as I hit, the person has to speak the number."

They said, "If this is the way to find the lost friend, we are ready."

So he enjoyed hitting very much, and he hit them in turn. When he had hit the tenth man ten times he said "ten." All the nine said, "You idiot, where have you been? Unnecessarily we have all been beaten! Where you have been hiding up to now?"

He said, "I was standing here, I was myself counting, and it always came to nine. This man seems to be a miracle man; he managed to find the tenth man."

The story is significant for the simple reason that it has become our habit not to count ourselves. So when you are watching your thoughts, inside, you are not aware that there is a watcher too. When you are watching silence, you are not aware that you cannot watch silence if you are not there.

Chidvilas, you are asking, "A few days ago I heard you say that the voice speaking inside of us is always the mind, so I wonder who in me is hearing this voice?" Certainly I am not hearing it, and as far as I know nobody else is hearing it. You must be the guy who is hearing this voice.Everybody else has his own problem!

"When I try to find the answer I only find silence." But then too the question arises: Who finds the silence? It is the same guy who was hearing the voice. His name is Chidvilas.

You have to become more subjective, more alert to yourself; we are always alert to everything around us.

Pat followed his friend Mike's example and left Ireland to work in England. Though they had since lost contact, Mike had mentioned how easy it was to get a job at Whipsnade Open Zoo, so Pat applied. Unfortunately they had no keeper's jobs available; there was not even the position of a sweeper vacant.

"But I tell you what, Pat," the manager said, "the gorilla died a couple of days ago, and what is a zoo without a gorilla? But we have kept his pelt entire; now if you crawl into that skin and take over his enclosure, we will feed and house you, and pay you handsomely as well."

Pat had a look over the lovely field that was the gorilla enclosure; he surveyed the comfortable gorilla house, and tested the bed provided. He agreed to take the job. Very soon Pat had become a great favorite with visitors to the zoo. Being a bit of an extrovert, he would always put on a good act -- tumbling, chest-thumping, and growling. But the climax of his performance was most popular. Whenever there was a good crowd, Pat would scale a large oak tree at the side of his enclosure where it adjoined the lion's pen and pelt the lioness with acorns. The big-maned lion, in particular, would roar with rage and stamp about, and the crowd would roar with delight.

One public holiday a particularly large crowd had gathered, and Pat was aloft and reaching the peak of his performance. He had just finished off the acorn pelting with a bit of chest-thumping when the branch he was balanced on broke; he fell to the ground at the lion's feet. Pat jumped up, shouting for help, and was about to scarper when the lioness whispered, "Hold your tongue Pat, sure do you want to lose us the best jobs we have every had?"

Here, everybody has different skins only; inside is the same consciousness. Whether you are hearing a voice, or you are hearing silence, remember more about yourself -- who is the watcher? who is the witness?

In every experience, when you are angry, when you are in love, when you are in greed, when you are in despair, it is the same key: just watch -- are you really in danger, or are you only a witness. Here we are, just sitting. Deep down, who are you? Always a witness.

Whatever happens on the outside -- you may be young, you may be old, you may be alive, you may be dead -- whatever happens on the outside, inside is the same witness. This witness is our truth. This witness is our ultimate reality, our eternal reality.

So all your work is concerned with shifting your focus from the object to the subject. Don't be bothered

about anger, or silence, or love. Be concerned about whom all this is happening to, and remain centered there. This centering will bring you the greatest experience of your life. It will make you a superman.

BELOVED OSHO,
ELEVEN YEARS AGO, WHEN I FIRST SAT IN FRONT OF YOU, I WAS SO OVERWHELMED BY YOUR ENERGY, BY YOUR LOVE, BY YOU, THAT I COULD DO NOTHING BUT CRY AND BOW DOWN TO YOUR FEET IN SILENT EXPRESSION; AND YET I FELT VERY MUCH UNDERSTOOD BY YOU. AT THAT TIME YOU TOLD ME TO KEEP MY ENERGY INSIDE AND BRING IT TO MY HARA. SINCE THEN THIS SUGGESTION STAYS WITH ME, AND MY BELLY HAS BECOME MY BEST FRIEND, AND THE PLACE BELOW MY NAVEL A MIRROR OF MY FEELINGS. IN ALL THIS TIME TEARS AND LAUGHTER OF JOY AND GRATITUDE FOR BEING ABLE TO SPEND THIS LIFE WITH YOU HAVE KEPT BACK MOST OF MY WORDS. MY BELOVED MASTER, I FEEL THAT BEHIND THIS SMALL SUGGESTION OF YOURS LIES MORE THAN I CAN IMAGINE. WOULD YOU PLEASE SAY SOMETHING MORE ABOUT THE HARA, AND GUIDE ME FURTHER?

Deva Radhika, *hara* is the center from where a life leaves the body. It is the center of death. The word "hara" is Japanese; that's why in Japan, suicide is called *hara-kiri*. The center is just two inches below the navel. It is very important, and almost everybody in the world has felt it. But only in Japan have they gone deeper into its implications.

Even the people in India, who had worked tremendously hard on centers, had not considered the hara. The reason for their missing it was because they had never considered death to be of any significance. Your soul never dies, so why bother about a center that functions only as a door for energies to get out, and to enter into another body? They worked from sex, which is the life center. They have worked on seven centers, but the hara is not even mentioned in any Indian scriptures.

The people who worked hardest on the centers for thousands of years have not mentioned the hara, and this cannot be just a coincidence. The reason was that they never took death seriously. These seven centers are life centers, and each center is of a higher life. The seventh is the highest center of life, when you are almost a god.

The hara is very close to the sex center. If you don't rise towards higher centers, towards the seventh center which is in your head, and if you remain for your whole life at the sex center, then just by the side of the sex center is the hara, and when then life will end, the hara will be the center from where your life will move out of the body.

Why have I told Radhika this? She was very energetic, but not aware of any higher centers; her whole energy was at the sex center, and she was overflowing. Energy overflowing at the sex center is dangerous, because it can start releasing from the hara. And if it starts releasing from the hara, then to take it upwards becomes more difficult. So I had told her to keep her energy in, and not to be so expressive: Hold it in! I simply wanted the hara center, which was opening and which could have been very dangerous, to be completely closed.

She followed it, and she has become a totally different person. Now when I see her, I cannot believe the expressiveness that I had seen at first. Now she is more centered, and her energy is moving in the right direction of the higher centers. It is almost at the fourth center, which is the center of love and which is a very balancing center. There are three centers below it, and three centers above it.

Once a person is at the center of love, there is very rarely a possibility for him to fall back down, because he has tasted something of the heights. Now valleys will be very dark, ugly; he has seen sunlit peaks, not very high, but still high; now his whole desire will be....

And that is the trouble with all lovers: they want more love, because they don't understand that the real desire is not for more love, but for something more than love. Their language ends with love; they don't know any way that is higher than love, and love does not satisfy. On the contrary, the more you love the more thirsty you become.

At the fourth center of love, one feels a tremendous satisfaction only when energy starts moving to the fifth center. The fifth center is in your throat, and the sixth center is your third eye. The seventh center, the *sahastrara*, is on the top of your head. All these centers have different expressions and different experiences.

When love moves to the fifth center then whatever talents you have, any creative dimension, is possible for you. This is the center of creativity. It is not only for songs, not only for music; it is for all creativity.

Hindu mythology has a beautiful story. It is a myth, but the story is beautiful, and particularly for explaining to you the fifth center. Indian mythology says that there is a constant struggle between evil forces and good forces. They both discovered that if they made a certain search in the ocean they could find nectar, and that whoever drank it would become immortal. So they all tried to find it.

But as life balances everywhere, there too.... Before they found the nectar they found poison which was hiding the nectar underneath it. Nobody was ready to test it; even the very sight of it created sickness. One of them thought that the first hippie of the world, perhaps might be willing -- he was the god Shiva. So they asked Shiva, "You test it." He said, "Okay."

He not only tested it, he drank it all, and it was pure poison. He kept it just in his neck, at the fifth center. The fifth center is the creative center. It became completely poisoned, and Shiva became the god of destruction. So Hindus have three gods: Brahma who creates the world, Vishnu who sustains the world, and Shiva who destroys the world. His destructiveness came from his creative center being poisoned. And the poison was so great that it cannot be a small destruction; he can only destroy the whole of existence.

When Vishnu is tired of maintaining it, Shiva destroys it. By that time Brahma has

forgotten -- millions of years have passed since he created the world; he again starts creating

it -- just an old routine! Brahma is the creator god, but in the whole of India there is only one temple devoted to Brahma, because who cares about him? He has done his work; it is futile to say anything to him. Vishnu has millions of temples, because he is the sustainer god. Krishna and Rama are all incarnations of Vishnu.

But nobody can compete with Shiva. Shiva has more shrines to him than anybody else. He is a hippie, so he does not need very great temples or anything -- just anywhere, under any tree. Just put a round stone, oval shape, and he does not ask much -- a few leaves, not even flowers. A few leaves you can drop there, a few drops of water on his head, just to keep him cool... so people have created devices; they just hang a small pot on top of his head with a small drip, drip, drip. It keeps him cool, so he does not get annoyed with anybody and destroy the world.

Everybody is afraid of him, so naturally he has many more worshipers, many more temples, and many more shrines. In every small village you will find at least a dozen Shiva shrines, because they cost nothing; any poor man can afford it. And he has to be concerned about it because Shiva can destroy. Keep him satisfied! And he does not ask much; just keep his head cool. Flowers are costly, but any two leaves and his worship is finished.

Shiva became the destroyer of the world because his fifth center had accumulated the whole poison of existence in it. It is our creative center, that's why lovers have a certain tendency to creativity. When you fall in love, you suddenly feel like creating something -- it is very close. If you are guided rightly, your love can become your great creative act. It can make you a poet, it can make you a painter, it can make you a dancer, it can make you reach to the stars in any dimension.

The sixth center which we call the third eye is between the two eyes. This gives you a clarity, a vision of all your past lives, and of all the future possibilities. Once your energy has reached your third eye, then you are so close to enlightenment that something of enlightenment starts showing. It radiates from the man of the third eye, and he starts feeling a pull towards the seventh center.

Because of these seven centers, India never bothered about hara. Hara is not in the line; it is just by the side of the sex center. The sex center is the life center, and hara is the death center. Too much excitement, too much uncenteredness, too much throwing your energy all over the place is dangerous, because it takes your energy towards the hara. And once the route is created, it becomes more difficult to move it upwards. Hara is equally parallel to the sex center, so the energy can move very easily.

It was a great discovery by the Japanese: they found that there was no need to cut your head off, or shoot your brains out to kill -- they are all unnecessarily painful; just a small knife forced exactly at the hara center, and without any pain, life disappears. Just make the center open and life disappears, as if the flower opens and the fragrance disappears.

The hara should be kept closed. That's why, Radhika, I had told you to be more centered, to keep your feelings inside, and to bring it to your hara. "Since then this suggestion stays with me, and my belly has become my best friend, and the place below my navel a mirror of my feelings."

If you can keep your hara consciously controlling your energies, it does not allow them to go out. You start feeling a tremendous gravity, a stability, a centeredness, which is a basic necessity for the energy to move upwards.

You are asking, "I feel that behind this small suggestion of yours lies more than I can imagine."

Certainly, there is much more....

A Pole is walking down the street, and passes a hardware store advertising the sale of a chain saw that is capable of cutting seven hundred trees in seven hours. The Pole thinks that it is a great deal and decides to buy one.

The next day he comes back with the saw, and complains to the salesman, "The thing did not come close to chopping down the seven hundred trees that the ad said it would."

"Well," said the salesman, "let us test it out back." Finding a log, the salesman pulls the starter cord, and the saw makes a great roaring sound.

"What is that noise?" asked the Pole.

So he must have been cutting by hand and it was an electric saw!

Radhika, your hara center has so much energy that, if it is rightly directed, enlightenment is not a faraway place.

So these two are my suggestions: keep yourself as much centered as possible. Don't get moved by small things -- somebody is angry, somebody insults you, and you think about it for hours. Your whole night is disturbed because somebody said something.... If the hara can hold more energy, then naturally that much more energy starts rising upwards. There is only a certain capacity in the hara, and every energy that moves upwards moves through the hara; but the hara should just be closed.

So one thing is that the hara should be closed. The second thing is that you should always work for higher centers. For example, if you feel angry too often you should meditate more on anger, so that anger disappears and its energy becomes compassion. If you are a man who hates everything, then you should concentrate on hate; meditate on hate, and the same energy becomes love.

Go on moving upwards, think always of higher ladders, so that you can reach to the highest point of your being. And there should be no leakage from the hara center.

India has been too concerned about sex for the same reason: sex can also take your energy outside. It takes... but at least sex is the center of life. Even if it takes energy out, it will bring energy somewhere else, life will go on flowing.

But hara is a death center. Energy should not be allowed through the hara. A person whose energy starts through hara you can very easily detect. For example, there are people with whom you will feel suffocated, with whom you will feel as if they are sucking your energy. You will find that, after they are gone, you feel at ease and relaxed, although they were not doing anything wrong to you.

You will find just the opposite kind of people also, whose meeting you makes you joyful, healthier. If you were sad, your sadness disappears; if you were angry, your anger disappears. These are the people whose energy is moving to higher centers. Their energy affects your energy. We are affecting each other continually. And the man who is conscious, chooses friends and company which raises his energy higher.

One point is very clear. There are people who suck you, avoid them! It is better to be clear about it, say goodbye to them. There is no need to suffer, because they are dangerous; they can open your hara too. Their hara is open, that's why they create such a sucking feeling in you.

Psychology has not taken note of it yet, but it is of great importance that psychologically sick people should not be put together. And that is what is being done all over the world. Psychologically sick people are put into psychiatric institutes together. They are already psychologically sick, and you are putting them in a company which will drag their energy even lower.

Even the doctors who work with psychologically sick people have given enough indication of it. More psychoanalysts commit suicide than any other profession, more psychoanalysts go mad than any other profession. And every psychoanalyst once in a while needs to be treated by some other psychoanalyst. What happens to these poor people? Surrounded by psychologically sick people, they are continually sucked, and they don't have any idea how to close their haras.

There are methods, techniques to close the hara, just as there are methods for meditation, to move the energy upwards. The best and simplest method is: try to remain as centered in your life as possible. People cannot even sit silently, they will be changing their position. They cannot lie down silently, the whole night they will be turning and tossing. This is just unrest, a deep restlessness in their souls.

One should learn restfulness. And in these small things, the hara stays closed. Particularly psychologists should be trained. Also, psychologically sick people should not be put together.

In the East, particularly in Japan in Zen monasteries, where they have become aware of the hara center, there are no psychologists as such. But in Zen monasteries there are small cottages, far away from the main campus where Zen people live, but in the same forest or in the same mountain area. And if somebody who is

psychologically sick is brought to them, he is given a cabin there and he is told to relax, rest, enjoy, move around in the forest -- but not to talk. Anyway there is nobody to talk to! Only once a day a man comes to give food; he is not allowed to talk to that man either, and even if he talks, the man will not answer. So his whole energy is completely controlled. He cannot even talk; he cannot meet anybody.

You will be surprised to know that what psychoanalysis cannot do in years, is done in three weeks. In three weeks time the person is as healthy as normal people are. And nothing has been done -- no technique, nothing. He has just been left alone so he cannot talk. He has been left alone so he can rest and be himself. He is not expected to fulfil somebody else's expectations.

Radhika, you have done well. Just continue whatever you are doing, accumulating your energy in yourself. The accumulation of energy automatically makes it go higher. And as it reaches higher you will feel more peaceful, more loving, more joyful, more sharing, more compassionate, more creative.

The day is not faraway when you will feel full of light, and the feeling of coming back home.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #4
Chapter title: Patience is the way of existence

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BELOVED OSHO,
I KEEP GOING WHERE YOU ARE AND CAN'T MOVE AWAY. STILL, SOMETHING IS MISSING. AT THE JUNCTION OF TWO PATHS, THE INNER ONE AND THE OUTER ONE, WITH TEARS IN HIS EYES, THE STUBBORN DONKEY IS STARVING. THE OUTER PATH DOES NOT ATTRACT HIM MUCH ANYMORE, AND WHEN IT DOES THE HOPE IS QUICKLY SMASHED. SEEING YOUR FINGER POINTING TO THE MOON, STILL HE IS NOT GOING VERY MUCH ON THE INNER PATH. I DO NOT KNOW QUITE HOW TO SPEAK TO HIM. DISGUSTED WITH TUNAFISH SANDWICHES, HE BECAME ACCUSTOMED TO STARVATION. IS THIS JUST FEAR, LAZINESS, IMPATIENCE? DOES HE JUST NEED A JUICY JOKE? BELOVED OSHO, GIVE HIM A LITTLE PUSH.

Uttama, it is one of the significant things to understand that unless you attain the ultimate, the feeling of something missing is going to remain with you. And this feeling is not against you; this feeling is a kind of reminding you that you have not reached yet, that you have to go on and on.

Don't take the feeling of missing as negative; it is healthy and positive. It shows that you are aware of where you are and you are also sensitive to where you should be, and between the two, the gap is the feeling of missing.

I would like to read your question: "I keep going where you are and can't move away."

I have been aware of it. For the whole year I have been moving from one place to another place and you have remained constantly moving with me. It is not just attachment with me -- it is something more. It is not

a question of being with me: it is a question of being in the same state of being as I am.

You don't want to miss any opportunity, any single moment. And one never knows -- your time may come and you may be far away from me.

Still something is missing. It will go on missing for a little time more. You are growing, but to reach to the flowers, to reach to the fruits, it takes a long time to grow. And spiritual growth is not like seasonal flowers; they come within weeks and they are gone. The spiritual growth is of the eternal: once it comes, it remains -- remains forever.

Naturally, compared to eternity our time scale is very small. A few days pass or, a few months or a few years; we start feeling, is there something wrong? Am I doing right? And these are natural feelings. But I have been watching you. Nothing is wrong, everything is as it should be. You are silently growing. All growth is silent, it makes no noise. And suddenly one day... the flowers appear.

Just by the side of Chuang Tzu hall there were no flowers three days ago. Then one day the storm came and the rains came, and in the morning suddenly there were beautiful sunflowers -- just in one night. I had seen the place; in the evening there were no flowers, in the morning there were flowers.

It takes time for the growth, but when the right moment comes it is an explosion. Suddenly, all over, is the spring. And it is good that until it happens you go on feeling that something is missing. You should not forget for a single moment that something is missing. That will be dangerous.

Millions of people have forgotten it completely. They are absolutely content and feeling that all that they need they have -- nothing is missing. They are the poorest people in the world. They don't have a longing for higher reaches, they don't want to climb mountains, they don't want to go to the stars -- in their dark caves they are perfectly comfortable. One should have compassion for them. Their contentment is their spiritual death.

You need a spiritual discontentment which constantly moves you, like an arrow, towards faraway goals.

"At the junction of two paths, the inner one and the outer one, with tears in his eyes, the stubborn donkey is starving. The outer path does not attract him much anymore, and when it does the hope is quickly smashed. Seeing your finger pointing to the moon, still he is not going very much on the inner path."

The inner growth is very still and very silent.

You cannot hear your own footsteps.

You only become aware when you reach a certain stage. And it is a surprise because all the time you were thinking nothing is happening... suddenly, the flowers have come. This is what I mean by patience.

To grow cedars of Lebanon one needs great patience. They are not seasonal flowers and you cannot see the growth. It is happening every moment, all these trees are growing every moment. But existence functions very silently.

You are growing, and even you cannot be aware of it unless something totally new happens and makes you aware that you have reached some space that was unknown to you. And that can happen any moment.

On your part great patience is needed, and a trust that the whole existence is in support of all those who are trying to grow spiritually. It is not you who are trying to grow spiritually; it is existence who, through you, is trying to reach to its utmost heights.

"I do not quite know how to speak to him. Disgusted with tunafish sandwiches, he became accustomed to starvation. Is this just fear, laziness, impatience? Does he just need a juicy joke?"

It is a combination of many things. Fear is always there, and will remain until you come to know that there is no death. Fear is the shadow of death. When death disappears the shadow disappears.

There is impatience, but you have to use your impatience not against your growth, but in favor of it. Be impatiently very patient. Your impatience should only show your longing. It should not be against your patience; it should be simply a tremendous desire of your being to crystallize, to reach somewhere where life becomes meaningful, blissful, where fear disappears, death disappears, where one becomes acquainted with one's own immortality.

And it is not laziness. It appears so, because you don't see every day new spaces; it almost seems as if you are standing, not moving. In the inner journey this has been felt by many many people, by almost everybody. And the reason is the nature of movement.

You are sitting in a train and the train is moving; how do you know that the train is moving? Because you cannot see the wheels; the only idea that the train is moving is given to you by the trees and the houses and the stations that are passing by on both sides. They are going in the opposite direction; the faster they are going, the faster you feel your train is moving.

Just for a moment imagine that your train is moving in a place where there is nothing on either side, you

cannot see anything that is moving backwards. Will you feel that your train is moving? For example if the train is moving in the sky -- no trees, no houses, no stations -- you will not be able to feel the movement of the train. This is the reason why we cannot feel the movement of the earth. It is moving faster than any train, but there is nothing against which you can feel its movement.

In the inner journey this is the problem. You are alone. There are no trees, no stations, no houses; it is just like the sky. How can you feel if there is any movement happening or not? One becomes aware of the movement only when one comes to certain definite spaces which are different from those with which he is acquainted. Then suddenly one realizes that one has moved very fast. In fact, even if in many lives you can achieve enlightenment, it is too early. But I am saying you can achieve it now; all that is needed is that you don't look at things negatively.

Our mind is a very negative phenomenon. Relaxation it will call laziness, deep longing it will call impatience. Always remember mind is negative. It does not know how to say yes. And that is the meaning of trust: saying yes.

You are in a perfectly good situation, Uttama. Say yes to it, and say yes as deeply and as totally as possible. And any negative thing that mind brings, change it into the positive. It says it is laziness. Tell it, it is not; it is relaxation, it is restfulness. It says it is impatience. Tell it, it is not; it is a great longing, a great passion to realize oneself, to realize one's treasures -- not to die without realizing oneself.

And you are asking, "Does he just need a juicy joke?"

That I can do! Whenever it needs any juicy joke, you bring your donkey to me.

Patrick's wife lived way out in the country and was taken ill one day, shortly before her child was due. It was quite dark when the doctor arrived and he asked, "Where is the little lady?"

Patrick: "She is over there in the barn where she collapsed." With Patrick holding the lamp the doctor set about his job.

"Patrick, you are the proud father of a little boy."

Patrick said, "Doctor, we will have a drink."

"Just a minute, hold the light a little closer. You are the father of two!"

"We will open a bottle," said Patrick.

"Wait!" said the doctor. "Hold the light a little closer. You are the father of three."

"And sure it is going to be a celebration and all," said Patrick.

"Just a minute," said the doctor, "hold the light a little closer."

"I don't want to be difficult, doctor," said Patrick, "but do you think this bloody light is attracting them?"

Children go on coming as the light is coming closer....

Uttama, remain joyous, wait with great love. Everything takes its own time, impatience makes no sense. Patience is the way of existence. Remain relaxed, because the more excited you become the farther away is the goal. The experience is going to happen only when you are utterly silent, just a pool of silence... your whole energy so relaxed, as if it is absent.

When you have become just a zero you become a womb. And out of this nothingness is born your original, your authentic reality.

BELOVED OSHO,
I FEEL THAT I DON'T LOVE YOU ENOUGH, DON'T APPRECIATE YOU ENOUGH, AM NOT OPEN ENOUGH. I FEEL LIKE I AM TRUNDLING ALONG IN A CREAKY OLD BULLOCK CART, WHILE YOU ARE FLYING BY IN ALL YOUR BEAUTY AND GRACE AND VASTNESS. BELOVED OSHO, I AM EXASPERATED BY MY STATE OF RETARDATION. WHY IS IT THAT I DON'T RESPOND?

Prem Veena, it is something intrinsic to love that it always feels it is not enough. Only a small love feels enough. The greater the love, the more you are aware of the feeling that "I don't love enough." That is one of the signs of a great love.

If somebody comes and says to me, "I love you very much -- I love you totally," then his love is certainly going to be very small. Otherwise to love totally is a tremendous phenomenon; it will change you entirely.

So there is no need to be worried that your love is not enough. You want to love more, and if your love is great it will never be enough; it will always be something less than you wanted it to be.

And the same is true about appreciation. You say, "I don't appreciate you enough, am not open enough."

Just a little appreciation and just a little opening is enough for my purposes. I can sneak in from any small opening! One thing is certain -- you are not a China wall.

I can understand. You have been long enough with me and it is natural to expect.... But you don't know how much you have changed. I remember exactly, photographically, the day you came to me. You had not come for yourself, you had come for a totally different reason. You had brought a young man; you had come for him.

He was a complete crackpot; he wanted to live only on water. And because in one of my lectures I had mentioned that I know a man who has lived for many years only on water, you brought that young man -- because he was moving from place to place, enquiring for somebody who can teach him the art of how to live on water.

You had not said a single word about yourself. You were only concerned that somehow either he drops this idea or he finds some way -- it had become a torture. There are ways people can live... but they need years of training, and they lead nowhere. What is the point? Even if you can live only on water that does not make you spiritual; that does not bring liberation to your being. And it takes fifteen to twenty years' long training to come to the point where you can drop all food, and just air and water are enough for you.

So I told the man, "It is possible and I can give you the address. But if you want my advice I would say don't go there because that man is cracked. You are only half cracked right now; there is still time to come back. What are you going to gain? Why are you obsessed with the idea?" The obsession was that if you live only on pure water and air, you become physically immortal.

I said, "That is nonsense! Many people have lived on water and air and none of them are alive; not a single one has become immortal. If you really want to become immortal, I can show you the way; because it is not a question of becoming immortal, it is a question of discovering. You are immortal already -- you are just not aware. Awareness has to be brought..." and just as I was talking to the man about awareness and meditation -- he was not interested; he disappeared, he never came again.

But Veena was caught. That was accidental! Since then she has been doing meditation, sometimes successfully, and whenever you succeed in meditation there are moments of failure; there are days and there are nights.

Naturally, after so many years, fifteen or sixteen years, she feels like "I'm trundling along in a creaky old bullock cart, while you are flying by in all your beauty and grace and vastness."

You should be happy, at least you have a creaky old bullock cart! There are millions who don't have even that. And if it is too creaky just ask some Italian sannyasin to make it a little greasy. Sarjano can do it. And to make a flying bullock cart will be a great joy and a miracle -- just take a little care with the bullock cart. Anyway it is moving. Or perhaps you would like it to go on being creaky because that gives you the idea that you are moving. But there is no hurry. You need not fly. Sometimes it is dangerous.

Just the other day I received a letter from Canada. A young woman wants to come here, but the problem is she is very much afraid of flying. Now from Canada to here, coming in a creaky old cart will really take so long. So she has asked me, "First help me to get rid of this paranoia. I cannot enter an airplane."

I have all kinds of crackpots all over the world! But they are very nice people. Just a day before another woman from Germany asked -- her problem is even more difficult -- her problem is that she is afraid to leave her house. "Help me, I want to come to Poona!"

Now this woman who is afraid of flying can have other means suggested to her: trains, cars, buses, a horse; but the woman who is afraid to leave the house.... But I have to suggest something to them -- and just because the suggestion is coming from me, it works. It has nothing in it; I just have to invent suggestions: "Just keep an onion in your mouth, and leave the house and no danger will ever happen to you! And when I am suggesting there must be some great secret in onions... soon the woman will be here, because these fears are all just mind-made, mind-manufactured.

There is no fear in flying, there is no fear of coming out of the house; millions of people are coming out of the house every day, and thousands are flying. And the rate of accidents is not much more than the rate of death which naturally happens, so whether you are sleeping on your bed or flying in an airplane does not make any difference. The rate of death is the same.

In fact, on the bed it is more, because 99% of people die on the bed. If somebody wants to be really afraid of any place, it is your bed. Avoid it! Keep it for show but never sleep on it! In the night close the doors and sleep on the floor, because I have never heard of anybody dying on the floor. And there are people who are trying....

My legal secretary Anando sleeps in her bath, just to avoid death! -- because nobody has ever died in the

bath. She keeps her bed ready; that is just for show. Whenever I ask Shunyo to find her I have to tell her, "Look in her bathroom." And she is sleeping with her blanket and with her clothes in the bathtub. A great device to avoid death!

Veena, don't be exasperated by your state. You are growing. Everybody has his own pace of growth. Some people grow fast, some people grow slowly -- whatever is natural to them -- and there is no question of superiority or inferiority. But if you ask me I will say you are going perfectly right. You are responding to me as deeply as your nature allows in this moment.

Forcing anything is going against nature. Accepting, relaxing, contented, allowing the flow of nature to take you, is what Lao Tzu used to call `the watercourse way.' Sometimes the river flows fast. Sometimes it flows very slowly. Sometimes it falls with great speed in waterfalls from the mountains to the plains. But one thing is certain: whether slow, fast or very fast, every river reaches to the ocean.

And it does not matter that somebody reaches a little earlier and somebody reaches a little later. What matters is that one reaches.

Just think of the moment -- your joy, your peace, your centeredness. The more you enjoy them, the more they grow, and faster. But don't think in terms of becoming rich very fast. Even if the richness is of the inner world, to become rich fast one has to use wrong means -- and in the inner world you cannot use wrong means. That will not be profitable; that will be a loss. In the outside world, if you want to become rich faster then you have to use wrong means.

But to be with me, at least one thing has always to be remembered: we are not looking for any profit, we are not looking for any reward. Our reward is in this moment. Our profit is our joy in this moment.

Farelli came from Italy, opened a restaurant and became very successful. He still practiced the simplest form of bookkeeping. He kept the accounts payable in a cigar box, accounts due on a spindle, and cash in the register. One day his youngest son, who had just graduated as an economics major, said to him, "Pa, I don't see how you run your business this way. How do you know what your profits are?"

"Well, sonny boy," replied Farelli, "when I got off-a the boat I no have nothing but-a the pants I was-a wearing. Just-a the pants. Today your brother is a doctor, your sister is-a the teacher and you just-a graduate."

"I know, papa, but...."

"Your mama and me have a nice-a car, a nice-a house, a good-a business and everything is-a paid for. So you add all-a that together, you subtract-a the pants and that's-a the profit."

Why get into so much unnecessary detail? That poor Italian was doing very well! Now to count all these things and then to subtract the pants-a... and the remaining is all the profit.

On the path there is no need to keep any accounts. Each moment live totally, joyously, and move on. Don't carry even the memory of that moment: that too becomes a burden, that too prevents you from responding to reality spontaneously. If you want to be spontaneous and responsive then you need a very clean, mirror-like mind. No dust should gather on it.

And Veena, as far as I see you are doing perfectly well. But these are human desires that again and again arise in people -- perhaps things can be done better; perhaps rather than going by a bullock cart I can go by an airplane. These ideas simply create anxiety in you and disturb your natural growth.

Live each moment and don't let it gather in your memory. Keep your memory clean.

And everything that you have never imagined, never dreamt of, is going to happen to you.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #5

Chapter title: Just a little knack of losing yourself

24 April 1987 pm in Chuang Tzu Auditorium

Archive code:	8704245
ShortTitle:	GOLDEN05
Audio:	Yes
Video:	Yes
Length:	89 mins

BELOVED OSHO,
NIETZSCHE WROTE: "HE WHO FIGHTS WITH MONSTERS SHOULD LOOK TO IT THAT HE HIMSELF DOES NOT BECOME A MONSTER, AND WHEN YOU GAZE LONG INTO AN ABYSS THE ABYSS ALSO GAZES INTO YOU." THE LAST PHRASE SEEMS SUCH A BEAUTIFUL DESCRIPTION OF THE ART OF MEDITATION. WOULD YOU COMMENT?

Maneesha, Friedrich Nietzsche is a strange philosopher, poet and mystic. His strangeness is that his philosophy is not the ordinary rational approach to life; his strangeness is also that he writes poetry in prose. He is also a strange mystic, because he has never traveled the ordinary paths of mysticism. It seems as if mysticism happened to him.

Perhaps being a philosopher and a poet together, he became available to the experiences of the mystic also. The philosopher is pure logic, and the poet is pure irrationality. The mystic is beyond both. He cannot be categorized as rational, and he cannot be categorized as irrational. He is both, and he is neither.

It very rarely happens that a philosopher is a poet also, because they are diametrically opposite dimensions. They create a tremendous inner tension in the person. And Nietzsche lived that tension to its very extreme. It finally led him into madness, because on the one hand he is one of the most intelligent products of Western philosophy, without parallel, and on the other hand so full of poetic vision that certainly his heart and his head would have been constantly fighting. The poet and the philosopher cannot be good bedfellows. It is easy to be a poet, it is easy to be a philosopher, but it is a tremendous strain to be both.

Nietzsche is not in any way mediocre -- his philosopher is as great a genius as his poet. And the problem becomes more complicated because of this tension between the heart and the mind. He starts becoming available to something more -- more than philosophy, more than poetry. That's what I am calling mysticism.

His statement is of tremendous importance: "He who fights with monsters should look to it that he himself does not become a monster."

I have always been telling you that you can choose a friend without being too cautious, but you cannot afford an enemy without being very alert -- because the friend is not going to change you, but the enemy *is* going to change you. With the friend there is no fight, with the friend there is no quarrel; the friend accepts you as you are, you accept the friend as he is. But with the enemy the situation is totally different. You are trying to destroy the enemy and the enemy is trying to destroy you. And naturally you will affect each other, you will start taking methods, means, techniques from each other.

After a while it becomes almost impossible to find who is who. They both have to behave in the same way, they both have to use the same language, they both have to be on the same level. You cannot remain on your heights and fight an enemy who lives in the dark valleys down below; you will have to come down. You will have to be as mean, as cunning as your enemy is -- perhaps you will have to be more, if you want to win.

Nietzsche is right. "He who fights with monsters should look to it that he himself does not become a monster. And when you gaze long into an abyss, the abyss also gazes into you."

The second part of the statement is actually the very essence of meditation: it is gazing into emptiness, nothingness, into an abyss. And when you gaze into an abyss it is not one-sided; the abyss is also gazing into your eyes.

When I am looking at you, it is not only that I am looking at you; you are also looking at me. The abyss has its own ways of gazing into you. The empty sky also gazes into you, the faraway star also looks into you. And if the abyss is allowed to gaze into you, soon you will find a great harmony between yourself and

the silence of the abyss, you will also become part of the abyss. The abyss will be outside you and also inside you.

What he is saying is immensely beautiful and truthful. The meditator has to learn to gaze into things which he wants to become himself. Look into the silent sky, unclouded. Look long enough, and you will come to a point when small clouds of thoughts within you disappear, and the two skies become one. There is no outer, there is no inner: there is simply one expanse.

For thousands of years meditators have been gazing at the early sun in the morning, because later it becomes too difficult to gaze into it. But the early sun, just rising above the horizon, can be looked into without any danger to the eyes. And if you allow, then the light and the color that is spread all over the horizon starts spreading within you -- you become part of the horizon. You are no longer just a gazer; you have become part of the scenery.

An ancient parable in China is that an emperor who was very interested in paintings, and had a great collection of paintings, announced a great prize for the best painting. All the great painters of the country arrived in the capital and started working.

One painter said, "It will take at least three years for me."

The emperor said, "But I'm too old."

The painter said, "You need not be worried. You can give me the award right now. If you are not certain of your life, I am certain about my painting. But I'm not asking either. I am just saying that I am going to do a job that has never been done. I want to show you what a painting should really be; so forget about your death and forget about the award. You allow me three years and a separate place in the palace. Nobody can come while I'm working; for three years I have to be left alone."

Each day was such an excitement for the emperor. The man was a well-known painter, and not only a painter -- he was a Zen master too. Finally those three years passed, and the painter invited the emperor... he took him into the room. On the whole wall he had painted a beautiful forest with mountains, with waterfalls, and a small footpath going round about and then getting lost into the trees behind the mountains.

The painting was so alive, so three-dimensional, that the emperor forgot completely that it was a painting and asked the painter, "Where does this footpath lead to?"

The painter said, "I have never gone on it, but we can go and have a look at where it goes."

The story is that the painter and the emperor both walked on the path, entered the forest, and have not returned since then. The painting is still preserved; it shows the footprints of two persons on the footpath. It seems to be absolutely unbelievable, but the meaning is of tremendous importance.

The painter is saying that unless you can be lost in a painting, it is not a painting. Unless you can become part of the scene, something is dividing you; you are not allowing yourself, totally, to be one with it, whether it is a sunrise or a sunset....

A meditator has to learn in different ways, from different sides of life, to be lost. Those are the moments when you are no more, but just a pure silence, an abyss, a sky, a silent lake without any ripples on it. You have become one with it. And all that is needed is -- don't be just a passer-by, don't be a tourist, don't be in a hurry. Sit down and relax. Gaze into the silence, into the depth, and allow that depth to enter into your eyes, so that it can reach to your very being.

A moment comes when the gazer and the gazed become one, the observer and the observed become one. That is the moment of meditation -- and there are no more golden experiences in existence. These golden moments can be yours... just a little art, or rather a little knack, of losing yourself into something vast, something so big that you cannot contain it. But it can contain *you*! And you can experience it only if you allow it to contain you.

Friedrich Nietzsche is right; he must have said what he had experienced himself. It was unfortunate that he was born in the West. In the East he would have been in the same category as Gautam Buddha or Mahavira or Bodhidharma or Lao Tzu. In the West he had to be forced into a madhouse.

He himself could not figure it out. It was too much: on the one hand his great philosophical rationality, on the other hand his insights into poetry, and those sudden glimpses of mystic experiences... it was too much. He could not manage and started falling apart. They were all so different from each other, so diametrically opposite... he tried hard somehow to keep them together, but the very effort of trying to keep them together became a nervous breakdown.

The same experience in the East would have been a totally different phenomenon. Instead of being a nervous breakdown, it would have been a breakthrough. The East has been working for thousands of years; its whole genius has been devoted to only one thing, and that is meditation. It has looked into all possible

nooks and corners of meditation, and it has become capable to allow poetry, to allow philosophy, without any problem, without any opposition and tension. On the contrary they all become, under meditation, a kind of orchestra -- different musical instruments, but playing the same tune.

There have been many misfortunes in the world, but I feel the most sorry for Friedrich Nietzsche because I can see what great potential he had. But being in a wrong atmosphere, having no precedent and having no way to work it out by himself, alone.... It was certainly too much for an individual, for *any* individual, to work it out alone.

Thousands of people have worked from different corners, and now, in the East, we have a whole atmosphere in which any kind of genius can be absorbed. And meditation will not be disturbed by genius; meditation will be enhanced, and his own particular dimension -- poetry, literature, science -- will also be enhanced.

Nietzsche was just in a wrong place, surrounded by wrong people who could only think of him as mad.And to them, he *appeared* mad.

Two kids were playing on the sea beach. One of them asked the other, "What do you want to be when you grow up?"

He said, "When I grow up I want to be a great prophet. I'm going to speak of profound truths."

The first boy said, "But they say nobody listens to the prophets, so why become a prophet?"

"Ah," he said, "us prophets are very obstinate."

This very obstinacy became a problem, because the whole society was against him, a single man single-handedly fighting for truths which people cannot even understand, but are absolutely ready to misunderstand. If a man is sincere and if he cannot understand a thing he should say, "I do not understand it." But people are not so sincere. When they don't understand a thing they immediately start misunderstanding it. Misunderstanding is their way of hiding their ignorance.

The people who have come to know some truth are certainly obstinate. You can crucify them, but you cannot change their minds. You can throw them into madhouses, but they will go on repeating their insights. Their insights become more valuable than their lives themselves.

The East, at least in the past, has been the best soil for prophets, for philosophers, for poets, for mystics. It is no longer the case, but still something of the past goes on echoing in the atmosphere. The West has corrupted the East too. The West knows the tradition of Socrates being poisoned, it knows Jesus Christ's crucifixion; the East was absolutely innocent. It was an accepted fact that everybody had the right to say his truth. If you don't agree with him, that does not mean that you have to kill him. Don't agree -- that is your right; at least we can agree to disagree with each other, but there is no need to bring swords when you don't have arguments. Swords cannot become arguments.

But the atmosphere has been changing for almost two thousand years, since this country became invaded again and again by barbarous, uncivilized, uncultured people who had no idea what philosophy was. And finally, for three hundred years the West has tried in every possible way to corrupt the mind of the East through its educational system -- through schools, through colleges, through universities.

Now even in the East crucifixion is possible. Just the other day one of the great Hindu religious leaders, equivalent to the pope of the Catholics, Shankaracharya Svarupananda, was here for a few days. I told Neelam, when she informed me of this, that he would say something against me certainly. But he spoke against me only on the last day, before leaving, so when the information came to me, he had already gone.

What he had spoken against me is so poor that one feels great pity. What has happened to the great philosophical traditions of the East? -- and these people represent those traditions. He said about me: "He is the most dangerous man, unparallelled in the history of mankind." He has not given any reason why. To me this is a compliment. But at least I have the right to ask what is the reason for giving me such a great compliment -- "unparallelled in the whole history of mankind." And what danger am I?

This was not the way of the East. When I was listening to his statement I remembered about the original *shankaracharya*, Adi Shankaracharya. He is a predecessor of nearly fourteen hundred years ago. He died a young man, he died when he was thirty-three. He created a new tradition of sannyasins, he created four temples in all the four directions, and he appointed four *shankaracharyas*, one for each direction. I remembered about him that he traveled all over the country defeating great, well-known philosophers -- that was in a totally different atmosphere.

One great philosopher was Mandan Mishra; he had a great following. Still in his memory a town exists. I have been there many times. It is on a beautiful bank of the Narmada, one of the most beautiful rivers. That is the place where the river descends from the mountains, so it has tremendous beauty. The city is

called Mandala, in memory of Mandan Mishra.

Shankara must have been at the age of thirty when he reached Mandala. Just on the outskirts of the town, by a well, a few women were drawing water. He asked them, "I want to know where the great philosopher Mandan Mishra lives."

Those women started giggling and they said, "Don't be worried, you just go inside. You will find it." Shankara said, "How will I find it?"

They said, "You will find it, because even the parrots around his house -- he has a big garden and there are so many parrots in the garden -- they repeat poetries from the UPANISHADS, from the VEDAS. If you hear parrots repeating, singing beautiful poetries from the Upanishads, you can be certain that this is the house of Mandan Mishra."

He could not believe it, but when he went and he saw, he had to believe. He asked Mandan Mishra -- he was old, nearabout seventy -- "I have come a very long way from South India to have a discussion with you, with a condition: If I am defeated, I will become your disciple, and if you are defeated, you will have to become my disciple. Naturally, when I become your disciple all my disciples will become your disciples and the same will be true if you become my disciple -- all your disciples will become my disciples."

Old Mandan Mishra looked at the young man and he said, "You are too young and I feel a little hesitant whether to accept this challenge or not. But if you are insistent, then there is no way; I have to accept it. But it does not look right that a seventy year old man who has fought thousands of debates should be fighting with a young man of thirty. But to balance, I would suggest one thing" -- and this was the atmosphere that has a tremendous value -- "to substitute, I will give you the chance to choose the judge who will decide. So you find a judge. You are too young, and I feel that if you are defeated at least you should have the satisfaction that the judge was your choice."

Now where to find a judge? The young man had heard much about Mandan Mishra's wife. Her name was Bharti. She was also old, sixty-five. He said, "I will choose your wife to be the judge."

This is the atmosphere, so human, so loving. First Mandan Mishra gave him the chance to choose, and then Shankara chose Maridan Mishra's own wife! And Bharti said, "But this is not right, I'm his wife, and if you are defeated you may think it is because I may have been prejudiced, favorable towards my husband."

Shankara said, "There is no question of any suspicion. I have heard much about your sincerity. If I'm defeated, I'm defeated. And I know perfectly well if your husband is defeated, you will be the last person to hide the fact."

Six months it took for the discussion. On each single point that man has thought about they quarreled, argued, quoted, interpreted, and after six months the wife said, "Shankara is declared victorious. Mandan Mishra is defeated."

Thousands of people were listening for these six months. It was a great experience to listen to these two so refined logicians, and this was a tremendous experience, that the wife declared Shankara to be the winner. There was great silence a for few moments, and then Bharti said, "But remember that you are only half a winner, because according to the scriptures the wife and husband makes one whole. I'm half of Mandan Mishra. You have defeated one half; now you will have to discuss with me."

Shankara was at a loss. For six months he had tried so hard; many times he had been thinking of giving up -- the old man was really very sharp even in his old age. Nobody has been able to stand against Shankara for six months, and now the wife says his victory is only half. Bharti said, "But I will also give you the chance to choose your judge."

He said, "Where am I going to find a better judge than Mandan Mishra? You are such simple and fair and sincere people. But Bharti was very clever, more clever than Shankara had imagined, because she started asking questions about the science of sex.

Shankara said, "Forgive me, I am a celibate and I don't know anything about sex."

Bharti said, "Then you will have to accept your defeat, or if you want some time to study and experience, I'm willing to give you some time."

He was caught in such a strange situation; he asked for six months and six months were given. "You can go and learn as much as you can because this will be the subject to begin with, then later on, other subjects. It is not easy," Bharti said, "to beat Mandan Mishra. But that half was easier! I am a much harder woman. If I can declare the defeat of my husband, you can understand that I am a hard woman. It is not going to be easy. If you feel afraid don't come back; otherwise we will wait for six months."

This atmosphere continued for thousands of years. There was no question of being angry, there was no question of being abusive, there was no question of trying to prove that you are right by your physical

strength or by your arms or by your armies. These were thought to be barbarous methods; these were not for the cultured people.

Nietzsche was in a very wrong place in a wrong time; he was not understood by his contemporaries. Now, slowly, interest in him is arising; more and more people are becoming interested in him. Perhaps it would have been better for him to delay his coming a little. But it is not in our hands when to come and when to go. And people of his genius always come before their time. But he should have his respected place in the category of the Buddhas. That day is not far away.

When all other so-called great philosophers of the West will be forgotten, Friedrich Nietzsche will still be remembered, because he has depths which have still to be explored, he has insights which have been only ignored; he has just been put aside as a madman.

Even if he is a madman, that does not matter. What he is saying is so truthful that if to get those truths one has to become mad, it is a perfectly good bargain.

BELOVED OSHO,
RECENTLY YOU SPOKE ABOUT THE WILL TO POWER. YOU EXPLAINED THE IMPORTANCE OF HAVING THIS WILL, THIS LONGING, TO BECOME A MASTER OVER ONE'S SELF. YOU ALSO OFTEN DECLARE THAT EVERY DESIRE IS THE BASIC REASON FOR MAN'S FRUSTRATION. CAN YOU PLEASE EXPLAIN THE DIFFERENCE BETWEEN WILL AND DESIRE?

Gyan Saahaba, the difference between will and desire is great, although they appear almost similar.

Desire is always for things. More money, more prestige, more respectability, more knowledge, more virtue, a better place in the afterlife -- these are all desires. Desires can be millions, because there are millions of things in the world which can become objects of desire. A desire always needs an object.

Will is not objective; it does not want something else to be added to it. Will is simply your very life force, which wants to assert itself in its totality, in its wholeness, to bring all the flowers that are hidden in you, to be yourself.

The will knows only one thing and that is you and your golden future. You, right now, are only seeds. But you can become great trees, reaching to the stars.

Vincent van Gogh, one of the most significant Dutch painters, was also thought of just like Nietzsche -- a madman. He also had to live in a madhouse, and he was not a harmful man; his paintings were just not according to the ideas of people. Strange... in this world you are not even free to paint something according to your own idea, which is not harming anybody.

He had painted his trees so tall that stars were left far behind -- they go above the stars. Naturally people used to ask him, "This is sheer madness. Where have you seen these trees going beyond the stars?"

And what was always his answer is immensely significant. He used to say, "To me, trees represent the will of the earth. The earth is trying to reach beyond the stars, and you will see one day that the earth has succeeded. It is just the beginning, that's why you don't see the trees that high. But I can see far away in the future."

But we cannot even forgive poets, we cannot forgive even visionaries for their harmless visions. But what a beautiful idea -- that the earth wants to reach beyond the stars. That defines will.

Desire is always for possessions.

Will is always for consciousness.

Will is a lifeforce; a flame of your very being. It does not want anything else -- it simply wants itself to be actualized in its totality. It does not want to remain a seed, it does not want just to remain a dream; it wants to become a reality, it wants to become an actual phenomenon.

Gyan Saahaba, I can understand your problem. It may have arisen in many people's minds, because I have always spoken against desire, and while speaking on Friedrich Nietzsche's ZARATHUSTRA I supported totally his idea of the will.

When on a rosebush flowers blossom, it is the will. They were hidden inside the bush and they were trying to come into manifestation -- just as a Gautam Buddha is hidden in you, or a Zarathustra is hidden in you and is trying to come out. You are a seed. Once this idea settles in you, you will find inside the seed a serpent starts uncoiling itself -- that is the will. Nietzsche has called it will to power. I myself would like to call it will to realization, will to actualization, will to become absolutely yourself.

Desire is a very dangerous thing, because you can get lost in desire and millions are lost. The jungle of

desires is very thick, and there is no end; one after another you will find desires and desires and desires. And no desire is fulfilling. Every desire only gives you a new frustration, every desire gives you a new desire. But this whole process of desiring takes your energy away from becoming a will to realization, a will to bring your potential into flowering, into its ultimate expression.
Desire is going astray from will.

My effort here is to pull you back from your desires to one single-pointed will -- the will that wants to know yourself, the will that wants to be yourself, the will that wants whatever is hidden in you to become manifest.

Mendel saves up for years to buy a really fine tailor-made suit, his very first, but after he has been out in it for an hour or so he notices there are things wrong with it. He goes back to the tailor.
"The arms are too long," says Mendel.

"No problem. Just hold your arms out further and bend at the elbows."
"But the trouser legs are too long."
"Right, no problem. Walk with your knees bent."

"The collar is too high; it is halfway up the back of my head."
"Okay. Just poke your head out further."

So Mendel goes out into the world with his first tailor-made suit. As he is passing a couple in the street the woman says, "Look at that poor man, he must have had polio."
The man says, "But what a fine suit he is wearing!"

Your desires may give you a fine suit, but they will also make you suffer from polio; everything will be wrong. Your desires will not allow you to be simply yourself, to be exactly your destiny.
Will is a longing to achieve one's destiny.

Okay Maneesha?

Yes, Osho.

The Golden Future

Chapter #6
Chapter title: Loneliness is aloneness misunderstood

25 April 1987 am in Chuang Tzu Auditorium

Archive code:	8704250
ShortTitle:	GOLDEN06
Audio:	Yes
Video:	Yes
Length:	79 mins

BELOVED OSHO,
YOU SAID THE OTHER DAY THAT WE ARE BORN ALONE, WE LIVE ALONE AND WE DIE ALONE. YET IT SEEMS AS IF FROM THE DAY WE ARE BORN, WHATEVER WE ARE DOING, WHOEVER WE ARE, WE SEEK TO RELATE TO OTHERS; IN ADDITION, WE ARE USUALLY ATTRACTED TO BEING INTIMATE WITH ONE PERSON IN PARTICULAR. WOULD YOU PLEASE COMMENT?

Dhyan Amiyo, the question that you have asked is the question of every human being. We are born alone, we live alone, and we die alone. Aloneness is our very nature, but we are not aware of it. Because we

are not aware of it, we remain strangers to ourselves, and instead of seeing our aloneness as a tremendous beauty and bliss, silence and peace, at-easeness with existence, we misunderstand it as loneliness.

Loneliness is a misunderstood aloneness. Once you misunderstand your aloneness as loneliness, the whole context changes. Aloneness has a beauty and grandeur, a positivity; loneliness is poor, negative, dark, dismal.

Everybody is running away from loneliness. It is like a wound; it hurts. To escape from it, the only way is to be in a crowd, to become part of a society, to have friends, to create a family, to have husbands and wives, to have children. In this crowd, the basic effort is that you will be able to forget your loneliness.

But nobody has ever succeeded in forgetting it. That which is natural to you, you can try to ignore -- but you cannot forget it; it will assert again and again. And the problem becomes more complex because you have never seen it as it is; you have taken it for granted that you are born lonely.

The dictionary meaning is the same; that shows the mind of the people who create dictionaries. They don't understand at all the vast difference between loneliness and aloneness. Loneliness is a gap. Something is missing, something is needed to fill it, and nothing can ever fill it because it is a misunderstanding in the first place. As you grow older, the gap also grows bigger. People are so afraid to be by themselves that they do any kind of stupid thing. I have seen people playing cards alone; the other party is not there. They have invented games in which the same person plays cards from both sides.

Somehow one wants to remain engaged. That engagement may be with people, may be with work.... There are workaholics; they are afraid when the weekend comes close -- what are they going to do? And if they don't do anything, they are left to themselves, and that is the most painful experience.

You will be surprised to know that it is on the weekends that most of the accidents in the world happen. People are rushing in their cars to resort places, to sea beaches, to hill stations, bumper to bumper. It may take eight hours, ten hours to reach, and there is nothing for them to do because the whole crowd has come with them. Now their house, their neighborhood, their city is more peaceful than this sea resort. Everybody has come. But *some* engagement....

People are playing cards, chess; people are watching television for hours. The average American watches television five hours a day; people are listening to the radio... just to avoid themselves. For all these activities, the only reason is -- not to be left alone; it is very fearful. And this idea is taken from others. Who has told you that to be alone is a fearful state?

Those who have known aloneness say something absolutely different. They say there is nothing more beautiful, more peaceful, more joyful than being alone.

But you listen to the crowd. The people who live in misunderstanding are in such a majority, that who bothers about a Zarathustra, or a Gautam Buddha? These single individuals can be wrong, can be hallucinating, can be deceiving themselves or deceiving you, but millions of people cannot be wrong. And millions of people agree that to be left to oneself is the worst experience in life; it is hell.

But any relationship that is created because of the fear, because of the inner hell of being left alone, cannot be satisfying. Its very root is poisoned. You don't love your woman, you are simply using her not to be lonely; neither does she love you. She is also in the same paranoia; she is using you not to be left alone.

Naturally, in the name of love anything may happen -- except love. Fights may happen, arguments may happen, but even they are preferred to being lonely: at least somebody is there and you are engaged, you can forget your loneliness. But love is not possible, because there is no basic foundation for love.
Love never grows out of fear.

You are asking, "You said the other day that we are born alone, we live alone and we die alone. Yet it seems as if from the day we are born, whatever we are doing, whoever we are, we seek to relate to others."

This seeking to relate to others is nothing but escapism. Even the smallest baby tries to find something to do; if nothing else, then he will suck his own big toes on his feet. It is an absolutely futile activity, nothing can come out of it, but it is engagement. He is doing something. You will see in the stations, in the airports, small boys and girls carrying their teddy bears; they cannot sleep without them. Darkness makes their loneliness even more dangerous. The teddy bear is a great protection; somebody is with them.

And your God is nothing but a teddy bear for grown-ups.

You cannot live as you are. Your relationships are not relationships. They are ugly. You are using the other person, and you know perfectly well the other person is using you. And to use anybody is to reduce him into a thing, into a commodity. You don't have any respect for the person.

"In addition," you are asking, "we are usually attracted to being intimate with one person in particular."

It has a psychological reason. You are brought up by a mother, by a father; if you are a boy, you start

loving your mother and you start being jealous of your father because he is a competitor; if you are a girl, you start loving your father and you hate your mother because she is a competitor. These are now established facts, not hypotheses, and the result of it turns your whole life into a misery. The boy carries the image of his mother as the model of a woman. He becomes conditioned continuously; he knows only one woman so closely, so intimately. Her face, her hair, her warmth -- everything becomes an imprint. That's exactly the scientific word used: it becomes an imprint in his psychology. And the same happens to the girl about the father.

When you grow up, you fall in love with some woman or with some man and you think, "Perhaps we are made for each other." Nobody is made for anyone. But why do you feel attracted towards one certain person? It is because of your imprint. He must resemble your father in some way; she must resemble your mother in some way.

Of course no other woman can be exactly a replica of your mother, and anyway you are not in search of a mother, you are in search of a wife. But the imprint inside you decides who is the right woman for you. The moment you see that woman, there is no question of reasoning. You immediately feel attraction; your imprint immediately starts functioning -- this is the woman for you, or this is the man for you.

It is good as far as meeting once in a while on the sea beach, in the movie hall, in the garden is concerned, because you don't come to know each other totally. But you are both hankering to live together; you want to be married, and that is one of the most dangerous steps that lovers can take.

The moment you are married, you start becoming aware of the totality of the other person, and you are surprised on every single aspect -- "Something went wrong; this is not the woman, this is not the man" -- because they don't fit with the ideal that you are carrying within you. And the trouble is multiplied because the woman is carrying an ideal of her father -- you don't fit with it. You are carrying the ideal of your mother -- she does not fit with it. That's why all marriages are failures.

Only very rare marriages are not failures -- and I hope God should save you from those marriages which are not failures, because they are psychologically sick. There are people who are sadists, who enjoy torturing others, and there are people who are masochists, who enjoy torturing themselves. If a husband and wife belong to these two categories, that marriage will be a successful marriage. One is a masochist and one is a sadist -- it is a perfect marriage, because one enjoys being tortured and one enjoys torturing.

But ordinarily it is very difficult to find out in the first place whether you are a masochist or a sadist, and then to look for your other polarity.... If you are wise enough you should go to the psychologist and enquire who you are, a masochist or a sadist? and ask if he can give you some references which can fit with you.

Sometimes, just by accident, it happens that a sadist and masochist become married. They are the happiest people in the world; they are fulfilling each other's needs. But what kind of need is this? -- they are both psychopaths, and they are living a life of torture. But otherwise, every marriage is going to fail, for one simple reason: the imprint is the problem.

Even in marriage, the basic reason for which you wanted to have the relationship is not fulfilled. You are more alone when you are with your wife than when you are alone. To leave husband and wife in a room by themselves is to make them both utterly miserable.

One of my friends was retiring; he was a big industrialist, and he was retiring because of my advice. I said, "You have so much and you don't have a son; you have two daughters and they are married in rich families. Now why unnecessarily bother about all kinds of worries -- of business, and income tax, and this and that? You can close everything; you have enough. Even if you live one thousand years, it will do."

He said, "That's true. The real problem is not the business, the real problem is I will be left alone with my wife. I can retire right now if you promise me one thing, that you will live with us.

I said, "This is strange. Are you retiring or am I retiring?"

He said, "That is the condition. Do you think I am interested in all these troubles? It is just to escape from my wife."

The wife was a great social worker. She used to run an orphanage, a house for widows, and a hospital particularly for people who are beggars and cannot pay for their treatment. I also asked her in the evening, "Do you really enjoy all this, from the morning till the evening?"

She said, "Enjoy? It is a kind of austerity, a self-imposed torture."

I said, "Why should you impose this torture on yourself?" She said, "Just to avoid your friend. If we are left alone, that is the worst experience in life."

And this is a love marriage, not an arranged marriage. They married each other against the whole family, the whole society, because they belonged to different religions, different castes; but their imprints

gave them signals that this is the right woman, this is the right man. And all this happens unconsciously. That's why you cannot answer why you have fallen in love with a certain woman, or with a certain man. It is not a conscious decision. It has been decided by your unconscious imprint.

Amiyo, this whole effort -- whether of relationships or remaining busy in a thousand and one things -- is just to escape from the idea that you are lonely. And I want it to be emphatically clear to you that this is where the meditator and the ordinary man part.

The ordinary man goes on trying to forget his loneliness, and the meditator starts getting more and more acquainted with his aloneness. He has left the world; he has gone to the caves, to the mountains, to the forest, just for the sake of being alone. He wants to know who he is. In the crowd, it is difficult; there are so many disturbances. And those who have known their aloneness have known the greatest blissfulness possible to human beings -- because your very being is blissful.

After being in tune with your aloneness, you can relate; then your relationship will bring great joys to you, because it is not out of fear. Finding your aloneness you can create, you can be involved in as many things as you want, because this involvement will not anymore be running away from yourself. Now it will be your expression; now it will be the manifestation of all that is your potential.

Only such a man -- whether he lives alone or lives in the society, whether he marries or lives unmarried makes no difference -- is always blissful, peaceful, silent. His life is a dance, is a song, is a flowering, is a fragrance. Whatever he does, he brings his fragrance to it.

But the first basic thing is to know your aloneness absolutely.

This escape from yourself you have learned from the crowd. Because everybody is escaping, you start escaping. Every child is born in a crowd and starts imitating people; what others are doing, he starts doing. He falls into the same miserable situations as others are in, and he starts thinking that this is what life is all about. And he has missed life completely.

So I remind you, don't misunderstand aloneness as loneliness. Loneliness is certainly sick; aloneness is perfect health.

Ginsberg visits Doctor Goldberg. "Ja, you are sick."
"Not good enough. I want another opinion."
"Okay," said Doctor Goldberg, "you are ugly too."

We are all committing the same kinds of misunderstandings continually.

I would like my people to know that your first and most primary step towards finding the meaning and significance of life is to enter into your aloneness. It is your temple; it is where your God lives, and you cannot find this temple anywhere else. You can go on to the moon, to Mars....

Once you have entered your innermost core of being, you cannot believe your own eyes: you were carrying so much joy, so many blessings, so much love... and you were escaping from your own treasures.

Knowing these treasures and their inexhaustibility, you can move now into relationships, into creativity. You will help people by sharing your love, not by using them. You will give dignity to people by your love; you will not destroy their respect. And you will, without any effort, become a source for them to find their own treasures too. Whatever you make, whatever you do, you will spread your silence, your peace, your blessings into everything possible.

But this basic thing is not taught by any family, by any society, by any university. People go on living in misery, and it is taken for granted. Everybody is miserable, so it is nothing much if you are miserable; you cannot be an exception.

But I say unto you: You can be an exception. You just have not made the right effort.

BELOVED OSHO,
THE OTHER DAY, YOU TALKED ABOUT THE THIRD EYE AS A DOOR FOR CONNECTING WITH YOU AND EXISTENCE. WHENEVER I FEEL OPEN, FLOWING, CONNECTING WITH YOU, OTHER PEOPLE, NATURE OR MYSELF, I MOSTLY FEEL IT IN MY HEART AS SILENCE AND EXPANDING SPACIOUSNESS, AND SOMETIMES AS RADIATING LIGHT. BELOVED OSHO, IS THIS THE SAME KIND OF EXPERIENCE YOU WERE TALKING ABOUT, OR IS THERE A DIFFERENCE BETWEEN CONNECTING THROUGH THE THIRD EYE OR THE HEART; OR ARE THERE DIFFERENT STAGES?

Vedant Amod, what you are experiencing is in itself valuable, but it is not the experience of the third eye. The third eye is a little higher than your experience.

The way the mystics in the East have categorized the evolution of consciousness is in seven centers. Your experiences belong to the fourth center, the heart. It is one of the most important centers, because it is exactly in the middle. Three centers are below it and three centers are above it. That's why love is such a balancing experience.

Your description is, "Whenever I feel open, flowing, connecting with you, other people, nature or myself, I mostly feel it in my heart as silence and expanding spaciousness, and sometimes as radiating light. Is this the same kind of experience you were talking about?"

I was talking about the third eye, which is above the heart. There are three centers above the heart. One is in your throat, which is the center of creativity; one is between your two eyebrows, exactly in the middle, which is called the third eye. Just as you have two eyes to know the outside world... the third eye is only a metaphor, but the experience is knowing oneself, seeing oneself.

The last center is sahastrara, the seventh; that is at the top of your head. As consciousness goes on moving upwards, first you know yourself, and in the second step you know the whole universe; you know the whole and yourself as part of it.

In the old language, the seventh is "knowing God," the sixth is "knowing yourself," the fifth is "being creative," and the fourth is "being loving, sharing and knowing others." With the fourth, your journey becomes certain; it can be guaranteed that you will reach the seventh. Before the fourth, there is a possibility you may go astray.

The first center is the sex center, which is for reproduction -- so that life continues. Just above it... the sex energy can be moved upwards, and it is a great experience; for the first time you find yourself self-sufficient.

Sex always needs the other. The second center is the center of contentment, self-sufficiency: you are enough unto yourself. At the third center you start exploring -- who are you? who is this self-sufficient being? These centers are all significant....

The moment you find who you are, the fourth center opens and you find you are love.

Before the fourth the journey has started, but there is a possibility you may not be able to complete it. You can go astray. For example, finding yourself self-sufficient, contented, you can remain there; there is no need to do anything anymore. You may not even ask the question, "Who am I?" The sufficiency is so much that all questions disappear.

A master is needed in these moments, so that you don't settle somewhere in the middle without reaching the goal. And there are beautiful spots to settle... feeling contented, what is the need to go on? But the master goes on nagging you and wants you to know who you are; you may be contented, but at least know who you are. The moment you know who you are, a new door opens, because you become aware of life, of love, of joy. You can stay there; it is so much, there is no need to move any more. But the master goads you on, "Move to the fourth! Unless you find the purest energy of love, you will not know the splendor of existence."

After the fourth, you cannot go astray. Once you have known the splendor of existence, creativity arises on its own. You have known beauty; you would like to create it also. You want to be a creator. A tremendous longing for creativity arises. Whenever you feel love, you always feel creativity just as a shadow coming with it. The man of creativity cannot simply go on looking outside. There is much beauty outside... but he becomes aware that just as there is an infinite sky outside, to balance it there must be the same infinity inside.

If a master is available, it is good; if he is not available, these experiences will lead you onwards.

Once your third eye is opened, and you see yourself, the whole expanse of your consciousness, you have come very close to the temple of God; you are just standing on the steps. You can see the door and you cannot resist the temptation to go inside the temple and see what is there. There you find universal consciousness, there you find enlightenment, there you find ultimate liberation. There you find your eternity.

So these are the seven centers -- just arbitrarily created divisions, so the seeker can move from one to another in a systematic way; otherwise, there is every possibility, if you are working by yourself, to get muddled. Particularly before the fourth center there are dangers, and even after the fourth center....

There have been many poets who have lived at the fifth center of creativity and never gone ahead -- many painters, many dancers, many singers who created great art, but never moved to the third eye. And there have been mystics who have remained with the third eye, knowing their own inner beauty; it is so fulfilling that they thought they had arrived. Somebody is needed to tell you that there is still something

more ahead; otherwise, in your ignorance, what you will do is almost unpredictable.

Mike had decided to join the police force and went along for the entrance examination. The examining sergeant, realizing that the prospective recruit was an Irishman, decided to ask him a simple question. "Who killed Jesus Christ?" he asked.

Mike looked worried and said nothing, so the sergeant told him not to worry and that he could have some time to think about it. Mike was on his way home when he met Paddy.

"Well," said Paddy, "are you a policeman yet?"

"Not only that," says Mike, "but I am on my first case."

Man is such that he needs someone who has known the path and knows the pitfalls, knows the beautiful spots where one can remain stuck, and has compassion enough to go on pushing you -- even against you -- until you have reached to the final stage of your potentiality.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #7
Chapter title: Love: the purest power

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BELOVED OSHO,
WHEN YOU SPOKE ABOUT NIETZSCHE'S CONCEPT OF WILL, IT WAS SO MUCH THE OPPOSITE POLE TO THE CONCEPT OF WILL THAT THE NAZIS DEVELOPED FROM THE SAME SOURCE, AND THAT IS STILL SO PREVELANT IN THE WEST. COULD YOU SPEAK ABOUT THE DIFFERENCE?

Prem Pankaja, it is the destiny of the genius to be misunderstood. If a genius is not misunderstood, he is not a genius at all. If the common masses can understand, that means the person is speaking at the same level where ordinary intelligence is.

Friedrich Nietzsche is misunderstood, and out of this misunderstanding there has been tremendous disaster. But perhaps it was unavoidable. To understand a man like Nietzsche you have to have at least the same standard of consciousness, if not higher.

Adolf Hitler is so retarded that it is impossible to think that he can understand the meaning of Nietzsche; but he became the prophet of Nietzsche's philosophy. And according to his retarded mind he interpreted -- not only interpreted, but acted according to those interpretations -- and the second world war was the result.

When Nietzsche is talking about "will to power," it has nothing to do with will to dominate. But that is the meaning the Nazis had given to it.

"The will to power" is diametrically opposite to the will to dominate. The will to dominate comes out of an inferiority complex. One wants to dominate others, just to prove to himself that he is not inferior -- he is

superior. But he needs to prove it. Without any proof he knows he is inferior; he has to cover it up by many, many proofs.

The really superior man needs no proof, he simply is superior. Does a roseflower argue about its beauty? Does the full moon bother about proving its gloriousness? The superior man simply knows it, there is no need for any proof; hence he has no will to dominate. He certainly has a "will to power," but then you have to make a very fine distinction. His will to power means: he wants to grow to his fullest expression.

It has nothing to do with anybody else, its whole concern is the individual himself. He wants to blossom, to bring all the flowers that are hidden in his potential, to rise as high as possible in the sky. It is not even comparative, it is not trying to rise higher than others -- it is simply trying to rise to its fullest potential.

"Will to power" is absolutely individual. It wants to dance to the highest in the sky, it wants to have a dialogue with the stars, but it is not concerned with proving anybody inferior. It is not competitive, it is not comparative.

Adolf Hitler and his followers, the Nazis have done so much harm to the world because they prevented the world from understanding Friedrich Nietzsche and his true meaning. And it was not only one thing; about every other concept too, they have the same kind of misunderstanding.

It is such a sad fate, one which has never befallen any great mystic or any great poet before Nietzsche. The crucifixion of Jesus or poisoning of Socrates are not as bad a fate, as that which has befallen Friedrich Nietzsche -- to be misunderstood on such a grand scale that Adolf Hitler managed to kill more than eight million people in the name of Friedrich Nietzsche and his philosophy. It will take a little time.... When Adolf Hitler and the Nazis and the second world war are forgotten, Nietzsche will come back to his true light. He *is* coming back.

Just the other day, sannyasins from Japan informed me that my books are selling in their language at the highest rate and next to them are Friedrich Nietzsche's -- his books are also selling. And just a few days earlier the same information came from Korea. Perhaps people may be finding something similar in them.

But Friedrich Nietzsche has to be interpreted again, so that all the nonsense that has been put, by the Nazis, over his beautiful philosophy can be thrown away. He has to be purified, he needs a baptism.

Little Sammy tells his grandfather about the great scientist, Albert Einstein, and his theory of relativity.

"Ah yes," says the grandfather, "and what does the theory have to say?"

"Our teacher says that only a few people in the whole world can understand it," the boy explains, "but then she told us what it means. Relativity is like this: if a man sits for an hour with a pretty girl, it feels like a minute; but if he sits on a hot stove for a minute, it feels like an hour -- and that's the theory of relativity."

Grandpa is silent and slowly shakes his head, "Sammy," he says softly, "from this your Einstein makes a living?"

People understand according to their own level of consciousness.

It was just a coincidence that Nietzsche fell into the hands of the Nazis. They needed a philosophy for war, and Nietzsche appreciates the beauty of the warrior. They wanted some idea for which to fight, and Nietzsche gave them a good excuse -- for the superman.

Of course, they immediately got hold of the idea of superman. The Nordic German Aryans were going to be Nietzsche's new race of man, the superman. They *wanted* to dominate the world, and Nietzsche was very helpful, because he was saying that man's deepest longing is "will to power." They changed it into will to dominate.

Now they had the whole philosophy: the Nordic German Aryans are the superior race because they are going to give birth to the superman. They have the will to power and they will dominate the whole world. That is their destiny -- to dominate the inferior human beings. Obviously, the arithmetic is simple: the superior should dominate the inferior.

These beautiful concepts... Nietzsche could not ever have imagined they, would become so dangerous and such a nightmare to the whole of humanity. But you cannot avoid being misunderstood, you cannot do anything about it.

A drunk who smelt of whiskey, cigars, and a cheap perfume, staggered up the steps into the bus, reeled down the aisle, then plopped himself down on a seat next to a Catholic priest.

The drunk took a long look at his offended seat partner and said, "Hey father, I have got a question for you. What causes arthritis?"

The priest's reply was cold and curt, "Amoral living," he said, "too much liquor, smoking and consorting with loose women."

"Well, I'll be damned!" said the drunk.

They rode in silence for a moment. The priest began to feel guilty, that he had reacted so strongly to a man who obviously needed Christian compassion. He turned to the drunk and said, "I am sorry, my son. I did not mean to be harsh. How long have you suffered from this terrible affliction of arthritis?"

"My affliction?" the drunk said, "I don't have arthritis. I was just reading in the paper that the pope had it."

Now, what can you do? Once you have said something, then it all depends on the other person, what he is going to make of it.

But Nietzsche is so immensely important that he has to be cleaned of all the garbage that the Nazis have put on his ideas. And the strangest thing is that not only the Nazis but other philosophers around the world have also misunderstood him. Perhaps he was such a great genius that your so-called great men also were not able to understand him.

He was bringing so many new insights into the world of thinking, that even just a single insight would have made him one of the great philosophers of the world -- and he has *dozens* of insights which are absolutely original, which man has never thought about. If rightly understood, Nietzsche certainly could create the atmosphere and the right soil for the superman to be born. He can help humanity to be transformed.

I have tremendous respect for the man, and also a great sadness that he was misunderstood -- not only misunderstood, but forced into a madhouse. The doctors declared that he was mad. His insights were so far away from the ordinary mind that the ordinary mind felt very happy in declaring him mad: "If he is not mad, then we are too ordinary." He has to be mad, he has to be forced into a madhouse.

My own feeling is, he was never mad. He was just too much ahead of his time, and he was too sincere and too truthful. He said exactly what he experienced without bothering about politicians, priests and other pygmies. But these pygmies are so many and this man was so alone, that they would not hear that he was not mad. And the proof that he was not mad is his last book, which he wrote in the madhouse.

But I am the first man who is saying that he was not mad. It seems that this whole world is so cunning, so politically minded, that people say only things that bring reputation to them, which bring applause from the crowd. Even your great thinkers are not very great.

The book that he wrote in the madhouse is his greatest work, and is an absolute proof because a mad man could not write it. His last book is THE WILL TO POWER. He did not see it printed, because who is going to print a madman's book? He knocked on many publishers' doors, but was refused -- and now everybody agrees that that is his greatest work. After his death, his sister sold the house and other things to publish the book, because that was his last desire, but he did not see it in print.

Was he mad? or are we living in a mad world? If a madman can write a book like, THE WILL TO POWER, then it is better to be mad than to be sane like Ronald Reagan, who is piling up nuclear weapons -- there are thousands of people employed in creating nuclear weapons twenty-four hours a day. You call this man sane, and you call Friedrich Nietzsche mad?

An old Indian was sitting in a bar, when a long-haired, bearded, dirty hippy stormed into the bar and ordered a drink. The hippy's raunchy insults drove everyone else out of the bar, but the old Indian sat calmly watching. Finally the old hippy turned to him and said, "Hey, red man, why the hell are you staring at me? Are you crazy, or something?"

"No," the Indian replied, "twenty years ago I was arrested for making love to a buffalo. I thought you might be my son."

BELOVED OSHO,
WHEN YOU TALKED ABOUT THE SUPERMAN, YOU SAID THAT THE CAMEL HAS TO BECOME A LION. I FEEL VERY ATTRACTED TO THAT LION, BUT I AM STILL AFRAID TO GET IN CONTACT WITH IT. I HAVE THE FEELING THE LION IN ME HAS SOMETHING TO DO WITH MY POWER. HOW CAN I USE MY POWER WITHOUT LOSING MY LOVE? HOW CAN I USE MY POWER AND STILL STAY WITH AN OPEN HEART? TO ME, LOVE AND POWER SEEM TO BE CONTRADICTORY. IS THIS SO? CAN YOU SAY SOMETHING ABOUT THIS, PLEASE?

Dhyan Agni, the question that you are asking is exactly the same as the question that Pankaja asked. You also have the same misunderstanding, although it is not related to Friedrich Nietzsche.

You are basically asking, "How can I use my power without losing my love? How can I use my power

and still stay with an open heart? To me, love and power seem to be contradictory."
That's your misunderstanding.
Love and power are not contradictory.
Love is the greatest power in the world.

But you have to understand again: by power I don't mean power over others. Power over others is not love; power over others is pure hate, it is poison, it is destructive.

But to me, and to anyone who knows, love itself is power -- and the greatest power, because there is nothing more creative than love. There is nothing more fulfilling than love, there is nothing more nourishing than love. When you are in love, all fears disappear, and when you become love yourself, even death becomes irrelevant.

Jesus is not very far away from the truth when he says, "God is love." Certainly God is power, the greatest power. I want to improve upon Jesus: I don't say God is love, I say *love is God*. To me God is only a symbol and love is a reality.

God is only a myth -- love is the experience of millions of people.

God is only a word, but love can become a dance in your heart.

Your misunderstanding is that you think power means power over others. And it is not only your misunderstanding, Dhyan Agni, it is the misunderstanding of millions of people. And because of this misunderstanding they destroy the whole beauty of love. Instead of creating a paradise out of it, they create a hell for each other, because everybody is trying to dominate everybody else in the name of love -- but deep down is the desire to dominate.

Love in itself is unconditional. It knows only giving, sharing; it does not know any desire for getting something in return. It does not ask for any response. Its joy and its reward is in sharing. And its power is in its sharing. It is so powerful that it can go on sharing with millions of people, and still the heart remains overflowing with love -- it is inexhaustible. That is its power.

You are asking, "How can I use my power without losing my love?" If you want to dominate, then certainly you will have to lose your love. But if you want to love, you can love as powerfully as you want.

There is no contradiction between power and love. If there is a contradiction between power and love, then love will become powerless, it will become impotent, uncreative, weak; power will become dangerous, destructive -- it will start to enjoy torturing people.

Love and power separate are the misery of the world. Love and power together, as one energy, can become a great transformation. Life can become a blissfulness. And it is only a question of dropping a misunderstanding.

It is just as if you were thinking two plus two is equal to five, and then somebody points out to you that you are calculating wrongly: two plus two is not five, two plus two is four. Do you think many austerities will be needed to change your misconception? Will you have to stand on your head for hours to change your idea that two and two are four, or five? Or you will have to go on a fast unto death to change your misconception? Or you will have to renounce the world and all its pleasures because your calculation is wrong and you have to purify your soul first; otherwise how can you calculate rightly?

These are simple calculations, and a man of understanding can change them within a second. It is just a question of seeing where you have gone astray. Bring yourself back.

"I had the strangest dream last night," a man was telling his psychiatrist. "I saw my mother, but when she turned around to look at me, I noticed she had your face. As you can imagine, I found this very disturbing; and in fact I woke up immediately and could not get back to sleep. I just lay there in bed waiting for the morning to come and then I got up, drank a coke and came right over here for my appointment. I thought you could help me explain the meaning of this strange dream."

The psychiatrist was silent for a few moments before responding, "A coke? You call that breakfast?"

The poor fellow has come to understand the dream, why his mother's face has turned into his psychiatrist's face; but that is not the problem to the psychiatrist. To him the problem is: "A coke? You call that breakfast?"

But just watch people talking, and you will be amazed -- everywhere there is misunderstanding. You are saying something, something else is understood; somebody else is saying something, you understand something else.

The world would be a more silent and peaceful place if people were saying only five percent of what they are saying now -- although that five percent will cover absolutely everything that is essential. And I am not taking a very minimum point, that is the maximum. You can try it: speak only the essential, as if you are

giving a telegram, so you have to go on choosing just ten words. And have you watched? Your telegram means more than your long letter, condensed. Be telegraphic and you will be surprised that in the whole day there are very few times when you have to speak.

One retired mathematician used to live in my neighborhood in a city. His whole life he had been a teacher, and it was very difficult for him to suffer retirement. His wife had not been on talking terms with him for years; "Because" she said, "He is such a bore! It is better not to talk with him. He immediately goes into mathematics."

No other neighbor was welcoming to him; one of my neighbors was worried about me because he used to come to me for hours. He was worried that that old fellow must be torturing me. He came to give me a suggestion.

He said, "I give you a suggestion how to get rid of this old man. Whenever you see him coming, just take your umbrella, stand on the door as if you are going somewhere, and he will ask, 'Where are you going?' and you can say that you are going somewhere."

I said, "You don't know that man! If I say I am going somewhere, he will say, `I'm coming along,' and that will be more torturous. It is better here. And it is not a torture, I enjoy it, because I have nothing to say, I simply sit silently. He alone does everything. He talks and he goes on and on, and finally he thanks me and says, `You are such a good conversationalist.' and I say, `I am nothing compared to you, but I am learning just a little bit from you.'"

People don't want you to speak, they want you to listen. And if you learn a simple art of listening to people, so much misunderstanding in the world will be avoided.

The very elderly couple were listening to a religious revival on the radio. The preacher ended his stirring speech by saying, "God wants to heal you all. Just stand up, put one hand on the radio, then place the other on the part of the body that is sick."

The old woman tottered to her feet, put one hand on the radio and the other on her arthritic leg. The old man put one hand on the radio and one hand on his genitals.

The old woman snapped at him, "Fred! This preacher said God would heal the sick, not raise the dead!"
But you cannot avoid being misunderstood.

I don't know who has given you the idea that love and power are contradictory. Change it, because changing it will change you and your whole life.

Love is power, the purest power and the greatest power: Love is God. Nothing can be higher than that. But this power is not a desire to enslave others, this power is not a destructive force.
This power is the very source of creation.
This power is creativity.

And this power will transform you totally into a new being. It has no concern with anybody. Its whole concern is to bring your seeds to their ultimate flowering.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #8
Chapter title: You have forgotten the way home

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BELOVED OSHO,
IN MY MEDITATIONS, AS I TRY TO LOOK MORE AND MORE INSIDE, I OFTEN FEEL THAT THERE IS NOBODY. IT IS LIKE FALLING INTO AN ENDLESS BLACK GAP. AND I FEEL A LOT OF TENSION, AND WANTING TO RUN AWAY. IF THERE IS NO ME INSIDE, THEN WHOM SHOULD I LOVE? PLEASE HELP ME FIND THAT LOVE FOR MYSELF, AND THAT TOTALITY THAT YOU HAVE TALKED ABOUT SO MANY TIMES.

Shivam Annette, the question you have asked is one of the most important questions as far as the people who are meditating are concerned. Before I go into your question, a few necessary distinctions have to be understood.

When I say, "Go inwards," that does not mean that you will find someone there waiting for you. On the contrary, the more you go inwards, the less and less you are an ego. You are, but the feeling of I-ness starts disappearing -- for the simple reason that the I can exist only in reference to Thou. If the Thou is not present, the I starts melting.

Outside you are confronted with many Thous, they keep your I alive. But inside, there is no Thou; hence, there can be no I. That does not mean that you are not. It simply means you are in your purity -- not in reference to somebody else, but just yourself, without any reference, in your absolute aloneness. Because our whole life we live as an ego, as an I, this disappearance of the I naturally creates fear and an effort to run away. Although it is natural, it is not right.

You have to go through this fear, darkness, anxiety, tension, because your I is dying. Up to now, you have remained identified with the I, so it seems as if you are dying. But just look at a single point: you are watching fear, you are watching the disappearance of I, you are watching tension, you are watching blackness, darkness, you are watching a feeling of nobodiness. This watcher is you.

Going inwards is to find the witness in its absolute purity, unpolluted by anything -- just a pure mirror, not reflecting anything. If mirrors were thinkers -- fortunately they are not -- and if they were brought up always with somebody looking in them, that would have given them an idea of who they are. And for many years, always reflecting somebody, they would have created a certain image of themselves -- that they are the reflectors.

Just visualize that one day suddenly nobody reflects in the mirror. The mirror will feel fear. The mirror will feel as if he is falling into a deep abyss, dark, dismal, into non-existence -- who is he? His identity is lost just because nobody is looking in the mirror. The mirror has not changed, in fact the mirror is pure. But with this purity he has never been acquainted; nobody has introduced him to this purity.

Meditation takes you to your purity.

Your purity is witnessing, watching, awareness.

You have not asked, "Who is the watcher?" You are asking, "I find there is nobody."

Who finds it? -- that's you! You will find nothingness, you will find nothing reflected in you; you will find emptiness. You have to change your focus from the object to your subjectivity. One thing is certain: the witness is present, and the inward journey is to find the witness -- is to find the pure mirror of your being.

You say, "In my meditations, as I try to look more and more inside, I often feel that there is nobody." But you are not conscious at all that *you* are finding that there is nobody. But you are! Do you think you are going to meet yourself as somebody? Do you think you are going to meet somebody who will say, "Hello, Shivam Annette, how do you do?" That will really freak you out -- "My God, I'm not one, I'm two!"

This feeling that there is nobody is absolutely right. You are on the right track. Just go on being alert that you are still there, watching. All these are objects -- the nobody, the darkness, the fear, the tension.... "It is like falling into an endless black gap. And I feel a lot of tension and wanting to run away."

Watch all these things. They are just your old habits. You have never been into your own depths; hence the fear of the unacquainted, of the unknown. You have always been going around and around -- but outside -- and you have even forgotten the path to your inner home. In the beginning it will look like an endless black gap. Allow it. Blackness has a beauty of its own. Blackness is deep, is silent -- enjoy it! There is no

need to run away from it.

"If there is no me inside, then whom should I love?"

There is certainly no me inside anyone. But there is something else far more important: there is something which can only be called your am-ness, your is-ness -- just your pure existence.

You call it *me*, because outside you need to refer to yourself.

Have you watched small babies? In the beginning they often refer to themselves by their name, "Johnny is hungry." They are far more accurate. But in a society they will be thought to be insane. "Johnny is hungry?" Why don't you say, "I'm hungry" "Johnny" gives the idea that somebody else is hungry. Johnny is your name to be used by others. You cannot use it when you are referring to yourself. Then you have to refer to yourself as `I', `me', but not your name."

It happened in Thomas Alva Edison's life... he was one of the greatest scientists. As far as numbers of inventions are concerned he is unparallelled -- he invented one thousand things. It is almost impossible to find a thing which is not invented by Thomas Alva Edison. He was so much respected that nobody mentioned his name, just out of respect. His colleagues called him Professor, his students called him Sir, and obviously he didn't use his own name.

Then came the first world war, and for the first time rationing was introduced, and he went to the rationing shop. There was a queue; he was standing in the queue and when the man in front of him had left, the clerk shouted loudly, "Who is Thomas Alva Edison?" And Thomas Alva Edison looked here and there, where is Thomas Alva Edison? The clerk was also a little puzzled, because this man ought to be Thomas Alva Edison; it was his number. And the whole queue was also puzzled. They were looking at each other, what is the matter?

Finally one man from the back of the queue said to him, "Sir, as far as I remember, I have seen you. You are Thomas Alva Edison."

And Edison said, "If you say so, perhaps I am."

The clerk said, "Are you insane or what?"

He said, "Not insane, but I have not heard this name for almost thirty years. I have forgotten it. Nobody calls me by the name. My father died when I was very young, my mother died. Now it is a far, faraway memory. I can remember that something like Thomas Alva Edison used to be my name, but for thirty years nobody has mentioned it. It is good that that man recognized me; otherwise I don't think that on my own I would have been able to recognize it myself."

It is a rare case, but thirty years is a long time, particularly for a man like Edison whose life is so full of creativity. His thirty years are almost three hundred years in your life.

It is simply a social invention that you refer to others by their name, and you refer to yourself by I, me. But inside there is no other, and with the other gone, the me, the I, is gone.

But there is no need to worry. You will not find your I, but you will find something greater: you will find your is-ness, your existence, your being.

When I say "Love yourself," this is for those who have never gone inside, because they can always... they are bound to understand only a language of duality. Love yourself -- that means you are dividing yourself into two, the lover and the loved. You may not have thought about it, but if you go inside you will not love yourself, you will be love.

You will be simply the energy called love.

You will be loving; you will radiate love. Love will be your fragrance.

Goldstein, who looked Jewish, was walking down a street in Berlin just before the war, when he accidentally collided with a stout Nazi officer.

"Schwein," bellowed the Nazi.

"Goldstein," replied the Jew with a courteous bow.

Sometimes you may need your name also; life gives strange situations. Goldstein did well. Rather than being offended, he introduced himself, just as the Nazi had introduced himself. But all these names can be used only on the outside.

Inside you are nameless, you are egoless. Inside you are just a pure existence -- and out of that pure existence arises the aroma of love.

BELOVED OSHO,

BEING WITH YOU, SEEING YOUR BEAUTY, HEARING YOUR COZY VOICE, FEELING YOUR PRESENCE

-- THIS ALL UNCOVERED AGAIN THE DEEP LONGING IN ME FOR THAT WHICH ZARATHUSTRA CALLED `THE GREAT NOONTIDE'. IS THAT ENOUGH? DOES THAT LEAD ME TO THE ULTIMATE?

Shantu Abhinava, this is not enough. This will not bring you to what Zarathustra calls, "the great noontide", but it is a good beginning.

You are saying, "Being with You, seeing Your beauty, hearing Your cozy voice, feeling Your presence -- this all uncovered again the deep longing in me for that which Zarathustra called `the great noontide'. Is that enough? Does that lead me to the ultimate?"

It is not enough, and it will not lead you on its own to the ultimate. You will have to understand something deeper on each point that you mention. "Being with You" is not enough; you have to be with yourself. Being with me may give you a taste, but that is not going to be enough nourishment. You have to learn, from that -- being with yourself.

"Seeing Your beauty"... these are good indications, but when are you going to see *your* beauty? I can only be an arrow. But the arrow is always pointing towards your center. The arrow may be beautiful, you may appreciate it, that was not the purpose of the arrow. The purpose of the arrow was for you to move to where it was pointing.

You have to see *your* beauty.

You have not only to hear my voice; you have to hear the still, small voice of your own being.

It is a good beginning to experience my presence, but one should not stop at it. You have to experience *your* presence. That will bring in you what Zarathustra calls `the great noontide'.

The master is just a milestone, on every milestone there is an arrow showing you -- move on, you are coming closer to the goal. And when you come to the milestone where there is no arrow but zero, you have come home. That is the great noontide.

This is not going to happen just by itself; you will have to move a little, make a little effort. And the effort has to be very relaxed -- that is the secret. We know efforts, but they become tensions, anxieties, worries.

You have to learn a different kind of effort -- what Lao Tzu calls effortless effort -- utterly relaxed, because you are not going anywhere. You are simply relaxing within yourself. You are not going to find some goal, some achievement far away which creates worries -- whether you are on the right path or on the wrong path, whether you are moving in the right direction, whether the goal really exists or it is just a fiction that you have heard from others. With me one thing is clear -- that you are not a fiction.

God may be a fiction and paradise may be a fiction.

You are a reality.

Relaxing within yourself simply means not going outwards, withdrawing all your energy which generally goes on moving outwards. Don't go anywhere -- just be now and here. There is no question of tension, there is no question of any worry.

Silently you will slip into your own being and you will feel a great presence and you will hear a soundless sound -- what the Zen people call "the sound of one hand clapping." You will see the most beautiful space which you cannot imagine, which you cannot even dream of. And it is so close by -- just at the very center of you.

The journey is small, but it has to be done, and done in such a strange way that there is no doer -- almost the way you fall asleep. You cannot be a doer, you cannot make any effort to bring sleep -- that will be a disturbance. This entering into your own being and presence is almost like allowing it to happen.

That is the great effort which is effortless, which will bring the noontide and the ultimate experience. In a single word: meditation is equivalent to total relaxation. Just doing nothing, sitting silently, and the grass grows by itself.

BELOVED OSHO,
ONE LINE FROM DOSTOEVSKY'S WORK HAS IMPRESSED ME MUCH IN MY CHILDHOOD. HE SAYS, "IN SUFFERING LOOK FOR HAPPINESS." I USED TO THINK THAT NOTHING OF VALUE COULD BE ATTAINED WITHOUT SACRIFICE AND HARD WORK. AFTER MEETING YOU AND DRINKING YOUR MESSAGE OF LOVE, LIFE, ENJOYMENT AND CELEBRATION, I REALIZE THAT MY PREVIOUS IDEA WAS QUITE MASOCHISTIC AND SUICIDAL. I LOVE DOSTOEVSKY AND ALL HIS WORKS HAVE BEEN OF IMMENSE VALUE TO ME. BUT NOW I FEEL THERE IS A DEPTH OF SADNESS IN HIM, WHICH HE SEEMS TO STOP -- AS IF SOMETHING OF THE OPPOSITE IS MISSING. COULD YOU PLEASE SHED

Jivan Mada, Fyodor Dostoevsky is a very special case -- he was a genius. If one has to decide on ten great novels in all the languages of the world, he will have to choose at least three novels of Dostoevsky in the ten.

His insight into human beings and their problems is greater than your so-called psychoanalysts, and there are moments where he reaches the heights of great mystics. But he is a sick soul; he himself is a psychological case.

He needs all the compassion, because he lived in suffering, utter suffering. He never knew a moment of joy; he was pure anguish, angst. But still he managed to write novels which perhaps are the best in the whole literature of the world. BROTHERS KARAMAZOV is so great in its insights that no BIBLE or KORAN or GITA can be a competitor to it.

And this is the strange fact about him: that he was writing such great insights as if he was possessed, but he himself was living in hell. He created it himself. He never loved anybody, he was never loved by anybody. He never knew that there is something like laughter; he was sickly serious. I don't see that he ever felt even a single moment of blissfulness. There is nobody else in the whole history of man who was so sick, and yet had such clarity about things. He was a madman with a method.

You are saying, "One line from Dostoevsky has impressed me much in my childhood. He says, `In suffering look for happiness.'"

That statement will appeal to many people because many are suffering, and one can tolerate suffering only if one goes on looking for happiness; if not today then tomorrow, or the day after tomorrow. Suffering can be tolerated only through hope. Then one can suffer his whole life, just looking for happiness.

Your being impressed by the statement is dangerous. One should not look for happiness; one should look for the causes of suffering, because that is the way to come out of suffering. And the moment you are out of suffering there is happiness. Happiness is not something that you have to wait for. You can wait for infinity and happiness will not come to you, unless you destroy the causes of suffering.

I will not agree with the statement. I will say, "In suffering look for the causes of suffering." Don't waste your time about happiness; it is none of your business. You are suffering; suffering is your state. Look what is causing it -- jealousy, anger, inferiority complex -- what is causing it?

And the miracle is: if you can go into your suffering as a meditation, watching, to the deepest roots of it, just through watching, it disappears. You don't have to do anything more than watching. If you have found the authentic cause by your watching, the suffering will disappear; and if it is not disappearing, that means you are not watching deep enough.

So it is a very simple process and with a criterion: if your watching is deep enough... just the way you pull out a plant to look at its roots, it dies, because the roots outside the earth cannot survive. In the light is their death.

Suffering can exist only if its roots remain in the unconscious of your being. If you go deep down searching and looking for the roots, the moment you become conscious of the roots of suffering, suffering disappears. The disappearance of suffering is what you call happiness.

Happiness has not to be found somewhere else; it was always with you, but the cloud of suffering was covering it. Happiness is our nature.

To say it in other words: for suffering you have to make much effort, for happiness you don't have to make any effort. Just stop making the effort to create suffering.

"I used to think that nothing of value could be attained without sacrifice and hard work." That is the disease Christianity has been spreading all over the world. In fact, everything of authentic value is achieved by relaxation, by silence, by joy. The idea of sacrifice and hard work will create more suffering for you. But once the idea gets settled in your mind, your mind will go on telling you that you are suffering because you are not working hard enough, that your sacrifice is not total.

Hard work is needed to create things. Sacrifice is needed when you have something of value, truth, love, enlightenment. And when there is an attack by the mob on your experience, one is ready to sacrifice, but not to compromise.

Sacrifice is not in *finding* the truth; sacrifice is when you have found it -- then you will be in trouble. Sacrifice is not in finding love, but when you have found it you will be in trouble. Then either compromise or sacrifice. The cowards compromise. The people who have guts sacrifice -- but sacrifice is not a means to attain anything.

"After meeting you and drinking your message of love, life, enjoyment and celebration, I realized that my previous idea was quite masochistic and suicidal."

It is good that you understood something very significant. All your saints who have been sacrificing and working hard and torturing themselves, are just masochistic and suicidal. And because they are worshipped, they go on continuing more and more masochistic torture to themselves.

And the people who are worshipping them also have the same desire, but not the courage; they also want to be saints, perhaps in a future life. At least in this life they can worship the saints.

The whole past of humanity has been dominated by masochistic, sadistic, and suicidal people. That's why there is so much misery. To be blissful in this world looks as if you are committing a crime; to dance with joy amongst so many dead people all around... you cannot be forgiven.

I have always thought that Christianity became the greatest religion of the world because Jesus was on the cross. Just think, if he was with his girlfriend on the beach there would not have been any Christianity, although he would have enjoyed....

And why did it become the greatest religion? Almost half of humanity is Christian. Because he represents your deepest desire. You also want to be crucified, and in different ways you are crucifying yourself; in the name of duty, in the name of nations, in the name of the religion....

Jesus says, "Everybody has to carry his cross on his shoulders." But why? this will look very awkward -- wherever you go you will be carrying your cross. But nobody has objected to it. Nobody has said, "Why?" And if I say that everybody has to carry his guitar they all condemn me! The whole world is against a single man who is not saying anything sick.

This is a sick idea, carrying your cross. Can't you carry anything else? Just a flowerpot? If you are determined to carry... then there are more beautiful things in the world. A cross is not something... just a bamboo flute will do, light in weight. And you can do something with it. You can play on it -- a beautiful tune, a song; you can dance. What are you going to do with the cross? -- except crucify yourself. So why carry it. Why not crucify it here and now? Unnecessarily carrying such weight....

Jesus was only thirty-three years of age, and he fell three times while he was carrying the cross -- the cross was so heavy. And naturally, if it becomes the fashion that everybody has to carry his cross, you will see that people will be carrying heavier and heavier crosses, heavier than everybody else! You will feel embarrassed if you are carrying a small cross -- are you childish or what? A heavy cross is needed so that you fall on the road many times and have many fractures....

But Christianity is masochistic. It does not know anything about enjoying life. It knows only about sacrificing life -- sacrificing for some stupid fiction. It knows nothing of singing and dancing and celebration.

You say, "I love Dostoevsky and all his works have been of immense value to me. But now I feel there is a depth of sadness in him, which he seems to stop -- as if something of the opposite is missing."

There is not only sadness in him, there is absolutely suicidal instinct; he is tired and bored with life itself. In his best book, BROTHERS KARAMAZOV, one of the characters, Ivan Karamazov, makes a very significant statement. Perhaps Dostoevsky himself is speaking through him.

Ivan Karamazov says, "If there is a God and I meet him, I am going to return his ticket and ask him, `Why did you send me life without asking me? What right do you have? I want to return the ticket to you.'" This is a suicidal instinct.

He lived very miserably and has always written that existence has no meaning, that it has no significance, that it is accidental, that there is nothing to find -- no truth, no love, no joy. All his conclusions are wrong. But the man was tremendously capable, a great genius. Even if he writes things which are wrong, he writes with such art and such beauty that millions of people have been influenced by him -- just like you, Jivan Mada.

The danger is: the words can be beautiful and the message can be poison, pure poison. His insights are deep -- but they are always deep -- to find more suffering in life, more misery in life. He is determined in all his works to prove that life is an exercise of utter futility. He influenced the contemporary philosophical movement of existentialism -- he became a pioneer.

I also love him, but I also feel sad and sorry for him. He was a man who could have danced, who could have loved, who could have lived with tremendous totality and intensity. But he served death rather than life. Read him -- there is nothing better to read -- but remember you are reading a psychopath, a man who is deeply sick, incurably sick.

His whole work is just a dark night which knows no dawn.

Okay Maneesha?

Yes, Osho.

The Golden Future

Chapter #9
Chapter title: I want you to become the dance

26 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
NIETZSCHE'S MAXIM: "ONE IS PUNISHED MOST FOR ONE'S VIRTUES" I SEE THE TRUTH OF MOST CLEARLY IN YOU. BUT EVEN A MAN WHO IS VIRTUOUS BY SOCIETY'S STANDARDS IS SUBTLY PUNISHED TOO, ISN'T HE? -- PUNISHED BY JEALOUSY AND CRITICISM. IT IS AS IF ONE IS ONLY MEANT TO STRIVE TOWARDS; TO ATTAIN IS AN ALTOGETHER DIFFERENT MATTER. IS THIS SO?

Maneesha, Friedrich Nietzsche's maxim: "One is punished most for one's virtues" has a very deep and different meaning from what you have seen in it.

The man of virtue is not in any way a hypocrite; he is sincere, truthful. Society consists of hypocrites; they want virtue also to be a hypocrisy, and they have created false virtues which have no relation at all to any authentic virtuousness.

The people who conform to the society's idea of virtues are never punished; they are rewarded, they are respected. They are not stoned to death, they are not crucified. They are crowned as saints, as sages, as wise people; every kind of honor is given to them. But the basic condition is that they should conform to the idea of the society. They should not bother whether it is really virtuous; they should not even inquire.

Absolute surrender is needed by the society, a total enslavement. Only then the society gives respectability -- only to the slaves, only to those who have committed spiritual suicide. They are not really virtuous people. Just look around in different societies so that you can have a sense of how real virtue and the so-called virtue of the societies are diametrically opposite.

In India you will find Hindu monks all getting fat and ugly because it is thought by the Hindus that to eat milk products is a virtue, because the cow is a holy animal. So the Hindu monk goes on eating milk products, goes on gathering fat -- bigger the belly, bigger the saint. If you want to measure the height of the saint you have to measure his belly.

The Jaina monks eat only one time a day -- and that too, standing. To make everything as uncomfortable as possible is a virtue. Now I cannot conceive what sin there is in sitting comfortably and eating. And because they have to eat only one time a day, they eat as much as possible -- to compensate, because then they have to wait twenty-four hours again. So their bodies become thin and their bellies become big -- but it is respected.

One of the sects of the Jainas believes that a saint is perfect only when he starts living naked. But what is the virtue in being naked? All the animals are naked. First these monks torture their bodies in every way.

They cannot use anything except their own hands; for eating they will have to make a cup of their hands, they cannot use a plate. That is thought to be renunciation, great renouncing of the world and worldly things.

Then it goes to the extreme of stupidity. They cannot use razor blades, so they have to pull out their hairs with their own hands. It is such an ugly scene. Thousands of people, men, women, children, gather to see -- this is a very special occasion, a very holy occasion -- when a Jaina monk pulls out his hairs, beard, mustache. Tears are coming from his eyes. He is standing naked, surrounded by people; his whole body is a skeleton except the belly, and all these people are looking at the scene with such respect. They will take those hairs and make lockets of them -- they are holy hairs. They will kiss the ground on which the saint was standing -- it is holy ground.

But I don't see that there is any virtue in it. Certainly the man who is doing this act, performing this stupidity, is a masochist -- and the people who have gathered there to see him do it are certainly sadists. They love to see people being tortured, and when somebody is torturing himself, that is a delicacy. Both are sick. But the masochist becomes a great saint and the sadists become followers.

Authentic virtue is a totally different thing. It needs a deep exploration of your own being, living according to your own insight, even if it goes -- and most often it will -- against the social norms, the ideals, and the conditioning.

Friedrich Nietzsche is saying, "One is punished most for one's virtues." But the virtues have to be your own, they have to be your own discoveries. And you have to be courageous and rebellious enough to live them, whatever the cost.

Socrates was asked by the judges, "We can forgive you if you stop speaking completely. What you think is truth is not accepted by the people amongst whom you have to live. They are offended by your truth. If you promise -- and we can trust you, we know you are a man of your word -- if you promise not to speak again, to just be silent, you can save your life."

The answer that Socrates gave is to be remembered forever by all those who, in some way, are interested in truth. He said, "I'm living only to speak the truth. Life was given to me by existence to experience truth, and now I'm repaying life by spreading the truth to those who are groping in the dark. If I cannot speak then I don't see any point -- why should I live? My life and my message of truth are synonymous. Please don't try to seduce me. If I am alive I will speak."

The judges were at a loss. One of the judges said, "You are too stubborn, Socrates."

Socrates said, "It is not I who is stubborn; it is truth, it is virtue which is stubborn. Truth knows no compromise. It is better to die than to be condemned forever because I compromised for a small life. I'm already old; death will come anyway. And it is far more beautiful to accept death, because then death also becomes meaningful. I'm accepting it on the grounds that even death cannot stop me from speaking."

Society has virtues. There are hundreds of societies in the world, so naturally there are hundreds of different kinds of virtues. Something is virtuous in one society and the same thing is unvirtuous in another society.

For example, the whole world economy depends on the system of charging interest. A society becomes richer if the money moves faster and does not remain stuck in one hand, but the money can move faster only if there is some incentive. Why should I give my money to somebody else unless I can earn something out of it? Interest is nothing but a strategy to make the money move from one hand to another hand. And the faster the money moves, the richer the society becomes.

Mohammedans are poor because interest is condemned by their religion as a sin. To take interest or to give interest is a great sin. Now Mohammedans can never be rich; or if they become rich, they have to be condemned by the society. They cannot take loans from the banks because interest will have to be paid. Mohammedanism is the world's second largest religion after Christianity, and they have remained poor for a single reason: that interest is thought to be a sin.

No other society thinks interest is a sin. What is the sin in it? You take somebody's money, you have to pay something; otherwise why should he give his money to you? Interest is just a kind of rent. But the Mohammedan considers interest to be so unvirtuous that anybody who commits the sin loses all respect in the society. The same person will gain respect in any other society because he will become richer -- and richness is respected.

The vegetarians are not willing to see a simple fact, that not a single vegetarian has received, up to now, a Nobel prize. Forty percent of Nobel prizes go to the Jews, which is simply out of proportion to their numbers; sixty percent go to the rest of the world and forty percent to the Jews alone. And why have

vegetarians not been able to find a single Nobel prize? The reason is in their food, because it lacks a few vitamins which are absolutely necessary for intelligence to grow. It is virtuous, in a vegetarian society, not to eat meat -- but you are losing your intelligence.

Substitutes could have been found and I have been for thirty years continually telling vegetarians, "You should start eating unfertilized eggs. They are absolutely vegetable because there is no life in them. And they contain all the vitamins that intelligence absolutely needs; otherwise you will remain retarded."

Vegetarians stopped asking me to speak at their conferences; they became my enemies, and I was simply suggesting to them something that is purely scientific and in their favor. But they would rather listen to their tradition; they will not see the facts.

The virtues that society's concepts create are just manufactured by man's mind. If you agree with them you will be rewarded greatly. But what Nietzsche is saying is not about those virtues which are acceptable to any society, but about those virtues which an individual finds in the clarity of his own intelligence, in the silences of his own heart, in the understanding of his own being -- and follows them. He will be crucified, he will be stoned to death, because he will not be acceptable to the crowd.

You are saying, "Nietzsche's maxim: `One is punished most for one's virtues' I see the truth of most clearly in You. But even a man who is virtuous by society's standards is subtly punished too, isn't he? -- punished by jealousy and criticism."

No, Maneesha, he is not punished by jealousy or criticism. He is certainly punished by his own virtue -- that is another thing -- because he will have to do something stupid, he will have to torture himself, he will have to go against his own intelligence. Only then can he fulfill the demands of the society that he should be virtuous.

But these saints and virtuous people are not punished by jealousy and criticism. Criticism is for those who are not following the virtuous; jealousy is for those who are enjoying life and are not being ascetics. The virtuous people are punished, they are punished by their own virtue, but their egos are so immensely satisfied that they are ready to do *anything* -- they can even commit suicide.

Jainism is the only religion in the world where even suicide is considered a virtue. Of course it has to be done in a certain methodological way: one has to fast unto death. It is a very torturous, long awaiting, because a healthy person can live without food for ninety days. And those ninety days, continuous hunger and waiting for death... and people around him are singing religious songs and worshiping him. His pictures are printed in the newspapers with great respect, as though he is doing something very spiritual; he is leaving the condemned body. And even today, people do it.

So they *are* punished, but by their own virtue, not by others. Do you think anybody will feel jealous that somebody is committing suicide? Do you think somebody will criticize him? His worshipers will kill whoever criticizes him.

"It is as if one is only meant to strive towards; to attain is an altogether different matter."

That's true. Society talks about, scriptures talk about, great virtues of truth, of love, of silence, of peace, of brotherhood. But they are only to be talked about; you are not supposed to *practice* them. Yes, in the name of love you can kill as many people as you want. Millions of people have been killed in the name of Christian love; millions of others have been killed in the name of peace, by the Mohammedans.

These beautiful words are just decorative. They give you a good feeling that you have such a beautiful philosophy to live by, such beautiful, distant stars to reach -- but don't try to reach to those stars, because a man of truth will not be acceptable in society!

The society lives by lies, so many lies that the man of truth is going to expose it -- he is a danger. The man of love cannot be acceptable because the society lives by hate: one nation hates another, one religion hates another, one color hates another. There are so many groups, sects, cults and they are all hating each other and are ready to destroy each other. Just talk about love, write about love, but don't practice -- because a man of love is dangerous. That means he will be against you whenever he sees any hatred, any anger.

For a man of love, nationality is nothing but a beautiful name for hatred. Religious organizations are nothing but sophisticated ways of hating others who don't belong to your organization, to your herd, to your crowd.

Friedrich Nietzsche is right; his whole life's experience is condensed in that small statement. He suffered for his virtues.

The Italian priest was preaching about sex and morality to his congregation. "Sex is-a dirty", he shouted. "I wanna see only good-a girls today. I wanna every virgin in-a church to-a stand up."

Not a soul moved. Then after a long pause a sexy looking blond holding an infant in her arms got to her

feet. "Virgins is-a what I want," said the outraged priest.

"Hey father," she asked, "you expect a two month old baby to stand by herself?"

I was in Greece and one of my sannyasins, Amrito, who was my hostess, told me that virginity is the most important quality preached by the Greek Orthodox church. I said, "But are there virgins in Greece?"

She said, "That is a different matter. I have not come across any virgins."

As a doctrine it is beautiful, but in reality virginity should not be a virtue; it is going against nature. In fact, a man who has any intelligence should not marry a girl who is a virgin; you should expect some experience.

When you employ a servant you ask, "What are your qualifications? Bring all your certificates." You are going to marry a woman for your whole life; you should at least think that if she has remained a virgin that means no man was attracted to her up to now, so why are you being stupid? First ask how many people she has been in love with. The more experienced she is the better companion she will prove to be, because experience is always valuable. Experience is a virtue in every field!

BELOVED OSHO,
WHILST YOU WERE SPEAKING ON KAHLIL GIBRAN AND ZARATHUSTRA, YOUR WORDS SEEMED TO PENETRATE WITHOUT MY INTERPRETATION DIRECTLY TO THE CENTER OF MY BEING. I EXPERIENCED AN ATTUNEMENT, A COMMUNION HAPPENING AS NECTAR THAT WAS FILLING MY BEING. SOMETIMES, WITHOUT SOBBING, TEARS SIMPLY POURED FROM MY EYES, AND AFTER ALMOST EVERY DISCOURSE I FELT FOR A LONG WHILE IN TOUCH WITH SOMETHING FAR BEYOND WHAT I KNOW OF AS MYSELF. WITH QUESTIONS AND ANSWERS THIS DOES NOT HAPPEN. I STILL FEEL THAT SPECIAL WHATEVER-IT-IS THAT COMES WHEN SITTING WITH YOU, BUT NOT WITH THE DEPTH OF INTENSITY I HAVE JUST DESCRIBED. WHAT IS THE DIFFERENCE?

Prabodh Nityo, the question you have asked raises many other questions too. I would like to cover all the implications in short, because it is important not only to you but for everyone else here.

The first thing: as far as I am concerned, the question-answer sessions are more significant because they relate to you, they relate to your growth. Certainly you are groping in darkness, trying to find a way. You cannot ask questions of the heights of Zarathustra, of Kahlil Gibran -- and I have to answer your reality.

Listening to Zarathustra and Kahlil Gibran is a good and great entertainment: you may sob and you may have tears and you may feel great, but it is all hot air! You remain the same -- nothing changes in you. I speak sometimes on Buddha, on Chuang Tzu, on Zarathustra, just to give you an insight into the heights people have reached, just to make you aware of those distant stars. They are not so distant as they look -- people like us have reached there. It is within your grasp.

That is the reason why, on Zarathustra and Buddha and Bodhidharma and a thousand others, I have spoken: to create a longing in you. But just the longing is not enough. Then I have to give you the path; then I have to sort out the mess that you are, and put your fragments, which are spread all over the space... to find out where your legs are and where your head is and put them all together, and somehow push you on the path.

The question-answer sessions are concerned with you, your growth, your progress -- the place where you are. And the discourses on Zarathustra or Kahlil Gibran are concerned with the places where you should be -- but you are not yet there.

So I disagree with you. I can understand that you enjoy the dream that is created when one is hearing about Buddha.... You have nothing to do; you are just listening to great poetry, listening to a great song, listening to great music, seeing a great dance. But you are not singing, you are not becoming the poetry, you are not becoming the dance. And I want you to *become* the dance; I want you to reach to the greatest heights that anybody has ever reached.

So I have to keep a balance, talking about the dreamlands and then talking about the dark caves where you are hiding, very reluctant to come out in the light. You want to hear about light and you enjoy, but you remain hiding in your dark cave. You want to hear about strange lands, beautiful stories and parables, but it is mere entertainment.

You should be more concerned when I am answering the questions, because they can change your reality. I have to do both jobs: create the longing, give a glimpse of the goal, and then clean the path and grease your parts -- because you have never moved in many many lives, you are sitting in a junkyard -- to

put you back on the wheels and rolling.

The second job is difficult, and not very juicy either. But it is absolutely necessary. Secondly, I have to remind you of one thing. When I was speaking on Zarathustra... it is a very complicated affair, because I was not speaking directly on Zarathustra; I was speaking on a Zarathustra who is an invention of Friedrich Nietzsche. All the great insights are given by Nietzsche to Zarathustra.

Zarathustra... many times his original books have been brought to me, and they are so ordinary that I have never spoken on them. Nietzsche has used Zarathustra only as a symbolic figure, just as Kahlil Gibran was using Almustafa, which was a completely fictitious name. Nietzsche has used a historical name, but in a very fictitious way. He is putting his insights into the mouth of Zarathustra.

So first you should remember it is Nietzsche's Zarathustra; it has nothing much to do with the original Zarathustra. And secondly, when I am speaking on it, I don't care what Nietzsche means, and I don't even have any way to know what he means; the way he used Zarathustra, I am using him! So it is a very complicated story. It is my Nietzsche, and via Nietzsche it is my Zarathustra. So whatever heights you are flying in have nothing to do with Zarathustra.

I have been speaking on hundreds of mystics, but it is always that I am speaking. And I know perfectly well that if by chance, somewhere, I meet these people, they are going to be very angry. They are going to be really enraged and say, "I never meant that." But my problem is, "How can I know what you had meant?" I can only mean what I mean. So whether it is Zarathustra or Buddha or Jesus or Chuang Tzu, once they pass through me they have my signature on them. You are always listening to me.

When I am answering your questions I am more concerned with your growth, with your actual problems; they are more earthly. So don't be deceived; many people have been deceived. I have been reminding you, but people's memories are not great.

I was speaking on Gautam Buddha in Varanasi and one Buddhist, a very renowned scholar in Buddhism, said to me, "I have been reading the same scriptures. But you have revealed such great depths and heights that I was never aware of; you have confirmed my faith in Gautam Buddha."

I said, "If you don't get angry with me... you should confirm your faith in me."

He said, "What?"

I said, "Yes, because whatever you were reading was perhaps exactly what Buddha meant, and the depths and heights I am talking about are *my* experiences."

But what to do? There are idiots all over the world. If you want Buddhist idiots to listen to you, you just have to say the name "Buddha" and that's enough; then you can say anything you want. If you want Hindus to listen to you, you have to talk about Krishna.

I am always talking about myself; I cannot talk about anybody else -- how can I? Five thousand years ago, what was Krishna thinking, what was in his mind?... but when they listen to me they think, "My God, we were not aware that Krishna had such depths, such heights." Krishna had nothing. Those heights and those depths are my experiences that I am hanging on anybody; these people function like hooks, I simply hang my idea on them.

And even great scholars... this man was Bhikshu Jagdish Kashyap; he was dean of the faculty of Buddhism in the University of Varanasi, a very learned man. But when I said this to him, he became a permanent enemy. I said, "What happened to the heights and to the depths?"

People are much more concerned with names. If I say to you that "Zarathustra said this," you listen with great attention. The very name Zarathustra looks so ancient, so prophetic, that he must have said something... and trust me, I know him, he is a poor guy. But don't tell this to anybody! This is just a private conversation with you.

Michelangelo was painting the ceiling of the Sistine Chapel. He was getting tired of lying on his back, so he rolled over and saw an old woman praying, down in the chapel. He leaned over the edge of the scaffold and shouted, "I'm Jesus Christ! I'm Jesus Christ! Listen to me and I will perform miracles!"

The Italian lady looked up and clasping her rosary answered back, "Shut up-a your mouth. I'm talking to your mother!"

Michelangelo must have been thinking that he was joking with the old woman, but he was at a loss when he heard this. Of course, a mother is a mother, and you should not interfere between two old women talking... just go on and play outside!

So don't be disturbed. If you want I can go on talking about any historical, mythological, fictitious figure; I can create my own fictions. Do you think all the stories that I have told you have happened? They should have happened! -- they are so significant. But if I tell you that I am just making up this story, you

will not be very interested; you will not be flying high.

Once in a while I want you to fly high, but it is just an imaginary flight. Really, I want you to be one day actually on those heights but for that, practical work is needed, pragmatic work is needed.

Just for you to fly a little high....

Goldstein, a string merchant from New York, was trying desperately to sell some of his goods in Alabama, but wherever he went he kept encountering anti-semitism. In one department store the manager taunted him, "Alright, Goldstein. I will buy some of your string -- as much as reaches from the top of your nose to the tip of your Jewish prick."

Two weeks later, the manager was startled to receive a shipment containing eight hundred cartons of grade-A string. Attached was a note: "Many thanks for your generous order. Invoice to follow. Signed: Jacob Goldstein, residing in New York, circumcised in Kiev."

Okay Maneesha?

Yes, Osho.

The Golden Future

Chapter #10
Chapter title: Life is not short life is eternal

27 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
YOU ONCE TOLD ME TO OPEN ALL MY WINDOWS SO I COULD HAVE THE SUNRISE IN THE EAST, AND THE SUNSET IN THE WEST. I FEEL SO MANY POSSIBILITIES INSIDE ME THAT I OFTEN DON'T TAKE ENOUGH TIME TO EXPLORE THEM IN DEPTH; RATHER, I FEEL THAT BY SIMPLY TOUCHING ON THEM I KNOW THEM ALREADY SO WELL THAT I FEEL THE URGE TO MOVE ONTO THE NEXT ONE. IT SEEMS LIFE IS TOO SHORT, AND SO MUCH STILL NEEDS TO BE DISCOVERED AND DEVELOPED. AM I SUPERFICIAL AND TOO MUCH IN A HURRY? THE ONLY CONTINUITY IN MY LIFE IS YOU, AND I FEEL I WILL NEVER BE ABLE TO TOUCH YOUR DEPTH. PLEASE, BELOVED MASTER, GIVE SOME GUIDANCE TO ME.

Indradhanu, everybody has to go according to his own heart feeling; if you feel at ease to move from one thing to another, it is perfectly right for you. The whole question is that whatever you do should be a deep pleasure, without any tension. If you force yourself to explore any possibility more deeply, you may create tension in yourself. If it feels enough, that touching a certain possibility has given you enough juice to move on, then move on. Perhaps that is natural; to you that is your natural pace.

One should never go against one's nature. That is the only sin, according to me, to go against one's nature; and the only virtue is to go with your nature in total harmony. And never compare yourself with others; everybody is different, and everybody's liking is different. Once you start comparing, thinking that, "Somebody is going deeper into things, moving more slowly, and I am moving faster," then tension will

arise in you: "Perhaps I am hurrying too much." All these tensions arise out of comparison.

Remember one thing: You have to be in tune with your own nature, not in tune with anybody else. So always feel within yourself. If it is pleasant, do it. If it feels tense, forced, then it is not for you. Don't do it.

Always go with the river of life. Never try to go against the current, and never try to go faster than the river. Just move in absolute relaxation, so that each moment you are at home, at ease, at peace with existence.

The second thing you have to remember is that life is not short; life is eternal, so there is no question of any hurry. By hurrying you can only miss. In existence do you see any hurry? Seasons come in their time, flowers come in their time, trees are not running to grow fast because life is short. It seems as if the whole existence is aware of the eternity of life.

We have been here always, and we will be here always -- of course not in the same forms, and not in the same bodies. Life goes on evolving, reaching to higher stages. But there is no end anywhere, and there has been no beginning anywhere either. You exist between a beginningless life and an endless life. You are always in the middle of two eternities on both sides.

Your conditioning has given you the idea of one life. The Christian idea, the Jewish idea, the Mohammedan idea -- which are all rooted in the Jewish conception that there is only one life -- has given the West a tremendous madness for speed. Everything has to be done in such a hurry that you cannot enjoy doing it, and you cannot do it in its entire perfection. You somehow manage to do it and rush to another thing.

The Western man has been living under a very wrong conception: It has created so much tension in people's minds that they can never be at ease anywhere; they are always on the go, and they are always worried that one never knows when the end is coming. Before the end they want to do everything. But the result is just the opposite; they cannot even manage to do a few things gracefully, beautifully, perfectly.

Their life is so much overshadowed by death that they cannot live joyously. Everything that brings joy seems to be a wastage of time. They cannot just sit silently for an hour, because their mind is saying to them, "Why are you wasting the hour? You could have done this, you could have done that."

It is because of this conception of one life that the idea of meditation never arose in the West. Meditation needs a very relaxed mind, with no hurry, with no worry, with nowhere to go... just enjoying moment to moment, whatever comes.

In the East, meditation was bound to be discovered, just because of the idea of life's eternity -- you can relax. You can relax without any fear, you can enjoy and play your flute, you can dance and sing your song, you can enjoy the sunrise and the sunset. You can enjoy your whole life. Not only that, you can enjoy even dying, because death too is a great experience, perhaps the greatest experience in life. It is a crescendo.

In the Western concept, death is the end of life. In the Eastern concept, death is only a beautiful incident in the long procession of life; there will be many, many deaths. Each death is a climax of your life, before another life begins -- another form, another label, another consciousness. You are not ending, you are simply changing the house.

I am reminded of Mulla Nasruddin. A thief entered into his house; Mulla was sleeping, not really, just with closed eyes, in between opening them and seeing what the thief is doing. But he did not believe in interfering in people's work. The thief was not interfering with his sleep, why should he interfere with his profession? Let him do it.

The thief was a little concerned that this man seemed to be strange. As he was carrying everything out of the house, sometimes something fell from his hands and there was noise, but Mulla remained completely asleep. A suspicion arose in the thief's mind that this type of sleep is possible only if a man is awake: "What a strange man that he does not say anything; I'm just emptying his whole house!." All the furniture went out, all the pillows went out, everything that was in the house went out.

And when the thief was collecting everything, binding them to carry home, he suddenly felt, "Somebody is following me." He looked back, it was the same man who was asleep. He said, "Why are you following me?"

Mulla said, "No, I'm not following you; we are changing the house. You have taken everything. Now what am I going to do in this house? So I am also coming."

This at-easeness is the Eastern way; even with death the East has followed the idea... just changing the house.

The thief was worried; he said, "Forgive me, take your things."

Mulla said, "No, there is no need. I was thinking myself to change the house; it is almost in ruins. You

can't have a worse house than this, and anyway I am a very lazy man. I need somebody to take care of me, and when you have taken everything, why leave me alone?"

The thief became afraid that... he had been stealing his whole life. He had never come across such a man. He said, "You can take your things."

Mulla said, "No, there is not going to be any change. You will have to carry the things, otherwise I am going to the police station. I am behaving like a gentleman, I am not calling you a thief, but just a man who is helping me to change the house."

There is no hurry, so your idea of a short life is a dangerous idea. That's why even though the East is very poor, there is no despair, there is no anguish. The West is rich, but the richness has not brought anything to its spirituality, or its growth; on the contrary, the West is very tense. It should be more relaxed, it has all the comforts of life.

But the basic problem is that deep down the West knows that life is such a short thing; we are standing in a queue, and every moment we are coming closer to death. Since we were born, we started the journey towards the graveyard. Every moment life is being cut -- becoming shorter and shorter. This creates a tension, an anguish, an anxiety. All the comforts, all the luxuries, all the riches become meaningless, because you cannot take them away with you. You will have to go into death alone.

The East is relaxed. First, it does not give death any importance; it is just a change of form. Second, because it is so relaxed, you become aware of your inner riches, which will be going with you -- even beyond life. Death cannot take them away.

Death can take everything that is outside you and, if you have not grown your inner being, naturally there will be fear that you cannot save anything from death; it will take everything that you have. But if you have grown your inner being, if you have found peace, blissfulness, silence, joy, which are not dependent on anything outside, if you have found your garden of being and seen the flowers of your own consciousness, the question of fearing death does not arise at all.

Indradhanu, again I say to you, remember only one thing: You are an immortal being. Right now, it is not your experience; right now, if you love me, if you have any trust in me, you can accept it as a hypothesis -- not as a belief, but a hypothesis to experiment with.

I never want anybody to accept anything from me as a belief, but only as a hypothesis. Because I know the truth of it, I need not enforce belief and faith on you. Knowing the truth I can say to you, "It is just for experiment, a temporary hypothesis," because I am absolutely certain that if your experiment, your hypothesis will change into your own knowing -- not in a belief, not in a faith, but in a certainty. And only certainties can save you. Beliefs are boats made of paper.

One should not think that one can cross the ocean of existence on a boat made of paper. You need a certainty... not a belief, but a truth that is experienced by yourself. Not somebody else's truth, but your own. Then it is a joy to go into the unknown, uncharted ocean; it is a tremendous excitement and ecstasy.
But always keep in tune with your own nature.

Some trees grow slowly, some trees grow fast; there is nothing special in growing fast or in growing slowly. One thing is similar to both trees -- they are both following their natures. It is only man who looks all around, starts comparing, and gets into unnecessary anxieties.

Whenever you feel a problem, look within your heart. If you are at ease, you are on the right path. Your heart is the criterion. If it is disturbed, that means you have to change the path; something has gone wrong, you have gone astray.

The heart is your guide. When it is completely in harmony with nature, there is a beautiful dance and a music in your heart. When you go away from nature the music becomes just noise, the dance becomes disturbed. These are the signs and the language of the heart to make you aware whether you are going right or wrong.

You don't need any guidance from anybody. Your guide is within yourself.

BELOVED OSHO,
YES, YOU HAVE DISTURBED MY SLUMBER; NOW, WAKING TO A MORNING SUN, BIRDS SING AND LEAVES DANCE IN THE BREEZE. SITTING IN YOUR GARDEN IS SO SWEET. SITTING WITH YOU, THERE IS MORE AND MORE JOY EACH DAY. IS THIS JUICE IN YOUR PRESENCE INCREASING SO MUCH THESE DAYS, OR AM I JUST NOW NOTICING WHAT'S BEEN HERE ALL ALONG?

Nityanando, what you are experiencing now has always been here, but you were not here. For the first time you are also here -- that's why you are noticing.

You may have come here many times, but it was only a coming of your physical body. Your mind was wandering somewhere else, your being was not here. Now you have known the knack to be here and now, and the juice that you are feeling will go on growing, because your presence will go on becoming more and more crystallized.

The juice has always been here, the flowers have always been blossoming here, the cool breeze was always blowing here, the trees and the sun rays... but you were blind.

For the first time you have opened your eyes, for the first time your senses have become alive. The more alive they become, the more profound are the experiences waiting for you. It all depends on your sensitivity, your awareness, your being silently just here and now.

It is possible that there may be somebody else who is not feeling any juice, who is not feeling anything at all, and he will go with the idea that there is nothing. This is how your mind befools you; it never allows you to be aware of your blindness, your unawareness, your unattentiveness. On the contrary, if somebody says to such a person, "You have missed something," he will retort, "You are hypnotized! I am a rational man; you have allowed yourself to be hypnotized and you have forgotten all rationality."

People protect their blindness, protect their unconsciousness, they protect their misery; anything that is *theirs* -- it may be hell -- they will protect it.

But to be really with me, you have to put all your defenses away, you have to be vulnerable -- because we are not here to fight with each other. We are here to have a deep rapport, a deep accord, a harmony in which all differences dissolve... and there are not so many people, but a single silence, a single peace that passeth understanding.

Those who cannot put their defenses away need all the compassion. They may think that they are rational beings, but they are really unconscious beings. Eyes don't need reason, because eyes can see light without any reason; only blind men think about light, reason about light -- for or against, believe in light, disbelieve in light -- but the man who has eyes neither believes nor disbelieves, he is neither for nor against. He simply knows: light is there. It has to be enjoyed, not argued about.

Nityanando, you are in a state in which I want everybody to be. But people are so strange! I have heard... a great astronomer was concluding his lecture at the synagogue: "... And some of my colleagues believe that our own sun will probably die within four or five billion years."

"How many years did you say?" asked Mrs. Siegel, from the back of the room.

"Four or five billion," replied the scientist.

"Phew," said Mrs. Siegel. "I thought you said million."

People are very strange... as if she has understood! It does not matter in existence -- four billion or four million -- but perhaps million is the biggest number she knows. If it is four *billion*, no problem.

If you are listening with your mind there will come many such moments; if you are not listening with the mind but with the heart, there will not come any such moment. And listening with the heart is the only true listening.

Ronald Reagan came home and found his wife Nancy in bed with his very best friend, Edwin Meese.

"Hey, what do you think you are doing?"

"See," Nancy said to Meese, "I told you he was stupid. Now he can see everything and he is asking, `What is going on?'"

Your experiences are fresh. This is the beauty of the inner experiences, that they always remain fresh. You cannot make them mechanical. Tomorrow and the day after tomorrow, whenever you will be here... the same perfume, the same presence, the same juice -- but with a new taste, with a deeper understanding, with a greater sensitivity.

In the spiritual life nothing becomes old, it always remains fresh. And its freshness keeps you, even to the last breath of your life, young.

The mystic always dies young. His age may be a hundred years or a hundred and twenty years, it does not matter. He always dies young because his sources of life are continuously being refreshed; a fresh breeze is passing through him, fresh rays of the sun are passing through him, fresh moonlight and fresh stars are always arising in him.

Nityanando, you are blessed. Don't lose track. You have come to the right point. Become more and more centered on that point.

BELOVED OSHO,
I HAVE MANAGED TO TIE UP MY CAMEL. THE LION ROARS IN DISTANT, UNKNOWN JUNGLES, THE CHILD IS NOT YET CONCEIVED, AND THE STUBBORN MULE GOES NOWHERE. CAN YOU COMMENT?

Devaprem, Zarathustra has no idea about a stubborn mule; you seem to belong to a totally different category. You are neither a camel, nor a lion, nor a child -- you are a mule. And with the mule there are many difficulties.

Have you ever thought that the mule cannot conceive a child? Mules don't give birth to children; they are cross-breeds between donkeys and horses. They have all that is the worst in donkeys and all that is worst in horses. But one thing is good about them: they don't leave a new generation, they simply die.

I would like you to consider again. Look into a mirror... because Zarathustra has absolutely categorized, and there is no place for the mule. You will find a camel in the mirror.

And you say, "I have managed to tie up my camel." If you *have* managed to tie up your camel, then the only criterion to prove it will be the lion's roar. But you are saying, "The lion roars in distant unknown jungles." The camel has to *become* the lion... the camel has the capacity to become the lion.

These are metaphors that Zarathustra has used. The moment the camel rebels against slavery, he becomes a lion, and suddenly there is the roar! One of the most beautiful experiences is to hear the lion roar. And the process is such that if the mule becomes the lion... the lion is only a passage, a bridge. The child is always there. It is not a question of conceiving a child; everybody is pregnant, born pregnant with the child, just the right opportunity....

In the camel the right opportunity is not there; in the lion *is* the right opportunity for the child to be born. But rather than going the simple way, you are stuck with some mule, a stubborn mule. Do you know any other kind? All mules are stubborn, that is their great quality.

But recognize exactly where you are. No man is a mule, because man is not a cross-breed. You have to begin with the camel. And you are not supposed to hear the lion roar faraway, "in distant unknown jungles." That lion's roar will not help. The roar has to come from your deepest heart. And in that very roar you will become, for the first time, aware that the child *is* coming.

The child is our destiny.

One has to become, finally, as innocent as a child, full of wonder and surprise, full of trust and love, absolutely in tune with existence. That's what is meant by the child. These are metaphors. But I can understand what you mean by, "the stubborn mule goes nowhere."

The pope stood before a hushed crowd of attentive Italian villagers. "My flock, you must-a not use-a the pill," he warned.

Just then a beautiful young *Signorina* stepped forward and said, "Look -- you no play-a the game, you no make-a the rules!"

A simple thing: You don't play the game -- you don't have the right to make the rules. This is the quality of the mule; he does not like to move even an inch, wherever he is. In that sense our minds can be compared to mules.

You can watch your mind; it does not want to change anything. Every change means difficulty, readjustment, rearrangement -- but no change signifies death. I would like you to remember that the mind is a dead machine, it is simply a biocomputer. It resists all change, it is against evolution, and all the evolution that has happened in the world has happened through the people who were courageous enough to put the mind aside.

Putting the mind aside is what I mean by meditation. Mind is a mule; meditation is an eagle, flying to the farthest horizon across the sun, always ready to go into the unknown.

Devaprem, if the mule goes nowhere, get down from the mule. What is the need to go on sitting on the mule and looking stupid? Get down from the mule! It is better to walk on your own feet -- at least you can move, you can evolve to a better state of consciousness.

The whole religion can be condensed in one single word, and that is meditation. And meditation is a simple way to get down from the mule, to get down from the mind. Let the mind remain where it is; you start moving without it. And once you are not thinking through the mind, you will be able to understand Zarathustra's categories. You will find yourself first a slave in thousands of ways -- a slave of your tradition, a slave of your education, a slave of your religion, a slave of all kinds of superstitions. You will find so

many slaveries. Just a little courage, and let the camel revolt against any enslavement.

All the great teachers of the world have been insisting for a revolution against the slavery that keeps your spirit in a *status quo*. And once the slavery is thrown away, the camel goes through the metamorphosis, becomes a lion. He had always been a lion; he became a camel because of the slavery.

And the moment he becomes a lion -- courageous and brave, ready to go into the unknown, ready to be alone -- the child is not faraway. The second metamorphosis will happen; you will find the lion turning into a child. And the child is the ultimate state of liberation.

The innocence of the child is his wisdom; the simplicity of the child is his egolessness. The freshness of the child is the freshness of your consciousness, which never becomes old, which always remains young. It has passed through thousands of bodies: they became young, they became old, they died. But the consciousness continues, a young river, fresh, dancing towards the ocean. The wondering eyes of the child is the opening of your being to all the great mysteries of existence.

The scientist also tries to discover the mysteries and their secrets, but his method is violent; it is more a rape than a love. He dissects, he attacks. The behavior of the scientist with nature is not human; it is very inhuman.

The child and the sage also come to know the mysteries of existence, but in a way that can be called only playfulness, that can be called only loving radiation. And existence itself is eager to open its heart to the loving child, to open its secrets to the wondering eyes of the child.

Lao Tzu says, "The moment you drop knowledge, you become wise."

The moment you stop inquiring into the mysteries of existence, existence itself opens up all its doors, invites you. And to enter the mysteries of existence as a guest is dignified. To attack nature, to force nature is barbarous. Science is still barbarous, and science will remain barbarous unless it learns to be meditative too. Only meditation can change the barbariousness of science and can make it an innocent love affair with existence.

That will be a golden future: when science becomes a love affair with existence -- not a struggle, not a conflict, but a deep harmony, a friendship.

Up to now, even the greatest thinkers like Bertrand Russell talk in terms which are barbarous. He has written a famous book; the title is THE CONQUEST OF NATURE. The very idea of conquering nature is ugly. We are *part* of nature; how can the part conquer the whole? Can you conceive that my left hand can conquer me? And we are such a small part of existence that the very idea of conquering it is quixotic.

But a different science is certainly needed; this science has failed. The old religion has failed. It has not delivered salvation to humanity, it has not brought what it has promised -- blissfulness, benediction, godliness. All its promises have proved lies.

And now I want to say, science has also failed. In conquering nature, it has only created destructive weapons, atomic energy, nuclear missiles. Rather than conquering nature, it has succeeded in preparing a graveyard of the whole planet. Science has failed. It has not been able to serve life for the simple reason that the very idea of conquering is barbarous and violent.

We have to find a new religiousness and a new scientific approach, and they cannot be two different things. They can be two sides of one coin: Applied to the inner consciousness, it becomes religiousness; applied to the objective world, it becomes science.

But the basic reality is innocent, wondering, and loving eyes... a friendship, a harmony, a love affair.

Okay, Maneesha?

Yes, Osho.

Chapter title: The sacred makes you speechless

17 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I HAVE HEARD YOU SAY THAT GAUTAM BUDDHA'S WORK CAME TO AN END WHEN HE BECAME ENLIGHTENED, AND YOU STARTED YOUR WORK AFTER YOUR ENLIGHTENMENT. COULD YOU SAY SOMETHING ABOUT THIS?

Prem Pankaja, one of the most important things to be remembered by all is the way you have started your question. The question is, "I have heard You say." Usually, people drop the first part. They simply say, "You have said this." And there is such a great difference between the two, such an immense difference that it is unbridgeable, and needs a great understanding.

Whatever you hear is not necessarily the thing said; what is said is not necessarily what you hear. The obvious reason is that I am speaking from a different space of being, and you are hearing from a totally different space. In the transmission, many things change.

It is always a sign of understanding to remember that whatever I have said may be totally different than what you have heard. Your question should be about what you have heard, because how can you ask a question about something which you have not heard?

Gautam Buddha, in his whole life, never allowed people to write down what he was saying. His reason was that if you are writing it down, your attention becomes divided. You are no longer total. You have to hear and you have to write, and what he is saying is so subtle that unless you are total, you are going to miss it. So rather than writing it down, try with your totality and intensity to approach your heart, to let it sink within you.

He spoke for forty-two years continuously. After his death, the first question was to write down whatever the disciples remembered; otherwise it would have been lost to humanity. They did a great service, and also a great disservice. They wrote down... but they came to see a strange phenomenon -- that everybody had heard something different. Their memory, their remembrance, was not the same.

Thirty-two schools sprang up, proclaiming, "This is what Buddha has said." Only one man -- a man to be remembered forever, his closest disciple, Ananda -- who was not even enlightened before Buddha died.... Just out of his humbleness, knowing, "I was unenlightened, how can I hear exactly what comes from an enlightened consciousness? I am going to interpret it, I am going to mix it with my own thoughts, I am going to give it my own color, my own nuance. It cannot carry within me the same meaning it has brought, because I don't have yet those eyes that can see and those ears that can hear." Out of this humbleness, the memories that he remembered and wrote down became the basic scriptures of Buddhism. They all start with "I have heard Gautam Buddha say."

And all the thirty-two philosophical schools -- they were great scholars, far greater than Maitreya, than Ananda, far more capable to interpret, to bring meanings to things, to make systems out of words -- those thirty-two schools slowly, slowly became rejected. And the reason for their rejection was that they had missed a single beginning: "I have heard...." They were saying, "Gautam Buddha said" -- the emphasis was on Gautam Buddha.

Ananda's version is the universally accepted version. Strange... there were enlightened people, but they remained silent because what they had heard was not possible to be expressed. And there were unenlightened philosophical geniuses who were very articulate, and they wrote great treatises -- but they were not accepted. And the man who was not enlightened, not a great philosopher, but just a humble caretaker of Gautam Buddha, his words have been accepted. The reason is these beginnings -- "I have

heard...." I don't know whether he was saying it or not. I cannot impose myself on him. All that I can say is what echoed in me; I can talk about my mind -- not the mindless silence of Gautam Buddha."

Buddhist scriptures, in this way, are the only scriptures in the world which have this quality of the great difference between the master and the disciple, between one who has arrived and one who is trying to arrive.

You are asking, Pankaja, "I have heard You say that Gautam Buddha's work came to an end when he became enlightened, and You started Your work after Your enlightenment."

It is one of those strange incidents of history, where the obvious is completely ignored. I have talked, discussed, with a few very great scholarly Buddhist monks. One was Bhikshu Sangharakshita. He was an Englishman, but while he was young, searching, he found that Christianity had nothing to give and became a Buddhist. When I met him, he had become very old. He used to live in the Himalayas, in Kalimpong. He has written great books on Buddhism with such love and such insight that one feels full of awe.

I have been discussing many times with Bhikshu Ananda Kausalyayan, who is the most prominent Buddhist scripture scholar and who has written much with depth and profundity. And the third man was Doctor Bhikshu Jagdish Kashayap. He was the head of the great Institute of Buddhist Studies.

None of these three people have noticed the difference -- that Ananda's version is humble and truer because he is saying what is reflected in his being, and he can authoritatively say only that. When I pointed it out to them, they were all surprised -- "We have been studying our whole life, but we never thought that this has any significance. We always thought that it is just the way Ananda writes."

And when I said to them, "No Buddhist, except a few Zen masters, are going to agree with me...." The whole of Asia is Buddhist. In different countries it has taken different shapes, different rituals. But one thing is similar everywhere -- that Buddha worked for six years, hard enough to attain enlightenment. He attained enlightenment after six years of hard work -- this is just accepted.

But when I came to see the life of Gautam Buddha, I was simply amazed, because in a way it can be said that he attained his enlightenment after six years of hard work, but that is not the whole truth. It is not even a small fragment of the truth. The truth is, he attained enlightenment only when he dropped all desire for it, all work for it, all hope for it.

This gap between the hard work and relaxing and dropping the idea that anything like truth exists.... He had done everything that was told to him, and yet no silence had descended on him. He had not been able to enter into his innermost being. He had knocked on all the doors, but no door was opened. His work was so total and intense that he could not conceive that there was anything more to be done.

I have been to the small river Niranjana, by the side of which he had become enlightened one full-moon night. That day, the most important experience happened -- which is not even talked about by the Buddhists, by the followers. It does not look important, they are not to be blamed. He had tortured his body, he had been fasting for months, and he had become so weak... and Niranjana is a very small river. He had got into the river for his morning bath, but even the smallest river and its current was too much; he started going down with the river. He could not manage to get out of it. He hung to the root of a tree.

That moment was momentous. Hanging to the root of the tree in the river, a thought arose in him, "What kind of stupid life have I been living? All this asceticism, all this arduous effort, has led me nowhere to truth, but only to weakness. It has not given me an abundance of life; it has brought me closer to death. How is this kind of discipline, which is being taught by all the schools, going to help me cross the ocean of life and reach the further shore?"

A question mark about his whole lifestyle, and in a clear moment, in a transparent moment on that morning -- the sun was rising -- something changed in his whole being. He had renounced his kingdom; in that moment he renounced his renunciation too. He had renounced *this* world; in that moment he renounced *that* world too. He had renounced ambition, power, prestige -- and now he saw that in a subtle way even the effort to achieve enlightenment is nothing but ambition, that it is also a desire. A desire for a more eternal life, desire for truth, but anyway it is also a desire.

As he struggled to get out of the river, that desire was also dropped. He rested under a bodhi tree. For the first time in his whole life he was utterly relaxed. There was nowhere to go, nothing to find, no effort to be made. And amazingly, the silence that he was seeking started descending on him like rain.

By the evening he was a totally changed

man -- calm and cool, at home, at ease. The center that he was searching for -- he laughed about it, because the seeker himself was the sought. He had been doing something absurd. The center of his being was not something separate from himself. Unless all desires disappear, all ambitions disappear -- unless you

have nothing to do, nothing left to be done; you are just sitting, peacefully....
He found the center.
He *was* the center.
There was no object anywhere else.

One of the most important Danish philosophers, Soren Kierkegaard, has said that "Subjectivity is all." You can call it religion, you can call it truth, you can call it nirvana. But your own subjectivity, your own being....

And by the evening, a beautiful incident happened. It was a full-moon night -- it has just passed here, one or two days ago; it was the same full-moon night -- a woman in the nearby village.... In India people worship trees, they worship animals, they worship stones, they worship mountains, they worship the sun, the moon. On the surface it looks very childish, but deep down the question is not what you worship; the question is that you *worship*. Whether it is the sun or the moon or a tree or a river, these are only excuses; the real thing is worship. That woman was a worshiper of the tree under which Gautam Buddha was sitting.

The moon had risen... this is the strongest moon in the whole year, the most beautiful. And Gautam Buddha was looking almost like a god under the tree in the silence of the forest, by the side of the river -- particularly to that woman. She had asked the tree something and her desire had been fulfilled, and so she had promised that she would come with delicious food to offer to the god of the tree. She thought perhaps the god of the tree had come out of the tree and was sitting and waiting.

And Buddha was hungry; he had not eaten for many days, so when she offered -- her name was Sujata -- he accepted. He slept for the first time in these six years of torturous search, without any tension, without any dreams. Just a silence was the only experience that was becoming deeper and deeper; his sleep was becoming *samadhi*. When there are no thoughts, no desires, and the mind is quiet, sleep becomes *samadhi*; it becomes enlightenment.

And in the morning, when he opened his eyes... just visualize... nowhere to go, nothing to achieve. And as he saw the last star disappearing in the sky, he saw himself also disappearing in the sky. This he called *nirvana*, disappearing. He became absent, just a pure silence, a nothing... a joyful silence, a silence that has a song in it, a silence which is an invisible dance.

This was the day of his enlightenment. Buddhist scholars for twenty-five centuries have thought that he achieved this state because of those six years of arduous effort. I differ from them absolutely. And they have not been able to prove to me... and they think that I am crazy because they think that if it were true, then in twenty-five centuries people would have seen it. But I say that he attained enlightenment because he dropped the desire to attain it.

Pankaja, I said Gautam Buddha's work came to an end when he became enlightened. He worked too hard. I have never worked for enlightenment; I have never followed any discipline, any scripture, any religion, any ascetic path. Where Buddha reached after six years of arduous effort, I found myself there from the very beginning -- sitting under a tree, relaxed. People used to think -- my teachers, my friends -- that I must be mad. Even sometimes I used to think, "Perhaps they are right, because everybody has ambition; I don't have any. Everybody wants to become this and that, and I want simply to sit silently and not to do anything, and just be myself."

Enlightenment to Buddha was the culmination of his whole work. My work started after my enlightenment. I have never searched for it. It is one of those mysteries which have no explanation. It knocked on my door, and I said to it, "Come in, it is open." I have not even taken the trouble to open the door. I have left it open always.

The day I became enlightened, then my work began. My work is you; Gautam Buddha's work was himself.
I have lived for you.

I have no other reason to be alive, because all that life could give to me, it has given to me without asking. It has been very generous to me. But after my own enlightenment, I felt the first urge in my being -- that this is so simple, so natural, that it should happen to everybody. And unless it happens to everybody, the world is going to remain in misery and in suffering. Gautam Buddha was enlightening himself; I have been enlightening others. So where his work was completed, my work starts.

BELOVED OSHO,
WHENEVER I TRY TO WRITE WHAT I WOULD LIKE TO TELL YOU BEFORE GOING BACK TO THE

WEST, I FIND MYSELF AS SPEECHLESS AS LANCELOT. IT IS MORE THAN GRATITUDE, MORE THAN LOVE, MORE THAN YOU AND ME. AND YET, SOME LONGING TO CONVEY THIS FEELING IS THERE, STRONG, AND DOESN'T GO;THERE IS A QUIET SADNESS AND A BURNING FIRE. BELOVED MASTER, HOW CAN I EXPRESS THE IMMENSITY THAT HAS FILLED ME SO MANY TIMES WHEN SITTING IN YOUR PRESENCE AND LIVING IN YOUR BUDDHAFIELD?

Satyam Svarup, the moment it happens it is always more than love, it is always more than joy, it is always more than gratitude, because life is more than you and more than me. It is so multi-dimensional, it is so vast.... Only if you are not aware of it, are you capable to express your feelings. But the moment awareness enters in your life, explanations start disappearing, expressions become impossible, because whatever you can say falls very short.

There have been many people on the earth who have achieved the ultimate, but we don't even know their names for the simple reason that the moment they achieved, they became dumb -- the silence was so deep, they could not find a way to convey what had happened to them.

There are many mystics in the world, but very few masters. Every mystic is not a master. It is a rare combination of articulateness, of using words in such a way that they carry wordlessness in them, to say things in such a way as if nothing has been said, to be in such a way as if you are not. And the more you are absent, the more you are a pure presence.

You are asking me, "Whenever I try to write what I would like to tell You before going back to the West, I find myself as speechless as Lancelot."

You are fortunate. It is part of blissfulness to be so silent; you know something has to be said, but there is no way to say it. You know there is a great blissfulness overflowing you, a gratitude in your heart, and it does not look right not to express them. But all words are so earthly, and all these experiences are so unearthly, that there is no way of translating them. Even the great masters who tried to convey something of the inexpressible had to find strange ways.

Just the other day, I received the news of a man in the part of Kashmir occupied by Pakistan. He is one hundred and twenty-five years old, and he has joked about death three times. This was the third time.

He dies; doctors declare that he is dead and there is great mourning -- friends and relatives, and preparations -- and at the final moment when they are taking him to the graveyard, he opens his eyes and he starts laughing! The first time he did it people thought, "It may have been just a coma, and we were misled." The second time they were more alert not to be deceived by the old fellow; in every way they made certain that he was dead. But still, the same thing happened: at the last moment, just when they were putting him into the grave, he said, "Wait!" He said, "Can't you see the joke?"

And he has performed it now again at the age of one hundred and twenty-five. This is his way, a strange way of saying to you that life is eternal and death is just a joke. He is saying it by his own life. And this time he has said, "Now I am very old, and I cannot go on doing this strategy for long, so perhaps this is the last time. Remember -- the fourth time I may be *really* dead."

But they said, "We can't believe you. Every time you say, `Next time I may be really dead.'"

He is showing the eternity of life and consciousness. He is a master. Without words, he is saying what the UPANISHADS have said: Amritasya putra -- "You are sons and daughters of eternity." But his way of saying it is far more significant, because words can be used in a very poetic way and still they may not be true, they may not be the experience of the poet. But this man knows how to go deep -- so deep into himself that there is no medical way to find out that he is still alive.

Speechlessness is bound to happen with anything that you can experience but you cannot bring to words. You see a beautiful sunset -- what can you say? You see a bird on the wing in the sky -- so beautiful, just the expression of freedom -- but what can you say? And whatever you say will always fall short of the target.

Only mundane things can be said.

The sacred makes you speechless.

Because "it is more than gratitude...." You say "gratitude" and you certainly feel you have not said it; the word is so small and the experience is so big -- and yet there is a great longing to convey the feeling.

These are the mysteries of life: when you cannot say, the urge becomes more and more powerful to say it. The musician says in his own way, the poet says in his own way, the painter says in his own way, but nobody succeeds -- something remains beyond all expression.

That something beyond expression is God, is truth, is enlightenment, is liberation. But these words also

don't say it; they only indicate -- just fingers pointing to the moon.

You are right, "There is a quiet sadness and a burning fire... how can I express the immensity that has filled me so many times when sitting in Your presence and living in Your buddhafield?"

You will have to go through an alchemical change. That sadness is beautiful; it is not misery, it is just the sadness of experiencing the beyond and the inability to express it. And the burning desire to express it turns into creativity -- you can paint, you can sing, you can dance; you can find your own way somehow to indicate the beyond, and the burning fire will not be a torture to you. It will become a great joy of creativity.

So don't make it sadness, and don't make it a suffering. Feel blessed! Change it into a great laughter. It is only a question of getting out of the bed from the right side.

The Mother Superior of the convent awoke in a happy mood, dressed and set off to visit her flock. "Good morning, Sister Augusta. God bless you. Are you happy at your work?"

"Yes, Reverend Mother, but I am sorry to see you got out of bed on the wrong side this morning."

The Mother Superior ignored the remark, and passed on to another nun. "Good morning, Sister Georgina. You look pleased with yourself."

"I am, Reverend Mother, but it is a pity you got out of bed on the wrong side today."

The Mother Superior, greatly puzzled, moved on to a young novice, "Tell me, little sister, do you also feel I got out of bed on the wrong side?"

"I am afraid so."

"But why? Am I not as happy as a songbird? and pleasant to you all?"

"Yes, Mother, but you are wearing Father Vincenzo's slippers."

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #12
Chapter title: That beyondness is you

17 May 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THESE DAYS, LOOKING INSIDE, I DO NOT FIND A PERSONALITY WITH CERTAIN CHARACTERISTICS, BUT RATHER AN EVER-CHANGING FLUX, TOTALLY UNPREDICTABLE. IT MAKES LIFE IN THIS BODY FEEL VERY FRAGILE, VULNERABLE AND MOMENTARY -- A FEELING WHICH EXTENDS ITSELF TO EVERYTHING AROUND ME, SHAKING ME TO THE ROOTS.

Deva Surabhi, man is not one, man is many: man is a multitude, a crowd. The feeling of being a personality is a mirage. It arises because you never go in, and you never face the crowd. Perhaps to avoid the crowd, you never go in.

You are living outside your own home and the home is being occupied by your neighbors, many of whom are dead. And when I say many, I mean many! -- centuries, queues of old and dead people are living within you; hence, when for the first time one enters on the path of meditation, the first encounter shakes one to the very roots. One sees many faces and many people -- except one face, except the one individual that he is.

Most people, out of fear, simply run out again and get engaged in things so that they can forget what is happening within themselves. To find oneself alone needs such courage because the moment you find yourself alone you have to face a multitude, a crowd. Each in the crowd pretends to be your real self, and there is no way for you to find out who is your real individual. Millions of people live their lives without meditation for the simple reason that they cannot cope with this encounter.

The method is very easy. Bodhidharma used to say to his disciples, "When you enter into yourself you will find many pretenders who look almost like you. Some of them are even better than you, because they have been practicing your act, your part, for years -- or perhaps for lives. You have to behave the way the elephant behaves when a crowd of dogs starts barking: the elephant goes on without even bothering, as if there is nobody... You have to be an elephant and treat the crowd within you as if they are barking dogs."

In India it is now becoming a rare scene, but in my childhood it was an everyday scene because all the Maharajas, and there were many, and all the great religious leaders, and they were many, all had many elephants. In fact, a religious leader's religiousness was measured by how many elephants he had, because to keep an elephant is not easy; it is very costly.

It was an everyday scene -- the elephants passing on the road and the dogs barking. A strange feeling arises when you see a dog bark at the elephant; the elephant pays not even the smallest attention -- as if there is nobody, nothing is happening. And if you look at the face of the dog, you can understand the meaning of the word `despair'..."This fellow is strange: we are barking, so many dogs, and he is going his way as if nothing is happening."

Soon those dogs start disappearing -- "What is the point? The elephant seems to be an idiot, or maybe he is deaf, but not our equal. Perhaps he does not understand our language, but whatever the reason, the task is hopeless."

Bodhidharma is right; the meditator has to behave like an elephant. And he will be surprised: all those who are surrounding his inside -- many facades, many voices -- start becoming distant. Soon a moment comes when they are so far away that it seems you have only seen them, heard them, in a dream. And as they go, receding... a great silence, a tremendous tranquillity settles in your being.

Surabhi, your question is, "These days, looking inside, I do not find a personality with certain characteristics, but rather an ever-changing flux, totally unpredictable. It makes life in this body feel very fragile, vulnerable and momentary -- a feeling which extends itself to everything around me, shaking me to the roots."

It appears as if it is a curse -- it is not.

The roots that can be shaken are not *your* roots, and that which is fragile, that which is momentary, does not belong to you. Only one thing belongs to you in this whole experience: that is the watcher, the witness. Who is witnessing the fragileness, the ever-changing flux of personalities? Who is watching the shaking of the roots? Certainly he is beyond all of it.

That beyondness is yours.

That beyondness is you.

That is your individuality, that is your being.

Settle in that witnessing, and all that you are feeling disturbed by will disappear. It is just the first encounter of entering into oneself. Don't go back; go deeper into it.

Ginsberg sits down in a Moscow cafe and orders a glass of tea and a copy of *pravda*.

"I will bring the tea," the waiter tells him, "but I can't bring a copy of *pravda*. The Soviet regime has been overthrown and *pravda* is not published anymore."

"Alright," says Ginsberg, "just bring the tea."

The next day, Ginsberg comes to the same cafe and asks for tea and a copy of *pravda*. The waiter gives him the same answer.

On the third day, Ginsberg orders the same and this time the waiter says to him, "Look, sir, you seem to be an intelligent man. For the past three days you have ordered a copy of *pravda* and three times now I have had to tell you that the Soviet regime has been overthrown and Pravda is not published anymore."

"I know, I know," says Ginsberg, "but I just like to hear you say it!"

It is good news, Surabhi, that you don't exist as a personality. You should rejoice -- rejoice in the fact that you are only the witness, the watcher, because that is the only thing which is eternal and immortal. It is the only thing which cannot be transcended by any more beautiful experience, any deeper ecstasy, any greater enlightenment.

Just let this personality, this fragileness, this momentariness, this fear, this trembling of the roots, not be identified with yourself. Remain aloof, a watcher on the hills, and soon the whole scene changes.

The pope lay dying. His doctor called the cardinals together and announced, "We can only save his life with a heart transplant."

"We must tell the people," said one of the cardinals, "perhaps a donor will volunteer to give his heart for the pontiff."

An announcement was made and thousands gathered beneath the pope's balcony shouting, "Take-a my heart, take-a my heart!"

The cardinals now had to decide on the person who would donate his heart to the holy father. "We will drop a feather from his holiness' head," said the head cardinal. "Whosoever it lands upon will be the lucky person."

As the feather floated down from the balcony, from the multitudes below came, "Take-a my heart -- phew! Take-a my heart -- phew!"

It is one thing to say, "Take-a my heart," but when it comes so close, "Phew!" Everybody wants to know his inner reality, but you will have to lose something; you will have to pay for it.

There is nothing in existence available without payment. If you want to know yourself, you will have to drop all false identities. They are your investments, they are your power, they are your prestige, they are your religion, they are your qualifications. It is difficult to drop them; it feels like death.

Certainly meditation is a death, a death of all that is false in you. And only then, that which is not false is experienced. That experience is resurrection -- a new life, the birth of a new man.

BELOVED OSHO,
I AM MOST AWARE OF A BIG FEAR OR GUILT IN ME WHEN I SIT WITH YOU, AND I AM LONGING SO MUCH TO BE TOTALLY OPEN TO YOU. RECENTLY I COULD FEEL THE SERPENT ROLLED UP IN THE BOTTOM OF ME, SLEEPING, AND THE DOOR, THE THIRD CHAKRA STILL CLOSED. MY HEART WANTS TO FLY WITH YOU. IS THERE ANYTHING I CAN DO?

Sambodhi Amrita, what is fear? There are fears and fears; I am not talking about them. I am talking about the most fundamental fear -- all other fears are faraway echoes of the basic fear -- and that fear is of death. Life is surrounded by death. You see every day somebody dying -- something dying; something that was alive a moment before is dead.

Each death reminds you of your own death.

It is impossible to forget your own death; every moment there is a reminder. So the first thing to be understood is that the only possibility of getting rid of fear is to get rid of death. And you can get rid of death, because death is only an idea, not a reality.

You have only seen other people dying; have you ever seen yourself dying? And when you see somebody else dying, you are an outsider, not a participant in the experience. The experience is happening inside the person. All that you know is that he is no longer breathing, that his body has become cold, that his heart is no longer beating. But do you think all these things put together are equivalent to life? Is life only breathing? Is life only the heartbeat, the blood circulating and keeping the body warm? If this is life, it is not worth the game. If only my breathing is my life, what is the point of going on breathing?

Life must be something more. To be of any value life must have something of eternity in it; it must be something beyond death. And you can know it, because it exists within you. Life exists within you -- death is only an experience of others, outside observers.

It is simply like love. Can you understand love by seeing a person being loving to someone? What will you see? They are hugging each other, but is hugging love? You may see they are holding hands together, but is holding hands love? From the outside, what else can you discover about love? Anything that you discover will be absolutely futile. These are expressions of love, but not love itself. Love is something one knows only when one is in it.

One of the greatest poet's of India, Rabindranath Tagore, was very much embarrassed by an old man

who was his grandfather's friend. The old man often used to come because he lived in the neighborhood, and he would never leave the house without creating trouble for Rabindranath. He would certainly knock on his doors, and ask, "How is your poetry going? Do you really know God? Do you really know love? Tell me, do you know all these things that you talk about in your poetry? Or are you just articulate with words? Any idiot can talk about love, about God, about the soul, but I don't see in your eyes that you have experienced anything."

And Rabindranath could not answer him. In fact he was right. The old man would meet him in the marketplace and hold him and ask him, "What about your God, have you found him? Or are you still writing poetry about him? Remember, talking about God, is not knowing God."

He was a very embarrassing person. In poets' gatherings, where Rabindranath was very much respected -- he was a Nobel prize winner -- that old man was bound to reach. On the stage, before all the poets and worshipers of Rabindranath, he would hold him by his collar and would say, "Still it has not happened. Why are you deceiving these idiots? They are smaller idiots, you are a bigger idiot; they are not known outside the land, you are known all over the world -- but that does not mean that you know God."

Rabindranath has written in his diary: "I was so much harassed by him, and he had such penetrating eyes that it was impossible to tell a lie to him. His very presence was such that either you had to say the truth, or you had to remain silent."

But one day it happened... Rabindranath had gone for a morning walk. In the night it had rained; it was very early morning and the sun was rising. In the ocean it was all gold, and by the side of the streets water had gathered in small pools. In those small pools also the sun was rising with the same glory, with the same color, with the same joy.... And just this experience -- that in existence there is nothing superior and nothing inferior, that all is one whole -- suddenly triggered something in him. For the first time in his life he went to the old man's house, knocked on the door, looked into the eyes of the old man and said, "Now, what do you say?"

He said, "Now there is nothing to say. It has happened. I bless you."

The experience of your immortality, of your eternity, of your wholeness, of your oneness with existence is always possible. It only needs some triggering experience.

The whole function of the master is to create a situation in which the experience can be triggered; and suddenly the cloud of death disappears and there is all sunshine -- tremendous life, abundant life, life full of song and full of dance.

So the first thing, Amrita, is to get rid of death. All fears will disappear. You don't have to work on each single fear; otherwise it will take lives and still you will not be able to get rid of them.

You say, "I am most aware of a big fear...."

Everybody is more or less aware of the big fear, but the fear is absolutely rootless, baseless. And you say "... or guilt in me, when I sit with You."

The fear is natural, because death is known by everybody around. Guilt is not natural; it is created by religions. They have made every man guilty -- guilty of a thousand and one things, so burdened with guilt that they cannot sing, they cannot dance, they cannot enjoy anything. The guilt poisons everything.

Sitting with me it becomes more clear to you, because I am a stranger amongst you; I don't have any guilt. Guilt is an absolutely non-existential thing. It is the conditioning of religions.

Sitting with me, everything inside you starts becoming clear by contrast: Here is a man who has no guilt, a man who has no fear, a man who is absolutely alone in this whole world -- a single man against the whole world. All your guilt that ordinarily remains unconscious, because you are living with the same kind of people, with the same kind of conditioning....

Being with me is being with a mirror.

And to see yourself and the mess that you are carrying within you, is certainly saddening. But it is also important, because if you become aware of it, it can be dropped. Guilt is an idea accepted by you. You can reject it, and it can be rejected because it is not part of existence. It is part of some stupid theology, of some old primitive religion.

You are saying, "and I am longing so much to be totally open to You." And you become afraid because the closer you become, the more open you become, the more you feel yourself full of guilt, sadness, misery, condemnation. You have been humiliated so much. All the religions have conspired against innocent human beings to make them guilty, because without making them guilty they cannot be made into slaves. And slaves are needed. For a few people's lust for power, millions of people are needed to be enslaved. For a few people to become Alexander the Great, millions have to be reduced to a sub-human status.

But all these are simply conditionings in the mind, which you can erase as easily as writing in the sands on a beach. Just don't be afraid, because those writings you have accepted as holy, you have accepted as coming from very respectable sources, from great founders of religions. It does not matter. Only one thing matters: that your mind should be completely cleaned, utterly empty and silent.

There is no need of Moses or Jesus or Buddha to reside inside you. You need a totally silent, clean space. And only that space can bring you not only to me, but to yourself, to existence itself.

"Recently I could feel the serpent rolled up in the bottom of me, sleeping, and the door, the third chakra, still closed. My heart wants to fly with you. Is there anything I can do?"

There are things which have to be done, and there are things which have not to be done. Things that can be done are ordinary, mundane, mediocre, of the objective world. Things which happen, and cannot be done, belong to a superior, higher order of existence.

If you are feeling that you would like your love to grow, to blossom, then wait with deep longing -- as a seed. The longing has to be the seed. And the waiting, the patient waiting for the time when the spring comes and seeds start changing from dormant beings into alive, active blossomings....

The longing is there.

Just waiting is needed.

And the waiting should not be impatient, because impatient waiting means you don't trust existence. And your impatience cannot bring the spring a single moment earlier. On the contrary, your impatience may block the door for the spring to come to you.

Just remain available, with a deep longing, just like a thirst in every cell of your body, a passion.

And spring has always come.

Your spring will also come.

You need not do anything else.

Just long as lovingly, as intensely, and wait as patiently, as possible.

The religions of the world have given so many diseases to man that they are uncountable. One of the diseases is that they have made every man ambitious for reward -- if not in this world then in the other world. They have made man so greedy, and at the same time they are all talking against greed. But their whole religion is based on greed.

Don't let your longing be a greed.

Your longing should be a love affair.

Your longing should not be a sad state but a joyful state, just as a pregnant mother. Your longing makes you pregnant. You can feel the child inside you which is growing every day, and each moment becomes a reward -- not that your reward will be delivered in heaven.

Religions have done such harm that they cannot be forgiven. They have taken away all dignity of man -- his joy of longing, of love, his pleasure in waiting, his trust that the spring will come. They have taken everything away from you. You will be rewarded only if you do certain rituals which have no relationship, no relevance. Now, going around a statue seven times -- what relevance can there be that you have earned virtue?

There are people who are continuously counting beads. I have seen people who are tending their shop and their hand is holding the beads so others should not see. It looks strange that you are haggling about the price of a certain thing with a customer and at the same time moving the beads, so they keep their hands and their beads in a bag so you cannot see. But anybody can see -- why should one have one's hand in a bag?

So the religion is going on inside the bag; outside they are haggling for the price and everything, and trying to cheat and exploit -- lying. And inside, how many times they have moved the beads -- means they have earned that much virtue. Virtue is the coin in heaven -- how much virtue have you in your bank account?

In Tibet they have done even better than counting beads. They have made small prayer wheels; each spoke represents one bead. So they go on doing all kinds of work, their prayer wheel by their side, and just once in a while they move it. And it goes on moving; when it slows down, they again give a push....

When I first came to know a lama with his prayer wheel I said, "You are stupid. Just plug it into the electricity. It will go on eternally, irrespective of whether you are alive or dead!"

But the lama could not understand that I was making a laughingstock of him. He said, "Your idea is great, because then we are completely free; otherwise this is a hindrance and everything -- you cannot do anything wholeheartedly." Even making love, they are moving their prayer wheel -- both the wife and the husband, they both have their prayer wheels. Now, it is very difficult: in the first place, the exercise of love

is difficult -- such primitive gymnastics -- and on top of it you have to go on moving those prayer wheels.

A simple and innocent religion would have changed the whole earth. But the cunning priests would not allow a pure and innocent and childlike religion, with wondering eyes, with joy, not bothering about stupid ideas about heaven and hell but living each moment with great love.

And waiting for more -- not desiring, but by waiting, deserving, creating more and more space, silence, so that the spring comes. And not only a few flowers, but so many flowers....

One of the Sufi mystics has a small poem about it: "I had waited long for the spring -- it came. And it came so abundantly, with so many flowers, that there was not a place left where I could make a nest for myself."

Life gives abundantly; you just have to be a recipient. But never wait for any reward.

Three men die on the same day and go to heaven. One by one they are interviewed by Saint Peter, who asked the first man how many times he had made love: "Never! I am a virgin," is the first guy's answer. Saint Peter gives him a Mercedes Benz to get around in, and poses the same question to the second man. "Only once," he says, "on my wedding night."

Giving him the keys to a Toyota, Saint Peter turns and asks the third man how often he has made love in his life. "I have gotten laid so many times I have lost count," the fellow confesses. And Saint Peter gives him a bicycle.

Not too much later, the first man is driving around in his Mercedes Benz when he sees something so extraordinary that he turns his head to look. He crashes headlong into a tree, and when he comes to, in Heaven Hospital, the angel doctors and police are standing by his bedside, waiting to find out what caused the accident.

"It was shocking, simply shocking!" whispers the poor man, "I saw Pope John Paul on roller skates."

All your old religions are based on reward and punishment, on more and less. Even on the last night when Jesus is departing from his disciples they ask only one question -- "Certainly in heaven you will be standing at the right hand of God, but what about us? Who will be standing next to you? And what are going to be our positions?" It is shocking to think that the man they had loved, lived with, is going to be crucified tomorrow -- it is almost certain -- but their whole concern is about their position. This is the corruption that religions have put into man's mind.

I want you to be absolutely innocent of all religious corruption and pollution. Have a silent, loving mind, waiting for more to happen. Life is so much that we go on exploring it -- but we cannot exhaust it. The mystery is timeless.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #13
Chapter title: Nothing goes right without meditation

18 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I FEEL A STRONG CONNECTION BETWEEN DEATH AND MEDITATION, A FASCINATION AND A FEAR. WHEN I SIT WITH YOU, IT IS SOMEHOW SAFE TO CLOSE MY EYES AND MEDITATE; WHEN I AM ALONE, IT IS FRIGHTENING. PLEASE COMMENT.

Dhyan Sagar, there is not only a strong connection between meditation and death, but they are almost the same thing -- just two ways of looking at the same experience.

Death separates you from your body, from your mind, from all that is not you. But it separates you against your will. You are resisting, you don't want to be separated; you are not willing, you are not in a state of let-go.

Meditation also separates all that is not you from your being and reality -- but the resistance is not there; that is the only difference. Instead of resistance, there is a tremendous willingness, a longing, a passionate welcome. You want it; you desire it from the very depth of your heart.

The experience is the same -- the separation between the false and the real -- but because of your resistance in death, you become unconscious, you fall into a coma. You cling too much in death; you don't allow it to happen, you close all the doors, all the windows. Your lust for life is at the optimum. The very idea of dying frightens you from the very roots.

But death is a natural phenomenon and absolutely necessary too -- it has to happen. If the leaves don't become yellow and don't fall, the new leaves, the fresh and young will not come. If one goes on living in the old body, he will not be moving into a better house, fresher, newer, with more possibilities of a new beginning. Perhaps he may not take the same route as he has taken in his past life, getting in a desert. He may move into a new sky of consciousness.

Each death is an end and a beginning.

Don't pay too much attention to the end. It is an end to an old, rotten, miserable life style, and it is a great opportunity to begin a new life, not to commit the old mistakes. It is a beginning of an adventure. But because you cling to life and you don't want to leave it -- and it has to happen by the very nature of things -- you fall unconscious.

Almost everyone, except those few people who have become enlightened, dies unconsciously; hence they don't know what death is, they don't know its new beginning, the new dawn.

Meditation is your own exploration.

You are searching to know exactly what constitutes you: what is false in you and what is real in you. It is a tremendous journey from the false to the real, from the mortal to the immortal, from darkness to light. But when you come to the point of seeing the separation from the mind and the body, and yourself just as a witness, the experience of death is the same. You are not dying... a man who has meditated will die joyfully because he knows there is no death; the death was in his clinging with life.

You say, Sagar, I FEEL A STRONG CONNECTION BETWEEN DEATH AND MEDITATION. There is. In the ancient scriptures of this land, even the master is defined as death because his whole function, his whole work is to teach you meditation. In other words, he is teaching you to die without dying -- to pass through the experience of death, surprised that you are still alive; death was like a cloud that has passed; it has not even scratched you. Hence the fascination, and the fear. The fascination is to know the mysterious experience everybody has to pass through, has passed through many times, but became unconscious. And the fear -- that perhaps death is only the end and not another beginning.

It happened, just in the beginning of this century, that the King of Varanasi was to be operated on; the operation was major. But the King was very stubborn and he wouldn't take any kind of anesthesia. He said, "You can do the operation, but I want to see it happen; I don't want to be unconscious."

The doctors were puzzled. It was against medical practice... such a major operation was going to be too painful; the man might die because of the pain. Surgery needs you to be unconscious.

Perhaps the science of surgery has learned the art of anesthesia from the experience of death, because death is the greatest surgery. It separates you from your body, from your heart, and you have remained identified with all this for seventy years, eighty years. They have become almost your real self. The separation is going to be very painful, and there is a limit to pain.

Have you ever noticed? -- there is no unbearable pain. The words"unbearable pain" exist only in language -- all pain is bearable. The moment it becomes unbearable, you fall unconscious. Your unconsciousness is a way to bear it.

If he had been an ordinary man, the doctors would not have listened to him -- but he was a king, and a very well-known king, known all over the country as a great wise man. He persuaded the surgeons, "Don't be worried, nothing is going to happen to me. Just give me five minutes before you start your operation so that I can arrange myself into a meditative state. Once I'm in meditation, I am already far away from the body. Then you can cut my whole body into pieces -- I will be only a witness, and a faraway witness, as if it is happening to somebody else."

The moment was very critical; the operation had to be done immediately. If it was not done immediately, it might cause death. There were only two alternatives: either to operate and allow the patient to remain conscious, or not to operate, but follow the old routine of science. But in that case, death was certain. In the first case, there was a chance that perhaps this man could manage, and he was so insistent... finding no way to persuade him, they had to operate.

That was the first operation done without anesthesia, in a state of meditation. The king simply closed his eyes, became silent. Even the surgeons felt something changing around the king -- the vibe, the presence; his face became relaxed like a small baby, just born, and after five minutes they started the operation. The operation took two hours, and they were trembling with fear; in fact, they were not sure that the king would survive -- the shock might be too much. But when the operation was over, the king asked them, "Can I open my eyes now?"

It was discussed in the medical field all over the world as a very strange case. The surgeons asked him what he did. He said, "I have not done anything. To meditate is my very life. Moment to moment I am living in silence. I asked for those five minutes because you were going to do such a dangerous operation that I had to become absolutely settled in my being, with no wavering. Then you could do anything... because you were not doing it to me. I am consciousness -- and you cannot operate on consciousness, you can operate only on the body."

You say," WHEN I SIT WITH YOU, IT IS SOMEHOW SAFE." There is really no difference whether you sit with me or you sit alone -- it is just a mind security, the idea that the master is present so there is no harm to take the jump. If something goes wrong, somebody is there to take care of it.

In meditation, nothing goes wrong -- ever.

Without meditation, everything is going wrong.

Nothing goes right without meditation; your whole life is going wrong. You live only in hope, but your hopes are never fulfilled. Your life is a long, long tragedy. And the reason is your unawareness, your unmeditativeness.

Meditation looks like death, and the experience is exactly the same. But the attitude and the approach is different, and the difference is so vast that it can be said that meditation is life and death is just a dream.

But this is the function of a mystery school, where many people are meditating, where a master is present. You feel safe, you are not alone. If something goes wrong, help will be available immediately. But nothing goes wrong.

So meditate while you are sitting with me, and meditate in your aloneness. Meditation is the only thing with an absolute guarantee that nothing goes wrong with it. It only reveals your existence to yourself -- how can anything go wrong? And you are not doing anything; you are really stopping doing everything. You are stopping thinking, feeling, doing -- a full stop to all your actions. Only consciousness remains, because that is not your action, it is you.

Once you have tasted your being, all fear disappears, and life becomes a totally new dimension -- no longer mundane, no longer ordinary. For the first time you see the sacredness and the divineness not only of yourself, but of all that exists. Everything becomes mysterious, and to live in this mystery is the only way to live blissfully; to live in this mystery is to live under blessings showering on you like rain. Each moment brings more and more, deeper and more profound blessings to you. Not that you deserve them, but because life gives them out of its abundance -- it is burdened, it shares with whomsoever is receptive to it.

But don't get the idea that meditation is death-like, because death has no good associations in your mind. That will prevent you experiencing consciousness -- "It is death-like." In fact, it is a *real* death. The ordinary death is not a real death, because you will be again joined with another structure, another body. The meditator dies in a great way; he never again becomes imprisoned in a body.

An Italian missed a day at work and the foreman wanted an explanation.

"Where have you been?" he asked.

"It was-a my wife. She give-a birth to a wheelbarrow."

"If you can't do any better than that," said the foreman, "I'm gonna have to fire you."

"I think-a I got it wrong," said the Italian. "My wife, she's in-a bed having a push chair."

"That's it, wise guy," shouted the foreman, "You are fired!"

The Italian went home and asked his wife, "Hey, what was wrong with you yesterday?"

"I told-a you, I had-a miscarriage."

"I knew it was-a something with-a wheels-a on it."

There are misunderstandings piled upon misunderstandings in you. Some misunderstandings can be tremendously harmful. Getting the association of meditation and death identified in your mind is one of the greatest harms that you can do to yourself. Although you are not wrong, your associations with the meaning of death are such that they will prevent you from getting into meditation.

That is one of the reasons I want to make death more and more associated with celebration rather than with mourning, more and more associated with a change, a new beginning, rather than just a full stop, an end. I want to change the association. That will clear the way for meditativeness.

And if you are feeling, here with me, silent and meditative -- still alive, more alive than ever -- then there is no need to be afraid. Try it in different situations, and you will always find it a source of great healing, a source of great well-being, a source of great wisdom... a source of great insight into life and its mysteries.

BELOVED OSHO,
WHEN SOMEONE LIKE NIETZSCHE OR GERTRUDE STEIN DIES -- A GENIUS WHO WOULD PROBABLY HAVE BECOME ENLIGHTENED IF THEY HAD MET A MASTER -- WHAT SORT OF CONSCIOUSNESS DO THEY CARRY INTO THE NEXT LIFE, AND WHAT WAS IT THAT IN THEIR PREVIOUS LIVES ALLOWED THEM TO EXPERIENCE SUCH A HUGE POTENTIAL, SUCH A GREAT FLOWERING, AND SUCH A GREAT KNACK? WAS IT THE IDEA OF WANTING TO GO THEIR OWN WAY WITHOUT A MASTER?

Pankaja, there are many things in your question. First, you ask, "When someone like Nietzsche or Gertrude Stein dies -- a genius who would probably have become enlightened if they had met a master -- what sort of consciousness do they carry into the next life?

The first thing to be understood is that consciousness has nothing to do with genius. Everybody can be a Gautam Buddha. Everybody cannot be a Michelangelo, everybody cannot be a Friedrich Nietzsche.

But everybody can be a Zarathustra, because the spiritual realization is everybody's birthright. It is not a talent like painting, or music, or poetry, or dancing; it is not a genius either. A genius has tremendous intelligence, but it is still of the mind.

Enlightenment is not of the mind, it is not intellect; it is intelligence of a totally different order. So, the first thing to remember is that it is not only people, like Friedrich Nietzsche who have missed the journey towards their own selves; they were great intellectuals, geniuses unparalleled -- but all that belongs to the mind. And to be a Gautam Buddha, a Lao Tzu, or a Zarathustra is to get out of the mind, to be in a state of mindlessness. It does not matter whether you had a big mind or a small mind, a mediocre mind, or a genius; the point is that you should be out of the mind. The moment you are out of the mind, you are in yourself.

So the strange thing is that the more a person is intellectual, the farther he goes away from himself. His intellect takes him to faraway stars. He is a genius, he may create great poetry, he may create great sculpture. But as far as you are concerned, you are not to be created, you are already there.

The genius creates, the meditator discovers.

So, don't make a category of Nietzsche and Stein and Schweitzer separate from others. In the world of mind, they are far richer than you, but in the world of no-mind, they are as poor as you are. And that is the space which matters.

Secondly, you ask, "What sort of consciousness do they carry into the next life?" They don't have any consciousness to carry into another life. They have a certain genius, a certain talent, a certain intelligence; they will carry that intelligence into another life, but they don't have consciousness.

Consciousness is an altogether different matter. It has nothing to do with creativity, it has nothing to do with inventiveness, it has nothing to do with science or art; it has something to do with tremendous silence, peace, a centering -- they don't have it. So the question of carrying a certain consciousness into the next life

does not arise; they don't have it in the first place. What they have, they will carry into the next life. They will become greater geniuses, they will become better singers, they will become more talented in their field, but it has nothing to do with meditation or consciousness. They will remain as unconscious as you are, as anybody else is.

It is as if you all fall asleep here; you will be dreaming. Somebody may have a very beautiful dream, very nice, very juicy, and somebody may have a nightmare. But both are dreams. And when they wake up, they will know that the beautiful dream and the nightmare are not different -- they are both dreams. They are non-existential, mind projections.

When an ordinary man meditates, he comes to the same space of blissfulness as Nietzsche or Albert Einstein or Bertrand Russell. That space of blissfulness will not be different, will not be richer for Bertrand Russell because he is a great intellectual. Those values don't matter outside of the mind; outside of the mind, they are irrelevant.

This is great and good news because it means a woodcutter or a fisherman can become Gautam Buddha. An uneducated Jesus, an uneducated Kabir, who doesn't show any indication of genius, can still become enlightened, because enlightenment is not a talent, it is discovering your being. And the being of everyone is absolutely equal. That is the only place where communism exists -- not in the Soviet Union, not in China.

The only place where communism exists is when somebody becomes a Gautam Buddha, a Zarathustra, a Lao Tzu. Suddenly all distinctions, talents of the mind, disappear. There is only pure sky where you cannot make any distinctions of higher and lower.

And you are asking, "What was it that in their previous lives allowed them to experience such a huge potential?"

You are growing every moment in whatever you are doing. A warrior will attain a certain quality of warriorness, a sharpness of the sword, and he will carry that quality into the next life. A mathematician will carry his mathematical intelligence to higher peaks in another life. That's why people are so different, so unequal, because in their past lives everybody has been doing different things, accumulating different experiences, molding the mind in a certain way. Nothing is lost, whatever you are doing will be with you like your shadow. It will follow you, and it will become bigger and bigger.

If Nietzsche is a great philosopher, he must have been philosophizing in his past lives -- perhaps many, many lives -- because such a genius needs a long, long philosophical past.

But the same is true about everybody. Everybody has a certain talent, developed or undeveloped; it depends on your decision, on your commitment. Once you are committed, you have accepted a responsibility to grow in a certain direction. Even whole races of people have developed in different directions, not only individuals.

For example, the Sikhs in India are not different from Hindus. They are only five hundred years old, following an enlightened man, Nanak. They became a different sect -- but they are Hindus. And for these five hundred years, a strange phenomenon has happened, which has not happened anywhere else in the world. You cannot find in a Jewish family that one person is a Christian; you cannot find in a Mohammedan family that one person is a Hindu. But for five hundred years it has been a convention that in Punjab, where Sikhs dominate, the eldest son of the family should become a Sikh. He still remains in the family. His whole family is Hindu -- his father is Hindu, his wife may be Hindu; he is a Sikh.

And the strangeness is that just by being Sikhs, the whole character of those Hindus has changed. Hindus have become cowards in the name of nonviolence; they are boiling with aggression within but, nonviolence is the ideal. Sikhs don't believe in nonviolence; neither do they believe in violence -- they believe in spontaneity.

A certain situation may need violence and a certain situation may need nonviolence; you cannot make it a principle of life. You have to remain open, available, and responsive to the moment. And there is no difference of blood -- the differences are such that one can only laugh at them -- but they have created a totally new race.

Any Hindu can become a Sikh, any Mohammedan can become a Sikh, because the change is very simple. You have to have long hair, you cannot cut your beard or mustache; you have to use a turban, and you have to keep a comb in your turban; you have to wear a steel ring, a bracelet, just to show that you are a Sikh, and you have to carry a sword. You always have to wear underwear.

How these things have changed people is a miracle, because the Sikh is totally different from Hindus in his behavior. He is a warrior; he's not cowardly. He's more sincere, more simple, more of the heart.

It happened... I was going to Manali, the mountainous part, and it had rained, and the driver of my

limousine was a Sikh. He started becoming afraid. The road was very small, the limousine was very big. The road was slippery; there were water pools collected on the road. At a certain point it looked very dangerous. A great river was flowing by, thousands of feet down -- and just a small road. He stopped the car, went out, and sat there. And he said, "I cannot move anymore, it is simply going into death."

I said, "Don't be worried, you just sit; I will drive."

He said, "That is even more dangerous! I cannot give you the key."

I said, "This is very strange, because we have been traveling the whole night, twelve hours; now we are in the middle."

I tried to explain to him, "Even going back, you will have to travel twelve miles, twelve hours again on the same dangerous road. Whether you go backwards or you go forwards, it is the same."

He said, "It is not the same, because the road that we have passed, we have survived -- I can manage. But ahead it seems to be simply committing suicide -- I cannot go."

At that very moment, the inspector general of Punjab, who was coming to participate in the camp, came in his jeep. Seeing me standing there, and the limousine and driver sitting there, he said, "What is the matter?"

I said, "It is good you have come at the right moment; this driver is not ready to move ahead."

The inspector general of Punjab was also a Sikh. He came close to the driver and told him, "You are a Sikh. Have you forgotten this? Just get into the car."

And strangely enough, he immediately got into the car. We moved. I asked him, "What happened? I have been arguing with you...."

He said, "It is not a question of argument. I am a Sikh! I am supposed not to be afraid, and I had forgotten it."

Just a slight idea can change not only the individual, it can change the whole race.

We have seen how Adolf Hitler created in Germany a race of warriors as nobody has done ever before, just by giving them the idea that "you are the purest Aryans, that you are born to rule all over the world. "And once the idea got into their minds, he almost conquered the world. For five years, he went on conquering. People became so afraid that a few countries simply gave way to him without fighting. What was the point of fighting with those people? They were superhuman. These ideas also are carried from one life to another.

In India there are sudras, untouchables. For five thousand years they have been condemned, oppressed, as nobody else in the whole world. I used to go to their functions and they would not let me sit with them. I would tell them, "You are as human as anybody else, and in fact you are doing a service which is far more valuable than any prime minister or any president of any country. The country would be more peaceful without these presidents and prime ministers, but without you, the country cannot live. You are keeping the country clean, you are doing the dirtiest jobs; you should be respected for it."

They would listen to me, but I could see that they were not ready to accept the idea that they are equal to other human beings. For five thousand years they have not revolted against such oppression, such humiliation -- just they go on carrying it from one life into another life; it becomes more and more ingrained.

Pankaja, you are asking, "Was it the idea of wanting to go their own way without a master?" No, they had no idea of the great experience that happens between a master and a disciple. They have never consciously decided to go on their own way.

In fact in the West, masters have not existed. There have been saviors. They are not masters; they don't help you to become enlightened, they help you to remain unenlightened. Just believe in them and they will save you, you are not to do anything. The West has known prophets, messengers of God, but the West has not known masters. It has known mystics, but the mystics have remained silent in the West seeing that they will not be understood.

It is the atmosphere of thousands of years in the East that has made a few people take courage, and say things which cannot be said. It was the long heritage that allowed a few mystics to become masters. The West has missed completely a whole dimension of life.

The East has also missed many things -- it has missed the scientific mind, it has missed the technological progress. It has remained poor, it has been invaded very easily by anybody, because its whole soul was devoted towards only one thing -- everything else was irrelevant: Who rules the country does not matter, what matters is whether you are enlightened or not. Whether you are rich or poor does not matter, what matters is whether you know yourself or not -- a single-pointed devotion. And because of this, the East

has a climate of its own.

As you enter into the Eastern climate, you suddenly feel a difference. The West is more logical; the East is more loving. The West is more of the mind; the East is more of mindlessness, of meditation.

No, Pankaja, they have not missed a master; the very idea was non-existent to them. Even today, millions of Western people are unaware of the fact of masters, disciples, meditations. It is only the younger generation -- and that too a very small portion of it -- which has entered into the Eastern dimension, and has been shocked that the real richness is not of the outside world, the real richness is of the inside.

Ginsberg is dying. "Call the priest," he says to his wife, "and tell him I want to be converted into the catholic religion."

"But Max, you are an orthodox Jew all your life. What are you talking about? You want to be converted?"

Ginsberg says, "Better one of them should die than one of us."

People have lived as Jews, as Christians, as Mohammedans, but people have not lived as simply religious.

In the East also only, a very few people have lived in pure religiousness. But only those very few people have filled the whole of the East with a fragrance which seems to be eternal.

God asked Moses to choose whatever promised land he wished. After weighing several factors, Moses settled on California. But Moses, according to legend, had a speech impediment and he begin to answer, "C... C...."

Whereupon God said, "Canaan, that wasteland? Well, okay Mo. If you want it, you got it."

Poor Moses, because of a speech impediment got Canaan, which is now Israel -- its old name is Canaan.

But from the very beginning in the Western mind, the desire was for California. He could have asked for Kashmir where finally he came and died; he could have asked for the land of Gautam Buddha.

But the East has appealed only to those who are called by psychologists "introverts"; and the West has appeal for those who are known as extroverts. Going Eastward means going inward; going Westward means going outward.

For thousands of years, authentic seekers have been coming to the East. They have found a certain magnetic pull; where so many people have meditated, they have created a tremendous energy pool. Being in that atmosphere, things become simpler, because the whole atmosphere is supportive, is a nourishment.

I have been around the world, and I have seen how the West is absolutely unaware of the Eastern grace. How is it that the Western man is unaware of himself? He's thinking of the farthest star, but not about himself. The East has remained committed to a single goal -- to be oneself, and to know oneself. Unless you know yourself, and you are yourself, your life has gone to waste; it has not blossomed, it has not flowered. You have not fulfilled your destiny.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #14
Chapter title: The love that never ends

18 May 1987 pm in Chuang Tzu Auditorium

Archive code: 8705185
ShortTitle: GOLDEN14
Audio: Yes
Video: Yes

Length: 65 mins

BELOVED OSHO,
ONCE, IN KATHMANDU, I ASKED YOU ABOUT THE NEED OF THE DISCIPLE FOR A MASTER. THEN I ASKED YOU IF THE MASTER NEEDS THE DISCIPLE, AND YOU SHOWERED ON ME SOME WORDS THAT I RECEIVED IN TEARS, LIKE PETALS OF AN UNKNOWABLE FLOWER. WOULD YOU PLEASE BE SO KIND AND SPEAK TO US ABOUT THE NEED OF THE MASTER FOR THE DISCIPLES. AREN'T YOU THE FORMLESS FORM, WITH WHOM EXISTENCE IS FULFILLING OUR LONGING? AREN'T WE, IN SOME WAY, YOUR FOOD, YOUR NOURISHMENT?

Sarjano, I do not remember what I said in response to your question in Kathmandu. I never remember anything I have said. That keeps me responsible. I cannot repeat, because I do not remember. I can only respond to the question, and to the questioner in this very moment.

Between Kathmandu and this moment, neither you have remained you, nor I have remained I. And so much water has gone down the Ganges, that any repetition is always out of date. Any repetition is dead, is not alive.

That's how the whole of humanity is only pretending to live, but deep down is dead, because it has forgotten the language of response. It knows only the language of reaction. It reacts according to the memory. It does not respond according to the awareness of the moment, of the need here and now. It is full of the past.

There is no present in millions of people around the world. Millions of people live without knowing the taste of the present. And when you are full of the past you are a graveyard. Howsoever beautiful the past may be, it is still dead. And beauty is meaningless if it cannot dance, if it cannot sing, if it cannot even breathe.

I am here, you are here, why bring Kathmandu in? I don't know what Kathmandu means in Nepalese, but in Hindustani we have a phrase which immediately reminds one of Kathmandu. The phrase is *kath ke ullu*. It means, "You are an owl. And that too not real, but made of wood." I don't know what Kathmandu means; Kath certainly means wood....

Why bring Kathmandu in? You really want to listen to the same answer again, but it is impossible Sarjano. You will have to forgive me, because I don't remember a single word. Kathmandu is almost as far away as the farthest star, as if it happened in some other life.

While we are alive, why waste your time? You can ask a new question and you can receive a new response. The new will be fresher, and the new will be better. The new will be more mature.

But people have lived to live in the past. It has become almost a second nature to them. It is very difficult to drag them out of their graves and tell them, "You are not dead yet. Start breathing, you are still alive."

An elderly Jewish man walks into a jewelry store to buy his wife a present. "How much is this?" he asks the assistant, pointing to a silver crucifix.

"That is six hundred dollars, sir," replies the assistant.

"Nice," says the man, "and how much without the acrobat on it?"

People cannot forgive the past, people cannot forget the past. Two thousand years have passed, but Jesus is not yet acceptable to the Jewish mind. Not a single Jew in two thousand years has repented that crucifying Jesus was a criminal act, and that he finds himself also part of the conspiracy. You will be surprised to know that not a single Jewish scripture even mentions the name of Jesus. It is so unworthy. Such is our approach to life....

I will take your question as fresh, because we are not in Kathmandu. And I will answer you in this moment, responding to your question and to you. I am not in the habit of quoting myself.

You are asking, what is the need of the disciple for a master, and vice versa -- what is the need of a master for a disciple? Condensed to its essentialness, the question is, "Does love exist in the lover or in the beloved? Or does love exist in the harmony of both?"

Only in those rare moments, when there is no "I" and no "thou," love blossoms. It does not exist in the lover, it does not exist in the beloved, it exists in the disappearance of their separation.

That's why all lovers are disappointed, because they cannot remain organically one for more than a few seconds. Just a small thing and the separation returns; it was just waiting. If in twenty-four hours you can find twenty-four seconds of organic unity and harmony, you should think yourself immensely blessed, tremendously rich.

The same is the situation between the disciple and the master. Something higher than love, something deeper than love and togetherness exists in those moments of silence, those moments of communion, when the disciple forgets that he is separate from the master, when the disciple melts and merges into the master.

The master is already merged into existence. Merging into the master you are really merging with existence itself. The master functions only as a door, and a door is an emptiness; you pass through it.
The master is the door to the beyond.

And the beyond exists in the organic unity, in the communion, in the merger, in the melting of the master and the disciple. It is the highest form of love. It is the greatest prayer, the deepest gratitude, and the most ecstatic experience available to human consciousness.

The master is missing something when he is alone; he is like an ocean into which no rivers melt. A disciple is certainly just a nobody without a master. With a master, he becomes the whole existence. Both are fulfilled in a togetherness. And because this togetherness is not of the body, not of the mind, but of that which is beyond the mind in you, it is possible to attain and never lose it.

Love is always up and down, one moment joyful, another moment sad. But the love that we are talking about -- love between two spirits, between two beings -- only begins, it never ends.

The masters ordinarily will not accept what I am saying, but if they don't accept it they are insincere. And if they are insincere, what kind of masters are they?

The masters have been pretending that they don't need anything -- they don't need you, they don't need your eyes, they don't need your heartbeat, they don't need your love, they don't need your merger and meeting. That is an egoistic attitude. And anybody who pretends that he needs nothing is only a teacher, not a master. He himself needs to be a disciple. He has heard many beautiful truths, but he has not known anything on his own.

A true master, out of his sincerity, out of his humbleness, will accept the simple fact that he is not beyond any need. Of course, his needs are of a very spiritual kind.

He cannot live unless he can share. Even to exist is impossible for him -- he loses all meaning -- unless he can wake up people who are fast asleep, unless he can make people who are miserable become transformed into dancing roses. In their fulfillment he becomes again and again enlightened.

His enlightenment is not an incident: the authentic master is becoming continuously enlightened each moment. His enlightenment is a progress, an eternal progress; otherwise, the world would have been far more poor. It is already poor.

If Gautam Buddha needed nothing, then for forty-two years walking the whole land, talking to people, knowing perfectly well that they cannot understand, is an arduous task. Why is he doing it? He is helpless, he has to do it. It comes as an intrinsic part of his own enlightenment.

Before, it was a longing to become enlightened. Now it is a longing to make the whole world enlightened.

BELOVED OSHO,
I LOVE THE WAY YOU SPEAK SO INTIMATELY TO SANNYASINS WHO HAVE BEEN WITH YOU FOR A LONG TIME, REMEMBERING VEENA WITH PHOTOGRAPHIC CLARITY AND WHETHER SOMEONE ELSE'S HANDS WERE COLD OR WARM, AND WHERE HE USED TO STAND TO GREET YOU. THE INTIMACY OF YOU ACKNOWLEDGING US IS SUCH AN INCREDIBLY BEAUTIFUL GIFT IT MAKES ME WEEP. COULD YOU SAY SOMETHING ABOUT ACKNOWLEDGEMENT?

Prem Pankaja, one of the most important secrets of life is that the something can be of immense spiritual value, and the same thing can be a great hindrance for your growth.

Such is acknowledgement. It can arise out of your ego -- to be acknowledged -- then it is dangerous. Then it is going to strengthen that which is false in you and block the doors for the real to open up.

But if it arises out of a simple, innocent heart -- not as a nourishment to the ego but just as a blissful recognition that you are also there, that you are also in existence, that you are accepted as you are, that you are respected as you are -- then acknowledgement can become a tremendous experience and transformation.

It all depends on you, what you make of it.

There are people whom I feel afraid to recognize -- not that it is going to do any harm to me, but because it is going to do harm to them. I can see in their eyes, in their faces, a deep desire, a greed to be recognized. I ignore it. But there are people who are simply here -- just enjoying. It is more than enough that they are breathing the same air, that they are sitting under the same roof, that they are surrounded by the same trees.

I am reminded of a strange story about Ananda, one of Gautam Buddha's most intimate disciples.

And he was not only a disciple, he was also his elder cousin-brother. Just the fact that he was more deeply related with Gautam Buddha, the fact that blood is thicker than water, the fact that, "Not only I am related, he is younger in age to me," became a hindrance.

Forty-two years he remained with Buddha, but could not attain enlightenment. And many, many others came and became enlightened. It was the day when he was taking initiation that he had asked Gautam Buddha, "I have come to be initiated. After initiation I will be your disciple. Right now I am your elder brother." And in India, even cousin-brothers, if they are elder, have to be respected just like your real brothers.

Ananda said, "I want you to remember three conditions, and give me a promise that you will not go against your word, because after initiation your order will be my life, your word will be my law -- then I cannot say anything. So just before initiation I want three promises. As your elder brother you have to respect my desires."

Sariputra, one of Gautam Buddha's earliest disciple's, said to Ananda, "Don't be stupid, these promises will become hindrances for your growth. These conditions will prohibit all for which you are taking the initiation. You are saying, `I am going to become your disciple,' but deep down you will never be a disciple. You will always know that you are the elder brother, and those three conditions will always make you certain about it."

Initiation has to be taken unconditionally, but Ananda was not going to listen to an ordinary sannyasin. Sariputra was one of the wisest disciples of Gautam Buddha, but in the eyes of Ananda he was nobody. Ananda was a king, had his own kingdom; Sariputra was just a commoner. Ananda said to him, "You keep quiet. It is a question between two brothers, you need not interfere."

After forty-two years Ananda wept when Gautam Buddha was dying. And he said, "I did not listen to Sariputra. I was ignorant, I insisted. Those conditions were nothing but an enhancement of my ego."

The first condition was, "I will always remain with you. You cannot send me anywhere else to spread the word." Second, "I can ask any question. You cannot say to me, `Wait, and when the time is right you will receive the answer.' No, you will have to give me the answer immediately." And third, "If I bring a friend -- even if it is in the middle of the night, and I wake you up -- you will have to receive him and answer his questions."

Gautam Buddha laughed. There are very few occasions when he laughed -- in his whole life maybe three or four occasions. He laughed, laughed at the stupidity of human ignorance. What he was asking was just meaningless, and what he was losing he was not aware of.

Buddha said, "You are my elder brother. I have to obey you, respect you. Your conditions are accepted. You will never find a fault. I give my promise -- but I am giving it with a very heavy heart, because you don't know what you are missing. You are thinking you are becoming special, and this is the place where you have to become humble."

But a blind man is a blind man. He took initiation only after those conditions were accepted. And he wept tears of blood, because he remained always with a subtle ego: "I have a certain speciality amongst ten thousand disciples.

Nobody has any promise from Gautam Buddha except me."

But the people who had no promise, their promises were fulfilled. Those who had come without asking anything and surrendered themselves, they attained. He remained lagging behind. He could not believe it: "What is the matter? Very junior people have attained to liberation, and I am one of the most senior persons. And I am the closest."

But closest only physically. He slept in the same room in which Gautam Buddha slept. He moved just behind him like a shadow, and he felt greatly proud of his specialness. He was acknowledged by Gautam Buddha and by everybody else; but his acknowledgement became his fault, his failure.

Pankaja, never desire acknowledgement. Enjoy when it comes, relish it, dance... but when it comes on its own, not asked for. The master always recognizes -- but only those who will be helped by it. And he ignores those who will be helped by his ignoring them. Perhaps they will come to an understanding of why

they are being ignored: because they want to be special, because they want to be acknowledged.

Drop that! If you cannot drop, even with a master, then what kind of discipleship is it? What kind of initiation have you taken? Now leave it to him. If he feels that you need being ignored, he will ignore you -- and you have to be thankful for it. And if he feels you need acknowledgement he will acknowledge you, and you have to be thankful for that too. But it should not be a demand on your part.

The moment you demand you miss the intimacy, the deep spiritual connection. You fall far away, because the desire is not of your being, it is of your ego, of your personality -- which is not you, which is your enemy. This enemy has to be crucified.

Without ego, without any sense of "I", you will know the innocence of a child. Then the whole starry sky and its freedom is yours.

A smart New York career girl married Stefano, a handsome young Italian farmer. She was not too happy with his social manners, and started trying to improve him immediately. Throughout the wedding reception she continuously corrected his mistakes, telling him what to say, which knife to use at the table, and how to pass the butter.

Finally, the celebrations were over, and they were in bed at last. Stefano fidgeted between the sheets, unsure of himself, but finally he turned towards his new wife and stuttered, "Could you pass the pussy please?"

It is better to recognize whatever you are: ignorant, uneducated, knowledgeable, moralistic, puritan, egoist -- it is better to recognize whatever you are.

There is no need to hide yourself from the master.

The function of the master is not to improve upon you, but to transform you -- and these are two different processes.

To reform you means to decorate you, to polish you; to transform means to help you die as an ego and be born as an innocent child, who knows no idea of "I-ness".

Only the childlike consciousness is capable of understanding all that is beautiful in life, all that is great in existence. And the whole existence is full of greatness, full of glories. This is the only existence there is; its beauty, its truth, is the only beauty and the only truth. But they are available only to the innocent people.

Blessed are the innocent, for theirs is the kingdom of God.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #15
Chapter title: Most people return unopened

19 May 1987 am in Chuang Tzu Auditorium

Archive code: 8705190
ShortTitle: GOLDEN15
Audio: Yes
Video: Yes
Length: 79 mins

BELOVED OSHO,

IT FEELS SO HOPELESS. I FEEL ASHAMED TO HAVE BEEN A SANNYASIN FOR TEN YEARS AND STILL BE IN THIS STATE. I HESITATE TO ASK FOR YOUR HELP, BECAUSE EVEN YOUR WORDS BECOME MECHANICAL IN ME AFTER A FEW REPETITIONS. WOULD YOU PLEASE COMMENT?

Prem Indivar, it is not yet hopeless enough. Just make it a little more hopeless. There comes a point in hopelessness where you stop hoping.

Hopelessness is still deep down nothing but hope. Let the hope fail completely and totally, and a dramatic experience arises out of that space when you don't have any hope -- because hope is another name of desire, another name of expectation, another name of ambition. And before you can realize yourself, all desires, all expectations, all ambitions must have failed you, must have left you alone. Hoping nothing, desiring nothing, expecting nothing -- where will you be? There is no way to go out.

Hope is a way of going out, desire is a way of going away, ambition is a way to avoid going in. On the path, to be utterly hopeless, so hopeless that you stop hoping... suddenly you are in -- without taking a single step.

Hope is a kind of opium; it keeps you intoxicated. To tolerate the miserable present, your eyes remain fixed on a faraway star: your hope. Millions of people live without finding themselves -- not because of any sin that Adam and Eve committed, or that they committed in some of their past lives. The sin is that people go on looking in the future and the present goes on passing by. And the present is the only reality; the future is a dream, and howsoever sweet, dreams never come true.

Self-realization is not a dream. It is a realization in the present moment of your own being. So don't be worried; you are on the right path, Prem Indivar -- becoming hopeless. Go on more and more, exhaust hopelessness. Come to the optimum hopelessness. Then hope disappears automatically.

And when there is no hope, you are.

When there is no hope, the present is.

An old spinster died, and her two old friends went to a stone mason to have a gravestone made. "And what message would you like to have on the stone?" asked the mason. "Well," said one of the old maids, "It's quite simple really. We would like `She came a virgin, she lived a virgin, and she died a virgin.'"

The mason replied, "You know, you ladies could save a lot of money by just saying, `Returned unopened.'"

Most of the people return unopened, and nobody is responsible except themselves.

You are asking, "It feels so hopeless...." Not yet; otherwise even this question would not have arisen. There is still hope. You say, "I feel ashamed to have been a sannyasin for ten years, and still be in this state." That is your ego feeling hurt; otherwise you would feel humble, not ashamed. What is there to be ashamed of?

Life is not a small thing. It is so vast, and we are so small. The ocean is so big, and we have to swim in it just with our own small hands. Only those people who never start swimming and go on standing on the bank looking at others, should feel ashamed. One who has started swimming... ten years is nothing much, even ten lives are short.

One should be so patient. It is your impatience that is feeling ashamed; it is your ego that is feeling ashamed. You should feel humble -- humble before the vastness of existence, humble before the mysteries of life... just humble, a nobody. And in that humbleness, the ocean becomes small and your hands become bigger.

You say, "I hesitate to ask for your help...."

You go on saying things which you don't mean. If you really hesitate, then why are you asking? In fact, hesitation is your question. You should ask a little more so that you can open up, so that you can become more exposed. Don't go on hiding yourself. What is the hesitation in asking? And you go on rationalizing everything within yourself; you have rationalized your hesitation.

Everybody hesitates to ask, and the reason and the rationalization are two different things. The reason for feeling hesitation is that one does not want to show one's ignorance, and every question shows your ignorance. One hopes that some other stupid person is going to ask the question, just wait... because the human reality is one, and human problems are one, and the search for oneself is one. So some day somebody is going to ask the question that you cannot gather courage to ask yourself.

But I want you to remember that even in asking there is something valuable. In asking, you are exposing your ignorance; in asking, you are accepting that you don't know; in asking, you are dropping your so-called knowledgeability.

To ask a question is more important than the question itself. The question may be anything -- XYZ -- but the very asking is significant. It brings you closer to me, and it brings you closer to all other sannyasins, the fellow travelers. You don't remain closed, afraid that somebody may know that you know not. Exposing yourself -- that you are ignorant -- all fear disappears. You become more human, and you become more intimate with everyone who is a fellow traveler, because the same is his situation. That is the reason why one hesitates.

But rationalizations are a totally different thing. You rationalize that, "I hesitate to ask for your help because even your words become mechanical in me after a few repetitions."

What is the need of repeating them? One repeats a thing because one wants to make it mechanical. In your mind, there is a robot part; if you repeat a certain thing, the robot part takes it over. Then you don't have to think about it; the robot part goes on doing it. You are unburdened of thinking, you are unburdened of responsibility. And the robot part is very efficient; it is mechanical. It has its use, and it has its misuse.

When you are working in the ordinary world, the day to day world, if you have to remember every day where your house is, who your wife is... if you have to search every day in the crowd looking into every face -- who is your wife? -- it will become a little difficult. The robot part takes over. It knows the way home; you need not think on every turn whether to go right or to go left. You go on listening to the radio, and your hands will go on turning the steering wheel exactly to your own porch.

If one has to think about everything, life will become too clumsy. Once in a while, it happens with a few people, who don't have a very strong robot part -- and these are the people who are very intelligent -- that their whole energy moves into intelligence, and their robot part is left starving.

Thomas Alva Edison is one of the cases to be considered. He was leaving and going to an institute to deliver a lecture on some new scientific project he was working on. Saying goodbye to his wife, he kissed her and waved to his maid. His chauffeur could not believe his eyes -- because he had kissed the maid, and he was waving to the wife. His robot part was very, very small; his whole life energy was devoted to scientific investigations where a robot part is not needed.

One day, he was sitting and working on some calculations, and his wife came with the breakfast. Seeing him so much involved, she left the breakfast by his side, thinking that when he sees it, he will understand why she has not disturbed him. Meanwhile, one of his friends came. Seeing him so much absorbed, he also felt not to disturb him. Having nothing else to do, he ate the breakfast, and left the empty dishes by his side. When Edison looked up and saw his friend, he looked at the empty plate and said, "You came a little late. I have finished my breakfast. We could have shared it."

The friend said, "Don't be worried."

You say that everything becomes mechanical in you after a few repetitions. But why repeat? The repetition is a method to make a thing mechanical. Always do something fresh, something new, if you do not want to get caught in repetitions. But in ordinary life, repetitions are perfectly good.

As you enter into the world of higher consciousness, repetitions are dangerous. There you need always a fresh mind, an innocent mind, which knows nothing and responds to a situation not out of the mechanical, robot part of your mind, but from the very living source of your life.

Here we are not concerned about the mundane world. Our concern is to raise the consciousness.

Don't repeat, don't imitate. Remember one thing: you have to respond always in a fresh way. The situation may be old, but *you* are not to be old. You have to remain young and fresh. Just try new responses. They will not be as efficient as mechanical responses, but efficiency is not a great value in spiritual life... freshness is.

A rabbi and a minister were sitting together on a plane. The stewardess came up to them and asked, "Would you care for a cocktail?"

"Sure," said the rabbi. "Please bring a Manhattan."

"Fine, sir," said the stewardess. "And you Reverend?"

"Young lady," he said, "before I touch strong drink, I would just as soon commit adultery."

"I've missed," said the rabbi." "As long as there is a choice, I will have what he's having."

People are imitative and imitation is bound to be unintelligent. They want to do exactly the things which others are doing. That destroys their freshness. Do things in your own style; live your life according to your own light. And even if the same situation arises, be alert to find a new response.

It is only a question of a little alertness, and once you have started enjoying... and it is really a great joy to respond to old situations always in a new way, because that newness keeps you young, keeps you conscious, keeps you non-mechanical, keeps you alive.

Don't be repetitive. But when I am saying don't be repetitive, I don't mean in the ordinary life, in the marketplace; there, repetition is the rule. But in the inner world, the freshness of your response is the law.

BELOVED OSHO,
I HAVE NOTICED THAT WHEN YOU LEAVE THE DISCOURSE AND PASS THROUGH THE DOOR, YOU OFTEN LOOK TO YOUR LEFT. ARE YOU SIMPLY SAYING "HELLO" TO THE GHOST?

I have to. That room, Anando's room, has so many ghosts. I had not told Anando when she came into the room for the first time -- but how long can you hide a fact? The ghosts started declaring themselves. In the middle of the night, they would wake her. They would knock -- she would jump out of her bed. And she was afraid to tell anybody what was the matter. Finally she gathered courage and asked me, "What is the matter? Suddenly, in the middle of the night, somebody knocks, and if I don't jump up, he tries to pull my leg."

I said, "Nothing to be worried about. It is a very nice assembly of ghosts." I keep them in Anando's room just so they can also listen to the discourse -- in fact, it is their room. They are not ghosts, they are the hosts -- Anando is the guest. But she was very much afraid I said, "You don't be afraid. Start introducing yourself to them."

She said, "But what will others think?"

I said, "Nobody is there in the middle of the night."

She said, "That's right." So she introduced herself: "I'm a nice Australian girl and I don't want any trouble." And now she has even started making a bed in the bathroom, in the bathtub, with cozy blankets and many clothes for the ghosts, so they can rest there.

I have to pass that room just because of those fellows. Just a "hello" is needed. And now it has become known to a few people. Milarepa is asking, "Why, when you enter the room, do you look to the left and say, `Hello'?" Mukta has even approached Anando to say, "I enjoy the company of ghosts. I would like to invite them for tea -- just to be friendly with them."

But Anando is very much afraid. She has to talk to them every night. I have asked her whether they answer. She said, "They never answer."

I said, "They will not answer because they don't exist. You have to create them; it is a very creative dimension."

Nirupa became interested, because everybody wants to know mysterious things. She stayed with Anando, and she also heard the knocks. She said, "My God, they are!" But in fact, all those knocks are made by Milarepa. It is by arrangement with me, just to keep a place in the commune for nice ghosts.

You can create ghosts very easily. Anything else is very difficult because it needs some material. Ghosts are absolutely immaterial. It just needs a good imagination, and Anando has a good imagination. And it is a good exercise to talk to the ghosts, because you can be more truthful than you can be with human beings -- it is a good meditation. You can tell them secrets which you cannot tell to anybody else, because they are not going to spread rumors. You can trust them; they are your own creation.

Slowly, slowly, Anando will make it a meditation -- it is becoming one by and by. I am giving her as much encouragement as possible. There is nothing to be afraid of, because ghosts don't exist anywhere -- Anando's room included. But to have a good company of ghosts, and to talk with them, can be transformed into a meditation, as if you are talking to your own different selves.

Every man has many selves. He can make each self a ghost, and then it is easy to talk to them. And just one step more -- talk from your side and answer from *his* side. Between this conversation, between you and the non-existential ghost, you will find treasures hidden within yourself, secrets and mysteries of which you were not aware before.

So Anando's room is a special room. When you walk through it, never forget to say hello to the ghosts.

Goldstein applies for membership in the Communist Party, and he is requested to answer a few questions.

"Who was Karl Marx?"

"I don't know," replies Goldstein.

"Lenin?"

"Sorry, I don't know him either."

"What about Leonid Brezhnev?"
"Never heard of him."

"Are you playing games with me?" asked the official. "Not at all," says Goldstein. "Do you know Herschel Salzberg?"
"No," says the official.
"What about Yankl Horovitch?"
"Never heard of him."
"Sammy Davidovitch?"

"No."

"Well," says Goldstein, "I guess that's the way it goes. You have got your friends, I have got mine."

People think Anando lives alone -- she has such a beautiful congregation! Right now I am telling her to have some conversations, and soon you will see her addressing the congregation. There will be nobody, but she will enjoy her own revelations. And one thing is good about ghosts: you can say anything to them, in any language; right or wrong, it does not matter.

Ghosts are almost like God. People are praying all over the world every morning, every evening, to a god. And it is not that their prayer is absolutely useless -- although there is no God. If they are praying with tears in their eyes and love in their hearts, and a feeling of gratitude surrounding them, whether God exists or not is not the point. The prayer changes the person. It gives him a new experience. God was just an excuse.

So are the ghosts of Anando's room an excuse for her to stand up and address the congregation. I think tonight she's going to do it, and enjoy it, and tell those poor fellows... because they are so old. Somebody may have died thousands of years before. Just visualize a few skeletons sitting around you -- it is an exercise in visualization -- and then start addressing them, "Brothers and sisters...." And you will not be surprised that they applaud, they laugh, at exactly the right moments.

Milarepa has another question. He is afraid that Anando's ghosts are just underneath his room, and someday they may start moving around the house. You need not be afraid, Milarepa, because I have asked a few ghosts... they are afraid of you! So you remain courageous. Even if you feel some ghost has entered, behave as if nobody has entered. Go on playing on your guitar a little louder. Ghosts don't particularly like the contemporary music because they are not contemporary -- they are very classical people.
Two Italians were watching a jet fly overhead.
"Hey, that's-a the pope up-a there," declared one.
"How you know-a that?" asked the other.

"That's-a easy" replies the first. "The airplane-a, said TWA on it. That means Top Wop Aboard."

Milarepa, you can write on your door TWA: Top Wap Aboard. And don't be afraid of the ghosts. I am always here. If some ghost plays tricks on you, you can just inform me, because I have such an intimacy with everything in life -- ghosts and gods, trees and rivers, mountains and clouds -- that I will prevent them... Don't Disturb the Musician!

You are allowed to be present in the court of Anando. She is my legal secretary, and if you want to learn about law, she can teach you things. I don't think that any ghost is interested in things like law -- so technical. But they are interested in Anando. She is very juicy!

BELOVED OSHO,
WHEN I SAW YOU THE OTHER MORNING, YOU SEEMED SO TOTALLY FRESH, SO NEW, SO RADIANT -- DEEPER, AND HIGHER, AND VASTER THAN EVER BEFORE. WHAT HAS HAPPENED TO YOU IN THESE DAYS OF SILENCE?

Anand Suresh, there are many things that have not been told by the mystics to people, just so that they don't freak out. One of the things is the moment you become aware, conscious, reaches which were unknown to you before become available. Your contact with the body becomes loose, particularly after enlightenment.

The general understanding is that you will be more healthy. You are in an inner sense more healthy, but as far as your body is concerned, you become more fragile. So whenever I have a great opportunity of being sick, I use it -- just resting under my blankets, being utterly silent. I love to be sick, to tell you the truth, because then I can sleep twenty hours, at least. It is sleep to the outside people; but to me it is a deep

meditation.

So, because both my arms and their joints are in bad shape, I cannot even participate in your rejoicing and in your music. I have been resting completely. And whatever I do, I do totally. That may have given you the idea that I looked "totally fresh, new, radiant -- deeper and higher and vaster than ever before."

I am always the same. But as you become more and more centered inward, even to look outside is a strain on the eyes, even to speak a word is a strain because effort has to be made. Otherwise the silence cannot be translated in any way and conveyed to you.

So whenever I get some chance.... For example, when I was in American jails for twelve days, all I did was sleep for twenty hours, waking up twice to take a bath and to eat something, and then go to sleep again. When I came out of the jail, the jailer said, "You are my first experience of someone... from when you entered, till now when you are coming out, I can compare: You are looking so radiant, so fresh."

I said to him, "Jail life suits me!"

He said, "What?"

I said, "Yes, because there is no disturbance."

Each of your presidents, your prime ministers, your senate members should be given a chance every year, at least for twelve days, to be in jail. They will all feel nourished. They just have to know the art: take it easily. Easy is right.

An American from Texas is visiting France, and feeling thirsty, he stops at a house along the road. "Can you give me a drink of water?" asked the Texan.

"Of course," says the Frenchman.

"What do you do?" asks the Texan.

"I raise a few chickens," says the Frenchman.

"Really," says the Texan. "I'm also a farmer. How much land do you have?"

"Well," says the Frenchman. "Out front it is fifty meters, as you can see, and in the back we have close to a hundred meters of property. And what about your place?"

"Well," says the Texan proudly. "On my ranch, I have breakfast, and I get into the car, and I drive and drive, and I don't reach the end of the ranch until dinnertime."

"Really," replied the Frenchman. "I once had a car like that."

It all depends how you take it.

Margaret Thatcher, Francois Mitterand, and Ronald Reagan were lunching together. Naturally, they talked about their respective heartaches.

Margaret Thatcher said, "I have thirteen undercover agents and one of them is a double agent, but I don't know which."

Mitterand spoke up, "I have thirteen mistresses and one of them is cheating on me, but I don't know which."

Reagan said, "I have thirteen cabinet ministers, and one of them is intelligent -- but I don't which."

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #16
Chapter title: Life is an eternal incarnation

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BELOVED OSHO,
SOMETIMES IN DISCOURSE, I SUDDENLY COME TO CONSCIOUSNESS AND REALIZE THAT I DON'T KNOW WHERE I'VE BEEN, AND YET THE DISCOURSE IS COMING TO A CLOSE. YOUR WORDS WERE COMING THROUGH, BUT I'M NOT SURE IF I WAS AWAKE. IF I'M NOT CONSCIOUS, AM I ASLEEP? ARE THESE THE ONLY TWO POSSIBILITIES? IS THERE SOME STAGE IN-BETWEEN? HOW TO TELL THE DIFFERENCE?

Mary Catherine, the question you have asked is the question everybody needs the answer for. Man is asleep, but it is no ordinary sleep; he is asleep with open eyes. His sleep is spiritual, not physical.

Just as in physical sleep your consciousness is filled with dreams, in spiritual sleep your consciousness is filled with thoughts, desires, feelings -- a thousand and one things.

It is not that you are unconscious in the sense of being in a coma; you are unconscious in the sense that your consciousness is covered with too much dust. It is exactly like a mirror: if covered with many layers of dust, it will lose the quality of reflecting, will lose the quality of being a mirror. But the mirror is there; all that is needed is to remove the dust. Your consciousness is there -- even while you are physically asleep your consciousness is there, but now more covered than when you are awake.

You are asking, "If I'm not conscious, am I asleep? Are these the only two possibilities? Is there some stage in between? How to tell the difference?"

You are not unconscious in the sense a person falls into a coma; you are not conscious in the sense a Gautam Buddha is conscious. You are in between. A thick layer of thoughts does not allow you to be in the present. That's why, while you are listening to me, you are listening and yet the listening is very superficial -- because deep down there are so many thoughts going on. You are listening but it is not reaching you, and as I stop speaking, suddenly you realize that you have been listening, certainly, but you have not understood it. It has not penetrated you; it has not become part of your being. Something has prevented it, like a China Wall. Those thoughts are transparent, but they are thicker than any China Wall can be.

You are neither asleep nor awake, you are in between -- awake as far as your day to day mechanical activities are concerned, and asleep as far as a clear consciousness is concerned. A pure consciousness, a deep innocence like an unclouded sky, is absent.

The pope was sitting with his cardinals signing papers and proclamations. The phone rang and his secretary answered. "Your holiness," she said. "It is about the abortion bill. A reporter wants to talk to you."
"Don't bother me," the pope interrupted.

"But he wants to know what you are going to do about the bill."
"Just pay it," the pope replied. "Pay it quick!"

In what position will you put the pope? Asleep or awake? He is in between; he has heard the word bill, but he has interpreted it in his own way. He has forgotten completely that the bill is about abortion, and certainly he has not been aborted, and he has not to pay any bill.

But this is the situation of us all. We hear what we want to hear; we hear only that which adjusts with our preconceived notions, prejudices.

You will be surprised to know... the scientific research is almost unbelievable: it says ninety-eight percent of what you hear is prevented from reaching to you -- ninety-eight percent! Only two percent reaches you. It has to pass through so many thoughts, conceptions, beliefs, conditionings, and they go on cutting it according to themselves. By the time it reaches you, it is something totally different than was said, than was heard. It is a long process of screening, and we are all screening. If something falls in tune with our mind -- that means with our past -- we hear it. But if it goes against it, we certainly hear the sound but we miss the meaning.
To listen is a great art.

People only hear; very few people are able to listen.

One man had reached Gautam Buddha. He was a well-known philosopher of the day and he had

defeated many philosophers in discussions about the ultimate, the truth, God. He had come to defeat Gautam Buddha too -- that would be the crowning victory. He had brought with him five hundred chosen disciples to see Gautam Buddha defeated.

But Gautam Buddha asked a very strange question. He asked, "Do you understand the meaning and the difference between hearing and listening?"

The man was at a loss. He had come to discuss great things, and this was a small matter. And there was no difference... as far as language is concerned, dictionaries are concerned, hearing is listening. The man said, "There is no difference at all, and I had hoped you would not ask such an ordinary question."

Gautam Buddha said, "There is a great difference. And unless you understand the difference, there is no possibility of any dialogue. I will say something; you will hear something else. So if you really want to have a dialogue with me, sit by my side for two years. Don't speak a single word, just listen. Whatever I'm telling others, be unconcerned; I'm not telling you. So you need not be worried about whether it is true or untrue, whether you have to accept it or not. You are just a witness; your opinion is not required.

"After two years, you can have the dialogue, the discussion you have come for. And I would love to be defeated, so this is not to postpone defeat; it is just to make the dialogue possible."

At that very moment, Mahakashyap -- a great disciple of Gautam Buddha; perhaps the greatest -- laughed. He was sitting under a tree far away, and the philosopher thought, "That man seems to be mad. Why is he laughing?"

Buddha said, "Mahakashyap, this is not mannerly; even for an enlightened man this is not right."

Mahakashyap said, "I don't care about right and wrong; I'm just feeling sorry for the poor philosopher."

And he turned to the philosopher and said to him, "If you want to have a discussion, have it right now; after two years, there will be just silence and no dialogue. This man is not trustworthy. He deceived me; I also came with the same idea as you, to defeat him, and he cheated me. He said, `Sit down for two years by my side, and listen. Learn first the art of listening. And because you are not concerned at all, your mind need not function.'

"And two years is a long time; the mind starts forgetting how to think, how to function. The very presence of Gautam Buddha is so peaceful, so silent, that one starts rejoicing in the silence. And to listen to his words... which are not addressed to you, so you are not worried whether they agree with your prejudices, your philosophy, your religion -- with you -- or not. You are indifferent. You listen to him as if you are listening to the birds singing in the morning when the sun rises.

"And two years... the mind disappears. And although those words are not addressed to you, they start reaching to your heart. Because the mind is silent, the passage is open -- the door is open, the heart welcomes them. So if you want to ask anything, if you want to challenge this man, challenge now. I don't want to see another man cheated again."

Gautam Buddha said, "It is up to you; if you want to defeat me now, I declare my defeat. There is no need to talk. Why waste time? You are victorious. But if you really want to have a dialogue with me, then I'm not asking much, just two years to learn the art of listening."

The man remained for two years, and even forgot completely that after two years he had to challenge Gautam Buddha for a debate. He forgot the whole calendar. Days passed, months passed, seasons came and went away, and after two years he was enjoying the silence so much that he had no idea that two years had passed.

It has to be remembered that time is a very elastic thing. When you are in suffering, time becomes longer; suddenly all the watches and clocks of the world start moving slowly -- a great conspiracy against a poor man who is in suffering. Time moves so slowly that sometimes one feels as if it has stopped.

You are sitting by the side of someone you love who is dying, in the middle of the night; it seems time has stopped, that this night is not going to end, that your idea that all nights end was a fallacy... this night is not going to have a dawn, because time is not moving.

And when you are joyful -- when you meet a friend after many years, when you meet a beloved, a lover for whom you have waited long -- suddenly, again the conspiracy. All the clocks, all the watches, start moving faster; hours go like minutes, days go like hours, months go like weeks. Time is elastic: time is relative to your inner condition.

The man had enjoyed those two years of silence so deeply that he could not conceive that two years had passed. Suddenly, Buddha himself asked him, "Have you forgotten completely? Two years have passed; this is the day you had come two years ago. Now if you want to challenge me to a debate, I'm ready."

The man fell to the feet of Gautam Buddha.

And Mahakashyap laughed again, and said, "I had told you, but nobody listens to me. I have been sitting under this tree for almost twenty years, preventing people from falling into the trap of this man; but nobody listens to me. They fall into the trap, and each person gives me two occasions to laugh."

The man went, after touching Gautam Buddha's feet, to touch the feet of Mahakashyap too, saying, "I am grateful to you. I have learned the distinction between hearing and listening. Hearing had made me a great knowledgeable man, and listening has made me innocent, silent -- a peace that passeth understanding. I don't have any questions, and I don't have any answers; I am utterly silent. All questions have disappeared, all answers have disappeared. Can I also sit by your side under the tree?" he asked Mahakashyap.

Mahakashyap said, "No, I don't accept disciples; that is the business of Gautam Buddha -- you just go there. Don't crowd around my tree, because even here there is nothing to listen to, only once in a while a laughter when somebody comes and I see that he's falling into the trap. You have fallen into the trap; now be initiated, become a sannyasin."

Not only did the man become a sannyasin, his five hundred followers who were also sitting and listening for two years, had also become silent.

Mary Catherine, you are well-educated; perhaps too much -- well-read; perhaps too much. Your mind is so full of thoughts. Those thoughts are creating a state which is neither consciousness nor unconsciousness. Everything seems to be so full of noise in you that if I shout, perhaps my words may reach you -- but what about my whispers? And truth cannot be shouted, it can only be whispered. In fact, it can be said only in silence; even whispering is too much verbiage.

Put your educated mind aside. Here you have to be innocent, like small children playing on the beach making castles of sand, running after butterflies, collecting seashells, looking at everything with so much wonder that each and every thing in existence becomes a mystery.

Listening to me is only a beginning; then you have to listen to the trees, to the mountains, to the moon, to the faraway stars -- they all have messages for you. To the sunrises, to the sunsets... they all have been waiting for so long. Once you start listening, the whole existence starts speaking to you. Right now you only speak to yourself, and nobody listens.

Three Soviet citizens -- a Pole, a Czech, and a Jew -- were accused of spying and sentenced to death. Each was granted a last wish.

"I want my ashes scattered over the grave of Karl Marx," said the Pole.

"I want my ashes scattered over the grave of Lenin," said the Czech.

"And I," said the Jew, "want my ashes scattered over the grave of Comrade Gorbachev."

"But that is impossible!" he was told. "Gorbachev is not dead yet."

"Fine," said the Jew, "I can wait."

You should not wait.

Start from this moment to listen, to be silent, because the next moment is not certain. Gorbachev may die, may not die. Tomorrow it may not be so easy as it is today, because in twenty-four hours you will have gathered more garbage in your head; so the sooner the better, because you cannot sit silently. If you don't start now, you will be doing something or other....

Don't postpone it. Every postponement is suicidal -- particularly of those experiences which belong to the beyond.

BELOVED OSHO,
IN WESTERN SOCIETY, AT LEAST, YOUTH IS CONSIDERED TO BE EVERYTHING, AND TO A CERTAIN EXTENT, IT SEEMS THIS IS AS IT SHOULD BE IF WE ARE TO CONTINUE GROWING IN EVERY DIMENSION OF LIFE. BUT THE NATURAL COROLLARY OF THAT IS THAT AS ONE MOVES AWAY FROM YOUTH, BIRTHDAYS ARE NO LONGER A CAUSE FOR CONGRATULATIONS, BUT ARE AN EMBARRASSING AND UNAVOIDABLE FACT OF LIFE. IT BECOMES IMPOLITE TO ASK SOMEONE THEIR AGE; GRAY HAIR IS DYED, TEETH CAPPED OR REPLACED ENTIRELY, DEMORALIZED BREASTS AND FACES HAVE TO BE LIFTED, TUMMIES MADE TAUT, AND VARICOSE VEINS SUPPORTED -- BUT UNDER COVER. YOU CERTAINLY DON'T TAKE IT AS A COMPLIMENT IF SOMEONE TELLS YOU THAT YOU LOOK YOUR AGE. BUT MY EXPERIENCE IS THAT AS I BECOME OLDER, EACH YEAR IS ONLY BETTER AND BETTER; YET NOBODY TOLD ME THIS WOULD BE SO, AND YOU NEVER HEAR PEOPLE SINGING THE PRAISES OF GROWING OLDER. WOULD YOU, FOR THE BENEFIT OF YOUR MIDDLE-AGED SANNYASINS, SPEAK ON THE JOYS OF GROWING OLDER?

Maneesha, the question you have asked implies many things. First, the Western mind is conditioned by the idea that you have only one life -- seventy years, and youth will never come again. In the West, the spring comes only once; naturally, there is a deep desire to cling as long as possible, to pretend in every possible way that you are still young.

In the East, the older person was always valued, respected. He was more experienced, he had seen many, many seasons coming and going; he had lived through all kinds of experiences, good and bad. He had become seasoned; he was no more immature. He had a certain integrity that comes only with age. He was not childish, carrying his teddy bears; he was not young, still fooling around thinking that this was love.

He had passed through all these experiences, had seen that beauty fades; he has seen that everything comes to an end, that everything is moving towards the grave. From the very moment he left the cradle, there was only one way -- and it is from cradle to the grave. You cannot go anywhere else; you cannot go astray even if you try. You will reach to the grave whatever you do.

The old man was respected, loved; he had attained a certain purity of the heart because he had lived through desires, and seen that every desire leads to frustration. Those desires are past memories. He had lived in all kinds of relationships, and had seen that every kind of relationship turns into hell. He had passed through all the dark nights of the soul. He had attained a certain aloofness -- the purity of an observer. He was no longer interested in participating in any football game. Just living his life, he had come to a transcendence; hence, he was respected, his wisdom was respected.

But in the East, the idea has been that life is not just a small piece of seventy years in which youth comes only once. The idea has been that just as in existence everything moves eternally -- the summer comes, the rains come, the winter comes, and the summer again; everything moves like a wheel -- life is not an exception.

Death is the end of one wheel and the beginning of another. Again you will be a child, and again you will be young, and again you will be old. It has been so since the beginning, and it is going to be so to the very end -- until you become so enlightened that you can jump out of the vicious circle and can enter into a totally different law. From individuality, you can jump into the universal. So there was no hurry, and there was no clinging.

The West is based on the Judaic tradition which believes only in one life. Christianity is only a branch of the Jews. Jesus was a Jew, born a Jew, lived a Jew, died a Jew; he never knew that he was a Christian. If you meet him somewhere and greet him with, `Hello, Jesus Christ', he will not recognize who you are addressing because he never knew that his name is Jesus and he never knew that he is Christ. His name was Joshua, a Hebrew name, and he was a messiah of God, not a Christ. Jesus Christ is a translation in Greek from Hebrew. Mohammedanism is also a by-product of the same tradition -- the Jews.

These three religions believe in one life. To believe in one life is very dangerous because it does not give you chances to make mistakes, it does not give you chances to have enough experience of anything; you are always in a hurry.

The whole Western mind has become the mind of a tourist who is carrying two, three cameras, and rushing to photograph everything because he only has a three-week visa. And in three weeks, he has to cover the whole country -- all the great monuments. There is no time for him to see them directly; he will see them at home, at ease, in his album.

Whenever I remember the tourists, I see the old women rushing from one place to another -- from Ajanta to Ellora, from Taj Mahal to Kashmir -- in a hurry, because life is short.

It is only the Western mind which has created the proverb that time is money. In the East, things go slowly; there is no hurry -- one has the whole of eternity. We have been here and we will be here again, so what is the hurry? Enjoy everything with intensity and totality.

So, one thing: because of the idea of one single life, the West has become too concerned about being young, and then everything is done to remain young as long as possible, to prolong the process. That creates hypocrisy, and that destroys an authentic growth. It does not allow you to become really wise in your old age, because you *hate* old age; old age reminds you only of death, nothing else. Old age means the full stop is not far away; you have come to the terminus -- just one whistle more, and the train will stop.

I had an agreement with my grandfather. He loved his feet to be massaged, and I had told him, "Remember, when I say `comma,' that means be alert; the semi-colon is coming close. When I say `semi-colon,' get ready because the full stop is coming close. And once I say `full stop,' I mean it." So he was so much afraid of "comma" that when I would say, "Comma," he would say, "It is okay, but let the semi-colon be a little longer. Don't make it short and quick!"

Old age simply reminds you, in the West, that a full stop is coming close -- prolong the semi-colon. And who are you trying to deceive? If you have recognized that youth is no longer there, you can go on deceiving the whole world. But you are not young, you are simply being ridiculous.

I have heard... two so-called young people got married -- so-called because both were pretending to be young; youth had gone down the drain a long, long time ago. They went for a honeymoon with suitcases, with the tags, "Just married." But both were afraid. There was no joy on their faces, only the fear of exposure.

Immediately they entered the hotel room, and closed the doors; the man immediately got into bed, under the blanket, and told the wife, "Put the light off while you are in the bathroom. I will wait in darkness; I like darkness."

The wife said, "Why do you like darkness? I cannot, because you are a stranger to me. We just met on the beach; I don't know who you are, you don't know who I am. I want to keep the light on the whole night."
The man said, "I will not be able to sleep."

The woman said, "But at least until I come out of the bathroom, keep the light on."

And that struggle is always the beginning of every honeymoon, the fight.... Because the woman started insisting, "Why you are so stubborn that the light should be put out?"

The man said, "You are going to know anyway, so what is the point of fighting?"

He threw the blanket away and showed that one of his legs was false.
He said, "I did not want you to know it."
The woman said, "But it is good."

She threw off her wig, took out her teeth, and told the man, "My breasts are also false. So now there is no need to be afraid of the light."

He said, "Now there is no need to be afraid of anything. Now just come on, have a headache, and go to sleep; the honeymoon is over."

People are trying to remain young, but they don't know that the very fear of losing youth does not allow you to live it in its totality.

And secondly, the fear of losing youth does not allow you to accept old age with grace. You miss both youth -- its joy, its intensity -- and you also miss the grace, and the wisdom, and the peace that old age brings. But the whole thing is based on a false conception of life.

Unless the West changes the idea that there is only one life, this hypocrisy, this clinging, and this fear cannot be changed.

In fact, one life is not all; you have lived many times, and you will live many times more. Hence, live each moment as totally as possible; there is no hurry to jump to another moment. Time is not money, time is inexhaustible; it is available to the poor as much as to the rich. The rich are not richer as far as time is concerned, and the poor are not poorer.
Life is an eternal incarnation.

What appears on the surface is very deep-rooted in the religions of the West. They are very miserly in giving you only seventy years. If you try to work it out, almost one third of your life will be lost in sleep, one third of your life will have to be wasted in earning food, clothes, housing. Whatever little is left has to be given to education, football matches, movies, stupid quarrels, fights. If you can save, in seventy years' time, seven minutes for yourself, I will count you a wise man.

But it is difficult to save even seven minutes in your whole life; so how can you find yourself? How can you know the mystery of your being, of your life? How can you understand that death is not an end?

Because you have missed experiencing life itself, you are going to miss the great experience of death, too; otherwise, there is nothing to be afraid of in death. It is a beautiful sleep, a dreamless sleep, a sleep that is needed for you to move into another body, silently and peacefully. It is a surgical phenomenon; it is almost like anesthesia. Death is a friend, not a foe.

Once you understand death as a friend, and start living life without any fear that it is only a very small time span of seventy years -- if your perspective opens to the eternity of your life -- then everything will slow down; then there is no need to be speedy.

In everything, people are simply rushing. I have seen people taking their office bag, pushing things into it, kissing their wife, not seeing whether she is their wife or somebody else; and saying goodbye to their children. This is not the way of living! And where are you reaching with this speed?

I have heard about a young couple who had purchased a new car, and they were going full speed.

The wife was telling the husband again and again, "Where are we going?" Because women are still

old-minded, "Where are we going?"

And the man said, "Stop bothering me, just enjoy the speed we are going with. The real question is not where we are going; the real question is with what great speed we are going?"

Speed has become more important than the destination, and speed has become more important because life is so short. You have to do so many things that unless you do everything with speed, you cannot manage. You cannot sit silently even for a few minutes -- it seems a wastage. In those few minutes you could have earned a few bucks.

Just wasting time closing your eyes, and what is there inside you? If you really want to know, you can go to any hospital and see a skeleton. That is what is inside you. Why are you unnecessarily getting into trouble by looking in? Looking in, you will find a skeleton. And once you have seen your skeleton, life will become more difficult; kissing your wife, you know perfectly well what is happening -- two skeletons. Somebody just needs to invent x-ray glasses, so people can put on x-ray glasses and see all around skeletons laughing. Most probably, he will not be alive to take his glasses off; so many skeletons laughing is enough to stop anybody's heartbeat.... "My God, this is the reality! And this is what all these mystics have been telling people, `Look inwards' -- avoid them!"

The West has no tradition of mysticism. It is extrovert: look outward, there is so much to see. But they are not aware that inside there is not only the skeleton; there is something more within the skeleton. That is your consciousness. By closing your eyes you will not come across the skeleton; you will come across your very life source.

The West needs a deep acquaintance with its own life source, then there will be no hurry. One will enjoy when life brings youth, one will enjoy when life brings old age and one will enjoy when life brings death. You simply know one thing -- how to enjoy everything that you come across, how to transform it into a celebration.

I call the authentic religion the art of transforming everything into a celebration, into a song, into a dance.

An old man walked into a health clinic and told the doctor, "You have got to do something to lower my sex drive." The doctor took one look at the feeble old man and said, "Now, now sir, I have got the feeling that your sex drive is all in your head."

"That's what I mean sonny," the old man said. "I have got to lower it a little."

Even the old man is wanting to be a playboy. It shows one thing with certainty -- that he has not lived his youth with totality. He has missed his youth, and he is still thinking about it. Now he cannot do anything about it, but his whole mind is continuously thinking about the days he had in youth which have not been lived; at that time he was in a hurry.

If he had lived his youth, he would be free in his old age of all repressions, sexuality; there would be no need for him to drop his sexual instinct. It disappears, it evaporates in living. One just has to live uninhibited, without any interference from your religions, from your priests and it disappears; otherwise, when you are young you are in church, and when you are old, you are reading the playboy by hiding it in your HOLY BIBLE. Every HOLY BIBLE is used only for one purpose, hiding magazines like playboy, so you are not caught by children -- it is embarrassing.

I have heard of three men, old men. One is seventy, the other is eighty and the third is ninety. They are all old friends, retired, who used to go for a walk and sit on a bench in the park, and have all kinds of gossips.

One day the youngest of the three, the seventy year old man, looked a little sad. The second one, the eighty year old, asked, "What is the matter? You are looking very sad."

He said, "I am feeling very guilty. It will help me to unburden myself if I tell you. It is an incident. A beautiful lady was taking a bath. She was a guest in our house, and I was looking through the keyhole and my mother caught hold of me."

Both the old friends laughed; they said, "You are an idiot. Everybody does such things in childhood."

He said, "It is not a question of childhood; it happened today."

The second man said, "Then it is really serious. But I will tell you something which has been happening to me for three days, and I am keeping it like a stone, a rock on my heart. Continuously for three days my wife has refused to love me."

The first man said, "That is really very bad."

But the third, the oldest laughed and he said, "First you ask him what does he mean by love?"

So he asked, and the second old man said, "Nothing much. Don't make me feel more embarrassed. It is a simple process. I hold my wife's hand and press it three times, then she goes to sleep and I go to sleep. But for three days, whenever I try to hold her hand, she says, `Not today, not today! Feel ashamed; you are old enough -- not today!' so for three days I have not loved.

The third old man said, "This is nothing. What has been happening to me I must confess, because you are young and it will help you in your future. Last night, as the night was passing and the morning was coming closer, I started to make preparations to make love to my wife and she said to me, `What are you trying to do you idiot?' I said, `What am I trying to do? I am simply trying to make love to you,' and she said, `This is the third time in the night; neither you sleep nor you allow me to sleep. Love, love, love.' So I think it seems I am losing my memory. Your problems are nothing; I have lost my memory."

If you listen to old people, you will be surprised; they are talking only of things which they should have lived, but the time has passed when it was possible to live them. At that time they were reading the Holy Bible and listening to the priest.

Those priests and those holy scriptures have corrupted people, because they have given them ideas against nature and they cannot allow them to live naturally.

If we need a new humanity, we will have to erase the whole past and start everything anew. And the first basic principle will be: allow everybody, help everybody, teach everybody to live according to his nature, not according to any ideals, and live totally and intensely without any fear. Then children will enjoy their childhood, the young people will enjoy their youth and the old people will have the grace that comes naturally, out of a whole life lived naturally.

Unless your old age is graceful and wise and full of light and joy, contentment, fulfillment, a blissfulness... in your very presence, unless flowers blossom and there is a fragrance of eternity, then it is certain that you have lived. If it is not happening that way, that means somewhere you have gone astray, somewhere you have listened to the priests, who are the corrupters, the criminals, somewhere you have gone against nature; and nature takes revenge. And its revenge is to destroy your old age and make it ugly -- ugly to others and ugly in your own eyes. Otherwise old age has a beauty which even youth cannot have.

Youth has a maturity, but it is unwise. It has too much foolishness in it; it is amateurish. Old age has given the last touches to the paintings of his own life. And when one has given the last touches, one is ready to die joyously, dancingly. One is ready to welcome death.

Okay, Maneesha

Yes, Osho.

The Golden Future

Chapter #17
Chapter title: Gorbachev: a new beginning

20 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,

AFTER SIX YEARS OF SANNYAS AND A LONG, HARD STRUGGLE WITH AUTHORITIES AND LEGAL HINDRANCES, I RECENTLY SUCCEEDED IN LEAVING MY HOME COUNTRY -- THE SOVIET UNION. SITTING IN DARSHAN JUST A FEW METERS FROM YOU, AND SEEING YOU, AND HEARING YOU TALK FOR THE FIRST TIME IN MY LIFE, I REMEMBERED ALL MY SANNYASIN FRIENDS WHO ARE NOT ABLE TO TRAVEL TO YOU, AND MY JOY WAS MIXED WITH DEEP SADNESS. DO YOU SEE THE SOVIET UNION UNDER GORBACHEV BECOMING A MORE OPEN SOCIETY, SO THAT YOUR MESSAGE OF LOVE AND MEDITATION WILL SPREAD MORE EASILY THERE?

Amrit Chinmayo, I can understand your sadness for those friends in the Soviet Union who cannot reach me. But the night in Soviet Union seems to be coming to an end. The man, Gorbachev, is, perhaps for the first time in the whole history of the Russian Revolution, a man who has an insight into human values and is trying his best to make the Soviet Union a really communist democracy, an open society.

The dictatorship of the proletariat is not a permanent part of Karl Marx' utopia. It is only for the interim period, while the society is becoming established in the new form and the old form is disappearing. Once the old form is gone, once the capitalist mind is no longer there, the necessity for dictatorship and a closed society automatically has to disappear. It is a long time since the revolution happened and enough time to allow the dictatorship.

Gorbachev is a new beginning. Perhaps he is not only bringing an open society in the Soviet Union; he will also be helping the outside world to become *really* open. It has only been a hypothesis up to now; it is not a reality.

If half the world is closed, the other half cannot remain open. It is as if half of you is dead, and the other half is expected to go on living. Life is an organic unity on many layers, in many dimensions. This beautiful planet of ours has a totality. The division between the Soviet and the American blocks is ugly. And more particularly, any division between human beings -- either in the name of religion or in the name of nationalities -- is primitive and barbarous.

Man is one. His problem is one, his misery is one -- his ecstasy is also going to be one.

In the whole field of politics, Gorbachev seems to be a category in himself. He cannot be categorized with other politicians. It is going to be very difficult for him to make the Soviet Union an open society. But the man seems to be courageous and intelligent, and it is a challenge to him to make his people live in freedom -- freedom of thought, freedom of movement, freedom of expression.

I have been watching his steps. He is going slowly, but going steadily. The change *has* to come very slowly, because the whole bureaucracy has enjoyed dictatorial powers for more than half a century; and the Communist party has enjoyed more power than any party in the whole history of man. To relax the lust for power is one of the most difficult things in the world.

But life is full of mysteries. In the first place, Karl Marx, the founder of communism, had not even dreamt that communism would happen in the Soviet Union. If he is awakened from his grave and told about the Russian Revolution he will be shocked because it is against all his calculations, against all his arguments. That's what I mean when I say life is full of mysteries. It never follows the logical, the mathematical way; it goes zig-zag, like a river moving in the mountains towards the ocean. Life does not run like railway trains on settled rails -- it is not predictable.

According to Karl Marx, communism was going to happen in America, and logically he was right. Where one part of humanity has become immensely rich and another part has become immensely poor, where the division between the poor and the rich is so big that it becomes, at a point, intolerable, it has to be changed, the society has to go through a revolution. America should have been the first to go through the revolution. But that is what logic predicts. Life has its own ways. It happened in a very backward country which was not even capitalist.

According to Karl Marx, communism can happen only when there is a very developed form of capitalism and a class struggle. Russia was still a pre-capitalist country, still living under feudalism, under the czars. There was no capitalist class, and there was no proletariat. Karl Marx could not have logically conceived that Russia would be the first communist country, the first to have the great revolution. But it happened like that: Russia was the first and China was the next -- and Marx could not have thought either of Russia or of China.

Perhaps it is going to be again a mysterious phenomenon. People think America is a democracy -- which is utterly false. And people think that in America there is freedom of expression, freedom of individuality, that what the constitution of America says is not only written in the constitution but is lived by the country, and that the government exists for the people, by the people, of the people. Nothing can be farther away

from truth. America is the most hypocritical society today in the world, and the most dangerous to the human future.

Gorbachev's coming into power is a great hope, because the man does not seem to be a politician. He is a man in politics, but he is not a politician. His vision is for a better humanity -- it is not confined to the Soviet Union alone. And he is slowly relaxing the dictatorial bureaucracy that has grown up like a monster in the past sixty years.

He is taking one of the most risky steps. If he succeeds... and I hope that he will succeed For sixty years half of humanity has lived under such tremendous slavery that it can be expected that a second revolution will come. And a second revolution will be bigger than the first, greater than the first. The first revolution in the Soviet Union destroyed feudalism; the second revolution will destroy the dictatorship and the slavery of millions of people.

Gorbachev to me is almost a reincarnation of Lenin. In the world of politics, he is the only man I have any respect for.

Amrit Chinmayo, it will not be a long time until the Soviet Union becomes an open society, and it will be possible for my sannyasins to come to me. It will be possible for them to be sannyasins openly.

I have dedicated my book on human rights to Gorbachev and Sakharov -- I have never dedicated any of my books to anybody before -- because I can see a ray of light in this man, and a courage to create a second revolution which will be bigger than the first. The sannyasins in the Soviet Union should help this second revolution to the utmost of their capacity. Gorbachev needs every support of all those who believe in freedom, who believe in individuality, and who respect differences in people; who are not of a fascist mind to impose themselves on others, but of a democratic spirit to help everybody to be himself.

Gorbachev has a task which not only can make the Soviet Union an open society, but will prove that all condemnation by the American politicians of the Soviet Union is utterly false and baseless. The Soviet Union becoming an open society will take away all the power that America has accumulated by creating fear in the world against it. If that fear disappears, the power of America will disappear with it. America does not want the Soviet Union to become an open society.

Now it has to be understood by every Soviet citizen, and every level of humanity, that it is absolutely urgent that the Soviet Union becomes open, available, so that all condemnations fall on their own, and America is proved to be cheating the whole humanity. This will be the real victory of the Soviet Union.

The question of a nuclear victory is simply not possible. And Gorbachev is the first man who has seen the fact that with the invention of nuclear weapons, the third world war has become an impossibility -- because nobody can win, nobody can be victorious. If a third world war happens, everybody will be destroyed. There will not be somebody left even to write the history of what happened in the third world war.

It is again those mysterious things I talk about.... Gautam Buddha could not prevent people from fighting; Jesus could not prevent people from fighting; Leo Tolstoy, Prince Kropotkin, and all the people who have been against war, have not been able to prevent people from going to wars. What has prevented them is the invention of nuclear powers. Now war is simply impossible -- unless humanity decides to commit suicide. And humanity is not in a position to decide for suicide. There is a tremendous longing in every heart to live, and to live joyously. A third world war is out of the question.

Gorbachev's greatness is in his insight that now America has to be defeated in a different way.

The Soviet Union becoming really democratic -- a freedom-loving society -- will be the defeat of America. It just has to penetrate into all people who have power in the Soviet Union that history has brought them to a point where they can win over America without any war. Just by bringing freedom to their own people they will take the mask off America -- its so-called, pseudo, democracy. And Gorbachev is trying slowly to bring the people....

For this new kind of war, who is more free? Who is more independent? Who respects the individual? Who respects individuals' differences, their freedom of expression, their freedom of creativity? Now this is going to be the real war! And the Soviet Union can be victorious without fighting. Fighting is no longer possible.

For the first time a totally new kind of war has come into existence, and Gorbachev must be given the credit of seeing it. And he is not missing the opportunity -- every moment he is moving towards an open society.

Amrit Chinmayo, give the message to my sannyasins in the Soviet Union: "Your day has come." Just as the first revolution had come unexpectedly to the Soviet Union, even more unexpectedly the second

revolution is coming -- it has already begun. They should rejoice and make every effort to help Gorbachev in making the Soviet Union the land of freedom, love, friendship, respect to human life. It is going to happen -- you can take it from me, almost as a prediction.

Just a few days ago, I was seeing one of the most significant books to be published in this century, MILLENNIUM. It is a deep research into Nostradamus and his predictions. Eighty thousand copies were published -- which is very rare -- and they were sold within weeks. Now a second publication, a second edition, is happening in America, another is happening in England, and the book is being translated into many other languages -- Dutch, German....

Nostradamus was a great mystic with an insight into the future. And you will be surprised to know that in his predictions, I am included. Describing the teacher of the last days of the twentieth century, he gives eight indications. Krishnamurti fulfills five, Maharishi Mahesh Yogi fulfills three, Da Free John fulfills four -- and I was amazed that I fulfill all eight.

In this book MILLENNIUM, they have made a chart of the teacher about whom Nostradamus is predicting -- that his people will wear red clothes, that he will come from the East, that he will be arrested, that his commune will be destroyed, that flying birds will be his symbol, that his name will mean moon.... Three hundred years ago that man was seeing something that fits perfectly with me -- my name means "the moon." And in their chart they have declared me the teacher of the last part of the twentieth century.

I can see as clearly as Nostradamus:

I predict that Gorbachev is going to succeed in bringing the second and greater revolution to Russia, and his revolution in the Soviet Union is going to affect everything in the whole world.

I would like my sannyasins to meet him -- they have to meet him to present my book that I have dedicated to him. Invite him to come to my people here whenever he needs a little encouragement and hope, whenever he needs a spiritual support, a nourishment. And tell him that his meetings with Ronald Reagan are not going to fulfill anything, but if he dances with my sannyasins he will gather a new spirit, a new joy to accept the great challenge that is his destiny.

And it will not be long before sannyasins from the Soviet Union will be allowed to come here, and my sannyasins from other countries will be entering into the Soviet Union.

I have gone around the world -- except to the Soviet Union. It will be an immense help for Gorbachev to make the Soviet Union an open society if he invites me and my people.... Nobody else can destroy the people who are full of lust for power, and nobody else can revive the spirit of the people which has been repressed for sixty years.

If my people just go and sing and dance and move around in the Soviet Union, they will create an atmosphere in which Gorbachev can work more easily for the second great revolution. This is my message for my sannyasins, and for Gorbachev, and for Sakharov.

So when you go back, meet Sakharov and tell him from me that he should make arrangements for my sannyasins in the Soviet Union to meet with Gorbachev. He is the right person, in the right place, in the right moment.

BELOVED OSHO,
I AM AMAZED. IT IS INDIA, IT IS A HUNDRED AND FIVE DEGREES IN THE SHADE, AND YOU REMAIN SO COOL, SO CALM, SO QUIET. WHAT IS IT? DO YOU HAVE SOMETHING UP YOUR SLEEVE, OR MAYBE UNDER YOUR HAT?

Satyadharma....

A new flood is foretold, and nothing can be done to prevent it. In three days the waters will wipe out the world. The leader of Buddhism appears on television and pleads with everybody to become a Buddhist. That way they will at least find salvation in paradise.

The pope goes on television with a similar message: "It is still not too late to accept Jesus," he says.

Bhagwan Shree Rajneesh takes a different approach: "Look guys, we have three days to learn how to live under water."

BELOVED OSHO,

IN MY SIXTY-THREE YEARS OF LIFE YOU ARE THE FIRST LOVE RELATIONSHIP WHICH HAS MADE ME INDEPENDENT. HOW HAS THIS HAPPENED?

Paritosh Lore, love brings freedom. And a love that does not bring freedom is not love. Love is not domination. How can you dominate someone you love? How can you make him dependent, and still be loving? But that's what goes on happening in the world in the name of love -- something else -- a lust to power, to dominate the other. Naturally independence cannot be allowed. Every effort is made that the other should be a carbon copy of you. You are afraid of the freedom of the other, because freedom is not controllable, and freedom is not predictable. So all so-called love tries in every way to destroy freedom -- and the moment freedom is destroyed, love dies.

Love is very fragile, just like a rose flower. You have to allow it to dance in the rain, in the wind, in the sun.

Love is like a bird on the wing, having the whole sky as its freedom. You can catch hold of the bird, you can put it in a beautiful golden cage, and it seems it is the same bird that was flying in freedom and had the whole sky to itself. It only appears to be the same bird. It is not -- you have killed it. You have cut its wings, you have taken away its sky. And the birds don't bother about your gold. However precious may be your cage, it is imprisonment.

And that's what we are doing with our love: we create golden cages. We are afraid because the sky is vast. The fear is that the bird may not return. To keep it under your control it has to be imprisoned. That's how love becomes marriage.

Love is a bird on the wing: marriage is a bird in a golden cage. And certainly the bird can never forgive you. You have destroyed all its beauty, all its joy, all its freedom. You have destroyed its spirit -- it is just a dead replica. But you have made one thing certain, that it cannot escape you, that it will be always yours, that tomorrow also it will be yours, and the day after tomorrow....

Lovers are always afraid. The fear is because love comes like a breeze. You cannot produce it, it is not something to be manufactured -- it comes. But anything that comes on its own, can go also on its own, that is a natural corollary.

Love comes, and flowers blossom in you, songs arise in your heart, a desire to dance... but with a hidden fear. What will happen if this breeze that has come to you, cool and fragrant, leaves you tomorrow?... because you are not the limit of existence. And the breeze is only a guest -- it will be with you as long as it feels to be, and it will go any moment.

This creates fear in people, and they become possessive. They start closing their doors and windows to keep the breeze in. But when your doors and windows are closed, it is not the same breeze. The coolness is lost, the fragrance is lost -- soon it is disgusting. It needs freedom, and you have taken away the freedom; it is only a corpse.

In the name of love people are carrying each others' corpses, which they call marriage. And to carry corpses you have to go to a government registrar's office to make it a legal bond. Love cannot allow marriage. In an authentic world marriage will be impossible.

One should love, and love intensely and love totally, and not be worried about tomorrow. If existence has been so blissful today, trust that existence will be more beautiful and more blissful tomorrow. As your trust grows, existence becomes more and more generous towards you. More love will shower on you. More flowers of joy and ecstasy will rain over you.

Paritosh Lore, in your sixty-three years` life whatever you have known in the name of love was not love. It may have been infatuation, it may have been biological attraction, it may have been a conspiracy of hormones against two individuals -- but not love. You have known love for the first time... because this is the only criterion: your freedom grows deeper, your independence becomes more solid and integrated and crystallized. This is the only criterion that love has visited you, that love has been a guest in your heart.

And who cares about tomorrow? The people who care about tomorrow are the people who don't have today, who are miserable right now and try to hide it, try to ignore it in the hope, in the desire, in the dream for tomorrow. But tomorrow never comes, this is one of the difficulties. It is always today that comes. And you become accustomed to being miserable today, and hoping, desiring, dreaming for tomorrow. You have missed life. People have become so accustomed to tomorrows that they are not only thinking of tomorrows in this life, they are thinking of life after death.

People used to ask me, "What will happen after life? What will happen after death?" And I used to say to them, "Whatever is happening *before* death, the same will continue. Are you blissful today? -- because

tomorrow will be born out of today. Today is pregnant with your whole future."

Love intensely, joyously, totally, and you will never think of creating a bondage, a contract. You will never think of making the person dependent. You will never be so cruel -- if you love -- as to destroy the freedom of the other. You will help, you will make his sky bigger.

There is only one criterion of love: It gives freedom, and it gives unconditionally.

You have experienced love for the first time, but it is not too late -- although you are sixty-three years old. Love transforms old age into youth. If you can go on loving to the very last breath, you will remain young. Love knows no old age. Love knows no death. If you can go on loving, your love will continue beyond death too. Love is the most precious experience in life.

People unnecessarily waste their time in empty words like "God." I was looking at the famous book, WAITING FOR GODOT. In fact he wants to say "God," but has not the courage -- it will offend many people -- so he has created a word, "Godot," which will remind you, you will understand. But I thought perhaps in some language "Godot" means" God," and that language can only be the German.

One of my old sannyasins, Haridas, who is on the way -- soon he will be here -- I asked him, "What is the German word for God?"

He said, "For God? The German word is *Gott*!"

I said, "That is even more dangerous than Godot -- Gott!"

Nobody has got it. But people are wasting their time....

Be more realistic, be more pragmatic. Don't betray the earth... and then you will see there is nothing more important than love, and love grows only in the atmosphere of freedom. That makes your complete religion.

Love, growing in freedom, is all that religion should mean. There is no other religion than love and freedom -- and they are one phenomenon.

Freedom is empty without love -- dry, desert-like.

Love is dead without freedom -- a corpse.

Together they are all. Together they are more than you can imagine life to be. You have Gott it!... I love the word. It seems to be the best -- "God" is far away, "Godot" is fictitious, but "Gott" is more earthly.

But it is possible only where love blossoms in the sky of freedom. And whenever it happens, at whatever age it happens, it brings youth to you, it brings spring to you. Millions of people are unfortunate -- they live and die without knowing what love is, and without knowing the joy of giving freedom. And unless you are capable of giving freedom, you are not worthy of getting it either.

Paritosh Lore, what has happened to you is a great blessing. You should pray that it happens to all.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #18
Chapter title: Existence is taking care

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BELOVED OSHO,
PLEASE WOULD YOU SAY SOMETHING ABOUT THE RELATIONSHIP BETWEEN LET-GO AND WITNESSING?

Prem Vijen, let-go is the atmosphere in which witnessing flowers. They are almost two sides of the same experience -- they are not different. One cannot allow let-go without witnessing, neither can one be a witness without being in a let-go.

Let-go simply means total relaxation: no tension, no thought, no desire -- mind not moving, not going anywhere, just not functioning. Mind in silence allows the greatest experience of life, the arising of a new phenomenon -- witnessing.

We are all living and we are all a little bit conscious too; otherwise life would be impossible. But our consciousness is very superficial, just skin-deep -- or perhaps not even that deep.

Witnessing is as deep as you are, as existence is. It is the deepest point of life in existence where one simply watches what remains to watch: a tremendous silence, a great joy, a beautiful existence surrounding you, and a deep ecstasy -- a song without words and a dance without movement. Witnessing is the ultimate experience of religion. Only those who arrive at it have really lived; others have been only vegetating.

Nancy and Ronald Reagan went out to eat in a high class restaurant, and after seating them at the best table, the waiter gave them the menus. He returned to take their orders, and Nancy gave hers first. "For the aperitif I will have a dry martini, and for the appetizer I will take the Hawaiian lobster salad," she said. "Then for the fish course I will have rainbow trout, and for the entree I will take the steak."

"And what about the vegetable?" asked the waiter. And with only a few seconds hesitation, she replied, "Oh, he will have the same."

But it is true about most of the people in the world -- they are vegetables. They have not known anything that can make them claim to be more than vegetables. The whole effort of raising your consciousness is to make you transcend your vegetable existence. Let-go is to create the right soil, and witnessing, watching, being alert are the seeds. You have only to be the right soil for the right seed, and the lotuses are bound to grow in your being.

BELOVED OSHO,
WHAT DOES THE PHRASE "EXISTENCE TAKES CARE" MEAN?

Nirada, we are part of existence, we are not separate. Even if we want to be separate, we cannot be. Our life is part of being together with existence. And the more you are together with existence, the more alive you are. That's why I insist continually to live totally, to live intensely, because the deeper your living is, the more you are in contact with existence. You are born of it; every moment you are renewed, rejuvenated, resurrected by each of your breaths, by each of your heartbeats -- existence is taking care of you.

But we are not aware of our own being, we are not aware of our own breathing. Gautam the Buddha gave to the world a tremendously simple, but immensely valuable, meditation -- vipassana. The word *vipassana* simply means watching your breath -- the coming of the breath in, and the going of the breath out.

People used to ask Buddha," What will happen by this?" He was not a theoretician. He would say to them, "Just do it and see. Experiment and report to me what happens. Don't ask me."

Just as you start watching your breathing, you start seeing a great phenomenon -- that through your breath, you are continuously connected with existence, uninterruptedly -- there is no holiday. Whether you are awake or asleep, existence goes on pouring life into you, and taking out all that is dead.

Carbon dioxide is dead, and if it accumulates in you, you will be dead. Oxygen is life, and you need continuously that the carbon dioxide be replaced by fresh oxygen. Who is taking care? Certainly you are not taking care! If you were taking care, you would have been dead long ago;you would not have been here to ask the question. You would have forgotten sometimes to breathe, or sometimes the heart would forget to

beat, sometimes the blood would forget to circulate inside you -- anything could go wrong. There are a thousand and one things in you which could go wrong. But they are all functioning in deep harmony. Is this harmony dependent on you?

So when I say, "existence takes care," I am not talking philosophy. Philosophy is mostly nonsense. I am simply talking an actual fact. And if you become consciously aware of it, this creates a great trust in you. My saying to you,"existence takes care," is to trigger a consciousness that can bring the beauty of trusting in existence.

I don't ask you to believe in a hypothetical God, and I don't ask you to have faith in a messiah, in a savior; these are all childish desires to have some father figure who takes care of you. But they are all hypothetical.

There has not been any savior in the world.

Existence is enough unto itself.

I want you to inquire into your relationship with existence, and out of that inquiry, arises trust -- not belief, not faith. Trust has a beauty because it is your experience. Trust will help you to relax because the whole existence is taking care -- there is no need to be worried and to be concerned. There is no need to have any anxiety, no need of any anguish, no need of what the existentialists call *angst*.

Trust helps you to relax, it helps you to let go, and the let-go prepares the ground for witnessing to come in. They are related phenomena.

Three gray-haired mothers, Mrs. Fletcher, Mrs. Cornfield, and Mrs. Baum, were sitting in a Catskill hotel bragging about their children.

"My son is a doctor," said Mrs. Fletcher, "and he's an internist, a surgeon and a specialist. He makes so much money, he owns an apartment building on Park Avenue in New York."

"That's nice," said Mrs. Cornfield. "My son is a lawyer. He handles divorces, accidents, tax cases, insurance. He is so successful, he owns two apartment buildings on Fifth Avenue."

"Ladies," announced Mrs. Baum, "you should both be proud to have such successful sons. My boy, I have to tell you the truth, is a homosexual."

"That's a shame," said Mrs. Cornfield. "And what does he do for a living?"

"Nothing," said Mrs. Baum. "He has two friends: one is a doctor who owns an apartment building on Park Avenue, and the other is a lawyer who owns two apartment buildings."

Existence takes care.

BELOVED OSHO,
HOW CAN A BLIND AND IGNORANT PERSON BE HELPED BY A BLIND AND IGNORANT THERAPIST AND HIS BLIND ADVICE? IS IT ALL JUST TO MAKE SOME FIRECRACKERS EXPLODE IN THE DARK TUNNEL, TO HAVE A PARTY AND EXCITEMENT TOGETHER, TO MAKE THE JOURNEY A BIT "PIFF-PAFF-PUFF"? CAN REAL HELP AND GUIDANCE NOT JUST COME FROM A MASTER LIKE YOU? IF YOU LIKE, PLEASE COMMENT.

Prem Ruchi, your question is," How can a blind and ignorant person be helped by a blind and ignorant therapist and his blind advice?" Do you mean to say that you cannot be helped by a doctor if you have a cancer and he has not? Are you going to look for a doctor who has a cancer? -- only he can help you?

In life, you are being helped by many people who don't have the experience but who have the expertise. The difference is great between experience and expertise -- but the expert can also help.

A man was purchasing eggs, and he said to the shopkeeper, "These eggs are rotten."

The shopkeeper was very much shocked and angry, and he said, "Are you a hen? Have you ever laid an egg? What do you know about eggs? Neither are you an egg, nor are you a hen."

The man remained silent for a moment; he had never thought of this. He said, "That means to know that an egg is rotten, I have to be a hen -- then life will become impossible. I will have to be so many things because life needs so many things."

So the first thing to remember is that a therapist is as blind and ignorant as you are -- and perhaps that is a qualification, because he knows what blindness is, what ignorance is. He is as miserable as you are, he knows the taste of misery. The only difference between you and him is that he is also an expert of a certain art: therapy.

His knowledge about therapy may not have made him able to help himself, but his knowledge about

therapy may be of some help to you. At least he has some expertise that you don't have. At least he can analyze your problem. He may not be able to give a solution, but there are problems in life which need only analysis -- they don't need any other solution. Once you know why they are there, once you know their analytical basis, they disappear.

Do you think Sigmund Freud is psychologically different from you? But he has given the whole science of psychoanalysis which has helped many people, if not to become enlightened, at least to become aware that they are blind, that they are groping in darkness, that they need a master. This is not something small.

You are asking," Is it all just to make some firecrackers explode in the dark tunnel, to have a party and excitement together, to make the journey a bit `piff-paff-puff'?"

Even if this much can be done by the therapist, it is a great service to have a beautiful party -- in the Italian sense -- in the dark tunnel, to explode a few firecrackers, and to make the journey a little joyous. You will not be going far, and you will not be going out of the tunnel because you cannot have the right direction -- you may be going deeper into the tunnel. But the therapist at least puts you on the move. He greases your wheels.

Out of this movement, something is going to happen. He creates in you at least a longing. He may not be able to deliver the goods, but he creates a desire, a dream. And that is not a small thing, because there are millions of people who don't have dreams, who are so utterly content with their miserable lives that they don't think anything else is possible -- this is all there is.

The therapist at least creates in you a new longing that there is something more; and you should be grateful to him. He may be searching himself -- he *is* searching -- and he has made you also infectious with the search.

You want real help and guidance, not just a longing, a desire. You want the flowers but you don't want the seeds. The therapist at least can sow the seeds, can prepare the ground. I have been using therapists to move you from your stagnant, dormant state into a pilgrimage for the unknown. Once that desire is awake, then a master can be of help. The therapists can do the spade work.

It is true that the real help and guidance can come only from a master. But do you need real help? Do you need real guidance? Do you deserve it? Even if a great master knocks on your doors, are you going to welcome him? Are you prepared for that?

To receive a master, even to acknowledge a master, needs a long preparation. The therapist can do that preparation, so that when you come across a real master... the therapist has given you the thirst; now the real master can quench it. Without the thirst, even the greatest master is of no help.

I understand that the blind cannot lead the blind, the ignorant cannot help you to move towards light, towards knowing, towards realization; but they can do something else which can be used as a device. Therapy has never been used by any master in the world as a device, but I find it to be immensely helpful: it helps those who participate in therapies to become thirsty for the real. The therapist cannot deliver the real, but he has made you thirsty for the real. You should be grateful for that -- it is not a small service that he has done for you.

And the therapy is a double-edged sword. On the one hand it helps the participant, and on the other hand it helps the therapist. The therapist is also in the same boat. He is also groping, he is also uncertain; he is also not in a state to say with a guarantee, "There is something like truth, or something like bliss, or something like ecstasy." But seeing so many people becoming thirsty, he also becomes more thirsty than he was ever before. If so many people can easily be made aware of a tremendous challenge for a pilgrimage towards the unknown... he himself also becomes a pilgrim. If he does not become a pilgrim, he has helped you but he has not been able to help himself.

He can become a false teacher -- that is the danger of being a therapist. You can start thinking that you are a great teacher because you are making so many people thirsty for truth. And perhaps you may start delivering false goods to them too, because they don't know what is false and what is real; they cannot make any distinction.

There are many false therapists; they become false the moment they start becoming masters. They are not masters. They are as much a seeker as others; perhaps more articulate, more knowledgeable. If they remain therapists -- knowing perfectly well that they know nothing much, only a certain expertise -- they can help you, and they can help themselves, too; otherwise.... Kabir has a statement: "The blind people lead the blind, and they all fall into a well." There is nowhere else to go -- they will find a well somewhere to fall in.

An Israeli visiting Paris goes to a brothel and insists on the services of a certain Michelle. He is told that

Michelle is unavailable, but when he offers a thousand dollars, she is brought to him and they spend the night together.

The next night, the Israeli returns and repeats his generous offer, and again the third night. Finally, on the third night, Michelle asks why she has been singled out for this flattering attention.

"Well," says the man, "You see, I am from Israel."

"Why, so am I," says Michelle.

"Yes, I know," the Israeli replies. "It turns out that your grandmother lives in the same building as my parents, and when she heard I was going to Paris, she asked me to give you the three thousand dollars you had asked for."

A Jew is a Jew! -- he cannot do anything else; a blind man is a blind man.

The therapist has to be very humble and very alert, and he has to make the people who come to him aware -- "I am as far away from truth as you are, but I have a certain expertise which I can deliver to you. Perhaps that may help you to find the way. I am not the way but perhaps I can give you a candle which may help you."

It is not much, just a candle, but in a dark night of the soul even a candle is much -- a treasure; it can help you to find the way.

The therapist has to become a bridge between the seeker and the master; he is not to become the master himself.

BELOVED OSHO,
IN THE VIDEO THE OTHER NIGHT, FOR THE SECOND TIME I HEARD YOU SAYING THAT NO MASTER HAS BEEN BETRAYED BY A WOMAN. I DON'T UNDERSTAND THAT. WHAT ABOUT SHEELA AND HER GANG? DIDN'T THEY BETRAY YOU? SO FAR AS I'M CONCERNED, IN THE MOMENT, I CAN'T IMAGINE BETRAYING YOU, BUT I CAN'T SAY FOR SURE THAT I WOULD NEVER DO IT. I DON'T KNOW WHAT I WOULD DO IF I WAS IN THE POSITION OF SHEELA. SAYING ALL THIS, MY HEART HURTS, BUT MY MIND KEEPS ON GOING AND DOESN'T UNDERSTAND. PLEASE COMMENT.

Prem Samyo, a master can be betrayed if he requires your faith. You cannot betray me, because I don't require your faith. You can be with me; you can choose to go away. Being with me is your free choice. Going away is also your freedom.

Nobody can betray me.

I don't give you the chance to betray.

I have removed the very basis, the very possibility.

Thousands of people have been with me, and walked with me as long as they could manage. And when it was impossible for them -- and I am an impossible man, so it is not their fault -- then they took off on a road separate from me. But I don't have any complaint, because I was never expecting them to hang around me forever and forever. In fact, I have to work on so many people that I want a few old people to take their own way, to create space for new people. My caravan is big enough.

The old masters were betrayed, but the fault was theirs because they asked for your total surrender. I don't ask anything from you. It is your choice to walk with me as long as you wish, and it is your choice to say goodbye at any time you want.

I am a bit of a strange master -- a master who cannot be betrayed -- because I am a master who does not ask you for any surrender, any commitment; who does not ask anything from you, but who gives you as much as he can and is grateful that you receive his love, is grateful that you receive his silence.

And it is absolutely your individual decision to remain my fellow traveler or to move in some other direction. And who knows, perhaps you may come back to the caravan again, or you may meet me somewhere ahead on some other crossroad; you will be welcome there.

I accept you when you are with me, I accept you when you leave me; I accept you if you never come back to me, I accept you if you want to come back to me. From my side, there is no question of any commitment; hence, Prem Samyo, when I said, "No master has been betrayed by a woman," you have not to include me in it. I am talking about the old masters; they all wanted absolute faith, total surrender. They wanted you to be almost in a spiritual slavery, and I think this very situation created in a few people's minds a desire to be free of them.

You cannot desire to be free of me; you are free. You cannot contemplate betraying me because that will

be absurd. I have never asked your faith, so you cannot take it away. I have not taken anything from you, so you cannot disappoint me.
My statement was about the past masters.
I don't belong in their category.

I am the beginning of a new line, of a new category, where a master is a friend, where a master gives you freedom, where a master wants you to be on your own -- the sooner the better. I would love that day, when all of you have betrayed me and I can sit silently, enjoying myself! I am enjoying myself right now too, but to enjoy in a crowd is one thing and to enjoy yourself in your bathroom is another.

So, if you are not sure... you don't want to betray me, but you are not sure. Who knows? -- tomorrow, you may want to. So I want you to remember: even if you want to betray me, you cannot. I have made it impossible.

I am just a friend. We have met on the road; we are strangers. You liked me to walk with you, I liked you to walk with me, we enjoyed being together. But any moment you want to say, "Now it is time to depart," I will help you to depart without tears, joyously, because you are going to be independent -- yourself.

You are not capable of hurting me. All those old masters were hurt, but they created the situation themselves. I don't expect anything from you, so how can you disappoint me? Whatever you do, I can bless it without knowing what it is.

"Mr. Baumgarten," said the doctor, "even though you are a very sick man, I think I will be able to pull you through."

"Doctor, if you do that, when I get well I will donate five thousand dollars for your new hospital."

Months later, the M.D. met his former patient. "How do you feel?" he asked.
"Wonderful, doctor, fine, never been better."

"I have been meaning to speak to you," said the doctor. "What about the money for the new hospital?"
"What are you talking about?" said Baumgarten.

"You said that if you got well, you would contribute five thousand dollars to the new hospital."

"I said that?" asked the patient. "That just shows how sick I was."

To expect anything from you is just not right; you are in such misery. Out of your misery you may surrender, out of your misery you may have faith, out of your misery you may believe -- in any nonsense. I cannot exploit your misery which has been exploited all through the past.

I would like to help you to come out of your misery, and that will be my reward -- if I can see you smiling and singing and dancing, it is more than enough.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #19
Chapter title: The sunlit peaks of sacredness

21 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I HAVE JUST FINISHED READING THE BOOK ABOUT JESUS AND HIS JOURNEY TO KASHMIR AFTER THE CRUCIFIXION, AND NOW I HAVE A PHOTOGRAPHIC PICTURE IN MY MIND OF THE MAN AND HIS UNQUENCHABLE THIRST FOR TRUTH. HEARING STORIES ABOUT YOU, OR THE BUDDHA BEFORE ENLIGHTENMENT, THERE WAS THE SAME UNQUENCHABLE THIRST. BUT HERE I AM WITH YOU FEELING LIKE A DRY LEAF, BLOWING IN THE WIND -- SEARCHING FOR TRUTH, BUT BEING DISTRACTED BY EVERY GUST OF WIND THAT TAKES ME WHEREVER IT WISHES TO. WILL BEING IN YOUR PRESENCE MORE AND MORE HELP ME TO INTENSIFY MY SEARCH, AND ENABLE ME TO USE THESE GUSTS OF WIND TO TAKE ME FURTHER ON THE PATH TOWARDS TRUTH?

Vimal, there is a saying of Jesus: "Ask and it shall be given to you, seek and ye shall find, knock and the door shall be opened unto you." These are beautiful words, but only on a very superficial plane. They have poetry in them, and they have a certain truth also; but unfortunately I have to disagree with them.

If I were to write them again, I would say, "Ask not, and it shall be given to you," because asking is desiring, asking is demanding, asking is impatience. Asking is not trust, is not love. Love never asks, but it is given all. It never asks, but it is always understood.

"Seek not; otherwise you will miss it," because every search leads you away from yourself; every path leads you away from yourself. "Seek ye not; just be, and you have found it," because it is something within you. It is not something far away, it has not to be found; it is the finder himself. It has not to be sought, it is the seeker himself. The moment you are silent, neither asking nor seeking, you have it, you *are* it.

"Knock not, because every knock makes you a beggar," because all knocking is on the doors of others. And it is not a question of finding it in somebody else's house; it is there within you. There are no doors for you to knock on. You have just to be utterly centered, and the doors are always open. This is what Lao Tzu would say, and this is what Chuang Tzu would say. I know if Jesus had been born in the East, he would have said the same thing. It is the Western atmosphere, where all search is for the object and nobody cares about the seeker.

There are great scientists of tremendous intelligence who discover many things in their lives, but go on missing themselves. The reason is that they are always searching for something; but one's own being is already there -- you have just to be in a relaxed state of consciousness, in a let-go.

I am reminded of one of the most important women who has walked on the earth, Rabiya al-Adabiya. She is truly a rebel, and without being a rebel nobody can be religious. Rebellion is the very foundation of being religious. The orthodox can never be religious, the traditional can never be religious.

She was going to the market, just to fetch some vegetables, and she saw a great Sufi, well known all over the country, Junnaid. He was sitting outside the mosque praying loudly and looking at the sky, crying, "When are you going to hear me? Why don't you open the doors? I have been waiting so long, do you hear me or not? I'm tired of knocking on your doors."

Rabiya stood behind him, heard all this and hit his head. He looked back -- because it is very sacrilegious to disturb someone who is in prayer -- and there stood that strange woman, Rabiya. And she said, "Junnaid, are you going to mature or not? Are you absolutely blind? -- because the doors are open. The doors are always open, twenty-four hours, day and night. What kind of nonsense is this, that you go on asking God `Open the doors'? Even God cannot do anything -- how can he open doors which are always open? Just look silently; the doors are not outside. Close your eyes and see. And remember, the next time I hear you say all this nonsense I'm going to hit you really hard! By your prayer you are avoiding yourself."

It was a sudden enlightening experience. Junnaid closed his eyes, looked within... the doors *are* open. What you are seeking is hidden within you, and if you go on seeking it you will go on missing it.

Vimal, don't make the search for truth a serious phenomenon. Take it easy, and remember "easy is right." If strong winds take you hither and thither, don't resist; they appear strong because of your resistance. Relax, go with them. Go with them, with totality.

Lao Tzu became enlightened sitting under a tree, seeing an old dead leaf falling from the tree, slowly. Winds were taking it this way and that way, and it had no resistance. It was totally willing to go anywhere -- because the truth that you are seeking is everywhere. All that is needed is a relaxed consciousness to see it.

Those winds are not against you, they are not distracting you. Your resistance is the problem. You have

made your search very serious. Be a little more playful. Dance with the wind; allow the wind to take you to the north, to the south, to the east, to the west, without any resistance.

In your resistance exists your ego. "What is ego?" people ask. It is your resistance to existence. "And what is egolessness?" It is your relaxed state of being, a let-go. Wherever the winds take you, go with totality -- willingly, joyously, dancing, singing.

It is not that you will find the truth where the winds are taking you. You will find the truth in your non-resistance; you will find the truth in your let-go, in your playfulness, in your non-seriousness, in your laughter.

Sick people have dominated humanity for too long -- psychologically sick, spiritually sick -- and they have made everybody serious. My whole approach is that of playfulness, non-seriousness, taking it easy.

Relaxation is prayer.

Non-resistance is egolessness.

And in egolessness all is found.

The serious are tense, the serious are worried. The serious are always concerned whether they are on the right path... and there are no milestones.

All paths are imaginary.

Existence is just like the sky, there are no paths. The birds fly, but they don't leave any footprints; the sky remains pathless. So is your consciousness a far more clean and far more clear space, where there are no footprints, no paths.

You cannot go astray. To go astray you need a path. And finding the truth is not the goal, finding the truth cannot be made an ambition. Finding the truth is finding yourself. And you can find yourself only in a relaxed state. Who can distract you from yourself? The wind may take you to the north, or to the south, but it cannot distract you from yourself; wherever you are you are.

If you start being playful in life you have learned the greatest prayer; you have learned the pathless path.

Most major cities have a dial-a-prayer number for anyone requiring religious reassurance in the form of a brief, pre-recorded sermon. Now there is talk of establishing a similar number for atheists: when you dial it, no one answers.

And I think that will be far closer to reality than a pre-recorded sermon. If you can listen to the silence -- no one is answering, you are left alone -- it can become a meditation.

There is no goal. You are not to go somewhere, and there is not some object to be found. You have just to relax into such a deep state that you can settle within yourself. In that very settling you have come home.

BELOVED OSHO,
THE OTHER DAY, OUT OF THE SILENCE OF YOUR NAMASTE CAME THE UNEXPECTED GIFT OF YOUR DANCE. MY HEART BURST OPEN, AND SUDDENLY I WAS LIKE A CHILD, INNOCENT AND UTTERLY IN AWE OF THE MYSTERY OF YOUR PRESENCE. WOULD YOU PLEASE SAY SOMETHING ABOUT HOW IT IS THAT THE SLIGHTEST GESTURE MADE BY YOU AFFECTS US SO DEEPLY?

Puja Melissa, love is the greatest alchemy in the world. It transforms small things into great, into precious experiences. Just a bird singing, received in silence and love, is more valuable than God speaking to Moses, because that is a fiction -- and not a very nice one, either.

When Moses reached the mountain on Sinai to meet God, he saw a miracle; he saw a green bush, lush green, and yet surrounded by flames. As he came closer, a voice from the bush shouted at him, "Moses, take your shoes off! You are on holy ground" -- not a very nice beginning to a conversation. Moses must have been a very obedient person; otherwise he would have asked, "Can you tell me where is the land which is not holy? Should I carry my shoes on my head?"

The whole existence is holy.

But the poor fellow was so amazed by a voice without any person around, and the bush on fire, and yet green, lush green....

God gave him ten commandments, ten pieces of stone, and on each piece one commandment was written: "Thou shall not commit adultery"... not a great meeting -- in a way insulting and humiliating. And poor Moses carried all those ten stones; they must have been heavy.

But, in the whole thing, the only significant part is the green bush in the flames of fire. As far as I am concerned, I take only that part to be important in the whole encounter. Jews have not bothered much about

the bush and the fire; they are much more concerned with the ten commandments and God's declaration of the Holy Land.

If you enter into yourself you will find this very experience: flames of life and the green bush with flowers of ecstasy, of blissfulness, existing together. Those flames represent the revolution, and that green bush represents the coolness and the calmness....

You may have come across calm and cool people, but they are not revolutionaries; they are dull, unintelligent, almost idiots. You may have come across revolutionaries who are fiery, but they don't have the calmness and the quietness and the peace which can make their revolution meaningful. Otherwise, the same fire that cooks your food can burn your house too.

To me, the meeting of Moses with God is simply a myth. Real religion, authentic religion, is concerned with your love, with your trust, with your joy. And when you see through the eyes of love, a small flower becomes so mysterious, the faraway song of a cuckoo becomes far more holy than any scripture.

You love me; that's why my smallest gesture makes an immense impact on you. It is not the gesture, it is your love. There may be somebody else sitting by your side to whom the gesture means nothing, just a movement of the hand. If his heart is not full of love, then just the movement of the hand is meaningless; if his heart is full of love, the hand, its grace, can be indicative of greater mysteries and secrets of life.

This is one of the mysteries of life, that life is how you see it. It depends on your eyes. If you have the eyes of a poet the same trees are greener, livelier; they have a message, they whisper things into the ears of the poet. But if you are not a poet you pass by the same trees without even noticing them. All depends on you.

Your whole life experience goes on growing with your growing consciousness. As your consciousness becomes more and more juicy, life becomes more and more divine. Because you love me, my words have a meaning to you which they will not have without your loving heart. Your love contributes ninety percent, at least, to the meaning of my words or my gestures.

The day you are capable of contributing one hundred percent, then my gesture becomes your gesture, then my word becomes your word, then my heartbeat becomes your heartbeat. That state I call the state of the devotee: a merger, a melting of two souls into one.

But, unfortunately, in the name of love such pseudo things exist in the world that they have contaminated the greatest word we have. People "love" their cars, people "love" their houses. They don't understand that love is a sacred experience, it is not mundane. The moment you pull it down to the world of mundane reality you are being terribly destructive. You have to raise the mundane reality to the level of love, the sunlit peaks of sacredness.

But people are doing just the opposite -- and suffering unnecessarily. Life is not meant to be a suffering; it is meant to be a blissfulness. But one has to learn the art.

Brickman and Horowitz were relaxing on the beach in Puerto Rico. "You know," said Brickman, "this Racquel Welch -- what does everyone see in her? Take away her hair, her lips, her eyes and her figure, and what have you got?"

Horowitz said, "My wife."

These are our love relationships. Rather than adding to things, beautifying existence, we are living in such negativity that we take away. Take away the lips of a beautiful woman, take away her hair, take away her eyes, and what is left? And of course, if this is your approach to looking at things, your life is going to be a hell -- worse than hell.

Love contributes tremendously, beautifies things. Where it was prose, love makes it a poetry; where it was just an ordinary flower, love makes it extraordinary. Love has the magic of transforming the whole world around you into a sacred existence.

I call the man materialistic who does not know the art of love; I don't call a man materialistic who does not believe in God. And I don't call a man religious who believes in God. I call a man religious who goes on growing in his love, in his trust, and goes on spreading his ecstasy all around existence.

People are so stupid that they are trying to demystify everything. The whole effort of science is to demystify existence, to know everything. So, of course, the way to know Racquel Welch is to dissect her on the table of the scientist. Take her hair apart, her eyes apart... and then see what is left. There is no beauty, there is no soul, there is no life; science has demystified a beautiful woman.

Religion mystifies existence. It makes the meaningless songs of birds as meaningful as great poetry, as great music. It makes ordinary trees as significant as great paintings.

It is up to you where you want to live, in hell or in heaven, because wherever you want to live you will

have to create it. It is not something ready-made, so that you purchase a ticket and catch a train. It is something to be created.
Love can create paradise herenow.

My whole teaching is love more, to the point when you yourself become just a source of love, and nothing else.

"Hey man," one hippie said to another, "turn on the radio."

"Okay," the second hippie answered. And then leaning over very close to the radio he whispered, "I love you." He is turning on the radio.

We have destroyed beautiful words so ignorantly, and by destroying them we have destroyed ourselves -- because what are we except our attitudes?

Melissa, you could see in my movements a beauty, a grace, a significance because your heart is full of love. I want to remind you that the beauty is not in the gestures, the beauty is in the eyes that see it. I want you to be responsible for the hell or heaven in which you live. And once you understand the responsibility, I don't think anybody is going to live in hell.

BELOVED OSHO,
HOW CAN I TELL THE DIFFERENCE BETWEEN ONE PART OF THE MIND OBSERVING ANOTHER PART OF THE MIND, AND THE WATCHER? CAN THE WATCHER WATCH ITSELF? ONE TIME I THOUGHT I HAD GOT IT AND THEN THAT SAME DAY I HEARD YOU SAY IN A DISCOURSE, "IF YOU THINK YOU'VE GOT THE WATCHER, YOU'VE MISSED." SINCE THEN I TRY WATCHING FEELINGS IN THE BODY, THOUGHTS, AND EMOTIONS. MOSTLY, I'M JUST CAUGHT IN THEM. BUT, ONCE IN A WHILE, RARELY, I FEEL TREMENDOUSLY RELAXED AND NOTHING STAYS -- IT JUST KEEPS MOVING. IS THERE ANYTHING TO DO?

Deva Waduda, one has to start watching the body -- walking, sitting, going to bed, eating. One should start from the most solid, because it is easier, and then one should move to subtler experiences. One should start watching thoughts, and when one becomes an expert in watching thoughts, then one should start watching feelings. After you feel that you can watch your feelings, then you should start watching your moods, which are even more subtle than your feelings, and more vague.

The miracle of watching is that as you are watching the body, your watcher is becoming stronger; as you are watching the thoughts, your watcher is becoming stronger; as you are watching the feelings, the watcher is becoming even more strong. When you are watching your moods the watcher is so strong that it can remain itself -- watching itself -- just as a candle in the dark night not only lights everything around it, it also lights itself.

To find the watcher in its purity is the greatest achievement in spirituality, because the watcher in you is your very soul; the watcher in you is your immortality. But never for a single moment think, "I have got it," because that is the moment when you miss.

Watching is an eternal process; you always go on becoming deeper and deeper, but you never come to the end where you can say "I have got it." In fact, the deeper you go, the more you become aware that you have entered into a process which is eternal-- without any beginning and without any end.

But people are watching only others; they never bother to watch themselves. Everybody is

watching -- that is the most superficial watching -- what the other person is doing, what the other person is wearing, how he looks.... Everybody is watching; watching is not something new to be introduced in your life. It has only to be deepened, taken away from others, and arrowed towards your own inner feelings, thoughts, moods -- and finally, the watcher itself.

A Jew is sitting in a train opposite a priest. "Tell me, your worship," the Jew asks, "why do you wear your collar back to front?"
"Because I am a father," answers the priest.

"I am also a father, and I don't wear my collar like that," says the Jew. "Oh," says the priest, "but I am a father to thousands."

"Then maybe," replies the Jew, "it is your trousers you should wear back to front."
People are very watchful about everybody else.

Two Polacks went out for a walk; suddenly it began to rain. "Quick," said one man, "open your umbrella."

"It won't help," said his friend, "my umbrella is full of holes."
"Then why did you bring it in the first place?"
"I did not think it would rain."

You can laugh very easily about the ridiculous acts of other people, but have you ever laughed about yourself? Have you ever caught yourself doing something ridiculous? No, you keep yourself completely unwatched; your whole watching is about others, and that is not of any help.

Use this energy of watchfulness for a transformation of your being. It can bring you so much bliss and so much benediction that you cannot even dream about it. A simple process, but once you start using it on yourself it becomes a meditation.

One can make meditations out of anything.

Anything that leads you to yourself is meditation. And it is immensely significant to find your own meditation, because in the very finding you will find great joy. And because it is your own finding -- not some ritual imposed upon you -- you will love to go deeper into it. The deeper you go into it, the happier you will feel -- peaceful, more silent, more together, more dignified, more graceful.

You all know watching, so there is no question of learning it. It is just a question of changing the object of watching. Bring them closer.

Watch your body, and you will be surprised. I can move my hand without watching, and I can move my hand with watching. You will not see the difference, but I can feel the difference. When I move it with watchfulness, there is a grace and beauty in it, a peacefulness, and a silence. You can walk, watching each step; it will give you all the benefit that walking can give you as an exercise, plus it will give you the benefit of a great simple meditation.

The temple in Bodhgaya where Gautam Buddha became enlightened has been made in memory of two things... one is a Bodhi tree under which he used to sit. Just by the side of the tree there are small stones for a slow walk. He was meditating, sitting, and when he would feel that sitting had been too much -- a little exercise was needed for the body -- he would walk on those stones. That was his walking meditation.

When I was in Bodhgaya, having a meditation camp there, I went to the temple. I saw Buddhist lamas from Tibet, from Japan, from China. They were all paying their respect to the tree, and I saw not a single one paying his respect to those stones on which Buddha had walked miles and miles. I told them, "This is not right. You should not forget those stones. They have been touched by Gautam Buddha's feet millions of times. But I know why you are not paying any attention to them, because you have forgotten completely that Buddha was emphasizing that you should watch every act of your body: walking, sitting, lying down."

You should not let a single moment go by unconsciously. Watchfulness will sharpen your consciousness. This is the essential religion -- all else is simply talk. But Waduda, you ask me, "Is there something more?" No, if you can do only watchfulness, nothing else is needed.

My effort here is to make religion as simple as possible. All the religions have done just the opposite: they have made things very complex -- so complex that people have never tried them. For example, in the Buddhist scriptures there are thirty-three thousand principles to be followed by a Buddhist monk; even to remember them is impossible. Just the very number thirty-three thousand is enough to freak you out: "I am finished! My whole life will be disturbed and destroyed."

I teach you: just find a single principle that suits you, that feels in tune with you, and that is enough.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #20
Chapter title: The second russian revolution

21 May 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
A FEW MONTHS BEFORE HIS DEATH EDGAR CAYCE, IN ONE OF HIS TRANCE "SLEEP TALKS" SAID, "THROUGH RUSSIA COMES THE HOPE OF THE WORLD. NOT IN RESPECT TO WHAT IS SOMETIMES TERMED COMMUNISM OR BOLSHEVISM, NO; BUT FREEDOM, FREEDOM! THAT EACH MAN WILL LIVE FOR HIS FELLOW MAN. THE PRINCIPLE HAS BEEN BORN THERE. IT WILL TAKE YEARS FOR IT TO BE CRYSTALLIZED. YET OUT OF RUSSIA COMES AGAIN THE HOPE OF THE WORLD." COULD YOU PLEASE COMMENT?

Jivan Mada, Edgar Cayce was one of the strangest human beings, a category in himself.... There have been utterly conscious people having clear visions of the world -- like Nostradamus; but Cayce was not anything special when he was conscious. Only when he was in a sort of unconsciousness, a trance-like sleep, would he start saying things of tremendous importance, many of which have come true.

Many of these are bound to happen, sooner or later, for the simple reason that whatever he has seen in his trance state is absolutely transparent, clear, without ifs and buts -- it is absolute. And because it was not coming in his conscious state, his ego was not involved. It was coming out of his innocence; and anything that comes out of innocence has a validity, has an authority of its own.

There are thousands and thousands of pages of notes collected by his disciples from when he was speaking in his trances; almost a whole library exists containing his predictions. When he used to come to consciousness, out of the trance, he himself was not aware what he had said -- as if it was not said by him but by an unknown source, by an unknown energy, as if existence itself had spoken itself through him. He had been only a vehicle, and a very correct vehicle, because his ego was not in the way, his mind was not in the way. He was simply transmitting whatever was coming from the very roots of life. There have not been many people like him. There have been a few people, but none has the height and the depth, and immensity of Edgar Cayce.

In one of his trance-sleeps he said, "Through Russia comes the hope of the world." Once it had already come: the Russian Revolution in 1917 was the end of an old world and the beginning of a new. It proclaimed many truths about man -- that property should not be individual, that property is of the commune. The founders of the revolution, particularly Lenin, wanted marriage to be dissolved; because marriage came into existence with private property, it should go out of existence when private property is being dissolved.

It is a historical fact that because of private property, man became interested in marriage, in monogamy; otherwise, by nature, he is polygamous. But to protect his property, so that even after his death it should remain in the hands of his own sons, man decided in favor of monogamy -- which was not natural to him. Hence, on the one hand marriage came into existence, and on the other hand, prostitution. They both are by-products of private property.

Property should belong to all -- just as the air belongs to all, and the water belongs to all, and the sun belongs to all. Private property creates immense problems. On one hand, people go on becoming richer; on the other hand, people go on becoming poorer. And the poor man is the producer: he toils in the field, he works in the orchards -- and he remains hungry. He weaves the clothes -- and he remains naked. He makes the beautiful mansions and palaces -- and he has no house, not even a hut to hide his head in.

This exploitation was condemned by the Russian Revolution, and against this exploitation a new age of a classless society was declared, where everybody would have the equal opportunity to grow. A great hope had arisen with the Russian Revolution, but it died. The revolution fell into wrong hands. Instead of bringing a new age and a new humanity, it repeated the old game under new names. The only change was of labels: where in the past there were the rich and the poor, now there were the bureaucrats and the people.

But the distinction was the same, and the exploitation was the same.

For sixty years Russia has lived in a new kind of slavery. Nobody else in the world has known that kind of slavery. The whole country has become a concentration camp. Beautiful words sometimes prove very dangerous: instead of bringing equality to man it has taken away all freedom, even the freedom of expression. It has made the whole society a society of slaves.

For a moment in 1917 a great hope arose around the world, particularly in those who were intelligent enough to see the immense possibility that was opening up -- but the bud never became a flower. But you cannot keep millions of people in a concentration camp forever. There is a limit to tolerance -- and that limit has come. There is great restlessness for a new revolution in the Russian youth. And Gorbachev simply represents the tremendous longing for freedom, for equality, for the dignity of being human beings, for self-respect. He has given another chance to the intelligent people of the world, for a new hope again.
Where Lenin left off, Gorbachev has to begin.

The sixty years in between have been a long nightmare -- but that which is gone is gone, that which is past, is past. And the Soviet youth, with the courage and insight of Gorbachev, is looking, not backwards to the sixty ugly years of inhumane dictatorship, but to a new future of an open society, in the authentic sense.

Perhaps Edgar Cayce is going to be true again in his prediction: THROUGH RUSSIA COMES THE HOPE OF THE WORLD. NOT IN RESPECT TO WHAT IS SOMETIMES TERMED COMMUNISM OR BOLSHEVISM, NO; BUT FREEDOM, FREEDOM! THAT EACH MAN WILL LIVE FOR HIS FELLOW MAN. THE PRINCIPLE HAS BEEN BORN THERE, IT WILL TAKE YEARS FOR IT TO BE CRYSTALLIZED. Those years have passed. The principle is now crystallized.

YET OUT OF RUSSIA COMES AGAIN THE HOPE OF THE WORLD -- the second great revolution. Russia seems to be a land of destiny -- not only for its own people, but for the whole world. It was the first to revolt against capitalism; it is going to be again the first to revolt against dictatorial communism. The future is of a democratic communism, a communism rooted in the freedom of man.

Equality is valuable, but it is not more valuable than freedom. Freedom cannot be sacrificed for it. Freedom cannot be sacrificed for anything else. It is the most precious treasure of your being. There are all signs that the Soviet Union is going to fulfill the great hope, the great dream. Millions of people have been hoping for it, dreaming for it -- it has been the utopia for centuries. Gorbachev is in a position to make it a reality. A tremendously great responsibility has fallen on his shoulders. And as I can see, he seems to be strong enough, intelligent enough to fulfill the expectations.

Only one thing I would like my Russian sannyasins to convey to Gorbachev from me: if the dimension of meditation also opens for him, he cannot allow the opportunity to be distorted.

Joseph Stalin destroyed the whole revolution for a single reason, and the reason was materialism. He believed that man is nothing but matter. According to Karl Marx, consciousness is only a by-product of matter, and as you die matter disperses; nothing is left as consciousness -- there is no soul. Because of this wrong idea he could manage to kill at least one million Russians in the name of revolution without any trouble; otherwise even to kill one man would destroy your whole life's sleep. It would haunt you -- you would never be able to forgive yourself. But to kill one million people without any concern was possible under the umbrella of materialism.

I would like Gorbachev not only to introduce freedom to the Soviet Union and its people, but also some spiritual dimension so that it is clear that they are not just matter. Matter cannot have any dignity -- matter can be used, but cannot be respected. Matter can be destroyed, but you need not feel that you have committed a crime, or a sin.

Unless the Soviet Union and its people not only desire freedom, but also desire a search for the soul... because what will you do with freedom? Freedom for what? There are two kinds of freedom: freedom from and freedom for. Freedom from is not much of a freedom. The real freedom is the second freedom -- freedom for spiritual growth, freedom for inner search, freedom for knowing the secrets and the mysteries of life.

If Gorbachev can introduce the Soviet Union to Gautam Buddha, to Mahavira, to Zarathustra, to Lao Tzu... why be so confined to Karl Marx? Why be so poor? Why not make the whole sky yours? -- all the stars and the whole beauty of the night, yours. Why remain confined? If he can open the doors for the spiritual search, then, certainly, he can fulfill the prophecy of Edgar Cayce that Russia is the hope for all of mankind.

And I think him a man intelligent enough to understand that materialism is as confining as Christianity, as confining as Hinduism. I am making my people available to all dimensions because the whole past is

your heritage. Why remain so poor, clinging to one small tradition? Why not allow the whole sky to be yours? Why not open your wings?

Communism missed the first revolution because it was not revolutionary enough. It was a reaction against Christianity; and whenever you react to something, you start behaving in the same way. In America they are becoming more and more a closed society because of fundamentalist Christianity. You will be surprised to know that in America thousands of books have been removed from the libraries -- in this twentieth century, just now in this year -- because they do not conform with the fundamentalist Christian attitudes, with the fanatic and fascist Christian mind.

Even in American education Charles Darwin's theory of evolution cannot be taught; it has been prohibited, because it goes against Christianity. Christianity believes in creation. Perhaps you have never thought that the idea of creation and the idea of evolution are diametrically opposite. God created the world; now there is no question of any evolution. You cannot improve upon God.

Charles Darwin and his theory of evolution is against Christianity. In no other country is it banned. But some American states have banned it; now it is a crime to teach it. And all books -- and there are thousands of books written on the theory of evolution -- have been removed from the libraries of colleges, universities and national libraries.

A strange polarity. The Soviet Union has been up to now a closed society, and America at least pretended to be an open society. Now the Soviet Union is making every effort to become an open society, and America is becoming more and more closed.

I would like to add a few words to Edgar Cayce's prediction: If the Soviet Union is the hope for mankind, then the United States of America is the greatest danger for mankind. It is preparing for human death. And if the Soviet Union becomes not only politically open but also philosophically open -- not confined to the out-of-date ideas of Karl Marx, but open to all kinds of theories, philosophies, religions; experiences of Zen, and Sufism, and Hassidism, of Tao and Yoga -- it can certainly prove the savior of humanity.

BELOVED OSHO,
I HAVE OFTEN HEARD YOU SPEAK OF ALONENESS AND LONELINESS AS BEING OPPOSED; OF ALONENESS BEING A STATE IN WHICH ONE IS SO FULL -- FULFILLED; OF LONELINESS BEING A STATE IN WHICH ONE IS MISSING THE OTHER, FEELING VERY EMPTY. READING RYOKAN'S POETRY, I FEEL SOME LONELINESS, YET THE MAN IS KNOWN AS AN ENLIGHTENED ZEN MONK.
"STANDING ALONE BENEATH THE SOLITARY PINE,
QUICKLY THE TIME PASSES.
OVERHEAD THE ENDLESS SKY.
WHO CAN I CALL TO JOIN ME ON THE PATH?"
IN THE HANKERING FOR A TRUE COMPANION, IN THE NEED TO SHARE THAT RICHNESS, I WONDER IF IN THE HEART OF ALONENESS, THERE IS A KIND OF LONELINESS. PLEASE EXPLAIN IF ALONENESS AND LONELINESS ARE INTERRELATED.

Kavisho, loneliness is loneliness, and aloneness is aloneness -- and the two never meet anywhere. They *cannot* by their very nature. Aloneness is so full, so abundantly full of yourself there is no space for anybody else. And loneliness is so empty, so dark, so miserable that it is nothing but a constant hunger for someone to fill it... if not to fill it, at least to help you to forget it.

You are quoting from Ryokan's poetry. I don't think Ryokan is yet enlightened. He was certainly a Zen monk, and a great poet, but he fell short of being a mystic. He reached very close, but even to reach very close is not to be enlightened.

I have also loved Ryokan's poetry. But beware of poets, because they appear so close to the mystics. Sometimes their words are more juicy than the words of the mystics, because the poet is the artist of words; the mystic is an expert of silence.

Ryokan was a Zen monk; hence something of the mystic echoes in his poetry. But that is because he lived in an atmosphere in communion with the mystics. But he himself was not a mystic.

These are his lines, and you can see immediately what I mean:

STANDING ALONE BENEATH A SOLITARY PINE,
QUICKLY THE TIME PASSES.

OVERHEAD THE ENDLESS SKY.
WHO CAN I CALL TO JOIN ME ON THE PATH?

He is still in need of a companion, and he is still searching. He is still talking of "the path," and the enlightened man knows there is no path. All paths are wrong, without exception, because every path leads you away from yourself. And to come to yourself you don't need any path: you have to be just awake and you are there.

It is almost like you are asleep in your room and dreaming that you are far away in London, in New York, in San Francisco. Do you think that if suddenly you are awakened you will find yourself in San Francisco? You were there, but that was only a dream. Awake, suddenly you find you are in your miserable room, and you have not even gone out of the door. You may be angry with the person who has awakened you, but he has brought you back to the reality. And there was no need of booking a ticket, because you had never gone out; you were only dreaming.

You are only dreaming what you are. If you wake up, suddenly you will find all that you used to think your personality, your body, your mind, your knowledge, your feelings, your love -- they were all dreams. You are only a witness. But you cannot dream about the witness; that is an impossibility.

The witness remains a witness, never becomes a dream. Your aloneness is your witness, is your being. And it is so full, there is no need of any companion. And what is the need of a path? Where are you going? You have arrived.

Ryokan was a beautiful poet, and perhaps a very disciplined monk, but he was not a mystic and certainly not an enlightened man.

Kavisho, let this be an opportunity to remind you again: beware of poets. They are like false coins, although they look exactly like authentic coins. But the false is false, and there is no way to make it real. Ryokan has still to wake up and see there is no solitary pine tree standing alone, there is no need of a companion, and there is no path.

One is, and has always been, at home.

To realize this at-homeness is aloneness.

Going around in your dreams you will always find yourself lonely. Loneliness is a misunderstanding. Aloneness is an awakening.

BELOVED OSHO,
THE OTHER NIGHT I HEARD YOU SPEAK OF BETRAYAL, AND HOW IT IS IMPOSSIBLE TO DISAPPOINT YOU. MY EYES FILLED WITH TEARS. YOUR EYES WERE SO LUMINOUS, SHINING WITH ENOUGH LOVE TO FILL THIS UNIVERSE. I REALIZED THAT I HAVE BEEN TRYING NOT TO DISAPPOINT THE PEOPLE I LOVE ALL MY LIFE, AND MY TEARS WERE OF GRATITUDE FOR YOUR LOVE, A LOVE THAT CANNOT BE TOUCHED OR TARNISHED WHATEVER HAPPENS. YOUR LOOK HAD A BURNING INTENSITY, YET A WHOLLY IMPERSONAL QUALITY TOO. WHAT KIND OF LOVE IS THIS?

Devageet....

Two little children were playing with their dog by the sea when the dog was carried out to sea by a big wave. A passing rabbi dived in, saved the dog and revived it by artificial respiration.

The children asked, "Hey, rabbi, are you a vet?"

"Am I wet?" replied the rabbi. "I am absolutely soaked!"

I am talking about a love in which you are not only wet, but absolutely soaked.

And there is no need to make any effort for it. Just being here, slowly, slowly, you will find your hardness melting. It cannot resist the temptation, because love is such a joy, such a bliss, that once you have seen a man of love you can never be the same again.

Seeing the man of love, you have seen your own future. And things will start happening. The hardness which prevents you from being loving, melts; the heart which you have completely forgotten is suddenly remembered. The mind which has become your permanent residence is no more your residence, but only a workshop -- useful as far as work is concerned and utterly harmful as far as love is concerned. Your heart becomes your home, and your life starts radiating without any effort on your part.

Love is a contagious disease which has no cure. The world is loveless so much because very few people

are there to spread the disease.

I have heard that the doctor of Mulla Nasruddin knocked on his door. He was very angry, and he said, "I have waited for one month, and you have not paid me and I cured your child of smallpox!"

Nasruddin said, "Listen. I have been patient enough; otherwise, the reality is that you owe much money to me."

The doctor said, "What? I owe money to you?"

Nasruddin said, "Yes. Who do you think spread the disease to the whole school? My child! And from all that you have earned during this whole month, I have a percentage. I was being a gentleman and not asking for it, but you are being such a nasty fellow, so miserly, and you have some nerve, too."

Love has disappeared from the world for the simple reason that there are not enough lovesick people to spread it, not enough love-soaked people to spread it. It is something which is not taught, which is caught.

Devageet, just don't be worried about it. Being here you are going to be soaked. My whole presence, my silence, my words are nothing but to push you into the ocean so that you can be soaked.

BELOVED OSHO,
I LOVE TO WATCH YOU RETREAT SO GRACEFULLY BACKWARDS OUT OF THE HALL UNTIL YOU ARE SAFELY INSIDE. I WONDER HOW YOU AVOID THE DOOR AND THE WALL. BUT TELL ME, BELOVED ONE, ARE YOU AFRAID TO TURN YOUR BACK ON US?

Prem Sucheta, I will have to tell you a story. Mulla Nasruddin was invited to a conference where many wise people were gathered. He had his own disciples. He collected all the disciples and rode on his donkey.

But the disciples said, "What are you doing?" -- because he was riding on the donkey in the wrong way, not facing where the donkey was going. He was facing the disciples who were following him.

They said, "Mulla, we know that to go with you anywhere is to get into trouble. Now the whole city will laugh and we will feel embarrassed because we are your disciples."

He said, "Don't be worried about the city. I will see to those idiots."

"But," they said, "at least to us you should explain the great principle."

He said, "The great principle is simple. If I ride on the donkey in the usual way, my back will be towards you. That is insulting you. I cannot do that. I respect you as much as you respect me. If I tell you to walk ahead of me, then your back will be towards me. That will be even worse -- the disciples insulting the master.

"I could not sleep the whole night until I discovered this great principle: I can ride on my donkey *facing* you; neither I am being disrespectful to you nor are you being disrespectful to me. And as far as the donkey is concerned, he is accustomed to me; he knows that I am a little crazy. He will giggle a little. As far as the city people are concerned, let them laugh. You need not feel embarrassed -- you are disciples of a great master."

They said, "The principle seems to be great, but still we are feeling very much afraid."

And it happened just the way the disciples were thinking. People came out of the shops, crowds gathered. People started asking, "What is the matter?"

The disciples said, "It is a very complicated thing. Its name is the Great Principle. If you want to understand you will have to come to the school where our great master teaches us."

They said, "It is a strange principle: sitting the wrong way on a poor donkey. But, if he says it is a great principle, it must be" -- because they have known him, and every time he has proven himself right. He has his own way. They said, "We are going to come tomorrow to the school to understand the Great Principle."

And when the Great Principle was explained to them, they all looked at each other. Of course, it was right, because Mulla Nasruddin said to them: Unless a master respects his disciples, he should not expect any respect from them.

Prem Sucheta, it is the Great Principle.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #21
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BELOVED OSHO,
HOW CAN THE WORLD EVER BECOME A PARADISE WHEN ALL ENLIGHTENED PEOPLE ALWAYS CHOOSE NOT TO BE BORN AGAIN?

Anand Anahad, one of the most fundamental things about the enlightened person is that he attains to enlightenment by dropping all choices; he attains it in a choiceless awareness. After enlightenment there is no way for him to choose anything.

It is not that he chooses not to be born; it is simply the law of existence that once you are enlightened you do not need the body and the mind and the whole imprisonment which we call life. It is not that the enlightened person goes into nonexistence; he becomes part of existence itself -- just like a fragrance, spread all over. In this way he helps the world to become a paradise. The more enlightened people disappear in the world as fragrance, the more light it will become... blissful, ecstatic.

And the question of making life a paradise is for you, not for the enlightened person. For him it is already a paradise. Even in this whole misery, and anguish, he remains above and beyond. He showers his love and compassion, but he is not touched by the anguish and anxiety, the misery and the hell that people are living in. His heart is full of compassion for them, and he does everything to help them to come out of their darkness.

Paradise is not a location; it is not part of geography. Paradise is a certain attitude towards existence; it is a way of life. The same energy that becomes misery becomes bliss; the same energy that creates jealousy and anger is transformed into love, into peace, into silence. It is not a question of only the enlightened person changing the world into a paradise; everybody has to change it by changing himself.

All those people who have been dreaming of a better world can be divided into two categories. The major part of the dreamers who want the world to become a paradise think in terms of changing the world -- its social structure, its economics, its politics. These people have been working for thousands of years.

Their intentions are immensely beautiful, but they are ignorant about the basic fact that except for the individual, there is no world. You cannot change the world because the world is only a word, it is not a reality. If you go in search to meet the world you will always meet the individual. The individual *is* the reality. It is not just a word; it is existential.

The small part, the minor part of dreamers who want to bring a utopia into the world have a totally different approach. Their approach is to teach you how to be silent, how to be peaceful, how to beautify existence around you, how to take everything and change it... to create a harmony, an accord.

The same orchestra, the same instruments, can be played by monkeys too -- and they will really enjoy. But music will not be born; what will be born will be a maddening noise! Even to people who do not know the art of music, who have not learnt, who have not gone into the discipline, all those instruments are useless. An orchestra in which thirty or more instruments are being played by those who know how to play

them does not create noise; on the contrary it creates music -- which is closest to silence.The higher the music is, the closer it is to silence. Listening to great music, you will fall into silence.

In the East music has been always used as a support for meditation. It is difficult to fight with the mind, its constant rush of thoughts, but being absorbed in beautiful music all those thoughts disappear. Music is sound, but sound can be used in such a way that it creates silence; that is the whole art.

Life has many components. They can all live together like a crowd -- noisy, conflicting with each other, fighting to dominate -- that's how we create a hell. Hell is your inability to bring the crowd within you to a peaceful, loving existence. It is the inability to create an orchestra out of your being. The man who can create an orchestra out of his being -- whose mind, heart, being, are all in tune -- has created paradise for himself, and an energy field around himself, which will affect others also.

It is everybody's task; in fact it is the only task, the only challenge life gives to you -- whether you turn it into a hell or into a heaven. The man who turns his life into a heaven is the greatest artist in the world. Musicians and painters and dancers and poets -- all are left far behind. I call this man the mystic. He is the highest category.

It is up to you to see that your components are not at war, that you are at peace with yourself. One great Sufi mystic, Bayazid was dying. His old grandmother was always worried about the life of Bayazid, because he was not a traditional, orthodox, religious person; he never went to the mosque, he never prayed the way a Mohammedan should pray, five times a day -- he laughed at the very existence of God. As he was dying, his grandmother came close to him and whispered, "Bayazid, there is still time; make peace with God."

And Bayazid died with a great laughter, saying, "I don't need to, because I have made peace with myself."

Those who are not at peace with themselves are trying in every way to make peace with God, to make peace in the world, to make peace among the warring nations. But the man who has found peace within himself, radiates it. He becomes the source, triggering the same kind of music, the same harmony, and the same beauty in others who come close to him.

The enlightened man, while he is alive, works through his presence, through his love, through his silence. And when dead, he does not disappear; he simply becomes spread all over existence.

Ramakrishna was dying and his last instructions to his wife were.... In India, the moment the husband dies the wife goes through a trauma. She cannot wear colored clothes, she has to shave her head -- she cannot have hair; she cannot use any ornaments, not even the cheapest glass bangles -- she has to break them.

But before dying Ramakrishna, called Sharda, his wife, and told her, "Remember, you are never going to become a widow. I am dying, but I will be here. I will not be confined in the body, but you have not loved only my body; you have loved me, my consciousness. So don't become a widow. Use beautiful clothes; just for my joy, use all the beautiful ornaments that I have given to you. And remember" -- he loved delicious food too much -- he said, "Remember, don't forget to create beautiful dishes for me. I will not be able to eat them, but even the aroma of your beautiful food will be a nourishment to me. And don't forget to prepare my bed rightly, particularly the mosquito net."

His disciples were feeling very embarrassed, "What is he saying? Has he gone insane? A dying enlightened person is worried about the mosquito net...."

Sharda followed his instructions for almost thirty years that she lived after him. She would prepare his food the same way she used to prepare it while he was in the body. She would take it to his room -- and nobody was there -- and she would say, "Paramahansdev, your food is ready." She would sit like the way she used to sit, with her fan in her hand. There was nobody. The disciples tried to convince her -- "This is absolutely mad; you go on fanning and there is nobody...."

She said, "There may not be for you; there is for me." She would prepare the bed the way he liked, with many covers. She would take care about the mosquito net, that not a single mosquito entered inside.

Very few people have understood Sharda, but she really loved Ramakrishna -- not the body in which he was, but him, his being. Now the body is no longer there, but the being is spread all over existence; he is more than he was before. Before he was imprisoned in the body; now he is unembodied. Now he is just freedom.

The enlightened man helps people while he is alive, and he goes on helping people while he is not in the body. But if you cannot understand an enlightened man while he is in the body, it is very difficult for you to understand when he is not in the body.

Once you have fallen in love with a master, slowly, slowly he is no more a body to you. He becomes

only a pure consciousness.

When Gautam Buddha died ten thousand sannyasins were present. Except twenty, almost everybody was crying. But what was the matter with those twenty? Were they not devoted to Gautam Buddha? One of them, Manjushree was asked, "What is the matter with you all? -- because you have been closest to him."

He said, "*That* is the matter. We have known him not as the body; we have known him as an immortal consciousness. We are rejoicing. Up to now he was confined in a small space; now the whole sky is his. We can touch him anywhere, we can talk to him anywhere. We know he will be available -- that's why we are not crying, not weeping. You are crying and weeping because you have never gone beyond the body. The body was beautiful, but it is nothing compared to the beauty of consciousness."

Anand Anahad, the enlightened man naturally goes on creating a paradise wherever he is -- in the body or not in the body. But he cannot create a paradise without your agreeing to it. Finally, *you* are the decisive factor. He can make all the arrangements, and you can refuse them; you can go on living in your hell. The first thing is that you are living in hell. So many times people have asked me, "Does hell exist?" And I have said to them, "You amaze me. You live in it, and you ask me, `Does hell exist?' What is your life? It is not a joy, it is not a dance -- you are living a nightmare."

To live unconsciously is to be in hell, and to live consciously is to be in heaven. To be fully enlightened... it is not that you enter paradise; paradise opens its petals, just like a lotus, in you. It is your innermost potential.

BELOVED OSHO,
SEEING SUCH UNBELIEVABLE CHANGES IN RUSSIA THESE PAST TWO YEARS, DUE TO GORBACHEV'S LEADERSHIP, DO YOU HAVE A SPECIAL MESSAGE FOR HIM? WOULD YOU AT ALL CONSIDER GOING TO RUSSIA IF HE WOULD HAVE THE COURAGE TO WELCOME YOU AND YOUR PEOPLE? DO YOU THINK THAT ONE DAY RUSSIA COULD BE THE COUNTRY OF THE FUTURE OF HUMANITY?

Jivan Mada, yes, it appears as if unbelievable changes have been happening in Russia in the past two years. But as far as I am concerned, I was waiting for those changes; they are not unbelievable. Sixty years of oppression, exploitation and mass scale butchery were preparing the ground. No night is without a dawn. Sixty years was more than enough; it was absolutely certain that it would come to an end.

Gorbachev is the first ray heralding that the morning has come. Many more changes will be happening in the future. Their speed is going to accelerate, because for sixty years the people have not tasted freedom, have not tasted trust, love; they have known only a fascist regime, which was ready to kill anybody for any small excuse. They have lived under the shadow of death.

I welcome the dawn; the birds have started singing, and the flowers have not forgotten -- even in sixty years -- that when the sun rises they have to open and release their fragrance.

You are asking me, do I have a special message for this great man, Gorbachev, who is bringing a second revolution in the Soviet Union? Yes, I have a message for him. And my message is not special, but the same as it is for every human being, wherever he exists. But the situation is certainly special. You will have to go a little bit back in the history....

Communism is a reaction against Christianity. Christianity has done so much harm that the intelligentsia -- particularly people like Karl Marx, who were geniuses -- became so frustrated with Christianity that they created an alternative: a materialist philosophy with no God, with no soul, with no consciousness.

It is understandable -- but not forgivable -- because Karl Marx was not acquainted with Gautam Buddha, nor was he acquainted with the Eastern flowers of Zen, of Tao, of Yoga. Without knowing anything about authentic religion -- he thought that Christianity was equivalent to religion -- he created a religionless society. This is moving from one extreme to another extreme.

It has been always my understanding that amongst all the crimes that Christianity has committed, communism is also one of them -- not directly, but indirectly. It is because of Christianity -- its stupid superstitions, its exploitation of the people, its protection of the richest and its consolations for the poor -- that Karl Marx had to say that religion is nothing but opium for the people. This is perfectly true for organized religions, but this is not true about men like Zarathustra, or Bodhidharma, or Basho. They are the pinnacles of consciousness.

Gorbachev's greatest contribution will be to introduce the people of the Soviet Union to the immense

varieties of religious experiences, and not to remain confined to Christianity. Christianity has nothing of religion in it. The West has not produced any religions; its whole consciousness is extrovert.

My message to Gorbachev is: Introduce meditations in the schools, in the colleges, in the universities; open the doors for Zen, for Tao, for Hassidism, and let people see that the essential religion is not a bondage, but the ultimate freedom. All other freedoms are small -- political, economical, social. The only freedom that cannot be destroyed by anybody, and cannot be taken away by anybody, is of the spirit. He is trying to introduce political freedom, freedom of expression. These are good, but they are not enough; they are all superficial.

The Soviet Union is in a very special state. For sixty years they have been denied.... There is a deep longing for truth, for freedom, for love -- it is almost like a land that has been lying unused for sixty years, waiting for its spring, waiting for someone to sow seeds. It has gathered so much potential and power that if you sow the seeds this land can produce the most beautiful flowers, the richest crops.

Gorbachev himself has to be introduced to the art of meditation, and he has to open the doors and the windows to all the dimensions that have been closed for sixty years, so people can choose the method to find themselves. A spiritual realization has to be made available to the people of the Soviet land. That will be the greatest contribution Gorbachev can make.

You are asking, "If he had enough courage to welcome you, and your people, would you consider going there?"

Absolutely, unconditionally! I would love to go there, to take my people.... And if he has courage enough I would like to create a commune in the Soviet Union to show America, "The day you destroyed the commune there, you have yourself committed suicide."

And you can see, Ronald Reagan has not the same prestige as he had when the commune was there; he cannot hope to become the president again. Governor Atiyeh of Oregon was very powerful just because of the commune -- because he was opposing it, and people were supporting him. He could not gather courage even to run for the second time. He is no longer the governor; if we had been there, he would have been the governor still.

The politicians who had become immensely important have lost all their power. Their power was because of us. If they had real intelligence, they would have continued to be against us superficially, and behind the curtain they would have been helping us to be as strong as possible -- because we were the source of their power. The more powerful *we* would have been, the more powerful *they* would have been. But Oregonians are simply the most stupid people in the world. They destroyed their very source of power; now nobody takes any note of them.

They were trying to collect signatures to change the rule that you can be a voter in Oregon if you have stayed there for twenty days before the voting but they needed the signatures of seventy-five percent of the population. Their campaign was going great when we were there; it was because of us they were afraid of those twenty days. I have been informed by my attorneys that, "The moment you left, your sannyasins left, their campaign completely failed." They had gathered almost forty percent of the signatures, but now nobody is interested in it -- for what?

It would be a good answer to America if Russia could help us to create a commune in their land. And in fact, the whole philosophy of a commune is highest and most significant in the philosophy of communism itself; the very word *communism* comes from the word *commune*.

And our commune can become a model for the whole Soviet Union. If Gorbachev has guts enough, I will do everything to create a commune on Soviet land that will be the sunrise in the Soviet Union, and the sunset in America.

BELOVED OSHO,
QUESTIONS ARISE AND SOLVE THEMSELVES AFTER I MEDITATE; THEN ALMOST THE SAME QUESTIONS ARE ASKED IN THE FOLLOWING DAYS. ONCE I HEARD YOU TALK ABOUT THE THEORY OF RELATIVITY AND ITS DISCOVERY: IF EINSTEIN HADN'T MANAGED TO DO IT, IT WOULD HAVE BEEN DISCOVERED BY ANOTHER SCIENTIST, BECAUSE THE TIME WAS READY FOR IT. THOUGHT, AS FAR AS I CAN UNDERSTAND IT, SEEMS TO BELONG TO THE SAME LAW OF EXISTENCE -- ESPECIALLY IN THIS STRONG ENERGY CIRCLE AROUND YOU. WILL YOU TALK ABOUT THIS PHENOMENON?

Prem Adina, no man is an island. We are all connected in a thousand-and-one ways. That's what I was saying about Albert Einstein's Theory of Relativity.

Somebody had asked him, "If you had not discovered it, do you think somebody else would have been able to discover it, ever?" And he was surprised by the answer. Albert Einstein said, "It would have taken not more than three weeks for somebody else to discover it."

As it happens, in fact, it was discovered by another scientist before Albert Einstein; he was just a lazy man and did not publish his article, and once Albert Einstein had published his article, there was no point.

Our beings are connected. Of course, everybody cannot discover a theory like relativity; it needs a very refined intelligence. But there were at least a dozen people in the world who were of the same caliber, and who were looking in the same direction. It was only a question of time -- of who is fast enough to reach the conclusion.

Here you will feel it every day. A question arises in you. You can ask it, or just wait a little -- somebody is going to ask it! Here you are, all for the same purpose, the same search; you are all looking in the same direction, accepting the same challenge. It is very natural that the same questions will arise in you.

There are people who have never asked a single question because they know now so certainly, "What is the point? Somebody is going to ask it." And it is always better when somebody else asks it, and you are just listening relaxedly. The person who has asked is tense, because it is his question. I am not a very predictable man, and I answer the questioner more than the question; so he is very alert, very tense, a little bit afraid. Everybody else can enjoy relaxedly -- that poor fellow has finally asked the question.

And I have seen that the people who are listening to the answers of other people's questions understand more clearly, because they are more relaxed. They are almost like observers. They are more open. I am not going to hit on their head, of that they must... they are certain; so they can enjoy the answer. And it is their question too.

And particularly because we are concerned in a single-pointed purpose -- how to know yourself and how to be yourself -- questions will be coming, and they will be applicable almost to everybody. It just depends on your attitude. You should not forget to listen to the answer thinking that because it is somebody else's question it is none of your concern, and you can enjoy having your own yakkety-yak that goes on inside you. Then you will miss. And you will miss a great opportunity. It is unintelligent.

The intelligent person will listen very carefully to any question, because it may not be significant for him today -- but perhaps tomorrow.... Perhaps he has not come to that space, but he *will* come; it is better to be ready for it. All that is needed is a little intelligence.

Although he was approaching eighty, the old colonel refused to accept his loss of sexual desire and stamina, so he consulted a doctor. The doctor was amused, and asked, "Why should you be so concerned? It is only to be expected at your time of life."

"But a friend of mine who is eighty-five says he still makes love to his wife every night," replied the colonel.

The doctor smiled, "Why can't you say the same thing? It is only a question of saying."

Just a little intelligence....

A young boy came before the court, charged with stealing a girl's bicycle.

"I did not steal it, sir," he told the magistrate, "she gave it to me. She was riding me home on the handlebars, and she stopped in the woods; she took off her bluejeans and her panties and said I could have anything she had. Well sir, the panties were girls' things and the bluejeans would not fit me -- so I took the bicycle."

Just be a little intelligent. Don't take the bicycle!

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #22
Chapter title: The time for families is over

22 May 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHAT IS YOUR IDEA OF A MODEL COMMUNE?

Maneesha, mankind is at a crossroads. It cannot live the way it has lived up to now. That has become simply impossible. It has been dreaming for a better future as far back as you can conceive, but life has been deteriorating rather than becoming better. It has come to a point where we are facing either suicide, a global suicide, or a total transformation of human consciousness and its style of life.

My idea of a model commune implies the whole life of man from all the possible aspects.

First, the family cannot remain the basic unit of the society. It is the root cause of millions of diseases; it is the basic brick of which nations are made, races are made, religious organizations are made. The family has destroyed the blissfulness of men and women of the whole of mankind. Its basic structure is of possessiveness -- the husband possesses the wife and they both possess the children -- and the moment you possess a human being, you have taken away his dignity, his freedom, his very humanity. You have taken away all that is beautiful and you have given him only handcuffs, perhaps made of gold... beautiful cages in place of his wings. Those golden cages cannot give him the sky and the freedom of the sky.

So the first thing is: a model commune will not have families. The implication is clear that it will not have marriages.

Love, for the first time, should be given the respect that is its due for centuries. Love should be the only law between two human beings if they decide to live together; only joy should be their binding force. The moment love disappears.... And remember, like everything real, love also changes. Only unreal things, plastic things, remain permanent. Marriage is permanent, but it gains permanence by killing love.

It is on the grave of love that marriage makes its house. Naturally, it brings only agony, anguish, suffering, slavery -- and a total destruction of man's spirituality.

A model commune will be a communion, a gathering of free spirits. Children should belong to the commune, not to the parents. Parents have done enough harm. They cannot be allowed anymore to corrupt their children, although their intentions are all good. But what to do with their good intentions? The results are all ugly.

Parents teach their children to be competitive, and competition brings jealousy. They teach their children to become somebody in the world, to leave a name behind themselves. That makes life a struggle, not a rejoicing but a continuous fight -- so destructive that it takes away all your joy, all your juice, all your flowers. It leaves behind only skeletons fighting for power, for money , for position. Life becomes a warfield.

The whole blame goes to the parents. They have lived as ambitious beings; they have destroyed themselves. Now they go on giving their heritage to their children -- their unfulfilled desires, their incomplete ambitions. In this way diseases pass on from one generation to another.

A commune is a declaration of a non-ambitious life with equal opportunity for all. But remember my differences with Karl Marx. I am not in favor of imposing equality on people, because that is a psychologically impossible task, and whenever you do something against nature, it becomes destructive and poisonous.

No two men are equal. But I can be misunderstood very easily, so try to understand my standpoint very clearly: I am *not* in favor of equality, but I am not in favor of inequality either! I am in favor of creating equal opportunities for everybody to be himself. In other words, in my vision, each individual is unique. The question of equality or inequality does not arise, because two individuals are not the same. They cannot be compared.

A real commune, a real communism, will create

equal opportunities for growth, but accept the uniqueness of each individual.

There should be no private property. Everything should belong to the commune. There should be absolute freedom of expression in words or in creativity.

Each individual should be respected as he is, not according to any ideal. His basic needs should be fulfilled by the commune, and as the commune becomes richer, every individual should be provided with more comfort, with more luxury -- because I am not against luxury or comfort. I am not a sadist, and I don't want people to be tortured in any beautiful name. In the name of religion, or in the name of socialism, nobody should be sacrificed. *No* kind of self torture should be supported.

Man is here to rejoice, to live a life as beautifully, as peacefully, as comfortably as possible.

I am all for richness, but the richness will be of the commune. As the commune becomes richer, every individual will become richer. I am against poverty; I am not a worshiper of poverty. I don't see anything spiritual in being poor -- it is sheer stupidity. Neither poverty is spiritual, nor is sickness spiritual, nor is hunger spiritual. A commune should live in a way that it becomes more and more rich, that it does not produce too many children, that it does not overproduce people. Overproduction is bound to create beggars, is bound to create orphans, and once there are orphans there are Mother Teresas.

I don't want any Mother Teresa in the world. Neither do I believe in the virtue of serving the poor, because I don't want anybody to be poor in the world. And it is in our hands: we have all the scientific techniques to produce according to our needs -- or *not* to produce. To produce the *best* possible children... there is no need to produce blind, crippled, retarded... that should be a thing of the past! Now science places it absolutely in our hands to choose how our children should be. We just have to drop our old conception.

Our old conception was: my child should be of *my* blood. It is sheer nonsense. What is the difference between my blood and your blood? The new intelligence should choose the right seed for the child -- from whom it comes, it does not matter.

In a commune there should be banks for semen in the hospitals, just as there are banks for blood. A couple can go and ask the doctor what kind of child is needed -- a mathematician? a Mohammed Ali the Great? a Jesus Christ? -- because now it is possible to read the whole history of every child even before he is conceived. Every living cell that is going to become the life of a new child has the whole program. How long he will live, whether he will be healthy or sick, intelligent or unintelligent, a musician, a dancer, a scientist... you can choose!

We just have to drop the old, stupid ideas. As far as lovemaking is concerned, you can make love to the woman you like. But as far as producing a child is concerned, your woman can provide the womb and you can find the best seed from the hospital. And it will be anonymous, so you need not be worried that someone in the street will say, "Hello, you are the father of my child." Nobody can say that; nobody will ever know.

Finally, the children should belong to the commune as a whole. Father and mother should recede, in their place, should be "uncles" and "aunts". There should be so many uncles and so many aunts... perhaps the mother should be the chief aunt and the father should be the chief uncle, but not more than that.

Everybody should be allowed to be himself. Right now everybody is forced to be according to the ideas of others. That causes misery and great anguish, and takes all joy and gladness from life. Everybody should be himself and contribute to life according to his way -- by creating music, or by creating paintings, or by writing poetry, or by producing better fruits, better crops, making better roads.

Everyone should be allowed to have his own potential fulfilled. A model commune will give dignity to every individual. I was saying this morning that Gorbachev can invite us to have a model commune in the Soviet Union.

This is as far as human growth is concerned. One thing for the inner growth is that everybody,

irrespective of whether he is a man or a woman, should be allowed to choose a method of meditation suitable to him, so that he can not only experience the joys of life, but he can also experience the joys of his spirit.

Communism is missing only one thing: a spirituality. A model commune should be a spiritual gathering of seekers, of lovers, of friends, of creative people in all dimensions of life. They can produce paradise here on the earth.

The time for families is over, and the time for cities is over, and the time for nations is over. The world should be one, consisting of small communes. Then there is no need for armies because there is nobody with whom you are to fight. There is no need of arms, particularly atomic and nuclear, because you are not interested in committing a global suicide.

The whole energy that is being poured into creating more and more destructive weapons can be changed into creativity, and the whole earth can live as richly, as luxuriously, as no emperor has ever lived! And if we do not choose this, then we don't have any intelligence at all. Even a little intelligence is enough to show that a total transformation of the society, of the old dead and rotten society, has become an absolute necessity for survival; otherwise, if we continue to be the way we are, we can count the years on our ten fingers.

The end is not very far away, but the end can become a great beginning if we understand. We can avoid it!

It is in our own hands, because the end is not coming by any natural calamity, it is being caused by our stupidity!

A model commune will create as much intelligence as possible and will allow people to grow intelligently, search and seek their truth. That is how one becomes more intelligent, by searching and seeking. Intelligence is sharpened like a sword.

Man has lived in unintelligence because all the religions of the world have emphasized only one thing: *belief* -- and belief is poison to intelligence. They have emphasized only one thing: *faith* -- and faith is against all growth.

The new man I conceive, will not have any belief system and will not have any faith. He will be a seeker, a searcher, an enquirer. His life will be a life of tremendous discovery -- discoveries in the outside world and discoveries in the inside too.

I want *every* human being to be a discoverer: a Galileo, a Copernicus, a Columbus, in the outside world and a Gautam Buddha, a Zarathustra, a Chuang-Tzu in the inside world.

My whole effort is concentrated on one thing: to create the new man as Zorba the Buddha.

In a model commune everybody will have the qualities of the Zorba and the qualities of the Buddha; tremendously interested in the outside world, and in the same way, in love with the inner search. The day you are both together you have become the new man, and the new man is going to be the savior of humanity.

If the new man is not born there is no hope for humanity.

BELOVED OSHO,
I FEEL LIKE A GUEST ON EARTH, AS IF I DON'T REALLY BELONG HERE AT ALL. IN YOUR BEAUTIFUL GATHERING, I FEEL THAT I AM ALSO A GUEST, STAYING HERE ONLY BY YOUR GRACE OR BY GOOD FORTUNE. I HAVE NOTHING REALLY TO GIVE, EXCEPT MYSELF. IS THIS ENOUGH?

Vimal, this is more than enough. The readiness to give oneself is the greatest adventure of life. And it is not only you who does not have anything else to give, we all come naked in the world. We don't bring anything into the world. All that we really have is our own self -- everything else belongs to the world, is not ours. To give money or to give anything else is really to avoid giving yourself.

The people who give money to the poor, make hospitals and schools and universities -- and brag about it -- are unaware of the fact that all their giving is just a facade. They are hiding their nudity. They are hiding the fact that they are not courageous enough to give themselves -- because that is the only thing worth giving; that is the only thing that belongs to you. All so-called givers are giving things that don't belong to them. It is almost like somebody giving you the full moon, somebody giving you the sunrise saying, "You can have it, it is yours."

I have heard about two drunks. They were lying down under a tree on a full-moon night. Gazing at the

moon, very poetically, in a very romantic mood, one drunk said to the other, "I would like to purchase this moon."

The other said, "That is impossible. Forget it! Completely forget it!"

The first man said, "But why are you getting so angry?"

The second man said, "Why shouldn't I get angry? -- I don't want to sell it!"

Unless you give yourself, you don't give! You simply hide behind your so-called givings, your poverty and your impotence.

Vimal, there is nothing wrong. The very realization that you can give only yourself is a great realization, tremendously beautiful and intrinsically spiritual.

You are saying, "I feel like a guest on the earth." Do you think anybody else can feel to be a host on the earth? Everybody is a guest except Anando's ghosts. Only they are the hosts; otherwise everybody is a guest. But there is nothing to be worried about it. Be grateful to existence that it has invited you to be a guest.

You say, "As if I don't really belong here at all." Nobody belongs here. Everybody comes one day, and everybody one day goes away. This is a big caravanserai. Just one night's stay and in the morning the journey starts again. Who is going to stay here? Millions of people have been here before you -- not even their names can be remembered, they were all guests -- and millions of people will be here after we are gone.

Just don't use this planet like a waiting room in a railway station, particularly an Indian railway station. I have been traveling for years, staying in thousands of waiting rooms and seeing the strange scene. People are throwing their banana peels on the floor, spitting their "pan" leaves on the floor, even if I have asked them, "What are you doing!" They answer me saying, "This is only a waiting room. It is not anybody's home. And who cares? Just ten minutes more and my train is coming!" It is true your train is coming, but your train will be bringing a few passengers who will be staying in this waiting room with your banana peels!

You are a guest. Leave this earth a little more beautiful, a little more human, a little more lovable, a little more fragrant, for those unknown guests who will be following you.

An ancient Sufi story: The king of Bhagdad used to go around the city on his beautiful horse, just to see how things were going -- of course in disguise, not as the king -- so that he could see reality as it is. If he went as the king, then he could see everything that was beautiful and he would not be shown the real face -- he would have to see only the mask.

Everyday he saw a man, a very old man, must be past one hundred years, working in the garden, putting in small plants, but those small plants were not seasonal flowers. If they were seasonal flowers there would be no question at all. Those were the plants of the cedars of Lebanon, which grow one hundred feet, two hundred feet high, just almost touching the stars and they take hundreds of years to grow to that height. They live one thousand years, two thousand years, three thousand years and they are some of the most beautiful trees.

The king was puzzled because this old man, who is one hundred years, cannot even hope to see the next spring. His hands are shaking; he is so fragile, any moment death may take him away. And why is he planting these cedars? He will never be able to see them grow, to see them come of age, to see their beauty when they start touching the stars.

Finally it was impossible for the king to resist the temptation. He stopped his horse one day and went to the old man and said, "I should not interfere in your work, but I cannot resist the temptation."

The old man said, "There is nothing to worry about, my son. You can ask anything you want."

The king said, "My question is, you will never be able to see these trees come of age; you will be gone long before that...."

The old man said, "That's true."

The king said, "You know that's true and still you go on doing it?"

The old man said, "If my forefathers had not planted the seeds -- just see on the other side of my garden those tall Lebanon cedars -- I would have never seen them. If my forefathers were so generous about the children with whom they are not yet acquainted, who will be coming, who will be the visitor, who will be the guest.... Still they worked hard and they created those monumental trees. Looking at those trees I gather courage and work hard, because certainly I will not be able to see the beautiful growth but somebody will. My children's children, or perhaps even their children, will be able to see when they come to their full glory. It is enough that I am not betraying my forefathers. If they could trust in the future, in the unknown guest, I

can also trust."

We are all guests, but don't use this beautiful planet as a railway-station guest house. It is not a waiting room. It is our home for the time being and it will still be the home for somebody else. Don't be so miserly as to say, "I will be gone -- after ten minutes my train is coming, so who cares if I leave the waiting room dirty?"

Nobody belongs here, Vimal. But for the moment we are here, and for the moment we have to be here totally, intensely, and we have to make this moment as beautiful as possible. We have to live our life like a dance, so when we leave, anybody who comes after us will find that the people who have been here were not ordinary people; they have left flowers and fragrance; they have left the echoes of their songs and their dances; they have left their footprints in pure, twenty-four carat gold.

It is not unfortunate that we are guests. It is a great opportunity: the planet, the existence, has been so generous, so kind, so loving, so accepting, that it has welcomed you to be here.

Leave your mark. You may be gone, but your laughter can remain. You may be gone, but your dance can remain behind. You may be gone, but the way you lived will go on creating its own vibrations; the people of the future will be reminded, with gratitude, that they are inheritors of a great planet and of a great race of human beings.

At the funeral of one of the richest men in town, a stranger was observed crying louder than any of the other mourners. One of the townspeople approached him: "Are you a relative of the deceased, the richest man of our town?"

"No."

"Then why are you crying, and crying so loudly?"

"That's why!"

Vimal, it is perfectly good just as you are. In this gathering nobody is a host -- all are guests pretending to be hosts to each other. It is a beautiful pretension. Nobody is a host; everybody is a guest, but how can there be a guest if there is no one to host him? This is the strange fact about this gathering; the whole gathering is the host, but as far as each individual is concerned, he is just a guest. So you are both -- a guest as an individual and a host as a part of the gathering.

An American makes a bet with a Britisher that whichever of them tells the most unbelievable story, wins.

"You start then," says the Britisher.

"Well," says the American, "one day an American gentleman...."

"Enough! You win!" says the Britisher.

An "American gentleman" -- you have told the strangest story.

You don't have anything to give except yourself. It is more than enough. Nothing else is asked. Even this is not asked of you. It is out of your own love. If you give yourself to the commune, the very giving will be a great reward.

BELOVED OSHO,
WITH YOU, I AM OFTEN REMINDED OF THE FIRST GERMAN CHANCELLOR AFTER THE WAR, ADENAUER. WHEN NAILED BY HIS OPPONENTS ON DIFFERENT STATEMENTS HE HAD GIVEN ABOUT A SUBJECT, HE SMILED AND SAID, "LISTEN, THERE IS MORE THAN ONE TRUTH. I MYSELF KNOW AT LEAST FOUR: THE SIMPLE, THE PURE, THE PLAIN, AND THE WHOLE TRUTH." I WONDER HOW MANY YOU KNOW?

Anand Sadhu, the German Chancellor Adenauer, was absolutely wrong. There is only one truth. What he has counted as four, are four aspects of it. He says there are four truths: the simple, the pure, the plain, and the whole truth. The first thing to remember is that the truth is always whole, just as the circle is always whole. You cannot have a half-circle. The moment it is half, it is only an arce, it is not a circle. The very word *circle* means the whole. If you say it is only a relative truth, then it is not truth because it is dependent, and truth is never dependent on anything.

The loving couple wanted to marry immediately, but the girl's strong-willed and domineering mother adamantly opposed the union.

"I can't help it," said the distraught girl to her boyfriend. "Mother thinks you are effeminate."

Reflecting for a moment, he replied, "You know, compared with her, maybe I am."

This is relative truth, but a relative truth is not the truth. Only the absolute and the whole is the truth -- and it is bound to be plain. Only lies are very complicated. They have to be; otherwise everybody will be able to find that you are lying.

You have to lie in such a complicated way, using legal jargon, logic, philosophy, law, science, and hiding the lies behind so many words. You cannot have a plain lie because it will be caught immediately.

Only truth is plain. And the truth is always pure. Can you conceive a truth which is impure? All lies are impure. There is no pure lie and there is no impure truth. And the truth is always simple, it is the very spirit of simplicity.

So I repeat that Adenauer was absolutely wrong. There is only one truth. There are millions of lies, but truth cannot be more than one. It is impossible even to conceive that there are two truths. Four is out of the question.

There was a man who had an extremely large penis and a very bad stutter. Every time he met a woman he stuttered so badly that he finally went to visit a physician. After an examination the doctor says, "Well, I can see what your problem is: the weight of your penis is so great that it is pulling on your vocal cords and causing you to stutter. I'm afraid I must remove ten inches to cure you."

The poor man was so desperate that he agreed to undergo the surgery immediately. The operation was a total success and he began to meet every woman, who all found him very charming. However, once in bed, they were very disappointed with his diminished apparatus.

Finally he goes back to the doctor and says, "Look Doc, you were absolutely right. You have cured my stuttering, but I need to have some of my penis back."

After a moment of silence the doctor says, "Er..., er..., sorry, but that is impossible, impossible!"

There *are* some things which are impossible. Now *his* vocal cords are being pulled down! There is only one truth.

The German chancellor was a politician and he lied even about truth. I wonder... the people he lied to must have been Germans; otherwise somebody must have raised the question: "What nonsense are you talking?"

Pure truth, plain truth, simple truth, whole truth... there is only one truth. Lies are many. That's why those who know the truth find it very difficult to express it, because it is so simple, so pure, so plain, so obvious; they have to create great devices just so that they can convey the simple truth.

If the simple truth is conveyed directly, nobody is going to listen; nobody is going to understand it, either. Just as two plus two are only four, neither five, nor six. So is the truth. Simple, pure, plain, whole -- these are all aspects. They don't make four truths; they simply describe the same truth from four different angles.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #23
Chapter title: The five dimensions of education

23 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHAT WOULD BE THE FORM OF EDUCATION IN THE NEW COMMUNE?

Maneesha, the education that has prevailed in the past is very insufficient, incomplete, superficial. It only creates people who can earn their livelihood but it does not give any insight into living itself. It is not only incomplete, it is harmful too -- because it is based on competition.

Any type of competition is violent deep down, and creates people who are unloving. Their whole effort is to be the achievers -- of name, of fame, of all kinds of ambitions. Obviously they have to struggle and be in conflict for them. That destroys their joys and that destroys their friendliness. It seems everybody is fighting against the whole world.

Education up to now has been goal-oriented: what you are learning is not important; what is important is the examination that will come a year or two years later. It makes the future important -- more important than the present. It sacrifices the present for the future. And that becomes your very style of life; you are always sacrificing the moment for something which is not present. It creates a tremendous emptiness in life.

The commune of my vision will have a five-dimensional education. Before I enter into those five dimensions, a few things have to be noted. One: there should not be any kind of examination as part of education, but every day, every hour observation by the teachers; their remarks throughout the year will decide whether you move further or you remain a little longer in the same class. Nobody fails, nobody passes -- it is just that a few people are speedy and a few people are a little bit lazy -- because the idea of failure creates a deep wound of inferiority, and the idea of being successful also creates a different kind of disease, that of superiority.

Nobody is inferior, and nobody is superior.

One is just oneself, incomparable.

So, examinations will not have any place. That will change the whole perspective from the future to the present. What you are doing right this moment will be decisive, not five questions at the end of two years. Of thousands of things you will pass through during these two years, each will be decisive; so the education will not be goal-oriented.

The teacher has been of immense importance in the past, because he knew he had passed all the examinations, he had accumulated knowledge. But the situation has changed -- and this is one of the problems, that situations change but our responses remain the old ones. Now the knowledge explosion is so vast, so tremendous, so speedy, that you cannot write a big book on any scientific subject because by the time your book is complete, it will be out of date; new facts, new discoveries will have made it irrelevant. So now science has to depend on articles, on periodicals, not on books.

The teacher was educated thirty years earlier. In thirty years everything has changed, and he goes on repeating what he was taught. He is out of date, and he is making his students out of date. So in my vision the teacher has no place. Instead of teachers there will be guides, and the difference has to be understood: the guide will tell you where, in the library, to find the latest information on the subject.

And teaching should not be done in the old-fashioned way, because television can do it in a far better way, can bring the latest information without any problems. The teacher has to appeal to your ears; television appeals directly to your eyes; and the impact is far greater, because the eyes absorb eighty percent of your life situations -- they are the most alive part.

If you can see something there is no need to memorize it; but if you listen to something you have to memorize it. Almost ninety-eight percent of education can be delivered through television, and the questions that students will ask can be answered by computers. The teacher should be only a guide to show you the right channel, to show you how to use the computer, how to find the latest book. His function will be totally different. He is not imparting knowledge to you, he is making you aware of the contemporary knowledge, of the latest knowledge. He is only a guide.

With these considerations, I divide education into five dimensions. The first is informative, like history, geography, and many other subjects which can be dealt with by television and computer together. The second part should be sciences. They can be imparted by television and computer too, but they are more

complicated, and the human guide will be more necessary.

In the first dimension also come languages. Every person in the world should know at least two languages; one is his mother tongue, and the other is English as an international vehicle for communication. They can also be taught more accurately by television -- the accent, the grammar, everything can be taught more correctly than by human beings.

We can create in the world an atmosphere of brotherhood: language connects people and language disconnects too. There is right now no international language. This is due to our prejudices. English is perfectly capable, because it is known by more people around the world on a wider scale -- although it is not the first language. The first is Spanish, as far as population is concerned. But its population is concentrated, it is not spread all over the world. The second is Chinese; that is even more concentrated, only in China. As far as numbers go, these languages are spoken by more people, but the question is not of numbers, the question is of spread.

English is the most widespread language, and people should drop their prejudices -- they should look at the reality. There have been many efforts to create languages to avoid the prejudices -- the Spanish people can say their language should be the international language because it is spoken by more people than almost any other language.... To avoid these prejudices, languages like Esperanto have been created. But no created language has been able to function. There are a few things which grow, which cannot be created; a language is a growth of thousands of years. Esperanto looks so artificial that all those efforts have failed.

But it is absolutely necessary to create two languages -- first, the mother tongue, because there are feelings and nuances which you can say only in the mother tongue. One of my professors, S. K. Saxena, a world traveler who has been a professor of philosophy in many countries, used to say that in a foreign language you can do everything, but when it comes to a fight or to love, you feel that you are not being true and sincere to your feelings. So for your feelings and for your sincerity, your mother tongue... which you imbibe with the milk of the mother, which becomes part of your blood and bones and marrow. But that is not enough -- that creates small groups of people and makes others strangers.

One international language is absolutely necessary as a basis for one world, for one humanity. So two languages should be absolutely necessary for everybody. That will come in the first dimension.

The second is the enquiry of scientific subjects, which is tremendously important because it is half of reality, the outside reality. And the third will be what is missing in present-day education, the art of living. People have taken it for granted that they know what love is. They don't know... and by the time they know, it is too late. Every child should be helped to transform his anger, hatred, jealousy, into love.

An important part of the third dimension should also be a sense of humor. Our so-called education makes people sad and serious. And if one third of your life is wasted in a university in being sad and serious, it becomes ingrained; you forget the language of laughter -- and the man who forgets the language of laughter has forgotten much of life.

So love, laughter, and an acquaintance with life and its wonders, its mysteries... these birds singing in the trees should not go unheard. The trees and the flowers and the stars should have a connection with your heart. The sunrise and the sunset will not be just outside things -- they should be something inner, too. A reverence for life should be the foundation of the third dimension.

People are so irreverent to life.

They still go on killing animals to eat -- they call it game; and if the animal eats them -- then they call it calamity. Strange... in a game both parties should be given equal opportunity. The animals are without weapons and you have machine guns or arrows.... You may not have thought about why arrows and machine guns were invented: so that you can kill the animal from a faraway distance; to come close is dangerous. What kind of game is this? And the poor animal, defenseless against your bullets....

It is not a question of killing the animals; it is a question of being irreverent to life, because all that you need can be provided either by synthetic foods, or by other scientific methods. All your needs can be fulfilled; no animal has to be killed. And a person who kills animals, deep down can kill human beings without any difficulty -- because what is the difference? And there *are* cannibals....

Just a few days ago in Palestine, the people demanded that the government allow them to eat human flesh, because there was not enough food -- so why waste a dead body? Whether it has died naturally or has been destroyed by the terrorists or has been in an accident, it is good food! And the surprising thing is that the government of Palestine has agreed -- they *had* to. Food is short, and people cannot be left hungry. Today they will be eating the naturally dead or the accidentally dead, or those killed by terrorists; but this is not going on forever. Soon they will start finding ways to kill people -- to steal children, because their flesh

is thought to be the most delicious.

A great reverence for life should be taught, because life is God and there is no other God than life itself, and joy, laughter, a sense of humor -- in short a dancing spirit.

The fourth dimension should be of art and creativity: painting, music, craftsmanship, pottery, masonry -- anything that is creative. All areas of creativity should be allowed; the students can choose. There should be only a few things compulsory -- for example an international language should be compulsory; a certain capacity to earn your livelihood should be compulsory; a certain creative art should be compulsory. You can choose through the whole rainbow of creative arts, because unless a man learns how to create, he never becomes a part of existence, which is constantly creative. By being creative one becomes divine; creativity is the only prayer.

And the fifth dimension should be the art of dying. In this fifth dimension will be all the meditations, so that you can know there is no death, so that you can become aware of an eternal life inside you. This should be absolutely essential, because everybody has to die; nobody can avoid it. And under the big umbrella of meditation, you can be introduced to Zen, to Tao, to Yoga, to Hassidism, to all kinds and all possibilities that have existed, but which education has not taken any care of. In this fifth dimension, you should also be made aware of the martial arts like aikido, jujitsu, judo -- the art of self-defense without weapons -- and not only self-defense, but simultaneously a meditation too.

The new commune will have a full education, a whole education. All that is essential should be compulsory, and all that is nonessential should be optional. One can choose from the options, which will be many. And once the basics are fulfilled, then you have to learn something you enjoy; music, dance, painting -- you have to know something to go inwards, to know yourself. And all this can be done very easily without any difficulty.

I have been a professor myself and I resigned from the university with a note saying: This is not education, this is sheer stupidity; you are not teaching anything significant.

But this insignificant education prevails all over the world -- it makes no difference, in the Soviet Union or in America. Nobody has looked for a more whole, a total education. In this sense almost everybody is uneducated; even those who have great degrees are uneducated in the vaster areas of life. A few are more uneducated, a few are less -- but everybody is uneducated. But to find an educated man is impossible, because education as a whole does not exist anywhere.

BELOVED OSHO,
SO NOW THIS: I'M A FAIRLY GOOD-LOOKING GUY WITH A PRETTY GOOD TAN, AND I'M WITH A BEAUTIFUL GIRLFRIEND, AND I'M PRETTY INTELLIGENT. I MEDITATE ONCE IN A WHILE AND I CAN PLAY SOME CHORDS ON THE GUITAR; AND I KNOW THE DIFFERENCE BETWEEN A PRE-FRONTAL LOBOTOMY AND A FREE BOTTLE IN FRONT OF ME; SO WHILE EVERYONE ELSE IS TRYING TO FIND OUT WHY THEY CAN'T BE THEMSELVES, I'D LIKE TO KNOW WHY I CAN'T BE MILAREPA?

Satyadharma, you are perfectly good as you are. You need not be a Milarepa. These are the ideas which education and a competitive society have given to you. You want to be somebody else.

You say, "I am a fairly good-looking guy." Who told you that? It must have been your girlfriend -- but every girlfriend says that to every boyfriend. You should not get too impressed by such things.

You say "with a pretty good tan." Particularly here in India, a tan is not pretty good -- I hate it! -- it's just beautiful-looking people burning their skin under the sun. A tan is a stupid Western idea. If you want to rest, rest in the shade; don't have any inferiority complex about your whiteness. The blacks have created the idea that "black is beautiful." What about white? Not a single white man says "white is beautiful."

And you say, "And I am with a beautiful girlfriend." And naturally you think these things mean you can be declared another Milarepa. But then everybody else...? Then we will have to name people "Milarepa number 1," "Milarepa number 2." And you say, "I meditate once in a while, and I can play some chords on the guitar, and I know the difference between a pre-frontal lobotomy, and a free bottle in front of me; so while everyone else is trying to find out why they can't be themselves, I would like to know why I can't be Milarepa." You can be, but you will be only number two, and that hurts.

You can be only a carbon copy, and you don't know the difficulties of poor Milarepa; you are not aware of his problems.

I have heard from reliable sources... Milarepa came home exhausted and terribly upset. "I was late for

work today," he told his wife.
"I know," she replied.
"I quarreled with the boss."
"I know."
"He fired me," he said glumly.
"I know," she answered.
"How the hell do you know?"
"He told me."
"Ah, screw him!" Milarepa said angrily.
"I did," replied the wife.

Hearing this, Milarepa took his guitar and came here.

You are perfectly good as you are -- Milarepa has his own problems. You have a girlfriend, he has so many -- and gets hit from everywhere. When one girlfriend throws him out, he reaches another. Finally he has a permanent girlfriend, Shunyo. When all the girlfriends are angry at him, then he reaches Shunyo. Shunyo is his last resort.

I think you should drop this idea. You just be yourself. Milarepa is quite in a mess!

BELOVED OSHO,
PAUL GAUGIN, THE FAMOUS FRENCH PAINTER, DROPPED OUT OF SOCIETY AND LIVED THE REMAINDER OF HIS LIFE ON AN ISLAND IN THE SOUTH PACIFIC. SHORTLY BEFORE HIS DEATH, HE FINISHED HIS LAST MASTERPIECE, ENTITLED "WHO ARE WE? WHERE DO WE COME FROM? WHERE ARE WE GOING?" ABOUT THIS HE WRITES, "I HAVE PUT ALL MY ENERGIES INTO THIS WORK BEFORE DYING -- A PASSION SO PAINFUL, A VISION SO CLEAR." THE OTHER MORNING YOU SPOKE TO US ABOUT BEING CREATIVE, AND BEING JOYFUL WITH IT, NOT SAD. OSHO, IS THERE ANY MORE YOU CAN SAY ABOUT THE ROLE OF CREATIVITY IN YOUR VISION?

Milarepa, Paul Gaugin had to suffer just the way every creator suffers. Creativity is almost like pregnancy. The mother goes for nine months into deep troubled waters, and even after the birth of the child she is not free of responsibility. All creativity is a deep suffering, unless your creativity does not come out of the mind, but out of meditation. When it comes out of meditation, creativity is sharing the joy, sharing the blissfulness that you have.

Mind has no joy -- it is really a wound, very painful.

Paul Gaugin had no idea of any meditation, but he had a tremendous passion, almost a madness to create. And just to create, he dropped out of society, forgot all about his wife and children and responsibilities. He was possessed by the idea of creating. The possession was so total that he could not allow any distraction. But when you are possessed by something, you are working almost as a slave, and slavery cannot bring blissfulness.

All the creators in the West have passed through long years of suffering. Many of them have been forced to live in madhouses, and many of them have committed suicide. The suffering became too much, unbearable; they had to end their own life. But still the Western creator, either of meditation or of music, of painting or of dance, has not become aware of why he has to suffer.

In the East, the situation is totally different -- not a single creator has suffered. In fact only the creators have enjoyed life to its fullest. Not a single creator has been put into a madhouse, not a single creator has committed suicide; but creators have moved deeper into meditation, and many of them have become mystics. From painting, from music, from dance, they have moved deeper into their own being.

Western society lives under an affliction -- their ignorance about meditation; hence, whatever they do is out of the mind.
And mind is not the source of joy.
It can only create agony, but never ecstasy.
Mind is your hell.

So learn to be more meditative, and let your creativity be secondary to your meditativeness. Then you will have a totally different state of being -- that of ecstasy; and out of ecstasy, whatever is created has also some flavor of it.

In the West, perhaps Gurdjieff is the only man who has divided art into two sections: the objective art

and the subjective art. Subjective art is from the mind, and is out of anguish. Objective art -- the Taj Mahal, the caves of Ellora and Ajanta, the temples of Khajuraho -- has come from meditative people. Out of their love, out of their silence, they wanted to share; it is their contribution to the world.

The Western artist has lived under a very heavy burden. It is time that he should be made aware that there is something more beyond mind. First reach to that beyond, and then you can create stars; and they will not only be a great joy to you, they will also be a great joy for those who see them.

Just on a full-moon night, sit by the side of the Taj Mahal -- don't do anything, just look at it -- and you will find suddenly a silence descending on you, a peace filling your heart. The mind is stopping its constant chattering.

An objective piece of art like the Taj Mahal is not just to be seen, but to be lived -- and then you will be in a certain way connected with the creators of that beautiful architecture. It was created by Sufi masters. Its very shape somehow creates within you a new blissful space. But the Western tourist comes with the camera, takes a few shots from here and there and runs away to some other place. He does not know how to appreciate an objective art. One has to meditate on it -- it may be that thousands of years have passed between the creator of that piece and you. Suddenly that distance disappears; you become part of that creative joy, of that creative dance.

Milarepa, creativity is secondary, meditation is basic and fundamental; everything should come out of your meditation. Then it will give you a beatitude, your being a new song, and it will help others to experience something of it. It will depend on their meditativeness.

I would like to make one very strange statement: that a great meditator will find more joy, more peace, more blissfulness, than even the creator himself. If a Gautam Buddha sits by the side of the Taj Mahal, then what those Sufi Masters had experienced by creating it will be left far behind. Gautam Buddha will experience something far deeper, far more truthful, far more beautiful.

Whether you create, or you observe an objective piece of creativity, meditation should be the key. Without it, mind can only spread on the canvas its nightmares. Most of the paintings of the great painters like Paul Gaugin or Picasso are almost like vomit. They could not contain their agony and suffering -- it was so much they threw it on the canvas to get relief. The real objective art is not a relief; it is not a sickness that you want to get rid of. It is a blissfulness that you want to share. And by sharing, it grows; you have more of it, the more it is shared.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #24
Chapter title: Love will be his law

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BELOVED OSHO,

WHAT WILL BE THE LEGAL SYSTEM USED IN THE NEW COMMUNE UNTIL ALL OF ITS MEMBERS ARE TOTALLY CONSCIOUS? WILL THERE NEED TO BE A SYSTEM OF PUNISHMENT AND REWARD?

Maneesha, all legal systems are nothing but the revenge of society -- revenge against those who don't fit in with the system. According to me, law is not for protection of the just, it is for protection of the crowd mind; whether it is just or unjust does not matter. Law is against the individual and for the crowd. It is an effort to reduce the individual and his freedom, and his possibility of being himself.

The latest scientific researches are very revealing. The people who are termed criminals are not responsible for their crimes; their crimes are genetic, they inherit them. Just as a blind man is not responsible for his blindness, a murderer is not responsible for his murderousness. Both inherit the tendency -- one of blindness, another of committing murder. Now it is almost an established scientific fact that punishing anybody for any crime is simply idiotic. It is almost like punishing somebody because he has tuberculosis -- sending him to jail because he is suffering from cancer. All criminals are sick, psychologically and spiritually both.

In my vision of a commune, the courts will not consist of law experts, they will consist of people who understand genetics and how crimes are inherited from generation to generation. They have to decide not for any punishment, because every punishment is wrong -- not only wrong, every punishment is criminal. The man who has committed anything wrong has to be sent to the right institution; maybe a hospital, to be operated on, or a psychiatric institution, or a psychoanalytic school. He needs our sympathy, our love, our help. Instead of giving him our sympathy and love, for centuries we have been giving him punishment. Man has committed so much cruelty behind such beautiful names as order, law, justice.

The new man will not have any jails and will not have any judges and will not have any legal experts. These are absolutely unnecessary, cancerous growths on the body of society. There will certainly have to be sympathetic scientists; meditative, compassionate beings, to work out why it happened that a certain man committed rape: is he really responsible? According to me, on no account is he responsible. Either he has committed rape because of the priests and the religions teaching celibacy, repression for thousands of years -- this is the outcome of a repressive morality -- or biologically he has hormones which compel him to commit rape.

Although you are living in a modern society, most of you are not contemporaries because you are not aware of the reality that science goes on discovering. Your educational system prevents you from knowing it, your religions prevent you from knowing it, your governments prevent you from knowing it.

A man is attracted to a woman and thinks that he is in love. The woman also thinks she is in love. But the scientific truth is that they both have certain biological factors, certain hormones that attract each other. That's why it is possible to change the sex of one person from man to woman or from woman to man just by changing the hormonal system. A good injection of hormones and you are full of love.

The man who is committing rape perhaps has more hormones than those moral people who manage to live with one woman for their whole life, thinking that they are moral. The real fact is that their hormones are very weak; it is enough for their hormones to be satisfied with one woman. A man with more hormones will need more women; so will be the case with a woman. It is not a question of morality, it is a question of biology. A man who commits rape needs all our sympathy, needs a certain operation in which his extra hormones are removed, and he will cool down, calm down -- he will become a Gautam Buddha.

To punish him is simply an exercise in stupidity. By punishing, you cannot change his hormones. Throwing him in jail, you will create a homosexual, some kind of pervert. In American jails they have done a survey: thirty percent of the inmates are homosexuals. That is according to their confession; we don't know how many have not confessed. Thirty percent is not a small number. In monasteries the number is bigger -- fifty percent, sixty percent. But the responsibility lies with our idiotic clinging to religions which are out of date, which are not supported and nourished by scientific research.

The new commune of man will be based on science, not on superstition. If somebody does something which is harmful to the commune as such, then his body has to be looked into; he needs some physiological change or biological change. His mind has to be looked into -- perhaps he needs some psychoanalysis. The deepest possibility is that neither the body nor the mind are of much help; that means he needs a deep spiritual regeneration, a deep meditative cleansing.

Instead of courts, we should have meditative centers of different kinds, so every unique individual can find his own way. And we will have -- instead of law experts, who are simply irrelevant: they are parasites sucking our blood.We need scientific people of different persuasions in the courts, because somebody may

have a chemical defect, somebody may have a biological defect, somebody may have a physiological defect. We need all these kinds of experts, of all persuasions and schools of psychology, all types of meditators, and we can transform the poor people who have been victims of unknown forces... and have been punished by us. They have suffered in a double sense.

First, they are suffering from an unknown biological force. Secondly, they are suffering at the hands of your judges, who are nothing but butchers, henchmen; your advocates, all kinds of your law experts, your jailers -- it is simply so insane that future human beings will not be able to believe it. It is almost the same with the past.

Just the other day there was a report from South India that a woman was thought to be having intercourse with the devil. Now the devil has been almost dead for many centuries; suddenly he became alive in that small village. And the villagers took the woman to the priest who declared that she should be hung upside down from a tree and beaten: the devil is still inside her. Somebody informed the police of the nearby town. The police arrived, but the villagers were reluctant.... Two hundred villagers were standing, stopping the police, saying, "You cannot interfere with our religious conceptions." And they were beating the woman -- they killed her! Until she was dead, they were not satisfied. They could not find the devil, but they killed the woman.

This used to be the common practice all over the world. Mad people were beaten to cure their madness; people who were schizophrenic, who were thought to be possessed by ghosts, were beaten almost to death -- this was thought to be the treatment. Millions of people have died because of your great treatments.

Now we can simply say that those people were barbarous, ignorant, primitive. The same will be said about us. I am already saying it: that your courts are barbarous, your laws are barbarous. The very idea of punishment is unscientific. There is nobody in the world who is a criminal; everybody is sick, and needs sympathy and a scientific cure, and half of your crimes will disappear. First, with the disappearance of private property.... Private property creates thieves, dacoits, pickpockets, politicians, priests.

You will be surprised to know that just a few days ago a cartoonist was put into jail in the contemporary, educated city of Madras, because he has printed a cartoon in a magazine with the caption that the man who looks like a pickpocket is a cabinet minister; and the man who looks like a dacoit, is the prime minister. There were two men in the cartoon. Immediately, he was caught by the police -- and this is called democracy! One cannot even joke, one cannot even laugh. He has not named anybody -- but all your politicians are pickpockets, are dacoits. They also need psychiatric treatment, they also need sympathetic psychiatric nursing homes. They have to be cured of their politics.

Politics is a disease.

Man has suffered from many diseases and he has not even been aware that they are diseases. He has been punishing small criminals and he has been worshiping great criminals. Who is Alexander the Great? -- a great criminal; he murdered people on a mass scale. Adolf Hitler alone killed millions of people, but he will be remembered in history as a great leader of man.

I received a letter from the president of the Neo-Nazi party saying that I should stop speaking against Adolf Hitler because, "It hurts our religious feeling." I said, "My God!" I had been receiving letters from Hindus, from Mohammedans, from Christians, from Buddhists, from Jainas. I have been facing hundreds of cases in courts on the same grounds, that I have hurt somebody's religious feeling -- but I had never even dreamt that to speak against Adolf Hitler was going to hurt someone's religious feelings.

And the president of Neo-Nazi party had said, "Adolf Hitler, to us, is not just a great political leader, he is also the reincarnation of the ancient, Old Testament prophet Elijah. Now he will be remembered in history as the great incarnation of the prophet Elijah who killed forty-five million people. Certainly it must have been done according to the will of God. Who are the people you read about in history?

Napoleon Bonaparte, Ivan the Terrible, Nadir Shah, Genghis Khan, Tamerlane are all mass scale criminals. But their crimes are so big, perhaps, that you cannot conceive.... They have killed millions of people, burned millions of people alive, but they are not thought of as criminals.

And a small pickpocket, who takes away a two rupee note from your pocket will be punished by the court. And perhaps the two rupee note that you were carrying was not authentic at all. But his mother is dying, and he has no money for medicine, and I cannot say that he is a criminal; he is simply a kind-hearted man who loves his mother.

Once private property disappears.... And in a commune there is going to be no private property, everything belongs to all; naturally, stealing will disappear. You don't steal water and accumulate it, you don't steal air. A commune has to create everything in such abundance that even the retarded person cannot

think of accumulating it. What is the point? It is always available, fresh. Money has to disappear from society. A commune does not need money. Your needs should be fulfilled by the commune. All have to produce, and all have to make the commune richer, affluent, accepting the fact that a few people will be lazy. But there is no harm in it.

In every family, you will find somebody lazy. Somebody is a poet, somebody is a painter, somebody simply goes on playing on his flute -- but you love the person. A certain percentage of lazy people will be respectfully allowed. In fact a commune that does not have lazy people will be a little less rich than other communes which have a few lazy people who do nothing but meditate, who do nothing but go on playing on their guitar while others are toiling in the fields. A little more human outlook is needed; these people are not useless. They may not seem to be productive of commodities, but they are producing a certain joyful, cheerful atmosphere. Their contribution is meaningful and significant.

With the disappearance of money as a means of exchange, many crimes will disappear. As religions disappear, with their repressive superstitions and moralities, crimes like rape, perversions like homosexuality, diseases like AIDS will become unheard of. And when from the very beginning every child is brought up with a reverence for life -- reverence for the trees because they are alive, reverence for animals, reverence for birds -- do you think such a child one day can be a murderer? It will be almost inconceivable.

And if life is joyous, full of songs and dances, do you think somebody will desire to commit suicide? Ninety percent of crimes will disappear automatically; only ten percent of crimes may remain, which are genetic, which need hospitalization -- but not jails, prisons, not people to be sentenced to death. This is all so ugly, so inhuman, so insane.

The new commune, the new man, can live without any law, without any order. Love will be his law, understanding will be his order. Science will be, in every difficult situation, his last resort.

BELOVED OSHO,
I HAVE NOT A POEM OF MY OWN TO WRITE TO YOU, SO I WRITE OTHERS. I HAVE NOT A SONG OF MY OWN TO SING TO YOU, SO I SING OTHERS. I HAVE NOTHING TO GIVE TO YOU BUT MY OLD DESIRES, FEARS, FAILURES, JEALOUSIES. MY HEART ACHES, FOR I WANT TO BE ABLE TO GIVE YOU SOMETHING OF ME, BUT THAT I AM STILL TRYING TO FIND. THE HEART ONLY KNOWS, MY BELOVED. PLEASE COMMENT.

Kendra, if you do not have a poem of your own, there is no need to write others. Send me blank sheets of paper. They will show much more of your heart than words which are borrowed.

The only book in the world that I can call holy is a book Sufis have been carrying for almost twelve centuries. The first man who had it used to read it by locking his doors, closing his windows; his disciples were always puzzled, intrigued. They tried in every possible way -- even sometimes they went up on the roof, removed a tile -- just to see what is written in that book, because that old master never used to open that book before anybody. He used to keep it covered in beautiful cloth, hiding it under his pillow, so even while he was asleep nobody could manage to get to the book.

It created more and more temptation. And the day he died, people were not so concerned with his death; they were more concerned to take out the book first and see what was there -- "As far as he is concerned, he is dead; he can wait a little for the last funeral rites, but let us see what is in that book." And they were shocked and surprised, the book was empty. Between those two covers there was not a single word, just empty pages.

They went through all the pages, there were almost three hundred pages. They thought there must be something -- that man was very clever and cunning, so he must be hiding it somewhere. But there was nothing in the book.

And the old man was really very clever, he had not died. He just opened his one eye, and said, "Are you satisfied? I am going to die, don't be worried. I was just waiting to see the reaction."

He laughed and he died. But he had told to his chief disciple just the day before, "You will be the possessor of the book, because it is the holiest of the holies. It is just the silence and wordless interiority of your being. For twelve centuries continuously, the book has passed from hand to hand, from master to disciple."

One of the Sufis who is very well-known in the West, Idries Shah, tried to publish the book, but no

publisher was ready. Every publisher looked here and there and they said, "But there is nothing to publish."

Just to satisfy them, he has written a few lines as an introduction to the book; the history of the book for twelve centuries... the beginning, how it has been transferred from hand to hand, how it has been worshiped, and how it has been read for twelve centuries by great masters. Finally it has been published by a daring publisher, thinking that people may at least use it as a notebook.

The Western mind cannot understand a few things, a few things which are absolutely Eastern. Those who understand have been angry at Idries Shah, that he compromised. I myself am angry at the man. There was no need to compromise, the book could have remained unpublished. But just to publish it, he wrote a few pages of introduction, and destroyed the beauty of it, the whole sanctity of it.

Kendra, if you cannot sing your own song, be silent. Your silence is far more valuable than the greatest song which you have borrowed from somebody else. It will not be alive, it will not have a heartbeat. It will not be breathing.

Your silence will be breathing.

Your silence will have a heartbeat to it.

Your silence will be alive.

And don't offer me dead things. You say, "I have nothing to give to you but my old desires, fears, failures." But you don't give them either. People just talk. They talk; they want to give their fears, their failures, their jealousies, their desires, but nothing reaches to me. I go on waiting and waiting, and they go on enjoying their jealousies, and their desires. If you don't want to give, don't say it. If you want to give, then give. And you are not giving any treasures. You are giving all kinds of poisons.

But just the idea that you want to give is in itself beautiful. And I don't care whether you give poisons or treasures, but give. Just don't go on talking about giving.

You say, "My heart aches, for I want to be able to give you something of me."

Kendra, you must be very miserly... something of you? not even the totality? What will you give to me? just a hand, which will become a burden to me?

There is only one giving, it is never partial. And you cannot give yourself in installments, something today and something tomorrow... slowly, slowly gathering courage, cutting yourself into slices. You are not a loaf of a bread; you are a living being. Either you give yourself in totality, or you don't give.

This is not the case only with you, Kendra, it is the case with many people. They go on talking beautifully, "My heart aches". I suspect.

If you have a headache, I can believe it. But the heartache is a very deep, a very profound feeling. People know heart failures, people don't know heartache. You can find so many medicines for headache, but have you heard of any medicine for heartache? It is just poetry, borrowed.

"My heart aches, for I want to be able to give you something."

First you want to be able.... Can't you give yourself as you are right now -- because I don't expect from you something very refined, cultured, a diamond cut with great art and polished. No, I love you as you are raw, wild, but simple and just yourself. Don't wait for becoming able; you will never become able.

But this too has been your conditioning by the society, that you can offer yourself only when you are qualified. But in this temple of love, no qualifications are needed. Just the longing to give is enough qualification. Just give yourself, and forget all about it. Don't remember that you have given yourself, and don't remind me again and again, "Listen, I have given myself to you."

Give yourself and forget the whole matter. Giving should be simple -- so simple that no record should be kept of it, because you are not a kind of income that a record has to be kept. Then income tax officers will come, and I will have to be income taxed, because so many people are coming to me and offering themselves to me -- their jealousies, their desires, their angers and their fears. And my income is so much, that I must be taxed.... You simply give! I have never paid any tax, and I am not going to pay any tax, ever.

When I was a professor in the university, and my income came to the point that beyond it, it would become taxable, I informed the university, "Now my salary has come to the full point."

They said, "What do you mean? Within the next month, you are going to have an increment."

I said, "Forget all about it, I will not take any increment because with that increment comes taxation. And I hate only one thing in life, that is income tax."

And I never allowed them. They were very much surprised; the vice-chancellor tried to persuade me, even the clerks, the cashiers, said, "Look, this is very crazy; what will people think if they hear about it? The income tax is going to be very little, and if you stop taking increments then your salary will remain stuck always at this point. And you are so young you can reach to the salary of the vice-chancellor without

any trouble just by your seniority."

I said, "I am not going anywhere. Just keep it at this point, because above it comes income tax."

Since then, my income is of a totally different kind -- fears, anxieties, tensions, anguish; these are not taxable. Why should you be worried first to become able to give? Whatever you are, as you are... I don't put any conditions on anybody.

My love is unconditional, and my acceptance is without asking you to be anything other than you are. In this relaxed attitude, the meeting and merging between the master and the disciple happens; there is no other way.

The rabbi was distressed at the lack of generosity amongst his congregation, and he prayed that the rich should give more charity to the poor.

"And has your prayer been answered?" asked his wife.

"Half of it was," replied the rabbi. "The poor are willing to accept."

As far as I am concerned, I am willing to accept. Now it is a question of you -- are you willing to give, or are you first waiting to become able to give? If I am ready to accept right now, why waste time, and why wait for tomorrow?

Giving yourself will be such a relaxation, such a transformation, such a joy, that you cannot conceive it; you can only experience if you go through the gesture of giving.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #25
Chapter title: You need a divine discontent

24 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
TO ME, THE CONCEPT OF LOYALTY HAS OVERTONES OF DUTY AND HONOR AND BELIEF -- ALL OF WHICH REPRESENT STATIC, UNQUESTIONING ATTITUDES THAT ARE ROOTED IN OUTMODED SENTIMENTALITY. I LOVE AND TRUST YOU AS MY MASTER, AND I CANNOT IMAGINE THE REST OF MY LIFE HAVING ANY SIGNIFICANCE EXCEPT THAT IT BE IN THE SERVICE OF THAT LOVE AND TRUST. BUT THAT IS NOT MY BEING loyal: IT'S SOMETHING I CONSCIOUSLY AFFIRM IN MY LIFE, MOMENT TO MOMENT. WOULD YOU PLEASE TALK ON LOYALTY?

Maneesha, one very fundamental thing has always to be remembered: man is very clever in creating pseudo-values. The real values demand your totality, demand your whole being; the pseudo-values are very cheap. They look like the real, but they don't demand you in your totality -- just a superficial formality.

For example, in place of love, trust, we have created a false value: loyalty -- the loyal person is only superficially concerned with love. He goes through all the gestures of love, but he means nothing by them;

his heart stays out of his formal gestures.

A slave is loyal, but do you think anybody who is a slave, who has been reduced in his humanity, whose whole pride and dignity has been taken away, can love the person who has harmed him so deeply? He hates him, and if the chance arises, he can kill him. But on the surface, he will remain loyal -- he has to. It is not out of his joy, it is out of fear; it is not out of love, it is out of a conditioned mind which says that you have to be loyal to your master. It is the loyalty of the dog to his master.

Love needs a more total response; it comes not out of duty, but out of your own heartbeats, out of your own experience of joy, out of the desire to share it.

Loyalty is something ugly, but for thousands of years it has been a very respectable value because society has enslaved people in different ways. The wife is supposed to be loyal to the husband, to the point that, in this country, millions of women have died with their husband's death, jumping in the funeral pyre alive, and burning themselves to death. It was so respectable that any woman who could not do it had to live a very condemned life. She became almost an outcast; she was treated only as a servant in her own family. It was concluded that because she could not die with her husband, she was not loyal to him.

In fact, just think of it the other way around: not a single man has jumped into the funeral pyre of his wife. Nobody has raised the question, "Does it mean that no husband has ever been loyal to his wife?" But it is a society of double standards: one standard is for the master, the owner, the possessor, and the other standard is for the slave.

Love is a dangerous experience, because you are possessed by something which is bigger than you, and it is not controllable -- you cannot produce it on order. Once it is gone, there is no way to bring it back; all that you can do is to pretend, be a hypocrite.

Loyalty is a totally different matter; it is manufactured by your own mind, it is not something beyond you. It is a training in a particular culture -- just like any other training. You start acting; and by and by, you start believing your own acting. Loyalty demands that you should be always, in life or in death, devoted to the person -- whether your heart is willing for it or not. It is a psychological way of enslavement.

Love brings freedom.

Loyalty brings slavery.

On the surface, they both look alike; deep down, they are just the very opposite -- diametrically opposite. Loyalty is acting, you have been educated for it. Love is wild, its whole beauty is in its wildness. It comes like a breeze with great fragrance, fills your heart, and suddenly where there was a desert there is a garden full of flowers. But you don't know from where it comes, and you don't know that there is no way to bring it; it comes on its own and remains as long as existence wills it. And just as it had come one day as a stranger, as a guest, suddenly one day it is gone. There is no way to cling to it, no way to hold it.

Society cannot depend on such unpredictable, unreliable experiences. It wants guarantees, securities; hence, it has removed love from life completely -- it has placed marriage in its place. Marriage knows loyalty, loyalty to the husband, and because it is formal, it is within your hands... but it is nothing compared to love, it is not even a dew drop of the ocean that love is.

But society is very happy with it because it is reliable. The husband can trust you, can trust that tomorrow also you will be as loyal as you are today. Love cannot be trusted. And the strangest phenomenon is that love is the greatest trust -- but it cannot be trusted. In the moment, it is total; but the next moment remains open. It may grow within you, it may evaporate from you. The husband wants a wife who is a slave for her whole life. He cannot depend on love; he has to create something looking like love, but manufactured by man's mind.

It is not only in the relationship of love, but in other fields of life, also. Loyalty has been given great respect because it destroys intelligence: the soldier has to be loyal to the nation.... The man who dropped atom bombs on Hiroshima and Nagasaki -- you cannot call him responsible for it, he was simply fulfilling his duty. He was ordered, and he was loyal to his superiors; that is the whole training of armies.

For years they train you, so that you become almost incapable of revolt. Even if you see that what is being asked from you is absolutely wrong, still your training has gone so deep to say, "Yes, sir," that you will do it. I cannot conceive that the man who dropped the bombs on Hiroshima and Nagasaki was a machine. He also had a heart just like you, he also had his wife and children, his old mother and father... he was as much a human being as you are -- with a difference. He was trained to follow orders without questioning, and when the order was given, he simply followed it.

I have thought again and again about his mind. Is it conceivable that he did not think that this bomb is going to destroy almost two hundred thousand people? Can't he say, "No"? Is it not better to be shot by the

general for not following the order, than to kill two hundred thousand people? Perhaps the idea never occured to him.

The army works in such a way as to create loyalty -- it starts with small things. One wonders why every soldier for years has to go for parades and follow stupid orders -- left turn, right turn, go backwards, go forwards -- for hours, for no purpose at all. There is a hidden purpose in it. His intelligence is being destroyed. He is being turned into an automaton, into a robot. So when the order comes, "Left turn," the mind does not ask, "Why?" If somebody else says to you, "Left turn," you are going to ask, "What nonsense is this? Why should I left turn? I'm going right!" But the soldier is not supposed to doubt, to enquire; he has simply to follow. This is his basic conditioning for loyalty.

It is good for the kings and for the generals that armies should be loyal to the point that they function like machines, not like men. It is comfortable for parents that their children are loyal, because a child who is a rebel is a problem. The parents may be wrong, and the child may be right, but he has to be obedient to the parents -- that is part of the training of the old man that has existed up to now.

I teach you the new man in whom loyalty has no place, but instead intelligence, enquiry, a capacity to say "No." To me, unless you are capable of saying "No" your "Yes;" is meaningless -- your "Yes" is just recorded on a gramophone record. You cannot do anything; you have to say, "Yes" the "No" simply does not arise in you.

Life and civilization would have been totally different if we had trained people to have more intelligence. So many wars would not have happened because people would have asked, "What is the reason? Why should we kill people -- people who are innocent?" But they are loyal to one country and you are loyal to another country, and both the countries' politicians are fighting and sacrificing their people. If the politicians love to fight so much they can have a wrestling match, and people can enjoy it just like any football match.

But the kings and the politicians, the presidents and the prime ministers don't go to war. The simple people, who have nothing to do with killing others, go to war to kill and to be killed. They are rewarded for their loyalty; they are given the Victoria Cross or other kinds of awards -- for being inhuman, for being unintelligent, for being mechanical.

Maneesha, you asked me, "To me, the concept of loyalty has overtones of duty, and honor, and belief."

It has not only overtones. It is nothing but the combination of all these diseases -- belief, duty, respectability. They all are nourishment for your ego. They are all against your spiritual growth, but they are in favor of the vested interests.

The priests don't want you to ask any question about their belief system because they know that they have no answers to give. All belief systems are so false that if questioned they will fall down. Unquestioned, they create great religions with millions of people in their folds.

Now the Catholic pope has fifty million people under him, and out of these fifty million people, not a single one enquires, "How can a virgin girl give birth to a child?" That would be sacrilegious! Out of fifty million people, not a single one asks, "What is the evidence that Jesus is the only begotten son of God?" -- anybody can claim it. "What is the evidence that Jesus has saved people from misery?" -- he could not save himself. But questions like this are embarrassing, and they are simply not raised. Even God is nothing but a hypothesis which religious people have been trying to prove for thousands of years, all kinds of proofs -- but all bogus, with no substance, no support from existence. But nobody asks the question.

From the very first day of life, people are being trained to be loyal to the belief system in which they were born. It is convenient for the priests to exploit you, it is convenient for the politicians to exploit you, it is convenient for husbands to exploit wives, for parents to exploit children, for teachers to exploit students. For every vested interest, loyalty is simply a necessity. But it reduces the whole of humanity into retardedness.

It does not allow questioning, it does not allow doubt, it does not allow people to be intelligent. And a man who is not capable of doubting, of questioning, of saying, "No," when he feels that the thing is wrong, has fallen below humanity -- he has become a subhuman animal.

"... all of which represent static, unquestioning attitudes that are rooted in outmoded sentimentality.

"I love and trust You as my Master, and I cannot imagine the rest of my life having any significance except that it be in the service of that love and trust."

If love is asked, then it becomes loyalty. If love is given without being asked, if it is your free gift. Then it raises your consciousness.

If trust is asked you are being enslaved but if a trust arises in you, something superhuman is growing

within your heart.

The difference is very small, but of tremendous importance. Asked or ordered, love and trust both become false. When they arise on their own, they have immense intrinsic value. They do not make you a slave, they make you a master of yourself, because it is *your* love, it is *your* trust. You are following your own heart. You are not following somebody else, you are not being forced to follow. Out of your freedom is your love, out of your dignity is your trust, and they are both going to make you richer human beings.

That is my idea of the new man. He will love, but he will not allow love to be ordered. He will trust, but he will trust according to himself -- not according to any scriptures, not according to any social structure, not according to any priest, not according to any politician.

To live your life according to your own heart, following its beat, going into the unknown just like an eagle flying across the sun in utter freedom, knowing no limits... it is not ordered. It is its own joy. It is the exercise of one's own spirituality.

"But that is not my being loyal."

Certainly. I would not like anybody to be loyal to me, because I cannot destroy you, and I cannot take away your dignity. I am here to crown you with dignity, to help you achieve your potential to its fullest, to make you a master of your own destiny. I cannot ask loyalty from you, I cannot ask anything -- neither love, nor trust, nor loyalty. But if love arises in you, trust grows in you, that is a totally different phenomenon. The whole credit goes to you; it has nothing.... As far as I am concerned you cannot disappoint me, for the simple reason that I am not asking any loyalty. If you fail in your love, if you fail in your trust, you are not disappointing me, you are disappointing yourself; you are not betraying me, you are betraying your own higher values.

This is a totally different approach, but this is the way of the new man. And the new man is the only hope for the future.

BELOVED OSHO,
LATELY I FEEL MY LIFE HAS COME TO A PEAK. LIVING IN YOUR PRESENCE IS SUCH A PRECIOUS AND DELICIOUS GIFT. EVERY MOMENT IS BECOMING SO JOYFUL AND CONTENTED, BUT THEN OFTEN THE FEAR OF DEATH COMES UP INTENSE AND STRONG AND THE FEAR OF HAVING TO LEAVE ALL THIS BEAUTY, THIS FRIENDSHIP, AND LOVE. YOU KEEP ON TELLING US LATELY THAT WE DON'T HAVE MUCH TIME LEFT BEFORE THIS WORLD FINISHES. HOW IS IT POSSIBLE TO RELAX IN THIS CERTAINTY OF DEATH?

Sadhan, first it is possible to relax only when death is a certainty. Relaxing is difficult when things are uncertain. If you know that you are going to die today, all fear of death will disappear. What is the point of wasting time? You have one day to live: live as intensely as possible, live as totally as possible.

It actually happened in a man's life.... His doctor told him, "You have only six months more to live, not a single day more, so if you want to finish anything, finish it. If you have wanted to do anything, do it."

The man was very rich, and he always had an idea to go around the world to visit all the beautiful places, but there were so many problems that he was continuously postponing it. Now there was no time to postpone. He ordered beautiful clothes to be made for him.... People had never known him so extravagant: he was eating the best food, he purchased the best house in the town, he closed all his businesses. What was the need to keep them? For six months he had more than enough -- he could live like a king.

He went around the world, visiting all the beautiful places, all the beautiful people of the world. In fact, he simply forgot to die. By the time he was back home, six months had passed a long time before. He went to the doctor to thank him.

The doctor said, "Are you still alive? How did you manage -- because the disease was such that you were going to die within six months."

The man said, "Once it became certain that I was going to die, death was no longer a problem but a certainty. I had six months to live, so I wanted to live as multidimensionally as possible. And by living so totally and so intensely, perhaps I forgot to die at the right time."

The doctor checked him -- his disease had disappeared. These six months had been of such relaxed, deep, joyful enjoyment that the disease had to disappear!

So the first thing, Sadhan: The certainty of death is one of the most fortunate things. And death has never been so certain -- so certain for the whole humanity. In fact, people should stop creating war

materials. Instead of fighting with their neighbors, they should start singing and dancing with them. The time is so short, you cannot afford to fight. People should forget all their differences of religion, and Communism, Socialism and Fascism. All these differences are good when you have enough time -- but time is very short. You cannot afford all these differences of being Christian, Hindu, Mohammedan.

Just the shortage of time and the certainty of a global death can bring a transformation. Perhaps you may find yourself in the same position as this man, that the world stops being divided into nations, being divided into religions, continuously fighting and we start, for the first time, enjoying this beautiful planet together.

Death may not come. death cannot come to people who live very intensely and very totally. And even if it comes, those people who have lived totally, welcome it because it is a great relief. They are tired of living, they lived so totally, so intensely, so death comes like a friend. Just as night comes after the whole day's hard work as a great relaxation, as a beautiful sleep, so does death. Death has nothing ugly about it; you cannot find anything cleaner.

You are asking, "Lately I feel my life has come to a peak."

Remember, there are peaks beyond peaks -- just look ahead. Don't get satisfied with what you have achieved. You need a divine discontentment. Every achievement should become a deep longing for something more, and greater. And there are peaks beyond peaks, unending, skies beyond skies. It is just that you need strong wings.

It is good that you are feeling you have come to the highest peak, but don't make it the end of your journey. Make it the beginning of a new journey. Every peak has to be made the beginning of a new journey -- a search for a higher peak.

"Living in Your presence is such a precious and delicious gift. Every moment is becoming so joyful and contented, but then often the fear of death comes up."

That means your joy, your blissfulness, your contentedness is not total -- it leaves spaces, loopholes, from which the fear of death comes in. The fear of death simply shows....

Dance a little faster, live a little faster.

I have never forgotten... in Ahmedabad I used to stay at Jayantibhai's house. We had to cross a bridge, and as the bridge came near he would start driving faster, because there was a big board by the side of the bridge advertising Gold Spot. It said, "Live a little hot, sip a Gold Spot."

I asked Jayantibhai, "What is the matter? Suddenly, on this bridge, you start going fast."

He said, "Looking at that board, `Live a little hot,' I start going fast!"

If the fear of death comes in, that means there are a few loopholes which are not filled with living. So those fears of death are very indicative and helpful -- show you that your dance has to go a little faster, that you have to burn the torch of your life from both ends together.

Dance so fast that the dancer disappears, and only the dance remains.

Then it is not possible for any fear of death to visit you.

"And the fear of having to leave all this beauty, this friendship, and love."

If you are totally herenow, who cares about tomorrow? Tomorrow will take care of itself. Jesus is right when he prays to God, "Lord, give me my daily bread." He is not even asking for tomorrow, just today is enough unto itself. And you have to learn that each moment has a completion.

The fear of having to leave it all comes only because you are not completely living in the moment; otherwise there is no time, and there is no mind, and there is no space.

For more than three decades I have never thought about tomorrow. And you cannot find a more simple life than mine. For my whole life I have been sleeping in the afternoon, and it happens often that Nirvano has to remind me when she wakes me up in the afternoon, because if nobody wakes me I am not going to wake up by myself -- why bother? She has to remind me, "This is afternoon, not morning," because I often forget.

It happens once in a while that she forgets to remind me... I have gone into the bathroom and started taking my shower, getting ready for the morning talk and only when the cold water shook me a little I remembered, "My God! What am I doing?"

But anyway, I enjoyed the shower!

Sadhan, you are also saying, "You keep on telling us lately that we don't have much time left before this world finishes. How is it possible to relax in this certainty of death?"

In fact, my continuous emphasis that there is a possibility of this whole world being destroyed is to help you to live intensely right now because there may not be any tomorrow.

You are in a very special position in the history of mankind. People have always had time to postpone --

you don't have. Your situation is unique. Use it -- not for worrying, because that is not going to stop the world from ending. Use whatever time is left to live so deeply that ten years become almost equivalent to one hundred years.

Once a merchant was asked, "How old are you?"

And he said, "Three hundred and sixty years old."

The man could not believe it. He said, "Please, repeat it. Perhaps I have not heard rightly."

The merchant shouted and said, "Three hundred and sixty years old."

The man said, "Forgive me, but I cannot believe it. You don't look more than sixty!"

The merchant said, "You are also right. As far as the calendar is concerned, I am sixty. But as far as my life is concerned I have lived six times more than anybody else. In sixty years I have managed to live three hundred and sixty years."

It depends on intensity.

There are two ways of living. One is the way of the buffalo -- it lives horizontally, in a single line. The other way is of a buddha. He lives vertically, in height and in depth. Then each moment can become an eternity. And unless you learn the art of transforming each moment into an eternity, you have not been with me -- you missed me.

The world may end, may not end, that is not my concern. But I will go on insisting that it is going to end for a simple reason: to wake you up. And don't waste your time in trivia, but live, sing, dance, love as totally and overflowingly as you are capable of; and no fears will interfere, and you will not be worried what will happen tomorrow. Today is enough unto itself. Lived, it is so full; it leaves no space to think about anything else. Unlived, worries come, fears come.

It is not only me who is emphasizing the fact that the world is coming to an end. It is just a coincidence that alongside my insistence on it, the world situation is very supportive of what I am saying. But Jesus Christ, two thousand years ago, was saying the same thing, Gautam Buddha, twenty-five centuries ago, was saying the same thing.

It is an old device to wake you up. Unless you know that your house is on fire, you are not going to run out of it. And Jesus and Gautam Buddha were using it as a device, without any corresponding reality.

I am also using it as a device, but it is not *only* a device. For the first time, the world is really in a position to commit a global suicide. If Gautam Buddha managed to make two dozen people enlightened, then it should be very easy for me to make at least two hundred people enlightened -- very easy, because his device was only fictitious.

My device is not fictitious, it is a reality. The reality is supporting my device with totality.

Sadhan you just live, love, and make each moment a deep ecstasy. All fears may disappear. And if the whole humanity listens to me, perhaps the world may not end, perhaps we may continue. The old man may die and a totally new man with fresh values may arise to replace him.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #26
Chapter title: Freedom is all I want

24 May 1987 pm in Chuang Tzu Auditorium

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ShortTitle: GOLDEN26
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BELOVED OSHO,
THE OTHER MORNING I CAME ACROSS THIS PASSAGE FROM RABINDRANATH TAGORE'S GITANJALI WHICH TOUCHED SOMETHING DEEP INSIDE ME. "OBSTINATE ARE THE TRAMMELS, BUT MY HEART ACHES WHEN I TRY TO BREAK THEM. FREEDOM IS ALL I WANT, BUT TO HOPE FOR IT I FEEL ASHAMED. I AM CERTAIN THAT PRICELESS WEALTH IS IN THEE, AND THAT THOU ART MY BEST FRIEND. BUT I HAVE NOT THE HEART TO SWEEP AWAY THE TINSEL THAT FILLS MY ROOM. THE SHROUD THAT COVERS ME IS A SHROUD OF DUST AND DEATH. I HATE IT, YET HUG IT IN LOVE. MY DEBTS ARE LARGE, MY FAILURES GREAT, MY SHAME SECRET AND HEAVY. YET WHEN I COME TO ASK FOR MY GOOD, I QUAKE IN FEAR LEST MY PRAYER BE GRANTED." WOULD YOU PLEASE COMMENT?

Prem Kendra, Rabindranath Tagore is the very heart of this country. He is the most contemporary man, and yet the most ancient too. His words are a bridge between the modern mind and the ancientmost sages of the world. In particular, GITANJALI is his greatest contribution to human evolution, to human consciousness. It is one of the rarest books that has appeared in this century. Its rarity is that it belongs to the days of the UPANISHADS -- nearabout five thousand years before GITANJALI came into existence.

It is a miracle in the sense that Rabindranath is not a religious person in the ordinary sense. He is one of the most progressive thinkers -- untraditional, unorthodox -- but his greatness consists in his childlike innocence. And because of that innocence, perhaps he was able to become the vehicle of the universal spirit, in the same way as the UPANISHADS of old are.

He is a poet of the highest category, and also a mystic. Such a combination has happened only once or twice before -- in Kahlil Gibran, in Friedrich Nietzsche, and in Rabindranath Tagore. With these three persons, the whole category is finished. In the long history of man, it is extraordinary.... There have been great poets and there have been great mystics. There have been great poets with a little mysticism in them, and there have been great mystics who have expressed themselves in poetry -- but their poetry is not great. Rabindranath is in a strange situation.

I have heard about a man who loved two beautiful women and was always in trouble, because even one woman is trouble enough. Both of the women wanted to know whom he loved the most. They took him for a ride on the lake in a motorboat, and just in the middle of the lake they stopped the boat and they told the man: "It has to be decided, because it is heavy on our hearts.... Once we know we will become slowly, slowly tolerant about it; we may accept it. But remaining in the dark and always thinking about it has become a wound."

The man said, "What is the matter? Ask directly."

Both the women said together: "Our question is, `Whom do you love the most?'"

The man fell into deep silence -- it was such a strange situation in the middle of the lake -- but he must have been a man of great humor. He said, "I love each of you more than the other." And both women were satisfied. That's what they wanted.

It is difficult to say about Rabindranath whether he is a greater poet or a greater mystic. He is both -- greater than each -- and to be in the twentieth century....

Rabindranath was not a man confined to this country. He was a world traveler, educated in the West, and he was continually moving around the world in different countries -- he loved to be a wanderer. He was a citizen of the universe, yet his roots were deep in this country. He may have flown far away like an eagle across the sun, but he kept on coming back to his small nest. And he never lost track of the spiritual heritage, no matter how covered with dust it may have become. He was capable of cleaning it and making it a mirror in which you can see yourself.

His poems in GITANJALI are offerings of songs to God. That is the meaning of GITANJALI: offerings of songs. He used to say, "I have nothing else to offer. I am just as poor as a bird, or as rich as a bird. I can sing a song every morning fresh and new, in gratefulness. That is my prayer."

He never went to any temple, he never prayed in the traditional ritual way. He was born a Hindu, but it would not be right to confine him to a certain section of humanity, he was so universal. He was told many

times, "Your words are so fragrant with religion, so radiant with spirituality, so alive with the unknown that even those who do not believe in anything more than matter become affected, are touched. But you never go to the temple, you never read the scriptures."

His answer is immensely important for you. He said, "I never read the scriptures; in fact I avoid them, because I have my own experience of the divine, and I don't want others' words to be mixed with my original, authentic, individual experience. I want to offer God exactly what is *my* heartbeat. Others may have known -- certainly, others *have* known -- but their knowledge cannot be my knowledge. Only my experience can satisfy me, can fulfill my search, can give me trust in existence. I don't want to be a believer."

These are the words to be remembered: "I don't want to be a believer; I want to be a knower. I don't want to be knowledgeable; I want to be innocent enough so that existence reveals its mysteries to me. I don't want to be worshiped as a saint." And the fact is, that in this whole century, there was nobody else more saintly than Rabindranath Tagore -- but he refused to be recognized as a saint.

He said, "I have only one desire -- to be remembered as a singer of songs, as a dancer, as a poet who has offered all his potential, all his flowers of being, to the unknown divineness of existence. I don't want to be worshiped; I consider it a humiliation... ugly, inhuman, and removed from the world completely. Every man contains God; every cloud, every tree, every ocean is full of godliness, so who is to worship whom?"

It reminds me of another great mystic, Nanak, on whose songs Sikhism is founded. He was not the founder of it -- it was not a deliberate act on his part. He simply went on singing his songs with his one disciple, Mardana, who was playing the sitar as he was singing.

Nanak is the only mystic of this country who went all over the country, and beyond the boundaries of the country, too. He reached Kaaba, the holy place of the Mohammedans. It was evening and he was tired and his disciple, Mardana, made a bed for him. But the priests of Kaaba were very angry. They had heard about Nanak because he had been singing in the nearby villages, and thousands of people were influenced by his songs. They were waiting for him to come one day. But they had never thought that he would do something so sacrilegious: he was sleeping, keeping his feet towards the holy stone of Kaaba. The priests came....

The story goes this way: They said to Nanak, "We have heard that you are a spiritual man, but what kind of spiritual man are you? You can't even recognize a small thing: that your feet should not be towards the holy Kaaba." Nanak laughed. The story is beautiful; whether it is true, whether it is historical or not, it does not matter -- it is significant, immensely meaningful. Nanak said, "You turn my feet towards any place which is *not* holy. I am in a difficulty, I have to put my feet somewhere. Kaaba is holy, but the remaining universe is not unholy. You turn my feet."

The priest turned his feet, and wherever they turned his feet, they found the Kaaba also moved in that direction. That may be fiction, but a fiction worth loving, significant; it may not be a fact, but it is a truth. The stone of Kaaba may not have moved, but the priests must have recognized that they were being stupid. The whole existence is holy... what is the point? They moved in a circle and finally they gave an apology and kept Nanak's feet towards Kaaba.

Rabindranath never went to any temple, never worshiped any God, was never, in a traditional way, a saint, but to me he is one of the greatest saints the world has known. His saintliness is expressed in each of his words.

Prem Kendra, the lines that you have quoted are very pregnant: OBSTINATE ARE THE TRAMMELS, BUT MY HEART ACHES WHEN I TRY TO BREAK THEM. FREEDOM IS ALL I WANT, BUT TO HOPE FOR IT I FEEL ASHAMED.

He is saying something not only about himself, but about all human consciousness. Such people don't speak about themselves; they speak about the very heart of all mankind.

OBSTINATE ARE THE TRAMMELS.... The hindrances are great, the chains that prevent my freedom -- I have become too attached to them. They are no more chains to me; they have become my ornaments. They are made of gold, they are very precious. But my heart aches, because on the one hand I want freedom, and on the other hand I cannot break the chains that prevent me from being free. Those chains, those attachments, those relationships have become my life. I cannot conceive of myself without my beloved, without my friends. I cannot conceive of myself absolutely alone, in deep silence. My songs have also become my fetters, so MY HEART ACHES WHEN I TRY TO BREAK THEM. FREEDOM IS ALL I WANT.

This is the situation of every human being. It is difficult to find a man whose heart does not want to fly

like a bird in the sky, who would not like to reach to the faraway stars, but who also knows his deep attachment with the earth. His roots are deep in the earth. His split is that he is attached to his imprisonment, and his deepest longing is for freedom. He is divided against himself.

This is the greatest anguish, anxiety. You cannot leave the world that chains you; you cannot leave those who have become your hindrances in life, because they are also your attachments, your joys. They are also in some way a nourishment for your pride. You can neither leave them, nor can you forget that you don't belong to this world, that your home must be somewhere else, because in your dreams you are always flying, flying to faraway places.

FREEDOM IS ALL I WANT, BUT TO HOPE FOR IT, I FEEL ASHAMED. Why should one feel ashamed to hope for freedom? -- because nobody is preventing you. You can be free this very moment. But those attachments... they have gone very deep in you; they have become almost your very existence. They may be bringing misery to you, but they also bring moments of happiness. They may be creating chains for your feet, but they also give you moments of dance.

It is a very strange situation every intelligent man has to face: he is rooted in the earth and he wants wings to fly in the sky. He cannot be uprooted because the earth is his nourishment, his food. And he cannot stop dreaming of wings, because that is his spirit, that is his very soul, that is what makes him a human being.

No animal feels the anguish; all animals are utterly satisfied as they are. Man is the only animal who is intrinsically discontented; hence, the feeling of shame -- because he knows, "I can be free."

I have always loved an ancient story: A man, a great man, a fighter for freedom was traveling into the mountains. He stayed in a *caravanserai* for the night. He was amazed that in the caravanserai there was a beautiful parrot in a golden cage, continually repeating, "Freedom! Freedom!" And the *serai* was in such a place that when the parrot repeats the word "Freedom!" it goes on echoing in the valley, in the mountains.

The man thought: I have seen many parrots, and I have thought they must be desiring to be free from those cages... but I have never seen such a parrot whose whole day, from the morning to the evening when he goes to sleep, is spent in asking for freedom. He had an idea. In the middle of the night he got up and opened the door of the cage. The owner was fast asleep and he said to the parrot, he whispered, "Now get out."

But he was very surprised that the parrot was clinging to the bars of the cage. He told him again and again: "Have you forgotten about freedom? Just get out! The door is open and the owner is fast asleep; nobody will ever know. You just fly into the sky; the whole sky is yours."

But the parrot was clinging so deeply, so hard, that the man said, "What is the matter? Are you mad?" He tried to take the parrot out with his own hands, but the parrot started hitting him, and at the same time started shouting, "Freedom! Freedom!" The valleys in the night echoed and re-echoed... but the man was also stubborn, he was a freedom fighter. He pulled the parrot out, and threw him into the sky; and he was very satisfied, although his hand was hurt. The parrot had attacked him as forcefully as he could, but the man was immensely satisfied that he had made a soul free. He went to sleep.

In the morning, as the man was becoming awake, he heard the parrot shouting, "Freedom! Freedom!" He thought perhaps the parrot must be sitting on a tree, or on a rock. But when he came out, the parrot was sitting in the cage. The door was open.

I have loved the story, because it is very true. You may like to be free, but the cage has certain securities, safeties. In the cage the parrot has no need to worry about food, has no need to worry about enemies, has no need to worry about a thing in the world. It is cozy, it is golden. No other parrot has such a valuable cage.

Your power, your riches, your prestige -- all are your cages. Your soul wants to be free, but freedom is dangerous.

Freedom has no insurance.

Freedom has no security, no safety.

Freedom means walking on the edge of a razor -- every moment in danger, fighting your way. Every moment is a challenge from the unknown. Sometimes it is too hot, and sometimes it is too cold -- and nobody is there to take care of you.

In the cage, the owner was responsible. He used to cover the cage, when it was cold, with a blanket; he used to put an electric fan close by when it was too hot.

Freedom means tremendous responsibility; you are on your own and alone. Rabindranath is right: FREEDOM IS ALL I WANT, BUT TO HOPE FOR IT, I FEEL ASHAMED, -- because it is not a question

of hope; it is a question of taking a risk.

I AM CERTAIN THAT PRICELESS WEALTH IS IN THEE, AND THAT THOU ART MY BEST FRIEND. BUT I HAVE NOT THE HEART TO SWEEP AWAY THE TINSEL THAT FILLS MY ROOM.

I AM CERTAIN THAT PRICELESS WEALTH IS IN THEE.... In the world of freedom, in the experience of freedom, I am certain there is priceless wealth." But this certainty is also a projection of your desire, of your longing. How can you be certain? You would *like* to be certain. You know that longing for freedom is there. It cannot be for a futile freedom; it must be for something rich, something priceless. You are creating a certainty to gather courage so that you can take the jump into the unknown.

... AND THAT THOU ART MY BEST FRIEND. But these are all beautiful dreams, these are hopes; the certainty is your own cage, its security. BUT I HAVE NOT THE HEART TO SWEEP AWAY THE TINSEL THAT FILLS MY ROOM. THE SHROUD THAT COVERS ME IS A SHROUD OF DUST AND DEATH. These are beautiful ideas in the mind.

I HATE IT, YET HUG IT IN LOVE. You know your body is going to die. In fact, your body is made of dead material; it is already dead. It seems alive because something alive is inside it. It radiates warmth and aliveness, because of a guest inside you. The moment that guest has flown away, the reality of the body will be revealed to you.

Rabindranath says, THE SHROUD THAT COVERS ME IS A SHROUD OF DUST AND DEATH. Our bodies are made of dust and death. I HATE IT, AND YET HUG IT IN LOVE. But when you fall in love with a woman, then two skeletons hug each other; both know that the skin is only a covering of a skeleton. If you could see each other in real nudity -- not only without clothes, but without the skin, too, because that is the real clothing -- then you would be shocked, and you would escape as fast as possible from the beloved with whom you were promising to live forever and forever. You would not even look back; you would not even like to be reminded of the phenomenon.

It happened in the court of one Mohammedan emperor of India, Shahjehan. He was in love with a woman, but the woman was not willing to marry him.

He was a gentleman; otherwise he could have forced her. He tried to persuade her, but she was in love with a bodyguard of Shahjehan. And when he found out about it, he was really enraged. They were both immediately caught and brought to the court.

Shahjehan was going to cut off the heads of both, then and there. But his prime minister, who was a very old man -- he had been his father's prime minister and Sahjehan respected him just like his father -- said, "Don't do that. Be a little wiser; that is not enough punishment. I will give them the right punishment." He ordered that both should be tied together naked, in a hug, and then chained to a pillar in the court. The other members of the court could not believe it -- what kind of punishment is this? This seems to be a reward; that's what they always wanted, to hug each other. But they were wrong.

That old man really had a great psychological insight. Those two lovers also felt, what kind of punishment is this? -- this is a reward. They hugged each other with great love.

They were tied by a rope, so they could not escape from each other; then they were tied to a pillar. How long can you hug somebody? Five minutes, seven minutes, half an hour...? After twenty-four hours they hated each other... because they pissed on each other -- they *had* to, there was no other way. They were perspiring, their body smells filled the place, and there was no way to escape. After twenty-four hours the old man said, "Now give then their clothes and make them free."

And as they got their clothes, they rushed in opposite directions, never to meet each other again; they had met enough! Twenty-four hours... it is good for half a minute to hug somebody, or maybe one minute, but more than that and you will start feeling restless.

My grandfather used to love me very much. But in the evening I started to avoid him, because he would pull me to his bed, cover me with the blanket, hug me inside the blanket... and he was very old, so sleeping was not the question. I would wait until he started snoring so that I could slip out, but his sleep was very shallow -- in old age it becomes very shallow -- and he would say, "What? Are you going out?"

I would say, "I have to live my whole life; you have lived enough. In the day your love is good, but this night affair does not suit me at all."

He was a chain smoker, so his breath was so smelly of tobacco and he would cough the whole night, and he would go on pulling me closer to him.

I said, "This is not love -- you will kill me!"

But he made me learn one lesson: never allow anybody in your bed. I don't allow anybody even in my room. My room is locked from outside; even if I want to get out, I cannot get out. I remember him and just

cover myself and go to sleep.
THE SHROUD THAT COVERS ME, IS A SHROUD OF DUST AND DEATH. I HATE IT, YET HUG IT IN LOVE.

Such is the schizophrenia of man, the split personality of man. His house is divided against itself; hence, he cannot find peace.

MY DEBTS ARE LARGE, MY FAILURES GREAT, MY SHAME SECRET AND HEAVY. YET WHEN I COME TO ASK FOR MY GOOD, I QUAKE IN FEAR LEST MY PRAYER BE GRANTED. These lines can be understood only if I remind you of another poem of Rabindranath in the same book, GITANJALI.

In that other poem, he says, "I have been seeking and searching God for as long as I can remember, for many many lives, from the very beginning of existence. Once in a while I have seen him by the side of a faraway star, and I have rejoiced and danced that the distance, although great, is not impossible to reach. And I have traveled and reached to the star; but by the time I reached the star, God has moved to another star. And it has been going on for centuries.

"The challenge is so great, that I go on hoping against hope... I have to find him, I am so absorbed in the search. The very search is so intriguing, so mysterious, so enchanting that God has become almost an excuse -- the search has become itself the goal.

"And to my surprise, one day I reached a house in a faraway star with a small board in front of it, saying `This is the house of God.' My joy knew no bounds -- so finally I have arrived! I rushed up the steps, many steps, that led to the door of the house. But as I was coming closer and closer to the door, a fear suddenly appeared in my heart. As I was going to knock, I became paralyzed with a fear that I had never known, never thought of, never dreamt of. The fear was: if this house is certainly the house of God, then what will I do after I have found him?

"Now searching for God has become my very life; to have found him will be equivalent to committing suicide. And what am I going to do with him? I had never thought of all these things before. I should have thought before I started the search: what am I going to do with God?

"I took my shoes in my hands, and silently and very slowly stepped back, afraid that God may hear the noise and may open the door and say, `Where are you going? I am here, come in!' And as I reached the steps, I ran away as I have never run before; and since then I have been again searching for God, looking for him in every direction -- and avoiding that house where he really lives.

"Now I know that that house has to be avoided. And I continue the search, enjoy the very journey, the pilgrimage."

The insight in the story is so tremendous. There are seekers of truth who have never thought, what will I do with truth? You cannot eat it, you cannot sell it; you cannot become a president because you have the truth. At the most, if you have the truth, people will crucify you.

He is right when he says, My debts are large, my failures great, my shame secret and heavy. Yet when I come to ask for my good, I quake in fear lest my prayer be granted -- because these things are good to talk about: God, truth, good, beauty. It is good to write treatises on them, have universities confer Ph.D.'s, let the Nobel awarding committee give you a Nobel prize. These things are good for talking, for writing, but if you really get to experience them, you will be in trouble. That's what he is saying: I am afraid that my prayer may be granted.

It is good that God is deaf. He does not hear prayers; otherwise you all will be in trouble. Your prayer will create your trouble, because in prayers you will be so romantic, asking great things which you cannot live by, which will become very heavy, and will interfere in your so-called life -- which is going on smoothly, although in misery.

Truth becomes a cross; life becomes heavy. Truth becomes poison to a Socrates. Truth becomes death to Al-Hillaj Mansoor. Truth becomes crucifixion to Jesus Christ. And you pray, "God, give me truth. Give me qualities which are divine, godly." But God is deaf on purpose -- so that your prayers cannot be heard and you can enjoy both, your miserable life and your beautiful prayers. The prayers will not be heard -- you can remain jealous, angry, full of hate, full of egoism, and go on praying to God, "Make me humble; and because `blessed are the meek,' make me meek." -- but on purpose.

It is not written in any scripture, but I tell you on my personal authority that after creating the world in six days, the last thing God did was destroy his ears. Since then, we has never heard anything; and since then, neither have we heard anything about him.

So it is perfectly good: in the morning you go to the temple or the church or the mosque, have a

beautiful prayer, ask great things -- knowing perfectly well that he is deaf -- and go on being your ugly, miserable self. Then tomorrow morning again have a good prayer.... This is such a good settlement, a good arrangement.

Rabindranath in his poem is indicating a tremendous truth: Do you really want God? Do you really want truth? Do you really want silence? If you ask, and you are honest, you will feel ashamed. You will have to accept that you don't really want.... You are only pretending to meditate -- because you know you have been meditating for many years, and nothing happens. There is no fear; you can meditate, nothing happens.

Once something starts happening, then there is trouble. once something starts growing in your life that is not growing in the hearts of the crowd that surrounds you, you will be a stranger, you will be an outsider. And the crowd never forgives strangers, the crowd never forgives outsiders; it destroys them. It has to destroy them just for its own peace of mind.

A man like Jesus Christ is a continual nuisance, because he reminds you that you can also be of the same beauty, of the same grace, of the same truth, and it hurts. He makes you feel inferior, and nobody wants to feel inferior.

And there are only two ways not to feel inferior: one is to become superior; that is a hard way, and a long way -- dangerous, because you will have to walk alone. The simple way is, destroy that superior man. Then the whole crowd is of equal people. Nobody is superior, nobody is inferior. All are cunning, all are cheats, all are criminals in their own way. All are jealous, all are ambitious. They are all in the same boat, and they understand each other's language. And nobody creates any fuss about truth, about God, about meditation.

People are happy without a Gautam Buddha, without a Socrates, without a Zarathustra, because these people are like high peaks of mountains and you look so tiny, so pygmy -- it hurts. They say that camels never go near the mountains. They have chosen to live in the desert, because in the desert they are the walking mountains, but near the mountains, they will look like ants -- and that hurts.

The easiest way is to forget all about mountains, to say, "These mountains are all mythological, fictitious; the reality is the desert." So you enjoy the desert, you enjoy your ego -- and you also enjoy the prayer, "God, please free me of the ego, make me humble," knowing perfectly well that he does not hear, that no prayer is answered. You can pray for anything without fear because you will remain the same and you will also have the satisfaction of praying for great things.

That's why people, without becoming religious, become Christians, become Hindus, become Mohammedans. They are not religious people at all; these are strategies to avoid being religious. A religious person is simply religious; he is neither Hindu, nor Mohammedan, nor Christian, nor Buddhist -- there is no need. He is truthful, he is sincere, he is compassionate, he is loving, he is human -- so human that he almost represents the divine in the world.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #27
Chapter title: I can see a shoe in your heart

25 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
MORE AND MORE EASILY DO I FEEL FILLED WITH YOU DURING DISCOURSE, AND THOUGHTS TEND NOT TO INTRUDE AS MUCH AS THEY USED TO. STILL, THE FACT REMAINS THAT I DON'T CARRY THE SERENITY AND BLISS THAT I FEEL IN YOUR PRESENCE INTO MY DAILY ACTIVITIES. AND UNTIL THERE IS NO DIFFERENCE BETWEEN HOW I FEEL NEAR YOU AND AWAY, I HAVEN'T GOT IT, HAVE I? IT FEELS AS IF ALL OTHER QUESTIONS ARE SIMPLY A DISTRACTION TO AVOID THIS HOMEWORK. IS THIS SO?

Maneesha, the difference that you feel in my presence from when you are doing something alone is going to remain to the very last moment. The explosion will come, but there is no way to say when. The time will come certainly when there will be no difference: either you are in my presence or you are alone -- it will be the same. It becomes the same only when, in your aloneness also, you start feeling my presence. When you are doing other things, they are not distractions; you are doing them for me.

Love is full of mysteries, but even this much is more than one can expect because it is a right becoming -- you have started feeling me. Now that feeling will continue to grow on its own; you have to be just nourishing it. Don't make it a problem. Rather accept it as a necessity of growth.

The first flowers of the spring have come. All the flowers will be coming soon. And one should not expect, one should rather learn to enjoy that which is happening. That allows more happenings, makes you available, and open and vulnerable for greater possibilities.

The real problem is when nothing is happening. You can feel no difference at two points: if in my presence, you don't feel anything different in your being -- it feels just the same as you are when you are alone, or with others, or doing something else -- this is the lowest point. There is no difference. On the highest point, also, there will be no difference. It is a question of how much deeper your melting and your merging becomes. It does not depend on you. There is nothing like homework -- you cannot do anything... you can only wait, you can only hope, you can only trust. And existence brings everything to your door.

Eighty-year-old Goldstein marries a very beautiful and attractive twenty-year-old girl. All his friends and business partners, lustlessly married since ages, declare him foolish. "How can you in your old age expect her to be faithful to you?" they ask.

Shrewd old Goldstein smiles and says, "Why shouldn't I expect it? I don't understand your concern since it has been my basic principle all my life, that it is better to have only a twenty-five percent share in an excellent business than a hundred percent share in a lousy one."

Even a twenty-five percent share in a good business is great. Don't ask for a hundred percent in a lousy one. That twenty-five percent is happening. The seventy-five percent will also follow, but it is a question of happening -- it is not part of doing. And it is good that there are things men cannot do, but can only be a recipient of. Only those things are valuable which you cannot *do*, but which happen. They don't have a price, but they have value. Things that you can do have a price, but they don't have any value.

BELOVED OSHO,
IT'S HILARIOUS! I KEEP DRINKING AND DRINKING, AND YOU ARE THE ONE WHO IS DRUNK. COULD YOU PLEASE PASS THE BOTTLE -- NO, THE WHOLE OCEAN -- ONCE MORE?

Okay. Satyadharma... an American, an Englishman, and a Frenchman are on a boat. After a while, the boat begins to sink. The Englishman, being a gentleman, says, "Women and children first."
The American says, "Fuck them!"
The Frenchman says, "Do we have time?"

You *are* drunk; but no drunk accepts that he's drunk, he goes on asking for more bottles.

In a pub one night, a drunk was creating too much nuisance. He was utterly drunk, and still was asking: "More bottles."

The owner of the pub said, "Absolutely no!" and called his servants to throw the man out of the door. He said, "It is more than you can absorb. Come again tomorrow, but tonight just go home and rest."

The drunk was feeling very thirsty -- that is one of the problems in drinking: the more you drink, the more thirsty you feel. He went staggering a few steps and came back in from the back door and asked for a few bottles.

The owner said to the servants, "Throw him back out again."

He said, "It is strange... do you own all the pubs in the city?"

Satyadharma, you are saying, "It is hilarious...." It is! "I keep drinking and drinking, and... you are the one who is drunk." If I was not drunk, from where would you go on drinking and drinking?

Here you are sitting with all kinds of drunkards. Even if you come sober, just sitting with these people, soon you will start feeling something hilarious is happening. Even the air is very heavy; just breathing with all these people is enough for amateurs to get drunk. And don't ask for the bottle; the whole ocean will be delivered to you -- just become capable of absorbing it.

Our capacity in every dimension is very limited. And as far as drinking is concerned -- particularly drinking joy, ecstasy, blissfulness -- our capacity is very limited. We soon come to a point beyond which we cannot move. The fear of being lost... one has to learn to drop the fear, and to learn the art of being lost.

When Bodhidharma reached China, Emperor Wu had come to the border to receive him because his name and his fragrance had reached far ahead of him. Bodhidharma, in the tradition of Gautam Buddha, is one of the rarest flowers... even Gautam Buddha may sometimes feel jealous of him, although Bodhidharma is his disciple.

Bodhidharma came with one shoe on his foot and another shoe on his head. Emperor Wu could not trust his eyes, and could not trust... he has heard so much about the man, and he seems to be absolutely mad. But he was a man of very great culture, etiquette; he was an emperor. He tried to avoid seeing that shoe on the head. It was not right to enquire about it, but the temptation was becoming greater and greater... what is the matter? He talked about God, and he talked about truth, but all the time inside he was thinking about the shoe.

Finally Bodhidharma said, "Don't ask unnecessary questions; ask the necessary question. I can see a shoe in your heart. You cannot hide from me. My eyes are almost capable of penetrating into the thickest skull: `Why are you keeping that shoe on your head'?"

The emperor was amazed: This is too much. This man seems to be either drunk or mad, but certainly he has a method in his madness. He is carrying the shoe on his head.... But he is not wrong -- I am suppressing the shoe in my heart, in my mind; my whole being wants to ask only one question: "Why are you carrying this shoe?" And when he is insisting, "Ask the real question," it is better to ask it; otherwise, I will not be able to sleep.

He said, "Forgive me, it is very embarrassing."

Bodhidharma said, "Nothing is embarrassing. You simply ask."

The emperor said, "I am trying to avoid that question, and just to avoid it I'm asking all other questions -- I don't mean anything. But you seem to be a strange fellow; you have caught me red-handed. I have not asked, but you have heard the question: "Why are you carrying the shoe on your head?"

Bodhidharma said, "Now we can talk. Now you are being simple, innocent -- now you are not repressing. I am carrying this shoe on my head so that you can ask a real question. Now there is no need...." He removed the shoe, put it on his foot, and he said, "Now you have to understand: start from the very beginning; don't start asking questions about God. You seem to be a born shoemaker."

The emperor was very angry and shocked. Obviously this man was making fun of him, but he still tried to hide his embarrassment. His whole court was present, and they were all trying to hide their laughter. He asked, "Who are you?" -- because that is one of the most significant and most ancient, spiritual questions.

Bodhidharma said, "As far as I am concerned, I don't know. Do you know who you are?"

The emperor said, "This is something I have come to enquire from you because I don't know."

Bodhidharma said, "You are ignorant; I also don't know, but I am innocent. Just now, go back. Sleep will not be possible because you will have to figure out why you are ignorant and I am innocent -- and for the same reason."

The emperor returned home very puzzled. The man had a charisma: he could not forget his eyes, he could not forget his presence. He could not sleep the whole night; he could not make the distinction how one person saying, "I don't know" is ignorant and another person saying, "I don't know" is innocent.

He came back again. Bodhidharma said, "You are knowledgeable; you have never recognized the fact that you don't know yourself -- you have always believed that you know. At least, you have pretended to the world that you know. It is out of ignorance.

"I have searched deeply into myself. I don't know because there is nobody to be known. I have found the house empty -- a pure nothingness, a sky without clouds. There is no knower, there is nothing to be known.

"You are saying it out of ignorance, because you still think you *are*, but you don't know *who* you are. I am saying it out of innocence, because I know there is no one to be known, to be a knower. It is just pure silence."

The bottle will be delivered to you -- just get ripe for it. Right now, you are asking out of ignorance. The day you will ask out of innocence, the bottle...? no, the whole ocean will be delivered to you -- it belongs to you. It is already within you. Your insight just has to grow more, your awareness has to be more clear, your silence has to be more deep, more profound. And all these qualities are almost ready to explode within you -- it is just that you don't allow them, you are preventing them.

Nobody wants to be just a nobody, nobody wants to be a pure nothingness. The moment you are ready to disappear, a new presence arises in you which has nothing to do with "I" and "me," which is part of the whole existence. And then only the thirst is quenched.

My work is to make you more and more thirsty -- so thirsty that one day, you take a jump into your own nothingness, and disappear. Your disappearance is your enlightenment.

BELOVED OSHO,
UNABLE TO WRITE YOU A MEANINGFUL QUESTION, I AM OVERJOYED SEEING PEOPLE LOVING YOU. BELOVED MASTER, PLEASE HELP ME TO KEEP MOVING ON.

Nirupa, the feeling that you are unable to write a meaningful question gives you what I was calling innocence; otherwise, people think their questions are very meaningful. Out of ignorance, you cannot ask a meaningful question. It is one of the mysteries of life: the day you can ask a meaningful question, you will find the meaningful answer within yourself. A meaningful question carries as a shadow the meaningful answer.

But to be aware that you cannot ask a meaningful question is an achievement on the way of innocence. There is no need for any question, and there is no need for any answer. Questions and answers are just the stuff your mind is made of. When you become disinterested in questions and answers, you start stepping out of the mind; and out of the mind is your glorious being, is your authentic self.

It is beautiful that you say, "I am overjoyed seeing people loving you." Ordinarily mind does not function that way. Only if you have slipped a little bit out of the mind is it possible to be overjoyed seeing people loving me. Mind is always jealous, it cannot be overjoyed. It will feel hurt that "others are loving, are ahead of me, and I am lagging behind." And it will create a thousand and one rationalizations that "their love is fake -- they are all pretending. My love is true and authentic -- these are all hypocrites."

The function of the mind is to make you competitive, to make you jealous, to make you believe yourself superior to others. Once you are just a little bit out of the mind, things start changing. If somebody is joyful, you don't feel jealous; you feel grateful that you saw a joyful man. Somebody is loving -- you don't feel jealous; you feel again grateful that you have been able to see somebody loving somebody else, and jealousy has not arisen in you.

You say, "I am overjoyed seeing people loving you." This is a good indication, Nirupa. You have been long enough with me, and it is time for you to go out of the mind. All those who are with me, their only work is to go out of the mind, to transcend mind, to function as a no-mind, to function as a heart, and finally, to function as a being.

You are asking, "Please help me to keep moving on." My blessings are with you, my love is with you; you don't need anything more. That will go on helping you move onwards -- just don't become too greedy. Great things come very slowly. Don't ask for seasonal flowers; they come quickly, but they also disappear quickly.

Little Moishe goes skating on the lake while his mother stands by watching over him. Suddenly, through a crack in the thin ice, little Moishe vanishes.

"Oy vey!" shrieks his mother. "My Moishe, in front of my very eyes!" Eventually a policeman comes,

strips naked, and dives into the icy water. Again and again, blue from cold, he dives in and eventually finds Moishe. The policeman manages to revive him, wraps him in his own clothes, and rushes him to the hospital where little Moishe eventually recovers.

Moishe's mother goes up to the policeman afterwards and says, "So, where is his hat? He had a hat!"

This is particularly a Jewish mind, but all minds are Jews. She is worried about a hat. She is not even thankful to the policeman that he risked his own life and saved her boy. Her concern is, "Where is the hat?"

Never be greedy and never be concerned with trivia, and your movement towards greater silences of the heart will become easier every day. Be loving, be joyous, and be always thankful for whatever is happening to you. Don't ask for the hat.

Be thankful for what has been given to you -- and life is giving you so much that your thankfulness is always going to fall short. But the thankful heart grows easily; with gratitude, you are nourished. You become stronger in moving towards the unknown.

Except gratitude, there is no other prayer.

BELOVED OSHO,
THIS QUESTION HAS COME UP MANY TIMES FOR ME, BUT YOU HAVE JUST PROVOKED IT INTO THE OPEN. ISN'T ENLIGHTENMENT THE LAST RESORT?

Prem Shunyo, enlightenment is certainly the last resort, but not for Milarepa. For Milarepa, you are the last resort. In other words, for Milarepa, you are the enlightenment. So don't be worried, let him fool around, but he cannot escape you. You are his last resort, his enlightenment.

They say that behind every great man there is a woman. They have forgotten to know that sometimes in front of every great man there is a woman. In your case, you are not behind Milarepa, you are in front of Milarepa. Searching you, he will grow, because you will be growing towards enlightenment. And he will stagger, somehow carrying his guitar, behind you -- it will be a unique enlightenment.

Two persons have never become enlightened together -- but in your case, it seems it is going to happen, an exception. And when you both are enlightened, he will play on the guitar.... No enlightened master up to now has carried the guitar to those heights. And his enlightenment is sure -- just you go on being ahead of him. Don't follow him; otherwise, you both will lose the path. You search enlightenment, and let Milarepa search you.

A story for you to tell Milarepa.... A proud father gave his son twenty bucks and sent him off to the local whorehouse. On his way, the boy passed by his grandmother's house, and she called him in. He explained where he was going, and she insisted that he keep the twenty dollars and do it with her.

The boy returned home with a big smile. "How was it?" asked the father.

"Great! and I saved the twenty bucks," responded the boy.

"How is that?" his father asked.

"I did it with grandma," the boy explained.

His father screamed, "You mean you made love to my mother?"

"Hey, why not?" said the boy. "You have been making love to mine!"

BELOVED OSHO,
THE OTHER NIGHT, AS YOUR LEG GAVE WAY AND YOU BEGAN TO FALL, SOMETHING LIKE LIGHTNING HAPPENED. IN A MOMENT, I KNEW MY DEEPEST FEARS, MY DEEPEST TEARS, AND TOTAL TRUST. EVEN TO TALK ABOUT THIS AS AN EXPERIENCE IS IMPOSSIBLE. IT WAS NOT AN EXPERIENCE AS I HAVE KNOWN EXPERIENCE TO BE. I CAN ONLY STUMBLE ABOUT WITH THE WORDS. IT WAS AS IF THERE ARE HEARTS WITHIN HEART. MY HEART FELT AN INSTANT BEAT OF DEEP SADNESS, FAR BEYOND ANY SADNESS I HAVE EVEN KNOWN. AND, AS IF HOLDING THIS HEART WITHIN ITSELF, A BIGGER HEART EXISTED IN EXACTLY THE SAME MOMENT, COMPLETELY STILL, KNOWING, WATCHING. THIS WAS TRUST. THE WORDS FALL SO SHORT. OSHO, WILL YOU PLEASE SAY SOMETHING ABOUT THIS MOMENT?

Satyadharma, the question you are asking may be in the heart of many other sannyasins. You are asking, "The other night as your leg gave way and You began to fall, something like lightning happened. In a

moment, I knew my deepest fears, my deepest tears, and total trust."

One may recognize or not... deep down those who have loved me are carrying a certain fear that one day I will not be in the body -- that is their deepest fear, and their deepest tears, because they cannot conceive themselves without me, I have become almost a part of their being. It is no longer a relationship, it is a merging and a melting. Without me, they will find a vast gap in their being which cannot be fulfilled. With my disappearing from the body, they will find a part of their life has also disappeared -- and perhaps, that was the part which was the most significant, the most meaningful.

The day my leg gave way and I began to fall, all these fears and tears suddenly came to the surface. It has been tremendously good of my leg to give you an opportunity to see deeper within yourself that I am not going to be here forever.

So you are not to postpone a single moment; you have to be ready before I leave the body. Only then will you not miss me; in your own realization, you will have found me again -- more close, more fresh.

It is true: even to talk about this as an experience is impossible, because it was exactly like lightning -- not like a slow experience -- so quick, so sudden, so unexpected.

After all, my leg is a master's leg. When it is going to do something, it is going to do something really deep. It provoked in you many feelings, and the greatest of them was of trust.

While I am alive, in the body, you can take me for granted, that tomorrow morning I will be coming back to talk to you. But in that moment, you knew it is possible that any moment you may have to lose me. And before that moment comes, unless you have attained yourself, you will be in utter misery and darkness.

Suddenly, you could not take me for granted. I have been insisting, "Don't take me for granted. Today I am here; tomorrow I may not be." It is easier to attain to the truth while I am holding your hand in my hand; it will be more difficult when you are left alone.

And one never knows how long it will take for you to find another man who can love you unconditionally, who can trust you as you are. It can take lives to find such a person again. You will meet many, but they will all require that you have to be a certain way to be acceptable to them. Gautam Buddha, or Zarathustra, or Jesus Christ, they all require you to be a certain way, then you deserve to be accepted.
I am breaking a new path: I accept you as you are.

The difference is they want you to change before they accept you; I trust my acceptance. I know that my acceptance is going to change you. They expect you to be deserving, to be worthy; only then they can shower their love on you.

My attitude is totally different from them, from anybody who has ever lived on the earth. I will shower my love on you because I trust in my love and its alchemical qualities. My love is going to transform you, to make you deserving. It may take lives and lives to find another man. And if you cannot become enlightened with me, it will be very, very difficult with that old type of disciplehood, and the old type of masters.

The world is not a paradise yet because nobody has accepted you. First they wanted you to change according to their ideals and only then you would be accepted. It used to take five years, seven years, or even ten years to become an initiate with Gautam Buddha. Ten years you would remain a novice... just preparing, and hoping that you will be accepted. Thousands tried, and only very few of them were accepted.

You are not new on the earth; perhaps many of you have lived with other masters, but they made the whole thing so difficult. Even the initiation requires qualities to be developed in you -- you have to be acceptable and presentable. Millions have longed for a better consciousness, but nobody was there to help them -- they were not worthy to receive help.

Your deepest fear is not an experience that can be easily expressed. It has shaken your whole being. It has made you aware that you have to put your totality into transforming your consciousness while I am here in the body; otherwise, you had every opportunity to find the deathless, and you missed it. You will never be able to forgive yourself.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #28
Chapter title: We have to create a golden future

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BELOVED OSHO,
TOWARDS THE END OF THE FIRST MILLENNIUM, HUMANITY WAS AFRAID THAT GOD WOULD PUT AN END TO THE WORLD, BECAUSE OF WHAT HE SAID IN THE APOCALYPSE OF ST. JOHN. NOWADAYS, AS WE ARE COMING CLOSE TO THE END OF THE SECOND MILLENNIA, MAN IS BECOMING MORE AND MORE AFRAID THAT PERHAPS HE HIMSELF IS GOING TO PUT AN END TO THE WORLD. HAS ANYTHING CHANGED AT ALL IN HUMAN CONSCIOUSNESS DURING THE LAST ONE THOUSAND YEARS? WHAT DOES MAN NEED TO UNDERSTAND NOW THAT HE KNOWS THAT HE AND ONLY HE WILL BE RESPONSIBLE AND NOT SOME FICTITIOUS GOD?

Chidananda, there has been a great change in human consciousness during the past one thousand years. But the change is such that you can see it only when a real situation arises, and man responds in a totally different way than he has ever responded before. For example, there has never been so much awareness about peace, and there has never been so much antagonism towards war.

In fact, war was always respected in the past, and peace was never thought of as anything more than a gap between two wars -- nothing positive, just a preparation for a new war. You need some time. A war destroys so much that you cannot immediately start another war; hence a time of peace is needed. This is not authentic peace, it is simply cold war. The war and all its components continue underground, preparing for a more dangerous and a more destructive war in the future.

The whole past has been respectful of the warrior. It is only just now in these few past years that war has become a dirty four-letter word, and peace has become for the first time a desire and a longing of the very heart of humanity.

As far as I am concerned, war has become almost impossible.

The impossibility of war is based on two fundamentals. One is a human consciousness about the futility of war. Nobody can claim that it is something beautiful, something honorable, something which gives dignity to humanity. Slowly, slowly it has penetrated into human consciousness that war takes away all dignity. It makes man fall below animals, because even animals don't kill their own species; lions don't kill other lions, deer don't kill other deer. It is only man who kills other human beings. It is a disqualification, not a great quality to be honored.

So the first thing is that war has fallen into disrespect, into utter futility, stupidity; it has lost all its past glory and significance.

Secondly, the war materials -- atomic energy and nuclear weapons -- have reached to such a point that they have made war impossible. Unless the whole of humanity suddenly goes mad, war is impossible, because the only purpose of war was to defeat the enemy, the only purpose was to be victorious. Victory was the end. But now, with nuclear weapons, there is no defeat, no victory; no one is defeated, no one becomes victorious, all are dead. The whole life on the planet simply disappears.

What Gautam Buddha, Mahavira, Jesus, Zarathustra and the great teachers of humanity have not been

able to convince man about, has been done by nuclear weapons. Now war means only one thing: a global suicide. And no man is ready to commit suicide. In fact, the closer comes the possibility of a third world war, the deeper becomes the urge to live -- and to live more consciously, and to live more lovingly, and to live more intensely. A longing for life itself has never been so intense and so profound as it is today.

I predict the impossibility of any war in the future. And this is going to change a thousand and one things in life, because if war becomes impossible, sooner or later the piling up of nuclear weapons will become an exercise in stupidity.

In the Soviet Union, under the leadership of Gorbachev, they have stopped creating nuclear weapons one-sidedly. They have tried hard to negotiate with America that they should both stop together. They said, "We go on creating out of the fear that you are creating; you go on creating out of the fear that we are creating -- we can stop together." But Ronald Reagan is Adolf Hitler number one -- a very fascist mind.

Gorbachev has taken a step so revolutionary and so intelligent and so courageous and so risky that one cannot conceive of him just as a politician. He is a man of deep understanding. He stopped creating more nuclear weapons almost one year ago, and he has been cutting the budget every moment, because he can see the possibility of what I am saying: that there is not going to be any war, because you cannot convince five billion people to die for no purpose. Gorbachev has made history by taking the step single-handedly, but America is still piling up....

The American masses should rise up in a rebellious uproar against their own government, because now even Ronald Reagan cannot say, "We have to create because the Soviet Union is creating." The Soviet Union has opened its doors to world scientists to come and examine their plants and be satisfied, because Ronald Reagan was lying continuously saying "Gorbachev has not stopped creating nuclear weapons; he is simply deceiving us." Now the whole world is convinced that the Soviet Union is no longer interested in destroying human life.

All the intelligent people of the world should protest against this American fascist attitude, and force America to stop bringing death to this beautiful planet. And I think, as the century comes to its end, there is bound to be a great protest from all over the world. America has to be put right -- it is already late!

I am reminded of George Gurdjieff. He used to say laughingly that America has not been discovered for the first time, and that is true. It is a lie that is being taught in the schools and colleges and the universities that America was discovered by Columbus. In Turkey there is a seven hundred year old map in which America is completely drawn, both the Americas, North America and South America, an exact map of the whole world. When that map was discovered it was so shocking that not only was America known, it was so well known that maps of it existed. Then what had happened?

In Indian mythology, one of the great warriors of Mahabharat, the great Indian war of five thousand years before, had married a woman from Mexico. The word in Sanskrit literature for Mexico is Makshika. Mexico is a distortion of a Sanskrit word Makshika, because the description is exactly of Mexico; and in Mexico, Hindu temples have been found, and Hindu gods and their statues have been found. The Mexican temple is a replica of the Hindu temple.

George Gurdjieff used to say that America has been discovered many many times, but it becomes such a nuisance that we have to hush it up and forget all about it -- then somebody else discovers it again!

If Ronald Reagan and his fascist colleagues are not going to listen to the protest of the whole intelligent world, then the only way will be an absolute boycott; forgive the fools -- and forget them, so they can be discovered again by some Columbus.

The steps that Gorbachev is taking are immensely valuable, and are very convincing to the whole world that his intentions are for a beautiful co-existence.

There is no need of any war. You can have your democracy, you can have your communism, you can have your own ideology -- what is the problem? There is no need to impose your ideology on somebody else. At least man's spirit should be left in freedom to choose its own ideology -- religious, political, social. No government has the right over the rights of the individual; all governments are only servants. But strangely, because of the power in their hands, servants become masters; they start behaving as if the masters are servants. But this cannot go forever.

Yes, all the predictions of the ancient seers, like Nostradamus, that the world is going to end by the end of this century, are true in a very different sense than has been understood. The old world is going to end, and a new world is going to begin. That is my interpretation of Nostradamus.

The old man has to disappear to give place to a new man with fresh values, with one earth undivided into nations, with one humanity undivided by religions, because religions don't need to be organized.

Religion is a love affair, a love affair with existence. There is no question of any organization like Christianity, or Hinduism, or Mohammedanism.

Religion is as much purely individual as love, because religion is nothing but the purest and the highest quality of love. You don't organize love! You don't say that this is Christian love, this is Hindu love, this is Mohammedan love. Love is simply love, meditation is simply meditation, peace is simply peace, enlightenment is simply enlightenment. It cannot have any adjective with it.

Changes have been happening. They will come to a peak by the end of this century when the moment of ultimate decision will have to be faced by humanity, either to transform yourself totally; drop all that is old.... Don't look backwards; start creating new values, look forward -- because the past is the past and to visit the graveyard too much is dangerous. The graveyard is a place one should visit only once, and that too is a one-way affair... you simply go there and never come back.

It is the future that should be your concern. It is the future and the faraway stars that will become your challenges. You have heard always about the golden past. We have to forget all about it; we have to create a golden future.

The decisive moment is coming close-by; either we have to decide to commit suicide.... If we cling with the past, then that is the only possibility. If we drop the past and the dead and start afresh from ABC, from the very scratch, writing the destiny of man, the days of the last part of this century will be of a tremendous revolution. The revolution is going to be so great that Nostradamus can be said to be right, that the world will end -- the world as we have known it -- and a world that we have never even dreamt of has to begin.

Chidananda, you are right that we cannot throw away the responsibility on some fictitious God, that he will end the world. We are perfectly aware that if a third world war happens, we will be the only responsible people to have destroyed ourselves. I think changes happen only in such dangerous and critical moments. If life goes on smoothly and comfortably great changes don't happen, but if life comes to a place where you have to choose between death or a new style of life, I am absolutely certain you will choose the new style of life rather than the old well-acquainted death.

Yes Chidananda, there is no god, and man is going to be responsible for whatever he chooses. And I trust in the deepest longing of everybody: it is for life, it is for love, it is for joy, it is for song, it is for flowers, it is for dances. It is for love.

Man cannot choose a global death.

It is an impossibility.

Yes, the old world will come to an end; Nostradamus is not going to be wrong. But his interpreters are all wrong. My interpretation is: The death of the old is the birth of the new.

A man down on his luck goes home to his wife and tells her, "Look dear, we are running out of money and we are gonna have to cut down on all the luxuries." He then adds scornfully, "If you would just learn to cook we could fire the chef." "In that case," replies the woman,"if you would learn to make love we could fire the chauffeur."

In critical moments one has to be truthful, and if things are going to change, then you have to change also. Your ways of love have to change. You have to drop old kinds of jealousies, competitions; you have to drop old values of honor, respectability, royal blood... all nonsense. You have to learn that the whole humanity is one brotherhood. The black and the white and the in-between, all are the same.

I am reminded... Rabindranath was in Geneva. He had just been awarded the Nobel prize, and he was being received by the government of Switzerland in a vast welcome party. Everybody was white. Somebody asked, Rabindranath, "What is your explanation? Why has God created such discriminations -- because you insist on one brotherhood of the whole humanity."

Rabindranath said, "God first created a man out of mud and baked him, but being inexperienced, baked him too much. He's the negro. He created a second man. Being afraid that he may again make another negro, he pulled him out quite early, unbaked... he's the white man."

That's why in the white man the desire for having a tan continues... a little more baking. And baking powders are available, baking lotions are available; put on those lotions and powders and lie down naked under the hot burning sun. This desire is because they were pulled out of the bakery a little too soon. God said, "My God, I have committed another mistake."

That's why the Indian is in-between. That is the third person he baked, just right, neither a little more, nor a little less. But more than that, there is not any difference... just a little more sun, a little less sun.

There is no need for any color discrimination. There is no need to have boundaries of nations, because the earth has no boundaries. There is no need to have flocks of people gathered separately -- the Catholics,

the Protestants, the Hindus, the Mohammedans; each one should be free to have his own immediate and personal contact with existence, his own prayer.

The new man is on the horizon.

All the preparations to destroy the world will only destroy the old man and the old world. They will create the basic necessity for the birth of a new man. I can see him on the horizon already. He has arrived; it will just take some time for people to recognize him.

BELOVED OSHO,
THE OTHER DAY SOMEONE ASKED ME WHERE I CAME FROM BEFORE COMING TO POONA AND I COULDN'T REMEMBER. HE STARTED MENTIONING MAJOR EUROPEAN CITIES WHILE I GOT MORE EMBARRASSED. I SAID, "JUST WAIT, IT WILL COME," AND SUDDENLY REMEMBERED SYDNEY, AUSTRALIA. OSHO, SINCE I'VE BEEN WITH YOU THIS TIME I'M LOSING MY MEMORY. WHAT'S HAPPENING? I ASK THIS QUESTION IN THE HOPE THAT THIS SHOWS SOMETHING TO DO WITH MEDITATION.

Michael, you are really becoming intelligent. It is not expected from people who come from Sydney, Australia. This has never happened before! Losing your memory is of great significance. It means the energy is shifting from memory to intelligence.

Memory is mechanical; intelligence is non-mechanical. That's why computers can have memory; they don't have intelligence. If you ask them a question about which they have not been told before, you have to feed the information first, then you can ask the question, and without fail the answer will come. Intelligence is a totally different matter.

Your meditation is certainly going deeper. Leaving aside Sydney, Australia, and all the memories concerned with Sydney, Australia, leaving aside the past -- you are entering into a new space.

Only once in a while a computer has been intelligent -- only in jokes, not in reality.

A man was asking a computer, "Tell me about my father. What do you know about my father? I want all the information." The information came -- "Your father has gone fishing just three hours ago in the ocean." The man laughed and he said, "You're stupid! My father is dead and he has been dead for three years; he cannot go fishing." The computer laughed and said, "That was not your father, that was only the husband of your mother. Your father has gone fishing; you just go to the beach and you will find him there."

I used to think that only in jokes computers can be intelligent, but just today Anando brought me the news that in Japan there are one hundred thousand robots -- just men, mechanical men -- working in factories, and not a small number, but working in thousands.... And the government has just released information that a strange thing is happening which is creating tremendous fear. These robots have suddenly started killing men. The robot is just working, he sees some man passing by, jumps, catches hold of him, and with his steel hands gives him a good hug and finishes him.

Ten people have been killed just in a few days. And if the government says ten, you can multiply by ten; at least one hundred must have died. Then governments accept, reluctantly, a small percentage. But the fear has become great, because one hundred thousand robots -- if they simply come out of the factories into the streets and start making hugging gestures to men and women.... These ten deaths happened in a strange situation, because those robots work through computers, they receive orders from the computer. They are machines, but somehow it seems something strange and mysterious is starting to happen.

The government has assured people, "Don't be worried about ghosts etcetera" -- because that is the first thing that comes to mind, that Anando's ghosts, finding a perfect body.... They have perfect human bodies, just they are made of steel; they can be good abodes for ghosts! Poor ghosts have to live on trees, in rain, in cold; this is a great opportunity! But once a ghost enters in, then there is danger. It may start doing things which the computer is not ordering, which it is not supposed to do.

You are not a robot. When you become silent, you start seeing your memories far away, as distant echoes. It is a very common experience that intelligent people have not very good memories, and vice versa; the people who have very good memories have never been found to be very intelligent. Sometimes idiots have great memories; because their whole energy is involved in their memory, they don't have any intelligence.

Intelligence is the power to face a new situation about which you know nothing. Memory is a reaction. You know the answer, the question is asked, you repeat the answer. But if any new question is asked the

memory is impotent. A new question, a new situation, does not need your memory; it needs intelligence, because a new answer is needed, a new response is needed.

Linelli said to his daughter, "I no like-a that Irish boy taking-a you out. He's a-rough and common and besides he's-a big-a dumbbell."

"No papa," replied the girl. "Tim is the most clever fella I know. Why you say-a that? We have only been dating for nine weeks," the daughter replied, "and already he has cured me of that little illness I used to get every month."

Michael, don't try to cling to memory. Here nobody is bothered about where you come from; in fact nobody knows. Everybody comes from nowhere and goes on disappearing into nowhere again. Sydney or Calcutta or Bombay or San Francisco or Rome or London are all stations between two nowheres. And the trains are becoming faster; they don't stop on every station! There is no need to be worried. If you forget everything that you know, you will not be a loser -- because what do you know? It is not valuable at all. In fact it will be a great richness if you can forget all that you know, and suddenly enter into a state of not-knowing, fresh and young and innocent -- childlike. That's what meditation is, and that's what brings tremendous intelligence to you: to face every moment with a totally new response not borrowed from the past.

The most important thing... if you want to remember, if you are addicted to remembering and if you find it difficult, then don't be bothered about where you come from; then be bothered about where you are going to. That is better. At least that will keep you open, searching, hoping. Why cling to graves, and why be a digger of graves? Your memory-system is nothing but a graveyard. Try to live without memory, and see how life becomes suddenly fresh. Every face looks so new... you can even fall in love with your own wife.

Be happy! And next time when somebody asks you from where you are coming, just ask him: "From where does everybody else come?" -- nobody knows. And nobody knows where we are going.

Still, the going is good, we are enjoying. Who cares about the beginning and the end? The real thing is in-between -- the pilgrimage.

I want to make your pilgrimage a bliss, a benediction, without any goal and without any source.

BELOVED OSHO,
THESE LAST FEW DAYS I OFTEN FIND MYSELF BEING IN VERY DRAMATIC AND MISERABLE MOODS. I SEE MYSELF WALKING AROUND WITH A LONG, LONG FACE AND WITH THOUGHTS LIKE, "I AM A FAILURE." THEN SUDDENLY SOMETHING -- ANYTHING -- HAPPENS, AND I JUST STAND THERE, WATCHING AND FEELING AN OVERWHELMING GIGGLING INSIDE ME, WHICH INCREASES TO A BIG SMILE AND SOMETIMES EVEN TO AN EXPLOSION OF LAUGHTER AND THE FEELING OF BEING ABSOLUTELY HAPPY. IT IS ALWAYS SO STRONG THAT I CAN'T EVEN HOLD ON TO MY DRAMATIC MOOD ANYMORE! YESTERDAY, IN ONE OF THESE SITUATIONS, WITH THE GIGGLING FROM SOMEWHERE DEEP INSIDE ME CAME THE WORDS: "LAUGH YOUR WAY TO GOD." IT FELT LIKE A RECIPE FOR GROWTH. OSHO, DOES THIS GIGGLING HAVE ANYTHING TO DO WITH THE WATCHER INSIDE ME? WOULD YOU PLEASE SPEAK ON THE RELATIONSHIP BETWEEN EASY-GOING LAUGHTER AND THE WATCHER?

Lokita, there is certainly a relationship between the watcher and the laughter arising in you, because the watcher can see not only the stupidities of other people, but the stupidities of your own.

The watcher could see your dramatic mood. Before the watcher came in, you were identified with the dramatic mood; you had forgotten that it is just a dramatic mood.

Just watch people. Everybody is carrying a face which is a role, repeating some dialogue inside, preparing himself -- what he is going to say to the wife, because he is late.... And he knows perfectly well that not even once in his whole life has he been able to deceive her, but still he goes on doing the same stupidity.

If the watcher comes in, if suddenly you remember to witness, you will start giggling at yourself that you are such a fool. You go on falling in the same ditch every day, deciding every day never to fall again in the same ditch. But when the ditch comes close by, the attraction, the fascination, of falling in the ditch is so much that you forget all your decisions. You console yourself, "Just once more. From tomorrow, I'm going to keep my word, given to myself." But this has happened so many times. And you will do it your whole life, unless you allow the watcher to see the ridiculous acts that you are doing.

And there is certainly a deep relationship. As you watch you will start giggling about why you

unnecessarily have a serious face. In fact, nobody is even looking at you; you can relax. And even if they are looking at you, a serious face is not a beauty. A joyous face, a face full of smile, radiant with some deep blissfulness, may be worth having. If you are being an actor, then choose at least some good act, some good part!

Everybody has chosen such ugly parts; their faces are dull and sad, their vibe that of a corpse. Still they want everybody to love them, respect them. And even dogs don't bark, even they tolerate; they just don't look, just "Let him go." Dogs also get tired, barking unnecessarily the whole day. They have their own fundamental ideology; they bark at people who wear uniforms -- policemen, postmen, sannyasins. They are absolutely against uniforms. They are certainly very rebellious people. They don't want any organizations in the world; everybody should be an individual. "What is this nonsense!" The whole army, the whole brigade is going, and all the people are in the same dress -- dogs cannot resist the temptation to protest.

You pass by; even the dog does not protest. But if you watch, you will giggle! You will giggle at yourself, "Why you are carrying such a face?" and you will giggle at the dog, "Why are you ignoring me? You are also trying to be very serious." And you will be surprised, if you are really watching, that the dog is also giggling at you.

Lokita, if you don't believe me, you can try with Niskriya; he's such a serious man. Just look at him with a giggling face, and he is bound to giggle. Although it is against his German background -- he's a serious photographer, totally dedicated to his art; he does not look here and there -- but even he will laugh. And you will help him in being watchful too, because while you are laughing, watchfulness is easiest.

Perhaps you have not noted that fact. Next time you have a full-hearted laugh, try to see a very fundamental fact: watching is easiest while you are laughing, because laughing is not a serious act, and laughing is natural. Laughing creates in you an atmosphere of silence. If your laughter is really total, mind stops -- "Let this fool first laugh." Those are the moments when you can bring in the watcher very easily.

You heard these words "Laugh your way to God." Just remember that you don't laugh your way to a serious God, that's all. Laugh your way to a laughing God -- which is a very rare phenomenon. You will find on the way many gods who are absolutely serious, who have forgotten laughter.

Just for your giggling... and remember to watch while you are giggling:

The first grade class gathered around the teacher for a game of "Guess the Animal." The first picture the teacher held up was a cat. "Okay, boys and girls," she said brightly, "can anyone tell me what this is?"
"I know! I know! It is a cat." Yelled a little boy.

"Very good, Eddy. Now who knows what this animal is called?"
"That's a dog," piped up the same little boy.

"Right again. And what about this animal?" she asked holding up a picture of a deer.

Silence fell over the class. After a minute or two the teacher said, "I will give you a hint, children, listen. It is something that your mother calls your father around the house."

"I know! I know!" screamed Eddy, "It is a horny bastard!"

A sailor from the Greek navy was stranded on a desert island and managed to survive by making friends with the local natives -- such good friends, in fact, that one day the chief offered him his daughter for an evening entertainment. Late that night, while they made love, the chief's daughter kept shouting, "Oga, boga! Oga, boga!" The arrogant sailor assumed this must be how the natives express their appreciation when something is fantastic.

A few days later the chief invites the sailor for a game of golf. On his first stroke, the chief hit a hole in one. Eager to try out his new vocabulary, the Greek enthusiastically shouted "Oga boga! Oga boga!"

The chief turned around with a puzzled look on his face and asked, "What you mean, `Wrong hole?'"

Okay, Maneesha?

Yes, Osho.

Chapter #29
Chapter title: When the archer is perfect

26 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHEN YOU LEAVE THE HALL EVERY DAY, LOOKING AT ALL OF US, I FEEL SO BATHED AND SOAKED IN YOUR LOVE AND RADIANCE. WHEN YOU WERE DANCING WITH US, I EXPERIENCED THE MOST BEAUTIFUL, JOYFUL, AND ECSTATIC MOMENTS WITH YOU. I COULD NOT IMAGINE THERE COULD EVER BE MORE. BUT NOW, WHEN YOU GENTLY WALK OUT, FACING US, THE FEELING INSIDE OF ME IS SO VAST, SO MUCH MORE THAN ANYTHING BEFORE, THAT I FEEL TOTALLY OVERWHELMED BY PRECIOUS LOVINGNESS. COULD YOU EXPLAIN WHAT IS HAPPENING?

Prem Turiya, there is a music which has no sounds, and there is a dance which has no movement. They are the highest expressions of grace.

While dancing, singing, rejoicing, you were feeling ecstatic, and you could not have believed that anything more is possible. Now, you are experiencing still the same dance, just the movements have been taken out, the same music, only the sounds have been dropped. It is a purification of the ecstasy. That's why you feel something higher is being experienced.

I have always loved a Chinese story about an archer who was the greatest archer in the whole land. He went to the emperor saying that the whole country should be made aware that if anybody wants to contest with him, he's available. "If nobody turns up, then you have to declare me the champion of archery." The emperor knew the man, and he knew his art, his archery, and he knew there was nobody else who could even come close to him. His art was perfect; he never missed a target. So the emperor was willing to declare him the champion of archery in the whole land of China.

Just at that moment, his old prime minister prevented him saying, "Wait a minute, because I know a man who lives far away in the mountains. Unless this archer goes to that old man, and that old man certifies that he should be declared the champion, you should wait. You should not be in a hurry, because that old man is not only the champion of this land, he is the champion of the whole world, although he's a non-competitive man, non-ambitious, and people don't know about him. Send this archer first to get a certificate from that old man." And he gave the directions where the old man would be found.

The archer could not believe that anyone could be better; he was one hundred percent successful in hitting the bulls eye exactly in the middle, he never missed the target. It was inconceivable for him that anybody could be a better archer! But there was no way.... The emperor told him to go to the mountains, and bring a certificate.

It was a difficult journey. The old man lived on a very high peak of the mountain, alone. He was really very old, almost ancient, and he had no bow, no arrows. He was just sitting under a tree. The archer asked, "Are you the man who is the greatest archer in the world?"

The old man said, "Perhaps, because on this mountain nobody else lives. But I can't be certain because I have never been competitive. As far as archery is concerned, for twenty years I have not touched the bow, have not seen the arrows. In fact, I have lost track where they are. But what is the problem? Why have you traveled so far?"

The young man said, "I knew it before that this would be an unnecessary journey! A man who has not touched the bow for twenty years, and who has even forgotten where his bow and his arrows are...."

Still, because of the emperor's requirement, he said to the old man, "I want to be declared the champion of the art in the whole country, and the emperor has sent me to get your certificate."

The old man said, "That is not difficult. But seeing a bow with you, and the arrows, makes me suspicious that you are an amateur because the old saying is: `When the musician becomes perfect, he throws away his musical instruments; when the archer becomes really an archer, perfect in his art, he breaks down his bow, and throws the arrows.' They are good to begin with, but one has to transcend technique at a certain moment. You will have to pass two tests: one is, do you see that protruding rock over the valley?"

There was a long rock, very low, protruding over a very deep valley, thousands of feet deep. The old man said, "Go to that rock, to the very end. The test is to stand at the very end, with half your feet hanging over the rock, with just the front part, your toes, on the rock. If you can stand there without any trembling, you have passed the first test."

The man said, "My God! But what kind of archery is this? This is sure death!"

But the old man said, "I will go first to show you the way it has to be done."

He could not believe his eyes. The old man went to the very end of the protruding rock; and he stood there with half the feet on the rock, over the valley thousands of feet deep. And there was not even a small wavering or trembling. He called the young man, "Now, come on, and stand by my side."

The young man tried just one step on the rock. As he looked downward, such fear overwhelmed him... he fell on the ground, trembling, perspiring. He could not reach the end -- he was only at the beginning of the rock.

The old man said, "What is the matter? Come on, have courage. If you are so fearful and trembling inside, your archery cannot be of great value, because it is your hands which will take the bow and it is your hands which will take the arrows; it is your heart which has to be used in it. This fear... try, make an effort."

He started crawling on all fours. Standing and moving on that rock, he found impossible. Those thousands of feet were so dangerous; just a single wrong step and you will never be found. You will be broken into bits and pieces and thrown over the whole valley.

But he could reach by crawling only to the middle. He said, "More than that, I cannot do."

The old man laughed. He came back, supported the man to stand up, and took him back to the tree. He said, "I had said you are just an amateur; otherwise there is no need of this bow and these arrows. Now, look at me: when the archer becomes perfect his eyes become arrows, his very being becomes the bow."

He looked at a flying flock of twelve cranes, and they all fell down on the earth. He said, "If you can make even a single bird fall down on the earth, just with your eyes, I will certify you."

The young man said, "That is impossible. How can one do it?"

The old man said, "I have just done it, and not one, twelve cranes are just dead, lying before you."

The young man said, "You are right; I am simply an amateur. I would like to be accepted as a disciple; I would like to learn archery."

The old man said, "That sounds right. Be here."

After ten years, the old man said, "Now you can go back, but don't go to the emperor; go home. The day you suddenly realize, seeing your bow hanging on the wall, that you cannot recognize it, that is the day you can go to the emperor."

The emperor was becoming very old, and he enquired again and again from his prime minister, "What happened to that young man?"

The prime minister said, "He has reached the old man; I have been watching. He's learning, he has reached his home, and now he's waiting for the sign to come."

The emperor said, "I am becoming very old."

One day, a few years after coming home, the man looked at the bow hanging on the wall, and enquired of his son, "What is that object?"

The son said, "Have you gone mad? It is your bow, those are your arrows."

He said, "Bow? Arrows? Am I an archer?"

The son said, "Are you laughing at me, or kidding me? or just going senile?"

He said, "No, the time has come. I have to go to the emperor."

The son asked, "For what?"

He said, "To be declared the champion of archery in the land."

He went to the emperor. The prime minister said, "Have you brought the certificate?"

He said, "I *am* the certificate."

They were sitting in the garden. He looked at a bird flying faraway in the sky, almost invisible. But as he looked at the bird, the bird came falling to the feet of the emperor.

The emperor said, "Is this archery or some kind of magic?"

The man said, "I don't know, but this is what that old man has taught me: that if you are a perfect archer, you don't need the bow, you don't need the arrows; your eyes are enough. If you are a perfect musician, you don't need instruments; your silence is music enough."

It is a beautiful story, very ancient, almost three thousand years old. Lao Tzu used to tell the story to his disciples, and that was twenty-five centuries ago. The story must have been far older.

As you become more and more in tune with me, just being here with me, there is music, there is dance. Your ears will not hear it, and your eyes will not see it, but you will feel it; your being will be soaked with it.

Every art has to reach to a point where technologies are dropped. Every meditation has to reach to the point where methods are dropped. They are good for the beginners, for learning the ABC's, but when you have reached to the point of XYZ, they are of no use.

Silently, you are filled with music.

Without moving, you are dancing.

Without any thought, any feeling in you, there is just pure grace, gratitude arising out of you, just like fragrance arising out of a lotus flower.

One has to reach to this point. Only then one is fulfilled. Only then, one has attained his destiny.

BELOVED OSHO,
THOSE OLD MASTERS MADE DISCIPLESHIP LIKE SITTING IN A DENTIST'S WAITING ROOM, FULL OF ANCIENT MAGAZINES AND WITH A BORED, OLD GOLDFISH SWIMMING ROUND AND ROUND IN A BOWL. YOU HAVE KNOCKED OUT THE WALLS, REMOVED THE ROOF, AND DO YOUR SURGERY OUT IN THE SUNLIGHT WHILE WE ALL WATCH, LAUGHING AND DANCING, BARELY ABLE TO WAIT FOR OUR TURN TO BE ON THE TABLE. THE MASTERS WHO FOLLOW YOU ARE GOING TO HAVE ONE HELL-OF-A JOB BECAUSE YOU HAVE SET A WHOLE NEW STANDARD OF BEHAVIOR; NOT ONLY THAT, YOU KEEP ON RAISING IT. IT SEEMS IMPOSSIBLE, BUT IT GOES ON GETTING MORE AND MORE. I HAVE HEARD YOU SAY THAT ENLIGHTENMENT IS THE SAME FOR EVERYONE, BUT YOU SEEM TO BE GETTING MORE JUICE OUT OF IT THAN ANYBODY I HAVE EVER HEARD ABOUT. WILL YOU SPEAK ABOUT THE MASTERS WHO WILL FOLLOW YOU?

Devageet, it is true I am getting more juice out of enlightenment then anybody else who has ever become enlightened on the earth, for the simple reason that to them, enlightenment was a serious search for God, or for self.

To me, seriousness is sickness. To me, enlightenment is not a serious search, but a playful, joyful wandering into the unknown.

In the past, all the enlightened people were goal oriented. I am not. To me, the pilgrimage itself is the goal -- every moment enjoying the sun, the moon, the trees, the mountains, the rivers, the surprising turns in life; but enjoying them with intensity and totality, squeezing all the juice out of them.

The day you become capable of squeezing all the juice out of any moment of life, so that not even a single drop of juice is left behind, you are enlightened.

Enlightenment is not a goal somewhere far away.

It is something that you have to live every moment.

Unenlightenment is a way of living -- unconscious, groping in the dark. Enlightenment is also a way of living... enjoying, if it is day, what the day brings the flowers, the trees, the sun rays or if it is night, the silence and its music, the depth of darkness, the beauty and vastness of darkness. There is no question of groping. When it is night, you enjoy the night; you are not even thinking of the dawn. When it is day, you enjoy the day, not bothering even about the full-moon night.

Living each moment as if this is the first and the last moment is the way of enlightenment.

In the past, the masters were very serious. They made the life of the seeker very arduous, torturous, unnecessarily -- perhaps those ages should be called the dark ages of the soul. We have reached the dawn. A delightful, relaxed laughter is possible for my people, which has never been allowed in the past. We have grown up; we have come to a certain maturity.

I am the end of an old tradition, and the beginning of a new line, a new category.

You are asking me to speak about the masters who will follow me. Who bothers? I am utterly concerned with the present. Whether any master follows or not is not my concern. That's why I am absolutely without any worry, without any tension, without any thought, and without any dream.

I am being condemned all over the world. Everyday, Neelam and Anando bring news clippings from all over the world; people who don't know anything about me are unnecessarily freaking out. But as far as I am concerned, nothing makes even a dent in my consciousness.

Utter lies are being written about me. Just the other day there was news from Madras, in a Tamil magazine, that because of my teachings hundreds of women are running naked in California -- because I teach that man is born naked and it is his birthright to be naked. And many of these women who are running naked in California are pregnant. I really enjoyed it! My teaching is bringing fruit.

Some other day, in a Hebrew magazine, there was a very serious article alerting the Israelis that my next target is Israel, that I am going to come to Israel. First I will become converted into a Jew, and then I will declare myself as the reincarnation of Moses; everything is planned, I am just waiting for the right time. I used to think there is a limit to lies, but I was wrong. There is no limit.

I am not at all concerned about the future. This moment is enough unto itself. I am enjoying it, you are enjoying it, and through us, the whole existence is feeling the ecstasy. We have been showering the existence with more flowers than any communion that has ever existed on the earth.

One night, Hymie brought home a dozen roses for his wife. "How lovely, dear," she said. "What is the occasion?" "I want to make love to you," he said simply enough. "Not tonight, dear. I have a headache," she whined.

The next night, Hymie came home with a big box of chocolates, and repeated his desire to make love. "Not tonight, lovely, I am awfully tired," said the wife.

Every night of the week, Hymie brought something, but each time his wife's answer was categorically, "No!" Finally, one night, he came home with six black kittens with little red balls around their necks, and handed them to his wife. "How adorable, Hymie," she exclaimed. "But what are they for?" "They, my dear, are the six pallbearers for your dead pussy."

Who cares about masters and disciples in the future? Right now, a joke is so enlightening!

You all are going to become enlightened -- if you don't become serious. You all are going to become great masters if you start collecting holy jokes -- because you will need them!

A Chinaman complains to his doctor of his being constipated. The doctor prescribes a strong laxative. However, a few days later, the Chinaman returns. "Have you had a movement yet?" asks the doctor.
"No, sir, me no move-ee, me no move-ee."
So the doctor doubled the dose of laxative.

Two days later, the Chinaman returns and reports no progress with his movement, so the doctor triples the prescription.

"Come back in three days," says the confounded doctor.

Three days later, the doctor greets the Chinaman. "Well, have you had a movement yet?"

"No, sir, me no move-ee yet. We move-ee tomorrow, though. House full of shit!"

BELOVED OSHO,
THE OTHER MORNING IN DISCOURSE, YOU SHOWERED YOUR LOVE AND GRACE ON US SO BEAUTIFULLY THAT I COULDN'T CONTAIN MYSELF. MY TEARS WERE FLOWING, AND I FELT AS IF BEING LIFTED UP. IT WAS AS IF THERE WAS NO ME, BUT SOME FEELING OF THE BEYOND. AFTER YOUR TALK, I WAS IMMENSELY SAD WHEN I SAW THAT I WAS COMING BACK TO THE PERSON CALLED ME. I EVEN BECAME VERY BITCHY TOWARDS MY LOVER, ALTHOUGH I FELT VERY RELAXED. I WONDERED THEN WHETHER IT IS MY CHOICE TO COME BACK TO MY FORMER STATE. OSHO, IS IT MY DECISION TO RETURN FROM THAT SOMETHING I CALL BEYOND? IS IT POSSIBLE THAT IF I CHANGED MY WHOLE ATTITUDE TOWARDS NORMAL DAY-TO-DAY LIFE, I COULD REMAIN IN THAT BEAUTIFUL, OPEN, AND RELAXED SPACE? COULD YOU PLEASE TALK ABOUT OUR RESPONSIBILITY TOWARDS OURSELVES?

Lokita, every mountain has its own valleys, and every great experience of the beyond will be followed by a valley experience. You have to learn to enjoy the valley experience too. Nobody can remain permanently in a certain stage of experience, and it is good and fortunate because if you are experiencing the beyond continuously, it will create only boredom and nothing else. Even to be with God twenty-four hours... how long can you tolerate it? You will need a few holidays to be with the devil!
Life is a dialectical phenomenon.

Life is always moving from one extreme to another extreme. Most of us don't want to be troubled by all

these changes. We want a certain beautiful state, and to remain in it permanently forever. But then you will be dead, and that beautiful space will not stay beautiful long enough; you have to lose it again and again to keep it fresh, to keep it beautiful.

It is perfectly normal and natural that one moment you feel ecstatic, and another moment you fall into darkness. But nothing is wrong in darkness. The sunlit peaks have their own beauty, but the dark valleys have their own peace, and their own silence, their own depth, their own coolness.

Don't ask of life to be permanent at a single experience. Allow life to take you into all its dimensions. Just remember one thing: Whatever life offers to you, enjoy it. That is the golden key to transform every experience into a spiritual beatitude... not permanency but a flux, a river-like flow. Sometimes it is mountainous, and sometimes it is the plains; sometimes it is the ocean, sometimes it is moving into the clouds, and sometimes it is again raining. Accept the whole circle of life. In this acceptability is your authentic religiousness.

But I am not saying that after experiencing something beyond yourself, the next thing is to become bitchy to your poor lover, Niskriya. He's such a nice fellow, so silent, so centered in himself. I can understand that such fellows can create bitchiness in women -- just their very centeredness, their very silence, irritates women; they want to pull them down. But remember Niskriya is not the one to be pulled down. You can be bitchy, but he will just look at you through his glasses and go back to his work, just feeling amazed -- what kind of woman is this? But, Niskriya, all women of this kind, their greatest problem is to tolerate a man who is centered and silent and doing his own thing. They will poke their nose... Unless they interfere with you, unless they make you irritated, they will not find peace of heart.

Lokita, you are in a difficult position. Your bitchiness will not bring any joy to you; it will only bring frustration. But feeling something beyond yourself, there is no need to take revenge on poor Niskriya. He's the only marble Gautam Buddha here. Even I cannot laugh because of him. One just has to be respectful when you are sitting before a Gautam Buddha....

Perhaps your problem, Lokita, is that you are the girlfriend of a Gautam Buddha. Nobody suffers more in the world than the girlfriend of a Gautam Buddha, because you can be bitchy but he will simply be a witness.

The Jewish mothers meet in the marketplace. They are all proud of their sons, and want to brag about them.

The first one says, "Ah, my son is always so very gentle and polite with my husband and me."

The second one says, "Ah, my dear, my son is so very, very sweet with me. He does the shopping for me, he cleans my house, and each day he brings me flowers."

The third one says, "Ah, my son is much sweeter than that. Each time he goes to see his psychoanalyst, he only speaks of me."

When you are coming down from an experience beyond yourself, you would like poor Niskriya to talk about you. He cannot do that. He is simply not that kind of man. You have gone beyond the "me", and you would like somebody to remind you of it. Don't expect it from Niskriya. Even your bitchiness will not help.

After coming back from the beyond, be silent. Enjoy this coming back; there is nothing wrong in it. Don't feel guilty, and don't ask for any support. The spiritual path is absolutely alone. Boyfriends and girlfriends are not allowed together; they have to go separately.

So whenever you touch a height, enjoy the height; whenever you touch the bottom, enjoy the bottom. One thing should remain continuously flowing in you -- the enjoyment. Giggle within yourself when you are beyond yourself, and giggle within yourself when you are within yourself -- but giggling should continue. Make life a laughter when great things are happening, and when nothing is happening, laughter should continue.

Laughter should be the running thread of the garland of flowers of all your ecstasies and experiences of the beyond. They will change, but one thread of laughter can continue within you.

Laughter is almost the shrine of the witness.

Within the laughter, you will always find the watcher. And to become a watcher without discontinuity, without gaps, is all that is meant by enlightenment.

But don't interfere with enlightened people like Niskriya. When I first saw him in Kathmandu I immediately picked him up. He is such a silent man, never interfering with anybody -- except with my air conditioners, because they make noise, and he is a perfect photographer; that noise disturbs his photography.

I have kept watchers so he does not interfere with my air conditioners, but sometimes, when there is

nobody else here, he puts them down half. Last night, he succeeded. He is not concerned that I will be suffering with hot air, his concern is his photography. But I don't blame him; everybody just has to watch him, that he never comes near my air conditioners!

Lokita, particularly for you, the instruction is that when you want to be bitchy with him, put my air conditioners on full!

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #30
Chapter title: Life is a deep interdependence

26 May 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE SILENCE I EXPERIENCE LATELY IN YOUR PRESENCE IS BECOMING VASTER AND DEEPER; AND WHEN YOU LEAVE CHUANG TZU AUDITORIUM, TEARS ROLL GENTLY DOWN MY FACE AND I WANT NOTHING MORE THAN TO STAY THERE. SO IT IS DIFFICULT TO BE ACTIVE AFTERWARDS BECAUSE I KNOW SLOWLY THE EXPERIENCE WILL CHANGE, AND I WOULD LIKE TO REMAIN THERE. BELOVED MASTER, IS LOVE SO FRAGILE THAT WE CANNOT HOLD IT EVEN WITH TWO FINGERS?

Prem Azima, everything that is of value is fragile. Beauty is fragile, silence is fragile, love is fragile. Look at a roseflower dancing in the wind, and in the rain, and in the sun. It seems it is strong enough for the wild wind, strong enough for the sun, strong enough for the rain. It is very fragile; by the evening, its petals will be thrown in all directions. But while it was, it was tremendous; while it was, it was more than any rock. The rock will remain, the rock is permanent; the flower will come and go. The higher the value, the more fragile it is.

One has to deeply understand it; otherwise you start clinging to great experiences, and you destroy those experiences by your very clinging. They are so fragile that your clinging can destroy them, your attachment can destroy them; even your desire to continue them can be poison, destructive, murderous to them.

As you become acquainted more and more with silence, peace, blissfulness, ecstasy, you will have also to learn the lesson: enjoy them while they are at their fullest, and when they go, let them go with a joyful and grateful heart.

Yes, tears are allowed, but not tears of pain -- tears of prayer, tears of gratitude. The more easily you let them go, the more those experiences come to you. And once you have understood the science that your let-go is the way to desire them, to long for them -- not the desire, but a desireless love -- one should feel blissful enough, even if a fragile experience visits you only once. If you are grateful, it is bound to come again and again. Slowly, slowly, it may not go at all; it may become your very heartbeat. It can your very breathing, but one has to learn the whole science.

Ordinarily, what our mind is going to do is to close the doors, close the windows, and keep the fresh breeze in, so that it cannot escape. But just by closing all the doors and the windows you have destroyed the freshness of the breeze; soon it will be stale. It will have lost its dance, it will have lost its aliveness; you will be sitting by the side of a corpse.

And people *are* sitting by the side of corpses -- corpses of love, which they call marriages, corpses of prayer, which they call their temples, their churches, their mosques, and corpses of authentic and sincere experiences, which they call holy scriptures. People are surrounded by corpses. And if you keep company with corpses, you cannot remain alive very long yourself; you will become a corpse amongst other corpses. It is a very dangerous friendship.

Beware of it! Learn the simple fact that truth, love, beauty, bliss -- all are very fragile, very momentary. You cannot grasp them in your fist; they are like fragrances. You cannot run after them. You have to wait and trust: the same existence that has brought an experience to you will bring many more. It is abundant, it wants to share, but it can share only with people who are not hoarders. It can share only with people who know the momentariness, the fragileness -- and the beauty of fragileness, and the joy of momentariness.

Only dead things are permanent.

All that is alive is changing, moment to moment.

All that is alive is living under the risk of death at any moment. If you want to be secure, absolutely secure, then you will have to enter into your grave; only graveyards are absolutely secure places. In a grave, nothing else happens; everything stops, time stops, nothing changes anymore. Even death cannot do any harm to you.

But if you want to be alive, then more aliveness... the more you have to be alert and aware of the fragileness of all the qualities that are not created and manufactured by man, which descend from the beyond -- unpredictable, out of nowhere, suddenly overwhelming you. Don't think about whether they will remain or go, because if you get into thinking about your future, and the possibility of the experience remaining permanently with you, you may miss everything. *Enjoy* it, dance with it, let time cease. Put the mind aside. Then even a single moment is equal to eternity.

You are asking, Azima, "The silence I experience lately in your presence is becoming vaster and deeper; and when you leave Chuang Tzu auditorium, tears roll gently down my face and I want nothing more than to stay there. So it is difficult to be active afterwards because I know slowly the experience will change."

It will change. Even if you don't do anything, even if you stay here it will change. It does not change because you have to go to work, it changes because change is the nature of life. And it is good that it changes. Otherwise, tomorrow you will not have again the tremendous experience of silence. You will be carrying the stale, old experience of yesterday; you won't have space enough for the new to enter in.

Change is favorable to life. That's why even death, I say, is favorable to life -- because it is the greatest change. It brings you into new spaces, into new forms, into new existences; it keeps your pilgrimage continuously new, it keeps your excitement alive. Every moment remains always a challenge and a deep awaiting, because anything is possible. Silence can come to you, blissfulness can come to you, ecstasy can descend into your heart, truth can open its doors; life is full of mysteries, uncountable. So when it happens, be thankful -- and move on.

And slowly, slowly, as you become more acquainted with the depth of silence, while you are working, doing something, the unknown guest may come suddenly and stand by your side.

A time comes when these experiences start following you like a shadow; just close by, you can feel their coolness, you can smell their fragrance. Just remember not to grab, not to possess, not to make the effort of changing them into your property. They come in freedom, and they remain in freedom. You cannot enslave them.

The desire, Azima, is not only yours; it is as ancient as man. Man has tried to capture truth in words and failed, utterly failed; he has tried to capture beauty in sculpture and failed; he has even tried to capture God into temples -- and has utterly failed. But such is the blindness, that nobody sees all these failures! Your temples, your churches, your synagogues are landmarks of your failures. Your scriptures are the failures of your forefathers, of trying to catch hold of truth in words.

Words have remained, but the truth has evaporated. Now they go on worshiping these scriptures, these statues.

All the religions are nothing but failures. That's why they are against a man like Jesus or Socrates or Mansoor -- because these people's crime is that they have tried to make you aware that you are blind, that what you are worshiping is not truth, but a corpse. Perhaps once there was truth... but people behave like

drunkards.

An old English lady was looking through her curtains. Spying on her neighbors, she saw a man coming out of the house opposite. He rushed to the side of the road, jumped three feet into the air, and fell flat on his face. The old lady ran to his side and asked, "Excuse me, what happened?"

"I was late for work, and I came rushing out, and jumped on my bike. But I forgot -- I have not got one!" In a hurry, it is possible to forget.

I have heard about a drunkard who was watching a man doing pushups on the beach. For a long time the drunkard went around him, looked from every side, and finally said, "Listen, man, I should not interfere in whatever you are doing, but I cannot resist the temptation any more. Your girl is no longer there; you are unnecessarily doing exercises. She must have gone long ago, because I have been watching you for almost one hour; you are perspiring, huffing and puffing, and the girl is no longer there, I have looked from every nook and corner. Strange that this man is so deep in love!"

But in life, that's exactly what we are doing with all our fragile experiences. Somehow we have an unconscious desire for things to be permanent. Why this desire is in the unconscious, is something to be explored. Perhaps it is the fear of death. Most probably it is, because we are ourselves fragile. This moment you are alive, next moment you may be gone. Because of our own fragileness, we desire to have permanency in everything around us as a security, as a safety. But if *we* are fragile, how can our experiences be anything else?

An Englishman, a Frenchman, and a Polack have been stranded on a desert island for almost a year, when they discover a lamp lying in the sand. They rub it, and sure enough, a genie appears.

"Well, gentleman," says the genie, "traditionally, I give the finder one of three wishes, but since there are three of you, I will grant you one wish each."

The Englishman speaks right up: "I know what I want. I wish to be back on Hampstead High Street, having a pint in my favorite club."

Poof! He disappears.

The Frenchman speaks up: "I wish to be back in Paris, in a nice little restaurant, with a bottle of good wine, and a gorgeous woman by my side."

Poof! He disappears.

The Polack is thinking and thinking, when finally the genie asks him, "And what is your wish, my friend?"

"Gee, I only want to be the pope at the Vatican."

Poof! And he disappears.

Many have wondered why a Polack has become the pope. Now I open up the secret. Poof! And the Polack becomes the pope.

But that is how things disappear. Enjoy them while they are, and don't ask for any permanence, because permanence is non-existential; it is only in our desires, out of fear of death. But in existence, everything is change. Existence believes in the law of change.

Every moment, everything is changing. Our language gives us a very fallacious idea, because our language consists of nouns and pronouns, and existence knows only verbs.

When you see the river, the actual fact is that there is not a river; the actual fact is that there is a rivering, because the water is continuously flowing. A tree does not exist, there is only treeing, because the tree is continuously growing. And the same is the case with you. You won't go back from this place the same as you have entered -- so much water will have gone down the Ganges.

Gautam Buddha was the first man in history who reminded his disciples that existence consists only of verbs, not of nouns, not of pronouns. To make a language only of verbs, will be very difficult, almost impossible -- conversation will become so ridiculous -- so we have to continue to use nouns and pronouns. But remember, deep down, that there is nothing static.

Don't be befooled by the language you use. Look around, everything is changing -- every moment, every split second. And once you understand change as the God of existence, your whole life pattern -- your attitudes, your approaches, your style -- will change accordingly. You will become more of a flow than a dirty pond.

You will become more like a river, a pilgrimage into the unknown towards the ocean, where even *you* are going to disappear.

BELOVED OSHO,
IN YOUR VISION OF A MODEL SOCIETY, WOULD THERE BE ONE LARGE COMMUNE, OR A SERIES OF COMMUNES? IF THERE IS MORE THAN ONE, WHAT WOULD BE THEIR RELATIONSHIP TO ONE ANOTHER? DO YOU ENVISAGE PEOPLE OF DIFFERENT COMMUNES BEING ABLE TO BE INTERDEPENDENT, SHARING IDEAS AND SKILLS, AND WITHOUT ANY OF THE ATTITUDES THAT GROW OUT OF POSSESSIVENESS, LIKE NATIONALISM AND FANATICISM?

Maneesha, the question raises a very important thing: the concept of interdependence. Man has lived in dependence, and man has desired and fought for independence, but nobody looks into the reality -- that dependence and independence both are extremes.

Reality is exactly in the middle; it is interdependence. Everything is interdependent. The smallest blade of grass and the biggest star both are interdependent. This is the whole foundation of ecology. Because man has behaved without understanding the reality of interdependence. He has destroyed so much of the organic unity of life. He has been cutting his own hands, his own legs, without knowing.

Forests have disappeared, millions of trees are being cut every day. Just now scientists are giving warnings -- but nobody is ready to listen -- that if all trees disappear from the earth, man cannot live. We are in a deep inter-exchange. Man goes on breathing in oxygen, and throwing out carbon dioxide; trees go on inhaling carbon dioxide and exhaling oxygen. Neither you can exist without the trees, nor can the trees exist without you.

This is a simple example; otherwise life is interwoven in a thousand and one ways.... Because many trees have disappeared, so much carbon dioxide has gathered in the atmosphere, that it has raised the temperature on the whole earth by four degrees. To you it may seem insignificant -- four degrees -- but it is not insignificant. By the end of this century, this temperature will be enough to melt so much ice that every ocean will rise four feet higher. One degree of temperature more means the ocean rises one foot higher. So the cities which are on the coast of the oceans -- and all the great cities are there -- will be flooded with water.

If the temperature goes on increasing, as is the possibility, because nobody is listening.... Trees are being cut, without any understanding, for useless things; for third rate newspapers you need newsprint, and you are destroying life. There is a possibility that if the eternal ice of the Himalayas starts melting, which has never happened in the whole past, then all the oceans will rise twenty feet higher, and will drown almost the whole earth. They will destroy all your cities -- Bombay and Calcutta, New York,London, and San Francisco. Perhaps a few primitive people who live high in the mountains may survive.

Such is the interdependence that when your first astronauts reached to the moon, we became aware for the first time that the whole earth is surrounded by a thick sheet of ozone, which is a form of oxygen. That layer of ozone surrounds the whole earth, like a blanket. It has been because of this ozone blanket that life has become possible on this planet, because ozone does not allow in the death rays that come from the sun. It allows in only the life rays and prevents the death rays; it returns them.

But in our stupidity to reach to the moon, we have made holes in the blanket. And the efforts continue. Now we are trying to reach Mars! Each time a rocket goes beyond the atmosphere of the earth, that is two hundred miles beyond, it creates great holes. Through those holes, death rays have started entering in. Now scientists are saying that these death rays will increase the rate of cancer by almost thirty percent; and other diseases are not counted, small diseases are not counted.

The stupid politicians are not listening. And if you call them stupid, then you are jailed, you are punished; false allegations are made against you. But I don't see what else to call them. Stupid seems to be the most gentle and the most cultured word for them. They don't deserve it; they deserve something worse.
Life is a deep interdependence.

My vision of commune, Maneesha, is that nations disappear, big cities disappear, because they don't allow enough space for every human being -- and every human being has a certain psychological need for a territorial imperative, just like other animals. In big cities, man is continuously moving in a crowd. That creates great anxiety, tension, agony, and does not allow him any time to relax, any time, any place, to be himself -- to be alone, to be with the trees, which are life-giving sources, to be with the ocean, which is a life-giving source.

My vision of a new world, the world of communes, means no nations, no big cities, no families, but millions of small communes spread all over the earth in thick forests, lush green forests, in mountains, on islands. The smallest commune manageable, which we have already tried, can be of five thousand people,

and the biggest commune can be of fifty thousand people. From five thousand to fifty thousand -- more than that will become unmanageable; then again comes the question of order and law, and the police, and the court, and all old criminals have to be brought back.

Small communes... five thousand seems to be the perfect number, because we have tried that. Everybody knows everybody else, all are friends. There is no marriage -- children belong to the commune. The commune has hospitals, schools, colleges. The commune takes care of the children; parents can visit them. It is simply insignificant whether the parents are living together or they have separated. For the child, they both are available; he can visit them, they can visit him.

All the communes should be interdependent, but they will not exchange money. Money should be dissolved. It has done tremendous harm to humanity. Now it is time to say goodbye to it!

These communes should exchange things. You have more milk products; you can give them to another commune, because you need more clothes, and that commune can provide you with more clothes -- a simple barter system, so no commune becomes rich. Money is a very strange thing. You can accumulate it; that is the strangest secret of money. You cannot accumulate milk products, you cannot accumulate vegetables. If you have more vegetables you have to share with some commune which has not enough vegetables.

But money can be accumulated. And if one commune becomes richer than the other commune, then comes from the back door, the poverty and the richness and the whole nightmare of capitalism, and the classes of the poor and the rich, and the desire to dominate, because you are rich. You can enslave other communes. Money is one of the enemies of man.

Communes will be exchanging. They will be broadcasting on their radio stations, that such and such a product is available from them. Anybody who has certain other products that they need can contact them, and things can be exchanged in a friendly way; there is no haggling, there is no exploitation. But the commune should not become too big, because bigness is also dangerous.

A commune's criterion of bigness should be that everybody knows everybody else; that should be the limit. Once that limit is crossed, the commune should divide itself into two. Just as two brothers separate, when a commune becomes big enough it divides itself into two communes, two sister communes. And there will be a deep interdependence, sharing ideas and skills, without any of the attitudes that grow out of possessiveness -- like nationalism and fanaticism. There will be nothing to be fanatic about. There will be no reason for a nation.

A small group of people can enjoy life more easily, because to have so many friends, so many acquaintances, is a joy unto itself. Today in the big cities, you live in the same house and you don't know your neighbor. In one house one hundred thousand people may be living. A one hundred story building can contain that many people -- almost a whole city. And they are absolute strangers to each other, living in a crowd, and yet being alone.

My idea of a commune is, living in small groups, which gives you enough space, and yet living in a close, loving, relationship. Your children are taken care of by the commune, your needs are taken care of by the commune, your medical care is taken care of by the commune. The commune becomes an authentic family without any diseases that families have created in the past. It is a loose family and a constant movement.

There is no question of any marriage, and no question of any divorce. If two persons want to be together, they can be together, and if one day they don't want to be together, that is perfectly good. It was their decision to be together; now they can choose other friends. In fact, in one life why not live many lives? Why not make it richer? Why should a man cling to a woman, or a woman cling to a man unless they enjoy each other so much that they want to be together for their whole life. But looking at the world, the situation is clear. People would like to be independent from their families; children want to be independent from their families.

Just the other day, one small boy in California did something unique and special. He wanted to go out and play. This was nothing special; all children should be allowed to go out and play. But the mother and father insisted, "No, don't go out; just play *inside* the house." And the boy shot both the mother and the father. He played inside the house. There is a limit... always listening to "no, no, no!"

In America the time rate of husbands and wives changing is three years. It is the same rate that people change their jobs; it is the same time-rate people change cities. There seems to be something special about three years. It seems it is the limit one can tolerate. Beyond that, it becomes intolerable. So people change wives and husbands, people change cities, people change jobs.

But in a commune, there is no need to make any fuss. You can say goodbye any moment, and you can

still remain friends, because who knows? After two years, you may fall in love again with the same man, with the same woman. In two years time you may have forgotten all the troubles, and you want to have a taste again; or perhaps you had fallen into the hands of a worse man and a worse woman, and you repent, and you want to go back! But it will be a richer life; you will have known many men and many women. Each man has his own uniqueness, and each woman has her own uniqueness.

Communes can also exchange people, if somebody wants to move into another commune, and the other commune is willing to accept. The other commune may say, "If somebody else wants to go into your commune, exchange is possible -- because we don't want to raise our population." People can decide. You can go and advertise yourself; some woman may like you, some people may turn friends. Somebody may have been bored in that commune, and would like to change their commune....

The whole world should be one humanity, only divided by small communes on a practical basis: No fanaticism, no racism, no nationalism. Then, for the first time, we can drop the idea of wars. We can make life with honesty, worth living, worth enjoying; playful, meditative, creative, and give every man and every woman equal opportunity to grow and bring their potential to flowering.

The scene is the crucifixion. Three huge crosses are outlined against the sky, as the sun sets. A crowd of jeering soldiers and citizens surround the dying man, Jesus. Raising his eyes, he looks to the back of the mob and sees Peter trying to hide himself.

"Peter, Peter," Jesus cries in a hoarse voice. "Come closer, come closer!"

Peter wraps his cloak around his head and pretends not to hear. Jesus with his last strength calls out, "Peter, please... come closer."

Peter, realizing that he cannot ignore his dying master, creeps to the foot of the cross, "Yes, Lord, what do you want of me?"

"Peter, I can see my house from up here!"

His house must have been deep down in the city of Jerusalem; he is dying on the cross, hanging high up, and he wants to share his experience. I have always loved the story that even at the time of death, he says, "From here, from this height... I can see my house from up here."

Jesus was crucified only once. I have been on the cross almost my whole life. Jesus was crucified in a small unknown part of the world, Judea. I have been crucified in almost every country of the world. And my crime is that I can see the new house where man will live in the future: the new man, his new house, his new commune, his new future.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #31
Chapter title: Watchfulness -- the essential religion

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BELOVED OSHO,
THE OTHER NIGHT A GIRLFRIEND OF MINE WOLF-WHISTLED AT YOU IN DARSHAN. SHE SAID YOU SMILED, WHEREAS NOBODY ELSE AROUND HER LOOKED LIKE THEY APPRECIATED IT. I FELT SURE THAT YOU WOULD ENJOY IT BECAUSE YOU'RE SUCH A CRAZY MASTER. WOULD YOU PLEASE SPEAK ABOUT THIS CRAZINESS. I LOVE IT SO MUCH. WHAT IS THE DIFFERENCE BETWEEN ORDINARY MADNESS AND DIVINE MADNESS?

Anand Gaya, there is a great difference between ordinary madness and divine madness. Although it is great, it is very subtle. There is something similar and something absolutely different. The ordinary madness means you have fallen below the mind -- but you have *fallen* out of it. The divine madness means you have gone beyond the mind -- but you have *gone* out of it.

Falling below the mind and going beyond the mind have one similarity: both are leaving the mind behind; hence, the madman and the sage in some way look similar, but their difference is great. To be beyond the mind means to be in silence, utter silence. To be beyond the mind means you become the master of the mind. To fall below the mind means you become a slave of the mind. All the whimsical ideas of the mind you have to obey; you don't have any control over your mind.

The man who has transcended his mind is in absolute control of his mind. He uses it when needed, and he stops using it when it is not needed; mind becomes an instrument in his hands. But for the ordinary man the situation is very sad. He becomes an instrument in the hands of the mind.

You are asking, "The other night a girlfriend of mine wolf-whistled at you in darshan." You seem to be very poor. You have only A girlfriend? But whosoever is here, whether girl or boy, is my friend. I have not heard the wolf-whistle and I would like your girlfriend to do it again. I love it, because nobody does it to me. She must be mad.

As far as my smiling is concerned, she says that I smiled. Even if she had tears in her eyes, I would have smiled the same. Even if she were dead, I would have smiled the same. I don't smile at you, I simply smile; it is not addressed to anyone in particular. But if she feels good about it, there is no harm! This time I will be careful, but she has to do it a little louder that I can hear it in the whole crowd. And whether it is a wolf-whistle or ANYthing, if it is done out of love, it is respectful.

".... whereas nobody else around her looked like they appreciated it." Perhaps she does not know how to do it; otherwise, my people are always appreciating. Only when you do something wrong, utterly wrong.... She has to do some homework. She should start doing it to everyone in the ashram, whomsoever she sees, so she will become famous as the wolf-whistle girlfriend -- girlfriend of all. Why possess her? Such a girlfriend is wild and needs to have total freedom.

If this time she does it well I will specially smile at her, and wave too, because if a person is doing so much.... Everybody cannot wolf-whistle. Particularly girls don't do that; -- boys do that! She is daring, courageous -- and I love daring and courageous people. And if I wave at her, then everybody will appreciate her. But that does not mean that every girl should start wolf-whistling at me. Don't disturb the peace and the music and the silence of the place.

There were two pregnant cats standing next to the garbage pile looking for mice. One turned to the other and said, "Do you know the big ginger tomcat with the bushy tail? Well, he's the one who put me in the family way. Who is the father of yours?"

The other pregnant cat replied, "I don't know. I had my head in an empty sardine can at the time."

There are people and people. And you have to learn... love all!

BELOVED OSHO,
YESTERDAY I WAS WONDERING WHY I STILL GET SO CAUGHT UP SOMETIMES IN MY GERMAN SERIOUSNESS AND WANTING THINGS TO RUN PERFECTLY. TODAY IT IS ALL GONE. YOU SHOWERED US WITH SO MUCH LOVE THIS MORNING THAT ALL WORRIES ARE SWEPT AWAY. SOMETHING OPENED IN ME THAT MAKES ME WANT TO DANCE AND SING AND EMBRACE THE WHOLE WORLD. IT FEELS SO GOOD TO FEEL SO DRUNK WITH LOVE IN THE MIDDLE OF THE DAY, RATHER THAN PULLING MYSELF TOGETHER AFTER DISCOURSE AND GETTING CARRIED AWAY WITH ORGANIZING AND GETTING THINGS DONE MORE EFFICIENTLY. BUT THIS NEW STATE HAS A STRONG SIDE EFFECT; IT BRINGS UP MY LAZY SIDE AND, TOTALLY UNUSUAL FOR ME LATELY, I FEEL SENSUOUS AND SEXUAL FROM TOP TO TOE. BELOVED OSHO, ANY ADVICE AS TO HOW TO COMBINE THESE TWO SIDES? OR SHOULD I JUST LET GO AND SEE WHAT HAPPENS?

Nandan, first your feeling sensuous and sexual from top to toe: a simple device is to start wolf-whistling as much... I will really love it! And all your sexuality and sensuousness will disappear in it.

You say, "Yesterday I was wondering why I still get so caught up sometimes in my German seriousness and wanting things to run perfectly."

I need a few Germans; otherwise who will take care of all my lazy people? So don't be serious about it; it is absolutely needed by the commune. And particularly for a German it is so natural that not to be serious will be an unnecessary torture.

You say, "Today it is all gone. You showered us with so much love this morning that all worries are swept away. Something opened in me that makes me want to dance and sing and embrace the whole world."

All worries may have gone, but the idea of embracing the whole world is the idea of Adolf Hitler; he was also trying to embrace the whole world. People just did not like it -- that's their problem. But he made immense effort, and he had almost succeeded.

And my showering of love... these are just to nourish your roots, not to destroy them. If you have a German heart, my love will make it more German, and if you have an Italian lousiness, my love will make it really lousy. You look at my photographer Niskriya; the more I shower my love on him the more perfect he becomes.

You have to become yourself.

Whatever is your natural tendency, your potential, my love has to nourish it, not to wash it away. Of course these pre-monsoon showers are a little hard and soak the roots, but don't be worried. I take care that nobody goes astray from himself or herself. It is perfectly beautiful that something opened in you Nandan, that makes you want to dance and sing. But dance perfectly and sing perfectly!

"It feels so good to feel so drunk with love in the middle of the day, rather than pulling myself together after discourse and getting carried away with organizing and getting things done more efficiently."

Somehow you have got the wrong idea that I would like you not to have your German quality. It has its own beauty -- to work efficiently, to organize anything perfectly. My love should make you capable of doing things efficiently with a song in your heart, of organizing things perfectly with a dance in your being. They should not be antagonistic to one another but complimentaries, helping each other. And this is for everyone. You can only be your authentic self. Once in a while you can be on a holiday -- that is not a distraction, just the weekend. Monday, you come back to your original self.

You are asking, "Any advice as to how to combine these two sides? Or should I just let go and see what happens?"

You just let go. There is no need of combining them. They are complimentaries; they will help each other and become an organic unity.

If you can watch silently, then all opposites can be supportive of each other and all contradictions can dissolve into a beautiful orchestra.

Mistress Goldblum brought her husband's remains to the undertaker to have them cremated. When asked what kind of container she wanted his ashes stored in, she said, "None. I want them poured right into my hands."

The undertaker thought this rather odd, but did as the widow requested. Mrs. Goldblum returned home and went straight to the bedroom. She dimmed the lights, put romantic music on the stereo and whispered, "Hymie, here is that blow-job you always wanted." And she blew his ashes all over the floor.

Now if Jews disappear from the world, something tremendously beautiful will be gone! The world exactly needs the people there are. There are lazy people -- they are needed. They are part of a relaxed, utterly contented flowering that is of its own kind. And there are perfectionists. They are needed, otherwise everything will be topsy turvy. There are so many kinds of people. They create a variety, and variety in itself is tremendously needed.

You should not ask that everyone becomes like everybody else. In fact, everybody should be left to be himself or herself and respected the way the person *is*. Variety means many, many kinds of flowers in the garden. Just roses and roses will be boring. Amongst millions of other people, everybody has an uniqueness and is not boring, but helps the world in its variety, makes the garden richer.

Particularly, my emphasis is that you should always remember that whatever is natural to you is your destiny. What others are doing is good for them. You need not impose yourself on them, and you need not allow them to impose themselves on you.

BELOVED OSHO,
PLEASE HELP ME! NOW MY BOYFRIEND HAS BEEN IN GOA FOR FIVE WEEKS AND I'VE HAD SUCH A GOOD TIME ENJOYING THE FREEDOM AND INDEPENDENCE, NO NEED TO FACE MY JEALOUSY AND POSSESSIVENESS, JUST FLOATING THROUGH THE DAY. NOW IT LOOKS AS IF HE IS COMING BACK SOON AND I'M GETTING NERVOUS ALREADY, WONDERING WHAT HE IS DOING, HOW IT IS GOING TO BE, IF HE FOUND SOMEBODY ELSE ETCETERA. WHAT IS THIS ATTACHMENT TO A PARTICULAR PERSON WHICH CREATES ALL THESE COMFORTABLE AND VERY UNCOMFORTABLE FEELINGS? I'M NOT REALLY A MEDITATIVE TYPE, BUT IS THERE ANY POSSIBILITY TO GO BEYOND THIS ATTACHMENT OF THE HEART AND FEEL FREE, OR IS THE ONLY WAY TO LIVE IT, GO THROUGH IT, AND SUFFER AND ENJOY THE WHOLE THING?

Latifa, I know your boyfriend. He will make anybody happy if he goes to Goa and remains there for ever. But again, you are a German; you cannot be satisfied with anything less difficult. He is a challenge. So if you are becoming nervous, it is natural. And don't be worried about his getting involved with any girl, because no girl will get involved with him.

I have thought about him and I think that only Latifa can manage him. He's a crackpot -- but you love him. You cannot love a simple human being. You are born for each other: neither can you find another boyfriend nor can he find another girlfriend. So don't be worried about possessiveness or anything. You can be absolutely non-possessive -- still he will be your boyfriend. Where else can he go? You are in a good, secured, guaranteed, insured condition.

In the first place, it is a miracle that you have found him. When I heard about it for the first time I said, "My God! Now something mysterious is going to happen. These two people together are going to create so much trouble." But still, he's attached to you, you are attached to him.

Mostly your love is fighting, and when you are tired of fighting you love also -- but that is only when you are both tired. He will also be feeling nervous, because he has to come back. I have sent him only for six weeks. He left immediately the very moment he received my message: "Go to Goa." He did not wait even a single day. He must have enjoyed those five weeks the way you have enjoyed them. Now you are feeling nervous, and he will be feeling nervous because six weeks will finally come to an end.

But deep down you are also feeling happy that he is coming, and the same will be his situation. Let him come. He's just your old boyfriend: you know him every bit, he knows you every bit. All the fights are well known, all the problems are well known. There is no need to feel nervous because there is not going to be anything new. It is just the old chap, so let him come and start life again in the same old way.

It is something to be understood: the girlfriend you get or the boyfriend you get, you deserve. You don't get any boyfriend who you don't deserve and you don't get any girlfriend who you don't deserve -- those kinds of relationships last for one day or two days. But your relationship has a history and it is going to last to the very end, so relax and take it easily!

You deserve him, he deserves you. And once you see the point that you deserve each other there is no question of any grudge, any complaining, any grumbling. You are strong enough, because that crackpot has not been able to make even a dent in you. He has been doing all kinds of neurotic things. But he does not know that Latifa is a psychotic, and neurotics and psychotics make good marriages. They fit perfectly.

One psychoanalyst was asked -- because those two words look so similar, and the difference is known only to the experts -- the psychoanalyst was asked, "What is the difference between neurosis and psychotics?"

"He said, "The neurotic thinks two plus two are five and, whatever you do, he never changes his mind. He's determined and committed to his viewpoint. The psychotic knows that two plus two are four but feels very nervous -- why are they four?"

Perfect marriages happen only in heaven, but once in a while on the earth too. Latifa and her boyfriend are a perfect combination. So let the poor fellow come, start hammering the old way.... You are accustomed and well trained, he is accustomed and well trained. One feels worried about a new girlfriend; one never knows what she is going to do -- freak out in the middle of the night? One is nervous about the new boyfriend, because one cannot predict what kind of man he's going to prove to be.

You are certain. In this certainty you should relax and let him come. He will bring his own question. I have been throwing out his questions, but because I have answered yours, now I will have to answer his question about you.

But I don't see that there is any problem. You are both perfectly happy in your misery; all people are perfectly happy in their miserable relationships! That's why after a five weeks' separation you feel good. But a longer separation and you will start missing him.

I have given him an exact time so that you can enjoy freedom and he can enjoy freedom; and in the right time, when you start missing each other, he's back. Just wait! And he's not a dangerous person; he cannot harm you. He's very good at heart -- just a little loose in his head. But to have a boyfriend who is a little loose in the head is better than to have a boyfriend who is a little tight in the head. I know it is no ordinary relationship: you both are extraordinary.

What did the tornado say to the coconut palm?

"Hang on to your nuts, this is no ordinary blow job."

BELOVED OSHO,
LOVE AND MEDITATION SEEM TO BE OPPOSITE POLARITIES. CAN YOU PLEASE TALK TO US ON HOW TO GROW IN MEDITATION AND IN INTIMACY WITH THE BELOVED.

Prem Azima, you neither know what love is, nor do you know what meditation is. Still, you are disturbed by the question. To you, love and meditation seem to be opposite polarities -- I wonder where you got that idea? If love and meditation are opposite polarities, then nothing in this world can be close to any other thing. But I know all the old religions have also been under the same fallacy.

The meditators have been escaping to the mountains to avoid love, and the lovers never bothered about meditation because they knew that if they meditated their love life would be finished. It has been one of the longest fallacies humanity has lived with. Love is a silence, a joy, a peace, a blissfulness between two persons. But because there are two persons, sometimes they don't match.

Meditation is the same experience of silence and peace and bliss -- but alone. But if two meditators are in love, then things come to the highest peak. If one meditator can reach to a certain peak in his blissfulness, in his silence, two meditators who love each other can become an immense support to each other's flight into the unknown. Their love can become a nourishment to their meditation, and vice-versa, their meditation can become a nourishment to their love.

This is the point where I differ from all the religions of the past. They have made love and meditation polarities, parallel lines which meet nowhere.

To me a man of meditation is bound to be immensely loving. All his anger is gone, all his hate is gone, all his possessiveness is gone. If he cannot love then who else can love? And a man of love can go deepest in meditation because love is our highest quality, our purest self, our perfect song. If two singing hearts cannot meet in deep meditation then no other meeting is possible.

In fact, the people who have escaped to the mountains to meditate, think only of women in their meditation. They hallucinate. Their hallucinations can become so real that they start talking to those women. And in the whole world, people without meditation are loving each other, but their love does not bring a paradise to their life; on the contrary, it creates hell. They are known as intimate enemies -- enemies who have decided to live together.

My own understanding is that unless love and meditation are almost two sides of the same coin, we cannot create the new man, the new humanity, the new world.

Last night I told you the story of Jesus on the cross telling Peter, "Peter, from my height I can see, far away, my house." From my height of consciousness I can also see the faraway house where love and meditation will dwell together. We have to create that house.

Azima, don't say love and meditation are opposite polarities. That is a lie propagated by the priests down the ages. It has destroyed lovers into miserable lives and meditators into juiceless deserts. I want your life to be a garden full of flowers -- full of fruits, full of juice.

There is no question of how to create a loving, meditative relationship. Here, the people who have gathered around me are already living -- at least making an effort for the first time in the whole history of man -- to bring love and meditation as two sides of the same experience. Why should love disturb your meditation?

In fact, love should give you the right atmosphere, the right soil to meditate. And meditation should give you the right fragrance for love to become a treasure, a glory, a benediction.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #32
Chapter title: The new man: the very salt of the earth

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BELOVED OSHO,
IT TOUCHES SO MUCH WHEN YOU TALK ABOUT THE NEW MAN. WHEN YOU FIRST MENTIONED THIS CONCEPT TO US MANY YEARS AGO, THE NEW MAN WAS SIMPLY THAT TO ME: A CONCEPT THAT WAS INTRIGUING, A FASCINATING POSSIBILITY. BUT LATELY, I FEEL AS IF I KNOW THIS NEW MAN -- THIS NEW RACE OF PEOPLE -- AND REALLY CARE ABOUT HIM. IT SOUNDS AUDACIOUS TO REPEAT THE WORDS I HAVE HEARD YOU USE: "I AM PREGNANT WITH THE NEW MAN." BUT ACTUALLY, THAT'S HOW I FEEL; NOT ONLY ABOUT MYSELF, BUT ABOUT ALL OF YOUR PEOPLE. WHAT IS OUR RELATIONSHIP TO THE NEW MAN?

Maneesha, the new man contains my whole philosophy about life and how it should be -- lived in totality, in intensity, in wholeness, so that we are not only dragging ourselves from the cradle to the grave, but we can make each moment a tremendous rejoicing -- a song, a dance, a celebration.

The old man that has existed up to now is on his death bed. He has suffered much; he needs all our compassion. He has been conditioned to live in misery, in suffering, in self-torture. He was given promises: promissory notes for great rewards after death -- the more he suffers, the more he tortures himself, the more he is masochistic, the more he is destructive of his own dignity, the more he will be rewarded.

That was a very convenient concept for all the vested interests because the man who is ready to suffer can easily be enslaved. The man who is ready to sacrifice today for an unknown tomorrow has already declared his inclination to be enslaved. The future becomes his bondage. And for thousands of years, man has lived only in hope, in imagination, in dreams, in utopias, but not in reality. And there is no other life than the life of reality, than the life that exists in this moment.

The new man is a rebellion, a revolt, a revolution against all the conditionings which can enslave him, oppress him, exploit him, just by giving him hopes of a fictitious heaven, frightening him, blackmailing him about another fictitious phenomenon: hell. All the old ways of life were strangely in agreement on one point: that man is a sacrificial animal at the feet of a fictitious God.

There were times when men were actually sacrificed alive, butchered before stone statues. Although nobody dares to do such a thing now, psychologically the situation has not changed. Man is still sacrificed either in the name of communism, or in the name of capitalism, or in the name of an Aryan race, in the name of Islam, in the name of Christianity, in the name of Hinduism. Instead of stone gods, now there are only phony words, meaningless. But man has accepted to live like this for the simple reason that every child finds himself born in a crowd which is already conditioned. The teachers are conditioned, the parents are

conditioned, the neighbors are conditioned; and the small child is almost helpless -- he cannot envisage any other alternative than to be part of the crowd.

The old man was a crowd, a cog in the wheel; the old man had no individuality. The vested interests had taken all care to destroy self-respect, dignity, a joy and a gratefulness that you are a human being, that you are the highest creation in the long, long path of evolution... that you are the crowning glory.

These ideas were dangerous. If a man has some respect for himself, some dignity of being human, you cannot reduce him to a slave; you cannot destroy his soul and make him a robot. Up to now, man has only pretended to live -- his life has been only hypothetical.

The new man is a revolt against the whole past.

He is a declaration that we are going to create a new way of life, new values of life; that we are destined for new goals -- faraway stars are our targets. And we are not going to allow anybody to sacrifice us for any beautiful name. We are going to live our lives, not according to ideals, but according to our own longings, our own passionate intuitions. And we are going to live moment to moment; we are no longer to be befooled by the tomorrow, and the promises for tomorrow.

The new man contains the whole future of humanity. The old man is bound to die. He has prepared his own grave -- he is digging it every moment, deeper and deeper. What do you think Ronald Reagan is doing? -- digging a grave for humanity as deep as possible. These people seem to be afraid even of dead people -- that if the grave is not deep enough, they may come back; they may come back alive.

Nuclear weapons and all destructive measures are a preparation for a global suicide. The old man has decided to die. It is up to the intelligent people in the world to disconnect from the old man before he destroys you too... to disconnect yourself from old traditions, old religions, old nations, old ideologies.

For the first time, the old is no longer gold. The old is the rotten corpse of an ugly past. It is a great responsibility for the new generation, for the young people to renounce the past.

In the past, religions used to renounce the world. I teach you to love the world so that it can be saved, and to renounce the past totally and irrevocably, to be discontinuous.

The new man is not an improvement upon the old; he is not a continuous phenomenon, not a refinement. The new man is the declaration of the death of the old, and the birth of an absolutely fresh man -- unconditioned, without any nation, without any religion, without any discriminations of men and women, of black and white, of East and West, or North and South.

The new man is a manifesto of one humanity. It is the greatest revolution the world has ever seen.

You have heard about the miracle that Moses parted the sea in two parts. That miracle is nothing. I want to part humanity, the whole ocean of humanity divided in two parts: the old and the new.

The new will love this life, this world. The new will learn the art of living and loving and dying.

The new will not be concerned about heaven and hell, sin and virtue. The new man will be concerned about how to increase the joys of life, the pleasures of life -- more flowers, more beauty, more humanity, more compassion. And we have the capacity and the potential to make this planet a paradise, and to make this moment the greatest ecstasy of your life.

Let the old die. Let the old be led by people like Ronald Reagan. Let the blind people follow the blind.

But those who have a younger spirit -- and when I say "a younger spirit," it includes even those old people who are not old in spirit; and it does not include even the young people who are old in spirit. The spiritually young are going to be the new man.

The new man is not a hope: You are already pregnant with it.

My work is just to make you aware that the new man has already arrived. My work is to help you to recognize him and to respect him.

You are asking, Maneesha: "What is our relationship to the new man?" There is no relationship between you and the new man because you *are* the new man. You just have to drop all the dust that has gathered down the ages on the mirror of your consciousness.

The new man is not someone coming from another planet. The new man is you in your freshness, in your silences of the heart, in your depth of meditation, in your beautiful spaces of love, in your songs of joy, in your dances of ecstasy, in your love of this earth. No religion teaches you to love this earth -- and this earth is your mother, and these trees are your brothers, and these stars are your friends.

You are not going to have a relationship with the new man because that would be a separation; all relationships separate. You are going to *be* the new man. In my vision you are already on the path of the new man. You have started the journey, although you are not fully awake; but as you will see the old man moving more and more towards the graveyard, it will become easier for you to renounce him and his ways

of life, his churches, his synagogues, his temples, his gods, his holy scriptures.
Your holy scripture is your whole life,

and nobody else can write it -- you have to write it. You come with an empty book, and it depends on you what you make of it. Birth is not life; it is only an opportunity given to you to create life... to create a life as beautiful, as glorious, as loving as you can imagine, as you can dream.

The new man's dreams and his reality will be one because his dreams will be rooted here in this earth. They will bring flowers and fruits. They will not be just dreams -- they will make the world a dreamland.

Realize the responsibility... man has never faced a greater responsibility before: a responsibility to renounce the whole past, to erase it from your being.

Be Adam and Eve again, and let this earth be the Garden of Eden; and this time we will see who the God is who has the guts to drive man out of the Garden of Eden! It is going to be *our* garden, and if God wants to be in our garden, He will have to knock on our doors.

This earth can be a splendor, a magic, a miracle. Our hands have that touch -- it is just that we have never tried it. Man has never given a chance to his own potential to grow, to blossom, to bring fulfillment, contentment, to shower the whole earth with flowers, to fill the whole earth with fragrance. To me, that fragrance is godliness.

The new man will not worship a God as a creator of the world; the new man will create God as a fragrance, as beauty, as love, as truth. Up to now God has been the creator: for the new man, man will be the creator, and God is going to be the created. We can create godliness -- it is within our hands.

That's why I say the new man is the greatest revolution that has ever happened in the world. And there is no way to avoid it because the old man is determined to die, determined, committed to commit suicide. Let him die peacefully. Those who have a rebellious spirit should just disconnect themselves, and they will be the saviors, they will create a Noah's ark, they will be the beginning of a new world. And because we have known the old world and its miseries; we can avoid all those miseries; we can avoid all those jealousies, all those angers, all those wars, all those destructive tendencies....

We can go through a total transformation: we can create innocent people, loving people, people who breathe in freedom, people who help each other to be free. We can create nourishment for everybody to be dignified, to be respected -- not according to some ideals and values, but just as he is.

The new man is going to be the very salt of the earth.

BELOVED OSHO,
LAST NIGHT, AFTER YOU HAD LEFT DISCOURSE, AND I WAS BOWING DOWN, A FEELING CAME OVER ME SO STRONGLY THAT I COULDN'T IMAGINE LIVING AFTER YOU DIE. I FELT THAT WITHOUT YOUR CONSTANT SHOWERING, I WOULD BE LOST IN DARKNESS FOREVER. LATER, SITTING IN MY ROOM, I FELT A TREMENDOUS FEAR COMING UP IN ME -- THE SORT THAT USUALLY CATAPULTS ME INTO SOME NEUROTIC AND COMPULSIVE ACTIVITY. THIS TIME THOUGH, I SAT, FELT YOU, AND LET THE FEELING COME UNTIL IT WAS SO STRONG THAT I FELT ABSOLUTELY PARALYZED. SUDDENLY, IT POPPED; AND I WAS SITTING THERE IN A KIND OF SILENCE I HAVE NEVER KNOWN BEFORE. TODAY, I FEEL QUIET AND UNCOMPLICATED -- MY USUAL OBSESSIONS FAR AWAY, NOT ECSTATIC, NOT DOWN; JUST VERY SIMPLE AND SOBER. BELOVED MASTER, WAS THIS AN ENCOUNTER WITH DEATH?

Rafia, there is no way to encounter death, just because death is a fiction. You can think about it, you can be afraid about it; but you cannot encounter it. Nobody ever dies -- people are simply changing houses.

What you have experienced was first the fear that: after I die, how are you going to live without me? Don't be worried about it. First, if I see that you cannot live without me, I can postpone dying -- unless you come with folded hands, and you say, "Now, it is too much -- I cannot tolerate You any more."

Secondly, before meeting me you have lived without me. If I die, it will be a shock -- for a few days, you will feel in a dramatic mood of sadness, and then life will take you over again. Millions of people have died -- every day people go on dying -- and life continues with all its songs, with all its discos, with all its music. People go on dying, but if you think before... it is the thinking that makes it difficult. Death itself is a wound that time heals very quickly. But I will not even leave that wound in you. Before I die, I will make you able to see that there is no death.

What is the purpose of all your meditations? It is a deep search to know that life is eternal, and death as

such is only an observation of the outsiders. You have always seen other people die: have you ever seen *yourself* die? But what do you know when other people die? Only one thing -- that they don't breathe, they don't talk; that their blood circulation stops, that their hearts have no more beats.

I was telling you just a few days ago.... One man in the part of Kashmir occupied by Pakistan, has played a joke on people for the third time. He is one hundred and twenty-five years old: he has died three times. This was the third time, and because he has done the act two times before, people were very, very cautious. Doctors were called, every examination was done, and when everybody agreed that this time the poor guy had really died -- it was no longer a joke -- that man opened one eye, and said, "Who is saying I am dead? At least, this time I'm not!"

The relatives had gathered from faraway villages, and they all went away in sadness: "It seems he will have a few years more, and he will again torture us into coming!" But the old man said, "Listen, this is my last act; next time I'm really going to die."

He has been asked by doctors what his secret is, and he says his secret is very simple: going deep into meditation, he realized that as you go deeper, your breathing becomes slower. When you are deepest in meditation, your breathing stops. And it is simply a knack.... Once he learned that stopping the breathing is not death, he allowed even the heart to stop -- he just relaxed. And from deep down, he was watching the whole show that was going all around: the doctors, and physicians, and the relatives.

There was one man, Bhrahma Yogi, from South India -- he did the same experiment in almost every university of the world, particularly the medical colleges. For ten minutes, it was possible for him to pretend to die. And he had certificates from the greatest authorities -- from Oxford, from Cambridge -- that he is dead; the doctors signed certificates for his death. And after ten minutes he would start breathing again, smiling, and he would open his eyes. It was very frightening.

He had collected so many certificates -- death certificates from so many authorities -- that he had challenged the whole medical science: "Your idea of death is incorrect. You simply think that these symptoms of life are life; they are only symptoms -- very outward symptoms. They show only one thing: that life is connected with the body. When the connection is no longer there, the symptoms disappear. It does not mean that life disappears."

It is almost like electricity: you can see the electricity, you can put it off, and all symptoms will disappear; but that does not mean that electricity has died. Life is nothing but bio-electricity -- living electricity -- a higher form, a refined form of the same energy as electricity.

I will not leave, Rafia, unless you have experienced that there is no death. I will ask your permission before I leave. You will have to sign your signature that you give me leave, then I can go on a holiday. And once you know that your inner life, your real life, is eternal, you will be able to have some contact with me -- although I will not be in the body.

To be in the body is not equivalent to life. It is a kind of imprisonment. You are imprisoned in the body; you can be free of the body, you can become part of the whole. And this time I am going to become part of the whole. I am not going to enter another womb, into another imprisonment. I have done my jail terms -- complete!

But one thing important happened that you have not been very conscious about: the moment you allowed the fear -- the darkness surrounding you -- and you relaxed into it, with no resistance, with no fight, with no desire to escape into some activity, slowly, slowly, the fear and the darkness and the death disappeared. You became profoundly silent... a silence that you have never known before.

"Today, I feel," you are saying, "quiet and uncomplicated -- my usual obsessions far away, not ecstatic, not down; just very simple and sober." This is beautiful -- this is a great experience. You have touched something deep in existence itself. Feel blissful, and remember the experience. Next time, anything that happens, allow it to happen and just sit silently in the middle of it -- a center of the cyclone. Slowly, slowly, the cyclone will disappear, and only the center will be left behind. You will feel immensely centered, silent, sober, innocent, simple -- experiences which are tremendously valuable.

We miss these experiences because we always escape. When you feel afraid, you get involved in some activity; you go to meet a friend, you start fighting or loving your girl friend, you go to the restaurant. If nothing else, you start smoking -- but you have to do *something* to escape from the experience. This way, people go on missing great opportunities of spiritual growth.

Whatever has happened this time should be remembered, and if another opportunity arises -- and it is bound to arise -- use it even more deeply, more joyously, with a welcome, and it will open doors of great riches and great treasures.

But you have not understood the great opportunity because in the end you still ask: "Beloved Master, was this an encounter with death?"

You have encountered silence, you have encountered a new quality within you of soberness, quietude -- which is unusual to you. You were not ecstatic, and not down, very centered: neither at this extreme nor that extreme, but exactly in the middle. But you have not understood. It is natural -- when for the first time it happens, it is expected that you will not understand it. But I want you to remember, it was not an encounter with death; it was an encounter with your fear of death, with your fear of being left behind, with your fear of being without a master.

Ten years after his arrival in America from Italy, Roselli had saved enough money from his vegetable business to build a huge house.

"I want-a three bedroom-as upstairs," he explained to the builder. "Nice big-a staircase leading up to bedroom-as, and right over here next to a staircase, I want-a hollow statue."

Months later, he returned and found everything to his satisfaction. Then he noticed a statue next to the staircase.

"Hey, what's-a matter with you?" shouted Roselli. "You no understand-a what I tell-a you?"

"Isn't that what you ordered?" asked the builder. "A hollow statue?"

"Are you stupid, or something?" cried the Italian. "I want-a one of those things-a that goes-a ring-a ring. You pick it up and say-a `hallo, 's tat you?'"

Just a little misunderstanding... otherwise, Rafia, you had a beautiful experience.

BELOVED OSHO,
WHENEVER, I AM IN LOVE WITH A MAN, FOR THOSE YEARS NO OTHER MAN ATTRACTS ME. BUT FOR THE MAN, IT'S NOT THE SAME. THOUGH HE IS HAPPY AND SATISFIED WITH ME, AND WANTS TO KEEP THE RELATIONSHIP WITH ME, HE HAS HIS SHORT LOVE AFFAIRS EVERY FEW MONTHS. I UNDERSTAND THE DIFFERENT NATURE OF MAN AND WOMAN. I ALSO UNDERSTAND EVERY LOVE RELATIONSHIP HAS ITS PEAKS AND VALLEYS. STILL, SADNESS IN ME KEEPS ON COMING FOR A SHORT WHILE, AND LEAVING. I GIVE A LONG ROPE TO THE MAN. MY FRIENDS SAY I MAKE MYSELF SO AVAILABLE THAT I LET THE MAN TAKE ME FOR GRANTED AND I LOSE MY SELF-RESPECT. OSHO, IS IT SO? I'M NOT CLEAR. I DON'T EXPECT ANYTHING FROM HIM. YOU KNOW ME BETTER. WOULD YOU PLEASE LIKE TO COMMENT?

Neelam, there are many things in your question. First, you have a misunderstanding about man's nature. You think, as many people in the world think, that man is polygamous, and the woman is monogamous... that the woman wants to live with one man, to love one man, to devote and dedicate herself totally to one man, but man is different in nature -- he wants to love other women too, at least, once in a while.

The reality is: both are polygamous. The woman has been conditioned by man for thousands of years into thinking that she is monogamous. And man is very cunning; he has exploited the woman in many ways. One of the ways is: he has been telling her that man is, by nature, polygamous. All the psychologists, all the sociologists are agreed upon the fact that man is polygamous; and none of them says the same thing about woman.

My own understanding is that both are polygamous. If a woman does not behave in a polygamous way, it is nurture, not nature. She has been utterly conditioned so long that the conditioning has gone into her very blood, into her bones, into her very marrow. Why do I say so? -- because in the whole of existence, all the animals are polygamous.

It would be really surprising that if the whole existence is polygamous, only woman has an exceptional nature. In existence there are no exceptions. But because a woman had to depend financially on man, man has cut the woman in so many ways: he has cut her wings, he has cut her freedom, he has cut her dependence upon herself. He has taken her responsibilities on his shoulders, showing great love, saying: you need not be worried about yourself, I will take care. But in the name of love, he has taken the freedom of the woman. For centuries he has not allowed a woman to be educated, to be qualified in any way, in any craft, in any skill -- she has to be financially dependent on the man. He has taken away even her freedom of movement -- she cannot move freely the way man moves; she is confined to the house. The house is almost her imprisonment.

And in the past particularly, she was continuously pregnant because out of ten children, nine children used to die. To have two, three children, a woman had to be continually pregnant the whole time she was

capable of reproducing. A pregnant woman becomes even more dependent financially -- the man becomes her caretaker. The man is knowledgeable, the woman knows nothing. She has been kept ignorant because knowledge is power -- that's why woman has been deprived of knowledge.

And because it is a man's world, they all agree as far as keeping the woman enslaved is concerned.

But everything has been done with very articulate intelligence. She has been told that it is her nature to be monogamous. Now there is not a single psychoanalyst, not a single woman sociologist to refute this: if man is polygamous, then why should woman be monogamous? Man has made the way for his polygamy: he has created prostitutes. It was an accepted fact in the past that no wife would have objected if her husband, once in a while, visited a prostitute. It was thought that it is just natural for man.

I say unto you that both are polygamous. The whole existence is polygamous. It has to be -- monogamy is boredom. However beautiful a woman may be, however beautiful a man may be, you become tired -- the same geography, the same topography. How long do you have to see the same face? So it happens that years pass, and the husband has not looked attentively at his wife for a single moment.

My own approach is natural and simple. I want no marriages in the world of the new man. Marriage is such an ugly and rotten phenomenon -- so destructive, so inhuman. On the one hand it makes one woman a slave, and on the other hand, it creates the ugliest institution of prostitutes. The prostitutes are needed to save the marriage; otherwise, the man will start fooling around with other people's wives. It is a social device so that he doesn't get entangled with another's wife -- there are beautiful women available.

In India, in the days of Gautam Buddha, it was the tradition that the most beautiful woman in the town was not allowed to be married; she had to become a prostitute. She was called *nagabadu*: the wife of the whole city -- because she was so beautiful that to be married to one man was going to create jealousies, conflicts, problems. It was better to avoid all those conflicts amongst men, to make her a prostitute -- available for all.

In India, every temple had *devadasis*. Still in South India, there are devadasis. Every family was required, in the past, to donate their most beautiful girl to the temple, to God. In the name of God, those beautiful girls in the temples became prostitutes. First, they were used by the priests; second, they were used by the rich customers -- I mean the rich worshipers. And they were so many that they were available in every price range; even the poorest could afford one. Of course, it would not be so beautiful a woman, but any woman is better than no woman.

Even today, just a few days ago, a survey was made in Bombay of all the prostitutes -- thirty percent of them have come from South India, from temples where their parents have dedicated them to God. For the parents, there was an incentive: dedicating her to God was easier than to get a girl married. It is so difficult in India... you have to give so much money, that not all parents can afford it -- just one daughter, and they will have to sell their land, their house, they will become beggars. So it was very easy, and comfortable, convenient, and virtuous, too -- respectable, honorable -- the society honored it.

They offered those girls; they still offer those girls to the temples, and the temples are selling those girls to all great cities because now rich worshipers don't come to the temples. It is better to have those girls sold to agents in Bombay, in Calcutta, in New Delhi because politicians will need them, priests will need them, rich people will need them. People who are living far away from their homes, working in cities -- their families are in the villages -- will need them.

Thirty percent of the prostitutes in Bombay have come from temples where they were dedicated to God. Every temple in the past was nothing but a sacred facade to hide prostitutes under the name of devadasis. The word means: servants of God.

Man has arranged for himself, but he has prohibited the woman.... First, his ego is hurt if his woman falls in love with somebody else. That means he is rejected, that means he is not man enough, that means something is missing in him.

And more than that, there is another problem: private property. He has to keep a perfect guard on his woman because he wants his own blood to inherit his property. And if the women are free to have love affairs, then it is very difficult -- almost impossible -- to be certain that your son is really your son. It may be somebody else's son, and he will inherit your property. To protect private property, the woman has to be conditioned that she is monogamous. But it is not true, it is not natural.

Whether one is man or woman, everybody needs a change, at least once in a while -- for the weekend. Five days you can both be monogamous; for two days, on the weekend, you can both be polygamous. And what is the worry about the property -- who owns it when you are dead -- whether it is your blood or somebody else's blood? It seems to be an unnecessary worry -- *somebody* will inherit it.

And if you become interested in other women, you should understand that your woman is also human, has the same heart, the same consciousness -- she also likes sometimes to meet a new man. She also gets tired and bored.

In the new world, to which I have dedicated my whole life, there should be no marriage -- only lovers. And as long as they are pleased to be together, they can be together; and the moment they feel that they have been together too long, a little change will be good. There is no question of sadness, no question of anger -- just a deep acceptance of nature. And if you have loved a man or a woman, you will love to give the other person as much freedom as possible.

If love cannot give freedom, then it is not love.

Neelam, you say that, "Sadness in me keeps on coming for a short while and leaving. I give a long rope to the man." Now, the very idea is wrong. Is your man a dog that you give him a long rope?

You cannot give freedom -- freedom is everybody's birthright. The very idea, "I'm giving a long rope"... still the rope is in your hand. You are the giver of freedom. You cannot give freedom; you can only accept the freedom of the other person. You cannot keep one end of the rope in your hand, watching the dog pissing on this tree, pissing on that tree.... You think that is freedom? No, the very idea is wrong.

The other person has his freedom; you have your freedom. Neither he needs to have one end of the rope in his hand, nor do you have to have it; otherwise, both are chained. His rope is going to be your chains, your rope is going to be his chains. And you think you give enough rope -- you think you are being very generous.

Freedom is not something that has to be given to another person. Freedom is something that has to be recognized as the property of the other person.

And the freedom of the person you love will not hurt you. It hurts because you don't use your own freedom. It is not his freedom that hurts; what hurts is that you have been incapacitated by centuries of wrong conditioning -- you cannot use your own freedom. Man has taken your whole freedom. That is the real problem. Your freedom has to be returned to you, and it will not hurt; in fact you will enjoy it.

Freedom is such a joyful experience. Your lover is enjoying freedom, you are enjoying freedom. In freedom, you meet; in freedom, you depart. And perhaps life may bring you together again. And most probably.... All the researches about love relationships indicate a certain phenomenon which has not been accepted by any society up to now. And even today, when I say these things, I'm condemned all over the world. When your man becomes interested in another woman, it does not mean that he no longer loves you; it simply means just a change of taste.

Once in a while, you like to go to Sarjano's pizza place. That does not mean that you have renounced your old food, but once in a while, it is perfectly good. In fact, after visiting Sarjano's place, you go to the canteen more joyously. It takes a few days for you to forget the experience -- then again, one day, the spaghetti. These affairs don't mean much. One cannot live on spaghetti alone.

The psychologists are agreed on one point: couples who love each other should have a few love affairs once in a while. Those love affairs will renew their relationship, will refresh it. You will start seeing beauty again in your wife. You may start fantasies, dreams of having your wife again -- that you misunderstood her before; this time you are not going to misunderstand. And the same is true about your husband.

In my idea of a commune, people will be absolutely free to say to their partner: "I would like two days holiday. And you are also free; you need not sit in the house and boil." If you want to meditate, that is another thing; otherwise you have been interested in the neighbor's wife too long.... The green grass on the other side of the fence -- you wanted to chew it for so long; now your wife is giving you a chance!

You should say, "You are great! Just go for a holiday, and enjoy it. And I'm going to the neighbor's house -- the grass is greener there." But in two days, you will find that the grass is grass, and your own lawn was far better.

But an authentic experience is needed, and when after two days, you meet again, it will be the beginning of a new honeymoon. Why not have honeymoons every month? Why be satisfied with one honeymoon in one life? That is strange, and absolutely unnatural. And love is not something bad or evil so that you have to prevent your wife loving somebody else. It is just fun; there is not much to be bothered about. If she wants to play tennis with somebody, let her play! I don't think that making love has more significance than playing tennis. In fact, tennis is far cleaner.

Neelam, you say, "I don't expect anything from him. You know me better." I *do* know you better! I know everybody better. Even in your no-expectations, there are hidden expectations -- unspoken... and they are more subtle, and more binding. Simply, one has to accept a simple fact: your partner is a stranger -- it is

just an accident that you are together -- and you never expect anything from outsiders, from strangers.

One of the wisest women I have met in my life told me that she makes love only to strangers.

I said, "Why? It will be really a difficult thing to find a stranger to make love to."

She said, "No -- in trains, in airplanes... I don't even ask their name, and I don't say anything about myself -- we remain strangers, I have made love to them, and we meet the next day in the marketplace: neither I recognize him, nor he.... There is no need -- we enjoyed the moment just out of sheer freedom, no bondage, no commitment."

She is a married woman, married to a very rich man in the Philippines, but she rarely goes to the Philippines. She goes on moving around the world, finding strangers. She says, "Once in a while, I go to the Philippines. My husband himself becomes by that time a stranger, and I love him. But the moment I feel that I am falling into the trap of relationship, I rush out -- again, on the road."

I can see something tremendously deep in her insight. Love as much as you can. Never think of the next moment; and if your lover goes somewhere else, you are also free. And don't deceive yourself: can any woman say that while she is in love with one person, she does not get attracted to other people? Maybe it is a very repressed desire, maybe she never allows it to surface; but it is impossible not to, because there are so many beautiful people around. You have chosen only one stranger amongst many strangers.

Keep freedom as a higher value than love itself. And if it is possible -- and it *is* possible because it is natural -- your life will not be a misery, it will be a continuous excitement, a continuous exploration of new human beings. We are all strangers: nobody is a husband, nobody is a wife. Some idiot registrar cannot -- just by putting his seal -- make you a husband and wife. And once that idiot has put the seal, if you want to separate, you have to go to another idiot -- bigger idiots -- and wait for months or years to be separated. Strange! -- it is your private affair; no business of any registrar, no business of any judge. Why do you go on giving your freedom into the hands of others?

Neelam, you say, "My friends say I make myself so available that I let the man take me for granted, and I lose my self-respect." Your friends don't understand a thing -- and they are not your friends either because their advice is that of enemies.

One should make oneself absolutely available. Your friends are telling you that when your man wants to make love to you, one day say you are having a headache; another day, you are too tired; the third day, you are not in the mood... so keep the man hanging around. Don't give that much rope -- just a little rope, and a beautiful bell around his neck with your name written on it, saying, "Beware, personal property." What do you mean by "availability?" You should be available to the person you love, and if once in a while he feels to change -- enjoy. And let him go joyously. That will bring self-respect to you, and dignity.

A divorced woman, frustrated with married life, ran an ad in the local newspaper that read, "Looking for a man who won't beat me, who won't run around on me, and who is a fantastic lover."

After one week, her doorbell rings. She goes to the door, opens it, and sees no one there. She closes the door, and is about to walk away when the bell rings again.

Opening the door once again, she sees no one there, but happens to look down and notices a man with no arms and no legs sitting on the doorstep.

"I'm here to answer your ad," he says.

The woman does not know quite what to do, what to say.

So the man continues, "As you can see, I can't beat you, and it will be impossible for me to run around on you."

"Yes, I can see that," said the woman, "but the ad also said I wanted a `fantastic lover'."

The man smiles and says, "I rang the doorbell, didn't I?"

Okay, Maneesha?

Yes, Osho.

Chapter #33
Chapter title: The natural man needs no morality

28 May 1987 am in Chuang Tzu Auditorium

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ShortTitle:	GOLDEN33
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Video:	Yes
Length:	83 mins

BELOVED OSHO,
ALTHOUGH I AM DEEPLY SATISFIED AND NOURISHED BY MY EKDAM PUNJABI FOOD, STILL FROM TIME TO TIME I FEEL A STRONG PULL TOWARDS OTHER DISHES, AND ENJOY ITALIAN PIZZAS, FRENCH WINE, OR JAPANESE SUSHI. IT'S NOT THAT I DON'T WANT TO EAT OUT OCCASIONALLY, BUT I'D LIKE TO FEEL IT IS IN MY HANDS WHETHER I DO OR NOT, AND NOT BE A VICTIM OF THIS HORMONAL CONSPIRACY. BELOVED MASTER, CAN YOU PLEASE GIVE ME A CLUE HOW TO GO BEYOND THESE BIOLOGICAL PULLS?

Kamal, if one allows nature without any inhibitions to take its own course, one transcends biology, body, mind, without any effort. But we are full of inhibitions. Even the so-called young people, who think that they have disowned repressions, are in a very subtle way repressive. If you are repressive, then you cannot transcend biological pulls naturally, without any effort. So, the first thing to be remembered is that nature is right.

All old traditions have been telling you that nature is not right. You have to divide nature into right and wrong. But nature is indivisible. So while you are dividing it, you are simply making an impossible effort. The whole of nature has to be accepted with great joy and gratitude. Biology is not your bondage, but a certain stage of growth.

Life taken with insight and understanding helps you to go beyond itself without asking you for any discipline, any effort, any arduous conflict. We are children of nature. But all the religions have created one thing certainly: a divided mind, a schizophrenic man who is pulled in two directions. They have all given you moralities.

The natural man needs no morality. Easy is right. To be natural, to be spontaneous is right... and transcendence comes on its own. The people who are split against themselves -- that biology is something to be transcended, that body is something to be fought, that mind is something to be dropped -- anybody who is entangled in all these conflicts will never transcend.

One should go more easy. It is not a war field. Your life is an autonomous growth. The first need is of a total acceptance with no reluctance, no unwillingness, no subtle condemnation anywhere in your mind.

You are saying, "Although I am deeply satisfied and nourished by my EKDAM Punjabi food...." His Punjabi food is Neelam. You say you are deeply satisfied; you don't understand the nuances of being deeply satisfied. It becomes a kind of death. To be alive one needs a little discontent, a little restlessness. If you are deeply satisfied, from that deep satisfaction arises your desire to change your food once in a while.

Man is a creature of evolution and growth. Being deeply satisfied brings a full stop to your life...*ekdam*. *Ekdam* means: once for all, once for ever. Neelam has an individuality, a grace, a loving heart, and it is very easy to be satisfied with her -- she is not a quarreling type, a fighting type. She herself is at ease, and anybody who loves her will find himself soon at ease. A harmony arises -- but harmony on the one hand is beautiful, and on the other hand is boring.

Perhaps you have never thought that satisfaction is a kind of death. It means you are ready to repeat the same every day, that you have forgotten to change, to evolve.

"... still from time to time I feel a strong pull towards other dishes, and enjoy Italian pizzas, French wine, or Japanese sushi." It is absolutely natural. The problem is arising because of your conditionings that when you are absolutely satisfied with a woman, why should you ask? Why should the desire for somebody else

even arise in you? It arises because of your deep satisfaction. Deep satisfaction starts deadening you... nothing new, no excitement, no possibility of "No," always "Yes." On the one hand it is very sweet; on the other, it is too sweet.

Hence, the desire arises once in a while to have some affair with another woman. It is absolutely natural. If Neelam were a fighting type, nagging type, bitchy, this desire would not have arisen so much, because she would never have allowed you to be satisfied. She would have kept you always unsatisfied; she would have remained a stranger to you, still to be explored. I know her... she has been open to you, available to you, she has not been holding secrets from you. That is not her fault, that is her beauty. But even the most beautiful roseflowers have their thorns, even the most satisfying situations have their problems.

Because you are too satisfied, you start asking for a change of taste: Italian pizzas, French wine, or Japanese sushi. Nothing is wrong in it. At least my people, who are the herald of the new man, have to understand it, that there is nothing wrong in it. The whole old conditioning goes against what I am saying to you, but if you are intelligent, you will see the point.

Accept it, but don't keep it a secret from Neelam. Don't let her down. Don't make her feel that she is not enough for you. Say to her, "You are too satisfying, and my mind wants a little change of atmosphere, some excitement so that I can feel that I am still alive." And remember, whatever you take for yourself, you have to give her too. It has not to be one-sided, not that you go to Sarjano's place, or find a Chinese restaurant; you allow her also. Not only allow... the woman has been repressed by man so much that you will have to pull her out from her conditionings. You will have to help her to move, once in a while, into new pastures. If you can do that, you will not only be accepting *your* nature; you will also be helping her to find out *her* nature.

As a man, you are also guilty, because it is the man who has forced the woman, made her monogamous. In fact, she needs to move with other people more than you. The most astounding research about men and women and their sexualities is just amazing: Man can have only one orgasm, the woman can have multiple orgasms. The reason is simple because in orgasm, a man loses energy; he will need to recover for sometime, according to his age, to have another orgasm.

But the woman does not lose any energy. On the contrary, her first orgasm gives her a deep incentive to have more orgasms, and she is capable of at least half a dozen orgasms in a single night. Because of this fact, man became so afraid that he prevented the woman from knowing the fact that anything like orgasm exists. So he is very quick in making love. The woman will take a little longer time because man's sexuality is local, genital; woman's sexuality is spread all over her body. If a man wants her to have an orgasm, he has to play with her whole body, the foreplay, so her whole body starts throbbing with energy.

But once she has had one orgasm, she is utterly dissatisfied because now she knows the taste, and she is capable, and she knows that now she can have deeper orgasms. And man is simply impotent after the first orgasm, at least for twenty-four hours. He cannot do anything else -- he just turns over and goes to sleep. The poor boy is finished. And every woman weeps, cries because she has not even come, and her lover is finished.

To avoid the woman from having the knowledge of orgasm -- for centuries the woman was not allowed even to know the beauty and the pleasure of orgasm -- man also has had to prevent *himself* from having orgasm. All that he knows is ejaculation; ejaculation is not orgasm. Ejaculation is simply throwing out energy: one feels more relaxed, the tensions of the energy are gone, and one snores better.

The woman has become aware of orgasm only in this century and the whole credit goes to the movement of psychoanalysis. In the East, ninety-eight percent of women are still unaware that there is anything in making love, because she gets no juice, no experience. She in fact hates the whole affair. Ejaculation is not her need, it is man's need; but both have remained deprived of sex and its ultimate orgasmic experiences.

But the trouble is, how to manage it? Anything looks very immoral. Either you have to invite all your friends, so that five, six friends make love, one by one, to the woman. Then she will be satisfied, but that looks very hurting to the ego. Or you have to provide her with an electric vibrator. But once she knows the electric vibrator, you are useless because the electric vibrator gives her such tremendous orgasmic experiences that you cannot give.

It seems there has been some mistake by nature itself: men and women are not equal in their orgasmic capacity. You are fully satisfied, but have you ever bothered whether your beloved has found even a single orgasm? Because she has not found a single orgasm, she can remain devoted to you: monogamous. But if she knows what orgasmic experience is, she will also want, once in a while, to be with another man.

If you really love your woman, you will help her to come out of her old conditionings which are far deeper, because man himself is responsible. Man himself does not have those conditionings; his morality is very superficial and a hypocrisy. But the woman's morality has gone very deep. Man has been enforcing it from the very childhood. If you feel to change it, it is your responsibility; and particularly Kamal, a man of your understanding should be able to understand what I am saying.

It is your responsibility to bring Neelam also out into the sun, into the rain, into the wind, so that she can drop all her conditionings. You have to help her; you have to teach her how to enjoy Sarjano's place, and not go on eating the Punjabi food her whole life... how to enjoy Japanese food or Chinese food. If men and women really love each other, they will help each other to be unconditioned from the past.

Man does not have many conditionings, and they are superficial. He can drop them very easily, the way you drop your clothes. The woman has been conditioned so much that it is not like dropping her clothes, it is like peeling her skin. It is hard and unless you really love a woman.... It will be impossible, on her own, to get rid of all those conditionings, help her. Give her also the taste that in the world there are so many other foods; in the world, other than you, there are many more beautiful men. Your woman must know all of them. It is part of your love that your woman becomes more and more rich in her experiences. And the richer she is, she will not only give you satisfaction; she will start giving you excitement and ecstasy.

You say, "It's not that I don't want to eat out occasionally, but I'd like to feel it is in my hands whether I do or not...." It *is* in your hands, but it can be in your hands only if it is in the hands of Neelam too. As far as I am concerned and my concept of the new man and new woman is concerned, there should be equal opportunity for both. Not that you are the master and your woman is your slave; that she can remain satisfied with you, and you can go, once in a while, fooling around the neighborhood. She has every right to fool around in the same neighborhood! And there is no need to feel guilty; you have to help her not to feel guilty.

It is a very strange phenomenon that woman's liberation will be man's liberation, too; their slavery is together. Because you don't allow your woman to be free, how can she allow you to be free?

Freedom has to be, from both sides, a precious value -- loved, recognized, respected.

You say "... and not be a victim of this hormonal conspiracy." If you want to get beyond the hormones and the biology; live it totally, exhaust it. My own understanding is that by the age of fourteen your hormones start working, and if you allow them total freedom if you go with them joyously by the age forty-two, they will like to go to rest. And this transcendence will be natural; it will not be a celibacy imposed. It will be a sacred celibacy that is coming to you from the beyond, because you have lived your life totally and now nothing in the ordinary life interests you. Your interest is in higher values, for a deeper search about life, about truth, about creativity. You have passed a childish age. By the age of forty-two, according to me, a man really becomes adult, but only if he lives naturally. If he lives half-heartedly then it will take a longer time -- maybe forty-nine years, maybe seventy-five. Maybe even when he is dying he is thinking only of sex and nothing else; he never transcends it.

You both are understanding people and you both love me, and you both can see things without screens on your eyes, clearly. Love each other totally, and occasionally allow each other freedom. But it has to be on both sides. And it is not going to destroy your love; it is going to make it richer, deeper, more fulfilling, more orgasmic. And those few occasions when you are on holiday from each other will not take you away from each other; they will go on bringing you closer to each other. Don't have any secret -- be absolutely open, and allow the other person also to be absolutely open, and respect openness. Never, even by your gestures, make the other person feel guilty. That is the greatest crime humanity has been committing: making people guilty. If the other feels guilty because of very deep rooted conceptions, help her to be free of the guilt.

Love lived in an atmosphere of freedom will transcend you from sex naturally, easily, effortlessly. Love will remain, sex will be gone and then love has a purity and a beauty and a sacredness of its own.

Sitting on a bus in New York, a prim old lady was shocked to overhear an Italian say to another, "Emma come-a first. I come-a next. Two ass-a come-a together. I come-a again. Two ass-a come-a together again. I come-a once more. Peepee twice. Then I come-a for the last time."

When the Italian was finished, the red faced old maid turned to a policeman sitting nearby, and said, "Are you not going to arrest that terrible old man?"

"What for?" asked the policeman. "For spelling Mississippi?"

Take life more joyously and more jokingly. Let your whole life become a beautiful joke. There is nothing wrong in nature, and to be natural is to be religious.

But there are disparities between man and woman; neither biologists, nor psychologists have been able to figure out why these disparities exist. The woman is far stronger as far as orgasmic experience is concerned. She needs to have more lovers than man, and man must have become aware of the fact in the very beginning of life. To prevent her, he has completely closed even the possibility of having *one* orgasm. That's why all women hate sex. I was puzzled -- why do women hate sex? All the women go to celibate monks and worship them; as far as their own husband is concerned, they know he is a dirty old man. The reason is, to them sex is an experience -- just dirtiness. The man is throwing his dirt onto the woman. The woman feels used, and nobody likes being used.

The new man will make love not a one way affair, from man to woman; it will be a two-way affair. Both will be enjoying it. And science has to find some way either to make man capable of having multiple orgasms so he can go a long, long time with the woman, giving her as many orgasms as she requires, and make the whole journey beautiful; or science has to cut woman's multiple orgasmic capacity to a single orgasm. Something has to be done, and it is one of the most important things because it creates problems in everybody's life.

You both are intelligent, and I hope that you will prove my hypothesis that you can love each other, and yet once in a while have different affairs -- joyously, not reluctantly. Not because I am saying it, but out of your own understanding.

BELOVED OSHO,
THE OTHER DAY WHEN YOUR BODY FELL A LITTLE, SOME OF YOUR SANNYASINS RUSHED TOWARDS YOU IN A SPLIT SECOND TO HELP. THERE WAS NO HUSTLE AND NO CONFUSION AMONGST THEM, AND THEIR MOVEMENTS WERE IN PERFECT HARMONY. AFTER THE NECESSARY ASSISTANCE WAS FINISHED, THEY SAT BACK IN THEIR SEATS AS IF NOTHING HAD HAPPENED. THIS ALL HAPPENED WITHIN A COUPLE OF SECONDS. OSHO, IS THIS THE REFLECTION OF THE AWARENESS THAT YOU ARE CONSTANTLY TALKING ABOUT?

Satyam Niranjan, yes. It is something of alertness, something of silence and peace -- a discipline that arises out of awareness, not a discipline that is being forced through training. Only Sarjano missed out because he did not have the camera ready.

After you had gone back to your seats and I moved, I remembered Sarjano, and I remembered a small story....

An American couple are touring darkest Africa on safari. They are walking cautiously through the jungle, when suddenly a huge lion springs out in front of them. It seizes the wife with its giant jaws and proceeds to drag her into the bush.

"Shoot!" she screams. "Shoot for Christ's sake!"

"I can't," answers the husband. "I have run out of film."

Everything was right, only Sarjano was not ready with his camera. I have heard he is angry with his camera, wants to sell it. Don't do any such stupid thing! Even if you have run out of film we can get more!

BELOVED OSHO,
NOT LONG AGO, IN A DISCOURSE, I HEARD YOU SAY THAT YOU HATED SPAGHETTI. THEN RECENTLY, YOU SAID YOU HATED SUNTANS. AND NOW, JUST THE OTHER DAY, I HEARD YOU SAY THAT THE ONLY THING YOU HATED WAS INCOME TAX. DOES THIS MEAN THAT YOU DON'T HATE SPAGHETTI, AND SUNTANS ANYMORE? OR IS THERE SOME MYSTERIOUS CONNECTION BETWEEN THESE THREE SEEMINGLY UNRELATED PHENOMENA?

I don't hate anything. But just when I am talking to you, there are points which have to be emphasized. And when I say I hate spaghetti, I am simply emphasizing something. Hatred is not part of my being at all. In fact, I have never tasted spaghetti, and perhaps I will never taste it because of an accident.

One Italian woman, a professor with a doctorate from the University of Rome, used to be my sannyasin. But she had strange habits: one was that I don't think she had ever taken a single shower in her life. She used to stink. And she went putting on powder, layers of powder... she was a beautiful woman. And it was she who made me so much afraid of spaghetti, because she prepared spaghetti one day and brought it for me

to eat. The spaghetti was smelling of her.

I told her, "Out, you just go out of the room. Leave the spaghetti, I will eat... but I always eat alone. You just go out." And as she went out, the first thing was: I threw her spaghetti down the toilet. And the smell was so dangerous that even today -- it must be twenty-six, twenty-seven years ago -- but suddenly, if I remember spaghetti, I remember the woman and the smell. And then it is no more a memory; I have to live it again. That's why I say, "I hate"; otherwise, I have never tasted spaghetti. It just came in a wrong way to me, through a wrong vehicle.

A suntan also I don't hate, but certainly I don't like, because to me it seems a modern way of self-torture. It is something masochistic, lying down in the hot sun. All over the world millions of women are suffering, and nobody protests that -- "Stop this nonsense!" And that suntan does not remain long. You are simply sunburned. In a few days, you are healed and you are back to your normal color.

If one really wants to be a little less white, a suntan is not the way. You need a certain pigment to be injected into your body, and then you will remain, for your whole life, the color you wanted. A suntan to me always looks something like religious self-torture; the beaches are full... there is no space on the beaches on a sunny day.

I don't hate -- why should I hate? It has nothing to do with me. I simply don't like... I myself don't like to go into the sun. I love to see the sun from my air-conditioned room.

A wealthy English tourist visiting America was curious about the native American Indians. After touring one reservation, she asked her guide why some men had more feathers than others in their headdresses.

"We only have one feather because we only have one squaw," said the guide. Thinking the guide must be joking, she asked another man who said, "Uh! we have four feathers because we have four squaw."

Disturbed that any culture could possibly have such a crude custom, she decided to ask the tribal chief for further explanation. "Why are there so many feathers in you headdress, chief?" she asked.

"Me chief, so me fuck them all. Big, small, short, tall, make no difference."

The English lady was mortified. "You ought to be hung," she snorted.

"You damned right," said the chief. "Me hung like buffalo."

"Well," she cried. "You don't have to be so damned hostile!"

"Hoss-style! Dog-style! Any style! Me fuck them all!"

Tears in her eyes, and red with embarrassment, the woman cried, "Oh dear, Oh dear." To which the chief replied, "No deer! Me no fuck deer! Asshole too high. Fuckers run too fast!"

I have just been joking. I don't hate anybody... neither the spaghetti, nor the suntan, nor the tax collectors. But when I am speaking, I never say anything that I have prepared beforehand and whatever I say, I want to say with my totality, with my spontaneity. My word "hate" is simply a total expression of my dislike.

My God! I'm still smelling that spaghetti!

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #34
Chapter title: Out of the mind -- below or beyond

28 May 1987 pm in Chuang Tzu Auditorium

Archive code: 8705285
ShortTitle: GOLDEN34
Audio: Yes

Video: Yes
Length: 102 mins

BELOVED OSHO,
YOUR OUTSTRETCHED HANDS EVER-PATIENTLY WAIT BESIDE MY OPEN CAGE DOOR, BECKONING. BUT TIME AND TIME AGAIN, I RETURN TO MY CAGE SHOUTING, "FREEDOM, FREEDOM!" HAVING A TASTE HERE AND THERE OF THE VASTNESS OF THE UNKNOWN, WHY DO I RETURN TO MY LESSER HOME? YOUR BECKONING EYES, YOUR INVITING HANDS PULL SO STRONGLY AT MY HEART, AND YET I RESIST. BELOVED OSHO, WHICH IS IT I AM MORE AFRAID OF -- LIFE OR DEATH?

Prem Leela, the old man, the way he has existed for centuries, is afraid of life, not afraid of death. Death he worships, life he renounces.

All the religions that have prevailed in the world have been life-negative; they have continuously hammered the thought into your mind that to love life is something wrong; to love life is for sinners, to hate life is for saints. All their disciplines are managed and planned in such a way that they destroy your life; they destroy your joy of life, they destroy your longing for more and more life.

Rather than helping you to live more aesthetically, more artistically, more beautifully, more blissfully, they condemn life so much in so many ways that your whole longing for life is poisoned. And in a very indirect way, they all teach you to worship death. What is renunciation of life if not the worshiping of death? They are afraid of life because life seems to be against their religions. A man who loves life will not bother at all about temples, and mosques, and churches; life is enough unto itself.

One who has known life in its depths and in its heights will not bother at all whether God exists or not because he has already known something more real, something more certain than any God has ever been.
All gods are hypothetical.
Only life is the real God.

Naturally, the priests are worried that you should not get too much involved with the mysteries of life, because if you are too much involved with the mysteries of life... who is going to be a Christian, or a Hindu, or a Mohammedan, or a Buddhist? Who is going to worship dead gods, dead saints? Who is going to listen to the priests?

One who has heard the song of life itself, one who has lived intensely and totally the music of life itself, who has danced it, is not going to be concerned about belief systems -- he has no need. And there are only two ugliest professions in the world... one is that of the prostitutes and the other is that of the priests.

Of course, the profession of the priests is far worse because the prostitutes only sell their bodies, they don't sell their souls. And they don't interfere with anybody else's freedom, they don't destroy your joy; on the contrary, they in some way enhance it, intensify it, make it more aflame. It is the priest who sells gods, and who enslaves man, and who interferes in everybody's life -- his freedom, his individuality.

He can not tolerate seeing anybody happy, because the person who is happy is not going to be his customer; his business is dependent on your misery. The more miserable you are, the more you will seek the advice of the priest, the more you will worship statues, the more you will look beyond life for some consolation. This life is full of suffering. You have to believe in a life other than this life just to bear it, just to tolerate it; otherwise, it will become impossible even for a single moment for any intelligent man.

The priests have left only one thing, and that is suicide. They have destroyed everything that life is capable of, and they have poisoned your minds so deeply that even if you try to enjoy something... you want to dance, but you find that some invisible chains are preventing your feet; you want to sing, but you find some invisible hands are choking your voice; you want to love, but you suddenly hear some voice coming from within your own mind that you are going to commit a sin, it is against God and against all the holy scriptures.

Prem Leela, your question is of tremendous importance. You are asking, "Which is it I'm more afraid of: life or death?"
Nobody is afraid of death.

It may seem unbelievable, but I repeat that nobody is afraid of death, because you cannot be afraid of

something you don't know. You cannot be afraid of something with which you are not acquainted -- what do you know about death? How can you be afraid of the unknown?

It is the *known* that creates fear. It is the miserable life that you have lived today, that you are afraid you may have to live tomorrow again. You know it; you have been living it year after year, hoping that some miracle will happen, and tomorrow with the rising sun everything will change. But the sun rises every day; it has risen thousands of times, and nothing changes. On the contrary, life goes on becoming more complicated, more miserable, more full of suffering, more full of fear.

Yes, you are afraid of old age, you are afraid of disease, but not of death. You know nothing about death. Death, you worship.

One of my friends was meeting with the home minister. He asked, "Ramakrishna Mission is given tax-exempt status, Vivekananda Mission is given tax-exempt status; why are you all against a man who has not done any harm to you?"

And the home minister said to him -- "they are friends, old colleagues -- because Bhagwan is still alive, he cannot be given tax-exempt status." My friend could not believe that to get tax-exempt status, you have to be dead! He said, "What kind of logic is this?"

And the home minister explained, "A living man cannot be given a tax-exempt status because he may change tomorrow, he may change his whole ideology; he may become a communist, he may become an anarchist. And particularly the man you have come to recommend to me is already dangerous!

"Once a man dies, everybody is satisfied; at least one thing is certain -- that man cannot change. He cannot give another interpretation to life, he cannot declare that there is no God. We can be certain about his philosophy, and if it fits into our categories, we can give the tax-exempt status, but not to a living man -- and especially to a living man like Bhagwan!"

My friend was going to see the prime minister, but the home minister said, "It is better you don't mention Bhagwan's name to anybody. Just the name makes them afraid for the simple reason that he does not belong to any religion; nobody knows what exactly is his teaching. He does not give any discipline to his people; on the contrary, he takes away people's disciplines and beliefs. Rather than conditioning them to be obedient to the society and the society's morality, he corrupts them. He takes away their conditionings and leaves them open, vulnerable, rebellious."

Have you ever seen anybody who is alive being worshiped as a saint? Even when Ramakrishna was alive, people thought, "He is an idiot, he is a madman." When Ramateertha was alive, the great Hindu scholars of Varanasi declared that he could not be a saint because he did not know Sanskrit. His whole upbringing was in Persian, Arabic and Urdu, because he was born in Lahore which is now in Pakistan. But once dead, nobody asks whether Ramateertha knew Sanskrit or not; dead, everything is right. Now he is worshiped as a great saint. Ramakrishna is no longer described as a madman; he is worshiped as an incarnation of God -- by the same people.

To worship the dead has been one of the basic attitudes of the old man, because the dead man cannot create rebellion, cannot provoke people to revolt. A dead man is very comfortable, convenient. But one who is alive, and not only alive, but who believes life to be the only God, looks certainly dangerous.

Just a few days ago here in Poona, one of the shankaracharyas, Swami Svarupanand, told a conference, "Bhagwan Shree Rajneesh is the most dangerous man mankind has ever known." I don't carry nuclear weapons with me, I don't have even a knife to cut vegetables, but I am the most dangerous man of the whole history of mankind because I teach life and not death, love, rejoicing and not renunciation.

The old man has lived so wrongly, so stupidly, so insanely that the harm that has been done to us is incalculable.

A man is shipwrecked, and finds himself in an uninhabited region. After wandering long in the jungle, he comes at last to a village where he sees a noose from which a corpse is hanging.

"The Lord be praised," he cries. "Civilization at last!"

But this is the civilization we all have inherited.

Two guys at a bar were comparing the sexual behavior of their wives. "Hey," one said, "Does your wife close her eyes when you are making love to her?"

"Sure, she does," the other replied. "She can't stand to see me having a good time."

The priests are just like these wives who can't stand to see anybody having a good time. All your religions are nothing but condemnations of everything that can give you pleasure, joy. They are very supportive of everything that is nothing but self-torture.

Your question is: "Bhagwan, your outstretched hands ever-patiently wait beside my open cage door,

beckoning, but time and time again, I return to my cage shouting, "Freedom, freedom!" Having a taste here and there of the vastness of the unknown, why do I return to my lesser home? Your beckoning eyes, your inviting hands pull so strongly at my heart; and yet I resist."

Naturally, a great question mark arises in your heart -- why? Why do you choose slavery when freedom is available? Why do you choose the cage when the doors are open, and the whole sky is yours?

The answer is not very far to find. The cage has security. It protects you from rain, from sun, from strong wind, from your enemies. It protects you from the vastness in which one can be lost. It gives you a shelter, it is your cozy home, and you don't have any responsibility of worrying about your food, of worrying about the rainy season, of worrying about whether tomorrow you will be able to find nourishment or not.

Freedom brings tremendous responsibilities.

Slavery is a bargain: you give your freedom and somebody else starts being responsible for your life, for your protection, for your food, for your shelter, for everything that you need. All that you lose is your freedom, all that you lose are your wings, all that you lose is the starry sky. But that was your soul.

In a cage safe and secure, you are dead; you have chosen a life of no risk, no danger. That's why you go on returning to your cage, although your deepest soul is restless in slavery; it would like to risk all and to have the freedom to go to the very end of the sky. It longs to fly across the sun to faraway stars. That's why my hands become significant to you, my words become a beckoning. But you decide, finally, to be a hypocrite; that's what almost everybody in the whole world has decided.

You start singing songs of freedom in the cage. Although the doors are open and the sky is available, you settle for a life of hypocrisy -- to have all the coziness and the insurance and the security of the cage, and have all the joys of freedom in your song, in your poetry, in your painting, in your music. That's why you go on shouting, "Freedom, freedom!" You are simply deceiving yourself.

The new man will not be a hypocrite.

The old man was basically taught to be a hypocrite. The greater the hypocrite he was, the more honored, the more rewarded, the more respectable. He had settled with society: "You respect me and I will be a slave, I will be at your disposal. You just go on giving Nobel prizes to me."

But you are not to be part of that old hypocrite world. I want you to come out of all security, all coziness, all shelter. Make the whole sky your home, be a wanderer, a pilgrim, know all the mysteries and all the secrets of life. And let not your life be a serious and miserable phenomenon. Let it be a joyous laughter, a playfulness.

To me, authentic religiousness means a childlike innocence, playfulness, and a wholehearted capacity for laughter.

Then each moment becomes so precious that you will not sing the song of freedom, you will live it. You will not talk about truth, you will know it. You will not worship God, you will find him wherever life is -- all over existence.

BELOVED OSHO,
THE CLOSER I GET TO YOU, THE MADDER I BECOME, AND I HAVE NOTICED THIS PHENOMENON IN OTHER DISCIPLES. PLEASE COMMENT.

Prem Ramarshi, the question shows you are not yet mad enough because those who are mad never accept that they are mad. That is one of the absolutes: the madman never accepts that he is mad.

You can look in madhouses, you can ask as many madmen as possible, and you will be surprised that they are all shocked that people think that they are mad. No argument convinces them; on the contrary, they are ready to give every argument to prove that they are not mad.

It happened in the second world war, Winston Churchill had gone for a walk in the evening, tired of the whole day's work, and the tremendous responsibility and tension -- because Adolf Hitler was bombing exactly over London. He forgot in his thoughts that after six o'clock he had to go inside the house; an absolute curfew ordered that after six o'clock, nobody should come out of the house. As Churchill remembered it, he saw that it was six-fifteen. And it was not in India where, if you are the prime minister, no law applies to you; it was Britain where it makes no difference whether you are the prime minister or a nobody.

He rushed to the closest house because his own house was far away, it would take fifteen minutes... the streets were deserted, he could be caught, and that would become a scandal -- that even the prime minister does not follow the rules that he decides for everybody to follow.

He knocked on the door. A man opened the door, and he introduced himself saying, "I am Winston Churchill, prime minister of the country, and by chance I forgot to return home in time. Please give me shelter."

Before he could end his sentence, the man, a very strong man, pulled him in. Churchill said, "What are you doing?" The man said, "Shut up! We already have three more Winston Churchills in here."

It was a madhouse!

Winston Churchill said, "But I really AM Winston Churchill." The man said, "Forget all about it. They all say the same thing. Everybody is really Winston Churchill."

He said, "Let me phone my wife, or to the palace." The man said, "Forget all these things. Just get into your cell so I can lock it. And don't make any nuisance in the night, because we are tired of these Winston Churchills. Those three are also continually saying, "We want to talk to Buckingham Palace; we want to inform parliament what kind of misbehavior is being done to the prime ministers."

He thought for a moment, and realized the situation -- that there is no way; he will have to wait till the morning, unless some officer or doctor, somebody more intelligent then this idiot, comes in.

But it was the same story. The jailer came, and he was an educated man. Winston Churchill very politely said to him, "Listen, I'm really Winston Churchill. I'm not joking. And I have too much responsibility, the country is at war, I cannot remain here! I'm needed in my office; every moment is decisive.

The jailer laughed. He said, "Just rest. Three others are also continually harassing us that they are responsible for the whole country, that they are to save the whole world."

Winston Churchill thought that now even the last hope.... The doctor came. He looked at Winston Churchill, and Winston Churchill said, "Do you recognize me? Have you seen my picture?"

The doctor said, "I have seen your picture, and that's why I'm wondering... that you look exactly like Winston Churchill."

Churchill said, "I don't look. I am."

The doctor said, "Forget all about that! Don't say that, because there are three more. They also look... and if you tell them that they look like Winston Churchill, they become very angry. They say, `We are! Don't insult your own prime minister.'"

His family was in search all over the street where he used to go for a walk, and somebody said that they had seen him knock at the madhouse on the corner -- that's how he was found and released. But before getting released he said, "I would like to ask a favor. I would like to see the other three. I have become so interested in them. Once in the night, it came to me, "Perhaps I'm just mad, and they are right." But then I dropped that idea," No, I'm certainly Winston Churchill; I'm the prime minister." But I would love to see them."

So he was taken to see them. They all looked like him -- fat, with the cigar. And they all looked at him also, and they all said the same thing. They said, "Boy, you look almost like Winston Churchill -- an exact copy of me! How did you manage?"

Because he was not a madman, for a moment the idea came to him, "Perhaps I am mad." But for those three people even that idea was impossible.

You say, Ramarshi, "The closer I get to you, the madder I become, and I have noticed this phenomenon in other disciples." You have to come a little bit closer. Just becoming madder is not enough; you have to be really mad! And the moment when you are really mad, you will not say you are mad; your will say, "I am enlightened." That too happens here; when somebody really gets mad he becomes enlightened. Unless you become enlightened, I don't take it seriously. Then it is okay, it is normal. Here in this commune of crazy people it is a normal phenomenon, and you have observed rightly.

But to be mad by coming closer to me is to attain to sanity in a world which is really insane. Because the world is insane, the sane people will appear as if they have gone mad. The sane people are so few, and they happen once in thousands of years -- a Gautam Buddha, a Zarathustra, a Lao Tzu, a Socrates, a Jesus. Centuries pass, and humanity goes on living in a lukewarm madness. But because everybody is in the same boat, nobody recognizes that anybody is doing something insane.

Coming closer to me means becoming more sane. It will appear like becoming madder... and even more mad. All these words are very irrelevant. As far as I see, there is a certain similarity and a certain dissimilarity between the sane and the really sane, between the ordinary mad and the madness that comes as

a divine gift.

The sameness is that both go out of the mind. In fact, we say -- in many languages the phrase exists -- that somebody has gone out of his mind that means he has gone mad. But Gautam Buddha also goes out of his mind. Just the difference is that: you can go out of mind and fall below mind or you can go out of mind and transcend mind and go beyond.

In both the cases you will be out of the mind -- that will be the similarity between the ordinary madman and the enlightened man. But everything else will be totally different. The man who has gone beyond the mind has become for the first time sane, intelligent, wise. But to the ordinary humanity, to the normally insane people, both have gone beyond their fold, both will appear as if they are mad, and many of their actions can be interpreted as if they are similar.

One great Zen master, Lin Chi, was staying in a temple on a cold winter night. In the middle of the night, the priest suddenly woke up because he saw, in the middle of the temple, a great fire. He rushed there; Lin Chi was sitting by the side of the fire.

Lin Chi had come that very evening and he wanted to stay overnight. Knowing him as a great Zen master, the priest had allowed him; but now he was repenting that he had allowed this madman inside the temple because he had burned a big wooden statue of Gautam Buddha, and he was enjoying in the cold night the heat, the warmth.

The priest said, "Are you mad or something?" Lin Chi said, "What's the matter? Why are you looking so angry?"

He said, "You have burnt Gautam Buddha! It was our most precious statue; it took years to make it."

He said, "I have burnt Gautam Buddha?" So he took his staff and started searching in the ashes of Gautam Buddha for his bones, which in the East are called flowers.

The priest said, "Now what are you doing?" Lin Chi said, "I am looking for the flowers! Gautam Buddha is gone, but at least we can save the bones."

Even the priest had to forget his seriousness and laugh, and he said, "You are really mad. This is just a wooden Gautam Buddha. There are no bones in it."

Lin Chi said, "If that is the case then you have still got two more statues, and the night is long and very cold. Bring one and you can also participate and enjoy. And as far as worship is concerned, one statue is enough; three are not needed."

But the priest, seeing the intentions of Lin Chi, could not allow him to remain in the temple. In the middle of the night, a cold night, he forced him to leave the temple. He said, "I'm afraid if I go to sleep you will destroy another statue. I have heard much about you and I have always thought that you are a little mad, but today I know you are completely gone."

So he threw Lin Chi out of the temple. In the morning he opened the doors to see what had happened to Lin Chi. Just in front of the temple there was a milestone. Lin Chi had collected a few wild flowers, had put those flowers on the milestone and he was doing his morning worship: "Buddham Sharanam Gachchhami."

The priest said, "My God, this is too much! First he has destroyed a precious statue of Gautam Buddha and now he is worshiping before a milestone." He went and he asked Lin Chi, "What are you doing?"

He said, "The real thing is prayer. Whether the stone is carved in a certain form and proportion or not, it does not matter. It is only an excuse. You have your excuses -- I have destroyed one, two are still there. Sometime I will see... but for this morning this milestone is as perfect to meditate, to pray with, as any Gautam Buddha."

To any ordinary normal human being, this behavior will look insane. But do you think it is insane or is it super-sanity, super-sensitivity? He is a superman, because he is saving the essential and destroying the non-essential.

Don't be worried about becoming madder by coming closer to me -- rejoice! The madder you become, the more blissful you are. And you are seeing the same phenomenon happening in other people. My very being here is to drive as many people mad as possible, because these mad people are the potential for the future.

The so-called sane have ruled the world too long, and destroyed everything that was valuable. Now let this new race of the new man, who may look mad to the old, rule over the world. Let these people spread more madness, more joy, more song, more ecstasy and more dance around the earth. That's the only way to save it from destruction.

But old habits die hard. So you are becoming madder, Ramarshi, in installments -- slowly, slowly. Take a little longer steps. Don't take me for granted. I am here today, tomorrow...? Only one thing is needed --

permission from Rafia! And I can persuade him....

Sandra and Simon are arguing furiously over the breakfast table. "Oh, you are stupid!" shouted Simon at his sister. "Simon!" says the father, "that's quite enough of that. Now say you are sorry."

"Alright," says Simon, "Sandra, I am sorry you are stupid."

Just small steps won't do; you need quantum leaps!

Ramarshi, the mind can try to be sane. But it will be very superficial sanity, just skin-deep, or perhaps not even that much; a little scratch and the insane will come out. Real sanity consists only in going beyond the mind and entering into a state of meditation. Thoughts can never become sane. Only a thoughtless silence brings you to the world of sanity.

And when silence deepens inside you and goes on opening doors upon doors of your heart till you have reached your very being, don't stop, because the mind is very old and your meditation will be a very new experience. The old has weight, the old can pull you back again and again. The new experience of meditation and intelligence has to be given time to grow roots, has to be given time to start influencing your actions and your behavior. You should not leave the effort to create your meditation, your silence, your peace and its depth till you are absolutely certain that your mind is under your control and you are not under the control of the mind. That is the criterion of a sane man: the mind is his servant. For the insane man, the mind is his master.

BELOVED OSHO,
THE OTHER MORNING YOU SAID THAT WE ARE ALL GOING TO BE ENLIGHTENED AND ALL MASTERS, AND I FELT SIMULTANEOUSLY A GREAT LAUGHTER AND A TREMENDOUS RESPONSIBILITY AWAKENING IN ME. IS THAT WHAT YOU WANT? AM I LISTENING CORRECTLY? AGAIN I FEEL THAT I AM NOT RECEPTIVE ENOUGH. PLEASE HELP ME.

Sarjano, I said certainly that you are all going to become enlightened, and masters, and you heard me right. Just one thing more I have to add to it. I could say it because enlightenment is your very nature. It is because of language that many problems arise; otherwise I would have said you are enlightened and you are masters -- you are just unaware of it.

It is as if you have a treasure in your house, but you don't know where it is. The house is big -- many mansions, many rooms; you know certainly the treasure is there, but you are poor, you are a beggar, and who is going to believe you? Even you yourself suspect a thousand-and-one times that perhaps it is all a myth, a dream; there is no treasure. But you have not looked into the house, you have not searched in all nooks and corners; you have not made enough efforts to find it.

I have found my treasure! That's why I am absolutely certain that if my consciousness can give me so much peace and so much silence, so much joy, so much blissfulness, there is no reason why your consciousness cannot do the same. Perhaps you have not looked into the possibility, you have not searched in your own being, you have never gone in; otherwise you are enlightened this very moment.

And I could say that not only you all will be enlightened; you all will be masters. All enlightened people have not been masters, but I can say with tremendous guarantee that my people, once they become enlightened, are going to be masters, for the simple reason that I have been preparing you to convey the message. I am giving you all the devices: how to create bridges between you and those who are blind; how to find words which can contain at least a hint of your experience. Talking to you twice every day for almost thirty-five years....

The danger is that many of you may become masters before they become enlightened, because they have listened to so much; just a little articulateness and they can pretend to be great masters. A few are doing that already around the world; they have become mini-gurus.

But what you heard, you heard rightly. It seems difficult, it seems almost impossible; hence you laughed. The very idea of Sarjano as enlightened will create laughter in everybody. Sarjano, the enlightened master, the piesta seller, the pornography photographer. It certainly.... I can understand why you laughed. You know yourself!

But simultaneously you also felt a tremendous responsibility awakening in you, because it does not matter; neither piesta, nor anything else can prevent your enlightenment. In fact, my people are going to be not just like the stone statues of Gautam Buddha, sitting in a lotus posture doing nothing. How many Buddhas like that can we afford in the world? We will need a shoemaker who is enlightened, a piesta maker

enlightened -- all kinds of people. Your actions don't define you; your being remains undefined by your actions. Certainly your being defines your actions. When you are enlightened your piesta will have a different taste.

In desperation the young bride finally took pen in hand and wrote to the problem page of a newspaper: "I am married to a sex maniac. My husband never leaves me alone. He makes love to me all night long, while I am in the shower, while cooking breakfast, even while I'm trying to clean the house. Can you tell me what to do?" signed, worn out.

"P.S. Please excuse the jerky handwriting."

But even these people have to become enlightened!

My deepest longing is to make all kinds of people enlightened and to make enlightenment a very ordinary, simple and innocent experience -- nothing special, nothing holier-than-thou-humble, non-pretending, not claiming spirituality... just being joyous and full of light, radiant with joy, overflowing with love, ready to share their experience in whatever way they can.

Sarjano, there is no need to laugh. You are as capable as any Gautam Buddha. And there is no need to be worried about responsibility, because when you become enlightened you also become capable of fulfilling tremendous responsibilities of which you could have never dreamt before.

[SUDDENLY THE SOUND OF FIRE CRACKERS IS HEARD IN THE DISTANCE.]

Is this Sarjano making all these firecrackers from his piesta shop? -- because I think he is there!

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #35
Chapter title: Buffaloes are never bored

29 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
PRINCE CHARLES, THE HEIR TO THE ENGLISH THRONE, RECENTLY SPENT THREE DAYS ON A SMALL SCOTTISH ISLAND WITH A LOCAL FAMILY, HELPING ON A CROFT. EARLIER THIS YEAR, HE SPENT SOME TIME IN THE KALAHARI DESERT WITH LAWRENCE VAN DER POST. HE SAID ON TELEVISION THAT HE TALKS TO HIS PLANTS TO HELP THEM GROW. THE FUTURE KING OF ENGLAND SEEMS TO BE INTERESTED IN SPIRITUAL MATTERS. HAVE YOU ANY COMMENT TO MAKE ON THIS?

Prem Yatro, Prince Charles is deeply interested in meditation. He is also interested in exploring the inner world. But in the West, unfortunately, such people are thought to be a little crazy -- a little loony.

His statements -- that he talks to his plants to help them grow -- have created almost a scandal all over England. They don't think that their future king should talk such nonsense -- although it is not nonsense. But from a man from the royal family, and particularly the man who is going to be the king, England must be

feeling very insecure. His going alone in the desert or to small villages to find peace of mind is very disturbing to the British traditional, orthodox Christian; it is disturbing to his family, to the queen and to his father, Prince Philip.

When he was in India, he had specially called Vimalkirti and his wife, Turiya -- they both were my sannyasins. Vimalkirti was one of his cousins. Vimalkirti was the great-grandson of the German emperor, and he was directly connected to Prince Philip; Prince Philip was his mother's brother.

He talked for hours about me, about meditation, about what is happening here. Vimalkirti and Turiya both invited him to come; he was very interested, but very afraid of the royal family. He was specially told by Queen Elizabeth not to go to Poona. He went to see the shankaracharya, he went to see Mother Teresa, but Queen Elizabeth was more afraid of Poona than anything.

In the East, kings were sent -- particularly future kings -- to the great seers and mystics to learn the ways of inner life, because a king is not of any worth if he has no contact with himself. If he is just an extrovert, he cannot be a blessing to his people. For years in the East the princes used to sit at the feet of the masters to learn silence, to learn compassion, to learn meditation, to become aware of the mysteries of existence. The king should not only be aware of the mundane world, he should also have his roots in the sacred -- only then is he a complete man. And only then can he look after his people in all aspects of life. But in the West, it is totally a different thing.

Prince Charles is being thought of as if he is a little crazy, and England is worried because he is going to be the king. He has already started throwing his weight; he insists on his way of life.

It is a well-known scientific fact that you can talk to the trees, and you can help them to grow faster, you can help them to bring bigger flowers, juicier fruits; you just have to be in a friendly, loving relationship with them. They are very sensitive people, more sensitive than man himself.

The latest research about trees and their sensitivity scientifically proves strange phenomena. Scientists have developed some instruments, something like cardiograms, which can graphically depict the exact emotions of a tree.

On a silent and beautiful morning, with the sun rising and the birds singing the graph is very harmonious. Then suddenly, the scientists bring a woodcutter with the intention to cut a tree. And immediately -- the man has not started cutting it, he has not expressed his thought even that he is going to cut it -- the graph starts wavering, loses harmony, shows fear, anxiety, tension; the tree has lost its joyous ecstatic interiority.

It seems that the tree is capable of reading the mind of the man, because he has not said anything. And if the same woodcutter is brought to the side of the tree without any intention to cut it, the graph goes on harmoniously, there is no change. The tree is not worried; the man is not dangerous, he is not going to harm it.

Not only that, but when a woodcutter comes with the intention of cutting a tree, a certain tree, other trees surrounding it all start showing anxiety, fear, anguish; their graphs start losing the harmonious beauty. They are not going to be cut, but one of their friends, one of their neighbors, a colleague for years, is going to be unnecessarily killed.

It was in the East with Mahavira, that the first insight came into the world that trees are living beings, and they should be treated in the same way. Vegetarianism is just a by-product of that intuition. But it remained a philosophical hypothesis.

Then another Indian man, Sir Jagdish Chandra Bose, scientifically proved that trees are living beings. He was given a Nobel prize for his great exploration and opened a new door for future explorers. But since then fifty years, or more than fifty years have passed; nobody has gone beyond Jagdish Chandra Bose.

But recently, many scientists around the world -- in the Soviet Union, outside the Soviet Union -- have gone far beyond Jagdish Chandra Bose and his discoveries. The trees are not only alive; they are also conscious in their own way.

Man should not think that he is the only conscious and intelligent animal in the world, and he should not think that his is the only type of consciousness that exists. The researchers show that animals have a different kind of consciousness and a different kind of sensitivity.

A few birds... particularly bees have been found to have a certain language, and trees have been found immensely sensitive. When the gardener comes to water and to nourish them, the graph on the cardiogram attached to them starts dancing in joy, shows some ecstatic welcome. Perhaps soon we may be able to discover that they have their own kind of language that we don't understand.

But Prince Charles talking to the trees in England will not be acceptable. He is being condemned as a

little crazy. Actually, according to me, and according to all the scientific research too, what he is doing is absolutely sane -- more sane than your ordinary people are.

I had an old gardener who won every year a competition in the city because he used to bring roses so big that people could not believe it. He was a poor man and his secret was that he treated trees not as trees, but as his own children. He would talk to them, he would inform them before-hand, "I am going for a competition; don't let me down. You have to produce the biggest flower possible."

For almost the twenty years that he was with me, he was winning every year. But his secret was not better gardening; his secret was a deep respect for the plants, bestowing on them a dignity, communing with them as if they also were human beings. He was offered many other jobs by richer people because they wanted to win the prizes.

I told him, "You can accept if somebody is giving you more money -- don't be worried."

He said, "That is not the question. The question is that everywhere I will be thought mad. It is only you who has never said to me that what I am doing is nonsense. You have supported me, and in my whole life you are the only person who has."

When I came to Poona, the gardener had become very old, but he was sending messages through sannyasins that he would like to come and take care of my garden. He was worried that nobody else could take care of my garden the way it should be taken care of.

What Prince Charles is doing is perfectly right. He should be supported, but he is being condemned all over England. We are so blind towards existence that it is not surprising.

Have you ever said, "Hello," to a tree? You yourself would think that you are going out of your mind. Have you ever touched a tree with love, the same way you would touch your beloved? Have you ever hugged a tree? You are missing a whole world of sensitivity that surrounds you, that is available.

Slowly, slowly, you will start feeling that when you say hello to a tree... of course, it cannot respond in language, but it will respond in some way. It may start swaying even though there may be no wind. When you touch it lovingly, just a little acquaintance is needed, and you can feel that on the other side there is not something insensitive, but something which is far more sensitive than people are. The tree will be sending its energy, its warmth to your hand.

If you hug a tree, the world is going to think you mad. But all the trees will know that there is still hope for man; there are still sensitive people. And hugging a tree, you will find more sensitiveness, more lovingness, than you can find even hugging your friend or your beloved, because your friend, or your beloved are full of tensions, anxieties, agonies. Trees are absolutely innocent; their consciousness is as pure as the purest sky, unclouded. We are not living in a dead world.

Although it has not been discovered yet by science, it is predictable that even in rocks you will find a consciousness deep asleep. Nothing is dead anywhere; it is whole, alive, sensitive. We are unnecessarily confining ourselves to human beings. We should spread our hands in all directions -- to the animals, the trees, the birds, the rocks, the oceans.... By this expansion of your experiences, your own consciousness will be evolving more and more. This universe is not a graveyard, it is full of rejoicings; you are just deaf. It is full of beauties, but you are blind. All the birds are living in a different dimension of consciousness; you can have a communication with them.

Man's future evolution is to expand his own consciousness in all dimensions, so that he can find the oceanic life and sensitivity that constitutes the universe. To me, this sensitivity and consciousness that makes up the whole existence is the only God, not to be worshiped, but to be loved.

Create more friends, and as your friendship goes deeper into different dimensions, you will find yourself becoming richer and richer; your own heights will start reaching Everest, your own depths will start reaching the Pacific.

The new man, of which I consistently dream, is going to deny God and to accept the world. But his world will be full of godliness. The old man has been a worshiper of dead gods in the temples and mosques and synagogues. The new man will find his living god in the trees, in the birds, in the rivers, in the ocean, in the mountains, in the stars. He will transform the whole universe into his temple.

Prince Charles is moving on absolutely the right lines. He needs encouragement from every nook and corner because England will not support him; it is one of the most dull countries in the world, the most serious, long-faced, dead in the soul. But he should continue his meditations in deserts, in deep forests, in mountains. Let the whole world call him mad, but the new man will accept him as a pioneer.

BELOVED OSHO,
I AM WITH SARJANO FOR A WHILE. CAN I SURVIVE THAT?

Prem Sandha, it is a difficult job you have taken in your hands. It is almost impossible to survive with Sarjano. But it is not a curse, it is a blessing.

You should not make any effort to survive either -- merge with him. He is mad, but with a method; he is full of energy and love. Just don't fight with him -- become one with him. The way to survive with Sarjano is to become one with him. But that is the way for everyone who wants to love. Love is basically committing suicide. Two egos have to commit suicide to place them in a position for merging and melting, to create the space in which love can grow.

Sarjano is full of energy -- sometimes too much! But an understanding woman can help him to be more centered if she can love unconditionally and without asking anything. If she can enjoy his abundance of energy, then there is no problem. But if you want to dominate him, you cannot survive; if you want in some way to be bitchy, you cannot survive.

He is not a man who will accept any handcuffs, any curtailment of his freedom. Neither do you have to curtail your freedom; enjoy your freedom and let him enjoy his freedom. Two freedoms can exist together beautifully, but two slave-makers cannot exist together; they are after each other's necks. Unfortunately, that is the situation in the whole world: people are killing each other in the name of love, destroying each other in the name of love.

Love is a creative act. It enhances both. It gives freedom, it gives joy, it gives courage, and nourishment, but that seems to be only theoretical. In actuality, millions of people are suffering because of love. It is very rare to find someone who is growing because of love, who is becoming spiritually strong and integrated because of love.

But at least my people should understand it, because I don't want you to be just like the unconscious crowds that fill the whole earth. I want you to experiment with new ways of living, new styles of living. And one of the most important things for new styles of living is that love should never be used as politics, as an effort to dominate the other.

Love should make you humble and simple, innocent, available and open -- childlike, with no expectations. Then you can survive even Sarjano, or even nuclear weapons. He is a nuclear person!

I love people like Sarjano; they are so full of energy, they don't know what to do with it. They are running hither and thither for no purpose, just to exhaust their abundance of energy. A right woman can help him to be centered, can help him to transform his abundance of energy into something creative.

A man walks into a bar looking for his friend. After finding him, he proceeds to tell the friend how much he hates his own wife.

"Why don't you have her murdered?" asked the friend. "I know a guy called Artie who will do it for you really cheap." This sounds great to the man. So he goes off to meet Artie who agrees to do the job for a dollar.

He asks the man where his wife goes shopping -- he plans to do the murder there. So Artie waits outside the supermarket until he sees the woman go in. Then he creeps up behind her and, in a deserted corner, strangles her.

When he has finished, he notices two old ladies staring at him, so he has to strangle them too. On his way out of the market, he is caught by the store detective and handed over to the police.

The headlines in the newspapers read, "Artie Chokes Three For A Dollar In Supermarket."

But it is not a rare case that husbands hate their wives and wives hate their husbands, although they go on saying, "Darling, I love you." The more they hate, the more they repeat, "I love you." They have to repeat it to create a facade to hide their hate.

I have heard about a very great surgeon. His friends had arranged a beautiful party and celebration as a golden jubilee of the surgeon's married life. They all were drinking and dancing and enjoying. Suddenly, somebody looked around; the surgeon was not there, so his most intimate friend and advocate went out in the garden to see where he could have gone. He was sitting under a tree very sad.

The advocate said, "What is the matter? Everybody is enjoying, and it is a moment of celebration, and you are sitting here sad." The surgeon said, "Don't come near me! I may strangle you. You are the person who destroyed my whole life."

The advocate could not believe this outburst. He said, "What do you mean?" The surgeon said, "You

may have forgotten, but remember: twenty-five years ago, I had come to you to ask that if I murder my wife, what will happen? And you said, `Never do it because you will get at least twenty-five years in jail.' I am feeling sad that if I had not listened to your advice, today I would have been a free man."

In the name of love, people have been torturing each other for centuries... men in their own way, women in their own way.

Love has not yet entered into the world. It is still in the poems of the poet, in the songs of the musicians, but it has not become part of humanity. I hope that when we get rid of the old man and his whole so-called barbarous attitudes and approaches to life, love will become the very foundation of a new humanity. This love will not be a bondage, an imprisonment, but a tremendous freedom.

Unless love becomes freedom, you don't know what it is. Freedom without love is dry, is a desert. Love without freedom is fake, just a hypocrisy; it does not exist.

Love and freedom are two sides of the same coin.

It is one flower, and it can blossom only when both are allowed dignity and respect.

You can survive Sarjano. He is not a dangerous man. He has a very loving heart. If you can love him, you will find hidden in him one of the most beautiful hearts. There is no question of "surviving" him. You can dancingly live together, helping each other in creativity, in meditation, transforming each other into higher peaks of consciousness -- which are our birthright.

BELOVED OSHO,
AT THE RISK OF PUTTING MY HEAD INSIDE THE LION'S MOUTH, I HAVE A QUESTION. YOU SEEM TO BE HAVING AT LEAST FOUR EGOS ON TOAST FOR YOUR BREAKFAST LATELY -- AND HERE COMES MINE. WHEN I HEAR YOU SPEAK OF BOREDOM I LOOK INSIDE, BUT I CAN'T FIND IT ANYMORE. I REMEMBER HAVING IT BEFORE I MET YOU, BUT IT HAS LONG GONE. EVEN IN MY LIFE WITH NITYAMO, "BOREDOM" IS THE LAST WORD THAT I WOULD USE. WE FIGHT, WE LOVE, WE JOKE AND GIGGLE, WE CRY, WE DECIDE TO PART AT LEAST TWICE EVERY MONTH -- ONCE DURING MY PERIOD, AND ONCE DURING HERS. SOMETIMES WE HAVE LONG FACES, SOMETIMES WE BEAM WITH BLISS, BUT BOREDOM? NEVER! I WONDER IF I AM HIDING SOMETHING? IN FACT, I AM FEELING GUILTY THAT NO BOREDOM IS HAPPENING. PERHAPS I AM SO BORING THAT I DON'T REALIZE HOW BORING I AM. MY LIFE IS RICH AND JUICY, MY HEART IS OVERFLOWING. I LOVE HER TOPOGRAPHY AND GEOGRAPHY. MY GOD! WHY CAN'T I HAVE A BORING LIFE LIKE OTHER PEOPLE? I MUST BE A FREAK.

Devageet, first I have to remind you: I don't take any breakfast. Breakfast is a very religious word. It means breaking the fast. I hate all religious words, I hate fasting. That's why I had to stop taking breakfast too; so you need not be worried about that.

You say, "I hear you speak of boredom, I look inside but I can't find it anymore. I remember having it before I met you, but it has long gone."

That's how it should be; otherwise, what is the purpose of being with me? Boredom is a virtue for saints, and this is a communion of sinners of all kinds and varieties.

If you want to see boredom, you will have to visit heaven. There you will see ancient saints covered with dust, skeletons playing on their harps, "Alleluia"... although you cannot hear anything because when you for centuries go on repeating "Alleluia," you become bored with "Alleluia," you become bored with your harp. Heaven is the greatest accumulation of all kinds of antique, bored people. Unless you practice boredom here you cannot enter heaven.

Jesus has forgotten the real beautitude: Blessed are the bored for they shall inherit the Kingdom of God. All the nice people you will find in hell -- juicy people, poets, singers, dancers, actors, sculptors, mystics. Hell is colorful; heaven is almost like a white-washed graveyard.

Here there is no question of being bored. I am making every effort to destroy the very roots of boredom in you. But there is something very complex to be understood: boredom can be destroyed by making you blissful; boredom can also be destroyed by making you utterly retarded. Retarded people don't feel boredom. Certainly, no retarded people ever approach me. I am not a magnet for them; my charisma is only for the very intelligent, for the very few.

Harry and Abe had been friends almost all their lives. Now as their time on earth drew to a close, Abe asked Harry, "Do you believe in life after death?"

"I don't know," Harry said, "but we should make a pact: whoever goes first will give the other a sign."

Not too long after, Abe died, and Harry waited for a sign. One day the telephone rang.
"Hello, Harry," came the voice.
"Abe," Harry said. "Where are you?"

"Well, where I am the grass is green, the air is sweet and pure, there are beautiful mountains. I get up in the morning, have a little grass, make a little love, take a little nap. In the evening, I have a little grass, make a little love, and go to sleep."
"You mean you are in heaven?"
"Heaven? What heaven? I am a buffalo in Montana."

Buffaloes are never bored! So there are two kinds of people who are never bored -- one is the meditator, and the other is the buffalo type. You will not find more contented, more satisfied saints than buffaloes. They go on eating the same grass; they don't even change the variety of grass their whole life. And you will never see even a sign of boredom. For boredom, a certain intelligence is needed, and to go beyond boredom, tremendous intelligence is needed.

Devageet, you are not a freak, but the reason why you are not feeling bored even in your life with Nityamo is very simple. You say, "We fight, we love, we joke and giggle, we cry, we decide to part at least twice every month -- once during my period, and once during hers. Sometimes we have long faces, sometimes we beam with bliss, but boredom? Never!" You don't have any time for boredom. You are so engaged in tremendous revolutionary activities.

That reminds me of the case with Neelam. Her boyfriend says he is utterly satisfied with her. That is the beginning of boredom. She is a silent, peaceful, non-fighting, loving woman. If she also starts throwing things, every night a pillow fight... if she follows your lifestyle then her boyfriend will not be utterly satisfied, and he will not have any time to feel bored or any time to look for another woman. In fact, he will come to the conclusion that one is enough; two will be too much. It is a question of survival.

You are not hiding anything, and you need not feel guilty that no boredom is happening. You have got the right woman for you; she will not leave you alone to feel boredom. And it is not true that you are so boring that you don't realize how boring you are. If you were boring, Nityamo would have escaped. But she's also not feeling bored -- that shows certainly that you both are engaged in a great adventure.

I have heard about a neighborhood where every couple was fighting and shouting at each other, but they were very much intrigued by the fact that one sardarji lived in their apartment building. From the sardarji's flat, they never heard any shouting, any fight; on the contrary, every night they heard laughter. They could not believe it -- what secret has this sardar got? He's enjoying life so much, laughter every night.

Finally, the temptation was so much that one day they gathered when the sardarji was coming out from his office. They surrounded him and said, "Now you have to tell us the secret. You know we all fight, you know we throw things and our women break the pottery, but from your flat always comes a soothing laughter"

The sardarji said, "It would have been better if you had not asked, because the reality is very heavy. The reality is we have decided that she can throw things at me. If she hits, she can laugh, and if I can save myself and she misses the target, then I laugh. So fifty-fifty it goes. Sometimes she hits me, then she laughs; sometimes she misses the target, then I laugh. But as far as you are concerned, you hear laughter every day."

But the same sardarji was found after ten years standing in the court asking for a divorce. The magistrate said, "How long have you been married?" He said, "Almost fifty years." The magistrate said, "If you have been married for fifty years, what emergency has arisen so suddenly that you want the divorce?"

He said, "The fact is, we used to laugh fifty-fifty," and he explained their arrangement. "But now she laughs one hundred percent, because during the fifty years, she has become such an expert in hitting me that there is no way to escape. For years I have not laughed. So now it is too much... I want the divorce."

Devageet, life is a very strange thing. Because you are continuously fighting, then making friends, then making love, then deciding to separate, then coming together again... this whole panorama, this whole drama, keeps you so engaged that you don't feel bored. But if you were totally satisfied, if she was a woman like Neelam -- silent, available, not fighting, not creating any trouble for you, not nagging you -- you would have become bored.

Boredom is a flat life, but when there are so many ups and downs, there is no boredom. Moreover, being with me, I am taking away all your inhibitions, all your conditionings, all your saintliness; I am making you raw and wild. When you are raw and wild, and you don't live a life of a polished hypocrisy, boredom does not enter in.

Primitive people don't know anything about boredom. It is only the latest trends in philosophy,

particularly existentialism, which has made boredom the central theme of thinking. Jean-Paul Sartre, Jaspers, Martin Heidegger, Soren Kierkegaard, Martin Buber -- all these people are engaged in a great intellectual exploration of what boredom is.

Once I came home from the university in the holidays, and I had a book on existentialism. My grandfather looked at the contents, and he said, "My God! What kind of philosophy are you learning in the university? There is not even a mention of God, soul, heaven, hell, reincarnation; the contents are anguish, boredom, meaninglessness, futility, suicide. What kind of philosophy are you reading about in the university?"

I said, "This is the latest philosophy because man has come to a point where everything has become flat. Nothing is wild anymore, nothing is raw anymore. Everything has become cultured; everybody is a gentleman, every woman has become a lady. It is very difficult to find an authentic woman; they are all ladies. It is difficult to find an authentic man; they are all gentlemen. These gentlemen and these ladies are creating an atmosphere of meaninglessness, of anguish, of boredom."

I am taking away from you all that can create boredom in you. My whole effort is to give you again a natural life -- wild, adventurous, dangerous; then boredom cannot exist.

The new man will live dangerously.

He will live like wild animals, not like tamed animals in a zoo. He will live like trees in a forest, not as trees in a British garden. Even the garden in Britain is boring.

My people have to learn to live like a Zen garden, where nothing is symmetrical, where trees are allowed to grow the way they like. The gardeners are not continually after them, pruning them, giving them a shape.

One beautiful Zen story is that a king sent his prince, who was going to be the next king, to learn gardening with a Zen master. It took three years, and whatever the prince learned... in the garden of the palace, he had one thousand gardeners; he told them how to do all that he had learned to create a garden. After three years the master would come, and if he was satisfied the prince would pass the examination; otherwise, again another three years.

The master came. It was a beautiful garden -- one thousand gardeners were working in it. But the prince was becoming afraid because there was no smile on the master's face, and finally the master said, "Everything is right, but you will have to come back for three more years."

The prince said, "What is wrong? You say, `Everything is right,' then why have I to come back?"

The master went out of the garden, brought thousands of dead leaves which the gardeners had thrown out... the whole night they had been cleaning the garden of all the old dead leaves, so when the master came there would be nothing to object to. And the master brought the leaves and threw them on the garden path. The wind started playing with those dead leaves, and there was a certain music of the wind playing with the dead leaves, and the dead leaves moving all over the path.

The master said, "Now everything is okay. Without the leaves the garden was looking too man-made; now it looks natural. But as far as you are concerned, you will need three more years, because you have not learned the basic lesson that the garden should not be man-made. Man should help the trees to grow in their own way, in their own individuality."

A Zen garden is a beauty which no other garden in the world can be compared with... suddenly a pond, suddenly old rocks, trees growing in their own way; it is more a forest than a garden. The forest has something of godliness, the garden is too sophisticated. You cannot be bored in a Zen garden; you can be bored in the garden which Europe has invented, that is man-manufactured.

A man also should be a little raw, a little wild, ready to live in insecurity, ready to risk, ready to go on the untrodden paths, always ready to take the challenge of the dangerous. Then life is every moment an ecstasy, and boredom disappears.

Devageet, you are not a freak. You have relaxed and become wild, unsophisticated, not a hypocrite, authentic, sincere. And to be with me is to live in constant danger.

Jayesh is asleep; he came late in the night. He had been thinking for years to come to me, to sit silently, to relax, and to meditate. And the day he reached the commune I was arrested -- and he was arrested with me. Since then, for eighteen months he has not been able to sit silently for a single moment. We have been moving around the world, being thrown out from one country to another country, and he says, "My God! Before I came to you, I had time at least to sit silently, and I had come to meditate." He had to live with me in the jail... but he's not bored; he's enjoying the whole trip.

A Pole was working at a construction site where the boss left each day at eleven a.m. and was gone for

two hours. This became such a regular occurrence that the rest of the workers decided to spend those two hours in the bar across the street, but the Polack decided to head home for some extra nookie with his wife. When he arrived home, he found his boss busy banging his wife in the bedroom. Well he walked right out and headed back to the job. The following day, the Polack was working his ass off when everyone headed across to the bar.
"Hey, Ski, aren't you coming?" asked one of them.
"Hell, no!" said the Polack. "I almost got caught yesterday."

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #36
Chapter title: Science has to become religious

29 May 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
FROM MY EARLY BOYHOOD I WAS STRONGLY ATTRACTED TO ASTRONOMY AND NUCLEAR SCIENCES; IT WAS A SEARCH FOR TRUTH. AS A RESULT, I VERY SOON REJECTED THE IDEA OF CHRISTIANITY. TODAY I UNDERSTAND THAT THE DEEPER SCIENTISTS GO INTO THE MATTER, THE MORE THEY REALIZE THAT THEY ARE THROWN BACK ON THEMSELVES, ACKNOWLEDGING THAT IT IS MAN WHO DETERMINES THE COSMOS TO APPEAR ACCORDING TO HIS OWN CONSCIOUSNESS. THAT REMINDS ME OF WHAT I UNDERSTAND YOU TO BE CONSTANTLY SAYING. ALTHOUGH THESE SCIENTISTS REALIZE THAT THE EARTH CLOCK SHOWS TWO MINUTES TO TWELVE, AND ALTHOUGH, AS SCIENTISTS, THEY SHOULD NOT HAVE PREJUDICES, YOUR VISION OF THE NEW MAN DOES NOT SEEM TO APPEAL TO THEM. DO THEY BELONG TO THE SAME CATEGORY AS POLITICIANS? SCIENCE IS SO EXCITINGLY INTERESTING, BUT ON THE OTHER HAND I FOUND THAT IT DOES NOT TRANSFORM AT ALL. WHAT IS IT GOOD FOR? BELOVED MASTER, AM I WASTING MY TIME WITH IT? WHEN I SEE YOU LAUGHING I MELT WITH JOY.

Satyam Bhairava, the question you have asked implies many questions. First, are the scientists also of the same category as politicians? In a way, yes. The politician is one whose whole desire is to have power; hence anybody whose desire is to have power, particularly over others -- they may be human beings or material objects, it makes no difference.... The politician is struggling to have power over people, the scientist is struggling to have power over matter; but the desire is the same, and the mind is the same. So, in one way, they both are in the same boat. But there are many other aspects in which science is totally different from politics.

Politics enslaves living people; hence it is more violent. Science tries to conquer matter; hence it is not a violent search. But science has grown to such complexity that now it is not possible for individual scientists to work on their own; they need immense support from politicians. Their research projects are so expensive

that only governments of very rich nations can afford them. So the scientist unknowingly has fallen a victim to the hands of the politicians.

Now the scientist works as a servant to nationalism, to communism, to fascism, to capitalism. He is no more an independent seeker; he is part of a certain political ideology. He works and discovers but he has no control over his own discoveries; the control is in the hands of the politicians. They decide in which direction he should work; otherwise they will not financially support any other kind of project -- and their only project is war. So thousands of scientists of immense intelligence, talent and genius have become just slaves of a political mechanism which exploits their intelligence in the service of war and death.

Science can be of great importance if two things are added to it: one is that it should not only be an objective search, it should also open the subjective doors of consciousness. The scientist should not go on working only on objects. He has to work upon the scientist himself.

Up to now the scientist has been denying his own consciousness. It is such an absurd attitude, so illogical and so unscientific, that it brings scientists closer to the so-called, superstitious religions: they believe blindly in a God they know nothing about, and the scientist goes on disbelieving in himself.

The superstition is enormous, unbelievable. If there is nobody inside you, if there is no consciousness in you, then who is going to discover the mysteries and secrets of matter, nature, and life? At this point, science has been behaving in an old superstitious way; it has been imitating religions.

I have been in contact with many professors of science and not a single one of them was able to give any argument in support of this superstition. They simply go on repeating that consciousness is only a by-product of matter. And whenever I have asked them, "On what grounds are you saying it? Who is the scientist who has proved it? Which are the discoveries which have been made which support the idea?..." It is just because a man who was not a scientist at all, who was an economist, Karl Marx, created this idea that consciousness is only a by-product of matter. He wanted to deny God and he wanted to deny soul; his approach was philosophical.

Communism goes on believing in Karl Marx. It can be understood if in the Soviet Union the scientist has been repeating the same as Karl Marx, because to say anything against Karl Marx there is to go against the holy scripture of communism. It is the same as in a fanatic Christian society, you cannot say anything against THE BIBLE. You may be right, that does not matter; it is not a question of being right or wrong. THE HOLY BIBLE cannot be contradicted; that is unforgivable sin. But the same is the situation in the Soviet Union as far as Karl Marx and his book DAS KAPITAL is concerned.

But in the free world, where people are pretending to have the right of freedom of expression, there too the scientists go on repeating this superstition that consciousness is only a by-product of matter, without any understanding that Karl Marx was not a scientist and his statement is not based on any experiments.

Karl Marx was an atheist. Just as there are people who believe in God without knowing anything about God, there are people who do *not* believe in God without knowing anything about God. They don't differ basically; their quality is the same.

So in one aspect the scientist behaves like a fanatic fundamentalist Christian.... He goes on denying consciousness. And unless science opens up the dimension of one's own interiority, it will not become a total subject, a whole subject. It will remain partial; its viewpoint will remain only half of the truth.

And you should remember that a whole lie is better than half a truth. The whole lie will be detected soon; the half-truth is very dangerous because it has something of truth in it. It can keep people in darkness for centuries.

And three centuries have already passed for scientists. They have been working but they have not dared to enquire into the innermost being of man -- that is one thing that has to be added to science; then it can become of tremendous importance.

To add subjectivity to objective science means adding the methods of meditation to the methods of concentration. The methods of concentration take you out, they are extrovert. Science requires a mind which has the capacity to concentrate. Meditation requires the capacity to go beyond mind, to go into silence, to be absolutely a pure nothingness.

Unless science accepts meditation as a valid method of enquiry it will remain a halfhearted search -- and because of its halfheartedness, it is dangerous. It can easily serve the purposes of death because it does not believe in consciousness, it believes in dead matter -- so it does not matter whether Nagasaki happens or Hiroshima happens, or even if the whole globe commits suicide. It doesn't matter, because *all* is matter. There is no consciousness; nothing is lost.

The scientist will revolt against the politicians only when the dimension of meditation is added in his research, in his work. Secondly, the scientist has to remember now that he is providing the politicians with self-destructive nuclear weapons. He is behaving against humanity, he is behaving against the new man, the new humanity; he is behaving against his own children. He is sowing seeds of death for all.

It is time that scientists should learn to discriminate: what helps life and what destroys life? Just because of their salaries and comforts... they should not go on like slaves and robots working for war and a destruction which is unprecedented.

The scientist has to be a revolutionary too. He has to be a spiritual seeker first, and second he has to be a revolutionary. And he has to remember not to serve death, whatsoever the cost. He has not to follow the directions of politicians. He has to decide himself what is helpful to the whole cosmos, what is helpful to the ecology, what is helpful to a better life, to a more beautiful existence. And he has to condemn the politicians if they force him to work in the service of death. He has to refuse totally, everywhere -- in the Soviet Union, in America, in China, in every country all over the world.

Scientists need a global association of their own which can decide what research should be taken in hand and what research should be dropped.

Up to now science has been accidental. People have been just groping in the dark, finding something, becoming great discoverers. Now that time is over. Groping in the dark they have found atom bombs, nuclear weapons; they have done great service!

Now it is their responsibility to destroy all the nuclear weapons, all atomic weapons, even though it goes against your so-called nationalism, your so-called communism, your so-called democracy. Nothing matters, because now even the very existence of man is at stake. Just as one day scientists revolted against religion and its dictates, now they have to revolt again against the politicians and their dictates.

The scientist has to stand on his own and be absolutely clear that he is not being exploited. He is being exploited everywhere. Just because he is being paid great salaries, given Nobel prizes, great honor, he is ready to sacrifice the whole of humanity -- for his Nobel prizes, for all those stupid awards. Scientists should no longer behave like children. These awards and these prizes and these respectable posts are all toys to befool, and even your great scientists are behaving like fools.

I would like my people to create an uproar all over the world against scientists who are serving governments and politicians in creating war mechanisms. The masses have to be awakened against these scientists; they have become now the greatest danger, and their association with politicians has to be broken.

Science in itself can become both: accepting meditation it can become religion; being rebellious it can create a better life, more affluent, more abundant. It can be the greatest blessing to mankind -- outwardly and inwardly. But right now it is one of the greatest dangers.

Satyam Bhairava, you are worried and concerned that the scientists are not at all aware of the new man. They cannot be; they are in the service of the old man and the old humanity, the old politicians, the old ideologies. In fact they are preparing a funeral for the new man. They should prepare a funeral for the old man which is already dead! And we are carrying its corpse -- it stinks, but we have become immune, because we have been born in a society which has been carrying corpses. We have grown up in a society, in educational institutions... everywhere corpses are worshiped.

If there is life anywhere on another planet -- and scientists suspect that there is life on at least fifty thousand planets in the whole universe, and there may be planets where science has grown to far higher reaches -- they may be able to observe our behavior. And they will be simply surprised: what are our geniuses doing? It would have been better if there were more idiots and fewer geniuses -- at least life would have continued. These geniuses are going to destroy the whole of life.

The new man can be accepted only if scientists understand that the world does not consist only of dead objects, it also consists of living beings -- and not only of living beings but beings who are conscious too. And there is a possibility of growing this consciousness to great peaks.

A Gautam Buddha and a Zarathustra are like Everest, Himalayan peaks. They show, they indicate the potential of every human being; just a little effort and you can also reach their heights. You can also reach the sunlit peaks; you need not live always in the dark caves, in the valleys of misery.

The dark night need not remain forever.

There is a possibility to come out of the dark night into a beautiful morning with birds singing and flowers blossoming.

The scientists need a great incentive for meditation. Only then will they be able to see that what they

have been doing is against the future of mankind. They are destroying the very hope... while with the same intelligence they could have created a paradise on earth for the new man, for their children and their children's children to live in a better world, with more health, with more love, with more consciousness.

Satyam Bhairava, you are right that science is "so excitingly interesting," but it can be even more interesting. It has to become religious, it has to become spiritual. It has not to exhaust all its energies on the outer world but has to penetrate into the treasures of our inner being. And you are also right that, "I found that it does not transform anything at all. What is it good for?"

It has great potential, but that potential is not yet used. Just as it has been successful in penetrating into the very secret of matter, it has the capacity to penetrate into the very secret of consciousness too. Then it will be a great blessing, a great benediction.

As far as I am concerned and my vision for a new humanity is concerned, I see science as having two dimensions: one, the lower dimension, working on objects; and two, the higher dimension, working on consciousness. And the lower dimension has to work as a servant for the higher dimension. Then there is no need of any other religion; then science fulfills totally all the needs of man.

But right now you are right that science transforms nothing. It cannot. Unless it approaches consciousness and works out how to develop more consciousness in man -- how to make his unconscious conscious, how to transform his darkness into a noontide -- it will not be of any great use. On the contrary, it is proving to be one of the greatest dangers.

It was Albert Einstein who wrote a letter before the second world war to President Roosevelt of America saying, "I can create atomic energy and atom bombs, and if you don't have atom bombs I can predict that it is impossible to win against Germany in the war."

Albert Einstein was a German Jew. He was working in Germany, researching under the German government, which was under Adolf Hitler, to create an atom bomb. Just the very idea... if he was not a Jew, the whole history of the world would have been totally different. If Germany could have produced atom bombs, then there would have been no power -- neither of America nor of the Soviet Union nor of England -- to stand in front of Adolf Hitler; he would have conquered the whole world.

But because Albert Einstein was a Jew... he was so important that he was not harassed by Adolf Hitler and his people, but he was seeing that millions of Jews were disappearing, actually evaporating as smoke in the gas chambers of the Nazi government. He would not have been killed because he was so much needed and there was nobody else to replace him, but he became afraid that if Adolf Hitler wins, then all over the world there will not be a single Jew left alive. He was not afraid about his own life; it was safe, because Adolf Hitler needed him.

Albert Einstein escaped from Germany, leaving the experiment incomplete. The German scientists did everything, but there was no other Albert Einstein to complete the experiment. And Einstein wrote a letter to the enemy of Germany, to America, saying "I have escaped from Germany and I am ready to make atom bombs for America. Without atom bombs you cannot defeat Germany. And there is also a fear that somebody may be able to complete the experiment that I have left incomplete, because there were many scientists working with me, under me." Roosevelt immediately invited him and gave him all the facilities possible.

Truman was president at the time when the atom bombs were produced by Albert Einstein, and Einstein told Truman, "Now there is no need to use them, because Germany has committed a historical mistake."

This historical mistake has been committed many times. Anybody who wants to fight with Russia and has committed this historical mistake is doomed, because for nine months the whole country is covered with snow. Russia is so vast -- it covers two continents, from one corner of Europe to the other corner of Asia. And there are only three months when the weather is clear enough to fight. And Russia has a great enough army to prevent the enemy for three months and wait for the winter.

Winter lasts for nine months. Then Russia need not fight; that winter finishes the enemies without any trouble. Nobody can survive the Russian winter, except Russians -- it needs a lifelong training. Napoleon got lost, in the first world war Germany got lost, and Adolf Hitler again committed the same mistake.

But this time Truman did not even answer the letter of Albert Einstein. The first letter was received with such great joy and he was invited with great welcome, was given all the facilities that he needed, but now the bombs were already in the hands of the politicians. Who cares about Albert Einstein? And he was saying simply, "Now

there is no need. Germany is finished, and within two weeks at the most, Japan will be finished, because Japan cannot stand on its own. It was the German support.... There is no need to use these bombs."

But Truman was in a hurry to use the atom bomb, because Germany has surrendered and if Japan also surrenders then there is no opportunity to see what great power America has and no opportunity to show the whole world.

Nagasaki and Hiroshima were destroyed unnecessarily. Japan was ready to surrender. Preparations were being done on how the surrender should happen; negotiations were going on between the generals. And Truman ordered, "Before the surrender at least we should try out how much power we have. Once the war ends we won't have any opportunity."

Two hundred thousand people in two great cities died within ten minutes -- and not only people but trees, animals, birds, everything alive suddenly became dead.

Albert Einstein was so much shocked that before his death when somebody asked him, "If you are born again, wouldn't you like to be a physicist in your new life?" he said, "Never! If I am born again, I would rather be a plumber than a physicist. Enough is enough. I have seen how I worked day in, day out to create the atomic weapons. They were for an emergency, but once they were created I had no power over them. I had created them, but once they were created, the politicians had the keys in their hands. And my letter was not even answered! I am dying one of the most frustrated men on the earth."

He was one of the most successful men, perhaps the greatest scientist that we have ever known, but his own feeling was far more true. He was a man of conscience; he died almost like a wounded lion, utterly frustrated with politicians and their ugliness, their murderous and criminal minds.

Up to now, science certainly has not brought much of a transformation as far as human consciousness is concerned, but it has the potential -- just a great awakening is needed.

The scientist has to realize his responsibility. He has almost become a god; either he can create or he can destroy. He has to be reminded that he is no longer the old scientist of the times of Galileo, just working in his own house, with a few tubes and a few bottles, just mixing chemicals and experimenting. Those days are gone. Now he has the power to destroy the whole life of this planet or to create a life so beautiful and so blissful that man has imagined it only in heaven; it can be possible here. A few small groups of scientists have started working on those lines. Nobody believes them.

In Manali, in one of the press interviews, I was talking about the possibilities, the creative and absolutely new possibilities of doors that science can open. Neelam was there, and she reported to Nirvano in Kathmandu that I was talking "off the wall." And I can understand that anybody will think what I was saying was "off the wall." It will appear like that.

But just the other day Japan created an artificial island, because in Japan there is so much a shortage of land that it is becoming impossible to expand industries. Japan has become the richest country in the world. It needs more and more land. The old way is to conquer some other country; that is not possible anymore. The fear of a third world war hangs over everybody.

Japan has created an artificial island which will be used for industrial development. It will be floating in the ocean. Once it becomes a success, many more artificial islands... and Japan will be creating more earth than God created in those six days.

There are tremendous possibilities for science. Once it no longer serves death, it can float cities in the ocean. Japan has also successfully tried to make underground cities, because why go on with the old conception that you have to live overground? You can live underground; it is more peaceful there, and you can get the right kind of light, the right kind of oxygen, because everything will be in the hands of the scientist.

I was talking about such things in that press interview, and poor Neelam thought that I am talking "off the wall." Just as underground cities are possible, floating cities in the ocean are possible, under the ocean cities are possible, flying cities are possible....

Once science changes its attitude and stops being supportive to politicians for war, so much energy will be released that scientists can do all these things which may appear off the wall to you, but they don't appear off the wall to me.

To me, all that seems to be almost predictable. It is going to happen, because the earth is going to be overburdened with population. It has already reached five billion, and by the year two thousand and ten it will have almost doubled. Ten billion population? -- this poor earth, which has been exploited for centuries, will not be able to support it. You will have to create artificial food, perhaps new vegetables, new food.

In the Soviet Union they already have new fruits which God had not created in those six days. Just as animals can be created by crossbreeding, they are crossbreeding trees and creating new fruits, giving them the right taste, right juice -- fruits which man has never eaten, for which there is no name in the dictionaries.

They are being given new names.

And man may have to live more and more on chemical food. Perhaps it may be more healthy, because right now ninety-five percent of whatever you eat is roughage; it has to be thrown out of the body. Hardly five percent is used. This is sheer nonsense! This is burdening your digestive system unnecessarily. Why not only give exactly that five percent that your body needs? If your digestive system is not tired, your life's length will become longer.

It is the digestive system that kills you. All the experiments about the digestive system show.... It has been tried on many animals. Animals which were given enough food, as much as they wanted, had only half the life span of animals who were given half the food they asked for. The first group lived ten years, the second group lived twenty years, because the digestive system remained more fresh, younger, untired.

And if man's food becomes more and more chemical, more and more scientific, it will not be digested, it can be directly injected. There is no need to tire your digestive system, and if your digestive system remains stronger, younger, your life will become longer. Scientists say man can very easily live three hundred years, without becoming old.

Science has great possibilities, Satyam Bhairava, just we have not yet been able to use those possibilities. And all the scientists are in the service of politicians, of governments -- that means in the service of death and war. A great revolution is needed.

Just as scientists revolted once against religion, fought against religion, now they have to fight against politics, against nationalism. Their responsibility is great. The new man will need them and their revolution. They are the most important people for the survival of humanity.

BELOVED OSHO,
I NEVER HAVE SEX AND I DON'T FEEL LIKE HAVING SEX. I DON'T THINK THAT I AM BEYOND SEX, BUT I LOVE MEDITATION AND DANCING MUCH MORE, ALTHOUGH IT IS DIFFICULT TO ACCEPT THIS. SEX IS NOT HAPPENING, AND I LIKE THAT IT IS NOT HAPPENING. OSHO, DOES IT MEAN THAT IN ORDER TO BE A SANNYASIN, I MUST HAVE SEX? I DON'T LIKE IT IF IT IS NOT A NATURAL HAPPENING, IF IT IS ONLY A SEX AND MIND MEETING, AND NOT MEDITATION. I ENJOY BEING ALONE. I SEE MYSELF IN CONFLICT A LOT WITH THIS, BUT I CAN ALSO ACCEPT THE WAY I AM. THEN IT ALL DISAPPEARS FROM THE MIND, AND MY HEART OPENS AGAIN. OSHO, IS SOMETHING WRONG WITH ME?

Anand Dolano, nothing is wrong with you. Repression of sex is evil, but if sex is not a natural desire in you, to force it will be a repression.

There are people who are forcing their natural desire for sex in trying to be celibate; they are going against their nature. And if you don't have any inclination towards sex, forcing it will be going against your nature; it will be the same kind of crime.

A sannyasin needs to be natural.

You have to listen to your own body, your own instincts, your own intuition, and follow it. You are not to do anything against your nature. If you like to be alone, and enjoy meditating... that's what everybody else is trying, but first they are trying to get finished with sex so that they can enjoy being alone. You are in a better position, you don't have to pass through the hell. You have already passed through it somehow; perhaps in your past life. You are out of the hell; now don't try to get into the dark tunnel again.

Even the people to whom I say, "Don't repress sex," are not being told to remain always sexual. In fact repression of sex keeps you always sexual. Once you have lived it totally, you are finished with it. And the sooner you are finished the better, because then you can sit silently without being bothered by the need of anybody else as a companion. You are enough unto yourself, and that is the most important thing for a meditator -- the enoughness of aloneness.

But I can understand your problem. Here you must be seeing everybody bringing problems about sex, about their fights. Somebody is completely satisfied; that is his boredom. Somebody is not satisfied, he wants more satisfaction; that is his problem. Somebody is not feeling boredom; that is his problem. Listening to all these problems, naturally anybody will get worried: what is *my* problem? If you don't have any problem, it certainly means something is wrong with you!

Nothing is wrong with you. Just enjoy being yourself, your meditation, your silence, and let these people pass through their darkness. One day they will all come out of the tunnel; then you can greet them. But just

seeing that everybody is in the tunnel, fighting, shouting.... Sitting outside the tunnel in the light, in silence, don't be worried that "Something seems to be wrong with me. Everybody is in the tunnel; what am I doing here? All the meditators are in the tunnel. Nobody is meditating... but they have all come here to meditate; only I am meditating."

"My wife is a typical Jew," complained the man to his companion. "She only makes love doggy-style."

"Doggy-style?" said his companion, "I don't believe it!"

"It is true. I sit up and beg, and she rolls over and plays dead."

Let them play whatever style they want; you simply don't get distracted from your meditation. You are perfectly right. And all these people are trying to reach to your position. You don't have to descend into their troubles, into their problems.

You are blessed. It rarely happens, what is happening to you. It happens only because of your past life; there is no other explanation. In your past life you must have been meditating; you must have been with a master; you must have come to a point where sex became meaningless, where the need of the other dropped, when you became enough unto yourself and your loneliness changed into aloneness; hence in this life you are carrying all that you have achieved in your past life.

It is because of such experiences that all three Eastern religions accepted the idea of reincarnation. The three other religions, which were born outside of India, have no explanation for such an experience. Christianity, Judaism, Mohammedanism -- all three religions cannot explain your situation. But Hinduism, Jainism, Buddhism, have a very logical scientific explanation: that you are carrying a quality that you achieved in your past life.

Nothing is lost. Once you have achieved it, it goes on with your consciousness into new lives, into new bodies.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #37
Chapter title: Behind the drama a witness

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BELOVED OSHO,
THE OTHER MORNING YOU WERE TALKING SO BEAUTIFULLY ABOUT TWO MEDITATORS BEING TOGETHER IN LOVE. FOR ME, SITTING WITH YOU EVERY DAY IS SO FULFILLING THAT MY DESIRE TO BE WITH SOMEONE HAS ALMOST DISAPPEARED. THIS IS HAPPENING TO ME EVERY TIME I AM AROUND YOU. TODAY THOUGH, THE FEAR AROSE THAT I AM TOO MISERLY WITH MY LOVE AND THEREFORE AVOIDING A RELATIONSHIP. BELOVED OSHO, IS THIS POSSIBLE?

Prem Nishavda, one has to be very much aware of the mind creating problems which do not exist in

reality. Mind is almost a problem-creating factory; whatever you do, whatever happens to you, mind is going to raise problems about it. That's its old strategy to disturb you.

If you are feeling perfectly okay, then listen to the heart, not to the mind. One has to learn the knack of not paying too much attention to the mind, trying in every possible way to listen to the heart.

Your question is that for you, sitting with me every day is so fulfilling that your desire to be with someone else has almost disappeared.

It is how it should be. The desire for the other is not something great. It is poverty of the soul. You cannot be alone; hence, the desire for the other arises. Because you cannot feel peaceful, silent, centered, fulfilled, contented, just by being yourself, the desire arises to be with someone; perhaps someone can give you what you are missing.

Nobody can give you what you are missing. Most probably you will meet another beggar, just like you, who has been in search of someone who can give him fulfillment, contentment, blissfulness. And when two beggars start begging from each other it is really a pitiable scene, but it is being repeated by millions of people around the earth every day. Because you are brought up by these beggars, amongst these beggars, when for the first time you start getting out of this begging, the mind wants to pull you back. It raises questions, doubts; it persuades you with beautiful names.

For example, now your mind is saying, "Today though, the fear arose that I am too miserly with my love and therefore avoiding a relationship." If you have love enough it will start showering on others by itself. You cannot contain it; it becomes an overflowing, so there is no need to worry about it.

Nobody can be miserly with love.

Let me repeat it: nobody can be miserly with their love. Either one has love -- then it starts overflowing in its own time; you don't have to push it, you don't have to force it -- or one has not. When one has not, one can only pretend. Millions of people are doing that. Everybody is pretending to love and they have not known what love is.

Love can be known only as a fragrance of meditation, not before it. You have not known even the flower. You are not acquainted with the fragrance. Once the flower opens up, it is beyond the capacity of the flower to be miserly about fragrance -- what can it do? The fragrance will go with the winds, it will spread all over.

The flower cannot be miserly, neither can love be, because love also is a flower that grows in your meditation.... So you just enjoy being alone; this is your meditation. And the spring will come, it always comes. Trust existence. The flower will blossom, and love will flow from you.

Nobody can be miserly about love; that is an impossibility, for the simple reason that love follows a totally different economics. In the ordinary economics, if you go on giving you go on becoming poorer; one has to be a hoarder to remain rich. Love is not part of these mundane economics. The more you give, the more you have; if you don't give it you will not have it. In giving it grows, in sharing it becomes more and more purified, more and more beautiful, more and more a blessing.

But mind will go on creating a thousand and one questions. Don't listen to your own mind! That is part of the disciplehood. When I am here, listen to me. If you are going to listen to your own mind, then there is no need for you to be here. You already have a master within you who will guide you to hell....

While on vacation, Ronald Reagan asks for a girl for the night. Three gorgeous girls are sent up to his room -- a blonde, a brunette and a redhead.

He says to the blonde, "I'm the president of the United States. How much to spend a night with you?"

"Four hundred dollars," she replies.

"Too much," says Reagan.

He asks the brunette the same question, but just then the redhead runs in and says, "Mr. President, if you can raise my skirt as high as your taxes and screw me the way you are screwing the people of America, you can have me for nothing."

Prem Nishavda, you are in a very harmonious state. The mind will try to disturb it, and your harmony is so new and the mind so old and so strong that if you don't stop it from disturbing your harmony, it is going to be disturbed. All that mind wants is to disturb your meditation because they are enemies. Mind knows perfectly well that if meditation grows, mind has no place in your life; it will be reduced from being a master to a servant.

Just try to feel... if you are feeling good, if you are feeling at ease, at home, then tell the mind to shut up! Take the reins into your own hands.

Becoming a meditator means an effort to get out of the slavery of the mind and to become the master,

which you would naturally have been if the society had not turned things upside down. You were born with your meditativeness as the master, and the mind just as a servant, but that is not convenient for an insane society. To make you also insane, the easiest way is to make the master the servant and the servant the master; then everything in you is messed up.

The new man I have been talking about will be a master of his own self. And the strangest phenomenon is that when *you* are the master, the mind functions far more efficiently than it functions when it is a master, because naturally it is destined to be a servant. As a servant it is perfect, but when it pretends to be the master, it cripples you. It does not know how to be the master -- that's one thing -- and it does not allow the master hidden deep inside you to have any say in your life. This is one of the psychological sicknesses of mankind.

The new man will be healthy, and his health will consist of everything being in its own place. Then only can we create an orchestra, not a crowd of noises.

BELOVED OSHO,
WHEN YOU SPOKE ABOUT SHARDA, THE WIFE OF RAMAKRISHNA AND HER IMMENSE LOVE TOWARDS HIM, I NOTICED THAT I FELT GUILTY AND SAD. IT SEEMS THAT I CANNOT LOVE A MAN AT ALL. OUT IN THE WORLD THE RELATIONSHIP WITH MY BOYFRIEND WAS SO JUICY, AND SEEMED TO BE THE ONLY WAY TO STAY ALIVE, WHEREAS HERE THERE IS A NEVER-ENDING CONFLICT. THE CONFLICT I FEEL IS OF LONGING TO BE ALONE, FEELING TOTALLY CONTENTED WITHIN MYSELF -- YET I DO NOT WANT TO LOSE MY BOYFRIEND, OUT OF THE FEAR OF BEING LONELY AND VULNERABLE. I AM SO PUZZLED. PLEASE, WOULD YOU COMMENT?

Shantidevi, man is asleep. It has to be repeated again and again, to remind you that you are still in the middle -- neither asleep nor awake. You can go either way: you can take a turn and pull the blanket over yourself and go to sleep, or you can jump out of the bed and take a cold shower and be alert and awake. But you have to understand what is meant by spiritual sleep.

You say, "When you spoke about Sharda, the wife of Ramakrishna and her immense love towards him, I noticed that I felt guilty and sad." Why should you feel guilty and sad? You can have immense love, just like Sharda, but you have to know much more about Sharda.

She was a meditator, and after Ramakrishna died she became, without any declaration, without any announcement, naturally the head of the order that Ramakrishna had created. The disciples of Ramakrishna became disciples of Sharda. She was no ordinary woman in love with a man. Ramakrishna was not a man for her; Ramakrishna to her represented life, consciousness, and its highest flight.

Rather than feeling guilty and sad and wasting your time and energy, use the same energy for being a meditator, so love can grow out of your meditation. I teach you the real love, not the phony love that you find all over the world.

Everybody is saying to everybody else, "I love you," but on the whole there seems to be no love in the world. People are simply like parrots, repeating the words "I love you." They don't know even the meaning of what they are saying.

Do you have the quality of love? Do you have that richness? Do you have that fulfillment out of which love arises?
Love does not arise in a desert.
It is a flower, it needs a garden.
Have you planted a garden in your being?

We are gathered here to become gardens. You come here as deserts, but the most unbelievable phenomenon is that even a desert can hallucinate that it is a garden, that it is an oasis.

You say, "It seems that I cannot love a man at all." Who is asking you to love a man? You can love trees and they are far better people. They don't feel jealous, they will not create trouble for you, they will not become an anxiety. You can love the clouds, you can love the stars....

Man is such a tiny part in this whole universe. Why are you after this tiny part? Leave it alone, let the poor fellow live! You can love the whole universe; just exclude man -- for the time being, at least. When you become so capable of loving that you can love even man, then it will happen on its own accord.

And Ramakrishna was no ordinary man. Through his eyes the whole universe looked into you; through his hands the whole existence made gestures significant and meaningful to you; through his words the

whole spoke. He was so simple, so egoless, just a hollow bamboo -- which can be made into a flute without any difficulty. And you can sing a song; the song will be yours, he will be only the vehicle.... And he allowed the whole universe to sing as many songs as possible through him.

You can also find a man... but for that you will need a sensitive heart, open and available, and you will have to drop all this garbage of being guilty and sad.

People think that they already know how to love. They have taken it for granted that they know how to live. This is one of the greatest fallacies. Neither do you know how to love, nor do you know how to live. All that you know is how to go on towards the graveyard. From the cradle to the graveyard you are a perfect pilgrim; otherwise you know nothing. You will have to learn. You have the possibility to learn, but the possibility becomes dormant because of your idea that you already know.

You say, "Out in the world the relationship with my boyfriend was so juicy." You cannot deceive me. I have known thousands of boyfriends and thousands of girlfriends, and how juicy their relationship is... unless you decide to call poison, juice -- then it is a different matter. And if it was juicy outside in the world, what is the trouble? Here are juicier people!

Outside in the world there are Christians and there are Hindus and there are Mohammedans, there are Jews and there are Buddhists, and they are all against what you call "being juicy." They want you to be dry bones.

But illusions can be created very easily. One strategy of the mind is that it always looks at the past and chooses a few beautiful moments out of thousands of ugly situations, and then magnifies them and starts believing in them; that's why everybody thinks his childhood was great. Ask any child, and he is in a hurry to grow up, because he can see the grown-up people are living juicy lives.

I used to live by the side of a post office and every morning very early, when it was almost dark, I used to go for a walk. One day I saw a small boy with a mustache -- I could not believe it.

I said, "This is something impossible!" The boy started hiding behind trees, but I followed him and got hold of him. He said, "Don't tell anybody."

I asked, "But why are you having this false mustache.?"

He said, "I would love to grow up. I have got a cigarette also. When I see people with a mustache and a beard and having cigarettes, I feel so sad. How long is it going to take, this miserable boyhood? Nobody takes any notice of me, but if I start doing anything, everybody stops me saying, `you are still a child; don't do that!' I cannot even ask questions because I am a child -- `When you will grow up you will know.'"

Then I realized that he was the postmaster's son. He said, "Don't tell my father; otherwise I am going to be given a good lesson. He beats me."

I have known thousands of children and I have enquired of them, "Are you feeling great that you are a child?" They were all feeling miserable about being still a child; yet these same children in their old age will remember their childhood as really golden. They will make it golden.

You are saying that outside your boyfriend was so juicy. If he was so juicy, why have you come here? People start thinking of meditation if their life is not juicy. If their life is already juicy, who bothers about meditation and God and truth?

I don't think that you have ever known anything juicy; it is an ego fulfillment to exaggerate your past. And if you know how to make a relationship juicy.... Here there are many people from the same outside world. They have not come from other planets; they have also lived very juicy lives outside. But it seems strange: the moment they come here all their juiciness disappears; because here my insistence is to be sincere with yourself -- don't deceive. Outside they were deceiving.

You are saying "... and seemed to be the only way to stay alive." Then have you come here to commit suicide? If that was the only way to be alive and you think it was so juicy, what accident happened? Did your ship get wrecked, and you landed in this desert? Just stop exaggerating -- that is a childish approach towards life.

Look at things straight, as they are. Nobody leaves juicy places. One gets so caught because juicy places are sticky too; there is not much juice but there is much glue. So whenever you have a juicy relationship, in fact it is nothing but a very glued relationship. You can call glue "juice," that is another thing. Only the words differ, but the reality will be the same.

Meditation and the search for truth, or the search for oneself, starts only because you find life is not juicy. It is a vast desert. Only once in a while do you see an oasis somewhere, but by the time you reach there, there is no oasis. All oases prove mirages. Frustrated, you start searching for something deeper than life makes available to you.

You are saying, Shantidevi, "... whereas here there is a never-ending conflict."

Conflict with whom? Have you forgotten to create juice? Or have you become aware it is not juice, it is glue? The first thing is to be clearly aware about your situation, howsoever bad it may be. Don't exaggerate and don't hide it; if you hide yourself then it is impossible to transform you. You will have to put away all your masks, because masks cannot grow. Only your original face can grow.

"The conflict I feel is one of longing to be alone, feeling totally contented within myself -- yet I do not want to lose my boyfriend out of the fear of being lonely and vulnerable. I am so puzzled."

I can see you are puzzled, but your puzzle is your own creation. First, you want to be alone -- why? Life is so juicy with the boyfriend, so live it! Why do you have a longing to be alone? Life with the boyfriend cannot be juicy, that's why.

"... feeling totally contented within myself" -- so you don't like juice. You want to feel totally contented within yourself -- what about the juice of the boyfriend? Just be real, authentic; say that you have been living in a hell. But even people who live in hell pretend that they are living in heaven.

I have heard that the people who live in hell have changed the board on which it was written, "This is hell." They have written, "This is heaven." At least that much gives great consolation. And the people who are living in heaven, I have heard, are continually asking for a holiday from this continuous repetition of hallelujiah, playing on their harps before a dodo God. He must be a dodo, always listening to hallelujiah, for eternity. Perhaps this hallelujiah has killed him and he is just a corpse sitting there.

Your so-called saints want holidays; where will they go for holidays? There is only one place where they can go, and that is to hell -- and that's where they go, because there they find restaurants and discos and juicy people! Hell is full of juice -- people are almost swimming in it. You just have to be clear why you want to be contented. What was wrong in your love relationship? Was there not contentment?

And then comes the fear, "Yet I do not want to lose my boyfriend." You want your boyfriend also in your pocket while you are meditating, so that he cannot escape. While you are totally contented, the boyfriend has to remain in your pocket. What kind of boyfriend do you have? Is it a teddy bear?

Your whole puzzle is very simple to solve. The first thing: you have to forget and drop the idea that you know what love is, that you know what a juicy relationship is. Be alone, be meditative, be contented, and out of this contentment will flow the juice. Then there is a possibility of having a love which will be a joy, a constant joy.

Non-meditators cannot love, they can only pretend. But because man is so asleep, he goes on believing in his own pretensions, he goes on believing in his own dreams.

A racing car driver picked up a girl after the race and took her home. Later that night, after a passionate bout of lovemaking, the man drifted off into sleep. He awoke suddenly, with a very angry woman astride him, smacking his face.

"What is the matter?" he asked.

"You were talking in your sleep," she shouted. "You were feeling my tits and saying, `What perfect headlights,' and you felt my legs and said, `What a smooth finish.'

"Well what's wrong with that?" the driver asked.

"Nothing," cried the woman, "but when you felt my pussy and yelled, `Who left the garage door open...?'"

People are asleep, talking in their sleep -- "I love you". Meditation is an effort to be awake, to be alert, to be conscious. Anything else should follow, but cannot precede it: love can follow it, friendship can follow it, worship can follow it, prayer can follow it, gratitude can follow it. But everything has to follow only when you have attained an integrated consciousness; otherwise you are having only dreams, nightmares, and you are believing in them as if they are real.

Shantidevi, as you are already here, have a taste of meditation and aloneness. Don't be afraid that you will lose the boyfriend. There are so many boys; if you lose one you get one dozen -- they are queuing! And if you are meditative, contented, silent, you are bound to find a man of the same qualities, because we can relate only with people with the same qualities, who speak the same language. And a love affair after meditation can become a tremendous help to both, for their spiritual growth.

Drop the fear about losing the boyfriend. These boyfriends are so stupid that even if you want to lose them it is very difficult. You can ask my people here. It is so difficult to lose a boyfriend or a girlfriend; they cling. I have told you the reason: what they think is juice is not juice, it is glue. And here in this place, everything is German; if it is Indian glue you can escape, but the German glue... you are finished!

There is an ancient story... man asked God, "God, why did you make women so pretty?" "So you will

like them," God answered.

And man asked God, "Why did you make women so soft? "So you will like them," God answered again.

"And why," asked man again, "did you make them so stupid?"

And God answered, "So they will like you."

There is no worry at all!

BELOVED OSHO,
THE OTHER NIGHT WHEN YOU WERE TALKING ABOUT YOUR VISION OF A MODERN COMMUNE, AND YOUR OFFER TO GORBACHEV TO ESTABLISH A MODEL COMMUNE IN RUSSIA, I WAS DEEPLY TOUCHED. AFTER YOUR COMMUNE DISSOLVED ONE AND A HALF YEARS AGO, I WENT BACK INTO THE WORLD AND GOT QUITE A BITTER TASTE OF LIFE IN WESTERN SOCIETY: POWER, MONEY, FRUSTRATION, COMPENSATION. YOUR VISION OF A COMMUNE SEEMS TO BE THE ANSWER FOR MANKIND -- TO FIND A FULFILLING WAY TO LIVE; YOUR VIEW IS SO VAST, SO CLEAR. BUT LOOKING AT MY OWN REALITY, I STILL DISCOVER POSSESSIVENESS, NARROW-MINDEDNESS, UNLOVINGNESS, GREED, LACK OF HUMBLENESS, DESIRES, JEALOUSY. I FELT ASHAMED LISTENING TO YOUR WORDS BECAUSE THE GAP BETWEEN YOUR VISION AND MY REALITY IS SO HUGE. BELOVED MASTER, SOMETIMES I THINK THAT YOU HAVE TOO POSITIVE A PICTURE OF US. OR ARE YOU SIMPLY SUPPORTING THE GOOD SEED? DO YOU REALLY SEE A CHANCE THAT, ONE DAY, WE WILL LIVE ACCORDING TO YOUR VISION?

Deva Nutan, your question is significant because you say, "Looking at my own reality, I still discover possessiveness, narrow-mindedness, unlovingness, greed, lack of humbleness, desires, jealousy." Just one thing you have forgotten -- that none of these things is you.

You are the awareness of all these things: possessiveness, jealousy, greed. Who is being alert? Certainly jealousy cannot be alert about itself, neither can possessiveness be alert about itself.

There is, behind this whole drama, a witness. That is my hope and that is your hope -- and it is the hope for the new man and for the new humanity. If you can be aware of these realities it is not a difficult thing to drop them, because you are not them; they are separate from you. You have learned them in a society which is greedy, in which if you are not greedy you cannot survive.

In a commune where there will be no possibility for greed -- because with no money to accumulate, nobody poor, nobody rich, you will easily forget all about greed. Why are you possessive? -- because you are in a society where everybody else is possessive. You cannot protect yourself if you are not possessive; you will be destroyed by the other possessive people.

All these things: possessiveness, unlovingness, greed, lack of humbleness, desires, jealousy are a by-product of living in a world which is full of these things, which requires everybody to have all these poisonous attitudes.

In a commune you cannot be greedy, because there will be no support for greed. There will be no question of imitating anybody. There will be no question of ambition because people will be respected as they are. There will be no requirement that they should be presidents and vice presidents, prime ministers, and then they should be respected; they will be respected as they are. Whatever they are doing, if it is creative and is needed by the society, they will be honored. Narrow-mindedness is created by your religions, by your political ideologies. These are all learned things nurtured in you. They are not part of your consciousness, they are not part of your being.

So I am not being too optimistic and I am not taking a too positive view of you. I am simply realistic. I know why you are what you are -- because you are living in a wrong world, and to exist you have to be wrong.

If you are allowed to live in a sane commune where people are naturally humble because humbleness is respected, where the egoist will be sent to a psychiatric hospital, where people are non-possessive because all their needs are fulfilled, and all the opportunities they need are given to them... why should they worry about hoarding for tomorrow?

They know that they need not be worried; they are not alone. Five thousand people are taking care of them, and if they can create today a beautiful life, they will be able to create an even a better life tomorrow. The fear of the future will disappear. Possessiveness is out of fear for the future, because if you don't possess, what are you going to do tomorrow? What are you going to do in your old age?

In a commune the older people will be loved and respected for their experiences. The older people will

become the teachers, the guides. Old age will not be thought of as something ugly, but as something immensely graceful. One has gone beyond all childish and all youthful foolishnesses; one has come to be very centered and silent, and a life-long meditation....

Every commune will have its own old people who will be almost Gautam Buddhas, sources of wisdom who can teach you life, who can teach you love, who can teach you how to grow old beautifully and gracefully, and who can teach you how to die -- because when they die they will die with such a grace and such joy. That will be their last gift to the commune.

I am not taking a positive side only. You are corrupted by the society because the society is corrupt, and it is simply a survival measure to be corrupted in such a society. All that you need is a better atmosphere -- more loving, more healthy, more sane, more in tune with nature. All these things, which religious founders have been trying to get people to drop, people cannot drop, because if they drop them, the whole corrupted mass around them will destroy them. So they listen to Gautam Buddhas, to Jesus Christs, and they know what happens to a Jesus Christ: if you follow his teachings, soon you will be on the cross. You can understand that his teachings are beautiful, but the society is so ugly, you cannot live those beautiful teachings.

All religions have failed, because they have not been able to create a culture which is supportive of the great teachings. It is not only *not* supportive, it is against.

The commune is a totally new concept. It is an effort to change the whole atmosphere in which these poisonous mushrooms grow. And once your whole atmosphere is different, you will find different people arising, totally different people arising -- because then love will be needed to survive, meditation will be needed to survive, compassion will be needed to survive.

A commune is a transformation, a total transformation. The old society was very schizophrenic. On the one hand it worshiped people who were teaching things which were not possible for ordinary human beings to follow -- because the whole society was against them. So man was living in a schizophrenia: he knew what was right and he was doing what was wrong, so he was feeling continuously guilty, ashamed of himself.

I want a totally new order in which man's dignity is not hurt, and all these things that have been taught by great teachers need not be taught at all.

We should create real values. Rather than telling people not to be possessive, we should create a commune where possessiveness is useless. Anybody who possesses will be thought stupid, idiotic; he will lose his respect and his dignity. And what would he possess? Once money is removed, you cannot possess. You cannot possess milk, you cannot possess fruits. If you have too much milk you will have to share; if your trees are giving too many fruits, you will have to share. You will really enjoy children coming to your garden and stealing fruits. You will give them chocolates also, as a reward -- "come again, because the trees are too heavy with fruits." And what are you going to do with so many fruits? You cannot sell them.

What has been taught by the founders of religion was illogical. What I am trying to do is a double process -- changing the individual through meditation, and changing the society through the commune.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #38
Chapter title: Don't dig valleys -- climb mountains

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BELOVED OSHO,
THERE ARISES GREAT DARKNESS IN ME AND I WISH TO TRADE IN THIS INTOLERABLE AGAMA AND START AFRESH SO THAT SOMEHOW I WOULDN'T GROW WITH MY PERSONALITY SO INSEPARABLY GLUED TO MYSELF. I REMEMBER THERE WAS ONCE INNOCENCE AND I HAD A SENSE OF MYSELF. TRY AS I MIGHT, I CAN'T RECOVER IT, CAN'T SEPARATE OFF THE WITNESS, CAN'T TRUST IN MY SEEING. SO LONG AGO I TOOK A SHORTCUT AND NOW I CAN'T REMEMBER WHERE I LEFT THE HONESTY AND THE INNOCENCE AND THE LOVE, FOR THE FALSE, THE TRYING, THE STUPID. HOW CAN I FIND MY WAY BACK?

Prem Agama, your story is everyone's story. Everyone has gone astray. Everyone has lost himself. Perhaps it is part of human growth to be lost, to forget the way back home, to search for it, because unless you go astray, there is no need for search. Unless you lose the way, there is no question of finding it. Unless you forget yourself, you will never realize yourself; hence it is not against your spiritual growth.

It is part, an absolutely intrinsic part, that you should be lost in darkness, in agony, in suffering. But there is no need to remain in the dark night of the soul. One need not make a house in suffering and misery, in ignorance, in dishonesty, in a false and phony life. One has to use this opportunity. Yes, I call it a golden opportunity, knowing perfectly well that it is painful. But all birth is painful, and a spiritual birth more so.

You should not settle in suffering, in misery, in pain. You should continue to search. The question is not of finding the right way. Every way is right if your search is deep, your hope enormous, your trust infinite. Then wherever you are and whatever path you follow, you will reach the ocean -- just as every river reaches the ocean, passing through the mountains, through the valleys, through strange lands, strange people, without any guide, without any map, without anybody to indicate the right direction.

Every river, small or big, reaches to the ocean. It seems a deep thirst, an intense longing, makes every way the right way.

All ways are going towards the ocean.

You just have to be patient enough, trustful of existence.

And your remembrance will be of enormous value: one day you knew yourself, you were not yet gone astray, you had not moved on the paths of desire and ambition. You were still within yourself, sincere, honest and innocent. You know that the space you are searching for again is not imaginary. You have known it, you have been it; it is only a question of how to enter that space again.

The logical way is to find the right path. And there comes one of the greatest problems for every spiritual seeker, because every path leads you away from yourself. Every path indicates towards some goal, somewhere else.

Hence the question is not of finding the right path; the question is of finding the right consciousness, awareness. And strangely, immediately the whole problem changes.

It is a dream you can go far away, you can visit some faraway star. But when you wake up you will wake up in your own room, in your own home. The question is not to find a right path from the faraway star to come back home.

You are already there, you have just forgotten it.

That is the meaning of one of the most beautiful words -- which has been contaminated by religions. That word is sin; its root meaning is forgetfulness. If forgetfulness is the sin, then awareness is the only virtue.

You are asking, "There arises great darkness in me and I wish to trade in this intolerable Agama and start afresh, so that somehow I would not grow with my personality so inseparably glued to myself. I remember there was once innocence and I had a sense of myself. Try as I might, I can't recover it, can't separate off the witness, can't trust in my seeing. So long ago I took a shortcut and now I can't remember where I left the honesty and the innocence and the love, for the false, the trying, the stupid. How can I find my way back?"

Just by being awake! Shake yourself, slap yourself -- but wake up. Jump out of the bed -- but wake up.

Your suffering is a dream, your darkness is a dream, your going astray is a dream. That's the meaning of the word *maya*. Man lives in illusion. The way out of illusion does not exist, because the way out of illusion will be another illusion.

You have simply to wake up.

There is no way, no bridge.

One state is of unawareness, another is of awareness. And from unawareness to awareness the distance is nil... just a little effort, a little jogging.

A man walks into a bar and orders a glass of beer, which he swallows down in one gulp. Immediately he orders another, and again swallows it down in one gulp. Still thirsty, he orders a third and a fourth. By this time he needs the bathroom. The bartender tells him, "down the corridor and first on your right." The man stumbles down the corridor, misses the turn, goes through another door and falls straight into the swimming pool. When he finally comes to the surface, he yells out to the surprised attendant, "Wait, for God's sake don't flush!"

Agama, you are where you have always been; you have not moved even an inch away from your innocence, or your being, or your sincerity. It is not possible in the very nature of things to go away from oneself, just as you cannot run away from your shadow. The faster you run, the shadow runs faster; the slower you go the shadow goes slower. But you cannot run away from it.

If this is the case with your shadow, what about your innermost being? How can you go away from it? Wherever you are, it will be in the innermost shrine of your consciousness -- always intact, uncorrupted.

So all that is needed is to sit silently, to close your eyes and to look into yourself. You will find again the same space, that you remembered with such great passion, with such great love. It is still there. And the same is the case with everybody else.

BELOVED OSHO,
I BELIEVE IT WAS SARTRE WHO COINED THE TERM "EXISTENTIAL NAUSEA" TO DESCRIBE SEVERE ALIENATION. I LIKE TO THINK THAT WHAT I AM FEELING IS MORNING SICKNESS -- IN ANTICIPATION OF THE BIRTH OF MY SELF-REALIZED BEING. IT SEEMS IRONIC TO ME THAT, ALTHOUGH I HAVE EXPERIENCED EXQUISITE MYSTICAL INSIGHTS, I STILL FALL INTO PITS OF DEPRESSION AND ALIENATION WHERE WORDS AND ACTIONS SEEM ONLY TO EMPHASIZE A FUTILITY IN HUMAN ENDEAVORS. WORSE STILL IS A DEEP SHAME THAT I AM FULL OF DOUBTS WHEN SO MANY LOVELY FLOWERS HAVE BEEN PRESENTED TO ME FROM THE HANDS OF EXISTENCE. WORDS REALLY DON'T COMPENSATE FOR THE ALIEN GAP, BUT JUST HEARING THE TENDERNESS OF YOUR VOICE SOOTHES THE BLOWN-OUT CRATERS ON THE DARK SIDE OF MY MOON. WOULD YOU SPEAK ON ALIENATION?

The philosophy of existentialism has given a few new words tremendous emphasis. One of those words is alienation -- to feel alien to oneself.

Man has always felt that he does not know himself. It is not something new; just the name is new and the emphasis is new. Twenty-five centuries ago Socrates was telling people, "Know thyself." He was saying, "You are a stranger to yourself. You don't know your being; you don't know all the dimensions of your being. You don't know, why you are here. You don't know from where you have come, you don't know where you are going. And most important, you don't know whether you *are* or not."

It happened... George Bernard Shaw was traveling from London to a small town in England. The ticket checker came into his compartment. He looked in all his pockets, in the suitcases, but he could not find the ticket. The ticket checker told him many times, "Don't get so worried. You are a world-famous figure, I know you. You must have forgotten the ticket somewhere. When I come on the next run, I can see it. There is no hurry."

He was trying to console the agitated George Bernard Shaw, but George Bernard Shaw was perspiring. Listening to his words he became very angry and shouted, "Shut up! I am not looking for the ticket for you. Now the problem arises, where am I going? Can you tell me?"

The man said, "How can I tell you?" George Bernard Shaw said, "Then don't talk nonsense. I am not worried about you; I am worried about where I am going. Now what will happen to me?"

Everybody is going somewhere, certainly. And nobody is going to ask for your ticket, but still... those who are intelligent are themselves bound to inquire "Where are we going?"

But all these questions are secondary. The basic question is "Who am I?"

This strangeness about oneself, this ignorance about oneself, if felt deeply creates in existentialist terms a nausea. One starts feeling nauseous. One is here, one is going somewhere, one is coming from somewhere... there seems to be no meaning in all this. And there are so many worries, so much suffering, so much anguish to go through for what?

Existentialism is a negative philosophy. But the modern man needs it, just as a shock. Existentialist ideas cannot be fulfilling; they cannot remove the nausea, they can only deepen it. They cannot destroy your alienation, they can only make it sharper. They cannot take away meaninglessness from your life, they can only write it in bold letters. They can surround you with a feeling of sickness. If death is the end, then life is nothing but sickness -- sickness unto death. But existentialism can help intelligent people not to be satisfied with nausea, but to inquire.

There have been people who have found themselves. Their serenity is a proof of it, their fragrance is evidence of it, their rejoicing is an argument which cannot be refuted. A Gautam Buddha, a Zarathustra, a Chuang Tzu, a Bodhidharma -- nobody can deny their grace. Nobody can deny that these people have gone beyond worries, beyond anxiety.

These people have found something which fills their life with songs of joy. They have found some treasure which is inexhaustible and makes them dance in utter gratitude. Their very presence has convinced millions of people that life need not be a sickness unto death; on the contrary life can become such a dance that death becomes the ultimate culmination of the dance. Life can be transformed so deeply that even death disappears as darkness and becomes a dawn, that even death is no more an end but a new beginning.

Existentialism has paralyzed immensely, terribly, the intelligentsia of the Western world. The impact of the existentialists has been great. And the conclusion of their philosophy is nothing but suicide, which can relieve you from all nausea, all alienation, all meaninglessness, all anguish, all suffering.

There has never been such a negative philosophy in the whole history of man. There have been atheists, who denied God, but they denied God to support life. They denied God so man can be absolutely free, without anybody dominating him and dictating to him and giving him commandments. Atheists were humanitarians; they raised man as the highest value. To the theists they looked negative because they were negating God, but nobody has seen that they were affirming life.

In fact, compared to atheists the theists are negative, because they deny life, they negate life, they teach people to renounce life for a fictitious god, for a hypothetical god for which they don't have any proof, any argument. But theists have been thought of as positive thinkers, and atheists as negative thinkers. This evaluation is totally wrong, according to me. Atheists are very positive; theists are absolutely negative.

But the existentialists have far transcended the theists and their negativity; they were at least affirming a fictitious god. Atheism was denying only a fiction. Existentialists are denying the fiction of god and they are also denying the reality of life; not only denying, but giving it such condemnatory colors that it seems it is a calamity to be born, it is a punishment to be born... that life is not a joy, but simply another name of hell.

Existentialism has to be understood very deeply, because philosophically it may become the cause of the third world war. It has destroyed all that was beautiful in life. It has negated everything that was valuable -- love, silence, meditation, joy. It has erased them all. Life is only a sickness, and we are clinging to life because we are afraid to die. It is not that we love life; we hate it -- but at least it is known. Who knows, death may be far worse. It is better to remain with the known, although it is miserable.

They have created the philosophical background for people like Ronald Reagan to destroy the whole humanity. If existentialism is true, then there is no harm in destroying the whole humanity; in fact it should be taken as a blessing that all sickness disappears, all that is ugly disappears.

And all is ugly according to the existentialists. There is not even a single thing which can be appreciated.

Unless the West becomes aware of meditation, unless meditation penetrates the Western intelligence, there is a danger. The politicians are creating weapons to destroy, and the philosophers are creating readiness to be destroyed, willingness to be destroyed. It is the greatest conspiracy against life between politicians and philosophers.

And these existentialists.... One wonders! I have written letters to Jaspers, to Jean-Paul Sartre and they didn't even have the courage to answer. I asked them, "If your philosophy is right, you should commit suicide. Why are you living? For what? Waiting for death?" According to them, life is nothing but a waiting room and the train that will come, its name is death.

Neither Jaspers nor Jean-Paul Sartre ever replied. All these philosophers, from Soren Kierkegaard to

Marcel, were living perfectly happily, enjoying Nobel prizes and preaching a philosophy which is itself really sick.

Life is not sick. It is the wrong glasses they have on their eyes. Just today I heard some news. A man shot his wife in New York. The police came, and the man was absolutely unafraid. He said, "Yes, I have killed my wife." But his son said, "Father, she's not my mother and she's not your wife." He said, "My God, I forgot to put on my glasses!" He killed some other woman, thinking that she was his wife.

Existentialism is giving wrong glasses to people. It is the most anti-human, anti-life ideology ever preached.

Prem Padmini, you need not be caught into these sick ideologies. I am here to open new windows for you, and you can see with your own eyes the immense beauty of life, the great blissfulness of life... the tremendous silence which is a song without sounds, and a dance that goes on eternally in the trees, in the rivers, in the mountains, in the stars.

The whole existence is full of rejoicing; you just need to open your windows. Your darkness is your own creation, your alienation is your own creation; otherwise you are not a stranger to yourself. You are not a stranger to the trees, to the rivers, to the mountains.

It is our existence; we are part of it.

Our heartbeat is part of the universal heartbeat.

And it is not a dead universe; it is immensely intelligent, conscious, sensitive. It is divine in its every dimension. But you have to learn to participate in the dance.

You are sitting like a cripple, and because of your crippledness -- which is just your idea; you are not crippled, you have just been told that you are crippled, you cannot dance, you will fall, so sit silently -- you are not participating in the dance that is going all over the place.

The cripple automatically becomes a critic. He starts hating that which he cannot do. He starts calling the dancers stupid, mad, insane -- "What is the point of all this dance? what is the meaning of all these songs and music? It is just noise and nothing else.

So as not to see one's crippledness, one starts condemning those who are not influenced by crippled philosophies and religions.

Be a participant! In the beginning it may be a little difficult, but step by step start moving a little.

A husband asks his wife which she likes most, Christmas or sex. "Christmas," she says. "Why is that?" asks her husband. "Is it more romantic?" "No," she answers, "but it happens more often."

Now, if Christmas happens more often, then life will look like a nausea, a sickness.

Participate in the small joys of life, and it will open its great treasures. It contains immense riches, but it needs you to explore them. It gives you challenges, because it is one of the parts of understanding that what you find with great difficulty you enjoy more. That which is very arduous brings great rejoicing; that which is obvious, freely available, will not give you joy.

Life follows that principle, it keeps its treasures hidden. But it goes on challenging you, calling you. You have to become pilgrims, seekers, searchers. And all the doors are inside, so you don't have to go to the Himalayas. You have just to go inwards. The deeper you go in, the more you know that life is not alien; it is your very heart. You are not separate from it. You have always been part of it, in some form or other, and you will remain always part of it.

You belong to this eternal celebration.

Existentialism is one of the most dangerous approaches to life -- far more dangerous than your religions, because your religions are very poor in arguments. Existentialism is very rich in arguments, so convincing that once you are caught in its trap, you cannot escape. Just remember one thing: not a single existentialist philosopher has committed suicide. That destroys their whole philosophical approach.

Only once before in the past in Greece there was a great philosopher, Zeno. He was not teaching so many ugly things, and making man really feel nauseous, but he was certainly teaching that life has no meaning and only cowards go on living because they don't have the guts to commit suicide. He himself lived a long life of ninety years, and thousands of people committed suicide under his influence. When he was dying, one young man asked, "Just one question more: how come you managed to live ninety years while your followers, particularly young people, have committed suicide according to your philosophy?"

He said, "I had to live to teach the philosophy. It was such a suffering to live, but I had to suffer for the sake of humanity."

Philosophers can be very cunning. Now this is cunningness, pure and simple. But at least he accepted one thing -- that he lived to teach his philosophy. Jaspers and Jean-Paul Sartre and Marcel did not even

answer my question. They could have at least said, "We are suffering greatly, but because we want to awaken humanity to the reality, which is nauseous, we are somehow managing to remain alive." Even that much they were not courageous enough to accept. And strangely enough, when Marcel was given a Nobel prize, he accepted it. Life is a nausea. What is a Nobel prize? A cancer? Happily, he accepted.

These are just intellectuals playing games with words, mind games; but they don't know anything of meditation. If they had known just a little bit of meditation not only would their life have been richer, they would have changed the whole West, particularly the Western youth, into a happier, a more radiant, alive generation.

But all that they have created is a subtle willingness for suicide, a deep acceptance of Hiroshima and Nagasaki. If life is such, then to destroy it is not evil; then Adolf Hitler is a great prophet and he helped six million people to be relieved from a life which was nausea. He was the greatest servant of the Jews: without him, six million Jews would still be suffering from nausea, anguish, anxiety, meaninglessness. Adolf Hitler is a great savior. And now he has come in a far greater form as Ronald Reagan. Perhaps Ronald Reagan will prove the greatest savior of humanity by destroying all life.

Existentialism has to be fought, it has to be destroyed by the roots, because it is in favor of death and against life -- and without *knowing* life. And to know life there is only one way, the way of meditation.

BELOVED OSHO,
WHY IS IT THAT MY VALLEYS ARE DEEPER THAN MY MOUNTAINS ARE HIGH?

Ramaprem, it is unfortunate that your valleys are deeper than your mountains are high, but the responsibility is yours. You are digging your valleys every day deeper and you have not made any effort even to climb the mountains. To make them bigger is a totally different thing; you have not even climbed them. You are going deeper into your valleys, and digging them more and more. Most of the men in the world are gravediggers; they go on digging their own graves.

An old man was dying, a very rich old man. His four sons, who were all rich in their own right, had gathered to say goodbye to their father. They were sitting around him. The youngest son said "We should arrange a Rolls Royce to take him to the graveyard. That was his lifelong desire, to ride in a Rolls Royce, but he was so miserly, he could not manage it. At least we should give him a chance. He will be dead, but his spirit, his ghost, may enjoy the trip. And it is not very costly because it is one way."

But the second son, elder than the first, said; "You are forgetting our family heritage. What difference does it make to a dead man whether you take him in a Rolls Royce or in a four wheel Ford truck? It makes no difference to him but to us it will make a difference. At least I am not going to contribute if a Rolls Royce is brought; I will contribute at the most for a Ford truck. A dead man is a dead man. He knows nothing about where he is sitting. It will do, and we will take him in the nighttime, so nobody knows and nobody sees."

The third brother said, "You are all being too extravagant. What is the need of a Ford truck? Just a bullock cart... and one of my servants has a bullock cart, so we need not even pay anything. A dead body will enjoy the bullock cart and the open air more than any Rolls Royce."

The eldest brother said, "You all seem to have gone wrong, you have all gone insane; it is sheer wastage. We should put him, in the deep darkness in the middle of night, by the side of the road where people throw all their garbage, so in the morning the corporation truck will take him away. They do the same with all the beggars, and a dead man, whether he was rich or a beggar does not make any distinction. There is no problem; a dead man is a dead man, it is just a corpse."

Just then the old man tried to sit up. He was still alive and listening. He said: "My sons, just help me to find my shoes." They said, "What are you going to do with your shoes? Are you going to die with your shoes on?" He said, "I have still a little life left. I can walk to the graveyard. In the night, who is going to see? And you are four; you can dig the grave and I will help as much as I can in my old age. Then you can take my shoes back, because they are almost new. I have used them only for ten years; they are good enough for you and your children."

You ask, why your valleys are deeper. Instead of digging your valleys, learn the art of climbing the mountains. Reach to the sunlit peaks of the mountains. Certainly valleys are more secure, more cozy, more comfortable, less risky. Climbing a mountain... if you really want to climb a high mountain like Everest it is

dangerous. But the more dangerous it is, the more alive it makes you.

Friedrich Nietzsche used to keep a small card on his table. He had written on it himself, "Live dangerously!" Any visitor was bound to see it and ask him "What does it mean?" He said, "That is my whole philosophy, because I have found that the more dangerously you live, the more deeply you live."

As you live more dangerously, you really live. A few moments of dangerous living, as if you are walking on a razor's edge, are more precious than a long life without any danger, without any risk, comfortable and cozy, everything insured, everything secure.

The way of the sannyasin is really the way to live life dangerously.

A young man asked his friend, "How come that old maid keeps getting the best-looking boys for each dance ?" "That is easy," his friend replied. "When she was young she gave it away, later she sold it, and now that she is rich, she is buying it back!"

She really lived, in every possible way. Most people are avoiding living.

George was a sprightly eighty-eight year old when he married Ruby, a lusciously ripe eighteen year old. As they prepared for bed on their wedding night he asked her, "Tell me, sweet child, did your mother tell you the facts of life?" Blushingly she murmured, "No."

"That's too bad," George said, "because I'm afraid I have forgotten them."

Now it is too long... eighty-eight years old, but still trying his best -- not accepting old age, not being worried about death, and although he had gone senile, still ready to live. But most people, even when they are young, are living reluctantly, resisting life, afraid of life, feeling guilty to live because that's what they have been told, that's how they have been prepared. Their whole conditioning is so life-negative that even if they want to live, their guilt does not allow them to live.

As far as my people are concerned, my single-pointed, unconditional advice is to live as intensely as possible, as totally as possible, because that is the only way to know the godliness of life, to know its divine fragrance, its divine taste. And the most strange fact is, the people who live totally, fully, transcend the very desire to live a mundane kind of life. They move beyond the mundane to another dimension, another sphere: the sacred.

Live as a Zorba; then it will be possible for you to live as a Gautam Buddha. Zorba has to be the foundation of your life, and Gautam Buddha your highest peak. Live without any fear, because there is no god you have to be afraid of. And there is no heaven where your tortures will be rewarded, and there is no hell where your joys will be punished. This moment is all. Always remember in whatever moment you are that it is all.

Ramaprem, one day one of Mulla Nasruddin's friends asked him if he could borrow his donkey to carry some vegetables to the market. "No," said Mulla Nasruddin, "that's not possible, because my donkey is not here, and what's more, he is sick." At that moment, his donkey appeared from around the corner calling, "Heehaw, heehaw."

"You said your donkey is not here, and that he is sick," accused Mulla Nasruddin's friend, "and here he is and yelling `heehaw, heehaw,' as well as can be."

"Who do you believe, "asked Mulla Nasruddin, "my donkey or me?"

Ramaprem, if you believe me, then there is no problem; then the sunlit peaks are very close by. But if you believe religious donkeys of all kinds and all sorts -- hindu *shankaracharyas* and Ayatollah Khomeiniac and pope the Polack -- then I am helpless. Then you have to go on digging your valleys deeper.

Just trust what I am saying, because I am not saying anything based on any scripture. I am saying only things based on my own experience; hence what I am saying has an authority -- which these *shankaracharyas* cannot have; they are only representatives, they don't have their own experience... these popes cannot have; they are only elected people. It is a very strange world, where religious leaders are also elected, elected by all kinds of idiots, elected by the followers.

I am not elected by anybody; neither am I representing anybody. I am simply telling you what my experience is; hence I have an authority that these people cannot have. I don't want you to believe it; I want you to trust it. And I make the difference, because by believing you will remain just a follower; by trusting you will come to the same status and the same space in which I am living.

Believing is cheap.

To trust means you are accepting a challenge to climb the sunlit peaks of mountains.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #39
Chapter title: Growing up comes by itself

31 May 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THE OTHER DAY, I FOUND MYSELF UPSET, IMPATIENT, AND IRRITABLE. WHEN WILL I GROW UP? WHEN WILL WE ALL COME TO THE RESPONSIBILITY OF JUST BEING THE YOU IN US: THAT GRACEFULNESS THAT WE ALL KNOW OURSELVES TO BE? I FEEL THAT THE TIME IS RIPE TO STOP WHINING ABOUT MISERY, AND MISUNDERSTANDINGS, PAIN, AND DISCOMFORTS. COULD IT BE THAT AS A DISCIPLE, I SIMPLY TAKE YOU, YOUR PRESENCE, YOUR ANSWERS, YOUR INSIGHTS, AND YOUR GRACE FOR GRANTED, AS A WAY TO AVOID JUST STEPPING INTO MYSELF, INTO THE DEVOTEE?

Satyadharma, it is natural to be impatient. And a great understanding and awareness is needed *not* to be impatient, because impatience is not going to help; on the contrary, it is one of the great hindrances. You have to understand impatience as your enemy. You want the vast and the mysterious to open its doors, without much effort on your part. It is not possible. There are a thousand and one doors, and only one is right; you will have to knock on all the wrong doors to find the right one. Either in scientific research, or in a spiritual seeking, patience is absolutely necessary.

I am reminded of Edison who invented the first electric bulb. He worked on it for three years. All his colleagues and his disciples slowly, slowly left. They were impatient, they wanted it to happen immediately, and they could not believe the patience of Edison.

Every day, Edison would come fresh, young, excited, and they would say to him, "We have experimented in so many ways, and we have failed in every experiment. Why not change the subject? We should work on something else."

Edison would say, "Who told you that we have been failures? Each failure brings us nearer to success because there must be only a limited number of doors. We knock on one door, and it is not the right door -- but it is not a failure. One door, a wrong door, is eliminated; success is closer. We knock on another door; it is not the right door. But we are even closer to success -- two doors are eliminated. Soon we will be knocking on the right door.

But the patience that he had is part of a very intelligent and very genuine seeker. After three years, in the middle of the night, he knocked on the right door. For the first time, the human eyes....

He was alone, all his colleagues had left; he was tired, utterly exhausted, and thinking himself almost mad. He was alone when he discovered the electric bulb. It had taken three years. Day and night he had been thinking only of one thing -- from where to approach this? And when the room was lighted up with electricity, he was sitting there in utter wonder. He was the first man to see something which had never existed before. He could not take his eyes off the electric bulb.

It was getting late, and finally his wife shouted from the other room, "Put that stupid light off!" She was not aware that it was electricity. She said "Come back, and go to sleep."

He said, "It is not the stupid light that you are acquainted with; it is what my three years of patience has created. You should come here and see!"

Because of his patience -- he has a uniqueness in the whole history of man -- he discovered one thousand inventions. Anybody else could have done it, but nobody had that quality of patience. There were many intelligent researchers, but they would go a little way and have a few failures... and start moving into another direction.

Jalaluddin Rumi, one of the most important Sufi mystics, one day took his disciples to a nearby farm where the farmers were trying to dig a well. They had made eight holes, and now they were working on the ninth; on each one they had gone only so far, and then seeing that there was no water, they dropped that project and started in another place. They had destroyed the whole farm.

Jalaluddin Rumi had taken his disciples for a specific purpose -- to see how impatience is idiotic. If these people had put all the energy that they had used in destroying the whole field with several holes into digging a single hole, they would be bound to find water. But these are not the kind of people who are going to find water.

He was telling his disciples, "You should not be impatient. Put your total energy, your total trust, one pointedly, arrowed towards one goal. When the master is with you -- who has traveled the path, up and down many times, and who knows that the path is going to lead you to your cherished dream -- don't feel dejected, don't feel impatient, don't start new projects again and again. That way nobody has ever been able to find anything."

You say, "The other day I found myself upset, impatient, and irritable!"

Satyadharma, you cannot suddenly find yourself upset, impatient, and irritable. You must have been always impatient, upset, and irritable. Perhaps the other day you came to a peak of realization; you realized that these great qualities are in you. But they must have always been there; they cannot come suddenly. You must have become accustomed to them.

"When will I grow up?" What is the hurry? And what are you doing by growing up? Even if you grow up today, what will you do? You will get even more upset and impatient and irritable, thinking, "My God, there was a goal, now even that is finished. Now my life is absolutely meaningless."

Growing up comes by itself. You have to work, but not directly on how to grow up soon; you have to work more on meditation, more on silence, more on love. And the total result is growth. The growth itself is not something separate; it is the whole synthesis of all great qualities. You have to work on those qualities.

In my childhood -- and perhaps in India in everybody's childhood -- it must have happened... I used to plant mango seeds. My impatience was so much that I could not even sleep the whole night -- I wanted to see what had happened in the night. In the morning, I would dig them up again, and see whether anything had happened or not. Nothing had happened!

The mango seed, when two leaves start growing in it, can be taken out, and it makes a very good whistle. My interest was not in the mangoes, my interest was in getting more whistles. But even that needs patience -- just those two leaves. But impatience was such that it was even impossible to get those two leaves to grow. Every morning I would dig up the seed to see what was happening, and that would destroy the whole thing.

Growth is something that happens by the side. You meditate, you sing, you dance, you rejoice, and suddenly, one day you will find those two leaves of the mango are growing above the ground -- so fresh, so beautiful. Growth is a finding on the margin; you cannot make it a goal. That's what is making you so upset, impatient, and irritable! You have made growing up your goal. Now what can you do? Get stretched on a traction machine?

"When will we all come to the responsibility of just being the You in us: that gracefulness that we all know ourselves to be?" Any question about *when* shows that you have not understood my emphasis on the present moment; you have not understood my approach of here and now. Enjoy this moment, and forget the lot! And growth will come suddenly one day, not as a reward, but as a shadow of your living moment-to-moment, joyously.

"When" always takes you into the future, it always thinks of tomorrows. And the basic spiritual insight of thousands of years is that tomorrow never comes. This very moment will become another moment, your today will continue to remain today, the tomorrow will come in the form of today. But our whole system of thought is goal-oriented. We are always living in the future, and nobody can live in the future; or we are

living in the past, and nobody can live in the past either.

The only way to live is to enjoy this moment, to cherish this moment, to make it as beautiful as possible. And out of this moment will come the next moment, out of this moment will come your whole future. This moment contains the whole eternity -- past and future.

You are saying, "I feel that the time is ripe to stop whining about misery, and misunderstandings, pain, and discomforts. Could it be that as a disciple, I simply take You, Your presence, Your answers, Your insights, and Your grace for granted?"

Do you really feel, Satyadharma, that "the time is ripe to stop whining about misery, and misunderstandings"? And what are you doing in your question? What is this about being "upset, impatient, and irritable," and "when will I grow up"? If it is not whining about misery, and pain, and discomforts, then what is it? You have not felt that the time is ripe -- you have only thought. Thinking is of no help. Thinking is a cheat. It talks great things, it gives you big promises, but the goods are never delivered.

Remember a clear-cut distinction between thinking and feeling: those who are feeling "the time is ripe" are not whining about any misery. They are enjoying the ripe time, and by enjoying, they are making it riper.

Of course, it is true -- at least about you -- that you have started taking my presence for granted. That is the natural habit of the mind. It starts taking for granted things which it will repent only when it has lost them.

There is a beautiful Sufi story.... A very rich man, super-rich, became bored with life because he had known all the pleasures, all the joys that money can purchase, but they were not truly satisfying. He was still thirsty, he was still hungry for something authentic. He was enquiring from sages and saints, and all that they could say... he had tried their rituals, worship, prayer and nothing worked.

One saint out of desperation... because this man was torturing him continually again and again about his misery -- "Time is passing, life is limited, and what kind of saint are you? You cannot show me the right path. And I have twenty-four hours to devote to it; I don't have to work to earn money or anything, I don't have children, and I have earned so much money that it is enough for ten lives at least." The saint sent him to a Sufi master who was thought to be a little bit insane, and to whom many sages were sending their disciples when they wanted to get rid of them. But that insane Sufi master only *looked* insane; he had a super-sanity.

The rich man took a big bag, filled it with diamonds and rubies and emeralds and sapphires; and went to the Sufi who was sitting under a tree. He told the Sufi his whole story... that he was very miserable, he had everything that the world can afford. "I have brought, just to give you a proof, this whole bag worth millions. All I need is peace of mind." The Sufi said, "I will give it to you. Get ready!"

The rich man thought, "This man seems to be strange. I have been to so many saints -- nobody was so quick, and nobody promised to give it to me. They all said, `Go through this ritual, this worship, this prayer, this meditation. Work it out yourself.' This is the only man... perhaps, they are right that he is insane. He is saying, `Get ready. Don't waste my time!' "So hesitatingly he said, "Okay, I'm ready." But he was very afraid -- although he had come to get peace of mind. And when the man said he was ready, the Sufi master took hold of his bag, and ran.

It was a small village with small streets with which the Sufi was perfectly acquainted. And the rich man had never run. He ran behind the Sufi master shouting, "I have been cheated! This man is not a sage. He's not insane, he's very cunning." But he could not get hold of the Sufi because he was going so fast and taking so many turns in the village. The old man was fat -- huffing, puffing, perspiring, crying -- and the whole crowd was laughing. He could not understand why these people were laughing, and nobody was helping! But the village knew that that man was not insane -- he was super-sane. He had his own methods.

Finally, the rich man reached to the same tree. The Sufi had reached far ahead; he was sitting with the bag there. And the rich man was shouting, abusing.

The Sufi said, "Stop all this nonsense! Take this bag." The man took the bag immediately, and the Sufi asked, "How are you feeling?"

He said, "I'm feeling great peace."

The Sufi said, "That's what I was telling you. If you are ready, I can give you peace immediately. Have you got it?"

He said, "I have got it!"

"Never again ask anybody about it!" You have started taking for granted all your riches. I gave you a chance to lose them, and suddenly you became what you really are -- a beggar. And these very precious

stones which have lost their value to you are again precious." But it happens. The people who live in palaces start taking those palaces for granted; the people who are rich never think about the miseries of poverty. The people who have got a master start taking him for granted -- that there is nothing to be done; you only have to ask the question and your master is there to answer it.

But my answers cannot be of any help.

My answers are only a provocation and an invitation, a challenge to work through the misery and the darkness towards the dawn, towards light.

I can show you the way, but I cannot walk for you.

And if you start taking me for granted, then don't be miserable; take your misery also for granted. Accept that you are a miserable person, that it is your destiny. You don't take your misery for granted, but you can take your master for granted. You don't take your problems for granted, but you take my answers for granted.

So you have to be clear, very clear, Satyadharma. In your whole question, only your last line is true, and authentic: "As a way to avoid stepping into myself, I have started taking you for granted."

It is a very easy way to ask a question, to get an answer, and out of the answer, make a few more questions for tomorrow... and you remain the same. My answers are remedies; they are medicinal. You have not just to create more questions out of them; you have to make an effort to *live* those answers. Out of living those answers, your questions will disappear.

And my answers are simple. I am not requiring you to grow into some self-torturing saint; I am not asking you for any ascetic disciplines. I am simply

asking you to relax, to trust existence, to find a few moments of silence and peace which are absolutely available to everybody -- whoever closes his eyes, relaxes his body, sits silently.

The silence I'm talking about is not some acquirement or achievement. It is a discovery. It is already within you -- just the mind has to be quiet so that you can hear the music of silence that surrounds your whole being, so that you can smell the fragrance of your being itself. And once you have known it, then you can repeat it as many times in the day as you like, whenever you have time. Even sitting in a train or in a bus, you can just close your eyes and move inwards. It is only a question of taking the first step, then everything else becomes easy. But remember to be patient.

A Polack air cadet is taking his first sky diving jump. "What happens if the parachute does not open?" he asked his instructor. "Don't worry," replies the instructor. "There is only one chance in a thousand that it will happen, and you have a spare parachute too."

"But," replies the anxious student, "what if that one does not open either?"

"There is only one chance in a million that that will happen," the instructor assures him and adds, "and then the ambulance is there on the field to pick up the pieces."

The nervous cadet boards the plane which takes off. At ten thousand feet he jumps out of the plane, and pulls the cord of his main parachute. It does not open.

"Shit!" he says, and then pulls the cord of his reserve chute which also refuses to open. "I knew it," he says to himself. "And I bet with my luck, the ambulance won't be there to pick up the pieces either."

Just don't be so miserable! Most probably, the first parachute will do. If everything goes wrong, then even with your luck, you will find the ambulance to collect the pieces.

BELOVED OSHO,
MICHAEL WAS HELPING PATRICK CHECK TO SEE THAT HIS CAR INDICATORS WERE WORKING. HE PUT HIS HEAD OUT OF THE WINDOW, AND YELLED, "YES, PATRICK, THEY ARE... NO, THEY'RE NOT... YES, THEY ARE... NO, THEY'RE NOT. " OSHO, NO I'M NOT... YES I AM... NO I'M NOT... YES I AM. RECENTLY I'VE NOTICED THOSE SPACES IN BETWEEN, AND NOW THEY SEEM TO BE COMING MORE AND MORE IN EVERY WAY.
ONE ADVERTISEMENT FOR BEER CLAIMS TO "REACH THE PARTS THAT OTHER BEERS CAN'T. "PARTS OF ME THAT JUST A FEW WEEKS AGO I DIDN'T KNOW EXISTED ARE BEGINNING TO FEEL SPACIOUS, LIGHT, AND GRATEFUL. I AM BEGINNING TO FEEL THE FLOW AND THE PACE OF EXISTENCE, TO RELAX INTO IT, AND TO TRUST IT. WILL YOU PLEASE COMMENT?

Dhyan Sagar, the workings of the mind are just like that -- split between yes and no, between to be or not to be. The mind cannot have one voice; it is always balanced by its "against" voice. That is simply the nature of the mind: it is split, it is schizophrenic. In a more philosophical way, they call it dialectical.

But my whole teaching is to go beyond the mind, not to be bothered with it. Neither its "no" is of any meaning, nor even its "yes." The only use of the mind is to use it as a stepping-stone, to go beyond it. Don't try to solve problems of the mind, they are insoluble. You will get into a thick forest, and find it almost impossible to find the way back home.

The mind is a Polack.

How do you make a one armed Polack fall off a flagpole?

Answer: You wave to him.

Why did the Polish Government import five hundred million tons of sand from Saudi Arabia?

Answer: They wanted to drill for their own oil.

Did you hear about the Polish lesbian?

Answer: She likes men.

The mind is certainly part of Poland.

One contemporary logician has invented a word, "po." And my suspicions are that he has taken that word "po" from Poland; otherwise, there is no way he could manage this word "po." He has invented it because his philosophy needed it. He says that Aristotle has given us a philosophy of yes and no; either something is right or something is wrong, either something is black or white -- a very simple duality. Either you believe in God or you don't.

But what about things when the real answer is neither yes nor no? For example, God. To say "yes" is wrong because you have not experienced it; to say "no" is wrong because you have not explored it. So neither yes is applicable, nor no.

According to this man's logic, when somebody asks you, "What about God?" you have to say "po." Po is noncommittal; it does not mean yes, it does not mean no. It simply means, "I don't know." But rather than accepting the ignorance, it gives you a good feeling to say "po." You put, in fact, the other person in a state of ignorance because he cannot understand -- "What is po?" He has never heard the word.

My suspicion is that he has got this "po" from Poland. There is no other way to get it. But even with "po", mind will not be the solution. You can go on repeating "po" but you will remain as poor, as ignorant, as miserable as before. This "po" is not going to transform anything in you.

Only one thing can transform, and that is going beyond the mind, going beyond thinking, and coming to a space where the sky is absolutely without clouds. And then no question arises, and no answer is needed.

People think that Gautam Buddha, Mahavira, Zarathustra, or Lao Tzu have found the answer. They are wrong. They have lost both -- the question and the answer. They have found a silence, undisturbed either by questions or by answers.

When I said this to Tibetan Buddhist lamas, they were shocked because they were thinking Gautam Buddha had found the answer. I said, "If you find the answer, you are still inside the mind, you are still very close to the question." Gautam Buddha has gone beyond the question *and* the answer. He has found silence -- indestructible.

Philosophy finds answers, religion finds a state which is far beyond questions and answers. Questions and answers look childish, look like toys to play with.

Ten years ago an anthropology student spent some time studying rural regions of Kashmir. One day he was driving down the road when he saw a man on a donkey, while his wife walked ten yards behind him. "Why do you do that?" he asked. "It is our age-old tradition," the man replied.

Recently, the student, now a reporter, was sent back to Kashmir by his newspaper. By a strange coincidence he found himself on the same road, with the same man he had seen ten years before. But this time the man's wife was walking ten yards ahead of him. The man on the donkey was exactly ten yards behind the wife.

"What happened to the traditional custom?" asked the reporter. "Has the tradition changed?"

"No, " said the man. "The tradition has not changed, but now, you see, there are land mines."

Mind is very cunning. It will use traditions, it will use religions, it will use philosophies -- just to survive. It will give you all kinds of questions, and all kinds of answers -- just to survive. But any question raised by the mind is as futile as any answer found by the mind.

Mind is an exercise in utter futility.

Only very few people in the world have been able to find the truth that the mind is our only problem.

If we can go beyond mind into silence, into utter and profound silence -- undisturbed by anything, not even a ripple of thought -- then we have found it... not the answer, but something existential, a transformation, a mutation, a revolution in ourselves which destroys all questions and all answers, and

leaves us in utter serenity, in a tremendous beatitude.
Meditation is nothing but annihilation of the mind.

Meditation is not the training of the mind: Meditation is simply cessation of the mind.

Just cease to be a mind, and you will find a pure being, unpolluted and pure from eternity to eternity.

Little Ernie was always saying things that got him into trouble. One day his mother was having a friend to lunch who was bringing her new baby who had no ears.

Ernie's mother called him and said, "Ernie, don't you say anything about the baby. In fact, don't even speak at all."
"Okay," said Ernie.

The friend arrived with her baby. Ernie looked at him, took his hand, and said, "What beautiful little hands he has."
"Ernie," warned his mother.
"And what beautiful brown hair he has."
"Yes," said the proud friend.
"Has he got good eyesight?" asked Ernie.
"Ernie!" yells his mother.
"Why?" asked the baby's mother.

"Because," says Ernie, "he will never be able to wear glasses."

The mind is so cunning; it goes on round about, but comes finally to some trouble, to some problem. You can repress its one question by one answer, but it will create new questions which will be nothing but echoes of the repressed question.

A seeker of truth is a seeker of the beyond. The beyond is our home.

The mind can be Christian, Hindu, Mohammedan; the beyond is just pure, without any objective. To me, the future man, the new man will live in the beyond.

Living in the beyond does not mean that you cannot use your mind; in fact, on the contrary, only those who live in the beyond are capable of using their mind as an instrument. Mind goes on torturing those who have not moved into the beyond; it is a nightmare. And they cannot use the mind because they are not above it.
Be a witness to the mind.
In your witnessing, the beyond will open its doors.

Okay, Maneesha?

Yes, Osho.

The Golden Future

Chapter #40
Chapter title: Absolutely without any goals

31 May 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHEN I VISITED SARJANO'S PIZZA PARLOR YESTERDAY, I FOUND HIM SOBBING BY A HUGE VAT OF SPAGHETTI. HE SAID THAT, IN SPITE OF YOUR ASSURANCES, HE FEELS IT IS ALL HOPELESS. HE SAID, "I CAN-A NEVER GET-A ENLIGHTENED-A. I'M-A TOO MUCH-A ATTACHED-A TO MY PAST-A. " I TRIED TO CHEER HIM UP BY SAYING THAT YOU WERE HELPING US TO RETURN TO THE SOURCE, AND WHERE THERE IS SAUCE THERE MUST BE SPAGHETTI. BUT HE WAS INCONSOLABLE. BELOVED MASTER, PLEASE, CAN YOU HELP?

Maneesha, Sarjano need not become enlightened -- he *is* already. Those who have been to his place have tasted enlightenment in his spaghetti.

It is true, he is too much attached to the past-a. I would like to suggest to him that in our place he should change these names a little

bit -- because I am against the past, I cannot allow any past-a here. So I have to rename his pasta; it will be called from tomorrow: *futura*. And his pizza should be called *presenta*. The language should be meaningful. Pizza reminds one of pee -- that's why I have never been calling it pizza. I have been always calling it "piesta" just to avoid that pee.

And Sarjano need not worry about enlightenment; those who are with me are already enlightened. They may recognize it, they may not recognize it -- just out of humbleness....

A very large elephant was moving sedately through the African jungle when he caught sight of a mouse. He stopped in astonishment; he had never seen a mouse before. "My God," he said, "you are small!" "Yes," said the mouse, "I have been ill lately."

Following an ancient custom, the rabbi of the local synagogue prostrated himself before the Ark of the Lord, "Oh Lord, forgive me, for I am as nothing." Then the cantor followed, "Oh Lord, forgive me, for I am as nothing." A little old man praying nearby in his tobacco-stained shirt and old shoes called out, "Oh Lord, forgive me, for I am as nothing." The disgusted rabbi said to the cantor, "Look who thinks he is nothing!"

In the society where everything turns into ego, even humbleness -- which should be egolessness -- becomes a subtle ego in itself. But my people are not egoists; hence they need not be humble either -- because humbleness and ego are two extremes of the same energy. My people are simple, they are just exactly in the middle; they follow the golden mean.

Nirvana, enlightenment, *kaivalyam*, moksha, all great experiences, are not to be proclaimed. People will recognize them just by your joy, by your playfulness, by your presence. And Sarjano is playful, joyous -- sometimes a little too much. Once in a while he goes to the extreme, but most of the time remains "normally mad." I am going to visit his place one day. I have heard too much about it. He and Kuteer are both doing great things there.

Sarjano has made a great *futura* for me, a huge wristwatch with numbers and hands. He must have devoted so much time and so much love... and it came with the message: "Bhagwan, I can only offer you this kind of watch." You can see his humbleness, his love. He is one of my most beloved disciples.

You all have to remember that I have changed the names.... We are thinking about the new man and we are thinking about the future of humanity -- and this is the last talk of this series. It is perfectly the right and ripe time to give Sarjano's creativity new names: *futura* and *presenta*.

BELOVED OSHO,
YOU'VE BEEN TALKING ABOUT LOVE AND FREEDOM, AND MY GIRLFRIEND HAS GONE OFF WITH ANOTHER MAN. I LOOK INSIDE TO SEE IF THERE IS ANYTHING RESEMBLING LOVE THAT WILL WILLINGLY GIVE THE OTHER FREEDOM, AND I CAN'T FIND ANYTHING EXCEPT THIS BLACK MISERY, WHICH I AM SURPRISED TO FIND MYSELF ENJOYING. DO I HAVE ANY OF THE NEW MAN IN ME OR IS IT ALL OLD?

Vijen, these are the blessings I have been talking about every day. After all, your girlfriend has left you. It happens only to very fortunate people and you know it!

You say you are enjoying it; it is just out of old habit that you are calling it "black misery." You don't see the contradiction: it is a pure white blessing, not black misery. It is black misery to the man with whom your girlfriend has gone! You should now pray and meditate for that poor fellow. Your girlfriend has done enough for you; now she will do the same to the other fellow.

You say, "I am surprised to find myself enjoying it." Everybody will enjoy it, because everybody is tortured with our so-called relationships. They start very beautifully, very sweet, but they end up very soon in utter misery, in absolute darkness, and there seems to be no end to the night. That's why my vision of a new man is that he will only *relate* with others, but there will be no relation*ship* as such -- no binding for tomorrow, no contract for the future. Today is enough unto itself; enjoy it. If tomorrow you find yourselves still together, it is good. If you find yourselves separating, separate with gratitude, because for one day you have given great joy and blissfulness to each other, and it is good that before things become bitter you should separate. At least in your memory those beautiful moments will always remain -- fragrant, fresh, alive.

Wealthy Hymie and Becky are sitting in their luxurious New York penthouse watching television when there is a knock on the door. Hymie opens it and is confronted by a hooded six-foot burly figure. "Please," says Hymie, "take my money, anything, but don't hurt me." "Sir," said the hooded figure, "I am a rapist, not a thief." "Thank God," says Hymie and calls over his shoulder, "Becky, it is for you."

Three months later, same scene: same knock on the door, same hooded figure, but this time Hymie closes the door on him saying, "I have already given."

Life could be a real excitement, an ecstasy, but because of our ugly heritage it turns out to be a hell. And it is not enough that you change the woman or the man. Within a few days, the second man or the second woman will again end up in the same dark space.

Perhaps existence has a different design for man, and we have not listened to it. That different design is that we should remain strangers, meeting and separating without creating any kind of imprisonment for each other, any contract for the future, any promises. Without promises and without any contracts -- if we can live life moment to moment and allow change, without any reluctance, without any resistance to it happening, joyously, life can become a celebration.

But man has listened more to stupid priests, ignorant philosophers, criminal politicians, rather than listening to his own heart and listening to existence itself in deep silence and meditation. Unless man follows his nature, his existence, his own heart without any inhibitions, life is going to remain gloomy; it cannot release the tremendous blissfulness it contains in itself.

The new man has to prove that we can live without any religion and without any morality, that we can live without any God and without any priests, that we can live simply according to our own heart, wherever it leads, just like a white cloud floating in the sky with no direction, with no goal, enjoying every moment wherever it is.

The old man was goal-oriented; hence religions became relevant, moralities became prevalent. The new man is going to be absolutely without any goals, totally in tune with the present moment, not listening to any dictates of God -- which are all fictitious.

A little boy was sitting on the curb, crying, and an old man was passing by and came over to him. "What is the matter, little boy?" he asked. "Why are you crying?" "I am crying because I can't do what the big boys do," he said. The old man sat down on the curb and cried too.

Moses came down from the mountain where he had been negotiating with God on behalf of his people. He called all the people together to give them the message from God. "Well", he said, "I have got some good news and some bad news. The good news is, I have got him down to ten commandments. The bad news is, adultery is still in there."

BELOVED OSHO,
I WAS TRAVELING IN THE HIMALAYAS FOR SEVEN WEEKS. THE DAY I WAS TO RETURN TO POONA, YOU ANSWERED A QUESTION I HAD SENT IN EIGHT WEEKS BEFORE, ABOUT FEELING HOPELESS. WHILE YOU WERE ANSWERING IT, I WAS RECEIVING THE ANSWER EXPERIENTIALLY, WAITING ON THE VARANASI TRAIN PLATFORM FOR TWENTY-EIGHT HOURS. EACH HOUR IT WAS ANNOUNCED THAT THE TRAIN WOULD ARRIVE IN ONE HOUR; BUT EACH TIME THERE WAS NO TRAIN -- ONLY MORE PEOPLE, MORE HEAT, MORE NOISE, MORE SMELL, AND MORE FLIES. I FINALLY TRULY GAVE UP HOPE, PUT MY STRAW HAT DOWN OVER MY EYES, AND CRIED. WHEN I LOOKED UP AGAIN, THE FLIES LOOKED PSYCHEDELIC WITH THE SUN SHINING THROUGH THEIR WINGS, THE SOUND OF THE TRAINS AND THE CHAIWALLAHS WERE MUSIC TO MY EARS, AND MY HEART WAS FULL OF LOVE FOR EVERYONE. OSHO, YOUR SENSE OF TIMING IS UNCANNY. HOW DO YOU DO IT?

Prem Indivar, it is a secret, but one day I can whisper it in your ears -- just you have to keep the promise

not to tell it to anyone else. You have to continue to say, "He has not said it to me yet." And they will understand that I have already said it.

A man was standing exactly where you have been on the Varanasi station, seeing the train off, and he observed someone near him shouting at one of the departing passengers, "Goodbye, your wife was a great lay! Your wife was a great lay!" He was stunned.

After the train pulled away, he went over to the man who had done the shouting and asked, "Did I hear you correctly? Did you tell that man his wife was a great lay?" The other man shrugged his shoulders. "It is not really true," he said, "but I don't want to hurt his feelings."

"What is the difference between America and England?" asked the teacher. "I know," said Hymie. "America has Ronald Reagan, Johnny Cash, Bob Hope, and Stevie Wonder. England has Margaret Thatcher, no cash, no hope -- and no wonder."

So don't be worried about what happened on the Varanasi station platform. This is usual in this country. I have been traveling for many years around the country; I must have waited on every platform. A few incidents will help you:

One day, for the first time in my life, I found the train coming exactly in time. That is absolutely a unique occasion in India. It simply does not happen. I was so much amazed and felt so grateful that I went to the driver to thank him and I told him, "This is my first experience that the train has come exactly in time. You must be the best driver in the country."

He said, "Don't make me feel ashamed."

I said, "Why?"

He said, "This is yesterday's train. It is exactly twenty-four hours late!"

Just at that time, when he told me that it is twenty-four hours late, I said, "My God." The stationmaster was standing by my side. I asked him, "If trains are going to be late -- and I have been traveling for twenty years -- then what is the point of publishing timetables?"

He said, "You are a strange man. Without timetables how will we know how much the train is late?"

I said, "That's right; I had not thought about it."

He said, "Everything would get mixed up. The timetable is published so that you can know how much the train is going to be late."

On another junction, just as you are saying... the train was announced again and again, "one hour late... two hours late." I could not believe it when I heard that it is one hour late; then it became two hours late, then it became four hours late. I said, "My God, is it coming this side or is it going the other way? If it was one hour late, how it can be suddenly four hours late now?"

I went to the stationmaster and I asked, "In which direction is the train going?"

He said, "Don't be angry. It is just to protect our lives that we cannot declare that it is forty-eight hours late; people will kill us. So we declare in installments; it keeps people calm and quiet that "just one hour more... okay two hours more... and by these installments we manage forty-eight hours."

I said, "I can understand your great compassion; otherwise there would be many heart attacks, heart failures... if you start declaring it exactly right." I have seen trains coming sixty hours late and I have been sitting on the platform for sixty hours, but it was always "two hours more... two hours more." It can happen only in this country, which has learned to live patiently -- nobody bothers. People accept it as if it is determined by fate; you cannot do anything about it.

But you went through a really beautiful experience -- it was because of your patience. You say the moment you covered your face with your straw hat and cried.... It must have cleaned your eyes and it must have softened your heart, and when you looked again, the flies had a psychedelic color -- their wings in the sun rays were tremendously beautiful. The noises on the platform suddenly became an orchestra. It was patience and it was crying that gave you a very new experience.

Ordinarily man has been brought up with the idea that crying is only for women, not for men, although nature has made tear glands of equal size behind the eyes of men and women, both. It is absolutely certain that nature intends men also to cry and weep and have tears. You may not have cried in your whole life. Crying was such a new experience to you, so relaxing, creating a kind of let-go, that everything around you which was disgusting just a few moments before became beautiful.

Crying is certainly one of the most important things for everybody to learn. There may be millions of people who have never cried. They don't know the joy of it, how it relaxes, how it cleanses your eyes -- not only the outer eyes but your inner vision -- and how it makes trees look more green, the sound of words more clear. The noises in a marketplace certainly start changing into a harmony because *you* are in a

harmony.

You dropped the hope, you cried over it, you became innocent like a child. You should learn something from that experience. The platform of Varanasi station turned, for you, into a religious experience.

BELOVED OSHO,
WHY IS IT THAT WHENEVER I COME TO ASK A QUESTION, QUESTIONS OF GREAT SIGNIFICANCE, THAT I KNEW WERE THERE BEFORE, ELUDE ME. I WOULD LIKE TO ASK ABOUT ENLIGHTENMENT AND MEDITATION, BUT WHEN I GET DOWN TO WRITING THEM, THE QUESTIONS LOSE ALL REALITY FOR ME. THE SIGNIFICANCE AND DEPTH OF THINGS ALWAYS FRIGHTENS ME. COULD IT BE THAT I AM AVOIDING THE DEEP TREASURES OF MY BEING?

Premdipa, the questions about enlightenment and about meditation are not yet your deep search. You are not avoiding anything through them. On the contrary, when you try to write the question about enlightenment or meditation it loses all reality to you because it has no reality for you -- it is a borrowed question. You hear so much about enlightenment here, about meditation; naturally you become curious. But curiosity is not inquiry, and unless a search becomes so authentic that it becomes a question of life and death, the question cannot have reality. You can ask it, but it will remain phony -- to you and to me.

I can see through your questions, because my basic effort is not to answer the question but to answer the questioner. And in an effort to answer the questioner, I have to destroy the question. All my answers are an effort to destroy your question.

I am not giving you the answer.

I am simply taking away the question, so you can be more empty, more silent, so that you can find the answer yourself.

My answer cannot be your answer.

My experience cannot be your experience.

The teachers in the schools, in the colleges, in the universities, give you answers relevant to your questions; they are not concerned with the questioner at all. It may be anybody, X, Y, Z. Their answer will remain the same if the question is the same. But my answer will not remain the same if the questioner is different, because no two persons can ask the same question. Their words may be the same, the construction of their questions may be the same, but the meaning cannot be the same -- because the sources out of which those questions are arising are different.

It is perfectly right to understand that enlightenment and meditation are still not your authentic search. Rather than borrowing those questions from others, look into yourself. Find out your own questions. They may not be very big and great; they may be mundane. Somebody's girlfriend escapes, somebody's boyfriend is pretending that he is paralyzed. They may be stupid, they may be absurd, but they will be real and I would like to answer them, because I can destroy them and bring you out of an absurdity, of some mundane situation....

Yes, one day it will be possible for you to ask questions of a higher reality -- about enlightenment, about meditation, about consciousness, about being, about the ultimate -- but they have to come from your innermost core; otherwise answering them is simply wasting not only your time, not only my time, but everybody else's time unnecessarily.

It is perfectly right that you should start asking what is significant to you. Here, nobody is going to laugh at your question, nobody is going to ridicule you, nobody is going to condemn you, because this is a gathering of seekers to help each other -- fellow travelers. If somebody falls, all the hands around him should help him to be again on his feet. It is not a question of laughing; it is a question of your love, of your compassion, of your fellowship.

A Jewish matron, showing off to her friend at an art gallery, was pointing out the paintings, "That's a Rembrandt," she said.

"It is a Velasquez, Madam," corrected the guide.

"Then that is a Goya."

"A Rubens, Madam."

"A Turner."

"No, Madam, a Constable."

"Well, that is definitely a Picasso," she said.

"No, Madam, it is a mirror."

Your questions have to be authentically yours, they have to mirror you. Don't pretend that you know about Rembrandt, Rubens, Goya... just a cheap mirror will do; just look at your own face. Questions should come from your own reality; then they can be dissolved, and you can be put on a journey of transformation.

A man stalking through the jungle, hunting wild animals, suddenly stumbles across a beautiful woman lying naked in the forest. She says to him seductively, "I am game," so he shoots her.

People have to behave according to their own understanding. Now that idiot shot the beautiful woman because he understood only one meaning of the word *game*; his understanding was that of an ignorant hunter. But one cannot do otherwise.

You have to act according to your own reality.

Even your questioning is a significant act. Don't borrow your questions; don't take them from the atmosphere. If everybody else is interested in a certain thing, it does not mean you have to be interested also. This is not a crowd. Here we respect the individual.

And that is my message for the new man: that he will be an individual, not a cog in the wheel. He will not belong to any crowd -- political, religious, social, racial, national. He will not belong to anyone.

He will be alone, standing like a beautiful Himalayan peak in his own individuality. He can have friends, he can have fellow travelers, fellow seekers, but he cannot belong to any ideology -- which forces him to be blind, to be a believer, which forces him to toe the line of a certain concept.

He will keep himself absolutely free from the crowd; he will not be a sheep, he will be a shepherd. Everyone will be a shepherd -- not only Jesus Christ...!

Okay, Maneesha?

Yes, Osho.

The Goose is Out

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The first question

OSHO, IS THE GOOSE REALLY OUT?

Anand Bhavo, the goose has never been in, the goose has always been out. It is a Zen koan. First you have to understand the meaning of Zen and the meaning of a koan.

Zen is not a religion, not a dogma, not a creed, Zen is not even a quest, an inquiry; it is non-philosophical. The fundamental of the Zen approach is that all is as it should be, nothing is missing. This very moment everything is perfect. The goal is not somewhere else, it is here, it is now. Tomorrows don't exist. This very moment is the only reality. Hence in Zen there is no distinction between methods and goals, means and goals.

All the philosophies of the world and all the religions of the world create duality; howsoever they may go on talking about non-duality, they create a split personality in man. That has been the greatest calamity that has befallen humanity: all the do-gooders have created a schizophrenic man. When you divide reality into means and goals you divide man himself, because for man, man is the closest reality to man. His consciousness becomes split. He lives here but not really; he is always there, somewhere else. He is always searching, always inquiring; never living, never being, always doing; getting richer, getting powerful, getting spiritual, getting holier, saintly -- always more and more. And this constant hankering for more creates his tense, anguished state, and meanwhile he is missing all that is made available by existence. He is interested in the far away and God is close by. His eyes are focused on the stars and God is within him. Hence the most fundamental thing to understand about Zen is: The goose has NEVER been in. Let me tell you the story how this koan started:

A great philosophical official, Riko, once asked the strange Zen Master, Nansen, to explain to him the old koan of the goose in the bottle.
"If a man puts a gosling into a bottle," said Riko, "and feeds him until he is full-grown, how can the man get the goose out without killing it or breaking the bottle?"

Nansen gave a great clap with his hands and shouted, "Riko!"
"Yes, Master," said the official with a start.
"See," said Nansen, "the goose is out!"

It is only a question of seeing, it is only a question of becoming alert, awake, it is only a question of waking up. The goose is in the bottle if you are in a dream; the goose has never been in the bottle if you are awake. And in the dream there is no way to take the goose out of the bottle. Either the goose will die or the bottle will have to be broken, and both alternatives are not allowed: neither has the bottle to be broken nor has the goose to be killed. Now, a fully-grown goose in a small bottle... how can you take it out? This is called a koan.

A koan is not an ordinary puzzle; it is not a puzzle because it cannot be solved. A puzzle is that which has a possibility of being solved; you just have to look for the right answer. You will find it -- it only needs intelligence to find the answer to the puzzle; but a puzzle is not really insoluble.

A koan is insoluble; you cannot solve it, you can only DISSOLVE it. And the way to dissolve it is to change the very plane of your being from dreaming to wakefulness. In the dream the goose is in the bottle and there is no way to bring it out of the bottle without breaking the bottle or killing the goose -- in the dream. Hence, as far as the dream is concerned, the puzzle is impossible; nothing can be done about it.

But there is a way out -- which has nothing to do with the puzzle, remember. You have to wake up. That has nothing to do with the bottle and nothing to do with the goose either. You have to wake up. It has something to do with YOU. That's why Nansen did not answer the question.

Riko asked, "If a man puts a gosling into a bottle and feeds him until he is full-grown, how can the man get the goose out without killing it or breaking the bottle?"

Nansen didn't answer. On the other hand, he gave a great clap with his hands and shouted, "Riko!"

Now, this is not an answer to the question -- this has nothing to do with the question at all -- it is irrelevant, inconsistent. But it solves it; in fact, it dissolves it. The moment he shouted, "Riko!" the official with a start said, "Yes, Master" The whole plane of his being is transformed by a simple strategy.

A Master is not a teacher; he does not teach you, he simply devises methods to wake you up. That clap is a method, that clap simply brought Riko into the present. And it was so unexpected... When you are asking such a spiritual koan you don't expect the Master to answer you with a loud clap and then shout, "Riko!"

Suddenly he is brought from the past, from the future. Suddenly for a moment he forgets the whole problem. Where is the bottle and where is the goose? There is only the Master, in a strange posture, clapping and shouting for Riko. Suddenly the whole problem is dropped. He has slipped out of the problem without even knowing that he slipped out of it. He has slipped out of the problem as a snake slips out of its old skin. For a moment time has stopped. For a moment the clock has stopped. For a moment the mind has stopped. For a moment there is nothing. The Master, the sound of the clap, and a sudden awakening. In that very moment the Master says, "See! See, the goose is out!" It is dissolved.

A koan can only be dissolved but can never be solved. A puzzle can never be dissolved but can be solved. So remember, a koan is not a puzzle.

But when people who are accustomed to continuous thinking, logical reasoning, start studying Zen, they take a false step from the very beginning. Zen cannot be studied; it has to be lived, it has to be imbibed -- imbibed from a living Master. It is a transmission beyond words, a transmission of the lamp. The lamp is invisible.

Now, anybody watching this whole situation -- Riko asking a question, the Master clapping and shouting -- would not have found anything very spiritual in it, would not have found any great philosophy, may have come back very frustrated. But something transpired -- something which is not visible and can never be visible.

It happens only when the silence of the Master penetrates the silence of the disciple, when two silences meet and merge; then immediately there is seeing. The Master has eyes, the disciple has eyes, but the disciple's eyes are closed. A device is needed, some method, so that the disciple can open his eyes without any effort of his own. If he makes an effort he will miss the point, because who will make the effort?

Christmas Humphreys, one of the great lovers of Zen in the West, the founder of the Buddhist Society of England and the man who made Zen Buddhism very famous in the Western world, writes about this koan, and you will see the difference. He says:

"There is a method of taking the problem in flank, as it were. It will be nonsense to the rational-minded, but such will read no further. Those who read on will expect increasing nonsense, for sense, the suburban villas of rational thought, will soon be left behind, and the mind will be free on the illimitable hills of its own inherent joy. Here, then, is the real solution to the problem of the opposites.
"Shall I tell it you? Consider a live goose in a bottle. How to get it out without hurting the goose or breaking the bottle? The answer is simple -- 'There, it's out!'"

Now, the whole point is lost: it becomes philosophical. First, Christmas Humphreys thinks Zen is part of Buddhism; that is to begin with a wrong door, with a wrong step. Zen has nothing to do with Buddhism. It certainly has something to do with the Buddha, but nothing to do with Buddhism as such, just as Sufism has nothing to do with Islam, Hassidism has nothing to do with Judaism, Tantra has nothing to do with Hinduism. Yes, Tantra certainly has something to do with Shiva and Sufism has something to do with Mohammed and Hassidism has something to do with Moses, but not with the traditions, not with the conventions, not with the theologies.

A Moses alive, a Mohammed alive, can transmit something which cannot be said, can show something which cannot be said, can create a certain vibe around him which can trigger enlightenment in many people, but without any explanation, without any logical proof.

Enlightenment is almost like a love affair. Just as you fall in love -- you cannot rationalize it; it is below reason -- in the same way you fall into enlightenment. It is above reason: you fall above words.

There is a beautiful story of a Master who was staying at a disciple's house. The disciple was a little worried about the Master because his ways were strange, unexpected. He could do anything! He was almost

thought to be mad. So not to create any trouble for the neighborhood -- because in the night he might start dancing, singing, shouting, sermonizing to nobody and create a disturbance in the neighborhood -- they put him in the basement and locked him up in the basement, so that even if he went and did something nobody would hear him. They closed all the windows, all the doors, and locked them.

In the middle of the night they were suddenly awakened. Somebody was rolling about on the roof with such a loud laughter that a great crowd had gathered all around and they were asking, "What is the matter?"

They rushed up, they found the Master rolling on the roof. They asked, "What is the matter? How did you manage? We locked you in the basement just to avoid such a scene!"

The Master said, "That's why I am laughing. Suddenly I started falling upwards. I cannot believe it myself! It has never happened before, falling upwards!"

It is a beautiful story. Enlightenment is falling upwards just as love is falling downwards. But something is similar in both; the falling -- unreasonable, unexplainable, inexpressible. Only those to whom it has happened know, and even when it has happened you cannot explain it to anybody to whom it has not happened yet.

Christmas Humphreys calls Zen "Zen Buddhism" That is starting in the wrong direction from the very beginning. Zen is not Buddhism -- the essential core of the heart of Buddha, certainly, but it is the essential core of Moses too, the essential core of Zarathustra too, Lao Tzu too. It is the essential core of all those who have become enlightened, of all those who have awakened from their dream, of all those who have seen that the goose is out, that the goose has never been in, that the problem was not a problem at all in the first place, hence no solution is needed.

Christmas Humphreys says: "There is a method of taking the problem in flank, as it were. It will be nonsense to the rational-minded...."

He himself is rational-minded; otherwise, it is not nonsense. Nonsense is something below sense. Zen is supra-sense, not nonsense; it is above sense. It is something far beyond the reaches of reason. Logic is a very ordinary game; anybody who has a little intelligence can play the game. The moment you go beyond logic then you enter into the world of Zen. It is not nonsense, it is supra-sense. His very use of the word "nonsense" shows a deep-down bias towards rationality.

He says: "... but such will read no further. Those who read on will expect increasing nonsense, for sense, the suburban villas of rational thought, will soon be left behind.... "

They are not left behind, because if you leave something behind you are on the same track. You have left a milestone behind, but the road is the same, the path is not different. Maybe you have gone a mile ahead, but your dimension has not changed. The difference is only of quantity, not of quality.

Reason is not only left behind, reason is transcended, surpassed. There is a difference, a great difference, a difference that makes the difference.

I have heard a story -- it happened in the Second World War:

In a thick part of the Burmese jungle, a small plane was left by the army. They were in a hurry, they were retreating, and for some mechanical reason they could not manage to take it with them. The primitives found the plane; they could not understand what it was. They figured out that it must be some kind of bullock cart -- that was the only possible thing for them to think; the bullock cart was the ultimate vehicle in their vision. So they started using the plane as a bullock cart, and they enjoyed it. It was the best bullock cart they had ever found!

Then somebody passed by -- a man who lived a little further away from the primitive tribe but was part of the tribe. He knew, he had come to experience cars, trucks, buses. He said, "This is not a bullock cart, this is a car, and I know something about cars" So he fixed it, and they were immensely amazed that without horses, without bulls, the machine was working. It was such a toy! Every morning, every evening, they enjoyed just looking at it again and again from all sides, entering it, sitting in it; and because there were not many roads, even to go a few feet was a great excitement.

Then one day a pilot passed by the primitive forest and he said, "What are you doing? This is an airplane, it can fly!"

He took two primitives with him, and when they left the ground they could not believe it. This was absolutely beyond their imagination, beyond all their dreams. They used to think that only Gods could fly; they had heard stories about Gods flying in the sky. Yes, they had seen airplanes in the sky, but they had always believed they belonged to the Gods.

Now, the same mechanism can be used as a bullock cart or as a car, but between the bullock cart and the car the distinction is only of quantity, not of quality. The moment the airplane takes off from the ground it changes its plane: it surpasses the bullock cart, the car. It moves in a totally new dimension.

So reason is not left behind, reason is simply transcended. Hence, Christmas Humphreys calling it nonsense, irrational, or thinking that reason has been left behind is still thinking in terms of rationality.
He says: "... and the mind will be free..."

Now, that is absolutely stupid; the mind will not be free. When you enter into the world of Zen there is no-mind. Zen is equivalent to no-mind. It is not freedom of the mind, it is freedom from the mind, and there is a lot of difference, an unbridgeable difference. The mind is not free, you are free of the mind. The mind is no longer there, free or unfree, the mind has simply ceased. You have gone through a new door which was always available to you but you had never knocked on it -- the door of being, the door of eternity.

Zen, the very word "Zen" comes from the Sanskrit word DHYANA. DHYANA means meditation, but the word "meditation" does not carry its total significance. "Meditation" again gives you the feeling that mind is doing something: mind meditating, concentrating, contemplating, but mind is there. DHYANA simply means a state of no-mind, no concentration, no contemplation, no meditation, in fact -- but just a silence, a deep, profound silence where all thoughts have disappeared; where there is no ripple in the lake of consciousness; when the consciousness is functioning just like a mirror reflecting all that is -- the stars, the trees, the birds, the people, all that is -- simply reflecting it without any distortion, without any interpretation, without bringing in your prejudices. That's what your mind is: your prejudices, your ideologies, your dogmas, your habits.

Christmas Humphreys says: "... and the mind will be free on the illimitable hills of its own inherent joy."

This is real nonsense! First, "mind will be free". Mind can never be free. Freedom and mind never meet. Mind means bondage, mind is a prison. In the mind you live an encapsulated life, surrounded by all kinds of thoughts, theories, systems, philosophies, surrounded by the whole past of humanity, all kinds of superstitions -- Hindu, Mohammedan, Christian, Buddhist, Jaina; political, social, economic, religious. Either your mind is made up of the bricks of the Bible, the Koran, the Gita, or maybe DAS KAPITAL, or the Communist Manifesto. You may have made your prison differently from others, you may have chosen a different architect, but the prison is the same. The architect can be Sigmund Freud, Karl Marx, Albert Einstein -- you can choose, prisons come in all shapes and all sizes -- and then the interior decoration is up to you. You can put beautiful paintings inside, you can carpet it wall to wall, you can paint it according to your likes and dislikes, you can make a few changes here and there, a window on the left or on the right, a curtain of this material or that, but a prison is a prison.

Mind as such is a prison, and everybody is living in the prison. Unless you get out of the prison you will never know what freedom is. Your prison can be very cozy, comfortable, convenient, it can be very well decorated, golden, studded with diamonds.... It will be difficult to leave it -- you have worked so hard to create it -- it is not going to be easy. But a prison is a prison; made of gold or made of mud, it makes no difference. You will never know the infinity of freedom, you will never know the beauty and the splendor of freedom; your splendor will is. You will never know that the goose is always out. You will live in all kinds of dreams. Howsoever beautiful they are, dreams are dreams, and sooner or later all dreams are shattered.

But mind is self-perpetuating. If one dream shatters it immediately creates another dream -- in fact, it always keeps one ready. Before the old one is shattered it supplies you with a new one -- a better dream, more refined, more sophisticated, more scientific, more technological -- and again you are infatuated, again the desire arises: "Why not try it? Maybe other dreams have failed, but that does not necessarily mean that all dreams will fail. One may succeed." That hope goes on lingering; that hope keeps you running after dreams. And when death comes, one finds that one's whole life has been nothing but the same stuff as dreams are made of: "... A tale/Told by an idiot/Full of sound and fury,/Signifying nothing." But this is how millions of people are living.

Christmas Humphreys says: "... and the mind will be free on the illimitable hills of its own inherent joy."

This shows that he never understood even a single dewdrop of the Zen experience. He became the propagator of Zen philosophy in the West, but not knowing what he was doing, not experiencing anything of what he was talking about.

The mind cannot reach "the illimitable hills of its own inherent joy"; the mind has no inherent capacity for joy. The mind is the cause of all misery; it knows nothing of joy. It only thinks about joy, and its thinking about joy is also nothing but an imagination against the suffering in which it lives.

If you ask the mind to define joy, its definition will be negative; it will simply say. "There will be no suffering, there will be no pain, there will be no death." But this is all negative definition; it says nothing about bliss, it simply speaks about painlessness. But the goal of painlessness is not of any worth. Even if you are without pain will you find it worth living and for how long? Even if you don't have any illness that does not mean that you have the well-being of health; that is a totally different quality. A person may be medically fit, there may be nothing wrong as far as the diagnosis of the physician goes, but if he is not feeling an overflowing joy it is not health -- an absence of disease perhaps, but not the presence of health. The absence of disease is not equivalent to the presence of health; that's a totally different phenomenon.

You may not be miserable; that does not mean that you are blissful. You may be simply in a limbo, neither blissful nor miserable, which is a far worse situation than being miserable, because the miserable person at least tries to get out of it. The person who lives in a limbo, just on the boundary line, neither miserable nor blissful, cannot get out of misery because he is not in misery. He cannot enter into bliss because there is no push from behind; the misery is not hitting him hard enough so that he can take a jump. He will remain stuck, stagnant.

Misery is a negative state, bliss is a positive state, but the mind knows only misery. The mind cannot know "the illimitable hills of its own inherent joy" because there is nothing in it. The mind is only a creation of the society to help you perform your social duties efficiently. The mind is a strategy of the establishment to manipulate you, to enslave you, to keep you as unintelligent as possible, because the intelligent person is dangerous.

In the whole of the Bible there is not a single statement praising intelligence. It is full of all kinds of rubbish, but there is not a single statement in praise of intelligence. Superstition is praised, belief is praised, all kinds of stupid things are praised.

All the religions, organized religions, have been trying to make man a robot, a machine, and they have almost succeeded. That's why there are so few Buddhas, so few Jesuses. The reason is simple: societies, factories, the state, the church, the nation -- they are in a deep conspiracy to destroy the small child, who is very vulnerable, delicate and helpless.

You can destroy him. And the basic strategy for destruction is to create a mind, impose a mind on him, so that he forgets his innermost qualities of joy, he forgets the innocence that he brought from the sources of existence, so that he forgets all that is beautiful and becomes only a cog in the wheel of society. He has to be a good servant, he has to be a good mechanic, he has to be a good station-master, a good professor, this and that, but he has not to be a divine being, he has not to function blissfully.

The society is very afraid of blissful people for the simple reason that bliss is such a tremendous experience that one can sacrifice one's life for it but one cannot sacrifice one's bliss for anything else. One lives for bliss, one dies for bliss, once one has known what bliss is. Hence the blissful person is absolutely beyond the imprisoning forces of the society. The society can only rule the miserable, the church can only exploit the miserable.

And Christmas Humphreys says: "Here, then, is the real solution to the problem of the opposites."

There is no "problem of the opposites." Opposites are not opposites, they are complementaries, hence there is no problem as such. Darkness and light are one phenomenon, two aspects of the same coin. Life and death are inseparable, you cannot separate them -- how can you make them opposites? They are complementaries, they help each other. Hence there is no problem and there is no need for any solution.

And Zen is not a solution to opposites, it is a transcendence, it is a higher vision -- a bird's-eye view from where all dualities look stupid.

The most important thing that happened to the first man who walked on the moon was that he suddenly forgot that he was an American. Suddenly the whole earth was one, there were no boundaries, because there is no map on the earth. The American continent, the African continent, the Asian continent, this country and that country all disappeared. Not that he made any effort to put all the opposing camps together; there was not even a Soviet Russia or an America, the whole earth was just simply one.

And the first words that were uttered by the American were "My beloved earth!" This is transcendence. For a moment he had forgotten all conditionings: "My beloved earth!" Now the whole earth belonged to him.

This is what actually happens in a state of silence: the whole existence is yours and all opposites disappear into each other, supporting, dancing with each other. It becomes an orchestra.

Christmas Humphreys says, "Shall I tell it you? Consider...."

Now, look how just small changes make great differences: "Shall I tell it you? Consider...." This is the

way philosophy moves, not Zen: "Consider...." It is not a question of consideration; either you know or you don't know.

The Master Nansen did not say, "Consider, now I will give a great clap. Consider, now I will shout, 'Riko!' and you have to say, 'Yes, Master!' Then I will say, 'See, the goose is out!'" Then the whole point would have been lost.

Just a few days ago in a darshan meeting in the evening I called Nirupa. She had broken one of her hands. She is one of my mediums, but now she cannot participate in the dancing. She was just sitting in the front line and I called her. For a moment she hesitated and everybody laughed, because what was she going to do with one hand? But Zen is done with one hand -- the sound of one hand clapping! -- and she did well. Of course, only I could hear the sound, but the sound of one hand clapping.... Even when you are making a sound with two hands clapping the energy is one. Your left hand and your right hand are not two, they are joined in you. They are not opposites, they are complementary, they belong to one being.

All opposites belong to one being, and it is not a question of consideration. If you consider, you take all the juice out of the beautiful koan.

"Consider,' he says, "a live goose in a bottle. How to get it out without hurting the goose or breaking the bottle?"

He cannot even say "without killing the goose." A proper Englishman! "Without hurting the goose or breaking the bottle." In fact, even to say "breaking the bottle" his heart must be breaking! "The answer is simple...."

It is not simple. In the first place it is not an answer either. "There, it is out!" He has destroyed the whole beauty of the koan. But habits die very hard. It is just the way of thinking, the way of the mind.

The Pope was given a pair of red silk slippers with the initials T.I.F inscribed on them. When His Holiness asked what the letters stood for, he was told, "Toes In First:'

Anand Bhavo, you ask me:

OSHO, IS THE GOOSE REALLY OUT?

It has always been out, it has never been in. It is only a question of dreaming.

Wake up!

The second question

OSHO, IN THE WEST I AM A STUDENT OF PHILOSOPHY. IS THERE ANY LOVE OR WISDOM IN PHILOSOPHY? I HAVE NOT FOUND THEM YET.

Anand Wolfgang, it is good that you have not found it yet. I hope that you will never find it, ever, because Germans tend to find it!

It is said philosophy is like a blind man searching on a dark night in a dark room for a black cat which is not there. But Germans find it! They have given the greatest philosophers to the world: Immanuel Kant and Hegel and Fichte and Marx and Feuerbach and so on and so forth.

It is good, Wolfgang, that you say:

IN THE WEST I AM A STUDENT OF PHILOSOPHY. IS THERE ANY LOVE OR WISDOM IN PHILOSOPHY?

Love is not possible at all, because philosophy means logic and logic cannot be loving. Logic is the foundation of science but not the foundation of life. Logic is applicable to dead things, to objects, because the basic method of logic is dissection. The moment you dissect something you kill it, so if you want to find life through logic you will never find it; the very method prohibits it.

You can cut a rose flower, you can dissect it, you can put all the ingredients separately into different bottles methodically labelled, but one thing will be missing: there will be no beauty to be found and no life to be found, no joy to be found, no dance of the rose flower in the wind, in the rain, in the sun; they will all

be gone. There will be a few chemicals, but those chemicals are not the rose flower, those chemicals were simply the situation in which the rose has appeared. They don't constitute the rose, they only constituted the situation for the appearance of the rose. If you take them away, the rose disappears into its invisible world.

It is like dissecting a dancer -- do you think you will find something like dance inside? You will find bones, you will find all kinds of nasty things, but you will not find a dance. You can cut the throat of a singer, but you will not find the song -- and you had always believed that the song came from the throat. The throat is only a vehicle; the song comes from the beyond. The throat can be a good vehicle or a bad vehicle, that is a different matter, but it is only a vehicle. By dissecting the vehicle you cannot find that which was descending on it from the world of the beyond.

Love and logic never meet, cannot meet. Logic means the outward journey, love means the inward journey. Logic means dissection, love means finding the organic unity. Logic thinks in terms of the many, the multiple.

In fact, scientists should stop calling the universe "universe," they should call it "multiverse." "Universe" is a poetic name given by lovers; universe means one, "uni." According to science it is not a universe, it is many, it is a multiverse. Only lovers know the unity, thinkers cannot know unity.

And in the unity of the whole one finds love and one finds wisdom. Wisdom is the shadow of love; wherever there is love there is wisdom. When love is alive there is dance, there is song, there is beauty; those are all the qualities of wisdom. If you think logic can give you wisdom then you will have to decide one thing very clearly, and that is that knowledge has to be taken as wisdom. Then logic can give you wisdom, but then knowledge becomes equivalent to, synonymous with, wisdom -- and knowledge is not synonymous with wisdom. Knowledge is all borrowed, rubbish; you have gathered it from others.

Wisdom is the explosion of your own consciousness. Wisdom is intrinsic; it does not come from the outside, it explodes within you and spreads towards the outer world. It is like light radiating: you share it, you don't accumulate it. Knowledge has to be begged for, wisdom has to be shared. They are totally different dimensions.

Philosophy, Wolfgang, cannot give you love or wisdom, but it can go on giving you hope. And if philosophy is the answer, it must have been a silly question.

Remember it, if you can find any answer through philosophy, that simply proves one thing: that your question was silly. If the question is really significant, philosophy has no answer. You will have to look in a different direction. That direction I call Zen, that direction I call awakening -- not theorizing, philosophizing, but becoming silent; not becoming more knowledgeable but dropping all knowledge, discarding it, so that you can be empty, utterly empty. In emptiness there is clarity, there is cleanliness, there is purity, there is innocence, a childlike wonder and awe. And those are the moments of love and wisdom growing in you; they grow together. Knowledge and logic grow together. Wisdom and love grow together.

A famous zoology professor at the Sorbonne had the habit of giving his students an oral exam at the end of his course, and he always asked the same question: "Tell me all you know about worms."

Of course his students would goof around all semester and then just before the exam study assiduously all about worms. And they all got very high marks.

Finally the professor became concerned that all his students were doing so well. The time came to give the exam and meanwhile all the students were studying all about worms. When the first student came for the exam, the professor asked, "Tell me all you know about elephants:'

The student was profoundly flustered for a moment, then he answered, "Elephants have worm-like tails. Worms are classified... " And then he started.

Knowledge is always unintelligent. If a question is asked for which you have a ready-made answer it is good, if a question is asked for which you don't have a ready-made answer you are in trouble. You are just behaving mechanically. Knowledge is mechanical, and how can anything mechanical help you to be wise? Knowledge is nothing but categorization.

Once upon a time there was a handsome young lion. He was captured in the African jungle and brought to America, where he was put on display in a zoo. This made the lion very unhappy because he preferred the freedom of his wild native land and the companionship of other jungle beasts. But after a time he became resigned to his fate and made up his mind that if he had to live behind bars he would be the best zoo lion around.

In an adjoining cage there was another lion, an old and lazy one with a negative responsibility and no signs of ambition or capability of any kind. He lay all day in the sun, aroused no interest from visitors. In sharp contrast, the young lion paced for hours back and forth in his cage. He acted the true King of Beasts, rolling his maned head, snarling, and baring his teeth. The crowds loved him; they paid no attention to the indolent old lion asleep in the next cage.

The young lion appreciated the attention he was getting, but he was annoyed by his failure to win adequate reward. Each afternoon the zoo keeper came through the cages to feed the animals. The lazy old lion who made no effort to please the spectators was given a big bowl of horsemeat. The young lion, now a star attraction, was given a bowl of chopped-up oranges, bananas and nuts. This made him very unhappy. "Perhaps," he mused, "I am not trying hard enough. I will improve the act." So he strutted longer and more spectacularly. To the snarls and gnashing of teeth he added frequent roars that shook the bars of his cage. The crowds got bigger. Thousands of citizens came to see his performance, and he was pictured on page one in the local newspaper.

But the diet did not change. Still the lazy lion got the red meat and the young lion stayed on a vegetarian diet. Finally he could endure it no longer. He stopped the keeper with a challenge. "I am getting sick and tired of this," he complained. "Each day you give that no-good lazy type next door a big bowl of red meat and you feed me oranges, bananas and nuts. It is grossly unfair. Why do you think all these people come to the zoo? They come to see me! I am the star attraction, the lion that is doing all the work and the one that gets the results. Why am I not entitled to meat for dinner?"

The keeper replied, "Young man, you don't know how lucky you are. The Table of Organization in this zoo calls for one lion. You are being carried as a monkey!"

The philosophers are good at categorizing things, the scientists are good at categorizing things. Their whole effort is how to categorize, how to put everything in a particular category -- this is this, that is that -- and they go on and on. They are not in search of the organic unity of life, they are not in search of the ultimate principle of life that runs in the trees and the mountains and the stars and the animals and the birds and men and women. They are not in search of that unifying factor. That unifying factor is what religions have called the truth, what Buddha has called NIRVANA, what Jesus has called the kingdom of God.

You will not find, Wolfgang, any wisdom, any love in philosophy. Yes, you will find all kinds of beautiful answers, you will find all kinds of parrot-like information, facts, you will become very efficient in repeating them, in quoting them, but you will only be becoming a computer. That can be done better by a computer than by you.

Find out something within you which a computer cannot do and you will have found the right direction for your innermost being, for your freedom. That is the whole effort of Zen, that's what we are trying to do here. The computer cannot love; it can say "I love you," but you know that it is a computer. It can make all the gestures of love, but if suddenly the electricity goes..."Grrr, grrr, grrr," or if the battery runs out, first you have to replace the battery, then it will say "I love you."

But people are foolish and people are trying all kinds of things to make man more like a robot.

Just the other day I was reading this item in a newspaper: "Mundane Mating," Toronto, 25 February:

Men and women in future will have robot sexual partners, and erotic technology will offer them their hearts' desires: stimulants, aphrodisiacs, and chemical orgasms.

Sexologists concluded during a seminar here that men and women will still mate, but during well-defined periods. Some said that women will want the "profound and basic experience" of pregnancy without giving birth.

One sexologist said that sexual relations with robots will help to "supplement or enrich fantasy life and contribute to the establishment of a milieu which fosters rather than arrests sexual growth and development."

It is going to happen! In a way it has already happened. For thousands of years man has been making love mechanically, and the so-called mahatmas -- Mahatma Gandhi and the Polack Pope and Mother Teresa -- they all say that if you make love only for one reason, that is reproduction, then it is not sin. If you make love just for the sheer joy of it, for the sheer fun of it, it is sin.

Now, reproduction is chemical, biological; fun is a higher value. No animal knows anything about fun. Have you seen animals making love? Do you see any fun? They don't even say, "Hello!" to each other, and

when they are finished they don't even say, "Thank you, see you soon!" They don't even look at each other; they seem to be utterly bored. Look at animals making love -- they seem to be utterly bored, as if some biological force is forcing them to do something and they have to do it. Once they are finished they go on their ways; they will never recognize each other again, they will not write love letters.

Fun is not animal, fun is human. And all these mahatmas go on condemning man for everything animal except reproduction -- and reproduction is absolutely animal! All animals reproduce; there is nothing special in it. The only thing is -- they don't enjoy it, they don't have any fun in it, they don't have any loving relationship growing out of it, they don't transform the sexual energy. But reproduction is thought to be a virtue and fun is thought to be something absolutely condemnable. These people have always changed human joy into a robot-like phenomenon.

People have been making love to each other in the darkness, under blanket covers. If a Martian comes to the earth, particularly to India, he will not see any sign of anybody making love. He will be very puzzled how these people reproduce. His basic inquiry here will be to find out how you reproduce, because he will not see anybody making love. Love is far away, he will not see any people holding hands.

I have heard:

Once a couple reached Mars, and of course their basic inquiry was... because they could not find out how people made love there. They tried hard, they did all kinds of things that they had done on Earth to know about other people's love affairs -- they became peeping toms -- but they could not find out anything.

Finally they asked a Martian couple, very politely, "We have come from Earth, we are on a research tour. We want to know how you make love."

They said, "It is very simple!" They opened their fridge, brought out two jars, started mixing the chemicals contained in the jars into a third small jar, mixed them well and put the jar back into the fridge.

The couple inquiring about love-making could not see any love-making in it. They said, "What are you doing? Are you preparing coffee or something?" They said, "No, because in nine months this new jar will have a child in it. We have mixed all the ingredients needed. This is how we reproduce."

The couple from Earth started laughing. They said, "Then tell us one thing more -- how do you prepare coffee?"

Then they both undressed and started making love! And the couple from Earth went into hysterical laughter; they could not believe what was happening. They were making coffee!

The Martians asked, "What are you laughing at? Why are you laughing?"

They said, "Because this is the way we reproduce -- and you are making coffee! So this is the coffee which you served us this morning!"

Man has been trying to find some scientific way to reproduce so that everything can become mechanical. Then even love will no longer be private. Wisdom has already been taken over by the churches, the universities; love is still a little bit private. Of course, the society has dominated almost ninety-nine percent of it through marriage, through all kinds of laws, through all kinds of legal bindings, but still one-percent remains private. That too the society is not very happy about; that has also to be encroached upon -- your love has also to be taken away from you. Wisdom was taken away long ago, now love has to be taken away. Then you are reduced to a machine, a servile machine, a slave; then you will only repeat cliches.

A man rings at the chaplain's door. When the housekeeper opens the door, the man says, "I am bringing you the twenty-four thousand liters of oil you ordered"

The housekeeper is very surprised and asks the chaplain if he ordered all those liters of oil. The chaplain is even more surprised, but suddenly he remembers his parrot. So he storms into the room and shouts, "Did you order twenty-four thousand liters of oil?"

"No," says the parrot.

"Are you sure? Quite sure?" asks the chaplain.

"Yes!" shrills the parrot.

"Well, just wait!" replies the chaplain. "If I find out that you have been lying, I'll nail you by your two wings to the wall!"

Sure enough, he soon discovers that it is the parrot that placed the order, so he nails it to the wall.

After the parrot has been hanging there for a while, he sadly looks out of the window and sees the

crucifix in front of the church. He lifts his head and says, "Well, Jesus, did you order twenty-four thousand liters of oil too?"

Man has been reduced to a parrot. My sannyasins have to come out of all these cages -- the cages that philosophy, theology, science and all other kinds of things have created around you. You have to come out of it all, IN toto -- not partially, not gradually, not slowly, not tomorrow but now, at this very moment.

"Riko!"
"Yes, Master," said the official with a start.
"See," said Nansen, "the goose is out!"

The Goose is Out

Chapter #2
Chapter title: Just see it

2 March 1981 am in Buddha Hall

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The first question

OSHO, I FEEL THAT WE NEED TO HURRY, THAT THERE IS NOT MUCH TIME LEFT. THE COCOON OF SLUMBER I AM EXISTING IN SEEMS TO SUFFOCATE ME, AND I AM AFRAID I WILL NEVER MAKE IT. YOU SAY THE GOOSE IS OUT ALREADY. WHY DOES IT FEEL SO IMPOSSIBLE TO GRASP?

Anand Bhagawati, it is difficult to grasp because the goose is out; if it was in there would have been no difficulty in grasping it. The bottle is dead -- you can grasp it. The bottle is like philosophy, theology, dogma, creed, cult, doctrine -- just a corpse. The goose is alive, it is life itself; you cannot grasp it. It is not conceptual, it is existential. Who is going to grasp whom?

You are the goose! The mind is your bottle, and the mind is not something that can be broken. It is not material; it is just a thought, an imagination, the same stuff as dreams are made of. You cannot destroy a dream, you cannot kill a dream, you cannot cut a dream with a sword, you cannot burn it with fire. You just have to be awake and the dream disappears. In fact, to say that the dream disappears is not right, but it was not there in the first place; it only appeared to be there.

That is the meaning of the Eastern word MAYA, "illusion": a mirage; it appears but it exists not. You can see the horizon far away -- it APPEARS, it appears real. It seems that the earth is meeting the sky there; just a little effort and you will reach it. It seems within your capacity to reach it, but you can never reach it for the simple reason that it is only an appearance, it is not a reality. The earth and the sky never meet, there is no meeting place. So the closer you come to the so-called horizon, the more the horizon goes on and on disappearing ahead of you. The distance between you and the horizon always remains constant.

Albert Einstein says that the only thing constant in existence is the speed of light. I am not a physicist, I don't know whether he is right or wrong, but I know one thing which is absolutely constant and that is the

distance between you and the horizon. That is absolutely constant; not a single inch less can it be, not a single inch more can it be. The difference, the distance between the real and the unreal cannot be reduced.

The mind is unreal, hence it is not really a question of coming out of it, it is only a question of SEEING.

Hence the crazy Master Nansen said, "See, the goose is out!" He was not making a logical statement -- he was not saying, "See, THEREFORE the goose is out" He was not even saying what Christmas Humphreys makes him appear to say. Christmas Humphreys says, "There, the goose is out!" It cannot be said by Nansen. Nansen is not referring to there and here, he is not even referring to then and now, he is simply saying, "See, the goose is out! It has never been in, it cannot be in."

Your consciousness is always free, it is freedom itself. But the problem is arising, Bhagawati, because you want to grasp it. This is MIND trying to grasp something which is beyond its capacities. The illusory cannot grasp the real and the real cannot grasp the illusory, remember. The illusory cannot grasp because it is not; the real cannot grasp the illusory because how can you grasp the illusory? It is not there at all.

Hence Gautam the Buddha says, "The moment you are absolutely empty and aware, all is found." It is only a question of shaking you up. It is a nightmare -- the goose is in the bottle is a nightmare -- and sometimes it can happen in a very strange situation. It happened in many strange situations in the past.

In Joseph Grimaldi's memoirs, as edited by Charles Dickens, there is the following story:

"In the July of this year a very extraordinary circumstance occurred at Sadler's Wells, which was the great topic of conversation in the neighborhood for some time afterwards. It happened thus:

"Captain George Harris, of the Royal Navy, had recently returned to England after a long voyage. The crew being paid off, many of them followed their commander to London and proceeded to enjoy themselves after the usual fashion of sailors. Sadler's Wells was at that time a famous place of resort with the bluejackets, the gallery being sometimes almost solely occupied by seamen and their female companions. A large body of Captain Harris's men resorted hither one night, and amongst them a man who was deaf and dumb, and had been so for many years.

"This man was placed by his shipmates in the front row of the gallery. Grimaldi was in great force that night, and although the audience were in one roar of laughter, nobody appeared to enjoy his fun and humor more than this poor fellow. His companions good-naturedly took a great deal of notice of him and one of them, who talked very well with his fingers, inquired how he liked the entertainments; to which the deaf and dumb man replied through the same medium, and with various gestures of great delight, that he had never seen anything half so comical before.

"As the scene progressed, Grimaldi's tricks and jokes became still more irresistible; and at length, after a violent peal of laughter and applause which quite shook the theater and in which the dumb man joined most heartily, he suddenly turned to his mate, who sat next to him, and cried out with much glee, "What a damned funny fellow!"

"Why, Jack shouted the other man, starting back with great surprise, "can you speak?"

"Speak!" replied the other, "Ay, that I can, and hear, too"

"Upon this the whole party, of course, gave three vehement cheers, and at the conclusion of the piece adjourned in a great procession with the recovered man, elevated on the shoulders of a half-dozen friends, in the center. A crowd of people quickly assembled round the door, and great excitement and curiosity were occasioned as the intelligence ran from mouth to mouth that a deaf and dumb man had come to speak and hear, all owing to the cleverness of Joey Grimaldi.

"The landlady of the tavern, thinking Grimaldi would like to see his patient, told the man that if he would call next morning he should see the actor who had made him laugh so much. Grimaldi, being apprised of the circumstances, repaired to the house at the appointed time, and saw him, accompanied by several of his companions, all of whom still continued to manifest the liveliest interest in the sudden change that had happened to their friend, and kept on cheering, and drinking and treating everybody in the house, in proof of their gratification.

"The man, who appeared an intelligent well-behaved fellow, said that in the early part of his life he could both speak and hear very well; and that he had attributed his deprivation of the two senses to the intense heat of the sun in the quarter of the world to which he had been and from which he had very recently returned. He added that on the previous evening he had for a long time felt a powerful anxiety to express his delight at what was passing on the stage; and that after some feat of Grimaldi's which struck him as being particularly amusing he had made a strong effort to deliver his thoughts, in which to his own astonishment, no less than that of his companions, he succeeded.

"Mr. Charles Dibdin, who was present, put several questions to the man; and from his answers it appeared to everyone present that he was speaking the truth. Indeed, his story was in some measure confirmed by Captain Harris himself; for one evening, about six months afterwards, as Grimaldi was narrating the circumstances in the green-room at Covent Garden, that gentleman, who chanced to be present, immediately remarked that he had no reason from the man's behavior while with him to suppose him an imposter, and that he had seen him on that day in full possession of his senses."

What happened actually? Just a laughter which shook him from his very roots. For a moment he forgot that he was in the bottle; for a moment he was outside the bottle; for a moment those forty years of deafness and dumbness disappeared. It is a simple forgetfulness.

That's what happens in the presence of a Master. Sometimes it can happen without a Master -- Grimaldi was not Nansen. Grimaldi himself was surprised; he could not believe his eyes -- he was not trying to wake the man up.

It has happened in the past in many strange situations, unexpectedly. In fact, it has happened more unexpectedly than it has ever happened with expectations, because expectations belong to the mind and when you are not expecting anything you are more relaxed, you are more calm, at ease. The goose can slip out of the non-existential bottle more easily if it is relaxed. If it is tense and trying to get out of it, that very tension will keep it in.

That's what is happening to you, Bhagawati. You say:

WHY DOES IT FEEL SO IMPOSSIBLE TO GRASP?

It is impossible to grasp! If you are trying to grasp it, it is impossible; if you drop grasping it, it is immediately possible, instantly possible -- not even a single moment is lost.

The story is told that sometime in the last century a prominent European physician was examining an elderly man. After checking him over thoroughly and listening to his many vague complaints, the physician could find nothing physically wrong which would account for this patient's symptoms. We might imagine that it occurred to the doctor, just as it might to one of his latter-day colleagues, that his patient's physical complaints were in all probability serving as a mask for deep-seated emotional stress and depression.

Suddenly, an inspired idea came to him. He said to the old man that Joseph Grimaldi, perhaps the greatest clown of all times, was in town for a performance that very evening, and he told the whole story which I have just told you. The physician shrugged his shoulders about his inability to arrive at a diagnosis and suggested to the patient, "Why don't you go to see Grimaldi tonight?"

A distressed and disappointed expression suddenly played across the old man's face, and he exclaimed, "Oh, but you don't understand. I AM Grimaldi!"

It has happened that in the company of a pseudo Master somebody has become enlightened; in a situation where no Master was present, just a natural accident, and somebody has become enlightened.

Lao Tzu became enlightened through seeing a dead leaf falling from a tree. He was sitting under a tree meditating for years, and nothing was happening -- and he had been to great Masters. Something was missing. He was trying too hard to grasp the truth; that very effort was the barrier. That early spring morning, the birds singing, the trees swaying, the sun shining, the fragrance of the flowers... he forgot all about enlightenment.

Once in a while it is very good to forget all about enlightenment, otherwise it can drive you nuts -- more than anything else! Money will not drive you so crazy, nor will politics, because they are all graspable. If you try hard you can get as much money as you want; just a little effort, a little cunningness, a little calculativeness -- something Jewish in your blood -- and you can manage. Something of the insane in you and you can become a politician.

When Adolf Hitler started, nobody ever thought that he would become one of the greatest historical figures of this century. Two friends, a great psychologist and a great theologian, heard him speak for the first time and both agreed that this insane man would never be able to make his name in any possible way. Both agreed on it; one was an expert in psychological matters, the other was an expert in theological matters. It was a great agreement between a psychologist and a spiritualist.

The man who was a theologian finally became the Pope. By that time Adolf Hitler had become the most

powerful man in the world. The Pope's old psychologist friend came to see him and he reminded him, "What do you say about it now? We both agreed that this man would never make his name in the world of politics; he was simply insane. Who was going to be impressed by him in a country like Germany which can brag about its intelligence and brag sincerely, truthfully? It is one of the most intelligent countries in the world. Who was going to be befooled by this maniac? We agreed, but what do you say now? He has made his mark; his name is going to remain part of history forever"

The Pope looked at the psychologist and said, "Yes, I made that comment, but at that time I was not infallible!"

Neurotics, nuts, cuckoos, they can make their name, they can be great politicians, they can be the wealthiest people in the world, they can become very famous. All that is needed is a crazy urge to be on top -- it is graspable.

Enlightenment is ungraspable, so the more you try to grasp it, Bhagawati, the less it is possible. You cannot hold enlightenment in your fist -- the tighter the fist, the less is the possibility. But you can hold enlightenment in your open hands; that is the only way to hold it. In your open hands you can hold the whole sky, all the stars, the whole existence, but in your closed fist there is nothing. The more closed it is, the more tight it is, the less is the possibility of anything being there. Enlightenment has to be achieved with open hands, by relaxed, calm, quiet resting in your being.

It happened to Lao Tzu that way. For years he was trying to grasp and grasp, and nothing was happening. That morning he simply forgot all about it. It was so beautiful, so sunny, there was so much delight all around, who cared about enlightenment? For a moment that ambition was put aside. And just by coincidence a dead leaf, which must have been hanging off the tree, started falling.

Lao Tzu saw it falling from above, slowly slowly. He watched it, he became just a watcher; there was nothing to do. He observed it; he remained aware of the swaying, and the leaf falling in the subtle breeze of the morning. As it settled on the ground something settled in Lao Tzu too. Suddenly the feeling of "Eureka!" Suddenly a great outburst of joy: "Aha!" He danced... the goose was out!

When the goose is out, what else can you do except dance, sing, laugh -- laugh at the whole absurdity of it all, that you were never in, that you believed that you were in? Your belief was the only imprisonment.
You say:

I FEEL THAT WE NEED TO HURRY....

What is the hurry? The whole of eternity is yours! You have always been here, you ARE here, you will ALWAYS be here. Nothing is ever lost. Now it is a confirmed scientific truth that nothing is ever destroyed. If matter is not destroyed, why should consciousness be destroyed? Matter belongs to a very gross plane of existence. If the gross is so valued by existence, do you think the higher manifestation is not valued by existence? The higher is more valued! If matter persists and is impossible to destroy, consciousness cannot be destroyed either. It is the highest expression of life; there is nothing higher than it. It is the very Everest of life, the peak beyond which there is nothing. The whole of existence is moving towards that peak. There is no hurry.

The whole idea of hurry is a creation of the mind. Let me say it in this way: mind and time are synonymous; the moment your mind stops, time also stops. The more you are in your mind the more you are in time; the less you are in your mind the more you are out of time.

There is a famous statement of Jesus Christ -- of course, not related in the Bible. The Bible has missed many beautiful statements of Jesus, but truth has its own way of persisting. It has been carried by the Sufi mystics down the ages.

The statement is... Somebody asks Jesus, "You talk again and again about the Kingdom of God. What will be the most special thing about the kingdom of God? What will be the most unique phenomenon in the kingdom of God that you talk about?"

Jesus said -- a very simple statement but very pregnant -- he said, "There shall be time no longer." Strange, unexpected. One should have expected something else from Jesus: God the Father will be there, the Holy Ghost will be there, all the saints will be there, and the angels will be playing on their harps "Alleluia" -- something like that. And what he says is totally different. He says, "There shall be time no longer," and he is right.

Eternity means timelessness, but the Judaic tradition out of which three religions were born -- the Jewish religion, the Christian religion and the Mohammedan religion -- they all live with the idea of one life. That

idea of one life creates hurry, worry, a constant rush to reach, not knowing exactly where you want to reach or for what or what you will do even if you do reach. A craziness has been created because time is short and it is slipping out of your hands and soon death will knock on the doors and you are still unfulfilled -- nothing special has happened yet.

Hence as days pass your anguish becomes more and more deep, your anxiety becomes bigger and bigger, your life becomes a burden, you start dragging yourself. You are constantly trembling and afraid that you are not going to make it.

That's what Bhagawati says. She says:

THE COCOON OF SLUMBER I AM EXISTING IN SEEMS TO SUFFOCATE ME, AND I AM AFRAID I WILL NEVER MAKE IT.

There is nothing to make! All that is needed has happened; it is there from the very beginning. You have to enjoy it, not make it. You have to rejoice in it, not make it. But the idea of a small span of life, just seventy years, and a great trembling is bound to arise, because one-third of it will be lost in sleep, another third will be lost in education, schools, colleges, universities and all kinds of nonsense. The remaining third will be wasted in earning bread and butter, quarreling with the wife, taking care of the children, nagging the husband, fighting with the neighbors, competing for this and that.

In fact, if you sit down quietly one day and write down how your life has been spent up to now, you will be shocked! What have you been doing? Even small things take much of your time -- shaving your beard and moustache every day... Look at women standing before the mirror for hours -- even the mirrors get tired! How much time are you wasting reading the same stupid newspapers every day? It is the same story; nothing new ever happens. There is no news; it is all old -- the same rape that has been happening for thousands of years....

Just the other day Sheela brought a cutting from an English newspaper. A bishop -- who else? -- had been sentenced to twelve years' jail for raping many women. That was his only work -- he was doing it religiously. But this is not an exception; the bishop's only fault was that he was caught, otherwise all bishops are bound to do it. They are ordained to do it, disciplined to do it! Their whole structure of life is such that it has to be phony, pseudo, double. He was living a double life, and all the rapes that he committed were committed after his beautiful, spiritual sermons. First he would sermonize about the great things of life -- and celibacy must have been one of those great things of life -- and then, because of his beautiful sermons, his learned scholarship and his mask of a religious holy man, he was able to get hold of all kinds of women. And they were innocent girls -- fourteen, sixteen, eighteen years old. He had been doing it for years, but when you do it behind a religious screen it is easier.

A long report, a full-page story... I told Sheela, "You keep it, because this is an old thing, it has always been happening. This is what the RISHIS, the MUNIS, the bishops, the saints have always been doing. This man is unfortunate."

One of my teachers, a very beautiful old man, used to say before every examination in the school.... He used to be the superintendent of the examinations. I loved that old man, his honesty, his truthfulness. He would come and tell all the students, "I am not against it if you are copying from others or if you have brought books with you or you have brought notes with you -- that has nothing to do with me. My whole concern is that you should not be caught. If you are caught then you will be in difficulty, so make sure... If you are certain you will not be caught there will be no problem with me, but if you are caught then I cannot save you."

So he would say, "I will give you five minutes. Close your eyes and ponder the situation, and those who have brought books, notes, etcetera, to cheat with can give them to me -- no notice will be taken of it. But once you decide to cheat then don't be caught, then be clever enough, then be intelligent enough.... And remember one thing: that if you are intelligent enough you need not have those notes! So let me warn you that having those notes simply proves you are not intelligent enough, and you will be caught!"

And immediately people would start bringing their copies and notes -- and he would empty almost everybody!

But I loved that old man; he was sincere. He was saying that the question is not that you are cheating, the question is that you should not be caught.

What you read in the newspapers is that some people have been caught. Everybody is doing the same --

yes, with little differences but not many. The quantity may be different but the quality is the same. Murders are being done, rapes are being done, wars continue, all kinds of stupid things go on and on for centuries, and you are reading all these things and wasting your time -- seeing a movie, seeing a TV show or listening to the same old scriptures. You have heard them thousands of times, you know the whole story, but still you go on keeping yourself occupied.

If in a seventy-year life you can find even seven minutes which were just yours unoccupied, undistracted, relaxed, resting in your own being, that will be enough. But even those seven minutes are missing, hence the hurry: life is short and it is running by -- and there is no other life. Death will come and you will die utterly empty, unfulfilled. And this hurry is not going to help, this hurry simply makes things more difficult. It keeps you running, certainly, it keeps you chasing shadows, but while you are chasing shadows you are again wasting your time.

Bhagawati, you say:

I FEEL THAT WE NEED TO HURRY...

If you are here with me forget all about hurrying, forget all about time. Jesus says: There shall be time no longer in my kingdom of Cod. I say to you: Drop time, and this very moment, here and now, you are in the kingdom of God. Why wait for the kingdom of God? I would like to reverse the statement of Jesus. He says: Enter the kingdom of God, because there shall be time no longer. This is not right; it is putting the horse behind the cart. How will you enter the kingdom of God? From where will you enter the kingdom of God? In fact, with the very idea that there will no longer be any time in the kingdom of God, you will be in a deep hurry: "How to reach quickly? How to enter the kingdom of God so that there will be no time, no problem, no anxiety, and one will live in the eternal now?" But that "now" becomes a "then": now becomes a goal.

If you see the point, I will say drop time, and in that very dropping the goose is out -- because time is mind. Drop time and you ARE in the kingdom of God. Not only are you in the kingdom of Cod but you have always been in it, but time was creating a nightmare around you, a mind was there fabricating all kinds of dreams. You were surrounded by a mist of your own creation.

You say:

THE COCOON OF SLUMBER I AM EXISTING IN SEEMS TO SUFFOCATE ME, AND I AM AFRAID I WILL NEVER MAKE IT.

I am also afraid! If you try to make it, Bhagawati, you will never make it. Drop the whole idea of making it, forget all about it. Rejoice in the moment! Can't you listen to the distant call of the cuckoo, can't you listen to the crows, can't you listen to the birds? They are now and here. No hurry. No yesterdays, no tomorrows.

Jesus says to his disciples, "Look at the beautiful lilies in the field. They are far more beautiful, they have far more grandeur than even King Solomon had, attired in all his glory." What is the secret of those poor lily flowers? The secret, Jesus says, is that they think not of the morrow, they live now. Life is now, so there is no need to make it. It is already there! You are in it!

Kabir says: you are like a fish which is thirsty in the ocean. You are born in it, you are part of it, you live in it, you are a manifestation of it and you will disappear into it. You are just like a wave in the ocean. But the fish is thirsty in the ocean because she is contemplating some other ocean, some other life, some other time, some other space, some kingdom of God.

Drop all that rubbish! There is no other kingdom of God than this moment. And the trees are already in it, the mountains are already in it, the stars are already in it -- only man has fallen apart, only man has gone astray. And the reason why man has gone astray is: his effort to grasp it, to understand it, to make a conceptual system in which he can put everything logically. Existence is paradoxical; if you try to make it logical you are never going to make it, you are never going to grasp it.

Bhagawati, you say:

OSHO, YOU SAY THE GOOSE IS OUT ALREADY. WHY DOES IT FEEL SO IMPOSSIBLE TO GRASP?

Because it is already out! Just see the point, don't think about it. A moment's thought, and you have gone far away. Don't brood about it, just see it. It is not a question of thinking about and about, going in circles, it is not a question of great intellectuality, of philosophical acumen, of logical efficiency. It is not a question of a trained mind; it is a question of an innocent heart.

Just see it! Wipe your eyes of all the tears, wipe your eyes of all the dust that has accumulated on them, and just look at existence. A leaf falling from the tree may become your enlightenment.

Buddha became enlightened seeing the last star in the morning disappearing. As the star disappeared, Buddha became enlightened.

Enlightenment is not something that has to be achieved, it is something that is your very nature. So don't try to chase your own tail. You must have seen dogs doing it.... Dogs are very philosophical, Aristotelian; they suffer from Aristotle-it is! You can see them in the winter morning enjoying the sun, but they cannot enjoy because of the tail. The tail is always there; they would like to catch hold of it. They jump, the tail jumps away, they jump harder -- a logical conclusion: you have not jumped hard enough, you have to make a greater effort. The greater the effort they make, the faster the tail jumps -- and they start going crazy. It is the dog's own tail; there is no need to chase it.

Existence, enlightenment, truth -- they all belong to you; there is no need to grasp, to achieve in the first place. And then it is achieved, and then it is grasped.

The second question

OSHO, I AM A RADICAL REVOLUTIONARY POLITICIAN. HAVE YOU SOMETHING TO SAY TO ME?

Werner, you have already gone too far -- you will not listen. Just to be a politician is enough, but you are a revolutionary radical politician -- cancer doubled, trebled! Is not politics enough? Have you to be radical, revolutionary? But we always find beautiful words to hide ugly realities.

No politician can be revolutionary, because the only revolution is spiritual. No politician can be radical either; the very word "radical" means concerning the roots. The politician only prunes the leaves, he has nothing to do with the roots. Only enlightenment takes you to the roots, only meditation takes you to the roots of the problems.

Politics has existed always, politicians have existed always, but what has happened? The world remains the same sorry-go-round! In fact, misery goes on becoming multiplied every day. All these revolutionaries and radical politicians have only proved to be mischievous -- with good intentions, of course; but intentions don't count at all -- what counts is consciousness.

The politician has no consciousness; in fact, he is trying to avoid his own inner problems, he is trying to escape from his own problems. And the easiest way to escape from oneself is to become concerned about world problems, economics, politics, history, service to the poor, transformation of the conditions of the society, reformation. All these are strategies for escaping from one's own problems -- subtle strategies, dangerous, because one feels that one is doing something great, while one is simply being a coward.

Werner, first face your own problems, encounter them. First try to transform YOUR being. Only a transformed person can trigger processes of transformation in others.

You ask me:

OSHO, HAVE YOU SOMETHING TO SAY TO ME?

Remember two things. First, the three rules of ruination. There are three ways to be ruined in this world: first is by sex, second is by gambling, and the third is by politics. Sex is the most fun, gambling is the most exciting, and politics is the surest.

Second, also remember the fundamental law of all revolutions: when the revolution comes, things will be different -- not better, just different.

Politicians have been driving the whole world for centuries -- to where, to what end? Is it not time enough that we should see the whole stupidity of the game? At least we are aware, fully aware, of five thousand years of politics; before that the case must have been the same, but after five thousand years of

political games what has happened? Man remains in the same darkness, in the same misery, in the same hell. Yes, politics goes on giving him hope -- a hope for a better tomorrow, which never comes. Tomorrows never come.

It is the opium of the people. Karl Marx says religion is the opium of the people. It is true, ninety-nine point nine percent it is true; just point one percent it is not true. A Buddha, a Jesus, a Lao Tzu, a Zarathustra, just these few people can be counted in that point one percent, otherwise Karl Marx is ninety-nine point nine percent right, that religion has proved the opium of the people. It has kept people in a drugged state, almost in such a sleep that they can tolerate an intolerable existence, that they can tolerate all kinds of slavery, starvation, in the hope of a better tomorrow. Religions used to give this better tomorrow in the other world, after death.

People come to me and ask, "What will happen after death?" I don't answer them, I ask them another question instead. I ask them, "Forget all about after death, let me ask you one thing: what is happening before death?" Because whatsoever is happening before death will continue to happen after death. It is a continuum: your consciousness will be the same -- before or after will not make any difference. The body may not be the same, the container may change, but the content will remain the same. Whatsoever happens is happening to the content, not to the container.

Think about the goose, don't be bothered about the bottle. You may have a different bottle, better-produced, of better material, more sophisticated, a crystal bottle, a diamond bottle, but that does not make any difference. What makes the difference is your consciousness -- the goose.

First, religion was giving opium to the people "tomorrow," "after death." Millions of people remained in that state of druggedness, under that chloroform -- religious chloroform. Now politics is doing the same. Even communism has proved nothing but a new opium for the masses -- communism is a new kind of religion. The strategy is the same: "Tomorrow will come the revolution, and everything will be all right." You have to sacrifice your today for tomorrow, and the tomorrow never comes.

Sixty years have passed since the Russian Revolution, and the tomorrow is still as far away as before. Thirty years have passed since the Indian Revolution, the Gandhian Revolution, and the tomorrow remains as far away, in fact, farther away than before. The people who sacrificed, sacrificed in vain; it would have been better if they had lived. The people who were killed were really committing suicide, hoping that they were doing great service to humanity.

Don't create more madness in the world, Werner, it is already full of madness.

A colleague of mine once worked in a mental hospital. While making the rounds he would test the patient by asking, "Why are you here?" The response usually revealed the patient's degree of reality orientation.

One morning the psychologist received a response that rocked him. "I am here," replied the patient, "for the same reason you are, doc. I couldn't make a go of it in the outside world."

The patients and the doctors, the people and the politicians are all in the same boat. They are all Ayatollah Khomaniacs! All kinds of maniacs are loose in the world. Werner, if you drop out of your radical revolutionary politics there will be at least one Khomaniac less and that will be a great blessing.

OSHO, I HAVE HEARD YOU SAY THAT KNOWLEDGE IS USELESS. THEN WHAT IS NEEDED TO GUIDE US TO THE ULTIMATE GOAL?

Geetam, there is one good thing about your question that I appreciate: you say "I have heard you say." All the Buddhist scriptures begin in that way; that is a very sincere thing. The Christian, the Judaic, the Hindu, the Mohammedan scriptures don't begin that way, but all Buddhist scriptures begin "I have heard the Master say" because it is not a question whether the Master has said it or not, "I have heard it"; these are two different things. The Master may have said one thing, you may have heard something totally different, because between you and the Master there is a great barrier -- the barrier of the mind, prejudices, concepts, preconceived ideas. So what YOU hear is not necessarily the thing that is said.

Geetam, this is good that you say "I have heard you say." You are not saying that "YOU have said it," you are saying "I have heard.... It may be right, it may not be right; you may have said it, you may not have

said it."

This has to be remembered by all of my sannyasins: whenever you are quoting me, remember, it is what you have heard. There is a possibility it may have been said, there is a possibility it may not have been said at all; something else may have been said.

And that's actually what has happened.

You say:

I HAVE HEARD YOU SAY THAT KNOWLEDGE IS USELESS.

No, I have not said that. Knowledge is very useful -- wisdom is useless! Knowledge is needed in the marketplace, in business, in politics. Everywhere knowledge is needed -- in technology, in science -- everywhere knowledge is needed. Knowledge is very useful, utilitarian; wisdom is absolutely useless, but that's its beauty. It is not a commodity, you cannot use it in any way; you cannot sell it, you cannot purchase it. It does not belong to the utilitarian world; it is a flowering.

What use is a rose flower? What use is the song of a bird? What use is it? If you look around in existence -- the stars, the clouds, the mountains, the rivers -- what is the use of it all? It is all useless. Why are butterflies so beautiful? Why does God take so much care in painting their wings? What is the point of it all?

Remember, the outside world is the world of utility; the inside world is the world of significance, not of utility. The outside world has a totally different dimension -- there it is needed. You need bread, you need butter, you need a house, you need medicine, you need clothes, shelter; you need thousands of things. But the inner world is simply of luxury; it is not a need, it is a joy. It is a sheer rejoicing.

If somebody asks you, "What is the use of love?" the question is unanswerable, by the very fact of its use of the word "use." Love is not a commodity; the world can go on without love -- it is already going on without it. Everything is going perfectly well; in fact, it is only when love happens that some disturbance happens. Hence all the societies are against love.

The world is going perfectly well without musicians. Who needs musicians? They will not be able to drive a train, to pilot an airplane; they are not reliable people.

I used to travel in India. One of my friends who died just a few months ago was a lover of travelling. I used to go on the fastest trains possible, because I had to cover the whole country, and he loved to travel by passenger trains which stopped at every station, every small station. The journey that could have been completed within ten hours would take four days, five days, sometimes seven days. And whenever he was with me he would insist....

One time I agreed and really it was a joy, because he knew every place where the tea was the best, where the milk was the purest, where you could get a good sweet, where you could get good apples, mangoes. In those five days of travelling with him I forgot all about where we were going -- there was no need to go anywhere! And everybody knew him -- the porters, the station-masters, the drivers -- because he was always travelling on these small trains. And at each station the train would stop for one hour, half an hour, two hours.

One small station was really a beautiful place. The whole station was surrounded by a big mango grove, hundreds of mango trees. He took me out of the station and he started climbing a tree. I said, "What are you doing?" He said, "The mangoes are ripe!" And I said, "If the train leaves we will be in difficulty!" He said, "Don't be worried. Come along with me." So I went along with him. I was constantly telling him, "It is time now, the train will leave." And he said, "Don't be worried. Do you see the man above us?" One man was there. He said, "He is the driver. Unless he gets down, the train cannot move!"

I enjoyed that moment!

Life can be lived either with utility as your very style or it can be lived as a playfulness. Music, love, flowers, stars, poetry, painting, dancing, all belong to the inner world. I am not against knowledge; when you are doing something in the world use your knowledge. There, to use wisdom is foolish; there, sitting in a car and meditating is dangerous. There, you should use all your efficiency, all your knowledge, all your know-how; but you should not be confined to it. You should not become obsessed with it, you should be able to go inside. When the work is over you should be able to close the doors to the outside world and return to the inner. Then dance, sing, meditate, love, live. One should be flexible, liquid.

This misunderstanding, Geetam, is possible with me, but you can see my approach if you don't bring your own mind in. I am not telling you to renounce the world for the simple reason that you can always use

your knowledge. Sitting in a cave in the Himalayas you will not be able to use your knowledge. And the outside world is as beautiful as the inside world -- if we can have both, why choose one?

My whole message is that you can eat the cake and have it too, so why go for half? Knowledge is useful in the outside world, in the inside world it is a hindrance. And the same is true about the inner wisdom: it is of immense joy inside, but don't try to use it outside.

Both things have been done. The West has lived through knowledge only, hence it has lost the inner dimension, it has lost the inner flowering, it has lost contact with its own being. The East has done the reverse: thinking that knowledge is useless it has become non-scientific, non-utilitarian, so its outside world has become shrunken. It is poor, ugly, unscientific.

The West has lost contact with its own soul and the East has lost contact with its own body. And man is a dance of these two complementaries; these two are partners in the dance. These two are like two wings: you cannot fly into the sky with one wing alone, with one wing you will fall. The West has fallen, the East has fallen; both have proved to be utter failures.

We need a new kind of human being who has both wings: the wings of knowledge, science, technology, and the wings of meditation, enlightenment, love, freedom. When both wings are functioning in a deep synchronicity, in a deep togetherness, in accord and harmony, then only man is complete, total.

Knowledge is not needed for the inner world. About the inner world, you ask:

THEN WHAT IS NEEDED TO GUIDE US TO THE ULTIMATE GOAL?

There is no ultimate goal -- let it be clear from the very beginning. There is no goal as such, hence there is no question of there being an ultimate goal. All that is, is immediate -- let me repeat, IMMEDIATE. There is nothing ultimate anywhere; the immediacy itself is the ultimate. And there is no goal; the pilgrimage itself is the goal. Each step is the goal, each moment is the goal.

For that, knowledge is not needed because knowledge is a guidance for goals, for achievements. For that, that goal-less immediate life, innocence is needed not knowledge. Innocence, like a child, what Dionysius calls a "luminous ignorance" -- exactly that is needed; a luminous ignorance, an enlightened state of not-knowing.

You always think in terms of enlightenment as if it were the ultimate in knowing -- you are wrong. Enlightenment is the ultimate state of not-knowing; it is luminous ignorance, it is childlike. The sage again becomes a child. He starts collecting colored stones, pebbles, seashells on the sea beach. He starts collecting wildflowers, for no reason at all, just for the sheer joy of it.

The Sunday-schoolteacher asked her class of youngsters if they could name any of the Ten Commandments, and the kindergarten-aged boy stood up and announced proudly, "Thou shalt not omit adultery!"

This is luminous ignorance, so innocent: "Thou shalt not omit adultery!"

The pretty young schoolteacher was concerned about one of her eleven-year-old students. Taking him aside after class one day, she asked, "Victor, why has your schoolwork been so poor lately?"
"I can't concentrate." replied the lad. "I'm afraid I have fallen in love."
"Is that so?" said the teacher, holding back an urge to smile. "And with whom?"
"With you," he answered.
"But, Victor," exclaimed the secretly pleased young lady, "don't you see how silly that is? It's true that I would like a husband of my own someday, but I don't want a child"
"Oh, don't worry," said Victor reassuringly, "I'll be careful!"

A stern father was taking his little son Johnny for a walk in the park when suddenly a honeybee settled on a rock in front of them. Just for spite, the boy smashed it with a rock, whereupon his father said, "That was cruel, and for being cruel you'll get no honey for a whole year"

Later Johnny deliberately stepped on a butterfly. "And for that, young man," said the father, "you will get no butter for a year." When they returned home, Johnny's mother was busy fixing dinner. Just as they entered the kitchen, she spied a cockroach and immediately crushed it. The little boy looked at his father impishly and said, "Shall I tell her, dad, or will you?"

The grade-school principal dropped into the new third-grade teacher's room to see how she was adjusting to her first day of school. "There IS one problem," she said. "That little boy in the first row belongs in the second grade but insists on remaining here, and he is so smart I hate to send him back."
"He can't be that smart," said the principal. "Ask him something."

The teacher called the boy forward and inquired, "What does a dog do on three legs that a man does on two legs that I do sitting down?"
"Shake hands," said the boy.
"What has a cow got four of that I have only two of?" she went on.
"Legs," the boy replied.
"What is a four-letter word meaning intercourse?" she continued.
"Talk," he answered.

The teacher turned to the principal. "Well, what should I do?"

He drew her aside and whispered, "Better promote him to the fourth grade. I missed all three questions!"

The last question

OSHO, WILL YOU SAY SOMETHING SERIOUS SO THAT I CAN ALSO UNDERSTAND?

Prem Brita, this is really a difficult question! I don't know what seriousness is. I can try, but I don't think I will succeed. I have never been serious -- the more serious I look, the less I am! But let us try a few things for Prem Brita. Who knows? She may get something serious out of it. People get all kinds of things which I have not said, which I have not meant, which I have not even dreamt of. And she may even understand something!

In the old days it was the custom in the old Jewish villages that the night after someone got married the rabbi would come and inspect the bedsheets to see that the bride had still been a virgin.

The young bride knew this and also knew she would not pass the test. So she got up in the middle of the night and put some spots of ink on the bedsheet, but as it was dark she grabbed the wrong bottle and got green ink.

The next morning, the rabbi came as expected and did his inspection. Suddenly he shouted, "What a monster! He poked her through the gallbladder!"

No, it was not serious! Let us try again.

An old gentleman and an old lady have a conversation. They talk about the good old times and he asks her, "Excuse me, did you ever blush?"
"Oh yes, she says, "and that four times. The first time when I undressed in front of my husband. The second time when I undressed in front of my lover. The third time when I took money for it. And the fourth time when I paid someone for it. And you?"

The man is silent for a moment and then says, "I blushed twice. The first time when I couldn't do it the second time. And the second time when I couldn't do it the first time."

I missed again! I am not a good archer because I don't believe in targets and goals, so my arrows go everywhere except the target.
The last attempt:

It is the annual hunting season in heaven. Only the Holy Ghost is reluctant to participate -- every year up to now he has ended up with a shot in his bum.

God the Father finally convinces him to participate and promises to watch over him carefully. But just towards the end it happens again: there is a shot and the Holy Ghost jumps around in agony, hands on his lower back.

In rage, God the Father runs into the bushes and pulls Joseph out. "Joseph!" he screams."Will you never

be able to forgive what he did with Mary?"

The Goose is Out

Chapter #3
Chapter title: No peaks, no valleys

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The first question

OSHO, YOU ARE CALLING FROM THE PEAK. I AM LOST IN THE ECHOING VALLEYS. HOW MAY I COME TO YOU?

Swami Deva Rahaman, there are no peaks, no valleys; the whole idea is a fabrication. There is no higher, no lower; there is no hierarchy in existence at all. It is just one cosmic whole, it is an organic unity.

But the egoist has always been trying to divide people into different categories: the ignorant, the enlightened; the sinners, the saints; the criminals, the virtuous; the notorious, the famous; the moral, the immoral. The game is the same: divide people and then try to belong to the higher category so you can pretend to be "holier than thou."

Hence I want it to be continuously remembered by you that there are no peaks and there are no valleys; we all belong to one oceanic whole. The smallest blade of grass is as significant as the greatest star. They all participate in the same cosmic play, they all contribute to its beauty, to its joy, to its song, to its celebration. The existence will be less even if a small blade of grass is missing; there will be something lacking, there will be an emptiness.

My approach to life is non-divisive. My sannyasins are not my followers; they are not to imitate me, they are not to become me.

Hence, Deva Rahaman, don't use such language, don't use such concepts.

Don't say:

OSHO, YOU ARE CALLING FROM THE PEAK. I AM LOST IN THE ECHOING VALLEYS.

The peaks and the valleys are part of one whole: the peaks cannot exist without the valleys, the valleys cannot exist without the peaks. So who is important? Both are interdependent. Life is neither dependent nor independent, life is a continuum of interdependence. It is beautiful wherever you are, it is lovely to be whatsoever you are.

The desire to be on the peaks is a wrong desire -- all desires as such are wrong, and religious desires are far more wrong than any other desires for the simple reason that other desires can be fulfilled. Of course, by their fulfillment you will not go beyond frustration; fulfilled or not fulfilled, frustration is inevitable. If your desire is fulfilled you will be frustrated -- in fact, more so, because now you will see you were chasing a shadow; you have got it and there is nothing in it. If your desire is not fulfilled you will be frustrated,

because your whole life is wasted and you have not been able to fulfill a single desire. All your hopes are shattered.

Hopes are bound to be shattered. To hope is to hanker for hopelessness, to desire is to breed frustration. But in the worldly things at least there is a possibility of succeeding, failing, attaining, not attaining. But in spiritual matters there is no question of attainment at all because the goose is out! Nothing can be done about it, it is already out. The moment you start enjoying your valley you are on the peak -- there is no other peak!

One day I suddenly decided enough is enough. I dropped the idea of the peaks and started enjoying the valley, and a miracle I saw: the valley disappeared. In fact, from the very beginning there had been no valley, I was always on the peak, but because I was searching for a peak I could not see where I was.

Your eyes are focused far away, hence you miss the obvious. It is here, and your mind is there, arrowed into the blue sky. And the reality surrounds you: it is closer than your very heartbeat, it is closer than your breathing, it is closer than the circulation of your blood, it is closer than your very marrow, it is closer than your very consciousness. It is your very core, your very being!

Rahaman, don't ask for the peak, otherwise you will go on missing it. And the more you miss the more you will be in a vicious circle, because the more you miss the more you try to reach, the more you miss the greater the endeavor, the more you miss the more you become an American: "Try it again and again, try hard." A simple conclusion: if you are missing that shows you are not trying hard enough, so put your total energy into it. And you will still be missing; there is no way to make it. You are trying for the impossible and the impossible does not happen; it cannot happen, it has never happened -- it is not in the nature of things.

Buddha says again and again: AIS DHAMMO SANANTANO -- this IS the nature of things. Listen to the nature of things and you will never be in misery; try to improve upon it and you will live in hell. Hell is our creation, and we create hell by trying to do the impossible. Heaven is our nature, it is our spontaneity, it is where we always are.

You have heard the biblical story that God threw Adam and Eve out of his kingdom, the Garden of Eden. It is basically wrong; for two reasons it is wrong. First: the reason why he threw them out is very despotic -- they had not obeyed him. He seems to be a very ordinary daddy, too ordinary, fanatic! A small, childish rebellion, which is part of nature, part of growth.... We should be immensely grateful to Adam and Eve because they disobeyed. That is the beginning of humanity, that is the beginning of revolution, that is the beginning of growth, of maturity, of freedom, of a sense of dignity. They revolted against being animals. All other animals were very good Catholics, all going to Church every Sunday, reading the Bible, following the commandments, following every order without ever questioning it. They are still doing the same, hence dogs have remained dogs, eagles have remained eagles, buffaloes have remained buffaloes, donkeys, howsoever saintly and holy they look, have remained donkeys. Only man has grown; his growth started with the rebellion.

The rebellion was simple -- every child has to go through it. A moment comes when the child has to say no, he has to insist on the no. In fact, unless a child learns to say no he will never be able to say yes; his yes will be impotent without a background of no. A fundamental no is needed as a blackboard; only on that fundamental blackboard of no can he write a beautiful yes.

God denied man his fundamental right to say no, and in that very denial he denied man's ultimate growth to say yes. The whole story is fanatical, ugly.

Secondly: where can you drive man out to? This whole existence is the Garden of Eden! There is no other place, there is no other space, there is no other time. The whole universe is divine, so wherever you are you are in the Garden of Eden. The only thing that CAN be is: the idea has been implanted in man that you have to reach the Garden of Eden. You are in the Garden, and the idea that you have been thrown out of the Garden and you have to get back to the Garden is creating your trouble, your whole misery, your whole anguish. Not recognizing where you are, you are hankering for something which is not possible, because this is the place.

THIS VERY BODY THE BUDDHA.
AND THIS VERY PLACE THE LOTUS PARADISE.

There is no other Buddhahood and there is no other Lotus Paradise. The word "paradise" comes from the Persian FIRDAUS; FIRDAUS means a garden -- the same story, the Garden of Eden. Everybody is

searching for a paradise. You can give it different names -- NIRVANA, enlightenment, SAMADHI, kingdom of God, ultimate truth -- you can go on giving it different names, but you will still be missing -- missing not because you have been thrown out of the Garden, but missing because you are in the Garden and you have fallen in a deep dreamlike state. The dream consists of your desires to reach somewhere else, to the peaks.

My insistence is that you are already there. Just sit silently and look around, sit silently and look within. You have never been anywhere else! AIS DHAMMO SANANTANO -- this IS the nature of things -- you cannot be anywhere else.

A rose is a rose is a rose -- there is no other possibility -- but you can drive a rose crazy. You can put the idea into the mind of the rose that "You have to be a rose. What are you doing here? Wasting time, wasting a great opportunity. God has given you an opportunity to be a rose. What are you doing here? Swaying in the wind, dancing in the sun, taking life as fun? Be serious, be somber, become holy! Read the Koran, the Gita, the Bible," and you will have driven the rose crazy.

It is good that roses don't understand your language. It is good that they don't care a bit about what you are saying. It is good that they go on doing their thing without bothering at all about your politicians, your priests, your professors. That's why they are so beautiful, so innocent. Your priests cannot be so beautiful, they cannot be so innocent; they are bound to be cunning.

After checking into the large motel complex, the evangelist read in his room for several hours, then sauntered over to the bar where he struck up a conversation with the pretty hat check girl. After she had finished working they shared a few drinks and then retired to his room. But when the evangelist began removing her blouse she seemed to have second thoughts. "Are you sure this is all right?" she asked. "I mean, you are a holy man."

"My dear, he replied, "it is written in the Bible."

She took him at his word, and the two spent a very pleasant night together. The next morning, however, as the girl was preparing to leave, she said, "You know, I don't remember the part of the Bible you mentioned last night. Could you show it to me?"

In response, the evangelist took the Gideon Bible from the nightstand, opened the cover and pointed to the flyleaf on which someone had inscribed, "The hat check girl screws."

These are your priests, your evangelists, your great spiritual leaders! They are neurotic and they are driving the whole of humanity neurotic. Avoid all spiritual nonsense -- and spiritual nonsense is REAL nonsense; all other nonsense is very ordinary, very mundane. In fact, with mundane matters you cannot be too nonsensical -- reality will prevent you -- but with religious nonsense there are no checks. There is no reality, no criterion, you cannot judge, so you can fly off into all kinds of esoteric bullshit.

And your priests are such bullshitters, and for centuries they have been bullshitting on you! You are crawling in holy cowdung! It is time to get out of it.

Deva Rahaman, the way you are is the only way you can be. Accept it -- not only accept it but rejoice in it, love it, and the peak will start opening up within your very heart, and suddenly you will find you are awake in the Garden of Eden, immediately. It is not a question of going anywhere, just of being here.

You ask me:

HOW MAY I COME TO YOU?

There is no need. You have to come to YOU, not to me. I am not here to create a new kind of neurosis. There are enough alternatives available! Christianity, Hinduism, Mohammedanism, Jainism, Buddhism... three hundred religions in the world. You can choose your own kind of neurosis; they come in all shapes, in all sizes. You can easily pick any kind of fanaticism, neurosis, and that will keep you engaged your whole life -- but simply engaged. It will not give you time or space to dance, to sing, to celebrate.

All kinds of goals basically create deep down in you a split, a hypocrisy. You are that which you are and you start trying to be that which you are not. In the beginning it is only an effort to be that which you are not; slowly slowly you start pretending too that you are becoming that which you are not, because to encounter failure continuously is very humiliating. At least you can pretend to others, you can wear masks, you can create a certain persona, a personality, a garb, a facade, and you can start living behind that facade. And people will look only at your mask and they will believe it, and once they start believing it -- you will

start believing it -- because they are believing that you are holy, that you are saintly, that you are this and you are that.

It is a very strange game: you start it, and soon you will be caught in it yourself -- in your own lie! And once you are caught in your own lie you will try to hide the truth, to evade the truth, to repress the truth; you will begin investing more and more in your lie. You may be a marigold and you may invest your whole life in being a rose. You may be a rose and you may invest your whole life in being a diamond -- which you cannot be. This is the sheer stupidity of the experience humanity has been living with for centuries.

Hence what I say hurts. It is not a question of small dimensions, it is a question of immense dimensions. For thousands of years man has lived a hypocritical life, utterly false, psuedo, and now to shatter his whole investment, to shatter his whole mind, certainly hurts. Hence everybody is going to be against me except just a few people who are intelligent enough to wake up.

"My so-called liberal mother is really such a prude," the high-school cheerleader sadly told her locker partner. "She said that I could only pet with my dates if they didn't touch me below the waist."
"Oh, that's too bad," her schoolmate commiserated. "What do you intend to do about it?"
"Well," the cheerleader giggled, "the first thing I'm going to do is learn to stand on my head."

That's what your religious people have been doing: SIRSHASANA -- the art, the yoga of standing on your head. It certainly fulfills something: the ego. Whenever you can do something unnatural or at least pretend that you are doing it, it fulfills the ego. Nature cannot fulfill the ego. If you eat and enjoy eating, what is there to brag about? If you make love and you enjoy it, what is there to brag about? But if you become a celibate then there is something to brag about, if you fast then you have something which nobody else has. Then you can feel superior, higher, greater, bigger, chosen. The unnatural has an attraction, although it destroys your whole life, but the attraction is in the ego. And unless we drop this whole game of the ego, hypocrisy cannot disappear from the world.

Rabbi Goldstein had just moved into his apartment and decided he should get acquainted with his across-the-hall neighbor. When the door was opened, he was pleasantly surprised to be confronted by a young damsel considerably more than passing fair and considerably less than fully clad.

Though justifiably flustered by this smiling apparition, the rabbi nevertheless managed a remark singularly appropriate to the occasion: "Hi, I'm your new sugar across the hall -- can I borrow a cup of neighbor?"

You can try to be unnatural, but your nature will assert itself in a thousand and one ways; it will come up again and again. You will have to hush it, you will have to repress it.

It was eight a.m. at a Las Vegas gambling palace and two lone bettors were still standing by a dice table awaiting further competition, when a lusciously endowed brunette attired in a suit happened by.
"Although it's quite early in the day," she announced, "I feel lucky this morning. I'd like to roll the dice once for twenty thousand dollars. Would the two of you care to take me up on the wager?"
"Sure, lady," answered one of the men, "we'll take your action."
"I hope you gentlemen won't mind," she then said, "but the only way I can get lucky is to roll the dice without my panties on."

So saying, the lissome lovely proceeded to remove her slacks and panties. With a shout of "Mamma needs a new pair of pants!" she rolled the dice, gave a squeal of delight and yelled, "I win!" She then picked up her money, her slacks and her underwear and made a hasty exit from the room.

The two men exchanged double takes, and one of them blurted out, "Hey, what did she roll anyway?"
"How the hell should I know?" snapped the other, "I thought YOU were watching the dice!"

We have created such a strange humanity, and the whole rationale of this whole mad earth, this mad humanity, is religious, spiritual. Search for the truth, search for God, search for the peaks, and you have lost yourself in the search.

There is only one search -- to find yourself -- and for that you need not go anywhere else. For that you have to withdraw from all your desires, ambitions, goals. You have to come back home.

Rahaman, you are not to become me. I am not your enemy -- I cannot tell you to become me. If you try

to become me you will only be a carbon copy, a hypocrite, you will only be an imitation.

Those who have gathered around me are not my followers, not my imitators -- just fellow companions, fellow celebrants, dance partners! Existence to me is a carnival, it is just a festival. It is for those who know how to dance. And the dance need not wait for tomorrow -- tomorrow never comes -- the dance has to be now, here, this very moment. This very silence has to become the dance!

So don't hanker for any peaks, just be where you are totally, utterly, and the goose is out! Hanker for the peaks, and the goose is in the bottle. Those peaks are the bottle, those goals are the bottle. They keep you encapsulated, they keep you imprisoned. The future is your bondage and the present is your freedom.

Here I differ totally from Jesus, from Buddha, from Krishna, from Mahavira, from everybody else. Knowingly, unknowingly, they have created a pattern of imitation for humanity. I want to destroy this whole pattern, this whole status quo. I want you to be just yourself. Whatsoever you are, you are beautiful as you are; you need not be somebody else to be beautiful.

That's the only way to enjoy, but it is up to you. If you want to suffer... and there are people who love suffering, they cannot live without suffering; their only joy is in suffering and more suffering. The more they suffer the more they feel that they are doing something great. Then it is up to you; then don't make any fuss about it, then go to the peaks. But the peaks won't satisfy you because from those peaks you will again be looking far ahead for further peaks.

The headmistress of a girls' boarding school was abruptly awakened one night by one of her students, a rather mature-looking sixteen-year-old. "Miss Forbes," she cried, "I've just been raped!"
"Now, be calm, Melissa," the headmistress told her firmly. "The first thing you must do is to go to the refrigerator and eat half a lemon."
"Half a lemon?" asked the surprised student. "Will that keep me from getting pregnant?"
"No," admitted the headmistress, "but it WILL get rid of that silly grin."

That's what religious people have been doing: removing all your smiles, making you look as sad as possible, as long-faced as possible.

Christians say Jesus never laughed. If it is true, then whatsoever he has said is wrong. If what he has said is right then this cannot be true, because the man continuously says, "Rejoice! I say to you again and again rejoice!" And Christians say he never laughed! Laughter seems to be mundane for them, laughter seems to be worldly; it is not good for holy people. Holy people have to be continuously sad, hence they have created a long tradition of sad, ill, sick, pathological people whom they worship.

The more pathological you look the more you will be worshipped. The more you are a sadist and a masochist the more you will be worshipped. Torture yourself and teach others to torture themselves -- they call it asceticism -- become a monk, renounce the world....

The word "monk" means one who lives alone, escapes from people. And in fact it is relationship that is the opportunity to grow, it is love that is a challenge to growth, it is friendship that brings you to your real flavor. It is life in all its adventures, challenges, that helps you to become mature, integrated.

Monks remain retarded, they remain stupid. They are bound to remain stupid -- they have been taken out of the soil of life. At the most they are greenhouse plants: bring them into the world and they will immediately shrink and die. They are very afraid people, continuously trembling, afraid of hell, which does not exist, greedy for heaven, which does not exist -- and between hell and heaven missing everything that does exist.

The inexperienced young man had heard that a good way to arouse sexual desire in a girl who proved impervious to the more usual forms of wooing was to forthrightly place her hand on his organ. Having parked with a date for more than an hour in the local lovers' lane with nothing to show for it but some sisterly kisses, he decided to try this new technique. The response was instantaneous: the girl berated him with the longest stream of invectives he had ever heard. Stunned, he tried to reply, but she refused to listen, insisting instead that he take her home at once.

As he pulled up in front of her house, she again started shouting imprecations. Finally out of breath, she demanded, "Well, do you have anything to say for yourself?"
"Yes, I have," was his pained reply. "Please let go."

The second question

OSHO, I AM A HOMOSEXUAL CATHOLIC AND BADLY SUFFER FROM STUTTERING. CAN YOU HELP ME OUT OF MY MESS?

Gyaneshwar, the first thing you should get out of is your Catholicism; that is the real mess. Homosexuality is not such a big problem, it is not a problem at all, in fact. It is part of human freedom. There is nothing wrong if two persons choose a certain style of sexual relationship; it should be nobody's business. But the priests and the politicians are poking their noses into everything! They create guilt in you -- absolutely unnecessary.

If two men are in love, what is wrong in iR What harm are they doing to anybody? In fact, they look happier than the heterosexuals; that's why they are called "gay." This is strange: I never see lesbians looking gay -- they look sad, they look very serious -- but homosexuals always look very gay, very sweet, really honey.

I have been wondering what is the matter, why are lesbians not so happy? Maybe they cannot enjoy nagging, which has been an eternal joy for the woman. In fact, without their nagging I don't think anybody would ever have become religious. All your saints are the by-product of nagging. All your saints should be immensely grateful to women: they have driven them to be spiritual! They did not leave any possibility for them IN the world; they had to escape to the monasteries. They say they are going in search of God; in fact, they are simply going away from the wife. They were cowards.

Lesbians don't look very happy. Something is missing, and that something seems to be they cannot torture each other. They understand each other perfectly well, and because they understand each other very well there is no mystery left.

Man lives in the head, the woman lives in the heart. The heart can rejoice only when there is something very mysterious, something like a koan: the goose in the bottle. Neither the bottle has to be broken nor the goose has to be killed, and it has to be taken out too. The heart enjoys the mysterious; the head is not interested in the mysterious, it is interested in the puzzling, in the riddling. Any riddle, any puzzle, and the head is interested. The approach of the head is logical.

To a man the woman is mysterious; to connect with the woman he has to come to his heart, and he lives in the head. Hence the woman always remains a trouble. He cannot understand her, he cannot explain what is happening, he cannot explain it away either. He has to live with a mystery, and that is a constant pain in his neck; it is beyond his grasp.

But with a man things are simple: both are logical. They understand the language, they understand logic, they understand mathematics, calculation. At the most the man is just a new question to be solved -- not a mystery to be lived but a question to be solved; a problem which can be solved, which is not impossible to solve. That keeps them interested, that keeps them intrigued. Hence I see homosexuals looking gay. Lesbians look very sad.

And one more thing happens: homosexuals become more feminine and they start having a certain beauty, a certain "niceness" about them, a certain roundness, a grace. The lesbian becomes manly, she starts losing her feminine grace; she becomes masculine, aggressive, hard. Hence, Gyaneshwar, if you were a woman it would have been a problem and I would have helped you to come out of it. But you are a man. Why bother? Why make much out of a simple thing? If you are enjoying a relationship with a man, enjoy it!

The Christian God himself seems to be homosexual -- the whole trinity consists of three men. How they are managing it nobody knows -- not a single woman! Only the Holy Ghost is a little suspect -- maybe the Holy Ghost is bisexual? Ghosts can do any kind of thing! Otherwise the Father and the Son and the Holy Ghost -- what kind of trinity is this? It is very homosexual! They have not allowed a single woman to be in it, just to keep out of trouble. One woman would have destroyed the whole trinity; it would have become a real triangle!

So homosexuality is not a problem. We should start looking at real problems and should not be concerned about unreal problems. There are real problems to be solved. And this is a trick of the human mind: to create unreal problems so that you become occupied with them while real problems go on growing. And this is an old strategy: politicians, priests, so-called religious leaders go on giving you pseudo problems to solve so that you become occupied with the pseudo.

The problem in itself is meaningless, the problem is not a problem at all, but how much fuss has gone on

down the ages about homosexuality! There are countries where people are still killed for homosexual acts, murdered, sentenced to jail for their whole lives. Strange world! This is a twentieth-century world? Homosexuality is not a problem at all; there are thousands of real problems to be solved. But man has to be kept engaged with toys.

My effort is to withdraw all your attention from toys so that you can focus on the real problems of life; and if you focus on the real problems of life they can be solved. Now, I don't see how homosexuality becomes a problem. How does it become a problem? Why should it be of concern to anybody? A love affair is two individuals' private concern; it is THEIR intimacy, it is not a social phenomenon.

And, in fact, it will help the world population if more people turned homosexual. It will be good, very good for the world: less people will be born, the earth will be less burdened, there will be less poverty. Of course, less orphans and less Mother Teresas! There will be less need for contraceptives, birth control methods, sterilization, and of course the whole business of the Polack Pope will go out of his hands. That is his whole business! For one year continuously he has been talking against contraceptives, against birth control, sterilization, abortion. Homosexuality can solve all these problems simply!

So I don't see there is much of a problem in it. The only problem is your Catholicism.

Rodney, the eldest son of a respectable Boston family, announced to his shocked father that he intended to live with his swishy boyfriend on Beacon Hill.
"Damn it, Rodney," the parent responded, "our family came over with John Winthrop, and we've never had a scandal such as this."
"I can't help it, father, I love him."
"But for God's sake, son, he's Catholic!"

That is the true problem! Come out of your Catholicism. And when I say come out of your Catholicism, I mean come out of all kinds of stupid ideologies and start living life as if you are Adam and Eve -- the first man on the earth, the first woman on the earth. Start afresh, from scratch.

And as far as your stuttering is concerned, what is wrong in it? It may just be because you have made such a problem out of homosexuality that you are stuttering. Stuttering -- I have watched it in many people -- comes in a state of stress, tension.

When I was a student in the university, my neighbor... a young man, beautiful man, healthy, in every way intelligent, and I had never seen him stuttering. Once his father visited him and he immediately started stuttering -- before the father. I could not believe what was happening. The moment the father left he was perfectly okay. I asked him.

He said, "This is a problem. When I go back home, I cannot avoid stuttering before my father and mother. It happens... the more I try to avoid it the more it happens. Even when my father's letter comes and I start reading it, I suddenly feel a trembling. I cannot read my father's letter without stuttering. Otherwise I am perfectly okay."

So I said to him, "So it is not a question of stuttering; there is some stress, some tension. The father is heavy on you and he regresses you back towards your childhood, back to your old fears, and those fears start overcoming your intelligence."

I said to him, "Do one thing: next time your father comes, try to stutter with every word!"
He said, "How is that going to help?"

I said, "You try. Don't try not to stutter, on the contrary try to stutter. Make every effort that not a single word should come out without stuttering!"

He said, "What are you suggesting? I have been doing just the opposite and have failed utterly, and your method seems to be such that it is bound to create more troubles for me!"
I said, "Give it a try."

And the father came, and I was there, and he tried it -- and he could not stutter!

There are a few things which happen only if you try; there are a few things which happen only if you DON'T try, because the very effort comes out of fear and if fear is the cause then the effort cannot help.

Hypnotherapists call it "the law of the reverse effect."

If you are learning to ride a bicycle you may be on a sixty-foot-wide road, absolutely empty, nobody on the road, and then you see a milestone by the side of the road, and suddenly your cycle starts moving towards that milestone for no reason at all. You start feeling afraid, you try to avoid the milestone. Now, on a sixty-foot-wide road even a blind man has only a rare chance of hitting the milestone, but you will try

hard, and the more you try the more you will become focused. Now the whole road disappears, there is only that milestone just standing there like Hanumanji, the monkey god, giggling at you, making faces at you, attracting you like a magnetic force. And you are doing every act that you can do to avoid it, but you are going... you know you are going. It is unavoidable! The more unavoidable you feel it is, the more energy you put into it. You become tense. The whole world has shrunken to Hanumanji... and the crash!

This is one of the fundamental laws of life. Homosexuality may be the cause, but it is not homosexuality really but your attitude to it, your approach to it. You are making a problem out of it; then there will be trouble.

My suggestion, Gyaneshwar, is: stutter beautifully -- make stuttering songs! You will enjoy, others will enjoy, and that's what we are here for.

"Have faith and ye shall be healed!" intoned the evangelist at the revival meeting. A woman on crutches and a man came forward. The evangelist asked, "What is your name, my good woman?"
"I'm Mrs. Smith," she answered, "and I haven't been able to walk without crutches for twenty years."
"Well, Mrs. Smith," he said, "go behind that screen and pray."
Turning to the man, he asked, "What is your name?"
"My name ith Thamuelth," he answered, "and I have alwayth thpoken with a lithp."
"All right, Mr. Samuels," the evangelist said, "go behind that screen with Mrs. Smith and pray."

After several minutes had passed, the revivalist announced, "I think the time has come. Witness these miracles. Mrs. Smith, throw your left crutch over the screen." The audience gasped as it sailed over. "Mrs. Smith, throw your right crutch over the screen." The crowd cheered as the second crutch appeared.

Encouraged, the evangelist commanded, "Mr. Samuels, say something in a loud, clear voice, so we can all hear you."

Samuels answered, "Mithuth Sthmith jutht fell on her ath!"

So what is wrong in it? It is a far greater miracle! So don't be worried about unnecessary things. Stutter joyously, enjoy it, and there is a possibility that you may stop stuttering -- beware of it! If you don't want to stop it then don't listen to me, you just go on trying not to stutter.

My suggestion is stutter, and don't be a miser. Fill the whole place with stuttering! Whomsoever you meet, stutter -- don't miss an opportunity. Even the words that you can speak well don't speak well, stutter! And you may be surprised that once you relax, once you start enjoying, once the tension is dropped, stuttering may disappear. If it disappears, good; if it does not disappear there is no harm in it. It is innocent!

Take life as easily as possible. But people don't understand me. I say to them, "Life is a mystery. It is not to be solved but to be lived." And somebody has asked me, "Osho, when you said that, I heard, "Life is a MISERY, not to be solved but to be lived." That is up to you. To me it is a mystery, not to be solved but to be lived, but you can hear it as "misery."

Don't make unnecessary problems for yourself, so that your whole energy can become focused on the essential problem. And the essential problem is only one: Know thyself.

The last question

OSHO, I AM IMMENSELY INTERESTED IN GOING TO THE MOON. THIS LONGING HAS ALWAYS HAUNTED ME AS LONG AS I CAN REMEMBER. CAN YOU TELL ME ONE OR TWO JOKES ABOUT THE MOON?

Gandharva, perhaps that's why you have come to me -- my name means the moon. You are moonstruck; that means you are a lunatic! "Lunatic" simply means struck by the moon... and this is a gathering of mad people. You have come to the moon! Your long-cherished desire is fulfilled... the goose is out!
But I have two jokes for you:

Shortly after his spaceship landed on the moon, the astronaut debarked and began exploring the strange new terrain. He had walked for only fifteen minutes when he came upon a lovely young moon girl who was busily stirring an empty pot with a stick.

"Hi," he said, introducing himself, "I'm an astronaut here to discover things about the moon."

The moon girl stopped stirring long enough to throw him quite a pleasant smile. "How nice it is that you are formed just like our moon men," she observed. Throwing off her clothes, she asked, "And am I structured as are Earth women?"

"Yes, you are," answered the now excited astronaut. "But tell me, why do you stir that pot?"

"I'm making a baby," she said. And, sure enough, a few minutes later a baby appeared in the pot.

"Now would you like to see how we make babies on Earth?" asked the astronaut. The girl agreed, and the astronaut proceeded with his passionate demonstration.

"That was enjoyable," she said afterward, "but where is the baby?"

"Oh, that takes nine months," explained the astronaut.

"Nine months?" she asked. "Then why did you stop stirring?"

A small group of scientists had spent an enlightening week on the moon comparing life there with our own.

"Tell me," one Earth scientist asked his moon counter-part, "just how do you reproduce the species here on this planet?"

"I shall be pleased to demonstrate," replied the leader of the moon group, and he called forth a voluptuous moon beauty with three heads. They then engaged their tentacles for a few moments, and almost at once a small pouch began to form on the female's back; it grew, and within little more than a minute it opened up very much like a blooming flower, and a small moon child dropped out, as fully developed as the adults but much smaller, and began scampering about the room.

Once the Earth scientists had recovered from this unexpected experience they attempted to explain how procreation differs in our world. The Moonians insisted upon being shown, and after unsuccessful attempts to dissuade them, the chief scientist of the expedition finally agreed. Choosing a comely scientific aide from the group, he took her to a cot in the corner of the room and there proceeded to make love to her in a manner to which we here on Earth are more accustomed.

The Moonians examined the couple from every angle, and when they were finished, their leader said, "That was certainly unusual and, I must say, interesting, but where is the baby -- or was the demonstration a failure?"

"It is difficult to say," replied the Earth scientist. "We cannot tell at once. But if the contact was successful, then the baby will arrive in approximately nine months."

"Nine months!" exclaimed the Moonian. "Amazing! But tell us then, doctor, if the Earth child will not be born for nine months, why were you in such a hurry there at the end?"

The Goose is Out

Chapter #4
Chapter title: Transcendence brings buddhahood

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The first question

OSHO,
WHY DO INDIANS THINK OF SEX IN TERMS OF NEED INSTEAD OF FUN? THEY ALSO THINK AT THE SAME TIME THAT THEY HAVE TRANSCENDED SEX, BUT IN REALITY IT HAS ONLY BEEN SUPPRESSED. OSHO, IS THERE ANY SIMILARITY BETWEEN SUPPRESSION AND TRANSCENDENCE WHICH CAN MISLEAD PEOPLE, AS YOU SOMETIMES SAY THAT THERE IS SOME SIMILARITY BETWEEN A BUDDHA AND A MADMAN?

Mukesh Bharti, Indian culture is the most rotten culture that has evolved in the world, the rottenest -- rotten to the very core. It is so rotten that it has forgotten how to die. To die one needs to be a little bit alive, and unless you know how to die, you simply vegetate, you stagnate.

Death is a process of revival. Just as each individual has to die to be born again, each culture has to die to be born again. Each society, each civilization has to pass through life to death, from death to life again.

Indian culture is the only culture which has not died for thousands of years. There have been many cultures in the world: the Assyrian, the Babylonian, the Greek, the Roman, the Egyptian. They all flowered, blossomed: they contributed to the world their beauty, their sculpture, their music, their poetry, their drama, and then they disappeared without leaving a trace behind. This is how it should be.

If all the old people in your family were alive -- your father and your father's father and his father's father to the very end, to Adam and Eve and God the Father -- then one thing is certain: you would have been crushed. So many old people, all corpses, are enough to crush a small child who is delicate like a rose.

One of the greatest things that Friedrich Nietzsche did was to declare "God is dead and man is free."

God as Father has to be dead, otherwise his weight will be too much, it will be too mountainous. It won't allow the freshness of humanity, it won't allow exploration, it won't allow adventure. The old man will be too cautious, too cunning, too calculating, too Jewish. His whole experience of the past will be enough to destroy the child. The child needs exploration; and, of course, when you explore you commit many mistakes -- that is part of growth. One should be allowed to commit mistakes. One should certainly be intelligent enough not to commit the same mistakes again and again; one should be creative enough to invent new mistakes. That's the way one expands, grows; that's the way consciousness becomes integrated.

Life is a trial-and-error process. The old man drops all mistakes, errors. He becomes so accustomed to doing the right thing that exploration, adventure, disappears from his life. And because of his own fears he won't allow the new generations to go in new directions, into new dimensions. He will make them afraid, he will paralyze them, he will cripple them. That's what has been happening in India.

India is a strange case. It is extraordinary in a way: this has never happened anywhere else. All the countries, all the cultures, civilizations, have lived, died and were resurrected again; India has remained the same. It is more like a plastic flower than a real rose. It is more concerned with stability than aliveness. It's whole concern is how to go on and on forever.

But that is not the real thing. How to live each moment totally.... It is not a question of duration, the question is of depth. Only those who live in depth know what life is all about. Those who live in duration live horizontally, superficially. Their life is a mask; there is no authenticity in it. Hence, I say Indian culture is neither alive nor dead but living in a kind of suspension, in a kind of limbo. It is a ghost culture: all that is significant, all that makes life a joy, has been dropped because it is dangerous, and all that is stable, permanent, plastic, has been gathered because it is safer.

Remember, this is the way of an old man. The old man always thinks of safety, security, a bank balance; he always thinks in terms of fear, because death is always standing in front of him.

The child never bothers about death, his concern is life. He is interested in going to the uncharted, to the unknown; he is ready to risk. And those who are ready to risk, only they are truly alive. They may not live long, but that is not the point at all. Just to live for a single moment with authenticity, totality, integrity is more than enough. A single moment of total experience is far bigger than the whole of eternity. It contains the whole of eternity; it contains timelessness. But one can go on vegetating for thousands of years like a cabbage, a cauliflower -- very holy-looking, very saintly.

Cabbages are not sinners, and cauliflowers are great scholars. A cabbage becomes a cauliflower through college education. Cauliflowers are pundits, theologians, religious people. This country is full of these people, and the burden of them is great. Somebody needs to help this country to die so that it can live again. Crucifixion is a basic condition for resurrection. The art of living is preceded by the art of dying.

This country is stinking, but this country has nothing else to brag about, so it brags about the past. It brags about its phoniness, it brags about its holiness, it brags about its spirituality -- which is all nonsense because the basic foundation is missing and you are talking about the temple. The temple is possible, but first you have to put the basic foundation together.

Life is a hierarchy of needs. First the physical need has to be taken care of, the material existence has to be taken care of. Science fulfills a basic need. If you miss science you will miss religion. Between science and religion is the world of art. These are the three basic dimensions of life. Science has to take care of the material, the physiological, the biological -- the extrovert needs of man. Religion has to take care of the innermost -- the interiority, the subjectivity. And between the two is the world of aesthetics: art, poetry, music, dance, drama, literature.

A man who is hungry cannot think of poetry. A man who is hungry cannot conceive of meditation. It is impossible! But a long, long traditional ego tries to hide its poverty. The so-called Indian spiritualism, the so-called desire of Indian culture to guide the whole world towards spirituality is just stupid. It is sheer nonsense, it is rubbish. But that is their only face-saving device -- they can save face only behind that screen. They know their bodies are hungry, they know that things which are absolutely necessary to them are not available. They are starving, they are ill, sick in every way. Ninety-eight percent of the country is living in the state of a beggar. Nobody is well nourished: almost everybody is undernourished. And when a person is undernourished, it is not only the body that suffers, remember; undernourishment in a very subtle way destroys the capacity of your mind.

Mind needs its own nourishment, and unless the body is adequately nourished the mind cannot be nourished. But first the body has to be fulfilled. When there is something more than the body's fulfillment, then it goes to the brain cells. The mind is a luxury -- it does not exist in animals, it is a human prerogative. It came into existence only because man could manage his bodily needs so totally that there was energy left over, and that overflowing energy became his brain, became his mind, became his psychology.

When the psychological needs are fulfilled, totally fulfilled, and again there is more energy available, that energy is transformed into spirituality, into meditation, into Buddhahood.

But India is in a sad state, and the saddest thing is that Indians try to hide it rather than expose it. They are angry at me because I am exposing the truth as it is. They are angry at me because I am not trying to cover it up. They would like me, they would respect me, they would call me a great mahatma, an incarnation of God and all kinds of rubbish, but on one condition: that I go on covering their wounds.

I cannot cover anybody's wounds. I can heal them, but the healing process is a totally different process. First you have to expose your wounds to the sun, to the wind. You have to expose them. It hurts! And wounds which have been kept secret for thousands of years, suddenly exposed.... You cannot believe it. You have always believed that you are great spiritualists, and I see the whole phoniness of it, I see the hypocrisy of it. And the greatest hypocrisy that happens, happens through two denials: food and sex. These are the basic needs, and they are two sides of the same coin. They are not very different.

Food is needed for the existence of the individual. An individual can exist without sex. It will not be much of a joy, but he can survive. But without food the individual cannot exist; he will shrink and die. At the most, if he is perfectly healthy, he can exist without food for three months -- ninety days -- but that too only if he is perfectly healthy and if he has too much extra food accumulated in his body in the form of fat and other things. Then he can survive for three months.

That survival, remember, has nothing to do with religion; that is sheer cannibalism: one is eating oneself. When you fast you are eating your own meat, hence I am against fasting; that is the worst kind of meat-eating. You can fast and every day -- you will lose one kilo. Where is that weight disappearing to? You are digesting it. Within three months you will die.

The individual can exist for a little while without food, he can exist without sex -- he can survive -- but the human race, the species, cannot exist without sex. That is food for the species. Sex is food for the species. Without sex humankind will disappear. And the people who have been teaching celibacy are murderous. The people who have been teaching celibacy to humanity are basically cutting the very roots of humanity. If they were to be followed literally there would be no humanity left.

There would have been no Mahavira, no Buddha, no Krishna, there would have been no Mohammed, no Kabir, no Nanak, if their parents had followed the idea of celibacy. It is good, it is fortunate that Buddha's father did not follow the stupid idea of celibacy, otherwise the world would have missed one of the greatest flowerings.

If celibacy is perpetuated, then humanity will disappear. It is a very egoistic idea, egoistic in the sense

that you only care about yourself. Indians go on talking about spirituality, selflessness, and at the same time, with the same face, they go on talking about celibacy. Celibacy is selfishness, absolute selfishness. Your parents and their parents and their parents have all joined together to give birth to you. Now, trying to be celibate, forcing celibacy, simply means you are closing the doors to future humanity. And you call it selflessness? You call it spirituality?

This is pure egoism -- as if you were the center of the whole existence, as if the whole existence existed only for you: because you have been produced, now there is no need for anything; the whole can disappear.

But although the teaching continues, nobody follows it. Unnatural teachings cannot be followed. That is one good thing about them. Only a few fools, maniacs, obsessed people, may try to follow them, but any man of intelligence will not follow such ideas.

Such ideas create two kinds of difficulties. One: those who are cunning, they become hypocrites. And those who are innocent, they become guilty. That's what has happened in India, and the same has happened on a wider scale all over the world. The disease is contagious. It must have started in India; its origin seems to be Indian. That is the only contribution that India has made to the world -- a contagious disease which creates hypocrites and guilty people. Both are ugly specimens. The world needs neither the hypocrites nor the guilty.

But the hypocrites become priests, monks, mahatmas, sages, saints, and the guilty become the followers. This is the game that is going on.

You ask me, Mukesh Bharti:

WHY DO INDIANS THINK OF SEX IN TERMS OF NEED...?

Because their needs are not fulfilled. They are in all kinds of need -- to them sex is also a need. A needy person has an eye which projects his needs everywhere. You see only that which you can see, you hear only that which you can hear: you are continuously choosing according to your needs. To a hungry person a beautiful woman simply looks like a delicious dish. The very idea shows where the man stands.

There are expressions in all the languages of the world for love. People have started using words like "eating." -- "I would like to eat you," the lover says to the woman. What kind of love is this? Lovers bite each other, lovers chew each other -- as if they are chewing gum. Lovers leave tooth marks on each other. What kind of poetry is this? They scratch each other with their nails.... Is this love or is something else masquerading behind it?

Love should be deep caring. One should not think in terms of food, things, of eating, biting -- these are ugly expressions.

But India lives in all kinds of needs. Hence, sex also becomes only a need, at the most, a release, a tranquilizer -- the same kind of release that you feel when you have a good sneeze: some burden, some tension is gone. But there is no fulfillment in it, there is no rejoicing in it.

Indians make love as if they are thieves, as if they are doing something wrong. They make love as if they are going against God, as if they are committing some sin.

Of course they have to make love because that is a need. And it can only be a need unless their other needs are fulfilled. When all the needs are fulfilled, love starts having a totally different dimension to it -- the dimension of fun, the dimension of dance and music. Then you are not using it as a relaxation, as a tranquilizer, as a sneeze; you start sharing. Love becomes more prominent, sex becomes secondary. When it is a need, love is just a word, sex is the only thing, the reproductive activity is the only thing.

And you know it -- it is a well-known fact scientifically observed all over the world -- that poor people produce more children. Why? They don't have any other possibilities of entertaining themselves. They don't have the idiot box, the TV -- they cannot sit glued in their chair for six hours. They don't have a chair, in fact! They don't have the money to go to a hotel to participate in some celebration, to go to a movie, to drink alcohol, to dance, sing.... All the possibilities are closed. The whole tiredness of the day, the routine work, the continuity of the same rut.... The only possibility, a free amusement available to them, is sex. That becomes their last act in the day. So before going to sleep, they religiously devote, one, two minutes to it, and then they fall asleep like logs.

The newly-married couple were entertaining a bachelor in the den of their suburban home, when the conversation turned to sexual morality.

"Since you claim to be so liberal," the Indian bachelor challenged the husband, "would you let me kiss your

wife's breasts for a thousand rupees?"

Not wishing to seem prudish, and needing the extra money, the couple agreed, and the wife removed her blouse and bra. Then pressing his face between her breasts the chap nestled there for several minutes, until the husband grew impatient to complete the deal. "Go ahead and kiss them," he urged the bachelor.
"I would love to," the fellow sighed, "but I really can't afford it."

The question is whether you can afford anything else.... Hence, to the Indian mind, sex remains an animal act. It never rises to the realms of poetic beauty, it never becomes love. So whenever you talk to the Indian about love, he immediately understands you to be talking about sex. "Love" is immediately, automatically translated as "sex." It is impossible to talk to the Indian about love. This is my experience of talking to millions of Indians all over the country. Talk about love, and by the time the word reaches them it is no longer love, it becomes sex.

They know only sex. Love has no other connotation for them. It is such a misunderstanding -- one feels almost helpless. Talking to Indians is really troublesome.

You can talk about God, you can talk about the soul, you can talk about MOKSHA, NIVANA, you can talk about the vedas, and there will be no misunderstanding, because they are like parrots -- for thousands of years they have been reading those words. Not that they will understand you, but at least they will understand the words. When you say "God," they know its meaning. They don't know the experience, but at least the meaning is known. But when you talk about love, even the meaning is not known. The experience of it is far, far away.

She had just finished her shower when the doorbell rang. Tiptoeing to the front door, shivering in plump, pink nudity, she called, "Who is it?"
"The blind man," came a mournful voice.

So she shrugged and opened the door with one hand while reaching for her purse with the other. When she turned to face the man, he was grinning from ear to ear. And she saw that he was holding a large package in his arms.
"You can see!" she exclaimed.
"Yeah," he nodded happily, "and mighty pretty too. Now, where do you want I should put these blinds?"

The romantic young man sat on the park bench with a first date. He was certain his charming words and manner would win her as they had so many others.
"Some moon out tonight," he cooed.
"There certainly is," she agreed.

"Some really bright stars in the sky."
She nodded.
"Some dew on the grass."
"Some DO!" she said indignantly. "But I am not that sort!"

It is really difficult to talk with Indians about love -- they have never lived the experience. All that they know is the sexual mechanism, and all that they know is the sexual animality: that is their experience. They cannot understand sex as fun, because sex cannot be fun, only love can be fun.

Love is fun: it is a play, it is playfulness. And at the ultimate peak of love, the same playfulness becomes prayerfulness.

These are the three stages: need, playfulness, prayerfulness. And unless you have experienced love at its ultimate, utmost peak as prayer, you have not really lived your life; you have missed the point.
You say, Mukesh Bharti:

WHY DO INDIANS THINK OF SEX IN TERMS OF NEED INSTEAD OF FUN?

They don't know anything about fun, about playfulness. They are serious people -- very holy, very spiritual. They are walking corpses. You cannot expect playfulness from them, you can expect only long faces.

You cannot live with saints for long. Even to be with a saint for twenty-four hours is a punishment; it is

not a reward because within twenty-four hours he will make you so bitter towards life, he will make you so sad, he will make you so sour, he will make you feel so guilty, condemned.... That is his only joy. Religious people only enjoy one thing: making everybody sad, taking away people's laughter.

They condemn me because I am teaching people laughter, I am teaching people love, I am teaching people how to rejoice in the moment, in the very ordinariness of life. Because there is no other kind of life anywhere, there is no other world, this is the only world! And we have to live THIS world. We have not to sacrifice this world for some other world.

I am not teaching sacrifice, I am not teaching asceticism, I am not teaching fasting, I am not teaching celibacy. I am teaching the celebration of life. And that's what they have been missing for thousands of years.

They cannot understand sex as fun; it is a misery. And if they cannot understand it as fun, they cannot understand it as prayer; that is impossible.

You say:

THEY ALSO THINK AT THE SAME TIME THAT THEY HAVE TRANSCENDED SEX, BUT IN REALITY IT HAS ONLY BEEN SUPPRESSED

Transcendence of sex is possible only when sex reaches to the flowering of prayerfulness. Before that, sex cannot be transcended. You can only jump beyond sex from that borderline. But then it is not celibacy, it is simply the disappearance of the ego into the whole. It is not really transcendence of sex but becoming part of the whole orgasmic universe. It is reaching to the ultimate of union with the whole.

What are you doing when you are making love to a woman? You are trying to have a certain union with the opposite pole. For a moment the union happens -- rarely, because so many conditions have to be fulfilled. Unless all conditions are fulfilled you may simply go through the gestures of making love. Only once in a while are a man and woman really in tune -- at-onement, attunement -- and then for a moment, the orgasmic joy.

What is orgasmic joy? The disappearance of the ego for a moment. But even a moment is tremendously significant, precious -- far more precious than any Kohinoor. The same thing happens on a deeper level in prayer. With prayer you are not trying to meet with the other person, but you are trying to meet with the universe. The other person has become just a window. You are no longer attached to the window frame. You are going through the window into the world of the stars, clouds, birds. You are moving beyond. Love teaches you how to go beyond the window and to search for the stars. Once you have taken flight, the window is left far behind. Once you leave the window, a miracle happens. Because your ego was framed by the window. Once you leave the window behind, your ego is also left behind. The ego needs the other: when the other is no more there, the ego is no more there.

Psychologists say the ego comes later on. First, you start feeling the presence of the other. The child first feels the presence of the mother, father, brothers, sisters, walls, paintings -- whatsoever surrounds him. Slowly slowly he becomes aware of the fact: "I am separate from all these. Sometimes the mother is there and sometimes she is not there, but I am always here." First enters the experience of the other, and then the ego arises.

It is the same in prayer: first the disappearance of the other -- the reverse order -- and then the ego dissolves. Once you have left the frame, the small frame of the lover and the beloved, and you have taken yourself into the beyond, the dissolution happens. Buddha calls it NIVANA. The word is beautiful: NIRVANA simply means "cessation of the flame." Just as you extinguish a lamp and suddenly the flame disappears into the whole, so it is in the ultimate state of love. Then one knows transcendence. Transcendence of the ego becomes the transcendence of sex.

But remember, it is not against sex. In fact, you have transformed your momentary sex into a cosmic sex you have become one with the orgasm of existence itself. Now it will be there each moment -- you cannot lose it. Now the goose is really out! You cannot enter the bottle again.

Transcendence of sex is a totally different phenomenon from the suppression of it. But suppression can give you the feeling that you have transcended.

The old maid rushed up the policeman. "I have been raped! I have been attacked," she cried. "He ripped off my clothing, he smothered me with burning kisses. Then he made mad passionate love to me!"

"Calm yourself, calm yourself, madam," said the officer. "Just when did all this take place?"
"Twenty-three years ago this September," said the woman.
"Twenty-three years ago?" he exclaimed. "How do you expect me to arrest anyone for something he did twenty-three years ago?"
"Oh, I don't want you to arrest anyone, officer," said the woman. "I just like to talk about it, that's all."

You will be surprised that all your so-called saints continuously talk AGAINST sex. Why? If they have transcended, why this obsession with sex?

In Indian scriptures you will find such obscene description of women that you will be surprised. Your PLAYBOYS and magazines like that are nothing in comparison. You can go and see Khajuraho, Konarak, Puri -- the temples -- and you will see that your so-called obscene literature is only the beginning. Khajuraho has the most obscene sculpture that has ever existed anywhere in the world. And it took hundreds of years to do because it is stone sculpture, it is not just a photograph of a nude model in a PLAYBOY magazine. Hundreds of years of work, thousands of sculptors must have worked on it. And not one temple, hundreds of temples. And why on the temples? What have temples got to do with it?

They have something to do with it. Saints need it, religious people need it. These are their fantasies, these are what they are seeing inside themselves. They want them to be projected. And in Indian scriptures you will be surprised to note that the Indian gods are the most rapist gods in the world. They are not contented with heavenly beauties, they go on descending on the earth and seducing, raping earthly women. They become tired of the heavenly beauties for the simple reason that heavenly beauties are a little stale -- stale in the sense that they never grow old, they always remain the same. They don't perspire, hence they don't need a shower. Their bodies are not ordinary; they are made of gold and silver. Now what can you do with a woman with a body of gold and silver, eyes of emeralds and diamonds? Sooner or later you will get tired. It is a toy, it is not a woman. She never nags you, she never throws pillows at you. No drama, no life!

They descend on earth. All the Indian DEVAS, the Indian gods, are very sexual, obsessively sexual. And your saints who have been writing these scriptures describe women in such beautiful words. That shows their minds. But they are pretending at the same time that they are condemning sex they are telling you these things so that you can remain aware of them.

The elderly spinster hired a young lawyer to prepare her will. "I have ten thousand rupees set aside," she explained, "and I want to spend it on myself. Nobody in this town has ever paid any attention to me, but they will sit up and take notice when I die."

Warming to the subject she cackled, "I want to spend all of eight thousand rupees on the biggest, fanciest funeral this town has ever seen."
"Well," said the lawyer, "that's a lot to pay for burying in these parts. But it is your money, madam, and you are entitled to spend it any way you like. Now, what about the other two thousand?"
"I'll take care of that," the old woman replied with a broad smile. "I've never been to bed with a man and I aim to try that at least once before I'm through. As you can see I'm not much to look at, but I figure for two thousand rupees I can get me a man that is young enough and handsome enough to please me."

That night the lawyer reported the conversation to his wife. As they discussed the situation, the wife casually mentioned how nice it would be to have the two thousand rupees. Minutes later they were on their way to the spinster's house, the wife driving. As the lawyer stepped from the car he instructed his wife, "Pick me up in two hours."

Returning at the prescribed hour, the wife tooted the horn. No response from the house. She then blew a prolonged blast. An upstairs window was raised and the lawyer thrust out his head. "Come back in four days." he shouted. "She's decided to let the municipal committee bury her."

These are the people, the real people. Don't be deceived by their faces. Look deep inside them and you will find a tremendous madness. Suppression brings madness, transcendence brings Buddhahood.

Yes, Mukesh Bharti, I have said there is some similarity between a Buddha and a madman. The similarity is that a Buddha goes beyond the mind, and the madman falls below the mind. And the same similarity exists between transcendence of sex and suppression of sex. Transcendence is going beyond sex -- and to go beyond one has to go through; sex has to be used as a ladder -- and suppression is falling below sex.

Suppression creates neurosis. Transcendence brings flowering -- flowering of all that is best in you,

flowering of all that is your real being. It is the release of the hidden splendor.

The second question

OSHO,
YOU SAID RECENTLY THAT YOU LOVED WILHELM REICH. I HAVE STUDIED AND WRITTEN ABOUT HIM FOR YEARS. WHILE YOUR IDEAS -- SEX EQUALS ENERGY, LIVING IN THE NOW AND GOD IS LIFE -- AGREE WITH HIS, YOU GO FAR BEYOND HIM. IN WHAT WAY WAS HE LIMITED?

Edward Mann, I too have read your book on Wilhelm Reich. I also remember you quoted me in that book.

Wilhelm Reich and my ideas have a certain superficial similarity, but remember, it is superficial. Wilhelm Reich is a thinker, not a meditator, and sometimes thinkers groping in the dark can find a few things, they can stumble upon a few things. But to have eyes is a totally different phenomenon.

Yes, once in a while you can find the door also by groping in the darkness -- even a blind man can find it -- but to have eyes and to have light and to go directly to the door without groping is a totally different phenomenon.

Wilhelm Reich is certainly appreciated by me, appreciated for the simple phenomenon that he is not a meditator yet he has stumbled upon something which only meditators can come across. And that is his limitation too: he is only a thinker. So what he says he cannot preach. What he preaches he cannot practice. In fact he does just the opposite of it. His blindness has to be searched for in his life, not in his words.

Wilhelm Reich's wife writes about him that he was a most jealous man. Now that is impossible. If a man has transcended sex, then jealousy is impossible. And he was continuously talking about getting rid of possessiveness, jealousy, but about his wife he was very suspicious. Finally they had to separate, and the cause of separation was Wilhelm Reich. He was meddling with all kinds of women. He was having many love affairs in the name of freedom, in the name of love, in the name of non-possessiveness, in the name of friendship and sharing, but the same was not allowed to his wife.

Even if he went outside his town, he would tell his friends to keep an eye on his wife. The wife of Wilhelm Reich is herself a psychoanalyst. This was impossible for her to understand. But I can see why it happened -- he was only a thinker.

Thinkers are in a way cunning. For themselves they will find all kinds of excuses, but for others there will be a totally different standard. That's where he is limited. And because he was not a meditator he could not transform his sexual energy into a playfulness, a prayerfulness, and ultimately into an orgasmic existence.

That's why he went mad. It is dangerous to play with fire. If you don't understand its nature it is better to leave it alone. Sex is fire because it is life: to play with it without understanding the whole process of its transformation is certainly dangerous. And that danger happened to him.

He was on the right lines but he was blind. He needed a grounding in meditation. He would have become a Buddha, but he became just a madman.

You say, Edward:

WHILE YOUR IDEAS -- SEX EQUALS ENERGY...

These are not my ideas, these are my experiences.

And a clear-cut distinction has to be remembered. For Wilhelm Reich these are ideas. A blind man can have ideas about light, but that will not help him. A deaf man can have ideas about music, but that will not make him understand music, experience music. I don't have any ideas, these are my experiences. Whatsoever I am saying to you I am not saying it as a philosopher.

I am not a thinker at all; to me thinking is a very low-quality activity. What I am saying is my experiencing. So these are not my ideas on sex, these are actual experiences. And I am not trying to indoctrinate you, I am simply inviting you to experience what I have experienced. So I don't ask you to believe in me.

Wilhelm Reich was a fanatic. He wanted his followers to believe in him, to believe in him absolutely. He was very dictatorial. He would not allow any doubt in anybody's mind, and he was constantly living in

fear -- the fear of persecution, as if he were being persecuted continuously, as if somebody were after him. These are the signs of a fanatic mind.

He had a possibility of growing, but he needed the right soil. That was missing. Had he been one of my sannyasins, there would have been a totally different kind of man born out of him.

He lived in the bottle. The goose could not come out. And he became too attached to the bottle -- his ideology, his philosophy. And this constant fear of persecution, suspicion drove him mad.

You say:

... YOUR IDEAS -- SEX EQUALS ENERGY, LIVING IN THE NOW, AND GOD IS LIFE -- AGREE WITH HIS...

They only appear to agree.

Living in the now, how can you feel persecuted? Persecution is always going to be tomorrow. Right at this moment how can you feel persecuted? It can happen only in the next moment.

His whole life he was talking about living in the now, but it was only talk, mere talk; he never lived in the now. He was thinking of himself in the old foolish pattern, as being a prophet.

This stupid Judaic idea of being a prophet has tortured many people in the West. Christians, Mohammedans, Jews -- all the three religions which were born outside India, have revolved around the idea of the prophet. Sigmund Freud has the same attitude, and Wilhelm Reich was a disciple of Sigmund Freud. Then Carl Gustav Jung had the same idea -- he was also a follower of Sigmund Freud. Then Adler has the same idea -- he was also a follower of Sigmund Freud. All by-products of the Jewish mind. They were all thinking in terms of the salvation of the whole of humanity depending on them.

That is living somewhere else, not in the now.

Just the other day, Sheela brought a report from a Christian theologian -- a big report against me. He must have come with preconceived ideas, and got very confused. He could not manage with his preconceived ideas and he could not let go of them either. So he is wishy-washy: one thing he says against me, one thing he says for me. And he has got into such a mess. But I liked one thing that he says -- although he thinks he has made a very significant criticism.

He says: the moment Osho dies, his whole movement will disappear like a soap bubble.

I loved it! That's how it should be! Why should it continue? For what? There is no reason. I live now, I am not interested in the future at all. How does it matter whether my movement disappears like a soap bubble or not? I love soap bubbles! They look beautiful in the sun. And they should disappear so that a few other people can make other soap bubbles. I have no monopoly over them. In fact, the world would have been better if the soap bubble that was created by Jesus had disappeared with him. Then these Polack Popes would not be here. Now they are making much fuss about a bubble which is not there. The soap bubble that Buddha created, had it disappeared, would have been a great blessing to humanity, because all these Buddhist monks and theologians, and all kinds of stupid people.... We would have been saved from them!

Just the other day I was reading a Buddhist scripture. Buddhist scriptures say that there are thirty-three thousand rules for each Buddhist monk to follow. Thirty-three thousand rules! Even to remember them you will need a computer. And what kind of rules? I will tell you just one rule. When the Buddhist monk goes to the toilet he should remove the lid of the toilet very slowly; no noise should be made. Why? -- because there are always hungry ghosts who eat shit. And if they eat your shit, YOU are responsible; then you will suffer in your future lives. Great people! Great religious rules!

But this idea of prophets who are trying to solve everybody's misery, who come for the salvation of humanity.... And you cannot see a simple fact that Jesus came and Christians still go on bragging that he came for the salvation of humanity, but the salvation of humanity has not happened yet. Two thousand years have passed. He proved a very impotent prophet. What kind of salvation has happened? Jainas say that Mahavira came to uplift humanity. Humanity is where it is. Buddha came to deliver everybody....

I want to put a full stop to all this nonsense. I am not here to deliver anybody. Why should I deliver you? Your parents have already done that! I have no responsibility. I am not responsible to anybody -- to any humanity, to any future. I am enjoying MY moment, and those who want to enjoy this moment, this beautiful soap bubble in the sun, can enjoy.

But he thinks -- the Christian theologian who came from Germany just to study what is happening here -- that of course it looks beautiful now, but when Osho dies it will disappear.

It should disappear. I will make every arrangement for it to disappear. It should not remain even for a

single moment, because that will be a dead thing.

Wilhelm Reich lived with this prophetic mission. And all prophets are in a way mad, a little neurotic. Even good people, even people like Jesus, have a little strain of neurosis: "the only begotten son of God." Just see the neurosis. So what are all the others -- bastards?

Jesus claims that he is born of a virgin mother. What nonsense! Some neurosis, some streak of neurosis! The slate is not absolutely clean... some hangover from the past. And he was waiting for miracles. At the very last moment also, on the cross, he was waiting. And he shouted at God, "Why have you forsaken me?" You see the expectation? You see the demand? He is frustrated, he is angry: "Why have you forsaken me?" He must have been waiting deep down for a miracle to happen, that God will descend and save his only begotten son. But no God descended because there is no God. It was not possible. And he was continuously praying, raising his hands toward the sky, and calling, "ABBA, Father." These are childish attitudes. But this is what has happened in the past.

With me it is a totally different phenomenon. I want to make a complete break from the past. I am not a prophet, I am not a messiah, I am not the only begotten son of God, I have not come to make arrangements for your salvation. There is no need -- the goose is out!

Edward Mann, Wilhelm Reich lived in reaction, not in rebellion. And the distinction is subtle. He was reacting. But when you react against something you remain attached to it, you cannot be free of it. Reaction is a kind of negative attachment.

I am not reacting, I am simply disconnected. I am discontinuous with the past because that is the only way to live NOW. I have no past and no future. This moment is all!

The last question

OSHO, I DON'T HAVE ANY QUESTION. STILL THERE IS ONE.... COULD YOU SAY SOMETHING CRAZY THAT HAS NO PURPOSE?

Dhyan Madia, and what do you think I have been doing all along? Do you think there is any purpose? Can you find a crazier man than me?

I am utterly crazy, and I have no purpose at all. I am just enjoying myself. I love to talk, so I love to talk.... Hence, I have a freedom which no thinker can ever have, because he has to be consistent. I don't care at all about any consistency. The moment I have said anything, it is finished; then I don't look back. I have never read any of my books -- I don't even remember the names.

If somebody asks me, "Osho, you have said this in that book...." I say, "Really? It must have been said by somebody else. That man died long ago."

So everything that I am saying is purposeless -- as purposeless as the roses, as a bird on the wing, as the stars, as the dewdrops in the early morning sun. What purpose? I am not in any way purposive. It is sheer joy.

Three Polacks, Madia, are standing outside a brothel discussing what prices they are willing to pay for the services inside. They decide that one of them should go inside first while the other two wait outside.

Half an hour later, the one who went inside comes out with a gleaming smile across his face.
"What happened? What was it like?" his friends ask.
"Well, I paid five zlotys, went into a room and this tall sexy woman was waiting for me. She took my clothes off, put two pineapple rings over my prick and proceeded to slowly eat them off. It was great!"

The second Polack, pleased with his friend's report, goes inside. An hour later he comes out, a big Cheshire cat grin on his face.
"What happened?" asked the other two.
"Well I paid ten zlotys, and it was the same as our first friend. But this time she put four pineapple rings over my cock and ate them off very very slowly." The third Polack, by this time very horny, rushes in to the brothel and comes out fifteen minutes later with a long, sad face.
"Well," ask his friends, "what's wrong? What happened?"
"Well, begins the sad Polack, "it started off great. I paid twenty zlotys and she put six rings of pineapple over my cock, plus a big scoop of whipped cream."

"Wow!" the friends exclaim.
"That's not all," continues the third, "a handful of crushed nuts, a sugar wafer, hot chocolate sauce, and topped off with a beautiful red cherry."
"That sounds great," one of the others said. "What could possibly make you so sad then?"
"Well, it looked so fucking good, I ate it myself!"

The Goose is Out

Chapter #5
Chapter title: Perfectly imperfect

5 March 1981 am in Buddha Hall

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The first question

OSHO, ARE YOU INFALLIBLE?

Thomas V. Kempis, I am infallibly fallible! First, I am not a perfectionist because to me perfectionism is the root cause of all neurosis. Unless humanity gets rid of the idea of perfection it is never going to be sane. The very idea of perfection has driven the whole of mankind to a state of madness. To think in terms of perfection means you are thinking in terms of ideology, goals, values, shoulds, should-nots. You have a certain pattern to fulfill and if you fall from the pattern you will feel immensely guilty, a sinner. And the pattern is bound to be such that you cannot achieve it. If you can achieve it then it will not be of much value to the ego.

So the intrinsic quality of the perfectionist ideal is that it should be unattainable, only then is it worth attaining. You see the contradiction? And that contradiction creates a schizophrenia: you are trying to do the impossible, which you know perfectly well is not going to happen -- it cannot happen in the very nature of things. If it can happen then it is not much of a perfection; then anybody can do it. Then there is not much ego nourishment in it: your ego cannot chew on it, cannot grow on it. The ego needs the impossible -- and the impossible, by its very nature, is not going to happen. So only two alternatives are left: one is, you start feeling guilty. If you are innocent, simple, intelligent, you will start feeling guilty -- and guilt is a state of sickness.

I am not here to create any guilt in you. My whole effort is to help you to get rid of all guilt. The moment you are free of guilt, rejoicing bursts forth. And guilt is rooted in the idea of perfection.

The second alternative is: if you are cunning then you will become a hypocrite, you will start pretending that you have achieved it. You will deceive others and you will even try to deceive yourself. You will start living in illusions, hallucinations, and that is very unholy, very irreligious, very unwholesome. To pretend, to live a life of pretensions is far worse than the life of a guilty man. The guilty man at least is simple, but the pretender, the hypocrite, the saint, the so-called sage, the mahatma, is a crook. He is basically inhuman -- inhuman to himself because he is repressing; that's the only way to pretend. Whatsoever he finds in himself which goes against perfection has to be repressed. He will be boiling within, he will be full of anger

and rage. His anger and rage will come out in thousands of ways; in subtle ways, indirect ways, it will surface.

Even people like Jesus -- nice, good -- are full of anger, rage: and they are against such innocent things -- you cannot believe.

Jesus comes followed by his followers -- that bunch of fools they call apostles. He is hungry, that whole bunch is hungry. They come to a fig tree, and the fig tree is not in season. It is not its fault, but Jesus gets so angry that he condemns the fig tree, he curses the fig tree. Now, how is this possible? On the one hand he says, "Love thy enemy as thyself." On the other hand he cannot even forgive a fig tree which has no fruits because it is not the season.

This dichotomy, this schizophrenia has prevailed in humanity for thousands of years.

He says, "God is love," but still God manages a hell. If God is love, the first thing to be destroyed should be hell; hell should be immediately burnt, removed. The very idea of hell is of a very jealous God. But Jesus was born a Jew, lived a Jew, died a Jew; he was not a Christian, he had never heard the word "Christian." And the Jewish idea of God is not a very beautiful idea.

The Talmud says -- the declaration is made in God's own words -- "I am a jealous God, very jealous. I am not nice! I am not your uncle!" This God is bound to create hell. In fact, to live even in heaven with such a God -- who is not your uncle, who is not nice, who is jealous -- will be hell. What kind of paradise will you have attained by living with him? There will be a despotic, dictatorial atmosphere -- no freedom, no love. Jealousy and love cannot exist together.

So even the so-called good people have been causes of human misery. It hurts because we have never pondered over these things. We have never tried to excavate our past, and all the root causes of our misery are in our past. And, remember perfectly well, your past is more dominated by Jesus, Mahavira, Confucius, Krishna, Rama, Buddha, than by Alexander the Great, Julius Caesar, Tamburlaine, Genghis Khan, Nadir Shah. History books talk about these people, but they are not part of your unconscious. They may be part of history, but they don't make up your personality; your personality is formed by so-called good people. Certainly, they had a few good qualities in them, but side by side there was a duality, and the duality arose from the idea of perfection.

Jainas say that Mahavira never perspired. How can a perfect man perspire? I can perspire -- I am not a perfect man! And perspiration in summer is so beautiful that I would rather choose perspiration than perfection! Because a man who does not perspire simply has a plastic body, synthetic, non-breathing, non-porous. The whole body breathes, that's why you perspire; perspiration is a natural process of keeping your body temperature constantly the same. Now, Mahavira must be burning inside like hell! How will he manage to keep his body temperature constant? Without perspiration it cannot be done, it is impossible.

Jainas say that when a snake wounded Mahavira's feet, not blood but milk flowed out of the feet. Now, milk is possible only if Mahavira's feet were not feet but breasts -- and a man who has breasts on his feet should be put in a circus! This is their idea of perfection: a perfect man cannot have a dirty thing like blood, a bloody thing like blood, he is full of milk and honey. But just imagine: a man full of milk and honey will stink! Milk will turn into curd and the honey will attract all kinds of mosquitoes and flies; he will be completely covered with flies! I don't like this kind of perfection.

Mahavira is so perfect that he does not urinate, does not defecate; these things are for imperfect human beings. You cannot imagine Mahavira sitting on a toilet seat -- impossible -- but then where does all his shit disappear to? Then he must be the shittiest man in the world.

I have read in the medical journals about a man -- the longest case of constipation: eighteen months. But these medical people are not aware of Mahavira -- this is nothing -- FORTY years! This is the longest period that any man has been able to control his bowels. This is real yoga! The greatest case of constipation in the whole history of man... and I don't think anybody is going to defeat him.

These stupid ideas have been perpetuated just to make humanity suffer. If you have these ideas in your mind then you will feel guilty about everything. Pissing, you are guilty -- what are you doing? Sitting on a toilet, and you are falling into hell! If blood comes out of your body -- a deep humiliation.

Jesus walks on water, tries to revive a dead friend, but cannot himself survive on the cross; tries to cure blind people, deaf people, but cannot make a single stupid man enlightened, cannot help a single fool to come out of his foolishness, cannot save a single human being by hitting him hard on the head and saying, "See, the goose is out!"

Thomas V. Kempis, I am very fallible because I am not a neurotic, I am not psychotic, I am not a perfectionist. And I love my imperfections... I love this world because it is imperfect. It is imperfect, and

that's why it is growing; if it was perfect it would have been dead. Growth is possible only if there is imperfection. Perfection means a full stop, perfection means ultimate death; then there is no way to go beyond it.

I would like you to remember again and again, I am imperfect, the whole universe is imperfect, and to love this imperfection, to rejoice in this imperfection is my whole message.

The psychiatrist leaned back and placed the tips of his fingers together while he soothed the deeply-troubled man who stood before him. "Calm yourself, my good fellow," he gently urged. "I have helped a great many others with fixations far more serious than yours. Now, let me see if I understand the problem correctly. You indicate that in moments of great emotional stress you believe that you are a dog. A fox terrier, is that not so?"

"Yes, sir," mumbled the patient. "A small fox terrier with black and brown spots. Oh, please tell me you can help me, doctor. If this keeps up much longer, I don't know what I'll do...."

The doctor gestured toward the couch. "Now, now," he soothed, "the first thing to do is lie down here, and we'll see if we can't get to the root of your delusion."

"Oh, I couldn't do that, doctor," said the patient. "I'm not allowed up on the furniture."

Once you get an idea deep-rooted in you it starts becoming a reality. Perfectionism is a neurotic idea. Infallibility is good for stupid Polack popes but not for intelligent people. An intelligent person will understand that life is an adventure, a constant exploration through trial and error. That's its very joy, its very juice!

I don't want you to be perfect. I want you to be just as perfectly imperfect as possible. Rejoice in your imperfections! Rejoice in your very ordinariness! Beware of so-called "His Holinesses" -- they are all "His Phoninesses." If you like such big words like "His Holiness" then make a title such as "His Very Ordinariness" -- HVO, not HH! I preach ordinariness. I make no claims for any miracles; I am a simple man. And I would like you also to be very simple so that you can get rid of these two polarities: that of guilt and that of hypocrisy. Exactly in the middle is sanity.

St Peter challenged the Archangel Gabriel to a game of golf. St. Peter's first drive resulted in a hole-in-one. Gabriel's first drive produced the same result The same thing happened at the next shot.

St. Peter looked at Gabriel thoughtfully and then said, "What do you say we cut out the miracles and play some golf?"

I am not infallible, and I would never like to be infallible either, because that is suicidal. I would like to commit as many mistakes as possible and I would like to go on committing mistakes to the very end of my last breath, because that means life. If you are capable of committing mistakes even at the very last breath you have conquered death.

A Zen Master was dying... and I have a deep love for the Zen approach for the simple reason that they also rejoice in ordinariness. That's the beauty of Zen: no religion has been able to rise to such heights of ordinariness.

The Master was very old, nearabout eighty. He gathered his disciples and said, "Now this is my last day. I don't think I will be able to see the sunset, and the sun is setting on the horizon. I have called you all to suggest some new way to die."

They were a little puzzled. They said, "What do you mean by 'new way'?"

He said, "People have died in bed, people have died in the bathroom, people have died this way and that. All those things have been done before, and I always like to do things in a new way, in my own way. Can you suggest something? Have you ever heard of somebody dying in a standing posture?"

There was silence. One man said, "Yes, I have heard about a Zen Master who died standing."

He said, "Then that is dropped! Have you heard of anybody dying standing upside-down, on his head, doing a SIRSHASAN, a headstand?"

Everybody said, "We have not heard of such a thing, we have not even imagined such a thing, that anybody would die standing on his head!"

So he said, "That will do!" The old man stood on his head, and it is said that there were all the visible signs that he was dead. But there was a difficulty; the difficulty was that the Zen disciples were in a very

puzzling situation: what to do with this old man now? They had never heard of any ritual for somebody dying standing on his head. What had to be done? They knew perfectly well what had to be done when somebody died in bed, but what to do with this man? And he was standing there dead on his head!

Somebody suggested: "We should run.... His old sister lives just close by; she is a nun. She may be able to do something or suggest something. And she is even crazier than this old man!"

So they ran. The sister came and shouted at her brother and said, "Look, your whole life you have been a trouble! At least die peacefully, don't make much fuss about it! And why are you driving these poor disciples crazy? Get up and lie down on the bed!"

The old man laughed, got up and lay down on the bed, and he said, "Who has brought this crazy sister of mine here? She won't even let me die in an improper way!"

But he said, "Okay, you be happy. This is your last desire, and I have never followed any advice of yours. At least this much I can do before I depart."

But the woman did not stay there to see him depart. She said, "You just lie down there. I am going. And die on the bed in a proper way. No more trouble."

And she left, and the old man died in the bed in a proper way.

This is how life should be lived.

I am not a saint, I am not a sage. All those hocus-pocus words don't mean anything to me. I am certainly a little bit crazy, but it is because of my craziness that you can rely on me! Never rely on saints, never rely on sages -- they will drive you nuts!

It was teatime in the pad, and the air hung heavy in thick blue folds as the beat bunch and their tourist friends lit up. Suddenly, a loud voice in the hall demanded that they open the door in the name of legality. The smokers frantically gathered their still-smoking weeds and stuffed them in the cuckoo clock. The police entered, searched diligently, found nothing and left. The bunch breathed a sigh of relief and made for the cuckoo clock just as the clock's hands announced 3 a.m. The little door popped open, the bird poked his head out and said, "Hey, man, what time is it?"

The second question

OSHO,
I HAVE HEARD THAT BEHIND EACH SO-CALLED GREAT MAN -- LIKE JULIUS CAESAR OR NAPOLEON, OR EVEN A REALLY GREAT MAN LIKE SOCRATES -- THERE WAS A WOMAN IN CHARGE.
I HAVE ALWAYS MANAGED TO TURN FROM BEING AN ADMIRER OF WOMEN INTO A WOMAN'S FOOL. WHAT IS YOUR SECRET? YOU HAVE PUT MORE WOMEN IN CHARGE THAN IS REALLY POSSIBLE, AND YET YOU HAVE REMAINED FREE AND LOVED BY THEM ALL. AND I LOVE YOU TOO.

Prem Prasad, the so-called great men -- Julius Caesar, Alexander, Napoleon and others -- were certainly driven by women; they were trying to prove themselves.

The woman has one very special quality about her: she is, in a way, very contented with small things. Just because she is a woman she has a natural capacity to create children; her desire for creativity is fulfilled -- she becomes a creator naturally, biologically. There, man feels impotent: he cannot produce children. Something like an empty womb hurts inside. He wants to prove before the woman, particularly the woman he loves, that "I can also create," that "I can also conquer," that "I can also show the world that I am not just useless, just like an appendix," that "I have also something to contribute to the world, to its beauty, to its power, to its art, to its music, to its dance. I have to prove it!"

That is a very unconscious longing in every man -- to prove something. And the moment a person falls in love with a woman, immediately the question becomes of predominant importance. He starts proving himself by earning more money, by becoming a president or prime minister, by conquering the world. But whatsoever he does still remains incomplete -- he cannot compete with the woman. She remains so round, so centered and grounded, that the man can go on to the very end of the world, but still he will not be grounded. He will go to Everest, he will go to the moon, he will become a world conqueror, he will discover great truths of science, he will fight wars, he will explore the unknown, but wherever he is he will find that something is missing. That missing link is biological.

Woman has a balanced biology; her chemistry is equally balanced. Man has a biology which is a little unbalanced: one part is heavier and the other part is a little lighter, and that creates an inner tension in him. That's why more men go mad than women, more men commit suicide than women, more men commit murder than women. And if you look at the world you will see it is dominated by man for the simple reason that the woman is not interested in dominating; there is no need -- she feels a certain kind of fulfillment in her innermost core. Man is always rushing, going somewhere, always on the go. All men are American, tourists! They cannot be here now.

And it starts even in the womb. An experienced mother who has given birth to one or two children knows perfectly well after a few months whether inside the womb there is a boy or a girl. The boy starts kicking, he starts becoming an Alexander the Great! The girl remains quiet, at ease, meditative; she does not create much disturbance.

It is because of this that woman was easily dominated by man. It is not because of the superiority of man, it is not because of his power, that he was able to dominate the woman, it is just the opposite. The woman is superior in many ways, and because man suffers from inferiority he had to dominate the woman; only then could he get rid of a little bit of his inferiority.

Man has dominated the whole of history, he has in every possible way tried to enslave the woman. But he has not been successful: on the surface it may look as if he has succeeded, but each husband knows perfectly well that the moment he enters the home he is no longer the lion that he pretends to be on the outside. He suddenly becomes a dog, a poor dog, with its tail between its legs! When he goes out of the home he goes like thunder, when he comes home all the gas is lost! Somehow he enters afraid, trembling, and starts reading the same newspaper he has been reading the whole day just to avoid the woman. That newspaper is just a curtain. Even a small woman is enough to bring any Mohammed Ali the Great to his senses.

There is a beautiful story in the life of the Great Indian Emperor Akbar:

One day one of his friends, Birbal, told him, "As far as I know, all men are dominated by women, whatsoever they may pretend." Akbar was offended. He said, "You will have to prove it. There must be a few men who are not dominated; your statement cannot be taken as a generalization. So I will give you two beautiful horses. Go around -- and take a few hens also with you. If you find a man who is henpecked, present him with a hen; if you find a man who is not henpecked, then give him a choice -- he can either have the black horse or the white horse. These are the most beautiful horses I have got, the most costly." In those days horses were of tremendous value.

Birbal went around Delhi, and wherever he went he had to present a hen. Only in one place was he in a little difficulty. A very muscular man -- he had never seen such a strong, muscular body -- was sitting in the sun, massaging his muscles.

Birbal asked him, "Are you a henpecked husband?"

He simply showed his muscles to Birbal and said, "Just hold my hand and I will show you!" He crushed Birbal's hand so that Birbal screamed, and he said, "Now, do you have to ask me again? Then I will hit you! The very question is an insult! Who can dominate me?"

A very little woman was cooking food inside -- just a little woman that the man could have crushed with a single hand. No cross would have been needed, just a little pressure on her neck and she would have kicked the bucket!

Birbal asked, "Where is your wife?"

He said, "That is my wife cooking inside. You can look at her and you can look at me, and you can decide who is the master."

It was so absolutely clear that Birbal said, "Certainly you are the master, so I will have to take my generalization back. You can choose as a gift from the king either of the horses, black or white."

And the man looked at the woman and said, "Which horse should I choose, black or white?"

And the woman said, "Let it be white!"

And Birbal said, "Now you have a hen! It is finished! You may have muscular power, but that does not prove anything."

The woman has a psychological grip.

Andrew Carnegie, one of the great wealthy industrialists of the world, was asked on the last day of his

life, "How did you manage to earn so much money? What was the secret behind it?"

He said, "There was no secret. I was just trying to see whether I can earn so much that my wife could not spend it, but I failed, she succeeded."

Prasad, you ask me:

I HAVE HEARD THAT BEHIND EACH SO-CALLED GREAT MAN -- LIKE JULIUS CAESAR OR NAPOLEON, OR EVEN A REALLY GREAT MAN LIKE SOCRATES -- THERE WAS A WOMAN IN CHARGE.

It is true. About the so-called great men it is true because they were trying to be great just to compete with their wives, and about the really great men like Socrates it is also true.

A young man asked Socrates, "I am thinking to get married. What is your advice?"

He had heard all the stories about Socrates and his wife, Xanthippe. She must have been a really dangerous woman, an Amazon! She used to beat Socrates. Once she poured hot water, boiling hot water on him; she was boiling it for tea but became angry and poured it on Socrates' face.

Socrates was an ugly man, very ugly -- snub-nosed, nothing worth looking at, disgusting. Xanthippe made him more disgusting! Half of his face remained burned his whole life.

So this young man had come to the right person to ask: "You have experienced what it is to be a husband more than anybody else, and the whole of Athens is full of stories about your wife and you, and you are the wisest man, declared so by the Oracle of Delphi, so I have come to ask you -- I am in a dilemma -- should I get married or not?"

Socrates said, "You should get married."

The young man could not believe it -- he had not expected this answer. He said, "You are saying it after your whole experience of having Xanthippe as your wife?"

He said, "Yes. If you get a good wife she will make you succeed in life, she will put ambition in you. And you are young; you will need some ambition. If you get a wife like mine then you will become a philosopher. My wife has helped me immensely to learn the art of remaining unaffected. Whatsoever happens -- success or failure, misery or happiness -- it is all the same to me. She has made me centered. Either way you will not lose, so get married."

There is a possibility -- every possibility, in fact -- that the whole credit for Buddha becoming enlightened goes to Yashodhara, his wife. The whole credit for Mohammed becoming the prophet of God MUST go to his nine wives. There is every possibility that these people were trying somehow not to be disturbed, not to be distracted, and they started searching for a beyond, they started searching for a within, the beyond within, so that they could forget the whole world. The wife, the woman is really the closest world around you: she surrounds you everywhere, from every nook and corner. So your so-called great men are indebted to women, and your many really great men are also indebted to women, although they have not accepted it. That is ugly.

Many times I am asked why women don't become enlightened. The reason is, no man is capable of driving them to that extreme! It has nothing to do with women, it is just the impotence of the man -- he cannot drive them to that point. Moreover, women are always grounded, centered, man is not grounded, not centered. He remains airy-fairy and he needs grounding, he needs centering.

Strolling through London's Soho district, the young cockney noticed an attractive girl furiously struggling to hold down her microskirt in the brisk wind. Tipping his hat, he said, "Airy, ain't it?"

"What the hell did you expect?" she replied. "Feathers?"

Sheila and George were spending the first night of their honeymoon in a quaint medieval town in France. To add piquancy to the evening, Sheila suggested coyly that they make love every time the old night watchman rang his hourly bell. George smiled in delight at this prospect, but four rings later he pretended that he had to go out to get some cigarettes and staggered off to the watchman's tower.

"Listen, old man," he wheezed to the man, "do me a favor, will you? For the rest of the night ring that bell of yours at two-hour intervals instead of hourly!"

"Ah," replied the ancient watchman, fingering his moustache, "I would be happy to oblige, monsieur, but I

cannot do this."
"Why not?" George demanded. "I'll give you money, if that's what's troubling you!"
"Not at all," the old man responded. "You see, a beautiful young lady has already bribed me to ring the bell every half hour."

I HAVE ALWAYS MANAGED TO TURN FROM BEING AN ADMIRER OF WOMEN INTO A WOMAN'S FOOL.

If you are an admirer of women you will inevitably turn into a woman's fool, because admiration is illusory; admiration is possible only from a distance. The closer you come the more foolish you will look, and when you are caught by the woman you are bound to be turned into a damned fool. And you were trying in every possible way to be caught, so you cannot easily get out of it either.

A mousetrap never runs after a mouse; the mousetrap simply sits centered, grounded. The mouse in his airy-fairy romanticism starts dreaming about the coziness inside the mousetrap, the smell of the food inside, the spaghetti and all that, and gets caught. It is easy to get caught, it is very difficult to be out again, because the mousetrap has only an entrance and no exit.
So, Prasad, it is going to happen again and again!

I don't admire any woman: I am not a romantic, I am very factual. Whatsoever I say about men or women is simply a fact -- no fiction about it! And once you are caught you will be constantly in difficulty because there are other mousetraps all around which look cozier, warmer, more beautiful, more spicy. In fact, the word "spicy" is only a plural of "spouse." And marriage is a very strange affair: the dessert is served first and then everything goes down the drain!

After a heart-transplant operation the patient was receiving instructions from his doctor. He was placed on a strict diet, denied tobacco and advised to get at least eight hours sleep at night.

Finally the patient asked, "What about my sex life, doc? Will it be all right for me to have intercourse?"
"Just with your wife," responded the doctor. "We don't want you to get too excited."

A middle-aged husband went to a doctor and explained that his wife was constantly nagging him about his vanishing potency. After giving him a bottle of pills the doctor assured him that they would work wonders.

A month later the man returned, obviously satisfied with the results. "The pills are terrific!" he said. "I've been doing it three times a night."
"Wonderful," the doctor replied. "What does your wife say about your love-making now?"
"How should I know?" the fellow shrugged. "I haven't been home yet!"

You ask me, Prasad:

WHAT IS YOUR SECRET?

In my life there is no secret -- or you can call it the open secret. I have nothing hidden: I don't live like a fist, I live like an open hand. Nothing is hidden, nothing is esoteric, nothing is secret; all is simple and plain.
You say:

YOU HAVE PUT MORE WOMEN IN CHARGE THAN IS REALLY POSSIBLE, AND YET YOU HAVE REMAINED,FREE AND LOVED BY THEM ALL.

The open secret is that you can be free only if you have put too many women around you. Then they are so concerned with each other that they leave you absolutely alone; in fact they forget all about you! Their jealousies, their envies are enough to keep them occupied. If one wants to be really free of women, that's the only way. This is my open secret!

And they all love me for the simple reason that I am not possessed by anybody, nor do I possess anybody. If you possess some woman then there will be trouble, if you are possessed by some woman then there will be trouble. I don't possess anybody, I am not possessed by anybody. I go on sitting doing my own business -- which is nothing -- and I keep the women going round and round. And they have so many

problems, they can afford to forget all about me!
And you say:

YOU HAVE PUT MORE WOMEN IN CHARGE THAN IS REALLY POSSIBLE...

No, you don't know the limit. Even the sky is not the limit! When the new commune happens you will see: I will put so many women in charge that even if I die it will take you years to discover that the man is no longer there! They will make so much fuss and dance and love and all kinds of foolish things that you will not even come to know whether I am still here or gone.

And I have put them in charge because they are more pragmatic than men, they have a greater capacity to cope with reality, they are earth-bound. Man leans more towards the sky and the woman is rooted in the earth. It is a very pragmatic arrangement.

If the woman takes charge of the whole world, the world will drop many stupid things. For example, wars will disappear. Of course there will be more beautiful clothes, fashion shows, modelling, but weapons, atomic bombs, hydrogen bombs, etcetera, will disappear -- no woman is interested in all these things. Hiroshima and Nagasaki will not happen again; it is only the man who can do these things. Crusades will disappear, religious wars will disappear, JIHADS will disappear. No woman is interested; her interest is very pragmatic, real. She is more interested in clothes, in cosmetics, in beauty; and those concerns are good -- they keep you more alive. Man's concerns are very dangerous -- political, religious, economic -- and they make more and more mischief.

In the name of serving humanity more mischief happens than anything else: in three thousand years, five thousand wars have been fought and the whole credit goes to man. Millions of people are killed in the name of love, in the name of democracy, in the name of freedom, in the name of love. Now, no woman can do that. And I don't think you can have a world war because of cosmetics or clothes and designs and dramas and new dishes -- you can't have world wars because of these things!

I want my commune to be very earth-bound, because this is my experience, the observation of many lives: that the tree has first to go deep into the earth; the deeper the roots go, the higher the branches rise. If you want to touch the stars with your flowers then you have to go to the very rock-bottom of the earth.

All the religions of the world have remained a little foggy, confused, for the simple reason that they were all trying to reach the stars, the beyond, to the far away, without ever thinking about the roots.

Buddha was against women, he was not willing to initiate women. He said that his religion would have lasted five thousand years, but because finally he agreed to initiate women his religion would disappear within five hundred years. My own observation is just the opposite: without women it would not have lasted even five hundred years, because the moment Buddha died all the men started quarrelling -- ideological wars. Thirty-two sects were immediately born, the same day! Even Buddha's body was not yet totally burnt and thirty-two philosophical schools, thirty-two interpretations arose. The war had started.

When Jesus was crucified, all those twelve fools disappeared. Three women were there to take his body from the cross but not a single man. Mary Magdalene was there, the prostitute, her sister was there, Martha, and Jesus' mother Mary was there. And all those apostles, those fanatics, where had they gone? They were preparing for the Vatican, they were preparing for the future. Jesus was finished! Now the question was of theology, the philosophy, the ideology. But those three women were not concerned with theology or philosophy, they were concerned with his body. They were more pragmatic, they were more true, honest, sincere. They loved the man, they risked for the man, they were ready to be condemned. All those men had disappeared.

One of the most educated of Jesus' disciples was Judas; he betrayed him for only thirty silver coins. No woman could have done that. And he was the most intellectual amongst all of Jesus' disciples. But intellectuals can betray very easily: they are the most renegade people in the world because their hearts are not in it, only their head -- and the head is cunning, the head is calculating. The woman lives through the heart.

Hence, my commune is functioning in a totally new way: it has to be rooted first. That's the way of all gardeners: first you have to give soil, manure, roots to the plant, and then flowers come of their own accord. Flowers will come, but they cannot come without roots. Roots and flowers are like two wings: if you have both wings then the whole sky is yours. But the most important thing, the first, the basic, the fundamental, is the root.

The woman is the root of all life; man can at the most be a branch, a flowering branch, a beautiful

branch -- a longing, an aspiration to touch the stars. They have to go together. That's why, Prasad, I have put so many women here, and slowly slowly they will take over the whole soil and leave you free, leave men free to grow into flowers.

A real commune will have men and women in a deep synchronicity. All the past communes had to die because they depended only on men; they never took any care of the women. And no woman has ever been able to create a commune because she does not aspire to the stars.

A commune means an aspiration, a longing, a tremendous longing to grow, an immense urge to explore. No woman can find reasons to put down the foundation stone for a commune. Man is always interested in the far away, so he becomes the original source of communes, but no man is capable of giving roots.

And this has been the problem in the past: the woman can provide roots but she is not interested in flowers, and the man can provide flowers but he is not interested in roots. A deep synchronicity is needed, a deep harmony. That's what I am trying to fulfill here.

Obsessed with the idea of pleasing all manner of customers with girls of the very highest order, an enterprising madam set up a three-story house of sport. She had ex-secretaries, selected for their efficiency, on the first floor; ex-models, selected for their beauty, on the second; and ex-schoolteachers, selected for their intelligence, on the third. As time went on the madam noticed that almost all the play went to floor number three. She asked why, and the answer to the puzzle finally came from one of the steady customers.
"Well," said the sporting gentleman, "you know how those school teachers are: they make you do it over and over, until you get it right!"

And this is the real open secret: my women sannyasins are really doing perfectly well, and they will make you do it again and again until you do it right!

The morning after the office Christmas party the husband woke up with an agonizing hangover. "I feel terrible," he complained.
"You should," said his wife. "You really made a fool of yourself last night."
"What did I do?"
"You got into a quarrel with your boss and he fired you."
"Well, he can go to hell!"
"That's exactly what you told him."
"I did?" he said incredulously. "Then, screw the old goat!"
"That's just what I did," his wife replied. "You go back to work on Monday."

Very pragmatic!

Sam told his wife, Becky, that because of inflation they had to cut expenses -- no more dining out, theater, concerts, etcetera. Becky chided him in reply, "But, Sam, if you would just learn how to fuck, we could get rid of the chauffeur!"

But man lives in a totally different world!

A man returned from a convention and proudly showed his wife a gallon of bourbon he had won for having the largest sex organ of all present.
"What!" she exclaimed. "Do you mean to tell me you exhibited yourself in front of all those people?"
"Only enough to win, darling," he replied. "Only enough to win!"

The last question

OSHO,
I HAVE BEGUN TO ASK YOU SOME QUESTIONS THREE OR FOUR TIMES ALREADY. EVERY TIME I FINISHED A LETTER, I FELT THAT EVERYTHING I WROTE WAS NONSENSE AND SO I THREW THEM INTO THE WASTEPAPER BASKET. NEVERTHELESS, I WANT YOU TO SPEAK A FEW WORDS TO ME, ALTHOUGH I SELDOM LISTEN TO YOUR WORDS -- JUST HEARING, BEING CLOSE TO YOU.

SINCE I ARRIVED HERE I HAVE BEEN REALLY IRRITATED. I WAS FINE IN THE WEST AND HAD NEVER SEARCHED FOR A MASTER. NOW I AM HERE AND HAVE NO DESIRE TO GO BACK. WHAT HAS HAPPENED TO ME?

Anneliese, I have happened to you! Now there is no going back, and even if you go I am coming with you. I will haunt you everywhere! I can understand your irritation. That's my whole joy -- to irritate people! Once they are irritated they are caught.

Of course, you are right that you were fine in the West; now you can never be fine anywhere else, but only now, here. Now no West, no East can be of any help. You have tasted something that you have not tasted before, and once you have tasted something -- something alcoholic, something like LSD -- you can never be the same person again. That taste will linger, it will haunt you.

And this is pure LSD that is happening here! It is not chemical LSD, it is alchemical -- far more refined than chemical LSDs can ever be. It is real soma! It is what has always happened between a Master and a disciple.

There is no need to listen to my words, Anneliese, just being with me is enough, just being in tune, that's enough. Words are only strategies to keep you attuned to me so that you don't fall asleep, so that you remain awake.

You say:

EVERY TIME I FINISHED A LETTER, I FELT THAT EVERYTHING I WROTE WAS NONSENSE....

It is! But there is no need to throw it away, otherwise what am I going to do here? Use me as a wastepaper basket, so whatsoever you write, sense, nonsense... it is all nonsense -- as far as I am concerned it is all nonsense. So you can send it to me, and I will make some crazy thing out of it.

After acquiring enough money from handouts, an inhabitant of the Bowery decided to take his refreshment at one of Wall Street's better drinking establishments.

A financial tycoon seated next to him was visibly appalled at the appearance and odor of the down-and-outer, so much so, in fact, that he turned to the man and pointedly said, "Cleanliness is next to godliness -- John Wesley." His words were ignored.

A few minutes later, the financier again intoned loudly, "Cleanliness is next to godliness -- John Wesley." Still he was ignored.

Finally, the visibly irritated financier shouted in the man's face, "Cleanliness is next to godliness -- John Wesley!"

To which the skid-row denizen calmly replied, "Screw you! -- Tennessee Williams."

You can ask me any nonsense thing, and I will give you a bigger nonsense. I am an expert at that, the only expertise I can claim! And the more nonsensical a question is the more I enjoy it, because it expects a more nonsensical answer. If you ask something crazy that means you are asking for something crazy, and I am the last one to be defeated!

Anneliese...

A man went into a restaurant and ordered his breakfast. When the waitress brought his coffee, he observed that her thumb was stuck in the coffee. When the scrambled eggs arrived, again he observed that her thumb was in the eggs.

This was too much, and he said, "Lady, I didn't say anything when I saw your thumb in my coffee, but now I see that your thumb is in my eggs, too."

"Well," said the waitress, "I have a painful arthritis in my thumb-joint, and the doctor told me to put it into something warm and this would ease the pain."

The man was angry and said, "Well, why don't you stick it up your ass?"

"Oh, I do, I do," answered the waitress, "but only when I'm in the kitchen!"

The Goose is Out

Chapter #6
Chapter title: I exalt the ordinary

6 March 1981 am in Buddha Hall

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The first question

OSHO, I HAVE GOT ALL THE DEGREES THAT A UNIVERSITY CAN OFFER. WHY AM I STILL IGNORANT?

Dr. Pritam Singh, knowledge has no capacity to dispel ignorance. Knowledge is a false phenomenon; it is not wisdom at all, it is just the opposite of wisdom.

Knowledge is borrowed, wisdom is the flowering of your innermost being. You can borrow a plastic flower, but if you want real roses then you will have to grow them in your innermost being. No university can offer it, no scripture can offer it, no scholarship is capable of doing it. They are all impotent efforts, but they have been deceiving millions of people for thousands of years. Yes, they can make you knowledgeable. To be knowledgeable is one thing, and to know is totally different.

A blind man can be knowledgeable about light, but he knows nothing of light, he has not experienced it. He can collect all kinds of information about light, he can argue, philosophize, systematize, he can write great treatises on light, but he has not tasted the joy of light, he has not seen even a single ray of light. He has not seen a rainbow, the colors of the flowers, the wings of a butterfly. He has not seen the green trees, he has not seen the stars, the sun, the moon. He has missed all that. And what he has accumulated is simply rubbish.

It is better to be ignorant and have eyes than to be very knowledgeable about light and be blind.

But the universities exist specifically for that purpose. No society wants you to become wise: it is against the investment of all societies. If people are wise they cannot be exploited. If they are intelligent they cannot be subjugated, they cannot be forced into a mechanical life, to live like robots. They will assert themselves -- they will assert their individuality. They will have the fragrance of rebellion around them; they will want to live in freedom.

Freedom comes with wisdom, intrinsically. They are inseparable, and no society wants people to be free. The communist society, the fascist society, the capitalist society, the Hindu, the Mohammedan, the Christian -- no society likes people to use their own intelligence because the moment they start using their intelligence they become dangerous -- dangerous to the establishment, dangerous to the people who are in power, dangerous to the "haves"; dangerous to all kinds of oppression, exploitation, suppression; dangerous to the churches, dangerous to the states, dangerous to the nations.

In fact, a wise man is afire, alive, aflame. He would like rather to die than to be enslaved. Death will not matter much to him, but he cannot sell his life to all kinds of stupidities, to all kinds of stupid people. He cannot serve them. Hence, the societies down the ages have been supplying you with false knowing. That's the very function of your schools, colleges, universities.

They don't serve YOU, remember, they serve the past, they serve the vested interests. Of course, they go on puffing your ego up bigger and bigger, they go on giving you more and more degrees. Your name becomes longer and longer, but only the name -- you go on becoming shorter and shorter. A point comes where there are only certificates and the man has disappeared. First the man carries the certificates, then the certificates carry the man. The man is long dead.

Dr. Pritam Singh, it is not possible to become wise through the universities. Wisdom needs a totally different approach, a diametrically opposite approach. Knowledge is of the mind, wisdom is a state of no-mind. Knowledge creates the bottle around the goose -- a beautiful bottle, very beautifully painted, but it is just a bottle.

And inside there cannot be a real live goose. Inside a bottle either you can have a stuffed goose -- that's what your scholars are, stuffed tomatoes, potatoes, but all stuffed, stuffed with junk -- or you can have a painted goose inside. It will look beautiful from the outside, but in fact you are carrying only a bottle.

And the bottle becomes heavier, because knowledge has its own way of accumulating -- it goes on reproducing itself. Knowledge does not believe in birth control at all. If you know one thing, it will drive you into another thing, because with each question answered ten new questions arise. Again the same will happen: ten questions answered and you have a hundred questions ready for you. It goes on spreading. It becomes bigger and bigger and you are lost in it.

You ask me:

WHY AM I STILL IGNORANT?

This is why you are ignorant: you have not yet come out of the illusion of knowledge, the illusion of the mind.

Get out of the mind. The mind is the bottle I am talking about. The moment you drop the mind... and mind is only your idea; it is not a reality, it is fictitious, it is just a fantasy. It is made of the same stuff that dreams are made of. You can simply step out of it.

And this is the moment, Dr. Pritam Singh, because this is a great insight, in fact, to recognize: "Why am I still ignorant when I am carrying all the degrees of the university?" Accept the fact that all those years of acquiring knowledge have been a sheer wastage. Get out of it! And the moment you are out of the mind, you are out of the bottle. See?... the goose is out! And the whole freedom of the sky, and the whole freedom of insightfulness....

Just the other day I was reading: What does a degree mean? I have four: B.A, M.A., Ph.D., and LL.D. Put them all together and what have you got? -- BAMAPHDLLD!

A YOUNG MAN AT COLLEGE NAMED BREEZE,
WEIGHED DOWN BY M.A.S AND LL.D.S
COLLAPSED FROM THE STRAIN
SAID HIS DOCTOR, "T'IS PLAIN
YOU ARE KILLING YOURSELF BY DEGREES!"

A very agitated professor, a father-to-be, desperate for a son, was pacing up and down in the waiting room at the maternity hospital. Eventually the midwife came out of the delivery room and said to him, "It's all over, Dr. Jones. Congratulations!"

Still in a state of total panic he replied, "Am I a father or a mother?"

That's what it means: BAMAPHDLLD

A professor-couple living in the country, received an invitation from the local squire to a fancy-dress party. They decided to go as a cow, with the husband at the front and the wife at the back.

The party was to be held in the squire's mansion, which was only across a couple of fields, so they thought they might as well walk across in costume.

They had only got half-way across the first field when the husband -- in the front -- said to his wife, "Don't panic, darling, but there's a bull looking at us."

So they kept walking and the bull kept looking. Then the bull started pawing the ground and making his

way towards them in a meaningful manner.
"He's charging us, darling, he's charging!" said the husband.
"What are we going to do?" yelled the wife.
So the husband said, "I am going to bend down and eat grass -- you had better brace yourself!"

It was the young British professor's first visit to the United States, and in his innocence he sought lodging in the city's red-light district. His money, however, was as green as his outlook, and the madam gladly offered him a room for the night.

When a friend questioned him about his accommodation over lunch the following day, the young Briton replied, "Well, the room was very pretentious, you know, but Gad, what maid service!"

The so-called learned, the scholarly, the knowledgeable go on living in a world of their own fictions. They have no concern for reality at all -- they are disconnected from the real. And it is the real which can make your life a joy, a bliss.

The word "God" is not God, the word "love" is not love either. So the poor people who go on thinking about the word "God" or the word "love" are simply missing a great opportunity. They may have known what God is, they may have become acquainted with the mysteries of love, but the word is hiding the truth; the word is covering their eyes. The eyes of all knowledgeable people are so covered with theories, theologies, dogmas, creeds, that they cannot see. They are not transparent. And wisdom is a transparency, a vision unclouded -- unclouded by all thoughts, unclouded by all dust.

One has to cleanse oneself every moment, because dust tends to gather on the mirror every moment. It is a natural process. While you are sitting here, the mirror in your bathroom is gathering dust. Even in the night when nothing is happening -- even the doors of the bathroom and the windows are closed -- still some dust is gathering, settling on the mirror, because dust particles are there in the air itself. Every day in the morning you have to clean the mirror.

One has to be even more alert about the inner mind, the inner mirror, the inner capacity of reflection. EACH moment you have to clean the dust. I prefer to put it in this way: EACH moment a sannyasin has to die to the past and be born anew. Then he remains transparent, then his mirror remains clear. Then there is nothing to obstruct his perspective. Then he is neither a Christian nor a Hindu, nor a Mohammedan, nor a Buddhist. Then he is simply a mirror, just a mirror, a mirroring -- mirroring all that is, within and without. Out of that mirroring, wisdom is born.

Wisdom is the flowering of your transparency, of your translucency, of your luminous being. That's what we are doing here. In fact, the function of the Master is to undo what the society has done to you. It is an anti-university, an anti-school, an anti-college, because it is not here to impart knowledge to you but to impart something totally different, something of a different dimension. It is here to create a triggering process in you so that you can get out of your so-called scriptures, words, theories, and you can become just ordinary. You can just become whatsoever you are without any pretensions.

I exalt the ordinariness of consciousness. I am not teaching you the superman here. Friedrich Nietzsche went mad simply because of the idea of the superman. And in India also, Sri Aurobindo, his whole life, was feeding the Indian ego with the idea of the superman, of the supermind, of the supernatural.

All this esoteric nonsense has become such a heavy burden on man that it has to be totally burnt -- less than that won't do. A fire is needed so that all that can be burnt can be burnt, and only that which remains will be your true self.

I am not esoteric, I am not occult, I am not teaching you the other world, I am not teaching you the supernatural, the superman. I am simply exalting the very ordinariness of every human being, the very ordinariness, not only of human beings, but of animals, of trees, of rivers, and rocks -- this very ordinariness of godliness. To me, godliness and ordinariness are equivalent, synonymous.

If I have to choose I will drop the word "God," because it has become really goddamned. Just pure ordinariness... and to live it moment-to-moment, joyously, dancingly, celebratingly. Then wisdom blooms. Then the spring comes and the grass grows by itself.

The last question

OSHO, YOUR COMPASSION TOWARDS INDIA BRINGS, IN RETURN, ANGER AND CONDEMNATION

TOWARDS YOU. EVERY DAY INDIAN NEWSPAPERS AND MAGAZINES ARE FULL OF THIRD-RATE CRITICISM AGAINST YOU. EVEN SO, YOU KEEP HAMMERING THIS ROTTEN CULTURE. WHAT IS THIS BUSINESS? DOES INDIA DESERVE SO MUCH COMPASSION?

Chaitanya Keerti, it is because I am saying something which India has completely forgotten. It hurts. India has forgotten the truth. For thousands of years it has lived in a foggy state of mind -- not only that, it has also become very attached to that foggy state for the simple reason that it has nothing else to cling to. This is the only prop for its ego.

For twenty-two centuries India has been in political slavery. Now, a country existing for twenty-two centuries in slavery cannot have any source of ego as far as the political world is concerned. It cannot brag about world conquerors like Alexander the Great.

For five thousand years, India has been living in a very superstitious way. The priests have dominated India more than any country ever, and they are the most cunning people in the world. Because of their exploitation, oppression, because of their poisoning of the Indian soul for five thousand years, India has not been able to find any way into truth. They were standing like a China Wall against the truth.

It was a question of life and death for the priesthood. Either the truth or the priest -- both cannot survive together, there is no possibility of their coexistence. If truth wins, the priest disappears. Hence, the truth has not to be allowed to win so the priest can go on dominating. No other country has been dominated by priests like India has. For five thousand years a spiritual slavery....

There is nothing to support the ego of the nation -- no science, no technology, no richness, no political freedom, no democracy. You can see the problem. The problem is.... But a nation has to depend on some props, because a nation is not a true reality, remember; it needs props.

The individual can exist without the ego because the individual is a reality and the reality has no need of the ego. But the nation, the race, the church, the state -- these cannot exist without egos. Without egos they will fall apart. It is the ego that functions as a false center and keeps them together Hence, a Buddha can exist without the ego but Buddhists cannot. Krishna can exist without an ego but Hindus cannot. Remember this always: a false entity needs a false center, otherwise it will wither away.

India as a country, as a nation, as a race, was in tremendous need somehow to create a false center. And there was no ordinary alternative available -- money, technology, science, political power -- so the only thing to fall back upon was a spiritual longing, the other world. And it is easy, because then you are dealing with invisible goods. Nobody can prove it, nobody can disprove it. It is very easy to live in hope of the other world. But who will create that hope? Then you have to depend on the crafty priests, the BRAHMINS -- they became the mediators. They started talking about the other world. They have even given you maps of the other world; they don't know the map of the world, this world... if you ask them, "Where is Timbuktu?" they may not be able to answer, but they can tell you EVERY detail of heaven -- not only of one heaven but of seven heavens, a seven-storied heaven. They can tell you all the details, the minute details of seven hells. There is no problem about it; it is religious fiction.

Hindus believe in seven hells. Jainas believe in three hells and three heavens. And there was a man in Mahavira's time, who must have been a very beautiful man -- his name was Sanjaya Vilethiputta. He said, "This is all nonsense. There are seven hundred hells and seven hundred heavens!" But people said, "Mahavira says only three, Hindus say only seven" Sanjaya Vilethiputta said, "Because they have only gone that far, I have searched the whole terrain."

Once a follower of Radhaswami came to me. They believe in fourteen heavens, fourteen stages of paradise. Of course, the founder of their religion has reached the fourteenth. Others are somewhere on the ladder: Rama and Krishna and Buddha are somewhere on the seventh; Jesus, Mohammed and Zarathustra somewhere on the sixth; Nanak, Kabir, Meera, somewhere on the fifth... and so on and so forth, each according to his need, and each according to his capacity.

He had brought the whole map. He wanted my approval: what did I think about this map, what did I say -- was it right or not.

I said, "It is absolutely right"

He was a little shocked because people had told him not to go to me because I would disturb him. And I said, "It is absolutely right. I know. Your guru has reached the fourteenth -- I have seen him there."

He said, "What do you mean?"

I said, "I am in the fifteenth, and he is always begging me, 'Pull me out of the fourteenth!'"

He was shocked, he was angry. But if there are fourteen, why not fifteen? Nobody can prove it, nobody can disprove it.

I have heard: in New York a shopkeeper was selling invisible hairpins. And, of course, the women were immensely attracted -- invisible hairpins!

One woman looked in a box.... Of course, when the hairpins are invisible you cannot see them -- the box looked empty. She said, "Are they really there?"

The shopkeeper said, "They must be. Nobody has ever seen them. In fact, for months we have run out of stock, but they are selling!"

When something is invisible you can go on selling it; there is no problem about it.

India has been selling invisible goods to the world. Visible goods are not there. Naturally they become angry with me because I insist that goods should be visible, that you are carrying an empty box, that there is no goose in your bottle. And for five thousand years they have been doing such good business -- and I am destroying their very foundation.

Chaitanya Keerti, it is natural that they get angry at me. But anger simply shows fear, remember always: anger is fear standing on its head. It is always fear that hides behind anger; fear is the other side of anger. Whenever you become afraid, the only way to hide the fear is to be angry because fear will expose you. Anger will create a curtain around you; you can hide behind anger. The Indian mind is becoming really afraid of me. And it is not only the Indian mind but all the other minds in the world who are doing the same kind of business of dealing in invisible goods. They are all becoming afraid.

When they become angry at me I know that I have hit the right point. I rejoice in it! They have been pretending love, compassion, sympathy, understanding, and I am exposing them to their very core. Without knowing what they are doing, they are doing what I want them to do. They are in my hands. Anybody who gets angry at me is caught by me. Now he will be in a whirlwind. I will churn him, I will haunt him. Sooner or later he himself will throw his clothes off and stand naked in the sun. That's what is happening. When they are angry at me they are really showing that they have been exposed.

And the only way to defend is to be aggressive. They are defending themselves, but they can defend themselves only if they become aggressive. Their anger is simply showing their impotence.

I have heard a beautiful story, an ancient story:

A man came to China. When he entered the country -- it must be an old, ancient story -- just on the boundary he saw a crowd. Two people were almost ready to kill each other. They were shouting, jumping, making all kinds of angry gestures, swords naked in their hands. But nothing real was happening, as if it was a movie, as if it was just a play. He could not even detect any anger on their faces. Their eyes were calm and quiet, their faces were relaxed. They looked very centered and grounded. So why all this shouting and swinging of swords, and jumping and jogging and running at each other? And nobody is being hit, and nobody is preventing you either. The crowd is simply standing there witnessing the whole scene.

The man became a little tired after a while, a little bored too. One needs some excitement, something should happen. Then one man became angry; his face became red, his eyes became flaming. And the crowd dispersed! The fight ended there.

The newcomer could not believe it, he could not understand what was happening. He asked one person, "What is the matter? I cannot follow the whole sequence. They were ready to kill, but when the time for real action came -- one man had become really angry, had lost his cool -- why did the crowd disappear?"

The crowd said, "They are both Taoists, followers of Lao Tzu, and this is the criterion in Taoist schools; that the moment a person becomes angry he is defeated. There is no need to fight -- he has shown his impotence, he has shown his fear. That's enough! His anger shows that he is a coward. Now there is no point; the other person has gained the victory, he is the conqueror -- he remained cool. He could not be distracted from his center. He could not be pulled out from his grounding. He remained integrated."

Chaitanya Keerti, I know what is happening all over India: thousands of people writing against me, shouting against me. They are losing their so-called cool -- which was phony, because only a phony cool can be lost. Their whole idea of tolerance, their whole idea of accepting others, of accepting different points of view, is lost. A single man, who never even moves out of his room is enough to create a turmoil throughout the whole country.

But it is a significant phenomenon. It shows that all those five thousand years of bogus spirituality have

not done any good to India. That's what I wanted to show the whole world. They are making my point emphatical. I am stating the point, they are supporting the argument. They are supporting me!

One man has suggested that I should be given shock treatment, electric shocks. This is real Indian culture. Another man has suggested I should be immediately deported from the country. This is tolerance, acceptance of different points of view. A third man has suggested I should be thrown in the Arabian Sea -- not even in the Indian Ocean, because I may poison the Indian Ocean -- in the Arabian Sea. This is a non-violent country, the country of the seers and the sages, of the saints, mahatmas... and all kinds of dodos.

Creeping around to the bedroom window, the Indian private detectives saw their client's wife in bed with another man.
"Just as I suspected," said the first Indian. "Let's go in after him."
"Great idea," the other Indian replied. "How soon do you think he will be finished?"

A travelling Indian guru, His Holiness Swami Etceterananda Paramahansa, founder of Holy Cow-Dung Ashram, Miami Beach, arrived hot, tired and thirsty at a small farm and asked the farmer, of his charity, for a drink.
"Would ye fancy a drop of ale, reverend?" asked the farmer.

The Indian guru blanched, "Nay, I would not, brother," he said sternly, "for I have taken the pledge. Not a drop of the demon drink shall pass my lips. A glass of your good, fresh milk will suffice me."

So the farmer, being a bit of a wag, fetched a glass of milk and splashed a liberal lacing of rum into it. He handed it to the guru, who drank deeply, smacked his lips, raised his eyes to heaven, and said, "Oh, Lord! What a cow!"

Vacation time was suntan time as far as Joan, an admirably proportioned secretary, was concerned, and she spent almost all of her day on the roof of the Taj Mahal Hotel in Bombay, sopping up the warm sun's rays. She wore a bathing-suit the first day, but on the second she decided that no one could see her way up there, and she slipped out of it for an over-all tan.

She had hardly begun when she heard someone running up the stairs. She was lying on her stomach, so, pulling a towel over her derriere, she continued to recline as before. "Excuse me, miss," said the flustered little assistant manager of the hotel, out of breath from running up the stairs, "the hotel does not mind your sunning on the roof, but we would very much appreciate your wearing your bathing-suit as you did yesterday."
"What difference does it make?" Joan asked rather coolly. "No one can see me up here, and besides I am covered with a towel."
"I know, I know," said the embarrassed little Indian, "but unless you wear your bathing-suit, the dinner cannot start. And the governor of Bombay is giving a big dinner to all the respectables of the city."

The woman could not understand. "But what is the matter?" she said. "I don't see the point. Why can't the dinner start? What has it got to do with my bathing-suit?"
"Right, lady," said the embarrassed little man. "You are lying on the dining room skylight!"

Now, how can the dinner start? All the Indians will be looking towards heaven -- they are always looking towards heaven. And such a sight! They cannot miss it. But they will pretend -- they will be on their knees with folded hands looking towards God. They will not look at the skylight directly, they will not say that they are enjoying the scene, they will do a long prayer, so long that they will forget completely about the dinner. And everybody will be pretending that he is not looking at the woman lying down naked on the roof.

This country is a country of pretenders, and I am hurting them. And I want to hurt them, because that is the only way to pull the pus out of their centuries-old wounds. They are angry at me, they are condemning me. That shows that I am on the right track. They cannot ignore me. Either they have to be with me or they have to be against me -- either way I am willing -- but I would like it to be a decisive phenomenon.

Even if a few intelligent people are with me -- and they are with me -- we can transform this whole rotten culture and give it a new life. It needs compassion. Five thousand years of spiritual, political, economic slavery.... What other reason, Chaitanya Keerti, do you think is needed for me to be compassionate towards this culture?

But they will not be easily ready to change. Change is hard; it goes against your grain, it goes against

your habits, it goes against your hangover. And the hangover of India is very long. They are suffering from the past -- they only have the past.

Remember one thing: a child only has the future, he has no past. Hence, a child never thinks in terms of nostalgia. There is nothing at his back. He is so fresh that he has no memories. The young man lives in the present. The present is so beautiful; the past was only childhood, a preparation at the most. And the young man does not bother about the future -- one starts thinking of the future when the present starts slipping out of one's hands.

The old man thinks only of the past; he has no future. There is only death, a dark night waiting for him. He wants to avoid it. The only way is to turn his back to the future and look at the past. The child looks towards the future, the old man towards the past; the young man remains in the present.

The same is true about cultures. When a culture is very new it looks to the future. It has a tremendous aspiration for the stars, it grows, it expands. When a culture remains really young -- which very rarely happens, in fact, it has not happened yet -- then the culture remains in the present. And when the culture becomes old, it starts thinking in terms of nostalgia, of the past, the golden age that is no more.

Individually also, youth is a new phenomenon. In the past the child used to go from childhood to old age; youth was not a stage at all. In poor countries it is still so. You can see in the aboriginal tribes of poor countries, children six years old, five years old, working like old men. Seven years old, eight years old, and they are already burdened with worries. They will not have a chance to be young. Hence, in the past there was no generation gap. The generation gap is a new phenomenon, a very significant phenomenon. This is the first time it has happened, this is the first time we have been able to afford it. It belongs to an affluent society, it belongs to a certain richness, when the generation gap appears.

The child and the old man are facing each other -- there is no gap. The child looks to the future, the old man looks to the past. Hence, you will always find a great friendship between children and old people. They are facing each other. That has always been the case -- children and old people lived together. There was no gap.

The youth is a new phenomenon in the world. He is neither a child nor an old man. He is breaking new ice. He is trying to live now, here. Yes, a few individuals in the past have lived in that constant youthfulness, but only individuals, not cultures. There is a possibility now that even a culture may start living in the present. Many individuals will be needed to prepare the ground for cultures to live in the present.

The Indian concept of time will show you many things. It says the best age has passed, it was the first age, the golden age; they call it SATYA YUGA, the age of truth. It is prehistoric. At that time life was the most beautiful, it was the golden peak. Time walked on four legs -- it was very stable. Then the fall began.

The Indian idea of time is just anti-Darwinian, unscientific, totally inhuman. Then the fall began -- the age of fall, not of evolution, not of progress -- things started shrinking. Time started walking on three legs. Things became hazy, unbalanced -- it is called treta, "three legs." Then things fell more: time had only two legs, it became even more difficult. It is called dwapar, "two-legged time." And now is the fourth and the last, the most condemned stage -- it is called KALI YUGA. Now all three legs have disappeared. Time is standing only on one leg, ready at any moment to fall, to be toppled. Just one-legged time, and that one leg is already in the grave.

This is a very dark and dismal vision. This is the vision of an old, ancient, rotten country. India needs a rebirth, it needs a new childhood. It will protect its ideas because it is so accustomed to those ideas. They are its only treasure! So when I hit at those ideas I look like an enemy. The friend looks like an enemy, and the enemies are being taken for friends. But this is natural, this is logical. It can be understood.

A grave-digger, thoroughly absorbed in his work, dug a pit so deep one afternoon that he could not climb out when he had finished.

Come nightfall and evening's chill, his predicament became more uncomfortable. He shouted for help and at last attracted the attention of a drunk staggering by.

"Get me out of here!" the digger pleaded. "I am cold!"

The drunk peered into the open grave and finally spotted the shivering digger in the darkness. "Well, no wonder you're cold, buddy," said the drunk, kicking some of the loose sod into the hole, "you haven't got any dirt on you!"

Now, if you ask a drunkard, he will have his own logic. He will see reality through his own

drunkenness.

Indians get angry because they have become accustomed to being praised continuously. Nobody has ever criticized them. Nobody has ever pointed out to them that "You are living a death, not a life. You are shrinking and dying. You have lost the fervor, the zest, the gusto to live authentically, to live totally."

They have been praised. Their paleness has been given the halo of holiness. Their anti-life attitudes have been raised to great spiritual fantasies. Their hysterical experiences have been called samadhi. Their madness has been respected as if something of the beyond has descended in them. Their gibberish is thought to be esoteric; people go on finding meanings in it.

Fools have been worshipped, masochists have been thought to be ascetics, sadists have been thought to be great saints. Perversions of all kinds have been given a spiritual connotation. Now, to expose this whole lie of thousands of years is risky.

But I am willing to take the risk because I have nothing to lose -- the goose is out! I have nothing to lose. At the most they can kill me; that is not going to help them. Even my death will be of tremendous help to them. It may shock them out of their nonsense. It may bring them out of their stupor, their sleepiness.

Hence, Chaitanya Keerti, I am going to continue. They can go on criticizing me. Their criticism is basically because of my life-affirmative approach. They have lived a life-negative philosophy. They are against all that gives you joy; they are suppressive, repressive; they are boiling within, but they go on carrying a blanket cover. Nobody wants to show his nakedness. And when your blanket is worshipped so much, and not only in India but all over the world....

There are so many fools in the world that any Indian can find disciples. It is not a problem at all. Just your being Indian is enough, and you are a guru. I have seen such things happening before my eyes.

One of my disciples, Nirmala Srivastava, has now become a great spiritual leader. Now her name is long: Her Holiness Jagatjanani -- "The mother of the whole world" -- Mataji Nirmalaji Srivastavaji.

She was once traveling with me in a car, and I passed by Muktananda's ashram. The people staying in Muktananda's ashram invited me to be there for a five-minute stay, just to take a cup of tea. And it was a long journey so I said, "There is no harm in it." Anyway I love a cup of tea! So I stayed for five minutes.

Nirmala saw Muktananda. She could not believe that this stupid-looking man -- disgusting, more or less a buffoon -- had become a great spiritual leader.

After the tea, when we re-entered the car she said, "If this man can become a spiritual leader, then why can't l?"

I said, "You can." And she has become one.

There is one man here from Australia who asked me a question -- because now she is in Australia, doing great spiritual work. He asked me: "Once in a while you talk about a woman, Rabiya el-Adawiya. What do you think about Mataji Nirmala Deviji? Is she also of the same category as Rabiya el-Adawiya?" The man is here.

I know her perfectly well -- for ten years she was my student. There is nothing in it, no spirituality, no meditativeness... but she got the idea from Muktananda. And it is not the only case.

You must have heard the name of a great sardar yogi in America, Yogi Bhajan. He was just a porter at Delhi Airport. He saw Muktananda coming with seven hundred Americans.... Of course at that time his name was Sardar Harbhajan Singh; he was a poor porter, but certainly he looked far better than Muktananda, more impressive. The idea came into his mind, "If this fool can be a PARAMAHANSA, A SATGURU, etcetera, etcetera, then why should I waste my time just being a porter?" He dropped the job, went to America, and is now the greatest spiritual leader of the Sikh hierarchy in the Western hemisphere.

Just a few days ago, he was back in Delhi with all his disciples. One of his bosses, who is a lover of me, passed by. He saw him sitting on the lawn of the Delhi Taj Mahal Hotel with his disciples. He could not recognize him, he had changed so much. He thought, "A great mahatma."

But Yogi Bhajan is a simple man in that way, far simpler than Muktananda or Nirmala Devi. He sent a disciple to the boss to tell him, "Come to my room. I have something to say to you."

The boss could not understand why the great yogi was calling him; he was thrilled, excited. He went into the room, Yogi Bhajan came in and he said, "Boss, don't you recognize me? I am just that poor Sardar Harbhajan Singh, your porter. Have you forgotten me completely?"

Then he could recognize the face. He said, "But what has happened? You have become such a great yogi with so many disciples!"

Then he told the story... that it is due to Muktananda. The whole credit goes to Muktananda!

Indians cannot drop that garbage easily because that is the only garbage they are capable of selling to the world. They cannot get rid of that crap. It stinks! But it sells. There are millions of people in the world who are hankering for it and they don't know where to go. India has become their hope... and they will be exploited.

They are angry at me, all the gurus of India are angry at me, because I don't belong to their tradition. I am not here to exploit anybody, I am not here to force indoctrination on you: Indian culture, Indian religion, and all that nonsense. I am here just to help you to be free from Christianity, Hinduism, Jainism, Buddhism. I am here to help you to be yourself, just to be yourself.

My sannyasins are not my followers, they are just my friends. I love them, they love me, but there is no hierarchy. I am not holier than you, or higher than you. That goes against the Indian investment. They are bound to be against me, Chaitanya Keerti. I am affirming life, they have been denying it all along.

Nirmala met her friend Vimala on the street one afternoon and noticed that Vimala was well along the road of pregnancy.
"You know," Nirmala said, "I would give anything to have a baby. But I guess it's hopeless."
"I know just how you feel," Nirmala said. "My husband was that way too, but everything is fine now. In fact, I am eight months pregnant."
"What did you do?"
"I went to Swami Etceterananda."
"Oh, we tried that," Nirmala replied. "My husband and I went there for six months."
"Don't be silly," Vimala told her. "Go alone!"

And they will find all kinds of arguments against me. They are argumentative people. For centuries they have done nothing else but argue. But their arguments are not going to help them because I am not arguing for any philosophy; otherwise they would be able to confute me. I am arguing for existence, and there they are at a loss.

If it was only a philosophical argument there would be no problem. India has known many philosophies. Buddha argued against the Vedas and there was no problem. Mahavira argued against the Upanishads; there was no problem. Shankara argued against Buddha and Mahavira; there was no problem. Ramanuja argued against Shankara; there was no problem. It is an accepted fact, if you argue only for a philosophical standpoint, nobody is worried, because it is just airy-fairy; it does not make any change in one's life.

I am not arguing for a philosophy. I am not philosophical at all, I am totally existential. That's where they are finding it difficult. They are finding it absolutely difficult to decide how to cope with me, what to do with me. Hence the anger, hence the condemnation, hence all kinds of third-rate criticism. They simply show their reality. Those third-rate criticisms that they go on making against me are simply bringing their reality to the surface. They are showing their nakedness, their ugliness. And that serves my purpose.

The real-estate salesmen in Bombay lead lives entirely unbounded by mere prosaic fact. One of these gentlemen was showing some property to a possible customer, a rich man, and he was pulling out all the stops.

He finished up with, "Why, the climate is the best in the country! Do you know? -- no one ever dies here."

And just then a funeral procession came into view, wound slowly down the street and disappeared from sight. The real-estate agent was taken aback for a second, but he made a quick recovery.

Removing his hat, he said solemnly, "Poor old undertaker -- starved to death."

Indians are clever at argumentation. If I was arguing they would have found a thousand and one arguments. But I am not arguing, I am simply pointing to the moon. My fingers are not my arguments but only indicators. Don't cling to my fingers, see the moon. And it is time that the moon should be seen.
You ask me, Chaitanya Keerti:

EVEN SO, YOU KEEP HAMMERING THIS ROTTEN CULTURE....

I will go on hammering. It is so rotten that there is every hope that we may get rid of it. It is falling apart

on its own; just a little hammering is needed. I am going to hit it mercilessly.
And you ask:

WHAT IS THIS BUSINESS?

This is the business of people like me. It has always been the business of people like me.

Socrates was told by the court in Athens, "If you stop talking about truth, we can release you. You will not be put to death." Socrates refused, and the words he used were very beautiful. He said, "That is my business. I cannot stop talking about truth. Just as I breathe, I talk about truth. It is my business."

I am going to continue. My hammering will become harder because I have to bring more and more rubbish to the surface. My hammering will go deeper. It is a surgical hammering -- many rotten parts of this goddamned country have to be removed. It needs nothing less than that. Medicines won't help, it needs an operation. And I am preparing the operating table....

It is going to be a great adventure. But even if the patient dies, there is no harm done. At least there will be some space, at least there will be less of a crowd. And the patient is dead anyway. This country is living a posthumous existence. It died long ago: the day it started the idea that we are falling, that the golden age is lost, that we are falling deeper and deeper into darkness and hell, it lost all qualities of life. Since then it has been living a posthumous existence.

My effort is to give this country a real death so that a real birth becomes possible. Resurrection is possible only after crucifixion. There is no other way. Death is the way for life to come back, so don't be afraid of death! In fact, life and death are not opposites, they are not contradictions to each other. They are like two wings -- they help each other, they are complementaries.

I teach you to live totally, and I also teach you to die totally. Totality has to be the taste of a really religious person. And when I say "a really religious person" I don't mean anything supernatural, anything higher, holier -- I simply mean the innocent life, the ordinary life. I exalt the ordinary, I praise the ordinary, I worship the ordinary.

The Goose is Out

Chapter #7
Chapter title: Only one time: now

7 March 1981 am in Buddha Hall

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The first question

OSHO,
I HAVE HEARD YOU SAY NOT TO ASK FOR ANYTHING IN OUR PRAYERS. THEN WHY DOES JESUS SAY TO US, "WHEN YOU PRAY, SAY: GIVE US OUR DAILY BREAD. FORGIVE US OUR TRESPASSES. LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL"? AND ALSO JESUS HIMSELF ASKED, "MY FATHER, IF IT IS POSSIBLE, LET THIS CUP PASS ME BY, YET NOT AS I WILL, BUT AS THOU WILT." PLEASE EXPLAIN.

Dhyan Prabodh, religion has a long history. Much of it is only a hangover from the past. The real religion, the essential religion is possible only now, because man has come of age. The past of humanity was very childish -- not childlike, remember, but childish. And it was bound to be so; it was inevitable, unavoidable. So I am not complaining about it, I am simply stating the fact that whenever you think of religion, never think in terms of the past otherwise you will have a totally wrong orientation. Think more in terms of the present.

When you think of the Theory of Relativity, you don't bring Newton in. You know he did contribute something to scientific growth, but his days are over. We are grateful for whatsoever he did, whatsoever he could do, but with Albert Einstein, Newton was finished. He will remain only a footnote in the history of scientific growth.

The same is true about religion, about every human endeavor. When you are going to the moon in a spaceship, the man who invented the bullock cart has certainly contributed immensely -- without the bullock cart there would have been no possibility of the spaceship -- but you don't go on worshipping the man who invented the bullock cart. You don't even remember his name. And while you are involved with a spaceship, it is better to forget all about bullock carts. They are not going to help; their mechanism is out of date.

But about religion we are not so rational -- about religion we are very emotional. About religion we are not so scientific -- about religion we are very illogical, superstitious.

Religion has passed through two phases. The first phase was that of prayer; that is the bullock cart era of religion. The second phase is meditation, that is the spaceship age of religion. They are totally different dimensions. Their sources are different, their workings are different, their whole milieu is different. And one should not get confused between the two.

There is much confusion around the world, so let me explain to you. And be very patient because we are all conditioned by the religions of prayer. Their weight is heavy; every human being is crushed under a mountainous weight. And the work for a Master has become more and more difficult, because it is not only a question of helping you to be meditative: before that can start much has to be negated in you, much rubbish has to be shovelled out, much dirt has to be cleaned off. The whole past has to be dismantled, only then will you be able to open your wings to the essential, mature, adult dimension of religion.

Prayer means fear, hence all the old religions are fear oriented. Their Cod is nothing but a creation of their fear; it is not a discovery, it is imagination, it is projection. They are full of fear; they need a father figure to protect them from all kinds of fear. And there are thousands of fears in life: there are anxieties, anguishes, problems to be encountered, insoluble puzzles, unbridgeable gaps; man is surrounded by great darkness. He needs a protective hand; he wants somebody as a security, as a safety.

Each child is brought up by parents. His first experience with the parents becomes very decisive, because he is protected, comforted, consoled; all his needs are fulfilled, he does not have to worry, he has no responsibilities, he is taken care of. He can rely on the parents. But this is not going to be so forever. Sooner or later he will have to stand on his own feet.

The moment he stands on his own feet a great trembling arises in him: now who is going to save him? Now who is going to console him? And the problems go on becoming bigger and bigger every day. As life progresses it starts coming closer to death, which is the ultimate problem to be solved. And there is great anxiety about death.

Each child starts falling back, each child starts going back to the childhood state, because that seems to be the only part of his life where there was not a single problem at all. This is regression.

This regression has been thought of as prayer; it is not prayer. Then he falls on his knees and starts praying to a god....

It is not accidental that all the religions call God "the Father." Yes, there are a few other religions which call God "the Mother" -- which is the same. In matriarchal societies God is the Mother, in patriarchal societies Cod is the Father. One thing is certain: that God has to be the ultimate parent.

And then every community, society, civilization, invents its own Cod; they say, "God created man in his own image." That is absolutely wrong -- man has created God in his own image. And because there are so many kinds of people in the world, there are so many images of God.

But that image is your fabrication; you are praying before your own invention. Prayer is really one of the most absurd things possible. It is as if you are praying before a mirror, seeing your own face, kneeling down before your own image, asking for favors, and there is nothing in the mirror except your reflection.

All prayers... prayer as such is juvenile, it is regressive.

It will hurt you, but I cannot help it. I have to say the truth as it is.

Prabodh, you ask me:

I HAVE HEARD YOU SAY NOT TO ASK FOR ANYTHING IN OUR PRAYERS.

In fact, the moment you stop asking, you will stop praying. That is a simple methodology -- I sometimes have to go a little roundabout, just so as not to hurt you too much.

I don't see that there is any God who created the world. I certainly experience a quality of godliness in existence, but it is a quality, not a person. It is more like love, more like silence, more like joy, less like a person. You are never going to meet God and say "Hello" to him, "How are you?" and "I have been looking for you for thousands of years. Where have you been hiding?"

God is not a person but only a presence. And when I say "presence," be very attentive, because you can go on listening according to your own conditioning. You can even make "presence" something objective -- you have again fallen into the same trap. God is a presence at the innermost core of your being: it is your OWN presence. It is not a meeting with somebody else.

Martin Buber, one of the great Jewish thinkers of this age, has written that prayer is a dialogue between "I" and "thou." There is no "thou," hence the dialogue is impossible. All prayers are monologues. And because there is no "thou" there is no "I" either; they can exist only together, they cannot exist in separation. How can you imagine the existence of "I" without "thous"? "Thous" are needed to demark the line of the "I."

But Martin Buber in a sense is right -- he is defining the whole past of religion. He himself is burdened with the past; he could never get out of his Jewish skin. He remained encaged, he remained a Jew -- a nice, beautiful person, of great intellectual capacities, but still in bondage.

The Jewish idea of "I" and "thou" is the basic pattern for prayer. Without "I" you cannot pray because there is nobody to pray to. Without "thou" you cannot pray, because whom to pray to? And if you are not asking for anything, then for what are you praying? Prayer means asking, it is a demand, howsoever camouflaged, howsoever subtly hidden behind beautiful garbs and masks. It is asking: you are demanding, you are saying, "Give me this! Give me that!"

So when I say there is no Cod, remember this: I really mean that existence is enough unto itself. It needs no creator. There is creativity but no creator. The division between creator and creativity has to be dissolved, only then will you be able to rise to the peaks of meditation. Otherwise you will remain confined to the childish patterns of the past: kneeling down before images in temples, in synagogues, in churches, and doing all kinds of foolish things. But those foolish things are being done by thousands of others, so you never become aware that they are foolish. When the crowd is with you, when the multitudes are with you, you feel on safe ground. You feel shaky only when you are alone.

Meditation is the experience of aloneness. Only very courageous people can enter into that dimension. Prayer is a crowd phenomenon, it is part of the collective mind. And when you are in a crowd, certainly a great confidence arises in you. It is infectious, because so many people cannot be wrong. But I would like to tell you: it is always the case that the multitudes are bound to be wrong. Only rarely is there an individual who is right, because truth is such a pinnacle, such a peak, like Everest. You cannot go to Everest with a multitude; there is not space enough. Only one person can stand on the highest peak -- alone.

Meditation is the experience of being totally alone, utterly alone. Prayer is a crowd phenomenon, it is a mob psychology. Hence Hinduism, Christianity, Judaism, Mohammedanism, all have remained religions of prayer. Even the two religions which tried to become religions of meditation fell back -- Buddhism and Jainism, these two religions tried to be religions of meditation. But only Buddha and Mahavira, two individuals, could manage. The moment they died their religions started falling back to the old, regressive pattern; they both became religions of prayer.

Now Jainas are praying before Mahavira. That is even worse, because Christians can have some support from Jesus but Jainas have no support from Mahavira. Buddhists, millions of Buddhists, are praying before the statue of Buddha. That is ridiculous, unbelievable, because Buddha's last words were "Be a light unto yourself." And it is a strange phenomenon that Buddha's statues were the first to be made in the world; his statues were the first to be installed in temples.

There are temples of Buddha with thousands of statues. One temple in China is called The Temple of Ten Thousand Buddhas -- ten-thousand statues of Buddha in one temple. The whole mountain has been

carved into a temple. If Buddha comes back he will start beating his head, he will commit suicide.

The first thing to be remembered, Prabodh: I believe in an orgasmic universe. There are no such divisions as the creator and the created, the higher and the lower, the sacred and the profane, this and that. I believe in one organism.

Existence has not to be thought of in terms of a painter and his painting, because the moment the painting is finished, the painter and the painting become two separate entities. Existence has to be thought of only in terms of a dancer and his dance. You cannot separate them; the dancer and the dance are one. At the highest peak of dancing, the dancer disappears into the dance -- there is no dancer but only dance.

That is the experience of meditation: when you dissolve yourself into existence, when the dewdrop slips into the ocean and becomes the ocean. And vice versa is also true: the ocean slips into the dewdrop and becomes the dewdrop. They cannot be conceived of as two entities any more.

So when I say God is not a presence, I mean he's not anything outside you -- neither a person nor a presence as conceived in the language of objectivity. When I say God is a presence, I simply mean he is the innermost core of your being -- that silent core, that space where nobody else can enter you; that private, that absolutely intimate virgin space, your interiority, is God.

But the word "God" can create trouble for you. Words are very troublesome because words carry the past; they are made by the past, they are overburdened by the past. Any word is dangerous, because its meaning comes from the past. And for me the problem is: to use the words which come from the past -- because there are no other words -- but to give them such a twist and turn that they can give you a little insight into a new meaning. The words are old, the bottles are old, but the wine is new.

An old lady who was walking her dog decided to go into the local supermarket, which did not allow dogs. She tied the animal to a fire hydrant. No sooner was the dog tied than every loose dog in the neighborhood started sniffing this defenseless animal. The cop on the corner, observing what was happening, called to the old woman and told her that she could not leave her dog there alone.

She asked him why and he replied, "Lady, your dog is in heat."

She answered, "Eat, she'll eat anything."

He countered, "The dog should be bred."

The old lady replied, "She'll eat bread, cake -- anything you give her she'll eat."

In complete frustration, he said, "That dog should be laid!"

The old woman stared directly into his eyes and answered, "So lay her! I always wanted a police dog."

Words ARE dangerous... every possibility of being misunderstood.

You say, Prabodh:

I HAVE HEARD YOU SAY NOT TO ASK FOR ANYTHING IN OUR PRAYERS.

In fact, that is my way to prevent you from praying. If you have nothing to ask for, why should you pray? Then what is the rationale of it?

Even a man like Jesus is in many ways childish. But it cannot be helped: he belonged to the bullock cart age of religion, he belonged to the Judaic tradition. He lived as a Jew, he talked as a Jew, he died as a Jew. His whole way of thinking, looking, observing, was purely Jewish.

He was not really in rebellion, he was not a rebel in the true sense of the word. On the contrary, he was trying to prove that he belonged to the tradition, he was trying to prove that he was the person that had been predicted by the old prophets, that he had come to fulfill all their prophecies. Now this is sheer nonsense! Nobody can predict for anybody else; the past is absolutely impotent to know anything of the future. The future is that which remains open. If it can be predicted it becomes closed, it is no longer the future; if you can predict the future it is already past. You have already cancelled its opening, it has become closed.

He was trying to convince the Jews that "I am the messiah you have been waiting for." He was trying in every way to fulfill their expectations: doing all kinds of miracles, trying in every possible way to argue his case. This is not the way of a revolutionary. The revolutionary simply disconnects himself from the past; he has nothing to do with the past.

He was still trying to be a prophet in the Jewish sense. A prophet is a religious man with political tendencies, and religion and politics are unmixable. If you mix them, you will create a hotch-potch. And

that's what Jesus did: on the one hand he was trying to be religious, on the other hand he was trying to prove that he was a prophet like the old prophets. This political tendency with his religious leaning became a very confused phenomenon in him. He was utterly confused.

I don't see much clarity in him, he's not transparent, he's very clouded. You can see it in his own statement. He says, "My Father, if it is possible, let this cup pass me by...." That is his innermost desire. Otherwise, why should he say, "My Father, if it is possible, let this cup pass me by, yet not as I will, but as thou wilt?" This is a contradiction, a clear-cut contradiction. This is not said by a truly surrendered person. A truly surrendered person has nothing to say -- whatsoever is happening is happening.

From where does this "if" come -- "if it is possible"? This desire is there that "if you can manage, please... but if you cannot manage then it is okay, then whatsoever happens I will accept." But there is reluctance, there is contradiction. His own desire is that this cup should pass by -- this agony, this crucifixion, this death, should pass by. He was really deep down waiting for a miracle, he was hoping for a miracle. He was not very different from the crowd that had gathered there to observe the crucifixion. He was not very different from the rabbis and the priests and the government who were all conspiring to kill him; their philosophical background was the same.

The rabbis and the high priest of the temple of Jerusalem were trying to prove that this man was a fake. And he was trying to prove that "No, I am the true messiah -- and at the last moment you will see, when God himself descends to save his only begotten son." And time started passing: he is nailed, he is crucified, he is waiting for the miracle. Nothing is happening, all expectations are turning sour. In that moment of agony he screams, "Why have you forsaken me?"

But there is nobody to whom he is calling. There is nobody who has forsaken him. It is his own idea, it is his own projection, it is his own hallucination. This state is hysterical! But he is waiting up to the last moment. And when he says, "If it is not possible, then let thy will be done," that is surrender, but not true -- with reluctance, just a face-saving device.

Nothing is happening, all is finished. The crowd is jeering and laughing at the whole scene, people are throwing stones, insulting him, hurting him, people are returning home very frustrated because nothing has happened, convinced that he was a fake. Even his own disciples have escaped, seeing that now it is dangerous to be there. If they are caught... if Jesus is not saved by God, who is going to save them? Poor fellows -- they escaped. And it is logical.

Jesus saying, "Let thy will be done," is just making a last effort to save his face. This is not the way of a surrendered man. How can you surrender to your own projection?

Hence, I don't teach you prayer; prayer is bound to be diametrically opposite. Its expectation is basically contradictory: it requires you to surrender, only then can it be fulfilled. And when you surrender, then what is there left to be fulfilled? If there is some demand still to be fulfilled, you are not surrendered. Please see the contradiction.

Prayer is asking something impossible from you. You can ask God anything, but first you have to surrender totally. But if you are surrendered totally then there is no point in asking. From where will the asking come? Who will demand? And if you are still demanding, the surrender is missing, so the prayer cannot be fulfilled.

You see the simple mechanism of it? The prayer can be fulfilled only if you don't ask anything. But then what is there to be fulfilled? You had not asked anything in the first place.

I teach you a totally different kind of religiousness. It is that of meditation. You are not to worship, you are not to pray; you have to go deep within your own self -- a journey of self-discovery. It is not a question of discovering God. Why are you after God? What wrong has he done to you? Forgive him, forget him!

The first and the only worthwhile inquiry is to know: "Who am I within this body-mind mechanism? What is this consciousness, this miracle of consciousness?" This miracle of awareness has to be discovered. You have to peel your being as one peels an onion. Go on peeling.... You will find layers within layers. And finally, when all the layers are discarded, eliminated, you will find in your hands pure nothingness, emptiness, SHUNYATA. That is your essential core, the center of the cyclone.

Discarding the layers of the onion you have discarded the bottle that was created by you, by the society, by the culture, by the past, by the tradition, and when you have discarded the bottle, the goose is out. Then you are as infinite as the universe itself, as eternal as timelessness itself.

You can call it godliness -- it IS godliness. It is the highest, the greatest flowering of being. But it is not a God somewhere outside you. You cannot pray to it. You can be it, but you cannot pray to it, because it is not separate.

You ask me:

THEN WHY DOES JESUS SAY TO US, "WHEN YOU PRAY, SAY... "?

Jesus never said this to you. He was talking to other kinds of people. If Jesus comes to you, remember one thing: there will be no possibility of any communication between you and him. There will be a gap of two thousand years. And you know very well that even the small gap between you and your father is almost unbridgeable. Talk to your father, and you are talking to a wall. Your father feels the same: talking to a child is impossible; there seems to be no communication.

Two thousand years is a big gap. If Jesus comes right now, he will look like a pygmy to you. You will not be able to understand why this man has been worshipped for two thousand years... for what? You will not be able to appreciate him at all. You will find a thousand and one faults in him, very easily. Even the most stupid of you will be able to see: "Is this the man we have been worshipping in thousands of churches, millions of people praying to him? Is this the man?"

But two thousand years of continuous painting... and that is the work of the church, theologians, philosophers, priests -- they go on making it up-to-date, as far as they can, they go on putting on new layers of paint. If you dig deep into these thick layers of paint, you will be really at a loss. When you discover Jesus, you will be very frustrated. You will find a very ordinary man. Yes, in those days he was extraordinary -- it is a question of time. In those days he was extraordinary because the people were even far more backward than he was.

But now you are two thousand years ahead of him. The way he talks and the things he says are not addressed to you, Prabodh.

You say:

HE SAYS TO US...

No, he has no idea of you. What I am saying I am saying to you, but what Jesus is saying he is saying to the people of his time. He is not contemporary to you, how can he say anything to you?

And this is one of the problems that I am encountering every day, because the people who come to me, either they are living with the hangover of Jesus or of Buddha or of Mahavira or of Krishna or of Zarathustra. They have their past hangovers, and I am a contemporary man! I am simply talking to the twentieth-century, and not only to the twentieth-century crowd but to the twentieth-century elite -- the people of the highest intelligence. Hence, it is difficult to understand what I am saying.

You live thousands of years back. It is very rare to find a contemporary man. Somebody is one thousand years old, somebody two thousand, somebody three thousand.... And the older they are, the more valuable they think they are. Hindus try to prove that their Vedas are the oldest scriptures, as if this is something creditable. The oldest scriptures simply means that you have not moved since then, you are still carrying the burden. Historians say that the scriptures of the Hindus, the Vedas, are five thousand years old. But Hindus are not ready to accept it -- they say they are at least ninety thousand years old. The older they are the better.

The same is true about other religions, as if all that is old is gold. In fact, life is always new, fresh, as fresh as dewdrops in the early morning sun on the lotus leaf, as fresh as the stars, as fresh as the eyes of a newly-born baby, as fresh as the song of the birds right now.

Life knows only one time, that is now.

Jesus was not talking to you, he could not -- he had no idea about you, he could not conceive of you. But he was talking to his own people, and his people lived with these ideas. He was paraphrasing the Jewish concept of religion.

He was saying, "GIVE US OUR DAILY BREAD. FORGIVE US OUR TRESPASSES. LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

Now, to me all that is just sheer rubbish.

"GIVE US OUR DAILY BREAD."

In the past, humanity has been very poor. The whole past has been one of long starvation, hunger,

illness, famine, floods -- all kinds of diseases. It is a miracle how man has survived somehow.

In countries like India, that is the case still. Hence, you will see one thing happening: the intelligent core of Western youth is turning more and more towards meditation, but the Eastern masses are turning more and more towards things like Christianity. Indians would like more Mother Teresas in India than me. Naturally, because bread is needed. If you look around India you will find only the poor people being converted to Christianity; not a single rich man is converted to Christianity. Beggars, orphans, widows, aborigines, who cannot manage even one meal every day -- they are being converted to Christianity. It appeals to them because bread is their problem.

Jesus says, "GIVE US OUR DAILY BREAD."

We have to create it; there is nobody to give it to us. That is the work of science; religion has nothing to do with it. We should start demarking lines: what can be done by science should be done by science, what can be done by technology should be done by technology. If your car has stopped and you have run out of gas, you don't just kneel down by your car and start praying, "Give us our daily gas." That will be as stupid as this prayer. You know you have to search for a gas pump! This is not the way -- it is not going to happen.

But priests have been trying all along to make religion dominate your whole life -- from bread to God. They are very much afraid to divide; hence, they were against science, against technology.

Bertrand Russell is right when he says, "If the whole of humanity is well-fed, well-nourished, prayers like this -- 'Give us our daily bread' -- will become absolutely futile." There will be no need at all! And with that, your churches, your temples, your priests, will start losing their power. They have possessed humanity for the simple reason that they have not allowed science and technology to improve your lot.

In India, Mahatma Gandhi was against science, against very necessary science too. He was against the railway trains, the telegraph, the post office, electricity. He wanted this country to live at least as primitively as people used to live ten thousand years ago. The only thing that he accepted as the greatest scientific invention was the spinning wheel. And he was worshipped as a mahatma.

To me, he is committing a crime, a far bigger crime than Adolf Hitler's. But his crime is very subtle. You cannot detect it because he is talking in religious verbiage: "One should trust God -- why should one trust science?"

My emphasis is: life is a multi-dimensional phenomenon, and we should be very clear-cut about divisions. Music should be taken care of by musicians, not by mathematicians. Dancing should be taken care of by dancers, not by chemists. Poetry should be taken care of by poets, not by physiologists. Science has its own contribution -- it is man's intelligence. There is no need for any prayer, we can provide this earth with a paradise, but we will not be able to unless we stop all kinds of nonsense that we are stuffed with.

But this has been a strategy of the priest. He can dominate you only if you are poor, he can dominate you only if you are starving -- because when you are poor and starving and miserable, you are bound to fall at his feet because he is the mediator between God and you. You don't know any address for where God lives, what language he speaks. That is the expertise of the priest. He knows God speaks Sanskrit, and he does not allow you to learn Sanskrit either, because if YOU learn Sanskrit then he will not be needed. He knows God speaks Aramaic, Hebrew; he will not allow you to learn Aramaic and Hebrew. If you learn them then he will be exposed, because there is nothing in Aramaic or Hebrew or Sanskrit, nothing of any value.

But if you don't know those languages you remain ignorant; and he goes on pretending to be the wise man. He can go on leading you -- blind people are leading other blind people. And his power depends on you, and he has become very cunning. Centuries of exploitation have given him the whole craft, the art, the knack of exploiting you.

Sigmund Steinberg, the well-known importer of ladies' gloves, paid an unexpected call on the rabbi of his temple. That worthy was more than pleased to see his fabulously wealthy congregationer, who more than made up in contributions for what he lacked in attendance and religious zeal. This time, however, the trip to temple was for a completely religious, if rather unusual, reason.

"Rabbi," Steinberg commenced after the usual amenities, "I am here to see you about someone most near and dear to me. Mine own, mine darling, mine three-times-a-champion, Westminster Abbey the Third, mine little poodlelah is this coming Tisha B'Av thirteen years old, and I want, Rabbi, you should bar mitzvah him."

The rabbi was completely taken aback. "But my dear Mr. Steinberg, that is impossible. There has never

been in the history of the Jewish religion such a thing. It would be a scandal. The temple would be a laughing-stock. My orders would be revoked. The sisterhood would be disbanded. The building campaign would be halted. The gentiles would be hysterical. And the board of directors would have my neck."

Steinberg was unmoved. Without so much as the bat of an eyelash, he addressed the rabbi again. "For the occasion, I am donating to the temple the amount, in cash, of five thousand dollars."

"Mr. Steinberg;' the rabbi beamed, "why didn't you tell me in the first place that the dog is Jewish?"

These people have become really cunning. Their whole effort is to remain in power, and the most necessary thing to remain in power, to remain rich, to remain in domination, is to keep humanity suffering. That is a simple strategy; anybody who has eyes can see it. Just think of a world where people are blissful, ecstatic, where people are living moment-to-moment with a dance and with a song.... How much of your old religion will remain? How many of your temples and churches and synagogues will be able to survive? They will start disappearing like smoke.

As your suffering disappears, your so-called religions will disappear. They ARE opium for the people; they have been keeping you in a subtle unconscious state. They are giving you great hopes. Those hopes are nothing but drugs, far more dangerous than any chemical drug can be. They have drugged the whole of humanity.

Jesus says, "GIVE US OUR DAILY BREAD. FORGIVE US OUR TRESPASSES."

What trespasses? But the whole of religion has lived with the idea of sin.

And what was the sin of Adam and Eve? -- that they disobeyed. Disobedience is not a sin, disobedience is part of growth. Each child has to disobey his parents, sooner or later -- and the sooner the better, because life is short. You should not waste your time. One has to learn to say no definitively, only then does a point arise where one can say yes. Without being able to say no, nobody is capable of saying yes. Disobedience is the background in which real obedience blossoms.

And if anybody was responsible for the original sin then it was God, not the poor serpent -- he is the greatest benefactor of humanity, the first true messiah, because he seduced Adam and Eve and told them to disobey. He was the first Master Without him there would have been no humanity, no Jesus, no Buddha, no Confucius, no Lao Tzu. The whole credit goes to the poor serpent. And the cause of the whole sin was God himself -- he prohibited....

The Garden of Eden was a big garden. There were only two trees; he was afraid Adam and Eve may start eating their fruit. One was the tree of knowledge and the other was the tree of life. Now, why should God be afraid of them knowing and living?

You can see the whole strategy of the priest. He is afraid of two things: knowing and living. He prevents you from knowing so he remains the knower, and he prevents you from living so that you are always falling at his feet begging: "Give us our daily bread." He does not allow you to live totally, intensely. He hinders you in every possible way; he cripples you, he paralyzes you. And the whole story begins in the Garden of Eden.

God seems to be the first priest. Why should he be afraid of them knowing? He should have blessed them really; he should have told Adam and Eve, "The first thing you have to do is go to these two trees; they are the most valuable. Know -- know life in its totality, know its mysteries, explore. Go from the known to the unknown, from the unknown to the unknowable -- go on a long pilgrimage. Nothing should be left unknown. You should become part of the whole mystery of the universe." That should have been his first advice if he had been really loving, compassionate.

And he should have told them, "Live -- and live passionately, and live totally! Live intensely, live ecstatically! These are the two trees you should not miss."

If I had been in his place, this would have been my advice: "Live under these trees. You can enjoy other trees whenever you want -- just for a change you can go anywhere -- but these two trees should not be forgotten." Instead of telling them this, God says, "Don't eat from the tree of knowledge." Why? Is he afraid that if Adam and Eve become knowers then they will become equal to him? Is he afraid of Adam and Eve becoming Buddhas, awakened?

Knowing comes through meditation, remember. The tree of knowing is the tree of meditation, and God prohibits meditation. Knowing comes as you enter deeper into your being; when you have reached to the very core, knowing explodes. You become flooded with infinite light.

And the same is true about living: the more you know, the more you live; the more you live, the more you know. They go together, hand in hand, dancing. Knowing and living are two aspects of the same coin; both happen to the meditator. But a religion which is based on fear is afraid of both.

And this is my whole teaching here: know and live. Live without fear, know without hesitation.

And the serpent seems to be absolutely right because he says to Adam and Eve, "God is afraid. If you eat from this tree you will become like gods -- then there will be no superiority, you will be equal to God. And if you eat from the tree of life you will become immortals, just as the gods are immortals. And God is afraid. He wants to keep you in subjugation."

Now who has committed the sin? Who has trespassed -- God, or Adam and Eve? But Jesus thinks still in terms of a rotten past. He is still thinking that man has trespassed.

I don't see... whatsoever you are doing is natural. What trespasses are you committing? The instincts that you are living are given by nature. Your sex is a gift from nature, your joy in nourishing food is part of your nature. You would like to live beautifully, you would love to live comfortably. You would like to have a beautiful garden around your house, you would like a warm swimming pool. You would like to love a man or a woman. I don't see there is any trespass. You are not committing any sin, you are simply following your nature, your spontaneous tendencies.

But the religions have condemned you, utterly condemned you. They have condemned everything that is natural, and through that condemnation they have created great guilt in you. Your whole heart is full of guilt. That guilt pulls you back; it does not allow you to live anything totally. It does not allow your dance to reach its peak, its crescendo. It does not allow you to sing and shout and rejoice. It represses you.
I cannot support any such kind of ideas.

Jesus says, "LEAD US NOT INTO TEMPTATION..."

What temptation is he talking about? What temptations are there? Life is so simple! But you can label things as temptations, then they become temptations.

For example, I was born in a Jaina family -- unfortunately, but nothing can be done about it. One has to choose one unfortunate state or another. Up to my eighteenth year I had not tasted the poor tomatoes, because Jainas are absolutely vegetarian and the poor tomato has the color of meat -- just the color! There is nothing in it, but the very color is enough for Jainas to feel repulsion. Tomatoes were not brought into my house; I had not tasted them.

When I was eighteen years old, I went for a picnic with a few of my Hindu friends. I was the only Jaina and they were all Hindus. And up to that time I had not eaten in the night either, because Jainas don't eat in the night -- that is a great sin because in the night a mosquito may fall in your food, some insect may crawl in, and unknowingly you may eat something live. That will drag you to hell. So one has to eat in the day when the light is absolutely clear. One has not even to drink water in the night, because in the night -- who knows? -- without any conscious effort on your part, something may be killed.

So I had not eaten in the night and I had not tasted tomatoes up to my eighteenth year. They were great temptations. I had seen tomatoes in the market, and they were really tempting -- sitting so meditatively, so centered, so grounded. Potatoes are also not allowed in Jaina families because they grow beneath the ground, and anything that grows in darkness is dangerous to eat because it will bring darkness to your soul.

When I went for this picnic to a hill station, all my friends were so much enjoying the mountains and the beauty and the castles that nobody was in a hurry to prepare food. And I have been a lazy man from the very beginning -- I cannot cook food. I can cook many other things... but I cannot cook food, not even my tea. So I had to wait for whenever they decided.

I was feeling hungry -- the journey, the travelling, and the mountains' fresh air. I was feeling hungry and the night was coming closer, and I was feeling afraid also: "What is going to happen? If they cook food in the night, then I will have to sleep without food." And my stomach was hurting.

Then they started cooking food. And great temptations: tomatoes, potatoes, and the beautiful smell of the food. I was wavering between temptation and virtue. One moment I would decide "It is better to sleep one night without food -- one cannot die -- rather than suffer hell and hellfire just for a few tomatoes and a few potatoes."

But then the hunger was too much. And then the argument started coming to me: if all my friends are going to hell, what am I going to do in heaven? It is better to be with friends in hell than to be with those foolish Jaina saints in heaven. At least in hell you can cook tomatoes, potatoes, you can eat well, there is

enough fire. Even I can cook there!

And they all tried to persuade me: "There is nobody else here, and we are not going to tell your family either. Nobody will ever come to know that you have eaten in the night, that you have eaten tomatoes or potatoes."

Reluctantly, hesitatingly, I agreed. But I could not sleep until I vomited in the middle of the night. Nobody else vomited -- they were all fast asleep and snoring -- only I vomited. It was my psychology, because I was suffering from the idea that I had committed a sin. It was not the tomatoes that I vomited, it was my attitude. And that day it became clear, absolutely clear, that you can live life totally only if you drop all attitudes. Otherwise you will live partially, and to live partially is not to live at all.

I cannot support this prayer.

Jesus says, "LEAD US NOT INTO TEMPTATION..."

One thing is certain: that Jesus is feeling the temptation, otherwise why this prayer? He is feeling that God is leading him into temptation. And if God is leading, why not surrender? Then the real prayer would have been: "Lead us really into total temptation. When you are leading, why do it half-heartedly? When you have decided to lead, then lead us totally!"

He is tempted; his prayer is an absolute confirmation of his temptation. And it is natural -- he was a human being just like you, as alive as you are. And he must have felt all natural likes, dislikes. He must have loved things, he must have preferred things. But he is afraid -- the past is heavy on him.

"LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

There is no evil, hence there is no need to be delivered from anything. There is only one thing and that is a state of unconsciousness, unknowing, unawareness. I will not call it evil -- it is a situation, a challenge, an adventure. It is not evil. Existence is not evil, existence is an opportunity to grow. And, of course, the opportunity to grow is possible only if you are tempted in thousands of ways, if you are called forth by unknown aspirations, if a tremendous desire in you arises to explore.... And the only thing that can prevent you is unconsciousness, unawareness. That too is a great challenge -- to conquer

Become more conscious, become more aware, become more alive. Let all your juices flow. Don't hold yourself back. Respect your nature, love yourself, and don't be worried about unnecessary things. Unworried, move into the thick of life, explore it. Yes, you will commit many mistakes -- so what? One learns through committing mistakes. Yes, you will go into many errors -- so what? It is only by going into errors that one comes to the right door. Before one knocks at the right door, one has to knock on thousands of wrong doors. That is part of the game, part of the play.

Mr. and Mrs. Goldberg had scrimped and saved to put their eldest son through college. At last, they had the money and decided to send him to a fine high-brow Eastern boarding-school. They saw him off on the train, and tearfully bade him farewell.

A few months later, he returned home for the Christmas holidays. The parents were overjoyed to have their son Sammy back with them. The mother greeted him with: "Samelah, oh, it's so good to see you."

"Mother' he replied, "stop calling me Samelah. After all, I'm a grown man now, and I do wish you would refer to me as Samuel."

She apologized and asked, "I hope you only ate kosher foods while you were away?"

"Mother, we are living in the modern age, and it's preposterous to hang on to old world traditions. I indulged in all types of food, kosher and non-kosher, and believe me, you would be better off if you did."

"Well, tell me, did you at least go to the synagogue to offer a prayer of thanks occasionally?"

The son replied, "Really, do you honestly feel going to a synagogue when you are associating with a large percentage of non-Jews is the proper thing to do? Honestly, Mother, it is unfair to ask it of me really."

At this point, Mrs. Goldberg, fighting back anger, looked at her eldest son and said, "Tell me, Samuel, are you still circumcised?"

The past goes on hanging around you. It is an imprisonment. If you are a Jew or a Christian or a Hindu or a Jaina or a Buddhist, you are not really a man. You are dead, you are a corpse -- circumcised or not

circumcised.

One becomes alive only when one is totally free from the past. To be in the present is the only way to be alive.

Prabodh, these prayers are nothing but fear-oriented people's projections and desires. I teach you love not fear.

In all the languages of the world, the religious person is called god-fearing. That is an ugly expression; it should be dropped. It is impossible for a religious person to be god-fearing because he cannot have fear. A religious person simply lives lovingly -- not out of fear.

These are all prayers out of fear:

"GIVE US OUR DAILY BREAD. FORGIVE US OUR TRESPASSES. LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

Drop all this. Be a little more alive, a little more contemporary.

Henry went on his first hunting trip. When he got back to his office his partner Morris could not wait to hear all about the trip. Henry told him, "Well, I went into the woods with the guide. You know me, two minutes in the woods, I get lost. I am walking extra quiet, when all of a sudden the biggest bear you ever did see is standing right in front of me. I turn around and run just as fast as I can and that bear, he is running even faster.

"Just when I feel his hot breath on my neck, he slipped and fell. I jumped over a brook and kept running, but I was losing my breath and sure enough there was that bear getting close to me again. He was almost on top of me, when he slipped again and fell. I kept on running and finally I found myself in the clearing of the woods. The bear was running as fast as he could and I knew I didn't stand a chance. I saw the other hunters and shouted for help and just then the bear slipped and fell again. My guide was able to take aim and he shot the bear and killed him."

Morris said, "Henry, that was quite a story. You are a very brave man. If that had happened to me, I would have made in my pants."

Henry looked at him and shrugged, "Morris, what do you think the bear was slipping on?"

Man has lived in fear -- it is time to put a full stop to it. Humanity needs a new dawn, a totally new vision.

Jesus says God is love. I would like to change it. I would like to say love is God. When you say God is love, love is only one of the qualities of God; he may have other qualities: wisdom, justice, etcetera. To me, love is God; godliness is only one of the qualities of love. There is no other God than the fragrance of love. But the fragrance can arise only in deep meditation, not in prayer. Prayer stinks of fear.

I know perfectly well that to say anything against Jesus or Buddha or Krishna hurts you, but I cannot help it. If it hurts, it hurts. And rather than feeling sour about what I say, ponder over it, meditate over it. Because I am not interested in arguing against anybody. I have tremendous love for Jesus, Buddha, Mahavira, Krishna. They were beautiful people, but their days are finished.

We need new insights, new pastures, new dimensions. And those new dimensions are bound to go against our old, rotten mind. So when it hurts, remember: it is not the truth that is hurting you -- it is your own lie that you have been clinging to which hurts. Whenever you have to choose between truth and a lie, be courageous and choose the truth, because that is the only way to live, the only way to know, the only way to be.

The Goose is Out

Chapter #8

Chapter title: The dimension of the mysterious

8 March 1981 am in Buddha Hall

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The first question

OSHO, ACCORDING TO A VERY RECENT THEORY IN ASTRONOMIC PHYSICS, EVERY ATOM WHICH EXISTS IN THE BODY OR WHICH BUILDS UP ALL MATERIAL THINGS AROUND US COMES OUT OF A COSMIC CIRCLE THROUGH WHICH IT MUST GO AT LEAST TWICE. HOWEVER, THIS FACT DOESN'T HELP ME TO FEEL PART OF THE COSMOS. OSHO, AS A SCIENTIST, DO I EVER STAND A CHANCE OF EXPERIENCING MYSTERY?

Walter Hultzsch, science is a demystification of existence, hence it is absolutely impossible to feel any sense of the mysterious through science; the very method of science prohibits it. It is just like somebody who is blind trying to see through the ears, or somebody who is deaf trying to listen to music through the eyes: the very method becomes the barrier.

Science has a definite methodology and that makes it limited; it gives it a demarcation, a definition. And it is absolutely necessary for science to be defined, otherwise there would be no difference at all between science and meditation, between science and religious consciousness.

Science means being definite, being absolutely definite, about facts. And if you are very definite about facts then you cannot feel mysterious -- the more definite you are the more mystery evaporates. Mystery needs a certain vagueness; mystery needs something undefined, undemarcated. Science is factual; mystery is not factual, it is existential.

A fact is only a part of existence, a very small part, and science deals with parts because it is easier to deal with parts. They are smaller, you can analyze them, you are not overwhelmed by them, you can possess them in your hands, you can dissect them, you can label them, you can be absolutely certain about their qualities, quantities, possibilities -- but in that very process mystery is being killed.
Science is the murder of mystery.

If you want to experience the mysterious you will have to enter through another door, from a totally different dimension. The dimension of the mind is the dimension of science, and the dimension of meditation is the dimension of the miraculous, the mysterious.

Meditation makes everything undefined. Meditation takes you into the unknown, the uncharted. Meditation takes you slowly slowly into a kind of dissolution where the observer and the observed become one. Now, that is not possible in science. The observer has to be the observer and the observed has to be the observed and a clear-cut distinction has to be maintained continuously. Not even for a single moment should you forget yourself, not even for a single moment should you become interested, dissolved, overwhelmed, passionate, loving towards the object of your inquiry. You have to be detached, you have to be very cold -- cold, absolutely indifferent. And indifference kills mystery.

Between the world of meditation and the mind there is a bridge; that bridge is called the heart. The heart is just exactly in between the two. Hence, the poet lives in a twilight land: something of him can be scientific and something of him can be mystic. But that is the anxiety of the poet also, because he lives in two dimensions, diametrically opposite to each other. Hence, poets tend to go mad, tend to commit suicide; they are always known as a little bit crazy, outlandish. Something about them remains berserk for the simple reason that they are not settled anywhere. They are neither in the world of facts nor in the world of existentials; they are in a limbo.

The poet can have a certain taste of the mysterious, but that too only rarely; it comes and goes. The mystic LIVES there, the poet only jumps once in awhile and feels the joy of jumping beyond gravitation.

But within a minute or within seconds he is back, crushed against the forces of gravitation.

Poetry is a kind of hopping. Once in awhile you are in the sky, for a moment you feel as if you have wings, but only for a moment. Hence, the despair of the poet, because he falls again and again from his peaks. He gathers a few glimpses.... The greatest poets too have been able to gather only a few glimpses of the beyond.

But the mystic lives in the world of mystery. His approach is absolutely transcendental to science. He is neither in the mind nor in the heart, but in the beyond; he has transcended both.

Walter, if you really want the experience of the mysterious then you will have to open a new door in your being. I am not saying stop being a scientist, I am simply saying that science can remain a peripheral activity to you. When in the lab be a scientist, but when you come out of the lab forget all about science. Then listen to the birds -- and not in a scientific way! Look at the flowers -- and not in a scientific way, because when you look at a rose in a scientific way it is a totally different kind of thing that you are looking at. It is not the same rose that a poet experiences.

The experience does not depend on the object, the experience depends on the experiencer, on the quality of experiencing. When the scientist looks at the rose he thinks of colors, chemistry, physics, atoms, electrons, neutrons and whatnot -- except beauty. Beauty does not come into his vision, and that's what the rose is.

To the poet, to the painter, the rose is a totally different experience: the rose is a manifestation of the unknown, of the transcendental, of the secret of life itself. It represents something of the divine, it brings into existence something of the sky, something of faraway stars. It grows on the earth, it is rooted in the earth, but it is not just part of the earth; it contains far more than that. It is not the sum total of its constituent parts. The scientist only comes to know it as a sum total of its constituent parts -- there is nothing more to it -- but the poet starts feeling something plus.

The moment you dissect the rose, the beauty disappears. The rose was only an opportunity for the beauty to descend, a receptivity of the earth to the sky, a receptivity of the gross to the subtle. The poet feels that; but it is a feeling, it is not a thought.

So when you come out of your lab, forget all about atoms, forget all about the cosmos; rather, start looking afresh, with a different vision -- the vision of a child, the vision of a poet, the vision of a lover. When you look at the woman you love never think of her in terms of biology, otherwise you will have missed the whole point. She is not biology, she has a being far greater than any biology can contain. When you kiss your woman don't think in terms of what is being transferred from lips to lips chemically, otherwise you will be disgusted! You won't see any poetry, you will be puzzled by what all these poets have been talking about. It is only an exchange of bacteria, germs, millions of germs -- dangerous too. It can be a matter of life and death -- beware!

When you are making love to your woman don't think in terms of hormones, avoid that nonsense, otherwise the whole love act will simply be a mechanical phenomenon. You will be there and yet not there. You will be just an observer, not a participant. And the poet's whole secret is participation.

Looking at a flower, become the flower, dance around the flower, sing a song. The wind is cool and crisp, the sun is warm, and the flower is in its prime; the flower is dancing in the wind, rejoicing, singing a song, singing alleluia. Participate with it! Drop indifference, objectivity, detachment. Drop all your scientific attitudes. Become a little more fluid, more melting, more merging. Let the flower speak to your heart, let the flower enter your being. Invite him -- he is a guest! And then you will have some taste of mystery.

This is the first step towards the mysterious, and the ultimate step is: if you can be a participant for a moment, you have known the key, the secret. Then become a participant in everything that you are doing. Walking, don't just do it mechanically, don't just go on watching it -- be it. Dancing, don't do it technically; technique is irrelevant You may be technically correct and yet you will miss the whole joy of it. Dissolve yourself in the dance, become the dance, forget about the dancer.

When such deep unity starts happening in many many phases of your life; when all around you start having such tremendous experiences of disappearance, egolessness, nothingness; when the flower is there and you are not, the rainbow is there and you are not; when the clouds are roaming in the sky both within and without and you are not; when there is utter silence as far as you are concerned; when there is nobody in you, just a pure silence, a virgin silence, undistracted, undisturbed by logic, thought, emotion, feeling, that is the moment of meditation. Mind is gone, and when mind is gone mystery enters.

Mystery and mind cannot exist together; they are not, by their very nature, coexistential. Just like

darkness and light: you cannot have both in your room. If you want darkness you have to extinguish the light; if you want light then you have to lose darkness. You can only have one, for the simple reason that the presence of light is the absence of darkness, the presence of darkness is the absence of light; they are not two things, in fact. The same phenomenon, present, is light; absent, is darkness. Now you cannot manage both, to be present and absent together.

Mind is the presence of the non-mysterious, the logical, and meditation is the presence of the mysterious, the miraculous.

Hence, move from the mind. Let art, poetry, painting, dancing become more important -- they will bring you closer to meditation -- and finally take the plunge. If you have tasted something of poetry you will gather enough courage to take the ultimate plunge.

Hence, to me religion consists of three layers; the first layer is of science. Just as your body consists of material, atomic constituents, so religion consists first, the most peripheral part, of science. I am not against science -- science is an absolute need -- but it is only a peripheral phenomenon, the most superficial, the first concentric circle around your center. Then comes the second concentric circle, which is deeper than science; that is of art, aesthetics. And then the third; that is meditation. And if you have entered these three concentric circles, slowly slowly you will attain to the fourth.

The fourth in the East is called TURIYA; we have not given it any name, we have simply given it a number, "the fourth." Nothing can be said about it, that's why no name has been given to it. It is even beyond mystery. Meditation will take you into the mysterious, but there is still something more than that; that is inexpressible. Nothing can be said about it, nothing has ever been said about it, nothing will ever be said about it, but it has been experienced.

Only at that ultimate peak of experience, in that ultimate ecstasy, Walter, will you know what it is to be.
You ask me:

OSHO, ACCORDING TO A VERY RECENT THEORY IN ASTRONOMIC PHYSICS, EVERY ATOM WHICH EXISTS IN THE BODY OR WHICH BUILDS UP ALL MATERIAL THINGS AROUND US COMES OUT OF A COSMIC CIRCLE THROUGH WHICH IT MUST GO AT LEAST TWICE.

Whether it goes twice or thrice, how can it help you to feel that you are part of the cosmos? It may go thousands of times -- it is irrelevant!
You say:

HOWEVER, THIS FACT DOES NOT HELP ME TO FEEL PART OF THE COSMOS.

No fact can help you. You will have to travel the whole terrain in a totally different dimension.
You also ask:

OSHO, AS A SCIENTIST, DO I EVER STAND A CHANCE OF EXPERIENCING MYSTERY?

Not as a scientist, there is no chance. I cannot give you false hope. As a scientist you have no chance to know the mysterious; but that does not mean that you have to stop being a scientist, that simply means that you can let science be one of the aspects of your life. Why make it your whole life? Why become synonymous with it? It is perfectly good to use your logical mind, your analytical mind -- it is perfectly good, it is beneficial. The world needs technology, the world needs science, and you can be of immense service to humanity, but that is a totally different matter.

You should not think that this can be your whole life, otherwise you will live only on the porch of the palace and you will think that this is the palace and you will suffer all kinds of things on the porch. Sometimes it will be too cold and sometimes it will be too hot, and sometimes the rain will start coming in -- it is only an open porch! And the palace is there, available; you could have entered the palace. I am not against the porch, remember, I am not telling you to demolish it. The porch is a necessity, but a porch is a porch. Pass through it, use it, but you have a beautiful palace -- why not explore the whole palace of your being?

Explore poetry, explore music, explore dance, explore meditation, and finally and ultimately disappear into the fourth. Then, and only then, the goose is out!

OSHO, WHEN SERIOUS, SAD PEOPLE BECOME ENLIGHTENED, DO THEY REMAIN SERIOUS AND SAD OR DO THEY BECOME FUNNY LIKE YOU?

Prem Jyoti, who has ever heard of serious people becoming enlightened? The serious person cannot become enlightened. Seriousness is a disease; it is the cancer of the soul. Seriousness is a wrong, utterly wrong approach to life. How can you come to truth through a wrong approach? The serious person is simply ill, pathological. Of course, for thousands of years serious people have dominated us because that is their only joy in life, there is no other joy for them -- the joy of dominating.
There is a beautiful parable of Kahlil Gibran:

Every day he goes for a morning walk and he comes across a field where a scarecrow has been put. The scarecrow has a purpose: he drives wild animals away, birds away from the crops.

One day Kahlil Gibran asks the scarecrow, "You have been standing here year in, year out -- you must be getting very tired, very bored?"

And the scarecrow says, "No, I may look bored, I may look very serious, but I am enjoying my job."

Kahlil Gibran says, "What kind of enjoyment can you have? I don't see anything here for you to enjoy."

He says, "The very joy of making people afraid gives me such a thrill. Day in, day out, I am driving animals, birds crazy! They run away from me. I am the supreme-most around here, I am the most powerful person. Everybody is afraid of me. Don't you think that's more than one can expect from life?"

The serious person has been doing that for centuries. In the name of politics, in the name of religion, in the name of education, in the name of morality, he has been torturing people; that is his only joy. He is basically a sado-masochist.

No sado-masochist can become enlightened, and out of one hundred people that you think have become enlightened, ninety-nine point nine percent are not enlightened. Just the traditional idea, and you go on carrying it. You have been told that this man is "enlightened." No criterion exists for you to judge him by -- because Jesus is enlightened to the Christians, to the Jainas he is not; they have a different criterion. You will be surprised: to the Christians, Mahavira may not look enlightened at all; they have a different criterion.

Christians say Jesus never laughed in his whole life. This must be an absolute lie. I cannot believe it, that he never laughed; his whole life shows a different flavor. It is impossible to think that he never laughed, but Christians say that he never laughed. Why? -- because an enlightened person has to be serious, very serious, burdened with all the problems of the world. He has come to solve all the problems, he has come to save humanity. He is the savior, the messiah; he has to save you from your past sins, and the future possibilities too. Naturally -- he is carrying on his shoulders a Himalayan weight -- how can he laugh? It is impossible.

But the whole idea that somebody has to save you is ugly; the whole idea destroys your freedom. You are not even allowed to suffer for your sins, somebody else has to suffer Your whole responsibility is taken away.

That is not the vision of other traditions. For example, Buddha will not agree with it. He says, "Be a light unto yourself. Nobody else can save you." Hence, Buddha is not so serious; there is no need, there is no reason to be serious. He is free from all his own problems, he is released. There is a subtle joy in him.

But Christians will think that Buddha is selfish, he is only thinking of himself. And how can an enlightened person be selfish? Jesus is enlightened because he is thinking of the whole of humanity.

Mahavira lived naked. That is the Jainas' concept of an enlightened man: that the enlightened person will renounce everything, he will live naked, and because he is completely free from all sins he cannot suffer. And Jesus suffers much on the cross. Now, according to Jaina philosophy you suffer only because of your past bad karmas. If Jesus had to suffer on the cross that simply shows that his past karmas were still there -- he had to pay for it; each act has to be paid for.

For Mahavira, they say that if Mahavira walks -- and he walks naked, barefoot -- and if on the path there is a thorn, the thorn will immediately turn upside down, seeing that Mahavira is coming, because Mahavira has no more sins left, hence the thorn cannot give any pain to Mahavira, so what to say about crucifixion?

But Mahavira is serious.

Krishna is not serious. Krishna is dancing, singing, playing on his flute.

When Bodhidharma became enlightened, for seven days he could not stop laughing. Asked again and again, he only said this much: "I am laughing because the whole thing was ridiculous. The goose has always been out, and I was trying to bring it out of the bottle, and the bottle never existed. The whole effort was sheer absurdity, ridiculous! I am laughing at myself and I am laughing at the whole world, because people are trying to do something which need not be done at all. People are trying hard, and the harder they try the more difficult it becomes. Their very effort is the barrier!"

How are you going to decide who is enlightened and who is not?

Just the other day I received a letter saying: "If you are really enlightened then you should hide yourself in the Himalayas, because enlightened people always remain in hiding. They remain unknown, they remain unsung."

Now, if this man is right, then Mahavira, Buddha, Jesus, Krishna, Rama, Zarathustra, Mohammed -- none of them is enlightened, because they are all well-known, world-known. They were not hiding in the Himalayas, they did not live anonymously, they did not die unsung.

And then one more question arises: how has this man come to know about a few people who have lived hiding in the Himalayas, unsung, unknown, the people he thinks are the real enlightened people? Then how has he come to know about them? And if he knows, then they are not unknown -- unless he is the only one who is allowed to know the secret!

But these fools abound; they go on parading their own prejudices.

I will not tell you who is enlightened and who is not enlightened, but I will tell you of a simple phenomenon which you can understand and which can become a light for you. One thing is absolutely certain: that the sado-masochist cannot be enlightened. One who tortures himself and tortures others, enjoys torturing, cannot be enlightened.

Enlightenment is blissfulness, it cannot be serious. It can be sincere but not serious. It will be sheer joy! It will be pure ecstasy!

Prem Jyoti, you ask me:

OSHO, WHEN SERIOUS, SAD PEOPLE BECOME ENLIGHTENED...

I have never heard of any! And if you have heard of any sad and serious people becoming enlightened, then either they were not sad and serious or you have heard wrong. Serious and sad people become something else, they don't become enlightened. They become popes, Mother Teresas, Mahatma Gandhis, Morarji Desais, SHANKARACHARYAS, Ayatollah Khomaniacs, IMAMS, priests. The churches, the synagogues, the temples, the mosques, the GURUDWARAS -- they are full of these people; they are serious people. They gather around an enlightened person and they start destroying all that he has brought into the springtime. They start creating a dead tradition -- and the tradition has to be serious, the tradition cannot be non-serious.

The enlightened person is always joyous, but the tradition, the convention cannot be joyous. The whole structure of a tradition is basically political; it is there to dominate, it is there to oppress, it is there to exploit. And you cannot exploit people playfully, you have to be very serious. You have to make them so sad, so afraid of life itself, you have to create so much trembling in their being, that out of that fear they fall into your hands; they become objects of your manipulation.

A man like me cannot exploit you, because this whole place is more like a tavern than a temple. It is more playful than serious. We are engaged in a beautiful game! The moment you think of it as a game, all seriousness disappears, things become lighter. You can walk in a dancing way; there is no weight on you.

But the priests cannot do it; their whole prestige depends on their seriousness. The more serious they are, the more somber-looking, the more "holier-than-thou" they can pretend to be.... And they will do everything -- they will fast... naturally, when a person fasts he becomes serious, he cannot laugh. When you are hungry, starving, you cannot laugh -- and you cannot allow anybody else to laugh either. It is not a laughing matter! You are starving, sacrificing, crucifying yourself, and people are laughing! It cannot be pardoned, it cannot be forgiven.

Naturally, when you go to a fasting person you become serious -- you have to be serious. That is simple manners. Now, a person who is distorting his body in every possible way, who is torturing his body in every possible way -- how can you laugh? The very scene is sad; you feel burdened. It is very difficult to be with

these so-called saints. That's why people just go to pay their respects and escape immediately, because to sit with them means they will make you burdened, they will create guilt in you.

For example, if they are fasting and you are well-fed, guilt is bound to be created. If they are standing on their heads and you are simply standing on your feet, you are doing something wrong. Naturally, you will feel, "I am not yet a perfect man -- this man who is standing on his head is perfect." You see the sheer stupidity of it all? If God wanted you to stand on your head he would have managed it!

If God had wanted homosexuality in the world he would have created Adam and Bruce -- it is so simple! Why bring in Eve? Unnecessary trouble! But these stupid people go on doing the unnatural, and their very unnatural approach to life naturally makes them serious. They are going against the current, they are exhausted, tired, bored, but their only joy is that they can also bore you.

Moishe cannot decide about his son's future. So he goes to the rabbi and asks his advice.

The rabbi says, "That's very easy. We put the Talmud, the Torah and some money on the table, and let him choose. If he takes the Talmud he will become a rabbi. If he takes the Torah he will become a lawyer. If he takes the money he will become a shopkeeper."

Moishe agrees and they call his son. The son looks at all the things on the table and then takes them all.

Moishe is perplexed. "What will happen now?" he asks the rabbi.

"He will become a Catholic priest," replied the rabbi.

These sad people become Catholic priests, Hindu SHANKARACHARYAS, Mohammedan IMAM, and what-not. These serious people lose their humanity; they become parrots. But it pays. You need not have much intelligence to be a parrot, you need not have much courage to be a parrot; if you just have a little bit of memory and you can recite the Vedas, the Gita, the Koran, you will be respected and honored. You are not doing anything creative, you are not adding anything to the beauty of the world, you are not contributing to the earth and its joys, on the contrary, you are destroying. But people have been conditioned for thousands of years, and they go on doing things according to their conditioning. Parrots are worshipped.

A farmer owns a parrot who always screams, "Heil Hitler!"

One day the farmer gets fed up with the parrot and locks it in the hen-house. The cock walks over to the parrot and asks, "Tell me, why did the farmer lock you in here?" The parrot remains silent.

"I'll give you four of my hens if you tell me," continues the cock, but the parrot remains silent.

"Listen, if you tell me why he locked you in here, I'll give you ten of my hens."

The parrot turns around and screams, "Can't you leave me alone? I'm a political prisoner!"

These sad people, they either become priests or politicians or they become great pedagogues, professors, philosophers, theologians. But they never become enlightened; that much is absolutely certain -- that cannot happen in the very nature of things.

To become enlightened one needs the lightness of a flower, the lightness of a feather, the multi-dimensional colors of a rainbow. One needs the joy of the birds in the morning, one needs the freedom of the clouds. One needs only one thing: a heart full of ecstasy -- not the ecstasy of something ultimate, not the ecstasy of something in paradise, but ecstasy here and now, ecstasy this very moment, when your eyes are full of this very moment, when there is nothing else, no past, no future, when this moment pervades you so totally, so intensely, so passionately that nothing is left behind. Only these few people have become enlightened.

Hence, I say, if you live in joyous ordinariness you are enlightened. There is no need for any spiritual nonsense, for any esoteric nonsense.

The toilet seat in the Rabinowitz home was chipped. On his day off, Sidney promised to paint it. He had some nice bright green enamel in the garage and applied a fresh shiny coat.

Ethel went in with a magazine, sat down to meditate and read. When she tried to get up she found she was stuck! She yelled for Sid.

He tugged and tugged but could not pry her loose. Ethel, in desperation, cried, "So what are you standing there for! Call me a doctor! If plaster gets stuck, he at least knows how to remove it without tearing off the skin!"

Sidney dashed to the telephone and pleaded with the doctor to come right over. This was a real

emergency! The doctor explained that he had an office full of patients and that he could not possibly get there for at least two hours.

Sid had a bright idea. He would unscrew the hinges and she could lie on the bed on her stomach and wait for the doctor. The two hours seemed like four but the doctor finally arrived.

Sidney directed him into the bedroom and pointing to his wife said, "Doc, ain't that something? What d'ya think of that?"

The doctor looked thoughtfully and declared, "Very nice... but why such a cheap frame?"

Life has to be taken hilariously! Life is so full of laughter, it is so ridiculous, it is so funny that unless your juices have gone completely dry you cannot be serious. I have looked around at life in every possible way and it is always funny, whatever way you look at it! It gets funnier and funnier! It is such a beautiful gift of the beyond.

Prem Jyoti, I am against all seriousness. My whole approach is that of humor, and the greatest religious quality is a sense of humor -- not truth, not God, not virtue, but a sense of humor. If we can fill the whole earth with laughter, with dancing and singing -- people singing and swinging! -- if we can make the earth a carnival of joy, a festival of lights, we will have brought for the first time a true sense of religiousness to the earth.

The third question

OSHO,
SPIEGEL, THE BIGGEST NEWS MAGAZINE IN GERMANY, HAS FINALLY STARTED A SERIES ON YOU, YOUR SANNYASINS AND THE ASHRAM. THE WRITER SAYS MANY NICE AND INCREDIBLE THINGS ABOUT YOU AND EVEN COMPARES YOU WITH THE POLACK POPE. HE SAYS: "THE MASSES WHO SURRENDER TO THE CHARISMA OF JOHN PAUL II DO NOTHING DIFFERENT THAN THAT WHICH THE POONA PILGRIMS DO IN THEIR SURRENDER TO OSHO. ONLY THE CHURCHES AND THEIR SECT EXPERTS CANNOT AGREE WITH THAT."
OSHO, DO YOU FEEL OFFENDED OR PLEASED BY THIS STATEMENT?

I am amused! The Polacks I have always loved. The Pope is secondary, the Polack is the real thing. The Polack is the elephant and the Pope is just the last part of the elephant, the tail part!

I am certainly not a pope, I cannot be -- I am not that serious a man, I am not that religious either. I am very ordinary! To be a pope one needs to be very extraordinary. As far as charisma is concerned, I have none. I am just as ordinary as anybody else in the world. The whole idea of charisma is anti-human, it divides people. And the whole strategy of creating a charisma is nothing but the process of conditioning.

If you go to see a naked Jaina monk you will not see any charisma because you are not conditioned for that. You will simply see an ugly, disgusting-looking person, pale, ill, ill at ease, eyes almost dead, no intelligence in the face, the whole body shrunken. Yes, one thing will be big -- the belly -- because the Jaina monk eats only once a day so he has to eat too much. The whole figure of a Jaina monk, if you are not conditioned by Jaina ideas, will appear to you like a caricature, a cartoon, but to the Jainas themselves there is charisma, great charisma.

Jaina monks, particularly the DIGAMBARA Jaina monks who live naked, every year tear their hair out with their own hands. If you look at it, it will look insane, ugly, violent, but the Jainas watch with great respect -- something of immense value is happening. The man is simply tearing his hair out! You must have seen your wife sometimes in anger, or if you go to a mad asylum you will find people tearing their hair out -- just angry at themselves, violent with themselves, repressed anger and nothing else. But to the Jaina mind it is charismatic: "What sacrifice!"

If you go to a Christian church and see the cross, if you are conditioned by Christianity then you will not see that death is being worshipped -- but the cross represents death. There is every possibility if Jesus had not been crucified there would have been no Christianity at all. It is not Jesus who has dominated the Christian mind, it is the cross. Hence, I don't call Christianity "Christianity," I call it "Crossianity"! The cross simply symbolizes death, suicide; it is not a life-affirmative symbol. But to the Christian it symbolizes the great sacrifice of Jesus for the whole of humanity.

Charisma is created by a certain conditioning. The same Pope was not charismatic two years ago --

suddenly he has become charismatic. What miracle has happened? Just because he was chosen to be the pope, he has been voted pope, and he has become charismatic. Now millions of people are impressed by him; nobody would have cared.... The same man has been there for more than sixty years; nobody had ever bothered about him. This is just a created illusion.

The same man, if he becomes the president of a country, starts having charisma, and once he is no longer a president he loses all charisma; then he is nobody.

When the revolution in Russia happened there was a very charismatic leader, Kerensky; he was the Prime Minister of Russia. During the revolution he escaped, and for fifty years nothing was heard about that charismatic leader. People had completely forgotten about him, and before Lenin he was the most important man in Russia; he had dominated the whole scene. After fifty years he died in New York as a grocer! When he died it was found that he was none other than Kerensky. For fifty years he was tending a grocery store and nobody ever thought of him as charismatic.

I am not charismatic, and I don't believe in all such nonsensical things. I exalt the simple, the unconditioned, the innocent, the ordinary, and I want all categories to be dissolved: the category of the sinner and the saint, the unholy and the holy, the profane and the sacred, the moral and the immoral. I want to dissolve ALL categories! Man is simply man.

So I would not like to be compared with the Pope. In fact, I don't like any comparison at all because comparison is basically a wrong approach. I am myself! I don't want to be compared even with Jesus, what to say about the Pope. I don't want to be compared with Buddha, with Zarathustra, with Lao Tzu, because all comparison is basically wrong. Lao Tzu is Lao Tzu, I am who I am; there is no question of comparison.

How can you compare a rose bush with a cedar of Lebanon? There is no question of comparison. How can you compare the lotus with the marigold? In fact, two lotus flowers cannot even be compared with each other; they have their own uniqueness.

But we have been living with this idea of comparison for centuries. We always compare, we always put people into categories, we always put people into boxes -- who is who, to what category one belongs.

My whole effort here is to dissolve all categories and to declare the uniqueness of the individual. Never compare me with anybody else. I am simply myself. Good, bad, holy, unholy, whatsoever I am, I am simply myself. The very idea is disgusting, to be compared with anybody else. God never creates carbon copies, he always creates originals, and everybody comes with his own original face.

But Polacks I love -- that much I have to concede!

A Polack walks into the office of a circus and offers to jump to the ground from ten meters up, head first, without a net. The manager does not believe this so they go to the stage. The Polack gets up to about ten meters height, takes a deep breath and jumps head first. He crashes down on his head, lies still for a few moments and then gets up.

The manager is fascinated. "That's incredible!" he exclaims. "I'll pay you one hundred dollars a night."

The Polack shakes his head.

"Okay, okay, I'll pay you three hundred dollars a night."

"No," replies the Polack.

"I'll pay you a thousand dollars!" says the manager.

"No," says the Polack, "I've changed my mind -- I don't want to jump anymore. I didn't know it would hurt so much!"

A Polack discovered that he had three balls. He was so anxious to tell it to someone that he stopped the first man he met on the road and told him, "Do you want to bet that together we have five balls?"

He lost his bet... the other guy had only one ball!

The Polack woman was dying. With her last breath she turned to her husband and asked, "Before I die, make love to me just one more time."

The Polack husband answered, "How could you ask me to do such a thing? It will kill you!"

The wife pleaded, "Everyone is entitled to one last request before they die, you should grant me this last wish."

The Polack replied, "Okay." He got into bed and made love to her. No sooner did he finish than she hopped out of bed completely cured and ran downstairs and started to flick a chicken and yell into the living room, where her children were sitting, that dinner would be ready in an hour.

The children were astounded and ran up the stairs to their father who was sitting in a chair and crying. They said, "Papa, why are you crying? It's a miracle! Mama is completely cured!"

He replied, "I know, but when I think what I could have done for Eleanor Roosevelt!"

The Polack mind has its own way of working! It is the most intriguing mind in the world!

SPIEGEL has done one good thing -- it has reminded me of the Polack Pope.

The old Polack general lived with his young wife in a lonely villa. They kept two guards in front of the house to protect them against intruders.

One night the guards saw that the lights in the general's bedroom were on for a very long time. Suspicious, they snuck up to the window and peeped in. The general's wife was lying on the bed naked, looking quite bored. The Polack general, also naked, was anxiously walking around the room with a pistol in his hand.

Suddenly he stopped, looked down at his groin and shouted, "Stand up like a man or I'll shoot!"

Do you remember the famous proverb: "The bread never falls but on its buttered side?"

However, there is a story of a Polack whose bread fell and landed buttered side up. He ran straight away to the Polack Pope to report this deviance from one of the basic rules of the universe.

At first the Pope would not believe him, but finally became convinced that it had happened. However, he didn't feel immediately ready to deal with the question and asked for time. He studied hard the old scriptures about it, prayed to God and did all kinds of things to find an infallible answer.

After months of waiting he finally came up with an answer. He said to the Polack, "The bread must have been buttered on the wrong side."

Deva Yachana, you ask me:

SPIEGEL, THE BIGGEST NEWS MAGAZINE IN GERMANY, HAS FINALLY STARTED A SERIES ON YOU, YOUR SANNYASINS AND THE ASHRAM. THE WRITER SAYS MANY NICE AND INCREDIBLE THINGS ABOUT YOU AND EVEN COMPARES YOU WITH THE POLACK POPE. HE SAYS: "THE MASSES WHO SURRENDER TO THE CHARISMA OF JOHN PAUL II DO NOTHING DIFFERENT THAN THAT WHICH THE POONA PILGRIMS DO IN THEIR SURRENDER TO OSHO."

That is absolutely wrong because I am not here to help you to surrender to me. I don't want to stand between you and the whole. It is not a question of surrender. It is a question of surrender when you go to the Pope, here it is a love affair. There you surrender to the Pope because he represents God, represents the only begotten son of God, Jesus Christ. I don't represent anybody!

When you are with me you are living in a love affair; there is no question of surrender. You are simply learning ways to relate with existence. I am only an opportunity, a device -- a catalytic agent at the most.

My sannyasins are not my followers. I am not creating a church, I am simply imparting what I have seen. I am simply sharing my love, my joy, my experience. Those who are here are fellow-travellers. You are not surrendered to me; but living with me, slowly slowly you will start enjoying a deep surrender to existence. That is a totally different matter; I have nothing to do with it. The credit will go to you, not to me. My presence can only help in one thing: to see the pattern of stupidity in which you are caught.

The Pope is simply enforcing the same stupid pattern in you. For thousands of years people have been surrendering to these popes and priests and nothing has happened.

I am not a priest and I am not interested in gathering crowds. I am not interested in creating a tradition, I am simply enjoying myself! Those who want to enjoy themselves, they are welcome. It is a place of joy. The very word "surrender" is irrelevant here! Nobody is surrendering to anybody else. You have to be yourself, authentically yourself, sincerely yourself, and then a miracle starts happening: the moment you discover your original face you enter into a communion with the whole.

SPIEGEL IS not right in saying that the same thing is happening to Poona pilgrims, but when people come and watch from the outside, these misunderstandings are bound to happen. They are just onlookers.

To understand what is going on here one has to be a participant, not just an observer. Only then will some taste on your tongue reveal the secret.

I have heard that every year as part of the splendid Easter ceremonials at St. Peter's in Rome, the Chief Rabbi of the city would enter the Basilica in solemn procession during High Mass and present the Pope with an ancient scroll. And every year the Pope would take this scroll, bow to the Rabbi and hand it back, whereupon the Rabbi would return the bow, turn and leave.

This mysterious rite had been going on for so many hundreds of years that no one could remember the origins of it nor what it symbolized. But the first Eastertide of the Polack Pope's reign he decided to put an end to what had become a totally meaningless ritual, and so when the Chief Rabbi duly presented the scroll, His Holiness -- to the consternation of the entire Curia -- opened it up. It was a bill for the Last Supper.

The last question

OSHO, I AM GOING NUTS! I KEEP LAUGHING AT A JOKE. I EVEN WOKE UP ONCE LAUGHING AT IT. AND I DON'T EVEN KNOW WHAT THE JOKE IS!

Yoga Lalita, then I will have to tell it again! In fact, there are four jokes. Three I will tell you today and the fourth you have to discover -- the TURIYA! I will give you forty-eight hours to discover it. If you cannot discover it then I will tell it too.

The first joke that I have been telling to you in your SUSHUPTI, the dreamless sleep.... Naturally, it is difficult to remember it. And Yoga Lalita is my librarian, so I have to remind her continuously of jokes so she goes on collecting jokes for me. I never see her, I never go to the library, so the only way to convey the message is while she is asleep.

The first joke:

A minister, a priest and a rabbi were discussing how they "divined" what part of the collection money each retained for personal needs and what part was turned in to their respective institutions.

"I draw a line," said the minister, "on the floor. All the money I toss in the air -- what lands to the right of the line I keep, to the left of the line is the Lord's."

The priest nodded, saying, "My system is essentially the same, only I use a circle. What lands inside is mine, outside is his."

The rabbi smiled and said, "I do the same thing. I toss all the money into the air and whatever God grabs is his!"

The second joke, Lalita, has been told to you in the state of SWAPNA, the dream state. Something of it you may remember -- just a few fragments here and there.

The distraught young man was perched on the fortieth-floor ledge of a midtown hotel and threatening to jump. The closest the police could get was the roof of an adjacent building a few feet below. However, all pleas to the man to return to safety were of no avail. A priest from the nearest parish was summoned, and he hastened to the scene.

"Think, my son," he intoned to the would-be suicide. "Think of your mother and father who love you."

"Aw, they don't love me," the man replied. "I'm jumping!" "No! Stop!" cried the priest. "Think of the woman who loves you!"

"Nobody loves me! I'm jumping!" came the response.

"But think," the priest implored, "think of Jesus and Mary and Joseph who love you!"

"Jesus, Mary and Joseph?" the man queried, "who are they?"

At which point the cleric yelled back, "Jump, you Jew bastard, jump!"

And the third has been told to you in JAGRUTI, the so-called awakening state -- which is not much of an awakening state. Maybe that's what goes on keeping you laughing.

Lalita says:

I'M GOING NUTS! I KEEP LAUGHING AT A JOKE. I EVEN WOKE UP ONCE LAUGHING AT IT.

AND I DON'T EVEN KNOW WHAT THE JOKE IS!

This may be the joke:

The family managed to bring the patriarchal grandfather from Hungary and he came to live with his daughter and her family. The old man was fascinated by New York and all it had to offer. One day, his grandson Yankel took him to the zoo in Central Park. Most of the animals were familiar to the old man. However, they came to the cage where the laughing hyena was confined and the old man became curious. "Yankel, in the old country I never heard of an animal that laughed."

Yankel noticed the keeper standing nearby and approached him. "My grandfather recently came here from Europe. He says they don't have laughing hyenas there. Could you tell me something about it so that I can, in turn, tell him?"

The keeper said, "Well, he eats once a day."

Yankel turned to his grandfather and in Yiddish translated, "Zayda, he eats once a day."

The keeper continued, "He takes a bath once a week."

"Zayda, he bathes once a week."

The old man listened intently.

The keeper added, "He mates once a year."

"Zayda, he mates once a year."

The old man shook his head up and down and said thoughtfully, "All right, he eats once a day, he bathes once a week, but if he mates only once a year, why is he laughing?"

The Goose is Out

Chapter #9
Chapter title: Rejoice to abandon!

9 March 1981 am in Buddha Hall

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The first question

OSHO, IS IT IMPORTANT TO HAVE SOME KIND OF ATTITUDE TOWARDS LIFE?

Margrit, the best way to miss life is to have a certain attitude towards it. Attitudes originate in the mind, and life is beyond mind. Attitudes are our fabrications, our prejudices, our inventions. Life is not our fabrication; on the contrary, we are just ripples in the lake of life.

What kind of attitude can a ripple in the ocean have towards the ocean? What kind of attitude can a grass leaf have towards the earth, the moon, the sun, the stars? All attitudes are egoistic, all attitudes are stupid.

Life is not a philosophy, it is not a problem; it is a mystery. You have to live it not according to a certain pattern, not according to a conditioning -- what you have been told about it -- you have to start afresh, from

the very scratch.

Each human individual should think as if he is the first on the earth; he is the Adam or the Eve. Then you can open; you can open to infinite possibilities. Then you will be vulnerable, available; and the more vulnerable you are, the more available you are, the greater the possibility of life happening to you. Your attitudes function like barriers; then life never reaches to you as it is -- it has to fit your philosophy, religion, ideology, and in that very fitting, something dies in it. What you get out of it is a corpse: it may look like life but it is not.

That's what people have been doing down the ages. The Hindus are living according to the Hindu attitude, the Mohammedans according to the Mohammedan attitude, and the communists according to the communist attitude. But remember a basic, fundamental truth: the attitude does not allow you to come in contact with life as it is; it distorts, it interprets.

There is an old Greek story:

A fanatic king had a beautiful golden bed, very precious, studded with thousands of diamonds, and whenever there was a guest in the palace he would offer the bed to the guest. But he had a certain attitude: the guest had to fit with the bed. If the guest was a little longer then the king would cut him down to size. Of course, the bed was so valuable it could not be changed, but the guest had to be put according to the bed -- as if the bed did not exist for the guest but the guest existed for the bed!

And it is very rare, almost impossible, to find a man to fit a ready-made bed. The average person does not exist, remember; the average person is a fiction, and the bed was made for the average person. The king was a mathematician -- great calculation had gone into it. He had measured the height of all the citizens of his capital, and then the height was divided by the number of all the citizens; he had come to a fixed average. Now, there were small children in the capital, young people, old people, pygmies, giants, but the average was a totally different phenomenon. There was not a single person in his whole capital who was really average. I have never come across the average person -- the average person is a fiction.

So whosoever was going to be the guest was in trouble. If he was shorter than the bed, then the king had great wrestlers who would pull the man to size. That must have been the beginning of Rolfing! Ida Rolf must have learnt it from that king. Of course, each guest died, but that was not the king's fault -- he was doing everything with the best intentions in the world!

When you have a certain attitude towards life, Margrit, you will miss life itself. Life is vast, uncontainable by any attitude; it is impossible to put it into a certain definition. Yes, your attitude may cover a certain aspect, but it will be only an aspect. And the tendency of the mind is to proclaim its aspect as the whole, and the moment the aspect is claimed as the whole you have missed the very connection with life. Then you will live surrounded by your attitude in a kind of cocoon, encapsulated, and you will be miserable. Then all your so-called religions will be very happy because that's what they have been telling to you: that life is misery.

Buddha says birth is misery, youth is misery, old age is misery, death is misery -- the whole of life is nothing but a long, long tragedy. If you start with attitudes you will find Buddha absolutely correct; you will be a proof of it.

But I want to tell you that life is not misery, and I don't agree with Buddha at all. Life becomes a misery, but that is your doing; otherwise life is eternal joy. But to know that eternal joy you have to come open-hearted, open-handed.

Don't approach life with your fists closed, clenched. Open your hands. Go into life with immense innocence. Attitudes are cunning: you have already decided without tasting, without experiencing, without living. You have already arrived at certain conclusions, and of course if those conclusions are there already in you A PRIORI, you will find them confirmed by life. It is not that life confirms them, but your whole mind will try to find out ways and means, arguments, data to support them.

Mind is like a sponge: it goes on sucking. It is a parasite. Once there is the center of a certain A PRIORI conclusion then that center starts becoming crystallized.

A man came to me who had been working for years on a certain hypothesis in many countries of the world: particularly in the West, and more particularly in America, the number thirteen is not thought to be good. There are hotels in America where the thirteenth floor does not exist; from the twelfth floor you simply come to the fourteenth. The number thirteen is avoided, no room has the number thirteen; from the

twelfth you immediately reach the fourteenth, because nobody wants to live in the thirteenth room or on the thirteenth floor. A great fear -- the idea that the number thirteen has something evil in it.

And this man was working and collecting all kinds of data, and he had collected a really huge, mountainous support how many accidents happen on the thirteenth of every month, how many people die on the thirteenth, how many people commit suicide, how many people murder, how many people go mad.

And he was showing his great thesis to me, and he said, "What do you say?"

I said, "You do one thing more. You have put so much energy into it, now try one thing more. Now find out what happens on the twelfth! And you will come to the same data, because on the twelfth also people go mad, commit suicide, murder, rob. Everything happens every day, but if you have a certain fixed attitude then you will choose according to that attitude. And of course when you have so much information and argument you feel certain that your attitude is right."

Margrit, I teach you a life without any attitudes. This is one of the fundamentals of my experience: if you really want to know that which is then drop all philosophy, all "ism." Then go open-handed, utterly naked into the sun, to see what it is.

In the past, it was thought that our senses are doors, that the reality reaches from our senses to our innermost being. Now the latest research shows something else: our senses are not just doors, they are guards also. Only two percent of information is allowed to pass in, ninety-eight is prevented outside. Anything that goes against your idea of life is prevented and only two percent filters in.

Now, to live a life of only two percent is not to live at all. When one can live a hundred percent, why decide to live for only two percent?

Margrit, you ask me:

IS IT IMPORTANT TO HAVE SOME KIND OF ATTITUDE TOWARDS LIFE?

Not only is it not important, it is dangerous to have any attitude towards life. Why not allow life to have its dance, its song, without any expectations? Why can't we live without expectations? Why can't we see that which is in its purity? Why should we impose ourselves upon it? And nobody is going to be the loser. If you impose upon life you are the only loser.

From London comes the story of the three professors of literature who, while returning from luncheon, encountered several ladies of pleasure who were patrolling the street -- en masse.

"What might one call such a congregation?" mused the first professor, a Shakespearean specialist. "A flourish of strumpets?"

The second professor, being an authority on the novels of Anthony Trollope, naturally contributed, "A chapter of trollops."

But the best description came from the youngest and the least specialized of the professors. He called the ladies "an anthology of pros."

It is better not to label life, it is better not to give it a structure, it is better to leave it open-ended, it is better not to categorize it, not to label it. You will have a more beautiful experience of things; you will have a more cosmic experience of things, because things are not really divided. Existence is one orgasmic whole; it is one organic unity. The smallest blade of grass, the smallest leaf in a poor tree is as significant as the biggest star. The smallest thing is also the biggest, because it is all oneness; it is one spectrum. The moment you start dividing you start creating arbitrary lines, definitions, and that's the way one goes on missing life and the mystery of it.

We all have attitudes; that is our anguish. We all look from a certain standpoint, hence our life becomes poor; because every aspect at the most can only be one-dimensional and life is multi-dimensional. You have to be more liquid, more fluid, more melting and merging; you are not to be an observer. There is nothing to be solved! Don't take life as a problem, it is a tremendously beautiful mystery. Drink of it -- it is pure wine! Be a drunkard with it!

A successful cloak-and-suiter had finally found the girl of his dreams and he made preparations for a wedding the garment district would never forget. His designers prepared for the bride a wedding gown of

the finest imported silks and satins, and his own marital raiment was truly a sight to behold.

The affair was nothing less than breathtaking; no expense had been spared. Then, as the newly-weds were about to embark on their honeymoon trip to Canada, an urgent message arrived in the form of a telegram.

"It's from my partner," the groom explained. "Urgent business. I'll have to attend to it immediately."

"But what about our honeymoon?" the bride asked tearfully.

"Business comes first," he said. "But you go ahead. I'll catch a later plane and be there by tonight."

"But what if you can't make it by tonight?" she moaned.

"Then," he blustered, "start without me."

A businessman has his own philosophy, his own attitudes. The scientist has his own attitudes. Everybody is living in a small prison of his own attitudes.

My effort here is to bring you out of your imprisonment, hence I don't teach you any doctrine, I don't give you any dogma, I don't give you any creed to live by. I am simply trying to help you to be unburdened of all the nonsense which has been imposed upon you for centuries. If you can put aside the mountainous weight of the past, if you can start living as if you are the first man, only then is there a possibility that you may come to know what godliness is, what freedom is, what joy is. Otherwise, misery is going to be your lot, and naturally, sooner or later, you will agree with the pessimistic attitude of Buddha: that all is suffering, all is pain.

I absolutely deny it, because my own experience is just the opposite: all is bliss, all is benediction. But it depends on you, how you approach life: guarded, with certain spectacles on your eyes, or unguarded, in deep trust, in love.

The second question

OSHO, IN THE PAST ALL FAMOUS ARTISTS HAVE BEEN WELL-KNOWN FOR THEIR BOHEMIAN SIDE OF LIFE. OSHO, PLEASE CAN YOU SAY SOMETHING ABOUT CREATIVITY AND DISCIPLINE?

Santosh Sneh, the bohemian life is the only life worth living! All other kinds of lives are only lukewarm; they are more ways of committing slow suicide than ways of living life passionately and intensely. In the past it was inevitable that the artist had to live in rebellion, because creativity is the greatest rebellion in existence. If you want to create you have to get rid of all conditionings, otherwise your creativity will be nothing but copying, it will be just a carbon copy. You can be creative only if you are an individual, you cannot create as a part of the mob psychology. The mob psychology is uncreative; it lives a life of drag, it knows no dance, no song, no joy; it is mechanical.

Of course, there are a few things you will get from the society only if you are mechanical: respectability you will get, honors you will get. Universities will confer D.Litts on you, countries will give you gold medals, you may finally become a Nobel laureate, but this whole thing is ugly.

A real man of genius will discard all this nonsense, because this is bribery. Giving the Nobel prize to a person simply means that your services to the establishment are respected, that you are honored because you have been a good slave, obedient, that you have not gone astray, that you have followed the well-trodden path.

The creator cannot follow the well-trodden path, he has to search out his own way, he has to inquire in the jungles of life, he has to go alone, he has to be a dropout from the mob mind, from the collective psychology. The collective mind is the lowest mind in the world; even the so-called idiots are a little more superior than the collective idiocy. But the collectivity has its own bribes: it respects people, honors people, if they go on insisting that the way of the collective mind is the only right way.

It was out of sheer necessity that in the past, creators of all kinds -- the painters, the dancers, the musicians, the poets, the sculptors -- had to renounce respectability. They had to live a kind of bohemian life, the life of a vagabond; that was the only possibility for them to be creative. This need not be so in the future. If you understand me, if you feel what I am saying has truth in it, then in the future everybody should live individually and there will be no need for a bohemian life. The bohemian life is the by-product of a fixed, orthodox, conventional, respectable life.

My effort is to destroy the collective mind and to make each individual free to be himself or herself. Then there is no problem; then you can live as you want to live. In fact, humanity will really only be born the day the individual is respected in his rebellion. Humanity has still not been born; it is still in the womb. What you see as humanity is only a very hocus-pocus phenomenon. Unless we give individual freedom to each person, absolute freedom to each person to be himself, to exist in his own way.... And, of course, he has not to interfere with anybody -- that is part of freedom. Nobody should interfere with anybody.

But in the past everybody has been poking his nose into everybody else's affairs -- even into things which are absolutely private, which have nothing to do with the society. For example, you fall in love with a woman -- what has that got to do with the society? It is purely a personal phenomenon, it is not of the marketplace. If two persons are agreeing to commune in love, the society should not come into it, but the society comes into it with all its paraphernalia, in direct ways, in indirect ways. The policeman will stand between the lovers; the magistrate will stand between the lovers; and if that is not enough then the societies have created a super-policeman, God, who will take care of you.

The idea of God is that of a peeping Tom who does not even allow you privacy in your bathroom, who goes on looking through the keyhole, watching what you are doing. This is ugly. All the religions of the world say God continuously watches you -- this is ugly. What kind of God is this? Has he got no other business but to watch everybody, follow everybody? Seems to be the supreme-most detective!

Humanity needs a new soil -- the soil of freedom. Bohemianism was a reaction, a necessary reaction, but if my vision succeeds then there will be no bohemianism because there will be no so-called collective mind trying to dominate people. Then everybody will be at ease with himself. Of course, you have not to interfere with anybody, but as far as your life is concerned you have to live it on your own terms. Then only is there creativity. Creativity is the fragrance of individual freedom.

You ask me, Sneh:

OSHO, PLEASE CAN YOU SAY SOMETHING ABOUT CREATIVITY AND DISCIPLINE?

"Discipline" is a beautiful word, but it has been misused as all other beautiful words have been misused in the past. The word "discipline" comes from the same root as the word "disciple"; the root meaning of the word is "a process of learning." One who is ready to learn is a disciple, and the process of being ready to learn is discipline.

The knowledgeable person is never ready to learn, because he already thinks he knows; he is very centered in his so-called knowledge. His knowledge is nothing but a nourishment for his ego. He cannot be a disciple, he cannot be in true discipline.

Socrates says: "I know only one thing, that I know nothing." That is the beginning of discipline. When you don't know anything, of course, a great longing to inquire, explore, investigate arises. And the moment you start learning, another factor follows inevitably: whatsoever you have learned has to be dropped continuously, otherwise it will become knowledge and knowledge will prevent further learning.

The real man of discipline never accumulates; each moment he dies to whatsoever he has come to know and again becomes ignorant. That ignorance is really luminous. I agree with Dionysius when he calls ignorance luminous. It is one of the most beautiful experiences in existence to be in a state of luminous not-knowing. When you are in that state of not-knowing you are open, there is no barrier, you are ready to explore. The Hindus cannot do it -- they are already knowledgeable. The Mohammedans cannot do it, the Christians cannot do it. My sannyasins CAN do it, for the simple reason that I am not imparting knowledge; on the contrary, I am destroying your knowledge.

Hence it happens every day.... Every day I receive many letters, many questions. One friend has come from the West. He says, for three, four years he has been reading my books and he was so excited, he was in such great love with me, that he wanted to come somehow as quickly as possible. Now he has been able to manage to come, but here he feels frustrated. For four years he was in deep love with me, and now he says, "I cannot say the same because you are so shocking to me. You irritate me, you annoy me; you go on hammering on my cherished ideas."

It is easy to read a book because the book is in your hands. I am not in your hands! You can interpret the book according to your ideas, you cannot interpret me according to your ideas -- I will make so much trouble for you! He was not in love with me, he was in love with his own ideas, and because he was finding support from my books he lived in an illusion.

But with me illusions are bound to be shattered. I am here to shatter all illusions. Yes, it will irritate you,

it will annoy you -- that's my way of functioning and working. I will sabotage you from your very roots! Unless you are totally destroyed as a mind, there is no hope for you.

Discipline has been misinterpreted. People have been telling others to discipline their life, to do this, not to do that. Thousands of shoulds and should-nots have been imposed on man, and when a man lives with thousands of shoulds and should-nots he cannot be creative. He is a prisoner; everywhere he will come across a wall.

The creative person has to dissolve all shoulds and should-nots. He needs freedom and space, vast space, he needs the whole sky and all the stars, only then can his innermost spontaneity start growing.

So remember, my meaning of discipline is not that of any Ten Commandments; I am not giving you any discipline; I am simply giving you an insight how to remain learning and never become knowledgeable. Your discipline has to come from your very heart, it has to be YOURS -- and there is a great difference. When somebody else gives you the discipline it can never fit you; it will be like wearing somebody else's clothes. Either they will be too loose or too tight, and you will always feel a little bit silly in them.

Mohammed has given a discipline to the Mohammedans; it may have been good for him, but it cannot be good for anybody else. Buddha has given a discipline to millions of Buddhists; it may have been good for him, but it cannot be good for anybody else. A discipline is an individual phenomenon; whenever you borrow it you start living according to set principles, dead principles. And life is never dead; life is constantly changing each moment. Life is a flux.

Heraclitus is right: you cannot step in the same river twice. In fact, I myself would like to say you cannot step in the same river even once, the river is so fast-moving! One has to be alert to, watchful of, each situation and its nuances, and one has to respond to the situation according to the moment, not according to any readymade answers given by others.

Do you see the stupidity of humanity? Five thousand years ago, Manu gave a discipline to the Hindus and they are still following it. Three thousand years ago Moses gave a discipline to the Jews and they are still following it. Five thousand years ago Adinatha gave his discipline to the Jainas and they are still following it. The whole world is being driven crazy by these disciplines! They are out of date, they should have been buried long long ago. You are carrying corpses and those corpses are stinking. And when you live surrounded by corpses, what kind of life can you have?

I teach you the moment and the freedom of the moment and the responsibility of the moment. One thing may be right this moment and may become wrong the next moment. Don't try to be consistent, otherwise you will be dead. Only dead people are consistent. Try to be alive, with all its inconsistencies, and live each moment without any reference to the past, without any reference to the future either. Live the moment in the context of the moment, and your response will be total. And that totality has beauty and that totality is creativity. Then whatsoever you do will have a beauty of its own.

The third question

OSHO, I HAVE DISCOVERED THAT I AM JUST BORED WITH MYSELF AND I FEEL NO JUICE. YOU HAVE SAID TO ACCEPT OURSELVES, WHATEVER WE ARE. I AM NOT ABLE TO ACCEPT LIFE -- KNOWING THAT I AM MISSING SOMETHING OF JOY INSIDE. WHAT TO DO?

Bob Luka, we hear there is a new type of tranquilizer that doesn't relax you -- just makes you dig being tense.

Try it! Try it and try it and try it again -- be an American! -- but not more than three times. Try it, try it, and try it again, and then stop because there is no point in being silly.
You ask me:

I HAVE DISCOVERED THAT I AM JUST BORED WITH MYSELF...

This is a great discovery. Yes, I mean it! Very few people are aware that they are bored, and they are bored, utterly bored. Everybody else knows it except themselves. To know that one is bored is a great beginning; now a few implications have to be understood.

Man is the only animal who feels boredom; it is a great prerogative, it is part of the dignity of human

beings. Have you seen any buffalo bored, any donkey bored? They are not bored. Boredom simply means that the way you are living is wrong; hence it can become a great event, the understanding that "I am bored and something has to be done, some transformation is needed." So don't think that it is bad that you are feeling bored -- it is a good sign, a good beginning, a very auspicious beginning. But don't stop there.

Why does one feel bored? One feels bored because one has been living in dead patterns given to you by others. Renounce those patterns, come out of those patterns! Start living on your own.

Only the authentic person is not bored, the pseudo person is bound to be bored. The Christian will be bored, the Jaina will be bored, the Parsi will be bored, the communist will be bored, because they are dividing their life in two parts. Their real life remains repressed and they start pretending an unreal life. It is unreal life that creates boredom. If you are doing the thing you are meant to do you will never be bored.

The day I left my home for the university my parents, my father, my family people, all wanted me to become a scientist -- there was much more of a future for a scientist -- or a doctor at least, or an engineer. I refused absolutely. I said, "I'm going to do what I want to do, because I don't want to live a boring life. As a scientist I may succeed -- I may have respectability, money, power, prestige -- but deep down I will remain bored because that is not what I ever wanted to do."

They were shocked because they could not see any prospects in the study of philosophy; philosophy is the poorest subject in the universities. Reluctantly they agreed, knowing that I would be wasting my future, but finally they recognized they were wrong.

It is not a question of money, power and prestige; it is a question of what intrinsically you want to do. Do it, irrespective of the results, and your boredom will disappear. You must be following others' ideas, you must be doing things in a right way, you must be doing things as they should be done. These are the foundation-stones of boredom.

The whole of humanity is bored because the person who would have been a mystic is a mathematician, the person who would have been a mathematician is a politician, the person who would have been a poet is a businessman. Everybody is somewhere else; nobody is where he should be. One has to risk. Boredom can disappear in a single moment if you are ready to risk.

You ask me, Bob Luka:

I HAVE DISCOVERED THAT I AM JUST BORED WITH MYSELF...

You are bored with yourself because you have not been sincere with yourself, you have not been honest with yourself, you have not been respectful to your own being.

And you say:

I FEEL NO JUICE.

How to feel juice? Juice flows only when you are doing the thing that you wanted to do, whatsoever it is.

Vincent Van Gogh was immensely happy just painting. Not a single painting was sold, nobody ever appreciated him, and he was hungry, he was dying, because his brother was giving him only a small amount of money so that he could at least manage to survive. Four days a week he would fast and three days a week he would eat. He had to fast for those four days because from where was he going to get his canvases and paints and brushes? But he was immensely happy -- his juices were flowing.

He died when he was only thirty-three; he committed suicide; but his suicide is far better, Bob Luka, than your so-called life, because he committed suicide only when he had painted the thing that he wanted to paint.

The day he finished a painting of the sunset which had been his longest desire, he wrote a letter saying: "My work is done, I am fulfilled. I am leaving this world immensely contented." He committed suicide, but I will not call it suicide. He lived totally, he burned life's candle from both ends together in tremendous intensity.

Bob Luka, you may live a hundred years, but your life will be just a dry bone, a weight, dead weight.

You say:

OSHO... YOU HAVE SAID TO ACCEPT OURSELVES, WHATEVER WE ARE. I AM NOT ABLE TO ACCEPT LIFE -- KNOWING THAT I AM MISSING SOMETHING OF JOY INSIDE.

When I say accept yourself, I am not saying accept your pattern of life -- don't try to misunderstand me. When I say accept yourself, I am saying reject everything else -- ACCEPT YOURSELF. But you must have interpreted it in your own way. That's how things go....

The Martian landed his saucer in Manhattan and, immediately upon emerging, was approached by a panhandler. "Mister," said the man, "can I have a dime?"
The Martian asked, "What's a dime?"
The panhandler thought a minute, then said, "You're right. Can I have a quarter?"

I have not said what you have understood. Reject all that has been imposed upon you -- I am not saying accept it. Accept your innermost core which you have brought from the beyond and then you will not feel that you are missing something. The moment you accept yourself without any conditions, suddenly an outburst of joy happens. Your juices start flowing, life really becomes ecstatic.

A certain young man's friends thought he was dead, but he was only in a state of coma. When just in time to avoid being buried he showed signs of life, he was asked how it felt to be dead.
"Dead!" he exclaimed. "I wasn't dead. I knew all the time what was goin' on. And I knew I wasn't dead, too, because my feet were cold and I was hungry."
"But how did that fact make you think you were still alive?" asked one of the curious.
"Well, I knew that if I was in heaven I wouldn't be hungry, and if I was in the other place my feet wouldn't be cold."

One can be certain, Bob Luka, that you are still not dead: you are hungry, your feet are cold. Just get up and do a little jogging!

A poor man, lacking education and all social graces, fell in love with the daughter of a millionaire. She invited him home to meet her parents at their elegant mansion. The man was intimidated by the rich furnishings, the servants and all the other signs of wealth, but somehow he managed to appear relaxed -- until it came to dinner time. Seated at the massive dinner table, mellow with the effects of wine, he farted loudly.
The girl's father looked up and stared at his dog which was lying at the poor man's feet. "Rover!" he said in a menacing tone.
The poor man was relieved that the blame had been put on the dog, and so a few minutes later he farted again.
His host looked at the dog and again said, "Rover!" in a louder voice.
A few minutes later he farted a third time. The rich man's face wrinkled in rage. He bellowed, "Rover, get the hell out of here before he shits all over you!"

Bob Luka, there is still time -- get out of the imprisonment in which you have lived up to now! It only needs a little courage, just a little courage of the gambler. And there is nothing to lose, remember. You can only lose your chains -- you can lose your boredom, you can lose this constant feeling inside you that something is missing. What else is there to lose? Get out of the rut and accept your own being -- against Moses, Jesus, Buddha, Mahavira, Krishna. Accept yourself. Your responsibility is not towards Buddha or Zarathustra or Kabir or Nanak; your responsibility is only towards yourself.
Be responsible -- and when I use the word "responsible," please remember not to misinterpret it. I am not talking about duties, responsibilities, I am simply using the word in the literal sense: respond to reality, be responsible.
You must have lived an irresponsible life, fulfilling all kinds of responsibilities which others are expecting you to fulfill. What is there to lose? You are bored -- this is a good situation. You are missing the juice, what more do you need to get out of the prison? Jump out of it, don't look back!
They say: Think twice before you jump. I say: Jump first and then think as much as you want!

The fourth question

OSHO, CAN A MADMAN BECOME A BUDDHA?

Anand Navaneet, only a madman can become a Buddha! The so-called sane people at the most can become Buddhists but not Buddhas, they can become Christians but not Christs. Only a madman....

My invitation is for the mad people of the world. I am a madman's guide to enlightenment!

A group of philosophers from a Russian prison decided to escape. They had a duplicate key, so they waited for the night to make their escape. At midnight one of them went to open the door but came back after a few minutes with a long sad face.

"What happened?" asked all the others.

"Well, our plan is useless. We can't escape -- the crazy night-watchman has forgotten to close the door and I can't use the key!"

Philosophers cannot become Buddhas! It needs guts to become a Buddha.

Jesus was hanging on the cross when a philosopher passed by. He stopped, looked at Jesus and asked, "What are you doing up there?"

Jesus nodded his head to the left and right and said, "I'm hanging out with friends!"

The philosopher continued, "Well, if you want, I could get a ladder and take you down."

"I would appreciate that," Jesus replied.

Half an hour later the philosopher came back with a ladder, climbed up to the cross, screwed the nails out of the right hand, then out of the left hand.

Jesus fell headlong, screaming, "You idiot! Next time start with the feet!"

The last question

OSHO, I WANT TO GET LOST UTTERLY AND ULTIMATELY INTO ABSOLUTE LOVE. WHAT SHOULD I DO?

Dharmo, the very idea of getting lost utterly, ultimately, absolutely, is demanding too much. Be a little more human, don't aspire to the impossible. The impossible has been driving people to unnecessary hysteria, and we have been burdened with impossible values for centuries. We have learned these words and we go on repeating these words parrot-like without even taking in the significance.

Be human, don't aspire to perfection in any way because all perfectionism is neurosis. Be human and accept all the frailties and limitations of human beings. Why should you want to be lost utterly? For what? What are you going to gain from it? If it CAN be managed -- it is good that it cannot be managed -- but for argument's sake I am saying if it can be managed, you will come again with: "Now I am feeling very lonely, utterly lost, absolutely lost, ultimately lost!" You will start hankering to go back, to have a little more of the spice of life.

It is good to meet and merge, but why make it something ultimate? Why bring in such meaningless words? Is it not enough to melt for a moment and then be back home? Then there is a rhythm: you melt, you enjoy the melting, then again you are back. It creates a rhythm, and rhythm is always richer. If you are simply dissolved forever there will be no rhythm, no music, no dance. It will really be death, not life.

My whole approach is to teach you to be human. For centuries you have been told to be superhuman. I rejoice in your human-ness. To me, human-ness is synonymous with godliness.

It is perfectly beautiful to be lost once in a while and found again, so that you can lose yourself again. Create a rhythm of getting lost, of finding yourself again. Life is a music, and the music is possible only if both things continue, otherwise it will be monotonous.

Dharmo, I cannot help you to get lost absolutely, ultimately, utterly. I love the moment, I love the IMMEDIACY of the moment. I am very averse to words like "ultimate"; they are faraway words, they don't have much meaning in them; they are pretentious words.

The absolute is not of any significance; a rose flower is of far more significance, it is not absolute: in the morning it grows, by the evening it is gone. That's its beauty -- it is momentary. It is a miracle! The ultimate rose will be synthetic, plastic; it will be there forever, but because it will not be able to die it will not be alive either.

You have to learn this losing yourself, then coming back to yourself and losing yourself again -- the closeness of love and the distance. Each distance in love again creates a longing to be close. If you are stuck together and you cannot separate, your love life will become a nightmare.

Meditate over this story, Dharmo; it is a beautiful parable. Only I can say it is a parable.

Rosalie Mazzolli, nee Adelstein, had married a midget. For a while they were getting along all right, but one day Rosalie showed up in the domestic relations court and demanded she be granted a divorce from little Harry.

"Surely, Mrs. Mazolli, you knew your husband was a midget when you married him," questioned the judge. "Why are you now desirous of leaving him? Didn't you anticipate the problems this marriage would encounter?"

"Oh, Your Honor," sobbed Rosalie, "how was I to know? Everything is wonderful, except for sex."

"Sex?" repeated the judge. "What has his being a midget got to do with sex?"

"Well," she continued tearfully, "when we're nose to nose his toes are in it; when we're toes to toes, his nose is in it, and when he's in it he disappears altogether, and oh, Your Honor, I get so lonely!"

There is no need to be utterly, ultimately, absolutely lost. Be relaxed -- once in a while get lost and that is good. Lose yourself and find yourself again and again. This is a beautiful drama, this existence, of losing and finding yourself. And drop all these words like "ultimate," "absolute," "perfect"; all these words are the inventions of the philosophers. Life is immediate, life is always now and here. And live it with all the frailty of a human being, with all the frailty of a rose flower, and you will come to know the greatest splendor IN the moment -- not in eternity. It is always now and it is always here! Don't condemn the momentary, rejoice in it, rejoice to abandon.

The Goose is Out

Chapter #10
Chapter title: Dissolve in my people

10 March 1981 am in Buddha Hall

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The first question

OSHO,
I FREQUENTLY HEAR A QUESTION BEING ASKED ABOUT THE ASHRAM.... THERE IS SO MUCH VITALITY HERE NOW AND SO MUCH CREATIVITY WITH ALL THESE SHOWS AND MUSIC AND FASHIONS AND CRAFTS, AS WELL AS EVENTS HAPPENING ABROAD, THAT PEOPLE ARE WONDERING WHAT WILL HAPPEN WHEN YOU ARE GONE.

WHEN YOU LEAVE YOUR BODY WILL THE ASHRAM BECOME A DEAD INSTITUTION, AND WILL YOU JUST BECOME DEIFIED AND FORGOTTEN?

Binoy Thomas, my concern is the immediate, this moment. Beyond this moment nothing exists. The only time that is existential is now and the only space that matters is here. So I don't care what happens in the future -- neither the past nor the future have any validity.

But that is the way of the mind: the mind can only think in terms of past and future, the mind cannot experience the present; it deviates from the present continuously. The mind is like a pendulum: it moves to the left, the far left, or to the right, the far right. Either it is leftist or rightist -- and my whole approach is to be exactly in the middle.

The word for the middle which Gautam Buddha used is very beautiful: he called MAJJIM NIKAYA, "the way of the exact middle." If you can keep the pendulum in the middle, the clock stops. The clock represents the mind -- and not just literally, not just as a metaphor; mind is time. Time consists of two tenses, not three. The present is not part of time; the past is time, the future is time. The present is the penetration of the beyond into the world of time.

You can think of time as a horizontal line. A is followed by B, B is followed by C, C is followed by D, and so on and so forth: it is a linear progression. Existence is not horizontal, existence is vertical. Existence does not move in a line -- from A to B, from B to C -- existence moves in intensity: from A to a deeper A, from the deeper A to an even deeper A. It is diving into the moment.

Time conceived of as past and future is the language of the mind -- and the mind can only create problems, it knows no solutions. All the problems that humanity is burdened with are the mind's inventions. Existence is a mystery, not a problem. It has not to be solved, it has to be lived.

I am living my moment. I don't care a bit about what happens later on. It may look very irresponsible to you because my criterion of responsibility is diametrically opposite to people's idea of so-called responsibility. I am responsible to the moment, to existence -- and responsible not in the sense of being dutiful to it, responsible in the sense that I respond totally, spontaneously. Whatsoever the situation is, I am utterly in tune with it. While I am alive I am alive, when I am dead I will be dead. I don't see any question at all.

But I can understand your question, Binoy Thomas.

You say:

I FREQUENTLY HEAR A QUESTION BEING ASKED ABOUT THE ASHRAM....

The people who are asking you are dead, otherwise why should they be worried about the future? They don't come to the ashram, they don't come to me, they have no participation in all that is going on here -- they are concerned about the future! They are showing much worry about the future -- what will happen? The question is: what is happening?

And the people who are asking such questions are stupid too. Are they going to live forever? They are worried about me and my work as if they were going to be here forever. I am here for the moment, you are here for the moment. If a meeting is possible, something of tremendous beauty can happen. But these fools go on thinking in such cunning ways that they not only deceive others, they even manage to deceive themselves. Right now they are condemning me, right now they are criticizing me, and still they are showing great love -- what will happen when I am no longer here?

The moment I die, the whole world dies for me; then whatsoever happens, happens. I have not taken on the whole responsibility for existence. Who can take it? But there have been people who have tried it and they have all utterly failed.

For example, Gautam the Buddha -- one of the most beautiful men who has ever walked on the earth -- was very concerned that no religion should arise when he left the world, that he should not be worshipped, that statues of him should not be made. He emphasized it again and again his whole life. Forty-two years of constant sermonizing to people, that "There is no need to worship me," brought about just the opposite result. The more he emphasized "Don't worship me," the more people felt "This is the man to be worshipped."

This is the law of reverse effect. There are more statues of Buddha in the world than of anybody else, and he was against statues. So many statues have been made of Buddha that in Urdu, Arabic, and other Mohammedan languages, the very word BUDDHA has become synonymous with statue, with a little

change: BUDH. BUDH means statue, but BUDH comes from BUDDHA. Thousands of statues... and the man was emphasizing "Don't make statues!"

In fact, there was no need to emphasize it. The very emphasizing of it was wrong. Why should he have been concerned about the future? When you are no longer there, the very desire to control the future according to your ideas is political. People are trying to control humanity while they are alive and they go on insisting that they would like to control humanity even when they are gone.

I am not controlling anybody -- I am not a politician. I am not interested at all that anybody should be controlled by me today or tomorrow.

Now, the same kind of thing is being done by J. Krishnamurti: continuously emphasizing for fifty years that "I am not your guru." But if you are not the guru, why go on emphasizing it for fifty years? There must be something in it. He is afraid, there is fear -- he knows that he will be worshipped, he knows that there are already people who think of him as their guru. The more he freaks out, the more those fools think, "This is the real guru! Look how humble he is -- no pretensions, no desire, no ambition to be holier-than-thou." Ponder over it.

Krishnamurti is doing the same thing again that Buddha did. He is not at all original about it; it is an old game. In fact, people's minds work in a strange way. God said to Adam and Eve, "Don't eat the fruit of the tree of knowledge," and they ate it. The moment you say no, something deep in the heart of man starts becoming interested; a great curiosity arises. So I am not saying to anybody, "Please don't worship me."

And when I am not there, what can I do? Fools are fools. Whether they worship me or somebody else will not make much difference. If they want to worship they will worship.

And, Binoy Thomas, have you pondered who these people are who ask you this question? They must be Hindus, Mohammedans, Christians, Jainas, Buddhists, Krishnamurti-ites. Who are these people? If they are so concerned about me, have they dropped Krishna? Have they dropped Mohammed? Have they dropped Buddha? If they were honest and sincere, they would have dropped all the religions. But they go on carrying their Bibles, their Zendavestas, their Vedas, their Mahaviras, their Zarathustras, and still they are concerned only about me. And what are their institutions? What is Hinduism? or Islam? or Jainism? or communism for that matter?

Every institution is bound to be dead, only a man is alive. No institutions are ever alive. How can an institution be alive? By its very nature, it is going to be dead.

So next time these people ask you the question, you ask them: who are you? Do you belong to any institution, to any religion, to any theology, to any philosophy? If you belong, then you don't have the right to ask the question. And if you don't belong, then you will not need to ask the question, you will see the point that the intelligent people will never fall for dead institutions. But the unintelligent are bound to live in institutions -- there is no way you can change the label. And you are living in a thousand and one kinds of institutions.

What is marriage? -- an institution. And only insane people live in institutions. Marriage is dead. What is your family? and what is your nation? and what is your race? -- all institutions. But this is a strange thing: that people go on asking these questions without ever thinking that these questions are pointing towards themselves.

As far as I am concerned, I am not at all interested in the next moment. Even if this sentence remains incomplete, I will not make any effort to complete it. I will not even put a full point to it. I have no desire to dominate, but I cannot go on saying to people, "Don't worship me," because that is the way to create worship.

People have to be understood within their whole insane mechanism. For example, Jesus says, "Blessed are the poor... for theirs is the kingdom of God." Now, for these two thousand years many have tried to be poor for this simple reason and motive: so that they can attain to the kingdom of God. Do you see the contradiction? "Blessed are the poor... for theirs is the kingdom of God." Then what kind of poverty is this if it brings the kingdom of God to you? Then this is a good incentive, a great motivation for greed. If Jesus was really right, he should only have said this: Blessed are the poor because they are poor. Then why make this statement "... for theirs is the kingdom of God"? Everybody wants to have the kingdom of God; everybody wants to possess eternal treasures. And if one has to be poor and sacrifice for that, it is worth it.

People have been doing this all along. It is time that man should start looking more clearly, more transparently at what has been told to him and what he has done.

People always misunderstand. While the Master is alive, they will not come to him, because while the Master is alive, they cannot be allowed to misunderstand. They will come to him only when he is no longer

there, because a dead Master can be controlled, manipulated.

Just a few days ago, a so-called Jaina saint, Kanjiswami died. He was worshipped by the Jainas so much so that the Jainas had been declaring: "In the next circle of existence, in the next creation, he will be the first TEERTHANKARA, the first founder of Jainism, again."

When he died -- I have seen the pictures, somebody sent the pictures -- the Jainas were trying to fix his posture, because a TEERTHANKARA or a would-be TEERTHANKARA should die in the lotus posture. They must have broken some of his bones. At least a dozen people were forcing his dead body into a certain yoga posture. Now, you cannot do this while a man is alive -- he will go through a primal scream!

While he was alive he used to wear clothes, but according to the Jainas, one attains to the ultimate freedom only when one dies naked, so they removed the clothes. Now, the corpse cannot prevent it. The clothes are removed, a lotus posture is fixed, and the followers are happy.

This goes on happening.

A maid who seemed to enjoy her work, gave notice one day without warning.

"Why do you wish to leave?" the lady of the house asked her. "Is anything wrong?"

"I just can't stand the suspense in this house a minute more," the maid replied.

"Suspense? What do you mean?"

"It's the sign over my bed that says: 'Watch ye, for ye know not when the master cometh.'"

The moment the Master is gone, you have only the words. Words can be manipulated, words can be interpreted, words can be colored and painted according to your prejudices. But, Binoy Thomas, as far as I am concerned, it will be impossible -- for many reasons it will be impossible.

First, I am a man who is consistently inconsistent. It will not be possible to make a dogma out of my words; anybody trying to make a creed or dogma out of my words will go nuts! You can make a dogma out of Mahavira -- he is a very consistent man, very logical. You can make a philosophy out of Buddha -- he is very mathematical. You can make a philosophy out of Krishnamurti -- for fifty years he has simply been repeating the same thing again and again; you cannot find a single inconsistency in him. On the one hand he says, "I am not your Master, your guru. Don't depend on me," but in a subtle way he is creating the whole philosophy -- which is so consistent, so utterly consistent, that everybody would like to be imprisoned in it, it is so sane.

It is impossible with me: I live in the moment, and whatsoever I am saying right now is true only for this moment. I have no reference with my past, and I don't think of the future at all. So my statements are atomic; they are not part of a system. And you can make a dead institution only when a philosophy is very systematic, when there are no more flaws, when no fault can be found, when all doubts are solved, all questions dissolved, and you are given a ready-made answer to everything in life.

I am so inconsistent that it is impossible to create a dead institution around me, because a dead institution will need the infrastructure of a dead philosophy. I am not teaching you any doctrine, I am not giving you any principles; on the contrary, I am trying to take away all the philosophies that you have carried all along. I am destroying your ideologies, creeds, cults, dogmas, and I am not replacing them with anything else. My process is of pure deconditioning. I am not trying to recondition you. I will leave you open.

Hence, you can see it here, all my sannyasins are unique individuals. There is no certain pattern into which they have to fit themselves. There is no "should," "should not," there is no rigid structure, but only a liquidity. I am not giving you the Ten Commandments, I am not giving you detailed information on how to live, because I believe in the individual and the individual's dignity and his freedom. I am sharing my vision -- that is my joy -- but it is not being shared in order that you should try to live up to it.

Krishnamurti goes on saying, "Don't follow me. Don't imitate me," but on the other hand, when people don't follow him, he becomes very irritated, annoyed. It is a little subtle. For example, he says, "Don't follow me," and people follow him. Then he becomes annoyed. If you are truly sincere, then you can say "Don't follow me," but if people want to follow you, who are you to prevent them? You have said your thing, now it is up to them what to do or not to do. You are not their Master, so if they want to follow you, you cannot prevent them. If you prevent them, that means you are forcing them to follow your idea of not following.

He becomes very annoyed....

Just a few days ago he was in Bombay, and I tell my sannyasins that wherever he is, they should go

there and sit in the front rows. And the moment he sees the orange people, he becomes unenlightened immediately! He starts shouting.

Now, why this annoyance? There must be some deep desire to control. Now who are you to tell somebody not to wear orange? If somebody wants to wear orange then it is his choice. A subtle strategy, a very indirect strategy to manipulate, to dominate, to possess....

I am simply sharing my vision, my joy. I am enjoying it, and whosoever wants to enjoy it with me is welcome. Naturally, when I am gone there may be a few fools who will try to figure it out, to make a system, although I am making it almost impossible. But fools are fools. They can try to do the impossible.

Bertrand Russell has said, "It is a strange fact of history that not a single religion has been founded by a man who had a sense of humor." In fact, to have a sense of humor and to create a religion is contradictory. Religions are created by sad people -- very long faces, almost dead. Bertrand Russell is no longer alive, otherwise I would have told him, "Then come and see."

It may not have happened in the past, and I agree with him because Mahavira was serious, Jesus was serious, Mohammed was serious, Shankaracharya was serious.... And Russell seems to be right; these sad people have created the dead institutions of all the religions.

But here something totally new is happening. I am not trying to create a religion, I cannot do it, because the very idea of creating a religion is ugly. But I am releasing a sense of humor in you, a deep laughter in you. To me laughter is more sacred than prayer, dancing more spiritual than chanting mantras, loving existence far more cosmic than going to a church or to a temple. Becoming utterly nobody, a pure nothingness, is far more significant than becoming a saint. Innocence, a sense of humor, a joyous participation in life... you cannot create a dead institution around such tremendously alive experiences. A dead institution needs something dead to be made out of. It is made out of the corpses of your saints. My whole approach is nonserious -- sincere, but non-serious.

A salesman stopped at a small-town hotel and had difficulty getting a room.

He was about to leave when the clerk said, "I think I may be able to put you up. There are two beds up in room ten and one is occupied by a woman. But there is a screen around her bed and she is sleeping soundly. Just go to your bed quietly and everything will be fine."

The offer was quickly accepted. About twenty minutes later the salesman returned, greatly excited.
"Good heavens!" he cried. "The woman in the other bed is dead!"
"I know that," said the clerk, "but how the hell did you find out?"

People are curious, very curious.
Binoy Thomas, you say:

I FREQUENTLY HEAR A QUESTION BEING ASKED ABOUT THE ASHRAM.... THERE IS SO MUCH VITALITY HERE NOW AND SO MUCH CREATIVITY WITH ALL THESE SHOWS AND MUSIC AND FASHIONS AND CRAFTS, AS WELL AS EVENTS HAPPENING ABROAD, THAT PEOPLE ARE WONDERING WHAT WILL HAPPEN WHEN YOU ARE GONE.

Tell those fools to come here while the thing is alive. When you see a beautiful rose flower you don't start thinking, "What will happen when the rose flower withers away by the evening. When its petals fall and go back to the earth, to their original source -- what will happen then?" You don't bother about it. You rejoice in the flower, you dance with the flower in the wind, in the rain, in the sun. You see a bird on the wing, soaring high towards the sky, towards the stars. You don't think, "What will happen when the bird is dead?" You enjoy it.

And, strangely, these are the people who create dead institutions, because when the bird is alive and singing and soaring high they are afraid to come close. When the bird is dead then they can make a beautiful golden cage -- a temple, a synagogue, a church -- and then they can worship. The dead word is not dangerous.

These people who are wondering what will happen, are the same people who will create a dead institution. My people cannot create a dead institution -- it is impossible. Those who have been in communion with me will have learnt one thing absolutely, categorically: that life cannot be confined into institutions; the moment you try to confine it into institutions you destroy it. So while I am alive they will celebrate. When I am gone they will still celebrate. They will celebrate my life, they will celebrate my

death, and they will remain alive.

Remember, religions are created by guilty people, and I am not creating any guilt here.

There are certain mechanisms.... If Jesus had not been crucified, there would have been no Christianity at all. The real founder of Christianity was not Jesus Christ but the high priest of Jerusalem, the rabbi, and Pontius Pilate. These two persons, in conspiracy with Judas, created Christianity. This is the real "holy trinity"; Jesus Christ is just an excuse.

Crucify a man like Jesus, and then you will never be able to forgive yourself, you will feel guilty. Your hands will look red with the blood of Jesus. Now, what should be done to remove those wounds, those guilt feelings? The only way is to move to the opposite: worship.

I am not sacrificing, hence there is no possibility of worshipping me. I am living joyously -- nobody need feel guilty about me; there is no reason at all. If I start living naked, if I start fasting, if I start moving barefoot on the roads, if I start begging for my food, then I will create guilt, then I will create in you a subtle mechanism. Something will be triggered in you and finally you will find consolation only in worshipping me.

Mahavira is worshipped because he moved around naked; he tortured himself, fasted. Buddha is worshipped because he was a king and he renounced all his pleasures. I have not renounced anything. In fact, I was born a poor man and I live like a king. There is no need to worship me because there is no need to compensate me. I am not creating any guilt in anybody. I am not torturing myself.

You can easily forgive yourself. There is no point in going on carrying guilt.

The whole question of what will happen in the future is political. The politician is always concerned with the future.

A great politician had been bitten by a dog but didn't give it much thought until he noticed that the wound was taking a remarkably long time to heal. Finally he consulted a doctor who took one look at it and ordered the dog brought in. Just as he had suspected, the dog had rabies. Since it was too late to give the patient serum, the doctor felt he had to prepare him for the worst.

The politician sat down at the doctor's desk and began to write. His physician tried to comfort him. "Perhaps it won't be so bad," he said. "You needn't make out your will right now." "I'm not making any will," replied the politician. "I'm just writing out a list of people I'm going to bite!"

I am not interested in the future at all. This moment is too much, too overwhelming. I am rejoicing in it. And this is my way of life: to live moment to moment. I am not a prophet, I have not come here to determine the whole course of humanity in the future -- that kind of bullshit does not appeal to me at all. Who am I to decide the whole course of humanity in the future? I am living my moment joyously; that's enough. And the people who will be coming will find their own ways to live. To suffer or to rejoice -- it all depends on their intelligence.

I cannot determine anything, but my way of working is such that it is impossible to create a philosophy, a dogma, a creed, a church, absolutely impossible.

Eighty-five-year-old Will Jones hobbled down to the local bar to have a cold one and shoot the breeze with his friends. Mr. Jones was the talk of the town as he had recently married a beautiful nineteen-year-old girl. Several of the boys bought the old man a drink in an effort to get him to tell of his wedding night. Sure enough the old rascal fell right in with their plans.

"My youngest son carried me in and lifted me onto the bed with my young bride. We spent the night together and then my three sons carried me off the bed."

The small circle of men scratched their heads and asked the old boy why it took his three other sons to take him off, when it only took his youngest boy to put him on.

Proudly he replied, "I fought them."

Live each moment totally.

You ask me, Binoy Thomas:

THERE IS SO MUCH VITALITY HERE NOW....

The vitality is because we are living herenow, our whole vision is of herenow. We don't look beyond

that because beyond that nothing exists; whatsoever comes is always now.

Time is an invention. Now is a reality. So much creativity is happening for the simple reason that we have withdrawn ourselves from past and future.

Our whole energy remains blocked either in the past or in the future. When you withdraw all your energy from past and future a tremendous explosion happens. That explosion is creativity. And this is only the beginning -- every day, every moment, things are becoming more intense, more passionate. But we are not trying in any way to control the future.

I am not a prophet, neither am I a messiah. To me, the claims of Jesus Christ and people like him, look childish: that they have come to deliver the whole humanity from their sins. Krishna says in the Gita, "Whenever religion will be lost, I will come back." To me, this is all crap. There is no need for anybody to come; the people who will be here will take care of themselves.

I am preparing my people to live joyously, ecstatically. So when I am not here, it won't make any difference to them. They will still live in the same way -- and maybe my death will bring them more intensity.

Death is always a beautiful background which makes your life more intense. But my ashram is never going to become a dead institution. And if it does, it won't be my ashram.

You ask me:

WHEN YOU LEAVE YOUR BODY WILL THE ASHRAM BECOME A DEAD INSTITUTION AND WILL YOU JUST BECOME DEIFIED AND FORGOTTEN?

I am not leaving anything to anybody. I have declared myself Bhagwan. I am not leaving anything to anybody. Why should I leave it to anybody? I know I am the Blessed One -- and only I can know. How can anybody else know it? And I am trying to seduce my people into understanding this immensity: that they are also the blessed ones. It is impossible to deify me -- I have already done it! What else is there left for you? I don't depend on anybody.

Before I leave the world, one thing I am certainly going to do -- it is private, so please don't tell anybody else -- before I leave the world, I am going to declare all of my sannyasins blessed ones. Thousands of Bhagwans all over the world! There will be no need to make any special nook and corner for me, I will be dissolved in my people. Just as you can taste the sea from any place and it is salty, you will be able to taste any of my sannyasins and you will find the same taste: the taste of Bhagwan, the taste of the Blessed One.

I am waiting for the right moment.

Once the new commune is established, all my sannyasins will be called Bhagwans. Then it really will be a Bhagwan movement.

The second question

OSHO, IF LIFE IS SO BEAUTIFUL, THEN WHAT IS THE POINT OF BEING ENLIGHTENED AND NOT BEING REBORN?

Deva Vipul, there is no point at all. That's what I have been telling you, but you don't listen. Your question shows that you have still not listened.

The question begins:

IF LIFE IS SO BEAUTIFUL...

"Ifs" and "buts" won't do. If life is beautiful then you need to be enlightened. Life is beautiful, so there is no need to be enlightened.

Vipul, are you a Polack or something?

A lady was looking in a bookstall for a gift for a sick Polack friend.

When asked if she would like something religious, she replied, "Oh, no. My Polack friend is well on the way to recovery!"

If you can drop that "if," you will be on the way to recovery. But that "if" is there -- I can see it, sitting on you like a huge mountain.

I don't see any point in being enlightened. Things are perfectly beautiful as they are. But if you start with a hypothetical question, then you have not tasted life. Drop the "if" and you are enlightened. There is not much to enlightenment. It is a simple recognition that I have been unnecessarily chasing my own tail. The day you get it, you stop chasing your tail, you just simply sit in the sun and take a sunbath.

A Polack landowner has been wondering for quite a while about the quietness of his barnyard during the mid-day breaks. One day he decides to find out what's behind it all, so he steps out discreetly and sees his farmhand crossing the yard with pants open and disappearing into the barn. The landowner calls his servant back and asks him what's going on inside the barn.
"Well, sir, we've got quite a jolly game going on in there. The girls hide their heads in the hay and then have to guess who did it!"
"That sounds like fun," replies the Polack landowner. "Can I join you?"
"I guess so," says the farmhand. "Your wife has been at it for six weeks already!"

You can join, but drop the "if." Those who have dropped the "if" have already joined. The Buddhas and the Krishnas and the Zarathustras -- they have joined the game just by dropping the "if."

But, Vipul, it is very difficult to drop "ifs" and "buts" -- the mind consists of them; these are the bricks of the mind. And all minds are Polack, remember.

The Polack Pope was finally persuaded by his cardinals to find a woman, so that he could better understand the problems of mankind.
"Well-a, okay," said the Polack Pope, "but-a she's-a gotta have certain qualifications. First-a, she's-a gotta be blind, so she cannot see-a what-a I am-a doing to her. Second-a, she's-a gotta be deaf, so she cannot hear-a what I say-a. And third-a, she's-a gotta have-a the biggest tits-a in Italy!"

People are trying to play the game of life but with many conditions -- and those conditions prevent them.

Life is a beautiful game if you don't have any conditions to it. If you can simply plunge into it with no "ifs," with no "buts," then there is no need for enlightenment.

What is actually meant by enlightenment? -- a relaxed, restful approach to life, a deep synchronicity with existence, an egoless communion with the whole.

A Polack stripteaser goes to a theater manager for an audition. Before beginning her performance, she puts a big red apple in the middle of the stage and to the accompaniment of soft sexy music, she begins her number.

The music comes to a crescendo... she is almost naked. With a crash of cymbals and a roll of the drums, to the gaping eyes of the theater manager, she leaps across the stage, does three impressive pirouettes and to the final crash of the drums dives down in the splits and lands on top of the big red apple.
When she gets up to bow, the apple has disappeared.

After a moment of deathly hush, the theater manager applauds her ecstatically.
"You will become famous all over the world. I will book you for the best theaters in Tokyo, London, Hamburg, New York and Paris."
"No! Paris no!" replies the stripteaser in a worried tone.
"Why not Paris?" asks the manager. "It's one of the best cities in the world for your number."
"No, not Paris! In Paris my mother does this number with a watermelon!"

The third question

OSHO, WHAT MAKES THE FISH JUMP OUT OF THE WATER?

Stephen Lyons, it is a strange question... it is fishy! Have you been a fish in your past life, or are you planning to be born as a fish in the future?

I don't know much about fish and their minds, but I guess that they must be just like you: getting tired of the same ocean, the same water, the obvious. They must be jumping out of the water just to see what is beyond. They must be in search of enlightenment, NIRVANA. Or perhaps, trying to get out of the known to have some taste of the unknown.

Indian mythology says that the first incarnation of God happened in the form of a fish. That seems to be very relevant, because that's what biologists say: that life must have started in the ocean with a fish. The fish is the most primitive form of life.

Then compare.... Even the fish is curious, inquiring. And there are millions of men who are not curious at all, not inquiring at all, who are living with stuffed ideas -- borrowed rubbish from others -- who are not explorers. The fish jumping out of the water shows you that you have fallen even below that.

A Christian remains a Christian, a Hindu remains a Hindu, a Mohammedan remains a Mohammed -- and not only that, they brag about it. They are far worse than the most primitive form of life, the fish. One should inquire, one should explore. It is accidental that you are born a Hindu or a Mohammedan; it is not your destiny. Explore, jump out of the water, look around. There are millions of possibilities available, and the more you explore, the more you are. The more you go into the unknown, the more integrated you become. The challenge of the unknown is the most centering phenomenon in life.

Perhaps the fish are jumping out of the water just to listen to a few of my jokes.

Mrs. Cantor suspected her husband of playing around with the maid.

Having to spend a few days with her sick mother, she told her small son, Harvey, to keep an eye on Poppa and the maid.

As soon as she returned, she asked, "Harvey, did anything happen?"

"Well," said the boy, "Poppa and the maid went into the bedroom and took off their clothes and...."

"Stop! Stop!" shouted Mrs. Cantor. "We will wait until Poppa comes home."

Poppa was met at the door by his irate wife, cringing maid and confused son. "Harvey, tell me what happened with Poppa and the maid," stormed Mrs. Cantor.

"As I told you, Ma," said Harvey, "Poppa and the maid went into the bedroom and took off their clothes."

"Yes! Yes! Go on, Harvey," said Mrs. Cantor impatiently, "what did they do then?"

Replied Harvey, "Why, Mother, they did the same thing you and uncle Bernie did when Poppa was in Chicago."

So, Stephen Lyons, when you see a fish jumping out of the water again, please tell it a joke.

A pretty girl walked up to a tall handsome man.

"Ohhh," she sighed, "you have such big muscular arms!"

"Yes," he responded, making a fist with one hand. He then pointed with the other hand to his muscles and said, "Eighteen inches! I measured them this morning."

"Ohhh," said the girl with admiration, "and you have such a big beautiful chest!"

The man laughed, stretched his arms in the air, and said, "Forty-five inches! I measured it this morning."

The girl was amazed. She looked down at him, pointed her finger at his cock and asked, "How long?"

"Two inches," he replied.

"Only?" the girl asked disappointed.

The he-man took a deep breath, looked at the girl and said, "Measured from the floor, of course!"

Now, Binoy Thomas, can you make a religion out of my jokes? Can you make a dead institution out of my jokes? It is impossible.

The last question

OSHO, YES, OSHO, YES. THERE IS NO MORE BOTTLE, NO MORE YOU, NO MORE I, ONLY THIS DRUNKEN JOY THAT MAKES MY TOES CURL IN ECSTASY. BUT, OSHO... WHAT WAS THE JOKE?

The official, Riko, once asked Nansen to explain to him the old problem of the goose in the bottle.
"If a man puts a gosling into a bottle," said Riko, "and feeds him until he is full-grown, how can the man get the goose out without killing it or breaking the bottle?"

Nansen gave a great clap with his hands and shouted, "Riko!"
"Yes, Master," said the official with a start.
"See," said Nansen, "the goose is out."

This is the only ultimate joke in existence. You are enlightened. You are Buddhas -- pretending not to be, pretending to be somebody else. And my whole work here is to expose you.

See, Lalita, the goose is out! You will make every effort to put it back into the bottle, because once the goose is out then you don't have any problems. And man only knows how to live with problems, he does not know how to live without problems, so he goes on putting the goose back into the bottle.
There is a beautiful story of Rabindranath Tagore.

He says: I was searching for God for thousands of lives. I saw him... sometimes far away, close to a distant star. I rushed... by the time I had reached there he had gone further ahead. It went on and on. Finally I arrived at a door, and on the door there was a signboard: "This is the house where God lives -- Lao Tzu House."

Rabindranath says, I became very worried for the first time. I became very troubled. Trembling, I went up the stairs. I was just going to knock on the door and suddenly, in a flash, I saw the whole point. If I knock on the door and God opens the door, then what? Then everything is finished, my journeys, my pilgrimages, my great adventures, my philosophy, my poetry -- all the longing of my heart -- all is finished! It will be suicide.

Seeing the point so crystal clear, Rabindranath says: I removed my shoes from my feet because going back down might create some noise -- he might open the door! Then what? And from the moment I reached the bottom of the steps I have not looked back. Since then I have been running and running for thousands of years. I am still searching for God, although now I know where he lives. So I only have to avoid that Lao Tazu House and I can go on searching for him everywhere else. There is no fear.... But I have to avoid that house -- that house haunts me; I remember it perfectly. If by chance I accidentally enter that house, then all is finished.

It is a beautiful insight.

Man lives in problems, man lives in misery. To live without problems, to live without misery, needs real courage.

I have lived without any problems for twenty-five years, and I know it is a kind of suicide. I simply go on sitting in my room doing nothing. There is nothing to do!

If you can allow that much silence to penetrate your very being, only then will you be able to let the goose out of the bottle. Otherwise, for a moment maybe... and again you will push the goose back into the bottle. That gives you some occupation; it keeps you occupied, keeps you concerned, worried, anxious. The moment there are no problems, there is no mind. The moment there are no problems, there is no ego. The ego and the mind can exist only in the turmoil of problems.

As I see it, man creates problems to nourish his ego. If there are not real problems he will invent them. But he is bound to invent them, otherwise his mind cannot function anymore.

So, Lalita, this is my simple declaration: that all is divine. The trees, and the rocks and the stones, and the mountains, and the stars -- all are divine. The goose has never been in the bottle. It is only the man who cannot live without problems who forces the goose into the bottle and then starts asking how to get it out. And then he makes impossible conditions: first, the bottle should not be broken, then the goose should not be killed.

Now the goose is big -- it fills the whole bottle. It is impossible to fulfill the conditions. Either the bottle has to be broken -- that is not allowed, or the goose has to be killed -- that is not allowed. You have to bring the goose out without killing it and without destroying the bottle. That is not possible in the very nature of things. AIS DHAMMO SANANTANO -- this IS how life's law is, it is not possible. So man remains happy because it is not possible, so he can go on carrying the bottle.

I see Lalita carrying the bottle with the goose.... But the truth is that the bottle is only our imagination, fantasy, just made of the same stuff that dreams are made of.

This is the most difficult thing for humanity to accept. Hence, so much opposition to me, because I am telling you that you are Gods, that you are Buddhas, that there is no other God than you. That is the most difficult thing to accept. You would like to be a sinner, you would like to be guilty, you would like to be thrown into hell, but you cannot accept that you are a Buddha, an awakened one, because then all problems are solved. And when problems are solved, YOU start disappearing. And to disappear into the whole is the only thing of any worth, is the only thing of any significance.

What I am telling to you is not a teaching. This place is a device, this is a Buddhafield. I have to take away things which you don't have, and I have to give you things which you already have. You need not be grateful to me at all, because I am not giving you anything new, I am simply helping you to remember.

You have forgotten the language of your being. I have come to recognize it -- I have remembered myself. And since the day I remembered myself I have been in a strange situation: I feel compassion for you, and deep down I also giggle at you, because you are not really in trouble. You don't need compassion, you need hammering, you need to be hit hard on the head. Your suffering is bogus. Ecstasy is your very nature.

You are truth.
You are love.
You are bliss.
You are freedom.

The Grass Grows By Itself

Talks on Zen
Talks given from 21/02/75 am to 28/02/75 am
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The Grass Grows By Itself

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SOMEBODY ASKED THE MASTER, BOKUJU:
WE HAVE TO DRESS AND EAT EVERY DAY --
HOW DO WE GET OUT OF ALL THAT?

BOKUJU ANSWERED:
WE DRESS, WE EAT.

THE QUESTIONER SAID:
I DON'T UNDERSTAND.

BOKUJU ANSWERED:
IF YOU DON'T UNDERSTAND,
PUT ON YOUR CLOTHES AND EAT YOUR FOOD.

What is Zen?

Zen is a very extraordinary growth. Rarely does such a possibility become an actuality because many hazards are involved. Many times before, the possibility had existed -- a certain spiritual happening could have grown and become like Zen but it was never realized to its totality. Only once in the whole history of human consciousness has a thing like Zen come into being. It is very rare.

So first I would like you to understand what Zen is, because unless you do that these anecdotes won't be much help. You need to know the complete background. In that background, in that context, these anecdotes become luminous -- suddenly you attain to the meaning and the significance of them, otherwise they ar separate units. You can enjoy them; sometimes you can laugh at them; they are very poetic; in themselves they are beautiful, unique pieces of art, but just by looking at these anecdotes you will not be able to penetrate into the significance of what Zen is.

So first try to follow me slowly through the growth of Zen -- how it happened. Zen was born in India, grew in China, and blossomed in Japan. The whole situation is rare. Why did it happen that it was born in India, but could not grow here and had to seek a different soil? It became a great tree in China, but could not blossom there, it had to again seek a new climate, a different climate -- and in Japan it blossomed like a cherry tree, in thousands of flowers. It is not coincidental, it is not accidental, it has deep inner history. I would like to reveal it to you.

India is an introvert country, Japan is extrovert, and China is just in the middle of these two extremes. India and Japan are absolute opposites. So how come the seed was born in India and blossomed in Japan? They are opposites; they have no similarities; they are contradictory. And why did China come just in the middle, to give soil to it?

A seed is an introversion. Try to understand the phenomenon of the seed, what a seed is. A seed is and introvert phenomenon, it is centripetal -- the energy is moving inwards. That's why it is a seed, covered and closed from the outer world completely. In fact a seed is the loneliest, most isolated thing in the world. It has no roots in the soil, no branches in the sky; it has no connection with the earth, no connection with the sky. In fact it has no relationships around it. A seed is an absolute island, isolated, caved in. It does not relate. It has a hard shell around it, there are no windows, no doors; it cannot go out and nothing can come in.

Seed is natural to India. The genius of Indian can produce seeds of tremendous potentiality, but cannot give them soil. India is an introverted consciousness.

India says the outer doesn't exist and even if it exists it is of the same stuff that dreams are made of. The whole genius of India has been trying to discover how to escape from the outer, how to move to the inner cave of the heart, how to be centered in oneself, and how to come to realize that the whole world that exists outside consciousness is just a dream -- at the most beautiful, at the worst a nightmare; whether beautiful or ugly, in reality, it is a dream, and one should not bother much about it. One should awake, and forget the whole dream of the outer world.

The whole effort of Buddha, Mahavir, Tilopa, Gorakh, Kabir, their whole effort through the centuries, has been how to escape from the wheel of life and death: how to enclose yourself, how to completely cut

yourself from all relationships, how to be unrelated, detached, how to move in and to forget the outer. That's why Zen was born in India.

Zen means DHYAN. Zen is a Japanese change of the word DHYAN. DHYAN is the whole effort of Indian consciousness. DHYAN means to be so alone, so into your own being, that not even a single thought exists. In fact, in English, there is no direct translation.

Contemplation is not the word. Contemplation means thinking, reflection. Even meditation is not the word because meditation involves an object to meditate upon; it means something is there. You can meditate on Christ, or you can meditate on the cross. But DHYAN means to be so alone that there is nothing to meditate upon. No object, just simple subjectivity exists -- consciousness without clouds, a pure sky.

When the word reached China it became CH'AN. When ch'an reached Japan, it became Zen. It comes from the same Sanskrit root, DHYAN.

India can give birth to dhyan. For millenia the whole Indian consciousness has been travelling on the path of dhyan -- how to drop all thinking and how to be rooted in pure consciousness. With Buddha the seed came into existence. With Buddha the seed came into existence. Many times before also, before Gautam Buddha, the seed came into existence, but it couldn't find the right soil so it disappeared. And if the seed is given to the Indian consciousness it will disappear, because the Indian consciousness will move more and more inwards, and the seed will become smaller and smaller and smaller, until a moment comes when it becomes invisible. A centripetal force makes things smaller, smaller, smaller -- atomic -- until suddenly they disappear. Many times before Gautam Buddha the seed was born -- and to become a DHYANI, to become a great meditator. In fact he is one of the last of a long series. He himself remembers twenty-four Buddhas before him. Then there were twenty-four Jaina Teerthankaras, and they all were meditators. They did nothing else, they simply meditated, meditated, meditated, and came to a point where only they were, and everything else disappeared, evaporated.

The seed was born with Parasnath, with Mahavir, Neminath, and others, but then it remained with the Indian consciousness. The Indian consciousness can give birth to a seed, but cannot become the right soil for it. It goes on working in the same direction and the seed becomes smaller and smaller, molecular, atomic and disappears. That's how it happened with the Upanishads; that's how it happened with the Vedas; that's how it happened with Mahavir and all others.

With Buddha it was also going to happen. Bodhidharma saved him. If the seed had been left with the Indian consciousness it would have dissolve. It would never have sprouted, because a different type of soil is needed for sprouting -- a very balanced soil. Introversion is a very deep imbalance, it is an extreme.

Bodhidharma escaped with the seed to China. He did one of the greatest things in the history of consciousness: he found the right soil for the seed that Buddha had given to the world.

Buddha himself is reported to have said: My religion will not exist for more than 500 years, then it will disappear. He was aware that it always happened that way. The Indian consciousness goes on grinding it into smaller and smaller and smaller pieces, then a moment comes when it becomes so small that it becomes invisible. It is simply no longer pare of this world; it disappears into the sky.

Bodhidharma's experiment was great. He looked all around the world and observed deeply for a place where this seed could grow.

China is a very balanced country, not like India, not like Japan. The golden mean is the path there. Confucian ideology is to remain always in the middle: neither be introvert, nor be extrovert; neither think too much of this world, nor too much of that world -- just remain in the middle. China has not given birth to a religion, just morality. No religion has been born there; the Chinese consciousness cannot give birth to a religion. It cannot create a seed. All the religions that exist in China have been imported, they have all come from the outside; Buddhism, Hinduism, Mohammedanism, Christianity -- they have all come from the outside. China is a good soil but it cannot originate any religion, because to originate a religion one has to move into the inner world. To give birth to a religion one has to be like a feminine body, a womb.

The feminine consciousness is extremely introvert. A woman lives in herself; she has a very small world around her, the most minimum possible. That is why you cannot interest a woman in things of great vastness. No. You cannot talk about Vietnam to her, she doesn't bother. Vietnam is too far away, too outer. She is concerned with her family, her husband, the child, the dog, the furniture, the radio set, the TV. A very small world is around her, just the minimum. Because she doesn't have a very big world around it is very difficult for man and woman to talk intelligently -- they live in different worlds. A woman is beautiful only when she keeps quiet; the moment she starts talking then stupid things come out of her. She cannot talk intelligently. She cannot be very philosophic, no, that's not possible. These things are too far away, she

doesn't bother. She lives in the very small circle of her own world, and she is the center. And whatsoever is meaningful is meaningful only in concern to herself -- otherwise it is not meaningful. She cannot see why you are bothered about Vietnam. What is the matter with you? You are not related to the Vietnamese at all. Whether there is a war happening or not, it is no concern of yours. And the child is ill and you are bothering about Vietnam! She cannot believe that she is present near you and you are reading the newspaper.

Women live in a different world. A woman is centripetal, introvert. All women are Indian -- wherever they are it makes no difference. Man is centrifugal, he goes out. The moment he can find an excuse he will escape from the home. He comes to the home only when he cannot go anywhere else; when all the clubs and hotels are closed, then, what to do? He comes back home. Nowhere to go, he comes home.

A woman is always home-centered, home based. She goes out only when it is absolutely necessary, when she cannot do otherwise. When it has become an absolute necessity she goes out. Otherwise she is home based.

Man is a vagabond, a wanderer. The whole of family life is created by women, not by men. In fact, civilization exists because of woman, bot because of man. If he is allowed he will be a wanderer -- no home, no civilization. Man is outgoing, woman is ingoing; man is extrovert, woman is introvert. Man is always interested in something other than himself, that's why he looks more healthy. Because when you are too concerned with yourself, you become ill. Man is more happy looking.

You will always find women sad and too concerned with themselves. A little headache, and they are very concerned, because they live inside -- the headache becomes something big, out of proportion. But a man can forget the headache, he has too many other headaches. He creates so many headaches around himself that there is no possibility of coming upon his own headache and making something out of it. It is always so little he can forget about it. A woman is always concerned -- something is happening in the leg, something in the hand, something in the back, something in the stomach, always something -- because her own consciousness is focused inwards. A man is less pathological, more healthy, more out-going, more concerned about what is happening to others.

That's why, in all religions, you will find that if there are five persons present, four will be women, and one a man. And that one man may have only come because of some woman -- the wife was going to the temple so he had to go with her. Or, she was going to listen to a talk on religion, so he came with her. In all churches this will be the proportion, in all churches, temples, wherever you go. Even with Buddha this was the proportion, with Mahavir this was the proportion. With Buddha there were fifty thousand SANNYASINS -- forty thousand women and ten thousand men. Why?

Physically, man can be more healthy, spiritually, woman can be more healthy, because their concerns are different. When you are concerned with others you can forget your body, you can be more physically healthy, but religiously you cannot grow so easily. Religious growth needs an inner concern. A woman can grow very, very easily into religion, that path is easy for her, but to grow in politics is difficult. And for a man to grow in religion is difficult. Introversion has its benefits; extroversion has its benefits -- and both have their dangers.

India is introvert, a feminine country; it is like a womb, very receptive. But if a child remains in the womb for ever and for ever and for ever, the womb will become the grave. The child has to move out from the mother's womb, otherwise the mother will kill the child inside. He has to escape, to find the world outside, a greater world. The womb may be very comfortable -- it is! Scientists say we have not yet been able to create anything more comfortable than the womb. With so much scientific progress we have not made anything more comfortable. The womb is just a heaven. But even the child has to leave that heaven and come outside the mother. Beyond a certain time the mother can become very dangerous. The womb can kill, because it will then become an imprisonment -- good for a time, when the seed is growing, but then the seed has to be transplanted to the outside world.

Bodhidharma looked around, watched the whole world, and found that China had the best soil; it was just a middle ground, not extreme. The climate was not extreme, so the tree could grow easily. And it had very balanced people. Balance is the right soil for something to grow: too cold is bad, too hot is bad. In a balanced climate, neither too cold nor too hot, the tree can grow.

Bodhidharma escaped with the seed, escaped with all that India had produced. Nobody was aware of what he was doing, but it was a great experiment. And he proved right. In China, the tree grew, grew to vast proportions.

But although the tree became vaster and vaster, no flowers grew. Flowers did not come, because flowers need and extrovert country. Just as a seed is introvert, so a flower is extrovert. The seed is moving inwards;

the flower is moving outwards. The seed is like male consciousness. The flower opens to the outer world and releases its fragrance to this outside world. Then the fragrance moves on the wings of the wind to the farthest possible corner of the world. To all directions, the flower releases the energy contained in the seed. It is a door. Flowers would like to become butterflies and escape from the tree. In fact, that is what they are doing, in a very subtle way. They are releasing the essence of the tree, the very meaning, the significance fo the tree to the world. They are great sharers. A seed is a great miser, confined to himself, and a flower is a great spendthrift.

Japan was needed. Japan is an extrovert country. The very style of life and consciousness is extrovert. Look... in India nobody bothers about the outside world very much: about clothes, houses, the way one lives. Nobody bothers. That is why India has remained so poor. If you are not worried about the outside world, how can you become rich? If there is no concern to improve the outside world you will remain poor. And Indian is always very serious, always getting ready to escape from life, with Buddhas talking about how to become perfect drop-outs from existence itself -- not only from society, ultimate drop-outs from existence itself! The existence is too boring. For the Indian eye, life is just a grey color -- nothing interesting in it, everything just boring, a burden. One has to carry it somehow, because of past karmas. Even if an Indian falls in live he says it is because of past karmas, one has to pass through it. Even love is like a burden one has to drag.

India seems to be leaning more towards death than life. An introvert has to lean towards death. That's why India has evolved all the techniques how to die perfectly, of how to die so perfectly that you are not born again. Death is the goal, not life. Life is for fools, death is for those who are wise. Howsoever beautiful a Buddha, a Mahavir may be, you will find them closed; around them a great aura of indifference exists. Whatsoever is happening, they are not concerned at all. Whether it happens this way or that way makes no difference; whether the world goes on living, or dies, it makes no difference... a tremendous indifference. In this indifference flowering is no possible; in this inner-confined state, flowering is impossible.

Japan is totally different. With the Japanese consciousness it is as if the inner doesn't exist, only the outer is meaningful. Look at Japanese dresses. All the colors of flowers and rainbows -- as if the outer is very meaningful. Look at an Indian when he is eating, and look at the Japanese. Look at an Indian when he takes his tea -- and the Japanese.

A Japanese creates a celebration out of simple things. Taking tea, he makes it a celebration. It becomes an art. The outside is very important; clothes are very important, relationships are very important. You cannot find more out-going people in the world than the Japanese -- always smiling and looking happy. For the Indian they will look shallow; they will not look serious. Indians are the introvert people and the Japanese are the extrovert: they are opposites.

A Japanese is always moving in society. The whole Japanese culture is concerned with how to create a beautiful society, how to create beautiful relationships -- in everything, in every minute thing -- how to give them significance. Their houses are so beautiful. Even a poor man's house has a beauty of its own; it is artistic, it has its own uniqueness.

It may not be very rich, but still it is rich in a certain sense -- because of the beauty, the arrangement, the mind that has been brought to every small, tiny detail: where the window should be, what type of curtain should be used, how th moon should be invited from the window, from where. Very small things, but every detail is important.

With the Indian nothing matters. If you go to an Indian temple, it is without any windows; there is nothing, no hygiene, no concern with air, ventilation -- nothing. Even temples are ugly, and anything goes -- dirt, dust nobody bothers. Just in front of the temple you will find cows sitting, dogs fighting, people praying. Nobody bothers. No sense of the outer, they are not at all concerned with the outer.

Japan is very concerned with the outer -- just at the other extreme. Japan was the right country. And the whole tree of Zen was transplanted in Japan, and there it blossomed, in thousands of colors. It flowered.

This is how it has to happen again. I am again talking about Zen. It has to come back to India because the tree has flowered, and the flowers have fallen and Japan cannot create the seed. Japan cannot create the seed: it is not an introvert country. So everything has become an outer ritual now. Zen is dead in Japan. It did flower in the past, but now, if by reading in books -- reading D. T. Suzuki and others -- if you go to Japan in search of Zen, you will come back empty-handed. Now Zen is here; in Japan it has disappeared. The country could help it to flower, but now the flowers have disappeared, fallen to the earth, and nothing is there any more. There are rituals -- the Japanese are very ritualistic -- rituals exist. Everything in Zen monasteries is still continued the same way, as if the inner spirit is still there, but the inner shrine is vacant

and empty. The master of the house has moved. The God is there no more -- just empty ritual. And they are extrovert people, they will continue the ritual. Every morning they will get up at five -- there will be a gong -- they will move to the tea-room, and they will take their tea; they will move to their meditation hall, and they will sit with closed eyes. Everything will be followed exactly as if the spirit is there, but it has disappeared. There are monasteries, there are thousands of monks, but the tree has flowered and seeds cannot be created there.

Hence I am talking so much about Zen here -- because again only India can create the seed. The whole world exists in a deep unity, in a harmony -- in India the seed can again be given birth. But how many things have changed around the world. China is no longer a possibility, because it has itself become an extrovert country. It has become communistic: now matter is more important than the spirit. And now it is closed for new waves of consciousness.

To me, if any country can in the future become again the soil, it is England.

You will be surprised, because you may think it is America. No. Now the most balanced country in the world is England, just as in the ancient days it was China. The seed has to be taken to England and planted there; it will not flower there, but it will become a big tree. English consciousness -- conservative, always following the middle way, the liberal mind, never moving to the extremes, just remaining in the middle -- will be helpful. That is why I am allowing more and more English people to settle around me. It is not only for visa reasons! Because once the seed is ready, I would like them to take it to England. And from England it can go to America, and it will have flowering there, because America is the most extrovert country right now.

I tell you that Zen is a rare phenomenon, because only if all these situations are fulfilled can such a thing happen.

Now, try to understand the story. These small anecdotes are very meaningful, because Zen people say that that which arises in the depth of your being cannot be said, but it can be shown. A situation can be created in which it can be hinted at, words may not be able to tell anything about it, but an alive anecdote can. That is why Zen is so anecdotal. It lives in parables, indicates in parables, and nobody else has been able to create such beautiful parables. There are Sufi stories, there are Hassid stories, and there are many others, but nothing to compare with Zen. Zen has simply got the knack of hitting at the right thing and indicating that which cannot be indicated. And in such a simple way that you can miss it: you will have to search for it, you will have to grope for it, because the anecdote in itself is so simple that you can miss it. It is not very complex, in fact, the mind is not required; rather, an opening of the heart, so that you can understand.

See... this small anecdote tells the whole significance of Zen:

SOMEBODY ASKED THE MASTER, BOKUJU:
WE HAVE TO DRESS AND EAT EVERY DAY -- HOW DO WE GET OUT OF ALL THAT?

Had he asked the same thing to Buddha, the answer would not have been the same. The answer would have come from the seed-mind. Buddha would have said: All is illusory -- eating, dressing, everything is illusory. Become more aware. See the illusoriness and dreaminess of the world. All is MAYA. Become more aware and don't try to find how to get out of it, because how can one get out of a dream? One simply becomes aware and one is out. Have you seen anybody ever getting out of a dream? A dream is unreal, how can you get out of it? The miracle is that you have entered it in the first place -- because it is not there and you entered it! And now you are creating more trouble for yourself asking how to get out of it. The same way as you entered it, get out of it! How did you enter the dream? By believing that it was real. That is the way one enters a dream -- by believing that it is real. So simply drop the belief, and see that it is not real, then you are out of the dream -- by believing that it is real. So simply drop the belief, and see that it is not real, then you are out of the dream -- by believing that it is real. So simply drop the belief, and see that it is not real, then you are out of the dream. There are no steps to get out, no techniques to get out, no methods. Buddha would have said: Look... your whole life is a dream -- and you would have been out of it.

If the Chinese genius Confucius had been asked -- the balanced mind which is neither extrovert nor introvert -- he would have said: There is no need to get out of it. Follow these rules and you will be able to enjoy it. Confucius would have given a few rules: those rules have to be followed, that's all. One need not get out of it. One simply has to plan his life in a right way. One even has to plan the life of dream in a right way! Confucius says that even if in your dream you commit something wrong, you have to ponder over it --

somewhere in your waking hours you are not following the right path. Otherwise how can you go wrong in the dream? Settle something, balance something -- that's why he had three thousand, three hundred rules.

But in Japan there would have been a totally different answer: with Buddha the answer would have come from the seed, with Confucius from the tree -- from Bokuju it comes from the flower. Of course these are different answers -- rooted in the same truth, but not using the same symbols, they cannot. What Bokuju says is simply flower-like, it is the most perfect possibility. BOKUJU ANSWERED: WE DRESS, WE EAT. Such a simple answer -- and there is every possibility to miss. You may think: What is he saying? It looks like gibberish, nonsense. The man asked: We have to dress and eat everyday -- how do we get out of all that? And Bokuju answered: We dress, we eat.

What is Bokuju saying, what is he indicating?A very subtle indication. He is saying: We also do it -- we eat, we dress -- but we eat so totally that the eater doesn't exist, only eating. We dress so totally that the dresser doesn't come into being, but only dressing. We walk, but there is no walker, just the walk. So who is this asking to get out of it?

Look at the vast difference. Buddha would have said that all this is a dream, your eating, your dressing, your walking -- and Bokuju says that you are a dream. Tremendous difference. Bokuju is saying: Do not bring yourself in, simply eat and walk and sleep. Who is this asking to get out of it? Drop this ego; it is non-existential, and when you are not, how can you come out of it? Not that walking is a dream, but the walker is the dream. Not that eating is a dream, but the eater.

And watch minutely -- if you really are walking, is there any walker inside? Walking happens, it is a process. Legs move, hands move, you breathe more, the wind blows in your face, you enjoy; the faster you go, the more vitality you feel -- everything is beautiful. But is there really a walker? Is there somebody sitting inside, or does just the process exist? If you become aware, you will find only the process exists. The ego is illusory: it is just a mind-creation. You eat, and you think there must be somebody who eats, because logic says: How can you walk without a walker inside? How can you eat without an eater being there? How can you love without a lover being inside? This is what logic says. But if you have loved, and if you have come to a moment where love really existed, you must have known that there was no lover inside -- only love, a process, an energy. But nobody inside.

You meditate, but is there any meditator? And when meditation comes to a flowering, and all thoughts cease, who is there inside? Is there somebody who says that all thoughts have ceased? If that is there, then still the meditation has not flowered; at least one thought is still there. When meditation flowers there is simply nobody to take note of it, nobody to give it recognition, nobody to say: Yes, it has happened. The moment you say: Yes, it has happened -- it is lost already.

When there is really meditation, a silence pervades; without any bounds a bliss throbs; without any boundaries there is a harmony; by there is nobody to take note. There is nobody to say: Yes, this has happened. That's why the Upanishads say that when a person says: I have realized! you can know well that he has not. That's why all the Buddhas have said that whenever somebody claims, the very claim shows that he has not reached the final peak because at the final peak the claimer disappears. In fact, it has never been there. Eating is not a dream -- the eater is the dream.

The whole emphasis has changed from the seed to the flower.

That's why many people in the West think that to call Zen, 'Zen Buddhism,' is not good, because a vast difference is felt in the answers. But they are wrong. Zen Buddhism is absolute pure Buddhism, even purified of Buddha, purified of Buddhist concepts. It is the most essential, the purest dhyan, the purest flowering of consciousness. Without any center, you exist. Without any center, you exist. Without there being anybody, you exist. You are, and still you are not. That's what Tilopa is emphasizing: no-self, anatta, emptiness, void.

What does Bokuju say? He says: We dress, we eat. His answer is finished. His answer is complete, perfect. He says simply: we eat, and we dress, and we have never found any problem, and we have never found anybody who can come out. There is nobody inside. Eating exists, dressing exists, ego does not.

He is saying: Don't ask a foolish question. The questioner had said: I don't understand. He may have come to find some rules and disciplines, how to become a religious man, how to drop these trivial things of eating and dressing, that same routine; every day, again and again, one goes on doing the same thing. He must have been fed up, bored; everybody comes to this point. If you are a little intelligent, you will have to come to a point when you will feel bored. Only idiots and sages are never bored, otherwise intelligent people are bound to get fed up. What is going on? Every day you go to sleep, just to get up again in the morning. And then the breakfast, and then the going to the offence,, and the this and the that. And you know

you are doing all this to go to sleep again, and you know well that in the morning again the same routine will start. One starts feeling robot-like.

And if you become aware, as in India where people have become aware in the past, that this has been going on for millions of lives, you are bound to feel completely bored to death. That's why they say: How to get out of it? This wheel of life and death goes on, grinding and grinding and grinding, and, just like a broken gramophone record, the same line goes on repeating. This has happened to you millions of times. You fell in love, you got married, you worked hard, you gave birth to children, you struggled, you died. Again, and again, and again, and it goes on ad nauseum. That's why, becoming aware of this phenomenon of continuous rebirth, India became bored; the whole consciousness became so fed up that the whole effort became'how to get out of it?' That's what that man had come to ask Bokuju: Help me get out of it. It is too much and I don't know from where to escape. Getting dressed, and eating every day -- how to get out of this dead routine, this rut? Says Bokuju: We dress, we eat.

He says many things. He says that there is nobody to get out, so, if there is nobody, how can you get bored? Who will get bored?

I also get up every day in the morning, take my bath, eat, dress, do everything that you do. But I am not bored, I can go on doing it until the very end of eternity. Why am I not bored? Because I am not there, so who is going to get bored? And if you are not there, who is going to say that it is a repetition? Every morning is new, it is not a repetition of the past. Every breakfast is new. Every moment is new and fresh like the dewdrops or the grass in the morning. It is because of your memory -- collecting the past, carrying the past, and always looking at the fresh moment through the past, the dusty past -- that you feel bored.

Bokuju lives in the moment and doesn't bring in other moments to compare with it. There is nobody who carries the past, and there is nobody who thinks about the future. There is only a life process, a river of consciousness, which goes on moving from moment to moment, always from the known into the unknown, always from the familiar into the unfamiliar. So who is there to be worried about getting out of it? There is nobody. Bokuju says: We eat and we dress, and it is finished! We don't create a problem out of it.

The problem arises because of the psychological memory. You always bring it in to compare and to judge and to condemn. If I show you a flower, you don't see it directly; you say: Yes, this is a beautiful rose. What is the need to call it a rose? The moment you call it a rose, all the roses that you have known in the past have come into it. The moment you call it a rose, you have compared it with other flowers, you have identified it, you have categorized it. The moment you call it a rose, and the moment you call it beautiful, all your concepts of beauty, memories of roses, imaginations, everything, has come in. The rose is lost in the crowd. This rose is lost in the crowd. This beautiful flower is lost in your memories and imaginations and concepts. Then you will get fed up because it will look like other roses.

What is the difference? If you look directly at this phenomenon, at this rose, eyes fresh, empty of the past, consciousness clear, perception unclouded, doors open, words non-existent, if you can be here, now, with this flower for a little while, then you will understand when Bokuju says: We dress, we eat.

He is saying do everything so totally in the present that you cannot feel it is a repetition. And because you are not there, who is to carry the past, and who is to imagine the future? Absent you exist, and then a different quality of presence happens to you -- moment to moment new, flowing, loose, natural. From one moment to another moment one simply slips, just as a snake sometimes slips out of the old skin. The old skin is left behind, he never looks back; he doesn't carry the old skin. A man of awareness simply slips from one moment to another, just like a dewdrop slipping from the blade of grass, not carrying anything. A man of awareness has no cargo, he moves unburdened. Then everything is new, and then no problems are created.

What Bokuju is saying is this: It is better not to create a problem because we have not known anybody to solve any problems, ever. Once created, problems cannot be solved. Don't create them, that is the only way to solve them. Because once created, in the very creation you have taken a false step. Now, whatsoever you do, that false step won't allow you to solve it. If you ask how to drop the ego you have created a problem which cannot be solved. Thousands of teachers exist who go on teaching you how to solve t, how to be humble and how not to be an egoist. Nothing happens -- in your humility also, you remain egoists; in your egolessness also, you carry a subtle ego. No. Those who know will not help you to solve any problems. They will simply ask where the ego is. They will ask where, in fact, the problem is. They will help you to understand the problem, not to solve it, because the problem is false. The answer cannot be right if the question is wrong. If the very question is rooted in something wrong, then all answers given will be futile and they will lead you to more false questions. It will become a vicious circle -- that's how philosophers

become mad. Not looking at the wrongness of the question they create an answer; and then the answer creates more questions. No answer solves anything.

Then what is to be done? What does Zen say? Zen says: Look at the problem itself, there the answer is hidden. Look at the question deeply, and if the look is perfect, the question disappears. No question is ever answered, it simply disappears; and, when it disappears, it disappears without a trace.

He is saying: Where is the problem? We also eat, we also dress, but we simply eat and dress. Why create a problem? Bokuju is saying: Accept life as it is. Don't create problems. One has to eat -- eat. There is hunger, you have not created it, it has to be fulfilled -- fulfill it. But don't create a problem.

When people come to me this is the whole situation, every day. They bring their problems but I have not come across a single problem, because there are none. You create them, and then you want an answer to them. There are people who will give you answers: those are small teachings. And there are people who will give you an insight into your problem: that is the great teaching. Small teachings lead to forced disciplines, and great teachings allow you to become loose and natural.

Bokuju says: We dress, we eat. But the man could not understand. Of course, it is difficult to understand such a simple thing. People can understand complex things but they cannot understand simple things. Because a complex thing can be divided, analyzed, logically tackled, but what is to be done with a simple thing? You cannot analyze it, you cannot cut it into pieces, you cannot dissect it -- there is nothing to dissect. It is so simple. And because it is so simple you miss it. The man could not understand. But still, I think, the man was sincere, because he said: I don't understand.

There are very complex people who nod their heads to show that they have understood. These are great fools: nobody can help them because they go on pretending that they understand. They cannot say that they don't understand. If they say this, they will look idiotic to themselves. They pretend. How can they not understand such a simple thing? They go on showing that they have understood, and now more complexities will arise. In the first place there is no problem, and in the second place they have understood the answer! Problem doesn't exist, and now they have gained knowledge about the problem: they say they understand! They become more and more puzzled, just a mess inside. Such people come to me and I can see inside them -- they are just a mess, a hotch-potch. They have not understood anything. They have not even understood what their problems are, and they have the answers. Not only that, they start helping others to solve their problems.

This man must have been sincere. He said: I don't understand. This is a good step towards understanding. If you don't understand, you can understand; the possibility is open. You are humble, you recognize the difficulty, you recognize that you are ignorant. This is the first step towards knowing, towards understanding: to recognize that you don't understand. At least he understood this much. And this is a great step.

BOKUJU ANSWERED:
IF YOU DON'T UNDERSTAND,
PUT ON YOUR CLOTHES AND EAT YOUR FOOD.

Bokuju does not look very compassionate, but he is. He is saying: You cannot understand, because the mind never understands. The mind is a great non-understander; the mind is the very root of ignorance. Why can't the mind understand? Because the mind is just a tiny part of your being, and the part cannot understand, only the whole can understand. Always remember this: only your total being can understand something, no part can. Neither your head nor your heart, nor your hands, nor your legs, can understand -- only your total being. Understanding is of the total, misunderstanding is of the part. The part always misunderstands, because the part tries to pretend as the whole; that is the whole problem. The mind tries to say that it is the whole understanding, but it is just a part.

When you fall asleep, where is your mind? The body continues without it. The body digests food; there is no need for the mind. Your brain can be take out completely and your body will continue. It will digest food, it will grow, it will throw dead things out of the body. Now scientists have come to feel that the mind is just a luxury. The body has its own wisdom, it doesn't bother about the mind. Have you ever observed that the mind goes on playing at being the great knower, without having the slightest feeling that all that is important in the body goes on without it? You eat food. The body doesn't ask the mind how to digest it; and

it is a very complex process. It is not easy to transform food into blood, but the body transforms it and goes on working. It is a very complicated process because thousands of elements are involved. In right proportions, the body releases juices, which are needed to digest the food. Then it absorbs that which is needed for the body and it leaves that which is not needed, it throws out the excreta. In the body, every second, thousands of cells are dying; the body goes on throwing them out of the bloodstream. There are millions of needs for the hormones, vitamins, and millions of things, and the body goes on finding them from the atmosphere. When the body needs more oxygen, it takes deep breaths. When the body doesn't need it, it relaxes breathing. Everything goes on -- mind is just a part in this whole mechanism, and not very essential. Without the mind animals exist, trees exist, and exist beautifully. But the mind is a great pretender. It simply pretends that it is the base, the foundation, the peak, the climax. It goes on pretending. You just watch your mind and you will see. With this pretender you want to understand? This is the only false note within you.

What is Bokuju saying? He says: If you don't understand, put on your clothes and eat your food. Don't bother about understanding. You just be like us -- eat and dress, and don't try to understand. The very effort, the very movement to understand creates misunderstanding. There is no need. Simply live and be. That's what Bokuju says: Eat and dress, just be. Forget about understanding, what is the need? If trees can exist without understanding, what is the need for you? If the whole existence is there without understanding, why bother? Why bring this small tiny mind in and create problems? Relax and be!

Bokuju is saying that the understanding comes from the total. You simply eat, don't try to understand. You simply move, walk, love, sleep, eat, take your bath. Be total. Let things happen. Simply be. And don't try to understand, because the very effort to try, the very effort to understand, creates a problem. You become divided. Don't create the problem -- just be.

Try this sometime. I would like you to try this: sometime go into the mountains for three weeks and just be. Don't try to understand anything -- just be, naturally loose. When you feel like sleeping, go to sleep. When you feel like eating, eat. If you don't feel like eating, don't eat. There is no urgency. Just leave everything to the body, to the total. Mind is a creator of problems. Sometimes it says: Eat more, the food is very delicious! And when the body says: Enough, wait, don't force anything any more -- you don't listen to the total. The total is wise. In that total, your mind, your body, everything, is involved.

Not that I am saying cut the mind off -- that too would be unnatural, that too is a part. The mind must have its own place, its own proportion, but it should not be allowed to be the dictator. If it becomes the dictator, then it creates problems. And then it seeks solutions, and solutions create more problems, and you go on until you end up in a madhouse.

Mind's destiny is the madhouse. Those who go fast, of course, reach earlier; those who go slow, they reach a little later -- but everybody is in the queue. Mind's destiny is the madhouse, because a part trying to pretend to be the whole is already mad, insane.

And all religions have helped to create divisions in you. All religions have helped the mind to become more and more dictatorial. They say: Kill the body. And you don't understand what you are doing, and you start killing the body. Mind and body and soul -- they all exist together, in a togetherness. They are a togetherness. Don't divide; divisions are false, divisions are political. If you divide, the mind becomes the dictator because the mind is the most articulate part in the body. There is nothing else in it.

It happens in life also: if a man is more articulate, he will become a leader of men. If he can talk well, if he is an orator, if he can manipulate language, he will become the leader. Not that he is capable of being a leader, but he is a good talker, he impresses people's minds, he is a good persuader, a good salesman, articulate. That's why orators lead the world. Of course, they lead it into a deeper and deeper mess because they are not leaders of men. They don't have any other quality than talk. So your parliaments are nothing but talking-houses. People go on talking, and the one who can manipulate language better becomes the head. That's why your parliament and your madhouses are not very different -- they are the same.

The quality of being total is totally different. It is not a question of being articulate, it is rather a question of giving every part its proportion. It is a harmony. It is giving your life a harmonious rhythm with everything existing in it. Then the mind is also beautiful. Then it doesn't lead you to the madhouses. Then the mind becomes the greater mind, the mind becomes the enlightenment. But your whole exists as a whole; you don't divide yourself; your wisdom remains undivided. That's what Bokuju is saying, and that is what Zen is all about. That's why I say that Zen is a rare phenomenon. No other religion has reached to such a great flowering. Because Zen has come to understand that the understanding is of the total -- you eat, you

sleep, you be natural and you be total, and don't try to divide yourself, mind and body, soul and matter. Don't divide. With division comes conflict and violence, with division comes millions of problems, and there are no solutions. Rather, there is only one solution and that is to be whole again, to leave everything to the natural totality.

The mind will be there but its function will be totally different. I also use the mind. I am talking to you, the mind is needed. For communication the mind is needed; in fact it is a communication device. For memory the mind is needed. It is a computer. But to be, your whole is needed. In the body -- and when I say'body' I mean your whole: body, mind, soul -- everything has its own functioning. If I want to catch something, I will use my hand. If I want to move, I will use my legs. If I want to communicate, I will use my mind. That's all. Otherwise I remain as a whole. And when I use my hands, my whole backs my hands. They are no used against the whole, but with the co-operation of the whole. When I use my legs and walk, they are used bu the whole, in co-operation. In fact, they are functioning, walking for the whole, no for themselves. If I talk to you, communicate, I use the mind for th whole. If I have something in my whole being that I would like to communicate, I use my mind, I use my hands and my gestures, I use my eyes; but they are used by the whole. The whole remains the supreme. The whole remains the master. When the parts become the master, then you are falling apart, then your togetherness will be lost.

Says Bokuju: If you don't understand, there is no need. Don't be worried about it. You just go and put on your clothes and eat your food. I don't know what that man did, but to you I also say: If you understand -- beautiful. If you don't understand -- go, put on your clothes and eat your food. Because the understanding will come only as a shadow of your total being. Live life in its totality, and don't be afraid of the total life. Don't be a coward, and don't try to escape to the mountains and the monasteries.

I have given you SANNYAS to live in the world as totally as possible. Just by living totally in the world you will transcend it. Suddenly you will come to know that you are in the world, but not of it. I bring you a totally new concept of SANNYAS. The old SANNYAS said: Escape, renounce! But I tell you that those who escape are not total, not whole. I tell you that those who escape are crippled. It is not for you. You live life in its totality; you live it, as wholly as possible. And the more whole you are, the more holy you will become. The quality of sacredness comes when one lives courageously without fear, without hope, without desire. One simply slips from one moment to another, completely fresh and new.

This is what SANNYAS is to mean to you. SANNYAS is living life in its totally, moment to moment; allowing it to happen without any conditions on your part. And then, if you allow this much, life allows you a transcendence. Remaining in the valley, you become the peak, and only then it is beautiful. If you go to the peak, the valley is lost -- and the valley has its own beauties. If you remain in the valley, the peak is lost -- and the peak has its own beauties. And I would like you to become a man of valley and peak, both together. Remaining in the valley, be a peak -- and then you will be able to understand what Zen is.

The Grass Grows By Itself

Chapter #2
Chapter title: Master and Disciple

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EVERY TIME LIEH TZU WAS NOT BUSY, YIN SHENG TOOK THE OPPORTUNITY TO BEG FOR

SECRETS. LIEH TZU KEPT TURNING HIM AWAY AND WOULD NOT TELL HIM UNTIL EVENTUALLY HE SAID: I USED TO THINK YOU INTELLIGENT -- ARE YOU REALLY AS VULGAR AS ALL THAT? HERE, I WILL TELL YOU WHAT I LEARNT FROM MY OWN MASTER.
THREE YEARS AFTER I BEGAN TO SERVE THE MASTER, MY MIND NO LONGER DARED TO THINK OF RIGHT OR WRONG, AND MY MOUTH NO LONGER DARED TO SPEAK OF BENEFIT AND HARM. IT WAS ONLY THEN THAT I GOT SO MUCH AS A GLANCE FROM THE MASTER.
AFTER FIVE YEARS MY MIND WAS AGAIN THINKING OF RIGHT AND WRONG, AND MY MOUTH WAS AGAIN SPEAKING OF BENEFIT AND HARM. FOR THE FIRST TIME THE MASTER'S FACE RELAXED INTO A SMILE.
AFTER SEVEN YEARS I THOUGHT OF WHATEVER CAME INTO MY MIND WITHOUT ANY LONGER DISTINGUISHING BETWEEN RIGHT AND WRONG, AND I SAID WHATEVER CAME INTO MY MOUTH WITHOUT ANY LONGER DISTINGUISHING BETWEEN BENEFIT AND HARM. AND FOR THE FIRST TIME THE MASTER PULLED ME OVER TO SIT WITH HIM ON THE SAME MAT.
AFTER NINE YEARS I THOUGHT WITHOUT RESTRAINT OF WHATEVER CAME INTO MY MIND, AND SAID WITHOUT RESTRAINT WHATEVER CAME INTO MY MOUTH WITHOUT KNOWING WHETHER THE RIGHT OR WRONG, BENEFIT OR HARM, WERE MINE OR ANOTHER'S, AND WITHOUT KNOWING WHETHER THAT MASTER WAS MY TEACHER OR NOT. EVERYTHING WAS THE SAME.
NOW YOU COME TO BE MY DISCIPLE, AND BEFORE EVEN A YEAR HAS GONE ROUND YOU ARE INDIGNANT AND RESENTFUL AND TIME AGAIN!

The greatest art in the world is to be a disciple. It cannot be compared to anything. It is unique and incomparable. Nothing like it exists in any other relationship, nothing like it can exist.

To be a disciple, to be with a master, is to move into the unknown. You cannot be very aggressive there. If you are aggressive, the unknown will never be revealed to you. It cannot be revealed to an aggressive mind. The very nature of it is such that you have to be receptive, not aggressive.

The search for truth is not an active search, it is a deep passivity -- in your deep passivity you will receive. But if you become too active and concerned, you will miss. It is like being a womb, it is feminine, you receive the truth as a woman receives a pregnancy.

Remember this... then many things will become easier to understand.

To be near a master is to be just a passivity, absorbing whatsoever the master gives or whatsoever the master is -- not asking. The moment you start asking you have become aggressive, the receptivity is lost, you have become active. The passive, the feminine, is no longer there. Nobody has ever reached the truth as a male -- aggressive, violent. That's not possible. You reach very silently. In fact, you wait and truth reaches you. The truth seeks you, like water seeks some hollow ground, moves downwards, finds a place, and becomes a lake.

An active mind is too filled with itself; an active mind thinks that it knows what truth is. One has only to ask, at least the question is known; only for the answer does one have to seek and search.

But when you become passive, even the question is not known. How to ask? What to ask? For what to ask? There is no question, one cannot do anything else but wait. This is patience -- and this is infinite patience -- because it is not a question of time, it is not a question of you waiting for a few months, or a few years. If you have patience for a few years, that won't help, because a mind that thinks that it has to wait for three years is not, in fact, waiting. He is looking actively, to when the three years are over, then he can jump, be aggressive, and ask; then he can demand that the period of waiting be over, that now he is entitled to know. There is nothing like that. Nobody is ever entitled to know the truth.

Suddenly the moment comes when you are ready, and your patience has become not of time, but of eternity; you are not waiting for something, but simply waiting, because the waiting is so beautiful; the waiting itself is such a deep meditation, the waiting itself is such a tremendous achievement -- who bothers about anything else? When the waiting has become so total, so intense, so whole, that time disappears and the waiting takes the quality of eternity, then immediately you are ready. You are not entitled, remember -- you cannot ask. You are simply ready and you are not even aware that you are ready. Because the very awareness will be a hindrance to your readiness; the very awareness will show that the ego is there, watching in the corner, hiding somewhere.

And the ego is always aggressive, whether hiding or not hiding, apparent or not apparent. Even hiding in the deepest corner of the unconscious, the ego is aggressive. And when I say that to become totally passive is the art of being a disciple, I mean -- dissolve the ego. Then there is nobody who is asking, demanding, then there is simply nobody -- you are a vacant house, a deep emptiness, simply waiting. And suddenly, all that you could have asked for is given to you, without you asking for it.

Jesus says: Ask, and it shall be given to you. But that is not the highest teaching. Jesus could not give

the highest teaching to the people who were around him because they did not know how to be disciples. In the Jewish tradition teachers have existed, and students, but a disciple and a master is basically an Eastern phenomenon. Teachers have existed -- who have taught many things; and students have existed, sincere students -- who have learnt much.

But Jesus couldn't find disciples there, he couldn't give the highest teaching. He says: Ask and it shall be given to you. Knock, and doors shall be opened unto you. But I tell you, if you ask, you will miss; if you knock, you will be rejected. Because the very knocking is aggressive, the very asking is of the ego. In the very asking you are too much, and the doors cannot be opened for you.

In the knocking, what are you doing? You are being violent. No. At the doors of the temples knocking is not allowed. You have to come to the doors so silently that even the sound of your feet is not heard. You come as a nothing, as if nobody has come. You wait at the door and whenever the door opens you will enter. You are not in a hurry. You can sit and relax at the door, because the door knows better than you when to open, and the master inside knows better than you when it should be given.

Knocking at the door of the temple is vulgar; asking the master is unmannerly -- because he is not going to teach you anything, he is not a teacher. He is going to toss something to you from his innermost being -- a treasure -- and unless you are ready, it cannot be done. The pearls cannot be thrown before the swine. The master has to wait until your swine has disappeared, until you have awakened and you have become really human and the animal is no longer there -- the aggressive, the vulgar, the violent. The relationship between a master and a disciple is not of a rape: it is of deepest love.

That is the difference between science and religion. Science is like rape; there is aggression towards nature to know its secrets. Science is a violent effort to force nature to reveal its secrets. Religion is love, it is a persuasion, it is a silent waiting. It is making oneself ready, prepared, so that whenever the moment of your inner readiness comes, suddenly there is a tuning, everything falls into line and nature is revealed to you. And this revelation is totally different. Science may force nature to give a few facts -- but the truth? No. Science will never be able to know the truth. At the most, robbers, aggressive, violent people, can snatch away a few facts. That's all. And those facts will be of the surface. The innermost center will remain veiled for them because to reach the innermost, violence is not to be used -- cannot be used. The innermost center must invite you, only then can you enter there. Uninvited, there is no way. As a guest, invited, you enter into the inner shrine.

The relationship between a master and a disciple is the highest possibility of love -- because it is not a relationship of two bodies, it is not a relationship of any pleasure, or any gratification, it is not a relationship of two minds, two friends, in subtle, psychic harmony. No. It is neither bodily, nor sexual; it is neither mental nor emotional. It is two totals, coming together and merging into each other.

And how can you be a total if you ask a question? If you are aggressive, you cannot be total. A totality is always silent; there is no conflict within. That's why you cannot be in conflict without. Totality is serene and tranquil and collected. It is a deep togetherness. Waiting near a master, one learns how to be together, with no movement. A simple unmoving center simply waits; thirsty of course, hungry of course, feeling the thirst in every fiber of the body, in every cell of the being -- but waiting, because the master knows better when the right moment comes. Not knocking... the temptation will be there, and, when the master is available, the temptation becomes very, very deep and intense. Why not ask him? He can give, then why wait, why waste time? No, it is not a question of wasting time. Really, waiting patiently is the best use of time. All else may be wasted but waiting is not, because waiting is prayer, waiting is meditation, waiting is all. Everything happens through it.

And I call it the greatest art. Why? Because between a master and disciple the greatest mystery is lived, the deepest is lived, the highest flows. It is a relationship between the known and the unknown, between the finite and infinite, between time and eternity, between the seed and the flower, between the actual and the potential, between past and future. A disciple is only the past; the master is only the future. And here, this moment, in their deep love and waiting, they meet. The disciple is time, the master is eternity. The disciple is mind and the master is no-mind. The disciple is all that he knows, and a master is all that cannot be known. When the bridge happens between a master and a disciple, it is a miracle. To bridge the known with the unknown, and time with eternity, is a miracle.

Doing is on the part of the master, because he knows what to do. The doing is not on your part, should not be on your part, because, by your very doing, you will disturb the whole thing. You don't know what you are -- how can you do anything? A disciple waits, knowing well that he cannot do. He does not know the direction, he does not know what is good and what is bad, he does not know himself. How can he do

anything? The doing is of the master; but when I say that the doing is of the master, don't misunderstand me.

A master never does anything -- if the disciple can wait, the very being of the master becomes a doing. Just his presence becomes a catalytic agent, and many things start happening on their own accord.

When somebody asked the great master Zenerin: What do you do with your disciples? He said: What do I do? I don't do anything. The questioner asked: But so many things happen around you, you must be doing something. Zenerin said: Sitting quietly, doing nothing, spring comes, and the grass grows by itself.

This is what a master is doing: sitting quietly, doing nothing, waiting for the right moment, the spring. Suddenly, when the disciple and the master meet, there will be spring -- the spring comes, and the grass grows by itself. And this is how it happens. A master simply sits, not doing anything and a disciple waits for the master to so something. Then comes the spring. And the moment they meet, the grass grows by itself.

In fact, truth is a happening; one has only to allow it. Nothing is to be done directly; one has only to allow it. You will not be able to know it, unless it happens, because all you know is that only when you do something does something happen. When you don't do anything, nothing happens. So you are completely oblivious of a totally different dimension of things. But, if you observe your own life, you will see many things still happening without your doing. What do you do when love happens? The grass grows by itself. Suddenly the spring is there and something flowers within you, flowers for somebody -- you are in love. What have you done?

That's why people are so afraid of love -- because it is a happening, you cannot manipulate it, you cannot be in control. That's why people say that love is blind. In fact, just the opposite is the case -- love is the only clarity of vision. Love is the only eye, but people say that love is blind because they cannot do anything about it. It takes possession and they are no longer in control, they are thrown off-center. They say it is blind because reason is not there -- it is irrational. It is like a madness; it is like a high fever; it is something that has happened to you, like a disease. It appears to be so, because you are no longer in control -- life has taken over. Truth is of the quality of love. That's why Jesus goes on saying, "Love is God," or "God is love," because the quality is of the same source. Truth also happens like love, you don't do anything about it. You don't even knock on the door.

You breathe in, you breathe out; that is what life is. How do you do it? Are you the doer? Then hold your breath in, for a few seconds, and you will come to know that you are not the doer. You cannot hold it for long. Within seconds the breath will force itself out. Hold it out: within seconds you will find you cannot do anything -- the breath is forcing itself in. In fact, the grass grows by itself, just like breathing. It grows of its own accord; you are not the doer.

But the ego avoids looking at such facts. The ego looks only at things which you can do. It chooses, accumulates things which can be done, and it avoids, throws into the unconscious, those things which happen. The ego is very choosey. It doesn't look at life in its totality.

Truth is a happening, the final happening, the ultimate happening, in which you dissolve into the whole and the whole dissolves into you. In the words of Tilopa, it is MAHAMUDRA, the ultimate orgasm that happens between one unit of consciousness and total consciousness, the total ocean of consciousness -- between the drop and the ocean. It is the total orgasm, in which both are lost into each other and the identities dissolve.

The same happens between a master and a disciple. The master is of the quality of the ocean and the disciple is still a drop -- the finite meeting the infinite. Much patience is needed, infinite patience is needed. Hurry won't help.

Now, try to understand this beautiful Zen parable. Each word has to be allowed to reach your deepest core of being, because this is what you are here for. If you can understand this story, it will be easier for you to be closer and closer to me.

EVERY TIME LIEH TZU WAS NOT BUSY, YIN SHENG TOOK THE OPPORTUNITY TO BEG FOR SECRETS.

Lieh Tzu was one of the masters of the school of Lao Tzu, one of the enlightened disciples of Lao Tzu. And Lieh Tzu was not an ordinary master, not concerned with your small problems, your actions, not concerned with small teachings. Lieh Tzu was concerned only with the ultimate. He had many disciples.

There are two types of disciples. One type of disciple is chosen by the master; another type of disciple is

one who has chosen the master. Their qualities differ. This man, Yin Sheng, must have been one of the second category -- and vast is the difference. When a master chooses you, it is totally different. Of course, you will never be allowed to know that the master has chosen you. In fact, the master will persuade you in such a way that you will feel that you have chosen him. He has to be very subtle about it, because if he allows you to know that he has chosen you, your ego can create a disturbance, because the ego likes to be the master; the ego likes to be in control. Every day I encounter the same situation: I have not to allow you to know that I am choosing you, I have to give you freedom to choose me.

But the difference is vast, because when a master chooses a disciple, he chooses with perfect understanding. He looks through you, all your potentialities, possibilities, past and future -- the whole destiny is revealed to him. But when you choose a master, almost always you will be wrong. Because you grope in the dark. Not knowing who you are, how can you choose? Not knowing what truth is, how can you choose a master? How can you judge? Whatsoever you judge is going to be wrong. I say unconditionally: it is not a question of whether something can be wrong and something right. No. Whatsoever you choose, will be wrong, because you are in darkness, you don't have the inner light by which to judge. You don't have any criterion, you don't have any touchstone. You cannot know what is gold and what is not gold. A sincere seeker simply allows the master to be; a sincere seeker allows a master to choose him. A foolish seeker tries to choose the master, and then, from the very beginning, trouble arises.

Lieh Tzu and his master, Lao Tzu, had a totally different quality of relationship. Lao Tzu had chosen Lieh Tzu. This Yin Sheng had chosen Lieh Tzu, and when a disciple chooses he is aggressive -- because of the very choice the aggression starts. And a master cannot reject you, even if you choose him, just out of his compassion he cannot reject you.

EVERY TIME LIEH TZU WAS NOT BUSY, YIN SHENG TOOK THE OPPORTUNITY TO BEG FOR SECRETS.

That begging is not really begging, it is just a way to snatch. In fact, he is aggressive, not a beggar, the begging is just diplomatic. He is a thief, not a beggar. Whenever he found any opportunity and Lieh Tzu was not busy, he started begging for the secrets. Lieh Tzu kept turning him away and would not tell him until eventually he said.... Many times Lieh Tzu avoided, postponed, and said: Sometime I will tell you, some other time, it is not the right moment. You are not ripe. But Yin Sheng persisted until eventually Lieh Tzu had to say the truth. He said: I USED TO THINK YOU INTELLIGENT -- ARE YOU REALLY AS VULGAR AS ALL THAT?

What is the vulgarity? Secrets cannot be asked for, you have to earn them. You have to become capable. Secrets are gifts from the master: you cannot steal them, you cannot beg them, you cannot snatch them, you cannot rob them -- there is no way. Secrets can only be gifts, nothing else. So you have to be capable, capable so that the master can give them to you as gifts. He would like to share them, but you have to rise above your ordinary mind, because the ordinary mind will not be able to share. That's what Jesus goes on saying: Pearls cannot be thrown before the swine. Because the swine won't understand, the understanding is not there. You can understand words: those secrets are not words. You can understand concepts: those secrets are not concepts. They are not philosophies, doctrines. Those secrets are the innermost energy of the master, his treasure of being. If you rise higher and higher, then only will you be nearer and nearer the master, and only when the master feels that you can sit on the same mat can the secrets be given to you. Not before. Even if he wants to give, he cannot. To whom? He would like to give them out of his compassion, but they will be simply wasted.

It happened in the same way that a Sufi mystic, Dhun-nun had a disciple. The disciple must have been like Yin Sheng, persistent, asking again and again. One day, Dhun-nun gave him a stone and told him to go to the market, to the vegetable market, and to try to sell it. The stone was very big, it looked beautiful. But the master said: Don't sell it, just try to sell it: observe, go to many people and just report to me how much we can get for it from the vegetable market. The man went. Many people looked at it and they thought: It can be a good show-piece, our children can play with it, or we can use it as measures for our vegetables. So they offered, but just few small coins, like ten paise. The man came back. He said: At the most, we can only get ten paise for it -- and responses were different, from two paise to ten.

The master said: Now you go to the gold market and ask people there. But don't sell it, just enquire how much. From the gold market the disciple came, very happy, and he said: These people are wonderful. They

are ready to give a thousand rupees for this. Responses were different, from five hundred to a thousand rupees.

The master said: Now you go to the jewellers, but don't sell it. He went to the jewellers. He couldn't believe it. They were ready to offer fifty thousand rupees. And when he wouldn't sell, they went on increasing the offers -- they reached one hundred thousand rupees. But the man said: I am not going to sell it. They said: We offer two hundred thousand rupees, three hundred thousand rupees, or whatsoever you say. But sell it! The man said: I cannot sell. I am just to enquire. He couldn't believe it -- these people were mad. He himself thought that the price that was offered in the vegetable market was enough.

He came back. The master took the stone and said: We are not going to sell it, but now you know that it depends on you, on if you have the touchstone, the understanding. You go on asking questions and you live in the vegetable market. You live in the vegetable market and you have the understanding of that market. Then you ask for valuable secrets: you ask for diamonds. First become a jeweller, and then come to me. Then I will teach you.

A certain quality of understanding is needed, only then can certain truths be given to you. And secrets? You cannot ask for them, because in the very asking you show that you come from the vegetable market. You have to wait; you have to wait infinitely. Then you show that you are ready to sacrifice your whole life for them. Then you show how much you value the secrets -- you are ready to sacrifice yourself completely. Then the master simply shares his being with you. Nothing is to be given, because these are not things. Energy simply jumps from the master towards you like a flame. It enters you and transfigures you completely.

I USED TO THINK YOU INTELLIGENT -- ARE YOU REALLY AS VULGAR AS ALL THAT?

This persistent asking shows a vulgar mind. You don't understand what you are asking. Juvenile, childish, you seem to be absolutely uncultured, not knowing with whom you are, not knowing what you are asking.

And then he told his own story with his own master. It is a rare story.

HERE, I WILL TELL YOU WHAT I LEARNT FROM MY OWN MASTER.

His own master, was Lao Tzu, the source of the Taoist tradition, one of the greatest beings who has ever walked on the earth. Says Lieh Tzu:

THREE YEARS AFTER I BEGAN TO SERVE THE MASTER, MY MIND NO LONGER DARED TO THINK OF RIGHT OR WRONG, AND MY MOUTH NO LONGER DARED TO SPEAK OF BENEFIT AND HARM. IT WAS ONLY THEN THAT I GOT SO MUCH AS A GLANCE FROM THE MASTER.

Three years passed. He simply served the master. What else can you do? You can simply serve the master. Nothing else can be done by a disciple. No questioning. No asking. No demanding. A disciple simply becomes a shadow of the master, serves him, and through service, through his love, reverence, trust, a change starts in the mind.

Says Lieh Tzu:

... MY MIND NO LONGER DARED TO THINK OF RIGHT AND WRONG. It became almost impossible to think about what is right and what is wrong. When you live near a master, you need not think. You simply move with him. You simply follow his movements. You leave everything to him. You surrender.

Says Lieh Tzu:

MY MIND NO LONGER DARED TO THINK... AND MY MOUTH NO LONGER DARED TO SPEAK OF BENEFIT AND HARM.

Because in living near a master your whole attitude starts changing. For the first time, from the window of the master, you look at the total: where wrong and right meet and mingle with each other, where darkness

and light are no more separate.
Says Heraclitus:

God is night and day, summer and winter, hunger and satiety.

Through the master first glimpses start coming to you. The master becomes a window: the closer you come the more your own understanding is thrown into chaos. Whatever you knew before becomes absolutely useless, futile. You are shaken. Your whole foundation is shaken. You are thrown off-gear. You no longer know what is right and what is wrong. You have looked through the master at the whole, and the total comprehends all. The total comprehends all contradictions, the total comprehends all paradoxes, in the total all opposites meet and become one. That's why Lieh Tzu said that he no longer dared to think of what was wrong and what was right. All the criteria of right and wrong dropped. All the concepts of what is benefit and what is harm simply evaporated. IT WAS ONLY THEN THAT I GOT SO MUCH AS A GLANCE FROM THE MASTER.

Three years of deep trust, service, and when the master saw that now the old mind was no longer functioning -- the old mind, which lived in opposites, in divisions, good and evil, ugly and beautiful, this and that -- that dividing mind was no more, IT WAS ONLY THEN THAT I GOT SO MUCH AS A GLANCE FROM THE MASTER.

What does Lieh Tzu mean? Is it that for three years the master never looked at Lieh Tzu? That is impossible. Serving the master continuously, the master must have looked millions of times. Then what does he mean by a glance?

A look and a glance are totally different. A look is a passive thing. When I look at you, my eyes function as a window, you are mirrored, it is not a glance. A glance means that my eyes don't function as windows, but that my eyes start functioning as a pouring of my energy into you. They are not passive; they are loaded with the master's energy. When the look is loaded with the master's innermost energy, then it becomes a glance. It is a very creative force. It simply goes to your very heart, like an arrow, it penetrates to your very deepest core. In a sense it is like an arrow, because it penetrates; in another sense it is like a seed -- you become pregnant. A glance is a look that makes you pregnant with the energy of the master. A glance is totally different from a look. In a glance the master travels from his own being to your center. A glance is a bridge. The master must have looked at Lieh Tzu many times in three years, but it was not a glance. And you will know the difference only when I give you a glance. Sometimes, I give you a glance -- but whenever I give the glance to a certain person, only he knows nobody else can know it. The glance has to be earned, you have to be ready for it. The look is okay, but the glance has a very intense energy in it. It is a transfer of the master's being, his first effort to penetrate you.

IT WAS ONLY THEN THAT I GOT SO MUCH AS A GLANCE FROM THE MASTER. Remember the difference between a look and a glance. A look is just a look -- nothing more. A glance is qualitatively different -- something moves. The look becomes the vehicle -- it is no longer empty, something travels with it.

If you have fallen in love with somebody you may know what a glance is. The same woman had looked at you many times, but it was an ordinary look -- as everybody else looks at you. Then suddenly one day, a spring morning, she gives you a glance. It is totally different; it is an invitation; it is an offer; it is a call. Suddenly something pierces your heart. Now the woman is no longer the same. Something has happened between you. Something only you two will know, something absolutely private. It is not public, nobody else will be aware that something has happened; that a look has become a glance.

But this is nothing, a love glance is nothing compared to when a master looks at you, and it is no longer a look but a glance. Because when two lovers look at each other with a loving glance, they stand on the same plane. The glance cannot be very loaded, it is just like a river moving on the same plane. When a master looks at you, it is like a tremendous waterfall, because the planes are different. It is as if Niagara is falling into you. You are completely washed away and you will never be the same again. You cannot be the same again -- there is no return.

Once a master has glanced at you, your innermost being hums is a different way, lives in a different rhythm. In fact you are no longer the same: the old has disappeared through the glance and a new being has come into being. That's what Lieh Tzu says -- for three years of serving the master continuously, waiting and waiting, not asking anything, one day, he got a glance from the master.

AFTER FIVE YEARS MY MIND WAS AGAIN THINKING OF RIGHT AND WRONG, AND MY MOUTH WAS AGAIN SPEAKING OF BENEFIT AND HARM. FOR THE FIRST TIME THE MASTER'S FACE RELAXED

INTO A SMILE.

Try to penetrate this story: this is your story. It is not something that happened in the past, it is something which is going to happen in the future. All Zen stories are future stories about you. So don't think it is something that happened in the past. Zen is never in the past, it is always in the future. And you have to bring it into the present. What happened? After three years of serving the master he didn't dare to think of what was right and wrong, didn't dare to say what was right and wrong, what was harmful and what was beneficial. Then what happened after the glance?... MY MIND WAS AGAIN THINKING OF RIGHT AND WRONG, AND MY MOUTH WAS AGAIN SPEAKING OF BENEFIT AND HARM. What happened?

First you think something is right and something is wrong, because society has conditioned you that way. It is not your thinking, it is not you, it is the society in you. Society has conditioned your mind. It has penetrated within you and controls you from there.

Now scientists say that sooner or later we will be able to fix electrodes in the deepest part of the mind and, through those electrodes, a man will be able to be controlled. The government will be able to control the whole country, and you will not know that somebody else is controlling you. You will feel that you are doing these things. You can be pacified immediately: a knob has only to be pushed. You can be made angry: a knob has only to be pushed.

Delgado did a very famous experiment. He fixed an electrode, a small, tiny electrode, in the brain of a bull. Then he gave a public demonstration. He had a small mechanism in his hand, just a small radio with a few buttons on it. He pushed one button and the bull rushed towards him, ferocious, and everybody became concerned that Delgado would be killed. Just in the nick of time, exactly when the bull was going to penetrate Delgado, he pushed another button. Suddenly, the bull stopped as if dead, like a statue. The inside electrode was controlled by the wireless -- the bull would become ferocious just by pushing a button, and it could be stopped just by pushing a button.

This is a very, very new finding but society has been doing it since prehistorical days in a different way, in a subtle way. Society doesn't fix an electrode in your mind although soon it will do that, because it will be cheaper, and easier, and then there will be no possibility for human freedom. Delgado has done one of the most dangerous things, more dangerous than atomic energy, an atom bomb, or an H-bomb -- because they can kill your bodies, but Delgado can kill your very soul, the very possibility of your freedom. And you will not be able to know that you are functioning because of somebody else's directions, you will think that you are doing it.

The same is being done by society in a very subtle, primitive way. Society teaches you what is right and what is wrong. From the very childhood it forces what is right and what is wrong onto your mind and then continuous repetition hypnotizes you -- the continuous repetition and feedback. Whenever you do right you are appreciated, and whenever you do wrong you are condemned. Whenever you do right, there is a positive feedback; prizes are given to you, appreciations.

Whenever there is something wrong, a negative feedback is given; you are punished, condemned. This is how society has been fixing the electrode inside you. Then it controls. If your society has conditioned you to be a vegetarian, you cannot eat meat. Not that meat cannot be eaten, but simply the electrode, the conditioning controls and, seeing the meat, you will start vomiting. It is nothing that you are doing, it is being done by society, and every society conditions in its own way. That's why it is very difficult to live in another society; to live in a foreign country becomes difficult. Your conditionings are different and their conditionings are different and all moralities are nothing but conditionings. So when a person starts moving towards the ultimate freedom and truth, first the conditioning of the society falls.

That's what happened to Lieh Tzu. After three years of serving the master, watching, living, being with him, he came to know that all right and wrong are just social conditionings. They fell. Then arises your own conscience. The real conscience. The conscience that you carry right now is false, it is borrowed. Then arises your own conscience: then you have your own vision of what is right and what is wrong. That is what happened.

AFTER FIVE YEARS MY MIND WAS AGAIN THINKING OF RIGHT AND WRONG, AND MY MOUTH WAS AGAIN SPEAKING OF BENEFIT AND HARM. FOR THE FIRST TIME THE MASTER'S FACE RELAXED INTO A SMILE.

Not that the master was continuously sad for these eight years. Hard, serious? No! A master like Lao Tzu is always laughing. He is not a serious man. Seriousness is a disease. An enlightened man is always playful, his whole life is nothing but a play. How can he be serious?

What happened? For these eight years, did Lao Tzu never laugh nor smile? No, that is not the point: he must have laughed many times, and he must have smiled many times. But for Lieh Tzu, in his innermost being, something happened on that day: for the first time the master's face relaxed into a smile. A master has to haunt the disciple continuously; he has to be very hard; out of compassion, he has to work continuously. This is about the inner face, not about the outer face. For these eight years Lao Tzu must have followed the innermost being of Lieh Tzu with a very hard face, very hard, for the inner discipline. Then seeing that Lieh Tzu's own conscience had evolved, he must have smiled, for the first time. That smile was concerned with the inner, not the outer face. For the first time, Lieh Tzu felt many smiles from the master falling on him like showers. He could feel that the master had relaxed about him -- no longer hard, no longer a taskmaster. He had smiled.

Once your own conscience has arisen, there is no need for the master to be hard on you. He had to be hard because you had a false conscience in the first place. That had to be destroyed. Then he had to be hard because your own conscience has to be crystallized. When it has crystallized, you have your own center of being; then the master can smile and relax. Half the work is done. Now there is no need for any outer discipline from the master for you. You have your own conscience. Now you have your own inner light, which will show you what is wrong and what is right. Now you can move on your own.

That is the meaning of the master smiling -- it is felt. When really you attain to your own conscience, you will feel the master's smiles falling within you, showering; they will surround you from every corner of your being. That is why the master celebrates the birth of your inner conscience.

AFTER SEVEN YEARS I THOUGHT OF WHATEVER CAME INTO MY MIND WITHOUT ANY LONGER DISTINGUISHING BETWEEN RIGHT AND WRONG, AND I SAID WHATEVER CAME INTO MY MOUTH WITHOUT ANY LONGER DISTINGUISHING BETWEEN BENEFIT AND HARM. AND FOR THE FIRST TIME THE MASTER PULLED ME OVER TO SIT WITH HIM ON THE SAME MAT.

Again, it is like a spiral or like a mountain path. You come again to the same point at a higher altitude, again and again, the inner spiral. The false conscience fell, the conditioning of society fell, your own inner conscience arose. Now that too disappears.

AFTER SEVEN YEARS I THOUGHT OF WHATEVER CAME INTO MY MIND WITHOUT ANY LONGER DISTINGUISHING BETWEEN RIGHT AND WRONG, AND I SAID WHATEVER CAME INTO MY MOUTH WITHOUT ANY LONGER DISTINGUISHING BETWEEN BENEFIT AND HARM.

This is total relaxation. A conscience, an inner conscience, is also needed because you are not absolutely natural. An outer conscience is needed because you don't have an inner conscience. The inner conscience is needed because you are not absolutely natural yet: something wrong can happen through you. But when you are absolutely natural, what Tilopa calls `loose and natural', then no harm can happen through you. You simply are no more; you cannot harm. Now there is no need, so your inner conscience also dissolves. Now you become like a small child, simple and pure, saying things that happen to you, thinking things that happen to you. Thoughts float in your mind, but you are not concerned; your mouth says things, you are not concerned. It is like a small child, or like a madman: absolutely relaxed, as if there is nobody in control. And when the control is completely lost, the ego disappears because the ego is nothing but the controller -- when there is no control, who are you? You are just like a river flowing towards the ocean, or like a cloud floating in the sky. You are no longer there; the human, the ego, has disappeared. Now you are simply natural.

AFTER SEVEN YEARS I THOUGHT OF WHATEVER CAME INTO MY MIND... You cannot do anything, because there is nobody to do. If thoughts come, they come. If they don't come, okay; if they come, okay. The mouth says something -- there is nobody to control it, so it says. Sometimes somebody asks and no answer comes; such a man will remain silent. Sometimes there is nobody asking anything and this man laughs and answers, because it comes. This man behaves like a madman!

In India, there is a sect, a particular sect, called BAUL -- the word BAUL means the mad. They live in

this third state continuously. They do whatsoever happens: no good, no bad, no choice on their part. They move like winds, and they are one of the most beautiful phenomena in the world. They dance, they sing, even sometimes when there is nobody, on a lonely path, they will still be singing; like a flower that has come to bloom on a lonely path where nobody walks. But the flower has the fragrance to spread, and it goes on spreading the fragrance.They live simply `loose and natural'.

AND FOR THE FIRST TIME THE MASTER PULLED ME OVER TO SIT WITH HIM ON THE SAME MAT.

Now the disciple has disappeared; the ego is no longer there. Now the master and the disciple have become one, now there is no distinction. The master pulled Lieh Tzu over, for the first time pulled him over to sit with him on the same mat. Just symbolic. But, deep inside, very, very significant. The master has pulled him towards him now, seeing that no barrier exists, there is no ego to resist. When the disciple disappears, the master also disappears.

The master was not there, in fact, from the very beginning. It was only because of the ego of the disciple that he was the master. The disciple was ignorant, that's why he was the master. Now there is no disciple and no master. Both have disappeared.

The master has pulled him onto his own mat; inside, the master has pulled him and they have become one. This is MAHAMUDRA. This is the orgasm that happens between a master and a disciple when they meet. A faint glimpse can come to you through sexual orgasm, very faint, very pale. But it is difficult to have any other parallel, that's why I say through sexual orgasm -- something of the same happens. Something. As a drop can be compared to the ocean -- just like that. Sexual orgasm is like a drop, and when a spiritual orgasm happens between a master and a disciple it is an oceanic feeling.

AFTER NINE YEARS I THOUGHT WITHOUT RESTRAINT OF WHATEVER CAME INTO MY MIND, AND SAID WITHOUT RESTRAINT WHATEVER CAME INTO MY MOUTH WITHOUT KNOWING WHETHER THE RIGHT OR WRONG, BENEFIT OR HARM WERE MINE OR ANOTHER'S, AND WITHOUT KNOWING WHETHER THAT MASTER WAS MY TEACHER OR NOT. EVERYTHING WAS THE SAME.

First the good and bad disappeared, then benefit and harm disappeared, and then the idea: Who is who? You and me, I and thou, they disappeared.

Martin Buber has written a beautiful book, I AND THOU. Jewish mysticism comes to this point then remains stuck there. It is one of the very high points, where the disciple and the master are the seeker and the whole. They come to a point of direct dialogue between `I' and `Thou', but they remain there. Eastern mysticism takes the final jump -- `I' and `Thou' also disappears. The dialogue disappears. There is only silence. EVERYTHING WAS THE SAME. Now Lieh Tzu was not even aware whether Lao Tzu was his master or not. He was not aware whether he was a disciple or not.

In such moments many unbelievable things have happened in the history of Zen. The master always hits the disciple many times in many years. Sometimes he throws him out of the door and kicks him! Zen masters are very harsh. And then the disciple becomes enlightened, after twenty or thirty years of hard work and discipline with the Master. And he comes and he slaps the master -- this has never happened anywhere before. And the master laughs, a belly laugh, and he says: Exactly right. You did well.

It happened once that a disciple was going on a journey and the master called him and hit him hard on the head and slapped him. And the disciple said: This is too much. I have not done anything. I have not even uttered a single word. I entered your room and you started hitting me. This is too much. The master said: No! You are going on a journey and I can see that the moment you come back, you will be enlightened. And this is my last chance to hit you!

NOW YOU COME TO BE MY DISCIPLE -- SAID LIEH TZU TO YIN SHENG -- AND BEFORE EVEN A YEAR HAS GONE ROUND YOU ARE INDIGNANT AND RESENTFUL TIME AND TIME AGAIN.

It took twenty-four years for Lieh Tzu to come to a point where the master pulled him onto his mat, and opened his heart and the hidden-most secret of his being. And this disciple had only been here for one year and he felt resentful, aggressive, angry, because Lieh Tzu wouldn't answer his questions and wouldn't give

him the secrets he was hankering for.

What is one year in the infinite expanse of eternity? Nothing. But your hurry makes it look very, very long. Twenty-five centuries have passed since Lieh Tzu was. If he came back, he would not be able to believe that it has become almost impossible for people to wait for even one year. I have come across people who say: We have come only for three days. I have come across the people who meditate once, and then they come to me and they say: Nothing has happened yet.

Man has become more and more stupid, vulgar. You can get small things easily, they are like seasonal flowers: you put the seed in the soil, and within three weeks they sprout. But, by the season's end, they will be gone. They are momentary. You can have instant coffee: you cannot have instant meditation. In the mind of the West particularly, time is too important, too heavy. The West is time obsessed. Listening to these Eastern tales, you may enjoy them, but you must be aware about your own time obsession. In the West everything is done in such a hurry that you cannot enjoy anything. You move from one place to another, always on the go, traveling fast. The faster you go, the less significance there is in traveling, because you go from one point to another and all that is in between is lost. To travel by a bullock-cart has a beauty of its own. To travel by a jet plane is foolish because it is not travel at all. It may be a business trip. That's okay. For business it's okay. You save time. But for traveling, for traveling you have to move slowly. There is nothing like wandering on your feet, then you enjoy each moment of it -- each tree that passes by. You become one with millions of things, and you are enriched through it.

Because of time obsession, speed has become the only goal. You don't know where you are going, but you are very happy because you are going fast. The direction is lost but speed is in your hand.

This mind will not be able to seek the ultimate because the ultimate means the eternal. It is not like a seasonal flower: it is the ultimate, eternal tree. For it to become a soil, and for it to take roots in you, infinite patience and waiting is needed. If you can only wait, then all else, I can promise, will come. You simply wait with me, and everything will follow. But don't be in a hurry and don't ask for secrets -- they will be given to you when you are ready. They are always given. In fact, to say that they are given is not exactly right. When you are ready, you will suddenly find that whatsoever you were trying to achieve was already within you. You had it always: it was already the case. The master is just a catalytic agent; he sits, silently, quietly, not doing anything. Spring comes and the grass grows by itself.

The Grass Grows By Itself

Chapter #3
Chapter title: Emptiness and the Monk's Nose

23 February 1975 am in Buddha Hall

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SEKKYO SAID TO ONE OF HIS MONKS:
CAN YOU GET HOLD OF EMPTINESS?

I'LL TRY, SAID THE MONK,
AND HE CUPPED HIS HANDS IN THE AIR.

THAT'S NOT VERY GOOD, SAID SEKKYO,
YOU HAVEN'T GOT ANYTHING THERE.

WELL, MASTER, SAID THE MONK,
PLEASE SHOW ME A BETTER WAY.

THERE UPON, SEKKYO SEIZED THE MONK'S NOSE
AND GAVE IT A GREAT YANK.

OUCH! YELLED THE MONK. YOU HURT ME!

THAT'S THE WAY TO GET HOLD OF EMPTINESS,
SAID SEKKYO.

Man is too full of himself and that is his undoing.

Man should be like a hollow bamboo, so that existence can pass through him. Man should be like a porous sponge -- not hard -- so that the doors and the windows of his being are open, and existence can pass from one end to another without any hindrance; in fact, finding no one inside. The winds blow -- they come in from one window and they go out from another window of his being. This emptiness is the highest bliss possible. But you are like a hard, unporous rock, or like a hard steel rod. Nothing passes through you. You resist everything. You don't allow. You go on fighting on all sides and in all directions as if you are in a great war with existence.

There is no war going on, you are simply befooled by yourself.

Nobody is there to destroy you. The whole supports you; the whole is the very earth on which you are standing, the very sky in which you breathe, you live. In fact, you are not -- only the whole is.

When one understands this, by and by one drops the inner hardness, there is no need for it. There is no enmity, the whole is friendly towards you. The whole cherishes you, loves you. Otherwise, why are you here? The whole brings you forth, like a tree is brought forth by the earth. The whole would like to participate in all your blessings, in all the celebrations that are possible. When you flower, the whole will flower through you; when you sing, the whole will sing through you; when you dance, the whole will dance with you. You are not separate.

The feeling of separateness creates fear, and fear makes you unporous. The feeling of insecurity, as if the whole is going to destroy you, the feeling that you are a stranger here, an outsider, and that you have to fight your way inch by inch towards your destiny, makes you a hard steel rod. Of course, then many things simply disappear from your life. You live in anguish, you live in anxiety, you live in intense pain, but you live this of your own accord. Be porous. Be floating. Fight is not needed at all. Rather, a merger is needed.

These are the two attitudes open to man: the attitude of a warrior and the attitude of a lover. It is your choice -- you can choose.

But remember... certain consequences will follow.

If you choose the path of the warrior and you become a fighter with everything that surrounds you, you will always be in misery. This is creating a hell around you; in the very attitude of fighting the hell is created. Or you become a lover, a participant, then this whole is your home; you are not a stranger. You are at home. There is no fight. You simply flow with the river. Then, ecstasy will be yours; then each moment will become ecstatic, a flowering.

There is no hell except you and there is no heaven except you. It is your attitude, how you look at the whole. Religion is the way of the lover: science is the way of the fighter.

Science is the way of the will, as if you are here to conquer, to conquer nature, to conquer nature's secrets; as if you are here to enforce your will and domination on existence. This is not only foolish, it is futile also. Foolish because it will create a hell around you, and futile because finally you will become more and more dead, less and less alive; you will lose all possibilities of being blissful. And, in the end, you will have to come back from it, because you can go for a while on the path of the will, but only frustration and

more frustration will happen through it. You will be defeated more and more. You will feel more and more impotent, and more and more enmity will be around you. You will have to come back from it -- grudgingly, resistant, but you will have to come back from it. Finally, nobody can rest with a fighting attitude, because with a fighting attitude no rest is possible, you cannot relax.

The path of religion is the path of love. From the very beginning you are not fighting anybody. The whole exists for you, and you exist for the whole, and there is an inner harmony. Nobody is here to conquer anybody else. It is not possible. Because how can one part conquer another part? And how can a part conquer the whole? These are absurd notions which only create nightmares for you, nothing else. See the whole situation... you come out of the whole and you dissolve into it, and, in between, you are every moment part of it. You breathe it, you live it, and it breathes through you, it lives through you. Your life and its life are not two things -- you are just like a wave in the ocean.

Once you understand this, meditation becomes possible. Once you understand this, you relax. You throw off all the armour that you have created around you as a security. You are no longer afraid. Fear disappears and love arises. In this state of love, emptiness happens. Or, if you can allow emptiness to happen, love will flower in it. Love is a flower of emptiness, total emptiness -- emptiness is the situation. It can work both ways.

So there are two types of religion. One which creates emptiness in you and around you so that a flowering becomes possible; you have created the situation, now the flower bubbles up automatically. Finding no resistance, the seed suddenly blooms into a flower. There is a jump in your being, an explosion. Buddhism and Zen follow this path -- they create emptiness in and around you.

There is another path also, a second type of religion, which creates love in you, which creates devotion in you. Meera and Chaitanya love, and they love the total so deeply that they find their beloved everywhere; on every leaf, on every stone, is the signature of the beloved. He is everywhere. They dance because there is nothing else to do but celebrate. And everything is ready -- only the celebration has to start on your part. Nothing else is lacking. A BHAKTA, a lover, simply celebrates, enjoys. And in that enjoyment of love and celebration, the ego disappears and emptiness follows.

Either you create emptiness, like a Buddha, Tilopa, Sekkyo, and others; or you create love, like Meera, Chaitanya, Jesus. Create one and the other follows, because they cannot live separately, they don't have any separate existence. Love is one face of emptiness; emptiness is nothing but love in another aspect, they come together. If you bring one, you invite one, the other follows automatically as a shadow of it. It depends on you. If you want to follow the path of meditation, become empty. Don't bother about love -- it will come of its own accord. Or, if you find it very difficult to meditate, then love, then become a lover, and meditations and emptinesses will follow you.

This is how it should be because there are two types of human mind: the feminine and the male. The feminine mind can love easily but to be empty is difficult. And when I say feminine mind, I don't mean females, because many females have male minds, and many males have feminines minds. So they are not equivalent. When I say feminine mind, I don't mean the feminine body -- you may have a feminine body but not a feminine mind. The feminine mind is the mind that feels love easier, that's all. That is my definition of the feminine mind: it is one who feels love easily, naturally, who can flow into love without any effort. The male mind in one for whom love is an effort -- he can love but he will have to do it. Love cannot be his whole being -- it is just one thing of many other things, not even the most important. He can sacrifice his love for science, he can sacrifice his love for the country, he can sacrifice his love for any trivial affair, for business, for money, for politics. Love is not such a deep thing with him, a male mind. It is not as effortless as it is for a feminine mind. Meditation is easier. He can become empty easily.

So this is my definition: if you find being empty easy, then do that. If you find it is very difficult, then don't be unhappy and don't feel hopeless. You will always find love easier. I have not come across a man who finds both difficult. So, there is hope for everybody. If meditation is difficult, love will be easier, it has to be. If love is easier, meditation will be difficult. If love is difficult, meditation will be easier. So just feel yourself.

And this is not concerned with your body, not with your physical structure, your hormones. No. It is a quality of your inner being. Once you find it, things become very, very easy, because then you won't try on the wrong path. You can try on the wrong path for may lives but you will not attain anything. And if you try on the right path, even the first step can become the last, because you simply, naturally, flow into it. Nothing like effort exists -- effortlessly you flow.

Zen is for the male mind. Soon I will balance it by talking about Sufism, because Sufism is for the feminine mind. These are the two extremes -- Zen and Sufism.

Sufis are lovers, great lovers. In fact, in the whole history of human consciousness, more daring lovers than Sufis have never existed, because they are the only ones who have turned God into their beloved. The God is the woman and they are the lovers. Soon I will balance.

Zen insists on emptiness, that's why in Buddhism there is no concept of God, it is not needed. People in the West cannot understand how a religion exists without the concept of a God. Buddhism has no concept of any God -- there is no need, because Buddhism insists on simply being empty, then everything follows. But who bothers? Once you are empty, things will take their own course. A religion exists without God. This is simply a miracle. In the West, people who write about religion and the philosophy of religion, are always in trouble about how to define religion. They can define Hinduism, Mohammedanism, Christianity, easily, but Buddhism creates trouble. The can define God as being the center of all religion, but then Buddhism becomes a problem. They can define prayer as the essence of religion, but again Buddhism creates trouble, because there is no God and no prayer, no mantra, nothing. You have only to be empty. The concept of God will not allow you to be empty; prayer will be a disturbance; canting will not allow you to be empty. Simply being empty, everything happens. Emptiness is the secret key of Buddhism. You be in such a way that you are not.

Let me explain a little more about emptiness to you, then it will be possible to go into this Zen anecdote.

Physics have been working for three hundred years to find the base, the substance of matter, and the deeper they reached, the more they were puzzled. Because the deeper they groped, the less and less substantial matter was; the less and less material matter was. And when they really stumbled upon the source of matter, they simply couldn't believe it, because it was against all their conceptions. It was not matter at all: it was simply energy. Energy is non-substantial. It has no weight. You cannot see it. You can only see the effects of it, you can never see it directly.

Eddington, in 1930, said that we were in search of matter, but now all new insight into matter shows that there is no matter; it looks more and more like a thought and less and less like a thing. Suddenly the insight of Buddha became very, very significant again, because Buddha did the same with human matter, the human stuff. Physicists were trying to penetrate matter in an objective way to find out what was there inside it, and they found nothing. Total emptiness. And the same was discovered by Buddha in his inner journey. He was trying to find out who was there inside -- the substance of human consciousness -- but the more he penetrated, the more he became aware that it becomes more and more empty. And when he suddenly reached to the very core, there was nothing. All had disappeared. The house was empty. And around this emptiness everything exists. Emptiness is your soul, so Buddha had to coin a new word which had never existed before. With a new discovery you have to change your language. New words have to be coined, because you have revealed new truths and old words cannot contain them. Buddha has to create a new word. In India people had always believed in the reality of the soul, ATMA, but Buddha discovered that there was no soul, no ATMA. he had to coin a new word -- ANATTA. ANATTA means no-self. The deepest hidden in you is emptiness -- a state of no-self. You are not; you only appear to be.

Let me explain to you in a different way because it is one of the most difficult things to understand. Even if you understand intellectually, it is almost impossible to trust it. You are not? Your being seems so taken for granted. And you can always ask foolish questions. Buddha was asked again and again: If you are not, then who is speaking? If you are not, then who becomes hungry? And who goes begging in the town? If you are not, then who is standing before me?

The emperor Wu, in China, asked Bodhidharma immediately: If you say that you are not and nothing is, and emptiness is the very substance of your inner being, then who is this fellow talking to me, standing before me? Bodhidharma shrugged his shoulders and said: I don't know.

Nobody knows, and Buddha says that nobody can know, because it is not a substance that you can encounter as an object; it is no-substance, you cannot encounter it. This Buddha calls realization: when you come to understand that the innermost emptiness cannot be known, it is unknowable, then you have become a realized man.

It is difficult, so let me again explain it to you. You go to a movie. Something beautiful is happening there. The screen is empty. Then the projector starts working. The screen disappears because the projected pictures hide it completely. And what are these projected pictures? Nothing but a play of light and shade. You see somebody throwing a spear on the screen, the spear moves fast. But what is happening exactly? The movement is only an appearance, it is not happening. It cannot happen. In fact a movie is not a movie at

all, because it has no movement; all the pictures are still. But an appearance is created through a trick. The trick is that many still pictures of the spear in different positions are flashed on the screen so fast that you cannot see the gap between two pictures -- and you have the feeling that the spear is moving. I raise my hand. You take a hundred pictures of my hand in different positions and then flash them so fast that the eyes cannot catch the gap between two pictures. Then you will see the hand being raised. A hundred still pictures, or a million still pictures, are projected and the movement is created. And if the film is a three dimensional film and somebody is throwing a spear, you may be so much taken in by it, that you may lean to the right or to the left to avoid the spear. When three dimensional pictures came into existence for the first time, they scared people. With a horse running at you, you become afraid because the horse is soon going to enter the hall; and you may even lean to the right or left, as the case may be, to avoid the clash. The movement is false, it is not happening there, it is just fast-moving still pictures. And the falseness is not apparent unless you see the film moving very slowly, being projected very slowly.

The same, in a different sense, is happening in life. Thoughts are projected by your mind so fast that you cannot see the gap between two thoughts. The screen is completely covered by the thoughts and they move so fast that you cannot see that each thought is separate. That's what Tilopa says: Thoughts are like clouds, without any roots, with no home. And a thought is not related to another thought; a thought is an individual unit, just like dust particles, separate. But they move so fast you cannot see the gap between. You feel they have a unity, a certain association.

That association is a false notion, but because of that association, ego is created.

Buddha says: Fast-moving thoughts create an illusion, as if there is some center to them, as if they are related to one thing. They are not related, they are without roots -- like clouds. When you meditate you will understand that each single thought is an individual thought, not related to another. Between the two is the emptiness of your being. They come and go, but they come and go so fast that you cannot see the intervals. Ego is created.

And then you start feeling that there is somebody as a center in you to which everything belongs -- thoughts, actions. But Buddha says that there is nobody inside you. When you go deeper you will understand the truth of it: it is not a philosophical doctrine.

Buddha can be defeated very easily by argument; he was thrown out of this country because Indians are great arguers. They have done nothing else for five thousand years but argue, and through argument Buddha can be defeated because the whole thing seems to be absurd. Buddha is saying that there are actions, there is no actor; there are thoughts, there is no thinker; there is hunger, there is satiety; there is illness, there is health; but there is no center to which they all belong. They are just like clouds moving in an empty sky, not related to each other at all. Through experience nobody can defeat Buddha, but through logic it is very simple.

Soon Buddha became aware that through logic he could be defeated very easily. So what to do? India had great scholars in those days, great pundits, great logicians, hair-splitters. So Buddha simply declared: I am not a metaphysician, I am not a philosopher, and I have no doctrine to offer. These are not conclusions of my intellect. If somebody wants to understand them, he will have to come and live with me, and do whatsoever I say. And after a year, if he lives with me silently in meditation, then I am ready to argue with him, never before.

And it happened that although many great scholars came to him, this was his condition. Sariputta came. He was a very famous scholar, and he had five hundred of his own disciples. They were great scholars in their own right: they knew all the Vedas, they knew all the Upanishads, they knew all the wisdom of the centuries, and they had very, very keen intellects. Sariputta came and Buddha said: You have come, that's good. But for one year you have to remain silent, because I have no doctrine to propose, so there is no possibility of any argument. I have something in my being to share, but no doctrine to propose. So, if you like, you can be here.

Then came Moulunkaputta, another great scholar, and Buddha said the same to him: For one year you sit silently by my side, not raising a single question. For one year you have to let your mind subside and penetrate into the intervals. After one year, exactly one year, if you have some questions, I will answer.

Sariputta was also sitting there. He started laughing.

Moulunkaputta asked: "What is the matter? Why are you laughing?"

Sariputta said: "Don't be befooled by this man. If you have to ask anything, ask immediately, because after one year you will not be able to ask anything. This has happened to me. One year, meditating silently, questions disappeared. One year, meditating silently, the argumentative mind disappeared, and the arguer

disappeared. One year, sitting by the side of this man, one becomes empty; and then he laughs, and then he plays tricks, and then he says: `Now you ask. Where are your doctrines and principles and arguments?' And nothing arises inside. So, Moulunkaputta, if you have to ask, right now is the moment -- otherwise, never."

Buddha said: "I will fulfil my promise. If you remain one year and if you have any questions, I will answer, whatsoever the questions." Moulunkaputta remained. One year passed. He forgot completely about the year passing and that the day had come back; but Buddha remembered. After one year, on exactly the day, he said to Moulunkaputta: "Now you stand, Moulunkaputta, and you can ask."

Moulunkaputta stood there silent, with closed eyes, and then he said: "There is nothing to ask, and there is nobody to ask. I have completely disappeared."

Buddhism is an experience and Zen is the purest of all Buddha's teachings -- the very essence. And the center around which the whole experience moves is emptiness.

How to become empty? That is what meditation is all about: how to become so silent, that you cannot even see yourself -- because that too is a disturbance. Feeling that `I am', is also a disturbance -- even that goes. One is completely effaced, utterly effaced. The sheet is clean, it becomes like a summer sky -- clouds are no longer there, just the depth, the infinite blueness, ending nowhere, beginning nowhere. This is what Buddha calls the ANATTA, the innermost center of non-being, of no-self. Buddha says: "You walk, but there is no walker; you eat, but there is no eater; you are born, but there is nobody who is born. You will be ill, and you will become old, but there is nobody who becomes ill and becomes old. And you will die, but there is nobody who becomes ill and becomes old. And you will die, but there is nobody who dies. And this is what eternal life is... not being born, how can you die? Not being there, how can you be ill or healthy?

These things happen, and if you become a deep witness to them, by and by you will know that they happen on their own accord. They are not concerned with you. They are not in any way happening in relation to you. Unrelated, homeless, rootless -- this is the utter enlightenment.

Knowing this, that things happen, like dreams, one is not bothered this way or that, one is neither happy nor unhappy. One simply is not. Buddha says: "You can never be happy, because, in the very insistence that you are, unhappiness hides. You can never be liberated, because you are the bondage. Liberation is not of you, liberation is from you.

This is the deepest core ever touched, the deepest core. Mahavir says: "You will be enlightened."
Buddha says: "You are the hindrance."

Mahavir says: "You will live in MOKSHA, in the ultimate state of consciousness -- blissful, eternally blissful."

Buddha says: "Unless you die, you will never attain to that state."

You are the only barrier, the only hindrance, the only obstacle. When you are not, that state is. That state is not yours, you cannot claim it; in fact, because you are, you don't allow that state to be. It is already here within you, this very moment, but you don't allow it to function. You try to control it, manipulate it. The ego is the great manipulator, the controller, and the whole effort of all the Buddhas is how to drop the control. Once the control is dropped, the controller disappears. That is what I am trying to do with you with these many meditations. The effort is how to drop the control, how to drop the great manipulator.

You whirl in a Dervish dance. In the beginning you are there. Soon you feel nausea, but that nausea is not only physical, it is deeply spiritual. You start feeling nausea when the moment comes for control to be dropped. When that moment nears, you start feeling nausea. The nausea is that the control is being lost. You feel dizzy; you feel that you may fall down. These are not just physical things -- deep inside the ego is feeling as if it is being thrown off the track. The ego is feeling dizzy. It is feeling that if this whirling continues for even a little longer, I will not be able to be there. You start to feel like vomiting. In fact, that vomit is not only physical, just one part is physical, a deeper part is the vomit of the ego. If you continue to feel disturbed, there will be a physical vomiting, but if you don't bother about it, soon physical vomiting will disappear. And then the real vomit will happen: one day, suddenly, the ego is vomited. Suddenly an ugly phenomenon within you escapes; suddenly the disease from you is thrown out; suddenly you are ego-free. It happens unexpectedly. When it happens for the first time, you cannot even believe it; you cannot believe that, without the ego, you are. There is nobody inside, and you are; and you are so perfect and so beautiful and so blissful -- without anybody being there!

The ego has to be thrown off-center, because it has become so deeply rooted in your mind, through many lives. It has usurped the whole being; emptiness has been thrown into the background, into the unconscious, and the ego has usurped the throne. Now the ego has become the king, and it goes on manipulating everything.

This parable, this small anecdote, will tell you many things about how the ego can be thrown off-center.

SEKKYO SAID TO ONE OF HIS MONKS:
CAN YOU GRAB HOLD OF EMPTINESS?
I'LL TRY, SAID THE MONK,
AND HE CUPPED HIS HANDS IN THE AIR.

The master is playing a trick. The master asked: "Can you get hold of emptiness?" The question is tricky, and if the disciple was of any understanding, he would not have tried. The very effort to catch hold of emptiness is stupid. You can catch hold of something, you cannot catch hold of nothing. How can you catch hold of nothing? The disciple still feels that emptiness is something; he still feels that emptiness is not empty -- it is a name, a label of something which can be caught hold of. If he had a little understanding, even a little understanding, he would have done something else than catch hold of emptiness. That was the test.

There are stories where a master asks a disciple: "Can you get hold of emptiness?" and the disciple seizes the master's nose and gives it a great yank -- that would have been absolutely right. Because the question is absurd. Whatsoever you try it is going to fail from the very beginning. Nothing will help.

These are the Zen koans. A Zen master gives you an absurd problem, which cannot be solved. There is no answer to it.

I have heard about a toy-shop somewhere in America. A father was purchasing a toy puzzle for his child. He tried to fix it, and he tried and tried in many ways, but something was always wrong, it wouldn't work. So he asked the manager of the shop: "If even I cannot make head or tail out of this, how do you suppose that a small child will be able to? The manager said: "Nobody can do it. This is just to give the child a taste of modern life. It is not meant to be, nobody can do it, it cannot be fixed. The part, the different parts, are not made to fix."

This was just to give a taste of modern life: whatsoever you do, nothing is of any avail, in the end you will feel frustrated. Do this or that, there are millions of alternatives, but all are false, because the fail from the very beginning. The puzzle was not a puzzle, but an absurdity. A puzzle is that which can be solved by some intelligence. An absurdity is that which by its very nature is not solvable, cannot be solved. A koan is an absurd puzzle.

The master says: "Can you get hold of emptiness?"

Now, from the very beginning, any solution is debarred. In the very wording of the question he has created an absurdity. How can you catch hold of nothing? You can of course, catch hold of something. But nothing? Emptiness? All your efforts are doomed from the very beginning. And this is the whole thing: the master is trying to help the disciple to become aware, but the ego takes the problem immediately and starts trying to solve it. It becomes a challenge.

That's why so many people try to crossword puzzle, this and that. Just looking at the newspaper their ego is challenged; they have to solve it, otherwise it will haunt them. They are so intelligent, how can this puzzle exist? They will have to solve it, it becomes an obsession. Millions of people waste millions of hours solving foolish things. The ego takes up the challenge.

When the master said: "Can you get hold of emptiness?" he was exciting the ego, and ego is the most stupid thing in human life. You can excite it by anything -- by anything.

At an advertisement in the newspaper: Do you have a two-car garage, or only a one-car garage? -- immediately the ego feels disturbed because other people have a two-car garage, and you have only one. Your life is wasted. You existed for nothing, Move fast, borrow money. Do something! Even if you get ulcers on the way, it is okay. Cancer one can tolerate, but one cannot tolerate a one-car garage. Commit suicide, but you have to have a two-car garage. Ego is the most stupid thing, and the whole market of salesmen and advertisers depends on your ego. They excite the ego: they exploit you. And it is difficult to prevent them unless you drop the ego. They will go on and on. A big car becomes an ego symbol.

I have heard that Mulla Nasruddin went to America. In his town he had never seen a bigger car than a Fiat. When he saw such big cars he was simply puzzled: What to call them? Because they are not cars, and they are not buses; and in such a big car only one person sits or a dog. What is the matter? He saw such big

houses -- what to call them? In his town a two-storey house is called a ATARI, a palace. Then he saw a hundred-storied house. His mind boggled. You cannot call it a house, you cannot call it a palace -- there simply exists no word for it.

And then he saw Niagara. He closed his eyes and he said: "It seems I am seeing a dream." He had seen small waterfalls, his town had a waterfall, but it ran only in the rainy season. What is this? And he became so puzzled that it was even impossible to appreciate such big, tremendous things; and he was not able to say anything to the guide. So then he started feeling guilty -- he should say something.

Then they came across a small river. So Mulla Nasruddin thought: This is the opportunity. And he said: "It seems somebody's car radiator is leaking."

Things go on becoming bigger and bigger and bigger just because of the ego. They are not needed. There exists no necessity for them. Life becomes more and more complex because of the stupid ego. And once it takes the challenge, it is always ready to take it, without even asking if this is possible, impossible, rational, irrational.

The master Sekkyo said: CAN YOU GRAB HOLD OF EMPTINESS? I'LL TRY, SAID THE MONK.

This is the answer of the ego: I will try. It takes all sorts of challenges and a koan is a great challenge. It is made in such a way that you cannot solve it. And trying to solve it, you will become aware that your very effort to solve it is idiotic. In trying to solve it, you will become aware that you have taken the challenge. That was wrong. The one who says within you: I will try and I will do, is impotent.

A koan is given to a disciple to feel the impotency -- that you cannot do -- to feel the helplessness, because the ego can disappear only in a helpless state, otherwise not. The ego can disappear only when it is a total failure; when not even a slight possibility of its success exists. Only then, otherwise it can go on hoping that it will do something else, or something else, and it will try this alternative and that. There must exist a possibility for the emptiness to be caught, for you to catch hold of it: I will try. Remember always to watch before you say: I will try. Don't allow the ego to come in. Just watch. Be intelligent, don't be egoistic. Intelligence is good. Being egoistic in fact hinders the functioning of your intelligence. Such a simple thing. The disciple should have hit the master, right then and there. What type of nonsense are you telling me?

But people have tried to solve all sorts of nonsense, because the ego says: There must be some way. The ego says: If the problem exists, the solution must exist. What is the necessity? You can create a problem, but there is no necessity in nature for the solution to exist.

And, as I have observed, ninety-nine per cent of the problems of philosophy are foolish. They cannot be solved, but great minds are involved in solving them. For example, simple problems like: Who created the world? are foolish, but great theologians, religious people, scholars, waste their whole life on them. For thousands of years many have been worried about who created the world. And it cannot be solved; it is a koan. It is absurd, because the very question is such, the nature of it is such, that whatsoever you do, it will again jump up and stand on its feet, it will not be killed.

For example, if you say: A created the world, immediately the question is there: Who created A? B created A. Then the question is there: Who created B? You go on, and on, and finally, just fed up with the whole thing, you will have to say: This Z, Nobody created this Z. But why get to Z? Why not say in the first place that nobody created this world? Why go from A to Z? When you have to concede that nobody created God, then why say that God created the world? If God can exist without being created, then why not this existence? There seems to be no reason. But people go on, and they think that they are doing very serious religious thinking. This is not religious thinking at all; in fact, no thinking is religious. Non-thinking is religious.

Can you get hold of emptiness? What nonsense! Emptiness is nothing, how can you get hold of it? It has no boundaries, no limitations to it, it is not possible, but the ego says: I will try.

I'LL TRY, SAID THE MONK, AND HE CUPPED HIS HANDS IN THE AIR.

Not only did he say it, he tried -- he cupped his hands in the air. You may think that you would have done better. What would you do? Whatsoever you do will be the same. Without knowing what you would do, I say it will be the same. You jump this way and that, and try to catch hold -- you will simply look foolish.

... AND HE CUPPED HIS HANDS IN THE AIR.
THAT'S NOT VERY GOOD, SAID SEKKYO,
YOU HAVEN'T GOT ANYTHING THERE.

There is something to be understood here -- if you hands are open, emptiness is there; if your hands are open, emptiness has disappeared. In a fist there is no space; in an open hand the whole sky is there, but it is in an open hand. The meaning is very subtle, but very beautiful -- if you try to catch hold of it you will miss, if you don't try it is already there. If you don't try, in your open hand the whole sky exists; nothing less than that. If you try to catch hold of the sky, and you make a fist out of your hand, everything has disappeared.

What is there in your fist? Maybe a little stale air -- and that too shows that the fist is not exactly complete. That's why. If the fist is exactly complete, the whole sky has disappeared from it.

The ultimate is already there; no effort is needed to get it. In the very effort you miss and lose and go astray.

One man came to Lin Chi, a great Zen master, and said: I am very troubled. I would like to become a Buddha myself. What to do? Lin Chi chased him out with his staff, out of the temple. He hit him hard, the man started running, and he chased him out of the temple. Somebody who is standing by said: This is too hard. The poor man has not asked anything wrong. He was simply asking a very religious question, and he looked very sincere -- you should have looked at his eyes, his face. He had really travelled a long way to come to you, and he was asking a simple sincere, religious question: how to become a Buddha. And what you did seems to be too hard on the poor man, and unjustified. Lin Chi said: I chased him out because he was asking an absurd thing. He is already a Buddha. If he tries, he will miss. and if he can understand why I hit him and chased him out, then he should leave all effort -- there is nothing to be achieved, he has just to be himself. He has to be just whatsoever he is.

Be loose and natural, what Tilopa says, and then Buddha is already there in the inner shrine. One has not to become a Buddha, one is always born a Buddha. Buddhahood is your innermost essential nature. You need not enquire about it: you need not try for it.

The poor seeker went to another master, thinking that this Lin Chi was mad: I ask a simple question and he hits me hard, and then chases me out of the temple. He is completely insane. He went to another master, a master who was opposed to Lin Chi. They had their monasteries nearby in the same hills. He went there. He felt: This man will be right, because he is opposed to Lin Chi. And now I know why he is opposed.

He went to the master, the other master and asked the same question. The master said: Have you ever been before to any other master? He said: Yes. But it was wrong of me to go there. I went to see Lin Chi. He hit me hard, and chased me out of the temple. Suddenly, the master became very ferocious as if he would kill him. He pulled his sword out of his sheath, and the man ran away. The master said : What do you think? Do you think I am an ignorant man? If Lin Chi can do that, I will kill you completely.

He asked somebody on the way what to do. The man said: You go back to Lin Chi, he is more compassionate. And he did. When he went back Lin Chi asked: Why have you come back? He said: The other man is dangerous, more dangerous than you. He would have completely killed me. He seems to be a maniac, ferocious. Lin Chi said: We help each other. It is a conspiracy. Now you be here and never again ask how to be a Buddha, because you are already. One has just to live. You live like a Buddha. You don't bother, don't try to become one. And he became enlightened.

This is the greatest teaching possible: you live it out -- you need not bother to become, you are already. And Buddhahood is a being, it is never a becoming. You can never become. How can you become a Buddha? Either you are, or you are not. How can you become? How can an ordinary stone become a diamond? Either it is or it is not; becoming is not possible. So you decide: either you are, or you are not. If you are not, forget everything about it. If you are, there is no need to think about it. In either way you simply be whatsoever you are, and in that very being everything is caught hold of -- you can catch hold of emptiness without any effort.

THAT'S NOT VERY GOOD, SAID SEKKYO,
YOU HAVEN'T GOT ANYTHING THERE.

WELL, MASTER, SAID THE MONK,

PLEASE SHOW ME A BETTER WAY.

There are no ways better or worse. The way doesn't exist, because the way means that something has to become. The way means that some distance has to be travelled. The way means that you and the goal are separate. The way is possible if I am travelling to come to you, the way is possible if you are travelling to come to me, but haw is the way possible if I am trying to be myself? There is no distance.

If you are trying to reach yourself, the way is not possible. There is no space, no distance. You are already yourself, the way doesn't exist. That is why Zen is called the pathless path, the gateless gate. The gate is not there, and this the gate. The pathless path -- the path doesn't exist, and to understand this, is the path. The Zen effort is to throw you onto your reality immediately. There is no need to postpone.

WELL, MASTER, SAID THE MONK, PLEASE SHOW ME A BETTER WAY.

He is still in the same trap. The ego is asking: then something else may be possible; maybe something can be done and you can catch hold emptiness.

THEREUPON, SEKKYO SEIZED THE MONK'S NOSE AND GAVE IT A GREAT YANK.

Why are Zen masters so rude? And only Zen masters are so rude. They have a real compassion, and you can be thrown to yourself only in such a way, there is no other way. You need shock treatment. Why shock treatment? Because only in a shock, for a small portion of time, does your thinking stop, otherwise not. Only in a shock you become aware, alert, your sleep drops. Otherwise you are a sleepwalker. Unless somebody hits you hard, your sleep cannot be broken.

THEREUPON, SEKKYO SEIZED THE MONK'S NOSE
AND GAVE IT A GREAT YANK.

OUCH! YELLED THE MONK, YOU HURT ME!

In this `Ouch!' is the whole mystery. Somebody yanks on your nose -- what happens inside? The first thing is that it was never expected. The mind was expecting some intellectual answer. This is rather total. He was asking for some theory, some doctrine, some method, technique: he wanted a head-to-head communication. This is rather total. The total master jumps on him, just like a cat jumps on a mouse. A total thing. The whole cat jumps, not he head; and the whole mouse is caught, not he head. This is a total thing, unexpected. And unexpectedness is the key, because if the mind can expect, there will be no shock. If the mind can expect, then the mind is already dead. So if you go to Sekkyo, remember well -- he will not do the same to you again, because you can expect it now. He will do something absolutely unexpected.

Because Zen masters hit, throw people out of the window, jump on them, do anything, it has sometimes happened in the history of Zen that people will come completely ready. Dimensions are limited. What can you do? You can hit, you can throw, you can jump on the man. Just a few alternatives are there. So people will come completely ready. But you cannot deceive a master -- he will not do anything; he will simply sit silently -- and that will be unexpected.

Unexpectedness is the key, because in an unexpected moment the mind cannot function. That's what `Ouch!' means. The mind has simply stopped. This voice doesn't come from the mind, it comes from your totality. It is not manipulated by the ego, because there is no time for the ego to manipulate, it has happened so suddenly, the master has jumped upon you so suddenly, there was no time to prepare, to get ready, to do something. This `Ouch!' comes from your whole body, mind, soul; from your very depth of emptiness it comes, it has a flavor of the total.

And there is no manipulator, nobody has done it -- it has happened. And when something happens and the doer is not, that is how you catch hold of emptiness. This is emptiness. This `Ouch!' comes from the inner emptiness. Nobody is a doer of it. The disciple has not done it: it has simply happened. And in that happening, in that `Ouch!' mind is not functioning. It has passed through the mind, but it has not come from the mind. And it has passed through the mind at such a fast speed, in fact, if you are really hurt on the nose,

yanked, the `Ouch!' that happens breaks the sound-barrier. You go and ask the physiologists: it moves faster than sound. It has a total energy in it and it is beautiful, because this man may have completely forgotten the spontaneousness of being. He is thrown back to his spontaneousness. He is thrown from the mind deeper into his own innermost shrine: from there comes this `Ouch!' Unexpected, not doing it, it happens. It happens out of emptiness, you have caught hold.

OUCH! YELLED THE MONK, YOU HURT ME!

And immediately comes back the echo: You hurt me. It lasts only for a single moment, not even a single moment, a minute part of it, a glimpse, a lightning, and immediately the mind takes control again: You hurt me.

Look at these three words -- you, hurt, me. This is the whole of life: you and me and the hurt. Immediately the whole mind is back, with all the basic elements; you, me and the hurt.

THAT'S THE WAY TO GET HOLD OF EMPTINESS,
SAID SEKKYO.

He has revealed it. He has not explained, he has already given it. He has not only indicated, he has created a situation in which it happened. That's what master is for: to create a situation in which things happen to you, to create a situation in which you can become aware of the mechanicalness of the mind, and of the spontaneousness of your inner no-self. And then you can move, by and by, from the mind to the inner spontaneousness. You can become loose and natural. You have to understand that everything can go on without your mind trying to manipulate-everything in fact goes on very beautifully. The trouble starts when you take hold, when you try to manipulate, when you want the mind to be in the saddle -- then the trouble starts. Otherwise everything goes on, and goes on so beautifully. There is no need to improve it, and you cannot improve it.

The master gave him a glimpse of his inner being, because the `Ouch!' came from the very center. It was not of the body, not of the mind. It was of the total, and in that moment he functioned as a spontaneous being, not as a doer.

This functioning can become your whole life -- that's what religion should be. A religious life is a functioning of the spontaneous being. There are situations every moment. You act, but not as a doer, you act spontaneously. Somebody smiles, what so you do? You can smile as a doer, you can manipulate; you can smile because it will be impolite if you don't smile; you can smile, because in a society you have to exist and this man is very important. In fact, it is greatly flattering that he smiled at you, so you have to. It may be a bargain, a business, a trade, a social mannerism,. or it may be simply an unconscious habit. Somebody smiles -- you react, you smile. A push-button smile, your being is is absolutely unaffected. In fact, you are not in your smile at all. It is just on the lips, a painted thing: just an exercise of the lips, nothing in it, absolutely empty. You manipulate.

It happened once I stayed in a house and the man of the house died. He had no wife, so his sister came to help arrange things. And I was staying there and was simply watching what was happening. Whenever somebody came the sister would look out of the door and immediately she would start crying and weeping and saying things about the dead man: that he was so beautiful and he is gone and her whole life will be now sad, a light has disappeared -- and everything! And she would do it so mechanically; immediately saying something if somebody was coming. She in fact told me: You sit more outside in the garden. If somebody comes simply give me a knock.

And when the person had gone, she was perfectly okay. Tears were flowing down her cheeks when she was crying and weeping, but as soon as the man was out of the house, his back towards the house, the tears would disappear and she was perfectly okay, talking and chatting and doing things. I was simply surprised. I asked: How do you do it? You could have been a perfect actress. You simply do it so perfectly that even the tears come down!

Manipulation. You are not only manipulating another's body, you are manipulating your own body -- and this goes on and on continuously. All spontaneity is lost; you become a robot. This is how life becomes ugly, crippled; this is how a hell is created. Then your love is false, your hate is false, your smile is false, your tears are false. And how do you suppose to live in such falsity and think of bliss; to live in such falsity and think of truth; to live in such falsity and think of liberation, MOKSHA? There is no MOKSHA for a

false being. Falsity should drop. Be spontaneous, there is nothing to lose and everything to be gained.

In the beginning you may sometimes feel a little awkward because you wanted to smile, it was needed as a social mannerism but a spontaneous smile was not there. But only in the beginning. Soon your authenticity will be felt by others also, and soon your authenticity will start paying you. It pays so tremendously, that when a real smile comes to your lips, it will be as total as the `Ouch!' -- the whole being smiles, the whole being becomes a smile. All around you your smile spreads like ripples in consciousness. Everybody who is near you will feel a purity, a bath-like purity, and you will feel a tremendous bliss happening to you.

A simple act of authentic spontaneity, and immediately you are transported from this world to another world.

Love -- or even anger... I tell you that even positive emotions, false, are ugly; and even negative emotions, authentic, are beautiful. Even anger is beautiful when your whole being feels it, when every fibre of you being is vibrant with it. Look at a small child angry -- and then you will fell the beauty of it. His whole being is in it. Radiant. His face red. Such a small child looks so powerful that it seems he could destroy the whole world! and what happens to child once he is angry? After a few minutes, a few seconds, everything is changed and he is happy and dancing and running around the house again. Why doesn't this happen to you? You move from one falsity to another. Really, anger is not a lasting phenomenon, by it's very nature it is a momentary thing. If the anger is real, it lasts for a few moments; and while it lasts, authentic, it is beautiful. It harms nobody. A real, spontaneous thing cannot harm anybody. Only falsity harms. In a man who can be angry spontaneously, the tide goes after a few seconds and he relaxes perfectly to the very other extreme. He becomes infinitely loving. On the contrary, it creates it again and again, renews it.

If a wife and husband never get angry, you can be certain there exists no love between them. That's absolutely certain. But if sometimes they get angry, really angry, that anger refreshes everything. In fact, after the anger is gone they will again have a new honeymoon. Now everything is fresh, the storm has passed, it has cleaned everything. Again they are new. They moved away, now they fall in love again. To fall in love again and again and again is the eternity of love. If there is no anger, real anger, if you are boiling within and just go on with a smile on the face because you are a husband and she is a wife and anger will create trouble -- if now you smile, that smile is false. And the wife knows that your smile is false; and you also know that her smile is false. In the house you live a false life. And this falsity becomes so ingrained that you have completely lost track of what a real smile is, of what a real kiss is, of what a real embrace is, you have completely lost track. Then you go through the motions -- you embrace your wife, you kiss her, and you think of other things. You move through the motions but they are gestures, impotent, dead. How can your life be a fulfillment?

And I tell you that even negative emotions are good, if real; and if they are real, by and by, their very reality transforms them. They become more and more positive and a moment comes when all positivity and negativity disappears. You simply remain authentic: you don't know what is good and what is bad, you don't know what is positive and what is negative. You are simply authentic.

This authenticity will allow you to have a glimpse of the real. Only the real can know the real, the true can know the truth, the authentic can know the authentic that surrounds you.
That's the way to get hold of emptiness.

The master created a situation, allowed the disciple to move in a spontaneous act, howsoever small -- just `Ouch!' and lightning happens. This can become a satori, the first enlightenment.

So remember a few things: you have to move from the mechanical to the spontaneous; from the mental, the verbal, to the non-mental, the non-verbal; from the part to the total; from the false to the real; and from the ego to the non-ego -- from the self to the no-self. Already the no-self exists by the side of yourself. Just a change of attention, a change of gear is needed. The non-mechanical exists by the side of the mechanical, the real is always waiting by the side of the false -- just a change of gestalt, just a look towards the spontaneous is needed. Try it for twenty-four hours. Whenever you have an opportunity to move from the false to the real, from the mechanical to the authentic, immediately change the gear. And remain floating as if you are an emptiness, don't try to control yourself too much. Remain loose and natural.

The Grass Grows By Itself

Chapter #4
Chapter title: The Cataract at Luliang

24 February 1975 am in Buddha Hall

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CONFUCIUS WAS LOOKING AT THE CATARACT AT LULIANG. IT FALLS FROM A HEIGHT OF TWO HUNDRED FEET, AND ITS FOAM REACHES FIFTEEN MILES AWAY. NO SCALY FINNY CREATURE COULD SURVIVE THEREIN.
YET CONFUCIUS SAW AN OLD MAN GO IN. THINKING THE OLD MAN WAS SUFFERING FROM SOME TROUBLE AND WAS THEREFORE DESIROUS OF ENDING HIS LIFE, CONFUCIUS BADE A DISCIPLE RUN ALONG THE BANK TO TRY TO SAVE HIM.
THE OLD MAN EMERGED ABOUT A HUNDRED PACES OFF, AND WITH FLOWING HAIR, HE WENT CAROLING ALONG THE BANK.
CONFUCIUS FOLLOWED HIM, AND WHEN HE CAUGHT UP WITH HIM HE SAID: I HAD THOUGHT, SIR, YOU WERE A SPIRIT, BUT NOW I SEE YOU ARE A MAN. KINDLY TELL ME, IS THERE ANY WAY TO DEAL THUS WITH THE WATER?
NO, REPLIED THE MAN, I HAVE NO WAY; PLUNGING IN WITH THE WHIRL, I COME OUT WITH THE SWIRL. I ACCOMMODATE MYSELF TO THE WATER, NOT THE WATER TO ME. AND SO I AM ABLE TO DEAL WITH IT AFTER THIS FASHION.

You have a thousand and one problems, and you try to solve them. But not even a single problem is solved. It cannot be solved, because in the first place there are not a thousand and one problems, there is only one; and if you see a thousand and one problems, you will not be able to see the one that really is. You go on seeing things which are not, and, because of that, you miss seeing that which is.

So the first thing to be understood is the basic, the only problem. It is perennial, it doesn't belong in particular to you, or to me or to somebody else. It belongs to man as such. It is born with you and, unfortunately, as is the situation with millions of people, the problem will die with you. If the problem can die before you die you have become enlightened. And the whole effort of religion is to help you to dissolve the problem before it has killed you completely.

There is a possibility of a man without any problems, and that is the religious man. He has no problems, because he has solved the basic problem. He has cut the root.

That's why Tilopa says: Cut the root of the mind. Don't go on cutting the leaves and the branches. There are millions, and, by cutting them, you will not be able to cut the root, and the tree will go on growing. It will become even denser and thicker and bigger if you go on pruning the leaves. Simply forget about the leaves. They are not the problems. The problem is somewhere in the root. Cut the root, and the tree by and by disappears, withers away.

So where is the root problem of the mind? It is neither yours, nor anybody else's; it belongs to man as such. It comes into existence the moment you are born, but it can dissolve before you die. A child is born...

Follow me step by step, if you can understand the problem rightly, it is solved immediately, because the problem carries its own solution within it. The problem is like a seed and the solution is like a flower that is hidden in the seed. If you can understand the seed correctly, totally, the solution is already there. To solve a problem is in fact not to solve it, but to understand it. The solution is not external to it, it is intrinsic. It is

hidden in it. So don't look for solutions, just look deeper into the problem. Find the root. In fact, there is no need even to cut. Once you have understood it, the very beginning becomes the cutting of the root. So, follow me step by step to see how the problem is born. And don't be concerned with the solution -- that's how philosophy arises in the world. There is a problem, the mind starts to find some solution. Philosophy arises. There is a problem, the mind tries to understand it, religion is born.

... a child is born and the child is absolutely helpless, particularly the human child. He cannot survive without other's help. So this is the first thing: no problem exists for animals and trees and birds. They live a non-problematic life. They simply live without any problems, anxiety, ulcers, cancer: they simply live and enjoy and celebrate the moment while they are. They have no problem in their life and they have no problem in their death -- they live a non-problematic existence. Only a human child is born helpless. All other children, animals, trees, birds, can survive without the parents, can survive without society, can survive without a family. Even if sometimes help is needed, it is very little, a few days, at the most a few months. But a human child is so helpless; for years he has to depend, and it is there that the root has to be sought.

Why does helplessness create the human problem? The child is helpless, he depends on others; but the ignorant mind of the child interprets this dependence on others as if he is the center of the whole world.

The child thinks: Whenever I cry, my mother runs immediately; whenever I am hungry, just an indication, and the breast is given. Whenever I am wet, just a slight crying, weeping, and somebody comes and changes my clothes. The child lives like an emperor. In fact he is absolutely helpless and dependent, and the mother and the father and the family are all helping him to survive. They are not dependent on the child, the child is dependent on them. But the ignorant mind of the child interprets it as if he is the center of the whole world, as if the whole world exists for him. And the whole world is, of course, very small in the beginning: the mother, on the fringe the father -- this is the whole world. And they both love the child.

The child becomes more and more egoistic. He feels himself to be the very center of all existence. The ego is created. Through dependence, helplessness, the ego is created.

In fact the situation is just the contrary, there is no reason to create the ego. But the child is absolutely ignorant, and he is not capable of understanding the complexity of the thing: he cannot feel he is helpless. He feels he is the dictator. And then for his whole life he will try to remain the dictator. He will become a Napoleon, an Alexander, an Adolf Hitler -- your presidents, prime ministers, dictators, are all childish. They are trying for the same thing, they want to be the center of the whole existence: with them the world should live, with them the world should die; the whole world is their periphery and they are the meaning of it, the very meaning of life is hidden in them. The child, of course, naturally finds this interpretation correct, because when the mother looks at him, in the eyes of the mother he sees that he is the significance of her life. And when the father comes home he feels that he is the very meaning of the life of the father.

This lasts for three or four years -- and the four years of the beginning of life are the most important; never again will there be such a potential time in life. Psychologists say that after the first four years the child is almost complete. The whole pattern is fixed; throughout his whole life he will repeat the same pattern in different situations. But the pattern is there already, complete. By the seventh year the child is perfect: now nothing else is going to happen to him. He has all his attitudes confirmed, his ego settled. Now he moves into the world, and then everywhere there will be problems, millions of problems. And he carries the root within him.

Once out of the circle of the family, problems will arise. Because nobody bothers as your mother bothered about you; nobody is concerned as your father was concerned with you. There is total indifference. And the ego is hurt. But now the pattern is set. Whether hurt or not the child cannot change the pattern, it has become the very blueprint of his being. He will play with other children and try to dominate. He will go to school and try to dominate, try to come first in class, to become the most important man. And he believes he is the `superior-most', but other children believe also in the same way. There is conflict, there are egos is fight, struggle.

Then this becomes the whole story of life: there are millions of egos around you, just like yours, and everybody is trying to control, manoeuvre, domineer -- through wealth, power, politics, knowledge, strength, lies, pretensions, hypocrisies, even religion, morality. And everybody is trying to dominate, to show the whole world that `I am the center'. And this is the root of all problems.

Because of this concept, you are always in conflict and struggle, with somebody or other. Not that others are enemies to you, everybody is just like you, in the same boat; the plight is the same for everybody else. They have been brought up in the same way.

There exists a certain school of psycho-analysts in the West who have proposed that, unless children are brought up without their father and mother, the world will never be at peace. I don't support them -- because then they will never be brought up in any way. They have something of a truth in their proposal, but it is a very dangerous proposal. Because if children are brought up in nurseries without fathers and mothers, without any love, with total indifference, they may not have the problem of the ego, but they will have some other problems, in the same way dangerous, even more so.

If a child is brought up in total indifference he will have no center in him. He will be a hotch-potch being, clumsy, not knowing who he is. He will not have any identity. Afraid, scared, he will not be able to take even a single step without fear, because nobody loved him. Of course, the ego will not be there, but, without the ego, he will have no center. He will not become a Buddha; he will be just a dull, inferior being, stupid and always feeling afraid. Love is needed to make you feel fearless, that you are accepted, that somebody loves you, that you are not useless, that you cannot be discarded in the junkyard. If children are brought up in such a situation, where love is lacking, they will not have egos, that's right. Their life will not have so much struggle and fight. But they will not be able to fight at all, and they will be always in flight, escaping; escaping from everybody, hiding in caves in their own being. They will not be Buddhas, they will not be radiant with vitality, they will not be centered, at ease, at home. They will simply be eccentric, off-center. That will not be a good situation either.

So I don't support these psycho-analysts. They will create robots, not human beings -- robots of course have no problems. They may create human beings like animals; there will be less anxiety, less ulcers, less cancer. But that is not worth achieving. Then you are not growing to a higher peak of consciousness, you are falling downwards. It is regression. Of course, if you become an animal, there will be a less anguish, because there will be less consciousness. And, if you become a stone, a rock, there will be no anxiety at all because there is nobody inside to feel anxious, to feel anguish. But this is not worth achieving. One has to be god-like, not rock-like.

And the meaning of the word `God' is this: to have absolute consciousness and still have no worries, no anxieties, no problems; to enjoy life like birds, and to have a consciousness that is absolutely perfect; to celebrate life like birds, to sing like birds -- not by regression, but by growing to the optimum of consciousness.

The child gathers ego -- it is natural, nothing can be done about it, I accept it. Only later on there is no need to carry it.

That ego is needed in the beginning for the child to feel that he is accepted, loved, welcomed; that he is a guest, not uninvited, invited. The father, the mother, the family, the warmth around, help him to grow strong, rooted, grounded. It is needed, the ego gives him a protection. It is good. It is just like the shell of a seed. But the shell should not become the ultimate thing, otherwise the seed will die. The protection can become too much, then it becomes a prison. The protection must remain a protection, and when the moment comes for the shell, the hard shell of the seed to die into the earth, it should die naturally so that the seed can sprout and life can be born.

The ego is just a protective shell -- the child needs it because he is helpless; the child needs it because he is weak; the child needs it because he is vulnerable and there are millions of forces all around. He needs a protection, a home, a base. The whole world may be indifferent, but he can always look towards the home, from there he can gather significance.

But with significance comes the ego. He becomes egoistic. And with this ego arises all the problems, the thousand and one problems. This ego will not allow you to fall in love and millions of problems will arise in your life. This ego would like everybody to surrender to you; this ego will not allow you to surrender to anybody -- and love happens only when you surrender. When you force somebody to surrender, it is hate, destruction, it is not love.

And if there is no love, your life will be without warmth, without any poetry in it. It may be a plain prose, mathematical, logical, rational. But how can one live without poetry? Prose is okay, it is utilitarian, needed, but it can never be life because it can never be a celebration, it can never be festive. And when life is not festive, it is boredom. Poetry is needed, but for poetry you need surrender. You need to throw off this ego. If you can do it, put it aside, even for moments, your life will have glimpses of the beautiful, of the Divine. Without poetry you cannot really live, you can only exist. Love is poetry.

And if love is not possible, how can you pray? Then prayer becomes almost impossible, and, without prayer, you will remain just a body, you will never become aware of the innermost soul. Only in prayer do

you reach to the peaks. Prayer is the highest peak of experience, but love opens the door. Prayer allows you into the innermost mystery of life. When you cannot pray, then millions of problems arise.

Carl Gustav Jung, after a whole life of studying thousands of people, thousands of cases of people ill, psychologically defective, psychologically confused, said in his last testament: I have never come across a psychologically ill person whose real problem after the fortieth year is not religion. After the fortieth year... it is just like after the fourteenth year every boy and girl will have to tackle sex -- and there will be problems. And if you tackle them wrongly, then those problems will continue, hovering around you.

Exactly as sex becomes mature at the age of fourteen, so a new dimension opens at the age of forty-two. Because every seven years there are biological, psychological and spiritual changes in your being -- every seven years. Childhood is finished by the seventh year, by the fourteenth, adolescence is gone, by the twenty-first there are changes -- every seventh year. There is a rhythm in life. By the year forty-two a new dimension arises, the dimension of prayer, the religious dimension.And, if you cannot tackle it rightly, if you don't know what to do, you will be ill, you will lose all rest, you will become restless.

If you cannot love at the age of fourteen, you will not be able to pray at the age of forty-two.

You have been missing, and the whole growth is a continuity. If you miss one step, it becomes discontinuous. The child gathers ego -- he cannot love, and he cannot be at ease with anybody. The ego is constantly in fight. You may be sitting silently, but the ego is constantly in fight, just looking, watching how to dominate, how to become dictatorial, how to become the most supreme-most person in the world.

This creates problems everywhere. In friendship, sex, prayer, love, society, everywhere you are in conflict. Even with the parents who have given this ego to you there is conflict. It is rarely that a son forgives his father, rarely that a woman forgives her mother. Rarely.

Gurdjieff had a sentence written in his room where he used to see the people. It is simply unbelievable that a man like Gurdjieff should write such a simple sentence on the wall. The sentence was this: If you are not yet at ease with your father and mother, then go away. I cannot help you. Why? Because the problem has arisen there and it has to be solved there. That's why all the old Eastern traditions say love your father, respect your father as deeply as possible, because the ego arises there, that is the soil. Solve it there, otherwise it will haunt you everywhere.

Now psycho-analysts have also stumbled upon the fact; all that psycho-analysis does is it brings you back to the problems that existed between you and your parents and tries to solve them somehow. If you can solve your conflict with your parents, many other conflicts will simply disappear because they are based on the basic conflict. For example, a man who is not at ease with his father cannot believe in God, because God is a father-figure -- the father of the whole. A man who is not at ease with his father cannot be at ease with the boss in the office -- never, because he is the father-figure. A man who is not at ease with his father cannot be at ease with his master or guru, because he is a father-figure. That small conflict with your parents continues to be reflected in all your relationships.

If you are not at ease with your mother, you cannot be at ease with your wife because she will be the representative woman; and you cannot be at ease with women as such, because your mother is the first woman, she is the first model of a woman. If you hate your mother, or, if you have a certain conflict in your mind, if you cannot be with your mother for a long time, you feel bored and you want to escape, you will not feel at ease with any woman in the world. Because wherever a woman is, your mother is, and a subtle relationship continues.

In India, in the ancient days, in the days of Upanishads, whenever a newly married couple came to an enlightened man the enlightened man would bless them with the blessing that they would become father and mother of ten children. And to the woman he would say: Let it be remembered that unless your husband becomes your eleventh child the marriage is not complete.

Why? Why should the husband become the eleventh child -- otherwise the marriage is not complete? This is the reason: if the man has come to terms with his mother, he will finally find the mother again in his wife. A man remains a child, and a woman is a born mother. So the ultimate flowering of a woman is to become a mother of the whole. That's why I call my SANNYASINS `Ma' -- mothers. And the ultimate peak of a man is to become child-like, innocent again like a child, then the whole world and existence becomes the mother. This is the intrinsic potentiality -- but one has to come to terms with the father and mother.

Ego is born there, it has to be tackled there. Otherwise you will go on cutting branches and leaves and the root remains untouched. If you have settled with your father and mother, you have become mature. Now there is no ego. Now you understand that you were helpless, now you understand that you depended, that you were not the center of the world. In fact, you were completely dependent: you could not have survived.

Understanding this, the ego by and by fades, and, once you are not in conflict with life, you become loose and natural, you relax. The you float. Then the world is not filled with enemies, it is a family, an organic unity; and the world is not against you, you can float with it. That is the meaning of this small parable.

This is a parable used by Zen people and Taoists, and I must tell you a few things before I enter into it.

Taoists and Zen people have always joked about Confucius. This is, in fact, a joke. Because Confucius, to them, is the pinnacle of the legal mind. Confucius is the very paragon of ego -- subtle, polished, cultured.

The whole Confucius philosophy is how to polish your ego in such a way that you retain it without being in conflict with others. That's what a cultured man is. A cultured man is not humble, no never; a cultured man is a very subtle egoist. He is very cunning, clever. He will not bring his ego into any relationship, he will hide it, and he will try to show that he is very humble. He will smile and bow down, and you can see well that this is just diplomatic. To live in the world, Confucius says, you have to exist with other egos and you should be very, very intelligent about how you behave, otherwise unnecessary troubles are created. So Confucius has three thousand three hundred rules for how a man should behave. For each step he has rules: how one should dress...

And try to see the difference between the Taoist, Zen and Confucian minds. Because that is how, all over the world, the distinction has existed: the moralist is different from the religious man. The difference is very subtle. A moralist tries to be humble; a religious man is humble. A moralist poses humility all around -- it is a pose, it is a gesture, cultivated.

A religious person is simply humble, it is not a pose. Finding that the ego is nonsense, finding that the ego has no grounds to exist, finding that the ego is just a childish dream, misconceived in ignorance, the religious man simply becomes egoless. Finding no ground for the ego, the ego evaporates. Not that he becomes humble, no, he simply becomes egoless. How can he become humble when there is no ego? Only ego can become humble, so who will become humble? He simply comes to know that he is not, that he is just a part of this vast organic universe. He is not separate, so who is going to be an egoist and who is going to be humble? He is not. He simply finds there is nothing like a center in him: the center is in the universe and he is part of it. Religious people have said that if there is a God, only he can be permitted to use the word `I'. Nobody else should use the word `I' because there is only one center in existence. There cannot be millions of centers, because there are not millions of universes, only one universe. So, if there is a center, there can be only one center. We all participate in it, but we cannot claim that center in ourselves. That's why Zen says: Don't be humble, be a no-self.

Because humility is a trick of the ego, it is the polished ego, not vulgar.

So there are two types of ego. The vulgar ego you will find in the uncultured, uncivilized, uneducated person. Then there is a cultured ego, refined, polished, perfumed, very subtle; you cannot detect it. Always posing humility, humbleness, simplicity -- these are all postures. Confucius is the paragon of the civilized man, he believes in civilization, and he says that rules have to be followed, strict discipline has to be imposed, because life is a struggle.

And don't provoke anybody unnecessarily. Conserve your energy, because you will need it in some fight. so don't go on fighting with everybody, because that is unnecessary. Conserve energy. Then when there is really a need you can fight, but that fight should be very cultivated and cultured. How to sit and how to stand, how to move, how to behave -- Confucius has rules for them, because there are millions of egos and you have to find your path through this vast jungle of egos. and, if you want to reach the goal, don't be unnecessarily in conflict with each and everybody. Just passing, pass in such a humble way that nobody hinders you. so this humility is diplomacy: it is political, not religious.

Confucius is not a religious man at all. Because of Confucius, China could fall a victim to communism, because Confucius has remained the central force in China. Many people ask me how it happened that such a religious country like China could fall a victim to communism, to an absolutely materialistic philosophy. It is not an accident. Buddha entered China with his teaching; Lao Tzu lived there; Chuang Tzu lived there -- but they could never become the central force. The central force has remained Confucius, and Confucius and Marx are fellow-travellers so there is no problem. It is difficult for India to become communist. It was very, very easy for China to become communist -- and so suddenly, and so easily, because the Confucian trend is absolutely political, diplomatic, material.

Zen and Taoists have always laughed about Confucius, and this is one of their subtle jokes. Try to understand it.

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It looked almost impossible to Confucius, that in this big waterfall, with the river falling from the height of two hundred feet and creating so much foam that it spread over fifteen miles, an old man was going to take his bath, the bather in the river. It was impossible! The tremendous energy of he waterfall would kill the man, he would not be able to come out again. He would be forced into the river, to the rocks, to the very bottom. At first he thought that this man must be going to commit suicide, because you could not come out of this waterfall. so he told a disciple to go by the bank and try to save him. But the man jumped, and then a few paces away he came out of he river, perfectly alive. It was unbelievable!

Why? For Confucius it was unbelievable, because he believed in fight. He did not know how to flow with nature. That is the joke in it. He did not know. He might have known all the rules and regulations and how to swim, but he did not know how to flow with the river. He did not know surrender, the secret of it. So he couldn't believe his eyes. He thought that this man must be a spirit: the physical body cannot survive, it is against all rules. He ran after the man and when he got hold of him, he asked:

I HAD THOUGHT, SIR, YOU WERE A SPIRIT,
BUT NOW I SEE YOU ARE A MAN. KINDLY TELL ME,
IS THERE ANY WAY TO DEAL THUS WITH THE WATER?

You have done a miracle: it is unbelievable. Is there a certain way to deal thus with the water?

Confucius believes always in ways, methods, techniques -- the way. This is how the ego believes.

There are people who come to me and they say: How to fall in love? Is there a way? How to fall in love? They ask for a way, a method, a certain technique. they don't understand what they are asking.

Falling in love means that now there is no way, no technique, no method. that's why it is called `falling in'; you are no more the controller, you simply fall in. That's why people who are very head-oriented will say: Love is blind. Love is the only eye, the only vision, but they will say that love is blind, and they will think that this man has gone mad. It looks mad to the reason, because the reason is a great manipulator. Anything in which the control is lost looks dangerous to the reason. So Confucius asked for the way: How do you behave with the river? How have you survived, sir? There must be some technique.

This is the technique-oriented mind, the mind that creates all technologies in the world. but there is a world of human heart, and there is a world of human being and consciousness where no technology is possible. All technologies are possible with matter; with consciousness no technologies are possible. In fact no control is possible. The very effort to control or to make a thing happen, is egoistic.

Confucius doesn't know that there is something like surrender.

If you have been a lover of rivers, and if you have been swimming in rivers, you will understand what that old man said. I myself have loved rivers very much, and to fall in a whirlpool is one of the most beautiful experiences.

In rivers, particularly when they are flooded, in the rains, many whirlpools are created, very powerful and strong. The water moves round and round like a screw. If you are caught in it, you will be forced, pulled towards the bottom, and the deeper you go, the stronger the whirl becomes. The natural tendency of the ego is to fight with it. Of course, because it looks like death, and the ego is very much afraid of death. The ego tries to fight with the whirl, and if you fight with the whirl in a flooded river, or near a waterfall where many whirls exist, you are lost, because the whirl is very strong, you cannot fight it. Violence won't do -- the more you fight with it, the weaker you become because the whirl goes on pulling you, and you are fighting. With each effort to fight you are losing energy. Soon you will be tired and the whirl will suck you downwards.

And this phenomenon of the whirl: on the surface the whirl is big; the deeper you go, the smaller and smaller the whirl becomes -- stronger, but smaller. And nearly at the bottom the whirl is so small you can simply get out of it with no fight. In fact the whirl itself throws you out, near the bottom. But you have to wait for the bottom. If you start fighting on the surface, you are done, you cannot survive. I have tried with many whirls; the experience is lovely.

And it is exactly as it happens in deep meditation, because there also you fight. When your inner being yawns, and the abyss opens, it is just like a whirl: if you start fighting, you will be crushed. You have to allow it simply move with it, you don't fight. You simply move with it; wherever it leads, you go. You preserve your energy; not a single iota of energy is lost, because you are not fighting, you are moving with the whirl. You are enjoying the whole phenomenon, as if you are on the wings of the whirl, flying. Within a second you are pulled to the bottom because it is such a tremendous force. It kills many people. And, once near the bottom, you can simply slip out -- there is even no need to slip out of it, you will slip to because it is so small it cannot contain you.

The same exactly happens in deep meditation. You fell suffocated, you feel in the grip of something, possessed, being pulled to some magnetic force. You start fighting and resisting. If you resist, only then will your energy be sucked.

Jesus says a very unbelievable thing, and Christians have been at a loss as to how to interpret it for these two thousand years and they have not been able to interpret it. Jesus says: Resist not evil. Even if it is evil, don't resist; because, if you resist, the evil will win. You are such a tiny energy -- resist not. In the very fight you will be defeated. Don't fight, and nobody can defeat you. Even if a very evil force, the devil is there, if you don't fight, he cannot defeat you. If you start fighting, you are already defeated. Fight, and the failure is absolutely certain; don't fight, and there is no possibility of failing. Because how can you fail if you don't fight? This is the art of judo and ju-jitsu: not to fight. In Japan, they have developed a very subtle art of judo. The man who is trained in judo cannot be defeated, because he doesn't fight. Even if you hit him, he absorbs the energy that you have thrown by your hitting. He doesn't resist; he doesn't fight. And within minutes even a very strong person can be defeated by a very weak person if he knows judo.

You observe it many times happening all around. Every day you see small children falling -- the whole day. They fall, and they get up, and they forget about it. But if you fall like a small child, you will always be in the hospital. What happens when a child falls? He simply falls; he doesn't resist. He moves with the pull, with the gravitation. He simply falls -- like a pillow falling, no resistance. When you fall, you resist. You first try not to fall. All your fibres, all your bones, become tense and strained. When strained bones and a strained nervous system fall unwillingly, fighting, then many things are broken. Not because of gravitation, bu because of your resistance. You sometimes see a drunkard falling on the street, lying down in the gutter -- nothing! By the morning he is absolutely okay, he goes to the office -- and every night he falls. He must know some trick that you don't know. What does he know? Simply this: he is so drunk that he cannot resist. He cannot resist, he simply falls, like a feather drops down, with no inner resistance or fight. That's why in the morning he is absolutely okay again, laughing and going to the office. If you fall like a drunkard, you will immediately have to be transported to the hospital, many fractures would have happened. Those fractures happen because of your fight.

In judo they train the person not to fight. If somebody attacks you, you simply absorb the attack. If he hits you on your head, you absorb. When somebody is hitting on your head, a certain amount of energy has come to his hand. If you fight, then two energies fight and are destroyed. If you don't fight, you become receptive. It is a very difficult art. It takes many years to learn because the ego again and again comes in. Once you have known the knack of it, then you simply absorb the energy of the enemy. And soon, just by throwing out his energy, he becomes weak, and by and by you become stronger. He is defeated by his own effort and you win with no effort.

This is what the old man said.

NO, REPLIED THE MAN, I HAVE NO WAY;
PLUNGING IN WITH THE WHIRL... -- with the whirl, not against the whirl --

... PLUNGING IN WITH THE WHIRL, I COME OUT WITH THE SWIRL

I have no way. It is all done by the whirl and the swirl. I don't come in, I move with it --

PLUNGING IN WITH THE WHIRL, I COME OUT WITH THE SWIRL.
I ACCOMMODATE MYSELF TO THE WATER, NOT THE WATER TO ME.

The ego is trying to accommodate the whole world to itself. This is the trouble. A man who has no ego accommodates himself to the world. In fact, it is not good to say that he accommodates -- he simply finds that he is accommodated.

The ego tries to accommodate everything to it; this is very childish, just like a child. A child wants everything to be done, instantly; whatsoever he desires should be done immediately. If he desires the moon, the moon should be produced immediately, right now. He cannot even wait. A child wants everything, everybody, to accommodate to him. A child is a dictator, and whenever a child is born into a family, he changes the whole atmosphere. He makes everybody a servant, his dictatorship has no end -- and the ego is born in that childhood. The ego is the most immature phenomenon: it is childish, immature, not knowing what it is doing.

Who are you? Why should the whole accommodate to you? You are just like a wave on the ocean and you are trying to make the ocean accommodate to you. Foolish. Patently foolish. There is no need for the whole to accommodate to you. It cannot be possible; it is not possible. You can go on thinking about it, but you will be a failure. Ego is always a failure, because the impossible is asked. Napoleons, Hitlers, Alexanders -- ask them. In the end, they are great failures. Rich people -- ask them, in the end. They have accumulated much, but they feel a deep failure inside. You can accumulate power in many ways, but you will be a failure. Ego can never be victorious.

Mulla Nasrudin was telling stories to his child. I was also listening, and the child was insisting on more, so he invented a story. He said: There was one worm who was an early-rising worm. He woke up in BRAHAMAMUHURTA, early in the morning, thinking that religious and moral teachers have always said that early rising is beautiful. But he was caught by an early-rising bird who was also a believer in religious precepts: that to rise early is good. The child was very excited and he said: What happened to the other worm? You said that one worm was an early riser -- and the other? Mulla said: Yes, he was a late riser, very lazy. But a child found him asleep and killed him.

The child was a little confused. He said: But what is the motto of the story? Said Nasrudin: Motto? You cannot win.

Whatsoever you do, early riser or not, in the end everybody is killed. This absolutely true about the ego -- you cannot win. Whatsoever you do, be it virtuous or good, if this virtue and goodness is based on the ego, you cannot win, you have the very seed of defeat in you. You can serve people, become a great servant of the society, but if the ego is the base, you cannot win. You may do millions of good things, but if the ego is there, poison is there. It will poison everything you do. Be poor, be rich; be religious, be irreligious; theist, atheist; moral, immoral; criminal, a saint -- it doesn't matter. You can't win if the ego is there, because the ego is the seed of failure. And it the ego is not there you cannot be defeated. Your victory is absolute. This is the secret-most teaching of Zen.

Be in accord with the whole, move with the whole, with the river. Don't even swim. People try to swim against the current, and then they are defeated. Don't even swim. Can't you float? Can't you just allow the river to take you? Allow the river. You just move with it -- relax with the river of life and let it move you. It reaches the ocean, you need not bother.

The old man said:

I ACCOMMODATE MYSELF TO THE WATER, NOT THE WATER TO ME.

This should be a constant remembrance; a constant mindfulness of it will help you tremendously. Whenever you feel that you are fighting, relax. Whatsoever the case, you float, you don't fight, and then the goal is certain. In fact, then there is no goal in the future; right now, this very moment, you have attained it -- flow with nature, loose and natural, allow nature to take its own course, don't force it in any way. remain passive, not aggressive and violent. Just like a small child going for a walk with his father -- wherever the

father goes, the child is simply going with him, happy, not knowing where he is going, why he is going. Even if the father is going to kill the child there is no problem with the child.

There is a Christian story. A man thought that he had been ordered by God to kill his son. He was to take the son to the forest, so the son was very excited. Early in the morning they had to leave, and the son was awake by midnight and he was saying: Father, when are we going?

The father was troubled, because he was going to kill the son in the forest and the son was so excited, he didn't know what was going to happen. But the man believed in the voice of God, in his own Father the man believed. And the child believed in HIS father: there was trust.

The father took the child, and the child was very happy. He had never been taken to the forest. Then the father started sharpening the sword with which he was going to kill, and the child was very excited and was helping. The father was crying inside because he knew that this child didn't know what was going to happen. Then the child asked: What are you going to do with this? The father said: You don't know. I am going to kill. And the child laughed, he was enjoying, and he said: When? He was ready. This is what `floating-with' means.

The father took the sword and the child was leaning in front of him, happy, smiling; it was a game.

I don't know whether the story is true or not, but it seems to be true, should be true, it carries a deep meaning.

Just in the middle, a voice was heard: Stop! You trusted me and that's enough. And the child was saying: Why have you stopped? Do it! It is a good play. The child was in a playful mood.

When you trust life, you trust God, because life is God and there is no other God. When you trust and float with it, even death is transformed. Then there is no death. You never tried to exist separately so how can you die? The whole always lives: only individuals come and go. Waves come and go: the ocean goes on and on and on. If you don't believe in yourself as a separate wave, ego, then how can you die? You will live always and always in the whole. You lived before, when you were not, you are living right now, when you think you are, and you will live again, when you will not be there. The dream of your being separate is the ego, and the ego creates conflict. Through conflicts you dissipate and die. Through conflicts you are miserable. Through conflicts you lose all that was possible for you. Every moment the benediction is possible; every moment the ecstasy is possible, but you miss. You miss because you are a fighter.

The man said:

> I ACCOMMODATE MYSELF TO THE WATER, NOT THE WATER TO ME.
> AND SO I AM ABLE TO DEAL WITH IT AFTER THIS FASHION.

But is is not a method, it is not a technique, not a way; it is an understanding.

And remember, finally, either ego can exist, or understanding, both cannot exist together. If the ego exists, you have no understanding; you are just an ignorant child believing that you are the center of the whole, and, finding that it is not so, you are miserable. finding that you are not the center, you create your hell. Understanding means understanding the whole situation. Simply looking at the whole phenomenon of your life, inner and outer, ego disappears. With understanding there exists no ego, understanding is the path, the way.

Then you are in accord, in harmony, in rhythm, in step with life. Then suddenly you come to feel that you plunge in with the whirl and you come out with the swirl. And this game is eternal -- plunging in with the whirl, coming out with the swirl -- this is the eternal game. That's what Hindus have called LEELA, the great cosmic play. You come sometimes as a wave, and then you disappear. Then again you come as a wave, and you disappear. And this goes on and on, there is not beginning to it and no end to it. The ego has a beginning, the ego has an end, but you, without the ego, are beginningless, endless. You are the very eternity, but in the whole, in accord with the whole. Against the whole, you are a nightmare to yourself.

So either there is ego or understanding. The choice is yours. There is no need to be humble, just understanding. And it is as if you have lighted a candle in a dark room -- suddenly the darkness is not there, because light and darkness cannot exist together. So, ego and understanding cannot exist together.

The Grass Grows By Itself

Chapter #5
Chapter title: The 'Master of Silence'

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THERE WAS A MONK WHO CALLED HIMSELF `THE MASTER OF SILENCE'. ACTUALLY HE WAS A FRAUD AND HAD NO GENUINE UNDERSTANDING.
TO SELL HIS HUMBUG ZEN HE HAD TWO ELOQUENT ATTENDANT MONKS TO ANSWER QUESTIONS FOR HIMBUT, AS IF TO SHOW HIS INSCRUTABLE SILENT ZEN, HE HIMSELF NEVER UTTERED A WORD.
ONE DAY, DURING THE ABSENCE OF HIS TWO ATTENDANTS, A PILGRIM CAME TO HIM AND ASKED: MASTER, WHAT IS THE BUDDHA?
NOT KNOWING WHAT TO DO, OR HOW TO ANSWER, HE LOOKED DESPERATELY AROUND IN ALL DIRECTIONS FOR HIS MISSING MOUTHPIECES.
THE PILGRIM, APPARENTLY PLEASED AND SATISFIED, THANKED THE MASTER, AND SET OUT AGAIN ON HIS JOURNEY.
ON THE ROAD THE PILGRIM MET THE TWO ATTENDANT MONKS ON THEIR WAY HOME. HE BEGAN TELLING THEM ENTHUSIASTICALLY WHAT AN ENLIGHTENED BEING THIS MASTER OF SILENCE IS. HE SAID: I ASKED HIM WHAT BUDDHA IS AND HE IMMEDIATELY TURNED HIS FACE TO THE EAST AND TO THE WEST IMPLYING THAT HUMAN BEINGS ARE ALWAYS LOOKING FOR BUDDHA HERE AND THERE, BUT ACTUALLY, BUDDHA IS NOT TO BE FOUND IN ANY SUCH DIRECTIONS. OH WHAT AN ENLIGHTENED MASTER HE IS, AND HOW PROFOUND HIS TEACHINGS!
WHEN THE ATTENDANT MONKS RETURNED, THE MASTER OF SILENCE SCOLDED THEM THUS: WHERE HAVE YOU BEEN ALL THIS TIME? A WHILE AGO I WAS EMBARRASSED TO DEATH AND ALMOST RUINED BY AN INQUISITIVE PILGRIM.

Life is a mystery. The more you understand it, the more mysterious it becomes. The more you know, the less you feel that you know. The more you become aware of the depth, the infinite depth, the more it becomes almost impossible to say anything about it. Hence silence.

A man who knows remains in such awe, such infinite wonderment, that even breathing stops. Standing before the mystery of life, one is lost completely.

But there are problems, and the first problem with the mystery of life is that there is always the possibility of frauds, people who can deceive others, people who can cheat. In the world of science that is not possible. Science moves on a plain ground with infinite cautionlogical, rational. If you utter something nonsensical, immediately you will be caught, because whatsoever you say can be verified. Science is objective, and any assertion, any statement, can be verified in experiments in the laboratories.

With religion everything is inner, subjective, mysterious, and the path is not on a plain. It is a hilly track. There are many ups and many downs, and the path moves like a spiral. Again and again you come to the same place, maybe a little higher. And whatsoever you say cannot be verified, there is no criterion of verification. Because it is inner, no experiment can prove or disprove it; because it is mysterious, no logical argumentation can decide this way or that. That's why science is one, but there exist almost three thousand religions in the world. You cannot prove any religion false. Neither can you prove any other religion to be true or authentic. That is not possible, because no empirical test is possible.

A Buddha says that there is no self inside. How to prove this, or how to disprove this? If somebody says, 'I have seen God,' and he sounds sincere, what to do? He may be deluded lunatic, he may have seen a hallucination, or he may really have seen the reality of existence. But how to prove, or disprove? He cannot share his experience with anybody, it is inner. It is not like an object you can place in the middle and everybody can watch it, and everybody can experiment and dissect it. You have to take it in faith. He may sound absolutely sincere, and may be deluded: he may not be cheating you, trying to cheat you, he may be himself deceived. He may be a very true person but he has seen a dream and thinks it is realsometimes dreams have the quality that they look more real than the reality itself. Then dreams look like visions. He has heard the voice of God and he is so filled with it, so thrilled. But what to do? How to prove that he has not gone mad, that he has not projected his own mind and idea? There is no possibility.

If there is one genuine religious man, there are ninety-nine others all around him. A few of them are deluded: poor, simple fellows, good at heart, not trying to harm anybody, but still they harm. Then there are a few cheats, robbers, deceivers: cunning, clever people who are knowingly doing harm. But the harm pays. You cannot find a better business in the world than religion. You can promise, and there is no need to deliver the goods, because the goods are invisible.

When things are invisible, you can go on selling, promising. There is no need to deliver the goods, because in the first place they are invisible, so nobody can ever detect them. And you cannot find a better business than religion, because the goods are invisible. I have seen many people being deceived, many people deceiving. And the thing is so subtle that nothing can be said for or against.

For example, I know a man who is a simple, plain, stupid man. But stupidity has its own qualities. Particularly in religion, a stupid man can look like a PARAMAHANSA. Because he is stupid, his behavior is unexpected, just like an enlightened man. The similarity is there. Because he is stupid, he cannot utter a single rational statementjust like an enlightened man. He is foolish, he doesn't know what he is saying, how he is behaving. Suddenly he can do anything: and this sudden doing seems to be as if he belongs to another world. He has epileptic fits, but people think he is going into samadhi. He needs electric shock treatment! Suddenly he will go into a fit and swoon, and the followers will beat their drums and they will sing to the glory of God, that their master has gone into great samadhi, ecstasy. And his mouth starts foaming, and his saliva flows out -- he is simply in a fit. He has no intelligence. But that is a quality, and there are deceivers around him who go on spreading things about the 'baba'.

And many things happen near him: that is the miracle. Many things happen, because many things happen of their own accord. The baba is in a swoon, and many people will feel their kundalini rising. They are projecting. There is a certain phenomenon: if you sit quietly for a long period, the body accumulates energy, and then the body starts moving, feeling restless. Sudden jerks start coming -- they think this is kundalini. Kundalini is rising and when it rises in one person, how can you lag behind? Then others start. Then it is just like if one person goes to the toilet, then others feel the urge: if one person sneezes, others have a tremendous sneeze coming to them. It becomes infectious. But with so many things happening, the baba must be in samadhi. He is simply in a fit. In the East it has been my observation that only one genuine person exists, ninety-nine are false -- either themselves deceived, simple, poor people; or deceivers, cunning, clever people.

This can go on, because the whole phenomenon is invisible. What to do? How to judge? How to decide? Religion is always dangerous. It is dangerous because the very terrain is mysterious, irrational. Anything goes, and there is no outer way to judge it. And there are people with their gullible minds, always ready to believe something, because they need some foothold. Without belief they feel unanchored, uprooted; they need somebody to believe in, they need somewhere to go and feel anchored and rooted.

Belief is a deep need in people. Why is it a deep need? Because without belief you feel like a chaos; without belief you don't know why you exist; without belief you cannot feel any meaning in life. No significance seems to be there. You feel like an accident with no reason at all to be here. Without belief, the question arises: Why are you? Who are you? From where are you coming? Where are you going? And there is not a single answer -- without belief there is no answer. One feels simply without any meaning, an accident in existence, not needed at all, not indispensable. You will die and nobody will bother; they will all continue. You feel something is lacking, a contact with reality, a certain belief. That's why religions exist -- to supply beliefs, because people need them.

A person without belief has to be very, very courageous. To live without belief is to live in the unknown, to live without belief is a great daring. Ordinary people cannot afford that. With too much daring, anguish comes in, anxiety is created. And this has to be noted: to me a real religious person is without

belief. Trust he has, but not belief, and there is a vast difference between the two.

Belief is intellectual. You need it, that's why you have it. It is there because you cannot live without belief. Belief gives you a support to live by; it gives you a certain meaning, howsoever false; it gives you a certain blueprint for life, how to move, where to move. You are on the highway, not lost in the forest. Belief gives you a commodity, there are other believers just like you; you become a part of the crowd. Then you need not think on your own, then you are no longer responsible for your own being and what you are doing. Now you can throw the responsibility on the crowd.

An individual Hindu is never so bad as a Hindu crowd. An individual Mohammedan is never so bad as a Mohammedan crowd. What happens? Individuals are not bad, crowds are simply mad -- because, in a crowd, nobody feels responsible. You can commit murders in a crowd easily, because you know the crowd is doing it and you are just a wave in it, you are not the deciding factor, so you are not responsible. Individual, alone, you feel a responsibility. You will feel guilty if you commit something. It is my observation that sin exists through crowds, no individual is ever a sinner. And individuals, even if they commit something wrong, can be taken out of it very easily; but crowds are impossible, because crowds have no souls no centers. To whom to appeal?

And in all that goes on in the world -- the devil, the evil forces -- the crowd is in fact responsible. Nations are the devil; religious communities are the evil forces. Belief makes you a part of a bigger crowd than you, and there is a feeling of elation when you are a part of something bigger, a nation -- India, or America, or England. Then you are not a tiny human being. A great energy comes to you and you feel elated. A euphoria is felt. That's why, whenever a country is at war, people feel very euphoric, ecstatic. Suddenly their life has a meaning -- they exist for the country, for the religion, for the civilization; now they have a certain goal to be achieved, and a certain treasure to be protected. Now they are no longer ordinary people, they have a great mission. Belief is the bridge from the individual to the crowd.

Trust is totally different. Trust is not an intellectual concept. Trust is a quality of the heart, not of the head. Belief is a bridge between the individual and the crowd and trust is a bridge between the individual and the cosmos. Trust is always in God, and when I say 'God', I don't mean any belief in God. When I say God, I simply mean the whole.

Trust is a deep understanding that you are simply a part, a note in a great symphony, just a small wave in the ocean. Trust means you have to follow the whole, flow with the whole, be in accord with the whole. Trust means: I am not here as an enemy, I am not here to fight; I am here to enjoy the opportunity that has been given to me; I am here to be grateful and celebrating. Trust is not in a doctrine: you need not be a Hindu, you need not be a Mohammedan, you need not be a Jain or a Sikh. Trust is a commitment between the individual and the whole. Trust makes you religious -- not Hindu, not Mohammedan, not Christian -- simply religious. Trust has no name. Belief makes you a Hindu, Mohammedan, Christian. Belief has names, millions of names; there are thousands of beliefs -- you can choose. Trust has only one quality: the quality of surrender into the whole; the quality of moving in accord with the whole; the quality of not forcing the whole to follow you, but simply allowing yourself to move with the whole. Trust is a transformation; trust has to be attained; belief is given by birth. Nobody is born in trust, everybody is born in belief: you are born a Hindu, or a Jain, or a Buddhist. Belief is given by society, because belief is the bridge between you and society.

If society doesn't give you a belief, there is a fear -- you may become rebellious. In fact it is certain that if the belief is not given, you will become rebellious, and society doesn't want that, can't afford that. Society, before you become aware, gives you deep beliefs. Into your blood it goes -- with the milk of your mother the poison of belief seeps into your being. By the time you become aware of what has happened you find you are already a Hindu, or a Mohammedan. or a Christian. The straitjacket is already there: you are imprisoned.

And it is very difficult to get out of it because it gets into your unconscious, it becomes your very foundation. Even if you get out of it, even if you go against it, it will remain in the foundation, because to cleanse the unconscious is very difficult. Consciously you can't do it.

I have heard, it happened that Mulla Nasrudin became an atheist. And he was dying, so the priest came. The priest said: Mulla, now this is the last moment and the last opportunity. Still there is time left, you confess your sin and you confess that you went wrong by becoming an atheist. Become a theist and die believing in God.

Mulla Nasrudin opened his eyes and said: Thank God I am not a theist.

Even if you are not a theist, you will thank God. Deep down it remains in the unconscious, it becomes a

foundation. Whatsoever you have learned in your childhood before the age of seven, has become your foundation. To uproot it, very great effort and meditation is needed. You will have to move back, only then can it be wiped out. You can create anti-beliefs, they won't help, they cannot help. You can become a theist. You can be a Hindu in your childhood, then you can be converted to a Christian, but you will remain a Hindu -- your Christianity will be colored by your Hinduism. You may become a communist, but, deep down, the unconscious is there and it will color your communism. A deep meditation is needed to cleanse the unconscious.

Trust is totally different. Trust is not in words, in scriptures. Trust is towards life -- the very energy that moves the whole. You trust it and you float with it. If it takes you down in the whirl, you go down in the whirl. If it takes you out in the swirl, you come out in the swirl. You move with it, you don't have your own mind about it. If it makes you sad, you become sad. If it makes you happy, you become happy. You simply move with it, with no mind of your own, and suddenly, you come to realize that now you have achieved a point where bliss is going to be eternal. In your sadness also you will be blissful, because it is none of your business. The whole is doing it that way and you are moving with it. Happiness -- okay. Sadness -- okay. You simply 'okay'. Everything is okayed. This is what a religious man is: he has no mind of his own. Belief has a very strong mind of its own.

It is said about a great saint, Tulsidas, that he was invited into a Krishna temple in Mathura, and he was a believer in Ram. He went there, but he would not bow down, because the statue was of Krishna with a flute on his lips. It is said that he said to Krishna: I can bow down only to Ram, so, if you want me to bow down, you take the bow of Ram in your hand. When I see that you have become Ram, only then will I bow down.

This is the mind of belief. Otherwise, what is the distinction between Ram and Krishna? And what is the distinction between a flute and a bow?

And the story goes on: it says that the statue changed, it became the statue of Ram, and then Tulsidas bowed down very happily.

Now the problem is, what must have happened? My understanding is that the statue must have remained the same, because statues don't bother. They don't bother whether you bow down or not. But the mind of a believer can create things. Tulsidas must have projected: it must have been a projection, it must have been a hallucination. He must have seen, that's certain. He must have seen. otherwise he would not have bowed down: that's certain. The possibility is that his own mind created, and when you are too filled with belief you can create. You can see things which are not there, and you can miss things which are there. A mind that is filled with belief is a mind which can project anything according to the belief. When you see things, always remember this.

People come to me.... If somebody is a believer in Krishna and he meditates, immediately Krishna starts coming to him. Visions. But Christ never comes to him. A Christian starts meditation -- then Krishna never disturbs his meditation, only Christ comes. To a Mohammedan, neither Krishna nor Christ comes; and Mohammed cannot come because Mohammedans have no pictures of Mohammed. They don't know what he looked like, so they cannot project.

Whatsoever you believe, you project. Belief is a projection. It is just like a projector in a movie film-house: you see something on the screen which is not there. The projector is hidden behind, but you never look at the projector, you look at the screen. The projector is at the back, and the whole game is going on there, but you look at the screen. The whole game is going on in your mind, and a mind filled with belief always goes on projecting things in the world, it sees things which are not there. This is the problem. The mind which believes is always vulnerable and always provides an opportunity to be exploited by the cheaters -- and the cheaters are all around. The whole path is filled with robbers, because no map exists.

Moving into religion is moving into the uncharted, into the unmapped. Robbers can flourish there very easily, they can wait for you -- and they are waiting. And sometimes, even if the person is not deceiving you, you want to be deceived. Then you will be deceived. Nobody can deceive you if, deep down, you are not ready to be deceived.

Just a few days before, a man came to me and he said: A baba has deceived me, and he is a great yogi. I asked him: And what has he done? He said: He can make gold out of any metal. He has shown me and I have seen it happening with my own eyes. Then he said that I should bring all my gold and he would make it tenfold. So I collected all my ornaments and he has simply escaped with them. He has deceived me.

Everybody will think that he had deceived him, but I told this man: It is your greed that has deceived you. Don't throw the responsibility onto anybody else. You are simply foolish. Greed is foolish. You wanted

your ornaments to be made tenfold. That mind has deceived you, the other person has simply used the opportunity. He is just a clever person, that's all. You are the real problem. If he had not deceived you, somebody else would have.

So who deceives it not the question. It has been my observation that if somebody deceives you, it shows a certain proneness in you to be deceived. And if somebody can lie to you, it means you have a certain affinity with lies. A man of truth cannot be deceived. A man who lives in truth cannot become a victim of liars. Only a liar can be deceived by another liar; otherwise there is no possibility. There are millions of people who are ready to be deceived, who are simply waiting for someone to come and deceive them -- because of their beliefs, because of their vicious desires, because of their greed. And remember well that greed is greed, whether it exists in the material world or in the spiritual makes no difference. The quality of it remains the same. You would like somebody to increase your gold tenfold -- this is greed. Then somebody says, 'I will make you an enlightened person', and you fall in line immediately. That too is greed.

And I tell you: It is possible to increase gold tenfold very easily, but it is almost impossible to make any other person enlightened. Because that is no game. The path is arduous. In fact nobody ever makes you enlightened -- you yourself become enlightened; the other may be a catalytic agent at the most, nothing more. But in fact everything happens within you; the other's presence may have helped, that's all. And if you are really sincere, even that is not needed. If you are sincere, those who can help will seek you, if you are insincere, you will seek those who can harm. That is the difference. When a disciple seeks a master, there is almost always going to be something wrong. When a master seeks a disciple, only then something authentic is going to happen.

How can you seek a master? Whatsoever you may think will be your mind, and you are completely ignorant, you are a sleepwalker. You will seek somebody according to you. YOU will be the criterion. Then you will go and seek somebody who is doing a miracle.

You may go and seek Satya Sai Baba, because that will be a deep fulfillment of your greed. You will see: here is the man. If he can produce things out of air, he can do anything. Now your greed is provoked. Now a deep affinity happens immediately. That's why you will see thousands of people around Satya Sai Baba. If a Buddha exists, you will not see multitudes there, because there is no affinity. Satya Sai Baba has an appeal deep inside you: your greed is provoked. Now you know this is the right man. But you are wrong. How can you decide who is the right man? You create your deceivers, you give them the opportunity. You follow magicians, not masters.

If you really want to seek a master, drop greed and drop your beliefs. Go to a master completely nude in the mind, with no beliefs; as if you are a tree in the fall with no leaves, naked, standing against the sky. You go and seek a master with a naked mind, with no leaves, with no beliefs. Only then, only then, I say, will you be able to see without projection; only then will something penetrate into your life from the above. Then nobody can deceive you.

So don't be bothered and don't condemn the deceivers: they fulfill a need. Because you need them, they are there. Nothing exists without any cause. People exist all around you, because you need them. Thieves exist, robbers exist, exploiters exist, deceivers exist, because you need them. You will be nowhere if they all disappear; you will be simply unable to live your life if they are not there.

This story is beautiful, and has to be understood deeply.

THERE WAS A MONK WHO CALLED HIMSELF 'THE MASTER OF SILENCE'. ACTUALLY HE WAS A FRAUD AND HAD NO GENUINE UNDERSTANDING.

You can pretend, and in religion you can pretend more than anywhere else. Because people are clever in their worldly ways but they are completely innocent as far as religion is concerned. You may be able to know everything that goes on in the market, you have lived there, you know the tricks and the ways and everything -- you have yourself been doing those things. You are wise as far as the world is concerned, but when you move into the world of a monastery, from the market to the monastery, there is a great difference. In the monastery you are completely innocent, like a child. You may be very old, sixty or seventy years of age, but in a monastery, in a temple, you are just like a small child. You have not lived there, and the same things exist there also. Again it is a market.

When Jesus entered the temple of Jerusalem, he entered with a whip and he started beating people, because many shopkeepers had entered the temple and many money-lenders. He turned their tables upside down and he said: You have made my God's temple a market. You traders -- you get out! This is really

something -- one single man, and the whole crowd of traders escaped.

Truth has a strength of its own. When something is true, you immediately become weak, because you are a liar and you immediately understand: That's right. Those shopkeepers didn't fight; those money-lenders could have killed Jesus; he was alone and they were many. But simply at the truth of it they escaped outside. And only when they reached outside did they start planning what to do with this man -- and it was their planning that finally crucified Jesus.

In the monasteries, in the temples, in the ashrams, another world exists. You don't know the laws of it, the rules of the game. You can be deceived there very, very easily. And pretenders abound because it is so easy.

This has been my feeling: two types of people move towards religion. One is the man who has lived in the world, lived it through and through, and has come to understand that it is futile, useless, a wastage of life. It is just like a dream, and that too not a beautiful dream, but a nightmare. This is one type, the genuine type, the authentic, who has lived through the world and found it useless, a desert, with no oasis in it, and has turned away. His turning is total. He will not look back. There is nothing to look back to. Buddha used to ask his disciples: Have you really turned completely or would you like to have a little of your mind always looking back, a part of you always looking back? This is the first type who is really genuine, who has lived in the world and found it just a frustration. That's why he has moved towards religion.

Then there is another type which is completely opposite. The first type is one per cent, the second type is ninety-nine per cent. These people are very much attracted towards religion. This type are those people who couldn't succeed in the world, who couldn't succeed in their ambitions, who could not become important. They would have liked to have become prime ministers and presidents, but they couldn't. They were simply not made that strong to fight there. They are people who would have liked to have become Rockefellers, or Fords, but could not because the competition was too great and they were not made of the right strong metal. They were lacking, because life i a struggle and they were simply inferior. They didn't have that much intelligence, or that kind of strength to fight through and to fulfill their ambitions. These people also turn towards religion.

These are the great deceivers. They will become the problem for religion and for people who seek religion. They will be deceivers all around the temple; they will make the temple a trade-house because their desires are still there lurking. They have turned to religion as politicians -- of course, politicians who have failed in politics. You go all over the country -- around gurus everywhere you will find politicians who have failed. Ex-ministers will always be found coming to some guru -- people who wanted too much in the world and couldn't get it, they turn towards religion, because there things are easier. Competition is not much, and you can pretend, and you can believe easily that you are a very superior being. And there is no competition. You can simply say, 'I have become enlightened,' and nobody can deny it, and nobody can disprove it. There simply exists no criterion to judge it, and you can always find foolish people to follow you.

Even a Muktanand can get followers. Once I passed Muktanand's ashram. and just to see what was happening there, I went in. I have never seen such an ordinary man becoming a great religious leader of people. No potential, no achievement, no insight -- if you saw him walking in the street you would not recognize that there is something there. Just plain ordinary -- and not ordinary in the sense of Zen -- just plain ordinary. But even he can find followers.

In the world, millions of fools exist; and they are always ready to believe, always ready, ready to fall into the trap of anybody. In fact, sometimes there is no trap at all, but they fall, because they would like to believe that something is happening. Man is so imaginative, and, because of his imagination, he starts believing that something is happening. These people know at least this much about what to do.

Somebody comes to me and says: I have a certain pain in my backbone. Now, if I say that this is simply a pain, go to a doctor, he simply turns away from me and never comes back, because he had not come for that. He had come for an approvaI. If I say: Yes your kundalini is rising, he will be happy. These fools will always find their Muktanands.

And not very ordinary people, sometimes very intelligent people come. Just a few days before, a film producer came to me -- a well-known name all over India. His blood sugar has gone beyond all ordinary limits; it has reached five hundred. He should really be dead by now. He is a drunkard, and a great food eater, obsessed with eating, but still he continues and continues eating sweets and drinking alcohol. Now, because of so much blood sugar, his whole body is trembling. It has to, because his whole body is ill, every fibre of it is ill, and there is a deep trembling inside. He was sitting there when I was talking to others, and he was trembling. Then he asked me: What do you think? What is it -- is it kundalini rising?

Now what to do with these people? These are the victims, and these are participants in creating deceivers; they are also half responsible. And I know this man also belongs to Muktanand's group.

Now the problem arises for me -- what to do? If I say: 'Yes. It is Kundalini rising and this is your last life. Soon, within days, you will be enlightened,' he will bow down, touch my feet and will go away very happy. He will be happy, I will be happy, and everything is settled. And he will go around talking about me, that this is the right, the greatest master that he has come to know. It is good business. Simple. But then I am deceiving him, and not only deceiving. I am killing him, I am a murderer, because I know that he is dying of diabetes, and the diabetes has gone beyond all limits. If I say, 'This is kundalini and enlightenment is coming, and this is like samadhi, that's why you are trembling; it is God descending into you,' or, 'You are rising towards the Divine,' or 'The Divine is descending in you,' he will be very happy, everybody is happy, these is no problem. He will work for me and until he dies he will go on talking about me.

But the moment I said: 'This is nothing to do with any enlightenment. This is simple -- too much sugar in the blood. Your whole body is feverish. You don't waste time, you to to the doctors and listen to them,' immediately I could see the change in his face. It changed: This man is not a master at all. How can he be a master, and enlightened, when he cannot understand such simple phenomenon that is happening in me?

It actually happened. A man, very well-known in the West, Franklin Jones, was a disciple of Muktanand -- and then his kundalini arose. Muktanand approved: You have become a SIDDHA. Not only did he approve, he gave a written certificate. I simply cannot believe what foolishnesses go on -- a certificate that you have become a SIDDHA, enlightened! So of course the man became a SIDDHA and he changed his name. He was Franklin Jones, now he is Bubba Free John, and he has many followers of his own.

Now the trouble came in, because he had become more enlightened than Muktanand ever expected, and he had become a guru in his own right. No he wanted -- he came again just a few months ago -- now he wanted another certificate. Now he wanted to show: There is no need for me to belong to any master, because now I am a master myself, and my karmas with you, with Muktanand, are fulfilled. So, give me a certificate that I am absolutely free.

Now Muktanand hesitated -- this was going too far. So he denied, he would not give another certificate. But the thing had already gone too far. The man returned home, wrote a book, and said: Of course Muktanand helped me a little on my way, but he is not an enlightened man and I dissolve all my links with him. He is an ordinary man.

This is how things go. He was an enlightened man because he gave me the certificate, he was the greatest master in the world. Now he is no longer. He is an ordinary man -- 'I dissolve all my links with him.'

These things go on. Remember this, because you can become a part in such a game yourself. Never believe in yourself too much. Remain aware. When you come to me I will say exactly what is happening. Many have gone from me because I will not support their egos and I will not fulfill their wishes, and I will not say what they want me to say. And once they go away, they are against me, they have to be. There are the traps. Not only do the deceivers create them, you help to create them. Don't be a participant in any deception, be very, very alert.

This monk, who was a fraud and had no genuine understanding, called himself 'The Master of Silence'. That's very beautiful, because if you utter something you can be caught. It is simply beautiful to remain silent; then nobody can catch you. They say it is good for two kinds of persons to be silent: the very, very wise have to be silent, because what they know cannot be said; and the very, very foolish, because if they are not silent, they will be caught. So this man, who was a fraud, used to call himself 'The Master of Silence'. He would not utter a single word. But if you don't utter a word you cannot sell anything. If a salesman is silent, how will he sell things? So he devised a plan.

TO SELL HIS HUMBUG ZEN HE HAD TWO ELOQUENT ATTENDANT MONKS TO ANSWER QUESTIONS FOR HIM -- BUT, AS IF TO SHOW HIS INSCRUTABLE SILENT ZEN, HE HIMSELF NEVER UTTERED A WORD.
ONE DAY, DURING THE ABSENCE OF HIS TWO ATTENDANTS, A PILGRIM CAME TO HIM AND ASKED: MASTER, WHAT IS THE BUDDHA?

This is one of the Zen questions. It means: what is DHARMA, what is religion? It means: what is awareness? It means: what is an awakened being? It is one of the most fundamental questions in Zen -- What is the Buddha? What is that utterly enlightened state of being that we call Buddha?

NOT KNOWING WHAT TO DO, OR HOW TO ANSWER, HE LOOKED DESPERATELY AROUND IN ALL DIRECTIONS FOR HIS MISSING MOUTHPIECES.
THE PILGRIM, APPARENTLY PLEASED AND SATISFIED, THANKED THE MASTER AND SET OUT AGAIN ON HIS JOURNEY.
ON THE ROAD THE PILGRIM MET THE TWO ATTENDANT MONKS ON THEIR WAY HOME. HE BEGAN TELLING THEM ENTHUSIASTICALLY WHAT AN ENLIGHTENED BEING THIS MASTER OF SILENCE IS.

He projected, of course. He must have heard that those who know remain silent. He must have read it in the scriptures where it is said millions of times that one who knows, never says; one who says, has not known yet.

But these are very, very paradoxical things. Lao Tzu says, in the very beginning of'Tao-Te-Ching', that truth cannot be uttered, and that which can be uttered is not true. But Lao Tzu uttered this -- so what to think about it? Is it true, or not? It is the uttered word, it has been said. Now you will be in very deep trouble, Lao Tzu says that truth cannot be said, but this much he is saying. So is this saying true or not? If it is not true that will mean that truth can be uttered; if it is true then even this cannot be uttered.

Religion is full of paradoxes and that's the problem. This man must have read many Zen masters saying that truth cannot be said. This is right: truth cannot be said. But this much can be said, many things can be said, millions of things can be said which will be helpful to find that which cannot be said. Many things can be indicated, and that which cannot be said can at least be shown. The whole meaning is only this: that the truth is greater than the words. It is greater than the silence also. Truth is so vast that it cannot be forced into the capsule of words and it cannot be forced into silence either. In fact, silence exists in truth, and words also exist in truth. Truth is the very sky, the very space.

This master pulled a trick. Thinking that truth cannot be said, the best way is to keep silent -- but then no one will be attracted to you. So he had two attendants to talk about him -- mouthpieces. That is a good arrangement, because if they say something wrong, he is not involved, if they say something right -- so far, so good. But one day he was caught. You can deceive people for the time-being, but you cannot deceive people for ever. Some day, somewhere, you will be caught. You cannot make an arrangement of lies which can go on for ever. The truth will erupt. Ninety-nine per cent of the time you may succeed, but one per cent you will fail. And that one per cent will bring the whole success to failure. It will destroy the whole thing.

One day a pilgrim came and asked: What is the Buddha? The master desperately looked this way and that in all directions for his missing mouthpieces. This was the truth, he had no answer to give. And by looking in all directions, he was looking for something else -- not for truth, not for Buddha, not to indicate anything by a gesture. But the pilgrim projected. By his looking in all directions, the pilgrim thought that he was really a Zen master, a great master. He would not utter words, but he was showing that you can look in every dimension, in every direction, and you will not find Buddha there, because Buddha is inside. You can seek and search and you will not find, because he is in the seeker himself. This was the projection, and this is what you can do easily. This is how people are deceived -- they have their own minds and beliefs and concepts and theories, and they project.

Many times it has happened to me. People project. A man came. He came with a bag. I didn't know what he had in the bag. He touched my feet and the bag was in his hand, so the bag also touched my feet. I thought it was just accidental But the man had a bottle with water in it inside the bag, and it was not accidental. He wanted my feet to touch the bottle, and I was completely unaware of what he was doing. Then, after a few days, he came and he thanked me, and he was very, very grateful. He said: You cured my illness. I asked: What illness? I don't know your illness. He said: I had a severe headache for many years, a sort of migraine, and the water I brought last time I came, you touched it with your feet. He said: Whatsoever is the case, you touched the bottle and I drank it for a few days and the headache is completely gone.

Now what to do? If I say that this is simply his own magic, he has done it, it is an auto-hypnosis, then there is a possibility that the headache may come back; because you cannot believe in yourself, you are always believing somebody. You cannot believe in yourself -- but if you cannot believe in yourself, how can you believe in anybody? But this goes on. you feel impotent inside: you cannot believe in yourself. You seek somebody, and through somebody's belief, your own magic, your own auto-hypnosis starts working. This man was cured. In the first place, his headache must have been created by himself -- because a real headache cannot be cured in such a way, only a false headache, a psychological one -- in the first place the headache was a hypnosis; in the second place, he had cured it. But this man is dangerous, because if you can create a headache you can also create cancer. Projecting things...

Once it happened that a man stayed with me and we were sleeping in the same room. In the night I must have gone to the toilet and he must have been very sleepy, half awake, half asleep. So he looked at my bed and I was not there. Then he must have fallen asleep for a few seconds. When I came back and he must have looked again -- I was there! So he thought that for those few seconds I had disappeared. He jumped out of the bed, caught my legs and said: Just tell me -- you have done the miracle -- but tell me how you did it? Now I will never leave you. You are the right master! So I told him: It is okay. You will not leave me; but at least give me a chance also to say whether I would like you to be with me always, or not -- because you are simply a fool. But the man said: No, you don't try to escape. I am not going to leave you. I have seen the miracle: for this I was waiting. I will choose the master who can disappear. You have done it. I have seen it with my own eyes!

Mind is a very subtle game. You can hear things I am not saying; you can go through things I am not doing; you can deceive yourself. So it is not necessary that somebody should deceive you. You can deceive yourself. You are a self-deceiver.

The man, seeing the silent master looking desperately all around, thought that this was the right man, a great enlightened man, indicating that the Buddha cannot be found anywhere. So, satisfied, well pleased, he thanked the master and set out again on his journey.

ON THE ROAD THE PILGRIM NET THE ATTENDANT MONKS ON THEIR WAY HOME. HE BEGAN TELLING THEM ENTHUSIASTICALLY WHAT AN ENLIGHTENED BEING THIS MASTER OF SILENCE IS. HE SAID: I ASKED HIM WHAT BUDDHA IS AND HE IMMEDIATELY TURNED HIS FACE TO THE EAST AND TO THE WEST, IMPLYING THAT HUMAN BEINGS ARE ALWAYS LOOKING FOR BUDDHA HERE AND THERE, BUT ACTUALLY, BUDDHA IS NOT TO BE FOUND IN ANY SUCH DIRECTIONS. OH, WHAT AN ENLIGHTENED MASTER HE IS, AND HOW PROFOUND HIS TEACHING!
WHEN THE ATTENDANT MONKS RETURNED, THE MASTER OF SILENCE SCOLDED THEM THUS: WHERE HAVE YOU BEEN ALL THIS TIME? A WHILE AGO I WAS EMBARRASSED TO DEATH AND ALMOST RUINED BY AN INQUISITIVE PILGRIM.

Remember this story well, because it can be your story also on the path. And this should not be so -- this story should not become your story. I am telling these stories and talking about them to make you aware of certain things. I love these stories, because they indicate so simply and so directly and so immediately certain phenomena which are possible for every pilgrim to meet on the path. How to avoid them so that you are not deceived? Nothing can be done about the deceivers. What can you do? They are there and the whole allows them also -- that far it is good. You cannot do anything about the deceivers, so don't be worried, let them be themselves. But you can do something about yourself, that is the point.

I don't want you to become revolutionaries and go and hunt babas. No. Leave them to themselves. I'm telling you, not to become revolutionaries, but to become more aware so that such things don't happen to you, that's all. Babas will continue, always and always, because fools are there, and they need them; they fulfill a particular need.

So what is to be done? You can do only one thing. You drop that need within you. Don't project. Don't allow beliefs to settle in your mind. Clean the mind every day, as one cleans the house; dust gathers the whole day, in the evening you clean it, and again in the morning. In the night you have done nothing, but even in the night dust settles, so in the morning you clean again. Continuously clean your mind of beliefs, concepts, theories, ideas, ideologies, philosophies, doctrines, scriptures. You simply clean your mind of verbal chattering and you try to look at reality without any mind inside. Just look, a pure look, stare naked. Tilopa says: Stare naked and MAHAMUDRA will be yours. You will attain to the highest enlightenment possible to human consciousness. Stare naked. Let your eyes be clean of all concepts. Then the reality will be revealed to you, because you will not distort it and you will not project it and you will not put anything into it.

What did this pilgrim do? He had some ideas and he put these ideas into the gesture of the master who was looking all around for his mouthpieces. Into that situation he put his own ideas. He must have read somewhere that the Buddha cannot be found in any direction. That was projected.

Don't be a projector, don't be an active mind. Let your mind be completely passive, receptive. Don't bring anything from the mind into the reality, otherwise you will distort it. Simply allow the reality to enter the mind and you be a passive watcher, a passive witness. Then, whatsoever the case is, you will know. Then that which is will be revealed to you, and only that can lead you to maturity, to growth, and to the final

flowering.

Drop the mind if you want to know the real. Put aside the mind if you want to penetrate into the truth. The truth is always there, but your mind is standing just in-between. Put aside the mind, make a window and look, and everything, the very mystery of life, becomes unveiled before you. With the mind nobody has ever been able to know the truth. Without the mind anybody can know the truth, because the mind is the only barrier. The mind must cease for the truth to be.

You have nothing else but mind, so it is difficult, very difficult to put it aside -- arduous, but it happens if you go on trying. In the beginning only a few seconds of glimpses will be there. But even those will give you a new dimension. For seconds mind stops, and suddenly, as if there is lightning, the whole world of mind disappears and the world of the real is revealed. These lightnings will happen to you, and then, by and by, you will get settled into the state of no-mind. Then there is no need for lightning, the sun has arisen. Now it is the morning, all darkness disappears.

A religious person is a person of no mind, no belief. A religious person is a person of trust.

The Grass Grows By Itself

Chapter #6
Chapter title: Awakening

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DURING THREE YEARS OF SEVERE TRAINING UNDER THE GREAT MASTER GIZAN, KOSHU WAS UNABLE TO GAIN SATORI.
AT THE BEGINNING OF A SPECIAL SEVEN-DAY SESSION OF DISCIPLINE, HE THOUGHT HIS CHANCE HAD FINALLY COME. HE CLIMBED THE TOWER OF THE TEMPLE GATE, AND GOING UP TO THE ARHAT IMAGES HE MADE THIS VOW: EITHER I REALIZE MY DREAMS UP HERE, OR THEY'LL FIND MY DEAD BODY AT THE FOOT OF THIS TOWER.
HE WENT WITHOUT FOOD OR SLEEP, GIVING HIMSELF UP TO CONSTANT ZAZEN, OFTEN CRYING OUT THINGS LIKE: WHAT WAS MY KARMA THAT IN SPITE OF ALL THESE EFFORTS I CAN'T GRASP THE WAY?
AT LAST HE ADMITTED FAILURE, AND, DETERMINED TO END IT ALL, HE WENT TO THE RAILING AND SLOWLY LIFTED HIS LEG OVER IT. AT THAT VERY INSTANT HE HAD AN AWAKENING.
OVERJOYED, HE RUSHED DOWN THE STAIRS AND THROUGH THE RAIN TO GIZAN'S ROOM.
BEFORE HE HAD A CHANCE TO SPEAK, THE MASTER CRIED: BRAVO! -- YOU'VE FINALLY HAD YOUR DAY.

Man is the only animal who can think of, try to, or actually commit suicide. Suicide is very special. It is human.

Animals live, they die, but they cannot commit suicide. They live, but there are not any problems, life doesn't create any 'angst,' anguish. Life is not an anxiety for them -- they simply live it; and then, as simply as they live, they simply die. Animals don't have any death consciousness. In fact, they are neither aware of life, nor of death, so the question of suicide doesn't arise. They are not conscious at all; they live in the deepest sleep of the unconscious.

Only man can commit suicide. That means that only man can do something about life or death; it means that only man can stand against life. This possibility is there because man is conscious. But remember, the

problems of life, the anxiety, the tension, the anguish, or the final decision to commit suicide, do not come out of consciousness -- they come out of a fragmentary consciousness.

This has to be understood deeply. A Buddha is also conscious, but he cannot commit suicide, cannot even think about it. Suicide doesn't exist for a Buddha, but he is also conscious. Why? Animals are unconscious totally; Buddha is conscious totally. With total consciousness there is no problem, or, with total unconsciousness there is no problem. In fact, to be total in any way is to be beyond problems.

A man is fragmentarily conscious: a part of him has become conscious. That creates the whole problem. The remaining, the greater part, remains unconscious. Man has become two. One part is conscious, the remaining whole is unconscious. A discontinuity has happened in man. He is not one whole. He is not one piece. He is double. The duality has come in. He is just like an iceberg, floating in the ocean: one-tenth is out of the water, nine-tenths is hidden underneath. The same is the proportion of human consciousness and unconsciousness: one-tenth of consciousness has become conscious, nine-tenths of consciousness is still in the unconscious. Just the top layer is conscious, and the whole being remains underneath in deep darkness.

Of course there are going to be problems, because a conflict has arisen in the being. You have become two; and the conscious part is so small that it is almost impotent. It can talk, it is very articulate; it can think but when the moment comes to do something, it is the unconscious which is needed because the unconscious has the energy to do it. You can decide that you will not be angry again, but this decision comes from the impotent part of the mind, that part which is conscious; which can see that anger is futile, harmful, poisonous; which can see the whole situation, and decide. But the decision has no power behind it, because all power belongs to the whole which is still unconscious. The conscious part decides, 'I will not be angry again,' and it is not -- until the situation arises. When the situation arises, the conscious is pushed aside, and the unconscious surfaces. It is vital, it is forceful, it has energy, and suddenly you are overpowered. The conscious may try a little while, but it is useless -- agains the tide it is nothing. When the unconscious becomes a tide and comes to take over a situation, you are possessed, you are no more yourself as you know yourself to be, your ego is thrown off-gear.

All the decision taken by your conscious are simply insignificant: it is the unconscious which does things. Again, when the situation has gone, the unconscious recedes and the conscious comes back onto the throne. The conscious comes on the throne only when the unconscious is not there.

It is like a servant. When the emperor is not there the servant sits on the throne and orders. Of course, nobody is there to listen to him, he is alone. When the emperor comes the servant simply has to leave the throne and listen to the emperor. The bigger part of you always remains the emperor, the lesser part remains like a servant.

Then much conflict arises, because the part that decides cannot act, and the part that acts cannot decide. The part that sees things can think about them, but has no energy; and the part that cannot see, is completely blind, has all the energy.

In animals there are not two parts, only the unconscious exists, and with no thinking, it acts. There is no problem, because there is no inner conflict. In a Buddha, also, the same happens from the other end: the whole has become conscious. This is the meaning of enlightenment, satori, samadhi. You have again become one like an animal -- one piece. Now, whatsoever Buddha decides, automatically it happens, because there is nobody against it, nobody unaware of it. Thee is no other in the house. Buddha lives alone in the house, so Buddha need not struggle. He sees a situation, he decides and acts. In fact, decision and action are not two in a Buddha -- decision is the act. He simply sees that anger is useless, and anger disappears. There is no effort to impose on it, force it. A Buddha remains loose and natural. He can afford to. You cannot afford to be loose and natural, because the moment you are loose and natural the unconscious comes in. You have to go on controlling yourself, and the more you control, the more artificial you become.

A civilized human being is a plastic flower. He has no vitality, no energy -- and when there is no energy, thee is no delight. One of the greatest English poets, William Blake, has a beautiful line about it, a very deep insight. He says: Energy is delight. Thee is no other delight. The very vitality, the very energy of being, is delight, is bliss. Only impotence is misery, weakness is misery. And duality creates impotence.

And whatsoever small energy is left after you are divided in two, that too goes as a wastage in the inner conflict. You are continuously fighting inside, continuously suppressing something, continuously trying to force something else. Anger comes, and you would like to be non-angry; greed comes, and you would like to be greed-less; possession comes, and you would like to be non-possessive; violence comes, and you would like to be non-violent; there is cruelty, and you go on imposing compassion; there is much turmoil,

and you would like to be serene and silent; something goes on inside, and you go on imposing something else on it, continuous fight dissipates the remaining energy. And this is going to be so, unless you become one again.

There are two ways to become one: either fall back to the animal, or rise up to the Buddha.

Of course, falling back is easier. Effort will not be needed, you can simply slip back. It is downhill, no effort; and going up is difficult. Hence millions of people choose the downhill way. What is the downhill way as far as consciousness is concerned? Drugs, alcohol, sex, are the downhill way.

In a deep sexual act you again become an animal, you are no more human. The gap is bridged. In a deep sexual orgasm, the duality disappears, the controller is no more there. In a deep sexual act, your whole starts functioning as a whole. Mind is no longer there, ego is no longer there, the controller and the control are no longer there, because the sexual act is non-voluntary. Your will is not needed, your will is not required. You are no more a will, the will is surrendered. Suddenly you are back to the world, the animal world, the natural world; again you have entered into the Garden of Eden, again you are Adam or Eve -- no more a civilized human being.

That's why all societies condemn sex. They are afraid of it. It is a back door to the Garden of Eden. All civilizations are afraid of sex. The fear comes, because once you know an uncontrolled existence then you would not like control at all. You can become a rebel, you can throw all the rules and regulations to the winds, you can throw Confucius to the dust. Again you can become an animal; and civilization is afraid of it. So, sex is allowed, because if it is not allowed then too it will create trouble. It is such a deep-rooted instinct in the very biology, in the very physiology of you, in the very deeper chemistry, that if it is not allowed, it will create perversion, you may go mad. So society allows it in mild, homeopathic doses. That is the meaning of marriage -- marriage is a mild, homeopathic dose controlled in a certain way. You are allowed a little window out of society, but society still manages the outer control. Marriage is love plus law -- that 'plus law' is the control around it. If love is allowed without any law, the fear is that man will fall again into an animal world.

And the fear seems to be true; the fear has meaning. Man can fall through love, because man can rise through love. Man can fall through it because the ladder is always the same whether you go up or you go down. Love can rise to such heights that Jesus can say: Love is God. And love can fall to such depths that society is constantly on watch, the police are always around, the magistrate is sitting there.

Love is not a freedom. Why, in love, can man fall so deep? Because in love the control is lost, the chasm is bridged, you become one piece again -- but you regress to the animal world. Love can also lead you to the Divine, but then love has to be very, very meditative. Then love has to be 'love plus meditation." That is what Tantra is -- 'Love plus meditation.' You move into love, you allow your whole being total freedom, but still, deep at the center, you remain a witness. If the witness is lost, you are going downhill; if the witness remains there, then love, the same ladder, can lead you to the very ultimate heaven.

Alcohol... all societies have been against it, but still, they have to allow it, because they know that without alcohol there would be much chaos. Alcohol has to e allowed in mild doses, legal doses; legally it has to be allowed. Why? Because it soothes people; it is a tranquilizer. And people are in such inner anguish, they need something to soothe them. Otherwise they would simply go berserk. They would simply go mad. So no society can afford freedom about alcohol, but no society can prohibit it completely. That is not possible. Either way it will be difficult to manage. Alcohol is a need. It is a need because the tension is so great inside that you would go made because of it.

And then many types of drugs have cropped up -- and it is not for the first time, it has been always so. From the soma of Rigveda to LSD 5, it has always been so. Again and again drugs pop up. Again they have to be pushed down, crushed; and society tries to forget them. But again they come back. Thee seems to be a deep need. The need is: a bridge is needed between the conscious and unconscious. Unless a man becomes sincerely meditative, drugs will be needed. Unless you go upwards, you will have to fall downwards.

You cannot remain static. This is one of the deeper laws of existence: nobody can remain static. Either ha has to go up, or he has to fall down; because life knows no rest, it knows only movement. Either you go forward, or you will be thrown backward, but you cannot say that you will stick to your state -- you will not go down and you will not go up.

No, that is not possible. If you are not going up, you are already falling down -- you may or you may not know it. Only a meditative society can be free of alcohol and drugs, and other chemical ways to bridge the gap.

You can bridge the gap through being more alert, that's why there is so much emphasis on being alert, aware, witnessing, watchful. Why? Because the more you become alert, the more the unconscious becomes conscious. That is the only way. If you remain more alert, if you walk with awareness, if you talk, listen, with awareness, if you eat, take your bath, with awareness, not like a robot, not walking in sleep and doing things, or doing things and thinking about other things -- that too is a sort of sleep -- no, if consciously, mindfully, you do your thing, chunks of the unconscious are being transformed into consciousness, and by and by, more and more of your iceberg comes out of the water of darkness, out of the ocean.

When the whole of you is out of darkness, this is samadhi, this enlightenment, this is the state of a Buddha, or an ARHAT: one who has no longer any unconsciousness in him, one who has no longer any dark corners within his being. The whole house is lighted. Now, you have attained to a unity -- on a higher plane. So a Buddha is pure like an animal, simple like an animal. The animal has its innocence because of ignorance, and Buddha has his innocence because of his enlightened awareness. The cause has changed.

This is the first thing, before we enter this story.

The second thing: a man comes to a point where he starts feeling that suicide is the only way to get out of this whole mess. This point comes in everybody's life -- when you are totally fed up with the struggle, when you are totally bored with the whole effort of being.

Remember, just like suicide, boredom is also very special, it is also human. No animal is ever bored. Look at a buffalo, chewing grass, the same grass every day, sitting and chewing and chewing, never bored. You may get bored looking at her: she is not bored. No animal is ever bored, you cannot bore an animal. Too thick, too dense a mind -- how can you bore? For boredom a very, very high sensitivity is needed, the higher your sensitivity, the higher will be your boredom, the more will be your boredom. Children are not bored; they still belong more to the animal world than to the human, they are human animals. They still enjoy simple things, they are not bored. Every day they can go hunting for butterflies and they will never be bored -- and they are ready to go every day. Have you ever talked to children, told them a story, the same story? They will say: Tell it again. And you tell it again and they will say: Tell it again.

You cannot bore children. You cannot bore animals. Boredom is human, a very great quality, in fact, because it exists only on a higher plane of consciousness. When one is very sensitive one feels boredom -- life seems meaningless, there seems to be no purpose in it; one feels as if it is just an accident, whether you are here or not makes no difference. The moment comes when one is so utterly bored that one starts thinking of committing suicide.

What is suicide? It is simply dropping out. It is just saying that enough is enough. I don't want to play the game again. I want to drop out of the whole game. Unless this point is reached, religion is not possible, because only from this point can you either commit suicide, or transform yourself. Here is the crossroad.

So this has been my observation: people who become prematurely religious simply waste their time. To become prematurely religious means to become religious without being really fed up with life, not yet rally bored. The game still has some attraction. It may be sex, it may be money, it may be politics, power. But something in life still has an attraction. Then prematurely you have become religious, and this will not help: you will simply waste your time. One has to be utterly bored; life has no more attraction; all the dreams are shattered; all the rainbows have disappeared; there are no more flowers, only thorns; you are saturated with it. Then there is no effort on your part to leave it or renounce it -- remember. If there is any effort to renounce it, it means there was a little attraction left. Otherwise, what is the effort? When you are fed up with a thing, do you renounce it? No, there is no need to renounce. It is already renounced.

If you escape to the forest, from whom are you escaping? From some attractions lingering in the world - otherwise why? Where are you escaping to, and why? Even in escape you are showing that you are attached to something. Remember this -- this is the rule: from wherever you escape, there is your attraction. If you escape from woman, woman is your attraction. If you escape from politics, politics is your attraction. And the faster you run, the greater is the attraction.

This is premature, you will be called back. You may go to the Himalayas, but you will think that you have been chosen a president of a country. You will dream. Sitting in the Himalayas in this lonely cave, you will find many apsaras, beautiful women, coming from heaven. They are your mind's children. Nobody is sending beautiful women to you: it is from woman that you have escaped.

Premature. There is no renunciation in a premature mind. Maturity is needed, and maturity means you have lived life, known it to the very depth, and found it lacking. There is nothing in it, the journey is complete; you can live in the market, or you can go to the monastery. It doesn't matter, it is all the same.

Life is no longer an attraction: wherever you are it makes no difference. This point is the point of suicide. And this point is the point of SANNYAS. Suicide or SANNYAS: this is the alternative. And, unless your SANNYAS is an alternative to suicide, it is not very significant.

This is the point where you can feel the difference between a religious mind and a secular mind. A secular mind has no alternative. When he is bored with life, suicide is the only way, there is no alternative to it.

An atheist -- what will he do when he is fed up with life? He can commit suicide. That's why in the West more suicide is committed. That's why more men commit suicide than women. The number is almost double because men are more atheistic than women, less religious than women. In the East less and less suicide is committed, in the West more and more. You go westwards, and you move into the hemisphere of suicide.

Great thinkers, philosophers, logicians, commit suicide more than ordinary people, because thinking implies doubt, and a man who doubts, in fact becomes a believer in atheism. You cannot remain in doubt because doubt is empty. You have to cling to some belief -- either in God, or no God; either in the possibility of a future life, or no possibility of a future life; either in a meaning, a transcendental meaning to higher planes, or no higher planes; but you have to decide. You cannot remain in doubt.

I have never seen anybody who lives in doubt. He may call himself a sceptic: no, skepticism is his belief. He may call himself an atheist -- I don't believe in God -- but he believes in his non-belief. And he believes as arrogantly as any theist; and he is as ready to defend his belief as any theist is ready to argue, to prove. Nobody can live in doubt.

So there are two types of minds: secular and religious. It will be good to understand the difference. A secular mind believes in whatsoever is apparent, whatsoever he can see, touch. A religious mind believes not only in the apparent, but in the transcendental. The religious mind is one which says that eyes cannot exhaust reality. Reality is more than eyes can see. Hands cannot clasp all that is: reality is more. Ears cannot hear all that is: reality is more. A religious mind says that whatsoever you know is only a part -- there is a beyond, this life is not all. There is more to life, there are more openings. A secular mind is closed mind; a religious mind is an open mind -- always ready to move, always ready to probe, always ready to enquire, always ready to travel to the unknown. If you have a secular mind, when you get fed up with life, and you have lived all that life can give, and you have found it useless, futile, at the most a toy to be engaged with, occupied with -- and how long can you be occupied with a toy? -- then a moment comes, a moment of maturity, when the toy has to be thrown away. Then there is nothing. This life was all, now it has flopped. You can commit suicide. There is nothing else for you.

Only at the moment of suicide does one come to know the beautiful world of religion. And what the meaning of religion is, is only realized then. Because this life is finished, but there is more life; this world is finished, but the university is vast; this dimension has finished, but there are millions of dimensions -- layers and layers and layers of being and existence. There is no end to it. This open mind is the religious mind, and this vastness of possibilities is what is meant by God. God is the infinite possibility for you to grow. When one direction is finished, another direction opens. In fact, whenever a door is closed, another opens immediately.

At this moment of suicide one stands at a crossroad: either destroy yourself, or create yourself in a new way. The old is no longer of any meaning. Either destroy yourself completely -- that is suicide -- or create yourself in a totally new way so that you enter a new world, and a new life, and a new love.

A secular mind is simply destructive, a religious mind is creative. The religious mind says that when a world has finished it shows simply that the way you lived, the very base of your life, is finished -- nothing else. You can live in another way; another style of being is possible. Create anew. Up to now you have lived as a body, now you can live as a soul. Up to now you have lived in a material way, now you can live in a spiritual way. Up to now you have lived with greed and anger and sex, jealousy and possessiveness, now live in a different way, non-possessive, in compassion. Up to now you lived with greed as your base, now live as a sharing, your whole being sharing with others. Up to now you lived with thinking and thoughts and it failed, now live as meditation, as ecstasy. Up to now you were moving outwards and outwards and outwards. Now turn back.

This is the meaning of conversion: turn back, move towards the source. The outer has finished, the inner is there: now move inwards. A new being arises.

Hindus have called this point the point of being reborn. One birth is given by the parents -- that's the birth in the physical world. Another birth is given by yourself -- that's the birth, the real birth, of your being. Hindus call this rebirth, and for the man who has attained to it they have a particular name -- they call him

DWIJ -- twice born. Out of his own womb he now gives a new birth to himself. A new dimension opens: the dimension of meaning, of significance, of eternal significance. But it happens only when you have come to such a bored state of being that you would like to commit suicide.

Now, we will enter this beautiful Zen story.

DURING THREE YEARS OF SEVERE TRAINING
UNDER THE GREAT MASTER GIZAN,
KOSHU WAS UNABLE TO GAIN SATORI.

Satori is samadhi, the first samadhi, the very entrance into samadhi, another world, totally unknown to you, totally unimagined by you, not even dreamed of by you. That world exists just by the side of this world. In fact you have not to move even a single step: just by the side of this world, just in it, it exists. Only your viewpoint has to change. Suddenly when you have a new viewpoint to look at the same world, another is revealed. The world is your viewpoint, nothing else. This world is ugly because your viewpoint is wrong. If this world is just an anguish, a hell, it is because your viewpoint is wrong. It is not in fact the world which is a hell: it is you who create hell around it; it is your projection.

The world is neutral, it is like a film screen -- clean, white, plain, pure. And then it depends what you project on it. You can project hell, you can project heaven -- or you may drop all projections. That is what MOKSHA is. Not projecting anything is the ultimate liberation.

DURING THREE YEARS OF SEVERE TRAINING
UNDER THE GREAT MASTER GIZAN,
KOSHU WAS UNABLE TO GAIN SATORI.

Something has to be understood here. If you don't make any effort, you will never attain, but you can make too much effort also, and miss. sometimes you can overdo; and this is a very, very delicate matter -- how to balance just in the middle. It is easy not to do anything, it is also easy to overdo a thing. The difficult thing is just to be in the middle, in the right proportion.

For the ego, extremes are easy. Not to do anything is very easy, then to do it too much is also easy. People whose bodies have become too filled with fat come to me and ask me what to do. Should they go on a fast? And I know that either they can eat too much, obsessively, or they can go on a fast. Both are easy. But if you tell them to just cut their intake to half, it is difficult. They can starve themselves, that is not very difficult. Easy. They can stuff themselves too much, that too is easy, because in both cases they are doing harm to the body. The quality of their murderous attitude towards the body remains the same. They can overstuff it: this is a sort of murder, violence. Then they can do another type of violence: they can go on a fast. Both are extremes and both are wrong. The extreme is always wrong. To remain in the middle is always right.

This Koshu must have overdone things. And it happens always that when you come to a master you become infatuated. When you are near a master you are so attracted by his being that you would like to take a jump, you would like to become like him, you would like to do anything, your activity becomes feverish -- you are in too much of a hurry.

Koshu must have done too much, otherwise with a master like Gizan, you can simply sit by his side and satori can happen. Why three years of effort and he was still missing? He had overdone it.

When you overdo a certain thing, anxiety is created; when you overdo a certain thing, inner turmoil is created. You are unbalanced, you cannot be at peace, and satori happens only when you are at home. In fact, satori happens only when you are really relaxed.

Do only that much which helps relaxation, don't overdo it. And one has to feel his own way, because no fixed formula can be given, because it differs and depends. Each person has to find his own balance, and, by-and-by, one becomes aware of what balance is. Balance is a state of mind where you are silent, no exertion, this way or that.

When you are lethargic and don't do much, then your energy becomes a turmoil, because too much energy inside will create restlessness. Children are restless. There is too much energy coming into their being and they don't know what to do, where to throw it. If you are lethargic, you will have too much energy creating turmoil; your own energy will become your enemy. Or, if you become too active, do too much, if you do a certain thing so much that it drains your energy off, and you feel drained, tired, then again you will be restless, because you need a certain level of energy inside. Either too much energy will create

restlessness, or, too drained of energy, you will feel restless.

With a master it almost always happens. He has a magnetic center in him, you become infatuated. It is like a love affair -- you fall in love and then a fever arises. Love is a sort of fever. The temperature goes high.

This must have happened to Koshu, because after three years nothing happened.

AT THE BEGINNING OF A SPECIAL SEVEN-DAY SESSION OF DISCIPLINE, HE THOUGHT HIS CHANCE HAD FINALLY COME.

Every year, or every six months, or every three months, they have a special seven-day discipline in Zen monasteries called zazen. In these seven days one has to do nothing but meditate. The whole energy has to be brought to it, for seven days continuously, only stopping for food -- that too, very little -- and for two to three hours sleep in the night, that's all. For the remaining twenty hours one has to meditate and meditate. One has to sit for even six hours continuously in a meditative posture, and meditate. And when one feels completely tired, or sleepy, and one cannot sit any more, then one has to walk and meditate. And in the whole seven-day session the master is around you with his staff, because when you meditate for three to four hours, even half an hour is enough for one to start feeling sleepy. so he hits you on the head with the staff. Whosoever is feeling sleepy will be hit immediately and brought back. Seven days of very strenuous effort.... That helps lethargic people.

But this Koshu must have been totally the opposite. A session wouldn't help him, a special effort wouldn't help him: he had been doing that already for three years. In fact, he needed a different type of special meditation -- seven days of relaxation.

This has not existed in the Zen discipline. It should, it has to, because there are two types of people: the lethargic and the overactive For lethargic people it is good that for a few days they should try their utmost; for lethargic people it is good. But they are ninety-nine percent, that is why for the one percent nobody has bothered. For the one percent, who have already been doing too much, this session will not be of any help. But...

AT THE BEGINNING OF A SPECIAL SEVEN-DAY SESSION OF DISCIPLINE, HE THOUGHT HIS CHANCE HAD FINALLY COME.

Now he would be doing all that he could do, for almost twenty-four hours he would be meditating. Now the satori could not escape his grasp.

HE CLIMBED THE TOWER OF THE TEMPLE GATE,
AND GOING UP TO THE arhat IMAGES HE MADE THIS VOW:
EITHER I REALIZE MY DREAMS UP HERE,
OR THEY WILL FIND MY DEAD BODY AT THE FOOT OF THIS TOWER.

Now he wanted to bring his total energy to it, and he was sincere, he was serious. He really wanted to have satori. Even if his life had to be paid for it he was ready.

EITHER I REALIZE MY DREAMS UP HERE,
he said in the tower, before the Buddha image,

OR THEY WILL FIND MY DEAD BODY AT THE FOOT OF THIS TOWER.
He would commit suicide.

This is a point, a very rare point in life -- when you are ready to give so much, when you are really sincere. Then suicide, or samadhi -- this is the only alternative.

HE WENT WITHOUT FOOD OR SLEEP,

for seven days he didn't take any food, he didn't sleep,

GIVING HIMSELF UP TO CONSTANT ZAZEN...

Zazen is just sitting silently in a buddha posture, not doing anything, simply being aware; no food, no sleep, just sitting for twenty-four hours. He's doing his best, the last that he can do, the utmost..

..OFTEN CRYING THINGS LIKE:
WHAT WAS MY KARMA, THAT, IN SPITE OF ALL THESE EFFORTS,
I CAN'T GRASP THE WAY?

The moment comes to every seeker, when he feels that he is doing all that he can do, nothing more is possible.

WHAT WAS MY KARMA THAT IN SPITE OF ALL THESE EFFORTS
I CAN'T GRASP THE WAY?

But, in fact, he couldn't grasp the way BECAUSE of these efforts -- not in spite of them, BECAUSE of them.

First, lethargy is the problem, how to bring you out of your lethargy. And then secondly, the problem is how to help you to remain in the middle. Not to move to the opposite end, the hyperactivity, but to remain balanced. Koshu had overdone it. But that helped in a different way -- through it satori was never reached, through it he couldn't realize.

AT LAST HE ADMITTED FAILURE, AND DETERMINED TO END IT ALL... Now nothing was there, all that he could do he had done; more he could not do, more was not there to be done. So now there was no hope; for what to wait now?

AT LAST HE ADMITTED FAILURE... This failure is not ordinary failure, it is not a failure amid many failures, it is THE failure. When you fail in one thing it doesn't make any difference, because there are many others you will succeed in. When you fail in one effort, you know that you can make another effort. But this is THE failure, because he had done whatsoever he could do, more could not be done. And there was nothing else: with life he was already finished, now he had no more dates with life, that game was completely over. He had done everything that he could think of and do. He accepted the failure -- satori had not happened.

... AND, DETERMINED TO END IT ALL...

So now suicide was the only possibility. Samadhi was not there for him. He could only commit suicide.

... HE WENT TO THE RAILING AND SLOWLY LIFTED HIS LEG OVER IT.
AT THAT VERY INSTANT HE HAD AN AWAKENING.

The satori happened, the vast sky of samadhi opened immediately.

This has to be understood, because it may be the same for you. This is not only one case, in many cases it has been so. When you are a failure, a total failure, many things happen within you -- the ego evaporates. Even in zazen, sitting silently for seven days, without food, without sleep, the ego was there. In fact, who is asking for samadhi? Who is there who asks that samadhi should happen? This is the last effort of the ego; the ego wants to grasp it, and that is the barrier. When he accepted failure, the ego dissolved, because the ego exists only with success. Success is the food, the very stuff that the ego lives on. If you are really a failure, a complete failure, how can the ego remain there? The ego cannot exist in ultimate failure. The ego disappeared; and with the ego, lethargy and hyperactivity, too much activity, both disappeared. Without ego you are in the balance. Suddenly, everything fits and you are in the balance. Without ego there is no extreme, it cannot exist; extreme exists as an ego effort. Suddenly ego is not there and you are in the middle. And now, the very effort of suicide is very, every balanced.

AT LAST HE ADMITTED FAILURE, AND, DETERMINED TO END IT ALL,
HE WENT TO THE RAILING AND SLOWLY LIFTED HIS LEG OVER IT.

Why slowly? Now, suicide was not really something he was going to do: suicide was something that was happening to him. Finished with the world, there was no hurry also, because he was not going to go anywhere, he was simply dropping out of existence. There was no hurry.

Silently, slowly, he came to the railing. This is really a beautiful moment, very deep. Already this suicide is different. You can commit suicide in very great hyper-tension -- that's how people commit suicide, in hyper-tension. If they are delayed, even for a single moment, they will not commit suicide. It has to be committed when you are completely mad. It has to be done when really you are so tense that you don't know what you are doing. So, if you can delay suicide even for a single moment, it will never happen.

I had a friend. He was in love with a woman and the woman rejected him. So, of course, being a poet, he

thought of committing suicide. His family was very disturbed. They all tried to convince him; but the more they tried, the more he became convinced that he was going to commit suicide. This happens. Not knowing what to do, they locked his door. He started beating his head against the door.They became very much afraid. What to do?

Suddenly they remembered me and called me. I went there. He was beating his head against the door; he was really in a fury and completely determined. I went near the door and I said to him, "Why are you making so much show out of it? If you want to commit suicide, do it But why so much nose? And why are you beating your head? Just by beating your head on the door you will not die. So, listen to me, come with me. We can go to the river, there is a beautiful point where I have always meditated. If ever I am to commit suicide, this is the place. You come with me, this is a good chance."

Because I was not saying anything against suicide, he calmed down. He was not hitting his head. He was really puzzled, because you never expect that your friend will help you to commit suicide. So I told him, "You open the door and don't make a fool of yourself, and don't help crowds to gather here. Why so much showmanship about it? You simply come with me and drop yourself in the river. There is a waterfall in the river and you will simply disappear."

So he opened the door and he looked at me, he was very puzzled. I took his hand, brought him home. He said, "When are we going?" But he was a little afraid, now that I was ready I was dangerous. So I said, "This is a full-moon night and there is no hurry. When one wants to die, one should choose an auspicious moment. So we will go in the middle of the night, then the full moon will be just there and I can say good-bye and you can jump. He became more and more afraid. I was simply delaying the time.

We went to bed at ten o'clock. I fixed the alarm for twelve, and I told him that sometimes I didn't hear the alarm, so if he heard it first he should wake me. Immediately the alarm started he put it off. I waited for a few minutes, then I said, "Why are you waiting? Wake me." He became suddenly angry and said, "Are you my friend or my enemy? It seems you want to kill me." I said, "I'm not making any judgment on my own. If you want to die, I am a friend, I have to cooperate and help. If you don't want to die, that's your decision, so you tell me. I am neutral. The car is ready, I will drive you to the spot; the night is beautiful and the moon has come up. Now it is up to you." He said, "Take me to my home. I am not going to die. And who are you to force me to die?"

I was not forcing anybody -- just a delayed moment and one comes to one's senses. But this is not that type of suicide.

I must tell you, by the way, that there is only one religion in the world which allows suicide -- Jainism. It is rare; only Mahavira allows suicide. He says that if you can die very silently, without any emotionality about it, it is beautiful, nothing is wrong with it. But it has to be done over a very long time, otherwise you never know. So you have to stop taking food, that's all. It takes almost three months for a person to die without food. For three months the body goes on and on, using its reservoirs, energy, and food and everything. One goes on becoming more and more skinny, the flesh disappears, then only the skeleton remains. Nearly three months it takes.

So Mahavira says that if you want to die, and if this suicide is going to be a religious dropping out, then don't do it in a hurry. Do it simply, because you have three months to think, and you can go back, nobody is forcing you. And there have been many people who have done it that way in the past: many people have dropped out of existence after not taking food for three months -- simply meditating, lying down. Then that suicide is more beautiful than your ordinary life because they are not really killing themselves, they are moving to another realm.

This Koshu moved slowly, there was no hurry. In fact, when life doesn't mean anything to you, death also doesn't mean anything to you. When life is useless, death is also useless, because death is nothing but the culmination of life. Death means so much to you because life means so much to you. It is always in the same proportion. If life is very, very meaningful to you, you will be afraid of death. When life is meaningless, of course death is also meaningless. There is no hurry.
He came to the railing,

HE WENT TO THE RAILING AND SLOWLY LIFTED HIS LEG OVER IT.

At that moment... Just visualize the picture -- a Buddhist monk standing on a tower slowly lifting his feet, and suddenly there is all that he always wanted to be. The satori has happened, the lightning.

What happened in that moment? Slowly lifting the leg up to commit suicide, life was completely

finished; there was no greed in the mind, not even for satori. There was no ego in the mind, not even for religious achievement. The future had completely dropped, because it exists only with desires. Desire is future, longing is future. Only one longing had remained there inside him -- for satori. That longing was creating future and time, that longing was the last barrier. The last barrier had dropped. Now there was no future, no desire. Only this moment existed.

At the moment when Koshu lifted his leg slowly, all time stopped -- no past, no future: no past because life had been realized as useless; no future because there was no longing, even for satori.

That leg lifted up, time stopped. That leg lifted up, mind stopped -- because there was nothing to achieve, nothing to think. At that moment he crossed out of time. At that moment he transcended time. At that moment his being became vertical, no longer horizontal. No more past, no more future -- all the waste disappeared. At that moment of lifting, no only did he lift his leg, his whole being was lifted up. The vertical dimension started. And suddenly, there was satori.

Suddenly, AT THAT VERY INSTANT, HE HAD AN AWAKENING.

It always happens so: it happened in the same way to Buddha himself. He left the world, the palace, the beautiful wife, the newly born child, the whole empire. The world was no longer meaningful. Then for six years he tried and tried and tried his utmost. He went to every teacher, to every master that he came to know about. And he said, "I am ready to do whatsoever, but I want to know what life is, who I am." And the masters, many masters in those six years, told him to do many things, and he did them. And he did them so perfectly that no master could tell him that it was not happening because he was not doing well. That was impossible -- even the master was not as perfect as the disciple. So the masters accepted their failure, and they said that up to this moment, to this extent, they could help; beyond this they themselves didn't know. So he should seek another master. Then all the masters were finished.

Then he started doing things on his own; and he did everything that was prevalent in India for centuries. He tried all methods of hatha yoga, raja yoga. He did everything that was available. He overdid it. He was too anxious to achieve. He was too serious about it. His sincerity became a hyper-tension inside, and he couldn't attain.

Then one day, crossing the Niranjana River near Bodhgaya, he was so weak because of fasting that he couldn't cross it. It was a very small stream but he couldn't swim it, and he had to hang onto a root of a tree to save his life. He was so weak. In that moment he thought, "What have I done? I have destroyed my body and I have not attained to any soul; this whole effort has been foolish."

At that moment he dropped all efforts. The world was already useless, now the religious world of efforts was also useless. On that day he relaxed under a tree, which became the body tree under which he attained his enlightenment. He relaxed. That relaxation was total. For the first time, there was nothing to achieve: the achieving mind dropped. He had done everything and nothing more could be done. So what to do? He simply slept.

That night there was no dream, because when there is no desire there is no dream. dreams are the shadows of desires. Dreams are desires which go on haunting you even in your sleep. The whole night passed as if it was a single moment.

And in the morning, the early morning, when the last star was disappearing, he opened his eyes and looked at the star. He was in the same situation as Koshu was when Koshu lifted his leg and was going to drop himself from the tower. The disappearing last star -- and he opened his eyes with no mind inside, with no desire. Time stopped -- and suddenly, it was there. His longing was the barrier.

So, one has to long first, and one has to strive, and one has to make all the efforts, and one has to roam, and seek and enquire, and one has to do whatsoever one can do, and then, one has to drop all.

You cannot drop it right now, because you have nothing to drop. First you have to do, then you can drop. You can go to a tower, and you can raise your leg very, very slowly, but nothing will happen. Because it is not a question of the outer posture -- for the inner you have not yet done all that has to be done. You can go to a bodhi tree and lie down, completely relaxed, and in the morning, exactly when the last star is disappearing, you can open your eyes. Nothing will happen.

One has to pass through arduous effort to come to a total relaxation. Then suddenly it happens. In fact it has been always there around you; only you were not there. You were not present. You were moving in the mind, in the desires, in the future, in the past, in the memories, in the thoughts. You were too attached to clouds, that's why you couldn't see the sky. It was always there. In fact the clouds were roaming in the sky. Samadhi is all around you; samadhi is the ocean. And you are the fish -- but you are not present.

OVERJOYED, HE RUSHED DOWN THE STAIRS AND THROUGH THE RAIN TO GIZAN'S ROOM. BEFORE HE HAD A CHANCE TO SPEAK, THE MASTER CRIED: BRAVO! -- YOU HAVE FINALLY HAD YOUR DAY.

The very quality of the person who has attained to satori changes. He need not say -- at least to the master -- he need not say, "I have achieved. " Because the very vibration, the very being of one who has achieved, is totally different. Even before he could say anything, the master said, "Bravo! So you have achieved, so it has happened." There was no need to talk about it. Once it happens, those who know will see it. Even those who don't know will start to feel it.

You cannot come to a man of realization without feeling something of the unknown, without listening to his footsteps in the world of the unknown, in the world of the mysterious. Mystery surrounds him. In his very shadow a very sacred quality exists. In his very movement there is a holiness, because he is whole. Satori makes you whole; samadhi makes you whole. Now there is no longer a division between conscious and unconscious. Suddenly it is bridged. The whole has become conscious.

The quality is just like this: you see a house in the night, with no light within. Then somebody lights a lamp inside. The whole quality of the house changes; even passers-by on the road will suddenly see that the light is burning in the house. The quality has changed. From the windows, from the doors, from the cracks, the light is shining to the outside. The house is no longer dark.

The Grass Grows By Itself

Chapter #7
Chapter title: Not a Dead One

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AN EX-EMPEROR ASKED THE MASTER GUDO:
WHAT HAPPENS TO A MAN OF ENLIGHTENMENT
AFTER DEATH?

GUDO REPLIED:
HOW SHOULD I KNOW?

THE EX-EMPEROR SAID:
WHY? -- BECAUSE YOU ARE A MASTER.

GUDO SAID:
YES, SIR, BUT NOT A DEAD ONE!

Man is ignorant of the real. And it is difficult to know the real because, to know the real, first you have

to be the real. Only the same can know the same.

Man is false. As man exists, he is a deep hypocrite. He is not real himself. His original face is completely lost. He has many faces, he uses many faces, but he himself is not aware of the original face: his own.

Man is an imitator. He goes on imitating others, and, by and by, he completely forgets that he has his own unique being.

The real can be known only when you are real. It is a tremendous effort; arduous is the path. So man tries a trick. He starts thinking about the real -- philosophizing, theorizing, creating mental systems about the real. That is all that philosophy is: a trick of the mind to deceive oneself about one's ignorance, about one's not knowing the real. That's why philosophies abound and the whole world lives in concepts and theories. Hindus, Mohammedans, Christians, Jainas, Buddhists -- there are millions of concepts.

And they are cheap, you need not change yourself; you need only an ordinary intelligent mind, a mediocre mind. No higher IQ is needed, so there is not any difficulty. You can adopt concepts and you can hide your ignorance from yourself. Philosophy is just a hiding method: one starts feeling that one knows, without knowing at all; one starts feeling that one has arrived, without even having taken the first step.

Philosophy is the greatest disease, and once you are caught in it it is very difficult to come out of it because it is so deeply fulfilling to the ego. One feels hurt when one comes to know one's ignorance. And ignorance is total and absolute; you don't know anything at all. You are simply in dark ignorance, and this hurts. One would like to know something, at least something, and philosophy gives you a consolation: there are theories, and if you have an ordinary intelligence, that will do -- you can learn the theories, you can have your own system, a philosophy, and then you are at ease. Then not only do you know, but you can tech others, you can advise others, you can go on showing your knowledge to others -- and everything is settled, ignorance is forgotten.

Philosophy means a logical construction about reality: it is about and about and about, it is never the real. Round and round it goes, just beating around the bush, but it never hits the center of the real. It cannot do that, that is not possible for philosophy. why is it not possible? Because philosophy is based on logic, and reality is beyond logic.

You have to understand it a little more.

Logic is a search for consistency, and reality is not consistent. Or, it is so deeply consistent that even the opposite is not inconsistent with it. Reality is paradoxical: all the opposites meet and mingle and merge into it. It is so vast. Logic is narrow; logic is like a road, narrow, goal-oriented. Reality is like a vast space, no goal, not going anywhere; it is already there, moving in all dimensions together. Logic is onedimensional, reality is multidimensional. Logic says A is A and can never be B -- this is the consistency of logic -- and in reality, A is A, but always moves and becomes B also.

Logic says life is life and can never be death. How can life be death? But in reality, life is moving every moment into death. Life is death.

Logic says love is love and can never be hate; but love is moving every moment into hate, and hate is moving every moment into love. You love the same person and you hate the same person -- the deeper the love, the deeper the hate. Hate and love are two aspects of the same coin. Can you hate a person without loving him? How can you hate a person without loving him? First you have to love, only then can you hate. Hate needs love as a first step. How can you become inimical to a person with whom you have never been friendly?

Friends and foes are separate only in logic; in reality they are together. If you search your hate deeply, you will find love hidden.

The moment you are born, death is also born with you. Birth is the beginning of death, and death is the culmination of birth. Says Heraclitus: God is life and death, summer and winter, hunger and satiety, good and bad.

Always both. And God is reality.

If you look at reality, you will see all opposites meeting. Reality is contradictory; logic is noncontradictory. Logic is clean, plain, simple; reality is very complex. Reality is not like a logical syllogism or a mathematical problem -- it has many dimensions. And it is interrelated, all contradictions are together: the day turns into night, the night again turns into day. The morning is nothing, but the indication that the evening is coming. Youth becomes old age. Beauty turns and becomes ugly. Everything changes, and becomes the opposite.

This has to be understood deeply, because this is the basic difference between philosophy and religion.

Philosophy is logical; religion is not. Philosophy is logical; religion is real. To understand philosophy is not difficult; to understand religion is almost impossible. Logic speaks a plain language; religion cannot speak, because religion has to speak the language of the reality.

Logic is a fragment chosen from reality by the mind, it is not total. Religion accepts the whole and wants to know it as it is. Logic is a mental construction. Philosophy, logic, science, all are mental constructions: they are all based on logic.

Religion is a de-structuring of the whole mind. Philosophy is a structure of the mind about the reality, a creation of a system. The mind remains there and helps you to choose, to project, to find. In religion you have to de-structure the mind. The reality remains as it is, you don't do anything to the reality -- you simply drop the mind, and then you look. If the mind is there, it won't allow you to look at the whole. The mind is obsessed with consistency, it cannot allow the contradictory.

So, whenever you come near a person who is enlightened, your mind will be in difficulty, you will feel many contradictions in him. Your mind will say, "This man says this, and then he contradicts. And sometimes he says this, and then again something else -- he is inconsistent." A religious man is, by the very nature of the case, contradictory; he has to be, because he is not in search of consistency, he is in search of the truth. He is in search of the real, and he is ready to drop everything for the real, whatsoever the real is. He has no preformulated structure for the real -- he has no idea how the real should be. If it is inconsistent, it is inconsistent. Okay. He has nothing to impose on it. A religious mind simply allows the real to reveal itself. He has no idea how it should be.

A religious man is passive; a logical, philosophical, scientific man is aggressive. He gets some idea and, through that idea, he structures reality. Around the idea he tries to discover the real. The idea won't allow you to discover the real -- the very idea is the hindrance.

So one path is logic, another path is poetry. Poetry is against logic. Logic is rational, poetry is irrational. Logic is logical, poetry is imagination. And this distinction has to be remembered because religion is neither -- neither logic, nor poetry.

Logic is of the mind and imagination is also of the mind. A poet imagines reality. Of course, his reality is more colorful than a logician's reality, because he imagines, and he is not afraid. He is completely free in his imagination, he has not to follow any idea. He simply drams about reality: but it is again "about". He dreams about reality, he makes a beautiful whole out of his dreaming. He is colorful, because deep down is fantasy. Logic is plain, colorless, almost grey; there is no poetry in it because there is no imagination in it. Poetry is almost contradictory, because it is imagination. It doesn't bother. You never ask the poet to be consistent. If a poet writes one poem today, another tomorrow, and contradicts himself, nobody bothers. People say this is poetry.

If a painter paints a certain thing today, and just the opposite tomorrow, you don't ask for any consistency, you don't say, "What are you doing? Yesterday you painted the moon yellow and today you are painting the moon red. What are you doing? You are contradicting." No! Nobody asks -- it is poetry, painting is poetry, sculpture is poetry, and you allow the poet all freedom. But poetry is imagination.

Mind has two centers: one is thinking, another is imagination. But both centers are of the mind -- and religion is beyond, beyond both centers, it is not of the mind at all. It is neither science nor poetry -- or it is both. That's why religion is a deeper mysticism than any poetry. It simply drops the mind, with all its centers, and then looks. It is just as if you put aside your glasses, and look. The mind can be put aside because it is a mechanism; you are not the mind. The mind is just like a window. You are standing there and looking through the window, then the frame of the window becomes the frame of reality. You look from the window, the moon has arisen, and the sky is beautiful, but your sky will be framed by the window. And if the window has certain colors of glass, then your sky will be colored by the window.

Religion is simply coming out of the house completely; looking at reality, not through any window, not through any door, not through any glasses, not through any concepts, but simply looking at it as it is, putting aside the mind. It is difficult because you are so identified with the mind that you have completely forgotten that you can put it aside. But this is the whole methodology of religion: all of yoga, tantra, and all the techniques of meditation are nothing but how to put the mind aside, how to break the identity with the mind, and then look. Then whatsoever is reality is revealed: that which is, is revealed. Remember this.

Sometimes religion will speak the language of logic, then it becomes theology. Sometimes religion will speak the language of poetry, then it becomes objective art, like the Taj Mahal. If you go and watch the Taj Mahal for the first time, you will understand what objective art is. Looking at a piece of objective art, like

the Taj Mahal, if you simply sit and watch and look, suddenly a silence surrounds you, a peace descends upon you. The very structure of the Taj Mahal is related to your innermost being; just looking at the shape of it, something changes within you.

There are two types of art. One art is subjective -- for example, Picasso. If you look at a Picasso painting you can understand what type of mind Picasso must have had, because he pictures, paints his own mind, and he must have been living in nightmares, because all his painting is nightmarish. You cannot look at it for long without feeling ill and nauseous. It is his inner madness that he has painted in color, and it is infectious. This is subjective art: whatsoever you do, you bring in your own mind.

Objective art is not bringing your own mind in, but following some objective rules to change the person who will look at it, meditate on it.

All of Eastern art has tried to be objective. The artist is not involved in it, the painter is forgotten, the sculptor is forgotten, the architect is forgotten, they are not involved in it. They are simply following certain objective rules to create a piece of art, and for centuries, whenever somebody looks at it, something of meditation will happen in them. On a full-moon night, sitting near the Taj Mahal, not talking, just meditating on it, time disappears, a no-time moment happens. And suddenly the Taj Mahal is not there outside, something is changing within you.

Sometimes religion talks in terms of objective art, to bring the reality into this world of the mind Sometimes it talks in terms of logic, then it becomes theology, then it argues. But these are both compromises with the world, compromises with the ordinary, mediocre mind, bringing religion to the ordinary mind. When religion speaks in its purity it is paradoxical, like the TAO TE CHING of Lao Tzu, or the fragments of Heraclitus, or these Zen stories. In its purity religion transcends logic, imagination, both. It is the very beyond.

Now, a few things about the "very beyond", then we can enter into this story.

It is small, like a seed. But if you allow it the soil of your heart, it can grow into a vast tree. It is small, if you look at the form; but if you look at the formless hidden in it, it has no limits, it is infinite.

Something to be aware about the very beyond -- first, the very beyond, the transcendental, needs a transformation in you, otherwise you will not be able to understand it. It needs a clarity of perception in you. It is not a question of intellect alone; even a genius may not be able to understand it, and sometimes even an ordinary villager may be able to understand it. Sometimes even an Einstein may miss it, because it is not a question of cleverness, intelligence -- it is a question of clarity, not cleverness. Clarity is different. Cleverness is a way of being cunning with reality; it is cunningness. Clarity is completely different; it is not cunningness, it is innocence, child-like. You don't have a mind, the window is completely open. You don't have any ideas, because a mind filled with ideas loses its clarity; it is just like a sky filled with clouds. A mind filled with thoughts is not transparent, it is a junkyard. And through that junkyard, you cannot come to realize what reality is. One has to clean oneself. A deep cleansing is needed. One has to pass through many meditations so that, by and by, your mind becomes clear, like a clear sky with no clouds. So it is not a question of intellectual understanding, it is a question of a different type of being, a being who is clear, like a clear sky.

The second thing to remember is that a religious mind never goes beyond the moment, because the moment you go beyond the moment you have started working through the mind. The future is not here, so how can you look at it? You can only think about it. You can only think about the future, you cannot see it. Only the present moment can be seen, it is already here. So the religious mind lives in the moment; you cannot force the religious mind to go beyond the moment, because the moment the religious mind thinks about the future, it is no longer religious. Immediately the quality of the mind has changed. The religious mind exists here and now, and that is the only way to exist. If you think about the future, the moment that is not here, you are already in the trap of the mind and you have allowed thoughts to form. In the present there is no thought. Have you ever observed this? Right now, how can thought exist? No thought ever exists in the present, it always exists in the future or in the past. Either you think of the past -- then there is imagination; or you think of the future -- then there is logic. How can you think of the present? You can only be. And the moment is so subtle, so small, so atomic, that there is no space for any thought to exist in it. Thought needs space, needs room, and in the present there is no room for thought. Only being can be there. So whenever you are in the present, thinking stops, or, if you stop thinking you will be in the present. A religious mind is not concerned about the future, is not concerned about what happened in the past. It lives in the moment and it moves from moment to moment. When this moment disappears, another

moments comes: the religious man has moved into it. He is riverlike.

The very, very deep thing to be remembered is that a religious mind, a religious man, a religious being, is always a process, he is always moving.

Of course, the movement is unmotivated. It is moving not for any goal, it simply moves -- because movement is the nature of reality. Movement is the nature of reality, it moves with reality, just as somebody floats with the river. He moves with the river of time. Each moment he lives, and moves. He is not doing anything, he simply lives the moment. When the moment has gone, another comes: he lives that moment. A religious man has a beginning but no end; awakening has a beginning, but no end -- it goes on and on and on.

Just the opposite is the case with ignorance -- ignorance has no beginning, but an end. Can you say when your ignorance started? It has no beginning. When did Buddha's ignorance start? It had no beginning, but it had an end. It ended on a certain full-moon night, twenty-five centuries ago. Ignorance has an end, but no beginning; enlightenment has a beginning, but no end. And that's how the circle becomes complete. When an ignorant man becomes enlightened, the circle is complete.

Ignorance has no beginning, but has the end; enlightenment has the beginning, but has no end. Now the circle is complete. Now here is the perfect being whose circle is complete.

But this perfection doesn't mean any "staticness", because enlightenment has no end; it goes on and on and on, for eternities, forever.

Now, try to understand this beautiful seedlike story.

AN EX-EMPEROR ASKED THE MASTER GUDO:
WHAT HAPPENS TO A MAN OF ENLIGHTENMENT AFTER DEATH?

If he had asked philosophers they would have supplied many answers. The scriptures are full of answers.

What happens to an enlightened man after death? Buddha was asked the same question again and again, and he would simply laugh sometimes. Once it happened that it was evening and a small earthen lamp was burning near Buddha. Somebody asked the question, "What happens to a man of enlightenment after death?" Buddha put the flame out, and asked, "What happens now to the flame which is no more? Where has it gone? Where is it now? Just a moment before it was here, now where has it gone?" The same thing happens to the man of enlightenment.

This is not an answer. The man must have gone unsatisfied, feeling that Buddha was avoiding the question.

Those who have known have always avoided, but those who don't know, they have many answers. Scholars, pundits, you ask them and they will supply man answers. You an choose any of your liking.

GUDO REPLIED: HOW SHOULD I KNOW?

You are asking something of the future, and I am here and now. For me there is no future. Only this moment exists, there is no other moment. You are talking about death, death of an enlightened person, somewhere in the future, or somewhere in the past. What happened to Buddha?

That's why Gudo said: HOW SHOULD I KNOW? He means: I am here and now; no past is meaningful for me, no future. He is saying: Look at me right now. The enlightened being is before you. He is saying: Look at me. Why are you concerned?

It happened once that a man came to meet Gudo -- he was a very famous master -- and the man was very old, nearabout ninety. He belonged to a particular Buddhist sect. And he said, "I have come from very far, and my life is almost coming to an end, and I have always been waiting for a chance to meet you" -- because Gudo was known all over the country as the master of the emperor -- "before I die I have come to you because I have to ask you one question. For almost fifty years I have been studying the scriptures, and I have come to know everything. Only one thing disturbs me. In my scriptures it is written that even trees and rocks will become enlightened. That I could never understand. Trees and rocks?" Gudo said, "Tell me one thing. Have you ever thought about yourself? Can you become enlightened, or not?" The man said, "It is strange, but I must confess that I never thought about it."

Trees and rocks and how they can become enlightened -- he had been thinking about this for fifty years!

And he had come from far away to ask this question of Gudo, and he had never thought about himself.

People talk about death, now knowing that right now they are alive. Life is here, first know it. Live it totally! Why do you talk about death?

People talk about what will happen after death. It would be better to think about what is happening to you right now, after birth. And when death comes, we will meet it. First meet life that is here now; and if you can meet life, you will become capable of meeting death also. One who can live rightly will die rightly. One who has lived a total, rich life of moment-to-moment moving, living, awareness, consciousness, will of course, when death comes, do the same with death. He will live it, because he knows the quality of how to live in the present. When death becomes the present, he will live it. But people are more concerned about death, less concerned about life. But if you cannot know life, how do you suppose that you will be able to know death? Death is not separate from life, it is the very culmination of it. If you miss life, you will not be able to see death. Death will come, but you will be unconscious.

That is what is happening. People die in a deep unconsciousness, a coma. They live their whole life in unconsciousness, and when you treated life with unconsciousness, how do you suppose that you will be able to be conscious before death? Death will happen in a single moment, and life is a seventy or eighty-year process. If you could not even become aware in eighty years, if eighty years were not enough for you to become conscious, how will you be able to in one second? Only a person who has lived moment to moment will be able to see death, because when he has lived life moment to moment, death cannot escape him. He has the clarity, such intense clarity, that even in a single moment, when death comes and moves, he will be able to see it. One who has been able to see life, will automatically be able to see death -- and then one knows one is neither life nor death. One is just the witness.

When a person asks what happens to a man of enlightenment after death he himself is not enlightened. He is asking from his deep ignorance, so it is difficult to answer. It is just like a blind man asking what happens when the sun rises in the morning. How to explain that to him? How to make the communication? It is impossible.

It once happened that a man was blind, not only blind, he was a great philosopher. The whole village was disturbed by him, because he proved logically that there is no light. He said, "I have hands. I can touch and feel. So show me where light is. If something exists, it can be touched; if something exists, it can be tasted; if something exists, and you hit something against it, I can hear the sound.

And the villagers were very disturbed, because they couldn't gather any proof. He had four senses and he said, "I have four senses. You bring light before me and I will see through my four senses whether it is there or not. And they said, "Because you are blind, you cannot see." He laughed and said, "It seems that you are dreaming. What are eyes? And how can you prove that you have eyes and I don't have? You tell about your light, what it is. Explain it to me." They couldn't do that. It was impossible. But they felt very depressed, because this man was blind and they had eyes, and they knew what light was. But how to explain to a blind man?

Then buddha came to the town. They all took this mad philosopher, the mad blind man, to Buddha and they asked Buddha, "You try to explain to him, we have failed. And this man is something: he has proved that light is not there because it cannot be touched, cannot be smelled, cannot be tasted, cannot be heard. So how can it exist? Now you have come, you can explain to him." Buddha said, "You are fools! Light cannot be explained to a blind man. The very effort is absurd. But I know a man who is a great physician. You take this man to him, and he will treat his eyes."

The man was taken to the physician, his eyes were treated. He was not really blind. Within six months he started seeing. Then he cam running to Buddha, who was now in another town. He fell at his feet and he said, "Yes, now I know. Light is. Now I know why those poor villagers could not prove it, and now I also know that you did well to send me to a physician. I needed treatment -- not philosophy, not theories about light.

When an ignorant person asks, "What happens to an enlightened person after death?" leave it. Even, "What happens to an enlightened man while he is alive?" cannot be explained. CANNOT be explained. What has happened to me? How can I explain it? No possibility. It is impossible -- unless you start seeing, unless your eyes open. Unless you are changed, nothing can be explained. the communication is not possible, because enlightenment is a totally different quality of being, and you are completely blind to it. You can believe that I am enlightened, but you cannot see it. That belief will help, because that belief will allow you to remain open. That trust will help, because you can deny, you can say, "No, I cannot believe. How can I believe? How can I trust when I don't know?" That will close you: then there is no possibility.

That's why religion insists on trust, SHRADDHA. The blind man can only believe and trust when people say that light exists. And if he trusts, then there is a possibility. If he does not trust, then he will not even allow a treatment. He will say, "What are you doing? There is no light, and there are no such things as eyes. I don't believe you, so please don't waste your time, and don't waste my time.

It is impossible to communicate from one plane to another plane; it won't function at all. You have to rise up to another plane of being; only then, suddenly, can you see. And when you see and experience, then the trust is fulfilled. But before you see, one has to have faith, to have trust, just to allow the transformation.

GUDO REPLIED:
HOW SHOULD I KNOW?

Death has not come yet. When it comes, it comes. Then I will know and I will inform you, but right now I don't know.

An enlightened person will not give you theories. He would like to give you insight, not theories. Insight is a deep phenomenon with you; theory is just borrowed. He could have replied, because there are theories about what happens to the enlightened man. Some say he reaches to a plane called MOKSHA, where he lives for ever and ever. Some are more colorful, they say he goes to the kingdom of God and lives with God for ever and ever, just like Jesus sitting by the throne of God, on the right hand, with angels dancing and singing and celebrations going on and on. There are millions of theories. But they are all created by the theologians to console people. You ask -- so somebody has to give you the answer.

But not enlightened people: they have remained silent about it. They are not concerned at all. Jesus says: Consider the lilies of the field. They exist only here and now. They don't bother about the tomorrow; the tomorrow will take care of itself.

Somebody brought the New Testament to a Zen master, and he read a few sentences from it -- particularly this sentence: Consider the lilies in the field. They toil not, they don't think of the morrow, and they are so beautiful in the here and now that even Solomon, the great emperor, in his peak glory, was not arrayed in such beauty. When he read this the Zen master said: "Stop! Whosoever said this is a Buddha." He didn't know about Jesus, he didn't know about Christianity. Christianity had reached Japan just a few days before. The master said: "Stop! No need to say anything more. Whosoever said this is a Buddha."

All enlightened persons have insisted on remaining in the moment. That's why Gudo said, "How should I know?"

THE EX-EMPEROR SAID: WHY? -- BECAUSE YOU ARE A MASTER.

From a master we expect answers, but in fact, a master never gives you an answer, he simply destroys your question. There is a vast difference between these things. From a master we expect answers to our questions, but if the questions are foolish, the answers cannot be better. How can you answer a foolish question in a wise way? The very question is foolish. Somebody comes and asks: "What is the taste of the color green?" It is absurd, because there is no relationship. But the question looks perfect, linguistically it is perfect. You can ask: "What is the taste of the color green? There is no error in the language, in the formulation.

The same is the case, for many reasons, when somebody asks: "What happens to an enlightened person when he is dead?" First, he is never dead. An enlightened person is one who has come to know the eternal life. He is never dead. Second, an enlightened person is no longer a person. His ego is dissolved, that's why he is enlightened. So, in the first place, he is never dead; in the second place, he is already dead, because he is no more.

Buddha moved about for forty years after his enlightenment, but in those forty years, while he was wandering from village to village, talking to people continuously, giving them whatsoever he has attained, it is said that he never uttered a single word and he never took a single step. What does this mean? It is rightly said that he never uttered a single word, because he was no more. How can you utter a word when you are not? It was as if existence itself, not Buddha, uttered those words, because now buddha was no longer a person, just the name remained, utilitarian, functional. Otherwise there was no need for it. He never took a single step, but he was wandering and wandering. The whole province of Bihar is called "Bihar" because of his wanderings. Bihar means the wandering, and because he was wandering there, the whole province is known as Bihar. But it is said that he never took a single step -- and it is right, absolutely right -- he never took a single step.

I tell you: In continuously talk to you but I have not uttered a single word. When the ego is not there, who can utter? Then what is happening when I am talking to you? It is just like a breeze passing through the trees; it is just like a spring moving towards the river; it is just like a flower opening. But I am not there. And the flower cannot claim that it opened itself. The breeze cannot say, "I pass through these trees," because the breeze has no ego to say it. The river cannot say, "I am moving towards the ocean." The river moves, but there is nobody who is moving. I talk to you, but I have not uttered a single word.

But how to communicate these things? An enlightened person is already dead; the past has disappeared, the center is no longer there. Now he is nowhere -- he exists everywhere. Now he is one with the whole, the wave has lost itself into the ocean. So, when you see Buddha standing there, that body is just a contact point, that's all. Nothing else. It is just like an electricity plug. If you plug in there the energy moves; otherwise the energy is everywhere. So, when Buddha is standing there, he is just a contact point for the cosmos. He is no longer there, he is just a passage, just an anchor into this world. And when the anchor is lost, that's when Buddha's body will drop.

You ask, "What happens?" When a wave is no more, what happens? It becomes the ocean. When a Buddha is no more, the body disappears like the wave has disappeared, Buddha is already dead, that's why he is a Buddha; and secondly, he can never die, because once the ego is lost, the eternal life is attained. Now Buddha is not anywhere: he is everywhere. When you don't have a center, the whole existence becomes your center.

The question is foolish. It looks logical, meaningful, but it is foolish. That's why Gudo replied: HOW SHOULD I KNOW? Many things are implied. Gudo is saying: I am not. Who should know? When the wave disappears in the ocean, how should I know?

THE EX-EMPEROR SAID:
WHY? -- BECAUSE YOU ARE A MASTER.

We expect answers from a master, but answers are given by teachers, not by masters. Masters simply destroy your mind; even if it appears that they are answering you, they never answer. They are elusive. You ask something, they talk about something else. You ask about A, they talk about B. But they are very persuasive, seductive. They talk about B and they convince you that, yes, your question is answered. But your questions are foolish, they cannot be answered, they are irrelevant. So a master never answers the questions. He gives you the feeling that he is answering you, but he is simply trying to pull the earth from beneath your feet. The whole effort is for your mind to fall, to collapse. If you can be near a master for a little while, you will collapse. He is a chaos; you will be pulled down completely. Neither questions nor answers will be there. Only then, when silence exists in you, has a master succeeded with you.

Answers will fill your mind again, so how can a master give you answers? They will be theories, they won't allow you to enter into reality. A master really cuts away your questions until, by-and-by, you stop asking, and when the moment of no asking comes, only then is the answer given. But that answer is not verbal; that answer is from his very being. Then the master pours himself into you. He is the vehicle, and the whole pours through him into you.

WHY? -- BECAUSE YOU ARE A MASTER.

We think that a master must be very knowledgeable, that he must know everything. In fact a master knows nothing: he has attained to perfect ignorance, because only ignorance can be innocent, knowledge never. Knowledge is always cunning, it can never be innocent. Perfect ignorance. He does not know anything. Knowledge has dropped. He is, but he is not a knower, and whatsoever he says is out of his innocence, not out of his knowledge. He can say millions of things, because innocence is so potent. He can go on and on for years -- for forty years Buddha talked. Now scholars say that it seems impossible for one man to talk for forty years -- and about so many things. It seems a difficult thing for them because they don't know that innocence is inexhaustible. Knowledge will be exhausted. If I know something, it is limited, then I cannot go on and on and on. And I tell you that if you are ready, I can go on and on for eternity, because it is not out of knowing, but out of perfect ignorance.

Perfect ignorance is not your ignorance: your ignorance is not perfect. You know -- in fact you know too much. You cannot find an ignorant person who doesn't know. He may know less, more, but he knows; he may know wrongly or rightly, but he knows. Even an idiot knows, and insists that he knows rightly. Only an enlightened man denies that he knows. Said Socrates: "When I was young, I knew many things, in fact I knew all. Then I became a little more mature and I started feeling that I didn't know much, in fact, very

little. And when I became very, very old then I understood the whole thing. now I know only one thing: that I don't know."

While he was young he knew many things.... Youth is arrogant. Only immature persons are knowledgeable; maturity is like ignorance, it doesn't know. Or it knows only that it doesn't know.

GUDO REPLIED:
HOW SHOULD I KNOW?

THE EX-EMPEROR SAID:
WHY? -- BECAUSE YOU ARE A MASTER.

Answers are expected. He must know. If he doesn't know, then who else will know?
And beautiful is Gudo -- said he:

YES, SIR, BUT NOT A DEAD ONE!

I am a master, but not a dead one. Wait. When I am dead, then I will say what happens when an enlightened person dies. I am yet alive and you ask me about death. It has not happened, so how should I know? When it happens, I will report to you.

It never happens to an enlightened man. Gudo is really clever. It never happens to an enlightened man. Only ignorant people die. Only the egos die. When there is no center inside you, who can die? How is death possible? Death is possible to the ego, to the self. How can death happen to the no-self? All the enlightened people through the ages have been saying only one thing: Die to the ego so that you can attain to the eternal. Let the ego die, then there will be no death for you, you become deathless.

The Grass Grows By Itself

Chapter #8
Chapter title: A Field Dyed Deep Violet

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NINAGAWA-SHINZAEMON, A LINKED-VERSE POET, AND DEVOTEE OF ZEN, DESIRED TO BECOME A DISCIPLE OF THE REMARKABLE MASTER, IKKYU, WHO WAS ABBOT OF THE DAITOKUJI IN MURASAKINO -- A VIOLET FIELD.

HE CALLED UPON IKKYU, AND THE FOLLOWING DIALOGUE TOOK PLACE AT THE TEMPLE ENTRANCE.

IKKYU: WHO ARE YOU?
NINAGAWA: A DEVOTEE OF BUDDHISM.

IKKYU: YOU ARE FROM?
NINAGAWA: YOUR REGION.
IKKYU: AH. AND WHAT'S HAPPENING THERE THESE DAYS?
NINAGAWA: THE CROWS CAW, THE SPARROWS TWITTER.
IKKYU: AND WHERE DO YOU THINK YOU ARE NOW?
NINAGAWA: IN A FIELD DYED DEEP VIOLET.
IKKYU: WHY?
NINAGAWA: MISCANTHUS, MORNING GLORIES, SAFFLOWERS, CHRYSANTHEMUMS, ASTERS.
IKKYU: AND AFTER THEY'RE GONE?
NINAGAWA: IT IS MIYAGINO -- THE FIELD OF AUTUMN FLOWERING.
IKKYU: WHAT HAPPENS IN THAT FIELD?
NINAGAWA: THE STREAM FLOWS THROUGH, THE WIND SWEEPS OVER.

AMAZED AT NINAGAWA'S ZEN-LIKE SPEECH, IKKYU LED HIM TO HIS ROOM AND SERVED HIM TEA.
THEN HE SPOKE THIS IMPROMPTU VERSE:
I WANT TO SERVE
YOU DELICACIES.
ALAS! THE ZEN SECT
CAN OFFER NOTHING.

AT WHICH THE VISITOR REPLIED:

THE MIND WHICH TREATS ME
TO NOTHING IS THE ORIGINAL VOID --
A DELICACY OF DELICACIES.

DEEPLY MOVED, THE MASTER SAID:
MY SON, YOU HAVE LEARNED MUCH.

Poetry is closer than theology to religion, imagination nearer than reason. And, of course, religion transcends both -- it is neither.

But through logic, to drop into the abyss of religion is a little bit difficult, because logic has a rigidity about it. It is not flexible; it is closed, not open; it has no windows, no doors, to go out of itself. It is like a grave. One can die within it, but one cannot move into a living process, one cannot become more alive through it. Logic is a straitjacket, a prison.

Poetry is closer to religion, because it is more flexible, liquid, more flowing. It is not religion, but you can drop out of it more easily than from logic. It has openings -- doors and windows -- and fresh winds can always reach into the deepest core of the heart of a poet. Poetry is not rigid; you can drop out of it, if you like; it will not cling to you. And, because it is imaginative, it can stumble, even unknowingly, upon the unknown. It goes on groping in the dark -- it IS a groping in the dark -- and it goes on groping, it goes on searching. It is always ready to move into any new dimension.

Logic is resistant: you cannot find more orthodox people than logicians. They will never listen to a new dimension opening, they will not even look at it. They will simply say it is not possible. All that is possible, they think, is already known; all that can happen has already happened. They are always suspicious of the unknown.

The heart of the poet is always in love with the unknown. He goes on groping in the dark for something new, something original, something untasted before, something unlived, unexperienced. A poet gropes. And sometimes he can stumble upon the unknown, he can fall into the abyss of religion.

Poetry is metaphoric, metaphorical, it lives through metaphors. The same is the language of religion. Of course, when a metaphor is used in a poetic way, it means one thing; and when it is used in a religious way, it means something else. But both use metaphors. There is a meeting ground. Their meanings may differ, but their methods are of the same family. They look like twins. Vast is the difference within, but at least in form, at the surface, they are more alike than logic and religion. Because of this likeness religion has always spoken in the way of the poet: Upanishads, Vedas, Kabir, Meera, Zen poets....

Zen poets have written beautiful haikus, so condensed that a vast poetic world becomes like a seed in the haiku. Sometimes they are very simple, you cannot even catch the significance immediately. But if you ponder over them, meditate upon them, then, by and by, the small haiku becomes a door. A few days before I was reading Basho's famous haiku. It is very small, but if you meditate upon it, suddenly a door opens.
The haiku is:
Old pond
frog jump-in
water-sound.

Just visualize it -- an old pond, very ancient, a frog jumps in, the water-sound. Finished. Nothing more to say. A whole situation condensed. If you meditate on it, suddenly you will feel a silence surrounding you. Something will change within you. It is objective art.

Zen poets, Sufi mystics, Hindu saints, have all spoken in the language of poetry, and even if sometimes Buddha and Mahavira and Jesus don't speak in the language of poetry, the poetry is still there, whether they speak in it or not. If you listen to them, you will feel a certain poetic quality underneath their words. Their prose is only on the surface. The form is of prose, but the spirit is of poetry. In fact, one who is enlightened cannot do otherwise. If he must speak in prose, he can; but he cannot avoid poetry. The poetry will be there just beneath the surface -- if you have a little insight, you will see it; it is vibrant and alive there. Religion and poetry have the same language: their words differ, but somewhere they have a meeting point. And that meeting point is the subject of this story.

A poet comes to meet a Zen master. He must have been a very great poet, because only the highest and greatest poets can have a meeting ground with the mystic. Each and every poet will not have that, because where the poetry becomes ultimate, there is the first step of mysticism. Where the poetry ends, culminates, reaches its peak, its GOURISHANKAR, becomes the Everest, there is the first step of the temple of the mystic. The highest poetry is the lowest mysticism -- there is the meeting point. So only very great poets can attain to the height where a Zen master will have to say: MY SON, YOU HAVE LEARNED MUCH.
Now we should enter into this story.

NINAGAWA-SHINZAEMON, A LINKED-VERSE POET, AND DEVOTEE OF ZEN, DESIRED TO BECOME A DISCIPLE OF THE REMARKABLE MASTER, IKKYU, WHO WAS ABBOT OF THE DAITOKUJI IN MURASAKINO -- A VIOLET FIELD.

This has always been my feeling: that the greatest of the poets cannot avoid religion; they have to come into it, because poetry leads to a certain point, and beyond that is religion. If you persist in being a poet, you will become religious. You can remain a poet only if you have not travelled the whole extent of it. So only small poets can remain poets: great poets are bound to move into religion. You cannot escape it, because a certain point comes where the poetry ends and religion begins. If you follow up to that extent, where will you go? At that moment poetry converts itself into religion. One has to follow.

The same thing happens to a logician, to a scientist, but in a different way. With a scientist also, if he persists, goes on and on and on, there comes a moment where he feels there is a cul-de-sac, the road moves nowhere. Now there comes an abyss, there is no more road ahead.

It is different with a poet: there is a road ahead, but now it is no longer of poetry. His road automatically converts into the road of religion. But for a scientist, a logician, or a philosopher, it happens in a different way. He comes to a cul-de-sac, the road simply ends. It goes no further, there is no road, just a precipice, an abyss.

This happened to Albert Einstein in his last days. It can happen only to the greatest. The lesser minds on e same road never reach to the cul-de-sac point. They die somewhere on the road believing that the road was leading somewhere, because there was still road ahead of them. The conversion happens only to the greatest. In the last days of Albert Einstein's life, he started feeling that his whole life had been a wastage. Somebody asked him, "If you are born again, what would you like to be?" He said, "Never again a scientist. I would rather be a plumber, but never again a scientist. Finished!" In the last days, he started thinking about God, or the ultimate meaning of life, the mystery of mysteries, and he said, "The more I penetrated into the mystery of existence, the more and more I felt that the mystery is eternal, unending, infinite. The more I came to know, the less I became certain about my knowledge."

The mystery is vast, it cannot be exhausted. This is what a concept of God is: the mysterious, the vast, that which cannot be exhausted. You can know, and know, and know, and still it remains unknown. You move into it, and go in, and in, and in, and still you are moving on the periphery. You go on dropping into

it, but there is no bottom to it. You can never exactly reach to the center of the mystery. The moment never comes when you can say: I have known all. Nobody has said that, except fools. A wise man starts feeling more and more ignorant, only fools gather a few things from here and there, and start thinking that they know. Only fools are knowers, claimers of knowledge.

Even in a scientific search the moment comes when the road leads nowhere. Then, suddenly, there is a jump. A poet can move into religion without any jump, he can simply slip, the roads are linked together. But a scientist has to take a jump: a total about-turn, three hundred and sixty degrees. He has to go completely upside down, inside out, outside in. But a poet can simply slip, like a snake slipping out of his old skin. That's why I say that poetry is closer to religion.

This man, Ninagawa, must have been a very, very great poet; hence he became interested in Zen, meditation.

If poetry does not lead you to meditation, it is not poetry. At the most, it may be a clever composition of words, but there will be no poetry in it. You may be a good linguist, a good composer, a good grammarian, one who knows all the rules about how to write poetry, but you are not a poet -- because poetry in its deepest core is meditative.

A poet is not a composer: a poet is a visionary. He doesn't compose, the poetry happens to him in certain moments -- those moments are of meditation. In fact, when the poet is not, then the poetry happens. When the poet is completely absent, suddenly he is filled with something unknown, unasked for; suddenly something of the unknown has entered into him, a fresh breeze has come into his house. Now he has to translate this fresh breeze into language -- he is not a composer, he is a translator. A poet is a translator: something happens inside his being and he translates it into language, into words. Something wordless stirs within. It is more like a feeling, and less like a thought. It is less in the head, and more in the heart.

A poet is very courageous. To live with the heart takes the deepest courage. The word'courage' is very interesting It comes from a Latin root COR, which means the heart. The word courage comes from the root'cor'. Cor means the heart -- so to be courageous means to live with the heart. And weaklings, only weaklings, live with the head; afraid, they created a security of logic around them; fearful, they close every window and door with theology, concepts, words, theories -- and inside them they hide.

The way of the heart is the way of courage. It is live in insecurity; it is to live in love, and trust; it is to move in the unknown; it is leaving the past and allowing the future to be. Courage is to move on dangerous paths: life is dangerous and only cowards can avoid the danger. But then, they are already dead. A person who is alive, really alive, vitally alive, will always move into the unknown. There is danger there, but he will take the risk. The heart is always ready to take the risk, the heart is a gambler, the head is a businessman. The head always calculates -- it is cunning. The heart is non-calculating.

This English word'courage' is beautiful, very interesting. To live through the heart is the meaning: a poet lives through the heart. And, by and by, in the heart he starts listening to the sounds of the unknown. The head cannot listen; it is very far away from the unknown. The head is filled with the known.

What is your mind? It is all that you have known. It is the past, the dead, that which has gone. Mind is nothing but the accumulated past, the memory. Heart is the future, heart is always the hope, heart is always somewhere in the future. Head thinks about the past; heart dreams about the future.

And I tell you that the present is nearer to the future than to the past. That's why I say that the poet is nearer to religion. Philosophy, logic metaphysics, theology, science, all belong to the past, the known; poetry, music, dance, art -- all the arts -- belong to the future.

Religion belongs to the present, and I tell you that the future is nearer to the present than to the past, because the past is already gone. The future is to come. The future is yet to be. The future has yet the possibility. It will come; it is already coming Every moment it is becoming the present, and the present is becoming the past. The past has no possibility, it has been used. You have already moved away from it -- it is exhausted, it is a dead thing, it is like a grave. The future is like a seed; it is coming, ever coming, always reaching and meeting with the present. You are always moving. The present is nothing but a movement into the future; it is already the step that you have taken; it is going into the future. Poetry is concerned with possibility, hope, drams; it is nearer.

This man, Ninagawa, must have been a great poet. Why do I say he must have been a great poet? -- I have not read his poetry, I don't know what he wrote. But I say he must have been a great poet, because he became interested in Zen. And not only that -- he DESIRED TO BECOME A DISCIPLE OF THE REMARKABLE MASTER, IKKYU.

To be interested in Zen is not enough unless you become a disciple. To be interested in religion is not

enough -- it is good, but it doesn't go very far. Interest remains a curiosity, interest remains mental, unless you take a jump into commitment, unless you become a disciple.

To become a disciple is a great decision. It is no ordinary decision, it is a very difficult, almost impossible decision. I always say that to become a disciple is the most impossible revolution. Because how can one trust another? How can one leave his life in the hands of another? It is the most impossible revolution, but it happens, and when it happens, it is beautiful, there is nothing like it. But only those who are very courageous, almost daredevils, only they can take the step. It is not for cowards. It is not for head-oriented people. It is for those who live in the heart, for those who have courage, for those who can risk. This is the greatest gamble ever because you risk your total life, you give yourself to somebody. You don't know who he is, you cannot know. You may feel certain things, but you can never be certain about the master. Always a doubt remains. In spite of the doubt, one has to take the jump. The doubt cannot be satisfied. No. You can hide it, but you cannot convince the doubting part -- how can you convince it? You have to be with the master, only then will the doubt disappear. Before it is not possible. Only experience will help it to disappear. So how can you convince it?

The mind always hesitates. People come to me and they say that they are hesitating, they are fifty-fifty, what to do? Should they wait? If they wait, they can wait forever, because if they think that they will take the jump only when the mind is a hundred percent certain, convinced, then they will never take it. Because the mind can never be a hundred percent for something -- that is the nature of the mind. It is always divided, fragmented; t can never to total. That is the difference between heart and mind. Heart is always total, mind is always divided. Mind is the division of your being: heart is the undivided being.

Discipleship is of the heart. The mind goes on rambling and talking and doubting and being suspicious. In spite of that, in spite of the chattering mind, one takes the jump. I say "in spite of that". That is the only way -- you simply don't listen to the mind. You simply move beneath the mind, reach the heart, and ask the heart. Discipleship is like love, it is not like a business partnership. It is not a bargain. You simply give, without knowing whether something is going to happen or not. Whether you will receive anything back, you don't know. You simply give. That's why it is courage.

He was not only interested in Zen, he was a devotee. He loved it. Interest, curiosity, enquiry, is of the mind, devotion is of the heart.

... DESIRED TO BECOME A DISCIPLE. What is becoming a disciple? What does it mean? It means: I have tried, and failed; I have searched and couldn't find; I have done all that I could do, and I have remained the same. No transformation has happened to me. So I surrender. Now, the master will be the deciding factor, no me. I will simply follow him like a shadow. Whatsoever he ways I will do. I will not ask for proofs. I will not ask that he should first convince me. I will not argue, I will simply follow -- in deep trust.

The mind may still go on about: "What are you doing? This is not good. This will not lead anywhere, this is foolish, this is mad." The mind will go on saying this, but, once you have taken the decision to be a disciple, you don't listen to the mind, you listen to the master. Up to now you have listened to your own mind, the ego, from now onwards, you will listen to the master, now the master will be your mind. This is the meaning of discipleship: you will put yourself aside and allow the master to penetrate into the deepest core of your being. You are no more. Now only the master is. To be a disciple means to be a shadow, to put your ego completely aside.

HE CALLED UPON IKKYU, AND THE FOLLOWING DIALOGUE TOOK PLACE AT THE TEMPLE ENTRANCE.

Zen stories are very, very meaningful: no word is there unnecessarily, not even a single word.

... THE FOLLOWING DIALOGUE TOOK PLACE AT THE TEMPLE ENTRANCE. First, the word 'dialogue'. Dialogue is not just talking, it is not discussing, it is not arguing, it is not a debate. A dialogue has a different quality. A dialogue is the meeting of two beings, meeting in love, trying to understand each other. Not trying to argue, not trying to discuss -- just a very sympathetic attitude. Dialogue is participating in the being of the other: two friends or two lovers talking with no antagonism inside, with no effort to prove yourself right, and the other wrong.

That happens while you are talking with people -- you go on and on in subtle ways, trying to prove that you are right. And the other goes on trying to prove that he is right. Then dialogue is not possible. Dialogue means trying to understand the other with an open mind. Dialogue is a rare phenomenon and it is beautiful, because both are enriched through a dialogue. In fact, while you talk, either it can be a discussion -- both

opposite to each other, a verbal fight, trying to prove that I am right and you are wrong -- or a dialogue, which is different. Dialogue is not posing against each other, but taking each other's hand, moving together towards the truth, helping each other to find the way. It is togetherness, it is a cooperation, it is a harmonious effort to find the truth. It is not in any way a fight, not at all. It is a friendship, moving together to find the truth, helping each other to find the truth. Nobody has the truth already, but when two persons start finding out, enquiring about the truth together, that is dialogue -- and both are enriched. And when truth is found, it is neither of me, nor of you. When truth is found, it is greater than both who participated in the enquiry, it is higher than both, it surrounds both -- and both are enriched.

Dialogue is the beginning between a master and a disciple; and it must happen at the entrance, otherwise going into the temple is not possible. Hence the words "at the entrance" -- it must happen at the gate. The first thing is the dialogue: if it doesn't happen, then there is no possibility of any disciplehood. Then Ikkyu would have said good-bye, at the very entrance, because there would be no need to invite the person into the temple, there would be no meaning in it. So sitting at the entrance, just sitting on the steps, this dialogue happened.

Ikkyu tried to feel the man. He had to feel the man, the potentiality, the possibility, the attitude. How deep was the enquiry? How deep was the urge to enquire? Was it just a curiosity? Was he just a philosopher, or really a devotee? Ikkyu was just trying to feel his being, and Ninagawa allowed it, he participated in it. He didn't become scared, he didn't try to defend, he didn't try to pretend to be something which he was not. He opened his heart to this man completely. He allowed this man to enter in him, to feel, because that's how a master has to decide whether you have come here accidentally, or you have really come.

The coming can be accidental -- somebody told you and you were passing by the road so you said, "Okay, there is time enough to go to the movie. Let us go and see who this master is."

If it is accidental then it is better to end the relationship at the entrance, because it will lead nowhere. If the mind is argumentative, if the mind is too filled with its own ideas, then you can become a student, but not a disciple. And a master is not a teacher, he is not in search of students, he is not running a school. He is creating a temple of the heart, he is making a shrine; he is bringing a holy, sacred phenomenon to the earth.

Ikkyu had to feel, and he felt him very deeply, and the man proved his mettle, he was authentic. He didn't react, he responded to the master, and whatsoever the master asked, he gave a total response to it. Those responses are beautiful, move slowly.

HE CALLED UPON IKKYU, AND THE FOLLOWING DIALOGUE TOOK PLACE AT THE TEMPLE ENTRANCE.
IKKYU: WHO ARE YOU?

That is going to be the whole search. "Who am I?" is all that religion is about. If you already know who you are, then there is no need to bother Or, if in your ignorance you have become identified with the name and the form, too identified, too filled with your name and form, then, too, you are not yet mature enough for a master like Ikkyu to accept you. You have to go to a lesser master, in fact, to a teacher who will teach you that you are not the name, and you are not the form, and you are not the body, and this and that, and create a philosophical soil into which a master can throw the seed. You need to go to some teacher. So the first thing Ikkyu asked was, "Who are you?"

Ninagawa said: A DEVOTEE OF BUDDHISM.

A very, very humble attitude -- non-claiming. He didn't say his name, that "I am Ninagawa -- you don't know? Have you not heard about the greatest poet in the country? Don't you read newspapers? What nonsense are you asking: Who are you? Everybody knows in the country, even the emperor."

Poets are very, very egoistical people. Poets, writers, novelists -- all have very crystallized egos. You cannot find more egoistical people than literary people. It is very difficult to have any dialogue with them. They already know. They can teach you, but they cannot be taught. Just because they can compose a few lines, just because they can write an article, or a novel, or a story, they start feeling very much that they are somebodies. In fact, a real poet will have no ego -- if a poet has a very crystallized ego, he is not a poet at all. Because he has learned nothing out of his poetry, he has not even learned this basic truth: that poetry descends only when you are not. So he must be composing, he must be doing something. Poetry can be a technique, so he may be a technician, but he is not a poet. He may be able to arrange beautiful words, in rhythm, he may follow all the rules, he may be perfect -- but he is not a poet. He may be clever, technically right, but deep inside, if the ego is still there, he does not know what poetry is, because poetry happens only

when you are not. In fact, a great poet will not claim that he is the creator of this poetry. How can he claim it? He was not when it happened.

It happened that when Coleridge -- one of the greatest poets -- died, he left almost forty thousand pieces incomplete. He would start a poem, write three lines, and then stop. Years would pass, and then suddenly one day he would add two more lines, then stop. Forty thousand incomplete poems! Just before he died, somebody asked, "What have you been doing? These are such beautiful things, why don't you complete them?" He said, "How can I complete them? I never wrote them, they came. When they come, they come; when they don't come, they don't come. What can I do? They cannot be pulled, they cannot be forced to come. I don't know from where they come: out of the blue a line descends. Sometimes the whole poem comes in succession, sometimes not, and nothing can be done because I don't know from where they come. In fact, when they come I am not. I am so dazed, I become just a void. So how can I complete them?"

That's why ancient poems exist without any signature. Nobody knows who wrote them. Who wrote the Upanishads, the greatest of poems -- who wrote them, nobody knows. The authors never signed them, they never signed them because they felt so humble. They were not the makers, not the creators.

When Ninagawa was asked, "Who are you?" if he had been just like other poets, ordinary poets and writers and authors, too filled with their own egos, he would have said something like, "You don't know that I am a Nobel Laureate, a Nobel Prize winner, and that the emperor has praised me and appointed me as the royal poet?" No, Ninagawa said: A DEVOTEE OF BUDDHISM. He didn't talk about poetry, he didn't talk about his famous name, he didn't talk about himself at all. He simply said: A DEVOTEE OF BUDDHISM -- a devotee of Buddha. A devotee -- that showed that he was there because of his heart, because of his love. He was there not because of his reasoning, he was there because of his feeling. Just a devotee.

IKKYU: YOU ARE FROM?
NINAGAWA: YOUR REGION.

A beautiful metaphor. In fact he was from the region, from the same part of the country, from where Ikkyu came. But he was not talking about that. He was talking about the inner region, the inner search: "Maybe you are far ahead, maybe you have reached, and I am just a beginner, but I belong to the same region, the search is the same. I am a fellow traveller." Once your heart is filled with the urge to know the truth, you become a fellow traveller of all the Buddhas. They have reached: you will reach. Maybe it will take many, many lives, but that makes no difference -- you have started on the path. You may be just at the beginning, but now you are a fellow traveller.

Says Ninagawa: YOUR REGION.

I belong to the same part of the world to which you belong. IKKYU: AH. AND WHAT'S HAPPENING THERE THESE DAYS?

He goes on poking at him, provoking him, maybe he is just a pretender trying to deceive, saying beautiful things learned somewhere, borrowed. He may have been a scholar of Zen classics where such dialogues are given. But he cannot escape Ikkyu. If he is a pretender, he will fall somewhere or other.

AH. AND WHAT'S HAPPENING THERE THESE DAYS?

Ikkyu brings him back and back. He understands what Ninagawa is saying, what he means by "your region", but he doesn't allow it for a moment. So he says, "What is happening there these days? Who has become the prime minister there? Whose wife has moved with whom? Some rumor, some gossip; what is happening there? Some events must have taken place -- somebody died, somebody got married. Events -- what is happening there?"

NINAGAWA: THE CROWS CAW, THE SPARROWS TWITTER.

Prime ministers, ministers, and their world, politics, the market, economics, are not real history. They are just accidents; they happen on the periphery. They are not part of eternity, they happen in time. What is eternal is the only news for those who know, and what is accidental is the only news for those who don't know.

NINAGAWA: THE CROWD CAW, THE SPARROWS TWITTER.

This is the eternal news, which has always been happening and is happening still. Summer and winter, nature flows, and clouds come and go. This is eternity. In the morning the sun rises, and in the evening the

sun sets, still. And in the night there are stars in the sky with their subtle music. This is all. That is the real news. The crows don't bother who has become the prime minister, and the sparrows don't pay a single, a single bit of attention to the world of events. Only man is filled with this junk.

Henry Ford has said, "History is bunk." It is rare for something like this to come from a very rich man, but it is true. What does it matter whether Napoleon wins or is defeated? Who rules? The eternal moves, not even aware that these things are happening. What is Ninagawa saying? He is saying it is always the same; THE CROWS CAW, THE SPARROWS TWITTER.

AND WHERE DO YOU THINK YOU ARE NOW?
Ikkyu's hard -- from another dimension he attacks.

AND WHERE DO YOU THINK YOU ARE NOW?
NINAGAWA: IN A FIELD DYED DEEP VIOLET.

The temple was known as the violet field, Murasakino.

IKKYU: WHY?

Why do you call it that? You are in a field dyed deep violet. Why do you call it DYED DEEP VIOLET?

NINAGAWA: MISCANTHUS, MORNING GLORIES, SAFFLOWERS, CHRYSANTHEMUMS, ASTERS.

Flowers all over. Ninagawa doesn't say that this was the name of the temple -- violet field. Names belong to the memory, to the past, and the master was asking about the now. And now, all over, all around are flowers:

MISCANTHUS, MORNING GLORIES, SAFFLOWERS, CHRYSANTHEMUMS, ASTERS.

They were giving the whole place a deep violet color. When Ikkyu asked about the now, Ninagawa talked about the now.

Ikkyu is really impossible; he won't relax. He asks:

AND AFTER THEY'RE GONE?

These flowers are here now, okay, so you call it a deep violet color, a violet field. But soon these flowers will be gone, then what will you call it, after they are gone?

NINAGAWA: IT IS MIYAGINO -- THE FIELD OF AUTUMN FLOWERING.

This is to be understood. Clouds come and go -- these are two aspects of the same coin. Flowers flower, then disappear -- these are also two aspects of the same phenomenon. Absence and presence are not opposite: they are two aspects of the same thing. Now there are flowers, so it is called the violet field, and when the flowers are gone people will say that this is the field of the absence of these autumn flowers. It will still be the violet field, but from the other side, the absence.

It happened once that a Zen master loved his mother very much. In fact, before he became a Zen disciple, his father died. He wanted to become a Zen monk, but his mother said, "I am poor, and I am alone, and your father is dead." So he said, "Don't worry. Even when I become a monk, I will be your son and you will be my mother. I am not renouncing, you are not losing anything." So the mother allowed him to become a monk.

He loved the mother very much. He would go to the market to purchase things for her, and people would laugh. They would say, "We have never seen a monk purchasing things." Buddhist monks simply beg; and not only would he not be begging, he would be purchasing meat and fish, and people would simply ridicule him. This was too much.

Of course he was buying these things for his mother, not for himself; she liked them and she was not a nun or a religious person. Then the mother, seeing that people laughed, that the whole town laughed about a monk purchasing fish, became a vegetarian. And because people laughed about him purchasing things, she said, "Don't go. I will purchase them myself." He continued to be a devoted son.

Then one day he went to preach somewhere and the mother died when he was not there. He came just in time; the dead body was there and people were getting ready to take it to the cemetery.

He came near the body and said, "Mother, so you have left?" And he himself replied, "Yes, son, I have left the body." Then he said, "Don't be too worried, because soon I will also be leaving the body." Then he replied, from the mother's side, "Good, I will wait for you." And then he told the people, "I have said good-bye to my mother. The dialogue is over. The funeral is over. Now you can take the dead body." Somebody asked, "We cannot follow, what is the matter? To whom were you talking?" He said, "To the absence of my mother, because that is another aspect of her being." They asked, "But why were you answering?" He said, "Because she could not answer, so I had to do both. Absence cannot answer, so I had to answer from her side. But she is there, as she was before, only now she is in her absent aspect."

So when Ikkyu asked: AND AFTER THEY ARE GONE?

Ninagawa said: IT IS MIYAGINO -- THE FIELD OF AUTUMN FLOWERING. It is the same field, but in an absent aspect. Manifested or unmanifested, being or non-being, life or death, are two aspects of the same phenomenon. There is nothing to choose, and those who choose are stupid, and unnecessarily fall into suffering. Now amazed, Ikkyu asked the last question:

WHAT HAPPENS IN THAT FIELD -- when flowers are gone?

NINAGAWA: THE STREAM FLOWS THROUGH, THE WIND SWEEPS OVER. AMAZED AT NINAGAWA'S ZEN-LIKE SPEECH, IKKYU LED HIM TO HIS ROOM AND SERVED HIM TEA.

Remember, it is Zen-like, but it is not exactly Zen. He is a poet, and a very great poet of deep understanding, but the highest of poetry is just the beginning of Zen, the beginning of religion.

It is Zen-like stuff. He understands, he has a certain glimpse, he is open, he feels, he has groped in the dark and he knows a certain quality; through his own enquiry he has stumbled upon it. But still it is just a glimpse. Sometimes it can happen -- a dark night, a sudden lightning, and you have a glimpse. Then again there is darkness. This is what happens to the greatest poet: he is just on the boundary line from where he can have glimpses of the beyond. But they are glimpses. They are Zen-like.

When will they become Zen? They will become Zen only when they are no longer glimpses, but have become your very being. Then you live in them from moment to moment, they don't come and go. They have simply become your innermost being, the way you are. It is not like lightning, it is full noontide, it is day; the sun is high in the sky and remains there; there is no possibility of darkness coming again. It is not a glimpse, it has become part of you, you carry it wherever you go. The inner light is burning now -- you don't depend on accidents, you have settled in it, it has become your home.

Trying to reach reality through the head is just like someone trying to see through the ears. It is not possible. Ears can hear, but cannot see. Trying to reach reality through the heart is like trying to see with the hands. The hands cannot see, but they can still give a glimpse of what seeing can be.

A blind person, if he loves a woman, touches her face, feels the curves, touches the body, feels the roundness, the warmth and the marble-like texture, then through the hands comes a certain glimpse of seeing. Hands can give you a certain glimpse of seeing, not exactly seeing because how can hands see? They can only grope. But when you touch a face with closed eyes, you can feel the curves, the nose, the eyes, the way the face is.

A poet is like a hand, he feels the nature of reality with his hands. Certain glimpses come to him, Zen-like. And a real man of Zen is like eyes, he is not groping, he has no need to touch with the hand -- he can see.

AMAZED AT NINAGAWA'S ZEN-LIKE SPEECH, IKKYU LED HIM TO HIS ROOM AND SERVED HIM TEA. These are symbols showing that you are allowed -- come nearer and closer.

... AND SERVED HIM TEA. Tea is a Zen symbol which means awareness, because tea makes you more alert, more aware. Tea was invented by Buddhists and for centuries they have used tea as a help in meditation. And tea is helpful. If you take a cup of tea, strong, and then sit in meditation for at lest one hour you will not feel sleepy, and you can remain aware. Otherwise, whenever you feel silent, and sit relaxed, sleep comes. To avoid sleep, tea has helped.

The story is that Bodhidharma was meditating on a certain mountain in China called "Ta". From that "Ta" comes the name "tea". That mountain can be pronounced as "Ta", or "Cha"; that's why in India tea is called CHAI, or CHA.

Bodhidharma was meditating, he was really a great meditator. He liked to meditate for eighteen hours, but it was difficult. He would feel sleepy again and again, and his eyelids would drop, again and again. So he cut off his eyelids and threw them away, now there was no possibility of closing the eyes. The story is beautiful -- those eyelids became the first seeds of tea, and a certain plant came out of them. Bodhidharma

prepared the first tea in the world out of the plants, and he was amazed to find that if you took the leaves and drank them, you could remain alert for longer periods. So for centuries Zen people have been drinking tea, and tea has become a very, very sacred thing.

When a Zen master serves tea, it is a metaphor. He is saying: Be more aware. You are on the right path, he says to Ninagawa, you are on the right path, but you are walking a little sleepily. You have found the direction, now move in the same direction. Soon your Zen-like being will become Zen, but you will need to be more aware.

AMAZED AT NINAGAWA'S ZEN-LIKE SPEECH, IKKYU LED HIM TO HIS ROOM AND SERVED HIM TEA.

He is serving awareness, a cup full of awareness. It is a symbol to indicate that he should become more aware, that's all that he needs.

THEN IKKYU SPOKE THIS IMPROMPTU VERSE:
I WANT TO SERVE
YOU DELICACIES.
ALAS! THE ZEN SECT
CAN OFFER NOTHING.

It has two meanings. The ordinary meaning is that in the Zen sect delicacies are not allowed. Very simple food is allowed; rice, a few vegetables, tea -- no delicacies. So the first, the ordinary meaning is:

I WANT TO SERVE
YOU DELICACIES.
ALAS! THE ZEN SECT
CAN OFFER NOTHING.

This is the last effort of Ikkyu to penetrate him to the deepest core, to see whether he can understand the meaning or not.
The second meaning is:

I WANT TO SERVE
YOU DELICACIES
ALAS! THE ZEN SECT
CAN OFFER...
ONLY NOTHING.

I can offer nothing. It can mean: I cannot offer anything, or it can mean: I can offer you only nothing. Then nothing is offered. Awareness and nothingness are two aspects of the same thing. The more you become aware, the more you feel being nothing.

So first Ikkyu served tea to say: Become aware. Then he says, "Alas! I cannot offer anything -- except nothing."

This is the last net thrown by the master. After he had given the tea, if Ninagawa had been a pretender, he would have relaxed. He would have thought, "I am accepted. The master has led me to his tea-room, offered me tea, served me tea. I am relaxed." After taking tea he would have relaxed, because you cannot pretend for long. Pretension is such a strain that one relaxes. And when the master has served and given you tea, now there is no need to pretend, everything is finished. So it was the last trap.
Ninagawa replied:

THE MIND WHICH TREATS ME
TO NOTHING IS THE ORIGINAL VOID --
A DELICACY OF DELICACIES.

No. He had a really Zen-like understanding, he was not a mere poet. Something of the real poetry of existence had happened to him. He could immediately understand. He could be immediate and he could respond. He said:

THE MIND WHICH TREATS ME
TO NOTHING IS THE ORIGINAL VOID --
A DELICACY OF DELICACIES.

Nothing is the delicacy of delicacies -- more than that cannot be offered. That is the last delicacy, the

last taste of existence itself. It is as if you have eaten God himself -- the delicacy of delicacies.

DEEPLY MOVED, THE MASTER SAID: MY SON, YOU HAVE LEARNED MUCH.

This learning is not knowledge. Zen makes a difference between learning and knowledge, let me explain it to you. Knowledge is borrowed: learning is yours. Knowledge is through words, language, concepts: learning is through experience. Knowledge is always finished: you know it, it is complete. Learning is never complete, it is always on the way. Learning is a process -- one goes on and on and on, to the very last moment one goes on learning. Knowledge stops somewhere, and becomes the ego. Learning never stops, it remains humbleness. Knowledge is borrowed: you cannot deceive a master by your knowledge, because your words will be just on the surface; deep down your being will show. Your words cannot hide you. For a master your words are transparent. Whatsoever you show that you know he can always see behind to what is really there. This man would have been caught by Ikkyu if he had been a man of knowledge. But no, he was really a man of learning: he had learned, he was not pretending. Through many experiences of life, existence, he had learned much.

MY SON, SAID IKKYU, YOU HAVE LEARNED MUCH.

And this is very much from a Zen master, because they are very miserly about saying such things. When a Zen master says such a thing he means it. And he can say such a thing only when he is really moved, when he really feels the authentic. Only then, otherwise not.

Look into this story, and feel yourself parallel to it. Have you learned, or have you only gathered knowledge? Let it become a very fundamental law: don't react through knowledge, react -- that is, respond -- spontaneously. Only then will you be closer and closer to me, and only then, one day, can I lead you in and serve you tea. Otherwise you can just be physically closer to me and that won't help. I have to serve awareness to you and I have to give you the delicacy of delicacies -- nothingness.

The Great Pilgrimage: From Here to Here

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BELOVED OSHO
WHY AM I SUCH A BEGGAR FOR ATTENTION? WHAT CAN I DO ABOUT IT?

Prem Kabir, it is one of the human weaknesses, one of the deep-rooted frailties, to seek attention.

The reason one seeks attention is because one does not know oneself. It is only in other people's eyes one can see his face, in their opinions he can find his personality. What they say matters immensely. If they neglect him, ignore him, he feels lost. If you pass by and nobody takes any attention, you will start losing what you have put together -- your personality. It is something that you have put together. You have not discovered it, it is not natural. It is very artificial and very arbitrary.

It is not only you who is a beggar for attention; almost everybody is. And the situation cannot change until you discover your authentic self -- which does not depend on anybody's opinion, attention, criticism, indifference, which does not have anything to do with anybody else. Because very few people have been able to discover their reality, the whole world is full of beggars.

Deep down you are all trying to find attention; it is nourishment for your personality. Even if people condemn you, criticize you, are against you, that is acceptable, at least they are paying attention to you; if they are friendly, respectful, of course that is far better, but you cannot survive as a personality without some kind of attention. It can be negative, it can be positive, it doesn't matter. People must say something about you; respectful or disrespectful, both fulfill the same purpose.

I would like you to think about the word `respect'. It does not mean honor, as it is said in all the dictionaries without exception. Respect simply means looking again, re-spect. When you are passing by on the road, somebody looks back again, you have caught his eye -- you are somebody. Because respect gives you the idea of being somebody special, you can do anything stupid just to get attention.

In all the ages people have tried in a thousand and one ways to get attention. Those ways are not necessarily rational -- for example, the punks in the West. What are they really wanting by cutting their hair in strange and weird ways, and then painting it with different psychedelic colors? What are they wanting? They are beggars. You should not be angry with them because that is what they want. You should not condemn them because that is what they want. Their parents should not criticize them because that is what they want. They cannot survive without people paying attention to them.

People have done all kinds of things you may not believe in the past. People have remained naked.... What was the need for Mahavira or Diogenes to be naked? It is no longer natural for man to be naked in all the seasons; he lost that capacity long ago. All animals are naked, but they have a natural immunity. When it is winter their hair grows, when it is hot summer their hair falls. Nature has given them a protection.

The same protection was available to man too, but man is intelligent and can improve on nature. He found ways to cover his body according to the seasons. Naturally his body lost the natural growth of hairs. Now, to be naked... suddenly your body cannot create the mechanism to protect you.

I know Mahavira or Diogenes are unique individuals, but I think they were a little uncertain of their uniqueness. They fulfilled that suspicion, that missing gap, by being naked, because you cannot avoid giving attention to a naked person in a world where everybody is wearing clothes. The naked person stands aloof. You cannot avoid... it is almost irresistible to look at him, to ask, "What is the matter?"

But their nakedness became something spiritual; people started being respectful just because they were naked. Now, nakedness is not a quality or any qualification or any creativity; all the animals, all the birds, all the trees are naked.

There are still Jaina monks in India, not more than twenty. They used to be in thousands, but now to find that many stupid people is a little difficult. One Jaina monk dies and is not replaced, so their number goes on falling. Only twenty people all over India are still naked -- and I have seen many of them; they don't show any sign of intelligence, they don't show any quality of silence, they don't show any joy. Their faces are sad, dull, sleepy. They are suffering, they are torturing themselves, just for the simple reason that it brings the attention of the people.

Anything, howsoever stupid, is possible for man if it can bring attention to him. In Russia before the revolution there was a Christian sect which used to cut their genitals publicly on a particular day each year

-- and they had thousands of followers. Their only qualification for being spiritual was that they had cut their genitals. When the day arrived, they would gather in a church courtyard and they would cut their genitals and pile them up. And thousands of people would come to see this stupidity.

The women were not left behind... of course they were in a difficulty because they don't have hanging genitals to cut; their genitals are inwards. They started cutting their breasts -- they were not ready to be left behind. It was such a messy and bloody affair, but people were touching their feet, worshiping them, and all that they have done is just an ugly act against nature and against themselves.

What is significant if a man goes on a fast? Mahatma Gandhi used the strategy his whole life: It was nothing but catching the attention of the whole nation. And if he was going to fast unto death, the whole world's attention was immediately caught. Otherwise there is no spirituality in fasting: millions die starving. Millions are going to die in the coming ten, twelve years from starvation. Nobody will give any honor or respect to them. Why? Because their starvation is inevitable. They are not starving wilfully but because they don't have food; they are simply poor and starving people.

But Mahatma Gandhi had everything available to him, although he lived like a poor man. One of his intimate followers, a very intelligent woman, Sarojini Naidu -- has a statement on record that to keep Mahatma Gandhi poor they had to spend treasures on him. It was not a simple poverty, it was a managed show.

He would not drink the milk from a buffalo because it is rich, rich with vitamin A and other vitamins. He would not drink the milk of a cow because that too is rich, and poor people cannot afford it. He would drink only the milk of a goat, because that is the cheapest animal and poor people can afford it. But you will be surprised: his goat was being washed twice a day with Lux toilet soap! His goat's food consisted of the richest nourishment that any rich man may feel jealous of. It is such an insane world! The goat was given the milk of a cow to drink. Cashew nuts, apples and other nourishing fruits were her only food; she was not living on grass. Her daily food in those old days cost ten rupees per day; that ten rupees per day in those days was enough for a man to live for a whole month.

And Gandhi was traveling third class. Naturally, he was attracting attention -- a great man is traveling third class! But nobody saw that the third class compartment, which could have carried sixty people at least, was carrying only a single man; it is far more costly than the air-conditioned compartment. But it attracted attention.

He started using clothes just like the farmers of India -- they are eighty percent of the people in the country. Because he was using farmer's clothes -- the upper body is naked, only the lower body has a small piece of cloth to wrap around -- the poor people of this country became immensely respectful and started calling him *Mahatma*, the great soul.

But I have been looking into his life as deeply as possible. I don't find any great soul; I have not found even a little soul -- just pure politics in the name of religion. Knowing perfectly well that India can be impressed only by religion, he was doing devotional songs every day in the morning and in the evening, but it was all to attract attention.

Attention gives you tremendous nourishment for the ego. And there are instances... his secretary -- private secretary, Mahadeo Desai -- has written a whole diary of the many years that he spent with Mahatma Gandhi as his secretary. Many times there are mentions about J. Krishnamurti, with such sarcastic remarks that one cannot believe that Mahatma Gandhi had any insight into meditation or awareness: otherwise he cannot be sarcastic.

You can criticize, but criticism needs understanding. You can say Krishnamurti is not right, but then you have to give evidence -- on what grounds? But just to laugh and giggle when Krishnamurti's name was mentioned... Krishnamurti was saying, "I am the awakened one; you also have the capacity to be an awakened one," and that was making Mahatma Gandhi laugh sarcastically.

Meher Baba, another man of the same caliber as J. Krishnamurti, gave a telegram to Mahatma Gandhi saying, "You have been in search of God, you have written your autobiography and titled it EXPERIMENTS WITH TRUTH, but you don't know anything of meditation, of silence. If you are really interested I can come to you and I can make you aware of the dimension of meditation." And the whole gang that was around Mahatma Gandhi laughed -- "This fellow thinks that he is God himself." And Mahatma Gandhi replied, "I will do my own search; you need not trouble to come here."

A third time it happened. One man of the name Kedarnath was of the same caliber as J. Krishnamurti, but was not world known. He was not a man of words but a man of silence, peace. He stayed in Mahatma Gandhi's ashram, and soon the pendulum started moving towards him. The disciples of Mahatma Gandhi by

and by started deserting him. In his morning devotional songs, the number of people was declining: they were going to sit in silence with Kedernath.

Finally it became such a situation: the ashram was Mahatma Gandhi's, Kedarnath was just a guest, but he captured almost all Gandhi's disciples. Gandhi was left alone, but his ego would not allow him to go and sit where all his disciples were sitting -- in silence with Kedarnath. It was with great humanity and compassion that Kedarnath left the ashram in the middle of the night just to avoid a clash, because now it was becoming clear that Mahatma Gandhi had lost control of his own disciples. Kedarnath did not want to create any conflict.

Sri Aurobindo had a certain clarity. He was not an enlightened man of the category of J. Krishnamurti or Meher Baba, but he was very close. Perhaps one life more and he will be enlightened; he was just on the border line. He declared, "India will become free, will attain freedom on my birthday" -- and it actually happened. The fifteenth of August is Sri Aurobindo's birthday, and he had declared it thirty years before. People had completely forgotten about his declaration, but India became free on the fifteenth of August.

Sri Aurobindo sent a message to Mahatma Gandhi, "Now that the country is free, you need a complete program for its progress, because it is one thing to fight for freedom and it is another thing after attaining the freedom to create a nation; tremendous responsibility falls on your shoulders."

And the reply that Mahatma Gandhi gave was again simply sarcastic: "You have left the world; you live in your ashram. You don't have to worry about what happens to freedom and what we are going to do; that is our business. You have left it, you don't have to interfere."

Now a man like Sri Aurobindo could have given insight, but that insight was not accepted -- and it shows. In those forty years that have passed since freedom, India has become worse every day. It has no program; its population has doubled, more than doubled. Its poverty has doubled -- the poverty grows according to the population. By the end of this century, India will be for the first time in the whole history of mankind, of millions of years, the most densely populated country. Up to now, China has been the first. So only one achievement seems to have come out of forty years of freedom: people have produced more and more children.

By the end of this century, just thirteen years away, India will have one billion people in the country. When it became free it had only four hundred million people. It seems that each year there is an increase of one million people -- but no technology is growing, no science is growing, no new methods are being used. And this population growth goes on making the country poorer and poorer. India is living on loans from the rich countries like America, and that is a new kind of slavery, economic slavery.

The days of political slavery are past, because it was unnecessary.... It is a similar case: the days of slaves are past, and the days of servants have come in because the slave was a great responsibility to the slaveowner. He had to take care of the slave's health, he had to take care of his body, food, clothes, his medicine, because he was an investment. He has purchased the man, and if he dies his whole investment is gone.

Slavery disappeared not because slaves revolted against it; there is no instance of slaves revolting. Slavery died because the people who were enslaving other people found better ways -- servants. You are not purchased; hence it is not an investment. If you die, you die; it is not a loss to the owner. He pays you, but he has no concern for your body, for your health, for your family. This was far better.

The same has happened in the world of freedom. The British Empire disappeared, all other empires have disappeared, because political slavery became costly, very costly. It was the responsibility of the rulers to feed people, at least.

The moment Britain saw that India is growing so fast in population that it will be impossible to feed the people, and the whole responsibility will be on the head of Britain, Atlee sent to Mountbatten an urgent message: "You finish the whole thing before 1948, and if you can do it earlier I will praise you. Whatever way has to be found, be quick, and let them be free. Because then the whole responsibility will be on their own heads. They cannot complain, `Britain is exploiting us; that's why we are poor.'"

Now nobody is exploiting you, and your poverty has grown much greater than it has ever been under slavery.

Politicians can pretend to be religious if religion is attractive. Because they need attention their whole personality is false. It depends on how many people are following them; it depends on the number of people who are attentive to them. It is a politics of numbers.

The Catholic pope is against birth control, against abortion, not because he is compassionate, saying, "This is absolute cruelty and violence," not because he is life-affirmative -- the whole Catholic attitude is

life-negative, it is against life. Then why this insistence that there should be no birth control and no abortion? Because this is the only way to increase the number of Catholics, and this is the only way to make other people so poor that they have to come under the fold of the Catholic empire.

Now that there are so many orphans in India, Catholics have a good opportunity. And one wonders... a woman like Mother Teresa is awarded a Nobel prize, is awarded many doctorates in India by Indian universities, is awarded prizes by the Indian government, all because she is taking care of orphans. But nobody thinks that that care simply means converting those orphans into Catholics. Naturally Mother Teresa cannot be in favor of birth control -- from where will she get the orphans?

Christianity cannot be in favor of a world which is rich. The scientists are declaring continually that we have come to such a point of technological progress that now there is no need for anybody to be hungry, to be starving or dying because of shortage of food. It has never before been possible, but now scientists are saying that we can feed five billion people very easily, we can feed even more -- but those voices are silenced. No politician pays any attention, because politicians are also interested in having a big following.

In India Mohammedans will not be ready to accept that you should not marry four women... which is simply a human matter. But they have made it a point that it is a religious matter. I cannot understand how it is religious to marry four women. And if it is religious to marry four, then it will be doubly religious to marry eight. Perhaps that's why Mohammed himself married nine women. The reality is that four women can produce four children in the year; vice-versa will not help. One woman marrying four men will still produce one child, not four children. But one man marrying a number of women can produce more children.

You will be surprised to know that India has already been divided in the name of religion, and Mohammedans have taken Pakistan on one side, and Bangladesh on another side; the country has been cut into three parts. Now again Mohammedans are growing so much that India is the greatest Mohammedan country in the world. No Mohammedan country has so many Mohammedans as India has. Any day they can start demanding a separate country, because they are second in number to Hindus, and Hindus are not a converting religion. Mohammedans are a converting religion, forcibly too. There is no need of any argument; the sword is the argument!

Your so-called religious leaders, your so-called political leaders, all need attention, all need their names and their photos continually in the newspapers, because if newspapers forget anybody's name for a few months, people forget that man also. Now what do you know about Richard Nixon? Where is that poor fellow? One day he was the greatest, most powerful man on the earth, and now you will only hear about him the day he dies, and that too will be on the third, fourth page of the newspapers in a small column. What happens to these powerful people? When they lose people's attention, their personality starts disappearing.

I have known many political leaders in this country. Perhaps this country has more ex-ministers, chief ministers, governors than any other country. Once they become "ex" they are finished. Then nobody pays any attention to them, nobody asks them to inaugurate bridges, railway lines, hospitals, schools. No paper even bothers where they are, whether they are alive or dead. And there was a time when they were in the newspapers every day, on the radios, on television.

One of my sannyasins works in the Indian television. She wanted to bring a small piece from my talks every day to the television. The director said, "We can accept the material, but we cannot mention Osho's name."

She said, "But this is absolutely illegal, and it is stealing."

But the director said, "You should not mention his name at all " -- because that's what the Indian politicians want, and that's what the politicians of the whole world want.

The Attorney General of America has emphatically declared in a press conference, "Our whole effort will be to silence Osho's voice completely."

One reporter asked, "What does it mean? Do you want to assassinate him?"

And the Attorney General laughed. He said, "No, we will find some roundabout ways so he is not heard any more."

The American government is pressurizing the Indian government so that no foreign news media will be allowed to reach me. And I am receiving letters from Germany, from America, from Greece, from England, from Australia, "What is the matter? Why is the Indian government absolutely stubborn that they don't want any news media, newspapers, radio, or television people to come to Poona?"

This is the way, in their eyes, to silence me. They are wrong. I have my own ways: I have my own people who are enough... just person to person. If a man like Gautam Buddha, without any television, without any newspapers, without any radio, could convert the whole of Asia, what is the problem? I am not

dependent on their news media.

But the fear of the politicians is... the whole media attention should be focused on them -- and why are people asking to go to Poona? Why don't they ask to come to Delhi? That hurts them very badly.

It is not only your problem, that you are a beggar for attention; it is a human reality. And the reason is that you depend on your personality -- which is false, which has been created by the society, and which can be taken away by society. Don't depend on it. It is not in your power.

That which is in your power is your own individuality. Discover it! And the name of the science to discover it is meditation.

Once you know yourself, you don't care about others. Even if the whole world forgets you it does not matter, it does not even make the slightest difference to you; or the whole world can know -- that too does not give you any ego. You know ego is false, and to depend on the false is to make houses on the sand, without foundation. Your personalities are almost signatures on water. You have not even signed, and they disappear.

A group of Jewish mothers were drinking coffee together, and bragging about their children. One had a four-year-old who could read already. Another had a five-year-old who had already appeared on television. Then Becky Goldberg spoke up and said, "That's nothing. You should see my little Hymie. He is only five years old, but the other day he went to the psychiatrist all by himself!"

A middle-aged woman confessed to her priest that she was becoming vain.
"Why do you think so?" asked the priest.
"Because," replied the woman, "every time I look in the mirror I am inspired by my beauty."
"Don't worry," said the priest, "that's not a sin, that's only a mistake!"

It was a big meeting of the medical society in honor of an ear specialist who was retiring after more than fifty years of service. As a gift, they presented him with a golden ear. He stood up to make a speech, and after the applause had died down, he looked at his gift and said, "Thank god I was not a gynecologist!"

Don't depend on others!
Be independent in your being.
Just listen to your inner voice.
You can listen the moment you start stilling and silencing your mind -- and it is not difficult. And when I say it is not difficult, I say it with absolute authority: It is not difficult! If it has happened to me, it can happen to you -- there is no difference. All human beings are potentially capable to know themselves. And the moment you know yourself, then nobody can take away your individuality. Even if they kill you, they can only kill your body, not you.

When Socrates was poisoned, the chief judge said to him, "I feel sorry that I had to agree with the majority. They all wanted to kill you. And you are such a strange fellow... I gave you three alternatives, but you did not accept."

The chief judge had tremendous respect, but what to do? The majority was shouting, "He should be killed because he is corrupting our youth. He is giving them ideas which are against our tradition, against our religion. He is making them skeptical of the old and the ancient. He is making them explore the reality on their own, and not just believe in knowledge and ancient scriptures. He is destroying our tradition. We don't want this man; this man should be destroyed."

But the chief judge understood the whole situation. He said to Socrates... because in those days in Greece there were city states; Athens was a city state and the Athenian law was not applicable outside Athens. So he said, "The first simple choice is, you just move out of Athens, just outside the boundary line, and there you can make your school, your academy. Those who want to learn will come there."

Socrates said, "That will show my fear of death... and some day I am going to die, I am old enough. These people are too impatient; I will die by myself. So to escape from Athens just for a few years... my being does not support such an idea. I cannot act out of fear. I would rather accept death, because you can only kill my body but not my spirit. And the body is going to die anyway, any moment!"

The chief judge said, "The second alternative is if you promise not to talk about truth, to stop teaching, you can live in Athens."

He said, "Then what will be the point of living? To me, truth is higher than life. Life comes and goes;

truth remains. No, I cannot accept that."

The chief judge said, "Then the last thing is that you can say, `I am sorry that I have hurt people's feelings.' Just a simple apology will make me stand in your favor, and you can be saved from this ugly act of poisoning you to death."

Socrates said, "That is not possible, because I have not done anything wrong. I cannot say I am sorry. I can only say I am immensely happy, and the question of an apology does not arise. For centuries you all will be condemned because you poisoned me. And one thing I would like you to know is that your name will be remembered *only* because you gave the judgment for my death; otherwise, nobody will remember you."

This is the man of individuality, who does not care for his life, for his body, who has no fear. He accepted death with joy.

An individual is the only person who can get rid of this state of begging; otherwise you are going to remain a beggar your whole life. And in subtle ways you are continuously begging. Every young man falling in love with a woman will ask the woman, "Am I the first man you have fallen in love with?" It is almost inevitable. And every woman will ask, "Am I the first woman you have fallen in love with?" Why such questions? The woman wants you never to have paid attention to anybody: "I am the first, the most beautiful woman in your eyes."

Man all through history has insisted that he will marry only a virgin -- for what? It is such a stupid idea, because a virgin is absolutely inexperienced. You should insist, "I should marry someone who has some experience." This is simple, logical, rational and scientific. But all the societies have insisted that they will accept in marriage only a virgin girl.

In the middle ages there were doctors in Europe... because the woman's virginity can be judged, checked. There is a very thin layer of skin -- if she has not been in a sexual relationship, that skin remains intact; if she has been in a sexual relationship, that skin is broken. That broken skin proves that she is not a virgin. Now sometimes it can be broken just by riding on a bicycle, it can be broken by riding on a horse, it can be broken by any accident -- falling from the staircase. It is not something that can be broken only by making love. But every young man was alert on his first night as to whether the woman was virgin or not, so there were doctors in Europe who used to fix a false skin to make anybody virgin! Their profession was flourishing greatly.

I was in Greece, and I asked one of my sannyasins, "In Greece is virginity immensely valued by the orthodox church of Greece?" And the sannyasin I was asking had been one of the most beautiful women, one time chosen as Miss Greece.

She laughed. She said, "The church goes on saying that virginity is our fundamental principle, but it is very difficult to find a virgin in Greece!" But before getting married, they become virgin. It is just a very small thing for a gynecologist to fix a thin layer of skin.

I have heard one priest was asking and thundering and threatening the people of his congregation, "If you are not virgin, you will suffer hellfire. So all women who are virgin, or who have been virgin before their marriage, stand up!" Nobody stood up. He said, "I say again..." One woman with a little baby stood up. He said, "I am happy at least one woman has followed the religious principle of the Greek orthodox church."

The woman said, "Forgive me Father, I am not standing for myself; I am standing for the baby. You cannot expect a six-month-old baby to stand by herself! She is certainly a virgin, I can guarantee it!"

All kinds of stupid notions have prevailed in humanity. And you have to follow these notions if you want attention. In India, if you want to have attention... There was a man in Mahatma Gandhi's ashram, and he was an intelligent man. He had been a professor, a retired professor, Professor Ranga. He lived for six months only on cow dung and cow urine -- just these two things for six months -- and he became more of an attraction than Mahatma Gandhi himself. Everybody who was coming to the ashram was going to see Professor Ranga. Even Mahatma Gandhi called him a great man, a great spiritual man! I don't see how cow dung can make a man spiritual. It simply can prove that he is stupid. But in Hindu society where the cow is accepted as the mother, the holy mother, this is a great spiritual attainment.

All over the world you will find the same kind of superstitions in different ways. And if you want the attention of people, you have to follow *their* ideas. You have always to be a follower, you have always to be a believer, you have always to be stupid and idiotic.

But if you want to get rid of this begging, you will have to get rid of your ego and your personality. You will have to learn that there is nothing in respect, there is nothing in reputation, there is nothing in

respectability. They are all bogus words, meaningless, contentless. The reality belongs to you, but unless you discover it, you will have to depend on others.

You are emperors, but you have to discover yourself.

And this discovery is not difficult:

Your kingdom is within you.

You just have to learn to close your eyes and look inwards. A little discipline, a little learning not to remain focused on the outside continuously, but to turn inwards at least once or twice a day, whenever you can find time... slowly, slowly you start becoming aware of your eternal being. Then the idea of attention simply disappears.

And the miracle is: the day you don't need anybody's attention, people start feeling your charisma, because charisma is the radiation of your individuality. They start feeling that you are somebody special, unique -- although they cannot pinpoint where your uniqueness is, what it is that attracts like a magnet.

People who have discovered themselves have found thousands of people attracted towards them, but they are not asking for it.

BELOVED MASTER,
HOW CAN HYPNOSIS AND MEDITATION COME TOGETHER?

Amrit Nirjan, hypnosis has been condemned by all kinds of ignorant people. They don't understand anything about it, but you will find people everywhere condemning it. The word is used without knowing even the meaning of it. People will say to you, "You are hypnotized, that's why you go to Osho!" But just ask them what hypnosis is. They cannot even tell you the literal meaning of it, nor can they tell you what is the technique of it. Just the word is enough to condemn anybody, "You are hypnotized."

Hypnosis is a tremendously beautiful art, and there is nothing wrong in it. But everything can be used in a wrong way or in a right way. You can have a sword and cut somebody's head. That is not the fault of the sword; the sword is neutral. With your sword you can prevent somebody from raping a woman. But the sword is absolutely neutral, neither good nor bad; every energy is neutral.

Hypnosis is a tremendous source of energy. The word itself means deliberate sleep. You know ordinary sleep, you sleep every day; because it is ordinary sleep, it does not go deep enough. Its function is to help your body to recover its energy lost in the day-to-day work, so tomorrow morning you can get up fresh, again able to work. The ordinary sleep only goes so deep that it can help your body to recover, rejuvenate.

Deliberate sleep is the meaning of hypnosis. It is a simple thing, but it goes as deep as you are ready to go. It refreshes your body, it silences your mind, it cleanses your heart, it can reach to your very being. It all depends on your willingness -- nobody can hypnotize you against your will. That also is a greatly fallacious idea prevalent in the world, that somebody can hypnotize you against your will. That is impossible. Nobody can hypnotize you against your will.

Simple methods are used by the hypnotist. He will tell you to relax and concentrate on something shiny, without moving your eyelids; just keep your eyes open as long as you can, and only when it is almost impossible for you, when the eyelids close by themselves -- you cannot do anything, you cannot stop -- only then... You are relaxed, lying down in a silent place, looking at a very strong light which tires the eyes, staring at it. The hypnotist is repeating, "Your eyelids are becoming very heavy, the light is too strong and you are going to fall asleep soon." And he will go on repeating it.

It takes not more than three to five minutes before you will start feeling your eyelids have become heavier, and heavier, and heavier. And a moment comes when you cannot keep them open, they simply close. Then the hypnotist starts telling you, "You are going deeper, deeper. And you will hear only my voice and nothing else." Your total willingness is needed. If you are reluctant, if you don't want it, then the hypnotist is absolutely helpless. It is not a power of the hypnotist as it is understood in the world, it is the willingness of the hypnotized that brings that deep kind of deliberate sleep.

If you follow, cooperate with the hypnotist, he can take you deeper, deeper, deeper... the mind has become silent. And the moment he says anything, it simply sinks into your being. Your heart is dancing with harmony -- no tension, no thought. You have entered into the innermost shrine of your being; now relax there.

But this is possible only, and I am saying categorically *only*, if you are willing to go into it. But it is

tremendously helpful, because you find it very difficult on your own to go into that deep silence where the world is left far behind. And if the hypnosis is going to be used for meditative purposes... It can be used for many kinds of purposes, it can be used for healing.

Seventy percent of your diseases are just mind diseases, they are not really there. You simply believe they are there, and because you believe, they *are* there. It is because of this there are so many `pathies': allopathy, homeopathy, naturopathy, ayurveda, unani. There are so many `pathies', Chinese, Japanese... and all function perfectly well, but only for seventy percent.

Only allopathy is a scientific methodology; it functions on one hundred percent of your diseases. But every pathy... homeopathy is nothing but sugar pills, but it works, and the work is not small -- seventy percent. For seventy percent of sicknesses it is perfectly good. Naturopathy works, and naturopathy is very simple, for example, having a mud bath. Fill your bathtub with mud and lie down in the mud, and it cures many things. It has been found that seventy percent of diseases are in your own hands.

I had a doctor who was a fake doctor. He was my friend. He had no degrees, but his board was full of degrees -- all kinds of degrees, from inside India, from outside India. And he made a lab. As you entered into his clinic, first you would pass through a tremendous lab, which was all just bogus -- great machines that you have never seen, which have nothing to do with medicine -- and he would impress you in this way.

When you reached his office you would be surprised. He never used an ordinary stethoscope; he had a very special arrangement. He was a genius although he was a fake. But he *was* a genius! You would have to lie down on the table, and above your head there were many big bottles with colored water, joined with a tube. That tube he would attach to the stethoscope, and the water would jump. You would see the water jumping -- whether red water is jumping or green water is jumping. You have never seen such a thing!

It created great trust in the man: "That man is not ordinary." And he was just watching the water...! That could have been done by anybody, by an ordinary stethoscope; it was nothing... your heart is jumping, so the water is jumping. Everything was special! He had almost cured the person by the time he was out of his clinic, and he was simply giving water, colored water, to people.

He was caught by the police. As I heard that he had been caught, I went immediately to the police station and I told those people, "He is fake, but he has helped hundreds of people -- you should also consider that. It is absolutely unjust to harass him. It is true that those degrees are false, but those degrees are not given by any university, any medical college; so what is wrong if he has used the alphabet and he has made his degrees himself? Your concern should be how many people he has helped. And those are the people whom nobody could help."

People used to go to him only as a last resort, because his fees were very high. Naturally, he had such a great establishment, his fees were almost eight times more than any qualified doctor. And he said to me, "Even taking eight times the fees helps the patient. When he pays so much, he gets well quickly. When he pays so much, he believes that the doctor is not ordinary. So it is not only a question of getting more money, it is a question of helping the patient. It is part of treatment."

But the police were not ready to listen to me; he was presented before the magistrate. I went there too, and I said, "You should look at the record of how many people he cures. And those are the incurable people. They have been to allopathy, they have been to ayurveda, they have been to homeopathy. Nothing helps, but this man manages to help them. Now the real criterion should be how much service, how much help he has given, but you are simply bothering about certificates."

The magistrate said, "I can understand you, but I have to follow the law."

So the poor doctor is behind the bars. But I was continually talking to him, and he was very open and clear. He said, "I have arranged this whole thing as a hypnotic strategy. Once the patient is hypnotized, is ready to cooperate with me, once he trusts me... and he has to trust because he has paid so much money, and he has to trust because I am the last resort. He has been to all kinds of doctors. If I fail, then he has no hope, so naturally he has to trust me. And he can see that it is not an ordinary doctor's clinic. It is so extraordinary that it is impossible for the doctor to fail."

If somebody is not willing, the hypnotist has to create the willingness. Hypnotism is not some power in the hands of the hypnotist. That idea I want to criticize absolutely, without any conditions attached to it. It is thought all over the world that it is a power in the hands of the hypnotist. It is not; it is your power.

The hypnotist is only a help to awaken you to your own power, and then it can be used for many things: for healing, for making you live longer, for changing your harmful habits, smoking, drinking. It can do tremendous work.

It can be used as an educative methodology. You can learn in hypnosis better than you can learn

ordinarily, because everything is silent and you are hearing only one voice. Even if somebody else comes and talks, you will not hear, you are open only to a small narrow way to the hypnotist. He can teach you any new language. He can teach you any new science. He can teach you arithmetic, anything within minutes for which people take hours and days to learn.

And it can be used for meditation too. As far as I am concerned hypnosis is simply a relaxed, deliberate sleep with a small opening, a little window, to the person who hypnotized you. He can tell you that your meditation will go deeper every day, and if this thought gets in your unconscious, your meditation will start going deeper. Just a few sessions and he can give you the last post-hypnotic suggestion: now you don't need any hypnosis; your meditation will go deeper on its own accord.

Hypnosis has not been used in the whole of history for meditation, but it can be used, and it can be used with tremendous power, because you have to fight so much with your thoughts unnecessarily. That whole struggle with your mind can be dropped by hypnotic sessions without much effort.

Hypnosis is also capable of giving you a post-hypnotic suggestion, if you want to hypnotize yourself, by a simple strategy: count from one to one hundred, and from one hundred back to one. By the time you have reached back to one, you will fall into deep hypnosis. And you can tell yourself before going into hypnosis -- because you will be alone -- "The state of hypnosis will last only for fifteen minutes. After fifteen minutes I will come out of it." This is auto-hypnosis.

Hetero-hypnosis means somebody is helping you. In the beginning it is good to take help. But you have to be very willing, in a very loveful atmosphere.

An old man was torturing his family continuously with this disease, that disease. And he was reading the encyclopedia and finding diseases. He was reading medical magazines and finding new diseases that have just been discovered, and he would immediately start torturing his family, "I am suffering from this disease." It was a way of remaining in power. He was retired. Nobody cared about him; in fact, he was a burden. But even if you are a burden, you don't want to be neglected. His method not to be neglected and not to be ignored was to create new diseases.

Doctors were tired because they said, "That man is strange, he has no disease. He just goes on reading and finding diseases from encyclopedias, and then we have to treat something which he has not got -- and that may unnecessarily create trouble." Medicine which is given to a person who has no disease may cause some trouble, particularly allopathic medicines which are almost all based on poison. So the doctors were saying, "We are tired, just..."

Then one doctor said, "It will be good if you go to a hypnotist. I have a friend who is a very good hypnotist, perhaps he may be helpful." Now the old man is saying that he is suffering from sleeplessness, so the hypnotist will be perfectly the right person. He will give him sleep. He will also give him the the post-hypnotic suggestion, "You will go to sleep -- just drink hot milk before you go to bed and immediately you will fall asleep." He will associate sleep with the hot milk, and once it gets associated in the mind, it works.

Every child knows that the teddy bear works; you take the teddy bear away, and the child cannot sleep. And everybody has his own methods of creating teddy bears. You will find somebody clutching his blanket. If you don't allow him to clutch his blanket, he cannot sleep. Everybody has a certain posture of sleeping. If you don't allow him that posture, he cannot sleep. These are natural ways of auto-hypnotizing yourself.

So the hypnotist was brought, and the old man was told, "Now you forget... all your diseases will be finished. We have found the greatest hypnotist." The old man lay down, and the hypnotist said, "Just as I say you are falling asleep, asleep... and your eyelids are becoming heavy, so heavy, mountainously heavy so that you cannot keep them open... " And soon the old man was fast asleep.

The doctor took away his bag, slipped silently out, took his fees, and the family was very happy that this is the right man. But as the son came back, the old man opened one eye and said, "Has that crank gone or not?" He was not willing; he was just pretending. Immediately the moment he said, "Your eyes are becoming heavy," he closed his eyes, listened to the whole thing, and knew that this is stupid. How can this create sleep?

Your willingness is absolutely needed. It is you who creates the hypnosis, not the person who hypnotizes you. But it is good in the beginning if you can help each other. There is nothing much to it; anybody you trust can help you and take you deep into hypnosis. And when you are in deep hypnosis he can check whether you are in deep hypnosis or not. He can push a needle in your hand; you will not feel it. He can take your hand up and leave it, and it will fall because you are not awake and you cannot keep it that way. So there are just a few small things he can try to find out if you are really in hypnosis.

Then he can tell you about meditation: whenever you sit to meditate, take a bath, make a special room for your meditation. Don't do anything in that room so that it remains vibrating with your meditativeness. Burn incense, bring roses and flowers, sit silently. Close your eyes, watch your thoughts and you will immediately go into deep silence; thoughts will disappear. This can happen without hypnosis but it takes a longer time. Hypnosis is a short cut.

Your question is significant, Amrit Nirjan. You are asking, "How can hypnosis and meditation come together?" They can come together very easily. Hypnosis can be used for many purposes -- it can be used for meditation. And the people who said you are being hypnotized by me are, in a way, right. Just because I don't use methods of hypnotizing you, that does not mean that hypnosis is not created by you.

I am not hypnotizing you, but you love me, you trust me -- that's enough. And then when I stop for a moment, you also stop with me. When I am not speaking... just a gap, and you are also in a gap. Slowly, slowly your heart starts the same rhythm as my heart. My words start having a certain music, a certain solacing, a certain relaxing quality. All depends on love, all depends on trust, but you are creating it.

I am not hypnotizing -- I am not a hypnotist.

I don't need to be, I am myself. My presence is hypnotizing. So I don't need to tell you, "Lie down and I will move a crystal... ding-dong, ding-dong. You are falling asleep, ding-dong.... " I have told you the story...

A sex maniac was being hypnotized by a ding-dong hypnotist, and the sex maniac jumped; he said, "Doctor, it works! My ding-dong is asleep!"

I am not a ding-dong hypnotist!...

I love you. I want to share my truth with you for no other reason except that I am so full of it, I cannot contain it. I want to share; I want to unburden myself. And if you are ready on the other end to receive it, hypnosis will happen automatically. And with hypnosis, because my insistence is continuously on meditation, you will find it easier to meditate here with me than anywhere else -- in the beginning at least.

Later on, when you have developed on your own and you are more confident that you can fly in the silent spaces of your heart, then you will be able to create the same state anywhere; I will not be needed.

I don't want you to be addicted to me -- because I am not a drug, and I don't want you to be addicted to anything. But you can use things which have been condemned by ignorant people, not knowing what they are saying. You can use them for tremendous benefit, for your spiritual growth.

Just an innocent heart is needed for meditation. And hypnosis can cleanse your heart and can bring you into the state of a small child.

Little Roger was frightened of the large bulldog that occupied the yard next to his home. One day, feeling adventurous, Roger climbed the fence. The huge bulldog rushed up to him and licked his face. The boy began to scream and his mother came running to his side.

"Did he bite you, darling?"

"Not yet," whimpered Roger, "He just tasted me."

That is the simplicity of a child.

Old Sam Rosenbaum was seventy-five, really very old, and finally got his nerve together to take a flight in a small airplane. As he climbed out after the ride, he turned to the pilot and said, "Sir, I wish to thank you for both those rides."

"What are you talking about?" said the pilot, "You had only one ride."

"Oh no I didn't," said old Sam. "I had two: my first and my last!"

In old age also, if people have lived rightly they come back to the same innocence of a child. And according to me, unless an old man becomes again a child, he has missed the opportunity of growing in the spiritual dimension; he has wasted his life in trivia. He has been collecting only seashells and colored stones on the sea beach, but he has not been able to discover the treasure of consciousness, awareness, enlightenment.

Hypnosis can be certainly used. Here we are going to create a school for hypnosis, where you will be able to learn how to auto-hypnotize yourself so you don't have the dependence on the hypnotist. And then you can use that auto-hypnotizing process for meditation.

This is a pioneer effort to bring hypnosis and meditation together for the first time. But together they can

be tremendously great. They can bring you so much light, so much blissfulness -- and so easily. I like to repeat Chuang Tzu's statement, "Easy is right; right is easy." I don't want you to become unnecessarily self-torturing, following unnecessarily long, arduous ways to come to yourself.

You don't have to go anywhere.

I want to teach you the great pilgrimage from here to here. I want you to learn the art of reaching to God singing, dancing, rejoicing.

Laugh your way to God.

In essence that is my teaching.

And it is possible, with the help of hypnosis, to make meditation the easiest process. But drop any idea of condemnation of hypnosis, which you may have gathered because all the world, the whole world, is afraid of being hypnotized. There have been people, highly intelligent, who wanted to come to see me but they finally decided not to because they were afraid they may be hypnotized. Nobody can hypnotize you against your will.

Millions of people would like to come. They are reading my books, they are listening to my tapes, they are seeing the videos, but they are afraid to come close to me. A fear has been created by the so-called religious leaders that they will be hypnotized.

It happened that one famous but ugly and pornographic magazine, STERN, from Germany, had sent a reporter. He became so interested because he wanted to write an inside story. So he meditated, he listened to me, he did everything that sannyasins are doing here. He became so joyful and blissful that he became a sannyasin! He wrote the story, he went back. The STERN editorial board was very annoyed. The first thing they said was, "You have been hypnotized. We cannot publish your article. You have written it under hypnosis."

He said, "What nonsense you are talking!"

They did not publish his article. On the contrary, they fired him. And they managed to distort his article the way they wanted: they left out everything that was positive, they inserted their own interpretations, and colored the whole thing in such an ugly and negative way that even he was surprised, because when they fired him... and he was one of their most important chief reporters.

He had come to live here, then he lived in the commune in America, and I think soon he will be coming back. Wherever he will be, he will be a sannyasin. He has tasted the experience himself. It is no more a borrowed knowledge; it has entered into his being, but it is not hypnosis.

He was wrongly understood, and he was wrongly condemned. Journalists come, but they always are spectators. They will not know what is happening to people in their inner being. Unless they become insiders, their reports are worthless. Many other people come, just as spectators to see what is happening.

This place is not for spectators.

This place is only for those who have courage to participate in this tremendous experiment of consciousness awakening.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #2
Chapter title: Be a joke unto yourself

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BELOVED MASTER,
IT SEEMS TO ME THAT YOU ARE TRULY THE FIRST MAN THIS PLANET HAS EVER KNOWN WHO REALLY UNDERSTANDS WOMEN AND ACCEPTS THEM. PLEASE COMMENT.

Prem Bubula, I have told you that a woman is to be loved, not understood. That is the first understanding.

Life is so mysterious that our hands cannot reach to its heights, our eyes cannot look into its deepest mystery. Understanding any expression of existence -- men or women or trees or animals or birds -- is the function of science, not of a mystic. I am not a scientist. To me science itself is a mystery, and now scientists have started to recognize it -- they are dropping their old stubborn, superstitious attitude that one day they will know all that is to be known.

With Albert Einstein the whole history of science has taken a very different route because the more he went into the deepest core of matter, the more he became puzzled. All logic was left behind, all rationality was left behind. You cannot dictate to existence, because it does not follow your logic. Logic is man-made.

There was a point in Albert Einstein's life when he remembers that he was wavering about whether to insist on being rational... but that would be foolish. It would be human, but not intelligent. Even if you insist on logic, on rationality, existence is not going to change according to your logic; your logic has to change according to existence. And the deeper you go, existence becomes more and more mysterious.

A point comes when you have to leave logic and rationality and just listen to nature. I call it the ultimate understanding -- but not in the ordinary sense of understanding. You know it, you feel it, but there is no way to say it.

Man is a mystery, woman is a mystery, everything that exists is a mystery -- and all our efforts to figure it out are going to fail.

I am reminded of a man who was purchasing in a toy shop a present for his son for Christmas. He was a well-known mathematician, so naturally the shopkeeper brought out a jigsaw puzzle. The mathematician tried... it was a beautiful puzzle. He tried and tried and tried and started perspiring. It was becoming awkward: the customers and the salesmen and the shopkeeper were all watching and he has not been able to bring the puzzle to a solution.

Finally he dropped the idea and he shouted at the shopkeeper: "I am a mathematician and if I cannot solve this jigsaw puzzle, how do you think my small boy will be able to?"

The shopkeeper said, "You don't understand. It is made in such a way that nobody can solve it -- mathematician or no mathematician."

The mathematician asked, "But why is it made in this way?"

The shopkeeper said, "It is made in this way so that the boy from the very beginning starts learning that life cannot be solved, cannot be understood."

You can live it, you can rejoice in it, you can become one with the mystery, but the idea of understanding as an observer is not at all possible.

I don't understand myself. The greatest mystery to me is myself. But a few clues I can give to you:

A psychiatrist is a fellow who asks you a lot of expensive questions that your wife asks you for nothing.

The key to happiness: You may speak of love and tenderness and passion, but real ecstasy is discovering you haven't lost your keys after all.

Women begin by resisting a man's advances and end by blocking his retreat.

If you want to change a woman's mind, agree with her.

If you want to know what a woman really means, look at her -- don't listen to her.

The lady walked up to the policeman and said, "Officer, that man on the corner is annoying me."
"I have been watching the whole time," said the cop, "and that man wasn't even looking at you."
"Well," said the woman, "isn't that annoying?"

The romantic young man turned to the beautiful young girl in his bed and asked, "Am I the first man you ever made love to?"

She thought for a moment and then said, "You could be -- I have a terrible memory for faces."

A young girl said to an old maid, "You must have missed a great deal by not marrying!"
"Only the ceremony!" replied the old maid.

In the Garden of Eden, Eve was nagging Adam, as usual. "I saw you playing around with another woman underneath the tree of knowledge last night!" she screamed.

"But Eve," said Adam, "you know that there is only you and I here in Eden!"

"Don't lie to me! I always know when you are lying!" Eve whined.

"Eve, listen! This is just a fantasy brought on by your menopause."

"Don't give me any psychological bullshit! I know what I saw!" Eve roared.

"Okay, okay, then if you don't believe me, just count my ribs."

A man went on a safari with his wife and his mother-in-law. One day he was lying morosely in his tent when he heard a cry from his wife. He jumped up and rushed into the clearing. There, out in the open, he saw mama-in-law shaking her fist at a huge lion who was standing five feet away from her, ready to move.
"Do something!" pleaded his wife in alarm.

"Why should I?" retorted the frustrated hunter. "That lion got himself into this mess -- let him get himself out of it!"

Everything is mysterious: it is better to enjoy it rather than trying to understand it. Ultimately the man who goes on trying to understand life proves to be a fool, and the man who enjoys life becomes wise goes on enjoying life, because he becomes more and more aware of the mysterious that surrounds us.

The greatest understanding is to know that nothing can be understood, that all is mysterious and miraculous. To me this is the beginning of religion in your life.

BELOVED MASTER,
I LOVE TO DO T'AI CHI AND IT HAS BECOME MY DAILY MEDITATION, BUT I HAVE A TENDENCY TO BECOME TOO SERIOUS ABOUT IT. CAN YOU DRIVE OUT THE MONKEY?

Anand Srajan, it is impossible for anybody to drive the monkey out of your mind, because it does not exist; your seriousness is creating it. And nobody can change your seriousness either. It is your life attitude which is making you serious. What is there to be serious about? Existence is a continuous celebration, a festival that knows no holidays.

You are serious because for thousands of years people have been telling you that the serious man is a better man, higher man, more evolved than the nonserious. The nonserious have never been taken into account.

But to me the situation is just the reverse. The nonserious one is the one who will come to know the real life and its experiences. Seriousness is closing you, making you hard, making you sad. Seriousness comes from ambition, from desire which you are not being able to attain.

But the religions have paid too much respect to seriousness. I have never come across in any religious scripture of any religion -- and there are three hundred religions on the earth -- that anybody has paid respect to nonseriousness, to playfulness, to a sense of humor. They all make you dodos.

I have heard... one day as the bishop entered a church in New York, he could not believe his eyes: he saw Jesus Christ standing there.

He said, "My god! I thought that prayers are never heard. I never believed that there is any God or any son of God -- but what to do with this fellow? Either he is a hippy or he is Jesus Christ. I am in trouble."

He approached the man and asked, "Can I ask you who you are?"

And the man said, "You have been serving me, spreading my word, and you don't recognize me!"

The bishop's heart started sinking: "My god! He *is* Jesus Christ! And now there is bound to be trouble."

He phoned the pope in Rome: "What am I supposed to do? In our teaching courses there is not even a single mention that `Jesus will come one day to your church.' So what has to be done, what is the right course? How should I behave?"

The pope said, "Don't create trouble for me! It is good that he has come to New York. Do two things: first, the most important, look serious and busy. Who knows, he may be... And second, don't forget to inform the police."

Religions have been teaching people to be serious because seriousness creates a certain kind of dullness in your consciousness. Seriousness is not a help. It is poisonous; nobody can take it away, unless you understand... then it will disappear.

A psychiatrist and a friend were walking down the street, and a stranger passing by suddenly kicked the psychiatrist in the shins. The shrink walked on as if nothing had happened. His friend was astounded. "Aren't you going to do anything about it?" he cried.

"Why should I?" asked the psychiatrist. "It's *his* problem."

If the monkey is there inside you, it is *his* problem! He must be getting tortured with your seriousness and your t'ai chi. Don't be worried. He himself will be trying to find a way to get out of the mess.

A man who is playful does not bother about things like t'ai chi! There is so much to enjoy around and you, like an idiot, do t'ai chi! Naturally you are becoming serious. A beautiful woman passes by... and you are doing t'ai chi! Can't you do anything playful, blissful, pleasant? Naturally you are becoming serious because you are losing contact with life.

There are all kinds of idiots in the world. Somebody is doing t'ai chi, somebody is doing aikido, somebody is doing jujitsu, somebody is doing yoga, standing on his head. Now, I don't think any woman is going to be interested in you: this kind of fellow who is standing on his head is already dead! So then nobody takes interest in you, and you become serious. You are creating it, and you want *me* to chase it out. I am not responsible for it. Who suggested you do t'ai chi?

I have heard that three missionaries were caught by cannibals in southern Africa. The chief of the cannibals asked the first, "Which do you want -- you can choose -- do you want `chi-chi' or do you want death?"

The man thought about it and he said, "Whatever chi-chi is, it cannot be worse than death." So he said, "I want chi-chi."

So he was given the treatment they called chi-chi. He was sexually abused, beaten... and as chi-chi started, he started thinking, "It was better to choose death. These people will kill me by chi-chi, and they are unnecessarily humiliating me."

And the other two missionaries were watching what was going on. Then the turn came to the second: "What do you want?"

Death is such a dangerous thing... he thought, "One can survive chi-chi, but death you cannot survive." He also said, "Chi-chi."

So again the whole game began. All the cannibals were beating him and doing all kinds of stupid sexual perversions -- and the poor missionary had come to save them...!

Now the turn came of the third, who was the chief missionary. The chief asked, "What do you think -- chi-chi or death?"

He said, "It will be a great mercy if you allow me death. Chi-chi I have seen."

But the chief said, "This is a problem: we don't kill anybody before chi-chi, and after chi-chi nobody survives!"

Now what are you interested in t'ai chi for? Naturally it will make you serious. You will forget laughing, you will forget a sense of humor -- a man of t'ai chi has to be serious. And you are asking me to take out the seriousness... and the monkey. The monkey comes in the same package! You become serious and the monkey will come in.

And as far as the monkey is concerned, it is *his* problem -- you don't worry. You just get rid of this chi-chi.

Just to deceive you they have changed the name to t'ai chi!

BELOVED MASTER,
PLEASE FORGIVE ME.
I CANNOT PUT MYSELF ON THE LINE ENOUGH. I AM AT YOUR FEET.

Nirupa, you must be living in a misunderstanding, because I have never been angry at you; I have never been angry at anyone, Ronald Reagan included!

Asking to be forgiven... you are asking something which must be your projection. I have never been angry at anyone. You have been always forgiven, but you must be carrying something in your mind. You say, "I cannot put myself on the line enough."

Who is asking you to put yourself on the line enough? As you are, you are perfectly okay and acceptable and lovable -- but you seem to be a martyr.

Who can be perfect in this world?

The world itself is not perfect, because perfection means death. If you want to live, you have to remain a little bit imperfect always, so that you can go on perfecting yourself. Evolution is nothing but a constant imperfection. Imperfection gives you space to grow into.

And remember one thing: you will never be perfect. You will be coming closer and closer and closer, but you will never be perfect. Perfection is not allowed by the laws of nature itself.

And the idea that "I cannot put myself on the line enough" -- there is no need. Put on the line as much as you enjoy -- that is enough.

But I have a feeling that you want to go up the ladder to the highest rung... But you don't know that the ladder at the highest rung goes nowhere. You come to the highest rung and then you look stupid. Then your whole life is wasted: you have become the president, you have become the prime minister and all kinds of nonsense people. But they all feel awkward; that's why they go on smiling to hide... so that nobody suspects that they have been stupid. There are ladders and ladders....

Hymie Goldberg is right. He became the richest man and when asked, "What have you learned?" he said, "Nothing but climbing ladders -- and at the end there is nothing."

But you cannot even say that at the end there is nothing.

Nirupa, you are perfectly good. You have always been good. My love to you has never wavered. It does not waver to anybody. And I know your devotion, your dedication; it is immensely valuable.

But you are living in some misunderstanding. Drop that misunderstanding. You *are* on the line, and there is no need to be forgiven. You have all my love, as everybody else has. Here there is no hierarchy. Here there is nobody higher and nobody lower.

There was to be a christening party for the new baby, but before the ceremony the priest took the new father aside and asked, "Are you prepared for this solemn event?"

"I think so," replied the father. "I've got cheese rolls, salad and cake."

"No, no," interrupted the priest, "I mean spiritually prepared?"

"Well, I don't know," said the man thoughtfully. "Do you think two cases of whiskey are enough?"

You are living in some fantasy about yourself and torturing yourself. A few people like torturing... And I told you, here there is no hierarchy. And that's one of the most important things to be remembered: the people who are doing the work are just functional; they are not higher than you.

In the commune in America... because I was silent and in isolation, people created hierarchies just out of their routine habit. As I came out, those who were at the top of the hierarchy tried to persuade me that I should not speak, that things are going well and I should not see anybody -- everybody is okay.

I asked, "Then what is the purpose of me being here? If they are all okay, I should go back to my country where nobody is okay." I had to insist: "Now it is enough. Three years is enough, and I want to come to my people and see what is happening."

And when I started speaking the whole gang that had created the hierarchy escaped, because now there was no possibility... wherever I am there is no hierarchy, only functions. Somebody is doing cleaning, somebody is doing the work of the secretary, somebody is doing the work of the person in charge of the

ashram, but there is nobody higher and lower.

And you should remember, Nirupa, a very significant law:

The organization of any bureaucracy is very much like a septic tank -- the really big chunks always rise to the top!

Don't be bothered.

BELOVED OSHO,
SEVERAL TIMES I HAVE READ IN YOUR BOOKS, OR HEARD YOU MENTION, THE PSYCHOLOGICAL FACT THAT MAN THINKS ABOUT WOMAN ONCE EVERY THREE MINUTES, WHILE WOMAN ONLY THINKS ABOUT MAN ONCE EVERY SEVEN MINUTES. IS THIS ONLY A PSYCHOLOGICAL DIFFERENCE, OR DOES IT GO DEEPER? TO BE MORE SPECIFIC, PLEASE EXPLAIN THE TWO (OR FOUR) SIDES OF THE MIDNIGHT BEDROOM DILEMMA OF "I HAVE A HEADACHE."

A few things first. The psychological fact of man thinking about woman every three minutes -- they cannot wait more than that -- is only average, because science talks only about averages. Don't believe that you are the average person; the average person does not exist. There may be people who are thinking only of women all the time!

A psychologist was testing a patient. He drew a straight line on the paper and asked the patient, "What does it remind you of?"

He said, "It reminds me of women."

The psychologist said, "Strange. A straight line?" But he tried more lines. He made a triangle and asked the man, "What does this remind you of?"

The man said, "You seem to be a strange person. This reminds me of women!"

The psychologist made a round circle. The man got very angry. He said, "You are coming too close. I am suffering from women, and you are reminding me of them again and again. Are you a sex maniac or something?"

The psychologist said, "It is a very strange, peculiar case. Why do these things remind you of women?"

The man said, "Everything reminds me of women! Look out of the window" -- a camel was going by. "That camel too reminds me of women. You remind me of women! In fact, I don't think about anything else -- this is my whole life philosophy."

Those three minutes are for average people -- and average people don't exist. It is just a mathematical calculation in which children are included who don't think of women; in which really ripe and grown-up people are included who don't think of women; in which sex maniacs are included who don't think about anything else.... So don't be satisfied with the average; just look at yourself and find out how many minutes you can remain without thinking of women.

My own experience of thousands of men is that the gap is at the most one minute. You can keep a watch in front of you and test whether in one minute the idea of women comes or not. And you will be surprised: "My god. Every minute I am thinking of women."

The case with women is totally different. Seven minutes is also an average, but ordinarily no woman thinks of man every seven minutes. The average is because women sex maniacs also exist. There are women who don't think of men at all -- hours pass -- and they feel great relief.

And you are asking me -- this has become the midnight bedroom dilemma of "I have a headache." That is a female thing, not a male thing. It is a female strategy. Unless you are very close to female chemistry you will not say, "I have a headache."

Man uses the woman just like sleeping pills. Sex gives him a good sleep. All energy is gone out of him. Now there is nothing else to do except to fall asleep and hope that in the morning he can get up.

Man's mind is different than woman's mind. They function in different directions.

Doctors, who are mainly men, have researched and come to the conclusion that no man has died while making love. That's true. In the whole history of billions of human beings no man has died by making love, *while* making love. Nobody has suffered a heart attack while making love.

So for man, woman is almost a commodity to be used for good sleep, for no heart attack, for avoiding death as far as he can.

But the woman has been almost tortured. First she has had her orgasmic joy taken away, because man finishes too soon, before the woman has even begun. The difference in the orgasmic capacity between man and woman is immense; it is a recent discovery, in this century -- the whole humanity in the past has lived in darkness.

Man's sexuality is local, genital. Woman's sexuality is widespread, all over her body. Naturally, to attain an orgasmic experience her whole body has to throb with joy, tremble with ecstasy -- but that will take time. By the time her whole body is ready and trembling and feeling a dance of energy in her being, the man is fast asleep. He is finished, he has gone to sleep.

Man has been in many ways cruel, primitive and barbarous towards women. He has never cared what she feels; he is only concerned with himself. He has been using women -- and remember the most humiliating thing in the world is to be used, because that brings you down from your dignity into a commodity.

Commodities are used. Human beings are not used, but women have been used for thousands of years. In fact, they have even forgotten that they have any orgasmic capacity. Naturally, they try to avoid this ugly scene as much as possible; hence "I have a headache" is a feminine strategy.

You are in a deep misunderstanding; put things right! If you want a woman not to have a headache, then be playful with her: sing, dance, bring to your bedroom the atmosphere of a temple, burn incense, take a good bath after the whole day's... And your love should be the climax.

But wait! Unless the woman starts throbbing and trembling and starts becoming ecstatic, only then making love to her will you have an orgasmic experience and she will have an orgasmic experience. And when both orgasmic experiences happen simultaneously, it is a tremendous phenomenon. Religiously it is a tremendous phenomenon, because it will give you the first glimpse of meditation.

My own understanding is that man has come to know about meditation from no other source, because there is no other source available. How did man start to think, in the very beginning, about meditation? Mind, you know, is natural; meditation has to be achieved. Something must have given him a glimpse beyond mind. Orgasmic experience gives you a state when time stops, mind stops, and you are sheer joy.

That has been, according to me, the source of thinking that going beyond mind is possible. And if it is possible in sexual orgasm, a few adventurous people, pioneers, must have tried... why can't it be possible alone? Because two things they have got absolutely correct: time stops, mind stops.

Of course you cannot stop time directly; hence the conclusion: stop the mind. And the moment mind is silent and has stopped, time stops, and suddenly you find yourself, without any sexuality, in an orgasmic joy which is far deeper than the sexual. In sex you are dependent on the other person; now you are absolutely free.

If people like Gautam Buddha or Mahavira became celibate... it was not that through being celibate they became Gautam Buddha and Mahavira. The situation is just the reverse: they became Gautam Buddha and Mahavira by meditation and they found a far bigger freedom and orgasmic joy. Sex disappeared from their life.

But people have looked at it wrongly. From the outside you cannot see their orgasmic joy; you can only see that this man has become celibate. Perhaps by becoming celibate you will also attain the orgasmic joy. It does not work that way.

Mind has to stop first, then time stops. And when both time and mind are stopped you have tremendous ecstasy, ecstasy so great... There is not only a difference of degree between sexual orgasm and spiritual orgasm; the difference is qualitative: it has a beauty of its own, a blissfulness of its own, a contentment of its own.

But the whole of humanity has been misled because of a logical fallacy. People saw that Bodhidharma or Sanai or Ta Hui have become celibate... perhaps by becoming celibate we will attain to their enlightenment. But by becoming celibate you will become only a pervert.

Just the other day my news service, Anando, has brought the news that in Europe Catholic bishops and priests are leaving the churches and getting married. And the fear has arisen... in the backward countries many people have been converted and now they are becoming bishops and cardinals. Perhaps the day is not far away when black people will be teaching in the white countries as bishops and cardinals. And then the final step is the first black man becoming the pope -- because it is a question of majority or minority, and white bishops are becoming the minority every day.

But those priests are on the right path. They have suffered unnecessarily and now they have gathered courage and they are marrying. My feeling is it is a good sign.

But the Catholic church is afraid that black people may dominate Catholicism. That would be a strange situation, because the white man has always thought that he is carrying the whole burden of humanity, that he is responsible for everybody's salvation. It is not going to be so anymore. Soon black people will be the saviors of white people. You have saved for many centuries, now give them a chance. You have not been able to save anything; perhaps black people may be able to save.

The danger is greater because black people are sexually more powerful than white people... perhaps because of the climate, their situation, their food. If black people start dominating the Catholic church, then there is going to be an immense perversion of sexuality; it is now Africa which is suffering most from the disease AIDS. But this influx cannot be stopped; the Catholics have invited it themselves.

Just try to be alert and don't imitate, and your seriousness will be gone, your headache will be gone.

Father John, a Catholic priest, was astonished one day to see his friend, Father Michael, driving a Mercedes-Benz. He asked him how he could afford such a great car when all *he* could afford was a bicycle.

So Father Michael told him that one day during the prayer before the collection he was swinging his rosary when he realized that the whole congregation was hypnotized. So he told everyone to empty their wallets and when he counted the money he had enough to buy a car.

Father John said, "That's great. I'm going to try it."

But a few weeks later when they met again, Father John was still riding his bicycle.

"What happened?" asked his friend.

"Well," said Father John, "everything went just as you said and the congregation was completely in my power. But just then I dropped the rosary and said, `Oh shit,' and I'm still cleaning the church!"

Paddy and Maureen live in an old house, very close to the railway station, and every time a train goes by, the door of their bedroom wardrobe opens by itself. Maureen gets so fed up with this that one day she calls a carpenter to come and fix it. But he can't locate the problem and he decides that the only thing to do is to get inside it, close the door and watch what happens.

Just then Paddy comes home. He sees a pair of men's shoes in the bedroom and starts looking around for the owner, but before Maureen can explain a train goes by, the wardrobe opens by itself, and the carpenter is revealed inside.

Paddy is furious. "And what the hell are you doing here?" he cries.

"You won't believe this," says the man, "but I'm waiting for a train!"

Life is so hilarious, and you are having a headache!

Enjoy life and you will forget not only the headache but even the head, because one remembers the head only when he has a headache -- have you noticed that? My definition for a healthy man is that he does not feel his body at all. The moment you have a heartache you feel the heart; the moment you have a stomachache you feel the stomach; when you have a headache you feel the head. If you are perfectly healthy you will not feel the body at all. It is simply there.

But mistakes happen because our clarity about existence is not meditative. Our mind is continuously creating unnecessary problems, unnecessary dilemmas.

Hymie Goldberg was a string salesman from New York. His boss sent him to the deep South in order to open some new accounts for the company, but Hymie encountered discrimination everywhere he went and was unable to do any business. Finally, in Mississippi, an anti-Semitic store owner said to Hymie, "Okay, Jew, I'll buy as much string as reaches from the end of your Jewish nose to the tip of your Jewish prick."

A month later, the same store owner was surprised to receive four hundred cartons of grade "A" string. Inside was a bill for twenty-five thousand dollars and a note which said: Thank you for your generous order. I hope we can do business again soon. Signed: Hymie Goldberg. Living in New York, circumcised in Warsaw.

That much length...! Just be clever and you can use any situation for being happy.

BELOVED OSHO,

SITTING IN FRONT OF US, WHAT DO YOU SEE? DO YOU FIND ALL THESE JOKES WHILE LOOKING AT

US?

Svabhavo, you are right. I have to confess it: looking at you, what else can be found? You are all a joke unto yourself.

Gautam Buddha said as his last statement: "Be a light unto yourself." The day I leave the body please remind me, so that I can make my last statement: "Be a joke unto yourself." That is far more joyful than being a light unto yourself. What are you going to do with a light? Light your cigars, or burn people's houses?

But being a joke unto yourself, you will be a bliss for everyone.

You are right... this is the way I find jokes -- looking at you. So be aware when I look at you; I am searching for a joke!

A big old Indian was sitting in a bar out West when a dirty hippy came in and started to drink a lot and insult all the other people there. Soon everyone had left the bar in disgust except for the old Indian who just watched the hippy with interest.

So the hippy walked over to him and said, "Hey, Indian, what the hell are you staring at?"

"Well," said the Indian, "many years ago I was arrested for making love to a buffalo, and I just had a feeling that maybe you are my son."

I see your troubles and really... I take them seriously, but deep inside I am giggling. Not to offend you I talk about your problems, which are sheer nonsense -- but don't tell it to anybody!

Once there was a man who had everything a man could desire: a wonderful job that he liked, a wonderful wife and wonderful children, but then one day he began to see spots in front of his eyes. At first he tried to ignore them, but they began to get worse. So finally he paid a visit to the doctor. The doctor examined him but could find nothing wrong with him, so he sent him to a specialist, a neurosurgeon, who examined him thoroughly with many tests. He also could find nothing.

But he said to the man, "Although I can find nothing specific, I have seen cases like this before; often it is some pressure on the brain, which usually results in death after six months to a year."

The man became very upset, but then he decided that if indeed he only had such a short time to live, he would enjoy life and do everything he ever wanted. The man loved nice clothes, so he went to the best tailor in town and said, "Give me the best clothes you have in your store: English imported suits, Italian leather shoes, hand-stitched silk ties, and one dozen of the best tailored silk shirts, size fourteen neck."

The tailor who had taken all his measurements said to him, "Fourteen neck? You don't have a fourteen neck -- you have a fifteen neck!"

"Don't tell me what I have," said the man, "I have been wearing a size fourteen neck all my adult life."

"Well, if that's so," said the tailor, "then you must be seeing spots in front of your eyes!"

Seeing you, certainly I rejoice. So many jokes all around! Perhaps this is the first gathering in the world where jokes are being used for your spiritual growth....

And you cannot be otherwise -- unless you become enlightened. Only enlightened people don't have anything in life which you can make a joke of. But in ignorance and unconsciousness, whatever you do is somehow hilarious -- your fights, your love affairs, your marriages, your divorces. If you start watching your behavior, you will find out for yourself -- "My god. My whole life is full of jokes!"

And it will be a great revelation... far greater than the revelation of God, because that too is only a joke and nothing else.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #3
Chapter title: Into the open sky

7 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHAT DOES IT MEAN WHEN YOU DON'T ANSWER A QUESTION?

Kala Shreeman, not answering a question is also answering it -- but you have to be more intelligent to understand it. People don't understand even the answered questions, but my approach is hope for the best and expect the worst! Whether you get it or not, I will haunt you until you get it.

There are questions which can be answered only by not answering them; they are real questions. Only unreal questions can be answered, only questions arising out of the mind can be answered.

But there are also questions which arise not out of your mind, but our of your very being. They are not questions of curiosity, but questions of deep longing, searching, seeking. They are not accidental -- you have not asked them just "by the way." Their meaning is as precious as life itself. Those questions can be answered only by silence.

Jesus spoke continuously for three years; that was his whole period of work. He started his work at the age of thirty, and people crucified him at the age of thirty-three. His period of work was very short, while Buddha worked for forty-two years, Mahavira worked for forty years.

There is only one question that Jesus did not answer. In those three years, thousands of questions were asked, and he answered them. He answered the way people have very rarely answered -- with such sincerity and such authority that even his enemies used to say, "We have never heard a man speak this way! The same language, the same words, but from an authentic individual their fragrance is different, their music is different. Their penetration is deep; they touch your very heart."

Jesus' words are not just words, empty and contentless; his words are his very being. He is pouring himself in his words -- and that makes the difference, the great difference.

But one question he has not answered, and that was the question asked by a sympathizer who wanted to save him. It was asked by the governor of Judea, Pontius Pilate. Judea was a slave country under the Roman Empire, and Pontius Pilate was the Roman governor of Judea. He was not a Jew, hence he could not understand why the Jews were so mad against an innocent young man. Jesus may have been saying things which they don't agree with, but that does not mean that a person should be crucified. It shows really the weakness of you who cannot answer his arguments.

The Jews had a great number of learned rabbis -- they could have challenged Jesus. Jesus was an uneducated carpenter's son; he knew nothing of scriptures, but he knew something more valuable. It seems he knew himself. And that is the only holy scripture there is.

The learned rabbis were angry because an uneducated man was speaking with such authority. They were hesitant about their own beliefs... they were also talking great things, but all those great ideas were borrowed. He was speaking directly, spontaneously, according to his own experience -- not within quotes.

Pontius Pilate's wife was a very educated woman; she heard many stories about Jesus, and many times

she went in disguise to hear him. She was immensely impressed, and it was she who convinced Pontius Pilate that what is going on -- this insistence of the Jews, of the crowd, of the masses, to crucify a young man -- is simply ugly, inhuman..."and you have to do something."

Pontius Pilate called Jesus to his palace. The man was so beautiful and so simple, so poor, so humble, that there was immediately a rapport between Pontius Pilate and Jesus. Pontius Pilate was a very learned Roman scholar. He could see at least that the young man had something in his being which was radiant, which those learned rabbis didn't have. But they had power....

He wanted to save Jesus, although it was risky... risky because if the whole Jewish population of Judea -- and they were the only people in Judea -- were against Pontius Pilate, he might lose his tremendously powerful position. The Roman government, the Roman emperor would not want a governor in Judea who is not liked by the people, so it was against his own position. But still he wanted to do everything to save him.

The last question he asked was not answered by Jesus. The question was, "What is truth?" Jesus looked into his eyes, utterly silent, and did not say a single word.

Pontius Pilate understood the meaning of the not answered question, and he felt even more sorry and in a dilemma -- what to do? Still he tried.... As he went into his house, the first thing he did was to wash his hands. That act -- of washing his hands -- remained uncommented on for two thousand years.

It was Sigmund Freud in the early part of this century -- strangely, himself a Jew -- who first made the statement that Pontius Pilate washed his hands because he wanted to be clear, at least before God, that he was not responsible for the crucifixion of this beautiful young man. "I wash my hands, I don't have his blood on my hands."

He tried to put up three people for crucifixion. It was an ancient tradition in Judea that the people could ask for at least one person to be released from being crucified, and he was hoping that by putting up three persons, the Jews would certainly ask for Jesus to be released.

Jesus was a Jew; he was not a Christian -- he had never heard the word Christian. He was born a Jew, he lived a Jew, he died a Jew. The word Christian came into existence three hundred years later.

But when Pontius Pilate came and asked the people -- and thousands of people had gathered -- "According to the convention, I can release one person from crucifixion. He will be made completely free..."he was shocked that they all shouted only one name. That name was not Jesus; that name was of a murderer who had murdered at least seven people. I say at least because that was on the record of the government; he may have murdered more, he was a born murderer and criminal. His name was Barabbas -- and the whole Jewish crowd, without exception, asked that Barabbas should be released.

No man of any intelligence could have believed it, and even Barabbas could not believe it. He was also thinking that this young man -- he has not done anything wrong, he has not harmed anybody, he has not committed anything criminal -- is bound to be released.

He could not believe his own ears when he heard that people were asking for Barabbas. Even when he was released, going out in the crowd, he looked again and again with unbelieving eyes: What is happening...? All these people know him; he is a drunkard, he is a murderer, he is a robber -- there is not any crime that he has not committed. These are the people who know him, and these are the people who have put him into the hands of the government. Strange, why have they asked...?

And Jesus was crucified.

It is a very strange story: his whole life he answered every question, and at the last, when a significant question was asked, he remained silent. Do you think he did not answer? He answered by his silence. Nothing can be said about truth, and anything that is said about truth is not truth.

You can *be* truth, but you cannot say anything about it.

A truth uttered immediately becomes a lie.

So when sometimes it happens that I don't answer a question, Kala Shreeman, it means the question is of the category which can be answered only in silence. But I don't want you to be so serious...! Truth, or untruth -- but don't be serious! If you want me to answer any question... I am ready to lie, but I will answer.

I care more about you than any truth.

Eunice came home with a brand-new mink coat.

"Where did you get that?" asked her husband, Bernie.

"I won it in a raffle," she replied. The following night, Eunice walked in with a beautiful diamond bracelet.

"Where did that come from?" asked Bernie.

"I won it in a raffle," said Eunice. "I'm going to another raffle party tonight, and I'm in a hurry. Would you mind drawing my bath?"

Bernie did as instructed, but when Eunice came in to take her bath, she found that there was only a half-inch of water in the tub.

"Bernie," she asked, "Why didn't you fill the tub?"

"Well, darling," he answered, "I didn't want you to get your raffle ticket wet!"

BELOVED OSHO,
WILL YOU PLEASE SAY SOMETHING ABOUT HOW YOU WORK ON US?

Swami Antar Aseem, have I to say even that too? Can't you figure out how I work on you? You are asleep, that is true, but not that much asleep! And why have you written behind your name, "Indian"? Because here, in this temple, there is no one who is Indian, and there is no one who is German. This is the only gathering in the whole world where there are only human beings. Perhaps it is because of your Indian mind that is still hanging around you that such a question arises.

I am working on you from morning to evening, from evening to morning... even in the night, even in your dreams I am working on you -- and you don't understand how I am working? That means I will have to say a few things about Indians!

Indians are all alike, but they have different faces so you can tell them apart.

There are two types of people in this world: those who come into the room and say, "Well, here I am!" and those who come in and say, "Ah, there you are!"

The first ones are the Indians; they are the most egoistic people on the earth -- "Here I am." Their "I" perhaps is the most subtle and strong and ancient "I." Every Indian thinks he is spiritual; it is very difficult to find an Indian who is not a great saint! At least, I have not found one yet.

There is an Indian saying, "Opportunity always knocks at the least opportune moment." That is true for India. This reminds me of Carnegie, one of the richest men in America. He was delivering a talk in a university, and he said something about opportunity, and a student asked, "You are right in saying, `If you use the opportunity you can also become as rich as I am' -- but how to know when the opportunity comes? As far as I am concerned, I become aware only when it is gone, and then I say, `My god, it was an opportunity' -- but it is too late. So what do you suggest I should do?"

Carnegie said, "As far as I am concerned, I keep on jumping. I don't wait for the opportunity; whenever it comes I will ride on it -- but I go on jumping. I am always ready... it will come. But if you are not ready, then you will become aware only when it has passed, because opportunity passes in a single moment."

India has been losing all kinds of opportunities because people go on waiting, as if it is God's responsibility to do things for you. People go on repeating that when things will become worse -- and I am amazed how things can be worse than they are! -- then God will come in an incarnation and save people. This means: Try to make your opportunities and life worse, so God comes sooner. And they are trying hard! They are becoming more poor, they are becoming more retarded, they are becoming more addicted with the past, they don't think of the future.

These are the signs of a country which is too old: in the future there is only death and nothing else.

Indians must have one of the best countries in the world, with all kinds of climates, with all kinds of different cultures, people. But it has not used any opportunity; it is a fatalist country, it believes in fate. If things are going to be better, they will be better; if they are going to be worse, they will be worse -- you cannot do anything. This impotence has become symbolic of the Indian mind.

There is another Indian saying -- and these sayings show the wisdom of centuries -- "If the shoe fits, it is ugly." A strange statement! Whenever things are good, Indians don't feel good: if the shoe fits, it is ugly. The shoe is good only when it pinches....

Mulla Nasruddin was purchasing a pair of shoes, and the shopkeeper was saying, "Mulla, you are trying an almost impossible job. You are trying to force your foot into a shoe which is one size smaller than you need."

Mulla said, "You keep quiet! I know what kind of shoes I need."

The shopkeeper was very much puzzled, but Mulla managed to force his foot into a small shoe, and

tears came to his eyes. The shopkeeper said, "What are you doing?"

Mulla said, "You don't understand the philosophy of it."

The shopkeeper said, "There is some philosophy in it?" -- in India everything is philosophical!

Mulla said, "Yes, this is not an ordinary philosophy, but a great philosophy. This is the only thing that keeps me happy."

The man said, "And tears are coming to your eyes...."

Nasruddin said, "That's why I cry the whole day: it is pinching so much that I forget all worries, all difficult problems -- the wife that is waiting at home, the difficult children, the ugly neighbors, business failures -- everything is forgotten when the shoe is pinching. And when I reach home and I take the shoes off, it is such a relief! This is the only relief in twenty-four hours. I feel so good and so grateful to God that one day has passed.... Now the problem will arise again the next day, in the morning; I can rest the whole night, and my sleep is really deep, because of the whole day's torture."

But this is the philosophy of this country. People are living in self-inflicted torture. Torture has become something of a religious discipline: the more you torture yourself, the more religious you are and the closer to God.

Another proverb for you:

The advantage of a bad memory is that one enjoys several times the same good things for the first time.

That's how Indians go on remaining in utter misery, but still contented. It is simply a case of bad memory; they forget that it was the same yesterday, and it was the same the day before yesterday. Every day seems to them to be new -- and it has been so old and so dirty. It has been for centuries the same slavery, the same poverty, the same suffering, but every day the Indian gets up and thinks that everything seems to be new. Just a case of bad memory... but very advantageous: you will not find anywhere in the world people so contented and so miserable at the same time.

You should look into Indian proverbs and you will find the very heart of the Indian personality. Another proverb says:

Don't worry over what other people are thinking about you. They are too busy worrying over what you are thinking about them.

He who laughs last is most likely a German. The Indian never laughs.

For an Indian, cleanliness is next to impossible!

To an Indian, to err is human, but it feels divine!

To the Indian mind, it is absolutely clear:

Never put off until tomorrow what you can avoid altogether!

There is no time like the present for postponing what you don't want to do!

A small ad in a Poona newspaper: "Young farm worker wishes to marry beautiful girl with a tractor. Please send photo of the tractor!"

For an Indian, it is a simple task to make things complex, but a complex task to make them simple.

Why have you written "Indian" after your name? Such things provoke me!

BELOVED OSHO,
EVEN THOUGH IT SEEMS THAT LIFE FOR ME IS WONDERFUL, I SEE THIS HAPPENING ONLY ON THE SURFACE. WHEN I MOVE A LITTLE DEEPER, MY REALITY IS OF A RESTLESS BEING WORRYING ABOUT ALL SORTS OF THINGS.
I FIND THIS CIRCLE BORING WHERE I AM STUCK NOW. MAYBE IT'S BECAUSE OF MY LACK OF MEDITATION; STILL I DON'T SEEM TO FIND THE WAY IN, DEEPER -- EVEN WHEN THE DOOR IS WIDE OPEN.
OSHO, I HAVE HEARD YOU SAY, "BEFORE YOU DIE, DESTROY THE EGO." I AM GRATEFUL TO EXISTENCE FOR EVERYTHING, INCLUDING THIS EGO, BUT NOW IT FEELS TO BE THE RIGHT TIME TO MAKE ROOM AND BE FINISHED WITH IT.
BELOVED OSHO, IS THIS HAPPENING BECAUSE I DON'T KNOW MEDITATION?

Nivedano, you will always remain crazy! What are you doing here if you don't know meditation? You have perhaps got lost and forgotten your way, and somehow ended up here -- because here everybody is doing meditation.

I have been telling you to be thankful to existence, but I have never told you to be thankful for the ego.

Ego has not been given to you by existence. It is your own great creation! And now you feel that it is the right time to make room and be finished with it. Great idea! -- but the problem is that you don't know whether this is happening or not, because you don't know meditation.

Nivedano, if it is happening then you must be knowing meditation without knowing it. There are many people who have qualities they are not aware of, but this is a very rare case! I have never heard of anybody who is in meditation and does not know that he is in meditation -- because meditation is such a tremendous difference, such a qualitative difference from your ordinary life that you cannot miss it. It is almost impossible; that's why I said you are going to remain crazy. This is possible only if you are crazy.
Contemplate over this small story:

A man decided one day that he was not paying enough attention to his family, so that evening he went home, kissed his children, gave flowers to his wife, shaved, showered and changed before dinner, and told lots of funny stories during the meal. Afterwards he whistled while he cleared the table, and insisted on washing and drying all the dishes. When he had finished he went into the living room and found his wife in tears.

"Everything has gone wrong today," she sobbed. "The vacuum cleaner broke, Ernie threw his ball through the bedroom window, Polly fell and tore her best dress -- and now you come home so drunk, you don't know what you are doing!"

Nivedano, you *are* doing meditation. I look at you, and I feel you more grateful than anybody present here -- more prayerful, more humble, more simple, more silent.

Just this morning, passing by Buddha Hall, I saw your little child. He looked so beautiful. I enquired whose child he is, and Nirvano told me, "He is Nivedano's child." For a moment I thought Nivedano must have looked exactly like this child -- so simple... but he still looks just like a child whenever I look at him.

He may not be the same with others, that is almost certain, but as far as I am concerned, when I look at him, he looks so silent, so saintly.... Although he does not know what he is doing, he is doing well.

BELOVED OSHO,
AGAIN ON THE SUBJECT OF DESTROYING EGO, ANOTHER QUESTION APPEARS TO BE RELEVANT TO ME RIGHT NOW, AND THAT IS THE FACT THAT WHEREVER I GO, SOONER OR LATER, TROUBLE BUBBLES UP. USUALLY IT HAPPENS WITH AUTHORITIES OF SOME KIND.
OSHO, I WONDER IF THIS HAPPENS BECAUSE, BEING UNAWARE, I GO ON PUSHING THE EDGES? OR IS IT AN OLD HABIT OF THE EGO? OR....?

Nivedano, no matter where you go, there you are!
The bank robbers arrived just before closing time, and promptly ordered the few remaining customers, as well as the clerks and guards, to take their clothes off and lie face down on the floor.
One nervous blond pulled off her clothes and lay down on the floor, face up.
"Turn over, Maybelle," whispered the girl lying beside her. "This is a stickup, not the office party."

Nivedano, it must be just the old habit -- you think it is the office party! If you feel that wherever you go sooner or later trouble bubbles up, just be a little aware! And don't thank existence for the ego, because that is the cause of the whole trouble. If you are carrying your ego, wherever you go trouble is bound to bubble up.
Ego is the only trouble in the world.

If everybody in the world just for one hour decides to put the ego aside -- just for one hour -- there will be no trouble, no problem; there will be such great peace and silence and love that we have not known before. This whole planet has not known that.

But the ego is nourished on troubles. If it cannot create trouble, it will starve to death. It needs continuous nourishment, and that nourishment comes from trouble. So if you understand that the trouble is a pain in the neck, and you are tired of it... If you are not tired of it, then I am not saying you have to drop it; first get really tired, then there is no need for me to tell you to drop it. You will just drop it.

Trouble is your spiritual cancer; it is better to get rid of it. It is the only agony of the human soul, the only hell that really exists. And it is within your hands to get out of it.

I have told you a story that I love.... A Japanese king went to see Master Lin Chi. He touched the feet of the master and before he could say anything, Lin Chi said, "You idiot! You don't know even manners."

The king completely forgot for what he had come. He pulled out his sword, and Lin Chi laughed. He said, "You have forgotten your question. Now I remind you" -- because the king had sent his prime minister before him to inform Lin Chi that he is coming and his question is, "What is hell and what is heaven?" Now, when the sword was just about to fall on his neck, Lin Chi said, "Wait a minute! This is the door of hell."

The king was shocked. His hand stopped. He put back the sword in the sheath, and Lin Chi said, "That is the door of heaven. You had forgotten your question, but your prime minister told me. It was good that he told me before, otherwise you would have killed a poor man unnecessarily, and you would have suffered hell -- because hell is not anywhere else but in your ego. When I said, `You idiot!' what was the trouble? Why did you become so angry? Who was hurt? It is your ego that was hurt."

If you don't have any ego, it doesn't matter whether somebody says you are an idiot or somebody says you are a genius. It does not matter... they are their opinions. You know who you are -- you don't depend on other people's opinions. Your ego depends. Your ego keeps you a slave of the society in which you live. Ordinarily people think that their ego is something very precious. It is nothing but their slavery.

A man becomes independent and free and individual only when he has dropped his ego, when he is just a silent being, without any idea of "I" -- just a pure silence... THIS silence. And if in this silence you look inward, you will not find any "I," any ego, any self, but just a pure space.

This pure space is your spirituality.

This pure space is your enlightenment.

This pure space is your ultimate ecstasy.

The ego is preventing everything. Ego is making you a beggar, while you are an emperor of a great empire. Of course, that empire does not belong to the outside world; it is in your own being, but its vastness is as big as the universe itself.

Your ego is keeping you encaged, imprisoned. Don't nourish it... and I am saying it because I know it is everybody's possibility not to nourish the ego and to get out into the open sky.

One day at the London zoo two Jewish ladies, both blond and middle-aged, were standing in front of the cage of Guy the gorilla, and no doubt passing remarks on aspects of his physique.

Suddenly Guy, who was kept alone and whose life was very boring, was possessed by a tremendous urge. He gripped the bars before him, and, such was the force of his lust, wrenched them apart. He leaned out, seized the blonder of the two ladies, drew her into the cage and pulled the bars together. The hapless, screaming, blonder lady was dragged towards the inner sleeping quarters, screened from public view.

Some days later, recovering in a Harley Street clinic, the lady was visited by her friend.

"Oy Veh, Rachel," the friend commiserated. Then, whispering hoarsely "... and tell me how you feel?"

Came the reply, "How do you THINK I feel?... he hasn't written, he hasn't phoned."

Nivedano, learn to laugh at your own ego. The moment you are gripped by your ego, relax and have a good laugh.

And don't be worried... and I know you are crazy, you will not be worried what people think about you. But if you can laugh at your ego, that is the best way to kill it. Don't be serious about your ego, because that is very nourishing food for the ego. That's why all egoists are serious people.

The people who can laugh and enjoy and be playful are never egoists. It is on this particular point that I disagree with all the religions of the world. They have made people's egos very strong by teaching them to be serious about life.

My effort is to erase the tremendous impact of millions of years of religious training. On the one hand they say, "Drop the ego," and on the other hand they don't allow the childlike playfulness.... On the one hand they go on insisting, "Drop the ego," and on the other hand they don't have any sense of humor.

No religion in the world has accepted a sense of humor as one of the fundamental religious qualities. I accept it, and I want that no religion can possibly exist in the future unless it has as a fundamental quality the sense of humor.

A religion without laughter... a God who cannot laugh and dance and sing is not worthy of being God. Send him to hell!

CARISSIMO OSHO,
BECOMING MORE AWARE OF MYSELF, I HAVE OFTEN BEEN FEELING MORE INTENSELY "UP AND DOWN," AND SINCE BEING IN THE ASHRAM THIS FEELING HAS GROWN.
WHENEVER I ASK SOME SANNYASINS "HOW DO YOU FEEL?" THE MOST POPULAR ANSWER IS, "UP AND DOWN."
I CAN RECOGNIZE A TRICK OF THE MIND IN THIS FEELING, BUT A DOUBT ARISES: ISN'T THIS (UP AND DOWN) THE SHAPE OF THE VERTICAL GROWTH LINE AND THE RHYTHM OF HUMAN BEINGS, GIVEN THAT HUMAN LIFE STARTS FROM AN "UP AND DOWN"?

Kala Shreeman....
Maurice came home from work early one day and found his wife in the arms of his best friend, Max.
He staggered back and said, "Max! I am married to her, so I *have* to do that. But you? You are a free man!"

Old Finkelstein was seventy-five when he decided to marry a young girl of twenty. His friends were scandalized, and one of them said, "Finkelstein, do you realize that a man of your age having sex with a young girl could be very dangerous -- even fatal?"
Finkelstein considered for a while, then shrugged and said, "Oh, well, if she dies, she dies!"

Life is such... it is up and down! It is up and down everywhere, not only here. And the moment it stops being up and down, you are dead! So let it go as up as possible and as down as possible.... The higher it goes, the deeper it goes, the better. Why are you worried because everybody says, "Up and down"? They know... and you know also.

Paddy was known for his foul language by everyone in his congregation. The parson took him aside on Sunday and said, "Every time you swear you must give five dollars to the nearest stranger. That will cure you soon enough."
As Paddy left the preacher, he stubbed his toe and then silently handed the five dollars to a woman just entering the church.
"Okay," whispered the woman, "But can you wait until after the service?"

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #4
Chapter title: Suddenly you have blossomed

8 September 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,

Deva Prachurya, it is a beautiful question because the women's liberation movement is talking about God being a woman; they have started pronouncing him not *he* but *she*. But none of them has thought about the devil, which is a counterpart. They both exist together, just like light and darkness, life and death.

Both are hypothetical. God does not exist the way you exist and the trees exist and the mountains exist; it is just a hypothesis. And because of the hypothesis of God, theologians have had to create his other pole, the other polarity, the devil. So the devil becomes darkness and God becomes light.

The Hindu UPANISHADS have one of the most beautiful prayers, perhaps the most beautiful in the whole world of religion. I love its poetry, but I don't agree with its philosophy. The prayer is very small, but very pregnant with meaning and significance. It says, "Lead me from darkness to light" -- *tamsoma jyotirgamaya*. It says, "Lead me from untruth to the truth" -- *astoma sadgamaya*. And in the final stage it says, "Lead me from death to life" -- *mrityorma amritamgamaya*.

It is sheer poetry, you cannot improve upon it -- but it is utterly false, because darkness and light are one phenomenon. You cannot go from darkness to light, because light is nothing but a little less darkness, and darkness is nothing but a little less light. It is a difference of degrees. Neither can you go from untruth to truth -- the same differentiation of degrees is there. Every untruth has something true about it, and every truth expressed has to join hands with untruth.

And you cannot go from death to eternal life, because death is part of life. It is not against it -- it is the very crescendo of life. They both exist together. A person who cannot die, cannot live either. Life exists with death almost like two wings of a bird: you cannot have the bird flying in the sky across the sun with one wing. Life and death are just like your two legs -- you cannot move with one leg.

Existence is dialectical: it always has its opposite. Without the opposite, it will not exist. Because man created God as the very holy of the holiest, he had to create a devil. It was just an absolute philosophical necessity! The devil is the counterpart of God. You will be surprised to know... your name is Deva Prachurya. Deva means divine, and devil also comes from the same root; it also means divine.

But both are hypothetical. I have no objection if God is a woman, but certainly I am immensely happy if the devil is a woman! God may be, may not be, but the devil is certainly a woman; otherwise for such a long eternity the devil could not have been nagging God continuously! From whom is God escaping? Where is he hiding, and from whom? Why has he not the guts to come out, at least once in a while, to remind people that he is still alive? The woman does not allow it.

So I am not certain about God, but, Deva Prachurya, woman is certainly a devil -- and vice-versa!

Mrs. Markovitz got a knock on the door.
"It is your husband," shouted her neighbor, "he is face down in the swimming pool. I think he is drowned."
"Is today Wednesday?" asked Mrs. Markovitz.
"Yes," said her neighbor, "it is, but..."
"What time is it?" Mrs Markovitz asked.
"Eleven o'clock, but..." replied her neighbor.
"Then don't worry about a thing," said Mrs. Markovitz, "the pool man will be here in an hour!"

The husband has drowned... but the wife and the husband are the greatest enemies in the world; psychologists call them "intimate enemies." They have always been! It is a very recent development of insight.

God being a woman will create trouble. Then the devil will be a man -- because they have to be polar opposites. Perhaps the women's liberation movement has not thought about the implications of what they are doing. I would like God to be the man and tortured by the devil, the woman, rather than vice-versa, because good can be tortured by bad, but bad cannot be tortured by good. But the question simply has not come up around the world -- and women are insisting that God is a woman.

It is really strange that nobody has bothered about the devil, who is a more important person than God. God is only a VIP, the devil is a VVIP! God may have created the world, but the devil is running it -- and running it so devilishly and so perfectly.

Genghis Khan, Tamerlane, Nadirshah, Adolf Hitler, Joseph Stalin, Benito Mussolini, Ronald Reagan -- who do you think they represent? Certainly not God! They represent the devil, and they have made our history. They are the people who go on creating more and more evil in the world.

Friedrich Nietzsche has declared, "God is dead and man is free." His statement is incomplete; he has forgotten about the devil. God may be dead -- most probably he cannot manage to survive the devil for so long -- but the devil is there. And unless the devil is also dead, man cannot be free.

Man's real problem is not God; that poor fellow has never been seen after those first six days when he created the world. Since then nobody knows where he is -- whether he is sick, or got so tired of creating the world in six days that the seventh day he rested... that is allowed. But what happened on Monday? On office days you should be back. Since then he has been on holiday... it is an eternity. Most probably he died.

But the devil is still alive, and shows himself again and again. You cannot conceive of Adolf Hitler in any other way than an incarnation of the devil; you cannot think of Nadirshah and his great company, Tamerlane and Genghis Khan, as anything other than incarnations of the devil.

I remember one case... Nadirshah attacked India -- and he was a man who enjoyed killing people so greatly that his whole life he was killing and killing. One night he asked his soldiers to bring the most beautiful woman of the area, so they brought a prostitute from a nearby village. In India, prostitutes are a little different than in the West. In the West they are only sex objects. In the East they are artists, dancers, singers; their being sex objects is secondary.

She danced, and Nadirshah was very happy. The night was almost coming to an end when Nadirshah said, "Now I want to go to sleep, you can go back."

He gave immense rewards to the woman, but the woman said, "It is dark outside. With so much money, so many diamonds... I am a woman and alone, and the path goes through a dark forest -- I cannot go."

Nadirshah told his soldiers, "You go ahead of her, and go on burning everything that you find -- forest, village, anything. Make it a light."

Nobody has made light that way -- just a small torch would have done. But Nadirshah had such a devilish mind: he burned seven villages and the whole forest to make it almost look like day. He told the prostitute, "Now you can go. And you will remember that you had come to see not some Tom, Dick, Harry; you had come to see the great emperor, Nadirshah. He can make the night into day." Thousands of villagers were burned alive. You cannot say such a man represents God in any way.

The devil is spread all over your history; even today, the devil is ruling you. The devil is a politician, has always been a politician. God is a nice guy -- if he exists -- very gentlemanly, has remained almost anonymous, almost a nobody. If one has to think about who is more important, indubitably it is the devil.

I would like him to be a woman, because the woman has many devilish qualities. But then God will have to be a man, because the polarity... both cannot be women, both cannot be men. If both were women, there would have been constant struggle and fight and jealousy and envy. If both were men, there would have been homosexuality and AIDS. So that is not acceptable; they have to be polar opposites.

My feeling is that the devil is man and God is woman -- at least he has been functioning as very womanly. The devil is very aggressive, and God goes on retreating.

So your question is very important theologically -- although in reality they both don't exist. Hypotheses cannot be male or female: two plus two is four -- do you think it is male or female? It is just neutral, it has no genital difference.

God and the devil are just theological hypotheses. It simply shows the weakness of the theologians that they could not manage the world without false hypotheses to support their systems. God they needed to create the world -- without ever bothering who created God. Their fundamental idea is that without somebody creating, nothing can be created; that's why they have accepted God as the creator of the world. But why stop with God? What happened to the original thesis?

The thesis was that nothing can be created without a creator. Who created God? According to all religions... the question has remained unanswered. They know that if they say God A was created by God B they will get into more trouble... then God C and God D, and the whole alphabet. Still, when they reach X,Y,Z, nothing will be solved -- who created God Z?

In fact they have started from a very wrong premise. Existence is intrinsically self-generated. It has always been here, so the question of creation does not arise. And it will always be here, so the question of destruction does not arise. It may pass through many phases of evolution, but it will remain.

If God can be dropped, there is no need for the devil. They are a married couple -- because nobody has seen either of them, it is very difficult to say who is man and who is woman. But the devil seems to have been functioning around the world for centuries; after those six days, he has been in charge.

Most probably, if you want hypotheses also to be divided as male and female, then he seems to be the male, because he has been working all along... and God must be a housewife -- that's why you don't see her

any more in the marketplace. But the devil you will find anywhere. You don't have to look for him; he is looking for you!

I am more interested that you get rid of both -- whoever they may be, male or female. Getting rid of both of them, existence becomes absolute freedom; man attains dignity and self respect.

The very idea of God and devil makes you either the slave of one or the slave of another. The sinners are the servants of the devil, and the saints are the servants of God. But to be a servant, to be a slave, is against human dignity.

Hence I say unto you: God is dead, the devil is dead. Their death is very necessary for you to be alive. If they are alive, you are dead. Then you are imprisoned from both sides. Then man has to do a strange game continuously: he works for the devil, and worships God -- because you have to keep both of them happy.

An old man was dying and suddenly he started worshiping first God, repeating his name, and then the name of the devil. His family was aghast! They said, "Are you mad? In the last moments of your life you are remembering the devil?"

He said, "I don't want to take any chance... who knows where I am going and whom I am going to meet? And it costs nothing, so I will remember both. Whoever meets me, I have remembered him, and if nobody meets me, there is no problem. If both meet me, then too there is no problem. I am calculating every possibility."

Man is crushed between the devil and God, between good and evil. I want man not to be crushed, not to be enslaved, but to be an individual in his own right, free. And out of his freedom, and out of his awareness, he should act -- not according to what God wants.

I have told you the story of the ten commandments. When God made the world, he went to the Babylonians and said, "Would you like to have a commandment?"
They said, "First we would like to see what it is."
And he said, "Thou shalt not commit adultery."

The Babylonians said, "What would we do? We don't want any commandment, please forgive us."

He went to the Egyptians, and he went to other races. Nobody was willing, because everybody asked, "What is the commandment?" And they said, "We don't want to be encaged in any commandment. We want to live on our own."

Finally he reached Moses and asked him, "Do you want to have a commandment?"
Moses asked, "How much does it cost?"

This is a rare question! God had gone all around the world... and it was only Moses who asked the price, the first thing. God said, "It costs nothing."

Moses said, "Then I will have ten!" If it does not cost anything, why not have ten? -- that's how there are ten commandments.

Every religion has created its own commandments -- strange, unnatural -- out of fear or out of greed. But they have made this poor humanity that you see around the world.

Even the richest man is so poor because he does not have the freedom to act according to his own consciousness. He has to act according to principles given by somebody else, and one does not know whether that man was a con-man, a fraud, a poet, a dreamer. There is no evidence... because so many people have claimed that they are incarnations of God, that they are messengers of God, that they are prophets of God, and they all bring different messages. Either God is mad or these people are simply lying. Nost probably they are lying...!

It gives you a great egoistic feeling if you are a prophet, a messiah, an avatara, a tirthankara -- somebody special, not just an ordinary human being. Then you can dominate. This is a different kind of politics. Wherever there is domination, there is politics.

The politician is dominating because of physical force -- his armies, his armaments, his nuclear weapons. The religious prophets, messiahs, saviors, avataras are dominating you spiritually. Their domination is more dangerous -- they are far greater politicians. They are dominating your life not only from outside but from inside. They have become your inside, they have become your morality, they have become your conscience, they have become your very spiritual being.

From inside they go on dominating you, saying what is right, what is wrong. You have to follow them, otherwise you start feeling guilty, and guilt is one of the greatest spiritual diseases. If you follow them, you start feeling unnatural, neurotic, perverted, because you are not following your nature. If you follow your nature, you are not following your prophets and your saviors.

All these religions have created for man a situation in which he cannot be at ease, he cannot enjoy life,

he cannot live it in its totality. So my suggestion is, it is better to let both guys be dead. And what does it matter? -- when one is dead, whether he is man or woman does not matter. A dead woman is not dangerous, neither is a dead man. They are not alive.

Let humanity be free from all these old superstitions which have dominated so badly, and distorted human nature so immensely. You can see the humanity that is the result. You say that a tree is known by its fruits. If that is true -- and that *is* true -- then your whole past of prophets, saviors, avataras, tirthankaras, God, devil, should be judged by the humanity that you find today.

This insane humanity -- miserable, suffering, full of anger, rage, hate... If this is the result of all your religions, of all your leaders -- whether political or religious -- then it is better to let God and the devil die. With God and the devil gone, political leaders and religious leaders will not have any support; they will be the next to die.

I want man to be politically free, religiously free, free in every dimension to function out of his own still small voice, out of his own consciousness. And that will be a beautiful world, a real revolution.

BELOVED OSHO,
I FEEL SO BLESSED TO HAVE THIS OPPORTUNITY TO FLOAT IN YOUR OCEAN OF SILENCE. DOES MY WANTING MORE BLOCK MY AVAILABILITY TO RECEIVE IT?

Anand Saten, I am sorry to say to you that your wanting more is certainly going to block your availability to receive the bliss that you are receiving without expectations. This is a simple, basic rule.

Jesus says, "Ask and it shall be given to you." I say, "Don't ask, otherwise it will be not given to you; not only that, whatever is given to you will be taken away." Jesus says, "Knock and the doors shall be opened," and I say unto you, "Knock, and even if the doors are open, they will be locked!"

Jesus says, "Seek and ye shall find," and I say unto you, "Seek, and you have missed forever. Don't seek, and you are it -- there is nothing else to find."

The bliss that you are finding here is not coming from outside; it has been within you always -- you just have never been in the company of blissful, madly divine people. Seeing so many people flowering, suddenly you have blossomed.

Blissfulness is contagious. That's my whole idea of creating small oases around the world, where people can find blissful people all around. The very presence of those blissful people will transform them. Intrinsically everyone has the capacity, but they are always surrounded by miserable people so they never become aware that there is a possibility of being blissful. Everybody is miserable and it looks a little weird and awkward and embarrassing: when everybody is miserable and you are enjoying, one feels guilty. You have to be part of the company you have chosen.

The whole world can be blissful because everybody carries it within himself. But there are a few points to be remembered, and the most important is: don't ask for it, don't knock for it, don't seek it, don't expect it -- otherwise you will become closed. Remain available and open, and it comes... and it comes in abundance.

Paddy drove through the red light and smashed into a car driven by Father O'Hagan. The car turned over three times and the priest was thrown from the vehicle into the gutter. Paddy rushed over and said, "I am terribly sorry, Father".

"Saints above!" said the shaken priest, "You almost killed me."

"Here," said Paddy, "I have got a small bottle of whisky. Take some and you will feel a lot better."

Father O'Hagan took a couple of large gulps and then continued his tirade: "What were you doing? You nearly launched me into eternity."

"I am sorry, Father," said Paddy. "Take a few more sips and it will ease your nerves."

The priest took another large gulp and almost finished the bottle, which he offered to Paddy saying, "Why don't you have a drink?"

"No thanks, Father," said Paddy, "I will just sit here and wait for the police to arrive!"

Just be a little alert, that's all! If you can learn only one lesson, that of being conscious, blissfulness will arrive. And it is natural -- I can understand -- when it comes, you want more. But you have to be alert not to want more. On the contrary, be thankful for that which has come, and more will be coming -- that is

absolutely certain. I say it on my own experience, not according to any scripture, or according to any religion, or according to any saint.

Don't expect! Whatever you get, be grateful for it. Instead of expecting more say, "This is too much! I don't deserve it, I have not earned it." Bow down to existence in deep gratitude, and you will feel flowers of bliss and benediction showering on you from all sides.

Once you have learned the simple rule, you will never expect -- and you will always be getting more and more. Just remain available, keep the doors and windows of your heart open.

BELOVED OSHO,
FOR A FEW DAYS MY HEART HAS BEEN JUMPING ALL AROUND THE ASHRAM AND IT FEELS LIKE I AM LOSING CONTROL. BELOVED MASTER, HOW FAR CAN I GO?

Nirgrantha, you have already gone too far if your heart is jumping all around the ashram! And you are still saying, "It feels like I am losing control." You have lost control long ago; otherwise how can your heart go on jumping all around the ashram?

You forget all about control. This place is not for people who control; this place is for people who let their heart dance wherever it wants to dance!

Remember a famous proverb: Talent is what you possess, genius is what possesses you. You cannot control genius; you can control talents. Here we are creating the possibility for your sleeping genius to be awake. Once your genius is awake, you are going to be possessed, you will not be in control -- and there is no need to be in control. The sky is vast, millions of stars are moving without crashing, and no traffic control! Here I see thousands of hearts dancing, running -- no traffic control! Nature manages itself so perfectly that if you don't disturb, everything goes alright -- and very smoothly.

A man dressed as Adolf Hitler visited a psychiatrist. "You can see I have no problems," he said. "I have the greatest army in the world, all the money I ever need and every conceivable luxury you can imagine."

"Then what seems to be the trouble?" asked the doctor.

"It is my wife," said the man, "she thinks she is Mrs. Jones."

So just remember one thing: you can be dancing all around joyously, just don't get caught up with a wife, otherwise she will control you! You have lost control -- and here in my place there are great women controllers! The moment they see that some fellow is getting out of control, they immediately control. So avoid a wife. Once in a while you can dance with any woman, but remain free.

Control is not my message; control is repression. Nirgrantha... I have given you the name Nirgrantha; do you understand its meaning? One who is absolutely free -- without any complexes, without any chains, without any bondage. And you are asking me about control...?

I had explained to you when I gave you the name to drop all chains, drop all bondages. Just be yourself and do whatsoever pleases you. Just remember one thing: don't interfere into anybody's life, and don't allow anybody else to interfere in your life. This is true humanity -- authentic, honest, pure.

It was a rough ocean crossing, and Mr. Levensky was suffering the tortures of sea-sickness. During one of the more unsettled periods, he was leaning over the rail retching miserably, when a kindly steward patted him on the shoulder. "I know sir," said the steward, "that it seems awful, but remember -- no man ever died of sea-sickness."

Mr. Levensky lifted his green face to the steward and said, "For heaven's sake man, don't say that. It is the wonderful hope of dying that is keeping me alive!"

It is a very strange life!

"Be careful," the doctor told the relatives of an elderly man who was dying.
One by one they went up to him, "You look so much brighter today," exclaimed his daughter.
"You must be on the mend," said his son.
"I have not seen you look so healthy for years," said his wife.

The old chap opened his eyes and said, "Thank you for your kind words; it is good to know that I am going to die cured!"

Nirgrantha, rather than dying cured, why not live cured?

You are cured if your heart is jumping -- I have never heard of any dead man's heart jumping all around the ashram. We have three enlightened dead men in the ashram. This day is in their memory, and even on this day, they are not here! Dead men, even if they want to jump, cannot jump. So while you are alive, enjoy it to its fullest. Don't be worried about being tired or anything, because finally in your grave you will have enough rest!

Live a life of immense intensity and totality so that in your grave you don't toss and turn, because there is not much space! Don't miss this moment in thinking about control. In graveyards you can think about all these great things, and nobody will prevent you. You can keep control, you will *have* to keep control! You can follow all ten commandments, you will have to follow -- how can you commit adultery in a grave?

Before that, it is good to live as joyously and as freely as possible, because who knows when you will be coming back to this beautiful earth, to these beautiful people? Even today you will not find a gathering of such beautiful people.

This is my only crime: I am condemned all over the world for simply one reason, that I am making people live totally and intensely, not bothering about their commandments, not bothering about their holy scriptures, not bothering about their gods and their devils, their heaven and their hell.

All those things are to be thought about and contemplated in your grave. You will have enough time, almost the whole of eternity. So lie down there and be philosophical, be moral, don't commit any sin. But right now, don't be bothered about all these superstitions.

Only one thing has to be remembered, and that is to be as conscious as possible, because that will make you dance rightly, in right places, with right people! Your consciousness will not allow you to jump on somebody else's toes. That is the only sin.

According to me, to interfere in somebody's life is the only sin, and the only virtue is not to interfere in anybody's life. Let him be himself, and let you be yourself... your freedom.

This is, according to me, the authentic religiousness.

This is the only holy pilgrimage:

From here to here -- you don't have to go anywhere.

From now to now -- you don't have to travel in time or space.

Nirgrantha, you are in a good spirit; don't lose the track of it. Control is an old habit which every child is being taught from the very childhood: control -- control everything -- discipline, behave.

Now you are no more a child, and I am not your father -- I am not even your uncle! Throw all control, throw all licenses, throw all boundaries. Life is so short, don't destroy it in controls and boundaries and mannerisms and etiquette and all kinds of nonsense.

Rejoice! I repeat, rejoice -- and rejoice totally. And if your heart is dancing, give it full energy. Everybody's heart is dancing. This is a place of dance, of song, of laughter. And I say this is the only kaaba, the only holy place in the world today. All holy places have become unholy, they have become prisons for man in the name of morality, control, discipline.

This is a small place with a vast territory of independence, freedom. The whole sky is yours -- even the sky is not the limit.

Okay, Vimal?

Yes, Osho.

Chapter title: You have never looked inside

8 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
GIVE ME SOME SUTRAS TO MEDITATE ON.

Devageet... Devageet is a dental doctor, but lately he is turning into a philosopher! Just today he has sent a telegram to Maharishi Mahesh Yogi, saying "Drop the idea of saving the world through transcendental meditation. I have a better suggestion...." His suggestion is `transdental medication'! And I think that if the world can be saved by yogic hopping, then there seems to be no problem why it cannot be saved by transdental medication.

He is asking for some sutras to meditate on, but sutras are serious, and meditation does not need any sutra. Meditation is a state where absolute emptiness exists, not even a sutra; there is not any possibility of any object. A philosopher never meditates, a philosopher contemplates. So I can give sutras for contemplation, but not for meditation because that will be absolutely wrong.

Meditation simply means silence -- absolute, unconditional serenity of the heart, of the mind, of the being... no stirring of any kind. Even a sutra is enough of a disturbance. You can contemplate on a sutra; *sutra* is Sanskrit for maxim.

The first... a successful man: one who earns more than his wife can spend.

And second, a successful woman: one who finds such a man!

Third: A jealous man always finds more than he is looking for.

Fifth: Some minds are like concrete -- mixed-up and permanently set.

Sixth: The first half of life consists of the capacity to enjoy without the chance. The last half consists of the chance without the capacity.

Seventh: What Poona really needs is a vegetarian mosquito.

Eighth: The man who admits he is wrong is wise. The man who gives in when he is right is married!

Ninth: The rich get richer and the poor get children.

Tenth: Middle age is when it takes longer to rest than to get tired.

Eleventh: You never know how many friends you have until you rent a cottage in Poona.

Twelfth: You can't tell how deep a puddle is until you step in it.

Thirteenth: Virtue is its own punishment.

Fourteenth: By the time a man is wise enough to watch his step, he is too old to go anywhere.

Fifteenth: Prayer must never be answered. If it is, it ceases to be prayer and becomes a correspondence.

Fifteenth: An asylum for the sane would be empty in this world.

You don't get it! You belong to this world!

Sixteenth: It is always the best policy to speak the truth unless you are, of course, an exceptionally good liar.

Seventeenth: He who does not mind a big belly will hardly mind anything else.

Devageet, contemplate as much as you can, but it will not lead you anywhere. Anything that can bring you some light, some conclusion, is not contemplation, it is meditation.

It has been an old fallacy that meditation also needs an object to meditate upon. The very word `meditation' is wrong because it gives the idea that you have to meditate *upon* something. Meditation simply

means that you don't have anything left to meditate upon. All is empty: there is no object, no chanting, no mantra, no sutra... just pure emptiness. And suddenly all your energy of awareness turns upon yourself, without any effort on your part.

And the turning of the energy of awareness upon yourself is the ultimate experience of life, of light, of everything that is really valuable;everything that cannot be purchased but can be attained, everything that is not a commodity anybody else can give you but is something that you already have -- but you have never looked inside.

Looking inside is meditation -- just pure looking inwards, a turning of the eyes inwards one hundred and eighty degrees, and you have arrived home. Not a single step has to be taken, because you are not going anywhere; you are simply coming from here to here. You are already there where you need to be, just you are not aware. Hence, meditation can be called awareness, watchfulness, alertness, witnessing -- but it is not thinking. Contemplation is thinking; it will not lead you anywhere.

No philosopher has reached to any conclusion that solves the ultimate question of life, Who am I? But you are not to *think* about it... what will you think about it?

There are many people who have followed Maharishi Raman. His teaching was very simple -- he was a simple man, uneducated, not learned. He had escaped from his home when he was only seventeen. He escaped because his father died. When the whole family was weeping and crying, and the neighbors were preparing to take the dead body to the funeral pyre, nobody noticed that Raman had disappeared.

The experience of the death of his father became a tremendous revolution in Raman's mind. He was only seventeen, the only son of a poor family, and he escaped to the mountains. He remained his whole life on the mountain of Arunachal where he did nothing but just sit and watch inside. He never asked anybody anything. He had no master, he had nobody to guide him, but just sitting silently watching his own mind, he transcended his mind and he came to know himself.

And by knowing himself he came to know the ultimate bliss -- the ecstasy that surrounded Gautam Buddha, the enlightenment that was radiating from Mahavira, the joy, the dance of all those who have awakened. So whoever was asking him, "What are we supposed to do?" he had only one answer his whole life: "Meditate on `Who am I?'"

But people have misunderstood him... even such a simple statement. He was not saying, "Contemplate," he was not saying, "Think about `Who am I?'" -- what can you think? Either you know or you don't know; thinking is impossible. What will you think? If you start you will think, "This is my name, this is my country, this is my family, this is my race, this is my caste, this is my profession...." But what will you find by doing this? You will not find out who you are. These things are all on the periphery.

But Raman was not a master in the sense that he could explain to people that watching the mind, the whole process of the mind, the whole traffic of thoughts... Even "Who am I?" is a thought; don't get stuck to it. Just watch that thought too, and a moment comes when all thinking disappears -- just by watching. Just as you bring light into a dark room and darkness disappears, as you bring watchfulness to your mind, mind disappears.

And the disappearance of the mind is the beginning of knowing yourself.

This is the highest peak of consciousness, and unless a man achieves it, he has wasted his life in trivia. He lived only in name; in fact he vegetated. He may have been a very rich vegetable... They say there are only two kinds of vegetables, cabbage and cauliflower; the cabbage category is uneducated, and the cauliflower is a cabbage with college degrees. But there is not much difference.

If you really want to live and not to vegetate, meditation is the only way; and meditation means no-mind... just silence.

BELOVED OSHO,
YOU HAVE SPOKEN TO US ABOUT BEING IN THE WORLD YET NOT OF IT. HOW COME YOU HAVE NOT SPOKEN TO US ABOUT BEING IN THE COMMUNE YET NOT OF IT?

Deva Shravan, I have spoken about being in the world but not of it. A commune is not a community, a commune is not a world, a commune is not a society. A commune is a very friendly gathering of people who live in the world but are not of the world.

A commune is not an organization, it is simply the gathering of individuals. It does not take away

anybody's individuality. It does not destroy your dignity, your pride, your self-respect. On the contrary, it gives you dignity, respect, love: it accepts you as you are. It does not demand that you should be somebody else, then only will you be thought worthy; it does not ask you to be a saint. It simply loves you as you are. That's why in the commune there is no question at all...

How can I say to you, "Be in the commune but don't belong to it"? The commune is basically individuals who have learned to be in the world and not of the world. That statement is true about the world, because the world tries to strangle you, the world tries to make you a prisoner in a thousand and one ways. The commune gives you total freedom to be yourself; there is no question of belonging to it. Each individual exists as an individual, not as a *part* of the commune.

In the larger world each individual is only a cog in the wheel, he does not exist as himself. He is only a number, just like in the armies. A soldier dies... on the board of the office appears the notice that "number sixteen has died." In the army names are not recognized, but only numbers.

You will be surprised what the psychology is behind it; there is tremendous meaning. If your name is recognized, then you have a wife, you have children, you have old parents, an old father, an old mother, who must be waiting for you, who must be praying that you come back home alive. If you have a name, you are irreplaceable; but if you are just a number -- number sixteen...

Numbers don't have wives, they don't have children, they don't have parents -- nobody is waiting for them. In fact numbers can be replaced, but names cannot be, individuals cannot be. Hence for centuries armies have been changing people into numbers. So when somebody looks at the board -- how many numbers have died -- he does not feel anything about their wives, their children, their father, their mother, their friends, all their hopes, all their prayers.... It is a very cunning strategy to deceive people. And these numbers can be immediately replaced by other numbers; somebody else will become number sixteen. There is no problem in replacing numbers.

Society also, in a more subtle way, makes you just a part; it never allows you total freedom to be yourself. You are a husband, you are a wife, you are a father, you are a brother... you are never yourself, you are somebody else. There are a thousand and one expectations from you to be fulfilled; those are your chains. There are responsibilities and duties; those are your prisons.

In a commune you don't have a duty, you don't have a responsibility. You don't have to be somebody else to be worthy, to be respected, to be prestigious. Just as you are, in your utter nudeness, you are accepted, loved. Your very being is enough, nothing more is needed.

You don't ask a roseflower to be somebody else, and you don't ask a lotus to be somebody else. A marigold is as beautiful as the rose. The world would be poorer if there were no marigolds, and only roses. The world is richer because more variety is there. Each individual in a commune is unique; in the world he is just a carbon copy. In the commune, everybody is original; in the world, only a true copy.

The world expects you to follow, imitate -- everything others are doing you should do. The commune does not ask anything of you; you should simply do what is spontaneous to you, what you feel like doing. You should allow yourself absolute freedom for your potential to blossom. Hence I have not talked about the other part of your question, because that will be against the very idea of the commune.

A commune is not an alternative society.

A commune is a brotherhood of rebellious souls.

Bernie was more than a little annoyed when a neighbor telephoned at 3:OO a.m. and complained, "Your dog is barking so loudly that I can't sleep!" The neighbor hung up before he could reply.

The following morning at 3:OO a.m. Bernie called his neighbor and said, "I don't have a dog!"

This is your world -- utterly insane! That's why I say that unfortunately you have to be in it. Be, but don't belong to it; keep yourself as much unimpressed, uninfluenced by others as possible. Keep your originality; don't lose it in the crowd.

The young bride was inconsolable, in spite of the fact that her dead, seventy-five-year-old husband had left her ten million dollars in his will. Her friends tried to make her understand: "You are so young," they said. "You have a great life ahead, and ten million dollars! He had to die sooner or later."

"You don't understand," she sobbed. "He was the greatest lover. We lived next door to the church and he used to make love to me by the sound of the church bells -- ding-dong, ding-dong. And he would be alive today if it wasn't for that damn fire truck!"

That's why I say: Don't belong to this world. Be in it, but be alert that you don't get lost in the madness that is all over the earth.

Old man Finkelstein, aged eighty-five, went to a sperm bank to make a deposit. The young woman at the reception was skeptical. "Are you sure that you want to do this?" she asked.
"Yes," said old Finkelstein. "I feel it is my duty to give something from myself to the world."
The woman gave him a jar and directed him to a room down the hall. When thirty minutes had passed and he did not return, the girl began to worry that he might have had a heart attack. But just then the old man came out of the room and approached the woman.
"Listen," he said, "I tried it with one hand, then I tried it with two hands, then I got it up and hit it on the sink, then I ran warm water on it, then cold water over it, and I still can't get the lid of the jar open!"

It is better not to be part of this insane world! Remain sane. Insanity is normal in the world -- that's why you don't detect it. Once you understand that it is the normal insanity, and you start looking deeply into it, you will be immensely surprised that you are living in a big madhouse.

The commune is a rebellion, it is not a revolution. A revolution creates an alternative society. For example, what happened in the Soviet Union was a revolution; it created an alternative society. But that society is as insane as any other society; perhaps it has different names for its insanity, but nothing has changed.

Seventy years after the revolution, people are standing in queues just to get bread -- even today. Seventy years ago they revolted against the czar to make a new world where nobody will be poor, but what actually happened is that they have created a world where nobody is rich. They have brought equality to the world, that's certainly true: they have made everybody equally poor. People in the Soviet Union, which is one sixth of the whole world, are living in a concentration camp.

I have been in America, and my sannyasins in the Soviet Union are trying for me to enter into the Soviet Union some day. Today they must have gathered to celebrate -- they have informed me that they will be gathering at the same time as we are. They have to gather in basements. They have to read books silently, "underground," so nobody can hear.

The KGB, the Intelligence Department, has caught hold of twenty sannyasins and has interrogated them continuously for weeks, harassed them just because they had my books. They have taken away all their books, and they were trying to force them to tell who the other sannyasins are. And because they were not telling, they were harassed continuously in the middle of the night; they would be called to the police station and the whole night continuous interrogation... and this is revolution!

Man has become even more a slave than he was ever before. Man was not such a slave even in the days of the czar before the revolution; society was not so dominant and so afraid of people and their freedom.

America makes claims of democracy. I lived there for five years, and there is no democracy at all. It is one of the most hypocritical societies; it is deceiving the whole world in the name of democracy. It is another kind of dictatorship. But the whole world is like this....

I have been refused entry by twenty-one countries. Even before I had applied for a tourist visa, the German parliament decided and ordered all the borders and all the airports that if I try to enter into the country from anywhere I am not allowed... not only that I am not allowed in the country, my airplane has not to be allowed to land at any airport.
What kind of world have we made?

I have not done any harm to those people. I have never been in their country. And what harm can I do if my airplane just lands for refueling in their international airport? -- and why do you call it an international airport? In what way can I affect their morality, their religion, their tradition?

I was never aware that people can be so afraid of rational thinking, of intelligent behavior. I had never thought that the whole world lives under different kinds of superstitions. They are so afraid that somebody may create an upheaval -- at least in the younger generation -- by making them aware of their superstitions.

But to live under superstitions is to live blindly. That's why I say: don't belong to this world. This is not the world for human beings, this is not the world for intelligent people; this is an ugly world created by millions of years of superstition and darkness, exploited by the religious leaders, politicians and so-called moralists. They have all proved to be parasites -- and nothing else.

A commune is not an alternative society. A commune is simply a brotherhood without any organization,

without any hierarchy. Nobody is your religious leader and nobody is your political leader. Everybody is simply allowed to be his natural self, without any judgment and without any evaluation.

BELOVED OSHO,
I FOUND OUT THAT MY TWO BASIC INTERESTS ARE SEX AND MEDITATION. AM I DOING RIGHT? I WANT TO BE YOUR FAVORITE DISCIPLE. WHAT TO DO? WHICH IS THE WORST QUESTION TO ASK YOU?

Chaitanya, you have asked it! You say your interests are two: sex and meditation. If sex is your interest, forget all about meditation. When you get tired of sex, fed up with it, then the same energy that was involved in sex can be used for meditation. But you can't have both together -- that will be like riding on two horses together. Either you have sex, or you have meditation.

But one thing you have to understand: you cannot have meditation unless you have transcended sex. But transcendence should not be understood in the old ways as repression. Transcendence is experience, so much experience that you don't think anymore about attraction, infatuation.
Sex simply drops like dry leaves from the trees.

It is not that you have to make some effort. If you have to make some effort to drop it, it will remain with you. And if it is there, meditation is impossible; it won't let you be silent. It is one of the most torturous biological slaveries. It is good to get rid of it by experiencing it with totality and intensity -- don't think of meditation at all. Sex, lived totally, will bring you to meditation; and then meditation will be very easy, because there will be no biological pull against it. Your so-called priests, monks, saints, cannot meditate.

Even a man like Mahatma Gandhi, at the age of seventy, was having sexual dreams. This was the result of a whole life of repression. And finally at the age of seventy-five he started to sleep with young naked girls.

His disciples, who had become the rulers of the country -- he was the greatest spiritual and political leader, both -- tried to hide this fact; the masses of the country should not know about it. They protected him in every way. The news should not become common; people should not come to know about it. There was a danger that he might lose all his saintliness. People have respected him, followed him... and before his death, he will see himself fallen, failed.

They tried to persuade him to stop this, but he had his explanations and excuses. He used to tell them, "This is an experiment to check on my celibacy -- whether I am really celibate or not."

Mind is very cunning. Nobody in the world has ever checked celibacy this way before. If you *are* celibate, I don't think you will not know whether you are or not, whether the idea of the other sex comes to your mind or not. You don't need any test. You yourself will be enough to know whether your mind is visited by sexual ideas, dreams, fantasies, or not.

But the reality was he was tortured... and the reason was not that he was insincere; he was a very sincere man, but he followed a wrong path sincerely. Always remember: just sincerity is not going to help. You can be very honest, very sincere, very arduous... but if you are on a wrong path all your sincerity will lead you not to the goal you wanted to reach, but exactly to its opposite.

Gandhi could never understand what meditation is, and that was one of his greatest failures. He could not understand that you can be free from any desire only if you have lived it completely, entirely. If something has remained unlived it is going to haunt you.

Chaitanya, you are saying sex and meditation are your two basic interests. Please have one basic interest! And sex is absolutely first, because that is your biological bondage. You have to get free of it, and the way to get free of it is not to fight with it -- that's what religious people have been doing for centuries. They have not succeeded.

Not a single person has succeeded in transcending sex by fighting it, by repressing it. Live it! -- and don't live it with guilt, don't live it as if it is something wrong, it is a sin. It is not. It is neither a sin nor a crime, it is an absolutely natural way of reproducing. You are not responsible for it.

You are produced through sex. Your every cell is sexual. Nature has found a way to go on reproducing life in new forms; sex is simply a methodology which nature has chosen. You cannot fight with nature. Nature is vast and tremendously strong, but you can get beyond it, and the way beyond is *through* it -- not by fighting, but by understanding, experiencing.... And the more you become experienced, capable of understanding, it is absolutely easy to move your energy into the second stage of evolution: from sex to

meditation.

Meditation is very simple if sex has been lived completely without any fear, any repression, any guilt. My own understanding is that by the time... just as at the age of fourteen you become interested in sex, if you live perfectly and totally and sincerely -- religiously -- your sexual life, by the age of forty-two you will be out of it.

Life has seven year cycles. If you take as an average seventy years, it has ten cycles of seven years. The first seven years you are absolutely innocent -- you are just as a saint should be. Your second seven years are a preparation for sex; slowly, slowly, the snake of sex starts uncoiling within you. By the age of fourteen you are mature and you can reproduce children. From fourteen to twenty-one your sexual energy is at its highest peak, exactly between fourteen and twenty-one: that means seventeen and a half is the climax of sexual energy.

But this society has lived with such repressive and unnatural, unscientific ideas that these are the years when you are told to be celibate. And these are the years when you could have lived sex, and celibacy would have come by itself by the time you are forty-two.

Between twenty-one and twenty-eight, sex is very normal, very natural. From twenty-eight to thirty-five, sex starts declining. From thirty-five to forty-two, sex reaches its ultimate decline. From forty-two to forty-nine, sex disappears. That's why in ancient India the wise people decided that by the time one is fifty-one should start preparing for *vanprashtha*. His face should be now towards the mountains, towards the forest -- that is the meaning of vanprashtha. He is still in the world, but now his whole consciousness has turned and he is getting ready to move into the deep forest to be alone. The days of meditation have come.

By the time a person is fifty his children will be nearabout twenty-five. They must be getting married, they must be getting into a profession. The father can look forward to twenty-five years more... these are the twenty-five years, from fifty to seventy-five, that he can watch -- he can live in the world yet not be of the world. He can watch his children slowly taking over. And after seventy-five all his interest in the world will have disappeared; then meditation will be his only interest.

But this is just a formal categorization. It depends on you and your intensity of living. You can be beyond sex by the time you are thirty-five. You can be beyond sex without much difficulty when you are forty-two. But it is unfortunate that people die still as foolish as young people.

Psychologists have come to the conclusion that most people die with the idea of sex... that is their last idea. They may be repeating the name of God, but inside they are thinking, If only it was possible one time more...! They have not lived their life wholeheartedly. That's why something that should have ended at forty-two has continued up to eighty, up to ninety.

Chaitanya, live your first interest and be finished with it. But be finished with it by living it, joyously! There is nothing wrong, there is no sin. Then meditation will become absolutely simple and easy, because your mind will not be burdened with sexual infatuation and desires. That is your only bondage. All other bondages are secondary, all other bondages are branches of your sexuality.

For what do you want money? For what do you want power? Have you watched that all other interests are centered on sex? A man without money will not be able to get the most beautiful woman; a man without power will not be able to get the most beautiful woman. All your so-called desires are centered on a single fact, a single interest, and that is sex. Just live it, and live it joyously without any fear of hell or heaven. There is no hell, no heaven.

Once you are out of sex, once it has disappeared like smoke disappearing into the sky and you cannot see it, then meditation is so easy. You don't have to make any effort, you have just to sit silently with your eyes closed, relaxed, and you will find meditation is there.

Sex *and* meditation...? You will not be able to live sex fully, and that will go on lingering with you. And you will not be able to meditate because sex will continuously interfere.

You know the stories of the old seers, that even at their height, in their old age, after a long, long preparation of austerities, fasting, chanting, studying holy scriptures -- doing everything -- when they come to the point of realization, the stories say that suddenly *apsaras* from heaven... Apsaras are nothing but heavenly prostitutes, specially provided for the saints. They are sent down to disturb these poor fellows' meditation.

This is strange, why should anybody be bothered about these poor fellows who have been torturing themselves in every possible way -- starving, fighting with their body, repressing their sex? There is nobody who is sending these apsaras, and these apsaras are nowhere. It is just their own repressed sexuality that

starts coming up in fantasies, in hallucinations.

And it is so simple... if you want to experiment with what hallucination is, just go to a mountain cave alone, fast three weeks, and don't meet anyone. By the end of the second week you will start talking to yourself -- and not only will you talk, you will answer also! By the third week you will start seeing people... if you are a man you will see women; if you are a woman you will see men. By the fourth week you will not be able to make a distinction at all whether the woman that you see sitting in front of you in the cave is real or an hallucination...!

Just four weeks' experiment and you will know how apsaras have come. They will come to you too;they have not stopped the process of coming. But it is simply the hallucination of your repressed desire, so deeply repressed that it takes revenge -- with a vengeance.

My suggestion to you is, first sex, because it is more basic to your body, to your life; it is the foundation of life. Meditation is the highest peak, but sex is the roots. First think of the roots.

Meditation is the flowers. They come at the very end, at the very top of the tree; they will come. But don't try both together, otherwise you will remain wishy-washy, always halfhearted... meditating and thinking about sex, making love and thinking about Gautam Buddha! This will simply drive you crazy.

And you are asking, "I want to be your favorite disciple."

I feel scared! Please just remain a disciple! I don't have any favorite disciples, because to have favorite disciples means people who will betray you, people who will become Judases, people who will assassinate you. People who are first trying to be favorite disciples soon would like you to move over, give place to them; now they want to be masters. I don't want any favorite disciples. This is simple politics. Just keep to the space where you are. I am feeling perfectly at ease; when you come too close... I am allergic!

And you are saying, "What to do? Which is the worst question to ask you?" You cannot ask it. What worse question can you ask? You *have* asked it. But I can answer you, as bad as you like! Just I am looking for a worse...! So just be patient! It is really the worst, so just be quiet.

An English lady was on holiday in the wild west. One day she decided to visit an Indian reservation and became interested in the number of feathers in the men's headdresses. So she asked one brave, and he replied, "Me only have one feather because me only have one squaw."

Thinking this was a joke, she asked another brave. "Me only have four feathers because me only have four squaws," he replied.

Somewhat perturbed, the English lady decided to ask the chief, who had a magnificent headdress full of feathers. "Me Chief," he replied, "so me fuck them all! Big, small, short, tall... me fuck them all!"

The lady was horrified. "You ought to be hung!" she cried.

"You damned right," said the Chief, "me hung like a buffalo!"

The English lady cried, "You don't have to be so hostile!"

"Hoss-style, dog-style, any style... me fuck them all!"

With tears in her eyes, the lady cried, "Oh, dear...."

"No deer," said the Chief, "Deer run too fast and asshole too high!"

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #6
Chapter title: Expectation breeds frustration

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BELOVED OSHO,
I NEED MY GUITAR TO PLAY MY MUSIC.
I HEAR YOUR BLESSED MUSIC, BUT I DON'T SEE YOUR GUITAR.
BELOVED MASTER, WHAT IS YOUR INSTRUMENT?
AND A FEW SUTRAS FOR ME TOO.

Milarepa, neither the music is mine nor the guitar. The music belongs to existence, and the guitar belongs to you. You *are* the guitar, and this whole vast universe is the music.

I am at the most just a passage for the music to reach to the guitar. That's why you don't see my guitar -- because you don't see yourself. Who are you? On whom am I playing my music? You hear my words and you also hear my silences, and naturally you feel a certain music surrounding me. That music is your response, your love, your trust.

In a way I am not here. It has been a long time since I left this small house for the eternity. It is the compassion of eternity that this small house still goes on continuing to function. It is also your love, your prayers, your gratitude that helps my body-mind system to function. I don't have any desire to be fulfilled. All is fulfilled -- and when all is fulfilled a music arises. I don't have any ambition.

Just the other day Hasya was telling me about one beautiful man who is being followed by many people. Lovingly he is called Dada. Bhadra's husband is his follower, and he stays at Bhadra's house. He told Bhadra, "I agree with Osho on every point except one -- that is, he wants to save the world. I have been around the world," he said, "and I am fed up, and I don't see any hope for the world."

He is going to come to Poona. I told Hasya to meet him and tell him one thing, "You must have had a desire to save the world and you are feeling frustrated."

I don't have to save anybody. The world is perfectly saved -- this moment at least. Why not enjoy this moment?

I love talking to my people without any purpose. It is just my joy seeing your faces, seeing your intrinsic capacities. Who cares about the world? -- if it dies next moment, we will still be playing guitars, singing, dancing, celebrating a last farewell to the world.

Who has given the idea to this man Dada that I am a savior? It is enough to save yourself. I am not a savior and I am not at all interested what happens to the world ultimately. I enjoy the idea, the dream that some miracle will happen and this world will be saved, but it is not my goal; I am not an optimist. Only optimists turn into pessimists. Dada must have been thinking himself to be a savior, and seeing the whole world he is feeling frustrated. I have never felt frustrated by anything, because I have never expected in the very beginning. If you don't expect you avoid frustration.
I am a man of total acceptance.

If this world exists, good; if it does not exist, better. But why should I be puzzled about it? It is my joy, and this joy is not the kind which makes people serious.

I have looked into Dada's books before; his famous book is BEYOND THE MIND. Strange that a man who knows beyond mind should be frustrated.... Who can be frustrated? No-mind has never been heard to be frustrated. And he thinks he has given up the idea, and this is his disagreement with me. He has given up the idea; I never had the idea. And whatever he is saying is just a repetition of J. Krishnamurti.

J. Krishnamurti has left many orphans in the world, illegitimate children, because he never accepted them as his disciples. But deep down they enjoyed the idea that without being a disciple they are gathering so much wisdom. Soon all of them have become masters. I have come across many masters who have never been disciples. It is simply ego.

With J. Krishnamurti's idea that "nobody is my disciple," you feel relaxed: this is great you don't have to love this man, you don't know the beauties of grace that exist between the master and the disciple. You enjoy only one thing: the ego that you are nobody's disciple. And then these who are nobody's disciples start

collecting disciples -- and of all that they are saying, not a single thing is original; it is all borrowed.

I have told Hasya and Kaveesha that when Dada comes here, "Encounter him and put him right. He is misguiding many people."

I am a man who lives moment to moment, and I want those who love me to learn the art of living moment to moment. What happens tomorrow we will see tomorrow. At least one thing is certain: whatever happens, our blissfulness, our ecstasy, our dance, our song will continue -- if not on this planet, then on another planet.

There are millions of solar systems, and each solar system has hundreds of planets, each planet has many moons. Our earth is very poor, with just one moon. Our sun is mediocre; it is six thousand times bigger than the earth, but compared to other suns, which are millions of times bigger than this sun, it stands nowhere in the queue.

What is the problem? We have not asked this planet to be born; it was existence's decision to be here. Why should one worry if existence wants us to take our song and our music and our consciousness to another planet? We will be there... one thing is certain: this commune is going to exist. The whole existence is there....

Ronald Reagan cannot manage to destroy the universe. This poor earth will be destroyed... that too is possible if existence deep down wills to destroy it. Or perhaps the earth itself has become old, tired, fed up with all kinds of nonsense that man has been doing, and it wants to go into eternal sleep. It is a living being.

But these are not our problems. Our only problem is how to be in this moment, so totally, so intensely that we don't need another moment. This will be enough to give us fulfillment, contentment, ecstasy, which I don't think this man Dada has ever glimpsed.

Pessimists cannot get it; optimists only hope for it. We are realists, existentialists: we have it right now.

It is not a question of getting fed up, it is not a question of hoping for the future. We take the present moment and squeeze the whole juice of it -- that's our religion. Wherever we will be, one thing is certain: we will recognize each other just by the style of squeezing the juice from the present moment.

Faces may be different, planets may be different, that does not mean anything. We have a key to recognize our people: in their eyes, in their faces, they are always existential.

Milarepa, you are my instrument. Your guitar is my guitar. Your fingers playing on the instruments are my fingers. Can't you allow that?

Ramakrishna was dying. He had a cancer of the throat; he could not eat, could not drink. His disciples continuously were harassing him saying "Why don't you close your eyes and tell the mother goddess?" -- he was the priest of a temple of mother goddess Kali -- "Just saying, `Remove this cancer' will be enough."

Ramakrishna said, "Don't be angry with me. I have tried it, but the moment I close my eyes and I see the mother goddess, I forget about the cancer."

All the disciples gathered with Ramakrishna's wife, Sharda, and told her, "Now only you can help."

Sharda went to Ramakrishna and said, "This time you are not going to forget the cancer. Why are you making so many people miserable?"

And Ramakrishna respected his wife so much; she was almost a mother to him rather than a wife. He touched her feet the very moment he had been shown her as a candidate for marriage. Everybody thought, "This boy is mad. Who touches the feet of the wife? -- and she is not your wife yet."

And the first thing he called to her was, "Mother, don't forget me; I had chosen you."

Everybody in the village tortured him, "You idiot, the wife is not called mother. And touching her feet..." He had three rupees. He offered those three rupees to the feet of Sharda. The family of Sharda also became puzzled: "The man seems to be crazy."

But Sharda insisted that if she will marry anyone, that is the man: "The innocence, the purity... he is no ordinary human being. He has something of the beyond already" -- and he was only thirteen years old.

Since Sharda married Ramakrishna he always called her mother. It doesn't look good not to follow the advice of the mother. He said, "I will try one time more, and because you are telling me, I will put my whole energy to remember what I have to say to the mother goddess."

He closed his eyes... and then opened them laughing. He said, "Sharda, call all the disciples in who have made you their mouthpiece, because I remembered and I told her. And she said, `Ramakrishna, you have been using this throat for so many years. Now you have so many throats, your disciples, your lovers -- why can't you eat through their throats, why can't you drink through their throats? Why cling to this body? Why not spread into everybody's body who loves you, who will welcome you in the silences of his heart?'"

There was great silence, there was nothing to say.

Milarepa, you hear my music; that music comes from the beyond. I cannot claim any monopoly, any copyright on it. And you want to see my guitar -- just look at your guitar, just look at your hands. In deep love a synchronicity happens. You start doing things which my deepest being wanted to do, but I don't know music; I cannot even recognize which is a guitar and which is a harmonium and which is a saxophone.

I have never been a singer, not even a bathroom singer. I have lived in many houses in this country with many friends, and many times people have asked, "At least we were thinking you will be singing in the bathroom, but you don't sing?"

I don't know singing... I *am* a song. I don't know singing -- you will have to sing in me. You will have to allow yourself to be totally available to me.

You can dance and it will be my dance.

You can sing and it will be my song.

You can play on instruments, but your fingers will be in synchronicity with me, and I am in synchronicity with the whole. So it is just formal to say that you are my songs, that you are my music. I am just a small passage; the beyond comes through me to your eyes. And because it is of the beyond it has a tremendous capacity to transform you.

I have not said a single word to you on my own; hence I can claim originality in the literal sense of the word. Ordinarily originality means nobody else has said it, only I am saying it; that is using the word wrongly. Originality should mean it is coming from the origins... origins of life, origins of love, origins of existence.

And you are asking, "And a few sutras for me too."

Milarepa, that is not your business. Devageet has gone mad contemplating on transdental medication. You are already crazy, you can go far -- Devageet you can leave far behind -- so I am a little worried about you. But whatever has to be, has to be. These are a few sutras for you:

If your neighbor does you harm, just buy each of his children a drum.

All you need in this life is ignorance and confidence, and the success is sure.

Sex is what happens between a man and a woman before they get to know each other.

Reality is what your mother thinks you ought to live in.

You know you are getting old when the girls at the office start confiding in you.

A woman can keep one secret -- the secret of her age.

... Except for that, she cannot keep any secret!

God invented man because he was disappointed in the monkey.

A man never knows what a fool he is until he hears himself imitated by one.

... It is natural. How can you see your face without a mirror?...

Be nice to people on your way up because you will meet them on your way down.

A mistake is evidence that someone tried to do something.

... You can see the mistake all over the world. This is the only proof that God tried to do something. Perhaps he was the creator. Creation may not need some creator, but mistakes need someone to do them. This whole world is a mistake, and I think this is the only proof that God may have been trying to do something....

If a person does not learn from the mistakes of others, he won't live long enough to make all of them himself.

The art of medicine consists of amusing the patient while nature cures the disease.

Everyone is as God made him, and often a good deal worse.

Gossip is what no one claims to like, but everybody enjoys.

It is difficult to climb a ladder with your hands in your pockets, but it is possible if your hands are in someone else's pockets...

Then you can climb any ladder. The people you see at the top, those big chunks, their hands are always in somebody else's pocket.

So whenever you meet the so-called leaders, popes, shankaracharyas, take care about your pockets. They are not interested in you, they are interested only in your pockets....

Familiarity breeds contempt -- and children.

The hardest task of a woman's life is to prove to a man that his intentions are serious.

How do you know your therapy group is right for you?

One: It is too expensive.

Two: All your friends have done it.

Three: It focuses on problems you never knew you had.

BELOVED OSHO,
EVERY TIME I COME TO YOU, I FEEL LIKE ONE OF THOSE ANCIENT WARRIORS WHO CAME TO PAY HIS RESPECTS TO THE EMPEROR. HE WOULD ENTER INTO HIS PRESENCE, TAKE OFF HIS HELMET AND PUT IT AT THE FEET OF THE EMPEROR.
THE ONLY DIFFERENCE IS THAT I AM PUTTING MY HEAD AT YOUR FEET. MORE SO WHEN I ASK YOU A QUESTION, AND EVEN TREMBLING INSIDE, I PUT MY HEAD AS CLOSE AS POSSIBLE, FOR YOU TO CUT IT WITH YOUR SWORD.
BUT EVERY TIME, TO MY INFINITE SURPRISE, YOU SHOWER THE NECTAR OF YOUR GRACE ON MY POOR HEAD, THE FRAGRANCE OF YOUR COMPASSION, AND AN OCEAN OF LOVE IN WHICH I FIND MYSELF DROWNING DEEPER AND DEEPER EACH TIME.
BELOVED MASTER, WHAT HAS HAPPENED TO YOUR SWORD?
HOW MANY TIMES WILL I HAVE TO PROVOKE YOU TO CUT MY HEAD?

Sarjano, it surprises me to know that you have a head. Some idiot guy must have given you the idea.

I have not lost my sword -- you have forgotten your head somewhere... maybe drowned in spaghetti!... or do you prefer pizza?

But as far as I know you don't have any head. I have tried to cut it, but what to cut? Certainly you are brave enough to go on trying again and again and again. This does not suit the Italian; this is the American stupidity! Try again and again and again... For what? -- for the sake of trying. Everybody in America is so busy trying, and nobody knows for what. Trying itself has become the goal; speed itself has become the destination.

But Italians are far more loving beings, far more centered in the heart. Perhaps that's why you go on living without a head -- the heart is enough. And no master in the whole of history has cut anybody's heart with the sword. But I am not a reliable man, so you be alert!

A story for you...

The English pirate ship was alone on the high seas. Suddenly the lookout came running. "Captain! Captain!" he cried, "there are five Spanish galleons on the horizon!"

"Quick!" said the captain. "Bring me my red coat."

So he did, and the captain put it on, and the pirate ship defeated the Spanish galleons.

The next day the lookout came running again. "Captain! Captain! There are TEN Spanish galleons on the horizon!"

"Okay," said the captain. "Bring me my red coat."

He put it on and they defeated the ten galleons.

"Captain," asked the lookout. "Would you tell me why you always ask for your red coat before we go into battle?"

"Oh, that's because if I'm wounded, the blood will not show; then the men will not be frightened and we will fight to victory!" the captain replied.

The next day the lookout came running. "Captain! Captain!" he cried, "there are a hundred Spanish galleons on the horizon!"

At these words the captain's face turned white, and he called to his lookout, "Quick, bring me my brown pants!"

Just be alert!

I love you, so I'm going to kill you -- that's certain. Love is a sure killer. But I kill gradually, because in my experience if you kill suddenly, people start escaping. Gradually, they don't know what is happening, they come to know only when they are gone.

And this place is for only those who are ready to be gone. You become your ultimate flowering only when you are not. It is a strange fundamental law of existence, and there is no way to change it.

The more you are, the less you are.

The less you are, the more you are.

If you are all, then you don't exist. If you are a nothingness, you have tasted existence for the first time.

So, Sarjano, while I go on taking small pieces from your ego, from your so-called personality, you keep yourself engaged in spaghetti and pizza. It is a perfect art!

The authentic master kills the disciple, so that he also can become a pure nothingness, and can become one with the universe. The ancient sages of this country have said that the master is a death. Unless you find a master who can be a death to you, don't waste time. Go on searching, somewhere you will find a master who is going to erase you completely. He will give you your real and authentic being.

Your question is right: I have not lost my sword. It is just because you don't have your head, so you can't see it. But you can feel, and that is far better -- to function through the heart.

BELOVED MASTER,
KAHLIL GIBRAN HAS SAID, "I WILL TELL YOU A THING YOU MAY NOT KNOW: THE MOST HIGHLY SEXED BEINGS UPON THE PLANET ARE THE CREATORS, THE POETS, SCULPTORS, PAINTERS, MUSICIANS -- AND SO IT HAS BEEN FROM THE BEGINNING. AND AMONGST THEM, SEX IS A BEAUTIFUL AND EXALTED GIFT."
PLEASE TALK ON SEX AS PART OF THE CREATIVE LIFE OF THE ARTIST.

Dhyan David, Kahlil Gibran is a man of tremendous insight. What he says is always significant and worth contemplating over. He has forgotten just one thing, which is natural, because he had no experience of that faraway horizon. He talks about the creators -- the poets, the sculptors, the painters, the musicians -- but he forgets completely about the awakened ones. It is not right to forget; in fact he had no idea -- and they are the highest creators. Poets and sculptors and musicians and dancers are very low categories in comparison to a Gautam Buddha, Bodhidharma, Lao Tzu, Chuang Tzu.

What he is saying is absolutely right: sex is the only energy you have. But you can use it in a destructive way -- and that too he has forgotten. An Adolf Hitler or a Joseph Stalin or a Benito Mussolini or Ronald Reagan, these people are all abnormally highly sexual. In a few people the sex energy is so much that they cannot be satisfied by only creating children.

This is simply a known fact, that children are created through sex. So sex is certainly a creative force, which can even create life. But there are highly sexed people, and just to produce children is not enough to exhaust their sexuality. They create music; music becomes their outlet. They create art, they create paintings, poetries... and they are thought of always by the society as outsiders, they are not accepted as normal human beings. Something is crazy about them; they are eccentric.

So he has forgotten two things. One is that the destructive people are also highly sexed people, but they use their energy in destruction. It is not automatically decisive that a highly sexed person will be always a creator; most probably he will be a destroyer.

But he is right that sex creates children, creates painting, creates music, creates sculpture. The world is divided into three kinds of people: the normal sexual people who only create children, the abnormally sexual people who either become destructive, create wars, destroy as much as they can -- and the third category, the creators.

Kahlil Gibran's insight is right, but incomplete. He himself is a poet and a painter, but he knows nothing about awakened consciousness. That is the highest point of creation: creating yourself as an immortal. Because it is an inner creation, people don't count Gautam Buddha as a creator, or Mahavira or Naropa or Tilopa; they don't consider these people as creators, because they can't see what they have created. They have created themselves, and that is the greatest creation in the world. Just look at Gautam Buddha, his silence, his peace, his understanding, his clarity, his blissfulness, his ecstasy... unwavering.

No enlightened person has ever committed suicide, but the great creators Kahlil Gibran is talking about are well known for two things: either they go mad or they commit suicide. They go mad when their energy cannot find an outlet. They are mad in their paintings, in their poetry -- but nothing satisfies, everything falls below their standard. That drives them mad. Almost every great artist in the West has at least once visited the madhouse for a few years. Or when they feel they are exhausted and now there is no more energy left to create, their whole meaning of life disappears. Creation was their meaning. In creating things they had become small gods, and now they are nobody, exhausted, used cartridges. These are the people who commit suicide.

Van Gogh I can give you as an example -- one of the greatest painters the world has ever known passed through all the stages, so he is a perfect example. He was so mad in creating. He was a poor coal miner's

son, uneducated, but from the very beginning he started painting laborers, old people, children. And whoever looked at them was amazed: his painting was almost photographic.

His parents wanted him to be a priest. Fortunately, he did not listen to them. He went to the school to become a priest, but all that he did there was drawings of the professors, the missionaries. He never learned anything else. Finally, he was brought back home. The parents were tired; they told him, "Now you are free. Whatever you want to do... but we are not going to take any financial responsibility." He was even happy in this situation. He left for Paris.

He was Dutch. His younger brother was employed, and out of compassion every week he used to send him the exact money so that he could purchase bread and butter for seven days. He was afraid to send him enough for the whole month, because that would go into purchasing paints and canvases. But he was not aware what he had done to his brother. Out of seven days he used to eat three days -- one day here, one day there -- and four days he saved money to purchase canvases, colors, brushes, whatever is needed for painting.

No man has been so mad that he was dying of hunger and starvation, but that was the only way to paint. And the great difficulty was -- otherwise things would have been easier and more comfortable -- he did not manage to sell a single painting, because his paintings were the paintings of a genius, and a genius always comes before his time. This existence has strange laws.

Now his paintings... only two hundred have been saved. He used to give paintings to his friends just for a cup of tea, just for a packet of cigarettes.

Now his paintings are the costliest paintings in the world. The last painting was sold for thirty-five million dollars -- that is the record. Never before was any painting sold at thirty million dollars; the last record was only nine million dollars. I don't think any painting is ever is going to outdo him.

Why could people not purchase his paintings? He was ready to give at any price, just the cost price. He worked for days and he was not asking even for labor. They could not understand those paintings; those paintings needed a genius to understand them. He has painted stars, not the way you see them, but as spirals. Now who is going to believe that these are stars? -- everybody knows what stars are! Only just this year it has been found that stars are not the way you see them, but the way Vincent van Gogh saw them. Strange, without any scientific instruments without a big lab... tremendous clarity.

It took one hundred years for science to find out that his stars are the only right stars, and all other stars painted are just rubbish. The same has happened about his other paintings. If he could have sold his paintings, he could have made more paintings, but he became tired, starved. His only desire was to paint all the phases of the sun, from the sunrise to the sunset, a whole series of paintings.

The day that series was complete he had exhausted all his energy. He simply wrote a letter to his brother, "I am not committing suicide. I have burned myself out. But I am dying happily because what I wanted to accomplish is accomplished -- I am one of the most contented men. The last painting is complete today." And he shot himself dead. He was only thirty-three years of age.

It is true that you have no other energy than sexual energy. All creation is out of sexual energy. In other words, every creation is a by-product of your sexual energy; even if you become the richest man in the world, that is sexual energy. But Kahlil Gibran has forgotten two things: one, that sexual energy can be destructive; second, that sexual energy never brings you to self-realization, which is the ultimate creation.

It seems he was not actually aware. Although he has written books on Jesus, and he spoke in the language of tremendous beauty and poetry, he was looking at Jesus as a poet. He was not aware of Ta Hui or Bodhidharma or Gautam Buddha, and he was not aware what the problem is. In the East, no enlightened person goes mad, no enlightened person commits suicide. Going mad is the function of the mind. Committing suicide is also the function of the mind.

And because the enlightened person is beyond mind, there is no question of madness, and there is no question of suicide. He lives, and he lives totally. He lives, and he lives at the very peak of intelligence and understanding and awareness.

But I want to add this much to Kahlil Gibran's statement: that these people are also immensely sexual, perhaps more sexual than the poets, than the singers, than the musicians. They have so much energy that they are capable of self-realization, that they are capable of giving a rebirth to themselves.

But basically I agree with the incomplete statement of Kahlil Gibran. I would have loved it if he had made it complete, but he himself was not complete. It is a great exercise of understanding if you look at Kahlil Gibran's statements, and then you look at Kahlil Gibran's life. You will be amazed; his life was very ordinary, perhaps below ordinary, and the poetry is reaching to the stars.

Because they are not artists of life -- they are artists creating objects who have forgotten themselves -- their situation is exactly like the scientist's. A man like Albert Einstein has immense energy, and that energy is sexual, because there is no other energy. The word `sex' has become so condemned that it is better to say it is life energy, just to protect the energy from the centuries of condemnation.

Albert Einstein worked on objects, faraway stars, the speed of light... and he managed to figure it all out. But he never bothered about his own life; he remained focused on the outside.

If a poet turns inwards he becomes a mystic.

If a scientist turns inwards he becomes a mystic.

The energy is the same, but the direction changes.

Kahlil Gibran lived a very miserable life, sometimes ugly. He was a man of great anger, quarrelsome, but he has created great poetry. If you just look at his words, they are pure twenty-four-carat gold. But avoid the man, don't look at him; otherwise your respect for his words will be lost.

The poets, the scientists, the musicians and other creators have a double personality, a split personality, some kind of schizophrenia. One part of them goes on creating, and one part lags far behind.

The mystic is the only person in existence who is not schizophrenic, who is unique and one, organically one, undivided. His life and his words have the same flavor. But I think Kahlil Gibran in the first place was not capable of knowing the interiority of a mystic; and in the second place, perhaps he was afraid to say that a Buddha is created by great abundance of sexual energy. Nobody bothered him, nobody condemned him when he called poets and sculptors and musicians and other creators oversexed. But if he had called Jesus, Gautam Buddha, Mohammed, Moses oversexed, he would have been condemned all over the world.

But I want to say that all great people in the world, destructive or creative, are people of so much energy, life energy, life force, that they cannot contain it within themselves; they have to *do* something. I would like that they all turn inwards, so their life is not a split and an agony, and so it becomes an ecstasy.

Joe was sitting at the bar, slowly sipping his drink, when his friend, Mickey, came running in.

"Joe," he shouted, "get over to your house real quick. I just stopped off to see you and I heard a man's voice in your bedroom. So I looked through your window and I saw your wife in bed with another man."

"Is that so?" said Joe, matter-of-factly. "What does this guy looks like?"

"Oh, he's tall and completely bald," said Mickey.

"And did he have a thick red mustache?" asked Joe.

"Right, right!" yelled Mickey.

"Did he have a front gold tooth?" asked Joe.

"Damn it, you are right!" replied Mickey.

"Must be that idiot Dick Roberts," said Joe. "He will screw anything."

There are people of that category also -- no life energy, at the most lukewarm. They never create anything. Even to create children is such a task.

And by the way, I should also mention to you -- to make Kahlil Gibran's insight more clear -- that no impotent man has been a poet or a sculptor or a scientist; the question of being a mystic does not arise. Perhaps impotency is the worst situation a man can find himself in. But strangely enough all the religions are teaching people to be impotent; they call it celibacy.

Because of this idea of celibacy, religions have been absolutely uncreative. The energy was there in people... they could not create, because to create you need an esthetic sense, you need a loving heart, a feeling individuality. To become celibate they have destroyed all these qualities. So the only possibility for their expression of sexual energy is either perverted sex, homosexuality, lesbianism, or destruction in the name of God, in the name of truth, in the name of Christianity, in the name of Islam.... They have been continuously destroying each other.

Perhaps nobody has looked at the psychology of why it happens. It has nothing to do with their metaphysics; it has something to do with their inner life force. They cannot contain it... then a crusade, jihad, a religious war -- Jews fighting with Mohammedans, Mohammedans killing Jews, Christians killing Mohammedans, Christians killing Jews.

Hindus have completely destroyed Buddhism in India. Buddha was the greatest man on the earth in the past history... and he has left such a great impact on every intelligent being in this country.But when he died, within five hundred years the old priesthood of the Hindus, the brahmins destroyed everything that they could.

You will not believe that Mohammedans not only killed human beings, they also destroyed great pieces of art, because they were worshiped as religious -- beautiful statues of Buddha, great temples.

In every ancient well in India there are beautiful statues, because out of fear that their statues would be destroyed, people have thrown them into the wells. So whenever an ancient well is cleaned or looked into, they are surprised..."What is the matter?" In every well are beautiful statues of Mahavira, of Bahubali, of Gautam Buddha.

There was no need to destroy the whole statue because a superstition exists all over India that if a statue is a little bit damaged -- one ear is missing -- it is no more worshipable; it has to be removed. There are millions of statues so beautiful... somebody's ear is missing, somebody's nose is missing, somebody's hand has been cut -- that was enough, and they have been thrown out.

I happened to be in a city near Katni in a small place in Madhya Pradesh. There are thousands of statues -- the village consists only of statues, so beautiful that thousands of people must have worked for thousands of years -- but nobody lives there. I enquired, tried to find out in old gazettes of the government, and I found only one reference in an old scripture. That village was the village of sculptors. Being afraid that their statues will be destroyed, they covered their statues with mud and escaped, burned their houses so nobody will think that there is a village.

Now it has become a thick forest, wild trees have grown, but it must have been a very great place when it was alive. Those statues show that the village must have contained thousands and thousands of great artists. Now it is a ghost village. Only statues... they have been discovered during the British regime; their mud has been taken away. It was one of the great discoveries.

In Khajuraho, one of the most famous cities of temples, there were one hundred temples. It is simply mind-boggling to see a single temple; it takes almost one day, there are so many statues. You cannot find a single inch which is not carved... and huge temples. They were also buried under mud, small mud hills. Only thirty could be saved; the Mohammedans destroyed seventy.

They have been discovered again, and there is no sculpture anywhere in the world -- I have looked into all kinds of sculpture that existed and exists in the world, but the beauty that Khajuraho sculpture has is just superhuman -- so perfect that one cannot believe things can be made so perfect, so beautiful.

Religions have only destroyed, because they prevented the creative dimension. In the name of celibacy only two things have happened: destruction and AIDS. These are the two great contributions of all your religions. And if man is intelligent enough, there is no need to say that these religions should disappear. They have done enough harm. We don't need them at all; we can be religious without religions.

I have made you serious again! Once in a while I forget. So for no reason at all, just for a good laugh, because I hate to leave Buddha Hall unless I see you all are rejoicing and laughing...

A Polish worker went to a local bank to deposit his wages of one week. Worried about the dire conditions of the Polish economy, he enquired what would happen if the bank collapsed.

"All our deposits are guaranteed by the ministry of finance," the teller replied.

"But what if the ministry of finance could not honor the guarantee?" the worker persisted.

"In that case the Polish government itself would intercede," the teller said with growing irritation.

"But what if the government would go bankrupt?" the worker asked with undiminished concern.

"In that case our socialist comrades in the Soviet Union would naturally come to our assistance," the teller retorted.

"But what if the Soviet Union collapsed?" the Polish worker persisted.

"Idiot," snapped the teller, "is not that worth losing one week's wages?"

Okay, Vimal?

Yes, Osho.

Chapter #7
Chapter title: First have your cup of tea

9 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
LAST NIGHT AS YOU WERE GIVING SUTRAS FOR DEVAGEET TO CONTEMPLATE, YOU WENT DIRECTLY FROM THE THIRD TO THE FIFTH, WITHOUT SPEAKING ABOUT THE FOURTH. IS THERE SOME SIGNIFICANCE IN THIS?

Sarito, I don't know much arithmetic... that's why I continuously go on counting on my fingers! But that is the original way. That's why there are ten digits in every language -- man started to count on his fingers. Because there are ten fingers, that's why ten is the basic number in all languages.
I am an original man.

But aside from that, there was really something significant. The fourth I have saved for you. So now I will have to begin from the fourth.

The fourth is: There are four stages of getting old.
First, when you forget names.
Second, when you forget places.
Third, when you forget to zip up.
And fourth, when you forget to zip down.

The fifth sutra for you: A ninety-three-year-old man married a ninety-one-year-old lady and they spent the first three days of their honeymoon just trying to get out of the car.

Sixth: Middle age is when you have stopped growing at both ends -- and have begun to grow in the middle.

Seventh: An optimist is a man who goes to the window every morning and says, "Good morning, God!"

The pessimist goes to the window every morning and says, "Good god -- morning!"

Eighth: There are two ways to be rich. One is to have all you want, the other is to be satisfied with all you have.

Now I have forgotten the number... I assume it is ninth: Freedom is a great thing. It means a man is free to do just what his wife pleases.

Tenth: A man does not stop playing because he grows old, he grows old because he stops playing.

Eleventh: Tolerance is sometimes the uncomfortable feeling that the other person may be right after all.

Twelfth: To have average intelligence is to be less stupid than half of the people and more stupid than the other half.

... My god, I have forgotten the number! I hope it is thirteenth:
If all else fails, give up.

Fourteenth: It is always best not to tell people your troubles. Half of them are not interested, and the other half are glad you are getting what is coming to you.

Fifteenth: When Henry Ford was asked for the recipe for a long and happy marriage, he replied: "Always stick to the same model."

Sixteenth: A man who can smile when things go wrong has probably just thought of someone to blame it on.

Seventeenth: Inscription on the tombstone of a notorious hypochondriac: "See!"

Eighteenth: A pessimist is a man who thinks all women are bad. An optimist is one who hopes they are.

Nineteenth: The definition of alimony: "The screwing you get for the screwing you got."

Twentieth: The ten best years of a woman's life are between thirty-five and thirty-six.

BELOVED OSHO,
WHAT IS THIS GENERATION GAP? I HEAR SO MUCH ABOUT IT THESE DAYS.

Jayesh, two old men of eighty were sitting in their club when one said, "Do you think there is as much love, as much fun going on as there used to be?"

"Yes, certainly," said the other, "but there is a whole new bunch doing it."

That's what the generation gap is.

A large crowd had been waiting quietly at the foot of a mountain. Moses had been gone for hours. Suddenly his white robe was seen fluttering in the breeze, and now the lawgiver stood before his flock: "People of Israel! I have been with the Lord for seven hours and I now have some good news, and some bad news...."

"Speak, O Moses!" shouted the crowd.

"The good news," says Moses, "is that I have managed to bring the number of commandments down to ten!"

The people cheered. Then they cried, "Moses, what is the bad news?"

Moses sadly replied, "Adultery is still in."

For the new generation it is no longer in. That's the generation gap, Jayesh. Now the whole meaning of adultery has changed: it simply means to be adult.

There has never been any generation gap in the past. Hence, one has to look deeply into it because this is the first time in the whole history of man that even the expression "generation gap" has been used. And the gap is growing bigger and bigger every day. Things seem to be unbridgeable.

There is certainly a great psychology behind it. In the past there used to be no young age. You will be surprised to know about it: children used to become adult without being young. A six-year-old, seven-year-old child would start working with his father; if the father was a carpenter he would learn carpentry, or at least help his father. If the father was a farmer he would go to the farm with the father, would help him with the animals, cows, horses. By the age of six or seven he had already entered into life. By the age of twenty he would be married and have a few children.

In the past there was no "younger generation" hence there was no gap. One generation followed another generation in a continuity, with no gap between them. By the time the father died his son would have already replaced him in every field of his life. There was no time to play and there was no time to get educated; there were no schools, no colleges, no universities.

The new generation is a by-product of many things. In the past the only way of learning was to participate with the older generation, work with them -- that was the only way to learn. And of course the older generation was always respected, because they were the teachers. They knew, and you were ignorant; the ignorant necessarily respected the knowledgeable. Hence in the past it was almost inconceivable that the younger people would disrespect the old people, or could even think in their dreams that they knew more than the older people. Knowledge was very decisive.

The people who knew had the power, and the people who did not, had no power. It was in those old days that the proverb must have been coined: "knowledge is power." That was the only criterion in life, so you never heard of any revolt of the young against the old.

This generation has come to a new, totally new stage. The child never goes following in his father's footsteps. He goes to the school; his father goes to his shop or to the office or to the farm. By the time he comes back from his university he is twenty-five years old. For these twenty-five years he has no connection with the older generation. His only connection is financial; they help him financially. In these twenty-five years many things happen: one, he knows more than his parents because his parents had been to school at least twenty, twenty-five years before. In these twenty-five years, knowledge has taken such quantum leaps -- it has grown so much....

I was very much puzzled when I was in the university: my professor of psychology was quoting names and books which had been out of date for almost three decades. And because I was so interested to know

everything -- before I entered into myself, I had to know everything that was happening around -- I was continuously in the library.

And it is impossible to respect a professor who knows less than you know, who is outmoded. He should be ashamed to remain in the seat of the professor. That's what I told my professor of psychology: "It is simply undignified for you to remain in that seat, because you don't know what is happening in the field of psychology today. You know what was happening thirty years before. Since the day you left your university you have not touched a single book."

He was very angry. He said, "Who says that?"

I said, "Come with me, I have checked in the university register." For twenty years he had been a professor in that university and he had not taken a single book from the library. I had looked into twenty years' registers, just to check whether this man had ever had issued in his name even a single book.

He could not believe... when I took him to the library he said, "Where are you taking me?"

I said, "This is the library."

He said, "But what is the point of it? What are we going to do in the library? How are you going to prove that I have not been reading?"

I said, "You just come in." And I had those twenty years' registers there, and I told him, "These are the registers for all twenty years and your name is not mentioned even a single time. And now I am coming with you to your home."

He said, "For what?"

I said, "Just to see what you go on doing, how many books on modern psychology are in your home. I am giving you a chance: perhaps you have your own collection and you don't come to the library."

He said, "No, there is no need!"

I said, "You don't be worried. I have been there this morning already -- I don't take chances. I asked your wife and she said, `That idiot, all he reads is the newspaper.'"

Education has created one of the most important elements of the generation gap. Teachers complain that students don't respect them -- why should they?

When addressing a meeting of professors, I said to them, "Every professor is complaining about only one thing: `Something has to be done; students don't pay respect to us.' And I am here to say something exactly the opposite: Something certainly has to be done, because no professor seems to be respectable. It is not a question of students not paying respect to you; it is a question of your own. You are no longer respectable. Why were you respectable in the past? -- do you understand? You knew more. Today, students know more than you. Unless you remain ahead of your students you cannot be respected."

Respect needs some rationale. Parents are continually complaining that their children don't respect them, because children are no longer the old kind of children who were following in their footsteps. A new dimension of education has opened in this century which is not in the direction of the old. The old direction was simple: follow the elders, because they know and you don't know. There was only one way of knowing and that was by experience. Naturally, the older person had more experience.

Now, through education, experience is not at all a necessity. By learning, studying, you can know as much as you want. Just sitting in the library you can know the whole world in all its dimensions, whatsoever is happening. You need not even move out of the library.

It reminds me of Karl Marx -- the founder of communism, the last religion in the world. He spent his whole life, without a single holiday, in the British Museum, just reading and reading and reading. He used to reach the British Museum before it opened; he would be waiting on the steps. And there were many occasions when he was pushed out forcibly because the museum had to be closed. There were a few occasions when he was taken away in an ambulance... because he had been reading all day since the morning -- without eating, without drinking, and he had fainted on the table.

Now if this man knew more than anybody else of his generation, however old he was... he could not respect old age. Old age has lost respect because a new territory, a new space of learning and knowledge has opened up.

You are going to see a still bigger gap -- one of which humanity is still not aware -- and I am talking about it for the first time. One gap has been created by education. If meditation becomes a worldwide movement, another gap will be created which will be immense. Then the old man and the young man will be as far apart as the two poles of the earth. Even communication between them has already become difficult; it will become impossible.

The people who are here with me can understand what I am saying. If you start moving into the world of

no-mind, then the people who are old, who have gathered much knowledge in the mind, will look to you retarded, undeveloped, very ordinary. There is no reason why you should respect them; they have to respect you -- you have transcended mind.

And the world is becoming more and more interested in meditation. It will not be long before the day when meditation will become your education for the ultimate. Your ordinary education is about the outside. Meditation will be the education about your interiority, about your inner being.

Of course it will take a little time, because there will be many frauds; there will be many pretenders, false prophets, technicians. You have to understand the difference between a meditator and a man who knows the technique of meditation; he is not himself a meditator -- he is a technician.

For example, I have not seen Dulari here; she is one of my old fellow-travelers. So I enquired today what has happened to Dulari, and I have heard that she has been in one man's meditation camp. That man is utterly, utterly stupid. But he knows the technique, about that there is no doubt. He has been in Burma... and in Burma... he was only a businessman, but he learned the Burmese technique of Vipassana.

Vipassana has many forms: the Burmese, the Ceylonese, the Tibetan, the Chinese, the Korean, the Japanese. The Japanese is the best. But all those techniques have come from Gautam Buddha; perhaps he never thought that it would be possible to learn the technique and not to do the meditation. The technique is simply how to do it.

This man, Goenka... I have never thought it worthwhile to say anything about him. Many of you must have been in his Vipassana camps.... Just a few days before I left America I received a newsletter in which he had made a statement about me. That amazed me -- that was the beginning. I started looking into this man's capacity, potentiality, realization. He made a statement that he had seen me and talked with me for hours in Madras. Now, I have been to Madras in India only once. That was twenty-five years ago, and I am absolutely certain that I have met nobody and talked with nobody for hours about Vipassana. Even the word Vipassana was not mentioned while I was in Madras for three days.

Seeing this statement gave me the idea that this man cannot be a meditator. If he can lie so easily.... Now Dulari has been in his camp, and after the camp she has been meditating, using the technique given by him, for ten hours a day.

I want Dulari to be alert. And particularly her husband should report to the police, because meditation -- particularly Vipassana meditation -- should not be done more than two hours. And those two hours have to be early in the morning; the best time is before sunrise. If somebody goes on meditating for ten hours, the ultimate consequence is going to be insanity. And there will be by-products also; for example, a man meditating for ten hours will lose his sleep completely.

I had a case sent to me from Ceylon, which is a Buddhist country, with so many Buddhist priests preaching Vipassana meditation.... The technique is so simple, but they have never done it themselves. To teach anything to anybody which you have not done -- and experienced all its possibilities, consequences, difficulties, problems that it can lead you into -- then you are a criminal.

This man who was sent to me was a Buddhist monk. He had lost his sleep for three years, and every treatment was done but no treatment was successful; no medicine would work. He had been told by his teacher -- I cannot call him a master -- to do Vipassana in the night. Even if you do Vipassana in the day, its effects will carry into the night; that's why I am suggesting the most distant point, before sunrise. Just two hours are enough; more than that... even nectar can become poison in a certain quantity.

Vipassana for ten hours a day can drive anybody mad. That's why I want to make it clear, because if Dulari goes mad I will be condemned because she has been associated with me for twenty years. She should stop doing that technique. At the most, for two hours before sunrise she can do it; that will be healthy and that will bring her deep insight and understanding. But ten hours is too much. Her consciousness will not be able to contain that much. Instead of having a breakthrough, the greater possibility is of having a breakdown. It can become a strain -- it *will* become a strain.

That's why I am saying, if she continues then her husband should inform the police. And if she goes mad then he should sue this utterly, utterly stupid Goenka for driving his wife mad.

There are many idiots all around. And because humanity has come to a crisis point where it needs a new dimension for consciousness, naturally many people will come with false ideas. Or maybe the ideas are right but the person who is bringing them is not right; then too the idea is going to harm humanity.

Meditation is not something mechanical; hence there can be no technicians of meditation. Goenka is a technician: he knows exactly what is being done in the Burmese style of Vipassana, but he is not a man of meditation -- he is not a man of enlightenment.

And now he has made teaching Vipassana his profession; now it is a business. He is still a businessman. He was a businessman in Burma; just the commodity has changed. He must have been selling something else; here he is selling the technique of Vipassana. And people are gullible. When they see that so many people are going, they start thinking perhaps they should also go.

The generation gap that education has created is nothing compared to the generation gap that meditation can create. This gap is quantitative, that gap will be qualitative. A man with meditation has no age: he is neither a child nor is he young nor is he old. He is eternity itself. How can you expect from him that he should be respectful to old idiots, donkeys and all kinds of animals all around?

But this is also a time to be very alert and very aware: don't be too much impressed by what a person says. Look deeper into the person and his individuality. See whether he has ecstasy in his eyes, watch whether his gestures have the grace of a Gautam Buddha, look very carefully to see whether his inner being radiates light and fragrance. Is he a man of love, compassion and truth? Look at the man, not at his knowledge, because knowledge is available in the books so easily; anybody can collect it. But your being is not available in the holy scriptures.

Your being you have to find. You have to sharpen your intelligence and you have to bring the ultimate within you as a guest. And when the ultimate is a guest within you, you are a flame, you are a fire. Of course your fire does not burn anybody, but heals. Your fire is cool, not warm. Your fire is just a lotus flower.

The seeker should look at the master first -- not at what he says, but what he is. Is he something transcendental? Is his life a laughter, a song, a dance, a joy, a blissfulness? Or is he just a pretender, a businessman fulfilling your expectations -- of course, showing humbleness, humility... just business tactics.

A man of real truth has no need to be humble. He is neither egoist nor humble, because those are the same things in different quantities. Only the egoist can become humble. I cannot say I am a humble man. I cannot say that I am a simple man, because simplicity is only a lesser form of complexity, and humbleness is on a lower strata, the same as ego. They are not different; the degrees are different.

I am neither humble nor egoist.

I am simply just the way I am.

These people will pretend everything. They will behave in every way that you expect them to behave. That is their whole strategy of catching people. But the intention is to exploit.

Vipassana is one of the greatest meditations, but only in the hands of a master. In the hands of a technician it is the greatest danger. Either the man can become enlightened or the man can become mad; both possibilities are there, it all depends under whose guidance it is being done.

When the Ceylonese monk was sent to me I said, "I am not a Buddhist, and you have been under the guidance of Buddhist monks. What was the need for you to come to me?"

He said, "They have all failed. They have taught me, but they cannot cure me. And I am going crazy. I cannot sleep a single wink."

When he told me this... Buddhist monks are not supposed to laugh, but I told him a joke. For a moment he was shocked, because he had come very seriously. I told him that a man in England, no ordinary man but a very rich lord, was asking another lord -- with the English attitude, mannerism: "Is it right that you slept with my wife last night?" And the other lord said, "My friend, not a wink."

Even the Buddhist monk laughed. He said, "You are a strange person. I have come from Ceylon and you tell me a joke! And I am a religious man."

I said, "That's why I am telling you a religious joke. If you stay with me I will tell you irreligious jokes too."

I said, "Your problem is not curable by any medicine. Your problem is created by your Vipassana."

He said, "Vipassana? But Vipassana was the meditation of Gautam Buddha; through it he became enlightened."

I said, "You are not a Gautam Buddha, and you don't understand that Vipassana done after sunset is very dangerous. If you do Vipassana for just two hours in the night, then you cannot sleep. It creates such awareness in you that that awareness continues the whole night."

And if somebody is doing Vipassana for ten hours, almost the whole day, the sanity will give way. And then Goenka will not come to help, because he will not even be able to understand that this has happened because of Vipassana. And you cannot sue him in the court, because even the law does not understand that Vipassana can create madness in people.

My whole effort here is to keep you as non-serious as possible, for the simple reason that meditation, all

kinds of meditation, can make you too serious and that seriousness will create a spiritual disease and nothing else.

Unless a meditation brings you more laughter, more joy, more playfulness, avoid it. It is not for you.

Jayesh, the generation gap is unfortunate. I am not in favor of it. I have my own strategy for how it can be avoided.

The whole system of education has to be changed from the very roots. In short... we prepare people in education for livelihood rather than life. For twenty-five years we prepare -- that is one third of the life -- for livelihood. We never prepare people for death, and life is only seventy years; death is the door to eternity. It needs tremendous training.

According to me -- and I feel with great authority that this is going to happen in the future if man survives -- that education should be cut into pieces: fifteen years for livelihood, and again after forty-two years, ten years in preparing for death. Education should be divided in two parts. Everybody goes to the university -- of course to different universities, or to the same university but to different departments. One is to prepare children for life and one is to prepare people who have lived life and now want to know something more, beyond life.

Then the generation gap will disappear. Then the people who are of an older age will be more quiet, more silent, more peaceful, more wise; their advice will be worth listening to. Just sitting at their feet will be a great blessing; the respect for the old will return. Except this, there is no other way.

Education divided in two parts means young people study for life, and middle-aged people study for death. Of course, the middle-aged people will be studying meditation, singing, dancing, laughing; they will be learning celebration. They have to make their death a festival -- that should be the goal of the second part of education.

They will paint, they will play music, they will sculpt, they will compose poetry; they will do all kinds of creative things. Livelihood they have managed; now their children are doing that. Geography, history and all kinds of idiotic subjects, their children are learning. Let *them* know where Timbuktu is.

I have always wondered why -- with my geography teacher I was continually in conflict -- "Why should I know where Timbuktu is? What business is it of mine?"

He said, "You are strange, nobody has ever asked this."

I said, "I am going to ask on every point... Constantinople, which in Hindi becomes even worse: *Kustuntunia*. I have no business with these things. Teach me something valuable."

And my geography teacher used to hit his head... he would say, "The whole of geography is this!"

The history teacher was teaching about the ugliest people that have existed in the world. From the history teacher I never got any idea about Bodhidharma or Zarathustra or Baal Shemtov or Lin Chi or Chuang Tzu; I never got any idea, and these are the people who have made humanity evolve.

But I have heard about Tamerlane. Do you know what *lang* means? He was one-legged. It is *Tamurlang*. Giving him respect, nobody called him "one-legged Tamer" but he created so much nuisance that very few people can be compared with him. And for almost three generations... his son was worse than him, and his grandson defeated both.

About these people, who were just murderers and criminals, the whole history is full. And they are called emperors, conquerors, "Alexander the Great." Even if they were really bad, still history repeats their names, their great acts: "Ivan the Terrible!"

This kind of history is bound to create wrong kinds of people in the world. All these histories should be burned simultaneously all over the world, so all these names disappear completely. And they should be replaced by those beautiful people who have all the credit for your being human. They are the people who have made humanity worthy of respect, who have given it a dignity and a pride, and who have opened doors of mysteries, of the beyond.

The second part of education should consist of meditativeness, of awareness, of witnessing, of love, of compassion, of creativity -- and certainly we will again be without any generation gap. The younger person will respect the older person, and not for any formal reasons but actually because the old person is respectable. He knows something beyond the mind and the young person knows only something within the mind.

The young person is still struggling in the trivia of the world, and the older person has gone beyond the clouds; he has almost reached to the stars. It is not a question of etiquette to respect him. You are bound to respect him, it is absolutely a compulsion of your own heart -- not a formality taught by others.

In my childhood... in India it is an absolute formality: anybody who comes as a guest, you have to touch

their feet. Before my father became completely aware of my behavior he used to push down my head: "Touch the feet, the guest is God. And he is an old relative, you should follow the custom."

One day a male goat with a beard entered just in my house. I touched his feet. My father said, "What are you doing?"

I said, "A guest is a God -- and moreover with a beard! An old goat needs respect. You come here and touch his feet."

He said, "Your mind functions in a very different way than anybody else's."

I said, "You have to understand it: from now onwards if I meet an old dog on the road I'm going to touch his feet, an old donkey and I'm going to touch his feet. What is the difference between an old dog, an old donkey, and your old guest? To me they look all the same. In fact the old donkey looks so philosophical; the old dog looks so ferocious, like a warrior -- they have some qualities. That old fellow that you were forcing my head down for.... Next time you force my head down you will repent!"

He said, "What are you going to do?"

I said, "I will show you, because I believe in doing things, not in saying things."

Next time one of my faraway relatives came and my father forgot. He pushed my head down. And I had a big needle ready in my hand, so I pushed the needle into the old man's foot. He shrieked. He almost jumped. My father said, "What has happened?"

I said, "I have warned you, but you never listened. I don't have any respect for this person. I don't know him, I have never seen him before; why should I touch his feet? I am ready to touch the feet of someone whom I feel is respectable." He understood that it is better not to force me because this was dangerous. Blood was coming out of that old man's foot.

I never stood in my university classes when the professors entered. In India you have to stand up. The professors looked immediately at me -- forgot everybody else; they focused on me. And if it was just the beginning of the year they would ask, "Why are you not standing?"

I said, "There is no reason."

And the professor would say, "You don't understand. Have you never stood before in any class?"

I said, "Never, because I don't find any reason. I'm perfectly at ease."

He said, "You.... How to make you understand that when a professor enters into the class, out of respect you have to stand up?"

I said, "That's right. But I have not seen yet anything respectable in you. If I see something, I will stand up. And remember: there should not be double standards."

"You mean..." he said, "what do you mean?"

I said, "I mean if I enter the class, you have to stand up -- of course, only if you see something respectable in me. Otherwise there is no question, you can remain sitting down, or if you want you can even sleep. I don't care a bit."

My professors used to try to persuade me. Once in a while the vice-chancellor would come on a round, and they would try to persuade me that "Just for once... we don't want you to stand for us, but when the vice-chancellor comes into the class, don't create a fuss. Because then nothing else happens except the discussion about it."

I said, "I am helpless. I cannot do anything against my will. Let the man come. If I feel that he is respectable I will stand up. You don't have to tell me."

And the first vice-chancellor under whom I was studying, the first time he came into the class he was drunk. And I am so allergic that I immediately felt that he was drunk. I remained sitting. The teacher looked at me, stared at me, gave indications that "You stand up." I remained sitting. When everybody was told to sit down, then I stood up.

I said, "Now is the time for me to stand up. This man is drunk. It does not matter who he is, I am going to report him to the police."

And the vice-chancellor was so much afraid and so nervous.... He had put his hat on the table. In a hurry he took my professor's hat and went out of the class. And my professor was running behind him to say, "You are taking my hat."

I said, "You see what happens when you are drunk? That man has not even the guts to remain here and you wanted me to stand for him?"

The generation gap exists simply because the reason for respect has disappeared. Unless you create the reason again, the respect will not return. On the contrary, every kind of disrespect will take place. But it is

possible to change the whole system.

I would love that the older people be not just old but also wise, not just in age but also in understanding, not only horizontally old but also vertically old... not only growing old but growing up also.

A society where old people are still behaving like young fools is not a society worth calling cultured or civilized. Old people should behave like enlightened people -- not only behave, they should *be* enlightened. They should become a light to those who are still young and under biological infatuations, natural bondages. They have gone beyond; they can become guiding stars.

When education for death and education for livelihood are separated, when everybody goes twice to the university -- first to learn how to go around this world of trivia and the second time to learn about eternity -- the gap will disappear. And it will disappear in a beautiful way.

BELOVED OSHO,
I'M IN A HURRY TO BECOME ENLIGHTENED. WHAT SHOULD I DO?

Chitten, first just listen carefully to this small story.

The plane had just taken off and the captain was telling the passengers about the altitude of the plane, the cruising speed etcetera. But he forgot to switch off the microphone.

He then turned to his co-pilot and said, "First I'm going to have a cup of coffee and then I'm going to screw that pretty stewardess, Denise."

The shocked stewardess was down the end of the plane when she heard this come over the loudspeaker. So she began to rush down the aisle to tell the captain to switch off his mike.

Halfway down the plane an old lady stopped her and said, "There's no hurry, Denise, let him have his cup of tea first."

Chitten, there is no hurry at all. First have your cup of tea!

Enlightenment will be coming, just you have to learn waiting for it. Hurry will not help. Hurry is going to hinder.

The only thing that is a hindrance is hurry.

The moment you are in a hurry you are never here; you are looking far ahead. You are running. And for enlightenment you have to be still and silent and in this moment -- utterly still, because this whole pilgrimage is from here to here.

For centuries people have been hurrying, and missing. I teach you a totally different approach: of being here, without any hurry -- the whole eternity is there. And don't be a beggar: the moment you are ready and ripe, enlightenment will happen.

Trust existence.

This is the only thing worthwhile for those who are interested in becoming enlightened. Trust existence that whatever is needed, for whatever you are worthy, it will be given to you. You need not even ask for it. Only the unworthy ask; only the undeserving desire. The deserving remain silent; the worthy never demand, but when it happens they are full of gratitude. They wait, they allow the spring to come at its own pace, and when the flowers start blossoming they enjoy the fragrance with tremendous prayer in their hearts, of gratitude.

The very desire to be in a hurry can lead you in a wrong direction, because there are peddlers all around who are ready to give you enlightenment instantly. That's why I told you: first have your cup of coffee -- that means instant coffee... but let enlightenment come on its own.

One day a young woman was walking home when a man grabbed her, dragged her into a back alley, and started molesting her.

"Help! Help me someone," she cried. "I'm being robbed!"

"You are not being robbed, lady," interrupted the man, "you are being screwed."

"Well," she replied, "if this is being screwed, then I have always been robbed before."

Don't get mixed up. Everything in the world needs hurry, because so many people are running for it.

You cannot wait; otherwise you won't get it. You have to trample people, you have to go ahead without thinking what means you are adopting. Even if people are to be killed, kill, but remain ahead; otherwise you are going to miss. That is one dimension of life -- of trivia, of meaningless things, money, power, prestige.

But there is another dimension where there is no need to be in a hurry, because there is no competitor. You are alone. In your inner world nobody can enter. In your stillness you suddenly find yourself, absolutely alone, surrounded by nothingness. Just rejoice in it, relish it. Your enjoyment of your aloneness and nothingness will make you ripe for the enlightenment to happen.

It happens.

I can say it to you because it has happened to me. I am not depending on any Gautam Buddha or any Jesus Christ. Whatever I am saying I am saying with my own signature. Hence I can say with absolute authority without any hesitation: there is no need to worry. It comes, and it comes without giving you any advance notice. It comes so silently that you cannot even hear its footsteps.

You just have to be ready and ripe, and to be ready and ripe there is only one way: be still and wait. Don't move, not even in your thoughts, not even in your emotions... just a pure pillar of stillness. And suddenly there is the explosion, and where there was darkness is light and where there was death is pure life and where there was sadness is just an explosion of song and dance and laughter.

But never think in terms of hurry. That is a hindrance. Be patient.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #8
Chapter title: Forget trying to get it!

10 September 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
I THOUGHT I HEARD YOU SAY THAT IF ONE GOES DEEPLY INTO SEX IT WILL EVENTUALLY DROP OFF BY ITSELF. I HAVE THOUGHT LONG AND HARD ABOUT THIS, DESPERATELY TRYING TO PENETRATE ITS HIDDEN MEANING, BUT ALL I GOT WAS A HEADACHE.

Devageet, it is a good sign, the headache -- the beginning of the revolution. Only one thing you misunderstood. I have not said that sex will fall off, *you* will fall off -- but enlightened, don't be worried.

Here people die only enlightened; otherwise they hang around, hang around, go deep and go hard... and one day they drop off. And this dropping off is really entering into eternity. You would not need any meditation. Meditation is needed for those who cannot think too hard and too deeply. The headache indicates what is going to happen to you...

But it does not matter whether sex falls off or you fall off. Your physical, mental, social personality is

what you know about yourself. The moment sex drops off, you become for the first time really alone -- because sex is your relationship with the world. For the first time you become immaterial, because sex is binding you to matter. For the first time you become transcendental to your body and biology.

The death of biology or chemistry or society in you is, in other words, the resurrection of your real life.

I have always loved the story about Jesus. Christians have misunderstood him, as usual; they thought that it was really a factual resurrection -- bodily, biologically, psychologically. That's where they have missed the point. He certainly resurrected, but in a spiritual sense. He died on the cross as a physical personality, and he resurrected as a spiritual being.

So whether sex drops or you drop -- because you and sex are almost synonymous -- what remains is your authentic life.

So, Devageet, you are moving on the right path. Headache... and the head will drop off; then other aches and other things will start dropping off. Finally you will be left only with that which is immortal. And that is our whole search, that's what we are seeking. These things which can be taken away will be taken away; only that which cannot be taken away from you is yours.

A reporter once asked Winston Churchill whether he agreed with the prediction that women would rule the world by the year 2000.

Churchill replied, "Yes, they will still be at it."

`Woman' is also a symbolic word. To man it represents nothing but sex. If you take it literally, then Churchill is to be condemned for condemning women. But if you take its metaphorical meaning, then `woman' is replaced by `sex'; that's what it represents in man's mind. And sex has been ruling over the world from the very beginning, if there was any beginning, and is going to rule man to the very end -- if there is an end.

Only a few people have transcended the physical, the sexual, the psychological, and have entered into a different dimension that I call enlightenment. And unless the enlightened are listened to, understood, there is no hope for the world.

It is not that millions of enlightened people are needed; just two hundred enlightened people on the earth, and the whole earth will be dazzling with their light, with their being. And those two hundred will create chain reactions: they will provoke you for the great pilgrimage, they will remind you who you are. Just looking into their eyes, suddenly inside you will click -- it is only a click -- and the whole dimension changes.

Paddy and his friend Sean were sitting in a bar moaning to each other, talking about how ugly their wives are -- a common topic among husbands.

"My wife is so ugly," said Sean, "if I want to make love to her I have to put a bag over her head."

"That's nothing," said Paddy. "My wife was so ugly when she was born that the doctor slapped her mother."

But these statements have become ugly in the sense that they have forgotten that instead of `woman' they should use the word `sex', because that's what it means in the deepest core of the mind of the male.

As far as women are concerned, they are not interested in man's physical body; they are not interested in his ideological, philosophical, mental gymnastics. Their approach is far more direct: they simply see your spirituality. The thing a woman is attracted to is the charisma, the aura of spirituality around a man; hence they never talk about the ugliness or beauty of men. That is not their concern. That is a great difference between the approaches of men and women.

Women go directly deep inside men. That's why it is one of the most difficult things to keep a secret from the woman: where will you keep it? -- she goes directly inside you. And she is capable of going directly inside you because man has lived very superficially. Many men are not aware that they have hearts. Yes, they know they have lungs, but the lung is not the heart; neither is the brain the mind, nor is the mind your being. These are superficial layers.

No woman in the whole world has created any ideology, any great metaphysics, any great philosophy. Her concern is not the outside; her concern is the inside. That's why I have immense respect for women. Perhaps no man in the whole world ever had as much respect for women as I have.

Women have been loved, but not respected. And without respect the love is nothing but lust; you label it with a beautiful word, but deep down inside you it is always sex, always sex. Man has reduced woman and her spirituality to such a state that she has become only an object of sex.

And if the American trend has to be followed -- where everything has to be used once and thrown away -- the ultimate consequence is coming closer: use the woman once and throw away. They are already doing it in a way....

In America, three years is the limit for everything. People change their jobs every three years, they change their cities every three years, they change their wives every three years. But those three years will get smaller and smaller -- perhaps even by the time the honeymoon ends, everything has ended. Most probably it has ended. But people go on pretending that it is still continuing, because they have given so many promises, so many words to keep that now it looks very awkward to go against their own promises.

But a woman loves in a different way. Her love has some quality of spirituality. Man's love is only physiological, biological. You may not have found a single joke in any language of the world from women against men. It is below her prestige. All jokes are from men against the woman, because for him woman is not a spiritual being at all.

In China for thousands of years the woman was accepted by law as a commodity that a man possesses. He can bargain, he can stake her in gambling, he can sell her, he can even kill her -- the court was not concerned. If you kill your chair you will not be arrested... the woman was not more than that. And the whole past has been so ugly that man has not even asked forgiveness for it.

Women have been treated like cattle. But the woman has not, in spite of all this ugliness that has been done to her, changed at all. She still loves... and her love has a purity and a beauty and a grace. Man's love is ugly, animalistic; it is not more than a sneeze -- he is just relieving himself. But the woman is not relieving; she is living it with its totality. It is a prayer to her, as sacred as any prayer can be.

These are the differences that have to be bridged. At least for my people I want these differences to be bridged. Just as we don't discriminate between religions, we don't discriminate between nations, we don't discriminate between races, the final discrimination that has to be dropped is between men and women. They both are beautiful. If they become a little more alert, they are in fact two complementaries of one whole: man is half, just as the woman is half.

My effort, in spite of the whole world's condemnation of me, is to bring man and woman to a space where they can accept each other as their other part, as their other pole. I don't care about the condemnation of the world; it simply brings giggles to me. Who cares about idiots condemning you? -- they are not even worth any reply. But even if a small section of society starts respecting each other, there will be a tremendous revolution.

My own understanding is that as your love deepens, your sex disappears -- because love is so fulfilling, what is the need of this bullock-cart sex? It is out of date....

And soon the day will come when children will not be born out of men and women's sex. We have suffered very much: blind children, retarded children, have had to live their life in utter agony and suffering... but there were no means to clear the situation. But now we have the means, now love can be completely a fun, a joy, a celebration, with no responsibility, no fear of making the woman pregnant, because that keeps her in bondage and that keeps you also in the bondage. You are partners in creating a child; now you have to be a partner in bringing him up.

I have heard... in a court a man, ninety-five years old, and a woman, ninety-one years old, appeared for divorce. The judge had seen many cases but this was really shocking. He could not believe it: one foot is already in the grave; for what do they want a divorce?

He asked, "How long have you been married?"

They said, "It is very difficult to remember. Maybe seventy-five years, or it could be a little more."

The judge said, "I cannot understand: you managed to live together for seventy years, and now at the very end you have come to divorce."

They said, "We had to wait for all our children to die. Now we are completely free, no burden."

Man's past history, Devageet, has been really not human. It can be human only if the woman and the man are no longer just sex partners; that drags them both to the very lowliest spaces. If they can love each other with respect, not using each other as commodities, men and women both will have a great uprising of consciousness.

The more your sex energy becomes love, the more you are a spiritual being. Sex is only a reproductive process forced by nature on you. Nature has been using you just like a factory -- and you don't have even the dignity to declare, "I am not a factory."

But this can happen only if you are alert, aware, conscious of what you are doing, what you are thinking, how you are behaving. And that brings such grace and such beauty, that the physical beauty simply disappears. I have seen many beautiful women with very ugly minds. I have seen many beautiful men, but their beauty is not more than skin-deep. And this is the trouble: beauty is always skin-deep, and ugliness goes to the very bones. Go on digging to the bones, to the marrow, and you will find it... it is there.

Love is the alchemy to change that ugliness from within. And once it disappears from within, even an ordinary face, a homely face, starts shining with the bliss and joy of the beyond.

Don't be worried about the headache; the headache is simply an effort of biology to drag you back. I have not suffered almost for thirty years from a headache. Slowly, slowly I have forgotten how it feels. And because I have not suffered from headache, I don't feel my head either. It is only pain that makes you feel anything. But thirty years before I have also suffered from headache, and the headache is certainly concerned very deeply with sex.

No medical researcher has come to the conclusion, but I say it from my own discoveries that I go on and on making -- I'm an incurable discoverer -- and sooner or later science will have to agree with me. The sex center exists in the head, not in the genitals -- that much science has come to know. And if the sex center exists in the head and not in the genitals, then sex deprivation can create a headache. It will not create genital ache because there is nothing... it is only an extension of a certain center in your mind.

Why have people started thinking -- and doctors have started even advising their patients -- that sex is good for your mental health? And they are right: all the people who have repressed sex in the past in the name of religion, have suffered tremendously with headaches. Even a man like J. Krishnamurti suffered for forty years continuously with such great headaches, migraine, that even he, a man of such understanding, used to think of hitting his head with the wall and be finished -- the pain was too much.

J. Krishnamurti was brought up by people with all the old ideas: Repress your sex. He was not allowed to meet young women. Even when a woman who was almost the age of his mother once had been taking care of him when he was sick, immediately great turmoil started in the leadership of the Theosophical Society: "They have fallen in love. Remove the woman" -- and the woman was removed. It was sheer stupidity: Krishnamurti was not more than fifteen, and the woman was nearabout fifty. But the woman was a beautiful woman, very understanding. No man can take care of anybody else the way a woman can take care even of strangers.

I was in jail in America. They had put me in the medical ward, so that nobody could say that I had been tortured, harassed. In the medical ward there were six women nurses and a doctor, and one male nurse. It never used to be that way in the past. In fact, in this country you cannot find a male nurse; in this country `nurse' means a woman. A male nurse looks awkward, unpsychological.

I watched the way the woman doctor behaved with me -- with such respect and such love. And all the nurses... the oldest nurse -- a very womanly woman, almost a Jewish mama -- took care of me so much that during the three days I was there she dropped one of her holidays. She said, "I cannot go out...."

All the nurses behaved as though I had been known to them forever: I was not a stranger but part of their heart. But the male nurse was a trouble. One day only was given to the male nurse in seven days, but that one day he tortured me -- not physically, but he would come into my cabin and he would start asking questions... and religion and theology and philosophy....

I told him, "Listen... with great difficulty I have got these few days' holiday, and you are destroying that. I have forgotten all about religion, all about philosophy, I don't know anything. Just don't torture me."

But the male mind functions only intellectually; it does not know anything about the heart. Not a single woman in the medical ward ever asked a single question. They brought my food, they managed... the doctor managed that I should not go to the common toilet, she gave me her own bathroom: "We will feel ashamed to send you there, it is dirty. All criminals... While you are here just use my bathroom, and I will remember it: because you have used my bathroom, it becomes a temple for me. The moment I enter it I will remember you."

The head nurse has never gone in her life to purchase things for the prisoners; they come on a fixed routine basis. But for me she used to go every day -- and she was an old woman -- to purchase fruits, vegetables, anything that was vegetarian. I asked her, "You are unnecessarily taking trouble. Things come, they are perfectly good. If they are good for other human beings, they are good for me too. Just take care because I am a vegetarian."

She said, "No, those things come mixed with non-vegetarian food. And you are here only for a few days."

The last day when I left the first jail, all the nurses and the doctor and the sheriff and the whole staff had tears in their eyes. The doctor said to me, "We don't want you to leave."

I said, "It is a jail. As far as I am concerned there is no problem, I can remain here. But millions of people around the world are waiting for me to get out. Your tears prevent me... it looks very heartless."

She said, "No, I understand. Just in three days you have become so much part of us, we have forgotten completely that you are a prisoner here" -- because the whole day I was sitting in the doctor's room. To make me comfortable, she had moved to another room -- because there prisoners will be coming, patients will be coming -- and they did everything that a loving family can do.

She said, "Forgive my tears. Don't take any note of it. It is my problem that we will miss you from tomorrow."

When I shook hands with the nurses they were all trembling. They had all cut photos from newspapers and they said, "Please, give a signature and write my name. This is our most precious gift. We are enough rewarded... otherwise this jail is a torture house. Even in the medical part the torture continues; it is just a strategy to show to the world that a sick person is not tortured."

But because the whole staff was in such a deep loving attitude, they could not do anything to torture me. The nurses brought soaps from their homes, new combs from their homes. If they cooked something which was vegetarian they brought it from their home. I said, "Why are you taking so much care of a prisoner?"

They said, "You are not a prisoner. You have changed the whole climate of the medical ward."

But it is to happen all over the world.... The woman has to be respected, not only used. And slowly, slowly you will see that sex is the lowliest form of relationship. It will drop. Just go a little higher in your consciousness... But I don't want you to drop it with effort, deliberately, because then it will cling around you. Go into it. It is our destiny to pass through that fire test.

And once you have gone through it and come out of it into the clear, meditation becomes so easy that you don't have to do it. Just sit by the side of any tree and from all over a subtle showering of a new silence, of a virgin serenity, starts falling over you, just like rain, or just like flowers of madhukamini falling in thousands.

I have not seen any other plant which has so generous a heart as madhukamini. The word *madhukamini* means `honey woman'. Its fragrance is incomparable. And the most beautiful thing is that it goes on showering almost like water, rainwater. The petals of its flowers go on falling the whole night. You can sit underneath it and you will be all covered with flowers.

Something like this is bound to happen, Devageet, if you allow the false personality that surrounds you to die. Then love and meditation are not two things -- they become one. The loving is meditative, and meditation is nothing but the radiation of love.

BELOVED OSHO,
IN MY MIND I AM WRITING TO YOU ALMOST EVERY DAY. ALL THESE QUESTIONS AND STATEMENTS BOIL DOWN TO THE FOLLOWING: GRATITUDE -- I WANT TO SAY THANK YOU, OSHO, BELOVED MASTER -- AND ATTENTION. COULD YOU SAY IN DISCOURSE, ONE SINGLE TIME, "HELLO, HAREESH," SO EVERYONE CAN HEAR IT, SO THAT I AM CERTAIN THAT YOU AND EVERYBODY ELSE KNOWS I AM EXISTING AS YOUR LOVER AND FELLOW DANCE-PARTNER?

Hello, Hareesh.... But this will not be enough. It will be just plates without anything to eat, to drink. It will look like a desert where nothing grows.

And people are saying "hello" to each other without any reason; so I say... but I would like to present you also something, so "Hello Hareesh" is not empty. My first present:

A man sitting in a bar is complaining to the bartender: "After one year and three thousand dollars with that psychiatrist, he tells me I'm cured. Some cure! A year ago, I was Nancy Reagan -- now I'm nobody."

A Roman Catholic, a famous priest, and a Protestant minister, also very famous and well-known, had a heated discussion over the merits of their respective faiths.

Finally they agreed to differ, and as they parted the Catholic said, "Let us go our ways -- you continue to worship God in your way and I will continue to worship him in his way."

The minister's wife... my second present... was becoming upset that her husband exclaimed, "Oh, Jesus, sweet Jesus!" every time he reached orgasm.

"It's perfectly proper, my dear," he assured her, "and in accordance with THE BIBLE where it says, `Blessed is he who comes in the name of the Lord.'"

And the third:

The Catholic priest heard a number of women confess that the grocer's new delivery boy had seduced them all. He made them each put ten dollars in the poor box.

The delivery man appeared last, and the priest asked angrily: "What have you got to say for yourself?"

"Just this," replied the boy, "either you cut me in on those ten dollars or I take my business to another parish."

Hareesh, keep your business here!

I can understand a deep desire in everybody to be loved, and I love you all whether I know your names or not. Names are just labels stuck to you. You have come here in the world without names, and you will leave this world without names.

As far as I am concerned you don't have a name; and if you look within yourself, you will not find any name there. You are a nameless reality -- and it is good, because every name creates a boundary around you, makes you small.

But your question is significant. Attention can do two jobs: if it is forced, it nourishes the ego; if it is prayed with gratitude, it nourishes the soul.

I cannot say anything against your question. Your question is so full of love, gratitude, that I can repeat as many times as you want, "Hello, Hareesh." It will not strengthen your ego, it will weaken it. And so many people here, hearing me calling to you, "Hello, Hareesh," are also repeating the same. Then it becomes a tremendous energy field, a brotherhood of spirituality, where everybody is to share his abundance.

It is perfectly right. Many would have liked the same, but could not gather the courage. You are a courageous man. And you are asking "... and everybody else knows I am existing as your lover and fellow dance-partner." Here we are not gathered to talk about nonsense -- about God, heaven and hell. Here we have gathered to rejoice, to sing, to dance together in such an ecstasy that individualities melt into each other and it becomes one organic whole.

I have seen it becoming one organic whole many times, when you all laugh together. Even the Germans don't understand why they are laughing -- but they are intelligent people: seeing that everybody is laughing, they also participate. In fact, they laugh louder than anybody else, so nobody suspects that they are Germans. Of course, outside Buddha Hall they enquire of people, "What was the matter? Why were people laughing so much? I could not get it."

My suggestion to all the German sannyasins is: Forget trying to get it -- that is what is troubling you! You are engaged in trying to get it and the moment passes.... Everybody is laughing, and you are always second; you cannot laugh first because you have not got it yet.

Here it is a temple of celebration, utterly pagan. Nobody is serious, nobody is bothering about how to reach heaven, how to get a harp, sit on a cloud and go on singing for eternity, "Alleluja, alleluja...." Those are the idiots. They have been taken up just to relieve the earth.

If you can rejoice with me you have understood me.

If my music has touched your heart, it is enough.

I am not here to convert anybody; I am just here to help you learn a little dance of the soul. This is the most religious phenomenon: the dance of the soul -- no fear of punishment, no greed for any reward.

This moment is all in all.

BELOVED OSHO,
WOULD YOU TELL ME A JOKE OR GIVE ME SOME SUTRAS, OR ANYTHING BEFORE I LEAVE?

Hari om tat sat... that is the starting of any Eastern holy scripture. It is a very beautiful thing: *hari* means

a thief, OM means the ultimate music of existence. *Tat sat* means this eternal music of existence... the thief is the only truth.

This question is from Dhyan Om. He is back. For a few days he had disappeared -- not from the ashram, but he had stopped asking questions because I loved him so much that I gave him good hits. The greater hit you get, remember, your reward is much... you deserved it.

First he is asking, "Would you tell me a joke or give me some sutras, or anything before I leave?"
In the first place, why should you leave?

In the second place, you are a joke unto yourself; you don't need any jokes. But I will not disappoint you.
A few sutras for you:

A curved line is the loveliest distance between two points.
Get it?

I have also been a German in one of my past lives, so I understand the Germans more than anybody else.

We are happier in many ways when we are old than when we are young. The young sow wild oats, the old grow sage.

It is really difficult.... But I will go on telling sutras until you get one.

A cigar gives a wise man some time to think and a fool something to stick in his mouth.

The principle thing an inquisitive child learns is how little adults know.

You know you have reached middle age when weightlifting consists merely of standing up.
We are all born mad; some remain so.

I will not say to which category Om belongs. Most probably he has remained so.
Behind every successful man is an astonished woman.

A Japanese proverb: Nothing is as ancient as progress. It started from the very moment Adam and Eve were thrown out of the Garden of Eden.

I have heard the first words of Adam to Eve were, "We are passing through a great crisis...." These are the first words, and they continue to be relevant every day. Thousands of years have passed, but we are passing through the greatest crisis every day.

Any child who gets raised by the book must be a first edition.

There are books on how to raise your children, how to be a mother, how to be a father; it is so unbelievable that all the animals are raising their children without any difficulty, without reading any book. Only man seems to be utterly retarded. He needs to read how to raise his children. He has forgotten even the simplest things which any animal, any bird, knows perfectly well. Still we go on calling it evolution, for the simple reason that nobody objects. And even if they object -- for example this bird is objecting -- we don't understand their language.

Temptation usually comes in through a door that was deliberately being left open.

A man may know his own mind and still know next to nothing.

The latest thing in clothes is usually the woman you are waiting for.

When you don't know what you are doing, do it neatly.

Beauty is only skin-deep, but ugliness goes right to the bones.

What no wife of a philosopher can ever understand is that a philosopher is working when he is staring out of the window.

You can be positive of anything of which others are as ignorant as you are.

It is because of such fundamental principles that God goes on existing, the devil goes on existing, heaven and hell go on existing, sin and virtue go on existing. And you can be positive, absolutely positive... because neither you know nor anybody else knows, so nobody is going to contradict, nobody is going to negate. Only an innocent person may perhaps start saying things which go against all the ignorant people of the world.

One of the hardest decisions in life is deciding when to start middle age.

One: old age is when your symptoms are the most interesting things in your life.

Two: old age is when your face in the morning has more wrinkles than your bed.

Three: old age is when you not only cannot remember when you first made love, but also when you last did it.
That is real old age!

And you ask for a joke also. A joke that I hope can be understood... otherwise I will try another -- but I will not allow you to leave this place disappointed.

First: Rabbi Gideon Finkelstein died and went to heaven. He saw only three people there, reading by a dim light. One of them was reading PLAYBOY, another PENTHOUSE, and the other POPULAR SCIENCE. He decided to see what hell was like.

The rabbi got to the devil's domain and it turned out to be a big night club with every kind of music being played. There was an eight-piece Dixieland band, a thirty-piece swing band, three discos, and all the people were dancing.

Rabbi Finkelstein went back up to heaven and asked for an audience with God. "I don't understand it, Lord," he said, "there are only three people here in heaven and they are all reading. Down in hell everybody is dancing and having a good time. Why can't we have that in heaven?"

The Lord said, "I can't hire a band for just three people."

And second..if you have missed the first joke, this certainly you will miss.

Three old ladies were sitting together on a park bench when a flasher walked up to them, opened his coat, and exposed himself.

The first old lady had a stroke, and the second old lady had also a stroke, but the third old lady's arms were too short to reach.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #9
Chapter title: Enlightenment is none of your business

10 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WATCHING THE MIND, IT SEEMS TO ME THERE IS AN INFINITE OCEAN OF THOUGHTS. MEDITATION GIVES ME MORE PEACE AND GROUNDING, BUT HEARING YOU SPEAK ABOUT ENLIGHTENMENT -- IT SEEMS TO ME FAR, FAR AWAY.
CAN YOU GIVE ME SOME ADVICE?

Dhyan Jashan, enlightenment is as far away as you are from yourself; hence the distance differs from individual to individual.

You are certainly in a difficult position: first, you are a German, and nobody has ever heard of any German becoming enlightened. Only one of my German sannyasins used to become once in a while

enlightened, and again he understood, "What am I doing? It is not for me," and he dropped the idea. That happened many times. Just now I have heard that he is washing dishes in a Zorba the Buddha restaurant. The person who told me about him had asked him, "What happened? You had become enlightened...."

He said, "Forget all about it. Five times I became enlightened, and then I dropped the whole idea. I am feeling far happier washing dishes in the restaurant." What was happening was that whenever he would come here he would become unenlightened, and whenever he would go to Germany he would become enlightened. In Germany there was no question, no objection; nobody has even heard what it means, so in Germany it would be easier. Here it is a little difficult.

Secondly, you are really in a big dilemma: you are a liar! First a German, and then a liar makes things very complex -- otherwise enlightenment is as easy as nothing else in the world. Everything needs some effort, except enlightenment. Everything needs you to go somewhere, everything needs you to do some climbing the ladder -- except enlightenment.

Enlightenment is the easiest, because it is not an achievement. Don't make a goal of it... that's what is making it difficult for you. If you are feeling good and grounded in meditation, you are perfectly in the right direction. Just get all your ocean of thoughts settled. Let it become a lake without any ripples.

You drop the idea of enlightenment -- it is none of your business. Meditation is going well; that means the tree is growing well, the flowers will be coming in their own time, in their own season. No tree is worried, no tree is concerned about why the flowers have not come yet; they always come in their own time.

All that you have to take care of is that the tree should not die, that it should be nourished, that it should have a good soil, that it should be watered, that it should have your love, your friendship. All you can do is nourish your meditation, become more and more grounded and centered. One day suddenly, from nowhere... the explosion.

You don't have to go to enlightenment; it comes to you. In fact, even that is not right to say. It does not come either; it *happens* -- and it happens from your innermost core. It is an explosion, just like the explosion of an atom. Atomic explosion comes from the innermost core of the atom. Enlightenment is the explosion of your innermost life center. Suddenly all darkness is gone! A light has descended upon you from every side, and a light that needs no fuel... a light that remains, that has come forever.

Nobody can become unenlightened; that is an impossibility, that's a difficult task -- even a German cannot do that. But enlightenment becomes a problem because you go on hearing me. I am the problem. I cannot stop talking about enlightenment, and that creates the desire in you and the longing in you. Just don't listen to me! The moment I say "Enlightenment..." simply say, "It is not for us." If you can avoid...

You cannot make me feel responsible for it, because I am helpless, I will continue to talk, I cannot talk about anything else. Whatever I say suddenly turns out to be something about enlightenment. Just watch...

A priest went to a ranch in order to buy a horse, and saw a beautiful one that he liked and asked if he could try it. "Sure," said the rancher, "but I have to tell you something. That horse used to be owned by the bishop, and if you want the horse to move, you have to say, `Good Lord,' and if you want him to stop, you have to say, `Amen.'"

"That's okay," said the priest and jumped up and said, "Good Lord." The horse promptly moved off and then was seen galloping in the mountains. The priest was yelling, "Good Lord, good Lord." and the horse was really moving.

But suddenly they were coming to the edge of the cliff and, in panic, stricken with fear, he yelled, "Stop, stop!" That did not work and then he remembered and shouted, "Amen." The horse stopped right on the edge of the cliff and, wiping his brow with his relief, the priest said, "Good Lord!"

Do you think Gautam Buddha could have made this story in any way connected with enlightenment? But I am just incurable. I see every element in it exactly leading to enlightenment. All that you need is the last "Good Lord"... finished!

There is no hurry. You are moving slowly, gradually, you are getting grounded, becoming centered, but listening to me your desire catches fire. It starts thinking, "If meditation is so beautiful, so silent, what will enlightenment be like?" And then it becomes a constant worry and a tension. It will not help you; it will even disturb your meditation.

But you should look at my trouble also. If I don't talk about enlightenment, you are not going even to do meditation; if I talk about enlightenment, that disturbs meditation. Now you tell me the way...! So just be sane. Enlightenment comes -- I can guarantee you it comes. It is not as though it is something that has not

happened to many people. You have the potential for it, but you have to understand the whole process.

In the beginning the master goes on telling you all the beauties and all the blissfulness and all the ecstasies of enlightenment. He has to -- otherwise who has time to meditate? Television is there, football matches are going on.... The world all around is so full of idiots doing all kinds of gymnastics: boxers are boxing, actors are acting -- who has time for meditation, and for what?

If I don't talk about enlightenment, then naturally you will ask me, "Why should I meditate?" And the moment I say "Enlightenment..." trouble arises. Then your mind is habitually making everything a goal, far away. Mind enjoys challenge, and enlightenment is not a challenge.

People even want to go to Everest. When Edmund Hillary, the first man who reached on top of Everest, was asked by the news media, "Why did you take such a risky step of going to the highest peak of the Himalayas?" His answer was really beautiful, an answer with great understanding.

He said, "It is not a question of my going. It is just because Everest is there, unclimbed, and I cannot tolerate it. It is not troubling me, it has nothing to do with me, but simply the idea that it remains unclimbed... hundreds of people have died trying to climb it, and it has become a challenge. I will risk my whole life." You will not gain anything....

He reached to the top, looked all around, and felt embarrassed, because there was not even somebody to say "Hello, hi, Edmund Hillary, how are you?" -- not even a single tree, not even a single bird, not even a single animal, nothing. Just miles and miles of eternal snow which has never melted... He did not remain there for more than two minutes; what is the point? Man may go to the moon, man may go to Mars, man may go some day to some star. They are challenging to the mind. Mind is very interested in any challenge: provoke it, and it will go.

But enlightenment is not a goal, it is not Everest, it is not the moon. It is you. You don't have to go anywhere, not even out of your room. You don't have to take a single step. You have just to be silent, unmoving, and it is there. It has always been there.

So you should understand: the problem of the master is that he has first to talk about enlightenment to create a little interest, a little longing in you, and then he has immediately to make it clear to you that you should not make your longing attached to a goal. You have to find it just within yourself. No effort, no doing, no action... nothing is needed.

Dhyan Jashan, if you can simply remain meditating and enjoying the silence and the peace of it, you have done whatever is needed on your part. Now leave enlightenment to existence. Existence is not miserly; it is not exhausted because a few people have become enlightened. There is no quota, that only so many people can become enlightened. The whole world can become enlightened, everybody has the intrinsic potential; you just have to disconnect your meditation from any goal-orientation, from any motivation. It is not difficult if you understand: just a little intelligence...

But we live in a world where intelligence is not valued, where the mediocres rule, where the mediocres are the leaders... where the intelligent people simply get out of the crowd, they don't want to be unnecessarily hassled and hustled in the crowd; they stand by the road and let the crowd pass. Once you become aware of the strangeness of the people around you, you will be surprised: how have you been missing it up to now?

Just today Neelam has brought a news which has been published by all the newspapers of India. The statement is from a man called Devahar Baba, who is worshiped by thousands of Hindus, thought to be a great saint. All his qualities for being a great saint are very peculiar. One is that for twelve years he was standing in the water day in, day out. He will eat standing up to his chest in the water, he will do everything there: that made him known nationwide, a great man. Somehow people persuaded him that "it is enough, twelve years..." Just out of compassion he came out of the river, and since then he has been sitting in a small hut made for him on a tree. These are his two qualifications for being one of the representatives of Hinduism.

His statement was just according to his qualifications. The statement was that the world can be saved, all problems can be solved, if only cow slaughter is stopped. Now his statement is being published by every newspaper without a single criticism -- but my statement will not be published by anyone. Now this is sheer stupidity, not intelligence. How can the world's problems be solved by stopping cow slaughter? But in India it is a very common way of thinking....

Mahatma Gandhi used to think that if everybody starts spinning his own clothes, all problems will be solved. India is great in finding simple solutions! Now Maharishi Mahesh Yogi is saying that if people start learning yogic hopping, which he calls yogic flying, all problems will be solved. There will be peace,

serenity, no war, no hunger.

And I am amazed that nobody criticizes them, nobody holds them by the neck and tells them, "You idiot!..." The world is suffering with so many complex problems, and you are suggesting that somebody sitting in the lotus posture, hopping, will solve all the problems. Nuclear weapons will disappear, communism will not be against capitalism, the Soviet Union will become a democracy, America will distribute all its wealth to the poor, the West will distribute all its products to the poor countries -- just because a few idiots are sitting in the lotus posture and hopping. I cannot even conceive in my dream...

Perhaps that's why I have stopped dreaming for thirty years. I have not dreamt for thirty years -- what to dream? And if you call these people idiots, immediately somebody's religious feeling is hurt. Immediately an arrest warrant... I have been summoned thousands of times -- I have even forgotten the number -- and how many times have they issued arrest warrants for the single reason that I have made some reasonable statement?

It is a very unreasonable, almost insane world in which you are living. If you can manage just to meditate, you have done more than is expected of the contemporary man. And your meditation is going good. Just go on saying, "Good Lord!" In meditation there never comes any cliff. You don't have to remember "Amen" -- there is no need.

Meditation slowly, slowly turns into your enlightenment. You suddenly become aware one day, Where is that darkness? where is that continuous rush of thoughts? where has the mind gone? Suddenly you are absolutely as hollow as a bamboo; but your hollowness is not empty -- it is full of joy and full of rejoicing. You will dance for no reason at all, you will sing for no reason at all, songs that you have not composed, dances that you have not learned. They are just bubbling spontaneously in your consciousness.

That is enlightenment, but don't make it a goal.

Meditation is enough.

Everything else follows on its own.

BELOVED OSHO,
WHEN YOU WERE TALKING ABOUT SEX AND MEDITATION THE OTHER EVENING I GOT MIXED UP. SO OFTEN BEFORE I HAVE HEARD YOU SAY: "LET YOUR SEX BE YOUR MEDITATION." ALSO, HOW DO YOUR LATEST SUGGESTIONS FIT INTO 'THE TANTRA VISIONS'?
PLEASE COMMENT, BELOVED OSHO, I AM PUZZLED.

Dhyan Smita, when I said, "Let sex be your meditation," did you do it? When I was talking about TANTRA VISION, what did you do about it?

It seems my work is talking and your work is listening, and then finding out contradictions -- what I said yesterday, what I said the day before yesterday...

You get puzzled because you don't *do* anything. If you had done sex as your meditation, the question about sex and meditation as two interests would not have arisen. Now the question has arisen that you have two interests. That means my first statement has not been heard. And I am not a person to remember what I have said yesterday; I don't know even what I have said today -- otherwise I will be in the same boat as you are, puzzled!

I go on making as many contradictions as possible without any puzzlement. It doesn't matter. I must have said to somebody, "Let sex be your meditation." His question must have been different, the person must have been different. It would have been possible for him to make sex his meditation.

But the person who has asked, "I have only two interests in life -- sex and meditation," cannot deceive me, whoever he is. I may not know him, but his question gives me absolute perception of his innermost being. His only interest is sex. Meditation he is putting in just to make the question look religious.

I cannot say to this person, "Let sex be your meditation." I can say to this person, "Let meditation be your sex" -- and that's what I have said. First get finished with sex, have it as much as you want -- because meditation can be done even when you will not be able to go into sex.

You can always go into meditation to the very last moment of your life -- it can be postponed. But you cannot rely on whether tomorrow sex will be possible or not. It is not within your hands; it comes on its own at a certain age, and at a certain age it disappears. Then people are talking about it and thinking about it -- which is perfectly good, but there is no sex at all. It is all cerebral, in the mind. And sex in the mind is the problem, not sex as a generative force.

I want to tell you that in the mind these two things, sex and meditation, cannot exist together. Sex is pulling you downwards, and meditation is pulling you upwards.

A thief was caught and brought to the court. He had not stolen anything, but some drama was going on in the house, and he forgot completely for what he had come there. And he enjoyed the drama so much that he was caught. The court asked him, "Why did you remain the whole night, and not steal anything? For what have you entered? You are a well-known thief."

He had been to jail many times, and it was the same judge. He said, "I know you perfectly well, but this is strange, something new. You have not stolen anything, and still you remained inside the house the whole night."

The thief said, "These things we can discuss later on. First I want Your Honor to make it absolutely clear to me that one punishment you will not give me. You can send me to the gallows... but don't tell me to be married to two women."

The magistrate said, "What nonsense are you talking? There is no punishment like that."

He said, "Then it is perfectly okay. That is the problem. I had gone into the house to steal.... But the man has two wives, and one lives on the first floor, one lives on the ground floor. The man was being pulled by one upwards and by the other downwards. And it was such a funny scene -- one was pulling him by his hairs, the other was pulling by his legs -- that I forgot completely for what I had come there.

"I enjoyed it so much that I started giggling, and that's how I got caught. If I had remained silent there was no problem, I would have escaped very easily. But the poor man... that's why I said to you from the very beginning, `Just don't give me that punishment!' One woman is enough, two women are too much."

The man who is saying, "Sex and meditation are my two interests..." if I say to him, "Yes, go ahead," he will be torn apart. Sex will give him continuous downward gravitation and meditation will try to pull him out of the hands, the chains and the forces of gravitation that pull you down.

Meditation is a way to open your wings and fly into the sky. It does not believe in gravitation. You cannot have both.

So always remember: if I am saying something, do it. You are not here as my examiners so that you have to find out what contradictions I have been telling you. But people take such self-appointed positions....

Now Sarjano has written a letter to me. He goes on writing stupid letters almost every day. Just because last night, when I went out, Avirbhava was on the outside door to open the car... And I have my own way of relating to people; I scare her, and she is so innocent, she gets scared -- at least she pretends. She never disappoints me, "No..." Who is Sarjano to write to me, "I cannot forgive you that you scare simple Avirbhava." Now, who is he?

I used to think that Swabhav is in charge of the ashram... has there been some change? Sarjano is neither in charge of the ashram, nor is Sarjano a guardian to Avirbhava, nor is Sarjano my boss. So who gives him all these appointments? He cannot forgive me! -- and who has asked him that he should forgive me? I will not ask even God himself to forgive me. Even if I can manage to forgive God, that will be enough. For this whole stupid idea that is going on all around, God is responsible -- if he is still alive. And the day I am going to encounter him is going to be really the last judgment day!

But who are you to judge me, in my own place, amongst my own people? First he was a disciple; it seems now he has become my master.

Dhyan Smita, I will read your question again to make it clear so that you never repeat such stupid ideas again. You have not done anything, whatever I have said; you are just listening and waiting to find contradictions. What will you get out of it? It is a well-known thing that only idiots are not contradictory; they are absolutely consistent.

It needs a little intelligence to be inconsistent, and it needs immense intelligence to be contradictory. Why does it need immense intelligence? -- because unless you can prove your contradictions are complementaries of an organic unity, you don't have the right to make any contradictions. I have never made any contradiction, because I can prove to you each contradiction has its own function in the organic whole where opposites meet and merge and mingle into one unity.

You are not supposed to be here to bother about these things. But this is how people are. Somebody is worried....

Just today there was an article by Vijayanand. Eight years before he left me; in these eight years so much water has gone down the Ganges, and so many idiots have come and gone here that I cannot

remember the names of all of them. Now he goes on writing articles against me, and today's article I was amazed at. What are his objections? He left me because a man who has ninety-three Rolls Royces, dozens of watches, cannot be enlightened.

But he left me in '78, when I had not yet gone to America -- and the reason why he left me was still to happen five years afterwards! He seems to be an astrologer or a palmist or a prophet. And he should know that those cars did not belong to me: I have never looked back at what happened to those cars, I have never bothered to enquire of anybody what happened to those cars.

Here I am a guest, I don't possess anything; whatever my people provide me I use. If they stop providing me even clothes, I will still be delivering lectures, naked! It does not matter.

All those ninety-three cars were not mine. I had never had -- or for almost thirty-five years, even touched -- money. I don't have any pockets to keep it; I dropped having pockets thirty-five years ago. I don't have any bank account. Perhaps I may be the only man in the world who can be called the richest poor man -- richest because I am loved by my people so much that what more do you need. People accumulate money because they are afraid no one is going to take care of them. I'm not worried; I know there are millions of people who would like to take care of me.

Why should I bother having a bank account and paying income tax? I have not paid any income tax to anybody, I have never purchased a ticket in thirty-five years. Somebody purchases it... somebody keeps it... I don't know. I don't know who has my passport, or even whether it exists or not!

I depend on my love, and I trust that love will manage things. And if it does not manage, that too is okay.

Vijayanand does not know that the commune we had managed in America was no ordinary commune -- perhaps the greatest commune that has ever existed in the whole history. Sannyasins from all over the world had put at least three hundred million dollars into the commune. They were not my property... I am giving him the whole list, so for his next article he will be able to prove that "this type of man cannot be enlightened."

The commune had one hundred and twenty-six square miles of land -- that should be mentioned as my property. The commune had one hundred more cars as well as ninety-three Rolls Royces; they should also be included -- make it one hundred and ninety-three. The commune had also one hundred buses, twenty of them were fully air-conditioned -- that should also be included in my property. The commune had five airplanes -- that should be also included. The commune had its own cranes, its own tractors, all kinds of construction instruments, road-making mechanisms -- it should all be included. Why only ninety-three Rolls Royces? -- why make me poor? It had houses for five thousand people to live in, and it had temporary houses for twenty thousand people, ready any time to be erected. But do you think all that was my property? Do you think anything here is my property?

But these hungry, starving, greedy, sexually repressed Indians, but pretending to be spiritual, are worried unnecessarily. If I am not worried -- and I have never gone to see the garage where those ninety-three Rolls Royces were. The director of that garage is here, and I have been telling him, "I will be coming some day" -- but I knew and he knew that I would be the last person to come there.

He made a beautiful place and he kept those cars with care, with such care that the president of Rolls Royce himself had come to see and was amazed. He said, "The cars, the way you are keeping them -- even we are not keeping our new cars with such care." Now all those cars are being exhibited in the great cities of America, on television, because one of the sannyasins had painted almost thirty cars in psychedelic colors. All those thirty cars have been purchased by some oil king in the Middle East.

... But nothing belonged to me. I have never looked backwards.

Why should these idiots be interested that I had ninety-three Rolls Royces? They want to prove that if a man has ninety-three Rolls Royces he cannot be enlightened -- that is the rationale of the whole article. If that is true, then Vijayanand has to answer that if Krishna can be a perfect incarnation of God with sixteen thousand wives, what is the problem with ninety-three Rolls Royces? -- at least they are not sex objects. If Krishna and Rama and Parusram, Hindu gods, could have golden chariots, solid gold, and still be gods, what is wrong in having ninety-three Rolls Royces?

And they were not mine at all. It is a strange thing that the whole news media goes on insisting that those cars were owned by me. If those cars were owned by me, then those cars should be here. The government of America has no right to my cars.

Those watches were not mine. Now they are going to... They have exhibited first those watches all over America. One cannot think governments and politicians can be so ugly: in the first place not returning those

watches to the commune -- because it was commune property. If it was my property I could have claimed it; but it was not my property, so naturally I cannot claim anything. And now they are auctioning those watches on the sixteenth in Christie's in New York.

Vijayanand is trying to prove that I am not enlightened. But that should not trouble him.... Even if I am not enlightened, I am not a problem to him: I don't harass him, I don't haunt him. But for eight years continuously he has not been here, and he has been haunted by me. He seems to be something of a nutcase. He should just look into the Hindu scriptures, full of pornography; he should look at the highest Hindu trinity of gods: all have wives, and all are so infatuated with women that even to call them gods is simply nonsense.

When Shiva's wife died -- he was one of the trinity -- he proved himself almost to be an insane man. I will not call him a god; I will not call him even a sane man, because for twelve years he carried the dead body of his wife all around the country in search of some physician who may be able to cure her of death. Now, any idiot knows nobody is cured of death; death is not a disease, it has no medicine. This man must have been insane. Even ordinary people have more sanity. But these people are gods, they are enlightened by their very birth!

One should always remember: people who live in glass houses should not throw stones at anybody else. I can destroy their whole Hindu mythology without any effort. It just needs exposure -- it is so full of bullshit.

And as far as I am concerned, I have declared myself to have gone beyond enlightenment just to get rid of all these idiots. So now there is no problem for them -- I have already gone beyond. They don't have to be worried about me. I have left enlightenment also far behind. I am just an ordinary man.

But something goes on hurting their egos. What hurts these people? -- my silence? my love? my blissfulness? Everything hurts them, because everything shows that they are living in gutters, and they don't know the flight of an eagle in the sky across the sun.

But when I find people here too behaving that way, then certainly I start thinking that I committed a mistake by becoming enlightened. I could have lived at ease without any idiot telling me that he cannot forgive me... and I have not done anything to him.

I will tell Avirbhava to find this Sarjano; he needs to apologize to Avirbhava. It is just out of my love, and everybody knows it: whenever I see her, I like to scare her a little -- and she enjoys it. Many times I wanted to pass without scaring her, and I felt, "No, it is not good, because she will be expecting it and I am going without doing it. It is inhuman...." But what Sarjano has the right to say any such thing to me?

You should be completely aware here.

If you are here, you are here to learn something, not to teach. First become capable of teaching something, then people will come to you. But don't try to impose yourself and appoint yourself as a judge.

This man Vijayanand had come to the ashram just to hide, and out of my compassion I allowed him. Otherwise I would have told him, "Just get lost. There is no place for you here"... because of what he had done. He was in love with his sister's daughter, which is absolutely against Hindu culture, Hindu religion, Indian mind -- and it is also wrong hygienically, scientifically, medically.

I support the Hindu idea because not only is it morally wrong, it is scientifically wrong to be married with such a close relationship. Your sister's daughter is your daughter: to be married to your daughter... That's why he had left Bombay -- because he was harassed and tortured by his family and by others: "What are you doing...?"

I gave him shelter -- that was my fault -- I told him he could remain here, nobody would bother here. Perhaps he has not been able to forgive me because I know the secret, and I know the real reason was not any spirituality, not any meditation, nothing but a shelter. He has not been able to forgive me; otherwise, for eight years continuously he goes on writing for no reason. This is for the first time... I thought it is better to say something, because this idiot is not going to stop without hammering his skull as hard as possible.

And what did he do here? Out of fear he sent his sister's daughter to England, because the whole family was against, and the whole community where he lived and the whole industry -- he is a director in the film industry -- was against. All his brothers are famous actors, directors -- they were all against. So he sent the girl away, and here he married another girl just to cool things down, so the Bombay people start thinking, "Now the problem is finished, he has married a girl." And that was a pure deception, an ugly, inhuman behavior.

He married the girl just to cool down the heat that was against him; and once the heat was cooled down he dropped the girl. He called the girl whom he really wanted to marry, his own sister's daughter, and he

married her -- he committed bigamy too. The girl he married belonged to a very high-class family in Delhi. She had come here to meditate, but got infatuated with the idea.... He bribed her, he blackmailed her by telling her that he was a director -- and he *is* a director, and a good director -- that he will make her a heroine in his films.

This idea was the bribe, so she was immediately ready to marry him. He got married to her, and after the marriage he sent her back to her home in Delhi saying, "I will come and take you back...." He never went there. On the contrary, the mother of the girl came to me saying, "We don't want this third-rate man to be married to our daughter." They were very rich people; the daughter's father was ambassador in Russia. She said, "If her father comes to know, he will kill me. She is my one and only child."

I said, "I will try." But there was no need to try. Vijayanand escaped from here. He married the other girl, and because the first marriage was not registered, he simply went to the priest who had married them, bribed him, and burnt the marriage certificate. So without a divorce he has married his own sister's daughter.

Now all this only I know. That is the wound that he is carrying against me. I have never told anybody.... But he has been insisting for eight years continuously; now comes the limit. Now I expose him. The family of the girl that he has deceived remains silent, because they do not want to create any stir. The father was a politician and an ambassador, and even to bring it to the court would have condemned the girl and would have created trouble for the family, for her marriage. It was already silent... because Vijayanand got married again, and he denied that he had married the first girl -- because he had burnt the certificate.

Knowing that I am the only person who can expose him hurts, he goes on and on writing against me, for no reason, just to create a defense around himself. I was not going to attack him: I know human stupidity, I know human insanity, I know human frailty and weakness and I have every compassion for it.

But I will not tolerate anybody here in the commune behaving as if he owns the space. If ever again I get any letter like this, you will be turned out of the door. Whoever he is -- because he seems to be very tricky -- one letter he writes which is absolutely ugly, then another letter he writes praising me, and great poetry and great gratefulness... this Italian spaghetti cunningness will not do here!

Dhyan Smita, you are saying, "When you were talking about sex and meditation the other evening I got mixed up." The statement looks as if you were trying to do what I had said before; otherwise, why should you get mixed up? What got mixed up? -- sex and meditation?

What got mixed up? Just one thought that you had heard before and another thought that you have heard now -- only two thoughts. But this place is not for thinking; this place is for going beyond thinking. And if you had meditated, there would have been no mix-up.

You are saying, "So often before I have heard you say..." So often! -- you are saying exactly the same as the German sannyasin was doing: so often he became enlightened! "So often before I have heard you say: `Let your sex be your meditation.'" What have you done about it? Today I want to say to you, Let your meditation be your sex -- no other sex, just meditation.

"Also, how do your latest suggestions fit into the Tantra Visions?" Who bothers? -- when I was talking on Tantra you did not listen. Now I'm talking on other things, you are not listening. Tomorrow I may not be talking about the same things: are you going just to listen?

As far as I am concerned I have never contradicted myself. Certainly when I speak on Tantra, I speak not as a scholar *on* Tantra or *about* Tantra; I speak as an insider who knows what Tantra is. When I speak on meditation, I don't speak *about* meditation; I speak about my experience of meditation.

Whatever I speak, I never speak without the support of my own experience, and in my experience there is no problem: the Tantra vision, meditation, sex, enlightenment -- all come into one single organic unity.

But that does not mean... According to you, do you want me to say everything every day the same? Then what is the need for me to be here? Just a tape recorder will do.

I am not a tape recorder. I am a living human being, growing continuously, and according to my growth my answers will grow, will become different, have different colors, will have more depth, will have new angles, new dimensions. I am not a system maker; I am simply an explorer of the whole field of consciousness.

So I will make all kinds of statements. Whichever suits you, do it. Don't be worried about my being contradictory, because that is my problem. If I am contradictory you are not going to be responsible for it. I will arrange on the last judgment day with God, who is contradictory: am I contradictory or is he contradictory? But that is my problem. God will not ask you about my contradictions, he will ask about your life, how you have lived it -- have you lived it at all?

Always remember it as a criterion: if there is a God and on the final judgment day he asks you, What is

in your hands? -- they will be just empty. You will not have even a few flowers to offer him, because your concerns are all absolutely unnecessary, irrelevant. Your concerns should be absolutely just *you*, and nobody else.

First solve your own Gordian knot, first cut yourself asunder, first explode your own potentiality; and then you have the right to advise, you have the right to say something about these great things -- meditation or Tantra or enlightenment. Right now you don't have in any way, any right at all, to say anything.

Do something! Be something! Then your very being will resolve many problems that right now you feel are great problems. You think this is a great problem, and you say, "I am puzzled." Why should you be puzzled? I should be puzzled, it is my contradiction, not yours. But I am not puzzled... nothing puzzles me.

A man was on safari in Africa, but he lost his guide and wandered deep into the jungle. Suddenly he was surrounded by hostile natives. He was at a loss what to do. But then he remembered a trick he had seen in an old movie.

He dug into his pocket, pulled out his cigarette lighter, flicked it once and a big flame popped up.

"It is a miracle," shouted the chief, collapsing to his knees. "I have never seen a lighter that worked first time."

If you can enjoy me, that is enough. If you can celebrate me, that is enough.

A traveling salesman, staying overnight in a hotel, found a BIBLE by his bed. On the front page was this inscription: "If you are sick, read page forty-two. If you are worried about your family, read page sixty-eight. If you are lonely, read page ninety-two."

He was lonely, so he opened to page ninety-two and read it. When he had finished he noticed on the bottom of the page the hand-written words: "If you are still lonely, call 62485 and ask for Gloria."

I call this kind of BIBLE really holy: this is the service of the poor, of the lonely, of the lost.

Here, you are to rejoice. This is not an academical institute; it is just a divinely mad communion of people who know how to love, how to laugh, how to sing, how to dance. And you bring academic questions, that I said something and now I am saying something else....

If you go on looking that way you will simply waste your life, because I will go on saying anything every day. But whatever I say is relevant to somebody. If you watch carefully, you should choose whatever is relevant to you, and not only keep it in your memory, but materialize into a realization.

Just a joke to make this silence deeper.... First experience this silence, so that after the laughter you can experience the deepness of it... how laughter can make silence deeper, how laughter can make love deeper, how laughter can make meditation deeper. But first, feel it....

A traveling salesman was passing through a small town in Virginia when he saw a little old man sitting in a rocking chair on the porch of his house. The little man looked so contented that the salesman could not resist going over and talking to him.

"You look as if you don't have a care in the world," the salesman said, "what is your formula for a long and happy life?"

"Well," replied the little old man, "I smoke six packs of cigars a day, I drink, I enjoy a large bottle of whiskey every four hours, and six cases of beer a week. I play the guitar and I go out chasing women every night."

"My goodness," exclaimed the salesman. "That's just great! And how old are you?"

The little man took the cigarette out of his mouth and said, "Twenty-five."

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #10
Chapter title: Drunk with awareness

11 September 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
I WOULD LIKE TO BE IN SYNCHRONICITY WITH YOU. WOULD YOU MIND TELLING ME WHAT TIME IT IS, SO THAT I CAN SET MY WATCH BY YOURS?

Anand Vimal, it is not difficult for me to tell the time. But keeping your watch in synchronicity with my watch is not the real thing; your heart has to be in synchronicity with my heart. The watch will not help. Just for your consolation, on my watch it is eight-ten. But you have to synchronize with my heart, with my being.

And I know you are coming along, slow but steady... and the moment will come when your heart will beat with the same rhythm as my heart.

Your question is, in a way, significant. Superficially, it is stupid... but there have been many cases of enlightened people whose watches stopped when they died. Perhaps their disciples could not manage to synchronize with the master's heart, but their watch did.

One famous Zen master, Bokuju even told the people that, "when my watch stops, you can understand I am gone. It beats with my heart."

But this is not the case with me. I am in every way eccentric. Automatic watches simply stop on my hand -- because an automatic watch needs some movement, and I am so still. Finally, I had to change from automatic watches and turn to quartz watches, because whether I am dead or alive they will continue. A battery does not know how to synchronize, but the automatic watch needs movement.

But I rarely make any movement and I don't keep the watch on my hand twenty-four hours -- just when I come to you, so that I remember now it is morning and I have to go to you; and in the evening when I come to you... just these four hours the watch is on my hand.

The remaining time I don't need to know what day it is, what date it is, what time it is. My people love me so much that they know at what time they have to serve my lunch; at what time they have to put me in the bed; at what time they have to wake me up and push me into the bathroom.

And as far as days and dates are concerned, they are absolutely irrelevant to me. I have no need of any calendar. Even Neelam reminds me about the year, that it is 1987; otherwise, I have no concern. I am not in a hurry, not going towards a goal.

Once in a while, while speaking, I look at my watch; you must be thinking that I am looking at the time, but really I am looking to see whether the watch has stopped or not. If it has stopped, it is better to stop now; if it is still running, I can manage.

It was a great surprise to scientists why many people's watches stopped when they died, exactly at that moment. Those watches were running in deep harmony with their heart; slowly, slowly those watches had become in a dance with the rhythm of the heart.

But, Vimal, making your watch run exactly as mine will not be of much help. You have to put your

heart with my heart, you have to learn to dance with my being -- and that I cannot do. I can provide the opportunity, then it is all up to your intelligence, to take it or not to take it.

If you want to be in synchronicity with me, you have to be as drunk with awareness as I am. It is a strange drunkenness: you are fully aware and still you are as drunk with joy, blissfulness as no drunkard can be. You just look at my eyes: anybody will think I am drunk. You just listen to my words: anybody will think I am drunk.

I have not drunk even water for twenty years! I have been traveling around the country, and this country has such an ugly culture that in the same rivers buffaloes are enjoying their bath, donkeys are drinking, dogs are pissing and men are standing amidst them, chanting to God -- and that water is being used. It is absolutely polluted.

I have heard that America will destroy itself by its nuclear weapons, Russia will follow the same route, England will die because of its hypocrisy and its seriousness and France will die from its sexuality and sensuality. The person who was telling me, I asked him -- "Because I am here now in India, tell me of what India is going to die." He said, "Shitting all over the country!"

India is a big toilet. This is the only freedom India has -- freedom to shit anywhere. I wonder why they have not included it in the constitution? Where they talk about freedom of speech -- although nobody has anything to say -- they should have mentioned that everybody is free to urinate anywhere he wants; everybody is free to shit anywhere he wants. Those would have been realistic considerations.

Freedom of speech in this country? -- I have not seen a single person who can claim that he is a free thinker. They are learned, they are scholars, they can repeat scriptures, but free thinking? -- that does not exist, has not existed since Gautam Buddha. He was the last free thinker in this country. For twenty-five centuries, nobody has bothered to think. In fact, nobody has time; raising children, creating more misery, more poverty, who has time to think?

I am certainly mad, because I am telling you to go beyond thinking, and you have not even started thinking! Here my work is first to make you start thinking... just to drop it. You cannot drop anything if you don't have it. A beggar cannot say, "I have renounced the world." The fact is just the opposite: the world has renounced him. Only an emperor can say, "I have renounced the world" -- and it makes sense.

A few suggestions for you, Vimal.

Two drunks were staggering along the railway tracks. "My God!" said the first. "I've never climbed so many steps in my whole life!"

"It's not the steps that bother me," replied the other. "It's the low hand-rails."

Just get a little drunk! This temple belongs to drunkards... and I will know before you know whether your heart is in synchronicity with me or not. You have come a long long way -- just a few steps more.

The politician was trying to calm a group of angry farmers because he had not fulfilled any of his promises.

"If you put a bull into a field of cows one night," he declared, "you would not expect to get a lot of new-born calves in the morning, would you?"

"No," said a voice from the back of the hall, "but you would certainly expect to see a lot of contented faces."

Just looking at you, I know how you are growing. Just the contented faces, just the silence surrounding you... just the depth of your eyes going deeper, becoming oceanic... just your gratitude to existence reaching to its peak. This is the language that I understand.

If somebody comes to me and says that he is absolutely in synchronicity with me -- that won't do, because that is not the language of synchronicity. Synchronicity speaks itself.

There is an ancient proverb, "Lies have to speak; truth remains silent." But lies deceive you forever, and the silent truth can become your eternal treasure. It has not said anything.

In deep silence you all synchronize with me, because silence knows no distinctions. In laughing together you synchronize with me, because laughter knows no boundaries. In understanding what I am saying and where I am leading you, you synchronize with me.

Watches won't do, Vimal. In fact, you don't want to synchronize with the watch; you want to synchronize with me. That happens as your meditation deepens, as your love becomes unconditional,

without any expectations. Once it happens, it has happened forever.

And the synchronicity, the harmony with the master, does not think of contradictions, inconsistencies; those are all far below in the dark valleys. The moment you synchronize, you start rising towards the sunlit peaks, towards the stars.

It will happen.... The way I have been watching you, it is already happening. Don't bother about watches -- because what will you do if I don't have a watch? In fact, the watch I have is not mine. Even if you synchronize with it, you will be synchronizing with somebody else, whose watch I am wearing. People give me watches to wear while they are here, just to bless their watches, so they can rejoice when they go that they are going with something, some heartbeats of me. This is difficult for the outside world to understand.

Gayan makes my clothes. She could have been paid highly anywhere; she is a perfect seamstress. Here she gets nothing except my love. She works day and night -- but perhaps she has got the insight that there is nothing more valuable than the love of one who has arrived. His love will pull you also with invisible strings to the whole.

Everything I have does not belong to me. My shoes Arpita goes on making; my hats Veena goes on making. They rejoice that I am wearing their hats, their shoes, their dresses. Somebody brings a car and is grateful that I am using the car for coming to Buddha Hall. I could have come walking -- it is not such a great distance, just from one house to another house -- but then I would not have made somebody happy without any effort.

It is difficult for the outsiders to understand me. They have never known such a thing -- that anybody will give me their watches just to wear so that the watch starts vibrating with my heart, and then it becomes sacred to them.

One of the best television interviewers in America, Ted Koppel, asked me, "I cannot believe why people should go on giving you watches to wear, Rolls Royces to drive in. And not one but ninety-three Rolls Royces, and thousands of watches!"

I said, "You don't know the ways of love."

He said, "But I have friends...."

I said, "A friend is one thing -- you don't have a master. You have never loved somebody more than yourself. The moment you love somebody more than yourself, then you are ready to do anything."

It does not matter whether it is valuable or not valuable... people from around the world go on sending me strange things, knowing perfectly well what I will do with them. Just the other day somebody sent a beautiful stone from Mount Sinai, where Moses met God, according to the theology of the Jews, so Mount Sinai has become a holy place.

I respect the idea, although the story may be false. The story may be just a story, but the person who sends a stone, packaged beautifully, has a tremendous love in his heart. What should he give to me? -- everything is trivial. But this stone from Mount Sinai, which is the only place God has ever spoken to any man, is holy. Although it is just a stone, because it is holy, somebody sends it to me.

I go on receiving all kinds of things, and I will go on distributing them to others. What will I do with them? -- I have come naked and I will go naked from the world. And I am still naked under my clothes, I know it!

I have been seeing you, watching you, Vimal. Perhaps you need a few sutras: they bring you closer to me. Seriousness separates; laughter brings closer.

Never put off until tomorrow what you can enjoy today....

If you enjoy it today, you can enjoy it tomorrow too. Why postpone it? Postponement is a disease of the mind; it always goes on saying, "Tomorrow"... particularly for significant things. Any trivia and rubbish it will do today, the significant can be done tomorrow. But that tomorrow never comes: all that comes is always today. And if you have become accustomed to postponing for tomorrow, you have postponed your life completely.

If you have two wives, that is bigamy; if you have many wives, that is polygamy; if you have one wife, that is monotony.

To avoid all these troubles, I don't have a wife! Polygamy will drive you mad; bigamy is enough to destroy your whole life -- and even monotony is powerful enough....

In my vision of a future humanity, there will not be polygamy, there will not be bigamy, there will not be monotony. Individuals will relate with each other, but will not create any relationship. They will remain free, independent individuals.

Now, Chamanlal is sitting before me -- he is from Amritsar -- and he loves me immensely. Very few

people have loved me so deeply. I used to stay in Amritsar in his house. He is suffering from monotony: it has taken all his life and all his juice and all his joy. I have stayed in many, many houses all around the country, and it is always monotony.

One of my friends was rich enough... I asked him, "What are you going to do with so much money? Whether you have nine crore rupees or ten crore rupees it won't make any difference. With ten crore rupees you will not be happier than you are with nine crore rupees."

He said, "That's right."

I said, "Now you are fifty. This is the time to turn towards the mountains."

He was a courageous man; he stopped all his businesses, all his factories. When he met me next time, he said, "You have put me in such trouble."

I said, "Trouble?... I was thinking you were troubled continuously -- financing this, financing that, taking loans from the banks. I have put you out of all trouble."

He said, "That's okay -- but now I am suffering from monotony. I have only one wife and for thirty years... just seeing each other is enough torture!"

I told him, "Take a beautiful bungalow in a hill station and move there."

He said, "I can -- but you will have to come with me. If you are there then I don't care. But if my wife and I are there, we will kill each other." They loved each other -- it is not that they were not loving people. They loved each other, but I could understand his psychology.

Having nothing to do, he opened a *dharamshala* -- a free house with two hundred bedrooms, for people who come to visit in his city to stay free of charge -- just to create some work for himself and to avoid his wife the whole day. So early in the morning he would go out -- and he was not earning anything... on the contrary he was losing, but he had enough to lose. He would return at ten or eleven in the night.

His wife told me, "You have stopped him from earning money. Now he is losing money, but still the same trouble; in the morning he goes, and in the night he comes back."

I said, "It is not the factories, it is you. Do you really want him -- be frank and sincere -- to to twenty-four hours in the house?"

She said, "No. I have taken a vow not to lie: it is good for an hour or two that we meet, but twenty-four hours... then it becomes heavy. Then we start torturing each other, knowing perfectly well that it is useless."

Every small child wonders why his father did not go into the ice cream business....

The great truth is that women actually like men, and men can never believe it.

Do you really believe your girlfriend likes you? When you see your face in the mirror, you cannot like yourself. Either the girl is an idiot, or... why should she like and love you?

But the reverse is also true: no woman believes that her lover really loves her. She thinks his desire is to possess, she thinks his one-pointed goal is to have a sexual object, available twenty-four hours. Prostitutes are costly, and you cannot depend on them. They are temporary -- temporary structures; you need a permanent, guaranteed relationship with a woman who cannot deny you. The women always suspect they are being used.... I cannot say that they are wrong, neither can I say that the men are wrong.

Love can exist only after meditation, not before it.

That is a simple existential law. Before meditation -- only lust, only sexuality. Before meditation you are an animal and not really a human being. With meditation a transformation comes: you become human, and out of your humanness, love flows.

And when the meditation reaches to the highest peak, the Everest of consciousness, then a new change happens. In science they say that a certain quantity brings a qualitative change. You boil water up to ninety-nine point nine degrees, and it will not start evaporating. It will evaporate only at one hundred degrees. Now, nobody can say why. This makes life mysterious.

At a certain height, meditation -- when it becomes so easy for you to move into it that no thought hinders -- becomes as easy as breathing. Then comes a transformation, a second transformation: you are enlightened.

And parallel to it, from sex through meditation you move to love. From enlightenment you will *become* love. It will not be a question of loving anybody; it will be simply a question of your presence. Your presence will be love.

The moment one man's presence becomes love, he has fulfilled his destiny. There is nothing more beyond it. He has come to the beyond.

Home is the only place where you can scratch where it itches.

A diplomat is a man who can make his wife believe she would look fat in a mink coat.

Women like strong, silent men because they think they are listening.

Never look back -- something might be gaining on you.

I was twelve years old before I found out that "Shut Up" was not my real name.

It always pays to smile in the morning, because later in the day you may not feel like it.

Telling lies is a fault in a boy, an art in a lover, an accomplishment in a bachelor, and second nature in a married woman.

Vimal, you need not worry. Although I may not be able to see all the faces who are around here, I can certainly feel their heartbeat, whether they are part of my silence or just spectators, or they have come here just out of curiosity, or they are government CID informers. I can feel at least the heartbeat.

There are police officers, and naturally, they are the most afraid people here: somebody may recognize them. They have changed their dress... but you cannot change your heart. I don't care about your dress and about your uniform; my concern is with your inner being. That you cannot change, because you don't know about it.

BELOVED OSHO,
FROM SOME BOOK I REMEMBER THIS SENTENCE: "FOR THE PILGRIM TO REACH HIS DESTINY, IT'S ESSENTIAL TO MOVE INSTANTLY, BUT WITHOUT HURRY. IT IS SO URGENT THAT HE REACHES HIS DESTINY, THAT THERE IS NO TIME TO HURRY."
COULD YOU PLEASE SPEAK ABOUT IF THERE IS ANY URGENCY, AND HOW THAT RELATES TO WAITING?

Rabia, you have got caught into a verbiage; otherwise the message is very simple. And it *should* be simple to you, because that's what I'm saying in many, many ways.

First... the situation is every moment urgent for the simple reason that you cannot rely on the next moment; whether it will come or not is not in your hands. So every moment we are living in urgency. If you want to do something, do it now and here, because how can you postpone it?

Secondly, you say, "From some book I remember this sentence: `For the pilgrim to reach his destiny, it is essential to move INSTANTLY...'" Certainly if you want to come to yourself you should not lose a single moment, because there is always a possibility that death may interfere. But you must have got into trouble because the sentence certainly comes from some great mystic... "but without hurry."

Move instantly because it is urgent, but without hurry, because in hurry you are not together, in hurry you are always late, in hurry you forget the essentials, in hurry you need time. Just to be in a hurry you will require time -- and there *is* no time. This moment is all and all, and the situation *is* urgent.

You have been born without your agreement, without a contract, even without your permission; that was not in your hands. You will die without any advance information, without fixing a date and time -- that is not in your hands. Once dead you cannot complain; and not yet born you are nowhere. To whom should existence ask, "Do you want to be born or not?"

So what you have really got in your hands, solid and real, is only *this* moment, in which you can act intelligently or stupidly; in other words, in which you can act as a meditator or as a mediocre....

But the statement is really beautiful. You got into a puzzle because you cannot think what kind of madness this is. First you say it is urgent, and urgency creates hurry; then you deny that there should be hurry, but the question is so urgent that you should start *instantly*. You got puzzled into the words. I will tell you how one can get puzzled into beautiful words.

Two men met at a bar and struck up a conversation. After a while one of them said, "You think you have family problems? Listen to my situation. A few years ago I met a young widow with a grown-up daughter and we got married. Later, my father married my stepdaughter. That made my stepdaughter my stepmother, and my father became my stepson. Also, my wife became the mother-in-law of her father-in-law.

"Then the daughter of my wife, my stepmother, had a son. This boy was my half brother because he was my father's son, but he was also the son of my wife's daughter, which made him my wife's grandson. That made me the grandfather of my half brother.

"This was nothing until my wife and I had a son. Now the sister of my son, my mother-in-law, is also my grandmother. This makes my father the brother-in-law of my child, whose stepsister is my father's wife.

"I am my stepmother's brother-in-law; my wife is her own child's aunt, my son is my father's nephew

and I am my own grandfather. And you think *you* have family problems?"

Just don't get caught into words!

The statement is very clear: the situation is urgent because you have no guarantee for the next second. You have to start instantly because you cannot postpone -- the future is not insured -- and yet you cannot be in a hurry because hurry takes time.

So silently, peacefully, without hurry, without any tension, without any anguish, move into yourself instantly. It is urgent. Unless meditation becomes urgent to you, it will never happen; you will die before it. Put meditation on your laundry list as the most important, urgent... number one.

But meditation in your life is just at the very end of your laundry list -- and the laundry list goes on becoming bigger and bigger. And before you finish your laundry list, *you* are finished, so the time for meditation never comes.

So I take that statement, whoever has made it, as tremendously significant. Rabia, don't try to understand the sentence; I have cut it into pieces clearly for you, so you are not confused.

There is no time for hurry, there is no time for worry; in a single moment what can you do? Only one thing: you can settle within yourself. That will be the great transformation of your being. And certainly it is the most urgent thing -- which we have been trying to postpone as long as possible.

BELOVED OSHO,
HOW IS IT THESE DAYS THAT THE MEN ALL SEEM TO BE GOING CRAZY, YET THE WOMEN JUST GO ON BECOMING MORE BEAUTIFUL, MORE SILENT, MORE GRACEFUL?

Milarepa, it is so simple... that I am amazed that you have asked it. When men go crazy then *anything* is beautiful. The beauty does not depend on the woman, the silence, the grace; it depends on your craziness.

But still it has some significance to be understood. It does not matter if you ask something stupid or idiotic, still I will give you a significant answer.

You are asking, "How is it these days that the men all seem to be going crazy, yet the women just go on becoming more beautiful, more silent, more graceful?"

A few fundamentals our men and our women all have to understand: one is that man's sexuality is positive, women's sexuality is negative. Negative is not a condemnation, it is just indicating the nature of their sexuality. Man is the donor and woman is the receiver.

My own experience of old-style Hindu monks, Jaina monks, Buddhist monks, Catholic priests is that they don't understand the nature of sexuality. They have a positive sexuality; they collect sperm and they don't have much space for it. They go on eating, they go on nourishing their body, they go on exercising, they go on doing everything that creates more sperms -- and the bag where the sperms collect has a very limited capacity. That's why man can have only one orgasm at a time: just one shot, and his gun is empty!

But the woman has a negative sexuality. She can have multiple orgasms, because she is not losing anything in orgasm -- except she is getting tired of all the huffing and puffing, and the ugly beast on top doing push-ups! That's another thing, they get tired... they keep their eyes closed and they lie down almost like stone statues: "Let him do it, it is just a question of a few seconds. One can survive."

Within a few seconds the man is finished, but those few seconds are aggressive. His sexuality is aggressive; that's why if he cannot get a woman, he becomes crazy. What to do with his aggressive sex energy? It needs some outlet. That's why he finds all kinds of perversions. Strange... he goes to a woman, to a prostitute, just pays her and loses his energy -- a strange business!

One prostitute can have many customers in one night, because she does not lose energy; on the contrary, the more people are attracted towards her, she starts becoming more graceful, more beautiful. And on the other hand the man is in such a hurry to get rid of his energy, which is becoming a burden, that his eyes go blind. He starts looking at anything resembling a woman -- and suddenly he has found a Cleopatra or a Sophia Loren. His eyes are not clean and clear. A great fog is surrounding him because his sexual energy is so aggressive. It is bound to happen.

And why is the man's semen so overpowering? They have their own problems. In one sexual act a man releases nearabout one million living cells, and those one million living cells have a lifespan of only two hours. Once they are out of the body of the man, that is where politics is born: then one million cells are

rushing, trampling over each other to reach to the woman's cell. And the woman has only one cell....

The woman's cell is non-aggressive; it can wait, there is no overburdening. Moreover the woman has every month a menstrual period in which that cell is released. Then for one month she is completely free from sexual desire. In one month another cell will come, another egg will come, so her situation is far more non-aggressive. You have not heard of any woman raping a man.

But man goes mad. He is going crazy because those cells want to get out. It is too crowded, they want a little open sky, a little air. Once they enter into the woman's body, a great marathon race starts, because only one will be able to reach to the cell. The cell, the egg of the mother, is constituted in such a way that it is very loose and very available, but the moment one male cell enters it, it naturally closes, becomes hard. Now no other cell can enter into it.

The passage of the woman's vagina to us seems to be very small, but to the poor male cell it is almost two miles long in proportion to his size. They have never traveled that much, so everybody is an amateur.

I have always wondered why the world is full of idiots and mediocres and fanatics, fundamentalists, fascists of all kinds and sorts -- they come in all sizes. My understanding is that when the man's cells start moving into the woman's body, the wiser ones stand aside. The intelligent ones don't want to mix with the crowd; only the boxers, football players, champions of all kinds of stupid games, wrestlers... they do their great job, rushing over each other. It is a question of life and death: if within two hours they don't reach first, their life is finished, within two hours they will be dead.

Only once in a while it happens that two wrestlers of equal strength reach to the woman's cell at the same time; that's why twins are born. Sometimes even seven children have been given birth -- I think nine is the record -- but it is very rare that out of a million people, nine will reach exactly at the same time, not a single minute, a single second, a split second behind. Then they all enter into the woman's egg.

The world is full of idiots and fools, bureaucrats, politicians, Don Quixotes and all kinds of stupids, competitors, competing in every field of life -- it may be money, it may be power, it may be prestige, it may even be saintliness. It is expected... these are the people who have won the first race.

The intelligent ones, the poetic, the silent, who could have become a Gautam Buddha, who could have become a poet like Rabindranath or Kahlil Gibran... We know -- it is a simple fact -- that intelligent people will not compete with this crowd, and the crowd is not small: one million....

Rabindranath was the thirteenth son of his father. We don't know how many Rabindranaths we have lost, and how many Albert Einsteins are never born, and how many Picassos, van Goghs, Mozarts have never been able to make the race. There are things which only idiots can do. Have you ever seen any wise man participating in a marathon race? Have you ever seen any enlightened one being competitive, begging for votes so that he can become the president?

The wise people keep aloof.

The idiots rule.

And the idiots are in the majority.

I was thinking, Why *are* they in the majority? -- but then I found that the first marathon race has created the whole trouble. And this situation will continue unless we are more intelligent and stop this accidental birth -- what I call accidental birth.

Now we are at a stage where genetic engineering can manage very easily to give us as many Rabindranaths, as many Picassos, as many Bodhidharmas, as many Nijinskys as we want, on demand, because in those one million cells all kinds of people are there.

The point is we should drop the old idea that you have to produce your son yourself. Strange... you order your clothes from the best tailor, you purchase the best car, you make the most beautiful house -- not with your own hands. You don't insist that "I will make my car, I will make my house, I will make my clothes, I will make my food"... you will go insane. So why do we insist that the son should be ours? But just our old superstition continues.

According to me, each hospital, each medical college should have semen banks, just like blood banks. You can go and ask for what kind of child, boy or girl, what kind of face, what kind of color you want, how long a lifespan, what kind of intelligence -- poetic, scientific, mystic... you can ask for it. They will have categories sorted out, and your wife will be injected with just a single sperm.

I don't think there is anything wrong in it. You can go on making love, but you should use every birth control method. For birth you have to enquire to the medical authorities....

It will change the whole face of the earth. There will be so many intelligent people, creative people, loving people. It will raise the standard of life, it will raise the standard of health, it will bring about more

inventions, more poetry, more sculpture, and it will make man no longer accidental, at the mercy of blind nature.

Then there is no need even to get married, because you will not be creating children of your own. The possibility is already accomplished that the child need not be raised in the mother's womb; the child can be raised in a mechanical womb, far more scientifically. The best parents will be those who have chosen the best child, with the best qualities, with the best scientific womb, so when he comes out of the womb they can take him home.

This will do two things: the children will become so beautiful and so intelligent, so healthy, so long living, and also the parents will be unburdened.

Every parent is harassing the child to become great, to become Alexander the Great, to become Gautam Buddha. What can the child do? -- it is not in the program of his basic cell. So parents are disturbed because children don't listen to them, and children are unnecessarily harassed and hurt. They cannot forgive their parents their whole life for the way they have been treated in their helplessness, in their childhood.

What you are demanding of them they don't have in their basic program. Every human psychology is completely programmed, his physiology is completely programmed, and everything goes according to the program. There are no accidents. You can have as beautiful women in the world as you like; you can have as strong men in the world as you like.

Now it is within our hands.

Who is preventing it? Your priests and your politicians -- because they will be the ones who will lose all glamour. Far more intelligent people will be there, so these stupid politicians who know next to nothing...

I have seen education ministers who cannot even sign their names, and they are deciding the education for the whole country. I have seen finance ministers who don't know the meaning of finance, who have not any idea how the economy runs. I have seen soldiers who don't have any courage.

This whole society is upside down.

Milarepa, particularly amongst my people it is going to be this way. Man, unless he meditates, will go crazy -- crazy after women. And man finds meditation more difficult than the woman. Experienced mothers who have given two, three births can be asked before the birth and can say whether there is a girl or a boy in their womb, because a girl remains silent, and a boy starts playing football. He starts kicking here and there.

In meditation girls can enter deeper. On the one hand they can go deeper in meditation; on the other hand their sexuality is negative, it is not a compulsion on them.

I was amazed in my experience moving amongst all kinds of monks and nuns, because no monk is really celibate, but nuns *are* celibate. They can manage to be celibate; they don't have an aggressive sex, and moreover nature has provided that every month their sex energy goes out of their body automatically, they are clean again for one month. But man is in a difficulty. His sex energy can be subdued only by deeper meditation. Then he will not go crazy.

You have to understand another basic law: the woman looks more beautiful the more she runs away from you. She does not want to run away; she waits for you to come closer, and then she starts running again. She wants to be caught, but she is not going to take the initiative so that later on, after the honeymoon, when there will be continuous struggle, she can always say to you, "You were after me. I had never intended to marry you."

After the honeymoon all beauty disappears, because your sexual energy has gone down the drain. Even the most beautiful woman will no longer look beautiful to you because you have used her. You know her whole geography, you know her whole topography; now there is nothing to explore. And man is by nature an explorer, a hunter, an adventurer.

You may not have perceived that all the great cities, all the beautiful houses, all the beautiful gardens are not to man's credit; they are to be credited to woman. She never wanted to be a hunter, she never wanted to run continuously after animals, she never wanted to move. She wanted to live peacefully in a beautiful house surrounded with a beautiful garden.

But man basically is a nomad. That nomadness comes from his basic sexual cell. He is made of those sexual cells which keep telling him, "Go on, go on." He will go to all kinds of strange places for no reason, just because he needs money... and once he has money he starts traveling. A home he does not have.

You will see it in tourists: ninety percent are Americans, because they have so much money that what to do?... Go on, anywhere. And when they go on to the Taj Mahal or to Khajuraho or to Ajanta or to Ellora, they cannot stay there. They cannot watch the beauty silently, look at the great art that has taken thousands of years to make, thousands of people were involved to make it; they will simply go on running, taking

photographs. Back at home they will make a good album and then they will see how beautiful are the things they have seen. And they have not seen... they have only photographed! Those photographs could have been purchased from the market; there was no need to go around the world.
But man is a nomad. Woman is not.

In Hindi we have a word for the wife, *gharwali*, one who owns the home. But that word we cannot use for the man, who really owns it; nobody can say to any man, "You are *gharwala*." He has paid, he has earned the money, but the woman is called the owner of the home.

But it is exactly right. Man may have earned, but the woman has made the house. Woman has forced man to live a life settled, silent, peaceful, not to go on running like stray dogs from one place to another.

In my people's world, Milarepa, unless you are meditating deeply you will not be able to transcend your sexual craziness. And I can see -- I have been continuously observing -- women get into meditation quickly. It comes to them easily. The more meditative they become, they will become more beautiful, more serene, more calm, more quiet, more graceful.

But you, not doing meditation, not creating a state of no-mind, will fall a victim of jazz music or skinheads; you will do something stupid.

The doctor was explaining to Paddy how nature makes up for a person's deficiencies.

"For example," he told Paddy, "if a man is deaf, he may have very good eyesight, and if a man is blind, he may have a very good sense of smell."

"I think I see what you mean," said Paddy. "I have often noticed that if a man has one short leg, then the other one is always a little bit longer."

Great thinkers, coming to great conclusions!

The student demonstration had turned into a riot. Suddenly a man staggered out of the crowd carrying a limp girl in his arms.

"Here," shouted a cop running up to the man, "give her to me. I will get her out of this."

"The hell with you," replied the man, "go and find one of your own!"

Even in a riot, when people are being killed, shot, the man's mind remains continuously thinking of sex. Sex is man's greatest bondage.

You have to make every effort for meditativeness, so that all your sexual energy, instead of moving downwards, starts moving upwards. Instead of finding a beautiful woman, start creating a beautiful man within you. Rather than finding a graceful woman, your energy can make you graceful.

But man is more stupid than woman. The whole of history has been made up by man, and you can see the madness: it is a history not of mankind, but of madness, wars, rape, burning living people, destruction. And now they have come to the peak; perhaps Ronald Reagan will be the last chapter of history -- although there will be no one to read it, and perhaps no one will be able to write it even.

A married couple took their little boy to the circus. During the gorilla act the husband had to go to the bathroom, and while he was gone, the little boy nudged his mother and said, "What is that long thing hanging down between the gorilla's legs?"

His mother was very embarrassed and said quickly, "Oh, that's nothing, dear."

When the husband returned, the wife went off to buy some popcorn, and while she was gone, the little boy nudged his father and said, "Daddy, what is that big thing hanging down between the gorilla's legs?"

The father smiled and said, "That son, is his penis."

The little boy looked puzzled for a moment and then said, "Then why did mummy just say it was nothing?"

"Son," said his father proudly, "I have spoiled that woman."

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #11
Chapter title: Meditation -- now or never!

11 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
COULD DRY LEAVES REALLY BE FALLING AT SUCH A YOUNG AGE? I AM THIRTY, AND I ENJOY SEX WHEN IT COMES, THOUGH I DON'T COME SO OFTEN. I DON'T FEEL I AM HOLDING SOMETHING DOWN; ON THE CONTRARY, I FIND I USUALLY HAVE TO HOLD IT UP.
BELOVED OSHO, IT NOW TAKES ME ALL NIGHT TO DO WHAT I USED TO DO ALL NIGHT. AM I MISSING, OR IS IT MISSING?

Nityanando, this is the difference between the Eastern evolution of consciousness and the Western mind.

In the East, to get rid of sex is a blessing; in the West, it is the ultimate calamity, it is dying before death. The day one starts feeling that his sexual energy is getting down, he starts counting days -- that death is not far away.

In the East, the day one gets beyond sex, he rejoices -- the earlier the better -- because now the time has come to grow into a new dimension, into freedom from biology, into freedom from body, into freedom from mind. It is the beginning of the experience of your innermost self.

Sex is continuously taking you away from yourself. Whether you are a man or a woman, it doesn't matter: sex takes you away from yourself. The moment sex is not there, there is no drive to go away from yourself. You start settling within.

So, Nityanando, old leaves are really falling because new leaves want to grow. And old leaves have to go and give space for new experiences, new spaces. It is a blessing -- don't take it according to the Western, rotten mind.

The West has everything, but it has forgotten itself. And once you are no longer aware of yourself, then sex becomes the ultimate reality. In the West, sex is God. Sex is now the only God worshiped in the West. But sex simply means you are no longer independent: you depend for your happiness, for your joy, on somebody else -- and that dependence is the greatest misery.

It is not incidental that men and women, husbands and wives, are continuously quarreling. Even if they are not quarreling, they are in the mood, and the reason is that nobody wants deep down to be dependent on the other. It brings many other diseases by the side: if you are dependent on the woman you love, you will be jealous, you will be continuously watchful... you will start becoming a detective, a CIA, a KGB, an FBI agent, upon your own wife! You will put your children on alert: Be careful, when I am away... what happens in the house.

Why this jealousy...? The fear is that perhaps she may start loving someone else. And the fear is natural, because you are starting to think of other women: why should she not think of other men? This is a natural corollary that goes on in both the minds. So she goes on detecting you, she goes on looking into your letters, she goes on searching into your pockets, any address, any phone number...

One night a phone rang, and as the bell was ringing Mulla Nasruddin went there, said "Okay," and put it down.

The wife said, "Who was there?"

He said, "It was nobody. I have just been unnecessarily disturbed by someone phoning on the wrong number."

The wife said, "What is the number from where the phone came?"

These kind of things go on continuously in every house, because the wife has already read the number in his diary. And when he quoted the number, the wife said, "Don't lie to me that it was a wrong number. This is your diary, and this is the number.... Now tell me, what is her name?" -- now it is no more his, now it is her: "Tell me, what is *her* name?"

Under pressure -- and every husband is under pressure -- he said, "It is nobody, although her name looks like a woman's name. Her name is Kamala... but this is only the name of a horse. And because it is the season of horse racing and I'm thinking to go to the races tomorrow...."

Tomorrow morning again the phone rang, and Mulla was standing by it. The wife said, "Wait. This time I will take the call" -- and she listened and told Mulla, "Come on, your horse is calling!" It is very difficult... one of the most difficult things is to deceive your wife. But man goes on making his efforts, and is defeated continuously.

I have been going to ask one of my childhood friends, Sukhraj, who is sitting here... For years it has been that whenever he comes, I never see his wife smiling. I don't see in her that she has come with joy; it is as if she has come just to keep an eye on him, because here there are so many beautiful women, and he is a beautiful man. And this is a world of people who are absolutely free, who don't live in bondage of anybody.

She comes to me, she touches my feet, but I have never felt that there is any deep love, respect, feeling, emotion. She seems almost like a zombie, and the reason is clear to me. Perhaps it may not be clear to her or to Sukhraj, but I want it to be made clear to them. He would like to come every day; in fact, he would like to live here with me. What is he doing there? -- there is nothing left there for him. And when I am here, and millions of people around the world are coming and going every day....

He loved me when we were so young that now even the memories of those days are difficult to catch up... and he is the only one left. I had many other friends: they came and they are gone, but he has remained with me unwavering, because it was not a question of any ideological agreement, it was a question of love. It does not matter what I say, what I do, what he says, what he does; that is absolutely irrelevant.

So he comes again and again when he can manage. The wife certainly comes reluctantly; otherwise she should be so joyful and she should enjoy all the people around who are living in peace, in love, in freedom, and each moment rejoicing. Here, sitting like a dead corpse simply shows that she has not come. She *has to* come: she has to come because she cannot leave the husband alone in this strange place.

Nityanando, let the dry leaves fall. You are fortunate that they are falling at thirty. And they are falling at thirty because, as I say, if you live intensely, totally, then the year forty-two... it is only the average, and in existence nothing is average. It all depends on you: there are people who will be at the age of ninety and still thinking of nothing but sex. All other things are finished... the only thing left is sex. That continues to the very end of their life, because they never lived it intensely; they have spread a thin layer of sexuality over all their life. If you live intensely, it is going to disappear sooner.

The thirtieth year is perfectly the right time. That leaves you -- because you are from the West -- at least fifty to sixty years to work upon yourself, to find yourself, and to find the innermost mysteries of existence. In fact, now begins the real life; up to now you were a slave. Now, boundaries are dropping and the whole sky is becoming available to you with all its stars.

But in the West it is certainly a very difficult problem. The whole conditioning of centuries has brought man to such a state that sex seems to be everything: it is money, it is power, it is position. Everything is sacrificed for sex, and everything is achieved only for sex.

Nobody bothers that sex is not your reality, sex is not love, and nobody even bothers whether you are getting anything out of it or not. What are you getting out of it? -- it is almost like people smoking cigarettes: one wonders why they are smoking, and once in a while they also wonder why. But just a habit... and it is only a mental habit. Sex is a biological habit, very deep-rooted.

You say, "It now takes me all night to do what I used to do all night." That's why -- you did well. Soon it will take you twenty-four hours to do what you used to do the whole night!

Now, try to understand: you have lost the infatuation and the foolishness and the slavery, and this is the

time to start meditating. If you cannot meditate now, then when will you be meditating? I will not prevent you... once in a while you can have your sex, but it will become more and more sparse.

There is a saying in Tibet: If you feel tired, lie down. If you feel energetic, move over. But first, *feel* whether you are energetic, otherwise it is better to lie down.

And from me the advice is:

If you do not know what to do, at least laugh.

Grandma was in her eighties. She tired easily, had little appetite, and was sometimes confused mentally. Her son called the gynecologist, who arrived shortly and was shown up to Grandma's room, where he examined her thoroughly. Half an hour later he came down.

"There is no need to worry," he explained. "There is nothing really wrong with her except her age. She will be alright."

The son was very relieved and went upstairs to see her. "Well, mother," he asked, "how did you like the gynecologist?"

"So that was the gynecologist?" she said. "My god, I thought he acted very familiar for a priest."

Priests and monks and saints, Nityanando, are in more difficulty than you think you are, because the time when they could have been deeply into sex is gone. Now only the thought goes on and on like a continuous record. And the needle of the record has stuck at sex; it does not move from there.

Ronald Reagan gets into bed with Nancy. Ronnie is feeling very horny, so he turns to Nancy and says, "Oh, Nancy, I would like to launch my missile into your Gulf."

Nancy says, "Oh, Ronnie, you are so romantic, but you have not been able to bring your missile up since the second world war."

Ronnie pleads, "But Nancy, I think I can do it if you would only have faith in me."

Nancy replies, "But honestly, Ron, it has been so long since we made war that I would not know where to begin."

Frustrated, Ronnie says, "God, I hate peace!"

Don't be an old fool. And if you can become wise while you are young, just thirty, thank God. Be grateful to existence that he is allowing you so much time to explore much that is not available to any other animal, which is only available to man. And the more time you have to explore it, the deeper will be your insight, the greater will be your consciousness and tremendous will be your splendor. You will not die an ugly death; you will die with a grace and with a smile on your face.

A life that cannot reach to enlightenment has been a sheer waste. It is good that your thirty years were passed in the West. Thirty years in the East are bad luck; thirty years in the West are good luck -- but good luck only if after thirty years you can come into contact with the Eastern mysteries. Then you have more chances than the Eastern counterpart, because the Eastern counterpart has been repressing sex, so it will not be possible for him to meditate at the age of thirty. If he can manage to meditate even at the age of sixty, it will be a surprise.

It is a tremendously fortunate moment, at least for my people, because the East is so orthodox, so traditional, so blind, so deaf, that they will not hear me. They can hear Morarji Desai and even can start drinking their own urine. That is possible because for centuries they have been drinking the urine of the cows, so in fact it is better to drink your own -- self-sufficiency! Why be dependent on a cow? And who knows what kind of dirty water she has been drinking? As far as I know Morarji Desai has no need of any water. The same water goes on circulating, so naturally he never falls sick, because infections are difficult, pollution is difficult....

But they will not listen to me. They cannot listen to any reasonable, logical, scientific truth.

So it is a very strange situation. I am here in the East, but my people are going to be from the West, because only the Western youth can understand. Sex has become futile, he has lived with too many women; drugs have become useless, he has known too much... now what else? There seems to be nothing around which can keep the youth in the West interested, intrigued, still feeling that life may have some significance.

All the modern, contemporary Western philosophers are talking about one thing only: meaninglessness. And they appeal to the Western youth because he can see himself: it is not a question to be convinced about, to be argued -- he has lived everything and he finds everything falls flat sooner or later. He has lived with

many women; the woman has lived with many men. They are all alike... you have just to put the light off! The question is only whether the light is on or off; that much difference and the most beautiful woman or the most ugly woman are the same.

Because they have known many women and many men, the hope that still can be helpful in the East is no more for them. In the East everybody is caught up with one woman, and that means monotony. People call it monogamy, but that is not the right word. They are so fed up with the woman, the woman is so fed up with the man, but there is no other way. It is a lifelong contract.

So they go on hoping that, perhaps what my wife does not have, other women have; what my husband is not able for, other people seem to be able.... But in the West, that hope has died. People have tried and found that it is all nonsense; every woman has the same physiology, the difference is just superficial. Every man has the same physiology, and everything comes to the same end.

Then they tried grass, they tried marijuana, they tried hashish, they tried transcendental meditation. Now they are trying yogic flying and making themselves so foolish. But what to do? -- they have to do something, otherwise life seems to be empty.

Nityanando, you are fortunate that life need not be empty for you. If sex is going, say goodbye to it. It was good when it was there; it is better when it is gone. Now begins a totally different space of experiencing. Now begins a new adventure, more free, more individual, more unfettered. And the sky is so vast to explore... and on each step there are miracles and miracles.

So sing and dance and meditate. And life is immensely beautiful: it has all that Gautam Buddha experienced and more, because twenty-five centuries have passed; man has become far more mature, and evolution has gone higher. We can produce greater Gautam Buddhas with more dimensions to them.

In the past it was thought that a man can only experience himself or God -- which are only different names -- if he tortures himself. That was a primitive idea.

I give you a sophisticated, cultured version, the latest edition: there is no need to torture yourself -- it is absolutely absurd! You can be blissful, you can be ecstatic, you can be meditative, comfortably. I don't see the connection that you can be meditative sitting in a bullock cart but you cannot be meditative sitting in a Rolls Royce. If you can be meditative sitting on a camel, then why can't you be meditative flying in a jumbo jet -- which is far more comfortable, far more silent, far more peaceful.

Have you ever tried sitting on an animal like a camel? -- sex is exactly like that! It is the ugliest vehicle.... I have suffered it, I'm not saying it without experience. And those two, three hours I was on a camel, I said, "My god, whether I'm going to survive or not..."

Life has gone on -- in spite of all hindrances from politicians, from priests, from traditionalists, from the orthodox. Life has gone on, although it could have gone far faster if all these hindrances were not there. But still, after twenty-five hundred years we are in a position to create better Gautam Buddhas, better Mahaviras. We know much more about human physiology, we know much more about human biology, we know much more about human sexuality.

The ancientmost book on sex was written in India; that was Vatsyayana's KAMASUTRAS, sutras on sex. But looking at it, it looks as if a child is writing about sex. After Sigmund Freud and Masters and Johnson, and after so many discoveries in biology, in genetics, we are in such a position that we can create far greater giants of enlightenment, awareness, illumination. But if you are feeling too much attached to that which is gone, then your life will be a life of misery, continuously thinking of something which you cannot do. It is up to you.

Being my sannyasin, I don't think you will accept this despair. Less than ultimate ecstasy is not our concern.

BELOVED OSHO,
THE OTHER NIGHT YOU SAID THAT IT IS IMPOSSIBLE TO GO INTO MEDITATION UNTIL ONE HAS EXPERIENCED SEX TO THE MAXIMUM, AND THAT IT DROPS BY ITSELF.
OSHO, THIS IS VERY DISHEARTENING TO ME. YOU MUST BE WELL AWARE OF THE FACT OF HOW DIFFICULT IT IS TO HAVE GIRLFRIENDS AND EXPERIENCE SEX IN INDIA.
MARRIAGE IS NO SOLUTION BECAUSE THEN I HAVE TO FORGET MEDITATION FOREVER.
OSHO, ISN'T IT POSSIBLE TO GO BEYOND SEX BY BEING A WATCHER OF OUR BIOLOGY JUST AS WE CAN GO BEYOND OUR MIND BY WATCHING IT?

Manatit Bharti, I can understand your problem. But you have to understand something more difficult than your problem.

You cannot watch your biology. You can watch your mind, because mind is available just like a TV screen before your consciousness. But your biology, your physiology, your chemistry -- that is not available to your consciousness. You cannot watch how your food is being digested; you cannot watch how your food is being transformed into blood, into bones, into nerves. You cannot watch, because for a certain reason nature has not left any door for you to watch that which belongs to the body.

I agree with nature that it is wise that it has closed all the doors: biology, physiology, chemistry -- nothing is available to your consciousness, for the simple reason that there are things which change their nature immediately the moment you watch. I will have to explain to you....

You are in your bathroom making faces in front of the mirror, and then suddenly you become aware of somebody -- just a small child it may be -- looking from the keyhole at what you are doing. Suddenly you change. He has not said anything, neither have you deliberately done anything; spontaneously, with the very feeling that you are being watched, you become a different personality. When you are alone you relax, you put your mask aside.

Albert Einstein was tremendously mystified; he died in a great disappointment. He was one of the most successful men in the world.... But when he reached to the farthest inside of the atom, where electrons, neutrons and protons constitute its body, he simply felt he was going mad, because it was against all logic, against all mathematics, against all the science that we have developed in three hundred years. Those electrons were behaving in such a way that he could not have conceived even in the wildest dream.

What he came to know was that the moment you watch -- and you are watching through very sophisticated scientific instruments, not with naked eyes -- they start behaving differently. He was thinking that they are dead particles of electricity -- but they are not. They are in their bathroom... and now somebody is watching them, they start behaving differently, in a more gentlemanly way.

He could not believe that watching can make a difference to matter. He said, "Perhaps the mystics are right, that everything is full of life, we are just not aware of it."

Secondly, he became aware that an electron can take a quantum leap. I have used that word many times... but perhaps most of you may not have understood it, because it is out of modern physics. It is a made-up word; it had never existed before Albert Einstein.

One electron is called quanta, because that is the ultimate particle of quantity; you cannot go below it, you cannot divide it anymore. So according to the word `quantity', he named it quanta. Finished, you have come to the end of the line; now you cannot, at least for the moment... Perhaps in the future, better scientific instruments may be able to cut it down more, but whatever happens, the end will be called quanta.

That quanta dazzles every mind, because it takes a jump from place A to place B. It does not travel the distance; between A and B it disappears. At A point you see it, and then suddenly you see it at B point. What happens in the space between? Howsoever fast it can go -- we have now instruments even to know the speed of light, the greatest speed -- there is no problem of any speed. A tremendous discovery, a tremendous miracle... it simply dematerializes at one point and again materializes at another point. The space between is never traveled.

It was very shocking in the beginning, but slowly, slowly the shock was absorbed. Einstein could see a tremendous possibility in it: the possibility of making a machine which can make a man disappear from one place and allow him to appear in another place without traveling the space between.

That seems to be the only possible way if man has ever to reach to the stars; otherwise no vehicle can take him. The nearest star is four years away -- four light-years away. So if you go to the nearest star it will take four years to reach, with the speed of light, not with the speed of your railway trains or your airplanes -- these are now outdated. The speed has to be exactly the speed of light; that is one hundred and eighty-six thousand miles per second.

And the problem is that at that speed everything will melt, because it will create such heat, such friction that we don't have any metal to survive in that friction. So anything at that speed will *become* light, and all the passengers inside will also become light. So that is out of the question, that cannot be done.

At first it had been thought that we may find or we may create some metal, synthetic, which will be able to survive the speed. But that has been dropped; it is impossible. At that speed *everything* will become light. That cuts our planet off from the whole universe completely. Then it will not be possible ever for man to visit the stars.

But this quantum leap opened a new vista. Albert Einstein was so happy that night, he could not sleep.

His wife said again and again, "Why are you not sleeping?"

He said, "I am so full of joy! A tremendously new dimension has opened. One day -- perhaps I will not be here, but one day some man, one of our children, our children's children, may be able to find a mechanism which can transform a human being here... and he will appear far away on another planet, on another solar system, on another star, millions of light years away, within a second."

Always look at life as opening new doors.

Never be hopeless, never be meaningless.

Never for a moment settle down with the idea that all is finished because sex is finished. It is good that it is finished... it is good that you are not created by nature in such a way that you can disturb its inner mechanism. If you can look into your chemistry, suddenly your chemical elements will start behaving differently. They don't like to be watched; they are naked, they don't want to be watched! They have their own etiquette, their own culture, their own behavior. They are very traditional people.

So one thing you should remember: biology cannot be dropped just by watching. But sex is not really oriented in biology. In biology is its manifestation; its orientation is in the brain, which can be watched.

So there is no need to be worried because you are in India and girlfriends are very difficult. They are difficult because of your fathers, your grandfathers, and all the idiots that have preceded them. Otherwise there is no reason why they should not be available; the number is almost equal.

But all your great seers have prevented you from getting rid of an ugly slavery, although they are thought to be people who have been teaching you to go beyond sex. I say unto you: They are the people who have been keeping you under the slavery of sex for centuries.

The only way to go beyond it is either to experience it and be finished with it, or the second way, which is a little difficult, is to watch your mind. The center of sex is in the mind, it is not in your genitals -- they are only branches. It shows there, but it is not there.

This was discovered after the second world war, a very recent discovery. A man was shot on the battlefield, and was brought to the hospital. He survived, but his whole leg was to be amputated. His whole leg was hurt in an explosion and particularly his big toe. It was hurting terribly, and he was continuously complaining, "Do something about my toe, it is unbearable."

Finally, they had to give him anesthesia, and when they looked they found it was not only the big toe, but his whole leg had to be amputated, otherwise he would not be able to survive. It is better to have one leg and to be alive than the alternative....

There was no time to ask the man, there was no time to ask his family; it was on the battlefield, and the doctor simply decided, "We have to do it; otherwise the man is gone."

They amputated his leg, and when he came back to consciousness after a few hours he said immediately, "Do something. My big toe is hurting very much."

The doctors laughed, because they knew now there was no big toe. The whole leg was gone, so how could it be hurting? But he was covered with blankets, so he had no idea what had happened. He insisted, and the doctors said, "You don't understand. It is not possible, it is only your imagination."

He said, "What nonsense are you talking? I am suffering and you are teaching me about imagination...?"

So the doctor threw the blanket off and showed him, "Now tell me, where is your toe?"

The man could not believe it: his whole leg was gone! The toe was gone but it was still hurting! He said, "I understand now why you cannot understand me and why you are still unaware of the fact that my toe is hurting very badly."

The man was perfectly sane, and the doctors had to work out what the problem was. Then they found that it is not the toe, but some center in his brain which has been hurt, which is connected with the toe. So whether the toe is there or not does not matter; the toe will hurt, because the center continues vibrating in the same way.

So a man can amputate his genitals, but don't believe that he has gone beyond sex. His sexual center will go on vibrating. You can watch that sexual center: in your meditations it will come in sexual fantasies, just as it comes in your dreams. Don't be disturbed, and don't call it evil, sin....

Don't condemn it, it is natural, perfectly natural. It is just that your society has gone unnatural; otherwise there would not have been so much trouble. If your center of sex in the brain was exhausted by your genitals, there would have been no trouble. But your society has prevented, blocked the way, so the whole of sex has become cerebral. Now it is only in the mind. It goes on and on... and it has no outlet.

Jean-Paul Sartre has written a very beautiful book, NO EXIT. He says, "Any situation in which you find no exit becomes hell." How long can you go on and on, and you don't find any door to get out? The

situation may be comfortable....

Jean-Paul Sartre's story -- it is a beautiful story: in a sitting room, on comfortable sofas, a few people are sitting, all strangers. Whatever they need is immediately supplied... but there is no exit; they cannot go out. How long can you remain? -- it is comfortable, luxurious, whatever you need is supplied, but you don't have any privacy, those people are always there. It is a very confined space; you don't have enough space for yourself, and the ultimate problem is how to get out. There is no door at all, and there is nobody to ask. Everybody is a stranger, and they all said, "We are in the same trap."

This is his description of modern hell. But I understand that this is the situation of the modern mind: you are closed in your skull, there is no door, things go on and on....

So your question, Manatit Bharti, is meaningful, but not impossible to solve. You will just have to be more meditative than the Western counterpart, Nityanando. Nityanando can meditate more easily, more relaxedly -- in fact joyously: "This is perfectly good; otherwise the despair..."

You will find it difficult -- but I am not responsible for your difficulty. Your saints, your tirthankaras, your avataras, your mahatmas -- all these whom you have been worshiping, all your jailers, have imprisoned you in such a way that you will never become enlightened.

But if you make a real, sincere effort... and by sincere effort I mean you have simply to watch, not to judge. It will take a little longer time for you than for Nityanando, because he has done thirty years' gymnastics before. So on the whole it won't be much different: he has done much exercise before, but you will have to do it now. His exercise was with other women, your exercise will be with the woman inside your mind, just the image. In a way you will create less mess than Nityanando.

So all in all, all things considered, things are equal. He has done his homework -- you have to start. He is blessed because he is finished with it and he can take a quantum leap into meditation. You are blessed because you need not go through all the pushups that he has done, useless, ugly....

Every morning one feels, "What an idiot I am" -- but by the evening again one thinks, "At least one time more!" And one knows perfectly well that this has been going on for years: one time more. But every evening one becomes helpless; every morning one becomes wise, a sage, one can even teach others.

Just the other day I was telling you about Vijayanand. In his article he says he can teach me one or two things....

I have told my people to inform him, "You are too poor -- just one or two? You come here and I will teach you one or two thousand, or as many as you want! One or two things? -- just two bullets in your gun? Then you will look awkward standing there -- what to do...?"

That reminds me: I was a student, and there was in Nagpur University an all-India competition, a debating competition. And just as I spoke and went back to my seat, the second person... he belonged to the Sanskrit University of Varanasi. The Sanskrit University in Varanasi has nothing to do with English; it is pure teaching of Sanskrit, everything is taught in Sanskrit.

He must have been feeling a little inferior to all the universities' candidates, although the discussion was in Hindi. And it is psychological because there was no need for him to feel inferior. But unconscious man is unconscious.... Just to impress he started, "Brothers and sisters..." and went on. After just two minutes he said, "I will give you a quotation of Bertrand Russell" -- and he did not know much English, so in the middle of the sentence he stopped, the needle got stuck.... He looked all around, and there was no help because there was no question of any help....

But I could not bear to see his awkwardness -- I was sitting closest to him, he was next to me -- so I said, "Start again." Finding no other solution he had to follow me. He started again... but I meant something else: I meant, "Start the quotation again; perhaps by repeating again you may remember...." But this is a problem with memory: if you have come with a memorized lecture, then you cannot start from the middle.

He started again: "Brothers and sisters..." and it was such a hilarious scene: he was saying the same things that he had said! And Bertrand Russell... and again at the same point... because when the needle sticks it always sticks at the same point on the gramophone record.

He looked at me, and I said, "Start again! There is no way out." And people were laughing hilariously and there were almost ten thousand students of the university, all the colleges, professors, and it was such a tremendous chaos.... But he started again: "Brothers and sisters..." and came to the same point!

He looked at me, and I said, "What can I do? Start again!" And he was such an idiot that rather than sitting down, dropping the whole thing, he tried one time more. Time was running out... because ten minutes only was the time allowed, and this was the last time.

As the ten minutes were over he had come again to a stop. He looked at me, and I said, "Now it is

finished!"

He was very angry at me. When he came by my side he said, "You are a strange person. You made me a laughingstock."

I said, "You were looking at me. You were asking me for some suggestion, and whatever I could manage, I suggested. It was still up to you to follow it or not. I was not giving you an order, `You have to start...' I was simply saying that this is one of the ways. If one gets stuck, start again. And it is not *my* experience, so I don't know -- because I have never crammed anything, so I never stop. If I stop, I stop of my own accord, not out of any compulsion. I can stop anywhere, and I can start from anywhere, I don't go backwards. So don't be angry with me, I was simply being helpful."

He said, "What, helpful...? I will not be able to show my face tomorrow to anybody. Everybody is laughing."

I said, "Anyway, your face is not such that anybody would like to see it!"

It will be a little difficult for you, because you will come again and again to the point, sex, because that is your repression.

But always remember: the responsibility goes to your forefathers, to SHRIMAD BHAGAVADGITA, to the VEDAS, to all your so-called great seers. I am not responsible; I am simply giving you the only possible way. I cannot tell the women of India, "This poor Manatit Bharti wants to get rid of sex, so please help him" -- they will kill me! They are going to kill me anyway, but I will try to continue as long as possible.

And certainly I would not like to be assassinated just for this... your meditation. That is not my business. Either you find some woman or you meditate and be watchful -- don't be involved in your sexual fantasies. They will disappear, but they will take time. But Nityanando has also taken time, thirty years.... You may take not more than three years -- that is the maximum, if you try.

But if you are thinking that I will suggest to some woman, "Help this poor Indian" -- I am not going to do that. The women that come from the West report to me again and again that these few Indians who come don't seem to come for meditation. They come here just to stare at women, or just, if they can get a chance, to touch a woman. When everybody is meditating with closed eyes, they open their eyes. These people are not here for meditation.

No Western woman likes this ugly repressive mind, so you have to suffer for your forefathers, your tradition, your religion. That is nobody else's responsibility.

Just meditate. Women will be coming... but don't open your eyes, because then real women are all around. Those real women are not for you; you have to manage with your fantasy women. They are enough: within three years, if you can continue, you will be finished, they will disappear from your mind.

But this is the difference between the East and the West. There are many other differences, but this is one of the most significant, because it is going to change the whole consciousness of man. But ways can be found. If I can help Nityanando, I can also help you.

You are asking, "Is not it possible to go beyond sex by being a watcher of our biology, just as we can go beyond our mind by watching it?"

Biology you cannot watch; you don't understand what you are asking. Just watching the mind is enough, because mind contains all the centers -- the seven hundred centers which control your whole body. Your whole biology, physiology, chemistry, hormonal system -- everything is controlled by seven hundred centers in your small skull. You just watch that....

You are carrying a whole load of films in your small head. Sit down anywhere and the film starts. Just don't get involved, don't get interested, don't start saying, "Oh my god, this is the woman I have been looking for!" Don't start saying such things inside you; otherwise you will miss the whole point, you will have to see the film again.

When for the first time in India films started -- those were the days of silent movies -- a touring movie house came into a village. One villager purchased a ticket for the first show -- that was the matinee show -- and there comes a scene when a beautiful woman is undressing. The villager stands up, and many people shout, "Sit down!" -- so he has to sit down.

But he is alerted to what is happening, and just then, when she is going to drop her last piece of clothing, a railway train passes by. He has been trying to look from every angle, but he cannot see the woman. By the time the railway train has passed, the woman is swimming in the lake. He said, "My god, the real thing I missed!"

The show was finished and everybody was gone, but he was still sitting there. The manager came and asked, "Why are you sitting there? The show is finished."

He said, "It is finished, but here is the money for the second ticket. I will see the second show, I will see the third show, I will not leave here unless I get the point."

The manager said, "What point?"

He said, "Don't talk to me; don't disturb me. You just bring the ticket. I cannot leave this seat. From here the view is very clear."

The manager said, "This seems to be strange... but what is the harm?" And he brought him another ticket.

The second show he was very alert, very watchful; he was watching almost holding his breath. But that goddamn train again came!

The second show finished, the point was still missed. The manager came saying, "Now it is time, you have seen the same film twice."

He said, "I have seen it twice, but I will see it thrice, I will see it four times... I will see it my whole life!"

The manager said, "You can confide in me. What is the problem? Don't you understand the film?"

He said, "I understand everything. Only one thing I don't understand: will the train be late some day or not? In this country a train coming exactly at the same time every day is not possible!"

You will have a little difficulty. The train may come at the right time and you may miss the point. Don't be worried. If you can be silently watchful, the mind is enough -- because the mind is exactly all that controls your whole body, the whole system.

I was sitting by the side of the Ganges, near the Christian college in Allahabad. One of my friends was studying there and I was staying with him, but by the evening I had gone on the riverbank. And the Ganges at Allahabad is tremendous, oceanic, very beautiful. Two great rivers meet there, Ganges and Yamuna.

In ancient times it seems a third great river used to meet there also, Saraswati, which has disappeared in the meantime. What happened to it? -- because in the old scriptures it is mentioned, in all the old maps it is mentioned.... Something went wrong: it may have lost its sources of water, it may have changed its route, but it no longer exists. But still, because of the three rivers, Allahabad is called Triveni. Triveni means trinity, three; the English word three is nothing but the Sanskrit word *tri*.

I was sitting there alone, just watching the beautiful river flowing so silently, you could hardly suspect the flow of it. At that very time a young man also came who was a Hindu *sadhu*, a monk. It may have been his place to come every evening to meditate, as it was very silent. He sat by my side in his lotus posture and started meditating.

I was sitting by his side, so I started looking at him to see whether he is meditating or not. You will say, "How can you see from outside?" There is a small art: you can simply see from the eyelids whether the eyes inside are moving or not. If they are moving, you can see the movement from above, you can see the eyes are moving inside. That means he is seeing scenes -- maybe railway trains are moving. If he comes to meditate, that movement stops, because there is nothing to see.

His eyes were moving, so I shook him and I told him, "Whom do you think you are deceiving?"

He said, "You are disturbing my meditation."

I said, "I am not disturbing your meditation. I am making you clear that this is not meditation."

He said, "How can you say from the outside?"

I said, "That is none of your business. But I can say that you were seeing things -- your eyes were moving."

He became afraid when I said that. He said, "That's true. My eyes were moving, but I never thought that somebody could see that from outside."

I said, "I am in the same profession. You can deceive anybody else, but not me. Now tell me what you were seeing."

He said, "That is too much. You are a stranger, I don't know anything about you!"

I said, "And whom were you seeing? -- they were all strangers...."

He looked at me and he said, "That's true, they were strangers. But you seem a strange man, why are you harassing me?"

I said, "I am not harassing you, I am simply asking what you were seeing. Your being a Hindu monk I can predict that these cannot be male strangers, these were female strangers -- because monks cannot avoid seeing women."

He relaxed. He looked at me and said, "You are right. But how could you manage...?"

I said, "There is nothing to be managed; it is very simple. What will repressed people do? All their

repressions will start like vomiting in their mind."

So, Manatit Bharti, you will have to go through a vomiting experience. Nityanando has already gone....

It does not matter that you have become a sannyasin; it won't change anything unless your sannyas triggers a meditativeness in you.

"Oy Veh, to be a Polish Jew," said Levitz to Joe Finklebaum. "We are persecuted and harassed, and all because we are the chosen people."

"Yes," said Finklebaum. "That's why I changed my name. I was just fed up with being harassed."

"You changed your name? What did you change it to?" said Levitz.

"Well, I used to be called Joe Finklebaum, and now I'm Swami Joe Finklebaum."

But that will not help much! Just by changing your name... and still you remain Joe Finklebaum.

You have become a sannyasin. Now it is a responsibility on you to fulfill the commitment of sannyas -- and that is meditation.

Without meditation there is no sannyas.

It is only your pure consciousness rising upwards -- slowly, slowly moving beyond the gravitation of lower things -- that will make you a sannyasin.

I can define sannyas as a flying experience to the stars.

You should always remain mindful of one thing: that I cannot be deceived. I know how many people are meditating. I know how many people are simply imitating. I know how a few people are simply hanging around. But don't waste your time -- because time is not money, time is life! And if you have taken a step to change, to transform, then don't try to deceive, because you will be deceiving only yourself, not me.

A husband complained that his wife was a liar.

"What makes you say that?" asked the friend.

"Well," said the husband, "she came home this morning and told me she spent the night with Mary."

"Well," replied the friend, "maybe she did. How do you know she was lying?"

"How do I know?" cried the husband, because I spent the night with Mary!"

It is better to be truthful than to be caught lying. Lying is so undignified. But millions of people are pretending to be what they are not. At least I hope my people will simply express what they are.

I told you about this Vijayanand. In his article he says that I preach what I don't practice. I was amazed -- because I practiced first, then I preached. But these people have their own expectations, and they think their expectations should be fulfilled. For example, a man who is enlightened should be poor, as if poverty is something spiritual. Those who preach it, they should be it. I have no objection about it -- but I have never preached it, so why should I practice it?

I am preaching just the opposite. I have been preaching that the richer you are, the more possibility there is of transformation. And I don't see that comfort is any hindrance to your being meditative: that being in a beautiful garden you can be less meditative than being in the forest; that being naked you can become enlightened more easily than having comfortable clothes.

I think otherwise. I think when it is cold and you are naked -- rather than being enlightened, you will suffer double pneumonia. It is better to have enough clothes, enlightened or not enlightened, then at least double pneumonia will not happen!

But this has been my experience my whole life: people have been condemning me for *their* teachings. They are not *my* teachings... I have never said, "Blessed are the poor because they shall inherit the kingdom of God." They are enough blessed if they can even inherit the kingdom of the devil! All religions have evolved only when society was comfortable and rich enough. The twenty-four tirthankaras of the Jainas were all sons of kings; Gautam Buddha was the son of a king; Rama and Krishna were both kings. And all these idiots go on saying that I should live as a poor man -- then only can their mind be satisfied.

I am not here to satisfy any idiot's mind or his expectations; neither do I expect anything from anybody, nor am I going to fulfill anybody's expectation. Who is Vijayanand? What does he know about my teaching, and what does he know about my practice? I am exactly doing what I am saying. I say only afterwards... Unless I have done it and experienced it, I never say it, because who knows, it may not be right -- and I would not like *my* people to be deceived. I have not uttered a single word to you which is not out of my own experience.

But I am not here to fulfill somebody else's preachings. I am not here to fulfill the preachings of Mahavira and be naked, I am not here to fulfill Krishna's teachings and have a garage for sixteen thousand women. I am not going to follow Rama's preachings and kill a poor young untouchable because he has heard the brahmins reciting the VEDAS.

Sudras are not allowed to read, are not allowed even to hear the holy scriptures, because their hearing will spoil the holiness of the scriptures. I don't see any relationship. Who is hearing cannot make any difference to the holy scripture. Rama poured hot melted lead into the ears of the poor young fellow, and he died. This was the punishment so that sudras should not come near any temple where the holy scriptures are being recited. That may have been the preaching of Rama, and that may be Vijayanand's God -- God's incarnation -- I don't care.

If I see this fellow Rama I'm going to ask him, "What right have you got, on what grounds...? You are a criminal, you have committed a murder."

If I meet Krishna, who is thought to be the perfect incarnation of God, the whole God come only for the first time... A very strange idea, as if God comes in parts also, installments. Rama was a partial incarnation, perhaps a hand or a head or a leg or something else... you can understand, et cetera. Of what was he the incarnation? what part?

Only Krishna is a perfect incarnation -- which means God comes complete. Then what happens in paradise? And this complete incarnation teaches absolutely wrong things: he teaches violence, he teaches war, he teaches bloodshed.

I am not going to fulfill these people's teachings.

I live according to what I preach.

I challenge Vijayanand to come here and tell me on what grounds he is making such stupid statements. In fact, he is feeling guilty. He was not an ashramite; I have given him refuge here, because he was condemned in Bombay and he would have been condemned all over India. It is absolutely ugly, unnatural, unscientific, immoral, to marry the daughter of your own sister. It is not only against religion, it is against science. It is not only against this generation, it is against future generations -- because their children will be blind, may be retarded, may be born with AIDS... anything is possible.

The closer the blood, the uglier the children; the farther the blood, the better the breed. That's the whole science of crossbreeding. We bring English bulls for Indian mother cows, and nobody even bothers, "What are you doing? English bulls for your mothers? Have you gone mad?..."

But if you want beautiful bulls yourself, you will have to bring as faraway males and females as possible together. The crossbreed is always better than the father, than the mother, both. Otherwise there was no need... everybody could have married his own sister. That would have been the easiest and simplest and cheapest way: no cost, no problem, no dowry -- just marry your sister and, just as every story says, they lived happily ever afterwards.

No society in the whole world allows it. Even before the scientific discovery that close blood breeds distorted children, people must have become aware long before, thousands of years before.... But the logic should be taken to its full consequences: no Hindu should marry another Hindu, no Mohammedan should marry another Mohammedan, no Christian should marry another Christian, no Indian should marry another Indian, no Russian should marry another Russian, and no American should marry another American. Just by this simple formula we can bring about a tremendous revolution all over the world.

Insist on faraway blood, and you will have a generation of highly superior beings, intellectually, physically, in every sense.

As far as I am concerned, whatever I am teaching, I am doing. And if anybody has any objection, he is welcome just before my people to present the case, so they can understand. I may not even need to answer; my people can answer, "What stupidity are you talking about?"

Here things are simple and sincere. Whatever I am saying, I am doing; my preaching and my practice are not different.

Such beautiful silence...

This is what I preach,

And this is what I practice.

Just a little story to end up this beautiful peace with laughter.

A salesman is forced to share a room with a rabbi in a crowded hotel. He enters the room and finds the rabbi kneeling in a corner, murmuring his prayers.

"Hi," says the salesman. "I'm your new roommate."
The rabbi nods without interrupting his prayers.
"Well then, which bed shall I take?"
The rabbi points to one bed, continuing to pray. The salesman nervously unpacks his bag, then all of a sudden says, "Say, rabbi, do you mind if I bring up a girl?"
The rabbi, still praying, shouts, "Two, not one!"

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #12
Chapter title: I am the first world citizen

12 September 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
COULD YOU PLEASE GIVE ME A FEW SUTRAS AND JOKES FOR THE NOURISHMENT OF MY POOR SOUL?

Devageet, there is no problem in giving you a few sutras and jokes -- but I will not give them for the nourishment of your poor soul for the simple reason that soul needs no nourishment. The soul is never poor.

The only really poor people in the world are those who are unaware of their soul and the treasures it contains.

There is a poverty of the body, which is man-created. Science declares definitively that we can produce enough food, enough nourishment for more than five billion people; by the end of this century the population of the world will be five billion. Who is preventing them...?

Every six months America is drowning so much food in the oceans that just the cost of taking it to the ocean comes to two billion dollars. And the same is happening in Europe: every six months they have so much food that they don't have customers for it -- mountains of butter, and they don't have any more warehouses. Keeping it in the warehouses is costly; they have to drown it in the ocean. The last installment in Europe also took two billion dollars... just to drown the butter, cheese and other nourishing food.

At the time they drowned it, one thousand people in Ethiopia were dying of starvation every day. By the end of this century -- if this stupid politics and these ugly lines on the map don't disappear -- then half the population of the world is going to die. Of course, that half will not be in the advanced, scientifically and technically equipped West; it will be in the East.

I am always surprised at what the Eastern politicians are doing: I cannot deny the simple fact that they are trying to gain more nuclear weapons without bothering that their own population will die in such large numbers -- one in two. That means every house will be surrounded by corpses; there will not be even people to bury them or burn them. The by-products of so many people -- for example, in India fifty million people

will die -- their death and their rotting bodies will create millions of diseases, about which nobody is bothering at all.

The Indian prime minister goes to Russia to get more military power; he goes to America to get more uranium so that he can also make nuclear weapons. It seems so stupid and so mad... if we could get rid of all the politicians there would really be peace in the world.

And the same applies to the religious people. Now the Vatican pope comes to India, and goes to Mother Teresa's orphanage, where only seven hundred orphans are. He is very much interested in saving them, but he says not a single word when the European market, where he lives, drowns millions of tons of nourishment which could have saved Ethiopia.

What is true about political leaders is also true about your so-called religious leaders. Their concern seems to be that it will be better that the East is finished... but their part of the world should become more affluent, more rich.

There is also poverty of the mind. That too is man-created, and in that the religious leaders are far ahead of the political leaders. They have stopped all sources of man's intelligence and its growth. All the religions, without exception, have been trying that man should not have intelligence; on the contrary, they are teaching that you should have belief.

Belief is anti-intelligence.

They have been teaching that you should not have doubt -- and doubt is the mother of all invention. Doubt is the foundation of the whole of science, technology. Any search begins with doubt, and disbelief. If you believe and you don't doubt, you stay where you are, and your position goes on deteriorating because the population goes on growing.

You are becoming every moment more poor than you think, because millions of children are born every day. But the pope did not condemn America for destroying food, did not say a single word to the European governments and the European Common Market against destroying nourishment -- which is absolutely ugly when people are dying. With the same money the food could have reached to Ethiopia. But it reached into the deepest ocean, where it will disappear and be eaten by sea animals. It seems there has suddenly arisen a great love for sea animals....

Man has been kept half nourished as far as the body is concerned, because a half nourished man cannot revolt. His sole concern is at least one meal a day -- and that meal is not scientifically nourishing: just to fill the empty stomach is not to have a nourishing meal. You need certain amounts of vitamins, you need certain amounts of minerals, you need certain amounts of chemicals. Nobody seems to be awake, but an undernourished body is weak, in the state of a beggar -- and beggars don't revolt.

A retarded mind cannot even think that the world can progress, that there can be some evolution possible. The retarded mind has been told by all the religions: Be contented as you are. This contentment is not the real contentment; this contentment is to repress any rebellious situation, to protect the rich and to let the poor die. Be contented....

Marx was right when he said, "Religion is the opium of the people." I want to add a few more compliments to religion: it is not only opium, it is poison, it is suicide, it is murder, it is war, it is rape. It is keeping man continuously in slavery, it does not allow any freedom of thought -- and if there is no freedom of thought, consciousness has no possibility to grow. But the soul is beyond these idiots' hands. They don't know anything about it; otherwise they might have tried to keep it also undernourished.

Devageet, your soul is as rich as any Gautam Buddha or as any Jesus or as any Lao Tzu. Your soul does not need anything -- except discovery. Never think for a moment that the soul is poor; it is the richest exploration. The finding of it will make you far richer than the richest man in the world. Emperors will look like beggars.

Today in America, which is the richest country, the richest men have only four and a half billion dollars; in Japan, the richest man in the world has twenty-one billion dollars. But their souls are completely forgotten. They are only counting their money, knowing perfectly well that all that money is soaked in blood; all that money is out of exploitation of the starving, of the retarded. The retarded and starving have been kept retarded and starving; otherwise it would be difficult to exploit them.

You cannot exploit an intelligent man.

You cannot exploit a man of understanding.

You cannot exploit a man who knows his own eternal being.

Devageet, your soul needs discovery not nourishment. Soul is not material, it is your eternal energy. It was before your death, it will be after your death.

But for your mind, the first sutra:
A smile is the shortest distance between people.

But even smiles have disappeared. People have fallen so far apart that nobody truly smiles; all smiles have become Jimmy Carter smiles. It is very difficult to find a smile which is not plastic. Just stretching your lips from ear to ear does not mean you are smiling; you may be exercising your lips...!

And have you seen any photograph of Jimmy Carter since he was no longer president of America? I have seen many. I have been watching: the smile has simply disappeared; he looks a sad, defeated, frustrated man. The smile was not his, it was political, diplomatic. This is really ugly, that people cannot even smile at each other. So I can certainly say it is a significant sutra: a smile is the shortest distance between people.

A statesman is a politician who did not get caught.

They are all thieves, they are all cheats, they are criminals. But when they are not caught, then the politician raises his status: he becomes a statesman.

Life without wife is better than wife without life.

While attending a baseball match, the American president, Ronald Reagan, was accidentally hit on the head by a baseball. Next day, the newspaper headlines read: "Reagan's head X-rayed -- reveals nothing."

A salesman knocks on the front door of a house and a little boy opens it, turns to his mother and calls, "Hey, Mom, it's a live commercial."

There is always something about your success that displeases even your best friends. I have been asked again and again why America destroyed our commune, and I have answered, "Because we were so successful." If we had not been successful nobody would have cared. But because we were successful in transforming a desert -- which had never produced anything green -- into a beautiful oasis, even friends became enemies.

Nobody can tolerate your success. When you are a failure, everybody has the upper hand; he sympathizes with you, he says, "Poor fellow..." But nobody goes to the successful man to congratulate him; it hurts.

I am happy that the richest country in the world became jealous of a small commune of five thousand people. It has proved indubitably that money does not change people, or their mind.

I could have understood it if our commune in India would have been as successful as it was in America... but I am certain in India we would have been destroyed exactly on the same lines. In fact, they are trying, because we are still gathering, things are returning... people are coming again, and the fear in New Delhi is great. It is strange: they have all the power, but still they cannot see people happy, joyous, creative, loving and living their own way, living their own style, living in freedom.

Because the whole world is living in slavery, the free man cannot be tolerated. The whole world is a failure. Even the richest are still beggars because they want more. What is the difference?... A beggar wants more, the emperor wants more -- their minds are functioning in the same way.

The commune became the target of the whole of American politics, and particularly the fundamentalist Christians -- because they were not so successful in two thousand years in bringing a smile to people's faces, bringing light to their eyes, bringing silences to their hearts. I had never thought that they will become jealous. I thought they had everything -- why should they be jealous of our cars or our airplanes, our roads, our turning the desert into an oasis? They should have been happy and helpful.

But this is not the way insane people function. They became afraid that an authentic communism is happening -- a communism which is not imposed from outside, which has no dictatorship. Just out of the joy of creation, people are creating. This became more dangerous to them than the Soviet Union. It is absolutely out of all proportion.... But success hurts even your best friends, and failure even brings your enemies to sympathize.

One hopes one day things will be totally different. Success will receive its reward, and failure will receive all the support that can transform it into success. But that is not the thing: sympathy is empty. And destroying success is absolutely necessary, because people start comparing: What has the government been doing? -- the richest government, the most powerful government, which could have changed the whole of America into a paradise.

But even in America, though they don't talk about it, there are thirty million beggars. Their news media people come to India to photograph beggars, to propagate to the whole world that India *is* a beggar. But nobody knows that America has thirty million beggars -- and by a very strange coincidence, thirty million people who have been eating too much, they are hospitalized. Thirty million are dying on the streets, and exactly thirty million are eating *their* food... and dying.

And on those thirty million who have become overfed, millions of dollars are wasted because doctors, nurses, medicines... And nobody is bothering about the thirty million people who don't have food, who don't have shelter, who don't have anything, who can't think that tomorrow will be any different. If tomorrow they can get some food to eat, they will be immensely happy.

Anybody who has a little intelligence can change this whole world within ten years, not more than that.

I provoked Ronald Reagan and his company, because I absorbed three hundred beggars into the commune. And those beggars were surprised and shocked because for the first time they were treated as human beings. Letters were written by beggars to me: "We had been treated almost like stray dogs. We had forgotten completely that we are human beings. You have revived our respect, our dignity; you have made us again human."

Nothing was different for them, they were not treated in a different way; they mixed in the commune. That was my fault... and Ronald Reagan began a whole strategy to destroy this commune. Now three hundred, tomorrow three thousand... and these people will create a situation that the American government will not be able to cope with, although they have all the weapons. They can kill, but they cannot cope.

And their democracy -- I have seen -- is such a hypocrisy, so ugly, that everything against the commune and me has been done illegally, so obviously illegally that although I don't know any law, even I could say to them, "This is absolutely illegal."

I was asked in the jail not to write my name, but to write instead the name, David Washington. I said, "I don't understand. That is not my name. You are forcing me into an illegal act. I will not write that name... Do you think I am an idiot? Can't I see your whole plan? I write David Washington and tomorrow you poison me, and the world will not be even able to trace where I have disappeared, because your register will not show that I ever entered, so the question does not arise that you have killed me."

I said, "Forget all about it. You write whatever you want to write. If you want David Washington, write David Washington." And that law-imposing authority they call marshal in America was asking me to do such an illegal act....

I said, "You should have at least removed your coat on which a great seal shows: Marshal, Department of Justice. Be ashamed, at least, of your coat. You write, I will sign."

He thought that was a good compromise, so he wrote my name, David Washington -- and I signed *my* name. He looked at it... and my signature is such that even a man who knows Hindi cannot understand it. He said, "What is it?"

I said, "It must be David Washington. If my name is David Washington, this is David Washington." I said, "I have made it clear. My signatures are world-known. Don't try to be clever and cunning. If anything happens to me you will be caught for two reasons: my name is written in *your* handwriting, and my signature is well-known. It is not something personal; it is almost copyrighted in all the countries. Everybody knows my signature, and nobody knows what it means."

Their plan failed. Just before sunrise I was shifted to another jail, because what was the point? -- now they could not kill me in that jail, and to keep me there was dangerous, because a young woman was also brought on the airplane, sitting by my side. She had seen me speaking on the television many times, so she said, "I am immensely glad that I have the chance for a few hours to sit by your side. I know everything is being done to you illegally. They have not issued any arrest warrant, and they arrested you; they have not shown any reason, any cause, and they have not bailed you."

For three days the government attorney continued to argue, and finally his last statement was, "We don't have any proof, any evidence, and we cannot legally ask the magistrate to prevent this man from being bailed out. But the government wants that he should not be bailed out." And America has been proclaiming to the whole world that their justice department is absolutely separate from their administrative bureaucracy.

And I was not given bail, although they could not prove any reason why I was arrested, why no arrest warrant was issued from the court, why I should not be bailed out. Still, the government wants that I should not be bailed out....

Only in very few moments have I felt my respect for women falling. I have always respected women, and I have given them superiority. But once in a while women have done such ugly acts against me that I

had to think twice whether to continue to give them respect or to withdraw it.

The magistrate was a woman, and she did not allow the bail. Even the jailer on the way back to jail from the court told me, "I am surprised... this is the first time. There was no reason at all for anything, they had nothing against you. I had prepared all your clothes and everything so that you can be released; there is no reason to prevent you. But now I know why you have not been given bail: that woman has been blackmailed, she has been told that she will be made a federal judge"... she was an ordinary state judge, and becoming a federal judge is tremendously prestigious. I used to think that women have heart. That day I hesitated a little.

Now they have turned the desert again into a desert; they did not allow us to sell the property. One man was ready to purchase it at forty million dollars -- which was nothing, because the property was worth at least three hundred million dollars. Even the government has appraised it at one hundred million. We were ready to give it to him for forty, but the government did not give us the permission to sell it. The man was suffering from cancer and doctors had said he could not live more than one month. If it can be stopped for one month, it will be easy... then the property cannot be sold.

The man died within a month, and even to the last day he was trying hard. The moment he died, immediately the permission was given, but the permission was given in such a way that any buyer of the property... The government has been preventing, creating a thousand and one difficulties. In one year the desert has settled slowly back. Strange -- they will be happy only when it becomes a desert.

Success is never forgiven.

If you see so many people against me around the world, that is nothing but a measurement of my success. If all the prime ministers and the presidents and the popes and the shankaracharyas are against me, the reason is that they are local, ordinary people. I am the first world citizen -- and that hurts them very much. I have been loved by all races, all religious people from every nook and corner of the world.

Just now there is an exhibition going on in the Soviet Union. I have sannyasins in the Soviet Union; of course, they have to remain underground -- they cannot declare that they are sannyasins -- but there are a large number of sannyasins. Our stall of books is overcrowded; it is the most successful stall even in Russia. But the people don't have money, so they are stealing books. I have informed my people, "Don't pay any attention -- let them steal. At least those books will reach to millions of people, and if you catch somebody red-handed, just tell him, `I'm not against stealing; what can you do if you don't have any money? Just keep one thing in mind: when you have read it, pass it on. That is the price.'"

They confiscated first all our videos, all our audios -- because they were worried, one never knows what is in them.... Now they have released the audios and videos. They must have seen them first, the KGB must have watched everything!

The president of the exhibition was so surprised that an unknown man, who has never come to Russia... and you cannot send any book into Russia, you cannot send any newspaper, you cannot even correspond with people; everything is censored or confiscated. They could not believe that such a crowd would be there on our bookstall the whole day. All the other bookstalls were empty.

The president came to Lani, who went from here, saying, "What is the matter?" Looking at my beard in one of the pictures he said, "Is this man something like Leo Tolstoy?" -- because Leo Tolstoy had a big beautiful beard. "Why are so many people around here the whole day?" They don't know that most of them are my sannyasins! I am the only underground movement in Russia... and there was trouble. The KGB thinks that I am an American agent, and America thinks I am a Russian agent -- and the Indian government thinks it is unfortunate that I was born here, because they cannot deport me. That is their trouble!

Success brings so many troubles. If I had known...

There is a beautiful song of Meera which says, "If I had known before that love brings so many agonies, I would have informed the whole world that nobody should fall in love." I can say to the world that success is not a bed of roses -- not even mixed with thorns; it is completely thorns.

"I have got insomnia really bad," complained a man to his doctor.

"Insomnia," said the doctor, "is insomnia. How bad can it be? What do you mean? Insomnia is insomnia -- how can it be bad? What do you mean by saying `really bad insomnia'?"

"Well," said the man, "I have got it *really* bad. I can't even sleep when it is time to get up."

The trouble arises... he cannot sleep when it is time to get up! If you look in people's minds, their bodies are starved, their minds are retarded.

A patient was making his first visit to the doctor. "And whom did you consult about your illness before you came to me?" the doctor enquired.

"Only the druggist down at the corner," replied the patient.

The doctor did not conceal his contempt for the medical advice of people not qualified to practice medicine. "And what sort of ridiculous advice did that fool give you?" demanded the doctor.

"He told me," replied the patient innocently, "to see you."

Ronald Reagan was grooming himself in front of the mirror before leaving to make an important speech on television.

"I wonder how many great men there are in the world?" he mused.

Nancy looked up and said, "One less than you think."

BELOVED OSHO,
TOO MANY TIMES I COME ACROSS WOMEN WHO HAVE GIVEN UP SEX. I DON'T HAVE THE FEELING THAT THEY HAVE TRANSCENDED SEX. COULD YOU PLEASE SAY SOMETHING TO THEM?

Veetdharm, your question shows the essential Indian mind. You may be Indian or not, it doesn't matter. It is a great question! Why should you be worried about anybody else's sex? Are you some kind of sex expert?

You say, "Too many times I come across women who have given up sex. I don't have the feeling that they have transcended sex."

In what way can you feel whether anybody has transcended sex or not? Is there any kind of thermometer? If they are saying they have given up, who are you to doubt them? and on what grounds?

Your question shows more about you, not about the women you have come across.... "Could you please say something to them?" This is a strange question! Is it your question or their question? If they have any problem, they will ask. What concern do you have? Why are *you* worried about somebody's sex? And you want me to tell them, not to tell you... and it is your question!

If you had gone to any shankaracharya, he would have condemned those women. I condemn you; it is your repressed sexuality. Your eyes are blinded with your sexuality, so you cannot see anybody else who is beyond sex.

Just watch your own state.

You have suppressed so much sex. I can say definitely without knowing you or who you are, that your eyes have a thick layer of sexual repression. This colors everything into sex.

A psychotherapist was treating a patient. Just to check on his mind, he drew a line on the paper and asked him, "What does this line remind you of?"

The patient said, "It cannot remind me of anything else; it reminds me of women. It is so clear... what is the point of asking?"

The psychologist drew a triangle and the man said, "This is too much. It reminds me even more...!"

The psychologist drew a circle. The patient stood up and he said, "Are you some kind of sex maniac or what? This is absolutely woman.... I thought you were a psychoanalyst -- *you* need psychoanalysis."

The psychoanalyst was at a loss about what to do. Just then a camel passed by, and he said, "Just one last question. What does that camel remind you of?"

He said, "Don't provoke me, or it will be your responsibility. I may do something for which you will repent your whole life. That is a pure, beautiful woman!"

The psychoanalyst said, "Just the last question, the very last. What else reminds you of women?"

The patient said, "What a nonsense question! Everything reminds me of women, there is no question of any exception."

Now, does what he is saying reflect the psychoanalyst or his mind?

Veetdharm, you are a sex maniac. Those women may have transcended; if they have not transcended, just seeing you they will be immediately transcending -- fast, quick, urgent... emergency! You are drunk

with your repressed sex. It is the most intoxicating thing, and accumulating over many years -- and that's what happens in this country.

Here everything reminds people of sex: a straight line, an animal... it defeats all intelligence. One cannot conceive even in a dream that a camel, the ugliest animal in the world, reminds you of a beautiful woman. Even Sophia Loren may never have thought that somebody will see her in a camel. There are people here from Italy, they can inform her....

A drunk was standing watching a man enter a revolving door. As the door swung round, out stepped a pretty girl.

"Unbelievable!" he muttered. "Absolutely unbelievable!"

You don't see that you are drunk. In fact, nobody looks at himself. People are looking at others, judging others, and these are the real criminals. Without any doubt, I say that these are the sickest people in the world -- those who judge others. In the first place, it is not your business. In the second place, you are interfering into somebody else's space; you are going against his individuality and freedom, and you are without any cause suspecting his truth, his sincerity.

The day I left America I received a letter from a bishop of Wasco County, who had been for almost five years condemning my Rolls Royces. In every Sunday sermon he was not preaching Jesus Christ, he was preaching me and my Rolls Royces. The day I was leaving he wrote a letter to me, "Now you are leaving, it will be great kindness on your part if you can donate one Rolls Royce to this church." Now, this shows the man....

I informed him, "Would you like all ninety-three, or only one?"

And a letter came, "If you can give all ninety-three, that is just the right thing. You are really great. I'm very sorry that I condemned you for five years. You are a man to be worshiped."

It is a very strange world if you understand people: whatever they are saying shows more about them than it shows about the person they are talking about.

"I have brought a frog," said Professor Bradley, beaming at his class in elementary zoology, "fresh from the pond, in order that we might study its outer appearance and later dissect it."

He carefully unwrapped the package he was carrying, and inside was a neatly prepared ham sandwich. The good professor looked at it with astonishment.

"Odd," he said, "I distinctly remember having eaten my lunch."

And these are the idiots who are professors, who are judges, who are police commissioners, who are governors, who are prime ministers, who are presidents....

My own understanding is that a man who does not know himself... this should be the only criterion of man's idiocy. According to that criterion, only the self-realized people are saying something that is coming from their very heart. Others are just befooling you. They may be learned, they may be clever, they may be able to deceive the whole world, but they cannot deceive themselves.

Just watch your own mind, and see what I am saying.

I have saved another question from this man, to prove... because I don't want to say anything without proof. I don't know the man... but now I will read his second question. That will prove what I have told you.

I AM FORTY-SEVEN YEARS OLD AND MY MIND IS STILL FULL OF SEX. CAN I SEE THIS JUST AS RIPPLES OF THE MIND OR IS MY SEXUAL ENERGY STILL LIFE-ENERGY? DO I HAVE TO LIVE IT ALL OUT? IS THERE ANY CHANCE FOR ME TO NOT END UP AS A DIRTY OLD MAN? SWAMI VEETDHARM.

Now, do you need any other proof? This man writes these two questions and is not able to figure out himself that it is *his* problem he is projecting on others. And he is forty-seven -- it is time not to be foolish. But it seems as age grows, foolishness also grows. Old fools are really fools. Young fools have a possibility to transcend, but old fools -- where will they transcend? What is the alternative?

The old boss had managed to get a date with his secretary, but was worried about his diminished

potency. So he went to the doctor and asked for something to pep him up. The doctor gave him two pills and said, "Take these with your dinner tonight and you should not have any trouble performing later on."

So the old man and his date went to a beautiful restaurant, and when they had ordered their soup, the old man took the waiter aside and asked him to put the two pills into his soup before he served it.

They waited for twenty minutes, and still the waiter had not brought their soup. So the old man angrily called the waiter over and said, "What the hell has happened to the soup?"

"I'm sorry, sir," said the waiter, "but I did what you ordered and put those pills into your soup, and now I'm just waiting for the noodles to lie down again."

Veetdharm, it is time! Let the noodles lie down.

But I know the repressed sex will continue in your mind. Now the only way is to go deeper into silence and meditation. Become more watchful. Drop all this idiotic judgment about others. Your responsibility is to transform *you*, not the whole world. Don't try to be a savior. If you can save yourself, that's enough.

You have passed almost two-thirds of your life, but you are just in time, forty-seven.... Perhaps thirteen years are available for the whole of humanity to live, and thirteen years are also available for you to live -- so you are exactly synchronizing with existence. Nobody else is going to have more time, so don't be jealous. Even the youngest child will live only thirteen years, most probably. There seems to be no reason to expect otherwise, because the so-called wise are suggesting, "Stop cow slaughter and there will be no world war"..."Learn yogic hopping and there will be no world war."

A Jew was caught in Adolf Hitler's Germany before the second world war by a police officer, who said, "Listen, Jew, do you know the real reason why Germany is not as rich as it should be, is not the world's greatest power? Why did Germany get defeated in the first world war?"

The Jew said, "I think it is because of the bicycle riders." The policeman looked around. There was a crowd listening to what was happening, what the Jew says.

He said, "Bicycle riders? What is the connection between bicycle riders and Germany's defeat?"

The Jew said, "What connection is there between Jews and Germany's defeat? It is the same. Destroy bicycles and I promise you, Germany will start rising in riches, power, it will become a world power."

The policeman said, "You seem to be absolutely mad!"

He said, "If I am mad, then what is Adolf Hitler and the people who are following him?"

Adolf Hitler lied completely saying that it is the Jews -- which is absolutely irrelevant -- because of the Jews, Germany is not getting on, it is being defeated, damaged. And in fact, the Jews were the only people in Germany who were productive and creative. If he had not been against the Jews, there is every possibility that now Germany would have been ruling the whole world. Because Albert Einstein was also a Jew, working under Adolf Hitler, but seeing that millions of Jews were simply slaughtered...

Of course, he would not have been killed; he was their only hope of conquering the world, because he was going to produce the atom bomb. But he escaped from Germany and wrote a letter to President Roosevelt of America saying, "I can create atomic weapons which can destroy on such a large scale -- the biggest city within a few minutes -- that if you want to win the second world war, I'm the man. I give you the guarantee." Roosevelt was immensely happy, because Adolf Hitler was winning continually. For five years he had not known any defeat, he went on winning. Wherever he entered he was winning.

It was a Jew, Albert Einstein, who produced the atom bomb. It might have been produced in Berlin, but it was produced in Washington, and that changed the whole of history. But any idiotic idea... and people have been forced to remain so retarded that they go on following it.

For example, Veetdharm, if you are a Hindu, then most probably everything that you are doing is going to lead you to an ugly old age, full of sexuality. Hindus believe that cow milk is the purest thing, the most spiritual. In fact, except for man no animal drinks milk his whole life. Milk is only drunk in the beginning, for a few weeks, a few months at the most, before he starts eating and digesting solid food -- it is just a temporary measure. It is only man who goes on drinking milk his whole life.

You don't understand: the milk you go on drinking is not a woman's milk, it is the milk of a cow, which has the chemistry and alchemy for the bull, not for the man. These Hindu monks go on drinking milk thinking that this is a great thing to keep them celibate. They become bulls! -- because that is the food for bulls, and it has the capacity to create that much sexuality. This is the greatest danger.

Strange things have been suggested to you by stupid people. They tell you, "Take a cold bath before

sunrise, and it will keep you celibate." That is pure nonsense. If you want to be celibate, take a good hot bath after sunrise, so the noodles can lie down. In a cold bath noodles will stand up.

But this is for the first time I am saying this... I wanted to say it always, but I avoided it. Why unnecessarily wrestle with idiots, very ancient idiots? Cold water is certainly going to make you more sexual. Ice cold water is suggested -- and before sunrise, so the water does not become even lukewarm. Hindu sannyasins go at three o'clock in the morning to take a cold bath, shivering, but they don't know what they are doing. They will feel more sexual -- and then a good cow's milk... that will make them a bull. And a bull with noodles standing up -- you are finished!

MOST BELOVED OSHO,
NEVER THE EARTH AND THE SKY HAVE BEEN SO BEAUTIFUL.... NEVER THE EXISTENCE HAS BEEN SO VIBRATING, DANCING ITS MYSTERIOUS DANCE, PREGNANT TO THE FULLEST WITH JOY, SILENCE, LOVE AND YOUR DIVINE GIGGLES....
IT IS SO MUCH.... YET I CAN ONLY WHISPER THE SILENT JOY OF BEING, WHILE I WOULD LIKE TO CELEBRATE YOU TO THE FULLEST. THANK YOU SO MUCH, OSHO, AGAIN AND AGAIN FOR KILLING ME SO LOVINGLY.

Kavisho, it is true: my work consists in killing you lovingly, because that is the only possibility of bringing you back into a new light, into a new life.

I kill only that which is not yours, but you believe it is you. I kill, in short, your personality, and leave only that which cannot be destroyed: your eternal being.

The moment your personality drops, you will certainly feel like dancing and celebrating and enjoying. And suddenly this universe will become totally different, because now you have fresh eyes, utterly innocent, uncorrupted by any society, any religion, any politician, any kind of ideology.

Once your personality can be taken away from you -- and it is not *you* -- then you are left in your utter nudity, in your existential being... the beauty of it, the luxury of it, the festivity of it, will start functioning. It will bring great creativity to you, great intelligence to you, great love to you. You will forget how you lived so long in misery, so long in jealousy, so long in ambitions, all kinds of desires which made you a beggar. You will not believe that this eternal freedom was always available for you, just you had to look into it.

I have called you all here. Perhaps you may not know that I have called you here. It is not that you have come on your own; that would be very difficult. On your own you would be doing something stupid somewhere -- giving birth to more children, worshiping before a stone statue which is made by man, praying to a God which does not exist, which is only an unproved hypothesis, afraid of hell, desiring for heaven. And all is just fiction.... But the personality needs many fictions to support it. Itself, it is a by-product of all these fictions.

Your individuality needs no fiction.

It is your authentic existential being.

I give you that which you already have, and I take away all that you never really had, but you believed you had. I destroy your belief, and that is my way of destroying your personality.

And once your personality is gone, Kavisho, you will become contagious. Your joy, your celebration, your song, your dance will spread into other people's hearts. You will become a catalytic agent. Without knowing, people will start joining you in your dance, in your laughter, in your joy.

What you are saying makes me immensely happy. I would like all my people to come to the same space.

The worried father telephoned the family doctor and said that his teenage son had come down with gonorrhea. "He says," continued the father, "that he has not had sex with anyone but the maid, so it has to be her."

"Don't worry so much," advised the kindly doctor. "These things happen."

"I know, doctor," said the father. "But I have to admit that I have been to bed with her myself, and I seem to have the same symptoms."

"That is unfortunate," said the doctor.

"Not only that -- I think I have passed it on to my wife."

"Christ," said the doctor. "That means we all have it."

Just go on passing.... Just as disease can be contagious, health can also be. Just as misery can be contagious, blissfulness can also be.

One lighted being is bound to create an urgent, instant longing in others to have the same light. One person dancing and singing with abandon is bound to affect people, because they are also carrying the same song hidden, the same dance. They have been crippled by their society. They also have the same eyes for beauty, but they had been blinded by the society. They have also the energy to celebrate, but this society does not believe in celebration.

This society is absolutely insane. It believes in money, it believes in power, it believes in violence, it believes in rapes, it believes in murder, it believes in all kinds of crimes, and it believes in all kinds of fictions, but it does not understand even a little bit about itself.

The moment a small window opens into you, you are a transformed being. The new man is born in you.

Kavisho, enjoy this celebration as much as possible, because whatever remaining falsities, personalities, parts here and there may have remained, they will be thrown away by your dance. Enjoy... this existence is for your enjoyment. It is our existence, it is our home.

Nobody is a sinner except those who don't celebrate.
To me, celebration is the only virtue.

A man was visiting his friend George, who was in hospital dying. The friend said, "Well, anyway George, you have lived a good life. For sure you will be going to heaven."

George replied, "Yes, I have lived a good life, but there is something I never told you."
"What is that?" asked his friend.

"Remember that time I went to Chicago on business last year? Well, I made love with a beautiful woman there."

Shocked, his friend replied, "I can't believe it. I mean, your wife, your kids -- did you not think about them?"

"Yes, I did," replied George, "and then I thought I might as well see what heaven is like, since I already knew what hell was like."

You have known hell; now you are entering, Kavisho, into heaven. Everybody has suffered for many lives in hell. Hell is nowhere in the geography of the world, of the universe; it is in your distorted mind. It is another name for a distorted mind, and heaven is another name for a mind which has transcended itself and reached into a space of no-mind. Hence my insistence continuously for silence. If you cannot reach to silence through music... because music is next to silence....

To create silence I have been giving you all the meditations, all these small gaps... not that I am short of words, not that I have forgotten what I was going to say, but just to allow you to have a little experience of silence, which on your own you find difficult. But in the communion of so many silent people, and in the communion of a man who has reached to the ultimate center of being, it is possible to be infected.

Blessed are those who allow themselves to be contagious to festivity, to love, to peace, to silence, to celebration.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #13
Chapter title: Human mind is a miracle

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BELOVED OSHO,
AM I REALLY GETTING OLD, BECAUSE EVERYONE IS GOSSIPING ABOUT IT?

Devageet again! Just two days ago you had become old, and I had to take so much trouble to bring you back. And you slip again! One time is okay, but twice is too much -- it is becoming really a serious problem.

And don't listen to gossip; you are here to listen to the gospel!

But I have also heard the gossip that is making you worried. So first the gossip:

One day at the Poona drugstore, Milarepa, Sarjano and Devageet come in to buy some condoms. Milarepa goes first and says he would like a week's supply, which is six. "Why only six?" asks the druggist.

"Well," says Milarepa, "these days I like to have Sunday off."

Next, Sarjano walks up and asks for eight condoms. "Eight?" says the druggist, "why eight?"

"Mama mia," says Sarjano, "I-a always like-a to do it twice-a on Sundays."

And last Devageet walks up and asks for twelve. The druggist, looking at his size and age, is astonished. "Twelve?" he says. "That is pretty impressive for a man of your age. But tell me, why twelve?"
Devageet replies, "January, February, March..."

That is the gossip that is going all around. And I have to suffer from all these gossips; now I have to bring Devageet back to his senses.

First thing: feel happy that you have friends. The old saying is:

..."The person who does not gossip has no friends to speak of."

You have so many friends; everybody is gossiping about you. So it is not unfortunate -- just for the gossip's sake, just for the friends' sake -- if once in a while you become old.
But remember one thing:

... The only sure thing about youth is that it will change, and about old age, that it will never change.

Old age has something more than youth: it ends, but it never changes. People are too much worried about old age. Anybody can become old; only a great man can enquire about it. It needs some intelligence to enquire about it.

... Old age is when you have learnt to yawn with your mouth closed.

So let that be the criterion for the future. Don't be bothered by any gossip.

... People who complain they don't get all they deserve, don't realize how old they are.

Just remember one thing: old age or no old age, one should always be in love. That is the reason one should never marry. And it keeps one always young, at least for the appearance's sake. There are so many ways to appear young; the simplest is:

... Always fall in love with an older woman, and you will be always young. One just has to find a way -- these are problems intrinsic to life.

... Or become a monk: start preaching *brahmacharya*, celibacy, and you will forget all about old age; you will start making the young feel guilty. These are well-tried methods, for thousands of years. Only one thing is bad about being old and unmarried:

... Married men don't live longer than the single men, it just *seems* longer.

... One marriage out of every three ends up in divorce -- the other two fight it out to the bitter end.

In India, a marriage is arranged by the parents and the couple don't know each other until after the marriage. The arrangements in the West are considerably different, but the results are identical. Whether in the East or in the West, you come to know each other only after marriage, but it is too late by that time; nothing can be done about it.

... The one who sleeps does not commit sins. The one who commits sins sleeps better afterwards.

... To find out a girl's faults, talk to her girlfriends and say how wonderful she is!

... Marriage is a romance in which the hero dies in the first chapter.

... Never marry a beautiful girl, because she might leave you. Of course, an ugly girl might leave you too -- but so what?

... All marriages are happy. It is the living together afterwards that is tough.*

Devageet, everybody here is sooner or later bound to become old. We have to understand the beauty of old age, and we have to understand the freedom of old age. We have to understand the wisdom of old age; we have to understand its tremendous detachment from all foolish things that go on in the lives of people who are still young.

Old age gives you a height. If this height can be joined with meditation, you will rather feel miserable -- why did you waste your youth? why have your parents destroyed your childhood? why was meditation not given to you as the first gift the day you were born?

But whenever you get it, it is still not too late. Even just a few moments before your death, if you can get the meaning of your being, your life has not been a wastage.

Old age in the East has been immensely respected for the simple reason that in the past it was thought almost a shameless act -- when your children are getting married, when your children are giving birth to children... and you are still infatuated, you are still in the bondage of biology? You should rise; this is time to leave the ground for other fools to play football. At the most you can be a referee, but not a player.

I loved one cartoon in a Dutch magazine. It was strange, because it all consists of world presidents, prime ministers, great leaders, dictators, kings -- I am the only person in that group who is nobody. And I am the first -- unfortunately Ronald Reagan is the last. They have called it a football team, and I am the referee. I was happy, very happy. I would have sued that newspaper if I was part of the football team, but to be a referee is a totally different matter -- let the fools play!

But it is a great insight: I am nobody, I do not count in any way, I have no power... Whoever made the cartoon must have great insight.

Devageet, unless you can accept everything that life brings you with gratefulness, you are missing the point. Childhood was beautiful; youth has its own flowers, old age has its own peaks of consciousness. But the trouble is that childhood comes on its own, youth comes on its own; for old age you have to be very creative.

Old age is your own creation: it can be a misery, it can be a celebration; it can be simply a despair, and it can also be a dance. It all depends how deeply ready you are to accept existence, whatsoever it brings. One day it will bring death too -- accept it with gratitude.

This gratitude I call religious. This deep acceptance of everything with no complaint, with no desire for it to be otherwise, is the only religion there is.

BELOVED OSHO,
YOU HAVE TOLD US THAT THE MIND BECOMES MORE AND MORE QUIET IF WE MEDITATE REGULARLY. LAST YEAR, WHEN I WAS LIVING IN EUROPE OUTSIDE OF A COMMUNE, THOUGHTS BECAME STRONGER AND STRONGER DURING MY MEDITATIONS UNTIL I BEGAN TO DREAD SITTING.
NOW THAT I AM WITH YOU AGAIN, THIS PROBLEM HAS GONE AWAY. BUT I WONDERED: HOW CAN ONE BE A SANNYASIN FOR TEN YEARS, MEDITATING EVERY DAY, AND HAVE A MIND WHICH BECOMES MORE AND MORE NOISY?

Sagarpriya, the question you have asked has many implications. First, one has to understand that your mind is very ancient -- twelve years are nothing compared to the mind's history; it is the history of the whole universe from the very beginning.

It has been working so long, so efficiently that scientists say they have not yet been able to create a computer which can compete with human mind. And human mind is placed in a small space, in your skull; their computers are placed in big rooms. One scientist has calculated that it would need almost a one square mile space for a computer comparable to the human mind. Human mind is a miracle.

Sitting with me, you are sitting with a greater miracle. You are sitting with no-mind. Naturally, silence becomes easier; meditation comes on its own, just like a cool breeze. When you are left alone, your mind is

all that you have. Unless your meditation goes to such depths that you have something more valuable than the mind, this problem will continue to happen.

With me you can have a glimpse, just for a moment. And that glimpse creates the longing to have that moment stretched to eternity. It is so peaceful, so cool, so calm, who would not like it?

But as you go back into the world, there are just computers walking all around; you have to communicate with computers. One physiologist has defined man's body as nothing but a mechanism to facilitate the mind's functioning. You think you are carrying the mind. The physiologist is saying just the opposite: it is the mind that is carrying you; your whole body is functioning just for the mind's sake.

So the moment you go into the world -- this is not part of the world; we have been trying to create small islands where mind as a computer is no longer required. But in the world you will need the mind. And the problem will continue, Sagarpriya, until you have something more than mind. Just having a glimpse of silence is not enough.

You need a centering, you need a realization, you need exactly enlightenment -- only then can you remain in the world, without your mind functioning unless you want to use it.

Mind is a tremendously valuable mechanism, one of the greatest miracles in biology, in the evolution of man. Mind is simply unbelievable, the way it works... because you don't know anything about it, although it is *your* mind. You don't know how it accumulates millions of memories.

The scientists have calculated that a single man's mind can contain all the libraries of the world. He can memorize everything that has been ever written, down the ages. That is the capacity; you may use it, you may not use it.

And you don't know about the libraries. Just the British Museum Library has enough books that if you go on putting one book by the side of the other, just as you put them on the book shelf in the library, it will take three rounds of the whole world. And that is only one library! Moscow has perhaps a bigger library, and all the big universities of the world have similar libraries. Just India has one hundred universities with tremendously big libraries.

And the very idea that a single human mind has the capacity to memorize all that is written in all the books that are in existence in the whole world... it simply baffles, it looks unbelievable.

You don't know what your mind is doing for you. Your mind is regulating everything in your body. Otherwise, how do you think that for seventy or eighty years, or even a hundred years -- and there are people who have even passed that; they have reached their one hundred and fiftieth birthday, and there are a few hundred people in the Soviet Union who have passed the age of one hundred and eighty.

Scientists say there is no reason for the body to die for at least three hundred years. It is just an old hypnosis, autohypnosis, which has made the idea prevalent that you have only seventy years to live. It goes so deep in your consciousness that by the seventieth year you start thinking you are sinking, you are gone.

And anyway by the time you are retired at the age of sixty there is nothing to do. Death seems to be a relief, not a danger. We have not been capable enough and human enough to provide a situation where our old people can have some dignity, some self-respect, some pride. We have not been able to find dimensions where they can contribute to the world. And they are experienced and certainly capable of contributing enough -- enough for their self-respect, enough for them to live and not to feel like a burden.

When George Bernard Shaw became seventy years old, he started taking trips to small villages around London. His friends were surprised, "What are you doing? For days you disappear. In this old age you should rest."

He said, "I am searching for the place to rest in this old age."

They said, "What do you mean? You have a beautiful house, you have everything that you need."

He said, "You don't understand. I am going around all these villages looking in their cemeteries, at the gravestones, in search of a place where many people have lived at least a hundred years."

And finally he found a village where on a gravestone was the inscription, "This man died at the untimely age of one hundred and twenty." He said, "This is the village worth living in, where people think that at the age of one hundred and twenty it is an untimely death." He lived in that village, and he lived beyond a hundred years.

Perhaps it has some significance... not just accidental. He was a man of tremendous wisdom; and if the villagers believe it then the atmosphere is bound to change his own conditioning.

In Pakistan there is a part of Kashmir which belonged to to India; Pakistan has occupied it for forty years. Perhaps that part, because of its secludedness, hidden behind the mountains, has not come in contact with people who die at the age of seventy. They are uneducated people; in fact they cannot count when they

are seventy, so how to die at seventy? They don't have a calendar. They don't know when they were born; they don't know how old they are.

They are the most primitive people who have been found living behind the Himalayan peaks, in a valley -- in a beautiful valley, self-sufficient, and they have never gone out. And there have been people found, according to the doctors, who are two hundred years old. And they are young; they are working in the fields, in the gardens, in the orchards, and when you ask them about their age they say, "We don't know. Nobody here knows; there is no school here."

And now Pakistan is opening schools and hospitals and you can be certain that soon people will start dying exactly at the age of seventy. Those people have just forgotten to die, because they don't remember when they were born, and they cannot count.

Scientists say that man's body has the capacity at least -- that is the minimum -- to live three hundred years. But why does man not live so long? Perhaps man does not know how to live; perhaps man does not know how to use his body, how to use his mind.

Sagarpriya, you have to understand two things very clearly: first, mind is a great miracle.

Existence has not been able to create anything higher than your mind. Its function is so complex that it baffles the greatest scientists. It manages your whole body, and it is such a complex system. Who manages that a certain part of your blood should go to the brain? Who manages that only a certain amount of oxygen should reach to the brain? Who manages what part of your food should become bones, should become blood, should become skin? Who manages that part of your skin should become nails and part of your skin should become eyes and part of your skin should become ears?

Certainly you are not managing it, and I don't see any other manager around. So first you have to be grateful to the mind. That is a first step to go beyond mind, not as an enemy but as a friend. Listening to me continually saying that you have to go beyond mind, you can fall into a misunderstanding. I have tremendous respect for mind. We are obliged so much by the mind, there is no way to return our gratitude.

So the first thing is: meditation is not *against* mind, it is *beyond* mind. And beyond is not equivalent to against.

That misunderstanding spreads the more people talk about meditation, particularly people who don't understand meditation -- those who have read about it, those who have heard about it, those who know the techniques... And techniques are simple; they are available in many scriptures, you can read them. And now there are books on how to do anything -- car mechanics, electric engineering, *anything* -- you ask, and the bookseller is ready to give you a book about how to do it.

My people in Europe have been thinking to make a book with a cassette. The book will give all the background of the meditation and the cassette will give all the instructions, so you need not go anywhere. Just sitting in your room with your tape recorder and you have a master! Gautam Buddha is no longer needed....

A master will never become irrelevant for a simple reason: who will teach you to love the mind and yet go beyond it? to love your body, to respect your body? to have gratitude towards your mind, its tremendous, miraculous functioning? That will make a great friendship, a bridge between you and the mind.

With this friendship deepening, whenever you are meditating, the mind will not disturb because your meditation is not against it. It is in fact its own fulfillment, it is its own ultimate flowering. Going beyond it is not an antagonistic attitude, but a friendly evolution.

So this should be the background of all meditators: not to be a fighter. If you fight you may be able to make the mind quiet for some time, but it is not your victory. The mind will come back, you will need it. You cannot live without it; you cannot exist in the world without it.

And if you can create a friendly relationship with the mind, a loving bridge, rather than being a hindrance to meditation it starts becoming a help. It protects your silence because that silence is also its *own* treasure, it is not just yours. It becomes a soil in which the roses of meditation will blossom, and the soil will be as happy as the roses. When the roses will be dancing in the sun, in the rain, in the wind, the soil will also rejoice.

My approach is totally different from the approach that has been taken up to now. For thousands of years, all the religions have been teaching something against body, against mind.

And just today I came to know that there are even idiots who are teaching against meditation. The parliament of Israel has passed a law that meditation in private or in public is a criminal act. You cannot believe it!

And these politicians don't know even the ABC of the mind, what to say about meditation. But why are

they so much worried? One of their worries is me, because out of my sannyasins fifty percent are Jews. Sooner or later I am going to take over Israel, there is no problem about it -- before the Palestinians take it over, I am going to take over.

Why should the politicians be concerned? And if they *are* concerned they should consult people who know what meditation is. To make it a criminal act is an unbelievable thing; nowhere ever...

Religions have taught against the body. That was so ridiculous -- you have to live in the body, you have to nourish the body; you have to keep it healthy, it is your home. They have been talking against mind. Now this is the latest thing -- Israel has done a pioneer work! The parliament of Israel seems to be consisting of really first-class idiots.

I don't think they know even anything about meditation, but the fear.... Jews are afraid, Mohammedans are afraid, Hindus are afraid, Jainas are afraid -- they are all afraid of meditation. Even though they talk about meditation they are afraid of it. They talk because without talking about meditation their religion seems to be incomplete, but they are basically against it because a man who becomes a meditator simply slips out of any organized religion. He is no more a Hindu and he is no more a Jew and he is no more a Mohammedan. He cannot go on believing in all kinds of superstitions and stupidities that every religion is full of.

Jews think that they are the chosen people of God. Now, no meditator can do that. To think that "Only *we*, the Jews, are the chosen people of God, and the whole humanity is in some way inferior to us"... But it was not only the Jews who have committed that sin. They have suffered much for it; they are still suffering. They will continue to suffer, because the very idea is so stupid that it creates antagonism, particularly in a world where Nordic Germans think that *they* are the chosen people, where Hindus think that they are the chosen people, because their holy book is the most ancient and first God-written holy scripture. They cannot tolerate any ideas like Moses telling his people that "You are the chosen people of God; you have a basic right to be superior to everybody else." Who can tolerate it? Hindus think they are superior to everybody.

Jews and Hindus are the only two religions in the world which don't believe in conversion, because how to convert inferior people into a higher religion? And because they cannot convert, they are absolutely against Christianity, Mohammedanism, who are after converts continuously.

Now, because of the fear that the number of Mohammedans and Christians goes on growing and Jews and Hindus go on shrinking, there are small trends among Jews... and there is a small group of Hindus called the *Arya Samaj*, who have introduced conversion. But it remains a very half-hearted thing. Deep down they know what they are doing: they are bringing inferior people into their fold. It is just out of sheer necessity; otherwise those inferior people will outnumber -- they have already -- the superior people.

Now Christians have the greatest numbers in the world; second are the Mohammedans -- and these two are the converting religions.

The fear of meditation has roots. In the law passed by the Israeli parliament it has become exposed, but it is there in every religious mind: if people start meditating, if people start loving their bodies, loving their minds, and out of love peacefully transcending towards a state of no-mind, they will not belong to any stupid ideology.

And all ideologies are so full of stupid things that it is almost impossible to count how many superstitions, and what a variety of superstitions. Some day when humanity has become one, we will need great museums to collect all the superstitions to remember our forefathers by. Just the way Darwin thought of monkeys as his forefathers, the coming generations of man will remember you and your forefathers in the same category.

I would like you to be reminded of a few superstitions... just samples, because the whole lot is too much.

Jainas think that unless your earlobes touch your shoulders you cannot become enlightened. Now I cannot see what the relationship can be between the earlobes, which are almost dead parts of your body... have you ever noticed? Can you do anything with your earlobes? Can you wave them? They are just hanging there, not doing anything. You cannot do anything with them because there is no nervous system; they are just pieces of flesh without nerves, pure flesh. And without nerves you cannot turn them up or down, here and there.

I have come across only one person -- and I have been around the world -- and strangely enough he was my classmate in first grade when I entered school. Now he is a doctor in the same town. He is the only man... some freak! He can make his earlobes move this way, that way, back, forward. He was a miracle; for some accidental reason his earlobes have grown nerves inside. Just as a few people are born with six fingers, a few people are born with three eyes, a few people are born with two heads -- just freaks -- he has

really big earlobes.

I have been watching to see when he becomes enlightened. He is just a poor doctor -- he knows nothing about meditation, nothing about enlightenment. And because he is an ayurvedic doctor, patients don't come to him. Only his children go on growing, and he goes on growing poorer and poorer. Each time I have seen him I have seen him reduced, thinner, more worried. I said, "What is the matter? You are supposed to be enlightened!"

But stupid ideas... and it is not one religion but every religion. And they cannot tolerate each other.

Mohammed went to heaven sitting on his horse; the horse also went -- without wings. Neither Mohammed had wings nor the horse, but they flew to heaven. This was happening for the first time. Jesus left his donkey here, Francis left his donkey here; only Mohammed was able to take his horse. Mohammedans think it was because he was the real prophet....

Now everybody is claiming -- Mohammedans claim that the KORAN, their holy book, is the only authentic, God-written book; all other books are man-written. And the KORAN is not even worth being considered as literature; it is just third-class. Because Mohammed was uneducated, he did not write it; whatever he was saying has been collected by people, but every sentence shows his uneducatedness, his unculturedness.

But Mohammed claims to be the last prophet of God: after him there will be no prophet because God has sent his final message through him, and that is the KORAN. All old messages are canceled -- THE BIBLE, the VEDAS, are all canceled, because when the new message has arrived it cancels all the old. It is the most developed, the most evolved message; it is so perfect that there is no need of anybody else to bring a message to the world.

Now, all these religions are claiming such things. Mohammedans say that when Mohammed used to move in Arabia -- which is a desert and really becomes burning hot when the sun comes to the middle of the sky -- God used to send a beautiful white cloud which used to move just over Mohammed's head, keeping him under shadow... a divine umbrella!

If meditation becomes more prevalent, then you will get free from all these prejudices; hence no religion wants meditation, although they may talk about it.

To me, neither God is important nor heaven nor hell nor angels -- all those are just hypothetical. To me, meditation is the very soul of religion. But it can be attained only if you move rightly. Just a single step in a wrong direction... And you are always moving on a razor's edge!

Begin with love of the body, which is your outermost part. Start loving your mind -- and if you love your mind you will decorate it, just the way you decorate your body. You keep it clean, you keep it fresh; you don't want your body to smell horrible to people, you want your body to be loved and respected by others. Your presence should not be simply tolerated but welcomed.

You have to decorate your mind with poetry, with music, with art, with great literature. Your trouble is, your mind is filled only with trivia. Such third-rate things go on through your mind that you cannot love it. You think of nothing which is great. Make it more in tune with the greatest poets; make it in tune with people like Fyodor Dostoevsky, Leo Tolstoy, Anton Chekhov, Turgenev, Rabindranath, Kahlil Gibran, Mikhail Naimy; make it filled with the greatest heights that mind has reached.

Then you will not be unfriendly to the mind. Then you will rejoice in the mind; even if mind is there in your silence, it will have a poetry and a music of its own, and to transcend such a refined mind is very easy. It is a friendly step towards higher peaks: poetry turning into mysticism, great literature turning into great insights into existence, music turning into silence.

And as these things start turning into higher peaks, beyond mind, you will be discovering new worlds, new universes which we don't even have a name for. We can say blissfulness, ecstasy, enlightenment, but no word really describes it. It is simply outside the power of language to reduce it into explanations, into theories, into philosophies. It is simply beyond... but mind rejoices in its transcendence.

That's what my unique contribution is to you. With absolute humbleness I want to tell you that I am far ahead of even Gautam Buddha, for the simple reason that he is still fighting with the mind. I have loved my mind, and through love I have transcended it.

It is a totally new beginning. Naturally I have to be condemned; my people will be condemned. Many will come to me but will not be able to walk along with me even for a few steps, because soon they will find that their prejudices are preventing them from going with me.

Their prejudices are ancient, and naturally -- I can understand -- they cannot think that anybody can go beyond Gautam Buddha, just as the contemporaries of Gautam Buddha could not believe that he has gone

beyond the VEDAS and beyond the seers of the UPANISHADS, just as contemporaries of Lao Tzu and Chuang Tzu could not believe that they have gone far beyond Confucius.

And if just out of humbleness I don't say the truth, I will be committing a crime against truth. I don't care about such humbleness; I want exactly what is the case to be explained to you.

My approach towards meditation is absolutely new, absolutely fresh, because it depends on love -- not on fight, not on war. Mahavira I have left twenty-five centuries behind. His name was not Mahavira -- *mahavira* means `the great warrior'. His name was Vardhamana, but people changed his name because he *was* a great warrior. A warrior against whom? -- against his body, against his mind. And I don't think that anybody who is against his body and against his mind is capable of reaching the beyond.

Only love is the path.

Sagarpriya, make your mind as beautiful as possible. Decorate it with flowers. I am really very sad when I see that people don't know THE BOOK OF MIRDAD, that they have never looked into the absurd stories of Chuang Tzu, that they have never bothered to understand the absolutely irrational stories of Zen.

I cannot conceive of how you can live beautifully if you don't know Dostoevsky's books... BROTHERS KARAMAZOV to me is more important than any BIBLE. It has such great insights, that THE BIBLE should not be counted at all, even for comparison. But THE BIBLE will be read -- and who is going to bother about BROTHERS KARAMAZOV, in which Dostoevsky has poured his whole soul? or ANNA KARENINA by Leo Tolstoy, or FATHERS AND SONS by Turgenev, or OFFERING OF SONGS by Rabindranath?And these are only a few names; there are thousands who have reached the finest flowering of mind.

First let your mind be decorated. Only beyond this perfumed garden of the mind will you be able to go silently, without any fight; mind will be a help, not a hindrance. I have not found it to be a hindrance; hence I can say with absolute authority: it is not a hindrance. You just don't know how to use it.

It is beautiful, Sagarpriya, that when you come here you feel meditative. At least these few gaps, these few days, will slowly start becoming stronger, deeper. One day you will be gone and these moments will be with you even in the marketplace, and that will be a day of great rejoicing.

But it takes time. I have to say to people that it can happen instantly. Not that it is untrue -- it *can* happen instantly, but where to find the genius who can understand it instantly?

When I say it can happen instantly, people simply think, "This is impossible for us." If I say to them it can happen in a few lives' time, they feel, "That seems to be perfect," because that gives them the time to do all their stupid things meanwhile. It is a question of a few lives, so what is the hurry? First take care of your boyfriend, your girlfriend; first go to see all kinds of ruins in Rome, in Greece, in India; first do every foolish thing that is expected of you by the whole crowd. And as far as enlightenment is concerned it is not going to happen now, it will take many lives, so what is the hurry? You can go on postponing.

That's why people love all these religions which talk about many lives -- not because they understand the significance of it, but because they want to use that as an excuse.

It *can* happen this very moment, but it will not happen. The reason is not in its nature; the reason is you. It will not happen because you don't want it to happen right now.

Just think for a moment: if I were going to make you enlightened this very moment, you would start thinking, "But I have not asked my husband. What about my children? I have to get my daughter married. And I have just met my girlfriend, my god! and this is going to happen just now? he cannot wait? -- just let me finish my honeymoon." Thousands of thoughts will arise in your mind: "My god, I have started a new business, invested everything in it. If he had told me before, I would not have got involved in all this mess." Everybody, without exception....

I have told you the story of a great Ceylonese master who had millions of disciples, and who had been telling them for nearabout fifty years only one thing: Meditate. The day of his death came and he announced, "After seven days I am going to leave my body, so let all my disciples gather so that I can see them one time more, because I will not be coming back again."

So all the disciples gathered; it was a great gathering. And before dying, the old man said, "I have always told you to meditate, but you have not listened. I give you another chance. This time you have not to do anything. I am going to die, I can take you with me. Is anybody ready to come with me?"

Everybody looked at each other: "You have been long enough with him, *you* can go." People looked at each other, whispered, "What are you doing? All your children are married, everything is finished, nobody needs you...." But nobody was standing up.

He said, "Just stand up, and I will take you with me."

There was great silence and people were looking downwards -- how to face this old man? It is so embarrassing. But they were all unmoving, because he may misunderstand even the movement -- he may see that somebody is moving and say, "Get up!"

Finally one man raised his hand. He said, "First please understand this: I am not standing, I am just raising my hand to ask you a question."

The old man said, "Fifty years I have been answering your questions and still you are asking questions? And this time I am giving you the opportunity to come with me."

He said, "I'm sorry. Some day I will come. Just tell me the secret of how to come and find you."

He said, "What have I been telling you for fifty years?"

The man said, "Just one time more..."

It is possible in this very moment to drop all your prejudices, cleanse your mind. It simply needs absolute decisiveness, ultimate trust, and a love that knows no bounds.

But if it cannot happen this moment, I don't want anybody to become sad and fall into a state of despair. It can happen tomorrow. You can relax, there is no hurry. But please understand the process clearly: Love your body -- against all the religions. Love your mind, refine your mind -- against all the religions.

And I say to you that fight is not the way; love is the way. Love your body, love your mind, and that very love will create the energy, the atmosphere to transcend the mind, to create what I call meditation or the state of no-mind. It will come. It *has to* come. Nobody has to go from this temple empty-handed.

But you will have to understand one thing: that I don't represent any old tradition, I don't represent any old religion; I don't represent any Gautam Buddha or Mahavira or Mohammed or Jesus or Moses -- I simply represent myself.

And if you can love and trust a stranger who does not belong to any orthodox organization, then with me, meditation will be happening... and soon, without me also it will be happening. It will take a little time. It will take a little time because it needs to grow roots.

So, Sagarpriya, whenever you can find time, come. And don't be concerned with what happens outside; that is just rubbish. What happens here, count only that as your real life. The moments that you are with me will be with you even after your death, and the moments you are wasting in the world are simply gone down the drain.

But there is no need to be worried. If even a few moments of meditation start becoming seeds in you, start growing roots in you, the day is not very far away when you will have the first flowers of your consciousness growing within you.

And I understand you, Sagarpriya; I understand you and your trust and your love. Very few people have that much love and that much trust.

But drop all antagonism towards the mind. There is some streak of fighting with the mind, maybe unconscious -- mind is just a poor and beautiful thing....

Modern police departments are beginning to use computers to help fight crime. One night a man telephoned the police and said, "Police, come quick! There is a burglar downstairs and he is putting all our valuables in a sack."

The voice on the other end said, "Keep calm. Keep calm, sir, hang up the phone, stay where you are and a police car will be right over... right over... right over...."

A computer can go wrong any moment. And mind is nothing but a computer, but created with such perfection by nature. But you have not valued it at all.

The enormous computer took up all of the huge room, completely dwarfing the two tiny mathematicians standing before it. A sliver of paper had emerged from the computer and one mathematician, after studying it gravely, turned to the other and said, "Do you realize that it would take four hundred ordinary mathematicians two hundred and fifty years to make a mistake this big?"

There are many people in the world who are becoming interested in meditation, but ninety-nine percent are in the wrong hands, and if you say this it hurts them.

Just today I have received a letter. The letter says, "The other night you spoke of Goenka's Vipassana. You blamed Goenka for being a businessman and professionalist of Vipassana. Osho, I have experienced Vipassana here at the Poona ashram, and also Goenka's Dhammpeeth at Igatpuri. I think your comment is

wrong."

And this is from a man, Anand Piyoosh, who has just become a sannyasin two days ago. In another letter before this, he says, "Due to uncertainty and indecisiveness of mind I have taken sannyas after twelve years. Due to this inability of mine I have suffered much. How can I get freed from it permanently? -- Anand Piyoosh."

It took him twelve years to decide to take sannyas, and it took him only twelve hours to find that I am wrong in what I have said about Goenka -- no indecisiveness about this. And if Goenka was right, then what is the need of coming here? If Goenka can teach you meditation, then why are you wasting your time here, and my time and my people's time? And if you have such an understanding that you can simply call me wrong, then this is not the place for you.

What do you understand about meditation?

The difference between Goenka's meditation and the meditation that is happening here is immense, and for you it will take at least twelve lives to understand the difference!

Goenka is only a technician. I am not a technician. I have never followed anybody, I have simply searched on my own. It was difficult, it was dangerous, but I went on searching my path alone, finding my own ways to reach to my being.

Goenka is just a poor follower of a twenty-five hundred year old tradition of Gautam Buddha. In twenty-five hundred years -- carbon copies of carbon copies of carbon copies of carbon copies of carbon copies! Do you want to compare me with these carbon copies?

And if Goenka had understood meditation, he would have come here. His meditation would have shown him that something far higher than Gautam Buddha is in existence. Igatpuri is not far away from here... but the coward has no guts.

And if you are so clear about my statement being wrong, then you don't understand anything of what is happening here.

Here, all the meditations are just preparing the ground, just taking out the weeds, the grass roots, the wild growth, the stones -- just cleaning the garden for me to sow the seeds. The people who are teaching meditation here, different kinds of meditation, are just preparing the ground. I am the gardener.

Goenka can prepare the ground, but from where is he going to find the rosebushes? He does not have the experience: he is not enlightened or awakened even in the ancient sense of Gautam Buddha. Just go to him and ask -- has he the courage to say that he has the same consciousness as Gautam Buddha? And I say to you that I have left Gautam Buddha twenty-five centuries back.

My therapists, my people who are preparing meditations for you, are just doing the primary groundwork. They are just preparing the ground. The ultimate and final touch I have to give.

I have my own ways to sow the seeds in you: through my words, through my silences, through my eyes, through my gestures -- just through my silence, just through my presence; it has a living field of energy.

And unless you have a living awakened being amongst you, all your therapies and all your meditations are just futile exercises; they won't help much.

For Piyoosh I would like to say, Go back to Goenka. This is not the place for you. And you have to leave right now. I am tired of idiots of all kinds. For thirty years I have suffered from idiots and I have tolerated them, but now I have decided no idiot will be allowed here.

You took twelve years to decide to take sannyas; I don't need even twelve seconds to take it away. You are no more a sannyasin. Return your sannyas papers, and you perfectly know the door. Just get out this very night, and never come here again. Go to hell -- with anybody, Goenka, or find some other idiot. There are many in India.

I exist only for those who can understand me and who can be totally with me. A man who knows nothing about me, who just within twelve hours of his sannyas starts finding that what I am saying is wrong, certainly cannot be allowed to be here. A single rotten fish can destroy the whole lake. So you will be very compassionate to all these people by leaving this place forever.

And I am always surprised... if you have found Goenka to be right, then why are you here? When somebody finds something that is helping his growth, he remains there. And if you have found Goenka to be right and still you have not remained with him, how are you going to remain with me, whom you find wrong just within twelve hours?

No, don't waste time. I am not interested in collecting crowds and retarded people. Just go to Goenka and tell him everything that I have said. And if he has guts, bring him here, so I can show you that he knows nothing about meditation as far as experience is concerned, that he knows nothing at all of what

enlightenment is. All that he knows is a poor technique. But a technician is a totally different thing.

A technician can work with electricity, but that does not mean that he is Edison, that he has discovered electricity. Don't ask the poor technician about electricity -- don't ask any question about its intrinsic character; don't ask of what it consists -- he is not an Edison. But he can do perfectly well: you don't need Edison when one of your bulbs goes out; just any idiot can do that.

The same is the situation about meditation. There are technicians and there are realized people. Unless you find a realized being, all your efforts are in vain.

Three French youngsters, respectively six, seven and eight years old, were skipping along the street.

The six year old who was in front, looked in through an open window he was passing, stopped, and waved excitedly to the others: "Come, come quickly," he said. "A man and a woman are fighting in there."

The seven year old, coming up, looked in and said, "No, you fool, they are making love."

The eight year old came up, looked in and said, "Yes, and what a terrible technique."

... Feel this peace, absorb that silence. And as you absorb it, it becomes deeper... it starts touching your heart.

There is no movement, but you will feel a dance.

There is no word, but you will feel a song.

It is as if there is nobody, but a tremendous oneness... all personalities gone and only one consciousness, throbbing in synchronicity with each other.

Just to end up this beautiful moment.... I always like to leave you laughing, singing, dancing. This is just an indication that the day when I ultimately leave you, I would like you to sing, dance and celebrate.

In fact, no man in the whole of history would have received such a celebration when he dies as I am going to receive. A few have received celebration only from enemies, because when one dies, enemies celebrate. The friends mourn.

I am the only person... in my death my friends will celebrate, my enemies will celebrate. In my death they will come together in celebration. There has never been such a man before.

A black lady in New York received a phone call from the school that her little boy Leroy attended. The head teacher wanted to see her as soon as possible about her son's behavior.

"Your boy, Leroy," began the teacher, "is a disruptive influence."

"Just like his father," said the black lady.

"He steals from other children," continued the teacher.

"Just like his father," said the mother.

"He is always getting into fights," continued the teacher.

"Just like his father," replied the mother.

"He chases the little girls and makes them cry," said the teacher.

"Just like his father," said the black lady, "and, Lordy, am I glad I never married the man!"

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #14

Chapter title: A very delicate and complex affair

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BELOVED OSHO,
IS TAKING THE ROLE OF A THERAPIST DANGEROUS TO MY OWN SPIRITUAL GROWTH?
IS IT POSSIBLE TO HELP PEOPLE AND STILL LET MY OWN EGO DISSOLVE AT THE SAME TIME? I FEEL THAT A SUBTLE FIGHT GOES ON INSIDE ME BETWEEN ONE PART THAT IS CLEAR AND ANOTHER PART THAT WANTS NOTHING TO DO WITH CLARITY.
UNDER YOUR GUIDANCE I HAVE LEARNED NOT TO DOMINATE OTHERS WHEN I USE MY CAPACITY TO SEE, BUT AM I STILL DOMINATING MYSELF?

Sagarpriya, the role of a therapist is a very delicate and complex affair.

First, the therapist himself suffers from the same problems that he is trying to help others with. The therapist is only a technician. He can manage to pretend and to deceive himself that he is a master -- that is the greatest danger in being a therapist. But just a little understanding, and things won't be the same.

First, don't think in terms of helping others. That gives you the idea of being a savior, of being a master -- and from the back door the ego enters again. You become important, you are the center of the group, everybody is looking up to you.

Drop the idea of help. Instead of `help' use the word `sharing'. You share your insight, whatsoever you have. The participant is not someone who is inferior to you. The therapist and the therapee are both in the same boat; the therapist is just a little more knowledgeable. Be conscious of the fact that your knowledge is borrowed. Never for a moment forget that whatever you know is still not your experience, and this will help the people who are participating in your group.

Man is a very subtle mechanism. It works on both sides: the therapist starts becoming the master, and rather than helping he is destroying something in the participant, because the participant will also learn only the technique. There will not be a loving, sharing friendliness, an atmosphere of trust, but "You know more, I know less... By participating in a few therapy groups I will also know as much as you know."

The participants slowly, slowly start becoming therapists themselves, because there is no degree required -- at least in many countries. In a few countries they have started to outlaw all kinds of unaccepted therapies; only a man who has a university qualification in therapeutics, in psychoanalysis, in psychotherapy will be able to help people in therapy groups.

This is going to happen in almost every country of the world, because therapy has become a business, and people who are unqualified are dominating it. They know the technique, because technique they can learn; by participating in a few groups they know all the techniques, then they can make a concoction of their own. But there is no way of controlling....

But remember: the moment you play the role of a helper, the helped is never going to forgive you. You have hurt his pride, you have hurt his ego. That was not your intention... your intention was just to inflate your own ego, but this can happen only if you hurt other people's ego. You cannot inflate your ego without hurting others. Your bigger ego will need more space, and the others have to shrink their space and their personality to exist with you.

From the very beginning an authentic loving person... and I make it an absolutely necessary point that there is nothing more therapeutic than love. Technique can help, but the real miracle happens through love. Love the people who participate in therapy and be one amongst them, with no pretensions of being higher or holier.

Make it clear from the very beginning: "These are the techniques I have learned, and a little bit is my experience. I will give you the techniques, and I will share my experience. But you are not my disciples; you are just friends in need. I have some understanding, not much, but I can share it with you. Perhaps many of you have their own understanding coming from different areas, different directions. They can also share their experience and make the group richer."

In other words, what I am saying is a totally new concept of therapy. The therapist is only a coordinator.

He just tries to make the group more silent, serene; he keeps an eye that nothing goes wrong... more of a guardian than a master.

And you have also to make it clear: "I am also learning while I am trying to share my experience. When I am listening to you, it is not only your problems; they are my problems too. And when I am saying something, I am not only saying it, I am listening also."

Emphatically make it clear that you are nobody special. This has to be done in the beginning of the group, and this has to be carried on as the group goes deeper, exploring. You just remain an elder, who has gone a few steps ahead; otherwise you will not be able to help people. They will learn the technique and they will become therapists on their own. And there are enough fools -- five billion fools -- on the earth; they will find their own followers.

It is a human weakness that when people start looking up to you, you start thinking, "There must be something great in me if people are looking up to me." They are in trouble, they are suffering from human frailties. But you are also human, and to err is absolutely human. Without any condemnation, with great love, help them to open themselves -- and this is possible only if you open yourself.

I have come to know a strange fact: strangers tell each other things that they can never say to people they know. In a railway train you meet somebody; you don't know his name, you don't know where he is going, from where he is coming, and people start sharing. I have been traveling for twenty years non-stop in the whole country, watching a strange phenomenon: that people give their secrets to strangers, because the stranger is not going to exploit it. Just the next station comes, and the stranger is gone; perhaps you may never see him again. And he is not concerned to destroy your reputation or anything.

On the contrary, sharing your secrets, your weaknesses, your vulnerabilities makes others more confident and more loving and more trusting in you. Your trust provokes their trust in you, and when they see you are so innocent and so open and available, they start opening up: it is a chain reaction.

But if you become a master... a few idiot therapists from this commune have become masters. They know nothing about their own being, they know nothing about any mystery of existence; all that they know is a certain mind game. That mind game *can* be of help, if ultimately you are under the guidance of a man who has arrived. A little clarity, a little less confusion a therapy group certainly can create.

But a therapy group is not the end.

It is only the beginning.

It is a preparation for meditation, just as meditation is a preparation for enlightenment.

If you understand things in their simple arithmetic, you will not find it difficult -- and you will enjoy the group more, because the group will be able to go deeper with you. You will not be only a teacher in the group; you will be also a learner.

Kahlil Gibran's prophet Al-Mustafa has a beautiful statement. When somebody asks, "Tell us something about learning..." he says, "Because you have asked I will speak. But remember -- I am speaking and I am also listening with you."

I am here on the podium and I am also sitting amongst you. I am not in any way special. That brings people close. Any bragging of speciality creates distance, any ego fulfillment destroys the atmosphere of love. And I repeat again: There is no therapy which is greater than love.

Love the people who have become participants in your group. Love them as they are, not as they should be. They have suffered their whole life from all kinds of religious, political, social, theological, philosophical leaders who would love them if they follow, who would love them if they become just images according to *their* idea. They will love you only when they have killed you completely, demolished you and put you together according to their idea.

All the religions have done that to humanity.

Nobody is left undamaged.

And these people have been thinking that they are helping, consciously. They were giving you ideals, ideologies, principles, commandments with the certain fixed attitude that they want to help you; otherwise you will go astray. They cannot trust your freedom and they cannot respect your dignity; they have reduced you so badly -- and nobody even objects.

When Jesus told people, "You are the sheep and I am the shepherd..." certainly those people must have been sheep, because not a single one stood up and said to Jesus, "This is too much! You are putting yourself on such a high pedestal, and you are calling us sheep; you are degrading us even from human beings."

And Jesus said, "I am the savior, I will save the whole humanity. The only condition is that they should believe in me." But that condition destroys all that is beautiful in you, all that is your right to grow into a

beautiful unique being.

I have had suspicions always that Jesus was not saying any revolutionary things, neither was he in revolt against Judaism. But the problem has haunted me: Then why was he crucified? His whole emphasis without exception was, "I am a Jewish prophet, son of a Jewish God" -- a prophet, a messiah for which the Jews have been waiting. Their scriptures were telling them: Soon the messiah will come, the last messiah who will save you all. And on your part only a very small thing has to be done: just believe in him.

My suspicions why Jesus was crucified are not just suspicions; they have enough evidence and proof and argument behind them. Socrates was certainly poisoned for his revolutionary thoughts, for his lifestyle which the Greeks could not allow him. Certainly his influence over the Greek youth was immense, and the older generation was absolutely afraid: soon they will be gone and the whole country will be under the influence of a man who is against tradition, who is against God, who is against heaven and hell and all other nonsense, who insists only on one thing: truth. And that truth is within you, not in the scriptures, not in any savior, not in any messenger.

Socrates was certainly poisoned by the society because he was a tremendous revolutionary -- a man in revolt. Of course, whatever he was saying was for the benefit of the whole of humanity, but it went against the past. Anything that is going to enhance your future, make it richer, more beautiful, more humane, is bound to be against the past. The past is barbarous, ugly, condemnable. But Jesus was not doing any such thing. Why was he crucified? He was fully in agreement with the old past, he accepted all that Judaism proposed as fundamentals.

My understanding is: Jesus was crucified because people finally became fed up hearing that they are just sheep and he is the shepherd. He hurt so many people's egos, he destroyed so many people's self-respect, a certain dignity of being human beings. That was the reason of Jesus' crucifixion; otherwise he was utterly innocent. He had not committed any visible crime.

But this crime is far more murderous, although it is invisible, it does not appear on the surface, you cannot catch hold of it. But you can understand: you cannot forgive anybody who pretends to be higher than you, holier than you. He is the only begotten son of God and you are all orphans? -- bastards? What are you? If God is the father of all, then who is this man who pretends to be the only begotten son? The emphasis is on *only*; he takes away the whole humanity's right to nourish his own ego.

Otherwise whatever he was saying and doing would have been ignored. There was nothing special in it. He was simply repeating the old prophets of the Jews; he was quoting old prophets of the Jews -- and not even correctly, because he was not educated and he could not read. He had never been under a rabbi -- and the Jews had a long tradition of thousands of years of learning. They had a great university in Jerusalem, where people devoted their whole lives to studying. They were very rich as far as knowledgeability is concerned.

Jesus was not a man of knowledge, and certainly he was not a man of experience either, because a man of experience will not talk such nonsense as, "I am the only begotten son of God." God is simply a hypothesis, and I have never heard that hypotheses produce children. Only Indians do that, not hypotheses; hypotheses are absolutely barren.

The idea that somebody else has to save you, hurts you; he does not allow you even the freedom to save yourself. Jesus has to be understood very clearly: he is one of the men who is against all freedom for man. He talks sweetly, just like any salesman, but the intention is to take away your basic fundamental birthright of growing as an individual, unique -- not a carbon copy of somebody else, but just yourself.

He did not accept people as they are and insisted that they should be according to his teachings. He did not allow them even to doubt or argue; you cannot argue with the son of God -- what he says is truth. But it accumulated just in three years.... He was not a teacher in the world for more than three years. People could not tolerate him; it was becoming too insulting, too humiliating.

The reason for Jesus' crucifixion is not -- as Christians go on telling to the world -- that he was a great revolutionary. The reason is that he was one of the anti-humanitarians, and people crucified him as a revenge. It was becoming too heavy on their heads. Just an uneducated carpenter's son who has been cutting wood and dragging logs to his father's shop, suddenly becomes the savior... and savior of each and everyone with his simple cheap condition -- that you believe in him.

He does not give you even the freedom to think, the freedom to meditate, the freedom to search, the freedom to seek... no freedom at all. He has created the greatest slavery in the world -- Christianity. Now half of the world is Christian, and the responsibility for all these slaves -- Catholics or Protestants, it does not matter... he is responsible. But his slavery is very subtle and very psychological.

Now the reality is that he could not save himself, and he pretended to save the whole humanity. And when asked before his death, "How long will it take for you to come back and save humanity?" he said, "Don't be worried, I am coming soon." Two thousand years have passed. I don't think... I can also stretch `soon', but not that much! Two thousand years is just such an exaggeration.

And still there is no sign.... We don't see where there is a Virgin Mary; at least before he comes, a Virgin Mary should appear. The carpenter Joseph should appear; he should get married to Virgin Mary, and before he can consummate his marriage, the Holy Ghost should appear: it is a simple case of the rape of a virgin girl. Then with all these difficulties will come Jesus Christ -- and how can he save you?

I am reminded of one statement of a great doctor who is my friend. I don't know whether he is still alive or not, I have not heard anything about him for these last six years. He was the most prominent doctor in the city where I lived before I moved to Bombay and then to Poona.

He said to me, "My whole life's experience is that the function of the physician is not the cure of the patient. The patient cures himself; the physician simply gives a loving atmosphere, promising. The physician simply gives the confidence and revives the longing to live longer. All his medicines are of secondary help." But if the person has lost the desire to live, his whole life's experience was that no medicine, nothing, helps.

The same is the situation for the therapist. The therapist is not the person who is going to cure people's psychological troubles. He can only create a loving atmosphere, in which they can open up their repressed, unconscious imaginations, repressions, hallucinations, desires, without any fear that they will be laughed at, with absolute certainty that all will feel compassion and love for them. The whole group should function as a therapeutic situation.

The therapist is only a coordinator. He brings psychologically sick or disturbed people together, and just watches that nothing goes wrong. And if he can support them with some idea, some insight, some observation, he should always make it clear that "This is only my knowledge, not my experience" -- unless you have the experience.

If you are sincere and truthful and honest and authentic, you will never fall into the trap of becoming a master, a savior -- which is very simple to fall in. The moment you become a master and a savior... and you are not -- you are not even helping those people, you are simply exploiting those people, their weaknesses, their troubles.

The whole psychoanalysis movement around the world is the most exploitative experiment that is going on. Nobody is helped; everybody is exploited tremendously. And nobody is helped because the psychoanalyst, psychotherapist.... Psychology has bifurcated in many branches, but they all do the same work: they reduce you into a patient and they are the physicians.

And the trouble is that they themselves are suffering from the same diseases. Each psychoanalyst goes to another psychoanalyst almost twice a year to be helped. It is a great conspiracy. Listening to all kinds of insanities, unless you are beyond mind and its problems, you are going to be insane yourself. You are going to start suffering from the same problems your patients are suffering from. Rather than making them cured, they are making you sick. But the responsibility is yours.

Bring love, openness, sincerity.... Before they start opening the doors of their heart -- they are keeping them tightly closed so that nobody knows their problems -- the first function of the psychotherapist is to open *his* heart and let them know that he is also as human as they are. He suffers from the same weaknesses, the same lust, the same desire for power, the same desire for money. He suffers from anguish and anxiety, suffers from the fear of death.

Open your heart totally.

That will help others to trust you -- that you are not a pretender. The days of saviors and prophets and messengers and tirthankaras and avataras are completely gone. None of them will be acceptable today. And this time, if any of them reappears, people are not even going to stone him to death. People are just going to make fun of him. People are simply going to tell him, "You are stupid. The very idea that you can save the whole humanity is mad. First save yourself, and we will see your light and we will see your grandeur and we will see your splendor."

And trust comes on its own accord.

It is not to be asked.

It comes just like a fresh breeze from the mountains, a tidal wave from the oceans. You have to do nothing for it. You have just to be available at the right time, in the right place.

Nobody can save you except yourself.

I say unto you: be a savior unto yourself.

But help is possible, with a condition: that it comes with love, that it comes with the gratitude that "you trusted me and opened your heart."

The function of a therapist, Sagarpriya is certainly very complex -- and idiots are doing it! The situation is almost as if butchers are doing surgery; they know how to cut, but that does not mean they can become brain surgeons. They can kill buffaloes and cows and all kinds of animals, but their function is in the service of death. The therapist is in the service of life. He has to create life-affirmative values by living them himself, by going to the silences of his heart.

The deeper you are within yourself, the deeper you can reach into the heart of the other. It is exactly the same... because your heart or the other's heart are not very different things. If you understand *your* being, you understand everybody's being. And then you understand you have also been foolish, you have also been ignorant, you have also fallen many times, you have also committed crimes against yourself and against others, and if other people are still doing it there is no need of condemnation. They have to be made aware and left to themselves; you are not to mold them in a certain framework.

Then it is a joy to be a therapist, because you come to know the interiority of human beings -- which is one of the most secret hiding places of life. And by knowing others you know yourself more. It is a vicious circle; there is no other word -- otherwise I will not use the word `vicious'.

Allow me to coin a word: it is a virtuous circle. You open to your patients, participants, and they open themselves to you. That helps you to open more, and that helps them to open more. Soon there is no therapist and there is no patient, but simply a loving group helping each other.

Unless the therapist is lost in the group, he is not a successful therapist. That's my criterion.

Sagarpriya, you are saying, "Under your guidance I have learned not to dominate others when I use my capacity to see, but am I still dominating myself?" They are not two things. Domination is domination, whether you dominate others or you dominate yourself. If you are dominating yourself, then in some subtle way you will dominate others too. How can it be otherwise?

The first domination that you have to drop is not over others... because it is not certain that they will accept your domination. The first domination you have to drop is over yourself. Why become yourself a prisoner, with great effort create a prison around yourself, and then carry it wherever you go?

First learn the utter joy of freedom, of a bird on the wing in the vast sky. Your very freedom will become a transforming force for others.

Domination is so ugly.

Leave it to the politicians, who don't have any sense of shame at all. They live in the gutters and they think they are living in palaces. Their whole life is a life in the gutters -- they will live there and they will die there. They are prime ministers, they are presidents, they are kings, they are queens....

One of the most significant Egyptian poets was asked once, "How many kings are there in the world?" At that time... he said, "There are only five kings. One is in England, and four are in playing cards." Now it can be changed: there are five queens, one in England and four in playing cards.... But they don't have anything more. They are just trying to achieve more and more power simply to fill their inside which they feel is empty.

Looking from the outside, the inside is empty.

Looking from the inside, the whole world is empty.

Only your inside is overflowing, but the things that are overflowing are invisible: the fragrance of your being, the love, the blissfulness, the ecstasy, the silence, the compassion -- nothing can be seen with eyes. That's why if you look from the outside it seems everything is empty. And then a great urge arises... how to fill it? -- with money, with power, with prestige, by becoming a president or prime minister... do something and fill it! One cannot live with an emptiness inside, a hollowness inside.

But these people have not gone inside; they have looked from outside. And this is the problem: from the outside you can only see objects, and love is not an object, bliss is not an object, enlightenment is not an object, understanding is not an object, wisdom is not an object. All that is great in human existence and life is subjective, not objective. But from the outside you can see only objects.

That gives a tremendous urgency to fill your hollow inside with any rubbish. There are people who are filling it with borrowed knowledge; there are people who are filling it with self-imposed torture -- they become saints. There are people who are beggars to become the prime minister, to become the president. Everywhere the hollow people are in tremendous need to dominate others. That gives them the feeling that they are not hollow.

A sannyasin begins by enquiring into his subjectivity, from within, and he becomes aware of tremendous treasures, inexhaustible treasures. Only then do you stop dominating yourself, and you stop dominating others. There is no need at all. From that moment your whole effort is to make everybody aware of his individuality, of his freedom, of his immense, inexhaustible sources of bliss, contentment, peace.

To me, if therapy prepares the ground for meditation, therapy is going right... ground for the patients and ground for the therapist, both. Therapy should turn at a certain point into meditation. Meditation turns at a certain point into enlightenment. And to have such tremendous potential and just remain a beggar...

I feel so sad sometimes when I think of others. They are not beggars, but they are behaving like beggars, and they are not ready to drop their begging -- because they are afraid that is all they have got. And unless they drop their begging, they will never know that they are emperors and their empire is of the within.

Sagarpriya, if you have stopped dominating people but you are suspicious that perhaps you have started dominating yourself, then nothing has changed. You misunderstood the whole message.

Becky and Solly Feigenbaum are in bed. "Listen, Becky," says Solly, "do me a favor and close the window, it is cold outside."

"And if I close the window, will it be warm outside?" Becky asked.

Try to understand me correctly.

Little David, who was six years old, was beginning to ask embarrassing questions that his Mom and Dad could not get themselves to explain. So they asked their older boy, Martin, to explain to him about the birds and the bees.

That night in bed Martin gave David his first lesson. "Look, David, do you know what it is that Mom and Dad do at night in bed?"

"Sure, I do," said David.

"Well," said Martin, "it is just the same with the birds and the bees."

It is human to err, to misunderstand. But Sagarpriya is an intelligent woman and can manage the new idea of therapy. She can become a pioneer therapist. But there are so many idiots all around: you just start any stupid thing and you will find followers are coming.

Just a week before in Rajasthan an eighteen-year-old girl became a widow -- perhaps she may have been married six months before, or a year before -- and she jumped into the funeral pyre to perform the ancient Hindu ritual of being a *sati*. The word *sati* is beautiful; it means `one who can die for truth'. It comes from *sat*, and *sat* means truth. The connotation is that she loved the man so much that the man has become her god; without that man life is meaningless. But it is really committing suicide openly.

It is against the Indian constitution, it is against Indian law. But millions of people are going there, and already a big village has become established. Tens upon tens are coming to worship, because the woman has done a great spiritual act. And rather than creating some legal action against the family, the government is making arrangements for the millions of people that are pouring in. Shops have opened, restaurants have opened, hotels have opened, caravanserais have opened. Soon it will become a big city, a memorial city, because an uneducated, highly conditioned young girl committed suicide, following ideals which are simply stupid.

There is no spirituality in it. If there was spirituality in it, then why in ten thousand years has not one single man jumped into the funeral pyre of his wife? And these men are writing in the scriptures that this ritual is a great spiritual act -- but only for women?

It is not a spiritual act. It is a very cunning strategy to dominate. The man watches his wife continuously, keeps her a slave while he is alive. He is afraid... when he is dead, who knows? -- the wife may fall in love with somebody and he will not be able to do anything. It is better to create an ideology so that the wife also jumps in the funeral pyre; then that fool feels immensely contented because now there is no fear.

And I am surprised... newspapers report it, the government officials are making arrangements, and nobody is bothered that it is illegal, it is unconstitutional, it is illogical. It is male chauvinist ideology. It is a domination beyond conception. You even want to dominate when you are dead! But misunderstanding goes on and on....

A little girl was in the park crying when an old gentleman asked her why.

She said, "I want one of those things like my brother's got, that sticks out, then lays down and then sticks out again."
The old gentleman began to cry too.

One night a man is stopped on a dark street by a ragged looking figure, clutching something in his hand. "Please sir," the figure mumbled, "please spare a few dollars for a poor man who has lost his job, his wife, his home, everything." Then lifting his hand he added, "And all I have got left is this gun."

Sagarpriya, try to understand yourself as deeply as possible. Therapy comes second. And unless you have refined your being through meditation and silences... I am not saying, stop the work; I am saying, transform its quality. Make it real work. Open your heart, tell them your weaknesses, tell them your problems, ask their advice -- can they help you? And once the participants understand that the therapist is not an egoist, they will come with absolute humbleness, opening their hearts. Then you can help them.

But always and always remember: therapy in itself is incomplete. Even the perfect therapy is just the first step. Without the second step it is meaningless.

So leave the patients on the point from where they start moving towards meditation. Your therapy is complete only when your patients start enquiring about meditation. Create a great longing in their hearts for meditation, and tell them that meditation too is only a step -- the second step. In itself that too is not enough, unless it leads you to enlightenment; that is the culmination of the whole effort. And I trust in you, that you are capable of it.

A Jew from Odessa was sitting in the same compartment as a Czarist Russian officer who had a pig with him. To annoy the Jew, the officer kept calling the pig Moishe. "Moishe! Keep still! Moishe! Come here! Moishe! Go there!"

This went on all the way to Kiev. Eventually the Jew got fed up and said, "You know, Captain, it is a great shame your pig has a Jewish name."
"Now why is that, Jew?" smirked the officer.

"Well, otherwise it could have become an officer in the Czar's army."

There is a limit to everything!

Make it a point that the limit of therapy is where meditation begins, and the limit of meditation is where enlightenment begins. Of course, enlightenment is not a step to anything: You simply disappear into the universal consciousness, you become just a dewdrop slipping from the lotus leaf into the ocean. But it is the greatest experience.... It makes life finally meaningful, significant. It allows you to become part of the universe from which your ego has separated you. And it is so easy, as easy as this silence....

Nobody can think that there are thousands of people sitting here....

You just have to move in the right direction. A sense of right direction, and everything can become a steppingstone towards higher states of consciousness. I have been using everything, but the direction is the same. I have used many kinds of meditations. On the periphery they look different. There are one hundred and twelve methods of meditation. They look very different from each other, and you may think, "How can all these different methods lead to meditation?"

But they lead... Just as a thread running through a garland of flowers is not seen, you see only the flowers, those one hundred and twelve flowers have a running thread: that thread is witnessing, watching, observation, awareness.

So help the patients as much as you can to understand their problems, but make them clear that even if these problems are solved, *you* are the same person. Tomorrow you will start creating the same problems again -- perhaps in a different way, with a different color.

So your therapy should become nothing but an opening for meditation. Then your therapy has a tremendous value. Otherwise it is just a mind game.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #15
Chapter title: Man is born to celebrate

13 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
I AM VERY OUTRAGED THAT PEOPLE ARE GOSSIPING ABOUT ME.

Devageet, you need not be worried about the gossip. The difference between gospels and gossip is whether you are telling it or hearing it; it is not much... and whatever is gossip today will become gospel tomorrow.

Just thinking about your question, I remembered a report that has come to me today about a man I have always respected. He is a great scientific mind, a genius; he has worked his whole life with a total energy and intelligence. His name is John Lilly.

Just today in a press interview it was asked of him -- he is seventy-five years old -- he was asked that if he finds himself on a small island, nobody else is there, and for miles and miles there is no sign of human life, what he would like to have with him. And he said, "I would like the five most sexy women of the world." At the age of seventy-five...! This man must be crazy.

So if people are gossiping about you, that you have become old, don't be worried about it. Gossip has a way of functioning of its own....

... Where all men think alike, no one thinks very much.

Gossip does not need thinking. It is a very strange fact that nobody ever doubts gossip; even the very skeptical minds simply believe in gossip. People have to be forced for centuries to believe in the gospel, but gossip... people are just waiting to hear something, something juicy. And you should be proud that you have become almost a hero; everybody is deep down jealous of you. Your old age is going to go down in history. It will be remembered for ages to come that "Once upon a time, Devageet became old -- and not only once, but twice within two days!"

Here is a commune of absolutely free people. The only difficulty is:

... When people are free to do as they please, they usually imitate each other.

Please, Devageet, don't feel in the gutter. Everyone is in the gutter. At least you are looking at the stars -- that's what is making people think you are becoming old, because only old people stare at the stars. At the age of seventy-five, John Lilly, a man of tremendous intelligence, is still in the gutter -- not looking at the stars.

Devageet, it is creditable that you have become old earlier than you should have; you have done a fast race from young age into old age. This is what I call a "quantum leap." And remember:

... Those who try to serve both God and women soon discover there is no God.

And about your outrageousness... I am also outrageous, because the principle is:

... Whenever in doubt, be outrageous.

What else can you do?

Perhaps the gossip is right. I hope it is right! -- because to me, it is very creditable to become old so

soon. It is the beginning of wisdom. I am waiting for the day when people start talking about you, saying that you have become ancient. Old age is nothing compared to being ancient.

... Truth is stranger than fiction, and also harder to make up.

So naturally people make up gossips; it is easier -- very easy!

Bernard Shaw used to say, "I don't know if there are men on the moon, but if there are they must be using this earth as their lunatic asylum." And I agree with that old man, George Bernard Shaw. He was, in this century, one of the men who had tremendous insight into human foolishness.

Once when he was in America for the first and last time -- because he never went again... When the federal judge told me that I cannot enter America for five years, I said, "Why bother about years? I am not going back ever! One time is enough." And that's what happened with George Bernard Shaw.

He went once on invitation to America. In the first meeting he was addressing the people who had invited him -- very well known people, respectable people, rich people -- and he said, "Looking at you I can almost take it for granted that fifty percent of the people in America are idiots." Of course the whole gathering was outraged: "We are here to welcome you, we have invited you, you are our guest -- this is not the way to start!" There was silence, but great anger in people's eyes. Bernard Shaw said, "Forgive me, I just said the opposite of what I was going to say."

People relaxed. He said, "I was going to say that fifty percent of people in America are very intelligent, but now I have to change my statement. That was my first impression. And this is my last impression, it is final: one hundred percent of the people are idiots."

Bernard Shaw had a certain insight into our so-called sane humanity. He was not right only about America, he was right about the whole earth: it is a mental asylum.

But still... a few sutras will be good, either for now or tomorrow when you will be getting older again. Now it is very difficult to say when you will be young and when you will be old. It is going to be up and down, up and down... That's what some sannyasin was complaining about: "Whoever I meet and I ask how things are, they say `up and down'... everybody says the same thing: up and down!" But nobody is going up and down so much as Devageet.

... Old age is when a girl gets on your nerves rather than on your lap.

Just so you can figure out where you are:

... Middle age is when you can feel bad in the morning without having fun the night before.

... Intuition is what enables a woman to put two and two together and come up with an answer that suits her.

So beware of women's intuition -- particularly in old age!

... A really old man is a man who tries never to stand between a dog and a lamppost.

I am just giving you some hints. If you start behaving like that, you are old!

... An old man is a man who knows tomorrow why the things he said yesterday did not happen today.

His wisdom is as bogus, as hollow as his old age is.

Just to encourage you, Devageet... you are in the dumps:

... The man with a new idea is a crank until the idea succeeds.

Don't be worried! You have got a new idea that you are old. You will be thought a crank until you really succeed to be an old man. Then all this gossip will disappear.

I don't think you are *that* old, but I certainly think that you are old enough... But still you will see the time, if pollution continues, when walking on water will no longer be a miracle; anybody will be able to do it. And if you can see this happening, this miracle of everybody walking on water, what more do you want? Old age or young age, you have seen the last miracle on the earth.

But I hope that people will go on gossiping about you. They are finding... they are almost researching about you!

Devageet's old Jewish mama... I never knew that he is a Jew! People are really doing an in-depth search.... Devageet's old Jewish mama met an old friend who she had not seen for years. "And how is your son getting on?" asked the friend.

"Oy veh," said his mama, "don't ask. He has grown his hair down to his shoulders, he never shaves from one year to the next, he left the university and all day long he is doing nothing but transdental medication."

"Ah well," said her friend, "what is the use of worrying? Transdental medication is fine. It is better than sitting around all day doing nothing."

And here is a question from Devageet:

BELOVED OSHO,
WHEN YOUR CHEEKS GROW ROUND WITH LAUGHTER AND YOUR EYES ARE BRIGHT WITH MISCHIEF, MY HEART TRIES TO BURST FREE FROM THIS POOR CHEST. I USED TO WONDER AT THE AMAZING ACCURACY OF YOUR ANSWERS, TREMBLING LIKE A VIRGIN AS YOUR SEEDS FELL INTO MY WAITING HEART. NOW I TREMBLE EVEN MORE AWAITING YOUR QUESTIONS TOO. SITTING SILENTLY, THE JOKE COMES AND MY NOODLE VAPORIZES ALL BY ITSELF.

Devageet, this is the sign that you are passing old age and entering into ancient age. You have even forgotten poor Basho's haiku. You are saying, "Sitting silently, the joke comes and my noodle vaporizes all by itself."

If Basho hears it, he will hit you so hard that neither you nor the noodle will be ever able to rise again. You are not supposed, just in old age, to forget the haiku, one of the most famous and one of the most beautiful things ever uttered. In ancient age it is of course okay, because one goes senile.

Basho's haiku... I have to remind you again, because it is the very foundation of all meditation:
Sitting silently, doing nothing
The spring comes
And the grass grows by itself.

As far as I know, Basho may have never heard about the word `noodle'. These strange things are brought here by Sarjano. He is feeding people noodles, spaghetti and all kinds of creepy things.... Avoid that fellow! God never made -- as far as I know, in any description in the whole BIBLE -- noodles, spaghetti, pizza. It is absolutely the devil's invention.

Just come back down to where you really are; don't believe this gossip. And if the gossip continues, I will manage to bring you down again and again.

A beautiful woman and a young man both went for the same lion tamer's job at the zoo. The manager said he would give them both a chance, and told the girl to go into the cage first.

The girl, wearing a long fur coat, did so. A huge lion immediately started to charge at her. Suddenly, she opened her fur coat and stood there completely naked. The lion stopped dead, spun around, and went meekly back into the corner.

The manager was amazed. He turned to the young man and said, "Well friend, do you think you can do better than that?"

"I would like to try," the young man replied. "Just get that crazy lion out of there first."

BELOVED MASTER,
THIS MAY BE THE MOST IMPORTANT, THE MOST FUNDAMENTAL QUESTION OF MY WHOLE LIFE. MY LONGING FOR FREEDOM IS SO DEEP, SO STRONG, MORE THAN ANYTHING ELSE I KNOW. IN FACT MY WHOLE LIFE ENERGY IS GIVEN TO THIS MATTER. BUT SOMEHOW I'M NOT CLEAR IN IT. DO I HAVE TO DO SOMETHING FOR FREEDOM? IS MY LONGING FOR FREEDOM JUST A MIND GAME? PLEASE, BELOVED OSHO, TELL ME WHAT FREEDOM IS.

Antar Dharmesh, it is certainly the most important and the most fundamental question one can ever ask. I have been talking to you about freedom continuously -- from every possible angle, every possible implication.... It seems you are hearing me but not listening to me.

You are saying, "My longing for freedom is so deep, so strong, more than anything else I know..." and I have been telling you, there are things which you cannot desire, which you cannot make an object of your longing.

Freedom is your intrinsic nature -- *svabhav*. It is your very nature; you don't have to attain it. You don't have to make any effort for it. You don't need even to desire or long for it -- it is already there.

You are born free, but you are living in chains. Those chains you have accepted, and you have accepted them very willingly, very joyously, because those chains are made of gold. Those chains are made of power, prestige, respectability; they are covered with beautiful flowers. So not only have you accepted them, you

go on desiring more and more because you think they are ornaments. You think they are the very aim of your life, the very meaning and significance.

This is the trouble: freedom is not a problem such that you have to achieve it; the problem is how to get rid of the chains. And the first thing you have to encounter is to recognize chains as chains not as ornaments, a prison as a prison not as a home, a marriage as a bondage and not love. And there are a thousand and one chains all around you.

You are dragging them; your life has become a drag, a burden, somehow hoping to reach to the graveyard. Each moment seems to be so long, one wants relief and rest. And it seems in this world you can find relief and rest only in the grave -- anywhere else you will find yourself again in the chains, in the prisons. The names will be different, the shape of the chains may be different, the forms may be different, almost opposite to what you used to have.... A Christian becomes a Hindu, a Hindu becomes a Christian; they only change jails -- nothing changes, no transformation in being and no freedom of the soul. They have only changed old chains for new chains.

And remember: new chains are more dangerous than the old, because the old can be broken more easily than the new. The new are more sophisticated, more technologically perfect. The old were not so perfect, they had loopholes; you could have easily slipped out of them. But the new, the imprisoners who are your parasites, have closed all possibilities, all windows, all doors. Even the small cracks from where you can see the open sky... everything seems to be absolutely closed. And you go on suffering.

It is so strange to think that man, who is born to celebrate, lives only to suffer. Even trees are more fortunate, wild animals are more blissful, birds in the sky are more ecstatic. Only man goes on dragging his heavy chains, and every day the load goes on becoming more and more heavy.

Freedom is not the problem at all.

Don't ask how to attain freedom; that will give you a wrong direction. You will start thinking what efforts to make for freedom -- you are asking from a wrong direction. Ask how we have lost our freedom. You were born free -- then how did you become a slave? You were born just as a human being -- then how did you become a Mohammedan or a Hindu or a Christian?

One of the most important novelists of America has asked me a question: "Osho, what do you think about the Jewish and Arab conflict in the Middle East? What is the solution, and what are the implications for the future?"

I had to write to him saying, "Before I can specifically answer your question, I would like to give you my bird's-eye view of the whole human situation, because what is happening in Israel between Jews and Arabs is nothing new. It is happening all over the world, in different names -- between Hindus and Mohammedans, between Christians and Jews... just the names are different, but the same violence, the same murder, the same suffering. And people are *clinging* to their suffering...."

So I told him a few significant points. First: as long as there is a God, man cannot be at peace. It is God who is dividing man. He is the ultimate enemy of humanity; otherwise what is the difference between a Hindu and a Mohammedan and a Christian and a Jew? -- just their idea of God. And that idea is nothing but an idea, just an empty hypothesis.

There is no God anywhere; there is no evidence anywhere, there is no proof. And if somebody says he has seen God, he is simply a madman. He is deluded; he has been hallucinating and he needs psychiatric treatment. If we had treated our saints through psychiatry, humanity would have been in a peaceful state.

Now God is your greatest chain. Are you ready to throw it away?

Your holy scriptures are dividing you, because every scripture demands that it be the *only* holy scripture. That necessarily creates conflict: Hindus cannot believe that THE BIBLE is holy... great competition. The VEDAS are holy because they are the ancientmost scripture in the world; God himself wrote them. It is so stupid to talk this way.

I have talked with learned Hindu scholars and asked them, "Have you ever thought about your VEDAS, which you claim that God has written? Just look at the content... the very content shows that it cannot be written by God; there is an intrinsic impossibility." And I was surprised -- great scholars like Omkarnath Maharaj, who was thought to be the authority on the VEDAS, were shocked by my question. He said, "I have never thought about it."

I said, "You are the greatest authority. Open the VEDAS anywhere, at any page. I don't insist on a certain page -- open it at random and read the content. The content will give you the proof that it cannot be written by God."

He had a copy of RIG VEDA by his side. He opened it at random, and what was the content? He was so

shocked. The content was: "A brahmin is praying to God..." Now, how can God write it? -- "A brahmin is praying to God, saying, `I pray so much, but you don't listen; there is a limitation to patience. This year you have proved it: just let your clouds rain on my fields, and not on the fields of my enemies.'" This kind of rubbish is written by God? It is intrinsically an absolute proof that some stupid brahmin is writing it.

But even after that he continued. After two years I saw him again. I said, "You have not stopped."

He said, "To encounter you... I feel such a deep fear in me."

I said, "Why should you be afraid? Just because you have been preaching nonsense..."

THE BIBLE is full of pornography, five hundred pages of pornography. And when I said it, immediately ten Christian associations forced the magistrate of Kanpur to issue an unbailable arrest warrant. I have my people everywhere to fight for me; they immediately took a stay order from the Allahabad high court. It is absolute nonsense; the judge should first see THE BIBLE -- and I am ready to point out the exact five hundred pages which are pornographic.

But strangely, Christians and Jews both go on calling the Old Testament a holy scripture, written by God. It seems... is God just a pornographic writer, just on the board of editors of PLAYBOY?

These are the problems. Every prophet, every messiah, every avatara, every *tirthankara* is claiming that only he is the right one. You think only ordinary people are competing with each other? -- that is not true. Your so-called great men are so ugly in their competition, you cannot believe it.

In the times of Mahavira, twenty-five centuries ago... Mahavira and Buddha were both contemporaries, and there were six others; eight people were contending that they were the twenty-fourth tirthankara of Jainism. Even Gautam Buddha was one of the candidates. And because Mahavira proved to be more orthodox, more in tune with the Jaina ideology of self-torture and masochism, he won the battle. Even Buddha lost the election. Frustrated because he lost the election and Mahavira was accepted as the twenty-fourth tirthankara, he started a new religion.

If you look without prejudice, you cannot believe it -- why are there so many wars, why is there so much lunacy, why is there so much insanity? Even your great peaks, your highest suns behave like children.

Jesus goes on declaring that he is the only son of God. Naturally, he cannot accept Gautam Buddha or Confucius or Lao Tzu or Basho or Bodhidharma -- not even as cousins. The family is very closed, and a very strange family at that!There is no woman in the family. And in fact the woman is the very center of a family; without a woman you can have a house but not a home. Strange company: God the father, Jesus Christ the son, and a strange fellow -- nobody knows who he is, whether he is male or female -- the Holy Ghost. These three people go on dominating the whole world. This is their trinity.

For centuries intelligent Christians have been asking, "At least give one place to a woman," but such is the macho male mind that he will not allow it. Even the mother of Jesus is not allowed in the holy family. A woman cannot be accepted high on the ladder of hierarchy.

Christians cannot accept Mahavira or Buddha as people of real religious importance. These are the problems that have been dominating humanity for centuries. In particular in Israel the problem has become a very burning issue, because the whole of the Middle East is Mohammedan. But Mohammedanism is only fourteen hundred years old, Christianity is two thousand years old. So before Mohammed was born, Jews had already entered the Arabic world, and they had their own settlements. Then Christians came and they started making their own settlements....

The problem is this special rock, which is said to be the central piece of the great Jewish Temple of Solomon, which was destroyed by the anti-Jewish elements long ago. Only the rock which was the central piece remains; it is called the "Rock of the Dome."

Now, Jews claim that it is their holy place, because it is the site of their great temple. And Christians claim that this is the place where Jesus was crucified, so it is *their* holy place -- not Jewish but Christian. And then comes another contender, and in a very strange way...

Six hundred years after Jesus, Mohammed established a new religion -- because the Arabs had no religion of their own. They were a nomadic race, wanderers; they had no organized religion. Mohammed collected those Arabs under the name of Mohammedanism. He himself was an Arab, and naturally had great influence. For his whole life he was fighting -- war and war, not a single day of rest -- and on his sword was his message: "My message is peace." It was written on his sword!

George Bernard Shaw is not wrong: this world seems to be dominated by lunatics of all kinds. If peace is your message... and certainly he believed that peace was his message, but it had to follow his conditions: if the whole world becomes Mohammedan there will be peace. But how is it possible? He has named his religion... Mohammedanism is not the name given by him to his religion; the name that he has given is

Islam, and Islam simply means peace. A strange kind of peace! -- the prophet of peace fought his whole life, murdered and butchered.

And he left the ultimate problem behind him -- the story is really hilarious -- when he died. Many prophets, many saviors, many avataras, many tirthankaras, many buddhas have died before, but he found his own style. He died not in an ordinary way. In fact, he never died. He simply went to heaven alive -- and not alone, but sitting on his horse! And just as he was going towards heaven, sitting on his horse, just to take a little rest he descended on that rock. He could not find anywhere else to rest.

So now that rock has become the contention of three religions. Judaism claims it as theirs. Jews are ready to kill and die for it; millions of Jews have died for it. Christians have been sending crusades, having religious wars continually, to take possession of the Rock of the Dome. And the whole area is an ocean of Mohammedans, who claim that this is *their* holy rock because Mohammed stayed there to take some rest before he left finally, with his horse, towards heaven.

For these fourteen hundred years it has been war almost every day. And at the end of the first world war Britain and America, both Christian countries, played the most ugly game against the Jews.... Jews are one of the races which have suffered most. Of course, they have their part and their contribution in their suffering. They have suffered most because they were the first to claim, "We are the chosen people of God, and it is our basic right to rule over the world. Other human beings are inferior human beings."

Because this idea irritated everybody, without exception, Jews have been continually murdered, butchered. Adolf Hitler alone killed six million Jews, and it goes on.... But the ultimate meanness has been committed by America and England -- and even Jews could not understand the strategy.

After the second world war, the American and British forces were in control of Jerusalem, where the rock is, and the small country of Israel which had never before been in existence. For many centuries Mohammedans had lived there; it was part of the country of Palestine. But after the second world war, Jerusalem and Palestine were under the control of American and British forces, and America played the ugliest politics that you can conceive. It created, under an armed force, a new nation for the Jews. It called the new nation Israel, for the Jews.

It had not been in existence for many centuries. Once it had been a land for the Jews, in the days of Moses, then it was lost to Mohammedans for centuries. Christians had been trying to recover it but they could not, neither were the Jews successful -- they could not be! Only six percent of the land belonged to the Jews and ninety-four percent of the land belonged to the Mohammedans. How can you make Israel a sovereign nation? But under pressure of arms they managed to create a new land. It was great strategy, and perhaps nobody else has pointed it out....

I find myself standing alone in many situations; sometimes I think I should not unnecessarily bother about things when nobody is even thinking about them.

My understanding is that America and Britain conspired to create the Jewish state so that now Jews will be in trouble for eternity. This is a very sophisticated diplomacy. And the Jews were happy; they thought that America and England were helping them, that they were favorable to them, that they were giving them the homeland for which they had been hankering for centuries.

And America had killed two birds with one stone. In America, Jews are among the richest people, so they have great power over the American congress. They have a lobby of their own, and because politicians depend on contributions from rich people for their elections, they cannot avoid the Jews. They cannot ignore them; their presence is too important -- they have cash money. So this was a good chance to have their money contributed to American politicians.

The American politicians managed to create the state of Israel for the Jews, but the state was forcibly imposed on the Mohammedans. Now, they cannot tolerate it -- Mohammedans are very fascist, and this insult they cannot tolerate -- so there is continuous war.

Israel has to purchase war materials from America, and American Jews continuously have to send millions of dollars for the survival of Israel. In this way, America has destroyed more Jews than Adolf Hitler -- and has created not just a single-blow slaughter, but a continuous situation that will go on and on for centuries till not a single Jew is alive in Israel.

And any day the American politicians can pull out their support. They have done that in Taiwan. They were supporting Taiwan against China, and Taiwan depended absolutely on American support -- but for how long?

Taiwan is a small island. It was the private property of Chiang Kai-shek, who was the dictator before Mao and the communists took over China. The old name for Taiwan was Formosa; Chiang Kai-shek had

made it his holiday resort, a private property. And as the communists took over China, Chiang Kai-shek, with his family and friends, escaped to Taiwan and changed its name from Formosa. They created a new nation with the help of America -- Taiwan. America helped, and with billions of dollars and new factories, it became a nation.

But how long can you manage against mainland China, the biggest country in the world? Finally, you have to give up. America dropped Taiwan and joined hands with mainland China -- because that was China's condition: "Unless you stop supporting Taiwan, China is not going to support you." They needed China's support immensely -- because China and Russia together could become such a great force, it was a beautiful and necessary step for America to bring China towards them. But Taiwan was lost, and Taiwan is very angry.

But what can you do? Now China is making every effort to absorb Taiwan back into China, and Taiwan cannot fight, it has not the power. The same is going to happen to Israel, any day.

It has happened the same way in Iran: it was American support that kept the shah of Iran in power. He had no hold on the people; the people are fanatic Mohammedans under the control of Ayatollah Khomeini, but because of American support, American army bases... Ayatollah Khomeini was living in France and directing his people in Iran to be ready any moment, because how long can America support the shah? Sooner or later it becomes a burden.

One day it did become a burden. And the moment America left Iran to itself, the shah of Iran had to run away, because he knew that he could not survive. Ayatollah Khomeini returned to Iran with flags flying, and Iran is now in the hands of Ayatollah Khomeini and the Mohammedan priests. They have created in Israel a hell for the Jews, and with such beautiful tactics that even the greatest Jews like Martin Buber could not suspect it.

I am the one-person majority who wants to say to the world that this is cunning politics. America and England are not favorable to the Jews, and the proof for it is that the Vatican pope has not accepted Israel as a sovereign nation; they have not given their recognition. So on the one hand Christianity gives no recognition to the nation; on the other hand they created the nation in a place where they are surrounded from all sides by Mohammedans, and they will be killed and crushed.

Just for crucifying one man, Jesus, for two thousand years millions of innocent Jews have been crucified -- just as Jesus was innocent but killed by his contemporaries. Now these people, after two thousand years, have nothing to do with those people who crucified Jesus. But they are being tortured in Russia, they are being tortured in Germany; they have been tortured everywhere, wherever they have been. And now Israel is the ultimate strategy: they will keep being tortured for eternity until Israel disappears again.

So I have given my answer to Tom Robbins, because he is going to write a book and he wants my opinion. I know he must be surprised, because nobody has ever said this, that Israel is a strategy of Christian politics to destroy Jews -- not directly, but by creating a situation so that Mohammedans can do the job and Christians can keep their mask that they have been so helpful, even to the enemies. They have followed Jesus' philosophy: Love your enemies. They have been pouring money and help in the form of outdated arms -- armaments which are of no use, which have to be thrown out, either into the ocean, or in Israel.

And at the same time American Jews go on helping American politicians because they are helping Israel. So the American politicians exploit their money, they exploit their support.

Just by chance, yesterday when I dictated my letter to Tom Robbins, I received the message... We were fighting in the Supreme Court of Oregon to prove that our commune in Oregon had been destroyed absolutely illegally, and that the government had taken control of the land without any reason or rhyme. And we have won the case in the Supreme Court: the Supreme Court has specifically made it clear that the government has been absolutely illegal in restricting the use of the commune's land, its other properties. So now it is again in our hands.

I have said to Tom Robbins that my suggestion is that if you want to help the Jews, Oregon should be given to them as a new Israel. Move the Jews from Israel and give Israel to the Mohammedans; it belongs to them, it is ugly to keep their land.

And as for me and my people, we offer our commune land as a beginning. It is enough for at least one hundred thousand people. We give all our assets -- all our houses, hotels, roads, dams, fields -- everything that we have in Rancho Rajneesh we give them as a friendly gesture, without taking any money for it, with the condition that Rancho Rajneesh should be the capital of the new Israel.

And let America show its real face. If they want to help them... half of the state of Oregon is already owned by the federal government, and it is very sparsely populated so there is no problem. Half the land

already belongs to the federal government; give that land to the Jews.

And Jews are in a new trouble in Israel. There were a few Jews who have remained in Israel forever, since the days of Moses, so they are very orthodox -- utterly orthodox. They have not seen the outside world, they are still four thousand years back; their mind is of that type. The second layer has come from European countries. That layer is a little different, because it is no longer so orthodox. It has seen the developed countries of the twentieth century; it has forgotten all the old traditional ways. And the third layer, which has completely forgotten what Judaism is, has come from America.

Now they are fighting amongst themselves. Full-scale riots are going on in Israel amongst the Jews themselves. Mohammedans are killing them from all around, and Jews are killing other Jews because the orthodox Jews say to the European and American Jews, "Go back! You are no longer Jews."

For small reasons... for example, on the sabbath every week, the orthodox Jews stop working by the evening on Friday. They want the new Jews who have come from Europe and America to close their discos, their restaurants, their movie houses, on Friday night. They cannot conceive it. I have heard:

Three rabbis were talking about whose synagogue was the most advanced. One rabbi said, "Of course it is my synagogue. We allow smoking inside the synagogue; we allow drinking, drugs, anything, in the name of God."

The second rabbi said, "That's nothing, forget all about it. You are still old-fashioned. These things we have been allowing for centuries. We allow you even to bring your girlfriends; we don't even ask whether the woman is your wife or not. Bring your girlfriends; the synagogue is just a religious kind of movie theater where you will not find people with their wives. If they have to be with their wives, then what is wrong with their house?"

Those movie houses... and do you know why it becomes dark? It is not for the film, it is because so many stories go on inside the movie hall. All those stories are possible only in darkness.

So the second rabbi said, "We allow girlfriends and dancing, and if people want to make love, they can even make love. We ignore it, we don't create any interference."

The third rabbi said, "You are both idiots. You don't know. In our synagogue we are living in the twenty-first century."

They said, "What more can you do?"

He said, "What more? On our synagogue there is a signboard: `On Jewish holidays the synagogue is closed.'"

This is the ultimate form of religiousness!

So those three layers of Jews are cutting each other's heads.

My suggestion is not just to make a joke of American help; I mean it! I am sending the message to Israel: "You enter into the commune; let that be your beginning. And tell the American government -- and you have every right to ask because you have been giving all those politicians money, they are all paid servants to you -- that you want a New Israel in the New World."

And why bother about a rock? Make a beautiful Temple of Solomon again! The new is always better than the old. Why should you bother? Do you think religion is like wine, that the old is better than the new? Don't condemn religion that way. Just fresh, new, with modern architecture -- make a great temple, the greatest in the world. Once it was the greatest temple in the world, but why unnecessarily get into trouble which cannot end? -- there is no possible way.

And then you will know America's real face. Then you will know how friendly they are to Israel and how friendly they are to the Jews. They are fundamentalist Christians. Ronald Reagan is a fascist Christian; he will not allow it. This will be a good test of their friendship.

I don't believe in any religion, but I certainly believe that people should not be put into unnecessary misery, slaughter, massacre, every day trembling with fear. And now it has become much more dangerous, because Jews are fighting with Jews, and Mohammedans from all around have become terrorists; they are destroying in every possible way the very foundation of the Jewish state. And just see: the Vatican has not even given formal recognition to the sovereignty of the state of Israel; that shows the real Christian mind.

But this is our world. Perhaps my people are the only people who are free from chains. God is your chain, religions are your chains; the idea of sin, the idea of virtue are your chains.

Freedom consists in a single thing, and that is your awareness. Act out of awareness and you will be acting out of freedom -- and without interfering in somebody else's freedom. Freedom knows how to respect

others' freedom.

You don't have to do anything, Dharmesh, to attain freedom. It is already there within you. Just drop the chains.

And those chains are such that you have started loving them; you have become accustomed to them. It will be a little painful to depart from your miseries, a little painful to depart from your old sufferings, familiar friends, and enter into a new area of freedom, awareness. But except that, there is no hope for humanity.

All that is needed is just a little intelligence. You have been deprived even of that.

And the pope is angry with me, the shankaracharyas are angry with me, the imams are angry with me, for the simple reason that I want you to be intelligent. They want you to be absolutely fools, idiots, retarded, so you can be enslaved, tortured, harassed, sacrificed, and you will not revolt against it.

Paddy goes into a pub one day and sees a very well-dressed man sitting in the corner. But what he notices most are his beautiful shoes. So he goes over and asks about them and the man tells him they are crocodile shoes.

But Paddy has never heard of a crocodile, so he goes over to his friends and asks them. They tell him that it is a very dangerous animal that lives in the swamps of the Amazon jungle.

Paddy is determined to have a pair of these shoes, so he sells his house, his car and his wife, and sets off for South America. Once he is there he eventually finds a man with a boat, who is willing to take him up the Amazon.

After many weeks they reach the heart of the jungle and Paddy sees a crocodile, swimming around in the swamp. So he immediately dives in and has a terrific fight with the beast. They are thrashing about in the water for over an hour until, tired and bleeding, Paddy manages to haul the dead crocodile into the boat.

With his last strength, Paddy turns the crocodile over onto its back, takes one look at it and shrieks: "My God! It has got no shoes on!"

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #16
Chapter title: Innocence regained

14 September 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
MANY TIMES SITTING IN YOUR PRESENCE I AM OVERWHELMED BY A VERY CHILDLIKE FEELING. IT SEEMS SO FAMILIAR, YET FROM A LONG TIME AGO. IN THESE MOMENTS THERE FEELS NO GAP OF YOU AND ME. I AM LIKE A CHILD PLAYING IN YOUR BEAUTIFUL GARDEN.
BELOVED OSHO, IS THIS SIGNIFICANT OR AM I ALREADY MOVING INTO MY SECOND CHILDHOOD AT THE RIPE OLD AGE OF THIRTY-FIVE?

P.S. YOU CAN SCARE ME ANY TIME.

Prem Yatra, this great experiment through which you all are passing is basically to achieve your lost childhood again.

When I say "your lost childhood," I mean your innocence, your eyes full of wonder, knowing nothing, having nothing, but yet feeling yourself at the top of the world. Those golden moments of wonder, joy, no tension, no worry, no anxiety, have to be regained, rediscovered. The sage is nothing but the circle that started in your birth coming full way, complete, back to the same point.

Of course the second childhood is far more valuable and significant than the first. In the first the innocence was there because of ignorance, so it was not pure and clear and in your possession; it was just a natural thing that happens to every childhood. The second childhood is your greatest achievement -- it does not happen to all. The second childhood makes you innocent without ignorance, the second childhood comes through all kinds of experiences. It is mature, centered, ripe.

You should be blessed that you are feeling like that. The second childhood is just exactly the existential meaning of meditation, and from there on is the great pilgrimage of coming back home -- which you have never really left, which is impossible to leave, because it is *you*. Wherever you will go, you will find yourself there.

It is not even a shadow which follows you because that will disappear if you are sitting in the shade. It will appear only when you are standing in the sunlight. Your shadow is not an eternal companion, and in times of darkness even your shadow itself leaves you. But in the times of light your shadow is back.

The same is the situation with friends, lovers: in the days of darkness they leave you just like the shadow; in the days of success, richness, they all come back. They are not really companions.

There is only one essential being in you which will be everywhere with you, without any condition. Even if you are in hell it doesn't matter, it will be with you; if you are in heaven it doesn't matter, it will be with you.

To find that essential core of your being is on the one hand utter innocence, and on the other hand is the greatest wisdom that has ever existed on the earth.

So your body may be becoming old, but if you are learning ways of being silent and peaceful and meditative and loving, you will not grow old. You will remain as young and as fresh as early morning dewdrops shining in the beautiful sunrise, looking far more precious than any pearls.

You should be happy and rejoice in your childhood. This is what Jesus meant when he said again and again, "Unless you are born again..." Even Christians have not got the meaning of his statement. They think literally that "unless you are born again" means that first you will have to die, and then you will be born, and on the judgment day Jesus will take you into paradise. That is not the meaning of the man.

What he is saying is: Unless you die right now as a personality and emerge as an innocent individuality, unscratched, unpolluted by the society and the people... This is your new birth, this is resurrection.

Enjoy your divine childhood, and when it is the right time I will scare you! You are too new; the childhood is not yet absolutely settled, and you can misunderstand if I scare you. Just wait...! That moment will also come. Right now your whole concern should be getting deeper into childhood.

I don't scare anybody except Avirbhava, because she has a quality of a child. I don't know why. Perhaps her father is dead, her mother is dead... I feel a tremendous feeling for her -- and she is utterly innocent. So once in a while -- not once in a while, almost every day -- whenever I have the chance and she is close by, I try to do my best.

"I don't want your son, Ernie, swimming in our pool anymore" says Mrs. Meyer to her neighbor, Mrs. Jones.

"But what has my poor little Ernie done?" asks Mrs. Jones.

"He is constantly peeing in the pool," says Mrs. Meyer angrily.

"Don't be so hard on him," says Mrs. Jones, "all children of his age do that!"

"Maybe they do," says Mrs. Meyer, "but not from the diving board."

Childhood has its beauties, because it does not know the etiquette, the manners, and all kinds of crap. It is so simple and so innocent and so spontaneous.

A man walked into a bar and was amazed to see a dog sitting at a table with three men playing poker.

The man went over and asked, "Can that dog really read his cards?"

"Sure he can," said one of the men. "But he's not much of a player. Whenever he draws a good hand he wags his tail!"

That is absolutely innocent... the poor dog cannot contain his joy.

Two cockroaches were munching delicacies on top of a garbage pile when one of them began telling of some new tenants in the nearby apartments.

"I hear," he said, "that their refrigerator is spotless, their floors are gleaming, and there is not a speck of dust in the whole place."

"Please, please," said the other cockroach, "not while I'm eating!"

Such bad news...!

It will be a tremendous revolution the day we start learning the languages of birds, of bees, of cockroaches. They all have their ways of communicating. But then the heart feels a little sadness, because we have not been able to learn even to communicate with human beings, and we have been here for millions of years. What kind of stupidity is this, that we don't know the whole humanity as belonging to us and we belonging to it? All that man has done is simply butchering, murdering, war. The same energy, the same effort would have made this world the greatest miracle in the whole universe.

But we don't understand each other. We may even be speaking the same language, but understanding is not necessarily expected; what is expected is misunderstanding. So people are hiding themselves, hiding their childhood, hiding their innocence, protecting themselves from everybody with defense measures; otherwise you will see children young and old all playing in this garden of the earth, rejoicing, laughing, giggling. Why this seriousness? Man has not gained anything out of this seriousness; he has simply lost everything -- but he continues to be serious.

I am absolutely against seriousness.

I call it a psychological sickness.

Only a playful, childlike, innocent behavior is the right behavior, is what I would like to call virtuous behavior, religious, spiritual... not only human but divine.

The moment you are as innocent as a child you have transcended humanity, you have entered into the world of godliness.

BELOVED OSHO,
I LOVE THE WORDS YOU USE, "ONE'S ORIGINAL FACE," BUT I HAVE NO EXISTENTIAL GLIMPSE OR UNDERSTANDING OF WHAT YOU MEAN BY THEM. WOULD YOU CARE TO EXPLAIN FURTHER?

Veena, the original face is only a poetic expression for your absolute innocence, which is not damaged by your parents, by your teachers, by your society, by your culture and by yourself.

I can understand why you love those words... because you don't have the original face. And the reason you don't have the original face is... You are trying hard for it, but whenever I look at you there is a certain pretension, a certain hypocrisy. There is no bad intention in your being, but you want to look the way you *should* look, and that is destroying the whole thing.

You should look the way you are.

Drop all nonsense that has been imposed on you with all those commandments that religions have been issuing, without any respect to the uniqueness of individuals.

Just be yourself.

That's the meaning of the original face.

It is just a poetic expression to say to you: Don't try in any way to look more beautiful, to look more meditative, to look more respectful. Those are deadly poisons... the very desire to look like somebody who you are not.

My whole teaching is: Just be what you are and don't care a bit about the world. Then you will feel a tremendous relaxation and a deep peace within your heart. That is your original face, relaxed, without tensions, without pretensions, without hypocrisies, without the so-called disciplines of how you should

behave.

But all those poisons have gone deep in your blood, in your bones, in your marrow. What I am trying to do is to take out those poisons and give you back your naturalness. And there is nothing more beautiful than the natural, there is nothing more mysterious than the original; no etiquette, no mannerism can improve upon it.

But everybody is trying to improve upon himself. Then everything becomes false. Your smile is false, your hands raised together folded in reverence are just an exercise of the hands -- your heart is not with them. And unfortunately I have such eyes that I can see exactly where the trouble is; when everybody is laughing there are serious and sober people who are pretending to hold their laughter, because it doesn't look right.

Veena, you have been a long, long time with me, but I have never felt that you are relaxed, at ease, at home. Just being at ease, relaxed, at home, all these poor trees know what is the original face, these birds know what is the original face. Only man has forgotten, because he has found masks upon masks; he is lost in the jungle of masks, and now it is very difficult to find which is the original.

But a simple understanding... whenever you see yourself tense, remember that you are doing something against nature. Whenever you are doing something more special than others, remember that you are trying to be superior, behaving as a great meditator, behaving as a real English lady. English ladies don't have original faces!

Drop all this nonsense of being English and German and Indian. I see Indians here once in a while, and even in the tumultuous laughter of you all I can detect them; either they will laugh louder than anybody to show that they are not the Indians I condemn, or they will just look downwards to hide their face, because they have lost the intelligence to understand even a simple joke. And rather than enjoying the moment, they are judging continuously whether it is right to tell a joke in a religious discourse.... Who told you this is a religious discourse? I hate the very word! I just enjoy to be with you.

This very enjoyment is our religiousness.

We don't have anything except ourselves. And condemned by the whole world, which is a big world, still we have our simplicity, our innocence; we have got rid of all old garbage. Just allow yourself to come out of the cage that you yourself have been creating... and others have been helping.

The original face is a beautiful poetic expression, but it does not mean that you will have a different face. This same face will lose all its tensions, this same face will be relaxed, this same face will be nonjudgmental, this same face will not think of others as inferior. This same face under these new values will be your original face.

There is an ancient proverb: Many a hero is a man who did not have the courage to be a coward. If you are a coward what is wrong in it? You are a coward -- it is perfectly good. Cowards are also needed, otherwise from where will you get heroes? They are an absolute necessity to give the background to create heroes.

Just be yourself, whatever it is. The problem is that never before has anybody told you just to be yourself. Everybody is poking his nose in, saying that you should be this way, you should be that way -- even in ordinary matters.

In my school... I was just a small boy, but I hated to be told how I have to be. Teachers started bribing me -- "If you behave rightly, you can become a genius."

I said, "Hell with the genius -- I simply want to be myself."

I used to sit with my legs on the table, and every teacher was offended. They would say, "What kind of behavior is this?"

I said, "The table is not saying anything to me. It is something between me and the table, so why are you looking so angry? I am not putting my legs on your head! You should relax just as I am relaxing. And this way I feel better able to understand what nonsense you are teaching."

Just beside the room was a beautiful window, and outside were trees and birds and cuckoos. Mostly I was looking out of the window, and the teacher would come and say, "Why do you come to school at all?"

I said, "Because in my house there is no window like this which opens up to the whole sky, and around my house there are no cuckoos, no birds. The house is in the city, surrounded by other houses, so crowded that birds don't come there, cuckoos don't feel that these are the people to be blessed by their songs.

"Forget the idea that I come here to listen to you! I am paying my fee, you are simply a servant and you should remember that. If I fail I will not come to complain to you; if I fail I will not feel sad. But if for the whole year I have to pretend that I am listening to you, and I am listening to the cuckoos outside, that will

be the beginning of a hypocritical life. And I don't want to be a hypocrite."

On every matter the teachers, the professors wanted you to do it in a certain way. In my school in those days, and perhaps even today, using a cap was necessary. I have nothing against caps; since I have left the university I have started using caps, but I never wore one until I left the university. The first teacher who was worried about me, said, "You are disturbing the discipline of the school. Where is your cap?"

I said, "Bring the school code of behavior. Is there any mention that every boy should use a cap? And if there is not, you are imposing something against the school code."

He took me to the principal of the school and I told the principal, "I am absolutely ready, just show me where it is written that a cap is compulsory. If it is compulsory, I may even leave the school, but first let me see where it is written."

There was no written code and I said, "Can you give me any other reasonable arguments for using the cap? Will it increase my intelligence? Will it increase my life? Will it give me better health, more understanding?" I said, "As far as I know, Bengal is the only province in India where caps are not used, and that is the most intelligent part of the country. Punjab is just the opposite. There for a cap, people use turbans -- such big turbans, as if their intelligence is escaping so they are keeping it. And that is the most unintelligent part of the country."

The principal said, "There seems to be some sense in what you are saying, but it is a school discipline. If you stop using caps, then others will stop."

I said, "Then what is the fear? Just drop the whole old convention."

Nobody wants to allow you to be yourself on matters which are absolutely insignificant.

I used to have long hair in my childhood. And I used to come in and out of my father's shop, because the shop and the home were connected. The home was behind the shop and it was absolutely necessary to pass through the shop. People would ask, "Whose girl is this?" -- because my hair was so long, they could not think that a boy should be having such long hair.

My father felt very ashamed and embarrassed to say, "He is a boy."

But they said, "Then why all this hair?"

One day -- it was not his normal nature -- he became so embarrassed and angry that he came and cut my hair with his own hands. Bringing the scissors with which he used to cut cloth in his shop, he cut my hair. I didn't say anything to him -- he was surprised. He said, "You don't have anything to say?"

I said, "I will say it in my own way."

"So what do you mean?"

I said, "You will see." And I went to the opium-addict barber who used to have a shop just in front of our house. He was the only man I had a respect for. There were a row of barber shops, but I loved that old man. He was a rare variety, and he loved me; for hours we used to talk to each other. What he was saying was all nonsense! One day he was saying to me, "If all the opium addicts can be organized into a political party, we can take over this country!"

I said, "It is a good idea."

But he said, "Because we are all opium addicts, I myself forget my own idea."

I said, "You don't be worried. I am here and I will remember. You just tell me what changes you want to have in the country, what kind of political ideology you want, and I will manage it."

He said, "That's good."

So I went to him and I told him, "Just shave my whole head completely." In India the head is shaved completely only when your father dies.

For a moment even that opium addict came to his senses. He said, "What has happened? Has your father died?"

I said, "Don't bother about these things. You do what I am saying; it is none of your concern! You just cut my hair completely, shave it completely."

He said, "Done! That is the easiest job. So many times I get into trouble. People say to me, `Shave the beard,' and I forget and I shave their heads. They say, `What have you done?' And I say, `At the most I can say to you don't pay for it -- what is the problem?'"

I used to sit in his shop, because there was always something so ridiculous happening. He would cut half the mustache of somebody and would say, "Wait, I have remembered some urgent work." And the man would say, "But I am caught here in your chair and half the mustache is gone. I cannot go out of the shop!" He would say, "Simply wait there."

And then hours will pass and that man is sitting there..."What kind of idiot is this man?"

At one time I had to help by cutting the half mustache of a man. I said, "Now you are free. Just never come back here again... because that man has not done much harm to you, he just forgets."

So the barber said, "That's right. It is none of my concern. If he has died, he has died."

He shaved my head completely, and I went home. I passed through the shop. My father looked and all his customers looked. They said, "What happened? Whose boy is this? His father has died."

My father said, "He is my boy and I am alive! But I knew he was going to do something. He has answered me well."

Wherever I went people would ask, "What happened? He was perfectly healthy."

I said, "People die at any age. You are worried about him, you are not worried about my hairs."

That was the last thing my father ever did to me, because he knew that the answer could be more dangerous! On the contrary, he brought a certain oil that is used for growing hair. It is a very costly oil, comes from Bengal out of a certain flower, *javakusum*. It is very costly, rare, used only by the richest people -- and not by men but by women -- to keep the hair as long as possible. In Bengal I have come across women whose hair touched the earth -- five feet long, six feet long. That oil simply functions powerfully on the hairs.

I said, "Now you understand."

He said, "I have understood. You use this oil quickly; in a few months your hair will be back."

I said, "You created the whole mess. What was there to be embarrassed about? You could have said, `She is my girl.' I don't have any objection about that. But you should not have interfered with me the way you did. It was violent, barbarous. Rather than saying anything to me, you simply started cutting my hair."

Nobody allows anybody to be just himself. And you have learned all those ideas so deeply that it seems they are your ideas. Just relax. Forget all those conditionings, drop them like dry leaves falling from the trees. It is better to be a naked tree without any leaves than to have plastic leaves and plastic foliage and plastic flowers; that is ugly.

The original face simply means that you are not being dominated by any kind of morality, religion, society, parents, teachers, priests, not being dominated by anyone. Just living your life according to your own inner sense -- you have a sensibility -- and you will have the original face.

The young teacher wrote on the blackboard, "I ain't had no fun all summer." Then she asked the children, "What is wrong with that sentence and what do I do to correct it?"

Little Ernie shouted from the back, "Get a boyfriend."

The sentence will be corrected by itself -- just get a boyfriend!

This is the simple original face; it doesn't bother about consequences. But England is perhaps the most attached to false personalities....

Elizabeth and Philip had been married for a considerable time, and it became particularly apparent to Philip that Elizabeth had lost all enthusiasm for their lovemaking.

On a recent occasion, Philip was making love to his wife when he suddenly said, "Is something the matter? Are you hurt?"

"No, I'm all right," answered Elizabeth. "Why do you ask?"

"Oh," said Philip, "for a moment there, I thought you moved."

People have become absolutely dead. And Veena comes from that same lot of lunatics! Just enjoy and be at ease with yourself and with the world, and the original face starts shining by itself.

When the doctor had finished his examination of the woman, he looked up and said brightly, "Mrs. Brown, I have good news for you."

"I'm glad of that, doctor," said the woman, "But I am MISS Brown."

"Miss Brown," said the doctor, without changing expression, "I have bad news for you."

There are many people whose expressions will not change. Now such a great change -- from Mrs. Brown to Miss Brown -- but the doctor is keeping his personality, his face, absolutely without change.

Whenever I look at Veena I feel very sad for her... no expression, sits just like a marble statue. She is beautiful. She will make a good model if you want to make a marble statue. But it seems she is holding back

from life; she is not allowing the playfulness and the joy that are our birthright. That is why the words `original face' strike her. It looks immensely intriguing -- but she cannot understand what it means. It does not mean another face; it simply means no face imposed upon that which you have got from nature itself.

One needs a little courage, a little daring, just to be himself whatever the circumstances. And on the whole, every circumstance and every consequence -- even if you have to suffer -- will enrich your individuality, will make your intelligence sharper, will give you a sense of direction which comes from your own inner being and is not given by some guide from outside.

BELOVED MASTER,
EVERY TIME I MANAGE TO CLUTCH A STRAW YOU STEP ON MY FINGERS. MY BRAIN IS TOTALLY SCRAMBLED. MY WHOLE WORLD SEEMS UNREAL. YOU GOT ME INTO THIS MESS -- ARE YOU GOING TO GET ME OUT, OR IS THAT UP TO ME?

Prem Nayana, the first thing is: I am going to get you into a deeper mess, because unless you touch the rock bottom of your mess, it is very difficult to get out of it.

Do you know how to swim? Have you ever drowned in a river? -- and what happens? You have to go first to the bottom and then at the bottom you are thrown up. That is why dead people know the secret but the living people don't. You will not see any dead person drowning -- he simply floats, and living people get drowned. They say they don't know swimming, but dead people are swimming perfectly well!

So as far as I am concerned I am not going to get you out of the mess. I will manage every way to take you to the rock bottom, then you will pop up on your own.

And what do you mean, "Every time I manage to clutch a straw you step on my fingers"? Just don't clutch at any straw. It is so easy...! And you know me perfectly well. I will not let you clutch at any straw, because those straws are not going to save you; I will step on your fingers. You cannot make me stop, but you can do one thing: stop clutching at straws.

She is speaking in a very poetic way. To translate it into pragmatic language, she is saying that whenever she starts believing in some principle, I demolish it. Whenever she starts creating a system of beliefs and finds a consolation in that belief system, I destroy it.

My way of creating goes through a long passage of destroying, because the real work is to destroy -- and then you will come out of it. You don't have to be created. You are there already, dumped with so much garbage that I have to take that garbage away. And you are clutching...!

Never try to make a system of beliefs out of what I am saying. If you understand me well, I am not a system maker and I don't want believers, I don't want followers. I don't want anybody to think that I am the savior.

I don't even shave my own beard! Nirvano goes on saying to me, "I can trim it a little."

I say, "No, absolutely no! These are my original hairs. I have never shaved my beard. They are the same original hairs as when they first had started growing in my youth, and I am going to keep them to the very last."

She feels worried that they will become thinner, that this beard will become too long. I said, "Don't be worried. Even if it starts touching the ground, I am always in favor of the original."

One very essential thing which I have been telling you, but I have to repeat it, is: Feel me more than my words, feel my presence more than my presentation. I am not a philosopher. I am incurably a mystic. There is no medicine which can cure me.

But if you go on... and this has happened with thousands of people; in these thirty years I must have come across millions of people, but they were all seeking some savior -- and I walked on their fingers. They were all seeking somebody to take away their responsibility, without knowing that the moment your responsibility is gone, your freedom is also gone. They exist together; they are inseparable.

If you want freedom, you have to accept every responsibility. If you want freedom, you don't have to clutch with your hands onto any belief, philosophy, religion. You just be yourself. Why can't you enjoy yourself consciously? There is no intrinsic necessity for having a belief.

Thousands of people have come to me and gone. There was a time I was surrounded by Jainas. Unfortunately I was born in a Jaina family, so naturally my first audience was of Jainas. They were immensely happy because I was saying things which they had never thought about, I was interpreting their scriptures in a totally new way. They had great hope in me. They thought that...

Their religion has remained very small; it is the smallest religion in India. And it is the ancientmost religion -- it is more ancient than Hinduism. But what calamity has happened? Even today there are not more than thirty-five lakhs of Jainas in a country of nine hundred million people. What has happened? Jainism is at least seven thousand years old -- that is at least. It can be more, older, because in Harrappur and in Mohanjodro two ancient cities have been excavated, and Jaina statues have been found in those cities.

Now it is a scientific fact that those cities were destroyed somewhere between seven thousand and ten thousand years ago, and that is a very conservative estimate. But even if we take that estimate, in ten thousand years the population of the Jainas has remained negligible -- thirty-five lakhs. That is not worth any consideration! That is why in the great religions of the world Jainism is never counted -- never counted with Christianity, Islam, Hinduism, Buddhism. They are great religions, and they are all very new as far as Jainism is concerned.

Because of my interpretations they had a tremendous hope in me, that perhaps I may spread their religion to the whole world, take the message to the whole world. But they were unaware -- they were my first audience -- they were not aware what kind of man I am: I cannot support anything which my heart is not ready to support.

So a few things I have supported in Jainism -- people were very happy. But the moment I started telling about things which I cannot support, they were shocked. I have walked on their fingers. Just a small thing -- which is so rational -- and the Jaina community... their supreme command decided to expel me. I wrote a letter to them saying, "Don't be stupid. I expel you all from my life. You don't have to expel me; you cannot. I am no more part of you."

And what was the reason? I addressed a Jaina conference and told them, "You are the oldest vegetarians of the world. You eat the purest food, but you have not produced a single Nobel prize winner. What is your contribution to art, to music, to science, to mathematics, to painting, to poetry? What is your contribution to the world? There are the Jews who get forty percent of all the Nobel prizes, and the rest of the world has to live only on sixty percent."

And I told them, "The reason is -- I have deeply enquired into the matter -- that in vegetarian food something is missing which is necessary for intelligence. That is why you have remained retarded."

Vegetarian food is not complete, and particularly for intelligence certain vitamins are missing. Those vitamins can be found in meat. Certainly I cannot support non-vegetarian food. Even though it gives you better intelligence, it destroys your very soul; it makes you cruel, violent, inhuman.

So I suggested to them, "I have found something which should be immediately accepted if any intelligence is left in you, and that is eating eggs which are not fertilized, non-fertilized eggs. They are not living, there is no life. If you leave them they will simply rot and disappear. There is no life in them because the male sperm has not entered into the mother's egg; the mother has grown the egg without the male sperm. It is not alive, so there is no harm in eating it. It is vegetarian."

Suddenly they were very angry. I am suggesting for them to eat eggs, and they are afraid even to eat tomatoes, because tomatoes look like meat -- just the color, poor tomatoes... How can they conceive of themselves eating non-fertilized eggs? Somebody stood up and said, "Maybe that is right that they are not living, but they are coming from animals."

I said, "So is milk; what is the difference? If you are avoiding anything that is coming from any living being, your children are from the very beginning against Jainism; they are drinking their mother's milk. And *you* are drinking milk" -- and Jainas drink milk and milk-made products more than anybody. They cannot enjoy meat and non-vegetarian foods, so to substitute they have invented thousands of ways of delicacies made of milk products.

But the very word `egg' was enough for them to leave me completely; the Jainas disappeared. I was dangerous! I was teaching something that they have never done in ten thousand years. No scripture of theirs suggests anything about it. But they were absolutely unable to answer my questions -- "If you are eating the purest food, your intelligence should have been the purest flame, the sharpest genius, the most creative, but it has not been so." And immediately -- they had come to me because they thought I was supporting their system, but I am not supporting anybody's system -- they disappeared.

Then the second gang was of Gandhians. For a little while it was okay, but the moment I criticized Mahatma Gandhi... nobody had any answer for it, but the Gandhians disappeared. I had stepped on their fingers! And as the Gandhians disappeared, immediately socialists, communists gathered around me, not knowing that the same is going to be their fate.

Of course, from each group a few courageous people have remained. A few Jains have remained, a few Gandhians have remained, who had the intelligence to understand that I am not against anybody, but I cannot support anything which is fundamentally wrong, and is harmful to human life.

The communists were very happy, because they were in search of a man... The only calamity for the communists in India is that they don't have a saintly figure. They don't attract the masses, and the masses will never be attracted to communists, because they cannot think that someone who is speaking to them and also smoking a cigarette and putting it in the ashtray in between can be a leader. This is impossible for the Indian masses. And because communists don't believe in God, are against all religions, Indians cannot have any communion with them.

You will be surprised that in the Russian revolution there was one Indian as important as Lenin himself. His name was Edmund Roy; he was an international figure in the communist movement. Thinking that he was so much respected internationally by the communists, he came to India, back to his home, and here he came in conflict with Mahatma Gandhi immediately. He was right on many more points than Mahatma Gandhi, but that is not how the masses decide. He smoked cigarettes, he drank vodka, he has lived in Russia, he believed in violence: he is intolerable!

So when the communists saw that the Gandhians were angry with me, they thought it was an opportunity. If I can be their representative, it will be an immense help for them to gain power in India, because they have heard that I don't believe in any religions; they have heard there is no God, no heaven, no hell. They felt, "This seems to be perfectly agreeing with us."

In fact, my emphasis was far deeper than their own philosophy. So when I said that there are no religions, but there is something higher than religion and that is religiousness; there is no God as a person, but as a presence, and the whole universe is full of godliness... I walked on their fingers! Immediately all communists disappeared from my audience. But a few courageous souls have remained, and have become accustomed to my stepping on their fingers. And they have learned one secret:

With me it is not ideas that matter.

With me it is your transformation that matters.

And your transformation is possible only if your mind slowly, slowly becomes calm and quiet.

So now I have my own people. But once in a while a stranger accidentally gets caught. Now I have been enquiring about that sannyasin Piyoosh, whether he has reached Igatpuri and Goenka or not; otherwise he should be loaded in a truck and sent to Igatpuri. This is not his place. But he is hiding. He has not approached the office. He has not approached Swami Dhyan Yogi, who initiates sannyasins, to return his papers. So once in a while somebody who does not understand my way of working, gets into unnecessary trouble.

I am not interested in how many people are meditating; it is not my responsibility. I am fulfilled and absolutely content. If death comes this moment I will not even tell death, "Wait a few minutes more; let me finish my speech." What is the point? I am always ready; in the middle of the sentence I can stop. I have no desires, no longings, no stupid superiority complex of being a prophet or a messiah or a messenger of God. That is why I can speak to you now heart to heart.

When I call you *my* people, it simply means you are no longer Hindus, no longer Christians, no longer Jews, that you have dropped all that rubbish away, that you have come to me as an individual on your own authority. And I will not give you new chains to console you.

You are saying to me, "You got me into this mess." You are wrong, Prem Nayana, you got into this mess on your own accord. I never go and knock on people's doors -- but it is so easy to throw away the responsibility, without knowing you are throwing away your freedom too. I cannot accept the responsibility because I cannot destroy your freedom. I love you too much.

And now you are saying, "You got me into this mess -- are you going to get me out, or is it up to me?" It has been always up to you whether to get into the mess or get out of it. It is none of my business. I have never bothered.... Millions of people have passed by my side, people who were ready to die for me, or were ready to kill me just if I said something that went against their prejudices -- the same people.

It has been a tremendously rich life of experiences, but now I am absolutely finished with taking anybody's responsibility, destroying anybody's freedom. You are here on your own accord. Whatever happens to you, you are responsible; it is happening out of your freedom. I respect your freedom so much that I cannot take the responsibility.

Just meditate over the whole matter, and you will see this is not a place where one gets into a mess; this is a place where we dry-clean you! All the mess that you bring with you, we take it away... slowly, so it

does not hurt you too much. But one has to be very alert and very intelligent if he wants to remain with me. I am not here for retarded idiots.

The worried wife came to the doctor and said, "Doctor, I don't know what is wrong with my husband. He has sudden changes. Monday he liked milk-pudding, Tuesday he liked milk-pudding, Wednesday he liked milk-pudding, Thursday he liked milk-pudding, and all of a sudden, today he does not like milk-pudding."

This is not the place for such idiots, who can't understand simple things.

Moishe Finkelstein met his old friend Sam Feigenbaum on the street in Moscow.
"Did you hear," said Moishe, "that old Yossel Mosovith has died?"
"No," said Sam, "I did not even hear that he had been arrested."

A man was having his fiftieth birthday and his wife wanted to give him something really special. They had been married for twenty-five years and had the perfect marriage.
"What's something you have never had on your birthday?" she asked.
He looked coy and she said, "Come on, it is okay -- anything you want."
"Well," he said, "I have never had a whore."
"Okay," she said, "I will get you the best."
So she booked him a very classy whore for the whole night. When he came home the next day she asked, "Did you enjoy yourself?"
"Yes," he said shyly.
"Well, did she do anything I don't do?"
"Yes," he said modestly.
"Well, what was it?" she said.
"She moaned," said the husband.
So the next time they were making love, the wife kept saying, "Shall I moan yet?"
"Not yet," he would say.
Then finally he was about to climax and he said, "Okay start moaning, start moaning!"
So the wife said, "Oh my God! I have had a terrible day, your mother came, the vacuum cleaner broke, my hair is a mess...."

Prem Nayana, this is a place of laughter and love, of joy and celebration. According to me it is the only holy place in the world. Just be careful not to clutch any straw, because then I cannot resist the temptation of stepping on your fingers. The responsibility is yours.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #17
Chapter title: On the master's operating table

14 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
THE OTHER DAY WHEN YOU SAID THAT I WAS "COMING ALONG FINE, SLOW BUT STEADY." FOR ME, IT WAS A BEAUTIFUL STATEMENT. BUT IT TOUCHED AN OLD WOUND THAT I WAS HARDLY AWARE OF.
THE WOUND COMES FROM SCHOOL AND BEING OFTEN TOLD THAT I WAS SLOW, A BIT DIM, NOT VERY INTELLIGENT AND DEFINITELY NEEDED TO TRY HARDER.
AND LISTENING TO YOU I HAD THE FEELING THAT MAYBE ALL THIS WAS TRUE. IS IT?

Vimal, it is of great understanding on your part that you have not blamed me because I have touched your old wound. It hurts. But unless all the wounds are opened to the sun, to the wind, they will go on growing underneath; they can become cancerous.

Many people, many more than the people who are suffering from physical cancer, are suffering from psychological cancer. And the only way to remove a psychological cancer is to expose it. If there is love and trust, then you will not start getting angry or hurt, because I am nothing but your physician. And just out of my love I have to hit you -- sometimes very hard, because the crust that is covering your wound has become very thick.

Your question reminded me of Veena. She had asked a question this morning. I had looked all around -- she was not here. Although I knew why she was not here, I have also enquired. And the reason she has given is that she woke up with a stiff neck. That need not prevent you from coming here. You have a stiff neck anyway! Then she has not turned up to work the whole day, and her boyfriend has been saying that she is very upset.

First you ask a question, without ever thinking that you are putting me into a situation: either I have to lie just to console you, just to inflate your ego... but that way I am not your friend; that way I am your greatest enemy. That is what all the priests, all the religions, all your leaders have been doing for thousands of years, and I don't want to do it. But I can see why they were doing it: you were very happy with them. They were giving you more and more doses of opium to keep you fast asleep and consoled.

Because I have to say the truth, it is bound to hurt you, sometimes very deeply. And I can understand; the pain that has been repressed suddenly uncoils within you. But if rather than bringing understanding it brings an upset, then it was better you had not asked the question. You cannot expect from me that I am going to nourish your ego, protect your wounds, console you in your misery, suffering, insincerity, helping you to be a beautiful hypocrite.

She is again not here; I have looked around.... And it is not that she is not hearing what I am saying; her room is just close by. She has heard in the morning -- the stiff neck came later on -- and she is hearing right now.

But you cannot understand my difficulty. If I don't care about you, then I can simply say things which console you but don't transform you. If I love you, then I have to be a surgeon and I have sometimes to operate on you.

You laugh so beautifully when you hear of Zen masters hitting their disciples, and if Veena goes on like this she will have unnecessarily forced me to carry a staff too. I have never carried anything in my hand in my whole life, but a friend has sent a beautiful staff, which is waiting. Either Veena gets okay by tomorrow morning, or I will have to use for the first time a very gross and primitive method.

I hit you as sophisticatedly as possible, as playfully as possible. But if you are here not to be transformed, but are just hanging around unconsciously, not even aware why you are here, not being aware of the pilgrimage, then your being here or not being here is almost the same. One thing you should remember: by your being upset you cannot change me. You can simply force me to use primitive methods that Zen masters used. Please don't force me! And the only way is that whenever I say to you... even if it hurts, my purpose is not to hurt you. When I hurt you it is almost a necessity.

Vimal has shown immense understanding. He is not complaining that I have touched his wound. That

should be the attitude of everyone who has come to be part of this caravan, who has accepted a totally new way which has never existed before, and a totally new style of life, of utter freedom and love.

But you have to be reminded continuously that even love is not just simply a bed of roses. And the more you love me, the more I am going to be hard with you. The more you understand me, the more I can operate on you. You should remember that all my sannyasins are just on the operating table twenty-four hours a day. If you have a stiff neck, good; it will be operated on!

Vimal, whatever your teacher said to you is almost a universal problem. Teachers hurt their students, not out of love, not to help them, but to feel a certain power.

There is a very beautiful historical incident in the life of one of the great emperors of India. He had captured his own father, imprisoned him, because the father was living too long. And he could not wait anymore; he himself was getting old. By the time his father dies he will not be able to live longer himself to dominate the whole kingdom. The father has to be removed.

Politics knows nothing about love.

The father was imprisoned by his own son in jail. And strangely enough, the next day the father simply sent a message, "There is no problem; I have ruled enough. You need not have taken so much trouble to arrest me. You could have simply said it to me. But now what has happened has happened. I would just like you to send thirty students, small boys, whom I can teach the holy KORAN" -- their religious book.

When the message reached the court of his son, who had now become the emperor of the whole of India... The son, despite being a ruthless, violent, ugly man, still seems to have had tremendous insight into the psychology of man -- and that is almost fifteen hundred years before Sigmund Freud.

He said to the court, "Do you see this letter from my father? For what does he want these thirty children? He cannot live without dominating somebody, and the best way is to dominate small children because they are so helpless."

After fifteen hundred years Sigmund Freud came to the same conclusion -- he had no idea of this incident -- that the people who teach in the schools, who choose the profession of teaching, somehow are people who don't have the courage to go into politics but still want to dominate. That is one thing to remember about teachers. In my vision not everybody should be allowed to be a teacher. It is one of the most fundamental things in life. Only people who have a meditative understanding and no desire to dominate should be allowed to be teachers. Then they will not hurt others, just to feel powerful themselves.

I had graduated from the university, I had topped the whole university. I simply went directly to the education minister and I told him, "I need to be appointed as a professor in a certain university."

He said, "You are strange. You should have applied."

I said, "Applications cannot represent me. I have come myself."

But he said, "You need qualifications."

I said, "I have all the qualifications that you need, and I have much more."

He said, "What is much more?"

I said, "Look into my eyes. I have no desire to dominate the way you have the desire to dominate. I am not a politician. And just because I don't have any desire to dominate, I am qualified to be a teacher."

He said, "Strange argument. No application, no certificates, no moral certificates..."

I placed my certificates before him and I said, "These are the certificates. But if you cannot see me, what will you be able to see in these certificates? And I am saying to you that I simply qualify on a ground which will be absolutely necessary in the future for every teacher."

He looked into my certificates and he said to me, "Speak quietly! There are clerks and typists and other departments by the side."

I said, "I don't care about anybody. You just give me the appointment in the university I want; otherwise I am going to give a press conference and you will be unnecessarily embarrassed, because as far as educational qualifications are concerned they are amply fulfilled. What more do you want than a man who has topped the whole university? What more do you want than a man who has received as many marks as nobody else before? What do you want from a man who has this certificate from one of his examiners?" It was just a letter written to me saying, "For my whole life I have been waiting just to see something like the way you have answered the questions. In my whole life I have never given the first class award to anybody."

He was well known all over the country, particularly in this part, because I think he belonged to Poona or nearby, Professor Ranade. He was at that time the greatest professor of philosophy in India. In his letter he said, "I wanted to give you one hundred percent marks, but I hesitated because people may think that I

am somehow favoring you. So please forgive me, I am giving you only ninety-nine percent. And the reason I am so impressed by your answers is that they are not from the textbooks. It seems you have never read your textbooks; it seems that you are the only person I have come across" -- and he was an old man, a retired professor -- "who has responded to the questions spontaneously."

I said to the education minister, "What more do you want?"

He became so afraid when I told him about the press conference that he immediately wrote the order. He said, "It will reach."

I said, "I want it to be given to me to take with me when I go myself. What is the need to waste money in postage? You give it to me."

And he became so freaked out! He said, "You don't understand the bureaucratic way. It has to go through the post."

I said, "I don't want to support any bureaucracy. You give me the order, and you can send another copy of the order through your bureaucratic channel."

Just out of fear he gave it to me with trembling hands. I laughed saying, "It is strange. Are you taking *my* interview or am I taking *your* interview?"

And he was right. I reached before the order came through the mail, and when I gave the order to the vice-chancellor of the university he said, "But I have not received anything."

I said, "This is the original. You will receive the true copy."

He said, "This is just absolutely absurd. The original has to come to me."

I said, "It has come."

He became afraid that there may be some trouble later on for him. He immediately told me, "I have to phone to the education minister."

I said, "You can phone."

And he phoned. He said, "This is a strange case, unprecedented. The order, the original order, has been brought by the person himself, and he says the true copy is coming through the bureaucracy -- whenever it comes it will come. What should I do?"

The education minister said, "Exactly what I have done! Simply do what he says; otherwise, from the very first day you will be creating trouble for yourself. So just do whatsoever he says. The true copy is coming by the bureaucracy."

It came after seven days.

Teachers are psychologically attracted towards the profession for the simple desire of dominating, insulting, humiliating -- not out of love, not out of respect, not out of concern for your growth.

So it is good that you got your wound opened up. It has been created in your school, where they were telling you that you were "slow, a bit dim, not very intelligent and definitely needed to try harder." Now you are saying, "And listening to you I had the feeling that maybe all this was true. Is it?"

No. Something of it was true and something of it was not true. I will have to separate the truth from the untruth.

You are not unintelligent, you are not dim; these statements are ugly from any teacher towards any student. These are the statements which make people dim and unintelligent, because repeated often in every class, again and again, they become a kind of hypnosis. They start believing in them. And once a person starts believing that he is unintelligent, dim, he starts acting also in an unintelligent way, because he has to prove the idea that he has been given.

But as far as your being slow is concerned, they were absolutely right. You are slow, you are lazy. And your laziness is not bone lazy; otherwise I will forgive it. You are just lazy by habit. Bone lazy is someone who cannot help himself; from his very bones he is lazy.

I am bone lazy, so I know perfectly well what bone lazy means. I have never done anything. How I have managed my life I sometimes wonder. People have been doing so much, and still they cannot manage their lives. It is just a miracle; I have simply not done anything.

One of my friends came from the Soviet Union to see me. He shook hands and he told me, "You should never go to the Soviet Union."

I said, "Why?"

He said, "Your hands! Anybody shaking hands with you will immediately say that you don't belong to the proletariat, you are a capitalist, because you have never done anything -- no sign on your hands that you have even carried a bucket of water." And that's true!

You are in a far better position, Vimal. I cannot help it, so I have not tried at all; I have simply relaxed in

my laziness. People have understood that if somebody is bone lazy and you love him, what to do? -- prepare food for him, prepare clothes for him, prepare his bed, prepare his bathroom, do everything.

You are just habitually lazy. You can drop it, you are more fortunate than me. But that does not mean that you have to work harder. You have just to understand that laziness is your habit, and to be enslaved by any habit is against your own growth. I am not interested that you should work more or less -- what does it matter? At least to me it matters nothing whether anybody works or not.

This much is certain: that if for fifty-seven years I could manage without moving from my bed, moving from my chair... that is the only movement I do. I am the only man who enjoys freedom of movement -- no obstacles, no problem.

But it will go against your own growth if you don't drop the habit. And you have such a beautiful soul that it will be a great misfortune not to attain to the ultimate illumination I have been talking about. Your laziness may become a hindrance; it is just against your own growth.

So you can think: if you want to remain the same, I have no objection; if you want to grow, then just see that your laziness is not something natural to you. You have learned it just by your teachers telling you that you are unintelligent, you are dim. You accepted their ideas -- and the natural effect of those ideas is laziness.

You are neither unintelligent nor dim. Drop that laziness which is hanging around like darkness. By dropping it you will find your intelligence becoming sharper, better, your understanding more clear, more deep, your love gaining new flowers and new foliage.

A few sutras for you to contemplate, just lying down in your bed underneath the blanket, in utter laziness.

A small town is one where there is no place to go that you should not.

The only thing which cannot be misquoted is silence.

No matter what goes wrong, there is always somebody who knew it would.

An optimist sees a doughnut -- a pessimist sees a hole.

The best way to succeed in the world is to find a crowd that is going somewhere and get in front of them.

After man came woman, and she has been after him ever since.

Opposites attract -- like sloe gin and fast women.

You don't get it? Neither do I! I will also think over it, because my understanding about gin or any other kind of alcoholic drugs is nil. I thought *you* may understand it!

There is a crack in everything God has made.

Public opinion exists only where there are no ideas.

Whenever truth is injured, defend it. But if the truth goes against you, accept it. It is better to be defeated than to reject the truth.

A start is like a love affair... any fool can start it, but to end it requires considerable skill. So be alert! Before starting any love affair, be prepared how you will end it. That is called homework.

An Englishman thinks seated, a Frenchman standing, an American pacing, and an Irishman afterwards.

To keep an idea secret is to tell it to only one person at a time.

Old age is when it is harder to find temptation than to resist it.

Old men are not really old men, they are just twice boys.

If everything is coming your way, you are in the wrong lane.

A fool and his money are soon elected. Drop the old proverb which used to say: A fool and his money are soon parted, that does not happen anymore. A fool and his money are soon elected.

If the facts are against you, argue the law.

If the law is against you, argue the facts.

If the facts and the law are against you, shout like hell.

If worry makes you so nervous that your hand shakes, learn to play the guitar.

The reason there are so few women after dinner speakers is because few can wait that long.

A woman is able to forgive and forget, except she will never forget what she forgave. That is one of the mysteries of women.

If you have half a mind to watch TV, that's enough.

Vimal, just give it a try. I have nothing against laziness. It is not a sin, it is not a crime; it is only a hindrance to your own spiritual growth. But if you find it impossible and if you find that it is your very nature, then relax in it, it is perfectly good. But first give it a try, because my understanding is that bone lazy

people are very rare in the world, they cannot survive.

How have I survived? Later on when you start writing about me, make it a miracle!

BELOVED OSHO,
NOTHING TO HOLD ON TO
NOWHERE TO BELONG TO
NOWHERE TO GO
BELOVED OSHO, WHY IS IT PAINFUL TO FEEL MY ALONENESS?

Dhyan Parijato, "Nothing to hold on to, nowhere to belong to, nowhere to go -- why is it painful to feel my aloneness?"

What am I here for? For the time being hang around me, hold on to me. Go with me wherever I am going. Belong to this caravan which is simply enjoying, not going anywhere.

It is not the Jewish caravan that Moses was leading continuously for forty years. And just now they have discovered the reason was they had lost a quarter. They searched the whole Middle East -- it took forty years, and still they could not get it!

This caravan is not searching for anything.

This caravan is just remaining herenow.

And I am allowing you to hold on to me, belong to me, just as a device because you are feeling so alone. Just the idea that you belong to me, that you can hold on to me, that you go with me, and your painfulness and your feeling of aloneness will disappear. Once it has disappeared you will see that what I have given to you was only teddy bears just for the time being; temporary arrangements to keep you alive to the point where you can live in your aloneness, because aloneness is the most beautiful space there is.

But you are in a deep misunderstanding. You are mixed up because of the language and the dictionaries and the so-called learned people who use the word `aloneness' synonymously with `loneliness'. Aloneness is experienced only at the very height of consciousness, loneliness in the very dark ditches and valleys. Loneliness is a desire to be with someone, and aloneness is the joy of being oneself. They are not synonymous; they are absolutely opposite.

If you are feeling painful, it is loneliness. So just for the time being you need a few teddy bears. All through history those teddy bears have been used. What is your God? -- nothing but a big teddy bear. What are all your theological systems? -- just teddy bears made out of logical, rational argumentation, to help you and to give you the sense that you are not lonely.

But they have all proved dangerous, because if you go on carrying your teddy bear your whole life... It is okay up to a certain age. On railway stations, on airports you will see little boys, little girls carrying their teddy bears, which look absolutely Italian, so greasy, so dirty. But without them they cannot live, they are absolutely lonely. They sleep with them, they wake up with them, they go on carrying them everywhere.

But a moment comes when they have grown up and they see that what they have been carrying is just stupidity. Then the teddy bear remains in the corner of the room for a few days, and then nobody knows where it has gone. The corporation truck has taken it away. So will go your God: the corporation truck will take it away with all the rubbish.

You don't know anything, Dhyan Parijato, about what aloneness is. Aloneness is that beautiful space where you feel yourself so contented with yourself that you don't need anybody else -- no God, no master, no friend, no lover.

That does not mean that you cannot relate. You can relate with a master, but for the first time the relatedness will be of a totally different quality. You can relate in love, but your relatedness will not become a relationship. You can have friends, but they will not be filling any gap inside you. You are so full, there is no gap. You can enjoy their company -- and you will enjoy when they are gone even more, because they are a kind of disturbance. Once in a while just for the change of taste you can enjoy people. But mostly you will enjoy yourself.

I am reminded of one of Walt Whitman's most beautiful songs: "I celebrate myself." You should look into that song and meditate upon it. Unless the moment comes when you start celebrating yourself for no reason at all, you have not known what religiousness is, you have not known for what this whole existence exists, you have not known anything of beauty, of truth, of divineness. Your life has been nothing but a long, dark night of the soul.

Your meditation will help you to make the distinction between aloneness and loneliness. Your meditation will make you absolutely clear about the beauty and the light and the blissfulness of aloneness. Then what is the need to hold on to something? You are enough unto yourself. What is the need to belong to someone or to something? You are complete, entire: the circle has come to its completion. Nothing is missing, and what is the need to go anywhere?

The most funny people in the world are the tourists, who are always going somewhere for no reason at all. Whenever I see tourists, I have such a hard time to keep myself silent. They are such a temptation to laugh: carrying two cameras, telescopes, thermos flasks, all kinds of junk and strange things; loaded with all that and running from one place to another. And they do all that running; they go on taking pictures!

Back at home, relaxed, they will see the album and will say, "My god, what a beautiful Taj Mahal." And they could have purchased that photograph in their own town without going anywhere else.

All this tourism has given them amoebas, all kinds of diseases. What they think is beautiful, to me has always looked ugly. It has given them a tan, it has destroyed their original color, just burned their skin. But idiots are idiots. You can see them lying down -- suffering, for a distortion of their faces, of their bodies -- on all the beaches of the world.

If you want to know how many authentic idiots there are, you just go on counting the number of people who are getting a tan on the sea beaches, and you will come almost very close to the right number. Whenever I see somebody with a tan I cannot practice what I preach. I simply cannot like that stupid act that they have done. And they waste so much money on it: there are tan oils and tan creams and tan powders, and all the five-star hotels are full of these people. A strange kind of mania -- tan mania!

There is nowhere to go.

Just meditate silently here and avoid these kinds of madnesses. They go on spreading like wildfire, and just because others are doing it you get caught into it.

Just meditation is enough for you.

Go in, and you will find all the answers for all your questions, and more.

BELOVED OSHO,
WHEN I FIRST CAME TO YOU, YOU TOLD ME TO MAKE WORK MY MEDITATION AND TO STOP ALL FORMAL MEDITATIONS. EVER SINCE, I HAVE BEEN GOING FOR IT... AND I LOVE IT!
LATELY I'VE BEEN WONDERING IF MAYBE I SHOULD SLOW DOWN. YOU HAVE BEEN TALKING SO MUCH ABOUT MEDITATION. CAN WORK STILL BE OUR MEDITATION? I LOVE WORKING, BUT I GET TEASED A LOT ABOUT BEING A WORKAHOLIC.

Vedaprem, condensed to your very essentials the question means: I should slow down talking about meditation. *You* are doing perfectly well -- and you love it.

If people tease you and call you a workaholic, it is a compliment. These people must be lazy people like Vimal! All the people here are meditating, and if you are enjoying the meditation that I have given to you -- that work is your meditation -- and you *are* enjoying it and you love it, then why bother about others? Perhaps they are feeling jealous of you. Perhaps they want to destroy your joy.

This is a strange world. Here anybody who succeeds in any sphere is going to be teased, dragged down, bullied by the people saying, "You are doing something wrong." And all that they want is that you should be a part of the crowd of failures.

As far as I can see you are doing perfectly well. Perhaps I may have done too much talking about meditation. I will try to slow down.

A traveling salesman was stuck in a small town and went to the only available farmhouse for a place to sleep.

"Can you put me up for the night?" he asked the farmer.

"I guess I can," he answered, "if you don't mind sharing a room with my young son."

"My God," said the salesman, "I'm in the wrong joke."

This is your situation; you are in a wrong crowd. But don't look around at anybody; just concentrate, contemplate, meditate on your work. Everything has to be poured into work.

Yes, *be* a workaholic.

Be utterly drunk with the joy of creativity.

I have not said it in vain, that work is your meditation. Apparently I am bone lazy, but just apparently; otherwise, who is harassing you all, day in, day out? By the time somehow you have got rested I am again back in the morning to torture you for the whole day. By the time you have slowed down a little -- I am back!

A young swami on his way to M.G. Road fell out of his rickshaw. And as luck would have it, he landed in heaven.

After a few days' rest, he asked for some work. Finally he was given a position in the "Religious Statistics Department."

Here they had a clock for every religious leader on the earth, and any sins committed by them would be recorded by a slight movement forward.

The pope's clock had moved only two minutes in sixty-seven years. Mother Teresa's only one minute, and so on.

The swami enquired to the angel in charge, "What about Osho's clock?"

"Oh," said the angel, "we use his as a desk fan!"

Just to avoid talking about meditation...

There was a German, a Frenchman and an Englishman staying with their new brides at a famous honeymoon hotel. As they retired to bed they agreed that they would get together the next day and exchange experiences over some drinks.

The next day the German was asked, "How did you get on last night?"

"Ach, vunce to begin wid, then vunce one hour later, und every time the clock struck, vunce again, vich vass eight times in eight hours."

"And what did your wife say?"

"Wunderbar, wunderbar!!"

The Frenchman told them, "I am straight away on the work. Zen I am on the work again when I get back my breath. Zen I sleep and start again, and sleep and start again, and sleep and start again, twenty times. Then I am halted, finis."

"What did your wife say?"

"Magnifique, encore, magnifique!!"

The Englishman had been very quiet. "Come tell us, how many?"

"Once," he said.

"Once! -- what did your wife say at dawn?"

"Get off, we need some sleep."

I am in a difficulty -- how to avoid meditation? Only today I will avoid, not tomorrow, because I don't want difficult tasks.

Just for your sake...

Devageet falls in love with an eighteen-year-old girl and they go off to Goa for a honeymoon. When they get back, a friend says to him, "Do tell me, how was it?"

"It was beautiful," says Devageet. "The sun, the sea... we made love almost every night."

"Wait a minute," says his friend. "A man of your age -- how did you manage that?"

"Well," says Devageet. "We almost made love on Monday, almost on Tuesday..."

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #18
Chapter title: The alphabet of rejoicing

15 September 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHAT DO YOU SEE IN MY EYES NOW, AFTER YOU HIT MY HEAD SO HARD? OH BELOVED MASTER, THE BLESSING OF YOUR SWORD HAS LEFT ONLY ONE WOUND, THAT EVEN THE SILENCE BLOSSOMED OUT OF THIS MEDITATION HASN'T HEALED: HAVE I really BEEN DISRESPECTFUL IN MY UNAWARENESS? FOR I WILL RATHER CUT MY TONGUE BEFORE SAYING ANYTHING AGAINST YOU, AND I WILL KILL MYSELF WITH JOY RATHER THAN BE UNLOVING TO YOU.

Sarjano, I know your heart. I know your love. I know your deep gratitude and respect -- but it is human, once in a while to slip from the path. And it happens from a necessary psychological principle: you start taking me for granted. This is one of the ancientmost diseases of the mind. Once you start taking me for granted, then you are bound to behave unconsciously.

Never take me for granted.

I am simply alive just for you.

My work is finished and my boat has been waiting for long to take me to the other shore, but your love and the fear that without me, you may be lost... and you are coming so close, that if I can manage to wait a little longer on this shore, I can give all of my people what I have received from existence. But the moment you take me for granted, immediately you forget, become unconscious, create distance.

I don't want to hit anybody, but except hitting you I cannot wake you up when you have fallen asleep. Consciously, whatever you say is absolutely right, that you would rather cut your tongue than say a word against me, that you would rather die than offend me. These are not just poetic assertions. I understand you perfectly, but you still have the unconscious mind and that unconscious mind manages to sabotage whatever you are gaining in your consciousness.

In mythological terms, it is a conflict between good and evil. In a more contemporary psychological way, it is the conflict between the conscious and the unconscious. The unconscious is afraid -- and its fear is real. If your whole being becomes conscious, it will be the death of the unconsciousness in you, and the death of mortality in you, and the opening of eternal life.

Your unconscious mind does not want to commit suicide. It will give you every resistance; hence once in a while it will catch you unawares, and something will come out of you that you had never meant. But if I let it go without hitting you, then your unconscious will be gaining more and more power over your conscious. Hitting you is simply a loving way to put the unconscious back and to help your consciousness to be stronger, more powerful, more capable to understand what comes from your unconscious and what comes from your conscious.

The unconscious is not your friend.

The unconscious is all the past centuries, it is carrying the whole evolution of man. It is barbarous, it is animal. Only a small part of your being has become conscious, but that small being can manage to dispel the

whole unconsciousness if you don't become a victim of it again and again.

Now Veena is sitting in her perfect beauty, relaxed, but she does not know: the whole night I have had to sharpen my sword for her! The closer you come to me, the more you love me, the more you should remember that at any time I can hit you.

I have told you the most beautiful story in Zen, about a master thief. He was no ordinary thief, because in his whole life nobody had been able to catch him red-handed. Even the emperor was amazed at his craftsmanship, his art in stealing. The man was so perfect... but he was getting old. The situation had come to the point in Tokyo that whosoever's house was visited by the master thief, bragged about it. It was a great honor, because it was not that he would go just to anybody, but only to the super-rich. It was a certificate that the master thief had stolen things from some family, that they bragged about it.

But as he was getting old, his son said, "I don't know anything of your art, your fame -- and you have the strangest fame. Before you leave the world, please let me understand the secret of your greatness. Your stealing is not just for money; your stealing is simply to keep your mastery sharpened so you don't forget the art."

It is almost like a musician. Once Yehudi Menuhin was asked, "If you don't practice one day, what happens?"

He said, "Only I understand that the thing is not as perfect as it would have been; nobody else will find any difference. If I don't practice for two days, then the critics will become aware that something is missing. If I don't practice for three days then everybody will be able to hear that something is wrong, the master is not at his height."

Every musician practices for hours, sometimes eight hours per day. Even the most famous musician practices for hours, because the art is so subtle and so delicate that it can slip out of your hands if you miss just a few days' practice.

So the boy said, "Before you leave the world, help me to know the secret so that I can practice in front of you, and you can correct where I am going wrong."

The father said, "Tonight you come with me."

They went to a very rich house, and the young man was trembling with fear and the old man was going as if he were going for a morning walk -- so at ease, with such tremendous confidence. The old man made a hole in a wall to enter into the house... the young man was perspiring, and it was a cold night. But the old man was doing his job so silently that although he was making a hole in the wall, there was no noise. When the hole was ready, the old man slipped in, and signaled the boy to come in.

His heart was throbbing, naturally, but he was wondering... his old father is going as if it is their own house! He had the master key that can open all the doors.

He opened door upon door, and the boy became more and more afraid, he started cursing himself: Why have I asked him to teach me? This is not for me. If I can manage to survive tonight, finished -- I don't want to learn this art. It is beyond my capacity.

The man was doing things, so at home, and he took the boy into the innermost part of the house, opened a big cupboard and there were very costly things inside, valuable diamonds, very costly, and rare clothes. Everything was dazzling. The boy could not believe his eyes, that people have so much money.

The old man said, "Get in!" He got in and the old man went out and -- it was such a great surprise -- closed the door, locked it with the boy inside, and shouted "Thief! Thief!" and ran out!

The boy said, "Is this my father, or my murderer? And what kind of teaching is this? I was wondering if I could survive -- now there is no possibility." The whole house was awake. The servants were awake. People were searching every nook and corner, and a maidservant came into the room where he was inside the cupboard. He knew nothing of what to do, but spontaneously he started scratching on the cupboard... as if there are rats inside.

This was not a calculated act, it was absolutely spontaneous. Even he could not believe what he was doing. And the maidservant, just to look for the rats, because there were valuable clothes, opened the door. She had a candle in her hand, and the boy blew out the candle, and rushed out. But he was seen, so the whole family and the whole neighborhood followed him. He had never run so fast in his whole life -- he could have become an Olympic champion the way he was going! -- just like the wind.

It was a question of life and death, and he was praying to God, "This is the first and last time, just save me!"

Then suddenly he came across a well. He took up a big rock and threw it in the well -- the whole crowd that was following him stopped. They thought he had jumped in the well: they had heard the sound, so they

stopped there, and they said, "Now there is no worry. Either he will be dead, or in the morning we will pull him out and shoot him."

And the young man reached his house, and again a great surprise: the old man is fast asleep, snoring! He could not believe that this man was his father! He shook him, and the father said, "Don't disturb me. You have come back, that's enough. I know the conclusion; the rest of the story you can tell me in the morning. There is nothing else to learn, I have given you my whole art.

"I am not acting out of mind. I am acting out of no-mind, in utter silence. It is my meditation. Just go to sleep."

The boy was amazed that he did not even want to know through what difficulties he had passed. He had been almost on the verge of being caught! He could not sleep the whole night: his heart was throbbing, and again and again as he would close his eyes, he would see the nightmare that those people had caught him, and he would wake up again. In the morning the father did not say anything, he was just sitting, with his tea. The boy said, "But at least ask me what happened!"

He said, "You have come home; everything has gone right. You could not have come back if you had acted out of your mind, so you don't need to learn anything more. All that you need to learn is how to act out of no-mind."

"Still," the boy said, "please listen to my story."

He said, "Okay, if you want you can tell it. But I am not interested. All my interest was in whether you came back or not."

He told his whole story, and the old man asked, "Scratching like the rats were destroying the clothes -- was it your thought?"

He said, "I had never thought about scratching the cupboard like rats destroying the clothes... I don't know how it came to me."

His father said, "That's the way -- you don't come in. Let your no-mind take possession of the whole situation. How did you figure out that to throw the rock in the well would stop them?"

He said, "I don't know... just the rock was there, the well was there, and the people were just on my heels. Suddenly a flash... and I took the rock and threw it in the well. It was not my act."

The old man said, "This is what the ancient masters have said -- action without action. I am not a thief, I have just chosen stealing as a way of enlightenment."

You cannot believe it; anything can become a way to enlightenment, even stealing. But it has to be not your action, it has to come from your no-mind.

So now there are three things, Sarjano: the conscious mind, which you know and out of which whatever you have written to me has come. Behind and below is the unconscious mind, from where all kinds of sabotage will come, disruptions, to destroy the whole possibility of consciousness.

Without your knowing, you have been disrespectful. I know that with your knowing, you will be the last person to be disrespectful, and it does not matter to me whether you are disrespectful to me or not. The point is, I don't want your unconscious mind to sabotage the beauty that has arisen in your consciousness.

Below is unconscious, above is no-mind, or super-conscious. I will hit you if I see that the unconscious is pulling you down, and I will hit you if I see that you are not moving fast enough from the conscious to the super-conscious. Those are the two times when I will hit you.

It does not matter... I have not hit you because you were disrespectful. Remember it -- because I have been condemned my whole life: from my very childhood I don't know a day when I was not condemned for doing things not in the way people wanted. I have become so accustomed and at ease with condemnation, disrespect, notoriousness -- everything -- so that is not the question. Just Sarjano's disrespect will not add anything; it will be just a dewdrop in an ocean, so that is not the problem. The problem is that it will disrupt your consciousness, your love, your peace that is growing, your meditativeness that is growing, and I cannot see that happening.

And this is to be understood by all, because today it is Sarjano's case; tomorrow it can be your case. These hits are out of sheer love. If I don't care about you, why should I bother? The whole night I could not sleep... because I have not used the sword for many years, but just to prepare it for Veena -- and she is sitting just here, laughing. If she had laughed before, I could have slept at ease.

I don't want to cut your heads, but if you insist I will have to do it -- reluctantly, but there is no other way. If you only understand the language of the sword, then I will have to speak that language. I am not using it; I am using only words.

So be careful. Whenever you start getting angry at me, remember: it is your unconscious that is

disrupting your love, it has nothing to do with me. When you start thinking something against me, remember it is your unconscious that is feeding the idea to you.

Otherwise, whatever you said is so beautiful, Sarjano, I would like to read it again so that everybody understands clearly. It is not only a question, it is a statement from the very deepest core of his heart.

"BELOVED OSHO,
WHAT DO YOU SEE IN MY EYES NOW, AFTER YOU HIT MY HEAD SO HARD?"

I see your eyes. I see you -- the same as you were before the hit, after the hit. But if you were not hit you would not have been so full of love, with tears of joy in your eyes.

"WHAT DO YOU SEE IN MY EYES NOW, AFTER YOU HIT MY HEAD SO HARD? OH BELOVED MASTER, THE BLESSING OF YOUR SWORD HAS LEFT ONLY ONE WOUND, THAT EVEN THE SILENCE BLOSSOMED OUT OF THIS MEDITATION HAS NOT HEALED: HAVE I REALLY BEEN DISRESPECTFUL...?"

No, *you* have not been disrespectful. But you don't know: there are so many dark sides of you which you don't identify with -- *they* were disrespectful.

"... IN MY UNAWARENESS? FOR I WILL RATHER CUT MY TONGUE BEFORE SAYING ANYTHING AGAINST YOU."

No, that won't help. You can cut my tongue, your tongue; we both can sit in silence because we cannot speak -- but I will go on doing what I am doing without the tongue, and you will go on once in a while being disrespectful, without the tongue. The tongue is not needed, just your face can show it, your eyes can show it. Just the smallest gesture can show it.

Don't think in terms of cutting your tongue. Think in terms of from where within you any ugly thing crept into your conscious... and destroy that unconscious. The tongue has nothing to do with it; it is only a means, which the conscious mind can use, the unconscious mind can use, the super-conscious mind can use. I am using it; it is a perfect mechanism to convey things which cannot be conveyed. And finally, you say, "And I will kill myself with joy, rather than be unloving to You."

That is easier, to die for someone.

The real difficulty is to live for someone.

Many have died in the name of love, because death is a single-blow thing; but living for someone because of your love is a long time process. I don't want you to make this commune a Jim Jonestown -- that is the Christian stupidity. I want this place to be the place of life and love and rejoicing.

If you love me, rejoice. If you love me, sing. If you love me, dance. I don't ask you for death. Death will not prove anything, it will simply prove your incapacity to live for my love. But that has been taught for as long as we can go backwards, that dying for love is a great martyrdom. It is sheer stupidity.

I am not here to teach you all these stupid things that have happened in the past. People have died for Christ, people have died for Mohammed, people have died for Buddha. But that does not show their love, it simply shows their unconsciousness. The unconsciousness was destroying their love, now it has destroyed even themselves.

Here you have to learn a totally new alphabet, the alphabet of rejoicing. If you love me, rejoice. In spite of everything, rejoice. The more blissful you are, the more you are laughing, the more you are dancing, the more I know you have given me, offered me your flowers of love.

This is a temple of love and laughter.

Never forget it for a single moment.

As the boat was sinking, the skipper called out, "Does anyone know how to pray?"

"I do," replied pope the polack, who was on board the ship.

"Okay, go ahead and pray," said the captain. "The rest of us will put on life jackets; we're one short."

An old English gentleman was on trial before the high court of Australia, for the crime of making sexual advances to an ostrich.

"Before passing sentence," announced the judge, "do you have anything to say?"

"Your honor," said the Englishman, "if I had known you were going to make such a fuss about it, I would not have married the bloody bird!"

Here we are not masochists or sadists. This is not a sick psychological place -- as all the churches are -- belonging to any religion. This is a pagan, natural, simple, playful place. If you can laugh heartily, this is

your prayer. If you can dance with abandon, if you can sway with the music, that is the only yoga I teach.
I don't believe in distorting your bodies.
I believe in transforming your souls.

BELOVED OSHO,
WOULD YOU PLEASE EXPLAIN YOUR STATEMENT FROM THE OTHER MORNING OF HOW MUSIC CAN BE NEXT TO SILENCE?

Milarepa, I don't know what I said the other morning -- I don't carry unnecessarily luggage from the past. But I will explain it to you this morning, in spite of the fact that I don't know whether I made the statement or not.
Music is certainly next to silence.

There is a certain thing to be understood: Music does not consist, in the first place, of words, language. It consists of pure sounds, and it consists of pure sounds only to those who don't know anything beyond sound. Those who know silence -- for them, the whole gestalt changes.

You see my five fingers, but somebody can see the five gaps between my fingers. Ordinarily you will not see the gaps, you will see five fingers. But the gaps are more real: fingers may come and go, gaps will remain.

Between sounds of music there are gaps of silence. The authentic music consists not of sounds, but of the gaps. Sounds come and go; those gaps remain. And music can make you aware of those gaps more beautifully than anything else; hence I have to say that music comes next to silence. But it is possible even the musician may not be aware of it, unless his music is his meditation too. Then, soon, the shift from sounds to silence.

The ancient Chinese story is that whenever a musician becomes perfect, he throws away his instruments; whenever a swordsman becomes perfect, he throws away his sword.

It is a very strange saying and goes back almost five thousand years, because it has been quoted by Lao Tzu as an ancient saying. What does it mean? Chuang Tzu was asked, "This seems to be a very strange kind of proverb. When the musician becomes perfect we should have thought that he would have purchased perfect musical instruments, and the saying says he throws away his instruments."

Chuang Tzu told a very beautiful story to explain it. There are things which cannot be explained without beautiful stories, because stories give you enough space and freedom, enough gaps for you to fill with your own being. Prose is too tight and too mundane, so either poetry has to be used or a story has to be used. These stories are such that even a small child may be able to understand, or even an old man may not be able to understand; the question is whether he gets the undercurrent of the story.

The story is: A man reached to the emperor of China and said, "I am the greatest master of the art of arrows, targets, archery, and I have come to ask you to declare in the whole empire that if anybody wants to compete with me, he should come forward; otherwise give time, and if nobody comes, then declare me the champion archer of your empire."

The king knew that man. He never missed a target. As far as human understanding is concerned, he was perfect. What more can you expect? One hundred percent success -- success cannot be more than that. The king said, "I know about you. And I know that there is nobody who can compete with you."

When he was saying this, the servant of the king, who had raised him from his childhood... he was not just a servant but almost a father to him. The emperor's father had died, and he had given the responsibility to his servant to take care of the child till he is of age, and see that no trouble arises and that he succeeds to the throne. So the emperor respected the servant as much as perhaps he would have respected his own father. The servant had done immense service to him; he had taken care of the whole empire till he was of age.

The servant said, "Before you say anything to this man, I would like to interrupt. First listen to me. I know a man far in the hills who is really the champion. Compared to him, this man is just a child. He is a giant!"
The king said, "How do you know he is a giant?"

And the servant said, "He is so perfect in archery that he has thrown away his arrows, his bow -- and you know the ancient proverb.... Send this man to that old man in the hills."

The archer could not believe it. What kind of perfection is this, when you throw away your arrows and your bow? But the emperor said, "You will have to go. I cannot deny anything to the man you have seen. Although he is my servant, deep down in my heart he is as great as my father. So you will have to go to that man, and if he recommends it, you will be declared the champion."

The man had to go, although feeling a little weird and awkward: What kind of a stupid thing...? The hills were great and very steep and it was a long journey, but he managed. Slowly, slowly he also became interested -- what kind of perfection...? He reached finally to a small cave. He met an old man and asked him, "Are you the famous archer?"

He said, "Archery? I remember, I have heard the word. It must be fifty years ago."

The archer said, "How old are you?"

The old man said, "I am not capable of saying, because here there is no calendar, one does not know how time passes, but maybe one hundred and twenty, or one hundred and thirty."

The man said, "I am the greatest archer in the empire and by a stupid servant's advice the emperor has sent me to you. Unless you give me a certificate, I cannot be accepted as the champion."

The old man said, "Champion? -- so you have been learning archery to be a champion? Then you don't love archery -- it is motivated, it is goal-oriented. You can never be perfect because you are not directly related to archery. Archery is only a means; the end is championhood. But don't be worried. You will have to pass just a little test, and I will give you the certificate -- although as long as I am alive, remember that you are just a so-called champion. But because I am not a competitor, you can enjoy being the champion. Just come out with me."

The old man was so old... his back was bent, he had become hunch-backed. He took the young man, who was in the prime of his youth, to a cliff. The rock of the cliff, a small rock, hung high over a valley, thousands of feet below. And the old man went on that small rock -- just a little missed step and nobody would be able to find you, not even your pieces could be gathered. He went to the very end of the cliff and stood with his feet on the edge of the cliff, just on his toes. He was standing there unwavering, as if he was standing on solid ground, and he said to the young man, "Come."

The young man took the first step and started trembling. "My god, what kind of test is this? and what has it to do with archery?" But he has to do it because the championship is in his hands. After the first step he fell down on the cliff, holding the cliff and saying, "Please forgive me, I cannot come that far. And I cannot stand with half my feet over the edge and just my toes on the rock. And I can see -- I have never seen such a deep valley. It must be the very hell! Forgive me...."

The old man said, "Then what kind of archer are you? The real archery is not to hit the target; the real archery is that you should be unwavering. Your unwavering is the real qualification of being an archer. Then your target cannot be missed."

The old man came back, helped the young man to stand up -- he was perspiring, trembling, almost half dead -- and the old man said, "Why are you carrying this bow and these arrows? A perfect archer throws them away."

The young man said, "Again the same thing! I don't understand why a perfect archer should throw them away."

The old man said, "Look!" And he pointed towards the sky, where seven cranes were flying. The old man simply looked at those seven cranes, and they all fell on the ground. He said, "If you are absolutely stable, absolutely unmovable, you become such a magnet that your eyes are enough; no arrows are needed. How many cranes could you have brought to the earth?"

The young man said, "Of course by one arrow, one. And by that time the others would have gone far away."

The old man said, "You are just a learner. You have not even found a master who can initiate you. So my suggestion is, go back, and unless and until you have forgotten what archery is... I will send my son to check you and if he can certify you, you can go to the emperor."

He said, "Strange, I have got into such a mess! With great effort I have learnt archery -- but certainly I am not that kind of archer whose eyes become arrows, whose absolute immobility becomes a magnet." But he touched the feet of the old man. He was certainly unique. He knew he was no comparison to him.

He went back. The man had said, "Try to remain unmoving..." That's a way of meditation: no movement of thoughts... utter stillness.

After twelve years the old man's son came. He said, "My father is dead, but he has left this message with me. I waited for twelve years before I came, because to be perfect in anything is not easy." And then he

suddenly said, "What is that thing that is hanging on your wall?" It was his bow.

He said, "I somehow remember, it *was* something known to me. But these twelve years, just meditating, just remaining unmoving... You have to forgive me, I have forgotten what it is."

The young man said, "That's enough! This is the certificate the old man has left for you. Now you can go to the emperor and be the champion."

But he said, "Now who wants to be the champion?" He tore up the certificate and threw it away.

Chuang Tzu has told many beautiful stories unparalleled in the whole world, stories not without great spiritual significance.

When a musician, Milarepa, starts shifting his attention from sounds to silence, his music becomes almost perfect; when he starts listening only to the silence and forgets all about sounds, his music *is* perfect. And to show the perfection he throws away his instruments; they are a kind of disturbance... the most beautiful disturbance in silence -- but a disturbance is a disturbance.

Music comes next to silence, but the difference is very big. And it is not that all music necessarily comes close to it. In the name of music, contemporary idiots are doing something which goes even farther away from silence -- from Beatles to jazz to Talking Heads. It is not music; it is simply making noise! It is simply disturbing the silence.

In the East, music has been always accepted as a spiritual phenomenon. If your music cannot create silence in the people who are listening, it is not music. If your music does not become an unmoving no-mind in the people of your audience, it is not music. It is just making noise.

It happened in Lucknow, in the time of one of the very colorful kings of Lucknow, Nawab Vazid Ali Shah. He was really a very incomparable man. When the British armies were entering to capture Lucknow, he was listening to music. Somebody told him that the enemies had entered Lucknow, and he said, "Welcome them. They are guests, we are the host. Make places for them. We have so many places... make arrangements for them."

The servant said, "But they have come to conquer."

He said, "There is no problem. They can conquer, but first let them rest. What is the hurry? Conquering is not going to be a difficult problem because we are not going to fight. We are human beings, and it does not matter... if they enjoy ruling, they can rule." And he told the musicians, "Go on!"

This was the kind of man who was interested in a musician in Varanasi. He was thought to be the greatest musician of those days, but his conditions were so strange that nobody would even invite him to play his music. Vajid Ali Shah invited him.

People tried to prevent him. Friends, courtiers, wives, everybody said, "What are you doing? That man is mad. He is a great musician, but he is certainly mad."

He said, "It does not matter. If music cannot cure madness, then he is not a musician; and if music cannot create a divine madness, then too he is not a musician. Let him come."

The musician came and said, "My condition is that while I am playing nobody should move. If anybody moves his head, or anything, his head has to be cut immediately. All around the listeners swordsmen with naked swords should be standing watching, and if anybody moves -- finish!"

Lucknow was one of the most juicy places in India in those days. It has still some remnants of that juice.... Knowing the conditions -- because the conditions were also declared to the whole town -- ten thousand people came to listen. Even the musician could not believe that ten thousand people are ready to risk their life to listen to the music. When the music ended in the middle of the night the officers had noted down almost two dozen people who had moved their head in appreciation, despite knowing the condition. Vajid Ali Shah said, "What do you say, should we behead them?"

He said, "No! Everybody now should be allowed to go, and I will sing for those twenty-four -- they are the real lovers. They moved their heads, they could not help it. They started swaying with the music, they became one with it. All the others were cowards, sitting like statues."

Those twenty-four people were retained, and everybody was allowed to go. People were afraid -- perhaps they would be murdered. But in the morning they found them coming back home. They said, "What happened?"

Those people said, "That musician knows how to find the right audience. The real music began when you had all left. He is certainly the greatest musician. We are feeling so pure and so fresh and so clean as we have never felt in our life. He has managed to initiate us into meditation."

Milarepa, music is certainly next to meditation. But not the modern music, which is ugly, which is sexual, which draws you lower rather than taking you upwards. It does not give you more consciousness,

higher skies to fly in; it brings you down, back to deeper gutters.

The real musicians will not accept this nonsense that goes on in the name of music. But young people who know nothing about music, who know nothing about meditation, who know nothing about silence, become fans, and they are mad about these idiots who think they are playing music. In any other wiser generation they would have been kept in psychiatric hospitals to be cured. They have gone berserk!

A violinist was convinced he could use his art in music to tame wild animals. So, violin in hand, he traveled to the heart of the African jungle to prove it. He had no sooner begun to play than the jungle clearing was filled with animals of all kinds. Birds, lions, hippos, elephants all stood round, entranced by his beautiful music.

Just then a crocodile crawled out of the nearby river and into the clearing and -- snap! -- gobbled up the violinist. The other animals were extremely angry. "You idiot! What on earth did you do that for?" they demanded. "We were enjoying that."

The crocodile put his hand on his ear and said, "What?"

Music can be understood only by those who have a musical ear. And those who have a musical ear should think themselves fortunate because beyond music, just one step more, they enter the world of meditation, silence.

Silence is the ultimate music.

BELOVED OSHO,
WHEN I SEE YOU HERE WITH US, MY HEART MELTS, AND YOUR SILENCE BECKONS ME FROM OUT ACROSS THE SEA. WHEN YOU SPEAK, MY THIRSTY BEING DRINKS DEEPLY OF YOUR COOL DRAUGHT, THEN RESTS ITS DRUNKEN HEAD AT YOUR FEET. WHEN I REMEMBER YOU, I FLY LIKE A BIRD IN THE OPEN SKY.
BUT WHEN YOU DANCE WITH US BELOVED MASTER, IT FEELS AS IF ALL THINGS ARE SET RIGHT WITH THE UNIVERSE, AND THE INCREDIBLE SENSE OF HARMONY VIBRATES SKYWARD FROM THIS TEMPLE OF LIFE. EVEN MY GUITAR CLOSES ITS EYES AND SHEDS A TEAR OF CONTENTMENT.

Milarepa, this is the moment I have been living for: to share with you the miracle that has happened to me. I try in every possible way to make a way towards your heart. Slowly, slowly people are getting the clarity and the insight and the heartfulness.

Temples are not made of bricks and stones.

Temples are made of dancing hearts -- I mean real temples.

I know this is not only your situation. There are many who will share your question as their own. But living in this insane world... You can understand my difficulty.

I wanted it to happen all over the world, but those insane people are against themselves; they are completely closed. They are open to any kind of stupidity, but they are not open to sanity. They are ready to do everything for destruction, but they are not ready to make this small life a life of pure joy and dance -- and that was my whole effort.

But the people for whom I wanted it to happen and for whom I worked my whole life are the people who would like to kill me. Now twenty-one countries are closed for me. It has never happened before. It is unprecedented that without any reason...

I have never been in those countries, I have not even applied for a visa to enter in those countries. But they have taken precautions. Their parliaments have passed laws that not only can I not enter in their countries, even my jet-plane cannot land on their airports, just for fueling, because my presence can create immorality, anti-traditional revolution, unorthodox ideas.

In short, every country's parliament has said that I can corrupt the young people of their country; hence, as a precaution, the law was passed -- unanimously. Have I corrupted you? Have I destroyed your consciousness? Have I destroyed your love? Have I destroyed your gratitude towards existence?

But it seems idiots have always been in power. And those idiots are almost the same as the "deaf crocodile": they can't understand music, they can't understand love, they can't understand beauty, they can't understand art, they can't understand meditation -- but they pretend that they are the most intelligent people in the world because they have the power.

Power does not make you intelligent. In fact, it is absolutely wrong that I can corrupt people. It is a well known fact that power corrupts people -- and I don't have any power. They have all the power. The people in all these parliaments are already corrupted, and they are going beyond the limits of any conceivable intelligence.

How can I corrupt just in fifteen minutes re-fueling my airplane on their so-called international airports? These are not international airports...! And if I can corrupt their country sitting in my airplane, I can corrupt from here perfectly well! And I will do everything I can to corrupt, because my corruption is against all that is ugly, all that is brutal, all that is violent, all that is oriented towards war.

I will corrupt these people, and their minds.

I would like them to be more loving, to be more friendly, to be more open, to be more available, to be more sharing of their joy and song and dance.

It is a strange world. German sannyasins had applied just for a three-week visa for me. Germany has the greatest number of sannyasins in the world, the most flourishing discos, restaurants, meditation centers -- and the government is simply being cowardly, impotent. And these are the descendants of Adolf Hitler! Even in his grave he will be feeling ashamed of these idiots.

The same day that I was refused and the parliament passed an order that I cannot enter, they allowed a terrorist conference, an international conference in Berlin. These people are murderers. These people are doing all kinds of harassment -- destroying property, hijacking airplanes, throwing bombs on innocent people. But their international conference is not a problem at all, because they fit with the politicians.

I am a trouble -- a single individual, with no weapons -- because I don't fit with their insane ideologies. And they are aware that if people try to understand me, they are going to leave their fold.

But it is your responsibility now. You are here from all over the world. When you go back... they cannot prevent you in your own country. You have to spread the silence, the music, the beautitude of meditation, with all your heart in it, because now that seems to be the only way for me.

Governments are ordering newspapers, news media, that even my name should not be mentioned. And I can see... Just the last days the international exhibition of books in Moscow ended. We received information from Lani that our meditation has been the greatest success; no stall was so overcrowded. We could not manage: we had the biggest stall, but an average of one hundred people were continuously there the whole day, thousands came and went -- and other stalls were empty. But the newspapers have reported about all the stalls except ours: my name should not be mentioned.

The government officials have come to visit all the stalls except our stall, but the opinion of the people was totally different. An old man used to come every day in the morning; because he had no money, he would sit there and read as much as he could manage until closing time. And he said to Lani -- obviously asking her not to mention his name -- that Russia needs Rajneesh, not vodka!

Because people don't have private money they started stealing books, and I informed Lani to encourage them to steal! Three KGB agents were continuously present on the stall, watching carefully the people who are coming, and by the second day, even the KGB agents had become immensely polite and interested. They said, "This is a strange place. You people are allowing anybody to take anything."

I had told them, "Ignore it if you see somebody stealing because it hurts the person's dignity. Just don't see -- let him take! Let the books reach to the people. Just tell them to read it and pass it on; that is the price!

They confiscated all our tapes and videos, because first they must see what is in them. After two days they released them and thousands of people had tears in their eyes: "We have been living for seventy years in absolute darkness; we don't know what is happening outside."

When Lani comes she is going to bring many beautiful stories. Even the president of the exhibition took her aside and asked her, looking at my beard and my pictures, "Is this man something like Leo Tolstoy in India? We have never heard about him."

The whole country has been kept under such concentration camp conditions that they don't know what has happened in the world since 1917, and now it is 1987... seventy years. Russia has lived in darkness -- utter darkness. Whatever the government wants them to know, they know.

It is now your responsibility, because they will not allow me anyway. And what they call their tradition, their religion, their ideology, is so hilarious....

Just a few months before I had been thrown out, deported from Greece, without being given any reason. They just told the Greek sannyasins, "The archbishop of the Greek orthodox church does not want him in the country, because he can destroy young people's minds. We cannot help. He has to leave, although his visa is still valid for fifteen days, and we don't have any legal right to cancel it unless he has committed

some murder or some heinous crime. He has not even come out of the room...."

And just a few days before, one archbishop of the same orthodox church of Greece had been caught on the airport of Paris, hiding heroin in his religious paraphernalia -- a large amount of heroin. This is their religion...!

The pope runs a bank in the Vatican. The Vatican is an independent sovereign state -- although it is only eight square miles -- and the Italian government has issued a warrant against the manager of the bank, because the bank is doing only one thing: it is turning all Italian mafia money into white money. That is its only source of income. Otherwise from where...?

The pope goes on getting the money and wasting it. Now he is going for a tour to America; estimated expenses will be twenty million dollars. When he went to Australia his expenses were more than Queen Elizabeth, who had visited just before him. All this money is heroin money.

Now rather than allowing the Italian government to arrest the man... they cannot enter into another country; they have to wait for whenever the manager comes out. The manager was only a bishop, but the pope has raised him into an archbishop, because he has been doing such good work!

These people have to be fought by you.

You have to take my heart with you.

You are not to be a missionary.

You have to be a message.

We don't convert anybody. We simply want everybody to be himself, and we want to destroy all life-negative attitudes imposed on man, so all chains fall down -- and the dance will come on its own.

I preach life, I preach love. I preach music, I preach silence. To me these are the constituents of an authentic religiousness. All else is simply bullshit, holy bullshit!

Just to listen to your laughter...!

A magician performed brilliantly in the saloon of an ocean liner. On this ship there was a parrot who hated the magician. Every time the magician did a trick, the parrot would scream: "Phony, phony, take him away!"

One day the ship sank and both the parrot and the magician ended up on a life raft together. The first day passed; they said nothing. Two days passed; still they said nothing.

Finally the parrot could bear it no longer. He glared suspiciously at the magician and squawked: "Okay, wise guy, you and your tricks... what did you do with the ship?"

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #19
Chapter title: Cowards cannot enter here

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BELOVED OSHO,
IT IS NOW BECOMING TOO MUCH. THE GOSSIPS ARE GOING RIGHT AND LEFT. EVEN I HAVE STARTED SUSPECTING WHETHER I AM OLD OR JUST A WOMAN. PLEASE SAY SOME WORDS OF COMFORT.

Devageet, it is true; now it is becoming too much. I have just seen you five minutes ago: neither are you old nor are you a woman. But gossips can affect.... If everybody is talking about it, even if it is a lie, it starts looking like a truth. So obviously you need some words of comfort.

First: a gossip is a gossip. It is not even a yawn, because:

... A yawn is at least an honest opinion. And if you start listening to all these gossips, there is a great danger.

... We can easily forget ourselves when no one knows who we are -- and you are included in those who do not know. In fact, whatever you think you are is nothing but a collective gossip called your personality. Because everyone agrees upon it, it becomes a truth.

Adolf Hitler based his whole philosophy on this simple maxim, that a lie repeated often is truth, and a truth not repeated often is forgotten. And the trouble is, the lie is going to be repeated often because it is consoling; it hurts nobody. It is at the cost of others, it costs you nothing. And truth is not even mentioned; it is one of the most unmentionable things in the world for the simple reason that it will disturb too many people.

It is not coincidence that many mystics became silent and remained silent -- because there were only two alternatives: either to say the truth and be crucified, or to tell a lie, which is consoling, comfortable, respectable. Certainly a mystic does not bother about respectability -- who cares to be respected by people who are absolutely unconscious and asleep? What they think is their problem.

But the trouble is, if we are also asleep, then who knows? -- they may be right. Because we don't know what we are, who we are, we are nothing but the public opinion... and then gossip becomes a very significant factor. The only way to get rid of it is to know yourself on your own. Then you are neither old nor young, neither man nor woman. You are simply a pure consciousness which has no age because it is eternal. And it has no genital differences; a woman does not have a different consciousness from a man.

At the height of consciousness all duality disappears.

So the best thing that I can say to you is, Discover yourself; otherwise you have to depend on other people's opinions who don't know themselves.

And you want a few words of comfort....

In Germany there is a proverb: Many a good tune is played on an old violin. So don't be worried; just being old is not a condemnation. Many a good tune is played on an old violin. And there are things which become more precious as they become old. Just like wine or holy scriptures, they become holier as they become older.

You just wait. These gossipers are going to run to the logical conclusion. Soon they will say, "Devageet is ancient." But it may be that not many people are gossiping about you, just the few -- and mind has a tendency to exaggerate, to make everything big.

... Just because you are paranoid, it does not mean that you are not being followed. I am not saying that.

I am not saying that nobody is gossiping, but the number may not be so great. Because everybody is so concerned with himself, nobody has time for anybody else -- except people like me, who have nothing to do in the world.

From my very childhood my father used to remind me again and again, "Stop the way you are behaving, stop the way you are growing, because in the end you will become good for nothing." And he was right: I have become good for nothing.

I don't have a single thing to do in the world. And because I am not going to live in this world forever, why should I care? Sitting in a waiting room in an airport, who cares what people think about you? You should keep your ears alert when your airplane is leaving. All these idiots will be left behind.

And as far as the question of being a woman is concerned, Socrates has tremendously solacing words for you -- and Socrates is a man of tremendous experience as far as women are concerned. He had the worst woman in the whole history of man. Her name was also as terrible as she was: Xanthippe.

Socrates says, "Once made equal to man, woman becomes immediately superior." Not to let her become superior, there is only one way: to keep her down, inferior. Equality is not possible at all; the moment the

woman becomes equal, she is already superior. The reality is that even in her being inferior, she knows perfectly who is superior.

In a small school a teacher asked the little kids, "Do you know of any animal who when he goes out of the house he goes like a lion, and when he comes back into the house he comes like a mouse?"

Little Ernie raised his hand. He was the last person to do something like that. The teacher said, "Good, Ernie. Do you know the animal?"

He said, "I know perfectly. He is my dad. When he goes out, then you see he looks like a lion, and when he comes in, then you see he looks like a mouse."

Every child knows it.

I have come across a tremendous statement:

... Man will be the last thing civilized by a woman.

The woman goes on civilizing from childhood; she tries to civilize the children, then she tries to civilize the husband, and this goes on. But man will be the last thing; he is almost impossible. Civilization does not suit his taste.

In case you are worried about what is going to become of you, you are going to become old and almost a woman. But I am saying, *almost* a woman.... So never worry about the future, it is certain. You are going to become old, and you are going to become almost like a woman: suspicious, jealous, irritable, annoyed for no reason at all.

Even the most beautiful woman turns out to be terrible -- terrific! It is a miracle of nature. Just keep away! From the distance the woman looks divine, and as you come closer and open your eyes, you say, "My god, here is the devil!"

... Women are dressed but very few are clothed.

The case with men is just the opposite: men are clothed, but very rarely dressed. Simple differences, but of great psychological importance.

Devageet, there is nothing to be worried about, because love is as blind in old age as ever, but the neighbors are never blind -- so beware of the neighbors. Old age cannot disturb your blind love.

You have asked for some consoling advice... but

... A good scare is worth more to a man than good advice.

... Advice is the only thing everybody gives and nobody takes.

In old age, Devageet, the past always looks better than it was. It is only pleasant because it is not there now; that is the beauty of old age. Youth looks golden; childhood looks almost diamond. Everything that is no longer there becomes a long history of beautiful experiences. When you were a child, you never enjoyed it. Every child wants to grow up as soon and as quickly as possible, because he can see that people who are grown up are powerful, are capable of doing anything they want to do, have all the money. Naturally every child wants to grow up faster. No child enjoys his childhood.

If a child can enjoy his childhood, he will be able to enjoy his youth and he will be able to enjoy his old age, and he will be able finally to enjoy even his death. Everything begins from the beginning.

But I have never come across a child who enjoys it. He is waiting for youth to come, when he will enjoy. And youth is a time of great turmoil: up and down... it is troublesome, no rest. Either chasing or being chased; either fighting or just preparing for fight... you cannot even sit silently.

Mulla Nasruddin was asking me, just as Devageet is asking, "What to do? The moment I utter any single word, my wife just grabs me and the fight starts."

So I said, "Why don't you sit silently? Why do you start even a single word?"

He said, "I have tried that. She grabbed that too, she immediately said, `Why are you sitting silently? What is the meaning of it? Are you trying to ignore me? I am here and you are sitting silent.'"

I said, "Then it is very difficult. You can only do two things: either you can be silent or you can speak. Then do one thing: agree with your wife -- just to avoid confrontation, whatever she says, agree."

He said, "Osho, you are unmarried, you don't know. The moment you agree with a woman she changes the subject. And if you go on agreeing with her, bankruptcy is not far away."

... When a man gets up to speak, people listen, then look. When a woman gets up, people look. Then, if they like what they see, they listen.

It is impossible to create an equality between men and women. The whole women's liberation movement is an utter absurdity. It is a futile exercise which is not going to lead anywhere for the simple reason that

they are unique, they are not equal. Nobody is superior; nobody is inferior. They are just two different species accidentally living together: they speak different languages, they belong to different kinds of minds. I have never seen a man and a woman having a nice conversation -- never!

If you want to have a nice conversation with a woman, there are a few requirements. First, she must not be your wife. Secondly, she must be the wife of your neighbor. And thirdly, the conversation cannot be too long -- just a few minutes is perfectly good. The longer you stay together, the more difficult it becomes to have a nice conversation.

Women know only nice conflicts. In their own way they are warriors. They fight with different kinds of weapons; their strategy is different; their diplomacy is different. And man is always at a loss what to do, because he cannot understand the diplomacy.

Homosexuals all over the world are called gay people -- not without any reason, but because they understand each other, they are both happy, have nice conversations. In fact there is nothing else to do than have nice conversations. They enjoy each other's company -- same mind, same species, same language.

It happened in the second world war....

For five years Adolf Hitler went on winning for the very strange reason that he never listened to his generals. He had brought astrologers from Tibet, and they decided the whole strategy of his war fronts. The generals were beating their heads, "These idiots don't know anything about military science, and stars are no more interested in who wins or who is defeated."

But they themselves were amazed because Hitler went on winning. In the beginning they were shaky, but soon they understood that perhaps they are wrong, he is right. Perhaps stars have something to do with it, because he is winning, and nothing is a greater proof of being true than winning. And you will be surprised that all the generals of different countries who were fighting against Adolf Hitler were at a loss -- because whatever they expected, Hitler never did that, and what they never expected, he always did that. They were not aware that he was not functioning through military science.

And all those generals knew, from this side to the other side, the same science. They knew what any general is going to do: he is going to attack the weakest point of the enemy. So naturally the enemy will gather all his forces at the weakest point.... But Hitler was not being directed by generals. And he would direct, "Attack where the enemy is the strongest. If you can defeat him there it is finished. Then everything else can be defeated very easily." The argument was correct. He attacked the strongest points, but they had become weakest because of the military science. All the armies had been moved to the weaker points.

Finally, Churchill got the idea what was happening. And then from India astrologers were taken to England and told, "Now it is a question of a war amongst the stars. You decide; it is whatever you say." And the moment Indian astrologers started deciding, ordering the generals, that was the beginning of Adolf Hitler's fall, because Tibetan astrology is only a by-product of Indian astrology. It knows much less than Indian astrology knows.

Now it was a question between Indian astrology and Tibetan astrology, not a question between Germans and English and Americans and French. They were out of the game. The game was being played by two different kinds of astrologies. But Tibetan astrology is simply a by-product of Indian astrology, just as Tibetan religion is a by-product of Indian religion. Tibet has nothing original to it; everything is borrowed from India. So the Indian astrologers were in a higher position.

Man always finds it difficult to understand women, and even the greatest poets have been writing poetry and saying that the woman is a mystery. It is not a mystery; it is a question of two different species accidentally falling together. They don't understand each other's diplomacy, each other's tactics, each other's way of understanding. The husband thinks he is continuously misunderstood; the wife thinks she is continuously misunderstood.

It is a great chance for you, Devageet: you have been a man for so many years; now be a woman, so that you can know both the territories. Your experience will be far richer. And in fact, many people actually are changing their sex through plastic surgery.

Just today I was informed by Anando that billions of dollars are spent in America on plastic surgery alone. Almost half a million people every year are going through plastic surgery. In the beginning the age group that used to go through plastic surgery was when a woman... and it was confined only to women. When a woman started feeling old, she used to go through plastic surgery to remain a little younger, a few days more attractive.

But the recent development is that the majority of people in America who are going for plastic surgery are men, not women, because now *they* want to be young a little longer. Deep down they will become older,

but their skin will show the tightness of a young man. And the most surprising thing in the report was that even a twenty-three year old boy has gone through plastic surgery to look younger.

America is certainly the land of the lunatics. Now if a twenty-three year old boy thinks that he needs to look younger, what about Devageet?

It is so ugly to go against nature.

It is so beautiful to go in tune with nature and whatever gifts it brings, childhood or youth or old age. If your acceptance and your welcoming heart is ready, everything that nature brings has a beauty of its own.

And according to my understanding -- and the whole of the Eastern seers are behind me, in support -- man becomes really beautiful and graceful at the highest point of his age, when all foolishnesses of youth are gone; when all ignorance of childhood has disappeared; when one has transcended the whole world of mundane experiences and has reached to a point where he can be a witness on the hills and the rest of the world is moving down in the dark dismal valleys, blindly groping.

The idea of remaining continuously young is so ugly that the whole world should be made aware of it. By forcing yourself to be young, you simply become more tense. You will never become relaxed.

And if plastic surgery is going to succeed -- and it is going to become a bigger and bigger profession in the world -- then you will find a strange thing happening. Everybody starts looking alike: everybody has the same size of nose, which is decided by computers; everybody has the same kind of face, the same cut. It will not be a beautiful world. It will lose all its variety; it will lose all its beautiful differences.

People will become almost like machines -- all alike, coming from the assembly line like Ford cars one by one. They say every minute one car comes out of the Ford factory, similar to another following it -- in one hour, sixty cars... twenty-four hours it goes on. Shifts of workers go on changing, but the assembly line goes on producing the same cars.

Do you want humanity also to be streamlined, assembled in a factory exactly like everybody else, that wherever you go you meet Sophia Loren? It will be very boring.

... The way to fight a woman, Devageet, is with your head: grab it and run.

... All would like to live long, but none would like to be old.

Why? -- because of the next stage. Nobody is really afraid of old age, but after old age is death and nothing else. So everybody would like to live as long as possible, but never to become old, because to become old means you have entered into the area of death. Deep down the fear of becoming old is a fear of death. And only those who don't know how to live are afraid of death.

Devageet, don't be afraid of anything. You have been with me... one of the most beautiful persons with a great sense of humor. I have loved Devageet so much that just to be with him I have allowed him to drill all my teeth.

I am rare in many ways -- I have told you. One of our sannyasins from England has just come, because my arm was hurting very much, and he is an expert. And his finding was that something, not exactly in the arm but somewhere else, is causing the trouble. So he asked me about my teeth.

I said, "About my teeth you meet Devageet." And when Devageet told him that I have gone through eight root canals, he freaked out! He said, "I have never seen a man with more than three root canals. Eight root canals? You have drilled all the teeth!"

I had to console him, "It is not his fault; it is my fault. I love his company; it is worth having one tooth drilled. Anyway one is going to lose all the teeth. These root canals are not his responsibility, it is my responsibility."

I like his dental chair and doing nothing in comfort. He has to do everything. And I must be the most difficult patient because I talk continuously while he is drilling. So something that can be done within fifteen minutes takes two hours! He has to stop again and again to listen to me, and then the work starts again.

"He is not at fault, don't be angry with him," I had to tell him. "He is also my sannyasin."

The English sannyasin said, "But this is too much."

I said, "Don't be worried; it is nothing, because there are still a few teeth left."

So whenever I feel in a good mood I will call Devageet. It is not for the pain in the teeth that I call him... when I am in a good mood! Then I say, "Now, let him drill."

... Youth is a malady of which one becomes cured a little every day. Old age is the cure.

You have passed through the whole fire test of life, and you have come to the point where you can be utterly detached, aloof, indifferent.

But the West has never understood the beauty of old age. I can understand, but I cannot agree. In the

West the idea is:

... The trouble with life is that there are so many beautiful women, and so little time.

That's why nobody wants to become old, just to stretch the time a little more.

But I say unto you: the trouble would be even worse if there was so much time and so few women. As it is, it is the perfect world.

Devageet, a very special advice for you:

... A man is known by the company he avoids.

So just you figure out where you are. If you avoid women, that will be decisive; if you avoid men, that will be decisive.

The old saying is:

A man is known by the company he keeps. The days of that proverb are gone. Now it is the company that he avoids. This is a little more subtle, and you will have to figure it out -- whom you are avoiding and why.

... Women have a lot of faults. Men have only two -- everything they say, and everything they do.

... A man who expects comfort in this life must be born deaf, dumb and blind. Then there is no discomfort at all.

And the last gossip that I have heard -- and perhaps Devageet has not heard -- is that Devageet's underpants are now regarded as a noodle-free zone!

BELOVED OSHO,
WHEN YOU WERE BEING SO BEAUTIFUL IN YOUR REPLY TO MILAREPA THIS MORNING I LONGED FOR YOU TO SAY THOSE SAME WORDS TO ME. I FELT THAT I CAN NEVER BE ONE OF YOUR MOST BEAUTIFUL PEOPLE.
SUDDENLY, I CAUGHT IT AT WORK: THIS JUDGING MIND. I SAW THE FACE OF MY UNCONSCIOUSNESS IN ALL ITS UGLINESS, AND I ALSO REALIZED THAT THE PART OF ME THAT WAS WATCHING WAS SHINING WITH ITS OWN UNIQUE BEAUTY.
UNCONSCIOUS, I CAN NEVER BE BEAUTIFUL; CONSCIOUS, I AM A BEAUTY UNTO MYSELF.

My God, Devageet! Just now I have been saying that you are the most beautiful person and you ask me again the same thing. I will not say anything, but will tell you a beautiful joke.

The teacher of the six-year-olds in first grade was annoyed to find water on the floor in front of her desk, but chose to ignore it. When the same thing happened the next day, she asked the children about it, but nobody said a word.

On the third day it happened again. Determined to get to the bottom of the mystery, she said, "I know whoever did this must be feeling very shy about their little accident. So I have an idea! We will all close our eyes while the child who did this comes and writes his name on this piece of paper on my desk. Then we will forget all about it."

Everyone closed their eyes. After a couple of minutes a chair squeaked, footsteps were heard coming and going, and the chair squeaked again.

Delighted, the teacher told everyone to open their eyes. A second puddle of water could be seen on the floor and on the paper was scrawled: "The phantom pisser strikes again!"

Devageet, not only you, but anybody who has fallen in love with me is beautiful, is intelligent, is rebellious, is a hope for the future. Ugly people cannot be here with me, because ugly people are always moralists. What they are missing in beauty they try to substitute by morality.

Ugly women cannot come here. They will condemn everybody, "This is not what religion should be." Your so-called saints cannot come here for the simple reason that our fundamental approach to life is of love, is of understanding, is of not dominating anyone, and not allowing anyone to dominate you -- it is a teaching in absolute freedom and individuality.

Respectable people cannot come here. Just to be known that they have been here, they will lose all their respect in the outside insane asylum.

Cowards cannot enter this door. Only people who have guts to stand against the whole world can be here. And these are the most beautiful products of existence.

I told that one young man, Piyoosh, "You took twelve years to decide to become a sannyasin, and you took only twelve hours to start judging me, whether I am right or wrong." I have wasted my time on such idiots for so long that I am really tired of them, and I told him to leave the ashram. And I enquired whether he has left or not. He left, but two or three other Indians approached the office....

There are a few Indian sannyasins here who have become sannyasins while I was not here. They don't know me, and they don't understand me. They entered the ashram and became sannyasins simply for free lodging, free boarding and they have done nothing. Now they are in a trouble. Now I am here and I must be saying a thousand and one things against their prejudices. And my people have come, and will be coming more and more, and they all show their love by working, by being creative, by doing something. So the Indians are feeling inferior, because they have learned in these years while I was not here just to rest and enjoy.

Now it is work, enjoy and rest -- but first comes work. Work in both the senses: working in the outside, being a creative contributor to the commune, and work on yourself, because unless you are working on yourself, you are not a sannyasin.

Two or three Indians of that group reached the office saying, "This is not right what Osho did, that he told that man to go away."

Now those three people have to leave tomorrow morning. I don't want any kind of rotten apples here. They don't understand me. But Indians think they are born spiritual, they are all born enlightened, they know everything.

So tomorrow morning, remember: pack up your things, not other people's... and the gate you know perfectly... and anybody else who wants to go with them is welcome. Here will be only people who are in absolute tune with me. And to be in tune with me will confer all beauty and grace and blissfulness on you. You will not need anything more.

It is good that you leave on your own accord, because I have been enquiring who are the people who are simply trying to waste their time and other people's time, and you don't know any ABC of my approach. It is better they should go to their home, study my books, meditate, and if they feel that now they are ready and ripe, they will be accepted back. But they cannot be tolerated here.

It is so ugly that the people who are our guests are working, and the people who belong to this country are the hosts, and they are simply dodging, trying to escape from work. That Indian habit cannot be allowed in this place. That Indian habit has been the cause of two thousand years' slavery. And this is not an Indian commune, it is an international commune. So unless you can raise yourself to the standard of international consciousness, international creativity, international intelligence, it is better simply to leave this place. Because of you the whole of India is condemned.

Every day reports come to me that Indians are not working: somebody has a headache; somebody has a stomach ache. Indians suffer from headaches for a simple reason: their spiritual halo is too tight. And they are continuously judging everybody, that they are not moral, that they are not religious -- and the definitions are their own. By religion they mean you should go every day to the monkey god, Hanuman's temple....

My people are not such idiots.

If Charles Darwin had come to India, he would have been immensely happy. Seeing the monkey god he would have included it as a proof that man is born of monkeys: they are still worshiping their forefathers in India! Fortunately he never came; otherwise we would have been condemned forever. But he could have found the most coherent, rational argument. Everything that he has is guesswork, but this monkey god would have proved all his guesswork. Why should people worship a monkey unless monkeys are their forefathers? Somewhere, far away in the distant past, they departed from their fathers. And naturally, they are still remembering them respectfully; that is their religion.

They can't understand that these people here are religious. They are not Hindus; they are not Christians; they are not Mohammedans. They cannot believe that nobody seems to be praying.

These people are not here to pray.

These are not beggars before a hypothetical God.

These are people who are trying to raise their consciousness to a point where they are themselves gods. Everybody's ultimate birthright is to be a god. Less than that means you have failed in your life.

Gautam Buddha is right that he will not allow any buddha to worship another buddha. You are all potentially the highest peak that has ever been touched by humanity, and perhaps you may have a higher possibility in future. Perhaps past buddhas may become pigmies if you rise to your full height.

But that is not in their minds.

And because they have not been initiated by me, they have not lived these years with me, they have to do some homework. They have to try to understand what is happening here. And if they feel judgmental, if they feel condemnatory, then I am not interested in converting them. They should go to their monkey gods, to their elephant gods -- they have thousands of gods. In India in all there are thirty-three million gods. So they can go anywhere... and there are hundreds of Goenkas all around.

Just leave me alone with my people.

This is a Noah's Ark.

Everybody is not needed here, nor have we the space for five billion people.

But these people have entered into the ashram without exactly knowing me, because I was not here. And they have not even tried to understand what they have got involved in. They were simply interested in having free lodging, free boarding.

When I came to India, the first thing one of my old sannyasins said was, "We are tired now. Unnecessarily we are collecting money to feed people in the ashram. The ashram is absolutely unproductive. It needs fifty, sixty thousand rupees per month just to keep those people living comfortably, feeding them enough."

I said, "You need not be worried now. When I am here my people will be coming from all over the world. Then fifty, sixty thousand rupees don't matter at all. Then think in millions of dollars -- not less than that."

I am never interested in small things. Millions of dollars will be coming -- they have started coming. Millions of people will be coming, and those who want to be here have to remember it: this is not a free house. In India that is the idea, that in an ashram people should be given food free, shelter free, and beads, so they can sit silently and repeat the name of Rama to save the whole world. We don't want any kind of nonsense here.

Our work is our prayer.

Our meditation is our religion.

Our declaration of freedom is our fundamental manifesto. We don't belong to any nation and we don't belong to any religion. We belong to the whole existence. That's why I say I am not interested in small things.

Just the other day I was informed that in Delhi the government is worried that we are going to take over Koregaon Park. In America they were worried we were going to take over Oregon, Wasco County. I am not interested in taking small things... Koregaon Park! -- if I was interested to take over I would have taken over the whole world. I am not interested in taking over. But political idiots are a very special kind of idiots: India has so many problems... but their only problem is Koregaon Park.

The day I came here, within two hours I was given a notice that I should leave immediately: I cannot stay here because my stay here is, "dangerous for the peace of the city." Now I have been here almost one year. Now that police commissioner should come and apologize. What peace has been disturbed by me? But they don't even have shame. He should at least get transferred from here, seeing that what he did was absolutely under pressure of the government.

I have been here before -- we have never disturbed the peace. We are not interested at all what goes on in Poona. We are interested in a spiritual experiment on ourselves. And just because I refused to move unless they show me the cause, and unless they prove that before.... I have lived here six, seven years -- have there been any reports against me that I have disturbed the peace? I don't even go into this dirty town!

In the seven years before, I had only gone into the town three times, because three sannyasins have been in the hospital and dying. And this time I have gone only once, because my arm was in trouble. Otherwise, who cares?

We are enough unto ourselves.

We are an island in this world.

But the next day the corporation passed a resolution -- because they were afraid that now we will make Buddha Hall again -- that no building can be longer than one hundred feet. Now, in the whole of Koregaon Park there is no building which is one hundred feet long, except this Buddha Hall. Anybody of a little intelligence can understand who they are preventing by passing a law in the corporation. What will a residential place like Koregaon Park do with a one-hundred-foot-long hall? This ashram needs not only a one-hundred-foot-long hall, we are going to make two halls. This hall will be there, and we are going to make another hall of the same size as in the commune in America, where twenty thousand people can sit. And I will see who can prevent it.

We don't want to create any trouble for anybody, but we don't want anybody to interfere with us! There must be informers of the police here now. They should take the information back!
Devageet, the last joke for your consolation:

A man woke up one morning and saw that his male member was covered in purple stripes. He rushed to see his doctor who told him that immediate amputation was vital.

The distracted man rushed out of the door muttering that he wanted another opinion. The second doctor took one look at the candy-striped organ and told the man the same thing, It has to be amputated."

The poor man, not knowing what to do, went to seek the advice of a Chinese master of healing. The wrinkled old man said, "No need for surgery. In two weeks the problem will be solved."
The man said, "You mean I will be cured?"

"No," said the Chinese sage. "It will drop off by itself."

So don't be worried about all these gossips; they will drop off by themselves. You just remain silent, watching, enjoying. If people feel you are getting disturbed, then more and more gossips will come to your door. Don't be disturbed. On the contrary, enjoy and ask people, "Have you any gossip against me?"

Collect all the gossips, and it will become a beautiful collection -- far more beautiful than the gospel in THE BIBLE.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #20
Chapter title: A graceful old age is your birthright

29 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
YOU HAVE NOT BEEN COMING FOR SO LONG THAT NOW THE GOSSIP HAS CHANGED ABOUT ME: THAT I AM NO MORE OLD, I AM REALLY ANCIENT. WHAT SHOULD I DO NOW?

Devageet, all these days that I have not been coming, I have been watching. An ancient tree, just by the side of my house, has been dancing in the rain, and its old leaves are falling with such grace and such beauty. Not only is the tree dancing in the rain and the wind, the old leaves leaving the tree are also dancing; there is celebration.

Except man, in the whole existence nobody suffers from old age; in fact, existence knows nothing about old age. It knows about ripening; it knows about maturing. It knows that there is a time to dance, to live as intensely and as totally as possible, and there is a time to rest.

Those old leaves of the almond tree by the side of my house are not dying; they are simply going to rest,

melting and merging into the same earth from which they have arisen. There is no sadness, no mourning, but an immense peace in falling to rest into eternity. Perhaps another day, another time they may be back again, in some other form, on some other tree. They will dance again; they will sing again; they will rejoice the moment.

Existence knows only a circular change from birth to death, from death to birth, and it is an eternal process. Every birth implies death and every death implies birth. Every birth is preceded by a death and every death is succeeded by a birth. Hence existence is not afraid. There is no fear anywhere except in the mind of man.

Man seems to be the only sick species in the whole cosmos. Where is this sickness? It should really have been otherwise... man should have enjoyed more, loved more, lived more each moment. Whether it is of childhood or of youth or of old age, whether it is of birth or of death, it does not matter at all. You are transcendental to all these small episodes.

Thousands of births have happened to you, and thousands of deaths. And those who can see clearly can understand it even more deeply, as if it is happening every moment. Something in you dies every moment and something in you is born anew. Life and death are not so separate, not separated by seventy years.

Life and death are just like two wings of a bird, simultaneously happening. Neither can life exist without death, nor can death exist without life. Obviously they are not opposites; obviously they are complementaries. They need each other for their existence; they are interdependent. They are part of one cosmic whole.

But because man is so unaware, so asleep, he is incapable of seeing a simple and obvious fact. Just a little awareness, not much, and you can see you are changing every moment. And change means something is dying -- something is being reborn. Then birth and death become one; then childhood and its innocence become one with old age and its innocence.

There is a difference, yet there is no opposition. The child's innocence is really poor, because it is almost synonymous with ignorance. The old man, ripe in age, who has passed through all the experiences of darkness and light, of love and hate, of joy and misery, who has been matured through life in different situations, has come to a point where he is no more a participant in any experience. Misery comes... he watches. Happiness comes and he watches. He has become a watcher on the hill. Everything passes down in the dark valleys, but he remains on the sunlit peak of the mountain, simply watching in utter silence.

The innocence of old age is rich. It is rich from experience; it is rich from failures, from successes; it is rich from right actions, from wrong actions; it is rich from all the failures, from all the successes; it is rich multidimensionally. Its innocence cannot be synonymous with ignorance. Its innocence can only be synonymous with wisdom.

Both are innocent, the child and the old man. But their innocences have a qualitative change, a qualitative difference. The child is innocent because he has not entered yet into the dark night of the soul; the old man is innocent -- he has come out of the tunnel. One is entering into the tunnel; the other is getting out of the tunnel. One is going to suffer much; one has already suffered enough. One cannot avoid the hell that is ahead of him; the other has left the hell behind him.

Devageet, your question is the question of almost every human being. Knowingly or unknowingly, there is a trembling in the heart that you are becoming old, that after old age the deluge -- after old age, death. And for centuries you have been made so much afraid of death that the very idea has become deep-rooted in your unconscious; it has gone deep in your blood, in your bones, in your marrow. The very word frightens you -- not that you know what death is, but just because of thousands of years of conditioning that death is the end of your life, you are afraid.

I want you to be absolutely aware that death is not the end. In existence, nothing begins and nothing ends. Just look all around... the evening is not the end, nor is the morning the beginning. The morning is moving towards the evening and the evening is moving towards the morning. Everything is simply moving into different forms.

There is no beginning and there is no end.

Why should it be otherwise with man? -- man is not an exception. In this idea of being exceptional, in being more special than the other animals and the trees and the birds, man has created his own hell, his paranoia. The idea that we are exceptional beings, we are *human* beings, has created a rift between you and existence. That rift causes all your fears and your misery, causes unnecessary anguish and angst in you.

And all your so-called leaders, whether religious or political or social, have emphasized the rift; they have widened it. There has not been a single effort in the whole history of man to bridge the rift, to bring

man back to the earth, to bring man back with the animals and with the birds and with the trees, and to declare an absolute unity with existence.

That is the truth of our being. Once it is understood, you are neither worried about old age nor worried about death, because looking around you, you can be absolutely satisfied that nothing ever begins, it has been always there; nothing ever ends, it will remain always there.

The idea of being old fills you with great anxiety. It means now your days of life, of love, of rejoicings are over, that now you will exist only in name. It will not be a rejoicing, but only a dragging towards the grave. Obviously you cannot enjoy the idea that you are just a burden in existence, just standing in a queue which is moving every moment towards the graveyard.

It is one of the greatest failures of all cultures and all civilizations in the world that they have not been able to provide a meaningful life, a creative existence for their old; that they have not been able to provide a subtle beauty and grace, not only to old age, but to death itself.

And the problem becomes more complicated because the more you are afraid of death, the more you will be afraid of life too. Each moment lived, death comes closer.... A man who is afraid of death cannot be in love with life, because it is life finally that takes you to the doors of death. How can you love life? It was for this reason that all the religions started renouncing life: renounce life because that is the only way to renounce death. If you don't live life, if you are already finished with the job of living, loving, dancing, singing, then naturally you need not be afraid of death; you have died already.

We have called these dead people saints; we have worshiped them. We have worshiped them because we knew we would also like to be like them, although we don't have that much courage. At least we can worship and show our intentions. If we had courage or one day if we gather courage, we would also like to live like you: utterly dead. The saint cannot die because he has already died. He has renounced all the pleasures, all the joys; all that life offers he has rejected. He has returned the ticket to existence saying, "I am no more part of the show." He has closed his eyes.

It happened once that a so-called saint was visiting me. I took him into the garden -- there were so many beautiful dahlias, and I showed him those beautiful flowers in the morning sun. He looked very strangely at me, a little annoyed, irritated, and he could not resist the temptation to condemn me, saying, "I thought you were a religious person... and you are still enjoying the beauty of the flowers?"

On one point he is right, that if you are enjoying the beauty of the flowers, you cannot avoid enjoying the beauty of human beings; you cannot avoid enjoying the beauty of women; you cannot avoid enjoying the beauty of music and dance. If you are interested in the beauty of the flowers, you have shown that you are still interested in life, that you cannot yet renounce love. If you are aware of beauty, how can you avoid love?

Beauty provokes love; love imparts beauty.

I said, "On this point you are right, but on the second point you are wrong. Who ever told you that I am a religious person? I am not yet dead! -- to be religious the basic requirement is to be dead. If you are alive you can only be a hypocrite, you cannot be really religious."

When you will see a bird on the wing, it is impossible not to rejoice in its freedom. And when you will see the sunset with all the colors spread on the horizon -- even if you close your eyes, your very effort of closing the eyes will show your interest. You have been overwhelmed by the beauty of it.

Life is another name of love.

And love is nothing but being sensitive to beauty.

I said to that so-called saint, "I can renounce religion but I cannot renounce life, because life has been given to me by existence itself, and religion is just man-made, manufactured by the priests and the politicians; manufactured to deprive man of his joy, to deprive man of his dignity, to deprive man of his humanity itself.

"I am not a religious person in your sense. I have a totally different definition of being religious. To me the religious person is one who is totally alive, intensely alive, aflame with love, aware of tremendous beauty all around; has the courage to rejoice each moment of life and death together. Only a man who is so capable of rejoicing in life and death -- his song continues. It does not matter whether life is happening or death is happening, his song is not disturbed, his dance does not waver?"

Only such an adventurous soul, only such a pilgrim of existence is religious. But in the name of religion man has been given poor substitutes, false, phony, meaningless, just toys to play with. Worshiping statues, chanting man-made mantras, paying tributes to those who have been cowards and escapists and who were not able to live life because they were so afraid of death, and calling them saints, religion has distracted man

from true and authentic religiousness.

Devageet, you need not be worried about old age. And it is even more beautiful that people have starting thinking about you as ancient. That means you have attained to the real transcendence, you have lived everything. Now it is your maturity. You have not renounced anything, but you have simply passed through every experience. You have grown so experienced that now you need not repeat those experiences again and again. This is transcendence.

You should rejoice, and I would like the whole world to understand the rejoicing that is our birthright in accepting with deep gratitude the old age and the final consummation of old age into death.

If you are not graceful about it, if you cannot laugh at it, if you cannot disappear into the eternal leaving a laughter behind, you have not lived rightly. You have been dominated and directed by wrong people. They may have been your prophets, your messiahs, your saviors, your tirthankaras; they may have been your incarnations of gods, but they have all been criminals in the sense that they have deprived you of life and they have filled your hearts with fear.

My effort here is to fill your heart with laughter. Your every fiber of being should love to dance in every situation, whether it is day or night, whether you are down or up. Irrespective of the situation, an undercurrent of cheerfulness should continue. That is authentic religiousness to me.

A few sutras for you, Devageet...

An ancient man is one who wears his glasses in bed so he can get a better look at the girls he dreams about.

An ancient man is one who only flirts with young girls at parties so his wife will take him home.

The beauty of being ancient is that since you are too old to set a bad example, you can start giving good advice.

Only a really old man, well-versed in the wisdom of life, can say, "Puppy love is lots of fun but few men realize it is the beginning of a dog's life."

Women like the simple things in life -- for example, the old men. Once the women start liking you, it means you are finished. They are no longer afraid of you; you are perfectly acceptable.

Women have their own reasons, although women's reason is like eternity: it passeth all understanding.

Devageet, if you have really become old, then you are in a wrong place. The right place for you will only be a Catholic monastery, because a Catholic monastery is a home for unmarried fathers.

Devageet, if you are really old, start loving your enemies; it makes them so angry.

An old married man's best friend is his wife's husband.

Get it? ... No. I have to give you some explanation.

A man was sitting with his best friend and told him, "My wife has escaped with my best friend."

The friend said, "What are you talking about? I'M your best friend."

The man said, "No, no more."

For ancient ones there is a new thing in the world to do; its name is punk yoga. Punk yoga is where you stand on someone else's head.

Inside every older person there is a younger person wondering what happened.

And remember, Devageet, if you are not going all the way, why go at all? And don't be worried at all about your old age, your ancientness. At least as far as enlightenment is concerned, it does not care how you get there: young, old, ancient; man, woman, all are accepted without any exception, because the ultimate experience is welcoming everybody from every direction. One need not be concerned about these small matters; moreover, they are not facts. You are simply getting paranoid about gossips.

Naturally, here there are so many beautiful people, gossips are bound to happen. And what else will meditators do? -- you cannot meditate for twenty-four hours. Just to relax, just for a change... the best relaxation for a meditator is gossip. It hurts nobody and it gives you free entertainment.

The truckdriver pulled into the truck stop, went inside, and ordered a cup of coffee and a piece of cake. Sitting next to him was a member of the Hell's Angels motorcycle gang, who looked at him and said, "Hey man, I don't like you sitting next to me. Move over!"

The truckdriver did not say a word, so the Hell's Angel reached over and put his cigarette out in the driver's coffee. But still the truckdriver was silent and continued eating his cake. When he had finished he got up, paid his bill and left.

When he had gone, the Hell's Angel said to the waiter, "Man, that guy was a pushover. Did you see what a coward he was?"

"Yes," said the waiter, looking out of the window, "a real coward. And a terrible driver too. He just drove over some poor guy's motorcycle."

The English couple had not made love for years. The wife was very suspicious: What is the matter? Is he having an affair with somebody? The lady was surprised to see the maid very happy that day, wearing a beautiful new dress and preparing her bedroom as if she was expecting someone to come in the night.

So that evening she sent the maid to her mother's for the night and then climbed into the maid's bed herself and switched off the light. Soon a shadowy figure climbed in through the window, slipped into bed and made passionate love to the lady.

When he had finished she felt satisfied like never before, but still wanting revenge she snapped on the bedside light. "I will bet you are surprised to see me," she said triumphantly.

"I sure am," said the chauffeur.

It is perfectly okay for meditators -- they are involved in such a serious research -- to relax once in a while, gossip, joke, laugh. It is not contrary to their meditations; it is immensely helpful. It takes away your seriousness, it gives you back your innocence, simplicity, relaxedness. It helps you to go back into the deeper realms of meditations.

BELOVED OSHO,
HOW DID YOU KNOW WHEN YOU SAID THE QUESTION WAS FROM AN INDIAN?

Arup Krishna, it is very simple. The question does not arise out of the blue; the question arises in the heart of the questioner.

The question says so much about the questioner that if you don't start immediately figuring out the answer... which is done all over the world; people start searching in their memory for the answer.

I don't have any ready-made answers. When I listen to your question, I have to go deeper into the question to find you first, because unless I know the questioner, I cannot respond. I am not a holy book; I am a living being. I am not a computer that you ask the question and the answer comes irrespective of who is asking the question.

I can answer you, not your question. Your question is secondary. So when I hear your question, my first search is for the person who has asked it. Without knowing the person who has asked it my answer is going to be irrelevant. It will answer the question, but it will not answer the questioner, who is the real problem.

I have to go to the very roots. And it is not very difficult to know whether the question has come from a German or from a Jew or from an Indian or from an American; whether the question has come from a Jaina or a Hindu or a Mohammedan or a Christian. It is very simple because the question contains the questioner. It has come with all the colors and all the conditionings of the questioner contained in it. It is absolutely indicative about the personality.

You are wondering, "How did you know when you said the question was from an Indian?" That kind of question cannot be asked by anyone else.

I will give you a few examples. For example, if somebody asks, "What is NIGOD?" that question can come only from someone who belongs to Jainism, because even the word `nigod' will not be known to anybody else. It is part of the Jaina philosophy and it is not part of any other philosophy in the world. In fact nothing parallel to it exists anywhere. It is almost impossible to translate the word `nigod' into any other language because no parallel words exist. The idea has never existed anywhere else; hence, there cannot be any word for it. I will have to explain to you what nigod is.

For Jainism it has been a problem, but for no other religion, because Jainism does not believe in God the creator. Then the problem arises: from where do souls go on coming? The population goes on increasing... in Mahavira's time the population of India was only two million; today it is nine hundred million. If there is nobody manufacturing souls, from where do these souls go on coming? God is out of the question.

Other religions can answer, "God goes on creating..." Jainism cannot answer it that way, because there is no God in its philosophical framework and there is no creation; hence, it has to create another hypothesis

like God. That hypothesis is nigod. Nigod means there is an infinite number of souls dormant in existence. Out of that immense, infinite number of sleeping souls a few go on waking up. That is from where people continuously go on coming, and they will go on coming. And the source of their coming is inexhaustible. The name of that source is nigod.

If somebody asks a question about nigod, I can easily know the question can come only from a follower of Mahavira. It cannot come from anybody else -- the followers of Moses may not even have heard the word.

Nigod does not explain anything; it is as stupid as the idea of God. This is something to be understood, because you will come across such things again and again. Jainas refuse the hypothesis of God because it does not answer the question. The question is: Who created the existence? -- because without creating, how can the existence come into being?

All the religions have agreed on the hypothesis of a God as the creator except Jainism, because they say that if we accept God as the creator, then the question again comes up: Who created God? God cannot be the answer, because the question still remains relevant: Who created God? And if you say that God is not created by anyone -- he is self-sufficient, he is eternal, not created by anyone else -- then Jainism laughs and says that if God can be without any creator, why cannot the whole existence be without any creator? What is the problem? Why unnecessarily create a hypothesis? And on that point they are right.

This is the scientific approach. Never accept any unnecessary hypothesis unless it explains something. Why go on burdening yourself with hypotheses?

So Jainism rejected the idea of God because it does not answer the question. Then they were in the same trouble. People started asking, "From where do the new souls go on coming?" The doors of God were closed; they had to find a new hypothesis, but it is as stupid as the hypothesis of God. That's the beauty -- that nobody sees his own stupidity, but everybody is capable of seeing the stupidity of anybody else. Jainism says, "Souls go on coming from a dormant, infinite source, where billions and billions of souls are asleep. As they go on waking up they start moving, finding wombs."

But no Jaina thinker asks, "Who created this nigod? From where came this infinite source of sleeping souls?" It raises as many questions as Jainism raises about God, but it never raises questions about nigod... from where did it come?

Secondly, if these souls are asleep, were they awake before or have they always been asleep from eternity? If they were awake before, then it is very dangerous, because those who are awake can fall asleep and get into nigod, for infinity. Nobody knows whether they will be awake again or not.

If you say that they have always been asleep from the very beginning, then what made them asleep? People need sleep when they have worked hard in the day; they are tired, and they go to sleep. Eternal sleep... Even to sleep twenty-four hours is very difficult -- after six, eight hours you start thinking about tea or coffee or some breakfast. These people have not taken even breakfast for infinity, and you still call them alive?

Even more important, the question arises: Why have a few of them suddenly become awake? What happens? Some mosquitoes disturb their sleep? Because millions of others are fast asleep, and suddenly one becomes awake -- you have to provide some reason why particularly this person and not somebody else. You cannot say that he was having a nightmare. He has never been awake, he knows nothing, he cannot dream. For dreaming you need some experiences of waking. About what will these people be dreaming?

People dream about things because those are the things they have missed when they were awake. People dream of beautiful women because when they are awake they have only their wife. It is the wife which is the cause of many saints: they renounce the world, because without renouncing the world they could not renounce the wife! The poor fellows had to renounce everything, just to escape from the wife.

Perhaps the proverb is true, that every great man has a wife behind him. Because she goes on nagging and harassing him and finding no other way he goes on succeeding, becoming richer, climbing ladders. The wife goes on hitting: "Go on!"... she never allows any rest for the poor fellow.

What can they dream about? They have never been hungry, they have never eaten anything; they cannot dream about ice cream. And certainly they cannot have nightmares which can awaken them.

Aesop has a beautiful parable. A cat is sitting on a tree, giggling and smiling. And a dog looks up and asks, "What is the matter, you idiot?"

And the cat says, "I was just having a beautiful afternoon nap and I dreamed that it is raining, very fast, strong rain, and the most amazing part is, it is not water that is raining, it is mice."

The dog was very angry. He said, "You idiot. You will never grow out of your retardedness. In my holy

scriptures there are instances when it has rained, but it has rained always cats, never rats!"

Obviously, a cat cannot think the way a dog can think, and they cannot agree. But if somebody is seeing rats and mice raining you can know that the person who is seeing the dream is a cat. There is not much logic involved in it.

An Indian went to Singapore to buy a video. He went into a shop and asked, "What is the price of this video near the window?"

The seller answered, "Sorry sir, we don't sell to Indians."

The Indian went back to his hotel and dressed in his best clothes. Back at the shop, again he asked, "What is the price of this video near the window?"

To his dismay, the seller replied, "Sorry sir, we don't sell to Indians."

The Indian went back to his hotel and dressed in Western-style clothes -- shorts, T-shirt, sunglasses. Returning again to the shop, the Indian was most upset to receive the same answer to his enquiry. In exasperation he asked, "How do you know that I'm an Indian?"

"Oh," said the seller, "that's easy. The machine near the window is not a video, it is a washing machine."

Paddy was convinced he was a cannibal. His wife finally persuaded him to visit a psychiatrist.

When Paddy returned home after his first visit, his wife asked, "So tell me, what is a fancy psychiatrist like?"

"Delicious," beamed Paddy.

If the man thinks himself to be a cannibal, then you can expect the answer that he has given.

You can expect the question, you can expect the answer. And from the question or from the answer, from both the sides, you can find out whose is the mind, of what kind of conditioning.

The Indian always asks questions about his repressed sexuality -- not directly that he is suffering from repressed sexuality, but in a very indirect way. He does not even think that in his question he is showing himself. He asks questions about other people who are not completely dressed; other people who are hugging each other in public; other people who are holding the hands of their girlfriends. He never thinks that all these questions show only one thing, that he is sexually repressed. These are not questions about other people; these are questions about his own unconscious.

Now, no American will ask that question. That is absolutely out of the question. People ask about things which they are missing.

Just a few days ago a therapist enquired of me, "I am at a loss, because so many Japanese sannyasins are coming to the groups, and it is absolutely impossible to work with them. And the impossibility is that psychoanalysis and other sister systems of therapies have been evolved in the West. They are not applicable to the Far Eastern people. These people have a different conditioning, centuries old."

The therapist became afraid because Sigmund Freud, the founder of psychoanalysis says that every child, if the child is a boy, wants to make love to his mother. And because the father goes on making love to his mother and he is not allowed, he hates the father. He is jealous of the father; he thinks and dreams of killing him. If the baby is a girl she wants to make love to her father, and obviously the mother is the enemy, because the mother goes on making love to the father and the girl is never allowed -- not even allowed to think about it.

Sigmund Freud was very much condemned for his ideas, but there is some truth in them. And after a struggle of one century, slowly, slowly Western society has accepted the idea. Now there is no resistance against it. If you say to someone that you hate your father, that you wanted to make love to your mother, he will accept it.

But if you say that to a Japanese, either he will kill himself or he will kill you -- those are the only two alternatives. He will immediately challenge you to a fight because it is absolutely inconceivable to a Japanese that he has even dreamt of making love to his mother or he was jealous of his father; that he was antagonistic and hated his father, that he wanted to kill his father. Because the Japanese conditioning is that the very idea, even the idea of being disrespectful to your father is enough to feel so ashamed that you don't have any worth even to live a single moment more. *Hara-kiri*, suicide is the only way.

In Japan millions of people down the ages have committed suicide over such small matters that you cannot conceive. Rarely, once in a while, somebody commits suicide, but you can see that he has reasons: his business went bankrupt, his wife eloped, he was the richest man and now he has to live like a beggar on

the street. It is so against his ego that he would rather kill himself.

But hara-kiri, suicide in Japan is inconceivable to anybody else in the whole world. You misbehaved, you were disrespectful towards your father; when it was expected of you to bow down to your father you did not. That's enough. Now if you have any dignity, you should commit hara-kiri -- nothing less than that!

So the therapists are in a difficulty because those poor fellows are talking whatever they have learned from Sigmund Freud and Carl Gustav Jung and Alfred Adler. And they think they are talking very sensible things, but to the Japanese... He immediately stands up saying, "Take your words back! What do you think of me?... I wanted to make love to my mother? I will kill myself, even if the idea happens to me. Even if I dream it in the night, in the morning I will finish myself. What nonsense are you talking?" Now the therapist does not know what to do.

In the beginning, when Japanese sannyasins started to come, I was at a loss, because they have a different symbology, different gestures, different from anybody else in the world. Everywhere nodding your head up and down means yes. In Japan it means no. Nodding your head side to side everywhere in the world means no. In Japan it means yes.

So when I used to ask, I was at a loss. The person has come to be initiated into sannyas, and when I asked him, "Have you really thought about it? Do you really want to take sannyas?" he would say no. He was saying yes -- I was thinking he was saying no. He looked amazed -- I looked amazed. Finally, I had to make one Japanese sannyasin sit near me. I said, "You translate all these strange gestures because I cannot figure them out."

Conditions all over the world are different.

Your question comes from your conditionings.

If somebody has a clarity and transparency of eyes, he can see from where the question has arisen. It is not difficult to know, Arup Krishna, that the question is from an Indian.

The Indian court was in session and the attractive blond took the stand. As the prosecuting attorney approached the girl he coughed nervously, and while fixing his tie asked, "Where were you on the night before last?"

"I was with a gentleman friend," she answered, looking down shyly.

"And where were you last night?" continued the attorney.

"I was with another gentleman friend," she answered coyly.

Then, his voice very gentle and low, he asked, "Where are you going tonight?"

The defense attorney jumped to his feet and shouted, "Objection! I asked her first."

It is not difficult to know that you are in an Indian court where everybody is sexually starved.

Questions coming out of sexual starvation will indicate the religious conditioning against life. And India has suffered most; it has the deepest conditioning against life, that's why it also has the biggest ego of being spiritual. And it is sheer nonsense, because having such a deeply repressed sexuality and then the claim for being spiritual is just a contradiction.

You can be spiritual only when all sex is transformed, not repressed -- understood, transmuted. When there is no sex lurking in your mind somewhere, when the whole energy involved in sex has become luminous, only then can you be spiritual, because sex at the lowest point when it becomes aflame is the same energy as enlightenment at the ultimate point. At the alpha point it is sex; at the omega point it is *samadhi*, it is superconsciousness.

So whatever you ask, you show without knowing your unconscious. I have to look into your unconscious and only then I can answer you relevantly. Then my answer is no more academic, then my answer becomes intimate: the answer out of love and compassion, not out of knowledge and ready-made wisdom.

A pair of good friends, Frenchmen... Now even if the mention of Frenchmen is not made, looking at the whole episode you can conclude it is about Frenchmen.

A pair of good friends were strolling down the street in Paris one day when they spied two women approaching.

"Sacre bleu, Pierre," cried one. "There comes my wife and mistress walking towards us arm in arm!"

"Mon Dieu, Henri," cried the second, "I was about to say the same thing!"

But that can happen only in Paris, and that can happen only about the Frenchman. You cannot expect this happening in Poona.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #21
Chapter title: Philosia... the path of the mystic

30 September 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
AM I A PHILOSOPHER?

Milarepa, philosophy is not the real thing, and to be a philosopher is just to go astray.

Philosophy only thinks but never experiences, and there are things which cannot be thought about: either you experience them or you don't. How can you think about truth, of which you have no experience? How can a blind man think about light and colors and rainbows and flowers and butterflies? Whatever he is going to think is going to be wrong. To know the colors, to know the light, to know the stars one needs eyes; not thinking. And to have eyes is a totally different phenomenon than thinking. In fact, only blind people think. Those who have eyes see, experience.

Philosophy is a non-existential approach to existence; hence it never comes to any conclusion. It goes round and round but remains stuck in the same groove. One of the oldest professions of man is to be a philosopher, and it has always been praised very highly. But the reason for the praise was that the philosopher is thinking about ultimate values, while the whole world is concerned with the mundane. It is a world of blind people. And if one blind man starts thinking about light, other blind people are going to worship him. But there is no way to think about light.
There is no way to think about truth.
There is no way to think about love.
There is no way to think about beauty.

In fact, the moment you pinpoint some ultimate value for thinking, you immediately feel uneasy. For example, if somebody asks you, pointing to a beautiful sunset, "What do you think about it?" or to a beautiful rainbow, "What do you think about it?" obviously you are going to say, "It is beautiful," because you have never thought about whether you know beauty or not.

You have simply accepted others' opinions, and that accumulation of others' opinions is all that you have -- nothing of your own, everything borrowed. If it is insisted upon, "What do you mean when you say a sunset is beautiful? What is beauty?", you will immediately feel caught in a difficulty. There is no way to define what beauty is. There is no way to define what good is. There is no way to define what love is.

You can love but you cannot define it.

You can be overwhelmed by love, you can be transformed by love, but still you will never be able to think about it. Thinking is a very low category, in fact the very bottom; you cannot go lower than that.

Being a philosopher is not something great, Milarepa. I hate the very word because it helps people to hide their ignorance. It never gives them a breakthrough into light, into life, into love, into existence. It blocks their path. It becomes a China Wall.

Thoughts can create such a barrier that even if you are standing before a beautiful flower, you will not be able to see it. Your eyes are covered with layers of thought. To experience the beauty of the flower you have to be in a state of meditation, not in a state of mentation. You have to be silent, utterly silent -- not even a flicker of thought -- and the beauty explodes, reaches to you from all directions. You are drowned in the beauty of a sunrise, of a starry night, of beautiful trees.

Last night it rained again very hard. It was so silent -- everybody must have been fast asleep. It was past midnight, but in the darkness of the night, in the serenity of the night, the dance of the rain was immensely beautiful. But you have to be receptive to it.

Philosophy is an aggression, and through an aggressive attitude you may become a scientist, but you will never go beyond matter. You can dissect matter, you can think about its constituents, you can put it together, you can even produce it, but matter is something outside you.

Beauty is something within you.

To see the beauty of a rose you need a beautiful heart.

Light is not just outside. To see the light you need receptive eyes. You may never have wondered that if the whole world suddenly goes blind would the sun still shine with its light? Ordinary logic will say yes, it does not matter; whether you are blind or whether you have eyes, the sun will rise. But those who have penetrated deeply into all these problems have come across very different conclusions. If everybody on the earth goes blind, there will be no light at all. The sun is only half of the phenomenon. Unless you have receiving eyes, there cannot be any light, nor can there be any darkness.

The moment you leave your room, lock the room, you are performing a miracle of which you are not aware. All the photographs in the room, all the clothes in the room, all the paintings, everything disappears. No color can exist without an eye to see it. The color is a response of an eye, so the moment you have locked your room, your room becomes colorless -- everything. The green is no longer green; the red is no longer red. But if you just look through the keyhole all the colors simply jump back in their place. Once the eye is there the missing link is no longer missing.

One cannot think about anything which is valuable.

This is the basic difference between the whole heritage of philosophy and my approach. With great humbleness I want to say that all great philosophers are great blind men -- certainly great, because what they cannot see they manage to think about, what they cannot touch they manage to figure things about.

In the fables of Aesop you must have heard the most famous fable. Five blind men go to see an elephant. All five are philosophers, Milarepa, and naturally they start touching the elephant. Somebody touches the legs of the elephant and he says, "My god, the elephant is just like the pillars in a temple."

The other one who is touching the big ears of the elephant... Certainly the story must have been born in India because the African elephant does not have big ears. That's how you can find from where a story is coming. The Indian elephant has really big ears. The blind man who was touching the ears said, "You idiot! Stop all that nonsense about pillars in a temple. The elephant is like a big fan." Before electricity came into being, rich people used to have very big fans, and two servants standing by their sides were continuously moving the fans over them. Those fans are almost like the big ears of the elephant.

And so on and so forth; all the five blind philosophers argued and argued. One man was watching. Just a simple and ordinary man, not a philosopher but a man with eyes. He could not believe how these people are going to come to a conclusion. They are fighting, quarreling, arguing. He said to them, "You are all in a tremendously great difficulty. Your arguments are not going to help. What you need are eyes, not arguments. Once you *see* the elephant, there is no question of thinking about it."

The word `philosophy' comes from two words: `philo' and `sophia'. Philo means love, and sophia means wisdom or knowledge -- love of knowledge. In the East we have nothing parallel to philosophy. In the East we have a totally different approach. It is not the approach of the philosopher; it is the approach of the mystic.

We don't have any system parallel to philosophy in the East. What we have is totally different. But continuously there has been a misunderstanding between the scholars from the West, from the East. They

have all started calling it Eastern philosophy. There is no such thing in existence.

In the East we have a word `darshan', which means seeing not thinking; it means simply seeing. Darshan cannot be translated as philosophy. I have coined a word for it. I don't care about languages and I don't care about grammar, and I don't care about dictionaries and encyclopedias. My concern is existential not linguistic. I have coined my own word and that is *philosia*: love of seeing, not love of knowledge.

Milarepa, if you have decided to be something, be a lover of seeing the truth. Be a lover of experiencing the truth. Become part of the vast experience I am calling philosia.

Trust more in your eyes than in your mind.

Trust more in your heart than your thoughts. Trust more in your being, because it is the being which is going to experience the very center of the cosmos.

Avoid philosophy; it is a sickness of the soul. The moment you see the distinction between philosophy and philosia, you will be amazed that that small difference between two words takes you on different routes. Philosophy takes you deeper into the mind; it refines your mind. It gives you more systematic arguments. It can help you to make a perfect system of thought but it will be only hot air; it will not correspond to the reality.

Philosia will take you on a different path, the path of the mystic, whose whole search is to find a new way of looking at things. His search is for eyes. His search is for an open heart -- to be receptive. His ultimate search is to come in tune with his being, with the existential heartbeat. When your heart is beating in synchronicity with the universal heart, you know without knowledge, you are wise without wisdom, because you experience without any explanation.

If you want to understand me, then you have to understand the distinction between these two words. Philosophy leads deeper into mind and that means deeper into mess. Philosia leads you beyond mind into a state of no-mind. Philosia is basically meditation. It is an opening of a third eye within you, as if... The third eye is only a new way of receiving the gifts of existence. I am using only a parable. Don't take it literally.

Philosophy is bound to be aggressive. One of the books of the great philosopher of the modern age, Bertrand Russell, is entitled, CONQUEST OF NATURE. That indicates the hidden aggressiveness of philosophy.

Philosia is not a conquest of nature, but on the contrary is a willingness to be conquered by nature. It is a deep trustfulness, openness, receptivity. The philosopher is bound to become serious. The deeper he moves into the paths of philosophy, the more serious he will become, because the farther away he is going from life, love, the farther away he is going from beauty, from celebration, from festivity, from laughter.

Just the opposite happens to the mystic. He comes closer and closer to a childlike innocence. He is full of smiles, bursting out into laughter looking at the miracle of existence all around. We are so blind that we never see the wonder anywhere. You sow a seed and the rains come, the seed disappears and dies in the soil, and two green leaves start sprouting -- and you don't see any wonder? You don't see the magic? Out of that small seed will grow a big huge tree with thousands of flowers and thousands of fruits. Out of one seed the tree will give millions of seeds every year.

It is said by a scientist that just a single seed can make the whole earth green in time. So much miracle in a small seed! But we live in an attitude of "taking for granted." That is our blindness. Don't take anything for granted, and then you will be encountering on every step, every moment, miracles upon miracles.

The mystic becomes so overwhelmed by the majesty and the miraculousness of existence that he knows, but he does not reduce his knowing into knowledge. He never becomes a philosopher. He always remains a seer.

Milarepa, you are a musician. That is far better and far higher than being a philosopher. Perhaps you have not thought about it....

Music consists of sound and silences. Philosophy is only so much prose, just words and words and words. The word is a secondary phenomenon. Sound is a primary phenomenon. You can listen to the music of a waterfall, you can listen to the music of wind passing through the pine trees... nothing is said, but much is understood. The wind passing through the pine trees has no words, but it has a sound.

In the fall when all the paths become full of falling leaves... have you walked in a forest? Just by your walking you create sound, because the paths are full of old leaves. Just a little breeze comes and those old leaves start dancing and moving. Existence is full of sounds, but it never speaks a single word. The birds are singing but they are only making sounds. They are not saying anything, but their songs are immensely beautiful. They touch the very core of your heart.

Music is a higher system than philosophy, because music is something in between philosophy and

philosia; in other words it is something between words and silence, perhaps just a midway overnight stay. If you fall back, you can become a philosopher. If you go ahead, you can become a mystic. Falling back means losing sounds and catching hold of words. Going forward means losing even sounds and just entering into silence because music consists of both the sound and silence. It is a rhythm, a dance, hand in hand between sound and silence.

A musician can easily become a meditator, he is very close. There is nothing closer to meditation than music -- wordless, meaningless, but tremendously significant. It says nothing but shows much, expresses nothing but brings to you a great splendor. From musician move towards the mystic. The day your music consists only of silence, you have arrived home.

This will not make you sad. Music is not serious; it is playfulness, it is song, it is dance. It has an immense beauty. It can move peoples' hearts. Entering into music, don't remain stuck there. That's where modern music has got stuck. It has become too much sound and it has forgotten the silences in between. You have to change the gestalt.

If you know about gestalt psychology... it is a very specialized approach. The word `gestalt' is worth understanding. In any book on gestalt psychology you will find a picture inside, just a sketch, a line sketch of a woman. If you look at it and go on staring, a moment comes... the woman becomes old. If you go on staring, again a moment comes... the woman becomes young, very beautiful.

In those lines both are hidden; just your gestalt changes, your emphasis changes. You are looking at the lines in one way; it looks like an old woman. But because your mind cannot stay long with any experience -- it is continuously moving -- soon it changes its gestalt, and the same lines which were making an old woman suddenly create a beautiful young woman.

The strangest part is that you cannot see both together. You cannot see because obviously the same lines have to be used. Either you can see the old woman or you can see the young woman, but you cannot see them simultaneously, together, because there are not two.

The word `gestalt' means change of emphasis.

There is a great Sufi book -- I would like to call it the greatest book in the world because nothing is written in it; it is absolutely empty. It is almost twelve hundred years old, and the first man who purchased it was Mevlana Jalaluddin Rumi.

His disciples were very intrigued, very curious, because he never read that book in front of anybody. When all are gone he would close the door and pull out the book, which he used to keep under his pillow, and then he would read it. Naturally it was creating much curiosity, "What kind of mysterious book is it?" People tried in every possible way. Sometimes a few disciples were found on the roof, removing tiles and looking underneath to see what Jalaluddin Rumi is reading, but they could not figure it out.

The day Jalaluddin Rumi died, they were more concerned with the book than Jalaluddin Rumi... and they loved the man. They loved him as Sufis have never loved any other master. Mevlana means beloved master. That word is used only for Jalaluddin Rumi and for nobody else. In twelve hundred years in the world of the Sufis there has never been a more charming, more beautiful, more loving, more human being than Jalaluddin Rumi.

But even the disciples forgot that their master had died. They rushed and pulled out the book from underneath the pillow and they looked, and they were amazed -- the book was absolutely empty! There was nothing to read. But those who were very close and intimate devotees, they understood the meaning.

Words have to be dropped.

Only then can you have silence.

The whole teaching of the book is be silent. First let the words go, then the sounds, and there remains an emptiness, nothingness, just a pure space. That purity is what meditation is all about. For twelve hundred years the book has not been published because no publisher was ready to publish it. Obviously the publisher asked... there is nothing to publish in it. Finally one Sufi master published it himself. Now it is available -- but it is just empty pages. It is called THE BOOK OF BOOKS.

Move from sound to silence.

This way you will not become serious and dead like your saints. I have heard, Milarepa: A man once said to Doctor Johnson, "You are a philosopher, Doctor Johnson. I have tried too, in my time, to be a philosopher, but I don't know how to be one. You see, cheerfulness was always breaking in."

You cannot be a philosopher and retain your cheerfulness. It is better to drop all philosophizing and open all the buds of your cheerfulness. Sing just like the birds. Play on your guitars, but remember the gestalt should be on the silences. Dance to abandon, and you may be coming closer and closer to the reality

because the reality is so festive. It is a festival of lights, day in, day out.

Just watch existence and you will be surprised. What do these poor trees have? -- no bank account, no houses to live in, no clothes to hide their nakedness. But just watch their cheerfulness; just watch their flowers, their fragrance. They don't have anything as possessions, but they have themselves. You may have many possessions, but you don't have yourself.

You are a house full of things, but the master is missing. Awaken the master. Be more alert, aware, receptive, and you will come to know immense mysteries surrounding you. When one feels surrounded by mysteries, a deep gratefulness arises in the heart. That gratefulness is the only authentic prayer. All other prayers are false, manufactured by man. Only gratefulness that arises spontaneously is not manufactured by you. It is a happening just like love.

And once it starts happening, it starts growing wider, bigger. Soon it starts reaching to the faraway stars. Your whole life becomes nothing but a prayer. Your actions become prayer, your rest becomes prayer, your work becomes prayer, your sleep becomes prayer, *you* become a prayer. It is not something to do in a church or in a temple. It is something to be, wherever you are.

Milarepa, no one has ever heard of any philosopher coming to a conclusion. No one has ever heard about any philosopher becoming enlightened, becoming self-realized. It is as unheard of as anyone ever complaining of a parachute not opening. Philosophers are the most misguided people on the earth, and to follow them is to follow blind people.

Find someone who sees, who is a seer, who experiences... whose heart dances with the wind, the rain, the sun, whose innermost being has achieved a synchronicity with all that surrounds you, from the lowest grass leaf to the biggest star in the world. He is in tune with everything. He is no longer an outsider; he is an insider. The philosopher is an outsider. He stands away and thinks about things. The mystic takes a jump into existence, becomes an insider, has no need to think. He tastes, he smells, he sees, he loves, he lives.
Truth has to be lived, not known.

Life has to be squeezed to the last drop of juice. It is not something to be contemplated upon -- drink it.

The last words of Jesus to his disciples are significant. The last supper, the last time when Jesus ate and drank with his disciples before being caught and taken to prison... He was aware that he is going to be caught; the rumor was all around. He was aware that it is possible he may be crucified. So after supper he spoke a few words to the disciples: "Perhaps I may not be able to see you again. Just remember one thing: You have not been with me to listen to what I say; you have been with me to eat me, to drink me, to live me. I may be gone, but you can continue to drink me."

Once you have known the secret of drinking and eating and absorbing, then the whole existence is available.

The master is only a small window into the universe. Once you have come to the master, the window disappears and you are facing the whole existence. The frame of the window should not become important. That's what has happened to millions of people: the frame of the window is being worshiped; nobody is looking through the window to the beyond.

The window is only an invitation to see to the beyond, but people are worshiping the windows: somebody worshiping Buddha, somebody worshiping Jesus, somebody worshiping Ramakrishna. These are all windows, but they are not for worshiping; they are to be transcended. They give you the vision, the philosia. Then leave them behind and go on moving into existence as deeply as possible. And that is possible only in silence.

Let your music slowly become more and more close to meditation. Philosophy is a kind of disease -- very dangerous, almost incurable. I would like you not to be a philosopher but just a dancer, a singer, a flute player, because they are very close to my world of meditation.

My emphasis is to increase your cheerfulness, your laughter, because this world is not for the miserable. This world is not for the people who have become too accustomed to anxiety, anguish. This world belongs to those who live moment to moment in utter ecstasy. Cheerfulness, nonseriousness, a sense of humor to me are very fundamental qualities of a religious being.

Solomon Rabinowitz went to his doctor to have a checkup. The doctor said, "For a man of eighty-seven you are doing well. Why a checkup?"

Solly explained that he was going to marry a girl of twenty. He would not be dissuaded, so the doctor's final advice was, "Then if you hope for a fruitful marriage, take a lodger as well."

When they met again after eight months the old man said, "Congratulate me, Doctor, my wife is

pregnant."

The doctor paused for a moment, and then said, "Ah yes, so you took my advice and had a lodger as well?"

"Of course," grinned Solly through his toothless gums. "She is pregnant too."

Just remain cheerful.
Existence loves nothing more than cheerfulness.

Gorbachev and Ronald Reagan are traveling in a plane together when Reagan says, "If I throw a one dollar bill out of the plane, I will make someone happy."

"Okay," says Gorbachev, "but if I throw out a one hundred ruble note I will make one hundred people happy."

"In that case," says Reagan, "I will throw out a million dollars and make a million people happy."

"Go ahead," says Gorbachev, "and then I will throw you out and make the whole world happy."

It was in the divorce court and the judge asked the husband, "So you have not spoken to your wife for three years -- why?"

The husband replied, "I did not want to interrupt her."

The priest was visiting the young widow who had just moved to his parish. After talking with her for a while he raised a questioning eyebrow and said, "Now let me get this straight. You say you have a child of two and another three years old, and yet you say that your husband has been dead for seven years."
"Yes," said the woman, "but I'm not."

A philosopher becomes enclosed within himself. He loses contact with the birds. Do you hear them? -- for no purpose, just out of sheer joy, just for being in existence.... Nobody has asked them to sing. The song is coming from an inner source of cheerfulness. Nobody has asked the trees to give flowers so colorful and so fragrant. But the tree, just out of gratitude towards existence, brings all those beautiful flowers -- a silent prayer and a beautiful offering.

A man remains miserable if he becomes closed within his own mind and goes on and on just making sand castles -- words, theories, hypotheses. He loses contact with existence. And to lose contact with existence is to be almost dead before death comes.

It is almost the average case that people die at the age of thirty and are buried at the age of seventy. For forty years what have they been doing here? -- just dragging themselves, and dragging towards the graveyard. These people go to the churches, go to the temples, go to the mosques, go to the synagogues, and because of these corpses, all synagogues, all churches, all temples have become utterly sad, serious.

In Israel just now there are riots among Jews themselves. They had to fight with the Mohammedans, who are surrounding them like a vast ocean, and Israel is just a small island surrounded by millions of Mohammedans; that fight continues. But a new fight has started which is more dangerous; it is coming from inside. Now Jews are divided into three sections in Israel.

The people who have been living there for centuries think they are the real Jews. They follow everything as traditionally as it has been followed since Moses, four thousand years ago. The second group has come from European countries. They are a little more progressive; they cannot follow dead routines. They have lived in a different atmosphere, in different cultures.

The worst problem is with the Jews who have come from America. And you will be surprised to know that on the Sabbath, on Friday evening, the orthodox Jews stop working -- everything. The American Jews have never thought that driving their car home from the office is work. The American Jews are being stoned; their cars are being damaged. They are beaten because they are driving cars. No work is allowed.

Now Israel is really in a terrible mess. Orthodox Jews are telling the European and the American Jews to go back, "You are destroying our religion, our culture, our tradition." And naturally, the American Jew is a totally different species; just in name is he a Jew.
I have told you one story befor....

Three American rabbis were bragging about their synagogue's progressiveness. The first rabbi said, "Nobody can beat me. In my synagogue people are allowed to smoke."

The second rabbi laughed and said, "That's nothing. In my synagogue we are really progressive. People are allowed to drink, bring their girlfriends, dance, are even allowed to make love."

The third rabbi said, "Drop all this crap. We are the most avant garde, most progressive people in the world. In my synagogue there is a board hanging on the door saying that on Jewish holidays the synagogue will remain closed."

This is real progress! Naturally the orthodox Jews in Israel who have always lived there and have not known anything about the world, are still with their conditionings from the past. They are serious people. They cannot conceive that in a synagogue you should laugh. In a synagogue even a smile is not allowed. You have to be serious; it is serious business.

But the whole existence is nonserious.

To me the only authentic temple is existence.

Learn from it. You don't have to become a philosopher, you don't have to become a saint, you don't have to become a wise man. Milarepa, it is perfectly good to remain OTHERwise. The so-called wise have tortured humanity so much that now my preference is for the OTHERwise.

Be more human. Don't betray the earth. Be more in love with the earth and with all the treasures that that the earth provides you with. It is our home. We are not renouncers, we are rejoicers. We want to participate in the dance of existence.

My people are not anti-life.

My people are life affirmative.

Except life there is no God.

And life is not something to be thought about, it is something to be danced, to be loved, to be celebrated.

A Frenchman staying at an English country house for the weekend was attracted to a beautiful society girl, and without much difficulty seduced her. Several months later they met by chance at a very select society ball. He stepped forward with outstretched hand, but she walked straight past him without acknowledgment. As soon as he could, the Frenchman cornered her and said, "Surely you remember me?"

"Of course I do, young man, but you are not to assume that in England a one-night frolic means that we have been introduced."

Life is so hilarious that to be serious is to be sick unnecessarily. A psychological health, a spiritual sanity, a possibility to remember that here you are not to be dead, that you have to live life in its totality, with intensity, to burn your torch of life from both ends together. That is the only authentic philosia.

But don't be a philosopher; that is the original sin of man. I stand against all philosophies because all philosophies are poisonous. They poison your possibilities of humor, of playfulness, of cheerfulness. They destroy your songs. They make you crippled and stop you from dancing. All these philosophers with long faces have dominated humanity too long. It is time that their domination be completely eradicated.

A new era of the mystics is knocking on your door. Listen carefully and open your doors.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #22

Chapter title: The sweetness of silence on your tongue

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BELOVED OSHO,
I HAVE OVERCOME THE GOSSIPS, PLEASE JUST GIVE ME SOME SUTRAS TO MEDITATE UPON.

Devageet, it is next to impossible to overcome gossips, particularly in such a juicy, holy place! Gossips are so intrinsic to a cheerful life that they need not be overcome. They should be enjoyed. They also contain a certain fragment of truth. That should be discovered. No gossip is just a lie. It is a strange phenomenon that all gospels are simply lies; and no gossip is just a lie, there is some element, some fragment of truth in it.

The serious people are addicted to gospels. And if nonserious people start overcoming gossips, what will be left for you? Gospels you have overcome already; now all that remains for you is gossiping. Life has always been taken seriously, and that has produced a miserable mankind. Life should be taken as fun! Only then can we create a paradise on the earth.

Life is neither profane nor sacred; those are words used by the serious people. Either they condemn it, or they make it divine; either this extreme or that extreme -- but the truth is always in the middle, in the exact middle you are standing on the truth. Life is neither profane nor divine. It is simply a tremendous opportunity to rejoice. The moment you call it profane, you start feeling guilty. You become crippled on your own, you cannot dance -- dance becomes profane and condemned -- you cannot sing, you cannot celebrate.

One Zen master, Ta-Kuan, was on his deathbed. He asked for some paper and his calligraphic brush. It has been a longstanding tradition in the world of Zen that masters when departing from life give their last statement, written. Ta-Kuan wrote on the paper a Japanese word which means dream. He laughed, closed his eyes, the brush dropped from his hand.

But before writing this last statement he had instructed his disciples, "Bury me just in the mud behind the temple, because I am part of the earth and the earth wants to reclaim me, to rejuvenate, to create me anew. I am tired and it wants to take me to rest. And don't mourn when I die, but celebrate. Don't make a monument on my grave, because I am going home. It is not a grave to me, it is only entering into eternal rest. So rejoice, sing, dance, celebrate and carry on your daily work as if nothing has happened."

People like Ta-Kuan understand that life, although it is a dream, does not need to be condemned. It is a beautiful dream. You can sing it, you can dance it, you can make it more beautiful, you can decorate it.

To call it a dream is not a condemnation. He has instructed that they should celebrate and they should continue their daily work as if nothing has happened. The people who know never feel guilty about life and never put life on a high pedestal beyond their reach, so that they can only kneel down, lose their dignity, their pride and their self-respect and pray to a hypothetical divine life -- to someone who does not exist, far away in the stars.

All the religions have done both these things. On the one hand they have condemned your ordinary life, and they have created a tremendous sickness of guilt all over the world. For centuries man has been drowning in guilt. All his pleasures are poisoned. The condemnation goes so long and so deep that you cannot enjoy your food, you cannot enjoy your love, you cannot enjoy your clothes, you cannot enjoy at all. Something inside you goes on condemning: you are doing something wrong.

A small boy in the school was saying, "It took me twelve years to understand that `don't' is not my name! Whatever I was doing -- `Don't do it!' Everything that I was doing was wrong, and everything that I had no interest in was right."

The impossible is made right and the possible and the real is made a sin. Between these two -- the sin and the virtue -- every man is crushed, sandwiched between two rocks. You don't see the naturalness, acceptability of whatever you are, without any ideals.

Devageet, nothing is wrong in gossiping; just gossip in an enlightened way. Beautify your gossips; let your gossips also be part of your understanding, of your love, of your compassion. Even your gossips will show who you are. They are your signatures.

Gossiping becomes evil when it is out of jealousy, meanness, violence, when it is just to pull somebody down, when it comes out of a revengeful mind -- but it is not the fault of gossiping. Gossiping can come out of a meditative mind. Gossiping can come out of love, out of peace. Gossiping is an art in itself. Everybody is not capable of gossiping. There are born gossipers!

Devageet, you cannot overcome it; it is intrinsic to your nature. You are a born gossiper. You gossip against yourself.

You are asking me for some sutras to meditate upon. Before I give you some sutras, it has to be understood that you can contemplate on them, but you cannot meditate on them. That is the difference between contemplation and meditation. That is the difference between mind and no-mind. That is the difference between philosophy and philosia.

Contemplation needs an object. Without an object to contemplate on, you cannot contemplate -- contemplate on what? Some content, some object is needed for your mind to focus upon it; hence, contemplation never goes beyond mind.

Philosophy is contemplation.

Science is concentration.

Religion is meditation.

But meditation means you don't have anything, any object to think about. You are just in a state of absolute aloneness. You don't have anything on which you can focus yourself -- not a sutra, not a mantra, not any great value of life, just pure space all around you. Then you are in meditation.

Meditation is never about something.

Meditation is a state.

You can be in it; it is not something that you have to do -- not even thinking, not even contemplating.

There are beautiful ways of contemplation, and I will give you sutras to contemplate. But it has to be made absolutely clear that there is nothing in the world that you can meditate upon.

Meditation is simply going beyond mind, beyond the functioning of the mind, beyond all the fetters of the mind, and just entering into this silence, unmoving, unwavering -- just a pure awareness, a silent flame, a great joy... but nothing to see. A great clarity of seeing, a vast openness... the whole sky is yours, but nothing objects to you, nothing prevents you. For the first time the nothingness has opened its doors to you. You simply are, utterly centered, without even a single thought flying across your mind. Then you are in meditation.

There are many moments here when you are in meditation in spite of yourself. I am not an orator, I speak only to create silence for you. I speak only so that between two words you can feel the gap... that between two words you can fall into the silence. The speaker, the orator, the philosopher, the teacher, they emphasize the words; I emphasize the silences between the words. They emphasize the lines; I emphasize between the gap between two lines. It is a change of gestalt from word to wordlessness.

If you make an effort, you miss the whole point, because making an effort your mind comes in. Perhaps nobody has ever spoken the way I am speaking to you. They had a message to give to you; I have an experience to share. They had a certain philosophy to convince you, to convert you; I don't have any philosophy, any nonsense. I have simply a device: I am not saying anything to you, I am just giving you chances of being in silence without any effort on your part. Once you have learned these moments and their beauty, and their benediction and their blessing, it will not be difficult to find the same spaces anywhere. Just the first experience is the most difficult.

An ancient Chinese proverb says, The first step is the only problem, because the whole journey is complete in the first step. You don't have to take another step.

For thousands of years there have been masters telling people to be silent, to go beyond mind. People have listened to them and they have tried also -- but they go on failing again and again, because effort will not lead you to it. The master's function is not to give you a certain technique. The master's function is to give you a glimpse, just a little taste: the sweetness of silence on your tongue. Then you will be able to find it on your own.

Meditation cannot be taught, it can only be caught.

I am meditation.

If you are available you can catch it.

It is just as contagious as any disease -- it is not a disease, it is a cure of all diseases; it is the ultimate health. But nobody has thought that health can also be contagious. The whole of medical science goes on thinking about infections, about diseases. Nobody bothers to make health infectious, to create healthy people who move anywhere and make other people healthy, just by their presence.

My own experience is -- I am not a physician, the body is not my world -- that spirituality, religiousness, is certainly contagious. I give you moments to feel the presence, to feel the nothingness surrounding you. This is meditation; it does not need any object.

But for your contemplation I can give you a few sutras....

... An atomic war will not determine who is right, but who is left.

... A pessimist is someone who is afraid that the optimist is right.

... Take care to get what you like, or you will be forced to like what you get.

... Say it with flowers, say it with sweets. Say it with kisses, say it with eats. Say it with jewelry, say it with drink. But always be careful not to say it with ink.

... Philosophy is the discovery that you might be worse off than you are.

... If you can keep your head when all about you are losing theirs... maybe you have not heard the gossip!

... Keep quiet and people will think you to be a great philosopher.

... A reformed politician is one who did not get enough votes.

... A neurotic is a person who worries about things that did not happen in the past, instead of worrying about something that won't happen in the future, like normal people.

... The difference between capitalism and communism: in capitalism, man exploits man; in communism it is vice-versa.

... Women are the kind of problem most men like to wrestle with.

... To have the last word with a woman -- apologize.

BELOVED OSHO,
WHEN YOU ARE TALKING EVERYTHING FEELS FINE, BUT WHEN YOU STOP, IT FEELS LIKE THE CARPET HAS BEEN PULLED FROM UNDER MY FEET.
PLEASE COMMENT.

Dhyan Anekant, that's the very purpose of my stopping: to pull the carpet from under your feet, to give you a chance to become aware what you are without me. So once in a while, I pretend to be sick. I have to; otherwise you start forgetting your reality. You start becoming more and more *my* music, *my* poetry, *my* painting, and I don't want that. You have to be your own music and you have to be your own poetry.
You have to be just yourself.

What happens when I stop speaking? You are saying, "Everything feels fine when you are talking, but when you stop it feels like the carpet has been pulled from under my feet." Suddenly you become aware of all the garbage that you had forgotten you are carrying within you. All that crap -- centuries old -- starts rising within your mind; it is really stinking. You forget all the fragrance I was talking about; you don't see any flowers anywhere. You don't see the beautiful sunrises, the beautiful sunsets; you don't hear anymore the songs of the birds. You are so full of your own garbage, you become completely closed to the world.

I open you, your windows, your doors, your eyes, your ears. I give you a chance to be unafraid, fearless, and open your doors.
The unknown is not your enemy.
The unknown is your friend.
The stranger is your guest.
Allow the strange, allow the unfamiliar.

With me you gather courage, you open up; you start listening to the silences, you start seeing the beauties of existence. But left alone you immediately rush to close your doors and windows, and start hiding in your dark hole which you think is your security and safety.

It is not safety, it is not security, it is your grave -- although the grave has a certain kind of security. For example, you cannot die again. You can rest at ease, no death is ever going to disturb you -- but do you want that kind of security? The dead are so safe, they will not even fall sick, not even the common cold -- no problems, no anxieties, no responsibilities.

While you are alive, don't create a grave for yourself. As I see it, everybody is a gravedigger; he digs his own grave continuously, in search of security, safety, protecting himself from the unknown, the unfamiliar, the strange -- who knows what it is. It is better to live with your known sadness, misery, darkness -- but at least you know them, you have been with them long enough, you are acquainted.

So the moment you are not listening to me, you start listening to yourself. That is the problem. You have to come to a point when you don't have anything to say. Then without me you will have even greater experiences, even greater ecstasies, even greater moments of splendor.

I am simply showing you the path.

It leads to faraway stars.

But when I am not with you, you have to understand that what starts surfacing in you is your reality -- and you have to get beyond it.

Two martians crash land their flying saucer in a piano shop. Dusting themselves off they approach a grand piano. Says one, "Take me to your dentist."

The other commands, "Wipe that grin off your face."

Now the Martians have their own understanding of things. They don't belong to your world. They are coming from a different world, different language, different ways of seeing things.

The little boy comes back from his first day at school.

His mother greets him and says, "Well, Tommy, did you learn much on your first day?"

"Not enough I guess," said Tommy sadly, "I have to go back again tomorrow."

Children have their own understanding. When you are alone, you speak your language; you speak from the space where you are, and you become frightened -- what happened to great ecstasies? Only agonies are arising in you, miserable, tidal waves. What happened to all that was so beautiful? What happened to that music? You hear only noises -- maddening.

It was the first day of the factory football match and the polacks were playing the Italians. Nobody managed to score, and at five o'clock the factory siren blew, so the Italians left the field and went home. Half an hour later, the polacks scored a goal.

Now, nothing can be done about it! You have to face your reality. Only by facing it and remembering those glimpses that you had with me, in communion, in a deep harmony with me, you have now a certainty that your reality is not the whole reality, that there is much more, that the real richness is missing. You are living at the minimum -- a poor life, spiritually. I drag you to the very sunlit peaks. But when I leave you, you immediately start rolling down, back into the valley in search of your security, because on the hilltop you feel so alone. In the valley is the whole crowd, all your friends, all your enemies....

After two years in a salt mine in Siberia, Ivan was unburdening himself to his sweetheart.

"Oh, darling, how I have suffered without you these past two years!" he babbled. "Nothing to do all day except dig salt... salt... salt. In all that time what do you think was on my mind?"

"Tell me, dearest," she breathed as she snuggled closer.

"Pepper!" he answered.

Salt and salt and salt -- naturally, only one thing was in his mind, pepper.

You have to face your mind.

You cannot just avoid it and escape from it. Wherever you go, you will find it; it is within you. It is *you*.

So this is my way of working. I will be with you and I will take you to unknown spaces. But once in a while I will disappear, just to give you a sense of where you are and where you ought to be, and to know the distance.

And it is not difficult to bridge the gap, but you have to be aware. Once you know the gap, the bridge is not difficult. But people are not even aware of the gap; they think this is all that life is meant to be. It is not all.

Life is infinite.
Life is beyond your wildest dreams.
It is an eternal romance, a great love affair which begins but never ends.

A suave executive seemed disappointed after lunching with a gorgeous blonde.
When his friend asked what went wrong, he replied, "She said yes."
"Yes sounds good to me!"
"Not," the other said, "when the question is, `Are you married?'"

When you are alone, watch what kind of questions are arising in you, and what kind of answers you are capable of giving to those questions -- because every question that arises in you has an answer somewhere within you. Without an answer no question arises. So just watch. Dig deeper into every question and you will find your answer. It will be ordinary, mundane and you will feel hurt, wounded. But I want you to know where you are, because the journey begins from where you are.

I can give you glimpses of the faraway experiences, but you have to move from the space where you are. You have to go on a pilgrimage. Being with me you can either use this opportunity for your growth, or you can misuse it. If you are simply being entertained, you are misusing the opportunity. Unless you are becoming enlightened -- even if slowly and gradually but steadily -- then you are not using the opportunity to its fullest.

I am not here to entertain you. Other than your enlightenment, nothing will make me celebrate you. I would like to celebrate for all of you, but you have to blossom to your uttermost potentiality.

One evening in a bar in New York, a woman with a nasal, raspy voice was singing, "My Old Virginia Home."
An old man in the corner bowed his head and wept quietly. A lady leaned over to him and whispered, "Excuse me, but are you a Virginian?"
"No, lady," said the man, "I am a musician."

Jake Lavinsky decided to return to Russia, the land of his birth, after living in America for thirty-five years. "I want to help make a success of the workers' paradise," he gave as his excuse.

But he was back in the States three months later. "In the Soviet Union it is just impossible to do anything right," he complained. "If you arrive for work five minutes early, you are betraying your fellow workers. If you are five minutes late, you are betraying socialism. And if you arrive on time -- God forbid -- the commissar calls you into his office and shouts, "So where did you get the watch?"

Here, it is a totally different situation: everything is right. Five minutes earlier, five minutes late, or at the right time -- nothing is wrong if you are just alert.

If you are going deeper in your alertness, if you are aware, and your awareness is becoming more and more crystallized, everything will go on becoming more and more right. A moment comes when you cannot conceive how to commit a mistake; you cannot conceive how to be cruel, how to be unkind, how to be violent, how to be inhuman.

The day you cannot conceive all that is animal in you... then from your very mud the lotus has grown, has gone beyond the waters, has reached and opened its petals to the sun. The day of dance has arrived -- the moment of celebration.

We are all born in the mud, but there is no need to remain there. This place is not to condemn you for being born in the mud, but to provoke you, to challenge you, to invite you, to welcome you.Although you were born in the mud -- all lotuses are born in the mud -- you have the potential of becoming a lotus, the most beautiful flower in existence.

With me, drink your future as deeply as possible. I am your future. When you are alone, watch quietly and silently your present. From your present, from your muddy mess, will arise a flower. Where you are today, I was exactly there yesterday, so I know what a great future you have. Where I am today, you are going to be there tomorrow -- or at the most the day after tomorrow.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #23
Chapter title: Knowledge is the corpse of knowing

1 October 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
I HAVE FALLEN SO MUCH IN LOVE WITH THIS GESTURE OF YOURS OF SHAKING YOUR HEAD AT PEOPLE'S FOOLISH QUESTIONS THAT I AM TRYING HARD TO WRITE ONE TO PROVOKE YOU TO DO SO AGAIN. BUT THE PROBLEM IS THAT THIS DOES NOT SUIT A SERIOUS GERMAN DISCIPLE LIKE ME.
ANYWAY, DID YOU KNOW THAT YOU ARE NOT ONLY THE MOST BEAUTIFUL AND GORGEOUS MASTER, BUT ALSO THE MOST IRRESISTIBLY CHARMING BEING MY EYES HAVE EVER SEEN?

Haridevi, it seemed difficult for you to ask a foolish question but you have managed. One need not make much effort to ask foolish questions; in fact, all questions are foolish! A mind that questions does not know how to live, does not know how to love; otherwise life itself brings all the answers, love fulfills all the questions.

The people who have been talking about God, about heaven and hell, about faraway things, are the people who cannot live herenow. Their questions show that their present is empty. They want to have contentment and fulfillment, but in the present they are almost incapable -- and the present is the only time that exists. There is no other time.

These are ways of postponing. Talking about God, nobody will think it is a foolish question; but it is, it is a way of avoiding life. It is a way to take yourself away from the present moment. All questions take you away from yourself. There is not a single question that brings you home. To be at home you will find no questions, no answers, but an eternal peace. In that peace you don't become knowledgeable, but in that peace your ignorance is transmuted into innocence. In that peace your questions go through a metamorphosis. They become your wonders. Your questions become your mysteries.

I say all questions are foolish because their basic root is... perhaps you are not aware of it, the basic root of all questions is that we want to demystify life. What are all questions for? You want to become knowledgeable, and the more knowledgeable you become, the less mysterious life becomes. You start thinking as if you know. And even your greatest knowledgeable learned people know nothing. What do you know about even yourself? -- which is the closest thing to begin with. What do you know about your own consciousness?

You are it, but absolutely unaware of it. And if you cannot know such a close phenomenon, how do you think you can know the farthest star? But the farthest star serves a particular purpose. Your eyes become focused on faraway things and you can avoid the present moment. And to avoid the present moment is to avoid life itself.

Great philosophies have arisen, great theologies based on faraway questions, without your being aware

that every question is a strategy of the mind to take away from this small moment... from this silence, from this heartbeat. The next moment is not certain, and all questions are postponement. Looked at exactly, all questions are escapist. And there have been people who are giving you answers and making you feel great because you have so much rubbish, you know so much. And you start thinking that just knowing so much, being so much informed, is a revolution.

Remember, information is never a transformation. On the contrary, all information that you collect becomes a barrier for your transformation. And all our universities and colleges and educational systems are simply doing the most harmful thing to you: they are giving you a false notion of knowing.

Knowing comes through living, not through books, not through teachers, not through saviors. It comes through your own intensity, aliveness -- and you cannot be alive tomorrow, you have to be alive this moment. You don't need questions and you don't need any answer, because no answer is going to satisfy your quest. You are thirsty... you need water, living water, to quench your thirst. You don't need the answer that water consists of hydrogen and oxygen. The formula H2O* is not going to quench your thirst. This is my existential approach.

Man has lived too long under the shadow of intellectual efforts to demystify existence. Fortunately, he has not been able. The existence is as mysterious as ever, but unfortunately he has become burdened with great knowledge and a false feeling that he knows. This is the greatest danger -- to be addicted with a false notion of knowing.

Socrates, in his last days of life made one of the most significant statements ever made. He said, "When I was a child I used to think I know everything. When I became a young man I became aware that the more I know, the more there is to know. My knowledge is not dispelling ignorance, but only making me aware of my ignorance, how little I know, and the immense and infinite that is waiting to be known.

"And now at a ripe age I can gather courage to say that which I could not say when I was young, that I know nothing. And this experience that I know nothing has unburdened me completely of all the knowledge that I have accumulated; it has fallen away. I am standing utterly naked, just as I was born. The same innocence has come with tremendous beauty, with great rejoicing."

There are only two men in the whole history of man -- Socrates is one -- who said, "I know nothing." The second man is Bodhidharma, who said it in a more dramatic way. He had a unique personality of his own. He was born in India, but was sent by his master to China to inform the people about Gautam Buddha. He went there, and nine years he lived there; and before leaving China he had thousands of disciples. But he chose four disciples and told them, "Before I leave, I want somebody to be my successor. Amongst you four is the one who will succeed me. I will ask you a simple thing, and whoever answers rightly will be the successor."

Naturally, it was a great moment of suspicion. Time suspended... thousands of disciples waiting... those four disciples standing... and Bodhidharma asked, "In a very simple statement, telegraphic, don't use a single word that is not necessary, state what was my purpose in coming to China from India."

The first one said, "You had come here to spread the transcendental wisdom of Gautam Buddha."

Bodhidharma looked with compassion and said, "You are right, but not enough. You have my skin."

And he moved towards the next, who said, "You have come here to give an experience of silence, of truth, of beauty, of blissfulness."

Bodhidharma again looked with deep compassion and said, "A little better -- you have my bones."

And he turned to the third disciple who said, "Your coming has been the greatest phenomenon in the history of China. Your purpose was to impart meditation."

Bodhidharma said, "You are not wrong, but not right either."

He turned towards the fourth. And the fourth started crying with tears flowing down, not out of any misery but out of tremendous joy. And he collapsed at the feet of Bodhidharma without saying a single word. Bodhidharma took him up, hugged him, and said to him, "You have said it. I don't know; you don't know either. You are going to be my successor. Spread this luminous ignorance as far and as wide as possible."

Luminous ignorance -- yes, that is the ultimate state of silence. That is the only living water which can quench your thirst. Questions won't do it. I allow you to ask questions -- it is just an indirect way of taking away all your foolishness. I don't answer your questions, I simply destroy them. If I can succeed in taking away all your questions my purpose is fulfilled and your destiny too. It is not that my answers are needed, it is that your questions have to be utterly, mercilessly destroyed. You are to be left without questions, and that is the answer.

Haridevi, you are saying, "Anyway, did you know that you are not only the most beautiful and gorgeous master...?" I don't even know that I am a master.

Just yesterday I saw your question, and for the first time in my whole life I looked seriously into the mirror. Because if Haridevi thinks that I am the most beautiful and gorgeous master, there is bound to be something wrong. I tried hard but I could not find anyone there in the mirror. I have been absent for almost thirty-five years.

Once I used to be... but for thirty-five years I have been just empty, a hollow bamboo. In the right hands that hollow bamboo can become a flute. I have allowed my hollow bamboo to bring to you any music, any song, any ecstasy that existence wants to share with you. But on your part, perhaps listening to a beautiful flute player, you start looking at the flute, thinking perhaps the music is of the flute. The music is not of the flute. I am singing songs of existence. My gestures are not my gestures.

I am no longer a person, but only a presence. But perhaps that presence is giving you the idea of beauty. In fact you yourself have said, "I have fallen so much in love with you." Love imparts beauty to anything. It is not my fault. If you have fallen in love with me, to you I will look as gorgeous as your love is deep. But that shows the heart of a disciple. That shows the eyes of a devotee; that shows the feeling of a lover. It has nothing to do with me; it is all your experience. It is your own inner beauty projected on me. It is your own feeling projected on the screen which is empty.

You are also saying, "Not only you are the most beautiful and gorgeous master, but also the most irresistibly charming being my eyes have ever seen." Your eyes have remained closed to the whole existence. You have not fallen in love with trees and birds and animals. You have not fallen in love with the ocean and the mountains; otherwise you would have seen the same beauty millionfold. Let this be the beginning of a long pilgrimage. Don't stop at me.

The master has to be only a beginning, just a push on the way. But remember that these are your eyes full of love which are projecting. These eyes can make this whole existence beautiful. And the moment you can start seeing into rocks and into flowers and into stars, you will be amazed, overwhelmed what a great existence you have been missing. If the master can give you just a glimpse, that's enough; then you can go on your way.

Gautam Buddha is reported to have said, "If you meet me on the way again, cut my head immediately. "No authentic master would like you to become addicted to him. He would like you to move on. If you have seen the beauty in *me*, you are capable of seeing beauty. Just here, you have opened your eyes in trust, in love. To the whole existence you remain closed in distrust, in doubt, in uncertainty; otherwise, this is the most perfect existence possible. And anyway, there is no other existence.

If the master can become your window and you can see through the window to the open sky, to the vast spaces, you will remain grateful to the master, but not addicted to him. The fear of addiction is not unfounded: there are millions of people who are addicted to Gautam Buddha, millions of others who are addicted to Jesus Christ, millions of others addicted to Mohammed. They have forgotten that a master is only a window frame, and if you start becoming addicted to the frame of the window, you will never look through it. Then the window becomes your worship, the object of your worship. Windows are not to be worshiped; windows are to be opened so that you can see beyond.

You are on the right track, Haridevi -- just don't go astray.

Once there were three men traveling in an airplane. Unfortunately, one fell out; but fortunately there was a haystack below him. Unfortunately there was a pitchfork in the haystack; fortunately he missed the pitchfork. Unfortunately he missed the haystack too!

So there will come moments when you are fortunate, when you are unfortunate. Life is not a straight line; it is very zigzag. The path goes in a zigzag way. It is a mountainous path and to go astray is very simple, because your mind is all for going astray. You have to be very alert that your mind cannot take you away from the reality, that your mind does not succeed in taking you astray.
Your mind is your most unfortunate thing.

"My wife is always asking for money, money, money," complained Hymie Goldberg to a friend. "Last week she wanted two hundred dollars. The day before yesterday she asked me for one hundred and fifty. And this morning she wanted one hundred dollars."

"That's crazy," said his friend. "What does she do with all that money?"

"I don't know," said Hymie, "I never give her any."

Your mind will demand continuously: Do this, go this way. Don't listen to it. The moment a person stops listening to his own mind, he starts listening to the universal mind. He has come in the open. Your mind is an enclosure, very tiny, and mind cannot help you on the way. It is your greatest enemy. All your questions come from the mind, and all the answers that have been given down the ages go into the mind.

I repeat again, I am not answering your questions. I love you enough... I am not your enemy and I cannot give you answers. I simply want to take away your questions. Slowly, slowly you forget asking questions, you start just being here, enjoying. Nothing is to be asked. Nothing has to be enquired, but one has just to be. To be or not to be is the only significant decision. Be here and you will find that you are the answer.

Mind is full of questions and full of borrowed answers. You are the authentic answer, but then there is no question -- it is a very strange phenomenon. When you have questions, you don't have the answer. And when you come across the answer you don't have the questions.

Gertrude Stein was dying. She was a great poetess, perhaps the greatest woman poet who has existed on this planet. Her friends had gathered, and just before she died, she opened her eyes and asked, "What is the answer?" The friends were stunned. Has she gone mad? -- nobody asks what is the answer. First you have to ask the question; otherwise how can it be answered? But they were in deep love and gratefulness to the woman who has ignited the flame in many of those who were present.

One friend asked her, "This is absurd. You are asking, `What is the answer?' but we don't know what the question is."

Gertrude Stein opened her eyes again and said, "Okay, then tell me, what is the question?" And she died.

There is no question and then suddenly you are the answer. Not that it comes from anywhere else... your answer is covered with your questions. Take away all the questions, and in that state when all questions have fallen down like dry leaves falling from the tree, and you are standing like naked branches against the evening sky, you will know. But it will be more a knowing than knowledge.

Knowledge is the corpse of knowing.

Knowing is alive; knowledge is dead.

In that moment when there is no question around you, there is an innocent opening to all the mystery of existence. Here, my effort is to make you somehow ignorant.

Socrates has divided man into two categories. The first category is of those who can be called "knowledgeable ignorant," and the second is of those who can be called "ignorant knowers." Certainly ignorance is being used by Socrates in the second category, and by me, as synonymous with innocence. Just don't be concerned with questions. Let them by and by disappear... and a moment certainly comes when you don't have any question.

At that moment is the explosion. You become luminous. Suddenly you don't know, and you know for the first time as an experience, the ultimate that quenches all your thirst. The quest is over. You have come full circle back to your innocent childhood. It is going to happen to you, because there is no other way for man to know the ecstasies which are his birthright.

You are not born here to be miserable.

You are not born here to fulfill the requirements of the so-called contemporary existentialists -- meaninglessness, boredom, misery, anguish, anxiety, angst, agony. The whole existentialist philosophy of the contemporaries is so sick. And even those philosophers don't believe in it; otherwise they should have committed suicide. What is the point of living a meaningless life? What is the point of living an accidental life? What is the point of living in anguish which leads nowhere? What is the point... if death is going to be the end, then why go on unnecessarily torturing yourself?

I have asked this to many professors of philosophy in the universities who have become influenced with existentialism. I said, "Then you have to give a proof."

They said, "What proof?"

I said, "You have to commit suicide, because there seems to be no reason.... You should return the ticket and get down from the train."

But these existentialists go on living to the very ripe age of eighty, ninety -- and this is not new.

In Greece, Zeno lived ninety years, and his whole life he was preaching exactly in different terms what existentialism is preaching now. It is said that thousands of his disciples committed suicide. He was a very convincing man, but he himself lived for ninety years. When he was dying one follower asked, "This seems

to be very unbelievable. Thousands of people have committed suicide, convinced by your philosophy. Why did you go on living?"

He said, "I had just to convince people." He was saying that he is a martyr. He has sacrificed himself for ninety years -- continuously he has lived in misery, just to teach people and to help them to commit suicide.

I am not here to help you to commit suicide. I am here to help you to know the great splendor of life, the benediction of existence. Each moment is so full of joy and blessings that if you start living moment-to-moment, your life will be a constant dance.

I am really an authentic existentialist. I don't think that Jean-Paul Sartre, Jaspers, Soren* Kierkegaard, Martin Heidegger, Marshall and their whole company is truly existentialist. They have not known even a single moment with their totality; otherwise, all boredom disappears, all meaninglessness disappears.

Life is so juicy, so full of flowers with so much fragrance.
Just don't miss the moment.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN NO-MIND AND MY-MIND?

Milarepa, the difference between no-mind and my-mind is the difference between your mind and my mind.

Just drop the "my" and there is no difference between no-mind and mind. "My" mind creates the boundary. Take the boundary away, and mind becomes no-mind, infinite, unbounded. You are an imprisoned splendor. Just take the prison away... And the prison is not much; it is of I, my, mine. Just *be* without these words surrounding you, and no-mind will give you the whole existence as an inheritance. Mind has poisoned you, but it has been able to poison you because you have become identified with it. You start calling it my-mind. Drop the my and you are separate from the mind -- that was the bridge. Separate who you are from the mind -- just a pure presence, an utter silence, unmoving stillness... and in this space happens all that deep down you are all looking for, knowingly or unknowingly.

Three mice walked into a bar, sat down and began some serious drinking. All three became thoroughly drunk and in due course, each began to boast about how brave he was.

"I'm going to tell that dumb Ronald Reagan in the White House about some of his policies," said the first mouse.

"That's nothing," sneered the second mouse. "I'm going over to the Kremlin and tell them just what I think about them."

They both turned to the third mouse who was sitting there dreaming.
"Well, what are you going to do?" they demanded.
"Me, I'm going to screw the cat."

This is your mind. Just drop the identity with the mind and you will be surprised beyond your wildest expectations what a tremendous treasure you have, inexhaustible. And when I am saying this, I am not saying it within quotation marks. When I am saying this, I am saying this on my own authority.

I am not authoritative, remember -- one can get confused. The authoritative person is a person who wants to dominate. I am not an authoritative person, I have no desire to dominate; but what I am saying is with absolute authority. I am not quoting any scriptures; I am saying only what I have encountered within myself. The day I dropped the identity with the mind I became the no-mind. No-mind is the highest state of your consciousness.

Paddy and Sean were sitting in the bar when Paddy said, "You know, Sean, I have read so much lately about how smoking can ruin your health that I have finally decided to do something about it."
"So, you are going to give up smoking?" asked Sean.

"Heavens no," cried Paddy, "I am going to give up reading."

So just be very alert. I am saying to drop the idea of my, mine -- the identity. But you can misunderstand me, because misunderstanding does not need much intelligence. You can go on being identified with the

mind. Your mind is capable of giving you the sense that you have arrived, that this is no-mind. It is so easy to deceive yourself that you have to be alerted again and again not to deceive yourself.

Just the other day I have received again a letter from a German sannyasin. Now he is asking for my blessings because he has become enlightened. Germans are very strong people, and once they get an idea, it is very difficult to change them. And this is not the first case!

It has happened before with another German sannyasin, Gunakar. He became at least six times enlightened and finally he dropped it. Whenever he would go to Germany he would become enlightened and from there -- and he was rich, he had a beautiful castle in the mountains -- he would write letters to all the presidents, to all the prime ministers of the world, to all the members of the U.N., "I have become enlightened. If you need any advice I am available."

His letter would come to me also, "Osho, I thank you, you were right that enlightenment is our nature. I have become enlightened. I just need a recognition from you because nobody else believes in me."

So I had to call him again and again. And when he would come and sit in front of me, and I would say, "Gunakar, are you really enlightened?" he would say, "No." He would say, "It is strange. When I come to you I become unenlightened, and when I go back to Germany I become enlightened again!"

This happened six times. Gautam Buddha became enlightened only once. In fact, people have never become enlightened even twice -- once is more than enough. But mind is very cunning, it can give you all kinds of ideas.

Beware of your own mind.

If you can remain alert and not allow the mind to disturb your silence, your peace, slowly, slowly the mind stops bothering you. And the day the mind feels completely frustrated that you are no more listening to it, it evaporates. Its whole life is the life of a parasite. If you get identified with it, you are giving life to it, you are giving nourishment to it.

Just get unidentified. Let the mind be there, but remember, you are not it. Just this simple remembrance: I am not the mind. Not that you have to repeat it -- because repetition will be done by the mind, that is the problem. Just a wordless awareness, I am not the mind... and no-mind will start opening its doors to you. And that is the beginning of the transformation.

BELOVED OSHO,
WHAT IS THE MOST IMPORTANT WORD IN OUR LANGUAGE?
TENNIS, MEDITATION, CHI-CHI, MANGOES, SUNTAN, WOMEN, PHILOSOPHY, EXOTIC BEACHES, CRICKET, INSTANT COFFEE, JAZZ MUSIC AND SKINHEADS.

Milarepa, I know you are crazy, but if I answer your question truthfully it will also drive the police commissioner of Pune crazy, because none of these words you are mentioning have any importance.

In the past, before that German guy Friedrich Nietzsche declared that God is dead, God used to be the most important word in our language. But when a German says something, you have to listen to it; otherwise there is trouble. Germans are like your wives: you have to listen to them, otherwise there is trouble. Nobody has ever heard such a thing, that God is dead, but by and by people started believing it. If it comes from a German guy it cannot be wrong -- at least you cannot dare to say it is wrong, otherwise you are bound for great trouble.

In his statement there was something more. When Nietzsche said, "God is dead," he also said, "Now man is absolutely free." God has certainly disappeared. It has become a phony word without any content, but the other thing has not appeared, the other part of the statement that man has become free. Freedom has not arrived.

On the contrary, a kind of licentiousness which looks like freedom has possessed the whole humanity. Perhaps Friedrich Nietzsche was not alive to what he was doing, not aware. Perhaps he was talking in his dreams and finally he had to enter into a madhouse. He himself could not live without God. God was the hope, ancient hope. God was the opium, the consolation of all those who are in despair.

When Friedrich Nietzsche declared, "God is dead," he himself became utterly helpless -- no consolation, no hope, no meaning. He had to go through a long process of insanity.

Nietzsche seems to me to be the most important figure that has dominated the world in this century. Without any argument his statement has infiltrated into every mind. But he was not aware of the implications. I have no problem if God is dead. There is no need to mourn his death. The problem is that if

God is dead, then you lose the most important word in your language and you will need a substitute. God was one end, one extreme, and when one extreme disappears from your mental vision, the necessary and inevitable is that you will fall to the other extreme.

And that's what has happened, Milarepa. Instead of God, `fuck' has become the most important word in our language. Even if Friedrich Nietzsche comes back, he will be surprised and he will try to resurrect somehow the dead God, because this is stupid. But you will need a whole report on it, a whole research.

One of the most interesting words in the English language today is the word `fuck'. It is a magical word. Just by its sound it can describe pain, pleasure, hate and love. In language it falls into many grammatical categories. It can be used as a verb, both transitive, "John fucked Mary," and intransitive, "Mary was fucked by John", and as a noun, "Mary is a fine fuck." It can be used as an adjective, "Mary is fucking beautiful."

As you can see, there are not many words with the versatility of fuck. Besides the sexual meaning, there are also the following uses:
Ignorance: Fucked if I know.
Trouble: I guess I am fucked now!
Fraud: I got fucked at the used car lot.
Aggression: Fuck you!
Displeasure: What the fuck is going on here?
Difficulty: I can't understand this fucking job.
Incompetence: He is a fuck-off.
Suspicion: What the fuck are you doing?
Enjoyment: I had a fucking good time.
Request: Get the fuck out of here.
Hostility: I'm going to knock your fucking head off.
Greeting: How the fuck are you?
Apathy: Who gives a fuck?
Innovation: Get a bigger fucking hammer.
Surprise: Fuck! You scared the shit out of me!
Anxiety: Today is really fucked.
And it is very healthy if every morning you do it as a transcendental meditation -- just when you get up, first thing, repeat the mantra "fuck you" five times; it clears your throat too!

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #24
Chapter title: The only way to be is not to be

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BELOVED OSHO,
IN HAMLET'S FAMOUS SOLILOQUY HIS ULTIMATE QUESTION IS: TO BE OR NOT TO BE?
BELOVED MASTER, MY ULTIMATE QUESTION IS: TO BE AND NOT TO BE?

Milarepa, Shakespeare is a great poet, but not a mystic. He has an intuition into the reality of things, but that is only a glimpse, very vague as if seen in a dream, not clear. His question in Hamlet shows that unclarity. "To be or not to be?" can never be asked by a man who knows, because there is no question of choice. You cannot choose between "to be" or "not to be."

In existential terms, not to be is the only way to be. Unless you disappear you are not really there. It looks a little difficult to understand, because basically it is irrational. But reason is not the way of existence; existence is as irrational as you can conceive.

Here those who think they are, are not. And those who think and realize they are not -- they are.

The idea that "I am" is just an idea, a projection of the mind. But the realization that "I am not" comes only as a flowering of meditation. When you realize, "I am not," only the I disappears and there remains behind a pure existence, undefined, unbounded, unfettered, just a pure space.

I is a great prison.

It is your slavery and bondage to the mind.

The moment you enter beyond the mind, you are -- but you don't have any notion of being an ego, of being an I. In other words: the more you think you are, the less you are; the more you experience that you are not... the more you are.

The moment the soap bubble of your ego pops, you have become the whole existence. Yes, something has disappeared... before you were just a dewdrop, now you are the whole ocean! You are not a loser. You were encaged in a very small, limited space, and that imprisonment is our misery, our pain, our anguish. From every side we are enclosed, from every side we are encountered by a thick wall -- we cannot move.

Have you ever experienced in a nightmare, in a dream... you know perfectly well that your eyes are open, but you want to move your hands and you cannot; you want to get up, but you cannot. A tremendous fear grips you as if you are paralyzed for the moment. That experience will explain to you our whole life as a dewdrop. Our intrinsic nature is to be oceanic and to force an ocean into a dewdrop is certainly to create anxiety, anguish, misery, agony.

Shakespeare's question, To be or not to be? is only intellectual -- and it is bound to be intellectual, because he was not a man of realization. He was very talented, perhaps there have been only a few poets of his caliber. But to be a poet is one thing -- and to know existence from inside, not from outside, is another.

The poet looks at the beauty of the flower, at the beauty of the sunset, at the beauty of the starry night, but he is always on the outside, an observer, a spectator; he is never an insider. That is the difference between a poet and a mystic. When the poet sees the rose, the rose is there outside the poet, and the poet is there outside the rose.

When the mystic sees the rose, he is the rose.

All differences, all distinctions, all distances have disappeared.

In such moments the seers of the UPANISHADS have declared: *Aham brahmasmi* -- I am God. It is not a declaration of ego; it is simply a declaration of the mystical experience of being one with the ultimate reality. But it is true on smaller scales too.

The mystic can say:

I am the rose, I am the stars, I am the ocean.

The poet cannot say that. He can say that the rose is beautiful, he can make an observation and a judgment about the rose, but he cannot melt and merge into the reality of the rose. He cannot get lost into it, he cannot become one, he cannot drop the duality. Howsoever great his insight as a poet may be, it will remain based in duality. Certainly the poet sees more beauty than you see. He has clearer eyes, he has a more loving heart and he has a different approach than the scientist.

The scientist looks at the roseflower from intellect, from mind. The poet looks from the heart, from intuition. He is certainly deeper than the scientist. The scientist in fact cannot see the beauty of the rose; all that he can do is dissect the rose to find out where the beauty is. And the moment the rose is dissected, all beauty disappears... hence for the scientist there is no beauty, because the beauty cannot survive the dissection; hence for the scientist there is no life, because the moment you dissect a living being what you find are dead parts, you never find life.

The mystic is just the very opposite of the scientist. The scientist tries to know things by dissecting them, and the mystic tries to know things by dropping the distance, the gap between himself and reality. His approach is of the being. These are the three approaches. The approach of the mind -- that is what the scientist is doing. The approach of the heart -- that is what the poet, the painter, the artist is doing. And the approach of the being -- that is the world of the mystic.

Shakespeare is great in his poetic compositions, his intuition is deep. But he is not a mystic; otherwise he could not have made the statement: To be or not to be?

There is no choice; they are not two.

The only way to be is not to be.

Disappear if you want real existence, authentic existence; merge into reality, dissolve your ice-cube in the ocean and become one with it. Of course you will get lost as a separate entity, but you will become the whole. It is not a loss; it is a tremendous gain.

Milarepa, you are asking, "My ultimate question is: To be *and* not to be?" That is not a question. That is the only way you can find yourself. But first comes "not to be," and second comes "to be." That is the only change I would like to make in your question. You say, "To be *and* not to be?" -- "not to be" has to be first, then "to be" follows. You have just to give space. Throw out all the furniture that is filling your space. And the greatest block is the ego -- throw it out!

Let the temple of your being be utterly empty.

That is the state of "not to be."

And you will be surprised... here you are trying "not to be," and from the back door comes a new realization of being, of "to be." But your effort should not be based in this order -- first to be and then not to be. That is against the natural process of enlightenment. You have to attain nothingness first, nobodiness first.

This is the price you have to pay for attaining to the experience of authentic being. This is the sacrifice you have to make. This is what Jesus means when he says, "Unless you are born again, you will not enter into the kingdom of God." What does he mean when he says, "Unless you are born again"? He means, first you have to die, and after death is resurrection.

As the ego dies it allows space for your authentic being to blossom. On the grave of your ego blossoms the lotus of your being. But remember, you have to change your statement because in this statement your ego lingers. "To be" is your first desire. But if that is your first desire, then it will be very difficult, almost impossible, to allow "not to be." You will cling to your ego.

You are saying, "To be *and* not to be." One thing is certainly right, that both have to exist together... but which is to be the first? You cannot start from the wrong end. You have to start by being nobody, by simply being spacious. In that spaciousness the guest arrives.

But it is natural... the way you have put your question is natural to the mind. It happened... A man came to Gautam Buddha with almost the same question that you have raised here. Gautam Buddha said to him, "First you have to drop your ego and then you need not worry; everything happens on its own accord, spontaneously."

The man said, "If that is the way to realize myself, then I will make every effort to drop the ego."

Buddha said, "You have not understood me. You are still trying to realize *yourself*. You are even ready to drop the ego, but the desire deep down is to find a truer ego, a more eternal ego; that's what you are calling the self. Forget about the self. There is nothing to be achieved! You have simply to drop your ego and wait."

There is no question of any effort to be made; no achievement is going to be there. What happens, happens on its own accord. You cannot claim that it is your realization. That's why Gautam Buddha is the first person in the history of man who has not used the word `self-realization'. He came to know... so many people, under the disguise of the word `self', are simply protecting their ego. They are calling it self-realization, but they really mean ego-realization. They have a disguised desire to make their ego permanent and eternal.

Seeing this cunningness of the human mind, Buddha simply dropped the words `self', `self-realization'. He stopped talking about what will happen when your ego is dropped. He said, "That is not my business and that is not your business either. You simply drop the ego and wait and see what happens, but don't conceive it from the very beginning. Don't make it a goal, an ambition. The moment you make it an ambition, the ego has come back from the hidden, secret door of your being."

Buddha was very much misunderstood. It was obvious, particularly in this land where for thousands of

years before him the religious people have been talking about self-realization. But Gautam Buddha had a far deeper and clearer insight than anyone who has preceded him. He saw behind this self-realization nothing but a deep ego.

He changed the whole language of spirituality. In the language he used to speak -- Pali is its name -- the self is called *atta*. Buddha dropped the word completely and he started using a negative word, *anatta*. Atta means self; anatta means no-self. It was against the whole tradition, not only of this country but of all the countries. Nobody had ever heard about no-self, no-mind, no-realization.

Then people started asking him, "What is the point of all this effort, meditation, disciplines, fastings, austerities...? What is the point if finally we are going to be nobody? -- it is a strange effort! Such a long journey, so arduous, just to find in the end that you are not."

They were logical. But whenever you encounter a man like Gautam Buddha, his love is far stronger than your logic can ever be. His presence is far stronger than your reason, your mind, your personality, your ambitions, your desires. His very presence is so powerful, so magnetic that people start -- against themselves, in spite of themselves -- on a journey which ends in no-self.

Just the other day I came to know about a child who was born in France. The mother had been working in an atomic research center. While she was pregnant she continued to work, so the radiation of atomic energy was surrounding her continually while she was pregnant. Just three or four days ago she gave birth to a child. The doctors were very interested to see what had happened to the child, because he had been exposed to radiation for nine months continually -- he may be blind, he may be crippled... is there going to be something strange?

The whole medical staff, all the surgeons and doctors were watching breathlessly as the child came out of the womb and the doctor put the child on the table. He was perfectly healthy -- not blind, not crippled. All their fears were negated. But something they never expected happened. On the table all the instruments of the surgeon and the doctor started moving towards the child. The child had become magnetic! The child will have to live a very strange life. Wherever he will go things will start moving towards him.

Now they are trying hard to de-electrify the child. They cannot even bring their instruments close to him; those instruments slip from their hands, because the child is such a magnetic force. The child is very healthy, very radiant -- they have never seen such a child -- but to touch the child is to get a shock. The nurses who are taking care of the child have to wear shockproof dresses because they are playing with a danger.

A man like Gautam Buddha has a certain magnetic attraction, very subtle. Things don't move toward him but souls move, consciousnesses move, life forces move. It is his presence that gives you the proof that not-being is not death, not-being is the ultimate in life.

But remember, Milarepa, not-being is the first thing; that is your meditation, that is your death. Out of this meditation, out of this death, out of this nothingness will arise your original face, your original being. So you will have to change just a little bit. Put not-being first. That has to be the priority. You need not be concerned about being, it comes. It comes absolutely without any exception.

I am saying it on my own experience too. I had to disappear into nothingness -- and out of that nothingness a totally new, an utterly fresh, an eternal presence has arisen. It is not my doing. I cannot take any credit for it. At the most I allowed it to happen, because I was not there to disturb. Your not-being is necessary first so that you don't disturb when your being starts arising... just a little change.

Old Hymie Goldberg returned to the doctor to express his delight over the invisible hearing aid that his doctor had fitted for him.

"I bet your family likes it, too," said the doctor.

"Ah no," said old Hymie, "they don't know about it yet and I am having a great time. In the past two days, I have changed my will twice!"

Everybody thinks he cannot hear... and he can hear, so he is having a great time changing his will.

You also have to change your will. What you have put as secondary has to be primary, and what you have put as primary is not your concern. It will come, just as when spring comes, flowers come on their own accord.

BELOVED OSHO,

RECENTLY RUDOLPH HESS, ONE TO THE LAST NAZI BIG SHOTS, DIED. HE COMMITTED SUICIDE IN JAIL IN BERLIN, WHERE HE WAS IMPRISONED FOR FORTY-SIX YEARS. HE WAS THE RIGHT HAND MAN OF ADOLF HITLER.
"I DON'T REPENT ANYTHING," HE SAID BEFORE THE COURT IN NUREMBURG, "AND IF I COULD START FROM THE VERY BEGINNING, I WOULD DO THE SAME THING AGAIN."
BELOVED MASTER, CAN YOU SAY SOMETHING ABOUT FORGIVENESS, EVEN FOR PEOPLE WHO SEEM TO BE UNWORTHY OF IT.

Deva Shanta, it is one of the most fundamental things to understand. People ordinarily think that forgiveness is for those who are worthy of it, who deserve it. But if somebody deserves, is worthy of forgiveness, it is not much of a forgiveness. You are not doing anything on your part; he deserves it. You are not really being love and compassion. Your forgiveness will be authentic only when even those who don't deserve it receive it.

It is not a question of whether a person is worthy or not. The question is whether your heart is ready or not.

I am reminded of one of the most significant woman mystics, Rabiya al-Adabiya, a Sufi woman who was known for her very eccentric behavior. But in all her eccentric behavior there was a great insight. Once, another Sufi mystic Hasan was staying with Rabiya. Because he was going to stay with Rabiya, he had not brought his own holy KORAN, which he used to read every morning as part of his discipline. He thought he could borrow Rabiya's holy KORAN, so he had not brought his own copy with him.

In the morning he asked Rabiya, and she gave him her copy. He could not believe his eyes. When he opened the KORAN he saw something which no Mohammedan could believe: in many places Rabiya had corrected it. It is the greatest sin as far as Mohammedans are concerned; the KORAN is the word of God according to them. How can you change it? How can you even think that you can make something better? Not only has she changed it, she has simply cut out a few words, a few lines -- removed them.

Hasan said to her, "Rabiya, somebody has destroyed your KORAN!"

Rabiya said, "Don't be stupid, nobody can touch my KORAN. What you are looking at is my doing."
Hasan said, "But how could you do such a thing?"

She said, "I had to do it, there was no way out. For example, look here: the KORAN says, `When you see the devil, hate him.' Since I have become awakened I cannot find any hate within me. Even if the devil stands in front of me I can only shower him with my love, because I don't have anything else left. It does not matter whether God stands in front of me, or the devil; both will receive the same love. All that I have is love; hate has disappeared. The moment hate disappeared from me I had to make changes in my book of the holy KORAN. If you have not changed it, that simply means you have not arrived to the space where only love remains."

I will say to you, Deva Shanta, the people who don't deserve, the people who are unworthy, don't make any difference to the man who has come to the space of forgiveness. He will forgive, irrespective of who receives it. He cannot be so miserly that only the worthy should receive it. And from where is he going to find UNforgiveness? This is a totally different perspective. It does not concern itself with the other. Who are you to make the judgment whether the other is worthy or unworthy? The very judgment is ugly and mean.

I know Rudolph Hess is certainly one of the greatest criminals. And his crime becomes even a millionfold bigger, because in the Nuremburg trial with the remaining companions of Adolf Hitler -- who killed almost eight million people in the second world war -- he said in front of the court, "I don't repent anything!" Not only that, he also said, "And if I could start from the very beginning, I would do the same thing again." It is very natural to think this man is not worthy of forgiveness; that will be the common understanding. Everybody will agree with you.

But I cannot agree with you. It does not matter what Rudolf Hess has done, what he is saying. What matters is that you are capable of forgiving even him. That will raise your consciousness to the ultimate heights. If you cannot forgive Rudolf Hess you will remain just an ordinary human being, with all kinds of judgments of worthiness, of unworthiness. But basically you cannot forgive him because your forgiveness is not big enough.

I can forgive the whole world for the simple reason that my forgiveness is absolute; it is nonjudgmental. I will tell you a small Tibetan story which will make the point absolutely clear to you.

A great old master, worshiped by millions of people, refused to initiate anyone into disciplehood. His whole life, consistently, he was asked by kings, he was asked by very rich people, he was asked by great ascetics, saints, to be initiated as his disciples, and he went on refusing. He would always say, "Unless I find

a man who deserves it, unless I find a man who is worthy of it... I am not going to initiate any Tom, Dick, Harry."

He had a small young boy who used to cook food for him, wash his clothes, fetch vegetables from the market. The boy himself had become slowly, slowly old and for his whole life he had been listening to the old man, who had lived almost one hundred years, and without exception the denial: nobody is worthy! "I will die," he said, "without initiating anyone, but I will not initiate anyone who is nondeserving."

People became tired, frustrated. They loved the man, the man had immense qualities, but they could not understand his very stubborn attitude -- no kindness, no compassion.

But one morning the old man woke up his companion, who himself had become old, and said to him, "Run immediately down the hills to the marketplace and tell everybody that whoever wants to be initiated must come soon, because this evening as the sun sets I am going to die."

His companion said, "But what about worthiness?... I don't know who is worthy and who is not worthy. Who have I to bring?"

The old man said, "Don't worry at all. It was only a device, because I myself was not worthy to initiate anyone, but it was against my dignity to say so. So I chose the other way round. I was saying, `Unless I find somebody worthy enough, deserving enough, I am not going to initiate.' The truth is, I was not worthy to be a master. Now I am, but the time is very short. Only this morning as the sun was rising, my own consciousness has also risen to the ultimate peak. Now I am ready. Now it does not matter who is worthy and who is unworthy. What matters now is that I am worthy. Just go and fetch anybody! Just go and make the whole village aware that this is the last day of my life, and anybody who wants to be initiated should come immediately. Bring as many people as you can."

The companion of the old man was at a loss, but there was no time to argue. He ran down the hill, reached the marketplace and shouted all over the village, "Anybody who wants to become a disciple, the old man is ready now."

People could not believe it. But out of curiosity a few thought, "There is no harm at least to see what is going on." The man had refused his whole life, and on the last day of his life suddenly such a great change. Somebody's wife had died and he was feeling very lonely, so he thought, "It is good. If he is going to initiate everybody, no question of worthiness..." Somebody was released from jail just the night before; he thought, "Nobody is going to give me employment; this is a good chance to become a saint."

All kinds of strange people went to the cave of the old man, and his companion was feeling so embarrassed at the kind of people he had brought: one is a criminal, one's wife is dead, that's why he thinks, "It is better... now, what else to do?" Somebody has gone bankrupt and was thinking to commit suicide; now he thinks that this is better than suicide.

A few had come just out of curiosity. They had no other work; they were playing jazz and they thought, "We can play jazz tomorrow, but today there is no harm, let us see what this initiation is. Anyway, that man is going to die by the evening so we will be free to remain disciples or not. We can play jazz tomorrow -- there is no harm."

The companion of the old man was feeling very embarrassed, "How will I present this strange lot when that old man has refused kings, saints, sages, who have come with deep earnestness to be initiated? And now he is going to initiate this gang!" He was even feeling ashamed, but he entered and asked, "Should I call the people? -- eleven have come."

The old man said, "Call them quickly, because it is already afternoon. You took so much time and you could fetch just eleven people?"

His companion said, "What can I do? It is a working day; it is not a holiday. I could only get these. All are absolutely useless; even I could not initiate them. Not only that they are not worthy -- they are absolutely UNworthy. But you insisted to bring somebody; nobody else was available."

The old man said, "There is no problem. Just bring them in." And he initiated them all. Even they were shocked. And they said to the old man, "This is strange behavior. All your life you have insisted that one has to deserve to be a disciple. What happened to your principle?"

The old man laughed. He said, "That was not a principle, that was only to hide my own unworthiness. I was not yet in the position to be a master. And I cannot cheat anyone, I cannot deceive anyone; hence I have taken shelter behind a judgmental attitude, that unless you are worthy, you will not get initiation."

Obviously nobody is *worthy*.

Everybody has his own flaws, weaknesses; everybody has done things that he never wanted to do. Everybody has gone astray. Nobody can say that he is absolutely pure; everybody is polluted. So when the

old man insisted, "Unless you are worthy don't come back to me," nobody argued with him; he was right. First they have to be worthy!

On the last day, he said to those eleven disciples, "I bless you and initiate you. It doesn't matter whether *you* are worthy or not, but for the first time I am worthy. And if I am really worthy, just my presence is going to purify you. My worthiness of being a master is going to make you a worthy disciple. Now I don't have to depend on your worthiness. My worthiness is enough.

"I am just like a rain cloud; I will shower all over the place -- on the mountains, on the streets, on the houses, in the farms, in the gardens. I will shower everywhere, because I am too burdened with my rainwater. It does not matter whether the garden deserves... I don't even make any distinction between the garden and the rocks. I will simply shower out of my abundance."

If your meditations bring you to the state of a rain cloud, you will forgive without any judgment out of your abundance, out of your love, out of your compassion.

In fact I would like to make the statement that the man who is unworthy deserves more than the man who is worthy. The man who does not deserve, deserves more, because he is so poor; don't be hard upon him. Life has been hard upon him. He has gone astray; he has suffered because of his wrong doings. Now don't you be hard on him. He needs more love than those who are deserving; he needs more forgiveness than those who are worthy. This should be the only approach of a religious heart.

Your question was raised before Gautam Buddha, because he was going to initiate a murderer into sannyas -- and the murderer was no ordinary murderer. Rudolf Hess is nothing compared to him. His name was Angulimal. Angulimal means a man who wears a garland of human fingers.

He had taken a vow that he would kill one thousand people; from each single person he would take one finger so that he could remember how many he had killed and he will make a garland of all those fingers. In his garland of fingers he had nine hundred and ninety-nine fingers -- only one was missing. And that one was missing because his road was closed; nobody was coming that way. But Gautam Buddha entered that closed road. The king had put guards on the road to prevent people, particularly strangers who didn't know that a dangerous man lived behind the hills. The guards told Gautam Buddha, "That is not the road to be used. You will have to take a little longer route, but it is better to go a little longer than to go into the mouth of death itself. This is the place where Angulimal lives. Even the king has not the guts to go on this road. That man is simply mad.

"His mother used to go to him. She was the only person who used to go, once in a while, to see him, but even she stopped. The last time she went there he told her, `Now only one finger is missing, and just because you happen to be my mother... I want to warn you that if you come another time you will not go back. I need one finger desperately. Up to now I have not killed you because other people were available, but now nobody passes on this road except you. So I want to make you aware that next time if you come it will be your responsibility, not mine.' Since that time his mother has not come."

The guards said to Buddha, "Don't unnecessarily take the risk."

And do you know what Buddha said to them? Buddha said, "If I don't go then who will go? Only two things are possible: either I will change him, and I cannot miss this challenge; or I will provide him with one finger so that his desire is fulfilled. Anyway I am going to die one day. Giving my head to Angulimal will be at least of some use; otherwise one day I will die and you will put me on the funeral pyre. I think that it is better to fulfill somebody's desire and give him peace of mind. Either he will kill me or I will kill him, but this encounter is going to happen; you just lead the way."

The people who used to follow Gautam Buddha, his close companions who were always in competition to be closer to him, started slowing down. Soon there were miles between Gautam Buddha and his disciples. They all wanted to see what happened, but they didn't want to be too close.

Angulimal was sitting on his rock watching. He could not believe his eyes. A very beautiful man of such immense charisma was coming towards him. Who could this man be? He had never heard of Gautam Buddha, but even this hard heart of Angulimal started feeling a certain softness towards the man. He was looking so beautiful, coming towards him. It was early morning... a cool breeze, and the sun was rising... and the birds were singing and the flowers had opened; and Buddha was coming closer and closer.

Finally Angulimal, with his naked sword in his hand, shouted, "Stop!" Gautam Buddha was just a few feet away, and Angulimal said, "Don't take another step because then the responsibility will not be mine. Perhaps you don't know who I am!"

Buddha said, "Do *you* know who you are?"

Angulimal said, "This is not the point. Neither is it the place nor the time to discuss such things. Your

life is in danger!"

Buddha said, "I think otherwise -- *your* life is in danger."

That man said, "I used to think I was mad -- you are simply mad. And you go on moving closer. Then don't say that I killed an innocent man. You look so innocent and so beautiful that I want you to go back. I will find somebody else. I can wait; there is no hurry. If I can manage nine hundred and ninety-nine... it is only a question of one more, but don't force me to kill YOU."

Buddha said, "You are absolutely blind. You can't see a simple thing: I am not moving towards you, *you* are moving towards me."

Angulimal said, "This is sheer craziness! Anybody can see that you are moving and I am standing on my rock. I have not moved a single inch."

Buddha said, "Nonsense! The truth is, since the day I became enlightened I have not moved a single inch. I am centered, utterly centered, no movement. And your mind is continuously moving round and round in circles... and you have the guts to tell to me to stop. You stop! I have stopped long ago."

Angulimal said, "It seems you are impossible, you are incurable. You are bound to be killed. I will feel sorry, but what can I do? I have never seen such a mad man."

Buddha came very close, and Angulimal's hands were trembling. The man was so beautiful, so innocent, so childlike. He had already fallen in love. He had killed so many people... He had never felt this weakness; he had never known what love is. For the first time he was full of love. So there was a contradiction: the hand was holding the sword to kill the person, and his heart was saying, "Put the sword back in the sheath."

Buddha said, "I am ready, but why is your hand shaking? -- you are such a great warrior, even kings are afraid of you, and I am just a poor beggar. Except the begging bowl, I don't have anything. You can kill me, and I will feel immensely satisfied that at least my death fulfills somebody's desire; my life has been useful, my death has also been useful. But before you cut my head I have a small desire, and I think you will grant me a small desire before killing me."

Before death even the hardest enemy is willing to fulfill any desire.

Angulimal said, "What do you want?"

Buddha said, "I want you just to cut from the tree a branch which is full of flowers. I will never see these flowers again; I want to see those flowers closely, feel their fragrance and their beauty in this morning sun, their glory."

So Angulimal cut with his sword a whole branch full of flowers. And before he could give it to Buddha, Buddha said, "This was only half the desire; the other half is, please put the branch back on the tree."

Angulimal said, "I was thinking from the very beginning that you are crazy. Now this is the craziest desire. How can I put this branch back?"

Buddha said, "If you cannot create, you have no right to destroy. If you cannot give life, you don't have the right to give death to any living thing."

A moment of silence and a moment of transformation... the sword fell down from his hands. Angulimal fell down at the feet of Gautam Buddha, and he said, "I don't know who you are, but whoever you are, take me to the same space in which you are; initiate me."

By that time the followers of Gautam Buddha had come closer and closer. Seeing that now Gautam Buddha was standing in front of Angulimal, there was no problem, no fear, although he needed only one finger. They were all around and when he fell at Buddha's feet they immediately came close. Somebody raised the question, "Don't initiate this man, he is a murderer. And he is not an ordinary murderer; he has murdered nine hundred and ninety-nine people, all innocent, all strangers. They have not done any wrong to him. He had not even seen them before!"

Buddha said again, "If I don't initiate him, who will initiate him? And I love the man, I love his courage. And I can see tremendous possibility in him: a single man fighting against the whole world. I want this kind of people, who can stand against the whole world. Up to now he was standing against the world with a sword; now he will stand against the world with a consciousness which is far sharper than any sword. I told you that murder was going to happen, but it was not certain who was going to be murdered -- either I was going to be murdered, or Angulimal. Now you can see Angulimal is murdered. And who I am to judge?"

He initiated Angulimal.

The question is not whether anybody is worthy or not. The question is whether you have the consciousness, the abundance of love -- then forgiveness will come out of it spontaneously. It is not a calculation, it is not arithmetic.

Life is love, and living a life of love is the only religious life, the only life of prayer, peace, the only life

of gratitude, grandeur, splendor.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #25
Chapter title: Don't renounce the world, renounce the rubbish!

2 October 1987 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
AS I LOOK AROUND ME, AT THE PEOPLE THAT HAVE ANSWERED YOUR CALL, MY SPIRIT FLIES WITH JOY WITH THE KNOWLEDGE THAT THESE, MY BROTHERS AND SISTERS, ARE SOME OF THE MOST EXTRAORDINARY PEOPLE ON THE PLANET. SEEING THEM WITH THIS AWARENESS MAKES ME DROP FROM MY HEAD TO MY HEART. FOR IN THE HEAT OF DEALING WITH MY OWN STUFF I FORGET TO SEE THEM AS THEY ARE, AND NOT HOW I PERCEIVE THEM.
PLEASE COMMENT.

Michael Scott, it is one of the basics of human understanding that if you want to see the others as they are you have to be utterly empty, without any prejudices, without any preconceived ideas, without any judgmental attitudes.

Nobody ordinarily sees people as they are. They see them as they can. They see them through a thick barrier of their own mind, of their own conditionings. Unless you are capable of seeing... In pure seeing, *philosia*, you don't have anything to project from your side, you don't have any color to give to the object of your observation. Then only are you capable of seeing things, people, as they are in themselves.

One of the great German philosophers, Immanuel Kant, even dropped the idea that you can see things as they are in themselves, because he had no way of knowing meditatively. He was a great mind -- but the greater the mind, the greater the difficulty of seeing clearly. Your mind grabs every information that reaches to you, screens it, sorts out whatever is adjustable with your existing knowledge, allows it, and whatever is going to disturb your mind -- anything new, unfamiliar, a stranger -- it rejects.

Science has discovered a surprising fact. Our mind used to be thought of in the past as a receiver of information from the world, and our eyes, our ears, our noses, all our senses as doors from where the existence can enter into us. This has been an ancient understanding prevailing for thousands of years. But just within these five years, science has become aware of a totally different situation. Your senses are not simple windows; your mind allows only two percent of information and discards ninety-eight percent of information. It is continuously on guard for what enters you. It should be in tune with your concepts, superstitions, ideologies, and if it is not, the mind is not going to get disturbed, to get in a chaos, by allowing a new idea which will not be fitting with you.

This makes things very different. It means your mind is not a vehicle of knowing, but a vehicle for

preventing ninety-eight percent of the knowledge that was available to you. And the two percent that is allowed in is worth nothing, because it adjusts to you; it means it is the same stuff of which you already have enough.

Only a meditator can know people, can know things, can experience beauty as it is in itself, because he does not interfere, he does not censor, he is not on guard, he has nothing to lose. He has already dropped all that could have been the cause of fear. It is utterly empty.

Once in a while you are empty. In this moment you can see things with a clarity, with transparency. But when your mind starts, covered with your own thoughts, they protect you: they protect the dead against the living, they protect the static against the dynamic, they protect what has been given to you as knowledge against existential experience.

You are right when you say, "As I look around me, at the people that have answered your call, my spirit flies with joy with the knowledge that these, my brothers and sisters, are some of the most extraordinary people on the planet."

If you are silent and your eyes are without any dust and your heart is just a pure mirror, this will be the experience of everyone. These people are certainly extraordinary! I am against the whole past, I am against all conditionings, I am against all ideologies, all organized religions. So only very few people, who have the courage to drop the whole past in its entirety, can have the opportunity to be with me.

To be with me is risky. It is dangerous -- dangerous to your mind. To be with me finally means you will have to lose your mind. Of course it will not be a loss because you will be attaining something greater, something vaster, something unbounded. You will be attaining a state of no-mind.

Only a state of no-mind is an open door; without any judgment it allows you to see things as they are, not as they should be, not as you would like them to be, not to fit with you. Existence has no obligation to fit with your mind. But every mind is struggling somehow to make the existence fit with it. It is impossible; hence the misery, the frustration, the deep despair, the feeling of failure.

The great philosophers of the contemporary world, the existentialists, have lost all courage. They have lost their very nerve for the simple reason that they are the most refined, cultured, educated, rational minds. From their minds they cannot see any beauty anywhere, they cannot see any joy anywhere, they cannot see any hope anywhere. They are utterly in deep anguish.

But existence is celebrating. It goes on bringing new flowers, it goes on bringing new stars, it goes on bringing every moment something new. It is continuously renewing itself, and there is a song that surrounds the whole existence and there is a dance that you can see in the trees, in the birds, in the animals, in the children, in the sages. But to see this you have to put your mind aside.

Sometimes it happens on its own. Listening to me, if you become too attentive, you slip out of your mind. Those few moments when you slip out of your mind, you will become aware of this extraordinary gathering of brothers and sisters.

These people have taken a tremendous step. They have risked their established mind to enquire into the unfamiliar and the unknown -- and ultimately, the unknowable. They have put aside all their explanations in favor of the miracle and the mystery of existence. They have dropped their ambitions, their desires for money, power, prestige, respectability. Now their whole concern is simple and single: how to know, Who am I?

Without knowing yourself, all knowledge is futile; and if you know yourself, you need not know anything that is unnecessary. Knowing oneself, one comes to know the very innermost core of existence, the very center. Experiencing that center is so blissful, so ecstatic that there is no need.... You are no longer a beggar; suddenly you have become an emperor. The whole kingdom of God has become yours.

These people have taken a courageous stand against the whole world. It is not ordinary, it is absolutely extraordinary. To stand alone like a lion, and not to be a sheep in the crowd, is the greatest courage in existence. Very few people are able to get out of the mass psychology, of the collective mind. The collective mind gives a certain sense of false security. Naturally it gives you the idea that so many people -- there are five billion people on the planet -- cannot be wrong. Naturally there is no need for you to search for the truth individually. All these people have discovered it; it is easier and cheaper just to follow them... just to be a Christian, or a Hindu, or a Mohammedan, or a communist. It is very easy when a crowd surrounds you to feel warm and cozy.

Standing alone like a tall Lebanon cedar, utterly alone in the sky, far away from the earth, almost reaching to the stars... But the beauty of the cedars of Lebanon -- their courage to go beyond the crowd, their courage to be alone...

Gautam Buddha used to call sannyas a lion's roar. So whenever I am in a gap, if you are in tune with me, you are in a gap. Then you will become aware that you are surrounded by a strange crowd. It is not the ordinary crowd of the marketplace -- these are seekers, these are enquirers. These are people who are ready to sacrifice everything for the truth. These are the people who have renounced all borrowed knowledge and are in search of something of their own, because that which is not yours, is not right. It may have been right for Gautam Buddha, it may have been right for Jesus Christ, but it is not right for you.

You are a unique individual in your own right.

You have to find the truth alone, not by following somebody else's footsteps. The world of truth is something like the sky where birds fly but don't leave any footprints. The world of truth also has no footprints of Jesus or Gautam Buddha or Lao Tzu. It is the world of consciousness: where can you leave the footprints?

All followers, without exception, are wrong. They are following someone because they are not courageous enough to seek and search on their own. They are afraid that alone, "I may not be able to find anything. And what is the need when Gautam Buddha has found?"

But you never think that when Gautam Buddha drinks, his thirst is quenched -- but that will not help your thirst. Jesus eats, his hunger is gone, but that will not make you nourished. You have to eat, you have to drink; you cannot simply depend. So many great people have loved, what is the need for you to love? -- you can simply follow them. But that will not be love; that will be only a carbon copy. And to be a carbon copy in this world is the ugliest way of being.

The only authentic man is always original.

He is not a replica, not a repetition. He is a new song, a new dance, a new beginning, always and always.

But you are right, Michael Scott, that "seeing these extraordinary people on the planet, seeing them with this awareness makes me drop from my head to my heart."

That's a beautiful symbol. That is a great indication. If you can move from the head to the heart, you have attained something which society has been preventing. Society does not want you to be a man of heart. Society needs heads, not hearts.

I have never been anywhere... and I have been through many universities. I was visiting India's greatest university, in Varanasi, and one of the most famous scholars, Doctor Hajari Prasad Dwivedi, was presiding at the meeting I was going to address. He was the head and the dean of the faculty of arts. I asked him, "Have you ever wondered why you are called the head, and not the heart?"

He said, "You always ask strange questions" -- he was an old man, and now he is dead. He said, "In my whole life nobody ever asked, `Why are you called the head and not the heart?'" But he considered that although the question is very strange, "you have something significant in your question. You make me also wonder why people are not called the heart of the philosophy department -- that will be more authentic, more essential -- but they are called the head of the department of philosophy."

Society is divided between head and hands. Have you noticed that laborers are called hands? Poor people working with their hands, manual workers, are called hands... and there are people above them who are called heads. But the heart is completely missing; nobody is called the heart.

It is immensely significant that you start feeling a stirring in your heart, because your heart is far more valuable than your head. Your head is all borrowed... it has nothing of its own. But your heart is still yours. Your heart is not Christian, your heart is not Hindu, your heart is still existential. It has not been corrupted and polluted. Your heart is still original, and it is a tremendously great quantum leap from the head to the heart.

Now one step more -- from the heart to being -- and you have arrived home, the pilgrimage is over. Nobody can come directly from the head to the being. They are strangers; they are not at all connected with each other. They are not even introduced. Neither your being knows anything about the head, nor your head knows anything about the being. They live in the same house but they are absolute strangers. Because their functioning is so different they never come across each other, they never encounter each other.

Heart is the bridge. Part of the heart knows the head, and part of the heart knows the being. The heart is a midway station. When you are moving towards your being, the heart is going to be an overnight stay. From the heart you will be able to see something of the being, but not from the head; hence, philosophers never turn into mystics. Poets turn, transform... painters, sculptors, dancers, musicians, singers are closer to the being.

But our whole society is dominated by the head, because the head is capable of earning money. It is very

efficient -- machines are always more efficient -- it is capable of fulfilling all your ambitions. The head is being created by your educational systems, and your whole energy starts moving... bypassing the heart.

The heart is the most significant thing because it is the gateway to your being, to your eternal life source. I would like all the universities of the world to make people aware of the heart, to make them more esthetic, more sensitive... sensitive of all that surrounds us, the immense beauty, the immense joy.

But the heart cannot fulfill your egoist desires, that is the problem. It can give you a tremendous experience of love, an alchemical change. It can bring the best in you to its clearest and purest form, but it will not create money, power, prestige. And they have become the goals.

It is very significant that you go on slipping from your head to the heart. Just take a little more risk: slip from the heart to the being. That is the rock bottom of your life. But what happens to you? You are saying, "For in the heat of dealing with my own stuff, I forget to see them as they are, and not how I perceive them."

What is your own stuff? In the first place it is not yours. Just look at the stuff: it is all kinds of junk fed in by people, your parents, your society, your teachers, your leaders, your saints; nothing of it belongs to you. Your head has been used almost like a wastepaper basket -- anybody goes on dropping anything in. Your stuff is not yours: that is the first thing to be remembered, because it will change your vision. And the stuff is just an unnecessary burden, a luggage that you are carrying and are being crushed under it.

One sannyasin from Africa, Bhavani Dayal, had come for a pilgrimage of the Himalayas. As he was climbing in the hot sun -- he was perspiring, his breathing was becoming difficult and he was carrying a bag on his shoulder -- just ahead of him he saw a girl not more than ten years old carrying perhaps her brother, a small boy, but very fat, on her shoulders. She was also perspiring, and as Bhavani Dayal came close to the girl, just out of compassion he said, "My daughter, your burden must be killing you."

The young girl was furious at the sannyasin. She said, "You are carrying the burden -- this is my brother, it is not a burden." On the weighing scale both will prove to be burdens, both will have weight, but on the scales of the heart the small girl was right, and the old sannyasin was wrong. He himself has written in his autobiography, "I have never come across such a situation in which a small girl pointed to a fact which I had never thought about."

The head can think only of burden, responsibility, duty. The heart knows nothing of responsibility, although it responds spontaneously. The heart knows nothing of burden because it knows love. Love makes everything weightless. Love is the only force which is not under the control of gravitation. It does not pull you down. It gives you wings and takes you to the beyond.

Your stuff, Michael Scott, is nothing special; everybody is full of the same bullshit. We have to cleanse this whole stuff. Make your mind without any stuff... and with the stuff disappearing, the mind also disappears. The mind is nothing but a collective name for your stuff.

The teacher asked her little pupils to tell about their acts of kindness to poor animals. After several of the children had told heart-stirring stories of kindness, the teacher asked little Ernie if he had anything to tell.

"Well," said Ernie proudly, "I once kicked a boy for kicking his dog."

What is your stuff? Just observe.... We get lost into the jungle of it. Stand aside and see.

The local ladies group had invited their new neighbor to lunch. After she had left, the other ladies sat around discussing her.

"Well," said Mrs. Finkelstein, "she seems very sweet, but, my god! -- yakkety yakkety yak -- I thought she would never stop."

"Do you suppose," asked Mrs. Rosenbaum, "that everything she says is true?"

"I should say not," snorted Becky Goldberg, "there just is not *that* much truth."

Just watch your stuff. It is our unawareness that goes on collecting all kinds of rubbish. This rubbish becomes so thick that it does not allow you to see things as they are; neither does it allow you to enter into your own innermost subjectivity.

The religions of the world have been telling people to renounce the world. I say, Don't renounce the world. The world has not done any wrong to you. Renounce this rubbish, this stuff that you are are carrying within you.

But people have, for centuries, renounced the world but carried the stuff. Wherever you will be -- in the

Himalayas, in the monasteries -- your stuff will be there. You can renounce the world because the world is not in any way preventing you, but how are you going to renounce your mind? And if the mind has to be renounced, there is no need to go to a monastery, there is no need to go to the Himalayas; then wherever you are, you can renounce it. There is no need for all kinds of austerities that people have to force upon themselves.

I have heard about a Trappist monastery. The rule of the monastery was that you can speak only once in seven years. A young man entered, and the abbot of the monastery asked him, "Are you aware that it is a very austere life, and particularly that you cannot speak for seven years? In seven years only one chance is given to speak; then again for seven years you have to be silent. So are you ready? -- because that is the most difficult part."

But the young man was determined, fanatically determined. He accepted the rule and was initiated into the monastery. He got a cell and he saw the situation.... The bed, the mattress, was so dirty -- it may have been used for centuries -- it was stinking. And for seven years he cannot even say to the abbot or anybody, "Please remove this mattress. It will kill me...." But there was no way to say, so he had to suffer that stinking stuff for seven years.

As the seven years were complete, he rushed to the abbot and said, "You have almost killed me. Remove that mattress immediately. It is so dirty it seems Adam and Eve have used it!"

The abbot ordered a new mattress. The new mattress came, but it was a little big for the small cell. So the workers somehow forced it in, and by forcing it in they broke one of the glasses of the window. But he could not say anything -- and now from that broken glass water started coming, rain would come, and on cold nights, ice would come in the cell.

He was in a more dangerous situation than he had been before. He had already become accustomed to that stinking mattress, but this was a more difficult situation. So much cold... he was shivering and it was always wet and no sun was reaching in the cell. He said, "My God, seven years... I hope that somehow things will become right. They have become even worse."

After seven years he again went to the abbot, and he said, "What kind of mattress have you sent? Those idiots have broken the window, and for seven years I have been suffering from cold, shivering day in day out, waiting just for when these seven years will end. It looked almost like eternity."

The abbot said, "Okay, the window should be mended." The window was mended, but in seven years of rain, snow, the mattress had become so rotten... but now there were again seven years to wait. That young man thought, "Now I cannot survive. Fourteen years have passed. I have come here to find truth, and what have I found? I had never dreamt about it. It is a nightmare." But finally all those seven years also passed. Now it was twenty-one years that he had suffered.

He went to the abbot and said, "This is a strange place. Twenty-one years and I am suffering the same thing in different forms."

The abbot was very angry. He said, "Since you have come, complaints, complaints, complaints... never a single word of appreciation! You are not worthy to be a monk. Get out of the monastery."

He said, "My God, twenty-one years unnecessarily suffering, and now you are throwing me out."

The abbot said, "We cannot allow such negative characters."

Just look at your stuff. It is absolutely unnecessary to suffer it, it can be thrown out. You should cleanse your mind. Why go on piling up garbage upon garbage? But because you call it "my" stuff, there has arisen an identity; it has become your treasure. So the first thing is: don't call it "my" stuff. It is stuff which has been forced into you by all kinds of stupid people around you.

My father had a friend who was thought to be the wisest man around that area, and he used to take me to him just so that I could also learn some wisdom. I used to sit there with my fingers in my ears. My father said, "I have brought you to understand something and you are sitting with your fingers in your ears. Are you mad?"

I said, "I am not mad, you are mad. This guy is throwing all kinds of rubbish, and I am not ready to allow it in my head. It will be unnecessary trouble: first gather it, then clean it -- what is the point? I am perfectly clean."

That old wise man was very angry. He said, "You have to take care of this boy. He has to be controlled and disciplined. This is very disrespectful towards me. Never in my life has anybody done such a thing."

I said, "Never in your life have you come across anybody who had guts; otherwise, what you are doing

is collecting garbage from the scriptures" -- his house was full of ancient scriptures -- "and then throwing all that stuff into other peoples' heads. You should be taken to the court. You need to be put in a jail, because you are the greatest criminal in this area. You have destroyed so many people's minds, and their whole lives they will suffer and they will think this is their stuff."

If you can keep a clear distinction what is your own experience and what is enforced on you, then whatever is enforced, borrowed, has to be discarded. That is the only thing to be renounced.

The world is perfectly beautiful. Just your mind has to be silent, empty, open, and you will have the clarity to see people as they are... not only to see people, but to see yourself as you are. This understanding brings a transformation in your being. The world becomes a totally different place -- from despair to dance, from darkness to light, from death to eternal life.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN SEXUAL POWER AND SEXUAL ENERGY?

Deva Agni, sexual energy is another name for your life force. The word sex has become condemned by the religions; otherwise there is nothing wrong in it. It is your very life. Sexual energy is a natural energy: you are born out of it. It is your creative energy. When the painter paints or the poet composes or the musician plays or the dancer dances, these are all expressions of your life force.

Not only are children born out of your sexual energy, but everything that man has created on the earth has come out of sexual energy. Sexual energy can have many transformations: at the lowest it is biological; at the highest it is spiritual. It has to be understood that all creative people are highly sexual. You can see the poets, you can see the painters, you can see the dancers. All creative people are highly sexual, and the same is true about the people whom I call the mystics. Perhaps they are the most sexual people on the earth, because they are so full of life energy, abundant, overflowing....

But sexual power is a totally different thing. Sexual power is politics. It is using your sex to dominate people. Domination can be done in many ways: somebody dominates because he has money, somebody dominates because he has more physical strength, somebody dominates because he has more knowledge, somebody dominates because he is clever enough to befool people and collect their votes, somebody can dominate through her or his sexual power. More often it is the woman's way to dominate.

The woman can dominate because of her sexual appeal, but it is ugly and mean. It is selling your body just to dominate.

One of the most beautiful women in the world was Cleopatra. She was a queen in Egypt. Her country never went into war; whenever there was an attack, she herself would go and offer her body to the invader, to the leader of the armies -- and she had such beauty that she easily persuaded the general of the army. She seduced the general by giving her body. She was using her power -- her sex, her beauty, her charm -- and she remained the queen of Egypt without ever taking her armies to fight with anybody. A very strange woman...

But all women in different degrees dominate through their sex. They use it as a power. To use sex as a power is to degrade oneself, is to lose one's dignity and self-respect. It is pure prostitution.

The difference between British and French girls is this: they both know what men like, but the French girl does not mind.

Business was brisk for the pretty young prostitute in the bar.

"Bill," she said, "you can come over about seven-ish, and you, George around eight-ish, and Frank, I will have time for you about nine-ish." She then looked around the crowded bar and called out, "Anyone for tennish?"

Using your sexual energy as a profession, selling it as a commodity may give you a certain feeling of power, but you are destroying yourself by your own hands. Sexual energy is not to be used as a political means. Sexual energy is your potentiality for spiritual growth. You can become enlightened only because of your sexual energy.

I have been searching for almost thirty-five years, in all kinds of books, strange scriptures from Tibet

and Ladakh and China and Japan -- India has the greatest number of scriptures in the world -- and I have been looking for one thing: has there ever been an enlightened impotent person? There is no incidence recorded anywhere. An impotent person has never been a great poet either, or a great singer, or a great sculptor, or a great scientist. What is the problem with the impotent person? He has no life force; he is hollow. He cannot create anything -- and to create oneself as an enlightened being needs tremendous energy.

Never use your sex as a commodity, as a strategy to dominate, because you are committing suicide. You are destroying the power that can take you to the highest peak of consciousness.

Robert, an American, had been in Italy during the war and had made friends with Giovanni. A few years later he went back to Rome to visit his friend. As soon as Giovanni saw Bob, he could not do enough for him. He showed him the sights and then took him out for a beautiful meal of finest spaghetti. After the meal, Giovanni insisted that Bob meet his sister.
"Is she pretty?" asked Bob.
"Bella! Bella!" cried Giovanni.
"Is she young?" continued Bob.
"Si! Si!" cried Giovanni.
"And is she pure?" asked Bob.
"My god!" said Giovanni, "you Americans really are crazy!"

Sex has become a thing of the marketplace. On the one hand, religions have been repressing sexual energy and creating perversions which have culminated in the dangerous disease AIDS, which has no cure. The whole credit goes to religions, and if they have any sense of being human, then all the churches and all the monasteries and the Vatican itself should be turned into hospitals for the people suffering from AIDS, because these are the people who have created them. Theirs is the responsibility. They have forced men to live separately from women; they have insisted that celibacy is the very foundation of a religious life. But celibacy is unnatural, and anything unnatural cannot be the foundation of a religious life.

Because celibacy is unnatural, and religions have divided men and women into different monasteries, they have created the situation for homosexuality. They are the pioneers of homosexuality, and homosexuality has led to AIDS, which cannot be called simply a disease because it does not come in the category of diseases. It is death itself.

So on the one hand religions have created perversions; on the other hand they insisted on monogamy, which in fact means monotony. That has created the profession of the prostitute. The priest is responsible for the prostitute. It is so ugly and sick that we have created objects, commodities, things to be exploited out of so many beautiful women. Even today, it is not understood exactly what sex is. It need not be repressed, because it is your very energy. It has to be transformed certainly; it has to be raised to its highest purity.

And as you start moving upwards... the name of the ladder is meditation... sex becomes love, sex becomes compassion, and ultimately sex becomes the explosion of your inner being, the illumination, the awakening, the enlightenment. But it is sexual energy... it can rot, it can go into perversions. But if it is to be understood naturally and helped through meditation to move upwards towards silent spaces, to pass through your heart and reach to the seventh center at the highest point in your body... you will feel grateful towards the energy. Right now you feel only ashamed.

This shame and guilt is created by the religious organizations, founders of religion. Naturally the question arises, Why did they make sex a mess? And through making a mess of sex they have messed up the whole world and its mind and its growth. Why? -- because this was the simplest way to keep humanity in slavery. This was the simplest way to keep people guilty, and anybody who feels guilty can never raise his head in revolt. So all the vested interests wanted man to lose his dignity, self-respect, to feel guilty, ashamed. They have been condemning sex continuously, and their condemnation has lead the whole world into a very miserable, psychologically abnormal state. And they are still doing their work....

Just the other day, one shankaracharya, Jayendra Saraswati, has given a statement that no religious man can support family planning -- and all religions will agree with the Hindu shankaracharya. But I am puzzled. The Christian God has only one begotten son: if that is not family planning, then what is it? The Hindu God Shiva has only two sons: if that is not family planning, then what is it?

To say that no religious person can support family planning is simply madness. The world has already become overpopulated because of these religious people. By the end of this century almost half of humanity

will have to die through starvation -- and who will be responsible for it? These religious people who are not in favor of family planning.

I would like to contradict Shankaracharya Jayendra Saraswati: without any exception, absolutely anyone who is religious is bound to support family planning. And those who don't support it are not religious; they are cunning politicians. They want the world to remain poor, they want the world to be always in a state of begging, so rich people can enjoy donations and can make reservations in paradise by those donations. If there is nobody poor in the world, who is going to accept their donations?

The politicians want people to remain starving because starving people are very obedient; they don't have the energy to revolt, to be disobedient. Nobody is concerned with humanity; everybody is concerned with his own power. And still in this century, when things are coming to such a great crisis, a shankaracharya -- who is the equivalent of a pope to the Hindus -- declares that family planning is against religion. Then starvation and millions of people dying through hunger seems to be religious, seems to be the will of God, who is called love, who is called compassionate.

What kind of compassion is this? But these religious people are more interested in the numbers; Jayendra Saraswati is interested in numbers. Hindu society should not follow any birth control methods, because if they follow birth control methods then their number will shrink -- and Christians will go on growing bigger and bigger. It is politics of numbers.

Mohammedans insist that they should be allowed to have four wives, without any consideration that in existence there is a certain balance, an equal number of women and men. If a man is allowed to have four wives, what about the three men who will be deprived of women? They are bound to go to the prostitutes, they are bound to become homosexuals, they are bound to practice sodomy.

All these crimes are perpetuated by your so-called virtuous leaders, religious saints. But they have been doing this harm for thousands of years. Rather than helping man to sublimate his energies, to make them creative, they have only been able to force man to repress his energies. And repressed energies become a cancer, repressed energies create all kinds of perversions.

The teacher asked her children's art class to draw on the blackboard their impressions of the most exciting thing they could think of.

Little Hymie got up and drew a long jagged line.

"What is that?" asked the teacher.

"Lightning," said Hymie. "Every time I see lightning I get so excited, I scream."

"Very good," said the teacher.

Next, little Sally drew a long wavy line. She explained that it was the sea which always excited her. The teacher thought that was excellent too.

Then little Ernie came up to the blackboard, made a single dot and sat down.

"What is that?" asked the puzzled teacher.

"It is a period," said Ernie.

"Well," said the teacher, "what is so exciting about a period?"

"I don't know," said Ernie to the teacher, "but my sister has missed two of them and my whole family is excited."

This excitement has made the whole world a mad asylum, and it goes on growing so fast that it always defeats all scientific calculations.

Just forty years ago, when India became free, it had four hundred million people. Now, after only forty years, it has nine hundred million people. Five hundred million people have been produced in forty years; and by the end of this century, the calculations of the scientists are that it will be the biggest nation in the world for the first time -- up to now China has been the first -- it will go beyond one billion people. And Jayendra Saraswati is talking about no family planning, no birth control....

Is this country capable of managing one billion people? -- their food, their clothes, their education, their medicine? It will not be even able to provide them with drinking water. Food is impossible; even today, half the population of India sleeps hungry in the night because they cannot afford more than one meal a day.

I have seen people who have not been able to find even one meal a day. Then sleep is very difficult: your stomach is turning, asking for food, it is aching, it is painful. With my own eyes I have seen people putting a brick on their stomach and tying it around the waist, just to feel some weight, because inside the stomach there is nothing. These people suffering in misery are the responsibility of people like

Shankaracharya Jayendra Saraswati -- these are the criminals.

When one thousand people were dying per day in Ethiopia, even then the pope was continuously talking about no birth control, Mother Teresa was talking about no birth control. You have to see the implications: Mother Teresa needs orphans; without orphans she does not have any qualifications to have a Nobel prize. But from where can you get orphans if birth control methods are applied? And strangely enough, they condemn birth control methods because they are not God's creation, but they don't condemn medicine, which is also not God's creation. At least there is no mention of medicine in those six days when he made the world.

Medicine has given man longer life. There are people in the Soviet Union who have passed their one hundred and eightieth year, and they are still young; there is every possibility that they will pass their second century. There are thousands who have passed beyond one hundred and fifty... and no religious leader condemns it, saying that medicine should be stopped from giving people health and longevity. No religious leader goes on saying that diseases should be allowed because they are God-created.

Medicine can be used; people can be made more healthy... and naturally when they are more healthy they are more sexually powerful. But birth control methods cannot be used because they will reduce the numbers of their congregations. It is a competition of numbers.

Catholics are six hundred million in number. It is the greatest religion in the world -- only because of the numbers; otherwise it is the most third-rate religion in the world, there is nothing much in it which can be called religious. But it is the biggest religion, the greatest religion, only on the strength of numbers. It cannot allow numbers to decline -- even if these numbers are going to kill the whole of humanity.

I am in absolute favor of birth control methods for two reasons: birth control methods will keep the world healthy, nourished; secondly, once birth control methods are used, sex loses its profanity -- or its sacredness. It becomes simple fun, it becomes just a joyful exchange of energies. According to me, the birth control pill is the greatest invention that man has made. It is the greatest revolution because it can make man and woman equal, liberated. Otherwise the woman is constantly pregnant, and because of her pregnancy she cannot be independent financially, she cannot be independent educationally, she cannot be independent from man's domination.

Once she is free from being pregnant compulsorily she will have as much time, as much energy to be creative. Until now half of humanity has remained uncreative... no great poets, no great saints, no great musicians, no great artists. Women have had no time. I was surprised to know that even the books on cookery are written by men, not by women. And the best cooks are men, not women: in all the great five-star hotels you will find great cooks, always men. Strange... That has been the domain of the woman forever, but she has no energy left. Because of these religious people, she will never be liberated.

Sex energy has to be welcomed and transformed through the alchemy of meditation into higher states of being, into creativity in different dimensions, not only creating more and more children. Life has to be planned, it should not be accidental.

I have heard that when God was making the world, he called man aside and gave him twenty years of normal sex life. Man was horrified: "Only twenty years?!" he cried. But God would not budge. That was all he would give him.

Then God called the monkey and gave him twenty years. "But, God! I don't need that much," said the monkey, "ten is enough."

Man spoke up and said, "Can I have the other ten?" -- and the monkey agreed.

Then God called the lion and gave him twenty years. The lion, too, only wanted ten. Again the man said, "Can I have the other ten?"

The lion roared, "Of course!"

Then came the donkey. He was given twenty years, but he also only wanted ten. Man asked for the extra ten, and got them.

This explains why man has twenty years of a normal sex life, then ten years of monkeying around, ten years of lion about it, and ten years of making an ass of himself.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #26
Chapter title: A glimpse of your own future

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BELOVED OSHO,
I HEARD YOU SAY THAT SOMEONE WHO IS NOT YET PREPARED FOR ENLIGHTENMENT MIGHT DIE FROM THE EXPERIENCE. I BELIEVE IT IS ALSO POSSIBLE THAT THE EXPERIENCE REMAINS A SHORT SATORI AND THE PERSON COMES BACK TO HIS NORMAL STATE. THIS IS MY OWN EXPERIENCE. I WAS IN A STATE OF EXTREME HAPPINESS AND PROBLEMLESSNESS, AND HAD A STRONG FEELING OF "I AM LOVE," AND THEN I CAME BACK AFTER MAYBE HALF AN HOUR. CAN YOU PLEASE COMMENT?

Veet Diti, you came quite soon! It is really unique -- just in half an hour! You made a great comeback. You had gone through the experience of problemlessness, of extreme happiness and of the feeling of "I am love." But what happened after half an hour? The problems must have come back, and the misery may have deepened. And what to say about the experience of "I am love"? Now who are you? -- I mean after half an hour.

You really did a great job! I am at a loss what to say to you, from where to begin? -- before half an hour or after?

Satori is not such a thing. Satori is a miniature experience of samadhi, but once you get into it, you cannot get out of it. That's the real test and the criterion. Anything that comes and goes is of the mind; it is imagination. Anything that comes and remains, even in spite of you, even if you want it to go it is impossible to get out of it... Satori is forever.

Samadhi is just like the total opening of the lotus, and satori is the beginning of the opening of the petals. Satori is the beginning, samadhi is the climax. But you don't get out of it. It is one-way traffic; nobody has come out of it.

But mind is capable of imagining anything. It can imagine that there are no problems, but if you look deep down you will feel that you are uneasy about "no problems." Deep down you will find absolutely a feeling..."What has happened to me?" You will not feel blissful because there are no problems. You will feel very lonely because all your friends are gone, all your relatives... the whole family has disappeared, leaving you alone in darkness. You will make a problem out of this situation. This situation will not be a blissful state, but a state of deep anguish, anxiety, loneliness and a deep longing to be somehow out of it.

What you think is happiness is just a dream of your mind. Your mind is inherently capable of dreaming about everything. It can dream about satori, it can dream about samadhi, in a dream it can become the Buddha -- but the dream cannot last long. Even half an hour is too much!

But you seem to have fallen into the trap of the mind. You say, "I have heard you say that someone who is not yet prepared for enlightenment might die from the experience." You have *heard* it, but you have not understood it. You have not explored all the implications of it.

What I am saying is: Enlightenment can happen this very moment, even in your unpreparedness, because it does not depend on your preparedness. It is not something that depends on your efforts, readiness.

It is a happening beyond you, beyond your reach. It can happen this very moment. It is not happening because this will be dangerous to your very life.

The experience of enlightenment is such a great shock to your body, to your mind, to your very system. It is exactly a lightning experience. Everything that you have been is simply shattered. The shock is so much you may forget breathing, you may forget that your heart has stopped.

Preparedness is needed not for enlightenment, but to absorb it. Preparedness is needed not to achieve enlightenment, but so that when it comes, you don't fall apart but you remain centered and silent and peaceful and let the great experience happen. But it does not destroy you. Your preparedness is necessary to save your life from the great experience, which is almost like fire.

Unless you are prepared, enlightenment and death are almost simultaneous. Many people have died because of sudden enlightenment. They were not ready for it, it was too much. Their body, their whole system, was too fragile for the experience. They were too small and the experience was too big.

So when people say to you, "Prepare for enlightenment," they really mean, "Prepare... not for enlightenment, it will not come by your preparedness; prepare so that you can welcome it without being shattered, without being killed by the great joy." Have you not heard of many people dying out of great excitement?

I have heard... a man was continuously purchasing every month a ticket for a million dollar lottery. He had been purchasing it for years, and all his friends and his family had become tired of telling him, "What is the point, why do you go on wasting money in purchasing the ticket? We have seen: almost thirty years have passed, nothing comes."

But the man had become so accustomed to the habit. The day he got his salary, the first thing he did was to purchase a ticket for the coming lottery. Then one day a telegram came. He was in the office, his wife received the telegram -- he has won the lottery, and by the evening the money will be delivered.

His wife became very much worried. They had been poor, they had lived in poverty; she knew that it will be too much for her poor husband -- one million dollars out of the blue! He was not even expecting... Thirty years have passed; he had even forgotten why he goes on purchasing the ticket. He knew perfectly well that it was not going to happen to him. It is not his fate.

The wife suddenly remembered the Catholic priest -- they were Catholics -- "This is the moment I should run to the priest and ask his advice... `What to do? Because the moment he will hear it -- one million dollars -- I am afraid he will have a heart attack. You are a wise man and this is the time we need your help.'"

The priest said, "Don't be worried. I am coming with you. You need not convey the message; I will convey the message, and I will convey it in installments, so he does not get the shock so suddenly -- one million dollars! First I will say, `You have got fifty thousand dollars.' When he has absorbed it I will say, `No, you have got really one hundred thousand dollars.' When he has absorbed that, and I am certain that he is still alive, I will go on. This way by a slow process he will be able to come to the point where he can accept one million dollars."

The wife said, "You are really great! You are certainly the wisest man around and if you can save my husband's life I will donate fifty thousand dollars to the church."

The priest said, "What? Fifty thousand dollars?" -- and he fell down then and there. He never came back after half an hour! Fifty thousand dollars so suddenly... the poor priest, and he was not expecting it at all.

Enlightenment is the greatest experience in life. You cannot even conceive what it is -- no conceptualization is possible. You can think of pleasure, great pleasure; you can think of happiness, because you have known something of it -- a little bit. You can think, "Perhaps there will be no problems." But these are not the real contents of enlightenment.

Because here you are constantly living in the atmosphere full of longings for enlightenment, your mind can start weaving, spinning dreams. But don't take those dreams seriously. You have done that. You say, "I *believe* it is also possible that the experience remains a short satori and the person comes back to his normal state." You don't understand what is your normal state.

Enlightenment is your normal state!

The state in which you are is abnormal! Coming back from satori to your so-called normal state is coming back from satori into insanity. It is simply not possible. Once you have seen the light you cannot become blind again. Once you have known love, hate cannot raise its head in your being. Once all problems are dissolved, from where can they come back again?

Michelangelo was painting the ceiling of the Sistine chapel. He was getting tired of lying on his back, so he rolled over and sat on the edge of the scaffold. Looking down he noticed a little old lady praying in front of a statue of the Virgin Mary. Wanting to have some fun, he shouted down in a deep voice, "I am Jesus Christ, I am Jesus Christ! Listen to me and I will do miracles."

The old lady looked up, clasping her rosary, and shouted back, "You shut-up-a your mouth! I am-a talking to your mother!"

"The last time I met you," said the priest, "you made me very happy because you were sober. Today you have made me unhappy because you are drunk."

"True," said the drunk with a smile, "but today is *my* turn to be happy."

Beware of your mind -- it can deceive you!

There is not anything in life which mind cannot hallucinate about, and when you are living in a special atmosphere like this, where meditation, enlightenment, blissfulness, ecstasy are in the very air, where everybody is thinking about these extraordinary experiences... This is not a common place. In the market people are thinking about money, about power, about respectability.

This is not a marketplace.

This is a temple of silence.

Here everything is vibrating, and it is very easy to get caught into imagination. And particularly a woman is more capable of imagination than a man.

Veet Diti -- a man thinks, a woman feels. Feeling is irrational. A man finds it hard to imagine. A woman is very easily capable of imagining anything. Her center of functioning is feeling, emotion, sentiments; her eyes are continuously filled with dreams. These dreams can be useful in poetry, in drama, but these dreams cannot be of any help -- on the contrary they are great hindrances -- on the path of truth.

Truth is not your imagination, it is not your feeling.

Truth is your being.

But the woman is very easily persuaded... it is not her fault, it is her nature. These are the differences between man and woman. Men are basically skeptical, doubtful about everything, suspicious; hence they are more capable of scientific research.

For a woman it is difficult to be a scientist, very rare. But as far as imagination is concerned, if she is allowed -- but she has not been allowed for centuries -- then no painter can compete with her, no poet can compete with her, no musician can go higher than she can go, no dancer can come even close to her. She can prove of tremendous help in creating a beautiful planet. She can fill it with songs, dances and love.

But unfortunately man has not allowed her freedom to stand on her own and to contribute to life. Half of humanity has been deprived of contributing, and perhaps... it is my understanding that this has been done out of fear.

Man is afraid of woman's imagination. He is afraid because once she is allowed freedom to be creative, man will not be able to compete with her. His superiority, his ego, is in danger. Because of this fear that his superiority will be destroyed, that all his great poets will look like pigmies, and all his great painters will look amateur, it is better not to allow the woman education, the opportunity to express her feelings and her heart.

But as far as enlightenment is concerned, man's problem is his reason and woman's problem is her feeling. Both are barriers to enlightenment. Man has to drop his reasoning, the woman has to drop her feeling. Both are at equal distance from enlightenment. Man's distance is of reasoning, of mind; woman's distance is of feeling, of heart -- but the distance is equal. Man has to drop his logic and woman has to drop her emotions. Both have to drop something which is hindering the path.

In various stages of her life a woman resembles the continents of the world. As a child she is like Africa, virgin territory, unexplored. In her youth she is like Asia, hot and exotic. In her prime she is like America, fully explored and free with her resources. In middle age she is like Europe, exhausted, but not without places of interest. And after that she is like Australia -- everyone knows it is down there, but nobody much cares.

Man has to drop his approach towards reality; he is always thinking and the woman is always feeling. Both are equally incapable of experiencing enlightenment, because one is filled with thoughts, the other is

filled with feelings.

Enlightenment is possible only when you are utterly empty -- no thought, no feeling, just utter silence. Then what happens remains. It never goes away.

So the question is significant for all. In your longing, in your desire, in your passion you are vulnerable to hallucinate, to start thinking or feeling that which you would like to experience. But this is dangerous because it will become your final block. You will never be able to reach beyond this barrier.

It is good to be alert from the very beginning. Never imagine! Remember all that you can do for enlightenment is a preparedness, a silent being, a serenity. Enlightenment will come at the right moment, whenever you are absolutely silent.

You don't have to imagine it, you don't have to even worry about what it is like. You don't have to find the definition of it, you don't have to be concerned about the description -- what qualities, what experiences are going to happen through it -- because all that is dangerous. All that can give your mind beautiful opportunities to imagine, to think and to believe... and Diti has even mentioned the word, saying that she believes: "I believe it is also possible..."

The world of experience is not the world of belief: either you know or you don't know. Belief is deceptive. An authentic religious person has nothing to do with belief. It is the unauthentic, the false, the phony who lives in systems of beliefs. These systems of beliefs make you Christians, Hindus, Mohammedans... they don't allow you to become simply and purely religious. And remember that unless you are simply religious, you are not religious at all.

It is not a question of your believing.

It is a question of your experiencing.

And for the experience, get prepared! Become the right receptive host... the guest comes.

I am reminded of a beautiful story. Rabindranath has made a poem based on the story; his poem is named, "The King of the Night." There is a great temple, perhaps the greatest because there are one thousand priests in the temple. It is vast and has thousands of statues, and millions of people pass through the temple every day.

The high priest one night dreams that God has come into his dream. God says to him, "You have been preparing the temple every day for thousands of years with flowers, with fragrance and you are waiting for me. I am sorry that I could not come before, but tomorrow I am coming."

Just the idea that God is coming tomorrow... in the middle of the night the priest woke up. He was in a very great dilemma -- whether to tell the other priests or not, because nobody is going to believe it. They will laugh, they will say, "You have got old and senile. God has never come. It was only a dream after all, and dreams don't come true. Dreams are dreams! So don't be worried about it, nobody is going to come."

But then he was also afraid. If it turns out to be true and God comes, then the temple will not be perfectly ready for him. So much work has to be done -- the garden has to be cleaned, the path has to be made clean, the whole temple has to be washed, delicious food has to be made -- the great guest is going to come. He thought, "It is better to be thought to be mad, senile, but it is dangerous to take the risk of not telling others." Alone he cannot do it -- the work is vast and the time is short. Tomorrow -- who knows at what time -- maybe in the morning, maybe in the afternoon, or by the evening certainly he will be coming.

So he woke up all the priests, one thousand priests. They were all angry that he is talking nonsense in the middle of the night. They said, "You just go to sleep. You have become too old. Thinking and thinking continuously for your whole life that God will come one day, now you have convinced yourself. This is just a dream managed by your own unconscious. You simply go to sleep!"

He said, "I will go to sleep, but I don't want to take any chance. What is the harm if we clean the whole temple? It is good -- it has not been cleaned thoroughly for centuries. There is no harm; even if God does not come it is good to clean the temple, to clean the garden, to clean the road as if he is coming. And who knows, he may come!"

The other priests also thought that it was not good to take a chance, so the whole garden was cleaned, the whole temple was washed, all the statues were washed and so much incense, so much fragrance, so many flowers... The whole day they were waiting with delicious food prepared, but they could not eat unless the guest had come. And when it was afternoon and he had not come, doubt started arising and a few priests started saying, "It is all nonsense! We have been unnecessarily tortured the whole day; now it is afternoon and he has not come."

Slowly, slowly, more and more skepticism, more and more doubt, and by the evening almost everybody -- except the high priest -- was against waiting any longer. They said, "You simply managed to torture us.

We have been starving the whole day; now it is enough. The sun is setting and the day is complete. Now we should eat, we should be allowed to eat. And we want to go to sleep early; we are tired." Unwillingly the high priest agreed; they ate and they went to sleep.

In the middle of the night a golden chariot comes to the doors of the temple. The noise that the wheels of the chariot make reaches the priests in their sleep.

One priest says, "It seems he has come, because I can hear a strange noise which can only come from the great wheels of a chariot."

Others say, "Shut up and go to sleep! There is no chariot, nothing; it is just the clouds in the sky...." (A SUDDEN BURST OF FIRECRACKERS) You listen to the clouds -- it feels like he is coming!

And finally the chariot stops at the gate. He steps down; he climbs the marble steps up to the main gate. Somebody says, "I hear his steps, he has come. I have even heard a knock on the doors."

But many others shout, "You idiots, will you allow us to sleep or not? We are tired, the whole day waiting and cleaning and working, and now somebody hears the chariot, somebody is hearing the footsteps. Nobody has come, it is just the wind that is knocking on the doors. Just go to sleep!"

In the morning when they opened the door, they were shocked: the chariot had come, because there were, on the dirt road coming to the temple, the marks of a chariot. They could see on the steps some footprints.

They were all silent. Their eyes were full of tears and the high priest said, "You did not listen to me! For centuries this temple has been waiting, and now the King of the Night has come. And we forgot completely that the temple was known as the temple of the King of the Night. Naturally the King of the Night will come in the night, not in the day. We waited in the day, and we went to sleep when it was time to be awake and alert and to watch and to wait. We missed the opportunity."

All that you need is a waiting consciousness.

In absolute silence -- aware, conscious -- God, enlightenment, truth, whatever you name it, comes.

It has always come, whenever somebody was ready; it has never been otherwise. In your readiness is the guarantee, the promise, that the ultimate is going to happen to you. You are not to think about it; you have to drop all thinking. You are not to have any feeling about it; you have to forget all feeling.

You have to be just a silent waiting with deep trust, with great love, with infinite gratitude.

BELOVED OSHO,
DURING THE DAYS YOU WERE NOT SPEAKING, I WAS IN A TOTAL EMOTIONAL AND MIND CRISIS. I GOT SO MUCH LOVE, JUICE AND ENERGY FROM SITTING TWO TIMES A DAY IN DISCOURSE -- AND AFTER YOU STOPPED SPEAKING MY ENERGY BROKE DOWN. IT SEEMED THAT ALL THE DIRT AND MIND CAME OUT EVEN STRONGER THAN BEFORE. PLEASE COMMENT.

Deva Shikha, it is going to happen to you -- it is natural. But you have to learn to transcend it. I cannot be always with you. I would love to, but existence does not allow it. Existence gives only so much rope, and it is good; otherwise you will start taking me for granted.

One day I will not be amongst you. It is good that once in a while I am absent, so you can start learning that what happens in my absence is your reality. When I am with you, you become overwhelmed with me. You forget yourself.

And you have not to forget yourself!

You have to remember yourself, because only through remembrance you will be able to transform yourself.

It is natural; hence I am not condemning it. But you are in search of something beyond -- beyond the normal, the natural -- something transcendental. You have to learn the way, and the way has to be traveled alone.

I cannot come with you. I can show you the way, I can show you the moon. But my fingers are not the moon, and I cannot continue to show you the moon. Sooner or later you have to forget my fingers and you have to look at the moon yourself. You have to follow the path alone.

Naturally when I was not coming daily, morning and evening, to be with you, you started feeling a kind of breakdown. It was not a breakdown; it was simply that your reality was surfacing. It had not been getting the opportunity to surface. I was so much with you that you had gone into the shadow, into the background. I had become more real to you than yourself.

When I was not coming, in my absence your reality was exposed to you. It is good, because unless you know what you are, where you are, your pilgrimage cannot begin. So those days were of great importance.

Remember: whatever you find within yourself, however much rubbish it may be, it is your reality. It can be cleaned, it can be dropped; you can move away from it. But before anything can be done about it, you have to know it. That is the first and the most significant thing.

A farmer, plowing with one ox, kept crying out: "Giddup, Joe! Giddup, Alexander! Giddup, Henry! Giddup, Ronnie!"

A man passing by asked him, "How many names does that ox have, anyway?"

"Only one," the farmer replied. "His name is Pete, but he does not know his own strength. So I put blinkers on him, yell a lot of names, and he thinks there are half a dozen other oxen helping him."

That's what I have been doing with you. You are alone, but I go on shouting, "Giddup, Joe! Giddup Alexander! Giddup, Henry! Giddup, Ronnie!" And you feel relaxed... you are not alone, so many people are on the path.

But the truth is that everybody is alone. And it is good to understand that you are alone. It will make you aware of your own strength. You have enough strength to complete the pilgrimage; in fact you have more strength than any pilgrimage needs. You are just not aware of it.

When you are with me, you are not with yourself -- it is perfectly right. But once in a while you have to be with yourself too, just to get the comparison -- the comparison between what you are and what you can be. Otherwise you don't have any sense of direction, you don't know where to move, what is the right dimension for you. You don't know your potential.

If my presence can make you aware of your potential, your possibilities, your blossomings, then I have done my work. I have given you a glimpse of your own future. But remember, it is your future not your present.

Once in a while you have to be reminded of your present too; otherwise you will start living in a euphoria of the future and you will forget all about your reality in the present. That reality in the present has to be changed: you have to go beyond it. You have to attain that euphoria and make it real. But it has to be your own -- not mine, not anybody else's.

The false teacher is one who never gives you a chance to know that his euphoria has become slowly, slowly your euphoria, that *his* experience and *his* presence has become a kind of drug. You feel good, but a drug cannot be the source of ultimate transformation.

The authentic master goes on continuously giving you glimpses of the beyond, but always reminds you about the earth you are standing upon. He goes on telling you about the flowers and the spring that is going to come, but he never allows you to forget your roots and your reality. Your spring has not come yet. It is possible to experience my fragrance and get into a delusion that it is your fragrance, your peace, your silence, your love.

I am not your enemy and I will never do such a thing. I am your friend, and I would like you always to remember your reality -- side by side with remembering your ultimate potential. What you are and what you can be, both have to be remembered. Then, and only then, the transformation.

The understanding between me and you is not always exactly the way I would like it to be. But I never expect anything impossible from you; in fact I don't expect anything from you. I share my experience, knowing perfectly well all the possibilities of misunderstanding. So I go on making you alert about the misunderstandings that are possible. They can be avoided if you are alert.

All communication is a difficult process, because I want to say something which cannot be said, and yet I have to say it -- and I have to say it in words which are absolutely impotent to convey it. I say something, you hear something else. But I know this is natural, and particularly in those sannyasins who are new, who will only listen to my words and interpret those words according to their own prejudices. Those who are old enough, who have lived long enough with me, know perfectly well my ways of working.

A girl said to her date, "You remind me of the sea."
"You mean," he said, "because I am so wild, magnificent, and romantic?"
"No," she said, "because you make me sick."

Human communication is a difficult problem!

Walking down the street in New York, Hymie Goldberg said to his wife Becky, "Hey, did you see that pretty girl smiling at me?"
"That's nothing," said Becky. "The first time I saw you I laughed out loud."

Paddy complained to his friend Sean, that he had seen his wife going into a movie with a strange man.
"Did you follow them inside?" asked Sean.
"No way," replied Paddy, "I had already seen the movie."

A hotel night clerk was surprised to see a guest walking through the lobby in his pink pajamas.
"Hey there," he shouted, "what do you think you are doing?"
The guest woke up and apologized. "I beg your pardon," he said, "I am a somnambulist."
"Well," said the clerk, "you can't walk around here like that, no matter what religion you belong to."

Farmer Jenkins had two cows, Daisy and Tinkerbell. One day he borrowed the bull from the next farm and instructed his farmhand, Jake, to watch and make sure that the bull did his job properly.
That afternoon the local priest came round for tea and just as the farmer's wife was pouring it, Jake came rushing into the room and shouted, "Mister Jenkins, the bull just screwed the hell out of Daisy."
Jake's face fell when he saw the priest, and the farmer was furious. He took Jake into the other room and said, "Look, I want to be kept informed of the bull's progress, but this is too much. Next time use the word `surprised', not `screwed'."
Twenty minutes later Jake came running in again and said, "Boss! Boss! The bull just... the bull..." but seeing the priest he could not say another word. The farmer got up and said, "Jake, did the bull surprise Tinkerbell this time?"
"Surprise Tinkerbell? I will say he did," cried Jake enthusiastically. "He screwed the hell out of Daisy again!"

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #27
Chapter title: Become the mystery

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BELOVED OSHO,
CAN YOU SAY SOMETHING ABOUT THE MYSTERY OF WOMEN?

Devageet, it is one of the ancientmost questions. Man has always puzzled about women, and the real

problem is neither man nor woman. Reduced to the factual, to the existential, the problem is between the head and the heart.

The head cannot understand the mystery of the heart. The head is logical, rational, mathematical, scientific; the heart knows nothing of reason, nothing of logic. The heart functions in a totally different way. Its functioning creates in the head the idea of the mystery. It is not a question about women; it is a question that arises because women function through the heart and man functions through the head. Have you ever heard any women asking, "What is the mystery of man?" They simply know it.

The problem arises out of logical reasoning. It is a very superficial phenomenon. It is good with objects, with dead things; it deals with them perfectly because a dead thing has no interiority, a dead thing has no inner being, it has no life. The scientist is perfectly right about objects, but the moment he comes to think about subjectivity -- the interiority -- he is baffled, because reason cannot function there.

The heart knows without any process of knowing, without any syllogism, without any argument. How do you know that the rose is beautiful? Is it a rational conclusion? If you bring reason in, you will not be able to prove that the rose is beautiful, because reason cannot fathom the phenomenon of beauty.

When you say the rose is beautiful, you are functioning from the heart. When you say the starry night overwhelms you, it is not a rational statement; if you are forced to prove it rationally, you will be at a loss. Then suddenly you will become aware that it was the heart that has spoken, and the head is absolutely incapable of figuring out how the heart functions.

But the heart is not in the same difficulty about the head, because the head is superficial and the heart is deep down within you. The lower cannot understand the higher. The higher simply understands the lower, there is no need of any reasoning. Your heart is both higher than your head and deeper than your head. The woman can be a poet, but cannot really be a mathematician. Mathematics is purely a game of the mind. Poetry is a totally different phenomenon.

I am reminded of Frau Einstein, Albert Einstein's wife. She was a poet, and Albert Einstein was perhaps the greatest scientific thinker of all the ages. Naturally Frau Einstein wanted her husband to know about her poetry. Einstein tried to avoid the subject as much as he could, but finally one night, the full moon in the sky, Frau Einstein could not resist the temptation. She had composed a beautiful poem about the full moon, and she recited the poem.

Albert Einstein looked at her with great surprise, almost shocked. She could not understand, "Why is he looking at me in this weird manner? At the most he can say that the poetry is not great... but he is looking at me as if I am insane!" After the recital of the poem she asked Albert Einstein, "What do you think?"

He said, "I had never thought that you are so crazy. You talk about the moon as beautiful, you talk about the moon reminding you of your beloved. It is sheer nonsense! The moon is too big, it cannot be substituted for your beloved. And the moon is not at all beautiful! It is just as ordinary as the earth, even more ordinary because there is no greenery, no water, just barren land. And the light that you see reflected from the moon is not its own. That light is borrowed from the sun, it is not coming from the moon. The sunlight falls on the moon and the rays are reflected back, and those reflected rays are coming to your eyes;the moon is not the source of them. I had always thought that you are well educated, but you don't know even the ABC of physics!"

Now was the chance for Frau Einstein to look at *him* as if he is insane, because for centuries poets have sung songs about the moon -- its beauty, its tremendous magnetic force, its cool light. It has a certain hypnotic spell on the heart... and it is now also proved by facts that it has a certain hypnotic spell.

More people -- in fact all except Mahavira -- have become enlightened on a full-moon night. Mahavira is the only exception; he became enlightened on a no-moon night. Gautam Buddha was born on a full-moon night, became enlightened on a full-moon night, died on a full-moon night. He is a perfect example of the hypnotic spell of the moon. Many more people go mad on the full-moon night -- these are approved statistics -- and more people commit suicide on full-moon nights.

The full moon somehow drives man's mind into dimensions beyond reasoning. And it is not only man that is affected by the full moon; even the ocean is affected. But a physicist, a mathematician will not be able to understand it -- and Frau Einstein never again mentioned poetry to Albert Einstein in her whole life. Although she went on composing, she was not publishing them. It was decided on the first recital that that kind of dialogue is not possible between her and her husband -- but it is not any exceptional case.

No husband and no wife are in the situation of understanding each other. Misunderstanding is the natural situation. The man says something, the woman immediately understands something else. The man cannot believe how she has come to this conclusion -- and to the woman that conclusion is absolutely clear,

there is no doubt about it. And whatever she says, the man is at a loss to figure it out.

Psychologists have started calling couples intimate enemies. They are... because no one understands each other. But the reason is not the woman and the man. The reason is far deeper. It is the head and the heart.

So I would like to emphasize the point, Devageet, that the question from the very beginning has been formed in a wrong way. It is not the mystery of women, it is the mystery of the heart -- which the head is incapable of figuring out. The heart has no problem about the head;it is a lower, more superficial layer, and the heart understands it. So when men say that women are mysteries, women simply smile amongst themselves:Look at these idiots! Have you ever heard any woman saying that women are mysteries? They know each other perfectly well. There is no mystery.

It will be better to understand in a different dimension too. Forget about man and woman; just think about your own head and your own heart. Do they have a communion? Are they capable of understanding each other? I have not met Albert Einstein, but I would have loved to meet him for the simple reason that I wanted to ask him how he fell in love with Frau Einstein. What physics, what mathematics, what science is behind the experience of falling in love?

But perhaps he never thought about it. Love is coming from the heart; it cannot come from the head. Even the greatest scientist once in a while goes astray from the head. One beautiful sunset and he is overwhelmed. He forgets that he is a scientist and he is not allowed to do such things, feminine things; he is a male mind. And every scientist falls in love with a woman without ever thinking what love is. It is a mystery... even your own heart is a mystery to you.

My own understanding is that Mahavira at first denied any women to be initiated into sannyas. The same was the case with Gautam Buddha;he denied women to be initiated into sannyas. And the same is the case with other religions; they have all put woman in a secondary place. And the reason, according to me, is that all our so-called religions are head-oriented... too much head. Their God is not their love, their God is their idea. It is a hypothesis. They have created a system -- rational, logical, flawless -- but it is their own mind which is creating the system. It is not a discovery. It is not unveiling the mystery of existence.

And why have all these religions been so afraid of women? There were other reasons, but the most fundamental reason is that all the founders of religions were male, and their theologies were from the head. To allow women among their fellow travelers was to create unnecessary trouble, because they speak different languages, they understand different languages. They are coming from different spaces. At the most, they can tolerate each other.

That is what is happening between every wife and every husband: they are just tolerating each other. There seems to be no possibility of a sane conversation. Any conversation between a wife and husband immediately leads to conflict, and the woman starts behaving, according to man, in such a crazy way... throwing things, breaking things. He cannot understand -- what argument is this? But the woman knows perfectly well that only this argument will decide the thing -- and it decides! The man simply agrees, "You are right, but just don't destroy more things!" In every argument with a woman, the woman is the winner, although she knows nothing about argumentation.

The day he initiated the first woman into sannyas, Gautam Buddha said, "My religion was going to last for five thousand years. Now it will last only five hundred years" -- not a great welcome to the poor woman!

Asked why he was saying so, he said, "It is impossible to include both women and men without them coming into conflict. The religion will destroy itself from within. If it had remained just confined to males there was a possibility for it to continue at least for five thousand years, because they can understand each other."

You have to be very alert about it.... I am the first man who makes no difference between initiating men and women, and my feeling is -- if I were to reply to Gautam Buddha, I would say, "If it was only males it would last for only five hundred years. Now it is men and women together it can last for eternity."

When heart and head are together, you are more complete and more whole. Heart is a part, head is a part, but together... if a communion is possible, your strength is not doubled, it is multiplied. How can the head and the heart come to a point of meeting? And it is a multidimensional question:

It is between the woman and the man.

It is between the heart and the head.

It is between the East and the West.

One of the royal poets of England, Rudyard Kipling, has written two famous lines which have become better known than anything else that he wrote. Those lines are, "East is East and West is West, and never the

twain shall meet." Nobody has argued against it... and he was the royal poet of the British Empire.

But I disagree absolutely, without any conditions and reservations, because wherever you are standing East and West are meeting. Bombay is West to Calcutta, Calcutta is East to Bombay;Tokyo is East to Calcutta, and Calcutta is West to Tokyo. Wherever you are, you cannot say you are in the East or in the West. They are relative terms;they are not fixed territories. Wherever you are, in every man, in every tree, in every bird, East and West are meeting.

Rudyard Kipling is simply talking nonsense! But he has a point in his ridiculous statement -- and the point is the same. The West is head-oriented and the East is heart-oriented. It is the same question in different directions: How can they meet? How can there be an intimate love between the head and the heart, not intimate enmity? -- it is a contradiction in terms.

They meet in meditation, because in meditation the head is empty and the heart is empty: the head is empty of thoughts and the heart is empty of feelings. When there are two emptinesses you cannot keep them separate, because there is nothing between them to keep them separate. Two zeros become one zero... Two nothingnesses cannot exist separately; they are bound to become one because there is not even a fence between them.

But Rudyard Kipling, although he lived in India almost his whole life, has never heard about meditation. It is meditation in which the head and heart lose each other, melt into each other. It is meditation in which man and woman melt into each other.

In India we have an ancient, very ancient statue -- one of the most beautiful pieces of art -- a statue of Ardhanarishwar. The statue is half man and half woman. It is the statue of Shiva, the Hindu God, and half of the body is of the woman and the other half of the body is of the man. Up to the time of Carl Gustav Jung it was thought that it is only a mythology, metaphor, poetry -- but this cannot be true. The whole credit goes to Carl Gustav Jung for introducing to the world that this is not a metaphor, this is a reality.

Every man and every woman are both, because every child is born of a father and a mother. So something of the mother and something of the father is present in every child, whether the child is a girl or the child is a boy. The only difference can be that the man is a little more man, perhaps fifty-one percent man and forty-nine percent woman, and the woman is fifty-one percent woman and forty-nine percent man. But the difference is not much.

That's why it has become scientifically possible to change the sexes -- because the other sex is also present, just the percentage of hormones has to be changed. What was fifty-one percent has to be made forty-nine, or what was forty-nine has to be made fifty-one... then the man becomes woman and the woman becomes man.

But even within you, you are not at ease. There is a conflict, continuous conflict between the head and the heart, between the man and the woman. This conflict can be dissolved only if the head drops its thinking and the heart drops its feeling and both are just pure empty spaces. In that emptiness there is a great meeting and a great understanding.

I don't see any woman as a mystery. I have looked hard, and perhaps there will not be another man in the whole world who has come in contact with so many men and so many women. But neither the man seems to be a mystery nor the woman seems to be a mystery, because within myself the head and heart have melted into each other, and that has given me a new perspective and has changed the whole vision around me.

Devageet, if you really want to understand the mystery of women you will have to understand the art of melting your head into your heart. That will not only help you to know the mystery of women, it will also help you to know the mystery of men. Not only that, it will help you to know the mystery of the whole existence.

A shy young girl was about to get married, so she went to see her very experienced friend for some advice.

"Doris," she began, "it may sound silly, but there are a few things I just have to ask you."

"That's okay," said Doris. "Just go ahead."

"Okay," said the shy girl, "is it all right to talk to your husband while making love?"

"Well," said Doris, "I must admit that I have never done that, but I suppose there is nothing wrong in it -- as long as there is a telephone within reach."

There is mystery but it is not confined only to women. The whole existence is mysterious. This beautiful

rain... this music of the falling rain... the joy of the trees. Don't you think there is great mystery?

There was a hill station in the state where I was a professor for many years, and on that hill station was a resthouse far away deep in the hills, absolutely lonely. For miles there was nobody... even the servant who used to take care of the resthouse used to leave by the evening for his own home. I used to go to that resthouse whenever I could find time and sometimes it used to rain just like this... and I was alone in that resthouse and for miles there was nobody. Just the music of rain, just the dance of the trees... I have never forgotten the beauty of it. Whenever it rains I again remember it. It has left such a beautiful impact.

If you look, then each flower is a mystery. From where do those colors come? Every rainbow is a mystery, every moment of life is a mystery. Just to be here... is it not a mystery that you are nowhere else but here?

Once your eyes are clear and your head and heart are no more in conflict, everything starts becoming mysterious. Then you don't want to de-mystify it -- that is absolutely ugly and criminal! The mystery of existence has to be welcomed as it is. Dissecting it, demystifying it, is a violation, aggression, violence.

A man of meditation simply enjoys the flowers, the birds, the trees, the rain, the sun, the moon, the people. It is good that we are all engulfed in a mysterious whole. Life will be utterly boring if every mystery is decoded.

Science's whole effort is to demystify existence. Poetry and art are concerned in rejoicing, in welcoming the mystery of existence.And the mystic, the religious man, lives the mystery -- not from the outside as a poet, but from the very inside of it. He becomes himself mystery.

There is a beautiful story. Unfortunately it cannot be true. I would have loved it to have been true...! In the East there have been many lovers, very famous lovers -- Heer and Ranjha, Sheeri and Farhad -- and the most famous is the third couple, Laila and Majnu.

None of them could meet and live with each other. That is their great fortune; hence they remained loving each other for their whole life.

Majnu was a poor man. Laila was a very rich, super-rich girl, and the parents were not willing to give their only girl into the hands of Majnu, who was nobody at all, just a beggar. Just to avoid him, and to avoid any slander, the parents left the town for another city; they had businesses in many cities and houses in many cities.

The day they left, Majnu was standing outside the city by the side of a tree, hiding himself in the foliage of the tree, just to see for the last time his beloved Laila moving away. He saw Laila on her camel, and the whole caravan was moving away. He went on looking and looking as far as he could, and in a desert you can see very far, there are no obstructions.

Finally, beyond the horizon, they disappeared... but Majnu went on looking. This is where the story becomes a myth, but of tremendous significance. He never left that place. He trusted his love, and he hoped that one day Laila will return from the same route. There was no other route going out from the town.

After twelve years, Laila returned. The father was dead and now she was free at last. She never married anyone else; she had insisted that if she was going to marry anyone, she would marry Majnu. Her father had said, "If that is your decision, then my decision is that you will never marry." But when the father died, Laila came.

Now twelve years is a long time. In these twelve years Majnu had been standing by the side of the tree. The foliage had grown much; he had not eaten, he had not drunk water, and by and by he had become joined with the tree. Standing for twelve years was so long... slowly, slowly he became part of the tree.

Laila came and she enquired about Majnu in the town. The people said, "It is a very sad story. He had gone to say goodbye to you, but he never came back. Only once in a while in the deep silences of the night, from a certain tree, a sound comes calling your name: `Laila, it is too long. When are you going to come back?' -- and people have become afraid of the tree because it seems the tree is haunted by ghosts or something. Nobody comes close to the tree."

Laila went to the tree. She heard the voice, she heard the joyful welcome, but she could not see where Majnu was hiding. She entered into the foliage of the tree. With great difficulty she could figure out that Majnu had become part of the tree.

It cannot be factual... but the mystic becomes part of the mystery of existence. And the story of Laila and Majnu is a Sufi story. Perhaps it is symbolic of the ultimate union with existence.

Not trying to demystify it, but becoming a part of the mystery yourself, that is the only true understanding. The mystery will remain amystery, but by becoming yourself a mystery, you will

understand.

That is the only true understanding. All other understandings are only knowledge borrowed from others.

BELOVED OSHO,
IS MISUNDERSTANDING NATURAL TO THE HUMAN MIND?

Milarepa, misunderstanding is certainly natural to the human mind. Mind *is* a misunderstanding, and through mind whatsoever you understand is misunderstanding.

Understanding arises only when mind is absent, because what is mind after all? -- just a collection of thoughts, none of which is your experience. Through that screen of collected thoughts, whatever you see you interpret. You never see what is there, you only see what your mind can interpret. And all interpretations are misunderstandings.

When there is no interpretation, you simply see the fact, the truth... that which is. Then the mind does not distort, does not color, does not give meanings to it. You don't have any mind; you are just an opening, a mirror reflecting reality as it is.

What are the differences in the world between people? What is the difference between a Christian and a Hindu, or a Buddhist and a Mohammedan? Nobody is born as a Buddhist or a Christian or a Hindu. The differences are only of the mind and you don't bring the mind with you when you are born. It is all nurtured.

Your mind is created by the society you are born in, and of course they create your mind for their own purposes. It is not for you but for the society, for the state, for the church. Your mind is a slave. Whoever has created it has created it for its own purposes -- to exploit you.

Every nation fills your mind with nationality. Every religion fills your mind with the idea that even to die for your religion is the greatest virtue or to kill for your religion is not a sin. All these religions, all these nations, these political, social, religious ideologies, go on conflicting, fighting. Man has not done anything much on the earth except fighting or preparing for fighting. There are only two periods in history: one is preparation for war, and the other is war itself. Man has never known peace.

My history teacher in the high school was at a loss when I told him this, because he was talking about periods of peace when there was no war, and he was dividing history into war periods and peace periods. I said, "I cannot agree with you because what do you do in your peace time? -- you prepare for war. So I would like to divide history into two periods: preparation for war, and war itself."

He was a very nice gentleman, hence he was not angry. For a moment he was silent and then he said, "Perhaps you are right. My whole life I have been dividing history into these two periods... but you seem to be more clear, because if there is a peace period, from where does the war come in?"

The day we will have peace, then there will be no war. But up to now we have not known peace. What is the reason for all this conflict and war and violence and murders and massacres? The mind!

The world will know peace only when we have learnt how to go beyond mind. Then you are not a Christian and you are not an Indian, you are not a Chinese and you are not a communist. Then you are simply a human being. In that utter purity of humanness, the world will come to know exactly what peace is and what a celebration it brings with itself.

Mind as such is nothing but misunderstanding. If you really want to understand, get rid of the mind. But people do just the opposite: in trying to understand they go on strengthening their minds. They think a stronger mind -- more nourished, more reformed, more educated -- will be able to understand. I have seen the most educated people, but their Christianity remains there, their Hinduism remains there. Even the very highly educated culture remains superstitious... and their misunderstanding becomes even deeper. Now they have more refined arguments for their misunderstanding.

One great Christian missionary, Stanley Jones used to stay with me. He had fallen in love with me. He was an old man and a world famous missionary, very educated, very refined and sophisticated. But I asked him one day, "The only thing that puzzles me is that with so much information and so much sophistication, you are still a Christian, you have not yet become just human. Deep down you still think that Christianity is the only true religion, that all other religions are so-so... they may be faraway echoes of truth, but Christianity has the monopoly of truth.

"Even with your understanding you have not been able to see that Jesus Christ cannot be compared to Gautam Buddha. Jesus Christ remains a Jew, dies a Jew. He had no idea that his crucifixion would become

the beginning of a new religion. He had never thought beyond the boundaries of Jewish thinking. Gautam Buddha was a rebel. He was born a Hindu, but he renounced Hinduism. By renouncing Hinduism, he renounced the whole mind that the Hindus had given to him. He became clear and pure, just a child again. That makes him a totally unique and different person than all other religious people."

Stanley Jones said to me, "Whenever you argue for anything, you argue well! But there are reasons which cannot be dispelled by argument."

I said, "What kind of reasons?"

He said, "I cannot refute you on this point, but in the deepest part of me I cannot put anybody above Jesus Christ."

I said, "This is what I call the mind. You don't have any argument, but still you have a conditioning so deep... with this conditioning you cannot look around the world with open eyes, unprejudiced, impartial.

"You go on arguing against other religions without any difficulty. You go on finding superstitions in Hindus, in Mohammedans, in Jainas, in Buddhists, but I have never heard you talk about the superstitions of Christians. Do you mean to say that they don't have any superstitions? Or is it simply that your mind cannot conceive of it because it has been created by Christians? In Christian colleges, in theological trainings, your mind has been completely filled with Christian ideas, and you think it is *your* mind. In fact you are being used."

But this is the situation. People think they need a greater mind to understand. I want you to see it clearly: you need *no* mind if you want to understand. You need only a meditative silent space.

BELOVED OSHO,
AM I REALLY A GOOD THERAPIST?

Prasad, to be a good therapist is a very difficult job. A good therapist has to be immensely compassionate, because it is not his techniques of therapy that help people, it is his love. There is nothing compared to love as far as healing the wounds of a man's being are concerned. All other techniques can be helpful, supportive, but the basic is not a technique but a loving heart.

A therapist cannot be a professional. The moment a therapist becomes professional things start going wrong, because the profession of therapy means that the patient should never be cured. He should be given hope but he should never be cured, because once you cure him you have lost one customer. The physician or the therapist, their profession is very strange.

I have heard about an old doctor. His son came back from the medical college, fresh, and he told the father, "Now you have become old and I can take charge of all your patients. You can rest. If I need any advice I will ask you."

The father said, "I was waiting for this. You are now well educated. You know more than I know, you know the latest researches in medicine, but if I can be of any help, I will be available."

After three days the father asked the son how things were going. He said, "Great, just great. The woman you have been treating for thirty years for arthritis I have cured within three days."

The father said, "My god! You are an idiot. That woman is so rich, she can afford to remain uncured for her whole life. And how do you think I was supporting you in the university? That woman has provided money for your education, and that woman was going to provide money for your younger brother. That woman was almost a goldmine."

The son was shocked. He said, "What are you saying?"

The father said, "You are young, you don't understand. This profession is a contradiction. You have to cure, but in such a way that the cure takes as long as possible."

The poor get cured sooner, the richer get cured on a long term basis...!

And psychotherapy in particular is in an even more dangerous contradiction. There is not a single person in the whole world who is totally psychoanalyzed. In the first place, psychoanalysts are making great earnings; they are the most highly paid professionals in the world. They cannot afford to lose rich patients -- and they have only rich patients.

Poor countries don't suffer from any diseases which psychoanalysis can help. When people are hungry,

what can psychoanalysis do? Psychoanalysis comes only when people are so rich they don't know what to do with their money. Then psychoanalysis comes in and shows them what to do with it -- be psychoanalyzed!

Prasad, a good therapist is one who avoids being a professional. It should be part of your love, not part of your business; only then can you be a good therapist. And as far as I know, you are one of the best therapists around here. I don't see in you things which lead therapists astray. One is a certain kind of gurudom. A therapist should not become a guru, because the moment you become a guru you start changing your patients into your disciples, you start exploiting their misery for your own aggrandizement, for your own ego. You start playing a role of being superior to you, higher than you.

I have not seen in your eyes that ugly ego which changes helping people into exploiting people. I have seen so many therapists who sooner or later fall into the trap. Because they know something more than the ordinary normal human being, they are in a position to exploit, they are in a position to create a following. That is not the work of the therapist.

The work of the therapist is to help the patient to drop his tensions, to drop his unnecessary problems, to drop his habit of creating problems. Most of the patients that come to you are hypochondriacs; they are not suffering from any real problem. Seventy percent of their problems are just imaginary.

I have seen people looking into medical periodicals, medical encyclopedias to find out what kind of disease they have -- they don't have any disease! But it seems, particularly in the most advanced countries, women are bragging... just as they used to brag in the past about their ornaments, about their mink coats, about their houses, about their luxuries, now they are bragging about psychoanalysis: "Who is your psychoanalyst?" -- some poor guy or some great psychoanalyst, only very few people can afford his services... And it becomes an addiction, particularly in societies where people don't have time to listen to anybody, where everybody is in a rush.

Bertrand Russell mentions in his autobiography, "The way psychoanalysis is growing, I can predict that in the next century, if man still remains on the earth, there will be psychoanalysts on every street in the world."Everybody will need once in a while to go to the psychoanalysts -- not because he has a disease, not that he has some mental problem, but just to talk.Nobody listens, nobody has time. You have to pay the psychoanalyst for listening.

In fact, if you are attentively listening to somebody a subtle help happens. He unburdens himself; things that he cannot say to other people he can say to you, because it is part of your work that you will keep it secret, that you will not start gossiping about it. So in privacy and secrecy he can open his heart, his wounds which he goes on hiding in the society. And by hiding the wounds, you can never cure them. By exposing them to light they are cured.

I have heard about a young psychotherapist who was working as an assistant to a famous old psychoanalyst. He used to get bored because people were coming with the same dreams, the same problems, the same worries... every day from morning till evening you have to listen and listen and listen, and it becomes heavy, so heavy that even in the night you cannot sleep. You have listened so much that until it gets settled you cannot sleep. But he had never seen the old man ever feeling tired or bored.

So one day, getting out of the office, in the elevator, the young man asked the old psychoanalyst, "What is your secret? You must have been in psychoanalysis for almost sixty years -- sixty years of listening to all kinds of garbage and crap! I have just been here for three months, and I am tired and finished and I am thinking I have to change the profession. These people will drive me crazy!"

The old man laughed and he said, "Who listens? There is no need to listen. Just pretend."

That's why Sigmund Freud has devised a beautiful couch. The patient lies on the couch, and behind the couch -- the patient cannot see -- sits the psychoanalyst. Whether he is there or not does not matter. Once in a while he goes out and comes in, and the psychoanalysis continues. The man goes on talking about his dreams, about his worries, about his problems, uncoiling his mind, and he feels better. The psychoanalyst is not doing anything; he is simply giving his time and pretending to be attentive.

But this becomes an addiction. The patient has to come twice or thrice a week because so much goes on gathering in his head that he has to unburden it. But I will not call that old man a good therapist. He is simply exploiting the weaknesses and the frailties of human beings.

Prasad, be attentive, be respectful, be loving. That makes a good therapist. The patient is not different from you. You are in the same boat. You not only allow him to open his heart, you also open your heart to him to give him a feeling that he is not alone in his suffering, that perhaps everybody in the world is suffering and hiding it.

The good therapist will create a friendliness, a deep intimacy with the patient. He should not remain on a high pedestal, far above, as if he has no problems. The fact is therapists have more problems than anybody else. They have their own problems and they have other people's problems too; hence four times more therapists go insane than any other profession, and four times more therapists commit suicide than any other profession. It is not just accidental.

But if you can be friendly, if you can hold the hand of the patient, if you can tell him that these are your problems too and it is good to have a companion, to have a friend, "We can work it out together. It is not only that you will be helped, I will be helped also..."

Unless a therapist comes to this humbleness, he is not going to help. And I can see in your eyes the possibility of this humbleness.

In the middle of her psychiatric session, Mrs. Blossom suddenly exclaimed, "Doctor, I simply can't resist you! How about a little kiss?"

"Absolutely not!" the doctor replied indignantly. "That would be contrary to the ethics of my profession. Now continue what you were telling me."

"Well, as I was saying," the patient reluctantly resumed, "I am always having arguments with my husband about his father, and just yesterday... I am sorry, doctor, I just can't go on talking. I have this overwhelming impulse. Come on! What harm would there be if you gave me just one little kiss?"

"That's absolutely impossible!" the doctor snapped. "In fact, I should not even be lying here on this couch with you!"

Patients are being exploited sexually, financially, in every possible way. The patient has to be given as much respect and dignity as you can manage. You should be a humble helper, not a savior, then you can help people immensely. You can be a good therapist. You have to be.

My therapists have to be in a different way than the therapists in the outside world. There they are business people. Here you are helping your fellow travelers, your brothers, your sisters. And by helping them, you are helping yourself because their problems and your problems are not different.

The village idiot was very famous. His name was Elmer. One day a village resident wanted to show a visiting friend just what an idiot Elmer was.

"Watch this," he said. "Hey, Elmer! I have got something for you." He then held out his hand, and on the outstretched palm were a nickel and a dime. "Go ahead, Elmer," he said, "take one."

So Elmer said, "Thank you, I will take the big one," and picked up the nickel.

The man winked at his friend and then said, "See what an idiot he is?"

But as Elmer shuffled off, the visitor felt sorry for him and ran after him.

"Listen, Elmer," he said earnestly, "don't you know that the small coin is worth twice as much as the big one?"

"Of course I do," said Elmer, "but the first time I pick up the dime, they will stop playing the game."

Even idiots are not so much idiots as you think; they have their own intelligence. Your patients are not just to be treated objectively. You have to bridge yourself with your patient. You have to become a friend before you can be a therapist -- and particularly the therapists who are working in the field of sannyas. Their function is not the same as the function of the psychotherapist in the outside world.

In the outside world, psychotherapy is nothing but a strategy of the society to keep people within their normal limits; the psychologist, psychoanalyst, therapist are all helping the society. Whenever somebody starts going beyond the normal standards, they pull him back down. It is not necessarily helpful... One can go below mind, and then it is good to pull him up. But if somebody is going beyond mind, then to pull him down is not a help. It is just the opposite of help.

Here within my field therapy is used only as a cleaning process. It is just preparing the ground, taking out the wild weeds, the stones, so that I can manage to bring the roses of meditation into your life. Here therapy is only a preparation for meditation; its function is totally different from in the outside world. There you have to bring the person back into mind. Here you have to help the person to be courageous so that he can step beyond mind.

You are preparing people for me. The ultimate push is going to be through me. You have just to give them courage and encouragement. This can be done not by being special, not by being higher, not by being

holier. You are not priests and you are not professionals. You are just fellow travelers in this vast caravan, and you have to help people, prepare people because now there is a gap that never used to be in the past.

Buddha never needed any psychotherapy for his sannyasins; those people were innocent. But in these twenty-five centuries, people have lost their innocence, they have become too knowledgeable. People have lost their contact with existence. They have become uprooted.

I am the first person who uses therapy but whose interest is not therapy but meditation, just as it was with Chuang Tzu or Gautam Buddha. They never used therapy because there was no need. People were simply ready, and you could bring the rosebushes without clearing the ground. The ground was already clear.

In these twenty-five centuries man has become so burdened with rubbish, so many wild weeds have grown in his being that I am using therapy just to clean the ground, take away the wild weeds, the roots, so the difference between the ancient man and the modern man is destroyed.

The modern man has to be made as innocent as the ancient man, as simple, as natural. He has lost all these great qualities. The therapist has to help him -- but his work is only a preparation. It is not the end. The end part is going to be the meditation.

As far as you are concerned, Prasad, you are doing perfectly well.

Okay, Vimal?

Yes, Osho.

The Great Pilgrimage: From Here to Here

Chapter #28
Chapter title: Education for life -- and for death

3 October 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
I STILL STUDY IN SCHOOL AND I WANT TO KNOW: WHAT IS THE SECRET OF EDUCATION?

Maya, it may be a little difficult for you to understand the secret of education. But I cannot come down from my vision, so I will tell what I feel is the secret, knowing perfectly well perhaps you may not be able to understand it yet, you are too young. But through you perhaps others may understand, and one day you will also grow up and be in a position to understand it.

The question is very complex and I can see that you have asked it without knowing its implications. It is the question that is one of the most fundamental for the future of man. I would like to begin from the very beginning.

Up to now, man has been living an accidental life. No one knows what your potential is, what you are supposed by nature to be. And the question -- the secret of education -- cannot be decided without knowing what your potential is. Are you going to become a musician? a poet? an engineer? a doctor? Without knowing anything about your possibilities, almost groping in the dark, we go on deciding people's destiny

for strange reasons.

The very word education, in its roots, means to draw out. It has the very secret in its root-meaning. Whatever is within you as a seed has to be drawn out, given full opportunity, so that it can blossom. But no one knows what is hidden within you, what kind of soil you need and what kind of gardener, what is the right climate and the right season and the right time for you to be sown.

Parents decide about their children according to their own ambitions. Somebody wanted to be very rich and could not be: he is hoping through his children that his ambitions should be fulfilled. Although *he* could not manage it, he will manage through his children. Naturally he would not like his children to move in directions where possibilities of becoming rich are scarce. As a musician you cannot earn much; as a flute-player you cannot compete with engineers, with doctors, with politicians, with industrialists.

Naturally the parents who have been interested in money would like to send their children into a certain pattern of education which brings them the right qualification to be rich. The decision is arbitrary. The person about whom it is being decided, his potential has not even been taken into consideration. He may have the potential of becoming a great dancer, or a great painter, he may not have any greed for money, but you are forcing him into a direction where greed for money is an essential to be successful.

Even if he succeeds... of which there is not much chance, because unless you have an inner urge, an instinct for money, the chances of your success are rare. You will be a failure, and your life will become a long, drawn-out misery. But if by chance you succeed and you become rich, still your misery will not be dropped, because you never wanted to be rich in the first place. This was not your destiny. You are living somebody else's life -- how can you be happy? You are trying to fulfill somebody else's ambition and you are not in a position to fulfill your own nature.

Hence the immense misery in the world: the person who could have been a great musician has become just a pigmy industrialist. A person who could have been a great mystic has been forced to become a mathematician. Almost everybody is in the wrong place. And to be in the wrong place is very painful. You yourself are not aware of why you are suffering, because you yourself are not aware that you have missed your target. You are following somebody else's idea of what you should be.

So the first thing, according to me, begins with genetic engineering. There lies the secret of all education. Up to now what we have been calling education is a chaos.

People have been consulting astrologers about what their children should be. Now stars are not interested in your children -- I don't see any possibility that stars are even aware of your children. That the congregation of stars in a certain position is going to give your child a certain potential is an unproved hypothesis. Millions of children are born in the world almost at the same moment, but those millions of children cannot have the same destiny although the stars were the same.

It is such a far-fetched idea that stars can decide your life. And if stars are deciding, then they are deciding in an insane way. Life on the earth shows that the decisions made about man are made wrongly, whosoever is making them.

People consult palmists, who decide by reading the lines of the hand. It is all sheer nonsense! Birth-charts cannot say anything about you, but all marriages are made by consulting birth-charts... and you can see what those birth-charts are doing! I used to live in a city for a few years, and just opposite me lived a very famous astrologer who was deciding people's marriages by reading their birth-charts. As we were living opposite each other, it did not take long to get introduced to him.

I told him, "Do you really believe that what you are doing is sane?"

He said, "What do you mean? I am the best astrologer around this area. People come to me from hundreds of miles away."

I said, "That I can see myself. But I also see that your wife beats you. Did you look at your birth-charts when you got married to this woman? And if you could not decide even for yourself, don't you feel ashamed that what you are doing is simply stupid -- and not only stupid, inhuman?"

He was at a loss. I said, "Remember, I am a strange man. I will spread this news to everybody, and I will sit in the front of my garden to prevent people coming to you. I will tell them what is happening in your life."

At that very moment his wife came in from the kitchen and she said, "You are right. I will support you. This man is simply an idiot. He knows nothing; he has destroyed my life, he has destroyed his life, and he is destroying thousands of other people's lives!"

But this goes on. There are people who will consult the I-Ching, who will consult the Tarot cards... But the real thing is somewhere else. And it *is* known, but religious prejudices are preventing humanity from

using it.

The secret is in genetic engineering. Now it is scientifically possible to find the program of each human being, even before his birth. The male sperm carries many of the programs for his life and what he can become; whether he will be male or female, whether he will be a strong-bodied man or a weakling, whether he will live a life of health or will remain continually sick, his resistance against disease, how long he will live... and what kinds of potentialities are hidden in him -- whether he can become a great mathematician or a great painter or a great poet or a great industrialist. Your destiny is written in the biological beginnings of your life, not in the birth-chart, nor in the stars, nor in the lines of your hands.

Now there are scientific openings to a new world: each sperm can be read almost like an open book. You can decide your child's life. Before he is born, you can choose what you want your child to be. To me, the real education begins from there.

In each lovemaking the man releases at least one million sperms, but only one sperm may be able to reach the female egg. It is a marathon race. The small sperm -- which is not visible to the bare eyes -- in proportion to his size, the track that he has to follow towards the mother's egg is almost two miles long, and he has only two hours' lifespan. So if he does not reach within two hours, he will die. Such competition he will never again face in his life.

The whole life will be competitive, but the beginning is the worst competition you can conceive: one million people rushing towards the female egg, and only one is going to win the race! The remainder are going to die.

Rarely it happens that two sperms reach at the same time -- that's why twins are born. Sometimes even nine children have been given birth to by a woman, because nine sperms reached at the same time. The reason is this: the female egg remains open only for the first sperm reaching to it. The moment the sperm has entered the egg, the egg automatically becomes hard, it is no more porous, so others reaching are rejected. But if two reach at the same time, then their entry is possible because the egg is still porous.

Now it is a blind game -- most probably the idiots will reach first. That's why the world is full of idiots! The idiots will not take any care, any consideration of anybody; they will simply rush blindly with full force. The wiser ones may stand by the side and see what is happening. The really wise ones may not even participate in the race, it is so stupid.

These problems can be solved. But religious superstitiousness is a great barrier in the world for every kind of progress and new idea.

I will be opposed by all the religions -- it does not matter, I have been opposed my whole life -- but my proposal is that every male who wants children should donate his sperms to a hospital and the medical science board should work out for those sperms what the possibilities are.

In those one million sperms there may be Albert Einsteins, Bertrand Russells, Martin Heideggers, great musicians like Yehudi Menuhin, great dancers like Nijinsky, great philosophers like Friedrich Nietzsche, great novelists like Fyodor Dostoevsky. They can be picked out and the father and mother can choose what they want. When you can choose the great diamonds, why go for the colored stones? And when you can be the chooser, why be accidental?

They can choose, if they want, a Henry Ford, who will make great riches possible. Money is an art, just as anything else; it has its own geniuses. Everybody cannot be a Henry Ford!

If you want your child to be a Gautam Buddha, then you have to see, according to the genetic analysis, which sperm has the potentiality of being a mystic. The sperm has to be injected, so he need not be in competition with all kinds of fellows in a crowd. From that choice starts your education.

This is only the beginning of genetic engineering. Finally it is going to happen, the work is growing every day... the chosen sperm has a program, but the program can be changed a little bit. It may be possible that he has the mind of an Albert Einstein, but not the body, not the health -- that can be added, the program can be changed a little bit. He may have just a life of fifty years, but that program can be changed. He can be given as long a life as you want -- the maximum lifespan can be almost three hundred years -- and as much health and as much resistance against disease. All these things can be added to the program.

The child now starts the journey with the parents' full awareness of what he is going to become, to what school he should be sent, and what kind of education he should be given according to the genetic code. Then the world will be full of geniuses, talented people, healthy people. It is possible to avoid old age completely... a man can go on living youthfully up to the point of death.

Now these are not fictions, these have become scientific facts. But religions are even preventing these scientific facts from being known to the public, to the people. They are afraid of strange things. Their fear is

that morality will be disturbed. So let it be disturbed...! Anyway, what kind of morality exists in the world? Except hypocrisy, there exists no morality.

Genetic engineering can decide even the character, the morality, the discipline of the individual who is going to be born. From there many things become possible. For the child, a clearcut, non-accidental career, and for the parents -- because the child is not be given birth through sex -- sex becomes pure fun. It does not carry any responsibility, any danger.

Now there are one hundred percent safe pills for males. For the women the pill is not one hundred percent safe; she has to take it every day. If she misses one day, because she is not thinking she will make love on that day, then suddenly the husband turns up, or suddenly the husband is gone... either way it works. The opportunity of love arises, and mind tends to take chances. Mind just thinks, "Every time you make love you don't become pregnant."

A man in the ordinary course of his sexual life has intercourse at least four thousand times. That is the norm; I am not talking about sex maniacs! This is the very average shop-keeper... four thousand times means forty million people. Existence is really abundant. The man may have only two or three children out of forty million people. Forty million people can make a whole country.

Now they have developed two other pills. The first pill that they have developed was a great revolution, because it prevented women from becoming pregnant. In the past a woman's whole life was nothing but a factory to produce children. She was continuously pregnant; her life was nothing more than the life of a cow. So the first pill prevented her being pregnant, but it was not one hundred percent safe.

The second pill is a greater revolution, because it can be taken after you make love. The first was before you make love; the second is a great advancement, because now you need not be worried; you can make love whenever, with whomsoever the possibility arises. And one never knows when the possibility will knock on your door -- perhaps in a train, and you may have forgotten to bring your pills and the possibility may not strike again. It is just a stranger and suddenly you feel like this is the man you are made for, he is made for you... although when the next station comes, he will be gone. The next pill is a greater advancement: you can take it afterwards.

The third pill is even more significant: the woman need not take it, the man can take it.

Within these three pills all accidental birth can be avoided. Sex becomes just a playfulness, loses all seriousness that it has carried in the past; and you can get a child of which you can really be proud. You can fill the whole earth with the right kind of people.

Criminals can be avoided, politicians can be avoided, priests can be avoided, murderers can be avoided, rapists can be avoided, violent people can be avoided, or if they have some special quality in them, then their program can be changed, their violence can be taken out. Rather than teaching people not to be violent, not to be thieves, not to be criminals... For thousands of years we have been teaching and it seems to have no effect.

On the other hand, we have been making laws against criminals. The laws goes on becoming more and more complicated -- more courts, more jails, more legal experts -- but nothing has been of any help. Criminals go on increasing. Our whole approach is unscientific. If a child is born with a program of being a murderer, you cannot do anything. No moral preaching is going to help, no legal threat, "If you murder somebody, you will be sent to the gallows," is going to help.

In England in the middle ages it was thought that if criminals were punished in the middle of the town, so that the whole town can see what happens if you steal or if you do something wrong, against the law... Criminals were beaten, naked, and thousands of people were watching them. The idea was that these thousands of people will get the idea that stealing is dangerous: you have to stand naked before your whole town, you lose all your dignity. Not only that, one thousand lashes... your whole body starts losing blood, your skin is broken everywhere, it was sheer humiliation, torture.

But the process had to be stopped, because then it was found that when thousands of people were attentively watching a criminal being tortured, thieves were working in the crowd, picking people's pockets. When it was found that even in that crowd many people had lost the contents of their pockets... they were so attentive that they forgot about pockets and they forgot that there may be thieves.... Finally the government came to the conclusion that this is not going to help. If people are picking poeple's pockets while another thief is being tortured, you cannot teach...!

People have been sentenced to death in thousands, but it has not prevented murderers. The reason is that the murderer has a program in which he is not able to make any change. It is intrinsic in his biology, in his physiology, in his chemistry, about which he is not able to do anything. It is in every cell of his body, and he

will have to fulfill his destiny.

All your laws are stupid, all your courts are idiotic, and all your lawmakers are utterly ignorant people. They want to do something which no individual is capable of and which can be done only before the child is conceived -- not afterwards. The world is full of blind people, crippled people, paralyzed people, deaf people. They cannot respect themselves.

Just the other day I received a letter from England. Now I feel at a loss what to do. A young man... he is a sannyasin... but he is so ugly that people feel a kind of repulsion, sickness, even to be near him. Now his biology demands that he should fall in love with some woman, some woman should accept him. But no woman even comes close to him. He has written a letter, What should I do?

Now really he is not responsible for his ugly face; his parents should have taken care. He had no necessity to be born; a beautiful face could have been chosen, because even the face, the beauty, the color, everything is in the program... But now it is too late, so what to say to him? No meditation can make him beautiful.

Meditation can help him to go beyond this urge, biological urge, but he does not want to go beyond the biological urge. His question is: "Why am I deprived when everybody else is enjoying the love of somebody? What sin have I committed?" He has not committed any sin, it is just that his parents were ignorant. The only thing that can be suggested to him is to go through plastic surgery.

But there are blind people, there are deaf people, there are crippled people, there are people who are retarded. They don't have any more possibilities of intelligence -- and who is responsible for this? The priests of all the religions have been deceiving humanity. They are the great deceivers. They have been telling people, "You are suffering from blindness, from crippledness, from paralysis because of your past life's evil acts."

This is not true. The scientific truth is that people are unnecessarily suffering because we are listening to the priests and not to the scientists. The priests are absolutely against interfering as far as human life is concerned. They start great protests immediately that you should not interfere in the work of God.

But I cannot see what kind of work God is doing. Now what about this young man who is created ugly? -- this is God's work? And all these people who are retarded, stupid -- this is God's work? And the priests are not ready to have a different world. They are against family planning, they are against birth control, they are against everything that man is now capable of doing to create a better world, a better humanity.

So this is my first thing: education will never be right unless children are born through genetic engineering, not through the old bullock cart method that you have followed up to now. This is one of the most significant secrets: unless we listen to sanity and intelligence, we are not going to revolutionize human life.

Secondly, a few things about education. I want education to be divided in two parts: the first part should be given in the beginning and the second part should be given at the time a person retires.

The first part of education should be for attaining the highest possible standard of livelihood. It should consist of the art of living and love. It should teach people how to be total in their acts, how to use the opportunity of life without losing anything, to squeeze every drop of juice that existence provides. The first part will be for the young people -- training for life and training for love, training for intensity, training for totality.

The second part will be after retirement, which will depend how long we can allow man to live. It may be according to the present average lifespan, sixty years, seventy years -- but as the person retires. There are people in the area of Kashmir occupied by Pakistan who have passed the one hundred and fiftieth year -- thousands of people. That small area of Kashmir seems to be the most healthy area. They are poor people, with no medical facilities, but even at the age of one hundred and fifty, they are young.

But there are other places also in the world, particularly in the Soviet Union, in Kazakhstan, in Azerbaijan, in the Caucasus, where people have lived even longer -- one hundred and eighty years -- and thousands of people, not just one. They are still working in the fields, in the gardens, in the orchards; you cannot call them old, they are still capable of producing children.

So it will depend... If genetic engineering succeeds in destroying the superstitions of humankind, then the second part will come very late. The second part will be preparation for death. Just as the first part was preparation for life, the second part will be preparation for death -- how to die meditatively, silently, peacefully; how to meet death with a song and a dance and a welcome.

The second part will be basically religious, just as the first part was basically scientific. The education will be complete, but it has to be at both the ends -- the beginning and the end. Each university should have

a double structure: one for the young people who are going to enter into life, and the other for the old people who are going to enter into the unknown world of death.

The first part of education will be of many dimensions -- all sciences, all arts, all kinds of crafts. Somebody is a great carpenter, somebody is a great shoemaker, somebody is a great scientist, somebody is a great moneymaker -- they are all contributing whatever their potential allows them to life, with totality, not holding anything back. Naturally they should have equal opportunity to grow, and they should have equal respect. Just because a man is a president of a country does not mean that he should have respect and the man who makes perfect shoes should not. Both are fulfilling certain needs of the society; both should have the same honor and the same dignity.

This equal opportunity, equal respect will begin from the very world of education. And for education to make all these changes, education will have to go through many changes itself.

For example, examinations should be dissolved, because examinations emphasize people's memory, not their intelligence. Memory is not a great thing; particularly in the future it is not going to be of any importance. You can carry your small computer in your pocket which will have all the memories that you need, and any time... immediately the computer will supply. There is no need to fill your head with unnecessary rubbish.

The computer is going to replace the whole system of education which has depended up to now on memory. Whoever can memorize more comes first class, gets a gold medal, tops the university. But have you ever thought about what happens to these gold medalists in the world? They don't show anywhere any genius. Somebody is just a head clerk, somebody is just a stationmaster, somebody is a postmaster -- what happened to their gold medals? What happened to the great respect that their university paid to them?

In fact the university paid respect to their memories and memories are of not much use in actual life. In actual life you need intelligence. And the difference should be made clear to you. Memory is a ready-made answer. But life goes on changing, it is never ready-made -- so all your ready-made answers are lagging behind life.

Life needs a living response... not a ready-made answer, but a spontaneous response this moment; it needs intelligence.

Up to now education systems have not been creating intelligence at all. Intelligence needs a totally different kind of structure. Examinations are for memory, they are a memory test of how much you can memorize. But if questions are asked which you have not memorized, you are at a loss. You don't have the intelligence to respond to a new question for which the answer has not been memorized before.

The whole system of examinations is futile. A different structure should be created: each student, every day, should get his credit marks from the teacher to show if he is behaving intelligently, if he is answering things intelligently -- not just a repetition of the textbooks, but something original.

Originality should be respected and honored, not repetition -- not being a carbon copy. And there is no need to wait for one year; if a student can get enough marks within six months, he should pass into a higher standard. There is no question of anybody failing or anybody passing. Just as you start getting closer to the standard beyond your standard... there is no examination. Just with your teachers watching your responses and your intelligence, you will be moving on. Somebody may come one month later, somebody may come a few months later, but there is no question of a fixed year program. I have been a teacher in the university and I know.... There were students who were so talented that they could have passed the whole course set for one year in two months; now ten months are wasted. Who is responsible for that? And there were retarded students; even one year was not enough for them.

I have seen one person failing ten times in his matriculation examination. You will ask what happened the eleventh time? -- he did not appear in the examination. Enough is enough! He was the most experienced matriculate, although he never passed in ten years continuously. People who had been colleagues with him became his teachers and he was still there -- ready, stable and permanent.

Each individual should be given credit for his own intelligence. There should not be any time limit, because that time limit wastes the more talented, the more genuinely intelligent, the geniuses, and waits for the retarded, for the idiotic and the stupid. It is an ugly system.

Of course with genetic engineering the idiots and the stupid will not be allowed to enter into life. Move somewhere else! -- there are fifty thousand planets in the universe where life exists -- why bother us? Move on, go somewhere else where people are still idiots and still listen to the priests and go to the churches. This planet is no more for you.

The classroom will have a totally different form. It will not be the classroom where the teacher teaches

you; although he knows more and you know less, his knowledge is out of date. He has learned everything thirty years ago, when he was a student. In thirty years everything has changed. It is such an insane structure that people who are teaching in the universities are all out of date. What they are teaching is no more relevant.

According to me, the library can be the only classroom. The teacher can only be a guide to help the students to find the latest, the recentmost researches in every subject. In the library the students should be there, and the teacher should be there just to help them, because he is more acquainted with the library, he has been longer in the library, he knows about the new discoveries and the latest inventions which have arrived. His function should be that of a guide to lead the students to the up to date knowledge.

This can be facilitated very easily with computers, with television sets. In the twentieth century you need not teach people geography with a map when television can bring you exactly to the place you are learning about -- New York or London or Peking -- you need not bother yourself looking at maps, looking at pictures, descriptions. On the television screen you can be instantly in New York, and what is seen is remembered more easily than what is heard, than what is read.

The future belongs to the televisions, to the computers, because they are the memory systems. The teacher will have a totally new function that will not be of teaching but only of guidance -- where you can find the right book in the library, where you can find the right video in the library, where you can find the right information in the computer.

Teaching becomes more alive, more colorful, more real. And the day is not far away when television will be three-dimensional. Then it will seem exactly as if people are walking and may come out of the television set any moment. Only two three-dimensional films were made, then the idea was dropped because they were too costly. But they will come back. With better techniques they will not be that costly.

I have seen one of the films. It was a strange experience. A man throws a spear -- and the whole audience in the movie hall gives way, because it is as if that spear is going through the hall. It is three-dimensional; it is as realistic as any actual spear can be. A man comes running on his horse and people shriek and divide to give way to the horse... it is just entering into the hall. It never enters! Slowly they become accustomed, by the end of the film: "Don't be worried. Just sit tight in your seat. Nothing is coming out of the screen. It comes only up to the screen and stops."

When things can be taught in three-dimensional televisions and films, when everything that you need to memorize can be done by a small computer... It can be connected with the national computer, which carries all the knowledge that has been found since man started coming down from the trees. You can get every information, information which will be very difficult to remember.

For example, if I ask you -- and you are all educated people here -- "On what day was Socrates married?"... Now, how educated are you? You cannot remember the date Socrates was married; it was such a great date that he suffered his whole life, and you don't even have compassion enough to remember the date! But your computer can remember all that you want. It can contain whole libraries immediately at hand.

The future of education, if scientifically worked out, is going to be a tremendous adventure. Up to now it has been a kind of enforcement; students have to be forced, bribed.

Education can become so colorful, so actual, so real that you will not need to say to the students, "Be attentive!" They will be attentive automatically.

And the same for the second part of education. All scientific technology can be used to give you experiences very close to death. You can be taught meditations, you can be taught relaxation, you can be taught how to go deeper in your sleep. Hypnotism will play a great role in the second part of education, because you can be hypnotized so deeply that you can almost touch the territory of death.

Hypnotism became condemned by the same people who are always condemning everything that can make man's life more easy, more pleasant, more juicy. The organized religions have been such poisoners. They condemned hypnotism, which is a science in itself and has to be revived again. It is the only way to take you to the whole area that you will pass through when you die.

If you have passed that area many times death will not be anything to be feared. On the contrary, you will be tremendously excited. You have lived, you have lived so fully, you are contented with life; you would love to know what death is... a new challenge, a new beginning, entering into the universal, getting out of the imprisonment of the body, becoming just pure consciousness.

Unless education can teach you both life and death it is not complete education. Unless education can make everybody dignified, self-respectful, neither inferior to anybody nor superior to anybody, it is not

education.
So I begin with genetic engineering.
I end up with meditation, enlightenment.

Before death you must realize what tremendous beauty and splendor is contained within your consciousness. Then education covers your whole life, and gives you the most perfect possibility of your growth.

BELOVED OSHO,
THESE DAYS I FEEL LIKE A FRUITCAKE. ALSO I'M READING THE IDIOT BY FYODOR DOSTOEVSKY.
DO YOU THINK THERE IS ANY CONNECTION?

Vimal, there is nothing wrong in feeling like a fruitcake. It is really delicious. It is so nice... and it cannot have any connection with the reading of the great masterpiece of Fyodor Dostoevsky, THE IDIOT. THE IDIOT is only the name, but the person he calls the idiot in that great novel... That novel has to be considered one of the ten great novels in the whole world literature. There is no way to think that anything better than Fyodor Dostoevsky's IDIOT can be created.

The idiot is a sage. He is called idiot by the people because they can't understand his simplicity, his humbleness, his purity, his trust, his love. You can cheat him, you can deceive him, and he will still trust you. That's why people think he is an idiot. He is really one of the most beautiful characters ever created by any novelist.

The novel could just as well have been called THE SAGE. His trust is so much that it does not matter that you deceive. It does not matter that you cheat him; that is your problem, it is not his problem. His love, his trust will continue. Dostoevsky's idiot is not an idiot; he is one of the sanest men amongst an insane humanity.

But this is the problem: if you are living in a society where everybody is blind and only you have eyes, you will be in constant difficulty. Those blind people will not believe that you have eyes; those blind people would like to destroy your eyes, because your eyes are giving them constant anxiety and tension. But somebody has something which nobody else has... so most probably they will destroy your eyes.

In an insane world, to be sane is the most difficult situation. If you can become the idiot of Fyodor Dostoevsky, it is perfectly beautiful; it is really a fruitcake! There is no harm in it. It is better than to be a cunning politician, better than to be a cunning priest.
Humbleness has such a blessing.
Simplicity has such a benediction.

Solomon Fiegenbaum came home one evening and was startled to find a young girl ransacking his apartment. Looking at her sternly, he said, "Young woman, you are a thief! I am going to call the police."

"Please, sir," she pleaded, "if I get in trouble again, I will be put away for years. Please don't call the police."
"I'm very sorry, but I have to," replied Sollie.

"Please, sir," she begged him tearfully, "I will do anything for you. I will even give you my body."

Sollie thought for a moment. "Okay," he said, "take off your clothes and get into my bed."

The girl did so and Sollie quickly followed. He tried and tried and tried for about half an hour. Exhausted, he finally gave up.

"It's no use," Sollie cried, "I just can't make it. I will have to call the police."

Such cunning people... but the world is full of them. Be simple like a small child -- that is the idea of Dostoevsky in THE IDIOT.

Elmer, aged nine, was puzzled over the girl problem and discussed it with his friend, Ernie.

"I've walked her to school three times," said Elmer, "and carried her books, and I have bought her an ice cream twice. Now, do you think I ought to kiss her?"

"No, you don't need to," said Ernie. "You have already done enough for that girl."

Children have a beauty, and they have an insight which, as you grow old, you lose.

The village priest approached a group of small boys sitting in a circle around a dog. When he came up to them, he asked, "What are you doing to the dog?"

Little Ernie answered, "Whoever tells the biggest lie, wins the dog."

"Ah!" exclaimed the priest, "I'm surprised at you boys. When I was young like you, I never told a lie."

There was silence for a while, until little Ernie shouted out,
"Give him the dog!"

The printed sign on the church lawn said, IF TIRED OF SIN -- COME IN. Scrawled underneath in lipstick, IF NOT, CALL THE STAR HOTEL AND ASK FOR LUCY.

Okay Vimal?

Yes, Osho.

The Great Zen Master Ta Hui

Reflections on the Transformation of an Intellectual to Enlightenment
Talks given from 15/07/87 am to 20/08/87 pm
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38 Chapters
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PROLOGUE

From the Blue Cliff Record of Ta Hui's teacher, Yuan Wu:

The teacher would not offer a word of explanation, but made Ta Hui express his own view. In every case Ta Hui completely comprehended the subtle meaning. The older master exclaimed, "You must be someone who's come again!"
Yuan Wu told Ta Hhui, "It wasn't easy for you to get to this stage -- too bad that having died, you are unable to come back to life. Without a doubt, words and phrases are a great disease, but haven't you seen the saying

HANGING FROM A CLIFF, LET GO --
AND AGREE TO ACCEPT THE EXPERIENCE.
AFTER ANNIHILATION, COME BACK TO LIFE --
I COULDN'T DECEIVE YOU."

Ta Hui was given a purple robe and the name "Buddha Sun" as a sign of imperial honor. Emperor Hsiao Tsung bestowed the title "Ch'an master of great wisdom" from which the name of Ta Hui comes.

It was eleven sixty-three, on the ninth day of the eighth month, after showing signs of illness, when Ta Hui told the congregation of monks, nuns, and lay-people, "Tomorrow I'm going." Towards the pre-dawn hours, his attendant asked Ta Hui for a verse. In a serious voice Ta Hui said, "Without a verse, I couldn't die." He took up the brush and wrote:

BIRTH IS THUS

DEATH IS THUS
VERSE OR NO VERSE
THAT'S THE FUSS?
then he let go of the writing brush and passed on.

The Great Zen Master Ta Hui

Chapter #1
Chapter title: Clear the mind

15 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
CLEAR THE MIND (TO LI HSIEN-CH'EN)
BUDDHA SAID, IF YOU WANT TO KNOW THE REALM OF BUDDHAHOOD, YOU MUST MAKE YOUR MIND AS CLEAR AS EMPTY SPACE, AND LEAVE FALSE THINKING AND ALL GRASPING FAR BEHIND, CAUSING YOUR MIND TO BE UNOBSTRUCTED WHEREVER IT MAY TURN. THE REALM OF BUDDHAHOOD IS NOT SOME EXTERNAL WORLD, WHERE THERE IS A FORMAL "BUDDHA": IT'S THE REALM OF THE WISDOM OF A SELF-AWAKENED SAGE.
ONCE YOU ARE DETERMINED THAT YOU WANT TO KNOW THIS REALM, YOU DO NOT NEED ADORNMENT, CULTIVATION, OR REALIZATION TO ATTAIN IT. YOU MUST CLEAR AWAY THE STAINS OF AFFLICTIONS FROM ALIEN SENSATIONS THAT HAVE BEEN ON YOUR MIND SINCE BEGINNINGLESS TIME, SO THAT YOUR MIND IS AS BROAD AND OPEN AS EMPTY SPACE, DETACHED FROM ALL THE CLINGING OF THE DISCRIMINATING INTELLECT, AND YOUR FALSE, UNREAL, VAIN THOUGHTS TOO ARE LIKE EMPTY SPACE. THEN THIS WONDROUS, EFFORTLESS MIND WILL BE UNIMPEDED WHEREVER IT GOES.
MINDLESSNESS (TO HUNG PO-CH'ONG)
AN ANCIENT WORTHY HAD A SAYING: "TO LOOK FOR THE OX, ONE MUST SEEK OUT ITS TRACKS. TO STUDY THE PATH, SEEK OUT MINDLESSNESS. WHERE THE TRACKS ARE, SO MUST THE OX BE."
THE PATH OF MINDLESSNESS IS EASY TO SEEK OUT. SO-CALLED MINDLESSNESS IS NOT BEING INERT AND UNKNOWING LIKE EARTH, WOOD, TILE, OR STONE; IT MEANS THAT THE MIND IS SETTLED AND IMPERTURBABLE WHEN IN CONTACT WITH SITUATIONS AND MEETING CIRCUMSTANCES; THAT IT DOES NOT CLING TO ANYTHING, BUT IS CLEAR IN ALL PLACES, WITHOUT HINDRANCE OR OBSTRUCTION; WITHOUT BEING STAINED, YET WITHOUT DWELLING IN THE STAINLESSNESS; VIEWING BODY AND MIND LIKE DREAMS OR ILLUSIONS, YET WITHOUT REMAINING IN THE PERSPECTIVE OF DREAMS' AND ILLUSIONS' EMPTY NOTHINGNESS.
ONLY WHEN ONE ARRIVES AT A REALM LIKE THIS, CAN IT BE CALLED TRUE MINDLESSNESS. NO, IT'S NOT LIP-SERVICE MINDLESSNESS: IF YOU HAVEN'T ATTAINED TRUE MINDLESSNESS AND JUST GO BY THE VERBAL KIND, HOW IS THIS DIFFERENT FROM THE PERVERTED CH'AN OF "SILENT ILLUMINATION"?
"JUST GET TO THE ROOT, DON'T WORRY ABOUT THE BRANCHES."
EMPTYING THIS MIND IS THE ROOT. ONCE YOU GET THE ROOT, THE FUNDAMENTAL, THEN ALL KINDS OF LANGUAGE AND KNOWLEDGE AND ALL YOUR DAILY ACTIVITIES AS YOU RESPOND TO PEOPLE AND ADAPT TO CIRCUMSTANCES, THROUGH SO MANY UPSETS AND DOWNFALLS, WHETHER JOYOUS OR ANGRY, GOOD OR BAD, FAVORABLE OR ADVERSE -- THESE ARE ALL TRIVIAL MATTERS, THE BRANCHES. IF YOU CAN BE SPONTANEOUSLY AWARE AND KNOWING AS YOU ARE GOING ALONG WITH CIRCUMSTANCES, THEN THERE IS NEITHER LACK NOR EXCESS.

The great Zen teacher Ta Hui comes from the same lineage as Bodhidharma. He was born four hundred years after Bodhidharma had left for the Himalayas, to disappear into the eternal ice, the eternal silence there.

I have called Ta Hui the great Zen *teacher* -- not a master... it has to be explained to you clearly. The master is one who is enlightened. but sometimes it happens that the master may be enlightened, but is not articulate enough to give expression to what he has known. That is a totally different art.

The teacher is not enlightened, but he is very articulate. He can say things which the master, although he knows, cannot bring to words. The teacher can say them, although he does not know.

The teacher he has heard... he has lived with enlightened people, he has imbibed their energy, he has been showered by their flowers. He has tasted something transpiring from the enlightened ones, so he has a certainty that something like enlightenment happens, but he has no authority of his own; his authority is borrowed. And if the teacher is a genius, he can almost manage to express things over which masters have faltered, or they have remained silent.

The teacher has his own utility. He is more available to the people -- he belongs to the people. The master is on a high sunlit peak. Even if he shouts from there, only echoes reach to the people's ears. But the teacher lives amongst the people, knows their life, knows their language, knows how things should be expressed so they can understand. The master remains committed to his experience, while the teacher is more committed to the people, to spread the message.

Once in a while it happens that the master cannot express at all. For example, Ramakrishna was an enlightened man, but utterly uneducated, uncultured, knowing nothing of great literature, knowing nothing of what other enlightened people have said. He experienced the beauty of his inner being, but he was absolutely handicapped as far as conveying it to others. He had to take the support of a man, Vivekananda, who was not enlightened but was a great genius -- very intelligent, rational, logical, intellectual, well-versed, well-educated. He became the mouthpiece of Ramakrishna. He went around the world spreading his message.

Whatever exists today as Ramakrishna Mission, is completely the work of Vivekananda, but he himself died in utter agony. The agony was more intense because he had been spreading the good news of ecstasy, but inside he was empty. His whole message was only verbal, but he managed it so cleverly that many started thinking of him as enlightened.

The same thing happened with Ta Hui. When he was just sixteen years old he was so intelligent... he left the world, and after one year of preparation he was initiated as a monk, when he was just seventeen. Then he went from master to master, seeking the right enlightened man who could show him the way.

He found his master in Yuan Wu. It seems almost the same situation: Yuan Wu knows, but cannot say it. Ta Hui does not know, but can say it. Just living with the master, imbibing his energy, watching his grace -- the way he walks, the way he sits, the way he remains silent...

Rarely, once in a while, Yuan Wu speaks a word or sentence. His statements are collected in a small book, BLUE CLIFF RECORD, but they are almost impossible to understand. They don't seem to be related to each other, relevant to each other; they look fragmentary. They don't create a system.

Even though his words were recorded in BLUE CLIFF RECORD, Yuan Wu never addressed the people. On the contrary, he simply asked Ta Hui just to look into the BLUE CLIFF RECORD and express his opinion, say what he thinks of them. He was not certain that he had been able to say what he wanted to say, and whether what he had said conveyed anything or was just a futile exercise. In every case Ta Hui completely comprehended the subtle meaning.

THE OLDER MASTER EXCLAIMED, "YOU MUST BE SOMEONE WHO HAS COME AGAIN!"

By saying this he is saying, "You must have been born almost enlightened, just a little bit is missing; perhaps you may be able to manage it in this life. But you have understood my expressions perfectly well." This was his seal, when he said "*You must be someone who has come again!*" -- you cannot be new. You have been on the path for a long, long time; although you have not achieved the ultimate end, you are very close.

But the master could not be deceived just by Ta Hui's understanding of the words, which any intelligent

man of great talent like Ta Hui could have done. Yuan Wu again said to Ta Hui, "*It was not easy for you to get to this stage"* -- you have struggled hard -- "*Too bad that having died, you are unable to come back to life*." This will be clear to you if I refer to Jesus who says, "Unless you are born again, you will not understand the truth."

There are two parts of the path. The first part is to let your ego die. It is strenuous, arduous, difficult, because you know only your ego, you don't know your authentic self. You are jumping into an abyss, not knowing whether you will survive or not; THAT Ta Hui has done. But the second part -- of resurrection, of giving birth to your new individuality, or your authentic being -- has not happened.

"IT WAS NOT EASY FOR YOU TO GET TO THIS STAGE -- TOO BAD THAT HAVING DIED," died as an ego, "YOU ARE UNABLE TO COME BACK TO LIFE. WITHOUT A DOUBT, WORDS AND PHRASES ARE A GREAT DISEASE, BUT HAVEN'T YOU SEEN THE SAYING"
-- and it is a beautiful statement from the master:

HANGING FROM A CLIFF, LET GO --
AND AGREE TO ACCEPT THE EXPERIENCE.

That is the most important part in it: *hanging from a cliff, let go*.

That is accepting death of the ego. But don't do it with effort, with tension. Don't do it to achieve anything based on greed or ambition; just do it simply to discover your real self. The right way of doing is...*agree to accept the experience*.

Yuan Wu tells Ta Hui: You have not agreed to accept the experience, so only the first half is complete. The ego has died and has left you in a limbo, because you have not been absolutely total in your let-go. Let-go you managed -- but it was a managed let-go, it was not a spontaneous acceptance. You have not enjoyed the let-go. If you had enjoyed, then:

AFTER ANNIHILATION, COME BACK TO LIFE --
I COULD NOT DECEIVE YOU.

He was a man of few words. It is unfortunate... very rarely a few people become enlightened, but out of those few the major part never say anything. The few who say anything say only fragments, and in a language... unless you are enlightened it will not be possible to comprehend their meaning. And a few never say a single word. They don't leave any trace on the sands of this bank, of this shore; they simply disappear into the other shore.

Ta Hui, hearing this saying from the master Yuan Wu, *hanging from a cliff, let-go -- and agree to accept the experience*... If you can manage this falling into the abyss as a celebration, with a joyful heart, then *after annihilation, come back to life* -- then there is no problem: you will come back to life. In fact, what you used to think of as life was not life; now you will come to the eternal life. But the bridge between the two is total acceptance.

Yuan Wu must have seen in the eyes of Ta Hui some doubt, some question mark. That's why he adds, "*I could not deceive you.*"

Ta Hui remained with Master Yuan Wu; he fell in love with the master. When the master could even see in his mind just a little doubt, and had to say, "*I could not deceive you*," it was clear that he had come to the right man, who could look into his very being and could say in exact words what had happened to him. Half of his journey was over, but because he had not been in a total accepting mood, the half had been incomplete..."Now accept totally, and resurrection will happen on its own."

Naturally Ta Hui would have doubted; that is the nature of intellect, to doubt, and he was a very intelligent man, young, fresh, and belonging to the genius category. He must have realized that the master had even seen the unexpressed doubt in his mind, and that is why he is saying, "*I could not deceive you*."

He remained with the master. Listening to the master, imbibing his spirit, his presence, slowly, slowly he became very articulate, although enlightenment perhaps was still far away... And it became even farther away, because he started receiving honors from the people -- even from the emperor, from the government -- as a realized man. These are very dangerous things. When you are not realized and the government

recognizes you, and great honors are conferred on you, you can get into a deluded state about yourself. You can start thinking, "Perhaps I am enlightened."

Two things can do this. One: he has learned in moving from master to master everything that Zen teaching is. So if you listen only to his words, it is very difficult for you to find that he is not enlightened. Unless you are enlightened, you will not be able to see the flaws, the small gaps, which are bound to be there because it is not his own experience; it is simply clippings from other masters that he has collected -- collected with tremendous intelligence. He almost deceived the Imperial Power. They honored him as the "Buddha Sun," as the "Sun of Enlightenment."

EMPEROR HSIAO TSUNG BESTOWED THE TITLE "CH'AN MASTER OF GREAT WISDOM" FROM WHICH THE NAME TA HUI COMES.

Ta Hui means the "Great Master of Wisdom."

Only at the last moment it seems he attained enlightenment, just before he died, but then he did not say anything except a small verse. So I have called him "The Great Teacher" -- and he was certainly a great teacher. He influenced millions of people; he was a great leader in the sense that anybody who came in contact with him was immediately intellectually convinced. But he had no presence, and he had no inner silence. It seems that only at the last moment he attained the goal, he completed the journey.

IT WAS ELEVEN SIXTY-THREE, ON THE NINTH DAY OF THE EIGHTH MONTH, AFTER SHOWING SIGNS OF ILLNESS, WHEN TA HUI TOLD THE CONGREGATION OF MONKS, NUNS, AND LAY PEOPLE, "TOMORROW I AM GOING."

That is the first indication that he knows when he is going to die. The second...*towards the pre-dawn hours, his attendant asked ta hui for a verse*. That is an old tradition in China: when a great master dies, as his last statement, his last gift to the world, people ask him to write a verse.

IN A SERIOUS VOICE TA HUI SAID, "WITHOUT A VERSE, I COULD NOT DIE." HE TOOK UP THE BRUSH, AND WROTE:
BIRTH IS THUS
DEATH IS THUS
VERSE OR NO VERSE
WHAT'S THE FUSS?

This is the whole idea of Gautam Buddha's philosophy of suchness condensed. *Birth is thus*... thusness or suchness mean exactly the same. There is no reason to think *why* it is: it is there.

BIRTH IS THUS
DEATH IS THUS....

There is no reason why you are dying. A tremendous acceptability is part of the philosophy of thusness, or suchness. Everything that happens, the man of understanding simply accepts it -- this is how things are, this is how nature functions. There is no complaint, there is no grudge.

BIRTH IS THUS
DEATH IS THUS
VERSE OR NO VERSE
WHAT'S THE FUSS?
THEN HE LET GO OF THE WRITING BRUSH AND PASSED ON.

Perhaps in this moment, when he was writing this verse, he completed his journey.

The discourses that are going to follow were given when he was not enlightened, but he was very clear

in explaining everything to the ordinary people. He moved amongst laymen, he talked to the ordinary people, and he talked in a way that they could understand. His whole approach was that the great masters are not available to the people; they are available only to very intimate disciples, or perhaps only to the devotees -- who will take care of the millions? So he started moving amongst the people, and the people were rejoicing; that's why the emperor honored him as a great master, as a sun of awareness.

Masters don't move, they don't go to the people; they know the gap between them and the ordinary people is too big, almost unbridgeable. Unless somebody comes close to the master on his own accord, there is no way for the master to penetrate his being.

But Ta Hui was not a master, he was a very articulate teacher. He was not talking Zen; he was talking *about* Zen. All that he had gathered... and he had gathered really very consistently, very logically. Only once in a while will I tell you that he has committed a mistake -- which is natural, because he has nothing inside himself to compare it with. He has no criterion except his intelligence, his logic, his reason. But enlightenment is beyond your mind, beyond your rationality, beyond your intellect. That ultimate criterion is not within him. But he is certainly of immense cleverness, although blind; he has not seen the light. He describes the light as if he is a man who has eyes. He has only *heard* people who have eyes. But he has collected every piece of information in a very systematic way. So remember this: he is a teacher, not a master. And I make an absolute distinction.

A teacher is one who transfers knowledge which he has collected, borrowed from others. He can be very articulate. If you face a master and a teacher perhaps you may choose the teacher, because he will be more appealing to your intellect and mind.

The master will look a little crazy. He will be jumping from one point to another point without creating a systematic philosophy. But the master has the real treasure, the teacher has only heard about it. The teacher is poor, howsoever clever.

The sutras:

BUDDHA SAID, IF YOU WANT TO KNOW THE REALM OF BUDDHAHOOD, the world of ultimate awareness, YOU MUST MAKE YOUR MIND AS CLEAR AS EMPTY SPACE.

It is another way of saying that you should move beyond mind into a state of no-mind, because there is no such thing as empty mind. That's why I say such flaws will be there. Empty mind? Empty space? A man of enlightenment would have simply said, "You should move beyond mind to no-mind."

There is a very famous book by a rabbi, Joshua Liebman. It has sold millions of copies in many languages. It is a beautiful piece of work; the name of the book is PEACE OF MIND. Naturally, everybody wants peace of mind.

I wrote a letter in 1950 to him, saying "Your very title shows that you don't know anything about meditation. Peace of mind is a contradiction in terms: when mind is there, peace cannot be; and if peace is there, then mind cannot be. They cannot both be there together." In fact, mind is your anxiety, your anguish, your tensions, your thoughts, your emotions, sentiments, moods, ups and downs -- everything is mind. Peace is possible only if you go beyond mind.

So I told him, "If you are really sincere, in the next edition you should change the title. Peace is equal to no-mind." I had made it so clear in many ways to him. But this is the situation of our intellectuals -- he never replied, because there was nothing to reply. He must have seen that what I am saying is a fact.

But I can forgive Joshua Liebman because he knows nothing of Eastern meditation. He is an American Jew, and meditation is simply a strange phenomenon to them. Peace of mind?... Perhaps my letter was the only one that had objected to the title. I said, "When the title is wrong I cannot read the book, because I know perfectly well that when a man writes a book and even the title is wrong, his book is worthless. If you ever change the title... but just the change of title won't do -- you will have to change the whole book according to the title."

AND LEAVE FALSE THINKING AND ALL GRASPING FAR BEHIND...

Now he is saying exactly what I mean by no-mind, but no-mind would not have been conceivable for him. He is a mind, and everything that he has understood is through mind. And the people who are listening

to him are able to make a bridge between his understanding and their understanding because all are minds. A mind can talk to another mind very easily.

So he has collected these words, *empty space*, and L*eave false thinking and all grasping far behind*. But I would like to make you aware how even the most intelligent people can fall into traps. He is saying, *leave false thinking* -- what about right thinking? A man of enlightenment will simply say, "leave *all* thinking." Thinking as such is a problem -- either false or not. Mind can conceive that that which is wrong can be left, and that which is good can be kept. But you cannot divide the wrong from the right. They are two sides of the same coin, and you cannot have a coin with only one side; the other side will be there.

If you protect right thinking -- whatever you think is right -- underneath will remain wrong thinking. If you try "love"... of course love is not wrong thinking; it is one of the most beautiful emotions, and the thought of love is one of the great thoughts. But just behind love there will be hate hiding, and love can change into hate anytime. Right thinking can become wrong thinking anytime.

If it had been his own experience, he would not have said, *leave false thinking and all grasping far behind*; he would have said, *leave all thinking and all grasping far behind, causing your mind to be unobstructed wherever it may turn*.

But these are the qualities of no-mind.

THE REALM OF BUDDHAHOOD IS NOT SOME EXTERNAL WORLD WHERE THERE IS A FORMAL "BUDDHA": IT IS THE REALM OF THE WISDOM OF A SELF-AWAKENED SAGE.

He has collected the right words.

Once you are determined.... In Sanskrit and in Hindustani, the word which has been translated as "determined" is far deeper and more significant. The word is *nishchaya*. `Determined' has a quality of stubbornness, adamantness. It has a quality of something that belongs to the ego, such as, "I am *determined* to do it." The word *nishchaya* does not have all these connotations.

Nishchaya is a very beautiful word. It means when you come to the master, just his presence, his fragrance, his eyes, his gestures, his words, his silence give you a tremendous trust within. It is not your determination; it is the deep impact of the enlightened man in your heart.

Instead of saying `determined,' I would like to say that once you are in trust, in *nishchaya*, no doubt arises. All doubts have disappeared; you feel completely at ease.

This *nishchaya* -- *that you want to know this realm* -- is bound to create in you a longing, not a desire. These words may mean the same in the dictionaries, but in actual existence they are so far apart. When you have attained to *nishchaya* -- "This is the man to whom I belong, this is the man whom I have been searching for lives. These are the eyes I have seen in the silences of my heart, this is the face I have been looking for in so many, many ways in so many lives"... suddenly a *nishchaya*, a trust which knows no doubt. It is not a belief; belief is always about doctrines. Trust is always about persons.

It is not what the master is saying that you believe; it is what the master *is* that creates a *nishchaya*, a trust in you. And that trust will start growing into a deep longing -- you would also like to enter into the same world of awareness, into the same world of blissfulness, into the same paradise where your master is.

YOU DO NOT NEED ADORNMENT, CULTIVATION, OR REALIZATION TO ATTAIN IT

... your longing will just go on becoming deeper and deeper and deeper. You will be waiting with tremendous love. You will not demand of existence, "Give me this state," because any demand on existence is ugly. You will simply wait; you will not even pray. You will simply feel thirsty, and existence is compassionate enough. You cannot dominate it, but if you are simply thirsty, you will find existence fulfills your longing.

He has at least heard well!

YOU DO NOT NEED ADORNMENT, CULTIVATION, OR REALIZATION TO ATTAIN IT. YOU MUST CLEAR AWAY THE STAINS OF AFFLICTIONS FROM ALIEN SENSATIONS THAT HAVE BEEN ON YOUR MIND SINCE BEGINNINGLESS TIME, SO THAT YOUR MIND IS AS BROAD AND OPEN AS EMPTY SPACE...

You can see the discrepancy! If you say that your mind is as open as empty space, it is no longer mind. It is as if you are saying, "When your fire is as cold as ice" -- then why call it fire? Just calling it ice will be the right thing! But for an intellectual it is difficult; he is simply collecting opinions. And nobody is going to raise a question, because they don't know that he is committing a mistake either.

... SO THAT YOUR MIND IS AS BROAD AND OPEN AS EMPTY SPACE...

How much space is there? Do you know? The whole universe is empty space. The mind does not have the capacity to be so broad.

... DETACHED FROM ALL THE CLINGING OF THE DISCRIMINATING INTELLECT, AND YOUR FALSE, UNREAL, VAIN THOUGHTS TOO ARE LIKE EMPTY SPACE.

But he goes on making the distinction that you should keep your good thoughts.

In a state of absolute silence and peace there are no good thoughts, no bad thoughts. Thoughts as such are a disturbance, whether they are good or bad. The sinner may be having bad thoughts in his mind, and the saint may be having good thoughts in his mind, but both are in the mind. There is no qualitative difference between them.

The true sage, the buddha, has no mind at all.

He lives without mind, he acts without mind.

It comes from his very innermost being; hence, it has a quality, a freshness, a great splendor. Thoughts are always dusty and old. The sage always acts afresh, not out of any old thoughts; he responds to the situation moment to moment. There is no need for him to think. It is almost like a blind man: if he wants to go out of this auditorium, he will have to ask, "Where is the way?" And then, with his walking stick, he will find the way and go out. But you never even think about it when you want to go out; you simply see the way out and you go. There is no thinking involved in it, and certainly no walking stick.

I have heard about a blind man whose eyes were operated upon. He had come with his walking stick, and after a few days the doctor opened the bandage on his eyes and told him, "Now, slowly, slowly open your eyes. Your eyes are perfectly good; now you can see."

He was amazed at what he had been missing, all the colors, the sun, the moon, the stars, people's faces -- everything he had been missing. He thanked the doctor, but out of old habit he took his walking stick. The doctor said, "What are you taking that walking stick for? Leave it."

But he said, "Without it how am I going to find my way?"

The doctor said, "You are an idiot. Now you have eyes, there is no need to find the way; the way will be clear to you. Just put that walking stick on that pile."

There were many walking sticks. All the people he had cured had come with their walking sticks, and he had been collecting them as souvenirs, showing how many people he had cured. And he said, "It is not only you! Every blind man, when I cure his eyes, immediately picks up his walking stick to start going out."

Unconscious habit... too long he has had the walking stick; he cannot believe that life is possible without it.

The same is the situation of all who have lived with the mind for millions of lives. That has been their guide, whatever they wanted to do. It is inconceivable for the mind that you can live even for a single moment without it. But it is just a walking stick for a blind man.

There is far more consciousness beyond the mind -- so broad, so spacious, so silent that you need not think. It simply goes on responding. In the mind you have to think what to do and what not to do. It is always a question of either/or.

The moment you are beyond mind there is no question of either/or. You simply know what has to be done and you do it, and there is no repentance, ever. You never look back, you never feel that you have done something wrong -- you cannot do wrong.

These are the reasons why I have not called Ta Hui the great *Master*. I am simply calling him a great *teacher*; perhaps at the last moment he became enlightened -- but at the last moment. These teachings were

given before it.

THEN THIS WONDROUS EFFORTLESS MIND WILL BE UNIMPEDED WHEREVER IT GOES.

He goes on using the word "mind" for "no-mind." Because he has been collecting, and he has no inner criterion, you will come across many contradictions. In the second sutra, which is called *mindlessness*... now what has happened to the mind that he was talking about in the first sutra?

AN ANCIENT WORTHY HAD A SAYING: "TO LOOK FOR THE OX, ONE MUST SEEK OUT ITS TRACKS. TO STUDY THE PATH, SEEK OUT MINDLESSNESS. WHERE THE TRACKS ARE, SO MUST THE OX BE."

The ox is an old symbol in Zen tradition for the lost soul, the lost self that you have forgotten all about. Mindlessness will show you the path, will indicate to you the soul; it will become an arrow, and you have simply to follow without any tension, without any effort.

THE PATH OF MINDLESSNESS IS EASY TO SEEK OUT. SO-CALLED MINDLESSNESS IS NOT BEING INERT AND UNKNOWING LIKE EARTH, WOOD, TILE, OR STONE; IT MEANS THAT THE MIND IS SETTLED

.... Again he starts using the word "mind." This is the trouble with a teacher.

IT MEANS THAT THE MIND IS SETTLED AND IMPERTURBABLE WHEN IN CONTACT WITH SITUATIONS AND MEETING CIRCUMSTANCES; THAT IT DOES NOT CLING TO ANYTHING, BUT IS CLEAR IN ALL PLACES, WITHOUT HINDRANCE OR OBSTRUCTION; WITHOUT BEING STAINED

... but it is still there. Then why did he start calling the sutra *mindlessness*? The mind again comes in. It is settled, but that which is settled can be unsettled any moment. It is *imperturbable*, but that which is imperturbable can be perturbed.

That it does not cling to anything... but it is there. And clinging is an old habit; it can start clinging tomorrow, if not today. It can fall back.

... BUT IS CLEAR IN ALL PLACES WITHOUT HINDRANCE OR OBSTRUCTION; WITHOUT BEING STAINED.

If it is there, there is every possibility of its being stained. Mindlessness is the right word to explain pure space, without any possibility of falling back.

... YET WITHOUT DWELLING IN THE STAINLESSNESS; VIEWING BODY AND MIND LIKE DREAMS OR ILLUSIONS...

You can see his mind continuously wavering, because all these statements he must have collected from different people. Some may have been enlightened, some may have been just teachers, some may have been just learned people. He has made a good collection -- but I can see that there are inconsistencies in it, because I have a criterion within me.

VIEWING BODY AND MIND LIKE DREAMS OR ILLUSIONS....

If mind and body are illusions, then what is the need of making them broad, making them spacious, making them non-clinging? If they are like dreams or illusions, just wake up and they are finished. That wakefulness is mindlessness.

... YET WITHOUT REMAINING IN THE PERSPECTIVE OF DREAMS' AND ILLUSIONS' EMPTY NOTHINGNESS. ONLY WHEN ONE ARRIVES AT A REALM LIKE THIS CAN IT BE CALLED TRUE MINDLESSNESS.

He is utterly messed up! He may have been helpful in bringing people to the masters, but he himself is not yet clear on what he is saying.

NO, IT IS NOT LIP-SERVICE MINDLESSNESS: IF YOU HAVE NOT ATTAINED TRUE MINDLESSNESS AND JUST GO BY THE VERBAL KIND -- and that's what he is doing -- HOW IS THIS DIFFERENT FROM THE PERVERTED CH'AN OF "SILENT ILLUMINATION"?

These people commit many mistakes because of their attachment to a certain school. Now, he is attached to a certain school -- Mahayana also has different sects. First Buddhism was divided into two sects, Mahayana and Hinayana; then *they* started dividing into different sects. In all, there are now thirty-six sects. A man of unenlightenment is continuously trying to defend, to criticize, the other sects.

In China there has been a sect called "The Sect of Silent Illumination." I don't see that there is any problem -- all illumination happens in silence. Silence *is* the illumination. But people fight over words: because they don't call it enlightenment, they call it illumination, that has created a rift. But you can understand very easily that both words mean the same. `Illumination' or `enlightenment' -- both are simply declaring that darkness has disappeared. What you choose to call it is immaterial.

"*Just get to the root, don't worry about the branches*" -- he must have got this from an enlightened master. "*Just get to the root, don't worry about the branches*," because once you have cut the root, the whole tree will wither away. But just cutting the branches is not going to help; the foliage may become, on the contrary, thicker.

EMPTYING THIS MIND IS THE ROOT.

Not just emptying... in the first place, there is no way to empty the mind. You don't have any control over your mind. It goes on in its own way, filled with dreams and thoughts and emotions and feelings and reactions, sadnesses, happinesses -- there is no way to empty it. How are you going to empty it? From one side you will be emptying it, and from the other side a great flow will go on coming in. The only way to empty it is to go beyond it -- to become awareness.
Watch the mind, and the mind disappears.

ONCE YOU GET THE ROOT, THE FUNDAMENTAL, THEN ALL KINDS OF LANGUAGE AND KNOWLEDGE AND ALL YOUR DAILY ACTIVITIES AS YOU RESPOND TO PEOPLE AND ADAPT TO CIRCUMSTANCES, THROUGH SO MANY UPSETS AND DOWNFALLS, WHETHER JOYOUS OR ANGRY, GOOD OR BAD, FAVORABLE OR ADVERSE -- THESE ARE ALL TRIVIAL MATTERS, THE BRANCHES. IF YOU CAN BE SPONTANEOUSLY AWARE AND KNOWING AS YOU ARE GOING ALONG WITH CIRCUMSTANCES, THEN THERE IS NEITHER LACK NOR EXCESS.

That is one of the most important experiences of Gautam Buddha. He says that if you are just in the middle of any two polar opposites -- find exactly the middle, *neither lack nor excess* -- if you are exactly in the middle, you will go beyond.
The middle is the beyond.

If you go to the extreme, then you will start clinging to it; from the extreme you cannot go beyond.

That was a great contribution to spiritual science and to humanity, that the middle is the beyond. Just keep yourself balanced in the middle, and suddenly you will see you have gone above both the extremes -- neither good nor bad, neither ordinary nor extraordinary, neither knowledgeable nor ignorant.

This beyondness is his nirvana. Just to think about it you will feel an immense peace. Just visualize it and you will feel a great silence descending on you. And this is only visualization -- what will happen in actuality if you come to the middle? You cannot conceive the ecstasy of it, the blissfulness of it, the

benediction of it.

I have chosen Ta Hui to help you understand the difference between the teacher and the master, because many religions have lost their masters. For example, Jainism in India has had no masters, no enlightened persons at all, for centuries -- only teachers.

Without an enlightened being, the religion loses its soul. It is only the small stream of enlightened people that keeps the religion breathing and its heart beating, that keeps it alive, flowering.

And one enlightened person is not just a singular phenomenon; he spreads his illumination all around. Wherever he is, he carries a certain energy field, and whoever is receptive will be pulled into the energy field. The teacher has no energy field. He is just repeating mechanically like a parrot.

But Ta Hui was certainly a great teacher, because he collected... he went to dozens of enlightened masters. He was so young when he was initiated into monkhood, and he gathered like a bee gathers honey from thousands of flowers. So on the one hand he is very rich; he has brought so much honey from different flowers. But on the other hand he is very poor; he has not contributed anything from his own being. But I am happy that at least in the end, at the very end of his life, he became enlightened. His small verse is certainly of great beauty:

BIRTH IS THUS -- just a happening in a dream.
DEATH IS THUS -- just a happening in a dream.

VERSE OR NO VERSE
WHAT IS THE FUSS?

He has entered into a realm of ultimate serenity and silence. It does not matter whether it is life or death. It does not matter whether he is following the tradition of writing a verse, or not writing it.

*Then he just let go of the writing brush and passed on...*passed on into eternal existence. It does not matter when you become enlightened. Even if you become enlightened at the last breath of your life, it is perfectly good. You have not lost anything. You will see the whole life that you have lived as a dream.

And the moment you can see your whole life as a dream, it has lost all its impact on you. You have become totally free -- free from all bondage of the body and the mind, free from all limitations. You are ready to enter into the limitless consciousness of existence itself.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #2
Chapter title: Insight

15 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
TEND THE OX
SINCE YOU'RE STUDYING THIS PATH, THEN AT ALL TIMES -- IN YOUR ENCOUNTERS WITH PEOPLE AND RESPONSES TO CIRCUMSTANCES -- YOU MUST NOT LET WRONG THOUGHTS CONTINUE. IF YOU CANNOT SEE THROUGH THEM, THEN THE MOMENT A WRONG THOUGHT COMES UP YOU SHOULD QUICKLY CONCENTRATE YOUR MENTAL ENERGY TO PULL YOURSELF AWAY. IF YOU ALWAYS FOLLOW THOSE THOUGHTS AND LET THEM CONTINUE WITHOUT A BREAK, NOT ONLY DOES THIS OBSTRUCT THE PATH, BUT IT MAKES YOU OUT TO BE A MAN WITHOUT WISDOM.
IN THE OLD DAYS KUEI SHAN ASKED LAZY AN, "WHAT WORK DO YOU DO DURING THE TWENTY-FOUR HOURS OF THE DAY?"
AN SAID, "I TEND AN OX."
KUEI SHAN SAID, "HOW DO YOU TEND IT?"
AN SAID, "WHENEVER IT GETS INTO THE GRASS, I PULL IT BACK BY THE NOSE."
KUEI SHAN SAID, "YOU'RE REALLY TENDING THE OX!"
PEOPLE WHO STUDY THE PATH, IN CONTROLLING WRONG THOUGHTS, SHOULD BE LIKE LAZY AN TENDING HIS OX; THEN GRADUALLY A WHOLESOME RIPENING WILL TAKE PLACE OF ITSELF.
DO NOT GRASP ANOTHER'S BOW
"DO NOT GRASP ANOTHER'S BOW, DO NOT RIDE ANOTHER'S HORSE, DO NOT MEDDLE IN ANOTHER'S AFFAIRS." THOUGH THIS IS A COMMONPLACE SAYING, IT CAN ALSO BE SUSTENANCE, FOR ENTERING THE PATH. JUST EXAMINE YOURSELF CONSTANTLY: FROM MORNING TO NIGHT, WHAT DO YOU DO TO HELP OTHERS AND HELP YOURSELF? IF YOU NOTICE EVEN THE SLIGHTEST PARTIALITY, OR INSENSITIVITY, YOU MUST ADMONISH YOURSELF. DON'T BE CARELESS ABOUT THIS!
IN THE OLD DAYS CH'AN MASTER TAO LIN LIVED UP IN A TALL PINE TREE ON CH'IN WANG MOUNTAIN; PEOPLE OF THE TIME CALLED HIM THE "BIRD'S NEST MONK." WHEN MINISTER, PO CHU-YI, WAS COMMANDER OF CH'IEN T'ANG, HE MADE A SPECIAL TRIP TO THE MOUNTAIN TO VISIT HIM.
PO SAID, "IT'S VERY DANGEROUS WHERE YOU'RE SITTING, CH'AN MASTER."
THE MASTER SAID, "MY DANGER MAY BE VERY GREAT, MINISTER, BUT YOURS IS EVEN GREATER."
PO SAID, "I AM COMMANDER OF CH'IEN T'ANG: WHAT DANGER IS THERE?"
THE MASTER SAID, "FUEL AND FIRE ARE JOINED, CONSCIOUSNESS AND IDENTITY DO NOT STAY: HOW CAN YOU NOT BE IN DANGER?"
PO ALSO ASKED, "WHAT IS THE OVERALL MEANING OF THE BUDDHIST TEACHING?"
THE MASTER SAID, "DON'T COMMIT ANY EVILS, PRACTICE THE MANY VIRTUES."
PO SAID, "EVEN A THREE-YEAR-OLD CHILD COULD SAY THIS!"
THE MASTER SAID, "THOUGH A THREE-YEAR-OLD CHILD CAN SAY IT, AN EIGHTY-YEAR-OLD MAN CANNOT CARRY IT OUT." PO THEN BOWED AND DEPARTED.

Tending the ox is a very ancient symbol in the history of Zen. There exist ten paintings in China; the tenth painting has been a cause of great controversy. I would like you to understand those ten paintings, and the controversy, before we start Ta Hui's sermon on tending the ox.

The ten paintings are immensely beautiful. In the first, the ox is lost. The man to whom the ox belongs is just standing, looking all around in the thick forest, and he cannot see where the ox has gone. He is simply bewildered, confused. It is getting late, the sun it setting; soon it will be night, and then to go into the thick forest to find the ox will become more and more difficult.

In the second picture he finds footprints of the ox. He feels a little happier; perhaps there is a possibility to find the ox -- he has found the footprints. He follows the footprints.

In the third picture he sees the back of the ox standing in the thick forest. It is difficult to see, but he can figure out that it is the back of *his* ox. In the fourth he has reached the ox; he can see the ox now, its whole body. He rejoices.

In the fifth painting he takes hold of the ox's horns. It is a great struggle to bring it back home, but he wins. In the sixth picture he is riding on the ox, coming back towards his home. These are beautiful paintings!

In the seventh picture the ox is tied down in his place. In the eighth picture the man is so full of joy that he starts playing on his flute. The ninth picture is an empty frame -- there is nothing painted in it.

In the tenth picture, which is the cause of a great controversy, the man is going with a bottle of wine towards the marketplace, almost drunk. You can see, he cannot even walk. This tenth picture has caused a great controversy which has been raging for two thousand years.

One sect, which is the major sect of *mahayana*, believes that the ninth is the last picture. It represents the no-mind; you have achieved the goal. The ox is your innermost self which you have lost, and the whole

series of pictures is in search of your inner self. You have found the self in the ninth. There is immense silence and peace. It is nirvana, it is no-mind.

Beyond the ninth... the people who say this is the end of the journey think that somebody has added the tenth picture, which seems to be absolutely irrelevant. But the people who belong to a small sect of Zen believe in the tenth picture too. They say that when one has become enlightened this is not the end. This is the highest peak of consciousness, it is the greatest achievement, but one has to come back to the human world, to the ordinary world. One has to become again part of the greater humanity. Only then can he share, only then can he provoke others for the search. And certainly when he comes from such height, he is absolutely drunk with ecstasy. That bottle of wine is not an ordinary wine. It is just symbolic of an ecstatic state.

When these pictures were brought to Japan, just twelve or thirteen hundred years ago, only nine pictures were brought. The tenth was troublesome; it was left in China.

I was puzzled when I first looked at the Japanese pictures. They seem to be complete. Once you have achieved nirvana, what more is there? And then I found in an old Chinese book ten pictures. I was immensely happy that somebody had the insight two thousand years ago that a buddha is not a buddha if he cannot come back to the ordinary humanity, if he cannot become again just simple, innocent, carrying his nirvana, carrying his ecstasy in the bottle of wine, utterly drunk with the divine but still going towards the marketplace.

I could see that whoever painted the tenth picture was right. Up to the ninth, it is simply logical. Beyond the ninth, the tenth, is a great realization.

According to me, up to the ninth a man is only a buddha; with the tenth he also becomes a Zorba. And this has been my constant theme: I have been insisting that the tenth picture is authentic, and if it were not there, I was going to paint it. Without it, ending in nothingness looks a little sad, looks a little serious, looks empty.

All this effort of finding yourself, meditating, going beyond the mind, realizing your being and ending up in desert of nothingness... no, there must be something more to it, something more beyond it, where flowers blossom, where songs arise, where dance is again possible -- of course, on a totally different level.

But these pictures of tending the ox have been found to be tremendously significant in explaining the whole path step by step.

Ta Hui says, SINCE YOU ARE STUDYING THIS PATH... Remember what I have said about Ta Hui -- he is a teacher; otherwise no master can use the word studying. The master will say, "Since you are following this path, since you are on this path..." Studying? -- that is not the way of the seeker; that is the way of the curious student who wants to know something -- more information, more knowledge -- but who is not interested in actually transforming himself.

But Ta Hui is a teacher. Although he tries in every possible way to pose like a master, he cannot deceive anyone who is enlightened. Here and there will be loopholes, but he cannot imagine that they will show his masterhood to be just a hypocrisy.

It would have been absolutely correct if he had said, "I am only a teacher." But he is not saying that. When there is a possibility to be accepted as a master -- even the emperor accepts him as a great master of Ch'an -- then he keeps quiet. He must have known, because he seems to be a very intelligent man, he must have been aware that he is not a master. He is a very good teacher, and I would like you to remember on every point how he shows his unawareness.

SINCE YOU ARE STUDYING THIS PATH... Studying belongs to students. A seeker does not study the path, a seeker gets involved. He participates in the whole pilgrimage. He is a pilgrim, he is not a student. He has no desire to know about the path; he wants to reach the goal -- path or no path. He wants to come back home.

THEN AT ALL TIMES -- IN YOUR ENCOUNTERS WITH PEOPLE AND RESPONSES TO CIRCUMSTANCES -- YOU MUST NOT LET WRONG THOUGHTS CONTINUE.

Again, a loophole. The question is not of wrong thoughts and right thoughts; all thoughts are wrong as far as going beyond the mind is concerned. He is not even aware of the fact that the right and wrong are never separate; they are always together.

Can you separate love from hate? Millions have tried but not a single person has been able to succeed, because you are going against the very nature of things.

Can you separate darkness from light? Although they look so different, scientific enquiry into light and into darkness has proved something against common sense. The difference between darkness and light is only of degrees. Darkness simply means less light, and light simply means less darkness.

That's why there are animals, like owls and others, for whom in the night it is as day. They have better eyes than you have, so even in lesser light -- which looks to you like darkness -- for them it is full light. Their eyes are more capable than your eyes. In the day they cannot open their eyes, because their eyes are so sensitive that the daylight is dazzling. In the daylight their eyes simply close; naturally they see darkness. When for you it is light, for the owls it is night. And when for you it is night, for the owls it is day, full light.

So the difference between light and darkness is only of degrees. You cannot have light without darkness, and you cannot have God without the devil.

It is strange that the religions who believe in God automatically believe in the devil too. They have to, it is just a logical necessity. And the religions who don't believe in God don't believe in the devil either. For example, Jainism has no God, therefore there is no devil. It is simply out of the question. But all the religions that believe in God have to accept his polar opposite, the devil.

Why this necessity? Because existence always needs a polarity. Birth is polarized by death, love is polarized by hate, compassion is polarized by cruelty. Look around life. Everything has its polar opposite, and if you can take away the polar opposite then the other will also disappear. They can exist only together.

What is a good thought and what is a bad thought? And how can you separate them? Only a teacher does not know that the final approach towards your being needs all thoughts to disappear -- it does not matter whether they are good or bad. We are not talking here of morality; we are talking here of authentic religion.

Of course in morality there are good thoughts and bad thoughts, and they are all arbitrary. Because for Mohammedans, to have four wives is not a bad thought, but to everybody else in the world the very idea of having four wives is a bad thought.

To the ancient Hindus, even a woman having five husbands was not a bad thought; the woman who had five husbands is worshiped as one of the five great women of India! Of course five husbands is not the right number because the weekend remains -- what to do with the weekend? Every day for five days the poor woman had to change husbands, and two days were just a holiday. So the weekend is not something new and American; it is very ancient and Indian! Nobody has condemned it as an ugly situation. No Hindu thinker or philosopher or theologian has condemned it; it was acceptable.

Yudhisthir, the eldest of the five brothers who shared one wife, is thought of by Hindus as one of the most religious men that has ever lived on the earth. He is called Dharmaraj, the "king of religiousness". And this fellow Yudhisthir was a compulsive gambler; he gambled to the extent that he staked his whole kingdom, his whole treasury, and finally he staked his wife! All five brothers were present, and they consented. And nobody has condemned it. They still go on calling Yudhisthir one of the greatest religious men -- and he has treated this woman worse than he would an animal, as if a woman were just a dead piece of property, like furniture, that you can gamble with.

So what is right?

For the Mohammedans the KORAN is their holy source, and the KORAN says God created all other animals for man to eat. Now if God says it, there is no harm in eating animals. Except for man, all animals can be butchered and eaten without any problem. No question of nonviolence ever arises. Then there are Jainas. Their monks keep a mask on their nose because when you exhale the air becomes hot, and in the atmosphere there are very tiny invisible living cells that hot air can kill. To protect those cells which you cannot see, they are continuously keeping their nose covered with a cloth, so by the time their hot air reaches out through the cloth it is no longer hot; the cloth is preventing it and cooling it. Now who is right?

There are Hindu monks who shave their hair, their mustache, their beard -- every hair has to be removed. The reason is that they consider that hairs are dead parts of the body. In a way they are right. Dead cells in your body are being thrown out continuously in different ways. That's why when you cut your hair you don't feel hurt. If they were living you would have felt the pain. So hairs are just as dead as any corpse. Why carry dead things? Hindus and their monks remove them.

If you look at different people, different traditions, you will be simply surprised. But how to decide what

is right and what is wrong?

In China, even eating snakes is not thought to be anything strange. It is in fact one of the most delicious foods. They just have to cut the snake's head, because its poison is only in the mouth -- just a small gland in its mouth has the poison. They chop the head, and the remaining part is just vegetable. If you are a guest in a Chinese house, they will certainly serve you with it, just as a welcome, and those who have eaten it say it is delicious.

There is not a single animal, bird, insect, which is not being eaten somewhere. It will create nausea in you -- what kind of people are these? But traditionally they have accepted it as right, and once something is accepted as right, it becomes right to that tradition, to those people. They simply laugh at you -- you are missing such beautiful food.

In ancient India, and even now in the South of India, the temples are nothing but whorehouses. It was a custom that everybody should donate his eldest daughter to God, but God is just a stone statue; the priest exploits the poor woman sexually, in the name of God. Then so many women start gathering in the temple, and rich people start coming to the temple. These women are called devadasis, servants of God, but their actual function is to attract the rich people to the temple. They function as religious prostitutes, and because of them the temple goes on becoming richer and richer.

You will be surprised to know that just a few days ago, in Bombay, a survey was made of the prostitutes. Thirty percent were found to be devadasis from the temples of South India, because if the priest finds someone beautiful enough, then it is better to sell her in the Bombay market rather than keep her in the temple. That way the priest can get a lump sum of money. Thirty percent of the prostitutes that were offered to God had reached the market of the prostitutes in Bombay. And no Hindu has objected to it -- not even today. The government takes no notice. It continues because nobody wants to irritate anybody, nobody wants to annoy anybody. Everybody is trying to look good in other people's eyes.

Millions of women in this country have been burned alive! They had to die with their husbands; they had to jump onto the funeral pyre with the dead husband. That was called the tradition of *suttee*. Those women who managed this suicide -- a very painful suicide -- were called great women, very religious women.

But the real idea behind it was not religious; there was nothing good in it. The real idea behind it was that the man does not want that his wife, when he is dead... who knows? She may fall in love with somebody else. He wants to keep her as his possession even after death. So the only way is -- because leaving her he cannot trust -- that she should also die with him, just to satisfy his masochistic, male chauvinistic, stupid idea of being the owner.

They respected these women, they made memorials for them. I have been asking shankaracharyas and learned and wise Hindu monks, "If this is the case, why has not one single man in the whole history jumped with his wife when she has died?" And they have nothing to answer. They simply look embarrassed, they want to change the subject. But with me it is very difficult to change the subject! I said, "If it is something great, then man has proved himself *lower* than women."

But the truth is that man has always thought that he is the master, and the woman is the possession -- why should he die for the possession? He can have as many women as he wants.

In fact, in ancient India women were sold in the marketplaces -- as they were sold all over the world -- as slaves. And you will be surprised that the great Hindu saints, sages -- because nobody looks behind the curtain -- even they were going into the places where women were auctioned, and they were purchasing women.

They had wives and alongside they had purchased women. For these purchased women a special word was used. For the wife the word is *patni* and for the purchased woman the word is *vadhu*. Now the distinction is lost, because now there is no auction place for women.

But it was accepted as being perfectly right. Even the so-called seers, saints, whom you would think have gone beyond all worldly things, were not so sensitive as to have revolted against this brutal process of auctioning women, purchasing them just like any other thing you purchase in the market.

What is right? And what is wrong?

So the question is not, *you must not let wrong thoughts continue*. You must not let *thoughts* continue -- no question of right, no question of wrong.

In other words: every thought is wrong.

All thoughts have to be removed from your mind so the screen of the mind is completely empty, so you

have a vast sky open and nothing moves in the mind. That is authentic Zen. But that can be said only by an enlightened master.

Ta Hui has collected, from here and there, whatever he felt seems to be significant. But he had no inner criterion to judge what is the authentic path of self-realization. He was going to all kinds of teachers, and he was collecting all kinds of contradictory thoughts.

He was an intelligent man, but intelligence alone is not able to conceive the nature of your being. It falls short.

IF YOU CANNOT SEE THROUGH THEM, THEN THE MOMENT A WRONG THOUGHT COMES UP YOU SHOULD QUICKLY CONCENTRATE YOUR MENTAL ENERGY TO PULL YOURSELF AWAY.

First, every thought is wrong.

Second, you don't have to pull your mental energy away, because mental energy is the root of all your thoughts. It is the mother of all your thought processes, good or bad. The mental energy has not to be pulled away. You have to get out of the mental energy, out of the mess of mental energy; you have to pull *yourself* out.

You have to stand *out* of your mind, as a watcher. Whatever is going on in the mind, you don't even interfere. You simply watch. You simply go on seeing it, as if it is somebody else's mind, and you have nothing to do with it -- it is none of your business.

In this indifferent aloofness, all thoughts disappear.

And with thoughts disappearing there is no mind, because mind is nothing but a collective name of thoughts.

Ta Hui does not know anything about meditation. He has never meditated.

IF YOU ALWAYS FOLLOW THOSE THOUGHTS AND LET THEM CONTINUE WITHOUT A BREAK, NOT ONLY DOES THIS OBSTRUCT THE PATH, BUT IT MAKES YOU OUT TO BE A MAN WITHOUT WISDOM.

He knows nothing about wisdom. He is using a wrong word. Whatever he is saying... only one thing can be said: If you allow thoughts to continue without a break, this will not only obstruct the path, but it makes you out to be a man without *knowledge* -- not without wisdom.

That also has to be clearly seen. Knowledge is absolutely relevant in science. The very meaning of the word `science' is knowledge, and the whole effort of science is to go on changing the unknown into the known. The ultimate goal of science is that one day there will be nothing left unknown -- everything will be known.

All will be reduced to knowledge. And this is the point where religion differs. And the difference is of tremendous value.

Religion says that there are not only two categories in the world, the categories of known and unknown. There is a third category which is more significant than the other two, and that is the category of the unknowable, the mysterious, the miraculous. You can live it, you can be it, you can rejoice it, you can sing it, you can dance it. But you cannot know it. Knowledge is not possible.

To enter into this realm of the unknowable is wisdom.

Wisdom is not knowledge.

Wisdom is innocence and a deep feeling of the miraculous.

A wise man's eyes are full of wonder; just a small flower makes him wonder. It is so mysterious -- why is it there?

It happened one night... Socrates did not return to his home. His wife was very much disturbed, the whole neighborhood was disturbed. They looked all around -- where has he gone? He was not a man to go anywhere; from the school where he used to teach, he used to come directly home. It had never happened before, it was unprecedented. Snow was falling, and they were very much concerned whether he had got lost somewhere in the forest. By the morning they found him. He was standing by the side of a tree, supporting his back with the tree, and looking at the sky. When they reached him he was almost frozen, because there was snow up to his knees.

They shook him -- "What are you doing here?" He said, "What am I doing here? The night was so wonderful and the stars were so mysterious that I just went on gazing and gazing and gazing. Many times the thought came that it is getting late, but I was almost hypnotized by the stars and their beauty. I knew that snow was falling, I was shivering -- but I could not move."

Now this man is a man of wisdom. There are millions of people in the world who go on running here and there, never looking at the sky. It is just on top of them -- no fee, no ticket, no standing in the queue before a movie house -- and such a splendor! And you own it, because nobody else owns it.

A full moon night, and nothing stirs in your heart?

A rosebud opens, and nothing opens in your being?

A cuckoo starts singing its song, and you don't get cuckoo?

Wisdom is a totally different thing than knowledge. Knowledge de-mystifies existence; wisdom mystifies it. Wisdom belongs to the mystics; knowledge belongs to scientists, to philosophers, to theologians -- but they are not the people of religion. They don't know the heartbeat of the universe.

Only people who enter into the realm of the mysterious open doors upon doors of mystery and suddenly find themselves, not in a mundane world which is meaningless, but in a fairyland where everything is so significant, so poetic, so musical, so beautiful.

This whole experience is the experience of a religious being. And this experience is possible only if you can put your mind aside. Mind is a collector of knowledge; it has no interest in mystery.

IN THE OLD DAYS, KUEI SHAN ASKED LAZY AN, "WHAT WORK DO YOU DO DURING THE TWENTY-FOUR HOURS OF THE DAY?" AN SAID, "I TEND AN OX." KUEI SHAN SAID, "HOW DO YOU TEND IT?" AN SAID, "WHENEVER IT GETS INTO THE GRASS, I PULL IT BACK BY THE NOSE." KUEI SHAN SAID, "YOU'RE REALLY TENDING THE OX!"

Zen is full of such small dialogues, which are very special to Zen. In this small statement, just a few words are transferred between two men, but everything that has to be said about Zen has been said.

An was known in the history of Zen as a lazy man. His name became Lazy An, because he never did anything. Kuei Shan asked him, "*what work do you do during twenty-four hours of the day?*" -- because you don't do anything, just sitting silently.

People loved Lazy An. He was a beautiful man, of a great presence. His very being in a place made it almost holy, he had such an energy -- although he was never doing anything. People used to bring food to him. He never even went to beg, which was the way of all buddhist monks, but people took care of him. They were concerned about him. If it was cold they would bring blankets; if it was raining they would make some arrangement.

An was so lazy he would not even walk; people would have to carry him! People knew that there was no point saying anything to him, you just do whatsoever you do. And he never prevented anybody, or asked, "Where are you taking me?" Even that much was too much -- to ask, "Where are you taking me?" He is a special character.

Kuei Shan was also a man of great understanding, so he asked, "What do you go on doing for twenty-four hours a day?"

An said, "I tend an ox."

He refers to those ten pictures of tending the ox. Just a small statement... and he didn't say anything more.

KUEI SHAN SAID, "HOW DO YOU TEND IT?
AN SAID, "WHENEVER IT GETS INTO THE GRASS, I PULL IT BACK BY THE NOSE."
KUEI SHAN SAID, "YOU ARE REALLY TENDING THE OX!"

And that is the end of the dialogue. But Kuei Shan has given his agreement that this is the way of meditation. When your consciousness starts getting involved in the mind, pull it back. Remain aloof, stand aside. Keep a distance between your self and the mind... and there is no need to do anything else.

Kuei Shan really was satisfied that Lazy An is not lazy at all; he is doing great inner work. Outside of course he looks lazy, but one can see from his aura, his energy field, a certain sweetness surrounding him, a certain fragrance.

He does not do anything; still, wherever he is, people take care of him, on their own accord. They suddenly feel that it is their responsibility to take care of Lazy An; it is as if he is just a small child, so innocent, that anybody will immediately start taking care of him -- and he was an old man.

Nobody ever told him to do something. He was doing what can be called the real doing. He was constantly doing only one thing: not allowing his consciousness to be involved in the grassland of the mind, where thoughts grow like grass, wild grass. He just went on pulling his ox back.

And it does not take much time. Once your consciousness becomes accustomed to not being involved in the mind, you don't have to pull it again and again; to be out of the mind is so peaceful, so joyful, so blissful, that consciousness itself becomes aware that to be in the mind is to be in hell.

Now it is up to you. If you want to be in hell, you can be; otherwise it is not compulsory, it is optional. Hell is optional!

People who study the path... again he goes on using the word `study'...*in controlling wrong thoughts* -- again he goes on saying wrong things -- *should be like lazy an tending his ox.*

He has not understood what Lazy An is doing. He is not controlling his thoughts. He is simply pulling his consciousness out of the world of thoughts, out of the area and the territory of the mind....*then gradually a wholesome ripening will take place of itself.*

DO NOT GRASP ANOTHER'S BOW

"DO NOT GRASP ANOTHER'S BOW, DO NOT RIDE ANOTHER'S HORSE, DO NOT MEDDLE IN ANOTHER'S AFFAIRS." THOUGH THIS IS A COMMONPLACE SAYING, IT CAN ALSO BE SUSTENANCE FOR ENTERING THE PATH.

It is an ancient saying in China: "*Do not grasp another's bow, do not ride another's horse, do not meddle in another's affairs*." It is tremendously beautiful, although it is just the wisdom of the people. They are saying, "Do not borrow anything from anybody." Depend on your own resources, because unless you depend on your own resources you can never be free, and you can never be an individual. You will always remain a slave.

Ta Hui says, "*Though this is a commonplace saying, it can also be sustenance for entering the path*." Once in a while, he says something which he must have gathered from someone who knows it.

Just examine yourself constantly... but immediately he falls back into his own state. This is the trouble; if you are repeating somebody else's knowledge, you cannot go on long. Soon you will say something which will expose you.

He says, *Just examine yourself constantly*.

That is not the way of Zen.

That is the way of psychoanalysis, which was not existent in those days, and which is not existent in the East even today. And if the West is not adamant, is not prejudiced, and is open to understand, psychoanalysis will disappear even from the West.

Examining yourself makes no change in you.

You can go on examining yourself constantly. Examining is another word for analyzing -- why this thought, why that thought? What is the cause of it? Why did it come to me? What should I do with it? You will get into a madhouse.

No, that is not the way of the East.

The East says, "Remain aware of yourself constantly."

And being aware is not examining yourself.

Being aware is simply being aloof, but alert. Whatever the mind is doing, let it do; whatever is going on in the mind, let it be. You simply be out of it. You should not be a participant -- that's all that is needed, and mind dies its own death.

By your examining you are entering into the territory of the mind. And mind is such a subtle phenomenon -- the moment you enter into it, it starts exploiting your energy for its own purposes.

This is the experience of all the Eastern mystics. Do not analyze, do not examine, do not justify, do not condemn. Don't make any evaluation. Simply stand aside, as if the road is full of traffic and you step by the side of the road and stand there, without bothering who is going, who is coming, who is good, who is bad.

This discovery of awareness has been such a miracle: the traffic simply disappears, just by your stepping out of it. You don't have to examine, you don't have to control, you don't have to dispel anything. You don't have to do anything at all -- just pure awareness is enough to kill the mind.

FROM MORNING TO NIGHT, WHAT DO YOU DO TO HELP OTHERS AND HELP YOURSELF? IF YOU NOTICE EVEN THE SLIGHTEST PARTIALITY OR INSENSITIVITY, YOU MUST ADMONISH YOURSELF. DON'T BE CARELESS ABOUT THIS.

He is simply talking like a moralist teacher, a Catholic priest! He has forgotten that once a man is aware of himself he does whatever is right, and he never does whatever is wrong. It is not a question of choice. His awareness is enough to take him towards the right, and never towards the wrong. He simply remains choicelessly alert and aware, and his whole lifestyle changes. Then whatever he does, it is always beneficial. Then he is a constant blessing to the whole world. But it is not a decision on his part. It is simply his spontaneity. It is simply his nature just to be good. Just as on a rosebush roses blossom, on the bush of awareness roses also blossom -- roses of goodness, roses of beauty, roses of grace, roses of all kinds of blessings for others, for himself.

IN THE OLD DAYS CH'AN MASTER TAO LIN LIVED UP IN A TALL PINE TREE ON CH'IN WANG MOUNTAIN; PEOPLE OF THE TIME CALLED HIM THE "BIRD'S NEST MONK." WHEN MINISTER PO CHU-YI WAS COMMANDER OF CH'IN T'ANG, HE MADE A SPECIAL TRIP TO THE MOUNTAIN TO VISIT HIM.
PO SAID, "IT'S VERY DANGEROUS WHERE YOU'RE SITTING, CH'AN MASTER."
THE MASTER SAID, "MY DANGER MAY BE VERY GREAT, MINISTER, BUT YOURS IS EVEN GREATER."
PO SAID, "I AM COMMANDER OF CH'IEN T'ANG: WHAT DANGER IS THERE?"
THE MASTER SAID, "FUEL AND FIRE ARE JOINED, CONSCIOUSNESS AND IDENTITY DO NOT STAY: HOW CAN YOU NOT BE IN DANGER?"

What he is saying is tremendously significant. He is saying, "I am sitting in a bird's nest in a pine tree. It is obvious that there is danger of falling, but are you aware that if you fall from your position you will be in a far greater danger? And your fall is possible any moment. You are commander-in-chief, the enemy is not far away. You and your enemy are just like fuel and fire joined. Just close by is fire, very near to it is fuel; they can join any moment. Any moment there can be an explosion. You are sitting on a volcano.

"I am certainly in danger if I fall -- perhaps I may break a few of my bones. But it is not much of a danger. Your danger is far greater. *Consciousness and identity do not stay*. Your consciousness is so small; that is the greatest danger in the world, because any moment you can slip into unconsciousness. Then in unconsciousness whatever you do is going to harm you. My consciousness is absolute. I can sit in a bird's nest in this tall pine tree; I know I will not fall, because I am alert. Even when I am asleep, I am alert."

Once Ananda had asked Gautam Buddha... he used to sleep in the same room, to take care of anything Buddha needs in the night if he suddenly feels sick. Buddha was fragile, he was old, and he was working so hard, walking continually, till his very last breath. Gautam Buddha used to sleep in the posture which is called the Lion's posture, because it is just the way the lion sleeps. But Ananda was surprised that once Buddha had taken the posture, he remained in the same posture the whole night; he did not move his feet, he did not move his hand, he did not move anything. He remained almost like a statue. Ananda was surprised -- one day perhaps one can manage, but day after day, month after month, year after year...? Finally he could not contain his curiosity. He said, "I have to ask, do you sleep or not? -- because you never change your posture."

Buddha said, "The body sleeps, the mind sleeps, but my awareness is eternal, it knows nothing of sleep. And secondly: you toss and turn because you are trying to find the right posture. I have found it -- why should I toss and turn? What are you doing tossing and turning this way and that way? In fact you are trying to find the right pose. I have found it, Ananda. Now there is no need to change it. And as far as awareness is concerned, even in the night there is a small flame of awareness eternally burning within me, even in sleep."

So the old master was right when he said, "*my danger maybe very great, Minister, but yours is even greater*. Your consciousness is so small, and your identity is so false. You think yourself commander-in-chief, but behind your uniform you are just a mortal. Just a bullet will finish you; just an order from the emperor that you are retired or demoted and you will lose your identity.
"Nobody can take my identity back from me.

"Nobody can tell me to retire -- I am retired already. Nobody can tell me, `You are demoted.' Where else

can you throw me? I am already in such a situation that nobody would like to change places with me.

"Rarely people come here. You are a strange fellow, taking so much trouble to come to this mountain, to this lonely spot, and to talk to a strange man who just lives in the pine tree and never gets down.

"My identity is within my own hands. Your identity is given to you; it can be taken away -- your danger, minister, is far greater."

PO ALSO ASKED, "WHAT IS THE OVERALL MEANING OF THE BUDDHIST TEACHING?"
THE MASTER SAID, "DON'T COMMIT ANY EVILS. PRACTICE THE MANY VIRTUES."

That is absolutely wrong, and I don't think that it has been said by the Ch'an master Tao Lin; he cannot say this. This must be Ta Hui's addition, because this is not the teaching of Buddha, and he's asking the overall teaching of the Buddhist philosophy -- just the gist.

The gist of Buddha's philosophy is simply *vipassana* -- in one word, meditation. Everything else is secondary and nonessential. What Ta Hui is saying is all nonessential: *Don't commit any evils. Practice the many virtues* -- that is not Buddha's teaching.

That is where Buddha is unique -- different from any other master of the world: his teaching can be reduced to a single statement: "Be silent, go beyond mind, then whatever you do is good."

PO SAID, "EVEN A THREE-YEAR-OLD CHILD COULD SAY THIS!"
THE MASTER SAID, "THOUGH A THREE-YEAR-OLD CHILD CAN SAY IT, AN EIGHTY-YEAR-OLD MAN CANNOT CARRY IT OUT."
That is true, because the only way to carry it out is not mentioned.
The only way to carry it out is silence.
Out of silence all the flowers blossom.

It is difficult even for an eighty-year-old man not to commit any evil and to practice all the virtues, because they are by-products. And you can not *do* anything which is a by-product. You have to go to the roots.

For example I will tell you... I remember a small incident in Mao Tse-tung's life when he was very young, and his father had died. His mother was very much interested in growing roses of all colors and all varieties; she had such an aesthetic sense, and she had made such a beautiful garden around her house.

Her sister became very sick, and she was very much concerned about her roses. Mao was very young, not more than twelve years old. He said, "Don't be worried, mother. You can go -- it is only a question of a few days -- you can be with your sister. As far as your garden is concerned, I will take care."

The mother went, and Mao took as much care as you can conceive; the whole day from morning till evening he was looking after the roses. But it was very strange, they were dying -- trees were dying, flowers were dying -- and he could not think what he would say when his mother came back. Her whole garden looked deserted, and he had been doing so much hard work.

His mother came. She looked around the garden and laughed, because Mao was standing there with tears in his eyes. He said, "I worked continuously from morning till evening." The mother said, "I knew this was going to happen, so don't be worried. I just came silently and stood at the gate and watched what you were doing."

What he was doing? -- he was washing each flower with water, taking away the dust with his small brush. Naturally all the flowers... he had taken great care, but to take care of the flowers you have to take care of the roots. You don't have to bother about the roses, they will take care of themselves; you simply take care of the roots. He never bothered about the roots -- he had no idea of the roots. He never bothered the roots; he simply washed the flowers.

The trees died, the flowers died and the poor boy was in utter misery. The mother said, "I have seen... standing outside I just wanted to see what is going on, and I could see that you have destroyed the whole garden! But there is no need to cry and weep."

His mother said to him, "This is what human beings are doing all over the world. Everybody is taking care of the flowers and nobody is concerned about the roots. And the real thing is the roots. Flowers come automatically. You don't have to take any special care for them."

So without meditation, even an eighty-year-old man cannot carry it out, although it is so simple that a

three-year-old child can say it.

THE MASTER SAID, "THOUGH A THREE-YEAR-OLD CHILD CAN SAY IT, AN EIGHTY-YEAR-OLD MAN CANNOT CARRY IT OUT." PO THEN BOWED AND DEPARTED.

This is an incomplete statement. He must have heard it from someone -- secondhand, thirdhand -- because the old master Tao Lin could not have left out mentioning the roots. Unless meditation is mentioned you don't know anything about the teachings of Gautam Buddha. And he must have mentioned it: if he had not mentioned it, then Po would not have bowed down and departed. Po was absolutely satisfied, but in this conversation there was no reason to be satisfied.

My way of seeing things is very straightforward. I don't see from this conversation why Po should be satisfied, but he must have been satisfied because he, with great honor, bowed down and departed. Certainly something is missing, something essential is missing... and it always happens. A man who does not understand, who has not experienced meditation himself, will talk about all the things which are by-products, and will forget about meditation.

This has happened so many times, in so many traditions, that it can be accepted as a rule. For example Mahavira.... It was thought by his disciples, by his followers for twenty-five centuries, that he was teaching non-violence, that he was teaching non-possessiveness, that he was teaching being authentic and truthful.

Now these are all by-products. But Jaina monks have been following them, and I have seen their faces: they don't show any signs of joy, of fulfillment, of contentment, of reaching to any great silence or peace or bliss. They look absolutely dry, dead. Although they are following the discipline as accurately as possible, they are just missing the foundation.

All these three things -- non-violence, non-possessiveness, authenticity and truthfulness -- arise without any effort on your part... IF you succeed in meditation. A man of meditation cannot lie. A man of meditation can not hurt anybody; hence he is non-violent.

A man of meditation knows perfectly well that all things are ephemeral. You came into the world without anything, and you will have to go from the world without anything; so you can use things -- but you cannot possess them. You can use things just the way you use the railway train. Just because you are sitting in the railway train you don't start declaring that you are the owner of the train! You are using it for a time being; at one station you get in, at another station you get out.

Life should be taken just the same way. Whatever life gives to you -- use it, but don't become the owner. Don't cling to it, and then when it goes out of your hands, you are not sad, you are not frustrated; you don't start thinking of committing suicide just because you have gone bankrupt, or just because your wife has escaped with somebody else.

I have heard about a man who went to the post office and started telling the postmaster, "Please write down that my wife has escaped." The postmaster said, "I am sorry that your wife has escaped. Perhaps you are in such a disturbed state that you don't see that this is a post office. The police office is just in front -- you go there." He said, "I am not going there and I am not telling you to take the report without knowing that it is a post office."

The postmaster said, "This is strange. You know that this is a post office, and still you are telling me to report that your wife has escaped with somebody."

He said, "Yes, seven days ago. And I am not going to the police station, because last time she escaped I reported it to the police station, and those idiots brought her back. This time I have remained silent for seven days to let them go as far as possible. But then my conscience started pricking and I said, `This is not right. At least I should report it.' So I thought that it is better to report it to the post office. You just take the report and free me from my pricking conscience."

The postmaster said, "It's strange. If such is the problem, then why bother? It is good that she has escaped."

He said, "I am not bothered about her; I am bothered about the man with whom she has escaped. What will be happening to that poor fellow? I am accustomed to her; he is new. She will kill him. Seven days have passed, and nothing has been heard."

"Don't you feel any problem -- anything?" asked the postman.

"I am not bothered about my wife; I am bothered about the man she has got hold of. I cannot report it to the police office -- you can understand my problem -- but I am praying every day in the temple. Have mercy

on the poor man. Save his life.'"

People are living in such misery. But even if they have been miserable with the wife or the husband, they will not separate. They will not allow freedom to each other. But why go on suffering? There is no reason at all.

This life is to rejoice.
If you can rejoice together -- good.
If you can rejoice separately -- even better.

All that is needed is a certain deepening of your consciousness, and that happens through meditation. Then all your actions, your behavior, your life starts changing on its own accord; you start seeing things clearly. Right now you see things through such smoke that nothing seems to be clear.

A woman went to the doctor and asked, "What kind of prescription have you given to my husband? He was so good, so obedient and suddenly, since you have given him the prescription, he has escaped."

The doctor said, "I have not given him any medicine. I have simply prescribed new lenses for his glasses, so naturally he must have escaped. I can see you -- that's enough. He had the wrong prescription, he was not able to see you. The moment he saw you clearly, he escaped. There is no problem in it."

All that you need is clear eyesight... into your life, into your actions, into your relationships, into everything that surrounds you. Just a clear insight -- and that will change everything, without any arduous effort on your part.

Okay , Maneesha?

Yes , Osho.

The Great Zen Master Ta Hui

Chapter #3
Chapter title: Power

16 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
DO NOT GRASP ANOTHER'S BOW
NOW IF YOU WANT TO SAVE MENTAL POWER, DO NOT BE CONCERNED WITH WHETHER OR NOT A THREE-YEAR-OLD CHILD CAN SAY IT, OR WHETHER OR NOT AN EIGHTY-YEAR-OLD-MAN CAN CARRY IT OUT. JUST DON'T DO ANY EVIL AND YOU HAVE MASTERED THESE WORDS. THEY APPLY WHETHER YOU BELIEVE OR NOT, SO PLEASE THINK IT OVER.
IF WORLDLY PEOPLE WHOSE PRESENT CONDUCT IS WITHOUT ILLUMINATION WOULD CORRECT THEMSELVES AND DO GOOD, THOUGH THE GOODNESS IS NOT YET PERFECT, ISN'T THIS BETTER THAN DEPRAVITY AND SHAMELESSNESS? ONE WHO DOES EVIL ON THE PRETEXT OF DOING GOOD IS CALLED IN THE TEACHINGS ONE WHOSE CAUSAL GROUND IS NOT GENUINE, BRINGING ON CROOKED RESULTS. IF, WITH A STRAIGHTFORWARD MIND AND STRAIGHTFORWARD CONDUCT, YOU ARE ABLE TO SEIZE SUPREME ENLIGHTENMENT DIRECTLY, THIS CAN BE CALLED THE ACT OF A REAL MAN OF POWER. THE CONCERNS THAT HAVE COME DOWN FROM NUMBERLESS AGES ARE ONLY IN THE PRESENT: IF YOU CAN UNDERSTAND THEM RIGHT NOW,

THEN THE CONCERNS OF NUMBERLESS AGES WILL INSTANTLY DISPERSE, LIKE TILES BEING SCATTERED OR ICE MELTING. IF YOU DON'T UNDERSTAND RIGHT NOW, YOU'LL PASS THROUGH COUNTLESS EONS MORE, AND IT'LL STILL BE JUST AS IT IS. THE TRUTH THAT IS AS IT IS HAS BEEN CONTINUOUS SINCE ANTIQUITY WITHOUT EVER HAVING VARIED SO MUCH AS A HAIRSBREADTH. MATTERS OF WORLDLY ANXIETY ARE LIKE THE LINKS OF A CHAIN, JOINING TOGETHER CONTINUOUSLY WITHOUT A BREAK. IF YOU CAN DO AWAY WITH THEM, DO AWAY WITH THEM IMMEDIATELY! BECAUSE YOU HAVE BECOME HABITUATED TO THEM SINCE BEGINNINGLESS TIME, TO THE POINT WHERE THEY HAVE BECOME TOTALLY FAMILIAR, IF YOU DON'T EXERT YOURSELF TO STRUGGLE WITH THEM, THEN AS TIME GOES ON AND ON, WITH YOU UNKNOWING AND UNAWARES, THEY WILL HAVE ENTERED DEEPLY INTO YOU. FINALLY, ON THE LAST DAY OF YOUR LIFE, YOU WON'T BE ABLE TO DO ANYTHING ABOUT IT. IF YOU WANT TO BE ABLE TO AVOID GOING WRONG WHEN YOU FACE THE END OF YOUR LIFE, THEN FROM NOW ON WHENEVER YOU DO ANYTHING, DON'T LET YOURSELF SLIP. IF YOU GO WRONG IN YOUR PRESENT DOINGS, IT WILL BE IMPOSSIBLE NOT TO GO WRONG WHEN YOU'RE FACING DEATH.

THERE'S A SORT OF PERSON WHO READS SCRIPTURES, RECITES THE BUDDHA-NAME AND REPENTS IN THE MORNING, BUT THEN IN THE EVENING RUNS OFF AT THE MOUTH, SLANDERING AND VILIFYING OTHER PEOPLE. THE NEXT DAY HE DOES HOMAGE TO BUDDHA AND REPENTS AS BEFORE. ALL THROUGH THE YEARS TILL THE END OF HIS LIFE HE TAKES THIS AS DAILY RITUAL -- THIS IS EXTREME FOLLY. SUCH PEOPLE ARE FAR FROM REALIZING THAT THE SANSKRIT WORD `KSHAMA' MEANS TO REPENT FAULTS. THIS IS CALLED "CUTTING OFF THE CONTINUING MIND." ONCE YOU HAVE CUT IT OFF, NEVER CONTINUE IT AGAIN; ONCE YOU HAVE REPENTED, DO NOT COMMIT [WRONGDOINGS] AGAIN -- THIS IS THE MEANING OF REPENTANCE ACCORDING TO OUR BUDDHA WHICH GOOD PEOPLE WHO STUDY THE PATH SHOULD NOT FAIL TO KNOW.

THE MIND, DISCRIMINATING INTELLECT, AND CONSCIOUSNESS OF STUDENTS OF THE PATH SHOULD BE QUIET AND STILL TWENTY-FOUR HOURS A DAY. WHEN YOU HAVE NOTHING TO DO, YOU SHOULD SIT QUIETLY AND KEEP THE MIND FROM SLACKENING AND THE BODY FROM WAVERING. IF YOU PRACTICE TO PERFECTION OVER A LONG, LONG TIME, NATURALLY BODY AND MIND WILL COME TO REST AT EASE, AND YOU WILL HAVE SOME DIRECTION IN THE PATH. THE PERFECTION OF QUIESCENCE AND STILLNESS INDEED SETTLES THE SCATTERED AND CONFUSED FALSE CONSCIOUSNESS OF SENTIENT BEINGS, BUT IF YOU CLING TO QUIESCENT STILLNESS AND CONSIDER IT THE ULTIMATE, THEN YOU'RE IN THE GRIP OF PERVERTED "SILENT ILLUMINATION" CH'AN.

Ta Hui reminds me of an incident in Charles Darwin's life. His sixtieth birthday was celebrated. The children of his neighborhood also thought of something to present to him. Great people, rich people, were going to present him many things -- he had become by that time a world reknowned scientist -- but children have their own way of seeing things.

Charles Darwin's whole life was devoted to the study of animals, birds, insects, fish. He was working out in what steps human evolution has happened, how man has come to be. He never believed in the theory of creation. No man of intelligence can believe in it, for the simple reason that every day new things go on happening. Creation would have been a closed circle: God created everything and there was no question of any new inventions, new discoveries. God's work has to be perfect; hence there is no space for evolution. Evolution can happen only when things are imperfect.

The children found a way. They collected many insects, dissected them -- took out some insect's head, some other insect's leg, some other insect's body, and piece by piece they joined and glued a totally new insect which God has not created. And they went to Charles Darwin, saying, "We have brought an insect that perhaps you would love to know. We have never seen this. Just today we have found it."

Charles Darwin himself was a little taken aback: he had gone around the world, but he had never seen such an insect. Then he looked closely and he saw that the head belonged to some other insect -- he could see the glue and he could see the children's inventiveness -- and the children wanted to know the name of the bug.

Charles Darwin said, "I know it. Its name is humbug."

Ta Hui reminds me... he is a humbug. He has been moving from one master to another master and he was collecting things -- something from one person, something from another person. He has made a good collection and glued it perfectly well, but he cannot deceive one who knows the truth. And all the masters he had visited may not have been enlightened. Some certainly must have been enlightened, because there are a few statements which only an enlightened man can make. But there are a few others which only unenlightened moralists, puritans -- that kind of people -- can make. They are good people; they mean well, their intentions are good, but they don't know that just to mean well is not enough.

You should be at the very source of your being, where you can feel these three things: goodness, beauty

and truth. In India we have called it the experience of SATCHIDANAND -- that is one expression. The other expression of the three is SATYAM, SHIVAM, SUNDERAM. I would like you to understand both statements, because they contain the very gist of the religious experience.

Satchidanand is made of three words: SAT, which means ultimate truth; CHIT, which means ultimate consciousness; ANAND, which means ultimate bliss. That is one set which denotes the experience of enlightenment.

But enlightenment is vast. There is another set: SATYAM, which means truth; SHIVAM, which means good; SUNDERAM, which means beautiful.

Why is this difference there? -- that too is significant to understand. The first statement comes from people who are of a philosophical bent: truth, consciousness, bliss. The second set comes from people who are basically poetic. Truth remains in both the sets, but the other two qualities change. To the poet, beauty is more important than anything else -- and also the quality of goodness.

So the first set comes from people who have become enlightened, but they have been of a philosophical mind. And the second group comes from people who have been poets. The only thing that joins them is truth -- and truth is a vast sky -- it contains all great experiences. You can choose any according to your own inclination.

Ta Hui has come across mere moralists who don't know the source of good, but talk about good. They are ethical, not religious. He has also come in contact with some enlightened masters -- I will tell you from where he has made this humbug teaching. The difference is so vast, qualitatively so different, but even a man of Ta Hui's intelligence could not figure out that they don't meet anywhere. You cannot glue them together -- the distance is so vast. But it will be a good discipline for you -- that's why I have chosen Ta Hui. It will be a good discipline for you to learn a little discrimination; otherwise you get impressed by any nonsense.

Just the other day somebody brought a book about a woman I had known. She was just a very ordinary woman, living with Swami Muktananda -- serving him, cooking his food. After the death of Muktananda, she has taken his place. Now her name is Gurumayi, the feminine of the Guru -- Gurumayi Chidvilasananda, and she is followed by many people. The book has been sent to me because she is touring around the world and many people are impressed by her. She is the successor of Muktananda. He himself was a perfect idiot -- now where to put this woman? You cannot be more perfect than Muktananda was.

But the problem is people simply listen to the words and they don't have any criteria to check whether these people are saying things out of their own experience, or they have collected them from books, from other people, and are simply repeating. You can see it very clearly in Ta Hui. He is a perfect specimen.

NOW IF YOU WANT TO SAVE MENTAL POWER... Buddha's whole teaching is that all the power that mind has is given by you. Mind has no power of its own; it is given by you through identification. Because you identify yourself with it, the mind becomes powerful. It is YOUR power.

Mind has no power at all; mind is just like the walking stick of a blind man. The stick walks, but the power is coming from the blind man. The stick cannot walk on its own, although it is called a walking stick. The blind man walks, and all the power that the stick has belongs to the blind man.
Your mind is a blind man's walking stick.

The moment you open your eyes and understand the identity, you can withdraw your power from the mind. You have given it, and the moment you withdraw your power, mind simply collapses. So to talk about mental power, he must have heard some teacher.

> DO NOT BE CONCERNED WITH WHETHER OR NOT A THREE-YEAR-OLD CHILD CAN SAY IT, OR WHETHER OR NOT AN EIGHTY-YEAR-OLD MAN CAN CARRY IT OUT. JUST DON'T DO ANY EVIL AND YOU HAVE MASTERED THESE WORDS. THEY APPLY WHETHER YOU BELIEVE OR NOT, SO PLEASE THINK IT OVER.

Now he goes on committing mistakes... if you compare him to any enlightened man's statements. First: JUST DON'T DO ANY EVIL. No awakened being of the world has ever said that "because awakening makes one clear. You go on doing evil acts because of your unconsciousness. Evil acts don't have any grip over you.

Gautam Buddha used to say that if a house shows light from the windows, from the doors, then thieves remain away. They know that the owner of the house is yet awake. The light is enough indication for a thief not to take the risk. But if the light is put off then the thief can come closer; it is a good opportunity. In darkness he can manage to steal something.

He used to say that the situation of human beings is the same. If your eyes show light, if your very existence shows illumination, if you radiate... then evils don't come close to you. Then whatever you do comes out of your blissfulness, and blissfulness cannot do any evil.

To teach people not to do evil is absolutely absurd.

If they are unconscious they are bound to do evil. They can try; they can force themselves to do good and not to do evil, but it will remain superficial. They don't have even the awareness of what is evil and what is good.

Once a man, a very rich man of Calcutta, came to Ramakrishna. He wanted to do some good act. He was becoming old, and he was very rich, and he thought it would be good to donate one thousand golden rupees -- at that time there were gold rupees. The word `rupee' simply comes from gold. It is a Sanskrit word, RAUPYA; in Hindi it has become RUPAYA; in English it has become rupee -- but it comes from gold. Now even a paper note is called a rupee; the word has lost all meaning, it has no relevance. But that's how things go on changing, and we go on using the same words for new realities to which they do not belong at all.

In the beginning people used to use horses. They were the fastest vehicle, but still people ask, "How much horsepower does your car have?" Strange... horses have gone, but our old mind still manages to think about a car in terms of horsepower, and nobody thinks about the stupidity of it.

This man brought one thousand gold rupees. He was feeling very great and thinking, "Ramakrishna will be surprised, nobody will have given him such a gift. I'm going to do a great good work." It was for the temple of Ramakrishna where he lived in Dakshineshwar, just near Calcutta.

The first thing he did was to pour from his bag all one thousand gold rupees in front of Ramakrishna... so loudly! They made so much sound that everybody in the ashram gathered: "What is happening?"

Ramakrishna said, "Do you want to exhibit what you are doing? You could have silently given the bag to me. There was no need to pour out all those one thousand rupees in front of me. That was almost as if you were trying to make everybody in the ashram curious to come and see what is happening. This is not a good act. Deep inside you it is an ego trip, but I will accept the rupees. Now put them back in the bag."

So he put them in the bag and Ramakrishna said, "Now, are the rupees mine or yours?"

The man said, "Of course they are yours; I have offered them to you."

Ramakrishna said, "That's good. I offer them to the Ganges. Can you help me a little?"

The man said, "What kind of help?"

"Just go -- behind the temple is the Ganges. Throw the whole bag into the Ganges. Now it is MY money not yours, so you need not be worried about it."

The man was in shock -- "I got caught in unnecessary trouble. One thousand gold rupees... people would certainly say that this man is mad -- offering it to the Ganges?" But he was committed, so he went to the Ganges. Hours passed.

Ramakrishna said, "What is the matter? Throwing the bag away cannot take that much time."

He sent somebody who brought the news: "That man takes one rupee out of the bag and throws it on the stone rocks around the Ganges. A big crowd has gathered because those rupees are making so much noise and they are pure gold. Then the man throws one rupee far away in the Ganges. Then he takes another rupee, again hits it on the rocks... and more and more people are gathering there. He is making a great show."

Ramakrishna had to go himself. He said, "You are not only an egoist, you are stupid too. One checks whether rupees are authentic or not by throwing them on the stone so that he can hear the sound of gold, and if they are not authentic, they will not give the same sound. But that is when one is collecting them. You are throwing them away! Whether they are authentic or not makes no difference.

"Secondly, one counts rupees when one is collecting them. You are throwing the rupees away. What does it matter whether there are exactly one thousand, or one rupee less or one rupee more? But perhaps you have not realized that in the name of doing good, you are just doing something stupid. This is not going to bring any blessings to you. Your one thousand rupees have gone in vain."

But everywhere this is being done. We may think we are doing good. We may think we are not doing evil. But thinking has nothing to do with good and evil.

Good is that which comes spontaneously from your awareness and evil is that which never comes spontaneously out of your awareness.

The man of awareness does only good.

His action and his awareness are in a deep synchronicity. Evil cannot enter into the lighted house of that

man.

But moralists have no idea of enlightenment or meditation. They go on teaching people disciplines: Do this, do that; this is right, that is wrong. And finally Ta Hui says, SO PLEASE THINK IT OVER.

Thinking can never bring you to any conclusion.

Thousands of years of philosophy... the greatest geniuses thinking all over the world have not come to any conclusion at all. It has been such a great wastage of intelligence and genius. They cannot even think on small matters.

Immanuel Kant, a great German philosopher who belongs to the highest category of philosophers, was told by a woman, "I love you. I have waited long hoping that perhaps you may take the initiative. But you don't seem to take initiative so I have to ask you to marry me."

He said, "You could have asked before, but first I have to think it over. I never do anything without thinking."

He consulted all the libraries, all the books on marriage; he collected all the pros, all the cons. The difficulty was that for three years he worked, but the pros and cons were equal. So there was no decision coming... Finally, on the pro side, one thing appeared that was more than on the con side. He came across a book that said: It is always good to experience a thing even if the experience proves to be wrong. It will give you maturity. It is never good to avoid any experience, because avoiding any experience is avoiding maturity.

This was the only point that was more in favor of marriage; otherwise both sides were equal. Seeing that he had found the solution, he rushed to the woman's house and knocked on the door. The girl's old father opened the door and asked, "What do you want?"

Immanuel Kant said, "Your daughter has asked me to get married to her and I have been thinking. It certainly took a long time; thinking is a long process. It took three years. I worked hard day and night and finally I have come to the conclusion that I should marry."

The old man said, "That's good, but my girl has married long ago. She already has two children. She could not wait. And in these three years you never showed your face even a single time."

He said, "I was so much engaged in thinking -- consulting ancient scriptures, all the manuals of marriage. It was a tremendous job to come to the conclusion." Immanuel Kant remained unmarried his whole life.

Thinking is not the way to find the truth.

Non-thinking is the way.

Thinking always creates more muddle. Non-thinking brings clarity, spaciousness, purity and a great straightforward insight. It is not a question of pros and cons; you simply know in what direction you have to go. It is a simple understanding.

Ta Hui must have listened to some other teacher who was telling his disciples to think it over.

IF WORLDLY PEOPLE WHOSE PRESENT CONDUCT IS WITHOUT ILLUMINATION WOULD CORRECT THEMSELVES AND DO GOOD, THOUGH THE GOODNESS IS NOT YET PERFECT, ISN'T THIS BETTER THAN DEPRAVITY AND SHAMELESSNESS? These are not the words of those who have arrived. These are the words of very superficial mental activity.

ONE WHO DOES EVIL ON THE PRETEXT OF DOING GOOD IS CALLED IN THE TEACHINGS ONE WHOSE CAUSAL GROUND IS NOT GENUINE, BRINGING ON CROOKED RESULTS. IF, WITH A STRAIGHTFORWARD MIND... but it remains still the mind, and mind is never straightforward. You all have minds, so it is not a problem to understand that the mind is always crooked. It is never straightforward.

The Eastern mystics have used the tail of a dog to symbolize mind. They say even if you keep the tail of the dog straight in a hollow bamboo for twelve years, whenever you remove the bamboo the tail will again go crooked. You cannot expect that it will remain straightforward; that is just the nature of the tail.

The situation with the mind is the same -- it is crooked. It never goes directly, immediately, straightforward. It is cunning, it is clever. It tries to find a way in which it can pretend to be good and yet enjoy all the pleasures that evil offers.

I have heard about a bishop who was in the confessional, and a young, beautiful woman came to confess. She said, "Father, I have been raped -- and not once, but three times in the night."

The bishop said, "But if you have been raped, you don't have to confess. The man who raped you has to confess. You have not committed any sin."

The woman said, "You don't understand. I enjoyed it -- that's why I have come to confess and pray to

God to forgive me -- otherwise I could have done everything not to be raped. It was the same man who raped me three times in the night, and I did not scream or shout. I really enjoyed it."

The father said, "This case is very serious. You come to the side of the room, because you have to explain to me the exact details of what that man did. He seems to be just a born devil." Then the father kissed the young girl and asked, "Has he done this?"

The girl said, "Yes, Father."

The father said, "He is really a devil." Then he started playing with her breasts and asked, "Did he do this too?"

The girl said, "Yes, Father."

And the father said, "That man should be condemned to hell! And did he tell you to undress?"

The girl said, "Yes, Father."

He said, "That man needs eternal hell fire! You undress."

And the father made love to her and asked, "Did he do this too?"

The girl said, "Yes, Father."

He said, "Let that man come to my confessional. He will have to come."

But the girl said, "He did one thing more too."

The father said, "What! More?"

The girl said, "He gave me gonorrhea. I have told you beforehand; he is really a very evil person."

Your so-called good people go on doing, in the name of good, all kind of evil acts -- and it is bound to be so. It is not their fault. They have been brought up with a wrong teaching. They have been told to do this, to do that, but nobody has ever gone deep into their psychology -- why are they doing it? What is the root source of their evil acts? And, unless that root is cut...

Man's nature in itself is basically good. You just have to remove the wild weeds that have grown in his nature. Meditation is the only method to take out all that is evil, without much effort, and then what remains is good. Then whatever the man does, he has not to think about it -- about whether it is good or evil. He simply does it. He feels a deep harmony with existence and he cannot go against that harmony.

Evil is going against nature's harmony.

It is creating discord.

And only people who don't know the beauty of harmony and the joy of harmony can commit evil acts. But don't say to them, "Do this, do that."

I have heard that God, in the beginning, first asked the Babylonians, "Would you like a commandment?"

They asked, "What is the commandment?"

God said, "Don't look at another's wife with an evil thought."

The Babylonians said, "That is impossible. Keep your commandment to yourself, because if some beautiful woman comes in front of us, it does not matter whose wife she is. The evil thought arises on its own accord. We cannot do anything; before we even think anything, it is there."

God went to the Egyptians and asked, "Would you like a commandment?"

They said, "First we want to know, what is the commandment?"

And God said, "Always do good."

The Egyptians said, "You go to others and give this commandment to them, because if somebody gives evil to us, how are we going to defend ourselves? An eye for an eye... if he is doing evil, we will do greater evil; only can we put him right. If he is doing evil and we go on doing good, we will be crushed. Forgive us, we don't want your commandment. You can keep it."

Then he went to Moses and asked Moses, "Do you want a commandment?

And Moses asked, "How much does it cost?" He did not bother to ask what the commandment is. The real thing is how much it costs.

God said, "It costs nothing."

Moses said, "Then I will take ten!"

If it is free, then why not take ten? That's how Jews have ten commandments. But in those ten commandments there is no commandment for meditation. They are all just moralistic, superficial teachings.

IF, WITH A STRAIGHTFORWARD MIND AND STRAIGHTFORWARD CONDUCT, YOU ARE ABLE TO SEIZE SUPREME ENLIGHTENMENT DIRECTLY, THIS CAN BE CALLED THE ACT OF A REAL MAN OF POWER. All this is simply crap. It is just putting things upside down.

The enlightened man is really a man of power -- not power over others but simply a source of power, not a power that dominates, enslaves, but just a deep strength, stamina, courage. It is his inner source. It has

nothing to do with anybody else. It is simply his power that radiates all around him. Anything that he is saying comes from that power. Then the conduct is straightforward, then the mind is straightforward. But you cannot first put the mind straightforward and your conduct straightforward, and then attain supreme enlightenment directly.

Enlightenment has to be the first thing and everything else is just a by-product. As the tree grows, the roots are needed first, although the roots are invisible. Perhaps that is the reason why thinkers have missed the basic point: roots are invisible, but once the roots are there, the tree starts growing. Foliage comes, beautiful greenery, flowers come -- psychedelic and colorful -- fruits come which can give great nourishment, but they are all coming because of the hidden roots.

It is not vice versa: that first you hang a few flowers and a few fruits, bring some foliage, tie it together -- and then the roots will grow. It does not happen that way; that is not the course of nature. But this is what people have been taught: first become good, first become moral, first follow a certain discipline. Then you will attain to enlightenment and enlightenment will give you great power.

Enlightenment itself is power. But it has to come first, it cannot be second. And everything else will follow.

The enlightened man cannot do wrong, cannot do evil. His every breath is in the service of good, his every act is in the service of the divine. He himself is totally surrendered to the whole -- allowing the whole to use him in whatever way it wants.

This is the difference between morality and religion: a religious person is moral, but the moral person is not religious.

The moral person is only a hypocrite.

But the problem has arisen because we have seen enlightened people like Gautam Buddha, but we don't see their enlightenment. Their roots are hidden. We see their actions, their fruits, their flowers, their foliage. And the natural logic of the mind is that if we also start doing the same acts as they are doing, we will become enlightened.

You can see the logical fallacy, but it appears very rational... Buddha eats one time a day, so you eat one time a day; Buddha has only three sets of clothes, so you have only three sets of clothes; Buddha never uses any vehicle, always walks from village to village, so you always walk. You can imitate every action of Buddha without difficulty, you can repeat his words exactly the way he says them, but still you will not become enlightened, because the roots are missing. And with roots the problem is that they are always hidden; they are secret.

So Buddhists, for twenty-five centuries, have been continuously imitating: Christians have been imitating Christ, and the same is true about other religions. They have all created great imitators, but inside they are just as ordinary, as unenlightened, as anybody else. They have taken the whole thing from the wrong end.

THE CONCERNS THAT HAVE COME DOWN FROM NUMBERLESS AGES ARE ONLY IN THE PRESENT. This sentence he must have got from someone enlightened, because he could not manage to think of it himself. It is a very pregnant sentence.

THE CONCERNS THAT HAVE COME DOWN FROM NUMBERLESS AGES ARE ONLY IN THE PRESENT: IF YOU CAN UNDERSTAND THEM RIGHT NOW, THEN THE CONCERNS OF NUMBERLESS AGES WILL INSTANTLY DISPERSE, LIKE TILES BEING SCATTERED OR ICE MELTING. IF YOU DON'T UNDERSTAND RIGHT NOW, YOU'LL PASS THROUGH COUNTLESS EONS MORE, AND IT'LL STILL BE JUST AS IT IS. THE TRUTH THAT IS AS IT IS HAS BEEN CONTINUOUS SINCE ANTIQUITY WITHOUT EVER HAVING VARIED SO MUCH AS A HAIRSBREADTH. Now these words cannot come from a teacher. The insistence on NOW and the implication behind now is immensely great. He is saying that you may have committed thousands of crimes in the past, but the past is no more. Only memories of the past have remained in your mind. You may have imagined committing many crimes and evils in the future, but they are only in the mind. They are all now: your past, your present, your future are all in this moment.

This is a very tremendous statement. It means you don't have to get rid of your past by doing good acts. It means that you don't have to be punished for your past -- because it was an unconscious action. You were not aware. If you can become aware right now, all that has been a heavy load on you will melt away like ice.

Now there is no question of doing good and there is no question of doing evil. Now the only thing is bringing a deep understanding of the present moment, an awareness of the present moment.

And that's what meditation is. It does not care about the past, it does not care about the future; it simply

becomes a pillar of light in the present. In that pillar of light in the present, all past and future simply disappear. They don't have any actual existence.

It is as if you have slept the whole night, doing good acts and bad acts -- sometimes escaping with your neighbor's wife, sometimes becoming a saint -- but in the morning when you wake up, you know you have not done anything. It was only the sleepiness that created all those dreams.

To the man of understanding, all that you have done has been done in your unconsciousness; so the only way is just to become conscious, and you will be awake. And all your past will disappear just as dreams disappear when you are awake. This statement can certainly be said to come from a source of enlightenment.

MATTERS OF WORLDLY ANXIETY ARE LIKE THE LINKS OF A CHAIN, JOINING TOGETHER CONTINUOUSLY WITHOUT A BREAK. IF YOU CAN DO AWAY WITH THEM, DO AWAY WITH THEM IMMEDIATELY!. That's why I was saying that he has done a good patchwork. He has deceived even the emperors by doing his patchwork.

Once in a while, he has got hold of the words of somebody enlightened. But in the meantime he goes on collecting all kinds of advice from teachers who have collected them from others. And they are so mixed up with each other that it is very difficult to make a clear-cut division.

But I wanted to take it whole; otherwise I could have cut out all that is nonsense and left only that which is true. I wanted to give you a certain insight in how to distinguish whether it is coming from a source of enlightenment or it is just intellectual gymnastics.

> BECAUSE YOU HAVE BECOME HABITUATED TO THEM SINCE BEGINNINGLESS TIME, TO THE POINT WHERE THEY HAVE BECOME TOTALLY FAMILIAR, IF YOU DON'T EXERT YOURSELF TO STRUGGLE WITH THEM, THEN AS TIME GOES ON AND ON, WITH YOU UNKNOWING AND UNAWARES, THEY WILL HAVE ENTERED DEEPLY INTO YOU. FINALLY, ON THE LAST DAY OF YOUR LIFE, YOU WON'T BE ABLE TO DO ANYTHING ABOUT IT.

Do you see how he forgets himself? If things can be done now, in a single moment of awareness, why can't you do it at the moment of death? That too will be a NOW and a single moment. And it will be easier to do at that time than it is now, because now you can postpone for tomorrow. When death is standing in front of you, there is no question of postponing; either you have to do it or not do it. And who would like to carry all his nightmares with him?

Ta Hui himself became enlightened just a minute before he was dying. Death can be of immense help, it can be a blessing in disguise, because now there is no future, no tomorrow. You cannot say, "Today I am busy, tomorrow I will meditate." You have to drop all business. Now the only significant thing to be done is to be alert and aware, get rid of all your past, and move into death -- innocent, clean, clear, unburdened. Then your very death becomes the entry into the divine. Then you are not dying; you are entering into eternal life.

But Ta Hui says as a thinker, as a teacher, FINALLY, ON THE LAST DAY OF YOUR LIFE, YOU WON'T BE ABLE TO DO ANYTHING ABOUT IT. Nothing has to be done. If one has only to become aware, he can become aware any time, whether the next moment is death or not. But death can become a great incentive to do it immediately. Just the idea of tomorrow makes you say, "It's okay, there's no hurry. If not today, then tomorrow" -- and tomorrow never comes. It is always today. And you become habituated to postponing for tomorrow. Death for the first time makes you aware that now there is no tomorrow. If you want to be aware, be aware. And the shock of death helps awareness.

Many people at the time of death have become enlightened, although their enlightenment remains unknown, because after it they simply die. Their enlightenment never helps anybody else because there is no time, but still it is great -- at least they have managed it for themselves.

IF YOU WANT TO BE ABLE TO AVOID GOING WRONG WHEN YOU FACE THE END OF YOUR LIFE, THEN FROM NOW ON WHENEVER YOU DO ANYTHING, DON'T LET YOURSELF SLIP. He goes on, up and down. Those few sentences were absolutely right. Now again he has come to DOING. IF YOU GO WRONG IN YOUR PRESENT DOINGS, IT WILL BE IMPOSSIBLE NOT TO GO WRONG WHEN YOU'RE FACING DEATH.

Meditation is not a question of DOING at all.

Meditation is a question of awakening.

> THERE'S A SORT OF PERSON WHO READS SCRIPTURES, RECITES THE BUDDHA-NAME, AND REPENTS IN THE MORNING, BUT THEN IN THE EVENING RUNS OFF AT THE MOUTH, SLANDERING

AND VILIFYING OTHER PEOPLE. THE NEXT DAY HE DOES HOMAGE TO BUDDHA AND REPENTS AS BEFORE. ALL THROUGH THE YEARS TILL THE END OF HIS LIFE, HE TAKES THIS AS DAILY RITUAL -- THIS IS EXTREME FOLLY. SUCH PEOPLE ARE FAR FROM REALIZING THAT THE SANSKRIT WORD `KSHAMA' MEANS TO REPENT FAULTS. THIS IS CALLED "CUTTING OFF THE CONTINUING MIND."

Now what he is saying is absolutely applicable to him -- he is repeating good words, he is repeating scriptures. He may be worshiping the Buddha, being a Buddhist monk. What he is saying seems to be his own experience.

It is true. Millions of people in the world are doing the same -- whether they are Christians or Jews or Hindus or Buddhists or Jainas, it does not make any difference. They are the same people. When they are in the temple they pretend to be religious. This one hour of religion is not going to help because twenty-three hours are canceling it continuously. Twenty-three times more they are irreligious. This one hour religion is just a self-deception.

And you can see how he goes on mixing things. The Sanskrit word KSHAMA does not mean repenting faults. KSHAMA means forgiving, forgiving others and forgiving yourself too -- forgiving because you were unconscious and others are unconscious. This forgiveness will bring some awareness to you.

Every year Jainas have one day, KSHAMAVANI, the day of forgiving, when even enemies have to meet each other and forgive each other. And the miracle is that after the day is gone the enemies are still enemies; nothing has happened, it's just a ritual.

We can make a ritual of every great thing. You step on somebody's feet and you say, "I am sorry." Do you really mean it or is it just a social convention? It makes life smooth, but it does not come from your very being. You don't even think about it.

But certainly he catches hold of a sentence which is not from ordinary teachers: THIS IS CALLED "CUTTING OFF THE CONTINUING MIND."

You can see the contradiction. A person who lives in repentance cannot be said to be "cutting his mind." Repentance is always about the past.
It is a feeling of guilt -- "I have done wrong."

"Cutting the mind" means that the past is no more -- "it was a dark night and I was unconscious. Things that have happened were out of my sleep; now I don't have any connection with that old past." Not having any connection with the mind means not having any connection with the past.
Your mind is your past.

The whole past is continuously gathering in the mind. Cutting the mind away from yourself, you are cutting your past and you are starting anew, fresh.

This is what the great masters have said: Die each moment to the past, and be reborn for the new, for the fresh, for that which is coming -- dying each moment because past is being created every moment.

Your present is nothing but continuously becoming past -- why go on gathering an unnecessary weight? It is better that each moment you go on cutting yourself from the past. Don't carry any scratches from the past and remain available and open to the future. Soon the future will also become past.

The moment anything becomes past, cut yourself away from it. Then you can die just like an innocent child, then your death will be just like a birth: no past, an innocent mind.

And this is the right death because it is not an ending of life, but a beginning of a greater life -- of a life which will not be encased in the body, but will be spread all over existence: you will dance in the trees and you will smile in the flowers and you will shine in the stars. Your freedom will be total and you won't have any boundaries.

ONCE YOU HAVE CUT IT OFF, NEVER CONTINUE IT AGAIN; ONCE YOU HAVE REPENTED, DO NOT COMMIT AGAIN -- THIS IS THE MEANING OF REPENTANCE ACCORDING TO OUR BUDDHA. He does not know the Buddha. Buddha does not teach repentance; he simply teaches awareness.

Repentance is a dangerous technique. It is just like Catholic confession. Every religion has managed to create some cheap substitute that everybody can do and feel good. You go to the church, you confess to the priest, and you think that you are freed. Now the priest will tell God and you are forgiven. But in reality what happens when you come out of the confessional is that you are again ready to commit the same things. There is no problem. Next week you can again confess.

Hindus go to the Ganges to take a bath. Every twelve years a great gathering -- perhaps the greatest in the world -- happens in Prayag. Hindus from all over the country, and even from outside the country, just come there to have a dip in the Ganges, because it is thought that the moment you take a dip in the Ganges all your sins, even all your wrongdoings, are washed away.

I used to go to Prayag many times, but I have never taken a dip in the Ganges. I love swimming and I have been swimming in many rivers, but never in the Ganges. I used to stay with a family. They said, "This is strange. You love swimming, you always go to the rivers when you are in other cities, but here where the whole country comes to take a dip..."

I said, "That is the reason -- so many sins must be afloat here and for centuries people have been dipping in it. It is very dangerous. I keep away from the place because if their sins are really washed away here... as long as we can remember -- at least ten thousand years -- millions and millions of people have been washing their sins here. This is the dirtiest place in the whole world. I cannot step in it."

The man was very much shocked because he was always bragging that he lived near the Ganges and took a dip in it every day. I said, "You are an idiot. Every day! You must have gathered so many sins that now even God cannot help you."

He said, "But nobody ever thought about it."

I said, "Who thinks? People simply go on doing what others are doing. And you are a doctor, well educated, well known in your area -- at least you should not be so superstitious and stupid. If sins can be washed away by the Ganges, that simply means you are again ready to commit sins. What is the problem? Go on committing as many sins as you want to commit. The Ganges is there -- just go and have a dip."

These are the religious priests exploiting people so cunningly, giving them hope, giving them simple tricks to deceive even God.

WHEN YOU HAVE NOTHING TO DO, YOU SHOULD SIT QUIETLY AND KEEP THE MIND FROM SLACKENING AND THE BODY FROM WAVERING. IF YOU PRACTICE TO PERFECTION OVER A LONG LONG TIME, NATURALLY BODY AND MIND WILL COME TO REST AT EASE, AND YOU WILL HAVE SOME DIRECTION IN THE PATH. THE PERFECTION OF QUIESCENCE AND STILLNESS INDEED SETTLES THE SCATTERED AND CONFUSED FALSE CONSCIOUSNESS OF SENTIENT BEINGS, BUT IF YOU CLING TO QUIESCENT STILLNESS AND CONSIDER IT THE ULTIMATE, THEN YOU'RE IN THE GRIP OF PERVERTED "SILENT ILLUMINATION" CH'AN.

This small school of silent illumination is one of the highly evolved methodologies about awareness, but Ta Hui does not belong to that small line of illumined people.

The mind always thinks of doing something.

When you are doing something, mind is nourished. When you are not doing anything, mind starts dying. Mind is almost like a bicycle. If you go on pedaling, the bicycle goes on moving. If you stop pedaling, it may go a few feet because of the old momentum, but finally it has to fall. Mind needs continuous doing. Do something... that is the pedaling that keeps the mind going on.

This school of "silent illumination" ch'an, which Ta Hui speaks continually against, is of a far higher quality than Ta Hui can understand. These people simply sit silently. They don't do anything -- good or bad. They simply don't do anything. If somebody offers food they can take it; if nobody offers food they remain hungry, but they don't do anything for it.

And existence is so compassionate that if a certain person is simply sitting silently, he creates a field of silence around him. Somebody is bound to be attracted towards him. No "silent illumination" ch'an adept has died of hunger or cold. Somebody has come to cover him, somebody has brought some food, somebody has brought water. Not even a single man of that lineage has died... and they have attained to the highest peak of illumination.

It seems Ta Hui feels a certain jealously that these people don't do anything and still they are worshiped. These people don't do anything; still they are thought to be living buddhas. His own leanings are for moral works, good works, service to the people. He is an intellectual. But it seems before he died he became tired of his intellectual approach, because he had not gained anything.

At the last moment of his life, he must have realized that he had wasted his life unnecessarily wandering in a desert where nothing grows. This realization, in a single moment, changed his whole character, his whole being. His whole life he was only a teacher, but he died as a master. If he had lived a little more, perhaps he would have asked forgiveness from the people who belong to the "silent illumination" ch'an. We don't know. Perhaps inside his own being he must have asked for forgiveness.

But he seems to be jealous because he is teaching, he is doing good, he is serving people; he is moving from town to town bringing people to the feet of Gautam Buddha, and these people don't worship Buddha. They don't even chant Buddha's name. They simply sit silently. They don't have any records because they don't say anything. Their whole being is their statement. They are themselves buddhas. Why should they chant the name of Buddha, why should they worship Buddha, why should they go to the Buddha's temple?

My own sympathy is not with Ta Hui. My own sympathy is with those "silent illumination" ch'an people. They are the very salt of the earth.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #4
Chapter title: Trust

16 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
DO NOT GRASP ANOTHER'S BOW
ACTIVELY TRY TO CLEAR OUT YOUR MIND, THEN YOU WON'T GO WRONG; SINCE YOU DON'T GO WRONG, CORRECT MINDFULNESS STANDS OUT ALONE. WHEN CORRECT MINDFULNESS STANDS OUT ALONE, INNER TRUTH ADAPTS TO PHENOMENA; WHEN INNER TRUTH ADAPTS TO EVENTS AND THINGS, EVENTS AND THINGS COME TO FUSE IN INNER TRUTH. WHEN PHENOMENA FUSE WITH THEIR INNER TRUTH, YOU SAVE POWER; WHEN YOU FEEL THE SAVING, THIS IS THE EMPOWERMENT OF STUDYING THE PATH. IN GAINING POWER YOU SAVE UNLIMITED POWER; IN SAVING POWER YOU GAIN UNLIMITED POWER.
THIS MATTER MAY BE TAKEN UP BY BRILLIANT, QUICK-WITTED FOLKS, BUT IF YOU DEPEND ON YOUR BRILLIANCE AND QUICK WITS, YOU WON'T BE ABLE TO BEAR UP. IT IS EASY FOR KEEN AND BRIGHT PEOPLE TO ENTER, BUT HARD FOR THEM TO PRESERVE IT. THAT'S BECAUSE GENERALLY THEIR ENTRY IS NOT VERY DEEP AND THE POWER IS MEAGER. WITH THE INTELLIGENT AND QUICK-WITTED, AS SOON AS THEY HEAR A SPIRITUAL FRIEND MENTION THIS MATTER THEIR EYES STIR IMMEDIATELY, AND THEY ARE ALREADY TRYING TO GAIN UNDERSTANDING THROUGH THEIR MIND'S DISCRIMINATING INTELLECT. PEOPLE LIKE THIS ARE CREATING THEIR OWN HINDRANCES, AND WILL NEVER HAVE A MOMENT OF AWAKENING. "WHEN DEVILS FROM OUTSIDE WREAK CALAMITY, IT CAN STILL BE REMEDIED," BUT THIS RELIANCE ON INTELLECTUAL DISCRIMINATION AMOUNTS TO "WHEN ONE'S OWN FAMILY CREATES DISASTER, IT CANNOT BE AVERTED." THIS IS WHAT YUNG CHIA MEANT WHEN HE SAID, "THE LOSS OF THE WEALTH OF THE DHARMA, AND THE DEMISE OF VIRTUE, ALL STEM FROM MIND'S DISCRIMINATING INTELLECT."
THE MIND'S CONCEPTUAL DISCRIMINATION
THE OBSTRUCTION OF THE PATH BY THE MIND, AND ITS CONCEPTUAL DISCRIMINATION, IS WORSE THAN POISONOUS SNAKES OR FIERCE TIGERS. WHY? BECAUSE POISONOUS SNAKES AND FIERCE TIGERS CAN STILL BE AVOIDED, WHEREAS INTELLIGENT PEOPLE MAKE THE MIND'S CONCEPTUAL DISCRIMINATION THEIR HOME, SO THAT THERE'S NEVER A SINGLE INSTANT -- WHETHER THEY'RE WALKING, STANDING, SITTING, OR LYING DOWN -- THAT THEY'RE NOT HAVING DEALINGS WITH IT. AS TIME GOES ON, UNKNOWING AND UNAWARES THEY BECOME ONE PIECE WITH IT -- AND NOT BECAUSE THEY WANT TO, EITHER, BUT BECAUSE SINCE BEGINNINGLESS TIME THEY HAVE FOLLOWED THIS ONE LITTLE ROAD UNTIL IT'S BECOME SET AND FAMILIAR. THOUGH THEY MAY SEE THROUGH IT FOR A MOMENT AND WISH TO DETACH FROM IT, THEY STILL CAN'T. THUS IT IS SAID THAT POISONOUS SNAKES AND FIERCE TIGERS CAN STILL BE AVOIDED, BUT THE MIND'S CONCEPTUAL DISCRIMINATION TRULY HAS NO PLACE FOR YOU TO ESCAPE.

The great problem with people like Ta Hui is their own intellect. Even if they are talking against intellect, it is nothing but their own intellect. The intellect is capable of creating an illusion that you are going beyond intellect, but the illusion can be easily detected.

The things that Ta Hui is saying in these sutras, he must have heard from a very right source. But he himself is only an intellectual; hence everything that passes through his intellect changes its form. This change is so subtle that unless one becomes enlightened himself, he will never see where the intellect has deceived him.

Just listen to what he is saying: *Actively try to clear out your mind.* Who are you? Do you know yourself as distinct from the mind? If you know yourself as distinct from the mind, the mind is cleared away. The question of actively trying to clear out your mind does not arise. The mind is there because you are not there; you are fast asleep, you are not alert. The darkness is there because you have not brought even a single candle, and just a small candle is enough to dispel vast darkness. This is how the mind misinterprets -- and still it feels that one is going on the right path.

The enlightened man can say to you, "Dispel all darkness." But the only way to dispel darkness is to bring light in. The intellectual will understand that dispelling darkness means actively fighting with darkness, throwing it out of the house. But can you manage to empty your room of darkness just by bringing out buckets full of darkness and throwing it away? The room will still remain dark. The only thing that will happen will be a tremendous frustration, tiredness, disgust with the whole idea. But if you had an understanding that is not from the mind, but from the beyond.... *that* comes only through meditation, and this man is not talking about meditation at all.

It is only through meditation that your inner light, which is dormant, becomes suddenly active and alive. It is an eternal source of light. Once the light is there, darkness is automatically dispelled. Even to say dispelled is wrong, because darkness does not exist; it is only the absence of the light. Darkness does not have its own existence, so you cannot do anything directly with it.

Whatever you want to do with darkness, you will have to do something with light. If you want darkness, put the light off. If you don't want darkness, put the light on. But you can act only with light, because light is a positive existence. Darkness is simply an absence of light -- and so is the state of our mind.

Mind is your absence. The moment you are present, there is no mind.

So the absolute emphasis of all the buddhas of all the centuries has been simply this: Come to consciousness, become a presence, and there will be no place for the mind and all its ingredients -- greed, anger, delusion, dreams, hallucinations, ambitions, the whole lot.

If you start listening to people like Ta Hui and working according to their idea, you will get more and more in a mess. He is saying, *actively try to clear out your mind.* He is giving you a wrong direction, without any intention to take you on a wrong path. But intentions don't matter. What matters is whether the indication is in the right direction or not.

Nothing can be done directly with the mind.

He says, *actively try to clear out your mind, then you won't go wrong,* but the first condition cannot be fulfilled. You will be going wrong all the time. But he is accepting that the first condition can be fulfilled.

Not a single enlightened person has ever said that you can do anything directly with the mind, but because he accepts that idea, he goes on and on...*then you won't go wrong; since you don't go wrong, correct mindfulness stands out alone*. Still, it is mindfulness.

Meditation is not mindfulness.

Meditation is a state of no-mind.

Mindfulness is still intelligence. You can be highly intelligent -- that does not mean that you know meditation. A great contemporary British philosopher, C.E.M. Joad, was very much disturbed by the ideas of George Gurdjieff and his disciple, P.D. Ouspensky. He was sick, and he was reading P.D. Ouspensky's book on the teachings of Gurdjieff. He was one of the great philosophers of the century.

Joad told one of his friends, "I hear Ouspensky is in London, but I am not in a good enough condition to go and talk to him. The doctors say I should rest in bed. But I cannot wait, because it may be that I am just counting my last days, any day may be the end. Can you go to Ouspensky and tell him my situation... and if he can come, it will be very kind of him. I want to talk to him, because I don't understand what this no-mind is. Beyond mind, I cannot understand there is anything."

Joad had worked his whole life with the mind, and he knew what the mind was, but he had never gone

beyond the boundary. "In fact," he said to the friend, "the people who go beyond the mind go into an insane asylum. We say mad people are `out of their mind.' And this strange man Gurdjieff goes on talking about no-mind. You go and persuade Ouspensky! Perhaps, knowing my name, he may come."

Ouspensky came, and Joad said to him, "I cannot understand at all what this no-mind is. I can understand mind, I can even understand mindfulness, but no-mind is simply beyond my conceivability."

Ouspensky said, "It is a very simple matter. I am sitting here. You just close your eyes and remember one thing: whatever is going before your inner eye is the mind, and the presence in front of which the mind is passing is the no-mind."

Joad had never done any such thing. He closed his eyes... a half hour passed, one hour passed, and his face was looking so silent, so serene. Ouspensky had some other appointment, so he had to wake him up. He told him, "I am sorry to disturb you -- you were going really deep."

And Joad said, "I am immensely grateful. I cannot express my gratitude... I had never thought about the possibility that I can watch the mind; that certainly means I am not the mind. The watcher is certainly different from the watched. And rather than explaining it to me intellectually, you gave me the experience itself. It was so beautiful and so silent. These last days, staying in bed, I have nothing else to do. I am going to continue watching my mind.

"Perhaps Gurdjieff is right, and perhaps the Eastern mystics are right. And this is the right time for me. If I can get away from the mind into myself, into my witnessing, into my watching -- what they call no-mind -- perhaps I will go from life not feeling that I lived meaninglessly."

After just ten days he died. But before his death, he dictated to his secretary a small statement to be delivered to George Gurdjieff and to Ouspensky. He said, "I am dying with great gratitude -- you showed me the way. Now death does not matter, now nothing matters. I have tasted something of the beyond, of the eternal. Mind was the barrier. I was thinking mind is all that we have, but I never thought that mind is just an instrument, like any other instrument."

You have kidneys, you have hands, you have legs; if your hand is cut off, that does not mean that you are destroyed. You are more than the total sum of your parts -- that is the meaning of no-mind. You are not an arithmetical entity, you are a spiritual being.

I would like to repeat so that you remember it: You are more than the sum total of your parts, and that which is more than the sum total of your parts is your real being. A machine is not more than the sum total; a machine is exactly equal to the sum total of its parts.

It is only life which is more than its sum total.

And when life becomes conscious, it is even more.

And when consciousness becomes absolute illumination, it is tremendously more. The sum total of your parts remains far behind, a very small, tiny thing. You become as vast as the sky itself.

But Ta Hui has no understanding yet. He is still talking like a thinker.

WHEN CORRECT MINDFULNESS STANDS OUT ALONE, INNER TRUTH ADAPTS TO PHENOMENA; WHEN INNER TRUTH ADAPTS TO EVENTS AND THINGS, EVENTS AND THINGS COME TO FUSE IN INNER TRUTH. WHEN PHENOMENA FUSE WITH THEIR INNER TRUTH, YOU SAVE POWER.

That too has to be understood. Power from the lips of Ta Hui is not the same power about which a Gautam Buddha may talk.

Power -- according to the mind -- is always power over others. Mind is continuously trying to dominate, to enslave, to be powerful over others, because mind has no power of its own. All its power is borrowed. What does the prime minister of any country have as his power? Just the votes that he has begged. He is really the greatest beggar in the country. All his power belongs to the people; he does not have any power of his own.

So when the mind talks about power, it talks about politics, it talks about domination, it talks about possessiveness; it talks about increasing your empire of riches, of power, of prestige, in whatever way, so you can become a dominant figure.

But the power that the awakened one talks about is not power over others. He talks about it as an intrinsic explosion, just like the atomic explosion. It is not the power that is coming from outside; it is the power that was deep inside the atomic cell. Because the atom has exploded, the power is all over the place.

A very strange piece of information has come to me just the other day... a Japanese scientist had been

continuously watching, studying the effects of atomic energy and its radiation in and around Hiroshima and Nagasaki. Forty years have passed since the atomic explosion happened there, when the atom bomb was dropped on Nagasaki and Hiroshima.

This one scientist really risked his life; nobody goes to Hiroshima because everything is full of radiation, but he went and lived there for a few weeks, just to see what effect the radiation would have. And when he came back he brought a great surprise to his fellow scientists. He looked ten years younger, and healthier than he had ever been.

They were all surprised, because nobody had thought... it had always been thought that radiation will kill, but he has discovered that radiation will kill only in a certain great quantity. It is a question of degrees. In small quantities it can help to destroy disease, to give man a longer life, to keep him young until his death. Now he has prepared a small ceramic paper, with a very small dose of radiation coming out of it. He thinks that keeping that in your room will be enough for you to remain healthy and younger!

I have always been saying that energy is neutral: that which can destroy, can also create; we just have to discover how it destroys and how it creates.

This Japanese scientist has done a tremendous service to the coming humanity. It means that if the nations are willing, and if their stupid politicians don't hinder it, then all the atomic energy and nuclear weapons that they have gathered can be brought to the service of life -- to bring more health to the world, to dispel illness, to dispel hunger, to dispel old age, to make man live longer and remain younger.

The power of the atomic bomb is not power coming from outside; it is the power of the atom which was dormant, sleeping, and has been awakened. If this is possible through the atom -- which is part of electricity, just a small particle -- what is possible if we can explode the living being of a man? A small particle of his consciousness, if it explodes, is going to bring so much light and so much power.

Perhaps the mystics who have always been talking about power were talking about the power that they were feeling inside themselves. It has nothing to do with dominating anybody. Their power has been used as compassion, their power has been used for showering flowers over others. Their power has not ever been used for any destructive purpose, in the service of death.

But the word `power' itself is dangerous, because ordinarily its association is with politics. When Ta Hui uses the word power he does not understand that the mystics have used it in a different way, totally opposite. He says,

WHEN PHENOMENA FUSE WITH THEIR INNER TRUTH, YOU SAVE POWER; WHEN YOU FEEL THE SAVING THIS IS THE EMPOWERMENT OF STUDYING THE PATH. IN GAINING POWER YOU SAVE UNLIMITED POWER; IN SAVING POWER YOU GAIN UNLIMITED POWER.

The way he is saying it is clear: unlimited power -- over whom? Why this emphasis on power?

The power that comes out of meditation does not come as power. It comes as if flowers are showering on you; it comes as fragrance, it comes as love, it comes as compassion. It brings all the great qualities and all the great values of life suddenly to their blossoming. It is the spring of your consciousness. Everything suddenly becomes green, everything becomes cool; the breeze becomes full of fragrance, because you are bursting forth into flowers which cannot be seen by the eye. But those who have the heart and the courage to open to it will certainly feel it. They will feel its song, they will feel its dance.

But the word power is not to be used. It has been associated with wrong people -- they have contaminated it.

THIS MATTER MAY BE TAKEN UP BY BRILLIANT, QUICK-WITTED FOLKS... and he himself is nothing but a brilliant, quick-witted folk... BUT IF YOU DEPEND ON YOUR BRILLIANCE AND QUICK WITS, YOU WON'T BE ABLE TO BEAR UP. IT IS EASY FOR KEEN AND BRIGHT PEOPLE TO ENTER, BUT HARD FOR THEM TO PRESERVE IT. THAT'S BECAUSE GENERALLY THEIR ENTRY IS NOT VERY DEEP AND THE POWER IS MEAGER. WITH THE INTELLIGENT AND QUICK-WITTED, AS SOON AS THEY HEAR A SPIRITUAL FRIEND MENTION THIS MATTER, THEIR EYES STIR IMMEDIATELY AND THEY ARE ALREADY TRYING TO GAIN UNDERSTANDING THROUGH THEIR MIND'S DISCRIMINATING INTELLECT.

Ta Hui has a misunderstanding. Mind has only one power and that is the discriminating intellect; it has no other power.

Because of its discriminating intellect, mind is so useful in science, and it is absolutely a hindrance in

spiritual growth. There you don't need any intellect. All that you need is a deep trust in existence, a deep reverence for life.

Intellect is never trust, it is always doubt. Spiritual growth is hindered more by doubt than anything else, but how can you gain trust? Doubt is natural to the mind; trust is not part of the mind. How can you come to trust?

That's why all spiritual teachings emphasize a deep intimate relationship with someone who has gone ahead of you. You need to be related to one who is already awakened. His very awakening will become an evidence, an argument for you to dispel all doubt, and to dispel all mind.

You have to come in contact with a man who lives as a no-mind, who lives as silence.

His silence is luminous. It is contagious. If you come close to such a man, you are bound to be caught in the net of his radiating love, his radiating awareness. Only that experience will create trust in you, will give you the feeling that if this beautiful flowering can happen to one man... and I am also a man. It will remind you of your own potential: there is no need to doubt; if this man can blossom into such a beautiful flower... I am also a man.

The presence of the enlightened person brings a great dignity to you, a great pride, which is not ego... a pride that you are a human being full of the potential of being a buddha.

And once trust has arisen in you, you are on the path.

Trust is another name of the path.

Doubt is the name of going astray.

Intellect is nothing but another name of doubt. Doubt is a beautiful instrument as far as science is concerned, but doubt is not of any help to go beyond the mind. To go beyond the mind you need trust, and trust has a beauty of its own. Doubt has no beauty, it is ugly. It does not give you integrity, it always keeps you suspicious.

Once trust has arisen in you, you are beyond the dangers of the mind.

But Ta Hui has not understood, although he has been from one master to another -- to many masters. Perhaps that has created the whole confusion in him. In those many masters, a few may have been just teachers, a few may not have even been teachers, but people who love to advise -- whether they know anything or not. They enjoy advising, because in advising they become higher than you; you are ignorant, and they are knowledgeable.

I have been part of a psychology department in a university. There were four other psychologists in the department, and they were all practicing psychoanalysis, except me. I never believed in any kind of analysis, any kind of psychology, because I don't want to do anything with the mind at all. But you will be surprised, they were giving counseling to sick people -- mentally sick, psychologically sick. They were analyzing, and they were earning much money, but they were suffering from the same problems.

I was the only one available, so they were all asking me, "What to do with this problem that never leaves us?"

I said, "You are great psychoanalysts; you counsel people, you help people."

They said, "Don't make a laughingstock of us! We know the technique, we have learned psychoanalysis, and we advise."

But I said, "If you cannot follow your own advice, what right have you got to give it to somebody else?"

I used to tell them an ancient Sufi story. A woman was very much disturbed by her young child -- she had only one child, and her husband had died. She was rich, but she had lost all interest in life. She was living simply because of this small child, and certainly in such circumstances, children are spoiled; the child would not eat anything except sweets. The doctors were saying, "This is bad, his whole health will be spoiled." But the child was not listening.

The woman used to go to the Sufi mystic, so one day she thought, "He does not listen to me, but perhaps he may listen to the mystic, because the man is so radiant that anybody who goes close to him feels impressed."

She took the child and she told the mystic, "He does not listen to anybody. Doctors tell him that his health will be spoiled, and I am telling him every day. His whole food consists only of sweets; otherwise he prefers to remain hungry. He is my only child, my husband is dead, and I am only living for him. I cannot see him hungry, so I have to give him sweets, knowing well that I am giving poison to him -- white sugar is white poison. So I have brought him. You tell him something! You are a man of God, perhaps your words may have a different impact."

The mystic looked at the child. He said, "My son, I am not in a position to answer you right now

because I myself love to eat sweets. You come back after two weeks. For two weeks I will not eat sweets, if I can manage it. Only then can I advise; otherwise, I am not the right person to advise."

The woman could not believe it. This could even be dangerous... but the child was immensely impressed. He touched the feet of the mystic. He said, "I have been taken to many people; my mother goes on taking me to this wise guy, to that wise guy, and they all go on advising immediately. You are the first man who is sincere. I will come after two weeks, and whatever you say, I will do. I can trust you."

A man who confesses before a child..."Right now I am not in the right position even to advise you, because I myself like sweets; so for two weeks I will have to try my advice on myself, and then you come.

"If I fail, I will say, `I am sorry, I cannot advise you.' If I succeed, then I will say, `Don't be worried, if I can succeed -- an old man -- you are so young and so powerful, and so intelligent, you can succeed also. Just give it a try!'"

The mother was shocked. If the mystic says after two weeks that he cannot succeed, then the whole thing is finished; then there is nobody else to whom she can take the child.

After two weeks, they came back. The mystic said, "My son, it is difficult but not impossible. I managed not to eat sweets for two weeks, and I promise you that my whole life I will not touch sweets again. Do you think I can advise you? If you allow me to advise, only then will I do so."

The child said, "There is no need to say anything. I have received the message. I am grateful to you. A man like you who is ready to drop eating sweets for his whole life just to give me the advice that he himself practices, is worthy of trust. I trust you. I also promise you that I will not eat sweets from this moment onwards."

I used to tell these psychologists, "When you advise other people, have you ever thought that the advice is coming from somebody who himself suffers from the same problem?"

So this Ta Hui must have gone to learned people, to the knowledgeable, to teachers of all kinds. Once in a while perhaps he may have accidentally met an awakened man, a master, a mystic, and he has collected from all these sources; so once in a while there is a statement that seems to be absolutely right. But mostly he has collected all kinds of pieces from sources which are as ignorant as he is, but they were as willing to advise as he is willing to advise.

I would like my people to remember it: never advise unless it is your experience. In the world, advice is the only thing which everybody gives and nobody takes, so why bother? Everybody enjoys giving advice and nobody ever takes it, and the reason is that everybody knows that advice is meant for others -- not for yourself.

I would like my people to remember: never advise, unless it has been your own authentic experience. Then too you can simply say, "This has been my experience. It is not necessary that it will be right for you -- you can experiment. If you feel that it brings more harmony to your life, more joy, you can go ahead. If you feel it is not bringing anything... because individuals are different. What fits me may not fit you, what is medicine to me may be simply poison to you."

An absolutely alert man is always alert about what advice to give and what not to give. Even if he gives advice, it is always conditional -- conditional upon experiment. He says it only as a hypothesis: "You try a little bit -- perhaps it works. If it works, good. If it does not work, don't go on doing it. It has helped me, that's true, but that does not mean that it will help everybody on the earth."

People are different; each individual is unique, and each individual needs a unique way that suits him.

PEOPLE LIKE THIS ARE CREATING THEIR OWN HINDRANCES, AND WILL NEVER HAVE A MOMENT OF AWAKENING. "WHEN DEVILS FROM OUTSIDE WREAK CALAMITY, IT CAN STILL BE REMEDIED," BUT THIS RELIANCE ON INTELLECTUAL DISCRIMINATION AMOUNTS TO "WHEN ONE'S OWN FAMILY CREATES DISASTER, IT CANNOT BE AVERTED."

He is giving good advice, but he has no experience. I am so certain that he has no experience because so many sentences, so many sutras, give clear-cut indications of ignorance.

THIS IS WHAT YUNG CHIA MEANT WHEN HE SAID, "THE LOSS OF THE WEALTH OF THE DHARMA AND THE DEMISE OF VIRTUE ALL STEM FROM MIND'S DISCRIMINATING INTELLECT."

What he is saying is right, but he himself is not the right person to say it. All his understanding is based

on intellect.
The statement of Yung Chia is absolutely right:
"THE LOSS OF THE WEALTH OF THE DHARMA AND THE DEMISE OF VIRTUE ALL STEM FROM MIND'S DISCRIMINATING INTELLECT."
Yung Chia was an enlightened master. He is saying that because of the mind, the world has become irreligious; because of the mind, all that is great has disappeared. It was perfectly true for Yung Chia to say it; it was his own experience. But Ta Hui is simply repeating it. The words are beautiful, the sentence is beautiful -- he is collecting beautiful flowers from everywhere.

THE OBSTRUCTION OF THE PATH BY THE MIND, AND ITS CONCEPTUAL DISCRIMINATION, IS WORSE THAN POISONOUS SNAKES OR FIERCE TIGERS.

One simply cannot believe that a man is saying things which he has not experienced! And he has not gone beyond them.

WHY? BECAUSE POISONOUS SNAKES AND FIERCE TIGERS CAN STILL BE AVOIDED, WHEREAS INTELLIGENT PEOPLE MAKE THE MIND'S CONCEPTUAL DISCRIMINATION THEIR HOME, SO THAT THERE'S NEVER A SINGLE INSTANT, WHETHER THEY'RE WALKING, STANDING, SITTING, OR LYING DOWN, THAT THEY'RE NOT HAVING DEALINGS WITH IT. AS TIME GOES ON, UNKNOWING AND UNAWARES, THEY BECOME ONE PIECE WITH IT -- AND NOT BECAUSE THEY WANT TO, EITHER, BUT BECAUSE SINCE BEGINNINGLESS TIME THEY HAVE FOLLOWED THIS ONE LITTLE ROAD UNTIL IT HAS BECOME SET AND FAMILIAR. THOUGH THEY MAY SEE THROUGH IT FOR A MOMENT, AND WISH TO DETACH FROM IT, THEY STILL CAN'T. THUS IT IS SAID THAT POISONOUS SNAKES AND FIERCE TIGERS CAN STILL BE AVOIDED, BUT THE MIND'S CONCEPTUAL DISCRIMINATION TRULY HAS NO PLACE FOR YOU TO ESCAPE.

All that he is *saying* is right -- but *he* is not. This has to be understood clearly: a wrong man can say right things, although a right man can never say wrong things. For the right man to say wrong things is impossible, but for the wrong man to say right things is very possible because it hides his wrongness. It becomes a cover-up to his ignorance.

In the world there are millions of teachers, priests, monks, belonging to different religions and different paths; they are all repeating beautiful words, but because they come from *them*, they lose all beauty.

They are the same words spoken by Zarathustra, by Lao Tzu, by Jesus Christ, by Gautam Buddha; they are the same words, but the man who is speaking is not the same. And those words have significance only if they are supported by an existential individual standing behind them. Those words are living only if they come from a living source. Hence, my insistence is: never bother about dead saints, never bother about holy scriptures.
Try to find a living master.

The living master contains all the scriptures and all the dead saints. Through the living master, whatever comes to you goes directly into your heart.
The living master never misses the target.

A beautiful story for the end. There was a carnival going on in the town, and Mulla Nasruddin asked all his disciples to come with him. He would take them to the carnival to teach them a few things; that was his usual method, to take his disciples to actual situations. As they entered, the whole crowd there became interested, because they always knew that wherever Nasruddin is, something interesting is going to happen.

He was there with his fifty disciples following him. He went directly into a stall, where people were putting down money; if they could hit the bull's-eye with the arrow, the stall keeper would give them three times as much money, and if they missed, their money was gone. Many people were trying, but it is not easy unless you are an archer.

Mulla Nasruddin went there, put ten rupees on the table, and took the bow and arrow. There was great silence. His fifty disciples were standing behind him, and a great crowd watching and thinking, "We never thought that this Mulla Nasruddin is an archer also. Now let us see what happens!" He took a shot, and the arrow simply went far away beyond the bull's-eye.

Everybody laughed! He said, "Stop!" He turned towards his disciples and said, "Look, this is the arrow of a man who is too ambitious. He always misses the point, he goes far away." Even the stall keeper became

interested....

Nasruddin took out another arrow, took a shot, and the arrow fell just in front of him. Again people laughed. He said, "You idiots, stop! I have brought my disciples here to teach them something." And he turned to the disciples, and said, "Look, this is the arrow of a man who is always hesitant, wishy-washy -- to die or not to die? Because of this either/or situation, he always falls short; he never hits the bull's-eye." The people became silent -- "He is right."

He pulled out the third arrow, and the stall keeper was also silent -- "This man has some ideas and he is not wrong." And Mulla hit the bull's-eye, took his ten rupee note, and asked for twenty more.

The stall keeper said, "What!"

Mulla said, "This is Mulla Nasruddin's arrow; he never misses the target. You just bring twenty rupees!"

People laughed, but the stall keeper had to give twenty rupees. The disciples also said, "This is too much! In fact, if he had missed again, he would again have brought some explanation; this is just accidental. But he is a great man, there is no doubt about it."

He was able to bring as many explanations as possible. If you go on shooting, one time it is going to hit; whenever it hits, it is Mulla Nasruddin's arrow.

Mulla Nasruddin walked away with his thirty rupees and his disciples. He said, "Come on, you can enjoy some sweets, some fruits. Take these twenty rupees. Just leave my ten rupees, because only those ten belong to me; the other twenty came only from tricks."

The so-called teachers like Ta Hui go on saying things, and among so many things, once in a while there may be one arrow hitting the target. But my concern is to show you how humanity has been deceived by teachers. Ta Hui was honored by the emperor of China as a great Ch'an master, a great Zen master, and he has been accepted as a great Zen master since then. When the emperor honored him with the title, who is going to dispute it?

It is now almost one thousand years ago, and nobody has raised the question that these are not the words of a man who is enlightened. It is basically to teach you a certain awareness and clarity, so that when you hear someone or read someone you can feel whether it is coming from an enlightened source or from a dark source -- from someone who knows how to collect beautiful words, someone who is knowledgeable, someone who can deceive even emperors. But emperors are nothing but human beings -- just like you!

For one thousand years, even Zen people have not taken Ta Hui to task. That is also something to be understood. Every tradition goes on protecting its people; whether they are right or wrong is not the question. The question is that they belong to their tradition; they have to be right.

This has messed up the whole atmosphere of the world. It has created such confusion for the whole of humanity. It seems that people are not interested in helping humanity grow into consciousness; they are more interested in their own line, in their own heritage, and in proving that it is right.

Naturally nobody else interferes. Perhaps I am the only man who goes on searching. I don't care whether the person is Hindu, or a Mohammedan, or a Christian, or a Buddhist, or a Jew, or a Jaina.

To me the whole humanity is one.

And the whole heritage of the past is mind.

I would like to make a clear-cut distinction for the future, so that all those who are not right should be known as not right, and those who are right -- to whichever tradition they belong -- should be declared right.

In fact, in other words: I would like in the world only two traditions -- the people who are right and the people who are wrong -- to simplify things. Their future generations don't have to worry; otherwise it is such a confusing mess. You are not supposed to say that anything wrong is wrong, because it belongs to your heritage.

It happened that in my village, between my house and a temple, there was a piece of land. For some technical reason, my father was able to win the case if he took it to court -- only on technical reasons. The land was not ours, the land belonged to the temple. But the technical reason was this: the map of the temple did not show that the land was in their territory. It was some fault of the municipal committee's clerical staff; they had put the land onto my father's property.

Naturally in court there was no question; the temple had no right to say that it was their land. Everybody knew it was their land, my father knew it was their land. But the land was precious, it was just on the main street, and every technical and legal support was on my father's side. He brought the case to the court.

I told him, "Listen" -- I must have been not more than eleven years old -- "I will go to the court to support the temple. I don't have anything to do with the temple, I have never even gone inside the temple, whatever it is, but you know perfectly well that the land is not yours."

He said, "What kind of son are you? You will witness against your own father?"

I said, "It is not a question of father and son; in the court it is a question of what is true. And not only will your son be there; your father I have also convinced."

He said, "What!"

I had a very deep friendship with my grandfather, so we had consulted. I had told him, "You have to support me because I am only eleven years old. The court may not accept my witnessing because I am not an adult, so you have to support me. You know perfectly well that the land is not ours."

He said, "I am with you."

So I told my father, "Just listen, from both sides, from your father and from your son... you simply withdraw the case; otherwise you will be in such a trouble, you will lose the case. It is only technically that you are able to claim. But we are not going to support a technical mistake on the part of the municipal clerk."

He said, "You don't understand a simple thing, that a family means... you have to support your family."

I said, "No, I will support the family only if the family is right. I will support whoever is right."

He talked to my grandfather who said, "I have already promised your son that I will be going with him."

My father said, "That means I will have to withdraw the case and lose that valuable piece of land!"

He said, "What can be done about it? Your son is going to create trouble for you, and seeing the situation, that he will not in any way be persuaded, I have agreed with him -- just to make his position stronger so that you can withdraw; it is better to withdraw than to get defeated."

My father said, "But this is a strange family! I am working for you all. I am working for you, I am working for my son -- I am not working for myself. If we can have a beautiful shop on that land you will have a better, more comfortable old age; he will have a better education in a better university. And you are against me."

My grandfather said, "I am not against anybody, but he has taken my promise, and I cannot go against my word -- at least as far as he is concerned -- because he is dangerous, he may put me in some trouble. So I cannot deceive him; I will say whatever he is saying. And he is saying the truth -- and you know it."

So my father had to withdraw the case -- reluctantly... but he had to withdraw the case. I asked my grandfather to bring some sweets so we can distribute them in the neighborhood. My father has come to his senses, it has to be celebrated. He said, "That seems to be the right thing to do."

When my father saw that I was distributing sweets, he asked, "What are you doing? -- for what? What has happened?"

I said, "You have come back to your senses. Truth is victorious." And I gave him a sweet also.

He laughed. He said, "I can understand your standpoint, and my own father is with you, so I thought it is better that I should also be with you. It is better to withdraw without any problem. But I have learned a lesson." He said to me, "I cannot depend on my family. If there is any trouble they are not going to support me just because they belong to me as father, as son, as brother. They are going to support whatever is true."

And since that time no other situation ever arose, because he never did anything in which we had to disagree. He remained truthful and sincere.

Many times in his life he told me, "It was so good of you; otherwise I was going to take that land, and I would have committed a crime knowingly. You prevented me, and not only from that crime, you prevented me from then onwards. Whenever there was a similar situation, I always decided in favor of truth, whatever the loss. But now I can see: truth is the only treasure. You can lose your whole life, but don't lose your truth."

This is what I want you to learn from Ta Hui's teachings: to experiment in seeing what is right and why it is right, what is wrong and why it is wrong, and also to know that even right becomes wrong when it comes from a wrong mind, from a wrong person.

Truth needs to be born out of an experience of truthfulness. It is a very delicate flower but the most precious treasure in life, because it brings liberation, it brings freedom, it brings to you your own immortality.

But never be a borrower, never depend on the other's knowledge. A small piece of your own experience is far more important than all the VEDAS, all the KORANS, all the BIBLES, all the TALMUDS. A little experience of your own inner being is more valuable than all the buddhas of all the ages.

Truth has to be your own.

Only then is it alive, with a beating heart.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #5
Chapter title: Non-attainment

17 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THERE IS NOTHING TO ATTAIN
GENTLEMEN OF AFFAIRS OFTEN TAKE THE MIND, WHICH ASSUMES THERE IS SOMETHING TO ATTAIN, TO SEEK THE DHARMA, WHEREIN THERE IS NOTHING TO ATTAIN. WHAT DO I MEAN BY "THE MIND, WHICH ASSUMES THERE IS SOMETHING TO ATTAIN"? IT'S THE INTELLECTUALLY CLEVER ONE, THE ONE THAT PONDERS AND JUDGES. WHAT DO I MEAN BY "THE DHARMA, WHEREIN THERE IS NOTHING TO ATTAIN"? IT'S THE IMPONDERABLE, THE INCALCULABLE, WHERE THERE'S NO WAY TO APPLY INTELLIGENCE OR CLEVERNESS.
HAVEN'T YOU READ OF OLD SHAKYAMUNI AT THE ASSEMBLY OF THE LOTUS OF THE TRUE DHARMA? THREE TIMES SARIPUTTA EARNESTLY ENTREATED HIM TO PREACH, BUT THERE WAS SIMPLY NO WAY FOR HIM TO BEGIN. AFTERWARDS, USING ALL HIS POWER, HE MANAGED TO SAY THAT THIS DHARMA IS NOT SOMETHING THAT CAN BE UNDERSTOOD BY THOUGHT OR DISCRIMINATION. THIS WAS OLD SHAKYAMUNI TAKING THIS MATTER TO ITS ULTIMATE CONCLUSION, OPENING THE GATEWAY OF EXPEDIENT MEANS AS A STARTING POINT FOR THE TEACHING OF THE TRUE NATURE OF REALITY.
WHEN HSUEH FENG, A TRULY AWAKENED MASTER, HEARD OF THE TEACHING OF CHOU, MASTER OF THE ADAMANTINE WISDOM SCRIPTURE, ON TE SHAN, HE WENT TO HIS ABODE. ONE DAY HE ASKED TE SHAN, "IN THE CUSTOM OF THE SCHOOL THAT HAS COME DOWN FROM HIGH ANTIQUITY, WHAT DOCTRINE IS USED TO INSTRUCT PEOPLE?" TE SHAN SAID, "OUR SCHOOL HAS NO VERBAL EXPRESSION, NOR DOES IT HAVE ANY DOCTRINE TO TEACH PEOPLE." LATER HSUEH FENG ALSO ASKED, "DO I HAVE ANY SHARE IN THE BUSINESS OF THE VEHICLE OF THIS ANCIENT SCHOOL?" TE SHAN PICKED UP HIS STAFF AND IMMEDIATELY HIT HIM SAYING, "WHAT ARE YOU SAYING?" UNDER THIS BLOW HSUEH FENG FINALLY SMASHED THE LACQUER BUCKET OF HIS IGNORANCE. FROM THIS WE OBSERVE THAT IN THIS SECT INTELLIGENCE AND CLEVERNESS, THOUGHT AND JUDGMENT, ARE OF NO USE AT ALL.
AN ANCIENT WORTHY HAD A SAYING: "TRANSCENDENT WISDOM IS LIKE A GREAT MASS OF FIRE. APPROACH IT AND IT BURNS OFF YOUR FACE." IF YOU HESITATE IN THOUGHT AND SPECULATION, YOU IMMEDIATELY FALL INTO CONCEPTUAL DISCRIMINATION. YUNG CHIA SAID, "LOSS OF THE WEALTH OF THE DHARMA AND DESTRUCTION OF VIRTUE ALL STEMS FROM THE MIND'S CONCEPTUAL DISCRIMINATION."
ONCE YOU HAVE THE INTENT TO INVESTIGATE THIS PATH TO THE END, YOU MUST SETTLE YOUR RESOLVE AND VOW TO THE END OF YOUR DAYS NOT TO RETREAT OR FALL BACK SO LONG AS YOU HAVE NOT YET REACHED THE GREAT REST, THE GREAT SURCEASE, THE GREAT LIBERATION. THERE'S NOT MUCH TO THE BUDDHA DHARMA, BUT IT'S ALWAYS BEEN HARD TO FIND CAPABLE PEOPLE.

One of the greatest contributions of Gautam the Buddha to humanity is that religion is not to attain something. That which you want to attain you already have, so any effort to attain it is simply stupid. You have got your illumination within, you have got your enlightenment ready to explode at any moment, but the problem is you are never here and now. You are wandering and searching all over the world, and this search, this constant urge to achieve, has a certain psychology in it.

The mind is empty, and emptiness hurts like a wound. The mind cannot look back, it can only look ahead. To fill its emptiness it goes on achieving money, power, prestige, respectability. But nothing satisfies it because its emptiness is infinite. It may have any amount of money -- still more is needed. It may have any amount of power -- still more is needed.

The constant urge in the mind is for more and more, that's why it is never at rest. It cannot be at rest; it has to achieve more. No one in the whole history of mankind has ever said that his mind is satisfied; such a statement does not exist in the annals of history.

Mind means dissatisfaction, mind means complaints, mind means unfulfilled greed, mind means incomplete desire.

Mind is by its very nature a beggar.

Diogenes asked Alexander, "Are you satisfied with conquering so many lands?"

He said, "No, unless I conquer the whole world I will not be satisfied."

Diogenes said, "Remember my words. Even if you conquer the whole world, the mind will ask for more, and there is no other world to conquer. Remember... you have conquered the world that is, and there is no other world to conquer -- and mind is asking for more. You will be in such a frustration that you cannot conceive of it right now."

The day Alexander died, he remembered Diogenes. He had conquered the whole known world, and he was dying in utter frustration because the mind was not content.

Mind, by its very nature, cannot be content.

In fact, it is the name of your discontent.

Before his death, Alexander told his generals and ministers, "When you take my coffin to the grave, let my hands hang out of the coffin."

They said, "What kind of strange idea has come to you? That is not the way -- it has never been done! And what is the reason for it?"

He said, "I want everybody to know that even Alexander is going with empty hands. A whole life's effort, not a single moment's rest, running after more and more, and the ultimate result is just empty hands. Because millions of people will be standing by the side of the road to watch the procession, it will be the right moment to let them see and think. And when they ask, tell them why my hands are hanging out -- I am going as unfulfilled as I had come."

Gautam Buddha is very clear about the situation that, if you remain in the mind, you cannot get out of the trap of "more and more." The only way to get out of the trap of more and more is to get out of the mind.

Mind is the greatest disease.

Ta Hui is in a strange situation. Sometimes he rises and grasps something of immense importance, but it is still intellectual. His words don't sound authentic because immediately he says something else that spoils it completely. He certainly has a genius for understanding people, and he has been with many teachers and many masters.

In the first place, when somebody is with many teachers and many masters one thing is certain -- that he has not yet found the man to be with. Seeing someone, the bells of his heart do not start ringing. He is still searching. This is also because of the mind, which wants more and more. He has understood this teacher, now he wants something more. He goes to another teacher.

Ta Hui went on and on searching for teachers his whole life, but this too is in a strange way the same trip -- it is not different. Yes, once in a while he had come across a master, but he had not the eyes to recognize him. So he collected his words, but mixed them with the words of those who didn't know anything. His whole philosophy is a hodgepodge, but we can take out those beautiful diamonds that have fallen into the mud. A diamond is still a diamond although it may be covered with mud.

This sutra, *there is nothing to attain*, he must have heard from someone who really knows. But he has not been able to understand exactly why there is nothing to attain. That is possible to understand only when you are enlightened. That is possible only when you see that all that you had wanted to attain is already given to you; it is intrinsic in your self nature -- that's why there is nothing to attain.

He says, *Gentlemen of affairs often take the mind, which assumes there is something to attain, to seek the dharma, wherein there is nothing to attain*, but he does not give the reason why there is nothing to attain. Truth has to be attained, bliss has to be attained, beauty has to be attained, immortality has to be attained: mind can think only in terms of attainment.

I have been talking to thousands of people and so many times people have come to tell me, "You insist on meditation, but you never say what we will attain by it. Even if we meditate, we have to be certain what we are going to attain."

I said, "You don't understand. Meditation is not for attainment; meditation is just to discover who you are. Whether you discover it or not, you are the same from eternity. It is not an attainment, only a discovery."

Ta Hui, listening to the masters, starts talking against the mind, but in a way which only a man of mind can do. You can see it in his language, his way of stating

> ... WHAT DO I MEAN BY "THE MIND, WHICH ASSUMES THERE IS SOMETHING TO ATTAIN"? IT IS THE INTELLECTUALLY CLEVER ONE, THE ONE THAT PONDERS AND JUDGES. WHAT DO I MEAN BY "THE DHARMA, WHEREIN THERE IS NOTHING TO ATTAIN"?

But he himself is not aware of why there is nothing to attain -- because you already have it!

I have said many times that my function is to take away from you all that you don't have, and to give you all that you already have. Just a thin layer of unconsciousness is covering your treasures. But because the mind becomes worried about its emptiness, its ignorance, naturally it starts seeking and searching somewhere to be somebody. But it can never be somebody. Just behind it, it is already a god, already a buddha, already the awakened one. It is a very strange situation that the emperor is so much surrounded by beggars that slowly, slowly you only know the beggars and you can't see the emperor behind them.

> IT'S THE IMPONDERABLE, THE INCALCULABLE, WHERE THERE'S NO WAY TO APPLY INTELLIGENCE OR CLEVERNESS.

My difficulty with Ta Hui is that I can seen he is simply repeating like a parrot. He himself does not understand what he is saying. He is intelligent enough to grasp the words spoken by the awakened ones, and his memory is good -- he can repeat them. But I don't feel at all that he understands what he is saying.

> HAVEN'T YOU READ OF OLD SHAKYAMUNI AT THE ASSEMBLY OF THE LOTUS OF THE TRUE DHARMA? THREE TIMES SARIPUTTA EARNESTLY ENTREATED HIM TO PREACH, BUT THERE WAS SIMPLY NO WAY FOR HIM TO BEGIN. AFTERWARDS, USING ALL HIS POWER, HE MANAGED TO SAY THAT THIS DHARMA IS NOT SOMETHING THAT CAN BE UNDERSTOOD BY THOUGHT OR DISCRIMINATION. THIS WAS OLD SHAKYAMUNI TAKING THIS MATTER TO ITS ULTIMATE CONCLUSION, OPENING THE GATEWAY OF EXPEDIENT MEANS AS A STARTING POINT FOR THE TEACHING OF THE TRUE NATURE OF REALITY.

Even when he relates an incident of tremendous importance like this... Every year Gautam Buddha used to have a special assembly called the lotus assembly of the authentic religion. This was a special occasion, when all the wandering monks would gather together, thousands of monks. In one assembly this incident really happened.

Sariputta was one of his most intimate disciples, and Sariputta was the head of the lotus assembly. He asked Gautam -- entreated him three times -- to preach, but Gautam Buddha remained silent. Ta Hui has not understood that silence is his preaching.

It was an assembly of people who could understand why he remaines silent. Buddha had said all that was needed to be said: Become silent and you will know it. He did not say it, because by saying it, it is defiled, contaminated; he was simply showing it by his own silence. And certainly when Buddha was utterly silent with his eyes closed, the whole assembly became as if there was nobody -- a `pin drop' silence.

Sariputta asked again and again, and Buddha remained silent. In fact, he *had* preached, he had given the golden key; he had blessed the whole assembly by his silence.

That reminds me of Jesus. Pontius Pilate, the Roman governor of Judea, wanted somehow to release Jesus because he could see he was innocent, he had not done any harm to anybody. He said things which hurt the traditional people -- but that was their problem. And they were not able to convince him... that would have been the human way.

If you disagree with me, it is perfectly okay. Disagreeing does not mean that you have to crucify me; that is not an argument, and that does not prove you right. In fact, on the contrary, it proves you wrong! Because you could not answer the man, you became angry -- so angry, so bloodthirsty, that you killed the man.

By crucifying Jesus, his contemporaries sealed his truth, recognized his truth. Crucifixion is a recognition that they accepted their defeat. But before it happened, Pontius Pilate tried to talk to Jesus... and Jesus answered everything. Finally Pontius Pilate asked, "What is truth?"

Jesus looked into his eyes and remained silent. Pontius Pilate asked again, "What is truth?" -- exactly three times. And Jesus went on looking into his eyes, but not saying a word. Those who don't understand may think Jesus does not know the truth; otherwise why is he silent? But the reality is: he is silent because that is the only language in which truth can be expressed.

Ta Hui has not got the point. He thinks that, *afterwards, using all his power, he managed to say that this dharma is not something that can be understood by thought or discrimination.* Buddha never said that; it is not part of authentic history. He remained silent. The assembly was dispersed for that day, and Sariputta declared to the assembly, "I have asked your question -- it was not my question. My question he has answered long ago. It was your question, *you* wanted to know. I asked on your behalf three times, and he has answered three times. I am grateful, and I thank him. The assembly is dispersed for today."

What Ta Hui is saying is really to fill the loophole in his own nonunderstanding with some words. This has never happened: *afterwards, using all his power, he managed to say that this dharma is not something that can be understood by thought or discrimination.* This is Ta Hui's own invention, and the reason why he has to invent it is that he himself must be feeling uneasy about the incident with the three silences. He could not understand that Buddha has said it, and now there is nothing else to be said.

The assembly was dispersed, and Sariputta knew that this was the answer. There are things which cannot be said, but can be understood. Truth is one of them.

THIS WAS OLD SHAKYAMUNI TAKING THIS MATTER TO ITS ULTIMATE CONCLUSION, OPENING THE GATEWAY OF EXPEDIENT MEANS AS A STARTING POINT FOR THE TEACHING OF THE TRUE NATURE OF REALITY.

Again he falls back to the true teaching of the nature of reality. There cannot be any teaching of a true nature: all teaching is philosophizing, all teaching is thinking, all teaching is diametrically opposite to the reality.

It is true Buddha went on teaching for forty-two years, but what he is saying is not the truth. Then why he is teaching? He is teaching just to attract people who are entrapped in their intellects. Once they are convinced intellectually, they come closer to him, they become intimate with him. And in that intimacy is the transfer, in that intimacy the silence can be heard. So the forty-two years' teaching should not be taken at face value... he was doing it only as a device.

I am not teaching you anything at all.

I am simply preparing you to listen to my silence.

Certainly teaching can be used to create silence, just as sound can be used to create silence. But the sound is not the real music... the real music is between the sounds, the gaps, the intervals. Ta Hui has not got the point at all.

WHEN HSUEH FENG, A TRULY AWAKENED MASTER, HEARD OF THE TEACHING OF CHOU, MASTER OF THE ADAMANTINE WISDOM SCRIPTURE, ON TE SHAN, HE WENT TO HIS ABODE. ONE DAY HE ASKED TE SHAN, "IN THE CUSTOM OF THE SCHOOL THAT HAS COME DOWN FROM HIGH ANTIQUITY, WHAT DOCTRINE IS USED TO INSTRUCT PEOPLE?"

TE SHAN SAID, "OUR SCHOOL HAS NO VERBAL EXPRESSION, NOR DOES IT HAVE ANY DOCTRINE TO TEACH PEOPLE." LATER HSUEH FENG ALSO ASKED, "DO I HAVE ANY SHARE IN THE BUSINESS OF THE VEHICLE OF THIS ANCIENT SCHOOL?"

TE SHAN PICKED UP HIS STAFF AND IMMEDIATELY HIT HIM SAYING, "WHAT ARE YOU SAYING?"

UNDER THIS BLOW HSUEH FENG FINALLY SMASHED THE LACQUER BUCKET OF HIS IGNORANCE.

But Ta Hui is not able to convey correctly the incident that has happened, to tell what has transpired. Hitting him with the staff, do you think ignorance can be dispelled?

Te Shan was one of the most famous masters of China, and Hsueh Feng was also a truly awakened master, so there is no question of his ignorance being dispelled by hitting him with the staff.

Hsueh Feng went to Te Shan and asked him, "*What doctrine is used to instruct people?*"

The master said, "*Our school has no verbal expression, nor does it have any doctrine to teach people.*"

Hsueh Feng also asked, "*Do I have any share in the business of the vehicle of this ancient school?*"

At this point, the master took his staff and immediately hit him saying, "What are you saying?"

This was just playfulness between two enlightened people; it has nothing to do with destroying his ignorance. Nobody can destroy anybody's ignorance by hitting him with a staff; otherwise things would be so easy! I can just call each of you and give a good hit, and your ignorance disappears and you become enlightened.

No, this was simply a playfulness. The master hit just to show Hsueh Feng, "You cannot deceive me... you are asking in a different way so that I may say something which is not right. I have answered you already: we don't have any doctrine, and we don't have any expression in our school. It is an absolutely silent school. We don't talk, we don't read scriptures, we don't worship Buddha -- we simply sit silently on this mountain. Slowly, slowly the mind disappears. It has nothing -- no work, no possibility of ambition, no question of achieving anything -- it disappears."

And because he asked again -- Te Shan had answered completely -- now to ask him again in a different way, in a tricky way.... It was a tradition in Zen that masters used to go to each other -- Zen is a very joyful, playful, nonserious religion -- and as Te Shan saw that Hsueh Feng was trying to bring the question again from a different angle, he hit him with his staff and said, "What are you saying? Have you not heard -- we don't have any verbal expression, we don't have any doctrine, so in what way can you serve? In what way can you be a vehicle for this ancient school? The only way to be part of this school... you cannot be a vehicle, you cannot be a messenger, you cannot be a missionary because we don't have any message and we don't have any doctrine. You can participate in the school, you can be part of it, but to be part of it means just to fall into utter silence."

But Ta Hui could not understand what happened, so he says... and this kind of translation in the Western world is creating a very strange impression. People think that perhaps there was a special way of hitting with the staff, because it is absolutely absurd that by hitting with the staff all his ignorance is dispelled.

This is not the case. Hsueh Feng is already an awakened master, he is just being playful. But Te Shan has a direct insight... you cannot be playful with him, you cannot catch him in some way so that he goes against what he has said. He has hit Hsueh Feng with the staff just to tell him, "It is enough! I have said everything, now the only way I can put your questions to silence is by hitting on your head. We don't need your head, we don't need your mind." By hitting his head Te Shan is saying, "Your mind should not be here at all. These people are living in a state of no-mind, and that is our school."

From this we observe... you can see the words that Ta Hui is using are the words of a school teacher. *From this we observe that in this sect intelligence and cleverness, thought and judgment, are of no use at all.* Observe? He is still behaving like a student who is studying, observing -- what is the doctrine of this school, what is the philosophy of that school? He himself is not a participant.

AN ANCIENT WORTHY HAD A SAYING: "TRANSCENDENT WISDOM IS LIKE A GREAT MASS OF FIRE. APPROACH IT AND IT BURNS OFF YOUR FACE." IF YOU HESITATE IN THOUGHT AND SPECULATION, YOU IMMEDIATELY FALL INTO CONCEPTUAL DISCRIMINATION. YUNG CHIA SAID, "LOSS OF THE WEALTH OF THE DHARMA AND DESTRUCTION OF VIRTUE ALL STEMS FROM THE MIND'S CONCEPTUAL DISCRIMINATION."

Once you have the intent to investigate... just look at his words. They are words of a man who writes a thesis; they are not the words of a master who knows his own illumined nature.

ONCE YOU HAVE THE INTENT TO INVESTIGATE THIS PATH TO THE END, YOU MUST SETTLE YOUR RESOLVE AND VOW TO THE END OF YOUR DAYS NOT TO RETREAT OR FALL BACK SO LONG AS

The enlightened masters have never used such phrases, such paragraphs, such long complicated sentences. This is the intellectual approach.

One Zen master was sitting on the seashore, and a man came and said to him, "I have been looking for you, but life has so many responsibilities that I could never come to you. It was just by coincidence I was passing and I saw you. I thought, `This is an opportunity I should not lose.' I want to ask -- just explain to me in a very simple way the master key of your religion."

The master remained sitting just like a marble statue, not saying anything, not even blinking his eyes. The man was a little bit afraid. He asked loudly, "Have you heard me or not?"

The master laughed and said, "This is the question I should have asked *you*. Have you heard me or not?" The man said, "But you have not said anything."

The master said, "That's what my teaching is: there is nothing to say, but only to experience."

The man said, "That does not help me. Just give me a little more; I may not be able to come to you again."

So the master wrote in the sand with his finger: "DHYANA... `meditation.'" The man said, "That's perfectly right, but it doesn't make much sense to me. Can't you explain it a little bit more?" So the master wrote DHYANA, in bigger letters. The man said, "Smaller letters or bigger letters, it is not going to help me."

The master said, "I cannot lie just to help you. I have gone as far as truth will allow. Beyond that, you please forgive me. I have told you everything that my religion consists of: silence is its flowering, and meditation is its root. Now get lost!"

Zen masters, or any enlightened masters, don't speak like intellectuals, like the intelligensia. They have their own way... a very special way. Only those who are ready to open their hearts to them can be filled with their energy, can allow a few rays of light to enter into their being, may have some flowers showered on them -- because it is not in the words that the transmission happens. It is possible only when both persons, the master and the questioner, are moving on the same wavelength, in the same state of silence.

Ta Hui says, *The great liberation, the great rest, the great surcease...* And still he goes on: "*There is not much to the Buddha Dharma, but it's always hard to find capable people.*"

He is expressing his own understanding. All that is possible in Gautam Buddha's approach to reality; in fact, it is the richest religion in the whole world. No religion has come to such heights, such peaks, and no religion has been able to produce so many enlightened beings in the world. Most of the religions have remained very mundane, very worldly.

Buddha stands out completely alone as far as the growth of human consciousness is concerned; he is the greatest contributor. Most of the enlightened people have come out of his insight, so it is stupid to say, "*There's not much to the Buddha Dharma*." And why is he saying this? Because buddha dharma, the religion of Gautam Buddha, does not have great philosophical treatises, but simple things: silence, no-mind, meditation, living totally, witnessing. Just on two hands... ten fingers may be enough to count the whole buddha dharma.

Naturally, to an intellectual this does not seem to be much. But the intellectual does not understand that you can have a huge mountain made only of rocks; it will be great as far as weight is concerned, but just one Kohinoor is enough... it is far more valuable than your whole mountain. Other religions have great doctrines.....

Buddha has said again and again, "I am just a finger pointing to the moon, and my insistence is: `Don't look at my finger but look at the moon.' My finger does not mean anything; the reality is there in the moon. Forget my finger, and look at the moon." So even whatsoever little he has said, he has insisted that it is only an arrow showing you the path and the direction. Naturally, for an intellectual, a philosopher, this is not much.

Ta Hui's whole approach is such that it is mixed. To sort out what he has got from enlightened people, what he has got from learned people, and what he has made up himself is not difficult for me, but it will be difficult for you. And that's the reason I have chosen the book. This will give you the idea that whenever you are reading someone or listening to someone you must be very alert. Has the man the presence, the depth, the silence, the authority that comes out of one's own experience? Or is he just a knowledgeable person? And ask people, "Do you know it yourself?" and you will immediately find... if they hesitate even for a single moment or are taken aback, they were not expecting that you will ask this.

From my very childhood that has been the most interesting game that I have been engaged in. I have never played with the boys of my age. My whole time was involved in a different kind of game. One swami, Swarupananda, used to come to the town often, and he used to stay with one of my father's friends. The friend was very rich and was well known as a wise man; all the saints used to stay in his guest house. But he was very angry with me, because whenever he arranged a meeting for his saints, I was always in the front row.

I always used to take my grandfather with me, and my grandfather was really, even in his old age, a very juicy man. He would go on hitting me, saying "Start! Do something."

And I would suggest, "But let him speak, let him say something that I can find fault with." And in the middle I would stand up and ask just a single question, "Is this your own feeling, your own experience? And remember, you are in the temple of God" -- these meetings used to happen in the most beautiful temple in the city -- "so you cannot lie!" And the man would hesitate, and I would say, "Your hesitation is saying everything! Either you know, or you don't know. Where is the space for hesitation?"

Intellectuals can talk about all kinds of things. Catch hold of their necks and ask them, "Is it your own experience?" -- and just look in their eyes. You will be surprised that out of a hundred perhaps you may find one man who is speaking out of some experience; otherwise, all is borrowed. And all that is borrowed is simply crap. These people have harmed humanity more than anybody else because they speak beautiful words, but those beautiful words are dead. And because of these people it has become difficult to find a real master, because there are so many fake teachers all over the world.

This is the greatest dishonesty that man can do to humanity. You can cheat people out of money, there is nothing much in it; you can be a con-man and do all kinds of deceiving... it is all okay with me because it does not matter whether the money is in one's pocket or in somebody else's pocket; the money is in the pocket -- that's all. It is not a great loss in any way.

But the people without experience who are pretending to be masters are really harming you spiritually. They are giving you words which are dead -- they mean nothing -- and they are preventing you from finding the right man. When there are so many fake people, the greater is the possibility that you will get caught by some fake person. And the fake person is always nicer, more persuasive; he talks in a way that supports your prejudices.

The master does not care about your prejudices... he is out to destroy them. He cannot be nice like the fake people, he has to be hard. Only those who have a real longing -- like a thirst -- to become enlightened, to reach to the source of their life, can tolerate the hardness, the strange behavior of the master. He is not going to be according to you. You have to be according to him. The fake master is always ready to be according to you -- that fulfills your ego.

But the real master can not be according to you. He is bent upon destroying your ego completely, he is bent upon taking away your mind completely. He leaves you only a clean space. In that silent, clean space is your realization. It is not an achievement, it is only a discovery.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #6
Chapter title: Innocence

17 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THERE IS NOTHING TO ATTAIN
ONLY IF THE PERSON TRULY POSSESSES THE FACULTY OF WISDOM AND WILL POWER WILL HE CONSENT TO STEP BACK AND REFLECT.
YUNG CHIA ALSO SAID, "THE REAL NATURE OF IGNORANCE IS IDENTICAL TO THE NATURE OF ENLIGHTENMENT. ORIGINAL INHERENT NATURE IS THE NATURALLY REAL ENLIGHTENED ONE." IF YOU THINK LIKE THIS, SUDDENLY, IN THE PLACE WHERE THOUGHT CANNOT REACH, YOU WILL SEE THE BODY OF REALITY IN WHICH THERE IS NOT A SINGLE THING -- THIS IS THE PLACE FOR YOU TO GET OUT OF BIRTH AND DEATH. WHAT I SAID BEFORE, THAT ONE CANNOT SEEK THE DHARMA, WHICH HAS NOTHING TO ATTAIN, WITH THE ATTITUDE THAT THERE is SOMETHING TO ATTAIN, IS JUST THIS PRINCIPLE.
GENTLEMEN OF AFFAIRS MAKE THEIR LIVING WITHIN THE CONFINES OF THOUGHT AND JUDGMENT THEIR WHOLE LIVES: AS SOON AS THEY HEAR A MAN OF KNOWLEDGE SPEAK OF THE DHARMA IN WHICH THERE IS NOTHING TO ATTAIN, IN THEIR HEARTS THERE IS DOUBT AND CONFUSION, AND THEY FEAR FALLING INTO EMPTINESS.
AS SOON AS YOU HEAR IT SAID THAT YOU SHOULDN'T THINK, IMMEDIATELY YOU ARE AT A LOSS AND CAN'T FIND YOUR GRIP. YOU'RE FAR FROM REALIZING THAT THIS VERY LACK OF ANYWHERE TO GET A GRIP IS THE TIME FOR YOU TO LET GO OF YOUR BODY AND YOUR LIFE.
IF CORRECT MINDFULNESS IS PRESENT AT ALL TIMES, AND THE ATTITUDE OF FEAR FOR BIRTH AND DEATH DOESN'T WAVER, THEN, OVER LONG DAYS AND MONTHS, WHAT WAS UNFAMILIAR WILL NATURALLY BECOME FAMILIAR, AND WHAT WAS STALE WILL NATURALLY BECOME FRESH. BUT WHAT IS THE STALE? IT'S THE BRILLIANCE AND CLEVERNESS, THAT WHICH THINKS AND JUDGES. WHAT IS THE UNFAMILIAR? IT'S ENLIGHTENMENT, NIRVANA, TRUE THUSNESS, THE BUDDHA-NATURE -- WHERE THERE'S NO THOUGHT OR DISCRIMINATION, WHERE FIGURING AND CALCULATING CANNOT REACH, WHERE THERE'S NO WAY FOR YOU TO USE YOUR MENTAL ARRANGEMENTS.

This is a special evening, because one of us has left for the other shore. Swami Anand Maitreya was certainly a man of tremendous courage. He met me sometime near 1960. He had already been a member of parliament for twelve years and he was very close to the first prime minister of India, Pandit Jawaharlal Nehru. But the moment he heard me he simply dropped his whole political career.

Pandit Jawaharlal Nehru tried to persuade him, saying, "There is every chance for you to become the chief minister of your state." -- he was from Bihar, the land of Buddha.

But Maitreya said, "I want one thing understood clearly: ambition is hell and I am not going to look back; politics is finished for me. All ambitions are finished for me." And since then he has been with me.

He has never asked a single question. He has never doubted, his trust was absolute. In these years, thousands of people have come to me; many have been lost, but he remained unwavering. He could not conceive how people can find contradictions in my statements.

Sometime in 1984 Maitreya became enlightened, but he had chosen to remain silent, so he remained silent. He did not even tell me what had happened to him. But the day it happened I called a small meeting of a few sannyasins in Rancho Rajneesh in America. I declared that there were going to be three special committees: one of mahasattvas, the great beings who are destined to become enlightened in this very life; the second of sambuddhas, who have already become enlightened; and the third of bodhisattvas, who will also become enlightened... but perhaps they will take a little longer than the other two categories, but certainly before their death.

Because I had included Maitreya's name, he was shocked. He wanted to keep it completely to himself, not to say anything about enlightenment to anybody. As he left the meeting, he told a few people outside, "It is very strange, I have not said -- I have been trying to hide it -- but somehow he has seen it. And not only has he seen it, he has declared me enlightened."

And his response was truly a response of great love. He said, "Osho is really a rascal."

All these years before his enlightenment and after his enlightenment, he just remained absolutely ordinary, with no ego, with no desire, with no greed.

Just before I came back to Poona, Maitreya told me in Bombay, "I have got ten thousand rupees in a post office deposit in Patna, Bihar; that's all I have, but now I will not need it." Certainly he was becoming aware that his time of departure was coming closer. And he transferred the money to Neelam for the ashram. He died without anything, any possessions. And he slipped very slowly, very silently, from sleep into eternal sleep.

I am saying this evening is special, because one of us has moved from the world of mortals to the world of immortals. He will not be born again. He has attained to the freedom and the liberation we have been talking about.

This is a moment of great celebration and rejoicing. It happens very rarely. In millions of people perhaps one comes to this silent explosion of light and disappears into the ocean of consciousness that surrounds existence.

I would like these talks to be dedicated to Swami Anand Maitreya, who slipped from sleep into eternal sleep. But he was not asleep! He has gone in full awakening. He has gone with full awareness. You will keep him in your memories because he has shown the path to you, too. He lived joyously, although he had nothing, and he died peacefully, blissfully.

That's what attaining to one's destiny means. Those who live in misery and die in misery go on missing their destiny. They are failures, and because they have failed so many times, they become accustomed to failing again and again. But even if one person amongst you succeeds, it is your success, too. He has proved that what we have been talking about is not mere philosophy -- it is an authentic path to self-realization.

Maitreya will be missed. Just the other night, when I last saw him, I had a certain strange feeling... as if he is going to depart very soon. And this feeling happened to many other people too; it was as if he was gathering himself and preparing for the eternal pilgrimage. He has gone the way a man should go -- joyously, ecstatically.

You have to remember that his whole experience was based on two things: one, that he has fallen in trust with me... It is a strange language that I am using. You may not have ever heard the phrase `falling in trust'. Falling in love happens every day. Falling in trust happens only once in a while.

And secondly, not for a single moment since he has met me has he missed entering into meditation as much as possible. His death was not an end to life, but the ultimate culmination of a tremendous trust and meditativeness. Where trust and meditation meet, one attains to one's potential in its whole glory and splendor.

Now the sutras:

ONLY IF THE PERSON TRULY POSSESSES THE FACULTY OF WISDOM AND WILL POWER WILL HE CONSENT TO STEP BACK AND REFLECT.

Ta Hui is a strange mixture. Perhaps he is not even aware that the words he is using are not the right words. For example, wisdom is not a faculty; intelligence is a faculty.

Wisdom is your whole being. Wisdom is you. It is not a faculty, it is your wholeness that becomes luminous.

But Ta Hui is an intellectual and is trying his best to teach people something which even those who have attained find it difficult to teach. And he is meddling in people's minds: `faculty of wisdom' -- and then the second word he uses, `will power.'

Will power is nothing but another name of ego power. A man of wisdom has no will, just as he has no mind -- because to will means to keep yourself separate from existence. It is a little subtle, but try to feel it. The moment you will it means you are always willing against things as they are. You want them to be some other way.

A man of enlightenment has no will. The universal will is enough, there is no need of having an individual will. He has surrendered his individual will to the universe, now wherever the river takes him, he goes. He is not even swimming, he is simply floating.

Will is struggle, fight.

WILL TO POWER is the name of the book by Friedrich Nietzsche. It was published after his death because even Nietzsche himself could not imagine how he would face the world when the book was published. It will be criticized, because will to power means a continuous struggle, violence -- for money, for power, for position. Life becomes a war field, no more a rejoicing. It is simply competition -- and a very

terrific competition because everybody is trying to reach to the same place.

Ta Hui uses the word without understanding the nature of meditation: there is no will power, there is no faculty of wisdom. And he goes on to say, *only if the person truly possesses the faculty of wisdom and will power will he consent to step back and reflect.*

The man of wisdom does not reflect. Reflection is another name for thinking, a superior kind of contemplation. But howsoever superior it may be, it is a form of thinking. The man who has eyes knows that light *is*; he never thinks about whether light is or is not. And if a man reflects about whether the light is or is not, one thing is certain: he has no eyes. Eyes don't have to think. Eyes simply know, spontaneously know that light is.

The same is true when you have gone beyond the mind. There is no question of any reflection; you simply see whatsoever is the case. And because it is the nature of things, it cannot be otherwise; hence there arises a tremendous acceptance, called by Buddha *tathata* -- `suchness' or `thusness'. You cannot do anything. It is simply the nature of things.

All that is needed is for you to relax, be at rest, and accept the reality as it is -- a total "yes," holding nothing back. Naturally in this state of thusness there cannot be any misery and there cannot be any suffering. There is only immense silence and tremendous joy. Your whole being is continuously surrounded by music; you are still, and yet in a dance -- a dance without movements and a song without words.

But Ta Hui is not yet aware of it. He goes on quoting masters whom he has been meeting.

YUNG CHIA ALSO SAID, "THE REAL NATURE OF IGNORANCE IS IDENTICAL TO THE NATURE OF ENLIGHTENMENT. ORIGINAL INHERENT NATURE IS THE NATURALLY REAL ENLIGHTENED ONE."

He is quoting Yung Chia, but I don't see that he understands what he is saying, or what he is quoting, because the following sentences show his ignorance. He has not understood Yung Chia.
He says,

IF YOU THINK LIKE THIS, SUDDENLY, IN THE PLACE WHERE THOUGHT CANNOT REACH, YOU WILL SEE THE BODY OF REALITY IN WHICH THERE IS NOT A SINGLE THING -- THIS IS THE PLACE FOR YOU TO GET OUT OF BIRTH AND DEATH.

Can you see the contradiction?

First, Yung Chia's statement is of great importance. He is saying "*The real nature of ignorance*..." What is the real nature of ignorance? Perhaps you have never thought about it.
What *is* the real nature of ignorance?
The real nature of ignorance is innocence.
It knows nothing; hence it is clean, pure, unpolluted.

Yung Chia is saying, "*The real nature of ignorance is identical to the nature of enlightenment*" -- because the enlightened man also knows nothing. He is also innocent, just like a small child. A very strange statement... it can disturb many who think only intellectually. The question is bound to arise in their minds: if the real nature of enlightenment is the same as the real nature of ignorance, then why bother? You are already ignorant. Now meditating and contemplating and concentrating, and standing on your head, and doing yoga postures, and fasting, and going to the caves and to the Himalayas, renouncing the world... Why do this whole circus if the nature of enlightenment is just the same as the nature of ignorance? In a way it is the same; in a way it is not.

As far as innocence is concerned, it is the same. But the child's innocence is corruptible, and the enlightened man's innocence is incorruptible -- there is the difference. The child will become knowledgeable; he cannot resist. There is no way to keep the child continuously ignorant. The child's innocence will soon be lost. In fact every effort is being made so that he will soon become knowledgeable and adult, mature.

But the sage has passed through all those stages of knowledge, maturity; he has come round the whole circle. He is incorruptible. Now nobody can tell him, "You should try to know something." He has known everything and dropped it. He has not only dropped knowledge, he has dropped the very faculty of knowing: the mind. He has seen that the whole game is simply futile; his innocence is now incorruptible. So

there is a similarity -- and there is a great unbridgeable difference.

Ta Hui is quoting this great statement, but I don't have the feeling, looking at the following statements, that he has understood it. *If you think like this* he says... It is not a thinking. You cannot *think* like this. Thinking always leads to knowledge, never to innocence. So the moment he says, *if you think like this,* he misses the whole point. And you can see how very intellectual people can behave in a very stupid way.

Listen to the whole sentence: *If you think like this, suddenly, in the place where thought cannot reach...* and he is asking you to think, and to think about a place where thought cannot reach...*you will see the body of reality in which there is not a single thing -- this is the place for you to get out of birth and death.* One does not get out of birth and death; one simply becomes awakened, and one is out of death, out of birth.

It is not a question of first becoming aware... and then you have to do something to get out of the circle of birth and death. No, the moment you are aware, you are out of it. They are simultaneous.

Just as in the morning when you get up -- have you to do something to get out of your dreams? The moment you get up, you are out of your dreams already; otherwise it would have been very difficult to know whether you are dreaming or whether you are awake. If there were some effort needed to get out of your dreams, who will make the effort? You are fast asleep, you are dreaming -- who will get out of the dreams?

You must have had dreams, once in a while, when you dream that you are awake. And only when you really become awake you find, "My God, that was only a dream, and I was thinking that I am awake." Awakening and getting out of the dreams have to be simultaneous.

This life, this birth, this death, this whole circle of events -- in which we go on and on moving from one life into another -- is only because we are spiritually asleep.

Meditation wakes you up.

It is simply a method of awakening, and the moment you are awake, you are out of the whole circle of birth and death.

But Ta Hui is still talking about having "to get out of birth and death." You don't have to get out. Even if you want to get in, you cannot get in either.

I have heard... one night Mulla Nasruddin saw an angel who said, "You have been so virtuous, Mulla, I am going to give you a gift." And he gave him one rupee note.

Mulla said, "Are you joking? For my virtues, just one rupee reward! I cannot accept it, it is humiliating."

Haggling, the angel said, "Okay, two, three, four"... finally they came to ninety-nine rupees.

Mulla said, "Listen, just for one rupee, don't destroy the whole thing. Make it just a one hundred rupee note. That seems to be correct, complete. Ninety-nine looks so incomplete." But he said it so loudly -- "Make it one hundred!" -- that his wife woke up. She thought, "What is he saying and to whom is he talking?" So she shook him and he woke up.

Mulla said, "You idiot! You don't understand that I was getting one hundred rupees from an angel. My whole night I have been haggling and haggling, and that was such a miserly angel. I have never seen such a miserly person. He was stuck at ninety-nine, and now you have awakened me. Just bring my glasses. I will go to sleep again, but I need glasses because I suspect that that angel is so miserly, the hundred rupee note may be false. Be quick!"

The poor woman thought, "This is absolutely stupid; in sleep you don't need glasses." But not wanting to quarrel in the middle of the night and disturb the neighbors, she brought the glasses and Mulla put them on. And then he started, "Come on! Where have you gone? Okay, ninety-nine. I will settle even for ninety-eight." And in this way he went down again, but the angel was nowhere to be seen. When a dream is broken, you cannot reconnect it. Finally he said, "Okay, one rupee. Now don't hide."

His wife was listening to the whole thing. She said, "Don't waste your night. You can take one rupee from me, and just go to sleep. You will not get that dream sequence again, and for God's sake, take those glasses off; otherwise you will break them in your sleep. And sleeping by your side, knowing that you have your glasses on, I cannot sleep. I feel uneasy... what kind of thing is happening?"

So Mulla said, "Okay, you give me one rupee. In fact, *you* disturbed the whole thing. I was going to manage that fellow for one hundred rupees. If I and pull him from one rupee to ninety-nine, and then it was only a question of one rupee more... I was going to convince him! You woke me up and disturbed the whole thing, and meanwhile that miserly fellow has escaped. Now when I close my eyes, he is not there -- nowhere to be seen."

You cannot continue the same dream again. Once you are awake, to enter into the same dream is impossible -- and this is about ordinary awakening. When you are truly awakened, your whole being

conscious, there is no question of getting out of birth and death. You are out of it. Now even if you want to get into it, it is not possible.

A young boy, not more than seven years old, was arguing with his father: "You said yesterday, `Always remember, nothing is impossible.' And you said this statement is from Napoleon Bonaparte. And I say to you that I have found one thing which is impossible."

The father asked, "You have found something which is impossible? What is it?"

The boy said, "It is just in our bathroom."

The father said, "Just show me."

The boy brought the tube of toothpaste and he said, "This is impossible -- even if Napoleon Bonaparte wants to do it, he cannot do it -- once you take it out, to put it back in. I have tried my best, it does not go back. Once the toothpaste is out of the tube, no Napoleon Bonaparte can put it back in. You try! You are a great fan of Napoleon Bonaparte. Do this small thing. Just the other day you were bragging that nothing is impossible in the world, and in your bathroom, the impossible thing is there."

The most impossible thing in the world is: once you are awake, you cannot go back to your unconsciousness. There is just no way. Even if you want, even if you try, nothing is going to succeed. Just as you cannot go back in time, you cannot go back to yesterday, to the day before yesterday. You cannot go back into a state of unconsciousness.

All your problems of life and death are of unconsciousness.

So although these are very small mistakes, they show a great misunderstanding on the part of Ta Hui. He has listened to masters, but he is only an intellectual. He has not experienced... So it is very easy to detect where the loopholes are.

WHAT I SAID BEFORE, THAT ONE CANNOT SEEK THE DHARMA, WHICH HAS NOTHING TO ATTAIN, WITH THE ATTITUDE THAT THERE IS SOMETHING TO ATTAIN, IS JUST THIS PRINCIPLE. GENTLEMEN OF AFFAIRS MAKE THEIR LIVING WITHIN THE CONFINES OF THOUGHT AND JUDGMENT THEIR WHOLE LIVES: AS SOON AS THEY HEAR A MAN OF KNOWLEDGE SPEAK OF THE DHARMA, IN WHICH THERE IS NOTHING TO ATTAIN, IN THEIR HEARTS THERE IS DOUBT AND CONFUSION AND THEY FEAR FALLING INTO EMPTINESS.

In the first place, he uses the phrase, "a man of knowledge," which is never used for anyone who is enlightened. He can be called a man of wisdom, he can be called a man of knowing, he can be called a man of innocence, but he cannot be called a man of knowledge. Knowledge always belongs to the mind.

What is the difference between knowing and knowledge? Knowing is actual experience in the moment. Knowledge is when knowing goes dead, when knowing becomes past. Knowledge is stale, knowing is fresh.

Knowing is the rose dancing in the sun, yet connected with the roots deep in the earth, alive. Knowledge is a roseflower you have put in your holy scripture. It still has the shape of the flower but the color has faded, the fragrance is no longer there, and there is no way to make it dance in the sun, in the wind, in the rain. It is dead, it is a corpse.

Knowing is living experience.

Knowledge is a corpse.

A man of enlightenment can be called a man of knowing, of experiencing, but not a man of experience, not a man of knowledge. These are subtle differences, but they make one thing clear: Ta Hui does not have any experience of the things he is talking about. And to talk about things when you don't have the experience is one of the greatest crimes -- because you will stuff people's minds with all your nonsense.

AS SOON AS YOU HEAR IT SAID THAT YOU SHOULDN'T THINK, IMMEDIATELY YOU ARE AT A LOSS AND CAN'T FIND YOUR GRIP.

Perhaps he is saying it about himself. Tell any thinker, "You should not think; only then can you enter into the temple of meditation," and he cannot conceive the idea -- without thinking? He immediately imagines that without thinking he will fall into a darkness, into emptiness, into ignorance, into stupidity -- without thinking, he will be lost. Thinking is the only light that he has.

He is saying it about others, but my feeling is that it is his own experience.

AS SOON AS YOU HEAR IT SAID THAT YOU SHOULDN'T THINK, IMMEDIATELY YOU ARE AT A LOSS AND CAN'T FIND YOUR GRIP. YOU'RE FAR FROM REALIZING THAT THIS VERY LACK OF ANYWHERE TO GET A GRIP IS THE TIME FOR YOU TO LET GO OF YOUR BODY AND YOUR LIFE.
IF CORRECT MINDFULNESS IS PRESENT AT ALL TIMES...

Now he sometimes talks so stupidly that it is amazing that he has been thought to be a great master. He is saying: *if correct mindfulness*... which means there is a possibility of incorrect mindfulness. There is no possibility of incorrect mindfulness. Mindfulness is simply awareness. It is the wrong word for awareness, but it actually means awareness.

Buddha has used a word which has been translated in all these languages: Chinese, and Japanese, and Korean. That word is *sammasati*. *Samma* means `right,' and *sati* means `remembering.' Sammasati has been translated as `correct mindfulness.' But in the case of sammasati, it can be said that this is not a contradiction.

Sammasati is Pali for the Sanskrit words, *samyak smriti*. From language to language, small nuances go on changing. Samyak smriti is the root word. And samyak smriti means `balanced remembrance.' In Pali, it becomes sammasati. There it also means `right remembrance.' Remembrance can be wrong. There are two kinds of remembrance, right and wrong.

Right remembrance is concerned with your own being, when you remember yourself. When you are aware of yourself that is sammasati. When you remember other things that is not right remembrance. You may remember a thousand and one things, but if you don't remember yourself, your remembrance is wrong.

But when it is translated as `mindfulness,' then the whole word has taken on a new meaning. There cannot be any wrong mindfulness. All mindfulness is right. And mindfulness doesn't mean anything to do with the mind; it simply means you are conscious, alert, aware. If you are walking mindfully, it means you are walking with consciousness. If I am moving my hand mindfully, it means I am moving it knowingly, not just like a robot.

IF CORRECT MINDFULNESS IS PRESENT AT ALL TIMES, AND THE ATTITUDE OF FEAR FOR BIRTH AND DEATH DOESN'T WAVER, THEN, OVER LONG DAYS AND MONTHS, WHAT WAS UNFAMILIAR WILL NATURALLY BECOME FAMILIAR, AND WHAT WAS STALE WILL NATURALLY BECOME FRESH.

What he is saying is so stupid that even to call it stupid does not seem right; he needs something more powerful. He is saying something which can be perfectly right for an intellectual, but it is not right as an experience. And you can see it if you are just a little bit aware.

First, whenever one becomes aware, one becomes aware for twenty-four hours. It is not a question of becoming aware and then losing it, and then becoming aware again -- it is not like that.
Awareness is just like your heartbeat.

When you are asleep, the heart is beating, when you are working, the heart is beating, when you are talking, the heart is beating. Whatever you are doing or not doing, the heart is continuously functioning. When your awareness becomes just like a continuous undercurrent, only then is it worthy of being called awareness. So to say, *if correct mindfulness is present at all times* -- it *is* present at all times -- *and the attitude of fear for birth and death does not waver*... is nonsense.

A man of awareness has no problem of fear as far as birth and death are concerned. Once awareness has arisen, you are free from the fear of birth and death; there is no question of wavering. Wavering can arise only if it is just an intellectual conviction, not an actual experience. Then doubts can always arise; in fact they *will* arise.

And then Ta Hui goes on and on making wrong statements: *then, over long days and months, what was unfamiliar will naturally become familiar*. He is thinking of awareness as if it were a habit which you have to practice continuously, so after months and days, slowly, slowly it will become familiar.

Awareness is not a gradual phenomenon. It does not come slowly, slowly, in installments. It is an explosion, it is always sudden; it comes to you in its totality. It is not that slowly, slowly it comes and you become familiar with it.

And because he is making a wrong statement, he goes on round and round making more wrong statements: *and what was stale will naturally become fresh.* Now that which was stale, after days and months will become fresh. Can you see the contradiction? What is fresh may become stale after months. He

is saying what was stale in the beginning, after days and months becomes fresh. He is not aware that even a small child who has nothing to do with enlightenment can say that this is stupid. As time passes, fresh things become stale, not vice versa.

The same is true about awareness. It goes on and on being fresh because it never becomes old. For consciousness there is no time -- neither days, nor months, nor years, nor lives.
Awareness is beyond time and beyond mind.

It never becomes stale, and it has never *been* stale. First you were unaware of it; now you are aware of it.

IT'S THE BRILLIANCE AND CLEVERNESS, THAT WHICH THINKS AND JUDGES. WHAT IS THE UNFAMILIAR? IT'S ENLIGHTENMENT, NIRVANA, TRUE THUSNESS, THE BUDDHA-NATURE -- WHERE THERE IS NO THOUGHT OR DISCRIMINATION, WHERE FIGURING AND CALCULATING CANNOT REACH, WHERE THERE'S NO WAY FOR YOU TO USE YOUR MENTAL ARRANGEMENTS.

Ta Hui is important for you to understand, because he is a representative of thousands of intellectuals in the world who go on deceiving themselves because they can consistently, logically, *think* about experiences that have not happened to them. Perhaps they are influenced by people who have actually experienced, and that impact is so great that they start believing that certainly such things happen. Then they are capable of intellectual systematizing -- and they can go on systematizing -- but underneath they don't know a thing.

These people are the theologians, these people are religious heads, these people are philosophers, these people are great professors. These people dominate humanity, and they are the wrong people -- wrong because they are dishonest, wrong because they don't accept that it is not their experience. They simply go on fabricating beautiful words and theories and creating an illusion in the minds of people that perhaps they are authentic seers, enlightened people.

I will tell you an actual incident that happened, just at the beginning of this century. One young man, Ramateertha, was a professor of mathematics in Lahore University, and he was certainly a genius. He is well known for this incident -- perhaps nobody else has done it this way... In examinations, the question paper comes with a note, "Answer any five out of the seven questions." When he was a student this was his consistent practice: he would answer all seven questions with a note, "Examine any five questions." He always answered all seven questions exactly right, so there was no problem for him -- you could choose any five yourself, whichever ones you wanted to examine. When he passed his post-graduation -- he topped the university in mathematics, he was a gold medalist -- he was immediately appointed as a professor. He had the caliber of a great intellectual. And just then Vivekananda returned from America.

Vivekananda was a monk and a disciple of Ramakrishna, who was an enlightened man but uneducated. Ramakrishna was not articulate enough to manage to say something about his experience, so he had chosen Vivekananda, who was a very intelligent person, from the cream of Bengal's intelligentsia. Vivekananda impressed people all over the world, wherever he went; now he had come back from America and was going around India. He came to Lahore, to the university where Ramateertha was a professor, and Ramateertha was so much impressed by Vivekananda that he wanted to be initiated by him immediately.

Vivekananda himself was just an intellectual, but a very forceful personality, a very imposing personality. He appealed to Ramateertha immediately because they were both intellectuals, so there was immediately a harmony, a synchronicity between their minds. Vivekananda initiated him into sannyas, and Ramateertha left for a world tour himself.

Ramateertha was far more articulate than Vivekananda himself, far more poetic, far more impressive... not as a personality, because Vivekananda looked like a giant -- he had a huge body -- but Ramateertha seems to have been far superior, intellectually. In particular, he was so much drowned in Persian, Arabic, and Urdu poetry, which are all unique as far as their mysticism is concerned -- they all belong to the Sufi tradition of mystics.

So Ramateertha had some new area about which Vivekananda had no knowledge. He also impressed people very much wherever he went. And the problem with the mind is that if people are impressed by you, slowly, slowly, it has a feedback effect. Because they get impressed by you, you become impressed by yourself: "I must be carrying some great message; otherwise why are so many people mad about me?" He became convinced that he was enlightened. The crowd that was following him everywhere convinced him that he was enlightened.

When he came back to India, he was imagining a great reception... Naturally, an enlightened person coming back home, after impressing the whole world... He went directly to Varanasi, which has been the Hindu citadel for centuries, and where the Hindu learned people have their council which decides who is enlightened and who is not. None of these learned people is enlightened, but they are immensely learned as far as scriptures are concerned. So Ramateertha first approached the council of the learned to get recognition.

Now to me, even the idea of getting recognition from someone means you are not certain about your own attainment -- you are asking recognition from those who are not enlightened! On what grounds do they have the authority to recognize you?

In the first place, your asking makes it certain that you are not enlightened. Secondly, you are asking people who are not enlightened themselves -- that reinforces that you don't understand what enlightenment is. It never needs anybody's recognition; it is a self-evident phenomenon. Even if the whole world says you are not enlightened, it does not matter. And even if the whole world says you are enlightened and you are not, then too, you will not become enlightened.

Something very strange happened there: one scholar of the council asked Ramateertha -- It was sheer stupidity for Ramateertha to go to the council -- one scholar asked, "Do you know Sanskrit?" And Ramateertha had no knowledge of Sanskrit, because he came from the part that is now in Pakistan. It was a Mohammedan area; there the language of the learned people was Arabic, Persian, Urdu. It was not the part where Sanskrit had any influence. So he was very deeply rooted in Persian and Arabic literature, and certainly Sufi literature has a beauty which Sanskrit literature does not have.

Sanskrit literature is very dry, like mathematics. Sufi literature is pure poetry. It has a certain juiciness about it, because the whole of Sufism is based on a foundation of love. Sufis are the only people in the world who think of God as the beloved, like a girlfriend. Naturally they have written beautiful poetry for the beloved. God is not a man, but a beautiful woman! No poetry can reach to the heights of Sufi poetry.

Ramateertha was at a loss. He said, "No, I don't know anything about Sanskrit. I come from the part of the country where Sanskrit is far away; even Hindi is not spoken.

All those scholars laughed, and they said, "Without knowing Sanskrit, do you think one can become enlightened? First learn Sanskrit."

I can forgive all those idiots, but I cannot forgive Ramateertha, because he started learning Sanskrit! -- just to get the recognition from unenlightened people that he is enlightened.

I have always liked his discourses, but I have always found places in them which show decisively that the man is only an intellectual. He has no experience of his own. He knows beautiful poetry, he can talk in a very poetic way; he knows beautiful Sufi stories, he can explain those stories very impressively. But he himself is a beggar -- his bowl is empty.

Such is the situation of Ta Hui. Understanding Ta Hui will help you to understand many others who are in the same boat.

Ramateertha went to the Himalayas, to a small state called Tihri Garhwal. The king of that state was very much impressed by Ramateertha, so he made him a special bungalow in the mountains, where he was learning Sanskrit in order to be recognized.

One day it happened... Ramateertha had a secretary, a certain Sardar Pooran Singh who was a great writer in Punjabi, certainly a very refined writer -- his prose is almost like poetry. He was so impressed by Ramateertha that he dropped his job, became Ramateertha's secretary and was taking care of his body, his letters and the correspondence from all over the world...

One day, looking out of the window, Ramateertha saw his wife coming. He had been married, but he had renounced his poor wife and become a sannyasin. The wife was so poor that she was doing all kinds of jobs in the village, grinding people's wheat or washing people's clothes. She did not even have the tickets for traveling...

When she heard that Ramateertha was in Tihri Garhwal, she had sold a few ornaments that had been given to her at the time of their marriage. She just wanted to touch the feet of Ramateertha. She had not come to complain -- she was really glad. In the East that has been the tradition: if the husband becomes a world-renowned sannyasin... even though the wife was living in rotten circumstances, still she was very happy that she had a husband whose name would go down in the corridors of history.

When Ramateertha saw his wife coming, he told Sardar Pooran Singh, "Close the window and close the door, and go out on the veranda. My wife is coming. Tell her that I am not here, that I have gone into seclusion in the forest, and nobody knows when I am supposed to return. Just somehow get rid of her."

Sardar Pooran Singh was a very sincere man. He said, "This is strange, because I have seen you allowing people, both men and women, to see you. Why are you preventing your own wife, whom you have renounced? Now she is no longer any relation to you. Your preventing her means that deep down your mind still believes that she is your wife. Why are you discriminating between other women and her? And why are you so afraid?

"Certainly that poor woman cannot do anything to you. It must be something inside you of which you are afraid. I am not going to close the window or the door. And I cannot lie to the woman. You have to decide one thing: either you have to see her or I am no longer your secretary, no longer your disciple. I am going."

Ramateertha could not afford for Pooran Singh to go. He was dependent on him for everything. So he said, "Okay, if you insist, I will see her." And his wife came with tears of joy and just touched the earth, not even his feet. And Pooran Singh wrote in his diary, "Even *my* tears started flowing. The woman is so respectful, she does not consider him her husband anymore. He has become so divine to her that even to touch his feet will be defiling him."

Pooran Singh touched the feet of Ramateertha's wife. He said, "To me you are more religious and more understanding than Ramateertha." And Ramateertha felt so ashamed... you will not believe what he did: he immediately changed his clothes. He was wearing the orange robe of a Hindu sannyasin. He dropped that and took clothes from Sardar Pooran Singh -- ordinary clothes, not those of a sannyasin. Sardar Pooran Singh asked, "What are you doing?"

Ramateertha said, "I am so ashamed. I am not enlightened; I am not even worthy to be called a sannyasin. The recognition has come to me, although late, but still it is good that it has come to me. I have been believing that I am enlightened, that I have renounced the world. No, seeing my wife I could see all my lust, all my repressed sexuality. I am not worthy of these orange clothes." And then he went out of the bungalow, and jumped from the mountains into the Ganges -- the Ganges flows just nearby, coming down from the mountains. He committed suicide.

But such is the hypocrisy of the society that the same learned people who refused to accept him as enlightened started saying that he had "renounced his body" -- not that he committed suicide, not that he had committed a crime. Their actual word is *jal samadhi*: "He has dropped into the water and become one with existence."

And still there exists a Ramateertha League, and there are followers... and his books are published, and people are reading those books in order to become enlightened.

Intellect can deceive you, can deceive others.

Beware of the intellect.

Beware of the mind.

Be very careful; don't be impressed easily. Certainly don't be impressed through intellect. If suddenly a connection happens from being to being, that's another matter.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #7
Chapter title: The source

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BELOVED OSHO,
SEE THE MOON, FORGET THE POINTING FINGER
YOU MUST SEE THE MOON AND FORGET THE FINGERS. DON'T DEVELOP AN UNDERSTANDING BASED ON THE WORDS.
AN ANCIENT WORTHY SAID, "THE BUDDHAS EXPOUNDED ALL TEACHINGS TO SAVE ALL MINDS; I HAVE NO MIND AT ALL, SO WHAT'S THE USE OF ALL THE TEACHINGS?" IF THEY CAN BE LIKE THIS WHEN READING THE SCRIPTURES, ONLY THEN WILL PEOPLE OF RESOLVE HAVE SOME COMPREHENSION OF THE INTENT OF THE SAGES.
STORIES AND SAYINGS
THESE DAYS, IN THE CH'AN COMMUNITIES, THEY USE THE EXTRAORDINARY WORDS AND MARVELOUS SAYINGS OF THE ANCIENTS TO QUESTION AND ANSWER -- CONSIDERING THEM SITUATIONS FOR DISCRIMINATION, AND BEGUILING STUDENTS. THEY ARE FAR FROM GETTING TO THE ROOT OF THEIR REALITY.
WHEN PEOPLE ENGAGED IN MEDITATION READ THE SCRIPTURAL TEACHINGS, AND THE STORIES OF THE CIRCUMSTANCES IN WHICH THE ANCIENT WORTHIES ENTERED THE PATH, THEY SHOULD JUST EMPTY THEIR MINDS. DON'T LOOK FOR THE ORIGINAL MARVEL, OR SEEK ENLIGHTENMENT IN SOUNDS, NAMES, AND VERBAL MEANINGS. IF YOU TAKE THIS ATTITUDE, YOU'RE OBSTRUCTING YOUR OWN CORRECT KNOWLEDGE AND PERCEPTION, AND YOU'LL NEVER HAVE AN ENTRY.
P'AN SHAN SAID, "IT'S LIKE HURLING A SWORD AT THE SKY: NO TALK OF WHETHER IT REACHES OR NOT!" DON'T BE CARELESS! VIMALKIRTI SAID THAT THE TRUTH GOES BEYOND EYES, EARS, NOSE, TONGUE, BODY, AND INTELLECT.
TE SHAN WOULD SEE A MONK ENTER THE DOOR AND IMMEDIATELY STRIKE HIM WITH HIS STAFF; LIN CHI WOULD SEE A MONK ENTER THE DOOR AND IMMEDIATELY SHOUT! VENERABLE ADEPTS EVERYWHERE CALL THIS "BRINGING IT UP FACE TO FACE," "IMPARTING IT DIRECTLY," BUT I CALL IT FIRST CLASS TRAILING MUD AND DRIPPING WATER. EVEN IF YOU CAN TAKE IT UP WITH YOUR WHOLE BEING AT A SINGLE BLOW OR SHOUT, ALREADY YOU ARE NOT A MAN OF POWER -- IN FACT YOU HAVE BEEN DOUSED OVER THE HEAD BY SOMEONE ELSE WITH A LADLEFUL OF FOUL WATER. HOW MUCH MORE SO, IF AT A SHOUT OR BLOW YOU ARE LOOKING FOR MARVELS OR SEEKING SUBTLE UNDERSTANDING -- THIS IS THE STUPIDEST OF THE STUPID.

Ta Hui is a strange fellow, but he represents all those people who try to find their self-nature by intellectual effort. The problem with these people is that they have a good intellect. They can grasp words from masters, they can repeat them; they can deceive people and they can be deceived themselves.

Now this is one of the most stupid sutras amongst all his teachings, and I will show you why I am saying that. As I go more and more into Ta Hui, I am wondering whether to call him a great teacher or just a pseudo teacher. A master certainly he is not; a teacher he may have been, but there are things which are even below the status of a teacher. He seems to be a pseudo teacher. He has not fulfilled even the qualifications for being an authentic teacher, just transmitting knowledge from the masters to the masses.

He cannot even understand what has been happening in the school of Zen. It is so special that a very rare insight is needed to comprehend it, and unless you have your own experience there will always remain something of a doubt in you.

For example, Zen is the only school in the world where the masters have slapped the disciples, hit them with their staffs, or even physically thrown students out of the window. Not only that, one master jumped on top of a disciple; sitting on his chest he asked, "Got it?"

The Zen master is mysterious in his working. People who simply read the anecdotes cannot make any sense out of them because they don't know the inner story which cannot be compiled in the anecdotes. It is a happening between the master and the disciple: it is the invisible transfer of energy.

Just to give you an insight so that you can see the stupidity of Ta Hui.... An understanding of this man who has been thrown out of the window by Lin Chi, who then jumped on him and asked, "Got it?", needs the total background to the story and the intrinsic undercurrent running through it.

The disciple had been working for almost a year on a koan which is the most famous koan in Zen -- `the sound of one hand clapping.' Now, there cannot be any sound of one hand clapping. You can go on clapping one hand, but sound is not possible. Sound is only produced when two things clash; if there is only one thing, sound is not possible.

So the first thing to understand is that a Zen koan is not an ordinary puzzle which can be solved. It needs a different approach -- not that of solution, but that of dissolution.

The poor student went, sat under a tree, thought about it, meditated -- what can be the sound of one hand clapping? Do you hear the cuckoo...? He heard a cuckoo from a faraway bamboo grove. He said, "This is it!" -- so beautiful, so peaceful, bringing such joy. He rushed back and told the master, "I have heard it. It is the song of a cuckoo."

The master slapped him and said, "You idiot! I have told you to find out the sound of one hand clapping! What does a poor cuckoo have to do with it? Just go back and meditate."

He was very much puzzled, because his mind was searching for sounds -- which sound is it? One day he heard a breeze passing through the pine trees and he said, "This must be it!" And he rushed back....

This went on for one year. He would find some sound, the sound of running water, and he would go back. A point came when the master had no need to hear his answer. The moment he saw him, he slapped him, and he would say, "Go back."

He replied, "But I have not even said anything...."

The master said, "As long as you go on finding, you will not have found it. Just go back. I know you have brought some stupid sound again!"

This was the student.... After one year, when he came in, the master saw that slapping was not going to do it -- he had been slapping him for one year continually! He just took hold of him and threw him out of the window. It was a two-story building....

It was such a shock to the student. He was expecting a slap, but he was not expecting to be thrown from the window into a ditch. And besides that, the master jumped on top of him, so the few bones which had been left unbroken were now broken. He had multiple fractures! And on top of all that, the master was asking, "Got it?" The shock was such that his mind stopped -- it was so unexpected.

Mind stops only when there is something unexpected -- so unexpected that the mind cannot figure it out... it stops.

Absolute silence... and tears of joy in the eyes of the disciple. He touched the feet of the master and said, "Why have you waited for one year? You could have done it on the very first day."

The master said, "It would not have worked. I had to wait for the right moment, when you were ripe. You had worked hard with your mind. Your mind was tired, utterly tired; it had lost all hope that there is any possibility to find the answer. This was the moment when, if something unexpected happens to you, the mind may stop -- just for a single moment. And that's enough to hear the sound of one hand clapping."

The words are deceiving. It is not the sound of one hand clapping; it is the silence when the mind stops. Now anybody looking at the anecdote and not knowing the whole inner process -- just an outsider -- is bound to think this is simply stupid. But the disciple became enlightened, and it is always the end which decides whether the means were right or wrong.

Ta Hui is just an intellectual, so sometimes he repeats beautiful words. But here he has shown his reality, because he could not conceive any meaning in the stories and the anecdotes. I will go into them.

You must see the moon and forget the finger. This is so easy to repeat, because for the thousands of years since Gautam Buddha this has been one of the most important statements: the buddha only points the finger towards the moon.

His `finger' means all that he says, all that he does, and it is only an indication -- a hint. You should not get too much attached to the finger, because the finger is not the point. What he is saying, what he is preaching, is not the point; it is only an indication. You should not get attached to the philosophy, you should not become a buddhist. You should look at the moon.

And if you want to look at the moon, the most fundamental thing is to forget all about the finger. If your eyes are focused on the finger, how are you going to see the moon? Unless you move your eyes from the finger towards the faraway moon in the sky, it is not possible.

Buddha was saying, "Don't get attached to what I say, don't get attached to any doctrine, to what I preach; don't get attached to my personality. These are all just fingers pointing to the moon. Forget me, don't start worshiping me; just look at the moon. And once you have looked at the moon, I don't matter at all."

It is a very pregnant statement, and a very courageous one, to make to one's own disciples: "Don't bother about what I say. I am not preaching any doctrine and I am not delivering to you a system of beliefs or a philosophy. These are all devices to indicate the truth. It is beyond all words, but words can be used as a finger pointing to it. They cannot express it, but they can indicate it."

It is very easy to repeat it, but I don't think Ta Hui understands. *You must see the moon and forget the*

fingers. don't develop an understanding based on the words. But that's actually what he has done. All his understanding is based on words.

AN ANCIENT WORTHY SAID, "THE BUDDHAS EXPOUNDED ALL TEACHINGS TO SAVE ALL MINDS; I HAVE NO MIND AT ALL, SO WHAT IS THE USE OF ALL THE TEACHINGS?"

The quotation is perfectly right, but this is what Buddha means by saving: The understanding arising in you that you don't have any mind, that you are a no-mind. And then there is no question of saving. While you are attached to the mind you are in a bondage, and you need to be brought out of the bondage.

So the ancient worthy is right when he says, "*the buddhas expounded all teachings to save all minds. i have no mind at all"* -- he is a saved man -- "*so, what's the use of all the teachings?"*

Certainly when you are saved there is no use. When you have seen the moon, what is the use of the fingers? When your disease is cured, what is the use of the medicine? Are you going to worship the bottle of medicine? Are you going to carry it wherever you go because it has saved you from a disease? The moment you are cured, you throw the medicine bottle; it is finished, its work is done.

It is almost as if you have a thorn in your foot: you take another thorn to take the first thorn out. The other thorn is as much a thorn as the first one, but you can manage to take out the first thorn with the other one. Now what are you going to do with the other thorn? Are you going to put it in the wound that has been created by the first thorn because it has saved you from that thorn? That would be utter stupidity -- then you still have what was wrong in the first place. No, once the first thorn is taken out, you throw away both the thorns together.

All teachings are just like that. The ancient worthy is saying it right, but Ta Hui does not understand what he is saying. He says,

"IF THEY CAN BE LIKE THIS WHEN READING THE SCRIPTURES, ONLY THEN WILL PEOPLE OF RESOLVE HAVE SOME COMPREHENSION OF THE INTENT OF THE SAGES."

Ta Hui is saying that you can understand what the sage has said only if you are reading the scriptures; only if you are a man of resolve and determination, a man of comprehension, will you be able to understand the intent of the sages.

All the words that he is using are not needed to understand the sages. What is needed is an experience. Not your comprehension, because all comprehension is intellectual; nor your resolve, because all resolve is of the mind; nor your reading of the scriptures, because that is all your intellectuality -- these things are not going to help you understand such a profound statement as, "The moment you have seen the moon, forget all about the fingers."

This kind of statement can be experienced only through experience. Ta Hui has no experience at all, and that becomes very clear when he comes to the stories and sayings. Any intellectual, even today, will condemn Zen stories or simply laugh, thinking that perhaps they are just jokes, because they don't make any sense to the mind.

THESE DAYS IN THE CH'AN COMMUNITIES, THEY USE THE EXTRAORDINARY WORDS AND MARVELOUS SAYINGS OF THE ANCIENTS TO QUESTION AND ANSWER -- CONSIDERING THEM SITUATIONS FOR DISCRIMINATION, AND BEGUILING STUDENTS. THEY ARE FAR FROM GETTING TO THE ROOT OF THEIR REALITY.
WHEN PEOPLE ENGAGED IN MEDITATION READ THE SCRIPTURAL TEACHINGS, AND THE STORIES OF THE CIRCUMSTANCES IN WHICH THE ANCIENT WORTHIES ENTERED THE PATH, THEY SHOULD JUST EMPTY THEIR MINDS.

He is not even aware that he goes on saying things in which he contradicts himself. Just look: *when people engaged in meditation read the scriptures*... A man who is engaged in meditation does not need to read the scriptures, because whatever the scriptures contain is a faraway echo of somebody's meditation. And if you are yourself meditating, you are at the very source. Why should you bother about faraway echoes, corrupted, distorted by the interpretations of intellectuals, teachers, pedagogues, commentators?

When you are at the very source yourself, you are at the very root from where all scriptures have arisen. A man of meditation has no necessity to read the scriptures and the teachings in the scriptures, but that is what Ta Hui is saying. Then immediately he says: *...and the stories of the circumstances in which the ancient worthies entered the path, they should just empty their minds.*

How can you empty your mind when you are reading scriptures, teachings, and stories of how the ancient sages entered the path? you are filling the mind, not emptying the mind.

Meditation empties the mind; studying anything only fills it. They are diametrically opposite to each other. But Ta Hui, in a single sentence, is bringing the whole opposition together, without ever being aware that what he is doing will be thought utterly idiotic by anyone who knows what meditation is.

DON'T LOOK FOR THE ORIGINAL MARVEL, OR SEEK ENLIGHTENMENT IN SOUNDS, NAMES, AND VERBAL MEANINGS.

How are you going to read the scriptures if you don't look for the verbal meanings? What other kind of meanings are there? In a scripture there are only words and nothing else; you can read the scripture only as verbal meanings.

IF YOU TAKE THIS ATTITUDE, YOU'RE OBSTRUCTING YOUR OWN CORRECT KNOWLEDGE AND PERCEPTION AND YOU WILL NEVER HAVE AN ENTRY.

He has no idea that knowledge is the problem. One has to get free of it. It is not knowledge that gives you perception; it is knowledge that hinders your perception. It is removing the knowledge that clears the sky, just as when the clouds have moved there is absolute clear perception.

But this is bound to happen to a man who has been gathering things from here and there and who has not gone into meditation himself. Not a single thing shows that he has had any taste of meditation.

P'an Shan said... he quotes people because he has been going to teachers, masters; he must have been taking notes of what they were saying. He quotes many people.

P'AN SHAN SAID, "IT'S LIKE HURLING A SWORD AT THE SKY: NO TALK OF WHETHER IT REACHES OR NOT!" DON'T BE CARELESS! VIMALKIRTI SAID THAT THE TRUTH GOES BEYOND EYES, EARS, NOSE, TONGUE, BODY, AND INTELLECT.

I am simply amazed! This man quotes Vimalkirti, and Vimalkirti is saying, "Unless you go beyond intellect and all your senses, you will not have the perception of reality, you will not know your self nature." But it does not strike him that he is simply working through the intellect.

TE SHAN WOULD SEE A MONK ENTER THE DOOR AND IMMEDIATELY STRIKE HIM WITH HIS STAFF; LIN CHI WOULD SEE A MONK ENTER THE DOOR AND IMMEDIATELY SHOUT! VENERABLE ADEPTS EVERYWHERE CALL THIS "BRINGING IT UP FACE TO FACE," "IMPARTING IT DIRECTLY," BUT I CALL IT FIRST CLASS TRAILING MUD AND DRIPPING WATER. EVEN IF YOU CAN TAKE IT UP WITH YOUR WHOLE BEING AT A SINGLE BLOW OR SHOUT, ALREADY YOU ARE NOT A MAN OF POWER -- IN FACT YOU HAVE BEEN DOUSED OVER THE HEAD BY SOMEONE ELSE WITH A LADLEFUL OF FOUL WATER. HOW MUCH MORE SO, IF AT A SHOUT OR BLOW YOU ARE LOOKING FOR MARVELS OR SEEKING SUBTLE UNDERSTANDING -- THIS IS THE STUPIDEST OF THE STUPID.

Because he cannot understand, because he has no experience of his own, he calls it *stupidest of the stupid*. I will try to explain to you exactly what these people were doing. They were immensely successful, and they are not stupid. Ta Hui is *the stupidest of the stupid*.

Te Shan is famous and a great master. A monk would enter the door and immediately he would strike him with his staff. You have to understand the situation. The master sees the disciple; he gives him a certain koan, an unsolvable puzzle. Then whenever he finds the right answer to it, he has to come and report to the master. Now there is really no answer for it -- so whenever a disciple enters to give him an answer, why waste time? He would simply hit him hard. He is making it as clear as possible that all answers are wrong, so there is no need to listen to your answer. Although it looks very strange that you have not given the

answer and he is hitting you -- if you were wrong, he could have hit you... but you may have been right. But that is the problem: no answer is going to be right, only silence.

So it happened many times that the student will get hit -- many, many times. Then for a few days he will not appear, and Te Shan will enquire, "Where is he?" He will go to the place -- it was a big monastery, a beautiful Zen garden -- and he will find the disciple sitting under a tree, in utter silence. His face showed that the mind is no longer functioning, that there is no wavering inside, that everything is quiet and calm.

And the same Te Shan who has been hitting this disciple will touch his feet. As he will touch his feet, the disciple will open his eyes and he will say, "Master, what are you doing?"

Te Shan will say, "I am touching your feet because you have found the answer. I suspected that something else had happened, because for many days you did not come. It happens that students only stop coming when they have found, because what to say? -- there is no answer. And they are enjoying their silence so tremendously... they have forgotten the koan, they have forgotten the master, they have forgotten everything. They are living in such an ecstasy that everything is left far away."

Te Shan used to find the disciples, and it always proved right -- his hitting had helped. His hitting finally made them aware that he is so compassionate and so loving, he will not hit unnecessarily. His hitting again and again shows only one thing: that whatever answer you have found is wrong. There is no need to hear it because there is no possibility of a right answer. By hitting he is making it clear that there is no possibility of a right answer; mind is absolutely impotent to give you the answer.

Slowly, slowly, the disciple forgets about the koan, forgets about the sound, because it brings nothing but a hit from the staff of the master. But the moment he forgets the mind, and the koan, and the master, and the search for any answer, he falls into a deep, abysmal silence. That silence is the answer, but you cannot say anything about it. And it is so wonderful, mysterious... you are so contented with it that there is no need for recognition from the master that you have found the answer. All these things have become trivia.

But Ta Hui does not understand it at all, and perhaps nobody -- not even the greatest philosopher in the world -- will be able to understand what kind of things these are. It looks simply absurd: first you give him a koan, and then you don't even listen to his answer. But it is a strategy, a strategy of great love and great compassion.

The master touches the feet and asks to be forgiven for all the hits that he has given... he had to do it: "There was no other way to destroy your stubborn mind, to destroy your clinging with the mind, to destroy the idea that you can find an answer through the mind. It was not only you that was hurt by my staff, I was hurt more. For all that I touch your feet, and I ask for your forgiveness."

Te Shan was loved by his disciples even though he hit them with his staff; Ta Hui has no understanding at all.

Lin Chi would see a monk enter the door and immediately shout! Any intellectual will make a laughingstock of the whole thing. What is the point? -- you give the appointment to the student, to the disciple, to come to your room, and then you suddenly shout for no reason at all.

In my childhood I came across a man. His name was Sardar Chanchal Singh. He had been with Subhash Chandra Bose, a great Indian revolutionary, who had escaped from the jails of the British government. He had gone first in disguise to Germany to see Adolf Hitler, because he wanted to suggest, "You are fighting with the British. We are also fighting them, and we need your help. If you can give us help, the British Empire can be attacked from two sides. We can attack from inside and you can go on attacking it from the outside."

The policy was absolutely clear... and you will be surprised, Adolf Hitler never introduced any man to his armies the way he introduced Subhash Chandra Bose. He said to the armies, "Respect this man more than you respect me, because I am a fuhrer of only a small nation; this man is a revolutionary and the leader of a vast continent." And he gave him -- although he was not in any political position -- a guard of honor.

It was Adolf Hitler and Subhash Chandra's plan... they worked out that it would be better that Subhash Chandra went to Japan. In Japan there were thousands of Indian soldiers who were fighting for the British government against Japan.

It was a very clever policy: Subhash Chandra would go to Japan and Hitler would inform Japan -- because Japan was an ally with Germany against the British, against the Americans.... He would inform them, "Allow Subhash to talk to all the Indian soldiers who are prisoners in Japanese jails. I have every certainty that this man is capable." -- and he was a man of immense charisma -- "and that he will convince those soldiers, `You are fighting for the British empire, which keeps your slavery intact. Instead, come with me, and we will make an army and fight *against* the British Empire.'"

It was so logical and simple that the prisoners were ready. First... if they are ready, they will not be prisoners any more; they will be guests of Japan. Secondly, they may have been fighting for the British, but deep down they were against the empire; just for their bread and butter, they had sold their souls.

Once Subhash told them, "You have sold your souls..." then all the camps of prisoners were opened. A new army -- the Indian National Army -- was created by Subhash Chandra Bose. Sardar Chanchal Singh was one of the close colleagues of Subhash. He was also a prisoner. He had had a high post in the Indian army, and he also had a very high post in the Indian National Army that was going to attack from Japan.

They succeeded as far as Rangoon; they defeated the British armies. Even Calcutta started feeling the fear that after Rangoon the next attack would be on Calcutta. All British were removed from Calcutta, and people who had enough money all moved from there. Calcutta was a danger point.

At that very moment Germany was defeated. Atom bombs were thrown on Hiroshima and Nagasaki, so Japan surrendered.

Subhash was in a strange position. Now, both friends who were supporting him were defeated. He had a small army -- but although he was winning, how long could he go on? He could not even reach Calcutta, which was his home town. So he escaped from Rangoon....

It is still a mystery what happened to him. There are stories that he has been seen in the Soviet Union; there are stories that he lives in Tibet; there are stories which seem to have been created by himself.... The plane he had taken from Rangoon fell in Taipei and burned. The pilot and somebody else -- nobody knows who the other man was -- were immediately burned, without any press conference or without any medical examination. They were already burned in the crash, and because they were both Hindus, they were put on a funeral pyre.

Most probably, Subhash had been dropped somewhere else, and this plane was purposely burned to create the impression to the British Empire that Subhash was dead; otherwise he was enemy number one, to be caught dead or alive. So, this was a good fiction: he is dead, now there is no point... and he has even been burned.

Taipei gave out the report that he had been put on the funeral pyre -- but there was no point, the bodies were already burned, they were unrecognizable. They had not even photographed those bodies -- which is absolutely necessary for a man with the status of Subhash, for whom the British Empire was bloodthirsty. They should have taken photographs, they should have called medical people to examine the bodies. They should, in fact, have delivered the body to the British Empire. But my feeling is that it was not the body of Subhash; it was just a created facade. And that was the feeling of Sardar Chanchal Singh also.

He, by chance, met me in a restaurant in Jabalpur. He had been released from the Indian jail.... After Subhash left, all the Indian National Army people were again in jail -- but now they were in the jails of the British. But a case was fought for them, and Chanchal Singh was released. He was searching for employment, so I told him, "If you have learned any martial arts in Japan, I can arrange a group of college and university students. You can teach them martial arts, and they will pay you enough so that you can survive until you can get other employment."

I have told you about Chanchal Singh because he had learned from someone to shout exactly the way Lin Chi must have been shouting -- and I have heard him shout! I don't know Lin Chi -- he must have been more articulate in his shouting... but even if this man Chanchal Singh shouted at you, your mind would stop immediately. If you were going to strike him with a sword, and he shouted, your hand would stop.

His shout was so deep, so much penetrating in you, that whatever you were doing you would simply stop. We had tried bringing wrestlers to hit him, to punch his nose. They were expert boxers, but the moment he would shout, their hands would just stop, close to his nose.... Something strange in his sound.

Just jokingly we used to use him. somebody was urinating and we would say, "Chanchal Singh, give a good shout." He would give a good shout and the urination would stop! The man would look all around -- what happened?

I know perfectly well that there are many stories about Lin Chi, whose shout has awakened people, but it was not an ordinary shout. It was a certain training that enters into the deepest core of your being. The whole problem is that man is asleep. A good shout can wake him up.

Even today, in the school of Lin Chi, the shout is being used. But it is not being used on every disciple -- only when a disciple has worked hard with his mind and his mind is tired. Those koans are so tiring because you know that they are absurd. But if the master says, "Find the answer," and you have come to the master to become awakened, then you have to follow whatever discipline he gives you.

Those shouts are given only when the mind is almost on the brink of failure, and it is the understanding

of the master that now is the time. Then a disciple enters in Lin Chi's room, without expecting that he will shout like a lion's roar for no reason at all... jump and shout as if he is going to kill the disciple. The disciple will remain just... the whole mind stops. And just for a moment he can see his self-nature.

The question is not of time. If you know your self-nature, even for a moment, things become easy. Now you know the way. Now you know yourself, you can reach to it again and again. Now a shout is not needed every time; it was only an arbitrary device.

But Ta Hui condemns it because he does not understand the deep compassion, the psychology, the articulateness behind it. He proves himself to be an ordinary intellectual. Only in one thing is he right, when he uses the words *stupidest of the stupid*. But those words belong to him, not to Lin Chi, not to the master Te Shan.

These people were using absolutely new methods to awaken people. Their contribution is great. Zen has made more people enlightened than any other school of any other religion. Even in one monastery you can find many enlightened people. And this has been the only living current which has not stopped somewhere in the past; it is still alive. There are still people like Te Shan and Lin Chi, but they have fallen into obscurity.

America has corrupted the Japanese atmosphere completely; otherwise, Japan would be a totally different world. Its whole genius was concentrated on how to become enlightened. Now, under the American rule, their whole energy has been diverted towards money. And, they are people of great integrity, so great that now their money has the greatest value. Even the dollar, the American dollar, is left far behind. They are one of the richest nations in the world, and their money is more trustworthy than any other nation's currency. But this is not a success; it is a tremendous failure.

America has corrupted Japan's universities. What is being taught now in their universities is borrowed from America; they are completely imitating America, competing with America. Certainly they have made America afraid: although their products are very highly taxed when they enter America, still they are able to compete in the American market with American products, which are not taxed at all. The taxation has been going higher and higher to prevent the American market from being completely taken over by Japan.

But even though the Americans are raising the taxation on any import, Japan is still competing very well on every front in the American market. And America is absolutely impotent to compete in the Japanese market.

The Japanese work hard, work totally, work intensely. Their only problem is that they don't have much land to create more factories. So just a few days ago they have succeeded in floating an artificial island. On this artificial island they will be making factories. Once they succeed on one island, they will float many other islands. They are creating land for the first time.

Ta Hui does not understand. And this is the sign of a stupid person -- that without understanding anything, he criticizes it. Intellectuals are very willing to criticize anything that does not come within their comprehension.

But there are methods which work whether you can comprehend them or not. You should look at the ultimate result. Although the Japanese monasteries have fallen into darkness, still there are people who are working with devices which can create awakening.

Ta Hui is absolutely wrong. I was thinking to call his teachings, "Teachings of a Great Teacher." But as I am going into his sutras, I will have to change the title of the book. It will be "Zen Teachings of a Pseudo Teacher -- Ta Hui."

Okay, Maneesha?

Yes, Osho.

Chapter title: Delusion

18 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
ENLIGHTENMENT AND DELUSION
"BUDDHA" IS THE MEDICINE FOR SENTIENT BEINGS; ONCE THE DISEASE OF SENTIENT BEINGS IS REMOVED, THE MEDICINE HAS NO FURTHER USE.
IF YOU WANT TO ATTAIN ONENESS, JUST GIVE UP BOTH BUDDHAS AND SENTIENT BEINGS AT ONCE!
AN ANCIENT WORTHY SAID, "JUST PERCEIVE NOTHINGNESS IN THE MIDST OF THINGS."
"I FORMED THE REPOSITORY OF THUSNESS WITH SUBTLE ILLUMINATION THAT IS NEITHER DESTROYED NOR BORN; AND THE REPOSITORY OF THUSNESS IS ONLY THE ILLUMINATION OF SUBLIME ENLIGHTENMENT SHINING THROUGHOUT THE WHOLE COSMOS."
NEVERTHELESS, BOTH ARE ULTIMATELY EMPTY FALSEHOODS. IF ONE ABANDONS THE POWER OF ACTIONS TO GRASP THE POWER OF THE PATH, THEN I WOULD SAY THAT THIS PERSON DOES NOT UNDERSTAND THE SKILL IN MEANS OF ALL THE BUDDHAS IN EXPOUNDING THE TRUTH AS IS APPROPRIATE TO THE OCCASION. WHY? HAVE YOU NOT READ HOW OLD SHAKYAMUNI SAID, "IF YOU CLING TO THE TRUTH ASPECT, YOU ARE ATTACHED TO SELF, PERSONALITY, LIVING BEINGS, AND LIFE; IF YOU CLING TO THE NON-TRUTH ASPECT, YOU ARE ATTACHED TO SELF, PERSONALITY, LIVING BEINGS, AND LIFE." THUS IT IS SAID, "THE BUDDHA ONLY USES PROVISIONAL TERMS IN GUIDING SENTIENT BEINGS."
AS SOON AS THE SOURCE OF THE SICKNESS WAS POINTED OUT TO HIM BY AN OLD ADEPT, CHANG CH'O, THE FAMOUS SCHOLAR IN THE OLD DAYS UNDERSTOOD ENOUGH TO SAY:
TRYING TO ELIMINATE PASSION AGGRAVATES THE DISEASE; RUSHING TOWARDS TRUE SUCHNESS IS ALSO WRONG. THERE IS NO OBSTRUCTION IN WORLDLY CIRCUMSTANCES ACCORDING TO ONE'S LOT: "NIRVANA" AND "BIRTH AND DEATH" ARE EQUALLY ILLUSIONS.
BE LIKE THE STILLNESS OF WATER, LIKE THE CLARITY OF A MIRROR, SO THAT WHETHER GOOD OR BAD, BEAUTIFUL OR UGLY APPROACH, YOU DON'T MAKE THE SLIGHTEST MOVE TO AVOID THEM. THEN YOU WILL TRULY KNOW THAT THE MINDLESS WORLD OF SPONTANEITY IS INCONCEIVABLE.

Ta Hui in these sutras comes very close to truth. But even to be close to truth is not to attain it. Even the closeness is a distance.

Whatever he is saying could have been said by an enlightened being, and then its meaning would be totally different. He is repeating very cleverly the statements of ancient enlightened people, but they sound phony, they don't sound alive. It seems something is dead inside them. He does not show that what he is saying is his own experience; there is no authority in it.

But we will try to understand, because the statements that he is quoting from others are significant in themselves. Alas that he himself has not experienced them! And experience makes such a great difference. A blind man can describe all the qualities of light; he can describe all the beauties of a rainbow, but in his description something essential will be missing. And anybody who knows light and knows the colors of the rainbow will immediately feel that the man is blind. Perhaps he has heard about light, but he has not seen it. And I will tell you how different would be the same statement from a man of enlightenment.
The first sutra:

"BUDDHA" IS THE MEDICINE FOR SENTIENT BEINGS; ONCE THE DISEASE OF SENTIENT BEINGS IS REMOVED, THE MEDICINE HAS NO FURTHER USE.

It is perfectly true as far as medicine is concerned, but buddha is not the medicine. Buddha is the state

when you are cured and no medicine is needed. Buddha is your innermost nature.

A man who knows through experience would have said, "Meditation is the medicine for sentient beings. Once the disease of sentient beings is removed, the medicine has no further use. Meditation is no longer needed for one who is enlightened."

But to use the word `buddha' instead of `meditation' shows tremendous confusion in the mind of the person. He may have heard someone talking about how once the disease is gone the medicine has no use. That's true, but is buddha the medicine? Buddha is your absolute help. He is your intrinsic eternal nature -- you cannot discard it. It is you, in your very innermost authentic being.

Meditation is a method, and the method is for a particular purpose. When the purpose is fulfilled, the method is not of any use. Do you think I meditate? The disease is gone and at the same moment, simultaneously, meditation has also disappeared.

I have told you before that the words `meditation' and `medicine' come from the same root. Medicine is to cure the body, and meditation is to cure the consciousness, but their function is to cure. Once the cure has happened they become of no use, but to use the word `buddha' is absolutely absurd. That's how a man who tries intellectually to understand is bound to commit small mistakes, and he will not be able to figure out where he is committing the mistake. He is very careful, but carefulness alone is not going to help. Consciousness is needed.

IF YOU WANT TO ATTAIN ONENESS, JUST GIVE UP BOTH BUDDHAS AND SENTIENT BEINGS AT ONCE.

The same mistake continues. It is true: if you want to attain oneness you have to drop all kinds of duality. The duality between the ignorant and knowledgeable, the duality between birth and death, all kinds of dualities have to be dropped.

But buddhahood is another name of oneness. There is nothing opposite to buddha. It is not part of the world of dualities, it is the very transcendence beyond the dualities. Every duality will disappear... then you will know oneness, then you will know your enlightenment, then you will be a buddha.

Buddha has not to be dropped the way other dualities have to be dropped, because it is not part of any duality. Have you ever met anybody who is a non-buddha? Everybody is a buddha; a few are asleep, a few are awake, but there is not a single sentient being who can be called a non-buddha. This word `buddha' has no opposite to it, hence it is exactly of the same meaning as oneness.

"I FORMED THE REPOSITORY OF THUSNESS WITH SUBTLE ILLUMINATION THAT IS NEITHER DESTROYED NOR BORN; AND THE REPOSITORY OF THUSNESS IS ONLY THE ILLUMINATION OF SUBLIME ENLIGHTENMENT SHINING THROUGHOUT THE WHOLE COSMOS."

He is again quoting someone: this statement is within quotes. But this is the problem with all the intellectuals in the world: they can quote perfectly, but the whole quotation goes against the previous sutras. As it is, if they are right then this quotation cannot be right. This quotation can be right only with my changes: instead of `buddha', `meditation', and instead of `dropping buddhas and sentient beings to attain oneness', `dropping all dualities to attain buddhahood' -- because buddhahood is another name of oneness. If these corrections are made then this quotation is right.

I will read it again so you can understand why I am saying that it can be right only with corrections in the previous sutras.

"I FORMED THE REPOSITORY OF THUSNESS WITH SUBTLE ILLUMINATION THAT IS NEITHER DESTROYED NOR BORN; AND THE REPOSITORY OF THUSNESS IS ONLY THE ILLUMINATION OF SUBLIME ENLIGHTENMENT SHINING THROUGHOUT THE WHOLE COSMOS."

Now, what is this illumination of sublime enlightenment, except buddhahood? -- just a different name. And if even this has to be dropped, then what remains?

Dualities have to be dropped, not oneness. Birth and death have to be dropped, not life. Life is eternal, it is beyond birth and beyond death. Now he is accepting that the subtle illumination... and what is

illumination other than the state of buddhahood? These are different names only -- illumination, enlightenment, awareness, buddhahood -- but he does not seem to understand that they are names of the same experience.

This subtle illumination is neither destroyed nor born... There is only one thing that is neither destroyed nor born, and it is the very principle of life. Birth happens in it, death happens in it -- thousands of times -- but life continues. Birth and death are small incidents in the eternal flow of life-energies. Birth is not the beginning and death is not the end... just small incidents in the eternity of life and existence.

...nevertheless both are ultimately empty falsehoods. Now this is his own statement, without quotation-marks, and immediately he falls into his intellectual state...

NEVERTHELESS BOTH ARE ULTIMATELY EMPTY FALSEHOODS. IF ONE ABANDONS THE POWER OF ACTIONS TO GRASP THE POWER OF THE PATH, THEN I WOULD SAY THAT THIS PERSON DOES NOT UNDERSTAND THE SKILL IN MEANS OF ALL THE BUDDHAS IN EXPOUNDING THE TRUTH AS IT IS.

To say that both are ultimately empty falsehoods means the ignorant people are false, and the awakened people are also false; ignorance is false and illumination is also false -- then what remains that you can call true? And if there is nothing true, there is no criterion to call anything false. False is possible only if there is something which is not false; unless the not-false is there, the false cannot exist.

Ta Hui is saying both are false: the not-false and the false, the true and the untrue -- both are false. And he thinks that he is making a great statement. He is simply showing his utter ignorance! All intellectuals are ignorant people with great borrowed knowledge, with beautiful words, with great philosophical jargon -- but no understanding or experience of truth.

HAVE YOU NOT READ HOW OLD SHAKYAMUNI SAID, "IF YOU CLING TO THE TRUTH ASPECT, YOU ARE ATTACHED TO SELF, PERSONALITY, LIVING BEINGS, AND LIFE; IF YOU CLING TO THE NON-TRUTH ASPECT, YOU ARE ATTACHED TO SELF, PERSONALITY, LIVING BEINGS, AND LIFE." THUS IT IS SAID, "THE BUDDHA ONLY USES PROVISIONAL TERMS IN GUIDING SENTIENT BEINGS."

It is a little subtle but not impossible to understand. He is quoting Gautam Buddha, but in the quotation there is something missing. *If you cling to the truth aspect*... If you cling to any aspect, true or false, you cling to the part -- and the part is never the whole. The part becomes the barrier to attaining the whole. So Buddha is right when he says, "Don't cling to the truth aspect and don't get attached to it." He also says, "Don't cling to the non-truth aspect."

But remember the word `aspect' which Ta Hui has forgotten. He is *not* saying that both truth and untruth have to be dropped. If truth and untruth both have to be dropped, then what remains? What are you going to call it?

Buddha is saying a totally different thing, and Ta Hui misunderstands -- naturally, because an intellectual cannot do more than that. Buddha is saying, "Don't cling to any aspect, whether it is the aspect of truth or the aspect of non-truth. Just don't cling."

His insistence is for not clinging, for nonattachment -- because every attachment, every clinging will keep you in a bondage, will keep you in ignorance. Even if you feel, "This is true," don't cling. The question is not of truth or untruth, the question is of clinging. His emphasis is on nonclinging... don't cling even to the truth!

That does not mean that truth has to be abandoned. It simply means *clinging* has to be abandoned. Clinging makes everything a bondage, an imprisonment. Nonclinging brings freedom to you, and truth can be alive only in absolute freedom.

You cannot keep truth in bondage, in any kind of imprisonment. You cannot grasp truth, because truth is almost like the open sky. You can have it in your open hand -- the whole sky is yours, all the stars are yours -- but don't try to make a fist. The moment you make a fist, the whole sky has slipped out of your hand.

His insistence: is not to be attached. Certainly, not to be attached to untruth is simple to understand; that's why he is making it clear... even if you are attached to truth, the very attachment is a poison which will kill even the truth itself.

So remain aloof, unattached, just a witness.

Then the whole truth is available to you, and the whole untruth simply disappears. It has never been there. It was your own projection -- you had created it.

But Ta Hui thinks that Buddha is saying: "Truth and non-truth both have to be dropped." *That* certainly Buddha has never said, and he is not saying it even in this statement.

To support his idea Ta Hui again says, *thus it is said, "The Buddha only uses provisional terms in guiding sentient beings."*

It is true that Buddha uses provisional terms, arbitrary terms -- but not for any special reason. There is no possibility to bring the truth into knowledge, into words, into language -- so he uses only provisional terms, approximate, as close as possible to the truth. But it is provisional.

Once you have reached the realm of truth, you will have to abandon all those terms and words and theories and doctrines and scriptures. They *have* helped you. When the finger points to the moon, certainly the finger is helping, but the finger is not the moon. And when you have seen the moon, the finger is of no use. There is no need to cling to the finger; there is no need to worship the finger because it has shown you the moon. That will be simply foolishness.

The finger pointing to the moon is just like the arrows on the mile-stones which show you how far you are from the place you are going to, and how far you have come from the place you have left. But you never worship those arrows; you never even say to them, "Thank you, sir."

They are provisional means, and they are of great utility. All the words used by enlightened people are of great utility -- but they don't have the essential truth in them. They are only arrows pointing towards it. But without them perhaps you may never look at the moon.

If the buddhas were not insistent, continuously emphasizing, "You are asleep, wake up!" -- if they were not making all kinds of devices to wake you up, perhaps you might never wake up. But once you are awake, you don't worship the alarm clock. The alarm clock has been of great utility, it has awakened you, but a thing of utility is not a thing to which you have to be grateful.

AS SOON AS THE SOURCE OF THE SICKNESS WAS POINTED OUT TO HIM BY AN OLD ADEPT, CHANG CH'O, THE FAMOUS SCHOLAR IN THE OLD DAYS UNDERSTOOD ENOUGH TO SAY..."

Now to use for Chang Ch'o the word `scholar' is not right, he is not a scholar -- Ta Hui is a scholar. Chang Ch'o is a buddha, he has come to know the reality. And we can see in his statement the fire, the illumination, the celebration -- and a subtle presence of truth. Even though you may not have experienced it, if you can just for a moment, be silent and listen to what Chang Ch'o says, you can see the difference between the words of a scholar and the words of a man of enlightenment.

These are the words of Chang Ch'o: "*trying to eliminate passion aggravates the disease*."

I have been condemned for years because I have been saying, "Don't repress anything that is natural to you." That has become a world-wide antagonism against me in the minds of the priests of all the religions, without exception. They think that I am supporting people's biological instincts. What I am doing is simply what Chang Ch'o is saying... *trying to eliminate passion aggravates the disease*.

All the people who have been teaching celibacy, anti-life attitudes, controlling your sex, controlling your hunger, controlling everything that nature requires you to fulfill -- it has not helped anybody. It has only created perverted people, sick people -- psychologically, spiritually, physically, all kinds of perversions have been created.

This man Chang Ch'o must have been a man of absolute enlightenment, because thousands of years ago he was saying exactly what the world even today is not willing to understand.

TRYING TO ELIMINATE PASSION AGGRAVATES THE DISEASE; RUSHING TOWARDS TRUE SUCHNESS IS ALSO WRONG...,

.... because you cannot desire suchness. Rushing is a desire -- you want to reach quickly to the state of suchness where you can relax, rest, and accept whatsoever life brings to you.

It is not a question of rushing towards some place: it is simply a question of relaxing right now. It is not a desire and it is not a goal; it is not a destination that you have to reach. It is a simple understanding... and you are already -- wherever you are -- able to live the beautiful experience of suchness.

Chang Ch'o is right when he says; *Rushing towards true suchness is also wrong...* because you cannot make a goal of it, you cannot make a destination of it. It cannot be an object of your desire and your will. It is simply a pure understanding, a silent understanding that whatsoever life brings to you -- rejoice in it. No complaint, no grudge, no asking for more... just in a silent moment relish the feeling.

Then this very moment, suchness is yours.

There is nowhere else to go.

Suchness is your nature.

There is no obstruction in worldly circumstances according to one's lot. I started telling the monks -- Hindu monks, Jaina monks, Christian monks -- that renouncing the world is simply cowardliness. It does not show your understanding, it simply shows your fear. It is escapist. *There is no obstruction in worldly circumstances...*

If you are living in suchness and let-go there is nothing in the world which can disturb you. There is no obstruction, because you are able to accept everything -- even the obstruction. You will absorb it without any complaint. You will simply say, "Such is my lot, such is my destiny." You will not ask that it should have been otherwise. So why escape from the world? Escaping means that you wanted a different kind of place, where you can be at ease. But you can never be at ease anywhere.

I have heard about a man who had a very angry nature, and was very quick in reacting. He would not think for a single moment what he was doing, and he would repent it for his whole life. He became a nuisance in the whole town; he asked a monk who was visiting the town, "What should I do? Everybody seems to be boycotting me. I understand that I am temperamental, and I get angry very quickly. It comes with such force that I don't have any time to think about it, and I act according to my anger. Then I repent -- I should not have said that, I should not have done that. But now I have made the whole town my enemy."

The monk said, "It is not your fault. This world never allows anybody to live peacefully, silently, prayerfully. One has to renounce it; it is a world full of sins and full of sinners. What do you think... all the great religions' founders have renounced the world -- were they fools? Renounce this world! Come along with me!"

The logic was clear. It is very easy to throw the responsibility on other people's shoulders: the world is wrong, you are perfectly right, but what can you do if the whole world is wrong and it drives you into wrong paths? And from everywhere the incentive is to do wrong.

The monk convinced him, "Just come with me. I am going to the Himalayas. Live silently in a cave -- nobody will provoke you and the anger will disappear. How can you be angry when there is nobody else except you?" It was so convincing and so ego-fulfilling to think, "I was not wrong, the whole world is wrong." That's why all great religious teachers renounced it, went into seclusion, into isolation. If they could not cope with this world..."I am a small man, how can I cope with it?"

So he renounced the world and went into the forest. Sitting under a tree he was feeling very good, thinking that this is true: "Those who have renounced the world have known eternal peace." And just at that moment a crow pissed over him. You can renounce the world, but there are monk crows who have also renounced the world and they live in the mountains...

Immediately he jumped up! He became very angry, forgot all about renunciation, and started throwing rocks at the crow. The master who had brought him came out of his cave, asking "What is the matter?"

And he became angry at the master: "Yes, *you* are the matter! You have told me to renounce the world and there will be no anger. And I am sitting here silently, doing nothing, no provocation from my side -- and a crow comes and pisses over me!"

The master who had brought him began to think that he had brought a very dangerous fellow. He may get angry with him at any moment, for any reason. He said, "It is better... forgive me for suggesting to you the idea of renouncing. You go back to the world."

The man said, "I cannot go back to the world. I have suffered there enough, and I have suffered here. I am going to commit suicide!"

The master said, "It is up to you, but I am not suggesting it because I don't want to take the responsibility." And the man left. Just near by there was a village and he collected wood for his funeral pyre on the bank of the river.

The village people gathered out of curiosity: "What is going on, what are you doing?"

He said, "I am going to commit suicide. I am going to burn these logs of wood and jump into the fire, alive. Enough is enough -- I have seen the world, I have seen renunciation. Now the only thing left is to see whether in death people can get peace or not!"

The villagers said, "Your idea perhaps is right, but do one thing: don't make your funeral pyre here, because when you are burning... We poor people live here. It will stink and the smoke will come to our huts. Can't you go somewhere else?"

Now he was really angry. He said, "This is a strange world. They don't let you live, they don't let you die! I cannot even choose the place for my death!"

If you start thinking in such terms -- that others are responsible, that the world is the problem, other people are the problem -- then you are looking from a very wrong perspective. Chang Ch'o's perspective is absolutely right when he says,

THERE IS NO OBSTRUCTION IN WORLDLY CIRCUMSTANCES ACCORDING TO ONE'S LOT: "NIRVANA" AND "BIRTH AND DEATH" ARE ALL EQUALLY ILLUSIONS.

What he is saying is that people think that if they can achieve nirvana then there will be no birth, no death, no misery, no problem. Nirvana, according to their mind, is just a golden paradise. But the nirvana conceived by the ignorant people cannot be the true nirvana; hence Chang Ch'o has put `nirvana' into inverted commas.

He does not mean the real state of nirvana; he means the conception of nirvana according to ignorant people. Because of their ignorance they will think about nirvana also, but it cannot be the true nirvana. Their nirvana, their birth and death, are all equally illusions. When they have gone beyond all illusions they will find the space which Buddha calls nirvana. That will not be the same as they were thinking it would be.

It used to happen almost every day in Gautam Buddha's life, because he was the first man to use a negative term for the ultimate state.... In India, Jainas use for the ultimate state the word *kaivalya*. It means to be absolutely alone in your pure consciousness; it is a concept of freedom. The Hindus have the word *moksha*, which actually means absolute freedom. These are positive terms.

Buddha perhaps is the only man in the whole of history who uses for the ultimate state a word which is negative. Nirvana means nothingness, emptiness. As a word it literally means `blowing out the candle.'

When you blow out the candle, what remains? Just darkness.... Darkness -- people want to attain to eternal light, not to eternal darkness. People want to be part of a paradise with all the comforts and luxuries that they are missing here; they don't want to enter into a state of emptiness. People want to become gods; they don't want to become just pure nothingness.

So every day people were telling Gautam Buddha, "If you go on using this word `nirvana', nobody is going to follow you -- because who wants emptiness, who wants nothingness, who wants eternal darkness?" Buddha said, "What you want is out of your ignorance. It is out of your unawareness that the desire is coming. So your paradise, your heaven, your moksha are nothing but projections of your ignorance. What I am saying is simply to negate your projections.

"By emptiness, I am saying all that you can conceive will not be there -- and what *will* be there you cannot conceive, neither can I speak about it. I am saying whatever you think are comforts, luxuries, joys, happiness will not be there, and what will be there you don't have any way even to dream about. Hence I am using the word `nothingness'. It is just to negate *you*!

"I am not talking about a negative state. I am talking about a very positive state, but that positive state is beyond expression, beyond words. So the only way is to negate you. If you can understand that your mind, your self, your personality will all be gone... if you can accept this tremendous idea of entering into an absolutely unknowable world, only then can you taste something of meditation. And finally, you can taste what I call nirvana, enlightenment, illumination."

He was immensely courageous to use the word `nirvana'. People want their desires to be fulfilled -- they want consolations, they want opium, they want beautiful opportunities -- then they are ready to do fasting, they are ready to do austerities, they are ready to do any kind of stupid thing you ask in the hope that it is only a question of a few days, and after that... eternal carnival, circus, movies, love-affairs. Deep down in their unconscious, these are the projections.

Buddha is cutting their projections in the single blow of a sword. He says, "Nothing of all this nonsense! You will be attaining to eternal peace and silence and serenity -- which can be very closely expressed as emptiness, as nothingness, as blowing out the candle, as nirvana." And I can understand that he was right.

People should not be supported in their illusions. They have lived millions of lives in their illusions, and religions go on supporting and nourishing their illusions: "You will be getting this, you will be getting that. Just the same desires that you are not able to fulfill here, you will be able to fulfill there in the ultimate state." This is a very dangerous game that priests are playing with the whole of humanity. The greatest

deception, the greatest cheating, the ugliest profession, is that of the priests. Buddha is very much against the priests. He is very much against all those people who are trying to persuade you.

I am reminded... one day I was going to the university and a beautiful woman waved to stop my car, so I stopped the car. She came close to me and she gave me a beautiful leaflet. On the front of the leaflet there was a picture of a very beautiful house by the side of a beach and the ocean, and on the other side a thick pine-forest. And the caption on this picture said, "Do you want to have such a house?"

I said, "Strange, is there such a house available in this city?" So I looked inside; I thought perhaps it is just for sale or something, and I wanted to look. I would have loved to have that house -- the house was really great, and the situation was fabulous.

I looked at the back and it said, "If you follow Jesus Christ then in paradise this house will be allotted to you." This in short is the whole history of religions. They are telling you that you will get this, you will get that.

Buddha is the only man who says, "You won't get a thing. All that you have will be taken away." He does not even allow *you*, as a self. You will be just a consciousness without any idea of "I."

In Pali, the language he used to speak, *atta* means the self. Just as in Sanskrit *atman* means the self, the supreme self, *atta* is the supreme self. Buddha used the word *anatta* -- no-self. He has used all the negatives -- and yet the man must have been of tremendous charisma, because he persuaded people to lose everything, to drop everything and enter into eternal nothingness.

His persuasion is in his silence, in his blissfulness, in his grace. People have felt, "If this man has entered into nothingness, and out of nothingness has come so much flowering and so much fragrance, then there is no need to be worried... this nothingness seems to be better than all our conceptions and dreams." Your nirvana is not the nirvana of Gautam Buddha.

Chang Ch'o is certainly a man of enlightenment. His statement is so clear. Three things he is saying: One, don't try to eliminate passion, because that will aggravate the disease -- and this is two thousand years before Sigmund Freud.

Rushing towards towards true suchness is also wrong. This is against all religions, who want you to be greedy for a life after death, for a heaven where you will be rewarded, where your virtues will be rewarded -- and there seems to be no criterion as to how the virtues will be rewarded.

I have heard Hindu saints saying that if you donate one rupee to a saint here... of course, to a saint -- and there is no saint other than himself in the vicinity -- you will get one crore rupees in heaven as a reward. It seems to be a kind of lottery, just for one rupee. And it is worth risking just one rupee! It is better to have a ready-made account there; when you reach there will be millions of rupees in your account. Then enjoy all the luxuries that you could not manage on the earth!

But it is written in Hindu scriptures that one million times more... whatever virtue you gain, it becomes one million times more in heaven. This is simply exploiting people's desires, people's minds. Gautam Buddha perhaps is the only great teacher who has not exploited anybody.

Ta Hui goes on quoting from great enlightened people, but he does not seem to understand that scholarship and enlightenment are not one. There are so many scholars -- you can get them for one rupee a dozen. They are all around, all the universities are full, all the churches are full, all the synagogues are full -- great rabbis, great pundits, great bishops and cardinals, but they are all scholars. They have studied much, they have gained much knowledge -- but they have not gained much being.

Wisdom belongs to those whose being expands to its ultimate limits.

But it is good to see how an intellectual person, a genius, can go on committing mistakes -- what to say about ordinary people? If they commit mistakes they have to be forgiven; even geniuses go on committing mistakes!

Perhaps the basic problem with intellectuals is that they cannot conceive of anything greater and better than intelligence. Meditation is certainly that which goes far above anything that intelligence can even conceive.

In the whole world there are so many learned people, but these learned people are not interested in meditation. They think learning is enough: "Learn more! There is so much to learn." -- and every year knowledge goes on growing so fast that to keep pace with it has become almost impossible. Who has time for meditation?

I have been with so many learned people in this country and I have asked them, "After all your learning, hasn't the idea of meditation ever occurred to you?"

They said, "Why should it happen to us? There is nothing better than intelligence..." It hurts them, their

ego is wounded, to hear that there is something greater than intelligence -- meditation.

An incident happened... I was a student, but I used to go to conferences and other places to speak on different subjects. There was a meeting on the birthday of Nanak, the founder of Sikhism. The president of the meeting was the chief justice of Madhya Pradesh high court, and I was the speaker. I was just a student but this man, whose name was Ganeshwar, was a rare man. I have never come across another man of his quality.

He was the chief justice and I was only a postgraduate student. After I spoke he simply declared to the assembly of almost ten thousand sikhs, "Now there is nothing more to be said. At least I cannot say anything better than has been said by this young man, so I will not deliver the presidential address, because that may spoil what he has said to you. I would rather that you go home silently pondering over what he has said, and meditating upon it."

The Sikhs were surprised, everybody was surprised, and as I was stepping down from the podium the chief justice, Ganeshwar, touched my feet. I said, "What are you doing? You are of the age of my father. You are a learned man, you are a brahmin."

He said, "Nothing matters -- neither my being a brahmin, nor my age, nor my prestige, nor my being the chief justice. What matters is that whatever you have said has come from the deepest being. It was unexpected... I have presided over many meetings and I have listened to many learned people, but all that they say is within quotation marks. For the first time I have heard a man who speaks directly, without any quotation marks -- who speaks on his own authority. So don't prevent me. I am showing my gratitude by touching your feet."

The judges had come because the chief justice was presiding over the meeting, and the advocates of the high court had come because the chief justice was there -- they were all shocked! But Ganeshwar became a regular visitor to my house. It became almost a regular routine that his car would be standing in front of my house.

People whose cases were being heard in the high court started coming to me. I said, "I cannot help you." They said, "Just a word from you, and he will not do anything against it."

I said, "I cannot do any such thing. He comes here with such respect towards me that I cannot bring up such trivia."

It became a problem. I had to keep a servant in front of my house to send these people away, otherwise everybody was coming to the house saying, "I am in much trouble, and just a little support from you will get me out of it."

After he retired from the chief justice-ship he became the vice-chancellor of Sagar University. By that time I had become a professor in Jabalpur University, and I had gone to Sagar to speak in a public conference of all religions. He heard that I had come, so he invited me to the university where he was now the vice-chancellor.

Once I had been a student in that university, and because the vice-chancellor had called the meeting, all the professors and all the students, everybody was present. I was worried about only one thing -- that he may do the same act again. The professors who had taught me were there, and thousands of students were there who had also been students, junior to me -- and he did his act.

As I went on the podium he stood, touched my feet, and said to the audience, "To be learned is one thing, and to know on your own experience -- face to face -- is a totally different thing. In my long life I have been in high positions, and I have come across so many learned people, and I can say with absolute confidence that learning brings no transformation to their being. The transformation of one's being comes through some other door, not through the doors of mind."

It was a great shock! Many of them were my teachers, many of them were students who knew me when I was a student in that university, and their vice-chancellor touching my feet.... My old professors gathered when I came down after speaking, saying, "This is a strange phenomenon. We had never expected..."

I said, "I was studying under you, but you never looked deeply into me, you never looked into my eyes. You never thought about the questions I was asking. You simply thought of one thing -- that I was just creating trouble for you because you had no answer, and you were not courageous enough to say, `I don't know.'"

Intellectuals are very weak about one point. They cannot say, "I don't know."

Only an enlightened being can say, "I don't know." His innocence and his enlightenment are synonymous.

Okay Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #9
Chapter title: Illusion

19 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THE GREAT AFFAIR
THIS AFFAIR IS LIKE THE BRIGHT SUN IN THE BLUE SKY, SHINING CLEARLY, CHANGELESS AND MOTIONLESS, WITHOUT DIMINISHING OR INCREASING. IT SHINES EVERYWHERE IN THE DAILY ACTIVITIES OF EVERYONE, APPEARING IN EVERYTHING. THOUGH YOU TRY TO GRASP IT, YOU CANNOT GET IT; THOUGH YOU TRY TO ABANDON IT, IT ALWAYS REMAINS. IT IS VAST AND UNOBSTRUCTED, UTTERLY EMPTY. LIKE A GOURD FLOATING ON WATER, IT CANNOT BE REINED IN OR HELD DOWN. SINCE ANCIENT TIMES, WHEN GOOD PEOPLE OF THE PATH HAVE ATTAINED THIS, THEY'VE APPEARED AND DISAPPEARED IN THE SEA OF BIRTH AND DEATH, ABLE TO USE IT FULLY. THERE IS NO DEFICIT OR SURPLUS: LIKE CUTTING UP SANDALWOOD, EACH PIECE IS IT.
SINCE THERE IS NO PLACE TO LOCATE IT, BUDDHA IS ILLUSION AND DHARMA IS ILLUSION: THE THREE WORLDS, TWENTY-FIVE STATES OF BEING, THE SENSE ORGANS, SENSE OBJECTS, AND CONSCIOUSNESS ARE UTTERLY EMPTY. WHEN YOU GET TO THIS REALM, THERE'S NO PLACE TO PUT EVEN THE WORD `BUDDHA'; IF EVEN THE WORD `BUDDHA' HAS NO APPLICABILITY, WHERE IS THERE TRUE THUSNESS, BUDDHA-NATURE, ENLIGHTENMENT OR NIRVANA? THUS THE GREAT BEING FU SAID, "FEARING THAT PEOPLE WILL GIVE RISE TO A VIEW OF ANNIHILATION, WE PROVISIONALLY ESTABLISH EMPTY NAMES."

In all the sutras up to now, Ta Hui has not been able to establish himself as an enlightened being. He is trying hard, he is using the most logical and intellectual methods, but they are empty; they don't carry any weight. For example, when he says, "All the senses, self-nature, dharma, all are illusory," one has to ask him, "To whom are you talking?" And, "Who is talking?" He has used the word `illusory' without understanding its implications.

Anybody who is not aware of both the intellectual potentialities and the nature of `no-mind' will not be able to figure out whether this man is authentic or pseudo.

Before I go into his sutras, I am reminded of a beautiful incident about the Adi Shankaracharya, the first shankaracharya, who established four temples -- the four seats of shankaracharyas for all the four directions. Perhaps in the whole world, he is the most famous of those philosophers who are trying to establish that everything is illusory. Without doubt he was a great logician, because he went on conquering other philosophers; he moved all over the country and defeated all other schools of philosophy. He established his philosophy as the only right vision, the only right perspective: that all is *maya*, illusion.

Shankaracharya was in Varanasi. One day, early in the morning -- it was still dark because traditionally the Hindu monks take a bath before sunrise -- he took a bath. And as he was coming up the steps, a man

touched him on purpose, not accidentally, and told him, "Please forgive me. I am a sudra, I am untouchable. I am sorry, but you will have to take another bath to clean yourself."

Shankaracharya was very angry. He said, "It was not accidental, the way you did that; you did it on purpose. You should be punished in hell."

The man said, "When all is illusory, it seems only hell remains real." That took Shankaracharya aback.

The man said, "Before you go for your bath, you have to answer my few questions. If you don't answer me, each time you come up after your bath, I will touch you."

It was lonely and nobody else was there, so Shankaracharya said, "You seem to be a very strange person. What are your questions?"

He said, "My first question is: Is my body illusory? Is your body illusory? And if two illusions touch each other, what is the problem? Why are you going to take another bath? You are not practicing what you are preaching. How, in an illusory world, can there be a distinction between the untouchable and the brahmin? -- the pure and the impure? -- when both are illusory, when both are made of the same stuff as dreams are made of? What is the fuss?"

Shankaracharya, who had been conquering great philosophers, could not answer this simple man because any answer was going to be against his philosophy. If he says they are illusory, then there is no point in being angry about it. If he says they are real, then at least he accepts the reality of bodies... but then there is a problem. If human bodies are real, then animal bodies, the bodies of the trees, the bodies of the planets, the stars... then everything is real.

And the man said, "I know you cannot answer this -- it will finish your whole philosophy. I'll ask you another question: I am a sudra, untouchable, impure, but where is my impurity -- in my body or in my soul? I have heard you declaring that the soul is absolutely and forever pure, and there is no way to make it impure; so how can there be a distinction between souls? Both are pure, absolutely pure, and there are no degrees of impurity -- that somebody is more pure and somebody is less pure. So perhaps it is my soul that has made you impure and you have to take another bath?"

That was even more difficult. But he had never been in such trouble -- actual, practical, in a way scientific. Rather than arguing about words, the sudra had created a situation in which the great Adi Shankaracharya accepted his defeat. And the sudra said, "Then don't go take another bath. Anyway there is no river, no me, no you; all is a dream. Just go in the temple -- that too is a dream -- and pray to God. He too is a dream, because he is a projection of a mind which is illusory, and an illusory mind cannot project anything real.

What Ta Hui is saying here is something similar. He does not understand the implications. Let us look into each sutra.

THIS AFFAIR -- this affair of enlightenment -- IS LIKE THE BRIGHT SUN IN THE BLUE SKY, SHINING CLEARLY, CHANGELESS AND MOTIONLESS, WITHOUT DIMINISHING OR INCREASING. IT SHINES EVERYWHERE IN THE DAILY ACTIVITIES OF EVERYONE, APPEARING IN EVERYTHING. THOUGH YOU TRY TO GRASP IT, YOU CANNOT GET IT; THOUGH YOU TRY TO ABANDON IT, IT ALWAYS REMAINS. IT IS VAST AND UNOBSTRUCTED, UTTERLY EMPTY.

These words he must have borrowed, because these are the words of a man who knows. Each single sentence is impeccably true. *This affair* -- the affair of enlightenment or liberation or self-realization -- *is like the bright sun*. It has been the experience of thousands of mystics that when they reach the highest peak of their consciousness there is an explosion of light, something like an atomic explosion.

One of the great mystics, Kabir, says, "It is shining so much that it seems one thousand suns have risen suddenly around me. Wherever I look, the sun that I used to see seems completely paled... the brightness of these one thousand suns is so much. It has purified every fiber and cell of my being, as if I have passed through fire the way gold does. All that is not gold is destroyed by the fire and only the pure gold comes out.

"Passing through this experience of one thousand suns, for the first time I know what purity means -- its fragrance, its freshness, its absolute newness. It is never stale, it is never past, it is never present, it is never future. You cannot divide it into time segments. It always is; it is the very nature of existence itself."

So Ta Hui is quoting these words without quotation marks, which is one of the cunning strategies of all the intellectuals of the world. They go on stealing from every source, and pretending that it is their own experience. But they cannot manage it -- sooner or later something immediately shows their stupidity.

THIS AFFAIR IS LIKE THE BRIGHT SUN IN THE BLUE SKY, SHINING CLEARLY, CHANGELESS AND MOTIONLESS, WITHOUT DIMINISHING OR INCREASING. IT SHINES EVERYWHERE IN THE DAILY ACTIVITIES OF EVERYONE, APPEARING IN EVERYTHING. THOUGH YOU TRY TO GRASP IT, YOU CANNOT GET IT; THOUGH YOU TRY TO ABANDON IT, IT ALWAYS REMAINS. IT IS VAST AND UNOBSTRUCTED, UTTERLY EMPTY.

These sentences are certainly stolen from someone who knows. And the reason I am saying they are stolen is because just as we enter into further sutras it becomes clear that he is not aware that they are showing his ignorance.

LIKE A GOURD FLOATING ON WATER, IT CANNOT BE REINED IN OR HELD DOWN. SINCE ANCIENT TIMES, WHEN GOOD PEOPLE OF THE PATH HAVE ATTAINED THIS, THEY'VE APPEARED AND DISAPPEARED IN THE SEA OF BIRTH AND DEATH, ABLE TO USE IT FULLY. THERE IS NO DEFICIT OR SURPLUS: LIKE CUTTING UP SANDALWOOD, EACH PIECE IS IT.

The first thing that he has wrong is that enlightened people are not, and cannot be called, good people. One can become a good person without being enlightened; in fact one can become a good person even without believing that there is consciousness, soul, or God. Do you think the atheists have not produced good people? Epicurus in Greece was a great atheist but you cannot find a better man; you cannot find anything to blame in his life.

In India there has been a big school of atheists called Charvakas. They did not believe in any other world, in God, in reincarnation, in the existence of the soul. They were purely materialists, but they produced such good people that even the theist Hindu scriptures mention their originator with great respect as Acharya Brespati, the great master Brespati. They don't agree with his ideas, but they cannot disagree with his character, with his goodness.

The enlightened person is beyond good and evil. You cannot confine him to the word good. He is neither good nor evil, he is simply aware. Good passes in front of him and evil passes in front of him, and he remains unaffected. Whatever he does, he does not follow any ethical code or any morality; he simply follows his own awareness. So the good is not a goal for him, it is simply a by-product of his awareness. He is not doing virtuous things and he is not waiting for any reward. He is simply conscious; he has eyes.

Do you think that because you have eyes and you can see the trees and the sun, you need some reward for it? Or because you can see the door and can go out or come in, do you think you need some reward for it?

The man of awareness simply has eyes.

The moralist has no eyes of his own. He is practicing what has been said traditionally to be good. He does not know exactly whether it is good or not; people just *say* it is good. He is born amongst people who believe it is good, and because by doing it he is honored, respected -- his ego is fulfilled -- he goes on doing it. It is a beautiful arrangement; here it is ego-fulfilling and there in the other world, after death, he will be showered with great rewards. He is really doing a good business.

The enlightened man has no reward. He has the greatest thing in the world: a total awareness. Now nothing can be added to his richness. He is neither good nor bad; this is where Ta Hui shows his ignorance about the enlightened people.

Secondly he says, *they've appeared and disappeared in the sea of birth and death*. That is absolutely wrong. Once a man is enlightened, he never comes back into a womb; he goes beyond birth and death. Good men are bound to be born, are bound to die, but not the enlightened one. The very foundation of enlightenment is to get free from the wheel of birth and death, and to enter into universal life -- formless, without a body. A body is a confinement, it is an imprisonment. Consciousness need not have a body; it can be just pure, formless space.

Once a man is enlightened, he never comes back into another body. And because Ta Hui is saying that "he appears and disappears in the sea of birth and death," he is showing his ignorance about the whole affair of enlightenment.

The last sentence is certainly beautiful and significant, but it is again stolen; it is stolen from Gautam Buddha himself. Buddha was always asked, "Does the experience of awakening, in different people, have

the same taste, the same flower, or is it different?" And he has used two statements. One is: "The sea is vast, but you can taste it from anywhere and it is always salty; it has the same taste." And second: "Like cutting up sandalwood, each piece is it." You can cut the sandalwood into many pieces, but each piece will have the same fragrance; it will not be different in different pieces.
This is a famous statement of Gautam Buddha. Ta Hui has simply used it.

THERE IS NO DEFICIT OR SURPLUS: LIKE CUTTING UP SANDALWOOD, EACH PIECE IS IT.
SINCE THERE IS NO PLACE TO LOCATE IT, BUDDHA IS ILLUSION AND DHARMA IS ILLUSION.

The reason that he is giving for why buddha is illusion and why dharma, the nature of enlightenment, is illusion is that you cannot find a place to locate them. Can you find a place to locate space? Can you find a place to locate time? Is time illusory? Is space illusory?

Just because you cannot locate them... they are formless, hence location is not possible. If you make it a criterion that anything that cannot be located and pointed at is not real, then only things which have boundaries will be real and things that don't have any boundaries will not be real. Then your body will be real, because it can be located, and your consciousness will be unreal, because it cannot be located.

Ta Hui does not understand the implication of what he is saying. Just in the beginning he was talking about the affair of enlightenment, and there he did not mention at all that he was talking about an illusory affair. It was *bright sun in the blue sky, shining clearly, changeless and motionless, without diminishing or increasing. it shines everywhere*. A thing that shines everywhere, of course, cannot be located. You can locate a thing which exists somewhere, but a thing that exists everywhere cannot be located.

...appearing in everything. If it were appearing in some things, to locate it would be possible, but if it is appearing in everything.... If rocks are also buddhas, fast asleep, and they don't have any qualitative difference from enlightened beings.... They are aware and the rocks are fast asleep, but being asleep or awake doesn't make any difference to their basic reality.

In all those statements... he is saying, *though you try to grasp it, you cannot get it* -- you cannot grasp it because it is so vast, and so formless. *Though you try to abandon it, it always remains*. You cannot abandon it because it is everywhere; wherever you go you will find it. It is within you, it is without you. Those statements were absolutely right, but they are not his experiences.

The later sutras show that he cannot befool, he cannot deceive: *Since there is no place to locate it, buddha is illusory*. Suddenly, that which was shining in the blue sky like the bright sun has become illusory. And even the nature of awareness, which is dharma, has become illusory.

The three worlds -- hell, earth and heaven -- *twenty-five states of being, the sense organs, sense objects, and consciousness are utterly empty*. He is not leaving anything which is real. Then to whom is he talking? Their ears are illusory, their eyes are illusory, and so it is the case with Ta Hui himself.

All the senses are illusory. The sense of seeing the people to whom he is talking, the very fact of talking... if everything is illusory, then he is simply mad. What is the point of writing these sutras? For whom is he writing these sutras? And if everything is illusory, do you think that the paper on which these sutras are written... only the ink and the paper are real? -- although the man who was writing was illusory.

When you get to this realm, there is no place to put even the word `buddha.' But that does not make buddha illusory, it simply makes the word inapplicable. In that experience no word is applicable. All words are just tentatively used. When one has become awakened he cannot say anything about his experience of awakening. It is true: there is not even space to place the word `buddha.'

IF EVEN THE WORD `BUDDHA' HAS NO APPLICABILITY, WHERE IS THERE TRUE THUSNESS,
BUDDHA-NATURE, ENLIGHTENMENT, OR NIRVANA?

And he was talking about `this affair' in the beginning of the sutras, where it extended throughout space. You could not grasp it because it was too vast, and you could not abandon it because where will you abandon it? Wherever you go, you will find it. You are in it, you ARE it.
Those statements were perfectly true. But now he is saying,

IF EVEN THE WORD `BUDDHA' HAS NO APPLICABILITY, WHERE IS THERE TRUE THUSNESS?

Now where is the great idea of true thusness, or buddha-nature, or enlightenment, or nirvana? Now everything is denied.

In these small sutras he has done a great job! What he says in the beginning, and says very clearly, he denies in the end. It is just intellectual gymnastics. It is true, the word `buddha' is arbitrary -- not because the existence of that for which we are using the word `buddha' is illusory, but because the experience is so vast that even the word `buddha' cannot contain it.

It is not that the experience of thusness is illusory; in fact it is one of the greatest disciplines of awareness that has arisen in thousands of years.

If one can say and feel and experience the nature of thusness, *tathata*, he will not be disturbed by pain, he will not be disturbed by pleasure, he will not be disturbed by failure, he will not be disturbed by success. He will simply say, "Thus is the case. Such is the way things happen in nature. I am just a witness. Right now success is passing in front of me like a cloud. Soon failure will follow, just as day is followed by night. This moment it is pleasure, soon it will bring pain, but I am absolutely aloof -- they don't even touch me. I am beyond their grasp."

This is one of the greatest approaches to reality that has come to man's understanding: the idea of `thusness' or `suchness.' And Ta Hui is saying it is illusory! and then that even enlightenment is illusory, buddha-nature is illusory, nirvana is illusory. One has to ask Ta Hui how you can call something illusory unless there is something real in existence; otherwise, how will you compare?

You can call something illusory only because something else is real. But if there is nothing real, then there is nothing illusory either. They have to exist together. He does not talk about what is real; in fact, all that is great and real, he is calling illusory. Now what is real? And if he says there is nothing which is real, then he has no right to call anything illusory.

THUS THE GREAT BEING FU SAID, "FEARING THAT PEOPLE WILL GIVE RISE TO A VIEW OF ANNIHILATION, WE PROVISIONALLY ESTABLISH EMPTY NAMES."

He goes on quoting enlightened people out of context. What the great master Fu said does not mean what Ta Hui wants it to mean. He has put it in a context: he is calling enlightenment, buddhahood, thusness, nirvana, all illusory, and then he quotes master Fu, *fearing that people will give rise to a view of annihilation* if they are told that everything is illusory....

That's why buddhas have *not* said that. They have talked about enlightenment and thusness and buddha-nature and nirvana, just so that people don't get the view of a total negativity, of an utter emptiness, annihilation.

We provisionally establish empty names. All these names are empty, but Fu's meaning is totally different. What Ta Hui wants him to mean is not his meaning. He is saying: "We are giving provisional, empty names -- but the empty names are given to realities, not to illusions. They are provisional and empty because they cannot contain the vast reality of nirvana, enlightenment, thusness, buddha-nature. So just to give a small indication we have used provisional, empty names." But once a person comes to experience himself, he will be able to see that all names were only provisional.

To tell them in the beginning that everything is illusory.... They are already in misery, they are in deep anguish, and he tells them that there is no possibility of getting beyond it because everything that can take one beyond is illusory! But very strange is the fact that he does not call people's misery illusory: their sadness is illusory, their egos are illusory, their intellects are illusory, their minds are illusory -- he does not mention these things.

And if everything is truly illusory, then what is the fear? If illusory people feel afraid, what is wrong in it? The people don't exist, so let them fear! Non-existential people are fearing annihilation; they are already no more -- so what more annihilation can happen to them?

No, the people *are* real, although their conception about themselves is not real. They have to find their authentic reality, and that authentic reality is so vast that we have to give it provisional names -- provisional, because once you have reached it you will see that those names were just utilitarian. They don't define and they don't confine the experience. That's what master Fu meant when he said, *we provisionally establish empty names.*

But if there is nobody, if master Fu is illusory and the people he is concerned about -- the ones that may

become afraid of annihilation -- don't exist, then what is the problem? Everything is solved: there is no need of any preaching, there is no need of any scriptures, there is no need of any meditation, there is no need to go beyond your anguish, anxiety, misery. You yourself don't exist; how can you be miserable? Have you ever heard of somebody who does not exist feeling very much worried, someone who has never existed going through a migraine? The very idea is so stupid.

Ta Hui's whole approach is to pick up all the great statements from different masters, to compile them and give a fallacious impression to people that he himself is enlightened. But enlightenment is far away. He is living in a very deceptive state. He is deceiving others, but that is not so important; he is deceiving himself. And this is the case not only with Ta Hui; this is the case with ninety-nine percent of so-called religious scriptures.

I am talking about all this nonsense to make you aware that whenever you come across the same kind of nonsense again somewhere else -- beware! Don't get caught in it. Enlightened people have been respected so greatly that intellectuals have had a great jealousy, and they have tried in every way to imitate the enlightened people's statements. There are thousands of treatises which have been produced by intellectual people -- and they are clever enough. They have the acumen, the logic, the reason... they can deceive millions of people without any difficulty.

Ta Hui even deceived the emperor of China, who honored him by offering the title: `The Great Zen Master.' In fact, the word `Ta Hui' itself means `The Great Zen Master.' The word `Ta Hui' is not his real name; it has been conferred on him by the emperor of China. If he can deceive the emperor, what to say about ordinary people?

I am talking about Ta Hui just to make you aware. Don't get caught. Be very watchful. When you are reading something or listening to something, be alert and see whether those words are coming from a space of realization... or are they just mind games? And whenever you find any kind of mind game, throw it away.

Just the other day I was looking at a picture of a Zen master who is very famous in Japan for his actions. In the picture he is tearing up scriptures and throwing them away; scriptures are flying all around in the air while he is tearing them up. And he became famous for this act!

Looking into the picture, I was trying to find out whether Ta Hui's sutras are in them or not...

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #10
Chapter title: Clinging

19 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
LECTURE AT THE REQUEST OF WEI CH'IANG
HAVEN'T YOU SEEN THE SAYING OF THE MAN OF OLD: "EVEN IF THERE WERE SOMETHING

SURPASSING NIRVANA, I WOULD SAY THAT IT TOO IS LIKE A DREAM, AN ILLUSION." IF IN THE MIDST OF DREAMLIKE ILLUSION, YOU ARE ABLE TO WITNESS IT AS IT REALLY IS, TO UNDERSTAND IT AS IT REALLY IS, TO WORK ON IT AS IT REALLY IS, AND TO ACT ON IT AS IT REALLY IS, THEN YOU CAN USE THE METHOD OF `ACCORDING WITH REALITY' TO SUBDUE YOURSELF, AND, AROUSING AN ATTITUDE OF GREAT COMPASSION, CREATE ALL KINDS OF SKILLFUL EXPEDIENTS WHEREBY YOU CAN ALSO SUBDUE ALL SENTIENT BEINGS.

DEALING WITH SITUATIONS

OLD YELLOW FACE (BUDDHA) HAS SAID, "WHEN THE MIND DOES NOT VAINLY GRASP PAST THINGS, DOES NOT LONG FOR THINGS IN THE FUTURE, AND DOES NOT DWELL ON ANYTHING IN THE PRESENT, THEN YOU REALIZE FULLY THAT THE THREE TIMES ARE ALL EMPTY AND STILL." YOU SHOULDN'T THINK ABOUT PAST EVENTS -- WHETHER GOOD OR BAD; IF YOU THINK, THAT OBSTRUCTS THE PATH. YOU SHOULDN'T CONSIDER FUTURE EVENTS; TO CONSIDER THEM IS CRAZY CONFUSION. PRESENT EVENTS ARE RIGHT IN FRONT OF YOU: WHETHER THEY'RE PLEASANT OR UNPLEASANT, DON'T FIX YOUR MIND ON THEM. IF YOU DO FIX YOUR MIND ON THEM, IT WILL DISTURB YOUR HEART. JUST TAKE EVERYTHING IN ITS TIME, RESPONDING ACCORDING TO CIRCUMSTANCES, AND YOU WILL NATURALLY ACCORD WITH THIS PRINCIPLE. UNPLEASANT SITUATIONS ARE EASY TO HANDLE; PLEASANT SITUATIONS ARE HARD TO HANDLE. FOR THAT WHICH GOES AGAINST ONE'S WILL, IT BOILS DOWN TO ONE WORD: PATIENCE. SETTLE DOWN AND REFLECT A MOMENT AND IN A LITTLE WHILE IT'S GONE. IT'S PLEASANT SITUATIONS THAT TRULY GIVE YOU NO WAY TO ESCAPE: LIKE PAIRING MAGNET AND IRON, UNCONSCIOUSLY THIS AND THAT COME TOGETHER IN ONE PLACE.

Ta Hui is facing something very fundamental as far as the intellect and intelligence of man is concerned. This is of great importance: to have a clear conception that intellect is not intelligence.

Intellect is of the mind: it depends on memory, it functions through borrowed knowledge. All our educational systems in the world are rooted in intellectual development; hence they all depend on memory. The examinations in our schools, colleges, universities, are not of intelligence -- they are only testing how good a memory you have. But memory is not an indication of intelligence. Memory is mechanical. A computer can have a better memory than a man of genius, but the computer has no intelligence.

The mind of man is nothing but a bio-computer, evolved over a long, long time. And intelligence is when the memory is silent and the intellect is not functioning, when the whole mind is at rest.

Intelligence is something beyond mind.

In English there is a problem because the same word is used for both -- and they are totally different. In Sanskrit, and in all Eastern languages, we have different names for each: intellect is called *bodhi*, the faculty of knowledge; and intelligence is called *pragya*, the faculty of knowing, not knowledge.

Knowledge is always dead; it is information. And all our educational systems are doing with students exactly what we are doing with computers -- feeding them with more and more information. But no computer can answer a question for which it has not been already prepared. Intellect can only answer that which it already knows; it is stale, it is of yesterday.

Intelligence is a response to a new situation, not out of your past memories but from your present awareness, this very moment. You don't function as a computer, you don't search for the answer in your memory storage; rather you simply open your consciousness to the situation and allow the spontaneous response.

In other words, intelligence is spontaneous responsibility.

The word `responsibility' has also been misunderstood. It has to be broken in two; otherwise, by and by, it loses its original meaning. It has become almost equivalent to duty. The reality is different. Break the word `responsibility' in two, then it becomes `ability to respond' or `response-ability'. Intelligence is response ability -- and that is bound to be spontaneous. The response is going to surprise even you, because it is so new -- you are not repeating anything from the past.

There has been a perennial conflict between intelligence and intellect. The man of intellect thinks that he is intelligent because he knows so much. He has accumulated a great heritage of knowledge, he is burdened with all kinds of information. The man of intelligence is innocent; he functions moment to moment, his functioning has a freshness and a beauty. But to find intelligence one has to go beyond the mind. Meditation is the way.

The problem with Ta Hui is the problem with all intellectuals of the world. They cannot think -- they would not *like* to think -- that there is something higher and superior to intellect.

It is not a coincidence that he calls Gautam Buddha `Old Yellow Face'; it is an unconscious, sarcastic remark. And it is not only in this passage; in another place he says something even worse than `Old Yellow

Face'. He may not be aware... this is utterly disrespectful, but the intellectual is always disrespectful towards the man of intelligence. He feels deep down a certain inferiority complex and he takes revenge in many ways.

The intellectual tries to imitate the man of intelligence, the man of wisdom, the man of enlightenment -- and he *is* capable, he *is* articulate. He has more capacity as far as language and words are concerned. He may be a better speaker, a better writer, a better orator. He can manage to deceive the world very easily just by repeating whatever the enlightened people have said.

Sometimes it has happened that the imitator can defeat the original. It happened once that a few friends arranged a birthday celebration for an English actor. They made it a nationwide competition: who can imitate the actor the best? In every big city people would be chosen, and then the final test would be in London. The winner was going to have a great prize.

Many actors participated. The actor himself thought that it would be a good joke to enter the competition from a small town. Of course he was certain that he was going to come in first -- he is the original, everybody else is imitating him. But to everybody's surprise -- and more to *his* -- he came in second. When it became known that he was the real man, nobody could believe that it had happened -- how had all the examiners got misled by an imitator?

But I see deeper into the psychology of it: the imitator prepares, rehearses, does much homework. The original simply stands there in his spontaneity and reality -- he has not prepared, he has not rehearsed, he is just as he is. But somebody who is trying to come in first in the great competition may have worked for months. Naturally, he deceived the examiners. And this has happened a thousand and one times -- that someone like Ta Hui, who is just an intellectual, has been accepted for one thousand years as a great master of Zen teaching, and he is simply repeating.

I would like you to see that everything can be imitated, except enlightenment. You may say the same words, but they will not have the same fire. Your gestures may be the same, but they will not have the same grace. You may act as if you are enlightened, but that `as if' is a big gap, almost unbridgeable. This becomes so clear in Ta Hui's case.

He says, HAVEN'T YOU SEEN THE SAYING OF THE MAN OF OLD: "EVEN IF THERE WERE SOMETHING SURPASSING NIRVANA, I WOULD SAY THAT IT TOO IS LIKE A DREAM, AN ILLUSION."

It is true that the people who have achieved the ultimate realization -- you can call it nirvana, liberation, self-realization -- those who have achieved it are fully able to say that that too is made of the same stuff as dreams are made of. It is the most beautiful dream, the most perfect dream -- but nothing more than that.

The reason for the enlightened man to call his enlightenment only a dream is a very fundamental one. He is trying to say: "This too is an experience, and I am separate from my every experience -- whether the experience is of misery, of suffering, of anguish, or of blissfulness or enlightenment, it makes no difference. They belong to the same category of experiences.

"I am not the experience, I am the experiencer. I am always transcendental to any experience that happens to me. I am only a witness, a *sakshi*. Just as I have seen black clouds, I am seeing white clouds. Just as I have seen clouds, I am seeing a cloudless sky -- but I am separate.

"My consciousness is not an experience. All experiences pass in front of my consciousness, but I am always a witness. So whether the experience is of misery, agony, or of ecstasy, it makes no difference."

But this can be said only by a man who has attained to that beatitude, that benediction -- that this too is a dream, a beautiful dream, the *most* beautiful dream, but one has not to get identified with it. Hence the saying that when one becomes the buddha he forgets all about buddhahood; he becomes again an ordinary human being. Then the circle is complete. He had started from being an ordinary human being, but that was a state of unconsciousness, like a sleepwalker, a somnambulist. Now he has come back to the same state, with only one difference: now he is no longer asleep, he is awake.

A buddha is fully awake but, compared to anyone else, he is not special. He is not holier than you and he is not higher than you. You are asleep and he is awake -- this makes no qualitative difference. In fact, the person who is asleep is showing that he has the capacity to be awake. If you were not capable of being asleep, you would not be capable of being awake either; both capacities belong to the same realm. And unless an enlightened man again becomes an ordinary man, he has been fulfilling only his ego. Then his enlightenment is not authentic; his enlightenment is only an intellectual understanding, not an experience.

Ta Hui is quoting some ancient seer: "*Even if there were something surpassing nirvana"* -- something

surpassing enlightenment -- *"I would say that it too is like a dream, an illusion."* A tremendously pregnant statement...

IF IN THE MIDST OF DREAMLIKE ILLUSION, YOU ARE ABLE TO WITNESS IT AS IT REALLY IS, TO UNDERSTAND IT AS IT REALLY IS, TO WORK ON IT AS IT REALLY IS, AND TO ACT ON IT AS IT REALLY IS, THEN YOU CAN USE THE METHOD OF `ACCORDING WITH REALITY' TO SUBDUE YOURSELF.

Now here he goes wrong. As long as he was quoting the ancient seer he was perfectly right, because those were not his words, he was only repeating. They were the words of someone who has known the experience. Now he starts his own understanding, his own intellectual grasp -- and everything goes wrong.

He says, "If you can be a witness of this dreamlike illusion, then you can use the method of `according with reality' to subdue yourself." A man who has come to the point of knowing that even enlightenment is an illusion cannot have the idea of self anymore -- he cannot have the idea that "I am."

The witness has no idea of any ego.

The witness *is* but there is no idea of "I am."

The witness is simply like a mirror; it reflects. Whatever comes in front of it, it reflects -- without any reaction, without any attachment, without any identity. A beautiful face or an ugly one, all are just reflections, without any difference. When the beautiful face goes away, the mirror does not try to prevent it, to cling to it. And when an ugly face comes before it, it does not want to get rid of it, it does not close its eyes. It has no evaluation, no judgment; it remains simply a witness of whatsoever is the case.

A man of enlightenment has no problem as far as the self is concerned -- the self was lost long before. You cannot attain to enlightenment before you have lost your self. That is a necessary step to attain to enlightenment.

Let me say it this way:

You cannot be enlightened.

When you are *not*, enlightenment *is*.

You have to give way for enlightenment to descend, for that great awakening to fill your whole sky, to fill your whole consciousness.

If *you* are there, then whatsoever happens is only mental gymnastics. You can manage to create an illusion of everything except enlightenment. You can see Jesus Christ, you can create the illusion; your mind has every capacity. You may just have to make the right arrangement -- a three week fast and isolation, and the continuous repetition of the name of Jesus Christ -- and you will start seeing Jesus Christ with you in the cave. You will start talking with Jesus Christ -- and not only will you be talking, he will be answering you too! And nobody is there except you.

All the religions of the world have insisted on fasting. The reason is that when you are fasting your capacity to judge between the real and the unreal is lost after three weeks. Your mind needs the continuous nourishment of certain proteins; just a three week fast, and those proteins are finished. The mind keeps a certain emergency reserve and that emergency reserve is finished in three weeks -- and that is if you are a non-vegetarian. If you are a vegetarian, then within a week all your proteins are gone, because vegetarian food is not sufficient food as far as the mind is concerned.

It is no coincidence that not a single vegetarian has received the Nobel prize! It is strange; it should be otherwise. Vegetarians think that since they are eating the purest food, they must have the purest minds, but even the three persons from India who have received the Nobel prize -- all were non-vegetarians.

Being a vegetarian and fasting and isolation are all strategies to bring your mind to a position where you cannot distinguish whether what you are seeing is real or unreal. It happens to small children. At an early age, when they wake up they start crying for something they had in their dream. They ask, "Where has it gone? It was just now here with me." It takes a little time for children to grow to understand that what they see in sleep is a dream and what they see when they are awake is not a dream.

The distinction between dream and reality needs a certain development of the mind. And what happens in this development? Those proteins which make your intellect...

All religions are agreed on the principle that fasting is something spiritual, but the reason is psychological, not spiritual: fasting is a beautiful way to create illusions. Have you ever thought about it... that a Christian never comes to see Krishna? When he is meditating in isolation, fasting in his monastery, Krishna never comes to him, Buddha never comes to him. And to a Buddhist, Jesus never comes. It seems these people also discriminate between Christians, Buddhists, Hindus... First they enquire whether this man

is a Buddhist -- should I go or not?

It is your conditioning. Nobody comes, there is nobody to come! These people have disappeared into the universal consciousness. They don't have any body, any vehicle anymore -- even if they want to come, they cannot come. But you can create the illusion, and these are the devices: fasting, isolation...

When you are with people, it is one thing; when you are alone it is another thing. Have you watched the difference? -- when you are in your bathroom you are a different person than when you are in a marketplace. In the bathroom, even though you may be seventy years old, you can start making faces before the mirror. And if you become aware that just a small child is looking through the keyhole, you will change immediately into a serious, mature, experienced, seventy-year-old person! Just the eyes of that five-year-old boy in the keyhole can make such a great change.

Albert Einstein's life was full of surprises. His greatest surprise was when he became aware that if you are observing the behavior of electrons, they behave differently from when nobody is observing them. Strange! We used to think that electrons were like dead people -- just matter -- but they seem to be very much alive, and very sensitive.

They don't belong to our society, they don't belong to our culture, they don't need to be worried about what we think about them, but something happens... when they are alone they behave in one way and when they feel that somebody is watching, then they immediately become gentlemen! Albert Einstein was so shocked, because it meant that electrons have awareness of some kind. They are not just electric particles; they have their own consciousness.

Perhaps you are not aware that when you pass by the side of a tree it changes its behavior. It stands more erect, more beautiful, it releases more fragrance from the flowers. Somebody is coming by; it has to show itself as beautiful as possible.

I was teaching in a university, and by the side of my department there was a long row of a certain beautiful flower -- *gulmohar*. That flower is not found in cold countries; it is a flower of very hot countries. And when it comes to blossom, then all the leaves disappear and only red flowers... it seems as if the whole tree has become aflame, afire. It is a very beautiful thing to see. The whole department was surrounded by gulmohar trees.

I used to park my car under one gulmohar tree, and it had become known to almost everybody that that gulmohar tree had to be left for my car, because I had been parking my car there for years. Even when I didn't go to the university, I used to send my car! The car was parked -- everybody was satisfied that I was in the university. I had told my driver, "Just enjoy the garden" -- the university has a beautiful garden -- "and after two, three hours, you take the car back, but first let the vice-chancellor see it." The vice-chancellor's office was just beside the tree and he could see from his window that my car was standing there.

It was he who brought to my notice... I had not been looking closely at the other trees, and one day just as I was parking my car he came out of his office, and stopped me saying, "It is a miracle! All the other gulmohar trees" -- and there were nearly fifty trees -- "have died for no reason at all; perhaps some kind of epidemic has attacked those trees. Only *your* tree is still alive, is still green, still blossoms. It must have something to do with you!"

I said, "It is strange... I had never thought about it."

Seeing that other trees had died, I had enquired of the gardener, "What is the matter? Why have all the trees died?"

He told me, "I cannot figure it out. Every care has been taken, but they simply go on dying."

The trees were just standing naked, without leaves, without flowers. The vice-chancellor jokingly said to me, "You must be doing something; only your tree is alive."

Two years after I left the university I went there again, and the first thing I did was to look at my tree -- but it was gone! I was going to speak, so the vice-chancellor had come to receive me. He said, "Look! I told you that you were doing something to that tree. It remained alive for seven years when all the other trees were dying, but the day you left the university your tree started dying. Within two months it was gone. We tried everything, but we could not save it. And I used to love that tree," he said, "because it was just in front of my window."

It is possible that the tree had become in some way intimate to me and just for friendship's sake it remained alive for all those seven years.

Now, scientists are finding out that trees are very sensitive. When a woodcutter comes to cut the tree it trembles, and its trembling can be read on a graph, just like a cardiogram. A little instrument has to be

attached to the tree, and it goes on showing how the tree is feeling -- whether it is feeling happy, wholesome... The moment the tree sees the woodcutter coming... the woodcutter has not started cutting the tree but if he has in his mind the idea to cut the tree, the graph goes suddenly crazy, it loses all harmony. Just a moment before, everything was harmonious on the graph, and now the graph is going up and down. The tree must be trembling; its heart must be worried.

Strange -- it was sensitive to the *thought* of the man. He has not done anything as far as cutting is concerned, only the idea was there. Perhaps the tree is more sensitive than we are. And if the woodcutter passes by without the idea, the graph remains the same.

Not only does the tree that he is going to cut become worried, concerned, other trees surrounding it also start feeling worried and concerned -- because one of them is going to be harmed. It seems subtle vibrations from the mind of the man who is going to cut or not cut are being caught by the trees.

This whole existence is immensely sensitive.

Everything is made of consciousness.

Once you experience this universal consciousness, you are not there -- you are left far behind. Hence the question of `subduing yourself' and `arousing an attitude of great compassion'.... These statements by Ta Hui are absolute nonsense.

He is saying, *and arousing an attitude of great compassion*. The man of enlightenment does not have to arouse the attitude of compassion; he finds that it is already there. It comes with enlightenment as a by-product.

We have to practice it. If you want to be compassionate you have to discipline yourself, you have to practice... you have to practice *against* yourself, because you are basically violent and cruel. Deep down you are carrying all the animals that you have passed in the evolution.

But a man of enlightenment does not practice compassion. He has not even to think about compassion, he simply finds it. As his ego disappears and as he realizes the ultimate universal life force as his own -- it is not that he is only a *part* of it... That is something very difficult to understand.

P.D. Ouspensky, in his great work about George Gurdjieff's teachings, IN SEARCH OF THE MIRACULOUS, has a statement. There is a mathematics that we know -- and Ouspensky was a mathematician by profession -- where the part is never equal to the whole. That is simple mathematics. How can the part be equal to the whole? The part is always less than the whole.

But living with Gurdjieff, meditating with him, he states that there comes a moment when a higher mathematics becomes real, where the part can be equal to the whole and sometimes the part can be bigger than the whole. Looked at logically it is absurd, but looked at from a different perspective than logic, from the perspective of no-mind, I support it absolutely. There is a higher mathematics, which belongs to no-mind, where the part is the whole.

So when one disappears in the whole, it is not that he is only a part; he is one with the whole. He is the whole cosmos. The question of being compassionate to anybody does not arise -- because there is nobody else left outside him! The trees are within him, the animals are within him, the oceans are within him, the stars are within him; everything that *is* is within him. To whom is he going to be compassionate? But he feels a tremendous compassion.

It is as if you are sitting in your room and nobody is there. If you are a man of love, although there is nobody in the room you will still be radiating love, you will still be radiating compassion; although there is nobody in the room, if you are a man of truth you will still be radiating truth.

So two things are to be remembered: the man of enlightenment finds that with enlightenment many things have come as by-products -- and compassion is one of the most important. But there is nobody left towards whom he can be compassionate.

It is a strange, mysterious existence. When there are millions of people to be compassionate towards, it is so difficult for you; you have to practice it, you have to go through austerities, you have to discipline yourself, you have to torture yourself. And when the compassion comes to you on its own accord, there is nobody left to whom you can be compassionate!

These small things show whether the man is enlightened himself or is simply repeating words from other enlightened people. Ta Hui is saying, "subdue yourself" after enlightenment. It as if somebody comes and says to you when you have brought the light in, "Now throw out the darkness." It is exactly that kind of statement. If the light is there... The darkness was only an absence of light; you cannot find it.

I have always loved an ancient story: When God created the world, one day darkness appeared before God, very grumpy and angry, and said to God, "You have to do something! Your sun, from the morning till

the evening, harasses me unnecessarily. Wherever I go, sooner or later he reaches and I have to run away. I cannot find rest, I cannot relax, I have to be continuously on guard. The sun may come any moment.

"I have not done any harm to the sun; in fact we have not even been introduced to one another. There is no question of enmity, we are not even friends! You just tell your sun that this misbehavior -- and that, too, with a lady -- is very ungentlemanly! This primitive behavior has to be stopped."

God was absolutely convinced that this should not be so. He said, "You should have informed me before," and he immediately sent messengers to bring the sun into his court. The sun was simply amazed to hear that some lady called darkness has complained against him: "I don't know any such lady -- I have never come across her, I have never seen her! What harm can I do without seeing her?"

God was very angry, but the sun said, "Before you become so angry and start shouting at me, please give me a chance to say something also. I don't know any lady who is being harassed by me. The best course will be for you to bring that lady in front of me. At least I can see who the person is who is complaining against me." And since then God has been trying... But he can get only one, either the sun or the lady, but never both together in the court. So the case remains in the file.

You should not condemn the bureaucracies that exist in this world, where files move with such slow speed. Albert Einstein used to say that light has the greatest speed, and I say to you that files have the slowest speed. I don't think that God will ever be able to produce both parties together in the court. The case cannot be solved.

It is exactly the same thing: when enlightenment comes, the ego has already gone out. When enlightenment comes, just as a shadow to it compassion comes in, truth comes in, beauty comes in, grace comes in, blissfulness comes in. All that you have been searching for and were never able to manage is just showered on you.

One of the disciples of Gautam Buddha -- the first of his disciples to become enlightened -- was Manjushree. The story is beautiful... one day he had been meditating in the early morning, and as the sun was rising in the cool breeze of the morning, he became enlightened. And the story says that the whole existence started showering flowers on him. What flowers? They cannot be just the flowers that we know; they are the flowers of compassion, of love, of beauty, of grace, of truth, of authenticity.

These flowers shower on you on their own accord. It is the whole existence rejoicing in your enlightenment, because your enlightenment is not only yours; it raises the consciousness of the whole existence higher. With each person becoming enlightened, the whole existence becomes more enlightened. The whole existence rejoices and celebrates.

Ta Hui has no idea of enlightenment and what happens as a by-product.

SUBDUE YOURSELF, CREATE THE ATTITUDE OF COMPASSION, CREATE SKILLFUL EXPEDIENTS WHEREBY YOU CAN ALSO SUBDUE ALL SENTIENT BEINGS...

This too is very significant to understand.

Gautam Buddha has related many stories of his past lives, and they have such beauty and significance. In one of his past lives he heard about a man who had become enlightened; his name was Deepankar Buddha. The word *deepankar* means one who can light the candle of your being; the word `lamplighter' is the exact meaning of *deepankar*. *Deep* means lamp, and *deepankar* means lamplighter. Gautam Buddha was not enlightened in that life. Thousands of people were going to see Deepankar Buddha, and just out of curiosity he also went.

When he saw Deepankar Buddha -- he had no intention... He had come there only out of curiosity, but the moment he saw the man and the beauty of the man -- those deep eyes reminding him of the depth of oceans -- and the field of a certain energy vibrating around the man... not knowing what he was doing, with tears rolling down from his eyes, he touched the feet of Deepankar Buddha.

He himself could not believe what he was doing, and why...? He had not come to touch his feet, and why were these tears coming and why was he feeling so immensely happy? Nothing visible had happened, but something invisible had touched his heart, the bells in his heart had started ringing. A subtle music had touched him.

And at that very moment, as he stood in front of Deepankar Buddha, Deepankar Buddha bowed down and touched the feet of Gautam Buddha -- who was not enlightened in that life. He could not believe what was happening. He asked, "What are you doing? If I touch your feet it is perfectly right, I am ignorant. But

you have attained to the ultimate consciousness -- you are not supposed to touch my feet."

And Deepankar Buddha said something that Gautam Buddha remembered when *he* became a buddha. The first thing that he remembered then was the statement of Deepankar Buddha of many lives before: "Don't be worried. Yesterday I was also ignorant, today I am enlightened; today you are ignorant, tomorrow you will be enlightened. There is not much difference -- it is only a question of time. When you become enlightened, remember."

The moment somebody becomes enlightened, to him the whole existence becomes enlightened -- at least potentially. He can't see himself in a special position. And that's what Ta Hui is trying to say -- that you should create devices and methods whereby all other sentient beings can also become enlightened.

The really awakened man does nothing to enlighten anybody. His very presence certainly does miracles, his very being is magical, but as far as he is concerned, he himself is no more. Who is there to do anything?

On the last day of his life, Gautam Buddha said -- when his disciples were paying tributes to him because then he was leaving his body -- "Don't feel grateful to me, because I have not done anything. In fact, since the day enlightenment happened I have not been in existence. Things have been happening around me -- that's another thing. But I am not the doer; the doer is dead, the doer has gone long before enlightenment entered."

Things certainly happened, hundreds of people became enlightened around Gautam Buddha, but he was not doing anything to make them enlightened. He was just available, like a well. If you are thirsty you carry the water from the well and drink, but the well is not doing anything.

Ta Hui's statements show very clearly that he has not tasted the experience itself -- he has only heard about it. And then he says,

> OLD YELLOW FACE (BUDDHA) HAS SAID, "WHEN THE MIND DOES NOT VAINLY GRASP PAST THINGS, DOES NOT LONG FOR THINGS IN THE FUTURE, AND DOES NOT DWELL ON ANYTHING IN THE PRESENT, THEN YOU REALIZE FULLY THAT THE THREE TIMES ARE ALL EMPTY AND STILL."

The statement of Buddha is right, but this sarcastic reference to Buddha as `Old Yellow Face' is so ugly that it shows the mind of Ta Hui. Although Ta Hui is quoting Gautam Buddha, there seems to be no reverence. Intellectuals are very clever in criticizing, but are absolutely impotent as far as showing reverence is concerned. Criticism is very easy because it is very ego-fulfilling. Reverence is very difficult because it means you have to put your ego aside.

Ta Hui wants to pretend that he himself is an enlightened man, but still he cannot show reverence to Gautam Buddha. To call Gautam Buddha `Old Yellow Face' is just unimaginable. But his ego is feeling hurt somewhere. In a very subtle way, from the back door, it is taking revenge.

The quotation of Gautam Buddha is beautiful:

> "WHEN THE MIND DOES NOT VAINLY GRASP PAST THINGS, DOES NOT LONG FOR THINGS IN THE FUTURE, AND DOES NOT DWELL ON ANYTHING IN THE PRESENT, THEN YOU REALIZE FULLY THAT THE THREE TIMES ARE ALL EMPTY AND STILL."

It is a very significant statement, particularly to us, because for the first time, on a scientific basis, time is no longer the same as it used to be. Since Albert Einstein, time has become the fourth dimension of space.

Time is still, just as space is still. It neither goes anywhere nor comes from anywhere. It is just our language that goes on saying that time is passing. In fact, *we* are passing, time stands still.

Time has no movement. There are not only scientific but logical difficulties. If time moves, for example just like a river... if time moves, then there must be something on both sides of the river, unmoving. The river moves only in contrast to two unmoving banks. If there are not two banks which are still, how can the river move?

Once in a while you may have been sitting in a train, with another train standing on the next track, and suddenly you feel that your train has started moving. Then you look at the platform, and you realize that your train is not moving because the platform is still there. The *other* train is moving. But if the platform was not there... Just think, if there was nothing on the other side -- only empty space -- how would you manage to know whether your train is moving or the other train is moving?

The example can be taken even further. If two trains in space, or two planes in space, are moving

parallel in one direction, nobody will feel that there is any movement -- because to feel the movement you need something static in contrast. If you say time is moving, you have to show against what.
Time is still; only the mind is moving.

These tenses -- past, present and future -- are not the tenses of time; they are tenses of the mind. That which is no longer before the mind becomes the past. That which is before the mind is the present. And that which is going to be before the mind is the future.
Past is that which is no longer before you.
Future is that which is not yet before you.

And present is that which is before you and is slipping out of your sight. Soon it will be past.

Buddha is saying: If you don't cling to the past... because clinging to the past is absolute stupidity. It is no longer there, so you are crying for spilled milk. What is gone is gone! And don't cling to the present because that is also going and soon it will be past. Don't cling to the future -- hopes, imaginations, plans for tomorrow -- because tomorrow will become today, will become yesterday. Everything is going to become yesterday.
Everything is going to go out of your hands.
Clinging will simply create misery.
You will have to let go.

You cannot manage to prevent the process of things moving out of your sight, so it is better just to watch, just to witness, and let things be wherever they want -- in the past, in the present, in the future. Don't you be disturbed, because everything is going to fall into the past.

Only one thing is going to remain with you: that is your witnessing, that is your watchfulness. This watchfulness is meditation.

Mind is a clinger -- it clings, it hoards, it possesses. In the name of memory it collects all the past. In the name of planning for the future it clings to hopes, desires, ambitions -- and it suffers. Mind is continuously in tension, is continuously in anguish -- always in a turmoil.

Buddha is saying: If you can just remain silent and a witness, every misery, every worry, every tension will disappear. And there will be a silence and a clarity that you had never even thought about. This clarity will bring you the awakening; it is witnessing that, as it matures, finally becomes the awakening.

Witnessing can be called the seed and enlightenment can be called the flowers. But begin from witnessing, and then it starts growing. Go on nourishing it, go on caring for it, go on watering it, strengthen it in every possible way -- and one day it is going to blossom. That day will be the greatest day of your life.

You should not think about past events -- whether good or bad. This is commentary by Ta Hui on Buddha's statement -- and you can see the difference. *You should not think about past events...* Buddha is not saying anything about thinking; he is simply saying, don't cling!...*whether good or bad* -- Buddha is not saying anything about good or bad.

If you think, that obstructs the path. Buddha is not talking about any obstruction to the path. His statement is very simple. He is saying if you don't cling to past, present and future, then all is empty and still. There is nothing else to say. To add anything else would be superfluous.

You should not consider future events. Now does Ta Hui think he is enriching Buddha's statement? *To consider them is crazy confusion*. He himself is in crazy confusion; Buddha's statement was complete -- impeccably complete. There is nothing to be added to it.

PRESENT EVENTS ARE RIGHT IN FRONT OF YOU: WHETHER THEY ARE PLEASANT OR UNPLEASANT.

He is simply bringing in his own mind about good and bad, about pleasant and unpleasant.

DON'T FIX YOUR MIND ON THEM. IF YOU DO FIX YOUR MIND ON THEM, IT WILL DISTURB YOUR HEART.

Now he is really in crazy confusion!
The witness is neither the mind nor the heart.

Mind is a division which thinks, and heart is another division of the same mind which feels. Feeling and

thinking, thoughts and emotions... but witnessing is separate from both. Whether you are thinking, the watcher watches... a thought is passing by, or you are feeling angry -- the witness still watches. An emotion is passing by, just like clouds pass and you see them.
You are neither the good nor the bad.
You are neither the pleasant nor the unpleasant.
You are neither the thought nor the emotions.
.You are neither the mind nor the heart.
But Ta Hui says,

> IF YOU DO FIX YOUR MIND ON THEM, IT WILL DISTURB YOUR HEART. JUST TAKE EVERYTHING IN ITS TIME, RESPONDING ACCORDING TO CIRCUMSTANCES, AND YOU WILL NATURALLY ACCORD WITH THIS PRINCIPLE.

What principle? What principle is he talking about? Buddha has not given any principle. He has simply explained a simple thing: if you cling, you suffer; if you don't cling, you attain to peace and silence.

Buddha is not a moralist or a puritan. He is not interested in what is good and what is bad. His whole interest is very simple, and that is: you should not be asleep. Spiritually, you should be awake and then everything else will be settled. You don't have to do anything else.

UNPLEASANT SITUATIONS ARE EASY TO HANDLE. Now this crazy fellow goes on.... UNPLEASANT SITUATIONS ARE EASY TO HANDLE; PLEASANT SITUATIONS ARE HARD TO HANDLE. FOR THAT WHICH GOES AGAINST ONE'S WILL, IT BOILS DOWN TO ONE WORD: PATIENCE. SETTLE DOWN AND REFLECT A MOMENT AND IN A LITTLE WHILE IT IS GONE. IT IS PLEASANT SITUATIONS THAT TRULY GIVE YOU NO WAY TO ESCAPE: LIKE PAIRING MAGNET AND IRON, UNCONSCIOUSLY THIS AND THAT COME TOGETHER IN ONE PLACE.

It is good to reflect on the statements of those who have arrived home, but your reflections should make them in some way more rich. If you drag what they have said into a lower state, you are being very unjust. It is better not to say anything if you don't know. But this is the problem with intellectuals: they have to say something. Whatever Ta Hui is saying is so ordinary, so meaningless, that it does not help you in any way to enter into the space of enlightenment. On the contrary, he starts bringing in things which will certainly confuse you.

It has to be very clearly understood that morality is not religion, although religion *is* morality. A moral person need not be religious, but the religious person is of necessity moral; he cannot be otherwise. A moral person need not even be concerned with religion: he may be an atheist, he may be an agnostic -- still he can be moral. But the religious person has no possibility of being immoral. His very consciousness is enough to give him the right direction. He has not to depend on the precepts given by great religious founders or by religious scriptures; he has his guide in his own awareness.

And because he lives according to his own light, there is a joy in his living. His morality is not a burden. His morality is not something imposed on him. His morality is something like overflowing joy, overabundant rejoicing. He loves because he has so much love. He cannot hate because hate has disappeared from his being.

I am reminded of one very great woman -- Rabiya al-Adabiya, a Sufi woman. A great Sufi mystic, Hassan, was staying with Rabiya. In the morning he wanted the holy KORAN. He had not brought his own copy, thinking that Rabiya must have a holy KORAN and that will do.

Rabiya gave him her copy. He opened it and he was shocked, because Rabiya had made many corrections in the holy KORAN! To any fanatic religious person, to any fundamentalist, nothing can be more sacrilegious. A Mohammedan cannot think that you can correct God's only messenger, and the *last* messenger. Now God is not going to send another improved edition of his holy scripture. The last one he sent was the holy KORAN. Mohammedans say there is only one God; one prophet, Mohammed, and one holy scripture, the KORAN. And this old woman, Rabiya, is making corrections -- she has cut out a few lines completely!
Hassan said, "Rabiya, it seems somebody has spoiled your book."
Rabiya said, "Nobody has spoiled my book. I have simply corrected it."

Hassan said, "I cannot understand. I always thought that you were a great religious woman. I cannot conceive that you would do such a thing."

She said, "I *had* to do it. Just look at what I have crossed out!" The sentence in the KORAN was: "When you see the devil, hate him." And she has crossed it out.

Rabiya said, "Since I have experienced my innermost being, I don't have any hate left. Even if the devil stands before me, I have nothing to offer but love. I have to correct the KORAN. It is *my* book; it has to be according to *my* experience! Mohammed has no monopoly. I will not tolerate anything in my book which is against my experience."

A man of enlightenment is so full of love, so full of joy, that he shares it. Sharing comes to him without any effort -- it is not an effort, it is not an action. That's why people like Lao Tzu say "actionless action," and "effortless effort."

But people like Ta Hui cannot understand that. To them, "effortless effort" and "actionless action" will look like illogical, absurd statements. How can there be an actionless action? How can there be effort without any effort? But I know that once you are awakened, you don't *do* anything -- everything starts happening. It is just a spontaneous outpouring, just as roses come on rose bushes, without any effort.

Love and compassion, good and beauty, grace and blessings, simply go on and on coming out of the overfullness. Just as a raincloud showers without any effort, an awakened man showers also without any effort. And the beauty of no-effort -- and yet tremendous happenings -- is so majestic. It is the ultimate splendor in existence.

Gautam Buddha has said... For forty-two years continuously he was speaking, and at the end he says, "I have not spoken a single word." And he is right, because he has not made any effort to speak. It was just a raincloud showering, it was a rose bush bringing roses with no effort, with no action. Buddha had to speak because he was so overfull. All that poetry, all that music, all that came out of him was simply spontaneous.

A moralist makes efforts; he tries to do good, he avoids doing bad. His whole life is continuously "Do this," or "Don't do that." He is always split, and he is always worried about whether what he is doing is right... is it *really* right? Or, who knows? -- it may not be right. The moralist acts out of confusion. He depends on others who themselves may have been confused.

The last words of Gautam Buddha on the earth were, "Be a light unto yourself. Don't be bothered about what others say, don't be bothered about traditions, orthodoxies, religions, moralities. Just be a light unto yourself."

Just a small light is enough, and you can go on with that small light for ten thousand miles without any difficulty. Your light may be falling only four feet ahead of you -- just go on moving. As you move, the light will be moving ahead, and if you can see four feet ahead, that's enough. You can go as far as you want. You can go on an eternal pilgrimage with just a small light of your own.

Don't live on borrowed light.
Don't live on borrowed eyes.
Don't live on borrowed concepts.

Live according to your own light, and your life will be, each and every moment, a greater joy, a greater blissfulness, a greater ecstasy.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #11
Chapter title: Emptying

20 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
STILLNESS AND COMMOTION
WORLDLY PASSIONS ARE LIKE A BLAZING FIRE: WHEN WILL THEY EVER END?
RIGHT IN THE MIDST OF THE HUBBUB, YOU MUSTN'T FORGET THE BUSINESS OF THE BAMBOO CHAIR AND REED CUSHION (MEDITATION). USUALLY (TO MEDITATE) YOU SET YOUR MIND ON A STILL CONCENTRATION POINT -- BUT YOU MUST BE ABLE TO USE IT RIGHT IN THE MIDST OF THE HUBBUB...
VIMALKIRTI SAID, "IT'S LIKE THIS: THE HIGH PLATEAU DOES NOT PRODUCE LOTUS FLOWERS; IT'S THE MIRE OF THE LOW SWAMPLANDS THAT PRODUCES THESE FLOWERS." THE OLD BARBARIAN (BUDDHA) SAID, "TRUE THUSNESS DOES NOT KEEP TO ITS OWN NATURE, BUT ACCORDING TO CIRCUMSTANCES BRINGS ABOUT ALL PHENOMENAL THINGS...."
DON'T CLING TO STILLNES (TO K'UNG HUI)
ONCE YOU HAVE ACHIEVED PEACEFUL STILLNESS OF BODY AND MIND, YOU MUST MAKE EARNEST EFFORT. DO NOT IMMEDIATELY SETTLE DOWN IN PEACEFUL STILLNESS. IN THE TEACHINGS THIS IS CALLED "THE DEEP PIT OF LIBERATION," MUCH TO BE FEARED. YOU MUST MAKE YOURSELF TURN FREELY LIKE A GOURD FLOATING ON THE WATER, INDEPENDENT AND FREE, NOT SUBJECT TO RESTRAINTS, ENTERING PURITY AND IMPURITY WITHOUT BEING OBSTRUCTED OR SINKING DOWN. ONLY THEN DO YOU HAVE A LITTLE FAMILIARITY WITH THE SCHOOL OF THE PATCHROBED MONKS. IF YOU JUST MANAGE TO CRADLE THE UNCRYING CHILD IN YOUR ARMS, WHAT'S THE USE?
DON'T PRAY FOR RELIEF
LIN CHI SAID, "IF YOU CAN PUT TO REST THE MIND THAT FRANTICALLY SEEKS FROM MOMENT TO MOMENT, YOU WILL BE NO DIFFERENT FROM OLD SHAKYAMUNI BUDDHA."
HE WASN'T FOOLING PEOPLE. EVEN BODHISATTVAS OF THE SEVENTH STAGE SEEK BUDDHA-KNOWLEDGE WITHOUT THEIR MINDS BEING SATISFIED: THEREFORE IT IS CALLED "AFFLICTION." REALLY THERE'S NO WAY TO MANAGE: IT'S IMPOSSIBLE TO APPLY THE SLIGHTEST EXTERNAL MEASURE.
SEVERAL YEARS AGO THERE WAS A CERTAIN LAYMAN, HSU, WHO WAS ABLE TO FIND AN OPENING; HE SENT ME A LETTER, EXPRESSING HIS UNDERSTANDING, THAT SAID, "EMPTY AND OPEN IN MY DAILY ACTIVITIES, THERE'S NOT A SINGLE THING OPPOSING ME; FINALLY I REALIZE THAT ALL THINGS IN THE THREE WORLDS ARE FUNDAMENTALLY NONEXISTENT. TRULY THIS IS PEACE AND HAPPINESS, JOYFUL LIVELINESS, HAVING CAST IT ALL AWAY." ACCORDINGLY I INSTRUCTED HIM WITH A VERSE:
DON'T BE FOND OF PURITY: PURITY MAKES PEOPLE WEARY. DON'T BE FOND OF JOYFUL LIVELINESS: JOYFUL LIVELINESS MAKES PEOPLE CRAZY. AS WATER CONFORMS TO THE VESSEL, IT ACCORDINGLY BECOMES SQUARE OR ROUND, SHORT OR LONG. AS FOR CASTING AWAY OR NOT CASTING AWAY, PLEASE THINK IT OVER MORE CAREFULLY. THE THREE WORLDS AND MYRIAD THINGS ARE NO REFUGE -- WHERE IS THERE ANY HOME?
IF YOU ARE JUST THUS, THIS IS A GREAT CONTRADICTION. THIS IS TO INFORM LAYMAN HSU THAT HIS OWN KIN ARE CREATING DISASTER. OPEN WIDE THE EYE OF THE THOUSAND SAGES, AND DO NOT KEEP PRAYING FOR RELIEF.
EMPTYING MIND AND OBJECTS
IN THE DAILY ACTIVITIES OF A STUDENT OF THE PATH, TO EMPTY OBJECTS IS EASY BUT TO EMPTY MIND IS HARD. IF OBJECTS ARE EMPTY BUT MIND IS NOT EMPTY, MIND WILL BE OVERCOME BY OBJECTS.
JUST EMPTY THE MIND, AND OBJECTS WILL BE EMPTY OF THEMSELVES. IF THE MIND IS ALREADY EMPTIED, BUT THEN YOU AROUSE A SECOND THOUGHT WISHING TO EMPTY ITS OBJECTS, THIS MEANS THAT THIS MIND IS NOT YET EMPTY AND IS AGAIN CARRIED AWAY BY OBJECTS. IF THIS SICKNESS IS NOT DONE AWAY WITH, THERE IS NO WAY TO GET OUT OF BIRTH AND DEATH.
HAVEN'T YOU SEEN THE VERSE WHICH LAYMAN P'ANG PRESENTED TO MA TSU?
IN THE TEN DIRECTIONS, THE SAME CONGREGATION: EACH AND EVERY ONE STUDIES NON-DOING. THIS IS THE PLACE WHERE BUDDHAS ARE CHOSEN: MINDS EMPTY, THEY RETURN SUCCESSFUL.

Ta Hui is constantly in a dilemma. His dilemma is: he wants to be recognized as an enlightened man, but this is only his ambition, his greed; it is not his experience.

Whenever he quotes some enlightened person, the quotation has great significance. But when he himself comments on the quotation, those commentaries are just crap. He uses all great words, but the words coming from an intellectual don't carry the meaning -- the same meaning -- as they carry when coming out of an enlightened being. And you will see his unconscious continually making sarcastic remarks, sometimes so ugly and condemnable that one cannot think that this man has even begun to grasp the meaning of enlightenment.

I will show you how fast asleep the man is -- he is talking in his sleep. He is clever and cunning. He can manage to befool people who are not enlightened because they don't have anything to compare his statements with. They don't have any of their own experience as a criterion to decide whether what he is saying is worth saying, or if he is just making much fuss about nothing.

The first sutra:

WORLDLY PASSIONS ARE LIKE A BLAZING FIRE; WHEN WILL THEY EVER END?

Now this is from a man who, in his previous sutras, has said that everything is illusory -- the world is illusory, the senses are illusory, the mind is illusory, even the Buddha is illusory!

If everything is illusory, then from where come these worldly passions which are like a blazing fire? They are not illusory. He has forgotten, because it was not his own understanding. He simply quoted. But the reality is, he knows his passions are like a blazing fire; he has not gone beyond passions.

Talking about even Buddha as an illusion is not only stupid, it is immensely harmful. People who will read it, if they see that even Buddha is illusory, enlightenment is illusory, will wonder then what is the point of unnecessarily running from one illusion to another illusion?

One illusion cannot be better than another illusion. Illusions are simply illusions; there is no qualitative difference.

RIGHT IN THE MIDST OF THE HUBBUB, YOU MUST NOT FORGET THE BUSINESS OF THE BAMBOO CHAIR AND REED CUSHION.

He cannot say directly, "Don't forget meditation." The word `meditation' somehow hurts all intellectuals, because it is something beyond the grasp of the intellect. They want to be on the top, and suddenly they feel that there is something more beyond their grasp. So rather than simply using the word `meditation', he says, "Don't forget the business of the bamboo chair and reed cushion."

He may think he is being very clever, but it is just his unconscious showing itself -- its antagonism for meditation. He is not a man of meditation at all.

USUALLY (TO MEDITATE) YOU SET YOUR MIND ON A STILL CONCENTRATION POINT...

That is absolutely wrong! That's why I say the man is not a man of meditation.

Concentration is not meditation; concentration is a faculty of the mind. Mind concentrates; meditation is the absence of mind. Mind cannot do anything about meditation. It simply does not know meditation, and there is no intrinsic possibility for the mind ever to come in contact with meditation. Just as I said before, darkness cannot come in contact with light because darkness is only an absence -- so is the mind.

Mind is the absence of meditation.

The moment meditation arises in you, mind is found nowhere.

A Sufi mystic, Junnaid, who himself finally became a great master, was with his old master. One day, early in the morning, the master said, "Just look outside to see if it is still dark."

So Junnaid said, "Okay," and he took the lamp.

He was going out when the master said, "Wait! If you take the lamp with you, how are you going to find out whether it is dark or not? Leave the lamp here."

Junnaid was only in his disciplehood. He said, "If you say so I will leave it, but without a lamp how can I see whether it is dark or not? A little light is needed to see anything." That is true about everything else,

but not about darkness. If you go with a lamp into the house searching for darkness, you will not find it. The same is true about mind and meditation.

Ta Hui thinks meditation is to set your mind on a still concentration point. A concentration point is within the capacity of mind; it has its utility. The whole of scientific work comes out of concentration of the mind, focusing the mind, not allowing it to move anywhere, staying only on a single point.

In the ancient story of Mahabharata -- the great Indian war that happened five thousand years ago -- there was a famous archer, Dronacharya. All the princes used to come to learn archery from him. His most intimate disciple was Arjuna, whose concentration was the reason for this intimacy, because archery depends on concentration.

One day Dronacharya was examining his disciples. He asked one disciple, Yudhishthira, Arjuna's eldest brother... Dronacharya had hung a dead bird on a tree, and the dead bird's right eye was the target. He told Yudhishthira -- he was the first, being the eldest -- "Take the bow and the arrow, but before you shoot, I have to ask you something."

He became ready with his bow and arrow, and Dronacharya asked him, "What are you seeing?"
He said, "I see everything -- all the trees, all the birds."
The second man was called in and asked, "What are you seeing?"
He said, "I can see only the bird."
The third man was Arjuna. Dronacharya asked him, "What are you seeing?"
Arjuna said, "Only the right eye of the bird."

Then Dronacharya told all three to shoot their arrows. Yudhishthira's arrow went so far off... you cannot even say it missed -- the distance between his arrow and the bird was so big. The second man's was a little closer, but still did not reach the right eye -- it hit the bird. But Arjuna's arrow hit exactly the right eye of the bird. And the right eye of the bird on a faraway tree is such a small spot...

But Dronacharya said, "Just your answers had given me a sense of who was going to hit the target. If you see so many trees, you are not focused. If you see only the bird you are more focused, but still you are not focused on the right eye. The whole bird is a big thing in comparison to the right eye. But when Arjuna said, `I can't see anything else except the right eye,' then it was certain that his arrow was going to reach the target."

In science, in archery, in other arts, concentration may be of great use -- but it is not meditation. And this is the point that justifies my continuous insistence that Ta Hui is an intellectual: he has no idea even what meditation is.

Meditation is going beyond the mind. It has nothing to do with the mind -- except going beyond it. It is not a faculty of the mind, it is transcendental to mind. When you can see without the mind in between you and existence, you are in meditation. It is not concentration. It is utterly silent. It is not focusing... it is absolutely unfocused awareness.

BUT YOU MUST BE ABLE TO USE IT RIGHT IN THE MIDST OF THE HUBBUB.

This is the problem with the man -- he has collected from every source, without knowing whether those statements connect with each other or not.

Concentration cannot be practiced in the midst of the hubbub; concentration needs a space where you are not disturbed by anything. That's why the people who believe in concentration have left the world and gone to the mountains, to the caves, to the desert, where there is nothing to distract them. They can just put their minds on Jesus Christ or Gautam Buddha or Krishna... and there is nothing else.

The desert has been one of the most practical places for concentration; it is even better than the mountains, because in the mountains there is so much to see -- the birds are there, the animals are there, the trees are there, beautiful peaks with snow are there -- there are many possibilities for distraction. But in a desert, as far as you can see there is only desert, and desert...

But meditation can be possible even in the marketplace, because it does not have to concentrate on anything. Meditation cannot be disturbed, it is all-inclusive. Concentration is exclusive; it excludes everything and just keeps the mind on one point.

Meditation is all-inclusive. The car passes... the mind in meditation is fully aware of the horn. The birds start singing... the mind is fully aware of their singing. There is no question of distraction; nothing distracts. Everything -- the mind is no longer there -- is simply watched. You are only aware that there is a horn, a car

is passing by -- but it is not a distraction.

Distraction comes only when you are trying to concentrate, then anything -- a small ant crawling up your leg -- will be enough to distract you. But when you are in meditation, you simply know that the ant is crawling up your leg. If you like it, you allow it; if you don't like it, you throw it away. But there is no distraction -- your silence remains unscratched. How can the noises on the street distract you? You simply listen to them -- they don't make any impact on you. They come and go, and you remain just a witness.

Meditation is possible in the hubbub of a marketplace... Ta Hui has heard some man of meditation talking, but he has never meditated himself; all that he knows is concentration of the mind.

VIMALKIRTI SAID, "IT IS LIKE THIS: THE HIGH PLATEAU DOES NOT PRODUCE LOTUS FLOWERS; IT IS THE MIRE OF THE LOW SWAMPLANDS THAT PRODUCES THESE FLOWERS."

He is quoting Vimalkirti, but he is not commenting on it. He is just throwing names in to decorate his sutras. I don't think he has understood what Vimalkirti means.

Vimalkirti was one of the strangest people who came in contact with Gautam Buddha. He never became a sannyasin -- he remained a layman -- but even Gautam Buddha respected him. He used to come to listen to Gautam Buddha, and he was meditating, but he could not see that there was any need to renounce the world and become a sannyasin and a beggar. He was such a genius that he was the first layman to become enlightened. The first sannyasin to become enlightened was Manjushri, and the first layman to become enlightened was Vimalkirti.

But Vimalkirti was a very strange person. For a few days he had not come, and Buddha was concerned... is he sick, or is there some trouble? -- why is he not coming? So he asked that one of his disciples should offer to go to Vimalkirti -- he lived in the city -- to enquire about his health and why he is not coming.

But out of ten thousand sannyasins, nobody wanted to go, for the simple reason that even to say hello to Vimalkirti was dangerous! He would make it a point of great discussion -- "To whom are you saying hello? Are you certain I am not a dream? Can you give me any evidence that I am not a dream? If you see me in a dream, will you recognize that it is a dream and not reality?"

He used to put everybody in such a corner -- on *any* point. If you didn't say anything and you simply tried to avoid him, he would say, "Hey, where are you going? Is there any place to go? The truth is right here now. Where are you going?" He had tortured almost everybody.

Finally one disciple said, "I will go. Whatever he does I will take it easy, but he has to be asked after." When the disciple went he said, "Gautam Buddha has sent me to enquire about your health. As I came here, just outside your house, your family said that you are sick."

Rather than answering him, the sick Vimalkirti said, "Sick? About whom are you talking? I don't exist at all, how can I be sick? To be sick you first have to exist -- what do you think? I have disappeared long ago in my meditations. So just go back and tell Gautam Buddha, `Vimalkirti is no more -- there is no question of sickness or health.'"

The disciple was very much disturbed, because if he tells Gautam Buddha that Vimalkirti is no more, he will think that perhaps he has died. So he told Vimalkirti, "This statement can be misunderstood. If I say simply that Vimalkirti is no more, the obvious meaning will be that Vimalkirti is dead."

He said, "That's the right meaning! Vimalkirti is dead. It was a phony name which disappeared with meditation. When I was born I was not Vimalkirti, and when I was reborn in meditation I again became nameless, formless -- it is perfectly right. You can even say that Vimalkirti is dead."

The disciple said, "That is too much, because you are alive and I will be in trouble. Tomorrow you may appear before Buddha, and he will ask me, `What were you saying?'"

And in this way a whole sutra, Vimalkirti's Hridaya Sutra, has developed between the disciple and Vimalkirti. He is so clear that you cannot catch hold of him, you cannot grasp him. He is so vast that whatever you say, you are immediately caught.

Quoting from Vimalkirti is just to decorate Ta Hui's sutras, but he does not comment on it. Perhaps he does not understand it either.

VIMALKIRTI SAID, "IT IS LIKE THIS: THE HIGH PLATEAU DOES NOT PRODUCE LOTUS FLOWERS; IT IS THE MIRE OF THE LOW SWAMPLANDS THAT PRODUCES THESE FLOWERS."

The lotus comes out of mud, out of swamplands. It is perhaps the best flower -- the biggest flower, the most fragrant and the most delicate. No other flower can be compared with it, yet it is born out of mud.

Vimalkirti is saying, "Don't be worried about man's ignorance, his anger, his greed, his lust, his desire for power and for money, his attachment to things, his aggressiveness, his violence... Don't be worried -- this is the mud out of which the lotus of enlightenment arises. Accept it all, because the lotus flower cannot be born on high land, on a plateau. So you should be grateful to all your ignorance, all your anger, all your greed, your sex..."

Whatever the religions have been condemning, Vimalkirti is saying be grateful to it because it is only out of this that the buddha is born, that the lotus flower comes out. But Ta Hui does not make any comment on it. This is strange. If you are not going to make any comment, then there is no need to quote. On the contrary, he goes on speaking in a very ugly way. THE OLD BARBARIAN... he calls Gautam Buddha "the old barbarian."

The Chinese, just like everybody else, think that they are the most cultured people. When Marco Polo reached China, he wrote in his diary:

"These people cannot be thought of as human beings. They look like human beings but they are a lower species. They eat snakes, they eat dogs, there is nothing that they will leave; they eat everything! They look very strange, and their ideas are very strange. With high cheekbones they are ugly, but they think high cheekbones are immensely beautiful. They have only a few hairs in their beards, you can count them -- at the most twelve! Their mustaches also have very few hairs, which can be counted on the fingers. Very strange people! It seems they are on the way to becoming human beings."

The emperor of China, who invited Marco Polo to his court, told his historian to write about him, "We have heard that these people believe that man has come from the monkeys. We could not believe it because we had not seen these people" -- Marco Polo was the first westerner to visit China. The emperor continued, "But they are perfectly right! As far as *they* are concerned, monkeys are their forefathers. They look like monkeys."

But this is the situation everywhere. Indians think they are the purest Aryans, the Germans think *they* are the purest Aryans. The word *arya* is Sanskrit -- it means `the highest'. Everybody thinks... But to use the word `barbarian' for Gautam Buddha -- and that, too, by a man who pretends to be his disciple -- is simply inconceivable. If Gautam Buddha is a barbarian, then in the whole world nobody has ever been a cultured man.

Even now Buddha is the most cultured man, the most graceful. His beauty is such that Friedrich Nietzsche condemned him because of his grace and his beauty. He looked feminine to Nietzsche, because his idea of a real man was to be strong and to be made of steel... grace, beauty? -- those are feminine qualities.

Nietzsche condemned Gautam Buddha: "I cannot believe in his teachings. They are dangerous, they will turn the whole world into a feminine world. I want man to keep his manhood and not to be impressed by people like Gautam Buddha."

Nietzsche loved the warrior -- that was his ideal for every man -- as sharp as the blade of the sword, as hard as steel, neither worried about killing, nor worried about being killed; these are just manly games.

Gautam Buddha is teaching nonviolence -- don't kill anybody. He is teaching compassion, he is teaching love, and he is teaching meditation -- which will make you graceful, loving, compassionate, but your manhood will disappear. You may become a roseflower, but you will not be a sword.

Friedrich Nietzsche may be wrong but his esteem is right. He cannot call Gautam Buddha a barbarian. Perhaps there is no other man who was so cultured as Gautam Buddha. But Ta Hui is calling him, "the old barbarian."

BUDDHA SAID, "TRUE THUSNESS DOES NOT KEEP TO ITS OWN NATURE, BUT ACCORDING TO CIRCUMSTANCES BRINGS ABOUT ALL PHENOMENAL THINGS."

The quotation is right. Buddha is saying true thusness is always ready to change with the circumstances. It has no resistance, because resistance means ego, resistance means, "I have my own will. I will go on my path."

To accept life in its totality, as it is, means to relax and let life take charge of you; then wherever it takes

you, go with it. This is his most fundamental teaching of suchness or thusness.

Such a man is always at peace. Whatever happens makes no problem for him; he simply goes with it with total willingness. Not only does he have no resistance, on the other hand he welcomes life in whatever form it comes. He welcomes death -- even death cannot disturb him. There is nothing that can disturb him because he goes with everything, allows it...

He is just like a leaf dropping from the tree. If the wind takes it up, it goes up; if the wind takes it to the north, it goes to the north; if the wind takes it to the south, it goes to the south; if the wind drops it on the ground, it rests on the ground. It does not say to the wind, "This is very contradictory -- you just started going north, and now you have started going south. I don't want to go south -- I am destined for the north." No, the leaf has no destination of its own.

Existence has its own destination, and the man of meditation makes existence's destination his own destination. He makes no separation at all. If existence feels it is time for death, then it is time for death. His ability to accept is total. Such a man cannot be in pain, in agony, in misery, in anguish -- he has cut the very root of all these things.

ONCE YOU HAVE ACHIEVED PEACEFUL STILLNESS OF BODY AND MIND, YOU MUST MAKE EARNEST EFFORT.

Now these are Ta Hui's words. Whenever he quotes, that quotation is great. But whenever he comes to his own understanding, he falls very low. He says, "Once you have achieved peaceful stillness of body and mind..."

In the first place, a man like Gautam Buddha will not use the word `achievement', because it is not an achievement -- it is only a discovery. Secondly, he will not say "peaceful stillness of body and mind." He will say "transcendence of body and mind" -- only then can you be still. Body and mind cannot be still by their very nature. Thirdly, he says, "You must make earnest effort." The meditator does not make *any* effort.

The whole idea of Gautam Buddha about meditation is so unique and so tremendously beautiful that it has been a problem for other religions to understand it -- because every religion thinks earnest effort is needed. But Gautam Buddha's idea is beautifully represented by Basho's haiku: "Sitting silently, doing nothing... the spring comes and the grass grows by itself." There is no question of any effort; you are simply sitting, doing nothing...

If you want to do something, effort is needed. But if you are in a state of non-doing, no effort is needed... and if, for non-doing, effort is needed, what kind of non-doing will it be? Effort is doing, and out of doing, you cannot create non-doing. You have to renounce doing.

Sitting silently, doing nothing... the spring comes. It is not your effort that brings the spring; it comes, in its turn. It has always been coming. And when the spring comes, you don't have to pull the grass and make earnest effort so that it grows -- it grows on its own accord. The grass grows by itself...

Nobody except Buddha has come to this tremendous discovery, that meditation is a very simple phenomenon. You just relax -- but not the American way! I cannot forgive a man who has written a book, YOU MUST RELAX! That `must' destroys the whole idea of relaxation, but that is the American idea -- "you must relax." And the book has sold very well, because everybody wants to relax. It is well-written, but the person does not know anything about relaxation. It cannot be a must.

Relaxation has to be a very simple understanding... no effort, no doing -- you just sit silently, and let your body relax. There is nowhere to go, nothing to do, nothing to achieve, so there is no point in being tense -- because you have it already within you. Relaxation becomes possible without any effort. You are sitting where you want to reach, so what is the point of making any effort? You have always been in the space where you want to be, you just have not looked inwards. No achievement, no longing, no desire, nowhere else to go... relaxation comes on its own.

A relaxation which has been managed is not much of a relaxation. There is bound to be a subtle tension around it -- you are holding it. You can sit silently, still, but deep down you are very tense, you are holding yourself still -- no movement. This is not stillness, this is fake. Stillness should be natural. And how can it be natural?

Buddha's whole philosophy gives you the right situation in which it happens on its own accord. There is nothing to achieve -- there is no God, there is no heaven, there is no hell. All that you need is already given to you, you have it within you. You are not a sinner that has to pray continuously to get rid of your sins.

You are as pure as Buddha himself. The only difference -- and that does not make you inferior in any way -- is that you are not aware of it.

You have the Kohinoor -- the most precious diamond -- within you, but you are not aware of it. Buddha is aware of it.

So all that needs to happen is sitting silently, waiting for the spring, waiting for the right moment... when your relaxation comes to its highest peak, when your silence becomes absolute, the spring has come. And "the grass grows by itself" is only a symbol. It is a symbol that you, your potential, starts growing on its own, spontaneously. It is a natural phenomenon, it is an intrinsic capacity -- you don't have to do anything.

So when Ta Hui says you must make earnest effort, he misses completely the whole new message of Gautam Buddha.

DO NOT IMMEDIATELY SETTLE DOWN IN PEACEFUL STILLNESS. IN THE TEACHINGS THIS IS CALLED "THE DEEP PIT OF LIBERATION."

Whenever he quotes, because the quotation is not his, he is right. But whenever he says anything of his own, he is wrong. Now this is certainly right -- it is a quotation.

"The deep pit of liberation" -- there is a danger for all seekers, for all people of the path, that you may settle for a small treasure. Just a little silence, a little relaxation, a little peace, and you may think you have come home. This they call the "deep pit of liberation." You have settled long before you have blossomed.

So one has to be alert not to settle anywhere. Just go on growing -- allow your potential to grow. Don't start feeling, "I have come, I have arrived." Your potential is immense, and your treasure is incalculable.

So go on and on and on... and you will find more and more peace, more profound spaces, more juicy experiences. Your desert-like life you will find slowly turning into a green beautiful garden. You will find many, many flowers blossoming within you. Just go on... there is no end to your growth.

One never comes to the end of one's growth. It is always coming closer -- but just coming closer. You cannot come to the end of the road because existence is eternal, and you are one with existence. Your journey, your pilgrimage, is also to be eternal.

YOU MUST MAKE YOURSELF TURN FREELY -- now these are Ta Hui's words -- LIKE A GOURD FLOATING ON THE WATER, INDEPENDENT AND FREE...

The gourd is not independent and is not free! The gourd cannot go against the current -- how can it go? It is simply moving with the current. Wherever the river is going, it is going -- what kind of independence is this? The gourd wants to stop at some place; it cannot, because the river is continuously moving. What kind of freedom is this?

No, this example is absolutely wrong. You can say the gourd is relaxed, you can say the gourd is no longer resistant, you can say the gourd has total acceptance -- wherever the river takes it. But you cannot say that it is independent and free. That would be an absolutely absurd idea. What independence can it have? It cannot go against the current, it cannot stop when it wants... If the river moves to the south, it has to move to the south; it cannot say, "No, I don't want to go south." It is neither free nor independent.

He must have heard about the gourd... that a man should relax just like a gourd in the river. It is immensely graceful because there is no resistance, no tension, no fight. In fact, it has become almost one with the river. It has no ideas different from the river, it has no intentions different from the river, it has nothing of what you call `will power'. It has surrendered completely to the river. It has great peace and silence, acceptance, thusness.

This example of the gourd has been used by Buddha for thusness, for suchness, for *tathata*. But it is not used for freedom and independence.

... NOT SUBJECT TO RESTRAINTS, ENTERING PURITY AND IMPURITY WITHOUT BEING OBSTRUCTED OR SINKING DOWN.

But this does not show its independence! When the river moves into impurity, the gourd has to move in

impurity. When the river moves in pure waters, the gourd has to move in pure waters.

It simply shows that Ta Hui has not understood the idea of surrendering yourself to nature totally. In that surrender, *you* have disappeared -- who is going to be independent, and who is going to be free? That does not mean that you have become a slave, and that does not mean that you have become dependent. These are the subtleties of the experience of surrender.

You have become one with existence. You are neither dependent nor independent -- you are no more. And YOU have been the problem... so now, because you are no more, there is no problem.

ONLY THEN DO YOU HAVE A LITTLE FAMILIARITY WITH THE SCHOOL OF THE PATCHROBED MONKS.

No, he is not right.

And again he is using sarcastic remarks... patchrobed monks. Buddha used to say to his disciples, "People throw out clothes when they are useless or rotten or have been used too much. Collect those pieces of cloth and make patchrobes; just put those pieces of cloth together and make a robe. That way you will not be a burden on people for your robes."

It was a great idea in itself. Buddha's whole effort was that his people should not be a burden and parasite on poor people, so he had taken every care. "You should not take your food from one house, you should take your food from five houses -- just a small piece from one house, another small piece from another house -- so you are not a burden.

"You should not remain longer than three days in one place; you should not ask for food from the same house while you are three days in the town; and you should collect thrown-away robes, clothes. And when the days of rain come, and for four months you cannot move and you have to stay in one place, then make patchrobes for yourself, for other sannyasins. You have enough time. So for clothes you are not dependent at all and for food your burden is negligible."

In fact, everybody enjoyed giving some food. Even in the poorest family, if a guest suddenly comes he can be accommodated. And he was not being dependent on one family but five families, and only one meal a day. So Buddha had minimized as much as possible the burden on the people, and people rejoiced without any reluctance. They wanted to share something with the monks, and this much they could manage.

Sometimes people used to give clothes to the monks, and Buddha had said that, "If somebody gives you a cloth you should cut it in pieces, because it should not be that some monks are using patchrobes and some monks are using clothes which are not patched. That will create unnecessary competitiveness."

He was very careful to create a commune of equals, without any conflict -- and he succeeded in it. There was no conflict. Even the newest clothes were cut down and patched again, so they looked the same as anybody else's. But Ta Hui's reference to the school of the `patchrobed' is sarcastic, it is not respectful.

IF YOU JUST MANAGE TO CRADLE THE UNCRYING CHILD IN YOUR ARMS, WHAT IS THE USE?

He is saying that just being silent -- a small silence, a small peace -- is not much use. It is just like cradling the uncrying child in your arms -- what is the use? About that he is right.

You should go to the profoundest ecstasy. Silence is only the beginning. Stillness is only the beginning, not the end.

LIN CHI SAID, "IF YOU CAN PUT TO REST THE MIND THAT FRANTICALLY SEEKS FROM MOMENT TO MOMENT, YOU WILL BE NO DIFFERENT FROM OLD SHAKYAMUNI BUDDHA." HE WAS NOT FOOLING PEOPLE.

Lin Chi's statement is clear: If you can put to rest the mind that frantically seeks from moment to moment, you will be no different from old Shakyamuni Buddha.

The only difference between you and the awakened one is that you go on being dominated by the frantic mind, which is continuously restless. Buddha has overcome it; he has put his mind to rest. This is the only difference.

But Lin Chi is not being sarcastic -- he was a great master. He is saying, "the old Shakyamuni Buddha" -- *shakya* is his clan; hence he is called *shakyamuni*, the man from the Shakya clan who became utterly silent.

In fact, Ta Hui needed a master like Lin Chi. He says that Lin Chi was not fooling people. Why is he saying that? Perhaps unconsciously he knows that *he* is fooling people. He needed a man like Lin Chi. Lin Chi was the most strange master. I have told you about him... he used to hit people, he used to beat his disciples, for no reason at all. And once he threw a disciple from the window of a two story building and then jumped on top of him. Sitting on his chest he asked him, "Got it?" And the strangest thing is that the disciple said, "Yes, sir!" because this was so surprising...

Lin Chi had been beating him -- to that he had become accustomed. He knew that whenever he goes, he will get a good beating. But even to be beaten by a man like Lin Chi... he was so beautiful, so loving. He was beating out of love; there was no anger in it. He was trying in every way to wake him up.

But beating had become known and familiar. That's why Lin Chi had to throw him out of the window -- to shock him completely: "This is going too far!" Then when he saw Lin Chi coming behind him, his mind must have stopped! And sitting on his chest, Lin Chi asked "Got it?"

In that moment the disciple must have been so quiet... the mind cannot figure out what is happening, so the mind has to be at rest in such a moment. And the master's eyes, and his grace, and his words, "Got it?" The answer came not from his mind, but from his very being. He said, "Yes, sir."

Ta Hui needed a man like Lin Chi. Perhaps then he may have come to a state of no-mind, even for a single moment. And that would have changed his whole approach from intellectual to meditative.

EVEN BODHISATTVAS OF THE SEVENTH STAGE SEEK BUDDHA-KNOWLEDGE WITHOUT THEIR MINDS BEING SATISFIED: THEREFORE IT IS CALLED "AFFLICTION." REALLY THERE IS NO WAY TO MANAGE: IT IS IMPOSSIBLE TO APPLY THE SLIGHTEST EXTERNAL MEASURE.

Again it is a quotation, and the quotation is right: Really there is no way to manage, because you cannot *do* anything for realization -- so naturally, there is no way to manage.

Or in other words: if you drop managing, if you drop doing, if you drop effort, it happens on its own accord. But you cannot *manage* it, you cannot manage to be a buddha. If you manage to be a buddha it will only be a hypocrisy; you will be only an actor and nothing else.

SEVERAL YEARS AGO THERE WAS A CERTAIN LAYMAN, HSU, WHO WAS ABLE TO FIND AN OPENING; HE SENT ME A LETTER EXPRESSING HIS UNDERSTANDING, THAT SAID...

Here you will see that an ordinary layman has come to a great understanding of truth. The answer that Ta Hui sends him is so ordinary and irrelevant that it will make it clear to you that there is no question of comparing him with any Zen master. He is not even capable of understanding the experience that has happened to a layman, an ordinary man, and the way that man has expressed it.
Layman Hsu sent Ta Hui a letter, and said in the letter,

"EMPTY AND OPEN IN MY DAILY ACTIVITIES, THERE IS NOT A SINGLE THING OPPOSING ME; FINALLY I REALIZE THAT ALL THINGS IN THE THREE WORLDS ARE FUNDAMENTALLY NONEXISTENT. TRULY THIS IS PEACE AND HAPPINESS, JOYFUL LIVELINESS, HAVING CAST IT ALL AWAY." ACCORDINGLY I INSTRUCTED HIM WITH A VERSE.

Hsu does not need any instruction from Ta Hui, but Ta Hui is pretending to be a great teacher.

Hsu has expressed his experience, which is perfectly in tune with Gautam Buddha and the Zen masters. The instruction that Ta Hui has sent is absolutely irrelevant. First he says, *don't be fond of purity*. Now in the letter the poor man has not said anything about purity! *Don't be fond of purity: purity makes people weary. don't be fond of joyful liveliness*... Hsu has not said anything about that. He has simply said that a joyful liveliness has happened to him; he has not said that he is fond of it.

Joyful liveliness makes people crazy. Ta Hui's instruction is dangerous... because he was thought to be a great Zen master, accepted by the emperor. The poor man must have been disturbed by the instruction he

was sent.

AS WATER CONFORMS TO THE VESSEL, IT ACCORDINGLY BECOMES SQUARE OR ROUND, SHORT OR LONG. AS FOR CASTING AWAY OR NOT CASTING AWAY, PLEASE THINK IT OVER MORE CAREFULLY.

He does not need the word `think'.

THE THREE WORLDS AND MYRIAD THINGS ARE NO REFUGE -- WHERE IS THERE ANY HOME?

Hsu has not talked about all these things in which Hui is instructing him.

IF YOU ARE JUST THUS, THIS IS A GREAT CONTRADICTION. THIS IS TO INFORM LAYMAN HSU THAT HIS OWN KIN ARE CREATING DISASTER -- OPEN WIDE THE EYE OF THE THOUSAND SAGES, AND DO NOT KEEP PRAYING FOR RELIEF.

He is not praying for relief, he is not disturbed by anything, he is not in any contradiction, he is not seeking any refuge...! I would like to read Hsu's words again, so you can see how irrelevant is the instruction. But just to be the teacher, Ta Hui has to say something...

Ta Hui has not even understood the layman's statement: "*Empty and open in my daily activities, there is not a single thing opposing me.*" When you are empty and open, how can anything oppose you? Opposition comes when you are there with a will, with a certain ego, with a certain desire -- then there is opposition. But if you are empty and open, naturally there is no opposition possible.

"FINALLY I REALIZE THAT ALL THINGS IN THE THREE WORLDS ARE FUNDAMENTALLY NONEXISTENT."

It has to be understood what, in the heritage of Gautam Buddha, the word `nonexistent' means. It simply means nothing is stable, everything is changing.

Buddha's definition of the existent is "that which always remains the same." There is only one thing that is existent, and that is the witnessing self, the witnessing consciousness. It remains always the same... past, present, future, from eternity to eternity, it is the same. This is the only existent thing. Everything else changes; every moment it is changing, and that which is changing is nonexistent. It does not mean that it is not there; it simply means that while you are seeing it, it is already changing. While you are listening to me, you are already changing -- your death is coming closer.

This world is ephemeral. The word `nonexistent' in Buddha's philosophy simply means "that which is ephemeral, that which goes on changing" -- you cannot rely on it. The only thing you can rely on is your witnessing consciousness. It never changes. It is the very center of the cyclone. But about this, in his great instruction, Ta Hui does not say anything.

"TRULY THIS IS PEACE AND HAPPINESS, JOYFUL LIVELINESS. HAVING CAST IT ALL AWAY."

Hsu is not saying, "I am fond of these things" -- that, "I desire them." He is saying, "I have *found* them, they are there." And Ta Hui's instruction is absolutely out of place: *don't be fond of purity* -- I am amazed that he cannot see that what he is saying has no reference to the layman's letter --

PURITY MAKES PEOPLE WEARY. DON'T BE FOND OF JOYFUL LIVELINESS: JOYFUL LIVELINESS MAKES PEOPLE CRAZY. AS WATER CONFORMS TO THE VESSEL, IT ACCORDINGLY BECOMES SQUARE OR ROUND, SHORT OR LONG. AS FOR CASTING AWAY OR NOT CASTING AWAY, PLEASE THINK IT OVER MORE CAREFULLY.

Thinking is a very low activity; it is of the mind. Meditation is the highest within you; it is beyond mind.

The layman has touched something beyond mind, and Ta Hui is dragging him down by saying, *please think it over more carefully. The three worlds and myriad things are no refuge -- where is there any home?* But the poor fellow has not asked about the home or any refuge.

IF YOU ARE JUST THUS, THIS IS A GREAT CONTRADICTION.

Hsu has not said that he is just thus! He is simply saying that this is his awareness, his consciousness. He can see it, he is aware of his emptiness, his openness. And he has found that since the moment he became empty and open, not a single thing opposes him.

"And as I have entered into this emptiness and openness, I realized that all things in the three worlds are fundamentally nonexistent. Truly, this is peace and happiness, joyful liveliness." He is simply stating the experience of his meditation.

Ta Hui has not been able to understand it; his instruction is absolute nonsense. Finally he says, "*and do not keep praying for relief*." Anybody can see that he is saying things just to pose as a great instructor.

IN THE DAILY ACTIVITIES OF A STUDENT OF THE PATH...
Ta Hui does not understand the difference between a student, a disciple, and a devotee. The student is never on the path.

IN THE DAILY ACTIVITIES OF A STUDENT OF THE PATH, TO EMPTY OBJECTS IS EASY BUT TO EMPTY MIND IS HARD.

It seems to be his own experience; otherwise to empty the mind is the simplest thing. A thing is hard when it needs great effort to do it, but to empty the mind needs no effort at all. How can it be hard?

IF OBJECTS ARE EMPTY BUT MIND IS NOT EMPTY, MIND WILL BE OVERCOME BY OBJECTS.
JUST EMPTY THE MIND, AND OBJECTS WILL BE EMPTY OF THEMSELVES. IF THE MIND IS ALREADY EMPTIED, BUT THEN YOU AROUSE A SECOND THOUGHT WISHING TO EMPTY ITS OBJECTS, THIS MEANS THAT THIS MIND IS NOT YET EMPTY AND IS AGAIN CARRIED AWAY BY OBJECTS. IF THIS SICKNESS IS NOT DONE AWAY WITH, THERE IS NO WAY TO GET OUT OF BIRTH AND DEATH.
HAVEN'T YOU SEEN THE VERSE WHICH LAYMAN P'ANG PRESENTED TO MA TSU?
IN THE TEN DIRECTIONS, THE SAME CONGREGATION: EACH AND EVERY ONE STUDIES NON-DOING.

Ta Hui is not clear anywhere that a seeker does not study. Only a student studies. A seeker absorbs, drinks. He absorbs the presence of the master, he allows the master's energy to transform his energy. The student collects information; the seeker is not interested in information -- his only interest is transformation. These are totally different things.

Each and everyone studies non-doing. How can you study non-doing? Either you can be in the state of non-doing, or you cannot be. But studying is not possible.

THIS IS THE PLACE WHERE BUDDHAS ARE CHOSEN: MINDS EMPTY, THEY RETURN SUCCESSFUL.

Gautam Buddha will not use the word `successful'. When you are *not*, there is no success, no failure. Success is an ego-projection. Failure is when that projection does not succeed and your ego feels hurt.

A buddha knows no success, no failure. He simply knows one thing: his awareness. And that awareness has always been there, there is no question of success. Even if he had slept a few lives more it would have remained there. Asleep or awake, it is always there.

If you are asleep you may be dreaming a thousand and one things; if you are awake those dreams disappear. So the only difference is that the sleeping person dreams, and the person of awakening stops dreaming. But that is not much of a difference... dreams are just dreams, they are not even as real as soap bubbles.

To allow such people as Ta Hui and his sutras to be holy scripture is a great misunderstanding on the part of people who have followed the path of Zen. Perhaps they have committed the same fallacy as other religions go on committing: if they see something wrong in their scriptures they ignore it, or they try to patch it up, or they try to interpret it in a way that somehow fixes it.

But I am not a person to do any patchwork. I am not the person to interpret somebody just so as to give the feeling that everything is right. When things are right, I am absolutely in support; when things are wrong, I am absolutely against them.

My commitment is towards truth.

My commitment is not towards anybody else.

Even if Jesus Christ or Buddha or Mahavira or Lao Tzu -- the great masters -- commit something which looks to me to be against my experience of truth, I am going to criticize it. That does not mean that I am against them. It simply means that I am totally for truth, and if I find anybody somewhere mistaken, in a fallacy, then with all due respect I have to point it out so that in the future nobody is confused by it.

Now this Ta Hui calls Buddha `the old barbarian' -- that I cannot tolerate! That piece I have to just throw away...! (Osho tears up the paper into four pieces, and throws it away.)

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #12
Chapter title: Non-duality

20 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,

ILLUSION

SPEAKING OF "EMPTY ILLUSION," IT IS ILLUSION WHEN CREATED, AND ILLUSION WHEN EXPERIENCED TOO; IT'S ILLUSION WHEN YOU'RE KNOWING AND AWARE, AND ILLUSION WHEN YOU'RE LOST IN DELUSION TOO. PAST, PRESENT, AND FUTURE ARE ALL ILLUSIONS. TODAY, IF WE REALIZE OUR WRONG, WE TAKE AN ILLUSORY MEDICINE TO CURE AN EQUALLY ILLUSORY DISEASE. WHEN THE DISEASE IS CURED, THE MEDICINE IS REMOVED, AND WE ARE THE SAME PERSON AS BEFORE. IF YOU THINK THAT THERE IS SOMEONE ELSE OR SOME SPECIAL DOCTRINE, THEN THIS IS THE VIEW OF A MISGUIDED OUTSIDER.

IN THE INSTANT OF MAITREYA'S FINGER-SNAP, SUDHANA WAS EVEN ABLE TO FORGET THE MEDITATIVE STATES FOSTERED IN HIM BY ALL HIS TEACHERS: HOW MUCH MORE SO THE BEGINNINGLESS HABIT ENERGY OF EMPTY FALSEHOOD AND EVIL DEEDS! IF YOU CONSIDER THE MISTAKES WHICH YOU COMMITTED IN THE PAST AS REAL, THEN THE WORLD RIGHT IN FRONT OF YOU NOW IS ALL REAL, AND EVEN OFFICIAL POSITION, WEALTH AND STATUS, GRATITUDE AND LOVE, ARE ALL REAL.

NON-DUALITY

IF YOUR MIND DOES NOT RUN OFF SEARCHING, OR THINK FALSELY, OR GET INVOLVED WITH OBJECTS, THEN THIS VERY BURNING HOUSE OF PASSION IS ITSELF THE PLACE TO ESCAPE THE THREE WORLDS. DIDN'T BUDDHA SAY, "NOT DEPENDING ON, OR ABIDING IN, ANY SITUATION, NOT

HAVING ANY DISCRIMINATION, ONE CLEARLY SEES THE VAST ESTABLISHMENT OF REALITY AND REALIZES THAT ALL WORLDS AND ALL THINGS ARE EQUAL AND NONDUAL."
THOUGH A BODHISATTVA OF THE "FAR-GOING" STAGE APPEARS TO ACT THE SAME AS OUTSIDERS, HE DOES NOT ABANDON THE BUDDHIST TEACHINGS; THOUGH HE APPEARS TO GO ALONG WITH ALL THAT IS WORLDLY, HE'S PERPETUALLY PRACTICING ALL WORLD-TRANSCENDING WAYS. THESE ARE THE REAL EXPEDIENT DEVICES WITHIN THE BURNING HOUSE OF PASSION...
ONLY HAVING PENETRATED ALL THE WAY THROUGH CAN YOU SAY THAT AFFLICTION IS ITSELF ENLIGHTENMENT AND IGNORANCE IS IDENTICAL TO GREAT WISDOM. WITHIN THE WONDROUS MIND OF THE ORIGINAL VAST QUIESCENCE -- PURE, CLEAR, PERFECT ILLUMINATION -- THERE IS NOT A SINGLE THING THAT CAN CAUSE OBSTRUCTION. IT IS LIKE THE EMPTINESS OF SPACE...

One of the most fundamental problems that has to be faced by everyone on the path to enlightenment is that when you become enlightened, all that you have passed through looks illusory. It is just as when you wake up in the morning, the whole night of dreams simply becomes unreal; you don't even think about it. But while you are asleep, the dreams are very real.

In a very strange way, while you are awake you may doubt whether that which is surrounding you is real or not. At least, doubt is possible. Who knows? you may be seeing just a dream. But while you are dreaming even the doubt is not possible. You cannot doubt -- "What I am seeing perhaps is not real." The dream seems to be more deep-rooted in the mind than our so-called reality.

The reality at least allows doubt. The dream does not allow doubt. In fact, that is the only criterion to distinguish between them. If you can doubt, it means you are awake. If you cannot doubt, it means you are fast asleep. A very strange criterion, but that is the only criterion.

Because all the religions are against doubt, they have destroyed the most fundamental criterion available to man. All the religions of the world, without exception, insist on believing. And belief is the antidote to doubt.

One can condition oneself to such an extent that doubt does not arise, but then you have lost the only criterion you have for making the distinction between what is real and what is unreal. Dreams cannot be doubted -- reality can be doubted.

In the life of Chuang Tzu comes one of the most beautiful incidents. One morning he was sitting in his bed -- very sad, very serious... and sadness and seriousness were absolutely against his nature, his philosophy. He was the most hilarious man. He has written the most absurd stories with such great significance -- illogical, irrational, but yet pointing to the truth.

His disciples gathered and they were worried, "It has never happened, he has never been sad. He is a man of laughter, and he is looking so serious. Is he sick, or has something gone wrong?"
Finally some disciple asked, "What is the matter, master?"

Chuang Tzu said very seriously, "The matter is almost beyond my comprehension, and I don't think you will be in any way helpful to me, but still I will tell you. In the night I dreamt that I had become a butterfly."

All the disciples laughed and said, "That is nothing to be serious about. It was only a dream, so you don't have to be so worried. Now you are awake; the dream is finished."

He said, "You first listen to the whole story. When I woke up this morning, a strange idea arose within my heart: "If Chuang Tzu can become a butterfly in his dream, why cannot a butterfly become Chuang Tzu in her dream? There seems to be no logical reason why a butterfly cannot dream to be Chuang Tzu."

Still the disciples said, "You don't need to worry about butterflies! Let them dream whatever they want to dream, but why are you sad?"

Chuang Tzu said, "You still have not grasped the problem. The problem for me now is -- who am I? Am I a butterfly dreaming to be Chuang Tzu? Because Chuang Tzu was able to dream of being a butterfly, how am I to feel satisfied that I am not just a butterfly dreaming myself to be a Chuang Tzu?"

The disciples became sad themselves, because it was really a problem that could not be solved. And it has remained unsolved for almost twenty five centuries. Unfortunately I was not there as one of his disciples, because to me the basic criterion is: while you were a butterfly in your dream, did you have any problem? was there any doubt? Now that you are awake, you can doubt -- who knows, you may be a butterfly.

This is the only distinction between the dream and the real: reality allows you to doubt, and the dream does not allow you to doubt. Obviously you are Chuang Tzu, don't be worried. Certainly you were not a butterfly; it was a dream, because it did not allow you to doubt.

To me, the capacity to doubt is one of the greatest blessings to humanity. The religions have been enemies because they have been cutting the very roots of doubt, and there is a reason why they have been doing that: because they want people to believe in certain illusions that they have been preaching.

A man who believes that if he prays earnestly, sincerely... Then Krishna may visit him, or Jesus may appear before him. These are ways of creating dreams while you are awake, with your eyes open. But because you are awake, you can doubt. So first doubt has to be destroyed; otherwise Jesus may be standing before you and you may start doubting -- who knows, perhaps it is just an illusion. What evidence have I got that it is not an illusion?

There are thousands of people in madhouses around the world who believe in their illusions so deeply that they talk with people whom you cannot see -- only they can see. And they not only talk, they also get a response; they do the work of both themselves!

The strangest thing is that when they speak from one side, their side, they have their own voice, and when they answer from Jesus Christ's side, their voice changes. It has a different quality to it, a different authority to it. You can see that they are doing both things -- the question and the answer -- and that there is nobody else. But because they cannot doubt, their illusion becomes a reality.

Let me tell you:

If you can doubt, even the reality becomes illusory.

Why have the people like Gautam Buddha been so insistent that the whole existence -- except your witnessing self, except your awareness -- is just ephemeral, made of the same stuff as dreams are made of? They are not saying that these trees are not there. They are not saying that these pillars are not there. Don't misunderstand because of the word `illusion'.

In English you don't have an exact translation of the word *maya*; in English, either something is real or it is illusory. Maya is just in between the two: It looks real, but it is not real. It appears real, but it is not real. In English there is no word which exactly translates maya. It has been translated as illusion, but illusion is not the right word. Illusion does not exist. Reality exists. Maya is just in between -- it almost exists. As far as day-to-day activities are concerned, it can be taken as reality. Only in the ultimate sense, from the peak of your illumination, it becomes unreal, illusory.

The problem is that what becomes illusory in the experience of enlightenment cannot be conceived of as illusory by people who are not enlightened. How can you think that your wife, your husband, your house, your car, your neighborhood... that all this is just a dream?

It is not a dream the way you know dreams are; hence the word `maya' has to be kept untranslated, because maya does not mean dream. It simply means that things which are not eternal cannot be accepted as real. They are born, they are there, and they are constantly dying. From the very moment something is born, it starts dying -- what kind of reality is this?

Your birth was the beginning of death. Since then you have not been doing anything except dying -- every day, continuously -- although the process is very slow. It may take seventy years or eighty years to reach your grave, but you have been moving towards it since you left your cradle... consistently... never taking a single holiday, never going astray. There is no way of going astray! Whatever you do, wherever you go, you are going towards the graveyard. One day you were not... one day you are again not -- although you existed for seventy years.

Your dream also exists, for the time being. It may be only seven minutes, or seventy minutes, but that does not make any difference. The dream is born, it remains there... you are affected by it, as you are affected by anything real, and then it dies.

The same is the nature of our so-called reality. Perhaps it is on a bigger scale, the dream lasts longer. But millions of people have lived here before us, and we don't know even their names. We don't know that they had fallen in love, that they had fought, that they had killed, murdered, that they had committed suicide, that they had become prime ministers, presidents, super-rich... and they have all disappeared as if they were nothing but writing on water -- or at the most writing on the sand. It lasts a little while, then a strong wind comes and all the writing disappears.

According to the people of enlightenment, that which is just writing on the water... or it may be writing on the sand, or it may be writing on the granite lasting for thousands of years -- the difference is only of time; otherwise there is no difference. The difference is only of the medium -- water, sand, or granite. The writing is the same: one day it was not, for some time it remains, one day it is again not.

Everything comes from nothing and everything moves into nothing: that is the meaning of maya. It does not mean unreal, because even the writing on the sand is real. Even the writing on water has its own reality,

although it is very fleeting -- you have not even written and it has disappeared! The writing on granite will last for thousands of years. Yet one thing is certain: they are all real, but one day they come out of nothing, and one day they go back into nothingness. That is the meaning of the word `maya'. It is not equivalent to illusion.

The man of enlightenment sees the whole existence as maya. It comes into existence, it disappears. It is not an eternal reality, that which never begins and never ends.

The whole search of truth is for that which remains always and always the same. It neither comes into existence nor does it go out of existence. And thousands of seekers have come to the same conclusion: that there is only one thing, only one thing in the whole existence that remains always the same, and that is your awareness.

Except awareness, everything is maya.

Only awareness, the watcher within you, belongs to eternal reality -- is the *only* reality. It is never born... never dies. It has always been, and it will be always.

The experience of enlightenment makes it so clear. But to bring it into language that can be understood by people who don't have the experience yet has been always a great problem, and many misunderstandings arise.

For example, if you call the world illusory, then people think, "Then what is the difference between good and bad? Whether you are a saint or a thief, it is all the same -- it is just a dream. Whether you kill somebody or you save somebody from drowning in a river, it is all the same -- both are illusory, so there is nothing that can be called moral, and nothing that can be called immoral." It is very disturbing to the society, and it is very disturbing to the people who have to manage the society and its affairs.

Actually, there is no way to reduce the experience of enlightenment into the languages of people who are asleep. You have to use their words, and their words have their own connotations. The moment you say something, you immediately feel that you have brought the truth in words which are going to be misunderstood.

This country has remained in slavery for two thousand years, and one of the most basic reasons was the idea that everything is illusory. Whether the country is free or a slave, it does not make much difference. India has been ruled by such small, barbarous tribes, and it is such a vast continent; it is simply unbelievable that such a big country could be controlled by a small tribe. But the reason was that India never gave any resistance. It never fought. It simply accepted slavery as part of a dream. Freedom is a dream and slavery is a dream...

People coming from advanced countries cannot believe it -- so much poverty, and yet the poor people are utterly contented. The rich people in the advanced countries are in so much anguish, agony, angst... such a great discontentment. And the people in the East, particularly in India, don't have anything -- and yet they seem to be fully contented.

The reason is, men like Gautam Buddha and Mahavira and Neminatha and Adinatha, a long line of enlightened people, have been talking about their experience -- that when they have come to the ultimate height of their consciousness, the whole of life appears to be just a mirage... just maya, a magical creation with no substance in it. They were perfectly right, but they forgot one thing: the people they are talking to are not enlightened.

Sometimes even the greatest truth can become a calamity. It has been so in this country. Poverty has been accepted, slavery has been accepted, because it is all just a dream -- one need not be disturbed by it. This can be dangerous. This has proved to be dangerous; hence I don't say that the world is a dream. I can see that the implications have proved very dangerous.

There was no intention on the part of the awakened people, but still the responsibility lies on their shoulders. They told things to people who were not ready to understand them. It was absolutely certain that they would be misunderstood -- and they have been misunderstood.

India has lived in poverty without any revolution. The very idea of revolution is irrelevant -- one never revolts against a dream. One simply accepts that a dream is nonexistential, it does not matter at all. But to the ignorant people, it matters -- hunger matters.

I have been in immense difficulty to say the ultimate truth to people, because the question is what the effect is going to be on their minds and their lives... to say to a hungry man who is dying, starving, "Don't be worried, it is all just a dream."

I am reminded of a story... In ancient China, the wells were made without any protective wall around them. There was going to be a big fair and one man fell into a well, but there was so much noise that,

although he was shouting from the well, nobody heard him.

Just by coincidence a Buddhist monk passed by the side of the well, and because he was accustomed to silence he was able to hear, even in the hubbub of the fair, that somebody was shouting from the well. He went close by and the man said, "Please save me."

The Buddhist monk said, "There is no point. Everybody has to die; it is only a question of time. Remain peaceful. The great Gautam Buddha has said that life is just a dream, so if you have fallen in a dream into a well, don't unnecessarily shout. Just relax."

The man said, "I am ready to listen to all your teachings -- first take me out!" He could not believe that somebody would give him such a strange sermon in such a situation, when he is dying!

But the Buddhist monk said, "Our master Gautam Buddha has said, `Never interfere into anybody's life.' So excuse me, I cannot do anything. I can only help you by giving you the real teaching: at the time of death, if you can be silent and peaceful, you will be born in a higher stage of consciousness."

The man said, "I simply want to get out of this well! I don't want to be born in higher stages...."
But the Buddhist monk went on his way.

A Confucian monk heard the man, he looked inside. The man said, "You are not a Buddhist"... and Confucius is very pragmatic. He is not an enlightened being and he is not an idealist. He is very moralistic, realistic, practical. He does not believe in any other life beyond death. He does not believe that consciousness has a separate existence. So the man said, "It is good. I am happy that a Confucian has come, because just now a Buddhist monk has gone by, giving me the advice to relax and die peacefully."

The Confucian monk said, "Don't be worried! I will go into the crowd and immediately I will start a revolution in the country."
The man said, "For what?"

The Confucian said, "Our master Confucius has said that every well should have a protective wall around it. It is not a question only of your life; it is a question of millions of people's lives. You should not be worried for your tiny self. Think of the generations to come, and feel satisfied that you have come across me. I will create a great upheaval in the whole country, that every well should have a wall."

The man said, "That is perfectly okay, but what about me? By the time the revolution succeeds and every well has a wall, I will be gone."

The Confucian said, "I am sorry, but I believe in social changes. Our concern is not with individuals, but with society...."

Just behind him comes a Christian missionary with a bucket and a rope, and before the man says anything he throws the bucket in, and he says, "We will talk later on. First you have to be saved. Just sit in the bucket and I will pull you out."

Out of the well, the man said, "You are the only religious person. That fellow just now has gone to create a revolution -- I am dying here! The other one wanted me to be born in a higher stage of consciousness.... But you are really religious. Just one question, why have you been carrying this bucket and rope?"

The Christian missionary said, "I am always ready and prepared for every emergency, because Jesus Christ has said, `If you save people, if you serve people, immense will be your reward in the kingdom of God.' So don't think that I am interested in saving you; my interest is to earn more virtue. I am going to fight that Confucian because his revolution will stop people falling into wells. That means ultimately, we will not be able to save them, and without saving them there is no way to the kingdom of God. I have saved you, you teach your children always to fall into wells... and I am always around here. You can call me, and I am always ready for every emergency. This is my whole service to the people."

The religions have not been at all concerned with humanity at large. I cannot say to the hungry people, "Your hunger is just a dream," and I cannot say to a thirsty man, "Just die peacefully. Don't ask for water, don't demand anything because that will create a bad impression for your future life."
You can understand my difficulty.

I am absolutely aware that everything is illusory, and yet I would not like people to take the idea as a belief system, because that belief system, without an experience, is going to destroy their whole life in many ways. I would like them to enter on the path, to realize for themselves what it means that life is just a dream, or maya, and be freed from this illusory misery, suffering, anguish.

Help others also to rise to the same meditative consciousness. But don't give people ideas as beliefs -- which they don't have as their experience -- because they will start acting according to them, and their actions will be tremendously dangerous to them.

India has suffered so much from its enlightened people. No science could grow in this land. Mathematics was found for the first time here, but it could not produce an Albert Einstein. Many scientific inventions had their beginning in the East. The first printing presses were born in China three thousand years ago, the first currency notes two thousand years ago.

But science could not progress, because if the idea is prevalent that everything is illusory, what is the point in searching and analyzing the illusory world? So there have been tremendous geniuses, but they were all devoted to only one thing -- to find their own interior consciousness. They had no interest in the outside world.

The idea of meditation and enlightenment has created an introversion, and just the opposite has happened in the West. The West is extrovert. It only looks at the outside -- the outside is real and the inside does not exist; it is illusory. But in a way, both are the same. The East accepts one half, the inside, and denies the other half, the outside; the West accepts one half, the outside, and denies the other half, the inside.

The West has become scientifically, technologically rich, but has lost its soul. It has become spiritually poor. The East has been spiritually rich, but it has lost all grip on the outside reality and has become so poor that by the end of this century perhaps half the population of India -- that means five hundred million human beings -- will be dying. And this will not be the case only in India, but in all the Eastern countries which have remained poor.

It is not coincidental. To me it is absolutely clear why it has happened: the whole man has never been taught.

I stand for the whole man. His outside -- I will not call it illusory, I will call it "changing reality" -- and his inside, unchanging reality. That is the only difference I will make. The changing reality has its own beauty, just as unchanging reality has its own beauty. And both have to be fulfilled.

Man needs religiousness as much as he needs the scientific approach. Science is for the outside, the objective world, and religion for the inside, the subjective world. If both can grow together, just like two wings of a bird, then there is a wholeness. And to me, when man is whole only then he is holy.

Our scientists are incomplete, our saints are incomplete. The complete man has not come yet into the world. My every effort is to make you aware that the world needs immensely, urgently, the birth of a whole man -- a man who is not split into the inner and the outer. Only this man can make this existence beautiful, can make his awareness a great light, a great joy.

I am, from the very beginning, against this attitude of calling the world illusory. It is a changing reality, it is a flux. In fact, if it were not a changing reality it would have been very boring. Its continuous change of climate, of day into night, of night into day, its continuous change from life to death, from death to life, keeps it interesting, keeps it an adventure, a continuous challenge for investigation into unknown territories.

The same is true about the inner world. If it were also changing, then you would not be the same person for two consecutive days. Yesterday you borrowed money from somebody; the next day, it is not *you* who is supposed to return it. Somebody else has borrowed -- you are not that person. And if inner and outer both are continuously changing, then against what will you see that they are changing? -- change requires something unchanging as a background.

Your awareness is the center of the cyclone.

Everything around you goes on changing; just you, at the innermost being, remains always the same. With this understanding, I will talk about Ta Hui's sutras.

SPEAKING OF "EMPTY ILLUSION," IT IS ILLUSION WHEN CREATED, AND ILLUSION WHEN EXPERIENCED TOO

... he is not right in what he is saying, not right according to the experience of enlightenment. He remains an intellectual. He never rises to the heights of intelligence, at least not yet. Perhaps in his future sutras he may be able to enter higher realms, fly a little higher. But he seems to be very unaware of what he is saying, yet his pretension is that what he is saying, he knows.

The first thing, SPEAKING OF "EMPTY ILLUSION..." Now this is a repetition of terms. Illusion is obviously empty. There is no need to call it empty illusion; it is redundant, it is unnecessarily repetitive. Illusion *means* empty. Illusion means there is no substance in it -- now why call it empty illusion? Are there some illusions which are not empty? What kind of illusions will they be which are not empty, and how can

you call them illusions if they have substance? Dreams don't have any substance.

It is possible to use such terms only because he has heard from many masters, he has read many scriptures, but it is not his own experience.

IT IS ILLUSION WHEN CREATED, AND ILLUSION WHEN EXPERIENCED TOO.

That is absolutely absurd! It is illusion only when you are not aware. The moment you are aware and you experience it, it disappears. You have been dreaming and you wake up -- do you think the dream continues when you are awake? The moment you are awake, the dream is finished. Your awareness and your dreaming cannot continue simultaneously.

The moment somebody becomes enlightened, all that is dream disappears. He finds only pure consciousness all over the universe, just an ocean of consciousness. All the forms that used to appear before have disappeared... just a formless, universal consciousness. There is no dream anywhere, there is no illusion anywhere. It is because of this experience that he says that people who are living unconsciously are living in illusion. Where they are seeing forms there are no forms; where they are seeing great things there is nothing, no substance.

What is the substance in your ambitions, what is the substance in your greed? What is the substance in your lust, what is the substance in your will to power? Even if you become the most powerful man in the world, an Alexander the Great, what is the substance in it?

When Alexander the Great was coming to India he met one great man, Diogenes. In their dialogue there is one point which is relevant. Diogenes asked him, "What are you going to do after you have conquered the whole world?"

Alexander said, "After I have conquered the whole world, I am going to relax, just like you."

Diogenes was having a sunbath, naked. He lived naked, by the side of a river, and he was lying in the sand enjoying the morning sun and the cool breeze. Diogenes laughed and he said, "If after conquering the whole world you are just going to relax like me, why not relax right now? Is conquering the whole world a precondition for relaxation? I have not conquered the whole world."

Alexander felt embarrassed because what he was saying was right. Then Diogenes said, "Why are you wasting your life in conquering the world -- only to relax, finally, just like me. This bank of the river is big enough, you can come, your friends can come. It is miles long and the forest is beautiful. And I don't possess anything. If you like the place where I am lying down, I can change!"

Alexander said, "Perhaps you are right, but first I have to conquer the world."

Diogenes said, "It is up to you. But remember one thing: have you ever thought that there is no other world? Once you have conquered this world, you will be in difficulty."

It is said that Alexander became immediately sad. He said, "I have never thought about it. It makes me feel very sad that I am so close to conquering the world... and I am only thirty-three, and there is no other world to conquer."

Diogenes said, "But you were thinking to relax. If there was another world, I think first you would conquer that and *then* relax. You will never relax because you don't understand a simple thing about relaxation -- it's either now or never. If you understand it, lie down, throw these clothes in the river. If you don't understand, forget about relaxation. And what is the point in conquering the world? What are you going to gain by it? Except losing your life, you are not going to gain anything."

Alexander said, "I would like to see you again when I come back. Right now I have to go, but I would have loved to sit and listen to you. I have always thought of meeting you -- I have heard so many stories about you. But I have never met such a beautiful and impressive man as you. Can I do anything for you? Just a word, a hint from you, and it will be done."

Diogenes said, "If you can just stand a little to the side, because you are preventing the sun. That will be enough gratitude -- and I will remain thankful for my whole life."

When Alexander was leaving him, Diogenes told him, "Remember one thing: you will never be able to come back home because your ambition is too great and life is too short. You will never be able to fulfill your ambitions, and you will never be able to come back home." And actually it happened that Alexander never could reach back home. He died when he was returning from India, just on the way.

A fictitious story has been prevalent for these two thousand years. The story has some significance, and some historicity also about it, because on the same day Diogenes also died. Both died on the same day,

Alexander a few minutes before, and Diogenes a few minutes after him; hence the story has come into being....

When they were crossing the river that is the boundary of this world and the kingdom of God, Alexander was ahead of Diogenes, just a few feet ahead, and he heard a laughter from behind. It seemed familiar and he could not believe it -- it was Diogenes. He was very much ashamed, because this time he was also naked. Just to hide his embarrassment, he told Diogenes, "It must be an unprecedented event that on this river a world conqueror, an emperor, is meeting a beggar" -- because Diogenes used to beg.

Diogenes again laughed and said, "You are perfectly right, but on just one point you are wrong."
And Alexander asked, "What is the point?"

Diogenes said, "The emperor is not where you think he is, nor is the beggar where you think. The beggar is ahead of me. You have come losing everything; you are the beggar. I have come living each single moment with such totality and intensity, so rich, so fulfilled, that I can only be called an emperor, not a beggar."

This story seems to be fictitious, because how can one know what happened? But it seems to be significant. The moment you know that life and existence are fleeting phenomena... it does not mean you have to renounce them; it simply means: before they fly away, squeeze the juice of every moment.

That's where I differ from all the enlightened people of the world. They will say, "Renounce them, because they are changing." And I will say, "Because they are changing, squeeze the juice quickly. Before they escape, taste them, drink them, rejoice in them. Before the moments go away, make them a celebration, a dance, a song." Because they are fleeting, that does not mean you have to renounce them. It simply means that you should be very alert, so nothing can escape without being squeezed completely.

This world has to be lived as intensely and totally as possible, and it is not against your awareness. In fact, you will have to be very aware not to miss a single moment. So awareness and enjoying this life can grow together simultaneously. And this is my vision of the whole man.

IT IS ILLUSION WHEN CREATED, AND ILLUSION WHEN EXPERIENCED TOO; IT'S ILLUSION WHEN YOU'RE KNOWING AND AWARE... this is absolutely wrong. When you are knowing and aware, all that is illusion disappears... AND ILLUSION WHEN YOU'RE LOST IN DELUSION TOO. It is delusion only when you are lost in it. When you are standing aside as a watcher, as a witness, it is just a fleeting phenomenon. That is the meaning of the word `maya', which illusion does not rightly translate.

You know it -- everything is fleeting. Either you can renounce it, which in the past people have been doing... but I am against renouncing it. What is the point of renouncing?

Something which is renouncing you, which is every moment going into annihilation... It is better, it will make you richer, it will make you more mature to take hold of it before it is gone, to live it.

And the man who lives every moment, alert, watchful, knowing perfectly well that there is nothing to cling to -- everything is going away, it will also go away -- he has no misery, no regret, no complaint, no grudge against life. Life is fleeting -- fleeting is its suchness, its thusness. It is its nature -- and your nature is absolutely and eternally the same. Why not enjoy it?

It is true. The roseflower that has blossomed in the morning, will be gone by the evening. But does that mean destroy it in the morning because it will be gone in the evening? That will be sheer stupidity. But that has been the whole history of all your religions.

I say unto you: *because* the roseflower which has blossomed in the morning and is dancing in the sun and in the air and in the rain will be gone by the evening... before it is gone, dance with it, rejoice with it, let its fragrance become part of you. Don't cling to it! When it is there, be grateful to existence. When it is gone, it will leave a beautiful memory in you, a great remembrance. But nothing to be worried about because more and more roses will be coming.

One has to learn the art of living with awareness. To me, that can be the definition of religion: the art of living with awareness -- not renouncing, but rejoicing.

> PAST, PRESENT, AND FUTURE ARE ALL ILLUSIONS. TODAY, IF WE REALIZE OUR WRONG, WE TAKE AN ILLUSORY MEDICINE TO CURE AN EQUALLY ILLUSORY DISEASE. WHEN THE DISEASE IS CURED, THE MEDICINE IS REMOVED, AND WE ARE THE SAME PERSON AS BEFORE. IF YOU THINK THAT THERE IS SOMEONE ELSE OR SOME SPECIAL DOCTRINE, THEN THIS IS THE VIEW OF A MISGUIDED OUTSIDER.

He himself is an outsider. He does not know what he is saying. He is simply repeating the stale words of

all the enlightened people. I say that it is not his experience, because he commits so many mistakes which show that. A man of experience cannot commit those mistakes.

IN THE INSTANT OF MAITREYA'S FINGER-SNAP, SUDHANA WAS EVEN ABLE TO FORGET THE MEDITATIVE STATES FOSTERED IN HIM BY ALL HIS TEACHERS: HOW MUCH MORE SO THE BEGINNINGLESS HABIT ENERGY OF EMPTY FALSEHOOD AND EVIL DEEDS! IF YOU CONSIDER THE MISTAKES WHICH YOU COMMITTED IN THE PAST AS REAL, THEN THE WORLD RIGHT IN FRONT OF YOU NOW IS ALL REAL, AND EVEN OFFICIAL POSITION, WEALTH AND STATUS, GRATITUDE AND LOVE, ARE ALL REAL.

He quotes a very significant incident, but without commenting on it. It is strange. He goes on throwing in big names and incidents just to show his scholarship, his learning. But the incident is so tremendously significant that to talk about it and not to make any comment on it shows that he has not understood what it means.

IN THE INSTANT OF MAITREYA'S FINGER-SNAP, SUDHANA WAS EVEN ABLE TO FORGET THE MEDITATIVE STATES FOSTERED IN HIM BY ALL HIS TEACHERS. The story is that Sudhana was learning with many teachers, many techniques of meditation. And then he came in contact with an enlightened master, Maitreya. As he touched Maitreya's feet and Maitreya looked at him, Maitreya snapped his fingers -- and something strange happened. Sudhana simply became silent. He had never been in such a space, even though he had been practicing meditation, had been living with many teachers. Just this finger-snap... Perhaps he was just on the verge. It can happen. Just a little push, it can be anything. Just as he was rising from touching his feet and Maitreya snapped his fingers, he may have looked at Maitreya -- what is he doing? For a moment he forgot his mind, all his thoughts, all his meditations. For a moment there was a gap, and that gap opened the doors of eternity.

It can be anything. If a person is just on the verge, then a man who understands and can see inside you, and can see that you are just on the verge... a little push, and you will have moved into a totally new dimension.

This simple gesture, a finger-snap, and Sudhana became enlightened. He had come to ask many questions, but all questions were finished. He had just touched the feet of Maitreya as a newcomer -- and after this small gesture, he had to touch the feet of Maitreya again, just to thank him. Not a single word was said by Maitreya, not a single word was said by Sudhana... and everything happened.

When Sudhana left, Maitreya said to his other disciples, "Look, you are working so hard, and I have been beating you so hard..." And he told them that Gautam Buddha was right when he said that there are a few men who are like the horses which will not move unless you beat them really hard, and there are a few men who are like a different kind of horse -- just a little hit by your feet is enough for them to move. And there are horses which don't need even that; just the shadow of your whip will be enough.

"I have heard it," Maitreya said, "but for the first time I have seen a man who belongs to the third category of horses. Just the shadow of the whip, not even the whip, and he has moved into the other world."

Ta Hui mentions this great incident, but without commenting at all about it. It is very strange that one can talk about such great incidents and not comment at all. Perhaps he has not understood it. Perhaps he belongs to the first category of horses!

IF YOUR MIND DOES NOT RUN OFF SEARCHING, OR THINK FALSELY, OR GET INVOLVED WITH OBJECTS, THEN THIS VERY BURNING HOUSE OF PASSION IS ITSELF THE PLACE TO ESCAPE THE THREE WORLDS.

What he is saying is right: You don't have to go anywhere. Mind is always interested in going somewhere. Mind is American, always going somewhere -- it does not matter where. What matters is going.

I have heard about a couple... the husband is driving the car so fast, and the wife is concerned. She goes on saying, "At least you should look at the map! Are we on the right road or the wrong road for where we are going?"

And the husband snapped back, "You shut up! You don't see how fast we are going. It does not matter where we are going, what matters is the speed, just the joy of speed."

I have heard that Ronald Reagan was visiting Greece and had gone to see an old volcano. He looked inside, deep in the volcano, and he said to the guide, "My God, it looks like hell."

And the guide said, "You Americans, you have been everywhere!"

Mind is American, that is absolutely certain; otherwise there is no need to move anywhere. Wherever you are is the place of your enlightenment.

... THE PLACE TO ESCAPE THE THREE WORLDS -- hell and earth and heaven. In Christianity, Judaism, Mohammedanism, all the three religions born outside of India -- heaven is the ultimate. But the religions born in India don't think of heaven as the ultimate. To be free from all these three is their ultimate goal, and that fourth is called *moksha* -- authentic liberation.

Heaven is nothing but a holiday resort. You have earned some money and then you rush to a holiday resort. Heaven is nothing according to the Eastern religions, only a holiday resort. You have earned a little virtue, you have donated to charitable causes, you have been running orphanages, and things like that; these things are absolutely needed, otherwise you will not be able to get into heaven, because from where will you get your bank account to be opened in heaven?

Bertrand Russell was right when he said that if there is no poverty in the world, if everybody is comfortable, happy, living joyously, all so-called saints will disappear. Who would need their services? These saints need people to be poor, to be orphans, to be beggars, so that they can earn virtue. Virtue is a kind of currency that is used in heaven.

According to Indian religions, when you reach heaven you live there as long as your account lasts, and when your account is finished you are back on the earth -- again the business of earning virtue. So they call these "the three worlds." A few people open their accounts in hell by doing evil acts. They also come back. When their account is finished and they have been tortured enough, they also come back.

This earth, this world, is just a place from where people go in all directions -- and they go on coming back. When the account is finished, they have to come back here. This is a vicious circle.

The Eastern religions call it the circle of birth and death. And to be totally free from it, they have a different name -- which is not available in the religions born outside of India -- moksha, or nirvana. That means now you have gone forever, the point of no return. You will not be coming back again.

You can leave all the three worlds just from the place where you are. You don't have to move anywhere -- to the Himalayas, to some caves, to some monasteries. All you have to do is to move withinwards, to your awareness.

DID NOT BUDDHA SAY, "NOT DEPENDING ON, OR ABIDING IN, ANY SITUATION, NOT HAVING ANY DISCRIMINATION, ONE CLEARLY SEES THE VAST ESTABLISHMENT OF REALITY AND REALIZES THAT ALL WORLDS AND ALL THINGS ARE EQUAL AND NONDUAL."
THOUGH A BODHISATTVA OF THE "FAR-GOING" STAGE APPEARS TO ACT THE SAME AS OUTSIDERS, HE DOES NOT ABANDON THE BUDDHIST TEACHINGS; THOUGH HE APPEARS TO GO ALONG WITH ALL THAT IS WORLDLY, HE'S PERPETUALLY PRACTICING ALL WORLD-TRANSCENDING WAYS. THESE ARE THE REAL EXPEDIENT DEVICES WITHIN THE BURNING HOUSE OF PASSION...

ONLY HAVING PENETRATED ALL THE WAY THROUGH CAN YOU SAY THAT AFFLICTION IS ITSELF ENLIGHTENMENT AND IGNORANCE IS IDENTICAL TO GREAT WISDOM. WITHIN THE WONDROUS no-MIND... I am saying "no-mind." Ta Hui continues to say "mind" -- and that is absolutely wrong. Gautam Buddha's whole teaching is based on no-mind, on going beyond mind.

... WITHIN THE WONDROUS no-MIND OF THE ORIGINAL VAST QUIESCENCE -- PURE, CLEAR, PERFECT ILLUMINATION -- THERE IS NOT A SINGLE THING THAT CAN CAUSE OBSTRUCTION. IT IS LIKE THE EMPTINESS OF SPACE... He is saying: You can live in the world and yet not be of the world. You can live in the world and not allow the world to live in you. All that is needed is a little watchfulness.

A small story in the end.... Just as you have heard the name of Cleopatra -- one of the most beautiful women of Egypt -- in the East, equivalent to Cleopatra, we have the name of a beautiful woman contemporary to Gautam Buddha, Amrapali.

Buddha was staying in Vaishali, where Amrapali lived. Amrapali was a prostitute. In Buddha's time, in this country, it was a convention that the most beautiful woman of any city will not be allowed to get married to any one person, because that will create unnecessary jealousy, conflict, fighting. So the most beautiful woman had to become *nagarvadhu* -- the wife of the whole town.

It was not disrespectable at all; on the contrary, just as in the contemporary world we declare beautiful women as "the woman of the year", they were very much respected. They were not ordinary prostitutes. Their function was that of a prostitute, but they were only visited by the very rich, or the kings, or the princes, generals -- the highest strata of society.

Amrapali was very beautiful. One day she was standing on her terrace and she saw a young Buddhist monk. She had never fallen in love with anybody, although every day she had to pretend to be a great lover

to this king, to that king, to this rich man, to that general. But she fell suddenly in love with the man, a Buddhist monk who had nothing, just a begging bowl -- a young man, but of a tremendous presence, awareness, grace. The way he was walking... She rushed down, she asked the monk, "Please -- today accept *my* food."

Other monks were also coming behind him, because whenever Buddha was moving anywhere, ten thousand monks were always moving with him. The other monks could not believe this. They were jealous and angry and feeling all human qualities and frailties as they saw the young man enter the palace of Amrapali.

Amrapali told him, "After three days the rainy season is going to start..." Buddhist monks don't move for four months when it is the rainy season. Those are the four months they stay in one place; for eight months they continuously move, they can't stay more than three days in one place.

It is a strange psychology, if you have watched yourself... You can watch it: to be attached to some place it takes you at least four days. For example, for the first day in a new house you may not be able to sleep, the second day it will be little easier, the third day it will be even easier, and the fourth day you will be able to sleep perfectly at home. So before that, if you are a Buddhist monk, you have to leave.

Amrapali said, "After just three days the rainy season is to begin, and I invite you to stay in my house for the four months."

The young monk said, "I will ask my master. If he allows me, I will come."

As he went out there was a crowd of monks standing, asking him what had happened. He said, "I have taken my meal, and the woman has asked me to stay the four months of the rainy season in her palace. I told her that I will ask my master."

People were really angry -- one day was already too much; but four months continuously...! They rushed towards Gautam Buddha. Before the young man could reach the assembly, there were hundreds standing up and telling Gautam Buddha, "This man has to be stopped. That woman is a prostitute, and a monk staying four months in a prostitute's house..."

Buddha said, "You keep quiet! Let him come. He has not agreed to stay; he has agreed only if I allow him. Let him come."

The young monk came, touched the feet of Buddha and told the whole story, "The woman is a prostitute, a famous prostitute, Amrapali. She has asked me to stay for four months in her house. Every monk will be staying somewhere, in somebody's house, for the four months. I have told her that I will ask my master, so I am here... whatever you say."

Buddha looked into his eyes and said, "You can stay."

It was a shock. Ten thousand monks... There was great silence, but great anger, great jealousy. They could not believe that Buddha has allowed a monk to stay in a prostitute's house. After three days the young man left to stay with Amrapali, and the monks every day started bringing gossips, "The whole city is agog. There is only one talk -- that a Buddhist monk is staying with Amrapali for four months continuously."

Buddha said, "You should keep silent. Four months will pass and I trust my monk. I have looked into his eyes -- there was no desire. If I had said no, he would not have felt anything. I said yes... he simply went. And I trust in my monk, in his awareness, in his meditation.

"Why are you getting so agitated and worried? If my monk's meditation is deep then he will change Amrapali, and if his meditation is not deep then Amrapali may change him. It is now a question between meditation and a biological attraction. Just wait for four months. I trust my young man. He has been doing perfectly well and I have every certainty he will come out of this fire test absolutely victorious."

Nobody believed Gautam Buddha. His own disciples thought, "He is trusting too much. The man is too young; he is too fresh and Amrapali is much too beautiful. He is taking an unnecessary risk." But there was nothing else to do.

After four months the young man came, touched Buddha's feet -- and following him was Amrapali, dressed as a Buddhist nun. She touched Buddha's feet and she said, "I tried my best to seduce your monk, but he seduced me. He convinced me by his presence and awareness that the real life is at your feet. I want to give all my possessions to the commune of your monks."

She had a very beautiful garden and a beautiful palace. She said, "You can make it a place where ten thousand monks can stay in any rainy season."

And Buddha said to the assembly, "Now, are you satisfied or not?"

If meditation is deep, if awareness is clear, nothing can disturb it. Then everything is ephemeral. Amrapali became one of the enlightened women among Buddha's disciples.

So the whole question is: wherever you are, become more centered, become more alert, live more consciously. There is nowhere else to go. Everything that has to happen, has to happen within you, and it is in your hands. You are not a puppet, and your strings are not in anybody else's hands. You are an absolutely free individual. If you decide to remain in illusions, you can remain so for many, many lives. If you decide to get out, a single moment's decision is enough.
You can be out of all illusions this very moment.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #13
Chapter title: Nothingness

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BELOVED OSHO,
NOTHING TO BE GIVEN
THERE HAS NEVER BEEN ANYTHING TO GIVE TO PEOPLE, ONLY FOLKS WHO HAVE BEEN ABLE TO POINT OUT THE ROAD FOR PEOPLE. AN ANCIENT WORTHY SAID, "HAVING SOME ATTAINMENT IS THE JACKAL'S YELP; HAVING NO ATTAINMENT IS THE LION'S ROAR."
BUDDHA WAS SOMEONE WHO HAD MASTERED ADAPTATION: IN THE COURSE OF FORTY-NINE YEARS, IN MORE THAN THREE HUNDRED AND SIXTY ASSEMBLIES WHERE HE TAUGHT THE DHARMA, HE GUIDED PEOPLE ACCORDING TO THEIR INDIVIDUAL FACULTIES. THUS HE PREACHED WITH ONE VOICE THROUGH ALL REALMS, WHILE SENTIENT BEINGS EACH OBTAINED BENEFITS ACCORDING TO THEIR KIND. IT'S LIKE: "ONE GUST OF THE EAST WIND, AND THE MYRIAD GRASSES ALL BEND DOWN." THE DHARMA PREACHED BY THE BUDDHA IS ALSO LIKE THIS.
IF HE HAD HAD THE INTENT TO CREATE BENEFIT IN ALL REALMS, THEN THIS WOULD HAVE BEEN PREACHING THE DHARMA EGOTISTICALLY. TO WANT TO CAUSE MYRIAD BEINGS TO GAIN DELIVERANCE ACCORDING TO THEIR KIND -- ISN'T THIS AFTER ALL IMPOSSIBLE? HAVEN'T YOU READ HOW SARIPUTTA, AT THE ASSEMBLY WHERE THE PERFECTION OF WISDOM WAS PREACHED, ASKED MANJUSHRI, "DON'T ALL BUDDHAS, THE TATHAGATAS, AWAKEN TO THE REALM OF TRUTH?" MANJUSHRI SAID, "NO, SARIPUTTA. EVEN THE BUDDHAS CANNOT BE FOUND: HOW COULD THERE BE BUDDHAS WHO AWAKEN TO THE REALM OF TRUTH? EVEN THE REALM OF TRUTH CANNOT BE FOUND: HOW COULD IT BE REALIZED BY THE BUDDHAS?" SEE HOW THOSE TWO MEN SPURRED EACH OTHER ON THIS WAY. WHEN DID THEY EVER SET THEIR MINDS ON ANYTHING? ALL THE BUDDHAS AND ALL THE PATRIARCHS SINCE ANTIQUITY HAVE HAD A STYLE LIKE THIS IN HELPING PEOPLE. IT'S JUST THAT LATER DESCENDENTS HAVE LOST THE ESSENCE OF THE SCHOOL AND SET UP THEIR OWN INDIVIDUAL SECTS, MAKING UP STRANGE THINGS AND CONCOCTING MARVELS.

It is beautiful when Ta Hui simply quotes the words of the awakened ones. But the moment he brings himself in, the whole glory and the splendor is lost. He is trying hard to pretend that he is enlightened, but

he cannot hide it -- he cannot hide it from eyes which can look deep into his very self. It will be a great event when he realizes his pretensions.

It will not be difficult for him to become enlightened. All that he has to know is that he does not know, and that will be the immediate transformation. He knows too much and his experience is absolutely nil. but I hope that slowly, slowly he is coming closer to realize this, because now he is not adding his own statements, he is just quoting the buddhas.

The first sutra is a very ancient one it has not even originated with Gautam Buddha. Perhaps all the awakened ones have emphasized the fact -- they have to because it is so real and so significant, it has to be told to the people -- that the master cannot give anything to you. If he could, he would have given you everythin. But as far as enlightenment is concerned it is absolutely your individual, private territory. Nobody can interfere with it.

Then what is the purpose of the master? His purpose is to take away from you things which you think you are. His purpose is negative -- he simply takes away your false conceptions. And once all false conceptions are taken away from you, that which is real illuminates in all its beauty. He has not given you anything, but he has removed all the obstructions, all the hindrances which you were clinging to.

The moment you become enlightened, you will know that this experience has been always with you -- just your eyes were closed. The master tries in every way, with arbitrary devices, to wake you up. Once you are awake nothing has to be said, because you are seeing yourself. And the experience of enlightenment is exactly the same.

Ta Hui is quoting the ancient sutra:

> THERE HAS NEVER BEEN ANYTHING TO GIVE TO PEOPLE, ONLY FOLKS WHO HAVE BEEN ABLE TO POINT OUT THE ROAD FOR PEOPLE.

The actual words of Buddha are: "I can show you the path, but you will have to travel it. I cannot travel it for you. Not that I don't want to, but it is simply not in the nature of things."

> ... ABLE TO POINT OUT THE ROAD FOR PEOPLE. AN ANCIENT WORTHY SAID, "HAVING SOME ATTAINMENT IS THE JACKAL'S YELP; HAVING NO ATTAINMENT IS THE LION'S ROAR."

On the path there are many moments when you will feel, "I have attained it, I have got it." Remember a criterion: whenever the idea arises in you, "I have got it," you are without any doubt wrong. The very idea, "I have got it," means an ego achievement. You are there and some goal has been achieved. It may be some beautiful experience, but still illusory; hence THE ANCIENT WORTHY SAYS, "HAVING SOME ATTAINMENT IS THE JACKAL'S YELP; HAVING NO ATTAINMENT IS THE LION'S ROAR."

On the path that moment comes when the seeker is lost, and the desire to attain anything leaves you. As you are not there, who is going to attain? When you are so simple and innocent that you cannot manage to say "I," there is no question of attainment -- because there is no attaining mind. But this is the attainment: losing everything, even the seeker. You have found what the seeker was seeking, but now there is nobody to declare it.

Then comes just a lion's roar: a simple recognition with no word. You explode into a rejoicing, into a dance -- all is lost. And when you are standing in a state of utter nothingness, from the other side all is gained.

But those words do not apply any more, and you cannot say, "I have attained it." It is a simple recognition that it has been always with you; hence the lion's roar.

> BUDDHA WAS SOMEONE WHO HAD MASTERED ADAPTATION: IN THE COURSE OF FORTY-NINE YEARS, IN MORE THAN THREE HUNDRED AND SIXTY ASSEMBLIES WHERE HE TAUGHT THE DHARMA, HE GUIDED PEOPLE ACCORDING TO THEIR INDIVIDUAL FACULTIES.

Ta Hui's statement is true. Buddha does not believe in the collective mind, he believes in individual consciousness. Perhaps he is the first man to declare that the very existence of God deprives man of his individuality. His reason for denying God is not theological -- he is not an atheist. His denial of God is to declare that individual consciousness is the highest growth in existence: nobody is above it.

All the religions think that God created the world -- he created man, he created woman and everything that is in the world. To Buddha it is a very insulting, humiliating idea. If God can create, he can uncreate at any moment; you are just puppets in the hands of a puppeteer. Then all talk of individuality and freedom and enlightenment is just futile. God has to be removed as a hypothesis because he is the greatest hindrance

to your individuality.

Nietzsche recognized it, after twenty-five centuries, in a different context, but the realization is the same. He said, "God is dead and now man is free!" If God is still alive man cannot be free -- how can you be free?

The very idea of all the religions that god created man out of mud... that's the meaning of `humus', from which comes the word `human'. That is also the meaning of Adam -- Adam means mud. God made Adam out of mud and then breathed life into him. It is almost like creating a toy. What freedom, what individuality, what liberation exists for a puppet?

Buddha dropped the hypothesis of God twenty-five centuries before it was a great, rebellious idea. Nietzsche was only a thinker, he could not influence many people. But Buddha dropped God in favor of man's consciousness, so that it can grow unhindered, so that his privacy is sacred and nobody can enter into it. The religions say that God is watching you every moment. In the sight of God you don't have any privacy.

I have heard about a nun who used to take a bath in her bathroom with closed doors, but always keeping her clothes on. Other nuns became a little suspicious, "Is she a little crazy or what?" So they asked her, "What is the matter? The doors are closed, you can remove your clothes."

She said, "But, God is omniscient. He looks every moment in every place. Are you suggesting to me to be naked before God?" But the poor woman did not understand that if God's eyes can penetrate walls they can penetrate clothes, they can penetrate your skeleton.

The very idea of God is inhuman, and Buddha was the first man to recognize the fact that as long as God exists, man will remain a slave. God has to be completely dropped as a useless hypothesis. Then man is absolutely free, individual, has his own private world of consciousness and realization. Any master worth calling a master always takes each individual and teaches him according to his potentialities, according to the stage where he is. This sometimes creates discrepancies, contradictions, but they cannot be avoided, because it is impossible to talk to each individual.

For example I have to talk to you all. And I am not only talking to you; what I am saying to you is going to reach around the world to all of my people. When I am talking to you I am also talking to them. As far as I am concerned they are as much present to me as you all. But it creates a problem: I am saying something which may be applicable to a certain individual and may not be applicable to somebody else. In their past lives they have grown different individualities, and they have come to different points.

Just last night we saw how Maitreya did not say anything to Sudhana but just a finger-snap, which was absolutely absurd, unrelated to anything... but he clicked his fingers and something transpired through that small gesture: Sudhana became enlightened. He was already ready, just standing on the border line, and this simple gesture pushed him.

But there are thick skulls! You go on hammering on them, and they think some kind of massage is being... You go on telling them the most profound truths, and they think it is a great entertainment. Enlightenment to them is nothing but a curiosity. They don't want to become enlightened, but they want to understand -- perhaps sometime it may be a good dimension to explore.

One great master from Sri Lanka was dying. He called all his disciples, and his last words were, "You have been listening for almost half a century, but you go on listening, accumulating knowledge, and nothing seems to change in your being. So as a last resort I have decided that those who want to become enlightened I will take with me. I am dying; they will have to die with me. So if anyone is really interested, stand up!"

Thousands of monks... and they started looking at each other -- "You are senior, you should stand up. You, a great knower, should stand up. You are so learned in scriptures, you give such beautiful sermons, now is the time -- get up!" But nobody was getting up.

The old man said, "I don't have much time." Then a man raised his hand, but he also did not get up. The old man said, "Just raising the hand won't do. Stand up"

The man said, "Forgive me, but I have many other things to do first. I am raising my hand to enquire, because you will be gone and I don't know anybody else who can show me the way. In short, just tell me! If some day my work is finished, my complicated affairs are settled. I may follow but right now... please forgive me. Don't misunderstand my hand -- that's why I am not standing, only the hand is standing. I don't want to become enlightened right now, but I would like to know the right path."

The old man said, "For half a century I have been talking about the right path, and you have not understood it. How can you understand with in a few minutes? -- because my time has come. But this has given me a great insight that your curiosity, your enquiry, was not for enlightenment. It was a kind of

spiritual entertainment."

So there are different people... There are people who are ready; they need just a small help, just the shadow of a whip. And there are people who would not budge from their state of affairs, even if all the buddhas of the past and the present and the future were trying to make them enlightened. Nobody can make you enlightened unless it has become your own innermost longing.

Individuals differ, hence Gautam Buddha was always giving instructions to individuals. He was speaking in big assemblies of thousands of monks but he was answering a particular individual and his question. Or he was saying something to a person who was not even aware that it is being said to him. But the person who is ready will catch it immediately, whether he understands that it is especially for him... It will start working in his being.

Because of differences in individuals the teaching cannot be a philosophical system. It cannot be logical non-contradictory. It has to be multi-dimensional. And Ta Hui is right when he says... HE GUIDED PEOPLE ACCORDING TO THEIR INDIVIDUAL FACULTIES. He is talking about Gautam Buddha. It seems he has come to a little sense. He is no longer calling him the pale face, the old barbarian...

THROUGH ALL REALMS, WHILE SENTIENT BEINGS EACH OBTAINED BENEFITS ACCORDING TO THEIR KIND. IT IS LIKE: "ONE GUST OF THE EAST WIND,.. The quotation is from Gautam Buddha but so beautiful and so poetic... "ONE GUST OF THE EAST WIND, AND THE MYRIAD GRASSES ALL BEND DOWN."

Just when I come in and I see you bending down I remember the statement of Gautam Buddha: "ONE GUST OF THE EAST WIND, AND ALL THE GRASSES BEND DOWN."

A man of enlightenment is nothing but a gust of the east wind. Just his being present is enough for those who are capable of some intelligence, who are not prejudiced, who are open and available like the open sky, and who are as innocent as the trees, as the grasses... it is irresistible not to bow down. You are not stone statues. But there are idiots in the world...

Just a few days ago there were seventy people from THE TIMES OF INDIA group of papers. This is the biggest organization of papers, the biggest network, in India -- and the oldest. The owners were all here except for one person, the owner himself, who has been in love with me for a long time, since when he was a small child and I used to stay in their house in Calcutta.

He wanted to become a sannyasin -- he had been here in the ashram before for a few days to meditate, but his father is very much against me. For two reasons his father is against me. First, that boy is his only son, and they are one of the topmost super-rich people in India. He is afraid that his sonhe becomes a sannyasin, then who is going to take over his great empire? And the fear that he may start helping the movement with his money... And secondly he was angry with me, although we had not even quarreled or harmed each other. He was so afraid of me that when I used to stay in their house -- because his wife has always been interested in me -- he would go out of town immediately. Until I left their house he would not come home again. Just a casual encounter and there may be some trouble...

The second reason for his antagonism towards me was that his wife had asked me, "When a wife ceases to love the husband, is it right to sleep with him?"

I said, "That is prostitution! One has to be very sincere about it. If you don't love him, you have to say it. Don't try to pretend -- at least in matters like love."

Then she asked me, "If the wife loves somebody else...?"

I said, "Love is the highest law, and you should not be dominated by any lower law of morality, of society. When you are following the highest law, nothing goes wrong."

She was asking these questions not just out of curiosity or for somebody else; she was asking for herself. The husband was angry that I had supported his wife, and he was worried -- the wife is already impressed with me, the son is impressed and the daughter is impressed.

So he prevented the son, made it clear that, "If you become a sannyasin I will disown you. With my money you cannot help a movement that I don't like, a man who has been disturbing our old tradition, our religion, our morality and who is corrupting the mind of the youth." Now the son has become the director of THE TIMES OF INDIA group of papers, and the daughter also -- associate director.

So they were here, the mother was here, and seventy people from the staff. They insisted that they wanted their questions to be answered. I agreed, because of a long relationship with their family. But when I came in I was surprised, those seventy persons were sitting like stone statues. They could not even answer my greeting, with folded hands. I was initiating the greeting but they could not raise their hands. It was hilarious that because of those seventy people... The wife, who is really now the owner of the whole thing

because the husband is absolutely weak and cannot do anything that the wife does not want, she is now the queen of the whole empire that they have created... even she was sitting like a stone statue, worried about those seventy people -- what if they see her? And greeting is a common practice; even on the street if you see a stranger, just to greet him... The only person who greeted me was Sameer the young man who wanted to become a sannyasin.

The girl Nandita greeted me in a very strange situation: on one side was Sameer, greeting me just as any sannyasin, in the middle was her mother who was sitting like a dead corpse, and behind them the seventy corpses. The girl wanted to greet me, but she could not go the whole way. She compromised; she just raised her hands this much. She could not bring them together -- a compromise. But when all these three saw me the next day, they all touched my feet. People have such public faces and such private faces!

But I was really feeling sad for those seventy people. They had come just to listen to me, to the answers -- to the questions... and I devoted the whole meeting to their questions. If they cannot even greet me, do you think they can understand me?

The east wind comes -- only dead trees will remain static. All the living trees will start bowing down.

These are the foremost journalists of the country, but with such prejudiced minds! I have answered their questions, but they don't have the guts to publish their own interview in their own newspapers! They are afraid of the government, they are afraid of the public, and perhaps they are afraid of themselves -- "What people will say?... because you listened to all this hammering on journalists and you could not speak a word...

"Looking at them... finally I decided not to look at them, because looking at them was such a pitiable scene. I simply forgot all about them. I looked at my people who are unprejudiced, open, available -- and if the east wind comes to them, they will rejoice in its coolness.

In India the east wind is a special symbol, it has a meaning to it... From the east the coolest wind comes, very soothing to the heart, very refreshing to your whole being. But it cannot do anything to a corpse, neither can it give him coolness nor freshness. On the contrary, the corpse will give the cool wind its disgusting foul odor.

Buddha is saying, ONE GUST OF THE EAST WIND, AND THE MYRIAD GRASSES ALL BEND DOWN." THE DHARMA PREACHED BY THE BUDDHA IS ALSO LIKE THIS.

IF HE HAD HAD THE INTENT TO CREATE BENEFIT IN ALL REALMS, THEN THIS WOULD HAVE BEEN PREACHING THE DHARMA EGOTISTICALLY.

Buddha preaches without any intention. He preaches the way flowers release their perfume -- without any intention. Even in the loneliest forest where nobody ever goes, when the flower opens it petals it releases its perfume. It is not a question of waiting for somebody to appreciate. It is not intentional. It is spontaneous.

Ta Hui, at least on this point, is right -- and he is right perhaps because he himself is teaching with an intent to change people, TO CREATE BENEFIT IN ALL REALMS. And he is becoming a little aware of the fact that he himself does *not* know it; he has heard about it, and he is clever enough to manage intellectually to give it a form -- systematized and logical and rational. But one cannot deceive oneself for long. Sooner or later one comes to know: What I am saying is not my experience, because my actions don't show that they are coming from an enlightened being.

> TO WANT TO CAUSE MYRIAD BEINGS TO GAIN DELIVERANCE ACCORDING TO THEIR KIND -- IS NOT THIS AFTER ALL IMPOSSIBLE? HAVE NOT YOU READ HOW SARIPUTTA, AT THE ASSEMBLY WHERE THE PERFECTION OF WISDOM WAS PREACHED, ASKED MANJUSHRI....

These two are very intimate disciples of Gautam Buddha, perhaps the most learned. But they dropped all their learning. The dialogue between them has to be very minutely and very lovingly understood, because this is how Buddhist enlightened people had been talking to each other for centuries. This is something special to Buddhism, in no other religion does such a thing happen. Both are enlightened beings.

Sariputta asked, "DON'T ALL BUDDHAS, THE TATHAGATAS, AWAKEN TO THE REALM OF TRUTH? He knows the answer but he is simply asking Manjushri, who has just become enlightened.

Manjushri said: NO, SARIPUTTA. EVEN THE BUDDHAS CANNOT BE FOUND: HOW COULD THERE BE BUDDHAS WHO AWAKEN TO THE REALM OF TRUTH?

The question was just to test how deep Manjushri has reached into his enlightenment. And Manjushri shows a tremendous insight. He says, "When you become enlightened you are no more. You don't find a buddha. You are no longer a person, you are only a presence. And when there is no buddha, how could there

be any truth to be found? Who will find it? The seeker, the searcher, the finder is no more -- who will find the truth?

"EVEN THE REALM OF TRUTH CANNOT BE FOUND: HOW COULD IT BE REALIZED BY THE BUDDHAS?" That which cannot be found certainly cannot be realized.

Ta Hui does not understand the intention of this small dialogue. He thinks, SEE HOW THOSE TWO MEN SPURRED EACH OTHER ON THIS WAY. They have reached beyond the way; there is no question of being spurred by each other! Sariputta is simply trying to find how much depth there is to Manjushri's enlightenment -- and he is perfectly satisfied.

Enlightenment means: you become only a presence, and that very presence is the truth. There are not two persons -- the finder and the found. the seeker has dissolved, and what has remained is just a pure awareness with no identity, with no personality, with no ego. This very presence is truth. There is no other truth than your awareness.

But Ta Hui does not say that Sariputta was immensely satisfied that Manjushri has reached to this place. His question was not a curiosity; his question was to fathom the depth. Manjushri has just gone through the transformation, and this was a usual practice among Buddha's disciples: when somebody becomes enlightened, all other enlightened people will ask him strange questions -- not that they don't know the answer, they want to hear the answer from this man who has freshly entered into the eternal source of life.

But Ta Hui has left the dialogue incomplete. Sariputta was over-enjoyed, and he said to Manjushri, "So you have reached! Now there is nothing more, nowhere else to go. You have found your authentic reality." Because Ta Hui does not say that, my feeling is he has not understood the purpose of the dialogue.

WHEN DID THEY EVER SET THEIR MINDS ON ANYTHING?

He cannot yet conceive the space of no-mind. He remains in the mind. Once in a while he comes to the very boundary of the mind, but then he again goes back; he does not step out of it. For example, this dialogue could have helped him to come out of the mind. There are no buddhas in enlightenment; there is no realization of truth in enlightenment, but only a pure presence, a pure life, pure consciousness but that is what we call the buddha, that is what we call the truth.

But Ta Hui's approach is through the intellect and the mind, so he finishes by commenting: SEE HOW THOSE TWO MEN SPURRED EACH OTHER ON THIS WAY. WHEN DID THEY EVER SET THEIR MINDS ON ANYTHING? ALL THE BUDDHAS AND ALL THE PATRIARCHS SINCE ANTIQUITY HAVE HAD A STYLE LIKE THIS IN HELPING PEOPLE.

They are not helping. The dialogue is not a question of helping, because both are enlightened. There are millions of dialogues... so beautiful. I have been thinking sometimes just to talk about those dialogues which have happened between enlightened people.

For example, Lin Chi is standing on a bridge with his master. He says, "Master, is it true" -- because Buddha says everything is a flux -- "that we are standing on a bridge which is in a flux? -- it is dangerous. The river is moving, that is true, but the bridge is not moving."

The master hit Lin Chi and told him, "You idiot! The river is not moving, the bridge is moving. Meditate over it!" And Lin Chi had to meditate over it and recognized... in a certain silence the bridge is also moving, but very slowly. To say that the river is moving is meaningless because the very meaning of the word `river' is movement; to say "movement is moving" is absurd. But the bridge that looks stable and permanent is moving, it is getting old. One day it will collapse. It is not a fast runner -- very slow movement, so slow that you cannot detect it.

He went back to the master and said, "Forgive me. The river is not moving, the bridge is moving. River means movement, so there is no point in saying that it is moving. The real question is the bridge."

And the master said, "You managed to see. In the right perspective, even mountains are moving, even stars are moving, because everything is in a flux. The river is moving so fast that you can see it, but that which you can see is not a great realization... until you start seeing that which is happening that you are not aware of.

IT IS JUST THAT LATER DESCENDENTS HAVE LOST THE ESSENCE OF THE SCHOOL AND SET UP THEIR OWN INDIVIDUAL SECTS... He himself belongs to an individual sect, and he is saying, IT IS JUST THAT LATER DESCENDENTS HAVE LOST THE ESSENCE OF THE SCHOOL...

He knows it from his very inner feeling: he has also lost the essence, and he has also become part of a sec ... MAKING UP STRANGE THINGS AND CONCOCTING MARVELS. But it seems he is becoming a little alert about the situation; there is every possibility, because however asleep a man may be, he is going

to awake sooner or later.

I would love to see Ta Hui... before he ends his sutras I would love to be able to say to you that he has come home. He wandered much; he went astray many times; he committed great mistakes, but all that can be forgiven if he comes back home. If he realizes even in the last sutra the essence of enlightenment, then everything else can be forgiven.

Man is very frail, very vulnerable. Ta Hui is not an exception. When he called Gautam Buddha "the barbarian" he was at the farthest point from realization; -- he was lost in a jungle. To call Buddha a barbarian means there is no hope for man, ever. Buddha is a great hope in the sense that he has shown what is hidden in man's being, and he has brought it more clearly than anybody else in the world.

Bertrand Russell remembers... He lived a long life, almost one century and saw many things happening -- a long life of tremendous changes, revolutions, wars. He was brought up with a very fanatic Christian conditioning, but he was a man of tremendous intelligence and courage. He dropped all that conditioning because he looked into THE BIBLE with an open mind -- not as a Christian -- and he found so many stupid statements that he had to write a book: WHY I AM NOT A CHRISTIAN.

But he remarks in his autobiography: "Although I have dropped almost all my conditioning, it is an impossible task -- even through the conditioning has been dropped, some traces somewhere have still remained. I became aware of those traces because when I read Gautam Buddha I was immensely satisfied that this is the man, the greatest man who has walked on the earth. But then suddenly something in me felt uneasy -- how can somebody be a greater man than Jesus Christ. And I was amazed; I had been thinking that I am no longer a Christian!"

He has criticized Jesus on many points, and with such clear logic that no theologian of Christianity has been able to answer him -- and I suspect even Jesus may not have been able to answer him! His questions are very clear.

For example he says, "Jesus goes on talking about compassion, love: `Love your enemies, love your neighbors'" -- which is an even more difficult thing because enemies live far away. You don't have to bother about them the whole time, but the neighbors are very close enemies continuously harassing you in some way or other. Christians call Jesus a prince of peace, but Bertrand Russell finds in THE BIBLE incidents which prove that Jesus was not a man of peace. And he is caught up in such stupid incidents that there is no way to clean it up or to explain it away.

One day they had been hungry -- he and his followers -- because the people of the town had refused to give them any food. Jesus was so angry that when he came close to a fig tree... it was not the season for figs and the tree was without any fruits, but he was so blind in anger that he cursed the tree, "You will always remain an ugly tree because the only begotten son of God has come to you, and you are not ready with fruits -- with no welcome!"

Bertrand Russell says, "Intellectually I understand perfectly that Gautam Buddha is perhaps the highest expression; Jesus is no comparison to him. But somewhere deep down I could not manage... the most I could do was to say that both were equal. I could not put Jesus Christ lower than Gautam Buddha knowing perfectly well that Gautam Buddha is far higher. But that is only intellectual understanding. The conditioning goes into the unconscious, and the unconscious becomes restless unless you satisfy it. As he accepted that perhaps they are both of equal status, the restlessness disappeared.

And this is from a man who is very intelligent, a genius -- not only about the world but about himself also. He is watching how his mind functions. His intellect is saying that it is absolutely certain, but his unconscious feels disturbed. The unconscious is nine times bigger than your conscious, and to feel the unconscious disturbed is a kind of sickness, a nausea. To settle it down he agrees that both Buddha and Jesus are equal, and immediately the restlessness disappears.

Ta Hui is an intellectual. Calling Buddha a barbarian, sooner or later he must have realized that that was going too far -- and it was too ugly.

I hope that he will come back. Even if he can come back at the last moment of his death, everything else can be forgiven. It is human to forgive... The ancient saying is, "It is human to err and it is divine to forgive." I want a little change in it: "It is human to err, it is more human to forgive." Why bring in the divine unnecessarily? The scientific mind always tries to have as few hypotheses as possible.

Maneesha had asked last night, seeing that Ta Hui has not proved a great treasure of enlightenment, "We can finish the discourses on Ta Hui tonight..."

I said; "No, because that will be an injustice. I have hammered him. If he can come back home I would like to appreciate him also; so I will go through all the sutras.

I don't know what is going to happen in them. But a man, even though he may be an intellectual... if he continues, sooner or later he is going to recognize that he is going round and round in a circle. There is much more than this continuous circle, but that much more can be seen only if you stand out of the circle as a witness. And I think he is capable -- because everybody is capable. It is only a question of when you turn inwards, only a question of when you drop your pretensions and hypocrisies.

So I will wait for two weeks -- she says there will be sutras for two weeks more. If he goes astray, he will get hit. But my feeling is, a man who is interested may realize at some point that what he is doing is only intellectual gymnastics -- and that may prove a turning point in his life. If it happens, then this whole series on Ta Hui will be of immense significance, because it will be the story of any man -- wandering, going astray, coming back to the path and then falling again and again, but at the end, finally he becomes a light unto himself.

I will also feel at ease, because I don't like to hit anybody. If I can see him coming back with the insight of enlightenment as his own experience, I will also feel good: `The man was worth hitting. You were not hitting just an ordinary idiot -- he was extraordinary!"

I don't know what is going to happen in these two weeks. It all depends on Ta Hui -- how many times he is going to go astray, and whether he has the potential to realize, or he dies without realization.

It will be a sad affair if he dies without enlightenment. I would like it to be a celebration... and my hope is that the man *is* capable.

Any moment the turning point can come, and any moment his inner flame can burn bright. So you will have to tolerate Ta Hui for at least two weeks more.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #14
Chapter title: Clarity

21 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
PROFOUND CLARITY
I AM GIVING YOU THE NAME CHAN-JAN, "PROFOUND CLARITY." A PATRIARCH SAID, "AS LONG AS THERE IS MENTAL DISCRIMINATION, AND CALCULATING JUDGMENT, ALL THE PERCEPTIONS OF ONE'S OWN MIND ARE DREAMS. IF MIND AND CONSCIOUSNESS ARE QUIESCENT AND EXTINCT, WITHOUT A SINGLE THOUGHT STIRRING, THIS IS CALLED CORRECT AWARENESS."
THESE DAYS THERE'S A KIND OF PHONY, WHOSE OWN STANDPOINT IS NOT GENUINE: THEY JUST TEACH PEOPLE TO CONTROL THEIR MINDS AND SIT QUIETLY, TO SIT TO THE POINT WHERE THE BREATH CEASES. I CALL THIS LOT PITIABLE. I'M ASKING YOU TO MEDITATE IN JUST THIS WAY, BUT THOUGH I INSTRUCT YOU LIKE THIS, IT'S JUST THAT THERE'S NO OTHER CHOICE....
BEGINNERS' DISEASE
BUDDHIST DISCIPLE CH'EN, YOU HAVE REALIZED THAT PERSONAL EXISTENCE IS FALSE, AND THAT THINGS ARE ILLUSORY. AMIDST ILLUSORY FALSEHOOD YOU WERE ABLE TO CONTEMPLATE

THE SAYING "A DOG HAS NO BUDDHA-NATURE" -- YOU SENT ME A LETTER EXPRESSING YOUR UNDERSTANDING. THOUGH IN THE MAIN YOUR BASIS IS ALREADY CORRECT, YOU ARE NOT YET CLEAR ABOUT THE GREAT DHARMA -- THIS IS A COMMON DISEASE OF BEGINNERS ENTERING THE PATH.
OLD SHAKYAMUNI BUDDHA SAID, "THIS WAY IS ALL RIGHT, AND NOT THIS WAY IS ALL RIGHT TOO; THIS WAY OR NOT THIS WAY, IT'S ALL ALL RIGHT." JUST GET THE ROOT, DON'T WORRY ABOUT THE BRANCHES. OVER A LONG LONG TIME IT WILL SINK IN THOROUGHLY: DON'T WORRY THAT YOU WON'T ATTAIN ONENESS. WORK ON IT!

I can see the difficulties Ta Hui is passing through. He can intellectually understand the path of awareness, he can also intellectually explain it to others -- but he himself still remains only a philosopher. He has not transformed himself into a mystic.
The philosopher talks about truth.
The mystic is truth.
And there is a profound difference between talking about it and being it.

Certainly the people who have reached to the point of being truth itself also can talk, but their words vibrate on a totally different level, and it can be seen very clearly that they are not coming from the mind.
They are coming from an absolute nothingness.
They carry something of nothingness with them.

You cannot grasp it but you can feel it... a very subtle fragrance... you cannot see it, but you can smell it. You may not be able to prove it, but you yourself know, it is absolutely certain.

Ta Hui's problem is that from the very beginning he has taken the standpoint of an intellectual. If he was just an ordinary intellectual, satisfied with his intellect and his conceptualizations, there would be no difficulty. But there is some part of him which does not simply want to live with borrowed knowledge. A part of him longs to realize and experience and know the mystery firsthand.

This is his dilemma, and he is continuously moving from one part to another part. As we are going further into his sutras, I feel a hope that his mystical part is winning ground. His intellect is lagging behind -- although it is not defeated yet. The first sutra:

I AM GIVING YOU THE NAME CHAN-JAN, "PROFOUND CLARITY." A PATRIARCH SAID, "AS LONG AS THERE IS MENTAL DISCRIMINATION, AND CALCULATING JUDGMENT, ALL THE PERCEPTIONS OF ONE'S OWN MIND ARE DREAMS. IF MIND AND CONSCIOUSNESS ARE QUIESCENT AND EXTINCT, WITHOUT A SINGLE THOUGHT STIRRING, THIS IS CALLED CORRECT AWARENESS."

The first thing: clarity is always profound. There is no other way for clarity to be. Profound clarity does not make sense.

It is just like somebody telling you, "I love you very, very much." In fact, you cannot love less, and you cannot love more. Love does not belong to the world of quantity; hence `less' and `more' are irrelevant. You can either love, or not love. How can you love less, and how can you love more?

Still people go on saying, "I love you very much," not seeing the tremendous fallacy that love is a quality and not a quantity. A quality is either present or not present. More and less belong to the world of quantities.

The English word `matter' and the French word `meter' come from the Sanskrit word *matra*, and matra means quantity. That which can be measured is matter -- matter simply means measurable -- and that which cannot be measured, that which is not within the territory of quantity, is consciousness.

He's saying, I AM GIVING YOU THE NAME CHAN-JAN. He must be initiating somebody into sannyas and giving him the name Chan-Jan, which means profound clarity. But he does not understand that clarity is always profound; it is never less and never more. Nothing can be added to it, and nothing can be taken out of it.

This is the problem with intellectual understanding. You seem to understand, and still you go on somewhere missing the point. The intellectuals try in every way to be as profound as the mystics, but their profundity is hilarious.

I am reminded of an ancient parable: A great archer -- he was also the king of his country -- was going through a village in his golden chariot, and he was amazed to see that on every tree there was a target, and an arrow or many arrows exactly hitting the bull's-eye. There was a circle, and the arrow was exactly in the middle; there was not a single miss, and on almost all the trees there were a few arrows. He could not believe that in this small village there was such a great archer.

He stopped his chariot, and he enquired about the archer. The person he enquired of started laughing. He said, "He is an idiot! Don't be worried about him."

But the king said, "You don't understand. He may be an idiot -- I'm not concerned with that -- but he is a greater archer than me, that is certain. I would like to see him."

A crowd gathered, seeing the king, and they all laughed and said, "It is pointless. He is really a fool."

But the king could not understand how an idiot can manage such good shots, absolutely perfect, impeccable. He said, "Stop laughing and call the man!" A young man was brought to him; he looked stupid, retarded. The king was also puzzled. He asked the young man, "What is your secret?"

The young man said, "What secret?"

The king showed him that every arrow is exactly in the middle of a circle.

The young man started laughing. He said, "I cannot lie to you. The truth is, first I shoot the arrow and then I draw the circle. Naturally, one hundred percent... It does not matter where the arrow goes; wherever it goes, I make the circle later on. Everybody who passes through this village is struck by the great art. I remain quiet, I never say the truth to anybody, but you are the king and I cannot lie to you."

This is really the situation of intellectuals. They are profound archers -- but first they shoot the arrow and then they draw the target! Their work appears, to those who don't know their way and their strategy, as perfect.

Now, giving a disciple the name "profound clarity," he cannot even think that he is doing something wrong. He does not know what clarity is, as an experience; otherwise he would never have given the name, "*profound* clarity." Clarity is enough unto itself.

> A PATRIARCH SAID, "AS LONG AS THERE IS MENTAL DISCRIMINATION, AND CALCULATING JUDGMENT, ALL THE PERCEPTIONS OF ONE'S OWN MIND ARE DREAMS. IF MIND AND CONSCIOUSNESS ARE QUIESCENT AND EXTINCT, WITHOUT A SINGLE THOUGHT STIRRING, THIS IS CALLED CORRECT AWARENESS."

Whenever he quotes, almost always he is right, but only when it is a quotation. These are not his words. I am coming to his words, and then you will see how the intellectual falls far below the mystic and his experience. These are his words:

THESE DAYS THERE IS A KIND OF PHONY, WHOSE OWN STANDPOINT IS NOT GENUINE: THEY JUST TEACH PEOPLE TO CONTROL THEIR MINDS AND SIT QUIETLY, TO SIT TO THE POINT WHERE THE BREATH CEASES. I CALL THIS LOT, PITIABLE. And, I AM ASKING YOU TO MEDITATE IN JUST THIS WAY -- which he calls PITIABLE -- BUT THOUGH I INSTRUCT YOU LIKE THIS, IT IS JUST THAT THERE IS NO OTHER CHOICE....

Can you see the stupidity of our intellectual effort to understand that which is beyond? He is teaching the same kind of meditation to people -- then it is right. And when others are teaching the same kind of meditation it is "pitiable"; these people are "phony."

It is so difficult to save him. In the first place, if this is the same meditation that he himself is giving to others, on what grounds is he calling others phony who are giving the same meditation? He has not made it clear in any way why they are phony, why they are not genuine -- because their teaching of meditation is the same as his own.

And secondly, he says, "I have to teach this way because IT IS JUST THAT THERE IS NO OTHER CHOICE." That too is absolutely wrong; there are hundreds of methods of meditation -- but he has never meditated. But there is always in intellectuals a kind of rivalry, a kind of competition, a kind of jealousy.

You must have seen dogs barking at each other for no reason at all; they just cannot resist the temptation. Once a dog sees another dog, then immediately they both start barking.

I have heard a story about a dog... He used to live in Varanasi, the holy place of the Hindus. But everybody was going towards New Delhi, so he enquired, "What is the matter? Why is everybody going to New Delhi?" And he found out that those who were representatives of the people were going to Delhi to be members of the parliament. So he collected a great crowd of dogs -- and he was a very big dog, and could bark better than anybody else -- and naturally he was chosen the leader. He informed the dogs of Delhi beforehand, "I have been chosen from Varanasi, and I am coming. It will take almost one month because I will be walking from Varanasi to New Delhi" -- but he reached in three days.

The dogs of New Delhi were simply amazed. They could not believe that a journey of one month..." How did you manage to do it in three days?"

He said, "You don't know our people! The dogs would not let me rest anywhere. These three days I have

been running non-stop. The dogs from one village would follow me barking, and by the time I reached into another village, another group of dogs would follow me. There was no time for anything -- to rest or to sleep or to eat or to drink. All the way I have been running and running."

The dogs said, "This is one of our great qualities. It is said in our holy scriptures that intellectuals are born as dogs." It is their old habit of barking at each other... Everything they have forgotten, but the barking has been their very soul.

Now, as you can see, this man is calling others phony. I don't know what word has been translated as phony. One thing is certain, at the time of Ta Hui China had no telephones... The word `phony' comes from telephone, because the voice on the telephone becomes unreal. It loses a living quality; hence the word phony. The word is not Chinese; the word is American -- and in America, everything is phony.

What word has been translated as phony? It must have been something like inauthentic, insincere. But to call others inauthentic, insincere, phony, not genuine, without giving any reason, because they are TEACHING PEOPLE TO CONTROL THEIR MINDS, AND SIT QUIETLY. TO SIT TO THE POINT WHERE THE BREATH CEASES, I CALL THIS LOT PITIABLE. I AM ASKING YOU TO MEDITATE IN JUST THIS WAY, BUT THOUGH I INSTRUCT YOU LIKE THIS, IT IS JUST THAT THERE IS NO OTHER CHOICE....

If there is no other choice then why are you calling those poor people phony? They also don't have any other choice.

So the first thing: intellectuals have a very egoistic, quarrelsome attitude, always ready to start a battle of words. That is not right for a mystic.

Secondly, the method that the people he calls phony are teaching is not a right method, but because he himself has never meditated, he does not understand what is right and what is wrong. The method these people are teaching -- and he himself is teaching -- is to control your mind.

Meditation has nothing to do with controlling the mind -- because every control is a kind of repression and that which is repressed will take its revenge. Whenever you relax a little, the mind that was in control will immediately come up and start, with vengeance, to stir up everything within you.

Meditation is not control, because control creates tension and meditation is based on relaxation. Meditation has a few essential things in it, whatever the method. But those few essentials are necessary in every method.

The first is a relaxed state: no fight with the mind, no control of the mind, no concentration.

Second, just watching with a relaxed awareness whatever is going on, without any interference... just watching the mind, silently, without any judgment, any evaluation. These are the three things: relaxation, watching, no judgment.

Slowly, slowly a great silence descends over you. All movement within you ceases. You are, but there is no sense of "I am"... just a pure space.

There are one hundred and twelve methods of meditation; I have talked on all those methods. They differ in their constitution, but the fundamentals remain the same: relaxation, watchfulness, a non-judgmental attitude.

So in the first place the method is wrong. He is teaching the same method, he says, "because there is no other choice." He is not aware of a tremendous choice: one hundred and twelve methods which are as ancient as ten thousand years, at least.

The first man to collect all those methods was Shiva, and his statues have been found in Harappa and Mohanjodaro. These cities flourished seven thousand years ago. They must have been the most cultured cities of those days, because their roads were so wide; they had attached bathrooms, they had hot and cold running water in their bathrooms, and they had swimming pools as big as olympic swimming pools.

In those cities the only thing that we can recognize which still persists is the statue of Shiva -- the Shivalinga, the phallic symbol of Shiva. That is the only thing that connects us with Harappa and Mohanjodaro. Because of this the historians have concluded that Shiva was not an Aryan, because those cities existed before Aryans came into India.

But Shiva has, in his book VIGYANA BHAIRAVA TANTRA, one hundred and twelve methods of meditation. More methods can be created -- I have created many more methods -- just the essential ingredients should be there. You can change the device according to the times, according to individuals, but you cannot leave out these three things -- relaxation, watchfulness and a non-judgmental attitude.

So, in fact, just these three things are the only method of meditation; all others are variations of the same theme. Whatever Ta Hui has been teaching is wrong. The others must have been other intellectuals, other

teachers, whom he is calling phony, and he cannot see a simple thing: how can you call them phony and pitiable if your teaching also is of the same method?

And he is not aware that there are many alternatives -- he has never meditated. One does not have to know Shiva's VIGYANA BHAIRAVA TANTRA. If one meditates just with these three essentials, he can create as many methods for different situations, different people, as he likes. But one should have his own experience. And to condemn others who are doing the same thing, he must be utterly blind. He cannot see what he is saying.

BUDDHIST DISCIPLE CH'EN, YOU HAVE REALIZED THAT PERSONAL EXISTENCE IS FALSE, AND THAT THINGS ARE ILLUSORY. AMIDST ILLUSORY FALSEHOOD YOU WERE ABLE TO CONTEMPLATE THE SAYING "A DOG HAS NO BUDDHA-NATURE" -- YOU SENT ME A LETTER EXPRESSING YOUR UNDERSTANDING. THOUGH IN THE MAIN YOUR BASIS IS ALREADY CORRECT, YOU ARE NOT YET CLEAR ABOUT THE GREAT DHARMA -- THIS IS A COMMON DISEASE OF BEGINNERS ENTERING THE PATH.

This is an old statement of Lin Chi and of other Zen masters, and there is a possibility it may be from the times of Gautam Buddha himself. It has been asked down the ages by the disciples... because Buddhism says that every living being has a buddha-nature; every living being can become a buddha. Naturally, the question arises, does a dog also have buddha-nature? All the great masters have said yes, and those who have said no, don't understand at all.

It is something to be pondered over. Why should a dog not have a buddha-nature? If every living being has buddha-nature, why should dogs be such exceptional beings? Just because in your minds the very word `dog' is condemned, you cannot think that a dog can have a buddha-nature -- "My God, then what is the point of having a buddha-nature? Even a dog can have it. It is not worth bothering! Years of meditation, long pilgrimages, and finally what you attain is just a dog's nature." Naturally those who don't understand have immediately said no -- and Ta Hui agrees with those people who say no.

But in fact a dog is just a god spelt wrongly. I for one am absolutely ready to say yes, a dog has as much potential to be a buddha as Gautam Buddha himself. There is no question why poor dogs should be left out, when all beings -- donkeys and monkeys and even Yankees -- all are included. The dog is a poor animal, innocent. There is nothing wrong in the dog. Perhaps he has to travel a long way to become a buddha, but it is only a question of time. Some day a dog is also going to become enlightened. In some birth, somewhere in the future....

You should understand it clearly that in the eternity of time it does not matter whether you become enlightened today, or tomorrow, or the day after tomorrow, in this life or in another life. In the eternity of time it does not matter at all. In the eternity of time nobody is ahead and nobody is behind, because there is no beginning in time and there is no end in time.

So whenever you become enlightened you are always a contemporary of all the buddhas. They may have become enlightened thousands of years before. If you become enlightened today, suddenly you will find you are raised to a different scale of time, where you are a contemporary of all the buddhas, past, present, and future. So a man who has tasted awakening will not deny to dogs their intrinsic treasure. They are living beings.

OLD SHAKYAMUNI BUDDHA SAID, "THIS WAY IS ALL RIGHT, AND NOT THIS WAY IS ALL RIGHT TOO; THIS WAY OR NOT THIS WAY, IT IS ALL ALL RIGHT." JUST GET THE ROOT, DON'T WORRY ABOUT THE BRANCHES. OVER A LONG LONG TIME IT WILL SINK IN THOROUGHLY: DON'T WORRY THAT YOU WON'T ATTAIN ONENESS. WORK ON IT!

He calls this kind of question -- whether a dog has buddha-nature or not -- A COMMON DISEASE OF BEGINNERS ENTERING THE PATH. It is natural human curiosity. But at least somebody has entered the path. Such questions don't mean anything to those who have not entered the path at all. It is not a disease; it is simply a curiosity.

If all living beings are intrinsically as capable of awakening as human, it simply makes existence truly communist. As far as I am concerned, I think communism is right only when it is concerned with the ultimate nature of beings. Only in that ultimate stage is there equality. Before that, communism is a utopia and is never going to be fulfilled.

Only two buddhas are equal, but ignorant people cannot be equal. Ignorant people are psychologically unequal; hence the whole idea of Karl Marx and his followers that man is equal is psychologically wrong.

No two men are equal. They have all the differences that you can conceive, and to force them into

equality you will have to destroy democracy, you will have to destroy freedom, you will have to destroy freedom of expression, you will have to destroy people's individuality, their dignity of being human, their very pride. It is a very strange kind of equality. Everybody is bulldozed, and everybody becomes equal!

There was one king in Greece who was a little cuckoo. He had made a beautiful golden bed in a special guesthouse, a great palace. Only a few guests ever stayed in his guesthouse, and they never came out alive because the trouble with the king was that the guest had to fit with the bed. If he was a little long, then his legs or his head had to be cut to size. Or if he was a little short, then traction -- he had to be pulled from both ends; the king had four wrestlers practicing traction. But anyway he was going to be killed. In traction his head would be pulled out, because they were pulling his head to make him the size of the bed, or his legs may be pulled out.

The king believed in the holy scriptures of the whole world: they all suggest that man is made for them, not that they are made for man. His bed was not made for man, every guest has to fit with the bed. As the rumor reached to other friends, other kings, nobody accepted his invitation. He was continuously inviting guests, but nobody was ready to come because anybody who ever went never came back again: what happened to the guests? In fact the king was practicing a sort of communism, making everybody of equal size. And that's what has happened in the Soviet Union for seventy years.

Just seventy years ago, before the revolution, the Soviet Union was one of the giant countries; it had given birth to a great line of geniuses. In seventy years they have not been able to create a single genius of the quality of Leo Tolstoy, Maxim Gorky, Anton Chekhov, Fyodor Dostoyevsky, Turgenev, not a single man in seventy years. All these five men existed before the revolution, and Maxim Gorky even remained alive after the revolution for a few years.

If you want to choose the names of the ten great novelists of the whole world, of all languages, these five will be absolutely there. You cannot leave a single one of them out of a list of ten: the rest of the world will have only five places, and five places will be given to the Russians. Still those five from the rest of the world will not be really comparable to the greatness of the Russian novelists. What happened?

After the revolution, everybody was cut to size. Mind is no longer free. You cannot say anything that is not approved by the government, you cannot write anything that is not approved by the government. There is no freedom of thought. There is no individual expression in anything. Everything has become uniform -- people have disappeared. Only a crowd exists, only numbers, not individuals.

When Khrushchev came into power and was addressing his first meeting of the communist party, he exposed Joseph Stalin, saying that he had killed almost one million people after the revolution. Anybody who was trying to be himself and was not willing to become a cog in the wheel was immediately killed...

In Russia you are not allowed to have any opinion of your own. For everything you have to depend on the government, and the whole country has become a concentration camp, no democracy. The press, the radio, the television, everything belongs to the government. You cannot get information which the government does not release. The Soviet Union lives almost in darkness about the whole world, what is going on in the world. And the Soviet Union is not a small country; it is one sixth of the land of the whole world.

Khrushchev addressed the first meeting and exposed how brutal, murderous, Joseph Stalin had been. In the name of communism he had killed all the genius of the people, he had reduced everybody to equal poverty. Certainly there has come a certain equality: everybody is equally poor. Everybody is equally suppressed. Everybody is equally enslaved. Everybody is equally trembling with fear. Any moment and death can knock on the door.... In Russia, the name of death is KGB.

When Khrushchev was telling this to the Communist party, one man from the back said, "You have been a colleague of Joseph Stalin his whole life. Why did you not object?"

There was a great silence. For a moment Khrushchev looked at the place from where the voice had come, and he said, "Comrade, please just stand up so I can see you better." Nobody stood. He again said, "Just stand up so I can see who is asking the question."

Three times he asked. Nobody stood, and nobody asked the question again. He said, "Now do you understand why I was silent? Why are you silent? -- because if you stand up, you are finished. I remained silent because I wanted to be alive." To create equality, all human values have been destroyed.

No ... as far as man is concerned, man needs freedom to be UNequal, equal opportunity to be UNequal. Opportunity should be given equally to all, but opportunities to grow in their uniqueness, in their own individuality: in short, opportunities to be unequal, but equal opportunities.

Only when people become enlightened, when there is nothing but a pure consciousness, is communism

possible; otherwise that day is just a utopia.

The word `utopia' is very beautiful. It means `that which never comes'. Only in enlightenment is there a possibility of equality, and to the enlightened person all beings -- they may not be enlightened now -- are going to be enlightened someday. So intrinsically, every being -- every living being, the trees are included -- wherever there is life in any form, they are all on the way, moving, evolving, going higher. And the goal is the same: to become awakened, to become absolute purity, consciousness, blissfulness, ecstasy. So it is not a disease to ask such a question. It is absolutely natural curiosity.

I am a communist as far as man's intrinsic potential is concerned, and I am not a communist as far as man's actuality is concerned. He should be given every support, every opportunity to grow in his own way. A forced equality is destructive, destructive of all that is valuable. There should be big trees, tall trees reaching to the stars, and there should be small bushes; they both enrich existence. There should be lotuses and there should be roses and there should be marigolds. The variety, the difference, the inequality makes life richer, makes life more livable, lovable.

Just think, if everybody goes through plastic surgery and has the same kind of nose -- equal noses -- has the same kind of eyes, has the same kind of faces, it will be so boring that people will start walking with closed eyes, tired of seeing the same noses and same eyes and same faces. It will be the most hellish world possible. It is beautiful that there are long noses and short noses, and they come in all sizes and all shapes.
Inequality in humanity is a psychological truth.
Equality is a spiritual truth.
One should not get mixed up.

A dog has a buddha-nature, just as anybody else has. It is not the disease of a beginner entering the path. It is purely a human curiosity, whether all living beings have the same potential to blossom into the ultimate ecstasy that only very few people -- a Gautam Buddha, a Lao Tzu, a Zarathustra -- have achieved. I consider it absolutely normal, not a disease.

Ta Hui quotes Gautam Buddha, which needs some explanation because you will not understand it. And I don't think Ta Hui understands it, because he gives no explanation about it. OLD SHAKYAMUNI BUDDHA SAID, "THIS WAY IS ALL RIGHT, AND NOT THIS WAY IS ALL RIGHT TOO; THIS WAY OR NOT THIS WAY, IT IS ALL ALL RIGHT."

He does not explain why he is quoting this statement. He is simply throwing names, quotations, which is one of the strategies of intellectuals to show their knowledgeability. But I don't think he understands even the meaning of it, because it is one of the most difficult things to understand.

Aristotle is said to be the father of Western logic. His logic is the simplest logic: Black is black, white is white; yes means yes, no means no -- a clearcut division. It is called twofold logic. Gautam Buddha believed -- and I think he has far greater insight than Aristotle -- in a threefold logic. And if you can understand his threefold logic, only then will this statement become clear to you.

For example, if somebody asked Gautam Buddha, "Does God exist?", according to his threefold logic he will answer, "Yes, God exists. No, God does not exist. Yes and no both: God exists, God does not exist." Aristotle's logic is twofold: either God exists, or God does not exist. There is no question of the third possibility, that both may be right.

In a certain sense, from a certain angle, it may be said with absolute truthfulness that God exists, for example if you mean that existence is intelligent, that existence is not material, that existence is basically made of consciousness and even matter is only a form of sleeping consciousness -- consciousness in coma. If you can mean by God, "universal consciousness," he exists. But you may mean by God, "a person who created the world"; then God does not exist.

But it is possible to conceive of God as consciousness, and also not as a creator, but as the very creativity of existence. It all depends on us and what we mean by God, because God is only a hypothesis, a word; the meaning has to be given by us. If God is not a creator and a person but the very phenomenon of creativity and consciousness, then both are right: God exists and God does not exist.

This was the threefold logic. And Gautam Buddha is going to win the future world over to threefold logic. Aristotle is already out of date. But Gautam Buddha's contemporary, Mahavira, has a sevenfold logic, and he is going to be the ultimate winner as far as logic is concerned because he has gone to all the possible alternatives. These three alternatives are not all the possibilities. For example, Mahavira's fourth alternative is: perhaps God is not. And the fifth: perhaps God exists and is indefinable; he brings indefinability as the fifth alternative. And the sixth: perhaps God is not, and is still indefinable. And the seventh: perhaps nothing can be said, only that it is indefinable. He has covered all the possibilities and interpretations. Even

Gautam Buddha avoided going that far; he remained within comprehensible limits. Now, seeing his statement, you can understand it. OLD SHAKYAMUNI BUDDHA SAID, "THIS WAY IS ALL RIGHT, AND NOT THIS WAY IS ALL RIGHT TOO; THIS WAY OR NOT THIS WAY, IT IS ALL ALL RIGHT."

Three statements... it makes experience more mysterious. Aristotle demystifies existence. Just dividing it into life and death, into day and night, into right and wrong, into good and bad, into God and Devil is a little childish, a little retarded. Life is more complex than that. He is only taking the two extremes, and he is forgetting the middle point.

Buddha has called his way the middle way, so he has to take into account the exact middle point where the opposites meet, where contradictions dissolve into each other and become complementaries. Then it becomes a threefold logic: two extremes and one where extremes merge and melt into oneness. His approach is not only more mystical, it is more scientific too.

Modern physics is coming closer to Gautam Buddha and completely abandoning Aristotle. And with Aristotle is also abandoned Euclidean geometry, because that was a by-product of Aristotelian logic. So Aristotle and Euclid have reigned for two thousand years in the West, but modern physics finds that things are more complicated than Aristotle and Euclid thought. Gautam Buddha perhaps is closer to reality because he is taking a more mysterious approach. He is broadening our perception of reality.

My own feeling is that ultimately modern physics will have to accept not only Gautam Buddha but Mahavira, because his sevenfold logic is absolutely complete. You cannot add anything more. There cannot be eightfold logic; with seven possibilities, all have been covered. Nothing has been left out, everything has been taken in; it is all-inclusive. Mahavira has been accepted -- without scientists even knowing that they are accepting a certain man who lived twenty-five centuries before, a contemporary of Gautam Buddha -- because he preached the theory of relativity. Mahavira was the first man to preach the theory of relativity.

Albert Einstein would have been immensely happy if somebody had introduced him to Mahavira's theory of relativity. It is not about physics, it is about human consciousness, but it is the same standpoint. And Albert Einstein would have danced if he had heard the sevenfold logic of Mahavira because he was finding so much difficulty with Aristotle. Reality was big, and logic was smaller; it was not able to help in any way to further research going deeper into matter and energy. It was good for day-to-day work in the marketplace, but it was not good enough for deeper realms.

But I think Ta Hui has not got any idea why he has quoted this statement... perhaps just to mystify people, just to pretend that he understands this strange logic of threefoldness, because he does not say anything about it. It is out of context. Anything said must have some meaning, some relationship. It is neither related to the previous sutra, nor is it related to the succeeding sutra. He has just inserted it.

My feeling is: he simply wants to mystify people, pretending that he knows great things that they cannot understand. It is one of the significant things to understand about man that whatever he cannot understand he thinks must be right. Because of this, philosophers have been writing in such a way that you will go on reading big phrases, long phrases, long sentences, big paragraphs -- so big that by the time you come to the end of the paragraph, you have forgotten the beginning.

For example, the German philosopher Hegel was a master in mystifying absolutely nonsensical things, and his whole strategy was just to write big words, pompous, bombastic. A single sentence would run the whole page, and by the time you come to the end of the sentence you don't have any idea what was in the beginning, what was in the middle....

Hegel was thought to be a great philosopher -- till he was understood! When he was understood, he was put aside as just a tricky fellow, who was only trying to mystify people. And he had succeeded. At least in his life, he enjoyed the idea of being a great philosopher. Only after his death slowly, slowly scholars looked into it and found that he says nothing. He says so much, but if you condense it, your hands are empty. There is nothing in it.

Whenever I have thought about Hegel, I have always remembered a man in my village. He was almost a nutcase; he had crammed the whole Oxford dictionary, and he used to write letters to the president, to the prime minister, to the governor. He was living just near my house.

Once in a while he used to come to me to show me his letters -- twenty pages, thirty pages, fifty foolscap pages typed out, but not a single sentence making any sense. He knew nothing about language; he knew everything about the dictionary, and that was the trouble. He would simply go on writing big words; it made no sense at all.

He was torturing me, so I said, "You do one thing. I don't have much time and your letters are too long,

and it will be helpful also because this big letter the President is not going to read. So with the letter you should write a small summary, just ten lines, twelve lines at the most."

He said, "That's a good idea. I will write the summary. That is not a problem."

So he went to write the summary, but he left the letter with me. I was surprised; this is something strange, how is he going to write the summary? There was no problem for him; the dictionary was with him... so another ten lines of absolute absurdity. I said, "This is perfectly good. This explains everything! And I can say to you that this much the president is going to read. Twenty pages is too much. You write such great philosophy."

But nobody was answering his letters. He would come to me saying, "Now one month has passed and no answer, not even a receipt that they have received my letter! And I had been working so hard."

I said to him, "I don't think these politicians have intelligence enough to understand your great philosophy."

He said, "That is right. You are the only man who understands me. Nobody seems to understand."

Every day he was going to the collectorate with a new letter and the collector was tired. One day the collector met me in the library and he said, "Can't you stop this man? I never read any of his letters, but even to keep them on the table is a torture. One feels inside one's stomach some disturbance; just to read two or three lines is enough to drive anybody crazy."

I said, "It is very difficult to stop him, because I am the only man who understands him. If you have any difficulty, I can tell him, and he can explain."

He said, "I don't want you to mention it to him at all! He will come with a bigger explanation."

Once in a while I used to go to my town, and he used to wait for me. I loved the man. He was crazy, but very nice and very sweet and absolutely harmless. I told him, "You have done only one thing wrong."

He said, "What?"

I said, "You should have been born in Germany, and you would have been known in history as a great philosopher. I have studied all those great German philosophers; they are all nutcases!"

One man who was thought to be one of the greatest German philosophers of this century, Martin Heidegger, started many books, but he never completed any because by the time he was half-way, he had forgotten what he had written. So the first volume would be published, and people would be waiting for the second volume; it never came.

This went on happening his whole life; he never completed any book. When asked, he said, "The reality is, I myself forget what I have been writing. It is so complicated that it is better to start a new book rather than to read the old one. Let others read... I don't want to get involved in it." It will be a great entertainment to you if you read something of Martin Heidegger.

And this shows his great "intelligence": he was a follower of Adolf Hitler, who was certainly a madman! The greatest philosopher follows an idiot... it does not show anything about Adolf Hitler, but it shows something about Martin Heidegger! I have gone through all his works. In the end your hands are empty. You don't get anything of what he wants to say, why he wants to say it. Why all this long process of gymnastics without any conclusion? But these people have been impressing the common masses.

My understanding is that whatever people cannot understand they think must be great. Because we cannot understand, naturally it has to be something very miraculous, very mysterious. But the truth is always simple: it is mysterious because it is simple.

The truth is always obvious.

It is miraculous because it is obvious, not because it is complex, not because it is far away. It is so close that you tend to forget it. It is within you, so you don't even bother to look at it.

Truth is simple, obvious, uncomplicated. All that it needs is just a silent awareness, and a great understanding descends on you, an understanding that does not become knowledge, an understanding that deepens your innocence and that deepens the mystery of life.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #15
Chapter title: Suchness

22 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
SEE THE TATHAGATA EVERYWHERE
WHERE DO WE COME FROM AT BIRTH? WERE DO WE GO AT DEATH? IF YOU KNOW WHERE WE COME FROM AND WHERE WE GO, THEN YOU CAN BE CALLED A STUDENT OF BUDDHA.
WHO IS IT WHO KNOWS OF BIRTH AND DEATH? AND WHO IS IT WHO EXPERIENCES BIRTH AND DEATH? AGAIN: WHO IS IT WHO DOESN'T KNOW WHERE WE COME FROM AND WHERE WE GO? WHO IS IT WHO SUDDENLY REALIZES WHERE HE COMES FROM AND WHERE HE GOES TO? AND WHO IS IT WHO, CONTEMPLATING THESE WORDS, BLINKS HIS EYES UNABLE TO UNDERSTAND, HIS BELLY CHURNING UP AND DOWN, AS IF A MASS OF FIRE WERE PLACED IN HIS HEART? IF YOU WANT TO KNOW, JUST APPREHEND HIM AT THE POINT WHERE HE CAN'T UNDERSTAND. IF YOU CAN RECOGNIZE HIM THEN, YOU'LL KNOW THAT BIRTH AND DEATH SURELY HAVE NOTHING TO DO WITH HIM.
WHENEVER YOU'RE READING THE SCRIPTURES OR THE STORIES OF THE ANCIENT WORTHIES ENTERING THE PATH, WHEN YOUR MIND DOESN'T UNDERSTAND CLEARLY, AND IT SEEMS BEWILDERING AND STIFLING AND FLAVORLESS -- AS IF YOU'RE GNAWING ON AN IRON SPIKE -- THIS IS JUST THE TIME TO APPLY EFFORT: ABOVE ALL YOU MUST NOT GIVE UP. THIS IS THE PLACE WHERE CONCEPTUAL KNOWLEDGE DOESN'T OPERATE, WHERE THOUGHT DOESN'T REACH, WHERE DISCRIMINATION IS CUT OFF, AND THE PATH OF REASON IS ANNIHILATED. WHERE YOU CAN ALWAYS EXPLAIN REASONS AND APPLY DISCRIMINATION. THIS ALL PERTAINS TO EMOTIONAL CONSCIOUSNESS. TIME AND AGAIN PEOPLE TAKE THIS THIEF AS THEIR SON. DON'T BE UNAWARE OF THIS!

Ta Hui seems to come very close to the truth but somehow goes on missing it. In this sutra the beginning part is immensely important because it is not a quotation. He is speaking himself. And what he is saying is one of the most ancient meditations, one which has helped many on the path to the final arrival, to the very peak of their consciousness.

WHERE DO WE COME FROM AT BIRTH? It has not to be asked verbally; verbally it is meaningless, but if you feel existentially... We are here; certainly we must have come from somewhere, and certainly we are going somewhere. It is absolutely certain, the coming and going. If it becomes something like a thirst in the very fibers of your being, if every cell within you becomes a question mark, then this meditation works.

WHERE DO WE COME FROM AT BIRTH? WHERE DO WE GO AT DEATH? IF YOU KNOW WHERE WE COME FROM AND WHERE WE GO, THEN YOU CAN BE CALLED A DISCIPLE OF THE BUDDHA.

I will not use the word student; it is too ordinary and has implications of only an intellectual approach. A disciple uses his whole being to approach the ultimate questions of life. A disciple is interested only in realization, not in just knowing about it. The student is interested in knowing about it. And these are very diverse interests. Knowing about it is one thing, but knowing it, not *about* it... the word `about' means around and around but never coming to the point.

I used to know an old man, Mahatma Bhagwandin. Only two persons were recognized in India as

mahatmas, great souls: Mahatma Gandhi and Mahatma Bhagwandin. Mahatma Bhagwandin met me just by coincidence, and he started feeling something for me, so whenever he was moving from my city to somewhere else he would make it a point to stay with me for at least one day, two days, three days, as much as he could afford.

He was an old man, a very beautiful man, and I have never come across a man who was more knowledgeable. It seemed he was almost a walking ENCYCLOPAEDIA BRITANNICA. You ask anything and he knows. I have never heard him saying, "I don't know." And I have found that what he says is always right -- and about strange things with which he has no concern. I used to go with him every day for a walk in the morning and he would tell me about the Latin names of the trees. He knew so much about everything... as if his whole life had been nothing but collecting information.

One day I told Mahatma Bhagwandin, "You know all the Latin names of all the trees that we pass but I don't think you know yourself." He was shocked but he was a very patient man and he tried to understand why I said that.

I said, "You are like a walking ENCYCLOPAEDIA BRITANNICA, but nobody has ever heard that an ENCYCLOPAEDIA BRITANNICA has become enlightened. There is no possibility. You know everything, but I suspect that this is a way to avoid knowing yourself."

He remained silent. He didn't say anything. We reached home, he took his bath, and after his bath he said, "You are right. But now tell me how to forget all this knowledge."

I said, "There is no need to forget it. Just don't go on bragging about it, bringing it up again and again, telling it to people. Don't be an exhibitionist. And the whole energy that you have been pouring into collecting information is enough to bring a transformation to your life.

"Only two questions are important: `From where do you come, and where are you going?' Why are these two questions important? -- because they will make you aware of your inner being which travels from birth to birth in new lives. And once you have become alert about that greatest phenomenon in life, your own being, then whether or not you know anything else does not matter."

Then for many years I had no chance to see him. I was lecturing at the University of Nagpur, and somebody who knew me and knew Mahatma Bhagwandin told me, "He is here and he is very sick. There is every possibility he will not survive." So after the lecture I rushed to his place. I could not believe my eyes! He had been a very healthy man, and it had been only four or five years that I had not seen him. And now he was just a skeleton, continuously coughing. Even to talk was difficult for him. That coughing was so continuous... the moment he said something, in the middle of the sentence he would start coughing.

I said, "You need not say anything."

But he insisted, "No, I have to talk because I am not going to survive and I am immensely sad that I could not do what you had told me. And now I realize all my knowledge has been futile; it doesn't help. I am dying as ignorant as I was born."

I said, "This too is a great achievement: that you are dying innocent and fully aware that knowledge is useless. And still there is time... because you are still alive. It may take a few days or maybe a few months... nobody knows. Why don't you begin to meditate on the same point which is coming closer every moment: Where are you going? From where have you come? And who are you?"

He said with tears in his eyes, "I will do it."

I had to leave, so I left him. Just after three days he died. But his friend, Poonam Chandrika, with whom he was staying informed me, "You will be immensely happy that he managed. He died not coughing, but laughing." And this was his last message to me: that he knows from where he is coming and to where he is going and who this fellow is who is traveling. He has recognized him. He is dying with great joy. At his death he was suffering very much, but he died laughing, smiling. The body suffered, and the mind knew that the body was suffering, but because he had understood the innermost core of his being, it did not matter at all. He knew now that his life source is eternal.

This meditation which Ta Hui is mentioning is one of the oldest. He is just using a wrong word: `student'. He should use the word `disciple'. The student simply remains concerned with words, theories, philosophies. The disciple is more involved; he wants to know with his own eyes, he wants to experience with his own heart.

AND WHO IS IT WHO KNOWS OF BIRTH AND DEATH?

That is the central point in the meditation. Birth and death are simply devices, because neither birth is true nor death is true. We have been before birth, so how can birth be true? And we will be after death, so

how can death be true? Only one thing is true: the consciousness that comes with you through birth and goes with you through death -- perhaps birth is a door, and death too! Perhaps they are the same door, just your direction is different. When you enter this door into life your direction is towards life, and when you leave life you go through the same door, only your direction is outward. There is no need for two doors; one door will do perfectly well. When you enter this door you read the word PUSH, and when you go out the same door, from the other side, only the word changes: PULL.
But the real thing is: Who is to push and who is to pull?

WHO IS IT WHO KNOWS OF BIRTH AND DEATH AND WHO IS IT WHO EXPERIENCES BIRTH AND DEATH? AGAIN: WHO IS IT WHO DOES NOT KNOW WHERE WE COME FROM AND WHERE WE GO?
It is the same being. Awakened it knows, asleep it does not know.

WHO IS IT WHO SUDDENLY REALIZES WHERE HE COMES FROM AND WHERE HE GOES TO?

Here he comes very close to the reality of enlightenment, because enlightenment is always sudden. You may have been preparing for it for years, but in those years you were not enlightened; it was not that slowly, slowly you were becoming enlightened. The preparation may be long, of many lives, but when you become enlightened it is just in a single moment. It is always sudden. One moment you were ignorant; the next moment you are laughing hilariously... seeing that, "I am the same person who had been going through all kinds of sufferings, nightmares, worries, humiliations, failures, and now suddenly I am out of it all, as if by magic all the clouds have disappeared and the sun is shining bright."

There are two schools in Zen. One is called the gradual school and the other the sudden school. The gradual school has a little misunderstanding of the point; otherwise nothing is wrong. They include in enlightenment the period of preparation, the period of wanderings -- as if all those wanderings have helped, as if they were the cause of enlightenment. They recognize that enlightenment happens suddenly, but that this suddenness has been earned through lives of discipline, meditation, and virtue, so they include the preparation period. Hence they insist it is gradual.

But the word `gradual' is not right for it, because gradual enlightenment immediately gives the sense that you get it in installments: one part and then after a few years another part... and slowly gathering all these parts, one day you have the whole enlightenment.
I don't agree with the gradual idea.
Enlightenment is sudden.

Preparation for it may take lives or may not take lives -- it depends on you. If you are authentically interested in being enlightened it can happen without any preparation, because your inner being is already enlightened -- it is just a point of turning in.

I had one colleague in the university who was very much curious about enlightenment. Even while I was teaching in the university I was moving around the country, finding people who can belong with me one day... but his interest in enlightenment was only that of a student. One day he came to me and I said, "This day is very special."
He asked, "What do you mean?"
I said, "Today, if you want to be enlightened, I can manage it."
He looked worried. He said, "But I have a wife and children...."

I said, "Enlightenment does not prohibit you from having a wife or children."

He said, "If this is a day of such a strange quality I should come on some other day."
But I asked, "What about enlightenment?"

He said, "Forgive me, I am only curious. I love you and I feel to be close to you, but enlightenment right now...? There are so many things to be done, and moreover do you think as a buddha I will look adequate?"

I said, "You don't be worried about it. Enlightenment has nothing to do with whether you look like a buddha or not. Certainly you will be a special buddha." He had very strange eyes -- one looking this way, one looking that way. I said, "Don't be worried because I don't think that is a hindrance for enlightenment. It will be really very hilarious for people to see a buddha..." If he was talking to you he was looking another way. I said, "It will be a little strange when you are delivering sermons, but your eyes can be fixed. You don't be worried; that is my responsibility. First you become enlightened."

He said, "It is not only eyes. There are many things... I have false teeth. Do you think it will look right for a buddha to have false teeth? And if somebody comes to know...?"
I said, "You don't be worried about these trivia."

But he stood up. He said, "I am going home. First I have to ask my wife. I never do such strange things without asking her; she is a very pragmatic woman."

I said, "It is up to you, but it has never happened in the whole history that somebody who becomes enlightened first asks the permission of his wife. You become enlightened; then you simply go and declare your enlightenment."

He said, "At least give me some time to think."

Then I said, "But such a day may not come again so soon. Today everything is ready."

He said, "I can wait. It will do even if it comes two or three years later."

And from that day he started avoiding me. If I was sitting in the common room he would not enter. He made sure that I was not in the university; then he would move everywhere freely. He would make sure that I was not in the library; then he would go to the library.

One day I arrived at his home. I said, "The day has come again."

He said, "My God, I have been avoiding you all this time, and just within three months the day has come again? My wife is absolutely against it!"

And then his wife came out and she said, "You should not make him enlightened. He is already a trouble, a nuisance. If he becomes enlightened our whole family's life will be disturbed. Even in his ignorance he is not what a husband should be and if he becomes enlightened I can visualize troubles and more troubles. You just leave him alone! He has been avoiding you for three months because of my advice. Now this is too much that you have started coming to our house."

And you will not believe that the next day he went to the capital and got himself transferred from that university to another university. After two or three days -- I had been looking for him -- I went again to his home and the neighbor said, "They are gone!"

I asked, "What was the problem?"

He said, "*You* were the problem."

I said, "I was simply trying to make him enlightened."

Enlightenment is such a simple thing that nobody needs to be worried about it. But it has become such... Down the ages religions have been insisting that it is a very great phenomenon; it is not for ordinary mortals, it is only for those who have some special dispensation from God. Ordinary mortals should not try for it because that is trying for the impossible. It is good for a Gautam Buddha because he is an incarnation of God. It is good for Krishna because he is an incarnation of God, but ordinary people are not incarnations of God.

And I have been arguing my whole life with people that Gautam Buddha was not an incarnation of God before he became enlightened. Enlightenment came to him first; then you recognized him as an incarnation of God. Neither was Krishna accepted as an incarnation of God until he became enlightened. So your whole logic is false. You try to be enlightened and then people will accept you as a reincarnation of God.

If you remain with the idea that it is impossible for you, certainly it is impossible; otherwise it is your intrinsic nature. And because it is your intrinsic nature, its experience can be sudden, without any preparation. Preparation is needed for something which is not your nature. Preparation means nurture, education.

Enlightenment is your nature.

You are already enlightened; you just don't know. All that is needed is a simple insight inwards.

Ta Hui is right when he says, WHO IS IT WHO SUDDENLY REALIZES WHERE HE COMES FROM AND WHERE HE GOES TO? AND WHO IS IT WHO, CONTEMPLATING THESE WORDS, BLINKS HIS EYES UNABLE TO UNDERSTAND, HIS BELLY CHURNING UP AND DOWN, AS IF A MASS OF FIRE WERE PLACED IN HIS HEART? IF YOU WANT TO KNOW, JUST APPREHEND HIM AT THE POINT WHERE HE CAN'T UNDERSTAND.

This is so pregnant a sentence, you should not forget it. Ta Hui has not been able to make many pregnant statements; he only quotes. But in this sutra he is not quoting at all. It seems something has transpired; it seems he has had a glimpse, because what he is saying can be said only by a man who has at least had a glimpse. He may not be enlightened yet, but certainly he has seen something beyond the mind.

I repeat the sentence because it is very important: IF YOU WANT TO KNOW, JUST APPREHEND HIM AT THE POINT WHERE HE CAN'T UNDERSTAND.

Mind stops when it can't understand something. That is the whole art of the koan -- given an absurd puzzle, you turn and toss and you find this answer and that answer, and everything is wrong from the very beginning because the puzzle is not intrinsically solvable.

I have heard about a man who was purchasing toys for his children. He was a great mathematician and he became interested in a jigsaw puzzle. It was meant for small children, but he tried to fix it this way and that way and he failed. He could not believe... if a mathematician of his caliber cannot fix the puzzle, how are small children going to do it? He asked the shopkeeper, who was watching and laughing, "Why are you laughing? And what kind of toy have you produced? I am a professor of mathematics and I cannot solve it. How will my small children solve it?"

And the shopkeeper said, "That's why I am laughing -- because this puzzle is not meant to be solved. It is a training for children for their coming life -- that life is a puzzle with no solution. So it is just preparing them: `Don't get frustrated if you cannot solve it. You will be facing your life in a thousand ways and you will be amidst many problems which you cannot solve.'"

Have you ever looked? Have you solved your problem of love? Have you solved your problem of silence, peace? Have you solved your problem of putting the mind aside, just to have a weekend without the mind? Have you solved in any way how to be non-tense -- at least for a few minutes every day, how to be without thoughts for a few minutes every day?

What have you solved? You are simply living with all your unsolved problems, which go on becoming more and more of a burden to you. By the time of your death you will be burdened with mountains of unsolved problems.

The man who created that jigsaw puzzle had some insight.

Ta Hui is saying, "The moment the mind cannot understand something, naturally it goes beyond it. It stops, not knowing what to do! This is a great point, because you can apprehend something that is beyond the mind. Because the mind has stopped all its noise for a moment -- its continuous turmoil is no longer there -- you may have a little glimpse into your authentic being.

I say this is a very pregnant statement by a man who has been up to now simply intellectualizing, philosophizing. For the first time he has come close to meditation, although it is only a very small glimpse -- but meditation as a glimpse is a great beginning. You have got the seed, now it can grow. Just give it the right soil and as soon as the spring comes you will have flowers dancing in the air, you will have flowers dancing within your being.

IF YOU CAN RECOGNIZE HIM THEN, YOU WILL KNOW THAT BIRTH AND DEATH SURELY HAVE NOTHING TO DO WITH HIM.

If you can have just a glimpse of yourself you will know you have never been born and you have never died. Yes, birth and death have been happening around you but not to you. The body was dying, the mind was dying; the body was being born, the mind was being born again, but you have remained eternally the same.

WHENEVER YOU ARE READING THE SCRIPTURES OR THE STORIES OF THE ANCIENT WORTHIES ENTERING THE PATH, WHEN YOUR MIND DOES NOT UNDERSTAND CLEARLY, AND IT SEEMS BEWILDERING AND STIFLING AND FLAVORLESS -- AS IF YOU ARE GNAWING ON AN IRON SPIKE -- THIS IS JUST THE TIME TO APPLY EFFORT.

This is the time to make the effort to wake up, a great opportunity...

ABOVE ALL YOU MUST NOT GIVE UP. This is the moment... make the effort to wake up. Above all don't give up because such moments rarely come. They come only when you encounter something which is too big for your mind. The mind remains in a kind of awe. This gives you a small window, a small opening, to see beyond the mind. Make every effort and don't give up!

THIS IS THE PLACE WHERE CONCEPTUAL KNOWLEDGE DOES NOT OPERATE, WHERE THOUGHT DOES NOT REACH... This is the first time he is talking about thoughtlessness, transcendence of conceptual knowledge...

... WHERE DISCRIMINATION IS CUT OFF, AND THE PATH OF REASON IS ANNIHILATED. It is for the first time in all these sutras that he is taking a quantum jump from reason to a world of mystery.

WHERE YOU CAN ALWAYS EXPLAIN REASONS AND APPLY DISCRIMINATION. THIS ALL PERTAINS TO EMOTIONAL CONSCIOUSNESS. TIME AND AGAIN PEOPLE TAKE THIS THIEF AS THEIR SON. DON'T BE UNAWARE OF THIS!

Whenever you can explain things, whenever you can give reasons, whenever you feel at ease... this is a dangerous time. Whenever just the opposite happens -- mind feels absolutely uncomfortable; something which it cannot comprehend is standing in front of it -- it naturally stops. There is no reason for thinking, for

rationalization, for explanations; the thing is too big and the mind realizes for the first time its smallness.

Hence Ta Hui's suggestion: WHERE YOU CAN ALWAYS EXPLAIN REASONS AND APPLY DISCRIMINATION. THIS ALL PERTAINS TO EMOTIONAL CONSCIOUSNESS. TIME AND AGAIN PEOPLE TAKE THIS THIEF AS THEIR SON. DON'T BE UNAWARE OF THIS! Up to now he himself has been doing the same -- accepting this thief as his son.

But some change has happened. One never knows when it will happen. It suddenly comes like a breeze and you feel cool, you feel fresh, you feel younger. All staleness disappears. So even the people who are only intellectually interested in Zen are always in danger: the danger is that their intellectual interest may turn at any moment into an existential longing to experience.

Gautam Buddha has a statement: "Don't prevent people from reading scriptures; don't prevent people from listening to teachers who don't know anything, because sometimes it has happened that the teacher was only a teacher but the disciple turned out to be a master."

There is a beautiful story about one Tibetan monk, Marpa. Tibet has known only two great monks -- Marpa and Milarepa. Milarepa is already here; Marpa will be coming sooner or later! There was a great teacher with profound knowledge but no experience. He had thousands of students around him. He was influential.

Marpa was in search of a master. Seeing that so many people were around this man -- he was the most celebrated teacher of those days... Marpa was a very simple man. He went and surrendered himself at the master's feet and said, "I have come here. Now it is up to you; whatever you want to make of me you can make. I will not have my own will other than you, and I will not have any thought other than you. I will not have my life in any way separate from you; I want to be just a shadow to you." Amongst thousands of disciples, the teacher became even more egoistic. When Marpa said this he initiated him into sannyas.

Marpa was immensely innocent and trusting. Just within a few days there was great trouble. Sannyasins saw him jumping from high mountains into the valley. They had to go down and it took hours to reach him. He would simply take a jump. It was almost impossible to survive that jump. But they always found -- after three hours going round and round down the mountain -- that when they reached the valley he was sitting under a tree, unscratched. They could not believe it: "What kind of man is this?" And they became jealous also. They started reporting to the teacher: "This Marpa is not good to keep around. He is trying to influence your students; many have become his disciples. Soon everybody will desert you if you don't throw him out."

The teacher said, "But what is the quality in him that people are so much interested in him?"

And they said, "Quality? He is a miracle. He goes through fire and he is not burned. He sits naked when the snow is falling and it seems he does not feel the cold. He jumps from mountains thousands of feet high into the valley. Just to go into the city for begging we have to take a three hour route; coming and going it means six hours just for one meal. The whole day is lost. And that fellow does it within minutes! And yesterday it was too much: he was walking on water!"

The master... the teacher said, "Call him!" And he asked Marpa, "What is your secret?"

Marpa said, "My secret? I am just your shadow. Your name is my secret. Whenever I want to do something I simply take your name and pray to you: `Protect me' -- and then I simply do it. Just by taking your name I can walk on the rivers, I can jump from the highest mountains, I can pass through fire -- nothing is impossible. You are so great; just your name is enough!"

The teacher thought to himself: "If my name can do such miracles I must be a fool that I have never tried doing miracles myself. I could have been the greatest master in the whole of Tibet." So he said, "That's very good. You have got the right secret." And he told all the disciples, "This is what trust is."

And he tried to walk on water himself. When his name is enough... of course, for him, walking on water would not be a problem. But just as he took a step he started drowning. Marpa had to jump in and pull him out.

And the teacher said, "This is strange -- that my name is working and I myself am drowning."

Marpa said, "You have destroyed everything. Now your name will not work. It was not your name -- it was my trust. And now seeing you drowning, how can I trust in your name? You have destroyed my innocence. I had come here to learn to be more trusting, to be more innocent. Rather than being a help, you have almost destroyed all my hope."

But Marpa became a great master. His teacher's name is not known. Marpa managed to transform the whole of Tibet to the path of the Buddha.

So sometimes it has happened that the teacher may not know, but if the disciple trusts, his trust can create miracles. Buddha has said, "Let people read the scriptures, let them listen to teachers... the teachers

may not know that the scriptures are dead words; but who knows, if these people have trust, their trust can resurrect the dead words. Their trust can get inspiration from people who don't have anything that can inspire.

Finally it is trust in yourself, but it takes a little time to find the trust in yourself. It is easy to trust in somebody else. But once you have understood that it is trust -- then why trust in individuals? Why not trust in the whole existence? Then your whole life becomes a mystery, and things start happening around you which you are not doing.

Something has happened, because Ta Hui has changed his tone. He has stopped quoting others. For the first time he is saying things on his own authority, and things of tremendous importance: be aware of yourself, who you are. And the right moment to be aware is when your mind for some reason gets baffled, cannot function, and a window opens and you can see yourself.

Once you have seen yourself you can never be caught in the snares of the mind. Once you have seen yourself -- even just a glimpse -- the true pilgrimage has begun.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #16
Chapter title: Before seeking

22 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
BEFORE SEEKING
YOU'VE INDICATED YOU WANT ME TO INSTRUCT YOU BY LETTER IN THE DIRECT ESSENTIALS. THIS VERY THOUGHT OF SEEKING INSTRUCTION IN THE DIRECT ESSENTIALS HAS ALREADY STUCK YOUR HEAD INTO A BOWL OF GLUE. THOUGH I SHOULDN'T ADD ANOTHER LAYER OF FROST TO THE SNOW, NEVERTHELESS WHERE THERE'S A QUESTION IT SHOULDN'T GO UNANSWERED. I ASK YOU TO ABANDON AT ONCE ALL THE JOY YOU'VE EVER FELT IN READING THE WORDS OF THE SCRIPTURES YOURSELF OR WHEN BEING AROUSED AND INSTRUCTED BY OTHERS.
BE TOTALLY WITHOUT KNOWLEDGE AND UNDERSTANDING, AS BEFORE, LIKE A THREE-YEAR-OLD CHILD. THOUGH THE INNATE CONSCIOUSNESS IS THERE, IT DOESN'T OPERATE. THEN CONTEMPLATE WHAT'S THERE BEFORE THE THOUGHT OF SEEKING THE DIRECT ESSENTIALS ARISES: OBSERVE AND OBSERVE. AS YOU FEEL YOU'RE LOSING YOUR GRIP MORE AND MORE AND YOUR HEART IS MORE AND MORE UNEASY, DON'T GIVE UP AND SLACK OFF: THIS IS THE PLACE TO CUT OFF THE HEADS OF THE THOUSAND SAGES. STUDENTS OF THE PATH OFTEN RETREAT AT THIS POINT. IF YOUR FAITH IS THOROUGHGOING, JUST KEEP CONTEMPLATING WHAT'S BEFORE THE THOUGHT OF SEEKING INSTRUCTION IN THE DIRECT ESSENTIALS ARISES. SUDDENLY YOU WILL AWAKEN FROM YOUR DREAM, AND THERE WON'T BE ANY MISTAKE ABOUT IT.

Ta Hui is saying a few significant things. The first is that the consciousness of a three-year-old child, a baby, is there, but it does not create thinking. It remains just like a mirror, reflecting everything around the child, but the child does not start thinking whether something is good or bad, beautiful or ugly.

Why three years are mentioned is significant to understand: if you try to go backwards in your memory, you will stop at the age of three. You cannot go beyond that. The reason is that only after three years of age do thoughts start stirring the consciousness and impressions start collecting in the memory.

Up to the age of three the child is exactly like a sage, only with one difference: this innocence is natural and is bound to be lost, because the child is not aware of its beauty, its richness, its splendor.

He does not know how much valuable treasure he is going to lose as soon as he starts thinking. In fact he wants to think as quickly as possible, because he is seeing people all around him who can think better, who are more articulate, achieve to higher positions, greater prestige, more honor. This whole world supports the process of thinking. For any ambition to be achieved, thinking is absolutely essential.

The moment the child becomes aware of the fact that thinking is the most essential thing to being someone in the world, somebody special with name and fame, then he starts learning as quickly as possible and transforming his consciousness and its energy into thoughts, into memory, into imagination -- not knowing that he is losing his most precious nature, his most precious meditative consciousness.

It is true, just as Jesus says: Unless you are born again you will not attain the kingdom of God. He does not mean that first you have to die and be born again; he is only using a metaphor. You have to die as a thinker, as a mind, and you have to be reborn only as an innocent consciousness, just like a child.

Once a man has completed the whole circle from childhood to the enlightened man, he comes to the same self-nature, only with one difference: the child was not aware of it, and the enlightened person is nothing but awareness. He recognizes the value, he enjoys the tremendous bliss of it; his is the ecstasy of the ultimate and the eternal.

The child was just innocent in a negative sense -- he was innocent because he was ignorant -- and the sage is innocent because he is wise. All ignorance has been dispelled.

The child's innocence was not meditative; it was simply non-functioning consciousness; it was just waiting for the right time and age to start functioning. Perhaps the reason is... all the animals in the world are born complete; only man's child is born incomplete. Hence man's child is more dependent and helpless than any animal in the world.

An animal's children can survive without the family, without the mother, without the father; they will find some way. But it is impossible to think that man's child can find some way to survive on his own.

The reason is very strange; perhaps you have never thought about it. The reason is that man's child is born incomplete. He has to be born incomplete because the mother cannot carry the child for three years more; that would mean for four years continuously.... Nine months is the ultimate for the mother to carry the child; more than that it is impossible, her womb has not the capacity.

So every child is born three years before he should have been born. Those three years he is out of the womb, but almost totally dependent on the mother, on the father, on the family -- now this is the womb around him. After three years he starts taking a few steps outside the circle of the womb, the family, and for the first time he starts showing indications of being an individual.

Below the age of three, children are almost always referring to themselves in the third person: "The baby is hungry"; "The baby wants to sleep"; "The baby is thirsty." They don't say, "I am thirsty"; the "I" has not formed yet. The "I" will need a little time, because it is nothing but the center of the mind. The body is formed; the mind is still in the process of forming. It takes three years for the mind to come to a point from where it starts functioning as an individual.

So the body is born when the child has been nine months in the mother's womb, and the mind is born when the child has been three years out of the womb. That's why we cannot remember further backwards than the age of three. There, suddenly a China wall...

Those three years we have lived, and in those three years a thousand and one things must have happened. But they have not left any impact, any footprints on our memory system; the memory system was not ready. The child has every capacity to function as an individual; he just needs a little time for the whole mechanism to be ready to function.

The sage has lived as a mind, suffered as a mind, has gone through the whole hell of the mind, and has learned the lesson that unless you go beyond the mind life is going to remain a continuous agony.

Mind is agony.

Once this experience settles deeply in you, out of your own experience arises a new effort, a new beginning, a new birth... the birth of meditation. Just as at the age of nine months the body is born, at the age of three the mind is born. Somewhere -- it depends how intelligently you are watching your experiences, how you are looking at the sources of your misery and suffering -- if you are intelligent enough, perhaps by the age of thirty-five you may start feeling a deep urge to go beyond the mind.

The seven years between thirty-five and forty-two prepare you to take the quantum leap. If everything goes naturally, unobstructed and unhindered by the society, by organized religions, then the age of forty-two will be the third birth, the birth of meditation, a new beginning beyond mind.

It does not happen to everyone at forty-two, because no society wants it to happen. It is the most dangerous thing as far as the society is concerned, that people should start going beyond the mind, because going beyond the mind means going beyond the social order, going beyond the organized church, going beyond the scriptures, going beyond all vested interests, going beyond slavery, going beyond any kind of exploitation, oppression, and attaining to your dignity as an authentic consciousness.

This consciousness cannot be imprisoned, it cannot be killed, it cannot be burned. Even nuclear weapons are absolutely impotent as far as this consciousness is concerned.

No society wants individuals so powerful in themselves. Every society wants you to remain dependent on it.

Your independence is being curtailed in every possible way. And because your independence, your individuality is being curtailed, death comes before meditation comes. Life has been a wastage. Unless you attain to meditation, you have not really lived.

I have heard about a man who only became aware that he was alive when he died. Suddenly an awakening..."My God, I have been alive, but now it is too late." Perhaps this may be true not just about one man -- it may be true about every man who has died without meditation. Dead people don't tell stories; just this one man was an exception. There are a few exceptional men in the world always.

While you are alive you are not really conscious how precious life is. In fact it is one of the tricks of the mind: whatever you have, you don't recognize its value unless you lose it.

There was a great king who had conquered many lands and had accumulated immense wealth, but was very unhappy and miserable. There was not a single moment of joy, bliss.... He started asking people, "What is the purpose of all my wealth and all my kingdom? I cannot even sleep. My mind is so full of tensions, worries, there is no space for anything else. Is there someone in my kingdom who can help me?"

People had heard about a Sufi mystic and they said, "In your kingdom there is a Sufi mystic, a very strange fellow. He has helped many people, although you have to be a little alert with him because he is not predictable, he may do anything. But one thing is certain: whatever he does, finally you find that it had a reason. In the beginning it will look absolutely irrational. If you have courage enough you can go."

The king said, "Do you think me a coward? I have invaded great lands; my whole life has been the life of a warrior. Can a poor Sufi mystic make me afraid? I will go... and I will go alone, no bodyguards, no army, no advisers."

But he took with him a big bag full of diamonds and rubies and emeralds, just to show to the Sufi mystic: "This is only a sample. I have so much money but it is not helping me at all. First I used to think that when I have money I will relax and enjoy. But now money is there and I'm living in hell."

The Sufi mystic was sitting under a tree. The king went there, got down from his horse, touched the feet of the Sufi mystic and asked him, "Can you help me?"

The Sufi mystic said, "What do you want? I will help you immediately."

He had heard that this man was strange -- otherwise nobody would tell you, "I will help you immediately." He is going to do something.... The king was a little afraid: nobody wants to be helped *immediately*. He said, "There is no hurry, but..."

The Sufi mystic said, "Just tell me what you want. Don't waste my time. You say it; I will give it to you and be finished."

The king said, "You don't understand. I want peace of mind."

And when he was saying "peace of mind," the Sufi mystic took his bag of emeralds and diamonds and rubies and ran away. The king said, "My God, what kind of man is he? Is he a mystic or a thief?"

He ran -- in his whole life he had never run. The village was unknown to him, with small streets. The Sufi was perfectly well known; he lived in that village. The king was shouting, "Catch hold of that thief" -- and people were laughing, because people knew that every day something or other happens. And it was

really a laughing matter: the king was huffing and puffing and shouting, "Catch him! Why are you just laughing?" -- and still running because that old fellow is taking away all his money and he is going so fast.

The Sufi mystic gave him a good round of the whole village, made the whole village aware that the mystic is ahead and the king is following, perspiring. Finally he reached to the same tree, sat there, and waited for the king to come. The king came very tired, perspiring, and the mystic gave him the bag. He took the bag, put it on his chest and said, "My God!"

The Sufi said, "Have you got some peace of mind? Had not I told you I would help you immediately?"

The king said, "Strange is your way... but it is true, I am feeling very peaceful, as I have never felt in my life. And the trouble is that this money was always with me, and I never felt so happy as I am feeling now."

The Sufi said, "I have solved your problem. Your problem is that you have got everything. You need some distance, you need to lose it; only then will you understand what you had. And this is not only true about your money. This is more true about your life itself: because you have it, you have started taking it for granted. It is too obvious it is yours. You are not at all concerned that tomorrow it may not be yours, or even the next second."

The day you become aware that death will destroy all opportunities for growth... Life is a great opportunity to grow, but rather than growing you have been simply accumulating junk which will all be taken away. People only grow old, but growing old is not growing up.

Very few people grow up.

Growing old is a natural thing; every animal does it, there is nothing special about it. It is horizontal. Growing up is vertical. Only very few people grow up; and meditation is the only path that moves vertically. Mind moves horizontally.

Ta Hui is making a few very important statements.

The first thing, the first sutra: YOU'VE INDICATED YOU WANT ME TO INSTRUCT YOU BY LETTER IN THE DIRECT ESSENTIALS. THIS VERY THOUGHT OF SEEKING INSTRUCTION IN THE DIRECT ESSENTIALS HAS ALREADY STUCK YOUR HEAD INTO A BOWL OF GLUE.

It seems he is getting free from his own intellectual jargon. He is becoming aware of something more than the mind. He is condemning the very idea of getting instruction through somebody else, and that too through a letter, through words, through language. First from somebody else, second through language...

THOUGH I SHOULDN'T ADD ANOTHER LAYER OF FROST TO THE SNOW... because whatever I say will become more knowledge to you, it will simply strengthen the power of your mind. What is needed is to weaken the power of the mind so that you can go beyond it without being hindered by it.

This has been the problem of all the enlightened people. Ta Hui is right when he says, NEVERTHELESS WHERE THERE'S A QUESTION IT SHOULD NOT GO UNANSWERED.

Why should it not go unanswered? Because every question, if answered by somebody who is not just knowledgeable, can be turned into a quest. The right answer does not mean what it means in schools and colleges and universities; the right answer is that which turns your question into a quest. The right answer does not mean the answer that is given in the books and you are repeating it just like a parrot.

As far as the enlightened man is concerned the right answer has nothing to do with your question. He simply uses your energy involved in the question and turns it into a quest; it becomes your thirst.

That's why Ta Hui is right when he says, WHERE THERE IS A QUESTION IT SHOULD NOT GO UNANSWERED.

The opportunity should not be missed to change the question into a quest. Your answer has to be such that the question is not solved but rather deepens into a quest; it becomes less intellectual and more existential. A question about water should be turned by your answer into a deep thirst.

All the awakened people down the ages have been answering only for this purpose, not that they are giving you the right answers -- there are no right answers. Your questions are being used to provoke in you a search, a deep longing. If the answer can do that, it is the right answer.

> I ASK YOU TO ABANDON AT ONCE ALL THE JOY YOU'VE EVER FELT IN READING THE WORDS OF THE SCRIPTURES YOURSELF OR WHEN BEING AROUSED AND INSTRUCTED BY OTHERS.

He is turning towards his own being. He is not using quotations anymore. He is saying things which just a few sutras before he himself was doing; now he is saying things against them. He is saying, I ASK YOU TO ABANDON AT ONCE ALL THE JOY YOU'VE EVER FELT IN READING THE WORDS OF THE SCRIPTURES YOURSELF OR WHEN BEING AROUSED AND INSTRUCTED BY OTHERS.

Why have the awakened people always been against scriptures? This is a great misunderstanding all

around the world. The people who have awakened are against the scriptures for a totally different reason than people understand. People think they are against scriptures because scriptures are wrong; they are against scriptures because if you get lost in the words of scriptures you will never come to know your own truth. The scriptures may be right, that is not the point. Perhaps they *are* right -- but they are not right for you; they were right only for those people who had experienced and have expressed something out of their experience.

But to you they are just dead words, and if you become too much interested in collecting dead corpses around yourself you will soon be drowned in the dead words. That's what happens to all the scholars: their great effort simply becomes a suicide. They work hard, but their gain is nothing.

Scriptures may have come from people who were awakened, but the moment somebody says... It is no more the same as his own experience. And when it is written it goes even further away. That's why no enlightened person in the whole world has written anything by his own hand; they have spoken -- because the spoken word and the written word have qualitative differences.

The spoken word has a warmth; the written word is absolutely cold, ice cold. The spoken word has the heartbeat of the master. The spoken word is not just a word -- it is still breathing when it reaches you, it has still some flavor. It is coming from a source of immense joy and light; it is bound to carry something of that fragrance, some radiation from that light, some vibe which may not be visible but will stir your being.

To listen to a master is one thing, and to read just the same words is totally different, because the living presence of the master is no more behind the words. You can't see those eyes, you can't see those gestures, you can't see in those words the same authority... you can't feel those same silent gaps.

The presence of the master, his charisma, his energy is missing in the written word. The written word is absolutely dead. No master has ever written except Lao Tzu -- and that too under imperial pressure.

His whole life he refused to write, and in the end he was going to leave China and go towards the Himalayas for his ultimate rest. The emperor of China ordered the armies on the boundary, "If Lao Tzu passes through that area" -- because that was the only gate towards the Himalayas, he was bound to pass by there -- "imprison him. Take good care of him, but make it clear to him he cannot go out of China unless he writes his experiences. This is an order from the emperor."

Poor Lao Tzu was not aware what was going on. He simply went to the place where it was easiest to move out of China. There was an army waiting, and he was caught immediately. Respectfully, with great honor, they told him, "This is the imperial order. Forgive us, we don't want to hinder you, but just to fulfill the order -- otherwise we will not be able to allow you to go out of China. And we have made a special guesthouse for you with every comfort, luxury, according to the orders from the emperor. You stay and you write whatever you have experienced, what the truth is that you have realized which has attracted so many people."

Because he wanted to reach quickly to the Himalayas -- his death was coming closer and he wanted to die in the Himalayas... The Himalayas have an eternal silence, a peace that you cannot find anywhere else. Under such circumstances he wrote TAO TE CHING, a small booklet.

That is the only exception in the whole history when an enlightened man has written anything. But the beginning of the book says, "Truth cannot be written. So remember, whatever I am writing is not truth. I will try my best to be as close to truth as possible, but approximate truth is not truth." So he has begun his book with the statement, "Whatever is written goes far away from the living experience." That is the reason why all the awakened people have been against scriptures.

But the ordinary masses have always misunderstood them. If I say anything against the VEDAS, Hindus are angry; if I say anything against THE BIBLE, Christians are angry.

But I am not against the VEDAS or against THE BIBLE; I am against your being lost in those dead words. Once they were alive, but now the people whose presence was needed to give them life, to keep their flame burning, themselves have disappeared into the universal consciousness. Just their footprints are left on the sand of time. You can call them holy footprints, but that does not make any sense. You can worship them, you can have photographs of them, you can hang those photographs. You can do all kinds of stupid things, which are being done in all churches, all mosques, all temples, all synagogues.

The man who knows has to say something against all that is going on. Ta Hui is right when he says, "Stop having any joy in scriptures; that is dangerous, it is poisonous."

BE TOTALLY WITHOUT KNOWLEDGE AND UNDERSTANDING, AS BEFORE, LIKE A THREE-YEAR-OLD CHILD. THOUGH THE INNATE CONSCIOUSNESS IS THERE, IT DOES NOT OPERATE.

Be born again as a child. The greatest achievement in life is if in your old age you can again become a child. You have completed the circle, you have come back home, you have rediscovered your self-nature. Every child comes with it, but first he has to lose it. Only then will he recognize what he has lost in gaining money, power, respectability, which are of no use at all. He has lost himself, he has sold himself in the marketplace for a few pieces of gold.

If one recognizes this, one stops accumulating knowledge and starts dropping all so-called knowledge. A simple criterion has to be used: whatever is not your experience is not true. It may be the experience of Gautam Buddha, it may be the experience of Jesus, it may be the experience of Lao Tzu -- but it is not *your* experience.

When a Buddha eats, his hunger disappears, not your hunger. If Buddha finds the truth, his darkness disappears, not your darkness. Nobody can help anybody else.

I don't think of it as a calamity; I think of it as one of the greatest privileges of man: at least in this world there is one thing which is absolutely yours -- neither can anybody give it to you nor can anybody take it away from you. It cannot be stolen, there is no way to destroy it... but you have to find it yourself. There is no shortcut to it and there is no cheap way to find it.

You will have to go into your own aloneness, into your own subjectivity, into the very center of your being where nothing moves and everything is absolutely still. In that stillness you will find again your lost childhood. And to find it again is such a celebration, every cell of your being starts dancing.

Ta Hui is saying, "If you can reach to the same state of consciousness when it was there but not operating"... THEN CONTEMPLATE WHAT IS THERE BEFORE THE THOUGHT OF SEEKING THE DIRECT ESSENTIALS ARISES: OBSERVE AND OBSERVE.

He is giving you an essential method of meditation. Any thought arising in your mind... rather than finding out the answer, try to find out from where it arises and what was the situation of your inner being when it had not arisen.

You will suddenly find again and again the same innocence, the same childhood consciousness, the same golden period. Every thought, if you observe, will lead you to the same state. Then thought is not your enemy, then mind is not your enemy; on the contrary, it becomes an object of observation.

OBSERVE AND OBSERVE. Just watch. A thought arises and a thought disappears. It arises from nowhere. Before it arises there is absolute silence, and then it disappears into silence again, into nothingness. In the beginning is nothingness, in the end is nothingness... and this nothingness is your pure consciousness.

THE BIBLE says, "In the beginning there was the word. And God was with the word, and God was the word."

It is possible that in the beginning there was sound -- but not word, because `word' means a meaningful sound. Who will give meaning to it?

And in fact, if you look scientifically, when you go into the forest and you hear the sound of running water in a waterfall, there is no meaning in it, but there is sound. You will be surprised to know the scientific understanding: the sound is there only because you are there; without your ears there is no sound.

So it will be very surprising to you: when there is nobody around the waterfall, there is no sound, because sound needs ears. In the same way, there is light here -- the moment we all are gone there is no light, because the light needs eyes. Without eyes there is no light.

When you move out of your room do you think things remain the same? -- the blue remains blue and the red remains red? Just forget all that nonsense. The moment you go out of the room all the colors disappear -- it is a very magical world -- you close the room and all colors are gone, because colors need eyes. Without an eye no color can exist. And just look through the keyhole... they come back.

This miracle is happening every day. In fact, even if you are sitting in your room and you close your eyes, all the colors disappear. Don't try just to see from the corner of your eye whether they have disappeared or they are still there -- they will come back immediately!

To say that in the beginning there was the word is absolutely wrong. Sound would have been better, but that too is not right. Silence would be even better than sound, but silence also needs ears, just as sound needs ears. Do you think when you are absent from your room there is silence? It is not possible. There is no noise, that is true, but there is no silence either. Noise and silence both are experiences of the ears.

So what *was* in the beginning?

No silence... no sound... no word.

Gautam Buddha and his approach seem to be far more scientific: there was only nothingness. That

nothingness is our very being. We have come out of that nothingness and we will disappear into that nothingness one day.

So make friends with that nothingness, because it is going to be your eternal home. To make friends with nothingness is all that is meant by meditation. And as you observe your thoughts, slowly, slowly they disappear, and only a pure nothingness surrounds you. You have come to the beginning of the world, which is also the end of the world. You have come to the source and you have come to the goal.

In this state only your awareness is the truth. That's why Buddha and all those people who have awakened to the ultimate truth don't recognize the hypothesis of God. In that nothingness they don't find any God, unless you want to call nothingness "God." Then there is no problem -- but it will give a very wrong understanding about nothingness.

I myself have come to the conclusion that rather than saying, "There was no God" -- because it will unnecessarily hurt people and will not help in any way -- it is better to say, "There was godliness." Just a quality... That nothingness was not empty; that nothingness was full, overfull. It was full of consciousness, and consciousness is the divine quality; you can call it godliness.

And the whole of existence is made of the same stuff. You can call it nothingness, you can call it godliness -- it is only a question of whether you prefer a negative description or a positive description, but both the words mean the same thing.

AS YOU FEEL, says Ta Hui, YOU'RE LOSING YOUR GRIP MORE AND MORE AND YOUR HEART IS MORE AND MORE UNEASY... When you observe your thoughts and this nothingness starts surrounding you, there is always a possibility that your heart will start sinking. You may become afraid, scared.

Don't be scared and don't be uneasy. It is happening only because of your old habit. You have never experienced nothingness, otherwise there is nothing more blissful, there is nothing more peaceful, there is nothing more alive.

... DON'T GIVE UP AND SLACK OFF: THIS IS THE PLACE TO CUT OFF THE HEADS OF THE THOUSAND SAGES. This refers to a certain statement of Gautam Buddha. He used to say to his disciples, "If I meet you on the way, don't hesitate -- immediately cut my head. Most probably I will meet you" -- because the disciples have loved him so much and the master has showered so much love on them that when they become silent there is every possibility the mind will play its last trick. The last trick will be to bring the master himself... and that will become the barrier to seeing the nothingness.

Gautam Buddha is absolutely right: "Cut my head immediately -- because I am not there, just mind is playing the last game, the last resort."

It happened in Ramakrishna's life... He was a worshiper of mother-goddess Kali, and he came in contact with an enlightened wandering monk, Totapuri. Totapuri said to him, "Although you have progressed so much, you are stuck. You are stuck with this goddess... because there is no goddess, nothing; it is just your imagination."

Ramakrishna was already worshiped by thousands of people, but when Totapuri said this to him he immediately recognized that the man was right. He said to Totapuri, "Help me -- because when I close my eyes everything else disappears. Only the mother-goddess remains, so beautiful, so radiant that I forget completely that I have to enter into nothingness. She is so beautiful and so charming that I get lost into her beauty and into her energy. And when I wake up I cry, because I wanted to go beyond her but she seems to surround me like a boundary, like a jail, from everywhere."

Totapuri said, "You sit before me, and just look at this piece of glass."

Ramakrishna said, "What is the purpose of that piece of glass?"

Totapuri said, "I will watch your face, because I know -- I have watched you: when you see the mother-goddess inside yourself your face becomes so beautiful, so graceful that I will know immediately that you have come to encounter your illusion that you have been conditioning yourself with for years. I will immediately cut just on your forehead with this piece of glass, and as I cut and blood starts flowing, you also take courage and cut the head of the mother-goddess."

Ramakrishna said, "It is very difficult. And moreover from where am I going to get the sword?"

Totapuri laughed and he said, "If you can imagine the mother-goddess, can't you imagine a sword? It is all imagination. And if you miss, I am not going to stay here anymore. So don't miss this chance, otherwise in this life perhaps you will not meet another Totapuri."

Ramakrishna closed his eyes and as he became radiant, joyful and his face started showing that he was seeing something tremendously beautiful, Totapuri cut exactly what in the East is called the third eye. From

the top of his forehead he went down to his nose, cutting the skin. Blood was flowing and Ramakrishna gathered courage, pulled out his sword -- he could not believe from where this sword had come -- and he cut the head of the mother-goddess. It was very difficult because he had loved this mother for years. He had been dancing and singing, chanting; he was creating the illusion -- otherwise there are no mother-goddesses, no father-gods, except in man's imagination, except in man's childish fixation on mothers and fathers.

He cut the head and he could not believe it: the mother fell in two parts, the head on this side and the body on that side. And it was as if a door opened -- a door to nothingness, to infinity... for six days he remained in that state.

After six days he opened his eyes -- there were tears in his eyes -- and the first words he spoke to Totapuri were, "The last barrier has fallen. I am grateful to you. You have shown tremendous compassion."

That was the last day. After that he never went into the temple of the mother-goddess; after that he never mentioned the name of the mother-goddess. And after that he was a totally different man -- so silent, so peaceful, so joyous, as if there was not a single worry in the world.

He lived almost three years after this experience, and those three years were his most precious years. People who have sat by his side -- and he was not very ancient, he existed just in the last century, in the last years of the past century. So just a hundred years ago he was here, and I have come across people in Bengal whose grandfathers sat with Ramakrishna, and they still remember their grandfathers telling them about the man.

Those three years he was not speaking... Once in a while he would tell a small story, once in a while he would dance, but otherwise he would sit silently with hundreds of disciples, all enjoying and sharing the ultimate nothingness.

STUDENTS OF THE PATH OFTEN RETREAT AT THIS POINT. Those who are beginners are naturally afraid when they come across nothingness. Naturally the fear arises as if they are drowning, as if this nothingness is going to swallow them. It is true: it will swallow... but only that which you are not. Only your false personality will disappear; just your authentic being will remain in its crystal-clear purity.

There is no need to fear. The master is needed at such stages. This is the last stage where the master is needed -- not to let you retreat, but to give you a good push, just a little encouragement: "Don't be worried, I have also been through the same stage; there is nothing to be feared. It is not death. This nothingness is not death; this nothingness is purest life."

IF YOUR FAITH IS THOROUGHGOING, JUST KEEP CONTEMPLATING WHAT'S BEFORE THE THOUGHT OF SEEKING INSTRUCTION IN THE DIRECT ESSENTIALS ARISES. SUDDENLY YOU WILL AWAKEN FROM YOUR DREAM, AND THERE WON'T BE ANY MISTAKE ABOUT IT.

Allow this nothingness to take possession of you... and all your dreams disappear; your sleep, your spiritual sleep cannot remain anymore.

I have to explain something to you at this point. For thousands of years it has been thought that dreams are a kind of disturbance to sleep, but the latest findings say just the opposite. Dreams are not a disturbance to your sleep, they are very protective and helpful to your sleep. They prevent your sleep from being broken.

For example, you feel hungry and you are asleep, and a dream arises that you are going into the kitchen and you are opening the fridge, and you are taking a good share of sweets or ice cream or whatsoever you like -- because in a dream there is no question, whatsoever you like... The dream is very generous -- and as much you like, because dreams don't listen to doctors.

This way the dream has protected your sleep, otherwise the hunger would have disturbed you. Now you feel you have taken enough and the sleep continues.

Recent research about dream and sleep have made many things clear. Out of eight hours you would not think that you are dreaming almost six hours; for only two hours are you asleep, and even that is not in a single piece for two hours -- a few minutes here, a few minutes there... In six hours of dreams, for just a few fragments here and there are you asleep.

There has been an experiment done in many psychological labs. A person was disturbed whenever he was dreaming. It is very easy to know when a person is dreaming: if you are sitting by the side of your wife or your husband or your friend, the moment you see his eyes start moving under the eyelids he is starting to dream. So it is very easy to know when he is dreaming and when he is not dreaming, because when he dreams then naturally he is seeing scenes, almost like a film, and his eyes start moving. When he is simply asleep his eyes don't move.

Experiments have been done: whenever a person would dream, they would wake him up, they would disturb his dream. They would allow him to sleep, but they would not allow him to dream. And they were surprised that although he had slept two, three hours -- which was the most that he would sleep -- he was very tired, exhausted, he was not rejuvenated; in the morning he did not feel like getting up. They could not believe it; they were thinking that although his dreams were being disturbed, his sleep would be complete. The old idea had been that it is the sleep that rejuvenates you, revitalizes you.

Then they did another experiment. They would disturb the person when he was asleep, they would not let him sleep; he could dream as much as he wanted -- his dreaming time they would leave undisturbed. And the strange finding was that in the morning the man was more fresh than he had ever been. He had not slept at all; the whole night he had been in a movie house, and he was not tired.

So two things have become clear: one, that dreams are not disturbing the sleep but are protecting and guarding it; second, dreams are more necessary for your health than your sleep, because dreams are throwing out all the garbage that you collect the whole day. They clean your whole being -- six hours spring-cleaning -- so in the morning you feel fresh.

Why am I telling you about this experiment? Because the same applies to the spiritual sleep. The moment your dreams disappear in meditation -- thoughts, images; these are all dreams -- when they all disappear, then your spiritual sleep cannot remain; your dreams were protecting it. So just as on the ordinary mental level it is true, it is true on the spiritual level too, exactly in the same way. Once dreams have disappeared, that means meditation has come to maturity.

And after the dreams are gone, suddenly you will feel a new awakening. You have been waking up every morning, but once you wake up from your spiritual sleep, then you will see the difference, and why in the East we have been dividing sleep into four stages. The first stage is so-called waking; the second stage is dreaming; the third stage, sleep, and the fourth stage, real awakening.

The so-called waking we all know; every morning we wake up. The enlightened being knows the *real* awakening. It has some quality of our awakening, but our awakening is very small, a very thin layer.

The awakening of a Gautam Buddha is total. In that total awakening there is a luminous awareness surrounded by a positive nothingness. It is not empty, it is overfull. Rather than say nothingness, Gautam Buddha used to say "no-thingness." *Things* have disappeared... and what has remained is inexpressible. We try to express it as blissfulness, as ecstasy, as eternal joy, but these are faraway echoes of the real thing. They don't represent it exactly -- there is no way.

In our language we cannot translate the experience of the ultimate awakening, but a few hints can be given.

Ta Hui's suggestions to the young seeker are all significant: FAITH IS THOROUGHGOING... It has to be thoroughgoing, but one has to remember it is not the faith in a church, it is not the faith in a holy scripture; it is simply faith in yourself.

The function of the master is not to create faith in him, but to create faith in *yourself*. An authentic master makes you more and more trusting in your own individuality, in your own potential, in your own courage, in your own ultimate possibility of a quantum leap from mind to no-mind.

This can be the criterion to judge: if somebody wants you to have faith in him, he is a fraud. And if somebody helps you to have faith in yourself, he is a friend.

A true master is a friend. He is not superior, he is not holier than thou; he is just a friend. He has so much to share... he wants many friends because his sources are abundant. But his whole effort is to help you to stand on your own legs. He does not create faith in God, faith in any savior, faith in any priest, faith in any messengers, faith in any scriptures; he creates faith in yourself. And anybody who helps to create faith in yourself obviously cannot be a fraud, because he cannot exploit you.

Exploitation is possible only if he creates faith in him; if he asks, "Surrender to me; have faith in me. I will deliver you, I will redeem you. I am the savior. I am the shepherd and you are just sheep." If something like this is being told to you... beware of such shepherds. They are simply frauds exploiting your helplessness, exploiting your ignorance.

The friend will help you to save yourself, to become a savior of yourself.

The last words of Gautam Buddha were: "Be a light unto yourself." Those are the most pregnant words ever uttered by any man.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #17
Chapter title: No goal

23 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
DON'T CONSCIOUSLY AWAIT ENLIGHTENMENT
WHETHER YOU'RE HAPPY OR ANGRY, IN QUIET OR NOISY PLACES, YOU STILL MUST BRING UP CHAO CHOU'S SAYING, "A DOG HAS NO BUDDHA-NATURE." ABOVE ALL, DON'T CONSCIOUSLY AWAIT ENLIGHTENMENT. IF YOU CONSCIOUSLY AWAIT ENLIGHTENMENT, YOU'RE SAYING, "RIGHT NOW I'M DELUDED." IF YOU WAIT FOR ENLIGHTENMENT, CLINGING TO DELUSION, THOUGH YOU PASS THROUGH COUNTLESS EONS YOU WILL STILL NOT BE ABLE TO GAIN ENLIGHTENMENT. AS YOU BRING UP THE SAYING, JUST AROUSE YOUR SPIRIT, AND SEE WHAT PRINCIPLE IT IS.
CONSTANTLY TAKE THE TWO CONCERNS -- NOT KNOWING WHERE WE COME FROM AT BIRTH AND NOT KNOWING WHERE WE GO AT DEATH -- AND STICK THEM ON THE POINT OF YOUR NOSE.
WHETHER EATING OR DRINKING, WHETHER IN QUIET OR NOISY PLACES, YOU SHOULD MAKE SCRUPULOUS EFFORTS FROM MOMENT TO MOMENT -- ALWAYS AS IF YOU OWED SOMEONE MILLIONS WITH NO WAY OUT, YOUR HEART SORELY TROUBLED, WITH NO OPENING TO ESCAPE.
SEARCHING FOR BIRTH, IT CANNOT BE FOUND; SEARCHING FOR DEATH IT CANNOT BE FOUND -- AT SUCH A MOMENT, THE ROADS OF GOOD AND EVIL ARE IMMEDIATELY CUT OFF.
HAVEN'T YOU READ HOW IN THE OLD DAYS, MASTER TZU HU SAID, "THE PATRIARCH'S COMING FROM THE WEST ONLY MEANS THAT WINTER IS COLD AND SUMMER IS HOT, NIGHT IS DARK AND DAY IS LIGHT." IT'S JUST THAT YOU VAINLY SET UP MEANING WHERE THERE IS NO MEANING, CREATE CONCERN WHERE THERE IS NO CONCERN, IMPOSE "INSIDE" AND "OUTSIDE" WHERE THERE IS NO INSIDE OR OUTSIDE, AND TALK ENDLESSLY OF THIS AND THAT, WHERE NOTHING EXISTS.
"NO SPEECH IS TRUE SPEECH, AND NO HEARING IS TRUE HEARING." THUS I AM YOU AND YOU ARE ME: WE ARE NOT TWO, YOU AND I, BECAUSE THERE'S NO DUALITY, NO DISTINCTION, AND NO SEPARATION.

It is good news that Ta Hui is at last coming closer and closer to the point. What he is saying now is not mere knowledge. It seems the sutras had been collected by his disciples from the time Ta Hui started teaching as an intellectual up to the point when he became enlightened.

In this way this series is of tremendous importance -- it will give you the whole process of mind changing into no-mind, of intellect dissolving into intelligence, of words losing their existence into wordlessness. All sounds become silent... all separations disappear... even the separation between the master and the disciple is no more there. The whole series is significant in the sense that it will show you the path in different stages.

Most people who are enlightened speak only after their enlightenment. There is a great distance between you and them -- they are on a high, sunlit mountain peak, and you are in the dark valleys of your life. The distance is so much that to expect any understanding arising between you becomes very difficult.

But with Ta Hui your dialogue starts when he himself is in the dark valley, and the dialogue continues as he goes on climbing the mountain. Still there is something to be climbed, but it is becoming more and more certain that he will be able to make it. He has reached very close.

Because the dialogue with him has started while he was just one of you, that continuity and the slow change in his being can be of great importance for understanding not only him, but your own journey.

Perhaps the emperor of China met him when he was enlightened. and that's why he gave him the honorable title, "The Great Master of Zen." We have to see whether he makes it or goes astray... because one can go astray at the very last moment. He has just to go one step more, and something -- some idea, some accident, some incident -- can take him away.

There is an old saying in the East that people don't get lost until they have almost reached. It is a very strange saying, but it has great psychological insight behind it. As people start feeling they are reaching, they start losing the awareness that is needed to take the final jump. They start thinking, "Now it is almost certain I will reach, it is only a question of a few steps more...." Even one step is enough to take you astray, if you become certain. If you remain open, vulnerable, aware that you can still miss it, then there is less possibility of missing it.

It is well known to travelers that when they come close to their goal, they start feeling utterly tired -- just before the goal. They have been traveling thousands of miles, but they had never felt so tired. And because now they can see the goal has almost been reached, there is no hurry; they can sit down, they can rest -- and that is a very dangerous situation.

The inner journey is such that you cannot rest and wait, because the goal is not something dead, an objective that will remain there.

Even if you are resting outside the temple of your ultimate realization, you can fall asleep again. The old habit... and habits die hard -- they can overwhelm you. And if the old sleep comes in the name of tiredness, saying "You can rest now that you have already arrived; tomorrow morning you can enter into the temple. There is no hurry now"... Up to now it was always a hurry, but because you have almost made it, you can rest, you can fall into a deep sleep... and your sleep can take you so far astray that when you open your eyes, the temple is no longer there.

So we have to see the whole process of evolution from a student to a disciple, to a devotee, to a master -- from just intellectual effort to understanding what enlightenment is, and then to experience it in one's own being.

Ta Hui can be of more help to you than anybody else, because all the enlightened people are recorded only after their enlightenment. Ta Hui is an exception. Because he was a great teacher, very articulate, the disciples started thinking that he was already enlightened and they began collecting his sutras.

Meanwhile he is growing... and you can see the growth. Slowly, slowly he is becoming more clear. He is no longer in the mind, he is stating things which are beyond mind and he is making pointers to the ultimate realization in exactly the right direction.

This sutra, DON'T CONSCIOUSLY AWAIT ENLIGHTENMENT, is of great importance. Even awaiting is a form of desire, very subtle, very soft. Desire is a little crude, primitive, unsophisticated; awaiting is more sophisticated, more cultured -- but deep down it is still desire. The desire has become decorated, but it has not changed.

Enlightenment is possible only when there is no desire at all, in any form, within you. You are not even waiting for it. You are simply relaxed and allowing things to happen. You don't have a certain will that things should be moving in a certain direction, that things should culminate into the point of enlightenment. You don't have that any more. You are just in a let-go, watching the flow of experiences, but not getting attached to anything, not bothering about the past and not awaiting any special future.

Don't consciously await enlightenment, otherwise you will miss it.

So what has to be done? One has simply to live in a state of let-go -- going nowhere, with nothing to be sought, no goal to be reached, no great experience to be expected. One simply lives day-to-day life in utter relaxation, as if this moment is all: there is no concern about the next moment.

When you are in this cleanness of no desire, no awaiting, no thinking about the future, simply enjoying the moment that you have got in its fullness, enlightenment comes. It comes always from the back door. If you are awaiting it, you will be at the front door. It comes so silently that if you are waiting to hear its footsteps, you will miss. The change is so silent that when it has happened, only then you know... "My God, what has happened? I am no longer the same person."

This is a beautiful statement, very truthful. And what follows... all the sutras have to be understood

clearly -- except one statement that Ta Hui has quoted before, which he is quoting again, and which seems to come from some kind of unconscious guilt in him, because he called Buddha `the pale face' and `the barbarian.'

As he is coming closer and closer inside, in his consciousness, he must be becoming aware that he has misbehaved, that he has not been grateful to the great master -- he is a disciple of Gautam Buddha. Although he has come fifteen centuries afterwards, he is from the same line, in the same lineage, and he should not have spoken those words. But those words were spoken when he was only an intellectual; they don't carry any value, except as a historical record.

Only one statement shows that he is feeling that he has done something wrong -- and to avoid that wrong, he is making another wrong statement. This is the trouble when you don't understand and start repenting.

If you understand, there is no repentance: past is past. You were unenlightened -- how can you expect from an unenlightened man anything better than what he has done? He has to be forgiven. He was no one other than you, but you are now on a higher peak. Now you can see better, your perspective is vaster. Then you were in the dark valley where you could not see clearly, and you may have said a few things which now you feel were not right.

If understanding is clear, you will simply laugh at the stupidity of intellectuals, of yourself, of those past days -- there will be no repentance. But if a certain repentance is there, then you will try to do just the opposite to compensate. And that's where he is committing another mistake. That is the only statement in the today's sutras where he is not yet completely free of the past.

WHETHER YOU ARE HAPPY OR ANGRY, IN QUIET OR NOISY PLACES, YOU STILL MUST BRING UP CHAO CHOU'S SAYING, "A DOG HAS NO BUDDHA-NATURE." Why is he insisting on this statement: "A DOG HAS NO BUDDHA-NATURE"? This statement is not true. Chao Chou's statement is: A dog *has* a buddha-nature.

Ta Hui does not want to make another derogatory statement about Buddha -- he has already made derogatory statements -- so he changes the statement of Chao Chou... and it was not derogatory! Just in his mind, the repenting mind, it looks derogatory that a dog has a buddha-nature. It seems that you are putting Buddha in the same category as dogs. But the reality is, you are putting dogs in the same category as the buddhas. Buddha is not insulted; only the dog is raised to its potential, ultimate glory.

The statement is not about Buddha; the statement is about buddha-nature. To translate it rightly, buddha-nature means awakening. If he had simply thought about awakening, then Chao Chou's statement that a dog has also the capacity to be awake would not have created this problem -- that he is making a derogatory statement towards Buddha. To avoid that, he changes the statement and says, "A DOG HAS NO BUDDHA-NATURE."

This is a guilt feeling that moves to its extreme. It will disappear; the way he is growing up and the way he is dropping many things, this too will be dropped. But this is the only statement where he is still wrong.

ABOVE ALL, DON'T CONSCIOUSLY AWAIT ENLIGHTENMENT. Absolutely right! IF YOU CONSCIOUSLY AWAIT ENLIGHTENMENT, YOU ARE SAYING, "RIGHT NOW I AM DELUDED." A very beautiful argument. Test the argument that he is making: IF YOU CONSCIOUSLY AWAIT ENLIGHTENMENT, it means, in other words, you are accepting that right now you are not enlightened, you are deluded; otherwise there is no need to await enlightenment.

His argument has tremendous penetration. He is saying that if you await enlightenment, every moment of your awaiting you are insisting that you are deluded. When you continuously insist, "I am deluded, I am deluded, I am deluded" -- although you are not saying it, that is what it actually comes down to -- you are conditioning yourself, hypnotizing yourself, to be an unenlightened being. Then how can enlightenment happen to you? You are creating a thick wall, and every moment of awaiting is making the wall thicker and thicker.

Do you see the beauty of his argument? Naturally, in waiting for enlightenment you are accepting the fact that you are not yet enlightened. And as you go on and on waiting, and your unconscious goes on being conditioned that it is not yet awakened, not yet awakened, not yet awakened..... This idea can become such a great barrier that it will prevent your enlightenment.

IF YOU WAIT FOR ENLIGHTENMENT, CLINGING TO DELUSION, THOUGH YOU PASS THROUGH COUNTLESS EONS YOU WILL STILL NOT BE ABLE TO GAIN ENLIGHTENMENT. AS YOU BRING UP THE SAYING, JUST AROUSE YOUR SPIRIT, AND SEE WHAT PRINCIPLE IT IS. What principle is functioning? Waiting for enlightenment, you are unknowingly, unconsciously, using a

certain principle of autohypnosis.

Just here in Poona, some twenty years ago, a young man who was a professor in the university came to see me. He wanted a private interview; he did not want to say anything about his problem before others. And later on, naturally I understood that it must have been embarrassing for him to say it before others. He had from his very childhood learned the habit -- which is very strange, because a man's physiology does not allow it -- of walking like a woman.

A man cannot walk like a woman for the simple reason that he does not have a womb. It is the womb in the woman's body that makes her walk differently; without the womb, nobody can manage it. But something must have happened in his childhood of which he was not aware. Perhaps he was born in a house where there were only girls -- his sisters -- and he was the only boy. And naturally, children learn from imitation: if he was surrounded only by girls, he may have started moving the way they were moving and become almost fixated on it.

Everybody was laughing at him, and particularly that he is a professor in the university, and walking like a woman, and all the students laughing.... He had been to doctors, but they said, "What can we do? -- there is no disease, no medicine can help. There is nothing wrong in your body. No operation can help."

He had been to psychoanalysts in Bombay and New Delhi and they were also unbelieving, because such a case had never come to them. So none of the advice they could give was the advice of psychoanalysis -- because psychoanalysis has no precedent for such a case. In all the discoveries of psychoanalysis, I have never come across a single case like this that has been treated by psychoanalysts.

So naturally... the man was a psychoanalyst, but the advice he was giving was just commonplace advice. He said, "You have to try hard to walk like a man. Be alert." This is commonsense advice. "What can be done? You have to change your habit and create a new habit. So particularly when you go for a morning walk, or an evening walk, try hard to walk like a man."

And that created the trouble: the more he tried to walk like a man, the more his mind was getting hypnotized to walk like a woman. That was why he was trying... otherwise nobody tries. Have you ever tried *not* to walk like a woman?

But if you are so consciously trying hard to walk like a man, you don't understand the mechanism of hypnosis: you are hypnotizing yourself more to walk like a woman. You are trying hard and you are failing, and every failure is making your autohypnotic situation deeper. So all the advice of great psychoanalysts turned him into even more of a mess. He started walking more like a woman than he had before.

When he came to see me, a few friends were there and he said, "I cannot tell you my problem. I want absolute privacy."

So I said, "Okay, you can come into my room." I took him into my room, and he locked the door. I said, "What kind of problem do you have that you are so much afraid?"

He said "It is so embarrassing... I walk like a woman."

I said, "You should not be embarrassed about it. In fact, you have done a miracle. Physiologists cannot believe that it is possible: walking like a woman needs a womb, otherwise you cannot. And you don't have a womb..."

He said, "Whatever may be the case..."

I said, "You are somebody to be appreciated. Who says that this is embarrassing? You would win a competition, you would come first in the whole world -- a man walking like a woman... no man can compete with you!"

He said, "What are you saying? You are trying to console me."

I said, "No. I am simply trying to make it clear to you... you have listened to psychoanalysts and other advisers who have told you to make hard and conscious efforts to walk like a man -- and what has been the result?"

He said, "The result has been this, that I am walking more like a woman than before."

I said, "Now, listen to my advice. You try hard to walk like a woman..."

He said, "You will make me look absolutely stupid."

I said, "You try it just here in this room, before me. Make a conscious effort to walk like a woman. I want to see how you can walk... because it is physiologically impossible. It is just a psychological conditioning, and it can be broken -- but not by the opposite extreme." He was afraid, but I said, "You try, just around the room -- but be conscious and make it as woman-like as possible."

And he failed, he could not manage it. He said "My God, this is strange!"

I said, "Now go out, go to the university, and walk consciously as a woman. Watch women, how they

are walking... find the best woman and just walk like her."

And after seven days, when I was leaving, he came back and he said, "You have done a miracle. The harder I tried to walk like a woman... I could not do it. People have even started looking at me strangely, because they expect me to walk like a woman and I am walking like a man. I am trying my hardest, my best, to walk like a woman, and nothing succeeds!"

I said to him, "This is the way to break through your autohypnosis. Autohypnosis is unconscious. If you consciously do the same thing, then the autohypnosis will be broken. It cannot stand the light of consciousness."

Ta Hui is saying, JUST AROUSE YOUR SPIRIT AND SEE WHAT PRINCIPLE IT IS. Why are you not enlightened? The question is not that you *should* be enlightened -- how have you missed being enlightened? What is the principle of your missing it? Desiring it, waiting for it, is the principle that is making it difficult to become enlightened.

If you drop the whole idea, and you simply enjoy the moment, enlightenment comes. It is nothing that comes from outside; it is something that in your peaceful, silent, let-go arises within you. The moment you are not desiring for anything, not waiting for anything, no ambitions -- this means there is no tension in you at all.

Let-go is the right preparation for you suddenly to discover that you have always been enlightened. Enlightenment is your nature. You are creating a hypnosis that you are deluded, that you are not enlightened. By making the effort to attain enlightenment, you are going far away. Just drop all effort.

CONSTANTLY TAKE THE TWO CONCERNS -- NOT KNOWING WHERE WE COME FROM AT BIRTH AND NOT KNOWING WHERE WE GO AT DEATH -- AND STICK THEM ON THE POINT OF YOUR NOSE. He says, rather than bothering about enlightenment, you should take only two concerns, which are not possible for you to discover -- they are koans. The first is: From where are you coming?

A young boy was asking his father, "Tell me, dad -- from where have I come?" The father looked a little embarrassed, but finally -- he was an educated man and thought himself to be very advanced -- he told the whole story of how he made love to the boy's mother. The boy was watching the father with wide open eyes and thinking, "What nonsense is he talking? I have asked a simple question -- from where do I come? -- and he is telling me things that don't make any sense." But he silently listened.

The father was perspiring and telling him, "I made love to your mother..." and how love is made. The boy thought that he had asked a simple question, but he allowed the father to explain to him the whole of sexology. And when the father ended, he asked, wiping his perspiration, "Have you understood?"

The boy said, "You have not said a single word in answer to what I have asked. Johnny Jones in my school says he has come from New Jersey, and I want to know from where I have come. I will look so stupid telling what you have been telling me to all the boys of my class. They will make me a laughingstock: `You are an utter idiot. People come from New Jersey, people come from New York, people come from Washington -- but you are a very strange fellow. What kind of route have you followed?' "

You cannot find out from where you are coming, and you cannot find out where you are going. Then why is he telling you to make this your sole concern? So that the mind is absolutely engaged. These are not desires; these are explorations, enquiries. And you cannot succeed -- that is certain.

A koan has to be made in such a way that you cannot succeed. If you can succeed, then mind has taken possession of you; if you cannot succeed, then mind -- in utter failure -- stops functioning.

Where are you coming from and where are you going? This is to stop the functioning of the mind. The mind cannot... The mind came after your birth, so it does not know from where it is coming. And the mind goes into a coma before your death, so it never comes to know where it is going -- so birth and death both remain beyond mind. Facing such impossible questions, the mind becomes tired, utterly tired, and stops functioning.

In that state, when mind stops functioning, you may have the visitor arise within you, for whom you were not even waiting. You may see your luminous being with all the blessings possible.

The whole strategy is to put the mind into a non-functioning state. Desire keeps it functioning, awaiting keeps it functioning, ambition keeps it functioning. Whether you are ambitious for money or whether you are ambitious for enlightenment, it does not make any difference to the mind. Whether you are seeking power or you are seeking truth, it makes no difference. The object is not the problem.

Mind needs desire, ambition, expectation.

Mind is always projecting into the future, and if you can stop the mind projecting...

Zen has found the best way. There have been thousands of other traditions in the world, and there have

been many ways of stopping the mind, but nothing is comparable to Zen. It is the most scientific, the most psychological -- and the quickest.

Just take any koan... and this koan is very beautiful: From where are you coming and to where are you going? And mind will stop -- you will make it so tired, day after day you go on... That is why Ta Hui says, AND STICK THEM ON THE POINT OF YOUR NOSE. Don't forget the concern with the koan even for a single moment.

And it is also significant that he says, AND STICK THEM ON THE POINT OF YOUR NOSE. You may not be aware, but the East has been aware for thousands of years that before you die -- six months before -- you stop seeing the tip of your nose. You will know, when you stop being able to see the tip of your nose, that the journey has come to an end. And why do you stop seeing the tip of your nose?

When a man dies, you must have seen that people immediately close his eyes. Nobody dies with closed eyes, because to keep the eyes closed needs energy, and a dead man has no energy. A dead man is no longer there, so who is going to keep them closed? No dead man dies with a fist. Every child is born with fists, and every old man dies with open hands, because to make a fist you need energy, it is an effort; with an open hand you don't need any energy. The same is true about your eyes: everybody dies with open eyes.

Then why do people immediately close the eyelids? The reason is that to see a dead man with open eyes is a very traumatic experience, because his eyes turn upwards: all you can see is just the white part of the eyes. To see the white part of the eyes may give you nightmares -- you have never seen such eyes.

So just to save others -- there are children, there are women, there are other people, why make them unnecessarily freak out? -- the eyes have to be closed. But this turning of the eyes upwards starts happening six months before; slowly, slowly the eyes start moving upwards. It takes six months for them to go completely beyond your vision, until you can see only the white.

His saying, STICK THEM ON THE POINT OF YOUR NOSE, has a double meaning. One is that you should remember constantly; and the second is that enlightenment has to happen before you stop seeing the tip of your nose -- because enlightenment needs a tremendous energy explosion.

Once the eyes have started turning, you are dying fast. Within six months you will be gone. It is a very beautiful symptom to remember: while you are capable of seeing the tip of your nose, let enlightenment happen. But your concern should not be enlightenment directly; your concern should be something that engages your mind in a futile exercise, an exercise which cannot come to any conclusion.

> WHETHER EATING OR DRINKING, WHETHER IN QUIET OR NOISY PLACES, YOU SHOULD MAKE SCRUPULOUS EFFORTS FROM MOMENT TO MOMENT -- ALWAYS AS IF YOU OWED SOMEONE MILLIONS WITH NO WAY OUT, YOUR HEART SORELY TROUBLED, WITH NO OPENING TO ESCAPE. SEARCHING FOR BIRTH, IT CANNOT BE FOUND; SEARCHING FOR DEATH, IT CANNOT BE FOUND -- AT SUCH A MOMENT, THE ROADS OF GOOD AND EVIL ARE IMMEDIATELY CUT OFF.

This same man was talking in the previous sutras about doing good acts, earning virtue, not being in the grip of evil acts, and all kinds of things. Now he is saying that AT SUCH A MOMENT -- when your mind has stopped functioning -- THE ROADS OF GOOD AND EVIL ARE IMMEDIATELY CUT OFF. You are beyond good and evil.

Friedrich Nietzsche has written a book by that name exactly -- BEYOND GOOD AND EVIL. Although his book has not the depth of the mystic, it has tremendous power of intellectual penetration. He has some insight. It is not beyond mind yet, but he is struggling hard to find a place where you are beyond good and evil -- because that is the place of *nirvana*.

That is what enlightenment is: when you are neither good nor bad, just innocent.

> HAVEN'T YOU READ HOW IN THE OLD DAYS, MASTER TZU HU SAID, "THE PATRIARCH'S COMING FROM THE WEST ONLY MEANS THAT WINTER IS COLD AND SUMMER IS HOT, NIGHT IS DARK AND DAY IS LIGHT."

You can see the change of climate in the consciousness of Ta Hui. He has been quoting before, but those quotations looked out of context. Now he still quotes, but they fit exactly what he is trying to explain; those quotations don't seem to be unnecessarily put in, to show his knowledgeability.

This question is concerned with Bodhidharma. Bodhidharma went from India to China, and it became a tradition among the disciples of Bodhidharma -- because he is the first patriarch of Zen in China -- "THE PATRIARCH'S COMING FROM THE WEST... What is the meaning of it? Why did Bodhidharma come to China?

It had been asked of Bodhidharma himself: Why had the patriarch come such a long way? Such a

tedious journey -- three years it took him to reach China -- an enlightened man... why should he bother to come to China? And what he said has become a tremendously significant statement of suchness, of thusness.

"THE PATRIARCH'S COMING FROM THE WEST ONLY MEANS THAT WINTER IS COLD AND SUMMER IS HOT, NIGHT IS DARK AND DAY IS LIGHT." Just accept things as they are. A very simple statement, but of immense meaning: ... WINTER IS COLD AND THE SUMMER IS HOT, NIGHT IS DARK AND DAY IS LIGHT. To teach this, Bodhidharma had to come to China.

> IT'S JUST THAT YOU VAINLY SET UP MEANING WHERE THERE IS NO MEANING, CREATE CONCERN WHERE THERE IS NO CONCERN, IMPOSE "INSIDE" AND "OUTSIDE" WHERE THERE IS NO INSIDE OR OUTSIDE, AND TALK ENDLESSLY OF THIS AND THAT, WHERE NOTHING EXISTS.

Now Ta Hui is speaking the language of a master: Things are the way they are.

Once this simple statement is understood, you stop desiring, you stop willing that things should be different. All that your prayers consist of is that winter should not be cold, that summer should not be hot; all your prayers are asking that nature should not be what it is. Your prayers are your complaints, your grudges, your frustrations. A man who has understood that this is the way things are -- that a roseflower is a roseflower and a thorn is a thorn, there is nothing to be done about it...

Understanding this brings a great relaxation to you -- when you don't VAINLY SET UP MEANING WHERE THERE IS NO MEANING, CREATE CONCERN WHERE THERE IS NO CONCERN, IMPOSE "INSIDE" AND "OUTSIDE" WHERE THERE IS ONLY ONE EXISTENCE -- THERE IS NO INSIDE, THERE IS NO OUTSIDE, AND TALK ENDLESSLY OF THIS AND THAT, WHERE NOTHING EXISTS.

"NO SPEECH IS TRUE SPEECH, AND NO HEARING IS TRUE HEARING." THUS I AM YOU AND YOU ARE ME: WE ARE NOT TWO, YOU AND I, BECAUSE THERE IS NO DUALITY, NO DISTINCTION, AND NO SEPARATION.

In this non-duality, in this meaningless splendor of existence, in this state of unconcern -- not waiting for anything, not desiring for anything -- you become so innocent, so open and so vulnerable, that the greatest experience simply arises in you. You have prepared the ground.

Enlightenment is not a goal; it is your intrinsic potentiality. When you are relaxed, the lotus flower of enlightenment opens its petals. And not only you, but the whole existence rejoices in this tremendous experience. There is no meaning in it but there is great splendor. There is no meaning in it, but there is great significance. There is no meaning in it, but there is great contentment and fulfillment and a feeling that you have come home.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #18
Chapter title: No guilt

23 July 1987 pm in Chuang Tzu Auditorium

Archive code:	8707235
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BELOVED OSHO,
CONTEMPLATING "NO"
A MONK ASKED CHAO CHOU, "DOES A DOG HAVE BUDDHA-NATURE OR NOT?" CHAO CHOU SAID, "NO." THIS ONE WORD "NO" IS A KNIFE TO SUNDER THE DOUBTING MIND OF BIRTH AND DEATH. THE HANDLE OF THIS KNIFE IS IN ONE'S OWN HAND ALONE: YOU CAN'T HAVE ANYONE ELSE WIELD IT FOR YOU: TO SUCCEED YOU MUST TAKE HOLD OF IT YOURSELF. YOU CONSENT TO TAKE HOLD OF IT YOURSELF ONLY IF YOU CAN ABANDON YOUR LIFE. IF YOU CANNOT ABANDON YOUR LIFE, JUST KEEP TO WHERE YOUR DOUBT REMAINS UNBROKEN FOR A WHILE: SUDDENLY YOU'LL CONSENT TO ABANDON YOUR LIFE, AND THEN YOU'LL BE DONE. ONLY THEN WILL YOU BELIEVE THAT WHEN QUIET IT'S THE SAME AS WHEN NOISY, WHEN NOISY IT'S THE SAME AS WHEN QUIET, WHEN SPEAKING IT'S THE SAME AS WHEN SILENT, AND WHEN SILENT IT'S THE SAME AS WHEN SPEAKING. YOU WON'T HAVE TO ASK ANYONE ELSE, AND NATURALLY YOU WON'T ACCEPT THE CONFUSING TALK OF FALSE TEACHERS.
DURING YOUR DAILY ACTIVITIES TWENTY-FOUR HOURS A DAY, YOU SHOULDN'T HOLD TO BIRTH AND DEATH AND THE BUDDHA PATH AS EXISTENT, NOR SHOULD YOU DENY THEM AS NON-EXISTENT. JUST CONTEMPLATE THIS: A MONK ASKED CHAO CHOU, "DOES A DOG HAVE BUDDHA-NATURE OR NOT?" CHAO CHOU SAID, "NO."

There seems to be a misunderstanding on the part of Ta Hui. Perhaps it is something to do with his unconscious, because he has been speaking in a sarcastic way against Gautam Buddha. Now the pendulum has moved to the other extreme -- because the answer of Chao Chou was not "No," but "Yes."

It is possible, when you are unconsciously trying to get rid of guilt, that you can read things which are not there or you can miss things which are there. Your mind is never reading what is actually the case; it is continuously interpreting according to its own prejudices. One thing is certain, that Ta Hui is feeling guilty for a misbehavior. He has been disrespectful to a man who has done no harm to him.

But there was a reason to be disrespectful: Ta Hui was an intellectual, he was a man of mind. And all the people who are confined to their minds are bound to be offended by men like Gautam Buddha, whose whole insistence is that mind is wrong and no-mind is right.

All intellectuals are bound to condemn such an attitude, just to defend themselves. They don't know anything about no-mind; they know only what mind is. But they have achieved honors, respectability, prestige and power through the mind, and anybody who says that mind is not a power but a bondage, that mind is not a prestige but sheer stupidity, that mind is not your honor but simply an indication that you belong to the lowest of human beings... The real power belongs to the man of no-mind; hence, intellectuals always have felt offended by the mystics.

Ta Hui started his journey as an intellectual. Although he was part of a tradition that was created by Bodhidharma in China in the name of Gautam Buddha, somewhere in his unconscious there was a vengefulness which was coming up again and again in sarcastic remarks like, "the old pale face," "the barbarian." To call Gautam Buddha a barbarian is such nonsense, and in time he must have realized what he had done. Now he wants to put things right, but he is in such a hurry to put things right that he starts misreading things -- with all good intentions. Remembering this, you have to understand what he is saying:

A MONK ASKED CHAO CHOU, "DOES A DOG HAVE BUDDHA-NATURE OR NOT?"

It is an ancient strategy. It is not only Chao Chou who has been asked; thousands of other masters since Gautam Buddha have been asked the same question, and the disciples have been receiving the same answer. The answer has always been "Yes," because Gautam Buddha had answered "Yes." The same question was asked to him: "Does a dog have buddha-nature or not?" -- because he was teaching that all beings have buddha-nature. It is very natural to ask, "All beings...? You mean dogs and donkeys and buffaloes? Do you really mean *all* beings?"

If he was saying all human beings, then too it would be questionable. What about Adolf Hitler? What about Ronald Reagan? But he is saying all living beings, and so naturally the question arises -- it is not only about dogs, but simply about the lower categories of animals. And how can Gautam Buddha say, "No"? It will contradict his whole fundamental attitude about life, it will contradict his reverence for life.

Whether life exists in the form of a dog or in the form of a Gautam Buddha, it does not matter. It is life. Just the form is constantly changing; the life inside, which is absolute and eternal, is exactly the same as it is

in Gautam Buddha. His "Yes" accords with his reverence for life. To him, there is no God except life.

So when you ask such a question as "Does a dog have buddha-nature or not?", without even asking Gautam Buddha I can answer on his behalf: Yes! A dog has a buddha-nature. That is the very essence of his philosophy. And this master Chao Chou is an enlightened master; he cannot say "No."

But it seems Ta Hui cannot say "Yes," because again that will remind him, "I am doing the same thing again. I have called him `pale face', I have called him `the barbarian', and now I am doing even worse. I am calling him equal to a dog!"

It is because of his past utterances that he reads "No," where there is "Yes." This should be a great lesson to you: you can read things which are not there. Just because you want to read them, you *can* read them. You can go on missing things which are there if you don't want to see them. Your mind is not only a receptacle, not only a vehicle to receive information, it is also a continuous censor.

Scientific work on the mind is almost unbelievable; they say that it does not allow ninety-eight percent of information to enter, but keeps it outside, and it allows in only the two percent which fits with it. Ninety-eight percent... If the mind does not hear, or hears from one ear and allows it to go out from the other ear, then it is a man's mind. If it is a woman, then she hears from both ears and allows it to go out from the mouth. That is the only difference -- but that difference is there. Mind retains only the two percent which fits with its expectations, with its conditionings, with its prejudices.

And that's actually the case with Ta Hui. He reads "No" -- which is impossible! I cannot say "No". How can Gautam Buddha say "No"? And how can Master Chao Chou say "No"? Anybody who knows life and the potential of every living being for growing someday, sometime, somewhere, finally into an ultimate luminous being, is bound to say "Yes." So I will read "Yes" instead of "No."

"DOES A DOG HAVE BUDDHA-NATURE OR NOT?" CHAO CHOU SAID, "Yes." THIS ONE WORD "Yes" IS A KNIFE TO SUNDER THE DOUBTING MIND OF BIRTH AND DEATH. THE HANDLE OF THIS KNIFE IS IN ONE'S OWN HAND ALONE: YOU CAN'T HAVE ANYONE ELSE WIELD IT FOR YOU: TO SUCCEED YOU MUST TAKE HOLD OF IT YOURSELF. YOU CONSENT TO TAKE HOLD OF IT YOURSELF ONLY IF YOU CAN ABANDON YOUR LIFE.

Many things are implied in these few sentences. THIS ONE WORD "Yes" IS A KNIFE TO SUNDER THE DOUBTING MIND OF BIRTH AND DEATH. Without knowing, how can you believe that you were before you were born? And how can you believe that you will be after you have died? But if Gautam Buddha says, "Yes, a dog has buddha-nature," that means Buddha is accepting the eternity of life, and that forms go on changing.

Evolution is not something discovered by Charles Darwin. Evolution is an Eastern concept discovered by the mystics -- and in the East they have really gone deeper. Charles Darwin is only superficial; he thought that man has come from the monkeys, and he was laughed at all over the world. The idea looks strange... but the mystic's idea does not look strange. He does not say that man has come from the monkeys; he says that the essence of consciousness has passed through many forms, and it has passed through the forms of monkeys too.

According to me, not every man has come to be a man from being a monkey; different people have traveled different lines of evolution. All are coming from different animals, and that is one of the reasons why they are so unequal. A man who is coming from monkeys is bound to carry some traits, some characteristics, of the monkeys. Another man coming from horses will have different characteristics.

There are millions of animals in the world, and every person has moved through different forms. It is not a highway, with the whole of humanity coming from the same source. If that were the case, all people would have been equal. Somebody is a genius, somebody is a born idiot -- certainly they are coming from different sources.

Gautam Buddha himself remembers his past lives: in one life, he says, he was an elephant, and after the life of the elephant he was born as a man. And the reason why the elephant was born as a man... he tells a beautiful incident:

The forest in which the elephant lived suddenly caught on fire. It was a summer night and a strong wind was blowing, and the whole forest was on fire. The elephant, just like the other animals, started moving out of the forest. Because the fire was all around, it was very difficult to find a way out of it, particularly for such a big animal like the elephant.

Finally he comes under a big tree which has not yet caught fire, and just to take a little rest, he stands under the tree and looks all around to see in which direction he should move to get out of the fire. As he takes up one of his feet to move, suddenly a small rabbit comes just underneath his foot, thinking it is a

shelter. Of course the rabbit cannot see the elephant -- the elephant is too big.

In the dark night every animal is so shaken and frightened; the rabbit is trembling, afraid for his life, and the elephant will kill the rabbit if he puts his foot down. If he does not put his foot down to move -- and the fire is approaching closer! But the elephant finally decides to sacrifice his own life, and not to kill the rabbit. Just because of this decision, the consciousness takes a jump from the elephant form into human form.

People are coming from different sources for different reasons. The theory of reincarnation is basically a more scientific approach to evolution than that of Charles Darwin. It is well known that different animals have different characters. If you read Aesop's fables or the ancient PANCHTANTRA, which is the most ancient book of parables -- and researchers think that the fables of Aesop are all taken from PANCHTANTRA. In fact, historically, there has never been any man with the name Aesop; these are the stories of PANCHTANTRA told by Gautam Buddha, who is also called Bodhisattva.

As the word `Bodhisattva' moved from India -- Alexander was the first to take the name of Buddha to the West -- it became `Bodhisat'. It is always a problem: whenever a word moves from one language to another language, and then another language, it goes on changing its form. It is Bodhisat which becomes Aesop, but it has gone through at least five or six languages before it turns up as Aesop.

All the stories are told by Buddha himself. All the stories are about animals -- animals talking -- and each story has tremendous significance. If you look in the animal world, for example, the elephant has a memory which is far stronger than any human being. He never forgets; it is just not in his nature to forget anything. The elephant will recognize its master even after thirty years.

It happened... Gautam Buddha's cousin-brother, Devadatta, was very jealous of Gautam Buddha and his enlightenment, and his thousands of disciples. He was a very intellectual man himself, and he became a disciple of Gautam Buddha in the hope that Gautam Buddha would choose him as his successor. First, he was Gautam Buddha's cousin-brother, very close; secondly, he was as intelligent as you can hope a person to be -- very erudite, very scholarly.

Time went on and Buddha started becoming old. Finally one night Devadatta told him, "It is time you should declare the name of your successor because you are getting old. Without a successor your disciples will break apart into small groups after your death."

Buddha said, "Do you have somebody in mind?"

Devadatta was in much difficulty. He had not thought that this was going to be the case, but he was very ambitious, so finally -- although he was feeling embarrassed -- he said, "Yes, I offer myself. I belong to the same family; our blood is the same and I have grasped everything that you have said. I can represent you perfectly well, and I don't think anybody else can be a competitor to me."

Buddha said, "The very idea is egoistic. I can only choose someone who has never thought about being chosen, who is so innocent that he could not even think of it. Certainly you cannot be my successor, so forget all about it."

But Devadatta could not accept this situation, which looked to him like a humiliation. He revolted against Buddha, and took five hundred disciples away with him -- but that did not make much difference. Buddha had thousands of disciples, and if five hundred had gone with Devadatta, that did not make even a dent in the great commune that Gautam Buddha had created.

These five hundred were the people who were also ambitious, who wanted position, who wanted to be declared enlightened -- although they were not enlightened -- and who were jealous of people who were being declared as enlightened. These were the people who had entered the great commune of Gautam Buddha with some egoistic ambition -- they left.

But Devadatta could not sit silently; he had not left just to retire to the Himalayas. He started conspiring against Gautam Buddha. He made many efforts to kill him. And that's what I wanted to tell you about. He had caught a mad elephant, not knowing that that elephant used to be a friend of Gautam Buddha when he was a child. It had belonged to Gautam Buddha's royal palace, and it was so heartbroken when Gautam Buddha left the palace that it simply escaped to the forest and started behaving in a crazy way -- the shock was too much. He had loved him as a child, and they were really great friends. They were always moving together; in the great garden near the river they were always found together.

It was almost forty years afterwards that Devadatta found this mad elephant in the forest. He managed to catch hold of it, and he thought that this would be a great opportunity; he would take it to where Gautam Buddha meditates under a tree and leave it there, because that elephant has killed many people... He was not aware that that elephant had gone mad because Gautam Buddha had left him forty years before.

So the elephant rushed at Gautam Buddha, and he would have killed him. But as he recognized Buddha,

all his madness disappeared. He bowed down, touched Buddha's feet with his head, and sat at his feet, putting his head in his lap. Forty years of separation...! Buddha opened his eyes and he could not believe that his old, old friend... he had forgotten! And Devadatta could not believe it. He thought it was a miracle. He became so afraid that after that he stopped making any effort to kill Gautam Buddha. But he had no idea what had really happened. It was not a miracle; it was simply the memory of the elephant.

A person who is coming from the body of an elephant into the body of a man will have a tremendous memory. In the same way, all the animals have their own special talents. I am saying this for the first time -- that every human being has come from a different animal. Charles Darwin's idea that all have come from the monkeys is wrong. If it was so, then all will show the same characteristics -- which is not so.

A dog can be born as a human being, or may go through a few other life-forms -- may become a lion, may become a deer and then come as a human being. But if he comes from a lion, then he will have tremendous courage; then he will have the courage to be a rebel. If he is coming from a sheep, he will become a Christian -- particularly a Catholic -- because a sheep cannot do anything else. You cannot say that Jesus Christ was wrong when he said, "I am the shepherd and you are my sheep" -- he must have recognized that all these guys have come from sheep.

Charles Darwin's idea is right, but not in the details; in the details he has not been able to work it out. I agree with him on this essential point that man has evolved out of animals, but I don't agree with him that all human beings have evolved from the same animal -- monkey, ape, or chimpanzee. Human beings have come from all different directions. It is a gathering of all kinds of animals, and if you watch people you can find from where each person is coming. Just a little watchfulness is needed, alertness, and you can feel that this man seems to be related to a certain species.

Ta Hui is saying, THIS ONE WORD "YES" IS A KNIFE TO SUNDER THE DOUBTING MIND OF BIRTH AND DEATH.

Now you can see: "No" cannot do that, only "Yes" can do it. If Chao Chou had said, "No. Dogs are dogs and buddhas are buddhas and there is no bridge between them" -- then dogs die as dogs, then there is no evolution for dogs. Then elephants die as elephants, and there is no evolution for elephants. This seems too much. It is man's monopolistic ideology that only man has the capacity to evolve and nobody else...

I have heard... Somewhere in Sweden in a railway station there is a statue of a dog. It is not more than a hundred years old. The master of the dog used to come to that railway station every day to catch a train for a nearby city. The dog would come with him and would go on looking until the train moved far away beyond the horizon. When the train was gone he would return home, but he would always be present exactly at the time the master used to come back in the evening.

One day the master never returned. He had had a heart attack and died. The dog was waiting -- the message had come, but how to explain to the dog? The dog was searching for the master in every compartment of the train. All the people of the railway staff were really feeling sad for the dog. They had all known him for years. It was a daily routine, which he had never missed: he had always come at the right time, and if the train was late he would sit exactly where the master's compartment used to stop.

They tried to chase him away, but he would come back again and again and sit there. One train passed, another train... and he would search in every compartment with tears rolling down from his eyes. Seven days continuously... the dog searched every train, every compartment, and tears were continuously coming to his eyes and he refused to eat. The whole staff of the railway station was immensely concerned; they could not believe that a dog could have so much love. Even human beings don't show so much love.

The dog died sitting at the same place where he used to meet his master every day for years. The station staff contributed money and there they have raised a statue of the dog, and the whole story is written on the marble base on which the marble statue of the dog stands. It is not just about one dog... there are many dogs who have proved immensely loving, trusting, who have even sacrificed their lives for their masters.

To stop the gates of evolution for every other kind of being and to keep them open only for human beings is simply ugly. What is the difference between human beings and other animals, except for the bodies? The form of your bodies is different, but the no-form consciousness within you is the same.

If Chao had said "No," then all the statements following it would not be right. They can be right only with my correction, with "Yes." Then THIS ONE WORD becomes A KNIFE TO SUNDER THE DOUBTING MIND OF BIRTH AND DEATH. THE HANDLE OF THIS KNIFE IS IN ONE'S OWN HAND ALONE: YOU CAN'T HAVE ANYONE ELSE WIELD IT FOR YOU: TO SUCCEED YOU MUST TAKE HOLD OF IT YOURSELF. YOU CONSENT TO TAKE HOLD OF IT YOURSELF ONLY IF YOU CAN ABANDON YOUR LIFE....

If you are ready even to abandon your life, you will rise to the ultimate peak of your consciousness. That's why the path is called the razor's edge, because it is risky. One has to risk everything to find that ultimate splendor. It cannot be found without risking everything for it; you cannot hold something back. Without holding anything back -- if you are ready to abandon your life, you can find it this very moment.

IF YOU CANNOT ABANDON YOUR LIFE, JUST KEEP TO WHERE YOUR DOUBT REMAINS UNBROKEN FOR A WHILE.

He is suggesting a beautiful meditation again. If you cannot abandon your life because of your doubts, because of -- who knows? If you abandon your life and nothing happens, no enlightenment, then you cannot even complain! You cannot even go to the police station and report that, "These people are deceiving. They say, `Abandon your life!' -- I abandoned my life and no enlightenment, nothing."

Once your life is gone, it is gone; you cannot complain. The risk is total. You cannot hold back a little bit, so that if it does not happen you can at least inform others, "Don't believe such a thing. I have abandoned almost ninety-nine percent of my life. Just one percent I am keeping to inform others, as a warning." But that is not the way it works: either you risk one hundred percent, or you don't risk at all.

But if you doubt, then there are other ways. There is no need to feel hopeless. IF YOU CANNOT ABANDON YOUR LIFE, JUST KEEP TO WHERE YOUR DOUBT REMAINS UNBROKEN FOR A WHILE.

Just remain alert to your doubt. It cannot remain forever on the screen of your mind. That's the beauty of all the meditations: they can finally can be reduced to watchfulness. From any direction you can come to watchfulness. Just watch the doubt, and go on looking at it. It will not remain there forever. Even if it remains for just a few seconds, that will be a great achievement. Soon it will disperse in the smoke, leaving a silent space behind it.

SUDDENLY YOU WILL CONSENT TO ABANDON YOUR LIFE... as the doubt disappears without any effort on your part. If you repress the doubt it will remain. Don't repress, just watch -- and it will disappear into thin air, and you will be ready suddenly to abandon your life.

AND THEN YOU WILL BE DONE. ONLY THEN WILL YOU BELIEVE THAT WHEN QUIET IT IS THE SAME AS WHEN NOISY, WHEN NOISY IT IS THE SAME AS WHEN QUIET, WHEN SPEAKING IT IS THE SAME AS WHEN SILENT, AND WHEN SILENT IT IS THE SAME AS WHEN SPEAKING.

Once you are ready to abandon even your life, which is our deepest longing... We can abandon money, we can abandon family, we can abandon everything -- but when it comes to abandoning life, that is the last thing we would like to save.

The question is not that you actually have to commit suicide... just your willingness... and the miracle happens. Not that you have really to abandon it -- just your willingness, "I am ready to abandon it." But don't try to deceive, because that means deep down you know you are not going to abandon it: you are just talking about it because it is not really needed that you abandon it. You cannot deceive on that point.

If you are willing to abandon it, then suddenly all dualities in life will disappear; then silence and noise both will look exactly the same: neither silence has any appeal to you, nor has noise any disturbance. Then life and death are the same to you: neither life makes you cling to it, nor death makes you run away from it.

YOU WON'T HAVE TO ASK ANYONE ELSE, AND NATURALLY YOU WON'T ACCEPT THE CONFUSING TALK OF FALSE TEACHERS.
DURING YOUR DAILY ACTIVITIES TWENTY-FOUR HOURS A DAY, YOU SHOULD NOT HOLD TO BIRTH AND DEATH AND THE BUDDHA PATH AS EXISTENT, NOR SHOULD YOU DENY THEM AS NON-EXISTENT.

What he is saying is that all these categories of existence or non-existence, life and death, misery and happiness, all these categories belong to the mind. A person who is ready to abandon life is naturally ready to abandon mind, because mind is only a small part of your life. It is not all of it.

Once you are ready to take the jump, the jump is no more needed. Only your readiness is needed... but your readiness should be total, and in that readiness you can live your ordinary life doing whatever you have always been doing. Your doing and your non-doing will not be opposed any more; your speaking and your being silent will not be opposed; the world and renouncing it will not be opposed. Wherever you are, whatever you are doing, you will do it without any disturbance and without any clinging -- absolutely balanced.

The word that Buddha uses for this experience is *sammasati* -- `right remembrance'. You are just full of

a remembrance of your own eternal being. The moment you have renounced dualities, you have entered the path of the eternal, you have become an immortal.

JUST CONTEMPLATE THIS: A MONK ASKED CHAO CHOU, "DOES A DOG HAVE BUDDHA-NATURE OR NOT?" CHAO CHOU SAID, "YES."

Why contemplate this? If a dog has buddha-nature, obviously you also have it; and if a dog one day is going to become a buddha, then your destination is also not far away. There are many implications in it: if a dog has a buddha-nature, then you have it, then your enemies have it, then all living beings have it -- so there is no question of superiority or inferiority.

It is only a question of when one decides to wake up. It is up to you whether you want to have a little more sleep -- then turn over and pull the blanket up. But even while you are asleep inside the blanket, enjoying a beautiful morning, you are a buddha. It is up to you.

Buddha decided to sit under a tree; you have decided to lie down in bed -- but there is no essential difference. If Buddha can become enlightened under a tree, you can become enlightened under a blanket. It will really be better, because you will be opening a new possibility for future humanity; otherwise people will think that you always have to sit under a tree. And particularly in the cold winter, and in the rainy season, and in all kinds of trouble they will go on postponing buddha-nature.

I say to you that there is no problem: you can be perfectly cozy under your blanket and become a buddha there. There is no problem, because becoming a buddha has nothing to do with sitting under a tree, it is not a pre-requisite; nor do you have to sit in a lotus posture -- what does buddhahood have to do with a lotus posture? And if the lotus posture is essential, then dogs cannot become... impossible! How can a dog manage to sit in a lotus posture?

Of course it is possible under a blanket, and I think most of you will prefer it under a blanket. It was just coincidental that poor Gautam Buddha was sitting under a tree. He had no idea that the same can happen under a blanket. In fact the same question was asked to him by his wife...

After twelve years, when he came back to the palace, he knew that his father would be very angry. He was the only son, born when the father was very old, and all his father's hopes were dependent on him. The old man was just waiting for him to be ready to take charge of the whole kingdom -- he was tired and he wanted to retire -- and just before that Gautam Buddha escaped from the palace.

Just one day before Gautam Buddha left, a child had been born to his wife. It is such a human story, so beautiful: before leaving the palace, he just wanted to see at least once the face of the child, his child, the symbol of his love with his wife. So he went into the chamber of his wife. She was asleep, and the child was covered under a blanket. He wanted to remove the blanket and to see the face of the child, because perhaps he will never come back again.

He was going on an unknown pilgrimage. Nothing can be known of what will happen to his life. He is risking everything, his kingdom, his wife, his child, himself, in search of enlightenment -- something he has only heard of as a possibility, which has happened before to a few people who have looked for it.

He was as full of doubts as any one of you, but the moment of decision had come.... That very day he had seen death, he had seen old age, he had seen sickness and he had also seen a sannyasin for the first time. It had become an ultimate question in him: "If there is death, then just wasting time in the palace is dangerous. Before death comes I have to find something that is beyond death."

He was determined to leave. But the human mind, human nature... He just wanted to see the face -- he has not even seen the face of his own child. But he was afraid that if he removes the blanket, if Yashodhara, his wife, wakes up -- there is every possibility she will wake up -- she will ask, "What are you doing in the middle of the night in my room? -- and you seem to be ready to go somewhere."

The chariot was standing outside the gate, everything was ready; he was just about to leave, and he had said to his charioteer, "Just wait a minute. Let me see the child's face. I may never come back again."

But he could not look because of the fear that if Yashodhara wakes up, starts crying, weeping, "Where are you going? What are you doing? What is this renunciation? What is this enlightenment?" One never knows about a woman -- she may wake up the whole palace! The old father will come, and the whole thing will be spoiled. So he simply escaped...

After twelve years, when he was enlightened, the first thing he did was to come back to his palace to apologize to his father, to his wife, to his son who must be now twelve years of age. He was aware that they would be angry. The father was very angry -- he was the first one to meet him, and for half an hour he continued abusing Buddha. But then suddenly he became aware that he was saying so many things and his

son was just standing there like a marble statue, as if nothing was affecting him.

The father looked at him, and Gautam Buddha said, "That's what I wanted. Please dry your tears. Look at me: I am not the same boy who left the palace. Your son died long ago. I look similar to your son, but my whole consciousness is different. You just look."

The father said, "I am seeing it. For half an hour I have been abusing you, and that is enough proof that you have changed. Otherwise I know how temperamental you were: you could not stand so silently. What has happened to you?"

Buddha said, "I will tell you. Just let me first see my wife and my child. They must be waiting -- they must have heard that I have come."

And the first thing his wife said to him was, "I can see that you are transformed. These twelve years were a great suffering, but not because you had gone; I suffered because you did not tell me. If you had simply told me that you were going to seek the truth, do you think I would have prevented you? You have insulted me very badly. This is the wound that I have been carrying for twelve years.

It was not that you had gone in search of truth -- that is something to rejoice in; not that you had gone to become enlightened -- I would not have prevented you. I also belong to the warrior caste. Do you think I am that weak that I would have cried and screamed and stopped you?

"All these twelve years my only suffering was that you did not trust me. I would have allowed you, I would have given you a send off, I would have come up to the chariot. First I want to ask the only question that has been in my mind for all these twelve years, which is that whatever you have attained... and it certainly seems you have attained something.

"You are no longer the same person who left this palace; you radiate a different light, your presence is totally new and fresh, your eyes are as pure and clear as a cloudless sky. You have become so beautiful... you were always beautiful, but this beauty seems to be not of this world. Some grace from the beyond has descended on you. My question is that whatever you have attained, was it not possible to attain it here in this palace? Can the palace prevent the truth?"

It is a tremendously intelligent question, and Gautam Buddha had to agree: "I could have attained it here but I had no idea at that moment. Now I can say that I could have attained it here in this palace; there was no need to go to the mountains, there was no need to go anywhere. I had to go inside, and that could have happened anywhere. This palace was as good as any other place, but now I can say that at that moment I had no idea.

"So you have to forgive me, because it is not that I did not trust you or your courage. In fact, I was doubtful of myself: if I had seen you wake up and if I had seen the child, I may have started wondering, `What am I doing, leaving my beautiful wife, whose total love, whose total devotion is for me. And leaving my one-day-old child... if I am to leave him then why did I give birth to him? I am escaping from my responsibilities.'

"If my old father had awakened, it would have become impossible for me. It was not that I did not trust you; it was really that I did not trust myself. I knew that there was a wavering; I was not total in renouncing. A part of me was saying, `What are you doing?' -- and a part of me was saying, `This is the time to do it. If you don't do it now it will become more and more difficult. Your father is preparing to crown you. Once you are crowned as king, it will be more difficult.'"

Yashodhara said to him, "This is the only question that I wanted to ask, and I am immensely happy that you have been absolutely truthful in saying that it can be attained here, it can be attained anywhere. Now your son, who is just standing there, a little boy of twelve years, has been continually asking about you, and I have been telling him, `Just wait. He will come back; he cannot be so cruel, he cannot be so unkind, he cannot be so inhuman. One day he will come. Perhaps whatever he has gone to realize is taking time; once he has realized it, the first thing he will do is to come back.'

"So your son is here, and I want you to tell me what heritage you are leaving for your son? What have you got to give him? You have given him life -- now what else?"

Buddha had nothing except his begging bowl, so he called his son, whose name was Rahul. I will tell you why his name was Rahul; it was the name Gautam Buddha had given him...

He called Rahul close to him and gave him the begging bowl. He said, "I don't have anything. This is my only possession; from now onwards I will have to use my hands as a begging bowl to take my food, to beg my food. By giving you this begging bowl, I am initiating you into sannyas. That is the only treasure that I have found, and I would like you to find it too."

He said to Yashodhara, "You have to be ready to become a part of my commune of sannyasins," and he

initiated his wife. The old man had come and was watching the whole scene. He said to Gautam Buddha, "Then why are you leaving me out? Don't you want to share what you have found with your old father? My death is very close... initiate me also."

Buddha said, "I had come, in fact, just to take you all with me, because what I have found is a far greater kingdom -- a kingdom that is going to last forever, which cannot be conquered. I had come here so that you could feel my presence, so that you could feel my realization, and I could persuade you to become my fellow-travelers." So he initiated all three of them.

He had given his son the name Rahul because in Indian mythology when there is a moon eclipse... The Indian mythology says that there are two enemies of the moon. In the mythology, the moon is a person, a god, and he has two enemies: one is Rahu and the other is Ketu. When the moon eclipse happens, it happens because Rahu and Ketu catch hold of the moon. They try to kill it, but each time the moon escapes from their grip.

Gautam Buddha had given the name Rahul to his son because he thought, "Now this son of mine is going to be my greatest hindrance, he is going to be my greatest enemy. He will prevent me from going to the Himalayas. Love for him, attachment to him, will be my chains." That's why he had given him the name Rahul.

They all moved into the forest outside the city, where all his sannyasins were staying. In the first sermon to the sannyasins that evening he told them, "My wife Yashodhara has asked me a question which is of tremendous importance. She has asked me, `Was it not possible to become enlightened in the palace as a king?' And I have told her the truth: `There is no question of any place, any time. One can become enlightened anywhere -- but at that time nobody was there to say it to me. I had no idea of where it was to be found, whom I had to ask, where I had to go. I just jumped into the unknown.' But now I can say that wherever you are, if you are courageous enough to risk everything for being alert and aware, enlightenment is going to happen."

Hence I say master Chao Chou could not have said, "No." That is not the answer of a man of enlightenment. The answer can only be "Yes" -- and even if master Chao Chou has to say himself to me, "I had said `No'," I will refuse it. I will not listen even to Gautam Buddha, because the "No" goes against his whole philosophy. His whole philosophy is a tremendous reverence for all life. Hence every living being in every situation has the capacity to blossom into enlightenment.

This should be a great encouragement to you: it is not only for some special people to become enlightened; even a dog has a buddha-nature. All the religions have been doing just the opposite. They have been condemning you: you are born in sin; you cannot redeem yourself; unless a redeemer is sent by God, you are going to live in misery and sin and suffering.

Buddha gives man absolute dignity, freedom, as nobody else before him has ever done. He drops the idea of God just to raise your dignity and your freedom to its ultimate height. He removes God to make YOU God. There has never been another human being who has loved other human beings as Gautam Buddha has loved them -- and not only human beings but all living beings. His love is infinite.

So when I make any correction, I am absolutely certain that my correction is going to be approved by anyone who is enlightened. I am not going to make any compromise. It may be master Chao Chou, it may be Ta Hui, it may be Gautam Buddha -- I am not going to make any compromise because my own innermost experience says, "Yes!" Then I don't bother about anybody, any history, any scripture.

I was speaking in a Buddhist conference in Bodh Gaya. One of the most learned Buddhist monks in India is Bhadant Anand Kausalyayan, and he was the president of the conference. When I had spoken he came to my camp, and he told me, "I have heard you a few times before, once in Nagpur, once in Wardha and this was the third time. You are a strange man: you go on saying things which Buddha has not said. I have devoted my whole life" -- and he was an old man, nearabout seventy at that time. If he is still alive he must be nearabout one hundred.

"Buddha has not said it; you go on telling stories which I have never found in any scripture -- and the trouble is that your story seems to be so right and to the point that it feels that perhaps the people who were collecting the scriptures have forgotten to write it. It fits, I cannot deny it -- I cannot say that it goes against the essences of the scripture -- but it is not there. So my problem is," he said, "I cannot deny the truth of your story, but I cannot support its historicity. Do you have any suggestion?"

I told him, "There is no problem. Whenever I tell a story about Gautam Buddha, if it is not in the scripture then put it in your scriptures, because it should be there. If I say something that Gautam Buddha has said and you don't find it anywhere, manage to put it in the right place, where it should have been and is

missing. Because whatever I am saying... I am not a historian and I am not a scholar, but I am speaking from the same space as Gautam Buddha was speaking. So you can accept my word as the authority without any trouble."

He said, "My God, even if I do it, no other scholar is going to accept it! After twenty-five centuries, a certain scripture has been accepted -- and you want me to add something into it. They will kill me."

I said, "It is better to be killed; it is worth it if you can make the scripture a little more beautiful, a little more truthful, a little more authentic. If you say that what I am saying is not true, then I am ready to argue for it."

He said, "No, I am not saying that. But please forgive me -- I cannot make changes in the scriptures, because that is not allowed by any religion."

I said, "This is the trouble -- that all religions become prisons. Every religion should remain a flowing stream, and new rivers should be allowed to meet. Why make your religions like dead stale ponds? Let it be a river and let continuous new streams go on meeting into it. New people will be becoming enlightened and they will bring fresher insights; the river will become broader and broader, and bigger and more valuable. But this has not happened yet, because people are too much past-oriented and too much afraid of changing anything. The reason is that they don't have the experience about which they are talking."

I asked Bhadant Anand, "Do you have the enlightenment that Gautam Buddha had? If you don't have it, then just listen to what I am saying, because I have it."

Ta Hui is suffering from his past faults, and he is afraid to say "Yes," because that means he is saying that buddha-nature and the nature of a dog are just the same. It is because of his own guilt that he cannot say the truth.

But I don't have any guilt. In fact I don't have any past. Whatever I am saying is exactly the response in this moment, and I don't feel even a single part of me to be reluctant. I am saying it with my whole being. That puts my statements in a totally different category. They are not intellectual, they are not historical, they are not scriptural -- they are existential.

I am saying it from the same space from where Buddha has spoken, from where Chao Chou has spoken, from where one day Ta Hui is going to speak.

Okay Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #19
Chapter title: Radiance

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BELOVED OSHO,
PRESENT AWARENESS AND COMPARATIVE AWARENESS
YEN T'OU SAID, "IN THE FUTURE, IF YOU WANT TO PROPAGATE THE GREAT TEACHING, IT MUST

FLOW OUT POINT BY POINT FROM WITHIN YOUR OWN BREAST TO COVER HEAVEN AND EARTH: ONLY THEN WILL IT BE THE ACTION OF A MAN OF POWER." THAT WHICH FLOWS OUT FROM ONE'S OWN BREAST, AS HE CALLS IT, IS ONE'S OWN BEGINNINGLESS PRESENT AWARENESS, FUNDAMENTALLY COMPLETE OF ITSELF. AS SOON AS YOU AROUSE A SECOND THOUGHT, YOU FALL INTO THINKING. AWARENESS IS SOMETHING FROM BEFORE YOUR PARENTS WERE BORN. THIS AFFAIR IS NOT A MATTER OF INTELLIGENCE OR ACUITY. ACTUALLY, IT'S JUST AN ABRUPT BURSTING OUT THAT'S THE CRITERION. AS SOON AS YOU'VE ATTAINED THIS SCENE, THEN WHATEVER WORDS YOU HAVE, THEY'RE ESTABLISHED. WHEN WHERE THEY'RE ESTABLISHED IS REAL, THIS IS THE SO-CALLED "FLOWING OUT FROM WITHIN ONE'S OWN BREAST TO COVER HEAVEN AND EARTH."

Truth can never be a missionary, but only a heart-to-heart message -- not to convert the other, but just to share your abundance of love, compassion, blissfulness.

This has to be remembered: a missionary is one of the ugliest persons in the world. He himself knows nothing; his heart is empty, but his head is full. He has read, he has studied... but all the words which are written, howsoever significant, are dead corpses. The scholar is a gravedigger. He brings out skeletons, and he lives amongst skeletons.

There is a psychological problem: the man who has not known the truth wants to convince himself that he knows it, and the only way to convince himself that he knows it is to start converting people. It is a feedback system. As more and more people become impressed by his words, by his philosophy, the ultimate outcome is that he becomes convinced that he must have the truth, because so many people could not be idiots.

I have heard... Once it happened -- it very rarely happens, just once in a billion years -- that a journalist reached to the gate of heaven. A journalist, by his very profession, is already booked for hell, but there are always accidents....

A journalist knocked on the doors of heaven, and Saint Peter opened the door. But seeing the journalist he said, "Forgive me, we have a quota of only twelve journalists, and it has been full since eternity. Even they are absolutely useless here, because nothing happens in heaven -- no murder, no rape, no robbing, no suicide. So only the first issue of our newspaper was ever published, and that remains relevant forever"... because good people don't have stories. To have stories you need bad people. It is unfortunate, but that is how it is.

The saints go on sitting in silence. Now, silence is not news; unless there is a riot, a massacre, a war, nuclear weapons, Ronald Reagan, there is no news. Bernard Shaw has defined news: when a dog bites a man it is not news, but when a man bites a dog, it is news. All politicians are news -- they are men biting the dog.

But in heaven there is no place for politicians. St. Peter said to the journalist, "So forgive me, you will have to go to the other door, which is just opposite. There are only two places, not many alternatives to choose from..."

But you know, journalists are very stubborn people. He insisted, "At least give me twenty-four hours, just to look around. And after twenty-four hours, if you have some place vacant, you can allow me to remain. Otherwise I will be gone."

It was not asking too much, so Saint Peter said, "For twenty-four hours you can be in heaven." And immediately the journalist started a rumor that in hell a great new daily newspaper is going to start, and they need a chief editor, they need an editorial board, they need assistant editors, they need all kinds of journalists. Rumor for the journalist is just like water for a fish: he lives in rumors, in lies, in all kinds of things which are not in any way true, but have a quality of sensationalism.

There was great commotion, particularly among the twelve journalists. They were tired of heaven, they were tired of dead saints.... Saints can't have any life, because all religions have condemned life. To be a saint, you have to cut your roots from the earth, you have to become a dry bone with no juice in you. The more dead you are, the greater a saint. Any small fragment of life is enough for your fall.

Those twelve journalists were roaming around for centuries amongst those dead people -- but they could not get any news, nothing was happening. When they heard the rumor, they all became so excited. After twenty-four hours, when our journalist reached the gate, Saint Peter did not open the gate. He said, "Listen, fellow, now you cannot go out. All the twelve have gone."

"It seems that in hell they are going to start a very big newspaper on a great scale," the journalist said, "and I don't want to stay here." Although he knows he has created the rumor, now the suspicion arises that if

so many people believe it -- and even Saint Peter believes it -- there must be some truth in it.

A missionary is in search of converts, so that he can be convinced that he has the truth. His search for converts is really a psychological need of his own. He is feeling empty and hollow, but if he can manage a few people... which is always possible.

There are people who are in need of a father figure; they themselves feel afraid in life, helpless. Life seems to be too big, unmanageable, that's why they have created a father in God in heaven. But it is so far... and still no phone connection is available, except to a few very cunning people like the pope, Ayatollah Khomeini, the Shankaracharya of India -- these people have direct lines, invisible. But for the common person, there is no way to communicate; he needs a more visible, more tangible person who can take the place of the father.

Only a very few people in the world grow and mature; most remain children, and they need a father to protect them. It is not coincidental that Catholic priests are called fathers. But they don't have wives, they don't have children -- I always wonder how they have become fathers.

These Catholics are strange people: they believe in the Virgin Mary, who gives birth to Jesus Christ without any contact with any human being, and becomes a mother without a father. There are these millions of Catholic fathers, and they don't have wives, they don't have children. Catholicism is really mysterious.

But to call them "father" indicates that inside you is a need for a protective figure. You have been brought up by your father: he was always a protection, a reservoir of knowledge and wisdom. In your eyes he was the greatest man in the world, and you could relax and depend on him. Now the father may be dead.

Physically you have grown older, but psychologically the average man is less than thirteen years of age, and that child is hankering for protection. Without protection in this vast universe -- unknown, unpredictable, full of all kinds of diseases, sicknesses, and finally death -- a man is bound to be deeply afraid.

I used to stay in a house, and the woman of the house said to me, "We have a problem with our child." They did not have a bathroom attached to their bedroom; they were old-fashioned people, and they had outhouses far away from the house, at the back. The child was absolutely insistent that when he went in the night to the toilet, the mother or father had to follow him, the doors had to be kept open, and they had to stand there, otherwise he would feel very much afraid.

I said to him, "Why don't you do one thing: you are harassing your mother and father, and a simple solution is possible."

He said, "I am willing. Just tell me, what is the solution?"

I said, "You can carry a lamp with you, or a torch." He laughed. I said, "Why are you laughing?"

He said, "In the darkness somehow I can manage to escape from all the ghosts, but with a lamp they will immediately see where I am. You are suggesting a great idea, but I will be caught immediately. I cannot follow this idea. Even if I have to go in darkness, I am willing, because in the darkness I can dodge them. But with a lamp they all will be able to see where I am, and they all will jump on me."

A father is needed. A missionary fulfills some psychologically sick needs of humanity. He is not interested in giving you the truth; he does not have it in the first place.

It is very much a mutual conspiracy: you are feeling happy that you have somebody to protect you, a mediator between you and the invisible god, and the missionary is feeling good that so many people believe in his truth -- "They cannot be wrong. I alone can be wrong, but a multitude of people, the whole congregation of the church, cannot be wrong. It must be that I have the truth." So this is a mutual, unconscious arrangement.

Ta Hui is saying something tremendously important. If you want to give the message to people about the great truth, the truth of enlightenment, remember one thing: it should not come from your head, it should not be intellectual jargon. You will be so full of it in your heart that it starts overflowing.

Then you are not the giver, and you don't have to brag that you have converted so many people. You are not the converter; it is truth itself which is creating the magic of transformation. You are simply a vehicle.

But the first thing for you is to be filled with truth, filled with light, filled with fragrance, so that you can share it. In fact, you have to become a rain cloud which becomes heavy with rain and wants to shower. You have to become so heavy with your ultimate experience of freedom, of joy, of blissfulness, of truth, that you want to rain, just like a rain cloud.

This is a very significant message and it must have come to Ta Hui as an experience. He was an intellectual, and we are watching a great transformation: an intellectual being transformed slowly, slowly into an enlightened human being. We are watching the birth of a great buddha, the great awakened one.

The first sutra: YEN T'OU SAID, "IN THE FUTURE, IF YOU WANT TO PROPAGATE THE GREAT TEACHING, IT MUST FLOW OUT POINT BY POINT FROM WITHIN YOUR OWN BREAST TO COVER HEAVEN AND EARTH: ONLY THEN WILL IT BE THE ACTION OF A MAN OF POWER."

Yen T'ou is saying that not only is your heart full, it will be so full that it starts radiating in all directions; the whole sky becomes filled with your flavor, with your charisma, with your presence. Those who have eyes will see it, those who have ears will hear it, those who have hearts will feel it, those who have beings, alert and aware, will immediately experience it... and be transformed, transmuted, into a totally new being -- beyond misery, beyond suffering, beyond agonies -- into a world of ecstasy.

You will be so full that the earth and the sky both become filled with your experience, filled with your light, filled with your energy, filled with your radiation.

Yen T'ou is right: In the future, if you want to propagate, don't become a missionary. It is a human weakness to pretend that you are knowledgeable. It is a subtle way of humiliating people: you know, and they don't know. So even if you have got only a little intellectual understanding, you immediately start propagating it because it gives great nourishment for your ego. You start becoming the knower, and everybody else is ignorant.

In fact, you are falling into a great ditch. It is better to be ignorant than to be an egoist, because ignorance is natural and can be transformed into innocence very easily. But ego is a perversion: it is very difficult for the egoistic person to understand anything that demands the demolition of ego. Ego is his only treasure; he knows nothing else in the world except his prestige, respectability, knowledgeability, honor.

IF YOU WANT TO PROPAGATE... it is not necessary that you propagate. There have been millions of mystics around the world, down the ages, who have decided not to propagate. I cannot say that they are absolutely wrong; they are ninety-nine percent right.

They have decided not to propagate because there is no way to explain to you something which you have not experienced. If you have experienced it, there is no need to explain it to you. Their logic is clear. In the East these mystics have been called *arhatas*. They attain to the ultimate enlightenment and remain silent. If somebody comes to drink out of their well he is welcome, but they do not make any effort on their own to reach people.

Only a few people have decided in favor of the one percent possibility: in Buddhism they are called *bodhisattvas*. They have decided... It may not be possible to reach to the people's hearts; they are so closed, they have already chosen... somebody is a Christian, somebody is a Hindu, somebody is a Mohammedan, somebody is a Buddhist. They have already chosen without knowing anything. Their minds are prejudiced and polluted, and these prejudices are functioning like walls around them. They don't allow anything new to enter in.

But perhaps once in a while you can find a small crack in the wall, and if a person is a seeker, a searcher, open to encounter any truth, then there is a possibility that if you have the truth, his heart will immediately start beating with your heart. It is a synchronicity. Suddenly he will become aware that the man has come for whom he has been waiting and waiting for many lives.

It will not be an intellectual conviction, because you have not even spoken. It will be a subtle, invisible transfer -- a transmission of the lamp. The other person just has to be open. You cannot force anybody to be open; the more you try to force, the more closed he will become. It is absolutely in his own hands to be open and vulnerable, to be available just like a womb and to give birth to himself into a new space, a new consciousness.

The man of truth can only be a triggering point. That's why Yen T'ou says, IF YOU WANT... If you don't want, the question does not arise. IF YOU WANT TO PROPAGATE THE GREAT TEACHING... And why is he calling it THE GREAT TEACHING? Why not just teaching?

This is a difference made very clear by Gautam Buddha. Teaching is from the mind; it is a philosophy, a theology, a religion, but it is from the mind. Mind is immensely capable of fabricating systems of thought, very logical, very rational -- but missing the foundation, the foundation of experience.

The great teaching is that which has arisen out of your experience. Its greatness also is that you don't have to make any effort to propagate it. Its very presence starts ringing bells in the hearts of those who are worthy to receive it, who have earned some kind of meditativeness, who have earned some kind of silences of the heart... whose ground is ready so that the seed of enlightenment can be sown.

The teaching is just a rational approach to existence, and the great teaching is an experiential approach to existence.

"... TO PROPAGATE THE GREAT TEACHING, IT MUST FLOW OUT POINT BY POINT FROM WITHIN YOUR OWN BREAST TO COVER HEAVEN AND EARTH: ONLY THEN WILL IT BE THE ACTION OF A MAN OF POWER."

So much is condensed in this small quotation from Yen T'ou. Scriptures can be made out of the commentary, and out of the implications of it.

IT MUST FLOW OUT... You should not make an effort, because your effort will be destroying its beauty, its purity. Your effort means you are not trusting existence and truth. And your hands are very small; your efforts cannot be great enough to transfer the truth.

It has to be a flow, point by point. You have just to be a witness, not an active agent; you have just to see the flow from your heart, and rejoice.

And if it reaches to a few hearts, they become joined in a certain mystical union. That's what an authentic commune is -- where people are joined by an invisible flow of energy, from heart to heart. Then they are separate as individuals, and yet deeply connected with each other... just like a garland of flowers -- each flower is individual, but a thin thread, invisible to the eyes, runs through all of them, and makes it a garland.

A gathering of disciples has to be a garland. But it is possible not by any effort, not by any action, but only by a spontaneous flow, and it happens on its own. Just like when the rosebud opens... do you think it makes any effort to spread its fragrance to the winds? It happens spontaneously. It is something absolutely natural.

Once your heart has become a roseflower and has opened its buds, then the fragrance starts reaching in all directions. This is the right way of sending messages to those who are worthy of receiving them, and only then will it be the action of a man of power. This has to be understood.

Ordinarily you think a man of power must be a president of a country, or a prime minister, or a great general, or a man like Alexander the Great. Your idea of power is always power over others; it is inhuman and ugly from the very start.

Nobody has the right to have power over anybody else -- neither the husband over the wife, nor the parents over their children, nor any politician over the people. Freedom is our most fundamental right, so that kind of power has to disappear from the world.

That power has created thousands of wars, and that power has been our undoing. Man has not been able to use this time for his evolution, for a better earth, for a more human society, without demarcations of nations, religions, political ideologies.

All our energy goes into such stupidities! Killing each other seems to be the main purpose of man's being on the earth. In three thousand years there have been five thousand wars. Anybody watching from another planet will think that humanity has gone mad.

There is one great thinker of our age, Arthur Koestler, who thinks exactly that -- that something in the growth of man's mind has gone wrong: either the nuts and bolts are too tight or too loose. All our energies devoted to destruction... what can be more insane? All these energies can make this earth a paradise, but they are making it only a battlefield.

This meaning of power is not the same meaning as when Yen T'ou uses the word `power'. In the East we have used the word power -- not over others, but over oneself. Conquering your own unconquered areas of consciousness, bringing your potential to its total flowering, will make you immensely powerful -- not over anybody, but just a source of power on your own accord.

Power over others is very impotent: just put the president of any country down from his seat, and all power disappears. What kind of world is this? -- where chairs are powerful, where chairs are more important than man, where chairs make man powerful, not vice-versa. What will Ronald Reagan be without being a president? -- just a senile fellow. What is Richard Nixon? Who cares whether he is alive or dead?

It happened before the Russian Revolution that a man named Kerensky was the prime minister of Russia -- a great power. While the revolution was happening he escaped from Russia, and people remained concerned about what happened to him. Perhaps he had been killed -- because no footprints could be found, no sign of where he had disappeared to. He simply disappeared into thin air. It was found in 1960 -- almost half a century after the revolution -- that he he was running a grocery store in New York. Of course, under disguise; he was not telling anybody that he had been one of the most powerful men in the world.

Strange... but the mystics know of a different kind of power. Wherever the mystic sits, that place becomes holy, that place becomes full of power. The mystic's power is not dependent on any votes, it is not

dependent on any chair, it is not dependent on any post. The mystic's power is his own, it is not borrowed.

Every president and every prime minister is just a beggar, begging for votes. I have heard about an American politician who was campaigning for his election. He knocked on a door, and he started kissing every child -- and there were at least twenty children with running noses, but one has to tolerate everything if one wants power. He was feeling very much disgusted with the whole affair, but he was smiling -- just like the Jimmy Carter smile.

Have you heard anything about Jimmy Carter's smile? It has disappeared. I have seen his latest photographs, and only one thing is missing -- that smile. His smile was from ear to ear... but it was not *his* smile, it was the chair. With the chair gone, the smile is gone too.

The poor politician kissed all the children and the woman who was standing there, then he said to her, "You have beautiful children. I have come to tell you that your vote should go to me."

He gave her his card and the woman laughed, saying, "I will think it over. But these are not all my children; I am just a caretaker. Because all the woman of the neighborhood are having a meeting, they have left their children here, and I am just looking after them."

He said, "My God, why didn't you say this before? Now I feel even nauseous!... these dirty children, with running noses. I have been kissing them, and their mucous was getting on my face."

But one has to tolerate...! These beggars become very powerful once they are in the post, but their power is very ugly, inhuman, and brutal.

The power of a mystic has a totally different quality, and a different dimension. His power is not dependent on anybody else. His power is not the power of a beggar; his power is the power of an emperor. His power arises within his own being. He becomes a radiant star.

All mystics are men of great power. To be in contact with them is enough to be thrilled, to be thrilled about the unknown possibilities of your own being. Just to be in the presence of a man of truth is enough; no argument is needed to convince you -- his presence is the argument, and his power is the convincing force.

One great Christian missionary, Stanley Jones, used to stay with me whenever he was passing through the place where I was living. He has written beautiful books and he used to give beautiful sermons. Once I told him, "You spoke so beautifully! You were using the same words as Jesus... but I don't see the power behind them, they are just old gramophone records. The words are the same, but the man behind the words is not the same. You use every effort to make your message emphatic, but you don't have the power."
He was a very sincere man, and he said, "Perhaps you are right."

I said, "Not perhaps, I *am* right. If you had that power, which Jesus had, you would already have been crucified. It is hilarious that you hang a golden cross around your neck. Jesus did not hang a golden cross around his neck; his neck hung on a wooden cross, a cross so heavy that although he was only thirty-three years old -- and the son of a carpenter who was accustomed to carrying big logs from the forest to his father's workshop -- he fell three times, the weight of the cross was so much. Whom are you trying to deceive? Your neck has to be on the cross -- not the cross dangling on your neck, a small cross that cannot kill even a mouse."

That was the crime of Jesus... The whole land of the Jews was full of great scholars, intellectuals, great rabbis, and this single man offended them all. He was not speaking against them, he had not said a single word against any of them. But just his presence, his powerful individuality, was enough to reduce them into pygmies -- and all the pygmies joined together to destroy this man.

Pygmies are in the majority in the world, and they have been doing the same down the ages. Socrates they poisoned, because he was a giant. Even today his arguments are so fresh, as fresh as this morning's roses blossoming in the sun and dancing in the air. They murdered al-Hillaj Mansoor, although what he was saying will remain eternally true. He has only declared a simple fact: "I am God, and you are also God. I know it, you don't know it. Any moment you can recognize it..."

But the pygmies are feeling very comfortable and cozy in being pygmies. They don't want to take the risk of becoming giants, because they have seen what happens to giants -- crucifixion, poison, murder... They freak out with these ideas. It is better to be a Christian, with one hour's religion every Sunday; it is better to be a Hindu, it is better to be a Mohammedan. Just belong to a crowd... because you don't have power, and a man of power stands alone like a lion roaring. He does not need to mix with a crowd.

THAT WHICH FLOWS OUT FROM ONE'S OWN BREAST, AS HE CALLS IT, IS ONE'S OWN BEGINNINGLESS PRESENT AWARENESS... What starts flowing, the moment you become aware of your awareness, which is beginningless and endless, which is eternity -- as you become aware of your eternal sources of consciousness, inexhaustible, suddenly the flow comes to you without any effort.

You are not a missionary; your very being is the mission. You are not trying to convince anybody by your argument; your very being is the answer, self-evident, needing no proof, no argument... FUNDAMENTALLY, COMPLETE OF ITSELF.

The enlightened being, the awakened soul, is complete in itself. It is not in need of anything from anywhere. This gives the awakened person the possibility to be absolutely free of all bondages, of all chains, of all handcuffs. You can put him in a jail, but you cannot enslave his consciousness. Now he no more identifies himself with the body. He has found his real identity. To identify with the body is to carry a false passport.

But Ta Hui wants you to be aware not to allow a second thought to arise. What is the second thought? When you first feel yourself in deep meditation, you say, "Aha, this is it!" -- and you have missed. This sentence you have to remember not to use at any point, because the moment you say, "This is it," your mind has come in. Mind is the most corrupting force, more poisonous than any cobra. It simply spoils the silence and the meditativeness.

There is a tendency in every mind to try it, so one has to be very aware not to give rise to a second thought. Just be alert, just be aware, just be conscious, just be meditative... but there is no need to reflect about it, or to make a statement about it, or even within yourself to say, "I have arrived."

AS SOON AS YOU AROUSE A SECOND THOUGHT, YOU FALL INTO THINKING. AWARENESS IS SOMETHING FROM BEFORE YOUR PARENTS WERE BORN.

Jesus was asked, "Who do you think you are? You are just a young man, and the land of Judea has old learned rabbis who have devoted their whole life to looking into the scriptures. Who do you think you are? You don't even have any education, you can't read, you can't write, and you are too young to be wise."

And the answer of Jesus is one of the most tremendous answers which has ever been given. He said, "I have been before Abraham was." Abraham is the oldest name in the genealogy of the Jews. "I was before Abraham was." This is a statement of power and self-realization. He is saying, "I am beginningless. Don't look at my body -- it may be young, but I am eternal."

THIS AFFAIR IS NOT A MATTER OF INTELLIGENCE OR ACUITY. ACTUALLY, IT IS JUST AN ABRUPT BURSTING OUT, THAT IS THE CRITERION.

Ta Hui has come a long, long way. In the beginning, when he was just an intellectual, he was laughing at sudden enlightenment. How can enlightenment be sudden? In existence everything is gradual.... A tree grows gradually, a man grows gradually. It is not that there was nothing and suddenly a rosebush appears -- complete, with the flowers and the fragrance. Existence does not believe in suddenness. It is a gradual process. Intellectually, it seems to be perfectly right.

But now he is saying that this is the criterion of whether your enlightenment is true or not: IT IS JUST AN ABRUPT BURSTING OUT, THAT IS THE CRITERION -- a sudden illumination, just like a bolt of lightning. Now he is speaking from his own experience. As far as mind is concerned, it can observe that everything everywhere grows gradually, so why should there be this exception -- that enlightenment is sudden?

The reason is clear: enlightenment is not something that is growing in you; it is something that is already complete, just waiting. It has been complete forever, from the very beginning. You have just to look at it -- a one hundred and eighty-degree turn.

You will not find a small plant of enlightenment growing slowly, leaf by leaf, branch by branch. No, you will see the whole complete illumination -- because it is your nature, because it is already there, because it has been there forever. It is just that you were not looking at it; you were standing with your back towards it.

And it cannot grow -- it is complete, it is entire, it is as it should be. The only new thing that is going to happen is not to enlightenment, but to you. You were not aware of it; now you have seen it, now you are aware of it.

And this awareness of yours, is also sudden. You cannot see the enlightenment of your being gradually, piece by piece -- one day you see a little enlightenment, then another day you see a little more, and so on it goes. Once you have seen just a little part of it, you will be pulled completely inwards to recognize its totality.

It is very easy, as far as awakening is concerned, to know when a man is only talking intellectually or is talking existentially. Now Ta Hui is talking existentially. It has not only been a great pilgrimage for him, it

has been also a great pilgrimage for you all. Seeing how intellect is capable of turning into enlightenment, how an ordinary mind can change into no-mind, how a mortal can become immortal -- it is *your* story.

Ta Hui is coming to the very end of his pilgrimage. You may be far away from the destination, but Ta Hui's progress will give you tremendous encouragement, however far away you are. He was also very far away, and if he can manage, there is no reason why you cannot manage!

AS SOON AS YOU HAVE ATTAINED THIS SCENE... Just look at the words, how they change. The intellectual cannot say this; it is just out of his possibilities. He can talk about concepts, he can talk about hypotheses, he can talk about ideologies, but Ta Hui is saying, AS SOON AS YOU HAVE ATTAINED THIS SCENE... It is only a scene: it was already there -- you were just not seeing it. Now you have opened your eyes and seen it.

I have heard about a small child who saw the Catholic priest coming by, and he ran to him and said, "Father, my dog has given birth to six small kids. And why I am so excited is because they are all Catholics."

The father said, "That's very good."

After three weeks, the father was coming and he saw the boy sitting on his steps crying. He said, "What happened? What happened to your six Catholics?"

He said, "That is why I am crying. Their eyes are now open, and they are no longer Catholics."

To be a Catholic or to be a Hindu or to be a Mohammedan, your eyes need to be closed, but to be enlightened your eyes need to be open. It is a scene... the most beautiful scene that you can ever see, or can conceive.

AS SOON AS YOU HAVE ATTAINED THIS SCENE, THEN WHATEVER WORDS YOU HAVE, THEY ARE ESTABLISHED. Out of an awakened consciousness, each word is on fire, each word is alive, each word is established. It does not need any support of scriptures, and it does not need any support of anybody else in the world. It is its own authority -- that is the meaning of its being established.

WHEN WHERE THEY ARE ESTABLISHED IS REAL, THIS IS THE SO-CALLED "FLOWING OUT FROM WITHIN ONE'S OWN BREAST TO COVER HEAVEN AND EARTH." When you are established in truth, you will fill the whole cosmos with your truth, with your ecstasy, with your fragrance. And wherever there are people who are sensitive, they will start searching for the man who has attained the power, and whose words have become established.

Now, you are here from almost every country of the world. Every government is against me, every government is trying to prevent people reaching here. The government of India is trying to prevent journalists, scholars, professors, all kinds of other news media, from reaching here. They are asking every tourist, "For what reason are you going to India?" Just a little suspicion that they are going to meditate, and their application is rejected.

It should be counted as one of the most wonderful things... because meditators have always come to India from all over the world, down the ages. It has been the land of the mystics and the buddhas and the Jainas. Its only contribution to the world is meditation. But this is not a small contribution; it is the greatest contribution possible.

Now the people -- the so-called political leaders -- who don't know anything about meditation, are ready to give visas to visit the Taj Mahal, Khajuraho, Konarak, Ajanta, Ellora. But I have received letters from people saying that "because we said we want to learn meditation, our applications were rejected." They are not allowing them to come.

When all the governments of the world -- the Indian government included -- are trying to prevent them, still people are finding ways to come. Something is pulling them. Even if the whole world is against me, it does not matter. The people who have a little sensibility, sensitivity, towards higher states of consciousness are bound to come here.

This is the power Ta Hui is talking about.

I don't have any power in the ordinary sense, but I have a power within myself. I am full of my own awakening, and I am willing to share it with anybody. I don't ask whether you are qualified -- who cares about qualifications? I have come to an inexhaustible source, so even if unqualified people can be benefited, there is no harm. I am not losing anything.

Qualified, or unqualified, deserving or not deserving... One thing is certain: they have come from far away, from all over the world, and all the governments are trying to prevent them. But something invisible is calling them, and the call is irresistible.

I am not a missionary. I don't convert you.

I am a mission.
If you come close to me, you will be transformed.

It will not be a conversion -- from Hinduism to Mohammedanism, from Mohammedanism to Christianity -- that is simply changing the jails.

Ta Hui has given us some beautiful sutras this morning. Allow them to sink deep into your being. They will be of immense help on the path.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #20
Chapter title: Affliction

24 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
POWER
... THE SENSES ARE MANIFESTATIONS OF ONE'S OWN MIND. IF YOU CAN UNDERSTAND THOROUGHLY LIKE THIS, THEN IT'S CALLED THE KNOWLEDGE THAT THERE'S NEITHER SELF NOR OTHERS. HEAVEN AND HELL ARE NOWHERE ELSE BUT IN THE HEART OF THE PERSON.
... AS SOON AS YOU BECOME AWARE OF GRADUALLY CONSERVING POWER IN THE MIDST OF THE AFFLICTIONS OF DAILY ACTIVITIES -- THIS IS HOW A PERSON ACHIEVES BUDDHAHOOD.
... WHEN YOU SEE IT AS IT REALLY IS, PRACTICE ACCORDING TO REALITY AND ACT ACCORDING TO REALITY.
... ONLY IF YOU ARRIVE AT THIS STAGE CAN YOU SAY THERE IS NO HEAVEN OR HELL, AND SUCH THINGS. YUNG CHIA SAID, "THERE ARE NEITHER HUMANS NOR BUDDHAS. THE UNIVERSE IS LIKE A BUBBLE IN THE OCEAN, ALL THE SAGES ARE LIKE FLASHES OF LIGHTNING." IF HE HADN'T GOTTEN TO THIS STAGE, HOW COULD YUNG CHIA HAVE SAID THIS? BUT WITH THESE WORDS, THOSE WHO MISUNDERSTAND ARE MANY....
FEELINGS AND AFFLICTION
... IT IS PRECISELY WHEN AFFLICTED THAT YOU SHOULD CAREFULLY INVESTIGATE AND ENQUIRE WHERE THE AFFLICTION ARISES FROM. IF YOU CANNOT GET TO THE BOTTOM OF ITS ORIGINATION, THEN WHERE DOES THE ONE WHO IS AFFLICTED RIGHT NOW COME FROM? RIGHT WHEN YOU'RE AFFLICTED, IS IT EXISTENT OR NONEXISTENT, EMPTY OR REAL? KEEP INVESTIGATING UNTIL YOUR MIND HAS NOWHERE TO GO. IF YOU WANT TO THINK, THEN THINK; IF YOU WANT TO CRY, THEN CRY. JUST KEEP ON CRYING AND THINKING. WHEN YOU AROUSE YOURSELF TO THE POINT WHERE THE HABIT ENERGY OF LOVE AND AFFECTION WITHIN THE STORE-HOUSE CONSCIOUSNESS IS EXHAUSTED, THEN NATURALLY IT'S LIKE WATER BEING RETURNED TO WATER -- GIVING YOU BACK YOUR ORIGINAL BEING, WITHOUT AFFLICTION, WITHOUT THOUGHTS, WITHOUT SORROW OR JOY.
"HAVING ENTERED THE WORLD, LEAVE THE WORLD COMPLETELY." IS THERE SUCH A THING AS A FATHER WHO IS NOT TROUBLED WHEN HIS SON DIES? IF YOU TRY TO SUPPRESS (SUCH SENTIMENTS) FORCIBLY, NOT DARING TO CRY OR THINK ABOUT IT, THEN THIS IS DELIBERATELY GOING AGAINST THE NATURAL PATTERN, DENYING YOUR INHERENT NATURE: (IT'S LIKE) RAISING A SOUND TO STOP AN ECHO, OR POURING ON OIL TO PUT OUT A FIRE.

Ta Hui, the man who started searching, has disappeared in the search. Now the one who is speaking is no more the old Ta Hui; he is discontinuous. The old is gone and the new is born. Whatever he is saying now has a totally different significance: it is not coming out of his mind, it is coming out of his experience.

One of the most significant experiences is power -- power not over others, but simply a tremendous energy arising in you from the very core of your being. It is not that you are powerful over others, it is simply that you are powerful. The power that is over others can be taken away; it is dependent on others, it is not yours. You are simply hiding your impotence.

Every politician in the world is psychologically sick. His sickness is a deep inferiority complex, a deep impotence. Now, there are only two ways to get out of this state of impotence: the cheapest and the simplest is to become powerful over others. But that is an illusory experience -- certainly cheap, but not real.
Real power comes only with the experience of your own being.

That's where politics and religion separate. Their enquiry is basically the same -- the search for power -- but politics chooses the cheapest, the most plastic way of attaining power, and religion goes in search of the authentic, the real, your own.

If you are independent, absolutely rooted in your own being, this experience of power can be shared. If you are close to the man of power and you are not afraid of opening up, you will immediately see a great flash, a great flow entering into your being, as if a flame has jumped from one lamp to another. It has been called, in the tradition of Zen, the transmission of the lamp. It is transmission of power, and it is a very strange experience.

One of the disciples of Gurdjieff -- perhaps the one who was with him the longest -- was Bennett. He had found Gurdjieff in a refugee camp in Constantinople after the Russian Revolution. Gurdjieff had escaped out of Russia. He knew that remaining in Russia would be absolutely dangerous for his life, and his disciples who were around him also persuaded him to escape in time. There was every danger, particularly from the communists, who don't believe in any spirituality, who don't believe that man has something eternal in him -- and that was Gurdjieff's lifelong work.

There was chaos all over the country. The czar and his government had failed, collapsed. The communists had not yet been able to establish order and peace. Everything was in chaos; the whole bureaucracy was disrupted -- and that was the time when all the people who wanted to get out of Russia had the opportunity.

Gurdjieff landed in Constantinople, in a refugee camp, where there were thousands of homeless Russians. Bennett discovered him in the refugee camp in Constantinople. That was the first time the world came to know about Gurdjieff. Bennett was in the army; he helped Gurdjieff to reach Paris, and whenever he was able he would come and live with Gurdjieff.

Bennett remembers in his autobiography something concerning power. He had come, utterly tired, to see Gurdjieff, and he was feeling for a few days as if he was going to die, as if all power to resist sickness had disappeared. He was pale, weak, and he had come just to see Gurdjieff for the last time, thinking that he would not be able to see him again.

When he entered Gurdjieff's room, Gurdjieff said, "What has happened to you, Bennett? It is not time for you to die." He put his hand on Bennett's head, and Bennett could not believe it: a great energy started flowing from his hand into Bennett's body. Bennett became young again, just within minutes. He opened his eyes, he could not believe it. He looked at his hands -- all his paleness had disappeared. There was a feeling of rejuvenation, almost a rebirth.

But when he looked at Gurdjieff, he could not believe it -- *he* had become pale. Bennett had never seen him so weak, and he could see what had happened: Gurdjieff had given himself, his life-force, his energy to him.

Gurdjieff said, "Don't be worried. It will take just ten minutes for me to be refilled." He went into the bathroom and when he came back, after ten minutes, he was just the same -- full of energy. Bennett wanted to know more about what had transpired.

Gurdjieff said, "If you go on practicing the discipline that I have given you, one day you will see for yourself that everybody has an inexhaustible source of power. It was an urgent situation, an emergency, so I poured myself; otherwise you would certainly have died. But I know that it is almost like a well: you can take the water out... if you do it quickly, the well may become empty -- but just for a few minutes, because many currents are coming in and filling the well. Soon it will be full again. You needed so much that I could

not give slowly, I had to pour myself totally."

You all have that power. It has nothing to do with anybody else; it has something to do with your roots in existence. The more you become aware of your roots in existence, the more powerful you become.

This power has no equivalent in any other source of energy; it is not material, it is not electrical, it is not atomic, it is not nuclear. It is spiritual. It is a totally different dimension, which science has not yet even touched. But all the mystics of the world have lived in it, have danced in it and have given to their disciples without any restraint -- because the more you give it, the more existence brings to you from invisible sources.

Man is just like a tree. As the tree has roots in the earth, which you don't see, man has roots in existence which are invisible.

Once you become aware of your innermost center, at the very same time you become aware of your immense power. And this power can never do any harm to anybody. This power can be used only as a blessing. Ta Hui is talking about this power.

THE SENSES ARE MANIFESTATIONS OF ONE'S OWN MIND. In fact, the mind and the senses are one phenomenon. The senses are doors of the mind, connecting it with the world. Eyes, ears, nose, hands, the whole body -- all your six senses are nothing but your six connections with existence.

Mind goes on gathering information, energy, nourishment, from all these senses. Mind is only your seventh sense and nothing else -- or in other words, the central pool. From every sense, whatever comes falls into the mind. THE SENSES ARE MANIFESTATIONS OF ONE'S OWN MIND.

IF YOU CAN UNDERSTAND THOROUGHLY LIKE THIS, THEN IT'S CALLED THE KNOWLEDGE THAT THERE IS NEITHER SELF NOR OTHERS. If you can become aware of your mind, its senses, and be just a watcher, two things will disappear: the self and the other selves, I and thou.

One of the great Jewish thinkers of our age, Martin Buber, has worked his whole life on only one theme. His theme was dialogue, and his central and the most essential book about it is I AND THOU. He says, "The ultimate experience is a dialogue between I and Thou."

He is very articulate, tremendously intelligent, certainly one of the greatest geniuses of this age -- but he is not a mystic. He is still talking in terms of the duality, I and thou. What he is proposing is beautiful: that there should be a dialogue. Right now, even if you love somebody there is no dialogue; there is continuous conflict, an effort to dominate, not an effort to understand each other.

One of my friends is a professor. His doctors are tired, his wife, his children, everybody is tired of his drinking. The doctor came to me and said, "We have tried every possible way, but your friend simply seems to be incapable of dropping his habit of drinking. He is willing to die, but not to drop drinking."

So I went to see him. Before I could see him -- he was in his bathroom -- his wife told me, "Just the other day I read in the newspaper all the harm that can happen to drunkards. So I went in the bedroom... because he still had a hangover. I shook him and told him, `Look how many dangers there are for drunkards, how many things in the body can go wrong.'

He listened, and I was happy because he said, `Enough is enough, I will stop it from tomorrow.' And from the next day he stopped purchasing the newspaper, but the drinking continued -- why bother about newspapers that create such trouble?"

What kind of dialogue is possible? Nobody seems to listen to anybody else: everybody is talking, but they are all having a monologue.

So Martin Buber's thesis has an importance of its own: that mankind will be better if people could come to an understanding, could see the other's point of view, could stand in his shoes. That is the only possibility for having a peaceful world. But he does not understand that even a dialogue, although a beautiful thing in itself, is not going to bring peace in the world.

Only one thing can bring peace in the world, and that is when I and thou, the self and other selves, all disappear. A feeling arises of oneness, of one consciousness, of one being. And it *can* arise, because it is the reality.

IF YOU CAN UNDERSTAND THOROUGHLY LIKE THIS, THEN IT IS CALLED THE KNOWLEDGE THAT THERE IS NEITHER SELF NOR OTHERS. HEAVEN AND HELL ARE NOWHERE ELSE BUT IN THE HEART OF THE PERSON. Because we are thinking of ourselves as separate from everybody else, we have created a hell. If we can start having a harmony, a deep accord with each other, this very earth is the lotus paradise.

AS SOON AS YOU BECOME AWARE OF GRADUALLY CONSERVING POWER IN THE MIDST OF THE AFFLICTIONS OF DAILY ACTIVITIES -- THIS IS HOW A PERSON ACHIEVES

BUDDHAHOOD. And because you are continuously in conflict with others, you are losing your power. If all conflicts disappear -- that means if you understand and feel the oneness with existence -- then you will start conserving your power without any effort, because there is nobody else to fight with, there is no way to destroy your power in unnecessary fights. You will conserve so much power that even if you are involved in the day-to-day activities of life, you will attain to buddhahood wherever you are.

This is a tremendous insight of Ta Hui. Now he is not talking from the mind; now he is saying things which only a man of experience can say.

WHEN YOU SEE IT AS IT REALLY IS, PRACTICE ACCORDING TO REALITY AND ACT ACCORDING TO REALITY. This is where the man of authentic experience differs from your so-called moralists, puritans, social servants, religious leaders.

The man of experience has no ten commandments, he does not have any fixed moral concepts, he has no ready-made ideas and ideals about good and bad, about right and wrong. He simply acts according to the harmonious reality; he does not fall in discord with it. That's all he has to do: he remains alert not to fall in discord; to remain always in accord. In tune with reality, you are right; the moment you are out of tune with reality, you are wrong.

This is a very different approach towards morality. It does not say, "Thou should not do this, thou should do this." There are no shoulds and should-nots. A very simple principle: Thou should not fall in discord with reality. Be in tune with it and you will be automatically on the right path. WHEN YOU SEE IT AS IT REALLY IS, PRACTICE ACCORDING TO REALITY.

Have you ever thought that the word "according" comes from "accord"? I don't think you will have even thought about it. PRACTICE ACCORDING TO REALITY means: Remain in accord with reality AND ACT ACCORDING TO REALITY. Just remember one thing: be in accord with existence, and your life will be a rejoicing, a blissful ecstasy, a continuous dance; your life will become an eternal spring.

> ONLY IF YOU ARRIVE AT THIS STAGE CAN YOU SAY THERE IS NO HEAVEN OR HELL AND SUCH THINGS. YUNG CHIA SAID, "THERE ARE NEITHER HUMANS NOR BUDDHAS. THE UNIVERSE IS LIKE A BUBBLE IN THE OCEAN, ALL THE SAGES ARE LIKE FLASHES OF LIGHTNING." IF HE HAD NOT GOTTEN TO THIS STAGE, HOW COULD YUNG CHIA HAVE SAID THIS? BUT WITH THESE WORDS, THOSE WHO MISUNDERSTAND ARE MANY.

To understand a man like Yung Chia, who was the master of Ta Hui... It is always easy to misunderstand a man like Yung Chia. It is difficult -- almost impossible -- to understand him, because the basic ground for understanding is missing. You don't have any experience of what he is saying, and whatever your ways of understanding are, they are being contradicted by these statements.

He is saying, "THERE ARE NEITHER HUMANS NOR BUDDHAS." Ordinarily we understand that people who are asleep are human beings, and the people who are awake are the buddhas. But Yung Chia is saying something even greater. He is saying, "There are no humans, no buddhas, but only forms of awareness." One form we call human, another form we call the buddha -- but the reality is of the same energy, the same power, the same awareness.

You can make from the same mud many, many toys of different shapes -- but the reality within them is simply one. They are all mud. This whole existence consists only of consciousness; even rocks are nothing but condensed, fast asleep, snoring buddhas. If you listen closely you may hear their snores. They are really asleep -- so deeply asleep that you cannot wake them -- in a state of coma. But essentially there is no difference.

Essentially we are made of the same stuff. Whether you are a human being or a rock or a tree or a buddha, these are only forms. A man of ultimate awakening will know that all forms are just forms and nothing more. The reality within them is simply one and the same.

But such people as Yung Chia are bound to be misunderstood. Hence Ta Hui says, "BUT WITH THESE WORDS, THOSE WHO MISUNDERSTAND ARE MANY." How can you accept that a rock and a buddha are no different?

In fact, three hundred years after Gautam Buddha died, when the first statue of him was made the artist, the sculptor who made it, made it specially from pure white marble. Asked why he had chosen white marble -- because there are many other colors of marble and many other kinds of stones -- he said, "The white marble and Gautam Buddha sitting in his silence have some similarities: the same beauty, the same softness, the same grace. Watching certain great statues, it seems as if the statue is going to open its eyes any moment...."

In Ajanta, the Buddhist monks have done something absolutely miraculous. They have carved out the whole mountain, made great caves; a few caves are as big as this auditorium, so that five hundred people can very easily sit in meditation in one cave. Each cave has a statue of Buddha, and the last cave has the statue of Buddha when he is lying down and is ready to move into eternal sleep. It is a beautiful statue of Buddha lying down -- so alive that one feels any moment he is going to wake up.

The man who made the first statue made the remark that there is something very similar in the marble, because in its softness, in its beauty, something of Gautam Buddha's qualities is present. Perhaps he was not himself an enlightened being, otherwise he could have said that in the statue Gautam Buddha is fast asleep, and in Gautam Buddha the statue has awakened. That is the only difference -- not much of a difference.

But this kind of mystical statement can be understood only if you start having some experiences, if you start having some moments of accord with reality, of deep harmony and oneness. Then not only these statements but millions more will become immediately clear to you.

I have spoken on hundreds of mystics, and you will be surprised that I have never read those people before. For example, this Ta Hui: I don't know what he is going to say tomorrow, I don't know how he is going to end up; I simply go on responding to his statements as they are presented to me. But I don't have to read Ta Hui and other supporting material on his life, his works, his teachings. That's what a scholar will do: he will study everything possibly available about Ta Hui.

My approach is that of a mystic, not of a scholar. This is a very strange approach, because nobody else before me has ever done that; it is unprecedented.

Mystics don't care about other mystics; they have come home, now they want to move into eternal sleep -- so why bother? Scholars, who don't have any experience, are left to work on the meanings of the statements and the actions of the mystics. These poor scholars have nothing but libraries, other books, but they don't have any experience of their own. So whatever they do, howsoever clever, howsoever articulate, it remains fundamentally wrong. Only a mystic has the right to say anything about another mystic.

I have been able to talk on hundreds of mystics without any difficulty, for the simple reason that it is my own experience, and I respect my experience. If I find some mystic committing a mistake in his statements, or perhaps the mistake is committed by the people who recorded them, then I don't spare anybody -- it doesn't matter who he is.

I have a criterion of my own. I judge everything against my criterion, and if it is not twenty-four carat gold, then I say so. It hurts many people, but they don't see that one's commitment should be to the truth, not to personalities. Everything can be sacrificed -- all the saints and all the mystics can be sacrificed -- but not the truth.

... IT IS PRECISELY WHEN AFFLICTED THAT YOU SHOULD CAREFULLY INVESTIGATE AND ENQUIRE WHERE THE AFFLICTION ARISES FROM. Now he is coming closer and closer to devices of meditation. This is one of the devices: you are feeling sad or angry, and he is saying you can make it a meditation. Don't fight it, don't try to distract your mind into something else. Don't go to see a movie because you are feeling very sad. Don't try to repress your feeling. It is a great opportunity for meditation.

Just watch from where the anger arises. Just go to the very roots. Just go to the very roots from where the sadness is coming -- and the greatest surprise is that it doesn't have any roots.

So when you look for the roots, by that time your emotions start disappearing seeing that, "This man is strange -- he is looking for the roots!" And those afflictions, emotions, sentiments, feelings -- none of them have any roots. They are just clouds, without any roots, surrounding your mind.

So, if you start looking for roots, your emotions start dispersing -- "This is not the right man, he is not going to be affected by us. He is a little strange; here we are, and he is looking for the roots!"

Rather than being sad, rather than being angry, rather than being miserable -- search for the roots!

Every sentiment, every emotion, every feeling will disappear if you look for the roots. If your awareness goes that deep in search, then the emotion will be gone, and the sky of your inner being will be absolutely clear and clean. Ta Hui has given you a simple meditation. Just try it, and you will be amazed.

IF YOU CANNOT GET TO THE BOTTOM OF ITS ORIGINATION, THEN WHERE DOES THE ONE WHO IS AFFLICTED RIGHT NOW COME FROM?

Perhaps you may not be able to remain unaffected and just be a pure scientific investigator. You may become affected -- then you cannot find the very bottom from where these clouds are arising. So Ta Hui suggests another method: if you cannot find the origin, try to find out who this fellow is who is becoming

miserable. Just turn your awareness and focus it on the person who is becoming angry, instead of on the misery or anger. It is another device: the method is the same and the purpose is the same -- just the object changes.

The moment you turn to look: who is this fellow, who is this guy who is becoming angry?... you cannot do both the things, because you *are* the guy. Either you can be angry, or you can look for the guy; you cannot do both things together. Either you can be angry or you can be in search for the one who is angry -- and if you are in search, you will not find the guy. Again the sky is clean and clear.

What you do is not the question; the point is that mind should come again and again to a state of utter silence and nothingness.

RIGHT WHEN YOU ARE AFFLICTED, IS IT EXISTENT OR NON-EXISTENT, EMPTY OR REAL? He is just giving you different devices, similar to each other. You are angry. He is saying: "Now become aware whether this anger is real, or you are just acting. Is it existent or nonexistent?" The device is to create a dislocation, a discontinuity between you and the anger.

Is the anger real?

Are you really angry?

You have never asked these things.

When you are angry you become so involved, so impressed, that you lose yourself in anger. If you start asking, "Is this anger real?"... The purpose of this question is to keep a little distance. Only then can you see whether it is real or not. From every aspect, from this corner and that corner, from behind and from the front ask, "Is this anger real?"

But anger cannot remain there if you are looking at it from all around. Anger can remain there only if you are absent. This looking for anger's reality makes you present, alert and aware -- and that's the end of the whole game. The anger starts disappearing like smoke.

So whatever feels right to you, that method has to be followed. Or you can try all the methods at different times -- because the whole day there are problems: sometimes you are miserable, sometimes you are angry, sometimes you are sad, sometimes you are feeling dull, sometimes you are feeling meaningless, sometimes you are feeling in great love and sometimes in great hate. You are such a marketplace, and the shops remain open twenty-four hours, day in, day out.

So it is a great opportunity: use all the methods for different things. And you can devise your own methods. The only thing to be remembered is that you should create a distance between the emotion, the feeling and you.

Just use any method of creating distance, and you will be amazed: this anger that has tortured you so much simply disappears, because you start looking for its roots, or you start looking for the person who is angry, or you start looking at all the aspects of the anger. You forget all about the person towards whom your anger was arrowed; your whole attention is focused now on the reality or unreality of anger itself. These are experienced, absolutely valid methods of transforming your mind into no-mind.

> KEEP INVESTIGATING UNTIL YOUR MIND HAS NOWHERE TO GO. IF YOU WANT TO THINK, THEN THINK; IF YOU WANT TO CRY, THEN CRY. JUST KEEP ON CRYING, AND THINKING. WHEN YOU AROUSE YOURSELF TO THE POINT WHERE THE HABIT ENERGY OF LOVE AND AFFECTION WITHIN THE STORE-HOUSE CONSCIOUSNESS IS EXHAUSTED, THEN NATURALLY IT IS LIKE WATER BEING RETURNED TO WATER, GIVING YOU BACK YOUR ORIGINAL BEING.

Among many methods that I have devised... When I used to lead camps myself, there was one method where every afternoon all the participants in the camp used to sit together and everybody was allowed to do whatsoever they wanted -- there was no restriction, just that no one should interfere in anybody else's work. Whatever you wanted to say, you could say: if you wanted to cry..if you wanted to laugh, you could laugh -- and one thousand people... It was such a hilarious scene! You could never have imagined people -- serious people -- doing such stupid things! Somebody was making faces, putting out his tongue as far as he could, and you know that this man is a police commissioner!

One man I cannot forget, because he used to sit in front of me every day. He was a very rich man, from Ahmedabad, and because his whole business was the stock market, he was continually on the phone. Whenever this one hour meditation would begin, within two or three minutes he would take up the phone. He would start moving the numbers, saying "Hello!" And he would... It looked from his face as if he was getting the answer -- "Purchase it."

This would continue for one hour, and he was again and again phoning to this and to that place, and

once in a while he would look at me and smile: "What nonsense I'm doing!" But I had to keep absolutely serious. I never smiled at him. So he would again start phoning: "Nobody is taking any notice, everybody is engaged in his own work."

One thousand people doing so many things... and these things were continuously going on in their minds. This was a great chance for them to bring them out. It was such a drama.

Jayantibhai used to be in charge of the camp in Mount Abu, and one of his closest friends took off all his clothes. That was a surprise! Jayantibhai was standing by my side, and he could not believe it. That man was a very serious man, very rich; what was he doing in front of one thousand people? And then he started pushing the car in which I had come to the place -- it was Jayantibhai's car. We were in the mountains, and just ahead there was a thousand-foot drop, and he was pushing the car, naked.

Jayantibhai asked me, "What has to be done? He is going to destroy the car, and I had never thought that this man was against my car. We are close friends."

So I told him, "You push it from the other side; otherwise he is going to..."

So he was preventing the car... and his friend was jumping around and shouting, "Get out of my way! I have always hated this car." -- because he did not have an imported car, and this was an imported car which Jayantibhai was keeping for me. I was coming to Mount Abu three or four times a year, so he was keeping that car just for me.

His friend must have been feeling jealous inside because he did not have an imported car. And then a few people rushed to help, seeing the situation. When he saw that so many people were preventing him, just out of protest he climbed a tree in front of me. Naked, he sat in the top of the tree, and he started shaking the tree. There was every danger that he would fall on top of the thousand people with the tree. Jayantibhai asked me, "What has to be done now?"

I said, "He is your friend. Let him be, don't be worried. Just move the people to this side and that, and let him do whatsoever he is doing. Now he is not destroying the car. At the most he will have multiple fractures."

As people moved away, he stopped. Silently he sat in the tree. After the meditation was over, he was still sitting in the tree, and Jayantibhai said, "Now get down. The meditation is over."

As if he woke up from a sleep, he looked all around and saw that he was naked! He jumped out of the tree, rushed to his clothes, and said, "What happened to me?" In the night he came to see me and he said, "This was a very dangerous meditation! I could have killed myself or somebody else. I could have destroyed the car, and I am a great friend of Jayantibhai, and I had never thought... but certainly there must have been this idea in me.

"I hated the idea that you always come in his car and I hated the idea that he has got an imported car, but it was not at all conscious in me. And what was I doing in the tree? I must have been carrying so much violence in me, I wanted to kill people."

That meditation was immensely helpful. It relaxed people in one hour so much that they told me, "It seems a heavy load has disappeared from the head. We were not aware what we were carrying in the mind." But upon becoming aware of it, there was no other way except an unlimited expression.

It was only a small experiment. I told people to continue it: Soon you will come to many more things, and one day you will come to a point where all is exhausted. Remember only not to interfere with anybody, not to be destructive. Say anything you want to say, shout, abuse -- whatever you want -- and exhaust all that you have been collecting.

But this is a strange world. The government of Rajasthan passed a resolution in their assembly that I cannot have camps in Mount Abu, because they had heard all these things were happening there -- people who are perfectly alright become almost mad, start doing all kinds of things. Now these politicians in the assembly don't have any idea of human mind, its inhibitions and how to exhaust them, how to burn them. I had to stop that meditation because otherwise they were not going to allow me to have camps in Mount Abu.

What Ta Hui is saying is exactly what my meditation was. IF YOU WANT TO THINK, THEN THINK. IF YOU WANT TO CRY, THEN CRY. JUST KEEP ON CRYING AND THINKING. WHEN YOU CAN AROUSE YOURSELF TO THE POINT WHERE THE HABIT ENERGY OF LOVE AND AFFECTION WITHIN THE STORE-HOUSE CONSCIOUSNESS -- that's something of which Western psychology has not yet become aware, this store-house consciousness. It is just like a basement of your mind.

In Sanskrit the name is *alaya vigyan*, the house where you go on throwing into the basement things that you want to do but you cannot, because of social conditions, culture, civilization. But they go on collecting

there, and they affect your actions, your life, very indirectly. Directly, they cannot face you -- you have forced them into darkness, but from the dark side they go on influencing your behavior. They are dangerous, it is dangerous to keep all those inhibitions inside you.

It is possible that these are the things that come to a climax when a person goes insane. Insanity is nothing but all these suppressions coming to a point where you cannot control them any more. But madness is acceptable, while meditation is not -- and meditation is the only way to make you absolutely sane.

With no possibility of insanity remaining anywhere within you, with this store-house consciousness exhausted, you will feel so clean, so fresh, as if you have just taken an inner shower.

THEN NATURALLY IT IS LIKE WATER BEING RETURNED TO WATER, GIVING YOU BACK YOUR ORIGINAL BEING WITHOUT AFFLICTION, WITHOUT THOUGHTS, WITHOUT SORROW OR JOY. "HAVING ENTERED THE WORLD, LEAVE THE WORLD COMPLETELY."

Ta Hui is saying, "You have entered the world. Don't leave it incomplete, otherwise you will have to enter again." This is the law of reincarnation. It is one of the great contributions of Eastern mystics. Complete your life... and your life completes only with enlightenment. After that, there is no birth, no death. But if you leave this world incomplete you will have to come back, again and again. Millions of times you have come back; how many more times are you going to do the same routine job?

IS THERE SUCH A THING AS A FATHER WHO IS NOT TROUBLED WHEN HIS SON DIES? IF YOU TRY TO SUPPRESS (SUCH SENTIMENTS) FORCIBLY, NOT DARING TO CRY OR THINK ABOUT IT, THEN THIS IS DELIBERATELY GOING AGAINST THE NATURAL PATTERN, DENYING YOUR INHERENT NATURE: (IT IS LIKE) RAISING A SOUND TO STOP AN ECHO OR POURING ON OIL TO PUT OUT A FIRE.

He is absolutely in agreement with my idea that nothing should be repressed, everything should be expressed. If you feel like crying, cry; there is no harm in it, it is absolutely in accord with nature. If you feel like doing anything that is arising in you with a great urge, do it, because once done you are freed from it.

If each moment we go on doing everything naturally, we don't accumulate in the store-house of consciousness any rubbish, any crap.

And if your consciousness is clean, pure, innocent, the moment is not far away when you will explode into a luminous splendor. That's what is known as enlightenment, or awakening, or self-realization.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #21
Chapter title: Understanding

25 July 1987 am in Chuang Tzu Auditorium

Archive code:	8707250
ShortTitle:	TAHUI21
Audio:	Yes
Video:	Yes
Length:	68 mins

BELOVED OSHO,
UNDERSTANDING RIGHT WHERE YOU ARE
IF YOU WANT TO STUDY THIS PATH, YOU MUST UNDERSTAND RIGHT WHERE YOU ARE. AS SOON AS YOU RELY ON THE SLIGHTEST KNOWLEDGE, YOU MISS THE SCENE RIGHT WHERE YOU'RE STANDING. WHEN YOU'VE COMPLETELY COMPREHENDED THE SCENE RIGHT WHERE YOU ARE, THEN ALL KINDS OF KNOWLEDGE -- ALL WITHOUT EXCEPTION -- ARE THINGS RIGHT WHERE YOU ARE.
THUS THE PATRIARCH SAID, "AT THE VERY MOMENT ONE SPEAKS OF KNOWLEDGE, KNOWLEDGE ITSELF IS MIND. AND THIS VERY MIND ITSELF IS KNOWLEDGE."
SINCE KNOWLEDGE IS RIGHT NOW, IF RIGHT NOW YOU DON'T GO ANOTHER MOMENT, BUT DO AWAY WITH YOUR KNOWLEDGE RIGHT WHERE YOU ARE, THEN YOU'LL JOIN HANDS AND WALK ALONG TOGETHER WITH THE PATRIARCHS. IF YOU CANNOT YET BE LIKE THIS, DON'T GO WRONG IN YOUR KNOWLEDGE.

Ta Hui is learning every day the language of the mystics. A few holdovers are still there, but they are only because of old habit. He has come to the new experience, but he has not yet clarified his old language. He will manage to do it... because if you can manage to experience the truth, you cannot continue with the knowledge, the words and the language accumulated before you became enlightened. For a few days they linger on their own momentum, but whatever he is trying to say now is not of the intellect. Intellect never speaks that way.

The intellectual approach is purely verbal and empty. The experiential approach is non-verbal, but so full, so pregnant with immense meanings, significances and indications of your future growth.

The sutra this morning is, UNDERSTANDING RIGHT WHERE YOU ARE. Mind is never where *you* are. It is always wandering, running in all directions. Even if you are sitting in a lotus posture with closed eyes, like Gautam Buddha, that does not mean you are meditating -- you may be thinking of all kinds of rubbish and garbage. Your mind is not changed just because your body is still, just because you are sitting in a certain posture.

This has caused great misunderstanding for those who have been following the path. Your body posture does not change your mind, but if your mind changes, your body posture automatically changes. Seeing this again and again, the vast majority of seekers start from the wrong end. Because the body is visible, and the mind or no-mind is not visible, it was a logical understanding that sitting in a certain pose, you will attain to a certain state of mind. It is not so, but millions of followers of yoga are under the same mistaken impression.

If you move to the no-mind, in utter silence, your body is bound to become still, unmoving. The body carries your tensions, and when you are relaxed inside, the body immediately reflects your relaxation, but not vice-versa. You can distort your body in strange postures, hoping that enlightenment will come. I have never seen a single enlightened yogi... and I have been in search, looking in the Himalayas, and all over the country. They are perfect in their gymnastics -- they could have joined any circus and would have impressed the people with their performance -- but inside they are very ordinary, in the same ignorance, the same unawareness.

It is now my considered opinion that if the inner changes, the outer will follow the change. The outer is not essential -- it is just a shadow of the inner -- so if you change the outer, there is no necessity for the inner to change.

Ta Hui says, UNDERSTAND RIGHT WHERE YOU ARE.

It does not matter where you are -- in the marketplace, working as a carpenter, or as a doctor, or as a surgeon. Whatever your profession, whatever your activity, understanding has to come to you amidst the hubbub of the world. You should not escape to the mountains, to the Himalayas, to attain to understanding. The Himalayas can't give it to you, but they can give something that can keep you under a fallacy your whole life.

Deep in the Himalayas there is eternal silence -- snow that has never melted. The cold is so much that you will not even find birds. Everything is absolutely quiet... This quietness of the Himalayas has been attractive for centuries, because surrounded by this quietness and silence and serenity, you start feeling yourself becoming silent. But this silence is fallacious; it is only a reflection of a vast surrounding circumstance.

Many people who have gone to the Himalayas are afraid to come back to the world. I have asked them, "Why are you afraid? You have attained silence; now the world cannot take it away." But they know better.

Once in a while when people come to them, very trivial things can disturb them. Somebody traveling into the Himalayas comes to the cave of a yogi but does not touch his feet, and anger immediately arises in him. It is just the *opportunity* that he is missing; he has not gained anything.

Ta Hui is right. Don't go anywhere. Understanding has to be acquired wherever you are. Then you can depend on it; you can rely on it; it will be with you wherever you will be. Nothing can disturb it, because you have gained it amongst all disturbances.

IF YOU WANT TO STUDY THIS PATH, YOU MUST UNDERSTAND RIGHT WHERE YOU ARE. Your body is in one place, your mind is roaming all over the world. This is not the way of the seeker. Your mind should also be where your body is.

For example, you are here now. Your body certainly is here, but only if you fall into a deep silent communion with me, and your mind is utterly quiet, receptive, with no ideas of its own, no prejudices, will your mind also be here now. If you can remain in this state moment to moment, enlightenment is not far away. It can happen any moment. It happens when your body and mind are in such a harmony, in the present, in this moment... then you give opportunity for your ultimate potential to explode.

But mind's ways are very strange, very subtle, very cunning. It starts making a goal of enlightenment -- enlightenment is not a goal. It starts thinking in terms of ambitions: enlightenment becomes its ambition -- and ambition needs time, ambition needs future, ambition needs tomorrows.

So you may be sitting silently in meditation, but your mind is far away, searching for enlightenment. It is not different from any other ambition -- ambition for money, ambition for power, ambition for respect. It does not matter at all what the object of your ambition is; every object of your ambition takes you away from your enlightenment. Nothing can take you *to* enlightenment, because enlightenment is your nature.

A man, completely drunk, staggering, somehow reached home in the middle of the night, but he could not figure out whether the house was his or somebody else's. Looks like it is his... but he's not certain. He knocked on the door, and an old woman, his mother, opened the door. Again the same problem: the old woman looks like his mother -- but only looks like. He fell at her feet and started asking her, "Help me find my home. Help me find my mother. She must be waiting."

A crowd gathered, and they were laughing: this is strange, he is holding his mother's feet and asking her to help him find his mother; she must know his house because she lives in this neighborhood somewhere.

And then another drunkard came with a bullock cart, and he said, "Don't waste your time. Just come into my bullock cart and I will take you to your house and to your mother." Now, the mother was trying hard, the neighbors were trying hard, saying, "If you go into this bullock cart.... That man seems to be more drunk than you are; wherever he leads you will be going away from your mother and from your house, because this *is* your house, and this *is* your mother."

Something similar is the case with the human mind. It cannot feel at rest wherever it is. It is always looking for the right place, the right experience, but it cannot be *here*. Of course, how can it be here? Thousands of years of continuously being taught that you are sinners, has made a deep unconscious impression that as you are, you are not right. Wherever you are, you are not in the right place.

All the religions have succeeded only in one thing: in rejecting you, your place, your time, your life. And they have all given you great ambitions -- ambitions for heaven. It is strange that nobody says to these religions, "You are all against greed, but heaven means nothing but the ultimate greed. You are all against fear, you all want us to be fearless -- but what is your hell and hellfire?"

Between hell and heaven, they have taken away the reality of your being, the existential status of where you are. Avoiding hell, you are running to catch hold of heaven. You are running, but that which you are running for is within you. If you stop running and drop all the ambitions for greed and power and prestige, and just relax into your ordinariness -- then, this very moment, this very body the Buddha, and this very place the lotus paradise. That's what Ta Hui is saying.

IF YOU WANT TO STUDY THIS PATH, YOU MUST UNDERSTAND RIGHT WHERE YOU ARE. Everything is there -- wherever you are, the whole of existence is centered there.

AS SOON AS YOU RELY ON THE SLIGHTEST KNOWLEDGE, YOU MISS THE SCENE RIGHT WHERE YOU ARE STANDING. Now this is from a man of great knowledge, of great acquaintance with scriptures. AS SOON AS YOU RELY ON THE SLIGHTEST KNOWLEDGE, YOU MISS THE SCENE RIGHT WHERE YOU ARE STANDING -- because knowledge is taking away your mind and creating a screen between you and reality, like a cloud covering your eyes. You become interested in that knowledge, and you forget your reality, your presence, your here-nowness.

WHEN YOU HAVE COMPLETELY COMPREHENDED THE SCENE RIGHT WHERE YOU ARE, THEN ALL KINDS OF KNOWLEDGE -- ALL WITHOUT EXCEPTION -- ARE THINGS RIGHT WHERE YOU ARE.

You need not be worried. If you can discover yourself in the present moment, you are not only discovering your being, you are also discovering all the buddhas of the past, of the present, of the future, too -- because it is the same experience, it is the same music, it is the same dance. Finding it within yourself, you have become a contemporary of all the buddhas of all time.

THUS THE PATRIARCH... and by patriarch, Zen people refer to Bodhidharma. He was their main source from where others learnt the art of being real, authentic, sincere, from whom people learnt awareness. He was the man who introduced India's greatest contribution to the world, the art of *dhyan*, to China.

THUS THE PATRIARCH SAID, "AT THE VERY MOMENT ONE SPEAKS OF KNOWLEDGE, KNOWLEDGE ITSELF IS MIND. AND THIS VERY MIND ITSELF IS KNOWLEDGE." SINCE KNOWLEDGE IS RIGHT NOW.... That's what I was saying -- that his intellectual past still shadows his language. For example, first he said, IF YOU WANT TO STUDY THIS PATH... That is the language of a teacher, not the language of a master. What has a master to do with studying? The master would have said..."If you want to *follow* this path..." Now again he misunderstands: although what he is saying is right, it is just that his language is too much under the impact of his past.

SINCE KNOWLEDGE IS RIGHT NOW... Instead of knowledge, a man who has come to his own being will say, "Since knowing..." not knowledge -- and the difference is great. The words come from the same root, and I would like you to understand it clearly: knowing is always in the present, knowledge is always of the past. Knowledge means knowing has become part of your memory, it is dead; it is no more alive, it is no more breathing, it has no more any heartbeat.

For example, when you are seeing a sunset and you are overwhelmed by its beauty, in that moment there is knowing. You don't even say to yourself, "How beautiful!" -- because even the words "how beautiful" will be a disturbance, will take you away from the present. If you simply stand before the setting sun, with all the colors spread over the horizon, shadows, reflections in the ocean, it is so enchanting that you almost stop breathing. You are in a state of awe. Those few moments are *knowing*. Tomorrow you will tell somebody what a beautiful sunset you have seen the day before -- that will be knowledge. Now it is only words.

I have told you the story of Lao Tzu. He used to go for a morning walk in the mountains. An old friend used to follow him, and one day the friend told him, "I have a guest in my house, and he also wants to come for the morning walk."

Lao Tzu said, "I have no objection, just make sure that he does not start talking. Knowing should remain knowing, it should not be converted into dead knowledge."

The friend said, "I will take care of it." He convinced his guest that it is a great opportunity to be for two hours in the morning with Lao Tzu. "It is rare and invaluable, but the condition is that you should not speak."

The guest said, "That is not a problem. I will keep completely silent." And then they started. It was still dark and when they reached the peak of the mountain, the sun was rising. The birds started chirping, the trees started coming out of their sleep... flowers all around, wild flowers opened their petals and their fragrance. The man forgot that he was not supposed to speak -- and he did not think that this was much speech. He simply said, "How beautiful."

Lao Tzu looked at his old colleague and friend with such stern eyes... When they were back home he told his friend, "Please don't bring your guest again tomorrow because he is too talkative" -- and in two hours he had said only two words, "How beautiful"!

Lao Tzu said to his friend, "I was present, he was present, you were present, the sun was present, the songs of the birds were present, the fragrance of flowers was present -- there is no need to say anything. I was also aware... I am not saying that it was not beautiful; I am saying that by saying it is beautiful, you have reduced its multidimensional beauty into two ordinary words. You have made knowing into knowledge."

The difference is very subtle. Knowing is a living, flowing experience, still vibrating in your heart. Knowledge is of the past -- it may be just one minute past. Knowledge is part of the memory; knowing is part of awareness.

So when he says, SINCE KNOWLEDGE IS RIGHT NOW, he really means, since *knowing* is right now

-- because knowledge can never be right now. If right now you don't go another moment, but do away with your knowledge right where you are, then you will join hands and walk along together with the patriarchs, with the buddhas, with the awakened ones.

It is the most immediate approach to existence. You don't have to pray to God, you don't have to believe in a messiah, you don't have to have faith in a holy book, you don't have to go through tortuous disciplines. You have just to be this very moment alert, awake. Then, whatever is happening around you, you listen to it, but you don't make it a knowledge. You don't say, "The birds are singing" -- you listen to the song. You relish the song, you absorb it into your being, but you don't reduce it into words.

If this becomes your way of life, your very style of existence, then any moment -- whenever you will be absolutely attuned, your totality present here and now -- the explosion is going to happen. Look at the beautiful trees, but don't say they are beautiful. Is not looking enough? Is it necessary to bring language in? Can't you enjoy the beauties around you directly, without any language? Just try it.

You have thousands of opportunities every day. Even in the fast hubbub of a marketplace, to be alert, without making any judgment... it is one of the most wonderful experiences that even the noises in the marketplace don't disturb you. On the contrary, they seem to have a beauty of their own, a life of their own.

Whether you are sitting or working, chopping wood or carrying water from a well, just be alert to everything that is going on around you, without reducing it to knowledge. If you can avoid words and knowledge, which are like dust in your eyes... they don't allow you to see that which is. And that which is, is the only authentic name for God. It is not a goal somewhere else; it is always available, just you are not available to it.

So the whole process of dhyan, chan, or Zen, is simply to make you available to the existence which is always available to you. Just a meeting, an introduction with the reality in which you are existing -- so simple and so obvious -- and you will not be able to find even traces of all your miseries and afflictions and agonies. They were nightmares, and you were asleep; that's why they were happening. Now you are awake, and all the nightmares have disappeared.

IF YOU CANNOT YET BE LIKE THIS, DON'T GO WRONG IN YOUR KNOWLEDGE. This is just for those who cannot see the obvious, who cannot do the simple. IF YOU CANNOT YET BE LIKE THIS, DON'T GO WRONG IN YOUR KNOWLEDGE. At least if you cannot do the full process -- the full process is dropping knowledge and becoming aware -- if you cannot become aware, at least drop knowledge. That will help you immensely to become aware.

If you cannot see right now, at least remove the dust from your eyes. That will help you to see with clarity whatsoever is available to us. And so much is available that only idiots can go to the temples and to the mosques and to the churches and to the synagogues. Any man of a little intelligence will find his temple wherever he is. This whole existence is nothing but a temple, holy ground.

In the story of Moses, when he met God on Mount Sinai, as he reached close to God, he heard a shout. He started trembling because there was nobody, only a green bush, and inside the bush great flames of fire -- and the bush was still green. The shout had come from the bush, "Moses, take your shoes off. You are on holy ground."

I have always wondered why Moses did not ask "Is there any ground which is not holy? Is only this ground surrounding the bush holy?" But perhaps he was so much overwhelmed... and people don't like to argue if they come across God. It is dangerous, and he had shouted so loudly, Moses may have forgotten all. But whenever I have come across that story, the only question that has arisen in me was how he could accept a division between the holy land and the UNholy land. If the whole existence is full of godliness, then in every place, wherever you are, you are on holy ground.

Nanak was far better than Moses. He had gone to the Mohammedans' holy place, Mecca. It was evening time, and his disciple, Mardana, prepared his bed. They were tired from a long journey, and in the morning they would go into the temple and see Kaaba. But they had done one thing wrong: they were keeping their feet towards Kaaba. Somebody informed the high priest that these two persons had come. Their fame had reached ahead of them. "The master is a man of great understanding and the disciple is so merged with the master that they are almost one -- it is difficult to say that they are two -- but they are misbehaving by keeping their feet towards Kaaba."

Mohammedans, living anywhere in the world... there is no question of not keeping their feet towards Kaaba -- even when dead their graves are made in such a way that their heads are pointing towards Kaaba.

The high priest was very angry indeed. He came with a few people and said to Nanak, "We have heard you are a master, but this does not show the understanding of a master. You are keeping your feet towards

the holy Kaaba."

Nanak said, "No problem. You can turn my feet wherever you feel God is not; wherever God is, it will be the same. So you can do it -- I am just lying down; take my feet and move them wherever you think God is not."

I think this is an historic incident, because this was enough for the high priest to apologize and say to Nanak, "I am sorry... because I cannot find any place where God is not. And naturally, you are right: wherever you keep your feet, they will be pointing towards God. There is no way to avoid it. Forgive me."

But the story has a metaphorical ending. The priest is so blind that he calls his men and turns Nanak's feet almost in a circle, and he is amazed that wherever he turns Nanak's feet, Kaaba also moves in the same direction. This must be mythological because Kaaba is just a stone. In this world, even men are so dull and dead -- one cannot hope that a stone will be so intelligent.

But the metaphor has the same meaning... finally they got the idea. They moved him all around, and Kaaba moved wherever his feet were. It may not have happened, but it is true that wherever his feet were, God was there.

But why did Moses forget about it? If existence is divine, then each moment and each inch of it is divine. There is no need to create cathedrals and great temples -- these are done by blind people. Those who have eyes will find this vast starry sky, this beautiful earth, the greatest temple of God. If you look at this whole existence as a holy place, naturally your actions need not be of prayer and ritual. All that your actions need to be is of alertness and awareness in this very moment.

God is available from all sides; just you are not here. He knocks at your door but finds you have gone somewhere else, you are never in your house -- perhaps you have completely forgotten where your house is -- and you have not informed God of your new address. It will be very difficult, because each moment you will have to inform him of your address. It goes on changing.

But if you can relax right now...

Just listen: the rain has started. Now the trees will be immensely happy, they will dance in the rain. Can you find any moment more precious?

The rains have heard me.

This whole existence is so beautiful. If you can drop your knowledge, your mind, and just merge in the here and now... this is the great principle of all the awakened ones.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #22
Chapter title: Witnessing

25 July 1987 pm in Chuang Tzu Auditorium

Archive code: 8707255
ShortTitle: TAHUI22
Audio: Yes
Video: Yes
Length: 114 mins

BELOVED OSHO,

DISCRIMINATING CONSCIOUSNESS AND WISDOM
CONSTANTLY CALCULATING AND MAKING PLANS, FLOWING ALONG WITH BIRTH AND DEATH, BECOMING AFRAID AND AGITATED -- ALL THESE ARE SENTIMENTS OF DISCRIMINATING CONSCIOUSNESS. YET PEOPLE STUDYING THE PATH THESE DAYS DO NOT RECOGNIZE THIS DISEASE, AND JUST APPEAR AND DISAPPEAR IN ITS MIDST. IN THE TEACHINGS IT'S CALLED ACTING ACCORDING TO DISCRIMINATING CONSCIOUSNESS, NOT ACCORDING TO WISDOM. THEREBY THEY OBSCURE THE SCENERY OF THE FUNDAMENTAL GROUND, THEIR ORIGINAL FACE. BUT IF YOU CAN ABANDON IT ALL AT ONCE, SO YOU NEITHER THINK NOR CALCULATE, THEN THESE VERY SENTIMENTS OF DISCRIMINATING CONSCIOUSNESS ARE THE SUBTLE WISDOM OF TRUE EMPTINESS -- THERE IS NO OTHER WISDOM THAT CAN BE ATTAINED. IF THERE WERE SOMETHING ATTAINED AND SOMETHING REALIZED BESIDES, THEN IT WOULDN'T BE RIGHT. IT'S LIKE A PERSON WHEN HE'S DELUDED CALLING EAST, WEST, AND WHEN HE'S ARRIVED AT ENLIGHTENMENT, WEST IS EAST -- THERE IS NO OTHER EAST.
THIS SUBTLE WISDOM OF THE TRUE EMPTINESS IS COEVAL WITH THE GREAT VOID: THE VOID IS NOT SUBJECT TO BEING OBSTRUCTED BY THINGS, NOR DOES IT HINDER THE COMING AND GOING OF ALL THINGS WITHIN IT.

In the sutras this evening, Ta Hui is raising the most fundamental questions about meditation.

A few things need to be understood before we can discuss the sutras. The first is about your thinking process, which Ta Hui calls discriminating consciousness -- in other words, your mind.

The mind is constantly involved in thinking, in judging, in evaluating. Its whole function seems to be to keep you involved in thoughts, which are nothing but soap bubbles -- or perhaps soap bubbles have more substance to them than your thoughts.

Your thoughts are almost like writing on water... no thought leaves any trace on your mind. Your mind is almost like the sky: the birds fly, but they don't leave any footprints in the sky. The sky remains as it was before the birds came and after the birds are gone.

To become aware of this is to enter into another dimension of your consciousness, beyond the discriminating consciousness. The discriminating consciousness consists only of thoughts. Beyond it is a consciousness which consists only of watching -- not thinking but only witnessing, just seeing... not for, not against, nor appreciating, nor condemning -- simply seeing, just the way the newborn child sees.

Look for a moment at the newborn child: he has eyes, he has consciousness. He looks all around, he sees all the colors, the flowers, the light, the people, their faces, but do you think the child recognizes the color green as green? Do you think he discriminates between a woman and a man? Or that this is beautiful and that is ugly?

He has a non-discriminating awareness. He is simply seeing everything that is there, but he has no judgment about it. He cannot have -- he has not yet been introduced to the color called green, the color called red. It will take a little time for him to learn discrimination.

In fact, our whole education is nothing but creating discriminating consciousness in every person. Every person is born with a non-discriminating consciousness -- that is a witnessing consciousness. He is born with that which a sage finally achieves. It is a very mysterious phenomenon that what the sage attains ultimately, the child has from the very beginning.

It is not coincidental that different sages, different mystics of different ages, have become aware of the fact that the final illumination, enlightenment, is nothing but regaining your childhood. The same consciousness that you had the first moment you were born has to be attained again. It is not something new that you achieve; it is something ancient, eternal, that you rediscover.

You get lost into the world... there is every opportunity for you to be lost, because the world needs all kinds of discriminations, judgments, evaluations, the idea of good and bad, the idea of right and wrong -- all kinds of shoulds and should nots. The world necessarily needs them, and it trains every child for them. The child goes on getting more and more lost into language, into words, into thoughts, and finally comes to a point from where he cannot find the way back home.

Jesus says, "Unless you are born again you will not understand the kingdom of God." What does he mean when he says, "Unless you are born again..."? It is obvious, the meaning is clear: unless you look at the world and existence again as a child....

And that is the essential meaning of meditation: to help you to get out of the mind, to help you to get out of the discriminating consciousness and make a path so that you can enter into a witnessing consciousness.

These two are the only possibilities in your consciousness: either you can be pure sky or you can be sky with clouds; either you can be a consciousness without any thought or you can be a consciousness full of the

traffic of thoughts, feelings, sentiments, emotions.

When you are full of the traffic of the mind, you cannot know who you are; you are too engaged, you are too busy. When there is no traffic you are so at ease, so relaxed, that it is impossible to avoid knowing yourself. Nothing is left there to know, so knowing turns upon itself. The knower and the known are no more separate.

This state -- where the knower and the known become one and consciousness is just a pure witness -- Ta Hui calls wisdom. To understand him, remember that he is not using the word "wisdom" in the ordinary sense.

There are two senses in which the word is used by ordinary language: one is the man who has experienced all kinds of failure, success, poverty, richness, the worldly experiences -- one meaning of wisdom is to be rich about worldly experiences -- that man is called wise. Naturally, this means the man must be old.

Experiences need time. Hence, in all cultures and all societies old people were respected and honored for their wisdom. This is one meaning of wisdom, which has become absolutely out of use and out of date.

In the past it was necessarily so: the older person knew more than the younger person, because there was only one way of knowing and that was from actual experience. If your father was a carpenter he certainly knew more than you. You would have to learn from your elders. Knowledge was transferred from generation to generation. The older person was always more knowledgeable than the younger; that's why in the past there was no generation gap.

But today the situation has become different. As education has become more and more universal, it is possible to know more than your elders. In fact, it is not only possible, it is *always* the case. A father who is a doctor sends his son to the university to become a doctor. When the son comes back... the father is experienced in his profession, but the son knows more than the father, because he knows the latest research, the newest developments of which the father is absolutely unaware. The father had become a graduate of medical science perhaps thirty years before. In thirty years almost everything has changed. What was relevant thirty years ago is no more relevant; what was thought to be scientific has become absurd and unscientific.

This is a new situation which humanity is facing -- that the younger person knows more than the older person. It is not accidental that respect for the older people has been disappearing. The older people are tremendously concerned about why it is happening -- but they don't see that the situation has changed.

Once it was impossible for the younger person to know more than the older person; now it is impossible for the older person to keep pace with the younger person. The younger person will know the latest developments and the gap between the two will be at least twenty or thirty years. Progress in science is going with such speed that scientists say they cannot write a big volume on any subject because by the time their volume will be ready for publication it will be out of date -- it will not be publishable at all.

So now in science instead of writing big volumes, people write papers. They immediately either read those papers in conferences or they publish them in periodicals. They cannot wait long, because if they do, somebody else, somewhere else, is going to find something better.

When Albert Einstein was asked, "If you had not discovered the theory of relativity" -- upon which the whole of atomic energy and all the development of nuclear weapons depends -- "do you think there is a possibility that somebody else may have discovered it? And if somebody else may have discovered it, how long would it have taken?"

Albert Einstein laughed and said, "Not more than three weeks. If I had not been quick enough, then some other fellow would have published *his* research." And it turned out that a German scientist had already discovered the theory of relativity -- he was just a lazy guy. He had discovered it BEFORE Albert Einstein, but he had not published it. There were at least twelve people in the world who were working on the same lines, and they all would have reached, within just two or three months, the same point to which Albert Einstein had reached.

In the scientific field, which is now the only valid field of knowledge, things are moving so tremendously fast that the gap between the new generation and the old generation is going to become bigger and bigger. Soon they will not be able to understand each other's language. It is already happening: fathers and sons don't sit together and discuss anymore, because the fathers think their children have strange ideas, and the children think, "The poor old man! He is still repeating things that went out of date long ago."

Now, if this is already in their minds, how is a dialogue possible? They are both thinking badly about each other already, they have arrived at conclusions without any discussion, without any conversation,

without any dialogue. And the gap is becoming bigger and bigger.

Because of this gap, the thousand year old tradition of being respectful towards the elders is disappearing, because its fundamental, basic situation is no more valid. The same is the situation between students and professors: the professors know less than the students. If the students are intelligent enough, then they are always capable of knowing more than the professors. Only stupid and mediocre students still know less than the professor. If the students are going to the library and are well acquainted with the latest developments in any field of knowledge, they will be twenty or thirty years ahead of their professors.

The same problem is felt in every educational institution, in every university. Students don't have the same respect that they always had in the past -- they cannot have it. In the past it was natural: the teacher always knew more. Today it is only the mediocre student who knows less than the teacher. The intelligent student certainly knows more than the teacher can afford.... The teacher is so much accustomed to the old ideas which were prevalent when he was a student, which may have been half a century before.

I remember my own days in the university. The professor of psychology would quote names which were important fifty years before. Now you can find those names only in the ENCYCLOPEDIA BRITTANNICA as history; they have become absolutely irrelevant, so much water has gone down the Ganges and so many fresh insights have come into being. I was simply at a loss. It seems by the time a person graduates from the university he stops reading, because people read only for examinations and now there is not going to be any examination. They have done their best. And if they have become gold medalists and they have attained a first class they will soon be professors in some college, in some university; now there is no need for them to read.

My own suggestion to the Education Commission of India was that every professor should be sent every year for at least a two months' refresher course -- otherwise he cannot keep pace with the knowledge the way it is growing. This is another meaning of wisdom: knowledge and its quantity; how much you know; how well informed you are.

But the way Ta Hui and the mystics use wisdom is a totally different thing. It is neither the past, old type of knowledge that came from experience, nor is it the knowledge that comes from education. It is the knowledge that comes from a transformation happening within yourself, moving from the discriminating consciousness to the witnessing consciousness. Witnessing consciousness is wisdom, so you should not get confused about the meaning of the words.

Ta Hui says, CONSTANTLY CALCULATING AND MAKING PLANS, FLOWING ALONG WITH BIRTH AND DEATH, BECOMING AFRAID AND AGITATED -- ALL THESE ARE SENTIMENTS OF DISCRIMINATING CONSCIOUSNESS. YET PEOPLE STUDYING THE PATH THESE DAYS DO NOT RECOGNIZE THIS DISEASE....

To the people of the path, to the people who want to meditate and enter into their innermost being, into the only real temple of God, this kind of knowledge, this kind of mind, this kind of consciousness is a disease. It will hinder you from going inwards, it will become the barrier, and it will keep you engaged in the non-essentials of life, in trivia. It will keep you unaware of the most fundamental question: "Who am I?" It will allow you to know everything in the world except yourself -- and what is the purpose of knowing the whole world if you don't know yourself?

At the moment of death all your knowledge of the world will be lost into thin air. Only one thing will go with you, and that one thing is being constantly ignored -- that is your self-knowledge, your self-realization. In fact, this is the only ignorance -- ignoring yourself.

But even the greatest scientist, the greatest philosopher, the greatest thinker thinks about faraway stars, thinks about strange things -- like, "What is the speed of light?" -- works day and night to find how to split the atom, and never thinks for a moment, "Who is this being within me? What constitutes my consciousness?"

Certainly discriminating mind, DISCRIMINATING CONSCIOUSNESS, is the greatest disease, because it will keep you ignorant till the moment of death. Then certainly you will become aware that you have been engaged in a futile exercise. You know so much and yet you don't know who you are. Suddenly all your knowledge is of no use, all your power is of no use, all your money is of no use, all your prestige is of no use. The only thing that could have been of use you ignored your whole life -- and now there is no more time.

Death comes so suddenly, without even knocking at your doors -- it does not give you a single moment's notice. It always comes so silently that you cannot hear its footsteps, you are caught unawares. It is such a shock that most people become unconscious before dying. It is not necessary that they should become

unconscious, but the shock that "I have wasted my whole life...."

Somebody is working his whole life in finding how many species of insects exist in the world, how many kinds of mosquitoes there are. To them it seems these are important questions. These people don't have time to sit silently even for a few minutes and to move away from discriminating consciousness, that is from mind, and to become just a witness -- that is a no-mind, a silence, a peace, a serenity, a pure space, utterly still, with no movement.

In this stillness comes wisdom, and wisdom means self-realization. No other meaning of wisdom has any relevance on the path of the seeker.

YET PEOPLE STUDYING THE PATH THESE DAYS DO NOT RECOGNIZE THIS DISEASE, AND JUST APPEAR AND DISAPPEAR IN ITS MIDST. People come and go. People are born and die without knowing who was born and who has died. You are born without a name and you die without a name, and all that existed between birth and death disappears just like writing on the water.

How many people have lived here before us? -- billions and billions of people... and you don't find any trace that they even existed. They also had love affairs and they thought that great things were happening to them. They also had enemies, they also had anger, they also had sadness, they also had moments of happiness. They also knew failure and the pain of it; they also knew success and the pleasure of it. They knew everything that you know... and while you are passing through that moment you think it is so important.

Just think of those billions of people who always thought that when they fell in love it was something unique which had never happened before and which would not happen again. But they have all disappeared without leaving any trace. Whether they existed or not, whether they fought or not, whether they loved or not makes no difference. The sun goes on rising, the moon goes on moving, the stars go on their paths. Existence remains absolutely unconcerned, as if whatever you think so very important is nothing but a drama.

But it is one of the most significant things to remember: whatever your experience, this has been the experience of billions of people -- so don't be too much concerned about it, don't make too much fuss about it, don't take much note about it. Don't become obsessed with it -- it will disappear and you will disappear, and everything will be silent, as if nothing has happened.

Because of this understanding the mystics have been telling you that the world and its experiences are nothing but dreams, so don't take much note. Keep a distance; don't get lost in your dreams.

If you can keep a distance from your dreams you will come to know the only reality that remains forever, which has no birth and no death: that is your pure consciousness, that is your divine consciousness. You can give it any name, it doesn't matter. It is the buddha-nature within you, or it is the god within you.

IN THE TEACHINGS IT'S CALLED ACTING ACCORDING TO DISCRIMINATING CONSCIOUSNESS, NOT ACCORDING TO WISDOM. The people who are functioning in life according to their discriminating minds are spiritually sick; they are suffering from the great disease.

It happened that Gautam Buddha had come to Vaishali, one of the biggest cities of those days. The old king of Vaishali had died and his son had come into power; he was young and as foolish as young people are bound to be. His old prime minister, who was also the prime minister of his father, told him, "Gautam Buddha is coming to the city, and you have to go to receive him at the gates of the city."

The young man said, "For what? He is just a beggar, and I am a great king. If he wants to see me he can ask for an appointment. But you are giving me strange advice, that I should go and receive him -- a king going to receive a beggar?"

The prime minister said, "Then please accept my resignation."

The king said, "You are making so much of such a small thing. Why should you resign?"

The prime minister replied, "I cannot work under a man who is so ignorant and so spiritually sick. It is humiliating. I have worked under your father, and your father used to go to receive Gautam Buddha and touch his feet. You are only a king -- he was also a king, but he has gone beyond that. He is a beggar not because he could not be a king; he is a beggar because he renounced the kingdom. His begging bowl is far more valuable than your whole kingdom. Either you have to go and receive him, or please accept my resignation, because I cannot work under a man who has no wisdom."

The young man could not afford to lose that old man, because he was experienced; the young man had just become king, he had no knowledge of how to run things. The old man was almost like his father, so he said, "I will go."

And the story is very beautiful... when the king -- this young man -- went to receive Gautam Buddha

with his old prime minister, Gautam Buddha said, "There was no need for you to come. I'm only a beggar, and you are a great king. If I wanted to see you, I could have come myself."

The young man could not believe that Buddha was exactly repeating the words that he had said, and neither could the old prime minister understand. The old prime minister used to come to Gautam Buddha with the old king. Now he told Gautam Buddha, "You have created a great turmoil in our minds, because this dialogue has already happened between me and the young king. He is young and he does not understand how a man of wisdom should be received.

"I told him, `The man of wisdom may be a beggar to those who don't understand, to those who don't have the inner eye to see. But those who have the inner eye to see... a man who has realized himself has not only conquered this world, but has conquered that world too -- he has conquered the outer and he has conquered the inner. His kingdom is eternal. Your kingdom is only a dream -- just as your father has gone, you will be gone. But the kingdom of Gautam Buddha will remain, will remain in the eternity of time.' This dialogue has happened between us, but he was not willing to come."

And Gautam Buddha said, "Looking at his face, I could see his reluctance. I could see that you brought him, he did not come. I could see that although he has come to receive me, he still sees me as a beggar and himself as a king. So just to console him -- as if he were obliging me -- I had to say these words, `You are a great king; you need not have come to see or receive a beggar.' And in fact, I *am* a beggar: I don't have anything except myself. You have everything except yourself: your possessions are many, your dominion is big, naturally. My possessions are few. In fact, except myself, I don't have anything else."

But this is called wisdom. And this wisdom is the greatest bliss and ecstasy in the world. If you can find even a few minutes to look into yourself.... In the hubbub of the world, still there are moments when you can look within yourself, however busy you may be. There is not a single person in the world who cannot find a small amount of time to look at his own being. And in the end you will find only those moments were real which you devoted to searching for yourself, and everything else was unreal.

Everything else has disappeared; only those few moments have remained which you have spent with yourself. Friends are gone, lovers are gone, everything is gone or is going. But those few moments which you have spent with yourself in your aloneness are still with you. Even death cannot take them away from you. They are your only treasure.

The people who follow the discriminating mind are wasting a great opportunity to discover the ultimate and the intimate -- which are not two different things. The ultimate *is* the intimate. And those who are concerned with things, howsoever valuable, sooner or later will repent.

Jesus used to tell his disciples again and again, "Repent!" -- and I don't think Christians understand what he means. Suddenly he starts talking about repenting.... What is there to repent? People think perhaps he is saying, "Repent for your sins!" -- but in fact he is saying, "Repent for all that time that you have wasted in accumulating junk, in accumulating information." Repent for all that -- and the only way to be authentically repentant is to do something that takes you to the undying element in you, to the source of your very life.

THEREBY THEY OBSCURE THE SCENERY OF THE FUNDAMENTAL GROUND, THEIR ORIGINAL FACE. We never come across our original face. We are so engaged, so busy with a thousand and one things that there is no time left, no energy left, and no inclination either. In millions of people, perhaps, the very longing to know oneself has not arisen. They are all imitators: because other people are running after money, they are running after money; because other people are ambitious, they are ambitious; because other people are doing this, they are doing this.

A woman was saying to her husband, "Do you see that our neighbors have got a new car?"
He said, "Yes, I can see, it is standing in their porch."

The woman said, "Then you have to decide: either bring home a new car or we will have to change neighborhoods, whichever you think is cheaper, but this I cannot tolerate. So I leave it up to you: either find somewhere else to live so I don't have to see that car standing there continuously, or bring a better car for our porch. Just get busy."

People are continuously living their lives of imitation, competition, jealousy... Who is bothered about his original face -- and what is one going to do with the original face? But the only people who have known anything worthwhile, who have lived in the authentic sense of living, are the people who have searched for their original face.

Certainly you have to get out of this rut of jealousy, competition, imitation, otherwise they won't leave you any time. Somebody is doing something, somebody else is doing something else, and your whole business is to imitate everybody -- they have better clothes, somebody has a better house, somebody has a

better garden. People say the grass is always greener on the other side of the fence, and it is true; it *looks* greener.

One man was trying hard to sell his house, because more beautiful houses had sprung up and he wanted to have something better. So he called an agent, and the agent said, "It is not difficult, don't be worried."

The agent placed an advertisement and described the man's house in such beautiful terms: "If you want a scenic place... just behind you is a lake," -- it was not a lake, it was just rainwater that had collected, with at least five million mosquitoes -- "and behind the lake is a beautiful range of mountains. The sunrise is so beautiful that you can search around the world and perhaps you may not find such a beautiful sunrise. And a beautiful garden...."

The man read the advertisement, and he said, "This is the kind of house I want" -- because there was no address given under it, only the phone number of the agent. So he called the number immediately, "I am really interested, whatsoever the price. The price does not matter: come immediately and we will settle it."

But the agent said, "This is strange! This is where you live, your own house."

He said, "My God! You are a poet! You have described it with such beauty, and I am being tortured by this house... and the mosquitoes... and you call it a lake! And you call those mountains which are thousands of miles away, `behind the house'!"

But this is how things are. You are impressed by somebody else's house and he is impressed by your house; you are impressed by somebody else's wife or husband, and he is dying for your wife, he is ready to sacrifice everything. He does not know what trouble *you* are in.

But this imitative mind keeps you engaged. And the only problem is that it manages to keep you unaware of yourself. Otherwise, nothing is wrong in the world. I'm not against the world, neither is Ta Hui against the world. He does not want you to renounce it; he simply wants you to understand that all that is outside you is phenomenal, it has no ultimate significance.

Just think: twenty years before you had fallen in love with somebody. At that time you were ready to do anything, and now it does not matter at all.

I had a friend who was in love with a Bengali girl. I have seen many lovers, but he was the topmost. He was so much in love that he went to Bengal and lived in Bengal for two years to learn the language and the actual Bengali accent. He used to dress like the Bengalis, talk like the Bengalis... but the girl was not interested. And after such an effort, when he proposed to the girl she simply refused, saying, "I feel very repulsed by you." Naturally, it was too much.

He was the son of a doctor. He went home, closed his room, and informed the house, "Don't try to open the door. I'm going to die inside my
room."

He was the only son of his father, and the father asked, "But tell us what is the problem. You wanted to go to Bengal for two years, and we arranged it. Now what is the problem? Where do you want to go? You *can* go...."

He said, "I don't want to go anywhere. I wanted to marry a girl, and for her I went to Bengal. Even with the Bengali accent, and Bengali clothes, she has refused me."

The girl used to live near my house, and just because she lived near my house, he had become friendly towards me! It was the right place for him, because the girl used to come to my house to sit in the garden, to read or to borrow some books from me. This was the right place for him, and that's how I became aware of his existence.

Everybody in the neighborhood tried hard to convince the doctor's son, "We will find a better girl. Your father is rich, you are the only son, there is no problem. We will manage everything, whatever.... If you want a Bengali girl, the whole of Bengal is there! We will find a Bengali girl whatsoever it costs -- but don't do anything stupid." They were afraid he might have taken poison from the father's dispensary or something and he might eat it or do something stupid. But he would not speak, he was completely silent. Then they became very much afraid, because they would knock and he would not answer.

The father came running to me and said, "He used to come to you, and perhaps you can manage that at least he should speak. We are worried: perhaps he is unconscious or has fallen in a coma or taken poison, and we are afraid because he has warned us, `Don't try to open the door, otherwise you will find my dead body inside.' So we cannot forcibly open the door, he may do something... we are at a loss."

I went there and I said, "There is no problem." I knocked on the door and said, "Arjun" -- his name was Arjun -- "do you want to commit suicide?"
He said, "Yes."

I said, "Then this is not the way. You come along with me and I will manage a beautiful suicide for you!"
He said, "What?"

I said, "Open the door and just come into my car and I will arrange it, because I know the right place to commit suicide."

In Jabalpur, just thirteen miles away from my house, is one of the most beautiful places in the world -- the marble rocks. For two miles continuously a beautiful river, Narmada, flows between two mountains completely of marble. On a full-moon night it becomes absolutely dreamlike -- one cannot think that this can be real. With the full moon, high, white marble on both sides, reflecting in the river, absolutely silent...

It is so unbelievable that when I took one of my professors there... he was an old man and he had been around the world. He had been a professor in America, in England, in Hawaii; his whole life he had been like a nomad with great qualifications so he was able to get into any university anywhere. I insisted that he should come and see, and he said, "I have seen the whole world, what more can there be?"
I said, "Don't say that until you have seen what I am going to show you."

Finally he agreed, reluctantly. I took him there and when he saw the scene he could not believe his eyes. He said, "Take the boat close to the rocks. I want to touch them because I can't believe they are real. It looks almost like a dreamland." And he touched the rocks, and only then could he believe that they were real, that I was not trying any magic trick on him.

So I took Arjun to my house, and I told him, "The best place is the marble rocks. There is a beautiful waterfall... so just rest, and whatever you like best to eat -- have a good dinner and we will go to sleep. We will put the alarm on for three o'clock, and at three o'clock we will leave. I have to take you there, and when you are gone I still have to look after other things."

He was continually looking at me with very amazed eyes. Finally he said, "What kind of friend are you? Everybody has been telling me, `Don't commit suicide. Such things happen. This is very common: one falls in love... and if the other person is not willing, there is no need to be worried. The world is full of beautiful girls, and that girl is no Cleopatra. There is nothing to be worried about: we will find a better girl.' Everybody was trying to persuade me not to commit suicide. You are a strange fellow: you are suggesting the exact plan to me!"

I said, "Whenever one has to do something, one should do it with accurate planning. It takes one hour to reach there, then I say goodbye to you, and you jump. I will wait and see that you have jumped, and then I have my own work to do. I will come back."

So I ordered whatever food he liked -- Bengali sweets, everything Bengali -- but even while eating he was continually looking at me.
I said, "Why do you go on looking at me like that?"
He said, "I just wonder what kind of friend you are."

I said, "I am exactly what a friend should be: a friend in need is a friend indeed! If you want to commit suicide, I am ready to help; if you want to live, I am ready to help. I don't interfere."

And when at three o'clock the alarm went off, he immediately put his hand on the clock. I caught his hand on the clock, and I said, "This won't do."
He said, "But it is too cold."

I said, "Cold or not -- for you it is only a one-way affair. For me, I have to come back and I have to live. Think of *me*!"
Then he suddenly burst out, "I don't *want* to commit suicide!"

I said, "This is strange. We have been planning for it, and at the last moment you decide not to do it? No!"
He said, "But I don't want to commit suicide."
I said, "Think about the girl."
He said, "I don't care about any girl."
I said, "But you should have told me before. I wasted money for the dinner."
He said, "I will pay for it."

I said, "That's okay. So you have really decided not to commit suicide? Never mention it again! Life is going to be difficult, so don't blame me. Don't say to me, `Why did you not persist?' I am persisting! Life is not going to be a bed of roses -- forget all about that. It is going to be all kinds of sufferings and troubles and miseries. You will get married and you will have a dozen children -- and then, don't blame me! Still there is time: you just come. I have kept the car ready... and it takes just a single moment to jump, and you

are free from all misery."
He said, "But I don't want to! I want to go home."

I said, "If you want to go to your home, you can take a rickshaw and go, because I'm not going to take you on this cold night. Then I'm going to sleep; you get out of the house and find your own way."

He met me twenty years later when I went again to Jabalpur and he said, "You were right: I got married and I got into misery. You are a strange person... I have already seven children, and I know, because you have said so, that there will be twelve. I have got a woman that I pray to God not even my enemy should get. She is a bitch. And I always think of that night -- how beautiful it would have been if I had listened to your advice."
I said, "Nothing is lost yet. I can still arrange it."
He said, "What do you mean?"

I said, "The same thing: those marble rocks are still here, that waterfall is still here, nothing has changed. I will arrange for a car, and at three o'clock...."
He again looked at me and he said, "What about my wife and children?"

I said, "That is not your problem at all. Once you have jumped... that is their problem. Why should you be worried about that? They are torturing you."

He said, "Even after twenty years you seem to be haunting me somehow. And are you still of the same opinion?"

I said, "I will be of the same opinion till your very last breath, because you are simply going to suffer. These twenty years you could have avoided."
He said, "That's true -- if I had listened."
But I said, "Still I am ready, and you are not listening."

He said, "There are problems. My father is dead, my mother is dead. Now the whole business has come on my head."

I said, "Everything disappears in the moment you jump, and if you cannot jump, I can push you!"
He said, "It is better not to talk with you at all."

And since then I have been to that city a few other times. I went to his house and he was in, but somebody came out and said he was not in. And I told anybody who came out, "Tell him... go inside and tell him that I am still ready, whenever he wants to be freed from his misery." That is my whole business: freeing people from their misery, liberating people.

The last time I simply pushed the boy who was telling me -- his boy -- and I went inside. He was hiding inside, and I said, "Come out! You need not be worried, I have not come to take you."

But he said, "I don't want to talk anymore, because you again raise the same matter, and the desire arises... perhaps that was the right thing to do. Now I am worried because I have so many children; now from seven they have become nine."

I said, "You make them twelve, then I will come. You finish the job, and suffer as much as you want."
He said, "Isn't there any other way than suicide?"

I said, "There is, but you have never been listening. I have been in this city for twenty years continually teaching people meditation. But you were engaged in your own affairs -- you were ready to die. You are married to a better, more beautiful and more educated woman, and you are suffering with her. It is not a question of this woman or that man -- you would have suffered with anybody."

A mind that is not meditative is bound to suffer in every situation: riches, poverty, failure or success, it makes no difference. For the non-meditative mind, suffering is the destiny. Only for the meditative mind who comes to know his original face, his authentic being, misery disappears as if it has never existed. For the first time a new world opens its doors: the world of blissfulness, the world of ecstasy, the world that you are born to discover, that it is your birthright to find.

But you go on moving everywhere searching for joy, for happiness, for blissfulness, and you never look within yourself. All that you are searching for outside is there already in the very innermost shrine of your being.

This is the only truth which is unexceptional. Nobody who has looked in has come out saying that all these mystics, sages, are speaking about something that does not exist. Without any exception, whoever has gone in, has come out with absolute affirmation.

BUT IF YOU CAN ABANDON IT ALL AT ONCE, SO YOU NEITHER THINK NOR CALCULATE, THEN THESE VERY SENTIMENTS OF DISCRIMINATING CONSCIOUSNESS ARE THE SUBTLE WISDOM OF TRUE EMPTINESS -- THERE IS NO OTHER WISDOM THAT CAN BE ATTAINED.

Your very being, once it is free of discriminations, once free from thoughts, emotions, once it has become an empty sky, is the only wisdom there is.

IF THERE WERE SOMETHING ATTAINED AND SOMETHING REALIZED BESIDES, THEN IT WOULD NOT BE RIGHT. This can be said with absolute certainty: the only wisdom is the wisdom of no-mind, of a silent space. Besides that there is nothing else to attain. If anybody says there is, he is not right; either he is deluded or he is trying to delude other people.

Ta Hui is absolutely right that there is no other wisdom, no other enlightenment, no other awakening than a simple silent space within you... without any stirring, without even a small ripple of thought -- just a lake without any ripples, a sky without any clouds.

Then you have arrived home. There is nothing else to be achieved, nothing else to be attained. Even the idea of attaining something else has never arisen to a man of wisdom.

IT IS LIKE A PERSON WHEN HE IS DELUDED CALLING EAST, WEST, AND WHEN HE'S ARRIVED AT ENLIGHTENMENT, WEST IS EAST -- THERE IS NO OTHER EAST. He is saying that it is almost like a person who thinks in his ignorance, mistakenly, that two plus two is five. When he becomes alert and aware he comes to know that two plus two is four. He will not ask anybody, "What happened to five?"

A great psychoanalyst was asked, "We hear so much about psychosis and neurosis, but we don't know the difference between the two." The man who was asking was a journalist, and particularly an expert in psychological matters. He said, "It seems very difficult to understand what psychosis is and what is neurosis. What is the difference?"

The psychoanalyst said, "The difference is very small, very minute, very subtle. It is this: the psychotic person thinks two plus two is five; the neurotic person thinks two plus two is four, but he is not easy about *why* it is four."

The difference is very minute, certainly, *very* minute. One is absolutely certain two plus two is five; one is aware that it is four but is very much anxious about *why* it is four -- why is it not five? Perhaps the second is on the way towards the first. The difference is not very much -- perhaps one step more and he will become rested and will declare that two plus two is five. In fact, the second stage is better: at least one is at ease. But knowing that two plus two is four, and still feeling uneasy that it is so, is really more troublesome.

The enlightened man simply comes to know two plus two is four -- and there is no restlessness. In fact, there is tremendous rest and relaxation with things as they are. There is no expectation in the enlightened being that things should be otherwise. As they are, he is absolutely in harmony with them. This accord with existence as it is, is the greatest benediction possible to human beings.

THIS SUBTLE WISDOM OF TRUE EMPTINESS IS COEVAL WITH THE GREAT VOID: THE VOID IS NOT SUBJECT TO BEING OBSTRUCTED BY THINGS, NOR DOES IT HINDER THE COMING AND GOING OF ALL THINGS WITHIN IT.

This last part is very significant to understand, because many become obsessed with the idea that there should be no thought, no emotion, no feeling -- that only then are you enlightened. It is true that you should attain to enlightenment by going beyond all thoughts, feelings, emotions, but once you *are* enlightened, then there is no problem. Then you are the vast sky; everything can pass through and does not make any scratch on it. Then clouds can pass and they will not be any problem.

A man who has attained enlightenment can use thoughts, can use words, can convey through language what he has attained. It may not be perfect -- it cannot be perfect -- but he can use his mind as articulately as possible. Going beyond the mind does not mean that you cannot use your mind.

In fact, only then can you use your mind as a servant, because the master has arrived home. Now the mind is a servant, the heart is a servant, the body is a servant, and the master can use everything the way he wants. He is no more used by the servants; he is no more dragged by the servants in their own direction. He is absolutely free. Neither mind nor body nor heart -- nothing can dictate to him his lifestyle. He is beyond any dictation from anybody. He is the master of his own destiny, and this is the greatest joy in existence.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #23
Chapter title: So very close

26 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
SO VERY CLOSE
JUST BECAUSE IT'S SO VERY CLOSE, YOU CANNOT GET THIS TRUTH OUT OF YOUR OWN EYES. WHEN YOU OPEN YOUR EYES IT STRIKES YOU, AND WHEN YOU CLOSE YOUR EYES IT'S NOT LACKING EITHER. WHEN YOU OPEN YOUR MOUTH YOU SPEAK OF IT, AND WHEN YOU SHUT YOUR MOUTH IT APPEARS BY ITSELF. BUT IF YOU TRY TO RECEIVE IT BY STIRRING YOUR MIND, YOU'VE ALREADY MISSED IT BY EIGHTEEN THOUSAND MILES.

It is such a rejoicing to see Ta Hui coming closer and closer to reality, to the truth, and to his awakening. Just a step more and the old Ta Hui will be no longer there; and the new Ta Hui is naturally going to speak the language of all the awakened ones without exception. This sutra is one of the most important that we have come across up to now.

The greatest difficulty with the human mind is that whatever is available from the beginning it tends to forget, it takes it for granted. There is no gap between you and your truth because you *are* the truth. This is such a tremendous phenomenon, but one goes on missing it for the simple reason that every search leads you away from it, every question misguides you, every answer is going to be wrong.

If truth was separate from you, things would have been very easy. If the truth was far away from you, you would have achieved it long ago; if truth was difficult, almost impossible, it would have challenged your ego. The ego cannot be challenged by something which is already the case: there is no question of any achievement. If truth was somewhere on Everest, then thousands of Edmund Hillarys would have started moving towards Everest. If truth was on the moon, millions would have been attracted.

There is an ancient story... God made the world and in the beginning he used to live in the world, in the marketplace. But his life was becoming a nightmare -- not a single moment of rest. People were standing the whole day and waking him in the night, they had so many complaints, so many things were wrong. They were bringing new suggestions as to how things should be changed, how things should be made -- about each and everything.

The torture became too much, and he enquired of his closest angels, "What has to be done? These people will kill me. Somebody comes and says, `Listen, tomorrow there should be no rain because I am going fishing' -- and just after him a woman comes, `I need absolutely that there should be rain tomorrow because I have sown the seeds today and if rain comes tomorrow they will settle in the soil.' Now, what I am supposed to do? And this is just one instance."

You can conceive the situation of poor God. He was so fed up with man that he never made anything after he had made man. It is not that his creativity was exhausted with man; he could have created many more things, but man was too much! He was repenting -- why had he created man? Without man life was peace, silence, trees, animals and birds. They were all joyous, without any fear of death, without any religions, without any philosophies, without any theologies, without any wars. Things were utterly silent --

but the moment he created man he committed his first and last mistake. So he asked, "Now what to do?" Somebody suggested, "Go to Everest."

He said, "You don't know... I can see the future. Soon Tensing and Edmund Hillary are going to reach there, and if they find me there then you can be sure roads will be made, airports will be made, buses will be running, trains may be reaching, airplanes will be landing -- and the same trouble will start there."
Somebody said, "Then it is better you move to the moon."

But he said, "You cannot see the future. To me, past, future and present are all simultaneously available. Soon they are going to reach the moon. It is only a question of a little time -- and in the eternity of existence, a few years, a few hundred years, don't mean anything. Give me some idea where they will never reach!"

And an old angel who had been listening all the time whispered in his ear, "Then there is only one place. You start living in man himself; that is the only place he will not bother to look. He will look for you all around the world, to the faraway stars, but he will not look within."

When the first Russian astronaut came back -- he was the first man to reach close to the moon, circulating around it, studying it, bringing photographs from there -- the first question asked to him in Russia was, "Did you see God there?"

And he said, "I didn't see anybody. There is not even water, there is not even a single tree -- there is no possibility of anybody being there. Life cannot exist. The air is so thin -- oxygen is one eighth of what it is on the earth, so I don't see any possibility. God is not there."

This man Yuri Gagarin... they have made a museum in Moscow in memory of Yuri Gagarin, the first man who came close to the moon. On the top of the museum they have written, "We have searched everywhere, we have even looked on the moon, and God is not there!"

Perhaps the old angel was right: "They will look for you everywhere. Just start living in the very innermost core of man himself." And since then God has been at peace.

Of course since then *you* have not been in peace, because even complaining gives a great relief, and now there is nobody to complain to. In the churches, in the synagogues, in the temples, people are still doing the same nagging device they call prayer. They are still suggesting, "Do it this way! Don't do it that way!"

In the Second World War Germany was praying, "Victory has to be to the Germans," and England was praying, "Victory has to be to the English." But now all these prayers disappear into the empty sky; there is nobody to hear them.

Two generals after the Second World War, one English and one German, were talking in a restaurant in Paris. The German said, "What went wrong? Five years we were continually winning, and then suddenly came the collapse."

The English general smiled and said, "My friend, you don't understand. War is not all... we were praying to God continually. Our armies were praying to God before they started moving, every morning."

The German said, "Do you think we were doing otherwise? We were also praying all the time."

The English general laughed and said, "What was the language in which you were praying?"
The German said, "Obviously it was German."

The English general said, "Now the point is clear. God does not understand German, he understands only English!"

Although he has disappeared within you, you are looking at the sky. It is empty, infinitely empty, and you are praying to God... you will not look even for a single moment within yourself.

The attraction for the faraway is tremendous. It challenges your ego. It will make you the greatest man, the first man who reached the peak of Everest, the first man who walked on the moon, the first man who walked on Mars, and I don't see any point in it. What is the point in it? First or second or third... a man standing on Mars for a few minutes just looks stupid. But people are trying to reach to the stars.

The faraway has a tremendous magnetic force, particularly for the ego, because it gives you the promise of great achievement. The psychology of the ego is contained in the word achievement: achieve something. The truth is already there, within you; you cannot achieve it, you cannot lose it, because it is your very being. That's why millions of people never become interested in it -- what is the point? You can neither lose it nor can you attain it -- it is already there.

Down the ages slowly, slowly it has become taken for granted that there is nothing to be found inside. And it is true: there is nothing to be found. Nothing to be achieved, because your inside has already the whole kingdom of God -- you cannot add anything to it and you cannot take anything away. But your ego is driving you crazy, taking you to all the corners of the world. The ego is not interested in what you already

have because that will not be a great achievement.

Ta Hui's sutra is, JUST BECAUSE IT IS SO VERY CLOSE, YOU CANNOT GET THIS TRUTH OUT OF YOUR OWN EYES. Even to say, "It is very close," is not right; it is *you*. Closeness also means a little distance. When you want to see things you need a certain perspective. If you put your mirror just on your nose you will not see anything; you have to keep it a little away from you, then you can see your face. But the truth is closer than anything. In fact, the word `closer' gives the idea of distance. That's why I say, Ta Hui is just one step away. One step more and he will disappear.

Truth is *you*.

He has almost reached the end of his pilgrimage: JUST BECAUSE IT IS SO VERY CLOSE YOU CANNOT GET THIS TRUTH OUT OF YOUR OWN EYES. WHEN YOU OPEN YOUR EYES IT STRIKES YOU, AND WHEN YOU CLOSE YOUR EYES IT IS NOT LACKING EITHER. When you open your eyes it is really the truth opening its eyes, and when you close your eyes it is the truth that is closing its eyes. One who has realized knows that the seeker himself is the sought. That is the trouble: the pilgrim is himself the goal of the pilgrimage.

There is a Sufi story about al-Hillaj. He was a poor man, but very sincere in his search. Mohammedans think that if you go to their holy place, Kaaba, just once in a lifetime, that's enough for your liberation. So he collected money, sold his house, his land, whatsoever small things he had -- and the village gave him a good send off.

But just outside the village under a tree was sitting a great master, Junnaid. al-Hillaj had no idea who he was, but Junnaid said, "Listen, where are you going?"

al-Hillaj said, "I wanted to ask you which way I should go. I am going to Kaaba." al-Hillaj looked at the man more carefully. He was so radiant -- he was not an ordinary man.

Junnaid said, "Forget all about Kaaba. I am here. Just make seven circles around me, the way you would be doing if you reached Kaaba, and put all your money in front of me. Don't waste it!"

The man was so authoritative that poor al-Hillaj gave him all his money and made the seven circles. Then Junnaid said, "I have found the truth within myself. In Kaaba there is only a stone; I am a living truth! Your pilgrimage is fulfilled, but just one step more...."

al-Hillaj asked, "What is that step?"

He said, "The step is when you start making the circle around yourself. Still, my truth is *my* truth. You will be blessed, you will feel great, you will have ecstatic moments, but still it is my truth. You should learn to circle yourself."

al-Hillaj said, "That seems to be a very difficult job. How one can circle oneself?"

And Junnaid said, "Just whirl... whirl in the same place seven times, and wherever you are is the truth."

al-Hillaj never left Junnaid. He said, "Now give me a place at your feet. I am feeling so fulfilled and contented, I don't know why; so relaxed, I don't know why. I have never been in such a beautiful space. Just allow me to sit by your feet."

And al-Hillaj proved to be the greatest disciple of Junnaid -- so great that he became a master in his own right. Today the situation is that Junnaid is remembered only because of al-Hillaj; otherwise Junnaid would have been forgotten.

al-Hillaj was crucified because he declared, "Ana'l haq -- I am the truth." That was his crime -- but that is the reality. But no religion wants you to know the reality, because their whole business will go bankrupt. Then who is going to bother about the holy scriptures? Who is going to bother about churches and organizations? Hindus, Mohammedans, Christians, Jews -- who is going to bother with them?

If you have found your truth within yourself there is nothing more in this whole existence to find. Truth is functioning through you. When you open your eyes, it is truth opening his eyes. When you close you eyes, it is truth who is closing its eyes.

This is a tremendous meditation. If you can simply understand the device, you don't have to do anything; whatever you are doing is being done by truth. You are walking, it is truth; you are sleeping, it is truth resting; you are speaking, it is truth speaking; you are silent, it is truth that is silent.

This is one of the most simple meditation techniques. Slowly, slowly everything settles by this simple formula, and then there is no need for the technique. When you are cured, you throw away the meditation, you throw away the medicine. Then you live as truth -- alive, radiant, contented, blissful, a song unto yourself. Your whole life becomes a prayer without any words, or better to say a prayerfulness, a grace, a beauty which does not belong to our mundane world, a ray of light coming from the beyond into the darkness of our world.

WHEN YOU OPEN YOUR MOUTH YOU SPEAK OF IT, AND WHEN YOU SHUT YOUR MOUTH IT APPEARS BY ITSELF.

Even the mystics who have chosen to remain silent have been heard, and people have come to them. Their silence was as loud, perhaps louder than their words could have been. Even though they were living in the deserts or in the mountains, people have tracked them down.

Something invisible joins us all into one network, and whenever some point becomes luminous, suddenly the whole network feels the thrill. Those who are more sensitive feel more; those who are less sensitive feel less; those who are intellectuals feel it, but interpret it in such a way that they miss the point. Have you seen a spider's web? Just touch it from any place and the whole web will feel your touch; every fiber in it will be vibrating.

Ta Hui is right: "Even when your mouth is shut, it speaks." Whether you want anybody to hear you or not, people from faraway places will start traveling towards you. Otherwise it would have been almost impossible to find the silent mystics.

The story is told that when Jesus was born, three wise men from the East traveled to Judea to pay their respects to the newborn baby. It is said that, in fact, that's how Jesus got his name: when the first wise man entered into the stable where Jesus was born -- the door was small, it was made for donkeys, not for men -- he struck his head against the door and said, "Jesus!" Mary said to Joseph, "That seems to be a very good name for the boy."

The story is mythological. It says, "A star led the way and guided them" -- otherwise how were they going to find where this small child was? They were old, they had no time to wait, and they had traveled thousands of miles. They were waiting, and a star led the way and stopped exactly over the stable. This is a mythological or perhaps a poetic way of saying it, but it has some truth in it; it is not just a fabrication, a beautiful story.

First, all the three wise men came from the East. Perhaps the West was not able to be so sensitive as to understand Jesus, and that too when he was just a baby. They did not understand him even when he was thirty-three, when they crucified him, and they have not understood him even today! They worship him, but that worship is just a sociality; half the world is Christian, but that is simply politics.

It is significant that all three old men came from the East. My understanding is that the light was not of a star shining ahead of them and leading them to the place. The East has its own explanations, which Christians have never been able to understand. The light was the third eye of these three old wise men -- it is also called "the star" -- and it led them in the right direction.

Stars don't move that way; stars go round and round, they cannot go straight. And stars are far away -- even if it were to stop exactly above the stable you would not be able to figure out where the stable is because that star is so far away that the stable could be anywhere on the earth.

Christians have not been able to explain what this star is. They have taken it literally -- that a real star guided the way -- and they don't understand that stars are very big. Our sun is a mediocre star; it is six thousand times bigger than the earth, but still it is in the mediocre category. In comparison to some starsthis sun is just non-existent. But even this sun cannot lead you. If it comes too close it will burn the whole earth; it has to remain as far away as it is.

Stars are millions of light-years away; certainly it was not a star at all. It is the star that shines in your third eye, between your two eyebrows, and fills your whole being with light;it has a magnetic pull towards a man who is going to became enlightened some day, or who is maybe already enlightened.

The story about Gautam Buddha is the same: A great saint came from the Himalayas. He had not visited the world for fifty years, but his death was approaching and Buddha had been born. No messenger had informed him, nobody knew that this man was going to be a Buddha, but the old man had an absolute certainty. The same star was guiding him too. He rushed fast because he was not certain that he would be able to reach there in time; he might die before reaching. But he reached there and as he was known all over the country as one of the most wise men, the father of Gautam Buddha touched his feet and said, "Why have you taken the trouble? The journey is tedious; you could have simply sent a message and I would have come. What is the reason?

He said, "No, I had to come. I want to see the baby that was born in your house."

The father could not believe it, but the man was so respected he could not even ask him why. He thought that perhaps he wanted to bless the baby -- so the baby was brought and the old man with tears of joy touched the feet of the small baby. The father said, "What are you doing?"

The old man said, "I will not be here when he becomes enlightened; my days are finished. But he will become a great enlightened being, and at least I will have the satisfaction of touching his feet. And at least I am the first man to touch his feet -- millions will touch them, millions will gather around him, but I am the first to recognize him, to see him. You can see only the baby; I can see his inner light, because I can see my own inner light." Once you see your own inner light you start seeing light wherever it exists. Then time and space are no more barriers.

BUT IF YOU TRY TO RECEIVE IT BY STIRRING YOUR MIND, YOU HAVE ALREADY MISSED IT BY EIGHTEEN THOUSAND MILES. The truth that is within you, the truth that you are, cannot be found by your mind. Mind is a very low faculty. The higher can see the lower but the lower cannot see the higher.

Mind's function is to know the objective world, and it is a perfectly good mechanism for that. But it has no way to look within itself, to look beyond itself; it simply has no faculties to perform that act. It is just a mechanical device developed through millions of years of evolution.

Not a single man in the whole of history has been able to say that he has recognized truth through the mind. Those who have recognized it have recognized it when the mind was completely silent, nonfunctioning... no stirring of thoughts, as if the mind was put aside. Mind is not a ladder to your being; it is a wall, not a bridge.

The essential religiousness consists of only one thing; the transcendence of the mind. Immediately all the doors of your innermost being start opening of their own accord, and all the mysteries of life and existence become available to you. Once this truth is recognized, known, you can use the mind -- just as a vehicle trained to express in a fragmentary way. Something can be expressed; although those words are not absolutely correct -- they cannot be, they were not made for it -- they can indicate. At least they can give you a few hints.

There have been two types of saints, sages: one, I have told you -- is the *arhatas* -- who remain silent; it takes sensitive people to find them. And *bodhisattvas* -- they make every effort to reach out to the sensitive people. There is no way to say who is doing better; they are simply following their own inner light. Nobody is higher than the other.

The world is so strange: sometimes if truth comes to your door and knocks, his very coming to your door may become a barrier. The reverse is also true: when you go on the search and you knock on the door of truth and everything remains silent... perhaps you may be more receptive to the silent one, to his presence, than to the bodhisattva who runs after you, who tries every effort to approach as many people as possible. But both have helped in their own unique ways.

You have the capacity, you are just not aware of it.

The most costly and most famous diamond in the world is the Kohinoor -- the word `kohinoor' means the light of the world -- which was presented to the British king of that time by a Sikh king of the Punjab, Ranjit Singh, just as a friendly gesture. It is still in the crown of the British queen, but it is such a unique piece that it is not used, it is being kept in a museum for people to see.

This Kohinoor has a tremendous story behind it. It was found in the state of Hyderabad, in a small village called Golconda. A poor man had a small field by the side of a small river in Golconda. One day he found this Kohinoor: it was three times bigger than it is now, because so much cutting and polishing has gone on that only one-third has remained, two-thirds have been removed. It was shining in the sand of the river, and he thought it would be good for the children to play with -- so he brought home the Kohinoor and his children were playing with it.

Just by coincidence a wandering sannyasin reached Golconda and asked this poor man for shelter for the night. The poor man was immensely happy: although he was to give him his own food and he himself would have to remain hungry, it is a great blessing that a man who has left everything in the search for truth has knocked on his door.

When the sannyasin had eaten the food and before going to sleep, they started talking. The wandering sannyasin was a source of great information because he was wandering from one corner of the country to the other. He said to the poor man, "Looking at your things, your small hut, your torn clothes, I feel sad. I know places... if you sell your land and your house here, for the same price you can find at least four times more land. Then your life will be richer."

So the man sold everything, but the children carried their toy, the Kohinoor. And on the way some jewelers saw those children carrying such a big diamond that their breath stopped. They could not believe, they had never conceived that such a big diamond could exist.

The jewelers asked him the price, and he said, "There is no question of price -- it is just a toy for my children. You can give whatever you feel like giving and take it." But the children were reluctant, they wouldn't give it up. So finally the poor man said, "We don't have anything else, just that children's toy. Don't disturb them" -- and he moved on.

But by the time he reached to the place the sannyasin had spoken of the prices of things had changed. It was years before that the sannyasin had seen that the prices were very low in that part of the country. So rather than settling there he came back home, and the Nizam of Hyderabad, the king of Hyderabad state, heard about this diamond that those children used to play with. He enquired and was informed that it was the best diamond in the whole world, of the finest quality, of the finest water, without any flaw. You can purchase it at any price and still it will be cheap.

So the king purchased it, gave the man a few thousand gold coins, and the poor man was very happy. The king purchased also his field -- because where the Kohinoor was found, there must be other diamonds in that part of the field. This field became Golconda, one of the greatest mines for diamonds, and the field of that poor man and that small river have produced almost all the famous diamonds of the world -- and in thousands. And the poor man's family had possessed that land for centuries, generation after generation, but was not aware of its treasures.

You also have had the Kohinoor from the very beginning of eternity. But you are not a jeweler -- you cannot appraise what you are carrying within yourself. A Gautam Buddha is nothing but a jeweler who can see immediately that you are carrying a tremendously valuable Kohinoor inside you. If you start searching for it through the mind you will miss it. It can be found only when mind is completely silenced.

That's what meditation is all about. Silence the mind: whatever method you follow is immaterial. Silence the mind, and you are in for a great surprise -- perhaps the greatest surprise, because there is nothing greater than that. You will find your truth, you will find your home, you will find your eternity. You will find everything that you have been dreaming of, desiring, and feeling frustrated and miserable about, because that which you were asking was within you and you were looking everywhere else.

Ta Hui is right: BUT IF YOU TRY TO RECEIVE IT BY STIRRING YOUR MIND, YOU HAVE ALREADY MISSED IT BY EIGHTEEN THOUSAND MILES. Just a small stirring of the mind and you are far away from yourself; no stirring of the mind and you are exactly where you need to be.
Just become aware of your tremendous treasure.

Religion is not to make you poor, religion is to make you the richest man in the world. But your riches will not be of the mundane; they will be of the sacred, they will be of the divine. Blessed are those who are capable of knowing themselves, because without this, life remains a hell, and there is no way out.

Jean-Paul Sartre has written a very beautiful small book, which is a description of hell. The name of the book is NO EXIT. There they do not have the old type of tortures, hellfire, etcetera; all comforts, air-conditioning, everything that they need is available. The only problem is there is no exit.

So they are stuck in an air-conditioned place, with all kinds of strangers, with nowhere to go, nothing to do; everything is supplied without even asking. You just desire and you get it -- this used to be the description of heaven! There you just desire and you have it, but there is no exit.

It is an air-conditioned nightmare! You cannot go out; everybody is sitting on a beautiful sofa -- but just sitting there. People are getting fed up with each other for no reason... just continuously in the public eye, no privacy, and the problem continuously arises, "Now what is going to happen? -- because we cannot get out..."

What he has described is an air-conditioned nightmare because there is no exit... without knowing it exactly, he is describing your mind. You are also enclosed in your mind with all kinds of dreams, imaginations, projections, ideologies -- but no way to get out.

Meditation is not a way to get out of the mind. Meditation says, "Just watch the mind and you *are* out. In fact, you have always been out." Your being inside the mind is your fallacious idea. Once you stop the mind functioning, suddenly the fallacious idea will disappear and you will find you are out in the open. Then the whole sky is available to you -- your freedom, your eternal life, this vast beautiful existence is always available to you, to shower you with all kinds of blessings.

Just a small trick... it is not really even a technique, just a trick. You are not in the mind, but you have been thinking that you are in the mind -- that is your trouble.

You must remember some nightmare: that will explain to you how this situation continues. In a nightmare, you want to open your eyes and you cannot; you want to move your hands and you cannot. No exit! -- and the nightmare becomes so intense... perhaps a lion is standing on your chest or you have been

thrown from a mountain into abysmal darkness and you can't even see the bottom of it.... When it comes to its absolute intensity, the very intensity wakes you up.

You cannot manage to wake yourself up if the nightmare is of a mild quality; you cannot come out of it. But if it is very intense then that very intensity wakes you up, and suddenly there is no nightmare. You have never been under the paws of a lion and you were not being thrown from any mountain; you were not being crushed by a bulldozer -- nothing was happening. It was only a dream, but you were thinking you were in it. You were not in it; even when it was happening you were out of it. It was only a film going on in front of you. *You* were out of it.

Three-dimensional films did not succeed in the market. Perhaps only one or two films were made, because the working and making of them was too costly, too arduous, and they did not succeed. Some day a better technology is bound to bring them back... but I saw the first, and I was amazed about one thing. Because the film is three-dimensional, people are just as people are: a man comes running on his horse and the whole movie house gives way. The people in this half of the movie hall rush to that side, the other half rush to the other side -- because the horse is inside the movie hall. Being three-dimensional, it looks exactly like a horse.

A man throws a certain weapon and everybody hides his head, because that weapon looks as if it will come out of the screen. Everybody knows that it is a movie, and everybody laughs afterwards when he has done his act, knowing well that, "It is a movie and we are outside of it, nothing can come out of the movie screen." It may be only three-dimensional... but the moment the horse comes running so fast, you forget all about the movie, and the first question is to save your own life.

You are out of it: the mind is only your belief that you are in it. This belief has to be broken -- and the way to break this belief, I have been telling you, is very simple. Just watch -- and just by watching suddenly you are out of it, because the watcher cannot be inside; he has to stand outside and look at the whole thing.

And the moment you are identified with the watcher -- which is your real identity -- the mind loses all its grip on you. Mind no more stirring, you have arrived to the truth.

This small sutra is very significant. Perhaps it may be that Ta Hui spoke it when he realized -- not through his intellectual acumen but through his meditation -- the existential truth. This may be the turning point from the intellectual into an enlightened being.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #24
Chapter title: The inescapable

26 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE INESCAPABLE
WHENEVER YOU RUN INTO SOMETHING INESCAPABLE AMIDST THE HUBBUB, YOU'VE BEEN

EXAMINING YOURSELF CONSTANTLY, BUT WITHOUT APPLYING THE EFFORT TO MEDITATE. THIS VERY INESCAPABILITY ITSELF IS MEDITATION: IF YOU GO FURTHER AND APPLY EFFORT TO EXAMINE YOURSELF, YOU'RE EVEN FURTHER AWAY.
RIGHT WHEN YOU'RE IN SOMETHING INESCAPABLE, DO NOT BESTIR YOUR MIND AND THINK OF EXAMINING YOURSELF. THE PATRIARCH SAID, "WHEN DISCRIMINATION DOESN'T ARISE, THE LIGHT OF EMPTINESS SHINES BY ITSELF." AGAIN, LAYMAN P'ANG SAID:
IN DAILY ACTIVITIES WITHOUT DISCRIMINATION,
I ALONE NATURALLY HARMONIZE.
NOT GRASPING OR REJECTING ANYWHERE,
NOT GOING WITH OR GOING AGAINST.
WHO CONSIDERS CRIMSON AND PURPLE HONORABLE?
THERE'S NOT A SPECK OF DUST IN THE MOUNTAINS.
SPIRITUAL POWERS AND WONDROUS FUNCTIONING:
HAULING WATER AND CARRYING FIREWOOD.
JUST WHEN YOU CAN'T ESCAPE, SUDDENLY YOU GET RID OF THE CLOTH BAG (OF ILLUSION) AND WITHOUT BEING AWARE OF IT YOU WILL BE CLAPPING YOUR HANDS AND LAUGHING LOUDLY.

The inescapable... it is one of the most significant problems for every meditator.

There are things which will disappear as your meditation deepens. All that is false will be gone, all that is illusory will no longer exist; all that you have projected, expected, or dreamt will have no reality. But still there will be something left which is not your dream, which is not your projection, which is not the creation of your mind: this is called the inescapable. In other words, the real will remain -- only the false will be gone.

The meditator has to learn two things: first, to be capable, powerful enough, to allow the false to disappear. But this is not a great problem. Every morning when you wake up you allow the dreams to disappear. You don't hanker for them, howsoever sweet they may have been, you don't even think about them. Just within two or three seconds you start forgetting, and after a few minutes it as if they had never existed at all. You don't cry because in your dream somebody died, and you don't feel very sad because in your dream you became bankrupt. Whatever has happened in the dream, the moment you wake up it becomes meaningless.

So the false known as false is immediately no longer a problem. Now another problem arises which is far bigger, far more profound: the real remains. Up to to now, because you were lost in the illusory you were not aware of the real. Suddenly you become aware of the real; now you have to come to terms with the real.

The world remains outside -- the same world, the same people, although your projections will not be there. You were thinking of somebody as immensely beautiful, somebody a great wise man, somebody the most religious person: if these were your projections, they will disappear, but the person whom you were thinking beautiful or religious or enlightened will remain. Now you will have to cope with his reality. And the only way to cope with reality is to create a tremendous harmony with the real. You cannot avoid it, it is inescapable, there is no way to disperse it.

That which was dispersible, you have dispersed; almost ninety percent of your world will have disappeared, and this ninety percent was your projection. But ten percent is not your projection, and you have to be with it in total harmony.

Ta Hui makes a very remarkable statement. Ordinarily to be in harmony means to go with, not to go against. But Ta Hui makes harmony something far deeper -- neither to go with, nor to go against. Even in going with, there is some reluctance: you are still thinking of yourself as separate, that you are going *with* the current, you are no more fighting with the current. But you are there -- and your very being is a resistance. The very idea that you are going with the current is enough of a disturbance in the harmony.

Ta Hui is making an immensely important point, and only a man who has come to this experience can make that statement. Otherwise it is very simple, ask anybody: to go with means to be in harmony, and to go against is to be in discord.

But Ta Hui says, "Even to go with is a discord, very subtle, very hidden, but you are keeping yourself separate. Real harmony is neither to go with nor to go against. Let reality possess you. Just be overwhelmed by that which is inescapable, and you will find immense peace."

These sutras are important for every meditator on the path. WHENEVER YOU RUN INTO SOMETHING INESCAPABLE AMIDST THE HUBBUB, YOU'VE BEEN EXAMINING YOURSELF CONSTANTLY, BUT WITHOUT APPLYING EFFORT TO MEDITATE.

The first point: your meditation has to be without any effort on your part, because all effort is of the

mind, and mind has no way of reaching to meditation. So if you are making some effort, your very effort is the barrier to reach to the space you want to reach.

Meditation is simply a pure understanding that if you can watch the mind without making any effort -- and remember, watching is not an effort, watching is your natural capacity. Effort is something that you have to *do*; watching is something that you don't have to do. It is already there. It is your very breathing, it is your very heartbeat, just you have never looked at it.

Ta Hui is saying that meditation has to be without any effort, and that is an agreed point amongst all the meditators of the world. Still, effort will disturb and bring the mind in, so with effort there is no meditation, only mind. No effort, no mind... and a spontaneous awareness that is not your work. You simply discover it as your intrinsic nature.

So this is the first thing about meditation. And the second thing he wants to remind you of is that your meditation should not be something where you put aside one hour every day in the morning, or as Mohammedans do, five times a day. Different religions have different special times for meditation, but the idea of having a special time for meditation means the remaining time you will remain non-meditative.

One hour of meditation and twenty-three hours of non-meditation... do you think there is any hope that meditation will win in the end? Those twenty-three hours will wash out anything that you think you are doing in meditation.

Secondly, a man who is twenty-three hours in a non-meditative state, how can he suddenly become meditative for one hour? It is not possible. It is like a man who is sick for twenty-three hours and suddenly for one hour becomes perfectly healthy and then again sick, as if it is in his own hands -- whenever he decides that it is time to become healthy, he becomes healthy, and when the time comes to be sick, he becomes sick.

Meditation is your inner health. Twenty-three hours a day sick, spiritually sick, full of anger, hate, jealousy, competition, violence, and suddenly for one hour you become a Gautam Buddha -- how can you manage it? This is not possible.

All the religions have been deceiving people. Because people want to have something spiritual, they have given a toy -- one hour do this and you are doing meditation -- but they have not looked at the psychology of it. It is just not in the nature of things, you cannot do it this way. Either you have to be meditative twenty-four hours a day or you have to be non-meditative twenty-four hours a day, the choice is yours. But you cannot divide your life into two parts -- in the temple you will be meditative and in the shop, in the office, you will be non-meditative.

Gautam Buddha and the people who have understood him down the centuries insist on a meditation that goes with every action, with anything you do. It follows you like a shadow. It runs within your consciousness like an undercurrent. You may be in the market, you may be in the temple -- you may be anywhere, and your inner silence remains undisturbed, unperturbed. This is the only true meditation.

So first, no effort has to be made, only understanding has to be awakened. If anger is there, watch. Don't make any effort to push it away, just remain a spectator, as if it is not your business to be involved. If hate is there, watch. And these are very thin clouds; if you can just remain watchful, within minutes they will be gone. They will be gone on their own accord.

Don't push them, because the more you push them, the more you accept their reality. The more you push them, the more you fall to their standard. The more you push them... they have a strange habit. Have you seen insects? -- you throw away an insect, and it will immediately turn and run towards you. A very strange idea: the whole world is available, but it will not go anywhere else. It takes the challenge, "Who are you...?" Any small insect, any cockroach -- just throw it away and watch what happens: it comes back immediately with tremendous force.

The same is the situation with your mind. In fact, the mind of the cockroach and the mind you have are not very different. Their basic structure is the same. Their mind is a little smaller, a miniature; yours is a little bigger, but they have the same capacities as you have.

Scientists have been very much puzzled that wherever man is found, cockroaches are always found, or vice-versa: wherever cockroaches are found, man is always found. They have simply never lived separately; they are the ancientmost colleagues in existence. Man is thought to be capable of adapting to any situation -- cold, heat, rain -- and cockroaches have the same capacity.

Even when man went to the moon, cockroaches were found in the rocket. They could not believe this strange fate. They were going to the moon and they were well-prepared, they had had a long training, and the cockroaches were going without any training. But they managed; they came back with the people in the

same rocket, without any training. They proved far superior! They had no training, and they managed a situation which no cockroach before them had ever managed.

You don't realize... the situation was very new: no gravitation, and cockroaches were flying. The men at least had belts on their seats, but the cockroaches had no belts, so they were really flying, and for the first time. They were not puzzled by the non-gravitation; they lost all weight, but they did not make any fuss about it. And on the moon there is no oxygen, but the cockroaches managed perfectly well. They have a miniature mind, but the same model as man's.

The moment you make any effort to throw away your mental stuff, it simply runs back. You can try it. Just sit for five minutes and try not to think of monkeys and then see what happens. All the monkeys of the world will become interested in you. And you had not even told them; you were just sitting in your room with the idea that you are not to think about monkeys -- and that's enough. It has been broadcast to all the monkeys, and whatever you do they will be there till you say, "Now five minutes are over. Now if you want you can remain, if you don't want to remain it is up to you. I am no longer interested." They will be gone... but if you want them to go that is against their pride.

Every single thought, every single emotion, feeling, has its own ego it seems. That's why people who try to fight with them get defeated. Don't fight, just watch. There is no harm if they are there. Anger cannot do any harm unless you become identified with it -- then you may do something which can be harmful to somebody. Anger itself cannot do anything; it is absolutely impotent, just an idea. Let it be there, and watch, watch joyfully, and see how long it can last without your support. It won't even last for a few minutes. It will be gone.

Meditation has to be only a watchfulness, then it is possible to have it twenty-four hours a day. Even while going to sleep, be watchful. To the last moment, when you see that now sleep is taking you over -- the darkness goes on growing, the body is relaxing and the point comes when suddenly from wakefulness you move into sleep -- watch up to that moment. And first thing in the morning, as you become aware that the sleep is finished, immediately start watching; soon you will be able to watch even while you are asleep. Watchfulness will become a lamp that goes on burning day and night inside you.

This is the only authentic meditation. All else that has been told to you in the name of meditation is simply a toy to play with, to deceive yourself that you are doing something spiritual. With this meditation you will come across the inescapable. Everything illusory will disappear.

But everything in existence is not illusory. That which is not illusory is inescapable, and what are you going to do with the inescapable? Perhaps you have never thought about it.

This very inescapability itself is meditation.

If you go on watching even the inescapable, you will be able to see clearly that that which disappears while watching is illusory; that which becomes even more clear, more crystal clear, which was before hidden behind the cloud of your illusory dreams, desires, now stands absolutely clear....

Ta Hui is saying, THIS VERY INESCAPABILITY ITSELF IS MEDITATION.

The moment you see that this is the real there is no question to be with it or to go against it. The real is vast, immense; in fact we are simply dewdrops in the ocean of the real. There is no question of us going with it or not going with it -- watching silently you will see a deep harmony arising between you and the real. So meditation does two works: one, it destroys the unreal, and second, it creates a harmony with the real.

IF YOU GO FURTHER AND APPLY EFFORT TO EXAMINE YOURSELF, YOU'RE EVEN FURTHER AWAY. There is no need to go further. You have come to the place where merger can happen. Going further is dangerous. You may start again from the back door bringing thoughts, projections; all that you have rejected at the front door will start entering from the back door.

It is necessary to remember that the moment you come across something that becomes clearer in meditation, truer, more solid, then it is time to allow harmony to happen. There is no need to think what to do about it. Neither do you have to think about the false, because the false disappears with meditation; nor do you have to think about the real, because the real becomes so crystal clear, so certain, so categorical that there is no doubt in you. There is no need to go on. It is time, the right moment to allow the merger to happen.

RIGHT WHEN YOU'RE IN SOMETHING INESCAPABLE, DO NOT BESTIR YOUR MIND AND THINK OF EXAMINING YOURSELF... because that will be going backwards. THE PATRIARCH SAID, "WHEN DISCRIMINATION DOESN'T ARISE, THE LIGHT OF EMPTINESS SHINES BY ITSELF."

So don't still the mind again, don't start thinking whether it is real or unreal, don't bring in discrimination

again, because with discrimination the mind comes back. Simply remember the symptoms: that which is unreal will be immediately gone, just like dreams go in the morning when you wake up.

In sleep you may have been sleeping in a palace; when you wake up, of course the palace is not there, just your old poor house. The unreal has disappeared, and the real -- which was completely forgotten because of the unreal -- is clear. When you were in the palace you did not even wonder what happened to the house. It was completely covered by the illusory.

Once you see the real, then just remember one thing: Bodhidharma says, "WHEN DISCRIMINATION DOESN'T ARISE, THE LIGHT OF EMPTINESS SHINES BY ITSELF." Just wait... don't start stirring your mind again, which is your old habit. There is every possibility you may have the temptation to bestir your mind. If you don't stir your mind, "THE LIGHT OF EMPTINESS SHINES BY ITSELF."

LAYMAN P'ANG SAID -- and he has said tremendously beautiful things -- IN DAILY ACTIVITIES WITHOUT DISCRIMINATION, I ALONE NATURALLY HARMONIZE. NOT GRASPING OR REJECTING ANYWHERE, NOT GOING WITH OR GOING AGAINST. WHO CONSIDERS CRIMSON AND PURPLE HONORABLE? THERE'S NOT A SPECK OF DUST IN THE MOUNTAINS. SPIRITUAL POWERS AND WONDROUS FUNCTIONING: HAULING WATER AND CARRYING FIREWOOD.

Each sentence of Layman P'ang is significant: IN DAILY ACTIVITIES WITHOUT DISCRIMINATION -- just remaining silent and doing whatever is needed to be done -- I ALONE NATURALLY HARMONIZE. Because there is no discrimination, there is no barrier to prevent one from harmonizing. Carrying water or chopping wood or cooking food, there is no mind between the activity and your consciousness. A totally new kind of activity arises -- that of harmony. You act in harmony and it does not matter what kind of activity....

One of the greatest dancers, Nijinsky, was asked by scientists again and again, "We cannot believe it. How do you manage?" -- because his dance was a miracle. When he would come to the peak of his dance he would take such long jumps that are not possible according to gravitation. Even the people who compete in the Olympics for long jump could not jump the way Nijinsky used to jump.

Nijinsky jumped so high that it was simply not possible according to the laws of science. Looking at his weight and the force of gravity, one should only be able to jump so far and not more -- there is a certain limit -- but he broke all the records. This was the first problem for the scientists.

The second was even more difficult. When things fall, they fall with a speed; gravitation pulls things fast. You see in the night what you call a falling star. Stars don't fall -- a star is too big. If they fell we would have been finished long ago. Our planet is so small that even if a star passes by without hitting us, we will be finished -- just its heat will be enough to burn everything that is alive.

What goes on falling -- and it is not a small number, at least six thousand stars fall every day, twenty-four hours, around the earth -- are not stars, they are small stones. These stones happened because... it is conceived by scientists that some time back -- nearabout two million years back -- a great star passed near the earth, and because of its passing, it pulled out the moon.

The moon was part of the earth, but the star's gravitation was such that where the Pacific Ocean exists now was once filled by the material that is now the moon. It was pulled away. The star went by, but because a star moves with the speed of light, it pulled out a great chunk which became the moon. When such a great chunk is pulled out of the earth, millions of small pieces of earth also go into the sky, beyond the two hundred miles' scope of gravitation.

Those millions of pieces of stone and earth are still roaming around in space. Whenever by chance they come close and fall within the limit of gravitation -- that is if they come as close as two hundred miles -- then earth immediately pulls them back. But the force with which they are pulled back is such that the heat from friction with the air burns them up. You see them burning with light, and it is just the friction from the speed at which they are falling.

Most of them disappear in the air, they never reach the earth. A few do manage to reach if they are big enough -- they are a different kind of stone. Because they have existed in space outside of the earth's gravitation for two million years, they have developed different characteristics.

In Mecca, what the Mohammedans worship as Kaaba is a big stone that has fallen from the sky. Those stones can be recognized -- they have grown different characteristics -- and they are called asteroids.

So whenever a thing falls it falls with great speed -- but Nijinsky used to fall just like a feather, wavering, coming slowly this way and that, not in a direct line pulled by gravitation. This was almost magic, and Nijinsky was not able to explain it because it was not something he was doing. Finally he

accepted that "Whenever I have tried to do it I have failed. Whenever I forget myself completely, whenever the dancer is forgotten and the dance alone remains, it happens. Not only are you surprised, I am also surprised. I did not *do* it; I was no more, only the dance was there."

A meditator naturally harmonizes. All his activities are a kind of dance, he is one with them. Carrying water he is not separate from the water he is carrying; chopping wood he is not separate, he is simply chopping. Each action is no longer of the old quality, where you were the doer.

Now the doer is gone, only the doing is left.

And because only the doing is left, the dancer is no more, only the dance is left, and there arises a natural harmony -- *not grasping*. Although it is tremendously blissful, no desire comes to grasp it, no fear that "I may lose it." One is so filled and so aware that it is natural, there is no need to grasp it. It is your own nature. You grasp other things; you don't have to grasp your own nature.

NOT GRASPING OR REJECTING ANYWHERE, NOT GOING WITH OR GOING AGAINST -- all these questions of for and against belong to the mind. When the mind is no more there, you are neither for nor against: you are simply there, and a natural harmonizing happens. It is not your doing.

WHO CONSIDERS CRIMSON AND PURPLE HONORABLE? P'ang is a Buddhist -- just as Bodhidharma is a Buddhist and Ta Hui is a Buddhist -- and in Buddhism, the colors purple and crimson are traditionally accepted as holy colors.

P'ang is saying, WHO CONSIDERS CRIMSON AND PURPLE HONORABLE? THERE'S NOT A SPECK OF DUST IN THE MOUNTAINS. All that could prevent your vision, all that could prevent your clarity exists no more -- not even A SPECK OF DUST IN ALL THE MOUNTAINS.

And who cares what is holy and what is unholy? -- because the mind that used to discriminate is no longer there.

SPIRITUAL POWERS AND WONDROUS FUNCTIONING are no more different than HAULING WATER AND CARRYING FIREWOOD. So whether you are worshipping in the temple or carrying firewood it is all the same, because both are done in a deep harmony and meditativeness. Both have the same fragrance and the same music and the same dance.

JUST WHEN YOU CAN'T ESCAPE, SUDDENLY YOU GET RID OF THE CLOTH BAG (OF ILLUSION) AND WITHOUT BEING AWARE OF IT, YOU'LL BE CLAPPING YOUR HANDS AND LAUGHING LOUDLY.

He's saying that the moment somebody becomes enlightened -- just when you can't escape, just when you are so one with reality that there is no escape, when you cannot find any separation from the ocean of existence -- suddenly you get rid of the cloth bag of illusion. You are only separated by a cloth bag, and that too is illusory -- it is just an idea. AND WITHOUT BEING AWARE OF IT, YOU'LL BE CLAPPING -- and you will not be aware what you are doing, you will be clapping your hands and laughing loudly.

I will tell you a small story to explain it. Two monks, the master and the disciple, are passing through a forest and it is getting late. They have lost their way, and the old man, the master, was continually asking, "How long will it take to reach the next village? It is dangerous to remain in the dark night in this wild forest -- there are wild animals." And he was continuously clutching his bag.

The young man, his disciple, is a little bit concerned: What has happened to the old man? -- because many times they had lost their way and many times they had had to stay in the forest, but he was never before afraid of wild animals. He is not afraid of death either, it is something new. And why does he go on clutching his bag again and again? And it seems he tries to feel something in the bag....

The whole day they have been walking, and finally, when the sun is setting, they stop at a well just to take a little shower, wash their bodies which are full of dirt, and then have something to eat before the sun sets.

The master gave the bag to the disciple and told him, "Be careful of it." This too was new. He had given him that bag many times in their wanderings but he had never said, "Be careful!"

So the disciple said: "Yes, I will be careful" -- and he looked inside the bag and found two bricks of solid gold. He said, "Now I can understand what the problem is. When the old man was washing his body the disciple threw those two gold bricks into a ditch thousands of feet down, and placed two stones almost of the same weight in the bag.

The old man finished his bath quickly and the first thing he said was, "Give me the bag." He took the bag, felt the weight and was satisfied. They ate their supper and by that time the sun was down, so then they moved. But still there was no sign of any village close by, and the old man was very much worried.

Two miles from the well the young man said, "Now, master, drop the worry."

The old man said, "What do you mean, `drop the worry'? What worry?"

The disciple said, "In fact I have dropped your worries in a ditch near the well."

The old man immediately opened his bag and took out those two stones. He said, "My God, you have thrown out those two gold bricks?"

The disciple said, "Yes, because they were making you for the first time afraid. And the most miraculous thing is that for two miles, although there was nothing to be afraid of, still you were afraid. Just the illusion that there are gold bricks in the bag is enough to make you afraid." He had been continuously touching the bag and feeling....

All our illusions -- our friendship, our family, our society, our money, our power -- disappear suddenly the moment you see there is no escape, now the dewdrop has fallen into the ocean.

And in this moment, without your thinking, you start clapping and a loud laughter explodes from your being: "I am the ocean. I have been thinking up to now that I am the dewdrop, and feeling unnecessarily worried that if I by some accident fall into the ocean that will be my death. Now, falling into the ocean, I have found just the opposite. It is my eternal life."

It is time for the dewdrop to clap its hands and have a good laughter. Anyone who has become enlightened -- the first right act is to clap and have a good laughter.

If you can do it even without becoming enlightened, who knows? -- you may become enlightened. Just give it a try!

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #25
Chapter title: Two awakenings

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BELOVED OSHO,
TWO AWAKENINGS
IN THE OLD DAYS THE VENERABLE YEN YANG ASKED CHAO CHOU, "WHAT'S IT LIKE WHEN NOT BRINGING A SINGLE THING?" CHOU SAID, "PUT IT DOWN." YEN YANG SAID, "SINCE NOT A SINGLE THING IS BROUGHT, PUT WHAT DOWN?" CHOU SAID, "IF YOU CAN'T PUT IT DOWN, PICK IT UP." AT THESE WORDS, YEN YANG WAS GREATLY ENLIGHTENED.
AGAIN: A MONK ASKED AN ANCIENT WORTHY, "WHAT'S IT LIKE WHEN THE STUDENT CAN'T COPE?" THE ANCIENT WORTHY SAID, "I TOO AM LIKE THIS." THE MONK SAID, "TEACHER, WHY CAN'T YOU COPE EITHER?" THE ANCIENT WORTHY SAID, "IF I COULD COPE, I COULD TAKE AWAY THIS INABILITY TO COPE OF YOURS." AT THESE WORDS, THE MONK WAS GREATLY ENLIGHTENED.
THE ENLIGHTENMENT OF THESE TWO MONKS IS PRECISELY WHERE YOU ARE LOST; WHERE YOU HAVE DOUBTS IS EXACTLY WHERE THESE TWO MONKS ASKED THEIR QUESTIONS. "PHENOMENA ARE BORN FROM DISCRIMINATION AND ALSO PERISH THROUGH DISCRIMINATION. WIPE OUT ALL PHENOMENA OF DISCRIMINATION -- THIS DHARMA HAS NO BIRTH OR DESTRUCTION."

Zen is special in many ways from other traditions of the mystics. But one thing that stands out, very unique, is these strange, small dialogues: just reading them you cannot see how those small dialogues can bring enlightenment to someone.

Secondly, Zen itself gives no explanations. That is one of the reasons a living tradition of enlightenment has not overtaken the whole world. I would like you to understand these small dialogues which apparently mean nothing, but in a certain circumstance, produced by other Zen methods, can bring awakening. The dialogues are remembered down the centuries; and the people on the path of Zen enjoy them immensely. But for outsiders they remain an anathema, because the context is never told; in what reference the awakening happened is never discussed.

Behind these small dialogues there is a long discipline of meditation, understanding -- maybe years and years of work. But only the dialogue is known to the outside world. You don't know the men who are discussing with each other; they are not ordinary people. The awakening is possible only if they have a background which can make the small piece of dialogue -- which in itself is nothing -- of tremendous importance.

But when you read them, you cannot believe how these dialogues can make somebody enlightened -- because you are reading them and you are not becoming enlightened! Something is missing in your perspective.

My effort will be to give you the whole context, and to explain not only the words of the dialogue but also the individuals who are engaged in these small dialogues. Only then will you see that they are not small things, they are the very optimum. Those people have reached to the last point; these dialogues are just a little push. They were almost ready... it can be said that even without these dialogues they were going to become enlightened, maybe a week later. These dialogues have cut not more than one week from their being enlightened.

Now that Zen has become fashionable all around the world there is so much written about it. But nobody I have come across up to now... and I have seen almost everything that has been written about Zen by people who don't have any enlightenment, but who are impressed by the beauty of the people who have been following Zen. They have picked up things which make no sense, are almost nonsense, and they don't have the capacity to give you the background.

Remember, everything depends on the background: long years of preparation are there, long years of waiting, longing, long years of silent patience, meditating. This dialogue comes at the apex, at the very end. If you can understand the whole process, then it will be explained to you how the dialogue can bring enlightenment to someone.

Without knowing the whole process, Zen will remain just entertainment to the world. What is enlightenment to Zen people falls down to a state of entertainment. These dialogues are not the whole process. It is just like an iceberg: a small piece is showing above the sea -- one-tenth of the whole iceberg -- and nine-tenths is underneath. Unless you understand that nine tenths, this one tenth will not give you any insight.

IN THE OLD DAYS, says Ta Hui, THE VENERABLE YEN YANG ASKED CHAO CHOU, "WHAT IS IT LIKE WHEN NOT BRINGING A SINGLE THING?" CHOU SAID, "PUT IT DOWN." YEN YANG SAID, "SINCE NOT A SINGLE THING IS BROUGHT, PUT WHAT DOWN?" CHOU SAID, "IF YOU CAN'T PUT IT DOWN, PICK IT UP." AT THESE WORDS, YEN YANG WAS GREATLY ENLIGHTENED.

Now, if you remain confined to this small anecdote, you cannot explain how it can bring great enlightenment. First, in the context of the whole Zen approach: in the eyes of Gautam Buddha, Bodhidharma, Ta Hui, the world is nothing but emptiness. And when they use the word `emptiness', they have their own meaning; it is not the ordinary meaning that you can find in a dictionary.

If everything is removed from your room -- all the furniture, the photographs hanging on the wall, the chandelier and everything -- and nothing is left behind, anybody will say, "This room is empty." This is the ordinary meaning of the word. But from the perspective of Gautam Buddha, this room is empty of things but it is full of space. In fact, when things were there, they were hindering the space. The very word `room' means space. So it is overflowing now with space, with nothing to hinder, nothing to prevent and obstruct the space.

Space is not a negative thing like the word emptiness connotes. Everything in the world has come out of

space and everything disappears into space. Space seems to be the reservoir of all that is....

Now, scientists say they have discovered, a few years ago, black holes in space. It is the most amazing story that science has to tell. They themselves feel embarrassed, but what can they do? They have come across a few places in space... the moment any star, even the biggest, comes into that area, you can no longer see it: it has become just pure nothingness. The pull of these few places is so tremendous that anything that comes close to them is immediately pulled into the black hole, and disappears from the world. Every day, many stars continue disappearing into black holes; that was the basic idea.

But then, certainly, scientists started thinking: if there are black holes, there must be white holes too. If everything goes on disappearing into the black holes, one day everything will have disappeared. But every day new stars are being born -- from where do they come? It is still an assumption, a hypothesis, that from wherever they come, that place should be called a white hole.

My own understanding is that the black hole and the white hole are just two sides of the same phenomenon; they are not separate. It is just like a door: you can go in, you can go out. On one side of the door is written "Push"; and on the other side is written "Pull." The black hole de-creates; it is a death.

Not only do *you* get tired and old, now they say even metal gets tired; even for machinery, working twenty-four hours a day is not right. You are creating too much tension in the metal. It needs a little rest to recover itself; otherwise, soon it will not be functional anymore. Even machines become old, just as men do.

Stars become old, just like anything else. When a star or a planet has become too old and cannot hold itself together any more, it disappears into a black hole. Its death has come. It is a de-creation. The function of the black hole is to disperse all constituents of the planet or star -- they return to their original form.

The original form is just electricity, just energy, so matter melts into energy. Energy cannot be seen, you cannot see it. Have you ever seen electricity? You have seen a byproduct of electricity, like your lightbulb, but you have not seen electricity itself. When it is passing through a wire, do you see anything? And if the bulb is removed, electricity is still there -- but do you see it?

No energy can be seen. No energy is visible, so when the whole mass of a vast star or a planet falls back into the original source, it becomes pure energy. That is why you cannot see it: it has disappeared. Perhaps it was time for a long rest. And once it is rested, then the basic constituents can again come together, can again form a new body and get out into the universe from the other side of the black hole -- that is the white hole.

This is very significant today in the minds of physicists. It means the universe is continuously renewing itself in the same way as every individual is born, grows old, dies, and then somewhere else is born in a new form, fresh, young. This is the process of rejuvenation.

Existence itself is full of space. Space looks empty to us -- but it is not empty, it is a potential for things to happen. Everything has come out of it -- hence, how can you call it empty? Can you call a mother's womb empty? It has the potential of giving birth to life. It appears empty, because its potentiality has not been transformed into actuality.

Gautam Buddha was the first man to use the word `emptiness' in the sense of spaciousness, infinite space. Everything is just a form and the thing that is creating the form is invisible. Only the form is visible, but the energy that makes it is invisible.

The Zen disciple meditates continuously on the emptiness of existence, on the spaciousness of existence. All forms are empty, no form has a self. Only existence has a self. All others are only dreams lasting for a few years -- and in the eternity of time, a few years are not much to brag about, they don't matter at all. The meditator continually goes on and on realizing the nature and the flavor of nothingness.

The day he understands that everything phenomenal that appears will disappear... today it is, tomorrow it may be gone -- it is nothing eternal. And unless something is eternal, it is not real.

Getting deep into this meditation will change your whole life. Anger comes and you know that it is just an energy form; you don't pay attention to the person against whom you are angry. The meditator pays his whole attention to anger itself. The form disappears, and the energy contained in the form is absorbed by the meditator.

As things go on disappearing -- sadness, tensions, unhappiness, misery -- you go on becoming more and more powerful, because everything is falling back into the form of energy. In this state, try to understand the first anecdote.

YEN YANG ASKED CHAO CHOU, "WHAT IS IT LIKE WHEN NOT BRINGING A SINGLE THING?" It is just customary. Both are adepts -- one has already become enlightened, the other is just on the verge -- and it is respectful to bring something as a present to the master.

But Yen Yang asked, "WHAT IS IT LIKE WHEN NOT BRINGING A SINGLE THING?" He has not brought any present to the master, and he is asking the master himself, "What is it like, how does it feel, when you come to the master without a single thing as a present?" CHOU SAID, "PUT IT DOWN."

Logically it is an absolutely absurd answer. When you have not brought anything, what is there to put down? But there *is* something, and it is not absurd. Yen Yang has asked, "WHAT IS IT LIKE, how does it feel, WHEN NOT BRINGING A SINGLE THING?" And when Chou says "PUT IT DOWN," he is saying to put down whatsoever it feels like. He is not saying to put anything down; that much is understood between the two of them. How can you put down something which you have not brought? But you are feeling something -- put that feeling down, get rid of it.

Because all things are empty forms, you never bring anything, whether you bring them or not. It is always nothingness -- either potential nothingness or actual nothingness, but it is nothingness. So don't be bothered about it. Whatever your feeling is, there is no need to discuss it; you just put it down, get free of it.

YEN YANG SAID, "SINCE NOT A SINGLE THING IS BROUGHT, PUT WHAT DOWN?" It is not that he has not understood; it is not your kind of question that he is asking. He is a man of meditation, and he understands exactly what Chou means when he says, "PUT IT DOWN." But he is teasing the master; he wants him to say something which is not right, so then he can catch hold of his neck.

He has raised a question in which anybody could be caught. This is the old playfulness in the tradition of Zen. Since not a single thing is brought, put what down? He is making a logical statement, knowing perfectly well what the master means when he says, "PUT IT DOWN." But you cannot defeat a master.

CHOU SAID, "IF YOU CAN'T PUT IT DOWN, PICK IT UP" -- but he remains in his state of pure nothingness. He does not move a single bit. Although the disciple is trying to move him to say something wrong, an enlightened man, an awakened consciousness cannot be tricked into anything. You can try it from every corner -- and there are thousands of stories in which disciples have been trying to pull the leg of the master. But nobody has ever succeeded. If somebody succeeds, that means the master is not a master yet, he is a pretender.

So when he asks, "PUT WHAT DOWN?" he is making a logical statement, and he is trying to prove that what the master is saying is absurd. But the master cannot be moved from his state of being. He says, "Okay, if you cannot put it down, pick it up."

The situation remains the same. The same question can be asked again: "If I have not brought anything, how can I pick it up?" But Yen Yang understood that it was enough. You cannot trick the master into making a statement which is not according to his experience of nothingness. There is nothing to pick up and there is nothing to put down, other than the feeling that you are carrying. Either put it down... or, if you cannot put it down, then pick it up. What else can be said?

This absurd statement, which looks absurd to any outsider, suddenly triggers in the disciple who is just on the verge of enlightenment the same light, the same understanding that there is nothing to carry, nothing to put down, nothing to pick up -- that you are only a pure awareness in an ocean of nothingness.

Listening to it from the master Chou, it goes directly as an arrow to his being. AT THESE WORDS, YEN YANG WAS GREATLY ENLIGHTENED.

I would like to give you another instance which is more clear and which will help you to understand this instance.

One great king, Prasenjita, a contemporary of Gautam Buddha, was going to receive Gautam Buddha outside the main gate of the city. He had a very precious diamond which was unique; all the kings of this country were jealous of this diamond. So he thought, "What would be an appropriate present for Buddha's coming into my city? I will take this diamond...."

His wife was a long-time follower of Gautam Buddha, since even before she was married to Prasenjita. In fact, Prasenjita was going only because his wife was insisting, "It is a precious moment, don't miss it." He wanted deep down to show the world his generosity, his ego, by offering the great diamond.

On the surface it was one thing: he is so polite, so nice, so humble, that he has brought the greatest, most valuable present. But deep down in his unconscious it was something else: Thousands of monks will be there -- ten thousand monks used to move with Gautam Buddha, wherever he went -- and the whole capital will be there to receive him. So it will be a good chance to show his wealth, his power, his generosity.

His wife could see it in his eyes. She said, "Listen, to Gautam Buddha this is just a stone; don't think that he will be impressed by it. My feeling is, in our pond in the palace, there is a beautiful lotus flower -- you should take that. That will mean much more to him than a dead stone."

He said, "I will take both, and I will see whether you are right or I am."

He went there with his wife. And he was the king, so of course he was ahead of the whole crowd of people who had come to receive Buddha. He brought the diamond before him, and said, "I am not very rich, but I have one of the most precious diamonds, and I offer it to you."

Buddha said, "Drop it."

He could not believe it, but before thousands of people, when Buddha said, "Drop it," he could not even resist or say no. He had to drop it. He thought that perhaps his wife was right: to Buddha it is just a stone; to *you* it is a very precious thing.

Then he brought with the other hand the lotus flower, and Buddha said, "Drop it."

He said, "My God, my wife is also wrong!" -- so he dropped the lotus flower.

Now there was nothing to present. Just with empty hands he was standing there.... and Buddha said, "DROP IT!" Now, this was too much! When there is nothing left, what can he drop?

And Mahakashyapa started laughing. Mahakashyapa was the originator of Zen. He was really the founder, but because he never spoke, all that is mentioned once in a while is his laughter.

Prasenjita looked at Mahakashyapa. He himself was the son of a great king and had renounced his kingdom and followed Gautam Buddha. Prasenjita said, "Mahakashyap, why are you laughing?"

He said, "I am laughing because you don't understand what Buddha is saying. To understand him, a deep experience of meditation is needed. He is not saying to drop the diamond, or drop the lotus flower; they are just false. Drop yourself! Unless you drop yourself, you don't drop anything. Fall at his feet!"

This was too much. Prasenjita had not thought about it. He had brought presents... he was not a follower, his wife was. But now, before so many people, it looked awkward not to bow down.

He touched Gautam Buddha's feet with his head, and this time Gautam Buddha laughed. He said, "You are pretending to drop, but not dropping! There is no need to pretend here. Either be authentic, or don't do it. Now take up your diamond and your lotus flower and get lost. If you cannot drop yourself, there is no other present that you can bring to me.

"Unless you are the present itself, no present is acceptable. Only love can be a present. Only a deep let-go can be a present. Only merging with the one who has arrived can be a present. All presents are just too ordinary: even to bring them is to show your stupidity."

Listening to him, seeing him -- suddenly he was seeing Buddha for the first time. Feeling the energy field around him... he had never been silent, and now for the first time he was feeling silent -- and thousands of people were utterly silent, as if there was nobody else.

Prasenjita touched Gautam Buddha's feet a second time, and Gautam Buddha said, "Now it is right, it is coming from your very heart. Now I can accept your present." For the ordinary person, the question will be, "What present?" because the diamond has been rejected, the lotus flower has been rejected... and Buddha is accepting the present now. For the ordinary mind, nothing is transferred any more; but to the perception of the enlightened one, everything has happened.

Prasenjita is no longer the same man. He did not return home. He said to his wife, "I am puzzled: you have been so long a disciple of Gautam Buddha; why then did you get married, why are you still in the palace? When your master is moving barefoot in the hot sun around the country you should be with him, you should take care of him. You can go back home -- the chariot is ready -- but I have dropped myself, I have given myself as a present. I am not coming home."

The wife had not thought of such a possibility. She was a disciple, but that did not mean... But now, when the husband was not coming... she also rose to a higher state of consciousness. She said, "You cannot defeat me; I belong to the same race of warriors to which you belong. Defeat is simply not acceptable. Death is acceptable, but defeat -- no. I am also going to remain. The chariot can go back empty."

This dropping will help you to understand the dialogue between Yen Yang and Chou. Chou is saying, "Don't carry any tension. If you have not brought anything, it doesn't matter. When you bring something, then too it doesn't matter. So put it down. This whole feeling that you have not brought anything, this whole guilt, this whole embarrassment -- put it down."

But when Yen Yang says, "When I have not brought anything, how can I put it down?" Chou then says, "It is up to you. Pick it up." At that very moment, like a sudden bolt of lightning, Yen Yang could see what he means: he is not talking about any thing; he is talking about the tense mind. Either put it down, or if you cannot -- it is sad, but it is okay -- pick it up.

An immediate understanding arose in him. YEN YANG WAS GREATLY ENLIGHTENED.

If you can see the whole background -- how meditation functions, how masters of meditation have functioned.... And remember, Chou would not have said this to anybody or everybody. Certainly it is Yen

Yang's state that is clear to Chou. When you come before the master, he knows where you are. Seeing that just a small thought was preventing him from entering the great nothingness, he answered this way -- otherwise he would not have. If a professor were visiting, a scientist, a logician, he would not have said that. It would be pointless; the other man would not be ready for it.

That's why I have been continually saying to you, I don't answer your questions, I answer *you*. The question is irrelevant; the questioner is my target, not his question. So it is possible that the same question may be asked by different people and I may answer differently, because the questioner is different. Different people can phrase the question in the same way, in the same words; but different people cannot ask the same question, because those different individuals have different states of consciousness. I have to answer their consciousness, not the rubbish that comes out of their minds.

This creates a problem for anybody who wants to work out what my philosophy is. He is soon going to be in an insane asylum, because he will find so many answers for the same question that he is going to go crazy, nuts! It is not a philosophy; it is not a consistent logical system. It is an intimate, individual-to-individual transfer of some energy, of some light.

AGAIN: A MONK ASKED AN ANCIENT WORTHY, "WHAT IS IT LIKE WHEN THE STUDENT CAN'T COPE?" THE ANCIENT WORTHY SAID, "I TOO AM LIKE THIS." This is strange as far as the mind is concerned -- the master saying, "I am also like this." A student cannot cope -- that is understandable. But the master saying, "I TOO AM LIKE THIS" leads you into a dimension which is not of logic, it is of existence itself.

> THE MONK SAID, "TEACHER, WHY CAN'T YOU COPE EITHER?" THE ANCIENT WORTHY SAID, "IF I COULD COPE, I COULD TAKE AWAY THIS INABILITY TO COPE OF YOURS." AT THESE WORDS, THE MONK WAS GREATLY ENLIGHTENED.

First the monk asks about somebody else, from which the master can see directly that he wants to ask a question about himself, but is not courageous enough to ask it.

Thousands of times I have come across people bringing question like, "My friend has this problem," and I have told them always, "It is better you send your friend, and he can say that his friend has the problem. If you cannot even accept that it is YOUR problem, you don't deserve any answer. You are not authentic even in your question.

He says, "WHAT IS IT LIKE WHEN THE STUDENT CAN'T COPE?" On the path, the master's time has not to be wasted about others; in these rare moments you should ask about yourself. He is really asking, "What is it like when I cannot cope?", but is cowardly.

THE ANCIENT WORTHY SAID, "I TOO AM LIKE THIS." Now the thing becomes even more puzzling. First, the questioner is not opening his heart, but he thinks whatever the master answers will be applicable to him too. And what the master answers is, "I TOO AM LIKE THIS."

This makes no sense. THE MONK SAID, "TEACHER, WHY CAN'T YOU COPE EITHER?" It is okay for a disciple, for a student, but for you...? You are a master, you have already arrived, why can't you cope?

AND THE ANCIENT WORTHY SAID, "IF I COULD COPE, I COULD TAKE AWAY THIS INABILITY TO COPE OF YOURS." He is not talking about the student, he is not talking about anybody else; he directly hits the monk, who was hiding behind the word `student'.

The master says, "IF I COULD COPE, I COULD TAKE AWAY THIS INABILITY TO COPE OF YOURS." If I cannot take it away, that simply means I myself can't cope, I am not a real master. Before a false student, how can I be a real master? I can expose my reality only to one who is authentic towards me. He has caught hold of the man, and he says, "I COULD TAKE AWAY THIS INABILITY TO COPE OF YOURS."

It must have been a sudden shock -- the monk was asking about somebody else, and the master is answering *him*. That sudden shock stopped the functioning of the mind. Anything sudden and the mind cannot manage. It can manage only with that which is stale and old, perfectly known to it; it can repeat like a parrot the old answers. But now, what to do? -- the master has caught him red-handed, cheating.

A silence, a shock, but the shock and the silence have helped immensely.... AT THESE WORDS, THE MONK WAS GREATLY ENLIGHTENED.

THE ENLIGHTENMENT OF THESE TWO MONKS IS PRECISELY WHERE YOU ARE LOST; WHERE YOU HAVE DOUBTS IS EXACTLY WHERE THESE TWO MONKS ASKED THEIR QUESTIONS. "PHENOMENA ARE BORN FROM DISCRIMINATION AND ALSO PERISH THROUGH DISCRIMINATION. WIPE OUT ALL PHENOMENA OF DISCRIMINATION -- THIS

DHARMA HAS NO BIRTH OR DESTRUCTION."

This path, this alchemy of Zen, has no birth and no destruction. It is one of the most direct transmissions from the master to the disciple. It does not go into long verbiage, it does not discuss unnecessary problems. Zen has reduced everything to the very essential; it has cut out everything that was not necessary.

Zen is like a telegram. Have you noticed that when you write a letter, it goes on becoming longer and longer. It is easy to start the letter, but it is difficult to end it. When you send a telegram, just ten words, it is a condensed message. Your ten-page-long letter will not have the same effect as the ten words of a telegram. The more condensed the meaning is, the more striking. The more spread the meaning is, the less impressive.

Zen believes in the very essentials. It has no nonsense around it, no rituals, in which all other religions have got lost, no chanting, no mantras, no scriptures -- just small anecdotes. If you have the right awareness, they will hit you directly in the heart. It is a very condensed and crystallized teaching, but it needs the person to be prepared for it. And the only preparation is meditative awareness.

You cannot teach Zen in universities. It will be difficult for the simple reason that the students don't have meditative awareness, and you don't have books on Zen which can make meaningful that which looks absurd. You will be surprised that in many Zen universities they are teaching Zen through my books, because my books are at least making an effort to make the absurd appear sensible. I'm trying to give a context, the right background, because I am talking to people who are not born in the Zen tradition. Zen books themselves are very fragmentary.

I have never been to Japan and most probably the government of Japan won't allow me. But in many universities... in Japan, the Zen monasteries have a university attached where the Zen monks can teach. It is simply strange that it is their tradition... they have an almost twelve-hundred-year-old history with great literature, paintings, poems, but they are all fragmentary. Nobody has tried to give more than just the conclusion; nobody has given the whole context.

It was very strange. When I was arrested in America, the first telegram protesting to the president came from a Zen master from Japan: "This is absolutely ugly of your country -- to arrest a man who has not committed any crimes and who cannot commit any crimes. Although we don't know him personally, we teach from his books in our university. The insight that he has brought to Zen is so clear that it is not possible that the man has not reached to the same space as Gautam Buddha.

"You have arrested a Gautam Buddha. Please immediately release him, or it will be a condemnation of you and your country forever." The jailer immediately came to me and showed me the telegram. A copy was sent to me and a copy to the president of the United States.

Just now they are having a great festival of sannyasins in Japan. Everybody else is also invited, and thousands of people are going to gather; most will be monks, people who are meditating, but are somewhere stuck -- people who have been reading, but cannot find the right explanation.

All absurd statements appear absurd only to the mundane mind. Once you have risen above your mundane mediocrity, once you can see clearly, the absurdity disappears. And not only the absurdity disappears -- its disappearance will be a disappearance of your own ego too. Your mind will also disappear with it.

These small dialogues and stories have served so many people in attaining enlightenment, which great scriptures have not been able to do. Great scriptures have created only scholars. There is no place for scholars in Zen. For example, what is a scholar to do with these two stories? But a scholar is perfectly at ease with the VEDAS, with the GITA, with THE BIBLE, with the TALMUD, with the TORAH. He is very much at ease, because those are ten-page letters and these are telegrams -- urgent, immediate, not giving you any explanation, but simply giving you the very essence, the perfume of thousands of flowers. You just have to be alert and meditative enough to absorb them.

If you can absorb them, in the whole world's literature there is nothing more important than Zen anecdotes. In everything they are unique. They are small paintings, and just watching them, you will fall into such peace that you cannot conceive of getting from a Picasso. Seeing a Picasso, you will get such nightmares... but watching a Zen painting, it is very simple; you will have a great peace descending on you.

There are great poetries, but not of the same significance as the small haikus from Zen. I have always loved Basho, one of the haiku masters. His small haikus say so much that even a whole thousand-page holy scripture does not say -- it is all so much prose. A small haiku of Basho is:

The ancient pond...

And when you hear the haiku, you have to visualize it. It is so small that it is not a question of

understanding, it is a question of entering into it. The ancient pond... just have the feel of an ancient pond, visualize it.
The ancient pond.
A frog jumps in.
Plop.
And the haiku is complete.

But he has said so much: the ancient pond, the ancient trees, the ancient rocks around it.... and there must be silence.... and a frog jumps in. For a moment the silence is disturbed, plop. And again the silence is restored.... perhaps deeper than it was before.

What does he want to say in this haiku? He is saying, This ancient world... and your existence is just a plop, a little sound in the silence. And then you are gone, and the silence deepens. In this way he makes the whole world ephemeral, dreamlike -- nothing solid in it, except the great silence.

That great silence is your very being. It is also the very being of the whole universe.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #26
Chapter title: Wordlessness

27 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO
THERE IS NO SECOND PERSON
MASTER CHANG CHING SAID, "THE ULTIMATE TRUTH IS WORDLESS. PEOPLE OF THE TIME DO NOT REALIZE THIS: THEY IMPOSE THE PRACTICE OF OTHER THINGS, CONSIDERING THEM ACCOMPLISHMENTS.
THEY DO NOT KNOW THAT INHERENT NATURE HAS NEVER BEEN SENSE OBJECTS, THAT IT IS THE GATE OF SUBTLE WONDROUS GREAT LIBERATION, AWARE OF ALL THERE IS WITHOUT BEING STAINED OR OBSTRUCTED.
THIS LIGHT HAS NEVER STOPPED: FROM AGES PAST UP TO THE PRESENT IT'S BEEN STEADY, NEVER CHANGING. THE SUBTLE ILLUMINATION OF THE SPIRITUAL LIGHT DOES NOT DEPEND ON BEING CULTIVATED AND REFINED.
SINCE THEY DON'T UNDERSTAND, PEOPLE GRASP THE FORMS OF THINGS -- IT'S JUST LIKE RUBBING THE EYES, FALSELY MAKING OPTICAL ILLUSIONS ARISE.

THERE IS NO SECOND PERSON.... In this small statement Ta Hui is saying that the whole of existence is one. And because there is no second person we cannot even say that it is one. This has to be understood... because the moment we say "one," "two" arises. Then all the numbers follow.

In India we have developed a roundabout way of saying "one," not direct. The mystics of this country

have never said that the world, existence is one; they have always said, "It is not two, it is non-dual."

It may seem that there is no difference -- but there is some problem logically. If you say "one," it implies the whole series of numbers, all the digits. If you say "not two," you don't say "one," still you are indicating "one" without saying it, indicating oneness.

That's why Ta Hui is also saying in the same way, "THERE IS NO SECOND PERSON." He could have simply said, "There is only one person" -- but he is a well -- trained logician, an intellectual of the first grade; hence he is also very clear not to commit any mistake when he is saying anything about the truth. And now he is in a position to say something about the truth.

One of the great logicians of our times, Ludwig Wittgenstein, has written a book on pure logic. He was a strange person, verging on the mystic side, but never saying anything about it. Only once in a while, writing about logic, he would give certain indications which show that he was aware that there is much more to existence than just logic. In this book, TRACTATUS, he says, "One should not say anything about something which is inexpressible."

I wrote him a letter. I was a student and I wrote him a letter saying, "If you are true, you should not have said this much even. You say, `One should not say *anything* about the inexpressible' -- but you are already saying something about it. You are saying, `It is inexpressible.' You are already giving some indication."

My professor of logic said, "You have been torturing me, now you have started torturing faraway people. He lives in Germany, now... it is none of your business to harass people."

I said, "I am not harassing him, I am simply saying that if he *really* means it then he should remove this sentence."

He was one of the best minds. Even his own teacher, Bertrand Russell, had recognized him as a better logician than himself. But he never replied to me, because to reply to me would have meant he had to remove that sentence from the book. There is no logical defense about it. Whatever you say, you are saying something. Even if you say, "Nothing can be said about it," you are still saying something about it. So logic has its own subtleties.

Ta Hui is a well-trained professional logician, but any logician -- if he goes to the very extreme of his own logical thinking -- is bound to come to the point at which logic has to be left behind, because logic ends and existence continues. You have to leave logic behind and go with existence. But then you have to start speaking a different language.

Rather than simply saying, "There is only one existence, hence only one person" -- in which case he knows he will be committing a logical mistake -- he uses the same device that has been used for centuries in this country. He says, "There are not two existences, there are not two persons." He is indicating the one, but without saying anything about it, simply denying the duality, but not affirming the oneness -- because the moment you affirm the oneness you have affirmed the whole multitude of numbers.

It is not something philosophical; now his statements are becoming more and more existential.

We are all part of one oceanic unity.

Our separation is an illusion.

Except our separation there is no other illusion, and because of the separation there are all kinds of problems: enemies, friends, anger, hate, love -- all the problems of ambition, struggle, conquering, dominating, becoming somebody special.

But the moment you realize that there is nothing that separates you from anything in existence... not only the human beings but the animals of the wild, the trees, the birds, the stars -- they are all part of one organic unity. And I emphasize the word *organic*, because there are two kinds of unities.

One is a mechanical unity, for example your car or your bicycle or your typewriter. They have a certain unity, but it is mechanical -- you can take them apart. You can separate each part of your car: that does not mean that the car has died, it simply means that you have to put all those parts together again. And if you do, that will not mean that the car has come back to life, it is not a resurrection! The car does not have any life, it is only a mechanical unity. You can pull parts apart, you can put parts together: the car is not more than the sum total of its parts.

The organic unity differs in the sense that it is more than the sum total of its parts. Once you have taken it apart, something invisible disappears. Then you may try hard to put all the parts back together, but you will not bring it to life again. You may again have a skeleton, but the skeleton is not what the man used to be. You have simply taken parts apart, and you have not seen anything disappearing. But something invisible to the eyes is no more there. You can put all the parts together perfectly, but it will only be a corpse.

The mechanical unity is a dead thing. The organic unity is a living phenomenon. That's why I emphasize that existence is an *organic* unity. We are all one; there is no other.

MASTER CHANG CHING SAID: "THE ULTIMATE TRUTH IS WORDLESS." It is almost impossible to say something about truth without committing mistakes. However intelligently you try to express it, still you will have to commit mistakes because it is just not possible to bring the ultimate experience into words.

Chang Ching is right when he says, "THE ULTIMATE TRUTH IS WORDLESS," -- and he is wrong too. If it is really wordless, then why call it `ultimate', and why call it `wordless'? because that too is a word; you are using two words, `ultimate' and `wordless.' Although your effort is to indicate something true -- your intention is good -- the very nature of language is such that you cannot manage *not* to commit mistakes. Hence many mystics have remained silent.

It is true that truth is wordless -- but don't say it. By saying it you are contradicting yourself. I would prefer a little roundabout way: say that "Where words end, you enter into truth," or "When you are in absolute silence, whatever you experience is truth." But you cannot say anything about it. Just the nature of language does not allow it.

Once it is understood that truth becomes available to you when you are in utter silence, how can you manage to bring that which comes in silence to the lowest level of language?

Language is mundane; it has been invented for mundane purposes, for the market-place. But for the temple there is no language. In the temple you have to be silent. It is perfectly right to use language when you are talking about things, but the moment you go beyond things you have simply to leave language behind.

So the intention of Chang Ching is right. He is a man who understands what he is saying. But I want you to understand one thing: all that has been said about truth is bound to be full of faults and flaws. This is the least faulty statement:

> THE ULTIMATE TRUTH IS WORDLESS. PEOPLE OF THE TIME DO NOT REALIZE THIS: THEY IMPOSE THE PRACTICE OF OTHER THINGS, CONSIDERING THEM ACCOMPLISHMENTS. THEY DO NOT KNOW THAT INHERENT NATURE HAS NEVER BEEN SENSE OBJECTS, THAT IT IS THE GATE OF SUBTLE WONDROUS GREAT LIBERATION.

The mystics have always condemned their contemporaries -- obviously, because those were the people who were misunderstanding them. Nobody condemns the dead because nobody knows whether they understand you or misunderstand you whether they hear you or do not hear you whether they even know about you. So about the dead, nothing can be said. But with their contemporaries, the living people, all the mystics have felt this problem -- that they don't understand.

> PEOPLE OF THE TIME DO NOT REALIZE THIS....

Ta Hui is not very ancient; only one thousand years have passed since his times. But in the RIG VEDAS, which are the ancientmost scriptures in the world, you will find the same statement: "The people of this time don't understand."

Gautam Buddha, two thousand five hundred years before, says the same thing. And unfortunately I have to say the same thing: the people of the time don't understand. It seems to be consistently the situation. The mystic is destined to be misunderstood, and perhaps the same will remain the situation in future, because the whole world cannot become mystics....

One would love to have the whole world become mystics, seekers of truth, but it is hoping too much. Even the most optimistic person cannot conceive that the whole world one day will be able to understand the mysterious experience of spiritual realization.

Chang Ching is right: people of the time do not realize that the ultimate truth is wordless. They go on asking questions about it -- and there are people who answer them too. There are thinkers who think about truth. That is one of the most impossible thing in the world: how can you *think* about truth? -- either you know it or you don't. A blind man thinking about light -- what can he think? is there any possibility? He cannot even think about darkness, what to say about light.

I think many of the people in the world never consider the fact that blind people are not living in darkness. It is being taken for granted that a blind man, poor fellow, is living in utter darkness because he has no eyes. But you don't look at the fact that to see darkness, eyes are needed. How can you see darkness without eyes? I can understand... when you close your eyes you see darkness -- because you have eyes. The

blind man has not closed his eyes; he has no eyes at all.

Do you think the deaf person is living in utter silence? Then it would have been really blissful, because that's what all the mystics are searching for, utter silence. If the deaf person is living in utter silence, then the problem is very simple -- so why go on doing unnecessary meditations, yoga exercises, standing on your head and making all kinds of contortions? Leave all this to the circuses; you simply go to the hospital and get your ears finished -- and you will be in utter silence!

But you will not be. The moment your ears are gone, you can neither hear noise nor you can hear silence. The moment your eyes are gone, neither can you see light, nor can you see darkness. So how can you think...? But all the thinkers of the world are doing the same thing: people are asking questions, and great thinkers are finding answers, and both are sitting in the same boat. Neither the questioner knows what he is asking nor the answerer knows what he is answering.

Truth is an experience, not a conception. It is not something that you speculate about, think about, and then come to a conclusion. It is not your conclusion.

Truth is something that... you open, you become silent, you become receptive, you become wordless... your whole mind comes to a full stop, and then what is left is the truth.

To be showered with that experience is to be transformed into a new being. It is true resurrection. And is true because now you will never die, now you will never know death. Now you will always know what life, eternal life, is. And it is not going to be only your life. It is going to be simply life as such, neither mine nor yours.

I am also a dewdrop in the same ocean in which you are a dewdrop. The moment the dewdrop falls in the ocean, all separation disappears.

AWARE OF ALL THERE IS WITHOUT BEING STAINED OR OBSTRUCTED, THIS LIGHT HAS NEVER STOPPED.... The moment you go beyond words and beyond mind you know something which can be indicated by light -- the closest thing to it is our experience of light -- but it is far more.

Kabir says, "As if one thousand suns have arisen all around" -- but even one thousand suns will be simply a difference of quantity. One sun or one thousand suns... the difference is not of quality, so I have an objection to it.

All that can be said is that in our ordinary experience, light comes closest to becoming a metaphor for that experience. But the experience is qualitatively different, not just more, light, bigger light. It is something that can be represented by light in our ordinary, mundane world -- but even light or love or beauty are all simply metaphors, poetic representations. But the actual experience is qualitatively different.

AWARE OF ALL THERE IS WITHOUT BEING STAINED OR OBSTRUCTED, THIS LIGHT HAS NEVER STOPPED.... Now, when Chang Ching says, "THIS LIGHT HAS NEVER STOPPED, "he is trying to indicate the qualitative difference. All the lights that you know depend on fuel: you light a candle, it burns the whole night, but in the morning it is gone. The fuel is finished, it was dependent on the fuel.

Scientists say that our sun has been giving light to the whole solar system, our solar system. There are millions of solar systems; there are millions of suns, and every sun has its own territory of planets and moons -- that is a solar system. Our sun has its own solar system, and it has been giving light to this solar system for at least ten million years. Our earth is four million years old, but even the sun, a tremendous source of light, is every day diminishing. Quantity, howsoever big, is bound to end one day -- although they say it is not very close.

I have heard: In a scientific conference, a scientist was saying, "According to my calculations..." and scientists don't agree about the calculations. It is very difficult to calculate how much more energy the sun still has inside it. All is inference. One scientist was reading a paper on how long our sun is going to last, and he said, "According to me it is going to last four billion years, and not more than that. That is the maximum limit I can give to the sun; longer than that it cannot have energy."

A woman sitting in front of him started trembling, so he became worried about what was wrong with her. He asked, "What is the matter, lady?"

She said, "Repeat what you said -- how long is the sun is going to last?"

He said, "It will last at least four billion years."

She said, "That's okay. I was afraid that you said four million."

"But what difference does it make to you? You are not going to last even forty years," the scientist said to the old woman." You need not be worried, it is not going to happen in your lifetime. You will be finished."

And then whether it lasts four million or four billion years does not make any difference! It may not

make any difference, but one thing is certain: it is not different from the candle. Your candle lasts one night, the sun lasts billions of years -- but there is a beginning and there is an end to both. So it is the same kind of light as your small candle that burns the night over, and in the morning is gone.

But THIS LIGHT HAS NEVER STOPPED. The light that one experiences when mind stops is the light that has always been there, eternal, with no beginning and no end. It does not depend on any fuel. And that makes the great difference, the qualitative difference: it is independent of any fuel, it is autonomous. Because it is autonomous it will continue forever.

And to enter into such light... the entering is not an ordinary entry. The entering is almost a merger, a melting. As ice melts into water, you melt into this light.

FROM AGES PAST UP TO THE PRESENT IT'S BEEN STEADY, NEVER CHANGING. THE SUBTLE ILLUMINATION OF THE SPIRITUAL LIGHT DOES NOT DEPEND ON BEING CULTIVATED AND REFINED.

This spiritual light is what we mean by enlightenment. One who has seen this light has seen the ultimate source of life itself. Just by seeing it, he has *become* it -- hence we call him enlightened. His innermost being is now connected with the ultimate.

This experience of enlightenment does not depend on being cultivated. It does not depend on what you do, whether you practice yoga postures or chant certain mantras or read certain holy scriptures or do fasting or any other kind of nonsense. It does not depend on what you do -- it is already there. It is not a question of cultivating it and it is not a question of making a goal of it. It is not far away from you, so there is no question of going in search of it. It is within you.

All search has to stop, only then will you find it. All ambition has to collapse; all desiring, all longing, all goals have to disappear. You are simply sitting, going nowhere, not even in your thoughts... just sitting silently, still, unmoving, going nowhere, relaxed within yourself, completely centered... and suddenly it is all there.

With the experience the awareness that it has always been there. It is not dependent on any act of yours. No prayer is going to help, no fire worship is going to help, no reading of scriptures is going to help. What is going to help is stopping all activities of body and mind just for a few moments being within yourself, going nowhere, just being at home... and it explodes with such tremendous force that what people have seen in Hiroshima and Nagasaki is just a faraway echo. It was a great light, according to the witnesses, as if the sun itself had descended in Hiroshima -- it was so bright.

But the light that is within you is far more different -- qualitatively, because it has many aspects that no other light has. Love is one of its aspects, beauty is one of its aspects, grace is one of its aspects, blissfulness is one of its aspects. And it is a light that is not hot, it is cool.

You have just not to go anywhere, and you will find it. Do not cultivate anything; what you are going to find is already there, only you are not looking at it, you are keeping it at your back. Just turn and look inside.

SINCE THEY DON'T UNDERSTAND, PEOPLE GRASP THE FORMS OF THINGS -- IT'S JUST LIKE RUBBING THE EYES, FALSELY MAKING OPTICAL ILLUSIONS ARISE. You can, by rubbing your eyes, create illusions. For example, there is only one sun or one moon, but you can rub your eyes and you can see three moons, four moons -- it all depends on you.

One man had taken his son to the pub. He was a well-known drunkard in the locality, and his son had come of age and he wanted to teach him how much drinking is allowable, is harmless. So they both started drinking, and then after a few drinks the father said to the son, "Look at those four people sitting by the side of the other table...."

The son said, "Four? Only one person is sitting there."

The father said, "My God! I have gone already past the limit. But still you can learn the teaching: before you enter the pub, look all around, see accurately, and before one man starts looking like two, that is the time to stop. I am already gone, I had... one man looks like four! And what have you been doing? Have you been drinking or not?"

The boy was afraid, so he had not been drinking. He was just pretending -- the father was drinking, and he was pretending just to see what happens. He said to the father, "Now let us go home. You have already passed the limit, according to yourself. You are seeing double!"

I have heard about another drunkard who was coming home and was obstructed by an electric pole. He tried hard, this way and that, but always the pole was coming in front of him, and he was bumping into the pole. He said, "This is too much. I have never seen that there are so many poles just in front of my house."

Finally, a policeman watching him felt compassionate, came up to him, and asked, "What is the matter?"

He said, "What is the matter? I am surrounded by electric poles, so in whichever direction I go, immediately I am hit by the pole."

The policeman said, "Wait, I will try to get you out. You are certainly surrounded by many poles."

But the man said, "Just when I went out this evening, there was one pole, as always. From where have so many poles come?"

And the man... the policeman took him to his house. Because he was always coming home late, the wife was tired of it, so she had given him the key: "You take the key, and whenever you come, don't disturb me, just silently open the door and go to your bedroom and go to sleep. There is no question anymore of fighting and quarreling; we have done enough, and it doesn't make any difference. In fact, the more I fight the more you drink."

He tried hard, the policeman could see, but both his hands were shaking, so the key was not going into the lock. This wife was watching from the window and she said, "What is the matter, have you lost the key?"

He said, "No, I have not lost the key. Something seems to be wrong with the lock. If you can throw me another lock, I may be able to open it."

The policeman said, "Don't be stupid. The lock is perfectly okay, and even if you can manage to open another lock, that won't help. Can I help you?"

He said, "You can help. You just keep the house still for a moment, because it seems there is going to be a very big earthquake. The house is moving, and because of the house the lock is moving, I am moving, the key... I cannot manage to put it in the hole."

It is not only the drunkards who see many things. Even in our ordinary experience we are seeing many things which are not there. You see a beautiful woman or a beautiful man, and you get married, and after a week you don't see any beauty, you simply don't want to see that woman at all -- and neither does she want to see you. Love turns into hate within a week. Weekend is love's end -- you have come to the very end. It is five working days, so on the weekend in two days find somebody else to be with.

What happens when you see so much beauty? Are you behaving differently than the drunk? Is the beauty there, or are you projecting it? Is it your lust that is creating the beauty? Try to understand: you are projecting the beauty, that's why the beauty is finished when your lust is fulfilled. There was never anything in the first place. You managed to see it, but it was your biological lust that gave you the illusion.

And the same was true for the poor woman: she saw you as if you were Alexander the Great, and after seven days she finds you a third-rate mouse of no value at all. You both are caught in a hell, and it seems to be difficult to get rid of each other.

And it is not going to give you any experience: if somehow you can get away from the woman and the woman can get away from you, immediately you will fall in love with another woman and she will fall with another man. The same story can be repeated your whole life, and still you will not be aware that it is your projections.

A man who is aware can only see the reality. Otherwise, whatever you see is your own idea; whatever you want to see, you see. If you see the reality then there is no frustration ever, because reality remains as it is. But your projections cannot remain.

A drunkard is simply a perfect example of all our experiences... and not only a symbol, but almost exactly the case. Now scientists say if they inject a few more hormones into you, immediately what you are seeing around you will be different. For example, you see a woman as ugly. If a few more of the hormones which make your manhood more vital are injected into you, immediately the ugly woman will start looking like Sophia Loren: "My God, where has Sophia Loren come from!"

Those hormones are affecting your eyes, your sensibility; they are forcing your mind to see what is not there. Any love affair can be destroyed without any difficulty.

One of my students was in a great love affair. All love affairs are great; there is no point in saying `GREAT love affair.' He was a very intelligent student, and the father of the girl was an army colonel, who has said that if he sees the boy near his house he will shoot him. And he was such a dangerous man he was known to do things like that. So he could not even go near the house of the girl.

The more he was prevented, the more his mind was projecting, dreaming continuously. He asked me, "What should I do? -- because that old colonel is so idiotic, he may shoot. The whole day he goes on polishing his gun. I look from far away at what he is doing, but whenever I see him he is polishing his gun as if he has only this to do."

He was a retired man, and just out of old habit, he had nothing else to do. And it was known that he is the dangerous type. One can talk to somebody if he will allow you to come close, but this man would shoot him immediately. He had told him, "If I see you near my house, then whatever happens to me I will shoot you."

I said, "I know a doctor. The best way for you is to go to the doctor."

He said, "What can the doctor do about it?"

I said, "You do one thing. The doctor will take a few hormones out of you or he will give you some anti-hormones. If he cannot take them out, he can give you some anti-hormones."

He said, "My God, then what will happen?"

I said, "What will happen? Your great love will disappear. There is no need unnecessarily to waste the poor old colonel's one cartridge. There is no need. Let him polish his gun."

He said, "I used to think that he is strange -- but you seem even more strange. What kind of advice are you giving me?"

I said, "That's the only right advice. It is nothing but hormones. How many times have you seen his girl?"

He said, "Not many times. Because of him, it is so difficult."

I told him, "You consult any doctor, or consult the professor of biochemistry in the university. It is a simple phenomenon, there is nothing special in it. It is only hormonal attraction. But you get confused; you think you are in love. Those hormones are playing tricks."

All your senses are under the impact of your biology, physiology, your hormones, your chemistry, and your whole life is surrounded by all kinds of illusions. Only a man of realization sees things as they are.

You cannot see things as they are. You can only see things as you want to see them, or perhaps as your physiology, your biology, your chemistry makes you see them. Once a man goes beyond mind, he goes also beyond biology, beyond physiology: these are all parts of his mind.

Knowing the light of the beyond, knowing the truth and being the truth and merging with one organic whole -- all this will happen inside you. Nobody else will know about it, but suddenly your perception of the world will change. Your ambitions for power will disappear; your ambitions for money will disappear; your delusions about beauty will disappear. You will see beauty in a totally different way. You will see life not as surrounded by death.

This whole world will remain the same, but for you, it will not be the same anymore, because you have changed. Your change, your transformation is going to transform the whole world. You will see things in a new light.

There will be no attachment; there will be no desire to grab; there will be no greed; there will be no jealousy. And when all these poisons are no more there, your life is going to be a life of immense grace, of tremendous joy... full of a light which will start radiating from you, which will be felt by those who are receptive to it. It may trigger the same experience in others. It can become a chain reaction.

That's how it has been going on from masters to disciples. It is not transferred through words; it is transferred through presence, through energy. All that is needed on the part of the disciple is an open heart, with no expectations, with no prejudices -- just a simple, silent, open heart. And if the master is a man of enlightenment, his fire can start your own inner flame; his fire can make you afire, aflame.

That's how light has been transferred, truth has been transferred, from masters to disciples down the ages. They have been speaking, but their speaking was only a net to catch hold of your minds. Your minds need words, and if they can catch hold of your minds, then there is every possibility you will start coming closer and closer. Then without your being aware of it, any moment the fire from the heart of the master can jump into you. Then it will be too late, you cannot do anything. It has happened.

Now, all you can do is allow the fire to jump into others. There is no way to escape from this fire, because in fact it is your own fire; it was just repressed with mountains of rubbish. Because you trust, because you love, because you have a certain faith and you open your heart without any fear, the master's fire can burn all your rubbish, and your own fire can start being the way it has to be.

Once you have known your own fire, your own light, your own flowering, life is such a contentment. Only one thing remains after that, and that is a constant gratefulness, a gratitude. I call it the only prayer. It has no words, but just a feeling towards existence of deep gratitude.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #27
Chapter title: Just being

28 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHO IS IN THE WAY?
WHEN MASTER JUI YEN WAS DWELLING CONSTANTLY IN HIS ROOM, HE WOULD CALL TO HIMSELF, "BOSS!"
AND ALSO RESPOND TO HIMSELF, "YES?"
"BE ALERT!"
"I WILL."
"HEREAFTER, DON'T FALL FOR PEOPLE'S DECEPTIONS."
"I WON'T."
JUST AROUSE YOURSELF RIGHT HERE, AND SEE WHAT IT IS. THE ONE WHO DOES THE AROUSING ISN'T ANYONE ELSE, HE'S JUST THE ONE THAT CAN RECOGNIZE DIMNESS AND DULLNESS. HE'S YOUR OWN FUNDAMENTAL IDENTITY. THIS IS ME GIVING MEDICINE TO SUIT THE DISEASE, HAVING NO OTHER ALTERNATIVE; BRIEFLY POINTING OUT THE ROAD FOR YOU TO RETURN HOME AND SIT IN PEACE, AND THAT'S ALL. IF YOU STICK TO DEAD WORDS, AND SAY IT REALLY IS YOUR FUNDAMENTAL IDENTITY, THEN YOU'RE ACKNOWLEDGING THE CONSCIOUS SPIRIT AS YOUR SELF, AND THIS HAS EVEN LESS TO DO WITH IT. WHAT I SAID BEFORE ABOUT DEPENDING ON DIMNESS AND DULLNESS TO ENTER IS THIS. SIMPLY SEE WHAT THE ONE WHO CAN KNOW DIMNESS AND DULLNESS LIKE THIS ULTIMATELY IS. JUST LOOK RIGHT HERE, DON'T SEEK TRANSCENDENT ENLIGHTENMENT. JUST OBSERVE AND OBSERVE: SUDDENLY YOU'LL LAUGH ALOUD. BEYOND THIS, THERE'S NOTHING THAT CAN BE SAID.

Who is in the way? Nobody else except yourself. You are blocking, standing in the way of your own enlightenment. Nobody else can block the way, because the way is inwards. It is accessible only to you and absolutely to you. But how can you block the way?

It is not your real identity -- because that is the goal -- but your false personality, in which you have started believing as the real... You believe you have a certain name, you believe you have a certain caste, a certain profession, a certain religion, a certain nationality, but when you were born did you have any of these things? You were simply there without any identity. You were, but there was no idea of `I', there was no ego.

The ego is blocking the way.

The whole science of meditation is to take away the ego -- and then you don't even have to travel the way. Once the ego is no longer there, not only is the ego gone, but the way disappears too.

Suddenly you recognize... you are it; *you* are the treasure that you were seeking before. But you lost your treasure, forgot about it, because you become so much involved in seeking, searching, finding. Naturally, all seeking, all searching, all finding is outside.

Inside there is no space to move; there is only space enough to be still, unmoving, silent. That is your reality.

So the first thing Ta Hui is saying in this sutra is, never be deceived by priests and religious systems, theologies which tell you how to attain enlightenment, how to attain awareness -- because the very *how* is the problem. The more you try techniques and methods, the more you are nourishing your ego. It is very articulate as far as words are concerned, scriptures are concerned, philosophical systems are concerned. It is *very* articulate, but the more you nourish the ego, the more you are blocking the way.

You have to be as innocent as the newborn child, who has consciousness but who has no ego. He does not know that he is. Although we know he is, and he *feels* he is, still the conceptual idea of an ego, of I *am*, is far away. His consciousness is like a pure sky without clouds.

Once you start collecting things from the outside to create your identity... any created identity is false, because you are not what you do: you are not your profession; you are not your emotions, your thoughts; you are not your prestige, your power, your respectability. These are all components of your false identity -- hence your ego is continuously ambitious for more and more. Its desire for more and more is unending. Because it is a false phenomenon, you have to keep continuously busy nourishing it, so you don't have any time left even to look at whom you are nourishing. You are nourishing your greatest enemy.

The whole society is supportive of the ego. Then the problem becomes tremendous: your father wants you to be somebody in the world, your mother wants you to be somebody in the world, your teachers want you to be somebody in the world. All are driving you away from yourself, towards a false identity.

It is very rare to come across a person who wants you to be nobody in the world. If you can find a person who wants you to be nobody in the world, he is your master.

You have to understand clearly that you have to be reborn. Last time you were too small, too helpless. You were not aware of the ways of the world, and you trusted and loved your parents, your teachers, your priests without any doubt, so they were able to manage a false identity for you.

I was staying in a house with a friend. He had only one son; he was very rich, and the son was very friendly to me because I used to listen to all his nonsense, gibberish. Everybody was telling him, "Shut up, go and play outside!"

He became very close to me, and I asked him one day, "What are you going to become in life?"
He said, "I think I will go crazy."
I said, "Who has you given you that idea?"

He said, "It is simple: my mother wants me to be a doctor, my father wants me to be an engineer, one uncle wants me to be a politician, another uncle wants me to continue in our family business... And if I have to become all these things, naturally I think only one thing will happen: I will go crazy. And nobody asks *me*; you are the first person to ask, `What do *you* want to become?' They have their ideas and they are imposing their ideas on me. They are all powerful; they are quarreling amongst themselves, nobody is concerned with me. I am not even part of the discussion, and they are deciding my destiny."

I said, "If you are that much alert, nobody can drive you crazy. Just remember one thing: whatever you want to become, don't move from that position -- no compromise. Insist that this is what you want to become."

And he asked a fundamental question: "But I don't know exactly what I want to become."

I said, "That is very easy to find, because in fact the whole idea of becoming is the idea of creating a false personality. You are a being, you are already where you want to be. This is the time -- this childhood is the most precious time -- when you can be silent, when you can be inside yourself more easily because there are not many obstructions, many thoughts, businesses, problems, anxieties, worries."

It is so easy for a child to move into meditation, but no society up to now has made it a point that every child should be introduced first to meditation, and then left to his own understanding, what he starts feeling, what he is. Then that isness, that being, goes on growing, flowering, becomes fruitful.

But a strange calamity has happened to humanity, and the calamity is that people who love you without an understanding at all -- but with all good intentions -- try to make something out of you. They don't see the point that you are already your being, and your being has to grow according to its own spontaneity.

If they really love with awareness and alertness, then they will support whatever you want to become -- even if you want just to become a musician or a painter or a dancer or a flute-player, with not much chance of becoming world-famous, not much chance of leaving your name written in golden letters in the history books. I have simply heard about this... I have looked in many history books, and I have not seen anybody's name written in golden letters. Once a man is dead, who cares? Certainly, if the dead men were writing history they would write at least *their* names in golden letters.

Think how many millions of people have lived before you and disappeared into thin air without leaving

any trace. They were all trying hard to be somebody and they were all miserable; they all lived a life of tremendous anguish. Once you want to become somebody... that is not natural to you, you are creating a great tension that will follow you your whole life like a shadow. And as days pass the tension will become bigger and bigger.

People ask me, "How can we live a life without tensions?" One of the education ministers used to come to me because he was so tense, so worried... and somebody suggested to him that he should see me. He told me, "I want to get rid of all these worries and tensions."

I said, "That is not difficult. But remember, then you cannot be the chief minister."

He said, "Why?"

I said, "You don't understand the simple arithmetic of life. All your worries are about how to become the chief minister. I know you: first you were just an MLA and your worries were about how to become a deputy minister. You became a deputy minister -- then your worries were how to become the minister. Now you have become the minister, your worries are how to become the chief minister. Do you think that is the end of the road?"

He said, "No, that is not the end of the road. I can see beyond it. Once I am chief minister I would like to go to the central cabinet."

I said, "Then first you do all these things. When you have become the prime minister, either you will go insane.... Most probably by the time you become the prime minister you will become senile.

"But with these ambitions you cannot be without tensions; and if you want really to be without tensions, without worries, without anxieties, then get out of this mad race to become somebody more important, more powerful. Then just be whatever you are, and relaxation comes very easily."

Tensions are our guests, we have invited them. Relaxation is our nature. We don't have to invite it. You don't have to relax; you have just to stop inviting tensions, and relaxation will start on its own accord. In your very being, in every fiber, in every cell of your being there will be relaxation. This relaxation is the beginning of meditation.

In this relaxed state nobody is hindering the path. You are standing before the temple of your being, and the doors are open. They have never been closed -- existence can't be so cruel. Once you are not standing in the way...

Rabiya al-Adabiya was a Sufi woman, very unique. Man has not allowed women any opportunity to grow in the spiritual dimension. Only a few women have escaped from the slavery of man, very few; they can be counted on ten fingers, and Rabiya would be at the very top. She was going to the marketplace to fetch some vegetables and she saw a famous religious man, Hasan, kneeling down in front of a mosque -- outside, where people leave their shoes, because he used to say he was not worthy enough to enter into the temple of God. For years he had been praying five times a day before the mosque, and his only prayer was, "Father, open the doors, let me in! How long have I to wait?"

Rabiya had heard this many times while coming and going, and one day she could not resist the temptation: she hit hard on Hasan's head. This is very irreligious. When somebody is praying you should not disturb him -- and this was not an ordinary disturbance.

Hasan simply jumped up, and he said, "Rabiya, are you mad, or what?"

She said, "I am not mad. The doors are always open! What kind of nonsense are you continually praying to God? `Open the doors, let me in'... who is preventing you? And who has given you the idea that the doors are closed? I say to you, the doors are open! It is just *you* who is standing in the way. If you really want to enter, you can enter this very moment. The only condition to be fulfilled is that you should be as an innocent child, and right now you can enter into the temple. But as a religious saint, with a great religious ego, a pious ego...."

The pious ego is the most poisonous ego. Somebody is egoistic because he has so much money -- but still he knows that death will take it all away. Somebody is bragging because he is the president of a country. He knows that at the next election he will be going down the drain -- if he remains alive, because most probably he will be assassinated before that.

In America, twenty percent of the presidents have been assassinated -- and this is the most civilized country. Either they are assassinated or somebody throws them into the toilet and flushes it. So even if you are a president or a prime minister, it does not matter; you know deep down that soon you will be thrown off your throne. I have always wondered why the throne is called a throne -- perhaps it is the place from where people are thrown. Whoever has given it the name must have been a man of great understanding.

But a man who has a religious ego is the most poisonous because he thinks he is holier-than-thou, higher

than everybody else, and he has some spirituality which will go with him beyond death. Everybody else's ego and identity will be left behind on this side of death; only the saint can claim, "My ego is going to go beyond death itself." He does not call it ego; he calls it humbleness, simplicity, religiousness. He gives it beautiful names, decorates it as beautifully as possible.

But even if you have the idea of yourself as spiritual, you are not innocent. No child has the idea that he is spiritual. Take the child, the newborn child, as the criterion: he *is*, and yet he has no idea of any ego. That will give you the insight that you can also just *be*: if the child can do it, what is the problem for you?

Without any ego, you can also just be.

This just being is what I call meditation.

Not chanting some stupid name or some stupid mantra... that is not meditation. It is good for monkeys but not for man. Monkeys cannot sit without chewing something; if they cannot get anything else, they will get chewing-gum. The people who are continuously repeating a mantra are doing nothing but using the word, the language, as chewing-gum -- and cheap, because you will have to pay something for chewing-gum. Chewing-gum lasts long, but still it gets finished, but your mantra is always there -- whenever you want to chew you will start chewing.

Meditation has nothing to do with mantras and chantings. Meditation is simply the pure consciousness of a child regained -- paradise regained. It was once yours, but you had lost it, you forgot it. Because it was yours you started looking all over the world, avoiding just that which was in your very heart. You were born with only consciousness, and everything else you have gathered after that. Whatever you have gathered in the mind after your childhood, put it aside -- and you will be no longer in the way. This simple understanding, and you will find the doors of the temple of your being open.

Nobody is preventing you from realizing yourself.

And to realize oneself is to realize God.

There is no difference.

Ta Hui relates a beautiful Zen anecdote: WHEN MASTER JUI YEN WAS DWELLING CONSTANTLY IN HIS ROOM, HE WOULD CALL TO HIMSELF, "BOSS!"

AND ALSO RESPOND TO HIMSELF, "YES SIR?"

"BE ALERT!"

"I WILL."

"HEREAFTER, DON'T FALL FOR PEOPLE'S DECEPTIONS."

"I WON'T."

His disciples were very much disturbed because he was a great master and he had thousands of disciples. This was the first thing he would do when he woke up in the morning, before getting out of bed. First he would call, "Boss!" and then say, "Yes, sir." "Remain alert," "I will." "Don't be deceived by people and all their expectations." "I won't." After going through this dialogue with himself he would get out of bed.

His disciples felt a little uneasy about it. If somebody else comes to know, how are they going to explain? They will say, "Your master is insane. Why are you wasting your life and your time with this insane man?"

Finally they gathered courage and asked master Jui Yen, "What is the secret? Very early in the morning you start, in the day time once in a while you repeat it, and when you go to sleep again.... We have heard many mantras, many chantings, but this is simply made up by yourself. You ask the question and you answer the question -- we are very much embarrassed."

Jui Yen said, "You need not be embarrassed. I simply want to assure myself that I am not standing in the way. When I say, `Boss,' I'm calling to my being. My body is a servant, my mind is a servant, my being -- which is deathless -- is the boss. And when I call `Boss,' and the answer comes, `Yes?'... `Be alert,' because that is our whole process of meditation, remaining alert, not to forget alertness. Whatever you are doing, an undercurrent of alertness should continue. And the determination again and again arises in me, `I will.' `And don't fall for people's deceptions.'"

People are continuously deceiving you -- perhaps not knowingly, perhaps they don't want to deceive you, but they are unconscious and they are behaving almost like a somnambulist in his sleep.

People are giving you ideas: somebody says to you, "You are so beautiful" -- and it is really difficult to deny his idea, it is so ego-fulfilling. Perhaps he has his own design why he is calling you so beautiful; perhaps that is the beginning of cheating you, persuading you for something.

I used to know a man -- the whole city thought that he was mad, but I watched him very closely. He was

one of the sanest men I have come across, and his sanity was that nobody could deceive him. If you had said to him, "You are very beautiful," he would say, "Wait, define beauty, what do you mean by beautiful? You will have to convince me. I cannot let you go so easily -- and what is the purpose of calling me beautiful?" And it is very difficult to define beauty, almost impossible.

If somebody would say to him, "You are very intelligent"... the same problem. Only on one point he would never argue with anyone. If people told him, "You are mad!" -- he would say, "That's perfectly right, I am mad. From a madman you cannot expect anything: you cannot ask, `Can I borrow some money from you?' The moment you say `mad,' you have put me outside the society, you have made me an individual. Now you cannot manipulate me."

He used to be a professor, but because of his strange behavior he was thrown out of his college. I used to go to him when I was a student. I liked the man very much. He played the flute so beautifully; I would simply go in and sit, and I never asked anything and I never said anything. One day he looked at me and said, "It seems you are saner than me."

I asked him, "What do you mean by saner?"

He said, "Right, absolutely right. You have got the point. I will never ask anything and never say anything. You are always welcome; there is no need to go through any social ritual. You can simply come and rest, sit."

We became friendly. He was living in poverty, but he was immensely happy. He said, "I always wanted to be a flute player, never to be a professor. Just my parents forced me... but thanks to God the college people expelled me. Now I am absolutely free, and because people think I am mad nobody bothers me. I play my flute, I write songs...."

He has translated into Hindi the poetry of Omar Khayyam. There are at least a dozen Hindi translations of the poetry of Omar Khayyam -- some done by great poets -- but none comes even close to his. And he lived a life of anonymity. It was I who insisted that his book should be published.

He said, "Who is going to listen to me? I am a madman."

I said, "Don't be worried. I will approach publishers and I will not mention your name in the beginning. First let them see the manuscript -- because there are so many translations, but your translation is not only a translation but in some way an improvement."

I have read Kahlil Gibran, I have read Omar Khayyam. He was interested in these two men and was slowly, whenever he had time, translating them. But I told him, "No translation comes close to yours, and listening to you singing Omar Khayyam I sometimes feel perhaps the original Omar Khayyam does not have that quality, that much poetry, because he was not an insane man; he was a mathematician." Now, one cannot hope for a mathematician to write great poetry. These are opposite poles, poetry and mathematics -- what do they have in common?

Finally I persuaded a publisher... because he was also amazed and he was continuously asking who the translator was. When he was absolutely convinced that this was the best translation, then I told him the name. He said, "My God, but I used to think he is a madman."

I said, "In this insane world, to be sane is to be mad. He is not insane at all, but he enjoys this idea that people have forgotten about him. Now nobody expects anything from him, nobody expects that he should behave in a certain way. He has attained freedom by being condemned as a madman. He is completely at ease with himself, he goes on doing his own thing and he is immensely happy."

This man died very soon after. Perhaps he was poor and he could not afford medicine -- he had tuberculosis -- but he died so peacefully and so joyously... singing a song of Omar Khayyam. I was present when he died. The song that he sang last says... in Hindi, just as in English or Arabic, the body is called the earth. The word `human' comes from humus, and humus means mud. The word `adami' or `adam' comes also from mud.

The song that he was singing and died singing was, "When I die, don't take my body to the funeral or to the cemetery. The earth in my body belongs to the pub" -- he was a drunkard -- "so please let my body be put in a grave inside the pub. I will be dead but others who will be alive... if they can just drop a few drops of wine over my grave, that will be enough satisfaction for me."

You would not call him a saint, you would not call him religious -- he was not, but he lived a life of utter simplicity, of tremendous beauty. He never harmed anybody, and there was a shine in his eyes because he knows something which other people don't know.

Your ego is not you.

You are beyond yourself.

If you are alert you will simply move to the beyond -- because awareness is not a faculty of the mind, nor is it possible for the ego to be aware. If you are alert and aware, the only thing that can be aware within you is "the Boss," your being.

Master Jui Yen is absolutely right to remind himself and to remind his disciples, "But don't forget for a moment who is the master in you." If the mind is the master you are living in illusions, and if your consciousness is the master all illusions are left far behind. You have come to realize the reality.

JUST AROUSE YOURSELF RIGHT HERE, AND SEE WHAT IT IS. Don't say, "I will try some day"; don't say, "I will try tomorrow" -- because tomorrow is not certain. You don't have any power over the future. If you become accustomed to postponing, tomorrow will become today, and again you will postpone for tomorrow. That will become your habit, a mechanical habit. If you understand, then JUST AROUSE YOURSELF RIGHT HERE, AND SEE WHAT IT IS.

It is not a question of practicing, disciplining, going through rituals -- all those things take time. But becoming aware does not take time. The only question is: Are you ready to experience awareness? -- because it will disturb many things in your illusory life. If you are ready, then this moment is *the* moment -- not the next moment. Then see the reality around you: these same trees will look greener, the same flowers will look immensely psychedelic, the same sun rays will make you full of ecstasy.

As far as the inner world is concerned... if you are aware, you are aware of your immortality, you are aware of your divineness, you are aware that life continues -- that birth and death are simple episodes in the long eternal pilgrimage of life.

All fear will disappear, and suddenly your life will have a lightness, unburdened. You will walk, but your walk will have the quality of a dance. You will talk, but your talk will have the quality of silence. Then, whatever you will do will have a qualitative difference. You may have done the same thing before, and you may be doing the same thing again; for the outsiders it may not be visible that a great difference has happened, but to you it will certainly be visible.

There was one mystic in India who was a potter -- his name was Gora. Even after becoming enlightened he continued to make the same pottery as he was making before, but now his work had a totally different quality. Now he felt he was preparing those pots for nobody else but for God. Before he used to make the pots in such a way that they were soon broken, weak, so that he could supply his customers with new pots. Now he was making pots with such care, with such love, that they will not break ordinarily as his old pots used to.

His disciples said, "Now you are wasting more time on making things."

He said, "Obviously. Now every customer that comes to me is a disguised God. He may not know, but I know. I cannot deceive God... and I would love for my pot to serve God as long as possible, so I will make it as beautiful as I can."

Even kings used to come to his gatherings. Rich people were also his followers, and they all said, "Gora, it is better that now you stop doing this work. We can provide you with everything that you need."

He said, "It is not a question of business; it is my prayer, it is my worship."

A man of enlightenment makes his whole life a prayer, a worship. Whatever he is doing is qualitatively different, it has a grace. It comes not just as a commodity to be sold, it is a piece of art... and the customers are no longer ordinary human beings. To the person of awareness the whole existence becomes divine. He cannot hurt even a tree. Out of this awareness comes a life of non-violence.

Mahatma Gandhi was trying just the opposite way. He was trying to *practice* non-violence, which goes against the whole science of meditation. You cannot practice non-violence. You can force yourself to be non-violent, but deep down you will remain violent, and it will show in small things. He never could attain the non-violence that comes naturally to the meditator, because he never knew anything about meditation. All that he knew about religion was the very ordinary religion practiced by the people, the masses, in their unconsciousness. His religion was only praying to God.

When you don't know whether God exists or not, how can your prayer be authentic? and what prayer? Either you will be praising God -- but there are no words to praise him -- or you will be asking for some changes in your life, asking for some things to be given to you. Prayer cannot be begging and prayer cannot be like advice to God: Do things the way I think....

A prayer comes out of meditation also, but that prayer is wordless, a pure gratitude, a thankfulness. And it is not addressed to any particular God as a person, because there is nobody like a person sitting somewhere high in the sky listening to your prayers.

The meditator comes to know that God is spread all over existence. It is better not to call him God, but

to call it just the quality of godliness. He feels grateful to the river, to the ocean, to the moon, to the sun, to the stars, and it is simply a feeling in his heart. It cannot be brought to the lips through words, because the ocean does not understand any language. Neither does a beautiful sunset or the starry night... but they all understand the language of silence and gratitude.

THE ONE WHO DOES THE AROUSING IS NOT ANYONE ELSE, HE'S JUST THE ONE THAT CAN RECOGNIZE DIMNESS AND DULLNESS.

Who is within you? The real, the immortal, the eternal, the divine... he is the witness who can see dullness, dimness. Who can watch all the clouds that pass on the screen of the mind? -- thoughts, emotions, moods...

The watcher is your authentic being. He is your own fundamental identity. The watcher is your fundamental identity, and any other identity card that you are carrying, any other passport that you are carrying... they all are just arbitrary.

The authentic identity is only one, and that is of the witnessing self, who simply sees. He is not a doer. It does not mean that things don't happen around the witness; they happen -- but they happen spontaneously, without any effort, without any tension, without any deliberate action, but just out of spontaneity. Just as flowers blossom and birds sing and trees grow... things happen around the witness spontaneously.

THIS IS ME GIVING MEDICINE TO SUIT THE DISEASE, HAVING NO OTHER ALTERNATIVE -- and there is no other alternative, remember. The witness cannot be replaced by anything else. That's why I say again and again that there are no religions in the world. There *cannot* be... because if the self-nature has no alternative, then how can you have alternative religions?

The witness is one; it is neither Christian nor Hindu nor Mohammedan nor Jew... it is neither theist nor atheist...

It is a pure clarity of seeing.

It is just pure consciousness.

It is just like a mirror, reflecting.

Have you come across mirrors which are Christian, Catholic, Hindu, Mohammedan? A mirror is just a mirror; its function is mirroring, it reflects.

Your fundamental identity is just like a consciousness which has the capacity to reflect and to respond. Whatever comes out of your consciousness is always fresh, always spontaneous, always graceful, always sincere, always true to reality. It is in accord with existence. There is a tremendous synchronicity between you and the whole.

BRIEFLY POINTING OUT THE ROAD FOR YOU TO RETURN HOME AND SIT IN PEACE, AND THAT'S ALL.

Yes, that's all!

IF YOU STICK TO DEAD WORDS, AND SAY IT REALLY IS YOUR FUNDAMENTAL IDENTITY, THEN YOU ARE ACKNOWLEDGING THE CONSCIOUS SPIRIT AS YOUR SELF, AND THIS HAS EVEN LESS TO DO WITH IT. WHAT I SAID BEFORE ABOUT DEPENDING ON DIMNESS AND DULLNESS TO ENTER IS THIS. SIMPLY SEE WHAT THE ONE WHO CAN KNOW DIMNESS AND DULLNESS LIKE THIS ULTIMATELY IS.

First, remove your ego from the way; then only consciousness remains. Now let the consciousness know itself. Because there is nothing else left to know, and consciousness has the capacity to know, it can become a "self-knowing."

That's what Socrates means when he says, "Know thyself." I have made some addition to Socrates' saying because to me it seems incomplete: Know thyself, because that is the only way of being thyself. So know thyself and be thyself... and you have come home... and there is no other alternative.

JUST LOOK RIGHT HERE, DON'T SEEK TRANSCENDENT ENLIGHTENMENT.

This is a very pregnant statement by Ta Hui. He is saying to you that even seeking transcendent enlightenment will become a barrier. Any seeking takes you away from yourself. Don't seek anything, so that you can remain within yourself.

Transcendent enlightenment seems to be different from money or power or prestige... people think seeking transcendent meditation or transcendent enlightenment is a different thing from seeking worldly objects. It is not.

The question is not of the object, the question is of seeking, and the seeking is the same. What you are seeking does not matter; every seeking takes you away from yourself.

Don't seek, don't search. Just sit within yourself, with no desire, with no ambition, nowhere to go. Relax at the very center of your being. This is transcendent enlightenment -- but you can get there only if you don't seek it.

JUST OBSERVE AND OBSERVE; SUDDENLY YOU WILL LAUGH ALOUD. BEYOND THIS THERE IS NOTHING THAT CAN BE SAID.

The last word that can be said is, "Observe and observe, watch and watch." Then you will see the whole ridiculousness of your life: that which you have been doing was as stupid as a dog trying to catch its own tail. Sometimes you may have seen it -- the dog becomes more and more intrigued with the phenomenon. This is strange -- it is so close... and when he tries to jump, naturally the tail also jumps, and the distance remains the same. The dog becomes almost frantic because he does not know it is his own tail.

Once you are silently conscious your whole life will look ridiculous. What have you been doing but chasing your own tail -- which was always yours; there was no need to chase it. So the last thing we have heard from the mystics is a sudden loud laughter. After that is absolute silence and serenity. That laughter is the last thing, and beyond that nothing can be said. Beyond that there is the infinite, the eternal to experience... but that is beyond words, nothing can be said about it.

But if you have been able to laugh at your own ridiculousness, that proves you have become an observer, detached from your mind, from your body. Now you can easily understand that what you have been doing up to now can be done only in unconsciousness.

I have heard: A man was suddenly awakened by his wife and told, "I have heard that my husband is coming. I have heard the horn of his car, he has just parked the car."
So the naked fellow got up and said, "What shall I do?"
The woman said, "You just jump out of the window."

It was a cold night and it was raining. He jumped out of the window, and only then he realized, "What nonsense! I am the husband!" But just old habit... he must have been sleeping with other women. The wife must be sleeping with other men.

If you watch life it is ridiculous, and if you can laugh at yourself, that is the last boundary line. Beyond that begins the wordless experience of silence. But the laughter of a man of observation also has a different quality: you always laugh at others, he laughs at himself. Laughing at others is a little cruel -- there is some violence hidden in it -- but laughing at oneself is a great awakening.

Ta Hui is giving his experiences as clearly as it is possible to give them in language. I agree with him categorically that every enlightened man has laughed. That was the boundary line of moving from this world to the world of the beyond. Before moving beyond, he had to laugh -- for the simple reason that he could see his whole life was nothing but hilarious. Up to now he was doing it so seriously because he was almost asleep; but once awake, all seriousness is fake. He was doing things which now he cannot do even if he wants to... they are irrational, they are illogical, they are unintelligent.

Start by observation, come to a great laughter... and go beyond. This is in essence the whole of religion.

The world needs religion, but it does not need *religions*. That is also ridiculous. You have one science, and you never ask whether this science is Christian or Hindu or Mohammedan. About the objective world you have one science, and about the inner world... you have three hundred religions in the world. This is ridiculous.

The man of awareness comes to understand that religiousness is needed, but religions are no more needed.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #28
Chapter title: Mindlessness

15 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
NOT "KEEPING THE MIND STILL, "BUT MINDLESSNESS
THOUGH YOU MAY NOT FULLY KNOW WHETHER THE TEACHERS OF THE VARIOUS LOCALITIES ARE WRONG OR RIGHT, IF YOUR OWN BASIS IS SOLID AND GENUINE, THE POISONS OF WRONG DOCTRINES WILL NOT BE ABLE TO HARM YOU, "KEEPING THE MIND STILL" AND "FORGETTING CONCERNS" INCLUDED. IF YOU ALWAYS "FORGET CONCERNS" AND "KEEP THE MIND STILL," WITHOUT SMASHING THE MIND OF BIRTH AND DEATH, THEN THE DELUSIVE INFLUENCES OF FORM, SENSATION, PERCEPTION, VOLITION, AND CONSCIOUSNESS WILL GET THEIR WAY, AND YOU'LL INEVITABLY BE DIVIDING EMPTINESS INTO TWO.
LET GO AND MAKE YOURSELF VAST AND EXPANSIVE. WHEN OLD HABITS SUDDENLY ARISE, DON'T USE MIND TO REPRESS THEM. AT JUST SUCH A TIME, IT'S LIKE A SNOWFLAKE ON A RED-HOT STOVE. FOR THOSE WITH A DISCERNING EYE AND A FAMILIAR HAND, ONE LEAP AND THEY LEAP CLEAR.
ONLY THEN DO THEY KNOW LAZY JUNG'S SAYING: RIGHT WHEN USING MIND, THERE'S NO MENTAL ACTIVITY. CROOKED TALK DEFILED WITH NAMES AND FORMS, STRAIGHT TALK WITHOUT COMPLICATIONS. WITHOUT MIND BUT FUNCTIONING, ALWAYS FUNCTIONING BUT NON-EXISTENT -- THE MINDLESSNESS I SPEAK OF NOW IS NOT SEPARATE FROM HAVING MIND. THESE AREN'T WORDS TO DECEIVE PEOPLE.

There has been a long misunderstanding about these two things: KEEPING THE MIND STILL and MINDLESSNESS. There have been many people who have thought that they are synonymous. They appear to be synonymous, but in reality they are as far apart as two things can be, and there is no way to bridge them.

So first let us try to find the exact meanings of these two words, because the whole of Ta Hui's sutra this evening is concerned with the understanding of the difference.

The difference is very delicate. A man who is keeping his mind still and a man who has no mind will look exactly alike from the outside, because the man who is keeping his mind still is also silent. Underneath his silence there is great turmoil, but he is not allowing it to surface. He is in great control.

The man with no mind, or mindlessness, has nothing to control. He is just pure silence with nothing repressed, with nothing disciplined -- just a pure empty sky.

Surfaces can be very deceptive. One has to be very alert about appearances, because they both look the same from the outside -- both are silent. The problem would not have arisen if the still mind was not easy to achieve. It *is* easy to achieve. Mindlessness is not so easy to achieve; it is not cheap, it is the greatest treasure in the world.

Mind can play the game of being silent; it can play the game of being without any thoughts, any emotions, but they are just repressed, fully alive, ready to jump out any moment. The so-called religions and their saints have fallen into the fallacy of stilling the mind. If you go on sitting silently, trying to control your thoughts, not allowing your emotions, not allowing any movement within you, slowly slowly it will

become your habit. This is the greatest deception in the world you can give to yourself, because everything is exactly the same, nothing has changed, but it appears as if you have gone through a transformation.

The state of no-mind or mindlessness is just the opposite of stilling the mind -- it is getting beyond the mind. It is creating such a distance between yourself and the mind that the mind becomes the farthest star, millions of light years away, and you are just a watcher. When the mind is stilled you are the controller. When the mind is not you are the watcher. These are the distinguishing marks.

When you are controlling something you are in tension; you cannot be without tension, because that which is controlled is continuously trying to revolt against you, that which is enslaved wants freedom. Your mind sooner or later will explode with vengeance.

A story I have loved... In a village there was a man of a very angry and aggressive type, so violent that he had killed his wife, for something trivial. The whole village was afraid of the man because he knew no argument except violence.

The day he killed his wife by throwing her into a well, a Jaina monk was passing by. A crowd had gathered, and the Jaina monk said, "This mind full of anger and violence will lead you to hell."

The situation was such that the man said, "I also want to be as silent as you are, but what can I do? I don't know anything. When anger grips me I'm almost unconscious, and now I have killed my own beloved wife."

The Jaina monk said, "The only way to still this mind, which is full of anger and violence and rage, is to renounce the world." Jainism is a religion of renunciation, and the ultimate renunciation is even of clothes. The Jaina monk lives naked, because he is not allowed to possess even clothes.

The man was of a very arrogant type, and this became a challenge to him. Before the crowd he threw his clothes also into the well with the wife. The whole village could not believe it; even the Jaina monk became a little afraid, "Is he mad or something?" The man fell down at his feet and said, "You may have taken many decades to reach the stage of renunciation... I renounce the world, I renounce everything. I am your disciple -- initiate me."

His name was Shantinath, and *shanti* means `peace'. It often happens... if you see an ugly woman, most probably her name will be Sunderbhai, which means `beautiful woman'. In India people have a strange way... to the blind man they give the name Nayan Sukh. Nayan Sukh means `one whose eyes give him great pleasure'.

The Jaina monk said, "You have a beautiful name. I will not change it; I will keep it, but from this moment you have to remember that peace has to become your very vibration."

The man disciplined himself, stilled his mind, fasted long, tortured himself, and soon became more famous than his master. Angry people, arrogant people, egoistic people can do things which peaceful people will take a little time to do. He became very famous, and thousands of people used to come just to touch his feet.

After twenty years he was in the capital. A man from his village had come for some purpose, and he thought, "It will be good to go and see what transformation has happened to Shantinath. So many stories are heard -- that he has become a totally new man, that his old self is gone and a new, fresh being has arisen in him, that he really has become peace, silence, tranquility."

So the man went with great respect. But when he saw Muni Shantinath, seeing his face, his eyes, he could not think that there had been any change. There was none of the grace which necessarily radiates from a mind which has become silent. Those eyes were still as egoistic -- in fact they had become more pointedly egoistic. The man's presence was even more ugly than it used to be.

Still, the man went close. Shantinath recognized the man, who had been his neighbor -- but now it was beneath his dignity to recognize him. The man also saw that Shantinath had recognized him, but he was pretending that he did not. He thought, "That shows much." He went close by Shantinath and asked, "Can I ask you a question? What is your name?"

Naturally, great anger arose in Shantinath because he knew that this man knew perfectly well what his name was. But still he kept himself in control, and he said, "My name is Muni Shantinath."

The man said, "It is a beautiful name -- but my memory is very short, can you repeat it again? I have forgotten... what name did you say?"

This was too much. Muni Shantinath used to carry a staff. He took the staff in his hand... he forgot everything -- twenty years of controlling the mind -- and he said, "Ask again and I will show you who I am. Have you forgotten? -- I killed my wife, I am the same man."

Only then did he recognize what had happened... in a single moment of unconsciousness he realized that twenty years have gone down the drain; he has not changed at all. But millions of people feel great silence in him... Yes, he has become very controlled, he keeps himself repressed, and it has paid off. So much respect and he has no qualification for that respect -- so much honor, even kings come to touch his feet.

Your so-called saints are nothing but controlled animals. The mind is nothing but a long heritage of all your animal past. You can control it, but the controlled mind is not the awakened mind.

The process of controlling and repressing and disciplining is taught by all the religions, and because of their fallacious teaching humanity has not moved a single inch -- it remains barbarous. Any moment people start killing each other. It does not take a single moment to lose themselves; they forget completely that they are human beings, and something much more, something better is expected of them. There have been very few people who have been able to avoid this deception of controlling mind and believing that they have attained mindlessness.

To attain mindlessness a totally different process is involved: I call it the ultimate alchemy. It consists only of a single element -- that of watchfulness.

Gautam Buddha is passing through a town when a fly comes and sits on his forehead. He is talking to his companion, Ananda, and he just goes on talking and moves his hand to throw off the fly. Then suddenly he recognizes that his movement of the hand has been unconscious, mechanical. Because he was talking consciously to Ananda, the hand moved the fly mechanically. He stops and although now there is no fly, he moves his hand again consciously.

Ananda says, "What are you doing? The fly has gone away..."

Gautam Buddha says, "The fly has gone away... but I have committed a sin, because I did it in unconsciousness."

The English word `sin' is used only by Gautam Buddha in its right meaning. The word `sin' originates in the roots which mean forgetfulness, unawareness, unwatchfulness, doing things mechanically -- and our whole life is almost mechanical. We go on doing things from morning to evening, from evening to morning, like robots.

A man who wants to enter into the world of mindlessness has to learn only one thing -- a single step and the journey is over. That single step is to do everything watchfully. You move your hand watchfully; you open your eyes watchfully; you walk, you take your steps alert, aware; you eat, you drink, but never allow mechanicalness to take possession over you. This is the only alchemical secret of transformation.

A man who can do everything fully consciously becomes a luminous phenomenon. He is all light, and his whole life is full of fragrance and flowers. The mechanical man lives in dark holes, dirty holes. He does not know the world of light; he is like a blind man. The man of watchfulness is really the man who has eyes.

Ta Hui slowly, slowly is penetrating into the deeper secrets of inner transformation. He says, THOUGH YOU MAY NOT FULLY KNOW WHETHER THE TEACHERS OF THE VARIOUS LOCALITIES ARE WRONG OR RIGHT, IF YOUR OWN BASIS IS SOLID AND GENUINE, THE POISONS OF WRONG DOCTRINES WILL NOT BE ABLE TO HARM YOU...

He says it is useless to think who is right and who is wrong. There are thousands of doctrines, hundreds of philosophies, and if you go on searching for truth in those words, you will be lost in a jungle where you cannot find the path. All that you know is to attain to a solid basis within yourself.

> ..."KEEPING THE MIND STILL," AND "FORGETTING CONCERNS" INCLUDED. IF YOU ALWAYS "FORGET CONCERNS" AND "KEEP THE MIND STILL," WITHOUT SMASHING THE MIND OF BIRTH AND DEATH, THEN THE DELUSIVE INFLUENCES OF FORM, SENSATION, PERCEPTION, VOLITION, AND CONSCIOUSNESS WILL GET THEIR WAY, AND YOU WILL INEVITABLY BE DIVIDING EMPTINESS INTO TWO.
> LET GO AND MAKE YOURSELF VAST AND EXPANSIVE....

It is not a question of controlling yourself separate from existence; it is a question of letting-go and becoming vast -- as vast as existence itself. And in watchfulness you become infinite: that is the only thing within you which has no limits.

Just have a look at your watching, witnessing. It is unlimited. No beginning, no end... it is formless.

This absolute stillness of the mind is exactly no-mind or mindlessness. It is not control, it is not discipline; it is not that you are putting all your pressure on your mind and keeping it silent. No, it is simply not there. The house is empty. There is nobody to control and there is nobody to be controlled. All concerns for control have disappeared into a simple watchfulness. This watchfulness is expansive. Once you have tasted it a little, it goes on expanding to the very limits of the universe.

WHEN OLD HABITS SUDDENLY ARISE, DON'T USE YOUR MIND TO REPRESS THEM. AT JUST SUCH A TIME, IT'S LIKE A SNOWFLAKE ON A RED-HOT STOVE.

He is reminding you that even when you are moving on the path of watchfulness, sometimes old habits may revive. But don't be concerned; they are like snowflakes on a red-hot stove, they will disappear of their own accord. You simply watch. Don't get concerned, don't get disturbed, don't be worried.

Sometimes there will be anger, sometimes there will be a desire, sometimes there will be an ambition, but they cannot disturb your watchfulness. They will come and they will go without leaving a trace on your mirrorlike purity. But you have only to remember one thing: not to start fighting with them, smashing them, destroying them, throwing them away. It comes very naturally to the mind that if something wrong is happening, jump on it and destroy it. This is the only thing you have to be aware of, because this is what never allows a man to get beyond the mind. Old habits will come -- and old habits are very old, many, many lives old. Your awareness is very fresh and very new; your mechanicalness is ancient, so it is very natural that it will come back.

Somebody insults you -- you don't have to be angry, but suddenly you find anger arising. It is not an effort, it is just an old habit, an old reaction. Don't fight with it, don't try to smile and hide it. Just watch it, and it will come and it will go... LIKE A SNOWFLAKE ON A RED-HOT STOVE.

FOR THOSE WITH A DISCERNING EYE AND A FAMILIAR HAND, ONE LEAP AND THEY LEAP CLEAR. ONLY THEN DO THEY KNOW LAZY JUNG'S SAYING: RIGHT WHEN USING MIND, THERE'S NO MENTAL ACTIVITY. If a man has learned the art of watchfulness he can use his mind too, and still he has no mental activity.

I am talking to you, and I am using my mind because there is no other way. Mind is the only way to convey any message in words; that is the only mechanism available. But my mind is absolutely silent, there is no mental activity: I'm not thinking what I'm going to say, and I'm not thinking what I have said. I'm simply responding to Ta Hui spontaneously without bringing myself into it.

It is as if you go into the mountains and you shout and the mountains echo: the mountains are not doing any mental activity, they are simply echoing. When I am talking on Ta Hui, I am just a mountain echoing.

RIGHT WHEN USING MIND, THERE'S NO MENTAL ACTIVITY. CROOKED TALK DEFILED WITH NAMES AND FORMS, STRAIGHT TALK WITHOUT COMPLICATIONS. WITHOUT MIND BUT FUNCTIONING... This is a strange experience, when you can use mind without any mental activity... WITHOUT MIND BUT FUNCTIONING, ALWAYS FUNCTIONING BUT NON-EXISTENT.

I was from my very childhood in love with silence. As long as I could manage I would just sit silently. Naturally my family used to think that I was going to be good for nothing -- and they were right. I certainly proved good for nothing, but I don't repent it.

It came to such a point that sometimes I would be sitting and my mother would come to me and say something like, "There seems to be nobody in the whole house. I need somebody to go to the market to fetch some vegetables." I was sitting in front of her, and I would say, "If I see somebody I will tell...."

It was accepted that my presence meant nothing; whether I was there or not, it did not matter. Once or twice they tried and then they found that "it is better to leave him out, and not take any notice of him" -- because in the morning they would send me to fetch vegetables, and in the evening I would come to ask, "I have forgotten for what you had sent me, and now the market is closed..." In villages the vegetable markets close by the evening, and the villagers go back to their villages.

My mother said, "It is not your fault, it is our fault. The whole day we have been waiting, but in the first place we should not have asked you. Where have you been?"

I said, "As I went out of the house, just close by there was a very beautiful *bodhi* tree" -- the kind of tree under which Gautam Buddha became awakened. The tree got the name bodhi tree -- or in English, *bo* tree -- because of Gautam Buddha. One does not know what it used to be called before Gautam Buddha; it must have had some name, but after Buddha it became associated with his name.

There was a beautiful bodhi tree, and it was so tempting for me. There used to be always such silence, such coolness underneath it, nobody to disturb me, that I could not pass it without sitting under it for some time. And those moments of peace, I think sometimes may have stretched the whole day.

After just a few disappointments they thought, "It is better not to bother him." And I was immensely happy that they had accepted the fact that I am almost non-existent. It gave me tremendous freedom. Nobody expected anything from me. When nobody expects anything from you, you fall into a silence... The world has accepted you; now there is no expectation from you.

When sometimes I was late coming home, they used to search for me in two places. One was the bodhi tree -- and because they started searching for me under the bodhi tree, I started climbing the tree and sitting in the top of it. They would come and they would look around and say, "He does not seem to be here."
And I myself would nod; I said, "Yes, that's true. I'm not here."

But I was soon discovered, because somebody saw me climbing and told them, "He has been deceiving you. He is always here, most of the time sitting in the tree" -- so I had to go a little further.

There used to be a Mohammedan cemetery... Now people ordinarily don't go to graveyards. Of course, everybody has to go once, but except that, people don't like going to graveyards. So that was the most silent place... because dead people don't talk, they don't create nuisance, they don't ask you unnecessary questions, they don't even ask you who you are or for introductions.

I used to sit in the Mohammedan graveyard. It was a big place, with many graves, with trees, very shadowy trees. When my father came to know that I was sitting there he said, "This is too much!" He came one day to find me and he said, "You can start sitting in the bodhi tree, or under the bodhi tree, and nobody will disturb you. This is too much, this is dangerous -- and in fact, when somebody goes to the graveyard he should take a bath and change his clothes. You have been sitting here the whole day and sometimes at night, and when you come home we don't know from where you are coming."

This is usual, that when you come back from the graveyard... Ordinarily nobody goes there unless they are sent, and they have to go; so, reluctantly they go. From the graveyard people normally go directly to the river to take a bath, to change their clothes, and only then do they enter the house. So my father said, "I don't know how long you have been doing this."

I said, "Since you disturbed me on the bodhi tree. I had to find some place..." And I told him, "Even you will enjoy it once in a while. When you get tired and too tense, just come here -- no dead man disturbs anybody."

He said, "Don't talk to me about dead men -- and particularly in a Mohammedan grave..." Mohammedans are poor; their graves are mud graves. In the rain, sometimes a dead body will appear. The mud has washed away and you can see the dead body -- somebody's head is showing, somebody's leg is showing. He said, "Don't ever tell me to go there. Just the idea that one day I will be in such a position, with my head showing out of a grave, makes me feel so frightened... you are a strange boy!"

I said, "What is wrong with it? The poor fellow is dead, he cannot do anything. It is raining, he cannot manage to have an umbrella, what can he do? If one of his legs is showing, what can he do? He cannot pull it in -- if he pulls it in then too there will be trouble, so he keeps silent and lets things be as they are."

A love of silence and a love of being absent has helped me so tremendously that I can understand when he says, ALWAYS FUNCTIONING BUT NON-EXISTENT -- THE MINDLESSNESS I SPEAK OF NOW IS NOT SEPARATE FROM HAVING MIND. THESE ARE NOT WORDS TO DECEIVE PEOPLE.

Ta Hui is saying, "I am not using these words to deceive anyone; I am not trying to show my knowledge; I am not trying to pretend that I am more knowledgeable than you are. I am saying these words just to share my experience that no-mind and mind can exist together. There should be no repressive methods used, only pure watchfulness... and slowly, slowly mind loses all content. It becomes no-mind."

So mindlessness and mind are not separate. Mindlessness is mind without any content, without any thought. It is just like a mirror not reflecting anything.

The silence of being a mirror not reflecting anything is the greatest bliss that existence allows man to have. And from there things go on expanding -- mysteries upon mysteries... no questions, no answers, but tremendous experiences... nourishing, fulfilling, giving contentment to the hungry soul which has been wandering for lives upon lives.
It is time to stop this wandering.

To stop this wandering there is a simple method, and that is to start watching your mind, your body, your actions. Whatever you are doing or not doing, one thing you have to be alert of -- that you are watching. Don't lose the watcher -- then it doesn't matter whether you are a Christian or a Hindu or a Jaina or a Buddhist.
The watcher is no one.
It is just pure consciousness.

And this pure consciousness can only bring a new humanity, a new world, where people will not discriminate against each other for stupid reasons. Nations, races, religions, doctrines, ideologies -- those are just for children to play with, not for mature people. For mature people there is only one thing in existence, and that is watchfulness.

... A monk is going to spread Gautam Buddha's message. He himself is not enlightened yet; that's why Gautam Buddha calls him and tells him, "Remember, I have to say this because you are not enlightened yet... you are articulate, you speak well, you can spread the message. You may not be able to sow the seeds but you may be able to attract a few people to come to me -- but use this opportunity also for your own growth."

The monk asked, "What can I do, how can I use this opportunity?"

And Buddha said, "There is only one thing that can be done in every opportunity, in every situation, and that is watchfulness. You will sometimes find people irritated by you, angry because you have hurt their ideologies, their doctrines, their prejudices. Remain silent and watchful. You may have days when you cannot get food because the people are against you, they will not even give you water. Watch... watch your hunger, watch your thirst... but don't get irritated, don't get annoyed. What you will be teaching people is of less importance than your own watchfulness.

If you come back to me watchful, I will be immensely joyful. How many people you approached does not matter; how many people you spoke to does not matter. What ultimately matters is whether you have come home, whether you yourself have found the solid basis of witnessing. Then all else is insignificant."

This is the only meditation there is; all other meditations are variations of the same phenomenon.

So this sutra of Ta Hui is one of the most fundamental ones.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #29
Chapter title: Faith

16 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
ONE SUCHNESS
TO TAKE UP THIS GREAT AFFAIR, YOU MUST HAVE A DETERMINED WILL. IF YOU'RE HALF BELIEVING AND HALF IN DOUBT, THERE'LL BE NO CONNECTION. AN ANCIENT WORTHY SAID, "STUDYING THE PATH IS LIKE DRILLING FOR FIRE. YOU STILL CAN'T STOP WHEN YOU GET SMOKE: ONLY WHEN SPARKS APPEAR IS THE RETURN HOME COMPLETE." WANT TO KNOW WHERE IT'S COMPLETE? -- IT'S THE WORLDS OF SELF AND THE WORLDS OF OTHERS AS ONE SUCHNESS.
FAITH
BUDDHA SAID, "FAITH CAN FOREVER DESTROY THE ROOT OF AFFLICTION; FAITH CAN FOCUS YOU ON THE VIRTUES OF BUDDHAHOOD." HE ALSO SAID, "FAITH CAN TRANSCEND THE NUMEROUS ROADS OF DELUSION, AND DISPLAY THE PATH OF UNEXCELLED LIBERATION."
IF YOU CAN BELIEVE DIRECTLY THAT THIS MIND HAS DEFINITELY ATTAINED ENLIGHTENMENT FROM THE BEGINNING, AND ABRUPTLY FORGET ALL YOUR VIEWS, THEN THESE ROADS OF DELUSION THEMSELVES ARE THE ROUTE OF ENLIGHTENMENT, BY WHICH THE PERSON ESCAPES FROM BIRTH AND DEATH.

ONE SUCHNESS... it is a special dimension Gautam Buddha has opened up. Nobody before him has ever talked about suchness. It contains so much that it has to be understood in its totality. If you have understood suchness in its totality, there remains nothing else to understand.

The mind is always questioning, doubting, deciding what is right and what is wrong, what is true and what is false. In other words, the mind is always in a division and in a conflict. In yet other words, the mind is not at ease with existence.

Suchness means to be at ease with existence. The trees are green and the roses are red -- what can you do? There are murderers and there are great saints. If you don't distinguish, if you simply accept the fact that this is so -- one tree is tall and one is small, existence allows all varieties, expresses itself in diverse ways -- if you are at ease with it all, with the saint, with the sinner, you have attained buddhahood.

If you have no condemnation for the sinner and no admiration for the saint, you have transcended both -- you have come to one suchness. The world of two, the world of dualities, has dropped away from you.

And the moment the world of two, the world of dualities, is no more there, where are you? Where is your mind? Where is your ego? They are all gone in a single blow of the sword. Suddenly the whole existence becomes part of your heartbeat, and your heartbeat becomes the heartbeat of the whole universe. Then birds start singing, and it is not the birds, but you. Then the trees stand in silence -- it is not the trees, but you. Then the sunlit peaks of the Himalayas and the tidal waves of the oceans are no more objects; they are your very subjectivity.

This state Buddha calls `one suchness.' There is no need of any God; there is no need of a certain code of morality, there is no need of any sense of right and wrong. Who are you to decide? -- you are simply here to rejoice and to join in the dance. In this dance the sinner is as much a part as the saint. Just think of a world without sinners, and it will be so boring, so utterly dry, just a desert, unending.

Life as it is... this faraway cuckoo calling you is your own heart. Once this is not only a theory but an experience -- that you start dancing with the wind when the trees dance, that you start blossoming with the flowers when they open their petals, that when suddenly a cuckoo calls it is your own song -- then there is no question of discrimination: right is right, and so is wrong.

The ultimate experience of consciousness is that this whole drama needs contradictions. If you take away days, nights will be very poor. If you take away nights, days will be very tiring. They appear to our mind as contradictories, but in existence they are complementaries. It is just the pendulum of the clock moving from one extreme to another. Seeing the saint and the sinner as two points between which the pendulum goes on moving, you drop all admiration for the saint and you drop all condemnation for the sinner. You simply enjoy the beauty of both. Their very being is enough to fill you with great gratitude.

This experience of one suchness is the greatest contribution of Gautam Buddha. And Ta Hui is going deeper and deeper into Gautam Buddha -- not as an intellectual anymore, but as one who has experienced too.

Just for the moment let this one suchness possess you.... Everything becomes so serene, so silent, everything becomes so joyful that there are no words to express it. This inexpressible experience is the ultimate of religiousness.

Ta Hui talks about two things in this morning's sutra: one suchness, and faith. They are two names for one thing. It is not the faith of a Christian. Words change their meaning as they change their context. Words don't have their own meaning; their meaning comes from their context.

Faith to a Christian or to a Mohammedan or to a Hindu is nothing but another word for belief, and a belief is never anything but a repressed doubt. Every belief has behind it a doubt. To repress the doubt you believe more and more... but the doubt goes deeper and deeper into your unconscious.

Faith in the world of Gautam Buddha's experience is not belief. It has nothing to do with doctrines and philosophies, theologies, ideologies. It has something to do with trust, something to do with love, something to do with being at ease with the world, however it is.

There is an ancient story of a Zen monk... Every night the king used to go on a round of his capital in disguise, to see whether things were alright or there was some trouble which he was not allowed to know. Is somebody miserable? -- if he could do something, he wanted to know it directly, not through so many mediators and bureaucracies.

He was always puzzled by a very beautiful, very silent man, always standing under a tree. Whatever time of the night he went, the man was always standing there silently, just like a marble statue. Naturally,

curiosity arose, and finally he could not resist the temptation to ask this man what he was guarding. He could not see that he had anything... in fact he was standing naked.

The young man laughed and said, "I am guarding myself; I don't have anything else. But guarding itself -- being alert and aware and awake -- is the greatest treasure. You have much, but you don't have the guard."

The king was puzzled, but intrigued by the beauty of the man and by the authority of his words. Every night they used to talk a little bit, and slowly, slowly a great friendship arose. The naked monk never asked, "Who are you?"

The king asked him, "I have been asking so many questions of you -- who you are, from where you have come, what you are doing, what is your discipline -- but you have never asked me, `Who are you?'"

The young man said, "If you knew who you were, you would not have been asking all these questions. I don't want to humiliate you -- I simply accept whoever you are. I never asked the trees, I never asked the animals, the birds, I never asked the stars -- why should I ask you? It is perfectly good that you *are*, and I am perfectly at ease with you and with everything."

The question is an uneasiness, it is a tension; it arises deep down from fear. One wants to know the other, because the other may turn out to be an enemy, may turn out to be mad. The other has to be made predictable, then one feels at ease. But can you make anybody predictable?

The young man said, "Nothing can be predicted. Everything goes on moving into more and more mysteries, and I am perfectly at ease; whatever is happening is a joy. Each moment is so sweet and so fragrant, I cannot ask for more. Whoever you are, you are good. I love you, I love everybody... I simply love. I don't know any other way to relate with existence."

This is faith: not knowing another way to relate with existence except love, except a total acceptance -- the one suchness.

The king was so impressed. He knew well that a man who has renounced the world, even renounced his clothes, and in cold winter nights goes on standing alone in his silence, is bound to refuse his invitation -- a simple expectation of any human being. But he said, "I have fallen in so much love with you that the whole day I wait for when the night comes and I go on my round. I am always afraid that some day you may not be here. I want you to be closer to me. Can I invite you to my palace? I will arrange everything as you want."

There was not even a single moment's hesitation and the man said, "This is a good idea."

The king was shocked. One expects from a saint that he has renounced the world, he cannot come back to the world -- and the saint would have risen in honor and respect in his eyes. But the man said, "This is a perfect idea! I can just go with you right now. I don't have anything to carry with me, no arrangements have to be made."

The king was in doubt -- perhaps he has been befooled. Perhaps this man is not a saint; he has only been pretending and must have been waiting for this moment. But now it was very difficult to take the invitation back. So sadly, reluctantly, he had to take the man whom he had desired so much, loved so much, his company, his presence, his eyes, his every gesture... He gave him the best palace where his guests, other kings and emperors, used to stay.

He was hoping that the saint would say, "No, I don't need these golden beds and marble palaces. I am a naked monk, more in tune with the trees, with the wind, with the cold, with the heat." But instead of this, the man became very interested. He said, "Great! This is the right place!"

The king could not sleep the whole night, although the monk slept the whole night perfectly well in those luxurious surroundings. From that morning the monk's respectability in the mind of the king went down every day, because he was eating luxurious food, he was no longer naked, he was using the costliest robes. He was not worried about women -- the most beautiful women were serving him and he was quite at ease, as if nothing had happened. He looked just the same as he did naked under the tree.

But it was too much; it was becoming a wound in the king's heart that he had really been befooled, cheated. Now, how to get rid of this man? He is not a saint.... One day he asked him, "I have been carrying a question in my mind for many, many days, but have not been courageous enough to ask."

The man said, "I know -- not many, many days, but from the very moment when I accepted your invitation."

The king was again shocked. He said, "What do you mean?"

He said, "I could see that very moment the change in your face, in your eyes. If I had rejected your offer, you would have respected me, touched my feet. But I don't reject anything. My acceptance is total. If you are inviting me, it is perfectly good. When I said the palace is right, it is not the palace that is right, I am right wherever I am. I was right under the tree naked; I am right under these royal robes, surrounded by

beautiful women, all the luxuries. Naturally I know you must be very puzzled. You look tired, you look sad, you don't look your old self. You can ask me the question, although I know the question."

The king said, "If you know the question, then the question now is that I want to know what is the difference between me and you?"

The young man laughed and he said, "I will answer, but not here because you will not understand it. We will go for a morning walk, and at the right place, at the right moment, I will answer."

So they both went on the horses for a good morning ride, and the king was waiting and waiting. It was a beautiful morning, but he was not there to enjoy the morning; only the young man was enjoying. Finally the king said, "Now this river is the boundary of my empire. Beyond the river I cannot go; that belongs to someone with whom we have been enemies for centuries. We have ridden miles, and now it is time enough. It is getting hot, the middle of the day."

The man said, "Yes, my answer is -- this is your robe, this is your horse" -- and getting off his horse, he took off the robe. He said, "I am going to the other side of the river, because I don't have any enemies. This robe was never mine, and this horse was never mine. Just one small question: Are you coming with me or not?"

The king said, "How can I come with you? I have to look after the kingdom. My whole life's work, struggle, fight, ambition is behind me in the kingdom. How can I go with you?"

The man said, "That is the difference. I *can* go -- I don't have anything in the palace, I don't have anything to lose, nothing belongs to me. As long as it was available, I enjoyed the suchness of it. Now I will enjoy the wild trees, the river, the sun."

The king, as if awakened from a nightmare, could see again that he had been mistaken. That man had not been deceiving him; he was authentically a man of realization. He said, "I beg your pardon. I touch your feet. Don't go, otherwise I will never be able to forgive myself."

The young man said, "To me there is no problem. I can come back, but you will still start doubting, so it is better that you let me go. I will be just standing by the other side of the bank under that beautiful tree. Whenever you want to come you can come -- at least to the other shore -- and see me. I have no problem in coming back, but I am not coming back because I don't want to disturb your nights and days, and create tensions and worries."

The more he became reluctant, the more the king started feeling sorry and sad, guilty about what he had done. But the young monk said, "You could not understand me because you don't understand the experience of suchness: wherever you are, you are in a deep love relationship with everything that is. You don't have to change anybody, you don't have to change anything, you don't have to change yourself. Everything is as it should be; it is the most perfect world.

"This is my faith, this is not my belief. It is not that I believe it is so, it is that I experience it is so."

So `faith' in the world of Gautam Buddha and his disciples has a totally different dimension, a different significance. It is not belief. Belief is always in a concept -- a God, a heaven, a hell, a certain theology, a certain system of ideas. Belief is of the mind and faith is of your whole being. Belief is borrowed, faith is your own immediate experience. You can believe in God, but you cannot have faith in God. You can have faith in the trees, but you cannot believe in the trees.

Faith is existential, experiential.

So both the words are of tremendous significance for all those who are not in search of burdening themselves with more knowledge, more information, but are authentically seeking to transform their whole approach to existence.

TO TAKE UP THIS GREAT AFFAIR... Ta Hui is right to call it "the great affair." You all know small affairs -- you call them love affairs -- but you don't know the great affair. Nothing is wrong with small affairs; they are like a staircase. Go on having more and more small affairs, and one day you will have the great affair. Loving this person, loving that person, loving this situation, loving that situation -- suddenly you will open up, "Why be miserly? Why choose? Why not love choicelessly?"

When love in small quantities gives so much joy -- the whole ocean, the whole existence loved, trusted, without any complaint, without any grudge, without any desire to change, just as they are -- you suddenly fall into the great love affair. Ta Hui is absolutely right to call it this great affair. But to experience this great affair you are not expected to believe; you are expected to have a determined will. You can see how the paths change.

Belief means surrendering your will to some savior, to some messenger, to some prophet, to some God. But this great affair needs tremendous will on your part to get rid of all ideas and all beliefs, in fact to get rid

of your mind itself, so that you can become open in all the dimensions of existence, available to all the experiences -- and they are infinite.

It needs a determined will that you will not carry borrowed knowledge, that you will not remain conditioned by your parents, by your teachers, by your priests, a determined will that you will clean all this crap from your heart, and you will remain just as you were born -- a small child with no mind but absolute consciousness, with no language but a great clarity. A small child sees the trees but he cannot say they are green; he sees the beautiful moon but he cannot say it is beautiful. Words are not standing between him and existence. It will take some time for him to create a wall around himself of words, language, concepts, ideologies, philosophies, religions. The greater and bigger the wall becomes, the more imprisoned he is: every human being is an imprisoned splendor.

Great will is needed to drop all that you know -- because it is not *your* knowing -- and just be simple and innocent. Suddenly, in a split second, the transformation happens... you have fallen into the great affair, the one suchness, and the faith. This faith has no adjective; it is simply faith-fullness.

IF YOU ARE HALF BELIEVING AND HALF IN DOUBT, THERE WILL BE NO CONNECTION. If you are half believing and half in doubt, you will not be connected with this great affair, with this existence. You are always making the house with one hand and destroying it with the other. Just look at your life: you create a small affair -- forget about the great affair! -- even in your small affairs you are creating it with one hand and destroying it with the other.

It is an established psychological fact that love is never alone, it is always with hate -- you hate the same person you love. And they go on changing shifts: in the morning you hate, in the evening you love.

But this kind of affair of coming close and going farther away is an unending process. It is not going to give you contentment; it is not going to give you the faith, the trust and the blissfulness. Yes, it will give you a few glimpses once in a while, but it will also give you many nightmares. Then they all get mixed up and people become just a mess. Their nightmares and their sweet moments, their golden moments all get mixed up -- look into any mind and you will find this mess. They are unable to sort it out.

In fact, there is no way to sort it out. Either drop it or take it up -- these are the only two alternatives. One day everybody is going to drop it, because how long can you live in hell, how long can you torture yourself? No small affair can be a fulfillment; you are born with the capacity for the great affair.

It needs a determined will -- not a belief, not knowledge, but an absolute determination that you are going to be yourself, that you are going to throw away all that has been loaded onto you, that you are going to be nude, as you were born, and you are going to look at existence without any prejudiced eyes.

There is a possibility of getting connected. You *were* connected. In your mother's womb you were at ease -- that was your whole world. You have tasted for nine months an eternity of utter peace, blissfulness, no tension, no worry, no sadness, just a dancing of the heart. As you were born you were disconnected with your mother, and then that disconnection goes on and on continuously in the name of education; in the name of making you civilized, cultured, you go on becoming more and more disconnected with existence.

Sigmund Freud is right when he says that all the religions are nothing but a search for another womb. He has great truth in his statement. Sometimes he is shocking, and to his contemporaries he was very shocking when he said that every man's desire to enter the woman's body is nothing but an unconscious effort to find the womb which he has lost -- although that is not the way to find it.

Now you need a bigger womb... and existence is available, but you don't know how to enter into it. You are cluttered with so many unnecessary hindrances that you don't know how to enter existence. The only way is to drop all these hindrances -- hindrances which are being supported by you.

AN ANCIENT WORTHY SAID, "STUDYING THE PATH IS LIKE DRILLING FOR FIRE. YOU STILL CAN'T STOP WHEN YOU GET SMOKE: ONLY WHEN SPARKS APPEAR IS THE RETURN HOME COMPLETE."

A great will is needed to go on drilling, even though for a long time nothing happens. But one day you will see the signs of smoke: don't stop there, smoke is not fire! Unless sparks, unless flames are available to you, don't stop; go on drilling till the moment when you yourself become a flame. That is the completion of your pilgrimage. That is the great affair.

WANT TO KNOW WHERE IT IS COMPLETE? -- IT IS THE WORLDS OF SELF AND THE WORLDS OF OTHERS AS ONE SUCHNESS.

WANT TO KNOW WHERE IT IS COMPLETE? -- it is complete when the worlds of self and the worlds of others are all dissolved into a great suchness, when there is only one oceanic consciousness

expressing itself in different forms.
This whole existence is a brotherhood.

Saint Francis used to travel on his donkey, and people were very much puzzled because he used to call the donkey "Brother Donkey." Many times they said, "This does not look good; people laugh at it."

He said, "But the donkey has never laughed, and I am addressing the donkey, not the people. And we have a certain brotherhood."

The day he died his last words were addressed to the donkey, not to the followers who had gathered from faraway places. He said to the donkey, "Brother, I'm going. You served me your whole life with such deep love that it will remain always a memory in me, wherever I am in existence. And you have opened for me the door of the great brotherhood. It was feeling in tune with you that I started feeling in tune with other animals, with trees."

There are eyewitnesses that Saint Francis would sit in the wild forest and wild animals would come to him, hug him. Birds would come and sit on his shoulders, and when he would come near to the ocean or to any river, different kinds of fish would jump for joy, start dancing in the water. So many people have seen it that it cannot be a mythology; there are so many records of other people who have seen these things. And whenever he was asked, "What is the secret of it?" he said, "I don't know. I know only one thing: the day I became just a brother to my donkey, suddenly the whole existence became a brotherhood."

So to know where it is complete, a simple indication is that you fall into a deep suchness.

In my whole life I have never felt that anything is wrong. Everything fits so beautifully in the drama that without it, life would have been a little less rich.

When I was put in jail in America, the sheriff of the first jail was a man of great intelligence. He immediately recognized me. As he took me to the cell, he would not sit on the chair; he sat on the floor, and he said, "To sit on the chair in front of you is not possible for me." And he asked, "Don't you feel that something has gone wrong somewhere? This cannot be part of your destiny."

I said to him, "This *must* be part of my destiny. Nothing goes wrong; nothing ever goes wrong. This is the whole religion that I teach: everything that happens is right."

After twelve days, when I left the last prison, the sheriff said, "It is strange, you look better than when you entered the jail."

I said, "Because I enjoyed it so much, it was such a new experience. If I had not been in the jail something would have remained incomplete in my life. It has made me richer."
He said, "Looking at you, it seems...."

And I said to him, "If you want the life of your presidents and vice-presidents to be richer, give them the same experience. They really need it!"

But not for a moment have I felt an unease with existence. I don't have any temple, I don't have any mosque, I don't go to any church, I don't have any belief system, but I have lived so totally that I can say life is such a great gift that no gratitude can express it.

BUDDHA SAID, "FAITH CAN FOREVER DESTROY THE ROOT OF AFFLICTION..." All your afflictions are reduced to a simple statement, nothing more: things are not what they should be. You should have a better post, you should be recognized more, you should have more riches, you should have a more beautiful body, you should have a better house, a better wife, a better husband... Your complaints are millions, and all these complaints in your mind create your misery.

Buddha is right when he says, "FAITH CAN FOREVER DESTROY THE ROOT OF ALL AFFLICTION"... faith in his sense -- accepting whatsoever is the situation without any complaint, knowing that this is how existence wants it to be. And if existence wants it to be, it must be right, because you cannot be wiser than existence itself. You must need it in some way; there must be some part in you that needs it to make you complete.

"... FAITH CAN FOCUS YOU ON THE VIRTUES OF BUDDHAHOOD." It is by the door of faith, trust, love, suchness, that you enter the doors of buddhahood.

I am reminded of another buddha, Socrates. His wife was enough to make anybody enlightened, so it is not the greatness of Socrates that he became enlightened; the whole credit goes to his wife. He was continuously teaching -- students from faraway places were gathering at his house -- and his wife was naturally offended that he never took any notice of her, he had no time.

One day she was preparing tea for him, and then a few students came and he became engaged in deep argumentation. His wife became so angry that she poured the hot water over his face; half his face was burned forever -- but he did not discontinue his dialogue with his students. The students were shocked!

They could not believe it: "My God, his face is burned, but he is not disturbed at all!" They had almost forgotten the matter that was being discussed, but he continued. They said, "We have forgotten what the matter was. First clarify one thing to us: your wife is a monster, your face is burned."

Socrates said, "She is my test of fire. I am immensely grateful to her. She has done everything to disturb me, to make me angry, but my being has remained unruffled. I owe much to her. Whatever I am, without her it would not have been possible. My peace, my silence, my understanding, my acceptance of any situation is all due to her."

If you look at life -- and this is the way of the seeker -- then you change every affliction into a stepping-stone, every nightmare into a situation for awakening.

"FAITH CAN TRANSCEND THE NUMEROUS ROADS OF DELUSION, AND DISPLAY THE PATH OF UNEXCELLED LIBERATION."

Feeling oneness with existence... [Banging sounds from outside are heard.] Now somebody comes with his monkey and with his drum...!

Life is so rich and so unbelievably beautiful. If you can relax with it you have reached THE PATH OF UNEXCELLED LIBERATION, you have reached to the very ultimate beyond which nobody has ever gone. And it is so simple: all that you need is to learn the art of acceptance, suchness, and the faith will arise out of it. With the faith arising, all the doors of existence are opened to you, inviting to you.

The religious people of the world have destroyed the real and the essential meaning of religion. Creating rituals, prayers, statues, churches, synagogues, they have misled the whole of humanity. Nothing of that is needed; it is all junk. All that is needed is a small flame of love towards all, without any conditions, without any expectations -- and whatever life brings, to accept it with gratitude.

So simple is the real religious experience. No holy scriptures are needed. You don't have to go anywhere. Wherever you are you can create the experience of suchness, and you can blossom into the flower of faith, which automatically becomes the fragrance of buddhahood.

Ta Hui has gone a long way. It has been a beautiful experience to see an intellectual, a man of knowledgeability, transforming himself into a man of innocence, faith, suchness. He has gone from mind to no-mind.

It is good that we also traveled with him, with all his frailties, which are our frailties too. But it is also a certainty that if *he* can reach to buddhahood, everybody else can reach to buddhahood also.

You are all in essence carrying the ultimate child, the ultimate innocence. Just a little will, a little courage, and you have arrived home.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #30
Chapter title: Be thorough going

16 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
BE THOROUGHGOING
NOW THAT YOU HAVE TAKEN UP THIS AFFAIR, YOU MUST STEADFASTLY MAKE YOURSELF THOROUGHGOING, AND SIT UPRIGHT IN A ROOM WITH WHAT YOU'VE TRULY EXPERIENCED AND AWAKENED TO IN THE COURSE OF YOUR LIFE. IT'S LIKE CROSSING A BRIDGE MADE OF A SINGLE PLANK CARRYING A TWO-HUNDRED-POUND BURDEN: IF YOUR HANDS AND FEET SLIP, YOU CAN'T EVEN PRESERVE YOUR OWN LIFE, MUCH LESS SAVE OTHERS. WHEN MONKS CAME SEEKING THE PATH, MU CHOU WOULD SAY, "AN OBVIOUS CASE: I FORGIVE YOU THIRTY BLOWS."
WU YE OF FEN YANG TOLD QUESTIONERS, "NO FALSE THINKING!" WHENEVER LU TSU SAW A MONK ENTER THE GATE, HE WOULD IMMEDIATELY TURN AROUND AND SIT FACING THE WALL.

The problem with every awakened soul has always been the same: before awakening it is the very fact of awakening that is his problem. After awakening, it is again the awakening that comes as a problem -- how to express it?

To experience something is one thing, and to express it is totally another. It is possible to feel at ease with existence, in a deep suchness, but how to say it? It is possible to listen to this beautiful evening, the dance of the rain and the silent joy of the trees, but how to say it?

Words are so poor, and life is so rich. Life is so vast and words are so small. Just feel this very moment, and you will be able to see its immensity, its tremendous beauty, its splendor, its silence, its song. The heart feels it. The being is showered with flowers. The whole universe is so poetic. It is always poetry, it is never prose. If you just have eyes and sensitivity, life is always a rejoicing. And the deepest source of life is within you.

The whole effort of a seeker is to be awake to the source of being within -- which is eternal, immeasurable, immortal. But then the problem arises... a deep urge, an irresistible longing to share it. All the masters, all those who have become awakened, have struggled hard in different ways, rational, irrational. They have even taken recourse to absurdities, just to give you a hint.

Ta Hui is facing the same situation. He has arrived home, and now he wants to invite all those who are still wandering in the darkness. He wants to send the invitation, but where are the words? He is trying his hardest. This morning he gave you two words. One was the great affair of suchness -- experiencing life as it is without bringing your mind in -- and the second word was faith. Faith is a natural outcome of the experience of suchness. It certainly is a great affair.

Now he will be trying in these last sutras, for a few days more, from different angles, to approach this great affair again and again. One never knows what will penetrate to your heart. There is not much to say, but there is much to show. Every effort has been made, certainly, by different teachers in their uniqueness. Ta Hui will be describing other masters too.

This evening the sutra is, BE THOROUGHGOING. Ordinarily people are never thoroughgoing. They are always lukewarm, just so-so, wishy-washy, half-hearted, always thinking with a divided being: To be or not to be? A person who is divided takes one step forward and immediately takes another step backward. He remains in almost the same place as he has always been, although he is making every effort to move.

I have heard about a small child... it must have been a rainy day like today. The child was always a latecomer to the school, and he was always ready with some excuse. That day the excuse was absolutely clear -- it was raining hard.

The child said to the teacher, "Before you ask, I can answer the question today. At least today the excuse is absolutely clear. The muddy road to the school is so slippery that you will not believe me, teacher: I would take one step forward, and I would slip two steps back!"
The teacher said, "If this is true, then how did you manage to reach here?"

The boy said, "I started walking towards my home, then finally I managed to reach the school."

Every man is in search. It may be better to say that every man *is* a search, a longing for something; he does not understand exactly what, but something is missing, something is incomplete, something is not entire. There is a gap, and that gap allows no one to remain at rest; it asks to be filled, and unless it is filled, you will never feel that you really are.

George Gurdjieff wrote a book, MEETINGS WITH REMARKABLE MEN. One of his disciples asked him, "What is the definition of a remarkable man?"

He said, "A remarkable man *is*. An ordinary man is still trying to find where he is, whether he is or not. A remarkable man is one who has found."

Everybody is a search, a hunger, an appetite, a thirst, a longing -- a longing to know oneself and a longing to know through oneself the whole beautiful universe. Certainly one of the most important things should be, BE THOROUGHGOING. Don't run in all directions; remain one-pointed, remain crystallized.

Life is small and time is moving fast. If you go on only thinking and never taking a solid step towards transformation, towards awareness, towards crystallization, it is not going to happen on its own accord. It cannot happen in a confused mind. Even at the last moment when a person is dying, if you ask him, "Are you certain, can you tell us what you wanted to be in your life?", ninety-nine point nine percent of people will not be able to answer it.

Gertrude Stein, a woman of tremendous genius, one of the greatest women in the whole of history was dying. Her very close, intimate friends were sitting in silence when suddenly she opened her eyes and said, "What is the answer?" The friends were shocked because the question had not been asked, so how can you say what is the answer? But to a dying woman they could not be hard. A great silence fell over them, but somebody managed to ask her, "You are asking what is the answer -- but you have not asked, What is the question?"

Gertrude Stein laughed and said, "Okay then, tell me: What is the question?" And that was her last statement. She died.

In this small incident is contained the life of millions of people. They don't know what is the question and they don't know, of course, what is the answer. And still they are running all over the place in all directions.

BE THOROUGHGOING means, have a determination that you are going to discover yourself, whatsoever the cost. Having life without knowing it is almost equal to not having it. Living and not knowing what it is, is very humiliating. Loving and not knowing what it is, is unforgivable.

When Ta Hui says, BE THOROUGHGOING, he means: put every iota of your energy, stake everything on a single arrow and then perhaps you may be able to come home. You may be able to discover that which is missing. In fact, the reality is that the moment you are absolutely thoroughgoing, one-pointed, single-minded, with an undivided heart, this very thoroughgoingness is the arrival. You don't have to go anywhere. In this totality, in this intensity, the flower blossoms.

NOW THAT YOU HAVE TAKEN UP THIS AFFAIR... I love Ta Hui's continuous use of the words "this affair."

> NOW THAT YOU HAVE TAKEN UP THIS AFFAIR, YOU MUST STEADFASTLY MAKE YOURSELF THOROUGHGOING, AND SIT UPRIGHT IN A ROOM WITH WHAT YOU HAVE TRULY EXPERIENCED AND AWAKENED TO IN THE COURSE OF YOUR LIFE. IT IS LIKE CROSSING A BRIDGE MADE OF A SINGLE PLANK CARRYING A TWO-HUNDRED-POUND BURDEN: IF YOUR HANDS AND FEET SLIP, YOU CAN'T EVEN PRESERVE YOUR OWN LIFE, MUCH LESS SAVE OTHERS.

Here, each moment is risky, because each moment can turn into death. You are all crossing the plank with a mountainous burden on you; just a small slip is enough, and you are gone. You have to be alert, so alert that no other energy is left in you, everything has become just a flame of awareness.

It happened once... A great warrior came home and was shocked to see that his servant was with his wife in his bedroom. He was a warrior, and warriors have their own ways. He said to the servant, "The only punishment should be that I behead you right now. But being a warrior I cannot do that. You come out, take a sword, and have a chance: you will have to fight with me."

The poor servant said, "It is better you cut off my head, because you are a great warrior and I don't know even how to hold the sword. Why are you making a mockery of me?"

But the warrior was persistent. He said, "If you want a few days to learn, I can send you to the best teacher. Learn... but you will have to fight. Whoever wins will have my wife."

The servant knew that his master would not change his mind. He went to the teacher, and the teacher said, "Don't be worried, and don't try to learn because your master is also my student. I know him: as far as swordsmanship is concerned, even I cannot defeat him. He has entered far more deeply into the art. You forget about learning. Learning is dangerous: if you know a little bit, you are finished."

The man said, "Then what do you suggest?"

The teacher said, "I suggest one thing. You just take this sword; this is the way it is to be held. Go immediately and challenge your master to come out! Certainly your life is at risk, but now there is no way

out. So do whatsoever you want to do: the sword is in your hands; hit your master any way it comes to your mind. This way you will be more thoroughgoing, because your mind will not be divided in thinking what is right, what is wrong, and what step should I take and what step should I avoid? It is better to be ignorant in this situation.

Only one thing you should remember: your life is at risk, so be thoroughgoing! And because you don't know anything, there is nothing wrong, everything is right. And I am coming with you to judge."

The warrior was amazed that he had come back so quickly -- it takes years of learning -- and that his master was also with him. The master said, "I have come to see a strange phenomenon: the fight of a great warrior with a man who does not know even how to handle the sword. But I want you to be aware, be alert, because he is going to be more thoroughgoing than you are. Because you will depend more on your training, on your knowledge, you will not be afraid for your life; you will feel a kind of safety and security which he has not. He is absolutely insecure; hence, be alert and thoroughgoing, because he is going to be more thoroughgoing than you are. You will depend on your knowledge."

And as they started, the warrior became afraid. The servant was hitting him almost madly, not knowing what to do, and he was moving backwards just to save himself; he had never known any warrior to do such things as the servant was doing. Every warrior has a certain discipline, but this ignorant man had nothing!

Finally he came to the fencing wall -- the servant has pushed him to the fencing wall -- and the warrior said, "Wait! I don't want to lose my life for an unfaithful wife. You can take her. But I am amazed: great warriors have not been able to defeat me, and you made me so afraid because you were hitting this way and that way. I could not believe it -- has this man gone crazy or mad or what?"

It was a question of life and death for the servant. It was not a question of life and death for the warrior -- and that made the difference.

There are only two types of people in the world: those who understand that every moment life is at risk, hence they do something, and those who are absolutely unaware that death can strike any moment and take away their whole future -- all their dreams, all their imaginations, all that they were thinking they were going to do tomorrow.

Death does only one thing:
It takes away your tomorrow.

A man who has entered in this affair of the search leaves tomorrow himself; he does not wait for death to take it away. He has no tomorrow. He has only this moment, and he has to concentrate himself into this moment, without holding anything back. In this crystallization is the great happening of enlightenment.

NOW THAT YOU HAVE TAKEN UP THIS AFFAIR... Certainly you are here, so these words are actually addressed to you; they are not addressed to somebody fictitious. Being with me means you have taken up this great affair, that you are no more just an ordinary human being but a seeker, that you are ready to risk everything to find the secret of existence.

... YOU MUST STEADFASTLY MAKE YOURSELF THOROUGHGOING. Do everything as if there is no time left, as if this is the last moment to do it; so do it fully, completely, without postponing, without saying, "There is no hurry. Something can be done today, something can be done tomorrow."

Don't live in installments: that is the meaning of being thoroughgoing. It means don't be American! Don't live in installments; live totally now, as if tomorrow does not exist. In fact it does not exist; it is only our idea, it is our laziness. It is our reluctance to put ourself totally at risk, now. We say, "What is the hurry?" -- we find a thousand and one excuses for postponing, particularly the great affair.

Gautam Buddha was dying and a man came running. Buddha had passed by his village thirty times in his forty-two years of wandering; his village was kind of a crossroad. Buddha had passed by the side of his house and had stayed outside the village thirty times -- and this man had always postponed. He wanted to see Buddha, he had heard so much about him, but always small excuses... a customer has come, and he is tending his shop; his wife is sick and he has to go to the physician, or something else.

But suddenly one day he heard that Gautam Buddha was outside his village and had told his disciples that now he is going to leave his body: "If you have anything to ask, you can ask. It should not be said by the coming generations that Buddha did not answer a question which was in the mind of one of his disciples. For forty-two years I have been answering you, but perhaps there may be some questions still. Before I leave the body, I want to answer them all."

The disciples said with tears in their eyes, "You have answered more than we had ever asked, or ever thought to ask. We don't want to disturb you. You can silently leave your body. This is no moment for any question or answer; this is no moment for any communication with language. We simply want to be silent,

watching your disappearance into the universal consciousness."

Three times he asked -- that was his routine... Many times he was asked, "Why do you ask three times?" He said, "Even three times are not enough, people are so deaf." He again said, "I still ask; if anybody has any question, don't hide, don't be shy" -- but again and again they said they didn't have any question.

So Buddha said, "Then I shall enter into the four stages: The first stage of meditation, in which one leaves the body; the second stage, in which one leaves the mind; the third stage, in which one leaves the heart; and the fourth stage, in which one leaves the very self and the dewdrop disappears into the ocean."

So he closed his eyes... Just then this man from the village came running, saying "I have a few questions!"

People said, "Don't be stupid. Thirty times Buddha has been near your town, and where have you been?"

He said, "Sometimes there was a customer, sometimes there was a guest, sometimes my wife was sick, sometimes I was engaged in fighting with someone -- just trivia, I know. It was stupid of me to postpone, but hearing that Buddha is leaving the body, now I cannot postpone."

But Ananda, Buddha's chief disciple said, "Now be silent. He has already moved inwards. He has closed his eyes, and it is absolutely ungentlemanly... now wait for some other life. When you find some other buddha, then you can ask your questions. And your questions are not very important either, because if you can postpone them for thirty years they cannot mean much. They are not a priority in your life."

When the meaning, the significance of life becomes a priority, everything else becomes secondary: you have entered the great affair.

But Buddha had just left his mind. He came back, opened his eyes and said, "Ananda, I would not like it to be on record that when I was still alive somebody had come to ask, and I did not answer. Let the man come. I have just gone beyond the mind; It is not much trouble for me to come back, because that has been happening my whole life. The moment I talk to you, I have to come to the mind. The moment I am not talking to you, I move away from it. There is no problem. Don't take it seriously."

The man had many questions in his mind, but the situation was such that he forgot all. He simply said, "I used to think that I had many questions, but looking at you, I only want to ask you one question: What should I ask you? There is not much time... you had just entered the boat and now you have come back out. I cannot waste your time in unnecessary things; just tell me exactly what is the question."

Gautam Buddha said:. "It was worth coming back. You are a man who may not have been very alert in life, who may not have realized your potential, but in this moment you are showing your pure intelligence. The question is only one: you are the question and you are the answer. You in your unawareness is the question; you as awareness is the answer."

And it is said that that man became enlightened. The situation was such... Buddha came back. There were ten thousand monks with tears in their eyes, and silence all around. Buddha had condensed his whole philosophy: "You as ignorance is the question, and you as alert awareness, you as consciousness, is the answer."

And how does one becomes conscious? Just by being thoroughgoing, just by being total in every act. "Be as alert," says Ta Hui "as if you are CROSSING A BRIDGE MADE OF A SINGLE PLANK, CARRYING A TWO-HUNDRED POUND BURDEN: IF YOUR HANDS AND FEET SLIP, YOU CAN'T EVEN PRESERVE YOUR OWN LIFE, MUCH LESS SAVE OTHERS."

In such a situation you will become absolutely aware. You will be simply awareness, nothing else. Just a purity, a luminosity... and that is enlightenment, the great affair. Your seeking the path is really nothing but seeking awareness, Ta Hui reminds you.

Mu Chou once said: "AN OBVIOUS CASE. I FORGIVE YOU THIRTY BLOWS." Now Zen has special methods of its own, not developed by any other tradition. Mu Chou is one of the great masters who used to hit his disciples with his stick when they would bring the answer to a koan meditation. They were asked to meditate on a koan. A koan is a puzzle which has no answer, and they were told to find out the answer, "and when you have found it, come."

Naturally every answer was going to be wrong. The sound of one hand clapping... now what answer is going to be right? So Mu Chou did not wait for their answers. He would simply hit them and tell them, "Go back, your answer was wrong. Meditate again; find the right answer."

He was known as a crazy master -- at least he should have the generosity to listen to the poor disciple's answer. The disciple had been meditating day in, day out, and he has found some answer -- he had heard the wind passing through the pine trees and the music... he had heard the sound of running water and he thought, "Perhaps this is it!" -- and he had run immediately to the master to tell him that he had heard the

sound of one hand clapping, with great expectation. But the master was really a hard taskmaster! He would hit him even before he had uttered a single word.

Many other masters said to Chou, "This is too much! You can hit... but at least listen to his answer."

But Chou used to say, "Even to listen to their answers is to give an indication that there can be a right answer. I want to make it absolutely clear to them that all answers are wrong. By hitting them again and again, one day it dawns on the disciple that perhaps no answer is right, perhaps there is no answer at all... and then he will not come, because now what is the point? Then he will sit under the tree in the garden of the master, enjoying."

And when the master sees that a certain disciple has not come for many days -- the disciple had to report every day what is his finding for those twenty-four hours -- then Chou would go to look for the disciple and would find him giggling under a tree. He would sit with the disciple and giggle, and he would say, "So you have found it!"

This is the man who said once... He gave to a disciple a famous koan: "What is the sound of one hand clapping?" And the disciple, rather than going out, took the stick of the master and hit him hard. This was the situation in which Chou said to him, "AN OBVIOUS CASE. I FORGIVE YOU THIRTY BLOWS" -- otherwise, if you had gone and meditated, you would have got thirty blows. You did the right thing. I was asking you something absurd.

But what is the point of asking the absurd? The point is that mind comes to a stop only when it faces the absurd; if it can solve the problem it goes on functioning. When it cannot solve it this way or that way, it tries hard all the doors and everything is closed, a realization arises that there is no way out -- mind stops.

In that very stopping is the answer. In that very stopping is the silence, the transcendence... the peace that passeth understanding.

Wu Ye, another master, told questioners, "NO FALSE THINKING!" That was his only teaching. He was asked by the emperor to come to the court to deliver a sermon on some auspicious occasion. He came with his thousands of disciples. There was great silence. All the warriors and the samurais and the courtiers and the queens and the princes and all the rich people of the capital were invited. Wu Ye stepped up onto the platform, looked all around and said, "NO FALSE THINKING! The sermon is over" -- and he stepped down.

The emperor looked... the whole court was shocked: "What kind of sermon is this?" But Wu Ye's disciples had a great laugh, because they knew this was going to be the sermon. This was the only sermon they had been hearing every day. Every day, without fail, with great seriousness Wu Ye comes and says, "NO FALSE THINKING!"

He was a simple man. In fact, he has condensed the whole philosophy of Buddha into a simple statement: NO FALSE THINKING. And if you start looking into the matter, all thinking is false. No false thinking means no thinking; no false thinking means falling into a deep silence, becoming a no-mind.

His disciples slowly, slowly had understood, because they were meditating. But every day the sermon was there -- and with great seriousness he used to come. Even his old disciples sometimes were expecting that perhaps today he is going to say something else. But in his whole life, as far as I know -- he was the only consistent man -- he never said anything else.

Another master Ta Hui mentions is Lu Tsu. Whenever Lu Tsu saw a monk enter the gate, he would immediately turn around and sit facing the wall. Strange behavior! -- somebody comes to you and the moment he enters in the door, you immediately turn around and start looking at the wall!

But Lu Tsu had many enlightened disciples. That was his teaching: without saying a word he was saying, "Just sit and look at the wall." Looking at the wall, how long can you go on thinking? -- you will get bored. The same wall... you may paint it many times in your imagination, but you know it is all imagination. Thoughts will come and float like clouds in the sky, but you know that the sky is always empty. The clouds don't leave any footsteps and slowly, slowly the wall becomes just a screen with no pictures on it, no thoughts on it.

Lu Tsu's method reminds me of Bodhidharma. He must have learned at least the idea of facing the wall from Bodhidharma, his ancient master, who for nine years continuously... Bodhidharma did not even bother first to face towards you and then to turn towards the wall; he used to sit only facing the wall, for nine years continuously! And he had made it known that he would turn around only when somebody who was total in his search came; he was there not for ordinary disciples, but only for extraordinary seekers, who were total.

One day a man came, and without saying anything he cut off his left hand with his sword and threw it at Bodhidharma's feet and said, "This is only the beginning. Either you turn around or I will cut off my head."

Bodhidharma turned immediately. He said, "So you have come! No need to cut off your head. You have given enough proof of your being a seeker who is really ready to risk."

This was the man who was finally chosen by Bodhidharma as his successor; he had the guts, he had the right to be a successor. When asked why he had been looking at the wall for nine years, Bodhidharma said, "Looking at people hurts, because they are buddhas and they don't know it; they are buddhas and they are miserable. Looking at them makes one feel so sad and sorry for them, and there is no way you can help them.

"Watching the wall is good, because the wall is not a potential buddha. You don't have to be concerned about the wall. And anyway, somebody who can understand me will be able to understand even while I'm facing the wall... he can at least sit by my side and start facing the wall."

And actually many disciples did that. The master is showing the way: what more do you want? Just sit by the side and watch. Watching the wall -- slowly, slowly thoughts disappear, thinking stops, mind evaporates and what is left is your authentic reality.

Without finding this authentic reality you will never feel entire and whole, you will never be able to have the feeling that you are part of a great, magnificent, mysterious universe. And not only that you are a part... you are also the whole. You just have to disappear into the whole, then you are in the trees, and you are in the rains and you are in the clouds and you are in the sky and you are all over.

Just to conceive the idea that "I am one with existence" is so relaxing, is so liberating, that even if you want to become miserable, you cannot. I have tried, and I have failed. Sitting alone in my room, I have tried many times to be miserable -- because people go on telling me they are miserable, and I also want to taste what this misery is.

But to be frank with you, I have been continuously a failure. I have tried to be angry, I have tried all kinds of things -- but if you have realized your oneness with existence there is no one to be angry with, there is no one to fight with, there is no one to be jealous of. This state is certainly the great affair.

Listen to Ta Hui's invitation! Become part of the great affair. On this pilgrimage from here to here, just be thoroughgoing; half-heartedness will not do. And then even in a single moment one can become enlightened -- because one is already enlightened.

You just have to gather yourself. You have fallen apart: your hand is lying here, your leg is lying there, somebody is playing football with your head. You have just to put yourself together.And once you are together, there is nothing more to achieve. But you yourself go on splitting yourself, dividing yourself.

I have heard... a thief was brought into the court. He was a famous thief, and the magistrate said, "You are such an experienced man. What was the reason that you entered into the house, remained there the whole night, did not steal anything, and yet, got caught?"

He said, "It is a strange story. First I want to ask you one thing: that if you want to send me to the gallows, you can; but don't give me one sentence, and that is to have two wives."

The magistrate said, "But there is no punishment like having two wives."

The thief said, "That's very good. That's what happened. I entered into this house, and this man has two wives. One wife lives on the ground floor and the other wife lives on the first floor. They both dragged this man on the staircase, and the drama was so great that I forgot completely for what I had come." It was so pitiable! Somehow one woman would pull him upstairs, and as he was reaching, the other woman would come and start dragging him downwards. This went on the whole night, and I could not escape because I was inside the house and all the three people were awake, and I could not steal anything because the scene was so hilarious."

But if you look at yourself, do you know how many wives you have? how many husbands you have? in how many places you have left your parts? how many desires, how many ambitions? You have cut yourself into pieces. You have behaved like a butcher with yourself.

All the teaching of the awakened people is simply one: Be integrated. Come together. Find out all your parts and get crystallized. Become one.

In this oneness is your realization, the end of the world of darkness and the beginning of the world of light, truth, blissfulness... and much more that has no words to be expressed.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #31
Chapter title: Release

17 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
RELEASE
IN OUR FAMILY THERE IS INDEED A SUBTLE MARVEL NOT TRANSMITTED. IT WOULDN'T HELP EVEN IF THE SKY BECAME MY MOUTH, AND GRASS, TREES, PEBBLES, AND STONES ALL EMITTED LIGHT TO HELP ME EXPOUND THE TRUTH. THUS WE BELIEVE THAT THIS THING CANNOT BE TRANSMITTED AND CANNOT BE STUDIED: IT REQUIRES ONE'S OWN REALIZATION AND ENLIGHTENMENT.
BE SURE TO REMEMBER THE WORDS OF THE PREVIOUS DAY: "IN PRINCIPLE, IT'S SUDDEN ENLIGHTENMENT -- TAKING ADVANTAGE OF ENLIGHTENMENT TO CLEAR EVERYTHING AWAY. IN THE EVENT, PHENOMENA ARE NOT SUDDENLY REMOVED BUT EXHAUSTED GRADUALLY."
WHETHER YOU'RE WALKING, STANDING, SITTING, OR LYING DOWN, YOU MUST NOT FORGET! YOU DON'T HAVE TO SEEK SPECIAL EXCELLENCE OR EXTRAORDINARY WONDERS BESIDES.
MASTER SHUI LAO ASKED MA TSU, "WHAT IS THE TRUE MEANING OF THE COMING FROM THE WEST?"
MA TSU THEN KNOCKED HIM DOWN WITH A KICK TO THE CHEST: SHUI LAO WAS GREATLY ENLIGHTENED. HE GOT UP, CLAPPING HIS HANDS AND LAUGHING LOUDLY, AND SAID, "HOW EXTRAORDINARY! HOW WONDERFUL! INSTANTLY, ON THE TIP OF A HAIR, I'VE UNDERSTOOD THE ROOT SOURCE OF MYRIAD STATES OF CONCENTRATION, AND COUNTLESS SUBTLE MEANINGS."
THEN HE BOWED AND WITHDREW. AFTERWARDS, HE WOULD TELL THE ASSEMBLY, "FROM THE TIME I TOOK MA TSU'S KICK, UP UNTIL NOW, I HAVEN'T STOPPED LAUGHING."

Last night it rained cats and dogs. I have always wondered where this phrase may have come from. There is only one possible source, and that is a fable of Aesop: A cat was very happily walking by, smiling to herself, and a dog asked her, "What is the matter?"
She said, "Last night in my dreams it rained, and it rained rats!"

The dog said, "Listen, you stupid cat. You don't understand a thing about dream psychology. I was also here last night and I can testify that it rained -- but it rained cats, not rats."

That seems to be accurate enough. Dogs can dream of cats raining, but the saying is, "It rained cats and dogs." Who would be dreaming about dogs...? Except for this small anecdote in Aesop there is no reference in the whole literature of the world, but it seems in almost all the languages somehow the saying has taken root. One thing is certain: whatever the roots -- or no roots -- the saying is very expressive.

The rain last night was an immense joy... not only to the earth -- thirsty, waiting for it -- but to the trees and to you all. These small experiences can release in you the ultimate experience... just the beauty of them, the splendor, unexpected, unpredictable. Suddenly you are surrounded with such tremendous peace, silence -- and not empty, but full of songs and dances, and the whole existence rejoicing.

As one goes deeper on the path, as one releases oneself from the prison of one's own mind, ordinary experiences start taking extraordinary colors. Just an ordinary flower looked at silently becomes a wondrous experience. What a marvel that a small flower can exist with beautiful colors, with a little fragrance of its

own, an individuality of its own. The greatest philosopher cannot fathom the meaning of the smallest flower.

But the mystic is not a philosopher; he does not bother to fathom meanings, to measure meanings, to think about things. He simply rejoices in them. When it rains, he dances, he joins hands with the rain. When trees are rejoicing, becoming fresh, one starts feeling the same freshness. Only one thing is needed, and that is the offering of the sutra this morning... release.

Ta Hui is intending to convey a simple thing to you: you are the prison, you are the prisoner, and you are the one who has imprisoned you. You are playing a game with yourself. One part of you functions as the jailer, another part functions as the jail, and your innermost core is crushed between these two parts. You become a prisoner; it is not that somebody else is making you a prisoner.

It would have been a great calamity if man's consciousness was imprisoned by somebody else. Then freedom would not be in your own hands; then freedom would be in somebody else's hands. It is marvelous that you are yourself imprisoning your being, hence the release can happen instantly. It is only a question of a little understanding, just a little intelligence.

This sutra is very beautiful. It says, "IN OUR FAMILY..." To whom is Ta Hui referring as "our family"? *You* are included in it, as are all those who are involved in this great affair of searching, seeking, trying to penetrate into the mysteries of existence. They may have been past, they may be present, they may be in the future, but they constitute the only family worth calling family.

There is a physical, biological family: your parents, your brothers, your sisters, your husbands, your wives, your children -- but that is a very superficial phenomenon, accidental. There is a deeper family which has nothing to do with your biological origins but is concerned with your ultimate search. It is spiritual. It is not accidental -- it is very essential.

Once you become aware, you will be suddenly amazed that all the buddhas of the past and all the buddhas of the future and all the buddhas of the present constitute a single family, because their experience is the same, their truth is the same, their life is surrounded with the same fragrance. They in no way differ from each other. If you have come across a single buddha, you have come across all of them. He contains all of them; he represents all of them.

Ta Hui is immensely beautiful to mention it as a family... IN OUR FAMILY THERE IS INDEED A SUBTLE MARVEL NOT TRANSMITTED. Everybody in the family knows about it, but nobody says anything about it. Everybody in the family has experienced it, but remains absolutely silent about it, because knowing the ultimate is also to know simultaneously that it is inexpressible. Those who try to express it are those who don't know.

This is the marvel: Those who know don't try to express it, and those who don't know try to express it.

The ignorant are very articulate; they say things about God, about heaven and about hell, and the ones who know are utterly silent about the mysteries of life. You can know whether a man has experienced something or not by his being silent about the ultimate matters. He may indicate, he may give a few hints, he may create devices in which you can also awaken to the experience -- but he will not say a single word.

Because of this fact, Zen has strange ways of transmitting. The truth has always been transmitted; it has never been said. It is more like a gesture of the hand, more like a smile on the lips, more like a twinkle in the eyes... but it is never a word.

> IN OUR FAMILY THERE IS INDEED A SUBTLE MARVEL NOT TRANSMITTED. IT WOULD NOT HELP EVEN IF THE SKY BECAME MY MOUTH, AND GRASS, TREES, PEBBLES, AND STONES ALL EMITTED LIGHT TO HELP ME EXPOUND THE TRUTH. THUS WE BELIEVE THAT THIS THING CANNOT BE TRANSMITTED AND CANNOT BE STUDIED: IT REQUIRES ONE'S OWN REALIZATION AND ENLIGHTENMENT.

This has to be understood as the very fundamental: if you are ready, open, receptive, alert, you will get it. And you will get it in strange ways which have no logical relationship, no causal relationship.

Many intellectuals in the world who have become aware of Zen in the past century were, in the beginning, simply laughing at the craziness of these people, because it does not make sense to their reasoning minds. Somebody hits you and you become enlightened... the mind cannot believe it. There seems to be no reason why a certain hit will destroy all your ignorance.

Even today, Zen is being studied in the West on a vast scale; it has become one of the universal phenomena. But the very idea of studying it goes against it: you cannot study Zen. You can *have* it, but you cannot get it from someone else. And the simple reason is that you have already got it. It is just a question of

forgetfulness.

It will be helpful for you to be reminded... Perhaps in everybody's life there are moments when you know that a certain name, a certain person, a certain face is known to you. The expression exists in all the languages that it is "just on the tip of my tongue." Then who is preventing you, why don't you tell it? You know perfectly well it is there, but it needs some release -- and perhaps a hit may do it. You have only forgotten -- perhaps a good hit will help you to forget to remember it, because the effort to remember a thing makes your mind tense, and the more you try to remember, the more tense you become.

Tension means narrowing of the mind. It becomes so narrow that nothing can pass through it. A good hit and the mind opens... because you have forgotten that you were trying to remember something, and suddenly that which was on your tongue is no more a secret; now you know it fully well. Something like this has been happening in transmissions of a higher and deeper level.

But Zen is not a study. There is no way to make it a subject of studies in the universities; that will be very stupid. There is no way to find someone who has it who can give it to you. It is not that the people who have it are miserly or not generous -- just the contrary. They are the most generous people; if they could give it to you they would not bother whether you want it or not, they would give it to you.

But the very nature of the experience is such that it does not come from outside; it happens within you. The people who have experienced it are in constant search of creating a situation around you so that what is asleep becomes awake. Once you understand it, Zen will not look crazy, it will not look irrational. It will look certainly super-rational -- beyond the capacities of the mind.

THUS WE BELIEVE THAT THIS THING CANNOT BE TRANSMITTED AND CANNOT BE STUDIED: IT REQUIRES ONE'S OWN REALIZATION AND ENLIGHTENMENT.

It has become more difficult because Hindus, Mohammedans, Christians, Jews have created a very difficult situation for millions of people. They have been giving people the idea that it will be delivered to you by a savior, it will be given to you by a messenger; all you have to do is to believe and wait. Jesus will redeem you -- or Mohammed or Krishna.

What I want to point out very clearly is that the idea that somebody else, it does not matter who -- Jesus, Moses, Krishna or Mohammed... the idea that somebody else will do it on your behalf is absolutely wrong. But this idea has prevailed and it is very easy to accept it, it is very simple to be imprisoned by it, because somebody else is taking the responsibility.

In this world people are very easily ready to give responsibility to somebody else. They think that by giving away responsibility they are free of the burden. They are absolutely wrong. Responsibility is freedom, and the moment you give responsibility to somebody else you have also given your freedom.

Now two thousand years have passed and Christians are waiting for the savior to come. I tell you he is never going to come, for the simple reason that what he has promised he cannot deliver. Krishna has promised that he will be coming, but it is strange that nobody wonders why these people did not redeem humanity while they were here. What is the point of postponing it for the future, for the next time when they will come?

People were as much in misery then as they are now, people were as much ignorant as they are now -- so what was the reason to postpone? Jesus could have redeemed the whole world, Krishna could have enlightened everybody. But it was a very subtle game: they took the responsibility -- and helped you to remain a prisoner till they come back. Just go on praying... one day he is going to come.

This has taken away not only your responsibility but your freedom. It has taken away your very individuality and your uniqueness.

I love Gautam Buddha for the simple reason that he is the first man in the long history of man who refused to take the responsibility of redeeming anybody. He seems to be the most courageous man -- because it is so easy to gather followers if you take responsibility, and rather than taking responsibility he was saying that there is no way for anybody else to redeem you.

Let it sink deep in your hearts.

Only you are capable of awakening.

Because only you are capable of falling asleep.

Nobody else is responsible for your sleep.

How can somebody else be responsible for your awakening? All those who have promised to redeem you have humiliated you; they have reduced you to less than human beings.

It is not a coincidence that Jesus goes on calling himself the shepherd and you the sheep and I

sometimes wonder why not even a single man stood up and said, "This is very insulting." Not that people must not have felt it, but it was very cheap, and "the fellow is taking all the responsibility, that is good -- so we need not bother about it. We can go round and round in our trivia and he will take care of our spirituality." It was a good chance to get rid of the whole affair.

It seems hurtful... but I cannot say anything which is not true. All these people behaved more like businessmen; they were more concerned in having more and more customers.

Gautam Buddha seems to be the single man who is not interested in having followers, who is not interested in being a shepherd, who is not interested in reducing you into sheep. On the contrary, his whole life he insisted on only one thing: You are just like me; the difference is very small. One day I was asleep, today I am awake. Today you are asleep, tomorrow you may be awake -- and if you are intelligent you can be awake this very moment.

Buddha alone gives respect to individuality, to human beings -- no one else has ever given it. He denied God for the simple reason that God cannot be accepted. The very acceptance of God as a creator destroys the whole beauty of humanity. Then you are just a puppet in the hands of a God who seems to be whimsical. For no reason he created you, and for no reason he can decreate you.

Buddha removed God completely from the vision of the people who understood him: God and man cannot exist together. No coexistence is possible, because God is basically a dictatorial concept, absolute dictatorship... and man cannot raise his head in freedom if there is a God. You can hear people say that without the will of God not even a leaf moves. Then this whole existence becomes an imprisonment, a great concentration camp, and God becomes Adolf Hitler a million times magnified.

Gautam Buddha, rather than talking about hypothetical nonsense, takes the existential problem directly: the problem is your release. And the problem is simple because the release is within your own hands: you have just forgotten who you are. Just by *telling* you who you are, you will not understand, and the danger is that by telling you who you are, you may become a parrot. You may start...

In India you will find a whole country full of parrots. Everybody is talking about the soul, enlightenment, awakening, nirvana. They have all been repeating beautiful sentences from scriptures. Buddha also does not want to make you a parrot; hence he says there is no way to give you the truth, for the simple reason that you already have it.

So all that can be done is somehow to create situations to wake you up and, if it is needed, to give you a good slap at the right moment. Anybody's slap won't do, only a master's -- and only a disciple who has been working on the way for years, or maybe for lives, comes to a point just on the boundary line, where a little push... and he has reached to the other shore. So there are disciplines in Buddhism, but those disciplines are not going to give you the truth. They are only going to bring you to the point where some insightful compassionate master will be needed to create a device which releases you.

Have you seen small birds? They see their parents flying all around, and they also flutter their wings. But they are afraid -- naturally, because they have never flown -- and they cannot believe that going out of their cozy nest is safe. The vast sky... and no experience of flying -- although they are capable of flying, they have the wings, and they will rejoice to fly in the sky under the warm sun.

Finally the parents of those small birds have to push them. That is a device -- that is a Zen device. But the parents have to wait till their wings are strong enough; they do many things which to me seem to be exactly what the Zen master does for the disciple. The mother will fly in front of them, showing that if she can fly, why can't they? The young birds flutter their wings to gain confidence, to become acquainted with the fact that they also have wings -- it's true!

But to take the jump... They come to the very edge of their nest, they weigh all the pros and cons. There is a great longing to take the jump, but there is also a fear because they are going into the unknown. Who knows -- they may fall flat on the earth and be finished. The mother goes to the other tree, and from there she starts calling them: Come on! It is irresistible. They try, but some invisible boundary prevents them.

When the parents see that now they are perfectly capable, it is only fear that is preventing them, one day, without informing them, suddenly a Zen push...! Of course in the beginning they flutter in a haphazard way, but they know now that although they are not flying as they should, they can keep themselves up in the air. Then the mother starts calling them from faraway trees. First they go to very close trees, then they start going to farther trees, and then one day they are gone forever into the infinite; they never come back. Then the whole sky has become theirs.

I have always thought that the Zen devices of transmitting must have come from such sources. Zen monasteries are in the forests, and some genius master may have seen the situation of a bird being pushed.

There is no logical sense. You cannot convince the bird intellectually, and a push is not a rational way.

BE SURE TO REMEMBER THE WORDS OF A PREVIOUS DAY: "IN PRINCIPLE, IT IS SUDDEN ENLIGHTENMENT." In principle only is it sudden enlightenment. In practice, in reality, the small bird has to grow strong wings, wait for the right moment, and has to be under the protection of a right master. Any hurry can be fatal.

If somebody is awakened before his ripening time, before his maturity, that enlightenment can be dangerous. He may not be able to survive it, it may be too much. He was not yet able to contain it, to absorb it, to relish it. So in principle Ta Hui is right; it is sudden enlightenment.

Intellectuals all over the world have asked, "If it is sudden, then why is it not happening to us? Then why does somebody have to meditate for years if it is sudden?" They have not understood that *in principle* it is sudden. When it will happen, it will happen suddenly -- but before that happening, a certain maturity is needed. That means enlightenment in itself is sudden, but its preparation is gradual.

Ta Hui is bringing a tremendous synthesis to two conflicting schools. One says it is gradual, one says it is sudden -- and they have gone on fighting for centuries, arguing against each other. They cannot see that gradualness and suddenness are not necessarily opposite, that gradualness can be a preparation for suddenness. They cannot see that both can be part of a synthetic process.

... TAKING ADVANTAGE OF ENLIGHTENMENT TO CLEAR EVERYTHING AWAY. IN THE EVENT -- but in the actual event -- PHENOMENA ARE NOT SUDDENLY REMOVED BUT EXHAUSTED GRADUALLY. It takes time, different times for different people. According to their love, according to their trust, according to their longing, according to their passion, according to their readiness to risk all, the time element will differ.

Mahakashyapa was the first to become enlightened amongst Gautam Buddha's disciples, and he was the most silent person. He never asked a question, never even came close to Gautam Buddha. He had his own tree, and he would sit under his own tree; it became known that that place was reserved for Mahakashyapa. He did not speak, he did not question... he simply sat under the tree, not far away from Gautam Buddha.

Amongst ten thousand disciples everybody was asking questions, and many were asking Mahakashyapa, "Why don't you ask?" He would simply smile...

One day Gautam Buddha came with a lotus flower in his hand -- and that day was the beginning of Zen. Buddha was supposed to give a discourse as usual, but rather than giving a discourse he sat there in the utter silence of ten thousand disciples, just looking at the lotus flower. Moments passed... people started becoming restless. What has happened? In the first place he had never come before with anything in his hand; in the second place, he seems to have completely forgotten for what he has come. Thirdly, it is strange that he goes on looking at that lotus flower. It is beautiful... but that does not mean that you have to go on looking forever and forever.

Hours passed and people became really agitated. Something has to be done... and at that very moment Mahakashyapa laughed. Gautam Buddha looked at Mahakashyapa, called him close and said, "This flower belongs to you. Take care of it." This is the first transmission without words.

People looked in amazement: "What has happened?" In the first place, to laugh in the presence of the master without any reason is not courteous, it is not respectful. Secondly, there was nothing to laugh at. Thirdly, what has been transmitted? All that people can see is a lotus flower.

But Mahakashyapa became the first Zen master. He is rarely mentioned in the Buddhist scriptures because he rarely spoke. And because he received the transmission without words, nobody knows what he has received. When finally forced by other disciples -- older, more prominent -- Mahakashyapa said, "I have not received, I have only recognized. In that great silence when you were all becoming restless I started becoming restful. My silence became deeper, to a point that I suddenly saw that it is so ridiculous to search for truth because I *am* the truth. At that very moment I could not contain it, and I laughed. The flower was given to me as a confirmation that `your laughter means you have opened your wings in the sky. You are released.'"

When one comes to a master, one has so much garbage which the master has to remove gradually, because to him it is garbage, but to the disciple it is knowledge. To the master it is chains; to the disciple, these are his ornaments. So it takes time... the master goes on throwing the garbage out and the disciple goes on collecting it back, and hiding it in deeper places where the master cannot reach, until there is a recognition that the master and the disciple stand in the same space. Then anything will do, just a little push...

WHETHER YOU ARE WALKING, STANDING, SITTING, OR LYING DOWN, YOU MUST NOT

FORGET!... Must not forget what? Simply MUST NOT FORGET. Simply remain alert and aware, not of anything special, not of any object, but just alert, as if something great is going to happen, you don't know what; as if a great guest is going to come and you are standing at your door waiting. You don't know who is coming... you don't know whether he is coming or not. You don't have any confirmation -- but greatly alert you are standing at the door, not knowing for what. A pure awareness...

YOU DON'T HAVE TO SEEK SPECIAL EXCELLENCE OR EXTRAORDINARY WONDERS BESIDES. On the path the greatest hindrance is that you can find special qualities, extraordinary powers, miracles, mysterious experiences, and you can get lost into all that. It was not your search; you got off the path. Remember not to seek special excellence or extraordinary wonders besides.

MASTER SHUI LAO ASKED MA TSU, "WHAT IS THE TRUE MEANING OF THE COMING FROM THE WEST?" This is a special way of asking the question, "What is the true meaning of Bodhidharma coming from the West?" -- because to China, India is the West. "What was the special reason for Bodhidharma coming to China?" In other words the question is, "What has he come to transmit?" It took him three years to reach so far, and it took him nine years to transmit. What was it?

> MA TSU THEN KNOCKED HIM DOWN WITH A KICK TO THE CHEST: SHUI LAO WAS GREATLY ENLIGHTENED. HE GOT UP, CLAPPING HIS HANDS AND LAUGHING LOUDLY, AND SAID, "HOW EXTRAORDINARY! HOW WONDERFUL! INSTANTLY, ON THE TIP OF A HAIR, I HAVE UNDERSTOOD THE ROOT SOURCE OF MYRIAD STATES OF CONCENTRATION, AND COUNTLESS SUBTLE MEANINGS." THEN HE BOWED AND WITHDREW. AFTERWARDS HE WOULD TELL THE ASSEMBLY, "FROM THE TIME I TOOK MA TSU'S KICK, UP UNTIL NOW, I HAVE NOT STOPPED LAUGHING."

Remember that Master Shui Lao is not an ordinary disciple; he is already recognized as a great master, although he is only a great teacher. But the difference is very subtle and can be known only by those who are beyond the master and the teacher. He was known as a master himself... and he was not *just* a teacher; he had come gradually closer and closer to being a master but he needed a last push. He was fluttering his wings... he was waiting, but just on the verge of flying into the sky.

Master Shui Lao asked Ma Tsu... Ma Tsu is one of the strangest masters in the assembly of strange masters of Zen. Shui Lao is asking a simple question: "Why did Bodhidharma come to China? What special transmission was there that he had to deliver?" MA TSU THEN KNOCKED HIM DOWN WITH A KICK TO THE CHEST: SHUI LAO WAS GREATLY ENLIGHTENED.

Now incidents like this make intellectuals confused. What has happened? Ma Tsu has shown him that Bodhidharma has come to kill your ego, to release you from the fear of death. He kicked him in the chest, knocked him down. It was so strange and so sudden, it was not expected. He had asked a simple routine question; any intellectual could have explained why Bodhidharma had come to China -- to spread Buddhism, to spread the message of the great master.

But nobody could have thought that Ma Tsu would do this to the poor questioner and it was so sudden and so unpredictable... But it is only sudden and unpredictable to us; Ma Tsu could have seen the ripeness of the man, the maturity... that he needs just a small push, that this moment should not be missed. His kicking him on the chest and knocking him down may have completely stopped the functioning of his mind, because it was so unexpected and so strange. In that stopping of the mind is the release. Suddenly the goose is out! Shui Lao became enlightened.

HE GOT UP, CLAPPING HIS HANDS AND LAUGHING LOUDLY, AND SAID, "HOW EXTRAORDINARY! HOW WONDERFUL! INSTANTLY, ON THE TIP OF A HAIR, I HAVE UNDERSTOOD THE ROOT SOURCE OF MYRIAD STATES OF CONCENTRATION, AND COUNTLESS SUBTLE MEANINGS." THEN HE BOWED -- in deep respect -- AND WITHDREW. AFTERWARDS, HE WOULD TELL THE ASSEMBLY -- he became himself a great master -- "FROM THE TIME I TOOK MA TSU'S KICK, UP UNTIL NOW, I HAVE NOT STOPPED LAUGHING. How can one stop laughing? This great affair is so ridiculous!

It is just like a dog who, on a winter morning in the warm sun, sitting silently looking at his tail, becomes interested in catching it. He tries in many ways, and the more he tries, the more he becomes challenged, because the tail jumps immediately. The faster he jumps, the faster the tail jumps -- and the difference remains the same. Standing by the side you will laugh: "This stupid dog! That tail belongs to him; there is no need to catch hold of it -- and there is no way..."

Your enlightenment belongs to you.

There is no need to seek and search.

You are it. It is not an achievement, it is only a recognition -- hence the laughing.

Naturally, people who have not been accustomed to the tradition of Zen will be shocked by such behavior. If I suddenly knock Maneesha here and now, although she is not yet ripe -- but if I knock, will you understand? You will think, "This man has gone mad." You will think, "We already knew that he was mad; now he has crossed all the boundaries." And from tomorrow, those who sit in front will remain alert: at any moment...

And this *is* going to happen, because I am not going to leave this world unless I make more people enlightened than Gautam Buddha. I am watching who is growing wings, who is becoming ready to be knocked -- so don't be surprised. And when somebody gets knocked, rejoice in the happening! The man has become enlightened.

But people who are not in a deep resonance with Zen will not be able to understand it -- Hindus or Mohammedans or Christians or Jews -- because there is nothing like that in their whole history. Their whole history is more or less just intellectual gymnastics.

Zen is absolutely existential. The master is there not only to teach you certain doctrines; he has to release you from the prison that you yourself have made. Whatever arbitrary, expedient methods are needed, he is not going to be worried about what people will think of them; he will use them.

There have never been more compassionate beings than Zen masters. It is a great compassion of Ma Tsu; otherwise, who cares? -- he could have just answered the question and the whole thing would be over. He took so much effort, hit the man, knocked him down...

And it is not only Ma Tsu who is compassionate: Shui Lao also knows tremendous understanding. If it had happened to somebody who was not ready, he would have started fighting or he would have become angry, saying "This is absolutely absurd! I am asking a question and you are hitting me." But he took the hit in the same way as Mahakashyapa had taken the lotus flower -- with even more beauty: "HOW EXTRAORDINARY! HOW WONDERFUL!" -- and with great reverence, HE BOWED DOWN AND WITHDREW.

No other question... everything is solved. He has been kicked out of the nest, now his wings are open in the sky. Now he can fly across the sun. Now there are no more any boundaries. And he remembered the event his whole life, even when he became a great respected master, saying "The greatest thing in my life was the kick that Ma Tsu gave me. I have not stopped laughing since then."

Something that is not visible to the eyes must have happened in that moment. As Ma Tsu reached and knocked him, perhaps -- most probably -- he may have knocked him out of his body, and Shui Lao must have witnessed the whole scene, standing outside his own body. The first experience of being outside your own body is one of the most exquisite, sweet, marvelous experiences: you are released.

Your body is your prison.

Your mind is your prison.

Ta Hui has named the sutra rightly as THE RELEASE.

Get ready and be prepared. It is a totally different world from the days of Ma Tsu, but I would like to make that beautiful time and those beautiful incidents contemporary again. But it all depends on you. If you are gradually dropping all your garbage, becoming more alert, not forgetting for a single moment -- walking, sitting, working, lying down, a constant undercurrent of remembrance -- then the day is not far away when I will start knocking people down. There is no necessity to actually knock somebody down, because between me and Ma Tsu much time has passed, and I have got more refined methods! He is, in a way, primitive.

I do my own kind of kicking and knocking, so don't wait for me to actually hit you on your chest. There is no need... I have developed more subtle methods -- but you have to be ready anyway.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #32
Chapter title: Desirelessness

17 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
RELEASE
ONE DAY KU SHAN APPROACHED HSUEH FENG. FENG KNEW HIS CIRCUMSTANCES WERE RIPE, SO HE SUDDENLY GOT UP, HELD HIM TIGHT, AND SAID, "WHAT IS IT?" OPENING UP, KU SHAN WAS COMPLETELY ENLIGHTENED -- HE EVEN FORGOT HIS COMPREHENDING MIND AND JUST RAISED HIS HAND AND WAVED, NOTHING MORE. FENG SAID, "WILL YOU EXPRESS SOME PRINCIPLE?"
HAVING LEFT THE FIFTH PATRIARCH'S PLACE, HUI NENG TRAVELED SOUTH FOR TWO MONTHS, AND HAD REACHED THE TA YU RANGE. HE WAS PURSUED BY THE MONK HUI MING, WHO WAS ORIGINALLY A GENERAL, ACCOMPANIED BY SEVERAL HUNDRED MEN, WHO WANTED TO SEIZE THE ROBE AND BOWL (EMBLEMATIC OF SUCCESSION TO THE PATRIARCHS). MING WAS THE FIRST TO OVERTAKE HIM. THE SIXTH PATRIARCH THREW DOWN THE ROBE AND BOWL ON A ROCK AND SAID, "THIS ROBE SIGNIFIES FAITH: HOW CAN IT BE TAKEN BY FORCE?" MING TRIED TO PICK UP THE ROBE AND BOWL, BUT WAS UNABLE TO MOVE THEM. AT THAT POINT HE SAID, "I HAVE COME FOR THE DHARMA, NOT FOR THE ROBE." THE PATRIARCH SAID, "SINCE YOU'VE COME FOR THE DHARMA, YOU SHOULD PUT TO REST ALL YOUR MOTIVATIONS, AND DON'T GIVE RISE TO A SINGLE THOUGHT, AND I WILL EXPLAIN FOR YOU." AFTER A SILENCE, HE SAID, "WITHOUT THINKING OF GOOD, AND WITHOUT THINKING OF EVIL, AT JUST SUCH A TIME, WHICH IS YOUR ORIGINAL FACE?" AT THESE WORDS HUI MING WAS GREATLY ENLIGHTENED. HE ALSO ASKED, "BESIDES THE INTIMATE WORDS AND MEANING THAT STRUCK HOME OF A MOMENT AGO, IS THERE ANY FURTHER INTIMATE MESSAGE?" THE PATRIARCH SAID, "IF IT WERE SAID TO YOU, IT WOULDN'T BE INTIMATE. IF YOU TURN AROUND AND REFLECT, WHAT'S INTIMATE IS IN YOU." MING SAID, "THOUGH I WAS AT HUANG MEI, I NEVER REALLY HAD INSIGHT INTO MY OWN FACE. NOW, ENCOUNTERING YOUR INSTRUCTION, I AM LIKE A MAN DRINKING WATER WHO KNOWS FOR HIMSELF WHETHER IT'S COLD OR WARM."
"JUST KNOW HOW TO BE A BUDDHA: DON'T WORRY THAT A BUDDHA WON'T KNOW HOW TO TALK."
SINCE ANCIENT TIMES, PEOPLE WHO HAVE ATTAINED THE PATH, SINCE THEY ARE FULL THEMSELVES, HAVE PUT FORTH THEIR OWN SURPLUS TO RESPOND TO POTENTIALS AND RECEIVE BEINGS. THEY ARE LIKE A BRIGHT MIRROR ON ITS STAND, LIKE A BRIGHT JEWEL IN THE PALM OF THE HAND; WHEN AN OUTSIDER COMES, AN OUTSIDER APPEARS, AND WHEN A NATIVE COMES, A NATIVE APPEARS. AND IT'S NOT INTENTIONAL: IF IT WERE INTENTIONAL, THEN THERE WOULD BE A REAL DOCTRINE TO GIVE TO PEOPLE. YOU WANT TO BE CLEAR.

Ta Hui still continues with the meaning of release. The question is so fundamental that however often it has to be repeated it will never be said completely.

There are things which you can only indicate, and the indication is always capable of being misunderstood -- most probably it *will* be misunderstood -- because the indication is only an arrow. Unless you know to look in that direction, unless you are aware that the arrow is pointing to something beyond itself, there is every possibility you may cling to the arrow itself.

Because of this complexity, things which were said for the freedom of man have become his imprisonment. What are your churches, your temples and your synagogues except prisons of your soul? What are your holy scriptures? They were meant to be arrows pointing beyond words, but even the so-called

learned people cling to the words and forget completely that those words are only arrows; they are only pointing towards something which is wordless -- something which they cannot say, but they can point to. But they are only fingers pointing to the moon.

Hence it has to be again and again hammered on your conditioned mind from different aspects what is the meaning of release. Ta Hui gives you a few examples of when the release *did* happen. And it happened absolutely irrationally; there was no necessity for it to happen -- except that the disciple was ripe and the master's insight was so clear that he did not miss the moment. He struck, he slapped, he shouted, he did something, and suddenly there was an opening -- the clouds disappeared.

ONE DAY, KU SHAN APPROACHED HSUEH FENG. FENG KNEW HIS CIRCUMSTANCES WERE RIPE. When a woman is pregnant she knows she is pregnant, and when the child is nine months old the mother knows that the time has come to receive a new guest in the world. There are no indications from the child, but the very ripening has its own impact. In the East when the mango groves are full of ripe mangos, passing by the road, suddenly you are aware that the whole air is full of the sweetness of the mangos.

Scientists have been working for almost half a century on bees, because they suspect that bees know a certain kind of language. It is very exciting to find out what kind of language bees use; it will open up a tremendously new area of communication. One bee goes miles in a certain direction for no reason at all -- but she finds the place where flowers are blossoming, and she goes directly to those flowers, as if she is following a map.

Once she has found the flowers she returns, and she dances in a certain way before the whole crowd of bees who are watching the dance. The dance has all the indications -- in which direction, how far away you will find the flowers -- and suddenly thousands of bees start moving towards that direction, without any failure, without going in any other direction.

In the dance of the bee there are indications which have not yet been deciphered. For half a century work has been done, but it is very difficult because we know a language, but we don't know how a dance... and the same kind of dance with small differences can give different meanings. If there are no ripe flowers the dance will be almost the same, but with such a slight difference that only bees can decipher it; scientists have not been able.... It is certain that there is a difference because no bee moves in that direction; they will wait, and tomorrow again the bee will go.

Certain bees are the messenger bees, the postmen. Bees have a hierarchy; there are soldiers, there are postmen, there are laborers, and there is a queen, and they all do different kinds of work. If there is danger... the same dance but with a slight difference.

Between the master and the disciple something happens so that when the disciple is ripe, *he* knows he is ripe and his master knows he is ripe. This is the time to allow him a breakthrough. There are thousands of tremendously beautiful incidents. This one is so simple but so pregnant.

FENG KNEW HIS CIRCUMSTANCES. If you are aware, how can you miss knowing it? Feng knew Kushan was ripe... SO HE SUDDENLY GOT UP, HELD HIM TIGHT, AND SAID, "WHAT IS IT?" And there was an opening: OPENING UP, KU SHAN WAS COMPLETELY ENLIGHTENED. Nothing special happened; just the master knew, the disciple knew, that something had come to a climax. And the master got hold of the disciple tightly and said, "What is it?" It is not a question to be answered; it is a question that opens up a new dimension in the disciple.

OPENING UP, KU SHAN WAS COMPLETELY ENLIGHTENED. HE EVEN FORGOT HIS COMPREHENDING MIND. The experience was so great, the splendor was so overwhelming, that he even forgot to show his reverence to the master, or to say some right words to express his gratitude. HE JUST RAISED HIS HAND AND WAVED. This waving of the hand is a mute expression that "I have got it! You got me right in the moment -- it has happened!"

HE JUST RAISED HIS HAND AND WAVED, NOTHING MORE. FENG SAID, "WILL YOU EXPRESS SOME PRINCIPLE?" But there is absolute silence, the story has ended. The master's question -- "You have waved your hand, that's right. But will you express some principle that you have understood, experienced?" -- the disciple has not answered. There is no answer! He must have stood before the master, being himself the answer -- his silence, his joy, his sudden opening... His crazy gesture of waving the hand simply indicates that it is beyond the mind and beyond his comprehension... what principle? -- there is only silence and no principle.

It is something rare; only a Zen story can end in such a way. The master asks the question, and the disciple remains silent -- that is the answer. If he had spoken he would have got a good hit, because his

speaking would have shown that he had missed, that he could not manage to open himself entirely, that he had still remained in the mind.

But his silence shows that now there is no question, no answer; there is no principle, no philosophy. There is no you, no me, but only a total serenity, an eternal silence which has never been disturbed.

These are not stories; stories don't end in such a way. This is an actual incident. The silence is being understood by the master. Nothing is said, but everything is heard.

A second incident... just giving you different aspects, from different doors. HAVING LEFT THE FIFTH PATRIARCH'S PLACE, HUI NENG TRAVELED SOUTH FOR TWO MONTHS, AND HAD REACHED THE TA YU RANGE. HE WAS PURSUED BY THE MONK HUI MING, WHO WAS ORIGINALLY A GENERAL, ACCOMPANIED BY SEVERAL HUNDRED MEN, WHO WANTED TO SEIZE THE ROBE AND THE BOWL (EMBLEMATIC OF SUCCESSION TO THE PATRIARCHS). In Zen, every patriarch gives his robe and his bowl to his successor, and naturally there is great competition and human frailties, jealousies....

This man, Hui Ming, was far more learned, in every way far more cultured. He had renounced the great post of general, and had become a disciple; he had practiced for a long time. But the master chose a very strange man, Hui Neng, to be his successor. In his monastery there were at least twelve thousand monks, and not a single one would have thought that Hui Neng was going to become the successor.

Hui Neng's only accomplishment was that since he had come, twenty years before, he had been cleaning the rice for the twelve thousand monks from the early morning till late at night. For twenty years he had not done anything else. He had never been in any of the discourses of the master, he had never read any scripture -- in fact he was illiterate. He was a villager, but a man of tremendous determination.

The day he got initiated, Hui Neng asked the master, "What am I supposed to do?"

The master said, "Go to the mess, clean rice and never again come back to me" -- and he never came back again. Twenty years of silently waiting... because the master had said, "If it is needed, I will come to you. But you should never again show your face to me. You simply clean the rice from morning till night, then go to sleep; again clean the rice, then go to sleep."

You can understand, twenty years just cleaning rice and going to sleep, his mind became silent. No meditation was needed. He never went to any discourse -- there was no time. Nobody talked to him because he was thought to be of the lowest category, just a poor villager who knows nothing, and he never asked anything of anybody. People passed by him as if he was not there. He was taken for granted.

The day came for the master to leave his body, and he said, "Before I leave my body I want to choose my successor. The way I want to choose is this: whoever knows the right answer should come in the night and write it on my door; if the answer is right, he will receive my robe and my bowl."

This ex-general, Hui Ming, was certainly the most important person of the whole following of the master, and everybody thought that he would be the winner. So he went in the night and he wrote on the door, "No-mind is the answer." But he was so afraid of the master -- afraid that if it is found to be wrong he is going to get a good beating -- that he did not sign it. He thought, "If it is right then I will declare that I have written it; if it is wrong then it is better to keep silent."

In the morning when the master woke up he said, "Who is that idiot?" Hearing this, Hui Ming escaped from the monastery -- somebody may inform the master because a few people had got the idea... they were looking out for who was going to write. In fact it was public knowledge that it was Hui Ming!

Two monks, after taking their food, were just passing by Hui Neng and discussing, saying, "The master is too hard. The answer seems to be right: "no-mind" is the whole philosophy of Gautam Buddha. What more can be said?" People had completely forgotten that Hui Neng even speaks; for twenty years he had not spoken a single word to anybody. He simply did his work, would go to sleep, wake up, start his work again. That day, listening to those two monks saying that the answer seems to be right and the master is too hard, he laughed. Those two monks stopped and they said, "Why are you laughing?"

He said, "Whoever wrote that is an idiot." This was exactly what the master had said, "Who is the idiot who has spoiled my door?" Those monks could not believe it, but they informed the master that a man of the name of Hui Neng, whom he had sent twenty years before to the mess, had said exactly the same thing: "Whoever wrote this is an idiot."

The master said, "I know. He is the only man... I was hoping that he would come and write the answer. But I forgot completely that in the first place he is non-ambitious; in the second place he cannot write, he is illiterate; in the third place I had prohibited him: `Whenever the time comes I will come to you, you have to remain in the work I have given to you. Never show your face.'"

In the middle of the night the master came, woke up Hui Neng, gave him the bowl and his robe and said, "Now escape, because you are a simple fellow. There is great competition, and there are dangerous people -- that man Hui Ming has been a general, he is a warrior. They will try to snatch away the robe and the bowl, so you simply escape as far away as possible."

Hui Neng said, "But I don't know anything. Moreover, I have not committed any crime. Why should you make me your successor? Why can't I be left to live peacefully? You can find... so many people are eager, wanting to be the successor, why are you bothering me?"

But the master said, "These are the reasons why I am bothering you: a man who is not interested at all is the right man. A man who has no ambitions is worthy. A man who can refuse the highest stage in the tradition of Zen of being a patriarch, a master of masters..."

Hui Neng still tried to persuade him, "Just let me clean rice and don't disturb my sleep! I am tired and in the morning I have to start my work again, and just think of twelve thousand monks and their rice..."

The master said, "Stop all this! If people become aware that I have chosen you they will kill you. Just take this bowl and this robe and run away, because tomorrow morning I am going to die, and before that I want you to be miles away." That's how Hui Neng was chosen to be the successor.

Strange people... and strange are their stories, but of tremendous importance. This Hui Neng was followed by Hui Ming, the general, with thousands of people, to catch hold of him and forcibly take away the bowl and the robe so that Hui Ming could declare himself the master. This is the background to the story.

Ming was the first to overtake Hui Neng, and there were many others also following. THE SIXTH PATRIARCH THREW DOWN THE ROBE AND BOWL ON A ROCK AND SAID, "THIS ROBE SIGNIFIES FAITH: HOW CAN IT BE TAKEN BY FORCE?" Faith cannot be taken by force. Faith grows only in the climate of love. Faith is the highest flowering; it cannot be taken away by force.

"So this is the robe and this is the bowl. But remember, THIS ROBE SIGNIFIES FAITH, and you are only a general -- you know the ways of force, you don't know the ways of love. HOW CAN IT BE TAKEN BY FORCE? If you can take it by force, take it."

MING TRIED TO PICK UP THE ROBE AND BOWL, BUT WAS UNABLE TO MOVE THEM. It may seem to be fictitious, but in the deepest experience of my own self I don't think it is fictitious. I have my own explanation of why it happened... Hui Neng was a man of peace and silence, a man without any desires, and when such a man speaks, he speaks with authority, his words are pure power. And when he said, "This bowl and this robe represent faith, and faith cannot be taken by force," his very statement would have weakened Hui Ming.

Hui Ming knew perfectly well that he does not have faith, he knows only what force is. It must have weakened his whole will. It is not a miracle; it is a simple psychological fact. He tried to pick it up... but he must have tried knowing perfectly well that he could not pick it up.

There is a place near a beautiful river, Narmada, where there was a temple of Shiva. Outside every temple of Shiva is his bodyguard, the bull; the bull sits outside the temple. There is a story that underneath the bull at that particular temple -- it is an ancient temple -- there is a little space which you can pass through... but only if you have faith.

I had gone there with a friend who was a professor -- full of doubts, although he was not too fat. When I told him, "Try to pass through this small space underneath the bull," he said, "I don't see any problem. Because I am not a fat man, I can pass."

I said to him, "You cannot pass, because unless you have faith... It is not a question of being fat or being thin; I have seen fat people passing through it, and I have seen thin people getting caught."

He said, "It is all nonsense, I will show you." But even while he was saying it, deep inside he was trembling. A crowd gathered, which made it even more fearful, and he was caught in the middle. He started shouting -- "Help me!"

I said, "In questions of faith, nobody can help. Try your logic, try your reason, try your arguments." And people were laughing! They were laughing because he was so thin, why has he got caught? He just lost his nerve. He knew perfectly well he had no faith, he had no trust, he was full of doubts -- he *is* doubt and nothing else. He knew perfectly well in the depths of his heart that he could not pass.

I had to pull him out -- of course from the back side, "because," I said, "from the front I cannot, because I cannot go against the rule." So I had to pull him by his legs, backwards. He looked very strange.

He said, "I can see that the space is enough, but something inside me simply gave way. I simply lost my nerve." I myself went through that small space, and I was at least twice the weight of the professor.

There are things which may look like fictions if you don't understand man and his psychology. To me this is not a fiction, this is a historical fact. It must have happened. The words of Hui Neng must have created the atmosphere, the climate, such that Hui Ming lost his willpower. He tried, but he had no force. He suddenly became impotent.

> MING TRIED TO PICK UP THE ROBE AND BOWL, BUT WAS UNABLE TO MOVE THEM. AT THAT POINT HE SAID, "I HAVE COME FOR THE DHARMA, NOT FOR THE ROBE." THE PATRIARCH SAID, "SINCE YOU'VE COME FOR THE DHARMA, YOU SHOULD PUT TO REST ALL YOUR MOTIVATIONS, AND DON'T GIVE RISE TO A SINGLE THOUGHT, AND I WILL EXPLAIN FOR YOU." AFTER A SILENCE, HE SAID, "WITHOUT THINKING OF GOOD, AND WITHOUT THINKING OF EVIL, AT JUST SUCH A TIME, WHICH IS YOUR ORIGINAL FACE?"

When there is no movement of thought, desire, motivation -- at such a moment you *are*, in your original purity. And to know this original face is to know all.

AT THESE WORDS, HUI MING WAS GREATLY ENLIGHTENED. HE ALSO ASKED, "BESIDES THE INTIMATE WORDS AND MEANING THAT STRUCK HOME OF A MOMENT AGO, IS THERE ANY FURTHER INTIMATE MESSAGE?" THE PATRIARCH SAID, "IF IT WERE SAID TO YOU, IT WOULDN'T BE INTIMATE" -- because words create distance.

The intimate is not a communication.

The intimate is a transmission from heart to heart...

In silence, in love, in peace.

Nothing is said, nothing is heard, but everything is understood... that is intimate.

"IF IT WERE SAID TO YOU, IT WOULD NOT BE INTIMATE. IF YOU TURN AROUND AND REFLECT, WHAT'S INTIMATE IS IN YOU" -- it is not outside you. You are the most intimate to yourself; nobody can be closer to you than yourself. However close somebody may come to you, that closeness is still a distance. Only you are intimate.

MING SAID, "THOUGH I WAS AT HUANG MEI, I NEVER REALLY HAD INSIGHT" -- he recognized that although he had been in the monastery for years studying, disciplining himself, he had never had any real insight -- "INTO MY OWN FACE. NOW, ENCOUNTERING YOUR INSTRUCTION, I AM LIKE A MAN DRINKING WATER WHO KNOWS FOR HIMSELF WHETHER IT'S COLD OR WARM."

"JUST KNOW HOW TO BE A BUDDHA: DON'T WORRY THAT A BUDDHA WON'T KNOW HOW TO TALK." SINCE ANCIENT TIMES, PEOPLE WHO HAVE ATTAINED THE PATH, SINCE THEY ARE FULL THEMSELVES, HAVE PUT FORTH THEIR OWN SURPLUS TO RESPOND TO POTENTIALS AND RECEIVE BEINGS. THEY ARE LIKE A BRIGHT MIRROR ON ITS STAND, LIKE A BRIGHT JEWEL IN THE PALM OF THE HAND; WHEN AN OUTSIDER COMES, AN OUTSIDER APPEARS, AND WHEN A NATIVE COMES, A NATIVE APPEARS. AND IT'S NOT INTENTIONAL: IF IT WERE INTENTIONAL, THEN THERE WOULD BE A REAL DOCTRINE TO GIVE TO PEOPLE. YOU WANT TO BE CLEAR.

These are the two ways... whether you want to be clear or you want to be clever. However clever you become you will remain ignorant, and you may know nothing, but if you are clear -- a mirror without any dust -- you will reflect the very essence of existence.

There is a strange story that before Hui Neng died, many years after this incident, he chose Hui Ming to be his successor. What Ming could not get by force, he got by becoming non-ambitious, meditative. When Hui Neng asked him, "Now the time has come for me to depart and, Hui Ming, you have been so ambitious to be the patriarch, you may have the bowl and the robe which you could not take with all your force. Are you ready now?", Hui Ming said, "I am no more interested. There are many others."

Hui Neng, the illiterate, became one of the greatest Zen masters, just by his simplicity, just by his innocent ways. He attracted many disciples of great qualities, and he had many followers who could have been chosen as his successor. But first he told Hui Ming, "You were so desirous; I wanted to give it to you at that very moment, but it was not within my capacity: neither I could give it, nor was it in your capacity to take it. But now I can see you are ripe.

And Hui Ming is reported to have said, "It is a strange game. When I wanted it I could not have it; now I have not the slightest desire, and you are offering me... Can't you find somebody else?"

Hui Neng said, "These are the indications of a right successor."

Zen is the path of desirelessness. There is nothing to attain, there is no goal to reach. You are simply to relax, be at ease, and you will find that you have always been there, where you wanted to be. You have

never left the Garden of Eden. The Christian story is wrong.

I have been talking about the Christian story from so many different angles... it is a beautiful story and certainly has tremendous potential. This aspect has also to be remembered, that wherever you are, you are still in the Garden of Eden. It is not even in the capacity of God to throw you out -- where will he throw you? -- because everywhere is the Garden of Eden. I am always wondering why not a single Christian theologian has raised the question in two thousand years: God drove Adam and Eve from the Garden of Eden, but *where* did he drive them to? Is there something outside of existence?

Everything is within, there is nothing without. There are no boundaries to reality -- you cannot be thrown out of reality. It is such a simple fact: you are still in the Garden of Eden, you have just fallen asleep.

Your sleep consists of your mind, of your desires, your dreams, your ambitions, your motivations. Once you drop all this crap, suddenly you wake up and you will find yourself in the Garden of Eden. And the Garden of Eden does not belong to God, it is not his monopoly. It belongs to everyone, to every living entity, because God is only a collective name for all the consciousnesses that exist in the world; God is not some person.

The Christian story has made God very ugly. If I have to write the story again, the first instructions I will give to Adam and Eve -- and those are the instructions I am giving to you -- will be: Eat the fruit of wisdom, eat the fruit of eternal life. You belong to the ultimate consciousness, you belong to deathlessness.
You *are* a buddha.
You just have to be shaken up.

It is not that you have to do many austerities and knock on the doors and beg and pray: "God, Father, please open the door. I will never eat the fruit, I will never look at it." You are sitting under the tree. Just open your eyes, and wisdom is yours, and eternal life is yours. And these are not two trees...

The story is wrong on many points. First, a God who is a father cannot prevent you from eternal life, and cannot prevent you from being wise. Secondly, wisdom and eternal life are not two; they are two aspects of the same experience.
I declare to you; *this* is the Garden of Eden.

If you want to sleep a little more, there is no harm. There is no need to be in a hurry either. Sleep well; just stop dreaming... and you will wake up. It is the dreams which go on keeping you asleep.
In other words, I can define meditation as a non-dreaming consciousness.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #33
Chapter title: Serenity

18 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,

SILENT ILLUMINATION

OLD P'ANG SAID, "JUST RESOLVE TO EMPTY ALL THAT EXISTS: DON'T MAKE REAL ALL THAT DOESN'T EXIST." JUST MASTER THESE TWO PROPOSITIONS, AND YOUR WHOLE LIFE'S TASK OF STUDY IS COMPLETED.

THESE DAYS THERE'S A BREED OF SHAVEN-HEADED OUTSIDERS WHOSE OWN EYES ARE NOT CLEAR, WHO JUST TEACH PEOPLE TO STOP AND REST AND PLAY DEAD. EVEN IF YOU STOP AND REST LIKE THIS UNTIL A THOUSAND BUDDHAS APPEAR IN THE WORLD, YOU STILL WON'T BE ABLE TO STOP AND REST -- YOU'LL BE MAKING YOUR MIND EVEN MORE CONFUSED AND TROUBLED. THEY TEACH PEOPLE TO "KEEP THE MIND STILL," TO "FORGET FEELINGS" ACCORDING TO CIRCUMSTANCES, TO PRACTICE "SILENT ILLUMINATION." AS THEY GO ON AND ON "ILLUMINATING" AND "KEEPING THE MIND STILL," THEY ADD TO THEIR CONFUSION AND OPPRESSION, WITH NO END TO IT. UTTERLY LOSING THE EXPEDIENT MEANS OF THE PATRIARCHS, THEY INSTRUCT OTHERS WRONGLY, TEACHING PEOPLE TO GO ON IN VAIN AND WASTEFULLY WITH BIRTH AND DEATH; FURTHERMORE, THEY TEACH PEOPLE NOT TO CARE ABOUT THIS STATE OF AFFAIRS. "SIMPLY GO ON PUTTING THINGS TO REST THIS WAY," THEY'LL SAY. "WHEN YOU'VE STOPPED FEELINGS AS THEY COME AND THOUGHTS ARE NOT PRODUCED, AT SUCH A TIME IT'S NOT UNKNOWING SILENCE -- IN FACT, IT'S ALERT AND AWAKE AND PERFECTLY CLEAR." THIS KIND IS EVEN MORE PERNICIOUS, BLINDING PEOPLES' EYES.

TO SAY THAT WHEN ONE HAS PUT THINGS TO REST TO THE POINT THAT HE IS UNAWARES AND UNKNOWING, LIKE EARTH, WOOD, TILE, OR STONE, THIS IS NOT UNKNOWING SILENCE -- THIS IS A VIEW BORN OF WRONGLY TAKING TOO LITERALLY WORDS THAT WERE ONLY EXPEDIENT MEANS TO FREE BONDS. TO TEACH PEOPLE TO REFLECT ACCORDING TO CIRCUMSTANCES AND TAKE CARE NOT TO LET ANY BAD PERCEPTIONS APPEAR -- THIS AGAIN IS AN INTERPRETATION PRODUCED BY ACCEPTING THE SKULL'S EMOTIONAL CONSCIOUSNESS.

ALL THE ABOVE DISEASES ARE NOT THE STUDENTS' DOINGS -- THEY'RE ALL DUE TO THE WRONG INSTRUCTIONS OF BLIND TEACHERS.

Man has been miserable -- not without reason. The reasons are of his own making; hence release is possible. But very few people have experienced absolute freedom.

There are a thousand and one causes for this calamity which has happened to humanity. It is just like a vast garden of thousands of rosebushes, where only once in a while a flower blossoms on a rosebush, and the remaining thousands of bushes simply remain barren. They have the same potential, but something has gone wrong in their structuring.

Ta Hui is trying here to show a few fundamental errors that have been made by man -- and he continues to make them -- which hinder his own growth.

Most of the causes that have destroyed your dignity, your pride, your glory, your splendor are the doings of so-called teachers. There is a subtle egoistic joy in teaching because the moment you teach someone, without saying anything, you have become higher: you know and the other does not know. This has created great trouble for human beings.

So many false teachers go on appearing... perhaps it is the greatest crime in the world to teach things which you have not experienced. But what are your bishops and cardinals and popes, imams and shankaracharyas? -- just a long line of false teachers. They don't know what they are saying. They may be quoting the right scriptures, their words may be coming from right sources, but it is not the sources and not the scriptures -- it is the man who speaks that is the ultimate criterion of whether what he says is true or not.

One great master, Naropa, has repeatedly said one thing: "Don't listen to what I say, listen to me! It does not matter what I say; what matters is what I am."

A true teacher speaks out of spontaneity, experience, awareness, his own realization. The false teacher is very learned; he knows all the scriptures, he quotes them beautifully and he can easily deceive people. In fact it is very difficult not to be deceived by such a person, because you don't know how to judge. He is speaking the right words, but his right words are just like a gramophone record. You cannot make a gramophone record your master; what it is saying is absolutely true, but there is no one inside. It is just a dead record.

Your memory is also a dead record. Teachers teach through memory, masters teach through awareness, intelligence; hence it is possible to find inconsistencies and contradictions in masters -- in fact, they are bound to be found. This can be used as a criterion: if somebody is continuously consistent, he cannot be a master. He is only repeating things mechanically.

The master has to respond each moment, and each moment is different. The master never answers the question; he always answers the questioner -- and the questioners are different. The master is not concerned whether what he says is in tune with the scriptures, tradition, convention, or is against. His whole and sole

concern is the real person whom he is encountering... nothing else matters.

But the false teachers have not stopped, and will never stop. It is so easy to be learned; it is so difficult to be wise. Any idiot can be learned; all that he needs is a good memory system, a good biocomputer. But to be an authentic master is a rare flowering, and one has to understand some indications through which he can make a judgment in order to avoid the false and to listen to the authentic.

The first thing is: the false teacher is always repeating somebody else's words; he has none of his own. All his statements are within quotation marks. The second thing: the false teacher, howsoever articulate, learned, clever, will not be able to practice what he preaches. Look at the man rather than looking at his words, and you will see the disparity.

In one small village there were two brothers, twin brothers. One was a doctor and the other was a priest, and the whole village always had difficulty in recognizing which was which. A stranger had come to the town. He saw both of them and he could not believe his eyes. They were not exactly alike, but they used to have the same clothes, the same hairstyle, and it was almost impossible to make a distinction. He approached one of them and said, "Is there a way to distinguish between you two? Only you can say..."

This brother was the doctor, and he said, "Yes, there is only one way: he preaches and I practice!"

The false teacher only preaches. If you look at his practice you will be very much disappointed; he goes against his own statements continuously.

Thirdly -- and this needs a little more intelligence and awareness to see -- the false teacher is always hesitant. He himself is not certain whether what he is saying is true or not because it is all borrowed. But the true teacher is an absolute authority. What he says he means, and he says only that which he means.

The teacher is only paying lip service to all the good things that you have been told. You will not find any original freshness; he stinks of dead corpses, very ancient corpses. The authentic master has a freshness, a newness. You may go on hearing him for ages, but you will never feel that he is stale because it is always coming from the original source.

Consider the things that Ta Hui wants to point out to you: OLD P'ANG SAID, "JUST RESOLVE TO EMPTY ALL THAT EXISTS: DON'T MAKE REAL ALL THAT DOES NOT EXIST." JUST MASTER THESE TWO PROPOSITIONS, AND YOUR WHOLE LIFE'S TASK OF STUDY IS COMPLETED.

With the masters you will always find something strange, because you are unfamiliar with their world; it is untrodden. With the teachers you will find very familiar things which you already know -- you have heard them. In every church the same sermon, in every temple the same discourse; the whole atmosphere is filled with old and rotten statements.

With the real master you will always find something strange, some wildflower which does not grow in ordinary day to day gardens. Its taste, its fragrance, its color, its form -- everything will have a newness.

Now what master P'ang says is absolutely unique. Nobody has ever said that: "JUST RESOLVE TO EMPTY ALL THAT EXISTS. He is making two statements. And in those two statements, Ta Hui says, your whole religion is complete: "RESOLVE TO EMPTY ALL THAT EXISTS: DON'T MAKE REAL ALL THAT DOES NOT EXIST."

But people are doing just the opposite: they go on creating the unreal -- that which does not exist. What do you know about God? Yet millions of people every day are praying to a fiction. It is pathology. What do you know about heaven and hell? But they have entered deep into your psychology: you are greedy for heaven, afraid of hell -- and these are all nonexistent things.

P'ang is saying, "Don't create that which does not exist; and that which exists, empty your mind of all attachment to it, of all infatuation with it." Your infatuation is your bondage; if you are not infatuated with that which exists, and you are not imaginative in creating gods and ghosts, what is left?

A simple silence...

A pure serenity...

An undisturbed, unruffled consciousness.

And that is it!

Hence old P'ang is right. Within two simple sentences he has condensed all the teachings of all the awakened people. There are thousands of scriptures, but these two statements are enough; anything else is just unnecessary fabrication by the deluded people for the deluded people.

People can get concerned with such stupid things -- you cannot believe it.

Christian theologians of the middle ages had argued for centuries in great treatises. You will not believe what kind of idiots these theologians were. Their problem was how many angels can stand on the head of a pin. Why were they concerned? -- but it became such a big problem as if their life depended on whether one

angel more or less can stand there. Those angels are fictitious -- and why should even those fictitious angels stand on the head of a pin?

But it was a very serious matter, and for three or four centuries it was debated almost continuously by great theologians, philosophers. If you look into the history of religions you will find such stupidities that you cannot believe that this is our heritage, that these are the old sources of our so-called great religions.

For two thousand years Christians had been arguing and insisting that Jesus was born of a virgin -- Mary. Now what does it matter? Even if he was born of Virgin Mary, he can be wrong. Just by being born of a virgin, you don't become right; in fact, more is the possibility that from the very beginning you are wrong. But even today the pope insists that this is their fundamental principle. What will Christianity be if three fictions are removed? One is the virgin birth of Jesus, which can be cancelled without any trouble.

One young girl was brought to a doctor by her mother, who was an old friend. She was very much worried because it was so apparent that the girl was at least seven or eight months pregnant -- there was no need for any test. Still the doctor took the test and he said, "I am sorry, but nothing can be done. It is too late now; abortion is dangerous. The girl is pregnant."

But the mother said, "How it can be? Because I never allow her any chances...."

And the girl said, "I have not even touched the hand of any man. How I can be pregnant?"

The doctor looked at both of them and went to the window and looked at the sky. For a moment there was silence. Then the mother said, "What are you doing there?"

He said, "I am waiting for the three wise men from the East. If it is true that she has not even touched the hand of a man, and you insist... then the miracle has happened again: she is a virgin mother. You should rejoice. Why you are looking so miserable?"

Just a few days ago the pope has again insisted... A few Christian thinkers are feeling awkward about this virgin birth, but he has insisted that it is "one of our greatest pillars".

The second pillar is that Jesus is the only begotten son of God. Nobody knows about this fellow God -- and except for Jesus' own statement, there is no other evidence or any proof. But the whole of Christianity depends on the statement of Jesus. No contemporary thinker, no contemporary literature even bothers to mention that Jesus is the son of God -- and not only the son, but the only begotten son. It is great: fictions are creating sons and daughters! And we have no evidence of their own existence...

And what is so great in Jesus that he should be the only begotten son of God? Why not Gautam Buddha, why not Bodhidharma, why not Mahakashyapa, why not Ta Hui -- why not you? You just need a little courage and a little craziness and you can declare: "I am the only begotten son of God." No proofs are needed, because even Jesus has not given any proofs.

And the third: the trinity of God the father, Jesus the son, and the holy ghost. This holy ghost is the strangest guy you can come across. This holy ghost is the person who made the poor virgin Mary pregnant -- and still he is holy. Then what is the meaning of unholy?

And it is strange... for centuries Christians themselves have insisted that it looks strange, this trinity, because there is no woman in it. It looks incomplete; it does not look like a complete family. What is wrong in accepting Mary, who is worshipped by Catholics as part of this hierarchy? But the woman, just because she is the woman, cannot be accepted on that high pedestal. The criminal ghost can be accepted.

Just the other day an Italian sannyasin has told me that he wants to put on record -- he is collecting my statements -- what I think about illegitimate children. I said to him, "There are no illegitimate children, there are only illegitimate parents." How can a child be illegitimate? And who are the illegitimate parents? -- not necessarily those who are not married. Any child who is not born of love makes the parents illegitimate. Whether they are married or not is irrelevant -- but the child certainly is never illegitimate.

This illegitimate person, the holy ghost, is part of God's trinity; he is part of God. These are three phases of God -- but the woman cannot be accepted.

These are the three fundamentals, the three pillars of Christianity. If you remove these three, the whole edifice of two thousand years disappears like a soap bubble. But what is so great in all these ideas? Those who have been teaching these ideas can only be called false teachers, misguiding humanity. You cannot question them; your question will bring you condemnation. And this is not only so about Christianity; this is so about all the religions. Religion should be very simple, a pure and innocent affair. It should not be made complicated by unnecessary superstitions, stupidities.

Old P'ang has given you the whole of religion in two small statements: "Empty yourself of all attachment, of all infatuation, of all ambition for that which exists." And "Don't create fictions." Nothing more is needed.

This is an authentic master, bringing the essential, pure serenity of your being in tune with the blissfulness of existence.

You are one with this silence... and how marvelous it is... and how wonderful. Can you think that something more is needed to rejoice and dance and sing?

Religion, to be authentic, has to be concerned with man's transformation, not with these stupid ideas; whether they are real or unreal does not matter.

THESE DAYS... and unfortunately, although one thousand years have passed since Ta Hui, "these days" still continue. THESE DAYS THERE'S A BREED OF SHAVEN-HEADED OUTSIDERS....

I want to emphasize the word *outsiders*. Humanity can be divided in that way very easily -- the insiders and the outsiders. The insiders are very few -- those who know the inside story, the inside mystery. And the outsiders are the millions who are just standing outside of themselves, never trying to figure out what it is that makes them tick, what it is that is their life, what it is that is their consciousness, what it is that is their love... simple matters.

The outsiders are concerned with faraway stars, quasars, remote galaxies... so remote that there is no possibility that the earth will ever come in contact with them, because the universe has been found to be expanding. It is just like a balloon which goes on becoming bigger and bigger and bigger and bigger, and all the stars that you see are moving away from some center, which science has not yet been able to locate. But there is some center from which all these stars are moving at tremendous speed.

Now the old fools were concerned with God, the holy ghost, the virgin birth, and the new fools are concerned with the galaxies, millions of light-years away. They have changed their objects but they have not changed their vision: they are still looking outwards. The outsider is one who is always looking outside. He is never at home.

Religion is basically the experience of the insider. He closes his eyes and enters into the depths of his being, into the silences of his heart, and finally into the mysterious source of life, of all life, of all consciousness.

This is the only contentment, the only fulfillment, the only realization. For the first time there are no longer any problems, no longer any questions. You don't know anything, but your capacity of knowing is absolutely clear. You are just a pure mirror without any dust.

THESE DAYS THERE IS A BREED OF SHAVEN-HEADED OUTSIDERS WHOSE OWN EYES ARE NOT CLEAR, WHO JUST TEACH PEOPLE TO STOP AND REST AND PLAY DEAD. Most of the religions have been teaching you to renounce the world, which cuts off most of your life. To renounce all pleasures cuts off your remaining life. "Become more and more dead, and you will come closer and closer to God." This is a very strange god....

God can be synonymous with life, then it has some meaning. But God synonymous with death...? But this is what your saints have done: they have become fossils. Although they breathe, they have died to life in all its concerns. They have withdrawn all their sensitivity, their love, their joy; they have become shrunken.

So Ta Hui is right: EVEN IF YOU STOP AND REST LIKE THIS UNTIL A THOUSAND BUDDHAS APPEAR IN THE WORLD, YOU STILL WON'T BE ABLE TO STOP AND REST -- YOU WILL BE MAKING YOUR MIND EVEN MORE CONFUSED AND TROUBLED. This overwhelming, poisonous idea of renouncing the world, of renouncing pleasures, of renouncing the body, of renouncing all that can make your life a little juicy, a little musical, a little poetic, and just being like a stone... still your mind inside will be in turmoil.

There is a beautiful story from Mulla Nasruddin's life. He had been cutting wood and his donkey was standing by the side; he would load the wood on the donkey and take it home. But he was feeling very tired, and it was a hot afternoon and the shadow of the tree was alluring, so he allowed himself a little relaxation.

Just then a group of wolves came around. Seeing the wolves, Mulla thought it is better to pretend to be dead, because it is known that wolves don't eat dead corpses. They want fresh food; they are not interested in canned food! So he stopped his breathing, but from the corner of his eye he was looking about for the donkey, because that was the problem: he himself is pretending to be dead, but the donkey is a fool... and those wolves started eating his donkey.

Now he is seeing it and there is a great turmoil inside -- but he is pretending to be dead. Finally he forgot and said, "Okay, you can kill my donkey because I am dead. If I had been alive I would have shown you what it means to attack my donkey!" This was going on inside his mind, and it came out of his mouth! It was just a coincidence that a few people arrived and he was saved.

But I want to tell you this story because he was pretending to be dead, although he was not. All your saints are pretending to be dead; they are not dead. How can they be? But all the religions have respected these dead people. And because of this respect for dead people, as a counterpart, there is a condemnation for living people. To be alive, fully alive, singing and dancing, rejoicing in the pleasures of existence, has become a sin according to all religions. Condensed to the essentials: life is sin and death is virtue.

My own experience is just the opposite, the opposite of all these religions. Life is virtue, and the more alive you are, the more virtuous; the more sensitive you are, the more religious; the more dimensions your life has, the more spiritual. Leave that old style of saintliness to the idiots because they cannot do anything else; but they can do that saintliness perfectly. My own understanding is that all your great saints are perfect idiots. They have not understood even the ABC of the mysteries of life, and they have fallen into the trap of false teachers.

THEY TEACH PEOPLE TO "KEEP THE MIND STILL," TO "FORGET FEELINGS" ACCORDING TO CIRCUMSTANCES, TO PRACTICE "SILENT ILLUMINATION." They use beautiful words because all those words are available in thousands of scriptures, but they don't know that one *cannot* keep the mind still. Either you have the mind or you don't have it. A still mind is a contradiction in terms.

One famous American rabbi, Joshua Liebman -- I don't know whether he is still alive or not -- has written a book, PEACE OF MIND. I was a student in the university when I came across the book. I wrote to him in a letter: "Even the title of your book is a contradiction in terms. `Peace of mind' is simply absurd. When mind is not, there is peace; when mind *is*, there is no peace. Hence, `peace of mind' is simply befooling people. But perhaps you yourself think..."

His book has been sold in millions because everybody wants peace of mind -- and so cheap, in a paperback edition! But I have never come across any man who has attained peace of mind by reading Rabbi Joshua Liebman's book. I was in the habit of writing letters to people, but it is an unfortunate situation that none of them had the courage to answer. Perhaps they could see the point, and it was better to remain silent.

These people who are telling others, "Keep the mind still"... who is going to keep the mind still? You cannot force the mind to stillness. Mind has to be transcended, and in the transcendence of mind, in the realization that you are not the mind, suddenly the stillness, the peace, the calm, the quietude.

> AS THEY GO ON AND ON "ILLUMINATING" AND "KEEPING THE MIND STILL," THEY ADD TO THEIR CONFUSION AND OPPRESSION, WITH NO END TO IT. UTTERLY LOSING THE EXPEDIENT MEANS OF THE PATRIARCHS, THEY INSTRUCT OTHERS WRONGLY, TEACHING PEOPLE TO GO ON IN VAIN AND WASTEFULLY WITH BIRTH AND DEATH; FURTHERMORE, THEY TEACH PEOPLE NOT TO CARE ABOUT THIS STATE OF AFFAIRS. "SIMPLY GO ON PUTTING THINGS TO REST THIS WAY," THEY WILL SAY. "WHEN YOU HAVE STOPPED FEELINGS AS THEY COME AND THOUGHTS ARE NOT PRODUCED, AT SUCH A TIME IT IS NOT UNKNOWING SILENCE -- IN FACT, IT IS ALERT AND AWAKE AND PERFECTLY CLEAR."

These are deeper realities of life. You can attain a certain state of controlled silence, forced silence, but it will be dead. It will be like a bird on the wing that looks so beautiful. You catch hold of it and you put it in a golden cage; you may think it is the same bird -- it is not. Apparently it is, but the bird on the wing and the bird -- the same bird -- inside the cage are two different beings.

The bird on the wing has the whole sky... he has a soul, he has an individuality, he has a beauty. The same bird inside the cage is just dead. It has lost its sky, it has lost its freedom, it has lost its individuality -- and what has it gained? To the bird the golden cage does not mean anything; gold or steel are just the same.

In the name of religion people have been trying to force themselves into a cage of discipline, precepts, hoping that they will attain to great illumination, alertness, awareness, enlightenment. It is not possible. If you want to be aware you have to start with awareness. If you want to be free you have to start with freedom. Whatever you want to be, your first step is the indication of your last.

Finding realization... You cannot do it by making yourself a slave of doctrines, precepts, moralities and hope that these will bring awareness, the ultimate flowering of your being.

It is true that if the ultimate flowering of awareness happens you will have a morality, but that morality will have a totally different nuance to it. It will be your own, not Moses', not Manu's, not Confucius'. It will not be a bondage, it will not be a burden, it will not be a commandment that you *have* to do. You will simply rejoice in doing it. It will not be a duty. It will be simply your joy.

I have heard that when God created the world he went to the Babylonians and said, "Would you like to have a commandment?"

They said, "What is the commandment?"

He said, "Thou shall not commit adultery."

They said, "Forgive us, without adultery what is the point of living. You just find somebody else...!"

He went to the Egyptians, he went all around, and nobody was ready to accept a commandment -- and I think they were all right. Commandments cannot be from somebody else, otherwise they make you a slave. They should arise from your own understanding; then they are not commandments, they are sheer joy.

But poor Moses got into trouble. Being a Jew, he asked the wrong question. When God asked, "Moses, baby, would you like to have a commandment?", Moses asked, "How much does it cost?" He did not ask what the commandment is! -- he asked the price!

God said, "It is free!"

Moses said, "Then I will have ten!" If it is free... And under those ten commandments, for four thousand years the Jews have been crushed.

You certainly need a morality but it has to arise out of your own love, out of your own reverence for life. It has to be your own; it needs your signature. It cannot be a blind belief, it cannot be a duty that you have been conditioned to fulfill. It has to be your freedom. An authentically religious man is amoral; he has no morality, ready-made. Each moment he responds with love and reverence and that is his morality.

THIS KIND IS EVEN MORE PERNICIOUS, BLINDING PEOPLES' EYES. When teachers start talking about illumination, enlightenment, stilling the mind, they use beautiful words to create a prison cell for you. What you need is freedom from all prisons.

The past has been continuously creating prisons upon prisons. You need a release, and only you can give this gift to yourself. I can only make you aware that you have the capacity -- that's the function of the master. He can only make you aware of your potential, of your possibilities, and then he leaves you to your own decision.

TO SAY THAT WHEN ONE HAS PUT THINGS TO REST TO THE POINT THAT HE IS UNAWARES AND UNKNOWING, LIKE EARTH, WOOD, TILE, OR STONE, THIS IS NOT UNKNOWING SILENCE -- THIS IS A VIEW BORN OF WRONGLY TAKING TOO LITERALLY WORDS THAT WERE ONLY EXPEDIENT MEANS TO FREE BONDS.

The false teachers are collecting words, beautiful words. They are good collectors but they don't know the context, because the context is not present in the scriptures. The context is always present in a living master.

TO TEACH PEOPLE TO REFLECT ACCORDING TO CIRCUMSTANCES AND TAKE CARE NOT TO LET ANY BAD PERCEPTIONS APPEAR -- THIS AGAIN IS AN INTERPRETATION PRODUCED BY ACCEPTING THE SKULL'S EMOTIONAL CONSCIOUSNESS.

ALL THE ABOVE DISEASES ARE NOT THE STUDENTS' DOINGS -- THEY ARE ALL DUE TO THE WRONG INSTRUCTIONS OF BLIND TEACHERS.

It will be a great day in the history of man when he becomes at least this much responsible: to realize that to teach something that he himself has not experienced is ugly, is criminal; it is the greatest sin. If false teachers disappear from the world there will be a tremendous revolution, because the people who get caught into the nets of the false teachers are really seekers, but they don't know where to go, they don't know how to judge... and they can be forgiven because they are only searching and looking.

It is the greatest blessing to have found a living master. It is the most difficult thing, because the living master will be condemned by the whole world, so you will be discouraged by the condemnation. The false teachers will be appreciated, honored, respected; naturally, you will think that if the whole world respects, honors, then these must be the right people. It is just the opposite: the authentic master has been always condemned by the contemporaries.

So whenever you find a man condemned unanimously by all, he has something; otherwise why should the whole world be disturbed by him? When the world appreciates, respects, gives honors and awards, beware! This is a false teacher. He is honored because he is serving the vested interests of the society.

If you can keep this small criterion, it is always possible to find the right master. But without a right master, things which are very simple will become so complicated; things which can happen right now do not happen for lives. Beware of the honored ones!

If somebody is condemned, and condemned unanimously, that man is bringing truth into the world, which is living in all kinds of lies.

Be with him!

Take the risk!

And your reward will be tremendously great.

Okay, Maneesha?

Okay, Osho.

The Great Zen Master Ta Hui

Chapter #34
Chapter title: Enlightenment

18 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
ENLIGHTENMENT: THE KEY
SOME TAKE SITTING WORDLESSLY WITH EYES SHUT BENEATH THE BLACK MOUNTAIN, INSIDE THE GHOST CAVE, AND CONSIDER IT AS THE SCENE ON THE OTHER SIDE OF THE PRIMORDIAL BUDDHA, THE SCENE BEFORE THEIR PARENTS WERE BORN -- THEY ALSO CALL IT "SILENT YET EVER ILLUMINATING," AND CONSIDER IT CH'AN. THIS LOT DON'T SEEK SUBTLE WONDROUS ENLIGHTENMENT: THEY CONSIDER ENLIGHTENMENT AS FALLING INTO THE SECONDARY. THEY THINK THAT ENLIGHTENMENT DECEIVES PEOPLE, THAT ENLIGHTENMENT IS A FABRICATION. SINCE THEY'VE NEVER AWAKENED THEMSELVES, THEY DON'T BELIEVE ANYONE HAS AWAKENED. THERE'S A KIND ACTING AS TEACHERS SPREADING FALSE TALK WHO TELL STUDENTS, "JUST PRESERVE STILLNESS." ASKED, "WHAT THING IS THIS, PRESERVING? WHO IS THE STILL ONE?" THEY SAY, "THE STILL ONE IS THE BASIS." YET THEY DON'T BELIEVE THAT THE ENLIGHTENED ONE EXISTS: THEY SAY THAT THE ENLIGHTENED ONE IS AN OFFSHOOT, AND QUOTE THIS FROM YANG SHAN:
A MONK ASKED YANG SHAN, "DO PEOPLE THESE DAYS STILL MAKE USE OF ENLIGHTENMENT OR NOT?" YANG SHAN SAID, "THOUGH ENLIGHTENMENT IS NOT ABSENT, NEVERTHELESS IT FALLS INTO THE SECONDARY: DON'T TALK OF DREAMS IN FRONT OF FOOLS." THEN THEY UNDERSTAND THIS LITERALLY AS A REAL DOCTRINE, AND SAY THAT ENLIGHTENMENT IS SECONDARY.
SUCH PEOPLE SCARCELY REALIZE THAT KUEI SHAN HIMSELF HAD A SAYING TO ALERT STUDENTS; INDEED,IT'S VERY COGENT: "ENLIGHTENMENT IS THE STANDARD FOR INVESTIGATING THE ULTIMATE TRUTH THROUGH TO THE END."
WHERE DO THOSE FALSE TEACHERS PUT THESE WORDS? IT'S IMPOSSIBLE THAT KUEI SHAN WAS BRINGING DOUBTS AND ERROR TO LATER PEOPLE BY HAVING THEM FALL INTO THE SECONDARY.

Enlightenment is certainly the key, but almost all the traditions are against it -- and there is a reason why they are against it. The most fundamental reason is that if enlightenment is a reality, God becomes an unreality. If your own illumination is the ultimate, then nothing can be above it. Then man's own consciousness becomes the highest reality.

Religions and traditions believing in God cannot allow enlightenment. It goes against all their fictions. Their fictions can exist only in the darkness, not in the light. To keep their fictions alive, to keep their dreams real, they don't allow human beings to be awake. You don't hear of Christian mystics as enlightened, you don't hear of Jewish mystics as awakened. In fact, enlightenment is the alternative of God.

All that belongs to the ritualistic religions is endangered by enlightenment, because enlightenment has

no ritual, it has no prayer, it has no scriptures. It so totally believes in you, its respect for humanity is so absolute and irrevocable... It is natural that all the priests are going to be against it, because the whole profession of the priests depends on fictions, and enlightenment destroys fictions.

All theologies are fabrications of the mind, and enlightenment is a transcendence going beyond the mind. All that belongs to the mind is a nightmare. Where do your gods exist? Where is your heaven, your hell? Where are your angels and your ghosts? They all constitute the entity called the mind.

Enlightenment is the greatest revolution you can conceive of because it destroys all fictions, all rituals, all gods, all traditions, all scriptures. It leaves you with only the essential consciousness of your own being. Its trust in consciousness is so total that there is no need of anything else.

It has not been said as clearly as I am putting it... I want to make it absolutely clear that the very idea of enlightenment is against all religions. Or, in other words, the only authentic religion is that of enlightenment. All other religions are part of the marketplace; they are businesses exploiting human helplessness, exploiting human weakness, exploiting human limitations.

Religions have done so much harm to man that it is unparalleled. Nothing else has been so dangerous. In every possible way they have been preventing man from even hearing the word `enlightenment'. You should not become aware that raising your hands to the sky is stupid -- there is no one to answer your prayers, no prayer has ever been answered.

All your gods are your own creations. You sculpt them, and you never think about it -- that you go on worshipping things which you have created. The Christian BIBLE says, "God created man in his own image." The truth is just the contrary: man has created God in his own image. And then -- the ultimate foolishness -- you worship your own image. In fact, if you were a little intelligent, you could just purchase a mirror and worship.

All your gods are nothing but your own reflections. There is no need to go to a temple or to a church; you can just keep a small mirror. Perhaps ladies are very intelligent about it -- they go on looking again and again in the mirror, they believe in the mirror.

But all your gods are the same, all your rituals are created by crafty priests. None of your scriptures are even first-rate literature; they are very third-class contributions. But just because they are holy... Who makes them holy? There are people who have their vested interests...

It is a long chain from God to the prophets, to the messiahs, to the holy scripture, to the church. But the only reality in this whole long line of fictions is the priest, and his whole effort through the ages has been to exploit you. And not only to exploit -- exploitation is possible only if certain conditions are fulfilled: you have to be made to feel guilty.

Strange ways have been invented to make you feel guilty. The Hindus say that you are suffering, in misery, not because of your stupidities, not because of your unconsciousness, not because of your unmeditativeness, not because you have made no effort to become enlightened, but because of the evil acts you have done in millions of past lives. Now you cannot undo them; there is no way backwards. That burden you have to carry, and under that burden you lose all your dignity, all your pride. All that you can do is pray to God to help you, to save you.

Christians -- because they don't have the idea of many, many lives, but only one life -- cannot use the same strategy. They have found their own strategy: the Hindu is suffering because of millions of past lives; the Christian is suffering because Adam and Eve, faraway, back in the very beginning, disobeyed God. The idea is so farfetched... In what way can I be responsible if Adam disobeyed God?

But Christianity goes on insisting -- and Christianity means half of humanity -- that you were born in sin because your forefathers, Adam and Eve, disobeyed God. You are born of sinners; hence, you are miserable. And you will remain miserable unless you repent and unless you are forgiven. Only the son of God, Jesus, can save you. He is going to plead on your behalf; he is going to be your advocate. You have just to believe in him and at the last day of judgment he will choose the people who believe in him, and will ask God to forgive them. The remainder of humanity is going to fall into eternal hell.

These are great strategies to bring people into the fold of Christianity... because that is the only way to save your future; otherwise there is no hope. Every religion has in some way taken away your beauty, your greatness, has destroyed the very idea that you have any worth, any meaning, any significance, that you have any potential.

Enlightenment is a rebellion against all traditions, against all priests, against all religions, because it declares that there is nothing higher than man's consciousness. And man is not suffering because some stupid man in the past disobeyed a fictitious God; man is not suffering because of millions of lives of evil

acts. Man is suffering for the simple reason that he does not know himself. His ignorance about himself is the only cause of his suffering, misery, torture.

Enlightenment brings everything to a very simple and scientific conclusion. It pinpoints that all that you need is to learn the art of awareness.

Ta Hui is right to say that enlightenment is the key, the only key which opens all the realities and all the blessings and all the potentials which have been hidden within you. You are a seed: enlightenment is nothing but finding the right soil and waiting for the spring to come.

Enlightenment is such a radical standpoint.

It is not another religion.

It is the only religion.

All other religions are pseudo.

Ta Hui says, SOME TAKE SITTING WORDLESSLY WITH EYES SHUT BENEATH THE BLACK MOUNTAIN, INSIDE THE GHOST CAVE, AND CONSIDER IT AS THE SCENE ON THE OTHER SIDE OF THE PRIMORDIAL BUDDHA, THE SCENE BEFORE THEIR PARENTS WERE BORN -- THEY ALSO CALL IT "SILENT, YET EVER ILLUMINATING," AND CONSIDER IT CH'AN. THIS LOT DON'T SEEK SUBTLE WONDROUS ENLIGHTENMENT: THEY CONSIDER ENLIGHTENMENT AS FALLING INTO THE SECONDARY.

This word `secondary' has to be understood because it has a context, and without the context you will not be able to grasp the meaning. Gautam Buddha has said, "To experience enlightenment is primary, but to say anything about it is secondary." To know it is fundamental, but to say anything about it -- howsoever articulate, howsoever intelligently worded -- falls into the secondary, into the nonessential. The essential is the experience; the expression is nonessential.

But this is one of the great misfortunes of humanity, that even great truths are destined to be misunderstood by people. What Buddha is saying is one thing; what people hear is another. There is a school which says enlightenment is secondary, and Gautam Buddha himself has said it. Don't be bothered by it. Certainly Gautam Buddha has said it, but he has not said that enlightenment is secondary. He has said that to say anything about it is to go wrong... even the very word enlightenment, and you have gone far away from the experience.

And you know in your ordinary life there are situations... When you see a beautiful rose, is it the same to experience the beauty of the rose and to say that it is beautiful? Can the word `beautiful' contain your experience of the rose? You experience love, but is it possible to say through the word `love' exactly what you experience in the silences of your heart? The love that you experience and the word `love' are not synonymous. The word is not even an echo of your authentic experience. And these are ordinary realities: beauty, love, gratitude.

Enlightenment is the ultimate experience of being one with the whole. There is no way to say it.

Lao Tzu refused his whole life to say anything about it: "You can talk about everything, but don't mention the ultimate experience" -- because he cannot lie, and to say anything about the ultimate truth is a lie.

Gautam Buddha was right, but he was not taking into consideration the stupid people who are always in the majority. He would never have thought that there would be a school quoting him, saying that enlightenment is secondary; the real thing is to worship, the real thing is to pray. Gautam Buddha has denied... His last words were, "Don't make statues of me, because I don't want you to be worshipers, I want you to be buddhas. And a buddha praying before a stone statue is simply ridiculous."

But such is the ignorance of man that the first statues made of any man were those of Gautam Buddha. There had been statues, but those were of fictitious gods. Gautam Buddha is the first historical person whose statues were made, and made on such a great scale that even today he has more statues in the world than anybody else. And the poor fellow had said, "Don't make my statues, because I am not teaching you to worship, I am teaching you to awaken. No worship is going to help; it is simply a waste of time."

But the priest is interested in worship; hence Buddha's words were not taken care of, and priests started making statues. Rituals were created, and he had been fighting for forty-two years continuously against rituals, against temples, against scriptures. Exactly what he had been fighting against was done afterwards -- and done with all good intentions by people who thought they were doing some service to humanity, by people who thought that they were followers of Gautam Buddha.

It is a strange history. Every master has been betrayed, without exception, by his own people in different

ways. The betrayal of Judas was very ordinary, superficial. But the betrayal of those who have created statues of Buddha, made temples of Buddha, created scriptures in the name of Buddha, brought everything back against which that man had fought for forty-two years continuously... From the back door everything has come in.

These people say... and they are many, and of many different sectarian ideologies. There are thirty-two buddhist sects in the world, and they all think they are teaching exactly what Gautam Buddha has said. But there are only a few who can be said to have understood Gautam Buddha -- because the only way to understand him is to become him, is to become an awakened being.

Except for that, there is no way to understand Buddha. You cannot study him from scriptures and you cannot persuade him by your prayers. You can be in his company only by being awakened the same way as he was. On those same sunlit peaks of consciousness you will be able to understand him. In other words, the day you understand yourself you will have understood the message of this strangest man who has walked on the earth.

The priests have been trying to misquote him, to distort him, to interpret him for their own interests. THEY CONSIDER ENLIGHTENMENT AS FALLING INTO THE SECONDARY. THEY THINK THAT ENLIGHTENMENT DECEIVES PEOPLE... The fact is, only enlightenment does not deceive people. Except enlightenment, everything in the name of religion deceives people.

... THAT ENLIGHTENMENT IS A FABRICATION... And I say again to you: only enlightenment is the ultimate reality. Other than that, everything else is a fabrication.

All your gods, all your messiahs, all your prophets are nothing but your own imagination, your own projection. They are fulfilling certain needs in you, but those needs are sick. They are providing you with father-figures.

It is not strange that people call God "the father," because everybody feels alone in the world, unprotected. Always death is walking by your side; it can grab you any moment. Life is so insecure and unsafe that you need some insurance, some guarantee. God comes in handy; he is your father. In times of trouble you can always rely on him, although he has never helped anybody.

Even Jesus on the cross is praying. Finally he freaks out and shouts at the sky, "Father, why have you forsaken me?" But still he goes on looking, hoping that God will be coming on a white cloud to save him, with angels playing on their harps, singing "Alleluia!" But not a single white cloud appears.

Jesus can be taken as the greatest example of all those who believe in fictions. He believed too much... The sky is not responsible for his beliefs, and if the sky is not fulfilling his expectations, only he is responsible -- nobody else. He had immense belief, but he was not enlightened; he did not trust. He believed in a God; he believed madly that he was the only son of God.

These very ideas show that the man was a little neurotic. Instead of helping him and giving him the right treatment, there were other idiots who crucified him... but crucifixion is not a treatment. So one sort of idiots crucified him and another sort of idiots, in their imagination, have resurrected him. Now half of humanity is following a man who was a mental case.

But why has he been able to influence so many people? The reason is not that he had a great, convincing philosophy -- he had no philosophy at all! The reason is that humanity at large is also neurotic. It feels very good to believe in Jesus Christ, to believe in God; it creates a protection -- just in your mind. You will be deceived, finally you will be disillusioned, but to be disillusioned at the time of death is meaningless. Then there is no time is left to do anything else.

The people who say that enlightenment deceives people, the people who say that enlightenment is a fabrication, are people who SINCE THEY HAVE NEVER AWAKENED THEMSELVES, THEY DON'T BELIEVE ANYONE HAS AWAKENED EITHER.

It is like blind people who don't believe that there is light -- and there is no way to convince them. Even the greatest logician will not be able to convince a blind man that there is light, because light is not an argument but an experience. You need eyes -- you don't need great philosophical proofs.

If you are deaf, no music exists for you. If you are crippled, it hurts you that somebody else can dance. And if the majority is crippled -- which is the case as far as enlightenment is concerned... If once in a while there is a dancer and millions of people are crippled, they cannot believe that he is real. Maybe he is a dream, maybe an illusion, maybe a magical trick -- but he cannot be real. Their own experience does not support his reality.

The awakened ones have found themselves in utter aloneness in a world where everybody is capable of becoming a dancer, but people have chosen to remain crippled, people have chosen to remain blind. There

are people who can exploit you only if you are blind, if you are crippled, if you are deaf, if you are dumb. These parasites are your prophets, these parasites are your priests.
Enlightenment is a rebellion against all these parasites.

THERE IS A KIND ACTING AS TEACHERS SPREADING FALSE TALK WHO TELL STUDENTS, "JUST PRESERVE STILLNESS." WHEN ASKED, "WHAT THING IS THIS, PRESERVING? WHO IS THE STILL ONE?" THEY SAY, "THE STILL ONE IS THE BASIS." YET THEY DON'T BELIEVE THAT THE ENLIGHTENED ONE EXISTS: THEY SAY THAT THE ENLIGHTENED ONE IS AN OFFSHOOT, AND QUOTE THIS FROM YANG SHAN -- a great master in his own right.

A MONK ASKED YANG SHAN, "DO PEOPLE THESE DAYS STILL MAKE USE OF ENLIGHTENMENT OR NOT?" True to his awakened state of consciousness, YANG SHAN SAID, "THOUGH ENLIGHTENMENT IS NOT ABSENT, NEVERTHELESS IT FALLS INTO THE SECONDARY: DON'T TALK OF DREAMS IN FRONT OF FOOLS."

Now these great masters are bound to be misunderstood. What they are saying is absolutely right, and there is no way to improve upon it -- they are saying it so beautifully. Yang Shan is not denying enlightenment, but neither is he asserting that it exists, because the phenomenon is so big that it cannot be contained in any positive statement.

The moment you make a positive statement, it has already fallen to the state of secondary, non-essential. But who is going to understand him? -- only a man of his own category; otherwise he is bound to be misunderstood.

He says, "THOUGH ENLIGHTENMENT IS NOT ABSENT... He could have said, "Enlightenment exists" -- that's what he is saying, but he is aware that saying anything positively brings limitations. All positive words are limited; hence, out of necessity the awakened ones have used the negatives -- nothingness, nobodiness -- because nothingness has no limits.

Have you ever thought about nothingness? Its beauty is that it has no limits; otherwise it will become something. It is nothing because it has no limits. It does not mean that it is *not*: it simply means it is so much, limitless. But to understand that nothingness is not negation... it is a way of indicating that which cannot be said by any positive word.

"THOUGH ENLIGHTENMENT IS NOT ABSENT..." Yang Shan will not say it is present, but he can say, "THOUGH ENLIGHTENMENT IS NOT ABSENT, NEVERTHELESS" -- because even to say this much is to go against the ultimate experience and its inexpressibility -- "NEVERTHELESS IT FALLS INTO THE SECONDARY: DON'T TALK OF DREAMS IN FRONT OF FOOLS"... because the fools may take the dreams to be real.

It is better to be silent with the fools; at least they cannot misunderstand. But there are great fools who can even misunderstand your silence... There are so many kinds of idiots in the world; their categories are inexhaustible.

I have heard... A man was dying of AIDS and his gay friends were consoling him, "Everybody who is born has to die." And one of them said, "At least you should be happy that your results are positive."

In his mind, the word `positive' has some value: be happy that you are dying of positive AIDS, not of some negative disease.

THEN THEY UNDERSTAND THIS LITERALLY AS A REAL DOCTRINE AND SAY THAT ENLIGHTENMENT IS SECONDARY.
SUCH PEOPLE SCARCELY REALIZE THAT KUEI SHAN HIMSELF HAD A SAYING TO ALERT STUDENTS; INDEED IT IS VERY COGENT: "ENLIGHTENMENT IS THE STANDARD FOR INVESTIGATING THE ULTIMATE TRUTH THROUGH TO THE END."
WHERE DO THOSE FALSE TEACHERS PUT THESE WORDS? IT IS IMPOSSIBLE THAT KUEI SHAN WAS BRINGING DOUBTS AND ERRORS TO LATER PEOPLE BY HAVING THEM FALL INTO THE SECONDARY.

I will tell you a strange story. You will see everywhere in India people bragging that this is the country of Gautam Buddha. But even the people who are bragging don't know what the brahmins have written about Gautam Buddha.

Of course the man was so charismatic... His teaching was negative: he had no god, he did not believe in consoling you, he was not a man just to give you false pacifications. He called a spade a spade. He was very pragmatic, and committed absolutely to the truth. He denied that the VEDAS are holy -- which was a shock to the whole country, because the country had believed in the VEDAS for centuries. They are the ancientmost scriptures of the world.

But Buddha was so impressive, his personality was such a great argument, his presence was so convincing, that although there were many who wanted to have a dispute with him, they remained silent because they had no guts.

Once he was dead, the Hindus, the priests, wrote a very strange and very ugly story in one of the Hindu PURANAS. They were in a dilemma: what to do with Gautam Buddha? The man does not believe in God -- and you cannot prove that God exists. He does not believe in the VEDAS, that they have anything sacred in them -- and you cannot prove it. He does not believe in your rituals -- he calls them foolish. He is against all kinds of priesthood; he does not want anybody to stand between individuals and existence -- there should be an immediate meeting and communion -- no mediator in between, no commission agents.

The man's influence was great. The brahmins could not say that he was wrong because then they would have to prove it. They could not ignore him either, because the whole country was overwhelmed by his presence. But priests are a cunning race. They created a holy scripture -- invented a story -- that when God created the world he created heaven and hell, and he gave to the devil the charge of hell. But thousands of years passed and nobody reached hell because people were innocent, nobody committed any sin; everybody was going into heaven -- and the devil was bored sitting alone.

Finally he went to God and he said, "What kind of stupidity is this? Why have you created hell? -- just for me? And I am there in charge, but where are the people? Thousands of years of waiting, and not a single customer. I want to resign. You can appoint somebody else."

God persuaded him, "Don't be worried. You go back. I will be born as Gautam Buddha, and I will teach wrong ideologies to people and then they will start falling into hell automatically."

And the story says that since then, since Gautam Buddha, hell is overcrowded. In fact, many people have to wait outside in a queue.

Do you see the cunningness? They accept that Gautam Buddha has the impact of a god, they accept that he has influenced millions of people, but they managed to plant the idea that whoever follows Gautam Buddha -- although he is one of the incarnations of God -- will fall into hell. And slowly, slowly they convinced the people.

After Gautam Buddha's death, within just five hundred years, there was not a single buddhist left in India. Who is going to follow a man, howsoever beautiful he may be, if the ultimate result is going to be hell?

The situation became so strange that in the memorial temple where Gautam Buddha became enlightened -- his lovers had raised a beautiful temple by the side of the bodhi tree under which he was sitting when he became enlightened -- there was not even a single buddhist left to take care of it.

The memorial temple has been in the possession of a brahmin family for almost two thousand years. Even today the temple is the possession of a brahmin family. They don't believe in Buddha, but there was no other way... no buddhist was left. Even the tree under which Buddha had become enlightened was destroyed by the Hindus -- and these are the so-called religious people. The tree that exists today is not the original tree; it is one of the branches of the original tree.

It was just a coincidence that King Ashoka sent his daughter, Sanghamitra, who had become a sannyasin of Gautam Buddha, to Sri Lanka to spread the message. He sent with her a branch of the bodhi tree. And the bodhi tree is a strange tree, in a way it is an eternal tree: it never dies unless you destroy it, because from every branch new roots go on growing. It is a tree of its own kind. Those new roots go into the earth, so around the tree many children of the tree start growing. The tree can become so big that thousands of people can sit under it, because it goes on and on spreading its new generations. Even if the old original tree dies, its descendants will still be alive.

So that branch was brought to Sri Lanka by Sanghamitra, and it was planted there. Sanghamitra must have been a great, an impressive woman; she converted the whole of Sri Lanka to Buddhism. And when the original tree was destroyed, just when India became free, a branch from Sri Lanka was brought back. It is a descendant that is now in the place where the original tree must have been.

Buddhists were killed, burned alive. Those who could, escaped out of India, and that's how China became Buddhist, Korea became Buddhist, Taiwan became Buddhist, Japan became Buddhist, Burma became Buddhist, Thailand became Buddhist. The whole East turned towards Gautam Buddha, except his own land. India became absolutely without any influence of Gautam Buddha. The old priests came back, the VEDAS became again holy. Old, meaningless rituals again became significant.

There have been people in the world who could have transformed humanity, but there are so many parasites who would not like you to become enlightened because your enlightenment means their profession

is destroyed.

Enlightenment is the very essence of human dignity, human grandeur. It is certainly the key, as Ta Hui is saying. It is the golden key. And for anybody in the world who really wants to be religious, except enlightenment there is no other way.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #35
Chapter title: Discontinuity

19 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
A TALK TO THE ASSEMBLY (PART ONE)
DO YOU WANT TO ATTAIN TRUE ONE SUCHNESS OF MIND AND OBJECTS? IT REQUIRES AN ABRUPT, COMPLETE BREAK: PICK OUT THE ONE INSIDE YOUR SKULL THAT'S DOING THE FALSE THINKING, TAKE THE EIGHTH CONSCIOUSNESS, AND CUT IT OFF WITH ONE BLOW.
HAVEN'T YOU READ MASTER YEN T'OU'S SAYING? "AS SOON AS THERE'S SOMETHING CONSIDERED IMPORTANT, IT BECOMES A NEST."
ALL OF YOU PEOPLE HAVE SPENT YOUR WHOLE LIVES INQUIRING AFTER THIS MATTER -- WITHOUT ANY ATTAINMENT -- SITTING IN YOUR NESTS YOUR WHOLE LIVES WITHOUT BEING ABLE TO COME OUT, TOTALLY UNAWARE OF YOUR ERROR. THOSE WHO'VE BECOME INFATUATED WITH THE WORDS AND PHRASES OF THE ANCIENTS TAKE AMAZING WORDS AND SUBTLE PHRASES AS THEIR NEST. THOSE WHO TAKE DELIGHT IN THE VERBAL MEANING OF THE SCRIPTURES TAKE THE SCRIPTURES AS THEIR NEST.
ALL THE ABOVE HAVE THINGS THEY CONSIDER IMPORTANT WHERE THEIR INFATUATIONS LIE. LACKING THE QUALITIES OF GREAT MEN OF POWER TO STEP BACK AND RECOGNIZE THEIR ERROR, THEY THINK OF WHAT THEY CONSIDER IMPORTANT AS EXTRAORDINARY, AS WONDROUS AND SUBTLE, AS PEACE AND SECURITY, AS THE ULTIMATE, AS LIBERATION.
FOR THOSE WHO ENTERTAIN SUCH THOUGHTS, EVEN IF BUDDHA APPEARED IN THE WORLD, IT WOULD BE TO NO AVAIL. WITH NOTHING CONSIDERED IMPORTANT, NATURALLY YOU'RE FULL OF RAWBONED POWER, WITHOUT DESIRE OR DEPENDENCE, AND MASTER OF THE DHARMA.

Every man creates a certain psychological security, unaware of the fact that his security is his prison. People are surrounded by all kinds of insecurities; hence the natural desire is to create a protection. This protection becomes bigger and bigger as you become more alert to the dangers you are living through. Your prison cell becomes smaller; you start living so much protected that life itself becomes impossible.
Life is possible only in insecurity.

This is something very fundamental to be understood: life in its very essence is insecurity. While you are protecting yourself, you are destroying your very life. Protection is death, because only those who are dead in their graves are absolutely protected. Nobody can harm them, nothing can go wrong for them. There is no longer any death for them -- all that has happened. Now nothing more is going to happen.

Do you want the security of a graveyard? Unknowingly that's what everybody is trying to do. Different are their ways, but the goal is the same. By money, by power, by prestige, by social conformity, by belonging to a herd -- religious, political -- by being part of a family, a nation, what are you seeking? Just an unknown fear surrounds you, and you start creating as many barriers as possible between you and the fear. But those same barriers are going to prevent you from living.

Once this is understood, you will know the meaning of sannyas. It is accepting life as insecurity, dropping all defenses and allowing life to take possession of you. This is a dangerous step, but those who are capable of taking it are rewarded immensely, because only they live. Others just survive.

There is a difference between survival and living. Survival is only a dragging -- dragging from the cradle to the grave. When is the grave going to come? In the space between the cradle and the grave, why be afraid? Death is certain -- and you don't have anything to lose, you come without anything. Your fears are just projections. You don't have anything to lose, and one day what you have is bound to disappear.

If death was uncertain there would be some substance in creating security. If you could avoid death, then naturally it would be perfectly right to create barriers between you and death. But you cannot avoid it. Ta Hui has said in his previous sutras, "Accepting the unavoidable is one of the fundamentals of coming to illumination." Death is there; once accepted it loses all fear, nothing can be done about it. When nothing can be done about it, then why be bothered?

It is a well-known fact that soldiers going to the war field are trembling. Deep down they know that all will not be returning back in the evening. Who is going to return and who is not going to return is not known, but it is possible that perhaps they themselves may not be returning home. But psychologists have been observing a strange phenomenon: as they reach the war front, all their fears disappear. They start fighting very playfully.

Once death is accepted, then where is the sting in it? Once they know that death is possible at any moment -- then they can forget all about it.

I have been with many army people -- I had many friends -- and it was strange to see that they are the most joyous people, the most relaxed. Any day the call can come, "Join the forces" -- but they play cards, they play golf, they drink, they dance, they enjoy life to the full.

One of the generals used to come to me. I asked him, "You are prepared almost every day for death, and still... how can you manage to be happy?"

He said, "What else is there to do? Death is certain."

Once the certainty, unavoidability, inescapability is accepted, then rather than crying and weeping and complaining and dragging yourself towards the grave, why not dance? Why not make the most of the time that you have between the cradle and the grave? Why not live every moment to such totality that if the next moment never comes, there is no complaint? You can die joyously because you have lived joyously.

But very few people have understood the inner working of their own psychology. Rather than living, they start protecting. The same energy that could have become a song and a dance becomes involved in creating more money, more power, more ambition, more security. The same energy that could have been a tremendously beautiful flower of love becomes just an imprisonment in a marriage. Marriage is secure -- by law, by social convention, by your own idea of respectability and what people will say. Everybody is afraid of everybody else... so people go on pretending.

Love disappears; it is not in your hands. It comes just like the breeze comes, and it goes just like the breeze goes. Those who are alert and aware dance with the breeze, relish it to its deepest potential, enjoy its coolness and fragrance, and when it is gone they are not sorry and sad. It was a gift from the unknown, it may come again. They wait... it comes again and again. They learn slowly a deep patience and waiting.

But most human beings down the centuries have done the very opposite. Afraid that the breeze may go out, they close all the doors, all the windows, all possible cracks from where it can escape. This is their arrangement for security. This is called marriage. But now they are shocked. When all the windows and the doors are closed and they have plugged even small cracks, instead of having a great, cool, fragrant breeze they have only a stale dead air.

Everybody feels it -- but it needs courage to recognize that they have destroyed the beauty of the breeze by capturing it. In life nothing can be captured and imprisoned. One has to live in openness, allowing all kinds of experiences to happen, being fully grateful as long as they last, thankful -- but not afraid of tomorrow.

If today has brought a beautiful morning, a beautiful sunrise, songs of birds, great flowers, why be worried about tomorrow? -- because tomorrow will be another today. Maybe the sunrise will have different

colors, maybe the birds may change their songs a little, maybe there will be rainclouds and the dance of the rain -- but that has its own beauty, that has its own nourishment.

It is good that things go on changing, that every evening is not the same, that every day is not exactly a repetition. Something new... that is the very excitement and ecstasy of life; otherwise man will be so bored. And those who have made their life completely secure *are* bored. They are bored with their wives, they are bored with their children, they are bored with their friends. Boredom is the experience of millions of people, although they smile to hide it.

Friedrich Nietzsche is right when he says, "Don't think I am a happy man. I smile just to prevent my tears. I become busy in smiling so I can prevent my tears. If I don't smile, tears are bound to come." Completely wrong attitudes have been taught to people: hide your tears, remain always at a distance, keep others at least at arm's length. Don't allow others too close, because then they may know your inner misery, your boredom, your anguish; they may know your sickness.

The whole humanity is sick for the simple reason that we have not allowed life's insecurity to be our very religion. Our gods are our security, our virtues are our security, our knowledge is our security, our relationships are our securities. We are wasting our whole life in accumulating security bonds. Our virtues, austerities, are nothing but an effort to be secure even after death. It is creating a bank balance in the other world.

But meanwhile a tremendously beautiful life is slipping out of your hands. The trees are so beautiful because they don't know the fear of insecurity. The wild animals have such grandeur because they don't know that there is death, there is insecurity. The flowers can dance in the sun and in the rain because they are not concerned about what is going to happen in the evening. Their petals will fall, and just as they had appeared from an unknown source, they will disappear back into the same unknown source. But meanwhile, between these two points of appearance and disappearance, you have the opportunity either to dance or to despair.

Ta Hui is saying that people go to the churches and to the temples and to the mosques, not because they are religious, but because they are cowards. Because they cannot live, they are finding ways to protect themselves.

I used to stay with a friend in a house in Surat. This friend belongs to a strange Mohammedan sect, and Surat is their headquarters; their high priest lives in Surat. I could not believe what intelligent people can do... the community is very rich and very intelligent; all are educated people. Just talking to him I came to know that in their society, when somebody dies, his friends and his family give money to the high priest. Sometimes lakhs of rupees are given to the priest as a representative of God; because the man is going on a pilgrimage, his life after death should be taken care of.

The priest writes a letter to God, a letter of recommendation: "This man has to be taken care of. A good place" -- according to the donations -- "should be arranged for him in heaven." That letter is put in the pocket of the dead man, the dead man is put in the grave, and the money -- of course -- goes in the pocket of the priest.

I asked the friend, "Do you think that money in some strange way reaches to God?"
He said, "That's the belief."

I took him to their graveyard one night, to a new, fresh grave. We opened it, and he said, "This is very sacrilegious."

I said, "I don't belong to your religion; don't be worried, all the responsibility is mine." And I pulled out the letter from the pocket of the dead man. I said, "The letter is here. The fellow has forgotten to take the letter. Now what will he do?" A character certificate... in the twentieth century! We are still primitives.

And the priest himself I have met. He is a well-educated person, he has a doctorate in literature. I told him, "At least it is your responsibility, being an intelligent person, educated, not to lead people into false securities. People are giving their whole life's money to have a secure place in the other world, but they have not lived HERE."

He could not deny it to me: "This is not good -- but I am just a representative of a long heritage. My father was a priest, my grandfather was a priest. It is our family profession."

I said, "It may be your family profession, but it is more of a crime than a profession. You are an intelligent man, you should expose this hypocrisy."

But he said, "I have thought about it many times. As far as I'm concerned, I'm already too rich... centuries of accumulation. I can expose it -- that the whole money goes into the pocket of the priest -- but I stop myself because this gives people great consolation and security. I don't want to disturb their

consolation and their security."

I can understand his concern and I don't think he was just trying to defend himself. He was sincere. But such are our consolations given in different ways by different religions, different priests, different politicians. Everybody is making your life secure -- and everybody is destroying you.

An authentic religious person simply drops the idea of security and starts living in utter insecurity, because that is the nature of life. You cannot change it. That which you cannot change, accept -- and accept it with joy. Don't unnecessarily hit your head against the wall; just pass through the door.

Ta Hui, in his last sutras, is giving you his standpoint. DO YOU WANT TO ATTAIN TRUE ONE SUCHNESS OF MIND AND OBJECTS? IT REQUIRES AN ABRUPT, COMPLETE BREAK... These are the words to be remembered: IT REQUIRES AN ABRUPT, COMPLETE BREAK. It requires a discontinuity of the way you have been living up to now. You have to stop living in ostrich logic.

The ostrich is a very logical animal. Whenever the ostrich sees any enemy, a hunter, he puts his head deep into the sand. Seeing no enemy, he feels completely secure. In fact, he has become more insecure. If he was looking at the enemy, then there would be possible ways to escape, or at least an effort could be made. But when he is standing there, his head in the sand, eyes closed, he is absolutely vulnerable.

This has become many people's lifestyle -- ostrich style. Whatever seems to be dangerous, they ignore it; they don't look that way. They believe that if they don't see it, it disappears.

Have you ever consciously looked at death? Have you ever gone to the cemetery and sat there and thought about the people who are lying in their graves? No... you will go only one time and one way -- you will not come back. Why are graveyards and cemeteries and funeral grounds made outside the city, out of the way? -- so that you don't have to come across them. In fact, the graveyards should be made exactly in the middle of the city, so you have to come across them many times every day, knowing perfectly well that the people who are sleeping in those graves were also one day living just like you, and one day you also will be lying in the same kind of grave.

The insecurity has to be made absolutely clear. In that clarity there is a possibility of acceptance; there is no other way. You cannot escape, so don't waste time in escaping.

The same time has to be used in coming to know a deeper life which knows no death, a deeper love which is not ephemeral, a love that has nothing to do with infatuation of any kind, a love that is just like a heartbeat to you, not addressed to anybody in particular. It is not loving someone, it is simply loving, it is being love -- that is eternal.

But an abrupt and complete break is needed in our lifestyles. Our lifestyles are based on cowardly, fearful attitudes towards life.

> PICK OUT THE ONE INSIDE YOUR SKULL THAT'S DOING THE FALSE THINKING, TAKE THE EIGHTH CONSCIOUSNESS, AND CUT IT OFF WITH ONE BLOW.

By AN ABRUPT, COMPLETE BREAK Tah Hui simply means that if you are intelligent enough, you will change in a single blow. You will not say, "I will change gradually, slowly, part by part;" you will not say, "Change will take time." You will say, "I have seen it; now there is no question of changing. I have changed."

There is a Buddhist story... A woman is in deep love with Gautam Buddha's philosophy. She is a princess, and Gautam Buddha is in the town. She has just come from the discourse; she is full of the great ideas that Gautam Buddha was talking about. In ancient days in India it was customary... it was a loving gesture but may have become, by and by, part of women's slavery. She was giving a shower to her husband, rubbing his body.

She said, "By the way" -- because her mind was still filled with Gautam Buddha. She said, "My brother has been thinking to become a follower of Gautam Buddha."

Her husband laughed. He said, "That's ridiculous. Thinking? -- how many years has he been thinking?"

The woman said, "As far as I know, nearabout five years he has been thinking."

The man said, "He will never become... he will go on thinking. A person who can think for five years can think for fifty years."

These are not matters to be thought about; either you understand or you don't. These are abrupt quantum leaps. The moment you see the snake on the road you don't think whether to move away or to jump, you do something abruptly.

When you see the house is on fire, you don't sit there for five years thinking about what to do. Once you have seen the house is on fire you don't even bother to put on your dress properly. If you are taking a

shower, you will jump out of the bathroom window naked. This is not a time to follow social etiquette. It does not matter whether it is Poona or anywhere else -- when the house is on fire, you don't think of the police commissioner! The idea simply does not come to your mind.

The man said, "Your brother is simply enjoying the idea that one day he will become a follower and perhaps attain the blissful state of buddhahood. But I can say to you it is not going to happen. These things happen abruptly."

Naturally the wife was offended, because her brother has been criticized. To defend her brother she said to her husband, "Can you do what you are saying? Can you do it abruptly? -- because you are also listening to Gautam Buddha."

The man did not answer; he simply jumped out of the bathroom window. The woman said, "What are you doing?"

He said, "Forget all about it."

She said, "At least take the clothes...!"

He said, "Abrupt means abrupt."

People on the street could not believe that the prince was naked. They asked him, "What has happened?"

He said, "I have become discontinuous with my past life!"

He reached Gautam Buddha, naked. Gautam Buddha said, "At least you could have put on some clothes."

He said, "The situation was such that I had to do it abruptly. Initiate me this very moment!"

The wife came running behind, the family came running behind, saying "What are you doing? It was just a playful argument."

The man said, "What I have done I cannot undo."

And this man, because of his courage and a sudden understanding, became one of the enlightened disciples of Gautam Buddha. His name was Sariputta. He is one of the most loved characters in the Buddhist tradition. Certainly he was a man worthy to be loved and respected.

Ta Hui is suggesting to you also... AN ABRUPT AND COMPLETE BREAK with your lifestyle, which is nothing but consolation, protection, security, safety, guarantee, insurance.

HAVEN'T YOU READ MASTER YEN T'OU'S SAYING? "AS SOON AS THERE'S SOMETHING CONSIDERED IMPORTANT, IT BECOMES A NEST." The moment you think something is important -- money, knowledge, power -- it becomes a cozy nest, and you start living within that small nest. You become a prisoner.

A man of ambition cannot be a free man. A man of desires cannot taste the beauty of freedom. His desires are his chains. And whatever has become important -- Yen T'ou is right -- that very thing becomes your bondage.

Nothing should be more important to you than your own consciousness. Anything more important than your consciousness makes a prison for you; you become secondary. You humiliate yourself, you yourself fall in your own eyes.

> ALL OF YOU PEOPLE HAVE SPENT YOUR WHOLE LIVES INQUIRING AFTER THIS MATTER -- WITHOUT ANY ATTAINMENT -- SITTING IN YOUR NESTS YOUR WHOLE LIVES WITHOUT BEING ABLE TO COME OUT, TOTALLY UNAWARE OF YOUR ERROR.

The error is that you have made something more important than your own being, you have put something higher than yourself. It may be a god... Don't put anything as a goal, don't put anything higher than you. You are the ultimate, nothing can be higher than you. You have to explore yourself, because the moment anything becomes important to you, you stop exploring yourself; you start running after that which is important to you, whatever it is.

THOSE WHO HAVE BECOME INFATUATED WITH THE WORDS AND PHRASES OF THE ANCIENTS TAKE AMAZING WORDS AND SUBTLE PHRASES AS THEIR NEST. What are your so-called learned people? -- the pundits, the rabbis, the great scholars. Words, beautiful words, have become so important to them that they have forgotten themselves. Words have become their whole life; they go on accumulating more and more beautiful quotes, statements, but what they are? -- just imprisoned in scriptures.

THOSE WHO TAKE DELIGHT IN THE VERBAL MEANING OF THE SCRIPTURES TAKE THE SCRIPTURES AS THEIR NEST. It does not matter what it is -- it may be money, it may even be enlightenment -- if you make it a distant goal, something to be achieved, you have missed the point.

Enlightenment is not something to be achieved; it is something that happens to you when you are in a non-achieving mood, when there is nothing important to you, when there is no greed, no desire, no ambition -- not even the ambition for enlightenment. Then suddenly you settle within yourself, not going anywhere, because every desire is going away from you.

When there is no going anywhere, your consciousness concentrates at the very center of your being... and the explosion. This explosion is enlightenment, but you cannot make it a goal. This explosion is liberation, but you cannot make it a goal.

ALL THE ABOVE HAVE THINGS THEY CONSIDER IMPORTANT WHERE THEIR INFATUATIONS LIE. LACKING THE QUALITIES OF GREAT MEN OF POWER TO STEP BACK AND RECOGNIZE THEIR ERROR, THEY THINK OF WHAT THEY CONSIDER IMPORTANT AS EXTRAORDINARY, AS WONDROUS AND SUBTLE, AS PEACE AND SECURITY, AS THE ULTIMATE, AS LIBERATION.

Man is a very self-deceiving animal; he can manage to deceive himself. He can call his imprisonment his palace, he can call his handcuffs his ornaments, he can call borrowed knowledge his experience. It is not a great crime to deceive somebody else, but to deceive oneself is certainly the greatest crime.

One who cannot deceive himself cannot deceive anybody else, and one who can deceive even himself is bound to deceive everybody.

FOR THOSE WHO ENTERTAIN SUCH THOUGHTS, EVEN IF BUDDHA APPEARED IN THE WORLD, IT WOULD BE TO NO AVAIL. Those who are infatuated, running after certain projections of their mind, even if they meet Buddha they will not recognize him, because to recognize Buddha one needs an innocent mind, non-ambitious. You can recognize him only if you also have something of the same quality. If you don't have anything of alertness in you, how can you recognize the ultimate of awareness? You will bypass it.

Thousands of buddhas have happened and millions of people have passed them, without even looking back. They are so infatuated, their eyes are so full of their own greed that they cannot see clearly. And a buddha can be seen only if your eyes have no dust, if your mirror is clean.

WITH NOTHING CONSIDERED IMPORTANT, NATURALLY YOU'RE FULL OF RAWBONED POWER, WITHOUT DESIRE OR DEPENDENCE, AND MASTER OF THE DHARMA.

With a very simple statement he has made a great invitation to you. You are the most important thing in existence; never put anything above you, otherwise that will become your bondage, your nest. Remain always clear that the greatest thing is throbbing in your own heart. It has to be explored, inquired into, experienced, but the Kohinoor is within you.

The moment your eyes become fixed on something else, you have reduced yourself into something secondary -- and you are primary.

It happened that I had to be present in a court because I had made a statement and somebody's religious feelings were hurt. I cannot conceive how anybody's religious feelings can be hurt; they must be very weak, they must not have deep foundations. And what I have said he had not even understood.

I had related a small incident in the life of Mahatma Gandhi. Mahatma Gandhi used to listen to the Hindu scripture, RAMAYANA -- the story of Rama -- and Acharya Vinoba Bhave, who was a Sanskrit scholar, used to read it. There comes a point in the story where Sita, the wife of Rama, is stolen, abducted by his enemy. Finding no other way, Sita used a small strategy to leave some marks on the path, so that Rama could find where the enemy has taken her; she started dropping her ornaments. She was a queen -- Rama was a king -- so she had many ornaments, immensely valuable, and she went on dropping them on the way.

Rama found the way, but there was trouble. His brother, Lakshmana, was with him. Rama said, "I cannot recognize these ornaments." His argument was very clear; he said, "You see ornaments only when the person is not worth seeing. Sita is so beautiful that when I see her I forget completely to see anything else, so I don't recognize these ornaments. Lakshmana, perhaps you can recognize them; you have always been following behind Sita."

Lakshmana said, "You will have to forgive me. I can recognize only the ornaments she used to wear on her feet."

This is the incident: Mahatma Gandhi asked Bhave Vinoba, "What is the matter? Why can't he recognize...?" And Vinoba Bhave gave the explanation that because Lakshmana was a celibate he could not look at Sita's face. But because the elder brother's wife is equal to the mother, Lakshmana had to touch Sita's

feet every day -- in the morning -- so he could recognize the ornaments which were worn on her feet.

Mahatma Gandhi was very much impressed -- so much so that before this moment the word `acharya' was not used for Vinoba Bhave. It was conferred by Mahatma Gandhi because of this incident, meaning "You are a great teacher" -- acharya means a great teacher -- "I could not have thought about it this way, but you have a very deep insight."

I was speaking in Ahmedabad and I said, "Vinoba Bhave himself is a repressed person, trying to be celibate, otherwise I don't see any problem. Why can't you see a beautiful woman if you can see a beautiful flower, if you can see a beautiful moon? Beauty is not the problem; the problem is your repressed sexuality. You are afraid to see the face because you know that if you see the face you will be infatuated."

And I said, "Vinoba Bhave was wrong, and Mahatma Gandhi was wrong in accepting the explanation. The explanation is sick."

Mahatma Gandhi was dead. I told the court, "I have not made any statement on my own. I have simply said that the statement of Vinoba Bhave shows his own psychology; it does not say anything about the incident. And if it says anything about the incident, then Lakshmana was also sexually repressed. And I'M not saying it; it is a simple conclusion from what Vinoba said. Vinoba is alive, and -- if the court agrees -- he should be called. I am ready to dispute on the point."

But the court was convinced: it is simple -- unless you are repressed you cannot be so afraid of seeing a woman who is almost your mother. And the man whose religious feelings were hurt... The case was dismissed, but there were thousands of people surrounding the court. The man was so much afraid to come out of the court -- because people would have given him a good beating -- that he asked the judge for police protection.

I said to the judge, "I need police protection because I am hurting the feelings of the Hindus, and the people surrounding the court are all Hindus. Why should this man be afraid? Certainly he knows that he has brought the case only to harass me -- and the people are outside to take revenge."

But I said to the judge, "Give him protection." And I said to the man, "Remember, never let your religious feelings get so easily hurt."

A religious man cannot feel hurt. Even if something is said against his religion, he will give it consideration: it may be right. If it is right, he will change; he will have the courage to change himself. If it is not right, who bothers? -- he will ignore it.

Why do religious people get easily hurt? There have been dozens of cases against me all over India in different courts for the same simple reason: somebody's religious feeling is hurt. Why do you go on carrying such religious feelings that get hurt so easily? These are not religions; these are their securities, their consolations. And because I have said something which takes away the consolation, the security... that's what hurts.

It is as if I have taken away the protection which was hiding their wound. I have not created the wound, I have simply made them aware of it. They should be grateful to me, not angry, because if the wound is opened to the sun, to the air, there is a possibility of its being healed. But the very recognition is lacking that they are living in an imaginary security.

I used to go to my town and I heard that my old teacher, who taught me in school and who loved me very much, was on his deathbed. So I ran to see him, but his wife said, "Please don't disturb him. You have disturbed him so much; whenever you come he cannot sleep for a few nights. And this is a very critical moment: he is just on his deathbed."

I said, "Then I cannot go back. Let me disturb him for the last time! Because there is still time for him to understand." His fear always had been that I would destroy his securities. He used to worship a Hindu statue of Ganesha, the elephant god. I had said to him, "Your statue of Ganesha seems more like a cartoon than a god. And can't you see that this seems to be some joke?" The body is of a man, the head is of an elephant, and the belly is so big that Ganesha cannot see his own feet, and on top of it he is riding on a mouse! I said, "Some practical joker must have made this, and you go on worshipping every day..."

He said, "Don't disturb me! I'm an old man, and when you say such things they enter in my mind, then my worshipping is half-hearted, because I can see that it is right. This heavy man should not sit on the mouse; he could have found any other kind of vehicle. And such a big belly..."

But lifelong security... because it is thought by the Hindus that Ganesh is a very protective god; in your difficulties he will be your savior. So when I pushed past his wife I said, "You get out of the way. I have to see him."

And as he saw me he closed his eyes. He said, "Just forgive me, don't say anything. Let me die

peacefully."

I said, "For that very purpose I have come. If you can drop all your nonsense you can die peacefully."

He said, "You have started again! All that I have got is nonsense according to you, and I don't have any rational support for it. But it is not the time to argue; let me die believing in things I have always believed in. You have been distracting me continuously my whole life. I love you, and I know your intention is right, but on a poor old man you should show a little compassion."

I said, "That's what I have come for. I even had to push your wife out of the way. There is still time. If you can abruptly, in a single blow, drop all your beliefs, and without believing in anything die silently and peacefully, perhaps the last moments of your life will be the crescendo, the highest peak of consciousness. Don't miss these moments."

But you will not believe it: he closed his eyes, he closed his ears also. He was not ready to listen to me, because this is the moment to invoke God's help -- death is standing by the side of the bed.

People are living their whole lives in psychological prisons. The authentic religious revolution is an abrupt jump out of your prison cell. Nobody is blocking the way. You are the maker of it, and if you are courageous enough, you can jump out of it.

To know life in its insecurity is to know life in its immense beauty, is to know life in its authenticity. To know life in its insecurity, without any fear, is to transcend death, because life never dies.

Anything that dies is not life; it is only the house in which life was living. The flame of life goes on eternally. Because of your securities and consolations and beliefs you remain unacquainted with the greatest treasure. You live in misery, you die in misery.

It is possible to live in immense bliss and to die dancingly, at ease with existence.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #36
Chapter title: Compassion

19 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
A TALK TO THE ASSEMBLY (PART TWO)
BUDDHA SAID, "ONE MAY WISH TO REVEAL IT WITH COMPARISONS, BUT IN THE END THERE IS NO COMPARISON THAT CAN EXPLAIN THIS. SAYING IT'S BROAD AND VAST HAS ALREADY LIMITED IT -- TO SAY NOTHING OF WANTING TO ENTER THIS BROAD AND VAST REALM WITH THE LIMITED MIND. EVEN IF YOU MANAGED THEREBY TO ENTER, IT WOULD BE LIKE TAKING A LADLE TO LADLE OUT THE OCEAN: THOUGH THE LADLE IS FILLED, HOW MUCH COULD IT HOLD? NEVERTHELESS, THE WATER IN THE LADLE, BEFORE IT WENT IN THERE, WAS IDENTICAL TO THE LIMITLESS WATER (OF THE OCEAN). LIKEWISE, BECAUSE YOUR WORLD IS JUST THIS BIG, AND YOU FEEL SATISFIED WITH IT, THIS LIMITLESS WORLD ADAPTS TO YOUR CAPACITY AND FILLS IT UP. IT'S NOT THAT THE WATER OF THE GREAT OCEAN IS ONLY THIS MUCH."
THEREFORE BUDDHA SAID, "IT'S LIKE THE GREAT OCEAN, NOT DEFERRING WHETHER

MOSQUITOES OR TITANS DRINK ITS WATER -- ALL GET THEIR FILL."

It is the perennial problem: those who have known have come across an unbridgeable gap between their experience and their capacity to express it. What they have known is so vast that whatever they say is going to limit it, and to limit the unlimited is unforgivable. If they don't say anything, then too they are saying something. They are saying that nothing can be said.

But the experience is so glorious, so nourishing, so fulfilling that to say that nothing can be said about it is to show your uncompassion towards those who are not so blessed with the experience. Unless you say something, howsoever limited, millions will remain unaware that their potential was for the whole sky, and they remained limited in a small world. They never opened their wings into the sky, because they never thought that beyond the cage there exists anything else.

To let people remain unaware of their capacity to fly, and the infinity of the sky, is certainly unkind. This is such a dilemma: if you say something it is not right, and if you don't say something it is again not right. You *have* to say something, howsoever small. It may give someone a hint; perhaps it may not quench the thirst but it may provoke a search.

It may not quench the thirst but it may make you aware of it, that you *are* thirsty. Even to become aware of your thirst is a great beginning, because one cannot remain thirsty if one knows -- one is going to seek and search in every possible way. And the ocean of life is not far away. We are in it, we are part of it.

There have been two types of mystics in the world. One Gautam Buddha has called the *arhatas*. They have chosen to remain silent. They are absolutely committed to the truth and they are not going to compromise on any account. They will not say something which is not absolutely right, they will not say something which is only approximately true, because the approximately true is nothing but a lie. They will not give an example because there is no parallel to their experience, there is no possibility of any comparison. Seeing the situation, one can understand why they have chosen to remain silent.

But there has been another category of awakened people, enlightened ones, who *have* tried, although their efforts have not been very successful. By their very nature, they cannot be. But even if one person in a million has become awakened by the efforts of a *bodhisattva*, the second category of enlightened people, the effort was worth making.

The arhatas also have an answer for this. They say that if one man in a million becomes awakened by listening to a bodhisattva, that man was destined to become enlightened whether the bodhisattva had spoken or not.

I have been in a dilemma. You cannot deny what the arhatas are saying. They are saying the man has not become awakened from listening to you, because whatever you are saying is just a hint, far away; it cannot make anyone enlightened. And they have a certain reason for saying it, because people have become enlightened sitting by *their* side in silence, too. Nothing has been said, nothing has been indicated, but just the presence of the arhata, his silence, his peace, have proved contagious. Anyone who is receptive, available, open, has felt something which was not said, and has moved on the path. Not only has he moved... many have reached to the ultimate.

Hence the arhata has also a reason for saying that there is no need to say anything. Those who can understand will understand even your silence, and those who cannot understand are not going to understand; you may go on for years and years speaking to them, and they will remain deaf. You may talk about light, but they will not open their eyes. You may try to excite them about the beauties of the ultimate, but they will go on postponing the journey.

But the bodhisattva has his own reasoning -- and perhaps both are right. The bodhisattva says that there are people who are just on the verge: just a little push and they may be transformed; just a little indication -- a finger pointing to the moon -- and they may be able to see. And anyway, even if nobody understands, it is still worthwhile to make the effort; at least it shows your compassion, at least it shows you are not unconcerned with the vast humanity which is groping in darkness. You have done whatever is humanly possible to do. If nobody hears it, if nobody listens to it, it is up to them -- but they cannot blame you. They cannot complain that you knew and yet you remained silent, that you should have made some effort to wake them up.

These two categories have been in conflict for centuries, and both have been so clear about their approach that not even a single arhata has been converted by the bodhisattvas, or vice-versa: not a single bodhisattva has been converted by the arhatas.

My own understanding is that this conversion has not happened because both have something absolutely

true about their approach. One is committed to the truth absolutely; one is committed to love, to compassion absolutely. And both values, truth and love, are of equal significance.

I think there is no need for any arhata to become a bodhisattva, or any bodhisattva to become an arhata. Perhaps both are needed. Perhaps people are needed to sing songs of that which cannot be said, and people are needed to remain silent, so silent that their silence itself becomes a magnetic force. Perhaps both have done immense service to humanity, the one by making different efforts -- through language, through devices, singing, dancing -- and the other by remaining absolutely centered, but available to anyone who knocks at his door.

I don't see the conflict as it has been seen down the ages. Those who see the conflict are only learned people; they are neither arhatas nor bodhisattvas.

I am reminded of a great master, Ma Tsu. His monastery was just opposite another monastery in the deep mountains, and the other master was absolutely antagonistic to the methods and to the teachings of Ma Tsu. One disciple of Ma Tsu was having difficult times with the master, because Ma Tsu used to hit, beat...

It was known that once Ma Tsu had thrown a disciple out of the window and jumped on top of him. The disciple had a few fractures and Ma Tsu was sitting on his chest asking, "Got it?" And the strangest thing is that he got it! He never asked a question again! That simply shows he must have got it; since then he became absolutely silent.

The other master was very angry at Ma Tsu: "What kind of things does he go on doing? He seems to be a crazy man!"

One day a disciple who was meditating on a koan came in. He had been coming for many days and getting a beating. There are hundreds of koans in Zen -- strange puzzles. He was meditating on the famous koan, "the sound of one hand clapping." Ma Tsu had said, "Whenever you have found the sound, come to me."

The disciple meditated in the silence of the night, he heard the wind passing through the pine trees, and he jumped. He said, "This is it!" The sound was so sweet and of course so musical that he went to the master and told him that it is the sound when the wind passes through the pine trees... The master hit him hard and said, "Don't bring any idiotic answers to me, just go back and meditate."

And this went on happening. One time he heard a cuckoo calling in the night... so sweet, so overwhelming, so touching that he forgot all the beatings and went again. Finally he got tired. He had brought all the sounds possible, and no answer was being received, every answer was being rejected. An idea arose in his mind, "Perhaps this is not the master -- at least for me. I am not saying that he is not a master, but at least he is not for me. I should try his opponent who is just nearby." And he went there.

The master asked him, "You are a disciple of Ma Tsu, why have you come to me?" The disciple described what had been going on for months: he brings new sounds and he gets only beatings. There is a limit to patience, and he has come here in search of truth, not to hear the sound of one hand clapping. "Unnecessarily, I am being held back by this, and now I have almost exhausted every sound, but he goes on beating. I have come to you. Accept me as your disciple."

That master had never beaten anyone, but he gave this disciple such a beating that Ma Tsu's beating felt far better! The master said, "You idiot! Just go back, your master is very compassionate. He only beats you, you need to be killed! Just go back."

The disciple said, "My God! I have been in search of truth... First these people go on talking about enlightenment, and when you get caught in their idea, then they do all kinds of strange things to you. This man has been known always to be against Ma Tsu, and he has never used the device of beating. Why has he done this to me? But certainly, if I have to choose between the two, Ma Tsu is better."

He went back, and Ma Tsu asked him, "Where have you been?"

He told the whole thing. He said, "I have been beaten very badly. You beat very considerably, but that man is absolutely mad; he wanted to kill me!"

Ma Tsu said, "He is very compassionate."

The disciple said, "This is strange. You are enemies, you have been quarreling for years. Everything that is said by one is opposed by the other -- but you both agree as far as killing a poor disciple is concerned!"

Ma Tsu said, "I have never said he is wrong, he has never said I am wrong; we are just different. He is an arhata; he simply lives in silence, and anybody who comes has to sit in silence with him. Years pass, and the other also becomes engulfed, overwhelmed, by the silence of the master. But very few people are capable of bearing such a long wait.

"I make every effort to create a shortcut for you. I am a bodhisattva. I trust that there is a possibility that

something can be done to bring you towards truth. All these devices, all these teachings, have nothing to do with truth, but they have something to do with *you*. The effort is to destroy your clinging to the mind, the effort is to defeat your mind. The day your mind is defeated, the day you are free from the cage of the mind, our work is done; then you will know what truth is. Neither of us can give it to you. But still we differ: the arhata never makes any effort; I make every effort possible."

It is very difficult to say that one category of enlightened people should disappear. As far as I am concerned, both are equally valid and both enrich the existence.

Ta Hui is saying that truth is so vast that even to call it vast is to make it limited. It is oceanic, but even to call it an ocean is to give it boundaries. All words fail, no word is big enough. There is no possibility of any comparison; nothing comes close enough to being a comparison or an example.

He is quoting Gautam Buddha: BUDDHA SAID, "ONE MAY WISH TO REVEAL IT WITH COMPARISONS, BUT IN THE END THERE IS NO COMPARISON THAT CAN EXPLAIN THIS."

For example, Jesus says God is love. This is a comparison, perhaps the best comparison. In human experience, love has a tremendously significant place; in its purity, perhaps love can give you a hint of what happens to the man who becomes realized, who comes to know the divinity of existence. But even love is not a right comparison according to Gautam Buddha. It is beautiful, but enlightenment is far beyond. Love is a beautiful flower, but it is just a flower, ephemeral; in the morning it blossoms, in the evening it is gone. It was beautiful when it was, but it is not eternal, it does not have immortality. It is beautiful and delicate, and one can enjoy its dance in the wind.

It is poetry to compare love with God or enlightenment, but it is not truth. There is no human experience which can explain that which goes beyond the human mind. It is simple, it is arithmetic; that which is beyond the human mind certainly cannot be compared with any experience of the mind.

You must have heard the ancient parable of a frog who had come from the ocean -- he was on a religious pilgrimage. On the way he found a small well, and just to have a little rest he jumped into the well. He was happy to find there another frog, and they started talking to each other. The frog of the well asked him, "From where are you coming?"

The stranger frog said, "It is very difficult to describe. You will have to forgive me, because I am coming from a place which is beyond your comprehension. You have never left this well, and I am coming from the ocean."

The frog of the well certainly felt offended; this was not expected of a guest. He jumped halfway across the well and said, "Is your ocean this big?"

The frog from the ocean was in great difficulty. He said, "Please, just drop this subject. The ocean is so big that there is no way to measure it by your experience of the well."

The frog in the well jumped the whole length of the well and he said, "Is it that big?"

And the frog from the ocean said, "You are forcing me to be unnecessarily unkind towards you, but I cannot say such a stupid thing that this small well of yours can be compared to the infinity of the ocean."

This was too much for the frog in the well. He said, "You just get out! You are talking about this ocean only to humiliate me."

That's how people of the mind have always reacted to the people of meditation. People who have never been beyond their mind are always offended by the meditators, because the meditators are talking about the ocean... and there is no comparison if you have lived only in the mind. If you have gone beyond the mind, there is no need of any comparison -- you know it yourself. Either you know it or you don't. There is no way to explain to the one who has never gone beyond the mind.

> "SAYING IT IS BROAD AND VAST HAS ALREADY LIMITED IT -- TO SAY NOTHING OF WANTING TO ENTER THIS BROAD AND VAST REALM WITH THE LIMITED MIND. EVEN IF YOU MANAGED THEREBY TO ENTER, IT WOULD BE LIKE TAKING A LADLE TO LADLE OUT THE OCEAN: THOUGH THE LADLE IS FILLED, HOW MUCH COULD IT HOLD?"

Once Gautam Buddha was passing through a forest and it was the season of autumn. The forest was full of dry leaves, and Ananda finding him alone, said to him, "I have always wanted to ask, but before the others I could not dare. Just tell me the truth: have you told us everything that you know or are you still holding back a few secrets?"

And Gautam Buddha took a handful of leaves from the ground and said to Ananda, "I have told you only this much -- the leaves that you see in my hand. But that which I know is as vast as all the leaves in this great forest. It is not that I want to hold it back, but it is simply impossible! Even to talk about a few leaves

is an arduous effort, because it simply goes above your head. You know thoughts, but you have never experienced thoughtlessness. You know emotions, but you have never known a state where all emotions are absent, just as if all the clouds in the sky have disappeared.

"So I am trying my best," he said, "but more than this is not possible to transfer through words. If I can make you understand only this much: that there is much more to life than words can contain; if I can convince you that there is something more than your mind knows, that's enough. Then the seed is sown." Otherwise all the efforts of the great philosophers of the world are LIKE TAKING A LADLE TO LADLE OUT THE OCEAN.

In fact, such an incident is on record. Plato, one of the greatest Greek philosophers -- the father of Western philosophy -- was walking on the beach, and he saw a naked man bringing out the ocean water in his cupped hands and pouring it in a small hole that he had made in the sand. Plato watched him; he was not aware that the other man was none other than Diogenes.

Diogenes was, in the Greek tradition, a very strange fellow. In the Zen world he would have been accepted with great joy; he would have fitted perfectly well. But in the Greek tradition of reason, logic, philosophy, he was a strange fellow. But that was the first encounter between Plato and Diogenes, so he was not aware who this man was. Plato asked him, "What are you doing?"

Diogenes said, "I have decided to empty the ocean."

Plato said, "You must be mad! This cannot be done. Just by taking with your hands a cupful of water, even in millions of years you will not be able to empty the ocean."

Diogenes said, "My work is done. I wanted to show to you that even if you go on thinking about truth for millions of years you are not going to find it. Your effort to find the truth through mind is exactly the same as my effort to empty the ocean by taking cupfuls of water out of it."

Plato was very much shocked, but he had nothing to say against the man. He simply asked, "Are you Diogenes? -- because I wanted to meet you."

Once in the school where Plato used to teach, he had defined man as "a two-legged animal." When Diogenes heard this he picked up a two-legged sea bird, took out all the feathers, and sent it with a disciple to the academy of Plato: "I am sending a specimen of your definition. This is a human being, a two-legged animal." Since that time Plato wanted to meet that man... and today Diogenes again had smashed his whole philosophical approach to existence!

Philosophy is nothing but a teaspoon. You can fill it up with ocean water...

Buddha is right when he is saying, "THOUGH THE LADLE IS FILLED, HOW MUCH COULD IT HOLD? NEVERTHELESS, THE WATER IN THE LADLE, BEFORE IT WENT IN THERE, WAS IDENTICAL TO THE LIMITLESS WATER (OF THE OCEAN). LIKEWISE, BECAUSE YOUR WORLD IS JUST THIS BIG, AND YOU FEEL SATISFIED WITH IT, THIS LIMITLESS WORLD ADAPTS TO YOUR CAPACITY AND FILLS IT UP. IT IS NOT THAT THE WATER OF THE GREAT OCEAN IS ONLY THIS MUCH."

THEREFORE BUDDHA SAID, "IT IS LIKE THE GREAT OCEAN, NOT DEFERRING WHETHER MOSQUITOES OR TITANS DRINK ITS WATER -- ALL GET THEIR FILL."

You can watch the ocean... every day millions of rivers are falling into the ocean, but the ocean remains the same. Those millions of rivers pouring into it make almost no difference. And all the clouds that shower rain all over the earth are filled by the ocean. The sun rays are taking the ocean water into the clouds as vapor. Still that does not make any difference -- the ocean remains the same. Whether you add millions of rivers to it or you take all the water that all the clouds rain over the earth, it remains the same.

The UPANISHADS have a very strange but very true statement: The ultimate is so perfect that even if you take the whole out of it, it will still remain the same; or, if you can add the whole back into it, it won't be bigger -- it will still remain the same. All these statements are just to show that we are part of an existence which is infinite in all the dimensions. There are no boundaries to it.

As you get out of your mind you suddenly become aware of your own limitless, unbounded, oceanic consciousness. No word is capable to describe it. You can experience it, but you cannot explain it. You can *have* it, but you cannot say anything about it. Only your silence may give a little indication of the tremendous vastness of existence, of life, of consciousness.

Enlightenment is only an effort to make you aware of your infinity, of your eternity.

You are the whole past.

You are the whole present.

You are the whole future.

The moment one comes to know it is the most blessed moment. You have fulfilled your destiny, you have come home; now there is nothing else beyond it. This is the only richness, this is the only victory. All else is mundane; only this experience is the sacred.

And to be filled with this sacredness, nothing much is needed on your part -- just a silent mind, a peaceful heart, a wordless, thoughtless serenity. Suddenly you are no more the dewdrop; instantly you have become the ocean itself. To know the ocean there is only one way... to become it.

Ta Hui is coming to the close of his journey. He started as an intellectual, but he was a fortunate intellectual; he did not get lost in words and theories and arguments. He managed to get beyond the mind, and now he is making statements which belong to the beyond, which are not arguments but only hints for those who are in search.

The whole journey of Ta Hui is significant because it is the journey of everyone who moves from ignorance to innocence, from mind to mindlessness, from darkness to ultimate light.
It is *your* journey.

Going with Ta Hui, step by step, will help you immensely, because there is no other book that I have come across which describes the whole transformation. All other books come after enlightenment; people have spoken only when they have known. This is a special case. We start with a teacher and we end up with a great master.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #37
Chapter title: This moment

20 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
A TALK TO THE ASSEMBLY (PART THREE)
DON'T REMEMBER WHAT I'VE SAID, AND CONSIDER IT RIGHT. TODAY I SPEAK THIS WAY, BUT THEN TOMORROW I'LL SPEAK OTHERWISE. AS SOON AS YOU'RE THUS, I AM NOT THUS; WHEN YOU'RE NOT THUS, THEN I AM THUS. WHERE WILL YOU SEARCH OUT MY ABIDING PLACE? SINCE I MYSELF DON'T EVEN KNOW, HOW CAN ANYONE ELSE FIND WHERE I STAY?
THIS IS THE LIVING GATE: YOU CAN ENTER ONLY WHEN YOU'VE PUT TO DEATH YOUR FABRICATED "REALITY." YET STUDENTS CONSIDER PAYING HOMAGE TO THE BUDDHA, UPHOLDING THE SCRIPTURES, AND DISCIPLINING THEMSELVES IN BODY, MOUTH, AND MIND, AS THEIR SUSTENANCE, HOPING TO FIND REALIZATION. WHAT DOES THIS HAVE TO DO WITH IT?
THEY ARE LIKE FOOLS INTENT ON GOING WEST TO GET SOMETHING IN THE EAST -- THE FARTHER THEY GO, THE FARTHER AWAY THEY ARE; THE GREATER THE HURRY, THE GREATER THE DELAY.
THIS IS THE GATE OF THE GREAT DHARMA: UNCONDITIONED, UNDEFILED, WITHOUT ACCOMPLISHMENT. IF YOU AROUSE THE SLIGHTEST NOTION OF GAINING EXPERIENCE OF IT, YOU ARE RUNNING OFF IN THE OPPOSITE DIRECTION. HOW CAN YOU HOPE FOR IT, WANTING TO RELY ON SOME PETTY, CONTRIVED ACCOMPLISHMENTS?
IT'S NOT A FORCED ACTION: THE DHARMA IS FUNDAMENTALLY LIKE THIS. DON'T TAKE A LIKING TO

This morning it is raining so beautifully.

Tomorrow... one never knows; it may be sunny, the clouds may have disappeared.

This morning the cuckoo is continuously singing, tomorrow it may have gone. Life is such. You cannot ask permanency, consistency, that things should always remain the same.

Watching life you will come to know the very secret, and you will also become aware that mind is not functioning according to life. Mind believes in consistency; it wants that it should rain every morning, just the same. Mind is not able to cope with the unknown, with the spontaneous, with the ever-renewing existence.

The disparity between mind and life is the whole problem. Either you listen to the mind... then you live in misery, because life is not going to fulfill the demands of the mind. Unfulfilled, miserable, your life will become just a long drawnout tragedy. But nobody else except you is responsible. You listened to the wrong adviser: you should have listened to life, not to mind.

Mind is a small mechanism, good for day-to-day affairs, good for the marketplace, but if you want to enter into the vastness of existence mind is absolutely incapable. But you are accustomed to the mind, and even when you are seeking for truth or for love or for the ultimate meaning you go on carrying your old mind, which is absolutely a hindrance; it is not a help on the way.

If you listen to life instead of mind, things are very simple. You never say to life, "You are contradictory. Yesterday there was no rain and today it is raining. Yesterday it was hot and today it is cold." You simply accept life as it comes -- there is no other way. It is one of those inescapables Ta Hui has talked of before. It is unavoidable.

The child will become a young man, the young man will become old, and the old man will die. A man of understanding simply accepts this whole flux, change, without any resistance, because he knows this is how things are. By your expectations they don't change. Your expectations only create frustrations for you.

My whole life I have been told, "You have said something a few years before; now you are saying something else. Your philosophy is contradictory, you are not consistent."

And they have been shocked when I told them, "Yes, you are right. But it is not an objection against me, it is a compliment. It means my philosophy is in tune with life. It changes... the climate changes, the season changes. Sometimes it is fall and the trees are standing naked; against the sky they have their own beauty. And sometimes it is spring, and the trees are so green with foliage and ready to shower their flowers for anyone who happens to be nearby. No introduction is needed, no acquaintance is needed; the friend and the foe are both treated the same way."

From my very childhood I watched the river of my village swelling in the rains, becoming so vast as if it is the ocean itself. In summer it shrinks to a small stream. I have told people, "You don't ever say to the river, `Your behavior is very inconsistent.' You never ask the flowers, you never ask the birds, `Why are you not singing today? What has happened?' But you go on asking about philosophies, ideologies, whether they are consistent or not."

Once and for all, in a single blow, you have to drop the idea of consistency. It is a by-product of the training of your mind. Mind cannot be with the inconsistent -- but life is inconsistent. I am not responsible for it, and neither are you. Nobody is responsible for it; it simply happens to be so. And it is beautiful.

Ta Hui is making a great statement. No philosopher can make such a statement, only a mystic who has put his mind aside and looks directly into existence and becomes aware of its constantly changing flux. Except for change, everything changes. The only permanent thing in the world is change. And the moment you ask things not to change, you are creating misery for yourself.

Ta Hui says, DON'T REMEMBER WHAT I HAVE SAID, AND CONSIDER IT RIGHT.

Mysticism is not academic, it is not an ordinary school. It belongs to the beyond, the ultimate and the mysterious. If you live with a living master, you have to learn that. There is no need to remember what he has said yesterday. Yesterday was yesterday; today is today.

A living master responds to reality moment to moment; he never bothers whether it is consistent with yesterday or not. His only concern is whether it is true to the moment or not; whether his response to the moment is authentic or not. If it is authentic, then there is no need to bother what he has said yesterday or the day before yesterday.

This is where the philosopher and the mystic differ. Philosophers remain consistent; they avoid inconsistency. Their only fear is to commit a mistake, to say something which goes against something that

they have said before. But just because of this consistency they remain unaware of the mysteries of existence, they remain confined in their mind. They never come to know the rain, the sun, the moon, the trees, the children playing. This whole drama of tremendous beauty is missed by the so-called philosophers.

But strangely enough they are the people who dominate the mind of humanity. There is a natural reason: they can dominate the mind because mind loves consistency and philosophers are consistent people.

Ta Hui is saying: DON'T REMEMBER WHAT I HAVE SAID, AND CONSIDER IT RIGHT... The day has passed, the statement is out of date. `Right' belongs to the present. Never compare dead corpses with living people; never compare flowers which have disappeared with the flowers that are blossoming now, otherwise you will be getting into a confusion. To come out of such a confusion is very difficult, almost impossible. It is good to remember it from the very beginning: DON'T REMEMBER WHAT I HAVE SAID.

Teachers go on saying to the students, "Remember what I'm saying to you." Only a master can say to the disciples, "Forget all that I have said to you. When it was needed, when it was a response to something actual, it was said and you heard it, and you absorbed it. Now there is no need to remember it. It has become part of you."

Memory never becomes part of you. That's why after the universities your so-called gold medalists, your so-called first-class people, simply disappear in the world; nobody ever hears about them. What happened? They were so great in the university. They should have made a remarkable life outside the university; they should have left a mark in the world; they should have left their signature in life. But nobody ever hears about them, and the reason is that in the university memory is all. They were good at remembering.

In life just memory is of no use. In life something more and something better -- intelligence, spontaneity, being in tune moment to moment with all the changes that are happening -- is needed. A man who is stuck with his memories falls far away from life. That's what happens to your so-called scholars. They know much about scriptures, but they know nothing about life.

DON'T REMEMBER WHAT I HAVE SAID, AND CONSIDER IT RIGHT. TODAY I SPEAK THIS WAY... because today is today. It has never been before, and it will never be again. It is absolutely new and fresh. It is not a repetition, it is not a continuation either. Life goes on jumping from moment to moment abruptly.

Do you see this rain? Abruptly it starts, abruptly it is gone, abruptly it becomes intense and for no other reason becomes soft again.

TODAY I SPEAK THIS WAY, BUT THEN TOMORROW I WILL SPEAK OTHERWISE. Ta Hui knows one thing certainly: tomorrow is not going to be the same. Naturally he can say with confidence, TOMORROW I WILL SPEAK OTHERWISE..." and if you go on collecting what I say, you will become puzzled. You will start wondering what is right and what is wrong."

As far as the mystics are concerned, their statements are not to be considered the way you consider the statements of philosophers. You have to look at the mystic; his statements are only responses to changing life. You have to see that the mystic is always in the moment; he never looks back, he never looks ahead. Feeling this will bring you closer to the mystic.

I have heard an ancient story... A drunkard went in the night, after getting completely drunk, to a sweet shop and he purchased some sweets. He gave a ten rupee note, but the shopkeeper said "I don't have any change. Tomorrow you can collect the remaining rupees; right now I don't have them. Either you can keep your ten rupees and tomorrow you can pay, or you can leave ten rupees and tomorrow you can take the remaining part."

The drunkard said, "I am not in a fit state; I may forget those ten rupees somewhere. You keep it. Tomorrow I will collect them."

But in his drunkenness -- confused and dismal -- still he thought, "I should remember exactly the name of the shop, the face of the man, exactly where the place is, because tomorrow morning I will not be drunk and I will have to remember. I should make something special as a mark so that this man cannot deceive me."

He looked all around. He could not see anything except a bull sitting in front of the shop. He said, "That's right. This man could change the sign; tomorrow his father or his brother may be sitting there and they can simply refuse, saying,`You never came last night' -- but they won't think about the bull who is so silently sitting."

Happily he left, and the next morning he came to collect his money. But the bull was sitting before a barber's saloon. The drunkard said, "My God! Just for a few rupees you have changed the sign; you have

changed even your profession -- you have become a barber just for a few rupees!"

The barber said, "What nonsense you are talking! I have been a barber always."

The drunkard said, "You cannot deceive me. Look at the bull; he is still sitting silently where I had left him last night."

The drunkard was behaving like a philosopher, finding a certain consistency. Reality is different. The bull can change places; there is no obligation for him to sit continuously before the sweet shop -- he can sit anywhere. Life goes on changing.

A mystic is committed to life, not to his own statements. Those statements are old newspapers. He remains alert moment to moment and he remains alert to the disciple, his changes. Your questions may be the same, but the master may answer differently because you are not the same. And the question is not important; *you* are important.

AS SOON AS YOU ARE THUS, I AM NOT THUS... Living with a master one has to be flexible, not dogmatic. Whatever the master is saying is not an ultimate statement -- no statement can be ultimate. So don't take it as an ultimate answer, because tomorrow he will change and then you will be in a difficulty.

Your mind would like to remain with the past because it has become familiar, accustomed to the statement. Now this new statement disturbs the mind and its constant search for consistency.

Ta Hui is saying, AS SOON AS YOU ARE THUS, I AM NOT THUS; WHEN YOU ARE NOT THUS, THEN I AM THUS. WHERE WILL YOU SEARCH OUT MY ABIDING PLACE? SINCE I MYSELF DON'T EVEN KNOW, HOW CAN ANYONE ELSE FIND WHERE I STAY?

The mystic has no philosophy as such. You will be surprised to know that in India we don't have any equivalent word for philosophy. The word that India has used for centuries and which has now become synonymous with philosophy is *darshan*.

Darshan has a totally different meaning. Darshan means clarity of vision, ability to see; it has nothing to do with philosophy. Philosophy literally means love of knowledge, love of wisdom. Darshan means seeing the reality and responding accordingly. Philosophy is of the mind, darshan is of meditation.

THIS IS THE LIVING GATE... this understanding that life is changing, you are changing, everything is changing. Don't cling to anything, don't be a fanatic; don't be a fundamentalist Christian, don't be a Hindu. How can you be a Hindu? Five thousand years ago your scriptures were written; in five thousand years the bull has moved! Bulls are not predictable, they are very free, beautiful animals. And you are still holding the dead scripture, and thinking you are a Hindu, you are a Mohammedan, you are a Christian, you are a Communist.

Belonging to the past -- even the closest past, yesterday -- is a wrong approach. Not to belong to anything but to remain available to whatever life brings to you -- this is the living gate. Then every moment is an excitement and every moment is a discovery and every moment is a challenge. Every moment you have to grow because you have to learn to respond in a way you have never responded. You become mature.

All fanatics, fundamentalists, fascists remain retarded. They are living in the past, which is no more. They are completely blind as far as the reality is concerned. They go on seeing things which have disappeared from the scene, and they are incapable... they really avoid seeing what has become real.

YOU CAN ENTER ONLY WHEN YOU'VE PUT TO DEATH YOUR FABRICATED "REALITY." Unless you learn the art of dying every moment to the past, you are not really living. The past goes on becoming heavier and heavier, because the past is growing every day. And your future is so fragile, so small, that the past does not allow you to live in the present. It pulls you backwards.

It is as if you, being a fundamentalist, go on insisting, "I will continue to use my underwear from my childhood." You will be a phenomenon...!

I have heard about a man who had ordered a tailor to make a beautiful suit for him. He was going to a marriage celebration in a few days, "so make it really beautiful." The suit was made, the man tried it and he could not believe it: one arm of the coat was long, the other arm was short; one leg of the suit was long, another was short. He said, "What kind of thing have you made?"

The tailor said, "Nothing is wrong with it. The arm of the coat which is short... you just pull your hand inside!"

He said, "This is a difficult job, continuously to keep the hand pulled inside. And what about the other hand?"

The tailor said, "You put your hand outside, and you have to do the same with your legs."

You can conceive... and the tailor said, "It is such a beautiful suit. I have worked day and night over it, and you complain about small things!"

So the poor fellow went out. A couple came by and the woman said, "Look at that poor fellow. He seems to be paralyzed or crippled. What has happened to him? One arm is short, one arm is long, and the way he is walking...!"

But the man said, "Forget about him, look at the suit; it is really beautiful. And what can the tailor do? -- if the man is like that, the tailor has done the best he could do."

Almost everybody in the world -- the Christian, the Hindu, the Jaina, the Buddhist, the Mohammedan, the Jew -- they are all wearing coats and suffering immensely. One hand has to be kept pulled in, another has to be kept pulled out. Man is not important, but doctrines, philosophies, ideologies are important. They are not for man, but man is for them; he has to fit accordingly.

Every idea that comes from the past is crippling your consciousness. You have to learn the art of dying to everything that has passed, so that you can live in the present with totality, with no burden. And when the present moves, you also move, because now the present is becoming past -- die to it.

Always remember that the fresh, the present has to be totally lived, and anything that hinders has to be dropped. Don't bother about being consistent; otherwise to be consistent you will have to wear for your whole life the underwear that you happened to wear in childhood. Then you cannot be inconsistent; you have to be consistent, however you suffer -- and you *are* going to suffer.Your whole life will be destroyed by underwear that is to small. You cannot walk, you cannot sit, you cannot talk; you have always to consider the underwear. But everybody is in the same psychological position.

Ta Hui's golden gate is certainly a golden gate. YOU CAN ENTER ONLY WHEN YOU'VE PUT TO DEATH YOUR FABRICATED "REALITY." YET STUDENTS CONSIDER PAYING HOMAGE TO THE BUDDHA, UPHOLDING THE SCRIPTURES, AND DISCIPLINING THEMSELVES IN BODY, MOUTH, AND MIND, AS THEIR SUSTENANCE, HOPING TO FIND REALIZATION. WHAT DOES THIS HAVE TO DO WITH IT? THEY ARE LIKE FOOLS INTENT ON GOING WEST TO GET SOMETHING IN THE EAST -- THE FARTHER THEY GO, THE FARTHER AWAY THEY ARE; THE GREATER THE HURRY, THE GREATER THE DELAY.

A few things that he has said... First, remain fresh and clean; go on dropping the dust that naturally gathers as time passes by.

One Zen master, Rinzai, was sent by his own master to another master. This has been a tradition in Zen, that sometimes masters sent their disciples to different masters just so that they don't become accustomed to a certain way, a certain style; they don't become fixed, they remain flexible. Naturally a different master will have a different style -- and Zen masters are very unique people.

The disciple went to the other master, and he was very much puzzled. What he heard there was almost in contradiction to what he had been hearing from his own master. He asked the new master, "What am I to do? I have come from a master -- he has sent me -- and I have become accustomed to a certain way of life, a certain way of thinking, and here things are totally different."

The master said, "Forget your old master and forget all that you have learned there. One of the greatest principles of learning is the art of forgetting. You have heard that learning is the art of remembering, but you can remember the new only if you forget the old. So forget the old! While you are here, be here!"

After a year or two he became accustomed to the new master, and as he was becoming more and more familiar, relaxed, and the conflict was disappearing, the master said, "Now you go back to your old master."

The disciple said, "This is a strange thing. It took me two years to forget that fellow, and now to go back again..."

The master said, "You will not find the same fellow, because in two years he must have changed."

The disciple said, "This is a very difficult thing. If he has changed, then I will have to learn again. I will have to forget you."

The master said, "Obviously! That is the whole purpose of exchanging disciples -- so they become flexible and more and more capable of dying to the old and always resurrecting themselves into the new."

When the disciple arrived, he was surprised: everything had changed. And he said to his old master, "Now it will be very difficult for me. First, I became accustomed to your old style; as I was settling you disturbed me, you sent me to another man. As I was settling there, that man threw me back to you. I was hoping deep in my heart that perhaps it won't be a difficult matter to get back into the old style I have already lived, but you have changed. You are saying things you have never said before; you are doing things you have never done before. You look almost like another person. What I am supposed to do?"

The master said, "Forget all those... both your old master and your new master. Now you are here with me. I'm not the same man, although I look the same. So much water has gone down the Ganges..."

I remember old Heraclitus, whose statement has not been taken very seriously in the Greek tradition of philosophy because he goes against the whole trend. He is unique and alone. He says, "You cannot step in the same river twice," because the river is constantly flowing.

If I ever meet Heraclitus -- and I think I am going to meet him some day, because in this eternity people are bound to stumble again and again on the old fellows -- I am going to tell him, "Change your statement. It was great when you made it, but it has a flaw in it. You say, `You cannot step in the same river twice.' I want you to say, `You cannot step in the same river even once' -- because even while you are stepping in, the river is flowing. When your foot touches the surface, the water underneath is flowing; when your foot is in the middle, the waters above and below it are flowing; when you reach the bottom, everything above it is flowing... you cannot enter into the same river even once!"

And such is the nature of life. Everything goes on renewing itself; only mind is a dead thing, it remains the same. Hence mind has no resonance with life. If the mind is Christian or Hindu or Mohammedan it is fixed, it is a fossil, it is dead. It cannot live in the present; it is still searching for answers in the ashes of the burned bodies which do not have any life any more.

The golden gate is available only for those who are always alive to the new, and who are open -- and joyfully, not reluctantly -- who are happy to drop the past and remain unburdened.

And the second thing Ta Hui says is that your whole life is moving towards the future, and your whole mind is moving towards the past. You are in a dichotomy; you are in a very strange conflict, as if one leg is going backwards and one leg is going forwards. You are bound to suffer immense anguish. You can neither go back, nor can you go forwards; you will remain stuck, you will become paralyzed.

As I see it, all fanatics are paralyzed people. They think they are believers, they think they are faithful people, but actually their psychology is paralyzed. They don't have any contact with the living sources which surround them; they are not contemporaries. It is very rare to find a contemporary. Somebody has come to a full stop one thousand years before. He is still hanging there with Hazrat Mohammed, with Jesus Christ, with Krishna, with Buddha -- and life has left all those places.

Life is here, this very moment.

And Ta Hui makes a very significant statement: THE FARTHER THEY GO, THE FARTHER AWAY THEY ARE -- because if you are going backwards and life is moving forwards, you will become farther and farther away from reality. THE GREATER THE HURRY, THE GREATER THE DELAY... hurrying in a wrong direction is dangerous!

I have heard... Three professors were standing on the platform. The train was getting ready... and they became involved in a discussion. One was to leave, two had come to give him a send-off. Suddenly the train whistled, the guard showed the flag, but they were so involved in their discussion that they did not hear anything. Just when the last compartment of the train was leaving the platform, they saw it. They all ran... two could make it, one was left behind.

A porter was looking at the whole thing. He came to the man and said, "It is sad that you missed."

The professor said, "You don't know the real story. Those two fellows had come to send *me* off, but in their hurry they jumped into the train going in a wrong direction!"

THE GREATER THE HURRY, THE GREATER THE DELAY. One has to be very clear about one's direction. The direction can be either towards the past... that's the direction of the majority of humanity. Their golden age has passed. A small section of humanity, a minority, has its golden age in the future: the communists, the socialists, the fabians and all kinds of anarchists are hoping that the golden age is going to come in the future.

But the past is no more and the future is not yet: both are unnecessarily moving in directions which don't exist. One used to exist, but no longer exists, and one has not even started to exist.

The only right person is one who lives moment to moment, whose arrow is directed to the moment, who is always here and now; wherever he is, his whole consciousness, his whole being, is involved in the reality of here and in the reality of now. That's the only right direction. Only such a man can enter into the golden gate.

The present is the golden gate.

Here-now is the golden gate.

THIS IS THE GATE OF THE GREAT DHARMA: UNCONDITIONED, UNDEFILED, WITHOUT ACCOMPLISHMENT. IF YOU AROUSE THE SLIGHTEST NOTION OF GAINING EXPERIENCE OF IT, YOU ARE RUNNING OFF IN THE OPPOSITE DIRECTION.

He is making very significant statements. First, the present is the golden gate, and you can be in the present only if you are not ambitious -- no accomplishment, no desire to achieve power, money, prestige, even enlightenment, because all ambition leads you into the future. Only a non-ambitious man can remain in the present.

Secondly, IF YOU AROUSE THE SLIGHTEST NOTION OF GAINING EXPERIENCE OF IT, YOU ARE RUNNING OFF IN THE OPPOSITE DIRECTION. If you are thinking to gain experience of the present moment, you have missed the point already -- because the present moment is so small that if you start thinking of having some experience, you have got into your mind. Thinking, contemplating... and meanwhile the present moment is slipping by.

A man who wants to be in the present has not to think, has just to see and enter the gate. Experience will come, but experience has not to be premeditated.

HOW CAN YOU HOPE FOR IT, WANTING TO RELY ON SOME PETTY, CONTRIVED ACCOMPLISHMENTS?

IT IS NOT A FORCED ACTION... You cannot force yourself to be in the present; it comes out of understanding, not out of force. You have simply to see that the past is not there. You have simply to understand that the future has not come yet. And between these two is the small golden gate.

Enter into it without thinking, without desiring, without having an achieving mind -- just to explore, just to see what is hidden in the present. Innocently, just like a child, enter into it.

IT'S NOT A FORCED ACTION: THE DHARMA IS FUNDAMENTALLY LIKE THIS. DON'T TAKE A LIKING TO OTHER PEOPLE'S MARVELS -- THE MARVELOUS MISLEADS PEOPLE.

And the last statement is: don't start thinking of other people, and what are their accomplishments.

A man came to Ramakrishna. He had been in the Himalayas for a long time; he heard about Ramakrishna and he came to see him. Ramakrishna was sitting under a tree by the side of the Ganges, near Calcutta, where he used to live. The man looked at Ramakrishna; he was thinking that he would be a very marvelous man -- but he was a simple villager, uneducated, very humble.

So the man who had been in the Himalayas practicing yoga said, "I have come from afar and I am very disillusioned seeing you. You look to be absolutely ordinary."

Ramakrishna said, "You are right. I am absolutely ordinary. How I can serve you who have come from so far?"

He said, "There is no question of service. You have so many followers -- for what reason? Can you walk on the water? I can."

Ramakrishna said, "You are tired. Just sit a little, and then if you want to walk on the water we will enjoy it. How long did it take you to learn the art of walking on water?"

The man said, "Nearabout twenty years."

Ramakrishna laughed. He said, "You wasted your life. What is the point in the first place? When I want to go to the other shore" -- the ordinary rate in those days was two paise -- " because I'm a poor man and people love me, they won't even take me to the other shore if I insist on giving them two paise. They refuse. They say, `If you want to come, don't talk about money. You can come and we will feel blessed. It is enough to be with you while we are crossing the Ganges.' So something which costs only two paise... you wasted twenty years to attain it? You surprise me."

The man at first was shocked, but then he realized that what Ramakrishna was saying was right: "What is the point? -- I have become a showman. These twenty years... almost one third of my life is wasted. And what is my achievement?"

Ta Hui is saying, DO NOT TAKE A LIKING TO OTHER PEOPLE'S MARVELS -- THE MARVELOUS MISLEADS PEOPLE.

The golden gate is open for those who are simple, who are humble, who are almost nobodies, who don't have great achievements to proclaim to the world, who don't carry awards and Nobel prizes, who have nothing to brag about... who are just as simple as birds, as trees.

Perhaps you have never thought about it, that the whole existence, the trees, the clouds, the mountains, the stars, are all humble. There is no arrogance anywhere. Only a man who understands the secret of being nobody can enter into the narrow gate.

The gate is very narrow; if you are somebody, you cannot enter into it. You have to be almost nothing, only then the gate of the present is available to you. You have to be egoless, nothing to claim, just being as

ordinary as the rainwater or the silent trees, as innocent as the just-born child. He looks all around, he is conscious, but he has no claim. He *is*, but he has no identity. He does not say, "I am this, I am that"; he does not carry certificates and degrees and miraculous powers.

It has been one of the most significant things that although you hear the Christian missionaries and the Christian bishops talking about the miracles of Jesus, you never hear anything like that about Gautam Buddha, about Mahavira, about Ramakrishna. In fact, if you take away all the miracles of Jesus which Christians go on bragging about, which are all fictitious... if they are all taken away, nothing will be left in Jesus.

But Gautam Buddha has no miracles. He has never walked on water and he has never raised anybody from the dead; he has never cured anybody from diseases, he has not turned water into wine -- he has done nothing. You cannot destroy him. His greatness is not in his actions but in his presence. His greatness is not in miracles but in his silence, in his humbleness.

I don't think that Christ ever walked on water -- no intelligent person will do it -- but these stories are fictions created by the disciples. Not a single Jewish scripture mentions it; they don't even mention the name of Jesus. Can you think that if a man today walks on water, raises dead people, turns water into wine and things like that it would not be reported as headlines in all the newspapers of the world?

But not a single mention of the name of Jesus is found in any Jewish scripture. And he was a Jew, remember, he was not a Christian; he had never heard the name Christian. He was born a Jew, he lived a Jew, he died a Jew. A Jewish boy -- he was only thirty-three when he was crucified -- doing such miracles, it is inconceivable that he would not be mentioned in some chronicle by somebody. It is impossible to conceive that a Jew doing such great miracles should be crucified. And he was not saying anything against Judaism; in fact all he was claiming was, "I'm the long-awaited Jewish messiah."

Gautam Buddha was criticizing everything Hindu. If Hindus had crucified him, there would seem to be some justification. But Jesus was not criticizing anything; on the contrary, he was proclaiming himself the Jewish prophet for which the Jews have been waiting since the days of Moses -- "He will come and deliver us." And if this man was walking on water, raising dead people, this must have proved that he was the right messiah: what more can you expect? He must be the only son of God, because no man can walk on water.

The reality is that after three hundred years Christian disciples created fictitious miracles, because if these miracles are not there, then there is nothing in Jesus that can be of any importance. He is not a meditator, he has not said that he has become enlightened, he has not opened any doors of mysteries -- so fictions are needed.

I have heard that a bishop and two rabbis had gone fishing in Lake Galilee, where Jesus used to walk. The bishop said to the rabbis, "I'm new here, you live here. Do you think Jesus really walked on water?"

One rabbi said, "What to say about Jesus -- here almost everybody walks on water."

The bishop said, "What? Can *you* walk on water?"

The rabbi said, "Yes."

They stopped the boat. The rabbi stepped out, walked on the water a few feet, and came back. The bishop could not believe it. The bishop asked the other rabbi, "Can you also walk...?"

The second rabbi went out of the boat a few feet on the water, came back and both the rabbis said, "We are not Christians. You are a Christian -- can you walk on water?"

The bishop said, "Of course. If you can walk, even without being Christians, certainly I can also." He gathered confidence, seeing two persons walking, and he got out of the boat... and started drowning.

One rabbi said to the other, "Should we tell that idiot that on that side there are no rocks? The rocks are on this side!"

It is possible to walk on water if you know where the rocks are. But people become very much interested in all kinds of stupid things...

Ta Hui is saying, "Don't bother about what others have achieved." That always misleads people, because they also start trying to achieve the same marvels, the same miracles. And in existence there is no miracle.

In existence there are mysteries, and you can enter those mysteries, and you can enjoy and relish, and you can dance with great blissfulness. But that does not mean that you will be able to walk on water; nature does not allow exceptions. That does not mean that you will be able to turn water into wine. That is really a crime; don't do that!

It is enough -- perhaps the greatest miracle according to me, and Ta Hui will agree with me -- to be humble, just to be nobody, with no claim, silent, aware, and capable of entering the golden gate, the present moment.

The present moment contains all the mysteries of existence. The present moment is the only temple of God.

Okay, Maneesha?

Yes, Osho.

The Great Zen Master Ta Hui

Chapter #38
Chapter title: Transformation

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BELOVED OSHO,
A TALK TO THE ASSEMBLY (PART FOUR)
IF YOU WERE A MAN, A REAL CH'AN MAN, WHEN YOU HEARD ME SAY, "WHERE ARE THERE OLD ADEPTS APPEARING IN THE WORLD?" YOU SHOULD HAVE SPIT RIGHT IN MY FACE. IF YOU DON'T ACT THIS WAY, BUT ACCEPT THINGS AS SOON AS YOU HEAR SOMEONE BRING THEM UP, YOU'VE ALREADY FALLEN INTO THE SECONDARY.
AGAIN, HAVEN'T YOU SEEN MASTER LO SHAN'S SAYING? "THE MYSTIC GATE HAS NO DOCTRINES, ESTABLISHES NO GENERAL PRINCIPLES. IF YOU WANT TO SEARCH FOR IT, LOOK BEFORE THE SOUND." ALL YOU DISCIPLES OF BUDDHA, REAL MIND IS NOT FIXED, AND REAL WISDOM IS NOT BOUNDED. EVEN IF I LET THESE TWO LIPS GO ON TALKING -- FROM NOW TILL THE END OF TIME -- WITHOUT A BREAK, YOU STILL CAN'T DEPEND ON ANOTHER PERSON'S POWER: THIS IS A MATTER IN WHICH EACH AND EVERY PERSON IS FULLY SUFFICIENT IN HIS OWN RIGHT. IT CAN NEITHER BE AUGMENTED NOR DIMINISHED THE LEAST LITTLE BIT.
THE PATRIARCH SAID:
HOLD TO IT AND YOU LOSE IT,
AND ARE BOUND TO ENTER FALSE ROADS.
LET GO OF IT AND NATURALLY
ITS ESSENCE HAS NO GOING OR STAYING.
JUST HAVE FAITH IN THIS TRUTH OF ONE MIND: IT CANNOT BE GRASPED, IT CANNOT BE REJECTED. THEN YOU SHOULD GIVE UP YOUR BODY AND YOUR LIFE RIGHT THERE. IF YOU CANNOT GIVE THEM UP, IT'S BECAUSE OF YOUR OWN HESITANCY -- ON THE LAST DAY OF YOUR LIFE, DON'T BLAME ME.
THE WEATHER IS HOT AND YOU'VE BEEN STANDING A LONG TIME.
TA HUI GAVE A SHOUT AND DESCENDED FROM THE SEAT.

It is sad to have come to the end of Ta Hui's sutras. It has been an immensely rich pilgrimage, going step by step as Ta Hui was growing, as he was transforming, as he was beginning to change from an intellectual into a mystic.

It was great just to watch the transformation from intellect to intuition, from mind to meditation, from an ordinary human being into an immortal... the explosion that happened to him. We have also shared a little bit of light, just by being alert and aware.

These are the last sutras. They are conclusive; they conclude his whole experience, hence they have

great potential.

IF YOU WERE A MAN... and by man he means only a man of meditation. A man who is not a man of meditation is only a man in name; there is not much difference between him and other animals. Animals are violent -- so is man; animals are competitive -- so is man; animals are jealous -- so is man. Animals are also capable of thinking -- though not much, but still there is not any qualitative difference.

The only thing that creates the difference is meditation, because no animal has shown the capacity of being meditative. Even in the vast humanity, only very rarely a man comes to the height of meditation. Hence Ta Hui is perfectly right when he says, IF YOU WERE A MAN, A REAL CH'AN MAN...

`Ch'an' is Chinese for meditation. He is saying that you become authentically a man only through meditative transformation, and he is saying it now on his own authority. He has been a man of intellect; he began his journey as a thinker. He is ending his journey as a thoughtless silence. He certainly has the authority to define man: he has passed through the fire test himself, he has proved himself a man.

Man, according to all those who know, is the capacity of going beyond the mind, the capacity to become a no-mind, the capacity just to be without a single thought stirring within you. Once you have known this vastness, this silence, you will not ask any question about existence. Not that you know all the answers -- you don't know even a single answer -- but all questions have disappeared, hence the need for any answer has also disappeared.

In this state of no questions, no answers, just a pure consciousness, a mirror reflecting nothing... just being yourself, without going anywhere, remaining herenow... you attain to the ultimate bliss which every human being has been seeking for centuries, from life to life, but goes on missing because his search is in a wrong direction: he is always looking outside, and the treasure is inside.

He is searching in the temples and in the synagogues and in the churches, and the person for whom he is searching everywhere is just within him. If he can stop all his searching, all his desiring, all his going away -- just for a single moment -- the revolution happens. Suddenly he is no longer a beggar, no more longing, desiring, hoping, waiting. Suddenly he has become the master.

There is an ancient story... A king had become very old, and he had only one son. He consulted a great sage to whom he had always looked for advice, and who had always given rare insights into any problem that he had brought to him. He said to the sage, "I am old. I have only one son, and he is going to succeed me. A vast kingdom I am leaving in his hands, not knowing whether he is capable... will you suggest some way that I can become certain?"

The wise man, the old sage, suggested something very strange, and it was followed. The prince was sent in a chariot outside the kingdom. His clothes were taken away and he was told that he had been expelled from the kingdom, and the clothes of a beggar and a begging bowl were given to him. He could not believe it. He said, "What crime have I committed?"

The charioteer said, "I know nothing. I am simply following the orders given by your father. You are not allowed to enter the kingdom, otherwise you will be put in jail. So simply escape far away." And the chariot returned to the palace.

The young man was shocked. This is ridiculous behavior; has his father gone insane? He was hoping to become the king and he has become a beggar. But what can you do? Soon he was feeling hungry, thirsty and although it was very shameful, he had to beg. He started begging on the street like an ordinary beggar.

Years passed; he completely forgot that he used to be a prince, he settled. Man has immense capacity to adapt to any condition, and when something is absolutely inescapable you cannot do anything else. A certain afternoon, in the hot sun, he was standing before a hotel asking people, "I have been hungry for two days, give me something." A few coins had been dropped into his begging bowl... and then suddenly he heard the noise of a golden chariot. In a second, instantly, he remembered his own chariot. Strange... it looked exactly like that.

The chariot stopped and the same charioteer -- although he had become very old -- got down, touched the feet of the prince, gave his robes and his crown back to him, and said, "Drop it! Throw away all those beggar's clothes. First come to a good hotel; take a good bath, clean yourself, dress well. Your father is dying and he has remembered you; he wants you to come immediately, because he wants to give you the kingdom and the key to his treasures with his own hand."

The people from whom he was begging gathered around. They could not believe their eyes, not because of the clothes, the crown, the golden chariot, but because the face of the young man immediately changed. His eyes had a different look, his pride returned; now he was standing there with great dignity and grandeur. The beggar disappeared in a split second.

Just a moment before he was a totally different man; just a moment later a discontinuity had happened. The abruptness, the suddenness... even he could not believe it, because he could see the change even in his consciousness. The way he walked, the way he sat in the chariot, everything had changed; the way he looked at people -- it was not with the same eyes. Just the remembrance, nothing else had happened; just the awakening of the fact that he is a prince and is going to be a successor to a great kingdom, just words... but all is changed.

The same kind of miracle happens through meditation: you suddenly recognize that a great kingdom belongs to you, the kingdom of the whole existence; that you are not a beggar who was ambitious for trivia, who was desiring this and that, who was hoping to have more power, more prestige. All the symptoms of being a beggar... as one enters into meditation, all these symptoms disappear. One suddenly finds one has the kingdom, one's home; one lacks nothing, one is entire, complete, fulfilled.

It is for this reason that Ta Hui says, IF YOU WERE A MAN, a real meditative man, WHEN YOU HEARD ME SAY, "WHERE ARE THERE OLD ADEPTS APPEARING IN THE WORLD?" YOU SHOULD HAVE SPIT RIGHT IN MY FACE.

These are special ways of Zen; they are not understandable outside the world of Zen. Now Ta Hui is a master and he is saying, "When I was talking nonsense, if you were a real man you would have spit right in my face. You could have stopped me."

It happened that one bishop in Japan wanted very much to see a Zen master, Lin Chi. He had heard much about him, and he was certain that if he went to him with THE BIBLE and read a few beautiful statements of Jesus, particularly the Sermon on the Mount, he was sure that he could convert Lin Chi into being a Christian. And to convert Lin Chi meant converting thousands of his followers; even the emperor of Japan was one of his disciples. Going into the mountains and doing the tedious journey was worth it.

The bishop reached Lin Chi and said that he wanted to read a few sentences from his master, that he hoped that Lin Chi would like them, and that he wanted also to know what Lin Chi thinks about them. And he started to read those beautiful statements of Jesus. When he had read two or three statements, before he could go further, Lin Chi said, "Stop all this nonsense! Whoever has said these words will become a buddha in some future life, but right now it is all gibberish. Just take it away."

The bishop could not believe it; it was not mannerly. Lin Chi could have disagreed, he could have at least been polite. But people don't understand that Zen does not believe in being polite, it believes in being authentic. It is not important to follow the etiquette of the society; to Lin Chi what is important is to state exactly what he feels and what he sees.

Lin Chi said, "These statements right now are meaningless. But whoever has said them -- I don't know him and I don't want to know him -- will become a buddha in a future life. He is on the right lines, but he has to travel much." In Zen it is understood that there is no question of manners, there is no question of etiquette. Those are all part of the ordinary society.

So when Ta Hui says, "If you were really a man of meditation... There were many moments when I was talking nonsense, when I was only an intellectual but speaking as if I knew, and I knew nothing. You remained silent and you heard me as if a buddha was speaking to you. If you had known a little bit of meditation, you would have spit right in my face."

IF YOU DON'T ACT THIS WAY, BUT ACCEPT THINGS AS SOON AS YOU HEAR SOMEONE BRING THEM UP, YOU'VE ALREADY FALLEN INTO THE SECONDARY.

I have explained to you the meaning of the word `secondary'. It has great significance in the terminology of Zen. The secondary means the borrowed -- you have already fallen from the original to the borrowed. If you are a man of meditation and you are listening to a learned man and you don't stop him, you have already fallen into the secondary. You have lost touch with the primary source of knowing. But this strange behavior, although authentic and sincere, has not gone outside the boundaries of Zen.

I have loved Zen, particularly because it does not care for anything except the true, except the experienced. It does not even allow anybody to pour nonsense into your mind. It is very difficult for a man who knows nothing of meditation to talk to a Zen master. They live in two different worlds; communication seems to be impossible.

You go on behaving the way you are expected by the society to behave, and the Zen master behaves the way his consciousness responds in the moment. He has no ethical code to follow, no discipline beyond his own consciousness. Naturally he is strange and wild, but that is his beauty. It is the same beauty as you will see in the wild animals -- their innocence, their authenticity.

Man's politeness is nothing but another name for cunningness: you go on listening to people, smiling, and inside you are saying, "When is this idiot going to stop?"

A man used to come to my house; he was a friend of my grandfather. I had seen them talking, and he was really a nuisance, bringing all kinds of gossips, wasting time, and my grandfather would go on saying, "Good, very good."

I said one day, "There is a limit to everything. This story goes on every day and it is not even that he brings new gossips and stories. I have heard those things many times, and still you go on!"

My grandfather said, "Do you think I hear him? I go on doing my own thinking; just in between I give him the incentive to continue. The poor fellow needs someone to listen."

I have remembered it particularly because everybody is in need of somebody to listen to him -- it doesn't matter what he has to say. Bertrand Russell in one of his great insights says, "In the future, I can see a possibility that there may be millions of psychotherapists in the world. That will be the biggest profession."

It is becoming bigger every day. The only reason for its growing is not that it helps people to become healthy; the only reason is that it allows you to speak all kinds of nonsense and a learned, well-educated man listens to you. Of course you have to pay him....

I have heard about one great psychoanalyst who was tortured by a billionaire. He was talking such rubbish and such nonsense... but he was paying, so there was no question of stopping him. He was paying the greatest fee you could want, and he would go on hour after hour. It was good business but it was very tiring and very boring.

One day the psychoanalyst said to him, "Because I have to give two or three hours to you, I cannot look after my other patients. So I have found a small strategy: I will leave my tape recorder, and you go on talking; everything will be taped, and in the silence of night I can listen to it. It will be more valuable too because my mind will be completely free of business and office work and other patients, so I can pay deeper attention."

The billionaire said, "It is a good idea."

The next day he came, went to the couch and within two minutes he was going out. The psychoanalyst looked from his chair and asked, "What is the matter? Where are you going?"

The billionaire said, "I have talked to my tape recorder; now my tape recorder is talking to your tape recorder. I thought, `Why should I waste my time? I also have many other things to look after.' My business is far bigger than yours -- and late in the night, in silence, I can also talk more freely. It is a good arrangement."

Bertrand Russell says that there will be many, many people getting involved in psychoanalysis just for the simple reason that people will be so much burdened with their thoughts and nobody will have the time to listen to them; they will need professional listeners. That's what a psychoanalyst is -- a professional listener. He does nothing... but even listening helps; one becomes unburdened.

My grandfather said, "It doesn't matter what he says, or who listens -- I am thinking my thoughts... That poor fellow cannot find anybody."

My grandfather died, but that man continued to come. My father was very much disturbed: "This is a nuisance; now who is going to listen to him?"

I said, "*You* are of course because I am not going to listen. While you are alive, it would not look right that I should listen to him. First you die, and then if he is still alive, I will listen -- but right now it is your responsibility."

He said, "You are strange. You don't have anything to do; why can't you just sit and listen to him?"

I said, "Right now it is your duty. Your father has died, not my father. You are getting the whole heritage, and this man is part of the heritage."

One day he was very busy and the man knocked. He told me, "Somehow tell him that I am not at home."

I went out and I told the man, "He is inside, very busy, and he has asked me to tell you that he is not at home. So you please decide for yourself. It is good that you should go."

He said, "What! He is inside and he says he is not?"

I said, "That's exactly the truth" -- and my father was listening.

So that man said, "Then I will come in."

I said, "That is up to you."

My father was very angry at me. When the man left, after torturing him for two or three hours, he took great revenge on me.

I said, "You are taking revenge on me when in fact you are angry with that man. It is *your* father who

has given you the heritage; I am nobody in this whole business."
He said, "But why did you say that I am in? I have told you that I am out."

I said, "I told him the whole thing, why should I lie? You insist always when you ask me things like `Where have you been?' -- you say, `Don't lie.' Now remember, never say to me, `Don't lie.' Sometimes one needs to lie... do you understand?"
He said, "This is a different thing."

I said, "It is the same thing. You have taught me continuously to be true, and I will remain true whatsoever the consequence, unless you tell me that I am allowed to lie and you will not again insist on the truth..."

He said, "Let me think about it, because it is a very difficult decision to allow you to lie. It is better to listen to that man. There is no need to lie; you should say the truth. You have done right."

But I said, "You should start doing the same as my grandfather was doing. He was never tired; in fact by the evening he used to wait for him. Many times he used to ask me, `Has he not come yet?' Just learn the secret."

He said, "What was his secret? -- because I never came close to them. I never even wanted to be acquainted with this man."

I said, "His secret was very simple: he never listened; he just allowed him to talk. It will take a little time, but it is a good discipline."

In society you go on tolerating people telling lies. You know they are lying, but you will not say to their face, "You are lying." You will pretend that you agree. Society requires you to be hypocrites, and that is the difficulty.

When you come in contact with Zen, hypocrisy is not allowed at all. It is the only small current of non-hypocritical people in the world. Otherwise, can you think of a master telling his disciples, "If you think I am talking nonsense you should spit on my face"? Masters have been beating disciples; that can be understood. But in Zen it happens that disciples have beaten masters.

There was a monastery which had two wings, and the master had a beautiful cat. Every monk -- there were one thousand monks: five hundred in one wing, five hundred in the other wing, and just in the middle was the master's hut. The cat used to wander in this wing, in that wing, and it was so beautiful and so loving that in each wing every monk tried to keep that cat as long as possible. Sometimes there was a quarrel, a fight, because the left wing wanted the cat and the right wing was not allowing them.

The master became tired. One day he called all the monks and said, "It has to be decided; this cat has become a disturbance. Say something, do something which shows your meditation -- anybody, from any wing. If you cannot... If somebody can act in a way that shows that he has meditative insight, the cat will be given to that person, to that wing. If nobody can say anything, that leaves me only one possibility: I will cut the cat in two, and give each wing half of the cat."

The monks were shocked. They tried, but nobody could find a way to show their meditation -- what to do? what to say? -- and you cannot deceive the master, that is absolutely certain.

Because nobody came out, the master had to cut the cat in two. He gave those dead pieces of the cat to both the wings. The monks were crying, but it was no use: the master had given them the chance, but they could not show their meditation.

Just then Rinzai, a monk who had gone to do some work in the city, came back and heard the whole story. He could not understand that one thousand monks were there, "and you could not prevent that old fellow from killing the cat?" He went in and slapped the master.

The master said, "It is too late. If you had been here before, the cat would have been saved."

This can happen only in the atmosphere of Zen. The disciple hits the master and the master accepts with gratitude and says with appreciation, "Where have you been? If you had been here, the poor cat would still have been alive. Not a single monk came to tell me, `What nonsense you are talking! Killing the cat...' And that would have been enough. But they all remained silent, they could not give any response."

Zen has created a very special world -- not of etiquette and manners and hypocrisy, but simply of authenticity. Rinzai hitting the master is simply showing the truth as he feels it: "It was absolute nonsense to kill the poor cat, there was no need. The very idea was wrong and you need a good slap for that. Never do such a thing again."

Anywhere else in the world such a disciple would have been expelled. But in Zen the disciple was appreciated: "Where have you been? You should have been here. You could have saved the cat, you could have prevented me killing unnecessarily a poor cat, a beautiful cat. It was my cat, and I will miss it."

If you go on listening to something that you feel in your consciousness and awareness is nonsense and stupidity, you should do something to stop it; otherwise you are yourself falling into the secondary. The secondary means you are falling from truth into the world of lies; you are falling from silence into the world of language, society, social manners.

AGAIN, HAVEN'T YOU SEEN MASTER LO SHAN'S SAYING? "THE MYSTIC GATE HAS NO DOCTRINES." Doctrines are created by philosophers; doctrines are created by those who do not know. It is a very strange phenomenon: those who do not know feel the wound of not knowing. It hurts. They want something to cover it up, so they create doctrines -- Christian doctrines, Hindu doctrines, Jaina doctrines. Those doctrines help them to forget their ignorance. They don't become wise, they don't become enlightened, but for the time being the device helps them to forget that they are sick, that they are ignorant.

But it is dangerous. It is always good to know that you are sick because then some treatment is possible. It is dangerous to hide your ignorance because that will keep you ignorant forever. The more you hide it, the more it goes on growing like cancer inside you. Ignorance is exactly the cancer of the soul. Don't hide it; if it is there, recognize it so that it can be removed, it can be operated upon.

Gautam Buddha used to say again and again, "I am not a philosopher, I am a physician." You can see why he insisted that he was not here simply to cover up your wounds, to give you a false notion that you know; he was here to heal you. Healing needs a recognition that you are ignorant. Just to recognize for oneself that, "I am ignorant and all my knowledge is borrowed," is a great beginning.

THE MYSTIC GATE HAS NO DOCTRINES, ESTABLISHES NO GENERAL PRINCIPLES. I have been asked throughout my life what my general principles are -- because every religion has its own catechism, its own established doctrines, principles, disciplines. I have been in difficulty to explain to people that I don't have any general principles, I cannot have -- and anybody who has is wrong, because life goes on changing. You cannot have fixed and established principles; they will become your prejudices, and in a changing life your prejudice will always create a distance between you and the real. You will act out of your prejudice, and your action will not be adequate because it will not respond to the reality.

Another small Zen story... There were two ancient temples, very antagonistic to each other. Their enmity had been very ancient, traditional, and their priests were not on speaking terms. Both the priests had two small boys as their disciples and as their helpers to assist in the worship, to bring things from the market, or to do other small things which those old priests could not do. Both had insisted to the boys, "Don't ask anything, don't talk, don't even say `Good morning' if you meet the other temple's boy on the way."

But boys are boys! They were very curious, and in fact the old priests had made them more curious. They were also feeling alone with those old people, they wanted to be friendly with each other -- and one day, finally, one boy dared. He stood on the crossroads, waited for the other boy to come, and he asked, "Where are you going?"

The other boy said, very philosophically, "Wherever the wind takes me."

The first boy was very much shocked. He thought, "My master is right that those people are very strange. It was wrong of me; I wanted to be friendly, and the answer he gave cut me short. It was not a friendly answer -- and I could not find what else to say to a man who is saying,`Wherever the wind takes me."

He told his master, "Forgive me, but out of curiosity I asked that boy just a simple question, `Where are you going?', and he said, `Wherever the wind takes me'. You were right. I am sorry. But I am feeling very much ashamed that I could not answer him, because I could not find in that moment what would be the appropriate answer to this."

The master said, "I had warned you but you didn't listen! Now remember, tomorrow stand in the same place, and he will come because he goes to the market. Ask him again, `Where are you going?', and if he says, `Wherever the wind takes me,' just tell him, `And if the wind is not blowing, are you going anywhere or not?'"

The boy repeated it, rehearsed it, prepared himself, became perfect by the morning, and reached the place one hour before. He was standing there repeating it in his mind. It was a question of his prestige.

The other boy came, and he said, "Where are you going?"

The other boy said, "Wherever my legs take me." Now the whole preparation was useless, because the answer was inadequate. He was at a loss what to do.

He went crying to the master. He said, "Those people are very inconsistent. He has changed his answer. Today he said, `Wherever my legs take me.'"

The master said, "Don't be worried. Prepare for the next answer. Tomorrow when he says `Wherever my legs take me' tell him, `If you were born crippled, lame, would you be going anywhere or not?' Just puzzle him. It is a question not only of your prestige; now it is a question of the prestige of our temple, of our whole heritage, our tradition."

And the boy tried. He could not sleep the whole night; many times in dreams he saw the other boy. In the morning he got ready, reached the place... The other boy came and he asked, "Where are you going?"
And the other boy said, "To fetch some vegetables from the market!"

Such is life. You cannot respond to life with principles, established doctrines. You have to be alert and conscious and responsive to the moment. You have to be unprepared. Life is not an examination in a school or college or university. It is not even for a single moment the same.

This morning, Ta Hui was saying, DON'T REMEMBER WHAT I HAVE SAID TO YOU YESTERDAY, BECAUSE TODAY I AM NOT GOING TO SAY IT.

And he was right: this morning it was raining so much, and now the whole sky has changed. There is no sign of any rain.

Life is constantly changing; hence those who want to be in tune, in synchronicity, in an organic unity with existence, can't afford to have fixed principles, general principles, established doctrines, philosophies. They can only have an alert and conscious being. Then whatever the situation, they will respond accordingly -- not according to any principle, but according to the situation that they are encountering.

There is a story in the life of the founder of Hassidism, Baal Shem-tov... One woman came to him and said, "I am without a child. Your master had blessed my mother, and because of his blessings I was born; otherwise my mother would have been childless."

So Baal Shem blessed her, but the blessing did not work. The woman waited and waited. Years passed and she came with anger saying, "You are thought to be a great master, greater than your own master, but your blessing has not worked."

Baal Shem said, "Did I say that it would work? Have I given you any promise?"
But the woman was insistent: "Then why has your master's blessing worked?"

Baal Shem said, "Your mother had not asked for a child... I was present. My master had blessings for everybody: whoever used to come, he used to bless; it was not especially for your mother. If you were born, it is just an accident. In the first place your mother had not asked and you have asked -- that makes all the difference. Your mother simply loved the master, and the master out of his love used to bless everybody.

"But the situations are different. First, your mother had not asked for anything special -- you are an accident, you are not a by-product of the blessings. Secondly, you asked -- and whenever one desires, one becomes incapable of receiving the blessing. Thirdly, my master used to bless everybody; it was just his habit. I don't bless everybody; it is not my habit. My master was himself, I am myself.

"You asked, and I simply thought, "The chances are fifty-fifty. If I bless this woman the chances are fifty-fifty that she may have a child -- why miss? If she has a child, my blessings have worked and there will be a miracle. If my blessings don't work, I know how to get out of it; I can prove that she is an accident -- nobody is produced by blessings.'"

One should live life without any prejudice and without any doctrines, without any religions, without any philosophies. Only then can one live in innocence, in purity, in spontaneity.

Master Lo Shan's statement has to be remembered: "THE MYSTIC GATE HAS NO DOCTRINES, ESTABLISHES NO GENERAL PRINCIPLES. IF YOU WANT TO SEARCH FOR IT, LOOK BEFORE THE SOUND."

I have told you that THE BIBLE says, "In the beginning there was the word, and God was with the word, and God was the word." Now, according to Zen it is rubbish -- because a word needs meaning; that's the difference between a sound and a word. When you listen to the waterfall, you don't say the waterfall is speaking words; you say, "There is the sound of running water." Sound is meaningless. Certainly there could not be a word in the beginning because there was nobody to give it meaning. It is better to say there was sound.

That is the standpoint of Hinduism. They say, "In the beginning was Omkar...." Om is just a sound, it is not a word. Hence in the Sanskrit alphabet there is no letter for om, just a symbol. It is not part of the alphabet; it is in the margin. In the beginning was om... just a sound.

But Zen goes still further. Master Lo Shan is saying, "IF YOU WANT TO SEARCH FOR IT, LOOK BEFORE THE SOUND" -- because sound needs at least two things to clash. That's why the sound of one hand clapping cannot be heard: there cannot be any sound. If you want to know the ultimate, look before the

sound. What is before the sound? Before the sound is silence...

Now you can see these three statements: there was silence in the beginning; there was sound in the beginning; there was word in the beginning -- and you can see the difference. The word is the most superficial; the sound is a little better; but silence is perfect -- and if you don't say it, then it is even more perfect.

If you simply remain silent, without saying "silence"... if you are asked what was in the beginning and you remain just silent, not answering, that's exactly right. Otherwise silence, sound, word... and you go on falling into the secondary.

Remain in the primary, remain in the fundamental, remain in the ultimate. And the ultimate is beyond sound.

ALL YOU DISCIPLES OF BUDDHA, REAL MIND IS NOT FIXED, AND REAL WISDOM IS NOT BOUNDED. EVEN IF I LET THESE TWO LIPS GO ON TALKING -- FROM NOW TILL THE END OF TIME -- WITHOUT A BREAK, YOU STILL CAN'T DEPEND ON ANOTHER PERSON'S POWER: THIS IS A MATTER IN WHICH EACH AND EVERY PERSON IS FULLY SUFFICIENT IN HIS OWN RIGHT.

You don't have to depend on anybody else; you contain your own truth. You are absolutely independent in your being. Your freedom is absolute and there is no way to disturb it. You can forget it but you cannot lose it.

IT CAN NEITHER BE AUGMENTED NOR DIMINISHED THE LEAST LITTLE BIT. THE PATRIARCH SAID -- the patriarch always refers to Bodhidharma; he was the first patriarch in China -- HOLD TO IT AND YOU LOSE IT... In the very holding you show that it is separate from you. Your very holding shows your misunderstanding, your ignorance.

HOLD TO IT AND YOU LOSE IT,
AND ARE BOUND TO ENTER FALSE ROADS.
LET GO OF IT AND NATURALLY
ITS ESSENCE HAS NO GOING OR STAYING.

Let go of it and it is there. It has always been there. The truth is your very essence, so there is no need to cling to it. You *are* it, you cannot be otherwise.

JUST HAVE FAITH IN THIS TRUTH OF ONE MIND: IT CANNOT BE GRASPED, IT CANNOT BE REJECTED. THEN YOU SHOULD GIVE UP YOUR BODY AND YOUR LIFE RIGHT THERE. The moment you understand that your essence is eternal, you will drop the idea of *my* body, *my* mind, *my* life. The moment you become aware of the eternal in you, you will not confine it to my and mine. It is neither mine nor yours; it simply is. We are all part of one organic unity.

IF YOU CANNOT GIVE THEM UP, IT'S BECAUSE OF YOUR OWN HESITANCY -- ON THE LAST DAY OF YOUR LIFE, DON'T BLAME ME. Ta Hui is reminding you in his last statement that if you don't lose your ego, if you don't lose your identity with the body and mind, if you don't become pure meditation, then "don't blame me at the time of your death." Then you will see the body is going, the mind is going... and you had remained always confined to the body and to the mind, and you never looked beyond.

When the body and the mind are going, people fall unconscious. The shock is so terrible that they cannot remain conscious. Only a meditator can remain conscious because he knows. Even before death, many times when he was in meditation the body was lying there, the mind was there... and he was far above. He was a totally different phenomenon.

A man of meditation dies consciously; hence he does not die. He dies joyously because to him death comes as a freedom, as a freedom from the bondage of body-mind... as if suddenly all the walls have fallen and you have become the whole sky.

Ta Hui's last statement is so beautiful and so poetic: THE WEATHER IS HOT AND YOU HAVE BEEN STANDING A LONG TIME.

TA HUI GAVE A SHOUT AND DESCENDED FROM THE SEAT.

In Zen, the shout of the master has a significance which has not been understood anywhere else. There have even been masters who would not speak at all: they would simply ascend onto the platform, look around the audience, give a good shout, and go back again. Their shout would be as if suddenly a lion had come in and roared.

Just think of yourself coming across a lion, and the roar... Your mind will stop, your breathing will stop, your heart will lose a beat.

The Zen master's shout is simply a way to give you an experience of silence. He has tried in many ways, through many aspects, explaining to you -- and finally he gives you a little taste. He gives you a shout. Suddenly the shout... Naturally everybody becomes silent -- what has happened?
And the master is gone...
Leaving you in silence...
Giving you the taste which he has been explaining all along the way.

Nirvano has a stick hidden behind her; she wanted me to hit poor Niskriya. I said, "Niskriya is German and he will not understand it. Rather than becoming silent, he will stand up to fight -- and to disturb poor Niskriya's work is not right."

I had to persuade her to leave the stick; it is not needed here. I can manage without a shout. Whenever I become silent in the middle of my sentences while speaking, you become silent.

Okay, Maneesha?

Yes, Osho.

The Guest

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The Guest

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WHEN MY FRIEND IS AWAY FROM ME, I AM DEPRESSED;
NOTHING IN THE DAYLIGHT DELIGHTS ME,
SLEEP AT NIGHT GIVES NO REST.
WHO CAN I TELL ABOUT THIS?

THE NIGHT IS DARK AND LONG... HOURS GO BY...

BECAUSE I AM ALONE, I SIT UP SUDDENLY,
FEAR GOES THROUGH ME....

KABIR SAYS: LISTEN, MY FRIEND
THERE IS ONE THING IN THE WORLD THAT SATISFIES,
AND THAT IS A MEETING WITH THE GUEST.

MAN is not what he is; man has become what he is not; that's the root cause of his misery. He has gone astray from his being, he has become too involved in becoming.

To become means to become false. To become means to become that which you are not. To be is already the case. Man has not to become anything other than he is, he has to relax into his being and know the truth.

The truth is already given, the truth is not somewhere in the future. It is not a goal but the source. You are coming from truth. If you can find the source again you will know what truth is. You are not going towards truth; all going takes you farther and farther away from truth.

You must have heard the name of Radha. Mythologically she is known to be the most beloved woman of Krishna. He had many lovers; Radha was the suprememost. But historically there has never been any woman by the name of Radha, and in the ancient scriptures her name is not mentioned at all. It is an invention of later mystics, later sages, and it has tremendous significance; it will be good to understand it.

In Sanskrit there is a word, DHARA, which means the river moving from the source towards the ocean. If you reverse the word DHARA it becomes RADHA. Radha means the river moving towards the origin, not towards the ocean; radha is a metaphor. And one can be a beloved of God only if one turns the whole process of life -- from being a DHARA one becomes a RADHA, not moving towards the goal but going deeper and deeper down towards the source.

And the source is within you! The goal is without, the source, within. The source is your very being.

But mind is aggressive -- it wants to explore, it wants to go on adventures, it wants to know that which is not known, it wants to demystify existence. It wants to conquer, it is on a journey of conquest. Mind is masculine, basically masculine, and through the mind there is no way towards God.

One has to become feminine. One has to become receptive rather than being aggressive. One has to learn the art of relaxation rather than learning the strategies of how to conquer the world and the reality. Truth is not going to be a conquest, it is going to be a total surrender. One has to become a host, one has to open up, one has to be just a receptivity so the wind can come in, the rain can come in, the sun can come in. And just hidden behind the sun and the rain and the wind one day comes the Guest. And the Guest does not come from the outside, it arises within you. God is the Guest. But you have to be a host first, you have to learn the art of being a host. You have to become a welcome, you have to become a prayer, you have to become an invitation, and you have to become a waiting, an infinite waiting. If it takes ages for Him to come you have to wait, of course with tears in your eyes but with tremendous trust in the heart.

Kabir calls God the Guest because he wants the seeker to be the host. The masculine mind cannot become the host. The masculine mind can only become an aggressor; it knows how to snatch things away. The masculine mind is a doer, a great doer, hence the masculine mind gives birth to science; science is basically male.

Religion is female, and those who want to enter into the world of religion have to understand it very deeply because it is very fundamental. If you miss this point you will miss all. You have to become feminine. And when I say'feminine' I don't mean biologically; it is not a question of man and woman, it is not a question of physiology -- it is a question of your psychology. You may have the body of a woman and

yet the psychology may be masculine.

That's what is happening now: many women are turning masculine, becoming more aggressive. In the name of liberation they are losing something infinitely valuable. For the mundane they are losing the contact with the sacred. The woman has always remained in a subtle way connected with the sacred. The woman has been the contact of mankind with God, but now she is becoming more and more masculine.

It is not a question of physiology, biology, remember; you may have the body of a man and you may have the psychology that I call feminine, receptive. Buddha is feminine if you look at his psychology, Jesus is feminine if you look at his psychology.

Friedrich Nietzsche was the first to point out the fact that Buddha and Jesus are 'womanish'. Of course he was criticizing, he was not appreciating the fact, but he was the first to point it out; he had that intuitive genius. He used his genius in a very wrong way; he would have become a Buddha himself, but he used his talents in a destructive way and released the greatest destructive force on the earth up to now.

Fascism, nazism are nothing but offshoots of Nietzsche's mind. He was very masculine, he appreciated the masculine mind: he appreciated the soldier not the sannyasin, he appreciated war not love, he appreciated swords not flowers, he appreciated destruction, murder, conquest. He did not appreciate the beauty of surrender, trust, love, friendship, no; those were not his values. He did not appreciate compassion, ecstasy, celebration, no; those were not his values. Hence he criticized Buddha and Jesus, more particularly Jesus. When he said Jesus is feminine he was condemning Jesus.

I also say Jesus is feminine, but I am not condemning him -- I cannot appreciate him more. To say Jesus and Buddha are feminine is the greatest appreciation possible, because they have become hosts, they have become open, vulnerable to existence. They have sent the invitation and they are simply waiting.

The way of Buddha is meditation, the way of Jesus is prayer, but these are simply different names for the same phenomenon. Meditation means becoming silent, utterly silent, becoming a no-mind, and prayer also means becoming a deep listening. What you think is prayer is not prayer. You think saying something to God is prayer? It is not prayer at all! What can you say to God, what have you to say to God? Real prayer begins only when you start listening to God, when you become utterly silent, just a listening; then meditation and prayer come very close. Meditation is silence and prayer too is silence -- just different names for the same phenomenon.

Jesus and Buddha are feminine, and that's what Kabir wants you to understand and to be. Kabir used to say of himself, "I am a woman married to God, God is my lover. I am fortunate that He has chosen me as his wife, as his beloved." He has sung many songs in which he says RAM KI DULHANIYA -- "I am wedded to Rama, I am wedded to God." Kabir is giving you tremendously important insights in his simple poetry.

The first thing to be understood is that becoming is driving you crazy. You are not to become anything, you are already that. You have to accept yourself and relax in that acceptance. The person who is trying to become something is bound to remain tense, naturally: the constant fear of whether he is going to make it or not, the constant fear of whether what he is doing is going to lead him to the goal or not, whether he has chosen the right path or not, the constant fear of whether he is doing enough to achieve or not, the constant fear that there are others who may reach before him. Becoming creates fear, becoming creates competition, and becoming drives you crazy, neurotic. Becoming takes you farther and farther away from your being.

Do not become... be, just be. Becoming is the root cause of all confusion, misery and anguish -- confusion because in fact you cannot become that which you are not. The rose can try as much as possible, but it is going to remain a rose, it can't become a lotus. The lotus can try hard, can practise all kinds of yoga exercises, but the lotus is going to remain a lotus, it can't become a rose. A rose is a rose and a lotus is a lotus. But the lotus is beautiful and the rose is beautiful and there is NO confusion, because the rose is perfectly happy in being a rose and the lotus is perfectly happy in being a lotus. Only man is miserable.

The only being who is miserable on the earth is man, because he is not happy in being himself; he wants to become something else. We have been brought up with this poison: "Become!" We have been driven by the society, by the church, by the parents, by the teachers: "Become!" Nobody says to us: "Be!" And if you can find a person who says to you, "Be!" that is the person to listen to, that is the real Master, because he is giving you the most fundamental thing. Through that vision you will be able to relax, and in relaxation there is clarity.

Confusion arises out of the idea of becoming because you become a duality -- that which you are and that which you would like to be. You become a duality and a great tension, and you have to deny your reality and you have to impose the unreal upon yourself. You become phony, you become pseudo, you become split. And what I am saying is not theoretical; you can look all around -- the whole humanity is split because everybody is trying to become somebody else. Somebody is trying to become a Christ, somebody else is trying to become a Buddha, somebody else is trying to become the richest man in the world, somebody is trying to become the president of a country, but becoming... in the name of religion also, becoming.

Then what is the difference between religion and the ordinary worldly affairs? If the worldly man is trying to become the richest man or the most powerful man, and the religious man also is trying to become somebody -- a Buddha, a Krishna -- then where is the difference? Both are in the same boat; the name of the boat is becoming.

The truly religious person is one who drops out of the whole trip of becoming, who relaxes in his being, who rejoices in his being, who says, "I am that" -- AHAM BRAHMASMI -- "I am already that"; ANA'L HAQ -- "I am truth, I am God." These are just expressions of being. The basic message is: "I am already that, so I need not try to become."

I have heard one of the most beautiful stories about a Hassid Master, Sosya.

About seven hundred years ago a great Master and mystic named Sosya, ripe with years and honors, lay dying. His students and disciples asked if he was afraid to die.

"Yes," he said. "I am afraid to meet my maker."

"How can that be? You have lived such an exemplary life. You have led us out of the wilderness of ignorance like Moses. You have judged between us wisely, like Solomon."

Sosya replied, "When I meet my maker, He will not ask, 'Have you been Moses or Solomon?' He will ask, 'Have you been Sosya?'" This is one of the most beautiful stories; meditate over it. Sosya says: "God will not ask me, 'Have you been Moses or Solomon?' He will ask me, 'Have you been Sosya?'"

And remember, God is going to ask you the same thing. He will not ask you, "Have you been Jesus or Buddha or Kabir?" He will simply ask you, "Have you been yourself?" -- and that is not happening, not to millions of people. They are all trying to be somebody else, something else; rejecting their beings they go on rushing towards some idea of becoming. They remain in confusion because they remain in duality, and they remain in misery because it is not possible; they are trying the impossible.

Remember, misery arises only when you try the impossible, because it can't happen in the nature of things and you want it to happen. You want two plus two to be five: you will be miserable unless you see the point that two plus two CANNOT be five. You may even believe for a few moments that they are five, but sooner or later the truth will reveal itself -- they are four. How long can you deceive, and what is the point of deceiving? You are simply wasting your life.

Don't try the impossible -- and becoming is trying the impossible. You cannot be anybody other than you are; let this idea sink deep into your heart. Let me repeat: you cannot be anybody other than you are, there is no becoming. All becoming is the world. Not to be a part of becoming is to be a sannyasin.

Who is a sannyasin? -- one who is no more worried about becoming somebody because he is absolutely attuned with his being, he knows who he is and he is happy in being that; one who is grateful in being that. Misery comes whenever you try the impossible, so whenever you are miserable remember: you must be trying something impossible.

Bliss is an outcome of simply being the natural. Bliss is not an achievement, it is a by-product of relaxing with yourself, of simply being that which you are. Then THIS very moment all misery can disappear, and THIS very moment there is bliss, and THIS very moment there is benediction... and the heavens open up and God starts showering. And suddenly, a great stirring is felt in the heart: one who has been asleep becomes awake.

Becoming is your sleep. Being is your Buddhahood, being is your awakening. And becoming creates anguish because you have to find ways and means, and everything fails, nothing ever succeeds. Nothing can ever succeed. Hence great anguish arises: your life, which could have bloomed in flowers, becomes only a bed of thorns.

But you are responsible and nobody else; it is your life, it is your responsibility. You have to take care about your being. And the greatest thing that can be said to you is: just be yourself. Carry no idea about how you should be -- drop all'hows', drop all ideas, drop all ideologies, drop all concepts, images of how you should be. You are already that! Start enjoying that which you are, and then this very ordinary life suddenly becomes extraordinary. Then these ordinary days have such tremendous poetry, then these ordinary moments are full of dance. Then these ordinary people are no more ordinary people; they turn into gods and goddesses. The moment you accept your being you accept everybody's being.

Why has this happened at all in the first place? And why only to man? Why not to the trees and the birds and the animals? Why are the Himalayan peaks so beautiful, and why are the birds on the wing so enchanting, and why do the trees have such splendor? Why has this disappeared from man's life? There is a reason, and it has to be understood.

Man is the only conscious being on the earth; that is his glory and that is his agony too. It depends on you whether it will be agony or glory. Consciousness is a double-edged sword. You have been given something so valuable that you don't know what to do with it; it is almost like a sword in the hands of a child. The sword can be used rightly, can protect, but the sword can harm too. Anything that can become a blessing can also become a curse; it depends how you use it.

Man is the only conscious being, and consciousness has two possibilities: either it can become God-consciousness -- then it is a benediction, or it can become self-consciousness -- then it is a curse. And we have made it a curse. We have changed our consciousness into self-consciousness, we have created an ego out of being conscious. Rather than becoming aware of the organic unity of existence, rather than becoming aware of the orgasmic joy of existence, rather than becoming part of the universal, we have used our consciousness in separating ourselves from the universe, from existence, from life. Rather than making a bridge out of consciousness we have made a wall.

And that's what we are being taught continuously. Even modern psychology goes on teaching a very nonsense thing: that ego needs to be strengthened, that a man needs a strong ego because he has to fight in the struggle of life; if he has not got a strong ego he will be defeated by other strong egos. There is a point in it, it is true: if you don't have a strong ego you cannot be a politician, if you don't have a strong ego you cannot become very rich. You will have to fight tooth and nail for these things, you will have to fight madly, neurotically, fanatically. You will have to fight, utterly blind to what is happening. You have to go on rushing into the crowd, you have to risk everything; only then can you have much money, much power. But what is the point of having much money and much power?

In the first place they are not really needed to be happy, they are not really needed to be contented. Modern psychology goes on teaching people to have strong egos. Modern psychology in fact is still not yet

modern, not modern enough; it is still persisting in the old ideology, the old ideas. It has a very long heritage; it has not been yet able to disconnect itself from the past. What the priests were saying in the past, now the psychologist is saying. He is simply repeating the same, with a new jargon of course, with more scientific terminology, which is dangerous. The priest is exposed now, the priest no longer has any power; the power has moved to the psychoanalyst, psychiatrist, psychologist. The psychologist is the modern priest, and he is doing the same stupid thing as the priests have been doing down the ages: "Have strong egos." The whole of education is based in giving you a strong ego.

And the problem is that the more strong an ego you have the more you are disconnected with existence, because the more you feel you are separate, the more you ARE separate. And to remain separate from existence creates fear, creates paranoia.

Why are people so afraid of death? Do you think they are really afraid of death? You may not have meditated over it. Nobody is afraid of death -- because how can you be afraid of something which you have not seen yet? You cannot be afraid of something which is unknown, you can only be afraid of something which is known. A child is not afraid of catching hold of a snake, a child is not afraid of putting his hand into the fire. Why is he not afraid?because he does not know! How can he be afraid of the snake? He has no past experience, no bitter experience. How can he be afraid of the flame? -- he has never been burned before. How can you be afraid of death? You don't know anything about death. Who knows? It may be a beautiful rest. Who knows? It may take you to a higher plane of life. Who knows? It may give you freedom from your body. Who knows? How can you be afraid of death? No, nobody is afraid of death; let me say it clearly.

But you will say everybody IS afraid of death, I know. There is something else in it: people are NOT afraid of death, they are afraid of losing their separation, they are afraid of losing their ego. Once you start feeling separate from existence the fear of death arises because then death seems to be dangerous. You will no longer be separate; what will happen to your ego, your personality? And you have cultivated the personality with such care, with such great effort; you have polished it your whole life, and death will come and destroy it.

If you understand, if you see, if you can feel and experience that you are not separate from existence, that you are one with it, all fear of death disappears because there is nobody to die inside you. In the first place there is nobody at all, existence lives through you.

Saint Paul says, "Not I, but Christ lives through me." And Christ says, "Not I, but God lives through me." They are expressing their non-separation, they are declaring that they are one with existence. Once you know that you are one with existence there is no death possible. For death to be possible first you have to create a private, personal life; then death becomes possible. YOU MAKE DEATH POSSIBLE by creating the ego; and the stronger the ego, the more will be the fear of death. Hence the most egoistic person is very very prone... deep down, trembling, afraid of death. The less the ego the less the fear of death.

That's why small children are not afraid of death -- their egos are not yet born. Animals are not afraid of death, they simply die; when death comes they die. When birth comes they are here, when death comes they are gone.

A person of true consciousness will come like the wind and will go like the wind. He will not leave any traces anywhere. He will not struggle with death, because he will not struggle with life itself. He will allow life to flow through him and he will allow death also to flow through him. Life is God's and death is God's; life is a manifestation, death is a rest.

And remember, if the fear of death disappears then all other fears disappear automatically, because all other fears are nothing but by-products of the main, basic fear -- the fear of death. Go into any of your fears and ultimately you will come to the rock-bottom, and that will be the fear of death. You are afraid of losing money? Go deep into it and you will find that money somehow gives you a feeling that you are more protected, that you can resist death more than the poor man; hence you are afraid of losing money. If you

are powerful, politically powerful, it gives you an appearance, as if you have conquered death. Because you are so powerful over people's lives, it creates an illusion that you are powerful over your life too. It is a SHEER illusion, but it is maintained by your high post: you are the president, the prime minister, and millions of people look up to you -- you are so important, how can existence afford to lose you? You are so important, how can life continue without you? You are so important that you will be needed; that gives you the feeling. Also, because you are so powerful over people, you can kill thousands of people.

Adolf Hitler killed millions of people, and those who have looked deeply into his mind are all convinced of one fact: that he was very much afraid of death. He was afraid of death, so much so that he never allowed anybody to be in his room in the night, not even the woman that he had fallen in love with once. Nobody was ever allowed to stay in the same room. He would lock the room, check everything, because while he was asleep somebody could kill him. Who knows? -- the woman he had fallen in love with may be just a spy. He never allowed anybody to come close to him, too close, he was so much afraid.

He got married only three hours before he was going to commit suicide; there was not even a chance for the honeymoon. In fact that was his honeymoon -- suicide. In the middle of the night the priest was called to marry him to the woman he had been in a kind of relationship with -- it could not have been of love, because a man like Hitler cannot love. They were married, and the next thing they did after marriage was that they killed themselves. Now there was no fear, he could allow the woman to come close -- he was going to commit suicide anyway. All was lost, the game was lost, the enemy had entered into the capital. He could hear the bombs exploding just close by; now there was no hope, he had failed. Now he could get married. For what? For twenty years he had been waiting, for twenty years the woman had been waiting, but he was so afraid of bringing anybody too close.

This man killed millions of people for stupid reasons. He killed Jews, MILLIONS of Jews, with this stupid idea: that it was because of the Jews that Germany -- the race, the country, the nation -- had fallen low; because of Jews the First World War had been lost. Now these are all stupid reasons, with no logic, no relevance. Jews had nothing to do with the First World War, they had nothing to do with the fall of the German race. Really, they had given the greatest geniuses that Germany has ever known: Karl Marx was a Jew, Sigmund Freud was a Jew, Albert Einstein was a Jew. In fact it was the Jews who were the cream, but he killed millions of Jews.

Deep down, it seems he was suffering from an inferiority complex. And deep down he was suffering from so much fear of death that he wanted to kill to convince himself that "If I kill so many people, if I can kill millions of people, then I am beyond death. I am so powerful."

A man who is afraid of death is dangerous, dangerous to himself and to others. And the fear arises out of a very fallacious beginning; the fallacy is that we think we are separate. But consciousness has that possibility. Man has been given such a potential power of being conscious that he has to be very careful how he uses it. Remember, if you move on plain ground there is no danger of falling; if you move in the mountains, if you go towards the peaks, there is great danger of falling. The higher you move, the danger becomes

more and more acute. Man is the only animal who is moving higher, at the peaks, towards the peaks. Consciousness is the mountain and we have to be very alert.

And that is the whole teaching of all the Buddhas and all the Krishnas and all the Christs, and that is the teaching of Kabir: be conscious, be so conscious that you don't create the self, be so alert that the self is not created at all. Self-consciousness is a dis-ease. Just consciousness is great freedom, liberation. By being just conscious, sooner or later you will become God-conscious. By becoming self-conscious, sooner or later you will lose even that small consciousness that lingers behind the self like a small tail; that consciousness will also disappear.

The ego will make you more and more unconscious. The ego will enclose you like a prison wall. It will not leave even windows in your being to look out through. It will make you a monad, a windowless, closed cell; you will be encapsulated by the ego. It is the ego that is the problem.

And hence I repeat again: the male mind is egoistic. You have to learn the way of the feminine, you have to become egoless, you have to learn the path of surrender. You have to learn how to melt into existence, how to become one with the rivers and the mountains and the clouds, how to feel affinity, attunement, at-onement. And then slowly, slowly you become a host. The day you are a host, the Guest comes.

God is not a hypothesis; religion does not propose any hypotheses. The hypothesis is part of the scientific world. A hypothesis means just an assumption to explain a few facts which cannot be explained without it. But a hypothesis is. always temporary: tomorrow we will find a better hypothesis, then we will discard this one. Hence science goes on discarding every day; better and better hypotheses are found and older ones are discarded. Now Newton is discarded because of Einstein, Sooner or later we will find a better hypothesis to explain the facts of the world. A hypothesis is just a way of explaining the facts; it is man-made. Facts are there and the mind wants to fix all those facts into a certain system because unless they are put into a certain system the mind feels uneasy, restless. Unless they are systematized, categorized, the mind feels very restless.

The mind is a great systematizer, it wants to systematize everything. Even when there is no system available, it invents one. The hypothesis is an invention of the mind, but all the time you know that it is only an assumption. You need not believe in a hypothesis, you only use the hypothesis.

God is not a hypothesis.

Then what is God? God is a hypostasis; it is an experience. It is not to explain anything, it is the experience of the unexplainable. I call it hypostasis; it cannot be changed, it is absolute, and it is not a belief. Those who believe in God, their God is a hypothesis; those who know God, their God is not a hypothesis but a hypostasis.

Kabir knows. What he is talking about is not an explanation, what he is talking about is an experience -- he is sharing his joy, he is sharing something that he has known, he is singing the song about the unsung. Remember it, that whenever Kabir talks about God it is not a belief; he knows it, it is his experience. Hc is talking out of his experience, hence he can be of immense help to you.

Those who believe cannot be of any help; they themselves don't know. If somebody says, "I believe in God," remember, he cannot be of any help to you. He himself is ignorant, hence the belief Find a man who says, "I know God. This is not my belief, but my experience." And the miracle is: if you know God, you are God. Knowing God, one becomes God. The old Upanishads say: Knowing God, one becomes that.

Kabir is talking as a God-realized man, utterly drunk. His songs are songs of a drunkard drunk on the divine, small, but of immense beauty. They may not be great literature -- they are not -- because he does not bother about the meter and the grammar and the language. These are not composed songs, these are outpourings of his joy; a drunkard dancing, singing. You can't expect formalities to be fulfilled. These songs are very small gems. The quantity is not the question, but the quality.

The original song begins:

SAI BIN DARD KAREJE HOY...

Without the beloved my heart aches, without the beloved my heart is nothing but pain, without the beloved I am living in hell.

SAI BIN DARD KAREJE HOY...

Without the beloved we are empty, hollow: negatives. Unless God enters into our beings, unless God blooms in our beings, we cannot be REALLY existential, we remain shadows. And it is painful, it aches, it hurts, it is like a wound.

WHEN MY FRIEND IS AWAY FROM ME, I AM DEPRESSED;
NOTHING IN THE DAYLIGHT DELIGHTS ME,
SLEEP AT NIGHT GIVES NO REST.
WHO CAN I TELL ABOUT THIS?

The helplessness of the mystic! On the one hand he has tasted something of God, he has seen a glimpse; now he hankers for more, now he does not want to leave that experience, that space, even for a single moment. But one cannot take hold of that space in one go. The experience is so tremendous, so huge, so enormous, that you cannot swallow it. You have slowly, slowly to imbibe it, you have to chew it and digest it.

God is an ocean -- you cannot drink Him. You will have to slowly, slowly become one with it.

Kabir knows, he has seen the face of the beloved. Now his heart is full of pain, the pain of separation. He has known the state of non-separation, maybe only for a few moments; for a few moments he has been transported to another world, he has tasted the nectar. Now he is back in the world, back to the earth, and it is very painful. The world seems to be pale, utterly meaningless, with no significance. His heart longs for the beloved, there is only one thirst -- again to be in that vast space, again to be with the Friend.

WHEN MY FRIEND IS AWAY FROM ME, I AM DEPRESSED;
NOTHING IN THE DAYLIGHT DELIGHTS ME.

Once you have known God then these so-called days are like nights. Once you have known God then this life is like death. Once you have known God then all the joys of this life are nothing but sorrows. Everything that you had thought before as very sweet turns sour; now you can compare.

If you have been to the Himalayan peaks and if you have seen that virgin silence, the coolness, the smell of the snow, that other-worldly something which still exists in the Himalayas... It is not so in the Alps; no other mountains have that, all other mountains are already polluted by man, all other mountains are already destroyed by man. Only the Himalayan peaks still have something very primitive, primordial, ancient, virgin. If you have seen that silence, then coming back to the marketplace, the heart longs... Nobody will be able to understand why you look so sad, nobody will be able to understand why your eyes are so full of tears, nobody will be able to understand why you don't enjoy.

To the man who has tasted God, the world becomes so futile, so utterly futile that he is here but he is not here; his heart continuously longs for God.

NOTHING IN THE DAYLIGHT DELIGHTS ME,
SLEEP AT NIGHT GIVES NO REST.

To know God is to know ultimate rest. Your sleep is not much of a rest. If you have known something of meditation you will understand what I mean when I say your sleep is not much of a rest. Your sleep is a new kind of restlessness, that's all; it is good for a change. In the day you are restless in one way, in the night you are restless in another way -- good for a change! It is a kind of rest. It is like you have been doing mathematics for three hours and you are tired, then you go into the garden and you dig a hole -- it is a kind of rest. In fact it is a new kind of work, but now, tired of mathematics, digging the hole feels good.

That's why in the schools, colleges, universities, we go on changing subjects; it is a kind of rest: one hour for mathematics, then another hour for geography, then another hour for history. We go on changing,

because the part of the mind that functions when you are working on mathematics is not the part which functions when you are studying literature. There are different parts, different centers in the mind, so if one center starts functioning, the first center goes to sleep, has a kind of rest.

That's exactly what happens in the night. In the daytime your conscious mind functions and your unconscious remains hidden. In the night the conscious mind goes to sleep, the unconscious functions, but work continues, great work really, much work. Your blood circulates, work continues; your heart beats, work continues; your breathing continues, your digestion continues. A thousand and one things are going on in the body, and a thousand and one things are going on in the mind too. Dreams upon dreams are coming; and not only that, a part of your mind prevents everything from the outside, keeps it blocked so it does not disturb your sleep.

You want to get up early in the morning, at four o'clock; you fix the alarm and the alarm goes, but your mind is constantly working. It does not want you to be disturbed. The mind creates a dream: you start dreaming that you are passing a church and the church bells are ringing.... Now this is a way for the mind to protect your sleep. It misinforms you, misguides you, it changes the alarm into church bells. Great work is going on! The mind is guarding, seeing what has to be allowed and what has not to be allowed. And if something cannot be prevented, at least it can be interpreted in such a way that the sleep is not disturbed. It is constantly on guard, great work continues the whole night.

But if you have known meditation, then a few minutes of meditation can give you so much rest. Then your whole night will look like restlessness compared to that rest, because in meditation you are utterly relaxed, mind is not on guard, you are not focusing on anything. You are simply open and available, available to all kinds of things -- the birds singing, the airplane passing by, the train, the people, the traffic noise. You are available to all. Meditation is not concentration, meditation is not excluding anything; meditation is inclusive of all.

And then there is a great silence amidst all the noise around you, great rest amidst all the turmoil around you. Once you have known the rest of meditation even for few minutes, your whole night will look like restlessness. Comparison will arise. But one who has known God -- that means one who has known SAMADHI, the ultimate peak of meditation... It is natural, Kabir is right:

NOTHING IN THE DAYLIGHT DELIGHTS ME,
SLEEP AT NIGHT GIVES NO REST.
WHO CAN I TELL ABOUT THIS?

This is one of the greatest problems for the mystics: "Who can I tell about this, who will understand?"

I was travelling in this country for fifteen years, day in, day out, year in, year out, talking to thousands of people. Slowly, slowly I became aware that I was talking to walls. These people could not understand what I was saying. They could hear, but they could not listen. The words reached them but the meaning was left behind. I tried in every way, but it was impossible. Then I had to decide to stay in one place and only to talk to those few who really wanted to understand -- and not only to understand, but who were ready to be transformed.

Many people come here, particularly Indians, and they ask, "Why isn't the meeting open to all?" Because it is of no use to them, and they will be a nuisance here. Their very presence will destroy something immensely beautiful that is being created. It is open only to those who are seekers. It is not a public place, it can NEVER be a public place. It is a mystery school: it is only for those who are ready to go into the unknown, the unexplainable.

And this has been my experience: that if I am talking to my sannyasins I feel a deep rapport, if I am talking to nonsannyasins something seems to be difficult to communicate. Many non-sannyasins have asked, "Why can't we sit in front?" For the simple reason that if you are in front and I see you, it will be

difficult for me to say that which I would like to say. Just looking at your faces, something becomes impossible, communication becomes difficult -- what to say about communion? Looking at my sannyasins, looking into their eyes, communion is possible.

Kabir is right. He says:

WHO CAN I TELL ABOUT THIS?

KASE KAHUN DUKH HOY....

There is great pain in my heart because I have known the bliss of being with the divine, but to whom can I communicate this? It would help me if I could communicate.

Hence a Buddhafield is always needed, SATSANG is needed. A community is needed where many people are searching together, where you can say and you can rest assured that you will not be misunderstood. A commune is needed where you can share your burdens, your experiences; you can pour out your heart and you will be understood, and you will not feel embarrassed.

That's what is happening here. If a sannyasin comes to another sannyasin, starts crying, the other understands, the other will not start asking questions, questions which will be embarrassing to the person who is crying. He may hug him, he may hold his hand, but he will not start a great discussion about it: "Don't be emotional, this is not good. Be a man, don't cry!" No, he will understand, he will have all sympathy, he will support. A commune becomes a support where you can say things which are not ordinarily said in the outside world, where you can share experiences which look imaginary, illusory, hallucinatory, where you can share things which if you go in the outside world and tell somebody, he will think you are mad.

KASE KAHUN DUKH HOY..

Kabir says: I cannot find anybody to whom I can say this -- that I have seen my Lord, that I have been with my Lord, and now I am again separated. I have known non-separation, those orgasmic moments, those peaks, and now I am thrown back into the dark valley. Now nothing here appeals to to me anymore; the beauty here is almost ugliness compared to the beauty that has arisen in my vision. And the happiness here is just false, because I have known the authentic joy. And all the celebrations here are just formal, people are moving in empty gestures. I have seen the real celebration!

THE NIGHT IS DARK AND LONG... HOURS GO BY...
BECAUSE I AM ALONE, I SIT UP SUDDENLY,
FEAR GOES THROUGH ME....

THE NIGHT IS DARK AND LONG.... You don't know about what night Kabir is talking. He is not talking about the ordinary night, he is talking about the night that is known only by those who have seen the light -- a very paradoxical phenomenon. He is talking about the night that happens only to those who have seen the dawn, who have seen something of the morning, and again that has disappeared and now the night is darker than ever before. Great fear arises: "Will I ever be able to attain to that peak again? Was that real? Or had I only been dreaming?" Great fear grows, great trembling arises, one is scared to death. And one cannot even share it. It would have helped if there were a companion with whom it was possible to share. It would have helped if some consoling words from the other had come; if the other had told him, "Don't be worried, it will happen again. It has happened to me again." That would have given confidence. But whom to say it to?

KASE KAHUN DUKH HOY!

I am in tremendous pain. But where to go, whom to go to, with whom to share?

ADHI RATIYAN PICHHLE PAHARVA, SAI BINA TARAF RAHI SOY.

Half the night is gone, waiting, waiting, waiting, and there is no sign! I cannot hear His footsteps!

ADHI RATIYAN PICHHLE PAHARVA, SAI BINA TARAF RAHI SOY.

I have waited long, half the night has passed. Now even the last part of the night is passing and He has not come, and I don't see any sign, any indication, any message. And the darkness is becoming darker and darker; there seems to be no possibility that I will attain to Him again. In deep despair, in great pain, I have fallen asleep again.

THE NIGHT IS DARK, AND LONG...

Remember one thing: that time is relative. If you are in a mood of rejoicing time goes fast, very fast; if you are in misery, in pain, time slows down. The clock moves the same, but the psychological experience of time is very relative.

You are sitting by the side of a person who is dying -- then you will know how long the night becomes: there seems to be no end to it. You are with your beloved, after many years you have met, and the night goes so fast, as if it were just a few moments. You cannot believe how fast it has gone. It seems the night played a game with you -- it went fast -- just not to allow you time enough to be with the beloved.

Time is relative, not the clock time but psychological time. Those who have known glimpses of God, for them this world is really difficult to live in, and the night is very dark and very long. The Christian mystics have a right word for it; they call it'the dark night of the soul'.

... HOURS GO BY...
BECAUSE I AM ALONE...

And you will know real aloneness only when you have seen God. Before that you have known aloneness -- sometimes your friend is not with you, your wife is not with you, your husband is not with you, your children are not with you -- yes, you have known a certain kind of aloneness,. but that is nothing compared to the aloneness that you will know when you have seen God. Then that aloneness is like a knife in the heart. One is almost crucified.

I SIT UP SUDDENLY, FEAR GOES THROUGH ME..

I cannot sleep because He may be coming. Who knows when He will come? His ways are unpredictable, He comes at very unexpected moments. One has to be alert and watchful. So I wake up, I sit up suddenly again and again, and fear goes through me: "He has not come. Has He forgotten me? Has He lost interest in me?"

These are the fears of a lover -- tremendously magnified, infinitely magnified, when the lover is nobody except God Himself, nobody other than God Himself.

KABIR SAYS: LISTEN, MY FRIEND
THERE IS ONE THING IN THE WORLD THAT SATISFIES,
AND THAT IS A MEETING WITH THE GUEST.

Nothing else ever satisfies, Nothing else can ever satisfy. Without attaining to God, without becoming God, without merging with God, you are going to remain discontented. Contentment, real contentment, has only one meaning: that is the meeting with the Guest.

KAHAT KABIR SUNO BHAI PYARE...

My dear friends, listen.

SAI MILE SUKH HOY.

There is only one possibility of bliss, and that is when the beloved has been found. And what is the way to find the beloved? Search is not the way. Lao Tzu says, "Seek, and you wi]l not find. Do not seek, and find." Seeking is not the way, because seeking is again the male mind. Non-seeking, a passive waiting, just ready, the door open, the house prepared for the Guest, sitting on the doorstep, waiting...

This waiting is prayer, this waiting is meditation. This waiting is what is meant by being a host. The moment you have become a host the Guest comes, inevitably comes; it has never been otherwise. It is not that you have to find God; if you are ready, God finds you. And how cam you find God? -- you don't know His address, you don't know where He is, you don't know His face. Even if you come across Him you will not be able to recognize Him. Even if you meet Him the meeting is not going to be any meeting because you will not recognize Him. How can you recognize Him? You have never seen Him before.

Man cannot seek God: this is the message of these sutras. God can seek Man.

Then what has to be done by man? He should be ready, he should be available. If a hand comes from the beyond he should not shrink back. If a voice comes from the beyond he should be ready to listen. If his mind is noisy he will not be able to listen to it. And if He comes and knocks on your door, you should be ready to open the door, you should not be afraid of Him. Yes, when the unknown comes fear arises, and when God knocks on your door it is a death for you... and a resurrection -- but the resurrection will come later on. First the crucifixion, first you will have to die.

Being with God means only one thing: dissolving in Him, just as rivers come from the mountains and disappear into the ocean. Maybe there is a moment when the river hesitates. Kahlil Gibran says somewhere: I have watched rivers falling into the ocean and I think that for a moment they hesitate, for a moment the fear grips them -- the vast ocean, and the river is going to lose its identity, and forever. Kahlil Gibran says: I have seen rivers looking back with great nostalgia at all the mountains that they have crossed, and the plains, and the beautiful trees on the banks, and the sunrises and the sunsets, and a thousand and one things. There is great nostalgia for all the memories and a great desire not to lose one's identity, but the river cannot go back.

Man can go back, that is the problem. The river is bound to fall into the ocean, but man can turn back even from the ultimate door. If fear grips you and you become too protective of your separate existence, of your personality, of your ego, if you have really a strong ego, you may turn back or you may close your doors. You may not listen to the voice of the beyond.

And let me tell you, God comes every day and knocks on your doors. Sometimes He comes as the wind and knocks on your doors, but you don't open your doors. And sometimes He comes in the rains, but you don't go into the open and you don't stand under the sky to be soaked by Him. No, you hide, you open your umbrellas. And you have psychological umbrellas too, and whenever He comes you avoid, whenever He

comes across you, you escape.

Kabir says: If you want the Guest, be a host. Welcome Him, receive Him, embrace Him. And He always comes, continuously comes -- every moment of your life He is coming and searching for you; you go on avoiding. All that is needed on your part is not a search for God-but availability -- when God comes to be ready to surrender, when the ocean comes to disappear into it. Slip like a dewdrop... silently, prayerfully. Dancing, laughing, loving, disappear.

SAI MILE SUKH HOY.... KAHAT KABIR SUNO BHAI PYARE.

My beloved friends, listen. This is all that I have to say, says Kabir: That there is no other bliss except the meeting with the Guest.

The Guest

Chapter #2
Chapter title: The time has come to be free

27 April 1979 am in Buddha Hall

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The first question:

OSHO, SOMETHING INSIDE ME CRINGES WITH DISTRUST WHEN I HEAR YOU SAY 'GOD', AND I NOTICE THAT I AM RELUCTANT TO EMBRACE THE WORD. LOVE, YES; DIVINE PRESENCE, YES; THE ULTIMATE, YES; BUT THIS WORD 'GOD' BRINGS A HESITATION TO MY LIPS AND A SHUDDER TO MY BEING. WILL YOU COMMENT ON THIS CONDITION?

Charles Harp,

THERE is a reason in it: in the name of God so much harm has been done that it is natural. This will happen to any intelligent person. The word 'god' has become very dirty; remaining in the wrong company of the priests it has lost all its beauty. It has become associated with wrong people, wrong meanings. Hence it is very natural that a shudder goes into your being, that a hesitation arises in you, that you cringe with distrust -- but it has nothing to do with the word 'god'.

The word 'god' in itself is beautiful, the word 'god' in itself is innocent.

The same has been done in the name of religion, the same has been done in the name of love. If you look at the history of the word 'love', millions of people have been killed. Christians have been killing in the name of love, Mohammedans have been killing in the name of religion, God, brotherhood. And the same

has been the case all over the world.

Now the same is happening in the name of communism. The word is beautiful, it comes from 'commune'. The same is happening in the name of democracy; the word is beautiful.

So one thing has to be understood: words in themselves are innocent; it depends on what you do with them. And if you have used the word 'god' wrongly, who can prevent you from using the word 'love' in the same way? Brotherhood, democracy, communism, humanity, peace? In the name of peace only war happens, and preparation for war. Then one has to understand one thing: one need not become too conditioned for or against words; words are neutral.

The word 'god' itself has tremendous beauty. It comes from a Greek root in which g stands for 'that', o stands for 'which', d stands for 'is'. God is a code word; it means 'that which is'. Now it contains all -- the trees and the birds and the clouds and the sun, you and me -- all that has happened, all that is happening, all that will ever happen.

God does not mean a person. Yes, it has been used in that way, but what does that have to do with the poor word 'god'? The word cannot prevent people from wrongly using it. It has been used as if there is an old man, very ancient, sitting in heaven, dominating, controlling -- a great engineer who has created the world. The word itself does not have any meaning of that kind. It simply means the whole, the total.

And the whole IS; nobody can deny it, not even the atheist. The atheist can deny God as a person, but there is no God as a person so the atheist is fighting with a shadow -- just like the theist who is worshipping a shadow. The theist is stupid, so is the atheist. They are in the same boat. One is worshipping something which is not, the other is criticizing, fighting with something which is not. Both are engaged in an exercise in futility. God means the whole, the total, the all.

It will be good if you can free the word 'god' from the so-called religious people. The word in itself is beautiful and has to be saved. Hence I go on using it, knowing that it has been associated with the wrong people. But it is not the fault of the word 'god'; it is helpless. You can use any word wrongly, and almost all beautiful words have been used wrongly. Only beautiful ones can be wrongly used, remember, because they can become a camouflage. Hiding behind them, you can do wrong things more easily. 'God' becomes the screen and behind it you can be as violent as possible -- hiding behind a beautiful word: 'love' can serve, 'humanity' can serve...

If this is the way, Charles, and you become antagonistic towards words, then not a single beautiful word will be left for you; all have been used wrongly. And even if we invent new words, they will be used wrongly because the people, the great crowd on the earth, are the same. Its mind is the same.

Now in Russia nobody believes in God, but they believe in communism. They will do the same in the name of communism as Christians have done in the name of God. What is the difference? In Russia nobody believes in the Bible, but they will sacrifice as many people at the altar of DAS KAPITAL as have been sacrificed in the name of the Bible. So what is the difference? Kaaba or Kremlin, there seems to be no difference at all.

Now in China nobody believes in Buddha and nobody can commit any more crimes in the name of Buddha, but now the same crimes are being committed in the name of communism, Chairman Mao, because the people are the same. Unless the mind of humanity changes this is going to happen.

Hence I don't drop using the word 'god', knowing perfectly well that you are not alone -- there are many people who would like me to drop the word 'god' completely, but then I will have to drop 'love' too.

You say, "LOVE, YES...." That simply means that you are not aware that what has been done in the name of love is not less criminal than what has been done in the name of God. "DIVINE PRESENCE" -- you say, "YES" but the same can be done; "THE ULTIMATE, YES." These are just synonyms! Life, love,

God, godliness, divine presence, the ultimate, the absolute, truth -- they are all synonyms.

Don't be too conditioned by the past. This is remaining in a kind of bondage, Charles. Somebody hearing the word 'god' simply falls on his knees and starts praying, and somebody else cringes. Both are conditioned, nobody is free. If you shudder, if you hesitate, then the word 'god' has immense power over you, negative of course -- but it has great power, as much power as it has on the people who go to the churches and the temples. You are conditioned in the negative way, they are conditioned in the positive way. But conditioning is conditioning; whether negative or positive it does not make you free.

Be free! And by being free, free these beautiful words too. Hence I go on using the word 'god'. But to me God is synonymous with love, love is synonymous with life, life is synonymous with existence -- these are synonyms. And we have to claim these beautiful words back from the priests and the politicians.

The second question:

PLEASE OSHO, WHAT IS TIME?

Mado Maestracci,

TIME has two meanings. One is chronological time, the clock's time. I cannot say much about it. You have to ask a physicist; only he can say something about it. That is not my dimension of work. If you ask the physicists, Albert Einstein and others, they will say time is the fourth dimension of space. But that does not make much sense, the mystery remains. The mystery remains as mysterious as it was before Albert Einstein.

Saint Augustine is reported to have said, "I know what time is if nobody asks me; if somebody asks me then I don't know."

Time is a mysterious quality. Everybody lives in it, everybody feels it, everybody knows it, and yet it is inexplicable.

The physicist has come to a certain understanding -- that it is the fourth dimension of space -- but that too does not demystify it. In fact it becomes even more mysterious. We have never thought of space and time as one; now physicists say that they are not two. They use a single word for both: spatiotime.

But that is not my world, science is not my world. There is another meaning of time, and whenever I use the word 'time' I use it in that other sense -- psychological time -- which has significance, more significance than chronological time.

What is psychological time? Mind is psychological time. Mind is time. If you don't have any mind and you are simply silent with no thought moving within, there is no time for you, not psychological time. The clock will go on moving, but for you the inner clock stops -- time stops, the world stops. That is my dimension, the dimension of meditation.

As you go deeper into meditation time disappears. When meditation has really bloomed there is no time found. It happens simultaneously: when the mind disappears time disappears. Hence down the ages the mystics have said that time and mind are nothing but two aspects of the same coin. Mind cannot live without time and time cannot live without mind. Time is a way for the mind to exist.

Mind creates future through desire, through dreaming. The future does not exist, it is only in imagination, and mind creates the past. The past also does not exist, it is only in the memory. The past is no more, the future is not yet, but both exist in the mind. And because of the past and the future you have the feeling of time.

Time is not divided into three parts as it is usually divided. Mystics divide time into two parts: the past and the future. Time has only two tenses: past, future. And what about the present? Mystics say the present is timeless because the present is mindless. When you are utterly in the present, herenow, there is neither mind nor time. You transcend time and mind both, you enter into eternity. You are beyond time. You are in a totally different world -- transformed, transmuted, transported.

When I talk about time I mean this time that is created by the mind. Mind clings with the past and clings with the future. It is not ready to renounce the past, it is not ready to die to the past, because it is in the past that it can have its roots. And it is not ready to renounce desiring, dreaming, because it is in desiring and dreaming that it can live. It needs space; it creates a very false space for itself: tomorrow, which never comes. Mind knows of yesterdays and tomorrows, and nothing of today.

Hence all the Buddhas have insisted, "Live in this moment." To live in this moment is meditation, to be simply herenow is meditation. Those who are simply herenow this very moment with me are in meditation. This is meditation: the cuckoo calling from far away, and the airplane passing, and the crows and the birds. And all is silent, and there is no movement in the mind -- you are not thinking of the past and you are not thinking of the future. Time has stopped, the world has stopped.

Stopping the world is the whole art of meditation. And to live in the moment is to live in eternity. To taste the moment with no idea, with no mind, is to taste immortality.

Time is mind. Time is death. Going beyond time is going beyond mind and beyond death.

But if you want to know about chronological time you have to ask a physicist; that is not my concern. Psychological time is my basic concern. That's my whole work here: to help you get out of psychological time.

The third question:

WHAT IS GREED?

Sandesh,

GREED is an effort to stuff yourself with something -- it may be sex, it may be food, it may be money, it may be power. Greed is the fear of inner emptiness. One is afraid of being empty and one wants somehow to possess more and more things. One wants to go on stuffing things inside so one can forget one's emptiness.

But to forget one's emptiness is to forget one's real self. To forget one's emptiness is to forget the way to God. To forget one's emptiness is the most stupid act in the world that a man is capable of.

But why do people want to forget? We are carrying an idea given to us by others that emptiness is death. It is not! It is a false notion perpetuated by the society. Society has a deep investment in the idea, because if people are not greedy THIS society cannot exist. If people are not greedy then who is going to be mad after money, after power? Then the whole structure of this power-oriented society will collapse. If people are not greedy, who is going to call Alexander 'the Great'? Alexander will be called 'the ridiculous' not 'the Great', 'the stupid' not 'the Great'. Then who is going to call the people who go on and on possessing things respectable? Who is going to give them respect? They will be the laughing-stock! They are mad, they are wasting their lives. Then who is going to pay respects to the prime ministers and the presidents of the countries? Then people will think that they are neurotic.

And the world will be really beautiful when Adolf Hitler and Mussolini and Churchill and people like

these are thought to be neurotic, when nobody pays any attention to them. The whole structure of politics will fall, because the politician is there only to get more and more attention. The politician is a child, he has not grown up. He wants everybody to be at his disposal, he wants everybody to look up to him, he wants everybody to go on being attentive, to pay attention to him.

Attention gives one intoxication; it is the greatest drug in the world. Just think of yourself passing through the whole town and nobody paying any attention, not even a dog barking at you; everybody ignoring you, even dogs; nobody taking any note, everybody thinking you are not! How will you feel? You will feel very bad -- nobody saying "Hi! Hello, good morning. Where are you going? How are you?" -- people simply not looking at you. If you become invisible and you walk around, and nobody looks at you because nobody can see you, and nobody says "Hello!", nobody pays any attention, how are you going to feel? You will feel like a non-entity, a nobody, reduced to nothingness. It will look like death.

Hence people are in search of more and more attention. If you cannot get attention by being famous then at least you can get attention by becoming notorious. If you cannot get attention by being a saint you can get attention by being a murderer.

And psychologists say that basically many murderers commit murder not for any reason other than to get attention. When they murder their photos are on the front pages of newspapers, with their names in block letters. They are on the TV, on the radio, everywhere; they become somebody. At least for a few days they can enjoy that they are also famous; the whole world knows about them, they are not non-entities any more.

Just think of a world where people are not greedy -- then the rich person will be thought neurotic, the politician will be thought neurotic. Then the people who are constantly hankering for attention will be thought retarded. And if people are not greedy we will have a totally different world, more beautiful. There will be fewer possessions certainly, but more joy, more music, more dance, more love. People may not have many gadgets in their houses, but people will be more alive. Right now we go on selling our life energies for gadgets. Gadgets go on accumulating and the soul goes on disappearing; machines go on growing and man goes on disappearing.

When the world is non-greedy, people will be playing on the guitar, on the flute. People may be sitting silently under trees, meditating. Yes, people will be doing things but only to the extent that is absolutely necessary. People will be fulfilling their needs, but needs are not desires; desires are unnecessary, needs are necessary. And desires never end. Needs are simple and can be fulfilled, but desires go on asking for more and more. They-go on desiring for even more of the same thing that you have. You have one car, the desire says have two; unless you have a two-car garage you are nobody. You have one house, desire says have two -- at least one in the hills. And when you have two the desire says have three, one in the hills, one on the seashore, and so on, so forth.

Paddy was digging his garden one day, when he saw a little creature at his feet. He lifted his shovel up to kill it, but to his surprise it spoke.

"Paddy, I'm a leprechaun. Spare my life and I will grant ye three wishes."

"Three wishes? Done!" said Paddy, then thought: "Well, I am thirsty from all this digging. I would like a bottle of cold Guinness."

The leprechaun snapped his fingers and Paddy found he was holding a bottle of Guinness.

"That there," said the leprechaun, "is a magic bottle. It will never empty -- it will pour forever." Paddy took a swig. Lovely. "What are your next two wishes, Paddy?" asked the leprechaun

Paddy thought, "I think I would like two more of these, please."

Now it is of no use, but that's how it goes on.... You have a million dollars -- already you have more than you can use but you are asking for more, and it is never ending. Needs are small: yes, you need food, shelter, you need a few things. Everybody's needs can be provided for; the world has enough to fulfill everybody's needs; but desires... it is impossible. Desires cannot be fulfilled. And because people are fulfilling their desires millions of people's needs are not fulfilled.

But basically greed is a spiritual problem. You have been taught that if you don't have many things you are nobody, and you are also afraid. So people go on stuffing themselves. It does not help; at the most it gives you a temporary relief, but sooner or later you start feeling the emptiness again. Then you fill it again.

And the inner emptiness is the door to God. But you have been told that the empty mind is the devil's mind or the devil's workshop; that is absolute nonsense that has been told to people. The empty mind is the door to God. How can the empty mind be the devil's workshop? It is in the empty mind that the devil dies completely. The devil means the mind, the empty mind means no-mind.

And greed is one of the most fundamental problems to be encountered. You have to see why you are greedy: because you want to keep yourself occupied with things. Possessing more and more you remain occupied, engaged. You can forget all about your inner world, you can go on saying to it, "Wait! Let me have this much more, and then I am going to turn towards you."

And it is always death that comes before your desires are fulfilled. Even if you live for a thousand years your desires are not going to be fulfilled.

In India we have a very beautiful story.

A great king, Yayati, was going to die. Death came.... It is an ancient story; in those days things were simple and the other world was not so far away. Death came and knocked on the door. Yayati opened the door and he said, "What? I have lived for only a hundred years, and here you are -- and with no notice! At least some time should be given. I have not fulfilled my real desires yet. I have been postponing: tomorrow, tomorrow; and now you are here, and there will be no tomorrow. This is cruel! Be kind!"

Death said, "I have to take somebody, I cannot go empty-handed. But seeing your misery, your old age, I will grant you a hundred years more. But then one of your sons has to go with me."

Yayati had one hundred sons -- he had one hundred wives -- so he said, "That is simple!"

It was not so simple as he had thought. He called his hundred sons and asked one to go. "Save your old father's life! Many times you have said, 'Father, we can die for you.' Now the time has come to prove it!"

But these things are always said; they are polite nothings. The sons started looking at each other. Somebody was seventy, somebody was seventy-five, somebody was sixty; they themselves were getting very old. The youngest was just twenty.

The youngest son stood up and he said, "I am ready to go." Nobody could believe it! His ninety-nine brothers could not believe it; they thought he was a fool. And he had not lived yet, not at all. He was only twenty, just on the threshold of the beginning. Even Death felt compassion.

Death took the young man aside, whispered in his ear, "Are you a fool? Your older brothers are not ready, they have lived long. Seventy-five years somebody has lived -- he is not ready. And you are ready? Your father does not want to die. He is a hundred years old, and you are only twenty."

The young man said something very beautiful, something of tremendous import. He said, "Seeing this, that my father has lived one hundred years and he has ALL that one can have, and he is still not satisfied, I see the futility of life. What is the point? I may live one hundred years and the situation will be the same. And if it was only my father then I would have thought, 'Maybe he is an exception.' But my brothers --

seventy-five, seventy, sixty-five, sixty -- have also lived long. They have enjoyed every kind of thing; now what else is there to enjoy? They are getting old and they are not satisfied. So one thing is certain: this is not the way to become satisfied. Hence I am ready, and I am coming with you, not in any despair but in tremendous understanding. I am coming with you with great cheerfulness that I have not to pass through this torture, these one hundred years of torture which my father has had to suffer. He has not yet become able enough to go with you."

And the story continues. One hundred years again passed; they came and were gone, nothing was noticed. Again Death knocked. When Death knocked, only then did Yayati become aware again that one hundred years had passed. He said, "But I am not ready!"

And this went on happening, and each time a son went with Death, and for one thousand years Yayati lived. This is really a symbolic story. After one thousand years Death came, and Death said, "What do you think now?"

Yayati said, "I am coming. Enough is enough! I have seen that nothing can ever be fulfilled here. Desires go on growing; you fulfill one desire and ten others arise. It is a process ad infinitum. Now I am coming willingly, and now I can say that my first son who went with you and was only twenty years old had intelligence. I was stupid. It took one thousand years for me to see it and he could see it when he was only twenty. That is intelligence! "

If you are intelligent you will see the futility of greed. If you are intelligent you will start living rather than preparing to live. Greed is preparing to live. And you can go on preparing, and the time to live will never come. If you are intelligent you will not miss today for tomorrow. You will not sacrifice this moment for another moment, you will live this moment in its totality. You will squeeze the whole juice out of this moment.

Jesus says to his disciples, "Think not of the morrow." He is simply saying, "Don't be greedy" -- because whenever you think of the morrow you become greedy. It is greed that thinks of the morrow. Jesus says to his disciples: Look at the lily flowers in the field. What is their secret? Why are they so beautiful? Even Solomon attired in all his grandeur was not so beautiful. What is their secret? Their secret is simple: they think not of the morrow, they live in the moment. This moment is all and all. There is nothing behind, nothing ahead. They enjoy this moment with their total being.

Greed means postponing your life for tomorrow.

Try to see your greed. It can take so many forms: it can be worldly, it can be other-worldly. Beware! It may take the form of: "This life is not worth living so I will prepare for another life. This earth is not worth living on, I will prepare for paradise." But this is greed!

Of your so-called saints ninety-nine percent are greedy people, far more greedy than the people you will find in the marketplace. The greed of the people who live in the marketplace is not that great, their greed is very ordinary. They are asking for more money -- that is very ordinary. Your saints, your mahatmas say, "This is temporary. We ask for something permanent, we want something eternal. We will sacrifice the temporal for the eternal." There is a great motivation; out of the corner of their eyes they are waiting for paradise. There they will enjoy and there they will show these fools who were rushing in the marketplace, "Look, we had told you before, we had warned you. Now you have to suffer in hell, and we will enjoy all the heavenly joys." But this is greed, and wherever greed is, there is no heaven. Greed is hell; it may be worldly, it may be otherworldly.

See the stupidity of greed. I am not saying "Renounce" -- watch my words -- I am saying see the stupidity of greed. In that very seeing it disappears, and your energy is free. Your consciousness is no longer entangled, entrapped, by things -- money, power, prestige. Your consciousness is free. And the freedom of consciousness is the greatest rejoicing.

The fourth question:

WHY DON'T I FEEL THAT I AM MYSELF?

Gayatri,

BECAUSE you are not yet. Your feeling is indicative of a truth: nobody is himself. Everybody is wearing a mask, everybody is pretending to be somebody else. Your smile is painted, your face is not yours. You are simply fulfilling others' expectations. Your parents wanted you to be this way, that's why you are this way. Your teachers wanted you to be like this, that's why you are like this. Your society demands that you are of a certain type and you simply fulfill it. You are a slave, you are not your own being.

And so many demands have been made on you that you don't have only one mask, you have many, because in twenty-four hours' time you have to change many times. When you go to the office and you see the boss you have to wear a different mask -- smiling, wagging your tail. And when you are facing your servant you have a totally different mask; now you expect him to smile and wag his tail. You take revenge; what the boss has done to you, you will do to your servant. He will go home and do the same to his wife, and the wife will do the same to the kid, and the kid will do the same to his toy... and this goes on and on. With the friend you have one mask, with the stranger another; with the wife one and with your girlfriend another.

And you have become so skillful that the masks slip and change of their own accord. It has become almost an automatic process, and very smooth. This is what your personality is.

Hence Gayatri, it is true that you don't feel that you are your own self This is the beginning of a great revolution in your life.

People think they are themselves. They are deceiving themselves or they are living in an illusion. This is good to know, that "I am not myself", because this is the beginning. If you become very aware that you are not yourself then sooner or later you will have to drop all falsities. Then sooner or later you will have to assert your true being.

An Irishman went for a job at a building site. The foreman told him, "You can start at 7.30 a.m. on Monday morning."

Paddy went back to his flat and told his mates, "You must get me up at 7.00 a.m. on Monday morning, because oi start me new job at 7.30 a.m. and oi mustn't be late on the first morning."

Monday morning arrived and before his mates woke him up, they painted his hands and his face black.

"Paddy, get up. It's 7.00 a.m." He woke up, had his breakfast and walked across the town to the building site. The foreman went over to him.

"Yes, what can I do for you?"

The Irishman said, "You gave me a job and told me to start this morning."

"I'm sorry, sir, there must be some mistake. I've only got one man starting this morning, and he's Irish." The Irishman left the building site and walked home slowly; as he walked past a shop window, he turned and saw his face was black.

"By Jaasus, dave woke de wrong bloody man up!"

This is the situation. You are not yourself. You go on doing things -- getting married, giving birth to children, bringing up children -- and you are not yourself. You will do all the functions of your life and die -- and you never lived, you never allowed yourself to live! Somebody else lived in your place, and somebody else will die. You came here and you didn't use the opportunity of life. You simply passed through without being at all enriched by life, by love, by the thousand and one experiences that life consists of.

Now, Gayatri, if the feeling is arising that "I am not myself", don't be worried. This will create great worry in you; you will start feeling shaky. Don't be worried! This is a blessing! You are NOT yourself: this is a truth that is dawning on you.

Now start searching for whip you are. You are NOT your faces. Now begin the search for the original face, the face that you had before you were born and the face that you will again have when you are dead. Between the two, birth and death, you have many faces which are not yours.

Now the time has come to get out of others' expectations. Don't go on fulfilling others' expectations; that is a very subtle slavery. The mother wants you to do this, the father wants you to do that, the society wants this... and everybody wants, everybody is making demands on you. And nobody leaves you alone and nobody wants you to do the thing that you would like to do. Now the time has come: do your own thing -- get out of all this bondage.

This is what sannyas is all about: a declaration of freedom, a declaration that "I am going to be myself whatsoever the cost and whatsoever the consequences." And you will not be a loser, that I can promise you; you will not be a loser, you will be infinitely enriched. You are not here to fulfill others' expectations, you are here to live your authentic life.

And the others who are expecting are not aware of what they are doing to you: they are simply expecting things which were expected from them. Their parents had expected certain things; they followed, they remained slaves. And they have given birth to you -- now they are expecting the same things from you.

You will give birth to children. Remember, don't enforce any expectation on them. Help them to be free, love them, but don't give your ideas to them. Love them, but don't give your religions to them. Love them, help them to become more aware so they can choose their religion, their idea, whatsoever they want to be. Help them to become strong, more conscious. Don't give them any conscience, any character. Give them more consciousness, every opportunity to become more alert. And trust life, don't be so afraid. And don't prepare everything for them; otherwise they will never grow any backbone, they will remain spineless. Don't protect them too much. Yes, protect them when there is danger, but not too much. Give them enough rope so they can learn to walk on their own feet. Leave them sometimes alone, don't be constantly after them. Give them some space where they can feel themselves. Don't overcrowd them, don't impinge on them.

Get out of the interference of others. Yes, it will be difficult because others are not going to leave you so easily; nobody wants to leave his slave so easily. And they will talk about love, and they will say, "I love you, so you have to follow me." Love never asks that; this is not love.

Love says, "Be a light unto yourself." If it is true love it always gives you freedom. And it trusts that the inner life that you have, the inner light that you have, will lead you, will guide you. And even if you sometimes go astray it is good, because one learns only by trial and error; there is no other way. You cannot be protected from committing errors. If you are protected from committing errors you will never learn; you will always remain stupid, retarded -- and that is the situation of millions of people in the world.

The average mental age of humanity is only twelve years. This is a very sad situation, it is very unfortunate. A seventy-year-old person, and the mental age of twelve? It can be just the other way too; the seventy-year-old person can have the mental age of seven hundred years too. That's how it should be.

Somebody asked Emerson, "How old are you?" And he was sixty, but he said, "Three hundred and sixty

years old."

The questioner could not believe his ears. He said, "Please, repeat it again."

And Emerson repeated it slowly. He said, "Three hundred and sixty, that is my actual age." And the man said, "Are you kidding? You don't look more than sixty."

Emerson said, "Chronologically I am sixty, but I have lived so much in these sixty years -- six times more than people usually live -- hence I count my age to be three hundred and sixty years."

Don't die a retarded person. And don't sacrifice yourself for beautiful names: love, duty, service, society. Your first duty is towards your being. Fulfill that first, and then all else will be fulfilled.

My own observation is that a person who loves himself deeply becomes so blissful that his whole life becomes a prayer, a service, compassion. Only a blissful person can have compassion, and only a blissful person can have love. The person who goes on following others remaining so miserable deep down, so crippled -- how can he love, how can he be compassionate? Yes, he can go through empty motions of love, duty, but that is not going to fulfill him or the person he is dutiful to. It is not going to fulfill anybody.

Look at the situation! The whole of humanity pretends to love, and still there is no love. You don't feel the fragrance of love, you don't see the joy of love. And everybody is a lover! If so many millions of people were loving the world would become a paradise. But it is not; it is a hell! And the reason is that nobody is courageous enough to be free from the expectations of others.

Be free, Gayatri! The time has come to be free. You need not hurt anybody. By being free I don't mean being angry with others or fighting with others or reacting negatively. That again is not freedom. If you react, others will go on controlling you in a negative way.

For example, your mother has been teaching you that cleanliness is next to God, and now you want to be free -- so uncleanliness becomes next to God. Your mother was teaching you every day, to take a cold shower first thing in the morning; and now you have forgotten completely what it feels like to have a shower. For years you have not taken a bath! This is not freedom, this is reaction: your mother is still controlling you in a negative way. She is still dominant; you are fighting with her.

Freedom simply means that you start living intelligently on your own, neither according to your mother nor against her. If you are against her you can never be free. Don't be against anybody and don't be for anybody, simply live out of your own simple intelligence. Yes, many times you will commit errors; that's perfectly okay because that's how one learns. Many times you will go astray; that's absolutely right. By going astray you will learn how to come back to the right track. And when you come back to the right track, what joy, what rejoicing, what celebration!

Don't react, be rebellious. Reaction is not rebellion. Rebellion is not at all concerned with others, for or against. Rebellion is something that arises in you that is not concerned with others. And reaction does not arise in you; it is concerned with others; first you were obedient, now you are disobedient.

Don't be obedient, don't be disobedient -- be intelligent! And soon you will be able to discover your own original face, and that is how one should be. The fifth question:

OSHO,
THE WHOLE OF EXISTENCE,
THE BIRDS, BEASTS, FLOWERS AND AIR CALL FOR OUR STILLNESS,
OUR MEDITATION.
ALL EXCEPT ONE SMALL INSECT,
THIS WINGED PARASITE
THIS BUZZING DISTURBER

THIS MOSQUITO.
IS HE THE DEVIL?

Abhinandan,

MOSQUITOES are ancient meditators who have fallen, hence they are against anybody succeeding in meditation; they are very jealous. So whenever you meditate they are there to disturb, to distract.

And this is nothing new, this has always been so. In al the ancient scriptures it is mentioned, in Jain scriptures particularly so, because the Jain monk lives naked. Just think of a naked Jain monk; and India, and mosquitoes! Mahavir had to give specific instructions on what attitude to take about mosquitoes. He had told his disciples that when mosquitoes attack, accept. This is the ultimate distraction: if you can win this then there is no other difficulty, no greater difficulty. And when he says, he knows! -- to live naked in India is a difficult thing.

Once I stayed in Sarnath where Buddha delivered his first sermon, where Buddha turned the wheel of DHAMMA... the MOST important sermon, which became the beginning of a new tradition. I was staying with a Buddhist monk.

I have seen mosquitoes, but nothing to be compared with Sarnath mosquitoes. Poona mosquitoes are just nothing! You should feel very happy about it! You are fortunate that I am not in Sarnath. The mosquitoes were really that big!

Even in the daytime we used to sit under the mosquito nets. In one mosquito net, in one bed, would sit the Buddhist monk, in the other I would sit, and we would talk.

I said, "I am never going to come again" -- because he was asking me to come again and stay. I said, "Never, never! This is my first and last time."

He said, "That reminds me that down the ages Buddhist monks have been laughing and joking about why Buddha never came again to Sarnath. He came only once; he delivered the first sermon, and escaped!" He went many times to other places. He must have gone at least thirty times to Shravasti, he must have gone at least forty times to Rajgiri, and so on and so forth. Each place that he visited, he visited again and again. But Sarnath, only once; he never went back again to that place.

"And," the monk said, "it is because of these mosquitoes. And you also say that you will never come again."

I said to him, "At least in one thing I will follow Buddha! I cannot follow in other things -- I have to be a 'light unto myself' -- but about this thing let him be the light!"

I know it is difficult, very difficult, but you will have to learn. Don't be distracted. That does not mean that you allow the mosquitoes to exploit you. Protect yourself in every possible way, but with no anxiety, no irritation. Protect yourself, avoid the mosquitoes, throw them away, shake them off, but with no irritation. They are doing THEIR thing, and. that much has to be accepted. They are not particularly against you. Somebody must be having his breakfast or lunch or dinner... so be polite. You have every right to protect yourself, but no need to be irritated. Irritation will disturb the meditation not the mosquito. You can shake the mosquito off very meditatively, attentively, fully alert, with no irritation. Try it!

The real problem never comes from the outside, the real problem always comes from inner irritation. For example, dogs are barking outside and you are meditating. Now, immediately you are angry -- these stupid dogs! But they are not in any way disturbing your meditation, they are simply enjoying their life! They must have seen a policeman or a postman or a sannyasin! Dogs are very much against uniforms, very anti-uniform; the moment they see a uniform they start barking. They don't believe in uniforms, and they are entitled to have their own belief -- but they are not particularly trying to disturb you.

Once I stayed in a resthouse where a politician was also staying. He was a chief minister of a state. And just as you see mosquitoes here... Somebody else has written that they have disappeared from all over the city and they have come to the ashram. They are not so much in the town as they are here in the ashram. In fact they cannot get such juicy food anywhere else!

Exactly the same was the case with that resthouse. All the dogs of the town somehow had gathered there. Such a great fight was going on. I fell asleep, and the politician could not. So he came, he shook me awake and he said, "I feel envious of you! How can you sleep when there is so much disturbance? And I have gone thrice outside and thrown stones at the dogs. They go away for a moment, I come in, and they are back. I don't think that I can sleep the whole night."

I said, "If I can sleep, you can also sleep."

He said, "What is the secret?"

I said, "The secret is simple: you lie down and listen to the dogs as if they are singing a lullaby."

He said, "Lullaby? And dogs?"

I said, "Try! You can't lose anything in trying it. Why be against them? Just the idea that 'I cannot sleep because dogs are barking,' is the root cause of your disturbance, not the dogs and their barking -- your idea. You drop that idea, you accept the barking. You listen attentively; you listen as if you are listening to music."

He said again, "Music?"

I said, "You have to drop it! Otherwise get lost and don't disturb me! I have to sleep."

Finding no other way, he said, "Okay, so I will try." After fifteen minutes he was snoring. I went in and shook him. He said, "What are you doing?" He said, "This is too much! Somehow I managed to sleep, and now you have awakened me again! "

I said, "I have come to ask -- does it work?" He said, "It works. And please, don't come again. Let me try again. Somehow I had managed it; it was very difficult to think of it as music, to think of it as a lullaby, to think of dogs as friends, it was very difficult -- but finding no other way I said, 'Okay, let us try'. And it worked!"

And in the morning he told me, "I will keep this secret. It can work in many situations. It can work in all situations."

Mosquitoes are doing their thing. You have to protect yourself, you have to do your own thing, but don't get irritated. Just irritation is the problem. And then if you cannot get irritated, if you are not distracted by all the nuisance that mosquitoes are creating around you, you will even feel grateful to them: they have given you a secret key.

If you are not distracted by the mosquitoes, then nothing can distract you. Then you have come to a very stable state of meditation.

The sixth question:

YOU OFTEN SPEAK OF BECOMING A BUDDHA. BUT SHANKARA OFTEN SAID THAT BUDDHA ONLY BROUGHT HIS DISCIPLES TO COSMIC CONSCIOUSNESS, WHILE THERE ARE STILL HIGHER STATES OF CONSCIOUSNESS, SUCH AS UNITY CONSCIOUSNESS AND BRAHMA CONSCIOUSNESS.

PLEASE WILL YOU COMMENT ON THIS AND, IF YOU KNOW, TELL US ABOUT THE PATHS WHICH LEAD TO THESE STATES.

Zoli Korlbeek,

BUDDHA has not talked about cosmic consciousness at all. He talks about ultimate no-selfness beyond which there is nothing, beyond which there cannot be anything. He talks about the total disappearance of the ego.

All other states belong to the ego: "I have attained this, I have attained that, I have attained that -- cosmic consciousness and unity consciousness and Brahma consciousness...." Who is attaining these things? There must be some identity, some 'I', howsoever subtle.

Shankara remains confined to the self. He goes on refining it, polishing it, but he never goes beyond the self.

Buddha goes to no-self. Now no-self cannot have many states. No-self is simply no-self -- utter nothingness. How can nothingness have states? It is impossible, because two nothingnesses cannot be different. Nobody has gone beyond Buddha. What Shankara is talking about is far lower.

And there are ways to attain to. cosmic consciousness and unity consciousness and Brahma consciousness, but they are nothing but new illusions. Even when you say and think, "I have become one with God", you are there. Who is feeling that "I have become one with God"? Even to declare "AHAM BRAHMASMI, I am the ultimate!", needs something of the 'I' there to declare it; maybe the last tail end -- the elephant is gone but the tail is still there. And the tail is enough to bring the whole elephant back at any time.

Buddha is the ultimate beyond which nobody has ever gone. Shankara is still groping far behind. Shankara is a great philosopher; Buddha is not a philosopher at all. Shankara is a great logician; Buddha is not a logician at all, Buddha is a pure, existential mystic. Hence Buddha never talks about all this jargon: cosmic consciousness, unity consciousness, Brahma consciousness -- you can create as many as you want.

If you are really interested in such nonsense then there is a sect in India, Radha Swami Sampraday. They talk about fourteen states, and they have a map, and only THEIR Master has attained to the fourteenth. Buddha et cetera are somewhere on the third, fourth, fifth; Krishna, Christ are somewhere on the second; Shankara et cetera are just somewhere on the seventh. The fourteenth they call the Land of Truth, SATCHKAND; that space of truth has been attained only by THEIR Master, Radha Swami. Now these games can be played.

Once a Radha Swami follower came to me and he said, "Do you know anything about the fourteenth?"

I said, "Who cares about the fourteenth? no you know about the fifteenth?"

He said, "Fifteenth? Never heard of it!" "I have attained to the fifteenth! And I know your guru -- he is just lagging behind."

And he was asking me the secret of the fifteenth!

All foolish talk! But this is how the ego works.

Now you seem to be a Shankara-freak; in India there are many. Shankara has impressed many because he is really clever at logical argumentation; but logical argumentation is just meaningless as far as existential experience is concerned.

Shankara used to say that the world is illusion, and he used to prove it. And it can be proved logically

because logically it is very difficult to prove that it is real. Who knows? -- you may be simply dreaming that you are listening to me, that I am here talking to you. Sometimes in a dream you have listened to me, and in the dream it looks so real. So who knows? -- maybe now you are dreaming and it is looking so real. How can it be proved that I am really here and you are really there? In fact there is no way to prove it, it may be a dream.

Chuang Tzu says that he dreamed in the night that he had become a butterfly, and since then he has been very confused -- confused because now in the morning, he thinks it may be just that the butterfly had fallen asleep and was dreaming that she was Chuang Tzu. Now who is right: Chuang Tzu dreaming that he has become a butterfly, or Butterfly dreaming that she has become a Chuang Tzu? Now what is true? If Chuang Tzu can become a butterfly in the dream, why can't a butterfly sitting on the foliage in the shade in the afternoon dream and think that she has become a Chuang Tzu? What is wrong about it? It can happen in both ways! It is difficult to prove that the world is real. Hence Shankara was proving that the world is illusory. All is illusory, only God is true.

But one strange man -- nobody knows who he was, must have been of great insight -- disturbed him very much. One day Shankara was coming from the Ganges early in the morning, as was his habit. He took his usual bath of purification in the Ganges, in Varanasi. It was still dark, he was coming up the stairs, and one untouchable, one SUDRA touched him. Now he was very angry and he said, "You have destroyed my bath. I will have to go again and take a bath. And you should know how to behave. Is this the way? Can't you see a BRAHMIN?"

And the SUDRA, the untouchable started laughing. He said, "But last night I heard you arguing with great intelligence, with great acumen, that the world is illusory. So I thought that if the whole world is illusory then these untouchables must be illusory. How can an illusory untouchable touch you in the first place? Secondly, how can an illusory person destroy your purity? Who has touched whom? If the body is illusory, then your body is also illusory. Two illusions touching each other cannot be different. Or do you think your soul is pure and my soul is impure? If the soul also can be impure then there is no way of making it pure. What do you think -- have I touched your body or your soul? Who has become impure? And just last night I heard your argumentation. It was great! And I become so convinced, that's why I have come."

Shankara was at a loss, touched the feet of the man and said, "Excuse me. It has been only logic it seems. I have not yet experienced."

He was a great philosopher, the greatest that India has produced. But remember one thing: he is nowhere close to Buddha, and cannot be. In fact whatsoever he was saying was all borrowed from Buddha, hence he has been known as a hidden Buddhist. Whatsoever he has been saying, he has only changed the words and terminology, but he is talking about the same things. And that is one of the arguments of those who are against Shankara: that he is just a PRACHCHHANNA BUDDHA, a hidden Buddhist -- using Hindu terminology instead of Buddhist terminology, that's all.

Zoli, don't be too much bothered with Shankara -- unless you are interested in philosophy, then it is okay. Then you can read Shankara and you can read Nagarjuna and you can read Nimbarka, and you can read so many more in the West.

But if you are really interested in transformation then Buddha will be of great help, Lao Tzu will be of great help, Jesus will be of great help. If you are really interested in transformation, then listen to those who have reached the ultimate peak. Shankara was also trying, and he has said a few beautiful things, but nothing to be compared to Buddha.

And this is all nonsense, this cosmic consciousness, unity consciousness, Brahma consciousness. These are clever strategies to befool the masses.

Buddha talks only of ANATTA, no-self, ultimate emptiness, absolute death of the ego. And when you have disappeared there is nothing more to happen. To whom is it going to happen? When you are no more,

all has happened. All happening disappears. That state where nothing happens any more is called NIRVANA.

NIRVANA IS a beautiful word. It means utter cessation; literally it means blowing out the candle. Just as you blow out a candle and suddenly the light disappears and is nowhere found, in deep meditation the small flame of the ego dissappears. You blow it out, and there is utter nothingness left: no experiencer, no experienced. That is NIRVANA. There is no more and nothing beyond it.

The last question:

COME ON, OSHO, BE A SPORT AND TELL US THAT JUICY JOKE!

Okay, Maneesha!

ONE day, while studying the alphabet, the teacher looked at her second grade class and said, "Who can tell me a word that starts with the letter A?"

All the children raised their hands, but teacher wouldn't call on Johnny Badmouth because she knew he'd say 'asshole' or some other bad word. Instead she called on Billy.

"Apple."

"Very good," replied teacher, "and who can tell me a word that starts with the letter B?"

Many children raised their hands, but she refused to call on Johnny Badmouth because she knew he'd say 'bastard' or some other dirty word. She called on Mary.

"Boat."

"Very good."

And so on through the entire alphabet, each time ignoring Johnny Badmouth. "And who can tell me a word that starts with the letter R?" The children raised their hands. The teacher racked her brains, but couldn't think of a single dirty word that started with the letter R, and decided to call on Johnny.

"Rats," said Johnny, and raised his hands to demonstrate. "BIG FUCKING RATS!"

The Guest

Chapter #3
Chapter title: Live in the is!

28 April 1979 am in Buddha Hall

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The first question:

OSHO, WHEN SUCH INCREDIBLE HAPPINESS DESCENDS, WHY DO I FEEL SO UNWORTHY?

Abhiyana,

IT'S natural, because that which descends has nothing to do with your effort. It is a grace, it is a gift from God. And the gift is so big, so huge, so enormous... it is natural to be overwhelmed. It is like a flood, as if the ocean has descended into the dewdrop.

How can one feel worthy? You have not earned it. It has nothing to do with your effort, your doing, your practising. It has simply come to you for no reason at all. Hence one feels dumb,. lost, in such an awe that breathing stops, that the heart beats no more. The whole world stops.

Whenever it happens to anybody, the same is the experience -- the feeling of great unworthiness. But it is beautiful! It will give you a depth in humbleness; slowly, slowly the ego will be eroded. And sooner or later you will find that with your effort, with your worth, only small things are possible. All great things HAPPEN, they cannot be done -- and they happen for no reason at all, remember it.

The beauty of the sunset, the song of a bird, a small lonely flower, the moon... there is no reason for it at all. Nobody can answer why it is there: why the rose is so beautiful, and why this existence exists at all, and why the universe moves with such tremendous grace, harmony. There is no reason at all!

Hence I say it is a mystery, and it remains a mystery even for those who have gone deeply into it, who have become dissolved into it. It is never demystified.

But you are fortunate, Abhiyana, that those moments have started happening. Don't be shy to receive them, don't be embarrassed. It is natural in the beginning to feel unworthy. Slowly, slowly that grace will transform you. Those moments will come more and more; they will become natural. They will become a shadow to you: where you will be, they will be there. Waking, asleep, you will find that grace surrounding you. That grace will be without and within. That grace will become a luminous point within your heart, and the flame will go on burning.

But remember, don't become too much worried about your unworthiness. If you become too much worried about your unworthiness those moments will start disappearing, because your focus has changed. Rather than feeling unworthy and becoming focused on it, feel the compassion of God and become focused on it. Remember, these are two different gestalts; both are possible.

The unintelligent will become too much concerned about his unworthiness and will start denying those moments: "How can those moments happen when I am so unworthy? It must be my imagination, it must be a trick of the mind. I must be going crazy!" And you will become convinced by your own logic that those moments are not true. You have to prove them untrue because you are so focused on your unworthiness. If they are true, then you are not unworthy.

And your society has been teaching you that you are unworthy. You have been told that you are of no use, you are utterly worthless. You are nothing but dust -- dust unto dust. You are more worthless than dirt: that's what has been told to you in so many ways; it has become a deeprooted idea in you. If you pay too much attention to it, the only possibility is that you will deny those moments.

And I know many people who have denied when the mysterious has knocked on their doors, just because they cannot leave the idea of their unworthiness. Then the only possibility is to deny those moments, call them imaginary, hallucinations, dreams, deceptions; something must have gone wrong in your head, you are going berserk; forget all about them because they remind you of your unworthiness. Don't become focused on it, be focused on the compassion of God.

That's why all the religions emphasize: God is compassionate -- RAHIM, RAHMAN! -- God is compassion. This is just to give you an alternative gestalt so you become focused on His compassion, not on your unworthiness. You may be unworthy -- that is irrelevant -- but God is compassionate. You may be a sinner -- that is irrelevant -- God is compassionate. He gives for no reason at all; He is simply a giver, He knows only giving. And He does not give conditionally, He gives unconditionally.

Jesus tells a parable again and again.

A rich man called forth a few laborers to work in his garden in the morning. The fruits were becoming ripe and they had to be collected soon. But by the afternoon it was felt that the laborers were not enough; more were needed, so more laborers were called. By the evening it was felt that even those laborers were not enough; a few more were needed, and they were called. And when the third group of laborers went the sun was almost setting.

Then it was night, all the laborers were called, and the rich man gave exactly the same amount to everybody. Those who had come in the morning and those who had come in the afternoon and those who had just come and had not worked at all were also given the same amount of money. Naturally, the people who had been working the whole day in the hot sun complained; they were angry. They said, "This is unjust! These people have just come! They have not done anything at all, and they receive the same amount of money? And a few people have come in the middle of the day, they have done only half the work, and they also receive the same amount of money as we have received? This is unfair!"

The wealthy man laughed and he said, "Answer me one question: is what I have given to you not enough for the labor that you have done?"

They said, "It is more than enough, but what about the others?"

And the rich man said, "You need not worry about others. I give them not because they have worked, I give them because I have too much to give. I am burdened! Can't I give my money to anybody, to whomsoever I want to give? Can't I throw my money to the winds? You have received your worth. You have received because you worked, they are receiving because I have so much to give."

This is a very strange parable; except for Jesus, nobody has told such a thing. Jesus is saying that those who are working hard, those who are cultivating culture, virtue, character, those who are practising austerities, the doers, they will receive: they will receive according to what they have done. But lovers will also receive, who have not cultivated any virtue, who have not cultivated any austerity, who have simply lived and rejoiced, who have simply prayed, who are not great saints, who may even be known as sinners in the world. They will also receive, and the SAME amount, because God is compassion.

This is something of immense value that Jesus has said. He has opened the doors of grace for people.

That's what is happening to you, Abhiyana -- not because you have done anything special to attain it, but because God has so much He goes on showering on anybody who is receptive.

And my work here is to help you to become receptive. My function here is not to teach you how to attain to God, but to teach you how to receive god when He comes. And He comes... and He comes every day, and He comes every moment. You are just not in a receptive mood, hence you go on missing. It is not according to your saintliness that you will receive Him; it is according to your emptiness, receptivity, humbleness.

You cannot earn God. It is always a gift, and whenever it comes you will feel unworthy. And it is good to feel unworthy; don't become focused on it, don't become obsessed by it. Feeling unworthy, emphasize God's compassion. Feeling unworthy, see the beauty: that the gift is unconditional, that you cannot claim it yet it has been given to you.

You have heard Jesus' famous statement: Knock, and the doors shall be opened unto you. Ask, and it shall be given. Seek, and ye shall find.

Once Rabiya, a woman Sufi mystic, was passing, and she saw Hassan, another Sufi, praying in the mosque with great fervor, tears rolling down his cheeks, hands raised to the sky. He was crying and weeping and saying to God, "Come, open the door! Let me in!"

This was very usual with Hassan, almost an everyday ritual, five times a day. And he was doing it very sincerely. It was not just a ritual, not a mere ritual; his heart was in it. He was a man of great qualities. And Rabiya had heard him many times, and whenever she heard him she smiled, laughed, and went on her way.

But that day she went close to Hassan and shook him. Hassan looked at her, and Rabiya said, "How long are you going to do it? I tell you, the doors are open! You need not ask Him again and again, 'When will you open the doors?' Don't be foolish! Enough is enough! I have heard enough of all this nonsense! The doors are open -- just open your eyes and see!"

Rabiya's statement goes far deeper than Jesus' statement. Jesus says, "Knock, and the doors shall be opened." Rabiya says, "Open your eyes -- the doors are already open!"

And I am saying to you: God is already coming, God HAS come. He is standing at your doors. Open your doors, open your eyes, just open your heart!

And certainly, when God's energy showers on you, how can you feel you are worthy? Impossible! The gift is so big, as if somebody has given a Kohinoor diamond to a beggar. He cannot believe it; he will think it must be an artificial thing, or maybe somebody is kidding: "I am a beggar! Who can give me the Kohinoor diamond? Impossible! Maybe I am dreaming, maybe I have gone mad. This is an ordinary stone -- I am projecting!"

That's what happens to everybody when God comes in. But don't become focused on it, become focused on God's overflowing energy.

God IS overflowing energy, God is overflowing joy! God is SATCHITANANDA -- overflowing truth, overflowing consciousness, overflowing bliss. Just whenever you are ready, receptive, it is going to happen. It could have happened at any time; no time was the wrong time, no time was an unripe time. It could not happen for just one single reason: because you were not open. And if you become obsessed with your unworthiness you will become closed again.

It is natural, Abhiyana -- but look at the compassion, look at the friendliness of existence. Look at its acceptance of you, whoever you are, wherever you are. It makes no difference between the saints and the sinners. God is available to everybody.

The second question:

OSHO, WHY DO I GO ON FORGETTING MYSELF?

Gyan Deva,

IT IS an ancient habit; for many, many lives you have practised it. You have put so much energy into it, into forgetting yourself. You remember money, you remember others, you remember the world. To remember all these things -- all these things which Taoists call 'the ten thousand and one things'.... If you want to remember these ten thousand and one things, you will have to forget yourself, because your eyes will be focused on things, on people, on the world, and of course you will fall in the shadow.

It is a long, long habit -- just a habit. You are there; you can turn in. But turning in seems to be difficult because your neck has become paralyzed. For how many lives have you remained in this forgetfulness? Now suddenly, you want to remember.

At the most, for one or two seconds you can remember; again you will forget. But those one or two seconds open the doors of hope. Don't be worried: if you can remember only for a single moment, that's enough, the key is with you. You are never given more than a single moment at a single time; you are never given two moments together. If you can remember for a single moment, that's enough, the key is there; now you can work it out. After this moment is gone another moment will be given to you, and you know how to be alert, aware, in a single moment -- be alert and aware in that.

Remember, you will forget many times, but don't feel repentant. Otherwise one starts feeling guilty and creating complexities which don't help, which in reality hinder. If you forget, so what! For millions of lives you have been forgetting -- accept it. And the moment you remember that you have forgotten, it is good that you have remembered again. Remember, you will forget again. When you forget, forget, when you remember, remember, but don't make much of a problem out of it. Slowly, remembering more and more, by and by, gradually, the forgetfulness, the habit, will be broken.

Mrs. McMahon went berserk one afternoon. She broke every dish and cup and reduced her usually spotless kitchen to shambles. The police arrived and took her to the city's mental institution.

The head psychiatrist sent for her husband.

"Do you know any reason," asked the shrink, "why your wife should suddenly lose her mind?"

"I am just as surprised as you are," answered Mr. McMahon. "I can't imagine what got into her. She has always been such a quiet, hard-working woman. Why, she has not been out of the kitchen in twenty years!"

How many lives have you not been out of the kitchen? How many lives have you remained in a state of forgetfulness, in a state of unconsciousness? Now suddenly you try to be aware -- the weight of the past is too much, the chains of the past are too heavy. But they WILL be broken; all that is needed is perseverance and patience.

And you have to be very, very intelligent about it. Otherwise, my observation is, people try to remember and when they cannot they start feeling very guilty. That too is part of your habit: if you cannot do something you immediately start feeling guilty. And if you feel guilty it will be more difficult to remember. If you feel frustrated; sooner or later you will stop the very effort of remembering.

Be intelligent. Seeing that for many lives you have not remembered yourself, it is natural that you forget. Even if you can remember for a few moments, feel grateful, feel thankful -- you are.doing the impossible!

A little intelligence is needed. Otherwise rather than the so-called religious people becoming religious, they become simply guilt-ridden, they become repentant, they start feeling about themselves as if they are condemned, as if they are not the chosen ones; as if God has thrown them into the dark night and has forgotten them; as if it may have happened to a Buddha or a Kabir or a Krishna or a Zarathustra, but it is not going to happen to them. "They were special people; that's why it happened to them. They were already born enlightened; that's why it happened to them: it can't happen to me, I am an ordinary person."

Just to avoid remembering, people have created all kinds of theories. Hindus say Krishna is an

incarnation of God. Christians say Jesus is the only-begotten son of God -- mind you, the only-begotten. And all others are bastards? The Jains say Mahavir is a TEERTHANKARA, very special, not an ordinary soul, not even an ordinary body. Mahavir does not perspire, he is not an ordinary human being. He does not defecate or urinate, no; he is not an ordinary being, he is very special, his body is special. Jesus is born out of a virgin mother -- he is not an ordinary mortal, even his birth is special, and so on, so forth.

Every religion has created these theories, and on the surface it looks as if you are paying great respects to Mahavir, Krishna, Buddha. You are not! In fact you are simply trying to avoid remembering yourself. You are saying, "They are special and we are not, so they can remember, they can realize, they can become enlightened. We cannot!" This is a very political strategy, but very unintelligent. This is how you are preventing yourself from becoming enlightened.

Nobody is special, or everybody is special. Nobody is an incarnation of God, or everybody is an incarnation of God. Choose either, but don't make a few people special. That is the trick, and that is a very stupid trick. Because of it you have not remembered yet who you are. Be a little more intelligent. You have not remembered up to now because you have not decided to remember, that's all. Now decide to remember.

Gyan Deva, this decision to remember is going to create many, many problems for you. Forgetfulness is easy, habitual, has become second nature. Now you are going against your habits; the habits will create every kind of hindrance, obstacle. Only for moments will you be able to pull yourself out of your habits, and they will drag you back again into the old mire. But don't be worried: if it is possible to remember even for a single moment, it is possible to remember; that one moment is enough proof. And that one moment will give you such joy and such freedom that you cannot relapse back into forgetfulness forever.

But don't make much fuss about it. If you forget, it is natural, accept it. If you remember, that is something great to rejoice in. Rather than repenting for forgetfulness, rejoice in being able to remember. Just a little intelligence... The Irish paratroop trainees were flying out for their first parachute jump after several weeks' training.

"Remember, lads," said the instructor. "Yell 'Geronimo', jump out, count to eight, and then pull your ripcord."

The door opened at 1O,OOO feet, all the lads jumped out one by one, and Paddy went last. The instructor shut the door, and the plane flew down and landed. The instructor got out and saw Paddy, frantically clutching the plane's wing.

"What the hell do you think you're doing?" yelled the instructor.

"Sorry, sir," said Paddy, "but I forgot the name of that bleeding Indian!"

That Geronimo! It is not the name of any 'bloody Indian'; it is just an exclamation...'alleluia!' And it is irrelevant too. The whole point is that after counting to eight you pull your ripcord. And counting to eight is also not to be followed literally -- you can count to ten, you can count to six; that will do.

Don't become too unintelligent in what you are doing, particularly when you are moving towards inward consciousness. Remember, everything is just a formal support; anything can be of help.

For example, you are sitting here. You can just remember, and you can use these words: 'I am here'... and feel it 'I am here'; not just the words, but the existential feel...'I am here'... and a sudden remembering, a witnessing. Repeat it whenever you want to remember: 'I am here'. And then slowly slowly, when you are capable of remembering 'I am here' and it has become a feel in you -- not just words in.the head, but in the guts you can feel 'I am here' -- then drop the word 'here'. Then simply say, 'I am', and that will do -- and that will do far better. Just 'I am', and a great remembrance, and a great light, and a great rooted feeling in existence. But don't become attached to the words. When you have become capable of remembering 'I am', drop the 'I'. Then simply use the word 'am'. Whenever you want to remember, just say 'am' -- but that too has

to be dropped finally. These are not mantras to be repeated, these are just simple devices. Then drop 'am' too, then simply remember without using any word. You can give just a small shrug, a nudge, and remember. Then even the nudge should be dropped.

ALL devices have to be dropped, because the human tendency is to become more attached to the device than to the purpose.

You say, Gyan Deva, "WHY DO I GO ON FORGETTING MYSELF?"

Because you have been living in forgetfulness for many lives. This may be your first chance to remember. There are people who have tried to remember in their past lives; when they come it is easier for them, because nothing is ever lost. If you have meditated in the past lives, all that you have done in those meditations will remain part of your being,.and whenever you meditate again that energy will become available.

But a few people are meditating for the first time; then it is a little more difficult, but not impossible. Take the challenge! Never feel repentant. Just rejoice in the positive that happens to you and never be worried about the negative. Accept the negative as it is and rejoice in the positive, and the positive will go on growing and the negative will be reduced of its own accord.

The third question:

OSHO, I LIVE IN THE WORLD OF THE CONDITIONAL -- COULD, SHOULD, WOULD, MAY, MIGHT AND IS, ARE MY DREAM OPERATIVES, WHICH ONLY MY MIND ACCOMPLISHES, USUALLY IN THE PAST TENSE. WHY AM I SO SECURE IN THIS ILLUSION?

Bhagawati,

ONE can be secure only in an illusion, because security is the greatest illusion there is. Life is insecure. Love is insecure. To be is to be in insecurity. To be is to be in constant danger. Only the dead are secure because they cannot die any more; nothing can ever happen to them now.

The more alive you are the more insecure you are. Hence many people have decided not to be alive, because a kind of deadness gives security, protection, armor. Many people have decided not to look into reality, because reality IS insecure. I cannot do anything, you cannot do anything about it -- it is how it is. Reality is insecure; one never knows what is going to happen in the next moment. I may be here, I may not be here; you may be here, you may not be here. The next breath may come in, may not come. The person who loves you may simply forget all about you tomorrow. That's how life is.

So we have created illusions to hide ourselves behind the illusions, so we need not see the insecurity of life. Marriage is an illusion, love is a reality. Love is insecure! Nobody knows whether it is going to be there tomorrow or not. It is like a breeze: when it comes it comes, when it is gone it is gone. You cannot manipulate it, you cannot control it, you cannot predict it.

But the mind is very much afraid: if tomorrow your woman leaves you, what are you going to do? How will you ever be able to live without her? You have become so dependent on her, you cannot conceive of yourself without her. So you make some arrangements: close the doors, close the windows, lock everything, so she cannot escape. That's what marriage is: making legal locks so you cannot easily escape. You can go to the police, you can go to the court, you can harass the woman to come back.

But when you close all the doors and all the windows, the woman is no longer the same as she was when she was under the sky, under the stars; she is no longer the same. The bird on the wing is a totally different phenomenon from the bird in the cage. The bird in the cage is no more the same bird, because it no longer has the same sky, the same freedom. It is imprisoned, its soul is killed. It only appears alive -- its wings are

cut. It only appears that it is; now it will only vegetate.

Without freedom there is no life. But one thing is good about the cage: it has security. Now the bird need not be worried about food; tomorrow morning he is going to be fed as usual. He need not worry about enemies, predators; nobody can attack him. The bird may think he is not caged but protected. He may think these iron bars are not enemies but friends; he may start loving them. Even if one day you want to make him free, he may not like the very idea; he may resist. He may not go even if you open the door. He will say, "I am not going. How can I leave my security?" He has forgotten all the joy of freedom; now he only remembers the comfort and the convenience of security.

Marriage is a cage, love is the open sky. We have destroyed love and created the illusion of marriage. It is ugly. Two persons together out of love is one thing, and two persons together because of the law is totally different. Their souls are no more together, only their bodies are tethered together. Because they cannot escape, because the escape seems to be costly -- and the children are there, and all the comforts of family life and the home -- they decide to remain slaves. They decide NOT to live but just to exist. And then, of course, people have many kinds of illusions of the past, of the future.

Bhagawati, you are not alone in it; every human being is in the same boat. Because we cannot live in the present...

It is dangerous to live in the present because to live in the present means to be authentic. We live in the past, we live in the future. Past and future are very easy, comfortable, no danger. You can manipulate your past, you can control it. You can order your past, your past is very obedient. It is non-existential, it exists only in your memory; you can arrange it again and again.

Hence one of the greatest psychological insights is that up to now no autobiography has been written. Millions have been written, but they are all untrue. To write an autobiography seems to be almost impossible, because you always go on arranging your memories. When you look back, it is not the real past that you are looking at. It is no longer there, just your memory of it.

And in the memory also you choose. First you choose while you are experiencing something; a thousand and one things are happening every day, but you choose only a few, scientists say only two percent. Ninety-eight percent is not chosen, only two percent. All that feels good to you, ego-enhancing, gratifying, you choose. All that seems like suffering, pain, all that hurts, you don't choose.

Your memory is a choice first, and then each time you remember it your experiences are growing, and your experiences go on being reflected in your memories. You go on giving them new colors, you go on painting them again and again, so many coats that by the time you write your autobiography... and people write autobiographies only when they know that they arc dead. When they know that now nothing more is going to happen, then they write autobiographies.

When a person is alive, how can he write his autobiography? When he thinks that everything is finished: "I have lived, the full point has come; now there is nothing else to happen," then he writes. Now he looks back, paints all the memories as he wants them to be. All autobiographies are fiction.

My suggestion to the librarians is: all autobiographies should be counted as fiction and should be categorized as fiction. They are fiction and nothing else. You magnify things which you would like, and unconsciously you add many things which have never happened. And I am not saying that you are cheating knowingly, no; you may believe. Just start telling a lie, and after ten years you will be suspicious about whether it was a lie or a truth.

A journalist died; he knocked on the doors of heaven. Saint Peter opened the door and said, "Sorry, are you a journalist?" -- because it is very difficult to miss a journalist: he looks like one from his very face, from his eyes.

And the man said, "Yes, but how did you recognize it?"

He said, "It is very difficult to miss a journalist. But I am sorry, we don't have any place for journalists any more in heaven, the quota is full. We have only one dozen journalists; even those are just useless because nothing ever happens in heaven, nothing worth reporting, nothing like news."

You know the definition of news that George Bernard Shaw has given? "When a man bites a dog it is news, not when a dog bites a man." That is not news, that is nothing!

"In heaven news does not happen; no newspaper is published. Even those twelve journalists are just useless, so what do we need you for? You go to hell! -- and there is news and news and news. Nothing else ever happens there, everything is news. And there are many, many papers, and great is their circulation. You go there, you will have a good job."

But the journalist said, "No, I cannot go. Can't you manage in some way? If you give me twenty-four hours' time I can convince some other journalist to go to hell, and in his vacant place you can allow me in."

Peter said, "That's okay -- twenty-four hours are given. You go in."

The journalist entered with all his journalistic acumen, skill. He started a rumor; to whomsoever he came across he said, "Have you heard? A big newspaper is going to be started in hell and all the posts are vacant -- the chief editor and the assistant chief editor, and other assistants," and this and that, whomsoever he met he told that. After twenty-four hours, when he got back, Saint Peter would not open the door. He said, "You cannot go out, you have to stay in "

He said, "But what is the matter?"

Saint Peter said, "All the twelve have left. Now at least just for the name's sake we should have one journalist. You be in!"

The journalist said, "I can't stay now any more. Let me go! There must be something in the news. How can twelve persons believe if there is nothing in it? It can't be just a rumor! There must be some truth in it -- maybe a fragment, but there must be some truth in it. I cannot remain any longer. Open the door, let me go!"

If you start a lie, sooner or later you will believe in it. In fact before others believe in it you will believe in it, and after ten years it will be difficult to tell whether it was a lie. After ten years it will be difficult to tell whether you had dreamed about it or you had really lived the thing. Your dreams and your life will become mixed into each other.

It is very difficult to write an autobiography. It has not yet been done, and I don't think it can ever be done. Those who can write, they don't write. A Buddha can write, but he says he has no autobiography to write. He says, "I was never born." He says, "I have never uttered a single word." He says, "I never became enlightened because I was never unenlightened." He says, "I never died because nothing ever dies. So what autobiography? There is no self, so what AUTObiography? There is no ego, there is no center, so what about the circumference? No circumference is possible."

A Buddha can write but he will not write, and others who write are bound to write fictions.

You go on living in the past; it is very comfortable. You are the master -- about your past you are the master; you can do anything you want to do with the past. And about the future also you are the master: you can become the President of America, of India -- in the future. You can do anything that you want, and everybody does something.

Just sitting silently, you start imagining that passing by the side of the road you have found a bag full of money. And not only that, you start planning how to use that money; you start purchasing things. You are

the master.

The past and the future give you the idea that you are a king. The present takes all illusions away, the present simply reveals your naked truth. And the present reveals the insecurity that life is, because life implies death. And everything that is implies that it cannot be forever, everything that is is going to be non-existential sooner or later. The flower that has bloomed in the morning is beautiful; by the evening it will be gone, the petals will wither away and tomorrow you will not find even a trace of it. That's how real life is: changing, moving, dynamic, nothing static, nothing permanent, always in a flux.

Bhagawati, that's why not only you but everybody starts living in the past and the future: to avoid the present and its danger.

Friedrich Nietzsche is right: he says, "Live dangerously." In fact there is no other way to live; one can only live dangerously. The other way is of avoiding life, not of living.

And that's what sannyas is all about. It is to accept the insecurity of life, it is to accept death, it is to accept that everything can disappear at any moment. Your love, your friendship, you, everything is only for the moment. The next moment the petals will wither away, all will be gone.

Knowing this and yet rejoicing, knowing this and yet dancing, knowing this and yet having a song on your lips, knowing this and yet having joy in your eyes -- that's what sannyas is all about. In fact, this insecurity is beautiful. This insecurity has a blessing in it, because if everything were secure there would be no life at all. If everything were secure there would be rocks and rocks -- no flowers, no birds, no people. If everything were secure there might be notes, mathematics, science, but no poetry, no music, no dance. The world would be a dead world, phony, plastic.

The real world has to be in a constant danger. That danger adds to its beauty, that danger gives a depth, that danger makes it challenging.

Bhagawati, come out of your security and your illusions.

You say, "I LIVE IN THE WORLD OF THE CONDITIONAL."

The world of the conditional is the world of the mind. The true world is unconditional. You cannot make any conditions on the truth, and truth never makes any conditions on you. Neither can you make conditions on God, nor does God ever make any conditions on you. All is given unconditionally.

You say, "I LIVE IN THE WORLD OF THE CONDITIONAL."

That means you don't live, you only pretend.

You say, "I LIVE IN COULD, SHOULD, WOULD, MAY, MIGHT AND IF."

These are the words which belong to the world of death, not to the world of life. Life simply is, it knows nothing of should, could, would. Life simply is, it knows nothing of may, might. Life simply is, it knows nothing of ifs and buts.

Live that which is, and WHATSOEVER it is. Yes, sometimes it hurts, and hurts very much. Sometimes it brings great agonies, but those agonies are the stepping stones to ecstasies, and those hurts are nothing but birth pain. You have to accept the day and the night, birth and death, summer and winter. You have to accept all that life is. You cannot reject anything, you cannot make conditions on it. Your conditions won't make any difference, they will only drown you in your own illusions.

Live in the is! The word 'ought' is a mind construction, avoid it.

You say, " WHY AM I SO SECURE IN THIS ILLUSION?"

One can be secure only in illusions; there is no question of why. If you find somebody who is secure, you can be certain he must be living in illusions.

But insecurity has tremendous beauty; you have not tasted of it. You have become too much accustomed to the dirty pool of water, stagnant, stinking. You have forgotten the beauty of a river, constantly flowing from the known to the unknown, from the limited to the unlimited. I have to revive your memory of it. It is a remembering, because one day you knew it.

When the child is born he knows nothing of security; he knows nothing of the past, nothing of the future. He simply lives in the is; we drive him out of the is. That's what we call the process of civilizing a child, that's what we call education: driving him out of the is, taking him out of life's naturalness and making him arbitrary and artificial. By the age of three or four a child becomes part of society; he loses all contact with God and reality.

So you knew once what it means to be in insecurity. All that I need is to remind you, to provoke that remembrance in you. And once you have again tasted it you will drop all your illusions and you will start moving into the unknown with all its insecurity.

And not that you will feel frightened -- you will feel thrilled! You will feel that insecurity is not something wrong but is the root of all adventure. Insecurity is not something against you but is the very possibility of your existence. It sharpens your intelligence, it keeps you alive, alert. It keeps you always mystified, it keeps you in a state of constant surprise.

Insecurity is beautiful. And the day you know insecurity is beautiful, you have known the wisdom of insecurity, and you have understood the very core of sannyas.

The fourth question:

OSHO, I AM A STAUNCH CATHOLIC. NOBODY CAN SHAKE MY BELIEFS, BUT WHY DO I FEEL A LITTLE FRIGHTENED HERE?

Alexander,

YOU have fallen in wrong company! Escape from here as fast as possible, because you are already shaken.

A belief has no roots; it is just an imposed phenomenon. Howsoever staunchly you believe in it, it makes no difference. In fact, the more you are afraid of losing it, the more staunchly you believe in it. Whenever somebody says, "This is my strong belief", know well that he is afraid. Otherwise what does it mean? Why should he brag about his staunchness? If he knows, he knows.

You know that the sun has risen, that it is day. You don't say, "I strongly believe that this is sunrise," you simply say, "I know this is sunrise." You don't say, "I strongly believe, nobody can shake my belief." If you say it people will think you are crazy. If you say it people will think you must be blind; you are not seeing the sun, you have only heard about it. Others must have told you and you are saying, "I believe strongly." Just to protect yourself you create a great armor around yourself.

But a real experience needs no protection. The real experience needs no bragging about being staunch. One simply knows or one knows not; things are very simple.

You say, "I AM A STAUNCH CATHOLIC."

It is just accidental that you were born in a Catholic house. If you were born and brought up by a Hindu you would have been a staunch Hindu. And if you were born in Soviet Russia and you were brought up by a communist you would have been a staunch communist. Staunchness would have remained the same, otherwise everything would have been different. That staunchness simply shows that you are not intelligent.

An intelligent person does not believe; he tries to know, he enquires. An intelligent person is neither Catholic nor Protestant; an intelligent person is neither Hindu nor Mohammedan. An intelligent person says, "I don't know yet, so how can I claim what is right and what is wrong? How can I say that the Bible is right and the Koran is wrong, or vice versa?" The intelligent person is bound to say only one thing, that "I don't know, and I cannot carry any prejudice if I really want to know." He remains unprejudiced, open.

By being a Catholic you are closed, by being a Jain you are closed, by being a Buddhist you are closed. You are not an enquirer, you are not a seeker. You don't love truth, you love security. Belief gives you security.

And if you want to know the truth you have to begin with agnosticism, you have to begin from the state of not knowing. Every true enquiry starts only in not-knowing. One has to be clearly aware that "I don't know. But I have to seek, I have to search, I have to find, and I should start without any a priori conception."

That's why you are becoming a little afraid, frightened. You may not have landed in such a society before -- these people are dangerous! Don't tell me later on that I didn't give you the warning!

Alexander, please escape You don't seem to be much of an Alexander either, and certainly you are not in good company.

Have you heard this story about Ferrara the Flyer during World War II?

He'd never shot down a British plane and everybody in the squadron kidded him about it.

One day while on patrol Ferrara spotted five British transport planes. He zipped into their formation and shot down all five. Now he couldn't wait to tell his fellow pilots. Ferrara landed quickly, jumped out of his plane and rushed over to a colonel standing beside a map table. "I just-a shoot down five-a British-a transports!" shouted the proud Italian.

"I say, bad luck, old chap!" replied the officer.

You are in a wrong place, old chap. You should not have landed here!

You say, "NOBODY CAN SHAKE MY BELIEFS."

But why do you say it? Why in the first place does the idea come to your mind? I have not asked, nobody has asked. "Nobody can shake my beliefs..." You are already shaking inside, I can see you trembling! And it is natural, because you know that you don't know, that those beliefs are just borrowed by you from others. The priests have told you and you have believed. You have believed because you were not really interested in truth, so you said, "Okay." You were not really caring enough about truth so you said okay.

People are so uncaring about truth that they say, "Whatsoever you say, it must be right. Who cares? I am not interested enough to bother."

That's the situation in the world: a few are Christians, a few are Hindus, a few are Mohammedans. If you look deeply into them you will see that they don't care whether God is or is not, they don't care what truth is. They have simply accepted the belief that the people around them believe. It is formal, a social security. It feels good to be part of the crowd, it feels good that others think that you are religious. You are not

religious!

It is not easy to be religious. It is one of the most dangerous adventures of life, to be religious. It means dropping all the beliefs and going into the unknown without any maps.

It is good if you allow us to destroy your beliefs. It is good and will be healthy for you if you don't cling to your beliefs. And something seems to have started.

You say, "BUT WHY DO I FEEL A LITTLE FRIGHTENED HERE?"

You have started becoming alert that your Catholicism is phony. There has been only one Christian, and he was crucified on the cross. Since then there have not been any Christians.

In fact, be a Christ, don't be a Christian. Don't disrespect yourself by being a Christian. You are meant to be a Christ! You are meant to be a Buddha, not to be a Buddhist. What is a Buddhist compared to being a Buddha? -- just a believer, not a seeker, not an enquirer. Go on the voyage... the sea is calling you. Go alone, and go without maps and without scriptures. And if you can drop all your scriptures and maps and ideologies on THIS bank, the other bank is not far away.

The man who is utterly empty of knowledge is immediately worthy of receiving from God the ultimate gift of knowing. Only those who renounce knowledge become capable of knowing.

The seventh question:

OSHO, WHAT DO YOU MEAN WHEN YOU SAY, "MEDITATE OVER IT"? PLEASE EXPLAIN IT IN RELATION TO MY PROBLEM OF JEALOUSY?

Veetgyan,

WHEN I say meditate over it, I don't mean think it over, I don't mean concentrate on it, I don't mean contemplate it. When I say meditate over it, I mean watch, be a witness. Whatsoever the problem -- anger, sexuality, jealousy, greed, ego -- whatsoever the problem is, the medicine is the same.

If you suffer from jealousy, just watch how it arises in you, how it grabs you, how it surrounds you, clouds you, how it tries to manipulate you, how it drags you into paths where you never wanted to go in the first place, how finally it creates great frustration in you, how it destroys your energy, dissipates your energy and leaves you very negatively depressed, frustrated. Just watch the whole thing.

And remember not to condemn, because if you condemn you have started thinking. I am not saying condemn it. Just see the facticity of it, without condemnation, without appreciation, without any judgement for or against. Just watch, aloof, distant, as if you have nothing to do with it. Be very scientific in watching.

One of the most important scientific contributions to the world is non-judgemental observation. When a scientist is experimenting he simply experiments without any judgement, without any conclusion. If he has a conclusion already in his mind, that means he is not a scientist; his conclusion will influence the experiment.

One man has written a book.... In America people are very superstitious and afraid of the number thirteen. Even in the hotels you will not find room number thirteen. After twelve comes fourteen, because nobody stays, nobody wants to stay, in the thirteenth room. You will not even find the thirteenth floor -- the whole floor is missing! After the twelfth, they have the fourteenth, because who will want to stay on the thirteenth floor?

One man has written a book, has collected thousands of facts -- that this is not a superstition, this is a

truth. He has collected information about all the people who have committed suicide on the date the thirteenth. Of course millions of people murder, commit suicide, on the thirteenth, as much as on the twelfth, as much as on the fourteenth, but he collects only about the thirteenth. And many people commit suicide from the thirteenth floor, and many people commit suicide in room number thirteen. And many things happen -- in the world things are continuously happening. This man had brought his thesis to show me, and I told him, "You have really done a great job!"

He said, "I have been working at it for almost five years." He has gathered millions of facts! He said, "Now who can say that this is superstition?"

I said, "You do one thing more -- it will take five years again -- now you try to find out about number twelve!"

He already had a conclusion: the thirteenth number was wrong, something was evil about it; with that idea he had chosen.

And I said, "Do one thing more -- after you are finished with number twelve, then for five years more you will have to do another experiment: find out how many good things happen on number thirteen. Room number thirteen, the thirteenth storey of the hotel, the thirteenth day of the month -- find out how many good things happen. Only then can your conclusion be of any scientific value. You are already prejudiced."

A Hindu psychologist, Doctor Banaji, came to see me once. He said, "I am trying to scientifically prove that rebirth is a fact and not a hypothesis."

I asked him, "Doctor Banaji, you say you are trying to scientifically prove it?"

He said, "Yes."

I said, "But if you are trying to prove something scientifically, you should not have any conclusion beforehand. You have already accepted the Hindu idea of rebirth. You are working as a Hindu, not as a scientist."

He was so angry, because he had come to me for support for his belief. I said, "I am not saying anything against your belief; I am not saying whether rebirth is a fact or not. All I am saying is this: don't bring science into it. If you bring science into it, then the fundamental law of science is: be an unprejudiced, non-judgemental observer, without any a priori conclusion."

A priori conclusions make you believers, not scientists.

When I say meditate over it, I mean watch. Be a scientist in your inner world. Let your mind be your lab, and you observe -- with no condemnation, remember. Don't say, "Jealousy is bad." Who knows? Don't say, "Anger is bad." Who knows? Yes, you have heard, you have been told, but that is what others say, this is not your experience. And you have to be very existential, experiential: unless your experiment proves it, you are not to say yes or no to anything. You have to be utterly non-judgemental. And then watching jealousy or anger or sex is a miracle.

What happens when you watch without any judgement? You start seeing through and through. Jealousy becomes transparent: you see the stupidity of it, you see the foolishness of it. Not that you have already decided that it is stupid; if you have decided you will miss the whole point. Remember it: I am not saying decide it is stupid, it is foolish. If you decide, you miss the whole point.

You simply go without any decision, just to see what exactly it is. What is this jealousy? What is this energy called jealousy? And watch it as you watch a rose flower -- just look into it. When there is no conclusion your eyes are clear; the clarity is attained only by those who have no conclusions. Watch, look into it, and it will become transparent, and you WILL come to know that it is stupid. And knowing its

stupidity, it drops of its own accord. You don't need to drop it.

Mrs. Weissman had her portrait painted. When it was finished, the artist presented it to her. "How do you like it?" he asked.

"It's nice," answered Mrs. Weissman, "but I want you should add a gold bracelet on each wrist; a pearl necklace, ruby earrings, an emerald tiara, and on each finger I want you to put a twenty-carat diamond ring!"

"But," said the bewildered artist, "why do you want to ruin a good picture with all those gaudy trinkets?"

"My husband is running around with a young chippie," explained Mrs. Weissman, "and when I die, I want her to go crazy looking for the jewelry."

Just look into your jealousy and you will see how it drives you crazy! Seeing it, sanity arises -- just seeing it!

I am not saying renounce jealousy. Those who say renounce jealousy don't understand a thing. I am saying: look, watch, meditate, and if it is stupid it will drop -- because how can you carry anything stupid with yourself? But its stupidity has to be your own experience. If it is not your own, then you will only repress, you will condemn. You will not look into it. You will throw it into the basement of your unconscious and there it will boil, and there it will grow. And the growth is more dangerous because it will be growing underground. It will become a cancerous growth, it will spread all over your life. And you will wait simply for the opportunity: it will explode sooner or later. Any day it will explode, and it will destroy you.

Paddy and his two friends, an Englishman and a Scotsman, got sentenced to five years in jail, but were told that they could have one thing with them that they badly wanted. The Englishman had a big blonde, the Scotsman had bottles of whisky, and Paddy chose packets and packets of cigarettes. Five years came and they were all let out, one by one. The Englishman came out with his blonde, looking absolutely knackered, the Scotsman came out staggering all over, and hiccupping. And last of all out came Paddy, of course, looking very frustrated. And do you know what his first words were? "Have you got a light, anybody?"

The Guest

Chapter #4
Chapter title: The guest waits for you to die

29 April 1979 am in Buddha Hall

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MY BODY AND MY MIND ARE IN DEPRESSION
BECAUSE YOU ARE NOT WITH ME.

HOW MUCH I LOVE YOU AND WANT YOU IN MY HOUSE!
WHEN I HEAR PEOPLE DESCRIBE ME AS YOUR BRIDE
I LOOK SIDEWAYS ASHAMED,
BECAUSE I KNOW THAT FAR INSIDE US
WE HAVE NEVER MET.
THEN WHAT IS THIS LOVE OF MINE?
I DON'T REALLY CARE ABOUT FOOD,
I DON'T REALLY CARE ABOUT SLEEP,
I AM RESTLESS INDOORS AND OUTDOORS.
THE BRIDE WANTS HER LOVER
AS MUCH AS A THIRSTY MAN WANTS WATER.
AND HOW WILL I FIND SOMEONE
WHO WILL TAKE A MESSAGE TO THE GUEST FROM ME?
HOW RESTLESS KABIR IS ALL THE TIME!
HOW MUCH HE WANTS TO SEE THE GUEST!

ARISTOTLE defines man as the rational animal; no definition can be more false than this. Man is the most irrational animal, because man is not conscious yet. Reason is possible only as a by-product of consciousness. Man is asleep, man is dreaming. How can he be rational? He has no eyes to see, he has no awareness to know, he is utterly confused.

Man is a confusion, confusion between the body and the soul, confusion between the material and the spiritual, confusion between logic and love. Out of this confusion there is no possibility of knowing God. Out of this confusion you can go on crying and praying, but your prayer will never reach to the divine, your crying is futile. Out of this confusion you will not be able to see the light. This confusion has to be dropped.

One has to become intensely aware or intensely loving. These are the only two keys which can bring man out of the state he is in: either intense awareness -- that is the path of meditation -- or intense, total love -- that is the path of devotion.

Kabir is a devotee: he is on the path of love. He will talk of love again and again, but what he means by love has to be understood well. By love he means an intense desire to disappear into the whole. It is not the love you know of, that you talk about; it is a totally different phenomenon. Your love is an effort to dominate the other; it is a strategy to possess the other, to exploit the other. Kabir is not talking about that love. You cannot possess God, you can only be possessed by God.

To love God means to surrender, to trust, to be ready to die into Him, because dying in God is the beginning of a new life; it is resurrection. Love has to become such an intense flame that it bums you out, that you are not left behind, that you are consumed in it. If you are not, the Guest comes.

This paradox has to be understood: the Guest cannot come if the host is very much there; the Guest can come only when the host is not there at all. In fact, that's what it really means to be a host: absent, utterly absent, with no ego, with no idea of 'I' within you; just an utter, pure emptiness, then you are a host. When the host is not there, then you are really a host. And then not even a split second is lost and the Guest comes.

The Guest does not come from the outside, hence there is no time gap. The dying of the host is the resurrection of the Guest. You are the host, you are the Guest! If you live with the I you remain a host, unacquainted with the Guest. If you drop the I, you are the Guest.

But before man can attain to such intensity, either of awareness or of love -- the real thing is intensity; neither does awareness matter nor love; what matters is intensity, total intensity -- before that total intensity can happen you have to be perfectly conscious of your unconsciousness. Man is so unconscious that he is not even conscious of his unconsciousness.

Just the other day Mulla Nasrudin was telling me: "I had eighteen bottles of whisky in my cellar and was told by my wife to empty the contents of each and every bottle down the sink, or else. I said I would and proceeded with the unpleasant task. I withdrew the cork from the first bottle and poured the contents down

the sink with the exception of one glass which I drank. I extracted the cork from the second bottle and I did likewise with it with the exception of one glass, which I drank. I then withdrew the cork from the third bottle and poured the whisky down the sink which I drank. I pulled the cork from the fourth bottle down the sink and poured the bottle from the cork of the next and drank one sink out of it and threw the rest down the glass. I pulled the sink out of the next glass and poured the cork down the bottle. Then I corked the sink with the glass, bottled the drink and drank the pour. When I had everything emptied, I steadied the house with me hand, counted the glasses, corks, bottles and sinks with the other, which were 29, and as the house came by, I counted them again and finally had all the houses in one bottle, which I drank. I'm not under the affluence of oncohol, as some tinkle peep I am, I'm not half as thunk as you might drink. I fool so feelish I don't know who is me, and the drunker I stand here the longer I get. Ah me!"

This is precisely the situation man is in. One is not aware of who one is, one is not aware of from where one is, one is not aware of where one is going. One is not aware of why one is at all, why this whole existence is. One simply goes on like a robot, doing things, managing somehow.

From birth to death man is a long sleep, sometimes dreaming with eyes closed, sometimes dreaming with eyes open, but dreaming all the same, all the time.

This situation cannot allow you to invite the Guest. In this situation you cannot know what God is, because God is nothing but the name of the totality. You don't even know yourself, how can you know the total? Even the small part of your being -- you are just a tiny being compared to this great, vast existence, you are just a dewdrop compared to the ocean of existence -- and you don't know even the dewdrop, and you start enquiring about the ocean.

Hence all philosophy is foolish. Philosophy is bound to be foolish because it enquires about the ocean without knowing the dewdrop. Religion is very sane: it starts by enquiring into the dewdrop.

The first and the most fundamental question of religion is not God but 'Who am I?' One who starts with this question, 'Who am I?', is moving in the right direction. But remember, this question should not be just an intellectual enquiry. You should not ask this question with the expectation that somebody else is going to answer it; nobody can answer it for you. You cannot borrow the answer from any source, the Bible, the Veda, the Koran. No Buddha can be of any help as far as the answer is concerned.

Then what is the purpose of the Buddhas? -- to make it clear to you that your question is unanswerable, that your question has to become an inner quest. You should not look out for the answer, you should look in for the answer. The question is hiding the answer in itself -- if you go deep down into the question you will find the answer.

The answer has to become your own realization. It cannot be through the scriptures, it cannot be through the sermons of those who are awakened. It can only be through your own awakening, through your own enlightenment; there is no other way, there is no shortcut. There is no way to get the answer cheaply. You will have to dive deep into your being, you will have to risk.

Why do I call it a risk? The greatest risk is to dive deep within oneself, because when you dive deep within yourself you come across abysmal emptiness, and it frightens. And there are only two possible ways: either to be superstitious and just go into it with all your superstitions... you will miss. The superstitious person can never become religious. He believes, but his belief is blind, and if your belief is blind you cannot open your eyes. If you begin with blindness you will end with blindness.

The other possibility is doubt -- one is superstition, blind belief, the other is doubt. If you doubt, you cannot dive; if you believe, you dive but in vain. And these seem to be the immediately available alternatives; the third is not so immediately clear.

The third is an intelligent trust. Again a paradox! You have always thought of trust as needing no intelligence; you have always thought of intelligence as sceptical. You have never thought of the beautiful

synthesis, the harmony, of intelligence and trust. When intelligence and trust meet. when you dive deep but fully aware -- fully aware of the risk -- when you dive into your being risking all, gambling, but knowing, knowing perfectly that you may simply be entering into something from which there may be no return -- you may be dying and there may be no resurrection -- not even a perhaps in the mind; risking without motive, risking intelligently, seeing that the life outside is futile -- you have seen it, you have lived it, you have been through it, and enough is enough -- you are ready to risk the inner journey intelligently. But remember, I say intelligently; love has not to be blind.

Ordinarily that's what your love is: it is emotional blindness; it is sentimentality, it is not intelligence. And unless love has the quality of intelligence it is not love -- not the love that Kabir is talking about.

There are two stories to be pondered over....

There is this guy from India and he is walking along a cliff, falls off, grabs the branch and pleads, "Is there anyone up there? Help me!"

God answers true to form, "Trust me -- let go! "

The guy does, and immediately falls to his death on the rocks below.

God speaks again through the clouds, "That will teach you, you stupid Indian!"

And the second story....

A Jew is walking along a cliff, falls off, grabs the branch and pleads, "Is there anyone up there? Help me!"

God answers, "Trust me -- let go!"

The Jew thinks for a minute, then with eyes uplifted to the sky, says, "Is there anyone ELSE up there?"

These are the two alternatives, simple alternatives, available: either blindly believe -- but remember, God is not available to blind, superstitious people -- or blindly doubt God is not available to them either. God is available to intelligent enquirers.

What is intelligent enquiry? The first requirement is to be a little more conscious than you are. Whatsoever you are doing, bring the quality of consciousness into it. Walking, remember 'I am walking.' Not that you have to repeat these words, 'I am walking', just remain alert that you are walking. Drinking water, remember you are drinking. Remember it is cool, remember it is quenching the thirst, not afterwards, not when the thirst is quenched, not when it has become a past thing but when it is on the way, when the process is happening, when really the thirst is being quenched; not when it has become a noun but when it is a verb, still alive, vibrating. Feel the coolness of the water in your throat, the quenching of the thirst -- not afterwards, let me repeat, not even a split second later.

Eating, working, taking a bath, whatsoever you are doing, bring the quality of awareness so that awareness becomes soaked into your being. Then only will you be able to become a conscious lover, because love is one of the deepest phenomena. Unless you are aware, conscious in your ordinary life, you will not be conscious in your love. And conscious love is prayer.

If love is not conscious it remains lust, and lust can never have anything of prayer in it. Lust is unconscious, love is conscious.

The lush staggered into the heart of Lover's Lane, blundered into the parked convertibles and caused a minor commotion. Just then a young man appeared from the shadows, breathing heavily.

"Wow!' he exclaimed, "what a dynamo! A woman like that would kill you in no time flat -- she'd burn a guy up!"

"So what?" slobbered the drunk.

"I'm bushed, pal," said the fellow, "want to take over for me a while? I gotta rest up."

"Glad to, buddy, ol' pal," mumbled the drunk, as he blundered his way to a parked car nearby. He had no sooner made himself comfortable than a police car drove up and a flashlight flooded the darkened convertible with its strong beam. "C'mon you two, break it up," snarled the Law.

"But offisher," protested the lush, "this is my wife!"

"Sorry mister, didn't know it was your wife."

"Neither did I until the lights went on!"

You don't know what you are doing. You call your lust love, you call your desire to possess love, you call your exploitation love. You use the other person and you call it caring. You don't know what you are doing; you can't know, unless you start becoming aware and alert about small things first. One has to learn swimming in shallow water.

When you have gone for a morning walk, try to remember. Be mindful, alert. Whatsoever is happening, don't exclude anything: the distant call of the bird, be aware of it... and the car that has passed by... and a child crying in some house. Be alert to everything, inclusive of all. Just be alert.

It will be difficult -- only once in a while will you be alert and again you will become unconscious; the unconscious is such an old, ancient habit. But slowly, slowly a part of you will be freed. In the beginning it will be only the tip of the iceberg, but that is the beginning of a great revolution in your life. And then you can start moving your light of awareness onto deeper things.

And love is the deepest. When love and consciousness meet, prayer arises.

These songs of Kabir are his prayer.

Kabir says:

MY BODY AND MY MIND ARE IN DEPRESSION
BECAUSE YOU ARE NOT WITH ME.

Man without God is a corpse, man with God is a celebration. Minus God or plus God -- these are the only two ways to live your life. Minus God you are nothing but misery, plus God you are nothing but bliss. Minus God you are a negative, black hole. Minus God you only pretend to live, you cannot live. How can there be life minus God? God is life! Yes, you go through all the empty motions, gestures, you ACT as if you are alive; deep down you know you are not alive, life has not yet happened to you. Birth has happened but not life.

Life happens only when God has happened. Then a man is twice-born. In the East we call him DWIJA, twiceborn. Then a man really becomes a Brahmin, not by birth; nobody can be a Brahmin by birth.

The word 'brahmin' does not mean a caste; it means one who has known the Brahma, one who has known God, one who has become one with God. A Brahmin is never born, a Brahmin is resurrected. One has to die first to all that one thinks one is; then one is reborn, twice-born.

With God, your life really begins. You start pulsating on a new plane, radiating joy. Your life takes the color of the rainbow; you are all the colors, the whole spectrum. Your life becomes music, ALL THE NOTES; you become an orchestra. Each moment it goes on deeper, becomes more and more sweet. You start having a love affair with existence for the first time.

The world remains the same and yet not the same. The trees are greener than they had ever been before, and the roses are rosier. And the people are no longer ordinary people: each person represents a facet of God, a face of God.

Knowing God, your life starts soaring high for the first time, you have wings. Minus God you are just crawling in the mud, plus God you can fly to the sun. The flight Of the alone to the alone becomes possible.

Kabir says:

BALAM AVO HAMARE GEH RE...

Oh my beloved, when are you going to enter
into my house, into my being?

... TUM BIN DUKHIYA DEH RE...

Without you, my body aches,

my body is nothing but pain, my body is nothing but agony.
Without you I live in agony.
How much longer do I have to live this way?
How much longer do I have to call you forth?

MY BODY AND MY MIND ARE IN DEPRESSION
BECAUSE YOU ARE NOT WITH ME.

And I know why I am in such despair, in such anguish. I know perfectly well it is not because I don't have much money, no. It is not because I am not politically powerful, no. It is not because I am not very respected, no. I have come to find the basic thing: it is because you are not with me.

Have you come upon this basic fundamental of life? People go on thinking they will be happy if they have a little more money; or if they are more respectable, more famous, more known; or if they have more power, more prestige. People go on thinking that this is missing, that is missing, and even when they get those things they don't see; they again start thinking of something else. You were thinking that if you had one million rupees you would be happy; now you have, but you don't see the futility of it. By the time you have one million, you start thinking that unless you have ten million you are not going to be happy. What is one million, after all? -- unless it is ten.... And remember, this is going to happen again when you have ten million.

Your desires go on projecting into the future. The desiring mind never ends desiring. You can provide each and every thing that it desires, but it can always find more to desire; the more is always there. The desire for more is the basic root of the mind.

Look back at many things you had thought: if you had this woman, this man, you would be happy. Now you have that woman, that man -- are you happy? No, now you are thinking, "Some other woman, some other man," and the same will be repeated.

To go on repeating this vicious circle is what I mean by stupidity; you are not intelligent then.

Kabir is showing his intelligence. He says: I have come to know, only one thing is missing in my life, and that is you -- God is missing. I am minus you; that's my misery. And I am just pain and nothing else, pain all over. My body is pain, my mind is pain, I am aching all over. This is just agony!

Without God there can be no ecstasy.

HOW MUCH I LOVE YOU AND WANT YOU IN MY HOUSE!

Can't you see how much I love you and want you in my house, in my temple, in my heart? What is missing? he is asking. Is not my love enough yet? Is there something wrong with my love? Is my love still lukewarm, not intense enough, not boiling at a hundred degrees? You just tell me!

WHEN I HEAR PEOPLE DESCRIBE ME AS YOUR BRIDE
I LOOK SIDEWAYS ASHAMED.

And I am very much ashamed, because people have already started talking about me as your bride.

People have started saying about me
that I am married to God.
People have started saying about me
that I have reached the beloved,
that I have found the beloved.
I feel very ashamed.
Yes, glimpses have happened;
I have seen you from a faraway distance...

... just as you can see the Himalayan peaks from thousands of miles away on a clear day. In the sunlight you can see those virgin peaks and the snow-from thousands of miles away. Just like that, I have seen a few glimpses of you, but I have not yet melted in you and I have not yet found you in my heart. In the depths we have not met, only on the circumference. Yes, a few meetings have happened; those meetings can only be called acquaintances. I am introduced to you, you are introduced to me, that's true... and people have started describing me as your bride.

SAB KOI KAHE TUMHARI NARI, MOKO LAGAT LAJ RE...

Everybody is talking, the news has reached to many that Kabir has attained.

Kabir is very authentic and very true. He says: Only a few glimpses have happened; this is not attainment. In fact I have never been in more misery than I am now. When I had not seen your face at all, I was far happier because I was far more unconscious. Before I had ever seen you I had no idea that you are, hence there was no misery. I was not missing you at all. Since I have seen your face from far away, since a few glimpses have entered into my being, since like lightning, sometimes you have happened in my dark night of the soul, the darkness is far more dark than ever before. Now I know the anguish because I have seen the joy. Now I know the agony because I have felt the ecstasy. Now I know where I am -- utterly useless is my existence without you.

And people have started talking of me as your bride; I look sideways ashamed. I cannot deny that I am your bride. From my side that is true, but it has not happened from your side yet. From my side I am ready, but you have not accepted me, you have not shown any indication that you have accepted me. I cannot say that the people are wrong; the marriage has happened at least as far as I am concerned. I am married to you, I cannot live without you. I will wait for you for infinity. I cannot fall into the trap of the world again; even if I have to wait forever and ever, I will wait. From my side I am married to you, wedded to you, but what

about you? You have not yet entered into my heart. What is missing?

That's how real prayer arises: it simply asks, "You must be ready to come, but something is missing in me. I desire, but my desire must not be pure. I love, but there must be a shadow of lust in it."

WHEN I HEAR PEOPLE DESCRIBE ME AS YOUR BRIDE
I LOOK SIDEWAYS ASHAMED,
BECAUSE I KNOW THAT FAR INSIDE US
WE HAVE NEVER MET.

Saying that needs courage, and for a man like Kabir... he was already known as one of the enlightened. Thousands had come to him, hundreds were his followers. It needs courage to say it so truly: that deep down, far inside us, we have never met. Circumferences have overlapped, yes, there has been a certain kind of meeting, but at the centers no meeting has happened yet. There has not been an orgasmic unity yet, we have not made love to each other yet. I have not penetrated you, you have not penetrated me; we are poles apart. And people are talking, and I feel ashamed.

Then what is this love of mine? Why is this meeting in the depth not happening? Then what is this love of mine, you tell me!

This is how a devotee prays.

Prayer is a dialogue, a dialogue with the whole. No answer comes from the other side. The devotee goes on asking, enquiring, praying, demanding, complaining, thanking -- no answer ever comes. It looks like a monologue to the outsider; if you see a devotee of the caliber of Kabir it will look like a monologue: "With whom is he talking? has he gone mad?" -- because there is nobody else.

But as far as Kabir is concerned it is a dialogue, it is not a monologue. Response may not come, the beloved may remain silent, but His silence is so tangible and His presence is so tangible, he can touch it. He may not say a single word but He is there; now there is no missing about it.

Kabir knows God is, he has seen the glimpses. Kabir knows that God loves him, he has seen those few moments of joy too.

But when you know, and sometimes light happens in your darkness, great desire, great longing, arises to end this night completely, to reach to the dawn.

THEN WHAT IS THIS LOVE OF MINE?

If there is something wrong with me, you tell me. If there is something missing, I will try hard. I will cleanse my heart if it is not ready to receive you. I will prepare, I will learn the art of being a host -- you just tell me what is missing.

I DON'T REALLY CARE ABOUT FOOD,
I DON'T REALLY CARE ABOUT SLEEP,
I AM RESTLESS INDOORS AND OUTDOORS.

The devotee knows a totally different kind of restlessness than you have known. Your restlessness is very mundane, superficial. You are restless for money, power, this and that -- a better house, more money in the bank, a little more of a prestigious life so you can brag that you are somebody -- but you don't know the restlessness of a devotee. He cannot say it to anybody, he cannot show it to anybody, nobody will ever understand. He will be thought crazy, he will be thought mad.

And his restlessness is not on the surface. On the surface Kabir will be found utterly calm and quiet, but his heart is burning, his heart is on fire. Only those who know what love is, what devotion is, will understand the pain, the suffering of Kabir. On the surface, those who don't know about the heart will see Kabir so quiet, so silent, so still, and deep down he is carrying a storm.

I AM RESTLESS INDOORS AND OUTDOORS.

I don't care about food and I don't care about sleep. My whole concern is you, my whole concentration is you. Day in, day out, I only think about you. I simply wait at the door and wait for you. The wind comes and knocks on the door; I rush to the door to open -- maybe He has come? Dry leaves move on the street with the wind, I rush -- maybe these are the sounds of his footsteps?

I cannot sleep, Kabir says, I cannot eat. I am so full of you that there is no space left in me for anything else. Still something is missing. What is that?

THE BRIDE WANTS HER LOVER
AS MUCH AS A THIRSTY MAN WANTS WATER.

Just like a fish thrown on the bank, I am thirsty for you, dying for you, but still you have not arrived. And you cannot be wrong so I must be wrong. It seems that still my thirst is not enough, my longing is not intense. I have not yet prayed and called you. It seems my host is still unworthy of receiving you.

AND HOW WILL I FIND SOMEONE WHO WILL TAKE
A MESSAGE TO THE GUEST FROM ME?

And I go on calling and you don't answer, and sometimes the doubt arises whether my words reach to you, whether you hear me, whether you care about me. Yes, suspicions arise, doubts arise. There are moments when I start losing hope, when hopelessness settles into me, when the despair is so much that I start thinking that if there were somebody to take the message to you...

Kabir is saying: Where can I find a Master who can become a bridge between me and you, whom I can tell, and trust that the message will be delivered to you, who can answer on my behalf? Where can I find a Master?

The story of Kabir is of tremendous beauty. It is said that he was born into a Mohammedan family. Nothing is absolutely certain, but he was abandoned by the parents and he was brought up by a Hindu family. But the suspicion was there always that he was born a Mohammedan, brought up by a Hindu. He had knocked on many so-called gurus' doors and they would not accept him because he was a Mohammedan, or even if he was not, at least his birth was suspicious, uncertain. He must have been an illegal child, maybe -- why was he abandoned? The parents had simply thrown the child on the bank of the river. Somebody found him and brought him up. Nobody would accept him. His name also shows that he was a Mohammedan; Kabir is one of the names of God given by the Sufis.

Sufis have a hundred names for God -- ninety-nine can verbally be communicated, the hundredth cannot be communicated verbally; that is understood only in deep silence between the Master and the disciple. Out of those ninety-nine names, one is Kabir. Kabir literally means 'the great, the vast, the infinite'. Kabir is not a Hindu name, certainly.

His name was Mohammedan, his birth suspicious -- who would accept him? And the so-called Masters were afraid; he was rejected.

Then he played a trick. He wanted to become a disciple of the great Ramananda, a very famous Master,

but he was afraid to go to him -- maybe he would not accept him, just as others had not accepted him. And once he had rejected, then it would be very difficult to make his no into a yes, so he played a trick.

Ramananda used to go to the Ganges in Varanasi to take his morning bath, early, when it was dark and the sun had not risen yet. Kabir went there, slept on a step where he knew Ramananda would pass. It was dark and Ramananda's feet touched Kabir -- Kabir clung to the feet. Ramananda said, "Hey Ram! My God! Who are you, and what are you doing here?"

Kabir said, "Forget all about it. But you have given me the mantra 'Hey Ram'. You have initiated me, now I am your disciple."

This is how he got initiated into disciplehood. It was only later on, when the sun rose, that Ramananda became aware that it was Kabir. Everybody knew about him, that he was knocking on every door asking to be initiated. Ordinarily it is the Masters who create devices to initiate the disciples, but in Kabir's case it was Kabir the disciple who created a device to be initiated by the Master. Now Ramananda could not go back on his word. He said, "That's true, this is your mantra -- hey Ram, oh God -- and you are my disciple."

He says: It is very difficult to find a Master.

AND HOW WILL I FIND SOMEONE
WHO WILL TAKE A MESSAGE TO THE GUEST FROM ME?

This song must have been sung before he met Ramananda.

HOW RESTLESS KABIR IS ALL THE TIME!
HOW MUCH HE WANTS TO SEE THE GUEST!

HAI KOI AISA PAR-UPAKARI. PIVSON KAHE SUNAY RE...

The original is:

Is there anybody in the whole world
who has any compassion on this poor man?

Because I have a message to be delivered to my beloved.
Is there somebody compassionate enough in the world
who can deliver my message to God?

... PIVSON KAHE SUNAY RE...

One who can go to the beloved, one who knows the way,
one who knows the beloved, one who knows His address.
I don't know His address, I don't know His way,
I don't know His house, where He resides.
I go on calling for Him,
not knowing in what direction to call,
not knowing with what name to call.
Is there somebody in the world
who is compassionate enough
to take my message to my beloved?
just to tell Him, "There is a madman
dying in deep love for you,"
and if there is any fault, just tell me,

and I will drop it.
I am ready to risk all,
but I don't know what to drop.

HOW RESTLESS KABIR IS ALL THE TIME!

Cannot someone go and say to God how restless I am?
My heart is burning,
I am constantly crying and weeping.

AB TO BEHAL KABIR BHAYO HAI, BIN DEKHE JIV JAYE RE...

Now the situation is such: Trust me, says Kabir.
Now things have come to such a point --
if you don't show up I will die.
I cannot remain alive any more without you.

... BIN DEKHE JIV JAYE RE...

If I cannot see you, I cannot live any more. I am finished! Either you come or I am going to die. I am breathing my last.

AB TO BEHAL KABIR BHAYO...

Kabir has come to such a state
where only death seems to be possible.
Either you appear, or I disappear.

And this is the point where the Guest appears, this is the point where the meeting happens. In fact to call it a meeting is not right, because a meeting needs two, and THIS meeting happens only when you are not.

In another song Kabir sings -- it must have been composed after the meeting; he says:

In the beginning I used to seek and search for you,
and I was at a loss, I was continuously frustrated.
I used to seek and search for you
and there was no sign of you.
Now you seek and search for me,
and you will not find me
anywhere.

HERAT HERAT HE SAKHI, RAHYA KABIR HERAI...

Seeking and seeking, searching and searching
for the beloved... a moment came,

the beloved was not found but the seeker disappeared.
And the moment the seeker disappeared,
the sought was found,
because it is the seeker that is hiding the sought.

The seeker is the last citadel of the ego, the very last citadel of the ego, where the ego hides. It becomes the seeker, the great seeker; it becomes the devotee. The ego can take any form, remember, and the subtlest

form is that of a devotee, a humble devotee, a surrendered devotee.

Beware of the subtle ways of the ego! It has to die totally. One has to come to a point where one finds oneself not, where one is just utter nothingness; that is the point of the meeting. When you are not, God is.

HOW RESTLESS KABIR IS ALL THE TIME!
HOW MUCH HE WANTS TO SEE THE GUEST!

This longing to see the Guest, this desire to see the Guest, brings you a long way. But finally, ultimately, even this desire has to be dropped.

There is a very famous story about another mystic, a contemporary of Kabir, Sheikh Farid.

Farid was going to the river to take his bath. A young man asked him, "Can you tell me how to find God?"

Farid looked at the young man with very penetrating eyes, and he looked for a long time, and the young man started feeling frightened. And then Farid said, "You come along with me to the river. First take a bath, and if I get an opportunity I will answer it while we are taking the bath, or if not then later on."

The young man was puzzled: "What does he mean? I have asked a simple question -- how to find God? -- and he is talking in puzzles. Bathing in the river, if he gets the opportunity he will answer. Why can't he answer right now?"

But knowing that the ways of the mystics are mysterious, strange, and the man looked very magnetic, and the way he had looked into his eyes... he FELT like going with him. He was a little afraid, scared, but still the attraction was so much that he followed. He said, "Let us take the risk -- what can he do?"

They both went into the river, and when the young man dived into the river Farid caught hold of him under the water and wouldn't allow him to come out of the water; he forced his head deeper and deeper. Farid was a strong man and the young man must not have been very strong, because strong people don't ask such questions, such philosophical questions: How to find God? What is God? These enquiries are philosophical; fragile people ask them. Really strong people start the journey rather than asking here and there; rather than becoming philosophical they become religious.

The young man was dying, but when you are dying, suddenly a great energy arises in you. When it is such a risk, you cannot afford to be half-hearted. His whole energy became available to him, which had never before been available.

You know only the first layer of your energy, which is very ordinary; it is enough for day-to-day work, then it's exhausted. You need sleep to become refreshed again. The second layer is the emergency layer; it arises only when you are in an emergency. For example, if somebody is with a bayonet, or a lion is following you in the forest, then you will run! No Olympic runner can compete with you -- and you don't know how to run but it will come, it will happen. When life is in danger the second layer is available. And when life is really in danger, totally in danger, absolutely in danger...

And so was the case with the young man. Farid was a strong man and he was not leaving him, he was forcing him down and down. The third layer became available; the third layer is inexhaustible. The third layer is already joined with existence, it is rooted in existence.

Farid felt -- when the first layer was exhausted he felt the young man was becoming stronger. Suddenly there was a great strength; it was difficult even for Farid to keep him down. And soon Farid became aware that now the third layer had become available. And the young man threw Farid as if Farid were just a toy. He came out, was very angry, obviously, and he said, "Are you mad or something? I had asked a religious

question and you were going to kill me! Are you a murderer? And people think that you are a great sage!"

Farid said, "We can discuss these things later on. Right now, lest you forget, let me ask the question: what happened when I went on forcing you down and down into the water?"

He said, "What happened?"

Farid asked, "Were there many thoughts in your head?" He said, "Many thoughts? There was only one thought -- how to get out!"

"Was it a thought or was it a feeling?" Farid asked.

And he said, "It was a feeling, you are right, it was not a thought. I was not verbalizing it; it was not in my head, it was in my heart. It was just a feel -- now I am verbalizing it."

"And how long did it stay?"

And the young man said, "You are again right. A moment came when that too disappeared: there was no thought, no feeling. But something was happening, I don't know what, from where. I was not doing it, it was happening -- a great uprush of energy from some unknown source. Now I can look backwards, I can formulate it, but at that very moment I was conscious, ABSOLUTELY conscious. I have never been so conscious, because I have never been in such danger before. I was alert, absolutely alert, but still there was no thought, no feeling, not even a desire to save myself. In fact there was no me. I had disappeared, but something was happening beyond me, something transcendental."

Farid said, "Now you know the answer -- this is the way to find God. When you are not, the transcendental descends in you. Now you can go. Never ask anybody again, you know the key: let God become such a problem, such a quest, as if your life is at stake."

That's what happened to Kabir. He says:

AB TO BEHAL KABIR BHAYO...

Now the moment is approaching closer and closer

when I know my death is becoming an absolute certainty.
Either you or death!
Now it is a question of either/or.
All other alternatives have disappeared.
Everything has become narrowed down to two things:
death or God... death or God.

AB TO BEHAL KABIR BHAYO HAI, BIN DEKHE JIV JAYE RE...

If you don't appear I will be gone,
and then it will be too late for you to come.
And then you will repent
that one who had prayed his whole life,
one who had devoted his all to you,
one who was so surrendered,
one who was so deep in trust,
died, and you didn't appear.

The song ends at this point, because beyond this nothing can be said. Kabir died and God appeared. The host disappeared and the Guest came in. The Guest waits for you to die.

That is the meaning of the Christian symbol of the cross. Jesus says to his disciples: If you want to follow me, you will have to carry your own crosses on your own shoulders. Each one has to carry his own cross, each one has to prepare for his own ultimate death -- I don't mean physical death, remember. Physical death has happened to you many times; millions of times you have died physically. That is not true death because the mind continues, enters into another womb, starts another game; again the whole story is repeated. You go on moving in circles; that is not true death.

The true death is known only by the devotee who comes to a point when he CANNOT live without God, it is impossible to live without God. When this impossibility arises, that one cannot live without God... this is what Jesus means, by 'carrying your own cross'. Of course, nobody else can carry it for you. This death is so deep that nobody can help you. This death is so much of the interior that nobody can approach it from the outside. You cannot be murdered, you can only commit suicide -- about THIS death, about THIS internal disappearance, about THIS subjective annihilation, cessation.

Kabir died, Kabir disappeared... and the Guest was always there; it was only the presence of Kabir that was preventing it.

One of the greatest poets that India has given birth to in this century was Rabindranath Tagore. He has written a memoir of tremendous beauty and significance.

He was staying in a boat on a river; he loved his boat and the river. It was a full moon night. In the small cabin of his boat he was pondering over one of the ancientmost questions that all the poets have pondered over: what is beauty? He was looking into books, ancient and modern; he had a great library in his cabin all about aesthetics: what is beauty? That had been his lifelong concern -- what is beauty? -- because he had the feeling that God is beauty -- not truth, but beauty.

Truth looks dry, truth looks logical. The very word connotes some head-trip; truth seems to belong to the head. Hence Rabindranath used to say that God is not truth but beauty. Beauty is a feel, it is not a logical phenomenon; it is of the heart. It is closer to love than logic.

This had been his lifelong meditation: what is beauty? And on that night also he had been thinking about it, looking into books, finding out definitions. Half the night passed. He was completely oblivious to the full moon, he was completely oblivious to the silence outside, the absolutely silent river and the full moon and the beauty of the full moon. And the whole river was transformed into silver... and the silent trees meditating on the banks, and only once in a while a distant call of a cuckoo. But he was completely oblivious to it all.

Then feeling tired, exhausted, he closed the books, blew out a small candle, and suddenly a great revelation happened. As he blew out the small candle, from the windows, from the doors, from every side, the moonlight entered in, started dancing in the cabin. That sudden change -- the candle was burning and the moon had not been coming in... The moment the candle was blown out the moonlight entered in. For a moment Rabindranath was in such awe that he says, "I knew in that moment what beauty is. I cannot say to anybody, I cannot define it yet, but in that moment I knew what beauty is. The utter silence, the distant call of the cuckoo, suddenly the entering of the moonlight.... "

He went out... it was sheer beauty. The whole existence was celebrating! The river was just silver, the whole sky opened with just a few white clouds floating.

He wrote in his notebook, "How foolish I am! I was looking in the books for the definition of beauty, and beauty was standing at my door! And a small candle prevented the great moon from entering!"

He wrote in his diary, "Exactly like that, in that night I felt this small ego and its pale light preventing the Guest, God."

Blow this candle out, blow it out! Let there be no ego, and suddenly, from every nook and corner, the

Guest enters in -- and you know what beauty is, and you know what God is.

That is exactly what must have happened to Kabir. He does not say in this song. In another song somewhere he says:

There was a day when I used to go on religious pilgrimages
in search of God.
I went to Kashi, I went to Mathura,
I went to this temple and to that.
I went to every place, wherever I heard God is,
and I never found Him anywhere.
Then one day, Kabir disappeared.
Since then, God comes following me wherever I go
calling, "Kabir, Kabir! Where are you going?"
And I don't care! He follows me like a shadow,
and how can I care, because I am no more.
He goes on calling, "Kabir, Kabir!"
First I used to call Him and He never answered --
why should I answer now?

Tit for tat!

Meditate over these beautiful songs of Kabir. They are very precious, more so because Kabir is not a learned man at all. He says:

MASI KAGAD CHHUYO NAHIN --

"I have never touched paper and ink."

And that is exactly so: he could not write, he could not read. He had no idea of the Vedas and the Koran and the Bible, but what he says contains all the Vedas and all the Korans and all the Bibles. Not knowing a single word of the Upanishads, his poetry contains all of them. He is not a learned man but he is a wise man; not knowledgeable, but he knows. And he has come the hard way.

In fact there is no other way -- no cheap way, no shortcut.

If you meditate on him, slowly, slowly a great desire, a flame of longing in your heart, will arise, because you will also be able to see that nothing in the world can ever satisfy you except the Guest.

Minus God you are a corpse, plus God you are a celebration.

The Guest

Chapter #5
Chapter title: A play with the devil

30 April 1979 am in Buddha Hall

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The first question:

YOU, THE FOUNTAIN OF LOVE,
OUR SOURCE IS IN THEE.
LOVING THY WILL OUR
SPIRIT IS FREE.
THIS BEAUTIFUL DAY
THAT ALL OF US SEE.
THE HOPE OF THE WORLD
IS LOVE.

Gyan Nirmal,

LOVE is not only the hope af the world, but the only hope. Up to now man has lived an absolutely loveless life. All the societies and the cultures and the religions that have existed on the earth have talked about love, but lived a very loveless existence. Much talk about love has happened in the past, but the structure that societies have created is basically against love. The society is geared for war, and a society that is geared for war can only talk about love but cannot live it.

We have come now to the peak of this ugly, stupid structure of hatred. We have come to the point where either man is to change totally or will have to die.

The new man can be born only with a new heart, with a new soul -- and the flavor of that soul will be love, and the poetry of that heart will be love. A society that lives lovelessly is competitive, ambitious, obsessed with money, power, prestige. A society that lives without love lives through beliefs. Beliefs divide people, and all divisions breed war. A society that lives without love lives a very lusterless existence, because without love there is no splendor in life, no significance. Without love no song arises in the heart of man.

We have come to the point or we are coming to it, approaching it every day: by the end of this century man will have to choose either total destruction or a revolution -- a revolution not political, not social, but a revolution of the heart. A turning-point is coming closer every day; you have to be prepared for it.

Sannyas has to become a herald for a new world, the first ray of the dawn. Man is reaching towards total war; all preparations are there to commit a global suicide. This is what your history has brought you to. All the Alexanders and all the Napoleons and all the Stalins and all the Hitlers and all the Maos have been working for centuries and centuries; now their dream is going to be fulfilled: we can destroy this whole earth within seconds. Destruction has reached its peak; unless creativity also reaches to its peak man cannot be saved.

And to me, love is nothing but the birth of creativity in you. By love I mean an overflowing heart. Love to me is not only a relationship. The relationship that we call love is a faraway, distant echo of the real thing.

The real thing is not a relationship but a state; one is not in love but one IS love. Whenever I talk about love remember this: I am talking about the state of love. Yes, relationship is perfectly good, but the relationship is going to be false if you have not attained to the state of love. Then the relationship is not only a pretension, it is a dangerous pretension, because it can go on befooling you; it can go on giving you the sense that you know what love is, and you don't know. Love basically is a state of being; one is not in love, one IS love.

And that love arises not by falling in love with somebody. That love arises by going in -- not by falling but by rising, soaring upwards, higher than you. It is a kind of surpassing. A man is love when his being is silent; it is the song of silence. A Buddha is love, a Jesus is love -- not in love with a particular person, but simply love. Their very climate is love. It is not addressed to anybody in particular, it is spreading in all directions. Whosoever comes close to a Buddha will feel it, will be showered by it, will be bathed in it. And it is unconditionally so.

Love makes no conditions, no ifs, no buts. Love never says, "Fulfill these requirements, then I will love you." Love is like breathing: when it happens you are simply love. It does not matter who comes close to you, the sinner or the saint. Whosoever comes close to you starts feeling the vibe of love, is rejoiced. Love is unconditional giving -- but only those are capable of giving who HAVE.

One of the most mysterious things about man is that he goes on giving things which he doesn't have. You go on giving love and you don't have it in the first place, and you go on asking love from others who don't have it in the first place. Beggars begging from beggars!

Love first has to happen in the deepest core of your being. It is the quality of being alone, happily alone, joyously alone. It is the quality of being a no-mind, of being silent. Contentless consciousness is the space, the context in which love arises in you.

And when it arises in you it is so much, it is unbearable. Its pleasure is so unbearable that it becomes almost pain. It is heavy like the clouds which are full of rain; they HAVE to shower, they HAVE to rain, they HAVE to unburden themselves. When love arises in the silent heart, it has to be shared, it has to be given; you are helpless.

And the person you give your love to is not obliged to you in any way. In fact, you are obliged to the person because he helped you unburden, he shared something that was too much in you. And the economics of love is: the more you give, the more you have, because in your silent being you are joined with the oceanic, the divine source of all. And you can go on sharing... more and more goes on flowing in you, it goes on welling up.

Gyan Nirmal, yes, you are right, love is the only hope of the world. And we are coming close to that turning point: either total war or total love. And this is a question of either/or, there is no third alternative. There is nothing like a compromise now, you cannot be in the middle. Man has to choose. And it is a question of life and death: war is death, love is life.

By creating you here, by creating sannyasins here, I am creating a new kind of space. This is the beginning of a totally new man. Hence the old traditions will be unable to understand what is happening here; they don't have any criterion. The experiment is so new! Yes, once in a while men like Buddha, Kabir, Krishna, Christ, Zarathustra, have happened in the past, but only individuals. Now only individuals won't do; only a Buddha here and there won't be of much help. The world has gone too much into hate. The world is so full of hate that it is almost like an ocean of hatred, and a Buddha will be just a spoonful of sugar -- it won't change the taste of the ocean. We will need THOUSANDS of Buddhas.

Hence I am not interested in Christians, I am interested only in Christs. I am not interested in Jains, I am interested only in Mahavirs. I am not interested in Buddhists, I am interested only in Buddhas. My effort here is not to create a following, not to create believers, but to create individuals, lovers, meditators who can stand on their own, and each one can become a light. And we will need... the night is going to become darker and darker every day... we will need millions of lights around the world, millions of people who are capable of love, unconditionally, without asking anything in return, and who are so silent and who are so blissful that wherever they are they will be able to dissipate darkness.

Yes Gyan Nirmal, love is the hope of the world, the only hope.

The second question:

OSHO, WHILE DREAMING, SOMETHING IS CONSTANTLY TELLING ME THAT I HAVE TO DIE. I REMEMBER NO OTHER DREAMS. WHAT IS HAPPENING?

Anand Sunno,

MEDITATE first over this small anecdote....

The young man had been keeping company with a girl for over two years, but still had given no indication of serious intentions.

"I had a strange dream last night," he remarked one day. "I dreamt I proposed to you. I wonder what that is a sign of?"

"It is a sign that you have got more sense asleep than awake."

And that's exactly my answer to you, Sunno: you have got more sense asleep than awake.

In fact, the whole movement of psychoanalysis is based on this understanding: that people are more intelligent while dreaming than while they are awake. Why has this strange thing happened? People should be more intelligent when they are awake rather than when they are dreaming. There is a reason: the society has impressed your waking mind; it has not yet been able to impress your dreaming mind. The society has destroyed your waking mind, distorted it, polluted it, disfigured it. It is almost unrecognizable now from what it could have been naturally. So much has been pruned, cut, so much has been repressed, so much has been imposed from the outside, that you don't know what you would have been if society had not interfered with you so much.

But your unconscious, your dreaming mind is still out of the grabbing society. It will not be for long, remember! There are people who are working to grab your unconscious mind too. Particularly in Russia they have been experimenting for at least twenty years on how to influence your dreaming, sleeping mind, and they HAVE succeeded. They have succeeded enough for you to be alert, to beware.

Now in Soviet Russia they have found that a person can be taught even while he is asleep and dreaming. Earphones are put on the person, and in a very, very silent way, so that his sleep is not disturbed, in a subliminal way, messages are given. He continues to sleep yet his mind goes on receiving messages. You can teach new languages, mathematics, history, philosophy, anything, and he will remember in the morning. In fact, it seems to work far better than ordinary schooling, because in ordinary schooling you have to go on repeating the same thing again and again; when it is repeated too much, only then does it go a little deeper. But when you are asleep the depth of your mind is available.

It is okay if you teach mathematics and science and history -- but politicians cannot stop there. They will teach communism, fascism -- it is bound to happen; they will teach Gandhism -- it is bound to happen. They will teach Christianity, Hinduism, Islam -- it is bound to happen. Once the politician has got the means to influence your sleeping mind he cannot leave you alone.

At least right now you are free to dream; soon the danger is that you will not even be free to dream. The government will go on influencing your dreams; it will allow you only to dream certain dreams, it will create dreams in you. In a communist country you cannot dream a capitalist dream -- even in a dream you cannot have a car of your own, that won't be allowed.

And if your unconscious becomes available to the politicians, man is utterly destroyed. It should not be allowed! This is far more dangerous than atomic bombs, because the atom and the hydrogen bomb can only destroy your body, but these new techniques of Behaviorist psychology can destroy you in your psychology.

Right now at least you have some privacy. Politicians are not even willing to give you that much privacy; they want to interfere, they want to poke into your dreams. But up to now it has not happened much; they have succeeded in experimentation, but it has not yet been used on a wide scale.

Sunno, you say, "WHILE DREAMING, SOMETHING IS CONSTANTLY TELLING ME THAT I HAVE TO DIE." That is the voice of your inner being. It has nothing to do with your physical death, it has something to do with your psychological death. It has something to do with the death of the ego.

It happens to every meditator: the more you meditate the more your inner voice says, "Let the ego die." The more you meditate, the more you become aware that a certain death is going to happen. And you know only one kind of death, so naturally you misinterpret; you think, "I am going to die." You are not going to die, only the 'I', the ego, the personality is going to die, is going to disappear. Your dream is giving you a very significant message.

And you say, "I REMEMBER NO OTHER DREAMS. WHAT IS HAPPEN ING?"

Then this dream is not an ordinary dream, it is something extraordinary. It is not just the rubbish of the mind. Ninety-nine percent of your dreams consist of the rubbish, rubbish that you gather in the day, rubbish that you go on chewing over in the night. It is the reflection of your day, it has nothing special in it.

That's why psychoanalysis takes so many years -- to find a gem in the rubbish takes time. The rubbish is really so much that it takes two years, three years for the psychoanalyst to find something significant, to sort it out, to figure out where you are, what you are.

But in meditation it can happen very quickly, because in meditation you go directly. You don't search in the rubbish, you simply dive deep into your being to where the diamond is, where the Lotus Paradise is.

Sunno, you are hearing something of your inner voice. It is not really a dream, it is far more true than any truth that you have yet known. It is the voice of your soul, it is God speaking to you. Listen, follow -- help the ego to die. Become absolutely non-existent as far as the ego is concerned.

And in the death of the ego love is born, God is born, light is born. In the death of the ego you are transformed; all misery disappears as if it had never existed. Your life right now is a nightmare. When the ego dies nightmares disappear and a great sweetness arises in your being, and a subtle joy, for no reason at all. You cannot explain it to anybody, you cannot explain it to yourself either. It is unexplainable, mysterious. But who cares for the explanation? When you are bathed, when you are in rejoicing, when the being is in a dance, who cares?

People ask why only when they are in suffering. You ask why when you are ill, you never ask why when you are healthy. You never ask your physician, "Why am I healthy?" You certainly ask when you are ill, "Why am I ill? Why this headache, why this stomach-ache?" But when you are perfectly healthy you don't go to the physician to ask, "Why am I healthy?" Health is natural, so is bliss; misery is unnatural. Misery is pathology, illness, dis-ease.

Let the ego die, Sunno. The time has come, and your inner voice is saying, "Don't cling to it. Let go!"

The third question:

OSHO, IF I SHOULD MEET BHAGWAN SHREE RAJNEESH WALKING DOWN THE ROAD, SHOULD I KILL HIM?

Barry Letts,

CERTAINLY! You know, that s why I never walk down the road!

But you don't understand; you have asked the question, but you don't understand the meaning of it at all. This is a message only for the disciples, and you are not yet a disciple, you are not yet a sannyasin.

This is a Zen way of saying something of immense value. It is a Zen saying: If you meet the Buddha on the Way, kill him! But Buddha is dead, has been dead for twenty-five centuries. Where can you meet him, on what way? And how can you... can you kill one who has been dead for twenty-five centuries?

It has a totally different meaning: it is a message to the disciple who LOVES Buddha, who loves Buddha so much that there is a possibility that Buddha may become his last barrier -- because of his love, because he is a disciple, because he is a sannyasin, because he meditates, goes deeper and deeper into his being and will feel more and more grateful towards Buddha.

And at the last moment even the Master has to be left behind... at the last moment. At the very last you have to say goodbye to the Master too. This is something inner, remember; it has nothing to do with the outer. This is something inner. All thoughts disappear, then only one thought remains -- the thought of your Master.

And it is very difficult to say goodbye. You owe so much to the Master -- he has been your source, your transformation; he has been your nourishment, your life; he has brought you along the long way. And now to say goodbye to the person who has been your guide, your friend? And now to say goodbye to him who has been a constant companion in the dark night of the soul; when the dawn is coming to say goodbye to him? It seems impossible! And the disciple, at the last moment, starts clinging to the idea of the Master.

But that becomes a barrier. The Master will himself give him a push, and if you don't listen to the push then he will give you a kick in the pants! -- because you have to go, you have to go into the unknown.

The Master himself says -- I say to you -- "If you meet me on the Way, kill me." But what way is implied? You will not meet me on M.G. Road! What way? If you go inwards, on the inner Way, on the inward journey, at the last check-post I am waiting for you.

And it will be difficult to say goodbye, it has always been difficult to say goodbye. Hence the statement to just KILL the Master, so there is no need even to say goodbye; kill the Master so there is no need to look back; kill the Master so you can now be left TOTALLY alone, with not even the shadow of the Master with you. And this is done in great gratefulness, in great gratitude.

But Barry Letts, this is not for you. First become a sannyasin, a disciple, start moving inwards; only then can you meet me. You have not yet even met me outwardly, how can you meet me inwardly? You have not yet come closer to me, how can you be in a state of clinging to me? You are far away, you are distant, you are avoiding. You have not even said good morning so what is the point of saying goodbye?

First become a disciple. Move on the inward Way, let me help you to the ultimate point, and then certainly if you meet me on the inner Way, kill me.

But it happens that people understand only according to THEIR idea. You have not understood this Zen koan. And remember again, it is not that the disciple kills the Master in anger. He kills him in gratitude. In fact he kills him because the Master orders him to kill him; he simply followed the commandment -- crying, weeping, with tears in his eyes. And even when he has killed, the gratitude remains.

You know the story of the famous Zen Master, Ikkyu? He was staying in a temple on a very cold night. There were many wooden Buddhas in the temple, so he brought two, three Buddhas and made a good fire, and enjoyed.

In the middle of the night, with the fire and the crackling of the wood and the smoke, the priest awoke: "What is happening? What is going on?" He saw this monk who was a stranger, who had asked for shelter

and was given shelter, and what had he done? Three Buddhas gone! Naturally he was in a rage. He said, "Are you mad or something? You have burnt three Buddhas!"

Ikkyu took his staff and started searching. Now there was nothing left, just ashes; he was searching for something in the ashes. And the priest asked, "What are you searching for?"

He said, "For Buddha's bones."

In India, in the East, the bones are called flowers, symbolically. So he said, "I am searching for the flowers, for the bones of Buddha."

Now it was the priest's turn to laugh. He said, "You are really mad! How can you find flowers, bones, in the wooden Buddhas?"

Ikkyu said, "Then you too are not as stupid as you look. Then bring a few more Buddhas, because the night is long and it is too cold. If you know that these are only wooden Buddhas, then what is the fear? We can enjoy! My Buddha inside is feeling cold. And what do you think -- should I care about the living Buddha or the wooden Buddha?"

It was too dangerous to keep this man inside the temple, and the priest had to go to sleep too, so he said, "You please get out, otherwise you may burn other Buddhas. You simply get out! I don't want anything of this nonsense!"

He threw him out into the cold night. When he was being thrown out Ikkyu again said, "What are you doing? Throwing a Buddha, a living Buddha, out on such a cold night to protect the wooden Buddhas?"

But the priest wouldn't listen, he closed the doors in his face. And in the morning when the priest went out of the temple he saw another miracle happening. Just by the side of the road there was a milestone. Ikkyu had gathered a few flowers from the roadside. He had offered the flowers to the milestone, was bowing down and was saying, "BUDDHAM SHARANAM GACHCHHAMI, SANGHAM SHARANAM GACHCHHAMI, DHAMMAM SHARANAM GACHCHHAMI :" I take shelter at the feet of the Buddha, I take shelter in your commune, my Lord, I take shelter in the DHAMMA, the Law that you have taught to us."

The priest said, "What are you doing? In the night you burnt a Buddha, and now you are worshipping the milestone as a Buddha?"

And Ikkyu said, "If you have gratitude you can show it anywhere. If you don't have it even thousands of wooden Buddhas cannot create it." If you have gratitude you can show it anywhere.... Now this is the man of Zen.

Barry Letts, if you understand Ikkyu then you will understand this statement. On the one hand he burned, on the other hand he worshipped.

The Masters who were telling their disciples, "If you meet the Buddha on the Way, kill him!" were worshipping the Buddha every day, morning, afternoon, evening. They were prostrating themselves before the Buddha. And many times it had been asked by the disciples, "Sir, you say 'If you meet the Buddha on the Way, kill him!' Then why do you worship?"

And he would say, "Because he is the only Master in the world... Buddha is the only Master in the world who helps you to get rid of him too; hence the gratitude."

You have not understood the statement. These statements have a very different meaning than is apparent. To understand these statements you will have to become a little grown-up. As far as these statements are concerned, you are like children.

A teacher explained to her class that the four basic elements of successful fiction were religion, royalty, sex and mystery. Then she assigned her class to write their first novel. After about five minutes little Peter walked up to the teacher's desk and said, "Teacher, I have finished."

"In five minutes?" asked the teacher. "Are you sure you included the four basic elements, religion, royalty, sex, and mystery?"

"Yes, I did," said the boy. "I will read it to you:'Holy Moses!' said the princess, 'Pregnant again? wonder who done it this time.... '"

The novel was finished, and all the four basic elements were there: "HOLY Moses!" said the PRINCESS. "PREGNANT again? I WONDER who done it this time.... "

To understand these great statements you will need a little more grown-up mind.

Yes certainly, Barry Letts, if you meet me on the Way, kill me. But first please, be on the Way -- where I am waiting for you, to be killed by you!

But you don't know another thing which is not really ever said. This statement is only half of it; the other half, the first half, is missing. Before you can ever kill me, I will kill you. That's how you will enter the Way!

The fourth question:

OSHO, MY WISE SHIATSU TEACHER AT HOME TOLD US, "YOU CANNOT FIGHT AGAINST THE DEVIL, YOU CAN ONLY PLAY WITH HIM." I FEEL THAT THIS COULD HELP ME BUT I DO NOT UNDERSTAND IT COMPLETELY. WOULD YOU SPEAK ABOUT IT?

Christiane,

IT IS a beautiful statement and of great significance. You cannot fight against the devil, because if you fight with the devil you take the devil very seriously, and to take the devil very seriously is to believe in him. The devil is created by your seriousness about him, your seriousness is his nourishment. It is by your being serious about him that you pay respects, that you feed him. And the more serious you become about him, the more frightened you are; the more frightened you are the more he will scare you. The devil has not to be taken seriously at all, and if you fight you cannot avoid taking him seriously.

And how are you going to fight with the devil? Where will you find him? You will find him within yourself -- you will condemn some part of your being as the devil and you will fight with it. And that is like your right hand fighting with your left hand, condemning, condemning the left as the devil. And that's how people think: right is right and left is wrong.

The left hand is as much you as your right hand. You will divide yourself: your head will start fighting with your heart, your mind will start fighting with your body. You will become fragmentary, you will become divided, and there will be a great civil war within you. You will condemn sex, you will condemn anger, greed, and you will condemn a thousand and one things, but they are part of you. The more you condemn them the more power you give to them, because whenever you condemn something you become focused on it -- and to be attentive to something is to give power to it. Whenever you become too attentive towards something you become hypnotized by it.

The person who is against sex becomes obsessed with it. He CONTINUOUSLY thinks about it because he has to be alert, on guard; otherwise the enemy will defeat him. And for twenty-four hours on guard against whom? -- against your own energy! So you are split; and to be split is to be in misery, and to be split

is to be poor because the energy dissipates. And to be in inner conflict is to be in anguish, agony. Bliss means to be integrated.

Where is the devil? It is some condemned part of you. And you cannot cut it out because it is so deeply a part of you that there is no possibility of separating it from your self. So you can go on fighting, but you will never win.

The statement is beautiful: you cannot fight against the devil, you can only play with him.

And that's what I am teaching you here: be playful, non-serious. Yes, even with sex, anger, greed, everything that has been condemned down the ages, be playful with it. And then the miracle happens: if you are playful the devil starts evaporating, because it is seriousness that gives him shape and form and solidity. When you become playful about him, when you are not on guard, when you are not fighting, he is being starved; and when you are playful you take the very earth from underneath his feet.

Try to be playful with anything and you will see the miracle happening. Be playful with sex and soon you will be beyond sex. That's the whole secret of Tantra: just be playful about it, don't take it so seriously, it is nothing to be worried about. It is not a problem to be solved, it is your energy to be understood -- and not only understood but re-absorbed.

If you can absorb your own sexual energy you will be far richer than you are, stronger than you are. If you can absorb your anger into yourself, your greed into yourself, you will no longer be a schizophrenic; your whole pathology will disappear. You will be whole and healthy, and you will have a totally different feeling of well-being. You will be surrounded by sunlight. You will be sunlit! And wherever you go you will carry peace -- very tangible, very substantial -- around you, because there will be no conflict in you.

Being playful is one of the great secrets of inner transformation.

Christiane, learn to be playful. If all seriousness disappears from your life, you are religious.

But this is not what is ordinarily understood by a religious person. A religious person becomes very, very serious. He looks at you as if you are sinners condemned to go to hell, doomed. He walks erect, with great pride. You can see in his eyes that he knows that he is 'holier than thou', higher than thou, that he is saved and you are condemned. And of course he becomes very serious; his going to the church, to the temple, his prayer, his ritual, all are very serious affairs. He does not take it non-seriously, playfully. And you cannot know what prayer is if you don't know what playfulness is.

Real religion teaches you playfulness -- sincerity of course, but seriousness no, authenticity of course, but seriousness no.

You have come to the right place, Christiane, that's what we are doing here. This whole space that is being created here is that of playfulness. People are working, but the work has no seriousness about it, no tension about it. They are enjoying it; that is prayer, that is worship. They are continuously working -- nowhere else can you find so much work going on, and with such non-seriousness, with such playfulness.

Just a few days ago I told you that there are three hundred people working. It was wrong -- about information I am not very reliable, even about my own ashram, because I never go out I am afraid... somebody may kill me, because fools are everywhere!

It is perfectly okay with Buddha if you kill him, because he is already dead!

Laxmi told me that there are not three hundred, but seven hundred people working, and one hundred are waiting because there is no space for them to work. How can there be space in such a small, six-acre piece of land? Seven hundred people working -- per acre there are more than a hundred! But you don't feel crowded... because there are no serious people around. Otherwise one serious person is enough to make the

place crowded. A hundred playful persons don't make a crowd; they remain individuals, they don't create a crowd. And you can see the joy and the celebrating mood.

This I call true religion -- playfulness, lovingness, cheerfulness.

The fifth question:

OSHO, HOW LONG DOES THIS STUPID SEX CONTINUE TO HAUNT ONE? I AM GETTING ON SIXTY AND IT IS STILL THERE.

Sukh Deva,

SEX has nothing to do with age; you can be six hundred and it will still be there. It has something to do with awareness, not with age. Remember, just by growing old you don't grow up. You may be sixty physiologically, and you may be just nearabout twelve, thirteen, or at the most fourteen psychologically, hence this hang-up. A person who is psychologically fourteen is bound to be haunted by sex, and people are stuck at somewhere near thirteen, fourteen.

The average mental age of humanity is twelve. It is unbelievable that people get stuck so early. What happens, and why at just nearabout twelve, thirteen, fourteen? -- because that is the time when sex ripens in you, and no society wants you to go beyond that point. Every society wants you to remain sexually starved, because a sexually starved person is very useful for the society -- for this ill society. A sexually starved person can be channelized in any direction very easily because he is boiling within. You can make him go after money: then money will be his sex, then his whole sexual energy which is starved will move towards money. Then money will be his beloved, his God, and for his whole life he will run after money. And naturally, sex will haunt him because money cannot satisfy it. You can gather as much money as you want, but how can it satisfy your basic urge? The society has diverted your urge, has given you a diversion; it has given you a toy.

And that's how we start from the very beginning: the child is crying, he wants milk, and he is given a pacifier! And the poor child starts sucking the pacifier and thinks that it is the mother's breast. How mean can we be? This is sheer meanness! You are being very political with the poor child, diplomatic, cunning. The poor child has no understanding yet to make a distinction between the pacifier and the breast; he has been deceived. Now if later on this child one day disrespects his mother, hates his mother, there is no wonder in it.

You can go to any psychoanalyst and ask him, "What is the fundamental problem of every person?" and you will be surprised to know that he will not give you some name: neurosis, psychosis, schizophrenia, hysteria, et cetera, et cetera. If you ask him, "What is the fundamental problem of every psychologically disturbed person?" he will say, "the mother." But why the mother? -- because she was the first one who started deceiving the child. She was the first acquaintance of the child with the world, and he cannot trust anybody now. He cannot even trust his own mother, how can he trust anybody else? And when the child was crying and he wanted to be hugged... because a child needs warmth as much as milk, it is a very deep physiological need of the child.

Now it is a proven scientific fact that if a child is given all nourishment but no warmth of the body, he will shrink and die. Or even if he survives he will remain retarded, unhealthy for his whole life; something will be missing in him. He not only needs mother's milk, he needs the warmth of the mother's bosom, the warmth of the mother's body. That warmth is now understood to be absolutely fundamental, absolutely necessary.

But when the child is crying he cannot say, "Mum, I want to be hugged," because he has no language yet. But by crying he is saying, "Hug me, kiss me, caress me, let me come close to you." And he is given a teddy bear, or he is given some toy to be engaged with. He is being deceived from the very beginning: he

wants something, he gets something else. That's how we go on distorting.

By the time a child is coming to sexual maturity we start giving him ambitions. We start telling him, "Come first in the university, come first in school -- come first! Wherever you are, whatsoever you are doing, you have to be the first." We start a great desire in his mind to be first anywhere he is; this is giving a new direction to his sexual energy.

The society is trying to divert his natural energies. We start telling him, "Unless you have a big car, a big house, much money in the bank, you are a failure." He starts running after big things. He may not need a big house. In fact a smaller house may be far more beautiful because it can be kept more clean, and his needs are not that much that he should have a big house of many, many rooms. But the idea has been implanted in his mind that "Unless you have a big house, very imposing, you are a failure." Now the big house becomes his symbol of fulfillment, money in the bank becomes his symbol of fulfillment -- but only symbols, empty. Deep down he is unfulfilled, deep down he is hankering. The deep consciousness is continuously telling him, "Be natural, let your natural energies flow in a natural, spontaneous way."

You ask me, Sukh Deva, "HOW LONG DOES THIS STUPID SEX CONTINUE TO HAUNT ONE?"

Why do you call it stupid? You are angry at it. Sex is not stupid -- you may be stupid! Sex is simply sex. You can be stupid with it, you can be intelligent with it; that is something about you, not about sex. And if you call it names, if you condemn, it will persist. You will be sixty, you will be seventy, you will be eighty -- it won't make any difference. In fact, the more weak your body will become, the more the repressed sex will explode on your conscious-

The big burly rapist broke into a Texas homestead when all the men were out on a cattle drive and raped all ten women living there -- all except an eighty-five-year-old great granma.

The victims lay around groaning in a state of chaos. The rapist lay in the corner exhausted and naked.

Old granny took her spectacles off her nose, put them on the nose of the rapist and cried, "Look around, big fella, and see if you missed anybody!"

Sukh Deva, it will persist; don't call it stupid. You are being stupid with it.

Accept it. It is a natural desire, a natural energy, the very fountain-source of all life. Yes, there are things beyond it, beautiful spaces beyond it. Sex brings joy and sex brings misery too. They are mixed with sex because sex is a mixture of the sky and the earth, body and soul; hence it brings both -- it gives you wings one moment, it cuts your wings another moment. One moment it is a great ecstasy, another moment you have fallen into a deep agony. One moment you are on the peak, the sunlit peak, another moment you are groaning in a dark valley. Sex is both.

But one has to learn the valleys and the peaks. And one has to learn by one's own experience, not by what others say, not by what I say. Your own experience of sex will make you free of it. I am not saying be free of it; and don't try to be free of it, otherwise you will never be free of it.

What I am saying is simply: freedom from sex is a consequence, a by-product. You cannot achieve it directly, it comes indirectly. You live it with deep playfulness, meditativeness, as a gift of God, and slowly slowly, seeing the peaks and the valleys again and again, a third point will arise in your being: the witness who witnesses the peak, who witnesses the valley. Slowly, slowly neither peaks are important nor valleys are important. Your consciousness has gone through a revolution, you have become more centered in the witnessing soul. That witnessing is BRAHMACHARYA, that witnessing brings real celibacy. It is not against sex, it is beyond sex.

Otherwise, it will go on haunting you to the very last moment. You will be dying and you will not be thinking of God, you will be thinking of sex. That's why the moment you die, immediately you are born --

not even minutes are lost, because you die with the idea of sex in your head. Here you immediately leave this body, and the desire to' enter into another body arises, because sex can be fulfilled r only through the body.

Down in sunny Mexico there lived an old aunt with four very pretty nieces.

One day Pancho Villa and his gang of revolutionary bandits broke into their house. Accosting them on the patio the brigand said, "This place is in our possession and you are in our power."

"We are helpless!" one of the girls exclaimed, "and we must submit, but please spare poor old aunt."

"Shut up!" snapped the aunt, "War is war!"

It has nothing to do with age, it-has something to do with gaining a higher awareness, a deeper awareness.

Become a witness, Sukh Deva, and don't call it stupid. Become intelligent, see, watch, observe. Whatsoever is given to you must have a reason, a rhyme in it. Whatsoever you have got must have something of the beyond in it. You are only able to see the lower part of the ladder because your eyes are not open and your being is not conscious; hence you see only the lower part of the ladder, sex. The higher part of the ladder is SAMADHI. If you can see the whole ladder, all the rungs of it, you will be surprised: that sex is the door to SAMADHI.

The very idea of SAMADHI was born because of those few rare people who were able to attain to total orgasmic joy through sex. They became aware that there is something in sex which is not sexual at all. In a deep orgasmic state time disappears, mind disappears, ego disappears. Now these things have nothing to do with sex. And because these three things disappear, great joy arises. That arising of joy has nothing to do with sex either: it is because sex helped, became a context for the disappearance of the ego, mind and time.

The first experimenters -- their names are lost, it must have been thousands of years before -- the first tantrikas, the first people who attained to SAMADHI through sex, they watched, meditated, and they saw one thing: sex is only a physiological triggering of a certain process which can be triggered without sex too, which can be triggered only by meditation. There is no need to go into sex. Once they had known that the process could be triggered by other means also -- by Yoga methods, by Tao methods, by Tantra methods, by Sufi methods -- once they knew that the same state could be attained, of no ego, no mind, no time, without going into sex, they had found the key. But the key was found only through groping in sex.

Sex has been the very source of religion, and the sexual experience has been the first experience of SAMADHI. Don't call it stupid, please. Go into it lovingly, playfully, meditatively. Try to understand, because liberation comes through understanding and in no other way.

The sixth question:

OSHO, SHOULD ONE NOT LISTEN TO AND FOLLOW THE WISE ADVICE OF ONE'S PARENTS, TEACHERS AND WELL-WISHERS?

Prem Deva,

LISTEN, but don't follow. Listen well, but follow your own insight, don't follow others' advice. Listen certainly, very meditatively, try to understand what they are wanting to convey to you. They may REALLY be well-wishers, but if you start following blindly you will never attain to your own intelligence. You will remain dependent on crutches, you will always look up to others to tell you what to do, what not to do. You will always need leaders -- which is a very unhealthy state, to need leaders.

Listen, because people have great experiences, and if they are sharing, willing to share, it will be foolish on your part not to listen. Sharing their experience may give you great insight -- it will help you to become more aware -- but don't follow.

People follow literally and then they become just blind. When others are giving you all that you need, what is the need to have your own eyes? And when others are chewing for you, what is the need to chew on your own? Slowly, slowly you become more and more weak, more and more impoverished, more and more starved.

A man who had recently opened a shop had a large notice overhead which read FRESH FISH SOLD HERE. Along came a friend and said, "Why have you got 'HERE' on the board?" So he cut out the word 'HERE'. Then another friend came along and said, "'SOLD'? Of course it is sold. You are not giving it away, are you?" So out came the word 'SOLD'.

A third came along and said, "'FRESH FISH'? It has to be fresh. Who will buy stale fish from you? Cut out the word FRESH.

The shopkeeper obliged. Now only the word 'FISH' remained on the board when a fourth man arrived and said, "'FISH'? Fancy having that up! You can smell it a mile away." The shopkeeper erased this last word on the board.

A fifth man arrived and said, "What's the idea of hanging a blank board over the shop?" The shopkeeper removed the board.

A sixth man came on the scene and said, "You have opened such a big shop. Can't you hang a board on it with a notice saying, 'FRESH FISH SOLD HERE?'"

Now if you go on listening to people you will become more and more confused; that's how you have become confused. Your confusion is this: that you have been listening to many kinds of people and they are all giving different advice. And I am not saying that they are not well-wishers; they are well-wishers, but not very conscious well-wishers, otherwise they would not give you advice. They would give you an insight, not advice. They would not tell you what to do and what not to do. They would help you to become more aware so that you can see yourself what has to be done and what has not to be done.

The real friend is one who does not advise you, but helps you to become more alert, more aware, more conscious of life -- its problems, its challenges, its mysteries, and helps you to go on your own voyage, gives you courage to experiment, gives you courage to seek and search, gives you courage to commit many mistakes... because one who is not ready to commit mistakes will never learn anything at all.

Commit as many mistakes as you can, but don't commit the same mistake twice because that makes you stupid. Commit new mistakes, invent new mistakes, and you will be learning all the time, and your intelligence will be growing all the time. Your intelligence needs sharpening.

The real friends help you to sharpen your intelligence. They don't give you fixed advice, because fixed advice is of no use. What is true today may not be true tomorrow, and what is right in one situation may be wrong in another. And situations are changing all the time, so what you need is not a fixed pattern of living but a way of seeing, so wherever you are, in whatsoever situation you find yourself, you know how to behave spontaneously, how to depend on your own being.

The seventh question:

OSHO, I SIMPLY CAN'T BELIEVE IN GOD. WHAT SHOULD I DO?

Krishna Kant,

I HAVE not been telling you to believe in God. Why should you be worried about it? If you can't believe, you can't believe -- forget all about it! Now it is God's problem that Krishna Kant does not believe in Him; if He is anxious, worried, He will take care. But why are you worried? Deep down somewhere you must be wanting to believe, otherwise why the question at all? I am not telling you to believe in God; there is no need.

Buddha attained to the ultimate without believing in God, why can't you? Mahavir attained to truth, to enlightenment, without believing in any God, why can't you?

In that sense Eastern religions are far more rich than the Western religions. Judaism, Christianity, Islam, all the three religions that were born outside of India, are in that way a little poor, unsophisticated, crude. Hinduism, Buddhism, Jainism, the three religions that were born in India, have a tremendous sophistication about them. They don't make such unnecessary demands on you.

Buddhism is the ultimate in sophistication. Buddha says there is no need to believe in God, there is no need even to believe in the soul. There is no need to believe at all. Belief is not a necessity in being religious. Then what is necessary? Meditation is necessary, not belief. And one can meditate without belief because meditation is a scientific method.

It happens many times: an atheist comes to me and he asks, "Can I also meditate?" -- because the idea has become prevalent that unless you believe in God you cannot meditate. Now that is a very foolish notion. Meditation has nothing to do with God. In fact the truth is that if you believe in God, it will be difficult to meditate. Your very belief will become a disturbance.

The person who does not believe in anything can simply move beyond thoughts; the person who believes clings to thinking, because his belief is a thought. Belief is part of the mind! If you believe too much in God you cannot leave the mind, because leaving the mind will mean, obviously, leaving your belief The man who cannot believe is in a better situation.

Krishna Kant, you should be happy that you cannot believe in God. So far, so good! Now meditate.

And remember, the English word 'meditate' gives a wrong connotation. In English there is no word really which can translate the word DHYANA. From DHYANA the word arose in China, CH'AN, and that CH'AN moved to Japan and became Zen, but the root is DHYANA.

When we use the word 'meditation' it gives a feeling that you are meditating UPON something. To meditate means... on what? You have to have some object. And that is the problem. DHYANA simply means it is not a question of focusing, concentrating on something; rather, it is dropping all contents of the mind and just being. Meditation in the sense of DHYANA needs no object; it is an objectless, contentless state of consciousness. You go on dropping -- NETI, NETI, neither this nor that -- you go on rejecting all thoughts, good and bad. When all thoughts are eliminated what is left? -- that is you, and that is God.

But what you call it does not matter. You can call it God if the word appeals to you; if it doesn't appeal to you you can call it NIRVANA, YOU can call it Tao, or whatever. But don't be worried about it, that you can't believe in God. It is good. This is my approach: if somebody says, "I believe in God," I say, "It is good. Now let us start from there, that will do." If somebody says, "I don't believe in God," I say, "It is good. Now let us start from there."

You have to start from the point where you are. And all points are good, because all points are on the circumference and from every point on the circumference the center is available. So move towards the center, don't be worried about where you are.

One afternoon Mulla Nasrudin was getting a haircut in a barber's shop. He noticed a price list on the

wall of the shop and on the list was, "SINGE -- Rs 5". He asked the barber why it cost so much.

"Every hair on your head," said the barber, "is a little hollow tube, open at the ends, so the body's energy sort of bleeds out of it. After you get a haircut it is a good idea to get a singe because it closes up the hole at the end of each hair and seals in the energy. Otherwise the hair and your whole body just keep getting weaker and weaker every time you get it cut."

"Now, wait a minute," said the Mulla, "what about the hair on my chin? I shave it every day and cut off the ends and it just keeps getting thicker and stronger. How do you explain that?"

"Easy!" said the barber. "You just ain't the kind of a fella this story was made up to tell to!"

These are all just stories. If it appeals, good, if it doesn't appeal, very good!

Krishna Kant, forget about God. There is no need to believe; you need not do anything about it. Don't waste your time with God. Just because of this word so many people go on wasting time. Somebody is trying to prove, somebody is trying to disprove, great treatises are being written. As many books are written about God as about anything else -- millions of books, libraries are full. Don't be wasting your time. If you can't believe then that story is not for you. But we have other stories too, so why be worried? For Godless people too there is a way.

And my way is for all. Whosoever comes is accepted. The Hindu, the Mohammedan, the Christian, the Jain, the Sikh, the Buddhist, the Parsee -- whosoever comes is accepted. I love all kinds of stories!

Any kind of beginning is good, but begin. Don't remain stuck where you are, move towards the center. Meditate, and that will bring you home. And then you can call it whatsoever you like; that is none of my business what you call it. You can give it any name of your own fancy.

The last question:

OSHO, SHOULD CHILDREN BE TOLD ALL THE FACTS OF LIFE, IRRESPECTIVE OF THEIR AGE?

Govinddas,

IT HAS always been a problem down the ages -- what to tell children and what not to tell. Parents have been very much concerned. In the past the strategy was not to tell about the facts of life, to avoid it as far as possible, because people were very much afraid about the facts of life.

The very phrase 'facts of life' is a euphemism; it simply hides a simple thing. Not to say anything about sex, even to avoid the word 'sex' they have made this metaphor, 'facts of life'. What facts of life? -- it is just not to say anything about sex.

The whole past of humanity has lived with that deception, but the children discover sooner or later. And in fact they discover sooner than later, and they discover in a very wrong way. Because no right person is ready to tell them, they have to do their work on their own. They collect, they become peeping Toms -- and you are responsible for reducing them to peeping Toms. They collect from all wrong sources, from ugly people. They will carry those wrong notions their whole lives, and you are the cause of it. Their whole sex life may be affected by that wrong information that they have gathered.

Now there is as much wrong information prevalent in the world about sex as is possible. Even in this twentieth century people are living with immense ignorance about sex, even people who you would think should know better. Even your doctor does not really know what sex is, does not know its complexity. He should know, but even doctors live very superstitiously; they also know things from the marketplace. In no

medical college is sex taught as a separate subject -- such an immense, powerful subject and yet nothing is taught about it. Yes, the physiology of sex is known by the physician, but the physiology is not all; there are deeper layers: there is psychology, there is spirituality. There is a psychology to sex and there is a spirituality to sex; the physiology is only the surface. Much research has been done there, and in this century we know more than ever before, but the knowledge is not becoming prevalent.

People are afraid, because their parents were afraid and that fear has become infectious. And you are afraid, Govinddas, and you don't want to tell your children about it.

You have to tell your children about it, you owe it to them. And you have to be truthful. Don't shirk from truth -- in the long run truth always pays -- and don't lie.

"Mom, do we get our food from God?"

"Yes, we do, Barbara."

"And at Christmas time does Santa bring all our presents?"

"That's right."

"And on my birthday the good fairy brings presents?"

"Hmm... "

"And did the stork bring little brother?"

"True."

"Then what the heck does Pop hang around here for?"

It is better to be truthful! But I am not saying to jump upon your children and start being truthful whether they want it or not. Now that is happening -- the other extreme -- particularly in the West, because the psychologists go on saying that the truth has to be told. People go on telling the truth whether the children are enquiring about it or not. That too is wrong. Wait! If the child enquires, be truthful; if he does not enquire there is no need, he is not interested yet.

At the dinner table the old man almost choked when his little eight-year-old boy asked, "Daddy, where do I come from?"

Reddening, Pop said, "Well, I guess the time has come for you and I to have a man-to-man talk. After dinner I will tell you about the birds and the bees."

The kid said, "What birds and bees? Little Frankie down the block told me he came from Chicago. All I want to know is where I come from!"

So wait a little. They themselves will ask, you are not to be in such a hurry. And remember, whatsoever is the case, be truthful, howsoever hard it seems to you. It will be hard for you because truth was not told to you by your parents; for centuries it has not been told. Everybody gathers it from rumors, nobody ever tells it to his own children. People feel embarrassed, afraid that the children may discover.

Drop all these fears, and don't try in any way to deceive the children. It can be dangerous.

The six-year-old Luigino comes back from school where he has learned three new words without knowing their meaning, so he asks his mother, "Mom, what do prick, puss and balls mean?"

The mother, extremely embarrassed, answers, "Well, dear, prick means cheese, puss means chair, and balls mean boots."

After a few days the grandmother, a pious, prudish country lady, visits her daughter and nephew. She rings the bell and Luigino opens the door. The old woman hugs the child and Luigino, proud of his new vocabulary, says, "Granny, you must be tired. Sit down on this puss." The woman almost faints, but Luigino goes on without hesitating. "And if you are hungry eat this piece of prick."

Shocked and horrified the grandmother finally asks, "Luigino, where is your mum?"

"Ah, she is in the room polishing daddy's balls!"

The Guest

Chapter #6
Chapter title: I am a living light

1 May 1979 am in Buddha Hall

Archive code: 7905010
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The first question:

OSHO, WHAT IS FEAR MADE OF? IT IS ALWAYS THERE BEHIND A CORNER, BUT WHEN I TURN TO FACE IT, IT IS ONLY A SHADOW. IF IT IS NON-SUBSTANTIAL, HOW DOES IT MANAGE TO HAVE SUCH A POWER OVER ME?

Anand Hamid,

FEAR is as non-substantial as your shadow, but it is. The shadow also exists -- non-substantial, negative, but not non-existential -- and sometimes the shadow can have a great impact on you. In a jungle when the night is approaching you can be frightened of your own shadow. In a lonely place, on a lonely path, you can start running because of your own shadow. Your running will be real, your escaping will be real, but the cause will be non-substantial.

You can run away from a rope thinking that it is a snake; if you come back and you look closely and you observe, you will laugh at the whole stupidity of it.

But people are afraid to come to places where fear exists. People are more afraid of fear than of anything else, because the very existence of fear shakes your foundations. The shaking of the foundations is very real, remember. The fear is like a dream, a nightmare, but after a nightmare when you are awake the after-effects still persist, the hangover persists. Your breathing has changed, you are perspiring, your body is still trembling, you are hot. Now you know that it was just a nightmare, a dream, non-substantial, but even this

knowing will take time to penetrate to the very core of your being. Meanwhile the effect of the non-substantial dream will continue. Fear is a nightmare.

You ask me, "WHAT IS FEAR MADE OF?" Fear is made of ignorance of one's own self. There is only one fear; it manifests in many ways, a thousand and one can be the manifestations, but basically fear is one, and that is that "Deep inside, I may not be." And in a way it is true that you are not.

God is, you are not. The host is not, the Guest is. And because you are suspicious -- and your suspicion is very valid -- you don't look in. You go on pretending that you are; you know that if you look in you are not. This is a deep, tacit understanding. It is not intellectual, it is existential, it is in your very guts, the feel that "I may not be. It is better not to look in. Go on looking out." At least it keeps you befooled, it keeps the illusion intact that "I am". But because this feeling of 'I amness' is false, it creates fear; anything can destroy it, any deep encounter can shatter it. It can be shattered by love, it can be shattered by meeting a Master, it can be shattered by a great disease, it can be shattered by seeing someone die. It can be shattered in many ways, it is very fragile. You are managing it somehow by not looking in.

Mulla Nasrudin was traveling on a train. The ticket collector came; he asked for the ticket. He looked in all his pockets, in all his suitcases, and the ticket was not found. And he was perspiring, and he was becoming more and more frightened. And then the ticket collector said, "Sir, but you have not looked in one of your pockets. Why don't you look in it?"

Mulla Nasrudin said, "Please don't talk about that pocket. I am not going to look in it. That is my only hope! If I look in that pocket and it is not found, then it is not, then it is ABSOLUTELY not. I cannot look in that pocket. Mind you, I will look in everything else; that pocket is my safety, I can still hope that it may be in that pocket. I have left it deliberately and I am not going to touch it. Whether I find the ticket or not, I am not going to look in THAT particular pocket."

This is the situation about the ego too. You don't look in, that is your only hope: "Who knows? Maybe it is." But if you look, your tacit feeling says it is not.

This false ego which you have created by not looking in, by continuously looking out, is the root cause of fear. You will be afraid of all those spaces in which you have to look. You will be afraid of beauty because beauty simply throws you in. A beautiful sunset, and all those luminous colors in the clouds, and you will be afraid to look at it because such great beauty is bound to throw you in. Such great beauty stops thinking: for a moment the mind is in such awe, it forgets how to think, how to go on spinning and weaving. The inner talk comes to a stop, a halt, and you are suddenly in.

People are afraid of great music, people are afraid of great poetry, people are afraid of deep intimacy. People's love affairs are just hit-and-run affairs. They don't go deep into each other's being because going deep into each other's being, the fear is there -- because the other's pool of being will reflect you. In that pool, in that mirror of the other's being, if you are not found, if the mirror remains empty, if it reflects nothing, then what?

People are afraid of love. They only pretend, they only go on playing games in the name of love. They are afraid of meditation; even in the name of meditation, at the most, they go on doing new ways of thinking. That's what Maharishi Mahesh Yogi's Transcendental Meditation is -- it is neither meditation nor transcendental. It is simply chanting a mantra, and chanting a mantra is nothing but a process of thought, concentrated thought. It is again a new device, a device not to meditate. People are repeating Christian prayers, Mohammedan prayers, Hindu prayers, all ways to avoid meditation. These are not meditations, remember. Mind is so cunning that in-the name of meditation it has created many pseudo-phenomena.

Meditation is when you are not doing anything at all, when the mind is not functioning at all. That non-functioning of the mind is meditation -- no chanting, no mantra, no image, no concentration. One just simply is. In that isness the ego disappears, and with the ego the shadow of the ego disappears. That shadow is fear.

Fear is one of the most important problems, Hamid. Each human being has to go through it and has to come to a certain understanding about it. The ego gives you the fear that one day you may have to die. You go on deceiving yourself that death happens only to others, and in a way you are right: some neighbor dies, some acquaintance dies, some friend dies, your wife dies, your mother dies -- it always happens to somebody else, never to you. You can hide behind this fact: maybe you are an exception, you are not going to die. The ego is trying to protect you.

But each time somebody dies, something in you becomes shaky. Each death is a small death to you. Never send somebody to ask for whom the bell tolls, it tolls for thee. Each death is your death. Even when a dry leaf falls from the tree, it is your death. Hence we go on protecting ourselves.

Somebody is dying and we talk about the immortality of the soul, and the leaf is falling from the tree and we say "Nothing to be worried about. Soon the spring will come and the tree will have another foliage. This is only a change, only the garments are being changed."

People believe in the immortality of the soul not because they know but because they are afraid. The more cowardly a person is, the more is the possibility that he will believe in the immortality of the soul -- not that he is religious, he is simply cowardly. The belief in the immortality of the soul has nothing to do with religion. The religious person knows that "I am not", and then whatsoever is left is immortal -- but it has nothing to do with 'me'. This 'me' is not immortal, this 'I' is not immortal. This 'I' is very temporary; it is manufactured by us.

Fear is the shadow of 'I', and because the 'I' is always alert somewhere deep down that "I will have to disappear in death".... The basic fear is of death; all other fears only reflect the basic one. And the beauty is that death is as nonexistential as ego, and between these two non-existentials -- the ego and death -- the bridge is fear.

Fear is very impotent, it has no power. You say, "If IT IS NON-SUBSTANTIAL, THEN HOW DOES IT MANAGE TO HAVE SUCH A POWER OVER ME?" YOU want to believe in it -- that's its power. You are not ready to take a plunge into your inner depth and to face your inner emptiness -- that is its power. Otherwise it is impotent, utterly impotent. Nothing is ever born out of fear. Love gives birth, love is creative; fear is impotent.

Mr. and Mrs. Smith were brought before the bar of justice.
"I would like to divorce this character," said the wife.
"I would like to get rid of this battle axe," screamed the husband.
Judge: "How many children do you have?"
Wife: "Three children."
Judge: "Why don't you stay married one more year and have another child, then you will have four. You can each take two and you will both be satisfied."
Husband: "Yeah, but supposing we have twins?"
Wife: "Ha! Look at my little twin-maker. If I depended on him, I wouldn't have these three either!"

Fear is utterly impotent. It has never created anything. It cannot create; it is not. But it can destroy your whole life, it can surround you like a dark, dark cloud, it can exploit all your energies. It will not allow you to move into any deep experience of beauty, poetry, love, joy, celebration, meditation. No, it will keep you just on the surface because it can exist only on the surface. It is a ripple on the surface.

Hamid, go in, look in, and if it is empty, so what?then that's our nature, then that's what we are. Why should one be worried about emptiness? Emptiness is as beautiful as the sky. Your inner being is nothing but the inner sky. The sky is empty, but it is the empty sky that holds all, the whole existence, the sun, the moon, the stars, the earth, the planets. It is the empty sky that gives space to all that is. It is the empty sky that is the background of all that exists. Things come and go and the sky remains the same.

In exactly the same way, you have an inner sky; it is also empty. Clouds come and go, planets are born and disappear, stars arise and die, and the inner sky remains the same, untouched, untarnished, unscarred. We call that inner sky SAKSHIN, the witness -- and that is the whole goal of meditation.

Go in, enjoy the inner sky. Remember, whatsoever you can see, you are not it. You can see thoughts, then you are not thoughts; you can see your feelings, then you are not your feelings; you can see your dreams, desires, memories, imaginations, projections, then you are not them. Go on eliminating all that you can see. Then one day the tremendous moment arrives, the most significant moment of one's life, when there is nothing left to be rejected. All the seen has disappeared and only the seer is there. That seer is the empty sky.

To know it is to be fearless, and to know it is to be full of love. To know it is to be God, is to be immortal.

The second question:

BELOVED OSHO, WHAT IS LOVE?

Swami Anand Tallis,

LOVE is the radiance, the fragrance of knowing oneself, of being oneself.

Anand Tallis is very young -- he is only nine -- but he is far ahead of his age. His mental age must be almost double that, nearabout eighteen, hence the question.

Love is overflowing joy. Love is when you have seen who you are; then there is nothing left except to share your being with others. Love is when you have seen that you are not separate from existence. Love is when you have felt an organic, orgasmic unity with all that is.

Love is not a relationship, Tallis. Love is a state of being; it has nothing to do with anybody else. One is not in love, one is love. And of course when one is love, one is in love -- but that is an outcome, a by-product, that is not the source. The source is that one is love.

And who can be love? Certainly, if you are not aware of who you are, you cannot be love. You will be fear. Fear is just the opposite of love. Remember, hate is not the opposite of love, as people think; hate is love standing upside down, it is not the opposite of love. The real opposite of love is fear. In love one expands, in fear one shrinks. In fear one becomes closed, in love one opens. In fear one doubts, in love one trusts. In fear one is left lonely, in love one disappears; hence there is no question of loneliness at all. When one is not, how can one be lonely? Then these trees and the birds and the clouds and the sun and the stars are still within you. Love is when you have known your inner sky.

And Tallis, this is the right moment, the right age, to enter into the world of love. This is the time when parents, the society, the state and the church go on poisoning children and making them afraid. This is the time when fear is created by the exploiters. This is the time when society reduces small children to slaves; and one can be reduced to a slave only if great fear is created.

This is the time also -- if the society is sane and is not dominated by stupid politicians and priests, if the society is not pathological -- when the society will help the children to become more and more loving, will help the children to know more about beauty, about music, about poetry, about dance, about meditation. This is the time when the child can simply take a plunge without any difficulties. Later on it will become more and more difficult, because as you grow old, fears also grow older and stronger. As you grow old the ego becomes more strengthened. As you grow old your capacity to learn decreases. As you grow old you become more and more cowardly, afraid of the unknown.

The young child is free of fear; children are born without any fear. If the society can help and support them to remain without fear, can help them to climb the trees and the mountains, and swim the oceans and the rivers, if the society can help them in every possible way to become adventurers, adventurers of the unknown, and if the society can create a great enquiry instead of giving them dead beliefs, then the children will turn into great lovers, lovers of life -- and that is true religion. There is no higher religion than love.

Tallis, meditate, dance, sing, and go deeper and deeper into yourself. Listen to the birds more attentively. Look at the flowers with awe, wonder. Don't become knowledgeable, don't go on labelling things. That's what knowledgeability is -- the great art of labelling everything, categorizing everything. From this age, start playing guitar or learn to play the flute. Meet people, mix with people, with as many people as possible, because each person expresses a different facet of God. Learn from people. Don't be afraid, this existence is not your enemy. This existence mothers you, this existence is ready to support you in every possible way. Trust, and you will start feeling a new upsurge of energy in you; that energy is love. That energy wants to bless the whole existence, because in that energy one feels blessed. And when you feel blessed what else can you do except bless the whole existence?

Love is a deep desire to bless the whole existence.

The third question:

OSHO, WHY ARE SO MANY PEOPLE ATTRACTED TOWARDS YOU FROM ALL PARTS OF THE WORLD?

Niranjan,

DON'T know! I am also surprised; it should not be so. The government is against me, the society is against me, all the religions are against me, and still people go on coming. All kinds of barriers are created, still people go on coming.

Something mysterious is happening, something which cannot be explained. Something is transpiring which is elusive. That's why those who come as observers or spectators or journalists cannot catch hold of it. So they collect rumors in the town from people who never come here, and they go on reporting. Almost all over the world, in almost all the languages, there are rumors and rumors. This is very strange! The people have not experienced what is happening here, they have not been participants, and yet they think they have understood.

There are things which can be understood only when you participate. You cannot know what love is if you see two lovers hugging each other. If you watch from the outside, scientifically, you will know that two persons are hugging. But where is love? What is love? The meeting of the bones and the meeting of the flesh is not love. Two persons kissing... you cannot explain it through chemistry, that would be destroying the whole truth of it. Chemistry cannot explain it.

People come here: unless they are participants -- and not only participants in order to report, because then they are not participants at all.... Then deep down they are outside. They are taking notes, invisible notes about what they are going to report. They are not drunk with the wine that is available here.

This is a place for drunkards. This is a place for people who are crazy for God. This is a place of love. You can see people dancing and you will shrug your shoulders: "So what? How can dance be meditation?" -- because you see only the gestures, you don't see the dancer disappearing within. And you CANNOT see. When the dancer disappears and only the dance remains, it is meditation. If the dancer is there then it is only dance, not meditation. When the singer disappears and only the song remains, it is meditation. When the musician is not found and only music remains, then it is meditation. But how are you going to find it from the outside? It is impossible.

Niranjan, you will have to become a participant. The only way to know what wine can do to you is to drink it.

Many years ago in a rural district a farmer was helping at his wife's delivery by holding the kerosene lamp. When the doctor had produced not one, but three fine babies, the farmer ran away.
"Come back with that lamp," said the doctor. "I think there is another."
"I will not!" answered the farmer. "I think it is the light that is attracting them!"

So I don't know what is happening! Maybe it is because of the light that people go on coming from every corner of the world. And the lamp that I am holding is not such that I can hide it; I cannot even escape. It cannot be put out -- it is something that is beyond me, it is something that surpasses me. I am as much surprised by it as you are. I am as much intrigued by it as you are, so I cannot give you an exact answer as to why people are attracted. You will have to feel it yourself.

You have also come here. Now get deeper, deeper into me and into the space that is being created here. That is the only way to know, there is no other.

The fourth question:

THANK YOU, OSHO. I STILL DON'T KNOW WHAT TO DROP, BUT THANK YOU.

Chaitanya Kabir,

THIS is beautiful. This is how it should be. In fact there is nothing to drop. Just the understanding that the ego is not something to be dropped, just the seeing that it is not, is the dropping. The seeing is the dropping. The understanding is the liberation.

Jesus says, "Truth liberates," but I would like to tell you, truth liberates only when it is your own. Jesus' truth cannot liberate you. My truth cannot liberate you, only your own truth. Liberation cannot come from the outside, liberation has to arise within you.

And this is good, Kabir, that you say, "I STILL DON'T KNOW WHAT TO DROP, BUT THANK YOU," because you have started seeing. And the moment you start seeing you will not find anything to drop. The deeper you go into the ego the more non-substantial you find it. And once you have looked through and through, you simply laugh at the whole thing. It is so ridiculous, because it is not there! And how long it has tortured you; and for how many lives it has been a hell to you; how many miseries it has created for you! Incalculable has been the harm -- by something which is not in the first place.

The ego is a misunderstanding, so when you understand, the misunderstanding disappears. It is as if you have been calculating and you have put two plus two is five, and the whole calculation goes wrong. Then suddenly you look, you find the error, you see where you had gone wrong -- two plus two is not five, two plus two is four.

You need not drop anything, there is nothing to drop. Simply seeing the error, the error disappears.

Ego is a misunderstanding.

Two young lovers were strolling along a garden path. The boy felt exceptionally romantic. "Some moon in the sky, eh, honey?" he remarked.

"Yes, dear," she agreed, "some moon in the sky."

He steered her towards a part of the path where roses were blooming. "Some roses out there, eh, honey?" he nudged.

"Yes, dear," she admitted, "some roses out there."

By this time the dew was already shining on the grass and in his exuberance, the boy could not help remark, "Some dew on the grass, eh, honey?"

"Yeah, some do on the grass," she snapped. "But I don't, so be on your way."

The ego is a very simple misunderstanding. It is just a fault in calculation, just a linguistic fallacy -- just as your name is only part of the utilitarian world. A name has to be given; without a name it will be difficult to manage in ordinary life, but you know perfectly well that a name is not a reality. Still, if somebody insults you by insulting your name you will be offended, although when you came into the world you had no name. Your parents called you Rama so you became Rama; they called you Chris, you became Chris. They could have called you something else, but now if somebody says something against Rama or Chris you are offended, you go mad. You are ready to kill or be killed -- for a name which is only a utility, not a reality.

So is the case with the 'I': it is also a utility. One has to call oneself something, otherwise things become very difficult. If you all start using the third person, if you all start calling yourselves he or she, it will become very difficult. Things will become more complicated, it won't help anybody. It is only to be understood. Even when people become enlightened they go on using the word 'I', but then it is only a word. Still they go on using their names, but now they are only labels.

You cannot insult Buddha by insulting his name, because he knows he is not it. You cannot insult Buddha by insulting his personality, because he knows he is not it either. In fact you cannot insult him because he knows he is always the witness, and the witness cannot be insulted. That is the miracle, because when you are insulting, the witness is witnessing the insult. You cannot insult the witness: he will always be the witness, you cannot reduce him into anything else. It always escapes any traps you put upon it, it is never found in those traps, it simply disappears. It is always standing out, always standing out; you cannot put it into a prison.

Chaitanya Kabir, there is nothing to drop. One just has to see it, that there is nothing to drop. And there is nothing to gain either. All is as it should be. And I am happy that that understanding is arising in you -- hence your thankfulness.

The fifth question:

OSHO, WHY CAN'T I UNDERSTAND YOU?

Maria,

THERE is no need to understand ME at all. What is needed is to understand yourself.

How is it going to help you if you understand me? And what will you understand in understanding me? You will understand what I say, you will collect it, you will become more knowledgeable, and that is not going to help. In fact it can even become a great hindrance. All knowledge becomes a hindrance to wisdom.

I am here not to make you understand ME, I am here to help you to understand yourself. You have to watch your own actions, your relationships, your moods more closely: how you are when you are alone, how you are when you are with people, how you behave, how you react, whether your reactions are past-oriented, fixed patterns of thought or you are spontaneous, responsible. Watch all these things, go on

watching your own mind, heart. That's what has to be understood, that is the book to be opened. You are the unopened book.

And millions of people die as unopened books, their pages uncut. Please don't die as an unopened book. Read: go deep into your being. You are carrying all the Vedas and all the Bibles and all the Korans in you. You are carrying all that has happened to humanity or can ever happen to humanity. You represent in a tiny drop, in a dewdrop, all the oceans, past, present, future. In your small flowering will be represented all the flowers.

You are not to be worried about what I say. How can you understand it in the first place? I speak from my heights using the same language that you use, because there is no other language, but I give those words different meanings, twists and turns. When you listen to those words you listen according to your own mind, according to your own conditioning. How can you understand me?

You can love me, but you cannot understand me. But if you love me, a great understanding will arise. And that will not arise through understanding my words, but by understanding your own being. The deeper your understanding about yourself, the deeper will be your penetration into my words.

And then there are different kinds of people: a Buddha is one type, Jesus is a totally different type. A man who can easily understand Jesus may not be able to understand Buddha easily, may find it almost impossible.

You are here; you may not find it easy to understand me. That is one of the reasons why I am speaking on so many enlightened Masters -- so that I can use different languages, so that I can become helpful to different types of people. One who can understand Tilopa may not be able to understand Kabir, and one who can understand Kabir may not be able to understand Saraha. I will speak on different Masters; different Masters are just different excuses to approach different types of people. And all types of people have gathered around me.

This is happening for the first time, remember; this has not happened before. This is utterly unique. Thousands had gathered around Buddha, but they were of a single type, the type for which Buddha had appeal. Thousands had gathered around Mahavir, the type for which Mahavir had appeal. And Mahavir and Buddha were both contemporaries -- and the people who had gathered with Mahavir remained with Mahavir and the people who had gathered with Buddha remained with Buddha, and they could never understand each other's Master. The followers of Mahavir could not understand what Buddha was talking about, it all looked like nonsense to them: There is no self? What more nonsensical statement could there be?

Self, supreme self, is the center of Mahavir's thinking. And when Mahavir uses the words 'Supreme self' with a capital S, he means exactly the same thing as when Buddha uses the words 'no-self'. The supreme self is not the ego. In the supreme self there is no idea of 'I', that's why Buddha calls it no-self When there is no 'I' why call it self? Supreme self will make the 'I' look even bigger.

These are different people; different is their language, although they are expressing the same truth. Around Jesus there was a certain kind of people, but only one type. With me it is a totally different phenomenon. Here there are Christians, and Mohammedans, and Buddhists, and Jains, and Hindus, and Parsees, and Sikhs, and Jews, and all kinds of people. This is a world gathering.

Buddha lived in a small place, just in a small province, Bihar. The province was named because of Buddha. 'Bihar' means 'wandering of the Enlightened One', the place of his wanderings. He wandered in a small place.

Jesus was never heard of beyond his small country. His country was of almost no importance. It became important only because of him, and only later on. Otherwise it was just an unimportant country, a desert.

I have heard...

Two Jews were talking, and they said, "Our whole misery, this whole hell that we have suffered down the ages, can be put on the shoulders of Moses. He was responsible."

The other said, "I cannot understand. Why, why was Moses responsible for all our misery? He did all he could to help us."

But the other was adamant. He said, "No! While leading us from Egypt, if he had moved to the left rather than to the right, all the oil would have been ours! But he led us into a desert land."

Jesus was born in a very, very unimportant country. His name was not heard of beyond the small province where he moved. While he was alive not much was known about him, only a few Jews had gathered around him. So was the case with Mohammed.

With me it is a totally different phenomenon. Almost all kinds of people have arrived here. This is a world gathering, this is a universal brotherhood -- for the first time. Hence I am speaking on all the enlightened Masters. These are just excuses so that I can be available to all kinds and all types.

Maria, if you cannot understand me right now while I am speaking on Kabir, wait, soon I will be speaking on Buddha, maybe at that time you will find it more close to your heart. And then I will be speaking on somebody else. Maybe it is Zen that rings bells in your heart, or Sufism, or Hassidism, but I am going to speak on all possible Ways. If you can wait, sooner or later you will find that something is fitting with you.

You cannot change your type, the type is unchangeable. The type changes only when you go beyond it; but then you disappear. Then a pure consciousness remains neither introvert nor extrovert, neither male nor female, neither of the head nor of the heart.

The bus was crowded and a lanky mountaineer was sitting in a seat next to a pretty girl whose short skirt kept creeping up over her knees. She fought a constant, though losing battle with it. She kept pulling it down, but as soon as she let go, it began to slide up again. In desperation she gave it one hard yank, then looked up to meet the eyes of her traveling companion.

"Don't rip your calico, sister," he advised her. "My weakness is liquor."

There are types; people have different characteristics.

If these talks are not getting to your heart, if you are feeling a little at a loss, don't be worried. Try to make the best that you can, and be silently patient. I go on speaking every day; one never knows when is the right moment for a certain person. It is a question of type, and also of mood. In a certain positive mood you simply understand, with no effort. In a negative mood you make all the efforts and still you fail. A certain morning you are feeling in such harmony, such deep well-being, that your eyes are clear; the mind is not noisy, you are in a state of melody, and then something strikes home, suddenly goes in like an arrow and penetrates the being. And one never knows when that moment will come. So I go on talking to you every morning, I go on shooting arrows in the dark. I know you are there -- somebody is bound to be hit. Your time, your moment, will also come. Be a little more patient.

The sixth question:

OSHO, I HAVE BEEN LISTENING TO YOU FOR YEARS TO FIND OUT THE RIGHT WAY TO GOD, BUT THE MORE I LISTEN, THE MORE CONFUSED I BECOME. WHAT IS WRONG WITH ME?

Satya Prakash,

THERE is no right way to God. There are ways and ways, but there is no RIGHT way to God. There are ways, but don't seek THE way. The search for THE way creates fanatics. And all ways are His, so don't be too worried about the RIGHT way.

And how can you decide what is right? You don't know anything about what is right and what is wrong. If you already knew what was right there would be no need to search.

You must be carrying a certain idea in your head. You must be carrying an a priori criterion, a conclusion given by others to you, and you must be judging according to that criterion. That's why you go on missing me. And rather than a clarity happening to you, you are becoming more and more confused.

My own observation is that people who come with a conclusion already with them always become confused when they listen to me, because there is a constant struggle between what I am saying and their conclusion. Between these two they are crushed.

People who come here without any conclusion immediately start attaining to clarity.

So that is what is wrong with you: you must be carrying a hidden conclusion -- Hindu, Christian, Buddhist, Jain. In a way you have already arrived, deep down in your heart you think you know. Now the only question is to find somebody who can support your conclusion. You are not in search of a Master, you are in search of somebody who can strengthen your ego, who can strengthen your knowledge, who can supply you with more information supportive to what you already believe.

And because I don't support any knowledge -- I destroy all kinds of knowledge, I go on pulling away brick by brick all that you know slowly, slowly, until one day you find the whole earth beneath your feet has disappeared -- hence the confusion. Listening to me, you have become attached to me too, and you are not yet detached from your old conclusions. Hence you are pulled apart in two directions, opposite directions, and because of those opposite directions you are in a confusion.

Either you have to drop listening to me or you have to drop your conclusions. If you drop listening to me you will have a kind of certainty, not clarity but certainty; a kind of certainty -- the stupid kind. Because you don't know much, you can think that you know enough. A little knowledge is dangerous because it can give you the feeling that you have arrived.

An intelligent person knows that one is always arriving but never arrives, that life remains a pilgrimage, an eternal pilgrimage. One is approaching closer and closer to God every day, but this is an eternal process. One cannot say one day that "I have arrived." When somebody says "I have arrived", he is simply saying that all his resources are finished, that he is no more interested in the pilgrimage, that he is no more interested in the journey, that he is tired, that he is weary, that he wants to settle.

The real seeker goes on and on. And the joy of the journey is so infinite, who bothers to arrive? And the most stupid person is one who has not even taken a single step on the way and still has the idea that he knows what is right and what is wrong.

If you drop listening to me you will have a kind of certainty: the certainty that ignorance gives, the certainty that false knowledge, borrowed knowledge gives, the certainty that will make you more and more stupid, more and more unintelligent.

Or you can drop your conclusions and come along with me. All the certainty that you have will disappear. I cannot promise you any certainty. I can promise you only infinite uncertainty, but clarity will arise, your mind will be unclouded. And in that clarity is truth, in that clarity you are able to see what life is. You may not be able to come to any conclusion -- because life is vast and cannot be reduced to any conclusion -- but you will be able to enjoy the bliss of existence. You may not be able to make a theory out of it, a system of thought out of it, but great poetry will arise in you, and great dance and great love and great compassion. Your life will become a rejoicing.

I don't promise any philosophy of life, I only promise a new way, a new style of life.

You say, "I HAVE BEEN LISTENING TO YOU FOR YEARS TO FIND OUT THE RIGHT WAY TO GOD." You seem to have arrived at right and wrong about almost everything, even about God. How do you know that God is? What certainty have you got about God? You have already decided that God is; now you are searching for the way?

God is not a hypothesis. You cannot start with God, you can start only with an open heart, an enquiry into what is. You cannot call it God, you can simply call it an enquiry into whatsoever is: "I don't know what it is, God or no God, but I want to enquire." Then you don't seek a way to God, then you seek a totally different thing. You sc ck methods of enquiry, not ways to God. And I can teach you methods of enquiry.

Meditation, all kinds of meditations, are methods of enquiry, not ways to God. Yes, if you go on enquiring, one day God is revealed, but that is not for you to decide in the beginning. It happens one day when your heart is really clear, with no clouds in your inner sky. That which is revealed is called by a few people, God; by a few others, no-God; by a few, truth; by a few others, beauty; by a few, paradise; by a few others, NIRVANA. And there have been many who have not called it anything at all, they have remained completely silent about it.

One of the greatest philosophers of this age, Ludwig Wittgenstein, says -- one of his most important aphorisms "That which cannot be said should not be said." Many have followed this dictum down the ages. Buddha has not said anything for or against God. He must have been asked thousands of times, but he would never say anything about it.

Whenever I come across somebody asking Buddha about God in the Buddhist scriptures I always remember a small anecdote....

A husband came home very late in the night. The night was almost gone, it was three o'clock in the morning. He entered his wife's room, and was very much shocked, because his wife was in the bed with some stranger. Before he could say anything -- because he was so shocked that for a moment he could not find the right words -- the wife asked, "Where have you been? Why are you so late?"

And the husband asked, "First tell me, who is this man in the bed? "

And the wife said, "Don't change the subject!"

Buddha always changes the subject -- whenever you ask about God he talks about something else, immediately. He simply by-passes the subject. Why? -- because he does not want to say yes or no. His respect of the ultimate is so deep that to say yes would be wrong, to say no would be wrong, because yes gives a limitation as much as no gives a limitation. No word can be unlimited, each word becomes a limitation. He never defines, because all definitions limit. He is so respectful of the ultimate, towards the ultimate, that he simply does not talk about it. He will not even say this much, that "Nothing can be said about it."

Once he was asked, "If you don't want to say anything about God, why don't you say at least that nothing can be said about it? -- because that's what the seers of the Upanishads have been saying: 'Nothing can be said about it. God is ANIRVACHANIYA, unspeakable, indefinable, ineffable.' Why can't you say this much, that nothing can be said about Him?"

And Buddha said, "Even to say that would be saying something about Him."

You see the delicate point? Even to say that would be saying something about Him. If nothing can be said about Him you have said something already, you have given a definition already. If you say He is indefinable, then this is your definition. If you say He is unspeakable, you have spoken. There has been a

long tradition of many mystics who have simply kept quiet, who have not uttered a single word.

But you have come here, Satya Prakash, with a certain idea, conclusion. You already believe in God, now you are searching for the way. Your name makes me suspect that you may belong to one of the most fanatical religious sects that has developed in this country in the last century, Arya Samaj, because this name, Satya Prakash, is usually used by she Arya Samajis, the followers of Dayananda. It is one of the most fanatical sects that has evolved in this liberal country. It is almost as fanatical as the Mohammedans.

Now in the Indian parliament a bill is going to come named 'Freedom for Religion' or 'Freedom of Religion'. It is supported by Arya Samajis all over the country; they are the only supporters of it. The name is just the opposite of what it really means to do: if it becomes a law then it will become impossible for anybody in India to change his religion.

It is called 'Freedom of Religion', and it will destroy all freedom of choice. It is basically against the Christians who convert Hindus; no conversion should be allowed. Christians are against it; they are demonstrating all over the country, making resolutions that it should not be made a law. Only Christians are against it, and only Arya Samajis are for it, and nobody else is saying anything else -- and both are in the same boat. Arya Samajis are interested that no Hindu should ever go out of the Hindu fold, and the Christians are interested that as many Hindus as they can convert into Christians, they should convert, by fair or foul means.

Satya Prakash, you may be an Arya Samaji. And my experience of different religious people is that the Arya Samajis seem to be the most closed;Jains, Buddhists, Hindus, Sikhs are not so closed. Arya Samaj is a reaction against the Mohammedans and the Christians. In fact Arya Samaj should not be counted as an Indian religion at all; it is a reaction against Christianity and Mohammedanism, and reactions always reflect the original source. It is like the Christians and like the Mohammedans: very closed, adamant, stubborn.

If you are not an Arya Samaji, very good. If you are, please drop that. Then only can you understand what I am saying to you, and only then will it not be confusing. Otherwise, you will become crazy.

You say, "WHAT IS WRONG WITH ME?"

This is wrong with you: that you are listening with all kinds of prejudices. Listen with no mind, listen neither for nor against. I am not saying to believe whatsoever I say, no, not at all. There is no need to believe, there is no need to disbelieve either; simply listen. Why can't you simply listen?

And there is a beauty in truth. If you listen silently without a for or against, if truth is uttered, it immediately stirs your heart. A dance arises in your being, you start feeling in deep sympathy. And finally you become so deeply attuned with it that there comes no time to think about whether to believe in it or not. If it is not truth then no bell rings in your heart, you remain unaffected by it, but no decision is needed on the part of the mind.

And one thing more: my whole effort here IS to confuse you, because unless I confuse you I cannot create clarity. You are settled, you are certain. I have to shake you, shock you, I have to confuse you; only then will you start seeking and searching for new planes of clarity.

So in a way this is good, this is not wrong. It is good that you are confused. Something IS happening -- your foundations are being shaken.

They were seated on adjoining stools in a dimly-lighted cocktail lounge. "Honey," he said, "what about forgetting your inhibitions and spending a quiet week-end with me in Atlantic City?"

"See here," she answered, "after an exhaustive perusal of the corpus of documented evidence garnered by research on heterosexuality as applied to contemporary sociological mores, and in view of the innate predisposition to the more exotic manifestations of concupiscence evident in your demeanor, a categorical

negative is my answer."

"But honey," he said, "I just don't get it."

"That's what I mean," she answered.

That's what I mean! If you are confused, it is a good sign, it shows intelligence. Only an intelligent person can be confused. A stupid person cannot be confused; you cannot shake him, you cannot shock him. He is ABSOLUTELY certain. Remember, only fools are absolutely certain.

Mulla Nasrudin was saying to one of his disciples, "Never be absolutely certain because only fools are absolutely certain."

And the disciple asked, "Mulla, are you absolutely certain about it?"

And he said, "Yes!"

An intelligent person is always available to hesitation. The more intelligent you are, the more easily you become available to hesitations, because each hesitation is a new beginning, a new search, a new enquiry.

But if you have come here not to be confused, if you have come here to gain more certainty -- not clarity but certainty -- if you have come here to attain to more knowledge so that you can become more wise, so that you can attain to God more easily, more certainly, so that not only in this life but in the afterlife also you have a guarantee, an insurance, if you have come to find a certain catechism, certain principles, fixed theories, dogmas, then you have come to a wrong place.

I am not a scripture, I am a living light. You can learn how to see by being with me, but I will not give you commandments. And commandments never help anyway, because life goes on changing and principles are always out-of-date.

A devoted husband commissioned a Frenchman to paint his wife's portrait. She was quite nervous during the first sitting and said to the painter, "I realize I am not young any more. I would like a good likeness, but please paint me with sympathy."

When the portrait was completed, the husband gave a party and invited a hundred friends to the unveiling. As the cover was removed, there was a beautiful likeness of his wife, but a gasp of horror shook the audience, for the picture showed a man's hand reaching into the lady's bosom.

"How dare you insult my wife like this?" shouted the irate husband.

"Insult your wife!" exclaimed the painter. "How can you accuse me of that when I did everything I could to please her? She requested me to paint her with sympathy and when I looked up the word 'sympathy' in your dictionary. it said. 'A fellow feeling in your bosom'."

The Guest

Chapter #7
Chapter title: The god whom I love is inside

2 May 1979 am in Buddha Hall

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INSIDE THIS CLAY JUG THERE ARE CANYONS AND PINE MOUNTAINS,
AND THE MAKER OF CANYONS AND PINE MOUNTAINS!
ALL SEVEN OCEANS ARE INSIDE AND HUNDREDS OF MILLIONS OF STARS.
THE ACID THAT TESTS GOLD IS THERE, AND THE ONE WHO JUDGES JEWELS.
AND THE MUSIC FROM THE STRINGS THAT NO ONE TOUCHES,
AND THE SOURCE OF ALL WATER.

IF YOU WANT THE TRUTH, I WILL TELL YOU THE TRUTH:
FRIEND, LISTEN: THE GOD WHOM I LOVE IS INSIDE.
WHY SHOULD WE TWO EVER WANT TO PART?

JUST AS THE LEAF OF THE WATER RHUBARB LIVES FLOATING ON THE WATER,
WE LIVE AS THE GREAT ONE AND THE LITTLE ONE.

AS THE OWL OPENS HIS EYES ALL NIGHT TO THE MOON,
WE LIVE AS THE GREAT ONE AND THE LITTLE ONE.

THIS LOVE BETWEEN US GOES BACK TO THE FIRST HUMANS:
IT CANNOT HE ANNIHILATED.

HERE IS KABIR'S IDEA: AS THE RIVER GIVES ITSELF INTO THE OCEAN, WHAT IS INSIDE ME MOVES INSIDE YOU.

T.S. Elliot says in Choruses from 'The Rock':

But it seems that something has happened that has
never happened before: though we know not just
when, or why, or how, or where.
Men have left G O D not for other gods, they say,
but for no god; and this has never happened before
that men both deny gods and worship gods,
professing first Reason,
And then Money, and Power, and what they call
Life, or Race, or Dialectic,
The Church disowned, the tower overthrown, the
bells upturned, and what have we to do
but stand with empty hands and palms turned
upwards
In an age which advances progressively backwards?

Yes, something has happened that has never happened before: for the first time in the evolution of human consciousness man stands alienated from God. Man stands separated from existence. Man stands

lonely, with no companion, in great darkness, with no light to lead him, guide him. Man has never been in such despair, man has never been in such a state of homelessness.

T.S. Eliot is right: "Something has happened that has never happened before." And why has it happened? How has it happened? It is difficult to pinpoint it but not difficult to understand it in a vague way. These things are not very tangible and they don't happen in a certain moment. they happen so gradually, so slowly, that one never becomes really aware of when, where, how; but a few things can be understood.

Man had always lived with nature. To live with nature is to live with God in an indirect way, because nature reflects God in a thousand and one ways. The growing trees and the faraway call of the cuckoo and the winds in the pine trees and the rivers moving towards the ocean and the proud mountains standing in the sun and the starry night, and it is impossible not to be reminded of some invisible hands. It is impossible not to see that existence is not dead but alive. The ocean heaves, breathes; the whole existence is a growing phenomenon. It is not dead, it cannot be dead. Everything is growing.

Because of this growing experience man has remained constantly aware of some invisible, mysterious force behind it all. That force is called God. God is not a person, let me repeat, but just a presence. Still when you go deep into the Himalayas, you again start feeling a kind of reverence, awe, wonder. Again you start feeling something that was very easily available to the primitive man.

The civilized man has lost something because now we we live in the man-made world where it is almost impossible to find any signature of God. How can you find God on asphalt roads? They don't grow, they don't breathe. How can you find God in cement structures? They are not alive! How can you find God in machines, in technology?although it is great, even the greatest machine cannot give you the sense of the mysterious, of the miraculous. Even facing the greatest machine you cannot feel awe, you cannot feel reverence, you cannot feel like falling on your knees and praying. And if you cannot feel like falling on your knees and praying once in a while, how can God remain a part of your being? How can you remain alert, aware of the divine?

Yes, "... something has happened that has never happened before: though we know not just when, or why, or how, or where." It is difficult to pinpoint the exact date and time when God died -- at least in our consciousness -- when God disappeared from our world. And with Him disappeared all poetry, and with Him disappeared all dance. With Him disappeared all that is beautiful and sacred. With Him disappeared all for which one can live and die; now we don't have anything worth living or worth dying for. We are simply dragging our existence, burdened, seeing no point in it all, just carrying on somehow because the other alternative is suicide -- that too seems pointless. To live seems pointless, to die seems pointless.

Man is facing a tremendous flood of meaninglessness for the first time. Everything seems to be utterly insignificant, and the reason is simple: without God there can be no significance, without God there can be no grandeur, without God there can be no splendor. Life can have meaning only in the context of something that surpasses life. The meaning always comes from the context; now man stands without a context. The meaning comes only when you can look upwards to something bigger than you, something greater than you. When you feel related with something greater, holier, your life has meaning. When you feel unrelated, uprooted, how can you feel meaning?

The first thing is that man has left nature and has created an artificial world of his own. That has been the most shattering phenomenon which has disrupted man, unbridged man from God and all that is implied in God: meaning, significance, majesty, love, prayer, meditation, all that is valuable, precious. Man has never been such a beggar as he is today.

And the irony is, man has never been so rich, so affluent as he is today. Both things have happened together: the inner has become poorer and poorer and the outer has become richer and richer. We have more money than any other society before, we have more medical facilities than any other society before, we have in every way more power than any other society ever had before, and still no society has ever felt such

meaninglessness, no society has ever felt such a great suicidal desire, longing.

Secondly, we have cultivated reason too much and we have become lopsided. God is a fee]ing, God is not a thinking. You cannot think about God because God is not an object to think about. Science thinks, religion feels. Science functions from the head, religion from the heart. And because we have become too much obsessed with the head -- our whole education, our whole civilization, is obsessed with the head because the head has made all kinds of technological advances -- we think that's all.

What can the heart give to us? Yes, it cannot give you great technology, it cannot give you great industry, it cannot give you money. It can give you joy, it can give you celebration. It can give you a tremendous feeling for beauty, for music, for poetry. It can guide you into the world of love, and ultimately into the world of prayer, but those things are not commodities. You cannot grow your bank balance through the heart; and you cannot fight great wars, and you cannot make atom bombs and hydrogen bombs, and you cannot destroy people through the heart. The heart knows only how to create and the head knows only how to destroy. The head is destructive, and our whole education has become trapped in the head.

Our universities, our colleges, our schools, are all destroying humanity. They think they are serving but they are simply befooling themselves. Unless man becomes balanced, unless the heart and the head both grow, man will remain in misery and the misery will go on growing. As we become more and more hung up in the head, as we become more and more oblivious to the existence of the heart, we will become more and more miserable. We ARE creating hell on the earth and we will create more and more of it. Paradise belongs to the heart.

That is the second thing that has happened: the heart is completely forgotten, nobody understands that language any more. We understand logic, we don't understand love. We understand mathematics, we don't understand music. We become more and more accustomed to the ways of the world and nobody seems to have the guts to move into the unknown paths, the unknown labyrinths of love, of the heart. We have become very much attuned to the world of prose, and poetry has simply become non-existential.

The poet has died, and the poet is the bridge between the scientist and the mystic. The bridge has disappeared. On one hand stands the scientist -- very powerful, tremendously powerful, ready to destroy the whole earth, the whole of life -- and on the other hand, far and few between stand a few mystics -- a Buddha, a Jesus, a Zarathustra, a Kabir. They are utterly powerless in the sense that we understand power, and immensely powerful in a totally different sense -- but we don't know that language at all. And the poet has died; that has been the greatest calamity. The poet is disappearing.

And by poet I mean the painter, the sculptor. All that is creative in man is becoming reduced to producing more and more commodities. The creative is losing its grip and the productive is becoming the goal of life.

God can be approached only through the creative. Why? -- because He is the creator. If you want to know God you will have to have something similar, because only the same can meet the same. You will have to learn a little rhythm of creativity. When the musician is really in a creative mood, in a creative space, he disappears; God starts playing on his flute. Suddenly his flute is no longer in his own hands, it is in Krishna's hands. And then the flute brings something from the beyond, something virgin, something utterly new. When the painter disappears then his hands are just instruments for God.

God is the creativity, so if you really want to enter into the world of God you will have to learn the ways of creativity -- and that has disappeared. Instead of creativity we value productivity: we talk about how to produce more. Production can give you things but cannot give you values. Production can make you rich outwardly but it will impoverish you inwardly. Production is not creation. Production is very mediocre; any stupid person can do it, one simply needs to learn the knack of it.

Creativity is intelligence. The deeper you go in creativity the more meditative you become.

And the poet has died, the poet exists no more. And what exists in the name of poetry is almost prose. What exists in the name of painting is more or less insane. You can see Picasso, Dali and others -- it is pathological! Picasso is a genius, but ill, pathological. His painting is nothing but a catharsis; it helps him, it is a kind of vomiting. When you have something wrong with your stomach the vomiting relieves you. It helped Picasso; if he had been prevented from painting he would have gone mad. Painting was good for him, it saved him from becoming insane, it released his insanity onto the canvas. But what about others who will be purchasing those paintings, hanging them in their bedrooms and looking at them? They will start becoming ill at ease.

It is a totally different creativity I am talking about. A Taj Mahal... just watching it on a full moon night, and great meditation is bound to arise in you. Or the temples of Khajuraho, Konarak, Puri -- just meditating on them and you will be surprised that all your sexuality is transformed into love. They are miracles of creativity. They were not created by pathological people, they were created by those who had attained.

The great cathedrals of Europe -- they are the longings of the earth to reach to the sky. Just seeing those great creations, a great song is bound to arise in your heart, or a great silence is bound to descend on you. Man has lost the poetic, the creative urge, or it has been killed. We are too interested in commodities, in gadgets, in making more and more things. Production is concerned with quantity, and creation is concerned with quality. The quality has disappeared and with the quality, God has disappeared -- because God is the ultimate quality of creation.

You will have to bring the heart back. You will have to be aware again of nature. You will have to learn to watch roses, lotuses again. You will have to make a few contacts with the trees and the rocks and the rivers. You will have to start a dialogue with the stars again. Otherwise God cannot be brought back to humanity, and without God humanity is doomed, is lost.

Yes, T. S. Eliot is right: "... something has happened that has never happened before: though we know not just when, or why, or how, or where. Men have left G O D not for other gods..."

That was very usual in the past; people used to move from one god to another. That was really very significant, it was an evolution. The God of Moses is less sophisticated than the God of Jesus, naturally; there are thousands of years between these two enlightened persons. Moses was as enlightened as Jesus, but Moses had to talk the language which could be understood by HIS people, and those people were very primitive. Hence Moses spoke in the language of law, commandments: do this, don't do that. Law was his central emphasis.

By the time Jesus arrived man had evolved. Jesus talked about love, not about law. Love was his law. Now love is a higher value than law, certainly holier than law. Law is mundane. The God of the Jews was a jealous God... because we make our God in our own image. The God of the Jews was a very angry God; for small reasons he would destroy cities. A person just commits a sin -- and what is sin in the ancient concept? He just disobeys a certain commandment -- and God can destroy the whole town! It was a very angry, violent God.

It was not really the God that was violent and angry, it was the people. Their eyes were full of violence and anger, they could not see the real God.

Remember this: God is always the same. It was exactly the same when Moses was alive, it was exactly the same when Jesus was alive, it is exactly the same when we are alive; it will remain the same. God is always the same, but our eyes change.

Jesus could see God as love, as compassion. God was growing because man was growing. And man was changing one god for another, for a higher conception of God. Man has always been changing gods, and that's perfectly right. When we change, how can our rudimentary ideas of God remain the same? When our eyes change everything changes.

There is a very beautiful story....

There was a great saint, Ramdas. Thousands of years after Rama walked on the earth, Ramdas was reciting his story again -- after thousands of years. The way he used to tell the story of Rama was so enchanting, so magnetic, so charismatic, that it is said that Hanuman, the absolute devotee of Rama, who had seen everything with his own eyes, used to come to listen to Ramdas, of course, in disguise. He would sit in the crowd and listen, and he enjoyed it very much.

Sometimes it happens that when you are involved in the action itself you can't see the whole thing, the perspective cannot be that big. You are involved in the thing, you are doing your thing, and there are a thousand and one things going on; you cannot be watchful of all.

Now the story was finished, completed. Ramdas was telling his disciples the story of Rama, and Hanuman was very happy, utterly glad to come, to listen. Many things that he had only heard through rumors he was listening to again from an authentic source.

But one day a problem arose. Ramdas was describing when Rama's wife, Sita, was stolen by Ramana. He kept her on Sri Lanka in a beautiful garden; the garden was full of white flowers. Ramdas was telling that part of the story -- that Ramana kept Sita in a beautiful garden which was full of white flowers.

Now this was too much, because Hanuman had visited Sita in the garden and he had not seen a single white flower; he had seen red flowers. So he stood up. He forgot that he should not interfere, that he was not expected to be there at all. He stood up and he said, "Please, everything is okay, but this information you got wrong. You change it! There was not a single white flower, all the flowers were red, BLOODY RED."

Ramdas said, "You sit silently! Who are you to correct me?"

In anger, Hanuman threw his blanket. He was a monkey god, so with his tail and everything he appeared out of the blanket, and he said, "You ask me who I am? I am the Hanuman about whom you are talking! And I was the man who went to the garden, and you never went, you were never there. And after thousands of years you are telling the story, and you have got some nerve! You are telling me to keep quiet! I cannot keep quiet! Change the story! The flowers were red, absolutely red!"

But Ramdas said, "Don't be stupid! In the first place you are not expected here. In the second place, you may have gone, but I cannot change the story. I know for sure that the flowers were white."

Now this was too much. Hanuman was an eye-witness, and this man, after five thousand years, was writing a story, and he seemed to be much too stubborn. Not only that, he called Hanuman stupid!

He said, "You be silent! Don't be monkeyish! I know who you are -- you just keep quiet!"

Hanuman said, "I cannot allow this. You will have to come with me. I will take you to Rama. Only Rama can decide now -- and this has to be decided."

So Hanuman took Ramdas on his shoulders, flew back to heaven, reached Rama, really angry, and said, "Look at this man! After five thousand years he is writing a story. About everything else I have not objected because I was not an eye-witness. And I love his story; he is a beautiful story-teller. But about things which I was involved in he is not ready even to listen to me. You tell him to change his story. The flowers were all red, and he goes on insisting that they were white. Not only that, he calls me stupid, and he tells me 'Be quiet, and don't disturb and don't interfere!' And I say again, the flowers were red! What do you say?"

Rama said, "Hanuman, Ramdas is right, the flowers were white. But you were so angry because my wife was stolen, your eyes were full of blood; hence you saw the flowers as red. You should not interfere. When persons like Ramdas say something, it cannot be changed. It is not a question of time -- five thousand or fifty thousand years, it doesn't make any difference. For a man like Ramdas there is no time. He has entered

into eternity, all time has disappeared. When he is telling the story he is not only telling the story, he is SEEING it too. For him there is no question of time. It is not something of the past."

This was too much! Hanuman said, "You also were not present there! And this is being partial, unjust. It is unfair! I was present there! You had not gone into the garden, so who are you? Ask Sita; she was there, and I hope that she will not be unfair."

And Sita started laughing and said, "Hanuman, you simply apologize. The flowers were white; you were just so angry that you could not see the white flowers. You imposed your anger, you were so blood-thirsty! You just apologize to Ramdas. And make it a point that in the first place you need not go, and if you go then keep hiding and don't interfere. Nothing can be changed. Whatsoever Ramdas is saying is right, because he has a more aloof, distant witnessing than you can ever have. You were too much involved in it."

That's how it has been. When Moses talked about God, he talked about the God which the Jews of HIS time could have understood. When Jesus talked about God, of course, three thousand years had passed, man had grown, had come of age; it was possible to talk about love. At least a few people could understand him -- not many, but a few. Hence he was crucified; because the many could not understand yet.

In the past people have been changing their god.

One of the Indian incarnations of God is Parashuram. He killed millions of people, his whole life was that of a killer. Another incarnation of God is Buddha. He was absolutely non-violent; he would not kill even an ant. Between the time of Parashuram and Buddha much water had flowed down the Ganges. Buddha brings a new concept of God, a new vision. It is the same God, but he gives you new eyes.

In the past people had been changing gods: "Men have left God not for other gods..." But in the present day something else has happened: "Man has not left God for other gods" -- that would have been okay -- "they say, but for no god." Man has dropped the whole idea of God, the whole idea of a divine presence in existence, the whole idea of any meaning, the whole idea that existence is alive, conscious: And now we are standing empty and we are feeling empty.

But man cannot remain empty; it is difficult to remain empty. Just as nature abhors a vacuum, so is it the case with the inner nature too. So a new phenomenon is happening: "Men both deny gods and worship gods." They have created their own gods. They don't worship God the Father and the Holy Ghost and Jesus Christ any more; they have changed that old trinity. They worship Karl Marx, Frederich Engels, V.I. Lenin -- a new trinity. Now this is very ordinary; to worship Karl Marx or Engels or Lenin is to worship something very ordinary. And remember, whatsoever you worship you will become, because your worship is your longing deep down.

"Professing first Reason..." -- and because man cannot remain empty for long, he replaced it first with reason; reason became God, the head became God. Anything that is proved by reason is truth, anything that is not proved by reason is untruth. Now this is nonsense! Reason is limited, it cannot prove many things.

For example, it cannot prove the beauty of a rose, but the beauty exists; reason is impotent to prove it. Reason cannot prove the existence of love, but love exists; reason is inadequate to prove it. If you ask reason about music it will say it is only noise. It may be arranged in such a way that it gives you an illusion of melody, but there is no melody, only noise; it cannot see the melody. Reason is blind. Yes, it has certain qualities, but only certain qualities. The whole of existence is not available to it.

And then money became God; millions of people worship money as God. And you will be surprised to know that this country, India, which goes on bragging about its spirituality, which goes on bragging that it is destined to lead the whole of humanity towards spirituality, worships money more than any other country. It actually worships! There is a festival, the Festival of Lights, Diwali, when people worship money-notes, coins; they actually worship! -- money is God. In other countries they may not actually be worshipping, but the worship is there unconsciously.

And power has become a god. The politician has become the MOST important person in the world. The dirtiest politician is thought to be something superhuman. We have denied God, but how can we deny our emptiness? We have rejected God, and we had to stuff -- something in the empty space, so we stuff it with political power, with money, with reason, with race, with dialectics -- if you cannot find anything else, then dialectical materialism, the philosophy of communism, fascism, nazism.

Man cannot live without religion. Man cannot live without God. If the true God is not available man is bound to create home-made gods.

"The Church disowned, the tower overthrown, the bells upturned, and what have we to do but stand with empty hands and palms turned upwards in an age which advances progressively backwards?"

Yes, T.S. Eliot is right.

With this background try to understand Kabir's sutras. They are of tremendous beauty.

INSIDE THIS CLAY JUG THERE ARE CANYONS AND PINE MOUNTAINS, AND THE MAKER OF CANYONS AND PINE MOUNTAINS!

The original is:

IS GHAT ANTAR BAG-BAGICHE, ISEE MEN SIRJANHARA
IS GHAT ANTAR SAT SAMUNDAR, ISEE MEN NAU LAKH TARA.

Kabir says: If you drop the mind, even for a single moment if you become pure consciousness, the difference between the inside and the outside will disappear. Then the inside will be the outside and the outside will be the inside, because the only thing that separates you from the outer is the glass wall of your thoughts. Once this is not there a miracle happens: you find the whole existence inside you. You become so vast!

IS GHAT ANTAR BAG-BAGICHE --

Then all the gardens and all the roses and all the lotuses are within you.

... ISEE MEN SIRJANHARA...

And not only that -- that roses are in you and stars are in you -- but the One who has created them is also within you.

... IS GHAT ANTAR SAT SAMUNDAR...

The seven seas are within you.

... ISEE MEN NAU LAKH TARA...

... and millions of stars are within you. Once the mind is dropped the inner and outer meet and merge into each other and become one. This small body is not so small as you think, it is a temple of God.

INSIDE THIS CLAY JUG...

If you look at it from the outside it is nothing but clay, it is nothing but dust. Says Omar Khayyam, "..; Dust unto dust" -- but man is not only dust. The idea has been a very persistent idea. Do you know that the word 'human' comes from HUMUS? HUMUS means dust, the earth, clay. The word 'Adam' also comes from the same root; Adam means the earth. Man is made of clay if you look from the outside; if you watch him scientifically he is clay.

It is like watching poetry scientifically: then you will find words but not poetry. Poetry is something between the words, in the gaps, and between the lines, in the intervals. You need a totally different kind of sensitivity to understand poetry. Just the words are not poetry; the words are language, grammar. And what are words? -- just different combinations of the alphabet. Where is the poetry? If you dissect the poetry, even the greatest poetry -- of a Kalidas, Milton or Rabindranath -- if you dissect it, what will you find? Only words! And if you dissect words, then just the alphabet.

It happened, a great spiritual preacher invited Mark Twain to one of his sermons. They were friends, but Mark Twain had never gone to listen to him. And the preacher wanted him to listen; he wanted him to know his art of preaching. He wanted to be appreciated by Mark Twain. When he insisted again and again, one day Mark Twain went with him. He had prepared his best sermon. He talked beautifully, he made people drunk. But he was very much puzzled and embarrassed too, because Mark Twain was just sitting in front of him absolutely uninfluenced, unimpressed.

The sermon finished. When they were returning, driving back home, for a few moments the preacher could not even gather courage to ask Mark Twain, "What do you think?" And Mark Twain didn't say a single word. Finally, when Mark Twain was getting down from the carriage, the preacher gathered courage and he said, "At least you owe me a few words. How did you like my sermon? Even you did not like it, you can say so. But don't keep so silent -- it hurts!"

Mark Twain said, "There was no question of liking or disliking it. You are a thief! Just last night I was reading something in which each single word that you uttered this morning is written. You are a thief and nothing else!"

The priest was shocked. He said, "This is impossible, because I have not stolen from anywhere. You give me the book!"

And Mark Twain said, "Tomorrow morning I will send the book to you."

And do you know what happened? -- the following morning Mark Twain sent him a big dictionary, and he said, "You can see: each single word that you have spoken in this book."

Poetry is not only words, poetry is something totally different. The words only create the space for the poetry to become visible. The words only create a context for the poetry to descend from the beyond.

Man's body is not just clay, it is clay plus God. If you Look from the outside it is clay, if you start looking from he inside it is the whole universe.

ALL SEVEN OCEANS ARE INSIDE,
AND HUNDREDS OF MILLIONS OF STARS.
THE ACID THAT TESTS GOLD IS THERE,
AND THE ONE WHO JUDGES JEWELS.
AND THE MUSIC FROM THE STRINGS NO ONE TOUCHES,
AND THE SOURCE OF ALL WATER.

The original is far more beautiful, and the reason is the same as I have been talking about. The original

is poetry, and it is very difficult to translate poetry from one language to another. Prose can be translated easily. Poetry cannot be translated, never adequately; something goes on missing because each language has its own nuances, its own flavor. You cannot bring that flavor and nuance to another language.

The original is:

IS GHAT ANTAR PARAS MOTI, ISEE MEN PARKHANHARA
IS GHAT ANTAR ANAHAD GARJE, ISEE MEN UTHAT FUHARA
KAHAT KABIR SUNO BHAI SADHO, ISEE MEN SAI HAMARA.

PARAS is a specific symbol in Eastern alchemy. Just as in the West alchemists have been searching down the ages for the secret of transforming the base metals into higher metals, into gold; they have been searching for ways and means, chemical ways, to transform the lower into the higher, the non-precious into the precious. In the East also the same search has been there, but they have a different metaphor for it. They call it PARAS. PARAS is a stone, a miracle stone. If any base metal is touched by PARAS it immediately becomes gold. No other chemistry, no other chemical processes are needed, just the touch of the PARAS. It is a metaphor; it in fact stands for the Master. Just the touch of the Master, just the touch of his energy, immediately transforms the ignorant into the wise one, immediately transforms the darkness into light, death into immortality. PARAS IS a metaphor for the Master.

IS GHAT ANTAR PARAS MOTI...

Within you exists the miracle stone. If you know how to use it everything will become gold, everything will be transformed into diamonds.

... ISEE MEN PARKHANHARA...

And the one who can recognize this miracle stone is also resent in you. You are not to ask somebody else. Your own witnessing self, your own pure consciousness, is the one who knows already where the precious stone is hidden in you. You just have to discard the garbage of the mind, the garbage that has been given to you by the society. You have to be just alone in yourself. When the mind drops all contents given by the society, the witness arises in you.

... ISGHAT ANTAR ANAKAD GARJE..

And deep within you there is a music which is not created by anybody, which is not created by hands, which is not produced on any instrument. There is a special name for it; it is called ANAHAD. When you play on a guitar it is called AHAD, because you strike on the strings with your fingers.

AHAD means striking. It is created out of conflict, there is a little aggression in it, there is struggle. The musician is struggling to create music on the instrument, there is a kind of fight. But in the innermost recess of your being there is neither instrument nor musician, but music is there, without the musician and without the instrument.

Zen people call it 'the sound of one hand clapping'. The Christian mystics call it 'the soundless sound'. It is a silence and yet it is musical silence.

Again, these words of T.S. Eliot will be significant:

At the still point of the turning world. Neither flesh
nor fleshless;

Neither from nor towards; at the still point where the
dance is.
But neither arrest nor movement. And do not call
it fixity,
Where past and future are gathered.... Except for
the still point,
There would be no dance, and there is only the dance.

The still point... There is a point within you where nothing ever moves -- no movement from or to, no stirring, no sound created by any instrument. Nobody is there, just stillness, but that stillness is the dance and that stillness is the music. It is called ANAHAD.

... IS GHAT ANTAR ANAHAD GARJE, ISEE MEN UTHAT FUHARA...

And the moment you have heard that music, a great fountain bursts forth, of joy, of bliss. You become a rejoicing, you become a dance yourself, you become a song yourself. Then your life is religious -- not like the so-called saints, sad, pious and ugly. The really religious person is one whose mer wells have started flowing, who has become a fountain of joy, of song and dance and celebration.

AND THE MUSIC FROM THE STRINGS NO ONE TOUCHES,
AND THE SOURCE OF ALL WATER.
IF YOU WANT THE TRUTH, I WILL TELL YOU THE TRUTH:
FRIEND, LISTEN: THE GOD WHOM I LOVE IS INSIDE.

Kabir says: If you WANT the truth...

Truth cannot be imposed upon you, it cannot be forced upon you. Unless you desire and long for it, unless you spread your hands, unless you are.ready to receive it with great longing, intensity, unless longing becomes a fire in you, it cannot be given to you. No Master can give it to you, but you can take it. If your fire is enough it will be transferred to you. It is a transmission beyond scriptures.

"If you want the truth," Kabir says, "I will tell you the truth. I am ready to tell you, I am ready to share my truth, my experience with you. But friend, you will have to listen. Just hearing won't do, you will have to listen."

Listening is totally different from hearing. Hearing, anybody who is not deaf can do. Listening is a rare art, one of the last arts. Listening means not only hearing with the ears but hearing from the heart, in utter silence, in absolute peace, with no resistance. One has to be vulnerable to listen, and one has to be in deep love to listen. One has to be in utter surrender to listen.

FRIEND, LISTEN: THE GOD WHOM I LOVE IS INSIDE.

Kabir says: I have found Him within myself. I searched for Him everywhere, and all search was nothing but frustration. Then I looked within and He was there, laughing, smiling at all my stupid search. It was so ridiculous that I was searching for the one who is already present within me.

... KAHAT KABIR SUNO BHAI SADHO, ISEE MEN SAI HAMARA.

In this ordinary body of clay, God resides. Hence don't be against the body; notwithstanding what your foolish saints go on saying to you, don't be against the body. Love it, respect it, it is the temple of God. It may be clay in the eyes of the scientist, but in the eyes of the mystic God has chosen it to be His abode.

WHY SHOULD WE TWO EVER WANT TO PART?

MOHI-TOHI LAGI KAISE CHUTE..

The original says: We have fallen in such love that now it cannot be broken. We have fallen into each other so deeply that we cannot be separated. No sword can cut us apart, it is impossible.

MOHI-TOHI LAGI KAISE CHUTE..

Now even if somebody wants and tries to separate us, it is impossible. Even YOU cannot separate us. I am no more, only you are. Whom can you separate from whom?

WHY SHOULD WE TWO EVER WANT TO PART?

The translation misses, it misses the point. It is not a question of "Why should we two ever want to part?" No, even if we want, there is no possibility of parting. The mystic, once he knows that God is within, has gone beyond the point of parting. There is no possibility of any divorce any more. He is REALLY married. And the marriage is not formal, the marriage is like a welding. He is welded with God -- not only wedded but welded. He has become one, just like the river disappears into the ocean -- how can you separate it?Just as the milk becomes one with the water -- how can you separate it?

JUST AS THE LEAF OF THE WATER RHUBARB LIVES FLOATING
ON THE WATER,
WE LIVE AS THE GREAT ONE AND LITTLE ONE.

JAISE KAMALPATRA JAL BASA, AISE TUM SAHIB HAM DASA...

The lotus leaf has been a symbol of great importance. Down the ages it is impossible to find a mystic who has never talked about it. All the Buddhas have talked about it; they had to talk about it because it represents something so significant that it cannot be ignored. It represents the very essence of sannyas.

The lotus leaf has one thing of great importance about it: it lives in water, it floats on water, but the water cannot touch it. In the night dewdrops gather on the lotus leaf, but they remain separate; just like pearls, separate. They cannot touch the lotus leaf. The lotus leaf remains untouched in the water, remains in the water and yet aloof, distant, faraway.

That's how the mystic lives, the sannyasin has to live: in the world and yet not of the world.

JAISE KAMALPATRA JAL BASA, AISE TUM SAHIB HAM DASA...

Kabir says: I am living in this world, but this world is not my Master. YOU are my Master. I am living in this world because this is what you want me to do; I am simply following your orders. I am living in this world because I am just a slave of your love, I am just a shadow to you. I have no interest in the world: I am not after money, I am not after power, I am not after prestige. But if you want me to be in the marketplace then it is perfectly okay. If you want me anywhere, I am ready to go there.

There is a story in Buddha's life:

One day one of Buddha's sannyasins was passing through a street where he had gone to beg. The most beautiful woman of that town, the prostitute of the town, fell in love with the monk. She came down out of her house and requested the monk to come and reside with her. And soon the rainy season was coming so the prostitute said, "Why don't you stay with me during the rainy season? -- because monks have to stay somewhere. For four months, during the rainy season, monks don't move, so you will have to stay somewhere, you will have to find some shelter -- why not with me?"

He said, "Perfectly okay. I will just have to ask my Master, ask his permission. If he says yes, tomorrow morning I will be present at your door."

The prostitute could not believe the way the monk said it so simply, as if there was no problem! He said, "Perfectly okay. I have to stay somewhere. I was going to ask somebody to give me shelter for four months, and this is a gift from you! I just have to ask my Master; it is just a formal request because that is the way. I have to tell him that a certain woman has requested that I stay with her. Can I stay with her?"

Other monks heard about this, and of course they were jealous. It was impossible to tolerate. This was too much! But they waited -- they waited because they thought Buddha would absolutely say no, categorically would say no. A sannyasin, and staying with a prostitute?!

And when the monk asked Buddha, Buddha looked at the monk and said, "Perfectly right! You can stay with her."

Now others stood up and they said, "This is not fair! And do you see the risk? This is a young man, and that woman is almost a magician. Even great kings are trapped by her, and this young man is almost innocent. She is not interested in giving him shelter, she has become lustful towards his beautiful body. And you say yes?"

Buddha said, "You wait! We will decide who is right after four months. Let him go and let him stay with the woman."

Those four months looked very long for the other monks. It was really difficult to wait, and they knew that Buddha was going to be proved wrong -- for four months living with that woman? She could not leave this monk, she would seduce him; it was absolutely certain.

And after four months the monk came back and touched Budha's feet. The others said, "Now tell the truth -- what happened?"

And the monk said, "Just wait a few minutes, because the woman is coming and it will be better to hear it from the horse's mouth herself."

And the woman went and she touched Buddha's feet, and she asked to be initiated into sannyas.

Buddha said, "Why?"

She said, "I tried to seduce him, but I failed. He seduced me! He seduced me into sannyas! For four months I tried every possible way, but he remained like a lotus leaf. I would dance naked around him and he would meditate! I have never failed in my life, this is the first time. For the first time I am impressed by a man, for the first time I have encountered a man! Up to now I had seen only slaves. They may have been great kings but they all touched the dust of my feet. This is the only man I have seen who remained like a lotus leaf I tried every possible way -- good food, beautiful room, beautiful clothes, beautiful bed, every possible comfort for him -- and he would never say no! -- but I failed. I could not distract him. And he used to laugh at me. I would dance my most cherished dances and I would start throwing my clothes away, waiting, now some lust might arise in his eyes -- but never! He would laugh and giggle, and he would say,'What are you doing? And it is too cold, you may catch cold!' He has transformed me. Now I would like to become the same, a lotus leaf."

JAISE KAMALPATRA JAL BASA, AISE TUM SAHIB HAM DASA...

You are my Master, I am your shadow; wherever you go I go. If you take me into the world, perfectly okay. If you take me out of the world, perfectly okay. I can only say yes. Every dance is your dance. Who am I to say no?

This is the ultimate meaning of sannyas: not renunciation but rejoicing.

John says in the ACTS -- it is the last night before Jesus is to depart from his disciples -- "He gathered us all together, and said: Before I am delivered up unto them let us sing a hymn to the Father, and so go forth to that which lieth before us. He bade us therefore make as it were a ring, holding one another's hands, and himself standing in the midst said: Answer Amen unto me....

Glory be to thee, Father.
And we, going about in a ring, answered him: Amen.
Glory be to thee, Word: Glory be to thee, Grace. Amen.
Glory be to thee, Spirit: Glory be to thee,
Holy One. Amen.
We praise thee, O Father; we give thanks to thee,
O Light, wherein darkness dwelleth not. Amen.

The word 'amen' means, "Yes God, yes! If you want us to die, yes! If crucifixion is your will, yes! Thy kingdom come, thy will be done."

That's what Kabir is saying. He is saying: I am just a shadow to you. Wherever you go I will go. I have no desire of my own. How can I have any desire of my own? I am not, you are.

AS THE OWL OPENS HIS EYES ALL NIGHT TO THE MOON,
WE LIVE AS THE GREAT ONE AND LITTLE ONE.

JAISE CHAKOR TAKAT NIS CHANDA, AISE TUM SAHIB HAM BANDA...

CHAKOR is a poetic metaphor. CHAKOR is a water bird, not exactly an owl; you can call him a water-owl. It is not found in the West, hence there is no word for it in the English language. CHAKOR is a bird which is very fascinated by the moon. When the full moon is in the sky he cannot sleep the whole night. He goes on looking at the moon, the whole night he is focused on the moan. It may not be exactly true, it may be just poetically true. Maybe CHAKOR has some other reason -- maybe his neck is made in such a way that he cannot look anywhere else! But he has become a poetic metaphor of significance: that is the way the lover looks at the beloved, the devotee looks at the deity, the disciple looks at the Master.

JAISE CHAKOR TAKAT NIS CHANDA...

Just like the CHAKOR who goes on looking at the moon the whole night...

... AISE TUM SAHIB HAM BANDA...

... just like that I go on looking at you.

In fact, when you have recognized Him within you, wherever you look you look at Him, because He is

everywhere.

THIS LOVE BETWEEN US GOES BACK TO THE FIRST HUMANS:
IT CANNOT BE ANNIHILATED.

... MOHI-TOHI ADI-ANT BAN AYI, AB KAISE LAGAN DURAI...

Kabir says this love has been going on from the very beginning, and it is going to go to the very end. There is no possibility of its being annihilated; it is the eternal love.

God is the eternal goal. Consciously or unconsciously, we are searching for Him. And the day we stop searching for Him we become miserable, our life becomes darkened, we lose the star that was keeping us moving. Our life becomes stagnant, it is no more a flow. And when there is no God there is no glow either.

HERE IS KABIR'S IDEA: AS THE RIVER GIVES ITSELF
INTO THE OCEAN,
WHAT IS INSIDE ME MOVES INSIDE YOU.

KAHE KABIR HAMARA MAN LAGA, JAISE SARITA SINDH SAMAI.

Just as the river moves into the ocean and becomes the ocean, exactly like that something has happened within me.

KAHE KABIR HAMARA MAN LAGA, JAISE SARITA SINDH SAMAI.

My own being has disappeared, my own private existence is no more there. I have become just a part of you, a part of the total. I have become an organic unity with you.

And the moment you become an organic unity with God your life becomes an orgasmic joy, joy and joy and joy! Your whole life becomes a sheer blissfulness from this end to the other end.

Sydney Carter says:

They cut me down and I leap up high;
I am the life that'll never, never die.
I'll live in you if you'll live in me;
I am the Lord of the Dance, said he.

I danced in the morning when the world was begun,
And I danced in the stars and the moon and the sun,
And I came down from heaven and I danced
on the earth;
At Bethlehem I had my birth. Dance then wherever you may be;
I am the Lord of the Dance, said he.
And I'll lead you all, wherever you may be.
I'll lead you all in the dance, said he....

The invitation from God is constantly there:

"And I'll lead you all wherever you may be,

I'll lead you all in the dance, said he."

Those who are ready to accept the invitation, those who are ready to open the door when God knocks on the door, those who are ready to let Him in, their lives become a dance, a dance of utter beauty. You can also rejoice. You can miss if you are stubborn, if you are closed, if you are not available.

You are free to be miserable, remember. Misery is your own choice. You have chosen it that way, hence you are miserable. You can drop it INSTANTLY, right now, THIS very moment, herenow... just a shift of gestalt.

Don't be a separate entity. In fact you are not; it is only an illusion that you think that you are separate. You are not to lose anything but your illusion of separation, and the dance begins.

And unless the dance begins, life remains futile. And He is always ready, inviting, calling you forth, "Come! Come follow me! Come, be in dance with me! Come, let me dance in you! Come, like a river comes to the ocean!"

KAHE KABIR HAMARA MAN LA8A, JAISE SARITA SINDH SAMAI.

I have disappeared just like the river disappears in the ocean. And the day I disappeared was the greatest day. The day I died was the beginning of real life.

One has to be ready to die, only then does eternal life become available. It is yours, and just for the asking. Gather courage, and don't go on missing the dance of life.

The Guest

Chapter #8
Chapter title: You are my golden cornfield

3 May 1979 am in Buddha Hall

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The first question:

OSHO, FIVE YEARS AGO I HAD A DREAM IN WHICH YOU LOOKED AT ME AND SAID VERY STERNLY, "WHY DON'T YOU GO AWAY?

NOW WHENEVER I AM IN FRONT OF YOU, AND AT OTHER TIMES ALSO, I FEEL ME SO STRONGLY... I WISH I WOULD GO AWAY.

Yoga Pratima,

YOU are just holding on to something which is no more there. You are clinging to a shadow. You are. just clinging to a memory. And that is the case with many of my sannyasins -- their egos are gone, just the traces, footprints, past memories are there. And they go on clinging to those past memories, thinking these are their egos.

It takes time to recognize the fact that "I am no more." Sometimes it can take years to understand that the ego has been left somewhere on the path long before.

And Pratima, about you I can say it absolutely: that it is only a shadow that is torturing you. The ego HAS disappeared, but you have not yet been able... alert... The ego has disappeared in deep love with me.

The ego disappears in two ways. When it disappears because of meditation one immediately becomes aware that it is gone, because meditation means awareness and nothing else, so there is no gap. On the path of awareness the disappearance of the ego and the recognition is instantaneous, simultaneous.

But on the path of love ego disappears and the recognition comes only later on. The path of love is the path of the drunkard. He is utterly drunk, so how can he recognize what has happened or what is happening? And when you are in love so much goes on happening that even to take note of it all becomes more and more difficult. And when deeper things happen, it really takes time for them to reach to your recognition.

Meditation is the way of the head. Recognition also is part of the head-function, so meditation happens, immediately recognition happens. Love happens in the heart, and there is a great distance between love and logic, the heart and the head.

Pratima, in the heart you are no more; the head is still clinging to an old idea. The bird has left the cage long before.... You are drowning in me more and more every day.

Dad was pretending to be asleep. "Maybe the kids will go away" he thought, "if I play possum." But they persisted in their efforts to try and rouse him from his delicious sleep. Finally his little daughter tried to open one of his eyelids, looked intently in, and reported to her brothers, "He is still in there!"

I have looked into you, Pratima, and I say you are not there. It will be difficult to believe what I am saying, because how can you believe it unless it becomes your own recognition? But my saying it will help; it will help the recognition to happen sooner than otherwise. The news has started travelling from the heart.

Physiologically the heart and the head are very close -- maybe the distance is not more than eighteen inches -- but spiritually the head and the heart, these two points, are FARTHEST apart. Even stars are closer to you than your own heart. This is the greatest distance that exists in existence, between the heart and the head, between love and logic, between intuition and intellect. Recognition happens in the intellect and love happens in the world of intuition.

And Pratima, you are in love. Your path is that of love. Don't be worried at all -- you are gone and gone forever. You cannot return even if you want to return. And this is so with many of my sannyasins who are in deep love with me, who are following on the path with tremendous drunkenness, who have abandoned themselves, whose trust is total -- but they will also need time. But who cares about the recognition? The real thing is the realization, not the recognition!

On the path of love it is always the Master who makes the disciple aware that "It has happened! Now don't worry about it. It is already dawn and the night is gone." It is always the Master who reminds, who helps the disciple to recognize.

But not on the path of awareness; there is no need. The disciple himself becomes alert; alertness is. his whole work.

The second question:

OSHO, LISTENING TO YOU THIS MORNING SPEAK ON THE DIFFERENT PATHS FOR DIFFERENT PEOPLE, IT STRUCK ME AS STRANGE THAT OTHER THE YEARS THE ENTIRE PERSONAL COLLECTION OF MY TAPES HAS BEEN OF YOUR TALKS ON MEDITATION, SUCH AS DHAMMAPADA, THE HEART SUTRA, YOGA SUTRAS, SHIVA SUTRAS, HAKIM SANAI, AND THE LATEST ON ATISHA. EVEN DURING THE THREE GREAT CELEBRATIONS AT THE ASHRAM I HAVE PREFERRED TO SIT SILENTLY RATHER THAN TO SING AND DANCE. THOUGH NEITHER OF THESE IS DELIBERATELY DONE, IT HAS JUST HAPPENED THIS WAY. I SOMETIMES WONDER IF I AM CAUGHT IN THE ATTRACTION OF THE OPPOSITE. WOULD YOU PLEASE COMMENT?

Ajit Saraswati,

YOU are not caught in the opposite: meditation is your path, awareness is going to be your key, the master key. Go totally with it, and don't be worried about the lovers. Many times many things will make you jealous too, because those who follow the path of love, they will dance, they will sing, they will laugh, they will celebrate. A thousand and one flowers will bloom on their path -- their eyes will sparkle, will become candles; their lives will become more and more juicy.

On the path of awareness these things don't happen at all. Yes, a totally different kind of beauty happens -- the beauty of the desert, the silence of the desert. And remember, the desert also has its own beauty; all that is needed is one who can understand that beauty. There are no trees, no greenery, just infinite expanses of sands and sands, and the patterns that the wind makes on the sands, and the starry night in the desert, and the silence, UTTER silence.

You cannot find that silence in a garden. The birds will go on chirping and the wind will go on blowing through the pine trees, and the fountains and the streams; and much goes on because it is a dance. In the desert it is all stillness. Those who can appreciate the beauty of the garden may not be able to appreciate the beauty of the desert; those who can feel the beauty of the desert may sometimes feel jealous of those who are living in the gardens.

It is an ancient phenomenon: the follower on the path of awareness has always felt suspicious; many times doubts arise in him. That's what is happening to Ajit. The doubt is natural because the lover shows so many things that prove that something is happening, and the meditator simply starts disappearing into his own being, into his own interiority. No flower manifests, no song bursts forth; he becomes more and more aloof, distant. Others may even start thinking that he has become sad or serious.

Vivek always reminds me, "What is happening to Ajit Saraswati? Why does he look serious? He does not even laugh at the jokes, very rarely, and that too with effort, as if just not to feel out of company." Vivek reminds me because her path is of love; she cannot understand. It is impossible for the lover to understand that there can be any beauty in the desert, in being simply, utterly alone. But both have their own beauties.

Ajit Saraswati, you need not worry, you are not attracted by the opposite. Meditation is your path. On the path of the lover you would feel strange, that wouldn't suit with you. And this is not only in this life that you are following the path of meditation; for many lives you have been following it, on and off. But this time I think it is going to remain on! There is every possibility that this may be your last life. Enjoy it deeply! Enjoy this stillness, silence -- which MAY appear to others as seriousness, even as sadness. Don't be confused by it, don't be shaken by it.

The third question:

OSHO, WHY AM I STILL SO SCARED OF EXPOSING MYSELF?

Deva Gita,

WHO is not? To expose oneself creates great fear. It is natural, because to expose oneself means to expose all the rubbish that you carry in your mind, the garbage which has been piling up for centuries, for many, many lives. To expose oneself means to expose all one's weaknesses, limitations, faults. To expose oneself ultimately means to expose one's vulnerability. Death.... To expose oneself means to expose one's emptiness.

Behind all this garbage of the mind and the noise of the mind there is a dimension of utter emptiness. One is hollow without God, one is just emptiness and nothing without God. One wants to hide this nakedness, this emptiness, this ugliness. One covers it with beautiful flowers, one decorates those covers. One at least pretends that one is something, somebody. And this is not something that is personal to you; this is universal, this is the case with everybody.

Nobody can open himself like a book. Fear grips: "What will people think about me?" From your very childhood you have been taught to wear masks, beautiful masks. There is no need to have a beautiful face, just a beautiful mask will do; and the mask is cheap. To transform your face is arduous, to paint your face is very simple.

Now suddenly to expose your real face gives you a shivering in the deepest core of your being. A trembling arises: will people like it? will people accept you? will people still love you, respect you? Who knows? -- because they have loved your mask, they have respected your character, they have glorified your garments. Now the fear arises: "If I suddenly become naked are they still going to love me, respect me, appreciate me, or will they all escape away from me? They may turn their backs, I may be left alone."

Hence people go on pretending. Out of fear is the pretension, out of fear arises all pseudoness. One needs to be fearless to be authentic.

And one of the fundamental laws of life is this: whatsoever you hide goes on growing, and whatsoever you expose, if it is wrong it disappears, evaporates in the sun, and if it is right it is nourished. Just the opposite happens when you hide something: the right starts dying because it is not nourished. It needs the wind and the rain and the sun. It needs the whole of nature available to it. It can grow only with truth, it feeds on truth. Stop giving it its nourishment and it starts getting thinner and thinner.

And people are starving their reality and fattening their unreality. Your unreal faces feed upon lies, so you have to go on inventing more and more lies. To support one lie you will have to lie one hundred times more, because a lie can be supported only by bigger lies. So when you hide behind facades the real starts dying and the unreal thrives, becomes fatter and fatter. If you expose yourself the unreal will die, is bound to die, because the unreal cannot remain in the open. It can remain only in secrecy, it can remain only in darkness, it can only remain in the tunnels of your unconscious. If you bring it to consciousness it starts evaporating.

That's the whole secret of the success of psychoanalysis. It is a simple secret, but the WHOLE secret of psychoanalysis: the psychoanalyst helps to bring up all that is inside your unconscious, in the darker realms of your being, to the level of the conscious. He brings it to the surface where you can see it, others can see it, and a miracle happens: even your seeing it is the beginning of its death. And if you can relate it to somebody else -- that's what you do in psychoanalysis, you expose yourself to your psychoanalyst -- even exposing to a single person is enough to bring great changes in your being. But to expose to a psychoanalyst is limited: you have exposed only to one person, in deep privacy, with the condition that he is not going to make it public. That is part of the profession of the physician, psychoanalyst, therapist, that is part of his oath: that he will not tell it to anybody, it will be kept secret. So it is a very limited exposure, but still it helps. And it is a professional exposure; still it helps. It takes years, that's why; that which can be done within days takes years in psychoanalysis -- four years, five years -- and even then psychoanalysis is never complete. The world has not yet known a single case of total psychoanalysis, of the process completed,

terminated, finished, no, not yet. Not even your psychoanalysts are completely psychoanalyzed -- because the exposure itself is very limited and with conditions. The psychoanalyst listens to you as if he is not listening, because he is not to tell it to anybody. But even then it helps, it helps tremendously to unburden.

If you can expose yourself religiously -- not in privacy, not to the professional, but simply in all your relationships -- that's what sannyas is all about. It is self-psychoanalysis. It is twenty-four hour psychoanalysis, day in, day out. It is psychoanalysis in all kinds of situations: with the wife, with the friend, with the relative, with the enemy, with the stranger, with the boss, with the servant. For twenty-four hours you are relating.

If you go on exposing yourself... In the beginning it is going to be really very scary, but soon you will start gaining strength because once the truth is exposed it becomes stronger and the untruth dies. And with the truth becoming stronger you become rooted, YOU become centered. You start becoming an individual; the personality disappears and individuality appears.

Personality is bogus, individuality is substantial. Personality is just a facade, individuality is your truth. Personality is imposed from the outside; it is a persona, a mask. Individuality is your reality -- it is as God has made you. Personality is social sophistication, social polishing. Individuality is raw, wild, strong, with tremendous power.

Only in the beginning, Gita, will the fear be there. Hence the need for a Master, so that in the beginning he can hold your hand, so that in the beginning he can support you, so that in the beginning he can take you a few steps with him. The Master is not a psychoanalyst; he is that and far more. The psychoanalyst is a professional, the Master is not a professional. It is not his profession to help people, it is his vocation. It is his love, it is his compassion. And because it is his compassion he takes you only as far as you need him. The moment he starts feeling that you can go on your own he starts slipping his hand out of your hands. Although you would like to go on clinging, he cannot allow that.

Once you are ready, courageous, daring, once you have tasted the freedom of truth, the freedom of exposing your reality, you can go on your own. You can be a light unto yourself.

But the fear is natural because from the very childhood you have been taught falsities, and you have become so much identified with the false that to drop it almost looks like committing suicide. And the fear arises because a great identity crisis arises.

For fifty years, sixty years, you have been a certain kind of person. Now Gita must be reaching sixty. For sixty years you have been a certain kind of person. Now at this last phase of your life, dropping that identity and starting to learn about yourself from ABC is frightening. Death is coming closer and closer every day -- is this the time to start a new lesson? Who knows if you will be able to complete it or not? Who knows? You may lose your old identity and you may not have time enough, energy enough, courage enough to attain to a new identity. So are you going to die without an identity? Are you going to live in the last phase of your life without an identity? That will be a kind of madness, to live without an identity; the heart sinks, the heart shrinks. One thinks, "Now it is okay to go on for a few days more. It is better to live with the old, the familiar, the secure, the convenient." You have become skillful about it. And it has been a great investment: you have put sixty years of your life into it. Somehow you have managed, somehow you have created an idea of who you are, and now I tell you to drop that idea because you are not THAT! No idea is needed to know yourself. In fact, all ideas have to be dropped, only then can you know who you are.

Fear is natural. Don't condemn it, and don't feel that it is something wrong. It is just part of this whole social upbringing. We have to accept it and go beyond it; without condemning it we have to go beyond it.

Expose, slowly, slowly -- there is no need to take jumps that you cannot manage; go by steps, gradually. But soon you will learn the taste of the truth, and you will be surprised that all those sixty years have been a sheer wastage. Your old identity will be lost, you will have a totally new conception. It will not really be an identity but a new vision, a new way of seeing things, a new perspective. You will not be able to say 'I'

again with something behind it; you will use the word because it is useful, but you will know all the time that the word carries no meaning, no substance, no existential substance at all; that behind this 'I' is hidden an ocean, infinite, vast, divine.

You will never attain to another identity; your old identity will be gone, and for the first time you will start feeling yourself as a wave in the ocean of God. That is not an identity because you are not in it. You have disappeared, God has overwhelmed you.

If you can risk the false, the truth can be yours. And it is worth it, because you risk only the false and you gain the truth. You risk nothing and you gain all.

My work here is to somehow persuade you, seduce you this way or that, to drop the old identity. Many, many fears will come: many things that you have done in the past, and you have been able to hide them, and you have succeeded. Now again opening the closed chapters for no reason at all, the closed chambers, and releasing the ghosts of the past...

You may not have been faithful to your husband once in a while, but you have been able to manage a certain face of sincerity, faithfulness. Now unnecessarily exposing yourself is bound to create fear. You may not have been faithful, now what is the point of exposing it? Or you may have been faithful in action but not in thought, but what is the point in exposing it? The mind will say, "There is no need! There are so many problems already, why create new problems?"

You may have succeeded in telling many lies and circulating those lies as true. You may have succeeded, and those lies are almost truths for others now, and even for you. Now going back and looking again -- it is very, very natural to be afraid, not to look back, not to go into all those nightmares.

Harry constantly irritated his friends with his eternal optimism. No matter how bad the situation was he would always say, "It could have been worse!"

To cure him of this annoying habit his friends decided to invent a situation so completely black, so dreadful, that even Harry would find no hope in it.

Approaching him at the club bar one day one of them said, "Harry, did you hear what happened to George? He came home last night, found his wife in bed with another man, shot them both, then turned the gun on himself."

"Terrible!" said Harry, "but it could have been worse."

"How in hell," asked the dumbfounded friend, "could it possibly have been worse?"

"Well," said Harry, "if it had happened the night before, I would be dead now!"

It is better to keep quiet, the mind says; it is better not to bring all the old ghosts, not to release them. It is better to go on sitting on them. For sixty years you have been able to manage a certain demeanor, a certain gracefulness, a certain personality -- polished, civilized, respectable -- now to suddenly expose it for no reason at all? Have you gone mad? The mind will say you have waited so long, you can wait a little more.

Little Siddhartha writes me again and again, "Osho, now I want to become part of the ashram." I have been telling him to just wait a little more, a little more, a little more, but he is persistent. After one month or two he asks for a darshan, and the only question he asks is, "When am I going to come into the ashram?"

Three or four days ago, again he wrote a letter asking, "Now it is time! When am I going to be in the ashram?" So I said to Laxmi, "Now tell him within four or five days. Make any arrangement and let him come in."

Laxmi told him, "Just wait four or five days." He said, "Why four or five days? Osho always says 'Do it now!' Why four or five days? Why wait? Why can't I come right now? Osho's insistence is always on the right now, here!"

Laxmi told him that the room had to be prepared, the room had to be painted -- "You will find it very difficult right now." So he said, "Okay. If I can wait for so long, I can wait for four or five days more. Okay, I will wait. It is only a question of four or five days more, so I CAN wait. And I have waited so long."

After sixty years of life the idea simply arises in the mind, "You have waited so long, why can't you wait for a few days more? Why create any disturbance? Why create any ripples unnecessarily?" Things have settled, everybody respects you -- your children respect you, your husband respects you, your society respects you. It has been a hard struggle -- it has been a struggle with the outside, it has been a struggle with the inside. Somehow you have repressed all that is wild in you: you have repressed sex, anger, greed, jealousy; you have repressed all that the society condemns. You have somehow managed a beautiful character. Now why, in the last phase of your life, expose it? For what? What are you going to gain out of it?

Mind will give all these cunning reasonings; these are rationalizations.

If you have lived for sixty years in a false way, enough is enough! It is time now to drop that whole falsity. What can people take away from you now? Sooner or later you will be dead, and all respect and all character and everything will be gone; soon you will be forgotten. A few people will remember you for a few days, then they will die; then even your memory will be gone from the earth.

How many millions of people have lived on the earth? Nobody even knows their names now. In their own time they must have bragged about their character, personality, strength, truth, courage, religiousness, saintliness, this and that. Now nobody even knows their names.

When a person dies, almost ninety-nine percent of his life disappears; one percent lingers a little bit as memory in the few people who had known him. Yes, they will remember him once in a while; that is all that is left. Then THESE people will die and even that memory will disappear. Within a few years a person disappears so totally, as if he had never been there in the first place.

Now what have you to lose, Gita? You have nothing to lose and you have everything to gain. You are fortunate that in the last phase of your life you have come in contact with this energy-field. You are fortunate that in the evening of your life a door is opening, and the person who comes back home even in the evening should not be thought lost.

That is a proverb in India: Even in the evening when the sun is setting, if somebody comes back home he is not thought to be lost. He has arrived, finally he has arrived.

Life has gone down the drain; now don't miss this last phase. And the last is the most important phase, because it will bring death. And if you can die as truth you will not be born again. If you can die with all the falsities dropped, with all false identities disconnected from you, renounced, if you can die utterly naked before God, absolutely naked before God like a small child before his parents, your death will be the most beautiful experience that you have ever experienced.

Those who have known death, they say that life is nothing compared to death. Life has extension -- seventy years, eighty years -- it is spread out over eighty years. Hence it cannot have that intensity which death can have, and ONLY death can have, because death happens in a split second. Over eighty years you live and in a split second you die. Death has intensity, not extension but intensity. It has depth.

Life is a long way to live -- you can postpone for tomorrow and you can live in a lukewarm way -- but death is so total. If you can die consciously... And you can die consciously only if you expose yourself

totally, so all that the unconscious is carrying is poured out, all that the unconscious is repressing is released, so the unconscious becomes empty and there is nothing to hide; you can expose yourself in the moment of death totally and you can die consciously.

Remember, a person who has ANY repression cannot die consciously; repression creates the unconscious. The more repressed you are the bigger unconscious you have. What actually is the unconscious? It is that part of your mind that you don't want to see, it is that part of your mind that you bypass, it is that part of your house where you never go, the basement. You go on throwing all kinds of things in it and you never go into it.

The unconscious is not a natural phenomenon. The more man becomes civilized the more the unconscious becomes bigger. The uncivilized people have very small unconscious minds. You will be surprised to know that the aboriginals, the very primitive people who still exist in some parts of the world... In India, in some deep forests, in the hills, there are still people who are as primitive as you can find anywhere else; they are at least five thousand years behind.

One of the most important things about these people -- I have' lived with them -- is they don't dream. It is tremendously important. It is very rare that a primitive dreams, because he has no unconscious. He lives his life so naturally, so truthfully. He represses nothing. When you don't repress anything you cannot create dreams.

A dream is the boiling unconscious. The whole day you go on repressing, and in the night, when you fall asleep -- when the repressor falls asleep -- all that is repressed starts surfacing. That's what your dreaming is. And if your dreams are nightmares that simply means you are REALLY repressing. Your repression is dangerous. You are repressing neurotic things inside your unconscious, and the deeper they go the more damage they do.

I have lived with the primitives; I have noted many things in them, but the most important is that they don't dream. If you ask them, "What was your dream last night?" they say, "What dream? We slept well." Yes, once in a while somebody dreams, only once in a while, and the person who dreams has a totally different kind of dream than you. His dream is not the dream that Freud, Jung and Adler study. His dream is intuitive, his dream is a prediction of the future, his dream is a foreshadowing of something that is going to happen.

So in a primitive society the dreamer becomes the seer. He becomes the SHAMAN; he becomes a tremendously important person because he can dream. In a civilized society the psychoanalyst becomes very important because he can analyze dreams, he can interpret dreams. In a primitive society the dreamer becomes the most important person -- he becomes the religious head of the commune, because his dreams become predictions, his dreams always prove true. He does not dream about the past because he never represses it. If he dreams at all he dreams about the future, that which has not happened yet and is going to happen. And his dreams are almost always true.

Now his dreams have to be understood in a totally different way. Modern psychoanalysis will not be able to understand his dreams; it is too obsessed with the civilized man, his unconscious. The primitive man has no unconscious.

And the same happens to a Buddha: his unconscious disappears because he goes on exposing, pouring out whatsoever is in his being. He never represses it, he never creates the unconscious.

The unconscious is a creation of civilization: the more civilized you are the more unconscious you are. If you become absolutely civilized you will be robots, you will be absolutely unconscious. That's what is happening. That calamity is happening all over the world; it has to be stopped. And the only way to stop it is to help people to pour out their unconscious in meditations.

Gita, expose yourself That will be unburdening. And I am here -- don't be worried and don't be afraid. I

am coming with you. I will keep company with you to the point where you don't need me. I will only leave you in the unknown when I see that now you can walk on your own. And then there will be no fear.

But don't miss this opportunity. This time, die consciously. But you have to start right now to live consciously; only then can you die consciously: Even if you can live consciously for a few years, that will be enough. Even a few months or even a few days and if intensity is great even a few minutes are enough to live consciously; then one becomes capable of dying consciously. And to die consciously is to be resurrected into a totally different dimension, the dimension of the divine.

I would like all of my sannyasins to die so deeply that they are never born again, so that they can disappear into the cosmos, become part of the whole.

The fourth question:

OSHO, EACH MORNING AT DISCOURSE I FEEL YOU ARE BECKONING ME WITH YOUR EYES TO WALK ACROSS THE WATER TO YOU. COURAGE ARISES AND I STEP FROM MY BOAT. EXHILARATED, I TAKE A FEW STEPS, BUT I BECOME AFRAID AND BEGIN TO SINK. WHAT IS THIS?

Anand Pragyan.

I AM certainly beckoning you continuously to come

across, but who has told you to walk on the water? Why should you step out of your boat? Use the boat and just come across!

Once a man went to Ramakrishna. Ramakrishna was sitting on the bank of the Ganges. The man was a very famous yogi of those days. He had gone there to brag about himself -- and that's what these so-called yogis go on doing. He said, "Ramakrishna, what are you doing sitting here? Let us go for a walk on the Ganges."

Ramakrishna asked him, "How many years did it take for you to walk on water?"

He said, "Eighteen years practising in the Himalayas, hard work, fasting, yoga postures. It has been difficult, very difficult. It was almost impossible, and many times I wanted to drop the whole project, but somehow I persisted. Now I have the SIDDHI, the power -- I can walk on the water. Can't you walk on the water?"

Ramakrishna said, "I am not so foolish. When I want to go to the other bank I give the ferryman only two paise, and that's enough! Your eighteen years are worth just two paise. Get lost! I am not interested in it."

Only fools are interested in miracles.

Another story...

One day Hassan, a Sufi mystic, went to Rabiya, the great Sufi woman. He had just learned how to walk on water, so he told Rabiya, "Let us go and walk on water and have a little spiritual discourse, discussion." That spiritual discussion was just an excuse; he wanted to show Rabiya that he could walk on the water.

Rabiya said, "On the water? That does not appeal to me. Let us go to the clouds! We will sit on the clouds and have spiritual discourse."

Hassan said, "But I don't know how to go to the clouds and sit on the clouds."

Rabiya said, "Neither do I! But what is the point? Why can't we have a religious discourse here? Why

go to the water or to the clouds?"

All great mystics have been against miracles, and all fools are interested in miracles.

Pragyan, use your boat! Certainly you have to come to the other shore, but there is no need to get out of your boat. You have misunderstood my calling you.

A group of tourists were standing at a vantage point overlooking an awesome panorama of the Grand Canyon, when one of them could be heard saying, "You know, there is a tremendous updraught that happens here every afternoon caused by the warm air rushing up the canyon. A person can actually float upon it."

"You don't say!" replied his friend.

"Why yes, watch this!" as he stepped from the edge of the cliff and floated away and back easily.

"Wow!" said a person standing by, "I will try that!" And he stepped off and went plummetting to the bottom of the Canyon out of sight.

Said one person to the first, "You can be really mean sometimes, Superman."

And I cannot be mean to you!

Please Pragyan, don't get out of your boat. If you sink it is natural, it is not your fault. That's how it should be. Use the boat! What is the boat made for?

I am not for any stupid miracles, I am totally for the natural. Use the boat, use all natural means. God is available only through nature, not through the cunning devices of man.

You say, "OSHO, EACH MORNING AT DISCOURSE I FEEL YOU ARE BECKONING ME WITH YOUR EYES TO WALK ACROSS THE WATER TO YOU. COURAGE ARISES AND I STEP FROM MY BOAT. EXHILARATED, I TAKE A FEW STEPS, BUT I BECOME AFRAID AND BEGIN TO SINK. WHAT IS THIS?"

Stupidity, just pure stupidity! Next time courage arises, don't do it! Don't you have oars? Use them, use the boat.

There are two kinds of foolish people in the world: one, who would not like to use the boat, who would like to walk on the water; and the other, who will use the boat and when they have reached to the other shore they will not leave the boat. Just out of gratitude, they will carry the boat on their heads for their whole lives.

I go on beckoning you, but you have to understand rightly. Just a little misunderstanding, just a little misinterpretation, and you will be moving astray. That's where I am totally different, and you can see the difference.

The same story is there in Jesus: Jesus calls; he is walking on water. I don't know that these stories are true; these stories must have been invented by the priests. Priests are the greatest cunning, inventive people in the world. I cannot think that a man like Jesus can be so mean as to walk on water. Why should he?

These stories have been invented to convert the foolish people, because they are interested only in such things. But the story is that Jesus walked on the water. Thomas saw him coming; he was sitting in the boat. Great enthusiasm arose in him -- just like you, Pragyan, great courage -- and he said, "If the Master can do it. why can't I?" So he asked Jesus, "Can I come and follow you?" He said, "Certainly, come and follow me." And Thomas walked just two, three steps, then great doubt arose in him and he started sinking. Jesus

somehow had to save him, and told him, "Don't be a doubting Thomas." Since then there has been the phrase 'doubting Thomas'.

If I had been in Jesus' place, in the first place I would not have walked on water. In the second place, if by chance I had walked, I would have stopped Thomas: "Be in the boat, don't be too courageous."

Intelligent people are always courageous, but not vice versa; courageous people are not necessarily intelligent. I would have told him, "Wait! There is no need to walk on the water. Follow ME into the dimension of the unknown, but there is no need to walk on the water; that is not a prerequisite for it." I would have stopped him then and there rather than allowing him to walk a few steps and sink, and then saving him. I would not have liked all this trouble at all.

So Pragyan, next time this courage hits you, wait, close your eyes, take your oars, use the boat.

Don't misunderstand me. I would like you to trust, but very intelligently. Trust is the ultimate essence of intelligence; it is not blind faith. I am not against your doubt. You have to use your doubt in purifying your intelligence. You have to use your doubt in sharpening your intelligence. That is the function of doubt -- to sharpen intelligence. Once intelligence is sharpened doubt disappears, trust arises. Doubt is not against trust; in fact doubt is a servant, it serves trust.

So I am not here to tell you to faithfully believe in me. Trust intelligently.

But people have their own understanding. I say one thing -- they understand something else.

Charlie was taking his out-of-town pal for a stroll through the city. The friend observed a good-looking girl and asked Charlie if he knew her.

"Yes, that is Betty -- twenty dollars."

"How about that one?"

"That is Dolores -- forty dollars."

"Here comes one that is really first class. Do you know her?"

"That is Gloria -- eighty dollars."

"My God! Aren't there any nice, respectable girls in this town?"

"Of course there are, but you couldn't afford their price!"

People have their own understanding. It is not much of an understanding, but that's what they have got, and they go on interpreting through it. He says, "Of course there are, but you could not afford their rates."

A man was discussing his problems with his next door neighbor. "That selfish wife of mine," he was saying, "you know what she did? She has rationed me, cut me down to a miserable once-a-week!"

"Don't feel too sorry for yourself," said the next door neighbor. "I know at least ten fellows living in our block she has completely cut off."

I am saying things which have to be meditated upon. Don't come to conclusions in a hasty, hurried way, because I am saying things which are really paradoxical. This is a paradox.

You have been told down the ages, "Believe, don't doubt." I am saying something totally different: doubt, and doubt totally, so that your intelligence arises. And then trust arises of its own accord.

Nobody has ever said this to you, hence the world has remained blind, hence the people have remained just sheep. It has been good -- good business for the priests, good business for the politicians, good business for the so-called leaders -- because people are at a loss, they need leaders. In worldly matters, in other-worldly matters, they need leaders. In worldly matters the politician becomes their leader, and in other-worldly matters, the priest.

And the priests and the politicians have been in a conspiracy: don't allow people to become intelligent. Once they become intelligent they will not need any leader and they will not need any priest. They will learn how to walk on their own.

My approach is totally new: use doubt as a sharpener. I am not against doubt, I am all for it. Doubt very scientifically. And why am I not against doubt? -- because I know if you really doubt it is bound to make your intelligence more and more clear. It is bound to give you more and more clarity. Belief confuses, doubt clarifies.

And there comes a point when doubt cannot doubt anymore. My trust in truth is so much that I can tell you to doubt, because I know that if you go on doubting a moment is bound to come when doubt dies of its own accord. When you see the truth, how can doubt exist? Then trust arises.

Trust is through knowing, not through believing. Don't believe me. Trust me certainly, but don't believe me. And if you want to trust me you will have to go on a long pilgrimage of doubt, of sharpening your intelligence. That's why I go on talking to you, creating a thousand and one doubts in you. I don't allow you to settle anywhere. You would like to settle very soon, because who wants to travel for ever and ever? One wants to make a house and settle. I say one thing one day, and just the opposite another day. I create doubt continuously, because my trust in truth is so tremendous that I know no doubt can disturb it. If you go on doubting, even doubt will bring you to truth.

All doors bring you to God, even the door of doubt. Sincerity is needed and intensity is needed and totality is needed.

The fifth question:

BELOVED OSHO, IN THE OLD DAYS YOU USED TO HAMMER US FIERCELY. I REMEMBER CLUTCHING AT THE TILES OF THE FLOOR IN DESPAIR AFTER LECTURE WHEN YOU HAD ONCE AGAIN SHOUTED AT US, "YOU STUPID DISCIPLES!" NOW YOU COME INTO LECTURE LOOKING AROUND HAPPILY, LIKE A FARMER LOOKING ON HIS GOLDEN CORNFIELDS. ARE YOU HAPPY WITH US?

Hari Chetana,

I absolutely happy with you. I am one of the most fortunate Masters in the world, because a great many intelligent, alive, loving people have gathered around me. The VERY CREAM of the modern mind has gathered around me. I am tremendously happy, yes, just like a farmer when he looks on his golden cornfields.

You are my golden cornfield. The crop is becoming more and more ripe every day. Many are blossoming, many are coming to fruit. Many are growing -- in love, in awareness, in trust, in EVERY possible way. I am tremendously happy that you are here with me.

It very rarely happens. Jesus was not so fortunate: he had only a few disciples, and those too were not very intelligent people either. They were asking REALLY stupid questions, even to the very end.

The night Jesus invited them to say goodbye, to dine and drink with him and dance with him -- because

this was the last night, he would be caught that night and the next day he might be killed -- do you know what the disciples were asking? One disciple asked, "Lord, now that you are leaving us, please tell us one thing. We know perfectly well that in the kingdom of God you will be by the right side of God, you will be his right hand. And who amongst us will be by your side? And what will be our number and position?"

The Master is going to die and the disciples are talking politics! -- "Who will be the first after you, and the second, and the third?" The Master is going to die and the disciples are feeling jealous of each other, competitive. They are thinking of the other world also in terms of this world. Jesus must have cried deep down in his heart.... These are the people on whom he had wasted his life, for whom he was ready to die.

And then he was caught, and then one disciple started following him. Others fled! Out of the twelve, one deceived him, Judas; he sold him for thirty silver coins.

When I read that the man who hanged Z. A. Bhutto of Pakistan got twenty-five rupees for hanging him, suddenly I remembered Jesus: he was sold for thirty rupees. The price has fallen down; now you get five rupees less! In fact, the price has fallen too much, because thirty rupees of pure silver in those days and twenty-five paper notes of this day... the difference is not only of five rupees, the difference is much more. Thirty rupees of those days must be equivalent to almost one thousand rupees of today.

But what kind of humanity is this? What kind of civilization and what progress do we go on talking about? Jesus was killed by Jews. The man who hanged Bhutto was a Christian; in a Mohammedan country, they could not find anybody else to hang Bhutto. A Christian! How can a Christian do such a thing? And how can he still remain a Christian? He is a professional. This is what they have been doing for many generations.

One of the great Indian martyrs, Sardar Bhagat Singh, was hanged by the father of this man. And a very strange coincidence: Bhagat Singh, a revolutionary, one of the greatest revolutionaries that India has produced in these hundred years, was hanged by this man's father in the same place where Z. A. Bhutto killed one of his enemies. Now there is no more jail, the jail has disappeared, has been demolished. Instead of the jail, a highway passes through the place.

Z. A. Bhutto killed one of his political opponents in the exact same place where Bhagat Singh was once hanged. And this opponent was the man who was the witness against Sardar Bhagat Singh, and instrumental in his being hanged. And now Bhutto is hanged by the son of the man who hanged Bhagat Singh.

History goes on spinning in a very mysterious way, weaving strange patterns. Life certainly is more strange than fiction.

The night Jesus was being taken away one disciple betrayed him for only thirty rupees. For just thirty rupees, one can sell a man like Jesus? And seeing the danger, the remaining ten fled immediately. What kind of disciples were they? Only one remained, and that one also was not following Jesus but was hiding in the crowd. Just out of curiosity he had remained. And Jesus said, "Escape, because before the sunrise, before the cock crows, you will have betrayed me thrice!"

But the man thought in his heart, "No! Judas can betray you, others can flee, but I am not made of that stuff. I cannot deny you, I cannot renounce you. I will be true to you to the very last."

And it happened exactly the way Jesus had said: before the sunrise, the man had denied him thrice, because the crowd that was taking Jesus, making him a prisoner, became suspicious of this man many times. They were carrying torches, and this man looked a little like a stranger. They asked, "Who are you? Are you a follower of Jesus?" And he said, "No." And when he had said no thrice, Jesus looked back and he said, "Remember, now."

At the time of crucifixion not a single disciple was there, they had all escaped.

Jesus was not very fortunate. Buddha was far more fortunate. But I am even more fortunate than Buddha, because Buddha had only one kind of people around him. My disciples are multi-dimensional; they come from every nook and comer of the world. This is a universal brotherhood. This is for the first time that religion is taking off -- from local limitations, becoming airborne. This is for the first time that religion is losing racial associations, national associations -- Indian, Chinese, Japanese, German, Hindu, Mohammedan, Christian, Buddhist. We are creating a kind of religiousness without any name; a nameless religion can only be true to a nameless God.

Yes, Hari Chetana, I am tremendously happy. The moment I look at you my heart dances with immense joy. And this is only the beginning. Many, many more are going to come, they are on the way. You are just heralding the coming of millions more. Hence your responsibility is great, because you will be preparing the way; the others who will come will learn from you. The others will learn love, awareness, discipline, spontaneity, individuality, freedom, all of these dimensions, from you.

The new commune will have at least ten thousand sannyasins resident, and thousands and thousands will come and go. You are also fortunate because you will be the first bricks: out of you this great temple is going to be created, you will be in the foundation. Remember that responsibility, and remember that such a responsibility comes only as a benediction. The last question:

OSHO, I AM SUSPICIOUS ABOUT MY FATHER. I DON'T THINK THAT HE IS MY FATHER. CAN YOU HELP ME GET RID OF THIS DOUBT?

Christopher,

THIS is a really difficult question! In the first place, it matters not. It is irrelevant whether A is your father or B is your father. How does it matter? Christopher is Christopher, you are that which you are. From where your first cell came, from where, from what source, makes no difference now.

Sooner or later it will be impossible to decide who is whose father, because there are going to be just semen banks, like there are blood banks. People will donate their semen to the banks, and the doctors will decide the right type for a particular woman.

Why are you so worried about it? But such things sometimes become obsessions. Even if you come to know, even if I say that "This man is your father" -- for example, if I say Paritosh, old Paritosh is your father, then what? Are you going to believe me? Then you will start doubting me, so it is better that you doubt your father! Or you may start doubting poor Paritosh, who has nothing to do with it!

Only your mother can answer. Even your father cannot answer, because even your father may not be right. Ask your mother.

A youngster went to his father and said, "Dad, I would like to marry Susy." "Don't marry her, son," said the old man. "When I was a kid I sowed my wild oats, and well, you know how it is."

About a week later the boy came to his father again and said, "Dad, I am in love with Mildred and I want to marry her."

The old salesman said, "She is your half-sister, son. You can't marry her."

"How about Mabel?" the kid asked a couple of weeks later.

"She is your half-sister too," said dad.

The youngster, who was anxious to get married, went to his mom and complained, "Pop says I should not marry Susy, Mildred or Mabel because they are my half-sisters. What do I do?"

Mom put her arms around her boy and consoled, "You can marry any one of them you like -- he is not your father!"

So it is a very difficult thing unless your mother is truthful about it; nobody can give you a guarantee.

But I have heard about one machine that IBM has produced. I don't know whether it is true or not, but you can enquire.

A woman, having heard how fantastic the IBM machines are, enters the IBM saleas room to look around.
"You can ask the machine any question you like and it will give you the correct answer," explains the salesman.
The woman writes the question, "Where is my father?" and puts it into the machine. The answer comes back, "Your father is fishing off the west coast of Florida."
"Ridiculous!" exclaims the woman. "My father has been dead twenty years."
"The machine never makes a mistake," the salesman proclaims. "There is simply a misunderstanding. Rephrase your question and ask it again."
The woman writes down for the machine, "Where is my mother's husband?"
The IBM machine answers, "He has been dead twenty years, but your father is fishing off the west coast of Florida."

But please don't ask such questions of me, I am not an IBM machine -- neither am I your mother!

The Guest

Chapter #9
Chapter title: God is born again

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The first question:

OSHO, CAN YOU TELL ME, IF YOU KNOW, WHAT IS BEST FOR ME? IF YOU CAN, WHAT IS?

Miguel Terc,

THE best thing is never to be born, but that you have already missed. The second best thing is to die as soon as possible; that's a little bit difficult. I don't mean the physical death; that is not difficult. To commit suicide is the easiest thing in the world, the most cowardly. It needs no guts. But to commit psychological suicide needs great courage -- to be and yet not to be, to drop the ego.

Yes, there are a few people who even manage to do the first. Lao Tzu must have been one of those few people who were born and yet not born, who came into the world utterly egoless. Hence the story that Lao Tzu lived in his mother's womb for eighty-two years. Until he became ripe, until he became capable of existing in the world without the ego, he resisted the temptation to come out of the womb. He allowed himself, permitted himself, to be born only when there was no possibility of any ego arising. What Buddha

attained under the Bodhi tree, Lao Tzu must have attained in the mother's womb.

Yes, there is a way to be aware even in the mother's womb. Then a person is born, but is born without the ego; Jesus must have come that way. A few have managed the second too: the second means to go on dying to all the yesterdays.

The ego is nothing but the cumulative effect of all the yesterdays. If you can die to all the yesterdays, even to the moment that has passed and is no more, you remain without the ego. You are there in utter radiance, in great splendor, but there is no idea of 'I'. A pure amness, just fragrance of being, but no center... then one exists in God and God exists in one.

The second is also very difficult. One needs to be so utterly alert that the moment the moment passes by, one has slipped out of it. One does not go on lingering with the past, one does not go on clinging to the memories. There is no nostalgia, no looking back. It does not mean looking ahead, because looking ahead is another way of looking back. It does not mean beginning a life in the future, projecting a life into the future, because the future is nothing but a reflection of the past. What you can desire in the future is bound to be nothing but a repetition of the past, modified, refined, more sophisticated, more polished but still the same. But there cannot be any qualitative difference; maybe some quantitative differences are there. The future is nothing but the projection of the past.

So I am not saying drop the past so that you can live in the future. That is the past coming back through the back door again. If you drop the yesterdays, you will have to drop the tomorrows too. When all yesterdays and all tomorrows have disappeared, then what is left? -- this moment, this purity, this silence, thisness! Buddha calls it TATHATA, suchness. There is nothing else to desire, there is no should, no ought, there is nowhere to go. One is utterly contented in this moment; one is relaxed, calm and quiet. All desires have disappeared because they can exist only through the past and through the future. And when there is no desire, how can there be mind? Mind is desiring. And when there is no mind how can there be an ego? Ego is the center of the false mind. This is the second best.

The third best is to love, because love is a sweet way to die, to disappear. The SWEETEST way to die is love. It helps you to drop the ego, and with no effort. And it helps you to drop the ego with such grace, with such joy, that if you cannot drop the ego through love then it will be very difficult to drop it at all.

In love, the other is available; the other is an excuse to drop the ego. And the beauty of the other, and the caressing warmth of the other, the protection, the shelter! -- it is easy to die because love gives one courage, courage to do the impossible. And love gives one a kind of drunkenness. In that drunkenness it is easy to take the jump, the quantum leap.

Love makes one mad. That madness is higher than what you call sanity, because your sanity remains crawling in the dark holes of the earth, and love opens its wings towards the sun. Love dares, is adventurous. Love is ready to die, because in love one FEELS that even if one dies, one cannot die. Love gives the feel of immortality.

And the path of love is full of flowers -- the birds are singing, and the trees are green, and it is very sunny. The easiest is the third.

But for a few people it is very difficult: the very idea of drowning oneself in the other makes them very much scared. The very presence of the other makes them shrink in. The very presence of the other and they become closed. If you are of that type, Miguel, then the fourth way is for you: to meditate.

That too is a way of dying -- a little more dry than the third, a little more alone than the third, not so sweet, certainly, even a little bitter... but a few people like bitter tastes -- coffee, cocoa. Likes differ, so if you like something bitter, spicy, something hard... There are people who are intrigued only by the harder course; the easy is not a challenge to them, the easy has no appeal for them. The harder the task, the more they rise to it. They are challenged only by the arduous, the difficult, the impossible; the impossible is their

passion. For them is the way of meditation. Be alone -- doing nothing, sitting silently, the spring comes and the grass grows by itself.

In love there is a song, a dialogue, a meeting, a merger. In meditation one simply evaporates. In one's aloneness slowly, slowly one evaporates, and one day nothing is found, the ego has died.

These are the four possibilities.

Miguel, you ask me, "CAN YOU TELL ME WHAT IS BEST FOR ME?" These four things.

But the basic note is the same, and that is: learn to die, because that is the only way to learn to live. Let the ego die and your life starts taking the flavor of the divine. Death becomes the door to the divine -- death of the ego.

And the fifth -- which is not really the fifth but a combination of all these four, a symphony, an orchestra -- I call it sannyas. It combines all that is beautiful in all the four, it is multi-dimensional. All these four are one-dimensional, sannyas is multi-dimensional. It teaches you how to be born and yet never to be born. It teaches you how to die and yet to live immensely. It teaches you how to fall in love and yet go on rising up. It teaches you how to disappear in love and yet remain aloof, unpossessed, non-possessive. It teaches you how to be with the other and yet remain free and let the other be free. It teaches you how to meditate and be alone and yet not let your aloneness become an escape, to be alone and yet be in the world. It teaches you how to be a lotus leaf in the lake, in the water, and yet untouched by it.

Sannyas is the synthesis of all these four dimensions; it is the very crescendo, the cream of them all.

Many religions have concentrated on the first, particularly the Indian religions; their emphasis is on how not to be born. Hence in India all the religious people go on praying, "God, help us NOT to be born again. We don't want to get back into this wheel of life and death." All Indian religions are basically rooted in one concept: how to be free from this vicious circle of birth and death, how to go beyond birth and death, how not to be born, how to enter into eternity and never come back into the turmoil of time.

The Christian, the Mohammedan, the Jew -- their emphasis is on the second: to die as soon as possible, to surrender to God. Prayer is their way. Prayer means dying, dying and disappearing as a person, becoming part of the universal, a surrender, a trust in God. The whole emphasis is on how to surrender your ego, sacrifice your ego, at the altar of the divine.

The third, to love as a method of dying, has been chosen by all the devotees of the world. The Vaishnavas in India and the Sufis of Islam and the Hassidic mystics of Judaism have all chosen the third: love, love intensely, love totally, love withholding nothing back and you will attain, because love kills the ego.

The fourth, to be aware, to be meditative, has been chosen by Buddhism, Jainism, Zen, Taoism.

My effort here, Miguel, is to create a symphony of all the religions. Here, Sufis and Hassids and the people of Zen and Taoism are meeting and merging. I am creating an ocean in which rivers from different mountains, bringing different flavors, bringing different fragrances, are meeting and merging and creating something absolutely new that has never happened before -- a universal religiousness. I don't give it any name.

Miguel, if you listen to my suggestion, become a sannyasin. And the only way to know what it is is to be a participant.

Miguel is a journalist from South America. It will be very difficult for him to participate; the whole training of a journalist is to observe, to be a spectator, to watch with a critical eye, and to find out whatsoever he can find which is negative. If he cannot find the negative, then invent, project, because only

the negative becomes news. The positive has no news value, only the negative, only something sensational. People are interested only in the wrong.

If you murder somebody it is news, but if you help somebody you can go on helping your whole life; it will never become news. If you love it is not news, but if you hate and you destroy, it becomes news. Buddhas are really not counted in your history books.

That's why it still remains a problem whether men like Jesus, Buddha, Krishna, Lao Tzu, ever existed, or whether they are only just mythology. Nobody is suspicious about Alexander the Great, and Napoleon, and Tamurlaine, and Genghis Khan, and Nadir Shah; nobody is suspicious about them. They have left so many destructive proofs, you cannot deny them. History is full of the fools; from Tamurlaine to Adolf Hitler they are the major part of history, because they create news. History is ancient news. That which is in the newspaper today will become part of history tomorrow, and that which is history today had been in the news yesterday.

But somehow the Buddhas are left out of the account. Why? What must the reason be? The reason is that these people were not destructive: they never killed, they never conquered, they never possessed anybody. They lived so silently, they lived so blissfully, they never created a ripple.

Once I was talking to the Prime Minister of India; and I asked, "What are the qualifications? How do you choose your cabinet colleagues?"

And the Prime Minister said, "Whosoever has a nuisance value, whosoever can create more nuisance, has to be chosen." That is the qualification! If he is left out of the cabinet he will create trouble. He has to be taken into the cabinet, he has to be made a minister so he does not create trouble.

Troublemakers become powerful. Troublemakers become heads of state, troublemakers create news.

Miguel is a journalist. If his training has gone too deep it will be really difficult for him to participate here. But there are a few things you can know only by participation. If you don't dance you will not know what it is. You can see somebody else dancing, but it is one thing to see a dancer and it is totally another thing to BE a dancer. Seeing a dancer from the outside, you are simply seeing physical gestures. Being a dancer from the inside, you will know the real feel of it.

Somebody can tell you that he has a headache and you can understand that he is in pain. But from the outside, if you have never known a headache, will you be able to understand what exactly his agony is? You will never be able to understand it. It is something interior; you have to participate.

Even suffering cannot be known from the outside -- suffering, which is gross. What to say about bliss? What to say about peace, serenity? They are the highest peaks, the Everests of human consciousness. Even dark valleys cannot be known from the outside; you have to go into them, you have to disappear into them.

So if you are really interested, if the question is not just for the question's sake, then be a participant. Fall en rapport with me. Put your mind aside -- that's what I mean by death -- put your ego aside. Enter into this buddhafield as a small child, innocent, knowing nothing. Function from the state of not-knowing -- that's what I mean by death -- function from the state of innocence, and tremendous are the possibilities: you can also bloom, as other flowers are blooming in my garden.

The second question:

OSHO, IS GOD REALLY DEAD?

Shivananda,

FRIEDRICH Nietzsche killed God, and Sigmund Freud buried the corpse. God's death is no longer new and no longer news either. Now the new idea is that death is God.

And that's what I am teaching you here: forget about God; let us learn death, the art of dying. And if you know how to die you will know what God is.

The old God is certainly dead, and it is good that the old God is dead. The old God was getting heavier and heavier on the human heart. It was becoming like a rock. It was not helping growth, it was hindering. The old idea was very childish. It was created by the primitive people; it was their need, it was perfectly suitable for them.

Just go five thousand years back, in the days of the Vedas... and it is cloudy, and there is thunder and lightning, and you are sitting in your cave -- with no clothes on, of course -- shivering, trembling: you will create a kind of God, the God that is born out of fear. The cave man was constantly in fear: wild animals were roaming all around, no security, no medicine, no protection, no shelter, no light, no fire. Just think of the plight of that man -- danger all around, insecurity, darkness. It was natural for that man to create a God as a consolation; it was his illusion. Hence he created a God in the heavens. If you pray to Him He will help you, He will protect you. If you don't pray, if you don't obey Him, He will punish you. That was a childish concept, perfectly suitable for the people who created it. But then it persisted. Times changed, caves disappeared, the whole life became totally different. Man was more secure, more sheltered, more safe. How could he go on carrying that old idea? Sooner or later a man was needed to declare that THAT God was dead.

That's what Nietzsche did. He has done a great service to humanity; he declared something which needed to be declared. He was a courageous man to declare it, and he risked much because he was the first man to declare that God is dead.

Remember, there were people before him who had said there was no God; that is totally different. There has been Charavaka in India and Epicurus in Greece, and many more all over the world, a few courageous, intelligent people, who have always denied the existence of God. But to deny the existence of God is one thing, and to declare that God is dead is totally different. Hence Charavaka never went mad, Epicurus never went mad.

Nietzsche went mad. To declare that God is dead... He was the first man to encounter this fact -- that the old God had become irrelevant and the new was not on the horizon. The old was gone and the new had not come -- and the gap! That gap was maddening, as if somebody had taken the earth from underneath your feet and you were falling into an abysmal darkness. You cannot find any bottom anywhere, you go on falling and falling.

That's what happened to Friedrich Nietzsche; he went mad. The day he declared "God is dead", the whole edifice that had been used as a protection up to then was shattered. To say God does not exist is one thing; then there is no question....

A few people had the idea that "God is" because they felt protected with God, and a few started feeling afraid of God because he could punish. Those who wanted to feel more natural, rather than feeling security in God started feeling fear -- because if you are natural then you will be in hell. Just to avoid that fear many declared that there was no God. See the point: the person who believes in God and the person who disbelieves in God may not be different people. Their psychologies may be exactly the same, they may be two sides of the same coin. One declares God is because he feels alone, afraid without him. The other declares there is no God because with the presence of God he feels afraid. He is there, constantly watching, and He is the judge; and he is afraid of being judged.

Remember, those who were ascetic people, who were ready to deny their nature, were very happy to

believe in God. And the people who were more natural, more normal, were happy to believe that there was no God. The reason is the same: the natural person will feel afraid because the natural person will have sex, will have anger, will have jealousy. And God is going to punish him; if God is there then punishment is certain. It is better to say that there is no God; at least for the time being he can feel relieved. And the person who can repress his sex, his jealousies, his anger, would like to declare that God is, because all his investment is in God's existence. God's existence is very necessary for his asceticsm.

The pathological people declare that God is and the natural people declare that there is no God. And because natural people have been very few -- the society does not allow natural people to exist -- hence the majority declare God is. But the majority also only declare God is on the surface; deep down they all become hypocrites, because to deny nature is not easy, it is a rare feat. Only a few people can deny it. Really mad, insane people are needed to deny nature.

Then what is the natural person supposed to do? -- he is supposed to become a hypocrite. He should go to the church and the temple and on the surface, formally, declare that God is, and go on living his natural way. He will become a dual personality.

Nietzsche's declaration is very original, he is a pioneer. He said, "God is dead" -- not that God is not; God has been up to now, but now God is no more. He took away all the shelter, security, safety. He left man alone. And naturally he suffered, he himself went mad; he could not tolerate the absence of God. He had declared something of immense importance, but-it was difficult even for him to absorb it. The truth of it was so much; he was not yet ready.

You ask me, Shivananda, "Is GOD REALLY DEAD?"

Yes, the old God is dead. The God that used to sit on a golden throne in the seventh heaven is dead. The God that you used to believe in in your childhood IS dead. The God of your conceptions is dead.

Recently a new jet plane was invented that goes nine hundred miles an hour. The test pilot was testing it on the maiden flight and noticed a button he hadn't used before. He pressed it and the plane zoomed miles upward at a fantastic rate.

He breathed in sharply and whispered, "Oh, my God!" and a voice answered, "Yes?"

That God that used to say "Yes!" from high above is no more there. But it is good that the old God is dead; man needs a new conception, a new perceptivity. God will not be back, godliness will be back. God will not come back as a person again -- man has passed that phase, man has come of age. Now we will have to think in terms of godliness, not of God; not of personality, but of presence.

That's what happened to Gautam Buddha. H. G. Wells has written a tremendously significant statement about Gautam Buddha that he was the most godless man, and yet the most godly. Godless in the sense that he never believed in any childish conception of God, he never believed in God as a person. But he was the most godly; he believed in the quality of godliness. Now in that way God will not be a father figure but an experience of love. Now God will be synonymous with love, now God will be synonymous with meditation, awareness. Now God need not be worshipped. God will not be the deity in the temple any more, God will be your inner consciousness, your inner witnessing, your subjectivity. God will be synonymous with life itself.

Yes, a new God is being born. He has already arrived. It will take time for humanity to understand it.

Nietzsche declared, "God is dead." I declare: God is born again! -- but certainly with a new face. Nietzsche would not be able to recognize it. Only a man like Gautam Buddha will be able to recognize it, or a man like Kabir, or a man like Rinzai. Only those who have loved tremendously and meditated tremendously, only those who have died as egos, will be able to understand this new God -- not as a person but as a quality, not as something in particular which can be pinpointed, but as something diffused, permeating the whole of existence.

God is the green in the trees and the red and the gold. God is the song of the bird. God is the white cloud floating in the sky. God is the starry night. God is when two persons meet and hug each other. God is when two lovers melt and merge into each other. God is in all experiences of beauty, joy, celebration. God is in every orgasmic experience.

Now this is a totally different conception of God: you cannot worship it, you can experience it. You can BE it, but you cannot be the worshipper.

That's why my sannyasins are not worshippers. My sannyasins are experiencers. Their God is not something outside, their God is something INSIDE. The inside of things is God. The inside of this whole universe is God.

And if you can experience your own interiority, Shivananda, you will know God is not dead. God cannot be dead! Yes, concepts change because man changes, but God is eternity, God is this totality -- how can God be dead? If God is really dead then Nietzsche cannot be alive, then trees cannot bloom any more, then the earth will not be there, then the sun will not shine, then the stars will simply disappear. Then there will be only darkness and emptiness.

But all is as it has always been; God as an old concept is gone. Prepare the way for the new God to arrive! And that's what sannyas is all about.

I am not initiating you into any traditional sannyas, I am not helping you enter into any traditional way. I don't represent the past, I represent the approaching dawn that is very close by. It only needs a little love in your hearts, a little awareness in your beings, and you will become aware.

This time God is going to be born in you. You have to be a little more innocent, more virgin. You have to become the womb.

And as man grows, again and again new concepts will be coming. They simply show the growth of man. God is always there, but we grow, our concepts grow, our vision becomes more clear. Naturally old concepts have to be discarded, thrown to the junkyard.

All the old Gods are dead -- the Hindu Gods and the Mohammedan Gods and the Christian Gods. All the old Gods are dead, and those who are still worshipping in the ancient temples and mosques are simply following a dead routine. God has disappeared from there. Now God needs new people, new mediums to become vehicles for Him. He needs a totally new human being, a new man.

Shivananda, become part of this great experiment! My whole experiment is to bring the new God into the world, to help the beyond penetrate into the earth. What Nietzsche has done has to be undone.

The third question:

OSHO, I LAUGHED LIKE EVERYONE ELSE WHEN YOU HUMOROUSLY REPLIED TO THE QUESTION, "IF I SEE YOU WALKING ALONG THE ROAD, SHOULD I KILL YOU?" YET, MY HEART EXPERIENCED FLUTTERS OF FEAR BECAUSE I PERCEIVED FANATICS IN THIS TOWN AND ALL OVER THE WORLD WHO WOULD LIKE TO KILL YOU. I SEE SO MANY ANGRY PEOPLE WHO DRINK THE HEMLOCK OF HATE AND SCOFF AT THE NECTAR OF LOVE. ARE THESE FEELINGS OF FANTASY, REALITY OR PARANOIA?

Deva Curtis,

THE feelings that arose in your heart are not of fantasy, are not of paranoia; they are real. There are fanatics, the world is full of them. They would like to kill me. They killed Jesus, they killed Socrates, they killed Al Hillaj Mansoor. Those same fanatics are still there, but there is no need to be afraid of them

because in a way, unknowingly, they help the work.

Just think, if Jesus had not been killed, there would have been no Christianity at all. It is the murderers who helped to create Christianity. In fact, George Gurdjieff used to say humorously that it was Jesus' own plan -- that he managed that they kill him, that he wanted to be killed so that his message could spread. George Gurdjieff used to say that Judas was not the enemy of Jesus; he did not betray, he simply followed his orders. He was the most close disciple, and the most intelligent of all Jesus' disciples, the most educated, the most sophisticated. Gurdjieff used to say that Jesus ORDERED Judas: "If you really love me, and if your surrender is total, then now go and hand me over to the enemies."

This is a beautiful story that Gurdjieff invented; it has some truth in it. The truth is that the people who murdered Jesus played into his hands. He may not have planned it, but it worked out perfectly well in his favor.

Just think: there have been many Sufi mystics of the same caliber as Mansoor, but the world knows only Mansoor's name, nobody else's. Bahauddin is not known so much, Junaid is not known so much, Hassan is not known so much, Junon is not known so much. And they were of the same height and the same quality, the same enlightenment. But Mansoor has become the greatest name; without Mansoor there would be no Sufism at all. Mansoor has become the central focus for a simple reason: he was killed.

There were many great philosophers of the same calibre as Socrates, but because he was poisoned his name cannot be effaced. As long as humanity exists, as long as there will be any intelligence available anywhere, he will be remembered. Now to look back, retrospectively, it does not seem a bad thing that he was poisoned and killed. Anyway, he was going to die, he was an old man; he could have lived one year, two years, four years at the most.

The court had asked Socrates, "If you leave Athens you can save your life, we can leave you free. But then you will not be entitled to enter back into Athens."

Socrates said, "No, I will not compromise just for life's sake -- because sooner or later I am going to die, so why compromise for something which is going to happen anyway? So how does it make any difference? It is better to be killed than for it to be known later on that I compromised, that I was a coward."

The court proposed another thing; the court said, "Then one thing more -- we would like to help you in every possible way. The pressure is much, so we have to kill you, but we can give you one more option: you can live in Athens if you insist on living in Athens, but then stop talking about truth."

He said, "That is impossible. That's my business! If I live, I will talk about truth. Life and spreading truth are synonymous to me. What is the point of living if I cannot even talk about truth? If I cannot commune, if I cannot initiate people into the world of truth, what is the point of living at all? You please kill me and be finished with the whole thing! I am not going to compromise."

And he did well. If he had compromised nobody would have ever heard about him. It would have been more calculating to compromise, he could have saved himself, but he was ready to die. He chose death. Why? -- because in a very mysterious way death becomes a seal.

So don't be worried, Curtis, about those fanatics. If they kill me they will be helping my work.

Death is bound to come one day, and the best way is not to die in the bed. Almost ninety-nine percent of people do that. And people like me have been known to find better ways of dying.

A Zen Master was dying. In the last moment he opened his eyes and asked his disciples who had gathered -- thousands of disciples; he was a great Master -- he asked, "Can somebody suggest how to die? Because people just go on dying on the bed. I would like to try something new!"

They were shocked! What kind of question was he asking? Who had ever heard of people enquiring about how to die? People don't even ask how to live! People go on living without asking how to live, and here is a man who cannot even die without asking how to die. He wants to make it a little celebration, something special.

Seeing that the disciples were silent, he himself suggested, "Have you ever heard about anybody dying in a sitting posture, Buddha -- like, in PADMASAN?"

One man said, "Yes, I know of a Zen Master who died sitting in the lotus posture."

Then the old man said, "That won't do! If somebody has already done it, it is not worth repeating. Have you heard of anybody dying standing, like Mahavira?" Mahavira used to stand while meditating. That is unique, very unique; people don't ordinarily meditate standing. That's why you will find thousands of Mahavira's statues in India standing. Of Buddha, you will never find a single statue standing; he is always sitting. The sitting posture has always been used as a meditation posture, but Mahavira was of his own type.

Somebody said, "Yes, we have heard -- we have not seen but we have heard: in ancient days one Zen Master had died standing."

The old man said, "Then that won't do. Find out something soon, because death is coming close by! Have you ever heard," he asked, "of somebody dying standing on his head?"

Now nobody had ever heard, nobody had ever even dreamt of anybody dying standing on his head, in SHIRSHASAN, the headstand. They said, "No, we have not heard, we have not even thought of it!"

The old man said, "Then that's perfectly right!" He stood on his head.

Now it was a problem to decide whether he had died or not. And the disciples were afraid also to disturb him now that he was standing on his head. They tried..."breathing seems to have almost disappeared. But how can a man go on standing on his head if he is dead? He will fall! What to do now? And there is no precedent!" Otherwise you know what to do when a man dies, what has to be done. But nobody had ever heard of anybody dying standing on his head, so there was no precedent: "Now what has to be done?"

Somebody remembered that he had an old sister who was a nun; she lived in a monastery closeby; she was older than him. So they ran and they asked the old nun. She said. "I am coming. That old fool! Is this the way to die? I will teach him a lesson! And he has always been a nuisance, I tell you." The old woman said, "Even in his life he was doing eccentric things. Now is this a way to die?"

She was not worried about death! She came and shouted at the old man, "This is not right! And doing such a stupid thing, and creating trouble for your disciples! Is it right for you? Get up and be normal!"

So the old man laughed, got up, lay down on the bed and he said, "Okay, then I will die in a normal way" -- and died!

Don't take death too seriously! Nothing is serious, neither life nor death, because nothing matters in the ultimate sense. Life and death are just episodes in the eternity of time, just soap bubbles -- life and death both.

So Curtis, I can understand your apprehension, your love for me, but don't be worried. Neither life nor death have any significance.

The only thing that is significant is: while I am here if I can impart some truth to you, if I can impart something that I have seen, if I can impart my perspective to you, if I can help you to see a little bit of reality through my eyes. If I can help you just a few steps into the unknown, then you will be able to go on your own. Everything else is irrelevant.

And remember, even if I am gone and your love is immense for me, I will go on helping you. Connections are not disconnected by death. Death simply makes no difference for the lovers. Death does not exist for the lovers. If you have trust, if you have love for me, death doesn't mean anything at all; we will go on communing the same way. Everything will go on being the same, nothing will change at all.

The fourth question:

OSHO, ARE THE CHILDREN REALLY AS INTELLIGENT AS YOU SAY THEY ARE, BEFORE THE SOCIETY STARTS DESTROYING THEM?

Dheeren,

A CHILD is pure intelligence because a child is yet uncontaminated. A child is a clean slate, nothing is written on him. A child is absolute emptiness, TABULA RASA.

The society will start writing immediately that you are a Christian, Catholic, Hindu, Mohammedan, Communist. The society will immediately start writing the Bhagavad Gita, Koran, Bible. The society cannot wait. The society is very much afraid that if the child's intelligence is left intact, then he will never be a slave. He will never be a part of any slavery, of any structure of domination. He will neither dominate nor be dominated. He will neither possess nor be possessed. He will be pure rebellion.

His innocence has to be corrupted immediately. His wings have to be cut, he has to be given crutches to lean upon so he never learns how to walk on his own feet, so he remains always in a kind of dependence.

First they are dependent on the parents, and parents enjoy it very much. Whenever children are dependent parents feel very good. Their life starts having some meaning: they know that they are helping some new people to grow up, some beautiful people to grow up. They are not meaningless. They have a vicarious enjoyment of being creative. It is not true creativity, but at least they can say that they are doing something, they are occupied. They can forget their own problems in the anxiety of bringing up the children. And the more the children are dependent on them, the more happy they feel. Although on the surface they go on saying they would like their children to be independent, but that is only on the surface. A really independent child hurts the parents. They don't like the independent child, because the independent child has no need of them.

That is one of the big problems the older generation is facing today: the new children are not dependent on them. And because they are not dependent you cannot force things upon them, you cannot tell them what to do and what not to do. You cannot be their masters. The old generation is suffering very much. For the first time in human history the old generation is feeling utterly empty, meaningless, because their whole occupation is gone, and their joy in that they are bringing up children is shattered. In fact they are feeling guilty, afraid, that they may be destroying the children. Who knows? -- whatsoever they are doing may not be the right thing.

Parents destroy the intelligence of the children because that is the only way to enslave them; then the teachers, school, college, university.... Nobody wants a rebel, and intelligence is rebellion. Nobody wants to be questioned, nobody wants his authority to be questioned, and intelligence is questioning. Intelligence is pure doubt. Yes, one day out of this pure doubt arises trust, but not AGAINST doubt; it arises only THROUGH doubt.

Trust comes out of doubt as a child comes out of the mother's womb. Doubt is the mother of trust. The real trust comes only through doubt, questioning, enquiring. And the false trust, which we know as belief, comes by killing the doubt, by destroying questioning, by destroying all quest, enquiry, search, by giving people ready-made truths.

The politician is not interested in children's intelligence, because leaders are leaders only because people are stupid. Just think: if this country were intelligent, can you believe a man like Morarji Desai would be the Prime Minister of the country? It would be impossible. It is ridiculous! But people are so stupid; they will find stupid leaders. People are so unintelligent that they will be ready to fall into the trap of anybody who can pretend to lead them.

Children are born with pure intelligence, and we have not yet been able to respect it. Children are the most exploited class in the world, even more than women. After women's lib sooner or later there is going to be children's lib; it is far more necessary. Man has enslaved woman, and man and woman both have enslaved the children. And because the child is very helpless, naturally he HAS to depend on you. It is very mean of you to exploit the child's helplessness. But hitherto parents have been mean. And I am not saying that deliberately or consciously they have been so, but almost unconsciously, not knowing what they are doing. That's why the world is in such a misery, the world is in such a mess. Unconsciously, unknowingly, every generation goes on destroying the other generation.

This is the first generation which is trying to escape out of the trap and this is the beginning of a totally new history.

But children certainly are utterly intelligent. You just watch children, look into their eyes, look at the way they respond.

Little Papo seemed to be enjoying himself thoroughly at the zoo with his father. As they were looking at the lions, however, a troubled look came over the boy's face and his father asked him what the matter was.
"I was just wondering daddy... in case a lion breaks loose and eats you, what number bus do I take home?"

You just watch children, be more observant.

A teacher asked her class of small children to make a crayon picture of the Old Testament story which they like best.

One small boy depicted a man driving an old car. In the back seat were two passengers, both scantily dressed.
"It is a nice picture," said the teacher. "But what story does it tell?"
The young artist seemed surprised at the question. "Well," he exclaimed. "Doesn't it say in the Bible that God drove Adam and Eve out of the Garden of Eden?"

No proofs are needed! You just look around -- children are everywhere. Just watch!

Another story I have heard....

In another school the teacher had asked the children the same question: to make some pictures of any story that they like. And a child made an airplane instead of a car. The airplane had four windows. From one window God the Father was looking out, from the other, the Holy Ghost, from the third, Jesus Christ. But the teacher was puzzled, and the teacher asked, "These three I can understand, but who is this fourth?"
And the child said, "Pontius the Pilot!"

But nobody watches children. In fact, everybody thinks they are just a nuisance. They should not be heard, they should only be seen: that has been the dictum down the ages. Who cares what they ask? Who cares what they say? Who listens?

A child came running home panting and breathing hard, and told his mother, "Listen to what happened! A tiger chased me from the school up to the house! Somehow I managed; I had to run so hard!"

The mother said, "Listen, I have told you millions of times not to exaggerate -- MILLIONS OF TIMES not to exaggerate! And here you go again! You found a tiger in the street? Where is the tiger?"

He said, "You can look out of the window, he is standing there."

A small dog!

The mother looked and said, "This is a tiger? You know perfectly well that-this is a dog! You go up and pray to God, and ask for forgiveness!"

So the child went back. After a few minutes he came back. And the mother said, "You prayed? You asked God?"

He said, "Yes! I said,'God forgive me! It was totally wrong of me to think of that little dog as a tiger.' And God said,'Don't be worried! When I first saw him, I also thought that he was a tiger!'"

Children have IMMENSE intelligence but down the ages they have not been allowed.

We have to create a new kind of education in which nothing is imposed on the children, but where they are helped to strengthen their natural, God-given intelligence. They are not to be stuffed with information which is in fact almost useless. Ninety-eight percent of the information that we go on throwing into children's minds is just stupid, foolish. But because of that load, that baggage, the child will never be free of the burden.

I have been a professor in the university, and I have been a student from primary school to university. My own observation is that ninety-eight percent of the information that we go on throwing on children is utterly futile; it is not needed at all. And not only is it futile, it is harmful, positively harmful.

Children are to be helped to be more inventive, not repetitive which is what our education is based on right now. Our whole educational system is geared to repetition. If a child can repeat better than others, then he is thought to be more intelligent. In fact he only has a better memory, not better intelligence. It almost always happens that the man of a very good memory may not have very good intelligence, and vice versa.

Albert Einstein didn't have a very good memory. Newton, Edison, and so many more great inventors, were really very forgetful of things.

Once it happened that Edison even forgot his own name. Now that should be the last thing; can you imagine forgetting your own name? Even in sleep people don't forget it. If all three thousand of you go to sleep and I suddenly come and call "Rama!" nobody else will listen, but Rama will say, "Don't disturb me, let me sleep! Somehow I have managed a little bit, fighting with the mosquitoes, and now you are here, calling me." Nobody else will listen, but Rama, even in his sleep, knows that this IS HIS name.

Edison once forgot his own name. He was standing in a queue during the First World War days. He had gone to take his ration, and when his number came and the man on the counter asked, "Who is Thomas Alva Edison?" he looked here and there.

Somebody in the queue said, "If I am not wrong, I think YOU are Thomas Alva Edison."

He said, "You must be right! I was also a little suspicious. The name appears to be familiar, but I was thinking that maybe it is someone's name that I am familiar with, maybe some friend's name."

But our whole education system is geared around memory, not intelligence. Stuff more and more information in the memory, make the man a machine! Our universities are factories where men are reduced to machines. Twenty-five years are wasted -- one third of your life -- in making you a machine! And then it becomes really difficult to unwind you again, to make you a man again.

That is my trouble, my work here. You come as machines, very uptight, full of memories, information,

knowledgeability, absolutely in the head, hung-up there. You have lost all contact with your heart and your being. To pull you down towards the heart and then towards the being is really a difficult task.

But in a better world this will not be needed. Education should help people to become more and more intelligent, not more and more repetitive. Right now it is repetition: you cram whatsoever nonsense is told to you, and then you vomit it in the examination papers -- and the better you vomit the more marks you get. There is only one thing that you have to remember: to be exactly repetitive. Don't add anything, don't delete anything, don't be inventive, don't be original.

Originality is killed, repetitiveness praised. And intelligence can grow only in the atmosphere where originality is praised. Efficiency should not be the goal, but originality.

It was a school in the farming district and one morning Johnny came late.
"Johnny, why are you late today?" teacher asked.
"This morning I had to bring the bull out to the cow, teacher."
"That's no excuse," said the lady. "Couldn't your father do that?"
"No teacher," said Johnny. "You got to have the bull."

Meditate over it -- you missed it!

And the last question...

Right, you got it!

The last question:

OSHO, WHY SHOULD THERE BE A PRESS OFFICE IN THE ASHRAM?

Puna Deva,

WHY NOT?

You know I am an ancient Jew -- I answer a question with another question; that is an ancient Jewish habit.

Once Adolf Hitler asked a rabbi, "I don't understand. Whenever anything is asked of you Jews, why do you always answer with another question?"

And the rabbi said, "Why not?"

I am a modern man -- in fact a little ahead of my time! I am going to use every possible means to spread the truth: newspapers, video, tape recorders, films, radio, television, satellite transmission, everything.

Buddha had to go to every village. You didn't ask him, "Why do you go on walking from one village to another village?" That is a primitive way of spreading the message. For forty-two years he was travelling and travelling. Now to do that would be foolish.

I can be in my room, and I can fill the whole earth with my message. It would be very unintelligent to go on walking from one village to another village. Buddha was helpless. If I had been there in Buddha's time, I would have done the same. If Buddha were here now he would do the same.

The Press Office creates a question in many people's minds. They think truth need not be declared. It needs to be declared! Jesus said to his disciples, "Go in every direction and shout from the housetops! Only then will people hear, because people are deaf."

I will not tell you to go and shout from every housetop; better means are available. Man has invented great technology. Everybody else is using that technology, but when it is used for truth, questions start arising. If you use it for business, good, if you use it for politics, good, if you use it for evil, perfectly right, but if you use it for God, then questions start arising.

I am going to use all kinds of media.

A new and rather young lady teacher had joined the school and one day she found written on the blackboard the words: "Johnny Jones is a passionate bastard. He can kiss and cuddle better than any boy in the class."
"Who wrote this?" she demanded, and after a while, found that Johnny Jones had written it himself.
"Right," she said, "you can stay behind after class."
When he eventually reappeared, several of the other boys clustered round him and asked, "What happened, Johnny? Did she cane you?"
"Oh no, nothing like that," replied Johnny who was rather a big boy for his age, "but it pays to advertise."

It ALWAYS pays to advertise.

And this is not a new thing either....

Krishna Prem had been with Moses too! He is an ancient pilgrim, he is not only with me for the first time.
Moses, standing on the shores of the Red Sea with his press agent, announces, "I am now going to raise my hand and the sea will part so my people can walk across safely. Then I will lower my hand and the sea will come together again."
Elated, Krishna Prem, his press agent, screamed, "Baby, you pull that one off and I'll get you two full pages in the Old Testament!"

The Guest

Chapter #10
Chapter title: Why not wake up this morning?

5 May 1979 am in Buddha Hall

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MY INSIDE, LISTEN TO ME, THE GREATEST SPIRIT,
THE TEACHER, IS NEAR,
WAKE UP, WAKE UP!
RUN TO HIS FEET --
HE IS STANDING CLOSE TO YOUR HEAD RIGHT NOW.

YOU HAVE SLEPT FOR MILLIONS AND MILLIONS OF YEARS.
WHY NOT WAKE UP THIS MORNING?

THERE IS A FLAG NO ONE SEES BLOWING IN THE SKY-TEMPLE
A BLUE CLOTH HAS BEEN STRETCHED UP,
IT.IS DECORATED WITH THE MOON AND MANY JEWELS.
THE SUN AND THE MOON CAN BE SEEN IN THAT PLACE;
WHEN LOOKING AT THAT, BRING YOUR MIND DOWN TO SILENCE.

I WILL TELL YOU THE TRUTH:
THE MAN WHO HAS DRUNK FROM THAT LIQUID
WANDERS AROUND LIKE SOMEONE INSANE.

AN OLD poem of J. Krishnamurti:

I have no name,
I am as the fresh breeze of the mountains.
I have no shelter;
I am as the wandering waters.
I have no sanctuary, like the dark gods;
Nor am I in the shadow of deep temples.
I have no sacred books;
Nor am I well-seasoned in tradition.
I am not in the incense
Mounting on the high altars,
Nor in the pomp of ceremonies.
I am neither in the graven image,
Nor in the rich chant of a melodious voice.
I am not bound by theories,
Nor corrupted by beliefs.
I am not held in the bondage of religions,
Nor in the pious agony of their priests.
I am not entrapped by philosophies,
Nor held in the power of their sects.
I am neither low nor high,
I am the worshipper and the worshipped.
I am free.
My song is the song of the river
Calling for the open seas,
Wandering, wandering,
I am Life.
I have no name,
I am as the fresh breeze of the mountains.

Truth has no name, and truth is not confined in any system of thought. Truth is not a theory, a theology, a philosophy. Truth is the experience of that which is. Truth is not intellectual or emotional; truth is existential.

These are the three layers of human consciousness. The first is the intellectual: it theorizes, it spins and weaves beautiful words, but with no meaning at all. It is a very cunning part, very deceptive. It can make you believe in words as if they have some substance. It talks about God, truth, freedom, love, meditation, but it only talks; it is just words and words and words. Those words are empty shells; if you look deep down into them they are hollow.

This part goes on decorating; it uses big jargon to hide its inner emptiness. And our whole education -- social, religious, cultural -- consists only of words. It only cultivates the intellectual part of our being, which is the most superficial. Through the intellect you cannot reach to the divine, through the, intellect you will be lost in the jungle of words. That's how millions of people are lost. Between you and God the greatest

barrier is your so-called intellect. Remember, your intellect is not intelligence. Intelligence is a totally different matter.

Intellect is a pseudo coin; it pretends to be intelligence but it is not. And because you don't know the real you are easily deceived by the unreal, by the pseudo. Beware of the intellectual layer of your being, which is the most developed; that is the danger. The most superficial is the most cultivated. The most superficial is the most nourished. From the school to the university, the superficial is being nourished, strengthened. And slowly, slowly you get caught up in it, you become entrapped. Then people think about love; they don't feel, they only think.

Krishnamurti relates an incident which happened when he was travelling in a car. The car accidentally knocked down a poor animal, but two persons inside the car did not notice what had happened because they were engrossed in a conversation on how to be aware!

This is the situation of the majority of humanity.

God is present everywhere. Wherever you turn, He is Open your eyes, He is, close your eyes and He is -- because nothing else exists. God means isness.

Anything that participates in existence is divine. But you don't see; you go on talking about God, discussing. You have become so clever in hair-splitting, in logic-chopping. You have become so full of rubbish, which you call knowledge, because you can repeat the Vedas, the Koran, the Bible, like parrots.

You have to be aware of this dangerous layer that surrounds you like a hard shell.

Krishnamurti is right when he says, "I have no name.... "

The word 'God' is not God, and the word 'love' is not love either. If you become too much engrossed in the word 'god' you will go on missing God forever. If you become too much intrigued by the word 'love' then you can go to the library, you can consult all the books -- and there are millions written about love by people who don't know anything about love -- you can collect great information about love, but to know about love is not to know love. Knowing love is a totally different dimension.

Knowledge about love is very simple; you can become a walking encyclopaedia. You can know all the theories of love without ever testing any theory in your experience, without ever living a single moment of love, without any taste of what love is.

"I am as the fresh breeze of the mountains..."

God is neither old nor new, or, God is the most ancient, and as fresh as the dewdrops in the early morning sun -- because only God is. God is non-temporal; it does not belong to the dimension of time. Hence you cannot call it old or new -- it is fresh, virgin. You need not go into the scriptures. You certainly have to go into the breeze that is passing through the pine trees, you certainly have to go into the fragrance that is being released by the flowers. Now...! You have to go into THIS moment with your total being, you have to relax herenow, and all the scriptures will be revealed to you. The Vedas and the Gitas and the Korans will be sung in your deepest core of being. Then you will know that all the scriptures are true; but first your own inner scripture has to be known, understood.

"I have no shelter,
I am as the wandering waters."

God is life -- hence God is movement, hence God is constant change; that is the paradox of existence. It is something that never changes and yet constantly changes. At the innermost core everything remains the same, but on the circumference nothing is ever the same. God is change and no-change. God is eternity and flux.

If you look at the world, you look at the manifest God, which is constant change -- it is like a river moving and moving -- but if you look at the unmanifest, then God is always the same. God is both. This world is not separate from God. You need not go in search of Him anywhere else; He is hidden here, He is playing hide-and-seek here.

"I have no sanctuary
Like the dark gods;
Nor am I in the shadow of deep temples.
I have no sacred books;
Nor am I well-seasoned in tradition."

Religion has nothing to do with tradition or sacred books, religion has something to do with existential experience. Your first layer is intellectual -- that has nothing to do with religion. You have to bypass it, you have to take a jump out of it.

Your second layer is emotional, the layer of feeling, where intuitions arise, visions are revealed, dreams of the unknown descend; where poetry is born, and the dance, and the song. It is closer to God. The intellectual layer is perfectly good for the mundane world, for the marketplace. It is calculation, mathematics; it can become science, technology. It has its uses -- use it, but don't be used by it. The second layer is closer to God; it is the layer of feeling.

The first layer is masculine, the second layer is feminine. The first layer is aggressive, the second layer is receptive. The first layer believes in action, the second layer is a tremendous passivity. It is like a womb. It is an open door, it is a deep welcome. The first goes in search for truth in a very aggressive way; it thinks in terms of conquering.

Even a man like Bertrand Russell writes a book, CONQUEST OF NATURE. Bertrand Russell remained confined to the first layer. He had the intrinsic capacity to go far deeper into reality, but he remained concerned with words, logic, mathematics. He thought in terms of conquering nature: how the part could conquer the whole, how the drop could conquer the ocean, how the leaf could conquer the tree. It is utter nonsense! The very idea of conquest is ugly, but that's how the male part of your being thinks. It is aggressive, it is violent, it is destructive, it is coercive, it is possessive, it is imperialistic.

The second layer is intuitive: that of feeling, that of dreaming. The second layer is poetic, aesthetic, of deep sensitivity. It is totally different, its approach is different -- it does not analyze. The first part believes in analysis, the second part synthesizes.

Sigmund Freud remained with the first part, Assagioli moved to the second. Hence Sigmund Freud could create psychoanalysis, Assagioli could introduce a totally new concept, of psychosynthesis. But Sigmund Freud will look more scientific, obviously, more logical, rational. Assagioli will look like a visionary, a poet, but Assagioli goes deeper.

Poetry always goes deeper than prose. Singing always goes deeper than syllogism.

Become aware of the second layer in you, help it to revive. The society has repressed it, the society does not want it to function. The society is afraid of the second layer because the second layer is irrational, uncontrollable, unpredictable, because the second layer cannot be reduced to mechanical manipulations. The first layer is easily available for the politician, for the priest to dominate. It is easily available for the educators, the pedagogues to condition, to hypnotize. The second is not available. The second is so deep that the hands of the priest and the politicians and the pedagogues cannot reach to it.

You will have to help your second layer to become more prominent. The emphasis has to shift from the first to the second. And the second is not the last, the second is only the door. The third is the last.

The third layer is that of being.

The first is intellectual, the second is emotional, the third is existential. With the first you think, with the second you feel, with the third YOU ARE. With the third, thinking disappears, feeling disappears. Only a kind of witnessing remains, a pure consciousness, an awareness. That's what meditation is all about.

All sacred scriptures are in the head, and all your rituals, religions, are in the head. Your rituals, your religions, your theologies, don't even reach to the second. If you want to reach to the second you will have to learn from the painters and the poets and the singers, musicians, dancers. You will have to go into the world of art. But if you want to go to the third -- and without going to the third you will never know what God is -- you will have to go into a deep communion with a Master.

Only a mystic can make you attuned with your own innermost being. Only one who is in at-onement with his own being can infect you. Religion is something like a contagious disease. It is not disease, it is health, ultimate health, but health can become as contagious as any illness can ever become.

Religion has to be learned only in the vicinity of a Master. It cannot be learned from traditions, from scriptures. You will need somebody alive so that you can be in love, somebody alive who can by his presence trigger a process in your being. It cannot be taught, it can only be caught.

"I am not in the incense
Mounting on high altars,
Nor in the pomp of ceremonies.
I am neither in the graven image,
Nor in the rich chant of a melodious voice.
I am not bound by theories,
Nor corrupted by beliefs.
I am not held in the bondage of religions,
Nor in the pious agony of their priests.
I am not entrapped by philosophies,
Nor held in the power of their sects.
I am neither low nor high,
I am the worshipper and the worshipped."

That statement is of tremendous value: I am the worshipper and the worshipped. You are the seeker and the sought, you are the devotee and the deity, you are the temple and the Master of the temple. You need not go anywhere. If you need go anywhere it is only inwards, into your own interiority.

"I am neither low nor high,
I am the worshipper and the worshipped.
I am free.
My song is the song of the river
Calling for the open seas,
Wandering, wandering,
I am Life."

These words as an introduction will help you to understand Kabir.

Kabir says:

MY INSIDE, LISTEN TO ME, THE GREATEST SPIRIT,
THE TEACHER, IS NEAR,
WAKE UP, WAKE UP!

The original is:

PARMATMA GURU NIKAT VIRAJE,
JAG JAG MAN MERE....

Your real Master, your God, is very close by. You need not go to Kaaba or to Kashi in search of him. He is so close by that even to say that he is close by is not right, because closeness also shows a little distance. He is exactly you! God asleep -- that's what you are. If you awake you need not go anywhere else.

The difference between you and a Buddha is not the difference of any physical distance, is not the difference of any quantitative changes. The distance is only of one thing, otherwise you are exactly the same: you are asleep, he is awake. Open your eyes and you are a Buddha, be awake and you are a Buddha.

PARAMATMA GURU NIKAT VIRAJE...

For whom are you searching? He is just within you, and He is the real Master. The outer Master only functions as a mirror; he simply shows you who you are. He does not impose anything upon you, he only reflects.

The pseudo Master imposes things upon you. He teaches you this and that, he conditions you, makes you a Hindu or a Mohammedan or a Christian, creates great greed in you for the other world, for heavenly pleasures, makes you afraid of hell. He is using a very psychological strategy.

That's what the most materialistic school of psychologists goes on teaching, the school of the behaviorists -- Watson, Skinner, Pavlov. Their whole teaching is that man can be conditioned only by two things, and those two things are fear of punishment and greed for reward -- punishment and reward. That's how they go on working on rats, and when they succeed in conditioning a rat they think the same can be done with man. They don't give you more respect than they give to the rats. And in a way they are right; about ninety-nine percent of you they are right. They are not right only when a person is awake; they are not right about a Buddha. Otherwise humanity works almost like rats, there is not much difference. The rats function through punishment and reward, and that's how man functions.

The false Master simply makes you afraid of hell, greedy for heaven, and through this strategy he exploits you. The real Master does not make you afraid and does not make you greedy either. Then what is the function of a real Master?

The function of the real Master is to be a pure mirror so you can see your own face, so that you can recognize your own face. Once you have seen your own heart throbbing in the mirror, your own being reflected, you will become aware of the inner Master.

The function of the outer Master is to make you aware of the inner Master. Once that is done then the outer mirror is no longer needed. You may remain grateful to it because it helped you, you may remain thankful to it for ever and ever, but it is no longer needed. The real Master works hard so that he is no longer needed. His success will simply make him unneeded.

The false Master works in such a way that he is always needed, that without him you cannot move a single inch. He makes you dependent on him. He does not give you awareness, eyes to see, to function; he gives you ready-made formulas. And of course life goes on changing, and those formulas become out-of-date every day.

I have heard...

A certain rich man was suspicious that his secretary was fooling around. He asked her but she was very adamant, stubborn. Not only that, she became very angry and she said, "I am a virgin!"

The boss said, "Then you produce a certificate from a medical man."

She managed somehow -- she bribed the doctor, got a certificate that she was a virgin, and brought the certificate to the boss. He looked at the certificate, and then looked at the secretary and said, "But it is dated yesterday!"

Twenty-four hours have passed... who knows? One can lose one's virginity within seconds.

And that's how it happens in your life: whenever fixed, ready-made answers are given to you, they are dated, they are always lagging behind. If you ask me how to behave in a certain situation and I give you a particular answer, you will always be in trouble and dependent on me, because the same situation is never going to happen again -- never exactly the same -- and the answer is never going to fit any particular situation. You will always be a misfit. Your whole life will become a great misery of trying to fix square pegs into round holes. Your whole life will be a long, long story of frustration, and you will be worried about why it is not working.

You can see Hindus, Mohammedans, Christians, Jains, Buddhists -- nothing seems to be working. Their lives are a proof! What more proof is needed? What Mahavir said is now twenty-five centuries old; how can it fit in this world? But people are still trying, they don't take any note that twenty-five centuries have passed.

Mahavir had said not to eat in the night. He was not aware that one day there would be electricity. He had said it so that insects, mosquitoes and anything else, are not eaten. People used to eat in the dark; they still do in India. In villages, they eat in the dark. The people are so poor that they cannot even afford a kerosene lamp. Mahavir was not aware; how could he have been? But still the Jain goes on insisting that he cannot eat in the night. Now, there is no problem at all.

Once I was staying at the home of a very religious Jain, a very rich man and a very beautiful man too, in Calcutta. He has an absolutely centrally air-conditioned palace, soundproofed, but he will not eat in the night. I said, "Why? No mosquito can enter, no insects can enter. Why not?" Just because Mahavir had said... When people become too much obsessed with principles, this happens.

The real Master never gives you principles, he gives you only insights. He gives you understanding, not commandments. He simply makes you more aware so whatsoever the situation is you can always respond to the situation on your own. You need not follow a certain fixed principle. He makes you more fluid, more flexible, because life goes on changing and if you are very very inflexible you will suffer.

PARMATMA GURU NIKAT VIRAJE,
JAG JAG MAN MERE....

Kabir says: The only thing worth doing is to wake up my mind. The God, the REAL guru, is inside.

The word 'guru' is untranslatable. Neither does the word 'teacher' nor the word 'Master' have that beauty. In fact, the phenomenon of the guru is so deeply Indian that no other language of any country is capable of translating it. It is something intrinsically Eastern. The word 'guru' is made of two words, 'gu' and 'ru'. 'Gu' means darkness, 'ru' means one who dispels it. Guru literally means 'the light'. And you have the light within you, yes! If you come across a Buddha or a Jesus or a Krishna or a Mahavir, it will be of tremendous help to you in finding your inner guru, because seeing Buddha, suddenly a great enthusiasm and hope will arise in you: "If it can happen to Buddha" -- who is just like you, the same body, the same blood, bone, marrow -- "if it can happen to this man, why not to me?" The hope is the beginning. Meeting with the Master on the outside is the beginning of a great hope, a great aspiration.

And this can happen only if you meet a living Master. It cannot happen just by reading about Buddha,

because who knows whether this man was really historical or not? And the way the story is being; told is such that nobody can believe that he was historical.

The followers always go on creating more and more unnecessary stories about their Masters. Maybe they do it with good intentions, but even good intentions coming out of unconscious people are of no use; they are harmful. Maybe they want to impress people so people can become more attracted, but what really happens is just the opposite.

Now the Buddhist story is that when Buddha was born, the mother was standing, was walking in a garden. Buddha was born while the mother was walking. And not only that, the first thing that he did was that he himself walked seven steps. The first thing the child did -- he walked seven steps! Not only that, the second thing that he did after the seventh step was that he declared, looking at the sky, "I am the awakened one, I am the great Buddha! Nobody has ever been like me and nobody will ever be like me."

Now these stupid stories naturally make intelligent people suspicious. And one thing is absolutely certain: that Buddha is not like us, so maybe, perhaps, he became enlightened, but he gives no hope to us. Jesus is born of a virgin mother -- nonsense, patent nonsense! But how can you become enlightened? You are not born of a virgin mother. Krishna is born as God, he is an incarnation of God; YOU are not an incarnation of God.

Rather than these stories creating a hope in you, they create a kind of hopelessness.

You need living Masters who have not yet become myths. You need living Masters who are just like you and yet different, just like you but with something plus, something mysterious surrounding them in every other way the same as you, but only in one respect different: they have a certain understanding which is missing in you, they have a certain luminosity which is missing in you, they have a certain grace, a certain climate which is missing with you. But in every other way they are exactly like you: they fall ill, they need food, they become thirsty, they are tired, they have to go to sleep; they are just exactly like you in every possible way. Then great hope arises: maybe the 'one plus' thing that has happened to them is also latent in you and can become manifest.

The outer Master is simply a mirror so that you can see your face, so that you can see that you also have-the same face, the same possibility, the same potential. And once this has settled in your heart, that "I have also the same potential, the same seed", a great journey has started. You will never be the same again. Looking into the eyes of a living Master, something synchronizes in you, something is triggered in your being, a process has already started.

MY INSIDE, LISTEN TO ME, THE GREATEST SPIRIT,
THE TEACHER, IS NEAR,
WAKE UP, WAKE UP!

But we have been asleep so long, for millions of years, for millions of lives, that sleep has become a deep-rooted habit, almost our nature. So it is possible that you may even be with a living Master and miss, because the mind goes on creating new ways to go on sleeping, new rationalizations. The mind will say, "Now I have found the guru, I have found the Master. Now what more is needed? It is enough. Now by his blessings I will become enlightened one day."

Now this is a trick of the mind. Blessings are of immense help, but only blessings will not make you enlightened. Otherwise one Master would make the whole earth enlightened, because his heart is not miserly about blessings. He can bless the whole world -- he blesses the whole world -- but just his blessings won't do.

But the mind can give you these ideas -- that there is no need for you to wake up. The mind always thinks in its own old patterns.

A teacher was checking her children's knowledge of proverbs.

"Cleanliness is next to what?" she asked. "Impossible!" a small boy replied with great feeling.

Now the boy knows that the most difficult thing is cleanliness, just next to impossible. His response comes out of his experience.

When you are with a living Master your responses are bound to come from your own experience. There is every possibility you may distort. The Master may mirror your real face, but you may close your eyes, you may start dreaming about your face, you may project something else.

"What did you learn in school today?" a mother asked her young son.

He replied, "We learned that one and one, the son of a bitch makes two. Two and two, the son of a bitch makes four. Four and four, the son of a bitch makes eight."

The mother was shocked. She went to school and complained to the teacher, "How could you teach your class such a terrible thing?"

"Madam," said the teacher, "I taught them 'one and one, the sum of which makes two'."

The real Master can also be misunderstood, misinterpreted. He may reflect your face, but you may go on seeing something else. You have been asleep so long that you will need to be shocked again and again.

Hence a constant companionship with the Master is needed; it can't be a hit-and-run affair. A few people come here and they say, "We have come here for three days. Is something possible?" They don't see the absurdity of it. They don't see how long they have been asleep; they want to be awakened within three days. In fact, by the way they say that they are here for three days, it seems as if they are obliging me by being here for three days. Even if in three lives you become awakened, that would be too early.

And yes, still I say it can happen in a single moment -- it depends on you.

The story is that two soldiers, utterly drunk, met in a training camp. "Where you from?" inquired one.

"Mobile, Alabama!" replied the second.

"Mobile?" exclaimed the first. "Why, I am from Mobile!"

"What street do you live on in Mobile?" asked the second.

"Main Street and Elm Avenue," replied the first.

"That's where I live too!" said the second southern lad. "I live at 1195 Main Street."

"Me too. Say, are you married?" asked the first soldier.

"Sure am," replied the other. "Married a gal whose name was Daisy MacLee."

"So did I!" ejaculated the first soldier. Then he paused for a moment. "Hey," he drawled, "you reckon that we could be husbands-in-law?"

The fact is that there were not two soldiers, only one was standing before a mirror. But when you are utterly drunk everything is possible. When you are utterly drunk, it takes constant hammering from the Master. And the truth is not far away...

MY INSIDE, LISTEN TO ME, THE GREATEST SPIRIT,
THE TEACHER, IS NEAR,
WAKE UP, WAKE UP!

RUN TO HIS FEET --
HE IS STANDING CLOSE TO YOUR HEAD RIGHT NOW.

The original is:

DHAYA KE PITAM CHARANAN LAGE, SAI KHADA SIR TERE....

The original has some beauty in it:

DHAYA KE PITAM CHARANAN LAGE...

Don't waste time, not even a single moment. Run, fall at the feet of the beloved. He has been standing there for so long, waiting and waiting for you. For lives and lives God has been waiting for you; His patience is infinite. There are only two things that are infinite: God's patience and man's stupidity!

If you are fortunate enough to be in the presence of a Master, look into his eyes and RUSH inwards. Don't waste time!

DHAYA KE PITAM CHARANAN LAGE...

The beloved is within you, the worshipper is the worshipped. The beloved is within you; you just need to go to the very core of your being. Descend from the head to the heart, and from the heart to the being. Move from thinking to feeling and from feeling to being. Just be! and that is the meeting with the beloved. And the meeting has already been happening, you are just not aware, you are just unconscious.

RUN TO HIS FEET --
HE IS STANDING CLOSE TO YOUR HEAD RIGHT NOW.

And without finding Him you will remain dissatisfied, discontented. Whatsoever you do, everything is doomed to fail. Except God, nothing succeeds. They say, "Nothing succeeds like success," and I say to you: Nothing fails like success. Once you succeed in your so-called worldly matters -- money, power, prestige, respectability -- then you will know that all has failed. The money is there and so is your inner poverty; it has not changed even an iota. In fact because of the richness now you will become more and more aware of your inner poverty; in contrast, you will be able to see it more.

That's why poor people look a little more satisfied than the rich -- not that the poor people are satisfied, not that poverty has something spiritual about it, not that poverty has to be preached. Enough of all those stupid things that have been told to people down the ages! But the poor person looks a little satisfied for a totally different reason. The reason is, he has nothing to compare himself with, he has no contrast. He is a white line drawn on a white board. The rich man is a white line drawn on a blackboard... the contrast.

The richer a country gets, the more frustrated it becomes. Indians brag very much; they think their satisfaction, their so-called contentment, has something to do with spirituality. It has nothing to do with spirituality at all! It is a simple psychological fact: you are so poor you cannot afford even to be discontented. Only rich people can afford to be discontented. Only rich people really become aware of

discontentment.

But one thing is certain: whatsoever you attain -- you can become rich, you can become respectable, you can become virtuous, you can become a so-called saint, a mahatma, worshipped by thousands of people -- but if you have not attained the inner beloved you will remain poor, you will remain in misery deep down, you will remain in darkness.

No one is ever satisfied. Poor men wish they were rich, rich men wish they were handsome, bachelors wish they were married, and married men wish they were dead, and so on and so forth, it goes and it goes....

Have you ever come across a person who is really contented? If you come across a person who is really contented, then be with him, then imbibe as much of the vibes of his being as possible, because that is the only way to find your inner beloved. The person who is contented must have found him.

Buddhas are surrounded by tremendous contentment, a great silence, almost tangible; you can.touch it, you can feel its texture. Buddhas are surrounded by great grace; if you are not closed you will be overwhelmed by it. Buddhas are just pure love; if your hearts are open and beating, if you are still alive, then IMMEDIATELY a great dance will arise in your being. You will start celebrating IMMEDIATELY, because seeing the Buddha you will become immediately aware of the inner Buddha that has been asleep so long. But so what? Even if you have been asleep for millions of lives it makes no difference, you can wake up right now, this very moment.

YOU HAVE SLEPT FOR MILLIONS AND MILLIONS OF YEARS
-- says Kabir --

WHY NOT WAKE UP THIS MORNING?

JUGAN JUGAN TOHI SOBAT BITA
AJAHU NA JAG SABERE?...

... Don't be foolish any more! The time has come, THIS IS the time!

Buddhas always speak of this moment.

AJAHU NA JAG SABERE?...

... The morning has come. THIS is the morning for which you have been waiting for so long, THIS is the moment! Buddhas know only one time, that is now, and only one place, that is here. Their time is always now and their space is always here. They don't talk about the yesterdays and they don't talk about the tomorrows.

AJAHU NA JAG SABERE?...

... The morning has come, and you are still asleep? Are you not going to wake up? Are you not going to wake up and see the sun rising? You have missed so long, so long, but forget all about it; you can still wake up, it is still early. Whenever you wake up, it is early....

But the weight of the old habits is not easy to throw away. You listen, you may even feel a little understanding arising, but still your investment is in the sleep. You have been dreaming such beautiful dreams in your sleep, and now suddenly Kabir comes, and he says, "Wake up!" You would like to awake,

but not right now -- and the insistence of the Masters is RIGHT NOW. They don't want to wait, they start shaking you. You feel angry, naturally. All the great Buddhas of the world have created great anger in people against them for a simple reason: they disturb your sleep, and who wants to be disturbed? and particularly in the early morning when it is cold, and you would like to have a turnover and pull the blanket and tuck yourself in again just a little more, and you are having such a beautiful dream. Particularly in the early morning, people have beautiful dreams. You have become the president of America or something, and here comes Kabir and says, "Wake up!"

AJAHU NA JAG SABERE?...

... The morning has come. And what are you doing here? You would like to tell him, "Shut up! Is this the moment to wake me up? It has been a hard, hard struggle for me to become the president of America. Somehow I have managed, now here you come. Where had you been before?" The weight of the dreams, of the sleep, of all the investments is great.

A man arrived at the Pearly Gates, and on being asked his name replied, "Charlie Graball."

"I don't think we have any notice of your coming," he was informed. "What was your occupation in earthly life?"

"Scrap metal merchant," the visitor said.

"Oh," said the angel, "I will go and enquire."

When he returned Charlie Graball had disappeared. So had the Pearly Gates.

Old habits...! A scrap metal merchant... even at the gate of heaven! Who cares about heaven? When you can escape with the gate, who bothers about heaven?

And this is the reason why people go on finding new excuses to go on sleeping. You cannot believe how much you have invested in your sleep. And the most cunning thing that the mind can do is to make you convinced that you are not asleep at all, that you are already awake: "Kabir must be talking to somebody else."

That's what happens when I am talking here -- you always think that I must be talking about other people. I am talking about you! Sometimes it happens that when I go on Looking for two, three seconds at one person, he starts looking here and there: I must be looking at somebody else -- because nobody can think that he is Charlie Graball, no. It is always somebody else. This is one of the MOST powerful strategies of the mind to keep you asleep.

Gurdjieff used to tell a story again and again:

There was once a magician who had many sheep. Every day one fat sheep was to be killed for him, and of course -- sheep are not so foolish as man! -- they became alert. One thing was certain, that everybody was to be killed one day or other. They started escaping into the hills, into the forest. The magician was at a loss as to what to do; the sheep were becoming aware about their destiny.

Then he invented a strategy: he gathered all the sheep, hypnotized them, and told every sheep different things. For example, he told a few, "You are exceptional, you are not ordinary. What happens to others is never going to happen to you." Since that day those sheep stopped escaping. You could have killed another sheep in front of them, but they were not afraid any more because they knew they were exceptional.

Just watch your mind deep down -- you all have that idea, that "I am exceptional."

One Arabian proverb says that when God creates a man and sends him into the world, before He drops him, He always whispers one thing in his ear: "You are unique, exceptional." He goes on playing that joke, and every person carries that deep down in his heart, that "I am exceptional." That's why you go on seeing people dying, but you never think, "I am going to die." It is always somebody else who dies, it is never I -- "I am exceptional."

... To a few other sheep that he hypnotized, he told, "You are lions, you are not sheep at all." And since that day they stopped escaping; they started roaring like lions.

To a few other sheep he told, "You are not sheep, you are men. You are here to keep all the other sheep imprisoned. You are to help me, you are my friends." Since that day those sheep became detectives against their own friends. They would inform the magician that a certain sheep was trying to escape.

To a few others he even told, "You are magicians -- not only men but magicians. You can do miracles! You are immortal!"

Once he had done these strategies no sheep were escaping, and every day they were butchered.

And every day YOU are butchered. Every day somebody dies, somebody is killed, somebody is murdered, somebody commits suicide. Every day it is going on, but somehow, deep down, you go on believing you are exceptional. When somebody goes mad you think, "Poor fellow." You don't think that you can also go mad... because the difference between you and mad people is not much; it is very nominal, very minimal, only of degrees. Maybe you are at ninety-nine degrees and he is at a hundred and one; just one degree more and you cross the boundary, and you are mad. Just one day before that other person was also as normal as you are -- now he is mad. Today you are normal, tomorrow you can be mad. But in our deep sleep we have auto-hypnotized ourselves. This auto-hypnosis is what is meant by sleep, metaphysical sleep.

JUGAN JUGAN TOHI SOBAT BITA,
AJAHU NA JAG SABERE?...

... How long have you remained auto-hypnotized, in a deep metaphysical slumber? And the dawn has come. Now wake up! It is time! Now don't postpone any more, you have postponed enough.

WHY NOT WAKE UP THIS MORNING?

THERE IS A FLAG NO ONE SEES BLOWING IN THE 'GAGAN,'
IN THE SKY-TEMPLE.
A BLUE CLOTH HAS BEEN STRETCHED UP,
IT IS DECORATED WITH THE MOON AND MANY JEWELS.

GAGAN MATH GAIB NISAN URE
CHANDRAHAR CHANDVA JAHAN TANGE, MUKATA-MANIK MARHE...

... If you wake up, you will be surprised that you are living in such a tremendously beautiful world. But how can you know the beauty of it if you are asleep? You are not aware of the splendor that is showering all around. You are not aware of the glories of life, of the benediction that life is. How can you be aware of it? You are so deeply asleep, you are dreaming your private dreams, utterly unaware that the whole existence is a constant celebration.

THERE IS A FLAG NO ONE SEES BLOWING IN THE SKY-TEMPLE.
A BLUE CLOTH HAS BEEN STRETCHED UP,
IT IS DECORATED WITH THE MOON AND MANY JEWELS.

It is a very mysterious existence. You cannot conceive more mystery, more miracles, more splendor, more beauty. It is the ultimate in all that one can imagine, but we are missing it. It is like a man who is asleep in the garden and cannot see the rose blooming and cannot hear the distant call of a lonely bird, and cannot see a bird on the wing, cannot see the sun and the moon and the stars. He is fast asleep. The fragrance from the roses comes to his nostrils but he cannot be aware of it; the fragrance of the wet earth, but he is unaware; the dewdrops shining like pearls in the morning sun, but he is unaware of it, he is fast asleep. This is our situation.

WHY NOT WAKE UP THIS MORNING?

AJAHU NA JAG SABERE?...

... The morning is knocking on the door, the sun is rising, the call has come, and you go on sleeping?

This is the Master's work: to go on hammering his disciples, to go on hammering; in some moment maybe... the disciple will wake up. There are moments when you are more vulnerable; there are moments when you are very hard, impossible to penetrate. There are moments when you are more flexible, more feminine. Hence the Master goes on hammering every day. He goes on, without taking any note of whether you listen or not. He knows one thing: that ultimately everybody has to listen. Finally, everybody HAS to listen.

THE SUN AND THE MOON CAN BE SEEN IN THAT PLACE;
WHEN LOOKING AT THAT, BRING YOUR MIND DOWN TO SILENCE.

MAHIMA TASU DEKH MAN THIR KAR, RAVI-SASI JOT JARE.

Says Kabir: If you can do only one thing, if you can attain to silence, you will know the splendor of God.

MAHIMA TASU DEKH...

You can see that splendor, you can see that infinite beauty. That joy is yours. Just do one thing: become silent. It is another way of saying wake up -- because the mind remains asleep because of so many thoughts. Sleep simply means a continuous thought process inside you, a procession of thoughts, a continuous traffic. And it is always rush hour there: day in, day out, thousands of thoughts and desires and imaginations and projections and memories go on rushing in a crowd. You are always surrounded by a big crowd; this is your sleep.

This inner talk has to stop. You can call it being awake, you can call it. being silent -- it is the same thing. To be silent is the way to be awake, or, to be awake is the way to be silent; both methods have been used.

Buddha uses the method of being silent so that you can be aware. Krishnamurti uses the method of being aware so that you can be silent. They both are two aspects of the same coin; if you have one you will have the other automatically.

MAHIMA TASU DEKH MAN THIR KAR..

... Stop this constant traffic of the mind, stop this thought process. Then you can see the infinite beauty.

... RAVI-SASI JOT JARE...

... You will see the sun and the moon and the stars inside yourself The whole sky is yours. Even the sky is not the limit -- you are all. If you are ready to die as a drop you will become the ocean.

I WILL TELL YOU THE TRUTH:
THE MAN WHO HAS DRUNK FROM THAT LIQUID
WANDERS AROUND LIKE SOMEONE INSANE.

This world is almost a madhouse. To be sane here will look like becoming insane.

H.G. Wells has written a story:

There is a valley somewhere in Mexico where a small tribe lives, hidden deep in the mountains. They are all blind. A fly is found in that valley; once a person is bitten by that fly he becomes blind. Every child is born with eyes, but it is difficult to avoid that fly. It is very common, every house is full of those flies. So one day, two days, three days, at the most a week or two weeks; if a child is very fortunate then one month, two months, three months, but sooner or later he is going to be bitten by the fly and he will become blind. By the time he becomes a little conscious he finds himself blind. So the whole community is blind.

A man comes from another community to visit, to see. He had heard rumors. He could not believe that the whole community was blind. He saw, but he could not believe his eyes. He fell in love with a blind girl of that community, but the community wouldn't allow them to be married because it had never happened, there was no precedent. And they could not believe that he had eyes, and of course they were in the majority. They thought he was mad. Nobody had ever heard about eyes -- what was he talking about? Rainbows and colors and the sun and moon... he must be mad, utterly mad! Who had ever heard about these things?

But he was in such love, and the girl was in such love, that finally the community conceded, but with a condition. They said, "We have never married our girls to another community, never before. This is happening for the first time. We will allow you to marry our girl, but with a condition: we will have to destroy your so-called eyes. We cannot allow our girl to be married to a madman. If you are ready to be blind, as you think we are, then only can you marry the girl."

Their logic was right -- if they had never heard of anybody having eyes, how could they believe?

Kahlil Gibran also writes a similar story:

A magician came into the town, chanted a few mantras, threw something into the well of the town, and said, "Whosoever will drink the water of this well will go mad."

Now there were only two wells in the town: one was for the common people and one was inside the palace for the king and the queen and his ministers. Of course by the evening the whole town became mad; they had to drink the water. The king was very happy, the queen was very happy, that they had a special well. Otherwise they would also have gone mad.

But by the evening their happiness started disappearing. In fact they became very much frightened and scared, because a rumor went around the town that "Our king has gone mad." The king's guards, the policemen, the army, everybody had gone mad. But now they were the majority. Only the king and the queen and his prime minister, these three persons were left. Now it was very dangerous; there was no protection and the whole town was convinced that these three people had gone mad. The king asked the old

prime minister, "Now what to do?"

He said, "I will keep these people engaged, I will talk to them. You and your wife go out through the back door and drink from that well, and later on I will go and drink. This is the only way."

The king and the queen went through the back door, they drank from the well. Of course then they didn't come through the back door, they went dancing to the front door. The people had never seen them in such a state; they were rejoiced! That night there was a great celebration in the town. They thanked God, that "Our queen and our king are again sane."

This is the situation: the whole world is insane, hence the man of God LOOKS insane. The whole world is neurotic; not to be neurotic here, just to be healthy and whole, is very dangerous. Hence you crucify Jesus, you kill Mansoor. That's why thousands of people are against me: for the simple reason that they ARE neurotic -- but they are in the majority. They have drunk from the well, the contaminated well; now anybody who is not mad like them is a danger to their security, is a danger to their sanity, is a question mark. His presence is irritating, he has to be destroyed.

Kabir says:

I WILL TELL YOU THE TRUTH.

I will not tell you to wake up without telling the truth. He is saying, "Let me tell you the truth: if you decide to wake up one thing is certain -- you will be thought mad. You have to take that risk. Otherwise go on sleeping, go on dreaming, remain part of the mad crowd. Please don't blame me later on."

That's why Kabir says:

I WILL TELL YOU THE TRUTH.

If you decide to wake up... Maybe listening to Kabir or to Buddha or to me, you start deciding to wake up. The truth has to be told beforehand, before you decide to wake up.

THE MAN WHO HAS DRUNK FROM THAT LIQUID
WANDERS AROUND LIKE SOMEONE INSANE.

You have to risk your so-called sanity. It is insanity! but you will have to risk it, and you will have to be ready to accept the world of the few sanest people. But they are very few -- Mansoor and Jesus and Buddha and Kabir and Farid and Nanak.... They are very few, they can be counted on the fingers. If you wake up you will become part of that small, fortunate minority, but you will be thought insane by the people.

KAHE KABIR PIYE JOI JAN, MANA FIRAT MARE.

Not only that you will live like a madman in the world, you will also die like a madman. But it is worth it; the risk is worth taking. It is better to be mad like Kabir than to be sane like Morarji Desai. It is better to be mad like Jesus than to be sane like Pontius Pilate. It is a great decision; guts are needed, great courage is needed.

Sannyas -- initiation into the world of truth -- is not for the cowards. Cowards can go on rationalizing, cowards can go on sleeping, dreaming. Cowards can even start dreaming that they are awake, but they will not risk. They will remain part of the mob, of the insane crowd. And of course their lives will remain of misery, of pain, of agony.

If you want to be ecstatic, risk -- risk all. Only by risking all does one attain the all. Blessed are those who are drunk with God. Blessed are those who are mad for God. Blessed are those who are no more part of the insane crowd but have learned a new way of insanity -- the way of the Buddhas.

KAHE KABIR PIYE JOI JAN...

It is very rare that somebody decides, because it is very rare to be so courageous, so brave....

MANA FIRAT MARE.

Then he lives like a madman, in utter ecstasy, in absolute benediction, and he dies in utter ecstasy, in an absolute benediction. Life can be a celebration and death too, but you will need to risk.

And that's what my whole effort here is: to seduce you into risking all for God. Remember, you have slept enough and you have not found anything, you have dreamt enough and your hands are empty, you have thought enough and where have you arrived? Now wake up.

Friend, now wake up!

The Guest

Chapter #11
Chapter title: Let your aloneness become a dance

6 May 1979 am in Buddha Hall

Archive code:	7905060
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The first question:

OSHO,
NEVER BELONGED,
NEVER BEEN ON THE 'INSIDE',
NEVER FELT 'AT ONE' WITH ANOTHER,
WHY SUCH A LONER ALL MY LIFE?

Prem Madhura,

LIFE is a mystery, but you can reduce it to a problem. And once you make a mystery a problem you will be in difficulty, because there can be no solution to it. A mystery remains a mystery; it is insoluble -- that's why it is called a mystery. Life is not a problem.

And that is one of the most basic mistakes we all go on committing: we immediately put a question mark. And if you put a question mark on a mystery, you will be searching for the answer your whole life and you will not find it, and naturally it brings great frustration.

My observation of you, Madhura, is that you are a born meditator. Rather than making it a problem, rejoice! Not to belong is one of the greatest experiences of life. To be utterly an outsider, never feeling to be a part anywhere, is a great experience of transcendence.

An American tourist went to see a Sufi Master. For many years he had heard about him, had fallen in deep love with his words, his message. Finally he decided to go to see him. When he entered his room he was surprised -- it was an utterly empty room! The Master was sitting; there was no furniture at all! The American could not conceive of a living space without any furniture. He immediately asked, "Where is your furniture, sir?"

And the old Sufi laughed and he said, "And where is yours?"

And the American said, "Of course I am a tourist here. I cannot go on carrying my furniture!"

And the old man said, "So am I a tourist for only just a few days, and then I will be gone, just as you will be gone."

This world is just a pilgrimage -- of great significance, but not a place to belong to, not a place to become part of Remain a lotus leaf, as Kabir says.

Madhura, this is one of the calamities that has happened to the human mind: we make a problem out of everything. Now this should be something of immense joy to you. Don't call yourself a 'loner'. You are using a wrong word, because the very word connotes some condemnation. You are alone, and the word 'alone' has great beauty. You are not even lonely. To be lonely means you are in need of the other; to be alone means you are utterly rooted in yourself, centered in yourself. You are enough unto yourself

You have not yet accepted this gift of God, hence you are unnecessarily suffering. And this is my observation: millions of people go on suffering unnecessarily.

Look at it from another perspective. I am not giving you an answer, I never give any answers. I simply give you new perspectives to see, new angles.

Think of yourself as a born meditator who is capable of being alone, who is strong enough to be alone, who is so centered and rooted that the other is not needed at all. Yes, one can relate with the other, but it never becomes a relationship. To relate is perfectly good. Two persons who are both alone can relate, two persons who are both alone cannot be in relationship.

Relationship is the need of those who cannot be alone. Two lonely persons fall into a relationship. Two alone persons relate, communicate, commune, and yet they remain alone. Their aloneness remains uncontaminated; their aloneness remains virgin, pure. They are like peaks, Himalayan peaks, high in the sky above the clouds. No two peaks ever meet, yet there is a kind of communion through the wind and through the rain and through the rivers and through the sun and through the stars. Yes, there is a communion; much dialogue goes on. They whisper to each other, but their aloneness remains absolute, they never compromise.

Be like an alone peak high in the sky. Why should you hanker to belong? You are not a thing! Things belong!

You say, "NEVER BELONGED, NEVER BEEN ON THE INSIDE."

There is no need! To be an insider in this world is to get lost. The worldly is the insider; a Buddha is

bound to remain an outsider. All Buddhas are outsiders. Even if they are in the crowd they are alone. Even if they are in the marketplace they are not there. Even if they relate they remain separate. There is a kind of subtle distance that is always there.

And that distance is freedom, that distance is great joy, that distance is your own space. And you call yourself a loner? You must be comparing yourself with others: "They are having so many relationships, they are having love affairs. They belong to each other, they are insiders -- and I am a loner. Why?" You must be creating anguish unnecessarily.

My approach always is: whatsoever God has given to you must be a subtle necessity of your soul, otherwise it would not have been given in the first place.

Think more of aloneness. Celebrate aloneness, celebrate your pure space, and great song will arise in your heart. And it will be a song of awareness, it will be a song of meditation. It will be a song of an alone bird calling in the distance -- not calling to somebody in particular, but just calling because the heart is full and wants to call, because the cloud is full and wants to rain, because the flower is full and the petals open and the fragrance is released... unaddressed. Let your aloneness become a dance.

And Madhura is a dancer. And I am utterly happy with you, Madhura. If you stop creating problems for yourself... I don't see that there are real problems. The only problem is, people go on creating problems! Problems are never solved, they are only dissolved.

I am giving you a perspective, a vision. Dissolve your problem! Accept it as a gift of God, with great gratitude, and live it. And you will be surprised: what a precious gift, and you have not even appreciated it yet. What a precious gift, and it is lying there in your heart, unappreciated.

Dance your aloneness, sing your aloneness, live your aloneness!

And I am not saying don't love. In fact, only a person who is capable of being alone is capable of love. Lonely persons cannot love. Their need is so much that they cling -- how can they love? Lonely persons cannot love, they can only exploit. Lonely persons pretend to love; deep down they want to get love. They don't have it to give, they have nothing to give. Only a person who knows how to be alone AND joyous is so full of love that he can share it. He can share it with strangers.

And all are strangers, remember. Your husband, your wife, your children, all are strangers. Never forget it! You don't know your husband, you don't know your wife. You don't know even your child; the child that you have carried in your womb for nine months is a stranger.

This whole life is a strange land; we come from some unknown. source. Suddenly we are here, and one day suddenly we are gone, back to the original source. This is a few days' journey; make it as joyous as possible. But we do just the opposite -- we make it as miserable as possible. We put our whole energies into making it more and more miserable.

The second question:

WHAT IS CREATIVITY? DOES IT CORRESPOND MORE TO THE PATH OF AWARENESS OR TO THE PATH OF LOVE? OR IS IT A CHILD OF BOTH?

Anand Kirti,

CREATIVITY is when you are not, because creativity is the fragrance of the creator. It is the presence of God in you. Creativity belongs to the creator, not to you. No man can ever be creative. Yes, man can compose, construct, but can never be a creator.

When man disappears, when man becomes utterly absent, a new kind of presence enters his being -- the presence of God. Then there is creativity. When God is inside you His light that starts falling around you is creativity. The climate that arises around you because of the presence of God within you is creativity.

It has nothing to do with awareness or love, although the creative person is both. The creative person is aware, the creative person is loving, but the creative person is neither a meditator nor a lover -- loving yes, but there is no lover; meditativeness yes, but there is no meditator.

And when there is nobody inside you, that very nobodiness brings creativity. It springs, it wells up, you become full of it. Whatsoever you touch becomes gold. It is not your touch, remember; the miracle is always God's. It has nothing to do with the path of love or with the path of awareness. The path of love and the path of awareness bring you to God because they help you to disappear.

When God is there, then creativity is simply a consequence of His presence, just His presence. You can attain to His presence through love or awareness, it doesn't matter. How you annihilate yourself is irrelevant; the only thing is that you should be annihilated, that you should not be. Do it through love, that will do. How you commit suicide does not matter, with what kind of poison. Whether you jump from a cliff, or you lie down in front of a railway train, or you shoot yourself, or you hang yourself, it doesn't matter. All that matters is that you should have committed the suicide of the ego: through love, through awareness; through Yoga, through Tantra, Taoism, Zen, Sufism, Hassidism. It doesn't matter; these are different ways of committing suicide. I don't mean the physical, I mean the metaphysical. Once you are not there, all that is left is God.

You ask me, "DOES IT CORRESPOND MORE TO THE PATH OF AWARENESS OR TO THE PATH OF LOVE? OR IS IT A CHILD OF BOTH?"

It has nothing to do with the path. Creativity is possible only when the goal is achieved; it is a by-product of the goal. And don't start thinking in terms of a cross-breeding; cross-breeding is dangerous. You are thinking, "Or is it a child of both?"

Just the other day I was reading...

A farmer was very fond of cross-breeding. First he crossed a chicken with a goose and got a 'choose'. Then he crossed a pheasant with an eagle and got 'pheagle'. Then he crossed a road with a bicycle and got killed.

Beware of cross-breeding.

If you feel at home with love, it will do; or if you feel at home with awareness it will do. Just remember one thing: that somehow, manage to disappear.

There are people who need not even go on any path, love or meditation. Just the sheer intelligence is enough, just seeing the point is enough. Just seeing, "How can I be? I cannot exist alone, separate. I cannot exist as an island. I am continuously connected with the whole. I am breathing from every pore of my body; even if for a few seconds the breathing stops, I will be no more."

You are continuously eating, drinking. What are you eating? -- the universe, that's what you are eating. What are you breathing? -- the universe, that's what you are breathing. What are you drinking? -- the universe, that's what you are drinking. Continuously, the universe is going in and passing out. You are just a passage. The breath comes in, refreshes you, rejuvenates you, goes out, another breath comes in.... We are in a continuous relationship with existence. In fact, to say it is a relationship is not right: we are one with existence.

If one is REALLY intelligent, then neither love nor meditation -- just intelligence is enough. Just to see the point that we are one with existence, hence there is nobody separate, and the ego is gone. And the going

of the ego is the coming of God. In fact, God is always there; just because of the ego you cannot see Him.

And to see yourself as divine, as part of this immense existence, is the beginning of creativity.

And this is not only the experience of the mystics. Of course this is the experience of all the mystics of the world: you can ask Kabir or Eckhart, you can ask Farid or Mansoor, you can ask Lieh Tzu or Rinzai. You can ask different kinds of mystics, born in different times, to different races, in different countries, unaware of each other's existence, and they will all say one thing: "The moment I disappeared, God came in. Or maybe He was already there; just my presence was not allowing Him to express Himself, to become manifest. I was obstructing the way."

But this is not only the experience of the mystics. Even the poets, the musicians, the painters, have a few glimpses of it -- of course only glimpses, then they fall back to the ordinary world. They rise to the sacred for a few moments.

Whenever Rabindranath would have the visitation, would have creativity arising in him, he would not eat, he would not drink, he would not sleep for days together. He would lock himself in his room, he would not come out. He would come out only when the glimpse had disappeared.

And those who saw him coming out after three, four days of remaining in some other world all noted one fact: he looked so different, so fragile, so unearthly, so light, as if not made of matter, so subtle, nothing gross in him, his eyes so clear and so deep and his whole being so transparent. But after a few hours he would be back again, settled in the gross body, would be his old self again.

People used to ask him, "What happens when you close yourself in?" He would say, "I close myself in, I lock myself in, so that nobody disturbs me, because I am no more here. Any disturbance can be a very shattering experience. I am so fragile that I would not like to be disturbed. Even a little sound is enough to bring me back to the earth, and those are the moments when I am flying high, when great poetry arises in me."

That's how GITANJALI was born, the book for which he got the Nobel Prize. Many, many people have been given the Nobel Prize, I have seen almost all the books for which a Nobel Prize has been given, but there is no comparison with Rabindranath's GITANJALI. 'Gitanjali' means 'offering of songs'. It has some totally different quality, not of this world. It echoes something of the Upanishads. It has some reflections of Buddha, Jesus, Zarathustra, Lao Tzu. But Rabindranath was not a mystic, he was only a poet.

A poet is one who becomes a mystic once in a while, who enters into the world of the mystic once in a while but comes back because he has not yet become capable of remaining there forever. He cannot abide there, he can only have a visit. The poet is very close to the mystic.

These three words have to be remembered. The scientist is the farthest from the mystic because he lives with the gross matter, he works with the gross matter. The poet is closer to the mystic. The scientist functions from the head, the poet from the heart, and the mystic lives in the being. When you are in the being, creativity is simply your nature.

You ask me, " WHAT IS CREATIVITY?"

For the mystic, his very existence is creativity. He walks, and that is creativity. He talks, and that is creativity. He remains silent, and that is creativity. Buddha, sitting in silence, is far more creative than Rabindranath writing poetry, far more creative than Picasso doing his painting, far more creative than Moore working on his sculpture... just sitting silently!

So creativity has nothing to do with creating something, creativity is simply the presence of God. Those who are fortunate enough to come in contact with a buddha's silence will be transformed; they will know what creativity is. He has not done a thing and miracles have happened. He has not uttered a word and the

message has been heard. He has not moved, but he has transformed you. He has not even touched you, and you are no longer the same.

At the ultimate peak of being a mystic, creativity is just a climate. Lower than that is the poet; then creativity brings great songs, sculpture, architecture, poetry, music, painting. And even the scientist, the lowest in this categorization -- lowest because he works with the lowest form of existence, matter -- even the scientist, when he is creative, has a few glimpses like the mystic.

For example, Albert Einstein: he has said many times that "All my insights happened when I was not working at all, in fact when I was not. All my great insights came to me from some unknown source."

The great scientist, Eddington, has said, "When I started working as a scientist I used to think of the world as matter, as only matter. But the more deeply I went into it, the more a few things started happening to me which are incomprehensible in terms of science, mathematics, calculation, measurement. And those things have revealed one thing to me: now I can say that the world resembles more a thought than a thing."

All the great scientists... I am not talking about the technicians: they are lower than the scientists, the fourth category, the last, the SUDRAS, the untouchables. I am not talking about the technician. The technician has no flight, no insight, no visitation from the beyond. He simply knows how to do a certain thing, he is an adept in 'how-toism'. He turns everything into a method. The technician is not a scientist.

The scientist is one who very rarely, but still, reaches to the peaks of the mystic. The poet is a visitor there more often, and the mystic remains there. For the mystic creativity is a climate, for the poet it is great activity, for the scientist even moreso: it is materialization of something which is immaterial, great work. It took almost twenty years for Albert Einstein to formulate the Theory of RelativitY -- GREAT work. The insight happens in a split second, but then you have to work it out, you have to prove it through experimentation.

The poet needs no proofs; you never ask for proof The scientist is asked for proofs, experimental proofs, and the experiments may take years. Sometimes it has happened that the insight is there but the experimentation has taken years and years. Still a few of Albert Einstein's theories are not yet proved by experimentation. They are just theories, with every possibility of being proved true, but with no way to prove them this way or that, for or against. Still no experiment is possible.

For example, Albert Einstein said that time is such a relative phenomenon that if a passenger leaves the earth on a spaceship at the speed of light -- the speed of light is immense,'almost inconceivable: one hundred and eighty-six thousand miles per second... if a spaceship leaves the earth at that speed, then the person who is moving in that spaceship will never age. If he is young, twenty-five years old, he will remain twenty-five years old. Even if he comes back after twenty-five years, all his friends on the earth will be fifty years old, he will simply be twenty-five, because at that speed time stops.

Now this is simply a theory, an insight; we have not yet been able to devise a spaceship which can move with that speed. But scientists say that theoretically it seems right -- but only theoretically. Now how did Einstein arrive at it? -- because there is no possibility for experimentation. Obviously, it is not the conclusion of an experiment; you cannot do any experiment. No spaceship is there which moves with such speed. In fact, it may never be possible to have such a spaceship; there are difficulties.

The most difficult thing is: whenever a thing moves at that speed it turns into light. At that speed the heat is so much that no spaceship can move at that speed, because the heat would burn it out. Just the friction -- one hundred and eighty-six thousand miles per second -- the very friction would be enough, and the spaceship and the passengers would all be reduced to light, they would burn out. But maybe some day we can find something which does not burn out, which remains intact, and the passenger can move at that speed.

Then scientists think that Einstein is right: at that speed, time stops. And if time stops you cannot age, so

it is possible that a man may leave on a spaceship, and when he comes back his children will be older than him, or even his grandchildren will be older than him. If he comes after eighty years, all his children will be gone, his children's children will be older than him, and he will have remained exactly at the same age, with no change, with no difference, as if not a single moment had passed.

Now this is a pure theory; they call it 'pure physics'. How did Einstein arrive at it? It is an insight, it is a mystical experience. Albert Einstein had a few mystical experiences. All his other theories were also conceived in the same way; they have all been proved right, slowly slowly, by experiments. Maybe this too is right.

Even the scientist comes to truth only when he is not, the poet comes to beauty when he is not, and the mystic comes to God when he is not. The scientist can only be approximately true, because the moments are very rare and very fleeting. The poet can be a little more sure, on a more firm ground, because the moments come often. But the mystic is absolutely certain, hence his declarations.

The Upanishads say AHAM BRAHMASMI, I am God! Al Hillaj Mansoor declares ANA EL HAQ! I am the Truth! These are not conclusions, these are not arrived at through thought processes. These are intuitions, experiences of the ultimate revelation. Mansoor had become one with truth; he was no more separate.

So creativity has three layers; the ultimate is the mystic: he lives in a climate of creativity. The poet, once in a while, brings some treasures from the beyond; the scientist, also very rarely, but whenever he can visit the ultimate he brings something precious to the world. But one thing is certain -- mystic, scientist or poet, whatsoever comes into this world comes from the beyond.

To bring the beyond is creativity. To bring the beyond into the known is creativity. To help God to be manifested in some form is creativity.

The third question:

Asutosh,

OSHO, WHAT IS HISTORY?

HISTORY is time, hence all that is really significant is not included in it, because all that is really significant is beyond time.

Buddha's enlightenment under the Bodhi Tree... it is not a historical fact; there is no way to prove that it really happened. It is such an interior experience that you have to take it on trust. Buddha says it happened: you can believe it, you can disbelieve it. If you disbelieve, there is no way for Buddha to prove it. If you disbelieve it, only you prevent your own enlightenment, that's all. If you trust Buddha, a door opens for you. In trusting you can hope that if it has happened to Buddha it can happen to you too. Belief and disbelief have nothing to do with Buddha's experience, but they have something to do with you and your future.

But history cannot prove that something happened that morning; history has no record of it. It happened beyond time, hence history cannot record it. It is unrepeatable, and history only records that which is repeatable. History is nothing but the record of the repetitious human stupidity. History is the record of all that is stupid in the human mind. Genghis Khan, Tamurlaine, Nadir Shah, Alexander, Adolf Hitler, these people are repeatable; Buddhas are not repeatable, a Buddha happens only once.

Tamurlaine will have many, many incarnations, sometimes as Adolf Hitler, sometimes as Ivan the Terrrible, sometimes as Josef Stalin and sometimes as Mao Tse Tung; he will have MANY incarnations. Buddha will never come again. He has gone beyond, gone to the further shore. Jesus will not come again;

Jesus cannot be repeated. These people are unique.

History takes no note of the unique; history only takes note of the common, the average, and the average is the lowest. History is nothing but a vicious circle. It is a wheel: it goes on moving, the same spokes go on coming up again and again and again.

Just the other day I was reading a parable by James Thurber, THE LAST FLOWER. Meditate over it.

World War XII, as everybody knows, brought about the collapse of civilization. Towns, cities, and villages disappeared from the earth. All the groves and forests were destroyed and all the gardens and all the works of art. Men, women and children became lower than the lower animals. Discouraged and disillusioned, dogs deserted their fallen masters. Emboldened by the pitiful condition of the former Lords of the earth, rabbits descended upon them.

Books, paintings, and music disappeared from the earth, and human beings just sat around, doing nothing. Years and years went by. Even the few generals who were left forgot what the last war had decided. Boys and girls grew up to stare at each other blankly, for love had passed from the earth.

One day a young girl who had never seen a flower chanced to come upon the last one in the world. She told the other human beings that the last flower was dying. The only one who paid any attention to her was a young man she found wandering about. Together the young man and the girl nurtured the flower and it began to live again. One day a bee visited the flower and a hummingbird. Before long there were two flowers, and then four, and then a great many. Groves and forests flourished again.

The young girl began to take an interest in how she looked. The young man discovered that touching the girl was pleasurable. Love was reborn into the world. Their children grew up, strong and healthy and learned to run and laugh. Dogs came out of their exile. The young man discovered, by putting one stone upon another, how to build a shelter. Pretty soon everybody was building shelters. Towns, cities, and villages sprang up. Song came back into the world and troubadours and jugglers and tailors and cobblers and painters and poets and sculptors and wheelwrights and soldiers and lieutenants and captains and generals and major-generals and liberators. Some people went one place to live, and some another.

Before long, those who went to live in the valleys wished they had gone to live in the hills and those who had gone to live in the hills wished they had gone to live in the valleys.

The liberators, under the guidance of God, set fire to the discontent, so presently the world was at war again. This time the destruction was so complete... that nothing at all was left in the world except one man and one woman and one flower.

But that's enough, that will do; that one flower will do. Again everything will come back.

History is a wheel. It is a vicious circle, it goes on moving in the same rut. Many, many times man has become very civilized, and many, many times all civilization has disappeared from the earth. This is not for the first time that we have discovered science. Ancient records tell something else, a totally different story.

There is every possibility that the great continent of Atlantis was drowned not by a natural calamity but by atomic explosion. In Hindu scriptures particularly, great proofs are available that man had discovered all the technology that we have discovered. It is a rediscovery, it is not a discovery. The great war that is known as Mahabharata had almost all the weapons that we have now. Ancient Indian scriptures have stories about airplanes, atomic bombs, hydrogen bombs and things like that.

Now we are again coming to a point where a total destruction will happen. But a flower will be left and that will do, and again the whole story begins from ABC. Many times it has happened. This is not the first world that we are living in: many worlds have come and disappeared, many civilizations have come and disappeared. Many civilizations have reached the same peak of affluence, technology, knowhow. History is a repetition.

One has to learn how to get out of history and out of time. One has to learn how to get out of this wheel. One has to learn how to slip out of the very process of time, and that's what meditation is all about.

The greatest contribution of the East to the world is nothing but meditation, because it teaches you how to get out of the mind. Mind is time, and time is history. When you get out of mind you get out of history and out of time. And when you are out of mind, time and history, where are you? You are in the whole, in the cosmic. You are in that orgasmic, organic unity called God.

God is not part of history, God runs parallel to history. Hence those who want to know God will have to unlearn history. History has made you Christians, Hindus, Mohammedans, Indians, Germans, Chinese. History has conditioned you. History has given you particular minds, ideas, ideologies. You have to get out of all that, history has to be forgotten. History is past, and the past is heavy. And if the past is too much in the mind, you will go on repeating it in the future. What else will you do? The past goes on repeating itself through you. Get out of it!

Don't ask what is history, ask how to get out of it!how not to be a Hindu, because that is being part of a certain history. Ask how not to be a Christian. Ask how not to be an Indian, an American. Ask how to just be, without any adjective.

And that's my whole effort here: to help you come out of your bondage of the past.

A sannyasin is one who drops the bondage of history. And he says, "I am simply a part of this whole. I am not part of human history, I am part of the cosmic eternity." And becoming part of cosmic eternity, you are freed from all bondage and from all misery.

And more and more people are needed in the world who are free of history, free of the past. Then only can we create a new world where wars can cease, where more and more people can bloom in love, where more and more people can become lotuses of celebration.

Enough of history! It should be stopped. There is no need to teach all that nonsense and garbage, but we go on teaching the students. We go on telling them more and more about the past. And the more we tell them about the past, the more they become conditioned by it, and naturally they will repeat it.

There is no need to tell them about the past; past is past, gone is gone. They need something totally different: they need to be introduced to the present. They need to be made aware of this moment. They need a taste of now, not of then. They need to drink something from here, not from there.

It will be a great blessing to the world if history simply disappears from the schools, colleges, universities, and rather than teaching history we teach how to get out of time, how to cease being a mind, how to become a no-mind, because the no-mind is the door to God.

God has no history, history has no God in it.

The fifth question:

OSHO, DO YOU THINK THAT IT IS NOT POSSIBLE TO BE HONEST, INTELLIGENT, RELIGIOUS, AND YET BE IN POLITICS?

Surya Kant,

IT IS impossible. It is ABSOLUTELY impossible, CATEGORICALLY impossible. If you are intelligent, why should you be in politics? It is for the stupid, for the mediocre.

The intelligent person will have much more important things to do. The intelligent person will not be interested in dominating others. His whole interest will be in knowing himself To dominate the other is a way of escaping from one's own inner meaninglessness, inner emptiness, inner hollowness. It is an escape from oneself. The intelligent person iS not an escapist.

Politics is an escape, a GREAT escape. It keeps you so occupied, day in, day out, that you cannot find even a few minutes for yourself. Even when you sleep you think politics; it continues in your dreams. To be a politician is a twenty-four hour job. You cannot relax because if you relax you will be left behind. It is a tooth-and-nail struggle, it is a cut-throat competition. It is pure violence.

Why should an intelligent person be in politics? And how can an honest person ever be in politics? Honesty does not pay in politics. And even if sometimes a politician is honest, he is honest only if it pays, not for honesty's sake. The proverb that 'honesty is the best policy' must have been invented by a politician. Even honesty becomes a policy! How can honesty be a policy?

Honesty is religion, not a policy. Honesty is your heart, not a policy. It is not that you are honest to gain something; you are honest for the sheer joy of being honest. You are honest even if you have to lose everything; it is worth losing everything. Honesty can never be a policy, but politics makes everything a policy. An honest person and in politics? Impossible!

"I hope I'll be able to count upon your support," the candidate said to one merchant he called on.

"I'm afraid not," was the reply. "You see, I've already promised my support to your opponent."

The politician laughed. "In politics," he stated, "promising and doing are two different things.".

"Well, in that case," declared the merchant affably, "I'll be happy to give you my promise."

In politics and honesty? Never has it been heard of!

The politician named Strange lay on his deathbed. His lawyer was summoned.

"As an epitaph, on my tombstone," he gasped, "I only want to have the words, 'Here lies an honest politician'."

The lawyer protested, "How will people know who's buried under that stone?"

The old man nodded wisely. "Don't worry," he advised. "Folks will take one look at those words and they'll all say, 'That's strange!'"

Strange was the name of the politician....

Honesty needs guts. It needs you to expose yourself as you are. It needs the courage to be naked. The politician cannot do that. He has to wear masks, he cannot be naked. He has to fulfill the expectations of the masses, so whatsoever you want he pretends to be that. Whatsoever you want, he is ready-to promise it. He goes on promising contradictory things to different people; his promise means nothing. He goes on pretending different games and different roles.

If he goes to the Mohammedans he starts reciting the Koran. If he goes to the Hindus he quotes the Gita. If he goes to the Christians he pretends to be a lover of the Bible. And all this is just pseudo: neither does he love the Gita nor the Vedas nor the Bible nor the Koran -- he loves only his ego, and he is ready to do anything, whatsoever is required, to fulfill his ego. And you know it, and the whole world knows it.

And the whole world complains about these politicians, but somehow man is so stupid that if he gets out from the clutches of one politician, immediately he enters into the cage of another. People go on complaining, but still they go on falling victims to the same type of people -- not a bit of difference.

Man has to be freed from his stupid mind; only then will he be free of the politicians. Hence politicians don't want you to be intelligent. They are very much against creating intelligence in people. For thousands of years they did not allow people to be educated because that was dangerous. Now they allow people to be

educated, but the education is such that it does not make you intelligent. On the contrary, it makes you less intelligent.

When the child enters the school he is far more intelligent than when he comes back from the university. Those twenty years will destroy much that was immensely valuable. The real diamonds will be lost and he will carry just words, jargon, theories, knowledge. He will have sold his intelligence and he will have brought home just dead knowledge, dead weight, dead wood, and he will live with that knowledge his whole life. Still, we don't have an educational system which helps people to become intelligent.

That's why all over the world in all the universities there is great ferment, great rebellion. It is a good sign: it simply indicates that the young people of the world are becoming more and more alert that what is called education is not education but a kind of conditioning, a hypnosis. The older generation tries to mould the mind of the new generation. The teacher is just an agent of the older generation. The teacher is respected by the older generation because he is the agent: he corrupts the minds of the new, but the corruption is done with such skill that you will not become aware unless you are really alert, watchful.

People go on complaining, but they go on doing the same thing again.

Four friends met in a Moscow park. The first man heaved a sigh. The second also sighed. So did the third.

The fourth said impatiently, "Oh, do stop talking !"

Now, in Moscow you cannot talk, but you can sigh. That is a way now: you cannot say but you feel, you understand, what is being done to you. The whole country, the whole Russian mind, is conditioned by the politicians, so much so that nothing else is even made available.

I receive many letters from Russia. My books are being smuggled into Russia. People are reading, the books are moving from hand to hand, but underground. People cannot even write letters to me directly from Russia because they will never reach. First the Russian government, and then Morarjibhai Desai -- it is impossible to reach! Every letter is opened, every letter is delayed, and one never knows how many never reach. But a few letters have reached because Russians have given them to tourists to mail them somewhere in London or Paris, so that from London or Paris they can reach. They reach to me, but I cannot answer them -- they will never receive those answers. People want to come.

One woman wrote from Russia that she is even ready to marry an Indian if that can help her to come to India and to be a sannyasin -- any Indian! But in Russia that too is very difficult. They won't allow you to leave even if you marry. One of my friends married a Russian woman but he could not bring her to India. She remained in Russia, he remained in India. He has died now; the woman and the children are still there.

The same is the case in China now. But the difference is only of degrees; the difference is not qualitative. In the so-called democratic countries it may not be so much, but t is exactly the same.

Remember, politics is against all kinds of expansion of consciousness, because if people really become conscious they will not follow stupid leaders. They will not need any leadership at alL they will be a light unto themselves.

You ask me, "IS IT POSSIBLE TO BE HONEST, INTELLIGENT, RELIGIOUS, AND YET IN POLITICS?"

Why should a religious person be in politics? For what? Politics is a power-trip. The religious person is simply dissolving himself The religious person is going in the opposite direction, where the ego has to be dissolved utterly. It is not a power-trip, it is just the opposite. Yes, when the religious person has disappeared great power descends, but it is not your power, it is God's power.

The politician is for his own power; he wants to be powerful. He wants to command armies, nations. Deep down he is suffering from an inferiority complex. Deep down he knows his worthlessness. He wants to prove to himself and to others that he is not worthless, that he is great. Politics is a kind of disease.

Some day in the future, when people have become a little more alert and aware, politics will be thought of as neurosis, just as now you think many things are incomprehensible. For example, five thousand years ago magic ruled the whole world, the magician was the most important person in any community. Now where is the magician? Who bothers about the magician? Maybe once in a while he can give an entertainment to a party or in a club or in a hotel -- just entertainment. Otherwise, what is his power? Once he was very powerful; he still is in primitive societies. In African tribal communes he is still very powerful -- people believe that he has power. Now we know that he has no power; he has power only because people believe he has power. His power is not in him but in people's beliefs. Now the magician is gone.

Then the priest became very powerful; even kings were not so powerful as the priest. Now where is the priest? What is his power now? -- no power at all! He has become part of the past.

Let me tell you, sooner or later the politician will go the same way -- down the drain -- as the magician has gone, as the priest has gone, as the kings have gone. So is it going to be the case with the politician. As human consciousness grows bigger and bigger, brighter and brighter, all these illnesses that are hanging around us -- hangovers of the past! -- will disappear.

The new man will not know much about politics. The new man will not be nationalistic. The new man will not believe in states, the new man will believe in a universal brotherhood. Yes, there will be a kind of government, international government, but its use will be functional just like the post office. You don't think much about the postmaster... or do you? Even the postmaster-general, who cares? -- he is just a functionary. So should the case be with the prime minister and the president. Yes, a certain kind of order is needed in society because there are so many people. A certain kind of government will be needed and a few people will have to do the work, but it is nothing to brag about.

Politics is finished. It is only a past relic, an antique relic, soon to be preserved in the museums. The future does not belong to politics.

The future belongs to a totally different kind of man -- a man who will know how to love, not how to possess; a man who will know how not to be powerful, a man who will know egolessness; a man who will be capable of dropping all games and living an authentic life of deep meditation, of great love, of poetry.

The last question:

OSHO, A COUPLE OF MONTHS AGO WHEN I FIRST CAME TO LISTEN TO YOU, I FELT A ONENESS WITH YOU. I HAVE ATTENDED MANY OF YOUR MORNING DISCOURSES.

I WAS A BIT SAD WHEN ONE DAY I HEARD YOU SAYING THAT YOUR ENERGIES, GRACES AND BLESSINGS ARE AVAILABLE ONLY FOR YOUR SANNYASINS. STILL ON THE 27TH APRIL, I ATTENDED ONE OF YOUR ENERGY DARSHANS, STEALING ENERGY FROM YOU. WHAT IS IT THAT MAKES IT DIFFICULT FOR A CATHOLIC PRIEST TO TAKE YOUR SANNYAS? OR CAN ONE BE BOTH A PRIEST AND YOUR SANNYASIN? OR ARE YOU THINKING OF FORMING A GROUP OF ANONYMOUS SANNYASINS?

Joy Cheriyan,

FROM my side there is no problem at all -- you can be a sannyasin. It does not matter whether you are a Catholic priest or a Catholic thief! I don't prevent even Catholic thieves, so what to say about the Catholic priest? To me, it is all the same!

I give sannyas unconditionally. There is no condition attached to it, no strings attached. I don't even ask

who you are, what your profession is, what religion, what nationality. Those are irrevelant things. Somebody has to be a businessman, somebody has to be a policeman; just like that, you are a Catholic priest. It is a profession.

From my side there is no problem: Cheriyan, you can become a sannyasin. And deep down your heart is ready for it. How can I say no to you? I never say no to anybody. If your heart is ready, then become a sannyasin and go on doing whatsoever you are doing.

But the problem may come from the Catholics; for that I cannot guarantee anything. They may not allow you, they will be afraid. I am not afraid! I give sannyas to you because I know that if you become a sannyasin, if this light enters into your being, then the darkness, whatsoever its name -- Catholic, Protestant, Hindu, Mohammedan -- will go. But the darkness will be afraid, the darkness will not allow you to take the light in.

But if you are not courageous you can go on stealing. Don't be worried, that too is perfectly good. Sooner or later, when you have stolen enough light, the darkness will be gone.

There are different kinds of people: sometimes a few things are sweeter when they are stolen -- like kisses, et cetera. The stolen kiss has more sweetness. Maybe, if that is your way, perfectly good! The whole point is that the light should reach to your heart.

In fact, by becoming a sannyasin you will become a real Catholic for the first time. Catholicism is a quality: to be Catholic means to be liberal, to be understanding, to be humble. To be a Catholic in reality has nothing to do with the Vatican. It has something to do with a new quality in your heart: the openness, the vulnerability, the capacity to accept even those who are opposed to you, the capacity to love the enemy. That is what the real spirit of being a Catholic is. By becoming my sannyasin you will be entering into the real Catholic spirit. Certainly you will be in difficulty with your church, but that risk has always been there.

When Jesus started his work he was getting into trouble with HIS church, the Jewish church. He was getting into trouble with the rabbis. It was those rabbis who killed Jesus, but it was good that Jesus tried.

And it will be good, Cheriyan, if you also try. What can be taken away? Yes, I know a Catholic priest enjoys many privileges which are not available to other priests -- material privileges. But if you are satisfied with them, then it is okay. You are not satisfied with them, that's why you are here; your being here is enough proof.

But I am not saying to leave your priesthood If your church can allow, you can be a sannyasin and a priest both. In fact I would like you to remain a priest and a sannyasin both, so that you can seduce a few more Catholics!

You also ask, "OR ARE YOU THINKING OF FORMING A GROUP OF ANONYMOUS SANNYASINS?"

I am not thinking to form a group of anonymous sannyasins, but that group is also forming itself. There are many who would like to be sannyasins but are not courageous enough. I am not thinking to form it, because the anonymous sannyasin simply shows that he is not courageous enough to declare to the world that he belongs to me, that he is hiding a fact, that he is afraid of facing the world. That is a kind of cunningness; that is a dual personality. In the heart you will be with me and on the outside you will not be with me. That duality will create a split in you. On the outside you will have to speak against me; it will hurt you, and you will become two persons. And to be divided is to be in misery. And if you are cunning, even if you are here you will not be able to get as much nourishment as would have been easily possible for you to get if you had been a little less cunning, a little more sincere and honest.

Yes, Cheriyan, you can steal a little bit of light, but there is no need to steal because I am ready to offer it to you. I can give to you in abundance. All that is needed is courage on your part to receive it.

And remember, these are rare opportunities. There were many who missed Jesus, there were many who missed Buddha, and there will be many who will miss me. I hope that you will not be one of them.

Maggie was bemoaning her hard luck to her friend Tilly. The story she told was a real heartbreaker.

It seems Maggie was coming home late from work and when she was only a few blocks from her home a shiny new Cadillac convertible drew up alongside her. In it was one of the handsomest young men Maggie had ever seen. He whistled at Maggie. "Baby, would you mind my company tonight?" he asked.

Maggie drew herself up. "On your way, mister," she snapped.

The young man stopped the car and got out. He seemed contrite.

"Don't take offence," he said to Maggie. "You see, I just broke up with my girl. I'm lonesome. I want to go out to dinner, to a nightclub, to dance. And you looked so pretty, so sweet, I just couldn't resist asking you."

Maggie didn't trust herself. The guy was too goodlooking, the situation too attractive. Maggie didn't think it was okay.

"Tell you what," she said to the young man, "would you still want to date me tomorrow?"

"Sure," replied the young man.

"Take my phone number. Call me tomorrow. I'll tell you then."

"You've got a date," said the guy. Maggie gave him the phone number. The guy hopped back into his car. "Look real nice for me," he said and pressed something into her hand. Then he drove away.

"You see," Maggie told her friend Tilly, "when I opened my hand, I saw he'd put a hundred dollar bill into it."

"So what's there to cry about?" asked the puzzled Tilly.

"Because," sobbed Maggie, "I gave him the wrong phone number!"

Cheriyan, if you are with me anonymously, one day or other you will repent -- because you will be giving me your wrong phone number.

Be true! If your heart is beating faster with me, if a flame is arising in your being, of love, of surrender, of trust, then go with it. Then risk all! Then whatsoever happens will be good, you will never repent.

Many times it happens that we unnecessarily go on missing some opportunity. And this is so today! Tomorrow your heart may not beat, tomorrow you may become hardened. Your mood may change, the situation may not be the same. The connection may be broken, the bridge may be lost. I may not be here, you may not be here. Who knows what happens tomorrow? Never postpone!

As far as I am concerned you are perfectly accepted, respectfully, lovingly. You can remain a Catholic priest -- nothing is wrong in it -- and yet be a sannyasin... because to be a sannyasin is something so deep that nothing can destroy it. Your being a Catholic priest is something imposed by others on you. Your being a sannyasin will be your own longing, it will be your own desire.

And whenever something arises in your heart as your own longing, never deny it, because to deny it is to deny God. To deny it is to deny your whole life. To deny it is to remain unfulfilled.

The Guest

Chapter #12
Chapter title: Allow him to reach you

7 May 1979 am in Buddha Hall

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The first question:

OSHO, FOR ME, YOU ARE ALL THE MASTERS THAT HAVE BEEN BEFORE AND ALL THE MASTERS THAT WILL COME. MORE AND MORE A STRANGE KNOWING GROWS THAT ONLY DEATH IS THE DOOR TO THIS PERFECT UNION WITH 'I DON'T KNOW WHAT'. LOVING THE MASTER -- LOVE -- ONLY GIVES US GLIMPSES OF WHAT DEATH CAN MAKE US SEE. IS THIS NOT SO?

Prem Puneeta,

LOVE is a small death, and death is great love. They are not two things. Love is a small wave in the ocean of death. Hence people are afraid of love too, as much as they are afraid of death.

People only pretend the game of love, they don't go into it. They keep a distance from any deep commitment, from any total involvement, because if you really go very close in the world of love, the flame of love is going to burn your ego.

People love -- at least they pretend, they believe that they love -- because life without love is meaningless. If they don't love life is meaningless; if they really love the ego disappears. Hence they make a compromise: they go only so far. They don't go to the deepest core of it, they only touch the surface. They cannot remain without it; without it they are utterly futile. Then life is a desert with no significance, no song. Then life is utterly futile -- you only vegetate, you don't really love, you don't really live. Loving and living are synonymous.

So people have to at least play the game of love; that keeps them involved. But they don't really go into it. They keep out of it, because if they really go into it then the ego disappears. Then they are no more, then God is.

The experience of orgasm, of deep orgasmic joy, is the first experience of God. God comes when two lovers meet and merge into each other. When two are no more two, when that union happens, God penetrates you. Then the beyond comes to the earth, the sky meets the earth.

But rarely are you in an orgasmic unity; rarely are you so much in tune with the other that you are ready to sacrifice your ego. In fact, you go on doing the contrary: your love is also an ornament for your ego; your love is also a new treasure to strengthen the ego, to gratify the ego. Rather than destroying it, your games

about love go on nourishing

But Puneeta, your insight is absolutely right: love can only give you glimpses. If you allow the ego to disappear, love will make you available to something of the unknown. Love will teach you how to die; love is the first lesson of death. Death is the crescendo of love, the highest peak. Those who know how to love know how to die. Their death is not an end; it is a beginning, it is a birth, it is moving into the divine. It is transcending the human and entering the superhuman. It is transcending the mortal and entering into the immortal. Death is a portal, a door.

But death is a door only if you have learned the lesson through love. Love is the school that prepares you for death. Love and life are synonymous: if you love you live. If you love and live you become capable of dying.

Millions of people die, but without being capable of dying. They die in unconsciousness. Then death simply takes them back into another body; then death simply helps them to enter into another womb. And the whole wheel starts moving again, the same repetitive wheel.

Those who die consciously... And love makes you utterly conscious. Love makes you alert, because love is light. It dispels all darkness, all unconsciousness. It becomes a lamp inside you. And if you have that lamp, death has a totally different quality: it is not death at all; it is life abundant, it is life infinite, it is life divine, it is life eternal.

Yes, Puneeta, you are right: "LOVING THE MASTER -- LOVE ONLY GIVES US GLIMPSES OF WHAT DEATH CAN MAKE US SEE. IS THIS NOT SO?"

It is so, but it is only love that will prepare you. The greater the love, the greater is the preparation. Hence one has to remain grateful forever towards all that love has contributed -- and not only the love for the Master. Even loving a tree or a rock or an animal or your woman, your man, your child, even these loves prepare you for the great love that happens between the disciple and the Master. All your loves are involved in it, implied in it.

Love towards the Master is the whole spectrum of love. The way you have loved your woman will be there, the way you have loved your man will be there, the way you have loved your mother will be there, and the way you have loved your child will be there. The way you have loved music, the way you have loved poetry, painting, dancing, all your loves, the whole multiplicity of loves, all the dimensions of love, will join together. Between the Master and the disciple, love comes to its whole spectrum. It becomes the whole rainbow, all the seven colors. And that love will prepare you for the ultimate quantum leap, death.

In the ancient scriptures, the Master is defined as death. You will be surprised: ancient scriptures say ACHARYO MRITYU, the Master is death. If you have known the Master, you are coming closer and closer to death. Coming very close to the Master is coming closer to the ultimate death. One day the disciple and the Master both disappear.

The Master has already disappeared. The Master is the person who has attained to nothingness. The Master is one who is already dead, who is no more, who is just an absolute emptiness. If you come close to the Master... And that's what disciplehood means: coming closer and closer to somebody who is no more. And of course, to come closer to somebody who is no more is going to destroy your ego utterly. One day, through the Master, you taste your first experience of death.

Hence people avoid living Masters, because living Masters are nothing but death. People love dead Masters because they cannot do anything to you. It is beautiful to worship Buddha, it is very, very convenient to worship Jesus, it is difficult to come close to me. It was difficult to come close to Buddha too when he was alive. Remember the paradox: when Buddha is alive he is death, hence the fear. When Buddha is dead then there is no problem -- you can worship, you can hold the statue of Buddha close to your heart. Now the Buddha is just a toy, he is in your hands. He cannot destroy your ego; in fact, your ego will use

him. Even Buddha, Jesus, Krishna, are used by the ego to become stronger.

Only a living Master is fire enough, flame enough, to bum you totally, utterly, absolutely. SATSANG, to be with the Master, is the ultimate in love and the beginning of death.

Puneeta, your insight is beautiful, a gift of your meditativeness, of your love for me, of your love for the commune. Go on moving in the same direction. Don't go astray. Many fears will arise. Many times the mind will say, "Go back! It is too dangerous." Don't listen to the mind, listen to the heart. The heart knows what is right, the heart feels what is right.

It is a feeling; that's why you don't know: "I don't know for what, towards what." The movement is happening. You cannot know it, but you can feel; the feeling is there. And one day the feeling becomes knowing.

When feeling becomes knowing, one has become enlightened. Knowledge is not real knowing. When feeling becomes knowing one is enlightened. The moment feeling becomes knowing, there is no distinction between being and knowing, that is called wisdom. Then your heart starts pouring not only your joy, not only your songs, but your wisdom too. That's how all the great scriptures were born.

Mohammed was an ignorant person, illiterate, but when it happened -- this knowing, this feeling, this being happened -- when he managed to die in the love of God, this illiterate, ignorant person started pouring immensely beautiful verses. The Koran has tremendous beauty, simplicity and beauty both together. It is not complex. It has the beauty of the roses, the stars. It has the music of the birds, and the wind passing through the pine trees, and the sound of running water. And it came out of a man who never knew how to read, how to write, who had no knowledge but who had a heart. In fact, because he had no knowledge it was easy for him to feel, and it was easy for him to dive deep into feeling, so deep that he touched the very rock-bottom of being.

And this is how Jesus speaks. His prose is not prose, it is poetry. There is no comparison. Jesus' statements have such poetry in them, they are incomparable; so are Buddha's. They are all unique in their own ways. They are peaks, different peaks reaching beyond the clouds. But one thing is exactly the same: they are rooted in the same experience. The experience is not of knowledge; the experience first is of feeling and then is of being.

Go on moving in the same direction, unafraid. That's why I am here with you -- to help you. That's what sannyas is all about, Puneeta. When dangers arise and when your mind may start thinking of escaping, I have to keep you, I have to hold you. I have to go on pushing you, I have to go on persuading you. And if you can listen, and if you can gather courage, and if you can go through this dark night of the soul, the dawn is not far away. In fact, when the night is the darkest, the dawn is the closest.

The second question:

OSHO, IT APPEARS THAT ALMOST ALWAYS A PATTERN OF HUMAN BEHAVIOR FOLLOWS THIS: WE SEARCH FOR FOOD, SHELTER, CLOTHING; THEN MONEY, POWER AND PRESTIGE, AND HAVING ATTAINED THESE, WE THEN SEARCH FOR GOD. WOULD IT NOT MAKE MATTERS MUCH SIMPLER TO SOMEHOW IMPRESS UPON OUR YOUNG ONES TO BEGIN WITH GOD?

Zareen,

THERE is a hierarchy of needs, and you cannot bypass any step. If you bypass any step you will have to come back to it again. Life has an intrinsic logic in it. Each step has its own place, and you cannot miss a single step. Otherwise the chain will be broken and your life will become discontinuous, your life will become a chaos.

There is a hierarchy of needs: body, mind, soul, God.

First the bodily needs have to be fulfilled. If they are not fulfilled you will not have higher needs arising -- impossible. The hungry person cannot think of music. If you start playing on the guitar before a hungry person, there is every possibility that he may retaliate in anger. He may throw your guitar, he may break your guitar, because it is insulting, it is humiliating.

Once Vivekananda was asked in America, "Why have you to teach here? Why don't you teach in India?"

He said, "Here I can talk about Vedanta, the ultimate truth. But in India, seeing people hungry, I feel ashamed of talking about God, ultimate realization. It is insulting to those poor people. They need bread."

Jesus is right when he says man cannot live by bread alone, but this is only a half-statement. The other half has not to be forgotten: man cannot live without bread either. And in fact, the bread is very fundamental, your body is very fundamental. If your body is ill, hungry, in pain, you cannot compose poetry, you cannot paint, or even if you paint your painting will remain that of suffering. If you compose music your music will be nothing but your cry, your scream. If you write poetry your poetry will be political. Your poetry will not be poetry at all but slogans. The bodily needs have to be fulfilled first. Yes, don't get stuck there.

That has to be remembered, Zareen: the children have to be helped to go beyond the body, but you cannot bypass it. They have to be helped to know the joys of the mind, the beauties of the mind -- art, poetry, painting, music; great joys of the mind. When they are fulfilled then the third need arises, the needs of the soul. Then meditation becomes important.

Only a person who has lived deeply in music is capable of meditation, because music prepares the background, creates the space, the context, in which meditation becomes simple. And the person whose soul-needs are fulfilled, whose meditation-needs are fulfilled, will be able to pray.

Prayer is the fragrance of the flower of meditation. That is the ultimate.

Zareen, you say, " WOULD IT NOT MAKE MATTERS MUCH SIMPLER TO SOMEHOW IMPRESS UPON OUR YOUNG ONES TO BEGIN WITH GOD?"

That's what people have been doing, that's what you have been doing, that's what has been done down the ages. Children are being impressed upon to begin with God, and they cannot begin, because all the three steps of the temple are missing and they cannot enter into the temple. Those steps are very much needed. That's why our temples have become false. Our temples are arbitrary, artificial. Our temples are mind creations -- with good intentions, of course.

Now Zareen is asking with a good intention -- to help the children. But this is not the way to help, this is the way to hinder. That's how people have become irreligious: Christians they are, Mohammedans they are, Parsees they are, Hindus they are, but not religious.

We have created artificial gods. We had to create artificial gods because our own needs are not grown up.

To contact the REAL God these things cannot be done in a hurried way. These things are not like seasonal flowers; these are great trees, cedars of Lebanon -- they take hundreds of years to grow. Lives are nothing; time is not the question at all. And one should go very scientifically.

First, fulfill the needs of the body. And what do we do?we condemn the body. Rather than fulfilling the needs, rather than helping a child to enjoy the joys of the body, we condemn the body. The body has many joys of its own: the joy of running, the joy of surfing, the joy of swimming, the joy of jogging, the joy of climbing a mountain. Those are all physical joys, of tremendous value. When one is climbing a mountain

alone, the body has a thrill of its own, its ecstasy.

Teach the child first the bodily ecstasy. Let him dance as totally as possible, so he can have a feel of his own body. There are millions of people who don't have any feel of their own body. They use the body just like a mechanical device around them, but they don't have a feel for it. They live in the body, but they are not bridged with the body. They don't know the joys of the body.

The children first have to be taught the physical joys. Help them to climb the trees, help them to run, help them to swim, help them to dance, help them to do physical yoga, hatha yoga, so they can have a feel of their bodies, so their bodies can be felt as alive phenomena -- not something dead around them, not something disconnected, not like a machine to be used -- so that they can have a respect for the body, love for the body, so their bodies can become sacred temples.

And then don't be in a hurry. The next step has to be taken very slowly. The movement from the body to the mind has to be very, very delicate, because you are moving from the gross to the subtle. And the movement cannot be very direct; it has to be very indirect. Slowly, slowly let the child know about music, poetry. Let the child know about great paintings, architecture. Let the child enjoy the exercise of his mind.

And then when the child is ready, when he has fulfilled his mind needs, help him to meditate. And nothing has to be done in haste. Let everything ripen, help everything to become mature. Just remember one thing: that the child should not get stuck anywhere. There are many who have become stuck at the body, the physical pleasure; then sex remains their center of life. There are many who have got stuck in the mind; then thinking, philosophizing, logic, and the joys of thinking and philosophizing and logic, remain for their whole lives. These people are half-grown people.

Before the child gets stuck somewhere, push him to the further level, to the further plane. Help him to meditate.

And only after meditation is prayer possible, because only one who has learned to experience his soul can experience the universal soul. If you cannot know your own soul, how can you know the soul of the whole universe? If you cannot look deep into the drop of water, how can you see into the ocean? Impossible! Prayer is the ultimate fragrance.

But what happens, Zareen, is that we start teaching children prayer; that's where we go wrong. We start teaching them about God. The question has not arisen yet in their hearts and we start stuffing them with answers. They have not asked yet about God -- they are not worried about God, that is not their concern -- and we go on implanting ideas in their minds. In their immature minds we go on giving them conditions, indoctrination, philosophies, which will remain just a baggage, a burden. They will be Christians and Hindus and Mohammedans, but they will not be religious, never. In fact, because of your indoctrination they will hate you, and they will hate your gods, and they will hate your temples, and they will hate your priests. Although they will formally go to the church on Sunday and formally they will go to the priest to be married, this will be simply a formal thing because it is the accepted form in the society. But deep down they hate, deep down they have no love for all this.

Parents have been trying to help their children to become religious without becoming aware that they themselves are not religious yet. Zareen, do you really know that God is? You have become concerned about the children: this may be just a way of escaping from your own problem. Do you know God is? Have you felt God yourself?

If you have felt, if you have known God, this question would not arise, because then you would have seen that there is a logical sequence of growth -- the body, the mind, the soul, and ultimately God. You cannot bypass any step. And if you bypass, something will remain missing, and there is EVERY possibility that you will have to come back to the missing part again.

Let every part of your being be saturated, contented, so there is no need to look backwards and one can

go ahead and ahead and ahead.

The third question:

OSHO, WHY AM I AFRAID OF WOMEN?

Prabhudas,

IT IS not your personal question, it is almost universal. All men are afraid of women, and all women are afraid of men -- because all people are afraid of love. The fear is of love. Hence man is afraid of woman because she is the object of love, and women are afraid of men because they are the object of their love.

We are afraid of love because Love is a small death. Love requires that we should surrender, and we don't want to surrender at all. We would like the OTHER to surrender, we would like the other to be a slave. But the same is the desire from the other side: man wants the woman to be a slave; and of course the woman also wants the same, the SAME desire is there. Their methods of enslaving each other may be different, but the desire is the same.

Man's methods are crude, the woman's methods are more subtle. If the man wants to destroy the freedom of the woman, he may beat the woman. If the woman wants to destroy the man's freedom, she may beat herself -- and that is far more effective, remember! She may cry and weep... that is far more clever too; that leaves the man absolutely indefensible. If you hit somebody the other can retaliate, react. The other can also hit you, or at least can defend. But if you hit yourself, then the other cannot do anything. The other is simply defenseless, the other is simply defeated.

So men only THINK that they are the masters in the house, the women know far better. But they never declare their mastery. In fact, they need not declare it because it is so certain. Man has to declare because he is uncertain, hesitant. And the woman always agrees with him that, "Yes, you are the master." She can afford to agree; she knows far better.

It is very rare to find a husband who is not henpecked. In fact, to be a husband means to be henpecked, because I have not yet come across a husband who is not henpecked! The word is superfluous,'husband' is enough, because the ways of the feminine mind are so subtle that the cruder ways of man never succeed.

It is said about a king that one day he was talking with ministers, and the conversation moved to the perennial subject, man/woman. And somebody said, "In your court everybody is henpecked."

The king was offended. He said, "This cannot be so!"

But the man insisted. He said, "Not only in your court -- in your whole capital you cannot find a single man who is not henpecked."

The king was offended. Immediately he called one of his most wise men, gave him two horses, one black, one white, the most precious ones, and told him, "Take these two horses, and whoever you are convinced is not henpecked, let him choose one. If he wants the black he can choose the black, or the white. Give it to him as a gift."

The wise man went. Days passed, weeks passed and months passed, and he tried in every way but he could not find anyone. Finally he came upon a very strong man in a hilly place; he had never seen such a man. He was just sitting outside, sunning himself. The wise man was impressed. He said, "Here is the man who must be the master of his house."

He asked him, "Who is the master of the house? Be true!"

The man simply showed his fists and his muscles. They were so big that even the wise man became afraid. And the big man said, "Just look at my muscles! What do you think? Who else can be the master of this house?"

And the wise man asked, "Where is your wife?" She was a very lean and thin woman; this man could have killed her at any moment, could have just crushed her with his fists. She was working in a corner, cooking something. He said, "That is my wife."

The wise man was absolutely satisfied that this must be the master. He said, "So you can choose: the king has said you can choose the white or the black horse, either, whichever you want."

And the man looked at the woman and said, "Lalou's mother, which one should I choose?"

And the wise man said, "You don't get either! If Lalou's mother is going to decide, finished!"

That lean, thin woman was going to decide.

This is the situation. Man tries in his ways, somehow, to possess the woman; the woman tries to possess the man. The woman is afraid because man can be physically violent. The man is afraid because the woman is psychologically very very clever, very very powerful.

You ask me, Prabhudas, "WHY AM I AFRAID OF WOMEN?"

You are afraid of love; you are afraid of losing your ego. You are asking a wrong question. And remember always: the mind tries many times to give you a wrong question. A little twist, a little turn, and the question becomes wrong.

Now you ask, "WHY AM I AFRAID OF WOMEN?"

The question seems to be perfectly right; it is not. You should have asked: why am I afraid of love? and then it would have been right. It is a wrong question. But many times we ask a wrong question, thinking that it is right.

Before you decide to ask a question, meditate over it. Look from all the aspects. Sleep on it for a few days so that it becomes more and more true -- because if you ask a true question my answer will be of immense help to you. But if your question' is wrong in the first place, then my answer cannot be of any help. Be straight, be down to earth! And don't be in a hurry to ask; meditate over the question from all possible sides. First try to find your own answers. Do your homework first, and then you will be able to ask the right question. In fact, to ask the right question is almost half the answer.

The story is told about a Russian who came to a Welsh village to contact a spy named Jones. Approaching the stationmaster, he inquired where Mr. Jones lived.

"Oh, there's lots of Joneses," the villager replied. "I'm Jones the stationmaster, and there's Jones the postman, and..."

The Russian leaned close to the stationmaster's ear. "It's raining in Birmingham today," he whispered significantly.

"Oh," said the stationmaster, "it must be Jones the spy you're looking for. Why didn't you say so straight off?"

Be straight! Never go zig-zag!

Your question basically is, "Why am I afraid of love?" But you may even be afraid to ask the question, because nobody wants to say that "I am afraid of love." Even to say that feels embarrassing, so we go on asking other questions. We never ask exactly the question that is needed to be pondered over. We ask other questions very close to it, but not exactly it.

And this is not the first time, Prabhudas, that such a question has come to me. Almost every day some woman asks "Why am I afraid of men?" some man asks, "Why am I afraid of women?" Everybody seems to be afraid of everybody else!

And just see -- what can the poor woman do to you? what can the poor man do to you? We are all in the same boat! Afraid we are, certainly, but we are not really afraid of each other.

A defeated politician, after days and days of vainly looking for a job, is walking home in despair when he suddenly sees the tent of a big circus. He decides to try his luck and asks the director of the circus for a job.

"The only person we need is a tightrope walker," replies the director.

The politician feels afraid but still accepts.

That evening, dressed as a monkey, it is announced: "Ladies and gentlemen, you will now admire the flying monkey."

The terrified politician climbs up the ladder until he reaches the rope. Trembling, he starts walking along the rope when, overwhelmed by the lights, the emotion and the crowd, he loses his balance and begins to fall.

Suddenly he sees a number of lions climbing on top of each other trying to reach him. Sure that his last moment has come he starts to pray when he hears, "Don't worry, brother, we are all other defeated politicians."

Don't be afraid of women! They are really afraid of you... and you are afraid of them... and unnecessarily creating much fuss, much noise, for no reason at all. And both are missing the point. That point is: fear of love.

Love frightens, scares, because love demands something which you are not ready to pay. Love asks you to drop the ego: that is the price love asks for. Without paying the price you cannot attain to love, and our whole life is an effort to attain to love without paying the price. Hence fear, jealousy, possessiveness, and all kinds of things arise in life, but not love. We go on hoping against hope that there may be some way that we can save our ego and still be in love. It is impossible, it is not in the nature of things.

So if you want to be in love, this is the first thing to decide: "I am ready to drop the ego." And remember, you are not surrendering to the woman; neither is the woman surrendering to you. That too is a fallacy; a very wrong approach has given you that idea. You both are surrendering to some unknown god of love. You both are surrendering to something invisible. You are not surrendering to each other, not at all; that is a wrong approach. Because of that wrong approach it becomes difficult to surrender: "Why should I surrender to somebody else? That means her ego will be more fulfilled!" And she also thinks, "Why should I surrender to somebody? His ego will be more fulfilled. Who is he? Why should I surrender to him?"

Remember, those who have looked deeply into the matter have something else to say to you. My own observation is: lovers don't surrender to each other, they surrender to something unknown that exists between them. They surrender to love -- call it the 'god of love' -- they both surrender to the god of love. Hence nobody's ego is fulfilled by your surrender; both the egos disappear in love.

If you move with this understanding, all fear of women will disappear. There is nothing to be afraid of:

on the other side there is the same trembling heart as yours, with the same fears. You will feel compassion rather than fear. Both will help each other rather than frightening each other, because both are in the same boat.

But remember, the surrender is on the altar of love, neither to man nor to woman. Down the ages this has been taught to you: lovers surrender to each other. That is utter nonsense! That must have been said by people who don't know what love is. Lovers NEVER surrender to each other, lovers simply surrender to love. Yes, lovers lose their egos, but they don't give them to each other. Those egos simply evaporate.

Lovers don't become dependent on each other; they are not enslaved by each other. On the contrary, love gives freedom. Lovers are the most free people in the world. They help each other to become more and more free, because freedom brings joy, and meeting out of freedom has immense beauty.

When two lovers meet not out of some bondage but out of freedom, there is benediction.

The fourth question:

OSHO, YOU ONCE SAID THAT THIS IS A VERY BEAUTIFUL WORLD BUT IT IS IN THE WRONG HANDS. I AGREE WITH ALL MY BEING. I FEEL IT. BUT HOW CAN WE STOP THOSE GREEDY HANDS WHICH ARE TORTURING NATURE AND ENSLAVING MEN IF WE DON'T FIGHT AND STRUGGLE? IS THE DESTRUCTION OF THE OLD NOT NECESSARY FOR THE BUILDING OF THE NEW?

Giovanni,

THAT is one of the oldest traps into which man has fallen again and again. Yes, I say the world is a very beautiful world, but it is in wrong hands -- immediately your mind starts thinking how to destroy those wrong people, how to take the world from those wrong people and out of their hands. Rather than transforming yourself, rather than transforming your own mind, you immediately start thinking in terms of politics. I talk religion, you immediately interpret it in politics.

And it looks logical, Giovanni, because it seems perfectly right: "HOW CAN WE STOP THOSE GREEDY HANDS WHICH ARE TORTURING NATURE AND ENSLAVING MEN IS WE DON'T FIGHT AND STRUGGLE?"

But if you fight and struggle, do you think you will be able to transform the world and its situation? By fighting and struggling you will just become like those people against whom you are fighting and struggling; that is one of the fundamental laws of life. Choose your enemies very carefully! Friends you can choose without any care. There is no need to be worried about friends because friends don't have the impact on you, don't impress you so much as the enemy. One has to be very careful with the enemy because you will have to fight the enemy. In fighting, you will have to use the same strategies, the same tactics, and you will use those strategies and tactics for years and years. They will condition you. That's how it has happened down the ages.

Joseph Stalin proved a far more dangerous czar than the czars that had ruled Russia before communism took over. Why? -- because he had learned the strategy from the czars. Fighting with the czars, he had to learn the ways and means, the same ways and means that they were using. The whole life spent in fighting, practising violence: by the time Joseph Stalin came to power he was a czar, far more dangerous obviously, because he had succeeded against the czars. He must have been' more cunning, must have been more violent, must have been more ambitious, must have been more Machiavellian. Otherwise it would have been impossible to win against the czars.

And he did the same on a far greater scale: he defeated all the czars! All the czars put together had never done so much violence, so much murder, as Joseph Stalin alone did. He had learned the lesson so well that it is suspected that the leader of the revolution, Lenin, was poisoned by Joseph Stalin, slowly slowly, in the

name of medicine. He was ill, and in the name of medicine he was poisoned slowly, slowly and killed. If Lenin were there then Joseph Stalin would be number three man, because there was another man, Leon Trotsky, who was number two. So the first thing was how to destroy Lenin -- he killed Lenin -- and then the second thing was how to kill Trotsky -- he killed Trotsky. Then he was in power, and once he was in power he started killing everybody. All the members of the Politburo, of the highest commanding communist leaders, were killed by Stalin, by and by. Because they all knew the strategies, they had to be removed.

This has happened with all the revolutions in the world.

Now when I say this world is a very beautiful world but it is in the wrong hands, I don't mean that you start fighting those wrong hands. What I mean is: please don't you be those wrong hands, that's all.

I don't teach revolution, I teach rebellion, and the difference is great. Revolution is political, rebellion is religious. Revolution needs you to organize yourself as a party, as an army, and fight against the enemies. Rebellion means you rebel as an individual; you simply get out of this whole rut. At least you should not destroy nature.

And if more and more people become dropouts the world can be saved. That will be true revolution -- nonpolitical; it will be spiritual. If more and more people get out of the old mind and its ways, if more and more people become loving, if more and more people are non-ambitious, if more and more people are non-greedy, if more and more people are no more interested in power-politics, in prestige, in respectability...

That's what sannyas is all about! Sannyas is dropping out of the old, rotten game and living your life on your own. It is not a struggle against the old, it is simply getting out of the clutches of the old -- and this is the only way to weaken it, this is the only way to destroy it.

If millions of people in the world simply get out of the hands of the politicians, the politicians will die of their own accord. You cannot fight with them. If you fight you become a politician yourself. If you struggle against them you become greedy yourself, ambitious yourself; that is not going to help.

Be a dropout. And you have a small life: for fifty years, sixty years, seventy years you may be here -- you can't hope that you will be able to transform the world, but you can hope that you can still enjoy and love the world.

Use the opportunity of this life to celebrate as much as possible. Don't waste it in struggling and fighting.

I am not creating a political force here, no, not at all. All political revolutions have failed so utterly that only blind people can go on believing in them. Those who have eyes are bound to teach you something new.

This is something new! This has been done before too, but not on a large scale. We have to do it on such a large scale -- millions of people have to become dropouts! By dropouts I don't mean that you leave the society and go to the mountains. You live in the society, but you leave the ambition, you leave the greed, you leave the hatred. You live in the society and be loving, and live in the society as a nobody.

That is the pure essence of sannyas: living as nobody, with no greed, with no ambition. And then you can enjoy and you can celebrate. And by celebrating and enjoying, you will spread the ripples of ecstasy to other people.

We can change the whole world, but not by struggle -- not this time. Enough is enough! We have to change this world by celebrating, by dancing, by singing, by music, by meditation, by love, not by struggle.

The old certainly has to cease for the new to be, but please don't misinterpret me.

Giovanni is an Italian, and modern Italy is really much too political; the whole thinking is political. The whole Italian mind is obsessed with politics. Maybe one of the reasons is that they are fed-up with the Catholic Vatican and the Pope and all that nonsense. They have seen too much of it and they have moved to the other extreme.

Certainly the old has to cease -- but the old is within you, not without. I am not talking about the old structure of the society; I am talking about the old structure of your mind that has to cease for the new to be. And a single man dropping the old structure of the mind creates such a great space for many to transform their lives that it is incredible, unimaginable, unbelievable. A single person transforming himself becomes a trigger; then many more start changing. His presence becomes a catalytic agent.

This is the rebellion I teach: you drop out of the old structure, you drop out of old greed, you drop out of old idealism. You become a silent, meditative, loving person; you be more in a dance, and then see what happens. Somebody, sooner or later, is bound to join the dance with you, and then more and more people. This is how it has happened here.

Lao Tzu says that you need not go outside your room; everything can happen just living inside your room. But Lao Tzu had to go out. He used to go on his buffalo, moving from one village to another. I have simply followed his advice -- I never go outside my room.

Little Hasya lives in Lao Tzu. Other kids ask her, "Do you see Osho sometimes moving in the house?" but she has not seen me yet, so what can she say?

I am just living in my room, and you have all come from different corners of the world. It is a miracle! Why have you come? And many more are on the way; they will be reaching soon. This place is going to become a tremendous force in the world, a transforming force in the world. It is going to become a spiritual explosion -- but we are not to fight with anybody and we are not to struggle with anybody.

I have no political leanings. I am utterly against politics. Yes, the old has to cease for the new to be -- but the old has to cease WITHIN YOU, then the new will be there. And once the new is within you the new is infectious, contagious; it starts spreading into other people.

Joy is contagious! Laugh, and you see others start laughing. So is it with sadness: be sad, and somebody looking at your long face suddenly becomes sad. We are not separate, we are joined together, so when somebody's heart starts laughing many other hearts are touched -- sometimes even faraway hearts.

You have come from such faraway places; somehow my laughter has reached to you, somehow my love has reached to you. Somehow, in some mysterious way, my being has touched your being and you have come here against all the difficulties. A thousand and one difficulties are being created, and they will be created more and more. Although I am not struggling against anybody, but still, those who are in power ARE afraid because they cannot think that there can be a man who has no political leanings. They cannot believe that there can be a man who can attract thousands of people and will not use the power of these people to attain to some political powers, to some political status. They cannot believe it! How can they believe it? They can only understand the way they can understand.

So the politicians are afraid and they are creating every kind of barrier, but that is not going to hinder anybody. In fact, that is going to help me tremendously! It will become a challenge for all courageous people. It may prevent a few cowards -- and it is good if they are prevented because they will not be of any use here. In fact, it will be a kind of screening: only the people who can be benefitted by me will be reaching here. So it is good; whatsoever hindrances are being created are good.

But I am not teaching you to struggle against anything. Whenever you struggle against anything you become a reactionary, because it is a reaction; you become obsessed with something, you are against it. And then there is every possibility that the thing you are against will dominate you -- maybe in a negative way, but it will dominate you.

Friedrich Nietzsche was very much against Jesus Christ. But my own analysis of Friedrich Nietzsche is that he was too much impressed by Jesus Christ, just because he was against him. He was obsessed; he was really trying to become a Jesus Christ in his own right. His great book, THUS SPAKE ZARATHUSTRA, is an effort to create a new gospel. The language he uses, the metaphors he uses, the poetry he uses, certainly reminds one of Jesus Christ, and he was very much against him. He never missed a single point -- if he could condemn Jesus, he would immediately condemn, but one is reminded again and again of Jesus He was obsessed.

When he became mad, in the last phase of his life, he even started signing his letters as 'Anti-Christ Friedrich Nietzsche'. He could not forget Christ even when he became mad. First he would write 'Anti-Christ' and there he would sign. You can see the obsession, the deep jealousy of Jesus that dominated him his whole life. It destroyed his immense creativity. He could have been a rebel, but he reduced himself to a reactionary. He could have brought something new to the world, but he could not. He remained obsessed with Jesus.

I am not against anything or anybody. I don't want you to be free FROM something, I simply want you to be free. See the difference: freedom from is never total; that 'from' keeps it entrapped with the past. Freedom from can never be real freedom. Neither can freedom For ever be real freedom; that is a search for a new slavery. And this freedom from and freedom for almost always go together as two sides of the same coin.

What I teach is simple freedom, neither from nor for, just freedom; neither against the past nor for the future, but just to be in the present.

The fifth question:

OSHO, I AM GETTING ON SEVENTY-.FIVE, YET I HESITATE TO TAKE SANNYAS. WHY?

Ram Sarandas,

SEVENTY-FIVE is nothing! Morarji Desai is eighty-four and he is not a sannyasin yet. And J.B. Kaplani is ninety-three and he is not a sannyasin yet. And Ravishankar Maharaj is ninety-five and he is not a sannyasin yet. Compared to these people, you are in the prime of your life. Enjoy it! Forget all about sannyas! Why be bothered with it? Seventy-five? You are almost young!

"You are heading for a broken marriage," warned a friend of the 75-year-old man who had just taken a 21-year-young luscious blonde as his bride.."I'm warning you, the difference in ages will be the cause of your separation."

"What would you suggest?" asked the old groom.

"As soon as you get back from your honeymoon trip," the friend advised, "fix up a room in your place and take in a boarder."

It sounded like a wise policy to the old man, so he decided to try it out.

After a time, the friend came by to visit and was cordially received by the elderly bridegroom.

"And how's the little bride?" the friend asked cautiously.

"Couldn't be better!" the old man answered. "She is in the family way."

"Looks like my plan worked after all! And how is that boarder of yours?"

"Fine!" explained the old man. "And, by golly, she's also in the family way!"

Seventy-five? This is the time to fool around! And you are thinking of sannyas, Ram Sarandas? Wait! Wait at least until you are a hundred.

Great-great-grandma studied the newborn baby with obvious satisfaction. "If my memory doesn't fail me," she cackled, "it's a boy!"

At least wait up to that point when you cannot recognize who is a boy and who is a girl -- then sannyas!

That has been the ancient way, Ram Sarandas. In India people used to take sannyas only when they were of no worth at all. People used to go to sannyas only when life was really finished, when there was nothing left.

An eagle-eyed mortician noticed an old crone shuffling away from a funeral service at his parlor and asked her how old she was.

"One hundred and one!" cackled the old lady proudly.

"Well, well!" said the mortician suavely. "Hardly worth going home, is it?"

Wait! When it is hardly worth going home, then you can become a sannyasin!

This has been the old way, and because of this, sannyas never became the force it could have become.

But my sannyas is totally different: it has nothing to do with age.It has something to do with youth rather than old age. The younger you are, the more possibility there is of entering into my sannyas. Even those who are old physically but young spiritually will feel attracted.towards it -- ONLY those will feel attracted towards it.

I am not teaching you escape from life. I am not teaching you the other world. I am teaching you how to live this life with great gratitude, with immense joy, with ecstasy. I am not anti-life. I am all for life, because to me life is God. There is no other God.

You ask me, "I AM GETTING ON SEVENTY-FIVE, YET I HESITATE TO TAKE SANNYAS."

Why do you mention your age? The old idea in India is that after seventy-five one should become a sannyasin. Age has nothing to do with sannyas -- not at least with MY idea of sannyas. The younger you are the better, because you have more energy and more juice and more aliveness.

And sannyas will need all the juice, all aliveness, because sannyas is not a shrinking but an expansion. It is not getting out of life and life's context, running away from life and its complexities. My sannyas is living in life, in all its complexities, and yet remaining simple, yet remaining innocent.

I am teaching you something like a great paradox: to be in the world and not be of it, to be in the world but not let the world be in you.

Why should you hesitate? The old sannyas certainly gives hesitation. In fact, no intelligent person would go into the old way, because it.is so against nature, against life; only stupid people can be victims of it. Hesitation is perfectly right if you are thinking to become an old Indian sannyasin. Then hesitation is perfectly right; that simply shows intelligence.

But if you are hesitating to become MY sannyasin, that simply shows indecisiveness, not intelligence,

because I am not telling you to leave anything. You will be the same, in the same world; everything will be the same. Just deep down, at the center of your being, a new quality will be added. I don't take anything from you, I give something to you. I make you more, not less. A quality of meditativeness will be added to you, a subtle fragrance of prayer will be added to you. You will become more fragrant, more perfumed, so why hesitate?

You also ask me, "Why?" It must be a confusion, a confusion between the old concept of sannyas and the new. This is troubling many Indians. The very word 'sannyas', and the idea of the old sannyas arises with all its connotations. And it is natural in a way, because at least for ten thousand years the old idea has existed, and my new sannyas is only ten years old. Against ten thousand years, ten years are nothing. Ten thousand years' conditioning has gone very deep into the Indian mind.

So when Western people come, sannyas seems to be easy for them because they don't have the old idea. They simply understand what I am saying. They have nothing to compare. They see the beauty of it, they take a jump into it.

But Ram Sarandas, when Indians come, naturally, the old idea of sannyas somehow lingers.

And I have deliberately chosen the name 'sannyas'; I could have chosen something else. I have deliberately chosen the orange color, the ancient color of sannyas, for a certain reason: I want to destroy the old idea completely, and this is the only way. I want to destroy the old idea absolutely, and the only way is to create so many new sannyasins that the old, few and far between sannyasins are completely lost in the ocean of orange.

Ram Sarandas, it must be the old idea that is creating the hesitation. Just try to separate the old and the new. My sannyas has nothing to do with the old, it is an absolutely new concept. It is very worldly and yet very godly.

The last question:

OSHO, LISTENING TO YOU, I HAVE DECIDED THAT I WILL NOT LEAVE ANY STONE UNTURNED UNTIL I HAVE FOUND GOD. PLEASE HELP ME.

Mahendra,

YOU are certainly hearing me, but not listening. God is not a goal. God has not to be achieved. The achieving mind is the only barrier to God. It is not a question of your 'leaving no stone unturned'. It is not a question of will-power, it is a question of surrendering. Leave all the stones unturned! Don't turn even a single stone, please! Why disturb the stones?

It is not a question of will, and you are thinking in terms of will. That's what has been told to you again and again: become a great will-power, struggle, search, seek; only then can you find God. That's all nonsense. God is never found by seeking, but that's how you have been misunderstanding me.

Two men were sitting in the doctor's office and after a while they decided to talk.

"I'm aching from arthritis," said one man.

"Glad to meet you," said the other. "I'm Willy from California."

That's what has happened between me and you. I am saying I am aching from arthritis, and you say that you are Willy from California.

The town band was doing its best when someone in the audience called the piano player a bastard.

The leader's baton beat a tattoo on the music stand and the players became silent.

"Who called my piano player a bastard?" he demanded.

"Who called that bastard a piano player?" a voice in the rear of the theatre yelled back.

Something like that is happening between me and you -- I am saying one thing, you are hearing something else.

I am not teaching the way of will, I am teaching the way of utter will-lessness. I am teaching you not to become strong but to be vulnerable. I am teaching you not the way of the male but the way of the female. Be more feminine. Be more delicate, vulnerable.

A man who was driving across the continent put up for the night at a rural hostelry. The view from his second storey window was lovely, he thought: peaceful meadows and a beautifully kept lawn directly below.

During the night however, there was a cloudburst and when the man awoke, the ground had disappeared under water fully five feet high. This was surprising enough, but then the man spotted something even more unusual. A straw hat floated by, reached the boundary fence, turned and floated back. Three times this phenomenon was repeated and the man rushed to the proprietor with a hushed, "Do you see what I see?"

"Sure!" laughed the proprietor. "That's Uncle Henry. Stubborn old coot! He swore he was going to mow that lawn this morning, come hell or high water!"

This is not the way to find God! In fact, you need not go anywhere and you need not do anything to find God. God is already trying to find you. You just stand still or sit still so He can find you. Wherever He comes you are gone. He never finds you, or even if sometimes He finds you, you are not there; you are somewhere else. You are always somewhere else!

It is not a question of finding God from your side: God is in search of you.

You please be quiet and still. Sometimes, doing nothing, sitting silently, just waiting, and He will find you. He will certainly find you. That's how He found me; that's how He has always found... It is not that you reach Him, it is always He who reaches you.

Allow Him to reach you! And that is possible only when you are open, surrendered, in deep trust... your heart becomes an open lotus.

The Guest

Chapter #13
Chapter title: The guest is inside you

8 May 1979 am in Buddha Hall

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THE GUEST IS INSIDE YOU, AND ALSO INSIDE ME;
YOU KNOW THE SPROUT IS HIDDEN INSIDE THE SEED.
WE ARE ALL STRUGGLING; NONE OF US HAS GONE FAR.
LET YOUR ARROGANCE GO, AND LOOK AROUND INSIDE.

THE BLUE SKY OPENS OUT FARTHER AND FARTHER,
THE DAILY SENSE OF FAILURE GOES AWAY,
THE DAMAGE I HAVE DONE TO MYSELF FADES,
A MILLION SUNS COME FORWARD WITH LIGHT,
WHEN I SIT FIRMLY IN THAT WORLD.

I HEAR BELLS RINGING THAT NO ONE HAS SHAKEN,
INSIDE LOVE THERE IS MORE JOY THAN WE KNOW OF,
RAIN POURS DOWN, ALTHOUGH THE SKY IS CLEAR OF CLOUDS,
THERE ARE WHOLE RIVERS OF LIGHT.
THE UNIVERSE IS SHOT THROUGH IN ALL PARTS
BY A SINGLE SORT OF LOVE.
HOW HARD IT IS TO FEEL THAT JOY IN ALL OUR FOUR BODIES!

THOSE WHO HOPE TO BE REASONABLE ABOUT IT FAIL.
THE ARROGANCE OF REASON HAS SEPARATED US FROM THAT LOVE.
WITH THE WORD 'REASON' YOU ALREADY FEEL MILES AWAY.

HOW LUCKY KABIR IS, THAT SURROUNDED BY ALL THIS JOY
HE SINGS INSIDE HIS OWN LITTLE BOAT.
HIS POEMS AAMOUNT TO ONE SOULD MEETING ANOTHER.
THESE SONGS ARE ABOUT FORGETTING DYING AND LOSS,
THEY RISE ABOVE BOTH COMING IN AND GOING OUT.

FRIEDRICH Nietzsche declared that God is dead and hence man is free. That has been one of the most ancient arguments: if God is, man cannot be free. How can man be free if God is? Then God is the master and man is the slave. Then God decides, man has only to follow. Then God has will and man has no will; man is only a plaything in the hands of God. So either God is, or man is free. If man is free, there can be no God at all.

Charvakas in ancient India, Epicurus in Greece, and then Nietzsche, Marx, Diderot, Freud, Russell, Jean-Paul Sartre, they all have been repeating the same argument again and again in different words. The argument seems to be very appealing. The argument proposes freedom for man: man Gan be free only if God is removed. Then there is nobody above man. Then there is nobody to dominate man, nobody to decide for man. If there is nothing higher than man, then freedom is absolute. But howsoever appealing the argument, it is fundamentally wrong; it is based on wrong premises.

The declaration that God is dead is in a sense true: the false god, the man-made God, is certainly dead. The god of the temples and the churches and the synagogues and the mosques and the gurudwaras is certainly dead. The god that man has imagined in his own image, the god that man has made according to his own wishes, the god that is nothing but a projection of man's mind and desires, that god certainly is dead.

But that god had really never existed; it is dead because it has never existed in the first place. And it is good that the man-made god is dead, because when the artificial is removed the natural can sprout. When the false ceases the true can explode. The untrue MUST cease for the truth to be.

I look at atheism with great respect, because it removes the false. It has a great work to do. Its work is not against God; its work really is for God, because it destroys all man-made idols of God. And then, in that emptiness, the time God can become manifest, can be revealed.

All the great saints have been against the false god. They will agree perfectly with Nietzsche, Freud, Jean-Paul Sartre. Of course, they will agree for a totally different reason: not that the true God is dead, not that the true God can ever be dead. To say that God is dead is a contradiction in terms if by God you mean the true God, the God 'that which is'. It is a contradiction in terms because God is nothing but life, and how can life be dead? It goes on and on, it is an unending process. Life is a pilgrimage with no beginning and no end; God is another name for life.

Those who know, they know God as the fragrance of life, the perfume of existence, the very ground of being. For them, God is not a concept, not a theory, not a hypothesis. For them, God is an existential experience. For them God is not separate from man, for them God is man's innermost core.

Hence how can man's freedom and God be antagonistic? Without God there would be no freedom, because without God there would be no man. Without God there would be no inner core to your being. Without God you would be hollow; you wouldn't have any meaning, any significance. Without God you would be just accidental, a plaything of circumstances. With God you have a certain significance, some meaning, some poetry.

With God you are free because God is your freedom. God gives you space to grow; God is the space to grow in. Because there is something higher, you can grow, you can reach for it, but the higher is not separate from you. The higher is nothing but your own depth trying to manifest itself. The higher is not something like a goal to be achieved. It is more like something which is already there and has only to be recognized. The height and the depth are one and the same. Your innermost core is also the innermost core of the whole existence.

To think of God and man is wrong. God is man fulfilled, man is God on the way. Man is the journey, God is the reaching, the arrival. Man is like a seed and God is like a flower... one chain of growth.

God is not to be worshipped but realized. There is no need to make temples for God. You have to learn how to look within you. The temple is already there: your body is the temple! That's what Kabir goes on saying again and again: your body is the temple. God has already chosen it as its abode.

God is already in you, God exists as you. Hence there is no question of any conflict between you and God; there cannot be. Without God you would be just a flower without fragrance. Without God you would be a temple without any deity, empty. Without God you would be just pure accident, with no significance at all. It is only with God that you become part of the great symphony of existence, that you become something which is needed, utterly needed; that without you existence will miss something, that without you existence will be less.

God is not an ideal as we have been thinking down the ages. And it is good that that God is dead; now we can declare the birth of a new God. Now we can declare the true God. The true God is always your interiority, your subjectivity.

Jean-Paul Sartre, one of the most important atheists of this age, says that we cannot allow God to exist because His existence reduces us to objects. He becomes the subject -- He is omniscient, He goes on looking at us, and because He looks at us and we cannot look at Him, we are reduced to objects, things, commodities.Whenever you look at a thing you cannot look at its interiority, you can look only at its outer core. By looking, you reduce everything to a thing.

That's why in all the cultures, in all the societies down the ages, looking at somebody for a certain period is thought to be unmannerly. For almost two or three seconds you can look and there will be no objection, that is casual; you are passing by and you look at a person, just a casual look, a glance. But if you stare it is offensive. Why? Why is looking at a person for too long offensive? It reduces him into an object: you become the seer and he becomes the seen. And who are you to reduce him into an object? It is offensive!

Jean-Paul Sartre also says that that is one of the reasons why lovers always go on fighting, because they both go on looking at each other, reducing each other into things, and nobody likes it. The man does not like to be reduced into a thing, neither does the woman like it. And they are lovers so they stare at each other -- it is offensive; even in love it is offensive. Deep down somewhere your being revolts against it.

Women are far more sensitive, naturally. They are more graceful. When they are making love they close their eyes; they don't reduce the man who is making love to them into an object. Man is a little crude: he likes to see while he is making love. Even while he is making love he wants to see, he would like to keep the light on. And there are extremists also who would like it to be photographed, so they can make an album and later on they can look at it.

But the woman feels offended. Certainly she is more sensitive, and her sense of propriety is far more refined than the sense of man. You kiss a woman, she immediately closes her eyes -- she gives you the freedom of being a subject.

Jean-Paul Sartre has some truth in his statement that lovers are always in conflict because they reduce each other into things, and nobody wants to be a thing. Then what to say about God? -- He reduces the whole humanity, all beings, into things. He is the eternal subject and we are objects.

Hence Sartre says we cannot allow God to exist. Even if He is, He has to be killed, He has to be destroyed.

There have been thinkers like Immanuel Kant, Schiller, Hegel, who say: If there is no God He has to be invented, because without God man will lose all significance. And they are also right: even if there is no God he has to be invented, for man's sake. It is better to have an invented God than not to have any. At least He will give an appearance of significance to life, a certain rhythm. The noise will start looking at least like music. The accidental will not be accidental any more, some meaning will arise. Hence they say if there is no God, He has to be invented.

And on the other pole, Jean-Paul Sartre, Friedrich Nietzsche, Sigmund Freud say: Even if there is God, He has to be killed, because if He remains man is reduced into an object. Man loses all freedom, man loses all will. But both are wrong, because both are thinking in terms of God as if God is the other.

Kabir says -- just as all the mystics of all the ages have been saying -- God is not the other. He is you. He is your inside. He is your subjectivity, so how can He reduce you into an object? He is not separate, so how can He take your freedom away? He need not be invented because He is already there. And He need not be killed, because in killing Him you will be simply committing suicide -- and that is impossible; nobody can commit suicide. You can drop one body, you will immediately enter into another womb. Suicide is impossible. You can pretend the game of committing suicide but you can never succeed in it, because nothing can be destroyed. Not even a grain of sand can be destroyed.

Physicists say there is no possibility of destroying anything. Neither can something new be created nor can something existent be destroyed. If this is so even about a grain of sand, what to say about the being of man?' -- that is the highest flowering -- how can it be destroyed?

Life is eternal. Life is immortal. It changes forms, certainly, just like the waves in the ocean go on changing but the ocean remains. Bodies come and go, minds come and go, but your innermost witness

remains always there. And that witness is God.

Hegel, Kant, Schiller, are wrong; so is Freud, so is Nietzsche, so is Jean-Paul Sartre. They both accept the same premise: that God is the other. And God is not the other. God is your very soul. God is already in you... just a little alertness.

Wake up and see! You need not wait for the Guest. The Guest has already arrived in the very being of the host. The Guest is found in the host.

THE GUEST IS INSIDE YOU -- says Kabir --

AND ALSO INSIDE ME;
YOU KNOW THE SPROUT IS HIDDEN INSIDE THE SEED.

Exactly like that -- just as in the seed the sprout is hidden -- in you is hidden God. Of course if you cut the seed, if you dissect the seed, you will not find the sprout -- or will you? You can cut the seed; you will not find anything at all: no sprout, no foliage, no branches, no flowers, no fruits, nothing at all, because the seed is the unmanifest. It needs growth, it needs a right soil, it needs a gardener.

It needs great art to help the unmanifest to become manifest; to bring that which is hidden to the world, great skill is needed.

Buddha has called religion nothing but skill, art, UPAYA, a methodology -- a methodology to bring the unseen into the world of the seen, to bring the invisible into the world of the visible. In the seed the flowers are there, but they are invisible. A proper context will be needed where they can become visible.

Exactly in the same way, God is in you; you are the seed of God. God is not to be worshipped but revealed. You have to grow and become a God! You are not to seek and search for a God somewhere, already ready-made. You have to grow; growth is religion. You have to grow into a God. You are carrying the seed, you have to find a soil -- you have to find a buddhafield. You have to find a gardener, a Master. You have to find a commune where many trees are blooming, so that hope can arise in the heart of the seed that "Yes, if other seeds can become trees, GREAT trees, why can't I?"; so that longing can arise in the heart, so the heart becomes aflame, afire, athirst. In that very thirst, in that very longing, the seed has started moving towards the flowers.

It is a long journey, but an inner journey. You can make the whole journey by sitting silently, not going anywhere, because the going has to be something inner. It is not in space, it is in consciousness.

The original is:

SAHAB HAM MEN SAHAB TUM MEN, JAISE PRANA BIJ MEN.

The Master is in me and the Master is in you
just as life is hidden in the seed.

It is because of too many analytical approaches, too many logical approaches, that we are missing God. It is because of too much scientific upbringing. A kind of 'scientism' has arisen in the world, a very vulgar religion; it is not scientific really, it is scientism. People have started believing in science as if it is a religion. It is just a very crude methodology to know about matter. It is so crude that it cannot grasp the subtler aspects of life.

If you behave in a crude way with the seed -- with a knife you can cut it you will simply be destroying its possibility. You will be killing it. By cutting it you will not find anything in it, and of course then you can say, "Because I don't find anything in it -- no life, no flower, no fragrance -- hence it is decided that there is no flower, no fragrance, no fruit, no trees. They are all just imagination."

That's what science has done to religion: it dissects and cannot find the subtle. Through dissection the subtle cannot be found, never, never. It dissects man and cannot find the soul. The soul is unavailable to dissection. You will find the bones and the blood and the marrow and everything; all that which is measurable you will find if you dissect the body of man. But you will not find the immeasurable -- and that's what really is valuable.

SAHAB HAM MEN SAHAB TUM MEN...

Kabir says: And remember, God is not separate from man. He is in me, He is in you, He is in everybody. Wherever life is, God is. God is synonymous with life. He is in the trees and in the birds and in the animals. Wherever life is, God is. Howsoever rudimentary the life may be, God is there.

... JAISE PRANA BIJ MEN.

God is hidden in everything, in every being, as life is hidden, GREAT life is hidden, in the seed. Unimaginable it is! If you just see the seed, you cannot believe that a great tree is going to be born out of it, a great tree which will whisper with the clouds, a great tree which will try to reach to the stars, a great tree which will become shelter for hundreds of travellers, a great tree which will become a nest for thousands of birs, a great tree with all the colors, green and red and gold. Looking at a seed, you cannot imagine it. Even if you look through a great microscope you will not find it there. It IS there, and yet you cannot find it there.

Why is it so? It is there, but not yet manifest. find a right soil, help it to become manifest. Help the seed to die!

When the disciple comes to the Master, he comes to die. the disciple is one who decides to die in the Master. In that very death is resurrection. In that very death, life starts manifesting itself in its multi-dimensionality. Dying, one attains to higher life; one has to go on dying on lower planes. the moment you die on the lower plane, you assert from the higher, and there are planes and planes....

Go on dying always to the plane you find yourself to be in, so that you can move to the higher. You have to leave the lower step, only then can you reach to the higher step. If you cling to the lower you cannot reach to the higher.

THE GUEST IS INSIDE YOU, AND ALSO INSIDE ME;
YOU KNOW THE SPROUT IS HIDDEN INSIDE THE SEED.
WE ARE ALL STRUGGLING; NONE OF US HAS GONE FAR.
LET YOUR ARROGANCE GO, AND LOOK AROUND INSIDE.

The mind is very arrogant: without knowing a thing, it starts proving, this way or that way. There are arrogant atheists who try to prove that there is no God, and there are arrogant theists who try to prove that there is God. Proving or disproving, it is the same mind and the same arrogance. Neither is the theist religious nor the atheist.

The religious person is one who is not arrogant. The religious person is one who is not trying to prove for or against, who is not trying to come to some conclusions through reasoning; one who is available, open, ready to see. Unclouded are his eyes -- unclouded because he has no ideas, no ready-made formulas; unclouded because he has no already arrived at conclusions; unclouded because he has no a priori approach; unclouded because he is innocent, childlike, ready to see but with no prejudice, with no ideology.

The religious person is never a Hindu or a Mohammedan or a Christian or a Parsee. A religious person is simply a vulnerable consciousness, an open heart. The religious person is a quest, an enquiry -- and

enquiry cannot begin with already arrived at conclusions.

If you have already come to a conclusion your enquiry is finished. You are dead! If you already know that God is, without knowing, if you already know that God is not, without knowing, you are being simply stupid -- not religious or theist or atheist, but just simply stupid.

The real enquirer will say, "I don't know." Unless he has realized he will not say, "I know." Even when he has realized, the emphasis will not be on 'I', but on knowing. To be exactly true, he will not say "I know"; he will say, "Knowing has happened."

WE ARE ALL STRUGGLING; NONE OF US HAS GONE FAR.

Neither the believer nor the unbeliever -- nobody has gone far. They are all tethered to their conclusions, and hence the struggle is absolutely unnecessary and foolish. We are struggling because we are tethered.

I have heard an ancient parable....

A few friends were celebrating the birthday of one of their most beloved friends. They drank, they ate, they danced. It was a full-moon night. They went to the river, but the boatman had gone. It was late night, the full moon in the sky, the river... beautiful... the silence. And they were all drunk, singing, dancing, in a really joyous mood. They entered the boat, they took the oars in their hands, they started moving to the other shore. For hours and hours they thought they were travelling.

When it was getting closer to the morning and the cooler winds started blowing, they came to their senses a little bit. One of them said, "We must have travelled at least a few miles. We have been in the boat the whole night. Somebody should get out and see where we have come. Now it is time to go back home."

So one of them got out and started laughing madly. The others asked, "What is the matter?"

He said, "You all come out and see what is the matter."

They all got out, and they all started laughing and rolling on the bank, because they had forgotten one thing, a simple thing: the boat was tethered to the bank with a chain. The whole night they struggled and they were thinking that they were travelling, but they had not gone even an inch. They had remained on the same spot.

This is the situation of all those who go on struggling in their minds, who go on arguing, reasoning and thinking that they are coming closer and closer to truth.

If you are tethered to your prejudices... And everybody is tethered, because the society never allows a child to grow without prejudices. Every society tries to contaminate the child, to pollute his mind, to condition him, to hypnotize him. That's why you find Hindus and Mohammedans and Christians, and you don't find human beings anywhere. The world is ugly because human beings are missing. The world would be a blissful place, a paradise, if Mohammedans, Hindus, Jains, Buddhists, would disappear and only human beings would be left.

A child is born as a human being, but we condition him. we stuff his mind with beliefs. And the child is very impressionable; he is very, very soft. You can engrave anything on his mind and he will have to carry it for his whole life -- unless he is very intelligent and fortunate enough to drop all the nonsense that the parents and the society have given to him. Unless he is like a Buddha or a Jesus or a Kabir or a Nanak, he is bound to remain tethered to the prejudices given to him. For his whole life he will struggle and he will never reach anywhere. And when death will come he will not be able even to laugh; he will have to cry because his whole life has been a wastage, a sheer wastage, a great opportunity lost.

Get rid of all your prejudices. Get rid of all that you have not known and others have given to you. Get rid of all your knowledge. If you really want to know one day the first thing is not to get rid of ignorance, the first thing is to get rid of knowledge. Knowledge is ignorance, the real ignorance. If you get rid of knowledge, ignorance is innocence.

Then you are left with just an enquiry, a question mark in your heart: "Who am I? What is this existence?" And because you don't have any conclusion, you can start moving. Because you are not tethered any more to any prejudice, you can enquire, you can search, you can seek.

WE ARE ALL STRUGGLING; NONE OF US HAS GONE FAR.

We have not been able to go far because of an unnecessary struggle.

The original is:

MAT KAR BANDA GUMAN DIL MEN, KHOJ DEKH LE TAN MEN!

We have become too arrogant in the head. The head is full of holy cowdung, full of bullshit.

Scriptures, philosophies, ideologies are all just rubbish, because you have not known them. You have been made into a parrot.

MAT KAR BANDAGUMAN DIL MEN...

Don't be arrogant in the head, don't be an egoist in the head. Don't think that you know. Don't think that your scripture can supply you with the truth. No Vedas, no Koran, no Bible can give you the truth. Truth has to be achieved through individual effort.

Truth has to be achieved by everybody on his own; it is untransferable. Buddha cannot give it to you. He knows, he has arrived, but he cannot give it to you. Hence his last words, his departing words to his disciples: "Be a light unto yourself." The disciples were crying, naturally; the Master was leaving. The Master had said goodbye to them. He had said, "Now this body is tired, and I would like to leave it. My work is finished." They started crying. Some had lived with Buddha for forty years, for thirty years. Their whole lives were permeated with his presence, with his love and compassion, with his light.

Ananda, who had lived longest with him -- almost fifty years, serving him like a shadow, following him everywhere; not for a single day for fifty years had he been away from Buddha -- tears started rolling down his cheeks. Buddha said, "Ananda, you, and crying? Why?"

And Ananda said, "I could not become enlightened while you were alive. Now you are going, what will happen to me?"

Buddha laughed and said, "Maybe my presence was the hindrance. Now you will become enlightened within twenty-four hours. You depended too much on me. Although I was continuously telling you that I cannot give it to you, nobody can give it to you, deep down you still carried the hope, that 'When he can, he will give it to me -- at least to me, if not to anybody else. I have been serving him for fifty years; can't he see that I have devoted my whole life, sacrificed my whole life? Finally, one day, he will give me the key.' You were hoping and hoping and hoping, and I was telling you that all your hopes are futile: it is untransferable. Not that I would not like to give it to you; I would like to give it to everybody, to those who ask and to those who don't ask. If it were possible to give you the truth I would have already given it. I would not have made you wait for fifty years. It is impossible; it is untransferable. One has to know it, experience it in one's own being. It cannot be given from the outside. No scripture can supply it, no Master can supply it."

The Master can only provoke a great longing to seek and search. The Master can only seduce. The Master can only convince you that your seed carries infinite glories in it, that you are not just that which you appear to be -- you are far more -- that you are an infinite universe. The Master can only convince you by his presence that you are God. By declaring himself a God he can convince you that you are also Gods. SAHAB HAM MEN, SAHAB TURN MEN -- the Guest is in me, the Guest is in you. The Master can only convince you. He can trigger a process in you, but he cannot give it to you.

Buddha said, "Because you were depending and hoping, you missed. Had you listened to me it would have happened long before. But now I say to you: within twenty-four hours it will happen. Once I am gone, all your hope will disappear. That is becoming a barrier."

And exactly as Buddha had said, it happened: within twenty-four hours Ananda was enlightened. The death of the Buddha was such a shock: his whole life gone, and Buddha too, and now there was only dark night ahead, death. The shock was so much, so shattering, that for the first time he turned in. At last he heard what Buddha had been saying again and again. At last he HAD to, because now the Buddha was gone and there was nobody else to tell him to look in. He closed his eyes... wet with tears were those eyes, but he closed his eyes for the first time. Up to then, for fifty years, those eyes had been focused on Buddha. And Buddha was so beautiful and so graceful, it was impossible to close your eyes while Buddha was present with you in the same room, in the same place, under the same shelter. Ananda used to just look at Buddha. Just to look at him was such a joy, he had not ever meditated.

But now Buddha was gone, there was nothing else to see. Ananda closed his eyes; for twenty-four hours he didn't open his eyes. Somebody asked him, "Why don't you open your eyes? Tears are flowing, but why don't you open your eyes?"

He said, "Now there is nothing left to be seen. I have seen the greatest, I have seen all that is worth seeing -- I have seen the ultimate glory. Now there is nothing to be seen. I will not open my eyes UNLESS I HAVE SEEN MYSELF."

He opened his eyes only when he had seen himself.

The Guest is within you, but you have to turn in. And we are too much focused on the outside and on the futile. Somebody is leaning on his scripture, reading, reading, cramming, and thinking that by knowing more and more of the Vedas and the Bible and the Koran he will become enlightened. You will become only burdened with knowledge!

WE ARE ALL STRUGGLING; NONE OF US HAS GONE FAR.

Why has none of us gone far? -- because of the conclusions,
ready-made conclusions; because of borrowed knowledge.

LET YOUR ARROGANCE GO...

Kabir says:

MAT KAR BANDA GUMAN DIL MEN, KHOJ DEKH LE TAN MEN!

Just let this arrogant mind go! Say goodbye to this arrogant mind. See all that mind contains is worthless, and turn in. Look into your own body... and He is there. Your body is the temple, He has already chosen it; He abides there. And you go to Khasi, and you go to Kaaba, and you go to Kailash. And you go on searching all over the earth, and this you have been doing for many many lives, and you have not found

Him; and He is inside you.

Another ancient parable...

When God made the world he used to live in the marketplace, on M.G. Road. Of course, it was very difficult to live there in the marketplace, because people would come at any hour, odd hours. Even in the middle of the night they would start knocking: "My child is ill. I don't have any employment. What kind of world have you made? I am getting old, I am weak. What kind of world have you made? Why is there so much suffering?"

People were coming the whole day and the whole night, and they were bringing demands. And their demands were so contradictory that God was going almost mad. One would come and say, "Tomorrow I need rains, because I have sown the seeds in the garden and the rain is needed." And another would come: "Please, tomorrow let there be sun, no clouds, no rains; because I am doing something which will be spoiled if it rains. I need a clear, sunny day."

Now what to do? Finally God called his council of advisors and asked, "What should I do? I am going crazy! Many times I start repenting: why did I create man? The world was so beautiful."

You know, the story is that whenever God made anything... He made the trees, and He was so happy that He said, "Good, very good!" He made the birds and the animals and He said, "Good, very good!" He appreciated His own creation, He was so thrilled. But when He made man he didn't say anything; in fact He was at a loss. That's why, after man, He stopped creating anything. He has not created anything since then; that was the last. He got so fed up with man that He stopped being a creator. He simply abandoned the world.

He asked his advisors, "What should I do? I have created this nuisance, and now they are torturing me. I would like a place to hide. Where should I go?" Somebody suggested, "You go to Everest. These people will not be able to reach there."

For a moment He thought. He said, "No, you don't know the future. Just a few years" -- and in God's vision thousands of years or millions of years are just a few -- "there will be a man, Hillary. He will reach and then the chain will start. Once the world comes to know that I live on Everest, airplanes and helicopters and everything will start coming. That won't do, that won't help much. For the time being, okay, but that is not a solution. I need something permanent."

Somebody suggested, "Then why don't you go to the moon?"

He said, "You don't know -- sooner or later man is going to reach there. He is going to reach to every planet, to every star."

Then an old advisor said, "Then the best thing I can suggest to you is, why don't you hide in man himself?"

And He loved the idea! And He said, "This is the right place, because that is the last place man is going to. He will go everywhere, but he will never go inside himself."

Since then, God has been hiding there.

You need not go into the scriptures; all that you need is to go into your own subjectivity. All that you need to go into is your own consciousness. You have to become more conscious of your consciousness, you have to become more aware of your awareness. You have to become so aware of your awareness that everything else disappears. A point of stillness comes where you are simply aware of your awareness and not aware of anything else.

When awareness is the only content of your awareness and there is no other content, that is the moment when the host disappears into the Guest, when the Guest is found, when bliss descends on you.

LET YOUR ARROGANCE GO, AND LOOK AROUND INSIDE.

THE BLUE SKY OPENS OUT FARTHER AND FARTHER,
THE DAILY SENSE OF FAILURE GOES AWAY,
THE DAMAGE I HAVE DONE TO MYSELF FADES,
A MILLION SUNS COME FORWARD WITH LIGHT,
WHEN I SIT FIRMLY IN THAT WORLD.

If you go in, things start happening, miracles start happening. And you are entitled to miracles, miracles are your birthright. But because you are always going into the outer, you become more and more of a beggar.

The mind is a beggar, remember -- howsoever arrogant, but it is a beggar. The mind is a begging bowl and the beggar is never satisfied. The beggar goes on asking for more and more and more.

One day a beggar knocked on the doors of a great king. By chance, the king himself opened the door. He saw the beggar: the beggar was not an ordinary beggar, he was almost luminous. He had such grace, such beauty, such a mysterious aura, that even the king felt jealous. He asked, "What do you want?" still pretending -- "I have not taken any note of you" -- "What do you want?"

The beggar showed the king his begging bowl and he said, "I would like it to be filled."

The king said, "That's all? With what do you want it to be filled?"

The beggar said "Anything will do, but the condition is that you have to fill it; otherwise don't try."

It was a challenge to the king. He said, "What do you mean by it? Can't I fill this small begging bowl? And you don't say with what."

The beggar said, "That is irrelevant. Anything will do, even pebbles, stones, but fill it! The condition is: I will not leave the door if you start filling it; unless it is filled I will remain here."

The king ordered his prime minister to fill the begging bowl with diamonds; he had millions of diamonds: "This beggar has to be shown that he is encountering a king!" But soon the king became aware that he had been deceived. The begging bowl was as extraordinary as the beggar, more so in fact: anything dropped into it would simply be gone, would disappear. It remained empty. The treasures were thrown into it, but they all disappeared.

By the evening the whole capital had gathered. The king was now becoming almost desperate: the diamonds finished, then the gold, and then the gold was finished, then the silver, and then the silver was finished.... The sun was setting, and the king's sun had also set. His whole treasure was empty, and the begging bowl was still the same, empty, not even a trace! It swallowed all his kingdom. It was too much!

Now the king knew that he had been trapped. He fell at the feet of the beggar and said, "Forgive me. I was wrong to accept the challenge. This begging bowl is not an ordinary begging bowl. You deceived me -- there is some magic in it."

And the beggar laughed and he said, "There is no magic in it: I have made it out of the skull of a man."

The king said, "I don't understand. What do you mean? If it is just made out of the skull of a man, how can it go on swallowing my whole kingdom?"

And the beggar said, "That's what is happening everywhere: NOBODY is ever satisfied. The begging bowl in the head always remains empty. It is an ordinary skull, just like everybody else's."

But once you have looked in, once you have come down from the head, once you have left the arrogance of the head and become humble in the heart, a new world opens its doors to you.

THE BLUE SKY OPENS OUT FARTHER AND FARTHER.

You have a blue sky inside you far deeper and far vaster than the outer sky, and far more beautiful. The outer sky is nothing compared to the inner.

THE DAILY SENSE OF FAILURE GOES AWAY.

Once you look in, the daily sense of failure simply goes away, evaporates.

Just look at your life: there is a daily sense of failure; every day you know that again you are going to fail. The morning comes and you know -- another day of dragging -- and the evening comes, and tired, you go to sleep. One day is finished and your hands are still empty and your heart is still empty. Nothing has been achieved and one day is lost. And you know tomorrow it is going to be repeated again because this has been so in the past, not only in this life but in many, many lives. Days come and go, years come and go, lives come and go, and you remain as empty as ever, no fulfillment, no contentment.

But Kabir says: As you look in, as you turn in... a hundred-and-eighty-degree turn is needed. Right now you are keeping yourself at the back, and the world is in front of you. A hundred-and-eighty-degree turn is needed... when the world is at the back of you and you are facing yourself.

That's what meditation is all about: looking into your own being, into the well of your own being.

THE DAILY SENSE OF FAILURE GOES AWAY,
THE DAMAGE I HAVE DONE TO MYSELF FADES.

And the damage is great, because for lives we have been doing it to ourselves. We have been killing ourselves, wounding ourselves in a thousand and one ways. We are all wounds and nothing else! Each pore of our being has become a wound, and each cell of our being hurts. What are you? -- just think for a moment, watch for a moment -- a great agony, a great sigh, a great pain of failure, of boredom, of meaninglessness. But still one goes on dragging in the hope that maybe that which has not happened yet may happen tomorrow... but tomorrow never comes.

If you look in,

THE DAMAGE I HAVE DONE TO MYSELF FADES,
A MILLION SUNS COME FORWARD WITH LIGHT...

All darkness disappears. At the innermost core is the source of light, as if millions of suns have suddenly come in.

... WHEN I SIT FIRMLY IN THAT WORLD.

If you can sit firmly, unwavering, inside yourself, in that world all is light, nothing is dark, and all is life,

nothing is death, and all is eternal and nothing is time.

That moment is the moment, the momentous moment, when the Guest appears. Those millions-of suns simply declare His coming, that He is very close by. The disappearing sense of failure... and suddenly a feeling of being healed; those are symptoms that the Guest is close by. His very presence is a healing force. He makes you whole; just by His presence you are whole. When you start feeling a well-being, a wholeness, when your agony starts disappearing and instead of agony ecstasy arises in you, know well that God is close by. Listen attentively... you will hear His footsteps coming closer and closer and closer.

I HEAR BELLS RINGING THAT NO ONE HAS SHAKEN.

And Kabir says: I am hearing some strange music, as if bells are ringing, but nobody is shaking them.

The sound of one hand clapping, ANAHAD NAD, unstruck music... All other music is struck music; you have to strike the strings of the instrument. It is only by striking the strings that the music arises. It is violence -- playing on a guitar or on a sitar, you are being a little violent. It is a kind of coercion; you are forcing the instrument to release the music. It is a kind of fight. And there is duality: the musician and the musical instrument in conflict, fighting. It can't be great music, it can't be eternal music. Once the musician stops fighting the music will disappear. It is caused, so it cannot be eternal.

But when you turn in, there is light and there is music -- music which is eternal. It is simply there, it is not a created phenomenon.

ANAHAD GHANTA BAJE MRIDANGA, TAN SUKH LEHI PYAR MEN.

ANAHAD GHANTA BAJE MRIDANGA...

... Something strange is happening, Kabir says. Some bells are ringing, and nobody is ringing them. Some music, some melody, is there, but I can't see anybody creating it.

This music is known by the Christian mystics as 'the Word', LOGOS. Nanak calls it NAM, Lao Tzu calls it Tao, Buddha calls it DHAMMA. But to call it music is the best, to call it NAD is the best, because it is a tremendous orchestra. All the planes of existence are involved in it. It is not only that the soul is full of music: once you have heard the inner music, your mind is full of it, your heart is full of it, your body is full of it, all your layers of being are full of it. Once known, not only inside do you hear it, it is outside too. In the song of birds you will hear it, and in the wind passing through the trees you will hear it, and in the waves striking on the rocks you will hear it. In sound you will hear, in silence you will hear.

In fact, the greatest music in the world is nothing but an echo of the inner music. Whenever a musician comes closer to that music, great music is born. Only very few have reached close to it: a Tansen, a Baiju Bawara, a Beethoven, a Mozart, a Wagner. Only very few have come close to it, but whenever some music comes close to it, resembles it, it has something great in it.

The modern trends in music are far away from it: they are more noisy, less musical. Jazz and other music is more sexual, less spiritual. They are loud. They keep your mind occupied, certainly; they are so loud that you have to remain occupied.

People go on listening to the radio, to the television, at full volume, as loud as possible, blaring, so that they need not think, so that they need not be worried, so that they remain occupied. The noise is so much, you cannot think -- and they are tired of thinking, tired of worrying. People are glued to their chairs for hours listening to just stupid noise; it is not music at all.

Music, to be worthy of being called music, has to be meditative. If it brings meditation to you, if it brings silence; if it fills you with silence, if it reminds you of the soundless sound inside you, then only is it real music. Otherwise it is a false coin.

I HEAR BELLS RINGING THAT NO ONE HAS SHAKEN,
INSIDE LOVE THERE IS MORE JOY THAN WE KNOW OF.

And Kabir says: This small word 'love' contains so much. We are not aware of it. We are only aware of the lowest expression of it, sex. We are not even aware of the higher expression which can be called love. And what to say about the highest, which is called prayer? Love contains three dimensions: sex, love, prayer. And unless your love has reached to the dimension of prayer you have not known love. Sex is the lowest form, the animal form; love is the human form, and prayer is the divine form.

Kabir says,

INSIDE LOVE THERE IS MORE JOY THAN WE KNOW OF.

Because inside love you can find God Himself. If prayer arises, God is found.

RAIN POURS DOWN, ALTHOUGH THE SKY IS CLEAR OF CLOUDS.

And Kabir says: I cannot describe what is happening inside me. Things which are illogical, things which should not happen, are happening. There are no clouds in the sky, and rains are pouring -- rains of nectar!

BIN PANI LAGI JAHAN BARSHA, MOTI DEKHI NADIN MEN.

I don't see any clouds anywhere! I don't see water falling down, but I am becoming full of nectar. I am being bathed in nectar; it is showering on me!

THERE ARE WHOLE RIVERS OF LIGHT...

It is difficult to describe, hence these metaphors.

... RIVERS OF LIGHT.
THE UNIVERSE IS SHOT THROUGH IN ALL PARTS
BY A SINGLE SORT OF LOVE.

And now I see that the whole existence is joined together only by one single thread: you can call that thread love and nothing else. The world is a garland of millions of flowers, but running through all those flowers is a thread that keeps it together: that thread is love.

It may have many manifestations. For example, the physicist will say the earth has a certain power called gravitation. If you ask the mystics, mystics like Kabir, they will say it is nothing but a very lower form of love -- because gravitation attracts, and all attraction is love.

What keeps the universe together? Why does it not fall apart? There must be something that is keeping it together, some force. That force mystics call love. You can call it God, because love is God.

HOW HARD IT IS TO FEEL THAT JOY IN ALL OUR FOUR BODIES!

It is difficult in the beginning, because we are not accustomed to dancing on such high planes. We are not accustomed to such pure air. When you go to the mountains, if you move to the highest peaks, you feel difficulty in breathing. You are not accustomed to inhaling such pure air; you have become accustomed to inhaling the impure air that surrounds the earth -- and we have made it more and more impure.

In fact, scientists are at a loss. They cannot figure out how people are managing to live, because in cities like New York, Los Angeles, London, Calcutta, Bombay, the air is so polluted that man should not be able to live in it. It is three times more polluted than scientists used to think man is capable of tolerating -- three times more! But man's adaptability is great; he can adapt to any kind of situation.

When people living in Bombay and Calcutta go to the Himalayas it is hard; breathing is difficult -- the air is so light and so pure.

Once it happened: a woman gardener went to sell her flowers in the town. After selling her flowers, when she was going back, she met one of her old friends, childhood friends. She asked the friend, "What are you doing here?"

The friend said, "I have become a fisherman's wife and I have come to sell my fish."

The gardener-woman requested her to stay at her garden at least for one night, then in the morning she could go. The woman stayed. The gardener and his wife both prepared a beautiful bed for her, of flowers. But she could not sleep; she would turn and toss and turn. Finally they asked, "What is the matter? Why can't you sleep?"

She said, "It is because of these flowers. I know only one perfume -- that of fish. Bring my bag. Although now it is empty, but it has carried fish for years. Sprinkle it with water and give it to me. If I keep it close to my nose I may be able to fall asleep."

And that's how it happened -- immediately she fell asleep!

One who knows only the smell of fish will find it difficult, at least in the beginning, to live with flowers.

Kabir is right; he says,

HOW HARD IT FEELS -- how difficult --

TO FEEL THAT JOY IN ALL OUR FOUR BODIES!

The Eastern mystics have divided human bodies in many ways. They talk about four bodies -- and the fifth is you. The first body is the gross body, the physical body. The second body is the vital body, more subtle than the physical; you can call it the body made of electricity. There is an electric current inside your body; that is your second layer. The third body is even more subtle; you can call it the psychic body, the body of your mind. The fourth is the subtlest; you can call it the body of your consciousness.

And the fifth is not the body but the Guest. That fifth is called bliss -- ANANDAMAYA KOSHA, the body of bliss; it is the Guest. Once you have seen the fifth, slowly slowly -- although it is hard -- the bliss will descend to the fourth, to the third, to the second, to the first.

And when it has descended to the first, the man is totally enlightened. When he can feel the bliss even to the physical body, even in his material form, when he can feel God even in matter, then the perfection is achieved. Then enlightenment is total. Then there is no longer anywhere to go: one has arrived home.

THOSE WHO HOPE TO BE REASONABLE ABOUT IT FAIL.

Remember, this is the world of the mysterium: if you try to be reasonable about it you will fail. Hence whenever a sannyasin comes to me with something mysterious, I immediately tell him not to talk about it, not to analyze it, not to find explanations for it, because if you become too reasonable about it you will miss. You will fail, the door will close. One has to go into the mysterious without any reasoning. One has to simply go in tremendous trust and love, with a deep prayer in the heart, but in no way trying to be scientific, rationalistic, analytical.

ANDH BHEDI KAHA SAMJHENGE, GYAN KE GHAR TE DURA...

Those who are too much obsessed with analysis, they are blind. They will not be able to understand -- they will not be able to understand that which resides in you.

THOSE WHO HOPE TO BE REASONABLE ABOUT IT FAIL.
THE ARROGANCE OF REASON HAS SEPARATED US FROM THAT LOVE.

God is found not through reason but through love. God cannot be proved by reason and cannot be disproved by reason either. But if you love, if you love enough, love itself becomes the evidence -- such certain, such absolute evidence that even if the whole world says there is no God it cannot shake your trust.

God is found in love, remember. Let me repeat it again and again: not in reason but in love. Make your temple in love. Get out of the obsession of reason.

WITH THE WORD 'REASON' YOU ALREADY FEEL MILES AWAY.

Reason can, at the most, think about and about; it goes round and round in circles. It never penetrates the real core of your being. To know about God is possible through reason, but to KNOW GOD IS possible only through love. And remember, to know about God is not to know God. To know about is acquaintance, not knowing. It is borrowed, it is somebody else's. And what can you know through reason?

Just think of a blind man thinking about light... Howsoever hard he works, howsoever great a thinker he is, he will never be able to understand what light is only by thinking. Impossible! Whatsoever conclusion he will arrive at will be wrong, because light can only be seen, not thought. And God can only be lived, not inferred.

HOW LUCKY KABIR IS...

But Kabir says: I am fortunate that I got out of the prison of reason, that I escaped from the clutches of reason and I gathered courage to follow love.

HOW LUCKY KABIR IS, THAT SURROUNDED BY ALL THIS JOY
HE SINGS INSIDE HIS OWN LITTLE BOAT.
HIS POEMS AMOUNT TO ONE SOUL MEETING ANOTHER.
THESE SONGS ARE ABOUT FORGETTING DYING AND LOSS.
THEY RISE ABOVE BOTH COMING IN AND GOING OUT.

Kabir says: I am fortunate.

The original is very beautiful:

BARHE BHAG ALMAST RANG MEN, KABIRA BOLE GHAT MEN...

I am infinitely fortunate because I am colored, dyed, in the madness of love.

BARHE BHAG ALMAST RANG MEN...

God has drowned me in His color of joy, bliss, celebration. He has drowned me utterly into Himself Now I move like a mad poet, singing His songs.

BARHE BHAG ALMAST RANG MEN, KABIRA BOLE GHAT MEN...

Now what I am saying is not coming from my head; I am pouring my heart. In fact, now whatsoever is coming from me is not coming from me, it is coming from Himself. He is speaking through me. I have become just a flute in His hands; He is singing His song.

HANS-UBARAN DUKH-NIVARAN, AVAGAMAN MITE CHHAN MEN.

The moment I saw Him inside myself all misery disappeared, all bondage disappeared. In fact, the moment I saw Him I saw that all my misery was only a nightmare, that my bondage was only a dream, that I had somehow fabricated it myself, that I had projected it, that I was the creator of all of my hells.

HANS-UBARAN DUKH-NIVARAN...

The moment I saw Him, the bird was freed from the cage and all misery disappeared.

... AVAGAMAN MITE CHHAN MEN.

And in a split second I was freed from the wheel of life and death.

HOW LUCKY KABIR IS, THAT SURROUNDED BY ALL THIS JOY
HE SINGS INSIDE HIS OWN LITTLE BOAT.
HIS POEMS AMOUNT TO ONE SOUL MEETING ANOTHER.

My songs, Kabir says, are my orgasmic joy, the meeting, the ultimate meeting of the soul with God, of the lover with the beloved; the merger of the river into the ocean. My songs are orgasmic explosions.

THESE SONGS ARE ABOUT FORGETTING DYING AND LOSS.

And these songs are singing only one thing: that there is no loss and there is no death. Forget all about it! Life is eternal, and life is bliss. There is no birth and there is no death, no beginning, no end. It is eternal pilgrimage, from one joy to another, from one peak of orgasmic blissfulness to another peak. From peak to peak, from joy to joy, it is an eternal journey.

THEY RISE ABOVE BOTH COMING IN AND GOING OUT.

And my songs are the songs of transcendence.

Once you have looked in, the outer and the inner are no more separate; you become a witness of both. You see the outer, you see the inner; you are neither and you are both.

These statements are known as ULATBASI -- as if someone is playing on the flute from the wrong end, so illogical, so irrational.... But Kabir says, "What can I do? It is so. I can only state the fact. If the fact is absurd, it is absurd.

Kabir will perfectly agree with the Christian mystic, Tertullian.

Somebody asked him, "Why do you believe in God?" And Tertullian said, "I believe in God because God is absurd -- CREDO QUA ABSURDUM."

Kabir would have danced listening to this. Yes, God is not a logical hypothesis, it is supra-logical. No reasoning can prove it or.disprove it. You will have to learn the art of love.

48I Be a lover, and you will find the Guest. Be a singer, and you will find the Guest. Be a dancer, and you will find the Guest. Turn in, tune in -- He is waiting there for you.

The Guest

Chapter #14
Chapter title: I am not a person

9 May 1979 am in Buddha Hall

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The first question:

PLEASE, OSHO, WHAT IS RECEPTIVITY?

Ananda Vandana,

RECEPTIVITY is a state of no-mind. When you are utterly empty of all thought, when consciousness has no content, when the mirror reflects nothing, it is receptivity. Receptivity is the door to the divine. Drop the mind and be.

In the mind, you are miles away from being. The more you think, the less you are. The less you think, the more you are. And if you don't think at all, those are the moments when being asserts itself in its totality.

Receptivity simply means dropping the garbage that you go on carrying in your head. And much garbage is there, utterly useless. The mind means the past. Now the past is no more of any use; it has happened, and it is never going to happen again, because in reality nothing ever repeats.

Even when you think, feel, that this is the same situation, it is never the same situation. Each morning is a new morning, and each morning the sun that you encounter is the new sun. I am not talking about the material sun. I am talking about the beauty, the benediction, the blessing that it brings every day -- it is so utterly new.

If you go on carrying pictures of the past, you will not be able to see the new. Your eyes will be covered with your experiences, expectations, and those eyes will not be able to see that which confronts you.

That's how we go on missing life: the past becomes a barrier, encloses you, traps you, into something that is no more. You become encapsulated in the dead. And the more you become experienced, grown-up, the shell of the dead experience goes on becoming thicker and thicker around you. You become more and more closed. Slowly slowly all windows, all doors, are closed. Then you exist, but you exist alienated, you exist uprooted. Then you don't have a communion with life. You don't have a communion with the trees and the stars and the mountains. YOU CAN'T have a communion, because a great China Wall of your past surrounds you.

When I say become receptive, I mean become a child again.

Remember Jesus, who goes on saying to his disciples: Unless you are like small children you will not be able to enter into my kingdom of God. What he is saying is exactly the meaning of receptivity. The child is receptive because he knows nothing; not knowing anything, he is receptive. The old man is not receptive because he knows too much; knowing too much, he is closed. He has to be reborn, he has to die to the past and become a child again -- not in the body, of course, but the consciousness should always be like a child; not childish, remember, but like a child, grown-up, mature, but innocent.

And that's how one learns, learns the truth that is presented to you every moment of your life, learns to know the Guest which comes and knocks on your doors every moment, day in, day out, year in, year out. But you are so surrounded by your own inner talk, by your own inner procession of thoughts, that you don't hear the knock.

Do you hear the distant call of the cuckoo? Do you hear the birds chirping? This is receptivity. It is an existential state of silence, utter silence; no movement, nothing stirs, and yet you are not asleep, and yet you are alert, and yet you are absolutely aware. Where silence and awareness meet, mingle and become one, there is receptivity. Receptivity is the MOST important religious quality.

Become a child. Start, Vandana, functioning from the state of not-knowing, and then silence will come of its own accord, and great awareness. And then life is a benediction. The second question:

OSHO, WHY ARE YOU SO MUCH AGAINST PHILOSOPHY?

Sudheer.

PHILOSOPHY means mind, philosophy means thinking, philosophy means going away from yourself Philosophy is the art of losing yourself in thoughts, becoming identified with dreams. Hence I am against philosophy, because I am all for religion.

You cannot be philosophical if you want to be religious; that is not possible. Religion is existential, philosophy is intellectual. Philosophy is about and about, religion is direct. Philosophy is thinking about things you don't know. Religion is a knowing, not thinking. Philosophy depends on doubt, because the more you can doubt the more you can think. Doubt is the mother of thinking.

Religion is trust, because the more you trust the more there is no need to think. Trust kills thinking; in

trust, thinking commits suicide. And when there is no thinking and trust pulsates in your being, in each pore of your being trust permeates you, overwhelms you, you know what is.

Philosophy TRIES to know, but never knows. Religion never tries to know, but knows. Philosophy is an exercise in futility, of futility. Yes, it talks about great things -- freedom, love, God, meditation -- but it only TALKS about. The philosopher never meditates. He talks about meditation, he spins and weaves theories, hypotheses, inferences ABOUT meditation, but he never tastes anything about meditation. He never meditates.

Hegel, Kant -- these are philosophers; Buddha, Kabir -- these are NOT philosophers -- Plato, Aristotle -- these are philosophers; Heraclitus, Plotinus -- these are not philosophers, although in the books of philosophy they are also called philosophers. They are not! To use the word 'philosopher' for them is not right, unless you change the whole meaning of the word. Aristotle and Heraclitus cannot be called philosophers in the same sense.]f Aristotle is a philosopher, then Heraclitus is not; if Heraclitus is a philosopher, then Aristotle is not.

I use a totally different word, 'philosia', instead of philosophy. Philosophy means, literally, linguistically, love for knowledge. Philosia means love for seeing, not only for knowledge. Knowledge is not enough for the real enquirer; he wants to see. He does not want to contemplate on God, he wants to encounter God. He wants to hold His hand in his own hands, he wants to hug and kiss God! He is not satisfied with the concept of God. How can the concept be of any help?

When you are thirsty you cannot be satisfied by the formula H20. Howsoever right it is -- that is not my concern, that is irrelevant -- right or wrong, the formula H20 cannot quench your thirst. You would like water, and whether you know about H20 or not does not matter. For millions of years man has been drinking water without knowing anything about H20, and it has been perfectly satisfying.

Philosophy talks about water, religion drinks.

Talking about food is utterly stupid; you will have to prepare food. You will have to eat, you will have to chew, you will have to digest. Unless food becomes blood and bones and marrow, just talking about it is not going to help. Hence I am against philosophy.

A woman was going to a doctor for a physical examination before her fourth marriage. During the course of her examination the doctor was startled to discover that she was still a virgin.

He demanded an explanation, "How can this be? You are preparing for your fourth marriage and yet you are a virgin?"

"My first husband," she replied, "I married for love, but as we were leaving the church to go on our honeymoon a tragic automobile accident occurred and he was killed."

"My second husband," she continued, "I married for money. He was very old, and so nothing ever happened between us."

"My third husband," she said, "was a great philosopher, and all he could ever do was sit on the edge of the bed and tell me how good it was going to be."

Philosophy is pseudo-religion. Religion is true philosophy, because religion leads you into the world of seeing, knowing, experiencing.

Exactly in that sense, Pythagoras has coined the word 'philosophy'. 'Sophy' means SOPHIA; 'philo' means love: love for the ultimate wisdom. That was the meaning given by the man who coined the word 'philosophy'; he was Pythagoras. He had travelled all over the world. He had been to India, he had conferred with great mystics of the East, he had met seers, enlightened people. It was he who first coined the word.

The original meaning is beautiful, but it got lost. When it fell into the hands of the Greeks it started having a totally different meaning, because the Greek mind is analytical, logical, rational. There are only two types of minds in the world: the Greek and the Hindu. The Greek mind is logical, the Hindu mind is illogical. The Greek mind is intellectual, the Hindu mind is intuitive. The Greek mind has given birth to philosophy and science, the Hindu mind has given birth to religion and poetry.

The Greek and the Hindu exist in each person, because each person has two minds in him. The brain is divided into two hemispheres, one is Greek, another is Hindu. The left side of your brain is Greek, the right side of your brain is Hindu. I am using the words 'Hindu' and 'Greek' metaphorically; don't take it literally. Your left-side brain, which is joined with your right hand, calculates, thinks, analyzes. Your right-side brain, which is joined with your left hand, intuits, sings, loves.

The religious person goes through an inner conversion from the Greek to the Hindu. He moves from the left hemisphere to the right hemisphere. All yoga and all other techniques of meditation are nothing but bridges to take you from the left hemisphere to the right hemisphere. Once you have reached the right hemisphere, the world of poetry, the world of beauty, the world of love, opens its doors. Then God is. No proof is needed, one simply feels. It is a feeling. It is a feeling in the guts. One simply knows, for no other reason. And once you are centered in the right hemisphere of your brain you can use the left hemisphere also, but now it will function as a servant. And the left hemisphere is a good servant but a bad master.

I am all for religion, because as I have seen, life is far, far more than logic can comprehend. Life is so vast and your capacity to think is so tiny. Life can be envisaged only through love, not through logic.

You will have to melt into existence. You will have to dance with it, sing with it. Dancing with the trees in the wind, singing with the river in the flood, having a communion with the clouds and the stars, you will know what God is -- not by thinking about Him.

The third question:

DEAR OSHO, I LOVE YOU. IN A Sannyas MAGAZINE YOU SAID THAT YOU ARE NOT A PERSON. THEN WHAT ARE YOU?

THE question is from Prem Bindiya. She is a small girl, ten years old.

Bindiya, nobody is a person, although everybody believes that he is a person. Nobody can be a person, because we are not separate. We are like waves in the ocean. No wave has a personality. Yes, it has a form, but it is not separate from the ocean. It is one with the ocean, you cannot separate it from the ocean. You cannot take the wave away from the ocean; it will disappear, it will not be a wave at all. It can only be a wave in the ocean, with the ocean. It is not separate, it is part of the dance of the ocean. It has no personality. Yes, it has a certain individuality because it is different from other waves -- unique it is! -- but it is not separate from the existence. And it is not separate from other waves either, because they are all joined together in one ocean.

When I say I am not a person, Bindiya, I simply mean I am not separate from existence. I am one with the trees and one with the rocks and one with the earth and one with the sky. I am a presence not a person, and so are you, and so is everybody else. To believe in the person is to believe in the ego.

And I can understand your question: this is how every child is being brought up, for centuries. Your question is relevant.

You say, "I LOVE YOU. BUT IF YOU ARE NOT A PERSON, THEN HOW CAN I LOVE YOU?" We have been told that we can love only persons. The truth is just the opposite: you cannot love the person. Persons can only fight, persons can only be in conflict, because wherever two egos are, there is conflict, a CONSTANT war -- sometimes hot, sometimes cold, but the war continues. Sometimes the warriors are tired

so they maintain a certain peace. Whenever they are back again and their energy is there again, they start fighting.

You can see it happening with all kinds of lovers -- a continuous fight, a kind of intimate enmity, together and yet not together. Why is this fight there? -- because of two egos. Two persons are there, and of course each person wants to dominate.

The ego is a deep desire to dominate. The ego is a deep desire that says, "I am special, higher, bigger, greater than you." And both are trying to do the same. Conflict is necessary, inevitable. Love cannot exist in such a state.

Love exists between two presences, not between two persons. Then there is no conflict; there is great harmony, melody, music, rhythm. When there are no more egos and both feel one with existence, they can be one with each other.

Bindiya, love is possible only when you disappear. I have disappeared, and my work here is now to help you to disappear too.

You ask me, " THEN WHAT ARE YOU?"

I am not a person, I am a presence. I am a nobody. I am a kind of nothingness, emptiness. The host has disappeared, and the disappearance of the host has made the Guest appear. I am not, God is.

I cannot love you, but I am love. You can partake as much as you like, you can drink out of me as much as you like. I cannot be in a love-relationship with you because relationships exist only between egos. But I can share. It will be a relating, not a relationship. It will not be static, it will be a flow. And it will have no motivation in it: I love you because I am love. There is no motivation, no desire to get anything back from you. It is enough that you accepted my love.

And I know this time, just two days ago, Bindiya had come to see me. She has come back after a long time, and I could see great love in her eyes. I had to call her close, I had to hold her face in my hands and pour my love into her eyes. She is a small sannyasin, but because she is small she is still capable of receiving. Because she is small, still uncontaminated, still unpolluted, still uncorrupted, something natural is still there.

And you are fortunate, Bindiya, that you have become a sannyasin so early -- now nobody will be able to corrupt you. Now you will become able to protect yourself against this corrupted society, against all kinds of corruptions. The church corrupts, the state corrupts, the educational system corrupts. You have become a sannyasin at the right time. You will be able to see all the games that are being played around you. You will become more and more intelligent, more and more loving, and less and less a person.

Those who are really with me are on the way of disappearing, evaporating. Just as in the early morning sun the dewdrops start disappearing... that is the way for the disciple to disappear when he is in a close love-relationship with the Master.

The fourth question:

OSHO, WHY DID FRIEDRICH NIETZSCHE DECLARE TH4T GOD IS DEAD?

Narayana,

HE HAD to declare it, because God WAS dead. The God that had been worshipped for thousands of years was dead; not the real God, but the God that the human mind had created -- the God that was in the

temples and the mosques and the churches and the synagogues, the God of the Old Testament, the God of the Vedas. Man has outgrown those concepts.

Nietzsche simply declared a fact. Of course, he was as shocked by it as everybody else was. He himself was not ready to accept it. In fact, for his whole life he struggled to accept it. He tried to convince himself by arguing that God is REALLY dead, but it was difficult for the poor man. It would have been difficult for anybody. And he was a man of steel; he was no ordinary man, he was really a strong man, but still it was too much. He had to suffer tremendously because he was the first to declare it, and to be a pioneer is always dangerous. He went through a nervous breakdown. The last part of his life was a state of madness. He risked much for this declaration.

In his great book, THUS SPAKE ZARATHUSTRA, this parable appears....
'God is dead' is now almost a cliche. But when Nietzsche used that phrase it was like an earthquake, a thunderbolt from the skies -- it shattered man's illusions. But it is only half of his message, remember; the other half has been almost forgotten. He declared 'God is dead' because he wanted to declare the coming of a new man. He called that new man 'overman' or 'superman'. He said: If God continues to live the old way, man cannot assert himself in total freedom. Man cannot grow, man cannot mature. He will always remain dependent on the father-figure. God as the great father is dead: this is half of the message.

The other half is: now be on your own, stand on your own. Now become mature. Enough of this dependence! Enough of this stupid praying! Enough of your rituals! Stop these games!

Man has been playing many, many games in the name of God, and priests have been exploiting man in the name of God. Nietzsche put an end to all that; the world has never been the same again. Although Nietzsche suffered much for his declaration, he has served humanity in a tremendous way: he heralded a new age.

The OLD God is dead -- that is a very basic requirement for the new God to appear, a new vision of God, more in harmony with the modern, contemporary consciousness. The God of the Old Testament was perfectly right for the people who invented it. It was perfectly right for the people Moses was talking to; it was a language that they understood. Now thousands of years have passed; God needs new garments, and you go on and on putting the old, rotten garments on Him.

God is not dead. God cannot be dead! But the old concept is dead.

Zarathustra is entrusted by Nietzsche with the task of conveying the news of God's death to the world.

As he starts on his journey he meets an old hermit, a saint. The saint tells Zarathustra that he himself loves God but not man, because man is too imperfect. Zarathustra replies that he loves man, and then he asks the saint what he is doing in the forest. The saint replies, "I make songs and sing them; and when I make songs I laugh, cry, and hum: thus I praise God."

The two separate, laughing like young boys. But when Zarathustra is alone again he wonders to himself, "Could it be possible? This old saint in the forest has not yet heard anything of this, that God is dead!"

The old saint says he loves God, not man because man is imperfect, and Zarathustra says he loves man, and God is dead....

This is going to be the new religion. It has not yet become a reality, although a hundred years have passed since Nietzsche's declaration, although the declaration has spread all over the world like wildfire. But the destructive part has happened; the creative part has not happened yet: Nietzsche declares the superman.

Man has to be loved, because it is only through the nourishment of love that man can grow. Man has to know that he is alone, and he has to know that he has to depend on his own resources and not on some

heavenly father. Once man takes responsibility, total responsibility on his own shoulders, a great revolution is bound to happen, because man has infinite potential to grow. Remaining dependent on some God, he has completely become oblivious to his potential, to his future, to his growth.

It is good that God has been discarded. Now man has to take his life in his own hands. And the beauty is, if you become responsible, responsible for yourself, if you declare your freedom -- you have to declare it because God is dead; there is nobody higher than you -- if you accept that now you have to seek and search your way, you have to grope for it on your own, life will take a new plunge into the depths of the unknown. Life will become again an adventure. Life will again be an ecstatic discovery of new facts, new truths, of new territories, of new peaks of joy.

And it is only by becoming an adventurer that you will come upon the new face of God -- which will be far more true than the old, because it will be far more mature than the old.

Nietzsche remained in difficulty: on the one hand he continued to fight with the old God; on the other hand, in moments when he was not so strong, he became scared too.

Zarathustra says,

Away!
He himself fled
My last, only companion,
My great enemy,
My unknown,
My hangman-god.

No! Do come back
With all thy tortures!
To the last of all that are lonely
Oh, come back!
All my tear-streams run
Their course to thee;
And my heart's final flame --
Flares up for thee!
Oh, come back,
My unknown god! My PAIN!
My last -- happiness!

These words look almost insane: "My unknown god! My pain! My last happiness! Ah, come back!"

Nietzsche remained divided, split, schizophrenic. One part of him was still afraid: "Maybe God IS alive"; maybe he was wrong. Who knows? How could one be certain about such profound matters? And he was the first to say it, so naturally he was scared. He wanted to get rid of the enemy. He called God 'the enemy', enemy of man, because God had been like a rock on the chest of man -- your so-called God. I am not talking about the God of Buddha and Mahavir and Zarathustra and Jesus and Moses, no. I am talking about the God of the common masses, of the mob. Nietzsche is also talking about the mob.

The God of the crowds is an ugly concept: it shows much about your weaknesses, but shows nothing about the truth of existence. When you pray on your knees you simply show your weakness, not that you know what prayer is. When you go to the temple you go to demand something, to beg for something. You simply show your beggarliness but nothing about God. Very few people have known the truth of God.

If Nietzsche had met Buddha, Buddha would have perfectly agreed, and yet disagreed. He would have said, "You are right: God is dead, the God of the crowds. But there is another vision, the vision of the enlightened ones. Their God is not a person, their God is life in its essence. And how can life be dead? Trees

are still green, birds are still singing, the sun is still there, the night still becomes poetry, love still happens. How can God be dead?"

God AS EXISTENCE can never be dead; God as a concept has to die many times. Each time man grows, the old concept has to be dropped. The old has been dropped.

The problem with the contemporary mind is: the old has been dropped, half the purpose of Nietzsche's declaration is fulfilled. The other half is missing: man has not yet become rooted in his own being, hence there is great meaninglessness all over the world. Everybody is feeling a kind of dullness, sadness, frustration. Everybody is living nothing but a kind of long, drawn-out misery, anxiety, anguish. Life has become synonymous with a kind of agony. All that you can do is use pain killers, tranquilizers, somehow go on pulling yourself together till death comes and you can rest forever.

Sigmund Freud says that man can never be happy. At the most we can reduce his unhappiness a little bit. At the most we can make him normally unhappy. That is the goal of psychoanalysis: to make people normally unhappy, to help them not to become abnormally unhappy. What kind of goal is this? But this has happened, and Freud was simply stating a fact. Looking at the modern man, looking into the unconscious of the modern man -- and he was the one man who had looked deepest into the conscious and the unconscious mind -- how could he lie? He had to say the truth.

He came to understand that it is impossible for happiness to happen. How can man ever be happy? -- when God is dead, and when man has not searched for another vision, for another goal, for another star so that the journey can start again, the journey of meaning and significance. Without God, man can at the most be normally unhappy.

Freud's conclusion is part of Nietzsche's declaration.

My work here consists in doing the other half, hence I don't talk much about God. Hence even if atheists come and want to become sannyasins, I accept them with an open heart. Even they are a little suspicious of why I am accepting them. They say, "We are atheists. We don't believe in God. Are you still ready to accept us as sannyasins? Can we still meditate?"

And I say to them: YOU are the persons who can meditate! The person who believes in the old God cannot meditate: he depends too much on God, he is never a grown-up person. Meditation needs a certain growth. You can meditate; God is not needed. God is not a prerequisite for meditation, but when you meditate, slowly slowly you become aware of God.

God is the ultimate revelation, not the prerequisite. God is not a condition to become a sannyasin, God is the ultimate realization of sannyas.

But then you will not be angry with Nietzsche, remember, because you will know that what he was saying is also true. He was talking about the concept of God.

Moses's concept of God is certainly dead. When Moses died, his concept of God died. In fact, it lived too long; for three thousand years it continued to prevail. That simply shows the stupidity of humanity. Otherwise the moment an enlightened person leaves the world, his concept of God will also disappear. If we have learned anything from the enlightened person, we will go ahead, further ahead. We will stand on the shoulders of the enlightened person and we will be able to look further ahead than him. We will create better visions of God, beautiful visions of God. We will come closer and closer to the truth.

And remember, one can ONLY come closer and closer to the truth. The moment you come absolutely to the truth, you disappear. Then only truth is.

Nietzsche says, "God is dead." I say: I am dead and God is alive, VERY alive.

That's what happens if you go on meditating: one day suddenly you find you are not, only God is.

The fifth question:

OSHO, HOW CAN I GET BACK THE WILL TO LIVE?

Wolfgang,

YOU are suffering from the ancient German disease, will to live, will to power, will and will and will.

You have fallen in wrong company here. Either escape or we are going to de-Germanize you, because here the message is surrender, not will.

Listening to me, you must have been misunderstanding. I am not teaching will to live. Will to live is already there, otherwise how would you be living? Wolfgang, you are alive! That's enough proof that the will to live is there. If the will to live leaves you, you will not breathe even a single breath more. Who will breathe? For what? If the will to live leaves, your breath will leave you immediately. You are still breathing; the will to live is there. The will to live is not something to be learned, it is inborn.

What has to be learned is will to surrender. That is not inborn, that has to be learned. Will to live is a natural phenomenon, instinctive. Will to die is not instinctive; one has to learn it with great effort. It needs tremendous courage to learn it, even to think of it.

Sannyas is will to die, so that God can live, so that you disappear, so that you are no more a hindrance, so that you are no more a rock in His way.

But you must be misunderstanding me. I am saying one thing, you are hearing something else. The German screen must be misinterpreting.

A fat man was seated on his front steps drinking a can of beer, when a busybody spinster from down the street began to berate him for his appearance.

"What a disgusting sight!" she said. "If that belly was on a woman, I'd swear she was pregnant!"

To which the man simply smiled and replied, "Madam it was and she is."

It is always possible to understand things in your own way. Words are very flexible. Words don't have any fixed meaning; they cannot have. The meaning is always provided by you.

When I say something, the moment it reaches you it changes its color. You immediately dye it in your own color.

But one thing I must make you aware of is that if you want to learn will to live, you are in a wrong place. Here, I am teaching how to die -- although one who is ready to die attains to life eternal, but that is another matter. That is something which happens as a consequence and cannot be used as a motive. You ARE in a wrong place.

The bank robbers arrived just before closing time and promptly ordered the few remaining depositors, tellers, clerks, and guards to disrobe and lie face down behind the counter. One nervous blonde pulled off her clothes and lay down on the floor, facing upward.

"Turn over, Maybelle," whispered the girl lying beside her. "This is a stick-up, not an office party!"

You have to be aware of where you are. You are not listening to Friedrich Nietzsche -- will to power. And you are not listening to Adolf Hitler either! You are in a totally different dimension.

I teach you how to die, because that is the only way that one attains to eternal life. When the seed dies in the soil, the sprout arrives. And when the drop disappears in the ocean, it becomes the ocean.

I teach you crucifixion, because resurrection follows; it inevitably follows. I cannot promise anything, because if you crucify yourself with the motive that you will be resurrected, then it will not happen.

One has to be unmotivated in the world of religion. One has to move for the sheer joy of it and for nothing else. One has not to be result-oriented, and that is the most difficult thing for the modern mind to do: not to be result-oriented. Whatsoever we do, we always do it for something else. Everything is a means and has to be used for some end. And what I am teaching here is the end in itself; it is not a means to anything else.

Each moment is an end unto itself. Enjoy it, die into it, disappear into it, and then something miraculous happens: great eternal life descends in you. You will be surprised, because that was not your motivation.

I don't talk about what is going to happen, because that can create a disturbance in your mind; you can become too much interested in it. I only talk about what you have to do and I leave the outcome to the future. It will happen, because I know it is bound to happen. I don't tell the seeds, "Die so that you can become trees," because if the seeds are too interested in becoming trees they will not be able to die at all. If the dewdrop is too interested in becoming the ocean, he will become very hesitant, afraid to risk dropping into the ocean... who knows?

I persuade the dewdrop to disappear, because disappearance is a benediction. Disappear, drop yourself into the ocean, because dropping and dying into the ocean is the greatest orgasmic joy IN ITSELF. And if I can persuade the dewdrop to do this, it is going to become the ocean. That will be a surprise, a gift from the unknown.

The sixth question:

OSHO, I HAVE ASKED THIS QUESTION OF MYSELF -- IN MYRIAD WAYS FOR SEVERAL WEEKS NOW, HAVE WATCHED IT CHANGE AND SHRINK AS WITNESSING BROUGHT INSIGHTS, YET LEAVING THE ESSENCE UNTOUCHED.
LAST YEAR I LEFT, OVERFLOWING WITH THE EXPERIENCE OF YOUR COMPASSION, LOVE, UNDERSTANDING AND A DEEP SENSE OF PERSONAL CONNECTION AND LOVE FOR YOU. YOUR PARTING WORDS, "HURRY BACK", SPOKE TO ME FROM YOUR BOOKS AND TAPES AND THE FOCUS OF RETURNING NEVER WAVERED, ONLY DEEPENED, LEAVING ALL ELSE POINTLESS.
NOW I AM HERE AND I FEEL LOST AND DISORIENTED AND ALIEN. I LISTEN TO THE MAGIC OF YOU IN DISCOURSE WHERE I USED TO PULSATE WITH YOU, AND MY EYES ARE DRY: THEY ARE QUITE WET AS I WRITE THIS.
WHERE IS THE LOVE AND THE CONNECTION I FELT FOR YOU AS MY MASTER, SUCH AN INCREDIBLE BEING, THAT HAS SO PENETRATED ME AND MY LIFE FOR THE LAST YEAR AND A HALF?
WHAT IS HAPPENING?

Prem Sharda,

IT IS natural, it is expected. The last time you were here, you were here without any expectations. You were simply here, with no motivation. You enjoyed being in my presence. You were open, available, because you were functioning from a state of not-knowing.

Now, coming back, it is not the same thing. I am the same, the whole situation is the same, but you are not the same: now you are functioning out of a state of knowing. You are expecting things now which you were not expecting the first time.

This happens to almost everybody: the first time you come you are very innocent. My love simply reaches to you, there is no barrier. My compassion overwhelms you. You cannot believe it, it is unbelievable, it is too much. Then you go back with all those memories rambling in your mind: now those memories start becoming desires. Now those memories say to you, "Go back! Much more is going to happen. If the first time it happened so deeply, this time it will happen even more deeply. The first time you were just an amateur, now you are an adept. So much more is going to happen."

For all these months that you have been away, you have been dreaming, desiring, fantasizing. Now you are here with all these fantasies, desires, expectations -- and your eyes are dry, and nothing is happening.

You will have to drop your expectations. You will have to become innocent again. You will have to start functioning from not-knowing again, otherwise you will be unnecessarily creating a hell for yourself. And it will be an absolutely private hell, because others, just sitting by your side, are in heaven.

But don't be worried about it, this is absolutely normal and natural. This happens to everybody, Sharda; at least once, it happens. If you are intelligent then it happens only once, if you are not intelligent then it happens many times. Then each time you go and you come back again, you do the same foolish thing.

l cannot fulfill your expectations, I cannot fulfill your fantasies, I cannot fulfill your desires. I can fulfill you, but not your mind. Now you have brought a big mind with you. It will be difficult and hard to drop it, but there is no other way. You will have to drop it, and the sooner you drop it, the better.

Sharda is a very intellectual woman, very clever, calculating, logical, rational: She functions as a money-therapist in the West. She helps people to get more money, to earn more, to create money, to attract money towards themselves. So you can understand, she has a certain very, very intellectual mind. She is not intuitive. It was a miracle that the first time she was here she fell in love. Money-therapists are not expected to fall in love! I was also surprised.

Now the money-therapist is back again, and with all the ideas about how to have more -- more of those experiences that had happened last time -- -how to attract those same spaces again. That is creating trouble for you, Sharda. You have eaten the fruit of the Tree of Knowledge, and paradise is lost. Please vomit it... just throw it out of your system. When you are here, just be like an innocent child, and not only with me -- that is very easy, to be innocent with me -- you have to be innocent with the commune too. Put aside your knowledge, put aside all your expertise about money.

The commune also functions through money -- it has to function, there is no other way -- but the commune moves in a very illogical way. That too creates problems for Sharda. To her expert eye, she cannot believe how things are happening: they can happen better, they can be done more methodologically.

But with me everything always remains a chaos. I love it! I never allow anything to settle, because once things settle people start dying, people start becoming zombies; so nothing is ever settled. I go on separating couples, I go on changing their rooms, their jobs -- every possible way to unsettle you! I never allow a single moment of respite, rest, so that you can say, "Now I have arrived." The moment you say "I have arrived" something is created for you so that you have to gather your luggage again and move.

Sharda's mind is bound to be in great difficulty; I can understand. I don't know anything about money, although money comes. I am not a money-therapist, but whenever money is needed, money comes: somebody simply comes with the money! And this has been so my whole life. I don't have a single rupee -- you can see, I don't even have pockets! I have lived for many, many years without money. And I have not lived like a beggar; that is not my way! I live like an emperor, and without money. What Buddha could never manage, I am managing. He was an emperor; then he could not manage to live it, the freedom of a beggar. To live the freedom of a beggar he had to leave his kingdom. Then he lived free, but he had to live like a beggar, begging.

I am living in absolute freedom, and yet I am not living like a beggar. And I don't go outside my room, but things happen. I cannot tell you the secrets; in fact, there are none. I don't know myself -- how it goes on. But once you disappear, God takes over. Then it is His responsibility and His worry. I never worry about anything, and I don't think of anything as my responsibility. If this commune grows, good; if it disappears, very good! It doesn't matter either way.

But I can understand Sharda's mind: she must be feeling in difficulty. She wants to help the commune -- good
wishes, good intentions! -- but then there will be conflict, because this commune is run with no scientific approach towards ANYTHING. It is a totally different approach -- paradoxical, illogical, intuitive.

I am trying to get this whole commune to function through the right hemisphere of the brain. And Sharda, you are entrapped in the left hemisphere; that is creating the whole trouble. But now you have come for one year -- that too is calculation. I wanted you to come forever. I wanted you to simply bum all the bridges there, but your money-therapist mind... yoU would like to manage both worlds. Who knows? -- if you don't like it here you would like to keep the home back there so that you can always go back. You are moving in a rational way.

I wanted you to come back forever. That would have been a great chance for shifting from the left hemisphere to the right hemisphere... because every risk throws you towards the intuitive, towards the supra-logical. Every risk is helpful in transforming your being. But you managed, you have come for one year; that is a compromise. One year is a long time, so you have felt contented that at least you are coming for one year. But one year is one year; it will be gone soon. And you know that you have a home there and you can always go back.

You have not yet entered into my boat. You are still keeping your separate boat. Nothing is wrong in keeping it separate, but then be conscious, be alert that you are doing it. Then you are only half-heartedly with me.

And you are no longer young. What is left there in the West? Even young people are here who don't want to go back. For them there is everything in the West; what is there in the East for them? They are young, and the West can supply everything that they would like to enjoy. You have enjoyed your life, you have seen everything there. America is finished for you!

Have a look again, a very dispassionate look at your mind, and you will find what I am saying. You are still being calculating with me, and then distance remains. You have to be absolutely non-calculating. You have to be like Mukta.

She comes from a very rich family. She is Greek, basically logical, but the day I told her, "Finish things there and come," she said, "Okay." And she FINISHED EVERYTHING and has never looked back. Even when her father was dying, and he was asking again and again for her to come at least to see him, she was not willing. I had to push her to go. I had to simply order her to go, but she was not willing to go. She had completely forgotten, as if that other world had never existed. This is the way to be with me! This is the way to become part of my heart. This is the way to melt in me. And with no expectation -- she has not asked for a single experience. She has not asked for a single thing in all these years she has been here, and she had given everything to the commune!

Only such surrender, such trust, such unmotivated love, can bring the transformation that you long for.

Sharda, your longing is right, but you will have to change your mind. Your mind is wrong; it is expert in things which are hindrances here.

The last question:

OSHO, I KNOW FOR SURE THAT MY WIFE IS UTTERLY FAITHFUL TO ME, BUT STILL DOUBT GOES ON LINGERING SOMEWHERE INSIDE ME. WHAT SHOULD I DO TO GET RID OF THE DOUBT?

Avinash,

IN THE first place, why should you ask that she should be faithful to you? It is from there that doubt arises. The very desire that your wife should be faithful TO YOU is the beginning of doubt. Why? Who are you that she should be faithful to you? She should be faithful to herself, you should be faithful to yourself.

That's what love is. If you love the woman, you would like her to be faithful to herself, because you would like her to be authentic. You would like her to be an individual in her own right. Why should you demand that she should be faithful to you? Who are you? -- just a stranger. YOU need not be faithful to her, you have to be faithful to yourself.

This is my basic approach; it has to be understood well. Down the ages it has been said: be faithful to your husband, be faithful to your wife, be faithful to this and that. Nobody has told you: be faithful just to yourself. And that's exactly what my message is: be faithful to yourself. Then doubt disappears.

Doubt is not good, but doubt is a by-product of a desire, a wrong desire -- that she should be faithful to you. And how can you except anybody to be faithful to you? In that very expectation, you are asking something so unnatural that doubt will arise. Who knows? -- she may come across a beautiful man, far more beautiful than you are. And you know there are men who are far more beautiful. Fear, doubt, are bound to be there. Who knows? she may be getting fed-up with you!

In fact there is every possibility that you yourself are fed-up with yourself. You know how ugly you are, how ugly your habits are; she must have come to know by now.

In the beginning things are different. When you meet a woman on the beach, just for a few hours things are different. The full moon creates great illusions, and the ocean, and the vibrant air, and the silence, and the night, and the unknown territory... the woman. She is unknown to you, you are unknown to her; both would like to explore each other's geographies. You are tremendously interested, she is, but once you have travelled the geography so many times, the same contours.... You know you are fed-up with your wife, so deep down the doubt arises that she may be fed-up with you.

Don't ask for faithfulness, ask for freedom. Give freedom so that you can have freedom. And if out of freedom you go on loving each other, it is beautiful. Out of freedom everything has beauty. But out of a certain duty, if she even remains faithful to you, it has no value. When she comes across a beautiful man on the road and a longing arises in her heart to know this man, to be with this man, but she knows this is not right -- she represses it. She has already gone away, she is no more with you. You may be holding her hand in your hand, but she is no more with you. Her whole being has gone in that moment. She may not ever do anything, but in her fantasy, in her imagination... You cannot control her fantasy, you cannot control her imagination. In her dreams she may be making love to other people. And who makes love to one's own husband in a dream? Have you ever heard of such a foolish woman or a foolish man? Have you ever made love to your own wife? -- one always makes love to other people's wives in dreams.

In dreams you are free and private. The magistrate is not there, the policeman is not there, the wife is not there, nobody is there. You are again free. So just on the surface you can fulfill formalities.

The doubt is arising because you have a wrong expectation in the first place. I cannot help you to drop the doubt unless you drop the desire that your wife should be faithful to you. Drop the desire that your wife should be faithful to you. Drop that, and then if you can create the doubt, it will be a miracle. Then how can doubt arise?

We never go to the very root of problems, we only go on changing the symptoms. My help is available

to you only to go to the deep root of the problem, to the very foundation of it. Change it there!

And you say, "I KNOW FOR SURE THAT MY WIFE IS UTTERLY FAITHFUL TO ME."

How can you be so sure? You are just trying to convince yourself by using these words, that "I am sure" -- just using great words to hide something! You are not sure. See the cunningness of the mind. You are not sure, hence you are using the word 'sure': "I KNOW FOR SURE THAT MY WIFE IS UTTERLY FAITHFUL TO ME." Just faithfulness won't do? Utterly faithful? Is there some doubt? Why UTTERLY faithful?

A circle is simply a circle. You cannot say that this is a complete circle, UTTERLY circular. If it is a circle it is a circle! You cannot call it a perfect circle, because if it is not perfect it is not a circle, it must be something else.

Watch, meditate on these words.

"BUT STILL," you say, "I DOUBT. SOMEWHERE DOUBT GOES ON LINGERING."

You doubt your wife? Are you certain about your faithfulness towards her? Maybe that's why the doubt arises. You may be fooling around, if not actually, then in imagination. And then naturally the inference is there that your wife may be fooling around, if not actually, at least in imagination. And the male ego is such that it cannot allow even the wife to fool around in imagination.

The story is told of Mulla Nasruddin, who got married and spent a pleasant honeymoon with his bride. But one day he came to the office with a rather glum expression on his face. When his fellow clerks asked him what was bothering him he said, "Gee, I pulled a terrible boner this morning. Getting out of bed I, like an absent-minded jackass, laid down a ten rupee note on the table."

The other man consoled him. His wife wouldn't think anything of it, they assured him.

"That isn't what bothers me." he answered. "She gave me three rupees change!"

It may be your own mind. When a beautiful woman passes by, does something happen to you or not? Only in two cases will nothing happen: either you are dead or enlightened -- which mean the same! Otherwise something is bound to happen. And then the suspicion: the same must be happening to your woman too, because she is as unenlightened as you are and as alive as you are.

Maybe the doubt is there because you are not loving her as much as she would like you to love her. And it happens to couples -- how can you go on having the same peak of love that was there in the beginning, the honeymoon peak? One has to come down. Sooner or later one has to come down from the hills to the ordinary, mundane life. Sooner or later one has to forget ali poetry, fantasy, romance. And then a fear arises: maybe
gave himot loving her as much as I should, I am not taking as much care as I should? Maybe this will become an opportunity for her to move with somebody else?

Look into yourself....

A husband comes home and finds his wife in bed with a man. He is furious and wants to leave at once. The wife pleads, "Give me a moment to explain. This man came to my door an hour ago and asked for something to eat. I gave him a sandwich. I noticed that his shoes were worn out, so I looked in your closet and found a pair that you haven't had on your feet for five years, and I gave him the shoes to put on. Then I saw that his jacket was very tom, so I went back to your closet and found a jacket that you haven't worn for eight years. When he took his old jacket off to put yours on, I saw that his shirt was falling to pieces, so I opened your bureau drawer and gave him a shirt that you haven't worn for the past twelve years. Then as this man was going out of the door he turned to me and asked,

"Is there anything else around here that your husband doesn't use?"

Avinash, it is not a question of your wife, it is a question of your own mind. Just look deep down... have you been with her? For how long have you not been with her? -- I don't mean physically, I mean spiritually. For how long have you not seen her face? -- just remember; for how long have you not looked into her eyes? Figure it out, and you will be surprised that for years you have taken her for granted, and that may be the cause of your doubt.

Remember, problems are always part of your mind. Go deep into them. In the first place, don't ask that she should be faithful to you; that is violent. Nobody has the right to ask anybody to be faithful towards him. Help her to be faithful towards herself.

And secondly, look inside your own being. Are you still in love with her? If you are, then the doubt is not possible. The doubt simply reflects that your love has disappeared. Life has become a drag; you have started taking her for granted. Love is no more there. Now it is only a hangover, hence the doubt. Bring the love back, bring the poetry back, bring the romance back.

And those who are intelligent, they can bring it back every day. Every morning they can look at the wife, at the husband, with fresh eyes.

Go on dying to the past experiences, so that you can remain available to the present, fresh, young, utterly intelligent, and then life has a totally different flavor. Then these stupid things don't arise in the mind at all.

The Guest

Chapter #15
Chapter title: From zero learning to learning zero

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The first question:

OSHO, YOU HAVE NEVER CHOSEN TO ANSWER EVEN ONE OF MY MANY QUESTIONS FOR DISCOURSE, AND YET YOU HAVE ANSWERED THEM ALL, SOMETIMES BY YOUR WORDS... SOMETIMES IN THE TONE, TEXTURE AND RHYTHM OF YOUR SONG... AND SOMETIMES JUST IN THE WAY THE MOMENTS UNFOLD WHILE BEING NEAR YOU. THERE ARE NO WORDS FOR MY GRATITUDE, JUST THE THROBBING OF MY HEART, LIKE A NEWBORN BIRD.

Prem Atta,

I HAD not chosen your questions deliberately. I know you can understand my silence; words would only be a disturbance. You can understand my heart. There is no need for any language to exist between me and you.

I was thinking continuously that you must be worried about why I am not answering your questions. And all your questions were significant, worth answering, but still I had not answered them. I was waiting for your response; that has come today. You understood my silence, you understood my not answering you. I am tremendously happy.

Each of my sannyasins slowly, slowly has to learn just to understand the language of my presence, just to understand love, just to understand being with me -- that's enough. Anything said makes a distance, creates a distance. Nothing said, and all distance disappears.

Two hearts can become one if they are able to drop language, because dropping language means dropping the mind itself. Mind is language and nothing else. The moment there is no language, there is no thought. When there is no thought there is no mind. And that utter silence that pervades in those moments, that primal silence that descends and permeates you in those moments, is what God is all about. To feel that primal silence is to know God.

God is not a person, God is not a principle, God is not a theory. God is the experience of primal silence, wordless, mindless consciousness.

I have given you the name Prem Atta. Prem means love, atta means self -- one whose very self is love, not love as a relationship but love as a state of being. Love cannot be expressed. It can be understood but it cannot be said; it can be shown but it cannot be said. And I have been showing you the answer, and I am happy, tremendously happy, that you have heard it. You are blessed.

Get more and more in tune with my presence, not with my person, because I am not a person at all. I only appear as a person; otherwise I am just an absence. As far as the person is concerned I am utterly absent, but in that absence there is a light, there is a presence. That presence has nothing to do with me. That presence has no center to it, that presence has no self in it. That presence is as much yours as mine. That presence is divine. If you are silent your heart will start pulsating with it, your heart will start singing with it, your heart will have a dance with it. Your heart will start moving, soaring upwards.

Every man, every woman, is born with a bird in the heart. The heart has wings, but the heart can open its wings only in the sky of silence. Words are weighty, words gravitate towards the earth. Forget all about words and let the celebration be.

The second question:

OSHO, WHAT IS LEARNING?

Vedant,

LEARNING, in the first place, is not knowledge. Let us start from negating, from eliminating; let us first say what learning is not.

Learning is not knowledge. Learning has become too much identified with knowledge. It is just the opposite of knowledge. The more knowledgeable a person is, the less he is capable of learning. Hence children are more capable of learning than grown-ups. And if the grown-ups also want to remain learners, they have to go on forgetting whatsoever they have learned. Whatsoever has become knowledge in them, they have to go on dying to it. If you collect your knowledge your inner space becomes too heavy with the past. You accumulate too much garbage.

Learning happens only when there is spaciousness. The child has that spaciousness, innocence. The beauty of the child is that he functions from the state of not-knowing, and that is the fundamental secret of learning: functioning from the state of not-knowing.

Watch, see, observe, but never form a conclusion. If you have already arrived at a conclusion, learning stops. If you already know, what is there to learn? Never function from the ready-made answer that you have arrived at from the scriptures, universities, teachers, parents, or maybe your own experience.

All that you have known has to be discarded in favor of learning. Then you will go on growing, then there is no end to growth. Then a person goes on remaining childlike, innocent, full of wonder and awe to the very end. Even when he is dying he continues learning. He learns life, he learns death. And the person who has learned life and learned death goes beyond both; he moves to the transcendental.

Learning is receptivity, learning is vulnerability. Learning is openness, open-endedness.

Learning can be divided into many categories. I would like to divide it into eight levels, eight planes.

The first level of learning is called by Gregory Bateson 'zero learning'. I love that denomination -- zero learning. It is only CALLED learning, it is not really learning. Zero learning means learning something mechanically, computerlike, parrot-like. You don't really learn anything at all; you only repeat, just like the parrot repeats. You can teach the parrot a prayer and he will repeat it, not knowing at all what he is doing. There is no meaning in it. You may think that there is meaning because those words carry meaning to

If you are a Hindu and you have taught the parrot'Hare Krishna, Hare Rama', he will repeat it, and listening to the parrot you will think there is meaning. That meaning is within you, not in the parrot. The parrot is simply repeating, not knowing what it is. It is purely a mechanical gesture.

It is very unfortunate that much of our so-called learning comes into this first category, zero learning. Our whole educational system is rooted in zero learning: we teach children just to repeat. The better they are in repeating certain things, the more intelligent they are thought to be. We don't teach them to discover, we don't teach them to be original, we don't teach them to invent. We simply teach them to repeat, and if they can repeat well they go on passing examinations.

This creates a very mechanical humanity. Robot-like, people live. They are just machines, because almost ninety percent of what they know belongs to this category: zero Learning. They have learned much and vet they have not learned a thing.

Beware of this first level of learning, avoid it. And if you are parents, help your children not to be repetitive but to be original. Sometimes it is better to be wrong and original than to be right and repetitive, because the original will bring intelligence to you. The repetitive, howsoever right, is not going to make you intelligent. And what kind of learning is learning if it doesn't create intelligence?

Look at the world, look at the whole situation of humanity: it is so unintelligent that it appears there is no learning happening at all. From the K.cT. to the university, the whole thing seems to be repetitive. The whole thing seems to be rooted in memory, not in consciousness. It does not help you to become more conscious, more alert. It does not help you to find new answers.

And life goes on changing, life is never the same. You have to respond freshly again and again, and your knowledge does not allow you to act freshly. You go on repeating old cliches, old routines. You go on repeating old answers, and life is asking new questions. Life never asks the same question again. Life is so original: each moment it is new, the situation is new, the challenge is new -- and you are old. That's the misery. You are always lagging behind, you are always missing the train! You reach the station only when the train has left, hence a great feeling of missing. You can look into anybody's eyes and you can sec it: everybody feels he is missing something.

What are you missing? You are missing life itself, because there is a gap between you and life. Life requires you to be original, and your educational system, your society, your culture, requires you to be repetitive. Your culture is more interested in efficiency than in intelligence, so you are efficient. You have ready-made answers for everything. Your mind is nothing but a filing system; your mind functions like a computer. You have not yet learned how to function like a man.

The second level of learning is learning one: it is purposive. The first learning has no purpose in it, because you function mechanically and machines cannot have purposes. The second learning has purpose: learning one. It has a sense of direction, although the sense of direction is unconscious. You are not clear about it, you are not conscious about it. You function like a plant, like a tree. I he tree has a certain sense of direction, it knows where the sun is, it moves, but the movement is instinctive.

In African jungles trees go very high. They have to go, because if they remain low they will die. They will never be able to absorb sunrays; they will miss Vitamin D. They have to struggle to go higher and higher and higher. You bring the same trees to India and they don't go that high. Give them good soil, good manure, water, everything, but they don't go. There is no need -- the sun is available so easily, why should they bother?

The second layer is like trees, the first is like machines; the second is far better. From the second you start becoming alive. Our bodies function in the second way, instinctively. The body has an instinctive wisdom, but there is no need to remain confined to it; it is a very low stage of Learning. Just to be a tree is not of much significance, it is not life; rather it is vegetating.

The second level of learning I call 'learning one', because learning starts from the second level.

And the third level of learning I call 'learning two'. With it you become a little bit conscious. You start functioning like animals, not like trees. You can move, the trees are rooted. They have a little freedom of going up, changing their direction, growing in certain directions, not growing in certain directions, but they are rooted. They don't have a will, they can't move.

The third level of learning -- that is learning two -- is a little bit conscious. Some intelligence has arisen. Animals start behaving in a more intelligent way: it is vaguely conscious of purpose. It is a twilight phenomenon. It is between consciousness and unconsciousness; you can call it 'subconscious'. It is the beginning of real intelligence, just the beginning.

Many people have remained with zero learning, very few move to learning one, an even lesser number move to learning two.

The fourth level of learning I call 'learning three 'conscious direction, meaningful existence. You don't simply go on drifting like wood. You are no more at the mercy of the winds and the waves. You have a goal, you know where you are going, you know why you are going -- a clearcut sense of direction. Life starts becoming more a discipline.

The word 'discipline' really means learning, hence the word 'disciple' -- one who is capable of Learning. REAL learning starts with learning three. Very rarely, very few people come to this point. Only very few fortunate people exist with a clearcut direction, move not accidentally. Ordinarily people are just moving accidentally.

Just a few days ago I was reading the autobiography of a Jewish poet. He begins his autobiography by saying, "My birth was an accident. My father was travelling in a train; the train was late. He arrived at the station, his destination, in the middle of the night. No taxis were available, all taxis had already left. Snow was falling." It was so cold and so dark and he was feeling so lonely. He looked around for somebody to talk to, to find a way to reach the hotel, or to see whether he could manage to stay the night at the station.

The woman who ran the cafe there was just closing it. He asked her for a cup of coffee, the woman gave him a cup of coffee. She was also alone. And then he said he was in a fix -- no taxis available. He would like to reach to some hotel to sleep, he was tired. The woman said, "Why don't you come with me in my car? I can take you to the hotel."

And he went in the car with the woman, and this is how their friendship started. When they reached the hotel, the hotel was closed, so the woman said, "You come and stay with me." So he stayed with the woman. fell in love with the woman. After a few days they got married, and this poet was born.

Now he says, "My birth was just an accident. If the train had not been late I would not have been born at all. If the train had been a little more late, just a few minutes, and if the woman had left, I would not have been born at all. If the hotel had still been open, I would Not be in the world at all."

This is how ordinary life goes on: just accidental, no definite goal, no definite direction, no star there far away calling you forth so that you can manage not to go zig-zag but straight.

The fifth level of learning I call 'learning four'. It is not only conscious of a direction, it is conscious of consciousness itself. It is learning four that becomes meditation. That's what we are doing here: it is learning four -- making you conscious of your consciousness.

To be conscious of a goal is one thing: you are objective. You are not conscious of your consciousness, you are simply conscious of the goal. That is the function of the ordinary school, college, university: to make you conscious of a goal-oriented life.

The function of a mystery school -- a mystery school just like this -- is higher than the function of a university. Its function is to make you conscious of your consciousness. To be conscious of one's consciousness is meditation; it is the first step to being really human.

Learning three is the beginning of being human. Learning four is attaining humanity, is attaining manhood; it is attaining maturity. But this is not the end.

The sixth level of learning, learning five, gives you glimpses of the divine, SATORI. That is the purpose of meditation, of DHYANA: to bring you to the glimpses of the beyond... because man is not the end. Man himself is only a means, a passage, a bridge -- don't make your house on the bridge. The bridge is not for the house to be made on; it has to be passed. Man has to be surpassed.

Friedrich Nietzsche is reported to have said: The greatest day in humanity's life will be when man becomes absolutely aware of surpassing himself. And the worst day, the greatest calamity, will be the day when man forgets how to surpass himself.

Man is an arrow on the bow. It should not remain there on the bow; it has to leave the bow, it has to move. Man is a pilgrimage.

First become conscious of your consciousness. And in that very becoming, in that very silence -- when you are only conscious of your consciousness and not of any other content -- no thought, no desire, no dream -- -you are just conscious of your being conscious, the mirror is reflecting itself and nothing else... in that moment, something IMMENSELY miraculous happens. You become aware of the divine, you become aware of the essential core of your being.

That is learning five, the sixth level of learning. It gives you glimpses of no-self. It gives you glimpses of the beyond. It makes you aware that man is not the end, that man is only a step. You become aware of the temple. You become aware of the mystery of existence, of the eternity of life, of deathlessness, of timelessness. This is the point where one starts feeling that God is.

The seventh level of learning,'learning six', Patanjali calls SAVIKALPA SAMADHI. YOU have

attained to the glimpse of the ultimate; not only is it a glimpse, now it is settling, crystallizing, becoming substantial, not only a shadow -- but there is still a possibility of losing it. He calls it SAVIKALPA SAMADHI. SAVIKALPA means still there is some lingering thought; not ordinary thoughts, but a new kind of thought, that "I have arrived," that "I have attained," that I am fulfilled" -- a very purified ego, a very pious ego, very subtle. Like the fragrance of a flower, you cannot catch hold of it.

One has to be very, very careful. Otherwise the seeker stops at learning six, and one thinks one has come home... because one feels God's presence, one is tremendously happy, as one has never been. One knows there is no death, all fear disappears -- but one is still there!

A disciple of a Zen Master was meditating for twenty years. Again and again he would bring his experiences, and the Master would throw him out saying, "This is all rubbish! Go again and meditate! Unless you can come with the experience of nothing, don't come to me."

And one day it happened; the experience of nothing happened. He felt no-being, a deep nothingness, nobody inside. He was tremendously happy. He went running to the Master, fell at his feet, and said, "It has happened -- I have seen nothingness!"

The Master said, "Get out! Get out immediately! because if you have seen nothingness, you are still there. This is not true nothingness -- something of you still has roots. Only come to me when there is nobody even to say that 'I have known nothingness'."

And then years passed, and the disciple didn't turn up. Then one day the Master had to go to the disciple. The disciple was sitting underneath a tree, playing on his flute. The Master went close. The disciple continued playing on the flute as if nobody had come. The Master blessed him and said, "NOW it has happened! Now you are utterly unconcerned. Now you don't claim. Now it has become so natural that there is no idea of 'I'."

At the seventh level of learning, learning six, you feel nothingness, but you feel it. That is the last barrier: the 'I'.

The eighth level of learning I call 'learning zero'. The first I called 'zero learning' the last I call 'learning zero'. Patanjali calls it NIRVIKALPA SAMADHI, NIRBEEJ SAMADHI, seedless SAMADHI. Now even the seed is burnt, nothing is left. You are gone forever. You are no more, only God is. Not that you know God is; you are not separate to know. There is no duality, there is no l-thou, there is only God. This is the moment of primal silence.

These are the eight levels of learning. Move from zero learning to learning zero, and the circle is complete. People are encaged in the first, zero learning, and they have to be freed from there. And the ultimate is learning zero. Hence Buddha called the ultimate SHUNYA, zero.

Vedant, you ask me, " WHAT IS LEARNING?"

Learning is the movement from zero learning to learning zero.

The third question:

OSHO, I THINK I HAVE BECOME ENLIGHTENED. WHAT DO YOU SAY ABOUT IT?

Nisarga,

THE moment one becomes enlightened, one does not think that one is enlightened; one simply knows. Thinking is guessing, it is not knowing. And when one becomes enlightened one never asks 'whether I have

become enlightened', because it is self-evident; no certificate is needed.

And Nisarga, when you become enlightened I will come to you to bless you. You will not need to come to me and ask.

An old Welsh lady, seventy-five years old, is in the doctor's surgery.

"Well, I know it is hard to believe, Mrs. Jones, but the tests are conclusive: you are pregnant!" the doctor tells her. "But I am seventy-five years old, doctor, and my husband is eighty-five years old. Are you certain? This will be such a shock for him."

"Yes, I am certain. You must tell him very carefully because of his age. I suggest you telephone him from my office now."

Mrs. Jones dials the number, then speaks: "Hello Hughie, darling, I have some news for you. Please sit down before I tell you. Are you sitting? Good. I am pregnant. The doctor is certain and the tests are all positive."

There was a short pause and Hughie's quavering voice was heard to say, "Who is that speaking, please?"

Nisarga, that's what I would like to ask: who is that speaking, please?

If it has happened, you are no more. If it has happened, there will be nobody to ask the question. If it has happened, your fragrance will tell people; you will become luminous.

Mulla Nasruddin had a male child after producing fourteen girls in a row from his four wives.

When he heard the good news he went on a week-long celebration that broke several records.

On the seventh day somebody asked him, "Who does it look like, you or your wife?"

"I don't know yet," the proud father happily chortled. "We have not looked at his face yet."

When after fourteen girls you give birth to a male child, who has time to look at his face?

After millions and millions of lives, when you become enlightened, who bothers to ask? It is so absolute, and the sheer joy of it is such... yes, one can dance, but one cannot ask; one can sing, but one cannot ask. One will go almost mad: that's what Kabir says. Again and again he says that those who know God go mad, mad in ecstasy.

Nisarga, you are perfectly in your senses; you have not gone mad. I have been watching you -- there is no ecstasy. It may be just a desire, a wish-fulfillment. You would like to become enlightened, you would like somebody to tell you that you have become enlightened. You would like to be certified, but these things cannot be certified. These are not things of the outer world; when they happen there is a totally new phenomenon.

When a Buddha is there, or a Krishna, or a Kabir, or a Jesus, or a Mohammed, something of God penetrates into the very dense earth, something of the sky starts walking here on the earth. Those who have eyes can see it, those who have ears can hear it, those who have hearts can feel it, and those who are intelligent enough will learn the secret of it.

But you need not ask such questions; these questions are meaningless. I understand your desire, but on the way of enlightenment even the desire to become enlightened is a barrier -- the greatest barrier.

Forget all about enlightenment! Dance to abandon! Whatsoever you are doing here, do it totally. Forget

all about enlightenment -- it will take care of itself, it will come of its own accord. You cannot bring it; it is not something that you can manage to do. If you can be simply lost in the ordinary activities of life, totally lost, utterly lost... one day, when the ego is missing... You may be just cleaning the floor, or chopping wood, or carrying water from the well; when the ego is completely absent, as if there is nobody who is chopping wood -- wood is chopped but there is nobody chopping wood -- suddenly it is there. It comes as a surprise. And when it comes it brings its own absolute certainty.

The fourth question:

OSHO, IS IT NOT POSSIBLE TO RAISE CHILDREN IN SUCH A WAY THAT THEY NEVER BECOME INTERESTED IN THE DIRTY THINGS OF LIFE?

Chandrakand,

WHAT do you mean by "dirty things of life"? Life is all beautiful! Even dirt is not dirty, even dirt has its own splendor. Because life is divine -- how can it be dirty? You have not asked this question out of intelligence, awareness, meditativeness; you have asked this question out of prejudice, tradition. This is not your question, your society has implanted it in you. You must be a typical Indian, hence the question.

India has great expertise in condemning. India has lived for at least twenty-five centuries in a very life-negative way. It was not so always. India is an ancient land: the civilization has existed for at least ten thousand years. It is only in these last twenty-five centuries that it became more and more life-negative. Otherwise the Indian mystic was the greatest life-affirmative mystic the world has known. The Indian mystic loved life, rejoiced in life and all that life implied.

But whenever something reaches to a peak, the valley is bound to follow. It is a constant rhythm of life; mountains cannot be without valleys. When a great wave comes, following it, in the wake, is a hollow wave, a negative wave. Day is followed by night, night is followed by day. Life is followed by death, death is followed by life. Existence -consists of polar opposites.

India reached to a very great peak of life-affirmation in the Upanishads. The Upanishads are the expression of life-affirmation. Then the decline came; it was bound to come. The life-negative aspect started asserting itself, then everything became condemned. Sex became condemned -- in a country which has made Khajuraho, Konarak, Puri. Sex became condemned in the country which had written the first book of sexology in the world. Sex became condemned in the country of Vatsayana, who the country had loved and respected as a Buddha. He is the first man in the world who wrote a great sexual treatise, one of the most profound.

Sigmund Freud, Havelock Ellis, Masters and Johnson are just children compared to Vatsayana's insight into sex. Sex became condemned in a country which had raised it to the highest pedestal of Tantra, which had said that the sexual experience is the closest to the experience of God. And not only sex, when life becomes condemned everything becomes condemned -- food, clothes, relationships, everything that life implies becomes condemned. For twenty-five centuries India has lived in a terrible mess.

But now, the turning-point is coming again. Now the days of the valley are over. Now again life-affirmation will assert.

My sannyas is just to herald a new phase, a new dawn.

What do you mean, Chandrakand, by saying "dirty THINGS OF LIFE"?

And you cannot protect children. Those protected children will not have any spine. They will be dull, insipid, dead. They will not have sharpness of intelligence, because you will be avoiding all challenges in their lives, you will be protecting them too much. Your protection will become an imprisonment.

No, children have to be made aware of all that life implies -- good and bad, all, day and night, all, summer and winter, all, flowers and thorns, all. The children have to be made available to the wholeness of life, because only then will they be whole.

There was once a king and his young wife. They were very much in love and life was good. Then one day the queen died while giving birth to their first child, a son. The king was beside himself with grief. He determined at least to protect his son from the possibility of such a cruel misfortune. He decreed that the young prince was never to know of the existence of women. So the boy grew up in peace but knowing nothing of the female.

One day when the boy was almost fifteen he was walking in the orchard with his father when a little urchin girl who had come to steal apples ran across their path.

"Ah, look father!" said the boy. "What is that?"

The king hesitated a second or two. "It is a swan," he replied.

Some days later the king called his son. "Well, my son, you are almost fifteen. What would you like as a birthday gift?"

"Ah, father, please may I have a swan?" the boy replied.

It is impossible to keep somebody unaware of life's complexities Many times the experiment has been done and each time it has been a failure.

When Buddha was born all the great astrologers of the country gathered, of course. In his late old age the king had given birth to a child. No one had ever heard of a child so beautiful, and a child with such grace that he did not seem to be part of this world, as if a god v. as born. So all the astrologers gathered to predict about him. They calculated, they looked into their scriptures, and they were at a loss as to what to say. All the astrologers except one raised two fingers.

The king said, "What do you mean by raising two fingers? Don't speak in riddles!"

They said, "But we are in a riddle ourselves. We are raising two fingers because all the scriptures we have Consulted say two things about this child: either he will become a CHAKRAVARTIN, a world emperor, or he will become a sannyasin ut nothing definite can be said, hence we are raising two fingers: one to say either he will be the greatest emperor in the world who will rule the whole world" --CHAKRAVARTIN means one who will rule all the six continents -- "or he will be a sannyasin and he will renounce the world and move into the mountains, into the forests, into deep meditation, and he will become a Buddha."

The king looked at the one man, one astrologer, the youngest, who was still silent. He asked him, "What do you say?" He raised only one finger.

The king said, "Now what do you mean by one finger -- emperor or sannyasin?"

The young astrologer said, "He will become a sannyasin, that is absolutely certain."

The king was not happy with the young astrologer. He said, "You are young in age, inexperienced. All your old colleagues are saying either/or."

He simply forgot his advice. He listed to the older ones and he asked them, "What should I do so that he becomes a CHAKRAVARTIN and does not renounce the world?"

They suggested some very common-sense advice. If I had been there I would not have suggested it at all, but I know the king would not have listened to me either, JUst as he had not listened to the young astrologer. People listen to that which they want to listen to. Those old astrologers said, "Do a few things. One: keep him in such pleasure that he never becomes aware of pain, that he never comes to know of suffering. If he never comes to know of suffering he will never renounce, because people renounce the world because of suffering."

That is utter nonsense! People don't renounce the world because of suffering, remember. People renounce the world because they become fed-up with pleasure.

You can see it here: so many Westerners and so few Indians. Why? India is in suffering -- people cannot think of sannyas. They are hankering for more and more possessions. They have not known that possessions can't give anything, they have not known the futility of riches -- how can they renounce? How can they start moving higher than the worldly things? How can they think of meditation? In fact, they are puzzled, looking at all you Westerners coming to me. They are very much puzzled, confused: "Why are you coming here?"

Many of my sannyasins come to me and say, "Whenever we meet Indians they immediately ask how their son can get admission into Harvard, into Cambridge, into Oxford:'How can we have some help from the Ford Foundation or the Rockefeller Foundation? I would like my son to become a great engineer -- or a physicist or a surgeon.'"

My sannyasins say to me, "They don't see that we have come from Harvard and Cambridge and Oxford, seeing the whole futility of it."

There are at least two hundred PH.D'S present here today, and at least one thousand post-graduates from all the universities of the world. But the Indian cannot see that these people are coming from there; he asks how he can manage it. His only hope is to make his son 'foreign-returned'; that is a qualification. Even if he fails at Cambridge that doesn't matter, he is 'London-returned'; that is enough of a qualification. A poor country, a suffering country, cannot think of anything more.

Those astrologers suggested, "Give him all kinds of pleasures. Gather all the beautiful women of the country around him. Let him live for twenty-four hours as if he is in paradise -- music, song, dance, beautiful women, wine. Let him be drowned in pleasure and he will never renounce."

And that's what the king did -- and that's why Buddha renounced. He became so fed-up: he had all the beautiful women, all the good things of life. His father had made three palaces for him for different seasons, so he would never suffer the heat of summer, so he would never suffer the cold of winter, so he would never suffer too much rain -- three palaces in different places, in different climates, in different situations. He was continuously on the merry-go-round. The whole day was nothing but celebration, holiday. Every day was a holiday. From the morning till the night, he was surrounded by beautiful women, wine, dance, music, good food. Life was all roses. And he was only twenty-nine when he became so bored with all this that he escaped. He simply ran away.

If the king had asked me, I would have suggested, "This is stupid! If you do this he is BOUND to become a sannyasin. If you want him to become a CHAKRAVARTIN then let him suffer, let him go through pain, let him go through starvation. Let him see how life is a misery so that he longs for pleasure, strives for pleasure." But that was not to happen.

And it is good that I was not there, otherwise you would have missed the Buddha. It is good that the king didn't listen to the young astrologer. His name was Kodana; he must have been a rare man, of great insight. But all those old fools, they convinced the king. And it is good that it happened the way it happened; to have missed Buddha would have been a great calamity.

The world has never been the same since Buddha: some fragrance has been released into the world. Man has changed his plane of consciousness to a higher plane.

India has lived for many centuries in poverty, and when you live in poverty, and when you live in starvation, and when you are ill, the only way to console your ego is to condemn life. Try to understand it; it is a rationalization -- life-condemnation is a rationalization.

It is the same story that you know, the famous fable of Aesop.

A fox was trying to reach the grapes, but the grapes were too high and he could not reach them. He looked around -- there was nobody -- because he was afraid if somebody looked and saw that he had failed, it would be against his prestige. Seeing that there was nobody, he walked away. But a hare was hiding behind a bush and looking, and the hare said, "Uncle, where are you going? What happened? Could you not reach? Were the grapes too high?"

And the fox said, "No."

And you know, the fox represents the politician. Down the ages, in all the cultures, the fox represents the diplomat, the politician. The fox is the most cunning animal.

The fox said, "No. They were perfectly within reach, but they are sour and not yet worth reaching."

This has been the logic here in this country for two thousand years. Life became unreachable. The only way to save face was to condemn it: it is sour, it is not of worth.

Chandrakand, drop all that nonsense! Life is beautiful, life is tremendously graceful. All is good. Even that which does not appear to be good on the surface has a goodness in it. It can't be otherwise.

In fact, the thorns are not against the flowers; they are guards, bodyguards for the flower. And pain is not against pleasure, it is the background. Without it there would be no pleasure.

In the night you see the sky full of stars; where do those stars go in the day? The background disappears. They need the background of darkness; only then can you see them. In the day the background is not there, it is fully light. The stars are still there in the sky, they don't go anywhere. It is not that they suddenly run away in the day and by the evening they come back. They are there, just the background of darkness is needed for them to shine forth.

Life depends on the polar opposites: good and bad, love and hate, body/mind, matter/God. Nothing is bad, nothing is good. Between good and bad, you have to grow; between good and bad, you have to mature -- and BOTH are opportunities, GREAT opportunities. Don't condemn them.

Respect life, and life will respect you. Love life, and love will shower blessings on you.

The fifth question:

OSHO, I THOUGHT THAT MEDITATION WAS A SIMPLE THING. BUT SEEING PEOPLE DOING VIPASSANA, I AM LOSING ALL HOPE OF EVER BECOMING A SUCCESSFUL MEDITATOR. PLEASE GIVE ME A LITTLE ENCOURAGEMENT.

Paul,

MEDITATION is simple. PRECISELY because it is simple, it looks difficult. Your mind is accustomed to dealing with difficult problems, and it has completely forgotten how to respond to the simple things of life. The more simple a thing is, the more difficult it looks to the mind, because the mind is very efficient in solving difficult things. It has been trained to solve difficult things, it does not know how to tackle the

simple. Meditation is simple, your mind is complex. It is not a problem that meditation is creating. The problem is coming from your mind, not from meditation.

Vipassana is the MOST simple meditation in the world. It is through vipassana that Buddha became enlightened, and it is through vipassana that many more people have become enlightened than through' any other method. Vipassana is THE method. Yes, there are other methods also, but they have helped only very few people. Vipassana has helped thousands, and it is really very simple; is not like yoga.

Yoga is difficult, arduous, complex. You have to torture yourself in many ways: distort your body, contort your body, sit this way and that, torture, stand on your head -- exercises and exercises... but yoga seems to be very appealing to people.

Vipassana is SO simple that you don't take any note of it. In fact, coming across vipassana for the first time, one doubts whether it can be called a meditation at all. What is it? -- no physical exercise, no breathing exercise; a very simple phenomenon: just watching your breath coming in, going out... finished, this is the method; sitting silently, watching your breath coming in, going out; not losing track, that's all. Not that you have to change your breathing -- it is not PRANAYAM; it is not a breathing exercise where you have to take deep breaths, exhale, inhale, no. Let the breathing be simple, as it is. You just have to bring one new quality to it: awareness.

The breath goes out, watch; the breath comes in, watch. You will become aware: the breath touching your nostrils at one point, you will become aware. You can concentrate there: the breath comes in, you feel the touch of the breath on the nostrils; then it goes out, you feel the touch again. Remain there at the tip of the nose. It is not that you have to concentrate at the tip of the nose; you have just to be alert, aware, watchful. It is not concentration. Don't miss, just go on remembering. In the beginning you will miss again and again; then bring yourself back If it is difficult for you -- for a few people it is difficult to watch it there -- then they can watch the breath in the belly. When the breath goes in, the belly goes up; when the breath goes out, the belly goes in. You go on watching your belly. If you have a really good belly, it will help.

Have you watched? If you sec Indian statues of Buddha, those statues don't have real bellies -- in fact, no belly at all. Buddha looks a perfect athlete: chest coming out, belly in. But if you see a Japanese statue of Buddha you will be surprised: it does not look buddhalike at all -- a big belly, so big that you cannot sec the chest at all, almost as if Buddha is pregnant, all belly. The reason why this change happened is that in India, while Buddha was alive, he himself was watching the breath at the nose, hence tr he he belly was not important at all. But as Vipassana moved from India to Tibet to China to Korea to Burma to Japan, slowly, slowly people became aware that it is easier to watch in the belly than at the nose. Then Buddha-statues started becoming different, with bigger bellies.

You can watch either at the belly or at the nose, whichever feels right for you or whichever feels easier for you. That it be easier is the point. And just watching the breath, miracles happen.

Paul, meditation is not difficult. It is simple. Precisely because it is simple you are feeling the difficulty. You would like to do many things, and there is nothing to do; that is the problem. It is a GREAT problem, because we have been taught to do things. We ask what should be done, and meditation means a state of non-doing: you have not to do anything, you have to STOP doing. You have to be in a state of utter inaction. Even thinking is a kind of doing -- drop that too. Feeling is a kind of doing -- drop that too. Doing, thinking, feeling -- all gone, you simply are. That is being. And being is meditation. It is very simple.

In your mother's womb you were in the same space. In vipassana you will be entering again into the same space. And you will remember, you will have a DEJA-VU. When you enter into deep vipassana, you will be surprised that you KNOW it, you have known it before. You will recognize it immediately because for nine months in your mother's womb you were in the same space, doing nothing, just being.

You ask me, "I THOUGHT THAT MEDITATION WAS A SIMPLE THING, BUT SEEING PEOPLE DOING VIPASSANA I AM LOSING ALL HOPE OF EVER BECOMING A SUCCESSFUL

MEDITATOR."

Never think about meditation in terms of success, because that is bringing your achieving mind into it, the egoistic mind into it. Then meditation becomes your egotrip. Don't think in terms of success or failure. Those terms are not applicable in the world of meditation. Forget all about that. Those are mind terms; they are comparative. And that's the problem: you must be watching others succeeding, reaching, ecstatic, and you will be feeling very low. You will be feeling silly, sitting and looking at your breath, watching your breath. You must be looking very silly and nothing is happening. Nothing is happening because you are expecting something to happen too much.

And in the beginning, every new process looks difficult. One has to learn the taste of it.

A lady's husband was a souse, yet she had never in her life tasted alcohol.

"Here, you souse, give me that bottle. I want to taste whatever it is that has made you the bum you are."

Taking the bottle of cheap whiskey, she took a good gulp of it. "Aargh... glompf... breecch... fuy... brrrit... ptui!" she gasped. "That is the most vile-tasting liquid I have ever had the misfortune to let pass my lips. It tastes terrible!"

"Y'see?" said the old man. "An' all these years you thought I was having a good time."

Just wait a little, Paul. Just a little patience. In the beginning everything looks difficult, even the simplest thing. And don't be in a hurry.

That is one of the problems with the Western mind -- hurry. People want everything immediately. They think in terms of instant coffee, instant meditation, instant enlightenment.

A city slicker had just inherited a farm full of cows and, being a shrewd operator, decided to increase his herd right away. Accordingly, he imported three of the finest bulls in the area and locked them in the barn overnight with the cows. The next morning he called the owner of the bulls to complain.

The stud-man laughed. "What did you expect?" he asked. Did you think you'd find calves the next day?"

"Maybe not," retorted the city slicker. "But I sure did expect to see a few smiling faces on those cows!"

No, not even that is going to happen soon. Just sitting for one day in vipassana, you will not come out of it smiling. You will come out utterly tired -- tired because you were told not to do anything, tired because you have never been in such a silly thing ever before. Not doing anything? You are a doer! If you had chopped wood the whole day you would not have been so tired. But sitting silently, doing nothing, just watching your silly breath going in, coming out... many times the idea arises, "What am I doing here?" And the time will look very, very long, because time is relative. The time will become very long. One day's meditation will look as if years and years have passed -- "And what has happened? Is not the sun going to set today? When is it going to finish?"

If you are in a hurry, if you are in haste, you will never know the taste of meditation. The taste of meditation needs great patience, INFINITE patience. Meditation is simple, but you have become so complex that to relax it will take time. It is not the meditation that is taking time -- let me remind you again -- it is your complex mind. It has to be brought down to a rest, to a relaxed state. THAT takes time.

And don't think in terms of success and failure. Enjoy! Don't be too goal-oriented. Enjoy the sheer silence of watching your breath coming in, going out, and soon you will have a beauty, a new experience of beauty and beatitude. Soon you will see that one need not go anywhere to be blissful. One can sit silently, be alone, and be blissful. Nothing else is needed, just the pulsation of life is enough. If you can pulsate with it, it becomes a deep inner dance.

Meditation is a dance of your energy, and breath is the key.

The last question:

OSHO, I ALWAYS WONDER WHY PEOPLE MISUNDERSTAND YOU. I HAVE NEVER COME ACROSS SUCH A SIMPLE APPROACH AS YOURS IN MY WHOLE LIFE OF SEEKING THE WAY.

Ramananda,

PEOPLE are bound to misunderstand. It is expected. It is nothing unexpected, because what I am saying is not according to their tradition. What I am saying is according to Buddha, Krishna, Christ, Kabir, Farid, Bahaudin, Zarathustra, Lao Tzu, but not according to any tradition.

These people are not part of any tradition. These are Himalayan peaks, alone. A Zarathustra is a Zarathustra and a Buddha is a Buddha. They don't belong to any country and they don't belong to any tradition and they don't belong to any race, color, religion. T hey simply belong to God. They simply belong to the whole. And whenever such people are there they are bound to be misunderstood, because the tradition that priests create, that scholars create, that politicians support -- the tradition which is a conspiracy against man's freedom -- is bound to retaliate, react.

It is not an accident that Jesus is crucified, the real accident is why Buddha is NOT crucified. It is understandable why Socrates is poisoned, the more problematic thing is why Lao Tzu is not poisoned. How did they manage to escape? Maybe the only reason was that Lao Tzu was very mild in his expression, hence nobody bothered much about him. Socrates was not mild; his expression was very strong. He was like a sword, sharp. He could not be tolerated.

Buddha could be tolerated, of course with difficulty. Stones were thrown at him, mad elephants were released to kill him, rocks were rolled down from the hill to crush him, but still he was not crucified like Jesus. The reason may be that his expression was very, very silent. His expression was very polite, his expression was very poetic. Jesus spoke in words of fire, Jesus spoke in terms of utter rebellion. Buddha was also a rebellion, but a very sophisticated rebellion; Jesus was raw, Buddha was too cultured. Naturally, it had to be so: Buddha came from the royal family, very cultured, educated, mild, all manners, etiquette. Jesus was the son of a carpenter. He had that same raw quality of wood, and the same smell of raw wood.

But one thing is certain: that whenever a man like Buddha or Jesus or Lao Tzu is there, he is bound to be misunderstood, because the crowd belongs to the tradition, to a certain tradition: Hindu, Mohammedan, Christian, Jew, Jaina, Buddhist, and the tradition cannot tolerate any new revelation. And the people are so full of knowledge, so full of prejudice, that they go on understanding in their own way. And because they understand in their own way, it becomes a misunderstanding. It is a very unconscious process. They don't want to misunderstand; they are not deliberately trying to misunderstand me. They are trying to understand, but they come with conclusions, already arrived at conclusions, a priori conclusions. Hence whatsoever they hear is not what I say: their minds distort it, change it, give it a new color.

The farm had been mortgaged and their life's savings had gone to give daughter a college education. Pa was driving the truck to the station to call for her after graduation. She climbed in beside him, slipped an arm through his and whispered, "I want to confess something, Pa. I ain't as pure a girl any more."

Pa dropped his face in his hands and wept bitter tears. "After all the sacrifice me and Ma made for your education," he sobbed, "you still say 'ain't'?"

This is how a prejudiced mind functions.

Three young women were attending a class in logic, and the professor stated he was going to test their

ability at situation reasoning.

"Let us assume," he said, "that you are aboard a small craft alone in the Pacific and you spot a vessel approaching you with several thousand sex-starved sailors on board. What would you do in this situation to avoid any problems?"

"I would attempt to turn my craft in the opposite direction," said the redhead. "I would pass them, trusting to my knife to keep me safe," said the brunette.

"Frankly," murmured the blond, "l understand the situation but I fail to see the problem."

It depends on you!

What I say is very rarely heard. To hear it, you will have to become a disciple. To hear it, you will have to learn the art of learning. To hear it, you will have to be receptive, in deep love and trust. If you can put your mind aside, if you can listen to me in deep silence, in great reverence and love, there is no possibility of misunderstanding. Otherwise you are going to understand everything the way YOU can understand.

That is one of the problems with language: it is very good, very adequate,;n communicating the ordinary things of life; the higher you move, the more inadequate it becomes.

Cohen met Levy for the first time in years. "How are things, Levy?" he asked his old friend. "I hear you got very rich here in America."

"I can't complain," the other replied. "I got a house and garden in the country, an automobile, a wife, ten children, and money in the bank."

Cohen, nettled, tried to soften the hurt of his friend's success. "Well," he said, "after all, in a day what can you do that I can't? We both eat, sleep and drink. What else is there in life?"

"Aaah," said Levy, "you call your life living? In the morning I get up, have a fine breakfast, a good Perfecto cigar. Then I lay on my verandah. After that I play a round of golf and come back with a healthy appetite for lunch. When I finish I have another Perfecto and lay down on my verandah again. I come to supper with an appetite like a wolf. After supper I smoke a good long cigar, lay on my verandah again, and at night go to the theatre, the opera, whatever I like."

"That's wonderful! And you don't do no work?" said Cohen, marvelling.

On his return home, he told his wife of the encounter. "You know who I met today?" he announced. "Levy, who came over on the ship with me. Is that man rich! He's got a house and garden in the country, an automobile, a wife, ten children."

Mrs. Cohen interrupted, "What is his wife's name?"

"I don't know," said her husband, "but I think it is Verandah."

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HEAR THEN THE WISDOM OF THE WISE: "GO PLACIDLY AMID THE NOISE AND THE HASTE, AND REMEMBER WHAT PEACE THERE MAY BE IN SILENCE.
"AS FAR AS POSSIBLE, WITHOUT SURRENDER, BE ON GOOD TERMS WITH ALL PERSONS.
SPEAK YOUR TRUTH QUIETLY AND CLEARLY; AND LISTEN TO OTHERS, EVEN TO THE DULL AND THE IGNORANT; THEY TOO HAVE THEIR STORY."

WE ENTER TODAY into one of the most beautiful worlds, that of a small document called the DESIDERATA. It is strange because it has appeared many times and disappeared many times; hence nobody exactly knows who wrote it. Truth has the capacity to appear again and again; because of human stupidity it is lost again and again too.

The Desiderata seems to be one of the most ancient documents available today, but it is copyrighted by a poet, Max Ehrmann. In his book of poems it is also given as a poem authored by him, copyrighted in 1927 in America, although in the first edition he talks about the legend that this small document was discovered on a plaque installed in St. Paul's Church in Baltimore when built in 1692, but it was lost. There is no proof any more whether it was installed as a plaque in St. Paul's Church or not. The legend is there; it has persisted. It seems Max Ehrmann again had the vision of it. It came to him as a vision. He is not really its author but only a receptacle, a medium.

This has happened to many other documents too. It happened in the case of Blavatsky's THE VOICE OF SILENCE: she is known as the authoress of the book, but the book is very ancient. She discovered it in her meditations; it appeared to her.

Many parts of Friedrich Nietzsche's THUS SPAKE ZARATHUSTRA are also very ancient, and the same is the case with Omar Khayyam's RUBAIYAT. Mabel Collins' Light on THE PATH IS of the same category, Kahlil Gibran's THE PROPHET also.

I have looked into all Max Ehrmann's poems but no other poem has the same quality, not even a single poem. If the Desiderata was written by him then many more poems of the same quality would have flowed. It has not happened. In fact, the DESIDERATA seems to be so different from all his poems that it is impossible to believe that it has come from the same person.

The same is true about Mabel Collins' LIGHT ON THE PATH. These are strange documents. The possibility is that they have always existed -- again and again lost visibly, but truth manifests itself.... Whenever there is a vulnerable soul, a receptive person, truth again starts flowing through him. And of

course the person will think, "I am writing it."

It is because of this fact that the Upanishads have no names of authors; nobody knows who wrote them, because the people who received them were very alert and aware. There were mystics, not only poets.

This is the difference between the poet and the mystic: when something happens to the mystic he is perfectly aware that it is from the beyond, it is not from him. He is immensely glad; he rejoices that he has been chosen as a vehicle, as a medium, but his ego cannot claim it. In fact, you become a mystic only when you have dropped the ego. But the poet is full of the ego -- not always but ALMOST always. Once in a while, when he forgets his ego, he touches the same world that is the mystic's world. But the mystic lives there; the poet once in a while gets a glimpse of it. And because his ego is not dead he immediately claims it as h& creation. But all the ancient seers were aware of it.

The Vedas, the Bible, the Koran, the three greatest scriptures of the world, are known not to have been written by anyone. The Vedas are known as APAURUSHEYA -- not written by any person. Certainly somebody wrote them, but they are from God, from the beyond, from some unknown source. The mystic becomes possessed by it, he dances to its tune. He is no more himself -- he is it. The poet once in a while gets a glimpse of it, a faraway glimpse.

In Sanskrit we have two words for the poet; in no other language is it so, because no other part of the world became alert, very alert about this fact. In Sanskrit one word IS KAVI; KAVI EXActly means the poet. The other word is rishi, rishi means a mystic poet. The difference is great. The poet has a deep aesthetic sense, he is very sensitive; he can penetrate into the very core of things. He has a way of knowing which is not that of the scientist. He does not analyze, he loves; his love is great, but his ego is alive. So when he looks at a roseflower he comes closer than the scientist, because the scientist immediately starts dissecting the flower, and to dissect something is to kin it. The very effort of knowing is an effort to kill.

Hence whatsoever science knows is about dead things. Now even scientists are becoming aware of the fact. When blood is taken out of your body and is examined, analyzed, it is no more the same blood as it was when it was circulating in your body. Then it was alive; then it was an organic part of your life. Now it is not the same. It is like your hand, or your eye; when it is part of the organic unity of your body it can see, but take the eye out -- it is dead, it cannot see. It is no more alive, it is something else: it is a corpse.

The greatest scientists are becoming aware of the fact that whatsoever we have known up to now is basically, fundamentally wrong. We know about dead things only; the alive things we miss. That's why science cannot say there is something in you which is beyond the body, more than the body. Science cannot say that you are more than the sum total of your parts, and unless you are something more than the sum total of your parts you are not. Then you are only a machine -- maybe very sophisticated but that does not matter. You are a computer, you don't have a soul; you are just a by-product, an epiphenomenon. You don't have any awareness; you are only behavior.

Science reduces man to a machine -- not only to an animal, remember. Those days are gone when science used to think, like Charles Darwin and others, that man is nothing but another animal. Now Skinner, Delgado, Pavlov, don't say that, that man is another animal -- because there is no anima, no life, no consciousness -- they say man is another machine.

Religion says man is more than the body, more than the mind, but science cannot believe it because of its very methodology. The way it tries to know things prohibits it from going deeper than the material, than the dead.

Hence the poet reached closer than the scientist. The poet does not dissect the flower, he fails in love. He is immensely glad, he rejoices in the flower, ant out of that rejoicing a song is born. But he is still far away from the mystic, the rishi. The mystic becomes one with the flower. The observer becomes the observed; there is no distinction left.

It happened once:

Ramakrishna was crossing the Ganges in a small boat with a few of his disciples. Suddenly in the middle of the river he started shouting, "Why are you beating me?"

The disciples were puzzled. They said, "Paramahansa Deva, what are you saying? We, and beating you?!"

And Ramakrishna said, "Look!" He uncovered his back and there were marks on it as if somebody had beaten him badly with a stick. Blood was oozing out.

The disciples were puzzled what had happened? And then Ramakrishna pointed to the other shore: a few people were beating a person. When they reached the other shore they went to the person, they uncovered

his back -- and the marks were exactly the same as on Ramarishna's back! Without any difference, exactly the same! Ramakrishna became one with the person who was being beaten. He was not an observer, he was not separate; he became one with the observed.

This is the meaning of the English word "empathy." Sympathy the poet Knows, empathy the mystic knows. When the mystic sings it is a totally different flavor, a different beauty, because it is not a faraway glimpse of the truth -- he is inside the truth, at the very core of it.

But there are many things to be understood. The mystic may not be able to sing at all, because he becomes so one with the truth that he may forget to sing the song. It has happened to many mystics -- they have never said anything. It is like if you ask sugar: the sugar may not be able to know that it is sweet; a little difference is needed to know the sweetness of the sugar. The mystic becomes the sugar.

Once in a while the mystic is also a poet; that is a coincidence. Whenever it happens -- as in the case of Lao Tzu, Zarathustra, Mohammed -- then we have something of the beyond available to us. But a mystic is not necessarily a poet; to be a poet is a different talent. One can be a mystic without being a poet, one can be a poet without being a mystic.

When a mystic is a poet an Upanishad is born, a Srimad Bhagavad Gita is born, a Koran comes to the earth. But it is not always so. So many times it happens that the truth has to find the way through the poet because the mystic is not available.

That's what happened with this small document, the DESIDERATA. No mystic seems to be available who can sing this song; hence Max Ehrmann is chosen to be a vehicle -- but he is an unconscious person. He thinks he is writing a poem of his own; it is not his own, it has nobody's signature on it. And as you enter into this small document you will understand: it cannot be from a poet. It has the same quality as the Koran, the same quality as the Upanishads.

It is also a strange document because in such a small space it says so much. It is really made of sutras -- just a few hints. Nothing is said very solidly: just a few hints, fingers pointing to the moon. It is so small that after Adlai Stevenson's death in 1965 it was discovered that he had intended to send out the DESIDERATA as a Christmas card to his friends. It can be printed on a small card, a postcard, but it contains infinity -- a dewdrop that contains all the oceans.

It can be of immense help to you on the path; hence I call it GUIDA SPIRITUALE. It begins:

HEAR THEN THE WISDOM OF THE WISE...

Jesus used to say to his disciples again and again: If you have ears, hear. If you have eyes, see. He says it so many times, as if he was not seeing people as having ears and eyes. And that's my experience too: you ALL have eyes, but very few people are capable of seeing; you ALL have ears, but it is rare, very rare, to come across a person who is capable of hearing -- because just to hear the words is not hearing and just to see figures is not seeing. Unless you see the meaning, the content, unless you hear the silence which is the soul of the words, you have not heard.

One has to listen in deep silence, in deep AGNOSIA. Remember Dionysius' word AGNOSIA: a state of not-knowing. If you know, your very knowledge is a disturbance; you cannot hear. That's why pundits, scholars, are incapable of hearing: they are too full of rubbish. Their minds are continuously chattering inside; Maybe they are reciting SHASTRAS, scriptures, but that makes no difference; what is going on inside is of no-value.

Unless you are absolutely silent, not even a thought stirring inside, not even a small ripple in the lake of consciousness, you will not be able to hear. And if you cannot hear, then whatsoever you think you hear is going to be wrong.

That's how Jesus was misunderstood, Socrates was misunderstood, Buddha was misunderstood. They were speaking very clearly. It is impossible to improve upon the statements on Socrates; his statements are very clear, almost perfect, as near perfect as language can be. Buddha's statements are very simple; there is no complexity in them, but still misunderstanding arises.

From where does all this misunderstanding come? Why have all the great prophets, TEERTHANKARAS, all the great enlightened Masters been misunderstood down the ages? -- for the simple reason that people cannot hear. They have ears, hence they believe they are capable of hearing. They are not deaf, they have the instrument to hear, but behind their ears there is so much noise and their minds

are standing behind their ears to interpret what is being said, to compare, to analyze, to argue, to doubt -- they get lost in all the processes.

Just a small word, and watch your mind, what happens -- not even a word, just a sound. This airplane passing by... and watch your mind. You cannot hear it simply; you start thinking of many things. Maybe you are reminded of your own journeys, some friend who died in a plane crash. somebody you loved very much, and all the memories associated with the person... and you have gone far away into the memories. And one thing leads to another -- you are no more herenow. You have not heard THE plane passing by. This plane simply triggered a process in you -- of thought, of memories, of desires. Maybe suddenly you thought, "It would be nice if I had a plane of my own!" Or maybe you simply thought, "What a distraction! This noise is a disturbance. I was listening so silently, and here comes this stupid airplane!"

It is not the airplane that is disturbing you; it is your own mind which is calling it stupid, a distraction, a disturbance. If you don't call it anything, nothing is disturbed. If you simply hear the noise you will be surprised: it deepens your silence; it is not a distraction at all. When it passes by you fall into a deeper valley of silence than you were in before.

Hence the first word of the DESIDERATA:

HEAR THEN THE WISDOM OF THE WISE...

A strange beginning, particularly from a Western poet, from an American poet. This is how all the Eastern sutras begin. Just a little difference is there, and that seems to be because of the Western medium. He has not been able to relate exactly what was happening in his innermost being.

All the great Eastern sutras begin with NOW. "ATHATO brahma jigyasa" -- the Brahma Sutras begin this way: "Now the enquiry into the ultimate" -- not THEN but NOW. The Bhakti Sutras of Narada begin: "ATHATO BHAKTIJIGYASA -- now the enquiry into the universe of devotion." It is never then, it is always now. In fact THEN does not exist, only NOW exists.

THERE does not exist, only only here exists. You will never find THERE and THEN anywhere. Wherever you go you will always .find NOW and HERE. If it had come through a mystic there would have been no THEN, there would have been NOW.

HEAR NOW THE WISDOM OF THE WISE....

And that makes more sense. But the logical mind functions in a different way, and when you use a logical mind as a vehicle it interpolates something of its own: THEN, THEREFORE..... NOW is is never part of the logical mind, now is part of the meditative mind. And Ehrmann is not a meditator, is not a mystic, hence he has missed with that word. He says:

HEAR THEN THE WISDOM OF THE WISE....

Just change THEN to NOW and see how the quality becomes totally different: HEAR now the wisdom OF THE WISE.. . because except now there is no time and except here there is no space. THEN and THERE are part of our noisy mind. When the noise ceases and the mind is put aside, what is left? -- just herenow.

Swami Ramtirtha used to ten a beautiful story:

There was a very great atheist and he was continuously talking against God. He had written on the wall of his drawing-room in big golden letters: "God is nowhere." And then a child was born to him, and one day he was playing with the child and the child was learning language. He was not capable OF reading such a big word -- "no-where" -- so he divided it in two. The child read the sentence: "God is now-here." "Nowhere" was too big a word; he divided it in two: "now-here."

It must have been a rare moment for the atheist. In fact, when you are playing with a child you forget your seriousness, you forget your ideologies, you forget your religion, you forget your philosophy, you forget your theology. When you are playing with a child, something of meditativeness happens to you,

hence playing with children is of great value. Playing with a child, for a moment you become a child. And remember Jesus' saying again and again: Unless you are like small children you will not enter into my kingdom of God.

In that moment something happened. The child said, "God is now-here," and the father was taken unawares. He heard it and he was in a playful mood with the child. And you cannot argue with a small child by saying, "There is no God." And because he was playful, silent, enjoying, the statement from the child became something of tremendous importance, became very pregnant, as if God had spoken through him.

He looked at the wall for the first time. His whole life he had been looking at that sentence. It was never: "God is now-here." It was always: "God is nowhere." He had never conceived that "nowhere" could be divided into "now-here," that "nowhere" consists of "now-here." He was transformed. It became almost a satori. He was no more an atheist.

People were puzzled. They could not believe what had happened because he had been so argumentative and he had had so many proofs against God. "What has happened?" And when they asked him he would shrug his shoulders. He would say, "I can also understand why you look so puzzled. I myself am puzzled. Ask this child -- he has done something. Hearing this sentence from him, something has changed in me. Looking into the eyes of the child, something has been transformed in me. And it is not only that logically I am a different person, I am existentially different too. Since then I have been seeing God now-here: in the wind passing through the trees, in the rain falling on the roof, I hear his footsteps, I hear his song. The birds sing, and I am reminded God is now-here. The sun rises, and I am reminded God is now-here. Now it is no more question of argumentation, it has become something of my experience.

But mind is always going somewhere else. It is never now-here; it is always then-there. Mind exists only in THEN and there. That's why Max Ehrmann has missed. He says: HEAR THEN... THEN looks more logical, but it is not existential. Now is existential, although very illogical -- because you cannot catch hold of NOW with logic. The moment you think you have caught hold OF it, it is already gone, it is already past. You can be in the now, but you cannot try to understand, to know NOW. By the time you try to continuously.

Heraclitus says: You cannot step in the same river twice. And I say to you: You cannot step in the same river even once because when your foot touches the surface of the river, the water underneath is rushing by. By the moment you touch a little deeper it is different water: the surface is rushing by. By the time you reach to the rock bottom of the river so much water has flowed by, you have not touched the same water even once!

And such is life: except change, nothing is permanent. Only change is eternal. It looks paradoxical, that's why I say it is illogical.

HEAR THEN THE WISDOM OF THE WISE...

A STRANGE STATEMENT. in fact: THE WISDOM OF THE WISE...? Seems to be tautological. Of course, wisdom can be only of the wise. What is the point of repeating it? Why say "wisdom of the wise"? Can wisdom be of the unwise too? But there is a very subtle point to be understood: because there are so many knowledgeable people in the world and the knowledgeable person appears almost as if he is wise, and he is not. He speaks in the same way. The scholar who has studied the Srimad Bhagavad Gita his whole life speaks the same language as Krishna, but when Krishna speaks it, it is the wisdom of the wise, and when the scholar, the pundit speaks, it is not the wisdom of the wise, it is the wisdom of the unwise. It is mere knowledge; it is not even wisdom. How can it be wisdom?

Remember the distinction between knowledge and wisdom. Knowledge is a pseudo coin. Knowledge is easy; it can be borrowed from anybody. You can go to the university, to the library, you can ask the knowledgeable people, and you can accumulate it. It is very cheap. You need not go through any transformation, you need not be reborn for it. You will remain as you are, and knowledge can be accumulated. It will be added to you, but it will not be of any value because you will remain the same. In fact, it can even be dangerous. It will deceive others; they will think you know. And if many people think you know, you can fall into a self-deception. You can also start thinking, "How can so many people be wrong? If they think I know, I must know."

I have heard a story:

A journalist died and reached heaven. St. Peter opened the door and told the journalist, "Please, our quota for journalists is fun. We have only twelve journalists in heaven, not more than that. Even those twelve are almost always unemployed, because there is no news. Nothing happens!"

What will happen in heaven? No riot, no rape, no politicians, no toppling of governments, no divorces, no murder. Nothing happens there! George Bernard Shaw has defined news as: If a dog bites a man it is not news, but if a man bites the dog then it is news. Now in heaven who is going to bite the dog and for what? In the first place where will you find a dog in heaven? And to find the person who will bite the dog will be almost impossible. So there is no newspaper there, or maybe just empty sheets distributed early in the morning, and saints sit and look at the empty paper and feel very happy that nothing has happened -- good. Nothing is always better than something.

So St. Peter said, "You please go to hell. There are thousands of journalists and hundreds of newspapers, and there is so much news!"

But the journalist was adamant, as journalists tend to be. He said, "No. You give me at least twenty-four hours' time, please. And if I can convince one journalist to go to hell then one place will be vacant, that you can give to me. Just twenty-four hours' time, otherwise I will go to hell."

St. Peter saw the logic of it and he said, "Okay, you can try."

And the journalist tried. And journalists are experts in lying. Truth is not their business, truth cannot be their business, because truth is so simple and so plain. You cannot make any story out of it; there is nothing much in it. It is simply so. Lies are very complicated and you can make many stories out of them, and you can go on making stones from one story to another. But in the foundation you need a lie, not truth.

The whole art of journalism is the art of Lying in such a way that people think it is true. So he was an expert. He started spreading a rumor. The moment he entered he started saying to people, "Have you heard that a new newspaper, a very big project, is being started in hell? The chief editor is needed with a great salary and all facilities. Assistant editors are needed, news reporters are needed." And he spread so much rumor around in twenty-four hours' time that when he came back to the door to ask St. Peter, "Has any journalist left for hell?" St. Peter closed the door and said, "You get in! Now you cannot get out. All the twelve have escaped! Ant we should have at least one journalist in case something some time happens. So now I cannot allow you out."

The journalist was mad. He said, "This is not right! This is not according to our contract; I had asked only for twenty-four hours. I want to go to hell!"

St. Peter said, "Why? For what? -- because you spread the rumor. It was all Lying! You invented it!"

He said, "Yes, I invented it -- but there must be something in it when twelve journalists have believed it. There must be something in it! It may be a coincidence that I invented it and there really is going to be the beginning of a big newspaper. I cannot stay here! When twelve people have believed it... a great doubt has arisen in me. Maybe it was not a lie at all."

This you can experience in your own life. Start telling a lie to a few people and when they start believing it you will be surprised that slowly slowly you are believing it too. Hence I say that many people live in lies knowing perfectly well that they are lies, but just because so many people believe... how can so many people be wrong?

Once George Bernard Shaw said something and then he argued against it. He was a beautiful man; in many ways his insights were great. He used to say that science is all wrong. The earth does not go around the sun -- the sun goes around the earth. And he was telling this to a friend.

The friend said, "What nonsense are you talking? What proof have you got? Now science has proved it completely and I cannot believe a man like you -- so intelligent, so contemporary -- believing in such nonsense, that the sun goes around the earth?"

Bernard Shaw said, "Yes, the sun goes around the earth. It has to, because Bernard Shaw lives on the earth! MY earth cannot go around the sun."

The man said, "But now almost the whole world, so many people, millions of people, believe that the earth goes around the sun."

Bernard Shaw said, "When so many people believe in a thing I always suspect it must be a lie. Otherwise, how can so many people believe in it?"

Truth has always been in the possession of very rare people. Only once in a while is there a person who has truth; otherwise the masses live in lies, all kinds of lies. But if they have been propagated for centuries

they become truth.

Adolf Hitler says in his book MEIN KAMPF that the difference between a truth and a lie is only that of time, nothing else. The truth is a lie which has been propagated for a long time; the lie is a new truth which will become a truth finally if somebody goes on propagating it.

You believe in hell -- have you ever thought it is a lie? you believe in heaven -- have you ever thought it is a lie? You believe in a thousand and one things without ever giving it a thought that they may be lies, only lies given by others to you. Authoritative people have given them to you so you believe them -- your parents, your teachers, your priests, authoritative people, those who have power. Such people cannot lie. In fact, such people ALWAYS lie! Their whole POWER depends on lying. Truth is humble, not powerful. Lies become very powerful; very competitive they are. Lies are an politicians struggling, fighting, trying to prove that "I am the truth."

Knowledge is nothing but lies you have collected from others. Remember, unless something is of your own experience it is a lie. Truth has to be your own authentic experience.

Buddha says, "Don't believe because I say so; believe only when you know. Don't believe because it is written in the scriptures; believe it only when you know."

And I say to you, too, if you are a real seeker of truth you will not believe in knowledge. Knowledge is very superficial. One can talk about God without knowing anything of God, without ever tasting anything of God. One can talk about love without ever knowing through experience what love is. Even a blind man can talk about light and can explain to you the whole physics of light; that does not mean that he is not blind -- he is still blind. And these scholars and pundits, ayatollahs, IMAMS, popes, they are all knowledgeable people. They PRETEND to be wise -- they are not wise.

Unless one is fully awakened, unless one's whole being becomes awareness, unless all darkness, all unconsciousness disappears, you are not wise. Knowledge is information, wisdom is transformation. Hence it is meaningful:

HEAR THEN THE WISDOM OF THE WISE... not of the knowledgeable: "GO PLACIDLY AMID THE NOISE AND THE HASTE, AND REMEMBER WHAT PEACE THERE MAY BE IN SILENCE."

A very significant sutra. This is how the seeker of truth begins his journey. The first thing is: Go PLACIDLY... don't make much fuss. Go peacefully... don't create much dust. There is no need.

Sufis say, if you really want to pray, pray in such a way that nobody knows that you are a man of prayer. In the middle of the night when even your wife is snoring, sit silently in the bed and pray, and so silently that nobody comes to know..Don't make a fuss.

The real man of prayer hides and prays, and the pseudo makes much noise about it. In fact, his prayer is nothing but noise; he goes to the temple shouting. In India every temple has a big bell; he rings the bell so the whole neighborhood knows. And if there are many people in the temple, then his prayer becomes very long; if there is nobody he finishes quickly. What is the point? -- there is nobody to see. If there is a photographer, then see how prayerful he is, how his face becomes divine! If the news reporters are there then he will do REAL prayer. You will see his humbleness, his simplicity. He will fall down on the ground, he will roll on the ground, he will cry and weep -- and all are crocodile tears, because when nobody is there he does not care a bit.

I have heard about a man who used to say a prayer every night to God, just one word. He would look at the sky and say, "Ditto!" and cover himself under his blanket and go to sleep. What is the point of repeating the same thing again and again? Isn't God intelligent enough to understand "ditto"? Once some time he had prayed; now what is the point of repeating it again and again, the same prayer? And God knows it anyway. Just to remind him that "I am praying" he says "Ditto."

Sufis say, pray in such a way that nobody knows. Why? For the simple reason that ego is very cunning. It wants to brag; it wants to brag even about religion, about spirituality, about prayer, about meditation. It wants to brag; it does not matter what it brags about. It will brag about money, it will brag about meditation, it will brag about power, it will brag about prayer. The ego wants to brag: "I am doing something special, something great, something extraordinary. Don't think that I am nobody -- I am somebody!"

"GO PLACIDLY AMID THE NOISE AND THE HASTE..."

The world is fun of noise and haste. Why is the world so full of noise? -- because each mind is noisy, and the world consists of minds; hence there is so much noise. The whole world has become almost a madhouse. Everybody is shouting and nobody is hearing. Everybody is talking almost to himself; the other is only an excuse.

One psychologist was observing two of his patients; both were professors of philosophy. And because they were both friends and hat gone mad they were put in a single cell in the madhouse, and the psychologist was watching them. He was very much puzzled. The most puzzling thing was that although they were absolutely insane, about one thing they were very sane: when one was talking the other would remain silent; when the other would start speaking the first would be silent. This is strange -- two madmen! Why should they bother whether the other is silent or not, whether he is talking or not? So he enquired.

He said, "I am very much puzzled. Why when one talks does the other become silent?"

They said, "We know how to converse. That's how we used to do it when we were thought to be sane -- just old habit." "It is not really that I am silent," one man said. "Just on the surface I have to be silent because I know the rules and regulations of conversation. Inside I am chattering, talking, waiting for the right opportunity when this fool stops, waiting for the right moment when he says something which I can use as an excuse and start on what I want to say to him."

In fact, that's what you all are doing. Just look at your conversations: when the other is talking you are simply pretending to listen, just pretending to listen. Inside you are working on your own. And then you will find a word, a sentence, a statement that you can use as a jumping-board, and then you start talking. Your talking is nothing to do with what he has said; it has a connection with what was going on inside you, it is a continuum inside you; he is just an excuse.

That's why people never agree, because they never HEAR. Husbands never hear what the wife is saying, wives never hear what the husband is saying, children never hear what the parents are saying. Nobody hears! Everybody at the most pretends. The world is full of noise because the world is full of insane minds.

The world can be really silent only when there are many many meditators. Only when the world consists of a great majority of meditators will there be a profound silence, an almost tangible silence. You can touch it, you can taste it, you can smell its perfume.

We are living out of noise and everybody is in a hurry. There is great haste, everybody is rushing. Nobody knows where, nobody knows why -- just a deep restlessness. You can't sit; if you sit, others won't allow you. They will say, "Don't just sit there, do something!" And I say to you, "Don't just do something, sit there!" Nothing is better than something. But people say just the opposite; they say, "Something is better than nothing. Do something!"

One woman was saying to another woman, "I have heard that your son has become a Rajneeshee. He meditates?"

The other woman said, "It's better than doing nothing."

Now the poor woman does not know what meditation is. Meditation means doing nothing! That's what I teach here: doing nothing, just sitting there, just being.

Why is there this hurry? Are you really trying to reach somewhere? Are you conscious about the goal, the target?

One pilot said to the passengers, "All our engines are okay, the plane is functioning perfectly well. There is only one bad piece of news, otherwise everything is good. The bad news is that we have lost contact with the earth so we don't know where we are and we don't know where we are going. The good news is that we are going with full speed!"

Everybody is going with full speed; that is the good news. Who cares? Who has time to think about where he is going? When you see the whole world rushing, you start rushing. We force children to run. That's what our whole educational system is meant for, from the primary school to the university. Twenty-five years we waste on every person -- almost one-third of the life to teach him to rush. Then twenty-four hours in his day it is rush hour! He is never anywhere for a single moment. He cannot see the beauty of the trees because he cannot sit underneath the trees -- Buddha must have known the beauty of the trees -- he cannot see the beauty of the stars, he cannot see the beauty of people. In fact, when he is in Kabul

he is rushing to Katmandu, when he is in Katmandu he is rushing to Poona, when he is in Poona he is rushing to Goa! He is never where he is; his mind is always ahead of him, planning how to reach there. And if you ask him, "For what?" he will say, "We will enjoy!" And he is not enjoying this moment -- how can he enjoy any other moment? He has lost all capacity to enjoy herenow; his only enjoyment is planning, always planning, planning to enjoy.

There are people who are working their whole lives just waiting for their retirement; then they will relax and enjoy. And they know perfectly well: six days they work in the office and wait for the seventh day, the holiday, and hop, "Soon Sunday will come and we will relax and enjoy." And they cannot relax and they cannot enjoy. In fact, the holiday seems to be so long and so boring; they have to fill it with something.

They go for a picnic. The same things that they would have eaten at home, relaxedly, now they rush towards a picnic spot miles away to eat. And they are sitting in the grass, and ants are very clever; they know perfectly well where the picnic spots are. Their astrologers tell them, "Go ahead, that is the place!" And the mosquitoes, they are always there waiting for you. They say, "Hello, so you have come!" And then quickly people finish because they have to reach home, and they rush. And cars are going there bumper to bumper. And many more accidents happen on Sunday than on any other day, many more deaths on the road than on any other day. Strange! Some holiday!

And the whole city is going towards the same picnic spot, the same beach! I have seen pictures of beaches and I cannot believe what is happening. There is not even space to walk! They are packed -- no marketplace is so packed! And all kinds of fools are there. Six hours it takes them to reach the beach, then for one hour they lie down amidst this whole mass of fools under the sun, and then back home... And the whole way they were quarrelling with the wife and the wife is quarrelling with... This you can do at home more at ease, relaxed in an armchair -- nag each other, do whatsoever you want! What is the point of going to the beach? Nobody is seeing the sea, nobody is seeing the sun. Nobody has time.

And these same people think that when they are retired they will rest -- they cannot. Sixty years of habits, how can you drop them? Impossible. They have become so deep-rooted that people suffer more when they are retired than they have ever suffered, because nobody knows how to rest, how to relax. This is sheer madness!

And these people go on saying beautiful things. They say, "Time is money." They have beautiful proverbs to drive you crazy: "Time is money, so save time." And everybody is always looking at his watch -- as if they are missing something. They have to reach somewhere, and there too they will do the same thing. If the train is five minutes late everybody is complaining, all are angry.

I had been traveling for twenty years all over this country and I was puzzled. Just if the train is one hour late, everybody is so angry and condemning the government and the society and everything. Why can't you rest? If the train is one hour late it is a great opportunity. One hour is yours! -- you can rat. You have at least one excuse: "The train is late, what to do? So I rested, relaxed." But no, they cannot; they become more and more boiled up. They start spitting fire.

And these same people when they reach home will sit before the idiot body -- TV -- for five hours. The average American is doing that for five hours per day. There is a great danger for America through this idiot box. If you look at an idiot box for five hours it has a hypnotic effect -- you are bound to become idiotic! And only an idiot can look at a box for five hours. And they are glued to their chairs; they cannot Ret up. I have heard they will take their food just sitting before the TV. Not only that -- they will even ma}e love just before the TV so they can do both the things, making love and watching the TV, because something may be missed!

Now these idiots are in the majority. And they will play cards and if you ask why they will say, "Killing time." One minute the train is late and they are angry, and then what do they do with the saved time? They kill it! Going to the movie, killing time... sometimes going to see the same picture again! Stupidity seems to be infinite. Now what are you going for? The same picture again? But the time has to be killed.

They will go to the Rotary Club, to the I,ions Club. And all these clubs exist for people to kill time, to meet the same fools, to say the same foolish things, to gossip about the same old nonsense -- to kill time. They will go to the restaurants, to the hotels, to the parties -- to kill time.

And look at their faces -- they are bored everywhere. Whatsoever they are doing they are bored, obviously, because they are not into it. They are trying somehow to finish it to save time, And then they have to kill time. Killing time, saving time, killing time, saving time.... The whole li& is gone! And you come empty-handed into the world and you go empty-handed.

"GO PLACIDLY AMID THE NOISE AND THE HASTE, AND REMEMBER WHAT PEACE THERE MAY BE IN SILENCE."

The only thing worth remembering again and again is: WHAT PEACE THERE MAY BE IN SILENCE. Give a little time, energy, to silent moments, because only in silent moments will you know what peace is. And the person who has tasted something of peace is rich, is immensely rich -- all others are beggars -- because he starts knowing the inner kingdom of God. Peace is the door to the inner kingdom of God. Silence helps you to know peace and peace leads you into God.

"AS FAR AS POSSIBLE, WITHOUT SURRENDER, BE ON GOOD TERMS WITH ALL PERSONS."

Just to avoid unnecessary troubles.

"AS FAR AS POSSIBLE, WITHOUT SURRENDER..."

DON'T COMPROMISE. don t surrender to people. That s why the DESIDERATA says AS FAR AS POSSIBLE -- without any compromise -- because if you compromise with the mass mind you will never be able to become that which you ARE HERE to become. You will remain un-grownup, you will remain retarded. You will never come to a flowering, you will never know fruitfulness. Your life will be barren, uncreative.

"AS FAR AS POSSIBLE, WITHOUT SURRENDER..."

So two things have to be remembered. Don't surrender to the mass mind; but that does not mean continuously fight with people, that everything has to be argued about because if you do that then you will be wasting your time in that.

Be exactly in the middle. Without compromising, avoid unnecessary quarrels. BE ON GOOD TERMS WITH ALL PERSONS, AS FAR AS POSSIBLE without selling your soul, without compromising on any ground, without surrendering at all. But there are many things which can be avoided. In fact, ninety-nine percent of the problems which create fighting, argument, can be avoided.

The child asks you, "Daddy, can I go out and play?" and the immediate response of almost all daddies is "No!" Now the quarrel starts. And all children know how great your patience is. They will tramp their feet in front of you, they will go into a tantrum, they will cry, they will start throwing their toys, tearing their books. And then finally you will say, "Go OUT and play!" This you could have done before, you could have said yes, because there was nothing wrong. But somehow our whole upbringing is quarrelsome, argumentative.

The wife says, "We should go to this movie," and the husband immediately says, "No, that is not worth going to. We should go to another." And the husband knows perfectly well, the wife knows perfectly well, that when the wife has spoken she HAS spoken -- it has to be done. But now before it is to be done there will be a few hours' argumentation, nagging, and a thousand other things will come up which could have been avoided. And finally you will see the husband following the wife to the same movie, just hiding his tail between his legs, following the wife. Now you are going to the same movie, so what was the whole fuss about?

It seems we never learn anything. Just watch and you will be able to cut out many unessential things in your life. The word "desiderata" is beautiful: it means the essentials.

Mahavira has said that the most fundamental quality needed by the seeker is to know what is essential and what is non-essential. He calls it VIVEK -- discrimination -- because if you don't know what is essential and what is non-essential you may be lost into the non-essential, because the non-essential is ninety-nine percent and the essential is only one percent. The non-essential is a vast, thick jungle; once you get lost into it you may never find the essential. And people get in every way entangled with the non-essential.

Just watch how many things can be avoided without compromising, then avoid them; how many words

can be avoided without any trouble, then avoid them, because each single word uttered may bring some trouble for you. In fact, except words, what brings trouble to you?

You say something and the wife jumps up, and she says, "Why did you say this?" And you go on explaining, "I didn't mean that," and now it is impossible to come to a conclusion. Soon there will be a banging of the doors and throwing of the pots and pillows. And you simply uttered a word which could have been kept inside; there was no need to utter it. Just a single word can cause so much trouble which was not essential at all. If it is essential utter it, say it; otherwise, avoid it.

"SPEAK YOUR TRUTH QUIETLY AND CLEARLY; AND LISTEN TO OTHERS, EVEN TO THE DULL AND THE IGNORANT; THEY TOO HAVE THEIR STORY."

The man who is in search of truth learns listening not only to the wise; he learns listening even to the unwise -- or the otherwise -- because everybody has a story to tell and everybody has passed through a life, and something of his life may be of tremendous help to you, may give you an insight.

It is easier to have an insight into your own life watching others because others are like mirrors. Every other person is a walking mirror around you. If you are capable of listening you will see some of your own qualities reflected in them which you were not aware of directly, but via the other you become immediately aware. You can see the stupidity of the other person more easily than your own stupidity. But seeing his stupidity you will become aware that "These are the things I have been doing myself. This is the foolishness that I go on and on doing myself."

When somebody else is angry you say he is insane. It is easy to see that he is insane; it is a momentary insanity. But how many times do you get angry? But then you are so much involved in the anger you cannot watch it. Watching others is a way OF watching yourself, and it is easier because you are not involved.

That's why a very strange thing becomes possible: the psychotherapist can help his patient but he cannot help himself, because he can see the faults of the patient very easily but he cannot see his own faults. He can give good advice to the patient; he may not be able to follow that advice himself.

You can watch it. Everybody is a good adviser to others; when it comes to his own life he is as much a fool as anybody else. Much can be learned by observing, by listening, by seeing, even from those who are ignorant -- because you are also ignorant -- even from those who are dull -- because you are also not very intelligent. And this will be the beginning of intelligence, the beginning of wisdom.

The intelligent person is one who learns from every opportunity, who never misses a single opportunity to learn something, who makes his whole life a school, a learning, a discipline, a search, an enquiry.

But remember not to compromise, not to surrender. As far as the essential is concerned, beware. Even if you have to risk your life, risk it, but don't surrender as far as the essential is concerned. And as far as the non-essential is concerned, don't even waste a single moment on it -- agree.

This was one of the agreements between me and my father. When I was a very small child I told him, "Listen, I will agree to every non-essential thing. You can tell me what clothes to wear, what shoes to wear; what to eat, what not to eat, you can tell me. But as far as any essential is concerned, beware -- I am not going to agree to it."

And slowly he watched and he was convinced, because whenever it was a non-essential thing I was always ready to agree with him. He would say, "Go to this college, not to that," so, "Okay, because to me each college is like any other college -- they are all stupid so it doesn't matter. I will go to this college." "Study this subject." "Okay, because what does it matter? -- economics or politics or history or geography or philosophy or psychology, anything will do.

But as far as any essential is concerned I told him, "This is an essential point, I will not agree with you, so you better not say anything about it because that will be an unnecessary misery for you."

When, I came back from the university it was a natural thing to ask whether I wanted to get married or not. I to1d him, "This is an essential," and that was the last time he enquired about it; then he never enquired again. "If it is an essential then you have to leave it to me -- I will not compromise. I will not compromise at any cost." He never asked again; he kept his contract. "For non-essentials," I told him, "you can ten me anything -- I will do it."

Any fool would come into the house and he would say, "Touch his feet," and I would, because he was an old fool, an old relation: "Okay, it doesn't matter, it is just an exercise."

Once you become very clear about what is essential and what is non-essential, things are never so

confusing as they seem. You go on fighting for non-essentials, wasting your energy and others' energy, and then when the question of the essential arises you don't have any energy to fight. And then sometimes you have to compromise on the essential.
This has been my approach:

"AS FAR AS POSSIBLE, WITHOUT SURRENDER, BE ON GOOD TERMS WITH ALL PERSONS."

But AS FAR AS POSSIBLE... That does not mean that I have to be absolutely on good terms. I am on good terms with everybody, but AS FAR AS POSSIBLE. Whenever the question of the essential arises, then it is not a question of being good or bad, it is a question of life and death. Then I can rebel, then I can fight back, then I can sacrifice everything.

And the advice of the DESIDERATA IS of great significance to all those who want to find truth, because the very finding needs great energy. If you become I reservoir of energy, only then is it possible to know, to be, to come to the ultimate realization of life's mystery.

Guida Spirituale

Chapter #2
Chapter title: Going Essential

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The first question

Osho,

CAN YOU TELL US MORE ABOUT THE ESSENTIAL?

Prem Samadhi,

Man is also a seed, a possibility, a potential, a hop, a promise. But the seed is not yet the flower. In essence it has the capacity of millions of flowers, but not in reality. Those flowers have to be actualized. The essential is that which you are born with, which is your very being.

That's exactly the purpose, or should be the purpose, of education: to help you to seek and search your essential, to help you to grow it. The word "education" means to draw out; that which is in has to be brought out, just as you draw water from a well. But something has gone basically wrong: the whole educational system is doing just the opposite of it. Rather than drawing anything out of you it forces, imposes things upon you.

That which is imposed upon you is non-essential; it creates your personality. The essential is your individuality; the non-essential is your personality. In other words, the essential is your very soul, your

being; the non-essential is your ego. All that helps the ego is non-essential; all that helps you to become egoless is essential. Ambition is non-essential, greed is non-essential; desire, any kind of desire, is non-essential.

Meditativeness is essential. To be silent, to be still, just to be alert, aware: that is the first step, the door into the essential. And once you have found in deep, profound since what you are meant to be, you have found your destiny. And then life has a sense of direction not imposed by others but discovered by yourself.

The function of the Master is educative -- not informative but educative, educative in the original sense of the word. He is not to give you a certain character because that will be imposed upon you. He is not to make you a Christian or Hindu or a Buddhist. Hc has to help you to know what you can be, because that which you can be you already are essence, in the potential.

You can be a Christ, you can be a Buddha, you can be a Krishna, but you cannot be a Christian. Christianity is something imposed from the outside. You cannot be a Hindu. Nobody is born a Hindu; it is nobody's destiny to be a Hindu. It is the effort of others to lead you astray from your destiny. Nobody is born to be a communist or a fascist, but everybody is born with a certain direction in which hc will find fulfillment.

Maybe you are a painter, but you are functioning in the society as a doctor. You will remain unfulfilled your whole life, because you listened to the parents and the society and the greed and the ambition. Everybody was saying, "be a doctor. It is a good profession, respectable, and you will be able to earn more money than if you become a painter. Who knows? A painter may not be able to earn money at all, because painting is not something which has any utilitarian purpose. And by being a painter you may remain a beggar. You may never become famous, because painters never become famous -- only once in a while."

If you are a musician, a poet, you cannot fulfill the ambitions of your parents, of your society, of all the well-wishers. But one thing is certain: you will be tremendously happy whether you are known or unknown, whether you are poor or rich. YOU will have a tremendous contentment because you are fulfilling something very fundamental at the deepest core of your being. Unless you start moving in the direction of your essential you remain miserable.

Bliss is a consequence, a by-product. Whenever the river starts moving towards the ocean there is bliss. And one never knows what is hidden in you. No astrologer can help you, no palmist can help you. Except with deep meditation you will never be able to feel what is possible for you.

As I see it, almost everybody is in the wrong place. The person who would have been a tremendously happy doctor is a painter and the person who would have been a tremendously happy painter is a doctor. Nobody seems to be in his right place; that's why this whole society is in such a mess. The person is directed by others; he is not directed by his own intuition.

Meditation helps you to grow your own intuitive faculty. It becomes very clear what is going to fulfill you, what is going to help you flower. And whatsoever it is -- and it is going to be different for each individual... That is the meaning of the word "individual": everybody is unique. And to seek and search your uniqueness is a great thrill, a great adventure.

Samadhi, your question is significant in many more ways too, because it is not only a question of finding the essential in the individual. In life also we are burdened with the unessential, in religion too, in every dimension.

The religious person goes on doing certain rituals which are taught by others to him. He never finds his own religiousness, a quality which can not be imposed on you, a quality which can only be helped to grow in you. It is not like a plastic flower that can be given to you from the outside, by the priest. It is a real roseflower, and for that you have to be very alert, very aware.

The Christian goes to the church every Sunday. It is a formality; it does not make him religious, but it gives him a false sense of religiousness. The Hindu goes on chanting the Gita. It does not make him religious at all; on the contrary it prevents, because by reciting the Gita he becomes very knowledgeable. He becomes a parrot or a computer. He can recite the whole Gita, but he understands nothing because he has not experienced anything. He knows words; he has not encountered the meaning of those words. People go on being imitative.

For example, Mahavira lived naked; that was his individuality. Nobody else is supposed or expected to live naked, unless one finds it an inner, intuitive vision, unless one finds that that is the only way he can be true to his self. Then it is another matter. But the Jaina muni, the Jaina monk, practices nudity -- just an imitation, a carbon copy. And remember. imitation is always ugly because it creates a false person; it never gives you authenticity.

Mahavira was naked not because anybody had told him to be naked. He felt the immense urge to be just like a child and he followed his urge, and he suffered for his urge. He was chased from one village to another, mad dogs were put after him, he was stoned, because people thought he was destroying their morality, that he was a dangerous man.

In an orthodox country like the India of twenty-five centuries ago, a man walking naked would have been certainly a nuisance to people, to their conventional way of living, to their traditional style of thinking. Krishna has not lived naked, Rama has not lived naked, no Hindu avatara has lived naked. This man is destroying the whole tradition, culture, religion. Of course he has to be punished.

But Mahavira was immensely blissful. The Jaina muni does not seem to be blissful at all because he is simply an imitation. He is really torturing himself, forcing himself to be naked, because in his mind now the greed has arisen: unless he looks like Mahavira he is not going to attain the ultimate liberation.

Now nakedness has become an essential thing, which it is not. Nakedness is not an essential thing. Buddha attained without being naked, Jesus attained without being naked, you can attain. And I am not saying that Mahavira did not attain by being naked. He attained, but these are individual things.

Buddhist monks go on following the Buddha. They sit the same way, they talk the same way, they behave the same way. That is not going to help at all. That is not going to make you religious. That is not going to make you another Buddha. You are being simply stupid. And the more stupid you are the better you can imitate, because imitation needs no intelligence. In fact, only a mediocre mind can be imitative. The more intelligent you are, the more you want to be simply yourself, whatsoever it is. Now the whole thing goes non-essential. For Buddha it was essential to sit that way; that was his intuitive feeling.

When Buddha dropped the ideas imposed on him by others, his followers left him. He had five followers -- before he became very famous he had only five followers; that is before he became enlightened. Those five followers were very devoted to him for the simple reason that he was going just like any other Hindu ascetic, only with great stubbornness, doing all kinds of austerities, following all kinds of rules and regulations given in the scriptures. He was so particular about everything that these five followers thought that he was the greatest Master.

Then one day he understood the whole stupidity of it: he is not following his own intelligence, he is simply following others who may be right, may not be right. One thing is certain: that they were a different kind of people and he is not of that kind. He was suffering, but he was thinking that it is necessary to suffer this; this pain is necessary to grow.

The day he realized it he dropped all ascetic practices; he relaxed. That was the first time he ate in the night and he ate food offered by an untouchable woman. All five followers immediately left him, thinking that he had gone astray. First, eating in the night is not right; secondly, the food offered by an untouchable, a poor woman, is not acceptable to a holy man. He is no more holy.

And that very night Buddha became enlightened. Those five fools missed his enlightenment. That very night he became enlightened. And he became enlightened for the simple reason that for the first time he relaxed into his being and simply followed his essential core.

All religions are destroyed by the non-essential. Your whole life is destroyed by the non-essential. But nobody else can decide for you what is essential and what is non-essential.

Remember that, Samadhi. I cannot say exactly, "This is essential and this is non-essential." Each individual has to discover it. Each individual has to be a light unto himself or herself.

All that I can suggest is: be silent so that you can hear the still small voice of your heart. And it is always speaking, but you are so noisy you go on missing its message.

The second question

OSHO,
THE SHANKARACHARYA OF SHARDAPEETH, DWARKA, IS REPORTED TO HAVE SAID THAT YOUR IDEAS ABOUT SPIRITUALITY DO NOT CONFORM WITH THE SANATAN DHARMA WHICH GIVES GREAT IMPORTANCE TO SELF-CONTROL AND PRESCRIBES RULES OF CONDUCT GIVEN IN THE ANCIENT SCRIPTURES. THE SHANKARACHARYA ALSO REMARKED THAT WHEREVER YOU AND YOUR ASHRAM WILL MOVE, IT WOULD SPOIL THE SPIRITUAL ENVIRONMENT OF THAT PLACE.
OSHO, THIS IS PERHAPS THE FIRST TIME THAT THE SHANKARACHARYA HAS OPENLY CRITICISED YOU AND THE ASHRAM. WOULD YOU KINDLY SAY SOMETHING?

THE SHANKARACHARYA is right in a way: I do not conform with his ideas about spirituality. Why should I conform to anybody else's ideas of spirituality at all? Spirituality is not an ideology, in fact. It has nothing to do with ideas. It is a state of no-mind. How it can be an ideology? The Shankaracharya has no experience of meditation at all, otherwise he would not have spoken this way.

Spirituality simply means that you have gone beyond the mind, and in that transcendence all ideas are transcended -- Hindu, Mohammedan, Christian, communist -- all ideas. Ideas as such are transcended. There is only silence, and two silences can never be different. They are like two zeros. What difference can there be?

Buddha in his deep meditation is not different from Mahavira. Mahavira in his deep meditation is not different from Zarathustra. Zarathustra in his deep silence is not different from Lao Tzu. And I call THIS the Sanatan Dharma.

The word SANATAN means eternal, and DHARMA means Tao -- the law, the ultimate law. Ais DHAMMO SANANTANO, Buddha repeats again and again: This is the eternal law of life. But by Sanatan Dharma the Shankaracharya means Hindu religion. Hindus think that their religion is the eternal religion; that is sheer nonsense.

Religiousness is eternal, but no religion is eternal. Every religion is born and dies in its own time. No religion is beginningless and no religion is endless. Everything that is born in time is bound to die sooner or later, and it is good that it dies because it creates space for something new to arise. Sanatan Dharma -- eternal religion -- cannot be identified with any religion in particular.

Jainas believe that their religion is far older than the religion of the Hindus, and it may be far older because their first TEERTHANKARA, Adinath, is remembered in the Rig Veda, the first Hindu scripture, with great respect. That shows two things: that Adinath must have been already an established, accepted spiritual leader; he must have preceded the Rig Veda, and the Rig Veda is the ancientmost scripture of the Hindus. Jainas say their religion is far older, but older does not mean eternal.

Thousands of religions have existed on the earth and have died, and when they were alive they had millions of followers, but now they have completely disappeared. The followers have disappeared, the priests have disappeared, their gods have disappeared. When they were alive they also used to think they were eternal. But whatsoever happens in time always dies; nothing can be eternal in time.

My meaning of Sanatan Dharma, eternal religion, is: religiousness is eternal. For example, LIFE IS eternal... people come and go. We were not here a few years before and after a few years we will not be here, but PEOPLE were here and people will be here. Life will continue. The forms will go on disappearing and appearing, but that which appears and disappears, that which becomes sometimes manifest and sometimes unmanifest, is eternal. It is religiousness.

Jesus becomes Christ through that religiousness. Buddha becomes Buddha -- enlightened -- through that religiousness. It cannot be identified with Hinduism.

The Shankaracharya is right: if Sanatan Dharma means Hinduism, then I cannot conform with its ideas. But if Sanatan Dharma means eternal religiousness then there is no question of conforming -- I am living it, I AM it. And my whole effort here is to help you to BE religious -- neither Hindus nor Christians nor Mohammedans nor Jainas.

Now this may be the only place in the whole world where all religions are meeting and merging into a new kind of religiousness, a totally different quality. Nobody bothers here whether you are a Christian or a Parsi, whether you are a Taoist or a Buddhist, because we have found the source. And once you know the source it does not matter from what shore you drink, in what kind of bucket you draw the water from the source. The bucket is non-essential; the water is essential. We have found the eternal religion: it can only be a religiousness, a quality, a fragrance.

My meaning of Sanatan Dharma is totally different from the Shankaracharya's meaning. The Shankaracharya of Shardapeeth, Dwarka, simply represents a tradition, a convention which is already dead. All traditions are dead!

What I represent is a living experience.

The Shankaracharya is only an imitator of the Adi Shankaracharya, the original Shankaracharya. One thousand years have passed. The original Shankaracharya had experienced; now this Shankaracharya is only a priest. These people are the people who destroy spirituality, but they will condemn me, they will criticize me, because I don't conform to their stupid ideas about spirituality. As far as I see, their spirituality is

nothing but hypocrisy. They go on saying one thing and they go on doing just the opposite.

The original Shankaracharya has said: The world is illusory, it is maya. If the world is illusory, if it is maya, if it does not exist at all, then why do these priests go on preaching to people to renounce it? That is their whole life work: to tell people to renounce the world -- the world which does not exist in the first place! It is like telling people to renounce their shadows. If you are right, there is no world to renounce; if there is a world to renounce, then you are not right.

Because of such stupid ideas people become hypocrites. They go on condemning the world on the one hand, and on the other hand they go on grabbing the same world.

You will not find more greedy people anywhere in the world than you will find in India, and the Indian goes on condemning the whole world as materialist.

One of our sannyasins, Kamal Bharti, had gone to America and traveled all over the world. He wrote a letter to me saying, "It is strange, Osho, that I traveled all over the world without any money, just sannyasins and friends were supporting me, and I never ran out of money. I never was in any difficulty anywhere in the whole world. But the moment I landed at the Bombay airport my money and my things were all stolen!" This is a religious land! People are spiritual!

Kamal Bharti, that shows that somebody who thinks the world is maya has taken your things. What does it matter? Why allow you to carry such illusory things? He has helped you to unburden!

These people have created such a hypocrisy by telling people to do something anti-life. The Shankaracharyas, the priests of the Hindus, go on condemning life and go on also praising God for creating the world. And they don't see the illogicality of it, the ridiculousness of it. They are blind people! They cannot understand me because what they think is spirituality is nothing but hypocrisy.

The Pope lay dying. His doctor called the cardinals together and announced: "We can only save his life with a heart transplant."

"We must tell the people," said one of the cardinals. "Perhaps a donor will volunteer to give his heart for the Pontiff.

The announcement was made and thousands gathered beneath the Pop's balcony, shouting, "Take-a my heart! Take-a my heart!"

The cardinals now had to decide on the person who would donate his heart to the Holy Father. "We will drop a feather from His Holiness' hat," said the head cardinal. "Whoever it lands upon will be the lucky person."

The feather floated down from the balcony. From the multitude below came: "Take-a my heart! Phoo, phoo! Take-a my heart! Phoo, phoo!"

They were doing both things: "Take-a my heart!" and blowing the feather as far away as possible! That's what these people call spirituality.

"The world is illusory." And these temples of Shankaracharya accumulate as much money as possible. And "Money is dirt"... and they collect gold. And gold is nothing, it is dust. These people are against everything, and yet from the back door they go on doing the same as anybody else.

My spirituality is not hypocrisy; it is authentic living. I don't tell you to be life-negative. I tell you to be life-loving, life-affirmative, because God is nothing but life. The aliveness of existence is what God is all about.

These people are afraid that I may destroy the spiritual atmosphere -- as if the spiritual atmosphere exists! I have traveled all over India -- there exists no spiritual atmosphere. Spiritual atmosphere exists only around a Buddha. It is like light: if there is a flame, there is light around it. Once the flame is gone, the light disappears.

When Gautam the Buddha was alive there was a spiritual atmosphere that surrounded him. Wherever he went that spiritual atmosphere went with him; it was his light. There was light when Krishna was alive, when Christ was alive, but now Christianity is only talking about light.

Maybe they have paintings about light, of light, but those paintings will not give light in darkness.

The Mother Superior of the convent awoke in a happy mood, dressed and set off to visit her flock. "Good morning, Sister Augusta, God bless you! Are you happy at your work?

"Yes, Reverend Mother, but I am sorry to see you got out of bed on the wrong side this morning.

The Mother Superior ignored the remark and passed on to another nun. "Good morning, Sister Georgina,

you look pleased with yourself!"
"I am, Reverend Mother, but it is a pity you got out of bed on the wrong side today."
The Mother Superior, greatly puzzled, moved on to a young novice. "Tell me, little Sister, do you also feel I got out of bed on the wrong side?"
"I am afraid so," said the nun.
"But why? Am I not as happy as a song-bird and pleasant to you all?"
"Yes, Mother, but you are wearing Father Vincenzo's house slippers!"

These are the people who go on talking about spirituality, celibacy, renunciation! And if you look deep down into the world that surrounds you and these spiritual -- so-called spiritual -- people, you will be very much puzzled they live a double kind of life.

Yes, I will destroy this double kind of life wherever I go! He is right in that way. Whatsoever he calls "spiritual environment" exists nowhere. Whatsoever exists is hypocrisy, and I am going to destroy it, certainly, because that is the only way to create a spiritual atmosphere. Something that is destroying people's very life has to be ruthlessly uprooted. All the weeds have to be uprooted so we can grow roses.

He says that Sanatan Dharma -- by which he means Hindu Dharma, Hindu religion -- gives Great importance to self-control. I don't give any importance to self-control, because all control is ugly, because all control is repressive. Life should be spontaneous, not controlled. Yes, your inner world should be so clear and transparent that you can see what is right and what is wrong, and you should live according to it, not by any dictates in any scriptures.

He says: Hindu Dharma lives according to prescribed rules. All prescribed rules create slavery.

I don't prescribe any rules for my sannyasins. I don't give you a character from the outside, but I give you something far more valuable: I give you meditativeness, out of which a character arises which is your own, out of which you start living a life full of insight. Then you know what is right and what is wrong and you live accordingly, but not according to Krishna or Manu or Rama. They may have been right -- that was THEIR intuition -- but to live according to any prescribed rule is to live the life of a slave. And I am against slavery.

I teach people rebellion. In that way the Shankaracharya of Shardapeeth is right: that wherever I go I will destroy their so-called spiritual atmosphere. He has not really criticized me, he has praised me -- unknowingly of course, unconsciously of course, because these people have no consciousness.

A man of consciousness cannot be a priest. He cannot be part of any tradition or convention. He is bound to be free from all conventions and all traditions. He lives a life of freedom, spontaneity, love, joy.

The third question

IT SEEMS, WHEN THE HITS COME THROUGH OUR WORK, IT IS NOT A HAMMERING ON THE ROCK BUT A SIMPLE KNOCKING ON THE DOOR.
WOULD YOU COMMENT?

Yoga Amrita,

IT'S TRUE. The Master only knocks on your door, but if you are too much identified with your sleep the knock on the door hurts you. It feels as if you are knocked by a hammer on the head. When you want to sleep and somebody tries to wake you up, he looks like an enemy.

Otherwise, the function of the Master is to wake you up. It depends on your sleep how many and how loud the knocks you will need. Sometimes he even has to knock exactly on your head because you don't listen to the knocks on the door. He has to throw a bucket of cold water on you!

Mulla Nasruddin was saying to his wife, "What makes you think, dear, that I am a loafer?"
The wife said, "Because when opportunity knocks you complain about the noise!"

The Master knocks because there is an opportunity. He knocks only when there is an opportunity. When he sees that the opportunity is waiting at the door and you are fast asleep he knocks.

Unless you love the Master deeply you will not be able to understand his knocks; they will look

inimical. They are out of his compassion, out of his love.

Amrita, you have understood well: it is a knock on the door. Wake up and open the door! because the sun has risen, the birds are singing. It is not time to sleep any more. Come out of your slumber of many many lives! And then you will be grateful to the Master who knocked on the door, because the sun will not knock on the door, the flowers will not knock on the door. They will go on flowering, the sun will go on shining, the moon will come, the stars will come, but nobody will knock on your door. God goes on without knocking on your door.

Kabir has a beautiful poem in which he says:

GURU GOVIND DOI KHARE, KAKE LAAGUN PAE
BALIHARI GURU AAPAKI, GOVIND DIYO BATAE

Kabir says: The Master and God both are standing in front of me, and I am in a confusion: whose feet to touch first? The Master's feet or God's feet? -- because it is the Master who has shown me God; he should be respected first. But when God is standing there, how can you respect the Master first? You have to bow down to God.

And Kabir says: But my Master was so great that he immediately looked at me and showed me the feet of God. "Touch the feet of God, forget all about me."

Buddha says: If you meet me on the way, kill me imme-diately. Don't let me stand between you and the ultimate.

The Master knocks on the door and goes on knocking. The moment you will open the door, the Master will disappear; he will not stand in the way. That is the differ-ence between the true Master and the pseudo Master. The pseudo Master will stand between you and God. The true Master will disappear. The moment you are awake you will find God, and the Master is not standing there any-where. But because the Master disappears he creates more respect and more love in you.

I have always wondered about this small statement of Kabir: Whose feet to touch first? And great is my Master who has shown immediately the feet of God to me.

But I have wondered whose feet Kabir really DID touch first. As far as I can see, he must have touched the feet of the Master, because he says: Great is the Master who has shown me the feet of God. Now how can you help not touching the feet of the Master first?

Buddha says: Kill me if I come in the way. And the disciples who became enlightened continued to touch Buddha's feet. Buddha said, "Now there is no need. You are as much enlightened as I am, because in enlightenment there are no degrees. You have come home, you are a Buddha yourself -- no need to touch my feet." But they continued, out of deep gratitude.

The fourth question

OSHO,
I AM GOING TO ITALY AND THE SITUATION THERE IS VERY BAD.
PEOPLE ARE KILLING EACH OTHER IN THE STREETS AND A BOMB DESTROYED NINETY PEOPLE IN A STATION ONE WEEK AGO.
NOW, MASTER, U LOVE ITALIANS. WILL YOU PLEASE SAY A FEW WORDS SO THAT THEY BECOME A LITTLE AWARE OF THEIR INSANITY?

Prem Francesco,

THE WHOLE OF HUMANITY is in the same situation. We have worked for thousands of years to make the earth a big madhouse, and we have succeeded, unfortunately. It is not only in Italy, it is everywhere the same: people are killing each other. There is violence everywhere for the simple reason that we have, in subtle ways, not allowed people's energies to be creative, and whenever creative energies are prevented they become destructive.

Violence is not the real problem. The real problem is how to help people to be creative. A creative person cannot be violent because his energies are moving in the direction of God. We call God the creator.

Whenever you are creating something you participate in God's being. You cannot be violent, you cannot be destructive; it is impossible.

But for thousands of years we have destroyed every possible door to creativity. Instead of helping people to be creative we train them to be destructive. The warrior, the soldier, we have respected too much. In fact, the warrior is someone who should be condemned not respected -- he is destructive. The soldier should not be respected.

We need sannyasins, not soldiers. We need lovers, not fighters. But love is condemned and violence is praised. What is great in Alexander the Great? -- nothing but violence. He is great because he was the greatest violent person in those days. He killed over almost all the known world of his day -- he killed millions -- and still we go on calling him Alexander the Great. What is great in your kings and emperors and their history? Why do you go on praising them? They should be completely forgotten. Nadir Shah, Genghis Khan, Tamurlaine, why should they be remembered? Why should small children be told all the stupidities that man has done to man? -- because we still want people to fight.

The politician LIVES on violence, the nations LIVE on violence. If the violence disappears there will be no Italy, no India, no Japan. There will be only one humanity. Why these boundaries? But without these boundaries the politician disappears, and he does not want to disappear, obviously. He has a great vested interest in the boundaries and the boundaries have to be defended. And the only way to defend is to kill, and whosoever is the bigger killer is the winner.

And the same is true on a smaller scale in people's lives. People are taught to be violent because unless you are violent you are not going to succeed in life. YOU have to be very violent, only then you can fulfill your ambitions. A gentle person cannot succeed, he is bound to fail, because he cannot be competitive. He cannot push and pull people; he cannot step over people's heads.

All the politicians are criminals for the simple reason that crime pays. YOU only have to be cunning enough not to be caught. The most fundamental rule of this violent life is: all means are good if they fulfill the end. And of course, rather than arguing -- because argumentation is a long thing and it may never come to any conclusion -- it is better to pull the sword; it decides things immediately. It is easier to fight with a person and decide who is right. "Might is right." That rule still remains -- the rule of the jungle.

We call man civilized? He has yet to be civilized. Civilization is only an idea which has not yet been realized. Man is just superficially civilized, not even skin-deep. Just scratch a little and you will find the animal coming out -- a ferocious animal, far more ferocious than any wild animals because wild animals, howsoever wild they are, don't carry bombs -- atom bombs, hydrogen bombs. Compared to man and his violence all animals are left far behind.

And in the past this has been the rule. The Buddhas are exceptions. Of course, they are the only civilized human beings The remaining crowd of people, the mob, is very uncivilized.

It is not, Francesco, only in Italy; it is the same here in this country -- a great spiritual country, a long long heritage of religion, and still people are killing. It makes no difference to people.

Just now all over the country there are riots. And strange: in Moradabad where the riots started, the Mohammedans had gathered to pray. It was their religious festival, Id, and they had gathered to pray. And after the prayer meeting the violence erupted. It means the people who had come to pray had brought weapons with them. Immediately one hundred thirty people were killed. What kind of hypocrisy? What kind of insanity? People who have come to pray are hiding knives, swords, bottles full of acid. They have come ready, prepared. Everything seems to be pre-planned. And they have been there to pray. What kind of prayer can be possible in such a situation?

The word "Islam" means peace -- and Islam has created more violence in the world than any other religion -- and the word means peace.

Christianity says "God is love" and Christianity has killed millions of people, burned people alive. And God is love!

It is a very unconscious state of affairs. People are living unconsciously, not knowing what they are doing, why they are doing, not even pondering over it.

Manetti, the mechanic, woke up one morning with a black eye. "What happened?" he asked his wife.
"While you were sleeping," she explained, "you reached over and felt my arms and said, 'What a smooth finish!' Then you reached over further and said, 'What perfect headlights!' Then you reached down further and said, 'Who left the garage door open?' And that is when I let you have it!"

People are almost asleep. Even when you think they are awake they are not awake.

Rigamonte was visiting a small town in the Italian Alps. After a few lonely nights he began feeling the need for a woman. He asked the local barkeep how to find the ladies of the town.
"We ain't gotta no prostitutes. The church would never allow it. But the thing-a you want-a is kept-a out of sight-a."
"What I gotta do?" asked Rigamonte.
The bartender explained that up in the mountains were caves. "Go up there at dusk-a and shout-a Yoo-hoo!' And if the lady yoo-hoos back-a you work out-a the price. If she's-a busy you no get-a an answer."
That evening Rigamonte yoo-hoos his way from cave to cave, but without luck. He finally decided to go back and get drunk, but at the foot of the mountain he found a fresh cave. "Yoo-hoo! Yoo-hoo!" he shouted. "Yoo-hoo! Yoo-hoo!" came back so clearly... he rushed into the cave and was killed by a train.

Francesco, people have to be helped to be a little more aware, a little more alert. They need a little more clarity to see what they are doing. But there is no clarity, and the vested interests don't want any clarity. They want more confusion. The more confusion there is, the politicians have more power. The more confusion there is, the priests have more power. They don't want man to become aware; they want him to live as unconsciously as possible.

Rinaldo returned to Italy to see his relatives. One day he tried to ride his uncle's horse. "Giddy up! Giddy up!" he said to the animal, but it did not move. "Hey," he said to his relatives, "why this thing-a no move-a?"
"You no say giddy-up," said his uncle. "You gotta say 'Mamma mia' to make-a him go and 'Mangiare' to make him-a stop."
"Mamma mia!" he yelled and the horse galloped off into a clearing. Ahead was a steep cliff and Rinaldo noticed it almost too late. He pulled back on the reins and screamed "Mangiare!" The horse came to a screeching halt at the edge of the cliff. Looking down and then up at the sky, Rinaldo whispered, "Mamma mia!"

And this is not so only with the people, this is so with everybody else -- the so-called intellectuals, the intelligentsia, the politicians, the religious. It is applicable to all except a very few people, and those few people cannot be of much help.
That's why my effort is to create a great Buddhafield, to release as much energy as is released in an atomic explosion. Sannyas is an effort to collect all those people who are ready to be aware, to be intelligent. And we have to spread the color all over the world. This is the color of spring.
Man needs a new life, a new birth. And all that has been told and taught up to now has failed. It was bound to fail because it was not meant to create a better humanity; it was meant to keep man as much enslaved as he is.

A Polack was badly injured in an automobile crash and had to have a brain transplant. A team of surgeons put him under anaesthesia, removed his brain, and went into the next room to get the new one. When they returned to the operating room the Polack was gone. The police searched everywhere for him but to no avail -- he had vanished. The doctors contacted Interpol and they checked throughout the world trying to find this poor Pole who had left the hospital without his brain.
Finally, five years later, he was found. The Polack was now the Pope!

Guida Spirituale

Chapter #3

Chapter title: The Feel of It

28 August 1980 am in Buddha Hall

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OSHO, MY PROBLEM IS THAT I THINK THERE IS SOMETHING WRONG WITH ME. IF I THINK THAT I HAVE A PROBLEM THEN I REALLY DO HAVE ONE. IN FACT, THINKING SEEMS TO BE JUST THE MAKING UP OF PROBLEMS. WHAT DO YOU THINK?

Deva Saguna,

I don't think at all! That's why I have no problems, only answers and answers -- no questions at all. It is exactly so. Mind is the root cause of all problems. Problems grow on mind like leaves on trees. You can go on pruning the leaves; that is not going to destroy the tree. On the contrary, it will help the foliage to become thicker; more and more leaves will be coming. Every gardener knows it: cut one leaf and the tree will accept the challenge. To protect itself it will give birth to three leaves.

Mind can go on trying to solve problems, but it cannot solve them. Each solution will bring many more problems in its wake. That's why philosophy has utterly failed. Philosophy is the greatest failure in the world, and it has been such a great wastage of human intelligence that it is almost incalculable, because the greatest intelligent people have remained involved with philosophical problems. From Aristotle to Wittgenstein, thousands of brilliant people have wasted their whole brilliance for the simple reason that they were trying to solve single problems rather than going to the very root of all.

The mind is the only problem. Hence philosophy comes up with many solutions, many conclusions, but no conclusion is conclusive. Immediately many more problems pop up. Not one single question has been solved by philosophical endeavor, but still philosophy goes on and on moving farther and farther into the desert. It cannot reach the ocean; it is going astray basically. That's where religion differs.

Religion means not trying to solve particular problems but looking at the root of all the problems and cutting the root. That's what we call meditation: meditation is cutting the root. Meditation is not a solution of any problem in particular; it solves nothing. It simply helps you to get rid of the mind, the problem-creator. It simply helps you to slip out of the mind as a snake slips out of the old skin.

Once you know you are not the mind the great transcendence has happened. Suddenly all problems become insignificant; slowly slowly they evaporate. You are left with a profound peace; a great silence prevails. This silence is the solution. This peace is the answer, the answer of all answers.

This is the miracle of religion, or the miracle of meditation, to be more particular: that without solving a single problem it solves all the problems, in a single blow. It is a sudden leap, a quantum leap.

And, Saguna, you have the feeling already arising in you.

You say: IF I THINK THAT I HAVE A PROBLEM THEN I REALLY DO HAVE ONE.

The moment you think, you create it; and once you have it you start looking for solutions. And who will look for solutions, and where? The mind will look for the solutions AND IN the mind. Do you see the absurdness of it all? It is like pulling yourself up by your shoestrings. It is not possible. Yes, mind will fabricate many solutions, but they will be only superficial. The basic question will remain untouched and many more will arise, and it is a process ad infinitum.

But it is good that you have the feeling -- a vague feeling, of course. Mind you, I am saying FEELING, I am not saying that you have come to the right thought. No thought is ever right. I am telling you that you

have come to a right feeling. It is still vague, clouded... just like early morning: the sun has not yet risen, but it is no more night either.

And you will have a little difficulty because this is the moment of transition. You will feel very vulnerable. You will feel almost split because you will not be in the night, you will not be in the day. You will be somewhere in between, on the way. Naturally a part of you will go on talking in the language of the night, and that is the older part ant the major part. Just a small fragment of you will start spring the language of the future, the language of the day. And you will find it is as if you have become two persons.

This period of transition is the most difficult period for every meditator -- he starts falling apart. If you go to a psychologist he will say, "This is a breakdown." And if your mind gets the idea that this is a breakdown, then of course it is. It is not a breakdown, it is a breakthrough. But psychology still has no idea of the breakthrough. It will try to push you back into the old skin which you have left behind or are in the process of leaving behind. But that cannot be done; that is impossible.

Hence psychology with all its different schools of psychoanalysis, psychosynthesis, gestalt, and so on, so forth, are ALL groping in the dark because they are still unaware of the fact that a man can go beyond mind. There are psychologists like B. F. Skinner or Delgado who think man is just a behavior. It is another way of saying that man is nothing but physics, chemistry, physiology. Science is capable of explaining everything; nothing else is needed. Man is a body and nothing more. And that is the major part of modern psychology, and that is the only psychology in the communist countries.

But there are a few people who are striving to get a little beyond that, but they get caught into the subtle traps of the mind. Then they start thinking psychology is nothing but mind. Freud, Adler, Jung, they are all of the opinion that psychology is nothing but a concern with the mind, an enquiry into the mind.

The word "psychology" is beautiful: it comes from PSYCHE, and psyche mans the soul. But HO pychologist agrees with the idea of the soul. In fact, they have no right to call that thinking "psychology"; they are using a wrong word, a far bigger word. They are all either believers in the body or believers in the mind, which are not really really separate things. Mindbody is one phenomenon. In fact, we should not use the word "and" between the two. "Mindbody'? should be a single word, because there is not that much difference that you can use the word "and." Not even a hyphen is needed, not even that much space is available. Body is mind looked at from the outside; mind is body looked at from the inside. Or in other words, the body is the outer expression of the mindbody and the mind is the inner expression of the same phenomenon. Just in two different dimensions.

Unless one goes beyond both one never knows anything about the breakthrough. And man is really falling apart all over the world because of this stupid idea that man is nothing but body or nothing but mind, or at the most both. Breakthrough is possible if there is more space available inside you so that you can put the mind aside and still be.

But when the skin of all the past, of all the memories is dropped, there ARE moments, very delicate moments, when you are nowhere. You are neither the old nor the new. You are just passing through the birth canal. It is painful too because the old identity is disappearing and the new has not yet arrived. You can become very much frightened; hence the Master is needed.

The function of the Master is to help you in such critical moments. Socrates used to say that the function of the Master is that of a midwife, and I absolutely agree with him. It is just to help the child leave the womb in which the child has lived for nine months... and the child has lived in immense comfort. In fact, he will search and seek for the same comforts his whole life. There was no responsibility, no worry, no problem. Everything is supplied; existence took every care. Some unknown energies went on flowing from the mother to the child. Everything was done by the mother, and the child was simply floating inside the womb. Those nine months are nine months for the people who are outside the womb. For the child it was almost infinity because he was not aware of time. He cannot be aware of time. You become aware of time only when there are events happening.

Have you watched this? If one day many things happen you have a different sense of time; if some day nothing happens You have a totally different sense of the time. The sense of time depends on what happens. Time is measured through events. But nothing is happening in the womb all is quiet, The child cannot feel that there are nine months only; it is infinity. It is a timeless state. And floating in the mother's womb in a warm liquid is immensely pleasant.

That's how the desire for bliss arises in us, because we have experienced it. Otherwise, you cannot seek for anything that you have never experienced. Something must be there lingering deep down in your unconscious -- some experience, some nostalgia that keeps you searching for bliss.

The whole search for God is basically the search for the mother's womb. And the meditator really enters into the womb of God.

In the Hindu temples the innermost shrine is called garbha -- the womb. When you go into a Hindu temple, the innermost shrine where the statue of the god is is called garbha -- the womb. Very significant it is, very meaningful. To enter again into the universe if a deep let-go is to find peace! bliss, a non-problematic existence. That is breakthrough.

If you go, Saguna, to a psychoanalyst, he will try to bring you back to your old identity. That's the whole function of psychology in the West: helping people to be adjusted again because they have become a little maladjusted with their past. And of course, the moment you are not adjusted with your own mind you are not adjusted with the society, because your mind is part of the collective mind of the society. You are no more adjusted with your religion, you are no more adjusted with your political ideology. Simply you find everywhere that you are, in a way, uprooted. And great fear grips you: you are no more part of the collective mind, you are alone, and you hanker to be part of some crowd so that you can feel a little warmth, a little coziness, and you can be on familiar ground again.

That's what psychology is doing in the West. Its whole work is against religion.

Religion tries to give you a new identity, a new birth; and psychology gives you back again your old identity. It forces you somehow into the skin that the snake has left behind. The work can never really be done because the skin can never be your skin again. You can live with it, but it will be just hanging around you. It will be a burden. It is no more part of you.

A father was telling his child, a small son, "There is nothing impossible in the world. Napoleon has said so: there is nothing impossible in the world."

The child said, "Wait, and I will show you. One thing is impossible, I have tried." He ran into the bathroom, brought a tube of toothpaste, forced the tube. The toothpaste came out, and he told the father, "Now put it back! If you can do this I will believe that Napoleon is right."

Now it is almost impossible to put the toothpaste back into the tube, but that may be possible. Just a little scientific device will be needed to suck it back. But man cannot be put back into the old skin again. At the most he can go on carrying the skin like clothes, but clothes are not skin.

The function of the Master is to help you to become acquainted with the new territory that you have already jumped into and forget all about the old.

Saguna, that's where your problem is. You can create many problems, they are all excuses, but the real problem is that you are passing through a beautiful process of immense value. This is the process of rebirth. So you vaguely sense that "It is me, my own mind which goes on creating problems." You have started feeling, in fact you say:

THINKING SEEMS TO BE JUST THE MAKING OF PROBLEMS.

Then why go on thinking? That's the whole purpose of being here!

Young Mazzilli was not getting dong too well with his wife. One night he threw a big party and invited all his friends. At the beginning everyone sat around just making small talk. But as the evening progressed, people started to couple off and find cozy corners. Soon the lights were dimmed and moans of love and passion could be heard. Mazzilli began looking for his wife, but could not find her.

After searching everywhere in the apartment he stepped into the kitchen and there she was, sitting on the sink, her legs in passionate embrace around Vince, one of his friends.

"Your wife and I love each other," stammered Vince, "and we want to get married. Can you forgive me for taking her away?"

"Hey," smiled the husband, "that's what this party was for!"

The second question

OSHO,

CAN MAN REALLY LEARN FROM EVERYTHING AND EVERY SITUATION IN LIFE, AS THE DESIDERATA

SAYS?

Gandharvo,

CERTAINLY. Sometimes it may appear like "What is there to be learned in this situation?" That only shows that your awareness is not deep enough; otherwise no situation is without a lesson, NO situation at all. All situations are pregnant, but you have to discover; it may not be available on the surface. You have to be more watchful. You have to look at all the aspects of the situation.

The Desiderata is absolutely right -- this is my own experience. I have learned from every situation possible.

One of the great Sufi Masters, Junaid, was asked when he was dying... his chief disciple came close to him and asked, "Master, beloved Master, you are leaving us. One question has always been in our minds, but we could never gather courage enough to ask you. And now that you are leaving there will be no more opportunity to ask, so all the disciples have forced me to come to you and ask. Who was your Master? This has been always a great curiosity amongst your disciples because we have never heard you talk about your Master."

Junaid opened his eyes and said, "It will be very difficult for me to answer because I have learned from almost everybody. The whole existence has been my Master. I have learned from every event that has happened in my life and I am grateful to all that has happened, because out of all that learning I have arrived. But I had not any single Master. I was not so fortunate as you are," Junaid said to them. "You have a Master."

I can understand Junaid because this has been the case with me too. I never had any Master; you are far more fortunate. I had to learn the hard way: from every experience, from every event, from every person I came across. But it has been an immensely rich journey.

Junaid said, "Just to satisfy your curiosity I will give you three instances. One: I was very thirsty and I was going towards the river carrying my begging bowl, the only possession I had. When I reached the river a dog rushed, jumped into the river, started drinking.

"I watched for a moment and threw away my begging bowl, because it is useless -- a dog can do without it. I also jumped into the river, drank as much water as I wanted. My whole body was cool because I had jumped into the river, sat in the river for a few moments, thanked the dog, touched his feet with deep reverence, because he has taught me a lesson. I had dropped everything, all possessions, but there was a certain clinging to my begging bowl. It was a beautiful bowl, very beautifully carved, inlaid with gold. It was presented to me by a king and I was always aware that somebody may steal it. Even in the night I used to put it under my head as a pillow so nobody can snatch it away. That was my last clinging -- the dog helped. It was so clear: if a dog can manage without a begging bowl, am a man, why can't I manage? That dog was one of my Masters.

"Secondly," he said, "I lost my way in a forest and by the time I reached the village, the nearest village that I could find, it was midnight. Everybody was fast asleep. I wandered all over the town to see if I could find somebody awake to give me shelter for the night. I could only find a thief who was searching to find some house to enter.

"I asked the thief, 'It seems only two persons are awake in the town, you and I. Can you give me shelter for the night?'

"The thief said, 'I can see from your gown that you are a Sufi monk....' "

The word "Sufi" comes from suf; suf means wool, a woolen garment. The Sufis have used the woolen garment for centuries; hence they are called Sufis because of their garment. Just as you are called in the world "the orange people," they are called the Sufis.

The thief said, "I can see you are a Sufi and I feel a little embarrassed to take you to my home. I am perfectly willing, but I must tell you who I am. I am a thief. Would you like to be a guest of a thief?"

For a moment Junaid hesitated. The thief said, "Look, it is better I told you. You seem hesitant. The thief is willing, but the mystic seems to be hesitant to enter into the house of a thief, as if the mystic is weaker than the thief. I am not afraid of you. In fact, I should be afraid of you -- you may change me, you may transform my whole life! Inviting you means danger, but I am not afraid. You are welcome. Come to my

home. Eat, drink, go to sleep, and stay as long as you want, because I live alone and my earning is enough. I can manage for two persons. And it will be really beautiful to chit-chat with you of great things. But you seem to be hesitant."

And Junaid became aware that that was true. He asked to be excused. He touched the feet of the thief and he said, "Yes, my rootedness in my own being is yet very weak. You are really a strong man and I would like to come to your home. And I would like to stay a little longer, not only for this night. I want to be stronger myself!"

The thief said, "Come on!" He fed the Sufi, gave him something to drink, helped him to go to sleep, and he said, "Now I will go. I have to do my own thing. I will come early in the morning." Early in the morning the thief came back.

Junaid asked, "Have you been successful?"

The thief said, "No, not today, but I will see tomorrow."

And this happened continuously for thirty days; every night the thief went and every morning he came back, but he was never sad, never frustrated, no sign of failure on his face, always happy, and he would say, "It doesn't matter.

I tried my best. I could not find anything today again, but tomorrow I will try. And, God willing, it can happen tomorrow if it has not happened today."

After one month Junaid left, and for years he tried to realize the ultimate, but it was always failure. But each time he decided to drop the whole project he was reminded of the thief, his smiling face and his saying "God willing, what has not happened today may happen tomorrow."

And finally when he achieved the ultimate, Junaid said, "I remembered the thief as one of my greatest Masters. Without him I would not be what I am.

"And third," he said, "I entered into a small village. A little boy was carrying a candle, a lit candle, obviously going to the small temple of the town to put the candle there for the night.

And Junaid asked, "Can you tell me from where the light comes? You have lighted the candle yourself so you must have seen. From where does the light come? What is the source of light?"

The boy laughed and he said, "Wait!" And he blew out the candle in front of Junaid. And he said, "You have seen light gone. Can you ten me where it has gone? If you can ten me where it has gone I will tell you from where it has come, because it has gone to the same place. It has returned to the source."

And Junaid said, "I had met great philosophers, but nobody had made such a beautiful statement: 'It has gone to its very source.' Everything returns to its source finally.

"And secondly, the child made me aware of my own ignorance. I was trying to joke with the child, but the joke was on me. He showed to me that asking foolish questions: 'From where has the light come?' is not intelligent. It comes from nowhere, from nothingness, and goes back to nowhere, to nothingness."

Junaid said, "I touched the feet of the child. The child was puzzled. He said, 'Why you are touching my feet?' And I told him, 'You are my Master -- you have shown me something. You have given me a great lesson, a great insight.

"Since that time," Junaid said, "I have been meditating on nothingness, and slowly slowly I have entered into nothingness. And now the final moment has come when the candle will go out, the light will go out. And I know where I am going -- to the same source.

"I remember that child with gratefulness. I can still see him standing before me blowing out the candle."

Buddha has used the word nirvana for the ultimate experience. Nirvana simply means blowing out the candle. Suddenly the flame that was manifest goes into unmanifestation; it disappears.

You ask me, Gandharvo: CAN MAN REALLY LEARN FROM EVERYTHING AND EVERY SITUATION IN LIFE, AS THE DESIDERATA SAYS?

Yes.

Poor Pete was known as "Broomstick" among his friends. He was awfully skinny and looked so emaciated it did not help his social life. One night, to drown his sorrow, Pete wandered into a bar in New York's Little Italy and by some miracle became friendly with Rosalie, a buxom divorcee. He nearly fainted when she invited him home.

At her apartment she led Mr. Skin-and-Bones directly to her bedroom and said, "Why don't you get

undressed and wait for me in bed?"

Pete ripped off his clothes and, panting with excitement, waited for her return.

Five minutes later the Italian girl walked in with a six-year-old boy. She threw back the bedsheets, pointed to Pete and exclaimed, "Now, you see, Roberto, that is what you are gonna look like if you don't start eating your spaghetti! "

Sheela has written a letter to me. It will help you understand, Gandharvo, what the DESIDERATA means.
She says:

Beloved Osho,

The other day two really weird-looking Hare Krishna people came to check out the ashram and the way we run it. One of the men, Haridas, is the head of the Hare Krishna movement in Bombay. And the first question the guy asked me was, "Why are you here?" So I casually replied, "Because I am in love with Osho and I enjoy what I do here." And then he asked me, "You have no interest in scriptures?" So I again casually replied, "No, they don't make any sense to me." So the guy looked at me weirdly and asked me, "What do you do for spirituality?" So I said, "Who needs it?" So he turned towards me and said with a very serious voice, "I feel sorry for you." Then I just smiled at him and the guy said to me, "If you don't have any interest in scripture, how do you learn?" So I said to him, "By living." And he jumped, and said, "Do you know what happens after death?" I said, "No, I am still alive!" He said, "But scriptures can tell you what happens after death." So I said to him, "Did the scriptures tell you what happens after death?" He said, "No." So I said, "Ah."

Then the guy jumped up from there, picking on the word "Bhagwan," reciting a ten-page sutra in Sanskrit and explaining "Do you know what the word 'Bhagwan' contains?" And I said, "No." And he said, "The word 'Bhagwan' is made of sex."

And I am looking at the guy in amazement, and the rest of the questions were more absurd than the previous ones. And then I just had fun with them, and the guys left disgusted.
Osho, what is with them?

The Hare Krishna movement attracts the most stupid people. It is a miracle! Only the stupid ones are attracted towards it. It is in a way strange, because almost every movement attracts all kinds of people; but the Hare Krishna movement is special: it is only for the stupid. The more stupid you are, the better.

Now all his questions are foolish. I have come across many Hare Krishna people; while I was wandering around the country I met them. And I can understand Sheela's amazement because I know all their questions are foolish.

Now what kind of a question is this? -- "Why am I here?"

Once Mulla Nasruddin was caught making love with a woman by the woman's husband who suddenly entered the room. Naked, Nasruddin rushed, tried to find some place to hide. Finding nowhere else, he stood inside the cupboard.
The man looked all around, he opened the cupboard.

Nasruddin was standing there completely naked. And the man asked, "What are you doing here?"

Nasruddin said, "Everybody has to be somewhere! I am in such a difficulty, ant you are asking metaphysical questions! Obviously, everybody has to be somewhere!"

Now this foolish guy, if he even meets God, will ask, "What are you doing here? Why you are here?" And do you think God can answer that?'; Impossible! But there is one thing, fortunately: these Hare Krishna people will never meet God. They are so stupid that even if they meet Him they will miss.

He asked, "What do you do for spirituality?" As if spirituality is something that can be done. That's what their idea of spirituality is: you have to do something.

Spirituality is disappearance of the doer, and when there is no doer how there can be doing? It is a state of being, not of doing. Doing keeps you in the world; being takes you into the beyond.
I have heard:

A Western businessman and his sannyasin son were discussing his coming trip to Poona. "You know,

son," said the father "you can get very sick in India!"
"Yeah!" replied the son. "I can get killed walking across Fifth Avenue!"
"Well, at least think of your mother -- she is worried sick!" the father urged.
"She certainly does not need me around to be worried sick," replied the sannyasin.
"Well," said the father, "this guy you are going to see, is he a Christian?"
"Hell, no!" replied the son. "He even works on Sundays!"

Disgusted, the father snapped back, "You know, son, you are going to amount to nothing!"
"Gee, Dad," said the sannyasin with a grin, "you really do understand!"

"What do you do for spirituality?" Spirituality is not something that can be attained by doing. It is your innermost core; you feel it when all doing ceases. Once you have felt it, then it always remains like an undercurrent even when you are doing a thousand and one things. Then wherever you are, whatsoever you are doing, it is there: a presence surrounding you, a light arising from your deepest core, radiating all around you, a peace, a love, a joy, a fragrance.

But these Hare Krishna people think that you have to go on chanting, counting beads, repeating the name of God. As if God has a name! As if by counting beads you can become spiritual or by repeating the name of God! Your repetition will make you even more dull than you are. Repetitiveness always makes a person duller than he was before because repetition creates boredom.

And every mother knows it. When the child is not going to sleep she starts singing a lullaby. And what is a lullaby? A mantra, a transcendental meditation, forced on the child. Now the child cannot escape; he is tucked under the blanket. He fidgets and he has to listen to some nonsense words. Continuous repetition in a monotonous voice -- bores him to death. Finally he escapes into sleep -- seeing no other way out he goes in! and falls asleep and starts snoring. That is the only way to get rid of the mother and her lullaby.

Once Mulla Nasruddin was very ill. He was treated by all kinds of doctors -- allopathic, ayurvedic, homeopathic, etcetera, etcetera, but nothing was helping; he was deteriorating every day. Finally his son went to a hypnotist and asked him to come and help him. That was the last resort.

The hypnotist said, "Don't be worried." He came, he started repeating again and again, "You are falling asleep, falling asleep, falling asleep... deep deep sleep... falling, falling..." for half an hour continuously, "falling into deep sleep..."

Suddenly Mulla started snoring. That was one of the problems, that he had not slept for months. And the doctors were saying that their medicines are not working because he cannot fall asleep. In sleep the body recovers, recuperates. If somehow it can be managed that he falls asleep, then the medicines will start working. So this was a miracle!

The hypnotist tiptoed out of the room very silently, and the son was very much impressed. He gave him double his fee, thanked him very much. The hypnotist left, the son went in. Mulla opened one eye and asked, "Has that nut gone? He was killing me! I have never been so bored in my life, I have never thought of committing suicide. For the first time when he continued, continued, I thought, 'There is no way to pt rid of this guy,' so I acted snoring. Either he would have killed me or if I was a little better, a little healthier, I would have killed him. But never bring such people here again, otherwise There is going to be bloodshed. Either I will kill myself or I will kill the person! What nonsense is this?"

But these people believe that by repeating a certain mantra you can attain to spirituality. All that you can attain to is a bored state of mind. You will lose your intelligence, that's an. You will lose your sharpness.

And he says, "Bhagwan contains sex." Now he has understood only language and nothing else. In Sanskrit each word means many things. Sanskrit is one of the most poetic languages of the world. In fact, all ancient languages are poetic; modern languages are scientific. A poetic language has many meanings for one word so you can play upon those many meanings. It gives you freedom, poetic freedom. The scientific language has a precise meaning for every word.

"Bhagwan" has many meanings. Yes, one of the meanings contains "sex" because in ancient India sex was considered and respected as the very origin of life, and God is the origin of life. BHAG really means vagina. But those were the beautiful people who thought of sex as divine, as if God is the womb, the vagina. Out of that vagina, out from that womb, the whole of existence has come. Hence the word "Bhagwan" certainly contains "sex" in it, and the whole of creation is a proof that sex is the origin of life.

But he must have got caught by this one meaning. And why did he get caught with this one meaning? --

because Bhagwan also means "the Blessed One," another meaning. That's why we call Buddha "Bhagwan" and we call Krishna "Bhagwan." And these Hare Krishna people, they go on repeating the name of Krishna as Bhagwan. Are they repeating some sexual symbol? They are repeating the other meaning, "the Blessed One."

Bhagwan can also come from another root, BHAGYA. Bhagya means fortune. One who achieves the ultimate is the most fortunate one, hence he is called Bhagwan. Bhagwan means the Blessed One, the most fortunate one. There is nothing more to realize for him he has arrived home.

But to his stupid mind the sexual meaning has become the predominant meaning. And the reason is not in the word, the reason is in his own mentality -- because Hare Krishna people are sex-repressive people.

He had also asked Sheela, "So many men and women here, they all live together?" He was shocked. An ashram, and men and women are living together? Hare Krishna people make a demarcation: the women have to live separately, the men have to live separately. No love relationship is allowed, hence naturally their mind becomes full of sexuality, perversion.

The meaning of Bhagwan comes from his perverted mind. And whatsoever Sanskrit he knows has nothing to do with it. Just that meaning, one meaning of the word, has become his obsession.

Mario missed a day at work and O'Riley, the foreman, wanted an explanation. "Where have you been?" he asked.
"It was-a my wife -- she gave birth-a to a wheel-barrow! "
"If you can't do any better than that," said the fore-man, "I am gonna have to let you go!"
"I think-a I gotta it wrong," said Mario. "My wife she is-a in bed-a having a pushchair!"
"That's it, wise guy!" shouted O'Riley, "You are fired"

Mario went home and said, "Hey, missus, whats-a was wrong with you yesterday?"
"I told-a you, I had a miscarriage!"
"Ah, I knew it was-a something with-a wheels on!"

Now, you can learn many things from this leader of the Hare Krishna movement, Haridas. You can learn much about stupidity, and you can learn much about yourself -- when and where you are also behaving stupidly. A thousand ant one things you can learn. And that's what Sheela had told him, "I learn from living." But they think one can learn only from scriptures.

Nothing can be learned from scriptures. One becomes knowledgeable but never wise. And the knowledgeable person is in a far worse state than the ignorant one, because the ignorant one is at least innocent, ready to learn, at least receptive. These people cannot listen, they cannot see. They are so full of bullshit! But to them bullshit is holy cowdung!

Just watch. Whenever you are fortunately with a stupid person, just watch him; it will immensely help you to become intelligent.

In London, Lady Ashcroft decided to give a snooty party and hired a maid, Miss Scapeccia, who had recently immigrated to England.
"Now don't forget the sugar tongs," ordered the English matron. "It is not very nice when the men go in the loo, and they take themselves out and they put themselves back, and then they have to pick up the sugar lumps with their fingers."
"Yes-a, ma'am," answered the Italian girl.

Later that night after the guests had gone, Lady Ashcroft said, "Miss Scapecaa, I thought I told you about the sugar tongs!"
"I put-a them out, Lady. I swear!"
"Well, I did not see them on the table!"
"On-a da table? I put-a them in da toilet!"

The third question

OSHO,
HOW DO I OPEN MY SENSE OF HUMOR?

Everybody is born with it. It is not a talent, it is intrinsic to human nature. But the society tries to destroy it; it is afraid even of the sense of humor. We teach children to be serious. Seriousness is praised, highly praised. In fact, seriousness is a kind of disease; it should be condemned.

Every child brings a sense of humor in the world, but we destroy it, at least we repress it. We don't allow him to enjoy it; we don't allow him to share it with us. We don't encourage him to help it grow because we are afraid; if he becomes too non-serious then he will become dangerous to the serious society. Then he will start rebelling against many things, because a sense of humor is an essential part of intelligence.

You don't see donkeys laughing, you don't see buffaloes enjoying a joke. It is only man who can enjoy a joke, who can laugh. Your saints are like buffaloes and donkeys! They have fallen below humanity; they have lost something of immense value. Without laughter a man is like a tree without flowers.

But the society needs serious people: presidents, prime ministers, vice-chancellors, professors, popes, shankaracharyas, ayatollahs, imams, all kinds of priests, teachers, commissioners, Collectors, governors.... Everybody has to be serious. If they have a sense of humor the society is afraid efficiency will be lost. If they have a sense of humor they Will become human. They are expected to be just like machines.

The way Adolf Hitler walks is mechanical. Just see his pictures -- the way he stands, the way he walks, the way he takes the salute, the way HE salutes. It seems almost mechanical, as if he is not a man but a robot. His face, his gestures, all are robotlike, and he made the whole of Germany robotlike. He destroyed Germany more than he destroyed anybody else. But he created a very efficient army. The efficient army is possible only if people lose all intelligence and all that intelligence contains.

Gopal Venu, a sense of humor is one.of the very essentials of intelligence. The moment you lose it you lose intelligence also; the more you have it, the more intelligent you are. There is no question of how to open the sense of humor; you simply remove the barriers. It is already there, it is already the case. You simply remove a few rocks which your parents, your society have put to prevent it. The society teaches you self-control, and sense of humor means relaxation.

Just the other day somebody from London, a sannyasin, sent me a cutting of a newspaper; he had heard my jokes about Zimbabwe's president, Reverend Canon Banana, so he sent me a small cutting: that one of Banana's cabinet ministers was traveling with Banana in an airplane and that he pissed all over the passageway. He was asked, "What is the matter?"

He said, "I was trying to use self-control, and it became impossible! "

Of course, in the presence of President Banana you have to be a banana! He was trying to use self-control so he tried his best. If he had undergone the EST training he would have succeeded!

You cannot laugh before your elders, you cannot laugh before your teachers, you cannot laugh before your priests, you cannot laugh in the churches.

And the Christians say Jesus never laughed. I cannot believe that -- he was not a buffalo! He was one of the greatest, most intelligent men who ever walked on the earth. He must have laughed, he must have enjoyed it. He was a man far more of the earth than Buddha. He lived more passionately and more intensely than anybody else who has ever become enlightened. He loved the company of women; he had beautiful women disciples, even one of the most famous prostitutes of those days, Mary Magdalene. He loved eating, he loved drinking. He is the only enlightened person who loved wine. A real man! And he loved feasting very much. Every night there was a feast, and the feast continued for hours.

Just a few days ago some sannyasins, samurais, had a small party, and my medium, Radha, did a belly dance. Good! I enjoyed the news, and I told Radha, "Then one day you have to do it before me! Just seeing your belly dance, I will really enjoy it!"

Jesus would have enjoyed Radha's belly dancing too. Buddha may have closed his eyes, but not Jesus! not Lao Tzu!

The rumor is that one day Lao Tzu, Buddha and Confucius, all three were sitting in a restaurant in heaven, and a beautiful woman came with a big beautiful jar and told them, "This is the juice of life! Would you like it?"

Confucius said, "I will only taste a little bit of it, because without tasting it I cannot say anything." That was his way, always to be scientific, pragmatic. So he just tasted it and he said, "No, it is bitter!"

Buddha closed his eyes. He said, "There is no need for me to taste it. Many people have tasted it -- just now Confucius has tasted it. I declare it is bitter!"

She went to Lao Tzu. Lao Tzu drank the whole jar. He said, "Unless you drink it totally you have no right to make any comment, any judgment on it." And when he had drunk the whole jar he started dancing, he started laughing.

Buddha and Confucius left: "This man Lao Tzu is giving a bad name to all of us enlightened people!" And of course he was not dancing alone, he started dancing with the woman! When you are full of life...

Jesus was a man of the earth. He repeats many times, many more times than he said "I am the son of God," he says many more times, "I am the son of man." He is closer to earth than to heaven. He is a very earthly person. He must have laughed, enjoyed.

But the priests and the popes and the churches are very serious. To enter into a church is like entering into a grave-yard. You have to be serious, uptight.

All that has to be dropped, Gopal Venu. And if you cannot drop it here, where else you can drop it? Either here or in Italy! Go for a little visit to Italy.

Ten years after his arrival in America Roselli had saved enough money from his fruit and vegetable business to build a huge house.

"I wanna three bedroom-a upstairs," he explained to the builder. "l wanna large-a living room with a nice-a big-a staircase leading up to the room. And right over here next to the staircase I wanna hollow statue."

Months later he returned and found everything built to his specifications. Then he noticed a statue next to the staircase. "Hey, what's-a matter with you?" shouted Roselli. "You no capish what I tella you!"

"Is not that what you ordered?" asked the builder. "A hollow statue?"

"Are you-a stupid or something?" cried the Italian. "I wanna one-a those things that goes ring-a ring, you pick them up and say 'Hallo, is that choo?'"

Go to Italy and you will come across many situations!

For a wedding present Brambilla gave his son Aldo two hundred dollars. Two weeks later he asked him, "What-a you do with-a the money?"

"I bought a wristwatch, papa," answered the boy.

"Stupido!" cried his father. "You should-a bought a rifle!"

"A rifle?! What for?"

"Suppose-a some day you come-a home and find a man sleeping with you wife-a," explained the father. "What-a you gonna do? Wake him up-a and tell-a him what-a time it is-a?"

Gannon, staying in a small Rome hotel, called the desk and said, "Send me up a whore!"

Mrs. Agostini, the owner's wife, was shocked and demanded that her husband throw the man out. But he was afraid, so Mrs. Agostini decided to go up and throw him out herself.

In a few moments, the husband could hear the sound of furniture breaking and screams and curses.

Finally Gannon came downstairs panting, his face scratched and his shirt torn. As he walked out he confided to Agostini, "That was a tough old bitch you sent up, but I screwed her anyway!"

Guida Spirituale

Chapter #4
Chapter title: Don't Compare

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The first question

Osho,

SITTING NEAR YOU I INCREASINGLY FEEL DEEP SILENCE AND WHAT SEEMS TO BE EMPTINESS, BUT THERE IS NO BLISS IN IT. I TEND TO REGARD THIS AS AN INDICATION THAT SOMETHING IS WRONG, ESPECIALLY AT DARSHAN WHERE SO MANY PEOPLE ARE SO BLISSFUL. I DON'T SEEM TO HAVE ANY IDEA WHETHER I AM ON THE RIGHT TRACK OR NOT. SOMETIMES I THINK I AM BECOMING MORE MEDITATIVE AND OTHER TIMES I THINK I AM TOTALLY OFF BEAM AND LOST. PLEASE COMMENT.

Deva Ashoka,

THE TEMPLE OF GOD has many doors. Each door has its uniqueness, and one should not compare one door with another door. Silence is one of the doors to the divine, just as bliss is, truth is, love is, freedom is, awareness is, meditation is prayer is. Man can enter into the divine through as many ways as there are types in the world. And each type will have its own joys, experiences on the way.

But finally, when one has entered the temple, all those experiences melt and merge into one experience which is not possible to express. The ways can be expressed, but the goa, remains unexpressed. Nothing can be said about it -- it is nameless experience -- but the ways have names.

Silence is totally different than bliss. If you start comparing with others you will be putting into unnecessary difficulty. Comparison creates anxiety. No need to compare what is happening to others, just see what is happening to you. Is it healthy? Is it nourishing? Without any comparison just watch what is happening to you. Are you becoming more centered, more rooted, more grounded? Are you feeling at home?

And this has to be without any comparison, otherwise everybody here will be in difficulty, because somebody is moving through the door of bliss: he will start comparing, "Why I am not so silent as Ashoka? Something is wrong. I dance and I sing and I feel great joy, but where is that profound silence which Buddha speaks of? Something is wrong. I am not on the right track."

The same is happening to you, and each path has its own language. I have given you the name Deva Ashoka. It would be helpful to be reminded that Ashoka was the man who transformed the whole face of Asia. It was he and only he who made Buddha the light of Asia. Ashoka was one of the greatest emperors in the world. In many ways he was far greater a man than Alexander the Great, because even being a great emperor, the only emperor who ruled over the biggest map of India possible... Since then India has never been so big; many chunks of it have fallen away. Still it is a vast country, but Ashoka was the emperor of the greatest India possible, almost half of Asia.

And when HE became a meditator, when HE became surrendered to the Master, Gautam Buddha, such a transformation happened to him that he remained an emperor and yet he possessed nothing. He lived like a man who has nothing. He had everything, but he lived like a man who has nothing. He never RENOUNCED the kingdom -- on the surface, still an emperor apparently, but inwardly he was no more part of this world. It has rarely happened in any other emperor's life in the whole history of man.

I have given you the name Deva Ashoka -- divine Ashoka -- feeling the possibility that silence will be your path. Silence means the path of VIA NEGATIVA. Bliss is very affirmative; it is VIA POSITIVA. It affirms that the whole existence is divine, hence rejoice. It says YES to all that is. It does not renounce, it does not eliminate, it does not negate. It learns to enjoy, to experience, to sing, to dance, to celebrate. It is the way of a beautiful garden path. Many flowers bloom, birds sing.

But the path of silence is just the opposite of it: it is like a beautiful desert. Remember, the desert has its own beauty, only gardens re not beautiful. They have THEIR beauty, but the desert has also its own beauty: the immensity of it, the unboundedness of it, the silence of it, the undisturbed, virgin peace that prevails in a desert -- that has its own beauty. Beauty is not found only in one color and one size; it comes in all shapes,

an sizes, all colors. There have been people who have loved deserts more than gardens.

I live in Lao Tzu House and my garden is a forest. Mukta, my gardener, was very reluctant to make it that way -- obviously, she is a Greek and thinks logically, and this is very illogical. No symmetry, no pruning is allowed. She prunes, though, when I am not looking! She tries to make something out of the mess.

Vivek HATES the whole forest around the house. She says it has destroyed all perspective; you cannot see. You cannot see the vastness of the sky; you cannot see anything from the room -- it is so covered! In fact, I don't need to see anything -- I have seen everything! But for poor Vivek it is difficult -- she still needs to see a few things. I can understand her difficulty.

A desert you can go on and on seeing; it ends nowhere. All the horizons are available. Its vastness and its profound silence have their own song, unheard, unspoken. The same is true about the path of silence.

Buddha cannot dance, cannot sing. Of course he has his own song, but that song is not of sound. It is not the sound of running water; it is the song of a desert. You can feel it, you can live it, you can be it, but it is not tangible. You cannot touch it, you cannot hold it in your hands. How can you hold nothingness in your hands?

Buddha attained to the ultimate by negating " I am not the body, I am not the mind, I am not the heart even." He went on negating: "I am not a self. I am just nothing." He went on negating tin nothing was left to negate. His method is like peeling an onion: you go on peeling layer by layer, layer by layer. The onion starts becoming smaller and smaller and smaller, and finally the last layer has been taken off and the onion has disappeared. Now there is nothingness. This is Buddha's path. When you have become absolute nothing, you have entered. But don't compare.

Buddha cannot compare himself with Meera, with Chaitanya, with Kabir. He cannot compare. If he looks at Meera dancing with her veena, singing ecstatically, of course he will feel something is being missed. If Meera looks at Buddha, the silence...

The first statues of Buddha in the whole world were made of marble, and it is not accidental that they were made of marble. Buddha had some quality, the same coolness as the marble and the same stillness as a statue.

You cannot make a statue of Meera -- impossible, because how is the statue going to represent a dance? Meera is fluid, flowing. If you want to make a statue of Meera you will have to make a statue out of a fountain. You will have to give a shape to the fountain of Meera because she is volatile, dynamic. The dance HAS to be there. If the dance is not there... yes, you can catch a posture of Meera dancing, but the moment dance stops it disappears. Dance is a process, not a thing.

Buddha can be caught beautifully in a statue; hence it is no wonder that he has the most beautiful statues in the whole world. His silence can be caught in a marble statue very easily.

Ashoka, never compare. Comparison simply creates unnecessary problems. Go on moving into this silence and don't call it empty -- because when a Westerner calls anything empty it means something else and when the Easterner calls something empty it means something almost diametrically the opposite. In no Western language has emptiness the connotation of something that really exists. Emptiness simply says that nothing exists, but nothing is simply nothing. But in Eastern languages, SHUNYATA, the word that Buddha used for emptiness, does not mean nothing exists; it means nothing REALLY exists. Nothing is NOT simply nothing: it is all, it is overflowing.

In English you have the word "room"; room simply means space. I lived in Raipur for six, eight months once, and I had a totally empty room, not even a chair, just a bamboo mat; that was the all that the room contained. Anybody entering the room would say, "Nothing in the room?" And I would say to the person that "Room simply means space; nothing else is needed. This is a room! It is spacious. You are looking for 6things and because there are no things you say"nothing." That's where the word "nothing" comes from -- "no-thing." But you are not seeing the roominess, the spaciousness which is VERY positive. The room is full of space, it is not empty -- empty of things but full of space."

The desert is empty of trees and people and animals, but is full of space.

The Eastern languages have also a positive sense about nothingness, emptiness. So remember when you feel nothing, when you feel empty, drop the Western idea. It is a change of gestalt.

You must have seen pictures in children's books... a very famous picture, almost everybody must have seen it it exists in almost every psychology book: just a line drawing of an old woman, but if you go on looking at it a moment comes when the gestalt changes. Suddenly the old woman disappears and there is a beautiful young woman. Those lines contain both figures. If you go on looking at the young woman, soon

again the gestalt will change and the old woman will appear, because the eyes cannot remain static; they become tired of one thing so they change the gestalt. If you try to find the young woman while your eyes are focused on the old woman you will not be able to find the young woman, or vice versa: when you are seeing the young woman in the picture and you try to find the old woman you cannot find her. And you have seen her, YOU KNOW she is there, but you cannot find her. You cannot see both together, remember. You can try, but your failure is absolutely certain. You cannot see both together because the same lines have to be used and those lines can either show you the old woman... If you have exhausted the lines in the old woman, then the young woman is nowhere; she has no more lines left for her. If you have exhausted the lines in the young woman then the old woman disappears. But if you go on looking you will have shifts: sometimes the young woman appears and then the old woman disappears as if she has never existed. You search or her and you will not find her.

The same is true when you look at an empty room: it is a question of gestalt. If you are focused too much on things -- looking for the furniture and for the paintings and for things that are almost part of a room -- then you will say, "There is nothing in it," and your "nothing" will be Western. If you are focused on the space of the room, on the roominess of the room, you will see it is full, overflowingly full -- full of itself. Then your nothingness will have an Eastern meaning.

The Eastern and the Western mind really differ in many ways; they have become focused on different gestalts. The West thinks of things; the East thinks not of things, it thinks of "nothings." Its whole gestalt is different.

Ashoka, your gestalt is changing from the Western to the Eastern, and it will be a little difficult for you to drop the old habit. Hence it looks as if it is empty and there is no bliss in it. This is your old habit; otherwise it will not look empty.

Nothing is as full as the empty hand: it has the whole sky in it. And nothing is as empty as a fist: it has nothing in it. The fist has nothing in the Western sense, and the open hand has nothing in the Eastern sense.

Once Ananda asked Buddha, "Bhagwan, what is your teaching, in short?"

And Buddha opened his hands and he said, "My teaching is like open hands, not like fists."

A very significant statement. When your hands are open, in one sense you are empty, in another sense you are holding the whole world, all the stars, the whole sky. How much can you hold in a fist? -- almost nothing. But to change from the Western gestalt to the Eastern is a little bit difficult.

In the West via negativa has never been the predominant gestalt. Nothing like Buddhism has ever happened in the West, nothing like Zen. It could not have happened, it was not possible. The whole Judaic tradition out of which Christianity and Islam are born is basically affirmative: "God is." And Buddha says: "God is not."

Remember the Eastern meaning. When Buddha says "God is not" he is not an atheist. He is simply saying that the nature of God is nothingness. He is not denying God at an; he is not agreeing with Epicurus or with the Charvakas. When he says "God is not" you have to remember, you have to be constantly aware that his "not" is not your "not"; his "not" does not say that God does not exist. His "not" simply says that God exists as nothingness. Hence we cannot say God is, because that will make your gestalt change to the positive. Either you can say God is nothingness or you can say God is not. And of course saying God is nothingness will not come closer to the truth. "God is not" comes very close, so close that one step more and you will disappear into nothingness. But that nothingness is overfull, it is pregnant. It is the nothingness that is found inside the seed.

If you cut a seed, what you will find? Nothing. But you know perfectly well that nothing contains millions of flowers, invisible, but they are there: all the colors, all the fragrance. Nothing can be felt right now, but the potential is there.

Enjoy this silence and don't compare, and don't call it empty. You are absolutely on the right track; this is the way for you.

I cannot conceive of Ashoka dancing; that will look very ridiculous. When you next see Ashoka... just think... Ashoka dancing. It will look absurd, it is not possible. Ashoka singing... impossible. He tries because he sees so many people dancing and singing.

He writes jokes to me many times, but I have never chosen a single joke, because he has no sense of humor at all! But he tries, poor man, tries his best!

Once he wrote to me, "Osho, what do you think about it? I have an idea that I would like to start a

magazine from the ashram just full of humor." I said, "My God! And Ashoka will be the editor of the magazine!" If he wanted to start a magazine on boredom or something like that it would have been perfectly logical, but he wants to start a magazine full of humor! And he has no sense of humor at all, no possibility even! But there is no need.

Go on falling deeper and deeper into your silence. And never never compare yourself, your experiences, with others, because everybody has to go in his own way. Of course in the end, the one who has come dancing to God and the one who has come in silence meet and merge into one experience.

Bliss is not right now the thing for you. It may happen as a by-product at the final stage.

A joke for you, Ashoka. Think it over. Perhaps you may get it!

Garrity's member was twenty-five inches long. The poor man could not find a woman who could hold him. The doctors could not help, so he went to a little side-street sex shop.

The clerk showed Garrity a stick of peppermint candy and said, "This has a secret medication inside. As you suck, your stump shortens. In your case about five minutes ought to do the trick. But let me warn you, the drug makes you very sleepy and drowsy, so you must have someone there to pull it out of your mouth when the time is up."

Garrity could not wait to try the miraculous treatment. He dashed into the nearest men's room, handed the Italian attendant twenty bucks and said, "I am popping a medicated rod into my mouth and it might make me doze off. It is extremely important that you pull out the dopestick after five minutes."

Garrity woke up several hours later, saw the attendant watching him and asked, "Did you remove the stick after five minutes?"

The man replied, "No speak-a da English."

Bliss is not your language -- you forget all about it. Silence is your language. And don't try to be blissful, because that will be simply false. Don't try at all to be something that you are not; just be that which you are. And whatsoever it is, it is right, because you have to find yourself and nobody else. And remember another thing, don't condemn others either: "What are you doing, dancing, singing and wasting your time? Sit silently." Because that is also a possibility.

Either people compare and then feel that THEY are missing or they become aggressive and they start destroying other people's lives; they start condemning, "This is wrong." That is a kind of defense, and they say that the best way to defend is to attack. They start attacking others, "You are wrong," just in order to feel that "I am right. " That aggressiveness is also wrong because that may distract somebody from his or her path.

The religious person has to understand that people differ, they are unique. In fact, EACH individual comes to God in his own way, in his own unique way. Nobody else before him has ever come to God in the same way, exactly the same way; and nobody else in the future is ever going to come to God in the same way.

And this is one of the calamities that has befallen humanity. The Christian goes on condemning the Hindu, the Hindu goes on condemning the Christian, the Mohammedan goes on condemning others. Everybody is condemning everybody else: "You are wrong." The basic thing is, they are all defensive, they feel deep down, "Perhaps we are wrong."

Naturally, Jainas are only such a small minority that a deep defensiveness is natural. There are millions of Christians in the world; almost one half of the world is Christian. There are only three hundred thousand Jainas. The natural, the obvious logic is, "How can so many people be wrong? We must be wrong." Hence they become very aggressive.

If you meet a Jaina monk, he is more aggressive than anybody. Of course he believes in non-violence, so he is non-violently aggressive! But I have looked in Jaina scriptures: they have been criticizing everybody and vehemently, for the simple reason that they are so few, they have to defend themselves. They are trembling inside, "How can we be right? It is impossible for us to be right, we are so few. If we were right we would have been victorious all over the world. And Christians are so many and Mohammedans are so many and Buddhists are so many, they must be right." But they cannot concede that, so they try to destroy them as much as possible. If you cannot do anything else, logically in your own scriptures you can condemn them.

Either a person starts feeling "I am wrong" or he starts hankering to make the other feel wrong. Both things are absolutely unnecessary. No need for you to feel wrong; no need for others to be made to feel

wrong. Allow everyone's own individuality to flower in its own way. Roses are roses, marigolds are marigolds, lotuses are lotuses. There is no need to compare and there is no need to say "You are wrong."

Just watch inside. If you are feeling good, if you feel well-being arising in you, then you are on the right path. If you feel your misery disappearing, if you feel your anxiety falling away, if you feel your anguish evaporating, you are on the right track. Don't be bothered about anybody else; that is none of your business.

The second question

OSHO, IF ANOTHER MAN WHO HAS ALREADY REALIZED HIS OWN SELF COMES TO YOU, CAN YOU RECOGNIZE HIM SIMPLY BY LOOKING AT HIM? I WOULD LIKE TO MEET YOU IF YOU PERMIT ME.

Swami Abhedananda,

No need to bother. I can recognize you even without seeing you -- you have not realized. There is no need to see you. This is not the question of a man who knows. The very desire to be recognized as self-realized is enough proof that it has not happened yet. Once it happens, who cares? Who bothers? There is no point, not at all.

A few days ago I was reading about Franklin John. He writes that he went to Satya Sai Baba and he waited there in the crowd to see whether Satya Sai Baba could recognize him as a God-realized person or not. If he recognizes Franklin John, that this man is a God-realized person, comes to him and says this to him, then Franklin John will know that he too is God-realized. But he never looked at him, so Franklin John says he knows nothing. He was waiting to be recognized -- a childish desire for certificates, somebody authoritative giving you a certificate.

When I left the university there was a post vacant for a professor of philosophy; I applied for it. The Education Minister called me for the interview, and you can understand what kind of interview it was. We immediately clashed. Instead of him interviewing me, I interviewed him! And finally he said, "What is the matter? Have you come here to be appointed to this post or are you interviewing me?"

I said, "That doesn't matter, that is secondary. That we can decide later on. The essential things first!"

But he said, "I have other things to do. You just do one thing," he told me, "give me one character certificate, that's all. I have seen that you are well qualified and you can be appointed, and I am ready to appoint you because I cannot argue with you. Just give me one character certificate, which is absolutely necessary, and here is the appointment order."

I said, "That is very difficult because I have not yet found a man whose character certificate I would like to have!"

He said, "What do you mean? Cannot you ask your Vice-Chancellor?"

I said, "No, I cannot, because even if the Vice-Chancellor asks me to give him a character certificate I cannot -- he has no character at all! How can I ask him for a character certificate?"

He said, "This is very difficult! You can't find anybody?"

I said, "I cannot find anybody! You suggest someone to me For example, you are the Education Minister, but I cannot take your character certificate!"

He said, "Why?"

I said, "Just now I have seen you. You have no intelligence at all! Appointing a man like me, who is absolutely anti-philosophical, who is against philosophy, to the pst which is vacant for a professor of philosophy. What more proof can there be that you are absolutely unintelligent? I would not appoint myself to that post!"

He said, "You are very difficult!" But he started feeling for me, loving me, a softness for me. He said, "Somehow manage. Bring any certificate. I would like you to be in the university."

So I said, "I can do only one thing: I can write one myself, because that is the only certificate I will accept!"

He said, "That will do," because who looks in the files? It must still be in the files, my OWN character certificate! -- "Hereby I recommend: this man has a great character!"

Swami Abhedanada, you say: IF ANOTHER MAN WHO HAS ALREADY REALIZED HIS OWN SELF...

What self? The moment you realize, there is no self. The self exists only for the unrealized; for the realized, the self disappears. There is pure emptiness, just nothingness, no "I," no shadow of "I," no "I-amness." Hence what self? Self is only a religious term for the same game called the ego. It is the same number; it differs not in any way.

Self means "I am separate from the whole," and the realized one knows he is NOT separate from the whole. He cannot have a self; he can only have a no-self. ANATTA, that's what Buddha calls it -- no-self.

It is a very paradoxical phenomenon. To realize who you are is to realize that you are not! If you want to be, never try to realize, because in the very process of realization the ego disappears. And the self is only another name for the ego. There is nothing like self-realization. Yes, there is realization, but the realization always makes you absolutely clear that the self had never existed in the first place and it is not there; it has never been there.

And for whom are you looking for recognition? As I see it, to me everybody is a no-self, whether he knows it or not. Yes, if he knows that there is no self I will immediately see that he knows. His humbleness, his simplicity, his spontaneity, his no-nonsense will be enough. His eyes will be absolutely empty because only in emptiness is there clarity. He will be a nobody, a nothingness. Of course, as far as I am concerned everybody is a no-self, but you may not be aware of it. If you are not aware of it, nothing is changed in reality -- you still remain a no-self -- but you go on living in a dream world of the self. And the greatest dream of that dream world is the dream of self-realization.

You ask: IF ANOTHER MAN WHO HAS ALREADY REALIZED HIS OWN SELF COMES TO YOU...

For what should he come to me? Is there something still left to realize? Can you recognize him simply by looking at him? Certainly, but there is no question of recognition. I will see that he knows, but I will not say.

Kabir and Farid met once -- two enlightened Masters. For two days, forty-eight hours, they sat in silence together. Nobody uttered a single word. Nothing was said, nothing was heard. They hugged each other, they kissed each other, they laughed, and then they departed.

The disciples were very much frustrated, disciples of both, because they had come in thousands to see the great meeting of two self-realized persons, and nothing happened! What can you expect? When two zeros meet, what can happen? It becomes one zero! Two zeros are not two zeros. As they come closer it becomes one zero.

So when they departed, the disciples of Kabir asked him, "What happened to you? You go on talking to us and torturing us every day, but for forty-eight hours suddenly you went crazy or something? And we were waiting and waiting for something to be said!"

Kabir said to them, "I can talk to you because language is the only way you can understand, but this man Farid can understand silence. I need not say a single word. If I speak I will only prove that I am ignorant."

The disciples of Farid asked him, "What happened to you?" Farid has sung such beautiful songs. "What happened to you? You could have at least sung one of your beautiful songs, but you didn't utter a single word! And about what were you laughing? -- because not even one joke was told!"

Farid said, "We were laughing at you -- that so many fools are waiting as if something is going to happen, but nothing is going to happen! The moment I saw him, the moment he saw me, everything was clear. He knows, I know, and we know the same thing! So what is the point of saying?"

It is like Lao Tzu. A man asked Lao Tzu, "Can I follow you when you go on your morning walk?"

Lao Tzu said, "Yes, but with one condition: no talking."

The man agreed. For one hour continuously they walked in the mountains, and the man was really in difficulty. He was controlling and controlling and controlling. And then finally the sun started rising. The valley was so beautiful with the sunrise that he forgot that he was not to talk and he didn't think that this was much talk either: he simply said, "What a beautiful dawn!"

And Lao Tzu said, "That's the end! Never again come with me -- you chatter too much!"

The man said, "What?! I have simply said 'What a beautiful dawn!' after one hour, and you are telling me, 'You chatter too much!"

Lao Tzu said, "Yes, you chatter too much and unnecessarily, because I have got eyes, I am also seeing the beautiful dawn. What is the point of repeating it? Do you think I am blind? Do you think I am insensitive? Do you have to say it to me? I know it is beautiful, so what is the point of saying it?"

He never allowed the man to follow him again. He said, "No, that is not possible. You have proved yourself stupid."

If somebody who has come to know that he is not comes to me, I will immediately see. But there is no need to come; by chance the meeting is possible. Farid and Kabir met by chance. Farid was traveling and on the way came to Kabir's hut, so Farid's disciples said, "Here Kabir lives, and it will be beautiful for you to be together for a few days, and we can also enjoy your being together."

He said, "Okay."

And Kabir's disciples said, "Do you know Farid is passing by the road? If we can invite him just for a few days it will be good to have two enlightened persons in the same hut."

Kabir said, "Okay."

It was a coincidence.

It happened in Buddha's and Mahavira's lifetime, that many times they were in the same town, and once at least they were in the same caravanserai, Mahavira occupying one part of the serai and Buddha occupying another part of the serai, yet they never met. There was no need.

Once I was in Bombay and J. Krishnamurti was in Bombay. Somebody told him that I was there. He said, "Good." People persuaded him, his disciples, that the meeting would be good. And my people also came running to me and they said, "J. Krishnamurti is here, and this is the opportunity of a lifetime for us. It will be good if you meet." I said, "Perfectly okay, but who is going to whom? I am not going anywhere. If Krishnamurti comes he is welcome!" And Krishnamurti said the same thing, "I am not going anywhere. If Rajneesh comes he is welcome." And there the matter finished, finished forever. There was no need. I told the people, "What will we do? We will sit, unnecessarily wasting each other's time!"

Swami Abhedananda, one thing is certain: you have not attained yet. That I can say without seeing you.

He has also asked another question which becomes a proof of what I am saying: "Osho, can you enter into SAMADHI whenever and howsoever long you like to remain i n it?"

Swami Abhedananda, SAMADHI one enters only once and then one never comes out of it. There is no way out. There is no exit, there is only entrance. I have entered SAMADHI. Now wherever I am, whatsoever I am doing, it is all happening in SAMADHI. Now there is no way to come out of it. SAMADHI IS not a state, is not a mood in which you go and then you can come out. SAMADHI IS your very being. Now where can I leave my being? It is my very nature. Now where can I leave my nature. I am it!

You don't understand at all. You may have studied scriptures. Abhedananda seems to be an old type of Hindu sannyasin. You may have studied, you may have read, you may have listened to great scholars, pundits, but you have not tasted the wine, not yet.

The last question

OSHO, FEEL SO SAD ABOUT LEAVING. CAN YOU KISS ME GOODBYE WITH A JOKE?

PREM PURNA,

A mouse was looking for a new place to live. He traveled for days, always finding something wrong with each house he came to. At last he came to a beautiful mansion and as he approached it he could hear singing in the distance.

Hc went in, and to his surprise all the rooms on the ground floor were deserted, but the singing got gradually louder. He went up to the next floor -- the singing got louder and louder, but there was still no sign of anyone.

He went to the next floor, and as he went from room to room, the noise was becoming really deafening. At last he traced the sound down to a small bedroom, but to his amazement there was no one inside. Then he

noticed an old chamber-pot. Inside there was a little mouse singing his heart out as he paddled a tiny boat across the piss.

The first mouse asked the mouse in the pot if this was a good place to live. He was assured that it was safe, plenty of food, and that he would be very welcome. So he went back down to the kitchen to find some food, but to his horror was faced with an enormous cat, ready to pounce. Hc fled back upstairs and shouted at the other mouse, "I thought you said this was a safe place to live!"

"Ah!" replied the second mouse. "You know, you really should not believe anything I say -- I have been on the piss all night!"

Guida Spirituale

Chapter #5
Chapter title: God Never Repeats

30 August 1980 am in Buddha Hall

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"AVOID LOUD AND AGGRESSIVE PERSONS; THEY ARE VEXATIOUS TO THE SPIRIT.
"IF YOU COMPARE YOURSELF WITH OTHERS, YOU MAY BECOME VAIN OR BITTER, FOR ALWAYS THERE WILL BE GREATER AND LESSER PERSONS THAN YOURSELF.
"ENJOY YOUR ACHIEVEMENTS AS WELL AS YOUR PLANS.
"KEEP INTERESTED IN YOUR OWN CAREER, HOWEVER HUMBLE; IT IS A REAL POSSESSION IN THE CHANGING FORTUNES OF TIME.
"EXERCISE CAUTION IN YOUR BUSINESS AFFAIRS, FOR THE WORLD IS FULL OF TRICKERY. BUT LET THIS NOT BLIND YOU TO WHAT VIRTUE THERE IS; MANY PERSONS STRIVE FOR HIGH IDEALS, AND EVERYWHERE LIFE IS FULL OF HEROISM."

It was on a coastbound train Mieczyslaw was slumped in his seat and every few moments he sighed and cried, "Oh my! Oh my!" Forbes, sitting nearby, heard him cry but did not butt in, thinking the fellow was troubled by some great personal tragedy.

The next day it was the same cry of "Oh my! oh my!" And again the same the day after.

Finally, Forbes leaned over and whispered, "Anything seriously wrong?"

"Oh my, yes!" said the Polack. "For three days now, I have been on the wrong train!"

This is exactly the situation of humanity: everybody, almost everybody, is on the wrong train! Hence there is so much misery. Misery simply indicates that you are not where you are supposed to be, that you are not moving towards your own destiny, that you are not flowering into your own potential, that you have been diverted by others, distracted by others. Maybe those others were not intending any wrong to you, but they were unconscious people Just like you.

Every parent distracts the child from his essential being, leads him astray. Every teacher, every priest goes on doing the same. Nobody respects the individual. They have already decided what is right and what is wrong, and for all!

Each individual is a unique phenomenon. Hence no law no morality can be applicable to all. Of course, we have to agree on a few minimums, just to exist together, but those minimums have to be the non-essentials.

That is the fundamental message of the Desiderata. "Desiderata" means the fundamentals, the essentials. About the essentials there should be no compromise at all, with nobody, not even with God, because you don't know anything about God. The priest goes on speaking on behalf of some God which nobody knows. It is the priest, the cunning priest, who pretends that his voice is God's voice.

One of the most ancient scriptures in the world is the Hindu scripture, Rig Veda. Ninety-nine percent of it is sheer nonsense, not only nonsense but irreligious too -- not even religious nonsense! All the prayers in the RIG VEDA are prayers for the non-essential. People are asking for money -- from God! -- asking for power, prestige, more cows, more horses, more land; not only that but also the death of the enemies and the prosperity of the friends. And this scripture is worshipped by the Hindus as religious.

Religion means one is trying to transcend the mundane; otherwise, religion loses all its meaning. But the Rig Veda is full of the mundane. It is really a miracle that once in a while you come across a statement which can be called significant, concerned with the essential and not with the peripheral.

And this is not only the case with the Hindus: this is the case with the Buddhists, with the Jainas, with the Christians, with the Jews, with the Mohammedans, with almost all the organized religions. They have all gone astray. And when I say they have all gone astray I mean they have become entangled with the non-essential.

In Buddhist scriptures there are thirty-three thousand rules; unless you follow those thirty-three thousand rules of conduct you can never become a Buddha. One cannot even remember those rules! Just think of thirty-three thousand rules to be followed and you drop the idea, the very desire to be a Buddha. It will drive you crazy -- all those rules if followed . . . and only an insane person can follow those rules. There cannot be thirty-three thousand rules about the essential, it is about the very non-essential: while you are walking how far you should see on the road -- only four feet, not more than that, not even four feet six inches! If you go beyond the limit of four feet you fall from grace. Now what nonsense is this, and what does it have to do with religion? You have to have only three pieces of clothing, you cannot have four -- only three, and you have to be very strict about it. You have to beg in a certain way, from certain people, not otherwise. You have to eat only at a certain time; if you are feeling hungry again, you cannot eat, you have to remain hungry.

The Buddhist monk has to eat only once a day. The Jaina monk cannot even drink water in the night. The Jaina monk cannot even urinate where the earth is wet; the Jaina monk cannot urinate in water. That's why no Jaina monk can use modern toilets! Such stupidities! But they have been propagated in the name of religion, and once something takes the color of religion it starts looking important to people.

Character has been very much emphasized; in fact, character is a peripheral phenomenon. The real thing is not character but consciousness. But consciousness happens inside and is not available for others to observe; others can only observe your character. And it is always the others who are deciding for you, hence they decide something that they can observe: they decide about your behavior. And of course man is capable of conducting himself in a certain way, he can force himself into all kinds of contortions, but that does not change his consciousness at all.

I have seen Jaina monks who have followed all kinds of rules prescribed in the scriptures, and their most important value is non-violence. But they are not non-violent people; they are aggressive. Of course, their aggression takes a different form -- it has to -- it cannot be expressed in an ordinary way because they have prevented the ordinary way. They are very argumentative; their whole aggression becomes argumentation. Now argumentation is a way of fighting -- not-with the body but with the mind. A really non-violent person will not be so much interested in argumentation.

And Jaina scriptures are full of arguments, hair-splitting. In fact, nobody else has done so much hair-splitting as Jainas have. It was bound to happen because their whore violence turned into a mental phenomenon, it was a perversion. They cannot even kill an ant, but they can kill a great argument -- and they enjoy killing.

In India, Jainas, all the Jainas, have become business people. Why did it happen! It happened through the idea of non-violence. One cannot conceive the relationship, but if you look deep into it . . . the Jaina rules say you should not cut a tree, you should not uproot a tree, because trees have life. True, but then you cannot cultivate, you cannot be a farmer. So that dimension was closed to the Jainas: they cannot be farmers, cultivators, gardeners. Even cutting a leaf is violent.

Of course they cannot be warriors, they cannot go to the battlefield. An their teerthankaras, the twenty-four Masters, were born in the race of the warriors; they were an kshatriyas, samurais. But all their followers have become business people for the simple reason they cannot be soldiers, they cannot be

farmers, and to be a brahmin one has to be born a brahmin. You cannot become one, and even if you want to become one, the brahmins won't allow it to happen, so that door is closed. And of course, who wants to be a sudra -- an untouchable? Who wants to fall so low?

So the only possible outlet was: be a businessman. So all the Jainas became business people, and their whole violence became concentrated on exploitation. Hence they are the richest people in India. Their violence turned into a subtle channel, it took a very subtle form: Suck the blood of the people, exploit, oppress. Money became their goal; through money they became powerful. They cannot be powerful directly because they cannot fight for power, but in a vicarious way, by having more money, they can purchase a,L They can purchase brahmins, they can purchase sudras, they can purchase the warriors -- they can purchase everybody! Their consciousness is not changed: they are as , violent as anybody else. Of course, their violence has taken a very strange turn.

Have you observed the fact that hunters, who are violent people, are very good people, very friendly people? -- for the simple reason that their violence is thrown out in hunting.

Psychologists have observed that woodcutters are very non-violent people, very peaceful, because their whole violence is thrown out of their systems by cutting wood. Their profession is such -- chopping wood, cutting wood -- that their whole desire to cut and chop disappears. They have done enough chopping, enough cutting; they are no more interested in it at all. They are very loving, good people.

This world is a strange world, and the strangest thing is that we go on trying to change the inner by changing the outer -- and it is not possible in the very nature of things. You can change the outer by changing the inner, but not vice versa. But the society cannot see the inner; the society can only see the outer. Hence the society emphasizes the outer and makes everybody a split personality, makes everybody in a certain way schizophrenic. You are one thing on the outside; you are totally another on the inside -- not even different but diametrically opposite.

You can observe people on the surface and you can decide about their inner beings. More or less you can conclude and you will be on the right track: whatsoever they are on the surface they must be the opposite of it in their innermost being. The so-called brahmacharins the so-called celibate people -- think continuously of sex and nothing else. That is bound to happen, that is natural, because celibacy has not arisen out of meditation. It is imposed, it is cultivated; it is not even skin-deep. Hence they are always afraid of women. The Jaina monk, the Buddhist monk, the Hindu sannyasin, they are all afraid of the woman. A great trembling arises in them just from seeing a woman. Hence the Buddhist rule: Don't look beyond four feet.

Mahatma Gandhi has written about one of the incidents that happened in his ashram. He was reading the Ramayana, the story of Rama, ant in the story of Rama there comes a passage where he became a little puzzled. The passage is that Rama with his wife Sita and brother Laxmana are going into the forest; they have been expelled by their father for fourteen years. Rama is the first, behind him is his wife Sita, and behind Sita is Laxmana.

This way they roamed in the forest for years. Then Sita was stolen by Ravana. When Ravana was taking her away she wanted to leave a few clues for Rama to find out where she had been taken, so on the path, unnoticed by Ravana, she dropped her ornaments one by one. She was a queen and she had many ornaments, so she dropped ornaments all the way, and of course they were the clues.

Rama found those ornaments, but he was in such a state of shock and his eyes were so full of tears that he looked at those ornaments but could not recognize them. He was almost going crazy. He was asking the trees, "Trees, tell me, please, where is my Sita?"

He asked Laxmana, his younger brother, "Can you recognize these ornaments? Do they belong to Sita? If they belong to Sita, then this is the route she has been taken away by and we have to follow this route."

Laxmana said, "I can recognize only the ornaments that she used to wear on her feet because those are the only ornaments I have ever seen."

Mahatma Gandhi became very puzzled: "For years they have lived together, wandered in the forest, and Laxmana has not seen another ornament -- of the hands or the necklace or something else. He sees only the ornaments of the feet. Why?"

Vinoba Bhave, one of his great disciples, suggested, "Laxmana must have been following an ancient rule not to look at any woman, because looking at a woman may create desire in you. So he was simply focusing on the feet; he was not looking up. And of course, the ornaments of the feet he could recognize because for years he had looked only at the feet. He must have touched her feet, bowed down to her feet,

must have seen those ornaments."

And Mahatma Gandhi was very much impressed by Vinoba Bhave's interpretation -- this is a great revelation! Laxmana was following the rule of celibacy, he was following Brahmacharya.

When I read about this whole incident, I said that if Laxmana was so much afraid even to look at Sita's face, then one thing is certain: that he was not a celibate. The elder brother's wife is almost like a mother -- and he could not look at her face? could not look at her whole figure? What kind of fear is there, what kind of paranoia? Is this something healthy? Does this show a man of understanding, of awareness, or only a man fast asleep? And if he was forcing himself to look only at the feet, could he avoid the desire to look up at the face? You may not look, but can you avoid the desire? In fact, the curiosity will become more and more, bigger and bigger. You may become obsessed with it: "How does she look? The feet are so beautiful, so impressive -- how must her whole figure be!"

Then she will start entering into your dreams. Then more fear will arise. The fear can be so much that there are stories in India that there have been saints like Surdas who destroyed his eyes because he saw a beautiful woman and became allured, fascinated. Obviously he concluded, according to the Hindu tradition, that these eyes were leading him astray, so he destroyed his eyes, became blind. But can you see the stupidity of it? Do you think the blind person has no sexual desire? Do you think just by becoming blind you can avoid sexual desire? But Surdas is respected for this act, tremendously respected: "What sacrifice and what a great character! What great morality! What purity!"

But I don't see any purity in it or any greatness in it. I see simply something idiotic, something utterly silly. You can destroy your eyes or you can close your eyes, but your mind will still continue. In fact, the woman is never so beautiful when you look at her as she is when you avoid her. When you forcibly distract yourself from her she becomes more beautiful. Ant the same is true about the man, because nobody in fact is o beautiful as your fancy can make them appear.

That's why psychoanalysts try to penetrate into your dreams, for the simple reason . . . it is a condemnation of humanity. Nobody has thought about it that way, that the psychologist, the psychoanalyst, is trying to know about your dreams, not about you while you are awake. Strange!

He should ask you questions about while you are awake. He never bothers with what you do while you are awake; he wants to know what you do when you are asleep Why? -- because he has come to know one thing absolutely and certainly, categorically: that man is false when he is awake. Centuries of outer imposition have made his so-called awakened state absolutely false and pseudo. If you want to know about the real, authentic man you nave to know about his dreams; only in his dreams will you find him.

And then you will be surprised: the man who has renounced all money, in his dream goes on counting money and he does nothing else. The man who has renounced the woman -- the woman he loved, the woman he wanted to love -- goes on dreaming about the same woman or maybe about thousands of other women. His dreams will be full of women.

I have heard about a Catholic monk who went to a psychoanalyst and said to the psychoanalyst, "I have come in great trouble to seek help from you. Every night in my dream I am surrounded by at least a dozen naked, beautiful women!"

The psychoanalyst said, "But why be worried about it? There is nothing wrong! You should on the contrary be happy. What problem is there? If the women are beautiful and you are surrounded by beautiful women the whole night, enjoy it!"

The monk said, "You don't understand. In the dream I am also a woman, that is the trouble! I am not objecting to the presence of the women -- that is the only solace. The problem is that I am always a woman myself in the dream. Help me somehow so that I can remain a man in my dreams."

Now on the surface he is a Catholic monk and deep down just a human being. And I am not condemning his humanity and his human desire. but I am certainly condemning his bogus Catholic monkhood.

But all the religions have done the same thing in different degrees: they have divided man into two. And what he is on the surface is one thing and what he is underneath is totally different.

Because of this the whole of humanity lives in a very strange state: divided, tense, anxious, fighting with itself. And the way it has been done is by leading people astray through the non-essential. The character is non-essential. What you do is not the essential thing, but what you are because doing comes out of being. Being does not come out of your doing, so doing is secondary, just like a shadow. Being is essential. And

you should know first who you are. Rather than trying to become somebody -- Mahavira, Buddha, Christ -- try first to know who you are.

A GREAT HASSID MYSTIC, Zusya, was dying. His old aunt was always worried about Zusya because he was not following the traditional Jewish religion . . . she was very much worried about him. She was an old woman with all the old orthodox thoughts. At his deathbed she came and asked Zusya, "Have you made peace with God?"

Zusya opened his eyes and said, "But I have never been in and conflict with him! Why should I make any peace with God? I have never struggled against him. I have lived a life of let-go!"

The old woman could not understand the life of let-go, the life of total surrender to the ultimate, to the whole, flowing with the whole. She again asked, thinking that he had not understood; she said, "Have you made peace with Moses?"

Zusya said, "When I am in front of God, he is not going to ask me, 'Zusya, why are you not a Moses?' He will ask me, 'Zusya, why are you not a Zusya?' I am not supposed to be Moses, otherwise ke would have made me a Moses! Who was preventing him? He never made another Moses."

God never repeats. He never sends carbon copies to the world. Mahavira is not repeated, Buddha is not repeated, Christ is not repeated, Mohammed is not repeated, Kabir, Nanak -- nobody is ever repeated.

And this is what we all are doing: we are trying to be like Moses or like Mahavira or like Mohammed. Zusya is right, his insight is great. He says, "God will ask me, 'Why are you not Zusya?' He has made me Zusya and I have to be myself. That is my responsibility. To be Moses is not my responsibility; that was Moses' responsibility and that is something between Moses and God. I have nothing to say about it, nothing to do with it; it is not my concern at all."

The most essential thing is: you have to be yourself. Don't be distracted by anybody, by any scripture, by any priest, by any politician. Don't be distracted. Stick to one thing: "I have to be myself." Don't be stubborn. Don't bother about non-essentials. If the rule is to keep to the left, follow it; it is a non-essential thing. Whether you keep to the left or whether you keep to the right does not matter; it is just a traffic convenience. In India we keep to the left because of the Britishers, because they had the idea of keeping to the left; the Americans keep to the right. Both are okay; there is nothing essential about it. But one thing is certain, that the traffic has to be managed and one has to decide either left or right -- the traffic cannot be left in chaos.

These are non-essentials. Don't start fighting for them; that is a sheer wastage of energy. But about the essential no compromise should ever be made.

The Desiderata says: Without surrender, without making any compromise, remain yourself. That does not mean that you have to be continuously fighting. It simply means if you are alert, aware, watchful, you can save your being without being contaminated by the others.

Everybody is like a vulture trying to dominate you. Even those who say they love you, their love is also nothing but an ego trip. They love you so that they can dominate you. The husband loves the wife to reduce her almost to a thing, to a commodity. The wife loves the husband just to dominate him, just to exploit him. All this love, all these relationships. . . Parents love their children if the children are following the ideas of the parents; if they are obedient then they love their children, if they are not obedient then all love disappears -- instead of love they start hating.

One sannyasin asked me just the other day: "Listening to the Desiderata I am confused about what to do. I have not Gone to see my mother for two years because she insists that I have to come to her not as a sannyasin. I cannot come in orange with a new name." So she is puzzled: "What to do? Is it an essential or a non-essential? Should I compromise?"

If you think only of clothes it will look like a non-essential: why hurt the mother unnecessarily? You can go in white, you can go in any other color -- clothes are just clothes. But that is not the point: the mother is trying to dominate you. It is not a question of clothes, because why should she be against orange? If you go in blue she is not against it, if you go in green she is not against it, if you go in white she is not against it. Why should she be worried about orange? What is wrong with orange? Is your mother a kind of bull or something? Why should she be worried about orange? Orange is one of the colors! If all other colors ate acceptable and orange is not acceptable, it is not a question of colors or clothes; the question is deeper. She insists that you have to be obedient to her. And the sannyasin is thirty-two years old, not a small child. But the desire to dominate. . . "Otherwise," the mother says, "I don't want to see you." What kind of love is this?

It insists that "You have to be according to me."

Forget the clothes. It is a very essential question; it is not non-essential. It is essential to defend yourself against all these who try to dominate you, because they will not stop only at that. Once you give in, then the whole trip begins, and then there is no end to it.

Every person has the freedom to be himself or herself. And if the mother really loves you she would like you to be yourself, she would like you to come the way you are. Love always accepts the other without any conditions; if there are conditions, it is not love.

So you will have to be very very clear about it, otherwise the Desiderata can create much confusion in you. The Desiderata is a simple statement, because it is for the beginner, for those who are just beginning the journey into the world of truth, those who are beginning the enquiry. Listen to it very intelligently. Try to understand it without bringing your mind in. Just put your mind aside and listen in silence, because whatsoever is listened to in silence is understood immediately. Otherwise you will hear today, and some day in the future you may be able -- and that too is a "perhaps" -- to understand it. But meanwhile your life will be a wastage and it will become entangled in many non-essentials.

Zowicki, in a body-cast, lay in a hospital bed explaining to a doctor how he fell off the roof and broke most of his bones. "Twenty years ago, I be on road selling brushes when my car break down and I walk to nearby house to use the phone," he began. "A good-looking blonde built like a brick shipyard answered the door. She did not have phone, but ask me to stay over till morning.
"I stay in upstairs room. That night she ask if I need anything. I tell her 'No.' One hour later she come back again, ask if I want anything. I tell her everything all right. Around midnight she stop by again and ask if I want anything. I tell her I be fine."
"What's that got to do with your accident?" asked the doctor.
"Well," said the Polack, "I be up on the roof fixing TV antenna when I remember that night back then, and all of a sudden I realize what she driving at. I jumped up, fell off the roof, and here I am!"

After twenty years. . . ! Don't be a Polack! Try to understand right now, here.

These are simple words and simple words are in a way dangerous: because they are simple you think you have understood them. Simple words contain more truth than complex words; complex words are creations of the stupid scholars. Simple words are direct, immediate; they don't go roundabout. If you silently listen to them there is nothing which can prevent you from understanding them, but the silence is a prerequisite. If your mind is full of thoughts and you are listening through all the garbage, then those simple words will become complex by the time they reach you and they will not have the same meaning.

Czarobski walked into a drugstore. "Give me a can of talcum," he said.
"Mennen's?" asked the clerk.
"No, wimmen's -- it's for my wife," he answered.
The clerk shrugged. "You want it scented?"
"Nope," replied the Polack. "I can take it along."

And did you hear about the Italian girl who almost ruined her health by going to the doctor?
She thought he prescribed three hearty males a day.

Mrs. Marzanini complained to a lawyer that every time she had relations with her husband it hurt her unbearably.
"He is big! He is like a horse!" she added.
"In that case," said the attorney, "the best thing you can do is to file our petition."
"Oh no! Let him sandpaper his!"

Beware of simple words!

Pierino walked into a cocktail lounge and said to the barmaid, "Give me a double scotch!"
"Hey, kid," she sighed, "you want to get me in trouble?"
"Maybe later, lady! Right now I just wanna drink!"

The Desiderata is very simple, but don't postpone. Let it be an immediate understanding.

The Desiderata says:

"AVOID LOUD AND AGGRESSIVE PERSONS; THEY ARE VEXATIONS TO THE SPIRIT."

A very simple statement, but of tremendous importance. It is very pregnant.

"AVOID LOUD AND AGGRESSIVE PERSONS. . ."

WHO IS A LOUD PERSON? And why is a certain person loud in the first place? The person who feels deep down inferior is always loud. He is afraid that if he is not loud you will see his weakness if he is not loud you may be able to see his inferiority; if he is not loud he may be exposed. By being loud he creates smoke around himself: he hides behind his loudness.

Adler's insight is right when he says that all politicians basically suffer from inferiority complexes. Unless somebody suffers from an inferiority complex he will not go into politics. Politics is loud, very loud, very noisy and very aggressive. The inferior person tries to prove that he is not inferior. He wants to hide his inferiority by becoming a prime minister, by becoming a president, by having much money, by conquering the world.

Alexander the Great must have suffered from a greater inferiority complex than anybody else; otherwise who bothers to conquer the world? When he was coming to India -- that was the last put of the world which was still not conquered by him -- he met a tremendously beautiful man, Diogenes. And Diogenes asked him, "Why are you bothering to conquer the world? Why not conquer yourself?"

Alexander laughed -- a shallow laugh. He said, "What you are saying is true, but right now I cannot stop. I have to finish what I have decided to do. First I have to conquer the world and then I will do what you are saying to me."

Diogenes said, "There will be no time left then -- the world is vast. By the time you have conquered it, your life will have slipped out of your hands."

But he did not listen. And that's what actually happened: he could not reach back to his home. He died on the way back from India. No time to reach back home, what to say about reaching back to one's own center, the real home? His whole life was lost in proving that "I am a great conqueror." But why should one try to prove it? People always try to prove something which they feel they are missing.

Hence:

"AVOID LOUD AND AGGRESSIVE PERSONS. . ."

They are empty, they have nothing. You cannot learn anything from them. On the contrary:

". . . THEY ALL VEXATIONS TO THE SPIRIT."

They will distract your mind. They will give their stupid ideas to you. They will advise you and guide you. They have reached nowhere, they know nothing, but they will pretend that they are wise, they will pretend that they have arrived; they will pretend aU kinds of things.

"AVOID LOUD AND AGGRESSIVE PERSONS. . ."

Seek the company of the humble, of the simple, of the silent ones, of the non-political, of the non-aggressive, and you may learn much. But it is always learned in the company of the innocent. Yes, you can learn much more by playing with children than by being with a politician. You can learn much more even by being with animals or trees than by being with the so-called rich.

And they can easily distract you because you are not yet centered. Ambitions are infectious. Avoid ambitious people, otherwise something of their fever is bound to infect you, is bound to affect you. You may start moving in a direction which is not yours, you may start doing things which you had never thought to do in the first place, but just because you fell in company with somebody. . .

Just look at your life -- it is almost all accidental. It is not essential, it is accidental. Your father wanted you to be a doctor so you are a doctor. Now it was his ambition that his son should be a famous doctor; he fulfilled his ambition. He used you as a means to fulfill his ambition. This is not love -- this is exploitation.

My father wanted me to be an engineer or a scientist or a doctor. I told him, "If you insist, if it makes you happy, I will do any stupid thing you ten me. But remember, this is not love. If you love me, then let me be what I want to be. I don't want to be a doctor and I don't want to be an engineer. I have no desire at all to be a scientist -- that is not my way -- I don't feel any joy in the scientific way of thinking. My love is totally different: I am in deep love with poetry, aesthetics, beauty, truth."

He said, "Then you will remain a beggar!"

I said, "That's perfectly okay, that I can accept. I will be a beggar, that is okay, but let me be what I want to be. Even in my poverty I will be rich, and following you and becoming a doctor I may become very rich but I will remain poor, and I will always hanker for that which was my real longing."

He was a man of tremendous understanding He meditated over it and he said, "Then it is okay. You do whatsoever you feel like doing, and you have my blessings.

He could have forced me easily because he had the money. He could have forced me to go in any direction because I was helpless. He showed love, he showed understanding. He allowed me to be whatsoever I wanted to be.

If you are with loud people they are bound to distract you. He was not a loud person at all -- very humble -- he was not aggressive at all. I never saw him fight with anybody. He never even shouted at me for any wrong that I had done that he did not like. I never saw him in an angry mood. It was beautiful to be with such a man, but rare is the opportunity.

At least do one thing: avoid loud people, aggressive people. If you cannot find loving, silent persons -- if you try you will find them -- if you cannot find them, be with trees. At least they are not loud, at least they are not aggressive. Learn to be with animals, be with children. Or you can be alone; no need to bother with being with others. Make the minimum contact and remain alone, or remain with those who are silent.

One of the greatest sayings of Lao Tzu is: The most beautiful company is when you can be with someone as if you are alone. See the insight of Lao Tzu: . . . when you can be with someone as if you are alone, when he allows you so much silence and so much freedom that you are absolutely alone, as if actually alone. His presence is not a hindrance; his presence, in fact, enhances your aloneness, enriches your aloneness.

"AVOID LOUD AND AGGRESSIVE PERSONS; THEY ARE VEXATIONS TO THE SPIRIT.
"IF YOU COMPARE YOURSELF WITH OTHERS, YOU MAY BECOME VAIN OR BITTER. . .

AND NEVER COMPARE Comparison is a disease, one of the greatest diseases. And we are taught from the very beginning to compare. Your mother starts comparing you with other children, your father starts comparing you with other children. The teacher compares you: "Look at Johnny, how well he is doing, and you are no good at all! Look at others! From the very beginning you are being told to compare yourself with others. This is the greatest disease; it is like a cancer that goes on destroying your very soul -- because each individual is unique, and comparison is not possible. I am just myself and you are just yourself. There is nobody else in the world you an be compared with.

Do you compare a marigold with a roseflower? You don't compare. Do you compare a mango with an apple? You don't compare. You know they are different! Comparison is not possible.

And man is not a species because each man is unique. There has never been any individual like you before and there will never be again. You are utterly unique. This is your privilege, your prerogative, God's blessing, that He has made you unique. Don't compare. Comparison will bring trouble.

The Desiderata says:

"IF YOU COMPARE YOURSELF WITH OTHERS, YOU MAY BECOME VAIN OR BITTER, FOR ALWAYS THERE WILL A GREATER AND LESSER PERSONS THAN YOURSELF "

If you fall victim to this disease of comparison, naturally you will either become very egoistic or you will become very bitter; it depends on whom you compare yourself with. If you compare yourself with those who seem to be bigger than you, higher than you, greater than you, you will become bitter. You will become a complaint against God, an anger: "Why am I not greater than I am? Why am I not like that person? Why am I not physically so beautiful, so strong? Why am I not intelligent? Why am I not this, not that?" And there are millions of things in the world....

If you compare yourself with the people who are greater in some way than you, you will become bitter, very bitter. Your life will become poisoned by the comparison. You will remain always in a state of depression, as if God has deceived you, betrayed you, as if you have been let down.

Or if you compare yourself with people who are smaller than you, in some way lesser than you, then you will become very egoistic. This is one of the reasons why politicians are always surrounded by people smaller than themselves. They collect them; that is their joy. They collect smaller people around themselves so that they can look bigger than they are by comparison. It is stupid, but one cannot expect anything more from a politician.

Rich people are always surrounded by those who are smaller. They feel good, very good, great in comparison to those people.

But ordinarily people always look at others' houses, their successes, their achievements, and feel very bitter against God. In the world, religion cannot prosper because people cannot pray to a god who has betrayed them from the very beginning, who has made them so small, so ugly. How can they be thankful towards him? Impossible. And without thankfulness there is no prayer, and without prayer there is no religion.

But a man who understands the uniqueness of everybody can be religious, can only be religious, because he feels immense gratitude for whatsoever God has given to him. If you don' t compare, then you are neither bigger nor smaller, neither ugly nor beautiful, neither intelligent nor stupid. If you don't compare, you are simply yourself And in that state of simply being yourself, spring comes, flowers come, because a deep acceptance of life and a deep gratitude towards God helps to bring the spring.

"ENJOY YOUR ACHIEVEMENTS AS WELL AS YOUR PLANS."

Don't be bothered with others. Enjoy whatsoever your achievement is. Enjoy whatsoever your vision to achieve is.

"KEEP INTERESTED IN YOUR OWN CAREER, HOWEVER HUMBLE; IT IS A REAL POSSESSION IN THE CHANGING FORTUNES OF TIME."

Don't be bothered that others are earning more money, that others are becoming more successful, more famous. Remain interested in the thing that you are really interested in; whether it keeps you poor, humble, does not matter. If you enjoy doing it, if you love doing it, if it is your creativity, then you are rich, very rich, immensely rich, and God will be very much pleased with you. If you are pleased yourself, God is pleased with you.

"EXERCISE CAUTION IN YOUR BUSINESS AFFAIRS, FOR THE WORLD IS FULL OF TRICKERY. BUT LET THIS NOT BLIND YOU TO WHAT VIRTUE THERE IS; MANY PERSONS STRIVE FOR HIGH IDEALS, AND EVERYWHERE LIFE IS FULL OF HEROISM."

The Desiderata is very pragmatic. It says:

"EXERCISE CAUTION IN YOUR BUSINESS AFFAIRS. . ."

As FAR AS WORLDLY THINGS are concerned, be cautious. Don t blame others that they are cunning. If you allow them to exploit you, they will exploit you. They are not cunning -- you are not cautious, that's the only thing to be remembered. Don't blame them; that is their business, to be cunning or not to be cunning. Don't think that they are sinners and will suffer in hell; that is not your concern at all. Your concern should be that "I am not cautious enough." Be more cautious, more alert, more aware.

Lorenzo staggered home filled with vino, and his wife would not let him in the house.
"Hey, Rosa," he shouted from below their window, "if you donna let me in, I am-a gonna tell-a everybody I slept-a with you before we gotta married!"
"Go ahead!" yelled back his spouse. "And I am-a gonna tell-a them you were not-a the first-a one!"

Don't blame others. Whatsoever they are, they are. In fact, all the cunningness of the world and the trickery of the world helps you to be aware. If this world cannot help you to be aware; then what world will ever be able to make you aware, to be cautious? It is a good world -- it gives you a tremendous challenge to be cautious.

"But," reminds the Desiderata, "let this not blind you to what virtue there is."

It is not only trickery, it is not only cunningness. There are many beautiful things in the world. There is always a silver lining to the cloud; don't miss that. So don't be blinded by the trickery, otherwise you will never find anything beautiful. And the world is full of beauty.

". . . MANY PERSONS STRIVE FOR HIGH IDEALS AND EVERYWHERE LIFE IS FULL OF HEROISM."

If you watch you will be surprised: this may be the most perfect world. With all the darkness, with all the thorns, there are roses, there is great light too. And you have to learn from both.

Guida Spirituale

Chapter #6
Chapter title: The Virtuous Circle

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The first question

OSHO, IS MY NAME AN ESSENTIAL OR SOMETHING NON-ESSENTIAL?

Premananda,

Existence is nameless. We are all nameless, but the name has a certain utility; without it life will be impossible. When the child is born he comes as a nobody, as pure nothingness -- that's the beauty of a child -- but it is a necessity that he should be given a name. Once the name is given, slowly slowly the child becomes autohypnotized by his own name; it becomes almost a reality to him. In fact, he can even sacrifice himself for the name. That's what millions of people are doing all over the world: sacrificing themselves for name, for me -- sacrificing the essential for the non-essential.

A name is not an essential, but it has certain purposes; without it life will be very difficult. Hence we have even to invent names for God. God cannot have any name, but God has to be addressed. There are moments when you would like to shout to God out of sheer joy -- some name is needed.

That's why I give you new names. Why new names? The new is as non-essential as the old, but the new will give you some insight. First it will make you aware that you are not the name, because the name can be easily changed and you remain the same. When the first name was given you were a small child, absolutely unconscious, unaware of what was happening to you. Now you are no more a child. A new name is given to you, it has significance, and that significance is essential. The name is non-essential, but the change of the name is of the essential.

Once you change the name you know that the name is just utilitarian; to know it is very essential. And now it will be more difficult for you to get identified with it.

Secondly: the name that your parents give to you is almost meaningless. Any name that comes to their minds is given to you, any name they feel they like. But the name I give to you is given for certain reasons -- those reasons belong to the world of the essential.

For example, I have called you Premananda. It consists of two words: prem and ananda. Prem means love, ananda means bliss. For thousands of years man has tried to live either in the world of love or in the world of bliss; it has been an either/or, a choice. But to be total it has not to be either/or, it has not to be a choice, it has to be both together.

My sannyas is a synthesis, and that synthesis belongs to the essential. So keep on remembering, something non-essential may become an indicator of the essential; something non-essential can be used in a very essential way. The fool can use the essential in a non-essential way; the wise man can use the non-essential in an essential way. It all depends on you.

So don't be so much concerned about what is essential and what is non-essential. It is not a quality of things that we can put into two different categories -- this is essential and this is non-essential rather, it is the use that you make of a certain thing which decides to what category it should belong.

When I give you a name it indicates towards the essential.

Man has lived only a partial life up to now. The worldly man lived a partial life: the worldly man lived the life of love. He was trying to figure out: "What is this phenomenon, love, all about? -- with the wife, with the children, with the parents, with the friends, with the society, in every possible way he was trying to know what love is.

Consciously or unconsciously, his whole effort was devoted to one thing: to know the joy that can happen between two persons in deep harmony.

Love is a harmony between two persons, two universes beating in the same rhythm, dancing hand in hand, melting, merging, become almost an organic unity. It is the way of the drunkard. You become drunk with the wine of the other; the other also becomes drunk with the wine of you. But it is only half the truth of your life. You start knowing more about the other and you completely forget yourself; love requires you to forget yourself and remember the other. The other becomes the focus; you fade away into deep darkness, you become secondary.

The people who live in this partial way sooner or later are bound to be frustrated, because no partial life can ever be a fulfillment. When they become frustrated... and the more intelligent someone is, the sooner he becomes frustrated because he can see that something is missing, something very essential is missing. You are missing. You are groping for the other not knowing at all who you are. And how can you find the other when you have not even found yourself! Hence you go on only stumbling with the other. You may call it love, but it is just groping. There is no insight, no clarity, no light; it is all dark.

And you are afraid of being alone so you seek the company of the other. It is out of fear that your so-called love arises -- and love can never arise out of fear. It is pseudo. The partial is always pseudo; only the whole is true. Only the whole has meaning, never the part. The part has meaning only in the context of

the whole, but never separately.

So many intelligent people became frustrated; then they decided to move to the opposite extreme. That is the way of the mind. If you fail in one thing, the mind immediately suggests the polar opposite to you. And it appeals, it looks logical. If love has failed, if you have not been able to rejoice and dance and celebrate with the other, then the logical conclusion is that it is better to move into solitude, to become a monk.

The word "monk" literally means to be lone. It comes from the same root which words like "monotony," "monogamy," "monopoly," "monastery" come from.

A monastery is a place where many people are trying to live a life of aloneness. This was the way of the monk, the other-worldly. And he has also failed in the same way; he was bound to fail. He chose the other half, but now he will miss something. He will learn how to be alone -- he will learn the way of bliss, he will be blissful, but his bliss will miss something: it will miss sharing. And a bliss that cannot be shared starts dying, becomes our, goes bitter. Even nectar can turn into poison if it stops its flow.

The monk is really far more blissful than the worldly people, but his bliss is not a river. It is not moving, not reaching to the other. He becomes just a pool, not a river but a pond -- in a certain bondage, afraid of the other.

Just see the point: the world is afraid of his aloneness, hence he tries to reach the other; in the darkness he shouts for the other. And the monk is afraid of the other because the other may disturb his solitude; he may start interfering with his space, he may start encroaching upon his space, his territory, which he has found with such difficulty. He lives in fear; he lives in a dark, walled, self-imposed imprisonment. He makes walls between himself and others. He avoids all possibilities where love can grow. Then his bliss slowly slowly becomes a dead pool with no flow, and he also starts missing; he starts getting fed up with himself. Rather than being alone he starts feeling lonely.

And if a monk is intelligent, now a higher kind of intelligence is needed. The ordinary intelligence will again take him to the other pole. Now Catholic monks are revolting against the church and getting married. For what?

For hundreds of years they have tried to live alone -- nuns have lived separately, monks have lived separately. There are Christian monasteries like those where for one thousand years no woman has ever entered. For one thousand years continuously the doors of the monastery have remained closed to women. Not even nuns, not even a small, six-year-old girl or six-months-old-child is allowed in. Such fear! One wonders whether monks are living inside or monsters! If you are even afraid of a six-month-old baby girl, what kind of people are living there? There is fear, great fear, trembling. The monks don't come out of the monastery. Once you enter Athos you enter forever; the world is finished.

There have been thousands of Hindu monks living in the Himalayan caves, never coming back to the world. But these people lose something, something very essential: sharing. Life is sharing, and only in sharing do you become fulfilled.

Just think of a sun which keeps itself enclosed, with no rays going out. Or think of a lotus which keeps its petals closed so no fragrance can reach anybody. Think of a bird which is afraid of singing -- somebody may hear it -- then this whole existence will be dead.

That's what these monks have become: dead people, living in their graves, whatsoever they call those graves -- caves, monasteries. Whatsoever they call them it does not matter, they are graves, and they are living on almost dead life.

Premananda, I have given you this name, prem and ANANDA -- love and bliss both. That is the message for all my sannyasins: that you have to learn both. You have to be fluid, you have to be flowing. You have to know how to be alone and you have to know how to be together. You have to be meditative and loving both, simultaneously; then only will you be whole.

And to me, to be whole is to be holy. Man has not been holy up to now because he has not been whole -- how can he be holy? Yes, once in a while a person may have attained -- a Lao Tzu, a Zarathustra. Once in a while a person may have attained to wholeness, but the more I look I feel even Buddha's wholeness can be enriched a little more, even Lao Tzu's wholeness can become a little more than it is; something can be added to it. Even Jesus' wholeness can have a few more dimensions to it.

My effort here is to give you a multi-dimensional existence; all the dimensions that are possible for human beings should be available to you. You should be capable of love and you should be capable of bliss. And my own experience is and my observation is that the man who is blissful is the only man who is capable of love, and the man who is capable of love is the only man who is capable of bliss. They enhance

each other.

You have heard about the vicious circle: that one thing leads to another, then the other thing leads to the first, and there is a vicious circle. But you have not heard about the virtuous circle. I call this the virtuous circle -- it is not vicious, it is virtuous -- because one thing leads to another and you go higher, moving on higher altitudes. More and more plenitudes are yours. The highest that I can conceive of is love and bliss in deep harmony, not interfering with each other but enriching each other

But the Desiderata is going to create such questions. I was aware that you would become very much puzzled about what is essential and what is non-essential. And your mind Is very cunning; it can find ways, it can start thinking, "Then why not drop the new name, why not drop sannyas? -- why not do this, because these are non-essential things? The essential thing is inner, and these are outer things." And this will be sheer cunningness and nothing else. You have not understood the message: the non-essential can also be used as essential.

But Premananda is an American, and for an American to be sane is difficult! And he is not only an American, he comes from Californialand!

Benson returned to Naples where, as a youngster during the war, he had befriended a native named Capitini. When the Italian saw Benson, he simply could not do enough for him and insisted that he meet his sister.

"Is she pretty?" asked Benson.

"Ah, bella, bella!" cried the friend.

"Is she young?" continued Benson.

"Si! Si!"

"And is she pure?" asked Benson.

The Italian shrugged and exclaimed, "You Americans are all crazy!"

In Chicago a couple came before a justice of the peace to be married. The young man handed him the marriage license.

"Join hands," said his Honor.

Then he looked at the document, which authorized him to unite in the bonds of matrimony Wlodzimierz Lineandowski and Nehrebecka Zozislawsieka.

"Ahem," he said, clearing his throat. "Wlod-hm-h-m-ski, do you take this woman...?" and so forth.

"Yes, sir," responded the young man.

"Nehre-hm-hm-hm-sieka, do you take this man to be...?" and so forth.

"Yessir! "

"Then I pronounce you husband and wife," said the Justice, "and I congratulate you both on having reduced two names to one!"

A few days after the new Pope had been elected, Cardinal Sicola had dinner with an old friend, Rabbi Finkalari. They chatted about many things and the Rabbi noticed that Cardinal Sicola seemed rather dejected.

"Dear friend," said the Rabbi, "you seem disturbed. Is it anything you care to discuss with me?"

"You know, I did not labor under any illusion that I might be elected. I just never dreamt I was so unpopular as not to have received even one vote!"

"My dear Cardinal!" consoled the Rabbi. "Dismiss such thoughts from your mind. You are held in very high esteem by your colleagues. I know what must have been on their minds. Each one undoubtedly figured that if you were elected, it would sound demeaning to call you Pope Sicola!"

The second question

Osho,

IF A MASTER'S TEACHINGS ARE PERFECT, WHY ARE THEY CORRUPTED IN TIME?

Anand Ravi,

IT IS SOMETHING very essential to understand, because it has always happened and it is going to happen always in the future too. There is not going to be any change. Every teaching is bound to be corrupted; it is in the very nature of things. Just as every child is to become old one day and everyone who is born is going to die one day, each teaching is out of necessity bound to be corrupted. It cannot be avoided. It is not that the great Masters have not tried; they have tried their best, but you cannot go against the laws of nature. Nobody can go against the laws of nature.

There are seven things to be taken note of.

The first is the experience of the Master himself. When he experiences the truth there is no mind at all. It is a state of no-mind, or as Dionysius will call it, a state of agnosia -- absolute innocence; not even a single thought moves in the mind. Hence the memory system is not functioning; the mind is in a complete state of non-functioning. It is frozen, it is absolutely still.

This is the moment when the teaching is perfect, but nothing has been taught. The teaching has not yet become teaching. Nothing has been said, nothing has been heard. In fact, even the Master is not yet aware of what has happened. Something has happened, but he is simply so lost in it that there is no possibility of him becoming aware of it. To be aware of something means division, the observer and the observed; the experience has become split. When the experience happens it is indivisible. There is no knower and no known, no subject, no object. All is silent. This is the most perfect teaching.

The second stage is when the Master becomes aware of what has happened -- corruption has begun, even inside the Master. He has not said a single word, but a vague awareness has started arising in him. The experience is no more undivided, it is divided, it has gone from one to two. It is no more the same, it is not the whole. Part of it has become subjectivity -- the knower, the observer, the awareness -- and the other part has become the object, the known, the experienced. This is the first corruption, and it happens inside the Master.

The third is: the Master formulates his experience; he starts making it more clear, more expressible. Now there are not only two but three things. The one is divided into three: the subject, the object and the mind, because without the mind nothing can be made articulate. The mind is the expert. Language has to be used, logic has to be used. The mind has to be awakened from its deep sleep; the mind has to be called forth. Just as one day the Master had struggled hard to put the mind into a deep-frozen state, now he struggles hard to unfreeze it, because without it there is no possibility of being absolutely clear about what has happened. It has to be conceptualized.

Now, the moment the ultimate experience becomes conceptualized a great corruption happens, because the wordless is being forced into the word. And words are small things, and the experience is as vast as the sky -- even the sky is not its limit. The unlimited has to be brought within limits. Naturally much will be lost. First it was the whole sky with all the stars, with all its infinity and eternity. Now it is only a small window with a frame, a man-made frame. Now you are looking through the window: it is no more the whole sky but just a small piece of it.

And the fourth thing to be understood is the expression. Out of great compassion, out of love, the Master would like to share with others what has happened, because he can see millions of people groping in the dark in the same way as he was groping one day. He can see everybody groping in the same darkness, with the same confusion, with the same misery, and now he is in a state where he can help. At least he can indicate the way, at least he can show something of the beyond. He can make something transpire, he can trigger some process.

He has to use the art of synchronicity. He has to sing the song so your song which is in the seed starts moving, becomes alert, comes out of its dormant state, starts reaching towards the sky -- so that your seed is broken, so that your song also starts having a longing. Your heart has to be touched.

The Master speaks, but the moment he speaks even more is lost, because to conceptualize within yourself is one thing; to communicate it to somebody else is totally different. Now you have to look at the other person, at what he can understand; only that can be said. You have to come to the lowest possibility because that's where people exist. You have to use language which they can understand.

The Buddha cannot use the language which only other Buddhas can understand. He has reached the sunlit peak, but he has to come back; he has to descend back into the darkness of the valley. He has to use your language, your expressions, your ways of saying things. And naturally, almost ninety-nine percent is lost; only one percent is expressed, and that too needs a very skillful Master. Not all the Masters have been

able to express even the one percent; many have remained silent seeing that they have no skill.

When I decided to become a teacher in the university, a few of my friends who were aware of what had happened to me asked me, "What are you going to do?"

I said, "It will be good if I can be a teacher for a few years, it will help me tremendously: it will give me the skill. Now I have something to express, I have something to share, but the skill is needed. The best teacher is one who can help the last person hearing him, the lowest in intelligence, to understand. Of course the best ones will understand easily, but you have to keep aware of those who are not that intelligent."

And humanity, the greater part of humanity, is not intelligent at all. It lives in a very stupid way; it lives in mediocrity. Its consciousness is so much covered with dust and rust that its mirroring quality is completely lost. It cannot reflect anything, it cannot echo anything. Great skill is needed; only then can one percent of the experience be expressed.

And the fifth thing is the hearing of the experience. Now that the Master has spoken he is no more the master of what he has spoken. Now the person who has heard becomes the master of it; now it is his possession. Up to now the corruption was happening inside the Master, because he was bringing it to the level of the mind. Once he has spoken then it enters into a mind which has never experienced anything of the unknown, anything of the beyond. In the very entry, out of that one percent almost ninety percent is lost. It is bound to be so because everybody understands things in his own way, according to his own conditioning, his past experiences, his philosophy, his religion, his ideology.

Nobody hears in silence. If you hear in silence, then there is a possibility you may be able to get hold of the one percent, and that is enough for you to be transformed. Once a small flame enters into you, the whole forest will be afire soon. That one percent is enough. It is pure fire! It Will make you afire.

But even that one percent never enters. It enters only into those who are devotees, who are totally devoted to the Master, who have no conditions, no barriers, who are almost like shadows, who have effaced themselves completely. Otherwise, ordinarily the sixth thing is bound to happen: the interpretation. The person who hears is going to interpret it. The moment your mind comes across any word it immediately interprets it; it cannot allow it to remain as it is.

Looking at a roseflower your mind immediately says, "A beautiful flower!" You cannot resist the temptation of saying it. You may not say it to anybody, but deep inside you have said it to yourself: "What a beautiful flower!" You could not remain silent with this beauty. Interpretation is bound to happen.

Now you are here -- Christians, Jews, Mohammedans, Jainas, Buddhists, Parsis, Sikhs -- all kinds of ideologies, all kinds of philosophies are there in your minds. Whenever you hear something you will give it your color. Then not even point one percent is left. What to say about one percent? -- not even point one percent is left. It has become so diluted, so contaminated that it is almost something else.

And there is the seventh possibility: the moment the hearer starts telling it to others, what he has heard... All the Buddhist sutras begin with: "I have heard the Blessed One say this...." Buddha never wrote a book, neither did Christ nor Lao Tzu; they all depended on the spoken word. There is a reason for it: because while I am speaking, the word is one thing, but the pauses are far more pregnant, the silences are far more meaningful; my gestures may touch your heart more easily than my words. My words are bound to go into your memory system; they will revolve there. But my presence, my eyes can penetrate you far more deeply.

Hence all the great Masters have used the spoken word. Nobody has ever written a book, and I don't think they are ever going to write a book. The moment you write something it becomes dead. The moment you say something it is not only a word: behind it is standing an alive being, full of joy, full of the experience, so full that he is overflowing. His words can take many many things towards you, crossing all the barriers; there is a possibility of reaching.

But when the person who has heard it from somebody else goes on telling it to others, he is just repeating like a parrot.

That's why, Anand Ravi, all the great teachings, all the teachings which were perfect become corrupted in time. They become corrupted even in the presence of the Master.

These are the seven steps of corruption. And if you keep alert then something can be saved -- only something, but that something is enough. If you can save even a seed that will do, because out of that seed the whole earth can be made green.

The last question

Osho,

I AM A POLACK. I DON'T UNDERSTAND WHY PEOPLE THINK THAT POLACKS DON'T HAVE ANY INTELLIGENCE.

Vedam,

I ALSO WONDER why people think that Polacks don't have intelligence. They have a different kind of intelligence, that is true -- so different, a unique kind of intelligence. Nobody else in the world has that.

I have heard about the Polack Pope:

He was aboard a plane and the pilot said, "It is unfortunate that out of the four engines one has stopped working, but there is no need to worry. Three engines are more than enough to take us to our destination. The only thing is we will be three hours late."

After fifteen minutes he said, "Sorry to interrupt you again: the second engine has stopped, but no need to worry. Two engines are still more than enough and we will complete our journey, but now we will be six hours late."

And after half an hour he announced again, "Ladies and gentlemen, sorry to announce that the third engine has also failed, but still there is no need to panic. One engine is enough to take us to the destination, but now we will be nine hours late."

And after just five minutes he said, "If you want to say your prayers you can say them, because the last engine has stopped?"

And there was great panic and chaos, but the Polack Pope was sitting silently. The lady sitting by his side ying and weeping and screaming He said "What is the matter? Why are you so worried? At the most we will be twelve hours late!"

This is pure intelligence! It is mathematics, nothing else! Who says Polacks don't have intelligence?

I have read Bertrand Russell's Principia Mathematica -- that's nothing compared to the Pope's mathematics!

Watkins walked into a Hollywood talent agent's office. He placed his suitcase on the agent's desk, opened it, and thirty mice scampered out, carrying little musical instruments.

In seconds, they were positioned as an orchestra and with a snap of Watkins' fingers, the mice began playing exactly like Benny Goodman. Watkins snapped his fingers and this time they sounded like Guy Lombardo. Watkins snapped his fingers again, and the rodents played a medly of Paul Anka tunes.

"Well," asked Watkins, "what do you think?"

"Can't use them," replied the agent.

"What do you mean, you can't use them? What's the matter with this act?"

"To tell you the truth," said the agent, "they don't play half bad, but the drummer looks too Polish!"

There are people who don't understand the Polacks and they go on spreading rumors that they have no intelligence. I am not anti-Polack. I love them, I enjoy them! I can see their intelligence is totally different!

Kyacki's son had been acting a little strange lately, so Kyacki took him to a psychiatrist.

"Tell me, son," questioned the shrink, "how many wheels does an auto have?"

"Four. "

"Very good," said the doctor. "Now what is it a cow has four of that a woman has two?"

"Legs."

"And what does your father have that your mother likes most?"

"Money."

The psychiatrist turned to Kyacki and said, "You don't have to worry about him -- he's smart!"

"He sure is!" said the Polack. "I missed the last two questions myself!"

Just a matter of different intelligence! Who says they don't have any intelligence? Vedam, don't be worried. Enjoy the intelligence that God has given to you!

Banducci, Sullivan and Piwalski, traveling together in Mexico, got drunk and killed a Mexican. All three were sentenced to the electric chair.

First they sat Banducci down and asked him if he had any last words. "I am a dentist," said the Italian, "and I will care for everyone in the village for twenty-five years if you will let me go."

The authorities refused and the executioner proceeded to carry out the sentence. He pulled the switch and nothing happened.

"By law," said the executioner, "the Italian is a free man, because the electric chair did not work."

Then the Irishman sat down. The same question was asked. "I am a doctor," said Sullivan, "and I would care for the villagers for twenty-five years in exchange for my freedom." Again the answer was no. The switch was pulled and nothing happened. He went free.

Then Piwalski sat down. He was asked if he had any last words.

"I am a graduate in electrical engineering from Texas A & M," said the Polack, "and if you put that white wire in that hole, and the red wire in that hole..."

And who says that Polacks don't have intelligence?! Just sheer nonsense! They have intelligence -- in fact, only they have intelligence!

In Poland, disorder -- or what is known as the Polish mess -- is referred to by Poles as Polski balagan.

It is said that Jimmy Carter, Leonid Brezhnev, and Polish party chief Edward Gierek met God. He allowed them one question each.

"Is it true," asked Jimmy Carter, "America will go communist? "

"Yes," answered the Lord, "but not in your lifetime."

"Will the Chinese take over Moscow?" asked Brezhnev.

"Yes," replied the Almighty, "but not in your lifetime."

"Will disciplined labor ever replace Polski balagan?" asked Gierek.

"Yes," answered God, "but not in my lifetime!"

Guida Spirituale

Chapter #7
Chapter title: Create a Context

1 September 1980 am in Buddha Hall

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The first question

OSHO, I WELCOME YOUR STERN STEPS TO GUIDE A COUNTRY LIKE INDIA FROM SLAVERY AND POVERTY, ETC. HOWEVER, I FEEL VERY SORRY TO HEAR YOU QUOTED AS SAYING: "FOR FIFTEEN YEARS THIS COUNTRY NEEDS NO DEMOCRACY. IT HAS NOT THAT MUCH INTELLIGENCE." PLEASE EXPLAIN WHAT YOU MEAN BY THIS.

S. Shekharan,

I LOVE DEMOCRACY, I love freedom. But to transform a country which has lived for two thousand years in slavery is not possible through democratic means; it will take two thousand years or even more. The mind of India has become accustomed to slavery, and when you give freedom suddenly to slaves they go berserk. It is like suddenly throwing open the doors of a prison and releasing all the prisoners, making them free. What do you suppose they are going to do?

Democracy needs a certain context which is missing in India. That's why these thirty years have been just a failure. All the work that has been done since India attained its so-called freedom has not been of any value. In fact, we have more problems than we had before. We have not been able to solve a single problem; we have created thousands of other problems.

I love democracy so much that I am even ready for a fifteen years' temporary benevolent dictatorship to train the country, to teach the country how to be free. It will appear paradoxical, it will appear contradictory, but don't be deceived by the appearance.

It is easy to condemn and criticize my views because the paradox is so apparent. Any fool can say that it is contradictory. But life works in a dialectical way; it is not linear logic, it is dialectics. It is far more complex than you think it is.

Two thousand years of slavery is a long time, very long. The slavery has gone into the very blood and bones, into the very marrow of the nation. To uproot it, something surgical is needed. Just telling people to be free is not enough. And how can the surgery be done if democratic means are adopted? -- because "democratic means" simply means.telling people things, not doing anything, just telling people to be more understanding, to be more democratic, to be more independent. But that is not going to help. It is like telling an ill person to be healthy.

Something drastic is needed, something radical is needed, not only medical treatment but something surgical. That is possible only if for fifteen years at least -- that is the minimum limit -- the country lives under a benevolent dictatorship. Then compulsory birth control can be imposed on the people. Otherwise their freedom to reproduce is going to create so many problems that no government can ever solve them. By the time you solve a few problems, thousands more people will have arrived with all their problems. They don't bring land with them, they don't bring factories with them; they simply come empty-handed. And already millions of people are unemployed; half the country is starved.

This country can be happy only with a population of twenty crores. It is now reaching the limit of seventy crores, and by the end of this century it will reach the highest peak: one hundred crores. It will even defeat China, because China is under a dictatorial regime, they have been able to impose strict birth control. Right now they have more people, but by the end of this century India will be the most populated country in the world -- and of course the most poor, the most hungry.

And when there is so much poverty, so much starvation, talking about democracy is all nonsense. It is like playing a beautiful song on the flute before a hungry man. The song is beautiful -- I love the flute, I love the song -- but to play the song before a hungry person is absurd, it is ridiculous.

The so-called Indian democracy helps only to increase its problems, to increase violence, because when people are hungry they become violent. When they are not even able to live as human beings, what can you expect from them? These communal riots and all the rape, murder, arson, these show that the animal is surfacing. You cannot expect the great quality of being human from hungry people; it is impossible.

This democracy helps only the politicians; hence I will be condemned by the politicians. Morarji Desai has already said yesterday in Rajkot that "Acharya Rajneesh should not be allowed in Gujarat, he should not be allowed in Kutch, because he is against democracy."

Now just look at the statement: if it is a democracy then I can live anywhere, wherever I choose! You see the stupidity of the remark? -- I should not be allowed to enter Gujarat.

That's what I am saying, that it is better to drop this empty word "democracy"; it is just a beautiful word borrowed from others. In fact, because India was under British rule, all the great Indian leaders were educated in England. They saw democracy working beautifully there, but in England it has a context of one thousand years. They came back to India; they had seen democracy functioning perfectly well. It can function in England, but where is the context here? So they started imitating England; India cannot be England so easily.

These thirty years have been a time of sheer nonsense. India should think first about its own tradition, history, past, and in THAT context we should create a government. We cannot borrow a certain ideology

from another context. Those trees cannot be transplanted into another climate so easily; first you have to change the climate.

India has no sense of a nation, has never had. In fact, it has never been a nation. In Buddha's time it was divided into two thousand kingdoms. It has never felt an organic unity; there exists no organic unity. There are divisions and sub-divisions, and they are all in conflict; they are all ready to destroy each other. Religious and political ideologies... so many that it is chaos.

England has only two parties, a two-party system -- a very logical way of running a government smoothly. India has hundreds of political parties. It is impossible for any party to be powerful enough or stable enough to implement any program. Hence they promise but they cannot fulfill. But the game can be continued: one party fails to fulfill its promises, then another party starts promising the people. One party has deceived the people, then another party will deceive the people, and so on and so forth.

But the politicians enjoy it because that is their great opportunity to rule the country. Nobody is concerned with the real problems of the country.

Democracy is not really a problem for the poor. They are ready to sell their votes for just two rupees, five rupees. Now in a country where people are ready to sell their votes for just five rupees, how do you think a democracy can function? Whosoever has the money will purchase the votes. So it is good for the people who have money, it is good for the people who are in politics, ambitious, it is good for smugglers because a certain freedom allows them to do whatsoever they want to do. It is good for the hooligans, the GUNDAS, because nobody can prevent them freedom of expression. It is good for all kinds of criminal elements, but it is not good for the people.

Ninety-nine percent of the people have nothing to do with democracy. They need bread, butter, shelter -- they don't have the very essentials to exist, to survive! And talking to these people about democracy is ridiculous.

I LOVE democracy. I would like this country to be democratic, I would like all the countries to be democratic, the whole world to be democratic, because I respect freedom as I respect nothing else. But a context has to be created, and two thousand years of slavery has to be destroyed.

The Indian mind thinks very selfishly: everybody thinks only of himself. That is the heritage of the Indian culture: it has made everybody very selfish. And they have rationalized it beautifully: they say that everybody suffers or rejoices according to his karmas, the acts that he has committed in his past life. It has nothing to do with the social structure, it has nothing to do with the government, it has nothing to do with anything else: it is a question of your own past life. So if you are poor, you are poor because of your past life; you have committed certain sins and you are suffering. If somebody is rich, he is rich because of his past life; he had attained great virtue.

You have heard it said you cannot purchase virtue with money -- but you can purchase money with virtue. In India that is an accepted rule: you can have more money by being virtuous -- not in this life, remember. If in this life you are virtuous you won't have any money! If in the past life you were virtuous, in this life you have to be as cunning as possible, then you will have money and you will have power.

Nobody is concerned with the whole nation as such. My concern is with the whole nation. When I say that it needs a fifteen years' benevolent dictatorship I mean that a certain discipline has to be created. People have to be forced to do certain things because they won't do those things if they are left on their own.

For example, every Indian thinks it is his birthright to give birth to as many children as possible, because to prevent him from giving birth to children is to prevent his freedom. And children are God-given. And he has a certain karma that he has carried from his past life: he has to be a father of one dozen children or two dozen children, and anybody interfering with it is interfering in his freedom. So in a democratic set-up it is impossible to impose compulsory birth control.

It is impossible to force people to be a little more industrious. The country has lived in laziness for thousands of years. It must be the laziest country in the world; nobody wants to work. Now in a democratic set-up it is impossible to MAKE them work. They will go on strikes -- for the sheer joy of not doing anything!

Almost half the time all the factories are closed, and even when the factories are open nobody is interested in really producing, creating. They don't have these values. They think that the world is illusory, so what is the point of producing and creating? Their whole creativity has become focused on reproduction! They don't feel any need to create anything else.

It is impossible in a democratic set-up to bring people to their senses. But I say a "benevolent dictatorship." And what do I mean by a "benevolent dictatorship" ? I mean a dictatorship which is used only

as a means -- the end is democracy.

And my own feeling, my own observation is that Indira Gandhi is the right person, the one who can do it. First she is a woman, has a far more loving heart than any man can ever have. She is a mother and has tremendous love for the country. She has the grace to become a benevolent dictator.

The only problem is that once somebody is a dictator it is difficult to take power from his hands, it is difficult for him to give way to democracy again. But Indira is over sixty. In fifteen years' time she will be seventy-five -- she will have enjoyed the power more than enough. She will be really tired -- she is already tired. She is already bored with the whole thing. She is carrying it on because she loves the country; otherwise I don't see any desire in her to dominate the country. She has tasted power for a long time. In these fifteen years she will be getting older, wiser; she will be getting closer to her death.

And she is a woman, and up to now she has proved very intelligent, broad-minded. There is every possibility that a benevolent dictatorship can function through her. It cannot function through a man like Morarji Desai. He is a fanatic and utterly narrow-minded, utterly stubborn, and very ambitious. If Morarji Desai was in power I would not suggest no elections for fifteen years: I would suggest elections after every six months!

Because I see that Indira can be of tremendous help to transform the climate of the country... All that she needs is encouragement because she has been brought up in a very democratic family. For four generations she has been brought up in the climate of freedom, independence, respect for others. She has been educated in the West. Her father was almost Western, not Indian at all. Her father was the person who introduced democracy into India. She loves democracy.

The only problem is she is even afraid to be associated with the idea of dictatorship. If she can drop that fear... The West will condemn her, America particularly will condemn her, England will condemn her. The West will condemn her -- but they don't help in any way, so what does their condemnation mean? Let them condemn. This much sacrifice she has to make for the country. I call it a sacrifice because her name will become associated with dictatorship. That much sacrifice she has to make. If she can make that much sacrifice for the country, if she is ready to become notorious, then there is no other problem.

All these stupid politicians who are creating chaos in the country can be stopped, all smuggling can be stopped, all the crimes which go on growing every day to new heights can be stopped. The country can be trained in fifteen years to be more industrious, to be less selfish. And a country which is creative, productive, rich... It CAN become rich because the land is rich, its potential is great. Just a little less population...

So two things have to be done. One is birth control: nobody should be allowed to have children unless the medical board of the city or the town or the village approves. Secondly, euthanasia: old people who want to die should be given the freedom to die. These are two sides of the same coin: stop new people coming in and help the older people to go! Create a little more space in the country!

And for these fifteen years the whole context that is needed for democracy can be created. After fifteen years people will not be ready to sell their votes for anything, because they will have understood. They will not be just going on strike for any excuse.

I have not even moved to Kutch, we have not even purchased the land yet, and just three days ago the people who are opposing the move, they closed the capital city of Kutch, Bhuj. All the shops were closed, all the factories were closed, all the schools and colleges were closed -- as a protest.

I have not entered yet, I have not even got any land there, not even a single house, I have not even visited Kutch -- just the rumor that we are going to Kutch is enough! And they are creating so much nuisance in Kutch, in Gujarat, that in two places the police had to force people by LATHI charge, people had to be beaten to disperse.

In one place, Mandvi... the whole city of Mandvi is for me. They want me to be there because the would be commune will be close to Mandvi and Mandvi will have all the benefits of the commune. So Mandvi is totally for me. Bhuj is against me -- not against me really, but against Mandvi. They are jealous.

Once Mandvi was the most important city in Kutch; two centuries ago it was the richest city in Kutch. Then the River Sind changed its course and Mandvi became a desert, and of course when it became a desert it lost its glory. Then Bhuj became more important. Now Bhuj is afraid: if ten thousand sannyasins move to Mandvi the glory will again come to Mandvi. Bhuj will again become secondary, Mandvi will become an international center. They are not really against me; the conflict is very political: it is between Mandvi and Bhuj.

Bhuj people, politicians belonging to Morarji Desai's party, went to Mandvi to tell people to close

Mandvi also. The Mandvi people gave them a good beating! One thousand people gathered and threw them out, and they had to escape, run away!

Now I have not gone yet and all this is happening. And the Gujarat government is puzzled because no land has been purchased, no land has been given to us -- nothing has happened concretely. It is just a rumor! But just for a rumor Indians can go crazy, as if they are just sitting on a volcano. ANYTHING is enough for them to strike, to protest, to make a noise and to create chaos.

This is why I call the country unintelligent. It has lost intelligence -- through the priests and through the politicians. Not that it does not have the potential of being intelligent, it CAN be intelligent, but it has to be helped. It needs tremendous help: first a surgical operation then nourishment. But the country has to be transformed into a new context. Just the old country having democracy is impossible.

India has never been democratic, remember. It has always been ruled by kings. It was always monarchic, it has never been democratic. Democracy is a foreign idea, a Greek idea; there are no roots in Indian soil for it. We will have to change the soil, we will have to change the climate, if it is going to happen. And the problem is: if you want to change the climate, the context, people will be against you.

Why are people against me? I am not doing any harm to anybody, but they are against me because I am trying to change their culture. But their culture is the problem! I am trying to change their religion, and their religion is the problem. I am trying to cut the very roots, the very causes of their problem. All this can be done very easily by a benevolent dictatorship, by somebody who is intelligent enough and loves and respects democracy, and is ready after fifteen years to give the country back its freedom.

And my feeling is that if Indira is gone, then I don't see on the Indian horizon any other Indian politician who can be so benevolent. Once Indira is gone, India will be in the hands of Hindu chauvinists. Then it will be a Hindu country, and then it will become impossible to change the context because they will go on emphasizing Hindu culture in every school, college, university. And that is the cancer -- what you call Hindu culture. That culture has to be removed. A better, far better human culture has to be introduced.

My feeling is Indira may be the last person who can do it. If she cannot do it, then this country cannot hope for much.

That's why I love democracy, I love freedom -- still I insist that for fifteen years it is better to put aside the idea. The time for it has not come yet.

The second question

OSHO, THE PRIEST INSIDE ME SEEMS TO HAVE A STRONG HOLD. ARE SANNYAS AND MEDITATION REALLY GOING TO CURE ME OF BEING A MISERABLE, STUPID BASTARD? OR SHOULD I JOIN THE HARE KRISHNA MOVEMENT? I COULD DO IT FOR THE PRICE OF A HAIRCUT. I NEED NOT EVEN CHANGE THE COLOR OF MY CLOTHES.

Dhyanakirti,

THE PRIEST ALWAYS HAS a strong hold, because the priest is the most ancient institution in the world. They say the most ancient profession in the world is that of the prostitute. I don't agree. The most ancient profession is that of the priest, because without the priest who will create the prostitute? How will the prostitute come into existence? It is through the priest.

The priest is the source of an kinds of ugly institutions. And if you have been a priest yourself, then of course it goes very deep in you. And joining the Hare Krishna movement is not going to help -- it will be jumping from the frying pan into the fire, it will lead you towards more stupidity.

The priest creates something in you which he calls "conscience." And by creating conscience he destroys your consciousness. Conscience is nothing but a state of hypnosis. By repeating certain things again and again, the priest creates a deep hypnotic state in you, and then you are under the spell.

And you are right to say: ARE SANNYAS AND MEDITATION REALLY GOING TO CURE ME OF BEING A MISERABLE, STUPID BASTARD?

If you have understood it, that it is stupidity, then cure is not difficult. Then sannyas will do. And if MY sannyas cannot do it, then drop all hope -- then it cannot be done at all.

A man standing beneath the Eiffel Tower looked up and saw another man jump from the top of the Tower and fall at a great velocity. On the way down, however, he seemed to hit a pocket of air which broke his fall and brought him gently to the ground. The spectator was impressed.

A man standing close by noticed the look of wonder spread over the spectator's face and told him to stay around and watch his friend do it again.

The spectator looked up and saw the same figure jump and fall at great speed, then come once again to a smooth landing on the ground nearby. He got up, walked over to the spectator casually and said, "Go on, have a go. There's nothing to it -- you only have to jump!"

"Okay," said the man. "I'll give it a try." So he climbed to the top of the Tower and jumped. He fell downwards at a tremendous speed and hit the pavement -- he was a real mess!

The man who had been standing close by turned to the sky-diver and said, "D'you know, Gabriel, for an archangel you are a real bastard!"

The priests and the angels and the archangels and the gods, and even your so-called God, they have all done tremendous harm to you. In the name of religion so much crime, so much calamity, so much misery has happened to man as has not happened from any other source -- even politicians are secondary.

And certainly every religion tries its best to force its ideology into the heart of the child. So the hold is certainly strong. But once you understand it, once you get unidentified with it, there is no trouble because it is something imposed on you. It is like a dress -- you can drop it any moment. But if you think your dress is not a dress but your skin, then it becomes difficult. That's where you get identified with it.

Dhyanakirti, don't get identified with your conscience. And that's the whole purpose of meditation: to make you aware that you are not your mind. The priest can only reach your mind, he cannot reach your being -- fortunately he cannot pollute your being, he can only pollute your mind. And meditation means creating a distance between your mind and yourself.

The moment you ARE aware that the mind is a separate thing, created by others -- the priests and the politicians and the parents and the teachers -- that it has nothing to do with you, you can slip out of it very easily.

A man lost his hat. He decided to go and steal one from the entry of a nearby church. When he arrived at the church, a sermon on the Ten Commandments was in progress.

At the end of the service, he approached the minister and said, "Thank you, Reverend. You have saved me from committing a crime. I came here with sin in my heart -- I wanted to steal a hat...."

"That's very good, my son!" said the minister. "But tell me, what did I say to make you change your mind?"

"Well," explained the man, "when you got to the part about 'Thou Shalt Not Commit Adultery,' I remembered where I left my hat!"

The conscience that the priest has created has not become your soul. It has just become your mask. It has given you a pseudo personality, it has made you a hypocrite.

An attractive, sexy young woman goes for a check-up to the Catholic doctor-cum-monk, who has devoted his whole life to serving the people as a physician. He looks her over, impressed, and as his breathing becomes heavier, he tells her to undress so that he can check her temperature rectally.

She bends over and says, "Hey, doc, this is not my rectum! "

"That's okay, my dear," says the Catholic doctor-cum-monk, "nor is this my thermometer!"

The priest has not really changed anything, he cannot; he has only imposed a certain layer of hypocrisy on you. So it is not difficult to get rid of it. It is just a layer of dirt; you can clean it any moment you decide to.

Sannyas is a bath. It is a shower, it will cleanse you, Dhyanakirti. And I have given you the name Dhyanakirti -- the glory of meditation. This is the glory of meditation: that it can help you to get rid of ALL imposed ideas, and it can give you back that which is really yours, your real center.

The Hare Krishna movement will be another imprisonment. Yes, when you move from one prison to another, for a little while it feels good, the change. The new prison has a different architecture, different decoration, different jailers, different guards -- everything is different so it feels good. But soon you will

realize that it is again the same thing, because the slavery is the same.

You say: OR SHOULD I JOIN THE HARE KRISHNA MOVEMENT? I COULD DO IT FOR THE PRICE OF A HAIRCUT.

Don't think that just by cutting your hair anything changes.

"Ya ya," in German, means yes. But in the Polish language, a "yaya" is what hangs below a Pole's belly button if the Pole is a male.

Brudzewa from Warsaw stopped in a Berlin barbershop and asked for a shave.

"Ya ya," said the barber.

"Nie yaya," screamed the Pole. "My beard!"

So be aware. You can get into some difficulty. If you want to cut your hair, don't go to Germany. Otherwise the barber will say "Ya ya" -- and you seem to be a Polack!

Sannyas and meditation are enough, nothing more is needed. Sannyas changes your whole vision of reality. It helps you to drop all ritualistic religion, all serious religion. It helps you to become non-ritualistic, non-serious, it helps you to become playful, it helps you to take life as fun. It helps you to rejoice in existence, and through that rejoicing comes real renunciation.

In the past it has been said again and again by the priests that if you renounce you will attain to bliss. I tell you just the opposite: if you become blissful there is renunciation. And that renunciation has a beauty of its own -- because in your rejoicing, all that is non-essential starts dropping away -- because you can see it is non-essential. The very seeing is the transformation. If after seeing you have to do something for transformation, then your seeing was incomplete, was not entire, was not total, was not real.

Sannyas means seeing how you are caught in prisons, why you are caught in prisons. And the very seeing is enough, because nothing is really holding you in the prison except your own fears; the fear of the unknown, the fear of the unfamiliar, keeps you huddled together like sheep in the crowd. And there are many crowds: Hindu, Mohammedan, Christian, Jewish -- different crowds. And people are clinging to each other; they are afraid of being lost in aloneness. Meditation teaches you aloneness.

Sannyas helps you to get rid of the non-essential -- in the words of the DESIDERATA -- sannyas helps you to negate the non-essential, to drop the non-essential, and meditation helps you to FIND the essential, to discover the essential. And these are the only two things that are needed, nothing else is needed. Withdraw your energy from the non-essential and let it move into the direction of the essential. Discover your being, your individuality In that authentic experience is the miracle.

The third question

OSHO,
I LOVE THE WAY YOU APPRECIATED THE INTELLIGENCE OF THE POLISH PEOPLE.

Sant Maharaj,

ARE YOU TOO A POLACK? -- because there are Polacks everywhere. India particularly has Polacks. They are masquerading as Indians. Polacks are found in every shape and size, everywhere. Remember, Polacks don't belong only to Poland; in fact, we should rename the whole earth "Poland" Polacks are everywhere!

India has many Polacks, very famous Polacks -- Morarji Desai is a Polack, Muktananda is a Polack.

Do you know, Sant Maharaj, if Jimmy Carter, Leonid Bresznev and Morarji Desai together went sky-diving and none of their chutes opened, who would be the last one to hit the ground? Of course, Morarji Desai, because he would have to stop to get directions -- or maybe a few times to sip his own water of life.

Just the other day when I was talking about the mouse who was saying to the other mouse, "Don't believe a thing that I say because I have been on the piss the whole night," I remembered Morarji Desai, because what will Morarji Desai say? He has been on the piss his whole life! Now where can you find such a Polack?

How can it be proved that Adam was an Indian?
Who else would stand beside a naked woman and just eat an apple?

Several young boys were called by the New Delhi authorities for a medical check-up to determine the paternity of a certain teenage girl's baby.
Chandulal went in and after a few minutes came out. "Don't worry, fellows," he smiled. "They'll never find out. They're taking samples from the finger!"

Pundit Ramprasad Shastri comes home and finds his wife in bed with another man. The pundit takes out a gun from the drawer and puts it to his head. The wife's lover jumps up and shouts, "Hey, what are you doing?"
"Shut up!" says the Indian pundit. "You are next!"

Guida Spirituale

Chapter #8
Chapter title: I say, Rejoice!

2 September 1980 am in Buddha Hall

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The first question

OSHO,
WHAT IS YOUR MESSAGE?

Pritam,

MY MESSAGE IS VERY SIMPLE Live life as dangerously as possible. Live life totally, intensely, passionately, because except for life there is no other God.
Friedrich Nietzsche says God is dead. That is wrong because God has never been there in the first place. How can he be dead? Life is, always has been, will always be. Allow yourself... and I repeat again, allow yourself to be possessed by life.
The so-called religions of the past have been telling you just the opposite. They say, "Renounce." I say, "Rejoice." They negate life, I affirm it. They say life is something wrong, illusory, and they create an abstract idea of God which is nothing but a projection of their own minds. And they worship that projection. It is so unintelligent, so utterly stupid that one wonders how millions of people have believed in such sheer nonsense. That which is, is denied for that which is only an abstraction of the mind. God is only a word, but they say God is real. And life is a reality.... You feel it in your heartbeat, it pulsates in your blood, it is all over the place -- in the flowers, in the rivers, in the stars. And they say this is all MAYA, all illusion. They say that it is made of the same stuff as dreams are made of. And they create a God -- and of course, everybody creates a God in his own image. So there have been thousands of gods.

It is your imagination. You can make a God with four heads, you can make a God with a thousand hands. It is up to you, it is your game. And these people have been telling an poisoning the minds of others. They say, "BRAHMA SATYA" -- God IS true, and "JAGAT MITYA" -- the world, life is untrue.

I say to you, life is the only truth there is. There is no other God than life. So allow yourself to be possessed by life in all its forms, colors, dimensions -- the whole rainbow, all the notes of music. If you can manage this simple thing... It is simple because it is only a question of let-go. Don't push the river, let the river take you to the ocean. It is already on the way. You relax, don't be tense and don't try to be spiritual. Don't create any division between matter and spirit. Existence is one, matter and spirit are simply two sides of the same coin. Relax, rest, and go with the river. Be a gambler, don't be a businessman, and you will know more of God because the gambler can risk. The gambler is non-calculative, he can put all that he has at stake. But the thrill of the gambler when he stakes every thing and waits;... what is going to happen now? In that very moment a window can open. That very moment can become a transformation of the inner gestalt.

Be a drunkard, drunk with life, with the wine of existence. Don't remain sober. The sober person remains dead. Drink the wine of life. It has so much poetry and so much love and so much juice. You can bring the spring any moment. Just give a call to the spring and let the sun and the wind and the rain enter into you.

It is because of THIS message that the spiritualists are against me because they think I am denying God. I am not denying God. For the first time I am bringing God into a real perspective, I am making him alive, I am bringing him closer to you, closer than your very heart. Because he's your very being, nothing separate, nothing far away, nothing there in the sky, but herenow. I am trying to destroy the very idea of there and then. My whole vision is of HERE AND NOW because there is no other space than the here, and no other time than the now.

The spiritualists are against me because they think I am making people materialists. And the materialists are against me because they think I am taking people into meditative drunkenness.

The Shankaracharya would not agree with me because he says, "God is true and everything else is false." I cannot agree with him. And Karl Marx will not agree with me because he says, "Religion is the opium of the people," that religion is something utterly false, that there is no God, no spirit, no life except matter, that what you think is your consciousness is an epiphenomenon -- just a by-product. The moment you die everything dies.

I tell you you are born and you will certainly die but something in you was before your birth, and something in you is there which will remain after your death. And that something is life. Life is eternal.

Twenty sannyasins walk into the World Trade Center in New York singing, "Drinking from your wine, Osho, drinking from your wine!"

The front desk receptionist calls for the manager to come quickly. He tells the sannyasins that they must be wearing formal dress to enter so one of the sannyasins goes over to the desk and gets the "Rules of the House." He finds out that priests and people of religious orders do not have the same dress code. He presents this rule to the manager who is thereby forced to allow them entry.

The twenty sannyasins walk into the bar on the one hundred and thirtieth floor still singing, "Drinking from your wine, Osho..." A couple of drinks later, the same sannyasin notices a fat old Texan sitting on the stool next to him. He raps him on the back and they get talking. Fatso happens to import fine scotch whisky into the States. He listens in amazement as this sannyasin tells him that he is a connoisseur and that he knows of a wine that just keeps getting you.higher and higher -- it is made in India and brewed by a Master called Rajneesh.

"Faarrr out!" drawls the Texan, and he calls the bartender and pays for everybody's drinks.

A short time later, twenty sannyasins walk out of the bar, singing, "Drinking from your wine, Osho, drinking from your wine..."

That is my message.

The second question

OSHO,

WE HAVE COME TO KNOW THAT YOU BELIEVE THAT ALL RELIGIONS ARE HUMBUG. HOW CAN YOU SAY THIS? ALL PEOPLE HAVE EVERY RIGHT TO BELIEVE IN SOME SPECIFIC RELIGION. EVERYTHING CAN BE GOOD AS WELL AS BAD. SO HOW CAN YOU SAY THAT OTHER RELIGIONS ARE HUMBUG?

Arvind Shah,

I DON'T BELIEVE IN ANYTHING. I am not a believer at all. I need not believe, I know. All the religions are humbug. This is not my belief, it is simply my experience. I can see it -- they are humbug. The whole of human history proves it.

And the moment you say "all the religions" you have already gone astray because there is only one kind of religiousness. There cannot be many. Just as science is one, the scientific approach is one, so is religion, so is the religious approach.

Jesus, Krishna, Buddha, Zarathustra, Lao Tzu, they all belong to one kind of religiousness. Of course, they speak different languages -- that is another matter. They are bound to speak different languages. Lao Tzu will speak in Chinese, Jesus will speak in Aramaic, Buddha will speak in Pali, and of course they will use the idiom of their day. But that is the difference of expression. And one should not be deceived by expressions, one should not be deceived by words, because religion has nothing to do with the words. In fact, it is because of the curtain of the words that we cannot see. It covers our eyes, it hinders our insight. Religion is a wordless experience. Hence Christianity, Hinduism, Jainism, Buddhism, Mohammedanism are all false.

Jesus is right, Buddha is right, Krishna is right. But Christianity is not right, cannot be right. In fact, to be a Christian is to settle for something pseudo. You can be a Christ! Then why be a Christian? To be a Christian is just to be a shadow. You can drink from the very source of existence. Then why go on only talking about it, thinking about it?

A Christian is one who talks about truth and knows nothing about it. A Christ is one who knows about it. It is his experience. The Christian has no experience of his own, he is simply repeating words of Christ. And repeating other's words is a stupid activity. This repetition is called "believing." Remember, religion has nothing to do with believing. The whole foundation of religion is seeing, not believing. Remember, only blind people believe in light. Those who have eyes, they don't believe in light, they KNOW! The moment you know something the necessity for belief disappears.

But the world is full of believers. That means the world is full of blind people. And how have you come to a certain belief? Just a coincidence -- that you were born into a certain family and they started imposing their beliefs upon you. You are a Hindu. You have not chosen to be a Hindu, you have been forced to be a Hindu by your parents, by your society. Or you are a Jew... Or you are a Mohammedan... But you have not chosen it, and religion is not so cheap that anybody else can impose it upon you. It has to be one's individual choice.

Religion has to be chosen out of freedom. It is not a conditioning. Belief is a conditioning. Belief means you have been made afraid that if you don't believe you will be punished. Hence, hell. Those who don't believe, for them is hell. And those who believe? -- for them are all the joys of paradise.

It is the same psychology that pervades the schools, the colleges, the universities, the law courts. They all think that if you want people to be a certain way, the only possibility is to create fear and to create greed. And how can you be religious if you are full of fear and greed? -- fear of hell and greed for paradise. That is the trick that has been played upon you. You have been cheated and you have been exploited. And you have only been given words -- words which mean nothing to you.

When Buddha says something it has meaning. When Buddhists repeat it they are repeating like parrots. The parrot can repeat a mantra, there is no difficulty in it, you can teach the parrot. And the same methods have to be applied as are applied to you: if he learns the mantra he gets beautiful food; if he does not learn the mantra then he is punished, he has to starve, he is denied food. He is forced to learn. This is what psychologists call conditioning.

And there are people like B.F. Skinner who say that man can be conditioned for any behavior, just give him enough punishment and enough reward and you can manage, you can change anybody's behavior.

Why you are being good? -- not that you really feel like being good. There is a great fear that if you are not good then you will have to suffer for it later on. The whole of humanity is living in fear and greed -- and you call these religions?

Religions are not possible, only a religiousness is possible.
Arvind P. Shah, you are too much burdened with words.

You say: WE HAVE COME TO KNOW THAT YOU BELIEVE THAT ALL OTHER RELIGIONS ARE HUMBUG.

You have not even listened to me, you have not even been in communion with me. You have come to know... You have heard it from others who may have heard it from somebody else. That you believe. If you had been here for a few days you would have come to know that I don't believe in anything.

I KNOW! I have eyes, I can see! What is the need for believing? Belief is for those who are not courageous enough to open their eyes. Belief is for those whose religion is formal, who have not experienced anything of life, anything of beauty, anything of joy, anything of love, for whom God is a word, life is a word. They live in words.

"Hey, Paolo, how come-a I no see you 'round no more?"
"I gotta new business now, but I am-a no do so good-a!"
"What's your business?"
"I am a pump!"
"What the hell-a is a pump?"
"I gotta these eight-a girls who work-a for me, and every time they go out-a and make fun-a with a guy, I make-a money!"
"You be a dope! You ain't da pump -- you are a pimp!"
"No wonder business is-a no good-a. In the 'Yellow-a Pages' I am-a listed under 'pump'!"

Beware of words. You are listed as a Hindu, as a Mohammedan, as a Christian... YOU are none of these.

Friedrich Nietzsche is right when he says that the first and the last Christian died on the cross twenty centuries ago -- neither before him was there another Christian nor after him. Only Christ is a Christian in the true sense of the word. He lived and experienced, and whatsoever he said was coming from his innermost core. It was not something borrowed. Everything borrowed is ugly. Beliefs are borrowed, hence they are ugly. And when you live according to borrowed beliefs you create chaos in the world. YOU remain unconscious and you go on talking about the Bible and the Veda and the Gita. And you are repeating all these things in your dreams. You have not understood a single word.

One Sunday morning, a drunkard stumbled into a big building not knowing it was a church. When he entered, the ten o'clock mass was in process -- the organ was playing, a choir was singing and the church was very crowded. The priest was standing in front of the people, swaying a pot filled with smoking incense.

Suddenly a shout was heard from the back of the chapel, "Madam! Hey, Madam! Your bag is on fire!"

You are not in your senses! You don't have any awareness. You are sleepwalkers. Almost the whole of humanity suffers from somnambulism, sleepwalking. And in your sleep the priests have caught hold of you. It is only accidental who was close by and who got hold of you.

If a child who is born into a Hindu family is given to a Christian family from the very beginning, he will never come to know that he is a Hindu. Or do you think he will ever come to know that he is a Hindu? -- he will be a Christian.

So what is your religion? Just whatsoever is forced upon you by others is your religion. Religion basically is freedom. But your so-called religions are slaveries, they are humbug. And humanity has suffered much because of this nonsense.

I would like more Buddhas but no more Buddhists -- enough is enough.

An Australian country town had an old nunnery at its center. The town was growing up fast all around it and the nuns would stand at the windows and watch the new multi-story building being erected on the other side of the street.

Around midday, the lunch siren would go, and the laborers with their bronzed sweaty bodies would come down the scaffolding to the ground floor to have their lunch.

The nuns would watch the blokes sit around in a big circle, get out their lunch boxes and thermos flasks and dive into their lunch.
"Sister, sister, did you notice that the gentlemen did not thank the Lord for their food?" said one nun to the other.

The other replied enthusiastically, "Yes, yes," I did! Perhaps we could mention it to Mother Superior."

So off they go upstairs and relate their tale to the Reverend Mother. After a moment of silence, she says, "Bring me a lunch-box tomorrow -- just the kind the gentlemen use!"

The next day, when the siren sounded, Mother Superior picked up the lunch-box and slipped downstairs and across the street. She sat quietly down next to the men who were noisily hopping into their lunches, then she raised her hands suddenly and said, "Gentlemen! Gentlemen! Have you heard of Jesus Christ?"

One of the fellas stopped, pushed back his hat, scratched his head and said, "Hmmm, ah, Christ -- Jesus Christ... Hey Danny, you heard of a Jesus Christ working here? Well, tell him his mum is here with his lunch!"

Jesus Christ... Twenty centuries have passed. Who cares? Who bothers? You have to live your life. You have to be authentic to yourself. You have to discover your individuality. And all these religions are humbug because they hinder discovering, they hinder exploration. They hinder you from knowing the truth. They hinder in every possible way.

They go on stuffing knowledge in your head, and that knowledge only creates stupidity. Pundits are the most stupid people in the world because they are parrots. And there are so many simple people who even start trying to live according to the teachings that have been given to them by others, who start trying to live... they create a mess of their life. Then life becomes unnecessarily repressive because you are not a Mahavira, and you are not a Buddha, and you are not a Krishna.

Just try to be a Krishna. Stand in the street, Arvind P. Shah, playing on a flute, and immediately the police will catch hold of you. You cannot repeat Krishna. You have to be only yourself. Nobody is capable of repeating anybody else. There is no need either. It creates repression. You repress your individuality and you start acting like somebody else, and you are NOT that somebody else so your life becomes a hypocrisy. Hence I call all these religions humbug.

Chandulal got an out-of-town construction job, and asked his guru, Swami Dharamdas Brahmachari to check up on his wife to see that she did not fool around with anybody.

Of course, he argued within himself that his guru Swami Dharamdas Brahmachari is a celibate, so his wife is in the right hands, there is no fear.

If he had asked me I would have said, give the control of your wife to anybody else. Anybody else will be far better than this so-called celibate.

Six months later he returned and found his spouse and his guru in bed doing the very same thing he had tried to prevent. He called his wife every name in the book, and then threatened divorce.
"And as for you, you dirty dog!" Chandulal shouted at his guru, "could not you at least stop while I am talking to you?"

Repression sooner or later explodes. You are sitting on a volcano.

Arvind P. Shah, you say: WE HAVE COME TO KNOW THAT YOU BELIEVE THAT ALL OTHER RELIGIONS ARE HUMBUG.

They are.

HOW CAN YOU SAY THIS?

Because I know it.

You ask: ALL PEOPLE HAVE EVERY RIGHT TO BELIEVE IN SOME SPECIFIC RELIGION.

There is no specific religion. There is only a religiousness. And nobody has the right to believe! Everybody has the right to KNOW.

You say: EVERYTHING CAN BE GOOD AS WELL AS BAD.

No. If you know then the right is right and the wrong is wrong. Then the white is white and black is black. If you don't know, then of course you are in a confusion.

You ask: SO HOW CAN YOU SAY THAT OTHER RELIGIONS ARE HUMBUG?

What can I do? If they are humbug they are humbug. I am simply stating a fact.
To me, it is a truth which has to be said. And the time for it has come.

The third question

OSHO, MY WIFE HAS BECOME A BRAHMA KUMARI OF THE RAJ YOGIS OF PREJAPITA BRAHMA IN MOUNT ABU. IT IS HARD FOR ME TO ACCEPT HER WAY, ESPECIALLY HER IDEAL OF PURITY AND HER BELIEVING IN SUCH THINGS AS THE FIVE THOUSAND YEAR CYCLE OF MANKIND WHICH WILL END IN ABOUT 1987 IN A BIG ATOMIC WAR AND NATURAL CATASTROPHES TO START A NEW GOLDEN AGE. WHAT CAN I DO?

Prem Hari,

YOU NEED NOT do anything. Let her have her own way. You can see the nonsense that she is falling into, but that is her freedom, and one learns only by experience. If you try to pull her out she will not be able to live her experience totally.

In the first place it will be almost impossible for you to pull her out because mind functions in a very different way. Your very effort will push her deeper into the mire. And a husband particularly is the last person to transform a wife or convert a wife -- impossible. Wives can convert husbands very easily, but husbands have never been known to convert wives.

A wife can nag you -- she knows the art, that is part of her femininess. She will torture you in such subtle ways that finally you have to give in. It is very difficult to find a husband who is not henpecked. All husbands are bound to be henpecked. If somebody is not henpecked that simply means that he is not a husband. He may be somebody else but he is not a husband. And every husband knows it and every wife knows it. But wives are very clever. They go on giving the sense to the husband that he is the master, and deep down they know who is the master, so what is wrong in it, let him pretend. So he can go and walk in the streets and in the factories and in the offices as if he is the master!

The wife gives him enough rope. But remember, it is a rope and the wife keeps the other end in her hand. Enough rope she gives -- go on pretending -- but she is the real master.

So if your wife was trying to get you out of the hold of these so-called Prejapita brahma and their brahma kumaris then it would have been very easy. But it will be almost impossible for you.

And I think it is a good chance to get rid of her. Don't miss the opportunity. People are so foolish. When opportunity knocks on the door they complain about the noise!

A Jewish comedian telling jokes about women: "Now take my wife, for instance... please!!!"

It is such a good opportunity, such a golden opportunity for you. You are out of the mousetrap. Why do you want to get into the mousetrap again? Let her do her own thing. She will learn by bitter experience. I know these fools because I have been visiting Mount Abu for almost twenty years.

India has given birth to two of the most stupid religious movements. One is Hare Krishna -- that has become worldwide. The other is these Brahma Kumaris, it has not reached the whole world, it has remained confined to India. They talk utter nonsense, and they talk with authority. And they go on saying everything. This date that you mention that in 1987 this world will end... This date has changed many times in thirty years, and it will change again. But fools are fools. '87 is not far away, only seven years. And you will see

that in '87 it will become something else -- '97 or 2000 will be exact, the right time. It goes on, it goes on changing. And people are so foolish, they go on believing.

The world is not going to end in any atomic war for the simple reason... not that humanity has become non-violent, not that it has heard the message of Buddha and Mahavira and has dropped all violence, no. It has come to a point where total war is possible. Strange it is, what Buddha and Mahavira could not do Albert Einstein has been able to do. The discovery of atomic energy on one hand has been one of the most dangerous discoveries because two cities, Hiroshima and Nagasaki, were destroyed within minutes. One hundred thousand people in Hiroshima were reduced to nothingness within three minutes. But on the other hand, the discovery of atomic energy is going to change the whole future of humanity because it has made it possible to go into a total war.

All the wars in the past -- and they have been many... In three thousand years we have fought five thousand wars. But they were partial wars. Even the First World War and the Second World War should not be called World Wars because the whole world was not really involved. A major part was involved but not the whole. The Third World War will be the first and the last World War, first and last both because it will be total destruction. Nobody can win it -- that is one of the greatest blessings -- that nobody can win it, neither Russia nor America. The difference between the victor and the defeated will be a difference of only ten minutes at the most because if America attacks Russia first then it will take ten minutes for Russia to attack America. Just ten minutes! Or vice versa. And we have so many atom bombs and hydrogen bombs available that the whole of humanity can be destroyed seven hundred times. In fact, a person simply dies on the first attempt. There is no need to kill a person seven hundred times. But politicians are very calculative: in case some body survives they have made it in such a way that there is no possibility to survive. Not only men but trees and birds and insects, and all the amoebas you are suffering from. All will be destroyed.

In fact before the Third World War you cannot be free of amoebas! Amoebas are the longest-living beings. An amoeba can live at least one hundred thousand years. They are immortals, gods. And their reproduction system is really aesthetic. Man's reproductive system is very ugly compared to the amoebas.

Amoebas are brahmacharis, celibates, absolute celibates. There are not females and males, remember. The way the amoeba reproduces itself is a very different one. The amoeba simply goes on becoming fatter and fatter and fatter, and then it splits in two; then there are two amoebas. Both are fathers, both are sons. And then they go on, start eating and becoming fatter and fatter, and a moment comes when they split into four. This is a beautiful way to reproduce.

Just think of a man doing pushups on a woman. What nonsense! Amoebas must be laughing! What are you doing?

I have heard a story.

The first human couple reached Mars. And of course they were interested to know how the Martians reproduce. So they asked the first Martian couple they met, "How do They said, "It is very simple." They invited the couple into their home. They opened the freezer and brought out two bottles of some strange chemicals. In a jar they mixed those chemicals in the same proportions. They put the jar back into the freezer And they said, "After nine months we will have a baby."

The human couple was very much puzzled. "What kind of reproduction is this?"

Then they asked, "And how do YOU reproduce?" And so they started making love. And while the man was doing pushups on the woman -- because they were Christian and they knew only the missionary posture... that is the missionary posture, the Christian posture. Those two Martians, the Martian couple, started laughing. They laughed so much that tears came to their eyes. And of course the human couple was feeling very awkward.

When they were finished they asked, "Why you are laughing?"

They said, "This is the way we make coffee!"

Amoebas must be laughing at you and all the tantrikas and all the tantra methods, and amoebas must be laughing at the whole nonsense. Nonsense in the sense that they have a very simple method. No sex is involved at all. They are non-sexual beings. In fact they are the only eligible beings to enter into paradise.

Your wife has gone into some stupid ideology. It is good riddance. Forget her. She will come to her senses if you don't try to force her. And the world is not going to end, because everybody is aware that now war has become meaningless. The whole meaning of war is in getting victorious. Now nobody can be the victor. The days of war are over, the days of love are coming. And this world is not going to end, but

certainly it is going to go through a tremendous change, a radical transformation.

I am preparing you for that radical transformation. I want you to be the future of humanity.

And of course, you are worried about her ideal of purity.

Indians have very strange ideas about purity. They have suffered much because of that. The whole country lives with such deep suppression, with such deep unnaturalness that everybody is miserable, everybody is sad and serious.

Just the other day three Indians came to visit; they had come from one of our friends, so Sheela received them as guests. And they were very rich people, belonging to the topmost, richest society of Bombay. One of them asked Sheela, "We have heard many things about free sex here. This is against spirituality, this is against religion" and all kinds of things. And then one of them asked, "Why don't we see many Indians here?"

Sheela said, "First you go... because you have come to see the ashram... first you have a look around the ashram. You will have a better perspective, and then we can sit and talk."

And the same man, do you know what he did? In the fashion department -- Padma was alone -- he grabbed her breasts. The same man who was asking why there are so few Indians.

Then Sheela told him, "Now, you know" -- he was caught red-handed -- "why there are so few Indians. We have to throw them out. Now we have to throw you out." We would have given you a good beating and handed you over to the police, but because you have come from a friend, a well-wisher of our commune, we will not do anything to you. We'll just throw you out."

Now a rich person, well-educated, behaves in such a way and thinks himself spiritual. Indians have a strange idea of spirituality. Their whole mind is sexual and they talk of purity in the sense of no sexuality -- to drop sexuality is to be pure. Then only amoebas are pure.

You cannot be pure because you are born out of sexuality in the first place. How can you be pure? You cannot change your birth, it has already happened. You came out of your mother and father's sexuality. Half the cells of your body belong to your father, and half the cells belong to your mother. They are sexual, those cells are sexual. Hence each man carries within him a woman -- his mother. And each woman carries a man within her -- her father. And now psychologists have come to a certain insight into it.

You will fall in love many times but every time you will feel frustrated for the simple reason that deep down the cells of your mother are projecting a chemistry in you which can be fulfilled only if you can find a replica of your mother in your beloved. And that is impossible. Where will you find your mother as your beloved? Or where are you going to find your father as your lover? Hence ALL love affairs are bound to fail. They can only be temporary affairs, no love affair can be permanent. Stable it can be. Stable only because of security, convenience. But no love affair can be really fulfilling for the simple reason, a basic reason, that each man is trying to find his mother in the woman he loves. And of course that woman is totally different. She comes from a different sexual source: her father was different, her mother was different.

You fall in love with a woman who has something similar to your mother -- maybe the color of the hair, maybe her eyes, maybe her nose, maybe her shape.

Just a few days ago, Vivek brought to me a picture of Krishna Prem's mother. It was amazing! The mother looks exactly like Vasumati, exactly like Vasumati -- the nose, the face. And Krishna Prem has been gay for many years, and suddenly seeing Vasumati his gayness has disappeared. He has fallen in love with a woman. And he has not even been consciously aware of his mother's existence because his mother died very early. I think he was only two months old or something when his mother died, so he does not remember. But the chemistry remembers.

Each cell has its own memory. Falling in love with Vasumati, here in the ocean of so many women, just finding Vasumati is strange -- and that too for a person who has remained gay for many many years. In fact, it was one of his problems. He was asking again and again, "How can I get rid of my homosexuality?" And suddenly the meeting with Vasumati and the homosexuality disappeared. He has found something similar.

But it can be only similar; hence when they asked, "Can we live together?" I said, "Beware. If you live together then the relationship will be very short-lived. If you remain aloof and meet only once in a while, then your relationship can be prolonged, can be far more enriching." And they understood it. They both understood it, which is rare. Because when you are in love you are crazy, you don' t understand anything. You go cuckoo . But they both understood. They both proved that they can see things clearly. They remain separate. Only once in a while -- two, three times a week they meet. Now this can be a lifelong

relationship... unless I disturb it!

So, Prem Hari, it is good. Thank these Brahma Kumaris of Mount Abu -- they have been of tremendous help to you.

Abe died of a massive heart attack. His wife, Rose, followed Abe's instructions and had him cremated. She insisted on taking the ashes home to their small apartment in Brooklyn, and had the following conversation:

"Abe, remember the Cadillac you promised me? Well, here are the keys.

"Abe, remember the trip to Europe you promised me? Well, here is the ticket.

"Abe, remember the condo in Miami Beach you promised me? Well, here are the keys.

"Abe, remember that blow job you always wanted? Well, here it is!" (And she blows the ashes..... "phooow! ")

What else can you expect from a wife?

Don't be bothered at all. Let her try her own way; and everybody has the freedom to do whatsoever he likes, she likes. Don't interfere. You be on your path and let her seek her own path. She will come sooner or later because nobody is so foolish as to remain trapped into something ridiculous. But it helps many people at least to get rid of their absurd ideas.

In this world everything has a purpose. There are so many fools -- that's why there are so many foolish philosophies. Wherever there is a demand there is going to be a supply. So your wife must have needed something like that.

And it is not time for her to come to me. Let her wander around.

There is a famous Sufi story: a man went in search of a Master. He was ready to go around the world, but he was determined to find the Master, the true Master, the Perfect Master.

Outside his village he met an old man, a nice fellow, sitting under a tree. He asked the old man, "Have you ever heard in your long life -- you look like a wanderer..."

He said, "Yes, I am a wanderer. I wandered all over the earth."

The man said, "That is the right kind of person. Can you suggest to me where I should go? I want to be a disciple of a Perfect Master."

The old man suggested a few addresses to him, and the young man thanked him and went on.

After thirty years of wandering around the earth and finding nobody who was exactly fulfilling his expectations, he came back dejected, depressed. the moment he was entering his village he saw the old man who had become very old now, sitting under the tree. And suddenly he recognized that he is the Master! He fell at his feet and he said, "Why didn't you say it to me, that you are the Master?"

The old man said, "But that was not time for you. You could not recognize me. You needed some experience. Wandering around the earth has given you a certain maturity, a certain understanding. Now you can see. Last time you had met me, but you had not seen me. You had missed. You were asking me about some Master. That was enough proof that you could not see me, you could not feel my presence, you could not smell the fragrance. You were utterly blind; hence I gave you some bogus addresses so you could go. But even to be with wrong people is good, because that is how one learns. Fol thirty years I have been waiting for you here, I have not left this tree."

In fact the young man, who was not young anymore, looked at the tree and was even more surprised. Because in his dreams, in his visions he was always seeing that tree and there was always a feeling that he would find The Master sitting under this tree. Last time he had not seen the tree at all. The tree was there, the Master was there, EVERYthing was ready but HE was not ready.

Prem Hari, let her wander, let her search. Don't try to pull her here, otherwise she will even distract you. You have come home. Drink as much wine as you can out of me. Maybe your transformation will help her too.

These are not things which can be proved or argued about. And never argue with a woman, because you will always be defeated because she does not argue logically. She simply jumps from one conclusion to another while the man follows the hard way -- he completes the whole process of arguments. That's why it is almost impossible between husband and wife to come to any conclusion.

Mulla Nasruddin was saying to me, "I have never argued with my wife in my whole life."
I said, "How did you manage it?"

He said, "The day we got married we decided that every non-essential thing" -- remember DESIDERATA -- "every non-essential thing she has to decide. And I will decide only the essential ones. And we have remained true to our contract."

I said, "What are the non-essential things?"

He said, "Almost everything."

"And what are the essential things?"

He said, "For example: whether God exists or not whether Jimmy Carter should be chosen again or not whether communism is the right thing or not. How many hells are there? -- one or seven. All the essential things I decide. And everything else... what type of car to purchase, what kind of food to eat, what kind of restaurant to go to, what kind of movie to see, where the children are to be sent -- which school, which hostel... Almost everything is a non-essential thing. It covers everything except the most essential. That I decide. And there is no argument, there is no question of argument."

I think that is great wisdom. If every husband and wife divided..."You decide the non-essential and I will decide the essential" -- because ANYWAY the wife is going to decide it, so why bother?

Leave her alone. You be transformed. Maybe seeing the transformation in you, seeing your blessing and benediction, she may be transformed. She may be converted. That is the only possibility. But not by dragging her, not by pulling her out, but helping her to be herself. Tell her, "You are completely free." Don't make her feel guilty. That is ugly and irreligious.

The fourth question

OSHO,
WHY DO YOU CALL MORAJI DESAI A POLACK?

Sangit,

IT IS VERY RARE in life to come across perfection, but Morarji Desai is a perfect Polack. It is a rare phenomenon. Perfection is not easy.

I call him a perfect Polack because that's how he thinks. He thinks only in words; he has no experience, no experience about the ultimate. But he talks about it. Only a Polack can do that.

Just the other day I read this statement. He said he had one ambition to be fulfilled: to know God and attain the heights of truth. "I have not acquired the truth in totality yet," he said, "nor had Mahatma Gandhi."

Now these words are enough to prove what I mean by his being a perfect Polack.

In the first place any ambition is a barrier. Ambition for truth is a contradiction in terms. He is a politician and all politicians are Polacks. He is a politician, he knows only the language of ambition. He knows no other language. And the ambitious person suffers from an inferiority complex, otherwise he will not be ambitious. He knows perfectly well that he is mediocre, that he is stupid. Just to hide the fact of his stupidity he tries to create some status, some outside status. He wants to become the president, the prime minister -- that was his whole lifelong ambition to be the prime minister. The day he became prime minister, he said immediately, "This is one of my ambitions which is fulfilled. Now only one more is left, and that is God-realization. I want to know truth. That is now my only ambition."

It is okay if you are ambitious to be a president or a prime minister, but one cannot be ambitious about knowing truth. That is a contradiction in terms.

Truth is known only when all ambitions have been dropped -- the ambition for truth is included in it. When all ambitions and all desires have been dropped, suddenly truth is available. Truth is not somewhere far away that you have to reach to it, it is not a goal. It is already a given fact. It already exists in you. You can be ambitious for money, for power, for prestige, but you cannot be ambitious for truth. If you are ambitious for truth that means you are trying to find, search, seek -- and truth is inside you. It IS NOT to be sought because it is in the seeker himself. The moment all your outer seeking stops, the moment you have understood the futility of desire, the futility of ambition... In that state of non-ambitiousness, desirelessness, truth is revealed. And it is not revealed as something objective. It is your own interiority, it is your

subjectivity.

Soren Kierkegaard says, "Truth is subjectivity" and he is right. Jesus says, "The kingdom of God is within you." The same thing expressed in a different way. Buddha says, "There is no God. There is no self to be sought, just go in, turn in -- a one-hundred-eighty degree turn -- and you will be surprised. The thing that you have been searching for for lives has always been inside you." God is hiding within you. He is not in the Himalayas.

Now to say that "I am ambitious... the only ambition to be fulfilled now is to know the truth" is to live in just words. He knows the word "ambition," he knows the word "truth." But he has not experienced any meditativeness. If he had experienced even a drop of the nectar of meditation, he would have dropped the word ambition, it would have been impossible to use that word. That word is ugly.

And then he says, " I want to know God" -- as if God is a person, as if God is something objective that you can know. There is no God to be known in that way. It is not a question of encountering God. You will not meet him somewhere. God is the name of absolute silence, the name of profound peace, a name -- just a name -- for overflowing love and bliss. God is nothing but godliness.

H.G. Wells says Gautam the Buddha was the most godless person and yet the most godly. H. G. Wells has a great insight there worth meditating upon: the most godless and the most godly.

All godly people have been godless. They have to be -- AES DHAMMO SANANTANO -- because this is the ultimate law. When you know, you know there is no God. Your very knowing, your awareness, your consciousness, is all that is.

But people who live in words go on talking about these things unconsciously.

One hundred Italian soldiers had only ninety-nine rifles with bayonets. Their sergeant said, "Everybody rush up the hill. You, Luigi, without a rifle, you just say, 'Bang, bang -- stick, stick.' "

They charged up the hill. Luigi came face to face with a six-and-a-half-foot-tall Polack.
Luigi shouted, "Bang, bang -- stick, stick."
The Polack said, "Tank, tank!"

This is how theologians go on talking: God-God, Self-Self, Truth-Truth! But there is nothing else.

"Why are you huffing and puffing, Zbigniew?"
"I have been on the slippery slide."
"Why should you be out of breath from sliding down the slide?"
"Ah, DOWN?"

He was trying to go up. That's what ambition is. Ambition means going up, and non-ambition means slipping down into a state of nothingness.

Pulpushki showed up one morning at work with a big smile on his face.
"Why you so happy?" asked a co-worker.
"Thursday I find wife in bed with the electric meter reader!" explained the Polack. "Friday, I catch her taking samples from a salesman on the living room sofa. Saturday morning, the milkman do business with her on kitchen table. But I fix them all. No one get last laugh on Pulpushki. I just phone Good Will and tell them to take up the furniture... the whole furniture of the house!"

Morarji Desai is a Polack, and a perfect Polack.

Guida Spirituale

Chapter #9
Chapter title: Be Yourself

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"BE YOURSELF.
ESPECIALLY DO NOT FEIGN AFFECTION. NEITHER BE CYNICAL ABOUT LOVE; FOR IN THE FACE OF ALL ARIDITY AND DISENCHANTMENT, IT IS AS PERENNIAL AS THE GRASS.
"TAKE KINDLY THE COUNSEL OF THE YEARS, GRACEFULLY SURRENDERING THE THINGS OF YOUTH.
"NURTURE STRENGTH OF SPIRIT TO SHIELD YOU IN SUDDEN MISFORTUNE. BUT DO NOT DISTRESS YOURSELF WITH DARK IMAGININGS. MANY FEARS ARE BORN OF FATIGUE AND LONELINESS."

These two words are enough to transform the whole of humanity; they can give birth to a new man. They are immensely pregnant with meaning. The past of humanity has been a constant effort not to be yourself, hitherto we have been told by the priests and the politicians and the pedagogues to be somebody else. "Be a Christ," they say, and the people who are trying to be a Christ are the Christians. "Be a Buddha," they say, and the people who are trying to be a Buddha are the Buddhists. No other Christ has yet happened, neither has a Buddha, and it is not going to happen ever. It is not in the nature of things.

History repeats, existence repeats never. History repeats itself because history is constituted of the unconscious humanity. Existence never repeats itself because existence is nothing but godliness, creativity. Creativity is non-repetitive, consciousness is non-repetitive. Unconsciousness is bound to repeat, it moves in a circle: it goes round and round in the same circle, it becomes more and more efficient in doing the same thing again and again. And the more efficient it becomes, the more difficult it is to go beyond the known.

The creative person is always leaving the known behind and moving into the unknown. To repeat somebody else is nothing but pretending, cheating, deceiving. It is beautiful to know Christ, it is beautiful to love Buddha, it is beautiful to understand Lao Tzu, but it is ugly, humiliating to repeat them, to be imitators.

But for centuries man has been conditioned to be somebody else. There are vested interests against you being yourself. The vested interests want you never to be yourself because they are afraid of anything new; everything new seems to be a danger to them. They are at ease with the old, hence they say, "All that is old is gold." The older it is the better.

Hindus say, "Our scriptures are the oldest, hence the best." They go on trying to prove that their scriptures their Vedas are far older than the historians recognize. The scientific historian concludes that they are not more than five thousand years old, but the Hindu chauvinist believes they are at least ninety thousand years old. That is "at least"; it is possible they may be older than that.

Why this effort to prove that "Our religion is the oldest"? -- because the old is more valuable, has been more valuable in the past. The new has been condemned because the new cannot be absorbed by the establishment.

Jesus is dangerous to the Jews because they lived a certain pattern of life, following Moses, repeating Moses, trying to be carbon copies of the prophets of the Old Testament. And here comes this man Jesus who starts saying things which go against the tradition, convention.

The Old Testament says that "tit for tat" is the most fundamental law. If somebody throws a brick at you, reply by throwing a rock at him. If somebody takes one of your eyes, take both the eyes of that man... murder for murder, violence for violence. And Jesus says, "If somebody hits you on one cheek, give him the other cheek too because God is love." But the Old Testament God is not love. God himself declares, "I am a very jealous God." Now jealousy can never be love; it is impossible for jealousy to be loving. The Old Testament God says, "Remember, I am not nice, I am not your uncle. Beware, I am a very jealous God! If you worship somebody else, some other God, then be ready to be punished -- punished for eternity. "

And Jesus says, "Love your enemies just as you love yourself." Jesus brings a new horizon with him.

Every awakened Master brings a new light, a new universe, a new perspective -- and that is the trouble. Otherwise Jesus was not a troublemaker at all -- a simple, innocent man.

Why did the Jews want him to be crucified? He was shaking their foundations, their very foundations. They had lived according to a certain ideology, and this man's presence was proof enough that they were wrong. He was talking about higher values, higher truths. The whole establishment was shaken up.

The Jews were slaves, they were dominated by the Romans. and the Romans and the Jews both conspired to kill Jesus. It was not only the Jews, remember: fifty percent of the crime was committed by the Jews in the case of Jesus' crucifixion and fifty percent was committed by the Romans -- because the Romans were politically powerful, and the Jews, of course, had the religious tradition. The priests and the politicians both conspired. They were enemies in a way, because the Roman conquerors were not friendly with the conquered and the conquered were not friendly with the conquerors, but as far as Jesus was concerned both agreed that this man had to be destroyed -- because he was cutting the very roots of both establishments, the religious and the political.

But now Jesus is imitated, and a strange irony has occurred: that he was killed by the Romans, who are now Italians -- and now the Vatican has become their headquarters. Strange, but in a way significant, in a way not just accidental. Once Jesus himself was absorbed by the establishment, then there was no problem; he started functioning just like Moses. Before him it was said, "Be like Moses"; now they started saying, "Be like Jesus." Now Christianity was itself a part of the vested interests. The SAME people who had killed Jesus started worshipping him!

And it has been happening almost all over the world. It happened with Mahavira, it happened with Buddha, it happened with Lao Tzu, it happened with Nanak, it happened with Mohammed -- the SAME people. They are not different people -- the SAME unconscious humanity....

One thing can be concluded: the unconscious humanity always worships the established structure, because it is familiar with it. And a man like Jesus or Buddha or Krishna is a stranger. He does not belong to the common, he does not belong to the unconscious; he comes as if from another world. He speaks a different language, he brings new messages. And the masses are afraid to go into the unknown, into the unexperienced. They cling to the old, to the past, to the dead. They worship the dead and they destroy the living.

To perpetuate this stupid ideology everybody is told to be somebody else. That helps the establishment tremendously, for two reasons. First: by trying to be somebody else your life will be a mess because you can never be somebody else -- that is impossible -- you can only be yourself. So trying to be somebody else you are distracted from your authentic being; your energies will be wasted. You will be in a constant conflict with yourself; you will be in a civil war. Your mind will represent the past and your heart will go on saying, "Be yourself." But the mind makes so much noise that you cannot hear the heart. You will be split, you will be schizophrenic: one part moving in one direction and the other part moving in the opposite direction. You will be always in a kind of tug-of-war. Your life will be of tension, anxiety, anguish.

And a man who lives in anguish can be easily enslaved, because his energies are always wasted. He has no more energy to be rebellious. To be rebellious one needs energy, one needs to be a reservoir of energy. In fact, overflowing energy is needed to be a rebel because you will be fighting against the millions; you will be fighting against a long long tradition. You will be fighting many many vested interests, and they are powerful people -- the rich, the religious, the political, those who are dominating the society and exploiting it, they are bound to be powerful. And you will be powerless, so powerless that you cannot even raise your head. You cannot say no; you cannot assert yourself.

So on the one hand this is a very subtle psychological strategy to destroy your energy. It is just like this: watch a bull -- he has energy. YOU cannot use the bull in a bullock-cart; it is dangerous. If you use two bulls in a bullock-cart it is very dangerous. First it will be almost impossible to keep them on the road, they will be so powerful. They can run into the fields -- if they see some cow, a beautiful cow, they will forget all about you and your cart, and everything will go upside-down! First the bulls have to be castrated. Once a bull is castrated he is no more the same animal; the ox is a faraway echo of the bull. He is weak, his energies have been destroyed. Now he can be enslaved; it is so easy.

And to castrate human beings this strategy has been used: your parents say to you, your teachers say to you, everybody around you goes on saying to you: "Be a Buddha, be a Krishna, be a Jesus, be a Zarathustra, " but never, "Be yourself." This is a psychological castration: they create guilt in you -- if you are yourself you will feel guilty. And you can never be the person you are trying to be, but in the effort energy is wasted and their purpose is fulfilled. And your life will be a life of misery, because you can feel joy only if you are

yourself.

The rose is beautiful dancing in the wind, in the sun, in the rain, because it has not wasted itself in trying to be a lotus. The lotus is beautiful for the same reason. The marigold is beautiful, all the flowers are beautiful, for the simple reason that they are just themselves. Think of a rose trying to be a lotus. Sooner or later it will end up in a psychoanalyst's office! It will drive itself crazy. It will go nuts! And in trying to be a lotus its whole energy will be wasted, and it will not even be possible for it to be a rose, or if it becomes possible at all then it will be a very poor rose with no color, with no perfume, with no dance, with no song.

You can see it everywhere. People are looking so sad, so burdened, as if they are carrying mountains on their shoulders. And they ARE carrying a psychological weight; they have been burdened, they have been knowingly burdened.

And if a child is continuously told that he is not to be himself, that he is worthless... The parents say, "I will love you only if you behave in a certain way." That is, according to them, according to their idea. The child has to survive, hence he has to listen to the parents. All children are beautiful like roses -- small children, before the age of three, they are beautiful. You can see their joy overflowing; they are flooded with energy. You cannot compete with a child as far as energy is concerned.

In an American university they did an experiment. They told a great wrestler, a man of immense power, that he had to follow a small child and do whatsoever the child did. "If the child jumps, you jump; if the child runs, you run; if the child starts rolling on the ground, you roll on the ground. Do whatsoever the child does. If the child screams, you scream; if the child giggles, you giggle. You just imitate the child."

Within three hours he was flat on the ground! He said, "I cannot continue. This child will drive me crazy!"

And the child enjoyed the whole thing, because seeing that a grown-up person was imitating him he did many things that he had never done before. He stood on his head; he did... so many things he invented just to see whether this man could do it or not. After three hours the child was as energy-full as before and he said, "Are you finished? What happened?"

You cannot follow a child; he has overflowing energy. But we start curbing, cutting chunk by chunk. We start creating a small prison around the child -- a psychological prison, of course. Slowly slowly the child shrinks, becomes more and more encaged. By the time he comes out of the university he is stupid, mediocre, with no energy, with all kinds of foolish ideologies -- full of bullshit. And all that he was is lost. Now he is just an imitator, a carbon copy.

THE DESIDERATA has a great message: BE YOURSELF. And this has been the message of all the enlightened ones. Buddha says: Be a light unto yourself. That was his last statement. Dying, on the deathbed, he opened his eyes and gave his last message to humanity: Be a light unto yourself... don't imitate anybody.

So on the one hand imitation makes you weak, on the other hand it makes you miserable. Weak and miserable: that's what the vested interests want you to be. And they have found such a beautiful trick that unless you are very intelligent you are bound to be trapped, because who would not like to be a Jesus? The idea fascinates. Who would not like to be a Buddha? It hypnotizes. Buddha is beauty -- pure beauty, pure grace. Who would not like to be a Buddha?

Hence the child cannot say to the parents or to the teachers, "You are wrong." It appeals even to HIS reason it feels reasonable, sensible. And it does one tremendous harm: it makes you HATE yourself. You cannot love yourself. And the more you fail in being the other, the more you hate yourself.

I have observed thousands of people, I have been working on thousands of people continuously, and my own observation is that rarely do I come across a person who loves himself.

Jesus says: Love your enemies as you love yourself... and you would think that it is a very difficult thing to love your enemies. No, it is not. The real difficulty is to love YOURSELF You can love your enemies, that is not that difficult at all. The real difficulty is to love yourself, to respect yourself, to accept yourself as you are, unconditionally. And that is the beginning of the revolution, the beginning of the transformation.

My whole teaching can be condensed into these two words: BE YOURSELF:

Just the other day I quoted Morarji Desai as saying that he had only one ambition to be fulfilled: to know God and attain the heights of truth. What harm has God done to Morarji Desai? Why should he be after God? Is it not enough to know oneself? Does one have to know God? Why? For what? And what are you going to do even if you know God? -- you will be as foolish as you are. Even if you come across God, what are you going to do? You will say, "Hello, how are you? The weather is fine!" What else? What are

you really going to do?

And by knowing God you will not be knowing yourself. And an ignorant person who does not know himself, how can he know God?

The authentic seeker has nothing to do with God; he wants to know himself. That is the MOST fundamental thing -- to know oneself -- because out of that, all knowing, all light arises. If one knows oneself one will know God too. In fact, only by knowing oneself does one become capable of knowing the ultimate, because at the very core of your being the ultimate ss present. But religions say: Know God! Try to realize God! That is again a strategy, the same strategy to distract you from yourself.

And these people like Morarji Desai think they are religious; they are not religious at all. The religious person has only one longing... and remember, it is not an ambition, it is a longing. And there is a difference, a tremendous difference, between ambition and longing. Ambition is of the mind, longing is of the heart. They belong to different centers.

When you fall in love with somebody it is not an ambition. You feel the pain in the heart, not in the head. You don't have a headache! I have never heard of anybody falling in love who feels a headache, but the heartache certainly everybody has felt who has fallen in love. Heartache -- and that is a totally different phenomenon. Whenever you talk about love you don't put your hand on the head, you put your hand on the heart. Your body knows better than you where exactly the center is. The heart longs, thirsts, yearns, but there is no ambition.

Morarji Desai is a poor politician; he knows only the language of ambition. Now he has fulfilled his one ambition of being the Prime Minister of India; there is no higher post in India than that of Prime Minister. Now that he has been a Prime Minister the only ambition the political mind can have is to know God.

It is very strange. In the first place, how do you know that God exists? If you have not known God yet, how can you start being ambitious for God? One thing is absolutely certain, indubitably certain, that "I exist." You cannot deny yourself, because even your denial will prove that you are.

There are a few things which cannot be denied. For example, you are in your house and somebody asks, "Are you in?" You cannot say, "I am not." If you say, "I am not," that is enough proof that you are in. If you are lying down with closed eyes and somebody asks, "Are you awake?" and you say, "I am not, I am fast asleep," that's enough proof that you are awake, you are not asleep. There are a few things which cannot be denied because even the denial proves its opposite.

One of the great Western philosophers, Descartes, worked for years to find something which is indubitable, which cannot be doubted. Only a thing which cannot be doubted can be the foundation of a valid philosophy, and ultimately he decided, "I am the only thing that cannot be denied, that cannot be doubted, because even to doubt it is to prove it."

And that has been the teaching of Socrates, Buddha, the DESIDERATA.... Socrates says: Know thyself. It is the same: be thyself or know thyself -- because knowing who you are will help you to be yourself, or trying to be yourself will help you to know who you are.

Ramana Maharshi, one of the greatest Masters who have lived in this age, used to say to his disciples, "I teach you only one mantra: Who am I? Go deep into it: Who am I? -- not only repeating it but being in the FEEL of it. Let it become an existential question, not just words, Let your whole being become the question mark. WHO AM I? Let it penetrate you like an arrow."

Once you have known yourself, all is known. And to know all is to know God. God is not a person that you have to come across: God is a quality. But to experience that quality, the first, basic thing needed is self-knowledge.

Morarji Desai also says, "I want to attain the heights of truth." The same political language, the same political mind: "heights of truth." The desire is to be higher than everybody else, and something unconscious has also come into it. He says, "I have not acquired the truth in totality yet, nor did Mahatma Gandhi."

The first thing is: truth cannot be divided into parts. You don't acquire truth in installments; truth is not acquired in degrees. Either you know or you don't know. You cannot say, "I know only a little bit of truth." That is impossible. It is as impossible as saying that an are is a little bit of a circle. A circle means the whole; if it is not a perfect circle it is not a circle at all.

Truth is indivisible; you cannot have it in parts, by and by. Hence the realization of truth is sudden, not gradual. It is not that first you acquire one kilo of truth and then another kilo of truth, and so on and so forth. Either you have it or you don't have it. It is a radical transformation. It is a mutation.

It is just like either you are alive or dead. You cannot say, "I am just a little bit alive." That is not

possible. Even if you are a little bit alive you are fully alive -- you are alive.

He says, "I have not attained truth in its totality." Truth is always total. And suddenly he brings Mahatma Gandhi in; that is something unconscious erupting: "... nor had Mahatma Gandhi." Because that is his ultimate desire: to be like Mahatma Gandhi. The whole effort of his whole life has been to be like Mahatma Gandhi. So suddenly he remembers that there is no need to be worried -- Mahatma Gandhi did not acquire truth in its totality either. He wants to be another mahatma.

Mahatma Gandhi was wrong in saying that he had not attained truth in its totality; he was on the wrong track himself. He was also trying to be like Krishna. He said, "Srimad Bhagavad Gita is my mother." He wanted to be like Krishna, but he failed -- everybody has to fail in such efforts -- and he was frustrated, deeply frustrated because of it. His whole life he was trying to become perfect, but the idea is always of somebody else.

Once he had even contemplated becoming a Christian because Christ attracted him very much and he wanted to be a Christ. He was reading Tolstoy and Ruskin and Thoreau, and they were all great Christians -- but Christians, remember -- and they impressed him very much. And he started contemplating whether to become a Christian or not.

He was born in Gujarat, which is very much influenced by Jaina philosophy. Even the Hindus of Gujarat are almost Jainas. And from his very childhood he had seen Jaina monks and he was very much impressed by the Jaina monks and their idea of non-violence. He wanted to become a Mahavira -- but it is always somebody else.

Then he came in contact with a Jaina scholar, Srimat Rajchandra, and he became very much impressed. He says "These three people are my great teachers: Srimat Rajchandra..." the Jaina scholar -- I call him a scholar because he is not a realized person. He knows all about the scriptures, he quotes scriptures, but he has not known
himself..
"Second," Mahatma Gandhi says, "my teacher is Tolstoy" -- who loved Christ very much and tried to be like Christ and failed, utterly failed, lived in great misery. Very few people have lived in such misery as Tolstoy did. His whole life was an agony; he never knew any moment of ecstasy. Imitators cannot know it.

And he says, "My third teacher is Henry Thoreau" -- who was also trying to be like Christ. They themselves were imitators, and Mahatma Gandhi was trying to imitate the imitators -- a carbon copy of a carbon copy. And Morarji Desai is a carbon copy of the carbon copy of the carbon copy! He is trying to be Mahatma Gandhi.

Just this morning I came across another statement of his. He says, "I have complete faith in God, and that I consider to be my greatest achievement."

This mind always talks of achievement, ambition, heights. It is always on a power trip. And how foolish it is! On the one hand he says, "I have the ambition to know God." He has not known God, that much is certain. On the other hand he says, "I have attained to complete faith in God and that is my greatest achievement." How can you have complete faith in something you have not known? Your faith must be repressing your doubts somewhere. Hence the word "complete" -- he himself is afraid. Just the word "faith" won't do; it has to be complete, it has to be absolute, it has to be categorical. The statement shows that there is doubt, otherwise faith is enough; there is no need to say "COMPLETE faith." Is there any possibility of incomplete faith?

When you say to a woman, "I love you," that is enough. You don't go on saying, "I love you absolutely, I love you categorically, I love you completely, entirely! " If you say all these things with all these adjectives she may become a little aware that something is missing -- why this emphasis?
There is some unconscious fear.

A ventriloquist traveling in the interior of Brazil was taking a ride in a bullock-cart with a Brazilian who was very silent. So to break the silence the ventriloquist decided to play with him a little. "Listen, friend, did you know that your bull speaks?" he told him.

The Brazilian did not believe him, but at that exact moment the bull started talking to him. The Brazilian was astonished. Then a horse passed by and said, "Good morning," to the man; then came a COW and she spoke too.

Following these animals up the road was a very charming white goat. Moving her body graciously, the goat stopped right by the side of the cart, stared at the Brazilian and started to say something. But the Brazilian cut her off and said to the ventriloquist, "Don't believe her, she is the worst liar!"

Now some fear!

These people like Morarji Desai go on in very stupid circles -- complete faith in something that he knows not... only ambition for that which he knows not... a claim that he has achieved a little bit of truth, as if truth can be divided. But he represents in a way the ordinary, unconscious humanity. He is representative. That's how millions of people go on thinking and behaving.

And the greatest root cause of it all is that you have been told constantly, you have been conditioned and hypnotized constantly for thousands of years: "Don't be yourself." It has not been said so directly; it is said in a roundabout way: "Be a Buddha, be a Christ, be a Mohammed." But have you ever heard your parents saying to you, "Just be yourself"? No parent will ever say that to any child, for the simple reason that he himself is afraid that if the child is allowed to be just himself he may not be obedient. He may start doing things that are against the ideas of the parents. He may start living a life that does not conform, is not conventional. He may turn out to be a rebel. And it is better to kill that rebellion in the very seed.

Hence so much misery in the world, no laughter at all and no love -- because if you cannot love yourself, how can you love anybody else? The first person to be loved is your own being. Unless love happens inside you for yourself it cannot radiate and reach to others. A man who is a darkness inside cannot be a light to others. Only a man who is a light in himself may be capable of radiating a little light to others too.

The whole of humanity is living in a deep deep sleep.

Miss Gambioni was a new patient and quite pretty. The doctor took her name and background and then said, "In order to determine what is wrong with you, I will have to give you a thorough examination. Please get completely undressed.
"Okay, doc," said the Italian beauty, "but to make me feel right, you first!"

Your unconscious goes on erupting into your consciousness. If you watch a little carefully you will become aware of your sleep -- you may even hear yourself snoring!

A drunk staggered into a pub in the East End of London and ordered a gin. He promptly threw up all over a small dog sitting beside the bar.

His drink arrived, and in that moment of clarity when strong liquor hits the back of the throat, he looked down, saw the dog covered in vomit and muttered to himself, "That's odd! I don't remember eating that!"

A young monk went to a prostitute and said, "I know nothing about sex. Will you teach me?"
"Okay," said the prostitute, "but it will cost you fifty quid."

He agreed and paid her the money in advance. She disrobed, then undressed him and told him to lie down and said that she would start with the sixty-nine position. When she climbed on top of him, she accidentally farted in his face.
"Sorry!" she said, and climbed back on again farting one more time as she did so.
"Fuck this!" the monk shouted as he jumped up from underneath her.
"What's the matter?" asked the prostitute.
"Well," replied the monk, "I don't think I can stand another sixty-seven of those!"

Man has been forced to remain unconscious, he has been forced to remain in a deep slumber. You are being driven in many subtle ways to remain drunk with power, with money, with prestige, with fame, name; all these are different kinds of opium. Power makes people so drunk, money makes people so drunk. Ambition is the greatest intoxicant invented ever.

The DESIDERATA says:

"BE YOURSELF SPECIALLY DO NOT FEIGN AFFECTION."

THAT TOO is of tremendous importance. When you are trying to be somebody else, naturally you start acting. The Buddhist monk acts like a Buddha, the Hindu sannyasin acts like Shankaracharya, the Pope tries

to imitate Christ. Just a few days ago he climbed up a hill near the Vatican, a small hillock, with a small cross on his shoulders, and thousands of Italians followed him. He was acting the role of Jesus, and Italians very much loved the whole play. It was a drama.

Just the other night I was telling an Italian sannyasin, "Come back soon, because all the intelligent Italians are coming here. Where are you going?" She is going back. All the Italians who have eyes are coming here -- I call them "Eye-talians"! Only the blind will be left behind; all "Eye-talians" are going to be here.

This Pope is blind. In the first place, a Polack being a pope, then trying to dramatize Jesus with a small cross -- a child can carry it. When Jesus carried the cross up the hill, three times he had to fall and each time he fell because the cross was very heavy -- a wooden cross, a big cross. It must have been at least seven or eight feet long; to crucify a man it has to be that long. He fell thrice, and each time he was whipped to get up again and carry the cross.

Now carrying a small cross... and do you know? The cross was made of gold! The Pope carried the golden cross. They should have at least crucified him on the hillock! Let it be a golden cross -- crucify him! Be finished with this whole nonsense! But no, nothing like that happened -- the real thing never happened. Just carrying the cross up the hill and down the hill!

And on the hill he did only one thing: he washed the feet of a poor man and kissed the feet of the poor man. And I know perfectly well that that poor man must have been prepared for this. You know Italians! He must have been given a good bath and a rubbing and massage, and his feet must have been clean. This whole drama! But in the name of religion everywhere drama...

And when you start imitating you will imitate everything. You will imitate love, and that is the most dangerous thing. Jesus loved so you will start loving. But how can you love unless you attain the consciousness that Jesus attained? Love is a fragrance. When the one-thousand-petalled lotus of consciousness opens in you, the fragrance is released. If you start feigning it, that will be just artificial. You can bring perfume from the marketplace and YOU can start throwing the perfume all over yourself, and of course it will stink because it will not be your own flowering. It will be artificial and ugly.

And once a person starts feigning love, his whole life becomes false, because love is the center of life. Love is the very purpose of life, the destiny of life.

The DESIDERATA has a great message there:

"ESPECIALLY DO NOT FEIGN AFFECTION."

If you feign affection you will feign intelligence, you will feign freedom -- you will start pretending everything else A man who is capable of deceiving himself that he loves without loving is so stupid that he will imitate everything and will believe it. But his life will show that that's not so.

I have heard about a Christian monk who was sermonizing on the message of Jesus that if somebody slaps you on one cheek, give him the other too.

A man became interested in the idea and he thought "Let us try it on him to see whether he proves himself by his response that what he says he lives too, practices too or not."

So he slapped him really hard on one cheek, and he was surprised: the Christian monk gave him the other cheek. But that man was not going to be defeated so easily -- he slapped him on the other cheek also.

The moment he slapped him on the other cheek, the Christian monk jumped upon him and started beating him.

He said, "What are you doing? Have you forgotten your sermon? Have you forgotten your Christ? What are you doing?"

He said, "Jesus said that if somebody slaps on one cheek give him the other. And I don't have another cheek, no more, only two. Now the message is finished! Now I am free! Now I will show you what it means to hit somebody! "

Once Buddha said to one of his disciples who was asking, "Bhagwan, you always say forgive, but how many times?"...

In fact, to ask that question is enough proof that the disciple has not understood. It is not a question of how many times: forgiveness simply means you accept the person as he is, you still love him the way he is.

Forgiveness means that you don't judge him, that you are non-judgmental.

But ordinarily we think forgiveness means you know that he has done wrong, still you forgive him. First you judge and then you forgive. Your forgiveness is false.

Real forgiveness has no judgment. It never says, "No, you have done wrong, but still I forgive you." It simply accepts the person as he is. There is no grudge, no complaint, no grumbling. There is no question really of forgiving because there is no anger in the first place.

But the man asked, "How many times?"

Buddha said to him, "At least seven times."

The man said, "Okay."

The way he said okay, Buddha said, "Wait -- seventy-seven times, or better still, seven hundred and seventy-seven times."

But even seven hundred and seventy-seven times will be exhausted -- then what about seven hundred and seventy-eight? Then he will take revenge and with a vengeance, because all those seven hundred and seventy-seven times have to be taken care of; he has to take revenge for all those too. He was somehow tolerating -- somehow It was not out of understanding.

If you feign, if you pretend, you become pseudo. A man who has a pseudo personality loses all intelligence, and that is the greatest loss in the world.

Lukowski had come to such desperate straits he kidnapped a millionaire's son, a boy of six.

Lukowski wrote a ransom note, asked for half a million Dollars in small bills -- and signed his name. But he forgot the address of the millionaire, so he gave the note to the kid and told him to take it to his father. The boy did, and when he returned with the money there was also a note from the victim: "Here is your filthy money. And I gotta say it is a rotten thing for one Polack to do to another."

That's why I say the whole earth has become Poland!

Kazewski and Candelli agreed to a bet on who could make love to his wife more times in one night. They took adjoining hotel rooms and decided that each time they succeeded they would carve a notch on the wall.

Candelli performed at once at ten o'clock, placing a scratch on the wall. Then at two a.m. he drew another gash. By six o'clock he had three scratches.

At eight in the morning the Polack came in and looked at the marks. "My god! One hundred and eleven!" cried the Polack. "He beat me by three!"

Corporal Torlonia had been overseas for eighteen months. He came home and found he had a three-week-old baby. His wife explained that she dreamt she had intercourse with him, and she got pregnant.

Torlonia sued for divorce. In court even the judge was astounded by the wife's story. He stood up and asked the audience if they had ever had intercourse with a ghost.

In the back, Torlonia's father raised his hand. His Honor called him to the bench. "Now," said the judge, "you say you had intercourse with a ghost?'." "Ah, scusa," said the elderly Italian, "I thought-a you say-a goat!"

Pseudo people are bound to hear something else. They are bound to see that which is not. They are bound to miss that which is, because in their very beings they have deceived themselves. Now their whole lives will be again and again missing the point.

The first thing one has to remember is to be whole, not to be divided, not to become two persons. And the teaching "Be like somebody else" always creates two persons in you. One is just a facade, superficial, and you have to live a double life. In your drawing-room you are one person, in your bathroom you are another. You have to live a double life. At the front door you are totally different and at the back door simply somebody else. This split can become so deep that you completely forget: when you are one you forget the other, when you are the other you forget the first one.

This is what happens to schizophrenic patients. And now in the world schizophrenic patients are growing in number every day, as if humanity has come to a climax. Enough is enough! Thousands of years

of stupid teachings have brought this sad state of affairs.

"NEITHER BE CYNICAL ABOUT LOVE..."

Love is something natural. You can doubt God, there is no problem in it. In fact, one SHOULD doubt God because unless you doubt, the enquiry cannot begin. One should begin one's enquiry into God as an atheist; to begin as a theist is to begin in a wrong way. You have already believed, now how can you enquire? I am not saying disbelieve in God, because that again is a belief, a negative belief. Begin with 'doubt -- doubt is natural.

I Every child is born with doubt; no child is born with belief, remember. No child comes as a Mohammedan or a Hindu or a Jaina or a Buddhist or a Christian or a Jew. Every child comes with thousands of questions; hence doubt is a God-given gift.

But the DESIDERATA IS right: don't doubt love, because love is also a God-given gift; you bring it with you. Each child is loving, is very responsive towards love. Just smile at a child; the moment he feels your love he is ready to time to you -- with great trust. Each child knows something of love.

Love and doubt are both God-given gifts, but you should not doubt love because to doubt love is dangerous. One natural gift will start destroying another natural gift. You will be in a conflict. And if you start doubting love you will start repressing it. If you start doubting love you will become incapable of loving, you will become closed.

And the moment your loving becomes encapsulated you are lost, because you lose the very bridge between you and existence.

"NEITHER BE CYNICAL ABOUT LOVE; FOR IN THE FACE OF ALL ARIDITY AND DISENCHANTMENT, IT IS AS PERENNIAL AS THE GRASS."

A beautiful statement: a beautitude, a benediction, a blessing. Meditate over it. It is as perennial as the grass in the aridity and disenchantment. Your life is arid like a desert. If there is no love then your life will be dry, there will be no juice. There will be no flowering in your life, nothing of greenery. You will be just dry, hard.

And there is disenchantment, disillusionment at every step, because each desire is bound to come to disillusionment. You desire money and you hope that when the money is there you will be happy. The moment money is there, suddenly you realize you are not happy. Money is there, but the happiness has not followed it. Money cannot purchase happiness; it can purchase comfort.

I am not against money and I am not against comfort either, but comfort is comfort; happiness is a totally different phenomenon. Comfort is good, but it is not happiness, it is not blissfulness, it is not fulfillment. You can live comfortably and die comfortably, but that will not make you contented.

Money can purchase many things, but there are a few things it cannot purchase and those are the few things which are really valuable. The really valuable has no price, it is priceless, you have to deserve it.

Life is bound to be arid, desertlike, if you don't have any love in you. It is going to be a continuous disillusionment, from one disillusionment to another. BY the time you reach the very end you are nothing but a sad sad story: "... a tale told by an idiot, full of sound and fury signifying nothing."

People die utterly disillusioned. People die complaining against life. And you cannot expect gratitude from them towards existence; you cannot expect prayer, you cannot expect any thankfulness, because they have not known anything for which they can be thankful to existence. And the whole thing was missed because they missed love.

Love is as perennial as the grass. Love is the only experience which transcends death. All that is God-given to you, which includes many things -- intelligence is there, compassion is there, sympathy is there, creativity is there, sensitivity is there, and so on and so forth -- but love is the only experience in which time disappears. Love is the only experience in which NATURALLY YOU enter into meditation. Love is the only experience in which you are not afraid of death at all.

Lovers are the only people who can die joyfully, because they have known something, tasted something of the nectar. They have tasted something of immortality. In those few moments of love, windows have opened and they have experienced that which is beyond.

The DESIDERATA trusts deeply in love so never doubt love. Doubt God, nothing is wrong in it; doubt

truth nothing is wrong in it; doubt everything else, but never doubt love, because if you doubt love you close all doors. If you don't doubt love, then sooner or later everything else
Will come of its own accord.

It is love experienced that one day becomes prayer, and it is prayer that one day becomes the experience of godliness.

"TAKE KINDLY THE COUNSEL OF THE YEARS, GRACEFULLY SURRENDERING THE THINGS OF YOUTH."

People don't seem to learn anything. They go on from one stupidity to another; from one disillusionment they immediately start moving towards another. They never seem to learn.

An intelligent person learns. An unintelligent person simply goes on dragging himself from one failure into another failure. He never sees the whole truth of all these experiences. How many times have you been disillusioned? How many times have you loved a woman? And each time something went wrong, and you started hoping again with another woman or another man... again the same thing happens. What do you learn out of it? Do you learn something or not? It is not a question of the woman; by changing the woman again and again you are not going to be fulfilled.

I have heard about a Hollywood actor who married forty times, and when he married the fortieth time he married one woman he had married already once before. But he could not recognize her, so much time had passed. He recognized her only because he recognized the mother-in-law -- then he recognized that this was the same woman.

But this is not an exceptional experience. Whomsoever you marry you will be marrying the same woman. Mothers-in-law will be different, but the woman will be the same, the man will be the same, because you are the chooser -- and you are as unconscious as before, you have not learned anything.

If your love fails, that simply means you don't know what love is. It is not the fault of the woman, it is not the fault of the man. If you are a real enquirer you will see that "Something is wrong with my love. Either it is just pseudo -- I am feigning it, I am just pretending -- or my love has so many conditions that it destroys the other's freedom, that it destroys and reduces the other person to a thing. Something is wrong with me, my love."

But people always decide something is wrong with the woman, something is wrong with the man.

They hope that if they can have this palace they will be happy, but you will be in the same situation, you will be the same. Hence whether you live in a hut or in a palace does not matter; it all depends on you. The miserable person living in the hut will be miserable in the palace too. Maybe there he will have more space to be miserable! And vice versa is also true: there are many other fools who think if they renounce the palace and move to a beggar's hut they will be happy; that is the same logic. If you are not happy even in a palace, you will not be happy in a hut either. Yes, more uncomfortable, but not more happy -- unless you are a masochist, unless you enjoy torturing yourself; then it is a different matter.

"TAKE KINDLY THE COUNSEL OF THE YEARS..."

Life teaches you everything that you need. Life is the only university. Take the counsel of the years very kindly, very understandingly:

... GRACEFULLY SURRENDERING THE THINGS OF YOUTH."

In fact, each day one has to surrender many things of yesterday; each day one has to die to the past. When you were a child you were so much interested in toys, all kinds of toys. When you became young you renounced those toys. In fact, you did not deliberately renounce; you simply became a grown-up and they withered away from your mind, they disappeared.

One day it was so difficult to go to bed without your teddy bear. But learning is difficult: the teddy bear

has disappeared -- now it is very difficult to go to sleep without your wife or without your husband. Now the wife is the teddy bear of the husband! The child has his own ways. For example, he will cling to the blanket and then only can he go to sleep. Now you have to make love before you can go to sleep -- just a replacement, but nothing has been learned. A new habit, a new substitute, but you are the same childish person.

The child used to go to sleep only when the mother gave her breast to him; now you will play with the breasts of your wife. It is the same old foolishness! At least the child has some reason; you don't have any reason at all. Have you seen the silliness of it? Playing with the breasts of your woman, can't you see your silliness? What are you doing? The child has some reason -- the breast is his nourishment -- but you have not gone beyond it yet. You are still clinging to something -- of course unconsciously.

Mrs. Glowicki was walking down the street with her right breast exposed. A man stopped her and with some embarrassment pointed it out.
"Oh, my God," cried the Polish woman, "I left my baby on the bus!"

The child has some reason -- it is his nourishment -- but a grown-up person looking always at the breasts of women... or avoiding them, it is the same. If you are a monk you will avoid, but what are you avoiding? Whatsoever you are avoiding you want to see. And women know it perfectly well, so they go on pretending to have big breasts, getting artificial breasts, many artificial devices to make the breasts look young. The real breasts may be just hanging down touching their belly buttons, but fools are deceived.

Madhuri, one of my sannyasins, was telling me that she was traveling with her mother in Mexico by car; the mother was driving the car. Her mother is also a sannyasin. The mother's breasts have been operated upon, both the breasts have been removed, so she has plastic substitutes for the breasts. And of course, plastic substitutes look far better, hidden behind the clothes.

When she stopped at a crossroad to enquire of the policeman which way led to a certain place, the policeman's eyes became fixed on her breasts. She said, "Do you like them?"

The policeman was a little embarrassed, but he said, "Yes, they are beautiful!"
So she took them out and gave them to him...

But for centuries man has been obsessed with breasts: in paintings, in poetry, in sculpture. Go to Khajuraho and see the fantastic ideas about breasts. In fact, the breasts are so big one feels sorry for the woman. How will she be carrying such big breasts? Impossible it seems. Those women are just stone statues; that is good. If they were alive they would not be able even to walk -- they would have to crawl! But who made these sculptures? The people who have not become grown-up yet; childhood is still there.

Only on the surface do you become a young man or a young woman, deep down the child is still trying to live. One becomes old, but youth persists psychologically. It is very rare to find an old man and wise. Dirty old men you can find many, but old men AND wise very difficult, because the first necessity for wisdom is renouncing the past Every day it has to be renounced, that is the counsel of the years:... GRACEFULLY SURRENDERING THE THINGS OF the past.

When you are young, surrender the things OF your childhood. When you are old, surrender the things OF your youth. Go on surrendering gracefully -- and remember the word "gracefully." Don't escape, don't run, don't avoid don't close your eyes. That is not grace. That simply shows you are as ignorant as ever, just pretending to be holy. "Gracefully" means through understanding through real growing. Growing in age is not growing up, that is only aging. Growing up happens only when you go on renouncing the past every day, every moment really. Each moment die to the past that is no more. Come out of it so you can remain fresh, so you can remain clean, so you can remain clear. Only that clarity can encounter the ultimate truth.

"NURTURE STRENGTH OF SPIRIT TO SHIELD YOU IN SUDDEN MISFORTUNE."

THAT is THE ONLY MOMENT when you can see whether you have real intelligence or not, when there is something sudden. Otherwise you are always prepared. Even a stupid person can be prepared if he knows beforehand what is going to happen. That's why people want to life always in the familiar and in the known, because there they can have the joy of being intelligent.

Sudden situations for which you don't have any ready-made answer in your memory store show whether you are intelligent, wise, or not.

A sergeant took his troop of new recruits to a nearby pine forest to practice tactics. "I want you to spread out amongst the trees," he said, "and when I give the signal, you freeze. Imagine enemy planes overhead looking for you -- one movement and they'll blast you all to bacon! Okay, men -- get to it!"

During the maneuvers the sergeant spotted, to his annoyance, a few fidgeting figures and noticed, very pleased, one promising young recruit so still he really seemed frozen. Hardly had the sergeant's beady eye moved on than the same young soldier was suddenly tearing through the forest as if being chased by a whole army.

After rounding up the troop, the sergeant bellowed at the young recruit and demanded to know why he had suddenly bolted like a frightened rabbit after starting the exercise so well.

"Sorry, sarge," said the young offender. "You see, a pair of squirrels got up my trouser legs."

"That's no excuse, boy!" bellowed the sergeant.

"Even while sitting on an ants' nest, in the sight of the enemy, you have to be still!"

"But, sir," protested the soldier, "It was fine until I overheard one squirrel say to the other, 'Wow, look at these nuts! Let's eat one now and store the other for the winter!'

In sudden situations, how do you respond? Only that shows whether you have any intelligence or not.

"NURTURE STRENGTH OF SPIRIT..."

And what is strength of spirit? Intelligence.

"BUT DO NOT DISTRESS YOURSELF WITH DARK IMAGININGS."

The mind always enjoys imagining about misfortunes. The mind lives, feeds on misfortune, real or unreal.

The DESIDERATA says:

"DO NOT DISTRESS YOURSELF WITH DARK IMAGININGS. MANY FEARS ARE BORN OF FATIGUE AND LONELINESS."

So don't fight with yourself, otherwise you will be fatigued; you will be always tired, in a state of low energy. And then dark clouds will surround you, nightmares will happen to you and loneliness.

Loneliness is felt only by those who have lost the capacity to love, who have forgotten the language of love Then they are lonely -- lonely, fighting with themselves fatigued, tired, they can be enslaved by the establishment.

The DESIDERATA brings you a message of freedom, a simple but tremendously significant message. If you can follow it you will be a free man, you will know the joys of freedom. And they are the ultimate joys; there is nothing higher than that.

"BE YOURSELF."

Guida Spirituale

Chapter #10
Chapter title: Doubt is a Sword

4 September 1980 am in Buddha Hall

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The first question

OSHO
WHEN MY CHILDREN KNEW I WAS COMING TO SEE YOU, THERE WAS NO REQUEST FOR GIFTS. THERE WAS ONLY ONE THING THEY WANTED FOR ME TO BRING BACK SOME OF YOUR JOKES. THEY TOLD ME THAT ALL THE STUFF BETWEEN THE JOKES WAS GOOD FOR GROWN-UPS, BUT FOR THEM JUST THE JOKES. SO COULD YOU TELL US SOME JOKES FOR THEM? NATHAN, TWELVE YEARS; ANDREW, ELEVEN YEARS; ROSEMARY, TEN YEARS; AND BENJAMIN, FIVE YEARS. THEY ARE SUCH LOVELY INTELLIGENT PEOPLE, BUT I HAVE A SOFT SPOT FOR BENJAMIN BECAUSE HE IS QUITE CRAZY -- HE WANTS TO TAKE SANNYAS!
AND MY WIFE IS ALSO QUITE CRAZY, BUT THE OTHER WAY. SHE HIDES MY RED TAILOR-MADE SUITS AND THREATENS TO CUT OFF THE SLEEVES IF I WEAR THEM, AND SHE HIDES YOUR PICTURES! FIRST THE PHOTOGRAPH FALLS DOWN, THEN IT IS BACKSIDE-UP, THEN IT IS ON A SHELF THEN SHE CANNOT REMEMBER WHERE IT IS. SO I WEAR PINK SHIRTS AND MEDITATE IN YOUR PRESENCE WITHOUT A PHOTOGRAPH. SO PERHAPS YOU COULD TELL HER A STORY TOO.

Ananda Prabhu,

EVERY CHILD IS INTELLIGENT far more intelligent than the so-called grown-ups. The grown-ups are only "so-called"; it is very rare to come across a person who is really a grown-up person. The most fundamental quality in a really grown-up person is that he still keeps the innocence of the child alive, the wondering eyes of the child, the enquiring heart of the child; the purity, the clarity of the child will remain intact in him. He has defeated the society. He has not allowed anybody to destroy his intelligence.

People only grow in age; they don't grow up. Growing up is something vertical, growing in age is something horizontal. You remain on the same plane; just time passes by. And of course time helps you to collect many experiences, knowledge, words, information, and you start thinking that you know. And that is the greatest calamity that can happen to any man: not knowing and believing that you know. It means now the doors for knowing are closed forever.

Socrates is a grown-up person. He said: "I know only one thing, that I know nothing." His childhood is absolutely unpolluted. The time that has passed by has not been just dust gathering on the mirror. On the contrary, it has helped to sharpen his sword; it has not been like rust on the sword. Knowledge is rust: it destroys your intelligence and gives you poor substitutes -- knowledge is a poor substitute for intelligence.

Remember, one can be very intellectual and yet unintelligent. The child is not intellectual. He does not know anything about the great philosophers, the great scriptures; he is not a scholar. He knows nothing! But out of that state of not-knowing he functions. Hence he is always full of wonder and awe; he looks at the world feeling that it is a mystery. The more you know, the more you destroy the mystery.

The whole function of our so-called schools, colleges and universities is to de-mystify the universe. Even scientists brag about it, that they are doing a great service to humanity by de-mystifying the universe. In fact, they are creating more and more boredom in the world.

No child is ever bored; he is always finding something or other which is immensely interesting for him. He can get absorbed in any small thing -- a butterfly, a flower, a stone, a rock -- anything will do. He immediately becomes aware of something extraordinary in it. That is insight, that is intelligence.

If we help children in every possible way to remain as intelligent as when they come into the world, then there will be many grown-up people. Right now you can count the grown-up people in the whole world on your fingers very easily -- because everybody has been manipulated, has been poisoned. It needs a totally

different society, a totally different vision of life in which the child is respected.

For centuries we have respected the old man: the older the man is, the more we respect him. Why do you respect the old man? just because he has existed for a hundred years? Just existing is not enough for respect; living is a totally different matter. Existing is very ordinary; living has a totally different flavor to it.

Living means living out of AGNOSIA, living out of a state of not-knowing, living life as a mystery. That is the only way to live it. Others only exist, others only survive.

A grown-up person moves in a deep harmony. His body, his psychology, his spirituality are always attuned; they all move together. This does not happen to the people who only grow in age. Their bodies become older but their minds remain retarded.

At the time of the First World War, psychologists became aware for the first time of this fact, because for the first time on a large scale they tried to observe, experiment, to know how many people are really psychologically grown-up. And they were amazed, shocked: the average psychological age of human beings is only twelve years. The body may be eighty years old and the mind is lagging far behind. In fact, there seems to be no connection... the gap of seventy years or eighty years. And the eighty-year-old person pretends to know because he thinks he is eighty years old, and he stopped growing when he was only twelve years of age. Really he should be counted only as twelve years of age, not eighty. And as far as the spirit is concerned he may be still in the womb of the mother; he may. never have come out of the womb.

These three together, in deep harmony, create beauty, grace, light, love. When they are all in accord, life is an orchestra -- but they are in discord. The spirit is almost non-existent. Hence George Gurdjieff used to say, "I have come across very few people who have any soul."

Ordinarily everybody believes that he HAS a soul because the religions have been telling for centuries that everybody has a soul. Everybody only has a potential for being a soul, but that potential is not actualized, not realized. It is Still a seed; it has not come to be a tree. It has not reached the point where spring comes and flowers open up and one feels fulfilled, contented.

A grown-up person is a flowering. His life is not divided; his life is an organic unity. He moves in a kind of absolute unity; nothing is lagging behind, nothing has gone far ahead.

And this disunity that we see in the world is multidimensional. The soul is in the womb; the mind, the psychology is somewhere hung up at the age of twelve, and the body is eighty or ninety years old. This is only one kind of discord; there are many kinds of discord.

The head goes on becoming bigger and bigger, and the heart goes on shrinking. They lose all synchronicity. And when the head becomes too much, man is a monster.

If you watch, if you observe within yourself, you can see it. I am only stating a fact. You will not feel any heart in you. You will see your head is heavy, full of junk, but your heart is only a word. You have read about it in poetry, in novels. It seems to be a fiction, a myth. In fact, physiologists say there is no heart. What you call the heart, from where the love arises, does not exist for the scientist. What exists is only a blood-purifying system. Your heartbeat has nothing to do with the heartbeat the poets have been talking about, the mystics have been praising; it is something else.

But scientists are right in a way, because the people they observe DON'T have any hearts. They have not observed a Buddha or a Meera, they have not observed Chuang Tzu or Kabir. They have never come across a man of the heart, so what they know is only about lungs.

The mystics are talking about something ELSE which is not grown-up in you. It is something behind your physical heart.which has not started functioning. It starts functioning only when you shower much energy on it, when your energy starts moving it. But your whole energy goes to the head.

Our structure of education is such that we bypass the heart. In fact, we try to ensure in every possible way that nobody's energy should enter the heart, because once the heart starts functioning it becomes difficult for the head to take possession of you.

And the society needs only heads and hands. That's why the society is divided into two kinds of people: the heads -- the people who work with their heads, the so-called intelligentsia -- and the hands, the people who are laborers. The society does not believe in the heart because the heart has no utilitarian purpose. You cannot produce commodities out of the heart; you cannot make people rich; you cannot create bigger houses, sophisticated machines; you cannot reach the moon. So what is the purpose of it? Its purpose is totally different: it is non-utilitarian. It brings joy, but joy the society is not interested in. The society wants people who are efficient robots. A joyful person is not a robot. The society does not want you to be loving; it wants you to be calculating.

A lover is never a calculator; he is always risking. He is not a good businessman. He lives in a totally

different world; he sees things from a different perspective. For him flowers are far more important than all your scientific gadgets, stars are far more important than all your political ideologies, rivers and mountains are far more significant than all your churches and temples.

The vested interests are against the heart, hence they have put it aside. They have created a shortcut: your sexual energy moves directly to the head without passing through the heart. That's why your psychological age remains nearabout twelve, because that is the time when sexual maturity starts happening -- twelve, thirteen, fourteen. That is when you become sexually mature and that is where the society stops you, because once the energy is ready to move it starts moving it towards the head. That is the most important time in the life of a man, between twelve and fourteen. That is the time when either you move through the heart or you move through no-heart directly to the head. And every society takes care, before the energy starts working in the heart, to stop it -- to close that door completely, forever.

Psychologists have not been able to explain why the psychological age should be nearabout twelve -- this is the reason. They don't yet have any explanation for it, but this is the reason: because your sexual energy is the only energy you have got, and the moment it becomes ripe there is danger -- because it can become love. If allowed a natural course it is bound to become love; it will move through the heart. And, in fact, once it moves through the heart, once the heart opens up, the head can never be the master; it will remain a slave, because a higher value has entered in your being. Now logic can never be supreme, it will always be secondary. And it is good that logic should be a servant to love; then it is beautiful. But love is a dangerous energy.

All the social institutions are afraid of love because the whole society depends on unloving institutions. Our society is rooted in marriage; marriage is an unloving institution. Marriage has been invented against love. That's why parents never like their daughter or their son to fall in love. They would like to choose the right wife, the right husband, for their son or daughter. THEY would like to choose, and how can they choose? They will choose through the head. They will say to the children, "You don't know. You have not experienced life -- we have experienced life, so we know what is right and what is wrong." For centuries, all over the world, marriage was arranged by parents at a very early stage so the child was not even aware of it, what was happening.

My mother got married when she was seven; she was not aware of what was happening. My father must have been nearabout ten; he was not aware of what was really happening. He enjoyed the whole thing -- because he was riding on the horse and so many people were following him, so of course he enjoyed it! And when the marriage procession came to my mother's home she was puzzled because she was not allowed to come out and see what was happening there. And the whole crowd was there, the whole village was there; only she was not allowed. She could not understand: "What is the matter? Why can't I go?" Of course she was interested: "What is happening outside? Music, band, horse, procession!" It was enough to get interested in.

Now, marrying a girl of seven years is a very dangerous strategy of the society. If child marriages happen, love has been prevented forever. They will grow like brother and sister and they will start accepting each other and the convenience that they give to each other. They will LIKE each other, but never love. And liking is not loving; they are not synonymous. You may like a person very much, but you may not love them, and you may not like a person very much but you may love them. Love is a strange phenomenon; it is illogical. Liking has a logic about it: you can give reasons why you like a person, but you cannot give any reason why you love a person; it is irrational.

To prevent love, child marriages were prevalent all over the world. To prevent love, pseudo love was taught: "You have to love your mother because she is your mother!" But there is no necessity. She may be a mother; that does not mean that the child HAS TO love her.

That's what the DESIDERATA says: Never feign affection. But we have been doing that for centuries. You have to love your mother -- just because she happens to be your mother; you have to love your father -- just because he happens to be your father. You have to love your brothers and your sisters. And in a child these things can be easily forced -- he is helpless. And then you can force him to marry. And then, of course, the husband has to love the wife, the wife has to love the husband. This whole love is pseudo! It has never happened. You are simply fulfilling a formality.

That's why people remain retarded psychologically at the age of twelve, or somewhere between twelve and fourteen. The head becomes the suprememost center. That's why there is so much misery in the world, because without love bliss is impossible. That's why there is so much irreligiousness in the world, because without love there is no God. Logic cannot prove God, only love proves God. Knowledge can never prove

God, only innocence experiences it.

Ananda Prabhu, your children are beautiful. They have understood what is most important.

Another sannyasin has just asked: "I write questions, but the moment I have written the question I immediately see the answer, and then both the question and the answer become unimportant. And I can never ask because they become unimportant. Why does this happen?" she asks.

This happens because you take life too seriously. You want your question to be very important. That will give you a reflected glory; that will make you important. You don't want to ask an ordinary question; you want to ask something very important. And of course you will never be able to ask one. Any question is bound to be unimportant; no question is important -- or ALL questions are important.

If you are a child, if you have the innocence of a child, then all questions are important -- not only questions about God but questions about the dog also have the same value. A child can ask, "Why does the dog start barking when the moon rises in the sky?" Dogs are very much against the moon! On a full-moon night they will bark and bark their hearts out. They go crazy! A child can ask it; when you are a grown-up you cannot ask such a question. It looks so unimportant -- what has it to do with YOU? If the dog barks, let him bark! And what will people think if you ask such a question? It seems unimportant -- it seems unimportant because of the ego. You want to ask questions about God.

Hence, particularly in India, I have experienced people whose problems remain unasked, and they go on asking metaphysical questions because that gives them importance.

They will come and they will ask, "Does God exist?" -- as if that is something they are really interested in! What will you do if he exists?

When I was traveling around the country, thousands of times I had to tell people, "Are you really interested in God? What will you do if he exists? Is it going to make any difference in your life whether God exists or not? Is it a life and death problem for you?"

They would say, "No, but we are curious whether God is or not." And sooner or later, when they became a little more acquainted with me, their real problems would come up: anger, jealousy, possessiveness. They are real problems, but they hurt the ego. To ask, "Why am I jealous?" is to recognize your jealousy, is to declare that you are jealous. Nobody wants that. Everybody is jealous, everybody is possessive, but everybody thinks it is not so. "It is not so with me -- it may be so with others."

Nobody wants to look at his real face; people avoid themselves as they avoid nobody else. That's why everybody else will be able to see your faults except you. You minimize your faults and you maximize others' faults; you have double standards. When it comes to your fault you rationalize it; when it comes to somebody else's fault you don't accept any rationalization. You magnify it as much as you can; you make it look as big as you can, because your fault brings your ego down. The other person has a bigger fault; the bigger it is the better, because that helps you to feel, "How nice I am! How simple, how humble I am! And look at these people -- they are all full of faults, they are all full of fallacies, superstitions, stupidities. I am not THAT bad!" That gives you a good feeling.

The sannyasin has asked, "Why does it always feel unimportant?" It is bound to feel unimportant, because you are asking out of your knowledge, not out of a real enquiry.

Ananda Prabhu, your children are far more intelligent. Children are always authentic because they are not worried about the ego; otherwise they would not have said this

to you. They asked you, "When you come back, bring a few jokes."

A serious person cannot ask that. A serious person will ask, "Bring some great philosophy, great religion. Bring some truth for me." But children are simple and innocent. They simply open their hearts and they say whatsoever their real need is.

If everybody is like a child, the whole quality of human consciousness will go through a transformation. We can bring a new humanity very easily. Jesus is right when he says: Unless you are like small children you will not enter into the kingdom of my God.

First joke for Benjamin:

There's the story about the fellow who each day walked to work and passed a window where he saw a lady hitting a boy over the head with a loaf of bread. The fellow decided it was none of his business and walked on. He saw the same thing happen every day for five months. Each day the lady was hitting the boy with a loaf of bread.

Then one morning he saw the woman toss an entire chocolate cake into the boy's face. Astonished, he

peered into the open window and asked why.
"Oh," the lady said, "it's his birthday!"

Second, for Rosemary:

Charlie the cat was scampering all over the neighborhood, down alleys, up fire-escapes, down cellars. A lady who knew Charlie's little owner, Johnny, knocked on his door. "Your cat is running around like mad!"
"I know," said Johnny. "He has just been neutered and he is rushing around cancelling engagements!"

Third, for Andrew:

It happened in Naples. The teacher asked little Pierino, "Pierino, tell-a me, who was-a the first-a man?"
"I don't-a know-a nothing!" replied the little boy. "I didn't-a see nothing, and I will die before-a confessin'!"

And fourth, for Nathan:

Two children are playing, imitating the sounds of different animals. Suddenly Johnny says to his friend, "My grandfather is really good at imitating a wolf. Just listen!"

He goes to his grandfather, whispers something in his ear, and the old man starts howling, "Oooh! Oooh! Oooh! "

Astonished, the friend asks Johnny where his grandfather had learned to imitate a wolf so well.

Says Johnny, "Well, all I do is ask him how long it has been since he last fucked!"

And, Ananda Prabhu, as far as your wife is concerned, she certainly is crazy -- but she loves me. In fact, she is afraid of falling into my love. The love is there, but she is afraid also. Hence all her maneuvers -- hiding your orange clothes, hiding my photographs is nothing but an unconscious effort to hide herself from me. But she cannot hide for long!

There is a Sufi story:

A Sufi Master wrote a small book which was outrageous in many ways to the traditional, orthodox mind. And then he told one of his disciples, "Go to the IMAM, the greatest priest, and give this book to him as a present from me. And watch, watch carefully what happens. And come and report to me EXACTLY what happens, without any interpretation of your own."

This was a device, a double-edged sword. It was a device for the disciple to see whether he could report exactly what happened without changing it, coloring it, interpreting it. His commentary was not needed; he had to just be absolutely factual, a pure, detached observer, as if he was not concerned at all.

He went there very alert, he knew that this was a kind of test. He presented the imam the book; he was sitting in the garden. It was a winter morning and he was enjoying the sun. His wife was sitting there.

When he presented the book, the imam asked, "Who has written this?"

He told his Master's name. The imam suddenly became so enraged that he threw the book outside the gate and said, "This type of nonsense, this type of outrageous, irreligious, sacrilegious thing cannot enter into my house! Get out immediately and never come here again! Your Master is a danger to the society. He is creating chaos, he is destroying our religion!"

For a moment the disciple was losing his detachment, because great anger was arising in him, but he remembered that the Master had said that he had to be just a reporter; he had not to bring his emotions in, his sentiments in.

Just when he was leaving, the wife of the imam said, "You could have thrown it out a little later on when the man had gone. There was no need to be so enraged -- it doesn't fit you, your status. Or, you have such a big library in which there are all kinds of books -- you could have put that book there also. If you don't want to read it there is no need to read it. And I have seen all kinds of books -- religious, irreligious, belonging to our religion, belonging to other religions -- in your library, so why can't this book also be a part of the library?"

Again the disciple felt an emotion arising, that the woman was more compassionate, more loving, more human. But suddenly he became aware that he had not to bring his attitude into it at all; he had just to report. He came back and he just reported, but when he was reporting, at the last moment he forgot and he said, "One thing I must say, that the imam's wife is a very nice, beautiful woman, and she even seems to understand you. Maybe one day she can be converted to your path."

The Master said, "Wait! Who has asked about your commentary, about your interpretation? You should

simply report. And as far as your commentary is concerned, it is absolutely wrong. If you ask me, then I will say this imam is sooner or later going to be trapped by me, but his wife will never be a part of our commune, NEVER, because his wife is indifferent. She says, 'YOU can put it in the library.' The imam HATES me -- hate can be transformed into love -- but the wife is just indifferent: she does not love me, she does not hate me. She is not interested in me at all. She says, 'There is no need to throw it out.' But the way the imam became enraged shows his emotion; soon he will feel that it was not right. And I tell you: go again and see what has happened to the book -- the imam must have taken it back into his home, he must be reading it now. A man who becomes so enraged is already interested. He cannot avoid reading it -- he HAS to read it."

And the disciple went again. And wonder of wonders! The Master was right: the imam was reading the book....

Your wife may show anger, may show hatred. Don't be worried about it. She is already getting interested; she is not indifferent. She is a little upside-down, but that is not a big problem -- doing a headstand! We can put her right-side-up.

The fifth joke, for your wife:

Astonished to find the new nurse, Miss Flack, pursuing the patient down the corridor with a bowl of boiling water, the head of the hospital, Dr. Killcare, buttonholed the young intern on duty and asked what was going on.

"I told her to prick the patient's boil," the youthful sawbones said, "but that Miss Flack is such a dummy, she gets everything backwards!"

You get it?

The second question

OSHO,
WOULD YOU TALK ABOUT TRUST?

Anand Parinita,

TRUST IS A MYSTERY -- that is the first thing to be understood about trust. Hence it cannot be explained. I can give you a few indications of it, just fingers pointing to the moon, a few hints, but it cannot be described or defined.

It is the highest form of love, it is the essential core of love. Love itself is a mystery and indefinable, but love is like a circumference and trust is its very center, its soul. Love is like a temple and trust is the innermost shrine in the temple where God is situated.

Ordinarily people think that trust means faith; that is wrong. Trust does not mean faith. Faith is emotional, sentimental. Faith creates fanatics. Hindus, Mohammedans, Christians, these are the people who have faith. Trust creates only a quality of religiousness. Trust never makes anybody a Hindu or a Mohammedan or a Christian. Faith is borrowed -- borrowed from the parents, from the society in which you are born. Faith is accidental. YOU live in faith out of fear or out of greed, but not out of love. Trust is out of love.

Faith is a conditioning, imposed; it is a bondage. The man of faith is a prisoner. He may know it, he may not know it. He may have been living in a very beautiful palace, but he is imprisoned in it. The prison may be very well decorated -- with Bibles and Korans and Vedas and Gitas -- it may be made out of beautiful doctrines, philosophies, ideologies, but it is a prison because you have not entered into it on your own; you have been forced to enter it.

I was a small child and my father used to take me to the temple, and I always resisted it. I would tell him, "I will stay outside the temple -- you go in."

He would say, "But why can't you come in?"

I would say, "When I feel like coming in I will come in, but I don't feel like coming in. It is so beautiful

outside! Why should I go in? And I don't see any point in it at all! The trees outside, the birds singing outside, the sun -- it is so beautiful! I will wait here for you. If you choose to be inside and sit in that windowless, closed place, that is YOUR choice."

He would try to persuade me but he was never successful. Every parent tries, and the intention is not bad -- the intention IS good -- but unconscious intentions, even if they are good, they are not of much help. They hinder, they harm. An intention can be really good only when it is conscious, otherwise prisons are created, and you become attached to prisons. It is so difficult.

Even a man like Bertrand Russell, who does not believe in Christianity, has confessed that although he has dropped believing in Christianity, if somebody suddenly asks him, "Who was the greater man, Buddha or Christ?" somewhere deep inside he knows that Buddha is greater, but he will answer, "Christ." That Christian upbringing... the mind that has been dropped has left scars.

He says, "When I think about it, when I am alert, I can see the greatness of Buddha. Compared to Buddha what Christ says looks ordinary -- but that is when I am alert. When I am not alert, if you wake me up suddenly from sleep and ask me, I will certainly say Christ. It hurts somewhere to put Buddha above Christ."

And I can understand his difficulty. The same will be the difficulty of a Buddhist. He may be convinced that Christ is far better, he may be convinced that Christ's sacrifice is greater than Buddha's, but deep down in the unconscious the training, the conditioning is there -- he cannot put anybody else above Buddha.

One Jaina scholar who was a disciple of Mahatma Gandhi wrote a book on Mahavira and Buddha and he showed me his manuscript. He told me, "I am trying to synthesize both the religions."

I looked at the title and I said, "You won't be able to synthesize them, you will not be able to bring about a synthesis. Just your title is enough!"

He said, "What can you know from the title?"

The title was BHAGWAN MAHAVIRA AND MAHATMA BUDDHA. I said, "Can't you call both Bhagwan?" "Mahatma" means a very great man but still a man, and "Bhagwan" means one who has gone beyond man. I said, "How can you bring about a synthesis? You have already discriminated! "

He was shocked and he said, "I have shown my book to many people -- nobody has indicated that. I have shown it to great scholars, pundits, and they have all appreciated it."

I asked him, "Have you shown it to any Buddhist?" He said, "No." I said, "Show it to any Buddhist and he will see the insult that you have done Buddha. Ask him what he would suggest. He will say, 'Write BHAGWAN BUDDHA AND MAHATMA MAHAVIRA -- change it!"

What is Mahavira compared to Buddha to a Buddhist? But to a Jaina, Mahavira is greater. Buddha comes very close, but close; a distance is still there. It may be only of one step, but that much distance has to be there. Our egos are involved.

Faith is egoistic, hence it is fanatic. Faith is borrowed, hence it is ugly. Faith is a bondage because you have been forced into it by subtle strategies. It is not trust. Trust is a totally different phenomenon, with a different flavor. It is your own growth that brings you to trust; it is your own experience, it Is your own knowing. Faith happens through conditioning and trust happens through unconditioning. One has to drop faith before one can attain to trust.

And the second thing to remember: trust is not belief either. Belief is again a trick of the mind to repress doubt. Man is born with many doubts, millions of doubts, and it is natural, it is a gift of God. Doubt is a gift of God, but it creates trouble for you. If you start doubting... and you can doubt EVERYTHING, and you have to live with people who believe. Your life will be in constant conflict, you have to compromise. If you are born amongst Christians you have to believe; if you don't believe you will be in trouble.

Why was Jesus crucified? -- for the simple reason that he refused to believe; he tried to experience. In the Bible the major part of his life is completely missing; eighteen years are missing. And in a life of thirty-three years, eighteen years iS a maJor portion. He is mentioned first when he is twelve and then he is mentioned when he is thirty, and by thirty-three he is crucified.

What happened between the ages of twelve and thirty? Where was he? In these eighteen years he lived with many Masters, he moved in many mystery schools. Particularly, he lived with a secret school, that of the Essenes; his whole teaching comes from that secret school. But all those eighteen years were of deep meditation, experimentation; he went to the deepest core of his being. When he arrived when he himself

came to know what truth is, there was trust -- it was not belief.

Trust has to be deserved belief is a very cheap substitute. Belief means you are afraid of doubt, because doubt creates trouble, and doubt keeps you in a state of confusion. And you are not courageous enough to live in confusion, not courageous enough to live in a state of chaos, in anarchy -- and doubt creates that. So you immediately repress the doubt, and the way to repress is to believe.

The way to trust is DOUBT, and doubt to the very end. Go the whole way! Don't repress your doubt at any point, otherwise you will miss trust. Trust arises out of doubt, not by repressing but by experiencing doubt to its ultimate extreme.

When you go on doubting and doubting and doubting, a moment comes when all beliefs are destroyed by doubt, all faith evaporates in the heat of doubt, and all that is left is your being. Now there is nothing to doubt because you have doubted all and everything. When there is nothing to doubt, doubt dies, commits suicide, because there is nothing to keep it going on, nothing to nourish it any more. That has been my way. I have not arrived through belief, I have arrived through doubt. It is better to begin as a great doubter than as a believer, because the believer will remain always pseudo; he will always remain superficial, shallow. Belief can never be more than skin-deep: scratch it a little bit and immediately the doubt is there. Trust needs a continuous hammering; doubt has to be used as a hammer. Until you reach to the rock bottom of it all...

An America tenor was making his debut in "Pagliacci" at La Scala Opera House in Milano. When he finished the exciting aria, "Vesta la Giubba," the audience applauded, and Carbogno, an elderly man sitting down front, stood up and exclaimed, "Sing-a it again!"

The tenor, delighted by the request, did an encore. Carbogno, the opera-lover, again leapt to his feet and implored, "Sing-a it again!"

After five encores, the tenor walked to the edge of the stage and said, "Thank you for your very gracious reception."

Once more the old man shouted, "Sing-a it again!"

"I'm sorry, sir," begged the singer. "We must go on. I cannot sing it again."

"Yes!" declared the opera fan. "You sing-a it again until-a you sing-a it right!"

One has to go on and on doubting -- until-a you sing-a it right!

Doubt is a sword: it cuts all beliefs, but it is a dangerous path. The path to truth is bound to be dangerous because truth is the ultimate peak. The higher you move towards Everest, the more you are entering into a dangerous arena. A single wrong step and you will be lost forever.

Truth liberates, but to reach truth you have to go through a very narrow passage, climbing towards the heights. It is dangerous. Hence millions of people decide to live in their dark valleys and they believe that "Everest exists and it is sunlit and there is tremendous beauty, because Jesus has reached there, Buddha has reached there.

We can believe in them. What need is there for us to go there? We can live in our dark valleys comfortably. There is no need to take any risk."

But without risk there is no truth, without risk there is no life. You have to learn to gamble, you have to be a gambler.

If you doubt and go on doubting, a moment comes when all that you have ever believed disappears, evaporates. It is almost a state of madness. One can fall any moment into the abyss that surrounds you. If one falls, it is a breakdown. If one keeps alert and aware, watchful, cautious, then it is a breakthrough.

Trust is the ultimate breakthrough: it helps you to know the truth on your own. And truth liberates only when it is YOURS; somebody else's truth cannot liberate anybody. It creates bondage and nothing else.

The last question

OSHO,
I HAVE HEARD THAT YOU SOMETIMES MAKE UP QUESTIONS TO FIT YOUR JOKES. IS THIS SO?
PLEASE BE TRUTHFUL!

Anand Nandan,

IT IS VERY DIFFICULT for me to be truthful. I don't believe in anything, not even in truth! I am not a serious person at all! I believe in playfulness. So... how does it matter whose question it is? And do you think when you write a question it is better than when I write a question? And do you think, Nandan, that when you are writing a question you are really writing or am I writing through you?

If I have to tell a joke tomorrow I can say something today and many questions will come tomorrow! There is really no need for me to write them -- I can create questions in you; there is no difficulty. Otherwise, how do these many many questions come?

But you seem to be serious. And I am serious only about jokes! I am not serious about anything else. That's why you never see me laughing at the jokes -- I am really serious! -- because jokes are not a laughing matter. It is not a laughing matter. It is not a joke! It is one of the most serious things in life, in fact, the only serious thing.

You ask me: I HAVE HEARD THAT YOU SOMETIMES MAKE UP...

Sometimes! Always, every day! because whenever I come across a good joke I cannot wait for tomorrow. Who knows? Tomorrow may come, may not come. I may not be here, you may not be here -- and the joke HAS to be told!

Just look at these jokes: they cannot remain untold!

A Negro walks into the fishmarket and buys an eel for his dinner. He puts it into the pocket of his overcoat and decides to have a drink before going home. One drink leads to another and another...

Hours later he staggers home and stumbles into the toilet for a piss. Reeling backwards and forwards he fumbles inside his trousers and pulls out what he thinks is his johnny. He feels a warm tickle down his legs, then looks down and utters in wide-eyed disbelief, "I knew you was big and I knew you was black, but I sure as hell didn't know you had such beautiful, big blue eyes!"

A man walks into an optometrist's office holding a cardboard box. He hands it to the optometrist who opens it and upon seeing its contents exclaims, "WOW! That's the biggest turd I've ever seen!"
"Isn't it a beauty? I did it myself!"
"It must be at least two feet long!"
"Twenty-five and a half inches, to be exact!" boasts the man, "And four and three-quarter inches in diameter!"
"Incredible! How much does it weigh?"
"One and a half pounds!" comes the proud reply.
"That is simply amazing!" exclaims the optometrist, unable to take his eyes off this marvelous specimen. "But why bring it to me? I am an optometrist!"
"Well, you see, I have this problem: every time I do one of these monsters, my eyes water!"

Mary comes to the police station with her mother. She is sobbing loudly when she reports to the policeman that she had been raped. The officer, concerned, asks her when and where all this happened.
"Well," says Mary, crying, "three days ago in the cemetery, the following day in the forest, and yesterday evening in Johnny's own room!"

You missed it! Perhaps you will get this...?

Dino was making pretty good time with Sally, the office steno. She agreed to go away for the weekend, provided he brought a sheath with him.

When they went upstairs to bed he admitted he didn't know how to wear it, so she rolled it down his thumb to show him. Then they put out the light and really went at it.

In a few minutes Sally said, "I'm really sticky. I think you broke that thing."
"No, I ain't," said Dino, switching on the light. "Here it is, still on my thumb!"

And you ask me: Is THIS SO? PLEASE BE TRUTHFUL!

Anand Nandan, even this question is invented by me! What more truth is needed to prove it? You have not asked it, but I have answered it!

Two Jews are walking. Ahead of them they notice Moishe walking like a duck along the footpath.
"I bet you he has hemorrhoids," says Saul, "that's why he walks that way!"
"No," says Mo, "his balls are enlarged, that's why!"
They catch up with Moishe and tell him of the bet they just made.
"You are walking this way because of bad hemorrhoids, right?" says Saul.
"No," replies Moishe.
"Aha!" exclaims Mo. "Then it is because of your swollen balls, right?"
Moishe stops and turns towards them. "I am sorry, but both of you lose. You see, I thought it was going to be just a good old fart, but..."

Guida Spirituale

Chapter #11
Chapter title: Beliefs are Lies

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The first question

OSHO,
IS THERE QUALITY IN NOTHINGNESS?

Anudeya,

NOTHINGNESS CAN EITHER BE just emptiness or it can be a tremendous fullness. It can be negative, it can be positive. If it is negative it is like death, darkness. Religions have called it hell. It is hell because there is no joy in it, no song in it, there is no heartbeat, no dance. Nothing flowers, nothing opens. One is simply empty.

This empty nothingness has created great fear in people. That's why in the West particularly, God has never been called nothingness except by a few mystics like Dionysius, Eckhart, Boehme; but they are not the main current of Western thinking. The West has always conceived nothingness in negative terms; hence it has created a tremendous fear about it. And they go on saying to people that the empty mind is the Devil's workshop.

The East has known its positive aspect too; it is one of the greatest contributions to human consciousness. Buddha will laugh at this statement that emptiness is the Devil's workshop. He will say: Only in emptiness, only in nothingness, does godliness happen. But he is talking about the positive phenomenon.

For Gautam Buddha, for Mahavira, for the long tradition of Zen Masters and the Taoists, nothingness

simply means no-thingness. All things have disappeared, and because things have disappeared there is pure consciousness left behind. The mirror is empty of any reflection, but the MIRROR IS there. Consciousness is empty of content, but CONSCIOUSNESS IS there. And when it was full of content, so many things were inside you could not have known what it is. When the consciousness is full of contents, that's what we call mind. When consciousness is empty of all contents, that's what we call no-mind or meditation.

To create nothingness in you is the goal of meditation, but this nothingness has nothing to do with the negative idea. It is full, abundantly full. It is so full that it starts overflowing. Buddha has defined this nothingness as overflowing compassion.

The word "compassion" is beautiful. It is made out of the same word as "passion." When passion is transformed, when the desire to seek and search for the other is no more there, when you are enough unto yourself, when you don't need anybody, when the very desire for the other has evaporated, when you are utterly happy, blissful, just being alone, then passion becomes compassion. Now you don't seek the other because you are feeling empty and lonely; now you seek the other because you are too full and you would like to share.

The enlightened person also seeks the other just as the unenlightened person seeks, but there is a qualitative difference. The unenlightened person seeks the other because he feels a negative nothingness in him. Left alone he does not feel aloneness, he feels loneliness.

Remember, loneliness and aloneness are not synonymous, notwithstanding what the dictionaries go on saying. It is not a question of language; it is something existential. Loneliness is negative -- you are missing something; aloneness is positive -- you have found something.

The unenlightened seeks the other because it is his need; he is needy and greedy. He grabs the other, he clings to the other. He is always afraid the other may leave. Husbands are afraid, wives are afraid, parents are afraid, children are afraid, everybody is afraid. Even your so-called religious teachers are afraid their disciples may leave them, so they have to concede and compromise with the disciples. Can you see the irony of it?

Jaina monks send messages to me saying, "We want to see you, but we cannot because our followers don't allow it. They become angry, they become antagonistic." Now the teachers are afraid of the followers! What kind of teachers are these? They need the follower because without the follower they are nobody -- and that is the power in the hands of the follower. The follower really dictates the rules. He says, "Do this, say this, behave like this -- only then am I going to respect you. Of course I will respect you if you follow all the rules prescribed by me." It is a contract.

The so-called religious leaders go on following their own followers! And the followers, of course, in return pay great homage, respect. Both are satisfied. The follower needs somebody whom he can follow and the leader needs somebody to follow him. Both are fulfilling each other's needs, but both are dependent; both are clinging, possessive.

Just the other day I was reading a statement... one Christian organization in England has asked Sheldon Press -- because Sheldon Press belongs to that Christian association, it is one of the branches of the association -- why they have published my books. Sheldon Press has published seven of my books; the director seems to have fallen in love with me. The director has replied, "We have published the books because they are beautiful, and we have published the books because they come closest to the teachings of Jesus." But the head of the association and the members who possess the association are very angry; they may even throw this director of Sheldon Press out of his job.

They have asked one of my sannyasins who is a chaplain in Cambridge University, "Why do you, being a Christian priest, go on wearing orange?" And in the church Dynamic Meditation is being done! They have asked for an explanation; naturally they are afraid.

But the sannyasin is not afraid. He has written a beautiful letter to them saying, "I am doing the work of Christ -- and I am doing the work of a living Christ! And I don't see any difference." But ordinarily... now he can be thrown out, is bound to be thrown out. No organized religion can tolerate such individuals, such rebels.

The followers want you to behave the way THEY decide, the way the tradition decides, and if you need their respect you are bound to follow them. They will follow you, you follow them. Hence I say, religious or political, it does not matter: leaders are the followers of their own followers.

And that is the criterion of whether a man is really a Master or not. The Master is one who does not follow the followers, who does not compromise in any way, because he has no need. Whether there are people or not doesn't matter; there is no question of greed.

The unenlightened seeks the other because he feels lonely. It may be the teacher-disciple thing, it may be the husband-wife trip, it may be friendship... it may be any kind of relationship. You seek the other out of your loneliness, and the other is also seeking you out of her or his loneliness. And two lonelinesses are bound to create hell, great hell, because both are negative. And when two negatives meet it is not a simple addition, it is a multiplication. The same is true about two positives: when they meet it is not simple addition, it is multiplication.

The enlightened also seeks the other. Jesus moved from one village to another -- for what? Mahavira traveled thousands of miles on foot -- for what? For forty-two years Buddha was going... he was always on the go. Even when he was very old, eighty-two, he was still moving from village to village, for the simple reason that somebody had to be found with whom he could share. But now it was not a need, hence he will not compromise. It is not a need, hence he will not possess. It is not a need, in fact it is just the opposite of it: it is abundance.

He is like a raincloud full of rainwater: it wants to shower somewhere. If it can find a garden, good; if it cannot find a garden, then too it has to shower. It may shower even on the rocks; it does not matter, but it has to shower. When the flower opens up, the fragrance has to be released. Whether anybody comes to know of it or not is immaterial. It is not a need, it is overflowing joy. When there is overflowing love it is compassion.

Passion arises out of negative nothingness and compassion arises out of positive nothingness.

Buddha says that the real man of wisdom can be judged only by one thing: his compassion, his love. He will be radiating compassion. He wi!l be always ready to help people on the path. The people will be insulting him, the people will be in every possible way against him, the people will be angry at him, because the people are fast asleep and to put them on the path he has to wake them up. And nobody likes to be awakened because people are dreaming beautiful dreams. And you shake them and you wake them and you destroy their dreams, and that's all that they have got. Otherwise they are lonely, otherwise they are empty. So they are somehow filling their inner spaces with dreams, projections, imaginations.

And the function of the Master is to destroy all your dreams, to make you empty of all content. But when you drop all content consciously, deliberately, you are not lonely: you become alone. And aloneness is beautiful, loneliness is ugly. Loneliness is like a wound, aloneness is like a flower. Loneliness is sick -- Soren Kierkegaard has called it "sickness unto death" -- and aloneness is life, abundant life. It is health.

The Sanskrit word for health is very beautiful; the English word also has its own beauty. "Health" means the wound is healed; it comes from healing. The person is no longer sick; the wound of negative nothingness is no more there it has healed It is beautiful, but nothing compared to the Sanskrit word for health. The Sanskrit word for health is SWASTHIA; it means becoming centered. It means coming to one's own self, realizing one's own self. SVA means self; SWASTHIA means getting rooted in the self.

People are not rooted in their own selves, hence they are clinging to others. All clinging is an indication that you are afraid that if you are left alone you will not be alone, you will be simply lonely, miserable.

The West has yet to recognize this tremendously significant fact. The Western religions have remained confined to prayer. They have not touched even the periphery of meditation, for the simple reason that meditation means nothingness, and to them nothingness has only one connotation: that of loneliness, emptiness. And they start feeling that if you are nothing then you will start falling into an abyss, you will be lost.

But we have tasted a totally different quality of nothingness. We have tasted the hidden godliness in it, we have known the uttermost of bliss in it, we have known its benediction.

It is my own experience that there is no greater joy than to be alone; the joy of love is secondary. And the joy of love is possible only if you have known the joy of being alone, because then only do you have something to share. Otherwise, two beggars meeting each other, clinging to each other, cannot be blissful. They will create misery for each other because each will be hoping, and hoping in vain, that "The other is going to fulfill me." The other is hoping the same. They cannot fulfill each other. They are both blind; they cannot help each other.

I have heard about a hunter who got lost in the jungle. For three days he could not find anybody to ask for the way out, and he was becoming more and more panicky -- three days of no food and three days of constant fear of wild animals. For three days he was not able to sleep; he was sitting awake on some tree, afraid he may be attacked. There were snakes, there were lions, there were wild animals.

After the third day, the fourth day early in the morning, he saw a man sitting under.a tree. You can

imagine his joy. He rushed, he hugged the man, and he said, "What joy!" And the other man hugged him, and both were immensely happy. Then they asked each other, "Why are you so ecstatic?" The first said, "I was lost and I was waiting to meet somebody." And the other said, "I am also lost and I am waiting to meet somebody. But if we are both lost then the ecstasy is just foolish. So now we will be lost together!"

That's what happens: you are lonely, the other is lonely -- now you meet. First the honeymoon: that ecstasy that you have met the other, now you will not be lonely any more. But within three days, or if you are intelligent enough, then within three hours... it depends on how intelligent you are. If you are stupid, then it will take a longer time because one does not learn; otherwise the intelligent person can immediately see after three minutes..."What are we trying to do? It is not going to happen. The other is as lonely as I am. Now we will be living together -- two lonelinesses together. Two wounds together cannot help each other to be healed. Two blind people leading each other..." Kabir says, both are bound to fall in a well sooner or later, and more possibly sooner than later .

But, Anudeya, nothingness, meditativeness, no-mindness is a totally different phenomenon. Loneliness is natural. You are born lonely, and immediately the child starts searching and seeking for the other; for the mother he starts searching, he starts groping. He clings to the mother; he does not want to be left alone even for a few moments. He starts crying, he starts screaming; he makes much fuss so the mother comes back. He learns the language of how the mother can be manipulated. It is a very strange world! Even small babies become politicians. They know how to manipulate. They will start crying. they will start weeping.
Once it happened:

I went to see a friend with one of my friends driving me. His small son had come with him -- not more than three years old. The friend went into some other person's house to enquire whether he was there or not. I was sitting in the back of the car and the child was sitting in front. The child somehow fell over and hit his head against the wheel. I closed my eyes, as if I had not seen. He looked at me, remained silent. After ten minutes when his father came back he started crying.

I said, "This is not right! This is not fair! Why are you crying now?"

He said, "And then what to do? What was the point of crying? You were not even looking at me!"

I said, "Now it cannot be hurting. At that time it must have hurt, I know."

But he knows the politics because he understood immediately: "This man will not take any note of it. Even if I cry or weep it is useless. When my father is back, then!"

The child behaves differently when his mother is there. When the mother is not there he is far more grown-up, far more mature, because he has to be alert and cautious -- he is alone, the mother is not there. When the mother is there he can do anything; he can take risks.

From the very childhood we know the negative aspect, but the positive aspect has to be discovered. It is a lifelong discovery; one has to go on discovering it.

Meditation is nothing but the method of discovering the positive aspect of nothingness, the positive quality of it. Meditation means dropping the content of the mind very consciously, knowing that you are dropping it. And when you have dropped everything, suddenly you realize that everything has disappeared but you ARE and you are more full than ever because all those things, all that junk that you have been carrying all along was simply taking your space. Now the whole space, the whole sky is available, and your heart can open its petals. We call it in the East "the one-thousand-petaled lotus." Now there is space. With all the junk that you carry in your mind, where is the space for the one-thousand-petaled lotus to open? You are not spacious enough. You are so full of junk, rubbish, that only weeds can grow in you, not roses. It is impossible for the roses to grow; they need a little spaciousness.

Nothingness is spaciousness, and to be spacious mean to be vast. The moment you feel nothingness in its positive quality you feel vastness, you feel infinity. You don't see any limit anywhere; you are unlimited. Even the sky is not the limit! That experience makes you enlightened. That experience makes you full of light, life, love, so full That you start overflowing, that sharing is now possible.

Only a meditator can be a lover. In the past, people have tried to be lovers or to be meditators; both have failed. The whole history of humanity is a history of failures, and th greatest failure has been this: lovers have failed because they were not meditators, and without meditation you don't have anything to share; before you can share something you HAVE TO HAVE IT. And the meditators have failed because instead of being nothing, instead of being nobodies, instead of being the experience of utter emptiness,

SHUNYATA, they were full of mantras, chanting, praying, repeating any word constantly. But they were not nothing, they were not in a state of nothingness. Maybe they were not thinking of the market, not thinking of money, not thinking of politics -- but they were thinking of God. It does not matter what you are thinking: thinking as such keeps you away, far away from experiencing the beauty of nothingness. Whether mantras fill you or film songs fill you, it is all the same -- you are too full of rubbish. Whether that rubbish has been collected through scriptures or through magazines like PLAYBOY, it does not matter; it is the same rubbish.

One has to be utterly empty of all PLAYBOYS, all Bibles, all Gitas. One has to be completely empty of all Korans, all Vedas. When you are in that beautiful space you will know what God is, what truth is, what freedom is. In fact knowing this, love is bound to happen as a shadow of it, as a consequence of it.

Meditators have failed because they were not real meditators; they were doing something else in the name of meditation. Concentration they were doing, contemplation they were doing, prayer they were doing, chanting they were doing, and a thousand other things they were doing, but not meditation. In fact they were avoiding meditation -- in a religious way. Ordinarily people avoid meditation in worldly ways, and your so-called saints avoid meditation through other-worldly ways, but it is the same: avoiding.

One has to discover the positive quality of nothingness. One has to be courageous enough to go into it. Once you have known it you have known everything that is worth knowing. Then you can share. Not only then can you share, but only then will you be able to understand the Koran, the Bible, the Gita, because those are expressions of people who had known the same positive emptiness, the same beautiful nothingness. You cannot understand Christ unless you are a Christ, you cannot understand Buddha unless you are a Buddha. Before being a Buddha you will be simply a parrot repeating the Dhammapada. Before being a Mohammed you cannot understand a single word of the Koran. That is impossible, because unless you have the same consciousness and the same connection with the ultimate source of things, how can you understand Mohammed? No Mohammedan understands Mohammed, no Christian understands Christ, no Buddhist understands Buddha, no Jaina understands Mahavira. They are simply imitators, repeaters, just going on parrotlike, mechanically. And their whole effort is how to fill the negative nothingness. The negative nothingness has not to be filled; you have to be consciously aware of it, that "yes, it exists there."

The moment negative emptiness is joined with awareness, it becomes positive, the miracle happens. That very moment the alchemy transforms you. Let me repeat: negative nothingnesss plus awareness is equal to positive nothingness.

The second question

OSHO,
WHY ARE THE SO-CALLED RELIGIOUS PEOPLE AGAINST YOU?

Somesh,

THEY ARE NOT RELIGIOUS they are only so-called religious, hence they are bound to be against me. The so-called religious people have always been against the religious people; it is nothing new. It is the most ancient thing in the world. They worship a religious person only when he is dead because then there is no problem.

Jesus alive is a problem. He disturbs you in many ways, in thousands of ways. In his presence you start feeling that all that you are is just holy cowdung, nothing else. It hurts, it hurts the ego. The so-called religious person starts looking so stupid. He is stupid, but when he is living with other so-called religious people he looks like a saint. He is a rabbi, he is a pundit, he is a priest; he is respected by people. The moment he comes close to a really religious person, immediately he is nothing. That negative nothingness is felt. Now he can see that he is like darkness.

Encountering a Buddha you are encountering a mirror, a perfect mirror.

I have heard about a woman who was very ugly. She was very much against mirrors, obviously, so much so that whenever she came across a mirror she would immediately destroy it -- even other people's mirrors! People were afraid to let her come close to their mirrors. She would immediately hit the mirror with anything available. And her logic was the same, her argument was the same.

She used to say, "These mirrors make me look ugly. I am not ugly -- these mirrors are wrong!"

Somesh, the so-called religious people are bound to be against me. The argument is the same: I am functioning like a mirror. The moment your mind disappears and you become a no-mind, you are a mirror. Whosoever comes to you is bound to see HIS reality. And people live such unreal lives, such unauthentic lives, that how can they forgive me? Impossible. They have to be angry.

They would like to destroy me the way they destroyed Jesus, the way they destroyed Socrates, the way they destroyed Mansoor. They would like to destroy me too, because once they have crucified me they will be at ease again. Again they are beautiful because there is nobody to reflect them. The mirror is no more there, so they can believe in whatsoever they want to believe.

They are against me because I am trying to expose them. I am trying to bring to their notice their real, original faces. They are hiding behind masks and I am pulling their masks away. And they are hiding because they feel their ugliness. They have found a cheap way to feel beautiful: to wear a mask. That is the meaning of the word "personality": it comes from PERSONA; PERSONA means a mask. You can wear a beautiful mask and you can deceive others. And slowly slowly, when many people are deceived by you and they start thinking this is your real face, you become auto-hypnotized; by your OWN deception you create a self-deception. First you deceive others, then their eyes reflect your face -- the mask -- then you think, "This is my real face."

When you come to a Master his work is to pull the mask away, to loosen the hold of the mask on you. And you have believed in it for so long, and you have rationalized in every possible way, "This is my real face, that whosoever is going to show you the real face, you will be angry with him. It is not accidental that ALWAYS it has been the same; it seems to be the very law of existence that people like me are bound to be crucified in some way or other.

I have to destroy much in you. In fact, that is not your reality, but unless your unreal is taken away you will not be able to make any distinction between what is real and what is unreal. You will not be able to know what is essential and what is non-essential.

The DESIDERATA IS right: one should know exactly what is essential. But to know the essential as essential, first you have to become aware of the non-essential because that is where you are living: a non-essential life, a superficial life. You are acting, you are not really living. You are playing games; you are acting certain roles. You are not living a true life. Of course you have many ways to rationalize whatsoever you do; you have to rationalize it, otherwise you will become aware of its falseness. You have to give it all your support, all kinds of arguments.

The Christian will give a thousand and one arguments why to be Christian is right. Why is he so self-defensive? Why is the Hindu so self-defensive: "I am right! I am the only spiritual person in the world. My tradition is the greatest spiritual tradition. My country is the most holy country -- even gods desire to be born here"? And every country thinks in the same way and every religion in the same way. These are rationalizations, supports, props for something false. The real needs no support, no crutches.
And my work is to take away your crutches.

It was somewhat disconcerting to the minister's wife to hear him exclaim, "Oh, Jesus, sweet Jesus! " every time he reached orgasm, and she finally asked him about it.
"It is perfectly proper, my dear, and in accordance with the Bible," he assured her. "Don't you remember where it says, 'Blessed is he who comes in the name of the Lord'?"

People are ready to bring all kinds of rationalizations for whatsoever they are doing. You can always find something in the scriptures to support you.

The so-called religious are to be pitied. I feel sorry for them because they ARE thinking they are religious; they are pretending only. Going to the church, going to the temple has nothing to do with being religious.

Religiousness is sensitivity, it is awareness. How can you become more sensitive by going to a church and listening to some stupid priest or minister who knows nothing, who lives almost as double a life as you live, in fact even more, who wears thicker masks than you are wearing? Your masks are thin; sometimes your real faces even show. Your masks are very thin. But the priest, the saint, the rabbi, the pope, has to wear a very thick mask. He has to believe in himself and he has to live a double kind of life -- one at the front door, one at the back door. And the front door life is just hypocrisy -- he knows it.

That's why every so-called religious person feels guilty -- guilty because he knows that he is doing something wrong, but he cannot stop doing it because that something wrong is wrong only because others say it is wrong. He has not experienced its wrongness. He does not know on his own what is right and what is wrong. He has no light of his own. He has believed others that this is wrong, but his own biology says that this is right. NOW he 1S m a jam, a real jam. If he follows his natural instinct, guilt arises that "I am doing something wrong."

Even a man like St. Augustine says, "My Lord, help me, because I go on doing that which should not be done and I never do that which should be done." Now, this simple statement is of tremendous significance. At least Augustine is sincere and honest; in many ways he was an honest man. If he had not been trying too hard to be a Christian he would have become enlightened. He missed enlightenment for the simple reason that he was trying too hard to be a Christian. Rather than being himself he was trying too hard to follow the Ten Commandments, to follow in the footprints of Jesus. And, of course, when you follow somebody else this is going to happen again and again: you will do something which should not be done, and again and again you will not be doing the thing that should be done. And that creates a division, a split.

If you do what should be done, what is told by the others, then your nature suffers. Then you have to repress, and nothing that is repressed is going to remain repressed forever. It will assert itself again and again, it will start surfacing, because it is accumulating momentum, energy.

Ruth was too shy to confess, so the priest offered his help.
"Did he do this?" asked the padre, kissing her.
"Yes, Father, and worse."
"YOU mean he did this?" he said, touching her breasts.
"Yes, Father, and worse."
Finally he had intercourse with her. "You mean that is what he did?"
"Yes, Father, and worse, too!"
"What worse could he do?"
"He gave me the clap, Father!"

The so-called religious person is bound to be repressive, and those repressions will create perversions. All sexual perversions are created by the so-called religious people. The amazing thing is that they are the people who are against all perversions -- and they are the creators! They are the culprits, the criminals. For example, they condemn homosexuality, and the source of homosexuality is religious, because religions always separated men and women. For monks there were different monasteries, for nuns there were different monasteries called nunneries, and they were not allowed to meet, mingle, merge with each other. Now if you put many people of the same sex enclosed behind walls for long periods... and there are monasteries in which you enter once and then you cannot leave; you enter for your whole life. Now, thousands of men living together and thousands of women living together without any way to transform their sexual energies, without knowing anything of Tantra, because they are afraid of knowing anything of Tantra....

Tantra is the only science which can transform your energy; there is no other science which can transform your sexuality. Just as when you want to know something about atoms you have to know physics and if you want to know something about chemicals you have to know chemistry, the same way, if you want to understand sex, without Tantra there is no other way, no possibility that there will ever be another way. Tantra has to be understood, but these people are afraid.

Because I have been talking about Tantra, the religious people are against me. They never told their people how to transform their sexual energy, so it was bound to be that the nuns would become lesbians and the monks would become homosexuals. Homosexuality has its roots in religion -- it is a religious phenomenon.

Father Sanchez, a priest in Venezuela, went to the Caracas hospital with a stomach tumor. As a gag they told him he was pregnant and that his child had to be delivered by Caesarean section. He was given the baby of an unmarried girl who had died in childbirth.

The priest brought up the baby as his son. Years later, on his deathbed, Father Sanchez called the boy to him.
"There is something I must tell you," said the priest. "You have always called me father, but now that I am

about to die I have to tell you the truth. I am not really your father, I am your mother."
"Then who is my father?" asked the boy.
"The Archbishop of Caracas!"

Because I call a spade a spade, the so-called religious people are against me. I can understand their anger and I have no reaction to it. I have only compassion. I can understand why Jesus prayed to God at the last moment on the cross, "Forgive these people because they know not what they are doing." The same is my feeling: they know not what they are doing. And they are so unconscious that they are bound to behave in this way.

And you all have to understand it, and you all have to be very compassionate, because what can they do? For centuries they have been told lies, for centuries they have been brought up on lies and they have accepted them as truths. And I say it is not truth; what you are believing is a lie.

Every belief is a lie. Truth has to be experienced, not believed. Truth liberates, but it has to be your own experienced truth; anybody else's truth is bound to create bondage for you.

To help a prisoner who has lived always in a prison to be free is a difficult task, but it is a beautiful challenge too.

I have accepted the challenge and I am trying to do whatsoever I can. And of course, the more I succeed in doing it, the more the crowd, the mob will become against me. But I have to do my work and I enjoy doing it. Even if I am crucified for it, that will be perfectly okay as far as I am concerned. That will be a perfect reward for my work!

The third question

OSHO, DO YOU HAVE ANY WISH?

Maneesha,

I WISH I were Adam. If I pulled a joke, no one could say, "I heard that one before!"

The fourth question

OSHO, WHY ARE YOU BEING COMPARED WITH RASPUTIN RATHER THAN WITH JESUS, KRISHNA, MAHAVIRA OR BUDDHA? AND ESPECIALLY WHEN YOU ARE CONTINUOUSLY AND BITTERLY CRITICIZING PRESENT POLITICS AND POLITICIANS AND GIVING THE WORLD A DYNAMIC VIEW OF RELIGIOUSNESS?

Satya Veetrag,

DO YOU KNOW what they did with Jesus? Do you know what they did with Mahavira? Do you know what they did with Buddha? You are not aware. Of course, they could not have compared Jesus with Rasputin because Rasputin had not yet come into existence, but isn't the crucifixion enough proof that they were thinking that he wasn't a good man? that they were perfectly certain that he was evil? that he was doing the work of the Devil, not of God? that he was not the messiah? that he was a pretender? If they were not convinced that "He is a pretender and destroying our spirituality, our culture, our religion," why should they have crucified Jesus?

They tortured Mahavira in every possible way. They wounded Buddha; they did everything to kill him. Of course, they could not succeed. That's the difference between Indians and Jews: when Jews do something they succeed! Indians are Indians: they do, but they can't succeed.

Just a few days ago they had thrown a knife to kill me. Now in a twentieth-century world, trying to kill somebody with an old-fashioned knife... something very ancient it was, totally rusted. When it fell I thought it was a stone!

They could not kill Buddha or Mahavira; that simply shows Indian inefficiency, nothing else! And do

you think they were very happy with Krishna?

Jainas have thrown Krishna into the seventh hell. Jainas believe there are seven hells: the seventh is the last hell where the greatest criminals are thrown. Now Jainas have thrown Krishna into the seventh hell. Even Adolf Hitler will be somewhere near the third! Genghis Kahn, Tamurlaine, Nadir Shah cannot go beyond the third. The seventh is reserved only for people like Krishna.

Jainas have thrown Krishna into the seventh hell. Why? I don't think they can throw Rasputin into the seventh hell; Rasputin may go, at the most, to the second, not to the seventh. Krishna seems to be a far more dangerous man. It was he who persuaded Arjuna to go to war; in that war millions of people died. Now the whole violence, that great massacre of people, was caused by Krishna. Arjuna wanted to renounce the world... the story is beautiful:

The war had to start. Both the enemies were facing each other, just waiting for the signal to be given so they could start killing each other. Arjuna, seeing the millions of people, became a little shaken. He thought, "This is stupid. Just for the kingdom's sake, just to be a king, killing millions of people is not worth it." The insight was so penetrating that he dropped his famous bow and he told Krishna -- Krishna was his driver, his charioteer -- he told Krishna, "Turn away the chariot. Take me to the jungle, leave me there. I want to renounce the world. I don't want this kingdom any more and I don't want to fight."

Krishna persuaded him, argued with him, convinced him that this was his duty, that he was being a coward, that this was escapism. And finally he made him fight. Now according to Jaina philosophy Arjuna was right. He was really becoming a Jaina monk, dropping all violence. Krishna was the dangerous person who had given great logical rationalizations for him to go into the war.

He says to Arjuna, "It is decided by God -- the war is going to happen, it is inevitable. Even if you escape, somebody else will have to take your place, but the war is going to happen. So don't you be worried, you are just an excuse. You are not killing these people; God has already decided that these people have to be killed, and these people have to be killed to save religion. These people have to be killed for the sake of peace. You have to do it -- it is your duty!" And he gives great arguments. He says, "And remember, when you kill a person..." and this is the most dangerous argument. He says, "When you kill a person you only kill his body. The soul is not killed, the soul is eternal. So why be worried? He will be born again. He will have another body, in fact a new body. You take away an old model and he will be getting a new model, because the soul is eternal."

This is a very dangerous argument according to Jaina ideology. This means you can kill, it is not a crime. This man is dangerous. They have thrown him into the seventh hell.

Satya Veetrag, you say: WHY ARE YOU BEING COMPARED WITH RASPUTIN RATHER THAN WITH JESUS?

Jesus was not thought to be a very nice fellow -- you don't crucify nice fellows! -- neither was Krishna thought to be a very religious person. You don't throw religious people into the seventh hell. And Mahavira was thought to be utterly mad by the Hindus, by the Buddhists, because he was roaming naked. He was destroying the Hindu culture. He was not even behaving like a gentleman, what to say about an enlightened man? They chased him out of one village to another village. Finally he was poisoned in his old age -- he suffered for six months.

Hindus have so much anger against Mahavira that they have not even mentioned his name in their scriptures -- they have completely ignored him. Even to take note of him would have been giving some importance to him. His name is not mentioned in a single Hindu scripture. A man of such tremendous truth and even his name is ignored, deliberately, so that he can be effaced from history. And they knew that it could be done because there were very few followers and those followers could be destroyed or converted; the whole thing could be effaced as if it had never happened.

Buddha they had to mention in their scriptures because Buddha had millions of followers; it was almost impossible to destroy his name. So just out of sheer necessity they have mentioned Buddha, but in a very condemnatory way. They say Buddha came into the world to destroy religion, to destroy people's virtue, because hell was empty and the Devil was continuously nagging God: "You have made hell and hell is empty, and for centuries we have been sitting there doing nothing. Send us people! We have perfected every means to torture, but there is nobody to torture! And we are hankering! And people are so virtuous... Hindus are so virtuous, so religious, so spiritual, ALL Hindus -- they all go to heaven!"

So God took compassion on the poor Devil and he said, "Okay. Now I will come to the world as Gautam

the Buddha and I will destroy people's faith in the true religion and I will distract them from their path. I will make them go astray; then they will start falling into hell and you will have enough people to torture."

Hence Buddha is accepted by the Hindus as an incarnation of God, but for what? To fill up hell! Hindus are cunning people, far more cunning than anybody else.

Crucifying Jesus did not succeed in a way, because out of the crucifixion Christianity was born. But by accepting Buddha as an incarnation of God and yet giving him such a twist, giving such a condemnatory turn to the whole thing, India became completely non-Buddhist -- who wants to go to hell? Buddhism completely disappeared from India, totally disappeared. Even the temple in Bodh Gaya where Buddha became enlightened -- the temple was made in memory of him -- for centuries they could not find a Buddhist monk to be the priest in the temple. There is a Hindu priest in the temple. The temple stands as Buddha's memorial, but Buddhists disappeared so completely that even for a single temple there was not one single Buddhist to be the priest. Still the priest is a Hindu because now it has become a traditional thing. Now the temple is owned by Hindu priests, by brahmins. Strange, because Buddha is against the brahmins, against the Vedas! And the most sacred place for the Buddhists is possessed by the Hindus -- a brahmin priest!

Jews killed Jesus, but they forgot that the crucifixion would attract many people -- it would become a proof that he was a messiah, it would prove it, it would become historical; it would go deep into people's hearts. In fact, Jews themselves started feeling guilty afterwards. Judas immediately committed suicide -- just twenty-four hours afterwards he committed suicide, he felt so guilty. And in the Jews who had crucified this simple man, this poor man, of course a feeling of guilt was bound to arise. And when guilt arises, the only way is to cover it up by worshipping, by giving respect. The same Jews turned Christians -- they were the first Christians.

Hindus succeeded far more cleverly. They did not crucify Buddha, although they tried many times to kill him; they could not succeed. But philosophically, metaphysically they succeeded.

Satya Veetrag, do you think that when Buddha was alive people were thinking that he was a god? Then you are wrong. Do you think Mahavira was worshipped by the people as a god? Then you are wrong. Of course, he was accepted by a few disciples as divine, but the major part of the society condemned him. They condemned Buddha, they condemned Krishna, they condemned Jesus, in the same way they are condemning me. In fact, in a roundabout way they are putting me in the same category with Jesus, Krishna, Mahavira and Buddha, by calling me Rasputin -- because in their minds Rasputin is nothing but an evil spirit, a very powerful evil spirit. And of course, they are accepting one thing: that there is some power which is working here.

Just the other day I received a letter from a sannyasin saying that a few months ago a television company had made a film of the ashram, and now a Christian priest is doing the commentary on it. And the sannyasin has seen the commentary and the film, and the priest is just stating lies, absolute lies. He has never been here. The film was made by the television company; the priest has never been here and he is commenting on the film, he is giving a running commentary on the film. So when in darshan people are moved, and they are dancing and they are singing and they go ecstatic, his commentary is: "Look! This is black magic! This man is an incarnation of the Devil. What he is doing is hypnotism, mesmerism."

They are bound to compare me with Rasputin, just to condemn me. Once they have crucified me, the same people will worship me, but first they have to crucify me. And I am not in any way in a hurry -- that's why there are so many guards and security arrangements. Naturally, twenty centuries after Jesus I am a little more alert about what they can do! Jesus was not alert about this, that they would go to such lengths. I know they can go -- I know they WILL go -- but I would like to linger on a little more so I can infect as many people as possible!

So they will make every effort to destroy me -- but because they cannot destroy they become enraged. Then at least they can write in newspapers and spread rumors -- and I love it! I love all those rumors! Even respected newspapers, news agencies go on doing stupid things, but it creates sensation and they live on sensationalism. This is absolutely natural; it has to happen in this way. It can only happen in this way -- this is inevitable.

Only my people will understand what I am, and I don't care what others say -- not a bit! In fact, I would like them to create as many rumors as possible, because their rumors bring people to the ashram -- and once they are here I can always hypnotize them! Those rumors are bringing many people here. Once they are here their vision changes, their perspective changes. They start seeing that it is a totally different phenomenon: what is happening here is something totally different from what they have heard. What they have heard

helps me because that becomes a contrast.

If you come to me thinking that here is a Rasputin, and then you see and you listen and you sit in silence with me, suddenly the contrast is clear: where is Rasputin? Here is a simple man. talking in simple language, pouring his heart and his love sharing his joy, neither interested in any politics nor interested in any organized religion, only interested in one thing -- how people can become more aware, more alert, more meditative.

The priests are afraid -- their business can be destroyed by me. The politicians are afraid because I can create, through creating consciousness, rebellious people. Hence they are going to conspire against me, but all their conspiracy is ultimately a help.

It is my observation that truth cannot be killed. You can kill me, but truth cannot be killed. You can crucify Jesus, but how can you crucify truth? In fact, the crucifixion becomes a background in which the truth shines forth more clearly, moTe definitively than ever. So I enjoy their rumors. I never say anything against their rumors.

Just a few days ago there was a picture in a German magazine showing that I have got two wives, one Indian, one English. Because I was getting out of the car he had taken the picture, which is taken from behind Shiva, and Shiva sometimes makes his hair in such a way that his head looks like an Indian woman -- so Shiva is my Indian wife! Now I don't criticize and I don't say a single word. I loved the idea! Shiva is so beautiful, what is wrong in it? Good! In fact, I should have at least thirty wives, each wife representing one country. Why just Indian and English? Go on spreading the news that "He has thirty wives, one representing each country!" That will be far more right. I have got thirty mediums, you can use them as my thirty wives!

But these fools are bound to do such things -- this is expected. And I am not worried, because I have nothing to worry about. I have found that which is the fulfillment of my life. Now whether I am famous or notorious does not matter. Whether I am Rasputin or Buddha does not matter. A few people will think of me as Buddha, a few people, and the majority will think about me as Rasputin. That's beautiful.

One thing I am certainly interested in is that everybody should think something about me!

The last question

OSHO, I AM VERY ANGRY THAT YOU ARE TELLING SO MANY JOKES ABOUT THE POLACKS.

Neerva,

I AM VERY SORRY but really the fault is not mine; I am not the culprit. I have got three librarians: Lalita, Gayan, Nandan. It seems one of them has fallen in love with some Polack this month, so they go on sending me beautiful jokes about the Polacks. And the jokes are so juicy that whether you are angry or not I am going to tell them!

And this is also a beautiful way to find out how many Polacks are here, because they go on hiding. Nobody says, "I am a Polack," but this is how, Neerva, I find who is a Polack.

Now even by asking this question you have proved all those jokes true!

Did you hear about the tiger who cornered Mr. Aesop and then proceeded to eat him for his Sunday dinner?
"Go ahead, Aesop," said the tiger, "try and make up a fable about this!"

Naturally, tigers and wild animals must be angry about Aesop -- he goes on making up stories about them! So you... But I am not making up these stories, I am simply stating facts. You cannot improve upon the jokes -- those jokes are perfect!

Have you heard about the Polack who started saying intelligent things? He was born perfectly stupid and then had a relapse!

What would you suspect if a Polack started behaving in an intelligent way? Rather than suspecting, you

could be sure that his mother was not faithful to his father!

Two Polacks go to see a Western movie. In the middle of the film a cowboy, mounted on a white horse, and an Indian, mounted on a black horse, begin to race each other across the plain.

The first Polack turns to his friend and says, "I'll bet you fifty dollars that the black horse gets to the river before the white horse."

"Okay, you're on!" exclaims the second Polack.

A few seconds later, the white horse and his rider splash into the river ten lengths ahead of the black horse.

"Listen," said the second Polack after a pause, "I can't take your money. I have seen this movie before and I knew that the white horse would win."

"Ah!" said the first Polack. "I have seen it twice before... but that black horse got off to such a good start THIS time! "

The sawmill foreman hired Sofronski, led him to a buzz saw and explained how it worked. He warned Sofronski that it was extremely dangerous, and left him alone.

Sofronski, fascinated by the saw, reached out a probing finger toward it. One second later the finger was gone. Sofronski screamed in pain, bringing the foreman on the run.

"What happened?" he asked.

"Your saw cut my finger off."

"Well," asked the foreman, "what did you do wrong?"

"I don't know!" said the Polack. "I just touch it like this... ow! Damn, there go another one!"

A gorilla in the zoo died. His female companion, after a few months, began getting violent as her need for sex increased. The zookeepers decided to get a man to make love to her. They picked up a Polack down on skid row and offered him twenty dollars for the job.

They muzzled the she-ape, tied her arms to the bars, and let the Polack gingerly into her cage. When the gorilla saw the guy had an erection, she suddenly ripped her arms loose from the bars and began crushing him in her embrace. "Help!" he shouted. "For God's sake, help!"

"Don't worry," the keeper shouted back, "we'll get an elephant-gun and shoot her."

"No! No! Don't shoot her. Just get her muzzle off -- I wanna kiss her!"

Guida Spirituale

Chapter #12
Chapter title: The Total Man

6 September 1980 am in Buddha Hall

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The first question

OSHO,

IN REFERENCE TO YOUR ADVISING INDIRA GANDHI TO IMPOSE A STRICTER EMERGENCY AND SUSPEND ELECTIONS FOR FIFTEEN YEARS, Mid-Day CARRIES THE HEADLINE: "STICK TO YOUR RELIGIOUS PURSUITS, MR. RAJNEESH!"
DO YOU HAVE ANY RESPONSE, OSHO?

Krishna Prem,

I TEACH THE TOTAL MAN. One of the greatest problems that humanity is facing today is the fragmentary man. For centuries we have divided life into compartments. We have tried to make those compartments absolutely separate, so much so that one expert, one specialist knows nothing about anything else. He becomes very much informed, knowledgeable about one aspect of life at the cost of the whole. His vision becomes lopsided.

They define science as knowing more and more about less and less. The problem now is how to make all these experts understand each other, how to create bridges, because man is not compartmentalized; man is one organic unity. Life is not divided, but we look at it AS IF it is divided; that "as if" is a fiction.

A man is not only a father; he is also a husband, he is also a son, he is also an uncle, he is also a brother. He is so many things! You cannot define him by labeling him as father, as son, as brother. That will be absolutely unjustified and absurd. A man has a multi-dimensional being.

Religion, in fact, is not one-dimensional. Religion is a very comprehensive view of the whole of life.

I am not a politician, and I am sticking to my pursuit -- but religion is multi-dimensional, religion HAS to be all-inclusive. A politician may not be able to make any statement about religion, because he is working in a one-dimensional pursuit. Politics is one-dimensional, science is one-dimensional, art is one-dimensional, philosophy is one-dimensional. That's where religion is totally different from all pursuits. It is not one of the pursuits; it is a vision that includes all. Hence a religious man has to be aware about the whole.

That's why sometimes I make statements about art, about science, about politics and about so many things. But up to now religious people have also thought that their pursuit is one-dimensional. After me they will have to redefine religion! I don't believe in that definition. And I would like to say that I am strictly sticking to my pursuit, but my pursuit is not ONE of the pursuits -- it includes all.

Religion is like a bird's-eye view: the hills, the rivers, the trees, the people, all are included. That's the beauty of religion: it is not a specialized field.

And that's why there is great hope that religion will have to be revived to its true nature, resurrected, because now sciences, philosophy, politics, they have all become so fragmentary that nobody knows what is actually happening. The physicist is not aware of what the chemist is doing, the chemist is not aware of what the mathematician is doing, the mathematician is not aware of what the politician is doing. That's how the atom bomb happened: the physicists went on pursuing, and they were doing right as far as they were concerned. To know about atomic energy is one of the great revelations.

Albert Einstein, the man who was most responsible for making us know about atomic energy, wrote a letter to the American president, not knowing anything at all about politicians. And his whole life he felt great guilt; he felt himself responsible for all that happened in Hiroshima and Nagasaki. Of course, whatsoever he did he was not aware of the consequences. He was not at all conscious about the politician, his mind, his cunningness. He wrote a letter himself, saying, "Why don't we make atom bombs? Now the secret is there, and America can use the energy in many creative ways. It can transform the whole scene on the earth. It can make man for the first time really rich, healthy; in every possible way atomic energy has the possibility to transform the whole earth into a paradise."

The American politicians immediately jumped on the secret, but what they did was totally different: the earth has not been transformed into a paradise; it has become uglier than it was before.

In fact, there is no justification at all for dropping atom bombs on Nagasaki and Hiroshima in Japan, because Japan was already losing its fight, they were losing the war. It was only a question of days; maybe two weeks or four weeks more the war would have continued without dropping the atom bomb. And American politicians were in a hurry: before the war ended they had to throw the bomb to see what power they had gained through atomic energy, whether it was worthwhile or not. Thousands of people died, innocent people. Even this justification was not true, that it was needed to end the war. The war was ending on its own; the German and the Japanese resources were finished. They were going to surrender; it was only a question of a few hours or at the most a few days. In a hurry the atom bomb was dropped on two cities and

two cities were reduced to deserts, within seconds.

Albert Einstein felt the weight of the crime on his own heart his whole life; he remained sad. And when he was dying he was asked whether if he was born again he would like to be a physicist again. He said, "Never, never again! I would like rather to be a plumber!"

Can you see the point of it all? The politician has taken over whatsoever science has discovered. The same has been done in America, the same has been done in Russia. Now the politician has become so powerful that there is every possibility any madman -- and they are all, almost all mad people -- can destroy the whole earth.

A scientist himself delivered the secret; it could have been prevented. But the scientific pursuit is one-dimensional.

Now it is as if a man's hands are working on their own, his legs are working on their own, his head is working on its own; his heart is going towards the north, his head is going towards the south, his hands are going towards the east, his feet are going towards the west -- and man is falling apart! Who is going to keep man together?

Except for religion, nothing is capable of keeping man together. Hence every day the importance of religion will become greater and greater. And remember, when I say "religion" I don't mean Christianity, Hinduism, Buddhism: I mean a quality of religiousness.

I am not a politician, but I can see what is happening in this country, and I can see better because I am not a politician. I have no vested interest in politics. I can observe more detachedly. I am just a witness. And because I have no vested interest, my vision is going to be more clear.

The more meditative you become, the more clarity is there and life is no more like a puzzle. Things which were not fitting before start fitting with each other like a jigsaw puzzle; all the parts start fitting with each other. A pattern arises, a gestalt arises.

I say many things about art; I am not an artist. Neither am I a cook, but I can say whether the food is worth eating or not, whether it is tasteful or not; one need not be a cook for that. I don't know even how to prepare tea! I have never done anything like that, but still I can say that this tea does not taste like tea at all. And you cannot say to me, "Stick to your own religious pursuit, Mr. Rajneesh! You have no right to say anything about tea because you don't know how tea is made. You have no right to say anything about spaghetti!" I have not even tasted spaghetti ever. Only once it was brought to me -- it was stinking! So I simply had to throw it away! That much I can do; for that I have absolute freedom.

I talk about music -- not that I am a musician, but I have got ears, and sensitive ears, and that's enough. I can talk about art because I have got eyes and my eyes can see what is beautiful and what is not. I need not be a painter to see the ugliness of Picasso's paintings! I need not be a sculptor to see the beauty of Konarak, Khajuraho or the Taj Mahal. I can see the beauty of Michelangelo's work. I am not a novelist but I can see Dostoevsky's great work; I can appreciate Tolstoy, Chekhov, Gorky. Nobody will say, "You are not a novelist so you cannot appreciate a novel like BROTHERS KARAMAZOV."

I am not a politician, that is true, but I can see man in his totality because I am deep down utterly silent and clear. And I can see not only that which is happening but that which is going to happen. I can see in the seed the flower, I can see the child in the womb. I can almost visualize what is going to happen, and it is not imagination because I dropped imagination long long ago. It is not projection either because I have no desires left.

As far as I am concerned I am totally fulfilled. If I die this moment, herenow, there is no problem about it. You see? It always happens at the right moment! I can die absolutely blissfully, peacefully, because my life is fulfilled -- the flower has released its perfume. So now any moment will be right because nothing is incomplete.

I would like to say emphatically that experts are good, but we need a new, comprehensive way of looking at things which can think of the whole man and which can make connections between sciences which are falling apart.

It is very strange that whenever I have made any statement about politics, the journalists have always condemned me saying that being a religious man I should not make such judgments. But they never condemn the politicians who go on making judgments about religion! This is strange.

Morarji Desai makes statements about religion every day. Just the other day he said, "I am serving the Almighty God." What does he know about God? And just a day before he had said, "I have not yet known God, I have not yet realized God." Then whom are you serving, and who is this Almighty? If you have not known God, if you have not seen God, how can you serve him? You are serving your own ego, but you

want your ego to be puffed up. Even with the idea of God you want to decorate your ego. You are not doing ordinary work -- you are serving God, the Almighty.

What service has Morarji Desai done for the poor God? His whole life he has been ambitious for himself. Does his life in any way give ANY indication that he has served the Almighty? And he says, "I don't know, I have not yet realized."

But nobody will condemn him; they will appreciate him. They will say, "Look, our politicians are so religious!" And these politicians go to inaugurate religious conferences. What do they know about religion?

In fact, the politician is the lost person to know anything about religion, because religion needs simplicity, religion needs clarity, religion needs intelligence, and the politician lacks all these things. He is simply cunning, he is not intelligent. He is not even clever, just cunning. He is not intelligent, he is stupid. Otherwise, why should one waste one's life in just becoming a prime minister or a president?

Morarji Desai says, "My first ambition was to be the prime minister. Now that that is fulfilled, only one more ambition is left: to know God. Now that is the last." The man who has wasted eighty-five years in becoming the prime minister, how can he suddenly know God? He will have to transform himself totally. And he is not yet out of politics.

For a few months he remained silent, seeing that now there was no possibility of his coming back into power. But as the riots started and as people started creating chaos in the country, he came out. Again a hope has arisen that maybe in the next elections he can regain power. By the next elections he will be reaching nearabout ninety, but the desire never dies. It seems stupidity grows as you grow; it becomes more and more thick.

Just three days ago he said, "Now I am going to be active again because the country needs me." I have never come across a man who has said, "We need Morarji Desai." For what? What has he done? But whether you need him or not he is going to serve God Almighty -- he is going to remain active in politics. Now he will be active in politics and still ambitious to realize God. He wants to have not only power here but power in the other world too; he wants to know God.

He said, "I have realized only a little bit of truth. I have not been able to know the truth in its totality." Now, except for me nobody in the whole of the country has criticized him. The truth is always known in its totality; truth cannot be known in parts, in fragments. Truth is indivisible.

And just to prove that he is right he says that even Mahatma Gandhi had not known the truth in its totality. So he becomes parallel to Mahatma Gandhi; that is his great desire. Mahatma Gandhi was called 'Bapu', BAPU means father. And whenever somebody addresses Morarji Desai as Bapu, that is the only time he smiles. So those who want to buttress his ego, they address him as Bapu, and then he is just as joyous as one can be. That is his deepest desire, to be put alongside Mahatma Gandhi.

Mahatma Gandhi also never knew the truth, because he was on the wrong track, as much as Morarji Desai is, because truth cannot be known the way Mahatma Gandhi was trying to know it. To know truth one needs meditation, but to know meditation is to get out of your mind. And then you cannot be a politician. That is the trouble: the politician has to be in the mind, constantly in the mind. Mind is a cunning mechanism. Mahatma Gandhi never knew anything of meditation.

One man who knew meditation had written to him, but he felt offended and insulted. That man was also in Poona -- Meher Baba. He had lived for thirty years in silence, in absolute silence, not uttering a single word. He was one of the greatest mystics of all the ages, but he was a condemned in Poona in the same way I am condemned.

Meher Baba, knowing that Mahatma Gandhi wanted to know truth, out of his compassion sent him a telegram. He was absolutely silent, but he used to make gestures, and the person, the one person who had remained with him for thirty years, had become capable of understanding his gestures. There had developed a communication, a deep, heart-to-heart communication, between Meher Baba and his secretary, Adi Irani.

Adi Irani had come to see me once and I could see that this man had a beauty -- such a beautiful space and such silence. It was bound to happen: to live with a Master like Meher Baba for thirty years, to drink his wine, his presence... And he was his interpreter. It was not from mind to mind, because Meher Baba's mind was put aside; it was a heart-to-heart message.

So he was given the message. He telegrammed Mahatma Gandhi: "If you really want to know truth, come here. Be here with Meher Baba for a few days. He feels great compassion for you because you are striving so hard to attain to truth, but that is not the right way, what you are doing."

Mahatma Gandhi felt offended, as anybody would feel offended. If I invite Morarji Desai, saying, "Come here!" he will feel offended. He felt very insulted. His secretary replied to the telegram, saying,

"You stick to your own pursuits. I am trying to find truth my own way and I will find it in my own way. I don't want anybody's help."

The politician is so egoistic. Even if somebody is willing to help he will not take it. But these politicians go on talking about religion; Mahatma Gandhi went on talking about religion.

He wrote a commentary on Srimad Bhagavad Gita, the MOST childish commentary, because thousands of commentaries have been written on the Bhagavad Gita -- Mahatma Gandhi's is the most childish. It is the only commentary which can be made a text in the primary schools.

Now Morarji Desai has become a great commentator on Srimad Bhagavad Gita, and nobody says, "What right do these politicians have to say anything about the Bhagavad Gita? What can they understand about it?" But when a man like me says anything about politics they are immediately ready to jump upon it. It seems there is a great fear. But they don't understand my vision, my approach.

My approach is total. I am going to talk about art and painting and music and poetry, politics, philosophy, theology. I am not going to leave any dimension untouched. I am not an expert about anything.

Just as science is defined as knowing more and more about less and less, religion is defined as knowing less and less about more and more. Religion is concerned with the whole. It cannot know as much as the expert knows, but it has a very inclusive view, a very organic view. It thinks of the whole; the religious man takes account of the whole, hence he is the only person who can guide humanity. The experts are dangerous.

A scientist was helping at the accouchement of his wife, holding the paraffin lamp. When the doctor had produced not one but three fine babies, the scientist disappeared with the lamp.
"Here, come back with the lamp. I think there is another!" called the doctor.
"I will not!" called back the scientist. "It is the light that attracts them!"

The live-wire salesman walked into the factory and demanded an interview with the manager. "Look here, sir," he began energetically, "I would like to talk to your men and sell them my correspondence course on how to put fire and sparkle into their work."

The manager turned pale. "Get out!" he yelled. "This is a dynamite factory, you idiot!"

On a plane flight there was a lively child who nearly drove everyone crazy. He was running up and down the aisle when the stewardess started serving coffee and he ran smack into her, knocking the cups of coffee to the floor.

As he stood watching her clean up the mess she glanced up at the boy and said, "Look, why don't you go out and play?"

A little house is up for sale and the owner is showing around the philosopher who is going to buy the house. "The house is small," he says to the philosopher, "but very comfortable and cozy -- there is even an orchard. And the price is very low. There is only one inconvenience: every two hours there is a train which passes by just a few feet from this window. But I assure you, after a week you won't notice it any more."
"Well," says the philosopher, "it means that for the first week I will sleep somewhere else!"

The engineer was standing underneath some scaffolding where he had been working. Looking up, the boss noticed him and yelled, "What are you doing down there? Why aren't you up there working?"
"Well," said the engineer, "I was up there, but when I was winding my wristwatch it fell."

A little puzzled, the boss told the engineer that the watch was gone and he had better get back to work.
"Ah, no, boss, you don't understand. The watch was ten minutes slow, so I have still got another three minutes to find it!"

The expert knows only his line, his dimension, and that is a very narrow one and it is becoming narrower every day, and he loses all contact with the whole of life. That's why we have destroyed the whole ecology of the earth. Our expertise is responsible for it, because ecology means thinking about the whole.

The carpenter is interested in wood, he knows about wood; he does not know anything about what the trees are doing. He is not aware that they attract clouds and rain, that they keep the earth together, that without them the earth will become a desert, that clouds will not come any more or even if they come they will pass without showering their rainwater. He is interested in wood, he knows about wood -- the texture of the wood, the beauty of the wood -- but he is not interested in the WHOLE phenomenon.

So we went on cutting forests. Now we are suffering immensely, because trees are a must The whole climate is disturbed, not only the climate but the whole atmosphere, because trees breathe in the carbon dioxide that we breathe out and they breathe out oxygen which we breathe in. We need oxygen, they need carbon dioxide; we are interdependent. If trees disappear, oxygen disappears, and then the air becomes more and more polluted with carbon dioxide which is not needed by your hearts, by your lungs, by your bodies. Already there is too much carbon dioxide in the air, which is dangerous to health.

But the woodcutter or the carpenter has no vision; his whole interest is in the wood. The woodcutter is interested in how to find out more efficient ways to cut the wood. The person who knows about the oxygen and hydrogen and carbon dioxide knows nothing about wood and its texture; he knows nothing about the carpenter. He goes on working in HIS direction, the other goes on working in HIS direction, and they go on destroying the ecology.

Ecology means the interdependent cycle of existence. Everything depends on everything else; nothing is absolutely independent, cannot be. We are parts, very small parts, cogs in a wheel. Somebody has to know about the wheel; of course, the man who knows about the wheel will not be able to compete with any expert because he will know less and less about more and more.

And the ultimate state of Buddhahood is knowing nothing about all. And what will the ultimate state of the scientist, the expert be? -- knowing all about nothing. That is the logical consequence. If science is knowing more and more about less and less, then what will the ultimate result be? -- knowing all about nothing! It is becoming narrower, narrower, narrower, and there iS only one point left: nothing, zero.

And religion is knowing less and less about more and more, and what will the ultimate state be? -- knowing nothing about all. That's what Dionysius calls AGNOSIA. That's why Socrates says, "I know only one thing, that I know nothing." But that does not mean that Socrates did not make statements about politics. He did, and he suffered for that!

And I know that I will suffer, but now nothing can be taken away from me. Even if my life is taken away, nothing is taken away from me. So I AM going to make statements about everything, and that's really sticking to my own work. I am not entering into anybody's field. I am not an active politician and I am never going to be. I am not going to paint, I am not going to compose poetry, I am not going to write a novel. But I will go on making statements about every dimension so that I can give you a total vision of how it looks from far above, from the clouds, like when you sit on a cloud and look at the earth.

The first man who walked on the moon, his greatest surprise was not the moon: his greatest surprise was to look at the whole earth as one single unit. For a moment he forgot that "I am American." For a moment there was no America, no India, no Russia. He shouted, "My earth!" The earth was whole. Of course, from that distance the earth is one; all political boundaries disappear because they are only on the maps.

In fact, every child should be taken to the moon and should be shown the whole earth as whole. That will be real teaching of geography. What you are teaching in the name of geography is politics, not geography. India, Pakistan, Afghanistan, Iran, this is not geography; this has nothing to do with the earth, this has something to do with politics. You are just teaching them nonsense. Let them go to the moon and from the moon let them see the earth as one whole. Of course, they will not be knowing much about India or China. As they go higher above, farther away, they will be knowing less and less about more and more, but they will have a comprehensive view.

I am looking from the moon -- my name means "moon." Mr. Rajneesh means Mr. Moon! And whatsoever I am saying I am going to continue because I have nothing to lose. I have no vested interest, so whatsoever happens is good.

The second question

OSHO,
IS MORAL CHARACTER ABSOLUTELY USELESS?

Vadan,

MORAL CHARACTER simply means something imposed by others on you: it is not really religious. It is a form of domination, a form of slavery, because you have not come to the understanding of what is right and what is wrong; you have been simply told by others. You don't know really whether what you are

calling "moral" is moral or immoral. One thing is moral in one society and the same thing is immoral in another society.

Just look around the earth, have a little bigger vision, and you will be surprised: there are so many moralities. How can there be so many moralities? Right is right and wrong is wrong! There is no possibility of many moralities. There is no possibility of a Hindu morality or a Mohammedan morality or a Jaina morality, but there are different moralities. That simply shows all these moralities are inventions -- inventions by different societies to dominate the individuals which make up those societies. It is a strategy for imprisoning the individual.

The whole process is a very subtle trick. Now we have even found a shortcut to it. One great scientist, Delgado, has found that electrodes can be put into the human brain and you will not know anything about it, because the brain is the most insensitive part in your body.

It happened once, a bullet was found in a man's skull -- after eleven years. When he went for some other operation and an X-ray was taken, there was the bullet inside his skull. He had been in the army and for eleven years the bullet had been inside and he had not even been aware of it, because the brain has no sensitivity; it is absolutely -- insensitive.

An electrode, a small electronic mechanism just like a small button can be put inside your head, and you will never know that it is there. And you can be controlled from far away; you can be controlled by anybody who knows about that electronic mechanism inside your brain. He can have a small remote control unit: he can push one button on it and you will be angry; he can push another button and you will be full of love; he can push a third button and you will become very quiet, and a fourth button and you will become utterly violent.

Delgado has proved it. He inserted one electrode in a bull's brain, and with his remote control unit he was standing there, the bull was let loose, and he pressed one button. The bull became so enraged that nobody had seen any bull so enraged, for no reason at all. And he charged towards Delgado. Thousands of people had gathered to see the experiment, and they thought the bull was going to finish Delgado, that this experiment was over. Their breaths stopped. The bull reached so close, just one foot away; one second more and he would have killed Delgado, but he pushed another button and there was a sudden stop. The bull stopped as if frozen, became just a statue -- just one foot away. All rage simply disappeared. He was standing there in a yoga posture, frozen, not moving at all!

And Delgado says the same can be done with man. Now Delgado, sooner or later, is going to deliver the secret to the politicians, just as Albert Einstein did, and then you need not wonder what will happen. Then it is absolutely certain that in countries like Russia and China, children when they are born will be immediately changed into slaves -- just a small operation in the skull. And from the Kremlin, from Moscow or Peking, the president of the country or whosoever rules the country can control the whole country. He can send waves and there will be great peace, and he can send other waves if he wants the country to fight some other country and people will be so violent, so murderous that one single individual will prove to be like ten or a hundred murderers. This is going to happen because now the secret cannot be kept away from the politicians.

The same thing has been done by the so-called moralists down the ages, but their process was a bullock-cart process. This is a jet-set age. Delgado is saying that this is the way to control human behavior. There is no need to teach morality -- for what? Simply insert one electrode and let everybody be controlled.

That's what the priests have been doing for centuries, but of course they were not aware of such a subtle mechanism. They were creating conscience in you; that is also an electrode. Every child was being told, "This is right, this is right, this is right..." continuously, and what is wrong: "You have to do this and you have not to do that." This creates a conscience, an auto-hypnotic state. By the time the child comes of age they have created a certain idea of good and bad in him. Now his whole life he will be in trouble. If he follows the morality he will become a hypocrite, because the morality has never taken any consideration of HIS nature, of HIS uniqueness, of his individuality. No account has ever been taken of him, he has not been considered at all.

Some guy, Manu, five thousand years ago, decided what is right and wrong for the Hindus; it is still valid -- for the Hindus it is still valid. Still there are women who commit suicide by jumping into the fire at the funeral of their husbands, because Manu said that to be a SATI -- to die with your husband -- is the greatest virtue a woman can ever attain. STILL today, every day, almost every day, somewhere or other some woman commits suicide, burns herself alive. And these women are worshipped by the Hindus; they are worshipped like saints. And all that they have done is to commit suicide.

It is illegal, it is a crime, because the Britishers who ruled India for two centuries could not conceive any morality in it; they could see that it was just suicide. Their mind was not created by Manu; their mind was created by Moses. And in the Ten Commandments there is no commandment which says that the woman has to commit suicide, so they were very much against it. They made a law against it; the law is still there. But in spite of it, every day the crime happens. And the woman who is committing suicide believes she is doing something really great, something belonging to the high order of values.

The Mohammedan has his own morality. Just a few days ago in Moradabad a riot happened, because a pig, an INNOCENT pig, entered into the sacred prayer place -- ID-GHAH -- of the Mohammedans; while they were doing their prayer the pig entered. Now some stupid person somewhere in their history has said to them that the pig is the most unholy animal on the earth. Pigs are just poor people, maybe a little bit Polack, but poor people and very innocent! How can a pig make the holy place unholy? That means the unholiness of the pig is far more powerful than thousands of Mohammedans praying in a holy place. Their prayer is not great enough to transform the pig! The pig changes their whole atmosphere.

They killed the pig and they killed the constable who was standing outside because they thought he had allowed the pig to enter -- because he was a Hindu. And the riot broke. One hundred and thirty people died, immediately. And this is the official number; and whenever there is an official number given, multiply it by four -- then you will have the right number. At least six hundred people must have died, or more.

The Hindus believe in the cow, that it is the holiest animal in the world, even holier than many human beings. The SUDRAS, the untouchables, who constitute the major part of the Hindu society, are not as important as the holy cow. To murder a SUDRA, says Manu, is not a big crime; to murder a cow is the greatest crime one can commit. You can commit hundreds of other crimes -- it is nothing -- but to kill a cow... Now that is Hindu morality, and every Hindu believes that the cow is his mother. This has become his conscience. And the same is true about everybody.

Morality is invented religion, not discovered religion. Discovered religion has to be your own, then certainly a great revolution happens in you. Then certainly your character has a virtue, but then it is not moral; it is religious, it is spiritual. Moral character has value to those who want to enslave you, but it is AGAINST YOU. You need a spiritual character, and spiritual character is not born out of moral education; it is born out of meditation. You need more awareness, not more moral education.

Vadan, that's why I am not emphasizing moral character at all; my whole emphasis is on the essential. If at the very center of your being some knowing, some clarity arises, your life will be different, totally different. It will have a beauty, a grace. It will not be Hindu because you will not live according to Manu; only stupid people do that. Living according to somebody else is stupidity.

YOU are not here to live according to me. I can only help you to find your own insight, that's all. I am not going to give you my insight -- that would be moral character if whatsoever I think is right I impose upon you. But one man's nectar may prove poison to another; something which is a medicine to one man may kill somebody else. So what is right for me, what is true for me, is only true for me. But I can help you to discover the source from where you can also see.

For example, a blind man can be helped in two ways. One is that you can give him detailed information: "Go a hundred feet forward, then turn to the left ninety degrees, then go two hundred feet, then turn to the right a hundred feet again," and so on in this way, in detail. This is morality. The blind man remains blind, but he starts functioning, starts moving.

To give meditation is to give a blind man eyes. Then you need not give him this detailed information: "First go right and then left and then this and that." There is no need; you have given him eyes. Now he can see where he has to go, where the path turns towards the left and where the path turns towards the right -- because life is such a complexity.

YOU cannot guide the blind man forever. He is bound to stumble somewhere or other, he is bound to commit many mistakes, he is bound to forget many things. Every moment new situations go on arising, and he will be simply following your information that may not be true any more. Life goes on changing.

Chalecki, a traffic policeman, asked his friend Manzini if he knew of a bawdy house in town. Manzini gave Chalecki the address. The following day they met on the street.
"Well," asked Manzini, "did you enjoy yourself?"
"Nah," replied the Polack, "I find house okay, then I spend whole night waiting outside."
"Why didn't you go in?"
"I was waiting for the red light to change!"

Now a traffic policeman has become fixated! A red light means only one thing for him.

A smart New York career girl married Stefano, a handsome young Italian farmer. She was not too happy with his social manner and started trying to improve him immediately. Throughout the wedding reception she continuously corrected his mistakes, telling him what to say, which knife to use at the table and how to pass the butter.

Finally the celebrations were over and they were in bed at last. Stefano fidgeted between the sheets, unsure of himself, but finally he turned towards his new wife and stuttered, "Could you pass the pussy, please?"

That is bound to happen! That is inevitable.

A moral person remains stupid and unintelligent because he depends on others' guidance. And guidance that Manu gave five thousand years ago is no more relevant at all, the whole context has changed. The moral person lives according to the past and the meditator lives according to the present. The meditator responds to the real situation and the moral person only goes on reacting according to ready-made formulas.

These puritans and moralists have stuffed your minds and your beings with rubbish. They have made you junk-yards!

A housewife adorned with a head full of curlers, puffy eyes, no make-up, covered in a tatty old dressing-gown and worn-out furry slippers runs out of the house with the garbage just as the garbage truck is about to move on. She rushes up to the truck and, panting, asks the garbage man, "Am I too late?"
"No, ma'am, just jump right in!"

Drop conscience and create consciousness, and then you will be living an authentic life. And to be authentic is to be divine. To be authentic is to know what God is all about. To be authentic is to be true to Tao, the ultimate nature. AIS DHAMMO SANANTANO, Buddha says: This is the ultimate law. Be conscious, be a light unto yourself.

The third question

Osho,

I LOVE TO MAKE LOVE IN THE MORNING, BUT MY WIFE HATES IT. WHAT SHOULD I DO?

Dayananda,

YOUR WIFE IS RIGHT as wives are always right.

Enrico Caruso was the matinee idol of the society opera world in the early 1900's. He was also privately one of the more active lovers of his time. The following remark is attributed to the great Italian tenor.
"I never make love in the morning," said Caruso. "It is bad for the voice, it is bad for the health, and, besides, you never know who you might meet in the afternoon!"

Listen to your wife -- she is right!

The fourth question

Osho,

CAN YOU PLEASE SPEAK ON YOUR VISION OF AN INTELLIGENT PERSON?

Gyan Rasiko,

EVERY CHILD is born intelligent, and every grown-up person behaves like an unintelligent person. This is one of the strangest things, because intelligence is a God-given gift and he is not a miser. He gives to everybody out of his abundance, out of his overflowing intelligence, bliss, love. Everybody comes so rich and everybody becomes so poor! What goes wrong?

The society does not want you to be intelligent. The wants you to be mediocre because it is easy for the society to enslave the mediocre person. It is easy for the manipulators, and they' are many -- the priest, the politician, the pedagogue, the pundit, they are all manipulators -- it is easy for them to manipulate you if you don't have intelligence, because you are bound to depend on them, you have to depend on them. You have to look up to them always for guidance. You will need leaders if you are unintelligent. You will need religious mediators between you and God if you are unintelligent. And you will always be afraid of powerful people because they know more. You will be continuously in fear.

The society functions in such a way: the whole educational system is created not to serve you but to serve the vested interests. From the kindergarten to the university they are serving the vested interests; they are making you more and more stupid.

It is said that when Henry Thoreau came out of the university, Emerson gave a great party to celebrate the occasion. And he told the participants, "I am giving this party not because Thoreau has attained great knowledge in the university but because he has been able to come back from the university and he is still intelligent. The university has not been able to change his intelligence. The university has failed, that's why I am giving this party! I respect this young man for the simple reason that he has escaped from the whole cunning strategy that our education is."

Intelligence simply means ability to respond, because life is a flux. You have to be aware and to see what is demanded of you, what is the challenge of the situation. The intelligent person behaves according to the situation and the stupid behaves according to the ready-made answers. Whether they come from Buddha, Christ or Krishna, it does not matter. He always carries scriptures around himself; he is afraid to depend on himself. The intelligent person depends on his own insight; he trusts his own being. He loves and respects himself. The unintelligent person respects others.

And you can see the point. Why are the vested interests interested in creating stupidity? -- because that is the way they will be getting respect. No parents really want their children to be intelligent, because if the children are intelligent they are rebellious too, they are disobedient too. Obedience has been imposed on you as a great value; it is not a great value. It is one of the basic causes of the destruction of your intelligence.

I am not saying be disobedient. I am simply saying when you feel like being obedient, be obedient; when you feel like being disobedient, be true to yourself. Your only responsibility is towards yourself and nobody else.

An intelligent person risks. He will be ready to die rather than to compromise. Of course, he will not fight, as the Desiderata says, with unnecessary things, with non-essentials, but as far as essentials are concerned he is not going to be obedient.

And you have obeyed even about the essentials. What is your belief in God? You have simply obeyed. What do you know about God? You have simply obeyed; you have followed your parents, they followed their parents. And parents are happy with unintelligent children because they are obedient they have to be obedient. They know one thing, that whatsoever they do is bound to be wrong, so it is better to listen to the parents' advice.

For thousands of years every society has been telling children, "Respect your parents," because they are afraid of children -- they may not respect their parents. And I am not saying disrespect your parents. I am simply saying: the first respect has to be towards yourself. Out of that respect you can respect your parents, your teachers -- you can respect everybody. But if you don't respect yourself your respect for anybody else is going to be pseudo; deep down there will be hatred. Each child hates... deep down he knows that "The parents are my enemies." He can see how his intelligence is being cut.

Just the other day Laxmi was telling me that a few of our sannyasins had made a small drama, and Veereshwar, who is a Ph.D., was quoting me -- he was the chief actor. And Subhuti was there and he reported to Laxmi, "Of course he was quoting Osho, but when Osho says the same things they have a totally different flavor, and when Veereshwar was quoting, the words were the same, but the context was missing, and he made everything ugly." Subhuti felt almost sick; he felt like vomiting. What happened? Veereshwar

was just quoting words, borrowed; of those words he has no experience.

Remember always: never be repetitive. Don't repeat anybody. Let your experience blossom.

And just the other night Vivek told me that the kids, the ashram kids, small sannyasins, did the same kind of drama and it was tremendously beautiful. Little Siddhartha was acting like Shiva, a samurai, and he did perfectly well. And they were absolutely unselfconscious; they were not worried about the audience. The place was packed, and the kids were enjoying themselves immensely.

A very proper English girl comes into the ashram -- because the ashram was being enacted -- and Siddhartha is standing outside like a samurai, and he stops her and says, "This is darshan time and you cannot go in! And first you have to leave your mind where the shoes are left!" And he was not worried about the audience, what was happening. He was enjoying himself. And the whole thing was far more intelligent.

And a reporter comes into the drama, a small kid with a camera, and he wants to take photographs of the Encounter Group and Leela and Tantra. And he says, "I am from the Times of India and I am going to write a beautiful article." And the samurais throw him out, and they enjoy the whole thing!

This was totally different. This has beauty.

A young mother says that after putting her two children to bed one night she changed into a floppy blouse and an old pair of slacks and proceeded to wash her hair. All during the shampoo she could hear the children growing wilder and noisier. Finishing as hurriedly as possible she wrapped a large towel around her head, stormed into their room and put them back to bed with a stern warning to stay there.

As she left she heard the two-year-old say to his sister in a trembling voice, "Who was that?"

This is intelligence!

But the society is not interested in intelligent people. It is not interested in sannyasins, it is interested in soldiers. It wants to create soldiers. Soldiers are the most stupid people; unless you are stupid you cannot be a good soldier. The greater you are in your stupidity the better, as far as being a soldier is concerned.

As the last soldier was about to jump from the airplane, he panicked, grabbed hold of his sergeant and said, "What happens if my second parachute doesn't open either?"

"Don't worry," said the sergeant with a smile. "Just come back and I will give you a new one!"

Intelligence can be rediscovered. The only method to rediscover it is meditation. Meditation only does one thing: it destroys all the barriers that the society has created to prevent you from being intelligent. It simply removes the blocks. Its function is negative: it removes the rocks that are preventing your waters from flowing, your springs from becoming alive. Everybody is carrying the great potential, but society has put great rocks to prevent it. It has created China Walls around you; it has imprisoned you.

If you are a Christian you are imprisoned by the Christian priests. If you are a Hindu you are imprisoned by Hindu priests. Your prisons are different; maybe their architecture is different, the rooms are made differently, with different material. And maybe a few prisons are more comfortable than others, more sophisticated than others. Of course the American prison is better than the Indian prison, far better, more comfortable: the radio is available, the TV is available to the prisoner. The Indian prison is bound to be Indian. Indians are living in such an uncomfortable way, how can they provide television and radio and comfort to the prisoners? Impossible. They are there to be punished; they cannot be allowed to enjoy.

Christianity may be a little better prison than Mohammedanism, but a prison is a prison. And in fact a better prison is far more dangerous because you may start clinging to it, you may not like to get out of it; you may start loving it as if it is your home. But these are all prisons.

And sometimes people get fed up with one prison and they change their prisons. The Hindu becomes the Christian, the Christian becomes the Hindu. Now there are many foolish Christians who have become Hare Krishna people -- the same stupidity but masquerading in a new form. There are many Hindus who have become Christians, but the same superstitiousness persists; there is no difference at all. I have seen those Hindus who have become Christians -- no change. I have seen those Christians who have become Hindus -- no change. They have just changed the prison.

To come out of all prisons is intelligence -- and never to get into another again. Intelligence can be discovered through meditation because all those prisons exist in your mind; they cannot reach your being, fortunately. They cannot pollute your being, they can only pollute your mind -- they can only cover your

mind. If you can get out of the mind you will get out of Christianity, Hinduism. Jainism, Buddhism, and all kinds of rubbish will be just finished. You can come to a full stop.

And when you are out of the mind, watching it, being aware of it, just being a witness, you are intelligent. Your intelligence is discovered. You have undone what the society has done to you. YOU have destroyed the mischief; you have destroyed the conspiracy of the priests and the politicians. YOU have come out of it, you are a free man. In fact you are for the first time a real man, an authentic man. Now the whole sky is yours.

Intelligence brings freedom, intelligence brings spontaneity.

A little colored soldier tried to break out of camp and was stopped by the guard. Our hero challenged the guard with: "I've got a mother in Heaven, a father in Hell, and a girl in Harlem, and I'm gonna see one of them tonight!"

Must have been an intelligent person -- as if the whole army training has failed! YOU see his response.

Annalisa and Roberta, two Rome hotel chambermaids, were talking when the bell rang and Annalisa had to go up to the room of an American tourist. He pushed her down on the bed, took his will, and in less than five minutes she was back downstairs.
"What did he want?" asked Roberta.
"I dunno. I think he must-a forgot-a himself!"

People go on living in such an unconscious way. They become accustomed to things, when they don't see. They become accustomed to certain rituals; their whole lives are ritualistic. They go on making empty gestures; they don't mean anything. A stupid person behaves mechanically: an intelligent person behaves consciously.

It is only through meditation that it will be possible for you to get back, to claim back your intelligence. The society has repressed your greatest treasure; it has hidden your greatest energy from you. It has deprived you of your true being; it has perverted you. And it goes on saying that it is done for your sake. Man has been exploited, oppressed in every possible way.

The time is ripe now for a great rebellion to destroy all these walls, all these rocks, to destroy all this repressed structure, because whenever anything is repressed... If intelligence is repressed it becomes stupidity. If sex is repressed then it starts moving into directions of perversion: it may become homosexuality, it may take some other forms, it may become greed.

Greed means now you feel excited only, sexually excited, with money -- money is your object of love. It may become politics; then power is your object of love. Then you are simply living an unnatural life, because power cannot fulfill your love, neither can money fulfill your love. But you have completely forgotten what has happened, why you have become so much interested in money. Why do people cling to money so deeply? Use the money, but don't cling to it. Why do people become so ambitious? And why is there so much sexual perversion in the world? It is because of repression. Every repression destroys something in you.

Gino went to an optometrist and asked for a new pair of glasses.
"But you just got a new pair last week."
"I know," said Gino, "but I got them-a broken in an accident."
"How?" asked the optometrist.
"I was kissing my girl," said the Italian.
"How the hell could you break your glasses kissing a girl?"
"She crossed her legs!"

Fitzgerald went to a bar for five consecutive nights and watched Manzini sitting over in a corner booth. It was an incredible sight. Good-looking, wildly-shaped girls, alone or in groups of two or three, would wander in and soon make their way to the weird-looking Manzini.
"I don't understand it," grumbled Fitzgerald to the bartender. "I don't see how the Eye-talian does it."
"Me either," says the barkeep. "I been watching him for weeks. He certainly ain't handsome, he is a lousy dresser, and he hardly never says a word. The guy just sits there, licking his eyebrows!"

Meditation can bring you to your nature. It can help you to drop all the perversions. It can make you intelligent, it can make you loving, it can make you spontaneous, it can make you responsible. It can make you a benediction to yourself and to existence. Except meditation there is no other method which can help. This is the key, the master key.

Let me repeat: intelligence is your nature. All that is needed is to discover it, because it has been hidden from you for certain reasons by people who are powerful and who want to remain in power. Of course they will not like it.

That's why they are against me. They CANNOT like it -- I am creating trouble for them. The more people become meditators, the more people become sannyasins, the less is the possibility of oppressing them, of exploiting them. And the orange people are spreading all over the world. It is an atomic explosion! Within six years thousands of people around the world have been transformed to a new vision, to a new lifestyle. They have been given back their individuality, their authenticity, their intelligence. Now nobody can exploit them.

Hence it is certainly a rare phenomenon that I am condemned by Christians, Hindus, Mohammedans, Jainas, Sikhs, Parsis, Jews, everybody -- I am condemned by the religious, the so-called religious -- AND by the politicians, by the journalists, by the so-called intelligentsia, the writers, the critics, because they are all part of a conspiracy against man.

And I want to destroy that conspiracy totally. Only then can a new man be introduced on the earth. And the earth is waiting for the new man. The new man will be the salt of the earth. He will bring with him joy, dance, celebration.

The last question

OSHO, I BET YOU ARE NOT GOING TO TAKE ME SERIOUSLY AGAIN. I MAY NOT REALLY WANT IT EITHER, BUT STILL ABOUT THOSE DOGS BARKING AT FULL MOON?

Uttama,

Those dogs must have been in their past lives either politicians or poets. Politicians love to bark at any excuse. The moon is just an excuse. Dogs love to bark; even in the dark night when there is no moon they bark. They were politicians in their past lives; they have become so accustomed to barking that they cannot forget it; it is a hangover. Or they may have been poets who praised the moon too much in their past lives and are now taking revenge -- with a vengeance.

And Prem Pantha has asked, "Osho, what about police dogs?" They are perfect Polacks! That's why they have stubbed noses -- because they chase parked cars! Beware of dogs, and particularly Polacks -- they are more dangerous dogs. To chase a car while it is moving is one thing -- you can enjoy it. Just for the sake of running it is good exercise, but to chase a parked car is certainly far out! The police dogs must be not ordinary politicians but great politicians -- prime ministers, presidents, kings, queens, emperors, Alexanders, Napoleons, Hitlers, Stalins of the past lives.

No question is to be taken seriously. Uttama, I never take any question seriously, but each question has a certain meaning: it shows something about you. Howsoever ridiculous it is, howsoever absurd it is, it shows something about you. It shows something about your unconscious. Just because it has arisen in your mind it shows some quality of your mind. It shows your curiosity -- and curiosity is not a great virtue.

Watch out! If you are here just being curious you will miss the real point. You have to be here for deep enquiry, not for curiosity. You have to be passionately here -- it is a question of life and death. What is happening here is not anything ordinary; it is going to decide your whole future, your eternity.

So don't ask just out of curiosity. Ask because there is something that is really a quest for you. Unless it is a quest, don't make a question out of it. Only a quest can be allowed to become a question because then it has a certain essentiality about it.

I will answer any kind of question; I will try to make something essential out of it. If I condemn the dogs for barking I am really condemning you for barking. You also have a dog inside you and sometimes you like to bark. Of course you bark like a human being, not like a dog, but when you bark something of the dog comes up in you.

You have been all the animals in the past, all kinds of animals in the past. That's the beauty of the theory of many, many millions of lives: that means you contain the whole universe -- the dogs, the lions, the horses, the donkeys. You contain all of them within you, and you can bring anybody to the surface. You can behave like a dog, and you do many times. You can behave like a donkey like an ass, and you do that many times! Watch all these animals within you -- they constitute your mind. And unless you get beyond them, unless you transcend them, you will not be truly a human being.

A human being is born only when all the animals, even the shadows of the animals within him disappear. And to be human is the beginning of being divine.

These are the three planes: the animal, the human, the divine. Ninety-nine point nine percent of people live on the animal level; only point one percent of people get to the second, the human, and only a few people out of millions reach the third. And that is the goal of being a sannyasin.

You have to be a Christ -- not Jesus but Christ. Jesus you cannot be, but Christ you can be. Christ is a quality. You have to be a Buddha -- not Gautam the Buddha. You cannot be Gautam; Gautam is a totally different individual. But you can be a Buddha. Buddha and Christ mean the same: it is a state of ultimate consciousness when one realizes oneness with the whole, when one feels "I have come home."

Guida Spirituale

Chapter #13
Chapter title: Child of the Universe

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"BEYOND A WHOLESOME DISCIPLINE, BE GENTLE WITH YOURSELF. YOU ARE A CHILD OF THE UNIVERSE NO LESS THAN THE TREES AND THE STARS; YOU HAVE A RIGHT TO BE HERE. AND WHETHER OR NOT IT IS CLEAR TO YOU, NO DOUBT THE UNIVERSE IS UNFOLDING AS IT SHOULD.
"THEREFORE BE AT PEACE WITH GOD, WHATEVER YOU CONCEIVE HIM TO BE. AND WHATEVER YOUR LABORS AND ASPIRATIONS, IN THE NOISY CONFUSION OF LIFE, KEEP PEACE IN YOUR SOUL.
"WITH ALL ITS SHAM, DRUDGERY AND BROKEN DREAMS IT IS STILL A BEAUTIFUL WORLD. BE CHEERFUL. STRIVE TO BE HAPPY."

WE HAVE COME to a beautiful end of the journey. These are the last sutras of the DESIDERATA. Each word of these sutras is pregnant with immense possibilities. Each word has a multi-dimensional meaningfulness; hence it has to be meditated upon. Go slowly with each word.

"BEYOND A WHOLESOME DISCIPLINE, BE GENTLE WITH YOURSELF."

What is a wholesome discipline? The word "discipline" comes from the same root as the word "disciple." It means learning. Remember, "learning" is a verb, not a noun. It does not mean knowledge; it means the constant process of knowing. Knowledge is a dead thing; you can accumulate it. Even a computer can have knowledge, but a computer cannot learn, cannot be a disciple. A computer can only reproduce whatsoever has been fed into it; it is mechanical.

Knowledge is mechanical accumulation: learning is a conscious process. It is a process like a river, always moving from the known towards the unknown, always ready to explore. Knowledge stops: learning never stops.

A man like Socrates is a man of learning. Even at the moment of death he is still learning. When he was given the poison, his disciples started crying and weeping. He said, "Don't miss this opportunity to learn something about death. It is one of the greatest events in life, in fact THE greatest even, because it is the culmination, the crescendo, the climax. Wait, watch, meditate over what is happening to me."

That's actually what HE did. The others were crying and weeping; they were not in a state of exploration -- as if they knew what death was. Nobody knows what death is, although you all have died many times; but you still don't know what death is because you missed the opportunity of learning; you were not alert enough to learn. Hence, again and again you have died, again and again you have missed the opportunity. You have missed the opportunity because you go on believing as if you know what death is. You don't even know what life is, how can you know what death is?

Once a man came to me and asked, "What happens after death?"

I said, "Forget about it! First try to learn what happens BEFORE death. Have you learned that? Do you know what life is?"

He said, "I don't know."

I said, "You are alive and you don't know what life is -- how can you know what death is? You will know it only when you are dying. But if you don't know life, the same way you will miss that opportunity too."

Socrates remained alert to the very last moment. He went on telling his disciples to the very last moment what was happening to him. He was learning, he was teaching.

A real Master is always a disciple. A real Master is always learning. He never claims knowledge; in fact he claims AGNOSIA, a state of not-knowing. That's what Dionysius calls it: a state of not-knowing. Socrates has said: "I know only one thing, that I know nothing." This is AGNOSIA. One has to remain in a constant state of not-knowing; one has never to allow oneself to become knowledgeable. The moment you become knowledgeable the process of learning stops, you have come to a full point.

Socrates said to his disciples, "Listen, you can weep and cry later on, that can be done later on; that is not very essential right now. Right now something immense is happening. My feet are becoming numb, they are dying, but strange: although they are dying, I don't feel I am dying." Then he said, "My legs have gone absolutely numb, I don't feel them. They are dead, but I am still whole. Nothing is missing. As far as my consciousness is concerned, it has not even been touched by death." Then he said, "My hands are disappearing." Then he said, "Now I am even afraid any moment my heart will stop; it is sinking. But I am still as whole as I have ever been, so one thing is certain: that by the death of the body one does not die. Death happens to the body, not to the consciousness, because my consciousness is still intact."

His last words were, "My tongue is getting numb and I cannot say anything more, hut remember, even up to now I am as whole as I have ever been. Nothing has died in ME. Something has died around me, on the periphery, but in contrast the center is in fact more alive than ever. I feel more alive because the body is dead, all the life has become concentrated. It has disappeared from the body, from the circumference. It has become focused on a single point: I am."

These were his last words. This is the process of learning.

A knowledgeable person is always a stupid person; he is unintelligent. You will not find pundits intelligent; they cannot be. They know; the process has stopped long long before. The professors are almost always stupid people. It is very rare to come across a professor who is still learning. They stopped the day they left their universities; the day they graduated, the day they became M.A.s or Ph.D.s or D.Litt.s they died.

Taoists in China have a saying that a man dies nearabout the age of thirty; then it is only a question of when you are going to bury him. You may bury him after thirty years, forty years, fifty years, that is another matter, but as far as life is concerned a person dies nearabout thirty.

This saying is certainly true. In fact, psychologists say that the average human being's mental age is only twelve years. That means the mind has become dead, has stopped functioning at the age of twelve -- not even thirty. That's why people go on behaving childishly.

And remember, to be childlike is totally different from being childish. To be childish is ugly: to be childlike is to be a sage. To be childlike means to be in the state of AGNOSIA, learning. To be childish means you already know. Only a childish person can think that he already knows, that there is nothing left to know.

The more stupid you are, the sooner you become knowledgeable. The more intelligent you are, the more difficult it is to become knowledgeable -- because to become knowledgeable means you have come to the very end of your intelligence. You are finished, you are spent.

This is the first meaning of "wholesome discipline." Your priests, your IMAMS, your popes, your SHANKARACHARYAS are all dead people. They go on quoting from the scriptures like parrots, but if you just dig a little deep in them you will not find anything; you will find only rubbish. You will find them as ordinary as anybody else. The only difference is that their egos are puffed up with borrowed knowledge.

A learner never depends on borrowed knowledge. He himself tries to experience life, love, death -- everything. He tries to explore every possibility. He never misses an opportunity; he never misses any challenge of life. He risks; he takes all challenges, accepts them, welcomes them. And whenever the unknown calls him he is ready, ready to go, to take a jump, to go into the uncharted, to go into the unmapped, to go into the unmeasured, unfathomable. It needs courage.

Otherwise, it is very easy and cheap to become knowledgeable. It needs no courage; any coward can become knowledgeable. But knowledge remains skin-deep -- not even that deep.

A wealthy jazz musician decided to go to church one Sunday. After the service he approached the preacher with much enthusiasm. "Reverend," he said, "that was a swinging sermon, man. I flipped my lid... that was the grooviest! "

"I am happy you liked it," said the Reverend, "but I wish you would not use those terms in expressing yourself!"

"I am like sorry, man, Reverend, but I dug that sermon so much!" said the cat. "In fact, it sent me so much, I flipped a C-note into the collection pot!"

The Reverend said, "Crazy, man, crazy!"

Just skin-deep! Just scratch a little bit and you will not find much difference. There is not any difference; the qualitative difference is non-existential. Maybe there exists a difference that is of quantity -- you know less, they know more -- but it is of quantity. And a quantitative difference is not really a difference, not a difference that makes any difference. The quality is the same; you are moving in the same way. Between the rich man and the poor man the difference is not of quality, the difference is of having less money or more. With the ignorant and the knowledgeable it Is the same.

The real difference happens when there is a Buddha around; then you know the difference of quality. He functions from a different level altogether.

I have heard:

Hilary was on the last leg of his momentous climb. Just as he was about to reach the virgin summit of the highest peak on this earth, he saw a Hindu monk squatting in the snow ahead of him. Hilary was so astonished he could not utter a single word. But the Hindu monk, seizing the opportunity, said, "How much for your watch?"

"BEYOND A WHOLESOME DISCIPLINE, BE GENT1E WITH YOURSELF."

The discipline is wholesome, healthy, only when it comes not out of the mind but out of meditation. Mind is only a small part of you; whatsoever comes out of the mind is going to remain fragmentary. And we live in the mind; mind means knowledge -- borrowed, accumulated, not experienced. Experience happens only when you go into something totally, not only mentally.

You can know much about love. There are thousands of books in the libraries about love, but you will not know love that way. You have to be in love to know love.

Knowing about love is not knowing love. Knowing about God is not knowing God. By knowing about God you will become a great theologian but not a mystic. You will not be a Christ or a Buddha or a Lao Tzu or a Zarathustra. You will be simply a pundit who has become capable of repeating the Bhagavad Gita, the

Koran, the Bible, the Dhammapada, the Talmud, but the pundit knows nothing. He has not tasted God; he has not become drunk with the divine yet.

Mind is a very small fragment of your totality; its function is to know ABOUT. If you really want to know something, not only about... Remember, the meaning of the word "about" is around; about and about means around and around. One goes in circles but never reaches the center. And the real thing is at the center; it is the center that matters.

A man like Ramakrishna is absolutely unknowledgeable. You can even call him ignorant -- ignorant in the sense that he is not a scholar; he cannot quote scriptures. But there is no need for him to quote scriptures. He KNOWS God; he need not know God through anybody else. He knows God because he knows through totality; he contacts existence through his totality.

The discipline is wholesome, healthy, organic, when it happens not through a fragment but when you are intensely, passionately, totally involved in something. You cannot love through the mind; for that you will have to enter into the world of no-mind. That's what meditation is all about.

True learning happens through meditation. Meditation means putting aside the past and looking into the present, making an immediate contact with the now and the here -- because God is now, God is here. God is always now and always here. Mind lives in the past because it lives in knowledge. Knowledge means that which you have known, understood, learned. And existence is now and mind is then, existence is here and mind is always there. Mind looks backwards; it is like a rear-view mirror. If you are backing your car the rear-view mirror is okay, but if you are going forwards then it is dangerous to go on looking in the rear-view mirror. And if you become fixated on the rear-view mirror you are bound for an accident. You are in great danger, you are being suicidal. Life moves al ways forwards; it has no possibility of going backwards.

When the first Ford car was made it had no reverse gear -- that's how life is. The reverse gear was added later on -- from experience, because when you wanted to come back home you had to go miles around to do it. Then the thought happened that it would be better... even if you had gone just a few feet ahead of your house you could not come back; you had to take a long route. Maybe you had to go around the whole town, then you could come back. Then the reverse gear was added to it.

But God has not yet added any reverse gear. There is really no need to go back. The past evaporates -- there is no past. It leaves only traces in your memory system; otherwise it is not there. Existence is always present; past is only memory and future is only imagination. There is no future, no past. That which exists is the only real thing, and mind does not allow you to be in contact with it. How can you learn? How can you experience? Your experience cannot be wholesome, healthy. It will be sick, it will be unhealthy. And it has turned every person almost into a monster.

Your head goes on becoming bigger and bigger, and everything else has become so shrunken that it Is almost disappearing. People are just like heads, with small legs and hands just heads. This is a state of being a monster. Man HAS become a monster: he has lost all balance, all harmony. The head has exploited everything; it has destroyed your organic unity. It is like a parasite that goes on becoming bigger and bigger at the cost of your totality.

The DESIDERATA says:

"BEYOND A WHOLESOME DISCIPLINE, BE GENTLE WITH YOURSELF:"

IT IS BECAUSE OF this unwholesome state of affairs that discipline has taken on a very wrong connotation. It has become almost synonymous with control, and control means repression. And repression is not the way of learning, repression is a way of avoiding. The man who represses sex is avoiding sex, and he will never understand it. And that which is repressed is BOUND to take revenge because it is not finished, it is there. Unless something is experienced you cannot go beyond it, you cannot transcend it. The only way to transcend is THROUGH it, not by going around an repressing it, not by bypassing it, not by ignoring it. It will come and it will come with a vengeance; it will explode one day. Yes, you can win little battles, but you are going to lose the ultimate war. You are going to lose in the race, finally. Maybe for the moment, for the time being, you can deceive yourself that you have succeeded.

Repression cannot succeed because that which has not been lived, that which has not been experienced, remains in you in the unconscious. In fact, it goes deeper into the unconscious and it starts spreading there like a cancer.

Humanity up to now has lived in a very controlled way; that's why humanity is suffering. Everybody is

miserable, everybody is in anguish, tension, everybody is depressed, everybody is in a strange state, always falling apart, falling into pieces. Life seems to be just a struggle to survive somehow, not something to rejoice in, not something to dance about, not a song, not a celebration, just a drag. If you can go on holding yourself together somehow, that seems to be more than one can expect.

Why has this happened? Why has man become so sad? The trees are not sad, the animals are not sad, even the rocks are not sad. The whole existence, except man, is always celebrating. It is always a dance, a song. It is always alleluia! -- an unending celebration, a festival. What has happened to man? What has gone wrong with man?

The so-called religious people are responsible. They have taught humanity only one way, which is a wrong way: the way of repression -- repress yourself, control yourself.

Mahatma Gandhi used to say... and he is quoted by his followers as if he had said something immensely significant. He used to say to his followers: "Be gentle with others, but never be gentle with yourself. Be HARD upon yourself, otherwise you will lose the battle."

What does he mean by being hard upon yourself? -- control, repress. He repressed many things his whole life, and they all asserted themselves sooner or later; they came to the surface. He repressed his sex, and then at the age of seventy he became aware that what he had been doing had not succeeded. The sexuality had gone deeper; it had spread its roots to the unconscious realm of his being.

And at the last phase of his life he started experimenting with Tantra. That phase is not mentioned by his followers at all; they avoid. They don't want to say anything about it; they don't write about it. He started sleeping with a naked young girl, just to bring up to the surface what he himself had repressed for forty, fifty years continuously. Now he wanted to bring it to the surface so he could see what had happened. He was in a mess: a man who had repressed sex his whole life and had been AGAINST Tantra his whole life.

You will be surprised to know that he was the man who had suggested to the government of India that temples like Khajuraho should be buried under earth, that they should be covered with mud so nobody could see them: "Of course, don't destroy them, but let them be covered with earth, so once in a while if somebody wants to study, only for that purpose can they be uncovered, otherwise there is no need." He was so much afraid of the naked statues of Khajuraho! And finally he started sleeping with a young, naked girl. This shows what happens to a repressive person. In the last phase when all time was spent, when he was a spent force, the repressed sexuality started asserting itself.

He was a sincere man, but an utter failure as far as spiritual growth is concerned. He succeeded as a politician, succeeded greatly -- he was one of the most successful politicians ever -- but he failed spiritually. But he was a sincere man -- that much must be said about him -- he was a sincere man. He confessed it: "In my dreams sex still enters. In my dreams I still go on seeing naked women."

But a repressive person has a totally different logic. Rather than trying to understand the message of the dreams, that it was a message from the unconscious... He never read about Sigmund Freud; he must have avoided Sigmund Freud. The man who wanted the temple of Khajuraho to be buried, how could he study Sigmund Freud? -- because he was digging out temples of Khajuraho in every person! Thousands of years this repressing has gone on and on; it has driven humanity mad. He never read a single word of Sigmund Freud, which would have been of immense help to him; he must have been afraid. But he confessed that still sexual dreams, sexual fantasies floated in his dreams.

But the logic of a repressed person is totally different. If he had been a man of meditation he would have pondered over the message; he would have learned something. But he started repressing more. It is a vicious circle: you repress more, your dreams become more sexual; then you repress more, you become harder -- you think that you have not repressed enough.

He started cutting his sleep from seven hours to five, from five to four. He even became afraid of sleeping, because whenever you sleep the dreams will come, and the dreams were becoming more and more sexual. As he was becoming weaker, old age was entering into his body, the vigor of his youth was disappearing.

People think that when you are young it is very difficult to repress sex; they are wrong, totally wrong. The real difficulty comes when you are old, because when you are young you have enough energy to repress, and when you become old that energy is no more there to repress. So whatsoever you have repressed starts coming up; it starts surfacing.

Control is not the meaning of discipline, repression is not the meaning of discipline. That is a very unhealthy attitude. Understanding, meditation is the meaning of discipline.

Rabbi Greenberg died and went to heaven. He saw only three people there, reading by a dim light. One of them was Madjibhai Morarjibhai Desai who was reading PLAYBOY, the second one was Ayatollah Khomaniac -- he was reading GALLERY -- and the third was Pope The Polack who was reading GENESIS. And they were all reading very religiously. He could not believe his own eyes. First he could not believe that there were only three people in heaven, and then he could not believe they were all religiously reading PLAYBOY, GALLERY, GENESIS -- and reading so religiously, as if they were reading the Gita, the Koran, the Bible.

He decided to see what hell was like. The rabbi got to the Devil's domain and it turned out to be a big nightclub with every kind of music being played. There was an eight-piece Dixieland band, a thirty-piece swing band, and all the people were dancing.

Rabbi Greenberg went back up to heaven and asked for an audience with God. "I don't understand it, Lord," he . said. "There are only three people in heaven and they are all reading, and they are all reading things which should not be read, and they are reading them so religiously. I am amazed! I am surprised! And down in hell everybody is dancing and having a good time! And these three people look so sad and so ugly. Why can't we have some music in heaven, some dance in heaven?"

The Lord said, "I can't hire a band just for these three stupid people!"

Repression, control can only make you stupid. And remember, even if you go to heaven you will smuggle some old copies of PLAYBOY, GALLERY, GENESIS, because here you missed them. They are bound to go with you. Here you were reading the Gita, the Koran and the Bible; here you were repressing. It is easy to repress in a life of seventy or eighty years, but in heaven it is infinity. How long can you repress? How long can you sit upon a volcano? Sooner or later it is bound to erupt.

Remember, a wholesome discipline has nothing to do with control or repression. The DESIDERATA IS tremendously significant when it says:

"BEYOND A WHOLESOME DISCIPLINE, BE GENTLE WITH YOURSELF."

Meditate, and meditate totally, and put your whole energy into it. Beyond that, be gentle with yourself.

Now the so-called religious people have never been gentle with themselves. In fact, we call a person a saint only when he tortures himself, when he is masochistic. The more masochistic, the greater a saint he is. The more he tortures himself, the more followers worship him. That's how we have been deciding who is a real saint.

I am condemned in India, and also condemned outside India, for the simple reason that I am not an ascetic, for the simple reason that I am not masochistic, that I don't torture myself and I don't tell you to torture yourselves. I am neither a masochist nor a sadist, and for centuries religion has been sado-masochistic.

The saint tortures himself and teaches others to be like him, and he creates guilt in you if you cannot torture yourself -- and no intelligent person can torture himself. Hence ALL intelligent people have been feeling guilty. Only stupid people can torture themselves. That's why in the faces, in the eyes of your saints you will see nothing but sheer stupidity.

You can go around India and you can see so many saints, and you will be surprised: no intelligence, no sharpness. They are not like swords, sharp; their swords are all full of rust, covered with dust. They have lost ali their sensibility, all their awareness. They have become fixated on one thing: torture yourself more and more. And intelligence will not allow it so they have to repress intelligence, they have to become stupid, they have to be almost dead! They don't teach you how to live; they teach you how to commit slow suicide. And all the religions have been doing it, more or less.

Hence the so-called religious cannot think of me as religious, they cannot think of me as holy. But to me, to be whole, to be wholesome, is holy.

"... BE GENTLE WITH YOURSELF."

I agree with the DESIDERATA. Love yourself, respect yourself, be gentle with yourself. Unless you are loving towards yourself you cannot be loving at all. Unless you care about yourself you will not care about

anybody else; it is impossible.

I teach you to be really selfish so that you can be altruistic. There is no contradiction between being selfish and being altruistic: being selfish is the very source of being altruistic. But you have been told just the opposite up to now, you have been taught the contrary: that if you want to be altruistic, if you want to love others, DON'T love yourself -- HATE yourself in fact. If you want to respect others, don't respect yourself. Humiliate yourself in every possible way, condemn yourself in every possible way.

And what has happened out of such teaching? -- nobody loves anybody. The person who condemns himself cannot love anybody. If you cannot love even yourself -- because you are the closest person to yourself -- if your love cannot even reach to the closest point, it is impossible for you to reach towards the stars. You cannot love anything -- you can pretend. And that's what humanity has become: a community of pretenders, hypocrites.

Please try to understand what I mean by being selfish. First you have to love yourself, know yourself, BE yourself. Out of that you will radiate love, understanding, tenderness, care for others. Out of meditation arises true compassion, but meditation is a selfish phenomenon. Meditation means just enjoying yourself and your aloneness, forgetting the whole world and just enjoying yourself. It is a selfish phenomenon, but out of this selfishness arises great altruism.

And then there is no bragging about it; you don't become egoistic. You don't serve people; you don't make them feel obliged to you. You simply enjoy sharing your love, your joy.

"YOU ARE A CHILD OF THE UNIVERSE NO LESS THAN THE TREES AND THE STARS..."

THE DESIDERATA SAYS: Don't condemn yourself -- you are a child of the universe. You belong to this beautiful existence. This existence has NEEDED you, otherwise you would not have been here. And it needed you the WAY you are, otherwise it would not have created you the WAY you are.
So don't try to be somebody else.

If existence needed another Jesus it would have created another Jesus. If it can create one, why can't it create millions? Just as we create cars on an assembly line... millions of cars, similar cars go on coming out of the factory, every second a car comes out of the Ford factory. God could have done it, existence can do it. If Ford can do it, do you think God cannot do it? Just an assembly line: only Jesus Christs or Gautam Buddhas. But then the world would be very ugly.

Just think of a world of Jesus Christs... it will lose all enrichment because it will miss variety. And who will crucify Jesus? It will be very difficult! He will go on carrying his cross on his shoulders and he will not find anybody to crucify him because he will find other Christs who are carrying their crosses -- nobody to crucify, nobody to teach. To whom will he say, "Blessed are the meek..."? They all will say, "Shut up! We know it already. Of course, blessed are the meek!"

Just think... all Gautam Buddhas sitting under trees. Who will feed them?

The day Gautam Buddha became enlightened, a beautiful girl called Sujata had brought him sweets, food. In fact, Buddha remembered these three persons very respectfully: the woman who raised him -- because his mother died immediately, his mother's sister gave him her breast -- he respected her tremendously; and Sujata, because before he became enlightened she had fed him, she had brought nourishing food for him -- he had fasted for many days and she nourished him; and the man who gave him food, the last food before he died.

He said these three people were immensely fortunate, blessed, because to give your breast to a Buddha or to nourish him just before his enlightenment or to give him food, the last farewell food, is serving existence in a very invisible way. Because with every Buddha, with every enlightened person, with every awakened human being, existence starts reaching towards higher peaks. It takes a jump with every Buddha.

But existence never repeats anybody. if there are all Buddhas, then there will be no Sujata. Who will feed these Buddhas? Who will serve them? Who will follow them? Who will listen to them? Who will they transform? They will feel utterly bored! They will not have anything to do. Their lives will be just empty.

No, existence needs everybody the way he is. Never try to be somebody else. The DESIDERATA says: Be yourself -- because existence needs you the way you are. You fit exactly as you are. You see the tremendous message! The DESIDERATA is saying: Accept yourself.

"YOU ARE A CHILD OF THE UNIVERSE NO LESS THAN THE TREES AND THE STARS; YOU HAVE A RIGHT TO BE HERE."

You belong! You are not a stranger. You are not accidental; you are intrinsically needed. Remember, the greatest need in life is to be needed, and if you can feel that the whole existence needs you, you will become tremendously cheerful. You will be turned on! You will feel the most significant experience, you will become ecstatic if you can feel that the whole existence needs you, that you will be missed, that if you are not here there will be a gap, you Will be missed. You are not unnecessary, you are not superfluous; you have tremendous significance.

Hence, love yourself. You are needed as much as the trees, as the flowers, as the birds, as the sun, as the moon, as the stars. You have to be here and you have a right to be the way you are. Assert yourself as you are; never feel guilty.

All the religions have created guilt in you, and that's how they have been exploiting you. They create guilt in you, then you are bound to go to the priest; you are bound to go to the church, to the temple to pray, because you are feeling guilty, a sinner. They go on telling you that you are a sinner. And why are you a sinner? Why does God go on creating sinners? If this is the way he works then HE is at fault!

Why did God create Adam and Eve the way he created them? Why did he tell them not to eat from the tree of knowledge? If he had not told them I don't think they would have discovered the tree of knowledge; in the great, vast Garden of Eden they would not have been able to discover it. By saying to them, "Don't eat from the tree of knowledge," he made them obsessed with the idea. Now it was very difficult for them not to eat from it. He was responsible, nobody else.

A man was traveling along a road when he suddenly felt an urgent need to shit. He happened to be passing a huge mansion, so, driven by his urgent need, he went up to it and rang the bell. When the maid answered, he told her his plight and asked if he could use the bathroom.

The maid said, "Wait a minute, sir, and I will ask the Madam."

She then came back and said, "The Madam says you may use the bathroom, but on NO account are you to press the fourth button!"

So he was shown to a most luxurious bathroom with gold fixtures and wall-to-wall carpeting. With great relief he shat in the toilet. Then noticing the buttons on the wall he pushed the first one -- and a spray of warm, soapy water sprang up and washed his bottom clean. Fascinated, he pressed the second button -- and cool, perfumed water arose to rinse him. In great delight, he pushed the third button -- and a hand bearing a soft towel appeared and gently patted him dry.

It was too much! He could not resist the temptation. He pushed the fourth button. Wham! Bam! Excruciating pain... he woke up in a hospital. The Madam of the house was standing by his bed. "I told you, I warned you not to press the fourth button," she said.

"Wh-what wa-was the fourth button for?" he stammered weakly.

"That," she said, "is my tampon remover!"

Drop all guilt. Otherwise, beware of the tampon remover!

"AND WHETHER OR NOT IT IS CLEAR TO YOU, NO DOUBT THE UNIVERSE IS UNFOLDING AS IT SHOULD."

It is the most perfect universe. Don't try to improve upon it. Do you see the beautiful message of the DESIDERATA?

"THEREFORE BE AT PEACE WITH GOD..."

THERE IS NO NEED to be worried about God; there is no need even to seek him, there is no need even to search for him. Just be at ease, at home in this universe, and that is the way one finds him -- not the seeker, not the searcher, but one who is at home, one who is at rest, one who is relaxed with existence, one

who knows the beauty of total acceptance.

The word of Buddha for it is TATHATA -- suchness, acceptance. Buddha used to say again and again this is the way things are and this is the way they are supposed to be. Don't get into unnecessary troubles trying to improve upon them.

And that's what your missionaries go on doing, and your social reformers and your so-called politicians: they are all trying to improve upon the world. And all their efforts to improve are simply making things worse; it is creating a mess in the world. If somehow these social reformers, these do-gooders, can be stopped doing their good, the world can be at ease, at peace with God.

"THEREFORE BE AT PEACE WITH GOD WHATEVER YOU CONCEIVE HIM TO BE."

And it does not matter how you conceive God. Don't quarrel about it; it does not matter. You can conceive him as having one thousand hands. He has really millions of hands, otherwise how can he create so many trees and so many people and so many stars? With just two hands it will be too difficult.

If you want to conceive him as a trinity, perfectly good, because really existence can be understood as a trinity.

Even physicists will agree with you. Their names will be different, but not very much different either. They call those three elements electron, neutron, positron. Nobody has seen them and nobody will ever see them, so physicists cannot say that believing in the Christian Trinity -- God the Father and Jesus the Son and the Holy Ghost -- this is nonsense because nobody has seen them. Who has seen electrons, neutrons, positrons? They are all Holy Ghosts! And the physicist knows nobody will ever see them; all that we see is the consequences of them. We don't see electrons, neutrons, positrons, but we see something which can only be explained if we accept those three; otherwise existence becomes unexplainable. So it does not matter: you can conceive God as the Trinity, or as Hindus conceive him, as TRIMURTI -- three-headed.

Just the other day somebody asked me, "What do you say when you meet a three-headed monster?"
"Of course you say, 'Hallo! Hallo! Hallo!'"

So how do you conceive? It doesn't matter! Three times "hallo." You go round and say, "Hallo! Hallo! Hallo!" to all the three persons.

How you conceive, the DESIDERATA says, does not matter. Those are all possibilities. But if it helps you to be at peace with existence it Is good.

You will be surprised to know that Buddha has defined truth as "that which works." A strange definition, but I think perfectly right: "that which works." Whether it is a lie or a truth does not matter; if it works it is a truth!

You see a rope in the dark and you think it is a snake and you run away. And you are huffing and puffing, and you fall down, and you have a mild heart attack. It is a truth! For you at least it has functioned as a truth.

Buddha says: Whatsoever works is true, whatsoever helps is true, whatsoever leads you towards more understanding is true. It is all hypothetical. That is the meaning of "hypothesis": that which helps you to understand.

The DESIDERATA says: Don't get into arguments about God because that is unnecessary. And Christians and Buddhists and Jainas and Hindus and Mohammedans are continuously arguing, barking like dogs at each other, always at the throat of the other, trying to cut it, trying to prove themselves right.

The person who is continuously trying to prove himself right simply says that he is afraid of his not being right. Deep down somewhere he doubts, and he tries to convince others that "I am right." He is trying through others to convince himself that "Yes, I am right." And the other is also trying the same way. The Christian is not interested in Christ, remember, neither is the Hindu interested in Krishna, nor is the Buddhist interested in Buddha: their interest is in trying to prove themselves right. But the trouble is, there are many others who are saying different things, so first they have to prove them wrong, only then can they be at ease. But it is impossible to prove anybody wrong. How can you prove that the other is wrong if his hypothesis has worked for him?

Mahavira attained to truth, to the ultimate, to peace -- the peace that passeth all understanding, the peace that transcends all understanding. So whatsoever his hypothesis is does not matter; it was only a

jumping-board. No need to argue, just look at Mahavira -- that is enough proof.

Jesus reached home, so by what route he reached, whether that route is the shortest or not, does not matter. There are people who enjoy the longer route.

I had one friend; just a few days ago he died -- a beautiful man. While I was traveling around India, sometimes he used to accompany me. He loved to travel by passenger trains. I said, "What nonsense! We can reach from Bombay to Calcutta in one hour's time by plane. Why waste forty-eight hours on the train? -- and that too if you catch an express train. A passenger train in India, it is as if one goes on and on for eternity! If you travel in passenger trains in India you will start believing in eternity. It really feels eternal, non-ending!

But he said, "At least once you should come with me."

So I said, "Okay."

We traveled by passenger train from Jabalpur to Jaipur. We reached in four days. But he was also right, because he had always been traveling by passenger trains.... At each small station it stops, and you can get out and it stays for hours, and you can have tea and you can go out of the station. You can even have a trip around the village and come back! It was a beautiful experience! And because he was traveling always by passenger trains he knew where you could get the most delicious tea, at what station, where you could get the most beautiful food, where you could get what. He knew everything, and everybody knew him because he was always traveling, so he was acquainted with everybody.

And he said, "Look, almost the whole country knows me! And nobody knows you! How can people know you if you just fly over them? They will never forgive you!"

And I really never knew that there were so many beautiful stations and so many beautiful trees and so many beautiful people, and he had so many friends. I understood his idea. I enjoyed that journey.

So don't condemn anybody; let them follow whatsoever they feel fits with them. And no two persons are the same, hence no single path is applicable to everybody, no single hypothesis.

That's why I speak here on Jesus, on Buddha, on Mahavira, on Krishna, on Lao Tzu, on Chuang Tzu, and Dionysius and Heraclitus, and I have been speaking on almost all kinds of mystics. And people think I am eclectic -- no, I am not. I am simply making you aware of the millions of paths to truth, because I see something beautiful on each path which the others miss; they each have their own beauty.

You have to choose your own path -- you have to CHOOSE. Millions of alternatives are available, and it is good that you can choose.

When Ford made his first cars they were all black, and he used to say to his customers, "You can choose any color provided it is black." Then what choice is there left? -- "provided it is black."

It is good that existence has so many flowers of different colors, different shapes, different sizes, different fragrances. It makes it multi-dimensional.

"... WHATEVER YOU CONCEIVE HIM TO BE."

The DESIDERATA does not say anything to you about God; it simply says be at peace with existence. And whatsoever hypothesis helps you to be at peace, it is good.

"AND WHATEVER YOUR LABORS AND ASPIRATIONS, IN THE NOISY CONFUSION OF LIFE, KEEP PEACE IN YOUR SOUL."

THESE WORDS have to be understood: "AND WHATEVER YOUR LABORS..." When a woman gives birth to a child we say she is in labor. That's exactly the meaning of the word "labor." You should not call an the laborers laborers; only the creators know what labor is. A Van Gogh knows what labor is, a Michelangelo knows what labor is, a Dostoevsky knows what labor is. Labor means giving birth to something, sharing with existence by creating something.

The only way to worship God is to be a creator in some way, whatsoever you can create. You can create a garden, you can create a statue, you can paint, you can compose a song, you can play upon the guitar or the flute, or you can dance. Whatsoever you can contribute, be a creator. To be creative is the only real

prayer, all other prayers are just empty rituals. If God is the creator, then the only way to know God is to be creative. That is the only way to participate with him, to be a participant in his life, in his work, in his being.

Here my sannyasins are taught only one prayer: that of being creative. If you can act, be an actor. If you can design clothes, design clothes. If you can do some woodwork, do woodwork. If you are a jeweler, be a jeweler.

"... WHATSOEVER YOUR LABORS AND ASPIRATIONS..."

Ordinarily we call the creative person the inspired person -- that is not right -- we should call him the aspired person. Why? The DESIDERATA has chosen "aspiration" instead of "inspiration." Inspiration means taking something in; when you breathe in it is inspiration. When you breathe out it is aspiration. Inspiration means taking in; aspiration means sharing, giving out. Aspiration simply means exactly what the word "education" means: bringing something out -- the flower out of the seed, the water out of the well -- making the potential actual.

Because for thousands of years you have been told that inspiration is good, you go on following others. You become inspired by Christ; then you become a Christian, an imitator. You become inspired by Buddha; then you become a Buddhist, something pseudo. A Buddha is beautiful, a Buddhist is ugly. A Krishna has tremendous beauty; but the Hindu is just a fanatic. Don't be inspired by anybody because by inspiration you will become only a follower.

Become afire with aspiration, with the joy of creation. Then you will know that there is pain in giving birth, but there is immense ecstasy too. And because of the ecstasy, the pain of giving birth is transformed into a sweet pain. Then even thorns are beautiful because they come with roses. Then even nights are luminous because they are part of the days. Then darkness is beautiful, velvety, because light cannot exist without it. Then all is acceptable; then nothing is rejected. In that total acceptance one can live peacefully at the center.

"... IN THE NOISY CONFUSION OF LIFE, KEEP PEACE IN YOUR SOUL. "

Then it becomes very easy to be always at peace. If you are at peace with existence, if you are at peace with yourself, then nothing can disturb you, nothing can distract you. Then you remain centered, rooted, grounded in your being. Even in the marketplace where it is all noisy and all confusion you remain clear.

But be a follower, be an imitator, and you will lose all peace of your being, because you will be trying to be somebody else, which you can NEVER be. You can never succeed in being somebody else. Hence you will remain in anguish and you will remain in confusion; and you will remain split, you will remain schizophrenic. You will go from insanity to more insanity. Your life will become a hell.

I would like nobody to be a follower, an imitator. My sannyasins are not my followers, they are my friends -- lovers but not followers. They are not inspired by me, but they learn aspiration. They are not to function LIKE me, they are not to be LIKE me; they have to be themselves. I teach them freedom, not following. I teach them individuality, uniqueness, not imitation. Hence they are at peace.

Whosoever comes to this commune, even the people who are against me, even they feel that something is totally different. It is not the same atmosphere as it is outside the gate. The moment they enter the gate they can immediately feel a different energy field. It is because my people are at peace with themselves; they are not trying to improve upon anything. They are just being themselves,, they are sharing whatsoever they can, and they are perfectly happy. There is no desire to be more, there is no desire to be somebody else. There is no guilt, there is no goal. They are at rest. That creates this tremendously peaceful atmosphere.

"WITH ALL ITS SHAM, DRUDGERY AND BROKEN DREAMS, IT IS STILL A BEAUTIFUL WORLD."

REMEMBER, never forget. Yes, you have traveled long in a way which was not true to your being; hence you have felt as if you are dragging yourself and life is a drudgery. People are deceivers -- because they have deceived themselves, how can they resist the temptation of deceiving others? If you deceive yourself... and what is a Hindu doing? -- trying to deceive himself. What is a Christian doing? -- trying to

deceive himself. He knows nothing of Christ, but he is trying to imitate.

One of the greatest Christian books is IMITATION OF CHRIST by Kempis. "Imitation"?... the very word is ugly! But Christians have loved that book very much. In fact, next to the Bible that is their most cherished document.

Every religion wants people to be imitative, and the total result is that it creates boredom. Life becomes a drag, not a dance. And because you deceive yourself, you try to be that which you are not; naturally, when you can deceive yourself, if you are not even honest with yourself, how can you be honest with anybody else in the world? You become totally dishonest.

And you have lived in dreams, and all dreams are bound to be broken. So that has to be accepted; it is nothing to complain about. To live in a dream means you will have to suffer; sooner or later the dream is going to shatter. No dream can be made permanent. You have loved in your dreams, you have been ambitious in your dreams, you have been greedy in your dreams. You have wanted this and that, and always more and more, but in your dreams! -- and they have all to be shattered. In fact, it is good that they are all shattered sooner or later, because unless they are shattered you will never wake up; you will remain fast asleep.

Your dreams are like intoxicants. You can drink alcohol, but how long can you remain in it? Tomorrow you will be back, and all the worries and all the anxieties will be back, and you were trying to escape from them. There is no escape, there is only understanding which helps. Escape does not help at all; your troubles will go on increasing. But that's what we are doing with our dreams. All our dreams are our ego projections.

A majestic elephant is in the jungle eating lunch when he sees a little mouse eating some seeds near his foot.

He says grumpily, "Go away, you little runt! You are ugly and too little to be in the big jungle!"

Shyly, the little mouse looks up at the elephant and squeaks, "It is just because I was sick when I was small!"

Nobody accepts himself. Everybody is trying to be big. Even the mouse has its own rationalizations! Then, of course, how long can you go on believing in something which is false? Your life becomes a long series of broken dreams, but it is because of your own stupidity. It is not because life itself is a drag. Life is a dance! If you are falling out of the dance, it is up to you. Life gives you freedom to be IN step with the dance or out of step. It is your choice. If you fall OUT of the dance, of course you will feel everywhere as if you are unwelcome. The simple thing is, you are not harmonious with the whole -- it is YOUR decision. The whole is always ready to welcome you; the whole CARES about you. Because it cares about you it has given you freedom.

Freedom to be oneself is the greatest gift of existence to every person. You can misuse it, and when you misuse it you suffer. You can live in a sleepy way, you can live like a drunkard; that's how people are living.

Two men went duck hunting one cold morning. One of them produced a large bottle of whiskey and proceeded to keep himself warm with the spirits, getting drunker and drunker, much to his companion's dismay.

Finally, one lone duck came over flying very high, too high to be taken. The drunkard fumbled for his gun, got steadied, and finally pulled the trigger. The duck tumbled to the ground.

"An amazing shot!" exclaimed his companion.

"Nothing really," said the drunk. "I usually get two or three out of a flock that size!"

What you are seeing may not be there at all; it may be just a projection, a dream. You are not in your senses! You are not conscious, you are not alert, you are not aware.

Siwicki, about to be married, mentioned to a buddy that he was planning to take only two days for his honeymoon because he was so busy at the office.

"That's too bad," said his friend. "You won't have much time. How far did you plan to go?"

"Oh," said Siwicki, "all the way, naturally!"

People have become stupid, and out of their stupidity they act, they understand; they try to work out, figure out what it is all about. And of course there is confusion.

The Nagorskis were driving to Fort Lauderdale in a brand-new car. As they drove along, he put his hand on her knee.
"We are married now," she said, "you can go a little further."
So he went to Miami Beach.

Because of your sleep you remain retarded, you remain childish.

Joey, age six, and Suzy, age seven, decided that they would marry and had a meeting with their parents to break the news.
Joey's father asked, "Where will you live?"
"Well, we thought that we would live one week here and one week at Suzy's house," replied Joey.
"And what about money?" inquired Suzy's mother.
"Well," said Suzy, "I get one dollar a week and Joey gets one dollar a week, and I have always heard you say that two can live cheaper than one."
"And what about children? Have you thought about having children?" asked Joey's mother.
"Oh, we have decided to wait a little while with that one," said Joey. "And if Suzy should lay some eggs, I will step on them!"

"WITH ALL ITS SHAM, DRUDGERY AND BROKEN DREAMS, IT IS STILL A BEAUTIFUL WORLD. BE CHEERFUL."

Have laughter in your heart. Take life playfully.

"STRIVE TO BE HAPPY."

IF YOU ARE MISERABLE it is your own work, it is your own creation, it is your own decision. You can instantly change; you can drop it all. It is not natural. To be miserable is an unnatural state; to be blissful is just natural. So there is not much of a problem. Once you understand it, that somehow you have lived in a state of unconsciousness, that's why you have created all kinds of anxieties around you.... If you wake up those dreams will evaporate.

Meditation simply means waking up -- it is time. It is always time. Wake up!

Being a sannyasin simply means that you have decided to remain in an unconscious state no longer. And the moment you wake up, all misery disappears. Suddenly you find all is joy, all is bliss, all is benediction. Your very being is the kingdom of God. Jesus says again and again, "The kingdom of God is within you," and you are seeking it outside; that's why you are miserable. It is inside and you are seeking outside -- you will never find it.

Hence the broken dreams, the drudgery, the boredom, the fed-upness, the tired, exhausted feeling, and the constant complaining, grumbling mood. You are surrounded by nos.

You can live as a yes, and to live as a yes is to be religious To say "Yes! Yes! Yes! Yes!" to existence is to be religious.

Guida Spirituale

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The first question

OSHO,
WHAT IS SURRENDER? I USED TO THINK I KNEW. NOW IT IS A MYSTERY.

Prem Prabhat,

THE FALSE KNOWLEDGE de-mystifies existence; the true knowledge re-mystifies it. Knowing, if authentic, makes life more of a mystery than it has ever been before. Knowledge certainly covers your eyes with dark clouds, creates a wall of thick smoke, and you start feeling you know. In fact, you are going deeper into ignorance. To be knowledgeable is to be more ignorant than even the ignorant ones.

The Upanishads have a tremendously significant statement. They say: The ignorant man is lost in darkness, but the knowledgeable is lost in deeper darkness than the ignorant -- because the knowledgeable lives in an "as if" world. He thinks he knows, but he knows not. He only believes; he has not seen. He believes in God, he believes in love, he believes in surrender, but belief is always a cover-up. Your wound is covered, but it is not healed that way. In fact, the more you cover it, the less is the possibility of its ever being healed. Expose it to the sun, to the wind, to the rain -- expose it to the healing forces that surround you.

Mahavira standing naked under the sky is simply saying, making a silent statement: "Be naked! Drop all your clothes! Don't hide! " And we are not only wearing clothes on the body -- they are not that important -- we are wearing clothes and clothes, layers and layers of knowledge, which are really hiding our truth from ourselves.

To be really naked before God is to know, but that knowing is totally different from knowledge. It is closer to feeling than to knowledge. It is closer to love than to logic. It is closer to experiencing than to believing. It is existential.

The blind man believes in light; the man of eyes sees it. And when there is seeing, no question of believing arises only the blind believe; the seers have no need to believe -- they know! But to know life is to know that it is unknowable. To know life is to know that it is an unfathomable mystery, immeasurable.

The word "matter" means the measurable; it comes from "measure." Science is wrong because it thinks that life can be measured, fathomed, de-mystified. Knowledge believes that life can be divided into two departments: the known and the unknown. That which is known today was unknown yesterday; that which is unknown today will become known tomorrow. The unknown will go on receding, the unknown will go on disappearing. The known will go on becoming bigger and bigger, and one day all will be known.

The Buddhas, the awakened ones, have divided life into three planes: the known, the unknown and the unknowable. The known and the unknown are not different, not very different. They belong to the same category: they are measurable. That is the world of matter. The unknowable is the world of life, consciousness, love, light, truth, God.

It is beautiful, Prem Prabhat, that you say: WHAT IS SURRENDER? I USED TO THINK I KNEW. NOW IT IS A MYSTERY.

This is the beginning of real knowing, when all life becomes a mystery, when you come to a state of not knowing at all -- AGNOSIA in the words of Dionysius.... Or remember the words of Socrates: I know only one thing, that I know nothing. Or the words of the Upanishads; the Upanishads say: The person who thinks he knows, knows not; the person who knows he knows not, knows.

To enter into the unknowable is the greatest adventure, the greatest ecstasy, but one feels afraid; one feels that one is losing something. You can lose only that which you have not got. Let me repeat. You can

lose only that which you have not got. You can never lose that which you have got; there is no way to lose it, that which you have got. If your knowledge has disappeared, that simply means it was not real knowing.

Now is the beginning -- ATHATO BRAHMA JIGYASA -- now begins the enquiry into God.

Surrender is the quantum leap from mind to no-mind, from ego to egolessness. And in a single step the whole journey is contained. It is not a long journey from you to God, it is a single-step journey. It is not a gradual phenomenon; it is not that slowly slowly, gradually you come to the divine. It is a quantum leap! One moment you were in darkness and the next moment all is light. All that is needed is to put the ego aside.

Zusya, the great Hassid mystic, was dying. His old uncle came to see him and said, "Zusya, have you made peace with God?"

Zusya opened his eyes, laughed, and said, "How many times have I said to you that I have never been in conflict with him? I have never fought with him, so why should I make peace with him? For what? There is no reason for it! I have always been at peace with him."

Nobody had ever seen him praying -- there was no need for him to pray. Nobody had ever seen him going to the synagogue -- there was no need for him to go! No one had seen him reading the scriptures -- there was no need for him to. He had done the real thing: he had put his ego aside.

And the moment you put the ego aside, the curtain disappears. God is not hidden, only your eyes are closed. Open your eyes!

Surrender means opening your eyes. Surrender means dropping a false idea that "I am separate from the whole." It is a false idea, so in fact you are not dropping anything.

You are calculating wrongly: you are doing some arithmetic, two plus two is four, but you are putting five. The moment you realize that two plus two is NOT five but four, are you dropping something? Are you renouncing something? Are you losing something? Will you feel that it is a loss? -- it was five and now it is only four. No, it is not a loss because it was never five; it was ALWAYS four. When you were thinking it was five, then too it was four. Not even for a single moment was it five. You were in a delusion.

Ego is a hallucination. You are not separate from the whole -- trying to be, of course, hence the whole misery. Trying to do something which is not possible, which is impossible, is bound to create misery. Misery is unnatural; it is your invention. Misery does not exist; it is your hallucination. It is a nightmare created by you. It is your great work!

Bliss is natural. Bliss is the very nature of the way things are. Ais DHAMMO SANANTANO, says Buddha: bliss is the way things are. But you are trying to be something which is not possible: you are trying to be separate, you are trying to be an island, and you belong to the continent, the vast, infinite continent of God or godliness.

Surrender means seeing that "I am not separate" -- just SEEING that "I am not separate." Nothing is surrendered, nothing is dropped; just a nonsense idea, a dream is no more there because you are awake.

Two young couples had decided to spend their honeymoon at the same hotel. The first morning the two young men came into the hall at the same time and met at the elevator.

One turned to the other and said, "Say, where's your wife?"
"Oh, she's in her room, smoking. Where's yours?"
"Oh, she's hot too, but she's not smoking!"

Just a misunderstanding.

An Irishman, on the night that his wife was confined in childbirth, went out a bit prematurely to celebrate the addition to his family, with a few chosen cronies. He did not return home to his family until three o'clock in the morning.

He was barely in the house when the nurse rushed up and uncovered a bundle of blankets, showing the bewildered Irishman triplets. At this very moment the clock struck once, twice, three times.
"One, two, three... sure, an' I could count 'em myself, small thanks to ye," Pat addressed the clock solemnly. "An' one thing more -- I'll be thanking the good God I didn't come home at twelve!"

Ego is a state of blindness, of drunkenness, of dreaming. Just waking up is surrender. Either wake up

and surrender happens, or surrender and you are awake. They are two sides of the same coin.

But the moment you are awake, the whole becomes a mystery. Suddenly all knowledge evaporates like dewdrops in the early morning sun. For the first time your eyes are full of wonder like a child. It IS a second birth! In India we have called the man who comes to know the mystery of existence, DWIJ -- twice-born.

Jesus says to Nicodemus, "Unless you are born again you will not enter into my kingdom of God." He also says, "Unless you are like a child you will not enter into my kingdom of God." What does he mean? He simply means that a rebirth is needed. The way you have lived is the way of the ego. You have to drop that whole life-style. You have lived believing that you are separate from the whole.

It is like a leaf on the tree believing that it is separate from the tree, although believing makes NO difference in reality -- it is still part of the tree. But its belief will create much misery for it because the moment the leaf starts believing "I am separate," it starts dreaming of separate aspirations of its own. It starts thinking in terms of achieving something. It becomes ambitious; it has to reach some goals. It starts deciding its own goals -- which are not possible, because when the wind comes and the whole tree sways and dances, this small leaf wants NOT to dance. Now there is frustration. It HAS to dance with the whole tree.

Hence the proverb: Man proposes and God disposes. God really never disposes. The problem is you, the problem is in you; the problem is in your very proposal. The leaf is proposing that I want to be still, and the whole tree is dancing. Now, it is not possible. The leaf of course will think the leaf proposes and the tree disposes. And then what can the tree do? The tree is part of the earth, of the sky, of the sun. The tree cannot exist without the sun, without the wind, without the rain -- it is PART of it. What can the tree do? The wind is blowing, it is swaying with the wind. The tree is part of a bigger phenomenon. Everything is part of something bigger. Ultimately we are part of one organic unity; we are rooted in existence.

But our whole effort, our whole education, our whole so-called religion, culture, they all give us the idea that "You are separate." Even the so-called religion which goes on talking about dropping your ego on the one hand, on the other hand goes on nourishing and feeding your ego. "Be virtuous and you will be respected," they say. You will be respected, remember. "Be virtuous, be knowledgeable, and you will be respected -- not only here but even after death, in the other world too. You will go to paradise, to heaven. And those who are not virtuous will fall into hell." As if we are separate!

Buddha has said: "The moment I became enlightened, the whole existence became enlightened with me." Now, there is something of tremendous significance in it. What does he mean by this statement? Certainly you are not enlightened, but he is saying, "The moment I became enlightened I came to know that I am not separate. And if I am enlightened, the whole existence is enlightened, because there is no separation anywhere, there is no demarcation. Either the whole is enlightened or I am not enlightened; there is no other possibility."

And Buddha is right; the same is my experience. I see you all as enlightened -- not only you but the trees and the mountains too. The whole existence is enlightened! But man has one privilege: he is free to choose, he is free to believe. He is free to forget who he is, he is also free to remember it.

Think over the word "remembering." It really means becoming part again of the whole, becoming a member again of the family that existence is: "re-member." It means that we suddenly learn the language that we had forgotten. It is like a name forgotten: you see somebody on the road, you recognize him, you feel that you know who he is, but you cannot remember his name. You have forgotten, although you can remember this much: that you have known him before. You say, "His name is just on the tip of my tongue." But if it is on the tip of your tongue, then why is it not coming? You feel absolutely certain, the name is just on the tip of your tongue. And then you try hard: the harder you try, the more difficult it becomes, because whenever you try to do something very hard you become tense, you become closed. Your consciousness becomes narrower and narrower. And it becomes more and more difficult in such tension, in such anxiety, to remember.

Then you drop the whole project, thinking that it is not possible. You forget all about it. You start listening to music or you go into the garden and you sit under a tree, or you start doing something else, sipping tea or talking to somebody... and then suddenly from nowhere the name surfaces.

This is the whole secret of enlightenment: it happens in relaxation, it happens in a deep state of rest. Surrender means relaxing. Ego means tension, carrying a load of anxiety, and unnecessarily.

I have heard that one woman, an old woman, was traveling on a bus, and she was trembling and continuously asking what stop it was.

The stranger sitting by her side said, "Relax, don't be worried. The conductor will go on announcing what stop it is, and if you are too worried I will call the conductor. You can tell him where you want to get off so he can keep a note of it. And you relax!"

He called the conductor and the woman said, "Please remember. I don't want to miss my stop. I have to reach somewhere very urgently."

The conductor said, "Okay, I will make a note of it, although even without your asking I will be announcing it. But I will make a note of it and I will come to you particularly and tell you whenever your stop comes. But you relax. Don't be so worried about it!"

She was perspiring and trembling and looked so tense. So she said, "Okay, you note it down -- the bus terminus."

Now if it is the bus terminus, why should you worry? How can you miss it? There is no way of missing it!

The moment you rest, the moment you relax, you know that existence is already going, moving, reaching towards higher peaks. And you are part of it. You need not have separate ambitions. You need not think of yourself in terms of a person. You are not a person.

This is surrender: relaxing, resting, dropping all private goals, dropping the whole achieving mind, all the ego projections. And then life is a mystery. Your eyes will be full of wonder; your heart will be full of awe. And to me that is authentic religiousness: wonder and awe. The man who is full of wonder and awe is the only religious person -- not the Christians, not the Hindus, not the Mohammedans. They are too full of knowledge; they are too full of rubbish, junk. They are simply repeating scriptures like parrots.

Hindus go on reciting the Gita. Of course, if you go on reciting the Gita you will become acquainted with words, but not with meanings. You can go on repeating them for millions of lives, but the moment of understanding will never come. In fact, the more you repeat, the more mechanical you become. The more you repeat, the more you lose the quality that can bring you closer to awakening. Repetition helps you to fall asleep.

That's the whole secret of lullabies. Every woman knows it, every mother knows it. She simply sits by the side of the child, tucks him underneath the blanket, and starts a monotonous lullaby -- just one line again and again and again. Of course the child falls asleep -- he HAS to fall asleep. It is so boring! He wants to escape somewhere and there seems to be no way out, so he escapes into his sleep. The lullaby is the ancientmost form of hypnosis.

And there are methods for grown-ups too, for example Maharishi Mahesh Yogi's Transcendental Meditation. It is just a lullaby -- a little sophisticated. It is meant for grown-ups, for adults. It is a process of auto-hypnosis. The mother is no more there and your wife certainly is not going to sing a lullaby to you. She can freak out, but she cannot sing a lullaby! She can throw pillows at you, but she cannot sing a lullaby! She will say, "I am not your mother!" And you cannot ask her either, "Please sing a lullaby," because that will hurt your male chauvinist ego.

So you start repeating a mantra. It has to be in some dead language which you don't understand -- Sanskrit, Arabic, Latin, Greek, Chinese, anything that you don't understand. If you understand you will not get into it. If you understand, doubts will arise. If I say, "Just repeat 'Coca-Cola, Coca-Cola, Coca-Cola'," you will repeat it two or three times, and then you will say, "What nonsense I am doing!" But a Sanskrit mantra is just like "Coca-Cola," nothing special in it. But you don't understand so you believe that there must be some secret in it, some great mystery in it, and you go on repeating it. You are singing a lullaby to yourself; soon you will fall into sleep.

Transcendental Meditation and methods such as it have become more important in the West for the simple reason that the West is losing the art of how to fall asleep. People are suffering from sleeplessness more and more; they have to depend on tranquillizers. Transcendental Meditation is a non-medicinal tranquillizer. And nothing is wrong if you know that you are using it as a tranquillizer, but if you think that you are doing something religious then you are stupid. If you think this is going to lead you to meditation you are a fool, an utter fool, just a simpleton.

It is not going to take you into meditation because meditation means awareness. It is taking you towards just the opposite of awareness: it is taking you towards sleep. I am not against sleep -- a good sleep is a healthy thing. And I prescribe TM for all those who suffer from sleeplessness, from insomnia. It is perfectly good, but remember that a good sleep has nothing spiritual about it. It is good for the body, it is good for the mind too, but it has nothing to do with the spiritual dimension. The spiritual dimension opens up only when

you are awake, fully awake. And the only way to be awake is to drop all sleep and all dreaming.

The ego is the center of all your sleep and all your dreaming. If you can put the ego aside... seeing that it is a false thing, why go on carrying it? -- put it aside. In fact, there is no need to put it aside -- seeing that it is false, it drops of its own accord. And the moment it drops a tremendous explosion happens in you. For the first time you are awake, fully awake, totally awake. There is no unconscious in you, there is no darkness in you. All becomes light; hence the word "enlightenment." You are pure light, made of light, eternal light. And when you open your eyes and look at existence, the whole existence is made of light!

This is the only point on which physicists and mystics agree, the only point where science and religion meet. Physicists say matter is made of light -- electrons in their jargon; mystics say, in a more simple way, that everything is made of light. This is the only meeting-point, but from this meeting-point much more is possible. It can become the triggering-point for a deep communion between science and religion in the future. It is pregnant with immense possibilities.

But neither the mystics have recognized the point yet nor the physicists. One can forgive the physicists because they exist on a lower level, they exist in the valley. But one cannot forget and forgive the mystics: they are on the top of the hill, they are on the peaks -- from there they can have a more inclusive view of things, from there they can see far more; the valley is included in their vision. The physicist may not be able to see the peak. He may be too occupied with material, objective investigations. He may be looking at the earth too much; he may not look at the peak at all. He may even be afraid of the peak.

There is an Arabian saying that camels don't like to go near the mountains, that's why they exist in the deserts. Obviously, no camel would like to go to a mountain, because seeing a mountain for the first time he feels utterly humiliated. In the desert HE IS the mountain! Standing by the side of a mountain he is just like an ant, utterly reduced, disgraced. His ego feels hurt.

Man does not want to look at the peaks. That's why persons like Friedrich Nietzsche say God is dead -- not that God is dead, but Nietzsche is an egoist. The very idea that God exists is not acceptable to him, because if God exists then the camel is standing by the side of the Himalayas. Then who is Nietzsche? Then nobody is anybody in particular. Then you have to drop the ego; then you cannot go on carrying it. It becomes utterly futile, foolish. It is better to kill God. Nietzsche is speaking for your egos; he represents your egos.

I have heard that somewhere on the earth there are two graves with two tombstones. On one is written: "God is dead," signed "Friedrich Nietzsche"; and on the other is written: "Nietzsche is dead," signed,"God."

But it is too late: Nietzsche went mad. That is the logical consequence of going to the very end of the ego. He is very representative: he represents the contemporary mind, the twentieth-century mind. He is far more representative of this age than anybody else. One hundred years ahead of you he had said God is dead -- and now everybody feels it. You may not say so because you may not have the courage to go to the logical end of your argument, but that's what is really happening in smaller degrees to everybody; the difference is only of degrees. Nietzsche is a stubborn person: he follows the track to the very end, where the road ends; he goes to the very point where the abyss has to be encountered... and he goes mad.

More and more people are going mad, more and more people are becoming insane, more and more people need psychotherapy. More and more people are just on the brink, for the simple reason that that is ego's ultimate result: you go insane, you go mad.

Surrender's ultimate result is: you go sane. In fact, for the first time you know what sanity is, what wholeness is, what health is. Your wounds are healed. It is a mystery.

It is a good beginning, Prem Prabhat. Don't shrink back. Go on moving into the mysterious. It is the mysterious which will melt you, merge you like a river moving into the ocean. It is the mysterious which will transform you and will make your darkness luminous. It is the mysterious which will open your one-thousand-petalled lotus of consciousness. Allow it to happen.

People are very much afraid of the mysterious, because the mysterious means the unknowable -- not only the unknown but the unknowable. People are even afraid of the unknown, what to say about the unknowable?

The religious person needs guts; it is only for the courageous few. Religion is not for the cowards. Religion is not a mass phenomenon; it is not for the crowds. The crowds can only be Christians, Hindus, Mohammedans; the crowds can never be religious. Only very courageous people like Jesus, Zarathustra, Lao Tzu, Buddha -- only very courageous people can be religious. It is not for the cowards.

Cowards create a pseudo religion for themselves, a toy religion; they go on playing with it. They go every Sunday to the church and they think it is enough -- a Sunday religion! The church is not more than a

club. A few people go to the Rotary Club, a few people go to the Lions Club, a few people go to the church. It is not very different -- it is a social affair. It is something formal. It is good: it functions like a lubricant, it makes you more adjusted to the crowd. The crowd feels good that you belong to it, you feel good that you belong to the crowd. The church is just a meeting-place where You talk sweet nothings -- beautiful things, but they are meant only for the church. They don't change your life; they don't transform you. In fact, they prevent transformation.

Encountering the mysterious is the beginning of religion, the beginning of God.

You are blessed, Prem Prabhat. Go on. Buddha says: CHARAIVETI CHARAIVETI -- go on, go on. Never stop, because life is a constant movement, a continuum, a process. It is not a noun, it is a verb.

The second question

OSHO, DO YOU EVER GET FRUSTRATED WITH US BECAUSE WE ARE CONTINUOUSLY MAKING THE SAME MISTAKES AND PLAYING THE SAME GAMES OVER AND OVER AGAIN?

Sheela,

I REALLY ENJOY IT! There is no way for me to get frustrated. You cannot do anything that can make me frustrated, because frustration happens only when there is expectation. I don't expect anything. I have no expectations from anybody. I accept you the way you are. If I have some expectations then, of course, in the wake frustration is bound to happen. I accept you as you are because for me you are all enlightened. What more can happen? There is nothing more. As far as I am concerned, all that has to happen has already happened. Now it is up to you how long you want to go on playing the games -- the games of hide-and-seek. It is up to you! If you are enjoying it, why should I get frustrated? If you are not frustrated, who am I to be frustrated with your games? It's perfectly okay! In fact, I enjoy and giggle. Seeing you falling in the same ditch again, I am amazed!

There is a Persian saying: Man is the only animal who can fall in the same ditch again. Even donkeys will avoid it! You cannot force a donkey to fall in the same ditch again -- he will resist, he will fight, he will protest, because he Knows the ditch, he has suffered it. It is only man.... Man is a strange animal, the most absurd of all the animals.

And this is a zoo! I call it Buddha Hall, but as far as you are concerned it is Noah's Ark! All kinds of animals are here. And when one is in a zoo one enjoys. In fact, I am the only person who is enjoying it to the full!

You are unconscious. How can I be frustrated with you? Whatsoever you are doing is bound to happen. Nothing else is possible right now unless you become conscious.

The hanging party made its slow and solemn way through the pouring rain to the place of execution a few miles away.

The executioner remarked, "Well, you're not very lucky with this storm and mud today, are you?"

The sentenced man replied smilingly, "Oh, but you've got to go all the way back through it again!"

You are so unconscious! You are not aware of what you are doing. You are not aware of what is happening to you. You are not learning anything.

Mrs. Brickman, aged eighty-nine, lived in a retirement center. Despite her age the old woman still had a great spirit. "Tonight, Ida," she told another senior citizen, "for fun I'm gonna run through the dining room without my clothes on!"

"What!" shrieked her friend. "You gonna go naked in the dinner room?"

"That's right!"

That night, without a stitch of clothing on, ancient Mrs. Brickman dashed through the dining room. Two elderly men spotted her. "Was that Mrs. Brickman?" asked one.

"Yeah," said the other. "And whatever she's wearing, she should at least have it pressed!"

Who is aware? Who is looking? People's eyes are closed!

Boy: "I'm tired of this fooling around. I'm coming over to your apartment tonight and I'm going to throw you down on the couch and pull off your pants...."
Girl: "Oh, no, you're not!"
Boy: "And I'm going to screw you so hard you won't be able to walk straight!"
Girl: "Oh, no, you're not!"
Boy: "And what's more, I'm not even going to wear a condom! "
Girl: "Oh, yes, you are!"

The third question

OSHO, WHAT DO YOU TALL A CLEAN, HARD-WORKING, KIND, INTELLIGENT POLITICIAN?

Nirmal,

A failure!

The fourth question

OSHO, THE OTHER DAY THERE SUDDENLY AROSE IN ME A DEEP DESIRE TO TAKE YOUR SANNYAS. IT WAS JUST A FEELING. I THOUGHT THAT THERE WAS NO ONE REASON FOR DOING IT -- NOT REALLY ONE REASON, AND SO, WHY? MAYBE AS A GIFT FOR MYSELF?

Laura,

SANNYAS IS NOT TAKEN for any reason. The person who takes sannyas for any reason at all is taking it for a wrong reason. Any reason is a wrong reason! Sannyas is taken out of sheer joy. Yes, it is a feeling; it is not logic. It is a love affair! You don't fall in love for certain reasons. If you fall in love for certain reasons soon you will fall out, because no reason can remain there forever.

Reasons are like shifting sands. Today it seems rational, tomorrow it may seem irrational. Reasons go on changing like the climate. Mind is never the same even for two consecutive moments, and mind supplies the reason. And sannyas is not taken by the mind. How can mind take sannyas? Sannyas means dropping the mind! Mind cannot take sannyas because that will be suicidal to the mind.

Sannyas is something that arises in the heart. That's why it is like a feeling, a love affair, for no reason at all. A desire arises in you, a longing of the heart.

That is the difference between ambition and longing: ambition is goal-oriented, longing is source-oriented. Ambition means there is something to achieve THERE. It depends on a goal, there is a motive, hence you can be rational about it. You can figure it out, whether it is worth achieving or not. You can be rational about it. It is not a question of feeling; it has to be calculated. You have to move in a certain direction cautiously, because the world is very cunning and everybody is trying to achieve the same goal -- maybe power, money, prestige -- but millions of people are running, rushing towards the same goal. There is competition. You have to be very clever and very cunning. You have to be very cautious. You have to be very political, diplomatic.

Longing has no goal, but it has a source. The heart is the source.

Vincent van Gogh, one of the greatest painters ever, one of the great masters, was absolutely misunderstood in his day. Not even a single painting was sold, because people could not understand what he was doing, what his paintings were all about. They looked absurd. For example, he would always paint his trees so big that they would go BEYOND the stars. The stars would be small, the sun and moon would be small, and the trees would be so huge...

Somebody asked him, "Are you mad or something? Who has ever seen such trees? Such trees don't exist! Why do you go on painting such big trees? And why do you paint the stars so small? Even the sun is so small, and the tree goes beyond it! The sun is so far away that even for light to travel to the earth it takes

almost ten minutes. And light travels really fast: it travels in one second one hundred and eighty-six thousand miles -- in ONE second. Sixty times more in one minute and ten times more than that in ten minutes. And it is not possible for any tree to transcend the sun. And what to say about the stars? The closest star is four light years away; it takes four years for the light to reach the earth. And the farthest star is millions and millions of light years away -- and your trees go on transcending the stars! What nonsense is this?"

And Van Gogh would laugh and he would say, "I know! But I know something more too of which you are not aware: trees are longings of the earth to transcend the stars. I am painting the longing, not the trees. I am more concerned with the source, not with the goal. It is irrelevant whether they reach the stars or not. And I belong to the earth, I have no obligation to the stars. I am part of THIS earth and I understand the longing of the earth. This is the longing of the earth: trees go on reaching for the stars."

Longings are irrational, and I agree with Van Gogh. Only the longing can think of God, not ambition, because for ambition God will look absolutely impossible. But for a longing everything is possible, nothing is impossible, because there iS no question of reaching anywhere -- it is enjoying the source of longing itself.

If your love has any motivation it is a false love. When your love has no motivation at all it is true, it is authentic.

Laura, you say: THE OTHER DAY THERE SUDDENLY AROSE IN ME A DEEP DESIRE TO TAKE YOUR SANNYAS.

Yes, this longing arises suddenly and it comes from nowhere. It simply possesses you. And if you start looking for reasons you will miss, because looking for reasons is looking in a wrong place, not from where the longing has arisen.

Look deep into your heart. Listen to the still small voice within. And remember one thing: life is fulfilled only through longings, never through ambitions. Life becomes blissful only through the heart, never through the mind. Mind creates science, the heart creates religion. Mind can give you better technology, better gadgets. The heart gives you the real, ultimate values: love, bliss, truth, freedom, awareness, God. And a life without these values is valueless.

That's why millions of people feel meaningless. Millions of people feel as if they are just accidental, they are not needed. But the DESIDERATA says you ARE needed: you are fulfilling some immense need of the existence.

Respect your longings. To respect your longings is to respect the voice of God within you. And remember, if you start thinking it was just a feeling, there is already condemnation: "It was just a feeling." As if there is something wrong! As if when something is just a feeling it is not enough; there has to be a reason.

If you go on doing only rational things in your life you will miss the real mystery of life. You will miss the treasure, you will miss the kingdom of God. You will live comfortably, but you will live meaninglessly. You may have many possessions, but you will be worthless. You won't have any worth, you won't have any sense of worth.

Listen to the heart if you really want to grow. Don't call it "just a feeling," because a feeling is a higher thing than knowing. There is something still higher -- that is being.

These are the three planes. The lowest is knowing, the highest is being, and between the two is feeling. Feeling functions as a bridge. It functions as a link between knowing and being, between this shore and the further shore. It is a bridge. Remember, the bridge is not a place to make a house on: you have to pass it, but you have to pass through it. You cannot avoid it. If you avoid it you will remain clinging to this shore; you will never go to the other shore. You will remain on the outside; you will never go into the interiority of your existence. And there is real beauty. Jesus says: The kingdom of God is within you.

And the heart is always calling you forth, but the head is very noisy and the head never allows you to listen to the heart. It is fortunate that at least you listened. At least you heard something arising in you: A DEEP DESIRE TO TAKE SANNYAS.

But then the mind immediately interfered. It said, "It is just a feeling." But a feeling is a higher phenomenon than knowing. Love is higher than logic. Nobody can live only logically, and if he does his life

will be useless. Only love opens the windows towards the beyond.

Please, Laura, don't condemn anything as just a feeling.

And you say: I THOUGHT THAT THERE WAS NO ONE REASON FOR DOING IT.

There is none! That's the beauty of it. It is a jump out of reasoning, so how can there be a reason for it? The mind cannot support you, the mind can only hinder you. The mind cannot nourish your longings; it has its own projections, ambitions. It wants you to put your total energy into the ambitions. It wants you to go ahead with all your dreams; they have to be fulfilled. Of course they are never fulfilled. All dreams are bound to be broken, they are doomed to fail, but the mind is immensely inventive. One dream fails, it creates another. In fact, even before the other has failed it has already created a few more dreams. It keeps them ready in case there is a gap and in the gap you start hearing the heart. It never gives you a gap. It keeps you running faster and faster. It goes on telling you, "This dream has failed -- that does not mean that all dreams are bound to fail. If not today, then tomorrow you will succeed. You have failed because you did not put your totality into it."

And nobody can put himself totally into a dream. A dream is a very small thing. How can you enter into a dream totally? One can enter more intensely, more passionately into a feeling; even then one is not total. Totality happens only when you enter into being, but feeling is closer to being. Feeling is like a door of the temple. The moment you stand at the door, both are the possibilities: you can run out, you can run in.

And this is my observation: that the poet and the mystic both stand at the same door, because both are in the world of feeling. Neither does the mystic think nor does the poet think. The poet and mystic stand at the same door, but there is a great difference. The poet still goes on looking outwards. The door is the same, the space is the same, but the mystic looks towards the inner world, towards the shrine, inside the temple, and the poet looks outside. So sooner or later the poet is lost in the outside world. He again and again comes to the door and again and again loses the door, because he never looks in. If he takes a one-hundred-and-eighty-degree turn, then only will he be able to run in.

And the moment you run in... the miracle, the only miracle there is. The moment you know who you are....

Sannyas is not motivated by any reason; there is no "why" to it. That's why the worldly will call it mad. But they also call Jesus mad; even today, after two thousand years, psychoanalysts think that he was insane.

Buddha was thought to be mad -- of course, it is so obvious: he was going to be the king and he dropped out, he escaped into the jungles to meditate. He went out of the boundaries of his father's kingdom because he knew that his father would start searching for him and he would be caught, so he escaped as fast as possible to the neighboring kingdom.

But he was wrong in thinking that there he could not be caught. The neighboring king was a friend of his father. His father informed him that "My son has escaped, my only son, and maybe he is hiding somewhere in your kingdom because I have searched my kingdom -- he is nowhere. So look...."

And the friend searched for him and found him. And the king came and told him, "It's perfectly okay: if you are not happy with your father, forget all about it. I have a bigger kingdom than your father and I have no son, only a daughter. So get married to my daughter and this kingdom is yours! Forget all about it! And of course, finally your father's kingdom is going to be yours, so you will have both the kingdoms. Your father is old, seventy, he is sick, any day he will die."

What a beautiful offer! And Buddha laughed. He said, "So I have to escape from your kingdom too! I was thinking that here I would be safe. It is not a question of any quarrel. I have not quarreled with my father, I have no quarrel," he said. "I have simply seen that the way I was living was absurd. I am in search of a deeper way of life. I want to live, but authentically, sincerely. I don't want to exist as a hypocrite. And unless I have found the truth I am not going back. Yes, I will go back when I have found the truth. I will go, and if my father is alive I will share my joy with him. I respect him and love him, but he has lived in misery and I don't want to repeat the same story again. I know my wife will be suffering, my child will be suffering, but they were suffering anyway. They were suffering with me, they will suffer alone.
"There is a possibility that I may find the truth. Then I can go and share it with my wife, with my child."

And after twelve years he went back. His wife was of course angry, very angry, enraged. She started shouting. Twelve years of accumulated anger -- you cannot blame her, neither did Buddha. He stood there silently, allowed her to cathart. She cried and screamed and wept...

Finally Buddha said, "Please look at me. I am not the same man who had left you. I am a new being!

Just wipe your tears and look at me. I have come to share. Forgive me, but the moment you know what I have brought for you you will not blame me; you will be happy that I did it."

His wife looked, and, of course, this was a totally new man -- so radiant, so graceful, so blissful. The fragrance was unmistakable. Something of godliness surrounded him, some aura of the unknown. She bowed down to him. And she brought her son who was now twelve years of age, and she told the son, "Ask your father for your heritage."

And Buddha initiated, immediately, first the son, just a twelve-year-old boy, Rahul was his name -- he initiated him into sannyas. He gave him his begging bowl and said, "Now you are a sannyasin and I will teach you meditation." Then he initiated his wife, then his father. They all felt... when their anger was spent, thrown out, Buddha did not react to it at all. He simply stood there like a mid-wife, helping them to go through the pains. And then he shared his joy.

Sannyas had happened to Buddha himself by seeing the utter stupidity of the way we are living. A desire, a deep longing came to him: "This is not what life should be -- something is missing." And this can be felt only by the heart, that something is missing, because the heart is a more sensitive part of you than the mind. Mind is always thick; even the best mind is thick. The heart feels first, and then there is no reason.

Laura, you say: MAYBE AS A GIFT FOR MYSELF?

That is far better. Yes, take it as a gift. Rejoice with me, celebrate with me. Participate in this great happening, in this ecstasy, and forget all reasoning, and you will for the first time touch something deeper in yourself. And then there is a possibility: if you stand at the door of feeling, you can move into the temple.

The temple does not exist on the outside; they are all false temples -- Hindu, Mohammedan, Christian, Jaina -- they are all false temples. The true temple exists in you and the true God is waiting there for you. This is his voice that you have heard. Follow from where it is coming, move towards that source, and immense will be your experience. You may never have tasted anything like it -- it is pure nectar.

The last question

Osho,

PLEASE CAN YOU TELL US WHEN THE WORLD IS COMING TO AN END?

Sant Maharaj,

TODAY 8th of September 1980, at lunchtime! Meditate over this story, a story by Roger McGough:

When the bus stopped suddenly to avoid damaging a mother and child in the road, the young lady in the green hat sitting opposite was thrown across me, and not being one to miss an opportunity i started to make love with all my body.

At first she resisted saying that it was too early in the morning and too soon after breakfast and that anyway she found me repulsive. But when I explained that this being a nuclear age, the world was going to end at lunchtime, she took off her green hat, put her bus ticket in her pocket and joined in the exercise.

The bus people, and there were many of them, were shocked and surprised and amused and annoyed, but when the word got around that the world was coming to an end at lunchtime, they put their pride in their pockets with their bus tickets and made love one with the other. And even the bus conductor, being over, climbed into the cab and struck up some sort of relationship with the driver.

That night, on the bus coming home, we were all a little embarrassed, especially me and the young lady in the green hat, and we all started to say in different ways how hasty and foolish we had been. But then, always having been a bit of a lad, I stood up and said it was a pity that the world didn't nearly end every lunchtime and that we could always pretend. And then it happened...

Quick as a crash we all changed partners and soon the bus was aquiver with white mothballbodies doing

naughty things.

And the next day
and everyday
in everybus
in everystreet
in everytown
in everycountry

People pretended that the world was coming to an end at lunchtime. it still hasn't. although in a way it has.

But, Sant Maharaj, if by any chance it does not end today, see you tomorrow!

Guida Spirituale

Chapter #15
Chapter title: Kiss or Kill

9 September 1980 am in Buddha Hall

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The first question

OSHO,
THERE IS DEEP IN MYSELF A YEARNING FOR THE PERMANENCY OF LOVE. IS THAT STUPID?

Prem Anna,

LOVE CAN EXIST in two dimensions: either as horizontal or as vertical. We are acquainted with the love which is horizontal. That is also the dimension of time; the vertical is the dimension of eternity.

The yearning in the heart is not for permanency; there you have misunderstood. But that misunderstanding is almost universal because we know only one plane: the horizontal, the dimension of time. In that dimension there are only two possibilities: either something is momentary OR permanent. But the permanent is nothing but many moments; that too begins and ends. Permanency is not eternal, it cannot be. Nothing can be eternal in time. That which is born in time is bound to die in time. If there is a beginning, there is an end.

And your love begins; it begins at a certain moment in time. Then it is bound to end. Yes, it can end sooner or later. If it ends quickly you call it momentary; if it takes a little longer time to end you call it permanent. But permanency also is not going to fulfill the heart, because the heart longs for that which does not end at all, which is forever. It is the longing for God. God is another name for eternal love.

Jesus says: God is love. And that is one of the greatest statements ever made. Love becomes synonymous with God. If you can know the eternal love you have known God. Nothing is left, all is

fulfilled.

But the mind knows nothing of eternity. The heart yearns for the eternal, but the heart is continuously being interpreted by the mind. And mind knows only either a very short-lived love or a little long-lived love. But even if love lives a little longer the fear will always be there that it is going to end. And your fear is right -- it is going to end. In fact, it will be longer if you are unintelligent. If you are very very thick and very very unintelligent it will take a long long time for you to understand the futility of it all. If you are very intelligent it can end quickly because you will see that there is nothing much in it.

The more intelligent a person is, the more short-lived will be his love -- love as you know it. That's why as humanity is becoming more intelligent, love is becoming a short-lived phenomenon. In the past it was almost permanent; there was nothing like divorce. In uneducated countries still there is nothing like divorce. The more a country becomes educated, cultured, sophisticated, the rate of divorce increases, in the same proportion, for the simple reason that people can see that they get bored with each other. Then there is no point in dragging it on; then it is better to finish it.

But the mind can finish one thing and immediately substitute another illusion, again and again. Mind is a non-learner. Even the intelligent person remains a non-learner. And the mind has become so powerful that anything coming from the heart never reaches you, your being, uninterpreted by the mind.

The heart says eternity and the mind interprets permanency. That's where you are missing the point. The yearning of the heart is for a vertical dimension; that is the dimension of meditation. Mind lives horizontally; hence the mystics of all the ages have realized the fact that mind and time are not two different things: mind is time. Mind cannot live vertically; mind lives in the past, in the future. For the mind, present is non-existential. From the past to the future mind goes on moving. The present seems to be only a passage from the past to the future.

I have heard:

A hunter was going to the jungle to hunt. A friend wanted to accompany him; he also wanted to be a hunter, but he was very unskillful, amateurish. The hunter said, "Okay, you can come along."

The hunter brought him to a place where tigers used to pass and lions used to pass, because it was close to the pond and they are bound to come to the pond when they feel thirsty. So they were hiding in a bush. The hunter gave him indications, hints that "When it is going to happen, be alert and shoot immediately."

A tiger passed. The hunter was amazed because the friend remained almost frozen; he didn't even move, he didn't do anything to shoot him. He asked, "What happened? "

The friend said, "It went so fast that I saw him only when he was out of sight."

That's exactly what the present is: you see it only when it is out of sight; when it is already past, then only you see it. You never see it as present. Mind is not that quick. Mind is not alert, not aware. Mind is dreaming. It is always surrounded by past and future, and the small, atomic moment of the present goes fast. It must be moving faster than the light itself, because we never catch hold of it. By the time we are aware it is already gone. The time that we take in becoming alert is enough, and it is gone. You always know it when it is out of sight. So all that you are aware of is the past which is no more and the future which is not yet. You live between these two non-existential things.

The dimension of the vertical is a totally different phenomenon: you jump out of mind. That's what meditation is all about: you get out of the mind, you get out of the past and the future, you get out of time. You are no more thinking, you are no more dreaming, you are no more desiring. There is no memory, no imagination. All is silent.

Then you can see the present, and you can see there is only present and nothing else. And present is eternal. In fact, present is not part of time at all; present is part of eternity. It is always now, it is never otherwise. And that is the yearning of the heart.

Anna, you are not being stupid because of the yearning of the heart, but you are misunderstanding it. You want a love which is born out of meditation, not born out of the mind. That is the love I continuously talk about. That is the love Jesus is speaking of, that love is God. It is not your love; your love cannot be God. Your love is only a mind phenomenon; it is biology, it is physiology, it is psychology, but it is not eternal. Eternal is of the essential being.

The DESIDERATA will call my love essential and your love non-essential. The non-essential cannot become eternal. Even if you try to make it permanent you can manage, but it will die sooner or later. You can even befool yourself that it is still there; you can pretend at least as if it is there.

Millions of couples around the world are living as if it is there. They are living in a world of "as if." Of course, how can they be joyous? They are drained of all energy. They are trying to get something out of a false love; it cannot deliver the goods. Hence the frustration, hence the continuous boredom, hence the continuous nagging, fighting between the lovers. They both are trying to do something which is impossible. They are trying to make their love affair something of the eternal, which it cannot be. It has arisen out of the mind and mind cannot give you any glimpse of the eternal.

Anna, my suggestion is, if you are really ready to fulfill the longing of the heart, then forget all about love. First go into meditation, because love will come out of meditation. It is the fragrance of meditation. Meditation is the flower, the one-thousand-petalled lotus. Let it open. Let it help you to move in the dimension of the vertical, no-mind, no-time, and then suddenly you will see the fragrance is there. Then it is eternal, then it is unconditional. Then it is not even directed to anybody in particular; it cannot be directed to anybody in particular. It is NOT a relationship; it is more a quality that surrounds you. It has nothing to do with the other. You are loving, you are love -- then it is eternal. It is your fragrance. It has been around a Buddha, around a Zarathustra, around a Jesus. It is a totally different kind of love: it is qualitatively different.

You are asking only for a little more quantity -- not one day but two days, three days, four days; not one life but a few lives -- but anyway it is going to end. And the longer you stretch it, the thinner it will become, the more boring it will become, because it wants to die and you are stretching. And sometimes it dies but you are not able to drop it; you go on carrying the corpse. It stinks! Once it was a beautiful phenomenon; now it is simply dead and it stinks.

There is a beautiful story in the Indian scriptures about Shiva. His wife, Parvati, died, and he carried the corpse of his wife for twelve years all around the country, hoping that somewhere some physician may be of some help. Slowly slowly, limbs of the dead body started falling, but he continued his journey in search of a physician; some alchemist, some magician, some miracle-maker may do it. Crying, weeping, he went around the country.

There are in India twelve sacred places. It is said that these are the places where the parts of the body of Parvati fell. Wherever a part fell it became a sacred place.

You can carry the dead body -- but you cannot find the physician.

This is far truer than the story of Jesus reviving a dead man, although it looks impossible that a man like Shiva will carry a dead woman. But my own observation is that I have seen millions of people carrying dead love affairs which have gone dead long before, but carrying out of fear, clinging -- just clinging with the known, with the familiar, although it is just misery and nothing else, but clinging.

When love dies, it dies. In time one has to accept death and one has to say goodbye, with no complaint. no grudge, because when something ends what can you do? In time that is the nature of things: they begin and they end. Buddha says: Everything that happenS in time is bound to die. So accept -- it is the suchness of things.

But if your heart is really yearning for something eternal, then I can show you the way. Then drop the idea of love. Before you can give you must have. You are trying to give something which you don't have; you are trying to get something from somebody who has not got it in the first place. Then how can it be eternal? Sooner or later the disillusionment IS BOUND to happen. How long can you carry it? How long can you remain in a deception?

That's why I say the more intelligent you are, the quicker it slips out of your hands. Only stupid people can live a married life, thinking that it is something permanent. Intelligent people cannot live the so-called married life, or if they live it then they will have to change their partners many times in their life. But each time the same thing will happen.

The mind goes on finding other causes, but never looks at the real cause. It cannot, because to look at the real cause means suicide of the mind. It will find a thousand and one faults in the woman, in the man you have been living with -- that's why the love has failed. Not that the love in time is bound to fail, there are faults in this woman. You have chosen a wrong woman, you don't fit with her, you are not made for each other, and so on, so forth. But one day you were thinking you are made for each other, and you have completely forgotten it. Remember those days, the beginning days of the love affair... and you were thinking, "This is going to last forever!" You had even promised to each other that "This is going to last forever."

Just a few days ago, Aneeta and Anubhava wanted to live together. My suggestion was that they should live separately and continue to meet. But lovers are lovers -- fools are fools. That's why it is called "fooling

around"! They wanted to live together. Aneeta even gave in writing that "We will never separate, and I promise. And we are absolutely certain that we want to live together, twenty-four hours a day together." So I said, "Okay, then it is up to you."

And not two months have passed, and yesterday I received Aneeta's letter that "We want to separate." Just two months! She has forgotten that she has given in writing that "We will never separate," that "We will always live together."

It happens to everybody. This is an illusion, a mirage. And you want to make a mirage permanent? How can you make a mirage permanent? How can you make a dream permanent? The morning will come and you will have to wake up. and once you wake up you can close your eyes again and go on trying to find the dream, where it has gone. You want to continue it, but you cannot continue the dream again. It is lost forever. Once you are awake it is broken forever; you cannot find the thread again. It is un-mendable, remember.

You cannot mend a broken love -- a broken mirror, maybe. Ways can be found: it can be again melted and again it will be one. But a broken love there are no ways no possibilities. Hence the fear. The fear shows that deep down you are aware it is slipping out of your hands, so you want to make it permanent. Now the way is to go to the court and get married. These are the ways to make it permanent. Make it a legal phenomenon so that the court and the police and the magistrate and the law and the state will hinder in every possible way. If you want to separate they won't allow you to separate.

It is good that Aneeta has given it in writing to me, not to the court! She need not be worried -- the day she gave it I threw it away because I know there is no point in keeping it -- sooner or later it is going to end. And I don't want her to feel embarrassed! I have thrown it. She can separate... but she will do the same thing again, that is the problem. And you believe me, she can write it again, just after two months.

Now she wants to be absolutely alone; she does not even want to live with anybody -- finished! She is awakened! But this will happen again and again. At least a few times more it is going to happen, because I can hear her snoring so I know she will dream again! And no dream can be permanent, and your love is a dream. And mind can only dream; it cannot give you the reality.

Get out of the mind. Forget all about love. You don't have any understanding of love -- you CAN'T have any understanding of love. Only through meditation will you change the dimension of your being. From horizontal you will become vertical. From living in the past and the future... Now, why this permanency? Permanency means you are trying to figure it out even in the future. You want it to remain as it is even in the future -- but why? In fact, it must already have flown away; then only one starts thinking about permanency.

When two lovers are really in the illusion they don't think about permanency. Ask any two lovers in their honeymoon days -- they don't care. They know that they are going to be together forever.

But the moment it starts slipping out of your hands, then the mind says, "Now cling. Make it permanent. Do everything to make it permanent. Don't look at the cracks that are happening. Don't look, avoid, forget all about them. Go on covering them up -- somehow manage it."

But you are asking for the impossible.

I can teach you meditation, and out of meditation a different quality of love will happen. Then it is not fooling around. Then it is wisdom, not foolishness. Then you don't fall in love, you rise in love. Then love is a quality to you. Just as light surrounds a flame, love surrounds you. You ARE loving, you ARE love. Then it has eternity. It is unaddressed. Whosoever comes close to you will drink out of it. Whosoever comes close to you will be enchanted by it, enriched by it. A tree, a rock, a person, an animal, it does not matter. Even if you are sitting alone... Buddha sitting alone under his tree is radiating love. The love is continuously showering around him. That is eternal, and that is the real longing of the heart.

Don't misunderstand it -- but mind can ONLY misunderstand. Understanding is possible through meditation alone.

The second question... it is not addressed.

FOR THE FIRST TIME IN MY LIFE I FEEL ABSOLUTELY FREE AND UNCONDITIONED: FREE TO BE MYSELF EVERY SECOND WITHOUT ANY COMPROMISING. AND I REALIZE THAT THE ONLY EFFORT I HAVE TO MAKE IS TO BECOME AWARE. CAN YOU SAY SOMETHING ABOUT AWARENESS? BY THE WAY, I LOVE YOU.

Anand Matthias,

"BY THE WAY," hm? By the way you love me? And you don't know what awareness is. And yet you feel:

ABSOLUTELY FREE AND UNCONDITIONED: FREE TO BE MYSELF EVERY SECOND WITHOUT ANY COMPROMISING.

The only thing missing is awareness. This is far out! That's why he has not even addressed the question, because addressing me maybe creates some disturbance in his freedom; maybe it shows some kind of surrender; maybe it shows that still he is not absolutely free, he is not absolutely himself.
And love is never "by the way."

The scene: the maternity ward of a large New York City hospital. Ralph is anxiously waiting for the arrival of his first-born child. He is pacing up and down the aisles of the waiting room, nervously glancing through the twelve magazines he has read three times each and, of course, chain-smoking.

Out of the corner of his eye he sees a doctor leave the surgery with a tiny, newborn babe in his arms and walk towards the waiting room. Since he is the only expectant father in the room, Ralph is sure that this must be his baby. He is overjoyed!

He runs out to meet the doctor, but to his horror he now sees the doctor is throwing the baby up in the air and catching it by the leg as it comes down. Ralph is shocked! He runs to get his baby before some tragedy occurs, but just as he is about to reach it, the doctor once again throws the child high into the air and misses grabbing hold of the leg on the way down. The baby crashes to the floor with a soft thump!
"My baby! My baby!" Ralph screams. "What have you done to my baby?"
"Take it easy," replies the calm doctor. "He was dead anyway!"

By the way, you love me? It is dead anyway! And without awareness there is no freedom. Without awareness how can you become unconditioned? Who has ever heard of such a thing! Don't deceive yourself. At Least be a little more attentive to what you say. Be a little more observant of what you ask. This is sheer madness!

Awareness happens first, then unconditioning. Unconditioning is the outcome of awareness. Awareness functions like a key; conditioning is a lock on you. The key of awareness unlocks you; it brings you out of your prison. And then there is freedom; but without awareness you can only dream about freedom. You can dream about unconditioning, you can start even believing in this.

And the way you say, "NOW I AM FREE TO BE MYSELF EVERY SECOND WITHOUT ANY COMPROMISING," shows that you have not understood what I have been saying. What to say about unconditioning and freedom? They are far, far away from you. You have not even understood, you have not even been intelligent enough to understand what I am trying to relate to you.

One is free only when one is not. One is oneself only when one is not. Freedom does not mean that you become more of a self. Your statement that "I am free to be myself" is egoistic. It is ego now trying to decorate itself with freedom. If you become deceived by it you will fall into a far deeper ditch than you have ever been in before.

The ego wants to claim enlightenment, and when you hear me saying that you are all enlightened your ego feels very joyous. So inside you say, "That's really what I have been telling to myself -- that I am enlightened!"

Anand Matthias has not even addressed his question. How he can address it? It will be difficult. He has become enlightened! He cannot call me his Master; he cannot call me Bhagwan. He has become absolutely free!

Freedom happens not for the self. Freedom really means freedom from the self, not of the self. When you are unconditioned the self disappears, because your self is nothing but conditioning, layers and layers of conditioning. It is the onion. When you start peeling it, what are you going to find in the end? When the whole onion is peeled, nothingness is left in your hands -- not a self but a nothingness, SHUNYATA, ANATTA -- no-self, absolute emptiness as far as ego is concerned.

But the ego is very clever. If you throw it out from the front door it comes from the back door, but it goes on grabbing you again and again. Now this can become your conditioning. Remember, even the idea that "I am unconditioned" can become a conditioning. Conditioning is a very subtle process.

I have heard about one man who was a disciple of the famous Russian psychologist, Pavlov. Pavlov has found the theory of conditioned reflex, and the whole of Russian psychology depends on that, because Pavlov tries to explain everything through conditioning. Pavlov says everything is conditioning, and he is ninety-nine point nine percent right, because he is wrong only about the Buddhas; otherwise he is right. Only a Buddha lives a life of unconditioned consciousness because only a Buddha lives a life of no-mind and no-self.

But the people we come across are ALL conditioned. The Christian is conditioned in one way, the Hindu is conditioned in another way, but they are all conditioned. Their ideas are different, their philosophy is different, their mythology is different, their superstition is different. They have different types of cells in which they live, their prisons are made in different ways, but they are prisons. Christian, Hindu, Mohammedan, Jaina, Buddhist -- all are prisons.

Buddha is not imprisoned, Jesus is not imprisoned, but Jesus is not a Christian. Do you think Jesus was a Christian? He had never heard of the word even! Do you think Buddha was a Buddhist? These are the other people who become conditioned.

This Pavlov's discovery is of immense value as far as the ordinary, unconscious human being is concerned. And the whole discovery was made by observing dogs! Pavlov had hundreds of dogs; he continuously was experimenting with dogs. But there is not much difference between a dog and an unconscious human being, so whatsoever he has found about dogs is true about human beings. He is a Behaviorist. He says man has no soul, only behavior, and behavior can be conditioned. You can make a Jaina out of a man, you can make out of the same man a Christian. All that is needed is a little reconditioning, but no question of unconditioning. You have to put another conditioning; you have to replace your old conditioning. You believe in Buddha, you start believing in Jesus, but you remain a believer.

One of his disciples also tried one experiment with a dog, just as the master was doing. The master has proved logically that the behavior can be conditioned. You can make a man moral, immoral; it is only a question of punishment and reward. If you reward some behavior it becomes rooted, because nobody wants to suffer. If you punish the person for a certain behavior it becomes uprooted.

In fact, not only in Russia, all over the world we are doing the same. What are you doing with the criminals? -- punishing them in the jails. This is Behaviorism! You are trying to punish them for a certain behavior so that they don't do it again, but the outcome is totally different. When you send a criminal to live in a jail for twelve years he becomes conditioned to living in a jail; he starts, in fact, enjoying it. Rather than taking it as a punishment he starts reconditioning himself; otherwise it will be impossible for him to live for twelve years. Hence the repetition.

Once a person is in jail for a few years he is bound to come back again and again to the jail, because the outside life does not look comfortable to him. In the outside world you have to search for a job, you have to find some employment, you have to earn your bread and butter, and thousands of worries. And a man who has lived for ten or twelve years in a jail has become completely free of all these worries of employment, working, finding jobs, earning money. He lives, he pays no rent for the room, everything is given to him. At the right time he gets his lunch, his supper, his breakfast, his tea. Life is not very comfortable in a jail but, in a way, unworried. Insecurity is not there; there is absolute security. He becomes conditioned to it.

Pavlov was continuously trying experiments. He would give food to a dog and would ring a bell. The dog would eat his food and.the bell would be ringing. After fifteen days he would simply ring the bell and the dog would react as if the ringing of the bell is something like food. His saliva would start flowing, his tongue would start hanging out. Now, ordinarily if you ring a bell no dog will behave like that. What has he to do with a bell? But if you give him food for fifteen days and continuously ring a bell, they become associated.

So this disciple of Pavlov was trying an experiment on his own. He brought a dog from a friend and he tried to condition the dog. He wanted the dog to bark standing on his two legs -- only then the food will be given. To teach him the lesson he kept the food in his hand, and the dog had to stand on two legs; and to teach him that he has to bark the man will also bark. After two weeks he waited for the dog to bark, but he didn't bark. In fact, he became so tired: he gave him the food, but the dog didn't eat the food, he rejected the food -- unless the man barked again! He became conditioned to that! For fifteen days you bark and give the food, and now suddenly you don't bark. The dog rejected the food. The man HAD to bark! Now this has happened -- a new conditioning.

Listening to me, beware. You may start having a new conditioning that you are enlightened.

Just a few days ago I talked about Somendra. Yesterday I received his letter. He says, "Yes, Osho, it has happened to me that now I can be a Master on my own. There is no need of having a Master -- although I don't know what enlightenment is. So I dropped the mala.
"But one day, after eight or ten days working in the group, such great energy happened that I wanted to stand up, but I went on falling. Something strange was happening, and suddenly I heard some voice saying 'Put the mala back.'"

He must have become frightened. "What was happening?" He must have become frightened. He does not write about fear, that he could not get up. He was doing some energy work on people in a group and he fell on the floor rested on the floor, tried to get up and could not get up so he asked his assistant. Thrice he heard the voice. That is nothing but his own unconscious, because I have not spoken to him. He thinks he has heard my voice, "Bring the mala back! Put it on again!" It was just out of fear, he must have become frightened of what was happening. It was going beyond his control; he could not control even his own energy. So he asked the assistant, "Find my mala -- it is somewhere in the bag." The mala was brought, and then he felt calm and quiet and the energy settled.

But still something of that experience has left a mark on him. Now he is wearing the mala again and saying to people, "I am a sannyasin," talking about me, has forgotten about his being a Master; but he ends the letter -- it must be a hangover -- "With great gratitude I touch your hand." Not feet -- "your hand"! This is a hangover! Now some day he will get into trouble again. Then he will write, "I touch your feet, Osho, I heard the voice."

He says he knows nothing about enlightenment. Then how you can be a Master if you don't know anything about enlightenment? But these ego trips are bound to happen to many people.

Matthias, beware -- you can become conditioned. And I am here to uncondition you, not to recondition, remember. My work consists only of unconditioning you and then leaving you alone. But my work is my work; how you will take it depends on you.

A madman whispers to his friend, "I am going to run away! "
"How?" asks the friend.
"I am going to run through the keyhole!" he replies enthusiastically.

After a few minutes he returns to his room with blood gushing from his forehead.
"What happened?" asks the friend.
"Well," the madman replies sulkily, "the key was still in the lock!

Matthias, nothing has happened yet. When I say you are enlightened, that is MY vision of you, not YOUR understanding. The day it becomes your understanding you will not ask, "What is awareness?" because without awareness it cannot happen at all.

So forget all about your absolute freedom, unconditioned freedom, that you have become totally free, that you are yourself every second without any compromising. This is just bullshit!

The third question

OSHO,
MANY OF YOUR JOKES I DON'T GET. WHAT TO DO?

Anand Magdalena,

YOU MUST BE trying too hard to get them. You must be too serious. When I say that I am very serious about my jokes I am joking! You should not listen to me at all! Be alert, be watchful. I am not a man to be relied upon always. There is no need to get the joke -- the joke will get you! You simply relax -- you simply relax! You are trying to find some significance, some hidden meaning, something esoteric in it. It is simply a joke!

But that's how we have been conditioned for centuries: to take everything seriously. I want to destroy your seriousness. That's why I have to search for all these stupid jokes, just to destroy your seriousness! In fact, it is very troublesome for me. It will be easier for me not to tell you any jokes, but then you will

become very very serious. Even telling you these jokes you go on clinging with your seriousness. You are trying to find some meaning.

Life has no meaning. Rejoice! It has no meaning. Dance, sing, enjoy! It has no meaning. You need not be serious. It is a cosmic joke! What is there to get? But the achieving mind is always trying to get something, even out of a joke. Can't you relax at all? Can't you simply listen and laugh? Do you have to understand it and its significance and its esoteric meaning then you will laugh? By that time the joke is finished -- you have missed the point.

The point is simply to relax; but you will be very serious about it, you must be.

I have heard... Jesus, I have lost it again! I have not heard anything, not a word! Do you see? Even without a joke people are getting it! So if you want to get it you get it, joke or no joke! I have not heard. I have not told you, and you have got it!

It is a question of relaxing!

The fourth question

OSHO,
WILL I ONLY RECOGNIZE YOU WHEN I AM ENLIGHTENED?

Prem Ketan,

RECOGNITION IS POSSIBLE even before enlightenment, but it will remain vague; it will remain hidden behind a mist. Just as in the early morning, a winter morning, you can see that somebody is coming, but who he is you cannot exactly say. Something you can figure out, that a man is coming or a woman, but the mist is thick and it is difficult to figure out who the person is exactly.

This type of recognition is possible; without it there will be no possibility of a Master and a disciple. How does one become a disciple? A vague recognition, a fragrance that has touched you, a love that has moved your heart, something of the beyond. It is a feeling, it is not knowing. You cannot be absolutely certain about it; it is mysterious.

As you become more and more meditative you will become more and more clear about it. It is a faraway call of the cuckoo -- yes, exactly the call of a cuckoo -- a distant call. You hear it and it is no more there, but it lingers around you, it hangs around you for a while, as if in a dream. But this much as possible, and only this much is possible. If you ask more than that, in a state of unenlightenment, then you are asking for the impossible.

You cannot be absolutely certain who I am unless you know who you are. But the moment you are absolutely certain, you don't need me. You need me only because you are not absolutely certain. But something in you is triggered, something in you starts growing.

When the first leaves come out of a seed above the earth you cannot be certain what kind of flowers will follow, but you can be certain that something has started growing, something is on the way. That's the state of the disciple: he can feel in himself something has started. It is like when the child in the mother's womb is six weeks, eight weeks old, and she starts one day feeling the new life. She cannot be certain whether it is a boy or a girl, who is going to be born -- an Albert Einstein, a Gautam Buddha -- what is going to be his potential or her potential, whether the child will be beautiful or ugly, whether the child will be born alive or dead; even of that she cannot be certain. But she starts feeling the presence of a new life in her, and not only that, she starts feeling certain things that the new life starts triggering in her.

Sometimes a mother becomes sad for no reason at all and she wonders why she is sad. The reason is, the new life inside is sad and that affects, that creates a shadow, and the mother is bound to be affected by that shadow. Sometimes she becomes cheerful without any reason; the new life within her womb is in a cheerful mood. But she is not capable of making a distinction what is what, what belongs to her and what belongs to the new life.

That's the state of the disciple. The disciple is exactly in the womb of the Master. Many times you suddenly feel a tremendous wave of energy arising in you. You don't know from where it comes -- from you, from the Master, from the field, from the other fellow-travelers -- from where it comes you are not absolutely certain, but it is coming. Sometimes a wave of joy and sometimes a wave of sadness. Sometimes you feel very calm and quiet and sometimes very excited and ecstatic. And you become aware about one

thing certainly: that you are not alone, that things which don't belong to you have started penetrating you. The beyond has started communicating with you. But it is all vague -- it is bound to be so.

Hence the need of trust. Otherwise, there will be no need to trust. Trust is needed because in this vague state, if you cannot trust you cannot move ahead. If you doubt, you will shrink back. Doubt disconnects, trust connects. If you can trust, the mist will disappear, the sun will start shining. You will come closer to the Master; if you doubt you will create a distance. Doubt creates distance, trust destroys distance.

Ketan, but if you mean by recognition absolute knowing, then it can happen only when you are enlightened.

That's why even a man like Sariputra, Mahakashyapa or Moghalan, the great disciples of Buddha, when they became enlightened still remained disciples. Again and again they had been asked, "Now you are enlightened -- why are you yet a disciple? You are a Master on your own!"

This is a strange thing that happens: the ego wants to be a Master as quickly as possible; the ego wants to be on its own. It hurts to be a disciple.

Just a few days ago one sannyasin wrote to me, "I am going to the West. How to behave there? -- because I cannot say to anybody that you are my Master, that I am somebody's disciple. That I cannot say."

Why can't he say that he is a disciple if he is a disciple? And if you cannot even say to others that you have a Master and you are a disciple, then forget all about it. You are not a disciple, you don't have a Master! Either you have or you don't have. Forget all about sannyas!

Now he is asking me to be allowed to remain hidden from the public, he should be allowed to hide his mala, he should be allowed to wear other clothes so he is not in an embarrassing situation where people ask, "What has happened to you?" Then forget all about sannyas!

Here being a sannyasin is easy, in fact it can be very ego-fulfilling because thousands of sannyasins are here. In fact, not to be a sannyasin here is VERY difficult. You feel awkward; you feel out of tune, out of step. You feel a stranger, an outsider. So even those who are non-sannyasins here, they wear orange just at least to feel a part, so they don't feel like strangers, so they can participate more easily.

The real difficulty is when you are in Berlin or London or Tokyo or New York, where people will ask, "What has happened to you?" And if you cannot accept your disciplehood there, you have not accepted it here either. YOU were just deceiving yourself.

A disciple rejoices in being a disciple, rejoices that he has found a Master. But the ego wants to be quickly a Master, as quickly as possible so that you are finished with being a disciple. Just the paradox of it.

Manjushri, Sariputra, Moghalan, Mahakashyapa became enlightened and remained disciples, still touching the feet of Buddha -- not touching his hand!

And people asked them... even Buddha has asked Manjushri, "Why do you touch my feet? There is no need. Now you are as much a Buddha as I am! You are absolutely free."

And tears came to Manjushri's eyes. He said, "Never say again to me, 'You are free.' Now is the point when I can really bow down to you, because now I can recognize you absolutely. In those dreamy days I had only a vague sense; the doubt was also lingering somewhere in the unconscious: 'Maybe he is enlightened, maybe he is not. Maybe I am just projecting. Maybe it is only my desire to find an enlightened Master that has created the whole illusion. Maybe I am living out my dream. Because my need to depend is so much I may have projected the whole thing on this person. He may not really be enlightened.' It remains because the vagueness is there, so it remains somewhere lingering around on the periphery."

Manjushri said, "Those days I have touched your feet, but it was not total. I had touched your feet, I had tried in every possible way to trust you, but there was effort involved. Now has come the moment I can really bow down to you and touch your feet with absolute knowing that you are the one that I have been seeking for many many lives.

"And my enlightenment is nothing to brag about. I am grateful to you -- it has happened through you. Although you go on saying that you have nothing to do with it, I know it has happened through you. You may not be the cause of it, but you triggered the process; your presence triggered the process."

This is what Karl Gustav Jung calls synchronicity. The Master is not the CAUSE of your enlightenment because the cause cannot be outside. Enlightenment cannot be caused from the outside, otherwise it will be something caused by the outside. If it is caused by the outside, then it can be taken away also from the outside, it can be destroyed by the outside. If the Master wants one day to make you unenlightened again he can make you unenlightened! If the cause is in his hands, then the process can be reversed.

But no Master can do that. Even if the Master wants to do it, it is impossible. It cannot be done because

the Master is not the CAUSE of your enlightenment. He is only what Jung calls a catalytic agent. Yes, it has happened in his presence, but his presence was only a catalytic agent -- not a cause but a synchronicity. You saw the Master and something started growing in you, something clicked. But it happened inside you; the outer Master was just a mirror. You saw your original face in the mirror. The mirror has not caused the original face; the original face was ALWAYS there inside you. The mirror has only made you aware of it. But without the mirror you may not have become aware for millions of years or millions of lives still.

Hence Manjushri says, "Now I can bow down, I can touch your feet in totality. You may go on saying, 'Don't touch my feet, there is no need,' but as far as I am concerned I am going to touch your feet. I am going to worship you, because in those days my worship was not total. Now the moment has come when I know you are the one I have been seeking and searching for, and through you I have also become the one that I have been trying to become and was not able to become because there was nobody to reflect my original face."

Prem Ketan, right now you cannot recognize in that sense. You will have to become enlightened. To know a Buddha one has to become a Buddha, to know a Christ one has to become a Christ. Knowing will happen only in the end, but feeling can happen. Feeling is the beginning. Remember, I am not saying knowledge, I am saying knowing. Knowledge is of the mind, feeling is of the heart, knowing is of the being. Feeling is closer to knowing; it is half-way between knowledge and knowing. You drop out of knowledge, you enter into the world of feeling.

This is the beginning of disciplehood. Then one day you drop out of feeling and you enter the world of being. You become enlightened. That is the end of the disciplehood, in a sense, and the beginning of a real disciplehood, in another sense. The old disciplehood disappears; now you are no more dependent. And remember, only the dependent person wants to be independent. One who is independent, why should he hanker to be independent? Only the person who is not free wants to be free. One who is free, why should he want to be free?

I can understand Manjushri's standpoint, that "There is no need to touch your feet, there is no need to be a disciple." Buddha is right, and Manjushri is also right. He said, "There is no need to cling, but there is no need either to drop out of this love affair now that it has blossomed, now that I have come to the highest peak. There is no need because I am free, so there is no NEED to be free. I know I am freedom, hence all hankering for freedom has disappeared."

In your state of mind it is bound to be either knowledge -- then you are not a disciple, you can at the most be a student -- or a feeling: then you are a disciple. When you become enlightened you become a devotee; the Master is no more needed.

The Master says, "If you meet me on the way, kill me," but you cannot kill -- there s no need! You can kiss, you cannot kill. From Buddha's side it is perfectly okay. He says, "If you meet me on the way, kill me."

But one of my sannyasins wrote to me, "Osho, I cannot kill you. When I will meet you on the way I am going to kiss you! " I can understand her standpoint also -- that's perfectly right. But in killing the same happens as in kissing. Why does Buddha say, "Kill me"? -- so that there is not any more duality. The same can happen through kissing: there is no more duality, you become one. That's what is needed: either kill or kiss!

In your state, Prem Ketan, it seems you are still living in the world of knowledge, otherwise this question would not have arisen. YOU are still a student, not a disciple.

A homosexual was walking down the street with his dog. A little kid started teasing him, "Homo, homo!"

The gay stopped and politely asked the little boy not to say such things. But the boy persisted, "Homo! Homo!"

"Look, kid, I am warning you, don't say that!"

"Homo, homo!" came the reply.

"Hey, kid, one more time and I will put my dog onto you! "

"Homo, homo!"

"Okay, Rex, go get him!"

The dog stood up, and in a soft, furry voice said, "Woo-oof!"

Now the homo's dog is bound to be a homo! Is this a way to call "woof" -- so politely, so lovingly?

One sannyasin, to our dentist, Devageet: "I don't know what is worse, having a baby or getting a tooth pulled. "

Devageet: "Make up your mind, ma, I've got to know which way to tilt the chair!"

Complaining of the distance between campus buildings, Velma, the veterinarian's daughter, wrote home for money to buy a bicycle. But by the time the money arrived she had changed her mind and bought a monkey instead.

After a few weeks the animal began losing its hair. Hoping her father might know a cure, Velma wrote, "All the hair is falling off my monkey. What shall I do?"

Her father sent this telegram: "Sell the bicycle!"

After a really wild night in a hostel party the young Jordanhill lad was hauled off to Mass. He was ignorant of the various rituals involved and his girl seemed constantly to be whispering, "Bless yourself -- kneel -- sit down -- stand up -- sit."

Perspiring from all this activity, he took out a hanky from his pocket to mop his brow. He then laid it on his lap to dry. Seeing this his girl leaned over and whispered, "Is your fly open?"

"No," he replied testily, "should it be?"

Sheik Abdullah was looking for a few girls for his teenage son's harem. He asked a neighboring sheik, "Do you have any extra brides you would like to sell?"

"Yes," said the neighbor, "I have got a few lying around loose."

The son nudged his old man. "Try to get some tight ones," he whispered. "Yours are all loose -- loose as camels! "

Your understanding, your knowledge, your mind, cannot recognize, but your feeling, your love -- not your logic -- can have a vague sense. It can smell, it can taste something of the divine. It can have an encounter with a faraway distant call. But it is going to be a faraway, distant call. If you move in the direction from where the call has come you may arrive to the third plane of your being where knowing happens, when you are also in the same space as I am. Then it explodes totally. Then you know it. It is no more knowledge; it is your experience. You see it, and seeing is transforming, knowing is transforming.

Move from being a student towards being a disciple, and then go on moving. CHARAIVETI CHARAIVETI. Go on moving towards being a devotee.

And what I am you can be. I am simply your future. What has happened to me can happen to you. That day will come the total and absolute, unconditional, irrevocable recognition. Before that it is not possible.

The last question

OSHO, ARE YOU SURE THAT YOU GET THE JOKES THAT YOU ARE TELLING US?

Anand Paramo,

I'M NOT as thrunk as you dink!

Guida Spirituale

Chapter #16
Chapter title: Surprise Me!

10 September 1980 am in Buddha Hall

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The first question

OSHO,
WHO NEEDS GOD WHEN WE ARE BLESSED WITH THE BEAUTIFUL FEET OF A BEAUTIFUL MASTER TO SIT UNDER?

Sheela,

YOU FOOL! That is the surest way to find God -- one cannot miss. The Master is only a window. The Master simply opens into God, just as the window opens into the sky. What you see in the Master is not of the Master himself -- he is no more. What you see through the window is not of the window; it is of the sky, the stars, the sunrise, a bird on the wing, the flowers. Whatsoever you see through the window has nothing to do with the window; the window is only an opening. The Master is only a way.

If one can surrender, if one can trust the Master, one has surrendered to God, one has trusted God. And sooner or later one is bound to come out under the sky. One will remain grateful to the Master forever because without the window there was no sky, there were only walls. But one has to go through the Master and go beyond. One should not cling to the window; the window frame should not become a hindrance.

Hence the perfect Master is one who helps you to surrender THROUGH him to God, not to him. Of course, in the beginning it appears as if you are surrendering to the window because you don't have any other acquaintance with the sky; you may even start worshipping the frame of the window. That is what has happened again and again in the history of human consciousness.

Buddha is a window, so is Mahavira, so is Christ, so is Mohammed. But then you forget about the sky. You close your eyes and you start worshipping the window. You have missed the point.
I am not to be worshipped.

The real Master's work is to become gradually useless for the disciple. Buddha says: If you meet me on the way, kill me immediately. The Master would not like to stand between you and the divine, and if the Master wants to stand between you and the divine he is not a Master at all. If he teaches you clinging, then he is teaching you the world; if he teaches you unclinging, then he teaches you God.

The function of a Master is really a very delicate one, because he has in the beginning to help you to surrender to him knowing the danger; but the risk has to be taken. As the disciple comes closer, as he becomes a devotee, the Master helps him to understand the point.

The beginning of disciplehood is not its end. The beginning is bound to be a little false for the simple reason that you live in a world of lies. You understand only the language; you don't understand that which is beyond language; hence you have to be spoken to in words. Now to speak in words to persuade you to be silent is a very paradoxical work! You understand relationship; you don't understand love.

The Master first helps you to create a relationship between himself and you, and slowly slowly he withdraws himself; as you become capable he withdraws. He helps you to become free of him.

But the misunderstanding can happen in two ways. One is that you may start clinging to the Master, you may start worshipping the Master; you may forget completely that he was just a finger pointing to the moon. The finger has not to be worshipped. Of course it has to be understood -- and forgotten -- so that you can LOOK at the moon. If you cling to the finger, who is going to look at the moon? If you become obsessed with the finger, who is going to look at the moon?

This is one calamity. It has happened so much that . man like J. Krishnamurti has moved to the other extreme He is constantly afraid of this calamity, naturally, because so many times it has happened that he is afraid it may happen again with him. So from the very beginning he says that there is no need for a Master, that there is no need to be a disciple. Now he is being misunderstood, because only the egoist becomes

interested in him -- only the egoist, who is incapable of surrender, who is incapable of trust, who is absolutely obsessed with his own ego. He finds Krishnamurti very appealing. He says, "This is the right man! You need not surrender, you need not trust, you need not follow. You are absolutely free. There is no question of dropping anything; you remain yourself." Now he clings to his ego.

This is another calamity. And Krishnamurti has emphasized the point so much that people have started clinging to the idea of non-clinging. He has scared people.

If the disciplehood does not happen, then there is no question of killing the Master or going beyond the Master, because in the first place there has been no Master.

Krishnamurti's listeners will never be able to go beyond the Master because they have never gone THROUGH the Master. They will remain surrounded with their own ego walls; they will remain imprisoned in their ego.

And many Krishnamurti lovers have come to me, asking me, "What to do? -- because we have been listening to him for years -- nothing happens! We understand whatsoever he is saying is true, but then we are the same." Nothing is going to happen because happening is possible only if you are ready to go through this paradox. You are to begin with the Master but not to end with the Master.

The Master is like a ladder: you use it, then a moment comes when you have to drop the ladder; you don't cling to it.

The Master is like a boat. That's what Buddha has said: the Master is like a boat. You go from this shore to the other shore, but then you get out of the boat. You feel grateful to the boat, you may even thank the boat, but you need not carry the boat on your shoulders.

Buddha again and again has told the story of five fools who were carrying a boat on their shoulders, and Buddha saw them, and a crowd gathered. And Buddha asked, "What is the matter? Why are you carrying the boat?" And they were perspiring, and the boat was heavy and big.

They said, "This boat has helped us. We were on the other shore. If this boat was not available, the wild animals would have eaten us, but this boat saved us. Now how can we leave this boat? We have to carry it. It is our very life!"

Now this boat has become dangerous.

If they had listened to Krishnamurti they would not have entered in the boat itself. Then wild animals would have been very happy. They used the boat, that's perfectly good, but there is no need to carry the boat on your shoulders your whole life.

In the past, the first extreme has happened: the fingers pointing to the moon became objects of worship. Mohammedans, Christians, Hindus, Jainas, Buddhists -- all have done the wrong thing. Now statues are there and people are worshipping. Krishnamurti has moved to the other extreme.

MY approach is exactly in the middle. I teach you to surrender and THEN go beyond surrender. When the ego is dropped, then you can be yourself, NOT before it. When you are no more you can be yourself. Remember, being yourself has nothing to do with the idea of self; being yourself is closer to no-self than to self. It is a state of nothingness, SHUNYATA. It is utterly empty of the ego.

Use the ladder, but don't carry it. Use the boat. When you have reached the other shore it is time to get out of it.

It is good, Sheela, that you say: WHO NEEDS GOD WHEN WE ARE BLESSED WITH THE BEAUTIFUL FEET OF A BEAUTIFUL MASTER TO SIT UNDER?

This is the beginning of devotion. But I have to go on reminding you that I am only a window, a door. Be thankful, be grateful, but go beyond. My work is to help you to become part of the whole.

Just the other day I have received another letter from Somendra. He has understood. He has tremendous intelligence; hence I was hoping that sooner or later he will understand the point. And just the other day I was talking about him because I had received a letter a day before. this letter will be useful for you. Somendra writes:

Beloved Osho,

I have been listening to your tapes these last days and find myself in a state of shock. I suppose that is what being with a Master is like. Everything seemed to be going so beautifully, and I felt so innocent and happy and of such help to others -- and now this! All the stuffing knocked out of me -- which shows only that it was there. I am grateful. After all, that is what you are there for: to show us what is there inside but

hidden.

I can't afford to let you go again. It is obvious that only through you and your love can I really be free. So I try and open my heart to you and my ears too at this distance, and trust that you can find your way through this deeply hidden nonsense of mine.

Never have I knowingly acted out of a need for personal aggrandizement, though that may have been there. Only ignorance of the deeper and more unknown truths has led me astray, if I have wandered. Please forgive me for that, and this I know you can and will do.

Whatever the program is I am on, it is arranged ahead and already until next May. If it is at all worthwhile in your eyes, but it is of no real importance, just a jolly LEELA. I will come instantly at your bidding any time. Nothing, hopefully, will ever cause me again to leave you in my heart, though there is always the risk for someone like me of losing contact with his own heart. If you lead me back, beloved friend and Master, I will endeavor to follow again as best as a stumbling sannyasin can.

I love you with all my heart and will try to be more and more aware of the fear that keeps me from you and that oneness of love.

Namaste. And I touch your sweet feet.

Somendra.

He had gone astray, but he is back. And when he really comes physically back, give him a good welcome. Celebrate his coming!

Jesus talks about the prodigal son. A man had two sons. One was very faithful to the father, utterly devoted to the father. The other was a problem. He was always creating trouble. Finally the father decided -- he was getting old -- to divide the property and separate the two sons. The elder one remained with him and the younger one the moment he got the money, left the father, left the village, went to the big city, spent all the money in gambling, in drinking, with the prostitutes.

Within a few years all was lost; he became a beggar. He had come as a rich man and now he was begging. One day while he was begging, suddenly he was reminded, "Why can't I go back to my father? At least he can accept me as a servant. He has many servants, my brother has many servants. I am no more a worthy son -- that I cannot claim, 'Accept me back as a son' -- but I can go and beg, 'Accept me as a servant.' At least that will be far better than begging from strangers and getting insulted again and again, humiliated."

He sent a message, "I am coming home." He sent a message, "Accept me just as a servant. I am no more worthy to be accepted as a son."

The father was rejoiced. The moment he heard that he was coming that evening, he arranged for a big feast, a great celebration.

His elder son was in the fields, in the gardens working the whole day; he had not known what was happening at home. Somebody told him, "Look, this is unfair! You have been always obedient, always followed your father's footsteps, you have in every way helped the old man, but never has a celebration happened for you, no feast was given for you. And now that your brother is coming back -- he has lost all the money in gambling, prostitution, drinking -- that vagabond is coming back, and your father is arranging a feast. Sweets are being prepared; the whole village has been invited because the son is coming back, back home.

Of course, the elder brother was angry, enraged. He rushed home. He shouted for the first time at his father: "What is this? I have always been obedient with you, always serving you, always following you. I have never said no to you, and never was a feast given for me, never a celebration! You have not been fair! And for that no-good son of yours you are giving a feast? Do you know what he has been doing there?"

The father wept; tears came to his eyes. He said, "You don't understand. You have been with me. I know your love, your trust, your surrender, and my love has always been showering on you. But he had gone astray. Now that he is coming back he needs to be received well so he can gain his dignity back, so he can again feel part of the family, so he can again feel the love, so he does not feel a stranger, so he does not feel that he has done anything wrong, so he does not feel guilty. To remove his guilt this feast is arranged. You don't have any guilt, hence no feast is needed. Every day is a feast for you! Every day I have showered my love.

"But if he is not received well, not welcome, he will feel that he is back home, but this is no more his home. He has sent the message 'Accept me only as a servant.' He has to be accepted as a son, not as a servant. And what does it matter that he had gone astray? What matters is that he is coming back!"

In India we have a proverb: A man who gets lost in the morning and comes back home by the evening is not called lost.
It is natural.

And the father said, "You know perfectly well that if a shepherd comes home with all his sheep and counts them and finds that they were a hundred and they are now only ninety-nine -- one sheep is lost somewhere in the jungle -- he leaves all the sheep, goes back in the dark night, to search for the lost sheep. And when he finds the lost sheep he is rejoiced, and he brings the lost sheep back home on his shoulders because the one who had gone astray who had fallen into danger, is back. It is almost a new birth."

So I say to you, when Somendra comes... I have given him the message "Finish all your programs that you have booked and then come back home." When he comes, receive him.

This can happen to anybody because this is how the mind functions, the ego functions. The ways of the ego are subtle.

The work of the Master is first to destroy your ego; and your unconscious will try to protect it. Once your ego is destroyed then the second step, the second phase of the work begins: to help you to stand on your feet. The second phase is not so difficult; the first phase is very difficult, because to drop the ego hurts very much. For millions of lives you have carried it; it has become almost your identity. That's how you know yourself. That is functioning as your being. It is not a real center, it is a false center, but it has become so powerful that the real is hidden behind the false.

You have forgotten your original face, and the Master has to pull your mask. It hurts, because it is no more a mask; it has become almost like skin. It is not just like clothes; it cannot be dropped so easily. Your skin has to be peeled. It hurts, it certainly hurts! And everybody will try to protect it in some way.

Hence Somendra's going astray is of immense value to all of you. This can happen to anybody -- your ego functions in such ways.

The numbskull who has asked the last question yesterday, "Osho, do you get your own jokes?" -- now this can happen to him. He seems to be very egoistic. The question simply shows aggressiveness, ego, nothing else. He is trying to show that he is very intelligent. He is not aware of what he is saying, what he is asking.

This can happen to anybody. Everybody is capable of going astray. And the first part of the work is to help you not to go astray, to bring you back home again and again. And once your ego is finished, then the second phase begins: to help you to stand on your own feet.

Krishnamurti's work will remain futile because the first phase he has completely dropped; he starts with the second phase. And then there are others who only work with the first phase and they never start the second. For example, Sri Aurobindo: he works only with the first phase. Then there is danger.

Krishnamurti is aware of that danger -- in fact, too much, unnecessarily too much aware of that danger. The danger is there, but one has not to become focused on it. It has to be accepted and one has to pass through it. He starts with the second phase; now you cannot start with the second phase. If the boat has not been used you remain on the other shore; you cannot move. If the ladder is not used you cannot go on the higher plane. And he starts talking about the higher plane. The foundation is not laid and he starts creating the temple; the temple can never be made.

And there are people like Sri Aurobindo who make the foundation, but the foundation becomes the temple.

MY work is total; it is organic. I have to lay down the foundation and also to raise the temple.

Krishnamurti is reacting against the past fallacies. I know what has happened to Buddha, Mahavira, Krishna, Mohammed, and I know also what has happened to Krishnamurti. So I am working in a different way: I am trying to remain exactly in the middle, not going to any extreme. Hence I will be misunderstood by everybody; by people who start with the first and never go to the second phase I will be misunderstood because of my second phase, and I will be misunderstood by people who never do the first phase and start with the second.

Just a few days ago, Amrito went to see Krishnamurti and for one and half hours Krishnamurti went on hammering him: "Drop this idea of being a disciple, of being somebody with a Master -- drop this idea. Drop sannyas. Be free!"

And Amrito listened lovingly, felt his compassion -- he IS a man of great compassion, great love -- but finally he said, "You ARE right, but I would like to fall out of this relationship not in a hurried way but like

a leaf which is ripe and falls from the tree without making any noise, without any effort, like a leaf falling from the tree effortlessly. "

Krishnamurti wouldn't listen to it. He said, "Immediately you do it!"

And Amrito said, "That I cannot do immediately because still I am not ready. If I drop the Master right now I will remain in my ego. First let my ego disappear through the Master and then I know my Master is capable of helping me to fall like a leaf silently, even without a whisper."

And when this happens the miracle is complete, the journey is complete.

Sheela, it is good that you love to be with me. This is the first phase of the work. Right now, no need to bother about God -- right now it is good. Be totally involved with me, be totally surrendered, and then the second work is to be done by me. Then I will start helping you to go beyond the door, to go into the beyond.

Surrender is only a way to freedom. It takes away only that which you have not got in the first place and it gives you that which you have already got, but have forgotten all about.

The second question

OSHO,
I AM TOO POSSESSIVE IN NATURE. HOW TO GET AWAY FROM THIS INDIAN MALE CHAUVINISTIC MIND? OSHO, PLEASE HELP ME.

Yogeshwar Bharti,

YES YOU ARE RIGHT. The Indian mind is basically very possessive, very materialistic, although it pretends to be spiritual. That pretension is a cover-up. This is one of the strategies of the unconscious mind: if you feel inferior inside you try on the outside to be very superior. You have to hide your inferiority with pretentions, with superiority. If you feel poor inside you start accumulating money to show to the world and to show to yourself that you are not poor. "Look how much I have got!" Proving to the world that you are rich you are trying in an indirect way to prove to yourself that you are not poor; but deep down the poverty cannot be dispelled by all your riches. You can have the whole world, you can conquer the whole world, still you will remain a beggar. And this happens in many dimensions.

To India it has happened: for centuries the country has been pretending to be spiritual. It is not spiritual at all, that's why it is pretending to be spiritual. It is just the opposite of it.

If you look into the Indian scriptures, if you go back to the Vedas, you will be surprised: the Vedas are very materialistic. It is very rare to come across a statement in the Vedas which can be called spiritual. The RISHIS, the seers of the Vedas -- the so-called seers -- are asking for money, power, from God; asking for things, wordly things! Praying to God, "Give us more wealth, more health. Give us a long life. Give more milk to our cows. Give more crops to our fields, more fruit to our trees." And not only that: "Destroy our enemies. Destroy their crops. Destroy their cows, their horses. Don't rain on the fields of the enemies. Give us everything and don't give them anything."

And you call these scriptures spiritual? They are utterly materialistic! Not only the Vedas but all the puranas are very materialistic. Not only the so-called seers but the Indian idea of gods is very materialistic.

Indra is the suprememost god in heaven. And what does he go on doing? All that is condemned here: eating, drinking and merrying, that's all he goes on doing there. He has beautiful APSARAS -- beautiful women -- wine, delicious food. And he is very jealous, so much so that whenever somebody starts attaining heights of meditation he becomes afraid that he may become the next Indra. "He may take possession of my kingdom." And he sends his beautiful girls, his APSARAS, to tempt, to destroy this meditator. They allure him with all kinds of temptations.

Now what kind of god is Indra? Utterly materialistic! Utterly possessive, monopolistic!

And still India goes on pretending to be spiritual, and anybody can see the pretension. Deep down something else is hidden -- a wound, but it is covered with flowers.

My own experience is -- because I have come to know almost all kinds of people, from all over the world they have come to me -- that the Indians are the most materialistic people in the world. And they will remain materialist till they understand what they have been doing: they have become hypocrites.

"Today we will have a nice walk," said Seth Chandulal to his kids. "We will go down to the fair and watch

people eat ice cream!"

"Hey, boss, I have been here twenty-five years and I have never asked for a raise before," said Popatlal to Chandulal.
"That's why you have been here twenty-five years!" replied Chandulal.

Chandulal took his dog to the veterinarian and asked him to cut his tail off completely.
"Why in the world would you want me to do that?" asked the vet.
"Well," Seth Chandulal said, "my mother-in-law is coming to visit us, and I don't want anything in the house to suggest that she is welcome!"

The Indian mind is materialist, the Indian culture is materialist. Yes, there have been a few people who rebelled against it -- a Mahavira, a Buddha -- just a few people. And because they rebelled, the Indian culture has not tolerated them. Buddhism was completely destroyed from India: it was against the Indian materialist mind.

Buddha has introduced a totally new vision of life -- it WAS spiritual. But he was against the Vedas and he was against the whole idea of Hindu gods. And the Hindus of course said, "He is destroying our culture, our religion, our spirituality." In a way they were right -- he was destroying -- because what you think is culture, spirituality, religion, is not so, is not the case. It is only your hypocrisy; it is something false. And unless you see the false as the false you cannot know the real. And Buddha tried hard to make you understand that reality is just the opposite -- opposite to your beliefs about yourself. Hence the Hindus have never been able to forgive him; they destroyed his whole heritage. He was uprooted from India.

And you can see it in every way. Their whole idea of spirituality is repressive. When they come to this commune their eyes are focused on the women, and they throw the whole blame on me. They become angry because the commune reflects their faces, the commune becomes a mirror to them. They become aware of what they are. And nobody wants to know one's nudity. They are enraged. Seeing their real faces they become angry at the mirror; they want to destroy the mirror. They are against me because I am mirroring them.

When they come here they only look at the women, and of course their lust, their repressed lust, their repressed sexuality starts surfacing. And they become so afraid, they have to repress it again. And they become angry at me because I was the cause. They think I caused what was happening inside them. I am simply reflecting what is already there.

They can't see my sannyasins in the true light, because it is impossible for a repressive person to see anything in true light. If they see one woman and man hugging each other they immediately feel, "This is sexuality!" They cannot see any tenderness; they cannot see any loving quality. If they were unrepressed they would be able to see the love that is overflowing here. They project their own ideas.

And this is not only so with the ordinary Indians, but the so-called Indian gurus are the same.

A prudent guru did not want to waste too much time in cultivating people who were without sufficient prestige and collateral. He was introduced, it is said, to an American widow who was reputed to be very wealthy. Having learned a thing or two about how things are done in the West, he asked an enquiry agency to check her out.

When he opened the report it said: "She has a million dollars in the bank, but will probably not have it for long, as it is reported that an Indian phony is trying to get his hands on it."

It is not surprising that all the so-called Indian gurus have reached America. Wherever money is you will find the Indian also. Muktananda, Satchitananda, Yogi Bhajan, Maharishi Mahesh Yogi, are all in America for the simple reason that the money is there. And they go on talking against the money -- that's the most beautiful thing about it! They are not authentic.

I am not against money at all. What I am against is hypocrisy. They TALK against money and they go on accumulating money.

Remember, to me there is no problem. I am not against materialism either. In fact, my whole effort is to create a synthesis between materialism and spiritualism. There is no need to divide them, because man is both body and soul. If man can be both body and soul, then religion should be both materialist and spiritual.

But the Indian cannot accept the materialist point of view; he is afraid of it. He is afraid if it is accepted,

then all his repressed lust, greed, is bound to surface. And he goes on finding cunning ways to avoid seeing his true face.

An Indian guru ran into a buxom blonde he had met casually at a bar a few nights before.
"Great seeing you again," he said, "It just happens there is a groovy party happening tonight and I would like you to come. I won't take no for an answer.
"Where is it at?" asked the pretty doll.
"At my ashram, baby, and it is gonna be a gas. Lots of music, dancing and love. And it could last all weekend."
"Sounds good," said the girl eagerly. "Who is gonna be there?"
"Ah," said the guru, "just you and me!"

If you watch, if you observe what the Indian gurus are doing in the West, you will be surprised. And they go on talking about spirituality, and the gullible are always there. And the West is more innocent because the West is honestly materialist. To be honestly materialist has an integrity in it, an innocence. The East is dishonestly materialist.

Yogeshwar, you say: I AM TOO POSSESSIVE IN NATURE.

That is part of being an Indian. Unless you drop the whole nonsense called "Indian" you will not be able to be free of your possessiveness.

Jainas talk about spirituality, renunciation, but if you look in their scriptures you will be surprised. They praise Mahavira because he renounced big marble palaces, a great kingdom, immeasurable wealth, a great army, etcetera, etcetera. And they go on magnifying it, making it bigger and bigger. As time has passed, their idea of Mahavira's kingdom has become very very huge.

In fact, he was the son of a king of a very small kingdom -- very small -- because in his time India was divided into two thousand kingdoms. It was not bigger than a district; it was a very small kingdom. It can't have had so many thousands of elephants in the army; it can't have had that big an army either. It was a very poor kingdom. If Mahavira had not been born nobody would have ever heard of it; no mention would have ever been made about it. Nobody would have ever known Mahavira's father's name. It was so small.

But how do you measure renunciation? -- through wealth. If a poor man renounces, nobody respects him because they will ask, "What you have renounced? In the first place you have to have, then you can renounce."

That's why all the twenty-four TEERTHANKARAS, all the twenty-four great Masters of the Jainas, are sons of kings. Not a single person comes from a poor family. What does it show? It shows pure materialism, nothing else!

All the AVATARAS of the Hindus are sons of kings -- as if the whole country is dead! Not a single AVATARA, not a single incarnation of God in a poor family or even in a middle class family! No TEERTHANKARA, no enlightened Jaina Master, from an ordinary family; they all come from royal families.

You can see the point. The point is that the respect is for money. Even in renunciation, the respect is for money. If you have money, then you are respected. Your renunciation will also be respected. If you don't have money you can be as great a meditator as Mahavira, nobody is going to respect you. They will ask, "How much have you renounced?" And if you cannot show them a big bank balance that you have renounced you are not of any worth.
Yogeshwar, drop this idea of being an Indian.

You ask me: "HOW TO GET AWAY FROM THIS INDIAN MALE CHAUVINISTIC MIND?

Just by understanding it one gets away, one gets beyond. We are taught to cling to such ideas -- Indians, Russians, Americans, Hindus, Christians, Mohammedans -- we have been taught to cling to these ideas.

I am teaching you just to be human beings. The whole earth is one and people everywhere are the same. They differ only in superficial things -- in non-essential things, in the language of the DESIDERATA. As far as the essential is concerned they are not different at all. Maybe their color is different, maybe the color of their hair is different, their skin is different, their height is different, but these are non-essential things.

The human being is essentially the same everywhere, so why carry these ideas of being Hindu, Mohammedan, Christian? Drop all these ideas. Just being religious is enough, just being human is enough. Just being is enough -- loving, meditative, alert, aware. And all these poisons will disappear of their own accord.

Go deeper into meditation, because all these things are part of the mind, and meditation means going into no-mind. Just become aware of your mind, whatsoever it is -- Indian male chauvinistic or Russian communistic or Catholic or Protestant. Just become aware. Awareness is neither communist nor socialist nor fascist nor capitalist. Awareness is just awareness. Whatsoever is in the mind, leave it there as an object and be aware. And you shift your identity from the content to the consciousness.

Remember that "I am only awareness," that "I am not my mind." The more this penetrates in you, this vision that "I am not my mind, I am pure awareness, SATCHITANANDA. I am truth, I am consciousness, I am bliss. I am not the contents of the mind..." Contents have been put in by others; contents mean conditionings.

As you become aware you become unconditioned; there is no other way. Awareness is the master key: it opens all the DOORS of the divine. It opens the doors of all the temples of all the mysteries.

Yogeshwar, be more alert, aware, watchful. I teach nothing else but awareness; then everything else comes of its own accord.

The third question

OSHO,
PLEASE SAY SOMETHING ABOUT ENGLISH SEX EDUCATION IN SCHOOLS.

Sampatti,

THERE is NOTHING much to say about it!

The vicar is called in to tell the children not to do it.
The doctor is called in to tell them why not to do it.
Finally, the headmaster comes in and tells them where not to do it.

This is the whole of English sex education!

The fourth question

OSHO,
I DON'T SEEM TO HAVE ANY REAL QUESTIONS. IS THERE SOMETHING WRONG WITH ME OR IS IT BECAUSE I AM A POLACK?

Prem Nanda,

IT is NICE of you to accept that you are a Polack! This is the beginning of getting out of being a Polack. Polacks hide it. There are many hidden Polacks here, they are everywhere. If you ask a Polack, "Who are you?" he will say, "Why are you asking? Who are you to ask me? I am not a Polack!"

It is good that you accept. The moment a person accepts that "I am ignorant," he has taken the first step towards knowing, towards wisdom. Only the stupid person claims knowledge; the intelligent person never claims knowledge. The intelligent person has no claim about anything. All that he can say is, "I know only one thing, that I know nothing." He is as innocent as a child.

Nothing is wrong with you, Nanda. If there was something wrong with you there would be questions. Questions arise out of something wrong. When one has innocence there are no questions. Innocence wonders, it does not question. It experiences the awe of existence and life, the beauty. It is constantly wondering what it is all about, but it is not a question. It is a heartfelt feeling. One Is surprised every moment. One is always in for a great surprise.

A Hassid Master was dying. He was a very extraordinary human being, of great innocence and joy. He loved to laugh and dance and sing; that's the way of the Hassids. Jews don't think well of them; they think they are untraditional, in fact anti-traditional, but that's how real spiritual beings have always been treated by the so-called religious, by the formally religious. The real religious person is always condemned. This Master was also condemned by them. And his ways were always new; he was unconventional, unorthodox.

So when he was going to die. his disciples asked, "What are we going to do with your body? -- because you have lived such an unconventional life we don't know whether to bury or burn you. What we are supposed to do?"

And the dying Master opened his eyes, laughed his last laughter, and said, "Surprise me!" closed his eyes and died!

This is the way of the innocent: "Surprise me!" Even in death there is innocence, laughter. Even in death there is no complaint. He is waiting to be surprised. Whether you burn him or bury him, decide yourself, but make it a surprise. Don't ask it, don't follow any given instructions, because then it will not be a surprise at all. "If I say bury me or burn me, then I will already know about it."

That's how ready-made answers accumulate: you know about everything and that destroys the beauty of life; that destroys the blessing of life, the bliss of life. Your knowledge goes on covering you, covers on covers, layers upon layers. You become a junkyard! YOU are carrying such unnecessary weights. Otherwise you can fly, you can be weightless.

Nanda, you ask: I DON'T SEEM TO HAVE ANY REAL QUESTIONS.

That is a great insight! There are NO real questions in existence. All questions are false, unreal, non-essential, because life is not a problem to be solved; it is a mystery to be lived. Only the fools go on questioning and go on thinking that some answers will help them. No answer is going to help you; every answer will create more questions.

You can see the whole history of philosophy: every answer has brought thousands of unnecessary questions. It has not been an answer, it has been a problem -- EVERY answer. Not a single answer has come out of five thousand years of philosophizing. Philosophy is not much philosophy -- it is "foolosophy." It is the domain of the fools! Fools are great philosophers because they go on and on. They find out a question, then an answer, then the answer brings ten questions, then they go on and on; And the foliage becomes thicker and thicker. The foolishness becomes deeper and deeper.

It is good that you cannot find any real questions.

Buddha is reported to have said that a meditator loses all his questions. A moment comes when there are no questions left, and that is the moment when you attain to wisdom -- not to answers but to wisdom. Wisdom is not an answer; it is the unfolding of your consciousness. Not that you come to know something, but you start experiencing life in its totality. It is not an answer, it is an experience, and the experience goes on unfolding. So it is not experience, it is more experiencing. It is a process, not an event.

Nanda, nothing is wrong with you -- something is RIGHT with you. That's why there are no questions arising. Don't be worried, because it happens: when you don't feel any questions and so many people are asking so many questions, you start worrying about it: "What is the matter with me? People are bringing so many questions!" You don t know how many questions I go on throwing out every day -- hundreds of questions!

Mind is a question-creating factory. Just as leaves come out of trees, questions come out of the mind. You must be entering, Nanda, into the world of meditation. Then there are no questions.

A great philosopher -- or "foolosopher" -- went to see Buddha, and he asked a long series of questions. Buddha listened, and he went on and on, questions and questions and questions. Finally Buddha had to say, "Wait!" The man stopped. Buddha said, "Wait for two years, sit by my side, and for two years no question, no answer. Just sit by my side and be silent, and after two years you can ask any question you want and I am ready to answer."

The man said, "This is strange, because I have gone to many religious philosophers, theologians, thinkers, and whenever I asked questions they always answered. This is no way of answering!"

Buddha said, "Yes. you have been to many philosophers and they have answered, but HAVE YOU GOT THE ANSWERS?"

He said, "That is true. Their answers have simply created more questions."

So Buddha said, "What do you want? You want more questions? Then I can answer. But if you are REALLY interested in getting beyond the questions, then do this strange act which you have never done: sitting silently doing nothing. Just wait for two years."

The man thought for a moment and agreed, because the point was so clear. He was old, sixty years old, and he had been to many Masters -- so-called Masters, of course, because if he had been to a real Master then there was no need to go anywhere else. A real Master is a full stop. And that's what Buddha became to him -- a full stop. He agreed.

The moment he said, "Yes, I will wait for two years and remain silent, but don't forget your promise," Mahakashyapa, a disciple of Buddha who was sitting under another tree, started laughing.

The man said -- his name was Maulingaputta -- he said, "Why is this disciple laughing?"

Buddha said, "You can ask him yourself. Ask and be finished, because after that for two years you have to be silent! "

So he asked Mahakashyapa, "Why are you laughing?"

He said, "I am not laughing at you, I am laughing at myself, because this is what has happened to me. This man is tricky! He had told me to sit silently for two years, and twenty years have passed! And I don't have any questions, and he goes on again and again... whenever he passes by me he says, 'Mahakashyapa, ask! Where are your questions?' And I cannot ask because there are no questions left! He tricked me into silence! I am enjoying life, I am enjoying existence, I am enjoying my being, but there are no questions. Mysteries, of course, but no questions, no problems. So I cannot ask anything. and he goes on poking me. Whenever I come across him he says, 'Mahakashyapa, have you forgotten? I am ready to answer now, but you don't ask!'

"So I would suggest to you," he said to Maulingaputta, "that if you really want to ask, ask now. Be finished with it! Otherwise, after two years it will be too late!"

Buddha said, "I will stick to my promise. If you ask me, I will answer."

And two years passed, and really Buddha remembered. Exactly on the same day after two years, from ten thousand sannyasins, he called Maulingaputta, "Where he is?" He was hiding because he knew two years had passed, so he was hiding somewhere in the crowd. He said, "Maulingaputta, come out! Ask your questions. Where are your questions? "

And he said, "Mahakashyapa was right. They have all disappeared, Bhagwan, I don't have any questions to ask. And please, don't ask me again to ask questions, because that will be very embarrassing. You will be asking me and I will not ask anything, because I don't have any questions. They have simply withered away."

That's what happens when you enter into the world of meditation.

Nanda, it is nothing to do with your being a Polack! You have become innocent, you have become like a child. And becoming a child, becoming reborn, becoming innocent is the greatest achievement there is, the highest peak of spirituality. When you are utterly innocent your vision becomes so clear, your insight is so perfect that you can see. There are no barriers, hence no questions arise.

The blind man asks whether the light exists or not, and he can be forgiven because he is blind. The man with eyes never asks whether light exists or not. Have you heard of any man with eyes asking whether light exists or not? And if somebody with eyes asks that, that will only show that he is mad. Eyes are enough -- one knows light exists.

Whenever a man asks whether God exists or not he is simply showing his blindness. He is showing that his inner eyes are not functioning, that his insight is clouded. When somebody asks, "What is love?" what does he show? What does it indicate? It simply indicates his heart is closed; his heart is not open like a lotus. He has forgotten all about his heart; he has bypassed his heart. He lives in the head; he has made his house in the head. And slowly slowly, logic is all that he knows, hence he asks, "What is love?" A man of heart will not ask, "What is love?" He will know.

When you ask you simply show that you need clarity -- not an answer but a clarity. And what am I doing here, in fact? I am not trying to answer your questions; I am trying to destroy your questions! These are not answers. I am hammering! I am destroying your questions, your heads! My whole effort is to free the energy from your head -- it is imprisoned there -- and to allow it to move into the heart, and then into the being which is your real center. The heart is mid-way between the head and the being. Thinking is head; it creates questions and never gives you any answer. It is the world of philosophy -- the world of the fools.

Below it is the world of feeling, heart; it is the world of the poets.

Have you observed the fact that philosophers ask, poets answer? Every poetry is an answer, no poetry is a question. No poetry has a question mark on it; it is an answer. The heart answers! Hence it is far better to come into the world of feeling; that is wiser, but still you are a little far away from absolutely clear insight, because when the insight is clear there is not even an answer, what to say about a question? Not even an answer!

The philosopher questions, the poet answers, and the mystic is neither interested in questioning nor interested in answering. If you come to a mystic Master, his whole work is to destroy your questions, your answers, everything that you are carrying along with you, to make you utterly empty. That is the moment when insight starts functioning; you become innocent.

I have heard:

Morarji Desai, when he was the prime minister of India, was traveling in a plane with his cabinet. "If I throw out a hundred-rupee note," he said, "I will make one person very happy."

One of the members of his cabinet added, "But if you throw out two fifty-rupee notes you will make two people happy."

Another said, "Well, you could make ten people happy by throwing out ten ten-rupee notes."

And the wisest of them all said, "Why not throw one rupee notes? You will be making one hundred people happy?"

At this point a little child who was sitting in the seat next to them said, "Why don't you make seven hundred million people happy by throwing yourself out of the window?"

This is clear insight! Only a child can have it. Only a child can say it.

Nanda, you are coming close to the second birth. The first birth is given by the mother and the father; that is a physical phenomenon. The second birth happens through the Master; that is a spiritual phenomenon. YOU are coming close to the second birth. And once you are twice-born, once you are a dwija -- twice-born -- you will not have any questions, you will not have any answers, and you will not be worried about why you are not having real questions. You will be immensely rejoiced that you are free from questions and free from answers. Then you enter into the real, the essential, the very core of things. Then you enter into the depth, the profound depth of that which is.

God is a code word for "that which is." God is not a word, it is a code word, It does not mean anything unless you know the code. G stands for "that," O stands for "which," and D stands for "is": that which is. God is not a person but all that surrounds you, within and without. When your insight is clear, when all the clouds are gone and the sun is uncloudedly in the sky, who bothers about questions and answers? Who is concerned with words and theories, ideologies, philosophies, theologies? They all disappear.

In that silence is the truth. That silence is the shrine of the truth. Enter into it. Take the jump into it. That is the essential thing. If you miss it you miss your whole life and the great opportunity that life has given to you. If you reach this essential core you are blessed, you have arrived home.

That is the message of the DESIDERATA and that is my message too.

Hari Om Tat Sat

The Divine Sound: That is the Truth

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BELOVED MASTER,
I HAVE HEARD YOU SAY, HARI OM TAT SAT: THE DIVINE SOUND -- THAT IS THE TRUTH. WHEN YOU SPEAK I HEAR THE SOUND OF TRUTH RESONATING IN ME, YET I AM NOT ENLIGHTENED. HOW IS IT THAT I CAN RECOGNIZE THAT WHICH I HAVEN'T REALIZED?

Maneesha, *Hari Om Tat Sat*: the divine sound -- that is the truth... It is one of the *mahavakyas*, the great sayings which have been embedded in the hearts of the mystics since eternity. It is not something theoretical, not something philosophical, it is something existential.

Those who have gone within themselves have always heard a strange sound, which can only be called the sound of existence itself. It is difficult to reduce that sound into language. Hence for centuries, as far back as we can go, Om, the sound, has been represented not by any alphabetical word but by a symbol.

That symbol is beyond any alphabet. It does not belong to any language. Hence the Tibetans can use it, the people who are writing in Sanskrit can use it; Mahavira can use it, who was using a language called Prakrit; Gautam Buddha can use it, who was speaking in a language called Pali. There is no other symbol in the whole world which does not belong to any particular language, but is simply symbolic of a certain experience that can happen to anyone. And why have they not reduced it to some linguistic form? It is not without reason.

The sound of Om is heard only when your mind is completely silent, when you have gone beyond all language, all thinking, when there is pure silence, not even a ripple. Suddenly you hear a music. There is no instrument playing it. It seems it is simply the very heartbeat of existence. That's why it doesn't matter whether someone is a Buddhist or a Hindu or a Jaina. It does not depend on your philosophy, on your religion. It depends on the depth of your reach towards your very inner center. There, suddenly, you are overwhelmed.

It is not exactly Om, but Om comes the closest to expressing the sound. And the sound has been called the divine sound because it is not man-made. It is eternally herenow. Whoever wants to enter into the stream of eternal existence is bound to hear it. It says nothing, but it vibrates your being to such joy, to such celebration, to such dance that you have never dreamt of before.

The word `hari' is used as one of the names of God. I don't want to bring God in; I want to avoid God completely because it brings all kinds of lies behind it. Nobody has ever experienced any God. There is no evidence, no proof, no argument to support it. It is an absolutely useless hypothesis -- not only useless, but immensely harmful, because so much bloodshed has happened because of the name God. It is time that we forget the word and start using something else fresh.

The word `hari' in itself has another meaning which is far more beautiful than the word God. *Hari* in Sanskrit means the thief. And the sound of Om, once you come close to it, certainly proves to be the master thief because it simply steals your very heart forever. Then you are part of the existence and you are no

longer a separate personality.
You are not. Existence is.

Certainly this can be done only by a master thief: you are completely stolen, absorbed, not even a mark is left behind. Those who have used the words *hari om* would rather say that it is the divine sound. My own preference is to say that it is the master thief sound, which has stolen millions of hearts.

But whatever you say, one thing is certain: Tat Sat. *Tat* means that, and *sat* means truth.

This sound of Om is our very truth, is our very being. We are made of it. The whole existence vibrates, and through different vibrations of the same sound there are different things, but they are simply different vibrations. A certain vibration creates a tree, another vibration creates a bird, another vibration creates a man, but the whole existence, according to the mystics, is made of sound. This sound is certainly the most sacred, the most divine, because there is nothing more beautiful, nothing more ecstatic. Once you have heard it, even from far away... just a glimpse and you will never be the same person again.

All that we are searching for in meditations is nothing but this master thief. We are searching in our being: what kind of dance, what kind of music goes on there in the living center of your life. Strangely enough all those who have entered in have found the same answer, without exception -- Hari Om Tat Sat.

Maneesha, you are asking, "When you speak, I hear the sound of truth resonating in me, yet I am not enlightened. How is it that I can recognize that which I have not realized?" There are many things in this small portion of your question.

When you hear me you are hearing existence itself, just the way you hear the wind passing through the pine trees or you hear the sound of running water. I have nothing to say to you, that's why I go on speaking continually, for years. If I had something to say I would have said it. Because I don't have anything to say, I can continue for eternity.

When you hear my sound and truth starts resonating in you it is simply a bridging between the master and the disciple. If what is coming from me originated in existence itself and you are in love, in trust, feeling one with me, you will start resonating with the same truth that is making me a vehicle. It does not need you to be anybody special, it just needs a loving heart, a trusting heart with open doors so the breeze that is coming is not obstructed, so the fragrance that is flowing can overwhelm you, can surround you, can open your heart like a rose opening its petals.

But your problem is, "How is it possible, because I am not enlightened?"
Who said that to you?

I am saying every day you *are* enlightened, and you are so stubborn that sometimes I also start feeling it would be better I join you and become unenlightened. Why keep this separation? Either you become enlightened or I am going to become unenlightened. There is a limit to everything!

I don't know who the person is who goes on spreading these rumors that you are not enlightened. What is the source of this knowledge? I know it, for thousands of years you have been told you are not enlightened. The people who were telling you that you are not enlightened were on an ego trip -- they were enlightened, you were not enlightened; they had arrived, your journey is going to be very long, perhaps many, many lives.

Their whole effort was to create a great distance between you and themselves so they could be superior to you. They are divine, they are God's incarnation, they are enlightened, they are messengers, they are messiahs, and you... you are just an ignorant person moving from one life to another, carrying the same load of ignorance that goes on increasing with every life. These people have insulted the whole humanity.

As far as I am concerned, I want to say not only are you enlightened, the trees and the rivers and the mountains and the stars, all are enlightened. Otherwise is not possible. I want to make it absolutely clear to you: to be alive is to be enlightened. Wherever there is life, wherever there is love, enlightenment is just hidden underneath. You may not recognize it. The whole effort is to help you to recognize it.

All the meditations are nothing but an effort to feel your enlightenment -- which is already the case; whether you feel it or not it does not matter. If you feel it you will rejoice, your life will become a dance, moment to moment, of tremendous glory and majesty, of grace and gratitude. If you don't recognize it you will remain miserable, asking all kinds of idiots, frauds, "How can I become enlightened?"

There have been masters like Bodhidharma. You ask him how to become enlightened and you will get such a good slap on your face that you will wake up immediately, saying, "I am sorry, I had just fallen asleep. I *am* enlightened." Those days were beautiful, when it was perfectly accepted that a master can slap the disciple. Now people have completely forgotten those beautiful moments and those beautiful days and those beautiful people.

It is said about Chuang Tzu that when for the first time he entered the hut where Lao Tzu, his would-be master, was living, Lao Tzu looked at Chuang Tzu and said, "Remember one thing, never ask me how to become enlightened." The poor fellow had come for that very purpose. But Lao Tzu made it clear, "Only on this condition will I accept you as my disciple."

There was a moment of silence. Chuang Tzu thought, "It is strange. I have come to become enlightened, that is the very purpose of becoming a disciple. And this old fellow, so beautiful and so graceful, is asking such an absurd thing: if you want to be my disciple, promise me that you will never ask about how to become enlightened."

But it was already too late. He had fallen in love with the old man. He touched his feet and he said, "I promise I will never ask how to become enlightened, but accept me as your disciple."

Immediately came a hard slap, "You idiot! If you are not going to become enlightened, then for what purpose are you becoming a disciple? I was asking this promise because I could see in you such beautiful intelligence that you might have immediately realized the point of my asking. You are enlightened; there is no way to *become* enlightened. There is no need. In fact even if you want to become unenlightened, there is no way."

Then why has this whole humanity become unenlightened? How have they managed? Just by forgetting, just by being too involved in other things. The world is vast, and the mind goes on taking you into new desires, new longings, new achievements, new greed. Slowly, slowly a curtain falls between you and your mind, and the mind completely forgets your being. It forgets completely that there is an inner world also, not only an outer existence.

The outer is very poor in comparison to the inner. But once you get involved with the outer, it is so vast that there is a possibility you may wander around in the universe for millions of lives. And you may not realize that you are wasting your time, that it is time to look in.

Maneesha, promise me to never ask again, "I am not enlightened, how to become enlightened?" I have my own ways of slapping, far more sophisticated. I don't use my hand because I am a lazy man; moreover I don't want to hurt my hand. But I have my own ways, and I go on slapping people -- and you know it well!

And the last part of your question is, "How is it that I can recognize that which I have not realized?" If you can recognize it, that is an absolute guarantee that you must have realized it in some unconscious way. Perhaps you have forgotten your realization. Each child is born with the realization.

I have condemned Gautam Buddha's story many times, but this time I am going to appreciate it, just to put things in balance. The story is: Gautam Buddha is born while his mother is standing under a saal tree, and he is born standing. And the first thing he does is to take seven steps in front of his mother and declare to the universe, "I am the most enlightened person ever." I have condemned it for different reasons; now I want to appreciate it for different reasons.

In fact, every newborn child, if he could, would say the same thing, "I am enlightened." If every newborn child could walk, he would take seven steps and declare to the whole world, "I am the most enlightened person, unique." Perhaps the story is simply a symbolic way of recognizing each child's innocence as his enlightenment, as his ultimate experience.

But he will be lost in the world. Perhaps once in a while somebody comes back to his childhood again. My effort is to bring you back to your innocent childhood again. What you have not done in your first birth you can do in your second.

After I have gone from here tonight, everybody has to take seven steps and declare to the whole world, "I am the most enlightened person!" Try it, and you will really rejoice. And you will never fall back again into the old ignorance and start looking for how to become enlightened. Finish it tonight!

And you are asking how one can recognize if one has not realized. It is a question like if you are given a rotten egg in a restaurant and you say, "This is rotten." And the manager comes and says, "Are you a hen? Have you ever produced an egg? If you have never produced an egg, on what authority are you saying that this is rotten?"

There is no need. You can recognize things which you may not have consciously realized, but which must be an undercurrent of realization within you. Except that there is no other way. How do you realize when you fall in love that it is love? Certainly somewhere deep inside you there must be a hidden corner that already knows what love is. How do you recognize when you see a roseflower and say it is beautiful? Have you ever seen beauty? Have you ever realized what beauty is? But certainly you recognize that the rose is beautiful. I am simply saying that there must be a certain realization in your being about beauty,

about truth, about the ultimate sound of existence. That's what makes you recognize.
You are much more than you think you are.

You are not what all the religions have made you -- sinners, condemned, just sitting in the waiting room for the train to take you to hell. And the waiting room itself is giving you enough experience of hell!

The word `sin' is used by all the religions without paying attention to the root meaning of the word. The root meaning of the word is to forget. It has nothing to do with morality, it has nothing to do with your good actions or bad actions; it has something to do with forgetting who you are. And if you have forgotten, you can remember.

Gautam Buddha continually says to his disciples, "It is not a question of realization, it is only a question of remembering. What you have forgotten you have with you"... just a little search in all your pockets -- also in the pockets which you are keeping secret even to yourself.

I have told you the story of Mulla Nasruddin.... He is traveling in a train and a ticket checker comes, and Mulla looks into everything for his ticket. He opens all his suitcases and bags and creates so much fuss that almost half of the passengers have to move to make space for all his things that he is taking out to look for the ticket.

Tired, the ticket checker says, "Forget all about it, just answer me one question and I will be satisfied. You have been looking in everything, in places where the ticket cannot be lost -- you have looked in your shoes. Why should the ticket be lost in your shoes? But you have not looked in the right-side pocket on your coat."

Mulla said, "Don't mention that. I am not going to look into that pocket. That is my only hope, that perhaps the ticket is there. I can look everywhere in the world, but not in my right-side pocket."

Everybody in the compartment said, "This is strange, the fellow thinks that perhaps... If you think that the ticket may be there, then that is the first place to look. But no, there are different kinds of logic and different kinds of arithmetic. The man also has a point. He says, `That is my only hope, don't destroy it. Let me look in the whole world first. That is the last resort.'"

Tired of his search, the ticket checker says, "You simply be quiet and collect your things, because you are disturbing all the passengers, and I will not ask anything about your right pocket."

Mulla said, "That's right. Nobody should ever make any indication towards my right pocket because I am not going to look there."

Most of us are searching for things exactly where we know they are not. Now, people are searching for God in churches, in temples, in stone statues, and nobody ever thinks, "Is God going to be met there?" The statues are man-made, the temples are man-made and nobody is looking into himself, which is the only space not manufactured by man, the only place where perhaps the ticket is. It is simply a question of remembering. But you, whether you remember or not, are by nature part of the whole.

The experience that "I am part of the whole" is enlightenment. If you recognize it you start dancing. If you don't recognize it you go on crying unnecessarily. Things which are very simple have been made unnecessarily complicated, just to cheat you, exploit you.

Religion has functioned in the world as the greatest business -- greatest in two senses. It accumulates more money than any other business and it goes on selling things which are invisible.

Now, selling things which are invisible is a great business. You purchase something invisible, you keep it carefully in your suitcase, afraid that it may get lost -- then to find it will be very difficult. So keep the suitcase locked, never open it, because who knows? -- the invisible thing may have wings, may fly out.

The most intelligent people in the world are also purchasing God -- who is absolutely invisible -- purchasing tickets for heaven, depositing bank balances in paradise. And everything they give they see with their own eyes going into the pockets of the priests. But perhaps from those pockets there are invisible ways -- the money that they are giving to the pope will reach. In the Vatican the pope has a bank. It is really a branch of the original bank; you deposit in the branch and it will reach the original bank. You need not be worried about it.

And this pope goes on wasting your money in unnecessarily traveling here and there. He came to India. And wherever he goes, the first thing he does is to kiss the earth. He could have done it in the Vatican. There was no need, the earth is the same everywhere, but certainly tastes are different.... When he touched down at New Delhi airport I was in Nepal, and I said to my people, "This is his first taste of Hinduism." Because you cannot taste earth in India unless you taste cow dung, and that is the only essential Hinduism.

And he wastes your money, which you think is going to be deposited in paradise. On a single trip to

Australia he wasted six million dollars -- twice the cost of the visit of the Queen of England, Elizabeth. And three times he has been around the world, wasting six million, eight million dollars on each trip. This is your money.

Once George Bernard Shaw was asked, "Do you think a man can live joyfully just keeping his hands in his pockets and doing nothing?"

George Bernard said, "Yes, it is possible. Just one thing has to be remembered: the pockets must not be yours. Just keep your hand in somebody else's pocket."

That has been the whole religion. And they are giving you things which even an idiot can understand....

The Italian consul from Calcutta was here. Before he came here to be slapped by me he had gone to Satya Sai Baba. He seems to think himself a seeker of truth. And what happened in Satya Sai Baba's place? There they have an arrangement that in the office you fill in a form with your name, your country, your job, and what your essential question is, what you have come to ask. And then the Italian consul was taken in.

Many other people were sitting waiting for Satya Sai Baba. He was given a special place. Satya Sai Baba came in and directly pointed to him, saying, "You live in Calcutta. You are Italian. You work in the consulate." A great miracle! And all the information he had filled in.

And these idiots like Satya Sai Baba are surrounded by other idiots not only of this country, they come from far away in search of truth. And he was immensely impressed: "This is your question. You want to know this, this is your enquiry. You are a great seeker of truth."

Now, naturally he is going to write a book. I will wait for his book. Here he also got special treatment, but I don't think he will have the guts to even refer to it. He was so afraid that he had an appointment with one of our sannyasins, Azima, to go with him to a dinner, but he simply escaped. He never reached the hotel where Azima was waiting for him for the dinner, afraid that Azima was bound to ask, "What do you think about Shree Rajneesh?"

And it is not that he will not think about me. He will think about me day in and day out! He will see me in his dreams, because he avoided seeing me here. When I pointed at him, he was holding his hand over his face. I could not believe that such cowards... When I passed by the side I was looking from the window of my car; he had changed the position of his hand. Now he was keeping his hand over the side of his face. These are the people who are your diplomats, your politicians, your priests.

If religiousness means anything, it means fearlessness. It means taking a risk, putting at stake all that you have, all that is familiar, for the unknown; leaving the known and moving into the unknown. That simple step makes you religious. No other discipline is needed.

I have continually to postpone those funny and strange questions... their time never comes. One is so great that I think tomorrow morning I will begin with it. Now a few things to contemplate seriously....

Gorbachev, Margaret Thatcher and Ronald Reagan are the guests of the king of Saudi Arabia, who has a magic swimming pool. The magic is that if you name a liquid while jumping into the empty pool, it will immediately be filled with that liquid.

Gorbachev goes first, and ripping off his clothes, he shouts, "Vodka!" and leaps into the pool, which is miraculously full of the finest Russian vodka.

Thatcher goes next, and bouncing along in her bra and panties, she yells, "Whiskey!" She lands with a splash in a pool filled with the finest, twelve-year-old scotch.

Not to be out-done, Reagan races towards the pool in his jockey shorts, stubs his toes on the edge of the pool and falling headlong, he screams, "Oh, shit!"

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #2

Chapter title: Nobody is at home

18 January 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
MY GIRLFRIEND TOLD ME I AM A LITTLE BORING, NOT VERY JUICY, VERY DEPENDENT AND A VICTIM. THEN I FELT VERY GUILTY AND DEPRESSED AND UTTERLY UNWORTHY. I BEGAN TO FEEL INSIDE ME A BIG NO: TOWARDS EXISTENCE, LIFE, LOVE, YOU. MEANWHILE I OBSERVED IN ME THIS DESTRUCTIVE ENERGY AND I FELT THAT I SOMEHOW ENJOYED IT!
BELOVED MASTER, IS IT POSSIBLE TO USE THIS ENERGY IN SOME CREATIVE WAY?

Anand Veetkam, your question is an example of the stupid conclusions that mind comes to. Perhaps you may not have looked into it and its contradictions. I would like to go into the very psychology of such questions. They are not only within you, they are within many. You are courageous to expose yourself.

The exposure begins, "My girlfriend told me I am a little boring." Your girlfriend is very compassionate, because each man finally becomes *very* boring, not a little boring. Do you realize the fact that what you call love is a repetition, the same stupid gymnastics again and again? And in this whole stupid game the man is the loser. He is dissipating his energy, perspiring, huffing, puffing, and the girl keeps her eyes closed, thinking, "It is a question only of two or three minutes and this nightmare will be finished."

People are so non-inventive that they take it for granted that going through the same actions is making them more interesting. That's why I say your girlfriend is very compassionate -- she only told you that you are a little boring. I say to you, you are utterly boring. When the Christian missionaries came to this country, people discovered that they knew only one posture of making love -- the woman underneath and those ugly beasts on top of the delicate woman. In India that posture is called the missionary posture.

India is an ancient land and the birth place of many sciences, particularly sexology. A book of tremendous importance, by Vatsyayana, has been in existence for five thousand years. The name of the book is KAMASUTRAS, hints for making love. And it comes from a man of deep meditation -- he has created eighty-four postures for lovemaking. Naturally the love posture should change; otherwise you are bound to be boring.

Vatsyayana recognizes the fact that the same love posture creates boredom, a feeling of utter stupidity, because you are always doing the same thing. He invented eighty-four postures to make the love life of couples a little interesting. Nobody in the whole world has written a book of the caliber of KAMASUTRAS. But it could only have come from a man of immense clarity, of deep meditativeness.

What is your lovemaking? If you look at your lovemaking, you yourself will feel that it is all boring. And particularly for the woman it is more boring, because the man is finished in two or three minutes and the woman has not even started. And all around the world, cultures have enforced in the minds of women that they are not supposed even to enjoy or move or be playful -- that is called `dirty'; prostitutes do it, not ladies. Ladies have to lie down almost dead and let that old guy do whatsoever he wants to do; it is nothing new, there is nothing new even to see.

You should not take it as a personal disrespect. Your girlfriend is telling you something really sincere and honest. Have you given her orgasmic joy? Or have you only used her to throw out *your* sexual energy? Have you reduced her into a commodity? She has been conditioned to accept it, but even this accepting cannot be joyful.

You make love on the same bed where you fight every day. In fact fighting is the preface: throwing pillows, shouting at each other, arguing about everything and then, feeling tired, some negotiation is needed. Your love is only a negotiation. If you are a man of aesthetic sensibility, your love chamber should be a

sacred place, because it is in that love chamber that life is born. It should have beautiful flowers, incense, fragrance; you should enter into it with deep respect.

And love should not be just an abrupt thing -- grab the woman. This hit-and-run affair is not love. Love should have a preface of beautiful music, of dancing together, of meditating together. And love should not be a mind thing -- that you are continuously thinking of how to make love and then go to sleep. Love should be a deeper involvement of your whole being, and it should not be projected by the mind, but should come out spontaneously.

Beautiful music, fragrance, you are dancing hand in hand, you have again become small children playing with flowers... If spontaneously love happens in this sacred atmosphere it will have a different quality.

You should understand that the woman is capable of multiple orgasms, because she does not lose any energy. Man is capable of only one orgasm and he loses energy, looks depressed. Even the next morning you can see his hangover, and as he goes on growing older it becomes more and more difficult.

This difference has to be understood. The woman is on the receptive end -- she has to be, because she has to become a mother, she needs more energy. But her orgasm has a totally different way of happening. Man's sexuality is local, like local anesthesia. A woman's body is sexual all over, and unless her whole body starts trembling with joy, each cell of her body starts becoming involved, she cannot have an orgasmic explosion.

So it is not only in your case, it is the case for almost ninety-nine percent of women around the world. The whole situation has to be changed. The woman should not be under the man. In the first place it is ugly -- man has a stronger body, the woman is more fragile. She should be on top of the man, not the man on top of the woman.

Secondly, man should remain silent, inactive, so that his orgasm is not finished within two minutes. If you are silent and let the woman go crazy on top of your chest it will give her good exercise and it will bring her to an explosion of orgasmic energy. It takes time for her whole body to warm up, and if you are not inactive there is no time. So you meet, but the meeting is not of beauty, of love, but just utilitarian.

Veetkam, try with your girlfriend what I am saying. You be the inactive partner and let her be the active partner. Allow her to be uninhibited. She has not to behave like a lady, she has to behave like an authentic woman. The lady is just created by man; woman is created by existence. You have to fill the gap between her orgasms. The gap can be filled in only one way, that you remain very inactive, silent, and enjoy her going crazy. And she will have multiple orgasms. You should end the game by your orgasm, but you should not begin with it.

And your woman will not call you a little boring. You will be a really interesting, real wonderful guy who is behaving like a lady! Keep your eyes closed so that she is not inhibited by your eyes. So she can do anything -- movement of the hands, movement of the body, moaning, groaning, shouting... Until she says, "Hari Om Tat Sat!" you are not allowed to be alive, you simply remain silent. This should be the indication. "Hari Om Tat Sat" simply means: this orgasmic explosion, this is the truth. Then she will be mad after you. Right now you must be behaving stupidly, as most of the men in the world do.

The second thing you say: "My girlfriend is saying that I am not very juicy." So become a little more juicy! To become juicy is not very difficult. The juice of all kinds of fruits is available everywhere. Drink more juice, less solid food. She is giving you good advice and you in your stupidity are thinking that she is condemning you.

When she says, "You are very dependent and a victim," I can see even through your question that she is right. A victim you are, just as every human being is a victim -- a victim of stupid ideologies, which have created strange guilt feelings and do not allow you to be playful. Although you may be making love, you know you are committing a sin and that hell is not far off.

Becky Goldberg was telling Goldberg, "You are a great lover."

Goldberg said, "But you never told me this before. I was waiting for somebody to say that I am a great lover, but I dropped the idea because it seems I am not."

Becky Goldberg said to him, "No, you are a great lover, and I wanted to say it to you many times, but you were not there!"

... making love to Becky, and Goldberg is not there. He is counting his money, doing his accounts, and his mind is doing thousands of things. In every bed where there are two lovers there are at least -- I mean

minimum -- four people. There are more inventive people -- they may have a whole crowd in the bed. The woman is making love to Goldberg and thinking of Muhammad Ali. Goldberg is making love as a duty and is thinking of so many beautiful actresses; but his mind is not there, and neither is his wife's mind there. Their minds are in their dreams.

A man told his friend, "Last night I had a tremendous dream. I have to tell you. I have been waiting for the morning to tell you the dream." The man said, "What kind of dream?"

He said, "I went fishing in my dream and I caught such big fish that even to draw in one big fish was a strenuous job for me, and I caught so many fish. I don't know where these fish disappear to in the day."

The other man said, "Stop all this nonsense, you don't know what I have dreamt. I found in my dream, on one side of me, Sophia Loren, absolutely nude. And I said, `My God, have I reached heaven?' And on the other side was another beautiful woman. It was impossible to judge who was more beautiful."

The other friend became very angry and he said, "You idiot! You pretend to be my best friend. Why didn't you call me?" He said, "I did call, but your wife said you had gone fishing."

Nobody is where you think he is. Nobody is at home. While making love make it a meditative process. Your whole presence has to be there, showering on the woman you love. The woman has to be there, showering all her beauty and grace on her lover. Then you will not be a victim, otherwise you are a victim.

Love is not accepted by your so-called, utterly idiotic religions to be a natural and playful experience. They condemn it. They have made it a condition: unless you leave your woman you will never attain to truth. And the conditioning has been going on for so long that it has almost become a truth, although it is an absolute lie.

You are a victim of traditions and you are certainly dependent. When I read your question further you will see how you are dependent -- dependent on a girlfriend who tells you that you are boring, not very juicy and a victim.

Your dependence shows further: "Then I felt very guilty and depressed and utterly unworthy." If your girlfriend, by saying such simple truths, can make you very guilty and depressed and utterly unworthy, she certainly seems to be your master. "I began to feel inside me a big No." And this is where your girlfriend has been kind, not to say to you, "You are a little bit of an idiot too."

You are saying, "I began to feel inside me a big No towards existence." Now what has existence done? Do you think your girlfriend is existence? "... towards life." Do you think your girlfriend is life? "... towards love." And finally, "... towards you." Why involve me? I have not been giving all these ideas to your girlfriend; I don't know her. She is not getting these lessons from me about what to tell you.

This shows your utter idiocy. Are you here for me or for your girlfriend? I go on saying things every day and nothing changes in you. And your girlfriend just said that you are a little boring and you don't doubt her. Perhaps you have come here following your girlfriend. And in what way can you say No to existence, to life, to love and to me? That really is hilarious. I had not said anything and you have included me -- on what grounds?

Rather than listening to your girlfriend who was saying sincerely that you are boring, just a little, you should have asked her, "In what way can I become a little more interesting? Do you have any suggestions? If I am not juicy then tell me how I can become juicy." That would have been an intelligent step. But instead of asking the girl you started having "a big no: towards existence, life, love, you." Sometimes I think that... I don't even know you personally, nor your girlfriend. In what way am I involved in it?

But I can understand the reason. Perhaps you may not be able to explain it, but I can see the underlying reason for your big No. You believe in your girlfriend too much -- naturally you could not ask her. That shows your dependence. You must be afraid to make much fuss about these things with the girl, because girlfriends are not your permanent wives, no law prevents them from moving with someone who is more juicy. And everybody in the beginning is juicy, but just a few days together and the whole juice dries out. You start looking around for some other girl, for some other man, because they are all looking juicy.

You will repeat the same thing life after life; you have done it already, without understanding the foundation. Living with one man more than a week the problem arises of how to get rid of him. He is also thinking about how to get rid of you. But it does not look right to either of you, so you start creating trouble so that somehow some other idiot may become interested in your girlfriend, because you both go on seeing that other girls are more juicy, other men are more juicy.

It is an old story that the green grass on the other side of the fence of your bungalow looks greener than

your own grass. Distance creates that phenomenon.

Any woman may look to you juicier than your wife -- she is just a pain in the neck. But what you don't know is that all these women are following the same philosophy. For one or two days they are so groovy, and once they have caught hold of you the real story starts -- they start becoming a pain in the neck. And the same is true about men. Meeting a girl on the sea beach, in the garden, by the side of a river, he pretends to be Alexander the Great, walks like a lion, and within two days the same fellow is reduced to a rat.

Nobody talks about the reality of why this is happening, why so many people are unnecessarily made miserable. This society will never be happy if we don't allow people to move and not get stuck in marriages, not get stuck in their own promises. Out of freedom meet with each other, and the moment you feel that you have explored the whole topography of the woman and the woman knows that she has experienced whatever is possible to experience in the man, then it is time to say goodbye to each other in deep friendliness. There is no need to hang around each other's neck.

A world completely free from any contracts between man and woman will be immensely lovely, beautiful, unboring, interesting. But we have created institutions, and to live in an institution is not a very great experience. Your marriage is an institution, although the newer generation is moving a little more freely, before settling after the age of thirty. I have been looking around the world to find a hippie who is at least of the age thirty-five. I have not found any. Nearabout thirty all hippies disappear, they become just square people whom they were fighting against before.

Seeing the situation, that living in institutions -- of marriage, community, society, Lions Club, Rotary Club -- you cannot live joyously, you have experimented. This is the first time in history that we have a younger generation. I don't mean that in the past there were not young people, but there was no "younger generation." A small child, seven years old, would start following the father's business, would start going to the fields, would start taking care of the cows; or if the father was a carpenter, would start helping him. At the age of seven he had already joined the society.

For the first time in history there is a generation which can be authentically called younger and which has created a generation gap. Schools are there, colleges are there, universities are there and it takes twenty-five years, twenty-six years to come out of the university with a postgraduate degree or with a doctorate. But by that time you are no longer young. By that time you start having responsibilities: professorial, professional, family, marriage.

But during the time that you spend in the hostels and in the universities, before entering life, there is a long gap in which you are not engaged in any utilitarian, purposive activity. That has created the generation gap. Men and women become sexually mature -- women at the age of thirteen, men at the age of fourteen -- and they will be married perhaps ten years afterwards or twelve years afterwards. These twelve years have created girlfriends and boyfriends.

It is a great opportunity for the future to understand the whole phenomenon and its psychology. You have the choice to change the old habits, to create trouble but drop old habits. Every man needs to be aware of many women. Every woman needs the experience of many other men before deciding to marry. Their experience will help them to find the right person with whom they can melt and merge without any difficulty.

Anand Veetkam, "Meanwhile," you are saying, "I observed in me this destructive energy and I felt that I somehow enjoyed it." Everybody has destructive energy, because energy, if left to itself, is bound to be destructive -- unless it is used with awareness and becomes creative.

But the most important thing that you are saying is that, "Somehow I enjoyed it." Then how are you going to change it? With anything that you enjoy you are bound to remain on the same level; you cannot change it, because you may not enjoy the change. And all this has come to your mind only because your girlfriend told you that you are "a little boring, not very juicy, very dependent and a victim."

You have energy. To enjoy destructive energy is suicidal, to enjoy destructive energy as destructive is in the service of death. If you are aware of it you have to go through a transformation. Use your energy creatively, perhaps that will make you less boring, more juicy, less dependent, less of a victim.

And the most important part will be that you will not feel guilty and depressed. No creative person feels depressed and guilty. His participation in the universe by his creative actions makes him tremendously fulfilled and gives him dignity. That is the very birthright of every man, but very few people claim it.

Moreover, this big No will become a big Yes if the energy moves into creative dimensions. And there is no difficulty, it is so easy to use energy in creative fields. Paint, do gardening, grow flowers, write poetry, learn music, dance. Learn anything that changes your destructive energy into creative energy, and

immediately the big No will become even a bigger Yes. Then you will not be angry at existence, you will be grateful. You will not be against life. How can a creative person be against life, love? It is impossible, it has never happened. It is only the uncreative people who are against everything. And if you can be creative, life-affirmative, you cannot be against me, because I am giving you the directions for becoming an authentic, sincere, celebrating individual.

Your girl has raised very important questions for your life. The easiest way would be to change the girlfriend, but I suggest that your girlfriend is certainly a friend to you and that whatever she has said is absolutely sincere, authentic. Be grateful to her and start changing things. The day your girlfriend accepts you as juicy, as interesting, will be a great day in your life. So don't be a coward and change girlfriends just because this girlfriend creates trouble in your mind, and you want to find some other girlfriend.

You must know of my disciples here. You are fortunate to find a very compassionate girl. Your next choice will be very difficult; she will make you feel absolutely guilty and unworthy. Because what have you done to be worthy? What have you done not to be boring? What have you done to declare your independence? What have you done not to be a victim? It is time you should do it. You will remain always grateful to your girlfriend.

Anand Veetkam, I would like to tell your girlfriend, "Go on hitting this fellow until you are satisfied that he is not boring, but full of juice, utterly interesting, playful, celebrating. You may lose him somewhere on the path of life, but you will have prepared him for some other woman; otherwise the way he is now he is going to torture many women and torture himself."

He is even planning to torture me! I am absolutely out of the game, I am not a partner in your relationship. In what way have you managed to think that a no arises against me? I understand why it arises. It arises because I respect women in every dimension as being equally capable as men. They have been beaten down the ages; they have never been able to say a single thing about their husbands.

Just three days ago it has been found that even in America husbands are beating their wives. But the wives have been hiding the fact up to now -- because it does not look as if you have been beaten and you cannot do anything, nor does it look good to defame the husband. It does not look good to the children, if they come to know... I used to think that wives are only beaten in India.

One of the great Hindu saints, Tulsidas, who is worshipped and read all over India by every Hindu, has a strange statement: *Dol gamar pashu aur nari. Ye sab taran ke adhikari*. He is categorizing women with drums -- *dhol* means drum, *gamar* means idiots, *pashu* means animals, and *nari* means woman. All these four are constantly to be beaten. The dhol, the drum, will not work if you don't beat it. So for thousands of years Indian women have been beaten. It has been taken for granted, there is no question.

I have come across situations where a husband was beating his wife and I could not tolerate it and I entered their house, and I was amazed: more than the husband, the wife was against me, saying, "He is my husband, you cannot interfere in our affairs. If he is beating me, it is perfectly okay."

So deep has the conditioning gone. Here I am taking out all your conditionings and I am preparing the future man who will respect the woman as equal to himself, who will give opportunity for her growth as he takes opportunity for his own growth. And there will not be any kind of bondage. If two persons can live in love their whole life, nobody is going to disturb them. But there is no need of any marriage and there is no need of any divorce. Love should be an absolute act of freedom. But you have also been told for thousands of years that, "If you really love then your love has to be permanent." I don't see that anything in life has the quality of being permanent. Love cannot be an exception.

So don't expect that love has to be permanent. It will make your love life more beautiful, because you know today you are together, tomorrow perhaps you will have to depart. Love comes like a fresh, fragrant breeze into your home, fills it with freshness and fragrance, remains as long as existence allows it and then moves out. You should not try to close all your doors or the same fresh breeze will become absolutely stale.

That's what people's lives have become -- stale, ugly -- and the reason lies in their idea of permanent love. In life everything is changing. And change is beautiful; it gives you more and more experience, more and more awareness, more and more maturity.

Just to change the subject....

The male dinosaur has been going out with the female dinosaur for two thousand years and finally he asks her for a kiss. She agrees.

Four thousand years later he asks if they might hug a little, and she agrees.

Three thousand years later he says, "Look, honey, we have been seeing each other for about nine thousand years. Don't you think it is about time we... er... you know, get it on?"

She looks at him shyly, and says, "Oh, darling I would love to, but I'm having my decade."

A little Jew is wandering through the Sahara desert carrying a watermelon under his arm. He stares into the distance where he thinks he is seeing a mirage. But no, it turns out to be Pope the Polack walking towards him, carrying a car door.

They greet each other and the pope asks the Jew why he is carrying the watermelon.

"Every time I get thirsty I eat a slice," explains the Jew. "And what are you doing with that car door?"

"Well," says Pope the Polack, "every time I get too hot I just roll down the window."

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #3
Chapter title: In the search is the ego

18 January 1988 pm in Gautam the Buddha Auditorium

Archive code:	8801185
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Audio:	Yes
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BELOVED MASTER,
WHEN YOU SAID LAST NIGHT THAT I AM ENLIGHTENED, IT REALLY FREAKED ME OUT. IT LOOKS LIKE I'M MUCH MORE AT EASE WITH BEING UNENLIGHTENED AND SEARCHING FOR IT, RATHER THAN JUST BEING ENLIGHTENED. I DON'T KNOW WHAT THE QUESTION IS BUT I FEEL I NEED A SLAP TO WAKE ME UP!

Niyama, the question you have asked must be reflecting the question of many people. It is significant in the sense that being enlightened brings a full stop to your desires, longings, searchings. All that you have done, down the ages, is only desiring, seeking, dreaming, hoping, and one is afraid to come to a point where suddenly you find there is no way to go, nowhere to go, that you have arrived.

You are saying, "When you said last night that everyone is enlightened it really freaked me out." It freaked many out, it freaked many *in*, but it certainly freaked. And it brought to the surface something that you must have been carrying within your unconscious. Without this freaking out it may not have come to the surface.

You are saying, "It looks like I'm much more at ease with being unenlightened and searching for it, rather than just being enlightened."

You are saying something immensely significant, not only about you, but about human mind as such. It is at ease in hoping, it is at ease if there is a tomorrow. The goal may be far away, but if the goal is there it is at ease. It does not want to come to a standstill -- that feels very uneasy, because we have become accustomed to dreaming, running after goals, never arriving but always trying to arrive. The goal seems to be just close by, but the distance between you and the goal remains the same whatever you do. It is almost

like the horizon. You go towards it and it goes on receding at the same rate. This has been the training of our mind, this is what we are; hence although you are just a beggar dreaming about kingdoms you are at ease.

It happens in many ways. You will not find poor people thinking about the meaning of life, you will not find poor people even bothering whether there is something like enlightenment or not. Only when a civilization becomes richer, people become educated, their bodily needs are fulfilled, do they suddenly start thinking about faraway goals. Then they start searching in many dimensions. They are searching, but deep down they don't want to arrive at the conclusion. This is a strange dilemma, but if you understand rightly you can see the point. The point is, mind can live only in movement. When there is no movement time stops, mind stops, only you are.

It was not you who freaked out, it was your mind, with which you are absolutely identified. Unless you create a distance between the mind and you -- you the witness -- you will remain searching. Money, power, prestige, God, paradise, enlightenment -- anything will do, just it should keep you going on. Any direction is okay, just stopping is dangerous, because the moment you stop mind dies. The moment you stop your personality dies. The moment you stop you disappear into the oceanic existence; hence the fear.

I have told you a beautiful story about Rabindranath Tagore. In one of his poems he has the same glimpse that is expressed in your question.

In the poem he says, "I have been searching for God for many, many lives. Sometimes I saw him near a faraway star, and I was immensely happy that although the star was far away, it was not impossible to reach. And I started moving there, but by the time I reached the star God had moved to some other place. But he was visible -- so far away, but inviting, creating hope. And I went on running around the universe for many, many lives.

"One day it happened, I came to the house of God. I could not believe that I had arrived. It was such a shock, but still I stepped towards the door. As I was going to knock on the door my hand suddenly froze. A thought arose in me: Just wait a minute and think it over. It is written outside the door, `This is the house of God.' If by chance it turns out to be *really* the house of God then you are finished. What are you going to do then?

"For millions of years your training has been only for searching. You are perfectly disciplined as a seeker, but finding? That is absolutely new; you are not acquainted with it. And moreover, a finding of the ultimate, the absolute God, beyond which there is nothing to search... what will you do then? What will you be? And it is going to be forever -- an eternal situation of a full stop."

He took his shoes in his hands. He was afraid that as he goes back down the steps, if God hears some noise outside and opens the door... And then he ran away, not looking back.

The poem is beautiful because it says, "I am again searching him. I know him, his house; I go on avoiding it. I go in every direction, but I keep myself far away from the house where he is, because I know that meeting him is going to be my disappearance."

Enlightenment is nothing but your disappearance. It is nothing but a pure silence. Naturally one feels afraid and one starts thinking, "It is better to remain unenlightened and searching for it." The story that I told you from Rabindranath's poem is your story. It is everybody's story. That's why I say, you *are* enlightened, but you don't want to recognize it. You want to find some way so that you can start searching for enlightenment again.

In the search is the mind.

In the search is the ego.

In the search is the personality, in the search are all the saints, the sages, the prophets, the incarnations of God -- in the search. The moment you arrive you are just a pure silence, a nothingness -- alive, abundantly alive, overflowingly alive, full of fragrance, but now there is no movement. You will remain in this silence for eternity. I think every one of you has returned from the house, knows the way, knows the house and is still searching and seeking and asking, "Where is the house of God? Where can I find him?"

The moment you understand that the reason for your search is not that you are not enlightened, the reason for your search is that the mind wants to go on living, and it can live only in your unenlightenment... You have to choose. You can choose the mind and go on seeking for eternity that which is right now available, this very moment. Or you can choose the state of no-mind, no-movement, and disappear in the cosmos, in eternal peace, in the splendor of the universe. But it all depends on you; it is your freedom.

The biblical story that God drove out Adam and Eve from paradise is certainly wrong. It is Adam and Eve who escaped, because in the garden of paradise there was no possibility of being a prophet, no

possibility of being someone special, no possibility of any ego arising. In the garden of paradise you and the trees and the animals are all equal. Seeing this situation, my own understanding is that Adam and Eve escaped, they were not driven out. It was a revolt against a state where everything was available and there was no way to find anything new. Escaping from that kingdom, man started searching.

I have reasons to say that.... In India the twenty-four *tirthankaras* of the Jainas are all kings who renounced their kingdoms. Gautam Buddha was going to be the king, the only son of his old father. He escaped before he was crowned as a king. The ceremonies were prepared for -- because the old man wanted Gautam Buddha to be crowned before him; he wanted to see his son on the throne. Seeing the situation, Gautam Buddha escaped. He had seen everything, he had all that was possible in those days for anybody to have in his possession. The most beautiful women of the kingdom were collected just for his pleasure. His father had made three different palaces in different places, for different seasons.

In India, just in my childhood, seasons were absolutely certain. They became disturbed only after the second world war; otherwise, each season was four months. And it was absolutely determined: the winter comes exactly on one date, the winter goes exactly on one date.

The old king had made three beautiful palaces in his kingdom, so when it was summer Gautam Buddha could move to a hill station; when it was winter, too cold, he could come to the plains, near a beautiful river; when it was too rainy... he had found a place for him where it was a pleasure, not in any way a trouble.

There is a place just nearby where Gautam Buddha was born... perhaps in the whole world that is the place where it rains the most -- five hundred inches per year! In Poona it rains only seventy inches per year. Even to live in a nearby place, Khandala, is very difficult -- it rains two hundred inches per year. That means for days it goes on raining, you cannot come out, for days there is no sun, for days it is just rain and rain. Just conceive, five hundred inches... In four months there will not be a single day perhaps when it is not raining, and great floods... The father had found a faraway place where rain was nearabout forty or fifty inches per year -- just a pleasure. Gautam Buddha became tired, bored, because everything that he needed was handed over to him, even without his asking.

It is a strange situation. When you are poor you want to be rich, and when you are rich suddenly you feel that you have gained everything, but you have lost hope. Now there is nowhere to go; you have come to the last rung of the ladder. Sitting there on the last rung of the ladder you look simply foolish and nothing else.

This accounts for the differences in the religions which were born in India and the religions which were born outside India. It needs a tremendous psychological insight... Jesus was a poor man. Moses was also not a rich man -- he could have been a rich man, but he discovered that he was a Jew and he wanted to be with his own race. He renounced all his powers and went into a great revolt against the Egyptian kings. Mohammed was also a poor man. These three poor men created three religions outside India. The three religions created in India were all created by kings. Rama and Krishna are kings; Mahavira and Adinatha are kings; Gautam Buddha is a king. And you can see the difference between the religions, because of these people's situations.

Gautam Buddha does not promise you any paradise where beautiful women will be available to you, where rivers of wine will be flowing -- strange, but not inexplicable. He is fed up with women, he is fed up with wine, he is fed up with everything that money can purchase. All that he can promise to his disciples is a pure silence.

But Mohammed cannot do that, Jesus cannot do that. Jesus has to provide in his paradise all those beautiful things which poor people are missing on the earth. Mohammed provides rivers of wine, beautiful women. And you will be shocked to know, because homosexuality was very much prevalent in Saudi Arabia, in paradise beautiful boys are also provided for the sages.

Jesus provides everything that a poor man can dream of and can hope for. Mahavira provides only absolute aloneness. This will not appeal to a poor man. He is already very lonely, and you have come... and to attain to that aloneness he has to go through all these disciplines. Are you mad? He wants things -- he wants beautiful women, he wants beautiful men, he wants beautiful houses -- and you have come here saying, "You have to fast, you have to train yourself in yoga, you have to meditate. And finally you will get a pure nothingness."

This can appeal only to the very rich. They are tired of things, they want just silence; they are tired of people, they want pure aloneness. The poor man is not tired... he has not even had the chance to be tired of money. He is hoping some day he will have money, have a beautiful house.

One day I was stopped on the road -- I was going to the university -- and a beautiful woman gave me a pamphlet. I asked, "What is it?"

She said, "Everything is explained in it, and if you are interested the phone number is given."

Going to the university, just driving, I looked at the pamphlet: a beautiful house by the side of a mountain river, great tall trees, and a question: "Do you want this house?"

I thought, "In this city at least there is no such house; perhaps I don't know it? If it is available it is worth looking into the details."

I turned the page and inside the details were given: "If you become a follower of Jesus Christ, in the kingdom of God you will have even better houses than the one you have just seen on the other side of the page."

When a poor man creates a religion it is bound to be full of your desires, your greed, your lust, and a promise that everything will be fulfilled. When a rich man creates a religion his religion is going to be a purity, a silence, a beautiful space. But you are one with that beautiful space, not separate.

Looking at the religions, their holy books, you can decide whether those holy books came from poor people or from people who have known riches. And remember one thing, the poor man's paradise is just a projection. That's why all the religions that have been created outside India -- just by coincidence -- don't have the quality, the superiority, the grandeur that Indian religions have.

But India is no longer rich. Those religions were created some seven thousand years ago, some five thousand years ago, some twenty-five centuries ago. Today even the Indian masses have turned to Christianity -- Christianity is now the third greatest religion in India. They have turned to Mohammedanism, which is now the second greatest religion in India. Hinduism goes on shrinking, and more and more people go on turning towards Christianity, Mohammedanism, because more and more people are poor. And Hinduism has nothing to offer to the poor people.

They are not interested in *nirvana*, they are not interested in meditation, they are not interested in their inner being. You can see it here. If anybody descends from Mars and looks at this commune he will not be able to think that this commune exists in India. How many Indians are here?

The religion that I am providing for you is the highest possible. It is not for those who are seeking employment, not for those who are hungry, starving. It needs intelligence to understand me. It needs a kind of frustration with the world -- the kind of experience where you feel that all that this world provides is meaningless, that it leads nowhere, that it is sheer wastage of life. Something more is needed -- something that money cannot purchase, something that science cannot produce, something that is not available in the market, something that you have to find within yourself.

But why are people not interested in themselves? Perhaps in their past lives at some moment they had reached the house of God, and ever since they have been running away from it. Although they give good names for their running -- they are running in search of God, they are running in search of self-realization, they are running for enlightenment -- in fact they are running away from exactly these things, as far away as possible.

But you cannot run because your enlightenment is your very being, whether you like it or not. Existence has not asked you whether you want to be born or not; neither has existence asked you whether you want enlightenment in your innermost core or not. Existence does not treat you as separate; hence there is no question of asking you, you are part and parcel of this beautiful universe. And this universe goes on moving into different forms, but the innermost core remains the same: the same light, the same joy, the same celebration.

It is frightening to you, Niyama, because then there will be no movement. But I have been in this full stop for thirty-five years and not for a single moment have I felt that I am in a wrong situation.

People ask me, "For two hours you don't move your legs...." I have also thought, "Why don't I move my legs?" Then finally I discovered that there is no need. I am not walking, why should I move? It is not only here that I am sitting like that, the whole day I am sitting in my chair just like that. And you must be puzzled about what I am doing in my room, just sitting. And there is not even grass growing!

Nothing is happening and I am perfectly happy; there is not even for a single moment a desire -- even to go into the ashram and see what kind of stupid things are happening. Just last night when you all had become enlightened... Nirvano told me, "You should have been there."

I heard the noise. I said, "This is enough for me, that my people have become enlightened, just I'm worried what will happen to their enlightenment in the morning." And I can see that you shouted unnecessarily -- not even a single one of you has become enlightened! You can try it today again, because

this is the place where you *have* to become enlightened. And just watch Sardar Gurudayal Singh. Most probably he will become enlightened before anybody else. He shouts better, he laughs better, what more is needed?

Pope the Polack and a nun arrive in a small town in the middle of the Sahara desert, riding a very fresh and alive looking camel. The pope is completely exhausted and decides to have a few days vacation. He checks into a caravanserai for the night and the next morning comes out of the tent wearing his underpants and carrying a towel across his shoulder.

"Excuse me," he asks one of the Bedouins, "but can you tell me how far it is to the water?"

"Oh," the Arab replies, "a few hundred miles."

"Shit," says Pope the Polack, "I guess I will have to stay on the beach today."

... hundreds of miles away, then it is better to stay at the beach.

Amos Saperstein dies suddenly with an enormous erection. The undertaker, Moishe Finkelstein, tries everything to make it shrink. He puts cold water on it, then packs it in ice cubes, but nothing works. Finally they decide that they have only one option: they cut a hole in the lid of the coffin and cover it with a sheet.

On the way to the cemetery the coffin is carried past two little old ladies sitting on a bench. "Well, there goes old Amos," says grandma Kravitz. "I hope his family gave him a proper send-off."

Just then a gust of wind blows the sheet off the top of the coffin.

"The tight fisted bastards," says grandma. "Look at that! Only one lousy flower."

And the last, before you start becoming enlightened again....

A priest with a huge prick has terrible trouble getting any woman to sleep with him. At the local whorehouse it is always the same answer, "Sorry father, I wish I could, but that monster is much too big for me."

In desperation, the priest thinks up a cunning scheme. He visits a whorehouse on the other side of the town where no one knows him, picks out a girl and takes her to the bedroom.

Once they are inside the priest tells the girl he is very shy and then says, "Do you mind if I undress with the lights out?"

She agrees. Then as he climbs on top of her she says, "Do you know, father, I am really glad this is what you came here for. When you first walked through the door I was sure you were just going to talk to me about... Jesus Christ!"

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #4
Chapter title: Fear is to be understood, not conquered

19 January 1988 am in Gautam the Buddha Auditorium

Archive code: 8801190
ShortTitle: HARI04
Audio: Yes
Video: Yes
Length: 82 mins

BELOVED MASTER,
I ALWAYS THOUGHT THAT ONE HAD TO CONQUER FEAR, AND THEN DEATH WOULD NOT BE SCARY ANYMORE. THE OTHER DAY I WAS SITTING IN A PLACE IN THE HILLS WHERE PEOPLE WERE KILLED AND I SAW THAT DEATH IS SWEET.
NOW I THINK IT MUST BE MORE LIKE THIS -- THAT DEATH HELPS ONE TO UNDERSTAND FEAR; THAT FIRST YOU EXPERIENCE DEATH AND SHE HELPS YOU SEE WHAT FEAR IS ALL ABOUT. IS IT LIKE THIS? CAN YOU TALK ABOUT IT PLEASE?

Mukti Gandha, your question is based on complete misunderstanding, confusion. You will have to understand first where your confusion is. You say, "I always thought that one had to conquer fear." This is the first point of misunderstanding.

You cannot conquer fear. Fear has to be understood. The moment you start thinking of conquering it, you have already accepted its existence, its power over you. And fear is just like a shadow: you can fight with it, but you cannot win. On the path one has to be very aware whether one is fighting with something that does not exist but is only his own projection; otherwise the journey goes on becoming longer and longer.

Secondly, the language of conquering is not the language of a meditator, it is the language of a soldier. We have nothing to conquer. We have to certainly understand everything concerning ourselves, our mind, its workings. For example, fear has never existed. That does not mean that people have not been afraid. That is a totally different thing. People have been afraid because they don't understand many things and fear arises out of their ignorance.

You have seen death... you think so, because death can be seen only in deep meditation, where it withers away like darkness withering away when the light is brought in. But everybody thinks he has seen death because he has seen somebody dying.

To see somebody dying is not to see death, because what is happening inside the person is invisible to you. He is only changing the house; he is moving from this body to another body. But once that consciousness that is his life moves out of the body, the body is dead. The body has always been made of dead, material things. It is the consciousness within which radiates through all that the body is constituted of and makes it look alive.

And you know perfectly well, when you are depressed, sad, you look less alive. And when you are joyous, blissful, laughing, you look more alive. Life comes from the inner sources of your being and life is eternal; hence, death cannot exist. Death is only a change which you cannot see with your eyes.

There have been experiments done: if there is something like consciousness or soul in man... They have weighed a dying person. Certainly if something leaves him he will lose weight -- it does not happen. Because he does not lose weight, the people who have been experimenting with such stupid things have concluded that there is no consciousness. Consciousness has no weight.

So first you have to understand that fear has not to be conquered; otherwise you will remain always afraid of the conquered fear -- because the conquered fear is there. You may be on top of it, but things change. You may, in a certain weak moment, be defeated by the nonexistent fear again and it will be on top of you. And you do not always have the same vitality, the same aliveness; there are ups and downs. In every state when you are not feeling a well-being, fear will come back. And the miraculous thing is that fear has no existence except in your imagination.

You have not seen death. To see death there is one possibility, and that is deep meditation; the other possibility is to die. But the other possibility is not certain because death is such a great surgical phenomenon -- the whole consciousness has to leave the body -- and nature has made an arrangement that before people die they become unconscious.

Medical science learned it very late, that when you operate, first make the man unconscious. Either local or general, but some anesthesia, some unconsciousness has to be there. He will not be able to bear the pain -- and this is about small surgery. Death is the greatest surgery. Your whole consciousness is taken out of your body. Naturally you become unconscious before it happens. So even if you die -- and you have died many times -- you don't remember. Because you were unconscious, how can you remember? Memory has

not made any record of it.

So the only certain way, a hundred percent sure, is meditation. Meditation creates the situation in which you know you and your body are absolutely separate. They are working together in deep harmony, in great synchronicity, but they are not one. Once you understand that they are not one, you know your consciousness is your life. And the moment life leaves the body, people think the body is dead.

It is always somebody else who dies. Have you observed it? You never die. One feels really great that somebody else has died and you have been alive for eighty years and still death has not come. In fact, the longer you live, the less is the possibility of your dying.

The data is, most people die nearabout seventy-five. Then the rate of death starts falling. Nearabout eighty, less people die. Nearabout ninety, even less people die. Nearabout a hundred, very few people die. Nearabout a hundred and fifty, it is very rare to find somebody dying. And nearabout two hundred, there is no precedent. So if you can go on pulling yourself up to two hundred, you will not die. You will see everybody else dying and you will enjoy!

But seeing somebody else dying is not an experience of death. You have to go inward so deep that you are only pure consciousness. The body is surrounding you, but it is not inseparable from you. You can see the gap. That very moment you have seen that death is a fiction -- the greatest fiction. But it goes on haunting people because nobody meditates, and when they die, the fear of death makes them so unconscious that it becomes impossible for them to experience what is happening.

From outside you cannot experience; from inside you can experience only with awareness. But that kind of awareness is very rare. Those who have managed to create, through meditation, that crystallization of awareness are agreed on the point that death does not exist. There is no question of fear.

And then you go on saying: "If you conquer the fear then death will not be scary anymore." Nobody knows anybody in the whole of history who has conquered fear. Even your greatest warriors are trembling inside. And you are making it completely upside down. First you will conquer fear.... That is a Don Quixote experiment. How are you going to conquer fear? -- aikido, jujitsu, archery? Even nuclear weapons in your hand will not allow you to conquer fear.

Fear is a by-product of your unconsciousness, so the only way to get rid of it, to know its bogus reality, is to become conscious. It is not a question of conquering; fear has nothing to do with it. Once you know what death is, fear disappears.

You are saying, "The other day I was sitting in a place in the hills where people were killed, and I saw that death is sweet." Great! Other people are killed and you feel that the death is sweet. If it is so sweet, why are you living? Join those dead people in the hills, get killed. And in India there are such simple ways of getting killed -- just on M.G. road, traffic will kill you, you don't have to manage...

Strange laws exist in the world. If you are caught committing suicide, then the punishment is sending you to the gallows. A strange society we have created. The poor fellow was himself doing the same thing -- that was crime. And now the punishment is the same crime. Now it is being done by the government, by the justice department. He himself may have failed, but now there is no possibility of any failure.

Death can be sweet if you move from one body, one existence, one form, with pure awareness into another and higher. Then it is sweet, really sweet. But not for others, only for you.

And you go on intellectually creating the whole question, based on absolute fallacies. You say, "Now I think..." Remember, thinking does not make any sense here. Here you have to know, not to think; here you have to experience, not to think.

Thinking is a poor substitute for experience -- and a dangerous substitute, because it will prevent you from experiencing. Do you say to your girlfriend, "I think I love you"? Either you love or you don't, but from where does this "I think" come? And if the girl belongs to my commune, she is going to give you a good slap to wake you up from your thinking. Love is not a thinking.

But you say, "I think it must be more like this..." Just imagination, guesswork, that death helps one understand fear. Death makes one understand fear, but it is not the death of somebody else, it is your own death, and that too with the condition that you are conscious.

"... that first you experience death and she helps you see what fear is all about." Seeing the death of other people should create a sadness in you, not sweetness. And it is not going to help you to understand what fear is all about. Only your death... that too with an absolute condition. Moving out of the body with full awareness will not only allow you to understand fear, it will allow you to forget all about fear. It does not exist.

But people go on thinking about things which can only be experienced. It is one of the greatest problems, that thinking gives you substitutes and if you become satisfied with those substitutes, guesswork, then you will never encounter the real. It is because of this that I emphasize: first get rid of all your thinking. Be in a silent clarity, a transparency, so that you can see things as they are -- not that you think about them or guess about them.

Then not only fear, many other things will disappear and many new things will appear in your experience. The same energy that was involved in fear, released, may blossom into flowers of love in your being. The same energy involved in anger may become a fragrance of tremendous joy in the silences of your heart.

You don't have many energies, you have only one energy. But that energy is invested in fear, anger, greed, jealousy. This same energy, once you are alert, centered in yourself, turns into blissfulness, into ecstasy, into gratitude, into love. And a strange thing which no religion has ever talked about: every fiber of your being becomes prayerful -- wordless, not addressed to any phony god. And all gods are phony. Simply out of gratitude arises the prayer towards this beautiful existence. Except for this existence, you don't have any sacred place. This is the only holy, sacred temple. There is no other temple. All other temples are false, substitutes to deceive and cheat you.

So get out of your misunderstanding and guesswork. Reality cannot be discovered by thinking and guesswork. You will come to stupid conclusions. And the difficulty is, you may cling to them.

Edna and Zabriski have a lovely Polish wedding in Chicago.
"Let us be good Americans," says Zabriski, "and have a black baby."
"Okay," says the young bride.
Nine months later Edna gives birth to a beautiful white baby. Next year their second baby is white, and a year later she gives birth to another white baby.
"We must be doing something wrong," says Zabriski. "I will ask my friend at work."
So Zabriski meets his friend, Dougie, the huge black foreman, and asks him why they could not have a black baby.
"Hey, man," says Dougie. "Have you got a prick that is fifteen inches long?"
"No,." answers Zabriski.
"Is your prick five inches wide?" asks Dougie.
"No," replies Zabriski.
"Well, that's your answer then," says Dougie. "You are letting in too much light."

BELOVED MASTER,
COULD YOU PLEASE SAY SOMETHING ABOUT CURIOSITY? I OFTEN HAVE EXPERIENCED IT AS SOMETHING WHICH MAKES ME FEEL ALIVE AND EXCITED. BUT WHEN I TRIED TO MEDITATE, IT TURNED OUT TO BE A DISTURBANCE. AND NOW, WHEN I SIT IN YOUR PRESENCE, GETTING MORE AND MORE SILENT, I DON'T WANT TO KNOW ANYTHING ANYMORE.

Anand Preeti, curiosity is childish. It certainly keeps you excited, but it has never made anyone wise, in tune with himself and the universe. Curiosity is a kind of itching in the head. You scratch, it feels good, but don't scratch too much; scratch in different places. But itching is not going to make your intelligence more pure, more clear, more far-reaching. That's why in meditation it becomes a disturbance. It is your old habit, so you go on being curious about everything, what it is.

But in meditation you have to remain centered within yourself: no curiosity, no thinking, no question. And I am happy that you managed and that you can say, "Now when I sit in your presence, getting more and more silent, I don't want to know anything anymore." To not want to know anything anymore is to be at the stage of a sage. He knows nothing, he becomes again a child; he becomes immensely silent, no thought arises. He enjoys existence for the first time, because that old disturbance of knowing is no longer there.

There used to be a very knowledgeable man, Mahatma Bhagwandin. I came in contact with him when I was very young and he was very old. We used to go for walks in the forest and he knew about everything. He knew the names, Latin names, of all the trees, the flowers and their uses, medicinal uses, what miracles can be done with the roots or trees or flowers or leaves. The first day I heard him continuously for the three hours we were in the forest.

The second day I said to him, "You know so much, I don't think you are going to die."
He said, "What gave you this idea?"

I said, "Your great knowledge will certainly help you. I don't know anything, but I enjoy the trees. I don't know the name -- and I don't see the point that the name is needed to enjoy the tree, the name is needed to enjoy the flower, or its medicinal qualities are to be known."

He was a very intellectual man, but when I said this to him there was silence for a few moments as we walked. And then he said, "Perhaps you are right. In fact I have never enjoyed anything, everything has been a problem: what are its qualities, what are its medicinal properties, how it can be used, in what quantities... You are perhaps right, that I have missed enjoying existence. I always look, curious for more knowledge."

The day he died it happened I was also in the same city. I was passing by and somebody informed me that Bhagwandin was on his deathbed. He was nearabout eighty years old. I rushed... he had almost become a skeleton; I had not seen him for five years. His last words to me were, "You were right. I wasted my life in unnecessary curiosity, I burned myself with knowledge. Innocence is the way to enjoy."

Anand Preeti, it is perfectly good that now you are not interested in knowing anything anymore. Keep alert about it. Mind is cunning, it comes from the back door. It will try a few times at least, but remain alert.

Knowledge is of no use. When knowledge is not there, wisdom blossoms.

Meditation is only a technique to throw out all knowledge and make you capable of seeing with innocent eyes. Then everything -- the sounds of the birds, this immense silence, the sun passing through the bamboos -- everything becomes such a joy that one wants to sing, one wants to play a guitar, one wants to dance, or one wants simply to sit silently and enjoy the tremendous miracle of this existence.

You are moving in the right direction. Keep on moving. Never forget for a single moment that mind will try... it is old, long, long cultivated by you. It takes a little time for it to understand that it is no longer welcome. Up to that moment one has to be very alert.

A Viking longship comes to the shore and out jumps a large, hairy Viking in full battle dress. He strides across the beach, climbs the cliffs, and trots into the nearest village. Finding no one around, he hammers on the door of one of the huts and a pretty girl opens it.

The big Viking grabs her by the arm and snarls, "Have you been raped lately?"
"No!" shrieks the terrified girl.

"Okay," says the Viking, "has your village been pillaged or burned down recently?"

The girl shakes her head. The Viking releases her and runs as fast as he can back to his ship. The ship sails further up the coast to another deserted cove. Exactly the same things happen.

The Viking arrives in another village and grabs the first girl he finds. "Have you been raped lately?" he asks. "And has your village been burned to the ground in the last three weeks?"

The terrified girl says no to both questions and runs away.

The Viking takes off his helmet and scratches his head. "Well," he mutters to himself, "I wonder where the boys have got to?"

BELOVED MASTER,
WHY DO I HAVE SO MUCH DIFFICULTY WHEN I HAVE TO DECIDE SOMETHING, FOR INSTANCE, WHETHER I SHOULD GO OR STAY HERE LONGER? I DO NOT SEEM TO BE ABLE TO SOLVE SUCH PROBLEMS.

Anand Tosha, you are asking the question to a wrong person because I don't have any experience of that type. Either I do it or I don't do it, but I am never wavering. This is the wavering mind: to be or not to be. But that is the nature of the mind. It cannot decide anything, it goes on and on... But have you noticed one thing? Whether you decide or not, something happens. Either you go or you remain. So why waste time? Just look directly into the situation, balance the alternatives. This is the only possibility right now for you.

If you have succeeded in being in deep meditation, there is no need. Meditation has a clarity -- unwavering, unhesitating. It knows no alternatives, it simply goes on doing what the whole being says to do; it is undivided. But mind is split.

Now you are saying, "Why do I have so much difficulty when I have to decide something, for instance, whether I should go or stay here longer? I do not seem to be able to solve such problems." These are not

problems. They indicate your divided mind, the split mind, and the trouble with the split mind is that whatever you do, you will repent. If you stay here you will continuously think, "It would have been better to have gone." If you go away, you will look back and you will think, "What kind of stupidity have I done? I should have stayed."

When you ask such questions to me, you put me in great trouble. I cannot decide whether you should go or you should stay. You just, on the level of the split mind, weigh -- what are the cons and what are the pros? Why do you want to go? What is there that is pulling you? And why do you want to stay here? What is there that is stopping you from going?

Watch very impartially, as if it is not your problem but somebody else's problem. You have to work it out, and whichever side seems to be the weightier, do it. It will not be a hundred percent total, but at least you can attain seventy-five percent. If you want a hundred percent totality then this question, or any other question, is not the issue.

Meditate, so that the split mind disappears. The meditator simply goes, does things. He has no regret, no repentance; he never thinks for a single moment that he should have done something else which would have been better. He has put his whole totality in -- nothing could be better than that.

That experience becomes one of tremendous transformation, when you put your whole totality there. If you can be totally here, be here, then forget about going anywhere else. If you want to go, then go totally, then forget about me and this place. But do things with a totality of being; otherwise you will be always feeling guilty that you have not done the right thing, that you have missed the train unnecessarily. I have never worked that way.

I was teaching in the university, and without taking any leave from the university I was traveling all over the country, because leave was only twenty days per year and I was traveling twenty days per month.

The vice-chancellor called me and he said, "I don't want to lose you. You are part of our beautiful university; without you... nobody is going to replace you. But just take a little care -- everybody thinks you are here and in the newspapers we hear that you have been lecturing in Madras, in Calcutta, in Amritsar, in Srinagar. It makes me embarrassed. People bring those news cuttings to me, saying, `Look, he is in Srinagar.'"

I immediately wrote my resignation and gave it to him. He said, "What are you doing? I am not asking for your resignation."

I said, "You are not asking, but this is what I am doing with totality."

He said, "I was always afraid... that's why I was not mentioning it to you. Please take it back."

I said, "Now that is impossible, you will have to accept it. As far as my work is concerned, I have completed it in this university. You cannot call a single student who can complain against me. What people do in thirty days, I can do in one week, so the work has not suffered. What concern is it for you, where I am?"

He said, "It is not my concern. You just take your resignation back; otherwise the whole university, particularly the students, will kill me!"

I said, "There is no harm in it. You need to be killed, it is time. You are seventy-five."

He said, "You are a strange fellow."

I said, "I have been here nine years in this university. Have you come to know *now* that I am a strange fellow?"

In the evening he came back to my home and said, "You just take it back; I have not told anybody. This resignation will hurt me."

I said, "I don't want to hurt you. What you said was true. You cannot give me that much leave -- it is almost the whole year I am wandering around the country. But you cannot tell me that I am not teaching. I am teaching your people and I am teaching all around the country. I am teaching twenty-four hours a day."

He said, "I understand. You take the resignation back."

I said, "That is impossible, I never take anything back. And I am not angry at you -- in fact, I wanted to get rid of this teaching job. When I can teach fifty thousand people, why should I bother with twenty people? It is a sheer wastage. You have helped me, you should feel good about it; you should have done it before!"

When my father heard about it, he came from his village to the university city and he said, "I know, with you nothing can be changed. I have not come to say to take your resignation back, because your vice-chancellor has written to me, saying, `Come and try to convince him to take his resignation back,' but I

know you more -- he does not know you. So I cannot say anything about it. I have come only to say that if at any time you need money I will be always available, as long as I am alive."

I said, "I will not need money. I have never contributed anything to the family except trouble. And you have enough financial problems."

He said, "If you have said you are not going to take any money, there is no point in arguing with you. I will do something on my own without asking you."

I said, "That is up to you."

What he did was, he made a beautiful house with all the facilities that I would need; he put money in a bank account so that in case I wanted, I could come back. He created a beautiful garden around the house -- he knew my likings. And I was not even aware of it. I became aware of it when he died. When he died, my brothers informed me, "This property is in your name and we all want to come to the ashram. So you have to sign a letter giving authority so that it can be sold and the bank account can be closed."

I said, "I don't possess anything and I have told my father not to do any such thing, but he never asked me." So I had my secretary give an affidavit on my account, saying that I don't write, don't sign anything, and she is allowed to do all kinds of transactions for me. The officials of that village knew me perfectly well, so they did not create any trouble. The house was sold, the account was closed.

If you have a clarity, you simply follow your light that goes on leading you, and you don't go astray here and there, you don't become accidental.

What you are asking, Anand Tosha, is to remain split, is to remain accidental. My suggestion is, meditate a little more so that this whole conflict disappears. Then whatever the result, whether you stay here or you go somewhere else, you have my blessings. It does not matter. What matters is your clarity and a decision, a conclusion out of that clarity.

Today let me leave you in silence.
Be utterly quiet, as if there is nobody here....

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #5
Chapter title: This earth is more than a paradise

19 January 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
AT VARIOUS TIMES I HAVE HEARD YOU DESCRIBE YOUR WORK AS "AN EXPERIMENT TO PROVOKE GOD" AND "A MODEL CITY FOR THE FUTURE." THEN THERE WAS THE WORLD TOUR.
IN THE PRESENT CONTEXT OF ACCELERATING GLOBAL CRISIS, HOW WOULD YOU DESCRIBE YOUR WORK NOW, AND WHAT IS HAPPENING TO THOSE WHO HAVE GATHERED AROUND YOU HERE?

Mutribo, there are many things you have asked. The most fundamental thing is to remember that whatever is happening here is not work. To call it work implies tension, worry, and a fear of failure. It is not work, but a playful relationship with existence.

As far as the world of man is concerned, I don't think there is much chance of converting the masses against their own past. They are creations of the past, and their past will come to its crescendo in the coming crisis. The masses will be drowned in that crisis. I feel sad about it, but the truth has to be said.

Only a few people in the world will be able to survive after this global suicide, and those will be the people who are deeply rooted in consciousness: alert, aware, loving, and ready to disconnect themselves with the past completely and unconditionally, and ready to begin the New Man and the new humanity with the freshness of a child. I have been enjoying the fact that there are many people in the world who are capable of going deep into themselves. Their only hope is a self-realized being.

It is too late to do anything to prevent the immense destruction that is going to happen. If we can protect only a few genuine human beings, that will be enough, more than enough. The past of humanity has been absolutely accidental; they have been doing things without knowing their consequences. Now we are suffering the consequences and there is no way to change those consequences.

For example, the whole ecology around the earth has been destroyed. Life does not exist as separate islands; not a single man is an island. Everything is interwoven. You have heard these two words, `dependence' and `independence'. Both are unreal; the reality is interdependence. We are all so interdependent on each other -- not only men on other men, not only nations on other nations, but trees and man, animals and trees, birds and the sun, the moon and the oceans... everything is interwoven. And the past humanity has never thought about it, that it is a cosmos. They went on thinking in terms of taking everything separately. It was impossible for people in the past to think that man and trees are connected, that they are interdependent.

You cannot live without trees, and neither can trees live without you. But it is too late. Hundred-year-old, two-hundred-year-old, even four-thousand-year-old trees have been destroyed and cut to create more newsprint for all kinds of stupid newspapers, without ever giving any consideration to what you are doing. You will not be able to replace them.

Just in Nepal... unfortunately it is the poorest country in the world. It has nothing except the eternal Himalayas and the deep forest, ancient and old. It has been selling its forest to different countries -- that is the only commodity it can sell. In the last thirty years, half of the trees of Nepal have disappeared, and for the coming thirty years, the Soviet Union has purchased the rights to the remaining forest. And they are cutting trees not in the old way, with an axe, but by very modern techniques so that in a day thousands of trees simply disappear. Miles of land are becoming desert.

These trees were preventing the rivers of the Himalayas from coming down with too much force, because the rivers had to pass all these trees and every tree was lessening the force, slowing down the flow of water. By the time they reached Bangladesh, where they meet with the ocean, the quantity of water coming was exactly as much as the ocean could absorb. But now those trees have disappeared.

Rivers are coming with such great force, and with such a quantity of water, that the ocean cannot absorb it so quickly. It returns it, and Bangladesh is suffering continually, every year, from great floods, strange floods -- rivers flowing backwards because the ocean will not accept the water. They destroy all the crops of Bangladesh. Bangladesh is poor, and these floods are killing thousands of people, thousands of animals, destroying thousands of houses. And now Bangladesh cannot do anything. It is beyond its power to tell Nepal, "Please don't cut the trees."

In the first place, even if Nepal stops cutting the trees, the wrong has already been done. And in the second place, Nepal cannot stop cutting those trees; it has sold them even for the future thirty years. It has taken the money to survive.

A similar kind of situation exists in many areas of the world. There are many gases which are being produced by our factories which have made us aware of a strange phenomenon. Those gases move upwards and make holes in a certain layer called ozone, a variety of oxygen, which covers the earth two hundred miles up, the whole area of air. Ozone is absolutely necessary for humanity, for animals, for trees, because not all sunrays are life-giving. There are a few sunrays which are life-destructive. Ozone turns those life-destructive rays back and allows only life-affirmative rays. Now great holes have been created by the

gases that our factories and industries create, and from those holes, death rays from the sun are entering into our atmosphere.

This earth has never been so sick; it has never been so much in danger of new diseases. Now the vested interests are not ready to listen, to stop these factories or find alternatives. And scientists are engaged only in creating more war material. No government is ready to give them support so they can create more ozone and fill up the gaps which, unconsciously, we ourselves have created.

My emphasis is that our problems are international but our solutions are national. No nation is able to solve them. I take it as a great challenge and as a great opportunity: nations should be collapsed into one world government.

It was tried by the League of Nations before the second world war, but it could not succeed. It simply remained a debating club. The second world war destroyed the very credibility of the League of Nations. But the necessity was still there; therefore they had to create the United Nations organization, the U.N. But the U.N. is as much a failure as the League of Nations was. Again, it is still a debating club because it has no power. It cannot implement anything, it is just a formal club.

I would like a world government. All nations should surrender their armies, their arms to the world government. Certainly if there is a world government, neither armies are needed, nor arms. With whom are you going to have a war? To find the closest neighbor amongst the planets for some kind of war is almost impossible.

Nations have become out of date, but they go on existing -- and they are the greatest problem. Looking at the world, just like a bird looks, a strange feeling arises: we have everything, just we need one humanity.

India has so much coal -- and coal is not created in a day; it takes millions of years for wood to become coal. Then after millions of years more the same coal becomes diamonds. The elements that make up the coal and the diamond are the same. It is the coal under pressure for millions of years that creates the hardest thing in the world, the diamond.

India has so much coal; Russia has no coal at all, but they have an overproduction of wheat. Half the population of India goes on starving; it needs wheat, it certainly cannot eat coal. But in the Soviet Union in the time of Stalin they were burning wheat in their railway trains instead of coal. They don't have coal but now they have a super-technological production of crops, fruits. It was easy for them to burn the wheat, but they didn't know that they were burning millions of people, who were dying because they didn't have anything to eat.

Problems are worldwide.

Solutions have also to be worldwide.

And my understanding is absolutely clear, that there are things... somewhere they are not needed and somewhere the very life depends on them. A world government means looking at the whole situation of this globe and shifting things where they are needed. It is one humanity.

In Ethiopia one thousand people per day were dying and in Europe they were drowning billions of dollars worth of food in the ocean, because they have better technology for production. Anybody looking from the outside will think that humanity is insane. Thousands of people are dying and mountains of butter and other foodstuff is being drowned in the ocean. One recent year when America drowned its foodstuff, just the expense of drowning it was two billion dollars. It was not the cost of the product, it was just the cost of carrying it to the ocean and drowning it.

America itself has thirty million people who cannot afford enough food. It is not a question of giving to somebody else, it is a question of giving to its own people. But the problem becomes complicated, because if you start giving free food to thirty million people, then others will start asking, "Why should we pay for our food?" Then the prices of things will go down. With the prices going down, the farmers will not be interested anymore in producing -- what is the point? Afraid of disturbing the economy, they let thirty million people die on the streets and go on drowning the superfluous foodstuff in the ocean.

Not only that, exactly thirty million people are dying in American hospitals, nursing homes, from diseases caused by overeating. They cannot be allowed in the home, because in the home it is very difficult to protect the fridge from those people! They are dying because they eat too much, and on the street there are people dying because they have nothing to eat. An exact number: thirty million dying of overeating, and thirty million dying with not enough food. Sixty million people can be immediately saved with a small understanding.

But a bird's eye view is needed to look at the world, all over, as one unit. Our problems have brought us to a situation where either we will have to commit suicide or we will have to transform man, his old

traditions, his conditionings. Those conditionings and those educational systems, those religions that man has followed up to now, have contributed to this crisis. This global suicide is the ultimate outcome of all our cultures, all our philosophies, all our religions. They all have contributed to it -- in strange ways, because nobody ever thought of the whole; everybody was looking at a small piece, not bothering about the whole.

For example in India, Jainas only do business. They don't cultivate, but they need food. They can't cultivate because Mahavira, their teacher, has told them that if you cultivate you will have to cut plants and plants have life, and nonviolence is his teaching. So they cannot be warriors, they cannot be cultivators, and of course, nobody wants to become sweepers, to become cleaners -- because in India, these people are condemned as almost inhuman.

So the only alternative left for Jainas was just to do business, sell things, accumulate money. All their violence became their greed. That is the reason why they are the only people in India who don't have beggars; they are the richest people in India. But this is a kind of sucking the blood of the society. Everything else is being done by somebody else, and the money somehow goes on moving into hands which don't do anything.

Mahavira simply thought about his philosophy, but he never thought that this philosophy could not become universal. And that which cannot become universal cannot be true. People will have to cultivate, and certainly plants will have to be cut, crops will have to be cut. This violence cannot be avoided just by not doing it yourself; somebody else is doing it for you.

The situation is the same around the world. Everybody has taken a certain portion of life, ignoring the remaining parts which are essentially joined with it. There are people... for example, the man who created the Nobel Prize committee was the greatest arms producer in the first world war. He earned so much money out of the production of war materials that he created a Nobel Prize for peace.

There is so much money that every year dozens of Nobel Prizes are given -- with each Nobel Prize two hundred and fifty thousand dollars also are given -- and this all comes only from the interest on the money. The basic money remains in the banks of Switzerland. It will continue forever to give twelve Nobel Prizes per year for creating arts, for creating peace, for creating great poetry, painting, science. And the man who created the money created it by producing war materials. The whole first world war was fought with his weapons -- both sides were purchasing from him. He was the greatest arms producer. All the people that died in the first world war, he was responsible for.

The same is happening today. Nobody is interested in the coming crisis, which is not far away. This century is going to end just in twelve years. Twelve years is not a long time; almost everybody present here will be able to see the end of this century. You will be fortunate if you don't see the very end of life on this earth. Preparations are on the way to destroy the whole earth. And the people who are doing it are doing it behind great names: nations, religions, political ideologies, communism.

It seems man exists for all these kinds of things -- communism, democracy, socialism, fascism. The reality should be that everything should exist for man, and if it goes against man it should not exist at all. The whole past of humanity is full of stupid ideologies for which people have been crusading, killing, murdering, burning living people. We have to drop all this insanity.

If nations disappear, the second great disease is religions, because they have been fighting, they have been killing, and for reasons in which nobody is really interested. I have never come across a man who is really interested in God. If you give him five rupees in one hand and God in another, he will take the five rupees and he will say, "God is eternal, we will see later on. For the moment five rupees will be helpful."

Who is interested in God except the priests? -- because that is their business, and they want their business to spread.

When I was being harassed in America, taken from one jail to another jail, my airplane passed over a beautiful city, Salt Lake City. In the night it looked tremendously beautiful, very planned. It is very intelligently managed by a certain Christian sect, the Mormons. Their leader was killed in America, shot dead because Mormons were teaching something against the old orthodox Christianity. They were saying that their president, their leader, had direct contact with God. That cannot be allowed. Only the pope has direct contact with God.

Now, all kinds of idiots become leaders, and because he was shot and killed -- it always happens -- the followers became very fanatical. They created this Salt Lake City. Ninety-eight percent of the people in Salt Lake City are Mormons and all around the world there are millions of other Mormons. It is the duty of every Mormon to send at least one dollar every day to Salt Lake City, which is the capital of their religion.

One million dollars every day reach Salt Lake City.

What is being done with those one million dollars? The empire is spreading; Salt Lake City is becoming almost a big empire. And the people who believe in it are so fanatical -- are bound to be, because their leader was saying the same stupid kind of thing as Jesus was saying. If Jesus could create such a vast Christianity... They choose their president and every president, once he is chosen, has direct contact with God, and whatever he orders has to be followed.

I would not have come to know all this about the Mormons and their city... Just by chance, where our commune was situated in Oregon, three magistrates had to decide whether to give Rajneeshpuram the status of a city or not. One of them was a Mormon, and he was the most influential of the three. One was against; the other was just wavering, but because of the Mormon he voted for the city.

The Mormon judge used to come to the commune, and he loved the place. And he himself told my secretary, "You should be alert and aware, because what has happened to our leader... We were not doing any harm to anyone, but our leader was shot. And the man you are following is saying such outrageous things that the danger is always there."

And what happened? Because of this Mormon judge the city was recognized. For two years the city was on the map of America, in geography books. The federal government was giving money to it, as to any city; the state government was giving money to it. They managed a very tricky thing. They persuaded the president of the Mormons to send a message to the judge, "You have been chosen by God to go to Nigeria for missionary work."

I wrote a letter to him, saying, "It is very strange that in the whole world God has chosen you to go to Nigeria. I suspect there is politics behind it -- Ronald Reagan wants you to be removed from the place. The only way to remove you is a direct order from God."

And actually what I had visualized happened. The moment he was removed another person was appointed and the three judges decided that the city was no longer a city. That's what Ronald Reagan and his government wanted: first take away the recognition, then it is easy to destroy it. And they destroyed it. I had sent a message to the magistrate, saying, "You will be responsible for the destruction. You don't understand that it is a political strategy."

After one year, when he came back, he recognized that something strange had happened. The people who destroyed the commune were also angry with the magistrate who had recognized it. They caught hold of him when he came back from Nigeria, and there was a case against him, alleging that he had taken a bribe from us. And what was the bribe?

He had fifty cows. When he was going to Nigeria, after the city was recognized, he wanted to put those fifty cows somewhere and we were purchasing cows, hens, all kinds of things for the commune. And he was ready to sell them as cheap as possible; he was even ready to contribute them. Because we had purchased those fifty cows, he was dragged to court: "You recognized the city because those people purchased your cows." Those cows could have been sold anywhere.

Strangely enough those cows were purchased after the city was recognized, months after. When he has received a direct order from God, now what will he do with fifty cows, where will he take them? And where to find a purchaser so quickly? Because he was told, "Immediately move to Nigeria." He thought that we were in need of them -- and we were in need.

They took revenge on him. They removed him from his post; he lost his job and then he was condemned for taking a bribe. I came to know about the Mormons because of this judge, when I heard that God had sent him a direct message. But God is so crazy. He goes on sending different messages to Hindus; to Mohammedans, against them; to Christians against them. Even to different sects of Christians, different messages. Either there are many Gods or there are many pretenders.

And how do these people receive these messages? Nobody gives any evidence. They have been killing, butchering, doing all kinds of things which are inhuman. They have destroyed the one humanity, divided it into pieces.

First the nations should go, if the world is to survive; second, the religions should go. One humanity is enough -- there is no need of India and England and Germany. And one religiousness is enough: meditation, truth, love, authenticity, sincerity, which do not need any name -- Hindu, Christian, Mohammedan... just one religiousness, a quality, not something organized. The moment organization comes in there is going to be violence, because there will be other organizations in conflict. We need a world of individuals without any organizations. Yes, people who have similar feelings, similar joys, rejoicings, can have gatherings. But there should not be any organizations, hierarchies, bureaucracies.

First nations, second religions, and third, a science completely devoted to better life, to more life, to better intelligence, to more creativity -- not to create more war, not to be destructive. If these three things are possible, the whole humanity can be saved from being destroyed by its own leaders -- religious, political, social.

This crisis in a way is good because it is going to force people to choose. Do you want to die or do you want to live a new life? Die to the past, drop all that has been given as heritage from the past and start fresh, as if you have descended on this earth for the first time. And then start working with nature not as an enemy but as a friend, and ecology will soon be functioning again as an organic unity.

The damage can be repaired; it is not difficult to make the earth more green. If many trees have been cut, many more trees can be planted. And with scientific help they can grow faster, they can have better foliage. Different kinds of barriers can be created in the rivers so that they don't flood poor countries like Bangladesh. The same water can create much more electricity and help thousands of villages to have light in the night, to have warmth in the cold winters.

It is a simple thing. All problems *are* simple, but the basic foundation is the trouble. Those three things will try in every way not to disappear, even at the cost of the whole world disappearing. They will be ready for this disappearance, but they will not be ready to declare, "We surrender to a world organization all our arms, all our armies."

The function of nations will remain only simple: railway lines, post offices, a small police force to take care of internal affairs. But there is no need of armies. Millions of people are involved in armies, which are useless. They can be put to creative arts, to farming, to gardening. And they are trained people, they can do jobs which no other people can do. An army can make a bridge so quickly -- that is its training -- it can create more houses for people.

Science is capable now, if it is no longer engaged only in war and creating more war material, to create so much food that five times more people can live happily on this earth than exist today. Today there are only five billion people. Twenty-five billion people can live joyously without hunger, without suffering from diseases. But science should be released from the hands of nations, which are forcing their scientists to create more war material. Scientists are functioning almost like prisoners.

I want it to be known to the whole world: if you are not ready to be one, be ready to disappear from this planet. But I hope there are intelligent people who would like to survive, who would like this beautiful planet to grow more beautiful, this humanity to grow more intelligent. I am afraid perhaps the whole of humanity is not even aware of the danger that is coming closer every moment.

Mutribo, you are asking me, "At various times I have heard you describe your work as `an experiment to provoke God...'" It is still the same. I am still trying to provoke the God within you, the divine within you... more consciousness, more light, more aliveness, more ecstasy.

Miserable people are dangerous, for the simple reason that they don't care whether the earth survives or not. They are so miserable that deep down they may feel that it is better if everything is finished. Who cares, if you are living in misery? Only happy people, ecstatic people, dancing people would like this planet to survive forever. So my effort continues to be the same: An experiment to provoke God.

"... and `a model city for the future'. In the present context of accelerating global crisis, how would you describe your work now, and what is happening to those who have gathered around you here?" Mutribo, it is the same; nothing has changed, because the world crisis has not changed.

The people who have gathered around me are learning how to be more happy, how to be more meditative, how to laugh more, live more, love more, and spread love, laughter around the world. This is the only protection against nuclear weapons. If the whole globe can learn to love and laugh and enjoy and dance, then Ronald Reagan and Gorbachev will look surprised... what has happened? The whole world seems to have gone mad!

People who are happy, contented, are not the people to be forced to kill other people who have not done any harm to them. It is not strange that all the armies, down the ages, have been kept sexually repressed, because sexually repressed people are bound to be destructive. Their very repression forces them to destroy something.

Have you ever watched in your own being: when you are happy, joyful, you want to create something; when you are miserable, suffering, you want to destroy something. It is a revenge. All armies are kept in repressed sexuality so the moment they get to kill that becomes their joy; at least their repressed energies are expressed -- of course in a very ugly way, inhuman way, but some expression is there.

Have you watched? -- painters, poets, sculptors, dancers are never sexually repressed people. In fact, they are oversexual. They love so much, they love so many people. Perhaps one person is not enough to exhaust their love. They have been condemned by the priests down the ages: these poets, painters, sculptors, musicians, these are not good people. And these are the only people who have made this humanity something beautiful, who have contributed to the world some flowers of joy, some flowers of music, some beautiful dances. What have the priests done to the world? They have burnt women, calling them witches; they have killed people who belong to other faiths. They have not been creative people. They have not enhanced the earth and they have not enhanced life.

We need, with these three fundamental changes, a great respect for creative people of any dimension. And we should learn how to transform our energies so that they are not repressed, so they are expressed in your love, in your laughter, in your joy. This earth is more than a paradise, you don't have to go anywhere. Paradise is not something that has to be achieved, it is something that has to be created. It depends on us.

This crisis, Mutribo, gives a chance for courageous people to disconnect themselves from the past and start living in a new way -- not modified, not continuous with the past, not better than the past, but absolutely new.

Find ways to relate in a new way. Forget marriages, start thinking how to enquire into life. Forget all your beliefs, start to meditate in search of finding exactly who you are, because by finding yourself you will have found the very essence of existence. It is immortal and eternal, and those who have found it, their bliss and their benediction is inexpressible.

We need more happy people around the earth to prevent the third world war. You will be amazed, surprised by my answer. You may not be able immediately to find what connection there can be between nuclear weapons and people's laughter -- there is. These nuclear weapons and these destructive war machines cannot work by themselves. They are being worked by human beings, behind them are human hands.

A hand that knows the beauty of a roseflower cannot drop a bomb on Hiroshima. A hand that knows the beauty of love is not the hand to keep a gun loaded with death. Just a little contemplation and you will understand what I am saying.

I am saying, spread laughter, spread love, spread life-affirmative values, grow more flowers around the earth. Everything that is beautiful, appreciate it, and everything that is inhuman, condemn it. Take this whole earth away from the hands of the politicians and the priests and you will have saved the world, and you will have changed the world into a totally new phenomenon, with a new human consciousness. And it has to be done now, because the time is very short. By the end of the twentieth century, either we will enter the first century of a new history of man or there will be no one left alive, not even a single wildflower. Everything will be dead.

There are experiments going on in the Soviet Union, and perhaps in America too, with death rays. Rather than dropping a bomb, it is far easier to spread death rays, which simply kill the living people, animals, birds, trees. Only dead things -- houses, temples, churches -- will remain. It will be really a nightmare. And those death rays are not visible. We know that death rays exist; they are just trying to find out how to spread them, to reach a certain destination and destroy all living beings that come across them.

Man has to be freed from these monsters. Our work here, Mutribo, is to teach people consciousness, more awareness, more love, more understanding, more joy, and spread the dance and celebration around the earth. Reduced to a single statement, I can say: if we can make humanity happier, there is not going to be any third world war.

Giovanni wants to have a ride on a bicycle so he decides to go and ask his friend Mario if he can borrow his. On the way he starts to think, "For sure, Mario will tell me to be careful with the bike, but I will tell him not to worry; then he will tell me that his sister wants to use it, but I will tell him that I will be back in time; then I know Mario will get scared and tell me it is not the time of year for riding bikes...."

Meanwhile Giovanni arrives at Mario's house and he looks up to the window and shouts, "Hey, Mario! Go and fuck yourself, you and your bike!"

Hamish MacTavish has not seen his old friend, Gordon MacPherson for forty years. So when they bump into each other in the street one day, they rush to the nearest pub to celebrate.

"It will be wonderful to have a drink together after all these years," says Gordon.

"Aye, it will," says Hamish. "But don't forget, it is your round."

There is an accident on the construction site. Seamus runs over to where Paddy is lying in a heap of rubble.

"Are you dead, Paddy, after such a terrible fall?" asks Seamus.

"Yes, certainly I am," replies Paddy.

"Ah, bejabers!" says Seamus, "you are such a terrible liar, I don't know whether to believe you or not."

"That proves I am dead, you idiot," says Paddy. "If I was alive, you would not be calling me a liar to my face."

The last....

Hamish MacTavish is careering down the road in his old Ford car when a policeman pulls him over.

"Excuse me, sir," says the cop. "Would you mind blowing into this bag?"

"By all means," says Hamish. "Would you like me to play a jig or a reel?"

"No, no," says the cop. "This bag tells you how much you have been drinking."

"Oh, there is no need for that," says Hamish. "I have got one of my own at home... I married her!"

No, you need one more....

Pope the Polack is very sick. Doctors come from all over the world to try and diagnose his illness, and finally a little Jewish psychiatrist finds the cause of the problem.

He tells the pope, "Your holiness, because you have had nothing to do with women all your life, your hormones are unbalanced and there is only one possible cure. You must make love with a woman."

"No, no!" cries Pope the Polack, "I can't. All the vows I have taken... I just *can't*!"

"But, your holiness," replies the shrink, "you must or you will die, and this too is a mortal sin."

The pope retires for a few days to consider his fate, and then calls the psychiatrist again.

"Okay," says Pope the Polack, "I have reached my decision. I will do as you ask. But please, be sure that the girl has nice, big tits."

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #6

Chapter title: Guilt is inverted revenge

20 January 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,

EVERY TIME YOU CALL HOMOSEXUALITY A PERVERSION, EVEN THOUGH YOU DO NOT CONDEMN HOMOSEXUALS, I FEEL HURT AS I AM A GAY. I HAVE TRIED TO LOOK, TO WATCH, TO MEDITATE ON IT BUT STILL MY FEELINGS, MY LOVE GO NATURALLY AFTER MEN. SINCE BEING WITH A MAN I LIKE AND TRUST, I HAVE FELT SILENCE AND HAPPINESS. BUT IT IS DIFFICULT TO ACCEPT MYSELF TOTALLY JOYFULLY.

BELOVED MASTER, HOW CAN I LIVE THESE MOMENTS WITHOUT FEELING PERVERTED? WHAT IS THE DIFFERENCE BETWEEN BEING TOTALLY ACCEPTED BY YOU AND NOT BEING CONDEMNED?

Yoga Bavara, the question is immensely important, because the whole future of humanity depends on a few factors: one is homosexuality. First, I would like to explain to you why I call it perversion. And once you understand it, things will be simpler.

There is no biological program in you for homosexuality. The biological program in your sperm is for heterosexuality. I am simply stating a fact, that homosexuality has arisen under ugly pressures in the monasteries of all religions, where it is forced to happen in the name of the purity of celibacy -- and in the schools, colleges and in universities where boys and girls are kept separate and teachers and professors function as gods so that no heterosexual relationship happens.

Men and women become sexually mature at the age of thirteen or fourteen. The natural thing would be to allow them the expression of their new area of exploration. Of course, all precautions can be taken so that small boys and girls don't get into any trouble -- particularly the girls, that they should not become pregnant at such an early age.

In the past there was no way, but now we are in a better position. According to me, the pill is the greatest revolution that has happened in history. And now, even better pills are available. The first pill was not a hundred percent foolproof. You have to take it continuously and if you miss one day and by chance you meet your lover... The human tendency is to think that one does not get pregnant every time, why should it happen at this time? Take the chance. But if hundreds and thousands and millions of people are taking chances, then a few pregnancies are bound to happen.

The society managed forcibly to keep the two sexes apart. And I wondered myself, when I came to know that between the ages of sixteen and eighteen sexual energy, as it happens, is at its peak. It will never be the same power again.

We have arranged marriages after the boys and girls return from the universities -- age twenty-four, twenty-five, twenty-six. Their peak point of energy has already passed six or eight years back. They are on the decline. Because of this decline... And I suspect that religions wanted this decline to happen, because with this declining force you cannot have orgasmic experience. Orgasmic experience is a flood. You are so flooded that you disappear. And I respect the orgasmic experience because my understanding is that all meditations have arisen out of it. All spirituality has arisen out of it, because it has given a taste of the beyond.

By preventing young people until they are twenty-five or twenty-six, first, they will never experience orgasm. Second, they will never think that there is any possibility of a higher consciousness, of a more beautiful space within themselves; that they are not what they see in the mirror, they are much more. In an orgasmic experience they become almost one with the whole. It is the first glimpse -- a window opens and they start searching for ways to widen the window, to fly in this open sky.

Nobody has worked it out, how man found meditation, how he started thinking of a spiritual experience of ecstasy. To me, it is very simple. Once the boys and girls have orgasmic experience, they have already tasted the spiritual, the divine, the sacred. Now, in their whole life nothing is going to be of that height.

And secondly, in an orgasmic experience one comes to know that thought stops, time stops. You come to a standstill -- no movement. Those who were wise enough, they tried it in another way: how to get rid of thought, time and movement and become absolutely still. And they were surprised that it works both ways; you attain to the same orgasmic experience. But when the orgasmic experience is sexual you are dependent on the other person, and when the orgasmic experience comes out of meditation you attain a tremendous dignity as an individual -- independence.

Religions did not want this orgasmic experience to happen to people. And to prevent it, they created the idea of celibacy. It is ugly and very cunning -- but priests *are* cunning. Their whole concern was their own business. If people start experiencing individually, the spiritual and the sacred, then the brahmin priest is no longer needed; neither is the rabbi needed or the catholic priest needed. They have come in direct contact with the universe in such an intimate way that there is no need for any mediator.

To destroy this possibility there were two ways. In the past, they used early marriage: seven years, eight years old. Now, a seven-year old boy is not sexually mature, and neither is the girl. But because they are married, slowly slowly they are being taught by their relatives and friends and they start playing. Sex becomes just a play to them, and at the most just a method to produce children. They don't have any time to experience what could have turned them in a spiritual direction. This has been followed for centuries. They

are too burdened too early. And the birth of children does not depend on orgasmic experience.

So sex has to be understood in two ways: on the one hand it reproduces the species, which is a biological phenomenon; on the other hand, it creates an energy experience which no religion, no politician would like people to have, because that will create the greatest revolution in the world. People will have a direct contact with existence -- no holy scripture, no priest, no mediators. And these are the people who have been the parasites of humanity. But the times changed, education came into the world; students had to leave their home and live in hostels, boys with boys, girls with girls. That also contributed to the perversion.

I am not condemning it, I am simply telling you how it happened. And when I say perversion, I don't mean by it any condemnation. I simply mean going away from the natural course of things. If a boy from fourteen to twenty-five -- that is a long period -- becomes homosexual, then that becomes a deep-rooted habit in him, so even when he is married his interest is not in women. Religions don't want men to be interested in women, nor do they want women to be interested in men. And they have made a very detailed strategy, slowly slowly, over thousands of years.

In the present, monasteries create homosexuals, universities create homosexuals, armies create homosexuals. Wherever one sex gathers, sooner or later they start finding ways to release each other's energies.

So the first thing to remember: I will continue to call it perversion because it is perversion. It is against nature. Nature never produces anything which is useless. Homosexuality is useless; it does not generate anything in you. Neither can it produce children, nor can it give you an orgasmic experience. Have you ever heard of homosexuals having orgasmic experience? All they have is a sexual release. The energy accumulates and becomes a tension -- it needs some release. Homosexuals know only ejaculation, they don't know what they are missing -- the orgasm.

So sexual energy runs parallel in two ways. On one hand it produces children, on the other hand it can produce in you a new being. Homosexuality destroys both. And do you want me to call it a natural thing? It is destructive, it is perversion. I can understand that it may be hurting you. But if you have cancer and the doctor says to you, "It is cancer," it hurts, but it has to be said; otherwise there is no way to operate upon you, to remove the cancer. And homosexuality has become far more dangerous than cancer. Nobody was intentionally moving in that direction, but that's how things happen -- in the unknown, in the darkness.

Homosexuals, because they were perverted, created the disease AIDS. Heterosexuality creates life -- life for your children and a divine life for you. Homosexuality is absolutely barren; it does not create anything. Slowly slowly, as it spread... perhaps it has been happening and we were not aware of it. The awareness came just within the last five years, when doctors found that the homosexuals with AIDS lose their resistance against any infection, and their life span is not more than six months to two years.

I was the first in the whole world to make people aware of it. Governments were hiding it, doctors were not wanting to talk about it, scientists were not revealing it to the people. They had their reasons; it looks ugly if the nation has to declare that it has thousands of homosexuals. It is not a glory, it simply means that so many people have become perverted. And because of AIDS, the danger became more.

To accept that one million people are suffering from AIDS in one country... the problem is, what are the politicians going to do about it? Nothing can be done about it. There is no possibility, according to the scientists, to cure it. It is just like death, a slow death. You cannot cure death, slow or fast. And it looks ugly for nations to recognize it. Many nations have not even bothered to have a census about how many people are homosexual because they are potential AIDS patients. Doctors are afraid to tell anybody they have AIDS because then they will have to be admitted into a hospital.

The disease is such as man has never known. Anything coming out of the body... perspiration can infect you. If you shake hands with a man who has AIDS and his hand is perspiring, you can get it. Kissing should now be absolutely prohibited, because through your saliva... that is the best way for the virus to be passed on, from one mouth to another mouth.

It is very strange that only one primitive tribe of Eskimos have never kissed. And when for the first time Christian missionaries arrived to convert them to Christianity, the Eskimos could not contain themselves laughing when they saw them kissing each other. Such a dirty habit! Saliva carries all kinds of viruses, all kinds of diseases. Particularly, kissing is not anything like as good as the poets have been praising it to be. It is certainly a dirty habit.

Eskimos also express their love. But love should be expressed in a cleaner way: they rub their noses with each other. Noses are very clean and cool -- unless they are running. Those periods are avoided;

eskimos never kiss noses if their noses are running!

Sexual contact is bound to give AIDS to the partner who did not have it. A mother's milk can give AIDS to her children. You will be surprised to know that there are now children who were born with AIDS -- because the father must have been suffering from AIDS and the sperm carried the virus into the mother's womb -- small children... When I condemned it in a world press conference, journalists laughed at me, politicians laughed at me. And they said that I was unnecessarily making a small thing too big, because I said that two-thirds of humanity is going to die through AIDS. I proposed what precautions should be taken, and now many civilized countries have adopted the same procedures -- without, of course, mentioning my name.

My name seems to be dynamite. Even my own people are afraid to utter it, what to say about others? Now the same journalists are reporting in great praise about their governments, that they are taking precautions. This could have been done three years ago and would have saved millions of people from catching the disease. Now, as far as I can see, it is uncontrollable.

Doctors don't want to admit it, so they simply give a certificate saying that the person does not have AIDS, because to admit an AIDS patient is dangerous: for the nurses, for the doctor. Coming in contact with such a man, the best way is simply to say, "We examined you and you are negative. You don't have AIDS. You don't need to worry." They have shifted their responsibility, but they have created a danger for the society. Now this man will move...

Here, there are a few sannyasins... because I have made it an absolute rule that no AIDS-positive person should be allowed to enter the gate. If he wants to go anywhere, he should go to the Vatican. The Vatican is the most responsible for creating AIDS. And the pope's position has to be changed -- not as a representative of God but as the superintendent of an AIDS hospital. All people suffering from AIDS should move towards the Vatican.

I have prohibited their entry. People have to bring a certificate saying that they are negative. But you will not believe how irresponsible man can be. There are many doctors who are selling negative certificates, so you simply give some money... there is no need to be worried, take the certificate. It seems we will have to make our own lab to test people before we allow them into the campus. Their certificates can be bogus. You give just a few rupees, and in Bombay you can get a certificate. And this is happening all around the world. But such irresponsibility has never been seen. They only think of themselves and the money that they are getting. They are not worried what harm this man can do -- to his friends, to his family, to his children, to his wife.

People are trying to get negative certificates because they don't want to be condemned by the society, and they don't want their wives and their children and their parents to feel embarrassed that they have got AIDS. Friends will no longer be friends. So to protect one's ego, people are trying to hide the fact. And because of the hiding of the fact, it is spreading like wildfire all over the world.

Do you want me to not call homosexuality perversion because it hurts you? If it hurts you, I am not responsible for your hurt. Your priests who have been teaching celibacy are responsible. But strange -- governments are making laws against homosexuality, that it is now a crime. Anybody found to be homosexual can be sent to jail. But homosexuality is not the real root, the real root is the idea of celibacy.

Celibacy is the real perversion, but not a single man in the whole world has condemned celibacy, because nobody wants all the religions to be against him. But I am at ease because already the whole world is against me. What more can it do? I say it definitively: celibacy should be made one of the most heinous crimes. The religions which teach it should be banned.

And all celibates in the monasteries, the monks of different religions, should be told, "Get married, or at least find a girlfriend. You have lived with boyfriends long enough."

The people who have AIDS should be segregated. They should have their own small cities, where all are suffering from AIDS -- the doctors, the nurses, the patients, the scientists. Then there is no danger. You cannot have, like double pneumonia, double AIDS -- single is enough!

If humanity functions sanely, then AIDS patients should be taken care of in remote places. They can work, they can earn, but their cities should be closed cities. They cannot move around in the world, spreading a fatal disease. And it is out of compassion that I am saying this. If the people who are suffering from AIDS understand the meaning of compassion, they themselves should move out of the crowd, live with the same kind of people who are suffering; make small villages, islands, if they want to save humanity. Otherwise, even without nuclear weapons humanity will be destroyed. And this destruction will be very

ugly.

If you feel hurt, book a ticket to Rome. Hit as hard as you can at the pope: "You are not the representative of God, you are the representative of the homosexuals; particularly the people who have reached the point where homosexuality has created AIDS." The name of the Vatican should be changed: "AIDS Camp" seems to be perfectly good. And I don't want the pope to be demoted. He should remain the superintendent of the AIDS Camp.

But you cannot stop me just because you feel hurt. I am not only concerned with you, I am also concerned with the whole of humanity. To avoid hurting a single person and create a dangerous situation for many... I cannot do that.

You say, "I have tried to look, to watch, to meditate on it. But still my feelings, my love go naturally after men." It is a very strange perversion. The natural attraction is always for the opposite polarity. Man and woman are opposite polarities, like negative and positive electrons. If you are attracted only towards men, something is wrong in you. You should go through some groups, you should learn how to love a woman. In fact, it is so ugly even to think that a man is attracted towards a man and not towards a woman.

Women are doing the same because they want to be equal. The women involved in the liberation movement have become lesbians; their idea is to boycott men completely. Lesbianism is old, but not very widespread. There is a possibility that there may not be any harm in it, because two negatives cannot create anything -- neither a child nor a painting. For creating anything two positives are needed. So perhaps lesbianism may not create a disease like AIDS, but one never knows. Up to now we were not aware that homosexuality was going to create AIDS. Perhaps it takes a certain time. And for the negative it will take a longer time. It is possible they may even create a far more dangerous disease.

But this is sheer insanity. The people who are homosexuals should move and create homosexual communes, the women who are lesbians should move and create lesbian communes. But leave the rest of humanity. Why torture them? Why destroy them? You don't have the right. You are completely free to do what you want to do, but don't interfere in anybody's life. I have every condemnation when someone interferes in others' lives.

And you are asking me, "Since being with a man I like and trust, I have felt silence and happiness." That's good -- just go to a homosexual commune, feel happy and feel silence.

"But it is difficult to accept myself totally joyfully." Why should you not accept? If you sow the seeds you should accept the flowers too. If you accept homosexuality joyfully, and you feel happy with men and you trust men and like them, then there is no need to feel any guilt. You have chosen to die within two years. It is your choice. Make as much happiness as you can within these two years. But you are not feeling totally joyful -- feel totally condemned. I am preaching totality; it does not matter *what* is total. Feel totally condemned, feel totally corrupted, feel totally perverted and rejoice with all the perverts.

And you ask me, "How can I live these moments without feeling perverted?" There is no need. You *are* perverted. Why should you live these moments without feeling perverted? Live these moments knowing fully that you are perverted. Just as somebody is a man, somebody is a woman, somebody is a bird, somebody is a tree, you are a pervert.

"What is the difference," you are asking, "between being totally accepted by you and not being condemned?" I do everything totally. I accept you totally in your natural flowering, and I condemn you totally in your perversion. And for me there is no problem, I am always total. My yes is total, my no is total. But if you have chosen the no, then I will condemn you totally. You cannot question my totality.

But the simple thing is -- and homosexuals around the world are not doing it... In Texas they created a law against homosexuality, that homosexuals can be jailed for years. One million homosexuals protested outside the parliament. I don't think that homosexuality should be punished by jail. Homosexuals should be given different localities. They can live in their own world, in their own way, and be happy, but they should not be allowed to move in the wider society, spreading all kinds of dangerous viruses.

But nobody seems to do anything about it. There are deserts, there are islands uninhabited. Just give them to homosexuals. Divide the world into heterosexual and homosexual -- and there should be no communication between them.

Or you change yourself. I know changing is difficult. Once you have become accustomed to a certain sexual behavior it becomes very difficult to change the behavior. Ten or twelve years are enough to make it your second nature, unless you are courageous enough, and can discipline yourself and drop that perversion and be natural. It is possible, but you will need guts for it.

Bavara, I am not only answering you, I am answering all the homosexuals of the world. It is their duty to declare that they are homosexuals. It is their duty to say that they want their own communes. It is the duty of lesbian women to say that they want their own communes. And then it is perfectly okay -- you leave the world at peace. Otherwise, my prediction that two-thirds of humanity will die from AIDS is coming closer.

In poor countries, we don't even have any idea how many people are homosexuals, how many people are suffering from AIDS. The government is not interested in your life. So almost all the poor countries have no data; only the very rich countries have now become aware of the fact. And they are collecting data but the statistics should be multiplied by at least five, because it is very difficult to find someone who will admit that they are gay.

Now the very word has become condemned, homosexuals are going underground. They had their restaurants, their clubs -- they have changed their names; the whole process is going on. And the people who create the law, most of them are homosexuals. It is a very difficult situation. Teachers, professors, principals are mostly homosexual, because they have access to beautiful boys. And the people of power, whether they are priests or politicians, have power and they can manage very easily. But they don't know that they are risking the whole life of this planet.

If there is a choice, I would rather people are given poison than have an ugly disease like AIDS. If we decide to destroy the planet then destroy it. But destroy it as peacefully, as beautifully as possible, not with ugly diseases and everybody feeling guilty. And I know you are only a victim. You should not feel guilty, you should feel revengeful.

Guilt is inverted revenge.

Make it change into authentic revenge.

Who are the people who have created the situation? These people should be punished. If the government does not punish them, then you make committees and punish them. If there are one million homosexuals just in a small state, Texas, how many millions of homosexuals are there around the world? These millions of people should make their own committees and punish the priests and the people who have been teaching celibacy. They have perverted you. You need not feel guilty, you need to feel totally revengeful -- because it is not only your question, the whole life on this planet is reaching, from many directions, to an end.

We can prevent politicians from using nuclear weapons, but what to do with AIDS? And people, even though they are intelligent, behave very unintelligently. One of my sannyasins and therapists, Veeresh, allows people suffering from AIDS into his groups. Just now I have been told that he tells people, "Shree Rajneesh teaches compassion, so you all be compassionate to this fellow. Hug him, kiss him, love him."

Now, this is a great interpretation of compassion! He should have told the man who is suffering from AIDS, "Shree Rajneesh teaches compassion. Now, it is your compassion not to touch people. Tell them that you are suffering from AIDS and you don't want to spread it." Rather than telling him that, he is telling other group participants to hug him, and they are hugging him. That fellow may spread AIDS to the whole group. And because he is respected there, naturally he will feel very good.

Here, we will be creating an institute to check your AIDS report, whether it is authentic or not. I want my people to be saved not only from nuclear weapons, but also from inner causes that can destroy the whole humanity.

Hymie Goldberg is telling Moishe Finkelstein about the new town brothel.

"It is fantastic," says Hymie. "You can screw all night, and when you leave they give you breakfast and twenty dollars."

"Have you actually tried it?" asks Moishe.

"No," admits Hymie, "but Becky has."

A lawyer has been trying for months to get Mendel Kravitz to pay a bill, but all his letters and telegrams are disregarded. Finally, in desperation he sends Mendel a tear-jerking letter, with a photograph of his little daughter. The lawyer writes under the photo: "Here is the reason I must have the money you owe me."

Mendel replies by sending a photograph of a beautiful redhead in a bathing suit. The caption on this picture says: "Here is the reason I can't pay."

Mendel Kravitz is trying to make out with his secretary. He wines her and dines her and when he gets her back to his apartment, he whispers sweet promises in her ear.

"If we get it together," murmurs Mendel, "a fur coat or perhaps a trip to Europe."

The secretary takes him by the hand into the bedroom and they are soon in bed together. Later, while dressing, she asks him when she will get the fur coat he promised.
"What fur coat?" asks Mendel.
"You promised me a fur coat," insists the girl.
"When I am horny, I will promise anything," says Mendel. And putting one hand over his heart and the other on his prick, he says, "When he is soft, he is hard. When he is hard, he is soft."

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #7
Chapter title: Your master is your whole universe

20 January 1988 pm in Gautam the Buddha Auditorium

Archive code: 8801205
ShortTitle: HARI07
Audio: Yes
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Length: 81 mins

BELOVED MASTER,
I WAS WITH A VERY STRICT ENLIGHTENED TEACHER, LEE LOZOWICK, IN AMERICA FOR SIX YEARS. WHILE IN BOULDER, COLORADO, I FELL IN LOVE WITH YOUR SANNYASINS, AND THEN YOU. NOW, AFTER ONE WEEK IN POONA, A NAGGING FEELING HAS ARISEN IN ME: HAVE I TRULY TAKEN SANNYAS, AND ARE YOU TRULY MY MASTER?

Prem Majjhama, the question asked by you... you will have to be prepared for a shock. I am going to analyze it point by point. You say, "I was with a very strict enlightened teacher, Lee Lozowick." I know Lee Lozowick very well. Neither is he strict, nor enlightened. And you remained with him in America for six years. That shows that you are not even intelligent either. If you were really with a master, there was no need to come here. Your innermost being would have been fulfilled, contented, blessed. If you could fall in love with my sannyasins in Boulder, Colorado, Lee Lozowick is not even worthy enough to be compared with my people there.

If you have looked into your question deeply, unprejudicially, silently, then my answer will be very clear to you. In the first place, a teacher is never enlightened. A teacher has teachings; he has a whole system of beliefs. A master is not a teacher. A master is a fire you have to go through so that all that is not gold in you is burnt, and only the pure gold comes out. To be with a master is not an easy job. It is the most difficult journey one can go on.

You wasted your six years. Lee Lozowick himself was with Da Free John. He is not only a fraud, he also betrayed his own teacher. Da Free John is also not a master, but at least he is a teacher of a far higher quality than Lee Lozowick. It happens all the time. People see that so many people are attracted towards certain doctrines, certain personality characteristics, and they feel they can also manage, if not so many people, then a few at least. Lee Lozowick betrayed Da Free John because he does not even mention his name, or that he has been a disciple himself. And how did he become a master? His own teacher has not recognized his enlightenment.

But in America everything is possible. I have heard a wise man saying, "A fraud is someone who can tell you to go to hell so tactfully that you start packing for the trip." That's what Da Free John and his disciple Lee Lozowick are. And when I am saying these things, remember, I have no personal antagonism towards anybody. But I have simply to say the truth to you, even if it goes against all manners, etiquette, culture. I am not here to teach you manners, I have to hit directly into your heart with the truth, howsoever much it hurts.

These people have sprung up all over the world. India has suffered from these people for many centuries, but this century is seeing a new phenomenon. The Indian frauds have created similar kinds of people all over the world -- pretenders, who know nothing except some strategy that influences people to believe in them; and particularly at this time, when everybody is going down into a deep psychological crisis. Everything seems to be silent on the surface. You may not even be thinking about the third world war, the ecological crisis; you may not be thinking about AIDS. At least consciously you may not be concerned at all what is going to happen to humanity tomorrow, but deep down you cannot avoid it.

Your consciousness is a separate personality, but your unconscious, as you go deeper, becomes more and more part of the whole ocean. So whatever is happening in the soul of the cosmos has ripples in everybody's unconscious. If you can read your own unconscious, you can read the whole future that is going to happen. But you may know or you may not know about your unconscious situation.

These frauds -- the Indians and their by-products, mostly American -- are doing a good business. It is said that psychologists build castles in the air, psychoanalysts live in them, and psychiatrists collect the rent. But I wonder who pays the rent? You! Prem Majjhama, I say again, you! You pay the rent, and there are many others who are paying the rent. Those castles do not exist, nobody lives in those castles...

But in a psychological crisis of this intensity -- in which we are -- everybody is shattered inside, is somehow holding himself together, and anybody who pretends to teach you the way towards the beyond immediately attracts you. You don't have any way, any criterion, any measurement to figure out whether the man is true or not, whether the man is authentic or not. In the East, because the tradition is more than ten thousand years old, slowly, slowly we have figured out a few indications of an enlightened master. Those indications may be helpful to you.

The authentic master is not at all interested in disciples, in the crowd, in the many numbers around him. He does not brag about it. He attracts only the very intelligent, because what he teaches and whatever he is, is understandable only by very highly intelligent people. Have you ever checked what intelligence quotient you have? Before figuring out whether a master is true or not, you should have a psychological test to find out what is your mental age.

The average mental age of humanity is fourteen years. Now, people with a mental age of fourteen years are not the people to understand something of the transcendental, something of the spiritual, something of the inner. It is time for them to play football, watch boxing matches, sit before their TV, glued to it for seven and a half hours every day. But I have always been wondering... nobody ever thinks about how much intelligence you have. Is it enough to be a disciple? Is it enough to be accepted by a master?

A master is not in any way interested in converting you to a certain system of beliefs. If any master is doing that, he is only a teacher. And a teacher carries only borrowed knowledge. He can say beautiful things, but they are all parrot-like. Sometimes he can talk even better than the masters because masters are spontaneous and the teacher has gone through many rehearsals. He is well prepared, he has done his homework, and he goes on teaching the same thing again and again to different people.

A teacher always remains consistent with a certain current of ideology. The master is basically contradictory, inconsistent. He has to be, because what he is saying is not within his hands. It is in the hands of the universe itself, he is only a vehicle. Whatever kind of song existence brings to his lips, he cannot edit anything out of it or make any additions, improvements. A master is very raw in the sense that he brings whatever comes from existence exactly as it is. He is never a polished man.

The master does not in any way humiliate you by making you disciples. By accepting you as disciples he gives you dignity and individuality. He asks nothing from you and he goes on giving to you things which have no price, but are immensely valuable. The effort of a master is to become a certain milieu, a certain presence so that he need not even say anything to you. Just sitting by his side, your heart slowly, slowly starts falling in tune with the master. And the master's heart is in tune with the heart of the universe. Being in tune with the master, you are also in tune with the universe. It is not knowledgeability that makes a master, it is innocence.

And I know absolutely, with certainty, that this fellow, Lee Lozowick, is not an innocent man. He has betrayed his teacher -- and you are doing the same here. You have betrayed him. But one cannot blame him, because when he went to Da Free John he must have thought of him as a master and slowly, slowly discovered that he is only a teacher -- but if a teacher can attract so many disciples, what is the point of remaining with him? And he started collecting his own disciples.

If you have been with a master, it is almost impossible to desert him. Your love will prevent you from doing that. Your trust will become a Himalaya between you and the whole world. Your master is your whole universe.

And it is strange that you are asking, "Now, after one week in Poona, a nagging feeling has arisen in me: Have I truly taken sannyas, and are you truly my master?" What happened to Lee Lozowick? It took you six years and still you want to go back to him. The reason is clear: it is not that you have found a master in him, you have found in him a recognition for your ego.

Here, your ego is going to be destroyed every day. Unless you disappear completely, leaving only your essential being, you are not a sannyasin. What happens when a person like you, after six or seven days, takes sannyas? What is going on in his mind? He is thinking that by taking sannyas some miracle is going to happen to him. You are absolutely wrong. This sannyas that you take is not going to bring any miracle, it is simply entering into a commune of seekers, making yourself available, becoming an insider and not just a spectator. Then learn step by step the ways of love, the ways of trust; then learn step by step how to enter into your own being. The day you enter into your own center will be the true sannyas. This is only a formality.

With a true sannyasin, an authentic being who has come to his own, the question will not arise, "... and are you truly my master?" There is only one way to find out whether someone is truly your master. If in his presence, if in his universe of seekers, if in his caravan of searchers, you suddenly stumble upon yourself, and you find the ecstasy that you have never experienced, and the blessing that has not been even in your dreams; and after this experience no question arises in you... That is the very definitive thing, that no question arises in you. All questions have simply fallen, as leaves fall in the fall time from the trees. Only in that experience of the disappearance of questions, and with them thoughts and mind, will you have the answer, that you have found the true master. You cannot decide beforehand, because it is not a market; it is not that somebody has written on his door, "I am the true master."

You will have to learn patience and waiting. One never knows -- it can happen today, it may take years; it all depends on you. The master simply creates a certain subtle atmosphere. That atmosphere is here. If you can get in tune with it, you are a sannyasin. And if you get slowly, slowly dissolved and become part of the dance and the celebration that is going on here, of the meditation and the ecstasy, suddenly you will realize you have come close to an authentic master.

If it does not happen, there can be two reasons: either the master is not authentic or your disciplehood is not authentic. Rather than jumping to the idea that the master is not authentic, it is better first to look at your disciplehood. What have you done by becoming a sannyasin? What changes have happened to you? In what ways have you become more involved in the movement, in what way have you entered yourself, in what way has your lifestyle changed?

Everything depends on you. Giving you sannyas simply means that we accept you, our doors are open to you, not more than that. Now, inside the temple what is happening will depend on you -- your intelligence, your integrity, your sincerity, your authentic search for truth. And I cannot think that in six days you have found that meditation leads nowhere, that you have touched the presence of my being. But I will suggest to you, perhaps you should go back to Lee Lozowick, because I am not interested at all in gathering a crowd of unintelligent, impatient people, in a hurry.

You will come back -- about that I am certain. But this time you go back; first be finished with Lee Lozowick. That is what is nagging you. You are thinking that perhaps you have left your right master and here you have come into a strange world. Why not go back home? I never want anybody to be here half-heartedly. Either you are here or you are not here; there is no other choice. So you can think it over.

Either say goodbye to your so-called teacher, strict teacher... strictly enlightened. That I have heard for the first time. There have been enlightened people, but *strictly* enlightened...! So it seems a few are lousy. Gautam Buddha is not a strictly enlightened person -- a lousy person in comparison to Lee Lozowick. You just go back to him, because that is the only way to be finished with him.

Now that you know me and you know my people, and you know the space that is being created here,

going back to Lee Lozowick you will have something to compare him with. And if you feel to come, then come with totality. Your totality will be respected and loved. And only your totality can make you discover the master that is here.

I am not a teacher, not at all. I have no teaching. I have simply a presence that I want to share with you -- in my words, in my silences, in my presence, in my absence. I want you to feel that this small place is not part of the neurotic world outside the gate, that a different kind of consciousness is growing here. It is a nursery. But perhaps... it happens to many people: when they come the second time, then they recognize.

It is just like a joke. There are very few people who understand when they hear a joke for the first time. Most of the women, particularly, who get it for the first time... it simply means that they have good teeth; it does not mean that they have understood the joke. The Englishman never understands when he hears a joke for the first time. He wonders what it is. He gets it in the middle of the night. Thinking about it this way and that way, figuring it out, suddenly he catches the glimpse. He says, "My God!" And then he laughs in his bedroom silently so that nobody can hear.

The German never gets it. He laughs because everybody else is laughing, and if you don't laugh they will think you are German. The Indian never gets it either. But he does not laugh like the German, just to give company to other people who are laughing. It seems to the Indian that he is too serious a person, far above, spiritual, how can he laugh? It is not that he is spiritual or far above, the real fact is that he does not understand the joke.

I have been searching for a purely Indian joke. I have gone through almost thousands of books in search of a purely Indian joke. I have to confess that there exists no such thing. All jokes that are available in Indian literature are imported.

Only the Jew understands it. But he understands it before you have even finished it. And to tell a joke to a Jew is a very embarrassing experience, because in the middle of the joke he will say, "Shut up! It is an old joke, and moreover you are telling it all wrong."

I have been watching. Many people have come for the first time, and only the very intelligent have remained -- and remained silently, without ever thinking that any other world exists except this commune.

A few remained here just to learn enough so they could go back and become great masters in their own right. They are not interested in truth, they are interested in their own egos. And now there are a few people around the world -- they will not mention my name, and they have lived with me for ten years. They are afraid that somebody may recognize: "You have been Shree Rajneesh's disciple." They want to erase that part of their life completely so that they can say they are a master, unique; they have discovered the truth themselves, they are not repeating.

I go on receiving their pamphlets and their leaflets and I wonder... these people are either blind or utterly unconscious. They are quoting me, in their name, and they are sending those pamphlets to the sannyasins. And the sannyasins send them to me, saying, "Look what your people are doing." They have never been my people. They were here just to learn some strategy so that they could be masters.

The third type is more sincere. They come and they don't feel at ease. It is natural. When you change from one commune to another commune, it is changing from one river to another river. The taste of the water changes, the flow of the river changes. The climate changes, the trees on the banks are different, a different fragrance.... everything changes. Naturally one feels to be back in the old, which you have become accustomed to.

I want you to go back, because that will reveal to you that your six years have been a wastage, and your six days here have given you greater insight. And when you come again, you will come clean -- clean of your past hanging on. This will bring you a certain maturity that you need.

Little Ernie and little Elmer are outside the whorehouse, and after seeing the comings and goings their curiosity is aroused. So they knock on the door and ask the madam if they can come in and find out what it is all about, but she tells them the price is ten dollars.

After saving their pocket money for weeks they amass the sum of seventy-nine cents and approach the madam again. Being a businesswoman and sensing the possibility of future clients, she takes their seventy-nine cents and tells one of the girls to give them a quick flash of her pussy for their money.

Two minutes later they are leaving the place when Ernie turns to Elmer and says, "I didn't like the look of that, did you?"

"No," replies Elmer, "I'm glad we didn't have ten bucks' worth."

BELOVED MASTER,
WHY ARE YOU AGAINST MARRIAGE? WOMEN HAVE BEEN, CERTAINLY, THE CAUSE OF THEIR HUSBAND'S ENLIGHTENMENT.

Milarepa, it is certainly true that without women no man would have ever been enlightened. They create such hell that there is no way out except becoming enlightened. This also explains why very few women have ever become enlightened -- and not very strictly enlightened, just so-so. The reason is that husbands are not capable of creating that great a hell. Who is going to help women to become enlightened?

But I am certainly against marriage. My being against marriage has many reasons. One of them is that if there is no marriage, man and woman will be moving freely with each other. And soon you will see there are an equal number of women enlightened as men; this disparity will disappear. There have been thousands of enlightened men and perhaps five enlightened women -- you can count them on five fingers. And still, their enlightenment is lukewarm. Once you have released the man and the woman from this bondage, you will be creating a situation in which nobody nags you into enlightenment.

Enlightenment that has come out of nagging is not much of an enlightenment; it is simply escape. I want authentic enlightenment, and that needs absolute freedom from nagging. Nobody is nagging you, nobody is telling you to become enlightened, everybody is accepting you as you are, enlightened or unenlightened. Out of this freedom will come more authentic men and authentic women to become enlightened. But this will be out of freedom, not out of bondage. Not out of misery, despair, agony, but out of joy, out of love, out of orgasmic experiences.

You can see, the quality of enlightenment will be totally different. The first kind of enlightenment is bound to be dry, juiceless... the enlightened man unable to laugh because he is completely afraid, continually defending his achievement because anybody can pull him back into the world.

Gautam Buddha says to his disciples, "Never look, while you are walking, more than four feet ahead so that you will never see any woman's face." What kind of fear...? And these people are going to become enlightened.

One disciple is going for a journey, and Buddha says to him, "Remember never to look at a woman."

The man seems to be some stubborn type. He says, "But there may be some accidental situation when, not knowing, I may have looked at a woman. Then what am I supposed to do?" He is right, because going into the world, there is every possibility of seeing a woman. You can close your eyes then, but you have seen.

Buddha says "Okay, you can see, but never touch."

But the man is not in any way of a lesser quality than Gautam Buddha. He says, "There is a possibility that one may have to touch a woman. What about that? For example, a woman falls into a ditch and I am alone on the road, and unless I help her, she is going to die. Do you want me to let her die?"

Certainly Buddha cannot say that, so he says, "Okay," reluctantly. "You can touch in certain emergencies. Don't make it a common practice. But even if you touch, don't speak."

The man said, "This is putting me into a difficult situation. If the woman says something, do you want me not to answer? If a woman asks me where this road goes, should I remain silent, knowing perfectly well where this road goes, that she is going on a wrong road and may suffer for miles and miles and will never reach?"

Just desperate with this man, Buddha says, "Do whatever you want to do!"

But putting people under such conditions to make them enlightened is not my way, and I don't think it is the right way either. Any kind of experience that may happen in this way cannot be joyous; it cannot blossom into flowers, it cannot release fragrance; it will be dry, dirty, escapist, fearful, always on guard. No, I don't support any such enlightenment.

I want you to withdraw all miserable conditions from the world, and marriage is one of the most miserable conditions.

Let love be freed from the chains of marriage. Allow humanity to love, to laugh, to enjoy, to celebrate life, to experience life to its very depth.

And out of this intensive experiencing of life will arise a totally different kind of enlightenment which will be able to dance, which will be able to sing, which will be able to laugh. It will have a beauty of its own, a glory, a splendor.

I am introducing a totally new kind of enlightenment into the world. The old one, to me, looks rotten.
That's why, Milarepa, I am against marriage. It will go on creating the rotten enlightenment.

An optimist is a man who marries his secretary and thinks he will still be able to dictate to her.

If married life was supposed to be fun, it would not start in church.

Love is temporary insanity, curable by marriage.

Marriage is *permanent* insanity, curable only by enlightenment. But that enlightenment will come out of an insanity; its roots, its juices, all will be poisoned.

A single man is one who runs around and gets into all kinds of trouble. A married man does not have to run around.

... He is already in trouble. This trouble creates the possibility of thinking of a life beyond, because this life is finished. If there is not a life beyond, that would be a very terrible and shocking situation.

A wedding day is when rings are put on the finger of a woman and in the nose of a man.

Laugh and the world laughs with you. Weep and you sleep alone.

I am describing these different aspects of marriage....

Notice in a restaurant window: Don't stand outside and be miserable, come inside and be fed up!

Not to take women seriously is to ask for trouble. To take them seriously is to get it!

All marriages are happy, it's living together afterwards that causes all the trouble.

He that will not reason is a bigot, he that cannot reason is an idiot, and he that dares not reason is a husband.

The best training up to now has been marriage, if you want to attain enlightenment. But that enlightenment will be as miserable as the sources from which it is coming. I want sages who can dance, sages so innocent that they can laugh, sages so innocent that they can enjoy small things of life with such joy, sages who can live on this earth as if it is paradise, not asking for any paradise beyond. But up to now our sages have all been psychologically sick.
A little time for enjoying enlightenment... If you cannot enjoy it forever, there is no harm in enjoying it temporarily, even for a few moments. When you laugh you all look almost like Gautam Buddhas. When you sit silently, you look like a congregation in a church!

Mendel Kravitz arrives at a cabaret club and asks the doorman who he should see to get a booking for his singing act.
"You should see the concert secretary," says the doorman. "By the way, you're not a hypnotist, are you?" Mendel assures him that he is not, and goes in.
The concert secretary looks up suspiciously and says, "I hope you are not going to tell me you're a hypnotist, are you?"
Mendel assures him he is only a singer, and is sent to find the organist for a tryout. The organist likes the songs but looks uneasily at Mendel. "You don't do any side acts by chance, do you?" he asks. "No hypnotism for instance?"
Mendel is tired of the question and demands an explanation.
"Well," says the organist, "last week we had a hypnotist here. He was so good that he had at least two hundred of the audience in a trance."
"What's wrong with that?" asks Mendel.

"Nothing," continues the organist, "but half way through his act, he fell over the microphone, hurt his foot, and yelled out, `Shit!' The cleaners have only just cleaned the hall."

Kowalski and his wife are celebrating their thirty-first wedding anniversary. As a surprise he comes home with a little monkey.
"What's that?" asks his wife.
"It's a monkey," replies Kowalski. "What did you think it was? This is my anniversary present to you."
"You are crazy!" she cries. "What are we gonna do with a monkey?"
"Well," says Kowalski, "he's gonna eat with us, he's gonna sleep with us..."
"Sleep with us?" shouts Mrs. Kowalski. "What about the smell?"
"Listen," says Kowalski, "after twenty-five years, if I could get used to it, so will the monkey."

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #8
Chapter title: No one is insignificant

21 January 1988 am in Gautam the Buddha Auditorium

Archive code:	8801210
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BELOVED MASTER,
THE OTHER MORNING, DISCOURSE LEFT ME FEELING TERRIFIED AND DESPERATE: DESPERATE TO SAVE THIS INCREDIBLE, BEAUTIFUL PLANET, AND TERRIFIED BECAUSE THE ODDS AGAINST US SEEM SO HIGH AND I FEEL SO INSIGNIFICANT, AND HELPLESS TO DO ANYTHING! THE ONLY THING I CAN SEE TO DO IS TO BE HERE WITH YOU AS MUCH AS POSSIBLE, NOURISHING MY CONSCIOUSNESS AND SUPPORTING YOUR VISION. IS THERE ANY MORE THAT CAN BE DONE?

Nayana, I can understand your desperation, your helplessness. This is how perhaps every human being who is aware of the crisis feels. But you are not aware of a greater power: destruction is a low category power, creation is a high category power. Destruction is out of hate, creation is out of love.

You have seen where hate can lead humanity, to its ultimate suicide, but you have not seen the possibility that love, growing to its height, may simply prevent this crisis from happening. No one is insignificant, because everyone has a heart and everyone has love and everyone has sensitivity, consciousness and he can reach to the very ultimate peak of existence. A single individual can prevent this great crisis, what to say of millions of people full of love and joy and silence?

I am reminded of an Old Testament story about two cities, Sodom and Gomorrah. The people in both cities became absolutely sexually perverted -- all kinds of perversions prevailed. The story is very beautiful; it will give you courage, it will take away your desperation. It will make you stand up as an individual,

representing life and love which cannot be destroyed by any nuclear weapons, by any politicians. Even God could not destroy Sodom and Gomorrah.

I have to remind you at this point that in the Old Testament version he destroyed the cities. It was impossible to change those people; they had become so accustomed to perverted ways. You may not know that the word `sodom' means making love to animals. That's why the whole city was called Sodom. And even today making love to animals is called sodomy. And just the vibration of the word `gomorrah' is enough to give you the sense of what it means: gonorrhea.

But the story takes a very special turn, and that's my point to emphasize. In the Judaic religion there is a small stream of rebels, revolutionaries -- they are called Hassids. They are not accepted by the orthodoxy as authentic, because they go against anything in orthodoxy, in a tradition which does not appeal to the human heart, to reason, to sensitivity, to consciousness. They have written their own story.

Their story is that there lived a man -- a Hassid -- he used to live six months in Gomorrah and six months in Sodom. He approached God and he said to him, "Have you taken into account the possibility that there may be one hundred absolutely natural, wise people in these two vast cities? Are you going to destroy them also, because others are perverted? Then it will be great injustice, pure injustice and it will be a condemnation to you. So you reconsider!"

God had not thought of the possibility. Certainly in those two big cities, almost like Hiroshima and Nagasaki, there must be one hundred intelligent, natural, alert people. They will also be destroyed, and this will not be in tune with God's divineness, it will be simply ugly.

So God said, "If you can prove that there are a hundred natural people, I will not destroy those two cities."

The Hassid said, "And if there are only fifty, are you going to destroy?"

God was caught by the mystic Hassid. He said, "Even if you can prove fifty..."

And the mystic said, "If there are only twenty-five? What does it matter? Does the number matter to you or the quality? -- quantity or quality?"

God said, "Certainly the quality."

And the Hassid said, "If it is the quality then to tell you the truth, I am the only man who is not perverted, who is living a natural, blissful life. But I live six months in Gomorrah and six months in Sodom. Are you going to destroy those cities?"

God had never come across such a clever person. From a hundred he had brought him down to one. Only a Jew can do that! They know how to bargain -- and he bargained. In the Jewish version of the story God destroyed those cities, but not in the Hassidic version. The cities were saved, because God could not destroy even a single person of quality, a single person of wisdom, just because the whole city had become perverted.

I am telling you this, Nayana, so that you need not be terrified. You have to be only alert. I will read your question:

"The other morning discourse left me feeling terrified and desperate." There is no need to feel desperate and there is no need to feel terrified. If one Hassid can persuade existence to protect two cities, we have thousands of Hassids with us. Every sannyasin is a Hassid. Existence cannot allow a few idiots like Ronald Reagan to destroy this world.

But that does not mean that you have to remain just silent. You have to create a great atmosphere of love around yourself which will be a protection; you have to learn to dance and to sing. Let these politicians know that this earth is still full of beautiful people -- so many songs and so much music and so much creativity and so many people meditating. They are bound to have a second thought.

On our part, we don't need bigger nuclear weapons to stop the war -- that's the problem. We need something totally different. Love will provide the energy, meditation will provide you with tremendous strength. And you will not feel so insignificant, you will feel dignified *and* significant, because your love, your meditation, your blissfulness is going to save the world.

And don't be worried that you are helpless to do anything. The idea of helplessness has arisen because you have never been told what your resources are. You have never looked into your resources -- your love, your silence, your peace, your compassion, your joy. You have never looked into all this inexhaustible potentiality of your being. And if thousands of people blossom in love, music and dance, and the whole earth becomes a celebration, then any Ronald Reagan is not going to destroy this world. He will feel helpless; he will feel guilty to destroy such beautiful people and such a beautiful planet.

You ask me, "The only thing I can see to do is to be here with you as much as possible, nourishing my consciousness and supporting your vision. Is there anything more that can be done?"

It is enough. More is not needed; more will keep you unnecessarily worried. And worry is like a rocking-chair -- it keeps you going but gets you nowhere! There is no need to worry and there is no need to feel desperate, helpless. A few idiots have prepared death for the planet; there are millions of intelligent people who can prevent it just by their love, by their joy, by their beauty, by their ecstasy. These are far more powerful experiences, because atomic energy, or nuclear energy, is part of the material world. It is the explosion of the atom, the lowest, smallest particle of matter.

We have not understood yet that nature has an absolute balance. If a small atom exploding can destroy... Have you ever thought about a living atom of your being and its explosion? In other words, we have been calling it enlightenment. It is nothing but an explosion of your being into light. And then suddenly you have a far higher and superior power. It need not fight with the lower, its very presence will make the lower impotent.

It has not been tried on a vast scale, only once in a while. But those rare instances are certainly a proof that if tried, every human being can become an explosion of consciousness -- which is a far superior energy -- and make all these nuclear weapons and the people who hold them utterly impotent and guilty.

A few instances will help you. They look non-factual because they are rare, because not many people have tried them.

One follower of Gautam Buddha, Devadatta -- his own cousin-brother -- was naturally jealous of the immense glory and impressiveness, and the impact of Gautam Buddha on people. Whoever came to him never returned the same. Something changed in his very being. Buddha had sown a seed; the man would return at the right time, when the first clouds started raining.

But this was invisible to the blind Devadatta -- not physically blind, but spiritually blind. He could not understand what the matter was. He was as beautiful as Gautam Buddha -- his own cousin-brother -- as educated, as cultured in the arts of those days. There was no question that Gautam Buddha was superior and he was not, because he could not see the superior aroma that surrounded Gautam Buddha.

Finally he asked him, "I would like to be declared your successor."

Buddha said, "Whoever is capable of succeeding me will succeed me, I am not going to declare him. And anyway I am still alive, just in the middle of my life. And this is not my way to choose! Who am I to choose a successor? Existence itself will choose."

Devadatta became so hurt that he left the commune and made many attempts on the life of Gautam Buddha. Those attempts look fictional, because we don't know the power of love and we don't know the power of awareness, and we don't know the beauty of ecstasy and its tremendous power of protection.

Buddha used to meditate on a small rock at the bottom of a vast mountain. Devadatta tried to roll a big rock from the mountain in the direction of Gautam Buddha, so that that rock killed him completely and nobody would be blamed, nobody would even think that somebody had killed him. The rock came rushing down the mountain and everybody who was present was surprised, could not believe that it could happen: just two feet away from Buddha the rock stopped, changed its route, and moved away from him. Then it went on falling. It was very strange behavior of the rock; one would never think that a rock would do that. Even Devadatta was puzzled.

Devadatta himself was a king of a small kingdom, and he had a very mad elephant. The mad elephant was always kept in chains in the prison because he used to kill people. Devadatta saw another possibility. The elephant was brought near Gautam Buddha and released. He rushed towards Gautam Buddha, the way he would have rushed to anybody else. But as he reached near, he suddenly stopped, and with tears in his eyes he bowed down to Gautam Buddha and touched his feet with his head.

Nobody could believe that an insane elephant... how is he making a distinction? But blind people are blind people! Devadatta could not see what the rock could see, what the mad elephant could see -- a subtle, invisible aura of love.

When, a few years ago, a man threw a knife at me in the morning meeting... And it seems it was an absolute conspiracy, because just before the meeting, fifteen minutes before, the police informed the office, "Today there is a danger; a man is going to throw a knife at Shree Rajneesh. So twenty police officers should be allowed in."

Now, this is stupid. If they knew that a certain man was going to commit a crime, they should have

arrested him. Rather than that, they informed the office. As the story went on it became clear that it was absolutely a conspiracy. Those twenty police officers with loaded guns surrounded that man. The sannyasins thought that perhaps they were for our protection -- that was wrong. They were for the protection of the man who was going to throw the knife. They were afraid that ten thousand sannyasins would kill that man if anything happened.

And that man shouted -- which is on record -- "Shree Rajneesh, you are against Hinduism and we cannot tolerate your existence anymore." And he threw the knife at me. Because he was shouting I stopped and listened to him, what he was saying. It is on tape. He threw the knife from just fifteen feet away and it was strange, that the knife fell away from me -- eight feet away. Not only did it not touch me, it did not even touch anyone in the crowded Buddha Hall; nobody was touched by the knife.

And then the police said, "It is a police case. We will arrest this man and bring him to the court."

This was all strategy. You can see how politicians work -- cunningly, inhumanely. They prevented us from putting a case against the man. They said, "There is no need. Ten thousand witnesses, his words are recorded, even the sound of the falling knife is recorded, and twenty police officers of high rank are witnesses -- you need not be worried. It is going to be a police case. We will take him and produce him in the court."

They took him away, presented him before the court, and the court released him, saying, "Such a thing has not happened at all." And because we had not put any case against him, then it was too late. The police managed it in such a way that they did not insist that the case happened.

But I have been thinking about it: in such a crowded place even if a blind man throws a knife it is going to hit somebody. The knife behaved exactly like the rock and the elephant. It was a police conspiracy and you can see the justice. When twenty police officers are present, when ten thousand people are ready to be witnesses; the knife is there, his shout is recorded, the sound of the knife falling on the floor is recorded....

And what was the judge's reason to reject the case? The reason was, "If it was an attempt on Shree Rajneesh's life then why have they not brought the case? Why have they not reported the case to the police? And secondly, if a man was trying to murder Shree Rajneesh, those ten thousand sannyasins would not have let him go so easily." And we had not done anything because the police had prevented us, saying, "There is no need."

Still, one of the most important criminal advocates of the supreme court of India, Ram Jethmalani was there -- we had asked him to be present. He wanted to say something; the judge said, "You cannot speak, it is not your case." And certainly it was not our case. But I have seen things which make me certain that what appears to be a miracle is not a miracle. I am absolutely certain that I was poisoned in Oklahoma with a certain metallic poison, thallium, but it has not been able to kill me.

They put a bomb under my chair in the jail in Portland while I was at the court; they were expecting me to come any moment. I came, and the man there indicated to me to sit on a particular chair. That was also strange, because there were many chairs, I could have sat on any chair. And he immediately locked the door from outside and said, "I will be coming within fifteen minutes." I had no idea that I was sitting on a bomb! But something went wrong; the bomb did not explode.

If millions of people are full of love and meditation there is no need to feel desperate or helpless. You are given by nature tremendous power which can nullify any nuclear weapons.

And that's what I'm trying to do: to prepare you to love, unconditionally; to prepare you for friendliness even with strangers; to prepare you to drop your organized religions, because they create conflict; to drop even belonging to your nations. Formally you will have to carry their passport, but this is just a formality. Deep in your being you should not be a Hindu and you should not be an Indian, you should not be a German and you should not be a Christian.

If this wave spreads -- and I have every hope that it is going to spread -- then you can forget all about the third world war; the second was the last. The third is possible only if there is not enough love and meditative energy to prevent it.

BELOVED MASTER,
ALONE, INSECURE, SCARED, I CAN SEE A DOOR -- TO GOD'S HOUSE OR DEATH OR INSANITY, I DON'T KNOW WHICH. SITTING WITH YOU, INTOXICATED BY YOUR FREEDOM, THOUGH MY MIND IS LIKE A CATTLE TRAIN, MY HEART KNOWS NO QUESTION.
BELOVED MASTER, CAN THE CURTAIN RISE, AND THE WORLD STOP AMIDST SUCH BEAUTY?

Dipak, if your mind is silent and if you are feeling in deep synchronicity with existence, and with a great love for the beauty of this planet, then the door you are standing before is neither of death nor of insanity nor of God, because God died long ago. It is the door of your own inner being, of your own inner consciousness.

Don't stand before the door, enter in and you will find yourself. There is no greater joy in the world than to find yourself. It brings such a serenity, such a settlement with everything. It simply puts you in such a harmony with nature, with existence, that life becomes a moment-to-moment ecstasy.

You need not feel alone, insecure, scared. It is natural to feel that way because you are standing before the door and you don't know who is inside -- God, death or insanity. I say to you on my authority that there is no God and there is no death and there is no insanity, but an eternal rejoicing of life, love, celebration. Just enter through the door.

Don't go on standing there, because the fear is that feeling alone, insecure and scared you can escape from the door. And then it may take lives for you to find it again -- and with the same problem.

Be courageous and enter through the door, and you have entered the most sacred place, the most sacred that exists.

BELOVED MASTER,
YOUR GESTURES MOVE ME MORE DEEPLY THAN YOUR DISCOURSES. YOUR GRACE AND BEAUTY TOUCH ME EVEN MORE THAN YOUR SILENCE.
BELOVED MASTER, WIGGLE A TOE OR GIVE US A WINK.

My God! Prem Sushil, you are asking very difficult things of me. I don't know how to give a wink; I have never given a wink to anybody. And to do it for the first time will be very difficult. I know how to use both eyes together, but a wink means one eye has to remain open.

Once in a while Nirvano puts some drops into my eyes, if I have mistakenly put some shampoo or some soap in it and made the eye red. You can see, this eye today is a little red. She puts in the drops, but her problem is that either I can open both eyes or I can keep both eyes closed. So she keeps one eye closed with one hand, and opens the other eye forcibly -- just inexperience.

I cannot hope to succeed to give you a wink, and I never do anything in which there is a little suspicion of failure. I will start trying in my room alone. When I am an expert I will give you a wink. As far as the toe is concerned, it is so lazy that even if I want to move it, it will not move. But I will make every effort to satisfy you.

But you seem to be a strange person, Sushil, to ask me for such gestures. Do you want me to look funny? But I can do that, because I'm not concerned at all with the world, what they think. You will just have to give me a little time for practicing.

I have never moved my toe. It simply remains always enlightened, unmoving! Now to persuade it to come down from enlightenment is going to be very difficult, but I will make every effort to persuade it: "Just once in a while taking a holiday from enlightenment is not a sin! And you are not committing any sin, just moving..."

Of course the problem with the wink is more difficult: whom to give it to? Because anybody who gets it will become enlightened. And with all you people, I love you so much that I can not choose somebody, to whom to give the wink. So I will have to figure it out. It is a very difficult job.

Everybody knows how to wink, because they have been doing it all the time; it is a language. The toe is more spiritual than the eye, because I don't think anybody takes any offense if you move your toe. But if you wink, particularly at a woman -- and here homosexuals are not respected... So I will have to find a woman who does not get disturbed by the wink. It is a very complicated question.

Sign on a bookstore: Going out of business -- words failed us!

That is the beauty of the gesture, it never fails. Although nobody teaches it, it simply is understood naturally.

"The world today does not make sense" -- it is a statement of Picasso -- "so why should I paint pictures that do?"

Now, these are absurd gestures: winking an eye, whistling behind a woman. And the toe, Sushil, is absolutely your own invention. I have never heard that to attract a woman you have to move your toe. Perhaps it is to distract her -- seeing that the man is mad... Instead of winking his eye he is moving his toe!

I am very inexperienced in such great affairs. But I promise you, I will try with the trees, I will try with the rocks, because they will not feel offended. And they will not fall in love with me either. Once I am satisfied, then I will give you a wink -- not to anybody in particular. That is my way.

Nirvano was asking me, "Do you see people?" Even when I am looking at you I am not seeing you. It is so tiring a job. You cannot expect of me such a thing! I love you, but I don't know you. I know only very few people who came in the very beginning and stayed with me for all these fifteen years. But others, who have come afterwards, have the same share of love.

But when I am speaking, I am just speaking to the walls. I love Bodhidharma for that particular gesture. For nine years, he was sitting facing the wall. His audience was sitting behind him and he would speak to the wall. Emperor Wu asked him, "What strange kind of thing is happening here? I have never seen a speaker speaking to the wall, and the audience sitting behind listening to it."

The answer of Bodhidharma was, "It doesn't matter. Even if I face them, I am facing a wall. But that wall is a little disturbing -- somebody moves, somebody changes his posture. That distracts me. So I decided on a new method: I speak to the wall. They can go on changing their postures, coming and going, whatever they want to do. Whether they are listening or not, I am not concerned. And it is strange, that since I have started speaking to the wall there is utter silence behind me, because everybody wants to get what I am saying. Nobody is moving."

So I will have to find a way how to wink. Perhaps I can wink at the wall. And the toe is more difficult, because it is absolutely new. In the whole history of man, nobody has moved his toe as a gesture -- gesture for what?

There is one incident in Gautam Buddha's life... A great king, Prasenjita, had come to listen to him. Of course, being a great king, he was sitting in front. Buddha suddenly stopped in the middle of a sentence and said to Prasenjita, "Why are you moving your toe?" When he asked this, the movement stopped and Prasenjita said, "I don't know, it just happened."

Buddha said, "Your whole life is just like that. It is just happening -- accidentally. You are not conscious."

But except that incident, I have never come across any incident where the toe is even mentioned. But for your satisfaction I will practice. By the way, Sushil, are you a student of psychology? Because only psychologists ask absurd questions.

In America in the nineteen seventies, twice as many psychiatrists committed suicide as mental hospital patients, each year. The number has grown since the seventies -- it is now 1988 -- now four times as many psychiatrists are committing suicide as people from any other profession. Naturally, if you are concerned with absurd things... Eyes are not meant to wink, and toes are not meant to be moved. When you do such things you disturb the inner ecology of your body.

But once in a lifetime it won't hurt me. Just how long it will take for me to practice, that I cannot say. You will have to learn patience. And if in your patience some understanding arises and you withdraw your question I will be immensely happy. That patience, absolute patience, may turn out to be a new birth to you. You may be reborn.

There is only one problem with going through a second childhood: this time you can't blame your parents.

Just two jokes, not related to your question, but certainly related to you....

Paddy lurches out of the pub and bumps straight into Father Murphy, the village priest.
"Patrick," says the priest, "I am so sorry to see you come out of such a place as that!"
"Well, then," says Paddy, turning around, "I will go right back."

Uncle Albert is staying for the weekend, and little Ernie is asking him all sorts of questions.

"Uncle Albert," he asks, "why are some men bald on the front of their head?"
"Well," replies Uncle Albert, "these men are the great thinkers."
"And what about the men that are bald on the back of their head?" asks little Ernie.
"These men," explains Uncle Albert, "are the great fuckers."
"So what does it mean," continues little Ernie, "when they are bald all over?"
"That's obvious," replies Uncle Albert, "these men think they are great fuckers."

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #9
Chapter title: A god is a despot

21 January 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHAT IS EXISTENCE? IS IT SOMETHING LIKE WHAT PEOPLE CALL GOD?

Sampurna, existence is that which is, and God is that which is not. Existence is a reality, God is a fiction. Existence is available only to meditators, people of silence; God is a consolation for sick minds, sick psychologies.

Existence is not your production -- God is. That's why there is only one existence, but thousands of gods. Each according to his needs, each according to his suffering, each according to his expectations, creates a god or accepts an old belief about God.

God is a great consolation, but it is not a cure. Existence is not a consolation. To be in tune with it is to be healthy and whole. All the religions of the world have been teaching God; I teach you existence. I teach you to be in tune with that which surrounds you, which is within you and without you. Once you are in tune with it, there is no death for you, no misery, no tension, no worry, but a tremendous peace surrounds you, a contentment which you have never even dreamt of.

God is for those who cannot grow in consciousness, who are retarded as far as consciousness is concerned. It is a kind of toy; retarded people need it. And the moment I say it is a toy, then it is up to you how you want to make it -- looking like a monkey or looking like an elephant. It is just up to you whether to give him four hands or one thousand hands. It is your creation. Strangely enough, man believes God created everything. The truth is that God himself is a creation of man's imagination.

God is the greatest lie you can ever find, because on that lie thousands of other lies depend. Churches, religious organizations go on multiplying lies upon lies, just to protect one lie.

You have to understand the psychology of lying. The first thing about lying is that you need a good memory because you have to remember. You lie to someone about something, to somebody else about something else; you have to remember what you have said to one and what you have said to the other.

Truth needs no remembrance. Truth is always there, just the same. You don't have to cram it in your memory. Memory gives you a bondage, a prison; it clings around you, covers you so much, slowly slowly, that you disappear completely. Truth is uncovering yourself from all lies. And there is a sudden revelation that you are part of the immense truth I am calling existence.

You don't need any churches, you don't need any temples, you don't need any mosques; you need only a prayerful heart, a loving heart, a grateful heart. That is your real temple. That will transform your whole life. That will help you to discover not only yourself, but the very depths of this immense existence.

We are almost like the waves of the ocean -- just on the surface, and the ocean may be miles deep. The Pacific Ocean is five miles deep. But a small wave on the top will never know the depth -- her *own* depth, because she is not separate from the ocean. She will cling to her small entity, be afraid about death, be afraid of losing herself in the vastness, the oceanic infinity. But the truth is, the death of the wave is not a death, but the beginning of an eternal life.

God has been invented. It was people's need; people needed a protector. In the immensity of the universe, a man feels so alone, so small. The vastness creates trembling in him. What is your existence?

I am reminded of a story by Bertrand Russell. The archbishop of England sees in a dream that he has reached the pearly gates of paradise. On one hand he is immensely pleased, and on the other hand he is very much troubled, because the pearly gates are so vast, in both directions, that he cannot see the whole gate. It is so high that it is beyond the capacity of his eyes to see. And he himself seems to be just like a small ant, compared to this great gate. He is a little bit afraid. He is no ordinary man, he is the archbishop of England. He feels humiliated just by the gate, and the fear arises, "If this is the situation at the gate, what is the situation going to be inside?"

With fearful hands he knocks on the door, but in the immensity of that space only he can hear his knock. It takes days for him, but he goes on knocking harder and harder. Finally a small window opens in the gate and Saint Peter looks out with one thousand eyes, trying to figure out who has been making a noise. Those one thousand eyes are so shiny, like stars, that the archbishop feels even more reduced -- almost to a nonentity.

And Saint Peter asks, "Please, whoever you are, wherever you are, come in front of me."

The archbishop declares himself. He says to Saint Peter, "Perhaps you don't know me. You can check with Jesus Christ, I am the archbishop of England." Saint Peter says, "Never heard of any such thing as England."

The archbishop says, "Perhaps you may not have heard about England, but you must have heard about our beautiful planet, Earth."

Saint Peter says, "I don't want to hurt your feelings, but unless you give me the index number of your Earth, I cannot figure out what you are talking about. I will have to go to the library and look -- if you give me the index number -- to which solar system you belong, because there are millions of solar systems and each solar system has many planets."

But the archbishop has never thought that the earth has any index number. He says, "I don't know any index number, but I am the archbishop. You just go and tell Jesus Christ."

He says, "You are giving me puzzle after puzzle. Who is this fellow Jesus Christ?"

The archbishop is very much shocked. He says, "You don't know Jesus Christ, the only begotten son of God?"

Saint Peter says, "As far as I am concerned, I have never seen God; I don't know whether he exists or not. I am just a doorkeeper. Perhaps somewhere in the most interior parts of paradise somebody exists who thinks that he is God, but I have never come across..."

It is such a shock that the archbishop wakes up perspiring.

The story is significant because it shows how small we are and how big the universe is. Naturally primitive man was not able to adjust himself to the idea of this vastness of the universe without giving it some personality and without making himself in some way related to that personality.

God was an effort of the primitive mind of man to give existence a personality. Then he becomes God the father. Then you can make some relationship with him. You may even be against him, but at least there is someone you can be for, you can be against; there is someone who is greater than you, who is going to protect you, who is your guarantee. God is simply the poverty of human consciousness.

The people who attained to their inner consciousness and its highest peak, like Gautam Buddha, denied

the existence of God. Anybody who has ever become inwardly healthy, gone beyond the mind which is basically sick, has denied God. God as a fiction is good for kindergarten school children. They need it -- parables, fables, stories. But very few human beings have gone beyond the kindergarten school.

God exists because you are not aware of yourself. God exists because you have not made any contact with your own center. The moment you know yourself, there is no God and there is no need of any God. In fact I am in absolute support of Friedrich Nietzsche: "God is dead."

The second part of his sentence is even more significant, "God is dead and man is now free." That second part has not received much attention from the philosophers, from the mystics, from the psychologists, but the second part is the most important; the first part is not much. In fact, the first part is basically wrong. God cannot die -- fictions never die. The moment you know they are fictions there is no question of their death. Neither are they born, nor do they die. God was never born in the first place -- how can he die? Death is the other extreme of birth.

So the first part is not very important, but that has been given much importance by theologians, because they became afraid: "This is sacrilegious, to tell people that God is dead. That means that now no religion is needed." They became afraid for their own business. But they forgot the second part which is more important. It has tremendously significant implications. It means that God was a bondage, God was a retardedness, God was out of fear. God was not a treasure, but a heavy, mountainous weight on your heart and on your growth.

Once God is removed, man's possibility to grow and blossom is absolutely free. A God is a despot, a fascist. Without God, the world becomes freedom. Existence gives a tremendous dignity to every individual. From the smallest blade of grass up to the greatest star in the universe it gives immense significance and love; it makes no difference. There is equality and equal opportunity. And there is no need unnecessarily to pray and waste your time, to read the holy scriptures, which are the most unholy books in the world. There is no need to be exploited by the priests. You are certainly and suddenly free from all these chains. Now you can be yourself.

While God is in existence you can never be yourself. You are just a puppet, your strings are in the hands of God. The ancient saying in India is that not even a small leaf of a tree moves unless God's order is received for it to move. Whatever you are, according to religions you are made out of mud. The word `human' comes from *humus*, which means mud. And the word in Hebrew, Arabic, Urdu, Hindi, is *admi* -- it is used as the name of the first man, Adam. *Admi* means the earth. God made man out of the earth and then breathed life into the puppet.

Now, what kind of freedom do you have? Somebody has breathed life into you, and it is in his hands to stop breathing life into you any moment. Whatever you are doing, the religions believe it is your fate, it is written on your forehead. And there have been many con men who have even been trying to read what is written on your forehead. Astrologers, palmists, all kinds of cunning people have been exploiting the simplicity and innocence of humanity. There are people who are reading your hand, looking at the lines, telling you what those lines mean. The whole emphasis is that you are not living a life of your own, you are just a part in a drama, and the part that you are playing has been decided beforehand.

That was the argument that the Indian God's incarnation, Krishna -- in the great Indian war, Mahabharata -- gave to his disciple Arjuna. Seeing the immense massacre that was going to happen, Arjuna simply lost his nerve. He was a man of immense courage and great intelligence.

He said, "I don't see any point in this war. Even if I win... and I am certain I am going to win" -- there was no other warrior of his quality -- "But sitting on the golden throne of victory surrounded by the corpses of all my friends and all my enemies, all the beautiful people, does not appeal to me at all. The scene makes me feel insane. Rather than fighting, I will leave it to the other party -- who is nobody, another cousin-brother. Let him rule over the country and I will go to the mountains, to the Himalayas to meditate, to become a sannyasin. I have lost all interest in fighting."

Krishna tries in every way to persuade him, but Arjuna is a great intellectual; he goes on arguing against him. Finally seeing no other way, Krishna takes the last resort and says, "It is written in your destiny. Going away, you are going away from God. This war is predetermined by God to destroy those who are not virtuous and only let those survive who are virtuous." Now there is no argument against it, because Arjuna himself believes in God and destiny.

Arjuna fought the war. Krishna was responsible, five thousand years ago, for destroying this country by giving a false argument, absolutely fictitious, to Arjuna. That war killed so many people. And it is not only

that it killed people, it also destroyed the courage of the country; it became afraid of any small calamity.

Two thousand years of slavery.... I want to make it absolutely clear that the people who are responsible for these two thousand years of slavery are the greatest people of India. The list is headed by Krishna; Arjuna is just his shadow. Then came Mahavira, who taught people to be nonviolent to such an extreme that his followers cannot even cultivate, because plants have life; if you cultivate then you will have to kill the plants when you reap the crop. Gautam Buddha comes third, who taught people to accept, to be contented wherever and with whatever they have -- poor, hungry, starving, enslaved, remain utterly contented.

Their teachings were great. This is something to be remembered; otherwise I will be misunderstood by everyone. Their teachings were great, but they never thought about all the implications of their teachings. They never thought that if you teach a country nonviolence, if you teach a country to drop all weapons, when the whole world is not doing that, then you are putting that country in a state of being victimized, exploited by anyone.

And for two thousand years invader after invader came to India, exploited it and went back. Finally Mohammedans came and they thought, "What is the need to go back? We can not only exploit people, but rule them and remain here." And then came the Britishers and the French and the Portuguese, and they all tried to exploit the country. They all had their small pockets. Britain proved to be far more clever. But the Portuguese had their small islands of Diu, Daman and Goa, and the French had a small portion of the country, Pondicherry. Britain had the whole country.

People have remained starved and hungry, and people have gone on dying because of hunger, and nobody has ever thought that these great principles in some way are responsible for this unfortunate situation that for thousands of years India has had to pass through. And even today nobody is trying to see all the implications. Every great principle has its own black cloud behind it. And unless you understand the black cloud also, you are soon going to be absorbed by the black cloud. If you understand it, you can avoid it.

God seems to be the greatest principle that has been preached to man down the ages, but nobody has looked at its implications. If God created man then man has no individuality of his own, then he cannot claim any dignity, any freedom. There is no question of a puppet declaring, "I want to be free." If God created the universe, then whatever has happened in the universe has had to happen. It was God's will. No effort on our part was going to change anything.

And finally you can see, if God created the world, and if he is behind nuclear weapons and the people who are creating them, then no effort on man's part can prevent the destruction of the whole planet. To give the creation of the world into the hands of a fictitious God is very dangerous. It makes us absolutely impotent. We cannot do anything.

Hence, my simple understanding of consciousness is that if God did not die with Friedrich Nietzsche's declaration, then we have to kill him! Wherever you meet him, there is no need even to say hello. First kill him and then you can say hello -- just to fulfill the formality. But God is not needed at all. With God above in the sky, man will always remain a slave, and man will always remain unconscious, and man will never strive to reach to the peaks of his potential. With God removed you may feel a little fear -- just out of old habit -- but that fear will disappear.

Once you recognize that you are standing on your own feet and you have to do something to create a better consciousness in you, to create a more loving heart in you, that prayers are useless, there is nobody to answer them... Yes, sometimes they have been answered. At least once, certainly....

A poor man asked God for months continually, "Give me fifty dollars. I don't want much, just fifty dollars."

First he prayed, but then he thought, "Millions of people are praying, and there is one God and there are millions of prayers. Whether my poor prayer ever reaches to him... And there must be around him so much noise -- prayers from all the churches, all the mosques, all the synagogues, all the temples -- who is going to take care of me? It is better that I write a letter."

He wrote a letter saying, "This is to remind you that for months I have been praying, but the answer has not come. It seems my prayer has not reached you. I can understand, because of the noise around you of so many prayers. And great people are praying -- the pope and the archbishop and the shankaracharya -- so who is going to take care of my small prayer? And I am not asking much -- no paradise, no heaven, nothing, just fifty dollars. Finally I decided to write the letter." And he wrote in big letters, "FIFTY DOLLARS! Remember, it is urgent."

But then he was very much disturbed, because he didn't know the address, whom to address it to. He thought, "The best way is to address it to: God, c/o The Postmaster General. If the postmaster general cannot find his address, who else can?" The letter reached the postmaster general. He looked, he laughed, and then he felt sad also. He thought, "The man must be in desperate need -- nobody writes letters to God. And he is not asking much."

So he said to all his friends, "Please look at this poor man's letter. You all contribute, and we will send those fifty dollars to him. At least for once let a prayer be answered." They collected the money, but they collected only forty-five dollars. The postmaster general said, "No harm, at least we should send this much."

When forty-five dollars reached the man he counted the dollars, and he looked above and shouted, "God, remember one thing. Next time you send any money to me, never send it through the post office! Those cunning fellows have taken out their commission. I have received only forty-five dollars!"

Except this, I have not come across any prayer which has been answered -- and that too not fully. There is no one to answer. Existence has to be approached in a different way.

God has to be worshipped.

Existence has to be loved.

God has to be prayed to.

Existence has to be contacted in meditation.

There are only two kinds of religions in the world: the religions of prayer and the religions of meditation. You can see my point. The religions of prayer all believe in God and the religions of meditation don't believe in any god. Because meditation takes you inwards, and fulfills you, there is no need to pray, there is no need for any consolation. You are in such a rejoicing, in such a blissful state; you can bless the whole world.

I teach you existence, and the entry into existence is through your own being; hence meditation is not prayer -- remember, it is against prayer. Prayer is part of that phony jargon about God, heaven, hell. Prayer is part and parcel of that whole rubbish. Meditation is simply the only pure way of coming in contact with existence. And this contact immediately becomes a merger and a melting. You become existence yourself. Then you are in the clouds and you are in the stars and you are in the flowers and you are in the rains. You are everywhere. You are no longer a drop, you have become the ocean.

Sampurna, remember the clear-cut distinction between existence and God. God is a condemnation of our intelligence. It is accepting humiliation, it is accepting that, "We are only puppets; you are the power. Whatever you want to do with us you will do. All that we can do is to pray." It makes you so crippled. The very idea of God is nauseating. But existence has a freshness and a beauty and a truth.

Never get mixed up with these two words. One is reality, one is simply fiction.

BELOVED MASTER,
WE HAVE HEARD YOUR COMMENTS ABOUT JAZZ MUSIC.
BELOVED MASTER, THIS QUESTION COMES FROM TWO JAZZ MUSICIANS: IS OUR LOVE OF JAZZ MUSIC AN OBSTACLE ON THE PATH TO ENLIGHTENMENT?

Satyam and Dhyanesh, my comments about jazz music were made in a totally different context. Compared to classical music, jazz music is in the lowest category, because rather than creating a spirituality in you it simply activates your sexuality. The great classical music takes you higher, beyond your mind, to silences which can give you a taste of meditation, a taste of existence.

But always remember that a certain reference in a certain context does not mean my whole approach to a thing. You are saying, "This question comes from two jazz musicians. Is our love of jazz music an obstacle on the path to enlightenment?" It depends on you. You can make your jazz music free from the lower gravitation of sexuality. You can make it connected with your higher centers of being, and then it will not be an obstacle on the path to enlightenment.

In fact, as far as my people are concerned, they are going to enter enlightenment with jazz music! It has never been tried; hence it is a great challenge and must be tried.

Nothing is wrong in the world if it is used in the right direction -- with awareness, with clarity. You can purify anything, just as you can make anything impure. It is wholly a question of your clear understanding. If your meditation goes on growing side by side with your music, soon you will find that even jazz music starts having some quality of meditativeness. And if the distinction between music and meditation drops,

then whatever classical music was able to do, you can also do it. And you can do it more rejoicingly, more dancingly, with a greater celebration.

So I don't say that there is any obstacle, but meditation must become part of your music; otherwise just your music cannot help you to go beyond the lower instincts, biological drives. It will keep you closer to the earth, but far away from the stars.

Pope the Polack and Ronald Reagan meet in the middle of the Sahara desert. The pope is carrying a telephone booth, while Ronald Reagan has a car engine strapped to his back.

"What are you doing with that telephone booth?" asks Reagan.

"You see," says Pope the Polack, "if a lion comes along, I put it down, go inside and lock the door. But why are you carrying a car engine with you?"

"Well," replies Reagan, "for just the same reason. When a lion comes I drop the engine and then I can run faster."

Hymie Goldberg is trying to hold a small mirror in his hand while he adjusts his tie. The mirror slips and shatters on the ground.

"Oh, no!" he complains to Becky. "Now I am going to have seven years' bad luck."

"Nonsense," replies Becky. "My uncle Sollie once broke a mirror, and he didn't have seven years' bad luck."

"Really?" says Hymie, encouraged.

"Really," repeats Becky. "He died the same day."

It all depends how you understand things....

Miss Goodbody, the teacher, is too shy to conduct the sex education class in school, so she asks her class to make this a homework project.

Little Ernie asks his father, who tells him some story about a stork. Grandma says that she was found under a gooseberry bush. Great-grandma blushes deep red and whispers that children come from God.

The next day, little Ernie gets called to report on his homework.

"Well," says Ernie, "I am afraid my family has been a little abnormal. Apparently there has been no sex at all for three generations."

Paddy Murphy is on his way home, when he comes across a woman crying hysterically.

"What is the matter, lady?" he asks.

"MacTavish is dead!" she sobs. "MacTavish is dead!"

A few minutes later he comes across another woman sobbing, "MacTavish is dead! MacTavish is dead!"

Soon he finds another woman crying the same thing, and then as he approaches the railway crossing he sees a ghastly sight.

A train has run over a man and cut him in pieces. And there on the street next to the body is lying his foot-and-a-half long prick. Several women are standing around crying, "MacTavish is dead! MacTavish is dead!"

When Paddy arrives home, he says to Maureen, "I just saw a terrible thing. A train ran over a guy and cut off his pecker. And would you believe it? His prick was eighteen inches long!"

"My God!" cries Maureen. "MacTavish is dead!"

Okay, Maneesha?

Yes, Beloved Master.

Chapter #10
Chapter title: The greatest art of being silent

22 January 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
I HAVE BEEN IN POONA FOR TWO WEEKS, AND EVERY DAY I FEEL MORE AND MORE STUPID AND HELPLESS. YOU SAY THAT ONLY INTELLIGENT PEOPLE WHO UNDERSTAND CAN BE WITH YOU. LISTENING TO YOU, ENJOYING EVERY WORD YOU SAY, I WONDER: DO I REALLY UNDERSTAND, OR AM I JUST HAPPY TO BE IN YOUR PRESENCE?
THE SAME THING HAPPENED TO ME LAST TIME I WAS WITH YOU. IS THERE A WAY OUT OF FEELING STUPID?

Anand Yuti, the madman never realizes that he is mad. The same is the case with the stupid -- the stupid person never realizes that he is stupid. To realize that you are mad is the beginning of sanity; to realize that you are stupid is the beginning of intelligence.

There is nothing wrong in being stupid. But to be stubborn and to insist that your stupidity is wisdom, that is a problem. I am happy that is not your problem. You are relaxed, sensitive, understanding. This is one of the greatest understandings, to feel one's stupidity. There is no need to go out of this circle.

I have told you about Socrates. He used to say, in his old age, that when he was young he thought he knew all. As he became a little more mature, he started feeling that he did not know all, he only knew a little; there was much more which was unknown to him. A few years later, he started realizing that even the little he used to think he knew, he really did not know. It was only information; it was not his own knowing.

Finally, his ultimate statement came in a certain situation. The oracle of Delphi had declared Socrates to be the wisest man of the world. Obviously the people who loved Socrates were very happy. They ran to Socrates to inform him, "The oracle of Delphi has declared you the wisest man."

Socrates said, "I used to think that the oracle never commits mistakes, but this time the oracle has committed a mistake. Go back and tell the oracle that Socrates denies it. He says, `I know nothing. How can I be the wisest man?'"

The people were very much shocked, but out of curiosity they went back to find out what answer would come from the oracle. And they said, "We are very unhappy. We delivered your great message to Socrates but his response was very strange. He says he knows nothing, how can he be the wisest man in the world?"

There was laughter and the oracle said, "That's why. Because he has come to the point of realizing that he knows nothing, that makes him the wisest man in the world."

What do we know? Life remains a mystery. Our not knowing simply indicates the mysteriousness of life. Our knowing is so superficial; it is not worth calling knowing. So if every day you feel that you are more and more stupid, it is a good sign. You are moving towards the state of Socrates. One day the miracle will happen when you will be able to say you know nothing.

Just try to experience the feeling of the freshness and the innocence of not knowing anything. The mind is unburdened. You are light, so light that it seems if you want you can fly into the sky. And while experiencing this great not knowing you have entered the temple of the mysterious universe.

What we are doing here is not trying to make you more knowledgeable. We are trying to make you more innocent, utterly not knowing anything. When it happens to you spontaneously, from your heart, that you know nothing, all the doors of existence suddenly start opening for you -- not that you will become knowledgeable, but you will become mysterious.

That's why I call this path the path of the mystic. The mystic is not a learned man, the mystic is an

innocent man, who can dance in the rain, who can love beautiful rainbows, who can fall in tune with the universe, whose life becomes a constant rejoicing.

So whatever is happening to you, Anand Yuti, is perfectly right. Rejoice and be grateful to existence.

BELOVED MASTER,
IF ZEN IS THE PATH AND YOU ARE THE GATE, THEN WHO LIVES IN THE HOUSE?

Prem Michael, Zen is the path and I am the gate and *you* live in the house. You have completely forgotten -- that's what makes the possibility of making a path, to remind you. The path is only a reminder. You have completely forgotten that you are in the house. You think you are out of the house; hence a gate is needed to bring you in.

I have told you the beautiful story of Chuang Tzu... One early morning he is sitting in his bed, covered with his blanket, very sad. His disciples have never seen him looking sad. They are worried -- is he sick, ill or something? They enquire.

Chuang Tzu said, "It is much more difficult than you think. Last night I dreamt that I had become a butterfly." The students, the disciples started laughing. They said, "That is not much of a problem. Everybody thinks many things in his dreams."

Chuang Tzu said, "I don't know about everybody, I know only this much: it has created in me a very existential question. If Chuang Tzu can dream that he has become a butterfly, why can a butterfly not go to sleep and dream that she has become a Chuang Tzu? Now the problem is whether I am the butterfly who is dreaming she is Chuang Tzu or I am really Chuang Tzu."

The disciples were at a loss how to figure out the problem. And then came Lieh Tzu, who had gone to another village for some work. He heard the situation: "Chuang Tzu is still sitting in his bed. He does not want to get up until the problem is solved. And we are all trying to solve it but there seems to be no solution. It seems to be perfectly right, that if Chuang Tzu can dream he is a butterfly then why can the butterfly not dream she is Chuang Tzu? Now we are also puzzled."

Lieh Tzu said, "Wait, I will solve the problem." He went to the water well, pulled up a bucket of ice-cold water, went in and poured it over the head of Chuang Tzu. Chuang Tzu laughed, and he said, "You came at the right time; otherwise, the whole day I would have been sitting here, sad. You solved the problem."

Lieh Tzu said, "Do you need another bucket?" He said, "No! The water is so cold. I am Chuang Tzu, because if I was a butterfly your bucket of ice-cold water would have killed me."

Your question is beautiful. "If Zen is the path and you are the gate, then who lives in the house?" You live in the house, but you have forgotten. And to remind you, a path has to be created; to remind you, a gate has to be created. To remind you, you have to be taken on the path and given help to enter the house, which in fact you have never left.

Just an imaginary game -- getting out on the path, doing great disciplines, meditations, the master... Finally the gate comes and you say, "Aha! I have arrived." And this is the house which you have never left.

BELOVED MASTER,
I DON'T KNOW.
CAN YOU TELL ME A JOKE?

Sanjiva, your question is very beautiful. To be in the state of not knowing... what is left? Then to have a good laughter or sit in absolute silence and listen to the birds and their sounds... Not knowing is the ultimate knowing.
You have asked for a joke....

Hymie Goldberg has been told by the doctor that he is dying. Becky is sitting by the bedside.

"Listen Becky," says Hymie. "Soon I will be dead and I don't want you to be living alone. I want you to get married again."

"Darling," weeps Becky, "don't talk like that. I will never find another man like you."

Holding her hand, Hymie continues, "Look sweetheart, in a few weeks you will see things differently. I leave everything to you -- the house, the cars, the money in the bank. You will have no worries in your next marriage."

"No, Hymie," wails Becky, "I will never look at another man."

"And you know," says Hymie, "those expensive hand-tailored suits I had made? I want your future man to wear them."

"What!" cries Becky. "Your suits? But Sollie is at least two inches taller than you."

You have asked for one joke, but it would be very miserly of me. I will have to tell you at least two jokes more.

The Goldbergs are touring India and one day Hymie finds that he has left his watch in the hotel. He has been photographing an elephant with his trainer, so he asks the trainer what the time is.

The man slowly reaches out, takes hold of the elephant's balls, shifts them slightly and says, "It is five to one."

"My God!" gasps Hymie. "That's incredible. Wait, I want to fetch my wife." A few minutes later, Hymie comes racing back with Becky and again he asks the time. The man reaches out, cups the elephant's balls as though weighing them, then moves them to one side and declares, "It is three minutes past one."

"Fantastic!" cries Becky checking her watch. Hymie digs a hundred dollar bill out of his pocket and offers it to the Indian if he will show them how he tells the time. The man shrugs and folds the money in his dhoti. He motions to the Goldbergs to kneel beside him. They hold their breath as the man once again cups the elephant's balls in his hands. Moving them to one side, he says, "Now, do you see that clock over there?"

For five years in a row the Annual International Joke Contest, held in New York, has been won by Rabbi Finkelstein. But amazingly enough, this year his joke only comes second. And the organizers are forced to phone him to break the bad news.

"My God!" says Rabbi Fink. "I refuse to accept the verdict until I hear the joke that beats me."

"Well," says the man, "the winning joke this year was submitted by Shree Rajneesh and I am afraid that it may be a bit much for your ears. But I'll tell you what I can do. I will read you the joke, and when I come to a part that is too much for you I will substitute it with `la-di-da-di-da.'"

"Okay," says the rabbi, "fire away."

The man clears his throat and then begins to read: "La-di-da. La-da-di-da. La-di-da. Fuck."

BELOVED MASTER,
THIS IS THE VERY FIRST TIME IN MY LIFE I HAVE THE FEELING OF BEING "AT HOME." MY HEART IS STRONGLY BEATING AND I FEEL A DEEP GRATITUDE.
WHY, BELOVED MASTER, DO I LOSE THIS FEELING OF BEING AT HOME WHEN I AM NOT PHYSICALLY WITH YOU, OR EVEN WHEN YOU STOP TALKING?

Ageha, to feel at home is one of the most spiritual experiences. Ordinarily, nobody feels at home anywhere. People go around the world in search of a place where they can feel at home, but wherever they go, they are the same person -- they carry all their worries, their tensions, their anguishes. And because of their anguish and anxiety, they continue to feel a certain unease; otherwise, you can feel at home anywhere.

This whole existence is our home. It is the anxiety, worry, tension, anguish, misery, suffering, desires... they create many, many curtains around you, and you cannot feel at ease because of them.

Here you feel at ease, at home, but your problem is... You say, "My heart is strongly beating and I feel a deep gratitude. Why, beloved master, do I lose this feeling of being at home when I am not physically with you, or even when you stop talking?" There is nothing mysterious in it -- a very simple thing. When I am talking you have to stop chattering within yourself. That's the whole purpose of my talking, so that you stop, at least for a few moments, the inner chatter.

The moment there is no inner chatter in you, you are at home. That chattering disturbs the peace, the joy, the blissfulness. So when you are away from me, your mind goes on like crazy and you miss the feeling of being at home. And even here when I am not talking, the same happens. So you can understand. It is not a question of space, it is not a question of whether you are here or somewhere else. When I stop talking, you

start chattering.

What is your chatter? -- rubbish, crap. Naturally you start feeling not at home. But when you are silent -- and you are silent only when I am speaking... Slowly you have to learn to be silent even when I am not speaking, even when I am not present, even when you are not physically close to me. Can't you feel the sunrise and the birds and the trees? Everything is at ease.

Except man, nobody commits suicide -- no tree, no bird. Except man, nobody needs a psychiatrist. Except man, everything is exactly where it should be -- perfectly happy. In these sounds of the birds, do you hear anywhere any sadness? -- just overflowing joy. Not that they are talking about great philosophical ideologies, not that they are praying in their churches, not that they are specifically saying something -- just the joy of overflowing energy makes them feel at home.

And they don't have anything -- no money, no power, no prestige. They don't suffer from any inferiority complex, nor from a superiority complex. They never become schizophrenic. One has to learn much from the trees, from the birds, from the animals. And your problem is absolutely clear.

These meetings with you, these talks with you are not sermons in a church, where a certain belief system is being delivered to you. These are a special device, never used before by anyone. I speak so that you can be silent. I do your chattering, you do my silence -- a simple bargain! The whole day I am sitting in silence; I also get tired. So twice a day I take revenge. You are chattering the whole day. Twice a day, take revenge -- be silent.

And you will be at home anywhere, Ageha.

Hymie Goldberg has a little trouble with the police and he goes to see his lawyer. "If I win the case," says Hymie, "I will give you five hundred dollars."

"Okay," says the lawyer, "get some witnesses."

Hymie rounds up a few witnesses and wins his case.

"Now," says the lawyer, "you won your case. What about my five hundred dollars?"

"Okay," says Hymie, "get some witnesses."

Just a simple arithmetic... It is not a difficult job to be silent; it is immensely blissful. Suddenly you find yourself in tune with the heartbeat of the universe. And that is the greatest ecstasy that can happen to anyone. This very moment can become a momentous revolution in your life if you can taste the silence of it.

It was the usual practice of Gautam Buddha that whenever somebody came to him -- and every day great philosophers, thinkers, theologians were coming to him to ask questions... Maulingaputta, one of the great philosophers of Gautam Buddha's time, had debated with many other great saints and defeated them. Now his only desire was to defeat Gautam Buddha.

He came to Gautam Buddha with his five hundred great scholars and he asked, with humbleness, "I want an open discussion with you, with the condition that if I win you and your disciples will have to become my disciples, or if you win I and my disciples will all become your disciples."

Gautam Buddha said, "Settled. But there is one thing you have to remember. You will not start your discussion right now. My routine is: for two years you and your disciples have to sit silently amongst my ten thousand disciples. You are not to ask a single question in these two years, you have just to listen. And after two years I will remind you that the time has come, you can start the discussion."

The condition was accepted. Maulingaputta was not just an egoistic scholar, he was a sincere enquirer. He was debating with all these saints for the simple reason that perhaps somebody can defeat him -- defeat his mind, defeat his inner chattering. Somebody may question everything that he believes, take away all his thoughts, destroy them completely by his arguments. Because of this reason, he agreed with Gautam Buddha, "I will wait for two years." And he sat by the side of Gautam Buddha.

As he was agreeing, laughter was heard from a faraway corner. Under a tree, a strange fellow was sitting -- a follower of Gautam Buddha, but very strange. He rarely spoke; except for this laughter, nothing is mentioned about that man in all the great scriptures of Buddhism. And it has a tremendously vast literature; it is a whole world of literature on its own. No religion's literature can even be compared to it -- they are very poor. This man's name was Mahakashyapa and his laughter became the beginning of Zen.

He had not spoken anything, but Maulingaputta was shocked: "Why should this person laugh?"

Gautam Buddha said, "You can ask him. He ordinarily never speaks, never laughs. He is not a man who belongs to ordinary humanity. He is a very silent fellow. You can ask him."

Maulingaputta asked Mahakashyapa, "Why have you laughed?" He replied, "There is not much in it. Just beware of the strategy of this guy Gautam Buddha. He deceived me, and in the same way he is going to deceive you too. I laughed because again he is at his game. Two years ago I had come, and he made me sit under this tree silently for two years. I even forgot the calendar.

"Two years of silence is such a long time. For a few days I remembered that one day has passed, two days have passed, one week has passed... Then slowly, slowly I forgot all about it. One day he suddenly said, `Mahakashyapa, this is the day you had come for, two years ago -- to have a discussion with me. Now stand up and start your discussion. What do you want to say?'"

Mahakashyapa said, "You have destroyed everything that I could have said two years ago. This silence has been such a cleansing. It has taken away all the nonsense that I have carried, thinking that it is scholarship, it is knowledge. This silence has transformed me. I don't have anything to ask, just please allow me to touch your feet in deep gratitude. Your compassion is infinite, that you did not allow me to discuss with you. Rather than that you made a condition of two years' silence.

"At first I was angry -- this is strange. But then I thought, it is a beautiful place: a mango grove; beautiful faces, so silent, as if they are statues; Gautam Buddha so beautiful, so graceful. There is no harm just to sit silently and watch what is going on here, what this man is continuously saying to his people. And just listening to you, you have taken everything away."

He said to Maulingaputta, "The same is going to happen to you. If you really want a discussion, don't accept the condition, have the discussion today. We have never been entertained by Gautam Buddha in all these years; it will be a great joy." But Maulingaputta had agreed. And he could understand the point that unless you are utterly silent you cannot absorb the presence, the grace, the beauty of the master.

He sat by his side for two years, and after two years when Buddha said, "Now two years are over. You can start your discussion," he said, "Mahakashyapa was right. I have nothing to say, everything has dropped. Just allow me first to touch the feet of Mahakashyapa and then I will touch your feet. He had provoked me and I had felt humiliated by his laughter. I have to ask his forgiveness." He went to Mahakashyapa and touched his feet.

This is the only incident related about Mahakashyapa. But this is the source from which the river of Zen started. Mahakashyapa laughing was the beginning of a tremendous force, and it has been continuously improved by each Zen master.

Bodhidharma was the sixth Zen master who improved much upon Mahakashyapa's laughter. And in these twenty-five centuries much has been improved, much has been added, many new dimensions have opened. But when I think about it, I look at it, I find that Mahakashyapa's laughter is still the greatest contribution. Everything else that has been added is good, but Mahakashyapa's laughter was complete in itself. He has said everything worth saying in his laughter.

It happened in the past that many masters slowly, slowly became deaf, because their only function was to talk to the disciples. The disciple's sensitivity in listening became more and more clear, but the master had nothing to listen to. There was nobody to say anything to him. Masters have many times become deaf, because their ears are not used at all.

Ageha, the experience of being at home has to be spread slowly so that for twenty-four hours you are at home -- waking, sleeping. But this is possible only if you learn the greatest art of being silent. Then you are settled in yourself. Then your whole energy is turned into a silent pool without any ripples.

If you can attain this state... existence does not want you to fulfill any other condition. This is enough. You will be accepted, welcomed by all the mysteries and all the splendor of existence. Right now, it is a small taste. But I have made it clear to you why it is happening.

You have to try it on your own. Just go into the forest and sit silently, or by the side of the river, just sit silently. Or just here in the ashram, anywhere, sit silently -- just being alert of whatever is happening all around, not thinking about it, what this bird is saying. They are not saying anything, they are just feeling so joyous in the early morning with the new life that the sun has brought again -- one day more to dance, to sing, to enjoy the whole expanse of the sky.

Just listen to them, the way you listen to me, and you will feel at home. And slowly, slowly you have to learn that it is not a question of listening, it is a question of the inner chatter stopping. Then whenever you find the inner chattering is starting, simply say, "Shut up!" and you will suddenly be at home.

Once the mind understands that you have found something greater, something better, something higher, slowly it recedes into the darkness. Its function is fulfilled; it is no longer needed; it is an unwelcome guest.

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #11
Chapter title: Go dancing in

22 January 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHY DON'T YOU ANSWER MY QUESTIONS? IS THERE A CERTAIN SELECTION BEFORE THEY REACH YOU? IF SO, THEN THESE ARE THE WRONG PERSONS AT THE RIGHT PLACE, BECAUSE THEY CHOOSE THE STUPID ONES INSTEAD OF MINE, WHICH HAVE SOME QUALITY. IT'S NOT ONLY AN EGO-SATISFACTION-COMPARISON STATE.

Amrita Jayesh, it is a miracle that your question has been answered. The people who select the questions are certainly intelligent. Even you will have to realize their intelligence now -- they have chosen your question. But still, I would like to say a few things about your question, because it is not only you, many may be feeling the same way.

So many questions come and I can answer only a few questions. Naturally, many must be feeling hurt that their question is not chosen. But they are not listening perfectly well. Their question may not have been chosen, but their question is certainly answered.

Answering one question I am answering hundreds of other questions too. It doesn't matter whether it is your question. The very idea that "my question should be answered" means that you are less concerned with the question and more concerned that it is YOUR question. If you listen silently you will find, somewhere or other, the question is being answered, just your name is not mentioned -- and that is immaterial.

My experience is that when I mention somebody's name and answer the question, he is the one who is going to understand it the least. The reason is obvious. He becomes tense -- it is his question -- and a little worried, a little afraid. I may say something which is shocking; I may hit him, I may slap him. By asking the question he has become vulnerable; hence the moment it is your question you are listening with a tense mind. It won't reach your heart.

Others are listening with absolute relaxedness. It is not their question. In this state of relaxedness they may be able to hear much more than the person whose question is being answered. But I take every care that all the questions that reach me are answered -- if not today, then tomorrow. And you are saying, "Why don't you answer my questions?" I have answered them all. Just because your name was not mentioned you could not get them.

You are saying, "Is there a certain selection before they reach you?" There is no selection. All the questions reach me. And you are asking, "If so, then these are wrong persons at the right place." There are no persons. All the questions that come are sent to me without any selection. I go through all the questions, but take out four or five questions. And I try in every way that those other questions which have not been

taken are also answered.

You are saying that these people who choose, "... choose the stupid ones instead of mine, which have some quality" -- but these people have chosen your question. Nobody is choosing; otherwise, certainly this question would not have been chosen. That can be said with absolute certainty. If somebody was choosing, this question would have been thrown away; it would not have reached me.

And as far as stupid questions... all questions are stupid. The wise ones never ask, only the other-wise. Those who are silent and intelligent simply try to understand existence, rather than making a question. A question is a wrong direction. It takes you into the world of philosophy, where thousands of questions exist and each question has been answered millions of times by different people in different ages, and yet not a single question has come to be answered. They are still standing unanswered.

There are two possibilities. If you make life, existence, love, a question you will always remain unanswered. But if you make love, life, celebration an experience, your questions will be dissolved. I am using the word `dissolved', not `solved'. The word `solution' comes from the philosophical dimension. And no solution is a solution, because it creates new questions. Your authentic question does not need to be answered, it needs to be dissolved. And no solution is going to dissolve it, only your own experience.

It is a natural and normal phenomenon that the questions that others ask will look, to you, stupid. And the questions that you are asking will look, to you, very intelligent, but to others they will look stupid, utterly stupid. What makes it valuable is your ego. The moment your ego is not there, suddenly the question loses all significance.

But I repeat again that all questions are stupid, because those who have attained to wisdom don't ask any questions at all. It is not that they have found the answers. On the contrary, they have lost, together, all questions, all answers. They remain together, they go together. When you are without questions and without answers, your innocence knows the deepest mysteries, the secrets, without making it knowledge. It tastes it, it becomes your blood, your bones, your marrow. It becomes your very being, your dance, but not an answer to a question.

I don't make any distinction between the intelligent and the stupid questions, but if you want me to make a distinction, the intelligent ones are more stupid than the stupid ones -- because the stupid ones at least are innocent. The intelligent ones are certainly coming from the ego. They are projections of a mind that thinks, "I know."

Questions come from many different sources. Some questions come from your innocence; they may look stupid. Some questions come from your knowledgeability; they may look very clever. Some questions arise in you from your existential experiences, but they are the questions you cannot ask because you cannot bring them to language. You will have to wait. When the time is right and the season is ripe, something will blossom within you and your question will disappear. Not that there will be an answer left, but a purity undisturbed by question or by answer. Both are disturbances.

I go on answering your questions, not to make you more knowledgeable, but to help you to see that knowledge is not the authentic wisdom. And the moment you see that knowledge is not the authentic wisdom, it drops away. The very seeing is enough. You need not do anything to get rid of your knowledge. In the very seeing it is burned, and what remains behind is utter silence, a purity undisturbed by any question, by any answer.

This undisturbed purity and silence is the authentic wisdom. It knows without knowing; it is utterly innocent. It is exactly a rebirth.

You think your questions have some quality. Don't you think the stupid question also has some quality? You may call it stupid, but it has a quality. You may not like that quality -- but likings differ. What seems to you significant may not seem so significant to somebody else. Please stop comparing.

And in the end, because you must have become aware that your question is bound to be felt by anyone as a projection of ego... You yourself have felt it. Just to cancel that, your question ends with, "It is not only an ego-satisfaction-comparison state." If it is not an ego-satisfaction-comparison state, why are you stating it? Why are you denying it? Your very denial shows that deep down you are aware of what it is.

Before I take your other question -- because this is only an introduction to your question -- I would like to tell something which has no quality, because before entering a very deeply qualified, distinguished, significant question, it is needed to have a good, hearty laugh.

Mrs. Ivan the Terrible is having lunch with Mrs. Attila the Hun and Nancy Reagan. The three women get down to some serious gossiping.

Mrs. Ivan the Terrible says, "When I want Ivan to make love to me, I send out for half a dozen naked virgins and have them ride around the bedroom bareback on ponies for an hour or two. It never fails to make Ivan excited."

"Mmm," says Mrs. Attila the Hun, "my method is to have four pairs of women sumo wrestlers fighting in a large pool of mud in our bedroom. That usually works well to keep Attila awake long enough to make love to me."

Nancy says, "I must be luckier with my Ronnie in that way. You girls have such a mess in your bedrooms with all that mud and horse shit. If I want to keep Ronnie awake all I have to do is whisper in his ear, `Darling, Shree Rajneesh is back in America,' and he immediately screams, `Get Ed Meese on the phone. Call the FBI. Call the CIA. Call the Army. And for God's sake, give me my heart attack pills!'"

Now comes Amrita Jayesh's serious question.

BELOVED MASTER,
IF THERE IS NO CERTAIN MEANING IN LIFE, WHY THIS INTRINSIC LOGIC OF LIVING THOUSANDS OF LIVES UNTIL UNDERSTANDING TRANSFORMS ONE TOWARDS ENLIGHTENMENT, AND THEN INTO A NON-PHYSICAL EXISTENCE AND THEN... AND THEN... THERE SEEMS TO BE NO END -- ETERNITY? IF THERE IS NO ONE OR NOTHING WHO OR WHICH CREATES THE WORLD OF A THOUSAND MYSTIC COLORS, WHY AM I HERE? I DID NOT ASK TO JOIN IN THIS GAME, OR DID I? CAN'T THERE BE ONLY A NON-EXISTENTIAL NOTHINGNESS WITHOUT ANYTHING AND WITHIN NOTHING?

Amrita Jayesh, it is exactly what you are saying. It is a non-existential nothingness, without anything, within or without. I am a dream, you are a dream; don't take it too seriously. Out of nothing, just like soap bubbles, we arise, and out of nothing we disappear. And you cannot ask the question to me because I have nothing to do with this business.

I am in the same boat as you are. You ask me why you are here, and I want to know why I am here! And you call it an intelligent question....

Jesus and Saint Peter come down to earth to see how things are going. After traveling all day through the universe they arrive after dark near an old farmhouse. Not wanting to freak out the farmer, they decide to sleep in the barn.

Jesus says to Peter, "I am going to sleep upstairs in the hayloft and you stay down here. And when you are comfortable, sing me a lullaby to help me go to sleep." Peter agrees and starts singing softly.

"Sing louder!" calls out Jesus.

"But my Lord," says Peter, "the farmer may wake up."

"Peter!" says Jesus, "do you trust me?"

So Peter sings louder until the farmer wakes up, comes running into the barn and gives Peter a good beating.

"Peter," says Jesus, "do you still trust me?"

"Of course," says Peter. "A little beating can't shake me." So Jesus tells him to continue singing. After a few minutes the farmer runs out again, really furious, picks up a stick and beats Peter with it.

When he has gone Jesus says, "Peter, do you still trust me?"

"Well," says Peter, "maybe we could change places for a little while."

"Okay," says Jesus, "if you think it will help your trust."

So they change places and this time Peter sings really loudly, thinking to himself, "This will show him!"

Sure enough, a minute later the farmer, purple with rage, comes into the barn and grabs Jesus. Then he stops and says, "No, you have had enough. Now I will give it to the idiot upstairs."

It is a very playful existence, very dramatic. It is not for questioning, it is for living intensely, joyfully, without bothering at all about what the meaning is or why we are here. All these questions appear to be significant but are really stupid.

Existence is as it is. And there is nobody you can enquire to, no complaint office, no enquiry office. We simply are here -- nobody knows why. So let us make this time as good as we can. Why bother about unnecessary things? Just enjoy, and don't be disturbed by your mind chattering.

Every question is stupid because nobody is there to answer it. Whom are you going to ask? Even if there

was a God sitting just here amongst you, even he could not answer why he is sitting here. And you could not ask him, "Why have you created the world?" He will say, "Why not?" Remember, God is a Jew and Jews have a habit... You ask a question and they will answer it with another question. You ask, "Why did you create the world?" and he will ask, "Why are you asking? Who are you? Why not create...?"

It is impossible to find anybody authoritative who can answer you about why you are here. Everything seems to be perfectly good. There is no need to be unnecessarily fussy: why I am here, why you are here. Just think of those who are not here, have never been here, will never be here. Those poor fellows, they will not even have a chance to ask!

BELOVED MASTER,
SITTING SILENTLY THE OTHER MORNING, I FELT AN INCREDIBLE ENERGY INSIDE ME -- AND SUDDENLY A BIG FEAR AROSE BEFORE I HAD BEEN ABLE TO ACCEPT OR REALIZE THIS ENERGY. COULD YOU HELP ME TO UNDERSTAND THIS FEAR?
I AM SO AFRAID OF MY FIRE BURNING ME TOTALLY: I HAD A GLIMPSE OF THAT AND MY MIND HAS STOPPED THIS PROCESS. HOW TO BECOME FREE OF THIS FEAR?

Shantam Shavda, life is a tremendous energy phenomenon. You are not aware of how much energy you have. Do you think atoms know how much energy they have? A single atom which is invisible to the eyes, if it explodes, can destroy a city as big as Hiroshima or Nagasaki. Within minutes everything is burned. If an atom of matter has that much energy... your consciousness is a far higher phenomenon. Your being must be carrying universes of energies -- dormant of course, because you are not aware. But those who have become aware, their descriptions indicate similar things.

Kabir says that in his experience of inner being, he sees as if thousands of suns have suddenly arisen. All around him suns are dancing; the light is so dazzling that it makes him almost blind. But this is not only Kabir's experience. Many mystics have described it the same way.

Your experience is just a beginning. You felt as if you would be burnt. Don't be worried, nobody has ever burnt in his own inner energy. This energy is creative, not destructive.

Any energy that comes out of meditative silence is creative. There is not a single instance of it destroying anything, it has only created: it has created a beautiful space within; it has created beautiful art, music, sculpture, poetry, painting, outside. This fire is not even hot, it is very cool.

I am reminded of Moses on Mount Sinai. He had gone there in search of God and he saw a very strange phenomenon which Jewish scholars are unable to explain because it looks fictitious. He saw a fire and within the fire a green bush, unburned. He could not believe his eyes. The flames were rising high and the bush inside the flames was green, and its flowers were blossoming as if a cool breeze was passing through, not a fire.

Attracted towards this majestic experience, he comes closer to the bush and suddenly he hears a voice, "Moses, take your shoes off! You are on holy ground." The voice is coming from the bush. As he comes closer, leaving his shoes behind, he does not feel any heat; on the contrary he feels very cool. And the dialogue that happened and culminated in the Ten Commandments was not with a person, but an invisible voice coming from that green bush.

Theologians have been at work trying to figure it out. As far as I am concerned, I am not a theologian, but I can understand a little bit of poetry and I think it is a poetic statement, not a theological statement. Once you see it is a poetic statement all confusion disappears. What is being said is that life, or God, is a cool energy, so creative, so non-destructive that even within the fire of it a bush will remain green and will grow and blossom.

Accept this life energy -- what a great philosopher, Bergson, used to call *elan vital*. This life force is not something to be afraid of. You have to create a communion with this life energy, a dialogue, and you will be immensely enriched, not burned. For the first time your spring will come and your flowers will blossom.

Many ancient parables, stories, are in fact poetic statements, but the theologians have destroyed their beauty and their poetry by dragging them down and trying to prove that they are actual historical facts. They are not facts, they are far above facts; they are poetic realizations and poetic expressions.

Whatever happened to you, don't be afraid of it. There is no need for any fear. Rejoice with the flames of the energy, dance with those flames, have a communion with those flames and you will be finding a

dialogue with existence itself. If you are afraid that you may be burned, then this very fear will stop the process, will become a barrier to entering inwards into deeper realms of your consciousness. Drop this fear. Nobody has ever been burned by life energy.

One has to learn to drop fear as one enters inwards -- because there is nobody except your own energy, and your own energy cannot be your enemy. In fact even to say "your energy" is not right. It is because of the poverty of language that we have to use expressions like that.

It is better to say you *are* the energy. Who is there to be burnt? You are the fire itself, those dancing flames are your very being. Who is going to be burnt? You are not a separate entity. It is language that always divides and creates trouble.

Drop all fear. The moment you are entering into meditation, put your fear where Moses had to leave his shoes. It is sacred ground. You are entering a temple of love, of life, of peace. There is no need of any fear. Go dancing in and it is absolutely certain that if you can be unafraid, a bridge will be created between you and the energy that is also you -- but it is dormant, has been asleep and unconscious, so it appears as if it is separate from you.

But once it becomes awake, soon you will see your small flame of life has disappeared into the vast energy that has arisen. You have entered into the cosmic, into the universal. And the vaster the energy, the greater the ecstasy, the more joy, the more blessings, the more laughter.

Little Ernie is sitting at the back of the class, a can of beer in one hand and a cigarette in the other when Miss Goodbody says, "Okay children, today we are going to play a game. I'm going to say a few words about something, and you try to tell me what I'm thinking about. Okay, here we go! The first thing is a fruit. It's round and it's red."
Little Billy raises his hand and says, "An apple."
Miss Goodbody says, "No, it's a tomato, but I'm glad to see you're thinking. The next one is round and it's a green vegetable."
Little Mary says, "It's a lettuce."
"No," says Miss Goodbody, "it's a pea. But I'm glad to see you're thinking."
Just then Ernie raises his hand and says, "Hey, teach! Mind if I ask you one?"
"Go right ahead," says Miss Goodbody.
"Okay," says Ernie, "I've got something in my pocket, and it's long and it's hard and it's got a pink tip."
"Ernie!" shouts Miss Goodbody, "that's disgusting."
"It's a pencil," says Ernie, "but I'm glad to see you're thinking."

BELOVED MASTER,
THIS SILENCE... THIS MOMENT... SO PRECIOUS... SO BEAUTIFUL. TO KEEP AVOIDING IT AND MISSING IT SEEMS SO ABSURD.
BELOVED MASTER, WHY? WHAT IS SO DIFFICULT ABOUT DROPPING THIS WHOLE GAME AND JUST BEING?

Deva Gayan, the question you have asked is beautiful. "This silence... this moment... so precious... so beautiful. To keep avoiding it and missing it seems so absurd. Beloved Master, why? What is so difficult about dropping this whole game and just being?"

If the whole game is dropped, and you remain just being... soon you will get tired of it, bored with it. The game also has its significance. Its whole significance is that it makes your being just silent, a beauty. Without this game, this crowd, this noise, without this marketplace your temple will not have the beauty that it has. Life is a dialectics.

In the night you see the whole sky full of stars. Do you think that in the day the stars hide somewhere? They are still there where you see them in the night, but in the light of the sun it is difficult to see them. You can see them if you go into a deep well, where it is almost as dark as night.

I used to have, by my house, a deep well. My family used to keep me away from it and finally they closed it, because it had chains and you could go deep into it. Whenever I could get a chance -- nobody was looking at the well -- I would simply go into it. There was a place from where it was so dark that for the first time I became aware that from that darkness you can see stars in the sky.

To see the stars you need the darkness. And stars are so beautiful, but they will not be there without darkness. You have to understand the beauty of darkness too.

Life is so beautiful, but it would not be so beautiful if there was no death. Just think -- if you go on and on and on living, a point will come where you would like to die. You have lived enough; now life itself has become a boring experience, because it is the same round every day and the wheel has moved for so many years, again and again.

When I say life is a dialectics I mean it exists between two polarities, and both the polarities help each other. You cannot take one polarity away; if you take one away the other will also disappear. The silence is beautiful -- nobody will disagree with you, Deva Gayan -- but the great moment is when you understand that the noise of the marketplace is also beautiful, because the beautiful silence and the beautiful noise are part of one whole. The day and the night, the summer and the winter, childhood and old age, all have tremendous beauty. The moment you see the beauty of both together you have transcended them.

This transcendental experience you can call enlightenment, you can call awakening, you can call realization, you can call the truth -- these are only different names for the same experience. But our mind always goes on trying to keep one and avoid the other.

You are asking, "This silence... this moment... so precious... so beautiful. Then why do we go on avoiding it, missing it?" That too is beautiful. That makes the contrast. It is just a silver line on a black cloud. You can write with white chalk only on a blackboard. If you take away the blackboard, the writing will also disappear.

To see this contradictoriness as complementary is to become mature. Then you don't want to drop anything, then you don't want to escape from the world, then whatever happens, you love it. The noise has its own place and the silence has its own place, and they both enrich each other.

There is no need to get out of the game. The game is tremendously beautiful. Just understand that this is the game, and because of the game we have divided it into two parts; otherwise nobody is the enemy, not even death. In this absolute acceptance of everything you have already gone beyond.

Grandma Faginbaum takes her grandchildren shopping and leaves the house empty, except for her parrot standing on its perch by the door. The plumber arrives to fix something in the house, and knocks on the door.
"Who is it?" asks the parrot.
"It's the plumber," replies the man. Nothing happens. The plumber knocks again.
"Who is it?" asks the parrot.
"The plumber," he replies.
There is silence. The plumber, who has a heart condition, is getting impatient. He knocks again.
"Who is it?" squawks the parrot.
"It's the *plumber*!" he yells and collapses in a faint.
Half an hour later, grandma returns with the kids. The little girl points at the body on the ground.
"Who is that?" she asks.
The parrot squawks, "It's the plumber!"

It is a game.
Let it continue.
Just go on laughing and enjoying -- it is the plumber!

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #12

Chapter title: Every joke has a great reason

23 January 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
ARE ALL JOKES IRRATIONAL?

Devageet, it is not that all jokes are irrational. You cannot even find one joke that is irrational. But the joke has its own psychology and rationality. The psychology of the joke has to be understood and then the rationality of it will be clear.

Man is so repressed that he cannot even speak certain words; he is utterly inhibited. The joke starts with ordinary words, but takes a sudden turn and catches you unawares. And that sudden turn you could not have expected; that's why all your repressed mind, your inhibitions suddenly explode.

Nobody has used jokes for cleaning your mind. It is a catharsis. The moment you see the point, suddenly you say, "My God, I was going towards a certain rational conclusion..." The joke turns at a point where you would not have expected it. That sudden turn makes you forget all your rationality, all your logic, all your language. In a split moment you are suddenly like a child.

You must have noted, the jokes are only concerned with the repressed parts of your being. It is a revenge -- revenge by the powerless against the powerful. They kill you, they destroy you, but you can do it better without weapons, just by a single joke! Jokes have a beauty of their own, because they bring laughter to you. And to me laughter is the moment when the mind stops, time stops and you are suddenly overwhelmed by a new energy, a new delight. These are simple glimpses to prepare you for the ultimate laughter.

It is said about Bodhidharma that the first thing he did after his enlightenment was, he laughed loudly. Again and again it was asked of him why he laughed; there was no visible reason for it.

He said, "I laughed because I was searching myself, and I was going round and round everywhere except within myself. Existence has played a great joke on me."

Certainly jokes are not irrational.

Just look at the rationality of the jokes:

Bridget, the Irish prostitute, has just finished "servicing" her client, an English gentleman.

She asks him, "Hey, you don't have that terrible AIDS disease, do you?"

"No," replies the gentleman, doing up his shoelaces, "I get a medical check each week, I'm definitely clean."

"Oh good," replies Bridget. "Thank God for that, I wouldn't like to be getting *that* again!"

What did the hurricane say to the palm tree? "Hang on to your nuts, this is no ordinary blow job!"

While waiting for Ronald Reagan's press conference to start, one reporter approaches a man standing in the corner of the hall.

"Hey," he says, "have you heard the latest Ronald Reagan joke?"

The man gives him an icy stare. "Before you tell it," he says, "I must inform you that I work in the White House as his personal secretary."

"Thanks for the warning," says the reporter, "I will tell it very, very, very slowly."

On an Italian airplane flying over the ocean, the pilot tells the passengers to enjoy the flight and that they can expect to reach their destination in four hours.

Three hours later the captain has another announcement. "Folks," he says, "I have got-a good-a news and-a bad-a news. First the bad-a news: We are-a lost. Now the good-a news: we are-a making hella-va good-a time!"

Devageet, I have never come across any joke -- and perhaps I have come across many more jokes than any living or dead man... There is a certain strange turning at the end, but it is not irrational. It is how human beings function, how their minds function.

Every joke has a great reason. It is connected with your unconscious and the society's torture of humanity. It brings it out in the open -- in no other way can it be released -- and you can be unburdened. This unburdening, this relief is the very reason of every joke.

BELOVED MASTER,
MANY OF US WHO HAVE BEEN WITH YOU FOR SOME TIME ARE EXPERIENCING A DEEPENING OF SILENCE, STILLNESS AND JOY WITHIN. WITH A TREMENDOUS GRATITUDE TO YOU ALSO COMES A SENSE OF RESPONSIBILITY TO EXISTENCE TO PRESERVE THIS GIFT OF LIFE AND CONSCIOUSNESS.
TO REALIZE YOUR VISION OF GLOBAL TRANSFORMATION AND THE NEW MAN, IT SEEMS THAT MEDITATION, LOVE, COMMITMENT AND ACTION ARE ALL NECESSARY. SOMETIMES IT FEELS DIFFICULT TO MOVE INTO ACTIVITY WHILE STILL REMAINING SILENT AND MEDITATIVE.
WOULD YOU SPEAK TO US ABOUT WU-WEI, ACTION FROM INACTION?

Anand Zeno, you have brought up in your question many significant points. First you say, "Many of us who have been with you for some time are experiencing a deepening of silence, stillness and joy within. With a tremendous gratitude to you also comes a sense of responsibility to existence to preserve this gift of life and consciousness."

The word `responsibility' has been continuously used in a wrong way. It gives a feeling of burden: you have to do it, it is a duty; if you don't do it you will feel guilty. I want to remind you that the word `responsibility' has none of those connotations. Break the word in two -- response-ability -- and you enter a totally different meaning of the word, in a different direction. Response-ability is not a burden. It is not a duty; it is not something you *have* to do in spite of yourself.

Response-ability simply means spontaneous response. Whatever situation arises, joyously you respond to it, with your totality, with your intensity. And this response will not only change the situation, it will also change *you*.

There are two words to be remembered: one is `reaction' and one is `response-ability'. Most people react, they don't respond. Reaction comes from your memory, from your past experiences, from your knowledge; it is always inadequate in a fresh, new situation. And existence is continuously fresh. So if you act according to your past, that is reaction. But that reaction is not going to change the situation, it is not going to change you, and you will be in utter failure.

Response is moment-to-moment. It has nothing to do with memory, it has something to do with your awareness. You see the situation with clarity; you are clean, silent, serene. Out of this serenity, spontaneously you act. It is not reaction, it is action. You have never done it before, but the beauty of it is that it will suit the situation, and it will be a joy to you to know that you are capable of being spontaneous.

There are very few joys in life greater than spontaneity. Spontaneity means to be in the moment; it means acting out of your awareness, not acting according to your old conditionings. Those days are gone -- those conditions, conceptions are absolutely invalid.

In my university days, when I was a postgraduate student, I had to share for one year with a very stupid student. His problem was: "Everybody is saying that they have fallen in love with some girl and they are enjoying it. But no girl looks at me -- neither do I know how to fall in love."

I said, "The first thing you do is, you start saying that many girls are after you. They have all fallen in love with you, but you have not yet found the right girl with whom you would like to commune -- to be with her, to love her."

He said, "But this is all incorrect, because it is not happening."

I said, "Those people who are talking, it is not happening to them either. They are just talking and making others feel they are missing the most precious experience."
He said, "I will try."

He started talking -- soon he became the hero. No girl was chasing him, he had no idea what love was, but people started asking him for recipes, how to fall in love.

And he would come to me saying, "You have put me in a very difficult situation. I don't know what love is, how can I give them recipes? They say, `So many girls are chasing you and you are not interested in them. You can introduce at least one girl to me.' But nobody is chasing me."

I said to him, "Don't be worried, from tomorrow morning a girl will start chasing you -- the most beautiful girl in the university."
He said, "Is it a prediction?"

I said, "Yes, it is a prediction. Tomorrow appear in your best dress, perfumed, smiling -- don't look sad."

There was one beautiful girl in my class. I said to her, "This man is desperate. You have not to do anything, just hold his hand and tell him, `I love you.'"
She said, "But it may create some trouble."

I said, "Don't be worried, I will take care. The man is so stupid, he cannot create any trouble."
The girl said, "Let us see."

After the philosophy period was over she took him aside. Trembling, perspiring, she took his hand in her hand and said, "I have wanted to say it for almost one year: you are the most charming fellow in the university! I am in deep love with you."
He came running to me; he said, "It has happened!"
I said, "What has happened?"

He said, "The girl took my hand, and she was so nervous to say it, but she told it beautifully: `You are a charming man,' and that for one year she has been waiting to find an occasion to tell me that she is in love with me."

I said, "Now you know the whole strategy. Hold the hand, tell the person, `You are charming and I have been in love with you...'"

He said, "All three steps I have learned perfectly well. I have been repeating them since then."

The second day he tried it on another girl and the girl slapped him. He could not believe it -- how could the recipe fail? He came running to me saying, "I have been insulted before so many people. The girl slapped me -- and I had done nothing, just took her hand... The only difference was that in the first case the girl was perspiring and nervous, and in this case I was perspiring and nervous. And she slapped hard. What kind of love is this?"

I said, "Remember one thing: one girl is one, another girl is another. Why should you try it on another girl? The first one would have behaved more humanly, because I had told her, `This poor guy is dying, continuously thinks of love, but does not know what it means and how to start.'"

He said, "Perhaps you are right, I should not have gone to another girl. Then what do you suggest to me?"
I said, "You write letters to the first girl."

He said, "But I don't know how to write love letters."

I said, "Don't be worried, I will write them -- you sign."

He said, "This is very great. I am immensely grateful to you."

Almost twice or thrice a week I would write a letter, and he would take the letter and hand it over to the girl. She smiled, because this was becoming a strange drama. And she knew *my* handwriting.

I told her, "It is very unkind not to answer his letters."

But she said, "You are getting me into more and more of a mess."

I said, "Don't be worried, I will get you out any moment. The day you want to get out, just slap him and that will do."

So it continued for a few months. She started writing beautiful letters to him, and he would come running and show to everybody what a great love was flowering. Finally the moment came -- the girl slapped him.

But he said, "This is very irrational. I will go to my master, who has been teaching me how to love, and ask him what has happened."

He came back and I told him, "I was just giving you a chance -- perhaps you can learn something -- but you seem to be incapable of learning anything. It is finished."

He said, "My God, and what about the letters that I have written?"
I said, "What will you do with those letters?"

He said, "I can't write those letters, so I'm going to take them and try them on another girl." And he was rejected from everywhere, because everybody by and by came to know that the handwriting was mine, the letter was mine, and this fool was not even aware what love is!

Response is not out of the past. You don't have to learn it, you don't have to be taught it; it comes out of your silence, your serenity, on its own accord. Hence I say that many of your acts are not acts, because they are coming from the memory -- they are reactions. The authentic act comes from your consciousness.

So the first thing is, change the wrong connotation of responsibility. The mother says, "You have a responsibility to take care of me"; the father says, "You have a responsibility to take care of me"; the whole family says, "You have a responsibility, a duty..."

I had a very deep, intimate contact with my father. He was a rare man -- because whatever I said would have irritated any father, but he always pondered over it, contemplated it. I said, "Listen, I don't have any responsibility for you. You never asked if you could give birth to me. That was the point when we could have made a contract: `This is going to be my responsibility...' You have brought me into existence without even asking me. It is your responsibility, not mine. If something goes wrong you will be responsible for it."

He said, "I never looked at it from that angle; perhaps you are right -- what kind of contact and intimacy do you have with me?"

I said, "I am response-able, not responsible. I will act out of my love for you, not because you are my father. And I will act in the moment, without referring to my memory system, because the memory is always of the past and existence is always new -- they never meet."

So the first thing I want you to understand is, don't make the whole word `responsibility'; break it into two: response -- hyphen -- ability. And it changes the whole color.

"With a tremendous gratitude to you also comes a sense of responsibility to existence, to preserve this gift of life and consciousness." You will become burdened with these ideas! You will become almost a torture to yourself.

And I can see it as I go on. "To realize your vision of global transformation and the New Man it seems that meditation, love, commitment and action are all necessary."

Commitment is not necessary, because commitment is bound to become old; it will not correspond to the fresh moment. Commitment is a slavery to the past. And action you don't have to do. If your heart is full of love, full of compassion, full of meditation, action will happen. When action happens on its own accord it is such a beautiful flower. Instead, you force yourself with unnecessary burdens -- responsibility, commitment, action -- and you don't understand that the global crisis is so big and you are so small, what action can you take?

I don't have any responsibility, I don't have any commitment, and I don't have any action to do to save this beautiful planet -- these are unnecessary burdens. Enjoy the moment, grow into your consciousness, be more spontaneous, more compassionate, more loving -- no commitment, no great megalomania of saving the whole planet. Rejoice in it, and out of this rejoicing, action comes -- again, as spontaneous -- you don't have to act.

"Sometimes it feels difficult to move into activity." Not just sometimes, you will always feel difficulty in moving into activity. But a pure action, uncontemplated, suddenly grips you... and you are not doing any charitable work, you are simply enjoying it.

If we can make more people lovable, celebrating, more spontaneous, the global crisis can be avoided. But don't take it seriously, be playful about it. If existence wants this planet not to exist, who are we to prevent it?

Every day stars disappear into black holes and every day new stars are born from white holes. One thing has to be remembered, that anything that is born is going to die. This planet has been here for nearabout four thousand million years. Perhaps it has become old, perhaps nothing can be done to save it. It needs rest, and death is a rest.

But I'm not saying that you should work to destroy, I am saying that, while things are alive, enjoy, dance, sing, love. Perhaps even the old existence may feel to let the planet live a little more. Make it as beautiful as possible, so existence itself feels that it has to be protected. You cannot protect it, but you can create the condition in which existence will feel sad to destroy the beautiful flowers, the beautiful people, the beautiful trees, great heights of consciousness.

So my way is totally different. I am not a pacifist like Bertrand Russell who thought that by protesting,

creating pacifists we can save the universe. No protest can save it, no pacifist can save it. Only one thing is possible: your making this universe more and more beautiful, so beautiful that existence becomes absolutely incapable of thinking to destroy it.

It is not a burden, it is not a commitment. And as long as existence lets this planet continue, enjoy it, make it more juicy... each act of your life. According to me that is the only way to avoid a global suicide.

"Sometimes it feels," you are asking, "difficult to move into activity while still remaining silent and meditative."

You don't need *any* activity. Silence and being meditative are enough; they are far greater forces than your small activity. And out of your silence perhaps some action may arise which will be helpful in making the planet more glorious, more splendorous. What I am trying to say is, prove to existence that this planet is so precious that to allow it to be destroyed will be sheer nonsense. Existence will have to wait again for fifty million years to bring such people, such consciousnesses as Buddha, Lao Tzu...

Do you see my point? Make it so valuable that even existence withdraws, and destroys all that is being prepared for global suicide. You don't have to act! You have simply to meditate, be silent, be loving, fill the whole world with laughter.

I say unto you, laughter is far more powerful than any nuclear weapon. Fill the whole universe with love. And I say unto you, a world filled with love is not going to decide for war.
No action is needed.

I have been condemned by people who don't understand the intrinsic mysteries of life. They think that I am making people inactive, telling them to meditate, to be silent. They don't know that I am making people spontaneously active -- out of love, out of beauty, out of blissfulness. That will create the greatest barrier to the destruction of the planet.

You are asking, "Would you speak to us about Wu-Wei, action from inaction?" That's what I am speaking about. You don't do anything; you become so utterly silent that out of that silence things start happening around you -- that is action from inaction. A man of silence is not inactive; his energies have moved into a totally new dimension of spontaneity, of response-ability, of love, of joy, of creativity, and his whole being is so precious that he creates around him a contagious preciousness.

If we have a few million people in the world who are playful, who are not burdened, it doesn't matter. If existence wants this planet to disappear, perhaps there is some significance in it. We will try to enjoy while we are here, while this planet exists. If our joyfulness, our playfulness, our flutes, our guitars, our sensitivity changes the intelligence of the universe and cancels the decision -- this is not the planet to be destroyed, this is the planet to be nourished more -- if it happens, good; if it does not happen then that too is perfectly good.

Do you remember when you were not -- were you angry, sad? Before your birth, do you remember any problem, any trouble? After your death you will be in the same position as you were before your birth.

Existence is beautiful, but if it disappears, if the whole cosmos decides for it to disappear, you will not miss it; you will not be there at all. So don't make it a fear, a duty, a responsibility to be done. Don't feel guilty that you are so small -- what can you do? However small you are, you can love, you can dance, you can celebrate whatever moments are available. And this will be action from inaction.

The doctor compliments the young girl lying on his examination table.

"Go home," he says, "and tell your husband to prepare for a baby."
"But I don't have a husband," the girl replies.

"Then go home," says the doctor, "and tell your lover."

"But I don't have a lover," says the girl. "I have never had a lover."

"In that case," says the doctor, "go home and tell your mother to prepare for the second coming of Jesus Christ!"

My attitude is simple: this day is enough unto itself. Who bothers if you don't wake up tomorrow? -- you will not know. And an eternal sleep is such a peaceful, blissful, silence; you are not losing anything. But don't waste your today in thinking about your tomorrow. Be a little more intelligent, alert and aware.

A Polack goes into the doctor's surgery with both his ears burnt.

"I have never seen such a case," exclaims the doctor. "What on earth happened?"

"I was ironing my clothes," explains the Polack, "when the phone rang."
"But what about the other ear?" asks the doctor.

"Well," replies the Polack, "I had to phone for the ambulance."

Pope the Polack puts on civilian clothes so that he can walk around the streets without being recognized.

While he is out walking, a woman comes up to him and says, "Want a blow job?"

The pope says, "A blow job? What's that?"

The woman replies, "Ten dollars."

The pope is mystified, but he continues his walk through the streets. Everywhere he goes, he is met by women saying, "Blow job, blow job!" all day long.

Finally, when he returns to the Vatican and the papal palace, he sees one of the nuns.

"Tell me, sister," asks Pope the Polack, "what's a blow job?"

The nun replies, "Ten dollars."

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #13

Chapter title: Ride on the wave of joy

23 January 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHY IS IT THAT, APART FROM SITTING WITH YOU TWICE A DAY, I ONLY FIND MYSELF MEDITATING WHEN I AM DOWN OR CONFUSED?
WHY IS THAT I RARELY MEDITATE OUT OF MY JOYOUSNESS?

Deva Anupo, your question touches very deeply the human heart and its workings. In the old way people used to pray only when they were in misery, suffering, some trouble. When they were happy, joyous, successful they never bothered God. It can make you aware of an intense involvement of all the religions with suffering, because only those who are suffering become victims in the hands of the priests. Otherwise, who cares about priests, who cares about holy books?

When you are happy, contented, joyful, you want to enjoy your life. You don't want to waste your time praying in a church or a temple. This must have been discovered by the priest long, long ago. All religions are based on the exploitation of this discovery. Bertrand Russell is right when he says, "If we can destroy poverty, sickness, old age, unequality and make people happy and joyous, religions will die on their own accord." He is perfectly right in his analysis, because the joyous man has never been in any way concerned with so-called religions. But Bertrand Russell was an agnostic.

My standpoint is totally different. To me it is natural that when you are sick you will go to the doctor and when you are sick you will need medicine. You don't go to the doctor when you are healthy. You don't go to the druggist for some medicine when you are perfectly healthy. And it is not that the so-called

religions have helped you in any way to get out of misery -- that would be destroying their whole business. They want you to remain in misery, hoping that in the next life you will enjoy the blessings of God, because you suffered so contentedly, you suffered without revolt against the vested interests.

Politicians became interested in religion and kings were very much supportive of organized religion, because they could see a simple arithmetic. Religion provides opium to the people, a consolation, and if this opium is not provided for the people, revolt is going to happen. So those who are in power are deeply interested that you should remain sad, miserable, in anxiety, because your anxiety and your sadness will take you to the priests and they will give you the opium called hope. "Don't be worried, pray. And if you pray with a pure heart, and if you pray with absolute belief, your prayer will be answered."

Now, it is a very tricky game. Nobody can have absolute belief. Belief as such is borrowed from somebody else, you don't know anything about it. How can you be absolute in your belief? At the most you can repress your doubt with the belief, but the doubt is there. So when your prayers are not heard, you know it is not the fault of God or the fault of prayer: your belief is not total, your trust has doubt underneath it. Although you are praying, you know deep within you, "Who knows whether there is a God who is listening or going to answer?" This helps the priest to keep you in your miserable situation.

If your prayer is not heard, then fast, purify yourself, do all kinds of disciplines and certainly your prayer will be answered. Nobody's prayer has ever been answered. But because of this strategy, they have planted in you the idea that when your prayer is not answered, you are at fault. So you have to be absolutely pure.

They demand perfectionism. And because of their demand of perfectionism they have driven the whole of humanity neurotic. Nobody can be perfect. Perfection is simply out of the question; perfection means death. You have to go on trying to be perfect -- in this way evolution moves. You will be coming closer and closer to perfection, but you will never be perfect. The moment you are perfect you are finished, evolution has come to an end. The ideas of evolution and perfection are antagonistic.

But all over world, through all the ages, civilizations and cultures, every child has been forced to be perfect. And once this cancer of being perfect enters your mind, you will always feel you are not perfect, you will always feel guilty. You will pray, but you know your prayer will not be heard.

But the religions have completely diverted your attention. Your suffering is being caused by the vested interests here, now, and they have shifted the whole idea to the future -- and not even to the near future... to after death. Different religions have tried different strategies, but the basic thing is to divert your mind from the exploitation which is going on right now. If all kinds of consolations are dropped, you will be able to see that your problem, your suffering, your misery is being created, manufactured by man. It has nothing to do with prayer.

And this is a very dangerous situation because all the religions -- and almost everybody belongs to some religion -- are trying to divert you from the actuality of things to dreams of paradise and heaven and all kinds of joys. These people are sellers of dreams and they fill your mind with dreams so much that you stop seeing the reality. The reality is that a few vested interests -- politicians, the rich people, the priests -- they are the cause of your suffering, of your anguish, of your misery, and they can be removed. But who is going to remove them? -- because the people who are suffering never think that these good people can be the cause of their suffering.

Secondly, Deva Anupo, you have found it very clearly in your own meditations that when you are in suffering you want to meditate, but when you are happy you don't even think about it. You are using meditation again as a new hope, as a new consolation. You are not really a meditator. You are using meditation also as medicine. It will give you some relief, but it cannot transform you to a state where ecstasy becomes your moment-to-moment experience.

You will have to learn something which has been forcibly killed by all the religions and all the politicians and all the powers; it was in their favor. We have forgotten completely that to be joyous in fact is the basic condition of meditation. When you are joyous, that is the right moment to meditate. Then you can ride on the wave of joy into higher realms. When you are suffering, meditation may help to bring you out of your suffering, but that is not much. When you are feeling a well-being, when you are feeling ready to dance, that is the moment to meditate. Then you can ride on higher waves of dancing, music, into meditation.

Meditation has to be taken out of the hands of the religions. They are using it for wrong reasons, for exploitation, and they have done it for so many centuries that it has become almost an inbuilt program in us.

In China a strange experiment was done. The emperor was very much impressed by Lao Tzu, Chuang Tzu, Lieh Tzu. He lived long enough to be in contact with the master Lao Tzu, then his disciple Chuang Tzu, then his disciple Lieh Tzu. These three people impressed on the emperor a very novel, original idea, but it has not been followed. The moment the emperor died the old vested interests came back and destroyed something of tremendous value.

Lieh Tzu, Chuang Tzu and Lao Tzu had a strange idea: that no doctor should be paid by his patients, because if the patient has to pay the doctor, knowingly or unknowingly the doctor would like the patient to remain sick as long as possible -- that is his business. If he cures him quickly he cannot earn much.

A famous story Chuang Tzu used to tell was about an old doctor. His three sons were studying medicine.

The first son came back from the university and he said, "Now you are too old, you rest. I will take care of your patients." So the father allowed him to take care of his patients.

After two days the young man came to the old father and said, "It is very strange. You are such an experienced doctor and a woman you have been treating for thirty years, I have cured her in two days. And I am fresh from the college, I don't know much."

The father said, "You idiot, it is that woman who has paid all your expenses in medical college. She was going to pay for your two other brothers. She was rich enough, there was no need for her to be healthy. And she was my main source of income."

Lao Tzu and Chuang Tzu impressed on the emperor that if the patient has to pay the doctor, you are creating a very dangerous situation. The doctor's interest will be that the patient remains a patient as long as possible. And he will apparently show concern that he wants to cure you. He will be in a dilemma himself.

The emperor asked Lao Tzu, "Then what is your suggestion? -- because this has been always the case."

He said, "The solution is very simple. All doctors should be paid by the government, and the whole population should pay the government -- nothing to do with the doctor. The doctor has not to be paid because he has cured a patient; the doctor has to be paid if his patient has remained healthy. Every month the patient has to report, `I am healthy, you can pay my doctor.' If the patient falls sick, then the doctor cannot be paid: `What business are you doing here? If people are falling sick, then what use is your medicine, your knowledge, your experience?'"

So a very strange system... but the emperor was impressed, it was absolutely logical. And in my understanding, one day it is going to be the system in the whole world, because its logic is very clear. The doctor should be paid for health, not for sickness. And if his patients are sick, then his salary should be cut. His interest should be in the health of the patient, not in his disease. And the patient has not to pay him, the patient has to pay to the government a certain fee to be kept healthy. The government pays the doctor to keep people healthy, and if they are not healthy, he misses his salary.

But once the emperor was dead, the system disappeared, the old idea came in again -- which is absolutely foolish.

The priest, the religions have learned the strategy perhaps from people suffering from diseases, that they are the most vulnerable sources for exploitation. Just give them hope; all that they need is consolation. This has corrupted the whole human psychology. So when you are sick you think of meditation, when you are suffering you start meditating. But when you are down and confused, to meditate is very difficult; it is going against the current.

So, on the one hand you have chosen a wrong situation in which to meditate. At the most meditation can pull you out, somehow from your downgoing, your suffering, but it cannot give you joy or ecstasy. It is enough if it can take you out of your misery. The real situation is a healthy, happy, joyous state of mind. But at that time you think of playing football, at that time you want to go to the movies, at that time you want to watch television; that is the time to go to a discotheque. In fact that is the time to meditate.

When you are suffering you can go to hell: any discotheque, any restaurant, any game -- boyfriend, girlfriend game. When you are suffering, these are the things to do. But when you are happy, feeling good, in tune, surrounded with a certain well-being, don't waste it in stupid things. This is the right springboard from where you can take a jump into higher realms of consciousness, of blissfulness, of peace and ecstasy. This idea is just an old conditioning, forced upon you by those who were immensely profited by it. You have to understand it and change the situation.

In my childhood it was a constant conflict between me and my father. Whenever I was feeling good, that meant a holiday from school. And he said, "You are a strange fellow. When you are sick, you have fever, you are suffering from a cold, then you go to school. You have an upside down mind!"

I said, "Whether the mind is upside down or not, when I am feeling good I go to the river" -- which I loved... to swim for miles or to boat. In a beautiful full-moon night the river looked almost like silver. And I told him, "I am not going to waste my time in school. When I have a fever and I cannot go to the river, school is good. School to me is a kind of hospital."

He said, "Do whatever you want to do. There is some truth in what you are saying, because you cannot enjoy the river and swimming when you are sick."

I said, "You have understood my point. Whether I am sick or I am not sick, I don't enjoy your history, your geography anyway. So when I am sick it is perfectly good, I can waste my sickness on your school and your education. For the remaining part of my life I am going to enjoy nature, to enjoy the stars, to play the flute, to sing songs, to go to the forest and to dance there amongst the dancing trees. I have made a clear-cut distinction."

And in my childhood I was rarely sick, so rarely present in the school. But you will be surprised, I was not present in school but they were giving me seventy-five percent attendance every year. They were very happy that I was somewhere else!

Every principal of every school, college, every vice-chancellor of every university I was taught in, told me once or twice, "If you can go somewhere else -- to the library, to the botanical garden... or the whole world is there. Just don't go to your classroom, because it creates so much trouble for us. And I promise you that we will not prevent you from entering the examination because you have not attended enough." Seventy-five percent was the right percentage of attendance, only then could you enter the examination. "Even if you don't come at all, just appear at the examination hall and every paper will be ready and you will be allowed to sit."

I said, "This is such a good arrangement. I am happy outside, you are happy inside. But once in a while when I am not feeling well, I want to make it clear to you, I will not allow you or your college either to be in a state of well-being. If I am not feeling well, I am going to come. So pray to God that I never fall sick. That is your only protection!"

When you are feeling joyous, this is the time to come in tune with existence. This is the time when you can love the trees, the moon, the sky. This is the time you can enter into yourself very easily, with no hindrance. Meditation is not for the suffering type.

There are types... There are a few people who are born with English faces. Seriousness is an inbuilt program in them. Leave those few people for the churches, because after all, priests also need to feed themselves, to clothe themselves. I don't want to destroy their business completely. But ninety percent of their business has to be completely destroyed.

And I will suggest to you also that whenever you are sick, go to the church, go to the synagogue. Spread all kinds of infections there, weep and cry. But when you are happy and joyous it is better to go to the mountains, it is better to climb a high tree and sit there silently. Sometimes one falls....

I have many marks on my feet because so many times I have fallen from trees. But in my experience the farther away you are from gravitation, the easier it is to meditate. But the trouble is, the easier it is also to fall asleep. So just make a good arrangement, tie down... I learned slowly, that again and again falling I am going to have fractures. So I would tie myself to the tree, so that if I fell asleep at least I would be hanging, but I would not fall. But even hanging from a tree, with the beautiful fresh wind blowing is such a joy...

Use your joyful moments in discovering the truth, in discovering yourself, and it will be a very easy thing. People have been discovering at wrong times, in wrong seasons, and against the current. My whole approach is, go with the current -- no effort, just floating, not even swimming. There is no need.

In water the gravitation of the earth is less, because water functions under a different law -- levitation. That's why in water you can pick up a big rock without any effort because the gravitation is not the same, but the moment you come out of the water you cannot hold that rock. You will be amazed how much difference it makes. The water takes much of the gravitation.

But even on the earth, if you are joyful, in a mood of dancing, meditation is very easy. So it is up to you, Deva Anupo, to make your meditation easy and successful, or difficult and unsuccessful.

Paddy's at the bar and he's drunk so much that the bartender asks him to leave. Paddy insists that he is not drunk, and he will prove it.

"See that cat coming in the door?" he says. "Well that cat has only one eye and that proves I am not drunk."

"You are drunker than I thought!" says the bartender. "That cat is not coming in, it's going out."

A rich young girl finds that she has developed a passion for the smell of burning rubber. So she buys herself a sports car and satisfies her passion racing around country lanes. One day she passes a young man who is hitch-hiking and stops to pick him up. The hitch-hiker settles back in his seat, thinking that his luck has really changed.

Suddenly the girl stamps her foot on the accelerator and drives full speed towards a steep cliff. At the last minute she puts her foot on the brakes and the car stops inches from the edge.

"Can you smell that?" she asks her passenger enthusiastically.

"Smell it?" sobs the man. "I'm sitting in it!"

A pretty young farm girl has been to the market one day and is walking home to her farm after dark. Soon she meets one of the lads from the neighboring farm walking in the same direction. They walk together for a little while, and the girl says, "You know, I'm not sure a weak and defenseless girl like me should be walking with a big strong chap like you after dark."

The farm lad says nothing.

A few minutes later she starts again, "I'm almost afraid to be alone in the dark with you like this. You might take advantage of me."

The boy laughs and says, "Here am I carrying a pitchfork and a chicken in one hand, a washtub in the other, and leading a goat. And you think I'm going to get ideas? No chance."

The girl thinks for a few seconds and says, "Well, I only thought that if you were to stick the pitchfork in the ground, tie the goat to it and put the chicken under the washtub, I would be in trouble."

A woman is on the fifth floor of a burning apartment building, screaming, "Help, save me!"

The fire truck drives up to the building and a burly fireman is soon climbing up the extension ladder. As he approaches the woman he says, "It gives me great pleasure to save a pregnant woman."

Indignantly the woman replies, "But I'm not pregnant!"

"Well lady," replies the fireman, "you're not saved yet!"

Just be joyful. And life is so hilarious... all around. You have just to look joyfully and you will not find time for suffering and agony. In this beautiful life there is every possibility for you to become a great meditator. But you have to learn to see the joyous side of life. It is full of juice, full of laughter, and if you can also laugh with it, nobody can prevent your meditativeness. Meditativeness will come on its own accord, following your joy like a shadow.

What is meditativeness?

Just a silence, a dancing silence.

Ruthie Finkelstein is lying on her deathbed. "Moishe," she murmurs to her husband sitting beside the bed, "I must make a confession before I go. The fact is, I have been unfaithful to you."

"I know," says Moishe quietly.

"I don't think you understand," pleads Ruthie. "What I mean is that I have been with another man."

"Yes, I know that," Moishe murmurs.

"Not just once," continues Ruthie, "but lots of times -- in his office, in his house..."

"Yes, I know that, dear," says Moishe soothingly.

"Even in this house, in this very bed!" cries Ruthie.

"Yes, I know," whispers Moishe. "That's why I put rat poison in your tea."

Hymie Goldberg walks into an appliance store and asks the price of a remote-controlled T.V.

"One dollar," replies the clerk.

"You've got to be kidding," says Hymie.

"Listen," says the clerk, "do you want it or not?" Of course, Hymie gives him a dollar.

On his way out of the store, he sees a big refrigerator. "How much for that?" asks Hymie.

"Fifty cents," replies the clerk.

Hymie pulls out fifty cents and gives it to the clerk. "What the hell is going on here?" he asks.

"Nothing is going on here," replies the clerk. "But my boss is at my house with my wife and what he is

doing to her, I am doing to his business."

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #14
Chapter title: Was god thinking of a circus

1 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHEN YOU LOOK AT ME IN DISCOURSE -- WHETHER OR NOT YOU ACTUALLY SEE ME -- I FEEL YOUR LOVE POURING OUT OF YOU AND PENETRATING TO MY HEART. AT FIRST IT FEELS A LITTLE SCARY BECAUSE I FEEL VERY EXPOSED, AND THEN I LOVE THE FEELING INSIDE MY HEART. CAN YOU TALK ABOUT EXPOSING ONESELF?

Gayano, you have raised one of the most fundamental questions. Each human being has to face it. The majority face it in a cowardly way by escaping from it, by forgetting it, by not looking at it. The very few spirits who are rebellious, courageous, and want to know their own essential being, the meaning and significance of their life, who don't want to be here accidentally, but want to be a significant, creative participant in existence, they have to go through the agony of exposure. They cannot escape.

Why has it become such an agony, such a suffering to expose oneself as one is? Because you have been told again and again that you are unworthy, that you are not acceptable, that you are not of any worth at all as you are. You will have to attain to respectability by following certain rules and regulations made by others. If you want some kind of dignity you have to become a puppet in the hands of others, because they decide what you should be, how you should act, and how not.

From the very first moment a child is born this ugly education starts. I was present at one of my friends' first childbirth. The woman had been a long acquaintance -- she had studied with me, she had become a teacher with me -- and this was going to be her first child. Even though the husband was against my presence -- why should another person be present there? -- she insisted. I had no idea that there had been a quarrel and a fight. Finally the doctors interfered and they said, "There is no harm. If her feeling is that she has found a man of grace and she would like her child to be seen by the same man whom she has respected..."

On the surface everything looks beautiful, but as you go deeper into analysis things start changing their colors. The mother is even deciding what the child should see first, who he is going to have his first human encounter with. The mother is deciding that. And from such decisions start our whole education.

Naturally, a strange calamity falls over the whole humanity. Nobody seems to be the right person. Everybody seems to be in the wrong place. Somebody else may be in the right place, but you are never in the right place. And the person you think is in the right place is not in the right place either; he is thinking

somebody else is in the right place.

This whole madness is the ultimate result of a wrong educational system, which does not accept you as you are in your naturalness, in your simplicity. You may not be a great leader... In fact there is no need for great leaders. What have they done except made history to torture small children with? They have to remember their names, do the homework. What have all your great men done?

And who are these great men? -- mostly criminals. Either they themselves committed the crimes: people like Genghis Khan and Nadir Shah and Tamerlane... Just these three people killed nearabout one hundred and twenty million people. And you don't call them criminals; they are great leaders, great conquerors. There are others who have not committed crimes themselves, but have created the very source from which crimes arise.

I have heard an ancient story.... God had made the world. On the sixth day everything was complete, just one thing was missing -- a moral code. So he went around to the Babylonians, the Egyptians, the people who lived on the drowned continent of Atlantis, and he asked them, "Do you want a commandment?"

Everybody asked, "What is a commandment?" Somebody said, "Thou shalt not commit adultery."

The Egyptians said, "Then what shall we do? The whole life will lose interest! We don't want any such commandment."

God was getting tired when he found Moses. He asked, "Do you want a commandment?"

Just like a fundamentalist Jew, Moses asked, "How much?"

God said, "Free!"

He said, "Then I will have ten."

Those ten commandments are torturing Jews, Mohammedans, Christians. Although these people are not criminals, Moses or Jesus, they are sources of certain criminality. For example, all the religious leaders of the world have made celibacy one of the most moral acts. And it is one of the most immoral acts because it it unnatural.

That which is unnatural cannot be moral.

I was in Greece. Amrito is here, my sannyasin. She told me that the Greek Orthodox Church believes very fanatically in virginity.

I said, "That must mean all the girls that are not married in Greece are virgins?"

She laughed. She herself had been a beautiful girl, had been chosen as a beauty queen in Greece, had been working as a model. She said, "Don't ask that. If you want to know, you cannot find a single virgin. This is simply a principle. And nobody ever enquires about how many virgins there are." Now, to make virginity a moral precept, unknowingly you are creating criminals, guilty people, psychopaths, perverted people.

In the nineteenth century in Europe it was absolutely necessary that you married a virgin girl. But sometimes a girl was a virgin, but the certificate that made her a virgin may have been lost. It is a very small certificate! Just riding on a horse, you can lose your virginity. Even riding on a bicycle you can lose your virginity -- because it is a small, thin skin.

It is such a small, thin layer of skin that it can be broken in any accident: you fall from a tree and you lose your virginity. That's why... I was always wondering why nobody allows girls to climb trees. Finally I found out myself that the real reason is -- nobody talks about it, perhaps nobody knows about it -- that climbing a tree is very dangerous for virginity. And once lost, it is lost forever.

In Europe, in the nineteenth century, there were doctors who were selling virginity. They prepared thin pieces of skin and planted them in the right place. And it was a great profession, because almost every girl is going to lose it; it is not simple to protect it. Swimming in a pool you may lose it....

Now, this made the girl unnecessarily feel immoral, unworthy, afraid, that sooner or later she is going to be found out. And how can she prove that she lost it when she was swimming? She has not done anything and the virginity is gone. It created guilt and it created criminals -- those doctors who provided the virginity for a certain fee were the criminals. They were exploiting absolutely innocent women.

You will not believe it, but not only does the virginity have to be there, after the first night of marriage the young husband has to show the bed sheet to his family and to his friends with blood on it. It is not necessarily true, even if the girl is a virgin and has not lost her virginity, that making love to her is going to bring blood. So she has even to supply the blood, too. Those doctors who were implanting virginity also gave the woman a small tube of blood, so she just could spill it over the bed. And this was a show,

exhibition; the neighborhood would see -- yes, that girl was a virgin.

What is your business in it? In what way are you concerned with it? But because certain idiots have made virginity a moral concept, many more things are bound to develop by the side.

Similarly, celibacy has created even more crime. It has created all kinds of perversions -- homosexuality, sodomy. And the reason is not in the homosexuals, the reason is in your religions. They are preaching something which is unnatural. I challenge all the religions of the world, all their shankaracharyas and their imams and their popes and their rabbis, to come to a medical college and prove that they are celibate. Only a medical examination can give you a certificate saying whether you are celibate or not. You cannot be a celibate; it is such a stupid thing.

It is as if some religion arises and makes it a point that to urinate is against God. It looks to be against God! It is not a very nice thing to do. But if some religion arises and says it is against God, there will immediately be people who will say, "We will never urinate." And we see these people drinking water... then where is the water going?

We don't need to worry about their urination, but where is their water going? Once you have drunk water it has to find a way out of your organism. You cannot go on accumulating it -- you will become a reservoir! And it will be a very strange, funny situation: reservoirs all around, carrying so much load. And anybody with a sense of humor can put a knife into them and the whole city will be flooded, people will be swimming!

You eat food, you drink water, you breathe air; you do everything just as any other animal does. Whether you are celibate or not, you do the same things. Just on the question of celibacy you cannot be separate. You don't even know what is happening inside you, how your sexual energy is created. It is created by your intake of air, oxygen, by your food, by your milk.

Strangely, it happened that I was staying in a rest house with a shankaracharya. And I told him, "Celibacy is an absolutely unnatural idea. Only an impotent person can be celibate. If you are potent then you cannot be celibate. You tell me what you are, potent or impotent?"

He said, "I am celibate."

I said, "Then I will take you to the hospital this very moment."

He said, "You seem to be a strange man. It is a question of ideology. Where does the hospital come into it?"

I said, "It is not a question of ideology. Do you know how your sexual energy is created? Do you have any scripture in which it is described? Do you have any control over it -- not to create it, to prevent it? You don't have any control over it, just as you don't have any control over your blood, you don't have any control over your hair. Your organism has not left anything essential in the hands of your mind. And celibacy is part of your organism -- the most important part. Biology cannot leave it in your hands."

He said, "I don't want to be in unnecessary trouble."

I said, "Trouble or not, I can bring a doctor here."

He said, "But I don't want to argue with you."

I said, "You *are* arguing, because you are saying that you are celibate."

Not a single religious person -- there are thousands of monks: Catholic, Hindu, Buddhist, Jaina -- not a single monk has been to the people who can check whether he is celibate or not. But this ideal of celibacy has been created by very good people. They have not committed any crime -- Mahavira or Gautam Buddha. They have not committed any crime, but they have created something which goes on creating immense crime.

According to me, they have to take the responsibility for it. With absolute respect and humbleness I want to say it, that all your religious leaders are responsible for your perversions, your pathologies, your mind going berserk. And they are the people who have condemned you. They won't allow you to accept yourself. That's why you are afraid to expose yourself: nobody should know that you urinate, hide it.

You are hiding yourself because everything in you has been condemned. I have been looking... is there anything in man which has not been condemned by one or other of the religions? I have not found a single thing. Everything is condemned.

As long as my grandmother was alive, poor tomatoes were not allowed in the house, because Jainas believe in eating only vegetables; they are vegetarians. The tomato is also a vegetarian, but it looks like a meat eater. The color looks to be of the non-vegetarian food.

I had not eaten in the night up to the age of eighteen, because for Jainas it is a sin to eat in the night, it is

a crime. When for the first time I went to a picnic with my school friends to a nearby beautiful old castle... They were all Hindus, so for them food was not a problem. And they were so much interested in exploring the whole castle, and it had so many beautiful points to explore... I was feeling hungry and tired, but I could not say anything. Finally, in the night they all prepared food.

Now a great question was before me -- to commit the sin or not. The whole traditional education of my family was not to commit a sin; just one night's hunger is not going to kill you. It takes thirty days even for the sickliest person to die if he remains hungry. For the healthy person it takes ninety days, just by starvation. So just one night and you are losing your paradise and all the beauties of paradise and falling into hellfire. It was not a simple question of eating or not eating, it was a great metaphysical question. My whole existence was in turmoil.

I told the boys, "I am feeling hungry, but it is against my understanding, I cannot eat. I will have to suffer the whole night."

They said, "Are you mad? We will not tell anybody. Your family will never know, nobody will ever know."

I said, "That is not the question. Their knowing is not the question. I will know, and I will feel always guilty that I have committed a sin. Then I cannot expose myself, I cannot be read as a book -- open, no secret."

But the hunger was there. The whole day being on the mountain was tiring, and the food they had prepared was so inviting. And they were all persuading me, "The whole night you will not be able to sleep."

I said, "That I know. Either way I am not going to sleep the whole night."

They said, "Why either way? Eat well and sleep! We eat every night and we sleep." And they were right; that was their experience.

Finally I got persuaded by my hunger, by their arguments. And I had not eaten much. To be safe I took just a small amount of food. I was not committing a very great sin -- even God will forgive a boy of eighteen years committing a small sin. But that small sin could not allow me to sleep the whole night. I had to vomit continuously. By the morning, when I had thrown everything out, I could go to sleep just for two or three hours.

Those boys could not understand it: "What kind of man are you? We all slept. We were so tired that we could not even dream. One needs some energy to dream too. And we were so utterly tired and so well fed that we slept. What were you doing?" They could not understand it. But I could understand that my psychology had been polluted, that my mind had been corrupted by those whom I loved.

This corruption goes back to Mahavira. My whole night's suffering on that mountain, Mahavira is responsible for. He created the idea that eating in the night is sin. And perhaps in his situation it was right, because there was no light, no electricity, no kerosene oil, so to eat in the night was not only irreligious, it was unhygienic too. And you can understand that with so many mosquitoes and all kinds of animals, to eat in the night, in the dark, was dangerous. Anything could fall into your food.

But Mahavira was not aware that a situation was going to come when man would be able to create ways of having light after the sun has set. Now there is no need to be worried. But habits die hard, and habits which have been followed for thousands of years...

I used to stay in the house of one of the richest men in the world, Sohanlal Dugar. He was a rare man, and just because of his rarity he fell in love with me. I was speaking in Jaipur. Jaipur was his home, but his business was in Calcutta. So most of the time he used to live in Calcutta and for a few days in his home in Jaipur.

I was speaking in Jaipur and as I finished, an old man with a great turban... and I could not think that this man was one of the richest men in the world. He gave me a bundle of one-hundred-rupee notes.

I said, "What are you doing?"

He said, "I want to offer this to you."

But I said, "I don't need it. If sometimes I need... just give me your address."

He said, "My address I will give to you on the condition that you accept this money."

I said, "But, money I have never accepted from anybody." When I was saying this, tears started coming to the eyes of the old man. I said, "Why are you crying? You should be happy, this much money is saved. I should be crying -- why are you crying?"

He said, "Listen, I am a rich man as far as money is concerned, but I am a very poor man as far as the heart is concerned. I don't know how to give love except by giving money. If you reject my money, you are

rejecting me and my heart and I will never forgive you." He said, "You can take it and burn it -- that is not my concern -- but don't reject it."

And that's exactly what I did. I took it from his hands -- it must have been ten thousand rupees -- and burned it just then and there.

And he was very happy. He said, "You have followed your principle, I have followed my principle, we both are happy. But remember, now, whenever you come to Calcutta you have to be my guest."

So after that, for almost ten years I used to be his guest three or four times a year. His whole house was centrally air-conditioned, but he would sit with me at the dining table with a small bamboo hand-fan. I would be eating and he would be moving the bamboo fan.

I told him, "What are you doing? You know perfectly well that the house is absolutely air-conditioned; there is not even a single mosquito here. It is so clean. There is no need."

He said, "But it is traditional for the host to sit and fan the guest while he is eating."

I said, "It may be traditional, but it should not be stupid. In these conditions it is becoming stupid."

He said, "You don't understand. This air-conditioning, this house, everything can collapse, because I am a gambler. Today I am the richest man, tomorrow I might be a beggar. It has happened many times -- up and down. But this bamboo fan will always be with me. I cannot depend on something which I can lose; I can depend on this fan."

I said, "You are giving a beautiful argument, but deep down you know and I know that it is just old habit. In the whole of Rajasthan, everywhere, this is the habit."

That night I became aware that you can corrupt the mind in any way. In fact any kind of ideals given to the mind are corrupting. You are telling the person, "This is right and this is wrong." This is not love and this is not education.

According to me, you have to tell your children, "Be alert, be aware. To be alert, to be aware, to be more conscious -- of the consequences, of the implications -- is the only morality. We don't give you particulars, what is right and what is wrong, because situations change. What is right in one situation may be wrong in another situation. We give you only awareness, so you can find with the light of awareness what is wrong in a situation and what is right. But you should remain the center of your decision. The decision should not come from outside." If the decision comes from outside... that has created the problem.

Everybody is afraid of exposing himself. What will people say? And everybody is trying to pose according to people's ideas: what they want, what they like. If you want their respect you have to be a puppet, but then you cannot be real and authentic; you will be a hypocrite.

And the hypocrite is certainly afraid of being exposed. If somebody takes away the curtain that you were putting all over your reality, you are going to be afraid. This is the situation.

Gayano, not only you are in this situation, every human being is in this situation, because up to now the right human atmosphere has not been created on this planet.

One of my friends was the oldest member of parliament. For sixty years he was a member of the parliament, without any discontinuity. His name was Dr. Govindas. He was second only to Winston Churchill; Winston Churchill had been in the parliament two years longer.

I used to stay with him in New Delhi. He was a fanatic about cows -- the Hindu fanatic mind... And you cannot believe that a man of intelligence, a man who has a doctorate, a man who has been for sixty years a member of the parliament, was so fanatic that he would only drink the milk of a white cow.

I said, "This is strange. Up to the cow I can understand, but a white cow?"

He said, "Black is a symbol of evil and bad things."

I said, "A symbol is one thing, but just a patch of black on the cow will not make the milk black."

He said, "You don't disturb my mind. I have followed this idea my whole life."

He used to take a cow everywhere he went, because who knows? Somewhere you may not find a purely white cow. Some dots... finished, religion is finished! And Hindus think that cow's milk is the purest food.

The reality is that the more milk you drink, the more milk you use, the less is the possibility of your being celibate. Nobody even points out the fact that the milk of the cow is not produced by nature for man. It is produced for bulls, and certainly it has a thousandfold more sexuality in it than a woman's milk.

And you can see that no animal in the whole of existence goes on drinking milk their whole life. Just when the animal is small and cannot digest solid food, for a few weeks it depends on the mother and then it is free. It is strange that man is the only person on the whole planet who goes on drinking milk even when he can digest solid food. And it is thought in India that if somebody lives only on milk he becomes a saint. To me he becomes a bull! He is dangerous, he should be kept in chains. But people worship him.

But perhaps worship is, in a very psychological way, chains. When you worship somebody, when so many people give you so much respect because you just drink milk -- a great creative act! -- the crowd and its respect become chains.

But still, this man will have to find some perversion to release his sexuality. So every day newspapers are full of stories: some great saint has been found sexually misusing small children, somewhere a bishop is found...

In America, the man who was most against me in Portland was the bishop of Portland. And he was continuously saying, in every sermon, that my presence in America would corrupt people. Just recently he was caught, and has confessed before the court that he has been using small boys and girls sexually, in the name of teaching them the HOLY BIBLE. These are the people...

Now, I have been looking at these things because the question has become very prominent. Even the person below the archbishop of England -- only one step more and he can become the archbishop -- he is saying, "Celibacy does not include homosexuality. You can be celibate and you can be homosexual; they do not in any way contradict each other. Celibacy is only against heterosexuality. The man should not contact the woman and the woman should not contact the man, but it has no implications..."

And in a way he is right, because in no Christian books, scriptures, nobody has ever thought that homosexuality... And then there are other kinds of sexuality -- there is sodomy.

In faraway places -- in deserts, in mountains -- when you cannot have a woman or a man, people start making love to animals. That is sodomy. Certainly celibacy cannot include sodomy. Sodomy is such a saintly word! And these people are coming up with these ideas now because they have to prove that they are really celibate.

Monasteries are full of homosexuals. In one monastery in Athos there are one thousand people, and they have divided the monastery in two because five hundred people are homosexuals -- not a small number. Half of the monastery is homosexual. And who knows about the other half, what they are doing?

These people are made unnecessarily criminal, unnecessarily unnatural, guilty, condemned. Then everybody starts having a mask: don't show your face, just show the face people want to see. And that's how everybody is functioning. But there are moments when one would like to drop the face, the mask, and in these moments the problem arises.

You are asking Gayano, "When you look at me in discourse -- whether or not you actually *see* me -- I feel your love pouring out of you and penetrating to my heart. At first it feels a little scary, because I feel very exposed, and then I love the feeling inside my heart."

Love is one of the things that forces you to expose yourself. You cannot cheat love; that is sacrilegious. That is the only authentic spirituality, not to cheat love. If you can cheat love then there is no hope for you, because love is the opportunity to expose yourself. Whatever garbage the society has poured on you, throw it away and be utterly nude in yourself, in total acceptance, respect and dignity.

Love loves you, not your clothes.

Love loves you, not your masks.

And love certainly creates a great question: whether to choose the mask or to choose love. The mask is a miserable life. It has not given any joy to you, it has led you more and more towards the false. Love is the beginning of a new journey towards blissfulness. Don't miss that moment. When love calls, say yes. And when love calls, move. Move beyond your so-called personality.

So your problem is simple. First you will feel scared, afraid. You have been hiding behind this mask so long that you yourself have started believing in it. You have forgotten your own face; the mask has been there so long. It happens...

In the second world war, for the first time ration cards were issued. One great American scientist, Edison, had to go... everybody had to go personally to register his name, family members, dependents and get the ration card. He had never been in such a situation. He was not a social being; otherwise he would not have been able to give to humanity one thousand inventions -- a single man. Nobody else has done that much. Everything that you use -- you don't know -- Thomas Alva Edison is behind it. Electricity, radio, anything that you are using; your whole life is filled with his contributions. But that meant he was hidden in his lab the whole day.

This was the first time that he was standing outside in a queue under the sky. When his number came, as the queue became smaller and smaller and the clerk was facing him, and the clerk said, "Thomas Alva Edison," he looked here and there... perhaps he is searching for somebody called Thomas Alva Edison. The clerk was also at a loss -- certainly this man who is standing in the front cannot be Thomas Alva Edison. He

was supposed to be, because that was the order of the queue. He shouted, "Thomas Alva Edison, your number has come!" No reply. The whole queue stood silent.

One man looked at Thomas Alva Edison and said, "I think the first man who is standing in the queue is Thomas Alva Edison, because he lives just near my house." The clerk said, "You seem to be a very strange man."

Edison said, "Strange? In fact for sixty years nobody has used my name. And do you think for sixty years you can remember? My colleagues call me professor, my students call me professor, and there is nobody who ever calls me Thomas Alva Edison. It seems this gentleman may be right, because far away, sixty years back... I can hear a small murmur, `Yes, Thomas Alva Edison. I have heard this name before.'"

There is a limit. You can forget, your own falseness can become your reality. So when love strikes you like lightning it exposes for a moment your reality. Then the fear, "Should I throw away all the falseness and be myself and risk, whether I am respected or disrespected, condemned, blamed? Whatever happens, without thinking of these consequences, should I expose myself?"

When love strikes you, it fills you with fear and also underneath with joy, with a feeling of love, because a moment has come into your life when you can change from the false to the real.

As for the beginning part of your question, it is a little difficult for me to say. You are asking, "When you look at me in discourse -- whether or not you actually *see* me -- I feel your love pouring out of you." When I am looking at you, I am simply looking. I am not seeing you. And particularly when I am speaking and I look at you, it is not possible for me -- because I am no longer there, just a great emptiness responding to your heart, responding to your being. Yes, love is there showering on you.

It has nothing to do with seeing you or not seeing you. Even when I am exactly seeing you, if you look into my eyes it is utter emptiness. Only out of that utter emptiness does love flow. Then it flows without any address. Then it simply flows for whomsoever is ready, receptive. It is available, it comes close to you; you can be filled with it or you can remain standing on the riverbank, thirsty.

An Indian mystic, Kabir, used to sing a song. The title of the song is, "The Fish Is Thirsty In The Ocean." That describes you. But there is no need, it is an unnecessary misery imposed upon yourself. Drop it!

A little priest, a minister and a rabbi get together and talk about the issue of "When life begins." The priest opens by saying, "I think that life begins at the precise moment the sperm fertilizes the egg."

The minister says, "Well, I think life begins at the moment the baby draws its first breath."

Then they both look at the rabbi, who says, "Well, I think life begins when the dog has died and the children have moved out of the house."

It all depends on you when life begins. It can begin right now -- the dog need not die, the children need not move out. And what kind of life will that be when the dog has died and the children have moved out?

I have heard about a court case -- a divorce. A man of ninety and a woman of eighty-five wanted a divorce. The magistrate asked, "But how long have you been married?"
They said, "Nearabout sixty years."

The magistrate said, "If you managed for sixty years, then what great crisis has suddenly come into your life that you want a divorce?"

The man said, "There is no question of crisis. We were waiting for all of our children to die. Now we are free -- no burden, no responsibility -- so please help us to go on our own ways. Up to now whenever we raised the question of divorce, everybody said, `Think of the children!' So for sixty years we have been thinking about the children. And those idiots went on living, went on living, went on living... Just yesterday the last one died. Now we want to live our own lives. Enough thinking about children!"

It is not a question of when that great moment of transformation will come into your life; it can come this very moment. The whole existence is ready, except you. You go on finding excuses, and then you become so expert in finding excuses that it becomes almost impossible for life, love, beauty, existence to penetrate you. You see and yet you don't see. It is all around. It touches you, it comes with the wind, but it does not enter you; your doors, your windows are closed.

This has nothing to do with your question... I am as irrelevant as the existence. What is the point of a roseflower? Or what is the point of a deer or an elephant? Was God thinking of a circus? Elephants and camels... these are all jokes!

Paddy nearly has an accident at work, and he is so shocked that he decides to become a reformed Christian. He tells Maureen that he is going to give up sex for a month.

With only a few days to go before the end of the month, Paddy and Maureen are shopping together in the local supermarket. Maureen leans over a tray of apples and Paddy gets a good look at her chest and nearly goes mad. A few minutes later, Paddy sees her thigh when her dress gets tangled in another customer's shopping cart. In the confusion, he loses all control of himself, forgetting his vow of celibacy completely.

A few days later, Paddy goes to confession and tells Father Murphy that he has broken his vow. The priest tries to console him, saying that after all the days and nights of his great effort, God and the church would forgive him.

"I'm not worried about God and the church," replies Paddy, "but Maureen and I feel terrible because they won't let us back in the supermarket!"

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #15
Chapter title: Everybody is unique, not equal

2 February 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
I FEEL A NEW KIND OF AUTHORITY AND LOVE GROWING IN ME, A CLARITY ABOUT MYSELF AND LOVE FOR MYSELF AND OTHERS. IT FEELS LIKE EVERYBODY IS EQUAL FOR ME AND I DON'T HAVE A SPECIAL AFFECTION TOWARDS ANYBODY. I FEEL FREE AND BEAUTIFUL. AND ALL THESE GIFTS ARE JUST GIVEN TO ME. I DON'T DO ANYTHING TO GET THEM. EVERYTHING JUST HAPPENS.
CAN YOU SAY SOMETHING ABOUT THIS?

Deva Shikha, your question is a little complicated. Perhaps you are not conscious of its implications. To say the truth hurts a little -- and I cannot say anything else but the truth -- so be prepared. These are the games mind goes on playing within itself. And slowly, slowly it starts believing in them as if they are real.

You say, "I feel a new kind of authority and love growing in me." The remainder of the question will reveal that you don't understand the difference between authority and authoritativeness. The reason for me to take it for granted that you don't understand is because you are putting authority and love together.
Love knows no authority.

It *is* authority, but it knows no authority. It never feels any authority. It is just a roseflower dancing in the sun, in the rain, in the wind.... What does a poor flower think about authority? It is again the ego from the back door that gives you the sense of authority.

Only one can be true -- either your love can be true or your authority can be true. But these words have

never been disassociated from each other, for the simple reason that the love and authority come from the same people: the mother is the authority and love, the father is the authority and love, the priest is the authority and love. They get entangled with each other. You have never entered deep enough to see that they are not only two absolutely separate phenomena, they are absolutely contradictory.

The second thing: love does not grow. It is not grass! It is born suddenly, out of nowhere. You feel the song, the dance of love, and you are amazed. It does not come with any indication: "I am coming." It simply comes whenever you are ready, whenever your meditation is ready, whenever your being is silent -- it suddenly comes, and all your being dances. It has an authority, but not authority over others. It has an authority in the sense that it is your own experience. You can say, "I am not quoting scriptures, I *am* the scripture."

Ordinarily, authority is always a kind of domination. And authority is always derived from somebody else.

Jesus derives his authority from God; otherwise he has no argument for what he is saying -- just a villager's statements. He gets the authority because these are the words coming to him from his father who is above in heaven. And then the whole train starts -- pope after pope. This Polack pope seems to have forgotten to die. Polacks are Polacks; you can't depend on their intelligence. Down through twenty centuries, popes have lived one year, six months, two years, at the most three years, but to get rid of this Polack is very difficult.

From where does their authority come? From Jesus Christ. And all down the line -- the cardinals, the bishops, the priests -- they all derive their authority from above. It is not their own experience.

I used to live in a neighborhood in Raipur, and a priest -- a Catholic priest -- also lived there. We used to go early in the morning for a walk. I was very new; he had no idea who I was. I suddenly took hold of his collar and asked him, "Tell me truly: Do you know God?"

He said, "My God! This is a strange situation. So early in the morning, in the darkness -- I can't even see your face, who you are. I don't know, but those who know, they have taught me."

I asked him, "Have you asked them if they know? The same reply would have been given to you. `Those who know have taught us.'" That is the authority derived from others. And when you derive your authority from others, you start being authoritative over others. You have to take revenge.

If you have to believe in others, you will force others to believe in you. It is simply a question of who is more powerful.

A beautiful story is related by a great Indian emperor, Akbar, in his autobiography, AKBAR NAMMA. One day in the court -- and he had in his court the wisest men of the land... He was always in search of wise people. And certainly he had great poets, painters, musicians, philosophers -- all kinds of geniuses. Just by his side was standing the court joker. Every court used to have a joker -- just to keep things from becoming too hard, once in a while, to bring them down to a human level, to laughter... It was a very basic insight into psychology.

Birbal was the name of the joker. Akbar, just being playful and also wanting to know what was going to be the response of Birbal -- he was a very responsive person, immediate -- Akbar slapped him hard. Not waiting even for a moment to think what to do, Birbal slapped the person who was standing by his side.

While this was going on, people were seeing... It went all over the capital; everybody was slapping everybody else. And in the night, Akbar asked Birbal, "Why did you act in this way?"

He said, "Wait, in the morning you will know the answer." And in the morning he knew the answer. In the night when he entered the chambers of his queen, she slapped him.

He said, "My God! You are also in this game? Who told you?"

She said, "Nobody tells anybody. Things are moving, the whole city is in a deeply hilarious mood. The only question is that you should hit the person who is weaker than you. I was waiting for you."

Then he remembered that Birbal had said, "In the morning you will know." Of course Birbal could not hit Akbar, the emperor -- he was too powerful. Birbal was just a beautiful man, a wise man, but not powerful. He could hit only the one next down in rank. And once it was understood, who is to hit and who is to get the hit, the game started. It ended with the queen hitting Akbar. Akbar was a very honest man to write in his autobiography, "That moment I understood the great intelligence of Birbal. He had hit me, but in a very roundabout way."

Authority has two sides. One side is: be dominated by those who have power; they are authoritative over

you. And the other side is: take revenge with those who are below you, who cannot react, who have to take your hit and still smile. The husband comes home and hits the wife because the boss was very angry, and it was nasty, but still he had to smile, falsely. He wanted to hit him, but that would be dangerous -- the job would be lost.

The Italian consul who was here... when he was asked, "Why are you afraid of meeting Shree Rajneesh with somebody present, taking notes or recording -- whatever you prefer?" he said, "Do you want me to lose my job?" I laughed when I heard this.

I said, "I will make it certain that he loses his job." Now it is all over the world in the newspapers, in Italy and everywhere. It would have been better if he had come and met me. His job is gone.

People are living in a hierarchy. Somebody is higher than you, somebody is lower than you.

One Indian saint -- I should call him a so-called saint... all saints are so-called, so that does not matter. He was teaching, and I was present. He was teaching that to be contented, one fundamental rule has to be remembered: "Always look down. Look how people are suffering. Look, somebody is blind; look, somebody is crippled; look, somebody is dying. You are in a far better position. That will give you consolation and contentment."

I had to stop him. I said, "What you are saying is absolutely stupid, because a man who looks down cannot avoid looking up. There are people who are in higher posts, having more money, more power, more prestige. Do you think he has to look continuously towards the blind, the beggars? Mind does not function like that. Mind looks at both sides. And this kind of contentment... what are you going to say to the man who is blind? Tell him, `At least you are alive, you are not dead. Look, many are in their graves, but you are out of the grave'? Where will this stupid logic lead?"

Just a few days ago, a very grumpy, negative type of mind was dying. His friends were around, and of course this was the greatest chance for him to show his negativity, sadness, misery: he has been treated by the world very badly; he cannot forgive this world. If he meets God, he is going to have a good talk with him.

Then somebody said, "Cool down, at least you have one thing positive -- that is AIDS. Everything else is negative. Look at the positive and be happy!"

People have been told continuously to look at the positive and just ignore the negative. But by your ignoring, it does not disappear. It is there, and any moment it can explode. So you cannot have authority in this way -- looking to those who are unfortunately lower than you in any area of life -- because the superior ones are also there. They will make you inferior and you will feel hurt.

This is a sick kind of authoritativeness. It can even become aggressive. The politicians, the criminals, the generals -- they become aggressive. They want to prove actually that they have authority. They can kill millions of people, but even by killing millions of people you don't become superior. You remain the same, just you become the ugliest creature on the earth.

So first you have to understand all these nuances of authority. Yes, there is an authority which is not felt. That is the authority of love. But it is not felt, it is simply there. It does not dominate anybody, it is not superior to anybody, it is just enjoying the tremendous gift of life from the very sources. This authority will give you humbleness, not turn you into an arrogant egoist. These are the checking points: if your authority makes you humble, loving, a nobody.

And you are asking, "... a clarity about myself, and love for myself and others." You are really confused. First you say, "Love is growing." It is not a crop. It is just a diamond you find in your clarity, in your silence, radiating. Secondly, you are saying that the love that is growing is for "myself and others." Love knows no division: "myself and others." Love is an experience in which duality disappears. You simply feel one, in tune with the music of the whole.

"It feels," you say, "like everybody is equal for me." Now, I suspect something is hidden in this which is sick. "It feels like everybody is equal for me." Nobody is equal. Equality is one of the most wrongly conceived ideas, which has created all kinds of communisms, socialisms, anarchisms. They are all based on the foundation of equality. Even people who are not communist don't have the guts to say that equality does not exist. It has become almost ingrained in everybody's mind.

I want you to know that everybody is unique, not equal. And uniqueness gives a totally different dimension. A rosebush is not equal to the bamboos reaching to the stars. In what way is it equal? A rose is a rose, a lotus is a lotus; there is no question of equality.

I am not saying that they are unequal, I am simply saying they are not equal. That is their dignity. They should rejoice, because they are simply themselves, there is nobody else to be compared with. These ideas

of equality, inequality... all are comparisons. And in existence everything is so unique, you cannot compare. But I can see just between the lines....

You say, "It feels like everybody is equal for me." Do you see the point? You want everybody to be equal to you. The president of a country, the prime minister of a country, the king of a country, the queen of a country -- you would like them all to be equal to you.

It is not strange that two ideas have gripped the human heart more deeply then anything else.... One is that of equality, because that gives you a feeling that now there is no need to prove... all are equal. And deep down you know that you are superior, because *you* know that all are equal -- all are not knowing. In your knowledge of equality you in a certain way satisfy your superiority.

Half of the world is communist -- equality has not happened. Equality cannot happen; equality is not possible. It is against nature. You are not built for it. And it is good; otherwise, just to see equal faces, equal people would be so boring. The differences create a variety and a life with color and rainbows.

The second idea is that poverty has something spiritual. Both, strangely, were created by Christianity. Jesus was not crucified because he was teaching a great philosophy or was against the tradition or was in any way dangerous. He was crucified because he consoled the poor: "You are the chosen people of God and you will enter paradise. Even a camel can enter through the eye of a needle, but a rich man cannot enter paradise." This was the reason he was crucified. It was nothing to do with religion. But this was also the reason that the poor became converted to Christianity, because he was the only messiah who was giving them a free ticket to paradise. Just being poor is enough.

Christianity has given many diseases to the world. One is enhancing poverty, making poverty something spiritual. It is *not* spiritual. It is simply our stupidity that we are poor; otherwise everything can be comfortably settled, without any poverty, without any beggars. But rather than looking at the roots, they started talking about equality. Have you seen two persons equal? -- in any way? Even twins are not exactly equal. Their parents recognize one from the other.

One man married a woman who was a twin. A friend asked him, "It must be a very difficult job to figure out who is your wife."

He said, "This is giving me such great joy, because there is no need to bother about who is my wife. I have two wives, and a clear-cut excuse that it is very difficult to distinguish who is who. And neither do they speak, because it would look awkward -- `Why did you not stop him?'"

Even one-egg twins have small differences. About others the differences are great. And the greater the differences are, the more unique you are -- but not equal. I am not saying you are unequal, remember, I am simply denying the whole philosophy of equality. Instead I am giving you a new idea of uniqueness which is far more beautiful. It accepts everybody.

Equality is something idiotic.

In Greek mythology there is a story.... A king was a little crazy. He had made a beautiful guest house with a golden bed, but only a few guests ever stayed in his guest house, and they never came out alive, because his principle was that the guest had to fit with the bed. Now, this is a strange idea. And he was a powerful man; people were standing there with swords to fit the guest. If his head was too long, it was cut -- what is the need of it? If you were too short, then traction... pull him from both sides. Sometimes legs would come off. Until the guest was completely comfortable, the king remained in the room.

Naturally, the guest disappeared. Slowly, slowly people became suspicious. What happens? Whoever becomes a guest never comes out of the palace. Some servant leaked the message, "Nobody should ever come, because that bed is not made for man. That bed is made as a piece of art, and man has to fit to it." Guests stopped coming to the palace; otherwise they used to enjoy the palatial pleasures. But by the first night everything was finished!

Equality is something similar. Do you think you are equal in intelligence to Albert Einstein? Or even with the man who proclaimed the philosophy of equality, Karl Marx? Do you think you are equal to him?

I have met many communists, and I have asked them, "Have you read DAS KAPITAL?" -- Karl Marx's great contribution. But it is so complicated and so voluminous that they have a copy of it, just as every Christian has a BIBLE and every Hindu a GITA and every Mohammedan a KORAN... It is the holy DAS KAPITAL, but nobody reads it.

You cannot read it. The argumentation is very complicated. And the man worked his whole life, doing nothing but sitting in the British Museum consulting books. Before the museum was opened, he was always

present before the door. And when the museum was closed, he was physically forced to leave. Sometimes while reading or writing complicated philosophical questions he became unconscious, so an ambulance was called.

Do you think you are equal to Gautam Buddha? Drop the idea of being equal. That simply shows you are deep down feeling the unequality. To cover it, you have come with a beautiful mask of equality. Learn a new language, a new grammar, a new manifesto, of uniqueness. That gives credit and dignity to every human being, whatever he is doing. He may be making shoes, he may be a carpenter, he may be a scientist, he may be anyone; it does not matter. But what he is doing has his own touch, his own individual flavor, his own creativity, his own signature.

But your feeling does not look right. "It feels like everybody is equal for me and I don't have a special affection towards anybody." It would have been better to say, "I have a special affection for everybody." Why fall into the negative? It is a protective mask -- you are afraid of love. A special affection for anybody means trouble. It is better to keep out of trouble and convince yourself that you don't have any special love for anybody. But this will shrink you. And just a moment before you were saying, "My love is growing towards myself and towards others."

Love need not be more or less. It is just a rain cloud. It showers on mountains, on trees, on streets, on people, not because these are its special favorites, but because it is too full of rain power, too full of rainwater. It has to unburden itself, so it does not matter who helps it to be unburdened.

You are saying, "I am free and beautiful." Free from what? You are not even free from the idea of beautiful. And who gives you this idea of beautiful? Your mirror? Because you don't have any special affection towards anybody? I don't think such a person will get special affection from anybody else either -- only a mirror. You can purchase a good mirror, and whenever you are feeling a little suspicious...

Women keep small mirrors in their bags. The moment they start feeling suspicious about whether they are beautiful or not, immediately they look into the mirror and they say, "Everything is good."

"And all these gifts are just given to me." They must be given by the mirror. "I don't do anything to get them." Obviously -- just standing before a mirror is enough. You don't have to do anything. You don't have to persuade the mirror and you don't have to tell the mirror, "I love you very much. I really, really love you."

"Everything just happens. Can you say something about this?" I can say only one thing, that you are not grateful. If everything happens and if it is authentic, following it will come a deep gratitude. That gratitude is not in your question anywhere. And gratitude is religiousness, gratitude is the only prayer. All prayers are just man-made. Gratitude is not a word, it is a deep feeling in the very center of your being.

If that gratitude is felt, everything is right; then whatever I have said, don't take any note of it. But if gratitude is not there, then what I have said, ponder over it. Meditate more and don't get into such stupid ideas.

To me, gratitude is the greatest experience that you can have -- not to God, not to me, not to anybody in particular... simple gratitude for this whole existence. These birds, these beautiful trees, this whole existence is so beautiful that not to feel gratitude about it is to remain blind, ignorant, unaware.

The function of meditation is to pull you out of your blindness and make you aware of this tremendous splendor that is spread all over.

A shy young man with a fine voice is asked to take part in the local play. But he tries to refuse, saying that he always gets embarrassed under such circumstances.

He is assured it will be very simple, and he will only have one line to say: "I come to snatch a kiss, and dart into the fray. Hark! I hear a pistol shot." And then walk offstage.

At the performance, he comes onstage, very embarrassed already by the bright green tights he has been forced to put on at the last minute, and becomes completely flustered at the sight of the beautiful heroine lying on the garden seat, in a white gown, awaiting him.

He clears his throat and announces, "I come here to kiss your snatch, no! snatch a kiss, and fart into the fray -- I mean, dart into the fray! Hark! I hear a shistol pot, no! oh shit! Yes shit! Shit on you all! I never wanted to be in this damned play anyway!"

Don't take it seriously. To be alive is to be playful, and with this playfulness, prayer is bound to happen. And particularly in Poona you should be very alert, calm and quiet....

A sannyasin asks an Indian in a chai shop for information. He says, "Excuse me, where can I buy some

shampoo?"
The chaiwallah says, "You are from which country?"
"Australia," says the sannyasin.
"America?" queries the Indian.
"Not America -- Australia!"
"England? Germany?... good. You are married?"
"Not married," says the swami. "But where can I buy some shampoo?"
"What you want?" asks the Indian.
"Shampoo!" cries the sannyasin.
"For what you want this?" enquires the Indian.
"To wash my balls!" snaps the sannyasin. "What do you think?"
"Oh yes," says the Indian, "you are a tourist or you are coming for study?"
"I want to buy some shampoo. Do you know where I can buy some?"
"What? What you want?" says the Indian casually.
"Shampoo!" screams the sannyasin.
"Oh yes, you can buy," replies the Indian.
"But where can I buy it?" the sannyasin asks hopefully.
"In shop you can buy," answers the Indian.
"Yes, but which shop?" pleads the sannyasin.
"What you want?" asks the Indian.
In desperation the sannyasin screams, "I want some fucking shampoo!"
"No!" shouts the Indian, standing up, "no fucking here!"

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #16
Chapter title: No master can betray love

2 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
TO THE WESTERN WORLD THE TERMS "FREEDOM" AND "THE MASTER" ARE VIRTUALLY MUTUALLY EXCLUSIVE; FOR THOSE WHO HAVE MET YOU THIS IS WILDLY INACCURATE. HOW DO YOU REDEFINE "FREEDOM" AND "THE MASTER" FOR THE WESTERN UNDERSTANDING?

Vadan and Iti, the Western world has not come in contact with the tremendous reality that happens in the meeting of a master and a disciple. Of course, it is not visible. It is just like love, but far greater and far deeper and far more mysterious.

The West has known saints and followers. The saints demand surrender, the saints demand faith. And the moment you become faithful, you are no more; your whole individuality has been erased. Then you are a Christian and you are a Jew, but you are not *you*. The phenomenon of the master and the disciple happened in the East in its golden days, when there were people like Lao Tzu and Zarathustra and Gautam Buddha. They created a totally new kind of relationship.

Everybody cannot paint like a Picasso; neither can everybody be a Michelangelo. The West has missed having a Gautam Buddha. Jesus is not at all a comparison to him. Jesus is simply a Jew, believing in all the Jewish dogmas. He is faithful -- in fact, a little too much. Gautam Buddha is a rebel; he is not a follower of anyone. Neither is Lao Tzu a follower of anyone.

They don't have any scriptures, they don't have any belief systems. They have searched on their own, alone -- risking, because they are moving away from the crowd on the lonely path, not knowing where this journey is going to end, but trusting their heart, experiencing small indications that peace is growing, that love is flowering, that a new fragrance has come to their being, that their eyes are no longer full of dust, of the past... A tremendous clarity and transparency and they know they are on the right path. There is no guide. And you will not meet anybody on the path to enquire how far the destination is.

It is a flight from the alone to the alone. But once a man finds a truth on his own, naturally he becomes aware that no organized religion is needed -- it is a hindrance -- that no priest, no mediators are needed; they will not allow you to reach to the truth. Such a man, who has found the truth, becomes a master. The difference is subtle and has to be understood. The disciple is not a follower; the disciple has simply fallen in love. You don't call lovers followers. Something has clicked in his being, in the presence of someone.

It is not a question of him being convinced about his ideas. It is not a conviction, it is not a conversion, it is a transformation. The moment a seeker comes in contact with one who has found, a great synchronicity happens. Looking into each others' eyes, without saying a word, something that they have never dreamt of suddenly becomes the greatest reality.

It is not belief, because belief is always in philosophies, in ideologies. It is not faith, because faith is in fictions for which nobody can find an argument or evidence -- it is trust. What relates the master to the disciple is trust. Trust is the highest flowering of love. And how can love make anyone a slave? The very fact that it is love that joins the master and the disciple is enough indication that the master will prepare every possibility for the disciple's freedom; otherwise, he will be betraying love and no master can betray love.

Love is the ultimate reality. He has to fulfill it in his actions, in his words, in his relations, in his silences. Whatever he does, he has to fulfill only one thing: that is his love. And if a person is groping in the dark, a disciple has come to him... only a priest can exploit him, a politician can exploit him. They are in search of followers -- both the priest and the politician.

The politician and the priest are agreed on one point, that they need followers; only then can they become somebody. And they have divided their territories: the politician has taken the mundane world and the priest the spiritual. Between the two of them, they have made the whole of humanity slaves. They have destroyed everybody's freedom.

The greatest contribution has come from a few masters who managed not only their own freedom but also the freedom of those who loved them. It is simply inconceivable... If you love me, how can I enslave you? If you love me, then I will rejoice only in your freedom. When I see you opening your wings into the sky towards the unknown, the far away, the mysterious... that will be my joy; not that you are tethered to a certain dogma, creed, cult, religion, philosophy. These are all different names of chains, manufactured by different kinds of people. But their purpose is the same.

Because the West has not known masters, it has known popes, it has known prophets, it has known saviors, it has known saints. It is absolutely unaware that there is a dimension it has missed. And that dimension is the most valuable dimension. Because it has missed it, a great misunderstanding has arisen.

It happens... you know the beautiful parable of Aesop. A fox is trying, jumping as hard as possible, to reach the beautiful, ripe grapes hanging just above his head. But his jump is smaller than the height of the grapes. Tired, perspiring, having fallen many times, he looks around to see if anybody is watching.

A small rabbit, just hiding in a small bush, was watching. This was dangerous, this rabbit would spread the news all over. The fox walked away from the grapes. The rabbit followed and asked, "Uncle, just one question. What happened? Why could you not reach the grapes?"

The fox was very angry. He said, "I suspected, the moment I saw you, that you were going to create rumors about me. I have not chosen to take those grapes because they are not ripe. And if I hear anybody

talking about those grapes, I will kill you, because you are the only witness."

It is a small parable, but it contains immense meaning: that which you cannot reach you start condemning -- the grapes are not ripe.

Vadan and Iti are asking, "To the Western world the terms `freedom' and `the master' are virtually mutually exclusive; for those who have met you this is wildly inaccurate. How do you redefine `freedom' and `the master' for the Western understanding?"

The word `master' creates confusion. It gives you the idea that you have become a slave, somebody has become your master. In the East, the word is used in the sense that you have become master of yourself, that you are no longer a slave, that you have attained freedom. Different languages, grown in different climates by different people, different experiences, are bound to create such kinds of confusion.

To be master of oneself has never been a goal in the Western consciousness -- it has always been how to conquer others, how to be a master of others. It is difficult to translate many Eastern words into Western language. The same difficulty is there if you want to translate quantum physics into Eastern languages; you will not find the right words, because before language comes in, the experience has to be there. Experience creates language.

And if you try, very funny things are bound to happen. The eastern word for master is *acharya*. The word `acharya' means one who lives his life authentically, according to his own consciousness and awareness. And if you come close to such a person, what can he give to you? Being with him, you will learn only one thing: how to live in freedom, awareness, in deep integrity and dignity. We are using the word `master' for *acharya*.

The word `disciple' is more fortunate, because the eastern word *shishya* and the word `disciple' have exactly the same meanings -- for different reasons, but the meanings are the same. The disciple is one who is trying to learn something. The root meaning of the word `disciple' is the same as the root meaning of the word `discipline'. It means, preparing yourself to learn, to understand. It is perfectly good as it is; it can be used.

As far as the word `master' is concerned... The disciple has just fallen in love with the man and wants to learn the same freedom, the same sincerity, the same integrity, the same height of consciousness. The question of surrender does not arise, and the question of belief does not arise. In the presence of the master, in the climate of the master, disciples start growing into new dimensions, which they did not know they were carrying within themselves as potentials.

The master does not give them anything except his love -- that too it cannot be said he gives. It is simply showering, just the way the sun showers its rays on all the flowers, on all the birds, on all the animals; whoever comes close to the master is showered with love.

If you are searching, if you are ready to learn, if you are not already learned, if you are not already prejudiced, if you are not already faithful, if you have not sold your soul already to some theology, to some religion, to some ideology, then just being close to the master, something starts transpiring.

It is a transmission of the lamp. That's how it has been known in the East: a transmission of light from one heart, which has come to its own fire, to another heart which is groping in darkness.

Just coming closer... Think of two candles, one lit and one unlit, coming closer and closer. A moment comes when you will be suddenly amazed -- both candles are lit. The flame has jumped to the other candle. Just a certain proximity... Love creates that proximity, and the flame jumps from one heart to another heart. There is no question of anybody surrendering, there is no question of anybody believing.

But your question is significant, because even in the East you will not ordinarily find the master I am defining. The East has fallen deep into darkness. The days of Gautam Buddha are no longer a reality, but just a beautiful memory, a dream that perhaps happened or perhaps somebody dreamt.

One morning a great king, Prasenjita, came to Gautam Buddha. He had in one of his hands a beautiful lotus flower and in the other hand one of the most precious diamonds of those days. He had come because his wife was persistent, "When Gautam Buddha is here, you waste your time with idiots, talking about unnecessary things".

From her very childhood she had been going to Gautam Buddha; then she got married. Prasenjita had no inclination of that kind but because she was so insistent he said, "It is worth at least one visit to go and see what kind of man this is." But he was a man of very great ego, so he took out the most precious diamond from his treasure to present to Gautam Buddha.

He did not want to go there just as an ordinary man. Everybody had to know... In fact he wanted everybody to know, "Who is greater -- Gautam Buddha or Prasenjita?" That diamond was so precious that

many fights had happened, wars had happened over it.

His wife laughed and she said, "You are absolutely unaware of the man I'm taking you to. It is better that you take a flower rather than a stone to present to him." He could not understand, but he said, "There is no harm, I can take both. Let us see."

When he reached there, he offered his diamond, which he was carrying in one of his hands, and Buddha said simply, "Drop it!" Naturally, what can you do? He dropped it. He thought that perhaps his wife was right. In the other hand he was carrying the lotus, and as he tried to offer the lotus, Buddha said, "Drop it!"

He dropped that too, and became a little afraid: the man seems to be insane, but ten thousand disciples... And he stood there thinking that the people must be thinking he is stupid. And Buddha said the third time, "Don't you listen to me? Drop it!!" Prasenjita said, "He is really gone. Now I have dropped the diamond, I have dropped the lotus; now I don't have anything."

And at that very moment, Sariputta, an old disciple of Gautam Buddha, started laughing. His laughter turned Prasenjita towards him, and he asked him, "Why are you laughing?"

He said, "You don't understand the language. He is not saying drop the diamond, he is not saying drop the lotus. He is saying drop yourself, drop the ego. You can have the diamond and you can have the lotus, but drop the ego. Don't take it back."

Those were beautiful days. Suddenly a new sky opened to Prasenjita. He dropped himself at Gautam Buddha's feet in utter humbleness, and he never left. He became part of the great caravan that used to follow Gautam Buddha. He forgot all about his kingdom, forgot about everything. The only thing that remained was this beautiful man, this tremendous grace, this invisible magnetism, these eyes and this silence. And he was gripped by all this.

It is not a question of belief. It is not a question of conversion, argumentation, it is a question of the highest quality of love.

It is rare to find a master today, and there are many pretenders. One of the things that can be said about the pretenders is that you can recognize them immediately. The moment they ask you to believe in anything, the moment they ask you to follow a certain rule, regulation, the moment they ask you to have faith in them... never doubt, never question, have indubitable faith -- these are the indications of the pretenders. Wherever you find these, escape from the place as fast as you can.

But these people are all over the world, not only in the West but in the East too. It is very rare that you come across a master who gives you dignity, who gives you love, who gives you freedom; who does not create any bondage for you, and who does not make any contract, and who does not want you to be a shadow of him -- he wants you to be yourself. The moment you can find a man like this, the greatest moment of your life has arrived. Don't miss it. Pretenders are many, but authentic masters are immensely rare.

It is unfortunate of our age, of our times, that we have forgotten a certain dimension completely -- not only in the West. In the West they never discovered it, but in the East we discovered it and lost it. And if there are no more masters who have attained to their ultimate potential, who have become a God unto themselves, then it is very difficult for disciples who are groping in darkness, in blindness, in all kinds of diversions, to find their own dignity, their own self.

My effort here is not to create disciples -- that is just the preface -- but to create masters, as many masters as possible. The world needs immensely, urgently, many people of awareness, of love, of freedom, of sincerity. Only these people can create a certain spiritual atmosphere that can prevent this world from being destroyed by the suicidal forces -- which are very powerful, but not more powerful than love.

BELOVED MASTER,
IS IT POSSIBLE FOR A MASTER TO TAKE THE PAIN OF HIS DISCIPLES IN HELPING THEM TO UNDERSTAND THEIR ENLIGHTENMENT, AND IN THE PROCESS CAUSE HIS BODY TO BECOME SICK?

Amrito, it *is* possible for a master to take the pain of his disciples in helping them to understand their enlightenment, and in the process cause his body to become sick. Theoretically it is possible, but practically it is not.

When I say, theoretically it is possible, I mean, there is no barrier in its happening. But the problem is that the moment the master becomes enlightened, his grip over his own body comes to the minimum. Most

of the people who have become enlightened have died either immediately or within a few minutes or a few hours. The experience is so great, and the shock to the system of the body is unabsorbable. Out of thousands, perhaps a few have survived. And there are reasons why they survived.

But they suffered tremendously from sicknesses. These are not sicknesses taken away from disciples, these are sicknesses intrinsic to the experience of enlightenment. Enlightenment means suddenly becoming aware that you are not the body, and a distance is created. The old identity that, "I am the body," was keeping you together. You start falling apart. Mostly, the shock is so much that people have died.

But it has not been discussed because to discuss it... People have thought, "Rarely does somebody become interested in enlightenment. And if you tell them that enlightenment means that you will have to suffer afterwards, then anybody will simply say, `Then why should we become enlightened? We are good as we are.'" That part has not been disclosed. But I don't want to keep anything secret, because I know my people can die celebrating, laughing, rejoicing. Death is not a fear to them.

Just today, Anubuddha was massaging me, because my hand has been in terrible pain for many weeks. He said, "You seem to be aware of every pain point, wherever I touch. I have never seen anybody..." And he is our best body worker -- very sensitive, very alert, very loving, and very successful.

His work is that ordinary people, who are identified with the body, should become more aware, if there is some pain or not. "But you are not identified with the body. Then how do you become aware? And so minutely?" Because I go on telling him, "This is the right point, this is where you should work." Nobody may have told him before, because you don't tell the body worker -- he is the expert, not you.

And I go on telling him, "You missed a point just now." And he has to go back and he finds it. So he was asking... I told him, "After the massage." But then I forgot, so I said, "It is better to tell it now."

Once you are enlightened, a distance starts creating itself between you and your identity with the body. That does not mean that death is inevitable. It only means that now you will not be able to control the body in the same way you used to control it in the past. But it does not prevent your awareness; it gives you more awareness. You become a witness.

Just as he is working on my body... for him it is only guess work, whether some point is a pain point or not. To me it is not guess work; I am seeing from within that it is a pain point.

Awareness comes with enlightenment, but awareness brings its own problems. Ramakrishna died of cancer, Maharishi Raman died of cancer, J. Krishnamurti suffered for forty years continuously with a terrific migraine. The migraine was so much, twenty-four hours a day, that he said, "Sometimes I feel like hitting my head against the wall and crushing it. The pain is unbearable."

Amrito, your question is created by the disciples, because disciples cannot understand -- "J. Krishnamurti suffering from migraine? No, it cannot be. There must be some hidden reason. He must have taken the migraines of many, many disciples." And then they feel satisfied -- a right explanation has been found.

Ramakrishna suffered from cancer, and his disciples go on writing that he had taken the cancer of some disciple. But even if you take the cancer of some disciple, that disciple is not going to become enlightened, so what is the point? The poor fellow was suffering with cancer. At least there was something -- you have taken even that.

In fact, if your body sicknesses can be taken by enlightened people, you will not think of becoming enlightened. It is better to be unenlightened and let the enlightened people take care of your sicknesses, and meanwhile enjoy -- unless accidentally you become enlightened, because then you cannot go back. That's what I mean when I say, theoretically it is possible. That needs some explanation.

You have two words in English, `sympathy' and `empathy'. Sympathy is when you feel superficially: somebody is miserable, somebody is sick and you feel sympathetic. You sit by the side, cry a little and then go on to the movies. What else to do? Your eyes are more clean, and now... Empathy means that you become so one with the person that sicknesses or anything can be transferred.

It happened in Ramakrishna's life. And I take Ramakrishna's story because others are very ancient, maybe just parables. Ramakrishna's was just in the last century. And there were hundreds of eye-witnesses, reports and not a single denial of the fact, what had happened.

Ramakrishna was going in the Ganges in a boat to the other side -- a few disciples were with him. Suddenly he started saying, "Don't beat me, don't beat me, it hurts! I say don't beat me!" And tears started coming to his eyes. And the disciples said, "But nobody is beating you. Is this a new game you are playing? We have seen many things you have done, but this is absolutely new."

But he was really crying and weeping and shouting, "Help me, save me! They will kill me!" The

disciples said, "But what should we do? Because nobody is beating you, nobody is killing you."

When they reached the other shore, they found a *sudra* -- one of the untouchables, the lowest Hindu category of people, who are not treated like human beings -- was being beaten by his master, by his owner, because he had made some mistake. That man was half nude, and there was blood on his back and lines from the lashes.

Ramakrishna's people suddenly took away his shirt, and they could not believe it -- the backs were both exactly the same: blood oozing... And Ramakrishna said, "I was telling you, but you did not listen. They were beating me."

Then they looked at that man who was lying almost unconscious. He was a sudra but for Ramakrishna this stupid and criminal categorization of society did not exist. That sudra used to come to Ramakrishna, he was one of his devotees. Even Ramakrishna's own people used to say, "This sudra should not be allowed."

Ramakrishna said, "Then I should not be allowed either, because I don't see any difference. Everybody is born a sudra. Then if he becomes enlightened he can be a brahmin. If he becomes a warrior, he can be a *chhatriya*. If he becomes a businessman, he can be a *vaishya*. And if he remains in the lower kind of work -- shoemaker, butcher, fisherman -- then he should be a sudra. But as far as birth is concerned, everybody is born a sudra. It is the lifestyle and the raising of consciousness that can make a difference."

But this is not the definition of the Hindus, it is not the definition of *manusmriti*, the Hindu holy scripture that divides society into four classes. According to the scripture, everybody is born as a brahmin or as a chhatriya or as a sudra or as a vaishya. It is not action, it is birth that decides. Neither Mahavira believed it, nor Gautam Buddha believed it, nor Ramakrishna.

There was so much disturbance that Ramakrishna told the sudra, "When nobody is there... By the evening all these people go away" -- he used to live outside Calcutta, near the Ganges -- "and you can come then. You live on the other side, so if you cannot come, I can come. We can have a little chit-chat. And you play the flute so beautifully... you can play the flute."

The man was immensely in love with Ramakrishna and Ramakrishna showered his whole heart on him. What happened on that day was empathy: so much at-oneness that the same experience starts happening to both persons. That's why I say, theoretically it is possible. And once in a while it has happened, not because consciously enlightened people take other people's sicknesses and diseases on themselves, but accidentally, just like in the case of Ramakrishna.

The reality is that the enlightened person is somehow pulling together his body. He has lost all desires, all ambitions. He has no impetus for tomorrow. Even to breathe one more breath he has no reason for. So a great gap goes on growing. Awareness becomes more and more clean and clear, he can witness his own body from inside, but a witness is only a witness; he cannot do anything.

So all these stories that are being spread around, that some master took away a disease, are just an explanation to protect the so-called master. But how can a master fall sick? In fact, the master can fall sick more than anybody else, because he has separated himself from his body. The old clinging, the old grip is gone. Now it is a miracle that he goes on living for a few days. Hence he lives in a very calculated way.

You can see me: I live in such a calculated way that all that I do is speak to you. I have saved all my breath just to give you a sense of the eternal and an experience of the ultimate. And mostly I am asleep. You cannot find a more lazy man in the world.

Just today my secretary, Hasya, was saying, "I am sending the information to THE GUINNESS BOOK OF RECORDS that my master has four hundred books to his name." And she was asking me other things also. I wanted to tell her, but I thought it was better not to say, that the miracle is that this man sleeps almost twenty hours a day and has managed four hundred books... And he is the laziest man in the world -- about that you can be certain; nobody can compete with me. You can send a challenge, to see if there is anybody.

Just a few days before, one sannyasin had asked that when I look at her she feels so loved, can I wink my eye? I said, "In my whole life I have not winked my eye. I can close both my eyes or I can open both." In fact, I am not doing the opening and closing, it happens on its own. But I don't think that it can happen on its own that one remains closed and one open. That is not possible.

Sitting in my dark room, I tried -- perhaps... But each time either both are open or both are closed -- and I am not doing anything, they are going on their own!

And then she said, "At least you can move your big toe." I said, "It is possible -- theoretically possible, but practically impossible. I have never done such a thing in my life. And at this stage, now, to start moving the toe will be too childish. And you know perfectly well, I don't move my leg." That is the difficulty poor Anubuddha has while massaging, because I don't move. I have told him, "You can do anything you want,

but don't ask me... just don't say, `Do this, do that.' That I cannot do. If you can exercise for me, good."

My grandfather was very much interested in all kinds of gymnastics and he was always telling me to exercise. I said, "For what? Everybody dies, whether you exercise or not. And unnecessarily, suddenly getting tired before entering your grave... why not rest fully? Slip into your grave!"

He said, "You talk nonsense. If you exercise, you can live a few years longer."

I said, "For what? To exercise more?" It is a strange idea: live a few years more, and for what? -- to exercise. I dropped it.

He said, "You are incurable."

Before he was dying I told him, "Look, I have told you: exercise or no exercise, everybody has to die. When the ultimate destiny comes on its own, why unnecessarily walk to it?"

He said, "At least at the time of my death don't disturb me!"

Now something nonserious....

A drunk is hauled in off the street and taken before the magistrate, who asks him to explain his drunken behavior.

"Well," says the drunk, "I had ten bottles of whiskey in my cellar and was told by my wife to empty the contents of each and every bottle down the sink, or I'd be in trouble.

"So I withdrew the cork from the first bottle and poured the contents down the sink, with the exception of one glass, which I drank.

"I took the cork from the second bottle and did likewise with it, except for one glass, which I drank.

"I then withdrew the cork from the third bottle and poured the whiskey down the sink, which I drank.

"I pulled the cork from the fourth bottle down the sink, and poured the bottle from the cork of the next and drank one sink out of it and threw the rest down the glass.

"I pulled the sink out of the next glass and poured the cork down the bottle. Then I corked the sink with the glasses, bottled the drink and drank the pour.

"When I had everything emptied, I steadied the house with my hand, counted the glasses, corks, bottles and sinks with the other hand, which were twenty-nine, and as the house came by, I counted them again and finally had all the houses in one bottle, which I drank.

"I'm not under the affluence of incohol, as some tinkle peep I am. I'm not half as thunk as you might drink.

"I fool so feelish, I don't know who is me, and the drunker I stand here, the longer I get."

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #17

Chapter title: Buddhas are trying to be buddhas

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BELOVED MASTER,
THE OTHER DAY, WHEN YOU SAID WE LOOK LIKE GAUTAM BUDDHAS WHEN WE LAUGH, A BIG LET-GO HAPPENED DEEP INSIDE ME AND I CRIED FOR A LONG TIME. TODAY I FEEL VERY FRAGILE AND THE CRYING OFTEN COMES BACK. I CANNOT EVEN MEDITATE. ALSO THERE IS SOME FEAR. CAN YOU TELL ME WHAT IS HAPPENING?
ALSO, IS THERE AN AUSTRALIAN JOKE?

Deva Riktam, when anyone has realized his buddhahood, his enlightenment, his immortality, the first thing that has happened is laughter. Laughter at himself, because he was seeking and searching for millions of years for something that he himself was.

You can seek the other, but you cannot seek yourself. You can be separate from the other, but you cannot be separate from yourself. There is a possibility of distance between you and the other, but there is no possibility of distance between you and you. This is one part: one realizes the hilarious situation, that buddhas are trying to be buddhas. Naturally a great laughter arises.

From the other side also it is true. If a great laughter arises for any reason, or no reason, suddenly your mind stops, your time stops. Those are the basic preconditions needed to experience your buddha-nature -- only for a moment, of course, because it is not through awareness that you have obtained buddhahood, but through laughter. But laughter gives you both keys, as if for a single moment in the middle of the night the sun rises and all is light.

Laughter has a tremendous spiritual value. No religion has accepted it. In fact, all religions have condemned it. I can understand their condemnation: they don't want you all to be buddhas. They don't want you even to have a glimpse of who you are, because once the glimpse has happened you cannot remain in the old, miserable agony, anguish. You know that if time and mind stop, you are more than you can ask for... utter serenity, peacefulness, blissfulness, love, sensitivity and a sense of belonging to the universe -- not just as an accident, but as an essential part.

The religions have taught people to be serious. It is a very cunning strategy. It is preventing you from having glimpses which ultimately culminate in the realization of your own self.

The moment you are a buddha, you are free from all religions, free from all scriptures, free from all dogmas... sheer freedom and love; a fresh breeze that never goes stale; a fragrance that goes on and on and on from eternity to eternity; a dance in which you are not alone, the whole existence participates: the birds sing on their instruments, the trees bring flowers of different colors. That is their way of contributing... poor trees, but their flowers are more precious than any stones, than even the Kohinoor, because the Kohinoor is a dead stone and a roseflower is a living reality. The whole existence in some way or other contributes to your dance.

Your question is, "The other day when you said we look like Gautam Buddhas when we laugh..." I did not say you *look* like Gautam Buddhas, I said you ARE Gautam Buddhas when you laugh. Just look at the cunningness of the mind, its cowardliness. It cannot roar like a lion and say, "I am the buddha!" At the most it can say, "I think, perhaps... I may be a buddha, in some future life."

You are saying, "... a big let-go happened deep inside me and I cried for a long time." That was beautiful. Some window opened, perhaps for a split second, and you realized what you can be and what you have become. You can be a buddha, which is your reality, and you have become a beggar, which is not your reality.

Gautam Buddha used to say to his disciples, "I will take away all that you are not and I will give you all that you are, and the whole transformation is complete."

Tears came. Tears have a beauty if they come out of a joyful moment, out of a let-go. Then they are almost like flowers, dewdrops shining in the morning sun. And they cleanse you of all rubbish, of all garbage, of all crap that your so-called religions, professors, preachers -- and there are all kinds of peddlers around -- have imposed upon you. For a moment you slipped out of their prison and you saw the full-moon night -- just for a moment.

The experience was so precious, you could give your whole life for that experience. But you don't have anything else to give; it is not yours. Life already belongs to the eternal life. But you can shower with tears your gratitude, your prayer, your thankfulness. Words are very small; they cannot say what tears can say.

Tears are silent, but still say something immense. If they come out of joy, they are the most precious experiences. They will cleanse not only your outer eyes, they will cleanse your inner eye too. They will give you a clarity.

And you also felt "... fragile and the crying often comes back." Certainly it is a great shock to realize, even for a moment, that you are a buddha. It is a shock because you cannot believe it yourself. You a buddha? Riktam, smoking cigarettes and being a buddha? But I don't see there is any problem.

A buddha can smoke cigarettes certainly in a totally different way than you smoke. You smoke because of your tensions. He can smoke just out of playfulness. But he avoids it mostly because it contains poison -- and why poison the air when it is free and available? That poison, nicotine, in cigarettes is not free, it has to be paid for. It is a simple understanding.

Theoretically there is no problem, but practically no buddha is going to smoke cigarettes. It doesn't look right. Just visualize the statue of Gautam Buddha with a cigarette in his hand, smoke coming out of his nose... No, practically it is not possible. But even if theoretically it is possible, then a buddha will do anything with the grace of a buddha, in an enlightened way.

You may be doing the same thing, but it is the same only on the surface. Inside, between the buddha and you there is an unbridgeable distance.

A king came to see a master; the master lived in a deep forest. He met a man and asked him, "Where can I find the way to the master's place?" The man simply showed him with his finger, did not say anything, and went on chopping wood. The king went to the master's place and he was surprised -- it was the same man who had been chopping wood, sitting on his throne wearing the robe of a master.

For a moment the king hesitated, but then he said, "I had come for other questions. This question I have never thought about, but it has become the most important one now. Are you the same man who was chopping wood?"

He said, "I am the same man, and now I am going to chop you! But I chop only that part which is false, pseudo, and leave your reality -- pure, simple, natural. Are you ready?"

The king said, "I have not come to be chopped. I have some questions."

The master said, "All those questions are futile. First say it -- are you ready? You see my axe?"

The king thought, "The man seems to be mad." He said, "I will think about it."

The master said, "These things are not to be thought about. Either you get it or you don't; it is just a `click'. You have not seen in my eyes. You are so afraid and shrunken and closed, you have not allowed my love to enter you; otherwise you would have thought, `This idea of chopping is a great idea. A man of such love and such understanding and such realization is not going to kill me. And if he wants to kill me, it is better to be killed by such a man than by an unknown, dark death.'"

The king said, "I will come again. You are making me afraid." He never came back again.

When such moments happen in your life they make you fragile, because it is a turning point. The old way is at risk. All that you have been is going to be finished and you don't know what is ahead, what is going to happen. That is the fragileness, hesitation: to choose the past or to choose the future.

Those who choose the past choose their graves. Those who choose the future are the adventurers, are the seekers.

They also feel fragile, but in spite of their fragileness one thing is certain, that going back is simply stupid. You have not found anything -- what is the point of going back? Going ahead there may be some new realization, a new light, a new being.

And you are saying that tears are coming back again and again. Those tears are coming again and again because you have missed a great opportunity. The first tears had a different quality; they were flowers of joy. The second layer of tears is just a deep hurt, a wound that you missed.

You are saying, "I cannot even meditate." For the same reason, because in meditation what I said may become clear to you, and again the fragileness... "Also there is some fear." You are asking, "Can you tell me what is happening? Also, is there an Australian joke?"

Much is happening. You have just to become accustomed to such moments. No harm is going to happen to you. *You* are doing all the harm that you can do. You will not be wounded; on the contrary, all your wounds will become roses. You will not die; on the contrary, you will enter into the life stream of eternal being. It is a tremendous opportunity, the doors are open. Don't hesitate.

There is a Sufi story.... There have been not more than five or six enlightened women because women have been engaged in forcing the men to become enlightened. They completely forgot that they have also to become enlightened. But out of those five or six women, one of the most beautiful is Rabiya al-Adabiya, a Sufi woman. She was very courageous, of the quality of Bodhidharma -- almost dangerously ferocious for

those who used to come to her as disciples.

For the master it is a question of urgency. For you, you can postpone... tomorrow, the day after tomorrow, what is the hurry? But for the master it is a question of absolute urgency, because this is his last life. He will not be coming back again. Once you have become enlightened, you start losing grip of the body; slowly, slowly all ties with the body are broken. You will be here in the trees, in the sun rays, in the ocean waves, in the stars, but not as an entity... unlimited, you will become oceanic.

The master is in a hurry because nobody knows, tomorrow the master may have to leave the body. All attachment with the body which was keeping it alive is gone, and there is not going to be another life. For you there are many lives ahead, you can go on postponing.

A seeker who finally became a master in his own right was Hassan. He used to sit before the mosque and pray for hours, and the prayer was always the same. The prayer was, "God, open your doors. I have been waiting long and I have been praying long. Open the doors so I can enter you and dissolve into you." The whole city was aware: "This man is a little crazy. Mohammedans do prayer five times a day, but this man seems to be doing prayer almost the whole day. And the prayer is not much, just, `Open the door.'"

One day Rabiya was passing, and she hit on Hassan's head. She said, "You idiot! The door is open but you are so engaged in your prayer that you cannot see it. Stop praying and enter, the door is open!"

The hit... A silent moment... He looked, and certainly the door was open. The same mystic became a great master. He used to tell this story again and again, saying, "A single hit from Rabiya brought me home. But my God, that woman is really strong! She stopped my mind, my prayer and then I laughed and thanked her, `Your grace is great, your compassion is great, because thousands of people pass here, but nobody says to me that the door is open.'"

You know, Jesus had the same fallacy. He needed a Rabiya al-Adabiya. His statement is, "Knock and the door shall be opened unto you. Ask and you shall be answered. Seek and you shall find." Rabiya would have given him good slaps, "What kind of nonsense are you involved in? The doors are open, there is no need to knock. Just enter."

Once you have entered, questions and answers all disappear. And once you have entered, you have found what was always yours; there is no question of searching and finding.

Riktam, if you go on allowing yourself, relaxing in these silent moments, in these gaps which are really the doors, much, so much is going to happen. What has happened to you is just the beginning. But you are caught. You cannot go back; you have to explore what is ahead. What did you have in the past except misery, agony, anxiety, anguish, fear? -- all kinds of dark forces. You don't have anything in your past. Realize it with totality, so that you can move when a new door opens. And every day, to someone or other, the window opens -- or to many sometimes.

And finally you are asking, "Also, is there an Australian joke?" Never heard of it. Jokes need a little intelligence. That land of kangaroos is itself a joke! But I enquired to all my Australian sannyasins -- many are here -- "Manage something. Create, be inventive." Many jokes came -- just wishy-washy. Just one joke I liked....

Swampy Marsh, the young Australian father-to-be, is waiting anxiously outside the maternity ward where his wife is having their first baby.

He is pacing the floor when the nurse comes out and says, "You have a little boy, Mr. Marsh, but you had better go and have a cup of coffee, because there might be another one."

Swampy turns a little pale and leaves. Some time later he phones the hospital and is told that he is the father of twins, but the nurse cautions, "There is another on the way, so call back later."

At that Swampy decides that coffee is not strong enough so he goes to a bar and has some beer. When he phones the hospital again he is told that the third baby has arrived and a fourth is on the way. White-faced, he stumbles to the bar and orders a double scotch.

Twenty minutes later, he tries to phone again, but he is so drunk that he dials the wrong number and gets the recorded cricket score. When they pick him off the floor the recording is still going strong:

"The score is ninety-six all out," says the voice, "and the last one was a duck."

BELOVED MASTER,
ALTHOUGH I'M NOT YET ONE OF YOUR SANNYASINS OFFICIALLY, PERHAPS YOU MIGHT STILL ANSWER THIS QUESTION. THE OTHER MORNING YOU TOLD US WE NEEDED ONLY TO STOP THE CHATTERING WITHIN US TO COME HOME. MY EXPERIENCE IS DIFFERENT: I CAN DROP INTO

SILENCE, BUT THEN I STILL FEEL SOME LAYERS SEPARATING ME FROM "HOME." COULD YOU TALK ABOUT THESE LAYERS AND HOW TO GET THROUGH THEM? TWICE IN MY LIFE I "CAME HOME" ACCIDENTALLY. BUT WHENEVER I LOOK FOR HOME, MY EFFORT IS IN VAIN.

Antonia Rappay, the first part of your question is also important -- not only for you but for others too. You are saying, "Although I am not yet one of your sannyasins officially, perhaps you might still answer this question." A sannyasin need not be officially one. Any seeker, anyone in search of truth is a sannyasin. And a sannyasin need not be *mine*. A sannyasin is not a follower, but at the most a fellow traveler. If you are seeking and searching for the truth, the meaning and significance of life, it is enough.

You are saying, "The other morning you told us we needed only to stop the chattering within us to come home. My experience is different: I can drop into silence, but then I still feel some layers separating me from `home'." That does not mean your experience is different, it only means you can fall into silence superficially, so the chattering mind -- the thing that is on the very surface -- stops. But there are the subconscious mind, collective unconscious mind, cosmic unconscious mind, about which you are not aware. When I say silence I mean all four. When you say silence you think only about the first, because you are aware only of the first.

But it is good. People even find it difficult to stop the first layer of the mind. You are fortunate, the first layer is happening on its own. But your trouble is that you have taken it for granted that the first chattering layer is the whole mind. It is not. There is the subconscious mind...

Just a few years ago scientists were trying a very strange experiment. They succeeded, but the experiment was stopped because it was dangerous. You are seeing a movie -- that is on the first layer. And just in between, very quick flashes -- unless you are absolutely aware you will not see them -- are put on the screen: "You are very thirsty. You need a Coke."

Strangely, nobody read them. People were seeing the picture. It was such a subtle penetration into their subconscious, but the result was clear. On that day no drink was sold in the movie other than Coke. Everybody was feeling thirsty and wanted Coke.

Many other experiments were done, and they were all successful in reaching the subconscious layer. But then a problem arose: if this method falls into the hands of the politicians, just as atomic energy and nuclear weapons have fallen, this can prove even more dangerous. A whole country can be sold things which are useless or dangerous. They can be given ideas and they will think they are *their* ideas -- but they are from the Communist Party, or some other party which is in power. And then it will be difficult to remove that party from power, because it has infiltrated the minds of people continuously, for five years through all the movies, television, radio with only one thing, "This is the right party. This is my party."

It can have even more dangerous implications; hence it was stopped, as far as it is officially known. But I don't think that it has been stopped -- it cannot be. It is such a significant weapon that each political party, each religion will try to poison you through your subconscious. And you will believe that this is your idea.

I have done experiments on my own -- more simple, not that sophisticated; I had no instruments. I used to live with a friend and he had a very intelligent younger brother, and he became very loving towards me. We used to go for walks... At that time that experiment was being done in the Soviet Union, in America. I thought, "Why not do it and see whether it works?" I hypnotized the boy.

To hypnotize anybody is very simple. Just tell the person to gaze at some light -- a light bulb -- so that his eyes become tired, and tell him, "Do not close your eyes until you cannot manage to keep them open." And the hypnotist goes on saying to the person, "Your eyes are becoming very tired, sleep seems to be coming." The person has been told, "Fight as long as you can fight. Don't close your eyes."

On the one hand he is fighting -- that is making him more tired -- and on the other hand the hypnotist is saying to him, "Your eyes feel very tired, very, very tired. Your face feels sleepy. Your body is relaxed. I don't think you can remain for more than one minute awake. I will count for sixty seconds and then you will be deeply asleep. Just remember one thing: you will be able to listen to me even in your deep sleep, and to nobody else. So close the doors and keep just a single communication line." Within sixty seconds, after two or three minutes of gazing, the person falls into a very strange sleep.

Hypnosis, the very word, means sleep, but with a difference: not ordinary sleep, but deliberate sleep, created sleep. And because there is only one communication line, the birds may go on singing and the person will not hear. If somebody else wants to talk to him, he will not hear. Only the hypnotist has an approach. He has kept a line open for himself.

So I told the boy, "The pillow you sleep on, I am going to mark on it a cross on the corner. Tomorrow at twelve o'clock you have to kiss that cross." Absolutely irrational! -- nobody kisses his pillow.

The next day I and his brother waited to see what would happen. As the time came close -- 11:00, 11:50 -- I took the pillow and locked it into my suitcase. And the boy was becoming very fidgety, very nervous, going again and again close to the suitcase, but it was locked. Finally he fell to my feet and he said, "Please open that suitcase."

I said, "For what?"

He said, "I don't know for what, but open it, otherwise I will die! I am suffocating. Something strange... I don't know."

I said, "Okay, I will open it."

It was just one minute before twelve. I opened the lock; he pulled the pillow out and kissed the pillow. No lover may have kissed with such romance. And he felt very ashamed and embarrassed because two persons were watching.

And we asked him, "What is the matter?"

He said, "I don't know. Something in me was forcing me to kiss the pillow at the point of the cross."

Now, if your subconscious mind goes on working... and you know it goes on working. When you are asleep it is not chattering, it is dreaming. That's why in the morning you cannot relate all your dreams, only the last ones, the tail end of the dreams. You may be amazed to know that you dream for six hours, in eight hours' sleep. Not continuously -- one or two minutes' sleep, then again dream -- but all together there are six hours of dream. How much do you remember in the morning? And that too only for a few seconds.

As you are coming out of the subconscious to the conscious, there remains just a faint remembrance that you were dreaming. And within three minutes, exactly three minutes, you will forget all about it; otherwise life would become very difficult. The whole day the mind chatters. That is one part of the mind -- it needs rest. In the night it rests, then the other part starts dreaming. If you remembered those six hours in the morning too you would go mad.

And psychoanalysts have not yet reached the collective unconscious, nor the cosmic unconscious -- that is far away. So you have a four layer system.

It is possible that you have come to silences which you feel are your home -- they are not. Chattering has stopped, and the difficulty is that there is no communication between the conscious mind and the subconscious or the unconscious. There is no communication at all. Only in deep meditation, slowly, slowly does communication happen.

It is the experience of thousands of my meditators that first they come with a great smile, a Jimmy Carter smile, saying that they have been able to be silent, no chattering. I said, "You just continue. Soon another layer, deeper, will surface."

Then they start dreaming -- awake. Now a certain communication can be made. And when dreaming disappears... the unconscious, the dreamless sleep, is also not without its own seed thoughts. It is just like seeds under the earth. You don't see them, but they are working. And soon there will be sprouts and flowers and trees. The unconscious is your underworld, underground.

It has happened in many courts that murderers have simply denied that they have murdered. No court listens to them because all the evidence is there -- the witnesses are there, the person has been murdered. But I have a different attitude. My opinion is, they murdered the person in the unconscious state. You are asking them questions in the conscious state and there is no communication between the two states. They are not lying -- as it is taken in all the courts of the world, that they are lying -- but they are saying authentically that they have not murdered. Certainly they have not murdered consciously, but unconsciously. They cannot remember it.

The final stage is the cosmic unconscious, which becomes clear to you only when your awareness reaches to the very depth of your being, to the very center of your being.

So don't think that your experience is different. And don't think that this experience is coming home, because once you come home you cannot go again out of the home. In fact, you are in the home already, you don't "come." It is only a question of deepening awareness, so that you start feeling, "My God, I have been searching my home and my home is within me." Just don't get mistaken that homes are outside you, and that you go in and you come out. The home we are talking about is inside you, so wherever you go the home goes with you. You cannot leave it anywhere because you are not separate from it.

So coming home means only a glimpse, and a very superficial glimpse. If you meditate, and intensively, on awareness, you will not come home, you will find you are at home. And a little laughter at yourself will

arise, "I have always been here and I have been searching all over the world."

There is no need of any search and there is no need to go anywhere -- to Mecca, to Jerusalem, to Kashi or to Moscow. You have to close your eyes and intensify and sharpen your awareness. And it sharpens by itself as you go more and more inside.

Something serious....

Shimon Peres, the prime minister of Israel, Rajiv Gandhi, the prime minister of India, and Ronald Reagan from America, are driving together to a conference when their car breaks down and they are forced to spend the night at a small motel.

"I'm sorry," says the clerk, "but we have only one room left and it's a double. But one of you can sleep in the barn. We will make it comfortable."

"No problem," says Rajiv Gandhi, "I will sleep there."

A short while later, the other two men are getting ready for bed, when there is a knock on the door. Gandhi is standing in the hallway.

"I'm sorry," he says, "but I can't sleep with a holy cow."

"So, I will sleep in the barn," says Shimon Peres and off he goes. A few minutes later, he is back.

"I'm sorry," he says, "but being Jewish, I can't sleep with a pig."

Ronald Reagan shrugs and says, "I guess I will sleep in the barn."

He leaves. Gandhi and Peres are just getting into bed, when they hear a knock at the door. They open it and standing there are the pig and the cow.

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #18
Chapter title: A gathering of friends

3 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
IN THE OLD DAYS IN BOMBAY, EVEN THOUGH I FELT PHYSICALLY SO CLOSE TO YOU, YOU WERE SO FAR AWAY. NOW SITTING HERE WITH YOU IN BUDDHA HALL, WHERE THOUSANDS OF US MOVE AROUND YOU -- COMPARED TO THE ROOM IN BOMBAY -- I FEEL YOU SO INTIMATELY AND PERSONALLY, LIKE I NEVER DID BEFORE.
BELOVED MASTER, HAVE YOU DROPPED SERIOUS POLITICAL TALKS AND BECOME MORE INTIMATE AND JUICY? YOUR SMILE IS HAPPENING MORE OFTEN THAN EVER. PLEASE COMMENT.

Anand Murti, in a very simple question you have touched many implications. I would like to go into those implications, because without understanding them your question cannot be answered sincerely and authentically.

In the days in Bombay you were certainly physically close, but that very physical closeness destroyed the possibility of a deeper closeness, where the heart meets the heart, and where the spirit dances with the spirit. It happens because if you are physically close, people start taking you for granted.

Now nobody can take me for granted, not even the prime minister of India. I live in seclusion, in isolation. It was possible in the old days for anybody to come to me at any time to ask any stupid question. You will be amazed if I tell you about all the incidents that used to happen.

I was traveling from Udaipur to Chittorgarh in Rajasthan. I was alone in the first class compartment. Suddenly I felt somebody massaging my feet.

I said, "Who are you and why are you unnecessarily disturbing my sleep?"

He said, "You keep quiet!"

I said, "This is strange. These are *my* feet."

He said, "You simply keep quiet. I am very angry and I am very much frustrated, because I am also coming from the Udaipur meditation camp. They did not allow me to massage your feet and those guys were always surrounding you, so I thought, `Let us wait, because he will pass through Chittorgarh.' So I left ahead of you and I have been waiting here. Now nobody can prevent me. And I know certainly that you are so loving, you will not prevent me."

I said, "I am loving and I don't want to prevent you, but you should also be compassionate towards me... tired after a seven day camp. I had just fallen asleep."

But he wouldn't listen. For two hours continuously... I had to persuade him, "If you don't listen to me then I will have to pull the chain and call the conductor."

He said, "My God, I had never thought about that. You can do that."

I said, "I have every birthright to protect myself, at least from people like you who can't see a simple thing: I am tired and I don't want to talk, I want to sleep."

Just with this threat, he got off at a small station somewhere. But from the window he said, "At least touch my head."

I said, "You have tired me for two hours continuously massaging my feet, and now I have to massage your head!"

He said, "You do it, otherwise I will enter the compartment again."

I had to do it. He was very happy.

I was staying in a university campus, taking a meditation camp, and in the afternoon when I was sleeping, I suddenly became aware that somebody was walking on the roof. So I opened my eyes and what I saw... a professor had removed a tile and he was looking at me.

I said, "Hello! Why can't you come through the front door? Are you going to jump on me?"

He said, "At the front door they don't allow me. They say you are asleep, and as a matter of fact you are not asleep, you are talking with me."

When people think they can approach, ask, enquire at any time... I will be available tomorrow, what is the hurry today? This taking me for granted creates the problem. You remain physically close but spiritually far away. It is difficult for me to make an effort for thousands of people separately to be spiritually close to me.

And man's mind functions in a very strange way. If you go closer to him he becomes afraid, he becomes more closed. If you want to open his heart he becomes hard, he resists. The only thing possible was that I toured around the world inviting my would-be people, and when they started arriving I closed myself in a dark cell, where there was no possibility of anybody reaching me.

Strangely enough, this has opened thousands of hearts. Because I am not making any effort to open their heart, I am not interested in opening their heart, they have suddenly become open; there is nothing to be afraid of. And twice a day I am with you, you wait for me.

Waiting in itself is a great meditation.

Waiting in itself is the whole religiousness.

Waiting for the unknown, waiting for the guest, waiting for the master -- whatever form it takes, but waiting for the right season when you will also be blossoming is the whole enquiry and the search of man.

I could have come into the ashram as many times as possible -- it is not far away. But I have not been in the office since 1974. I have never seen anything in the ashram except my room and the meeting place where I see you, where I talk. It is not a sermon, it is not a discourse, it is simply an outpouring of a heart

who loves you and wants to reach you; who trusts you and wants to enter into your deepest core; who wants to help you on the way.

And knowingly I don't come, because I want you not to take me for granted. I want you to wait for me. And sometimes I disappear, I don't come. But even then lovingly you wait -- perhaps tomorrow I will be coming, or the day after tomorrow. And those days of waiting are not without significance. They are as significant as the days when I am with you. I want you to be absolutely free of me, absolutely independent.

I don't impose any doctrine, any cult, any philosophy. I don't want followers. I simply want people who know freedom, who know love, who know the dignity of man, who know the peaks of awareness. Only those who will know the peaks of awareness will be my friends, only those who will go to the depths of love will be my friends.

I talk to give you hints, not forcing anything on you, but simply whispering in your ear. It is said that if you want a woman to hear you, you have to whisper to somebody else. Don't talk directly, nobody is going to hear you, but whisper to somebody else. And it will be more perfect if you can find another woman. Whisper anything and your wife will hear it.

I am simply whispering to you things which cannot be managed in words, in language, things which need to be understood only in the silences of the heart. Perhaps in a gesture or perhaps in the depths of the eyes, I come to you.

And, Anand Murti, I have known you for almost twenty-five years. You were here in the ashram when I was away, you are here in the ashram now. I have never talked to you because I don't want to destroy the silence that is growing between me and you. I have not even said hello to you. And this is the same about everybody who is here.

And there are a few more things... In the Bombay days I was surrounded by Indians. Now, to be with Indians you have to be serious; otherwise they don't think you are a religious man. You will not believe me, that in the whole Indian history of ten thousand years there has not been a single Indian joke. Laughter is simply a foreigner. India does not even allow laughter a tourist visa.

You are saying, "In the old days in Bombay, even though I felt physically so close to you, you were so far away. Now, sitting here with you in Buddha Hall where thousands of us move around you -- compared to the room in Bombay -- I feel you so intimately and personally."

The reason is simply that now I am surrounded by my own people. They are not Indians, they are not Germans, they are not Americans; they don't have a religion, they don't have a race, they don't have a nation; they are purely individuals. It is a gathering of friends. It is because of this that you can feel me intimately and personally, although I don't know where in the ashram you live. I have never invited you even for a cup of tea.

In this way I am showing to you what a spiritual relationship is. It does not depend on anything visible. It is purely invisible, an energy that transpires in hearts, that makes them aflame. And my people know in the deepest of their depths that they are part of this commune, part of me, and part of this universe. They have thrown away all limitations and have become citizens of the universe.

You say, "Beloved Master, have you dropped serious political talks and become more intimate and juicy?" I am the same but the people around me have changed many times. In these past thirty-five years I have been working to raise the consciousness of humanity. Many people have come and left, and it has been always good because they emptied some space for better people. It is a strange experience, that those who have left me have always left places for a better quality of people. I have never been a loser.

There was a time... because, accidentally, I was born into a Jaina family; now, it is not my fault -- you can call it unfortunate. But naturally, because I was born into a certain religious group, they were the first people to surround me. When people started looking at me, asking me questions, feeling that something has happened in me, the first ones were bound to be Jainas because they were my relatives, they were my neighbors. It was obvious that they would be the first. Naturally their questions were concerned with Jainism, with Mahavira. Their questions you could not ask; it would never occur to you that this also can be a relevant question.

I was staying with a Jaina family. The father of the family was almost eighty years old and he had retired, according to the tradition that after seventy-five years you should retire. He had retired to a small hut outside the city. The family provided food, care, but he lived alone there chanting Jaina mantras, reading Jaina scriptures.

Someone gave him my first book, THE PATH. He was so much impressed by the book that he could not

believe it -- "All my learning of the scriptures was futile, only this small book is enough. And this man, who has written this book, must be a saint; otherwise, how can he write such great truths?" When he heard that I was staying with his family -- his son was very much interested in me -- he came to see me.

And I said, "You unnecessarily walked for miles in your old age. You could have given a message, a phone call. I could have come to you; your son has a car, there is no problem."

He said, "No, I wanted... to me this is a pilgrimage."

In Jainism, only twenty-four masters are accepted in one circle of creation. Those twenty-four masters have happened -- Mahavira was the last. That was twenty-five centuries ago and now there still are thousands of years which will remain empty; there will not be another Jaina master they call the *tirthankara*, "the man who makes the path."

The old man was very learned and he said, "If it was in my power, I would have declared you the twenty-fifth tirthankara, but it is not according to the scriptures and it is not in my power. But I respect you exactly as the twenty-fifth tirthankara."

I said, "You should wait a little, you should watch a little. You may have to change your idea."

He said, "Never! I will never change my idea. I have come to a definite conclusion. I have seen all Jaina scriptures -- you go miles and you find such small nourishment. Your small book is enough for a man who really wants to find the truth. It is enough, more than that is non-essential."

It was evening time and the sun was setting. And the woman of the house came and said to me, "It is time for your supper. The sun is setting." In a Jaina family, you have to eat before the sun sets; otherwise you have to remain hungry.

But I said to the woman, "Don't be worried. Your father-in-law has come from miles away to see me. It doesn't matter to me, I will eat a little later. Let me first converse with him because he has been waiting for me for years."

The moment the old man heard that I was going to eat in the night, he was so shocked. He said, "What am I hearing? I called you the twenty-fifth tirthankara and you are going to eat in the night! I have been thinking that your book is the essential for all those who are seekers of the path -- and the reality is, you don't know even the ABC of religion." This is the ABC of religion, that eating in the night is preparing your path towards hell!

I said, "I told you just to wait, not to make decisions, but you didn't listen, you said you were determined. In fact just to show you how determined you were, I told the woman that I would eat after one hour."

He said, "Really? Then forgive me. I touch your feet, just forgive me."

I said, "Wait, you are making decisions too quickly."

He said, "No, I am absolutely determined. This time I am not going to change." And he touched my feet, asked for my forgiveness.

I said, "There is no difficulty in forgiving because you have not committed any crime, but one thing you should understand: the twenty-fifth tirthankara eats in the night."

He said, "You eat in the night?"

I said, "I am saying it myself, and if you want, you can wait. Let the sun set and things will be clear."

He said, "My God! Then how could you manage to write such a book?"

I said, "Eating in the night or not has nothing to do with religion."

But he was very much frustrated. He left and he told me when he was going, "I am going to burn your book."

I said, "That's the right thing. But think before you burn it. You seem to be a very quick, decisive man. And each decision is absolute. I may not eat... and I was just joking when I said that I eat in the night."

He said, "Really?"

Now, what can you do with such people?

When I was surrounded with Jainas I had to talk with these people about things which have no importance, nothing. But those were the people and these were their questions. Slowly, slowly others started moving towards me, Jainas became a minority. Out of that minority a few are still here -- very few, their percentage has fallen to one percent at the most.

The second group that followed, which was certainly the closest group to the Jainas... Mahatma Gandhi had adopted a Jaina doctrine of nonviolence, so all the Jainas became Gandhians, and all the Gandhians came close to the Jainas. At least on one point they were in agreement. So when Jainas were becoming alert

that I am a dangerous man, Gandhians followed. Their great leaders -- Vinoba Bhave wanted to meet me; Shankarrao Deo attended a meditation camp; Dada Dharmadhikari attended many meditation camps; Acharya Bhagwat attended many meditation camps. And because these were the thinkers of Gandhism, all over India Gandhians started becoming interested in me.

Again I was surrounded by a certain group with a fixed ideology. The day I criticized Mahatma Gandhi... I was simply stating the facts, not even criticizing him. Somebody had asked, "What do you think about Mahatma Gandhi and his philosophy of nonviolence?" Now, *you* would not ask that kind of question.

I said that Mahatma Gandhi was simply a cunning politician. By adopting nonviolence he was managing many things. All the Jainas became his followers. They found a certain man who was in tune with them; although he was not a Jaina, he was at least nine percent Jaina. I have the percentages about Gandhi: he was born a Hindu, but he was only one percent Hindu. He was born in Gujarat, an area very dominated by Jaina philosophy; nine percent he was a Jaina. And ninety percent he was a Christian. Thrice in his life he was just on the verge of being converted to Christianity.

I said to them that by nonviolence he managed the Jainas; he also managed the upper-class Hindus who are nonviolent people; he also managed to influence Christian missionaries, Christians, because Jesus Christ's message is of love, and nonviolence is another name of love. And these were not all the benefits of accepting nonviolence. The most important thing is, India has been for two thousand years a slave country. It has forgotten what it means to be independent. It is not yet independent, its mind has become that of a slave.

Two thousand years is not a small time. In these two thousand years a certain slave psychology has penetrated the Indian mind. They have become cowards. India has never invaded anybody. Small invaders, uncultured, uneducated -- Mongols, Turks, Hunas, very small tribes from Central Asia -- simply came, and they were not even given resistance. India has lost the nerve to fight. So when Gandhi said nonviolence, the whole of India was absolutely convinced by him, because there was no question of fighting.

Indians are very much afraid of fighting. They have never fought. A small group could manage to keep this vast continent in slavery. The ownership changed from one group to another, but India remained in slavery.

Secondly, Gandhi was intelligent enough to see that on the one hand Indians are not people who will fight, and on the other hand, they don't have any weapons to fight with. Thirdly, the British empire of that day was the greatest power in the world. It was impossible to fight violently with the British empire: you don't have weapons, you don't have trained people to fight, you don't know anything about fighting.

Nonviolence was a political policy. It served many purposes, and served well. It shocked the British empire and it destroyed the British empire too. Britain was absolutely ready if the Indians were going to fight. But they would not fight; even if there were British soldiers killing Indians, they would simply stand and be killed. All over the world the British empire was condemned: "This is absolutely stupid. People who are not fighting, who are not terrorists, who are not revolutionaries, who are simply asking for their freedom... And instead of giving them freedom you give them a bullet in the chest -- unarmed people!"

Britain was in a very awkward situation. You can arrest the people who are following Gandhi -- and they were ready to be arrested -- you can put them in jail, but how many can you put in jail? And what is the point? Sooner or later you will have to release them because this is an unnecessary burden on you -- feeding them, clothing them. And thousands more were coming every day to be arrested. Before every jail, before every court, people were standing, waiting to be arrested: "Give us freedom or arrest us."

Nowhere in the world had such a situation ever happened. Britain got puzzled. It looked inhuman to kill these people, it looked inhuman to jail these people, and a worldwide condemnation... And finally the whole empire collapsed, because India was the central beam. Once India was free, other smaller countries started becoming free. And with India out of the British empire, Britain itself has become such a small power that it is not counted at all as far as great powers are concerned. It was the topmost.

So I said that Gandhi's nonviolence was not a spiritual philosophy, but a political policy. And it is proved by the facts. He had promised before independence that the moment India became free, all armies would be dissolved, all arms would be thrown into the ocean. When asked, "If you do this and somebody attacks, what are you going to do?" he said, "We will receive them as our guest and we will say to them, `We stay here; you also can stay.'"

After independence everything was forgotten. Neither the armies were dissolved, nor the arms were thrown into the ocean; on the contrary, Gandhi himself blessed the first attack on Pakistan. Three Indian Air Force planes came to receive his blessings and he came out of his house and blessed the planes. All

nonviolence and all that bullshit talk that he was doing his whole life was forgotten.

The moment I criticized Gandhi... And this was only on one point. I am a man who loves to go deep into everything. If I don't go, I don't go at all. Once I started, I had to condemn Mahatma Gandhi on a thousand and one grounds, and on each point Gandhians disappeared; now I don't think even one percent of those present are Gandhians -- not here, even in India, because they cannot be Gandhians if I am right. I have condemned him point by point.

I have not changed, just the people around me went on changing. When Gandhians disappeared then the people who were communists, socialists, who were against Gandhism thought, "This is a great chance. If he can support us..." But I had not condemned Gandhi to support communism. I had never thought about it, that this would become an opportunity for socialists and communists. And then I had to condemn them. There is no other way to get rid of such people.

So all those political talks were a necessity, to find out exactly who my people are: who are without any prejudice; who have come to me; who have not come to me to hear about Christ, or to hear about Buddha, or to hear about Gandhi, or to hear about Mahavira; who have come directly to listen to me. I have my own message, I have my own manifesto to the world.

So the people who are here have a totally different quality. I can talk to you without ever thinking that it can hurt you, without ever thinking that I have to somehow say things which you like. Now I can say things which are my own experience, which my own existential being is ready to express.

I have never been a serious person. But I was surrounded by serious people for many years, and amongst those serious people it is very difficult not to be serious. It is almost like being in a hospital. You have at least to pretend that you are serious. For years I was surrounded by sick people and I had at least to pretend that I was serious.

I am not serious at all because existence is not serious. It is so playful, so full of song and so full of music and so full of subtle laughter. It has no purpose; it is not business-like. It is pure joy, sheer dance, out of overflowing energy.

Now I can talk to you as if I am talking to myself. There is no problem.

Just the other day Chaitanya Keerti was translating a few of my talks into Hindi, and he was puzzled about how to translate the jokes, because the Indians will not be able to swallow them. Those jokes will get stuck in their throats. So I told Chaitanya Keerti, "You are an Indian, and you know perfectly well what will be troublesome -- drop it. You are not only translating into Indian language, you are also translating for Indians. Keep in mind that they cannot understand jokes. You are in a totally different climate, in a different atmosphere. They are not in the same situation. They are afraid to enter the door."

I had an ear infection and a specialist, Dr. Jog, was called. He could not believe that such a beautiful ashram exists in Poona. And he lives in Poona, is the topmost expert here. He had passed, looked at the door, looked at the people, but he had never dared to enter. And then he said, "When I told my wife that it is a beautiful place and there are beautiful people, full of laughter and joy; it is nothing like what the third-rate yellow newspapers go on printing about it -- lies, absolute lies -- she wanted to come."

They both came one Sunday when he was free. And when he came to see me again, he said, "My wife wants to come whenever she can manage. I cannot come every Sunday, because that is the only free time for conferences, for meetings, for this and that. But whenever I can come, I will come. Can she come alone?"

I said, "There is no problem. Here men are afraid of women, women are not afraid of men! This is a totally different world. You can see the scene: the swami is running away, and not one, but many mas are trying to catch hold of him, saying, `Where are you going? Come back!'"

And he said, "One thing more, she wants to see you for five minutes alone."

I said, "There is no problem. Whenever you want, you inform me and she can see me."

He himself wondered, "What does she want to see you alone for?"

I said, "That is your problem, that is not my problem. She may have some trouble with you. You may be torturing her or you must be doing something."

Even that day I had seen, as the car stopped, that his wife seemed to be intelligent, educated. They were sitting just here, and his wife showed him the thumbs-up sign. Perhaps he does not know that I have seen it. I never miss anything that is worth seeing!

Now something serious....

Prince Edward, the queen's youngest son, takes a horse ride every morning in Hyde Park. And every day he sees the same beautiful girl sitting on a park bench. He soon falls madly in love with her, but is too shy to

introduce himself. Not knowing what to do, he consults his elder brother Charles who is more experienced in such matters.

"Simple," says Charles. "Just paint your horse green."

"Green?" exclaims Edward.

"Yes, green," says Charles. "And next time you see her, she will say, `Your horse is green?' and you can say, `That's right, and my name is Prince Edward.' And then you can take her for a drink and then you can invite her for a weekend in Scotland, and if you play your cards right, you may end up with a romp in the heather."

"Great!" says Edward. And the next morning he arrives in the park with a green horse.

The girl looks up, sees him and cries, "My God, your horse is green!"

"Yes," says Edward, and then he stammers, "well, er, well, well... I wanna fuck you!"

Continuing their tour of India, Hymie Goldberg and Becky Goldberg go trekking in the Himalayas. Walking along the path, gazing at the mountain scenery, Hymie bumps straight into a yeti, one of the legendary abominable snowmen. The yeti picks up Hymie and runs off into the hills, leaving Becky wailing and crying that she will never see her Hymie again.

Sure enough, a few minutes later there is a piercing shriek that echoes around the mountains and Becky fears the worst. But a short while later, Hymie comes limping down the path into Becky's arms.

"What happened?" she cries in relief. "How did you escape?"

"Well," says Hymie reluctantly, "I thought I was finished, all twisted up in the creature's arms until I could not breathe. And then I saw this pair of balls hanging in front of my nose, so with my last energy I bit the balls as hard as I could. And you have no idea how much strength a man gets when he bites his own balls!"

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #19

Chapter title: Truth is nobody's monopoly

4 February 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
THE OTHER DAY YOU SAID IT WAS EASIER FOR ONE TO MEDITATE WHEN ONE WAS ELEVATED FROM THE EARTH, SUCH AS ON A TREE. IN AIKIDO, ONE OF THE FUNDAMENTAL PRINCIPLES IS TO FEEL THE BODY CONNECTED WITH THE GRAVITY OF THE EARTH. IS THERE ANY CONTRADICTION IN IT?
AIKIDO ALSO TEACHES ONE TO BE ALWAYS AWARE OF THE POINT A FEW CENTIMETERS BELOW THE NAVEL. WHAT IS THE RELATION BETWEEN THIS POINT AND OUR BEING?

Veet Shastro, it raises a very historical question. Zen was born in India in the absurd laughter of Mahakashyapa, a close disciple of Gautam Buddha. He had many disciples even closer than Mahakashyapa. Mahakashyapa is mentioned only once and that mention is of when he had laughed.

Mahakashyapa's laughter was the beginning of Zen. So first you have to understand why Mahakashyapa laughed. Why had he laughed?

One such beautiful morning as this, and with such beautiful, silent people as these, Gautam Buddha was expected to come and give his morning talk. Unexpectedly, he came with a beautiful roseflower in his hand. Everybody wondered -- he had never before come with anything in his hand. And more mysterious was the situation, because he sat on the podium, looking at the roseflower. Seconds passed, minutes passed... and people became fidgety. "Is he not going to talk today? And what is the meaning of Gautam Buddha just watching a roseflower?"

After half an hour it became almost a tension: something had to be done -- he did not look at people, he was looking at the roseflower. At that moment, Mahakashyapa laughed. Gautam Buddha raised his eyes and called Mahakashyapa close to him and gave the flower to Mahakashyapa. And he told the people, ten thousand sannyasins, "Whatever could be said through words I have said to you, and whatever could not be said through words I have transferred to Mahakashyapa."

This is the only mention of Mahakashyapa in the whole Buddhist canon. It is a vast literature, and for centuries, twenty-five centuries, enquirers have been asking the question, "Why did Mahakashyapa laugh? And why was his laughter accepted? Not only accepted, but raised to the highest point of communication." Something transpired in that silent giving of the roseflower to Mahakashyapa.

Since then Zen has been mysterious. It is the most pure mysticism that has existed on the earth.

In India, it was called "Zan." Buddha used -- it was a revolutionary step -- the people's language. Pali was the people's language. In the people's language words become simple, rounded, easy. In Sanskrit the word is `dhyan'. But for the people, `dhyan' seems to be a little difficult. Buddha never used Sanskrit.

You may not be aware that Sanskrit has never been a living language; it was only a language for scholars. They kept a separate system of communication amongst themselves. Buddha was the first man in India who revolted against this ugliness. Everything should be said in the people's language. It should not become the monopoly of scholars, it should not give the scholar a great ego. He used the lowest language that is used in the marketplace, where things change. Words may not be accurate grammatically, but become more rounded, more usable, more simple. `dhyan' became `zan'.

In India, for example, in the villages, station -- railway station -- is not called station. It is called only 'tation. Why bother about `railway station'? That is too big a word for poor people. They simply use 'tation. And the same is true about many words. Sanskrit is very polished -- perhaps the most polished language -- because only scholars used it and they were very fussy about its accuracy, grammar. Buddha simply dropped that.

Zan became a new stream, flowing from Gautam Buddha to Mahakashyapa. You will know what was transferred when between your master and you something happens in silence, because Buddha said, "What could be said I have said to you, and what could not be said, I have given it to Mahakashyapa. This roseflower is only a symbol of recognition that Mahakashyapa will represent the unsayable."

After Mahakashyapa it was bound to be a very small stream of seekers, because of its mysteriousness.

The next great name is Bodhidharma. His master told him to go to China, not to convert China to Buddhism... "But in China there is already a fragrance existing, created by Lao Tzu, Chuang Tzu, Lieh Tzu. Truth is nobody's monopoly. It will be good if you take the treasure that Mahakashyapa has given, from generation to generation, to China. And let these two beautiful streams of mystics meet." Just as in cross-breeding the child is more strong, the same happens when two streams of thought, or of no-thought, meet, merge. Something new, far deeper than either arises, far greater than either arises.

It took Bodhidharma three years to reach China. But when the master had said it, there was no question. The relationship between the master and the disciple is of such deep love that it is always *yes* -- in capital letters. He did not even ask why; the master must know. He went to China and the cross-breeding happened. What was `zan' in Buddhism was made even more simple, so that the Chinese could understand and use it. It became `chan'. It flourished in China, and great masters arose out of the mystic experience.

From China it was taken to Japan. Again a new cross-breeding... The word from `chan' became `zen'. And in Japan it is manifested in many dimensions.

Your question, Veet Shastro, is very fundamental. There are two ways to disappear as a personality: one

we can call "grounding" and one we can call "centering."

Mahakashyapa, Bodhidharma, they all used centering: going within to the point where nothing remains, just a pure presence, no person. The same became even more beautiful with the great heritage of Chuang Tzu, Lieh Tzu and Lao Tzu. They were also people of centering. They were exploring their interiority to find themselves, and what they found was an absolute absence of anybody -- even the finder disappeared. Out of that state came neither the found nor the finder, neither the seeker nor the sought, but an absolute silence, alive, full of its own music, full of its own dance. Seeing this, Mahakashyapa laughed -- "Buddha goes on saying to people `Seek yourself, find yourself' and he is tricking them."

It is a perfectly legitimate statement, to seek yourself. But Mahakashyapa knew: when you find yourself, you are no more there. It is a very strange situation; except laughter, nothing can express it.

There is an old definition of a philosopher: in a dark night, in a dark house where there is no light -- and the philosopher, moreover, is blind -- he is looking for a black cat which is not there. But the search continues. And if suddenly light comes in and his eyes are cured and he thinks of all the trouble that he was taking to find the cat which does not exist, what else to do except to laugh at himself?

Fools laugh at others.

Wisdom laughs at itself.

But in Japan the cross-breeding had a very tremendous manifestation. It has gone very far away from Mahakashyapa's laughter -- a long journey. On the journey it gathered many new manifestations, many new revelations, many new methods. In Japan it turned out finally to be the peak. And the peak was that anything can be used to find the truth. Even a warrior can use his sword, fighting with another warrior; there is no need for him to sit and meditate. The archer can find in his archery; the painter can find in his painting; the sculptor can find in his sculpture.

What was in India only pure meditation, grew in Japan into many branches. Indians cannot even conceive how a warrior, a fighter with a sword can be meditative, or how archery can be a meditative method, because Indians have never tried. It needed Mahakashyapa's laughter to travel from India to China and from China to Japan. On this long travel of a thousand years it gathered much insight.

One German professor, Herrigel, could not believe -- he was reading about Zen -- how the art of archery can be meditation. There seems to be no relationship. It seems to be perfect that Gautam Buddha sitting in the lotus posture is meditating. But to conceive that an archer or a swordsman, whose effort is to kill the other, can be meditative...

Herrigel went to Japan. For three years he was in Japan, and there he found the secret. He learned archery. He himself was an archer, a master archer; a hundred percent he was successful in hitting the target. But his Zen master said, "This is not the point. The point is not there in the target; the point is within you. Are you grounded?"

He said, "In the West we have practiced archery for hundreds of years and nobody has thought about grounding. What is this grounding?"

The master said, "Grounding means you become almost part of the earth and allow the gravitation to flow in you, to flood you -- particularly below the navel, two inches below to be exact. The gravitation comes from all around, and settles two inches below your navel."

But Herrigel asked, "What has it to do with archery? I have to concentrate on the target." The master said, "Forget about the target, first be grounded. And when you shoot your arrow, be relaxed, so that that gravitation shoots it, not you."

He said, "You are making strange statements. I will have to shoot, how can the gravitation shoot it?"

Three years... and he never missed a single target; he was a master archer. But his master would say, "No, you have still missed. I am not watching your target -- who cares about your target? I am watching you; you are the target."

And why two inches below the navel? That is the center of life. It was from there you were connected with your mother. It was from there that for nine months you were supplied with everything that you needed, and you didn't have to do anything, you were simply relaxed.

Grounding means, bringing this life center within you in contact with the gravitational force, so that the gravitational force starts filling it. And a moment comes when you don't shoot at the target. Certainly you aim, but it is as if the arrow shoots itself. The gravitational force is enough to take it to the target.

Three years, and a German mind... Finally Herrigel gave up. He said, "You are driving me crazy. Day and night I am thinking about how to do it." And the master said, "That's what I have been telling you. Don't

think about how to do it, let it happen. Just have enough energy so it happens."

Finally he decided to go back. Three years are enough, and not even a single time had the master said, "Good." He always said, "You missed again." Every day Herrigel would come and every day he would be a failure. He told the master, "I am sorry, but I could not get the point. And tomorrow I am leaving, so tomorrow I will come to say good-bye."

Next day he came. The master was teaching another disciple, and Herrigel was sitting on the bench, simply watching, because it was not his business, he was finished with it. If he cannot get it in three years, he cannot get it in three lives. It is beyond any logic, what the master is saying.

So he was sitting relaxed, watching -- watching the master because the master was showing the new disciple. And suddenly he saw the point. The master was so relaxed, it was not his hands which were shooting the arrow; it was so clear that some inner force was at work. Spontaneously he stood up, went to the master, took the bow and arrow and shot the arrow.

For the first time the master said, "I can certify -- you have achieved. You were trying with your mind, tense. Today it was just accidental -- you were sitting relaxed, it was not your business, you were finished with it... And because you were finished with it, your eyes were clear, your heart was silent, you were watching in deep peace and silence, and you could see. For three years I was trying to show it to you, but because you were in a hurry to learn quickly and go to Germany... And just now there was no hurry -- you were going to Germany.

"I can certify that you have achieved not only the art of archery, but simultaneously the art of grounding. And the moment you are grounded, as the trees are grounded -- with deep roots in the earth -- when your body is receiving forces from the earth and you are available, relaxed, allowing them to fill your life center, the mind stops functioning, time stops."

So just by the side, meditation happens. People around the world have wondered, "What has meditation to do with archery?" But it happens. It can happen with anything. The question is, mind should stop, time should stop; you should be relaxed and allow life to take possession of you.

You are asking, Shastro, "The other day you said it was easier for one to meditate when one was elevated from the earth, such as on a tree. In Aikido, one of the fundamental principles is to feel the body connected with the gravity of the earth. Is there any contradiction in it?"

No, only variety. Either you are connected with the earth or you are connected with the sky. You have heard the word `gravitation'; perhaps you have not heard the word `levitation'. Just as the earth pulls you towards itself, the sky pulls you towards itself. The pull of the earth is called gravitation and the pull of the sky is called levitation. So either way, you can manage. The earth is your life -- so is the sky.

In fact, my suggestion is that the sky is far vaster than the earth. Its energy sources are inexhaustible, more than the energy of the earth. It is enough for a small human being to be filled with the energy of the earth. But if you really want to know the universal force, it is better if you go farther away from the earth.

The first astronauts were very much puzzled... they had not thought about it. Later on they were trained, but the first astronauts had no idea: as they moved out of the gravitational field, they started floating in their spacecraft, inside. They could not believe it, they became weightless. Their weight on the earth was of gravitation.

You don't have any weight. The moment you become weightless, if you are aware that this weightlessness can be associated with meditation, then exactly what happens in grounding will have happened, and far more tremendously. You will be flooded with the universal energy.

But because the astronauts were Western people, they had no idea of energy. They became even more tense, more afraid, "What is happening?" Somehow they grabbed their seat belts, tied themselves to their seats. It was just a shocking experience. Just think if you start floating, going to the disco, or just on a visit to MG Road... Nobody has heard of it; hence it has no name.

It was my experience that in water, in a river, gravitation is nullified. You think you have to learn swimming -- it is not true, just somebody has to push you into the river and you will swim. First you will shout, "Save me, help!" And when no help is coming, then you will try to throw around your arms. They will be haphazard, not coordinated; you may drink a little water...

And you know perfectly well, just float a dead body in the water and it does not drown. It does not know swimming; it has no idea. People even drown because they have thought that they don't know swimming, and they made so much fuss and created trouble for themselves. First they will go under water while they are alive; once they are dead, they are swimming perfectly well on the surface. It seems dead people know something which we don't know.

One Japanese scientist has been proving that children need not learn swimming; they are born with the capacity. He started with one-year-old children, then six-month-old. Now he has come to three-month-old children; they swim perfectly well. Nobody has told them, "You don't know swimming. Don't go near the water." And now he is trying to go back even more, towards the first day the child is born. His hypothesis is -- and I agree that it will prove right -- the child will swim. For nine months in the mother's womb he has been floating. Why do you think the mother's belly becomes so big? Do you think there is that big a child inside? It is a small pond.

And mothers know: they start drinking water more, they become interested in eating salty things, because the water the child needs has to be exactly like ocean water. The first man was born as a fish, and man still is born as a fish. And even after you are born, don't think you have gone far away from the fish. Eighty percent of your body is water -- ocean water. Nobody has worked it out... it happened to me accidentally.

I was in my postgraduate class. Just behind my hostel, there was a small hillock with three trees. And it was difficult to find any place where you would not be disturbed -- particularly if you were meditating. Then somebody would come and shake you: "What has happened to you? Why are you sitting here with closed eyes? Some sad news?" And thousands of students, hundreds of professors... somebody was bound to come. If you closed your doors, they would knock. And if you didn't open the doors they would call the fire brigade, "Something has gone wrong."

I found those trees were good. I used to climb the tallest and strongest tree and sit there. It had a very beautiful place where two branches separated, and I used to meditate there early in the morning, at three o'clock -- no possibility of any disturbance.

I was amazed: I would sit under the tree, then I would sit on top, high on the tree and the silence would immediately deepen; the mind would stop, time would stop.

Aikido is perfectly right and what I said is not against it. Just like Aikido, another science is needed. Perhaps this academy of meditation may be able to develop it. And my experience is that not only gravitation helps you to be filled with life, the tree also helps you to be filled with life -- it is life.

And Aikido was developed in Japan for warriors, archery for archers. I don't think that you want to be a warrior or you want to be an archer or you want to be a boxer. You want to be a silent, joyful, loving awareness; a presence but not a person. What I am saying will help you much more than Aikido. Aikido will also be introduced soon. We will be having Aikido classes; there are a few fools, they have to be satisfied. We are going to have archery.... One of my sannyasins is a master archer. She is French, she is ready to come any day if we want archery. But she is not meditative, she is just technically perfect. I will have to send her to Japan to learn the combination of meditation and archery.

But what is the point? We are not going to kill the birds, we are not going to kill each other. And if you want a perfect archer, the simplest thing is...

I have always loved the story of a king who was passing through a village. He loved archery; he himself was a master archer. He could not believe that in that small village there lived someone who was certainly a greater archer than himself. He had not been one hundred percent; once in a while the target was missed. But there he saw circles on trees and exactly in the middle an arrow -- on many trees.

He said, "This is... even the best archer cannot manage this. It seems so perfect. I want to meet the man." So he called the people and asked, "Who is the archer?" They all laughed. They said, "Forget about him. He is the village idiot."

He said, "You don't understand. You bring him, his archery is perfect."

The villagers said, "You don't understand his archery. First he shoots the arrow and then he makes a circle around it. Naturally, he is perfect, always perfect. And we have told him, `This is not the right way. First you should make the circle on the tree and then shoot. In that way one can miss. This is a simple way, you never miss.'"

Japan has been a warrior race, so naturally when Zen reached Japan it became associated with all kinds of swordsmanship, the art of archery and other things. But they have retained the essential of Zen in it. Even Mahakashyapa would not be successful in archery, but that does not mean that he is not the originator.

I don't think Gautam Buddha will be able to pass Aikido examinations. He is bound to fail. But that does not mean that this whole Aikido is just a faraway echo of Gautam Buddha's experience of his own being. There is no contradiction. Just remember one thing: whatever you are doing... chopping wood you can be a

meditator, or carrying water from the well you can be a meditator. Meditation is simply a silent thread inside you. You can do anything, just that silent thread should not be disturbed. Be careful that your awareness remains and then you can do anything.

Meditation is not something separate from life. It was a great mistake of the past that people thought meditation is separate from life. When you are finished with life, one foot in the grave, then it is time to meditate -- that's how the Hindu conception is. Up to twenty-five years you should be a celibate and a scholar. Then get married up to fifty -- business and all kinds of things of life... children. And when you are fifty, then turn your face towards the forest. Don't go yet, just turn your face, because your children may be small. So just start preparing; it is called *vanprastha*. Just preparation for going to the forest -- twenty-five years.

At seventy-five you leave. Your children will be almost forty, forty-five. They are also getting ready to be looking at the forest and preparing. At seventy-five you go into the forest. And those twenty-five years, the last part of your life, are for meditation.

This was a very wrong conception. I condemn it forcefully because it destroyed this country. Firstly, it keeps meditation as the last thing on your laundry list; it is not a priority. Secondly, it creates a division between meditation and life, which is not right. Life can be meditative; meditation can be a joyful life. And thirdly, very few people live after seventy-five -- particularly in India.

Forty years is the average age. Now, how to divide it? Ten years for a scholarship? The other ten for marriage? The other ten for preparation to go to the forest? And by the age of thirty your ticket is given to you to go to the forest.

And the idea of a hundred years is absolutely imaginative. Nowhere has a hundred years been the average time of life. Even in the most developed countries -- technically, medically, scientifically -- a hundred is not the average length of life. And when we are thinking about such an important thing like meditation, it should not be missed. A man who has missed meditation has missed the most beautiful experience of his life.

Now a few moments for prayer....

For years, the Goldberg family have been trying to persuade Hymie to buy a hearing aid. But all he says is, "Nonsense. You people should talk louder."

But one day Hymie is walking down the street when he sees a sign in a shop window: Hearing aids -- sixty percent off. Hymie rushes in and within ten minutes, he has been fitted with a hearing aid.

Stepping out into the street with a broad smile on his face, a voice calls him, "Hymie, hey Hymie!" It is his friend Moishe Finkelstein. "What are you doing in this part of town?" asks Moishe.

"This," replies Hymie pointing to his ear. "It is wonderful. My kids were right, I can hear like a seventeen-year-old."

"That's great," says Moishe. "What kind is it?"

Hymie glances at his watch and says, "It's a quarter to five."

And the last....

An American from Texas goes to England for a holiday, and when he walks into a cafe, he asks the waiter for a cup of black coffee.

The waiter replies, "In England, we serve tea. We have three types of tea: we have orange pekoe tea, which is eighty percent aroma and twenty percent substance; we have herbal tea, which is twenty percent aroma and eighty percent substance; and we have English tea, which is preferred."

Then the Texan says, "I don't want tea, I want black coffee. But in Texas, we also have three teas: we have s-h-i-T, which has eighty percent substance and twenty percent aroma; we have f-a-r-T, which has eighty percent aroma and twenty percent substance; and we have c-u-n-T, which is preferred."

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #20
Chapter title: Religion can only be aesthetic

4 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
A FRIEND TOLD US THAT SHE ONCE HEARD YOU SAY THAT YOU WANT US TO BECOME ENLIGHTENED IN THE MOST AESTHETIC WAY POSSIBLE. WILL YOU SPEAK ON THE AESTHETICS OF CONSCIOUSNESS? HAVE YOU EVER SPOKEN OF ANYTHING ELSE?

Vadan and Iti, you have raised a very significant question. All the religions that have existed on the earth have been very unaesthetic, because they denied life, they denied all the beauties, all the flowers, all creativity, sensitivity.

They killed millions of people's possibility of attaining to enlightenment through aesthetic creativity. They simply closed the door, and for centuries nobody has even asked the question, "Is it possible that just to be a musician is enough to become enlightened?" I say yes.

Nobody will agree with me -- neither Mahavira nor Gautam Buddha nor Mohammed nor Jesus. Knowing it well, that the whole history will stand against me, I am absolutely certain that music can become meditation, that sculpture can become meditation, that dancing can become meditation, that painting can become meditation. These doors have simply been closed. It is one of the greatest crimes committed against man.

And people who are uncreative are praised as saints. All that they have done may be fasting. But being hungry is not a great quality, and it does not enhance humanity in any way. They may have lived naked, but that does not mean they are making life more beautiful. Most of these naked saints are so ugly that it would have been better... they should be praised if they stop being naked. But their nakedness has been praised; it is thought to be a great discipline.

Sometimes stupid ideas carried for a long time almost start looking like ultimate truths. All the animals are naked. I don't see any saintliness in being naked. I am not saying that to be naked is criminal, I am simply saying that if the time is right and the climate is beautiful and you have a body worth seeing... First stand naked before the mirror before you disturb other people. But on a sea beach, of course, you can be naked; in a good climate, in the home you can be naked. But there is nothing saintly in it, it is simply natural. Every animal, every bird is naked -- except a few dogs.

In the Victorian age in England, where morality became hilarious, even dogs were covered with clothes. This was thought to be very Christian. You will not believe it, even the legs of the chairs and tables were covered -- because they are called legs and legs should not be left naked. Except for those few idiots, the whole world of the animals has remained natural.

For man perhaps it is now difficult to be naked in all the seasons. His body is no longer capable, is no longer so strong as it was in the age of the primitive man who lived naked. For thousands of years we have protected our bodies. But remember, whenever anything is protected it becomes weaker. The more you protect, the weaker it becomes. A primitive man in the jungles of India still lives naked -- in the winter, in

the rain, in the hot sun -- but he has the stamina and he has the body. But he is not a saint, he is simply uncultured, uneducated, uncivilized, primitive. There is nothing that can be said in praise of him.

But religions have been preaching to people very uncreative disciplines, which are sometimes so funny that even to believe that thousands of people live under those beliefs seems impossible.

In India, Jainism is a religion whose monks, step by step, finally become naked. In five stages of discipline, the last stage of their discipline is to be naked. Because of this stage Jainism has to deny women direct entry into their paradise. First they will have to become men, because they cannot attain the final stage of discipline, of nakedness.

And the people who became naked... through twenty-five centuries continuously, thousands of people have become naked, and they have not contributed anything to the world, have not painted, have not written poetry. In fact, these are mundane affairs, worldly things, which they have renounced. In every way their disciplines have made them ugly.

For example, the Jaina monk eats standing. Now, if you eat standing, soon you will have a big belly. Your chest will sink and your belly will become bigger. You will be pregnant without pregnancy! They have to eat food in their cupped hands because they cannot use any kind of instruments. What nonsense! To use a plate is not great technology. But they are praised because they are using only their hands, and that creates many problems.

They cannot use a razor blade to shave their beards or their hair. And the problem becomes more complicated because they are not allowed to have a bath at all. Their discipline does not even allow them to have a mouthwash. They don't brush their teeth, because the brush is great technology, and toothpaste is certainly manufactured in great factories. They have disowned the whole world -- how can they use a brush? And why should they use one?

Their logic is worth understanding, because that will explain many other things in other religions. They are the extreme and the extreme is always good to understand, because things have come to the very climax where even a blind man can see that it is stupid.

They have to pull out their hair every year with their own hands. And that is celebrated as a great religious ceremony. Thousands gather to see the naked monk pulling out his hair. He cannot use a razor blade -- the razor blade belongs to the materialist world. And it is worth seeing the scene when a Jaina monk pulls out his hair. Thousands of Jainas gather and women are crying, a few have fainted. The great saint is going through so much suffering.

Who has told him to go through so much suffering? Anybody can give him a free shave. Now, he has imposed upon himself a stupid thing and people are praising him for his great disciplined life. This is not discipline, this is self-torture. And the reason is that he is not the body, so why should he take a bath? Now, the body without you cannot take the bath, that is certain. The body without you cannot have a good mouthwash.

The reasoning goes that people try to decorate their body. Your brushing the teeth -- you may have never thought -- is condemned by the Jainas because it is beautifying your body, which is really part of your sexuality. Having a bath, having a beautiful body, a good hairstyle, is certainly indicative that you are interested in bodies. If you are interested in your own body, you are certainly interested in other people's bodies also. And a man who has renounced the material world has also renounced his own body.

In fact these people are not saints. Looked at without any prejudice they are psychologically sick, masochists who enjoy torturing themselves. There are many in mad asylums but people don't know that they are Jaina saints. You are unnecessarily putting them into a madhouse. They torture themselves and they enjoy it.

There are two pathological categories: One is of masochists, who enjoy being tortured, and the other is of sadists, who enjoy torturing others. And it is said that the only perfect marriage is between a sadist and a masochist. Certainly it will be perfect. The husband beats and the wife enjoys. And the husband enjoys because he is beating, or vice versa.

I used to be a student of a professor whose every lecture started with the description of how he had been misbehaved with, mistreated by his wife that morning. One day I heard it, the next day I heard it, the third day I had to stand up. I said, "This is too much. I can say from the symptoms that you are a masochist."
He said, "What do you mean?"

I said, "I mean, you enjoy being tortured. Otherwise, what is the point? Here you teach economics -- what relationship does it have with your wife? And before standing up I have enquired about everything. I

have been to your wife too, because I never question anything without proper homework."

His wife was really dangerous. The one who chose her... and it was a love marriage! She was bigger than the professor, stronger than the professor, uglier than the professor, in every way ahead of him. And I enquired of the people in the neighborhood. They said, "They are a strange couple. The wife beats the professor."

I said, "It is not news to me, because the professor himself, every day, begins his lecture with it. Half of the lecture is about how he has been mistreated, misbehaved with by his wife. He is not hiding it. And I have seen when he relates it... the joy on his face. Both need to be in psychiatric hospitals."

But the neighbors said, "Whatever you may say, they are both happy."

I said, "That's true. That's the perfect marriage. The wife is perfectly happy; she beats the husband, tortures him in every way. Even with the doors open -- neighbors are looking in and she is sitting on the chest of her husband."

I have never come across again such a perfect couple. And it was a love marriage. I don't think that even before they got married things would have been different. In fact, this relationship of torture had brought them together.

My understanding is that the people who are weeping and crying when a Jaina monk is pulling out his hair... he is a masochist and the crowd is made up of sadists. They are also enjoying; those tears should not mislead you. They have come from long distances just to see a madman pulling out his hair. But what is spiritual in it?

And I started asking my parents, "What is spiritual in it?" A man may be naked... it is nobody's business, let him be naked. If he pulls out his hair, perhaps he enjoys the exercise. Let him enjoy, just take care that he does not start pulling out other people's hair. And that's what the Jaina saint is doing. He is pulling out his hair and he is teaching others to be initiated, so finally they will have to pull out their hair. It is done in a very indirect way, but in fact he is torturing himself and teaching others, "Torture yourself. Without torturing your body, how can you attain to the spiritual?"

The division between the body and the spirit has destroyed all religions. Rather than becoming a blessing to the world, they prove to be a great calamity.

I teach an aesthetic consciousness. You should learn to appreciate beauty, you should learn to create beauty, you should behave in a beautiful way. Your life should be a long story of beauty, grace, love, peace. And whatever you are doing, there is no need to renounce the world -- there is nowhere to go. This is our world. We have to make it more beautiful, more graceful, more lovable. And it is possible, whatever you are doing, to do it meditatively.

There have been mystics like Kabir, who was a weaver. He remained a weaver, although he had kings as his followers, thousands of followers. And he was a poor man. Very few poor people have attained to the same grace and radiance as Kabir. And all his disciples prayed, "You stop weaving. You don't have to, we are all here to support you, give you anything you need."

Kabir said, "But my meditation and my weaving have grown so together that neither can I meditate without weaving, nor can I weave without meditation. So please don't disturb me, just let me do whatever I have been doing."

Another mystic was Gora. He was a potter and he continued to make beautiful pottery after his realization. His pottery also became of a different quality. Something of his beauty became part of what he was making.

His disciples said, "Stop, we feel ashamed. People say, `You go to a potter?'" -- in India a potter is counted as an untouchable -- "`And you touch the feet of that man?'" But still, thousands of people became illuminated by Gora's experience. And he remained a potter to the very end.

Whatever you are doing, my approach is, make your doing your meditation. Don't think in terms that you have to leave something and then you will meditate. Those are tricks of the mind of postponing, and you will end up in some ugly situation.

To me, religion can only be aesthetic and nothing else. A religious man will be in every way graceful. His very being will be surrounded by an aura of beauty. His words will be poetry itself; his silences will touch your heart; his very being will become a dance and celebration for you. What he does is not the question. What he *is* is the question. Whether he is a potter or a weaver or a shoemaker...

There was a shoemaker also who was a mystic, Raidas. If a shoemaker can be as realized as a Gautam Buddha, then there is no need to go anywhere. Just be wherever you are, create more beauty, create more grace in your life, in your actions. Everything should be a prayer, a gratitude to existence. Then a totally

different kind of religion will prevail in the world, which will be bringing great treasures to the world.

Up to now all the religions have been escapist -- escape from the world. I teach you to remain in the world; just remember, don't be worldly. There is no need to renounce the world, just don't let the world enter into your consciousness. You can sit in the Himalayas and still go on thinking about Sophia Loren. The Himalayas cannot prevent you.

Once a man came to Ramakrishna with ten thousand golden pieces. At that time the rupee was pure gold. The very word `rupee' is from Sanskrit; it means gold. He came with ten thousand gold pieces in a big bag and told Ramakrishna, "I have been collecting and waiting -- when they become ten thousand, I am going to offer them to you."

Ramakrishna said, "But I don't have any place to keep them. And anyway, I don't think I need them. But I cannot refuse you either. Do one thing..." Just behind Ramakrishna's temple was flowing the beautiful Ganges. He said to the man, "Go and throw the whole load into the Ganges."

Now, Ramakrishna was saying it. And in the first place he had offered the rupees to Ramakrishna, so they belonged to him, and he was saying it. So very reluctantly he went. His heart was sinking. His whole life he had been collecting those rupees. "And that fellow seems to be absolutely insane. What will the Ganges do with them? If he does not need them, he could have told me so. I could have taken them back. If he does not need, the Ganges does not need either. But what to do, how to argue with the man? That man is mad!"

One hour passed. Ramakrishna enquired, "What happened? That man has not returned."

Somebody was sent and he informed Ramakrishna, "That man is doing a great job. He has created a big crowd. Many are swimming in the Ganges, many are standing on the bank. He takes one rupee at a time, shows to the whole crowd that it is pure gold by throwing it on a stone -- the sound of the gold -- and then he throws it into the Ganges.

"So it is a very long process. Ten thousand rupees... and the crowd is gathering and those who can swim, those who can catch the thrown rupees, they are enjoying."

Ramakrishna said, "This is strange. I had told him to throw the whole lot."

He himself went to see. It was really a great festival there. Ramakrishna tapped the man on the shoulder and said, "What are you doing?"

He said, "Nothing. Just I check whether the gold is real or not and then I count: three hundred thirty-nine, three hundred forty, three hundred forty-one..."

Ramakrishna said, "You idiot. When somebody is collecting money, certainly he checks whether it is real gold or not and he also counts. But when you are throwing it away, why bother? Just throw the whole bag in one go."

He had to do that, but very sadly. He was enjoying his life's greatest moment, because so many people were appreciating him, that this is great renunciation, throwing away wealth.

All the religions have been teaching, throw away wealth. And then all around the world millions of people are starving, dying in poverty. No religion has taught, create wealth. Wealth is not something that comes from the sky; it has to be created. Not everybody is a Henry Ford. It needs intelligence, it needs inventiveness, it needs many qualities; only then can man create wealth. If all the religions had taught the people, "Create wealth and we will respect the wealthiest as the saints," the world would not be poor. There is no reason for the world to be poor.

Even today, although the population has got to five billion, the scientists say that if we put all our intelligence and scientific and technological understanding together, we can make not only five billion people healthy, wealthy, comfortable, we can make twenty-five billion people live perfectly happily on this earth. But all the religions have been teaching poverty. Jesus says, "Blessed are the poor." And everybody knows who is blessed! But these consoling lies have helped the poor to remain poor. Jesus says that those who are rich, they don't have any hope. "Even a camel can pass through the eye of the needle, but not a rich man through the gates of heaven."

Now, if this kind of teaching has been rampant all over the world, you see the ultimate result. Thousands of people are dying every day just because there is not enough food. Just by the end of this century, only in India five hundred million people will die, if the situation remains the same. And there seems to be no possibility that this situation will change.

India does not produce food, it only produces children. It is a very productive land! When it became independent in 1947, its population was only four hundred million. Today its population is nine hundred million. Just in forty years the population has increased by five hundred million, and within the coming ten

years India will pass beyond one billion.

For the first time, India will be the leading nation in the world as far as poverty, hunger, starvation, population is concerned. Up to now China has been the leader, but in the coming ten years China is going to lose its permanent position. It has been the leading nation up to now -- no more.

A man was saying to his wife, "In this newspaper is some report about population. It says that in every five children born on the earth, one is a Chinese." This will not be the case after ten years -- in every five children born on the earth, one will be an Indian. The wife was very much worried. She said, "My God. I am pregnant and this is my fifth child, and I don't want a Chinese in the house!"

Religions have been teaching wrong values. Man would have been in a totally different position... They have not taught how to live in tune with nature, in tune with ecology; they have not taught how to live with each other without continuous killing, massacre, rape. In three thousand years there have been five thousand wars -- as if man's only profession is to fight. For whom are you fighting?

If religions had taught, "Instead of being destructive, be creative. Rather than renouncing the world, renounce the nation, renounce the race; renounce all discriminations between black and white; renounce all limitations, boundaries that divide humanity. It is one humanity. This planet is our home, and we are all responsible to make it more beautiful, more livable..." But they were teaching, "Renounce this world, escape from this world." And where will these people escape to? They don't escape anywhere, they simply live here. They become parasites.

Now there are thousands of monasteries in China, in Japan, in India, in Europe. In these monasteries there are thousands of monks. Who feeds them? They don't create anything. All that they have created in the whole of history is the disease AIDS, nothing else. That is their only positive contribution! Homosexuality, sodomy... but their highest point is the disease AIDS. And they had renounced the world. Then why do they go on sitting on our necks? They should go and jump into the ocean. They have renounced the world; we can tell them goodbye. But they live here, they torture us, and they go on preaching all those ugly teachings which have made this earth so suicidal, so meaningless, so utterly poor in every dimension of life.

My basic interest is in bringing religiousness to life, to the marketplace, and in destroying the antagonism that has been created by all the religions between religiousness and the world. There is no antagonism. Religiousness is a beautiful flower; it can blossom in the marketplace, there is no problem, because religiousness can be reduced to a simple principle of meditation. There is no need of any other discipline.

Just as you deepen your meditativeness, your awareness becomes more and more crystal-clear, your life starts becoming more moral. Not according to any scripture, because they are all old and dead, and the situation in which they were written does not exist anymore. A moral person, according to me, is one who is capable of responding to the real situation directly, not according to any principle.

I am reminded of a Chinese story. There was a fair. And in old China the wells, water wells, were not protected by walls around them. They were open holes. In the night, in darkness, you could fall into a water well.

A man had fallen into a water well, but there was a fair -- so much noise, so many people, who would hear his... he was shouting with his whole energy, "Help, I am dying!"

Just by chance a Buddhist monk passing by heard the man and looked down into the well. The man said, "Thank God you have heard; otherwise in this fair people are so mad, all kinds of noises are going on -- music, dance, singing -- who is going to listen to me?"

The Buddhist monk said, "Don't be worried, I will listen to you."

He said, "It is not a question of listening! You have to take me out of the well."

The Buddhist monk said, "That I cannot do, because according to my scripture, everybody has to suffer for his own evil acts done in past lives. You must have done evil acts. Suffer silently, be peaceful so that in the next life you don't have to suffer. Take care of the next life. What has happened has happened."

That man said, "I am still alive! All has not happened. I am young, my wife is there, my children are there, and you are saying all that has happened has happened. Do something!"

He said, "I cannot go against my scripture." And he went away.

He was followed by a Confucian monk. The monk said, "Confucius was right." The man said, "I agree, but first get me out!"

He said, "That will happen, but it will take time. A great revolution is needed." The man said, "But by that time... what revolution are you talking about?"

The monk said, "Confucius has written that every well should have a protective wall. I will go all over the country for your sake, for your children's sake, saying that every well should be protected with a wall."

The man said, "But, what about me?" He said, "As for you... I cannot do anything. Nobody listened to Confucius -- what can I do? But as for your children, certainly nobody will fall."

The man said, "This is a strange place. A living man is dying and these idiots are talking about great revolutions."

Then came a Christian with a rope, with a bucket, and he immediately threw the rope in and the bucket and told the man, "Sit in the bucket and I will pull you out, don't be worried."

The man said, "This seems to be the only real religion. All those others are very cunning people talking about scriptures."

He said to the Christian missionary, "Your religion is the only true religion. But by the way, I want to ask, why were you carrying a rope and a bucket?"

The missionary said, "I am always on the safe side. Who knows? Somebody may have fallen, and this is the only way I can enter paradise. I am going to oppose that Confucian monk who is trying to make walls around every well. Then nobody will fall, and if nobody falls there will be no need of saviors. The door of paradise will be closed."

The man understood for the first time that he was not being saved. The missionary was making his own account, bank balance in paradise.

All these scriptures, all these religions, all these moralities may have been useful in certain circumstances, but life goes on changing. Every moment is new. So there are two ways of receiving the new moment that is knocking on your door. One is reaction: reaction comes from your principles, scriptures, knowledge, your church. And the other is response: response comes from your awareness. Except response there is no morality. Without response, whatever you do is going to lead you into some stupidity.

You see in Poona there are so many non-vegetarian mosquitoes. I have not heard of any species of mosquito which is vegetarian. You may not believe that in Calcutta the rich vegetarians have many cots in their gardens. Anybody who is ready to lie down on those cots, naked, the whole night, is paid. It happens even today.

They are so compassionate about the mosquitoes, because what will happen to those mosquitoes? Their scriptures say save people, help people. They are saving people, helping people. Those people are the mosquitoes! And just giving five rupees to a man... he suffers the whole night, but it is worth five rupees. He will fight with the mosquitoes, but he will remain on the bed. And the people who are paying him are doing a virtuous act of paying the hungry.

Now, this net around the Buddha Auditorium is very much against the scriptures, because it is preventing the hungry. It is very immoral -- so much good food and hungry people all around, but barriers... That's why people are against me -- I teach against the scriptures.

Now a few religious things. You force me to talk about irreligion, but I don't forget the real religious things.

A young Arab returns to his tent late one night, very hungry. He lights a candle and starts to look through his bag for some food until he finds four dates. Taking out his knife, he cuts open a date to find it full of worms. He cuts open a second date, but it too has worms. The third date also has worms.

He sighs deeply, blows out the candle, and eats the last date.

A Canadian farmer is chopping wood to store it for the winter when an old Indian comes out of the forest and says, "Cold winter this year."

Hearing this, the farmer decides to chop more wood than usual. The following day he is still chopping when the old Indian appears again and says, "Very cold winter this year."

So the farmer keeps chopping late into the night. The following day he is at it again and by now he has a huge pile of wood when the old Indian comes by and says, "Very, very cold winter this year."

The farmer stops chopping and says, "Hey chief, how do you know that?"

"Well," says the Indian, "in my tribe we have a maxim which says: Cold weather comes to the neighborhood when you see the white man chopping wood."

Moishe Finkelstein gets a nasty letter from the tax office and he has to go for an interview. He phones his son, Fagin the lawyer, for some advice, and Fagin suggests that he wears old clothes so that he does not

look too prosperous.

On the way to the tax office, Moishe bumps into Mendel Kravitz who tells him that dressed in this way he looks like a rascal and that the tax officer would immediately suspect something.

Moishe is very confused so he goes to visit Rabbi Nussbaum. The rabbi is out, but his wife lets Moishe into the house.

"What is your trouble?" she asks. And Moishe tells her his story.

"Aha!" she replies at the end of the tale. "This reminds me of when I was about to get married. I could not decide whether to wear a white nightdress and look like a virgin, or a black one and look experienced and seductive, so I asked my grandmother for advice."

"Oy!" cries Moishe. "And what did she say?"

"Well," says the rabbi's wife, "she told me, `It doesn't matter what you wear -- you'll get fucked anyway.'"

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #21

Chapter title: Logic is not the way to life

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BELOVED MASTER,
THE OTHER NIGHT I HEARD YOU SAY THAT YOU ARE AS IRRELEVANT AS EXISTENCE. HOWEVER, AS FAR AS I AM CONCERNED, YOU ARE TOTALLY RELEVANT AND ESSENTIAL. ARE WE IN CONTRADICTION WITH EACH OTHER?

Milarepa, I am in absolute agreement with you. Do you see the contradiction? Logic has interpreted that which is complementary as contradictory. And logic rules our education, our minds, so whenever we see two complementary things, immediately the idea of contradiction arises. Otherwise, in one interrelated existence, how could there be contradiction?

Complementariness is essential. For example, the day and night are not contradictory; they are complementary to each other. Nor are life and death contradictory; they are complementary to each other. They make one whole, one circle, complete and entire. But seen through the eyes of logic, it is hard to believe that life and death are not contradictory.

It seems obvious that death is the end of life; that is not true. Death is only a beginning of a new life -- a refreshment, a rejuvenation. The old body is tired. You need more experiences to become mature. You have to move through many other forms of life, and there are millions of forms of life.

Moving through all these forms of life, learning by and by, step by step, inch by inch, you arrive at humanity. Humanity gives you a new opportunity of transformation, to jump out of the circle of life and death and to become part of the eternal. Those who achieve it have really lived. Those who have missed

may have to learn again the old route. Who knows how many lives it takes to recognize that humanity is a point of departure, not only from death, but also from life -- life as you know it -- to a new immortality, to a life which can be equivalent to godliness.

Logic has created many misunderstandings. It goes on insisting on the duality of things without seeing the interconnecting link.

I am reminded of one incident. Mahatma Gandhi and Muhammadali Jinnah, both were fighting for the freedom of India. There was only one difference between them. That was, Muhammadali Jinnah wanted Pakistan as a separate country, only for Mohammedans -- a Moslem state -- and Gandhi wanted the whole of India to remain one big and vast country. They fought continuously, and the British empire depended on their agreement. Unless they agreed... the British empire went on saying: "You are not in agreement yourselves, and we don't want to leave the country in a chaos. If we leave it in a chaos, without any decisive guidelines, there will be tremendous massacres, and the whole responsibility will be ours."

This was their politics. Jinnah was very stubborn. Finally, seeing the situation -- either you have to remain slaves or you have to divide the country -- Gandhi agreed on the division. India became two countries.

What I want to point out is that they both had become so much attached in fighting with each other, that they were almost intimate friends. Jinnah felt, in Karachi, the capital of Pakistan, very lonely without Gandhi; he lost all interest. And here in New Delhi, Gandhi, who used to say that he was going to live to one hundred and twenty-five years, dropped the idea and said, "I want to die as soon as possible. There is no joy."

On the surface, logic will say that these two persons were contradictory to each other, enemies to each other. But deep down there seems to be an intimacy. Jinnah was the head of his government in Pakistan. Gandhi was nobody; his disciples were running the government. Just one year after he was shot by a Hindu, which no one could have ever thought... It was possible that he might be shot by a Mohammedan, but he was shot by a Hindu. Life has its own way.

It looks strange, but deep down there is a certain connectedness. With Gandhi being alive, the Hindus in India would not be the only power, because there were Mohammedans, there were Jews, there were Christians, there were Jainas, there were Buddhists. And Gandhi wanted to make an absolutely secular state. Jinnah did a good job; he got rid of almost all the Hindus in Pakistan and made a Mohammedan state, a religious state.

Gandhi could not do that. And if Gandhi was alive, then he would prevent anything along those lines. And the strangest thing is that India has the greatest Mohammedan population in the whole world. No other country has... even today, after the division of Pakistan on one side, Bangladesh on another side, India has the biggest Mohammedan population. It is the biggest Mohammedan nation.

So the fear of the Hindus was, "Soon these Mohammedans, who produce children more efficiently and are allowed by the constitution to have religious freedom -- and each Mohammedan can marry four women... Soon they will be the majority in the country. Again Hindus will be living under Mohammedan rule."

Gandhi had to be removed. And the moment the news reached all over India that Gandhi had been shot, everybody, without any exception, thought that he must have been killed by a Mohammedan. I told my father, "I don't think so, because Mohammedans have achieved what they wanted. They wanted a separate country -- they have got a separate country. Whatever their demands were, they have been fulfilled. Why should they kill Mahatma Gandhi, who is not in their way at all? He was certainly killed by a Hindu."

And unfortunately that Hindu came from Poona. But the day Gandhi was killed, and the news reached Karachi... That whole year Muhammadali Jinnah had not had guards, security, because he could not think that any Mohammedan could kill him. He had given them a whole country which did not belong to them.

He was sitting in the garden talking to his secretary when the news came on the radio that Gandhi had been assassinated by a Hindu. Suddenly Muhammadali stood up, and his secretary had to support him because he was staggering. He was so much shocked by the very idea: a Hindu killing Mahatma Gandhi! Then what was possible became clear to him -- he could also be killed by a Mohammedan.

And actually he was killed by Mohammedans, but in such a slow way that it did not look like assassination. He was old and sick, and since Mahatma Gandhi had died he never left his bed. Everybody said, "You should be happy that Gandhi is dead." He said, "I feel very hollow without him. He was my joy, we were party to a game. Now I am alone. Now there is nobody with whom I can play the old game. Now

there is nobody who is exactly my contemporary. My only contemporary was Mahatma Gandhi; he is dead."

He became sick and to his closest disciple, Liyakat Ali Khan, he gave the position of acting head of the country, because he was not able to work. And what Liyakat Ali Khan did... Just now the diary of the doctor who looked after Muhammadali Jinnah has been published. Liyakat Ali Khan moved Muhammadali Jinnah to a remote part of Pakistan where there was no medicine, no hospital -- if you asked for any medicine it would take three weeks to reach -- no railway lines, no airport, nothing, with the argument that the climate would suit him. Now he was in power.

And only a doctor was given to Jinnah, not even a nurse or a servant to look after him. And the doctor's remembrance is, "It was a political murder done in a very diplomatic way." There would be periods of three weeks when there was no medicine. The doctor would go on giving information that medicine was needed absolutely immediately, and after three weeks the urgent medicine would arrive.

My own feeling is also that Jinnah was killed. And the doctor reports in his book, "To me Jinnah confided a strange secret: `I have committed a mistake by dividing India and Pakistan.'" This is a very strange thing.

His whole life he fought for Pakistan, and at the end he says, "I committed a great mistake, and now there is no going back. I am too old and Gandhi is not alive. If I had a little health left, I would have flown to New Delhi, to Jawaharlal, and said to him, `Drop this idea of two countries. It is foolish.'" But with Gandhi he could never agree.

Were they enemies or complementaries? Ordinary historians will say they were enemies -- they were not. Jinnah had immense respect for Gandhi, and so was the case with Gandhi. Agreement or non-agreement on political matters was one affair, but love for each other was a totally different thing.

You will not believe that Gandhi had offered Jinnah, "I will make you the first prime minister of India, but let India remain undivided. And you can choose your cabinet. I will not interfere, and I will withdraw Jawaharlal and others who are contenders. They are my people; I can tell them to withdraw, let Jinnah have his government. I trust you; the country will not suffer in your hands, it will prosper in your hands. Your intelligence, your caliber, your character -- everything makes it reasonable that you should be the first prime minister of the whole country. Why be the head of a small section of the country when I am offering you the whole continent of India?"

But Jinnah refused. He said, "I never accept anything. I fight for it and I win it. Your idea is good, but it is your idea." They fought their whole lives and both suffered. Gandhi was continually enquiring about Muhammadali Jinnah's health: "How is he? Is he still the same warrior, with the same sharp intelligence?" And the same was true on the other side.

I am just giving you an example from human reality. When your enemy dies, something in you dies too; you are no longer the same. The enemy was also part of your being. You may not have thought about it in that way, that he was complementary to you. On a wider scale the whole existence is complementary. But Aristotle, who created Western logic, could not understand this complementariness. He is thought to be the father of logic -- he is not even the uncle, because his whole logic by and by is proving to be wrong.

In the East, we have a totally different logical approach. It is in tune with life. Those who are not accustomed to it will say it is contradictory, it is inconsistent. But those who can understand, they can see the underlying connectedness.

One morning a man asked Gautam Buddha, "Do you believe in God?" And Buddha said, "God? God does not exist. The question of belief does not arise." And he said it so strongly.

In the afternoon, another man came and he asked, "Does God exist?" And Buddha said, "Yes, absolutely yes. Without God, life would be just dead, unconscious. God is the intelligence of existence."

And in the evening another man came and he said, "I don't know from where to begin. I am not a thinker; I don't know whether God exists or does not exist. I have not yet taken a partisan view. Would you help me to see the reality?"

Gautam Buddha, listening to him, did not answer, but closed his eyes and went into deep meditation. The man, seeing the beauty and the grace of Buddha meditating, himself fell... You know that kind of experience: if you are sitting with a few people and one man goes on yawning, soon you start feeling sleepy also. We are not islands, we are connected, so things enter into each of us. And a man of the quality of Buddha, with such tremendous silence, created such an atmosphere that the man fell into that silence; he also closed his eyes.

After one hour, Buddha shook him and asked him, "Have you received the answer?" The man touched

Gautam Buddha's feet and he said, "I am grateful. There is no question and there is no answer. There is only pure silence in the inner being of man, and that silence goes on spreading into the innermost core of the universe. But there is no question, no answer. Life is very innocent. I am grateful that you showed me the way."

Ananda, who remained always by Gautam Buddha's side to take care of him... he was very much puzzled because he had heard all three answers. In one God does not exist; in one God exists; in another, the question does not arise. When everybody had left, Ananda asked Gautam Buddha, "Don't disturb my sleep. I will not be able to sleep with such kinds of contradictory answers. One expects you to be consistent. If you say yes then go on saying yes, if you say no then that is your answer. But what kind of answer is this?"

Buddha said, "Ananda, I have told you many times: those were not your questions and I was not answering you."

Ananda said, "I know, I have also heard you saying to me all kinds of things. But one thing is certain, I have ears and they hear. I cannot close my ears when you are answering somebody. I have heard all the three answers and they are all contradictory."

Gautam Buddha said, "Just for your sleep's sake... I would like to say to you, the first man who had come to me was an atheist -- a confirmed atheist, well-known atheist. He wanted me to say something that supported him. He was not a seeker, he was not really on a quest. I had to shatter his ego. And the same was the case with the other man. He had come with a prejudice and he wanted to be supported in his prejudice. And that would be very unkind, to support anybody's prejudice. I destroyed his prejudice. You simply heard those answers, you did not see what was the undercurrent.

"The undercurrent was the same: to destroy the prejudice, to destroy the belief and to bring those people to real, authentic experience. That's why I did not answer the third man, because he had no prejudice. He was so innocent that to tell him something would have been a crime. So all that I could do was, I went into meditation, and around me in the deep silence of the night... And he was an innocent man; he also fell into silence. He experienced for the first time his own inner peace -- no question, no answer. And he was grateful. He touched my feet, saying that I had solved his trouble."

The work of a master is very complex because he is working with so many people of different prejudices, different conditionings -- and he has to shatter them all and make people absolutely clean, just as they were born, knowing nothing. But that knowing nothing was such a beautiful flower in the child. It filled him with wonder.

Knowledge kills wonder. Not knowing fills you with mysterious experience.

When the child opens his eyes and sees the birds and the sunrays and the trees and the greenery... and so many colors. He cannot describe them; he does not know even their names. But he lives almost in paradise. In his innocence is paradise.

Milarepa, my effort here is to make you as innocent as a child. I am teaching no belief system, so the question of contradiction does not arise. No philosophy is my preaching, so contradiction does not arise. My effort is to demolish all the rubbish that you have collected down the ages. If I can remove all that rubbish from your mind and can give you a clean sky, my work is done.

Without knowing, you will know. The mystery, the mysterious, the poetry of life, the music and the dance... all will become available to you.

A truck driver is racing down the freeway at seventy miles per hour when suddenly a face appears level with his left-hand cab window. The driver leans over and sees that a man is standing on the saddle of his motorbike, steering with one foot on the handlebar.

The truck driver rolls down his window, and the biker holds up a cigarette and says, "Have you got a light?"

"I have," says the driver holding out his lighter, "but you'd better be careful or you'll kill yourself."

"No, I won't," replies the biker, "I only smoke three a day."

Logic is not the way to life -- it leads away. The path that leads to life consists of a clarity just like that of a mirror: it reflects everything but holds on to nothing.

Aristotle, although considered to be the father of Western logic, was not much of a logician. He has written in his books that women have less teeth than men. And he had two wives; any night he could have counted his wives' teeth. But no, in Greece it was just as in other lands: a prejudice against women, that they

must have something less than men, they cannot be first-class citizens on any grounds -- even about teeth.

This man gave many ideas which worked up to a point and then flopped, because they were not coming from an enlightened being, they were not coming from a deep meditation. They were just superficial thinking. Today there has come into existence a new logic: non-Aristotelian logic. Following logic, Euclid made his geometry. Now, because the father figure is falling, Euclid has been losing ground every day. There has come into existence a non-Euclidean geometry.

You can enforce on small children stupid ideas -- for example, that two parallel lines never meet. But nobody asks, "Can you draw two parallel lines? -- exactly parallel?" It is impossible. Whatever you create is going to meet -- maybe miles away, but parallel lines meet because parallel lines are created by human beings, who cannot do anything with absolute perfection.

Euclid goes on saying, "The definition of a line is that it has length, only length." But can you draw a line which has only length? However thin it is, it will have something more than length. He defines a point as that which has no length, no breadth; can you make a point without length or breadth, howsoever small it is?

Now every concept of Euclid is being questioned. And Euclid is only a logical extension of Aristotle. Aristotle is not a sage; he is simply a thinker. And a thinker cannot come to conclusions which can be true -- only in appearance. Only the sage can see reality as it is. It is Aristotle who divided the world into two: the material and the spiritual.

It is such a coincidence, interesting coincidence, that the spiritual world is called the metaphysical. And the reason is only that in his book he has chapters, and after the chapter on physics comes the chapter... he does not call it metaphysics, he simply says that there are things which are not confined to the physical world. But because the chapter comes after the chapter on physics -- *meta* means after, *metaphysics* means after physics -- it has taken a strange meaning.

But existence is one. You may divide it arbitrarily for certain purposes, but never for a moment forget that your division is arbitrary. Existence is one solid whole. Matter is nothing but spirit condensed; spirit is matter which has come to blossom -- the difference between the seed and the flower.

It is not a difference, because the seed contains the flower and the flower contains many seeds. So it is a circle, it is not a division. All divisionary ideas are dangerous. The East also has grown its own logic, but it is not Aristotelian. Buddha's logic is a fourfold logic. If you ask him, "Is there God?" he may say, "Perhaps." Perhaps is not an answer. If you ask, "Is there any doubt?" he will say, "Perhaps"; "Are you not certain?" he will say, "Perhaps."

Mahavira extended the idea of "perhaps" to the very extreme. His logic is sevenfold. It is one of the most complicated ideas, but very representative of reality, because he says, "Whatever you say contains only one aspect of reality. What about other aspects? You have to make other statements." According to him, unless you make seven statements you will not be able to cover the whole reality. But those seven statements are going to be contradictory to each other.

Ask him, "What about God?" and he says, "God is." And immediately he says, "God is not." And following that, "God is both: is, is not." And he continues, "God is both not: neither is nor is not." And he finalizes, "God is indefinable."

Mahavira could not gather many followers for the simple reason that only very crazy people will accept such a thing. People want definite answers. But existence is a flux, it is not definite; it is changing, it is moving. It has all aspects possible. In some way you can say, "Yes, it is true." And in some way you can say, "It is not true."

In a court, a man was on the witness stand. There had been a murder. Another witness had said that the murder had happened inside the house, and this witness said that the murder happened under the open sky.

The judge was a little puzzled. Both men were trustworthy, of integrity. Then his clerk told him, "Don't be puzzled, both are right. The house was being built, but the roof had not been put on it. So the murder happened in the house, but it happened under the open sky."

If you watch life, you will find so many things which logically don't fit. But that simply means you have not gone deep enough; otherwise they *have* to fit. They are part of this existence.

Paddy is called as the prime witness in an assault case but gets things a little mixed up in his account of the affair.

"It was Dennis who started it all, your honor," begins Paddy. "He trod on my foot. So I pushed him off and smacked him on the jaw. Just then, his dog ran up and I hit him again."

"Hit the dog?" asks the judge. "No, your honor, I hit Dennis. Then I picked up a stone and threw it at him and it rolled him over and over."

"Threw a stone at Dennis?" asks the judge. "At the dog, your honor. Then he got up and hit me again."

"The dog?" asks the judge. "No, Dennis. And with that he stuck his tail between his legs and ran off."

"Dennis?" asks the judge. "No, the dog," says Paddy. "And when he came back at me, he got me down and pounded me, your honor."

"The dog came back at you?" asks the judge. "No, Dennis, your honor. And he was not hurt at all."

"Who was not hurt?" asks the judge. "The dog, your honor," says Paddy.

The judge scratches his head and fines the dog ten dollars.

After an unfruitful evening at the village dance, Ned begins his long, lonely walk back to the farmhouse. When he is halfway home the rounded, moonlit shapes of the big pumpkins in the fields remind the horny young fellow of so many shapely female asses. Settling down next to one of the pumpkins, he cuts a whole in the side and begins to get physical with it.

Suddenly a voice cries out, "Hey, you! What the hell are you doing with that pumpkin?"

Ned bolts upright, sees the policeman's badge glinting in the moonlight, and thinking quickly blurts out, "Pumpkin? What pumpkin? Oh, Christ, is it midnight already?"

Paddy decides to try life in the army and gets sent to a training camp. One night, he comes back from an exercise covered in cow shit.

"Why are you late back in camp?" snaps the sergeant major.

"Sorry, sir," says Paddy, "but as we crossed that field full of cows my hat blew off, and I had to try on thirty before I found it again."

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #22
Chapter title: Here everyone is the best

5 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
A LOT CAME UP FOR ME IN DISCOURSE WHEN YOU SAID ANUBUDDHA WAS SO LOVING, SO CARING, SO SUCCESSFUL. THE LINE THAT GOT ME THE MOST WAS, "OUR BEST BODYWORKER." MY NEED FOR PRAISE AND FEAR OF REJECTION WAS HIT BY A STRONG PUNCH IN THE STOMACH. I FEEL LIKE I'M DROWNING; YOU LOOK LIKE THE LIFEGUARD, SO I SCREAM OUT FOR HELP, BUT YOU JUST SMILE AND TELL A JOKE.
BELOVED MASTER, HOW DEEP IS THE WATER?

Deva Satyarthi, I knew, as everybody else did, whose question this was! I was waiting for it; in fact it arrived almost the same day. But I waited so that you could cool down a little.

You don't seem to understand the language of this commune. Here *everyone* is the best! I have never come across another category. This is not the ordinary world you are in. Here things have a different meaning. And you are to be understanding enough; otherwise you will go on missing the basic points of inner growth.

Just the other day, when Anubuddha was working on my hand it was hurting so much, and I had to decide whether to say to him, "Do your worst, don't be worried," or, "Do your best, don't be worried." For the first time I came to understand that the worst and the best can be the same. But it is our whole upbringing which teaches competition, jealousy, which teaches comparison and continuously keeps us in a despair.

These are foundations of despair and anguish. If you are continuously comparing... Then somebody has a little longer nose than yours, and you will feel very much hurt against God, "What kind of miserliness... Just a little bit longer nose and I would have been a beautiful person. And he has given me a nose which looks as if he has punched it. Is it a nose or a joke? -- punch line!"

And you are always looking all around -- thousands of people. There are people who have beautiful bodies, there are people who have great intelligence, and there are people who have money -- and they all keep you in misery. They don't do anything to you, you do everything yourself; it is a self-created hell. But continuously comparing yourself with everybody you come across, you will be never out of misery; you are following all the rules which create misery. One has to learn not to compare, not to be competitive.

Satyarthi has been working on my body almost for one month and he is my *best* bodyworker. There is no question and no doubt about it. But he is a best bodyworker in his own way; Anubuddha is in his own way. Leela was working on my body... My body is a kind of test for my bodyworkers. So many people... they enjoy working. I say, "Okay, torture me as much as you can. Anyway I have nothing else to do. You are doing the whole work, I am simply witnessing how much people can torture each other."

Satyarthi is one of the best body torturers. If you are feeling in the dumps, down, go to Satyarthi, because to get out of misery there is only one way: to invite greater misery. Lying down, I have nothing to do, but I go on watching what is their method of torture. Satyarthi has a very clear-cut method. First he does such a deep massage that your whole body hurts -- naturally. And slowly he starts doing less deep massage and you start improving. Finally he is doing a soft massage and your whole body is healthy. It was healthy in the first place! The day I understood his trick, I told him, "Now give somebody else a chance."

But remember one thing: the moment you drop comparison, competition, all jealousy disappears. You are yourself, perfectly beautiful; as an individual, incomparable. But even the greatest people suffer from such stupid things.

The man who created the greatest revolution in the world, Vladimir Ilyich Lenin, had small legs, disproportionate to his body. They never reached to his feet. Special chairs were made for him; otherwise he was dangling in the air. Naturally he was feeling very inferior. The greatest revolutionary of the world... but what to do? Existence goes on joking with people. He was always very conscious that nobody mentioned his legs. And in such situations the ordinary thing is that everybody will mention his legs -- what happened?

A guest was coming to Hymie Goldberg's family and he was a great politician, very powerful. And Hymie Goldberg and his wife Becky were telling their son, Herschel, the whole day, "Remember, don't mention about his nose!"

The boy was very much puzzled, "Why so much concern about his nose? Many guests have come, but nobody has told me, `Never mention about his...' Why should I mention about his nose?"

Then the guest came and there was great silence. And Herschel said, "My God, he has no nose! And the whole day I have been tortured: don't talk about his nose. And Jews know what a nose is! This you call a nose?"

Hymie Goldberg hit his head. He said, "The whole day I wasted telling him, `Herschel, you can get out and either go to play or to meet somebody or go to your grandmother's house. But if you remain here, a guest is coming -- don't mention about his nose.'"

He said, "I am not going from this place, because if something strange is coming..."

Naturally, the thing that you don't want anybody to know, everybody will know. Your very hiding will indicate that something is wrong.

It is a very strange atmosphere, created by the whole world. It has a certain background behind it. It

wanted to destroy the individual, take away his dignity. It wanted to destroy the joyfulness and give him misery, because only miserable people are controllable, only miserable people are able to be exploited. Miserable people are always ready to play into the hands of others, the vested interests.

The vested interests don't want individuals, because an individual, just by the very definition, is a rebel. He does not belong to any crowd, any religion, any nation, any race; he simply is himself. It is very difficult to exploit a world which consists of individuals. It is very difficult to create unnecessary wars, destruction, if the world consists of individuals. Because the world consists of miserable people, you can force them to do anything. They are always looking upwards, for somebody to order them.

In the army it comes to the extreme point. All the trainings in all the armies of the world are basically the same. The structure is how to destroy the individual, but in such a way that you will never think that it is destroying the individual. They call it discipline, they call it obedience, they call it courage. They call it many beautiful names. And what is the training?

In the second world war when there was a shortage of people in the army, a professor in England had to be compulsorily enrolled. He resisted. He said, "Listen, I am a professor of philosophy. I cannot do anything without thinking about it. I cannot even shoot without first contemplating about the consequences." But they did not listen. They thought, "We will manage." They had their training.

The first day he was standing in the line in the morning for parade and the commander said, "Left turn." Everybody turned except the professor. He was thinking, "I don't see any point, why I should turn left. There is no reason at all. I am perfectly good as I am."

The commander looked very angrily at him, but remained silent, thinking that he would take him to task afterwards. Then he ordered everybody to turn to the left, to the right; to go backwards, to go forwards; and then finally to stand in the same place from where they had started the whole exercise. And then he came to the professor who was standing, and asked him, "Why don't you move?"

He said, "Why should I move? And what have all these people gained by moving? These are all idiots! For no reason: move left, move right, go forward, go backward. I am not an idiot."

The commander said, "This is a strange fellow. Nobody ever has raised the question." He said to the general, "This man is absolutely uncontrollable. Whatever you say, he asks why. If you say, `Your shoes are not shining as they should be shining,' he says, `I am perfectly happy with them as they are. And what has it to do with the training and the discipline?' If you say, `Your clothes are not perfectly well ironed,' he says, `It is not your problem. I like loose clothes.'"

Finally he went to the general and he said, "You take this man over. He may spoil the others, because the others laugh. And others have also started thinking, `Perhaps the professor is right. What is wrong in loose clothes, if he likes loose clothes? What is wrong if the shoes are not shining? In what way are shining shoes going to win the war?'"

"He raises such questions," the commander said, "that I cannot manage. You take him away."

The general called the professor and he said, "You'd better work in the mess." And he gave him a pile of peas and told him to sort out the bigger peas from the smaller peas: "Make two piles, and after one hour I will come to see the result."

After one hour he came and saw the result. The professor was waiting, looking at the peas. The peas were sitting in the same place. The general asked, "What is the matter with you? Can't you sort out bigger peas from smaller ones?"

He said, "The problem is, where to put the middle ones? And I never do anything unless I have planned it completely. I have not been able to figure out where to put the middle ones. All are not big and all are not small -- there are middle ones too. You tell me, where should I put the middle ones? And if you tell me with the big ones, then why? Explain! If you tell me with the smaller ones, an explanation is needed."

He was released from the army, with honor. This type of man is not needed in the army. The army wants obedient people. Whatever is said has to be done; there is no question of why. This obedience is nothing but another name of slavery, creating a slave psychology. First, "Left, right, backward, forward" -- innocent things, because you are not destroying anything, not killing anybody. But they have developed, down the ages, certain tactics.

Once you become obedient and you start doing things as you are told, and you don't ask why, then when one day you are marching with guns, the moment you are ordered to shoot you don't think even for a moment, "Why?" That man is absolutely innocent. He has not done any wrong to you. He also has a wife, he also has children, he also has old parents waiting for him, just as your parents are waiting and praying that you will come back home soon. If the soldiers start thinking, both soldiers will throw away their guns

and will hug each other and say, "It is time to go home. What is the point?"

If the politicians cannot agree on certain points, that is *their* business. They should wrestle with each other. Gorbachev and Ronald Reagan can have a boxing match and decide -- whoever wins. But why waste millions of people's lives? Millions of people are in the army wasting their lives.

Just "Left, right, left, right."

And finally comes the loaded gun, "Shoot!"

Or the bomb.

The man who dropped the bombs, atom bombs, on Hiroshima and Nagasaki did not think for a single moment about what he was doing. His mind was completely brainwashed, completely mechanical. He had been ordered; he was obeying. Obedience is the greatest religion, not only in the army, but also in the church; not only in the politician's world, but also in the priest's conception of existence -- obedience, just obey. And he obeyed.

A man of *small* intelligence and individuality would have thought at least twice, "What am I going to do? One hundred thousand people will be destroyed within three minutes." But he dropped atom bombs on two cities... two hundred thousand people. He came back to his camp, and in the morning when asked, "Did you have any rest?" he said, "Why not? I followed the order, I rested well. I am an obedient person."

Obedience is the greatest value in a world of slaves. And this is not only the case with the ordinary politician and the priest; it begins with your God himself. He was against Adam and Eve because they disobeyed. What kind of God have people been worshipping? And a God who prevents his own children from eating the fruit of the tree of knowledge and the tree of eternal life does not seem to be a very loving father. He seems most dangerous, a despot. And that's what the devil managed to convince Eve of. And the devil was absolutely right.

You will be surprised to know, there are thousands of devil worshippers in the world. And I can see the point, why they worship the devil. He was the first revolutionary, and he suggested the right thing. He said "These are the two most important trees in the whole garden of Eden. If you know and if you experience eternal life, what else is needed? Wisdom is enlightenment and eternal life is deathlessness -- you have attained everything. God has prohibited the two most important things in life. And the reason why he has prevented you is that he is afraid that if you eat these two fruits, you will also become like God. He is jealous! He is afraid that he will lose his power. Everybody will be as powerful as he is."

Now, this fascist has been worshipped as God, and the poor fellow, the devil, has been condemned, who has been the greatest benefactor of humanity. He has not harmed anybody, he has simply suggested that these are the two things worth achieving: the wisdom of the truth, and the life which knows no death. Then it takes a totally new aroma, a beauty and a blessing.

God has prevented you so that you can remain slaves, afraid of death, afraid of disease, and always a worshipper. He has destroyed your dignity by preventing you. I have always loved the fact... for some reason, which is lost far back in the historical records, the word `devil' comes from the Sanskrit word `divine'. It exactly means God. In its origin, God means nothing; in no language does it have any meaning. It is just Godot.

When I was reading WAITING FOR GODOT I thought, Godot seems to be like a German word. The very sound of the word... One of my old sannyasins, Haridas, was with me. I asked Haridas, "What is German for God?"

He said, "The German for God is Gott!"

It seems only Germans have Gott it! God does not mean anything. It is a meaningless word and you can manage to give any image to it.

So I cannot condemn devil worshippers. They are growing. Just a few days ago there were reports from Australia that devil worshippers are not only worshipping the devil, they don't allow the Christian church to continue their Sunday ritual. They throw stones at the churches, at the windows, disturb the meetings. And they are all Christians -- they are not my sannyasins!

Deva Satyarthi, your question is good for everybody. From this moment start learning that we don't have any other category than the best. Everybody is the best in his own way. There is nobody else to be compared to. And once you drop this comparison business, you will feel so light and so full of joy. The same energy that goes on becoming jealousy and competition and comparison turns into blissfulness, becomes a shower of ecstasy in the deepest core of your being.

That day after I talked about Anubuddha I had remembered Satyarthi, and I knew that he was going to be very much disturbed. And while passing him I had smiled at him -- just to give a finish, the last touch.

But he could not laugh. If he had laughed, he would have become enlightened!

Little Herschel Goldberg is causing his parents much heartache by his behavior. He has already been kicked out of two state schools, so in desperation they send him to a Roman Catholic school.

When Herschel gets home from his first day at school, he goes straight to his room to do his homework. Hymie comes home from work and says to Becky, "Well, how did Herschel get on at his new school?"

"Fine," says Becky, "he is upstairs now doing his homework."

"Homework?" cries Hymie. "He has never done any homework in his life!"

So Hymie runs upstairs and says to Herschel, "Well, son, how come you are doing homework? Why this big change?"

"Well," says Herschel, "I am the only Jewish boy in the school, and up on the wall they have a picture of the last one who went there. And, Oy! you should see what they did to him. They nailed him to a lamppost!"

Man is living in fear. He is doing everything out of fear. If he does not do it he will lose respectability; if he does not do it according to the idea of others, he will not be thought to be somebody special. It is all fear, and out of fear nothing great ever comes. Anything great is born only out of love, meditation, silence, understanding. If you create out of fear it is not creation. Your fear will be there, just like a shadow, destroying the beauty of your creation.

If your creation comes out of joy, then whatever you do has a beauty, a beauty that you can be proud of. Whether anybody understands it or not does not matter.

I am reminded of Van Gogh. He painted -- perhaps the first painter -- with his own blood. He was a poor coal miner's son. The family was not able to send him to an arts school. And the family could not conceive -- what kind of crazy idea has he got, that he has to become a painter? He left the family, but he had no other kind of education, qualification. His brother used to send him every week exactly seven days' money for food, for clothes, for absolute necessities. And Van Gogh was fasting for four days and saving the money to purchase paints and canvases and brushes. So one day he would eat, one day he would fast.

Perhaps no man has fasted so spiritually. THIS I call a spiritual fast, because it is in the service of creativity. It is not out of greed -- you fast because you want heavenly pleasures after death. It will be counted, how many fasts you did. It is sheer greed; it is not spirituality. You give to beggars just as a way of opening an account in God's bank. And these beggars go on saying that if you give one rupee here, there you will get a thousand in return. It is not even business; it is sheer gambling. It is not spirituality. Only a man like Van Gogh fasting can I say is spiritual.

He would paint, and he was so far ahead of his contemporaries that nobody ever understood what he was painting. Not even painters could understand his paintings. He could not sell a single painting his whole life. And now his paintings are sold for ten million dollars, a single painting; twelve million dollars, a single painting. There are only two hundred left, and he had painted thousands. And he had given them just to friends, because what else to do? He had no place to collect them.

A man one day came to purchase a painting. Van Gogh was very happy. He started showing him all the paintings that he thought were his best creations.

The man said, "You don't worry. You give me anything, just this is the price."

This was so insulting. He immediately threw the money out on the street and pushed the man out and told him, "Tell my brother never to send any other man to purchase my paintings. You are not the man... you don't even have an eye for the beauty, for creativity. You don't even want to see... Certainly I can say this money has been given by my brother to you, just to give me a little satisfaction that at least one painting has been sold."

It was a very strange life -- fasting, continuously painting, he was becoming weaker and weaker. Finally he wanted to paint the sun, so day after day he was just watching the sun -- painting, but rejecting the paintings; they were not coming up to his standard. He went crazy. He was forced to enter a mental asylum. For one year he remained in that madhouse.

That was the only peaceful time, where the medical and the psychiatric doctors were sympathetic to him, to his whole misery. He had done no harm. And they allowed him, from the institution's money, to have paints and everything that he wanted. For the first time he had everything he needed to paint without being hungry. His best paintings are those which he painted in a madhouse.

But still he was thought mad, because the paintings were not created for selling, the paintings were not competitive, the paintings had no ambition; the paintings were not desires and greed to become somebody

special. The paintings were the children of his love. And he painted as an individual; his society could not understand them, because he did not follow the society's symbols.

For example, his trees all go higher than his stars. Now, anybody can point out, "This is not factual. Stars are far higher and your trees are going beyond the stars." He said, "What can I do? Whenever I listen to the trees I feel that they are the desires of the earth to reach the stars. I am simply painting what I am experiencing."

He painted his stars as spirals. Everybody laughed, because stars are not spirals. Just recently, physicists have come to the idea that stars are spirals -- just because of their distance we cannot see that they are spirals -- and Van Gogh was for the first time validated by science. A hundred years before, with naked eyes, with no scientific instruments... the man's clarity must have been immense. His love must have been so enormous, his silence so penetrating, that it reached to the farthest stars without any instruments, without any support. Everybody was against him, but he painted stars as spirals.

A man should live according to his heart. Even if he remains a beggar, he will have a dignity which even a king cannot have. The king can lose his dignity within minutes. A man should work not out of fear and comparison and to defeat someone, but to express his own genius. And everybody has a genius of some kind.

Now something for Deva Satyarthi to laugh. I don't want anybody to be serious here. It is a temple of love, a temple of laughter. Seriousness is considered sickness by me.

A woman is out riding one day when she falls off her horse and shoots straight through a hedge, where her jeans and sweater are torn off. She is lying naked and unconscious in the field when Father Murphy comes by on his bicycle.

Seeing the naked girl, he runs over to see what has happened, but not knowing what to do, he places his black priest's hat over her pussy and jumps on his bicycle to go and get help.

Just then, Paddy and Sean stagger out of the pub and go over to the hedge to take a piss.

Seeing the girl lying there, Paddy turns to Sean and says, "Look, that girl seems to be in trouble."

"She is," says Sean, "and the first thing we've got to do is to get Father Murphy out of there."

A young cowboy, in the wild west for the first time, finds himself in a town without women. At the local saloon, he asks the other cowboys how they manage without women, and they tell him to find a sheep or a cow for a companion.

A few days later, the young man walks in with a pig. He sits her down at a table and then walks over to the bar and says, "I will have a large whiskey for myself and a root beer for the young lady."

The bartender reaches below the bar and brings out his shotgun. He points it at the young man, who starts to back away.

"I don't understand," he says. "You told me I could find a companion."

"I know," replies the bartender, taking aim.

"Then why are you pointing that gun at me?" cries the cowboy.

"We told you to find a companion," says the bartender, "but not the sheriff's wife."

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #23

Chapter title: A woman is more poetic

6 February 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
THEORETICALLY SPEAKING, ENLIGHTENMENT AND WOMEN ARE JUST GREAT. BUT WHAT ABOUT PRACTICALLY SPEAKING?

Milarepa, without women there would not have been any enlightenment. That's the reason why women themselves don't become enlightened; they are continuously engaged in making men enlightened. They don't have time enough for themselves. Their sacrifice is great.

There is an incident in Gautam Buddha's life. When he was born, he was born as an old man's son. The father was praying to the gods; otherwise, who was going to inherit the kingdom? Finally, Gautam Buddha was born. There was great celebration. But in the whole celebration, the most important thing that happened was...

A great enlightened sage used to live in the Himalayas, and people used to go to him just to feel his presence, just to look into his eyes, just to hear his words which indicated towards the wordless, his silence, his music. His very being was music. His very presence was an invisible dance. He was very old. The sage suddenly got up and rushed towards Gautam Buddha's house. It was a long journey from the Himalayas, but he said to his disciples that he had to do it, he would not be born again.

Enlightenment means ultimate death.

You will not have another imprisonment in a body, in desires, in jealousies, in all kinds of uglinesses. You will be here, but a pure breeze, merged into the whole.

He said, "I am not going to be born again, and Gautam Buddha has just been born. He will become, one day, the greatest enlightened one. I want to touch his feet because our meeting can happen only now."

The king was very much impressed. He could not believe it; he wanted the old sage to bless the child. He said, "Bring the child." Rather than blessing him, he touched his feet. And tears rolled down from his eyes.

The king said, "What is the matter? Is there something wrong? Is there some fatality, some danger?"

He said, "No, I am crying because I will not see this beautiful being blossoming in its utter beauty. But I am happy that at least I have touched his feet."

This created a great trouble in the mind of Buddha's father. "It means he is going to become enlightened, a sage. Then who is going to take care of the kingdom? He will renounce the world."

He called all the astrologers of his kingdom and asked them to find out the future of the boy. They all looked at his birth chart, and remained silent. Each looked at the other: "You say it, because the old man may have a heart attack." But a young man, Konda, was not very much concerned about anything except the truth.

He said, "Listen, all these old astrologers are silent because they don't want to say something which may hurt you. But I have to say it. Whether it hurts you or not is not my business; you have called me, the chart is before me. This boy has two possibilities. Either he will become a world conqueror, a *chakravartin*, or he will become one of the greatest enlightened persons."

A new problem arose: how to prevent his enlightenment. All the astrologers made a suggestion. And what they suggested, in fact became the cause of his enlightenment. They knew astrology, but they did not know anything about enlightenment. They said, "Give him all luxury, all pleasures, never allow him to see anything miserable, old, dead. Not even in his garden should a dead leaf be left. In the night all dead leaves should be removed. And surround him with all the beautiful girls of the kingdom. Let life be just a playfulness to him. Then there is no need to renounce it. Obviously, one renounces life because it is not all playfulness; it is just the opposite -- a long, long agony."

So Gautam Buddha's father arranged everything: beautiful palaces for him, for different seasons in different places, far away from people. He was not allowed to move amongst the people. No old man, no old woman, no dead person was allowed in his palaces. And all beautiful girls were his playmates. He grew up in immense luxury; perhaps nobody has grown up the way he did.

And the astrologers said, "As soon as he is old enough, mature enough, get him caught in marriage." One of the most beautiful women, Yashodara, was chosen to be his wife. His whole life was just pleasure. The whole night was dance, song, music, women, wine, and the whole day was for rest, sleep. But this whole situation created the impetus for enlightenment.

It was a special occasion every year -- he had to go to inaugurate the youth festival of the kingdom. The story is beautiful. At this point, I think it becomes mythological; but it does not lose significance, it gains more significance.

The gods in heaven became very worried. Twenty-nine years have passed and they are waiting and waiting that this man is going to become a buddha. Now he is married, has a child, born just a day before. They managed a small strategy: an old man, coughing, with an utterly sick appearance passed by the golden chariot.

And Buddha asked his charioteer, "Chhanak, what has happened to this man?"

The story is that Chhanak would not have said the truth, so a god spoke from inside Chhanak, "This happens to everybody. This life is nothing but a death every moment, and he has reached the last stage. Ahead of it is the graveyard."

Buddha said, "Nobody told me anything about death. I have never heard about it." And the gods had managed for a small funeral procession to pass by the side of the chariot.

And Buddha again asked, "What has happened to this man? Why are people carrying him?" And the gods within spoke, "My lord, this happens to everybody. Everybody is here to die. Life is only a prelude, a preface to death."

Great transformation was happening in the mind of Buddha. And then suddenly he saw a sannyasin. He said, "Why is he wearing orange clothes? I have never seen anybody wearing orange clothes."

And the gods spoke again, "This man is in search of something deathless before death comes. This man wants to avoid death. This man wants to know not this ephemeral life but the real life, the authentic life which has no beginning, no end. He wants to know the existential, not this life which is made of the same stuff as dreams are made of."

A great turning point. Buddha said to Chhanak, "Turn back, I am not going to inaugurate the youth festival. I am no longer young. If youth is going, old age is coming, death is the only certainty in life. Then before time is lost I want to seek and search for the truth."

That very night he escaped. And while he was escaping, he saw the beautiful women sleeping: somebody's saliva was flowing, somebody had one eye open... For the first time he saw that these women and men were just bags of skin; behind them were hidden only skeletons.

If instead of Konda I had been there and if the king wanted his son not to be enlightened, I would not have suggested that solution. He became fed up with women, bored and tired; he became fed up with luxury. One becomes accustomed to everything. And the moment you are accustomed it loses all juice.

He had nothing to live for in that palace; he never looked back. In the Buddhist scriptures this sentence comes so beautifully: "He never looked back." Because he had seen everything -- all luxury, all comfort, all women, all food, all beautiful gardens, palaces. What is there to look back for? The point was to find something ahead -- totally different from what he had been living up to now. He was asleep; a certain awakening had come to him, and now he wanted this awakening to reach to its ultimate peak.

Enlightenment is not something outside you. It is your own consciousness, growing to ultimate potentiality. It is your own lotus flower that blossoms in the silences of your heart.

Women have really supported men very much by nagging them, by torturing them, by harassing them.

In a small school, the teacher was asking, "Can you name an animal which goes out of the house as a lion and comes back as a rat?"

A small hand was raised. The boy said, "I know him, he is my father. Outside he is a lion; inside he is just a rat."

And man has to be a rat inside. In fact, every husband is a henpecked husband. It is just a way of adjusting. The whole day he is tired -- so many things, so many ambitions, so many desires, so many conflicts -- and when he comes home, the wife is ready, full of energy.

Hymie Goldberg comes home wearing a new hat.
"My God!" says Becky, "where did you get that hat?"
"At a clearance sale," replies Hymie.
"No wonder they wanted to clear it," says Becky, "it makes you look like an idiot."
"I know," says Hymie.
"Then why the hell," snaps Becky, "did you buy it?"
"I will tell you," replies Hymie. "When I put it on and looked at myself in the mirror, I looked so stupid that to argue with the sales clerk was impossible."

In fact, women should be given every honor for all the great awakened people. But to awaken somebody else is charity. Men have not allowed women to become enlightened. Men have not allowed women to be anything that is their potential. In the whole of history, at the most ten women have become enlightened. The fact is very sad and miserable. These women must have been very rebellious.

In the Vedas, there is one woman, Gargi, and you can see her courage.... The king of those days, Janak, used to have every year a great conference of the wise ones, to argue and discuss about the ultimate truth. He was himself very much a seeker. He wanted to listen to all the aspects, all the different pathways.

Yagnavalkya was one of the most important wise people. He had thousands of followers. And there was a great prize also: whoever won that great contest would get one thousand cows, which were standing outside the palace with their horns covered with thick gold.

It was getting hot. Yagnavalkya told his disciples, "Take these cows to the ashram." But they said, "You have not won the debate." He said, "That I will do later on." He was so confident, and everybody knew that he would win, so nobody objected, not even the king -- because this was absolutely not right, to take the prize before you have even entered the discussion. You have accepted yourself as victorious already.

His disciples took away those one thousand cows. And Yagnavalkya was winning against other learned people; one by one, whoever stood against him was defeated immediately. But he encountered for the first time a woman, Gargi.

Gargi said, "You will have to bring those cows back. You have not won the debate -- I am here. I will ask a few questions and you will be finished." Even Yagnavalkya became afraid. Nobody had behaved like this, and a woman...

Gargi said, "Do you think God exists? -- then give the evidence."

There is no argument that can prove God's existence -- either you believe or you don't believe, but belief is not an argument. It is simply failure of your nerve. Yagnavalkya remained silent. She asked, "Can you tell me if anybody created the world?"
He said, "Yes, God created the world."

Gargi laughed. On that beautiful, auspicious occasion, her laughter was immensely beautiful. She said, "Are you sure? Were you a witness? Or have you any other witness, who has seen you seeing God creating the world?"

Now, this was difficult. Nobody had ever witnessed it. And the problem was, if Yagnavalkya said, "I witnessed," that meant the world was already created. What were you witnessing? -- you are the world. Certainly, the beginning cannot be witnessed. And if it cannot be witnessed, it cannot be proved.

And Gargi said, "Neither is there God, nor is there any beginning, nor is there any end. These are all things which the parasite priests have invented, imagined, propagated... all kinds of nonsense and superstitions."

Yagnavalkya was known to be a silent, peaceful man. He forgot all about silence and peace, and he said, "Gargi, if you speak any other word your head will fall on the earth."

Now, the sword is not an argument. And Yagnavalkya had to return, in deep shame, those one thousand cows. When they were returned, Gargi said, "You can keep them. I am not interested in cows and gold. I was interested to see how much understanding you had."

There have been a few women... Yagnavalkya, before leaving the world to go to the forest to meditate, had two wives, and he said to them, "You can divide all my possessions" -- which were big and huge.

But one wife, Katyayani, said, "If these possessions have not given you peace, do you think they will give me peace? If these possessions have not given you the truth, do you think they will give me the truth? I refuse. If you are going to meditate, I am going to meditate. Your going away proves that whatever we have been doing is futile. It does not create a connection with existence, it does not fill your heart with love and

truth, with celebration." And as Yagnavalkya went to the mountains, Katyayani also went in another direction to the mountains.

A few women have been of tremendous courage, but most women have been crippled by men. They have not been educated. They are not allowed to read religious scriptures, they are not allowed any social contact. Half of the world has been cut away from the other half completely. This is the greatest slavery that has happened on this earth; all other slaveries are very small. But even with this slavery, women have asserted themselves once in a while. That shows the possibility.

Rabiya al-Adabiya in South Arabia was one such woman. One day people saw her with a pot full of water in one hand and a torch burning in the other, running through the marketplace. They asked, "Where are you going?"

She said, "I am going to burn your paradise and I am going to drown your hell. These are all inventions of the priests, with which they have managed to enslave the whole humanity."

One mystic, Hassan, was staying with Rabiya. He asked in the morning for Rabiya's copy of KORAN SHARIF, and he was shocked to see that Rabiya had corrected many places in the KORAN. "That is not done. The KORAN is God's word, written by God's only and final prophet, Mohammed. You cannot improve upon it." That's why there are no commentaries on the KORAN.

Many times, many Mohammedan friends have sent me the KORAN, beautifully printed, and asked me if I can comment on it. I said, "You have not commented on it for a different reason -- because Mohammedans will not tolerate anybody commenting on the KORAN. My reason is different: there is nothing in it to comment on. I have looked all through it -- it is all bullshit. It is better that I do not say anything more. That one word is enough of a commentary."

But Al-Adabiya changed many words in the KORAN. Hassan was very much shaken. He said, "Adabiya, somebody has destroyed your KORAN."

She said, "Nobody can even touch my KORAN. I have corrected it wherever it was wrong."

Hassan said, "You think the KORAN can be wrong?"

Rabiya said, "The line you are reading is: when you meet the devil, hate him, curse him. I have crossed it out, because when I became myself, when my own flame became a great light around me, I could see one thing -- I can only love, I cannot hate. Even if the devil comes, stands before me, I will be loving, just the same as I will be loving if God is there. It is my own experience, and I have not to follow the KORAN, I have to correct the KORAN according to my experience. A man is not made by books -- books are made by men."

Now, such women indicate that if man had not repressed them... my own understanding is that more women would have become enlightened than men, because man's mind is full of rubbish. And man's mind is much more outgoing. He may go to the Everest... Just think of Edmund Hillary standing on the Everest, how stupid he must have looked. And for only these two minutes he was on the Everest, he risked his life.

Now people are going to the moon. The earth is in a mess and people are thinking of going to Mars. You cannot put your home right and people are trying to approach some other planet where living beings exist. Here in this world there is no dialogue, there is no love.

Because the woman is heart-oriented there is more possibility of her being awakened. Man is more logical, more arithmetical. Perhaps he can become a great scientist, but a woman is more poetic -- potentially, but we have not allowed her. She can be a beautiful dancer, she can be a musician. She will open new avenues of enlightenment through the heart. Love will become her god.

You know Jesus said, "God is love." If it had been written by a woman she would have written, "Love is God." God must be secondary; it is a mental hypothesis. But love is a reality throbbing in every heart.

We have seen people like Meera.... But only very courageous women could manage to come out of the repressive social system. She could manage because she was a queen, although her own family tried to kill her because she was dancing on the streets, singing songs. The family could not tolerate it. Particularly in India, and in Rajasthan, the woman is very much repressed. And a woman of the beauty of Meera, dancing in the streets, singing songs of joy...

There was a temple in Vrindavan, where Krishna had resided. In his memory a great temple was made, and the priest of the temple had to be a celibate. Now, celibacy is absolutely unnatural. It can drive you crazy, into unnatural perversions. In that temple, no woman was allowed to enter. Women were allowed only on the outside, to touch the steps of the temple. They never saw the statue of Krishna inside, because the priest was very adamant. When Meera came the priest became afraid that she would come to the temple.

Two men with swords, naked swords, were placed before the gate to prevent Meera from coming in. But when Meera came -- and such people are so rare, such a fragrant breeze, such a beautiful dance, such a song that brings into words that which cannot be brought into words -- those two swordsmen forgot what they were standing there for and Meera danced into the temple. It was the time for the priest to worship Krishna. His plate, full of flowers, fell onto the ground as he saw Meera.

He was utterly angry and he said to Meera, "You have broken a rule of hundreds of years."

She said, "What rule?"

The priest said, "No woman can enter here."

And can you believe the answer? This is the courage... Meera said, "Then how have you entered here? Except one, the ultimate, the beloved, everybody is a woman. Do you think there are two men in the world -- you and the ultimate? Forget all this nonsense." Certainly she was right. A woman full of heart looks at existence as a beloved. And existence is one.

There have been a few other women -- Sahajo... but they are very few. It is a condemnation of men that you did not allow a woman to become a Gautam Buddha, that you did not allow a woman to become a Lao Tzu.

The crime is so big that it is incalculable.

And, Milarepa, you are asking, "Theoretically speaking, enlightenment and women are just great. But what about practically speaking?" Practically speaking, also they are great. And the day woman's greatness is accepted, her uniqueness is accepted, her freedom, her individuality are respected, the world will be filled with more love, more flowers, with more fragrance.

What has man been doing down the ages except fighting? And what has man's genius been doing except creating more and more dangerous, destructive weapons? They are not satisfied with the nuclear weapons which exist today; they are enough to kill the whole earth seven times. I don't understand: what is the point, now, of piling up more and more nuclear weapons? There is only one incidence -- Jesus -- of someone who resurrected and may have needed a second killing. But ordinarily people die only once.

And the fact is, Jesus was not resurrected; he never died on the cross. He was taken off the cross before he could have died. The Jewish cross is such that it takes forty-eight hours to kill a person, because slowly, slowly blood flows out of the body. And Jesus was young -- only thirty-three years old, healthy.

He was taken off the cross after six hours. It was a conspiracy between his disciples and the Roman governor of Judea -- Judea was in slavery. The governor was not interested in killing an innocent man who had not done anything. If he believes that he is the son of God, why prevent him? -- let him believe. You can believe you are the father of God! Just a little imagination... He had not done anything wrong, he was just a little crazy and took things literally, but he was not a criminal.

So this arrangement was made: Jesus was brought down after six hours -- and in six hours, nobody can die on a Jewish cross -- and he was put into a cave; the guards were Romans. In the night he was removed. As he became healed, he escaped. He died in India, in Kashmir. And Kashmir was one of the parts where Jews had been living for hundreds of years.

When Moses was looking for God's city, God's land, Israel, a tribe of the Jews got lost. In fact, Moses reached a wrong place; Israel is not worth anything. The lost tribe reached Kashmir. And Kashmir is certainly the most beautiful place in the world. If anything can be said to be God's land, then Kashmir is. Moses himself came to look for the lost tribe and he died in Kashmir. It is strange that Moses and Jesus both died in Kashmir. And there is every evidence... I have been to their graves.

In India, nobody writes Hebrew. And those graves are not Mohammedan graves, because Mohammedan graves have to be made in a way so that the head is always pointing towards Mecca. Those two graves are not Mohammedan graves. And the person who takes care of those graves has been allowed by the Mohammedans to remain a Jew; otherwise, Mohammedans converted the whole of Kashmir. You can convert people's religion, but you cannot convert their noses. Their noses show that they are Jews. Just look at the nose of Jawaharlal Nehru or Indira Gandhi -- these are Kashmiris.

And you will not believe it: they are brahmins but they eat meat. No brahmin eats meat in India, but because they were basically Jews and then became Mohammedans or Hindus, the basic non-vegetarian food continued.

A very detailed analysis is needed, which Christianity prevents, because if it is known that they are certainly Jesus' and Moses' graves then it will become a holy place for Christians and for Jews both. And you should remember that Jesus was never a Christian. He was born a Jew, lived as a Jew, died a Jew. He never heard anything about these idiot Polack popes.

In this beautiful morning, in this silence, in these beautiful sounds of the birds, it is out of place to talk about serious things. So now a few really nonserious things, in tune with this beautiful morning.
Don't destroy it with sermons.

Somewhere in a little shack in the middle of Australia, Bruce, Edna and their daughter, Shirley, have finished their kangaroo stew dinner, and are arguing about who is going to do the washing up.

There's a big fight, and finally Bruce suggests that they all lie down on the floor and the first person to move does the dishes.

The same night, Hamish MacTavish is driving his old pick-up nearby, when the radiator overheats. He sees the shack and walks over there to get some water.

Going into the shack, he finds everyone lying on the floor, so he decides to help himself to water. On his way to the kitchen, he steps over Shirley, and in a moment of passion, jumps on her and fucks her.

He gets up from Shirley and finds Edna on the kitchen floor. The temptation is too great for Hamish and he jumps on Edna too.

Then he takes some water back to his car, but while he is filling the radiator, he burns his arm.

Hamish rushes into the shack and cries out, "Have you got any vaseline?"

Hearing this, Bruce jumps up and yells, "Okay, okay! I will do the dishes!"

Paddy and Sean are deep in the mountains on a hunting trip, when they stop to rest. Paddy gazes at Sean and says, "You know, I'm a pretty big fellow. If I had a heart attack or broke a leg, how would you get me out?"

"Don't worry," replies Sean. "Last year I shot a sixteen-hundred-pound elk, way back in the hills, and got it out all right."
"How did you manage that?" asks Paddy.
"Simple," says Sean, "it took me twelve trips."

Paddy goes to the horse races in Dublin. In the evening, he walks into a pub and orders a large brandy for himself and drinks for everyone in the bar.

"And have one yourself," he tells the bartender, generously.

Half an hour later, the order is repeated, and this goes on all evening until at closing time, the bartender taps Paddy on the shoulder.

"I hope you don't mind my mentioning it," he says, "but your bill comes to two hundred pounds."

"Does it?" asks Paddy. "Well I am sorry to hear that, because I've not got a penny."

The bartender leaps over the bar and starts to beat Paddy and eventually kicks him out of the door, into the street.

The next evening, the pub is just opening when Paddy walks in.

"A large brandy for me," he announces, "and drinks for everyone in the bar. But I am not giving *you* one," he says to the barman. "After a couple of drinks, you get very nasty!"

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #24
Chapter title: A complete holiday for your whole life

6 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
SOME SCIENTISTS ARE CONCERNED THAT MAN WILL SOME DAY RELINQUISH HIS INTELLECTUAL SUPREMACY TO COMPUTERS -- MONSTER ARTIFICIAL SUPER-BRAINS WITH AN INTELLECTUAL POWER FAR BEYOND ANYTHING WE CAN NOW COMPREHEND. ANOTHER FEAR IS THAT THROUGH GENETIC ENGINEERING, MAN WILL BE CAPABLE OF GROWING ARTIFICIAL INTELLIGENCE TO ORDER. OR THERE COULD BE A COMBINATION OF BOTH, WHERE SUPER-GROWN ORGANIC BRAINS CAN "PLUG IN" TO A SUPER-COMPUTER; OR COMPUTER SUPER-CHIPS CAN BE IMPLANTED INTO BRAINS.
WOULD SUCH SUPER-COMPUTERS OR SUPER-BRAINS BE CAPABLE OF TAKING MAN ON A QUANTUM LEAP, CUTTING OUR DEADLY CONNECTIONS WITH THE PAST, OR WOULD THEY TOO BE UNABLE TO ESCAPE MAN'S IDIOTIC CONDITIONINGS?

Anando, the question may not appear very serious, but it is one of the most serious questions possible. The first thing to remember is that it is going to happen. There is no possibility to avoid it; neither is there any need to avoid it. Perhaps I am the only one in the world who is in absolute support of mechanical brains taking over the work of human intelligence. The reasons are very clear, why I am in support of such a strange thing.

First, what we call human mind is itself a biocomputer. Just because you are born with it does not make much difference. A better computer can be implanted in your mind -- far more efficient, far more intelligent, far more comprehensive.

There are always people who are afraid of every new thing. Every new thing has been opposed by religions, by churches vehemently, because every new thing changes the whole structure of human life. For example, the computer can change all the stupidity that man has shown through the whole of history. I don't think that computers will like to create war, or computers will exploit people, or computers will discriminate between black and white, between man and woman.

Moreover, you are always the master, not the computer. You can always change the program of the computer. The computer is simply a tremendous instrument, which gives you immense possibilities that are not available to you biologically. You can do things which man has never dreamt of. The computer can be a thousand times more superior than Albert Einstein. Naturally the computer can produce a science far more fundamental, far more real, not changing every day because new discoveries go on happening and the old discovery becomes out of date. The computer can reach the very center of reality.
It can reveal to you whatever you want.
It is an instrument in your hands.
It is not a danger.

And because it will be doing all the intelligent, intellectual, mental work, nobody has seen the possibility which I am telling you, that you are left very simply to relax into meditation. The computer can be put to the side. The computer can do all the thinking; you need not go on continuously chattering unnecessarily. And the computer is not Christian, is not Hindu, is not Mohammedan. It is simply a mechanical device created by human consciousness. And in return it can help human consciousness to reach to its highest potential.

But every new thing will be opposed, because every new thing will make old things out of date. Old factories will close, old industries will close. There are many inventions which are never marketed in the world because the people whose business will be affected by them purchase their patents. And the scientist has not the money to make his own conception into a reality.

Now there are... for example, in Japan a few scientists have discovered that railway trains need not go at sixty miles per hour. They can go at four hundred miles per hour. And what is significant is, if they go at four hundred miles per hour, just the speed alone will take them up one foot above the rails. But it is dangerous to all the owners of old railways, small stations -- they can't stop. And particularly in Japan they

can have only the beginning station and the ending station -- it is a small land...

But they will not have accidents the way accidents happen today. They will never be late. They may even be ahead of time. And people sitting in them will never feel any bumps. In fact, railway lines will not be needed. The train has to run on rails only for a few miles, to take off, just like an airplane. And then there is no problem; it can move anywhere. It can go according to the whim of the driver, and it can take thousands of passengers.

But it is not being marketed. No country is interested in the invention, because so much money is involved in the old railway trains, old railway stations. If these new trains are accepted, that whole business will go bankrupt.

It is just an example. There are at least a thousand inventions which can help humanity to be more comfortable, to be more joyous, to have better clothes, better food. But they will not ever come to light, because there are people who are going to be ruined if those new things come onto the market. And new things are... naturally, they create fear. Now, for the first time sitting in a train which is going to take off, do you think you will not be afraid?

The same was the situation when the first railway train started in London -- just ten or twelve miles of track. And all the churches were denouncing and condemning: God never created the train, so this must be an invention of the devil. And old trains and their engines looked like the devil! They were making people aware, "Don't get into them." And the organizers were not asking for any ticket. On the contrary, they were offering breakfast, lunch, free, to whoever was ready to go for the first ride in a railway train. In the whole of England only eight persons were courageous enough.

The fear was created by the churches: "It is true that these trains will start, but what is the guarantee that they will stop? Once you are in, finished, the train never stops. And do you think just one breakfast and one lunch will do -- forever? Prove that they will stop." Now, nobody could prove it because the train had never even started. It was not a question of stopping.

Those eight persons who entered, their families were crying and weeping and their children were pulling them out, saying, "Dad, don't go." Wives were crying, "Are you mad? Don't you see? All the wise people of the land, the archbishops and the bishops and the ministers and the priests, everybody is against it. Have you gone mad, just for a breakfast and a lunch, staking your life? I will give you the money, just get out!"

But those eight persons said, "We are not going to get out. We have seen enough of the world, now let us see what happens if the train does not stop -- something is bound to happen. And if the driver is driving, he will also be concerned about stopping it; otherwise he will be killed -- we will kill him."

They all had come with their guns so that if the driver did not stop, they could shoot the driver or force the driver to stop the train. But there was no need because there were no tracks longer than twelve miles. It had to stop after twelve miles and come back. And people could not believe it when the train came back and those eight people, smiling, with their guns, got off. They said, "Never such a beautiful thing has happened in life. Such speed!" Now nobody ever asks the driver, "Give me a guarantee that the train will stop." Nobody goes with a gun. The train is accepted.

But a train that goes at four hundred miles an hour, without tracks, is dangerous. All the churches will join together, all the religious people will join, will protest, "The government should stop it. This is very dangerous. These trains can run into cities, over people; nobody can prevent them because they don't need tracks. Once they have taken off, they can destroy the whole earth -- no need of any nuclear energy. And the people inside can enjoy all kinds of scenes." But it will be very difficult to persuade people, first to make those trains, and then to become passengers in them.

Now robots are working; they have already come into existence. And particularly in Japan, which is far more advanced in technology than any other country today, many factories are run by robots. They never tire, they never retire; they don't ask for a salary or for a raise; they don't make unions, they don't go on strike. They are the nicest people you can find. And they work twenty-four hours, day in, day out. Their efficiency is perfect, a hundred percent.

But it is a danger because people are becoming unemployed. Now these unemployed people are going to create trouble; they don't want robots. But I am all in favor of robots. Everybody should be unemployed *and* paid -- paid for being unemployed. Robots are doing the work, you get the pay. And life becomes sheer joy.

Then you can meditate, you can dance, you can sing, you can go for world trips. The problem arises because we cannot think of the solution. The solution is simple. You were paid because you were producing. Now the robot is producing more, many times more, and he is not being paid. There is no need

for you to remain unemployed, hungry, poor. It is such simple arithmetic: you should be paid, paid more, because now you have vacated the place for a robot which produces a hundred times more. So if your salary is doubled there is no loss.

And if the whole world is unemployed and has enough money to enjoy, do you think anybody is going to join the army? People will join carnivals, circuses... All kinds of celebrations will happen, but there is no need for war. And even if war is an absolute necessity, robots are there, just let them fight. Nobody is going to win. Both sides are robots; nobody is going to be killed. Just, every day they come back with a few parts missing; repair them and send them back. Even war can become a great joy -- no question of defeat or victory.

But people are afraid because they cannot conceive a certain possibility in which people don't suffer. Anando's question is that these computers are going to take the place of intelligence. They will be far superior in intelligence. But remember one thing: those computers, far superior in intelligence, are in your hands. You are not in their hands, so there is no problem.

Up to now you have lived according to memory, which is an unnecessary burden, carrying it in your head. Twenty-five years of teaching in the schools, colleges, universities; Ph.D.'s, D.Litt.'s... What are you doing? You are creating a computer, but with an old, out-of-date method -- forcing small children to memorize. There is no need. The computer can do everything, just the computer has to be given information.

You can buy a computer which knows everything about medical science. You need not go to a medical college; you simply ask the computer and immediately the answer is there. Your memory is not so reliable. And the computer can always be fed with new memory, because new discoveries are being made every day. The computer can be plugged into the main computer of the university, so without your even bothering, every new discovery concerning your subject is immediately fed into your computer. It waits there, you enquire, and the computer tells you.

You can have a multidimensional computer which has all kinds of memory, or a one-dimensional computer which has only history -- the whole history of mankind. Now, *you* cannot have the whole history of mankind. Do you know on what date Socrates was married to Xanthippe? The computer can tell you immediately. That unfortunate date... I have always suspected that Socrates accepted the poison so easily because of his wife, because life was so torturous -- death cannot be worse than that.

How much can you memorize? Your memory has a limitation. But the computer can memorize almost unlimitedly. And there are many more possibilities: one computer can join together with another computer and manage to figure out new inventions, new medicines, new ways of health, new ways of living. Computers should not be taken as monsters.

Anando, it is a great blessing. And what man's intellect has done is very small. Once the computer takes over, so much can be done that there will be no need for anybody to be hungry, no need for anybody to be poor; no need for anybody to be a thief, no need for anybody to be a judge, because these all belong to the same profession -- judges and thieves, criminals and law makers. There is no need for anybody to be poor and no need for anybody to be rich. Everybody can be affluent.

But perhaps no government will allow this to happen. No religion will allow this to happen, because it will go against their scriptures, it will go against their doctrines. Hindus believe that you have to suffer because in your past life you committed evil acts. Nobody knows about past lives. They cannot accept an invention which can remove misery, poverty, sickness, because then what will happen to the theory of reincarnation, and rewards and punishments of good and bad deeds? The whole doctrine of Hinduism will be simply meaningless.

If the computer can make your life as long as you want, if a computer can manage for you always to be young -- no need for old age unless you want -- then who cares about... So many people will be affected. The medical profession will be affected, pharmacies will be affected, people who are living on your sickness will be affected.

A young man came from the university with the degree of M.D. His old father was waiting for him, because he was tired, working his whole life. Three of his sons were studying at medical college -- if at least one comes back, he can take his place and support the other two. And the young man immediately said, "You need not be worried. You rest and relax, I will take care."

And the third day he approached his father and said, "Dad, the woman you have been treating for thirty

years I have cured."

The father said, "You idiot! That is the woman who has paid for your education and was paying for your two other brothers. I was keeping her in this condition. She was so rich she could afford to be sick. She was not poor."

To be rich and to be sick is very dangerous. To be poor and to be sick is not very dangerous. You will be cured very soon, because you cannot pay much. On the contrary, you may ask the doctor, "What about the medicine, what about the food you have prescribed? I don't have any money." The doctor will think, "It is better to cure him and get rid of him." But when a rich man is sick, then it becomes professionally a very strange dilemma in the mind of the physician: to cure him or to have him linger on -- because the more he lingers on, the more money you get. If you cure him, you don't get that money.

But if computers can manage, then many professions will be affected. And these will be the professions that prevent it; they will make a thousand and one excuses: God never created a computer, computers are dangerous because they will take all intelligence away from you. What are you doing with your intelligence? -- being miserable, being jealous? At least computers will not be jealous and will not be miserable. What are you doing with your intelligence? Destructiveness, all kinds of wars, all kinds of violence.

Computers can give you a complete holiday for your whole life. You can relax. You will have to learn how to relax, because you have all become workaholics. For thousands of years, work, work, work hard! Computers will go against your whole conditioning about work. Laziness will become for the first time a spiritual quality: Blessed are the laziest, for theirs is the kingdom of this planet. And in their laziness, if they want, they can make beautiful gardens. It is just out of joy, for no purpose. They can paint, not to sell, but just to rejoice in the colors, the mixing of colors, the dance of colors. They can play music, not for any monetary reason, not as a business, but simply as a playful joy.

What man has dreamt of in paradise, life can really become here on this planet. There is no need to go that far. And nobody knows the way and nobody has ever gone there. And those who have gone have not even dropped a card: "We have arrived!" Such miserly people -- just a Christmas card... But paradise has to be created; there is no paradise in existence. It has to come out of man's awareness, consciousness.

The computer is also part of man's creativity. There is no need to become a competitor; you are the master. And for the first time the computer and you are separate. That's what all the teachings of the mystics have been telling you, that your mind and you are separate. But it is difficult because the mind is inside your head and your consciousness is so close to it, so thousands of mystics have been teaching, but nobody listens. The distance is not very much. But with computers, the distance will be very clear; there will be no need for any mystic to tell you.

Everybody has his own computer in his pocket and knows that it is separate. And one is free from thinking -- the computer is doing it. You want to think something, tell the computer. If your old habit of chattering arises tell the computer, "Chatter," and it will chatter. But you can be for the first time what the buddhas have been saying: just aware, silent, peaceful, a pool of consciousness.

A computer cannot be aware. A computer can be intellectual, a computer can be knowledgeable; a computer can be so knowledgeable that it can contain all the information of all the libraries in the whole world -- a single computer that you can keep in your pocket.

It will relieve millions of people from memorizing unnecessary things. It will keep millions of people from teaching and torturing students. Examinations and all kinds of stupid things will disappear. The computer can be one of the greatest phenomena that has ever happened.

Anando, it can become the quantum leap. It can break away from the past and all conditionings of the past.

Hymie Goldberg answers a classified advertisement in a newspaper which says, "Opportunity of a lifetime!" He is given an address and finds himself face to face with old man Finkelstein.

"What I am looking for," explains old man Fink, "is somebody to do all my worrying for me. Your job will be to shoulder all my cares."

"That's quite a job," says Hymie. "How much do I get paid?"

"You will get twenty thousand dollars a year," says old man Fink, "to make every worry of mine your own."

"Okay," says Hymie, "when do I get paid?"

"Aha!" says Fink. "That's your first worry."

Something serious for Anando....

A flea calls up his travel agent on the phone. "Listen," he says, "I have had enough of this armpit, I need a vacation. What can you do for me?"

"Well," says the travel agent, "it's a bit late in the season, but if you are prepared for something expensive, I've got a celebrity mustache vacancy."

The flea jumps at the offer and the next week he moves into Robert Pickford's mustache. However, all is not well and he phones his travel agent again.

"I am really having a great time seeing all sorts of famous people and places," says the flea, "but it is just too busy here talking and eating and drinking all the time. Can't you fix me up with something a little quieter?"

"Well," says the agent, checking his files, "there is a last minute cancellation in the world's most famous pubic hair."

The flea jumps for joy and that evening he checks into Raquel Scotch's crotch.

The next day he is back on the phone.

"A fine holiday this has turned out to be," he tells his agent. "I went to sleep last night and this morning I am back in Robert Pickford's mustache!"

A young man home from the sea walks into the pub. He orders a large scotch whiskey and offers a hundred-pound note.

"I'm sorry sir," says Hamish MacTavish the barman, "I have only just opened and I can't change that."

"Well, it's all I have got," replies the man. "So you can either let me drink until you have got the change, or I'll have to go somewhere else."

After an intense mental struggle, Hamish agrees to let the man keep drinking until he gets the change. Soon the young man is chatting with Mrs. MacTavish and starts buying her drinks. A dozen drinks later, Hamish looks around and the man is gone.

"Where is that man with the hundred-pound note?" asks Hamish, panic stricken.

"The last time I saw him," says one of his locals, "he was going upstairs with your wife and they were both taking their clothes off."

"Thank God for that," gasps Hamish. "I thought he'd left without paying!"

Gloria rushes into Fagin Finkelstein's law office.

"I want him arrested!" she cries. "He threw me on the bed, it was terrible!"

"Now calm down," says Fagin, "and give me the full story."

"He locked the door," she sobbed.

"Aha! Kidnaping!" says Fagin, making notes. "Ten years. Then what did he do?"

"He pulled up my skirt," says Gloria.

"Indecent exposure. Two more years," says Fagin. "Then what?"

"He put his hand on my... on my..." sobs Gloria.

"I understand," says Fagin, writing fast. "Attempted assault. Five years. And then what?"

"Then, he did it to me!" she cried.

"That's rape!" shouts young Finkelstein. "Thirty years, or maybe the gas chamber. And all the time you were screaming and struggling?"

"Well," replies Gloria, "not exactly. It was late and I didn't want to disturb everybody."

"Ah, shit!" shouts Fagin, tearing up his notes. "That's just a regular screw."

Okay, Maneesha?

Yes, Beloved Master.

Hari Om Tat Sat

Chapter #25
Chapter title: Zen: a contagious blissfulness

22 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
YEARS AGO VIMALKIRTI AND I MET COUNT DURKHEIM, WHO AT THAT TIME WAS EIGHTY AND ONE OF THE MOST INFLUENTIAL SO-CALLED SPIRITUAL LEADERS OF EUROPE. HE CALLED US FOR A VISIT TO WARN US AGAINST YOU. HE SAID THAT YOUR PICTURE ON THE MALA REMINDED HIM OF MR. GURDJIEFF WHOM HE MET IN PARIS. HE TOLD US HOW DANGEROUS MEN LIKE GURDJIEFF AND YOU ARE. THEN HE SAID, "I HAVE BROUGHT ZEN TO EUROPE. HAVE YOU GOT MY BOOKS?" HOW IS IT POSSIBLE THAT A MAN WHO CLAIMS TO HAVE DONE LOTS OF ZEN SITTINGS IN JAPAN WITH VARIOUS ZEN MASTERS, AND HAS WRITTEN SO MANY BOOKS OF ZEN, IS SO UNABLE TO RECOGNIZE YOU?

Turiya, the man, Durkheim, whom you have met in Europe, and you think he did not recognize me... The moment he compared me with his meeting with George Gurdjieff was the moment of recognition. He absolutely recognized: I am certainly dangerous, far more dangerous than George Gurdjieff was.

But Durkheim was only a man of knowledge, learning, scholarship. He was a great intellectual. I have gone through all his works; I can see that he has heard only the words of the Zen masters, but he has not heard their silences. He has met their skeletons, but he has not encountered their presence, their existential essence. Durkheim certainly has introduced Zen to Europe, but his Zen is just like a paper boat: you call it a boat, but don't start using it as a boat.

He has been in the East. And he is right when he says that he has been sitting under many Zen masters, and he has brought Zen to Europe. He has brought only echoes. He has brought only a bird in the cage, not the bird with open wings in the sky. He has brought it very accurately -- about his accuracy I have no doubt -- and he has done his best to present Zen to people who have never known anything like it. But he himself does not know anything about it, as far as experience is concerned. As far as knowledge is concerned, he knows much; perhaps much more than the Zen masters he is talking about.

If he had understood Zen he would have understood George Gurdjieff. If you have seen the full moon, you have seen all the full moons that have passed and all the full moons that will appear in the future. If he could not understand George Gurdjieff, naturally, seeing my picture and seeing you as my disciples he warned you that you were moving on a dangerous path. And if a man is afraid of moving into the path of aloneness, silence... he may understand the word `silence', but he has not tasted it. He has not looked into the eyes of George Gurdjieff.

Durkheim may have introduced the word `zen', but it is George Gurdjieff who introduced the East to the West, without even mentioning it, without even claiming it -- because the very claim that, "I have introduced Zen" comes from the ego. Gurdjieff never talked about Zen, and he was LIVING Zen. Certainly he had his own individuality -- of the same caliber as Bodhidharma, and as colorful and as unique. He was not a carbon copy of anybody else; he was himself -- so much so that perhaps if Durkheim could not understand him it is understandable.

For example, if you wanted to be initiated by Gurdjieff... The initiation used to happen in the night after a long meal, dining, wining. Gurdjieff himself was a great cook, and he would cook food for his disciples. And he would go on forcing, "Eat!" He would force alcohol, drugs on the disciples, and they were shouting, "It is enough, we are going mad!" But unless you were really mad he was not going to listen.

Finally, in his congregation only he was aware, everybody had fallen: somebody was shouting, somebody was saying something -- muttering, moaning, crying, weeping or laughing -- or somebody was just sitting silently, wooden... it was a scene. And Gurdjieff was watching every disciple, because what you never say in your conscious state comes out when you are unconscious.

The whole Sigmund Freud psychoanalytical movement depends on your dreams. They are not worried about what you say, they are worried about what you dream. Strange people, because you have come to them, they should listen to your disease, your problems, and they say, "Don't be worried about your problems, you bring your dreams. Your problems are just on the surface and your dreams are your roots."

But Gurdjieff was not one to waste time like psychoanalysis does -- for fifteen years a person goes into psychoanalysis. When he goes in he is a little sane; when he comes out he is absolutely insane.

A man used to think that he was a woman. Naturally his family were worried, his wife was very much worried, his children were worried. But he was completely unworried; he said, "What can I do? If I am a woman, I am a woman. I am not doing any harm to anybody."

Finally he ended up on the couch of a psychoanalyst. After three years of psychoanalysis he met a friend. The friend asked, "How is the psychoanalysis going?" He said, "It is going perfect."

The man was a little interested in the psychological movement. He said, "It is going perfect? Has it helped you?"

He said, "Helped? First I had some doubts; now I don't have any doubts." The friend said, "That's great, but what was the thing that you had doubts about?"

He said, "I am a woman. In these three years the psychoanalyst has convinced me, and I have convinced him that we both are women. And we are enjoying the company."

Psychoanalysis has not helped anybody.

Gurdjieff was not interested in wasting your time and your money. What psychoanalysis can do in twenty years he was able to do in one night. A man who has never eaten meat -- the first thing was to force him to eat meat. If you want to be a disciple of Gurdjieff...

Now, you can conceive it. If you are a vegetarian, to eat meat goes against your whole conditioning. You are bound to vomit. You will vomit and he will bring more meat for you. This will continue till the vomiting stops. That means your conditioning about meat is erased.

If you have never been drinking, he will force you to drink so much that you are bound to start doing things you could have never conceived -- but they were inside you. And before he can accept you as his disciple, he wants to know you from your very roots, because from there will begin the work of transformation.

Now, naturally people like Durkheim and almost the whole world of so-called religious people were against Gurdjieff. His methods were strange, but he transformed more people than all the so-called religions, organized churches, psychologies. A single man has done an immense service, and without using the name of Zen. What he was doing was Zen, but it was his way of doing it.

Certainly Bodhidharma will not agree, neither will Buddha agree; but they will not disagree either. They will not agree with his methods, but they will agree with the man. The man was certainly crystallized -- the ultimate peak a man can reach. Now, what path he has followed you may not agree with, but he *has* reached -- that you have to concede.

I am not in agreement on many things with George Gurdjieff -- or with anybody else -- but that does not mean that I don't recognize that there have been Himalayan peaks of consciousness. They followed a certain path which does not agree with me. I will condemn that path and I will condemn that method, but I will respect the man. That creates in many people's minds contradiction.

That's what happened to Durkheim. He had heard the words, beautiful words of Zen masters, but he had not seen a single unique Zen master like Bodhidharma or like Mahakashyapa. And if he could not recognize George Gurdjieff's realization, naturally he would deny me and warn you not to be with me -- because Gurdjieff was using very crude methods: forcing meat or alcohol, drugs on people. I am also destroying your conditioning but in a far more refined way.

Have you heard the Zen story... There was a competition of swordsmanship. And swordsmanship in Japan is a very refined art. From different provinces, three competitors had come to the final. Even the emperor was present. He himself released a fly from a small box and the first swordsman immediately cut it into two.

He released another fly and the second swordsman cut it into three. He released the third fly and nothing happened, the fly simply went away. The swordsman moved his sword, but nothing happened. People laughed -- just as you laughed. But you will have to laugh again, because the man said, "These people and you are laughing, but that fly will not create any more children!"

Such a subtle operation... I was that swordsman! I do my work. Durkheim cannot understand my work if he cannot understand Gurdjieff, whose work is very crude and primitive, but of course absolutely right. My work is very sophisticated. That's why only very intelligent and sophisticated people, who can see what has happened to the fly, are my people. Those who have seen the first two warriors and think that they are great warriors don't understand much. Certainly they know the technique, but their technique is very primitive, very visible.

Durkheim, rather than becoming a man of Zen himself just became a reporter, writing what Zen masters are talking about, translating it. He forgot completely that he had himself to become a master, only then could he understand what he was writing, what he was listening to.

A certain similarity of consciousness is needed to understand the deeper ways of the heart. Many people have written in the West, and the story is almost always the same -- except about one man, Alan Watts. And they all have written well. A few have done almost an impossible job, writing about something they know nothing about! They have done it very accurately, but they remain the same ordinary people. They were not transformed.

Durkheim is not a buddha. And these are the people who will prevent anybody, because they start thinking of themselves as an authority; because they have written a few books they have become an authority. So to Turiya and Vimalkirti he said, "You should not be with this man, this is dangerous."

Turiya, if he is still alive, tell him that as far as dangerousness is concerned he is right. And just because I am dangerous it is worth being with me.

You will not gain anything by being with Durkheim. There is no danger, no risk; he is simply a translator, a good translator. I appreciate his capacity as a translator, but not as a man who has understood the truth. It is good that you did not listen to him and continued on the dangerous path with me.

Vimalkirti has already gone beyond. The German royal family is perhaps the oldest royal family in Europe: one thousand years old. And in all those one thousand years, Vimalkirti was the only one who was really royal. He was my personal guard, so I watched him sitting silently for hours, day in, day out. He was here against everybody -- and those were not small people: against Queen Elizabeth of England, who was telling him, "This man is dangerous." All the royal families of Europe were certainly worried that the last descendant of the oldest royal family, of Germany, had fallen into the hands of a dangerous man.

But he did not listen. And he is blessed because he ignored all these idiots -- they may be royal; they may be royal idiots; they may be kings and queens and princes and princesses. And people like Durkheim must have been thinking that the royal descendant of the last emperor of Germany should not follow such a dangerous group, which is condemned all over the world.

But for anybody who has any guts, this is the very point: that I have only either friends or enemies. Enemies are many; they don't count, they are uncountable. Friends are few, but they are the people who are going to inherit this earth. They are the people who are going to create possibilities for more consciousness, for more love, for more laughter, for more joy.

In a strange way, a tremendously great responsibility has fallen on you. You don't have any power except your love. You don't have any atomic weapons except your laughter. You don't have any destructive forces, but you have a creative heart, a creative intelligence and a tremendous secret of meditation, of entering into your own mystery. And your mystery and the mystery of the universe are not two, they are the same.

If Durkheim is still alive -- I even suspect that he was never alive -- tell him to come here and just be here without any prejudice. He may have been with Zen masters, but he has had no possibility to be in a commune where Zen is the very breathing, is the very heartbeat. We don't mention it -- there is no point, it is our whole being. In this very silence it is our breath and it is our heart. And we are ready to share it with anyone who comes without any prejudice.

Lastly you say, Turiya, "Finally he said, `I have brought Zen to Europe. Have you got my books?'" Zen masters have been known to burn books. And a man who is saying, "I have brought Zen. Have you read my books?" is not able even to see the contradiction. He has brought books; he has not brought Zen. And Zen is not confined to books. Zen is a flavor, a spiritual aroma, a contagious blissfulness.

Have you brought that meditativeness in which thousands of roses blossom in the heart? Then you will not invite anybody to read books. You will invite them to meditate, to dance, to sing and to disappear in their dance. And perhaps after all this, those books may be useful just to understand your own experience; those books may help to give you the right words, exact expressions. Not vice versa -- you don't go from books to Zen.

Zen comes first and overwhelms you. And it is so new and so unknown that you are puzzled and you don't know in what space you have entered; there a master's book can be helpful. It can give you some indications that you are not lost, some milestones. It can describe some qualities of which you don't have any past experience.

Let me repeat this, because it is never said in this way: Zen comes first and then you can read it in books, not vice versa, that you read the books and then you understand what Zen is. That's not the way things work.

Durkheim worked hard, and I have immense compassion for him. Wherever he is, in this life or in some other life, he needs a master of the quality of Gurdjieff. Only then he may be able to understand.

Gurdjieff perhaps was the first man from the East who penetrated into the Western consciousness. He was a very strange man, and he passed through strange experiences and learned on his own, without any master. He moved in many monasteries, in many groups, and never belonged to any one, but collected fragments of forgotten teachings. And he was of tremendous intelligence, to join all those fragments and make a system out of them which can certainly transform man. But it is very primitive; it is a bullock cart method. It will take you, but when you can reach there without even moving an inch, when you can reach there just sitting here... then only have you understood the difficulty of Gurdjieff.

His father died when he was nine -- a small child coming from a nomad tribe, moving from one tribe to another tribe. And those tribes were ancient tribes; they had their methods. Collecting fragments from everywhere and working out... But he was in a strange position. He was a Caucasian, so he had no knowledge of any contemporary language. But he worked out, somehow in broken language, how to indicate methods.

If he had not been found by Ouspensky, the world would not have known anything about him. He himself was not able to communicate. He knew, but just like you have a taste on your tongue but you don't have any word for it, and you don't have the talent... neither did life give him the opportunity to grow the talent, the intellect.

It was one of the great meetings of this century, when Ouspensky discovered him in a refugee camp in Constantinople. The first world war had ended, and Russia had entered the revolutionary period which culminated in the 1917 revolution. Now there was no possibility in Russia for a man like Gurdjieff. The country was in the possession of the materialists, who don't believe that there is any consciousness, who don't believe that there is any possibility of evolution. And they were killing all kinds of mystics. Gurdjieff escaped and he was found by Ouspensky. Ouspensky was a world-known mathematician.

And there you will understand the difference between Durkheim and a man of Zen: a man who writes about Zen and a man who lives Zen; a man who composes poems about love and a man who loves; a man who simply contemplates and a man who experiences.

Ouspensky had written great books before meeting Gurdjieff. One of his books I love as I love no other book. His way of writing is so precise -- he was a mathematician. He brought mathematics to language with such a beauty that the mathematics came to language but the poetry of the language did not die, but was enriched. And he talks with such authority that you cannot think that this man knows nothing, but is a great scholar. He has read much and collected teachings from different sources, polished them, refined them, given them more beautiful words, but he himself he is just an ordinary man -- nobody would have thought this.

It is a strange coincidence that he found Gurdjieff, because he was searching...

He had come to India in search of a man who really knows -- not a man of knowledge, but a man who really knows. And even in India he could not find a man who really knows. And then he went back to Moscow and somebody said, "You are unnecessarily wandering here and there. There was a man here in Moscow while you were gone. I am not interested, in fact I am afraid of meeting such people, but I feel that

is the man you are searching for. You are searching for the man who knows, but it is a dangerous encounter."

Ouspensky went in search of where Gurdjieff had gone -- he had escaped from Russia. Ouspensky met him in a refugee camp in Constantinople. It was night; a dozen disciples were sitting around Gurdjieff silently, doing nothing. Ouspensky became fidgety, "What is going on? Nobody speaks, night is becoming darker and deeper. And I have come and the man who has brought me, he is also sitting with closed eyes. I was thinking that he would introduce me."

Finally Gurdjieff said, "Take this paper" -- no introduction -- "and go into the other room. And write on one side what you know and on the other side what you don't know. Bring me that paper, because that which you know I will never talk about to you. That which you know already, that is finished. That which you don't know I will talk about. I will take you to those spaces which you don't know."

Ouspensky, in that cold night, sitting alone in the room with a small candle, for half an hour, could not figure out what he knew. Does he know God? Does he know himself? What does he know? And he had written so many books, with such authority, without ever thinking that this was egoistic: without knowing you are writing.

"But this man is a totally different man, because I was not even introduced, that I have come to be a disciple." Perhaps a silent communication... the man who had brought him was an old disciple of Gurdjieff, a musician who used to play for him. Something must have transpired. "But suddenly he gave me this paper."

And holding the paper in his hand he could not write a single thing that he knew. He returned the paper blank and he said, "Seeing you, it is impossible to be insincere. Seeing the real authority, it is impossible to pretend to be authoritative. I don't know anything. Accept me or reject me, but I am an ignorant man." Ouspensky started writing about Gurdjieff's teachings; he was a profound writer. He made Gurdjieff's name world famous.

His methods were strange, because nobody had heard that these are religious methods. But there are secret streams... There are religions, superficial, which exist in churches and temples and synagogues, and there are religious streams underneath which you don't know about, but which continue to carry the eternal treasure.

Gurdjieff would talk, but nobody was able to understand what he was talking about. Even to write a book would take twenty years. And his way of writing a book you will not believe. He would write a book in Paris in a crowded cafe, sitting in the middle of a crowd of people coming and going -- many people were shouting, somebody was getting drunk, and gurdjieff was writing. Many times Ouspensky asked, "Why don't you move to a silent place?"

He said, "It does not matter. In fact in these places I have learned a few words; these people go on talking so I have learned a few words. In silent places, who is going to tell me?"

But he slowly, slowly managed, through Ouspensky... methods which were not known he made available. A very old method, called stop.... The disciples dance; the dancing becomes more and more maddening, the music becomes more intense. It comes to a peak, where the dancer forgets himself, becomes almost a puppet in the hands of an unknown energy of music that is surrounding him. And at that moment Gurdjieff says suddenly, "Stop!" And everything has to stop: the music, the dance.

You are not even to adjust yourself comfortably, because in a dancing position you may be standing on one leg. You are not to move, you have to remain... you may fall; that is another thing. You are not to do anything on your part, you simply stop. And it is such a beautiful exercise. When you stop suddenly time stops, everything stops, and the whole existence becomes just pure silence, a serenity and a deep experience of yourself and of the whole. But sometimes... that's why he was called dangerous.

In Tiflis he was staying with a few of his disciples. He was inside a camp and outside was a canal, dry, and people were collecting wood inside it. The winter was coming and more wood would be needed; they were thinking to stay there for three months to meditate. Suddenly somebody opened the canal, not knowing that these people were carrying wood through the canal. Gurdjieff was inside the tent, and from there he suddenly shouted, "Stop!"

Those who were cunning, they thought, "He is inside the tent, he does not know what the situation is. If we stop we will be drowned. And he is not looking, so just jump out and stop there!"

Except one single disciple, everybody jumped out. They waited, but when they found that the water was coming up to their noses, then they thought, "It is too much. Now this spiritual search is going to finish me." They jumped out. Just one disciple remained as he was. Water was flowing over his head and Gurdjieff

came running out, jumped into the canal, and pulled out the disciple. He was almost unconscious, but he was transformed.

Just that moment of decisiveness created an integration in him: Whatever happens, if he has agreed to the master to stop then he will stop; if it brings death then death is welcome. In that welcome of death do you think you can remain the same as you were before? You become steel. This is what Gurdjieff calls crystallization; you for the first time become an individual.

He brought the disciple to the tent, forced the water out of his body, warmed the body, wrapped it with blankets. And to the remaining disciples who had jumped out and were still standing outside, he said, "Just get lost! You are not the people to be with me. I am too dangerous for you. And you are too cunning, you are not sincere."

In New York he was giving a demonstration of the stop exercise. He had a group of thirty disciples, trained for years -- dancers, musicians -- and he was giving a demonstration. There came a point when the dancers were coming to the edge of the stage, and even the people who had gathered to see became afraid that the dancers were going to fall from the stage. And exactly at that moment, Gurdjieff, who was standing by the side smoking his cigar, said, "Stop!"

Everything stopped. People started falling over each other, but nobody moved, everything was silent. Many had fallen off the stage, many had fallen over them; the people who were in the hall were standing in awe! They could not believe what was happening. That silence and that total agreement, that contract with the master and the fulfillment of it was so beautiful, so dignified that even the people in the theater became silent. They had never seen such a thing.

Now, who is going to join such a man? He had his own ways. It was an ancient exercise of the Sufis. And an ordinary man seeing him smoking a cigar will say, "What kind of enlightenment is this? This man is smoking a cigar and he goes on smoking his cigar and everybody has fallen. Somebody may have got a fracture; the musicians have fallen, their instruments are broken -- what kind of man is this? And he is smoking a cigar and standing there enjoying the whole scene!"

But the reason needs tremendous understanding. He never wanted, in the West, to call himself enlightened, because that would create a distance and people would not be able to understand. Already what he had brought was so far away that to call himself enlightened would make it more difficult.

In the East you can become enlightened, there is no problem; many people become enlightened and then become unenlightened. Nandan, just two or three days ago became enlightened, went beyond love, and just now... what to do? One falls in love again. So one puts the enlightenment off for later on, postpones it for the time being. Finally one has to become enlightened, but don't miss this chance, because this boyfriend is not something permanent.

Here every romance lasts not more than seven days. By the seventh day people are thinking how to get rid of each other. And when they get rid of them, then it is very easy to become enlightened -- having nothing to do, no boyfriend, no girlfriend, what do you want? One finds it easier just to become enlightened!

Now, Nandan was worried that if I came to know then I would say, "This is again a case of being German." Germany has some quality. I have more German disciples than of any other country. And the German parliament has to prevent me from entering Germany. But that does not matter. Even the parliament is afraid. Their fear is that anybody who goes to Poona never returns!

Now, here there are so many problems: either boyfriend, girlfriend... If somehow you avoid boyfriend, girlfriend problems, then comes this enlightenment. For a few days one remains enlightened, and then one day one wakes up and says, "It is enough, now give the chance to somebody else."

Just a few serious things....

A Polack and a Jew are riding together in the same train and start chatting.

"How is it possible," asks the Polack, "that you Jews are so successful in business?"

"It is simple," replies the Jew. "We have good-luck charms."

"What are they?" asks the Polack.

"Well," replies the Jew, "it is something we carry with us all the time that brings us good luck." And he pulls a plastic bag out of his pocket and begins to unroll it. Inside is a fish head.

"Wow!" says the Polack, poking the fish head. And he asks if the Jew is willing to sell it.

"Twenty dollars and it's yours," replies the Jew.

The Polack hands over twenty dollars and pockets the fish head. But ten minutes later he is upset. "I have just realized," says the Polack, "I could buy at least ten fishes in the market for twenty dollars."
"Aha!" says the Jew. "You see, it's working already!"

Hymie Goldberg is touring Ireland in his car when he finds Paddy hitch-hiking, holding a cow.
"I can give you a lift," says Hymie, "but I can't take your cow."
"Oh, that's okay," says Paddy, "she will follow us at her own speed. "
So Paddy gets in and Hymie is soon driving at thirty miles per hour. The cow is trotting along behind. Hymie speeds up to forty miles per hour and the cow is still keeping pace. At fifty miles per hour Hymie sees that the cow is right behind, but he notices that she seems to be getting tired.
"I'm a bit worried about your cow," says Hymie, "her tongue is hanging out of her mouth."
"Which side of the mouth?" asks Paddy.
"On the right side," replies Hymie.
"Oh, that's all right then," says Paddy. "That just means she wants to pass you!"

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #26
Chapter title: The first religious people in this world

23 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHAT IS THE "DARK NIGHT OF THE SOUL"? AND IS IT OUT OF DATE? LOOKING INSIDE ME AND ALL AROUND ME, I ONLY SEE MORE JOY, CONTENTMENT, LOVINGNESS, APPRECIATION OF LIFE AND OF WHAT IS. LOOKING BACK, I SEE A LOT OF MISERY, HEAVINESS, PAIN -- BUT THEY SEEM TO BE RELATED TO WRONG UPBRINGING AND UNNECESSARY SELF-TORTURE, NOT TO ANY DARK NIGHT OF THE SOUL.
YET, I SEEM TO REMEMBER YOU ALSO TALKING ABOUT HAVING, YOURSELF, GONE THROUGH DEEP DESPAIR, RELATED TO THE SEARCH FOR TRUTH. SO I WONDER, IS THIS RELAXING MORE AND MORE INTO THE JOY OF BEING ALIVE, WITH SUCH BEAUTY ALL AROUND, WITH SLOWLY GROWING WATCHFULNESS -- IS THIS JUST FINE; OR ARE WE, AM I, SOMEHOW JUST STAYING ON THE SURFACE AND NOT MOVING INTO THE DEPTH OF THE "SEARCH"? AND WHY AM I ASKING?

Garimo, the question you have raised is very significant in the context of the whole human past. Every religion has been life-negative. And when you negate life, you create misery for yourself; when you go against life, you are going in darkness. Life is light, but no religion in the world has existed up to now which does not teach people attitudes leading to darkness, despair, depression, guilt, sinfulness. They all reduce your dignity, your humanity -- it is their vested interest.
I agree with Bertrand Russell only on one point: where he says, "If every human being becomes happy,

comfortably happy, religions will disappear." Nobody has taken note of the significance of his statement, what the implication of it is. Its implication is that religions need misery, despair, unhappiness, for their very survival. And they have a vast investment.

Now the Catholic Church is the greatest firm, compared to any business firm in the world. Six hundred million people, almost a nation, are under the thumb of a Polack pope. So much money and power and prestige is bestowed on religions, their deities, their temples.

In India there is a temple in the south which has so much income every day that it runs a whole university. Perhaps that is the only university in the world that a temple runs -- all the salaries and everything. And still the temple goes on becoming rich, because the superstition is that if you donate to the deity of the temple, you will get a millionfold in the other world. Now, who is going to miss such a chance?

And you can see it clearly, that you remember about God and about heaven and hell, and about the BIBLE and the KORAN and the GITA only when you are miserable. Have you ever seen somebody who is happy and rejoicing carrying a BIBLE? He will carry a bottle of wine; this is not the time for carrying a BIBLE. And who reads these Bibles, Vedas? Just old people who are coming close to death and are becoming afraid -- afraid perhaps there may be a God. Perhaps they are going to encounter God, and if he asks any question... naturally he will ask a question. It is better to do some homework.

A man who was a salesman of dictionaries and encyclopedias was telling the woman, standing on her doorstep, "This is the latest encyclopedia. You and your children, all will be benefited by it." But she said, "We have it already. You can see, there in the corner."

The man looked in the corner. There was a book of the same thickness. He said, "That is not an encyclopedia, that is the HOLY BIBLE." The woman could not believe it -- from that far, how could he judge that the book was the HOLY BIBLE? She said, "That amazes me. You are certainly a man of knowledge. How could you manage to see that that is a HOLY BIBLE?"

He said, "Anybody can conclude that, seeing the layer of dust that has gathered on the BIBLE."

Who opens it? People become interested only when they are almost in their graves. I say almost, because they don't want to take any chance. To be on the safer side, look into the holy book, read something here and there. If God meets you and enquires, and you can't answer, you are bound to be in trouble.

I have never seen a man who is joyous, blissful, peaceful, and rejoicing in all that the existence offers you -- its silences, its rain, its music of the wind passing through the pine trees, its people... all that it gives you. If you cannot dance, then perhaps you don't know the language. You have been forced to forget the language of dance; you have been forced to forget the language of love.

Everything valuable has been condemned: love is sin; even to rejoice in the world is preparing your path to hell. The only way to God and to his paradise is, torture yourself, and torture as perfectly as possible. Renounce everything that can give any joy to you. Escape from every place where people are happy, where people are loving. Go to the mountains, to the monasteries where other idiots have gathered already. Read the same stupid stories of the BIBLE every day. And naturally, if a man can read the Old Testament every day, even if he has any intelligence, he will lose it. Then begins the dark night of the soul.

You are more fortunate than I am. You are saying, Garimo, "Even you have talked somewhere about having yourself gone through deep despair, related to the search for truth." I was not so fortunate to meet a man like me! I met all kinds of fools; it was sheer fortune that I never became convinced of any life-negative attitude.

That remained my criterion: unless I find a source which affirms love, which affirms beauty, which affirms flowers and the stars; unless I find the source from where all that is great has arisen -- great poetry, great art, great painting, great architecture... I am not going to be convinced by any person whose whole contribution in life has been destructive.

It is a strange phenomenon. Politicians have been destroying, in wars, continuously. Religious people are destroying not others but themselves, very piously, and feeling great. But whether you commit suicide or you commit murder, in every case you destroy life. It doesn't matter whether it is suicide or murder; the politician commits murder, and your so-called saint commits suicide. This was so clear to me that I never followed any life-negative approach.

I had to struggle alone, without any guide, without any friend, without any map. It is a miracle that, surrounded by all these religious teachings, I was not convinced by anybody. I remained stubborn, absolutely trusting only one thing -- you can call it love, you can call it life, you can call it light... But to me, destruction cannot be the goal of existence, only creation. That which creates is the only authentic religious

consciousness. You can understand my problem, why all the religions are bound to be against me, and why I am going to be against them.

In a world news conference, the first question was asked to me by a woman reporter, "Don't you believe in coexistence?" I simply said, "No." Everybody was shocked. All the reporters, all the media people -- nobody was expecting such an answer. Coexistence means compromise; coexistence means, "I know you are my enemy, I am your enemy, but what to do? Neither I can destroy you, nor you can destroy me, because nobody wants to go to jail. So it is better to talk about a great philosophy of coexistence."

I believe in love, but I don't believe in coexistence. But unfortunately every husband and every wife are living in coexistence, not life; tolerating each other as much as possible.

They can see the superstitions of religions, but again they compromise, because so many people... who is going to be against six hundred million Catholics? And you have to live with them, you have to work with them. It is better to compromise, it is better to remain silent; it is better to ignore points where you differ. Your life is a life of compromise. And a life of compromise is a life of the dark night of the soul.

I have never compromised. Either I am right or I am wrong. There are not degrees -- that I am a little right. There are not percentages -- that fifty percent I am right, fifty percent you are right. Right is a hundred percent; otherwise it is not right. And a lie is a hundred percent a lie; otherwise it is not a lie.

But from the very childhood, in every sphere of your life you are told not to come in conflict -- be polite. In other words, always manage some compromise. But when there are so many compromises -- politically, socially -- you become a stranger to yourself. You have so many masks, you lose contact with your original face. And a mask cannot enjoy, it is dead. It cannot laugh, it cannot love. Only the original face is capable of understanding the language of the universe.

Love is the language.

Dance is the expression of your gratitude.

There is no question of any dark night of the soul, but I had to pass through it because nobody told me. There was no reference anywhere in the whole literature of the world. I went to this saint and to that saint. And if I see all kinds of idiots doing all kinds of stupid things, I cannot tolerate it. When I see something stupid, I make it a point to make that man alert, that this is stupid.

A saint was fasting for sixty days, and thousands of people were coming every day to touch his feet -- a great spiritual master. Seeing that so many people were going, I thought, "There is no harm. Perhaps this is somebody in whose eyes I can see the light, in whose gestures I can see the grace." And there I saw a half-dead, utterly stupid man. I asked him, "Before you die, answer me at least, what relationship is there between spirituality and starvation? And if starvation is spiritual, then why are people trying to remove poverty from the world? People should try to remove richness from the world, so that everybody becomes spiritual."

That man looked at me and he said, "You are asking me a strange question. For thousands of years fasting has been considered to be spiritual."

I said, "I am not worried about thousands of years. You have the experience of sixty days -- what spirituality have you gained? Just give me some indication." He looked here and there -- what indication could he give?

I said, "The only indication is that within a few days you will die. But there is still time if you have courage -- it needs great courage to disappoint the worshippers. When you have thousands of worshippers, it needs tremendous courage." I said, "I can bring delicious food for you. These people will be very much against me, but if you are ready...."

He said, "Don't talk about such things. Don't seduce me! You are trying to drag me out of my spiritual path."

I said, "I am simply wasting some money for your food, I am not dragging you. Once you are okay, then you can drag yourself anywhere you want to go. For a few days I can manage to keep you in my house. You can get well, and then go on any path you want. But right now you are going into death, it is not a path."

The man thought for a moment, understood clearly that what I was saying was right. But to disappoint so many people... And it was not only a question of disappointing so many people, it was a question of losing respect in the eyes of so many people.

He said to me, "Please, don't disturb me." Because I went every day with the same proposal, with greater persuasion. And the man was getting more and more persuaded and more and more afraid of me.

Finally he said to his disciples that if I come he does not want to see me. "Prevent this man from coming, because one or two days more and he will convince me -- because I cannot give any argument

about why being hungry is spiritual." And if being hungry is spiritual, then why are you drinking water? Stop drinking too. That will make you more spiritual. In fact, why waste the time of so many people? Just commit *hara-kiri*! Why make such a circus? But these circuses have been going on around the world for ages.

And what do these worshippers see in these saints? They are suffering, they are being tortured. It touches a very strange thing in human psychology. You enjoy people being tortured, and you enjoy more if the people are torturing themselves. Then nobody is responsible. The crowd that follows such saints are sadists; they love to see torture. And the people who are torturing themselves are suffering from another psychological disease -- they are masochists. They enjoy torturing themselves and enjoy also the great respect that is coming to them.

But no religion in the world has given respect to love or to joy or to music or to dance or to any creativity that beautifies existence. They are all against it. Their whole business is to convince you that your authentic blissfulness is not in this world. Jesus says, "My kingdom of God is not of this world." This is, in essence, the teaching of all the religions. Their kingdom is beyond death, a fiction. Torture yourself if you want to enter their fictitious paradise. And meanwhile let the priest enjoy the power, the money; let the priest enjoy the ego.

In fact, seen in the light of psychological analysis, the whole humanity has been, up to now, sick. But because the sickness is so prevalent, it is very difficult to think that it is sickness. You never think that your nose is something wrong, but if you have instead of five fingers, six fingers, you think something is wrong.

I used to work in a university, and one university teacher had twelve fingers. She used to hide them, and I said, "You are an idiot. You should make other people feel that `You are missing. I have six -- you have only five.' What is wrong in having six fingers? Why feel guilty about it? Make some use of it and let others feel that they are missing the sixth finger." But it is difficult because millions of people have only ten fingers.

That's why every language in the world has ten basic mathematical digits, because man started calculating, in the primitive days, on his fingers. And a person like me still counts on the fingers and still gets lost after the fourth -- it becomes so complicated! You will be surprised, all the languages have, strangely, agreed without even being in contact; they have developed ten basic digits. And then it is repetition -- eleven and twelve and thirteen.... After ten you can go on repeating as long as you want, but ten is the base. It simply means that man has always had five fingers, so nobody thinks anything wrong about five fingers, or anything right about five fingers. One simply takes it for granted; that's how things are.

The psychological sickness of enjoying either your own torture or somebody else's torture is the very foundation of all your religions. And you will not believe how inventive these psychologically sick people have been. Just a few examples... I will have to count on my fingers, and I know I will get lost!

In Russia there was a Christian sect -- most prominent, because nobody could do what they were doing. Every religion has been teaching celibacy, but they had done the ultimate: they started cutting off their sexual organs. A man who cut off his sexual organs would become a saint -- so simple. That means people who are born... a few people are born impotent; they are born spiritual people. You may not be aware -- in the world outside India, perhaps they don't show themselves the way they do in India.

In India they have their own organizations and their only work is... they are neither man nor woman. They don't have any sexual organs. They look like men, and they use the clothes of women; they are very strange people. Their main center is Lucknow, their headquarters; they have their president. And their only work is, when somebody is born, they go and dance and celebrate and get rewarded. They move from one place to another place in groups, finding out if somebody has been born. They look strange, very ugly.

But in Russia, thousands of men used to cut off their sexual organs in great ceremonies. Thousands of people would come to see it -- if they cannot cut, at least they can see the great saints who are renouncing sexuality completely. And they don't know that sexuality is not in the sexual organ. Sexuality has its center in your brain. That's why you can dream a sexual dream, and if you start thinking of sexual images, immediately your sexual organ will be ready to act. But the source is in your mind. The soldier does not act on his own accord! Even if you cut it off, do you think you will not think of sex anymore, your dreams will not be sexual? They will be more sexual. Of course, you cannot do anything.

And women were not going to remain behind when so many men were becoming saints so easily. Poor women started cutting off their breasts -- thousands of women. Before the Russian revolution, they made it a

law that anybody doing such harm to the body will be thought a criminal. It continued for centuries. It is crime, but it is the same kind of crime whether you fast, you torture the body... or you can take the vow of celibacy, then you torture the body. Or you can learn from yogis distortions of all kinds. It takes a long time and training and discipline, and all that you can do is stupid distortions unnecessarily.

Somebody is standing on his head.... Do you think a man standing on his head becomes spiritual? All it simply says is that he is an idiot. He will lose all intelligence, because man has intelligence just because he is the only animal who stands on legs, against gravitation. So a very small quantity of blood reaches his head. Because of the small quantity of blood very fine nerves have grown in the brain. If you stand on your head, all the blood rushes towards your head, destroying this delicate system. It is so clear. Have you seen any yogi -- and in this country, for thousands of years there have been millions of yogis -- who has contributed to life anything -- anything intelligible, anything understandable? But they become great saints.

In Varanasi, which is the Hindu capital, you will still find people lying on a bed of thorns. And flowers are showered on them, and sweets and coconuts. That man was a nut himself, and now you are offering him coconuts! I have been with these people, and I became friendly with such a coconut, to find out his secret. He said, "Do you want to become a saint like me?"

I said, "Really, I want to become a saint like you. This is such a beautiful job, and you are the most expert here." I puffed up his ego as much as possible. I told other people also, "You are just wasting time unnecessarily. The real saint is lying there in that corner." More flowers, more coconuts started coming. The man became very friendly. He said, "Come on, I will tell you the truth."

One evening when there was nobody... And on the bank of the Ganges where he used to lie it was not silent. The day had ended, the sun had set -- just a little light before the night came. He showed me his back. And what I suspected was the truth. On your back there are points which don't feel pain and there are points which feel very much pain. You can tell a friend to take a needle and prick a few places on your back, and you will be surprised that there are a few places where you cannot feel the needle.

Those beds are made in such a way that the needles touch only the painless spots. It is simple cheating, but it is called saintliness. But if you say this, you are against religion, you are against tradition; you are destroying and corrupting people's faith.

There is a record of a certain Christian sect in the Middle Ages which used to have shoes made in such a way that needles were coming up inside the shoe, entering the feet. They would make wounds and the monk would walk on those shoes. They would make belts with needles entering inside the body, and those needles would make wounds. And people would worship the monks.

There was another sect that was very highly praised. Every morning, the saint had to stand naked under the sky and beat himself. Blood would start coming out, and people were gathering around churches to see these scenes. In Mohammedanism there is still a sect in which the person beats just on his chest until he becomes unconscious. And when he becomes unconscious, then people touch his feet. Then people take the dust on which he has fallen, because he is a saint. These ideologies and different ways of torturing created the dark night of the soul.

Garimo, to you, to my people there is no dark night of the soul. For me it was. I had seen that it was a tradition-oriented, self-torturing ideology which dominated all over the world, every religion. But I went on questioning, until I was satisfied that something was in tune with life. Those were the days of despair, because I was trying to find and there was no answer anywhere for any question.

Nobody could tell me what is the meaning of our being here, what is the significance. Why should I go on living? If today has been a wastage, tomorrow is going to be a repetition. Those days were days of despair. But I went on questioning; I did not compromise; I did not get consoled with some bogus, hocus-pocus ideology. I never said to myself, "One has just to live, so don't go on digging into the roots. Just accept whatever is offered - millions of people are living without any problem, why should you create problems?"

But I never accepted any belief, I never accepted any idea. And slowly, slowly the ultimate result was, a tremendous silence started happening to me. My friends, my family, people all became afraid -- it seemed I was going mad, because they had seen only mad people in such situations. I would sit for hours staring at nothing. My friends would ask, "What are you staring at?"

I said, "Nothing."

They asked, "Then why are you staring?"

I said, "What else to do? It is a difficult world. If I sit with closed eyes, people ask, `Why are you sitting

with closed eyes?' If I don't close my eyes, they think I am going mad -- `Why are you staring?' If I stare at somebody he becomes fidgety. He starts becoming angry -- `Why are you staring at me?'"

Psychologists have found that you can look at a person without making him annoyed only for three seconds. More than that and he will start becoming annoyed -- why does this man go on staring at me? Just try. And I said, "I have nothing else to do. And here I don't see anything worth seeing; you are worth seeing, so I am staring."

But my inner world was becoming so silent that either with closed eyes or open eyes there was not a single thought moving. This silence was the beginning of my learning the language of universal silence. This is what I have called *hari om tat sat*. It has nothing to do with any religion. It is simply means, the divine sound: that is the only truth.

Everything else is a fiction. Everything else is ephemeral, illusory. But the music of the universe, if you can get in tune with it... And there is nothing to be done. You don't have to be on a fast, because if you are on a fast you cannot get in tune with the universe; you will get in tune with your hunger. But even in this end part of the twentieth century, in the most evolved countries like America, stupidities continue.

One man, the founder of EST, Erhardt, was here. He has been earning millions of dollars, but finally people found out the trick -- they have been befooled. That's why so many religions have arisen and disappeared. There was a time when they became the fashion; they appealed and everybody started saying, "This is great!" And particularly in America, any stupid thing and you will find people who will say, "This is great. Far out!"

What Erhardt was doing was such a simple strategy: a weekend seminar for two weeks; one seminar for two hundred and fifty dollars. For two days you have to be from the morning till late in the night sitting in the hall, listening to all kinds of nonsense. And you are not allowed to go to the toilet -- that was the spiritual discipline. But the bladder is the bladder; it becomes full sooner or later.

People will keep holding, they will become tense as time will pass, and they will look all around -- everybody is tense, but it needs courage. You cannot be allowed, otherwise you will miss it. And nobody asks what it is that you will miss. And finally somebody will get it. There will come a moment when you cannot control; there is a limitation. And finally one man proves courageous enough and urinates in the hall. And immediately others start, because everybody is ready.

You can try it alone, although it will not be so effective alone. When after a long, tense control you relax, it feels so great! It is a spiritual experience. And you cannot say to anybody that it is not, because you have paid two hundred and fifty dollars. So you go on spreading the message, "I have got it. What *it* is, is inexpressible. One has to get it, only then one understands." And spreading by word of mouth, that a few people are getting it just for two hundred and fifty dollars... give it a try.

Women were first to get it because their bladder control is not that great. Man can control a little longer. So women became leaders, almost saints, because they got it first. And when a woman is getting it, then it hurts the ego of the man: "Forget all about it and get IT." Now he has stopped that business because everybody has got it. And now nobody is ready; everybody understands that they have been befooled. But for almost ten years he made thousands of people enlightened.

It is certainly a great experience, and you don't have to depend on anyone, you can try it alone. There is no need to waste two hundred and fifty dollars. Just one morning go on controlling, and soon there will come a moment when it will happen. You don't have to do it. That is how Zen has come to the West: it happens, you don't have to do it; it is effortless effort. But when it comes it brings such peace. One feels so much at ease, forgets all anxiety. One has arrived. Although tomorrow the same rut... but now you have the key. Whenever you want to arrive -- a simple strategy. But in a very well-educated, sophisticated society, if people can be deceived, what about the whole past of humanity?

All the religions have been deceiving you. They have been deceiving in the name of God. They have been deceiving that you will get rewarded after death, and if you don't listen you will be punished by hellfire for eternity. And people believed it.

I have heard about Christian missionaries in the Middle Ages, shouting and beating on the table about what will happen to the sinners. And describing it in such detail that ladies will faint, children will start crying. Even men will start perspiring. "Hellfire. Somehow one has to save oneself from hellfire. Only God can save you. Only Jesus Christ can save you." And the strangest thing is, Jesus Christ could not save himself. My people in America made a small sign to be put on cars: Moses earns, Jesus saves, Shree Rajneesh spends. Now, what stupidity!

Garimo, you need not be worried, there is no dark night of the soul for you. There will be only a starry night, full of light and joy, with a dawn coming closer every moment. I want to insist on it.

It appears very strange, but I cannot resist. I have to declare it, that you are the first religious people in this world, in the sense that you can laugh, that you can love, that you can live, that you can enjoy small things of life without bothering about fictions. And if you can learn to enjoy this life, this moment, then if there is any other life, you know how to enjoy it.

In this life learn to enjoy. Discipline your senses to be more musical; discipline yourself to be more sensitive, intelligent, because whatever is going to come... I don't say what is going to come - who cares? -- because whatever will be said will be simply a fiction again. Whatever is going to come tomorrow, we will enjoy it with more intensity, more clarity, more discipline, more love.

And the same is true about after death. If there is life after death... I say there is, but I don't want you to believe it. There is no need to believe. Just live this life, and if any life happens after this life you will be able to enjoy. And if nothing happens, nothing happens. There is no harm; you simply are not.

What was the problem when you were not born? Everything was going perfectly well. One day you will die, and everything will go perfectly well. Either you will be -- then you know how to enjoy -- or you will not be, so there is no problem for you. My understanding is simple and clear.

Something serious....

Paddy and Seamus are sitting in the pub, having a drink together.

"A burglar got into my house at three o'clock this morning," says Paddy, "while I was on my way home from the pub."

"Did he get anything?" asks Seamus.

"He certainly did," says Paddy. "The poor guy is in the hospital. My wife, Maureen, thought it was me!"

Hymie Goldberg walks into where the last supper is being held. He sits down at the table and says to the waiter, "Give me a scotch and soda."

"I'm sorry sir," replies the waiter, "all we are serving here is wine."

"Okay, some wine then," says Hymie, "and give me a mushroom pizza and a large salad."

"Sorry sir," says the waiter, "but all we are serving is bread."

"My God! Only bread and wine?" yells Hymie. "The guy who's giving this party should be crucified!"

A man goes into a pharmacy and buys a pound of arsenic poison. Next week he comes back and asks for a packet of sleeping pills.

"I'm sorry, sir," says the pharmacist, "but you need a prescription for them."

"My God!" says the man. "Last week you sold me a pound of arsenic poison and I did not need a prescription for that."

"I know," replies the pharmacist, "but arsenic is not addictive."

Paddy wakes up in hospital, covered in bandages, and notices Seamus sitting at his bedside.

"What happened to me?" asks Paddy.

"Well," replies Seamus, "you had a few too many drinks last night, and then you made a bet that you could jump out of the window and fly around the pub."

"Why didn't you stop me?" Paddy screams.

"Stop you?" replies Seamus. "Hell, I bet twenty-five dollars on you."

Okay, Maneesha?

Yes, Beloved Master.

Chapter #27
Chapter title: The vertical line opens a door to eternity

24 February 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
YOU ONCE SAID, "THE MOMENT IS RARE WHEN ETERNITY PENETRATES TIME." CAN YOU SPEAK MORE ON THIS?

Vadan, the question seems to be simple but the answer is very complex. And the complexity becomes multidimensional, because the answer can come only from your own experience, not from outside. Just as the question is arising in you, the answer has to also be part of your interiority. But I will go into a little detail, to explain what I mean when I say that the moment is rare when eternity penetrates time.

Time is that in which we live -- it is horizontal. It is from A to B to C to D; it is in a line. Eternity is vertical. It is not from A to B and from B to C. It is from A to more A to still more A. It goes on upwards. The moment is rare because it happens only when meditation has reached ripening, maturity, when you have touched your innermost core.

Then suddenly you become aware that you are a crossroad. One line goes horizontal; in other words, mediocre, ordinary, meaningless and leading finally to death. The horizontal line is continuously moving towards the graveyard. I have told you the story, significant in many ways:

A great king in his dreams saw a shadow and became afraid even in the dream. And he asked, "What do you want?"

The shadow said, "I have not come to ask for anything. I have come just to inform you that this evening at the right place, when the sun is setting, you will breathe your last breath. Ordinarily I don't come to inform people, but you are a great emperor; it is just to pay respect to you."

The emperor became so afraid that he woke up, perspiring, could not think what to do. The only thing he could think of was to call all the wise men, astrologers, prophets and to find out the meaning of the dream. Dream analysis is thought to have originated with Sigmund Freud -- that is not true. It originated with this emperor, one thousand years ago.

In the middle of the night, all the prophets of his capital, all the wise men, all those who were concerned in some way with the future -- dream readers... they were told the story. The story was simple. They had brought their scriptures and they started arguing with each other: "This cannot be the meaning," or, "This is bound to be the meaning."

They wasted time; the sun started rising. The king had an old servant whom he treated just as a father -- because his father had died very early. He was too young, and his father had given the guardianship to this servant and told him, "Take care that he becomes my successor and does not lose the kingdom."

And the servant managed. Now he was very old, but he was not treated as a servant. He was almost as respected as a father. He came close to the emperor and said, "I want to say two things to you. You have always listened to me. I am not a prophet and I am not an astrologer and I don't know what all this nonsense is that's going on. The scriptures are being consulted. One thing is certain, that once the sun has risen, the sunset is not very far away.

"And these people, the so-called knowledgeable people, have never come to any conclusion in centuries. Just in one day... they will quarrel, argue, destroy each other's arguments, but you cannot hope that they will come to a consensus, a conclusion.

"Let them have their discussions. My suggestion is, you have the best horse in the world" -- those were the days of horses. "You take the horse and escape from this palace as fast as possible. This much is certain, that you should not be here; you should be far away."

It was logical, rational, although very simple. The king left the great intelligent and wise people arguing -- they did not even notice that the emperor had left. And he certainly had a horse worth an empire. He was very proud of the horse; there was no other horse known of that strength. And there was such a love between the horse and the emperor, such a deep affinity, a kind of synchronicity. The king said to the horse, "It seems my death is coming. That shadow was nothing but death. You have to take me as far away from this palace as you can manage."

The horse nodded his head. And he fulfilled his promise. By the evening, as the sun was setting, they were hundreds of miles away from their kingdom. They had entered into another kingdom in disguise. The king was very happy; he got down from his horse. He was tying the horse to a tree -- because neither had he eaten anything nor the horse. So he said to the horse, "Thank you my friend. Now I will make arrangements for your food, for my food. We are so far away, there is no fear. But you proved the stories that were told about you. You became almost like a cloud, with such a speed."

And as he was tying the horse to the tree, the dark shadow appeared and said to the emperor, "I was afraid that you might not be able to make it, but your horse is great. I also thank him. This is the place and this is the time. And I was worried -- you were so far away, how could I manage to bring you? The horse served destiny."

It is a strange story, but it shows that wherever you are going horizontally, with whatever speed, you will end up in some graveyard. It is strange that every moment our graves are coming closer to us -- even if you don't move, your grave is moving towards you. The horizontal line of time is, in other words, the mortality of man.

But if you can reach to the center of your being, the silences of your innermost center, you can see two roads: one horizontal, another vertical.

You will be surprised to know that the Christian cross is not Christian at all. It is an ancient, Eastern, Aryan symbol, the swastika. That's why Adolf Hitler, who was thinking that he was of the purest Aryan blood, chose the swastika as his symbol. A swastika is nothing but two lines crossing. In India, without knowing why, at the beginning of every year, business people will write in their books, begin their new books with a swastika. The Christian cross is simply a part of the swastika. But it also represents the same thing: the vertical, the horizontal. Christ's hands are horizontal; his head and his being are pointing in a different direction.

In a moment of meditation, you suddenly see that you can move in two directions -- either horizontal or vertical. The vertical consists of silences, blissfulness, ecstasies; the horizontal consists of hands, work, the world.

Once a man has known himself as a crossroad, he cannot be disinterested, he cannot be unintrigued about the vertical. The horizontal he knows, but the vertical opens a door to eternity, where death does not exist; where one simply becomes more and more part of the cosmic whole; where one loses all bondages, even the bondage of the body.

Gautam Buddha used to say, "Birth is pain, life is pain, death is pain." What he was saying was, to move on the horizontal line, you are continuously miserable, in pain. Your life cannot be a life of dance, of joy. If this is all, then suicide is the only solution.

That's the conclusion the contemporary, Western philosophy of existentialism -- of Jean-Paul Sartre, Jaspers, Heidegger, Kierkegaard and others -- has come to, that life is meaningless. On the horizontal plane it is, because it is simply agony and pain and disease and sickness and oldness. And you are encaged in a small body while your consciousness is as vast as the whole universe.

Once the vertical is discovered, one starts moving on the vertical line. That vertical line does not mean you have to renounce the world. But it certainly means that you are no more of the world, that the world becomes ephemeral, loses importance. It does not mean that you have to renounce the world and escape to the mountains and the monasteries. It simply means that you start -- wherever you are -- living an inner life which was not possible before.

Before you were an extrovert; now, suddenly you become introvert. As far as the body is concerned, you can manage very easily, if the remembrance is there that you are not the body. But the body can be used in many ways to help you to move on the vertical line. The penetration of the vertical line, just a ray of light coming into your darkness of horizontal life, is the beginning of enlightenment.

You will look the same, but you will not be the same. Those who have a clarity of seeing, to them you will not look the same either. And at least for yourself, you will never look the same. And you can never be the same. You will be in the world, but the world will not be in you.

Ambitions, desires, jealousies will start evaporating. No effort will be needed to drop them, just your movement on the vertical line and they start disappearing -- because they cannot exist on the vertical line. They can exist only in the darkness of the horizontal, where everybody is in competition, everybody is full of lust, full of will to power, a great desire to dominate, to become somebody special.

On the vertical line all these stupidities simply disappear. You become so light, so weightless, just like a lotus flower: it is in the water, but the water does not touch it. You remain in the world, but the world has no longer any impact on you. On the contrary, you start influencing the world -- not with conscious effort, but just by your sheer being, your presence, your grace, your beauty. As it grows inside it starts spreading around you.

It will touch people who have an open heart and it will make people afraid who have lived with a closed heart -- all windows, all doors closed. They will not come in contact with such a person. And to convince themselves why they are not coming in contact with such a person, they will find a thousand and one excuses, a thousand and one lies. But the basic fact is that they are afraid to be exposed.

The man who is moving vertically becomes almost a mirror. If you come close to him, you will see your real face -- you will see your ugliness, you will see your continuous ambitiousness, you will see your begging bowl.

Perhaps another story will help you.

A man, early in the morning, a beggar with a begging bowl, entered the king's garden. The king used to come for a morning walk; otherwise it was impossible to meet the king -- particularly for the beggar, the whole bureaucracy would prevent him. So he had chosen a time when there was no bureaucracy, and when the king wanted to be alone, in silence with nature, to drink as much beauty and aliveness as nature was showering. The beggar encountered him there.

The king said, "This is not the time... I don't see anybody."

The beggar said, "I am a beggar. Your bureaucracy is too long, and for a beggar it is impossible to see you. I insist that you give me an audience."

The king just thought to get rid of him. He said, "What do you want? Just say and you will get it. Don't disturb my morning silence."

The beggar said, "Think twice before you offer to give me something."

The king said, "You seem to be a strange man. In the first place, you entered without any permission into the garden, insisting that you have to have an audience with the king. And now I am saying that whatever you want, just say it. Don't disturb my peace and don't disturb my silence."

The beggar laughed. He said, "A peace that is disturbed is not peace. And a silence that is disturbed is just a dream, not a reality."

Now the king looked at the beggar. He was saying something of tremendous importance. The king thought, "He does not seem to be an ordinary beggar, that is certain." And the beggar said again, "I want you to think it over, because what I want is just for you to fill my begging bowl with anything and I will go. But it has to be full."

The king laughed. He said, "You are a madman. Do you think your begging bowl cannot be filled?"

He called his treasurer and told him, "Fill his begging bowl with diamonds, precious stones."

The treasurer had no idea what had happened. Nobody fills beggars' bowls with diamonds. And the beggar reminded the treasurer, "Remember, unless the begging bowl is full, I am not going to move from here." It was a challenge between a beggar and a king.

And then there followed a very strange story. As diamonds were poured into his begging bowl, the moment they were poured in they would disappear. The emperor was in a very embarrassed state. But he said, "Whatever happens, even if my whole treasury is gone, I cannot be defeated by a beggar. I have defeated great emperors." And the whole treasury disappeared. The rumor reached the capital, and thousands of people gathered to see what was happening. And they had never seen the king in such a trembling, nervous breakdown.

And finally, when nothing was left in the treasury and the begging bowl was still as empty as it was before, he fell to the feet of the beggar and said, "You will have to forgive me, I did not understand. I have never thought about these things. I did my best, but now... I don't have anything else to offer you. And I will

think that you have forgiven me if you can tell me the secret of your begging bowl. It is a strange begging bowl -- just a few diamonds would have filled it. It has taken the whole treasury."

The beggar laughed and he said, "You need not be worried. This is not a begging bowl. I found a human skull and out of the human skull I made this begging bowl. It has not forgotten its old habit. Have you looked into your own begging bowl, your own head? Give it anything and it will ask for more and more and more. It knows only one language: more. It is always empty, it is always a beggar."

On the horizontal line, only beggars exist, because they are all rushing for more, and because the more cannot be fulfilled -- not that you cannot get to a position you want, but the moment you get it, there are higher positions. For a moment maybe a flicker of happiness, and the next moment, again the same despair and the same race for more. You cannot fulfill the idea of more. It is intrinsically unfulfillable. And this is the horizontal line, the line of more and more and more.

What is the vertical line? Of being less and less and less, to the point of utter emptiness, to the point of being nobody. Just a signature -- not even on sand, but on water. You have not even made it and it has disappeared. The man of the vertical line is the authentic sannyasin, who is immensely happy in being nobody, immensely happy with his inner purity of emptiness, because only emptiness can be pure; who is absolutely contented with his nakedness, because only nothingness can be in tune with the universe.

Once this tuning with the universe happens, you are no more in a sense. In the old sense, you are no more. But you are for the first time the whole universe. Even the faraway stars are within you; your nothingness can contain them. The flowers and the sun and the moon... and the whole music of existence. You are no more an ego, your "I" has disappeared. But that does not mean that you have disappeared. On the contrary, the moment your "I" has disappeared, you have appeared.

It is such a great ecstasy to be without the feeling of "I," without the feeling of any ego, without asking for anything more. What more can you ask? You have nothingness. In this nothingness you have become, without conquering, the whole universe. Then the singing birds are not only singing outside you. They appear outside because this body creates the barrier.

On the vertical line you become more and more consciousness and less and less body. The whole identification with the body disappears. In nothingness, these birds will be within you; these flowers, these trees and this beautiful morning will be within you. In fact, then there is no without. Everything has become your vision. And you cannot have a richer life than when everything has become your within. When the sun and the moon and the stars and the whole infinity of time and space is within you... what more do you want?

This is exactly the meaning of enlightenment: to become so nonexistent as an ego that the whole oceanic existence becomes part of you.

Kabir, one great Indian mystic... He was uneducated but has written such tremendously significant statements -- they may not be grammatical. One of his statements he corrected before he died. He had written when he was young a beautiful statement. It was, "Just a dewdrop slips from the lotus leaf in the early morning sun, shining like a pearl, into the ocean." He said, "The same has happened to me."

His words are, "I have been searching, my friend. Rather than finding myself, I got lost in the cosmos. The dewdrop disappeared into the ocean." Just before dying, as he was closing his eyes, he asked his son, Kamal, who himself proved of the same caliber and of the same status... And sometimes one thinks that he was a man of more courage than Kabir.

Kabir was very courageous against all traditions, orthodoxy, everything. But Kamal even criticized Kabir when he found something wrong in his statements. He told Kamal, "Please change my statement, which has been praised all over, that `My friend, I have been searching for myself, but rather than finding myself, I got lost, just as the dewdrop disappears into the ocean.' Change it."

Kamal said, "I had always suspected that there was something wrong in it." And he showed him his own writing, in which he had already corrected it. The correction -- even before Kabir realized -- had been done already. That's why Kabir called him Kamal: "You are a miracle." *Kamal* means miracle. And the man *was* a miracle. He had changed the line that Kabir wanted:

"My friend, I was seeking and searching myself. Rather than finding myself I have found the whole world, the whole universe. The dewdrop has not disappeared into the ocean, but the ocean has disappeared into the dewdrop." And when the ocean disappears into the dewdrop, the dewdrop is simply losing its boundaries, nothing else.

On the vertical line, you become less and less and less and less. And one day, you are no more.

A Zen master, Rinzai, had a very absurd habit, but beautiful. Every morning, when he would wake up, before opening his eyes he would say, "Rinzai, are you still here?"

His disciples said, "What kind of nonsense is this? You ask `Rinzai, are you still here?'"

He said, "I am waiting for the moment when the answer will be, `No. Existence is, but Rinzai is not.'"

This is the ultimate peak human consciousness can reach. This is the ultimate benediction. And unless one reaches to this peak, one will remain wandering in dark pathways, blind, suffering, miserable. He may accumulate much knowledge, he may become a great scholar, but that does not help. Only one thing, a very simple thing, is the essence of the whole religious experience, and that is meditation.

You go inwards. It will be difficult to get out from the crowd of your thoughts, but you are not a thought. You can get out of the crowd, you can create a distance between you and your thoughts. And as the distance grows bigger, the thoughts start falling like leaves which have died -- because it is you and your identity with the thoughts that gives them nourishment. When you are not giving them nourishment, thoughts cannot exist. Have you met any thought somewhere standing by itself?

And just try to be indifferent -- the word of Gautam Buddha is *upeksha*. Just be indifferent to the whole mind and a distance will be created. And then come to a point from where all nourishment to the thoughts is stopped. They simply disappear; they are soap bubbles.

And the moment all thoughts disappear, you will find yourself in the same situation, asking, "Rinzai are you still here?" And you will wait for that great moment, that great, rare opportunity when the answer will be, "No. Who is this guy Rinzai?"

This silence is meditation. And it is not a talent. Everybody cannot be a Picasso and everybody cannot be a Rabindranath and everybody cannot be a Michelangelo. Those are talents. But everybody can be enlightened because it is not a talent; it is your intrinsic nature, of which you are unaware. And you will remain unaware if you remain surrounded by thoughts. The awareness of your ultimate reality arises only when there is nothing to prevent it, when there is nothingness, surrounding you.

The vertical line is rare, Vadan. It is perhaps the only rare thing in existence, because it takes you on the journey of eternity and immortality. The flowers that blossom on those paths are inconceivable by the mind. And the experiences that happen are unexplainable. But in a very strange way the man himself becomes the expression. His eyes show the depths of his heart, his gestures show the grace of the vertical movement. His whole life radiates, pulsates and creates a field of energy.

Those who are prejudiced, those who are already determined and concluded... I feel sorry for them. But those who are open, unprejudiced, have not concluded yet, they will immediately start feeling the pulsation, the radiation. And a certain synchronicity between the heart of the man of the vertical and the heart of the man who is not yet vertical... The moment the synchronicity happens, in that same moment you also start moving vertically.

These are words simply to explain things which are not explainable through words. But those who are intelligent enough, not intellectuals -- those people are full of rubbish... Never get mixed up between being intellectual and intelligent. Intelligence is a pure clarity of seeing, a perceptivity. The intellectual is a computer; he is a memory.

Intelligence is not memory. Intelligence is a sharp sword which penetrates directly into reality. Once it sees it...

It is said that Mahakashyapa, himself a prince, had gone to see Gautam Buddha. But he was very simple, innocent, unprejudiced, having no belief systems, no philosophy, no theology. He simply touched the feet of Buddha, looked into the eyes of Buddha, and everything happened. Some transfer of light, something invisible, some meeting of the heart, some merging... he never asked a single question to Gautam Buddha.

Even others became aware of the fact: "All the disciples ask questions. This Mahakashyapa is strange. He simply sits under a tree; he has almost monopolized the tree. Everybody knows, `Don't sit there, Mahakashyapa will sit there.' He sits there -- if Buddha speaks, good; if Buddha does not speak, good."

Slowly, slowly older disciples approached Mahakashyapa, particularly Sariputta who was a very close disciple of Gautam Buddha. He asked Mahakashyapa, "Don't you have a question?"

Mahakashyapa said, "All my questions were answered the moment he looked into my eyes. Since the moment I touched his feet I have not been a body. I am just a consciousness and the body is my house. All identity with the body was broken in a single, split moment."

He is described in the Buddhist scriptures only once, when another king was offering Gautam Buddha a great, valuable diamond and Buddha said, "Drop it!"

Reluctantly, because it was a very valuable diamond, but before ten thousand people if you have offered it and Buddha says, "Drop it!"... He dropped it. He had also brought a very rare flower: a lotus which had blossomed out of season. It was not the time for lotuses. He offered Buddha that flower and Buddha again said, "Drop it!" He dropped it but he felt very strange, hurt: "My gifts are not being accepted."

And Buddha said, "Drop it!" Now he had nothing to drop, so he looked all around -- "What to make of it? Is this man mad? I dropped the diamond, I dropped the flower... those two things were in both my hands. Now I don't have anything to drop." This is the moment where Mahakashyapa is mentioned -- once only.

Ten thousand sannyasins were utterly silent -- because it was a strange thing, Buddha had never done that. He had accepted... anybody who brought a flower or a gift, he would accept it. But Mahakashyapa sitting under his monopolized tree laughed loudly. He had not spoken to anybody; he had been there for four years. This was the first time he had made some kind of expression. He laughed. And this was even more hurtful.

The king said, "Why are you laughing?"

He said, "I am laughing because you are not dropping yourself. He is not concerned about your flower and about your diamond, drop yourself! And I say it with my own experience -- before he said anything, I had dropped myself. He had to lean and hold me up, and our eyes met and everything happened."

Mahakashyapa is perhaps the most mysterious disciple of Gautam Buddha, but the most perceptive. That was a rare moment, when Buddha looked into Mahakashyapa's eyes. That was the moment when eternity penetrated time, when the vertical penetrated the horizontal. And just a single moment can be such a radical change. Beautiful were those days, golden are their memories. It looks very far away and faint now.

But my effort here is to make this small island a part of eternity, where those innocent moments, those innocent experiences are still possible. Nothing is said, nothing is heard, and yet the heart starts dancing in tune with the master.

The universal and the eternal are the same, only man has become more and more drowned in darkness. In India, the seers have named this part of time *kaliyuga* -- the age of darkness. They were certainly very perceptive.

Just a few days ago, the editor of ILLUSTRATED WEEKLY wrote an article about me in which he said a few significant things. He is not a religious person, neither does he believe in any spirituality. But in our commune, what he saw and felt he could say was his closest experience of spirituality.

Somebody from England wrote a very angry letter to him which was published. The man said, "What has happened to you? Either you have been bribed or you have been hypnotized." Looking at his letter, it became something more important... Because if anybody says any lies about me, if anybody is against me, nobody will say to him, "You have been bribed by the enemies of Shree Rajneesh." And nobody will say or even conceive that, "You have been hypnotized by the people who are against Shree Rajneesh."

Many people have told me, "We want to come, we want to understand. But then people start saying, `You are being hypnotized. If you are not saying anything against Shree Rajneesh then certainly you are being hypnotized.'" Just twenty-five centuries ago, do you think Mahakashyapa was hypnotized? Do you think anybody would have said to him, "Either you have been bribed or hypnotized"? Those were days when people were not so closed and allowed some fresh breeze to pass through them.

Now everybody seems to be completely closed. Somebody is a Christian, somebody is a Hindu, somebody is a Mohammedan. Before experiencing anything they have decided what is true and what is false. Before coming in contact with a living source, they have covered themselves completely, defensively. They are afraid that if they open up, all their prejudices will look stupid and all their belief systems will fall down.

I am here in my own land, but I consider myself a foreigner. People are afraid to enter the gate of the commune. The fear is of hypnosis. And they don't understand what hypnosis is.

The fact is, they have been hypnotized from their very childhood to worship a monkey god -- because no intelligent man will do that. They have been hypnotized to worship an elephant god. This is possible only through constant repetition, from the very childhood, by the whole society around them, so that it becomes a conditioning in them. Otherwise, they will also think -- what are they doing?

But they never think. Thinking is one of the greatest crimes. So nobody thinks, everybody believes. But if you want to reach to the heights of a Buddha or to the heights of a Chuang Tzu, then you will have to drop all belief systems. And you will have to drop all thoughts which have been given to you by others, which are borrowed.

A man came to Chuang Tzu one day and was arguing. Chuang Tzu said, "Wait. Just I want to know one thing: would you like to use somebody else's shoes?"
He said, "Why should I use somebody else's shoes?"

Chuang Tzu said, "You are so alert about your legs, about your feet, but you are not so aware about your head -- because every thought that you have is somebody else's. It is not yours. You have heard it, you have read it, you have been told, you have gathered it from the atmosphere, and you have never thought that you don't have a single thought of your own."

In fact, there is no thought which is your own. There is only clarity, perceptivity, silence, understanding, intelligence which are your own. And with these you can be ready for eternity to enter into the world of time.

It is the greatest moment. I cannot conceive of anything more valuable or more precious. It makes you the whole universe; it takes away all your boundaries which are really an imprisonment. It makes you a bird on the wing in the open sky.

Now something serious, because we have been in a nonserious world so long....

A man goes into a bar and orders a beer. When he is served he reaches into his breast pocket and lifts out a perfectly formed little figure, four inches tall. Then he pulls out a thimble and places it on the bar. "A beer for my friend here too," he requests. "And go easy on the head."

"Is he for real?" asks the bartender. "He is," says the man.

"Can he talk?" persists the bartender. "He can," replies the man.

"Arnold," he goes on, "tell this guy about the time we were on safari and you called the witch doctor a black son-of-a-bitch."

Silverman is killed in an accident and Mendel Kravitz is sent to break the news to his wife.

"Be careful how you tell her," advises a friend. "She is a very delicate woman."

Mendel knocks on the door and Mrs. Silverman comes out. "Are you the widow of Silverman?" he asks.
"Certainly not," she replies.
"Want to bet?" asks Mendel.

An African tribe is living through a famine and having a bad time with its crops. The chief calls a meeting and says, "We will send a telegram to the Russians, telling them that we are having agricultural problems and need their help. They will send seeds, tractors and one hundred young technicians to help us.

"Then we will send a telegram to the Americans, telling them that the Russians are helping us. And the Americans will send us seeds and tractors and one hundred technicians. When all the technicians arrive, we will eat them."

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #28
Chapter title: Vipassana comes in the end

24 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
OVER THE PAST FIVE YEARS I'VE SPENT MANY WEEKS IN ISOLATION AT DHARMAGIRI, PRACTICING VIPASSANA MEDITATION AS TAUGHT BY S.N. GOENKA. I'VE NEVER EXPERIENCED SUCH PAIN, SUFFERING AND DOUBT EVER BEFORE. PRESENTLY I FEEL VERY EXHAUSTED, TIRED, YEARNING DEEPLY TO CONNECT WITH MY HEART. MY INTEREST IN THE MEDITATION PRACTICE IS PASSING AWAY.
BELOVED MASTER, IS THIS TYPE OF MEDITATION PRACTICE NECESSARY? IS IT HELPFUL? CAN AWARENESS AND CELEBRATION ALONE PIERCE TO THE DEPTH OF THE MIND AND DISSOLVE THE DARKEST NIGHTS?

Sagaresh, the vipassana meditation was invented by Gautam Buddha, and for twenty-five centuries Buddhists have been torturing themselves. Now, who told you to go to Dharmagiri to S.N. Goenka, to learn a meditation for which the whole context is missing? The meditation was perfectly right for a man like Gautam Buddha. Always remember, everything is related, interdependent with a certain context.

A German poet, Heine, was lost in a forest for days. Utterly tired, exhausted, hungry, he could not find the way; neither could he find anyone who could show him the way. In the nights he was resting up on the trees; otherwise wild animals would destroy him. And there came the full-moon night. He had written many poems... the moon had been one of his most loved objects, and he had written beautiful songs about it. But that night, tired and hungry and afraid, he looked at the full moon and he could not believe it -- what he saw in the full moon he had never seen before. And he had been a lifelong moon gazer. That night he saw a loaf of bread!

What you see depends on you. People see the faces of their loved ones, people see their dream girls in the moon, but nobody has ever seen a loaf of bread. But his experience was absolutely authentic -- but only in *his* context.

I am reminding you of this because people tend to forget that life is a very interwoven, interdependent, cosmic whole. You cannot take a part out of it and keep it alive, meaningful. I will not tell you to do vipassana unless I can also give you the experience of Gautam Buddha. Poor Goenka cannot understand this. He is just a businessman. What does he understand about the context in which vipassana arose?

Gautam Buddha had lived in tremendous luxury, surrounded by beautiful girls, beautiful palaces. The whole night was a celebration; the day was for rest, the night for dances and drinking. Out of this experience he became tired. He had seen all the beautiful girls; there was nothing more to be seen. He had seen that every man and woman is just a skeleton, covered with a thin skin. Just think for a moment: here all of you are skeletons covered with thin skin! This body and its beauty fades very soon.

He had seen all that was possible in those days for a man of power and riches to see, but he could not find peace, contentment, silence. He could not find himself. Utterly frustrated, he moved out of the palace one night -- because this life is going to end in a few days, or in a few years. It is not something to cling to. Each moment death is coming closer; before death grabs you, you have to figure out something which is eternal, which is immortal.

All that you see around you is made of the same stuff as dreams are. Do you think you are for the first time on the earth? On the same earth millions of people have come and simply disappeared into thin air.

Scientists have calculated that the place you are occupying has been occupied by at least ten people before you. You are sitting on ten corpses! And don't think much of yourself, because you cannot get out -- you will be the eleventh. And remember, it is not a laughing matter for you. Those ten corpses will laugh at you: "Look, the poor fellow was thinking of great things and finally is flat on the pile of corpses."

Gautam Buddha's search for truth, for himself, for the source of life which is eternal, cannot be the search of a poor man who is hungry, who is searching for a loaf of bread. But people have completely forgotten Gautam Buddha. They have taken his meditation out of context. He could meditate because there was nothing else in the world to think about, to desire, to be ambitious for. The world was, in a way, finished the day he left his house; he never looked back.

I am reminded of a beautiful story.... Buddha was afraid that if he went into the mountains of his own kingdom, his father's armies would find him; he would not be able to escape. He was the only son of an old king, who was hoping that he would succeed him. And he had made a big kingdom for him. So he immediately passed beyond the boundaries of his kingdom to the neighboring kingdom. And the king was very furious. He ordered the armies not to leave even a single inch unsearched: "Look around, all over the country."

Gautam Buddha was not found, but he was not aware that the kingdom he had entered belonged to a friend of his father. So the father informed this king and other kings surrounding his kingdom, "You have to find my son. In my old age at least you can do this much for me; we have been friends."

The neighboring king found Gautam Buddha and he said, "If you are angry, if you have fought with your father... It happens. It is not something strange or unfamiliar; fathers and sons have always been fighting. Don't be worried. I have only one daughter and no son -- get married to my daughter and you will have two kingdoms together. Your father is old; he cannot live long. And my kingdom is far bigger than your father's. He is my friend and I have come with a request. You have everything to gain, nothing to lose. You get a beautiful wife, a great kingdom, and of course your own kingdom is there. You will be a greater king than me or your father because your kingdom will be bigger than the kingdoms we have. You will have two kingdoms together."

Gautam Buddha said, "You don't understand the point. I have not fought with my father, I have not been angry with him, and I have not come here in search of a girl. I am not interested in a kingdom, howsoever big it is. But I would like to ask you a few questions; you are my father's friend. First tell me, you say your girl is very beautiful -- is this beauty going to remain forever? Will she not one day be old?"

The king said, "You ask strange questions. Everybody becomes old."

"And do you think," Gautam Buddha asked, "she will never die?" The king laughed. He said, "You are hilarious. Everybody dies."

Gautam Buddha said, "I don't want to get married with someone who is going to die."

The king said, "She is not going to die tomorrow."

Gautam Buddha said, "You cannot give any guarantee. Are you sure *you* will be alive tomorrow?"

The king said, "I have never thought about it. I hope that I will be alive, but I cannot be certain. But you are creating anxieties in my mind. I had come to take you to the palace and it seems you are trying to convince me to follow you to the mountains."

Gautam Buddha said, "It is better -- there is still time, it is still light; maybe you have a few days more to live. Devote these few days to a search for something which cannot be taken away from you. Your youth will disappear, your beauty will disappear, your kingdom will one day belong to somebody else. And what does it matter, when you are dead, to whom your kingdom belongs, whether he is your son or somebody else's son?"

The king said, "You are a dangerous fellow. I don't want to talk to you."

He informed Gautam Buddha's father, "I have met your son; he is in the mountains in my kingdom. I tried hard, but he is very convincing. And he has created such anxiety in me that I have not slept since. I am continuously thinking of death -- what is going to happen after death? What have I gained by having this big kingdom? I am a poor man inside. I have never looked into my own being; I am not even acquainted with myself. I request to you: don't try to prevent him, let him go and let him search. What we have missed, perhaps we can hope he will find it."

Gautam Buddha could sit silently, desireless, thoughtless, moving inwards, because the outside had lost all interest. He had seen it -- that it is just a phenomenon, the way you see a film. But there are idiots who even seeing a film will cry, will weep, will laugh, because they will become identified and they will forget that there is nothing on the screen, it is just a projected film. Our whole life is not much more than that, but to know it you have to go through it. Gautam Buddha had a great chance to experience life and see its futility. This gave him the opportunity to sit in deep silence, undisturbed.

Vipassana was discovered in these moments.

My own effort here is not to give you, Sagaresh, any meditation like vipassana directly. This place is not a place of ascetics -- people are enjoying everything. I want you to enjoy and to see the futility of it. I want to see how many times you become enlightened and how many times you become unenlightened. I know one day you will simply get tired and you will say, "Finished!"

Not finished like Nandan -- she has started again. But she is going to be finished one day. When she

says goodbye to her last boyfriend it will be possible for her to meditate; particularly a meditation like vipassana. Otherwise you can sit with closed eyes and beautiful girls will harass you.

That has been the experience, down the ages, of thousands of meditators: it is strange, the moment you sit to meditate, suddenly, from nowhere, such beautiful girls start coming. And you open your eyes and there is nobody.

And not only girls. If you have not known money, thoughts of money; if you have not known power, thoughts of power; if you have not known what it means to be a celebrity, then a deep desire to become famous... And the mind will go on weaving a thousand and one thoughts and desires.

And so-called teachers like Goenka will go on teaching you, "Don't allow these thoughts in your mind." And the more you push them away, the more they will come close to you. You will throw away one girl and you will find there is a queue of girls, and at the end of the queue is standing Sophia Loren. Now, naturally you think, "Vipassana can be done later on."

A man said to his friend, "Last night was just the greatest experience of my life."
The other asked, "What happened?"

He said, "I went fishing and I caught such big fish that I could not believe it. Even to carry one fish to the shore was difficult. And the whole night I was fishing."

The other said, "This is nothing. You are saying you had the greatest experience -- the greatest experience happened to me. Last night when I dreamt, what I saw I could not believe. On one side was Marilyn Monroe, utterly nude; on the other side was Sophia Loren, utterly nude."

The other man could not contain himself. He said, "Stop. Why did you not call me? At such a moment! And what were you going to do with two such women? One is enough for you; one you should think of for your friend. You call me your best friend? -- this is great friendship."

The man said, "You haven't heard the whole thing. I had gone to your home to find you, but your wife said you had gone fishing!"

If life has not been a rich experience -- if it has been a repressive, religion-dominated, conditioned phenomenon -- you cannot do vipassana.

In twenty-five centuries, millions of people have been doing vipassana. How many have become Gautam Buddhas? My own analysis is very simple, but very significant: you should not repress anything in your life. Live a non-repressive, joyous life. Soon you will find all those joys and all those pleasures are empty.

Unless you have found through your own experience that pleasures are not pleasures, but simply toys to keep you ignorant, to keep you engaged... Once you have found that through your own experience -- remember that is most fundamental; it has to be your own experience -- then vipassana is the simplest meditation. You don't have to go to any businessman to learn it.

Buddha had never gone to S.N. Goenka. These kind of people existed at that time too -- businessmen who were ready to teach you at a certain price.

I have never met or seen Goenka, but I saw one of his interviews. He says that he met me in Madras. In my whole life I have been only once in Madras, and I remember perfectly, I have not met any Goenka. He is simply lying. And his Dharmagiri is not very far away from here. If he wants to meet me he can come any day -- perhaps a five-hour drive. But he does not have the guts, because I am very merciless. When I see a fox pretending to be a lion, then I do what needs to be done: expose the fox, take away the hypocrisy. He has not lived a life of love, he has not lived a life of pleasures; he has not lived at all that which can create the context in which vipassana is possible.

He is simply a refugee from Burma. And because Burma is a Buddhist country, everybody knows what vipassana is; just as every Christian knows the Christian prayer, every Buddhist knows vipassana. Coming from Burma he knew the structure, intellectually, of what vipassana is. And here he found many people searching for meditation.

And he does not create a situation in which to be associated with him becomes dangerous for you. He is a non-controversial businessman. You will not offend anybody if you go to Dharmagiri. But if you come here, you don't see many Indians here. The reason is clear: to be associated with me in any way is to be condemned by the outside society. People start saying that you have also been hypnotized, you have also become corrupt.

Dharmagiri is safe, because he does not say to you, "You have to drop tradition, you have to drop your conditioning, you have to get out of all the knowledge that has been forced upon you. Unless you are so

clean, unconditioned, unorthodox -- neither Hindu nor Mohammedan nor Christian -- you will not be able to enter the world of meditation." He does not say anything like that. You just enter vipassana as you are. Nothing is demanded from you, that you are first to go through a fire to be purified, that you have to get rid of the society which is utterly polluted.

I was surprised when I was in America: almost every week somebody would phone from San Francisco, somebody from New York, saying, "We are coming from Bombay," or, "We are coming from Poona and we want to meet Shree Rajneesh." I told my secretary to tell those people, "Shree Rajneesh has been there in Poona for seven years -- couldn't you manage to see him? He will come back again to Poona, you can see him then."

Strangely enough, not a single one has turned up. I have been here for two years. Those people who phoned -- from Bombay, from Poona -- they have not dared to enter the door. In America they were happy that nobody would know that they had been to see a dangerous man. Here the wife will start crying, the children will say, "Papa, where are you going?" The neighbors will crowd around saying, "Don't do this. Just look at your old parents." It will become a scene.

And you yourself deep down are such a coward that you believe in all the lies that have been spread. You never come here to check -- who is being hypnotized? But the trouble is, people say, "Once you are there you will become hypnotized, you will start saying the same things." It is a very strange world.

One German sannyasin is here. He is an old, experienced journalist. He had come from STERN magazine to write of what was happening here. But he was a man of integrity; he reported exactly what was happening. They refused his report. They said, "You have been hypnotized." If you lie you are not hypnotized, if you say the truth you are hypnotized. They did not publish his article. He insisted and finally they published it, but he had to change much in it. But he became so disgusted that he resigned and came back. And since then he has been here, he has been in America; he is again here.

There are many writers who have had a strange experience: if they write just a positive account, factual, neither for nor against, nobody is ready to publish their books. They say, "These books won't sell because they don't have any sensation. Make them sensational." But how to make them sensational? Lie, create fictions which do not exist, and publishers are ready and magazines are ready to publish them. And these books and these publishers and these magazines spread unfounded things all around the world. So people are so much afraid. But even to mention my name is dangerous.

One of my sannyasins who is a Nobel Prize winner asked the president of the Nobel Prize committee, the King of Norway, "A man has written five hundred books and you have not taken any note of it."

The King suggested to him, "Remember never to mention his name. This time you did because you were not aware, but next time it will be dangerous for your job" -- he has a big post -- "it will be dangerous for your reputation. You simply forget about this man."

And he told me, "I could not believe that he was not even ready to listen about you. He did not even enquire, just for manners' sake." On the contrary, from that day the King kept a certain distance from him. Whenever there was a meeting of the Nobel Prize committee he did not allow him to come close to him; he showed absolutely that a certain China wall had arisen between himself and the poor Nobel Prize winner. And the only crime he had committed was that he had mentioned my name.

Indira Gandhi, who was a very powerful woman, had at least six times made appointments to come here to see me, and every time, just one day before, a phone call would come, "An emergency has arisen and the meeting has to be postponed."

In fact, now the meeting is postponed forever! My secretary asked Indira Gandhi, "Why do you do this? If you don't want to come, we are not asking you to come. You ask us, that you want to come."

She met me once in Delhi and she said, "Since then that man's eyes have been haunting me and I want to see him again. And whatever he has said has changed the whole of history. I want his advice on other problems."

My secretary said, "Then why do you go on canceling? -- because this is absolute nonsense, that every time on the very day some emergency arises."

She said, "To be honest to you, there has been no emergency, just my colleagues, my cabinet stands in the way. Everybody says, `Don't go there, you can even lose your prime ministership. There will be so much turmoil -- just avoid.'"

... Just by going for a meeting with a man who has no power, who is not interested in politics! But I can understand, those politicians were right. If she had come here Mohammedans would have said, "We are not going to vote for you"; Hindus would have said, "That man has spoken against our VEDAS, we are not

going to vote for you. That man has spoken against our shankaracharya."

A powerful woman like Indira Gandhi is so cowardly that she cannot come when she wants to come, because of the fear that the voters may start objecting, "You have been to a man for some advice. And any advice that man gives is going to be dangerous. In the first place you will be hypnotized." And she asked my secretary, an intelligent woman, well educated, "Is it true that whoever goes to meet Shree Rajneesh becomes hypnotized?"

People like Goenka are non-controversial, kindergarten school teachers. They don't understand the complexity of meditation.

Vipassana comes in the end; you cannot begin with vipassana. To begin with vipassana you will have to go through what you are saying -- the dark night of the soul. And you will not find the dawn anywhere. The dark night will go on becoming longer and darker. It is a simple psychology: you are not prepared, you have not done your homework, and you have started a work which needs a tremendous background of experience.

They are all against me because I want you to live first as hotly as possible.

I used to go to Allahabad. One of my sannyasins, Jayantibhai, would take me from the airport or from the railway station, and suddenly on a bridge he would accelerate the speed of the car. And I would say, "What is the matter?"

He said, "The matter is that board."

Because I had been telling him again and again, "That board is very religious. You should once in a while go near the board and look at it."

It was an advertisement, but very beautiful. It said, "Live a little hot. Sip a Gold Spot."

I said, "I am not concerned about Gold Spot, but live a little hot!"

People live lukewarm. They live just at the minimum, because from that minimum they are protected from many dangers. If you don't want to fall, crawl -- you are safe! And that's what you are doing in your life. I say live hotly while the season lasts. And this season will not last forever. Don't hesitate, because in that hesitation you are losing time.

A roseflower does not hesitate to open in the early morning sun, knowing perfectly well that by the evening the petals will fall and not even a mark will remain behind. Whether that roseflower ever existed or not, it will be the same. But while the sun is rising and the morning breeze is welcoming to dance, the rose dances.

All the religions have destroyed your dance. They have made you crippled, they have destroyed your sensitivities. They have dulled your intelligence and then they say, "Do vipassana."

A man who has lived hotly is bound to do vipassana -- but in the evening. He has seen the day. It was beautiful, but it was ephemeral; it is gone. Now begins the search for that which comes and never goes.

One of the great Hindu scriptures is Badarayana's sutras. The first sutra is: *Athato brahma jigyasa* -- now the enquiry into the ultimate. That "now" has been for almost two thousand years or more a problem -- how to interpret it? Because this is the beginning. Books don't begin from now. It seems as if something has preceded it.

And now there are many commentaries on Badarayana's *athato*, but no one has got the point. The man was saying, "You have lived hotly, you have loved deeply. You have done everything that you wanted to do, unrepressed, uninhibited. Now it is time for the enquiry into the ultimate. But only now. If you have not lived at the maximum, that which has been left unlived will go on lingering in your mind. That which has been repressed will go on asking for your attention. Your heart and your mind will be pulled by the unlived, the repressed, the denied, the condemned, and you cannot sit silently."

Otherwise vipassana is not an effort, it is a very simple experience. After the whole hot day of life, when you see the futility of it all... *you* have to see. You cannot see from other people's eyes; you have to see the futility with your own eyes. Then what is the problem? You sit silently, you settle silently within yourself, into your very interiority.

The word `vipassana' simply means perceptivity, clarity, seeing directly into truth. But if something you always wanted -- it may be a small thing -- is there in your unconscious, it won't allow your perception to be pure. It will try again and again, "I am still unfulfilled." First have the experience that you have denied yourself.

And all these religions have been teaching you to deny this, to deny that. They have driven the whole of humanity bananas; otherwise human beings are beautiful as they are. If they live naturally, one day they are

going to ripen, one day they are going to mature. One day they are going to graduate from this so-called world of desires, ambitions, jealousies. After that graduation, vipassana is not a doing. It is a non-doing. You simply sit silently and it starts showering over you as if the whole sky is rejoicing in your silence.

One of the stories about Manjushri, a disciple of Gautam Buddha who became enlightened, depicts it correctly. He is sitting under his tree, silently, and flowers start showering on him. Those flowers are not visible, but they are fragrant, and they have tremendous power to transform your whole being.

Sagaresh, it was in a way good that you went into isolation at Dharmagiri practicing vipassana meditation as taught by S.N. Goenka. It has been a good experience. You say, "I have never experienced such pain." You deserved it. Why did you go there?

You say, "I have never experienced such suffering and doubt ever before. Presently I feel exhausted, tired." Very good. At least you are alive! Just a few days rest, a few days nourishment in my commune and all pain, all suffering, all doubt and all tiredness will disappear. If you have understood me correctly it has already disappeared. You will be dancing and singing and rejoicing.

We have so many meditations here, but I have put vipassana at the very end. First go through all other kinds of experiences, purifying, so that you can become capable of entering vipassana. People want to jump into paradise directly, and they don't see the place where they are standing, that if they jump from there they will have multiple fractures. One has to reach to the steps and one has to move step by step, consciously, cautiously. It is a pilgrimage.

But this experience has been really good. You needed it. It will be easier now for you to see my arrangement of meditations. You are saying, "My interest in the meditation practice is passing away."

Your interest in Dharmagiri should pass away, not in meditations. Just it is too fresh... the wound is open. Just wait, and in a few days you will be doing vipassana here. But here vipassana is a juicy experience; it is not dry.

I have a few criticisms against the vipassana that is being practiced in Buddhist lands. They have all made it very dry, desert-like; nothing blossoms, no greenery; everything is simply businesslike. I want you to learn meditation as a play, as playfulness. Your meditation and your love should be synonymous. And that's what you are asking. You are asking, "I am yearning deeply to connect with my heart."

That guy, S.N. Goenka, has disconnected you from your heart, because in the Buddhist tradition there is no place for the heart. It is a very dry approach to reality.

Buddha never even mentions the word `love'. He was so afraid that for twenty years continuously he did not allow women to be initiated into his commune -- because women are impossible. They will bring some juice, whatever you do; something will start growing in the desert, some flowers. It is impossible for a woman not to be the heart. It is very easy for the man not to be the heart. The woman is the heart and the man is the head. And once you deny women, then there are only dry heads -- coconuts!

My approach is, I never make any distinction, whether somebody is woman or man. Anybody who is a seeker of the path is welcome. Hence this is a totally different commune; such a commune has never existed before. Here you can sing and dance, here you can fall in love and fall out of love, there is no harm.

Life is accepted in its totality. And in this total acceptance arises the awareness that will enable you to meditate. And this meditation will be far richer than any vipassana of Gautam Buddha. This meditation may create songs in you, may create dances in you, may give a new impetus to creativity in all dimensions of life.

Your silence should not be the silence of a graveyard, your silence should be the silence of a garden. Once in a while a bird starts singing, but it does not disturb the silence, it deepens it. Once in a while the breeze comes with its song, passes through the pine trees, but it does not disturb the silence, it deepens it.

I do not teach you the desert. I teach you the garden, the garden of the heart. That is where, with great respect, I differ from Gautam Buddha. I love the man, but that does not mean I have to agree with everything done by the man. His meditation is heartless, and a meditation that is heartless is not of any worth. I want a meditation that can laugh, that can dance.

Sagaresh, you suffered well. This is what in the East people call the law of karma. You must have committed some grave sin in your past life; otherwise, why should you go to Dharmagiri? -- Dharmagiri of all places! But in a way it is good. That evil act and its punishment is finished. Now you can start afresh.

I teach you a meditation which is totally different from anything that has ever been taught in the name of meditation.

Now a few things just to relieve your pain and your suffering and your tiredness, and to help you to forget that you have been to Dharmagiri -- you simply dreamt about it, there is no such place as Dharmagiri.

This guy S.N. Goenka does not exist; it was just a nightmare.

A man parked his car on a street in New York. But when he returned he found that someone had smashed into the rear end of his car.
On the windshield he found a note that read:
Dear Sir, I just smashed into your car. The people who saw the accident are watching me. They think I am writing down my name and address, so you can contact me regarding the damage. They are a bunch of idiots!

Hymie Goldberg is stopped in the street by a neatly dressed salesman who says, "Sir, would you like to buy a toothbrush for ten dollars?"
"Ten dollars?" cries Hymie. "That's robbery!"
The salesman seems hurt. "Well then," he says, "how about a nice piece of homemade chocolate cake for ten cents?"
This seems fair, so Hymie hands ten cents to the man and unwrapping the cake takes a bite. Suddenly he screams and spits out the mouthful. "My God!" he shouts. "This cake tastes like shit."
"It is," replies the salesman. "Wanna buy a toothbrush?"

Tired of being a Yuppie, Bogart decides to leave the city life and buy a small farm. He goes to a sale of farm animals and asks to buy a rooster.
"Out here," says the salesman, "we call them cocks."
"Okay," says Bogart, "give me a cock. And can you sell me a hen?" he asks.
"Out here," says the salesman, "we call them pullets."
"Okay, give me a pullet," says Bogart. "And what else do you have for sale?"
The salesman explains that he has a jackass for sale, so Bogart buys that too. As he is leaving, the salesman warns Bogart that sometimes the jackass stands still and won't move until he is scratched between the ears.
Sure enough, on his way home the jackass stops and does not move, and Bogart has forgotten what the salesman had said.
Grandma Faginbaum happens to be walking nearby and stops to ask if she can help. Just then Bogart remembers about scratching the jackass between the ears.
"Ah, yes, you can help me," says Bogart. "Would you hold my cock and pullet while I scratch my ass?"

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #29
Chapter title: Nobody is missing anything

25 February 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
A FEW MONTHS AGO I HAD WHAT SEEMED TO BE A GREAT REALIZATION -- THAT ALL YOU HAVE EVER BEEN TEACHING IS WITNESSING. AT THE TIME I WAS VERY EXCITED ABOUT IT BUT THIS HAS FADED, LEAVING ME AFTER TWELVE YEARS OF SANNYAS STILL WITH THE QUESTION: WHAT AM I DOING WITH MY TIME HERE? AND THE FEELING THAT THERE IS SOME DIMENSION THAT I AM NOT YET EXPERIENCING OR THAT SOMEHOW I AM STILL MISSING YOU. WOULD YOU SAY SOMETHING ABOUT THIS, AND MAYBE A PRAYER FOR ME?

Krishna Prabhu, to expect is to be disappointed. Jesus says, "Seek and you shall find it." I disagree with him absolutely, categorically. I say unto you, "Seek and you will never find" -- because the searching mind cannot be silent, the searching mind cannot be at ease. The searching mind is always looking into the future; it is never here-now. The searching mind distracts you from reality.

Jesus again says, "Ask and it shall be given to you." And I say unto you, "Ask and you have missed it" -- because the asking mind is the mind of a beggar. This beautiful existence belongs to the emperors, not to the beggars. And you don't have to have an empire to be an emperor. Just look at me: I don't have any empire, but that does not destroy my being an emperor. In fact the people who have empires are not emperors, they are imprisoned in their own empire, worried, continuously afraid of being invaded -- a thousand and one worries. What kind of being an emperor is this?

Jesus also says, "Knock and the doors shall be opened unto you." I don't want to disagree with the poor carpenter. He would have been a beautiful sannyasin. He was just a little eccentric, but that is not a bad quality; it gives some color to life.

The statement "Seek and the doors shall be opened unto you" is again the same thing -- between you and the future. You seek, then the doors shall be opened.

I say unto you, "Don't seek. Don't ask. Don't knock and disturb the neighbors! The door is open -- enter."

I have spoken about one of the most beautiful women, Al-Adabiya, a Sufi mystic of very rare quality. She was passing by the side of the mosque... she never went into the mosque. If this whole existence is not his temple, then man-made houses will be too small; he cannot be a guest in those small houses. They are going to remain empty and waiting.

She had heard many times of another seeker, who finally became a master -- and he became a master because of Al-Adabiya. There is a limit... he was continuously praying, sitting outside the mosque, "God, open the door, let me in." She tolerated him for a few days, but the point came when she could not tolerate it. She hit him hard on his head and said, "You idiot, open your eyes! The doors are open, and there is no need to pray for it."

A crowd gathered. Hassan was very much respected as a religious man, a man of prayer, and Al-Adabiya was thought of as something crazy; she was always doing crazy things. Now she had done the last crazy thing. But to Hassan something happened. He looked into the eyes of Adabiya, touched her feet and said, "I am sorry, please forgive me. The doors are open."

How can existence close the doors to its own children? You expect and you create a tension in your being: somewhere, some day, in some life, you will become enlightened. But if I say to you, "I am ready to make you enlightened right now," you will say, "Just give me a little time to think. I have to ask my wife. And just to conceive of myself enlightened seems impossible. I am an ordinary man, living in the ordinary world."

But the people who became enlightened, they were also living in this world. This world is not ordinary. You cannot find any other world which is more extraordinary. In this vast universe, this small planet is very tiny. Just our sun is thousands of times bigger than this earth, and this sun is considered to be a mediocre star; there are stars millions of times bigger. And the expanse of the universe is infinite.

This earth is blessed: blessed with life, blessed with love, blessed with the possibility of your becoming aware, alert, conscious, enlightened. And nobody is preventing you. But in your drunkenness, in your unconsciousness are arising so many problems.

A drunkard reached his home. His wife was tired -- every night he would come home late, completely drunk, and disturb the whole house and the people. The wife gave him the key finally, saying, "You don't have to disturb anybody. We know we cannot change you. The more we make the effort to change you, the more you drink. So keep this key and when you come, open the door silently and go to your bed. Don't

disturb anybody's sleep and don't create the quarrel that we have been passing through for years."

The drunkard was very happy. That day he drank as much as possible -- there was no fear now. And then he staggered towards his house. On the way, two things happened. One was, a lamppost... he got struck by the lamppost. And he looked all around, could not believe it. He had always known that there was only one lamppost, and he was surrounded by twelve lampposts! He went this way and that way, but he would get hit again by the lampposts.

A policeman was watching from the road, felt mercy for the poor man -- he had hurt his whole face, scratched it -- so he came to rescue him. The drunkard asked, "Just this evening when I left the house, there was only one lamppost. Who is the idiot who has made twelve lampposts? And they won't let me out. Whichever way I go, the lampposts are preventing me."

The policeman said, "Don't be worried. Look again in the morning, when you have awakened. Right now, go to your home and go to sleep."

He followed him to his home, and now another problem arose. He could not manage to put the key into the hole of the lock. His hands were trembling, the lock was trembling. He managed this way and that way, but the hole of the lock and the key behaved as if they were conspiring against him.

The policeman laughed and he said, "Can I help you?"

The drunkard said, "It will be great if you can help. Just hold the house steady; it seems there is an earthquake happening."

While all this was going on, the wife, from the first floor, opened the window and asked, "What is the problem? Is the key not working? Should I throw down another key?"

He said, "No, the key is perfectly right, just throw me another lock!"

Somehow the policeman and the wife managed to get him into the house. He was worried because he knew that on his face there were scratches and blood, and in the morning the wife was going to find out. So first he went to the bathroom to clean off the blood, and he saw himself in the mirror.

He said, "My God! Those posts... I have never done anything harmful to them and they have been so nasty with me. Let morning come and I am going to go with an ax and cut down all those twelve lampposts completely. There was no need, even in darkness I was moving perfectly well. Those lampposts..." And then he thought, "If my wife sees me there will be trouble, so somehow the scratches have to be covered with some ointment." He looked for some ointment and he found, instead of ointment, his wife's lipstick.

He said, "This seems to be perfectly good ointment," and he put it on every scratch. In the morning, the wife shouted from the bathroom, "Who has destroyed my lipstick? Not only the lipstick, but who has painted the whole mirror?" Obviously he was looking at his face in the mirror, and wherever there were scratches...

Man is living in a very unconscious state.

And whatever he does goes wrong.

Your question, Krishna Prabhu, is useful for everybody. You are asking, "A few months ago I had what seemed to be a great realization." After a few months, you will again feel that some great realization is happening. These realizations are just projections of the mind. It is because of the poverty of language that there is difficulty to say that one day you find that every moment is a moment of realization.

Is not this moment a moment of realization? Are not these birds and this sky and this silence a realization? Is not this intensity of thousands of people waiting for the unknown not a realization? Don't make realization a special treat; make realization your usual life. Everything that you have to pass through is a realization.

But you have been blinded by all the vested interests. They have been using self-realization like a carrot, hanging far away. Once in a while you find a glimpse of the carrot and you say, "My God, this is it!" But the moment you have said, "This is it!" all realization is finished. Realization has to be synonymous with life, not something like an extracurricular activity.

I cannot see why you cannot understand this simple point. Waking in the morning, fresh, rejuvenated after sleep is a realization. Chopping wood, carrying water is a realization. Looking at the stars, looking in the eyes of people, holding hands with people and feeling the warmth is a realization. Even being tired is a beautiful space, but you have made it ugly by giving it an ugly name. Your tiredness simply means you have lived your day, now is the time to relax. And relaxation is a beautiful realization -- a silent sleep...

My approach is to bring down your gods, your goals, your realizations to this moment, and to make everything that you do an act of love and creation. Unless your whole life is a beautiful flow of experiencing the millions of mysteries which surround you, you are just being befooled by the priests, by hanging some

fictitious carrots before you. Even the carrots are not real, because they are so far away, you will never reach; so you will never know whether they are real or not.

But those carrots keep you worried, tense, expecting, concerned. It is a miracle that once in a while you believe you have realized. Perhaps you are tired of expecting and you imagine that you have realized. But how long is your imagination going to last? Soon it will fade away, and then comes a deep failure, a feeling of utter frustration.

You say, "A few months ago I had what seemed to be a great realization -- that all you have ever been teaching is witnessing. At the time, I was very excited about it, but this has faded, leaving me after twelve years of sannyas still with the question: What am I doing with my life here?"

Do you think I know what I am doing with my life here? I am enjoying talking, you are enjoying listening. What else do you want? Do you want to become Alexander the Great? -- only then you will be satisfied? But even Alexander the Great died in utter frustration. He had conquered the known world and then he realized that he did not know even himself. He said to his people, "When you carry my casket to the graveyard, let my hands hang out."

They said, "This is not done." He said, "It is my order and it is my last will, whether it is done or not. But it has to be done with me."

They said, "But what strange idea is this?" He said, "It is not strange. I want people to see... because thousands of people will participate in the last procession of my life. I want them to see that I am dying with empty hands. Conquering the whole world has not even filled my hands, what to say about my inner being. I am dying like a beggar."

Unless you understand a very simple thing... It is none of your business to bother about what you are doing here. You will have to do something somewhere. The question will be there -- what are you doing here? The trees don't ask, they just dance in the breeze. The flowers don't ask what they are doing here. The birds are more sane than man.

A man reached his home earlier than expected. His wife was lying naked on the bed and there were shoes by the side of the bed. He recognized the shoes -- they belonged to his best friend. Angry and frustrated, he looked all around, in every nook and corner. Finally he found him hiding in the closet, and he asked him, "What are you doing here?" And the man must have been a man of utter sanity. He said, "Everybody has to be somewhere. The question is not meaningful. I am standing here!" Now, what to do with such a man?

Philosophers, theologians, thinkers have created hundreds of questions to torture you. I don't want you to be unnecessarily in a self-torture. Just to be here is so beautiful, it does not need any other reason to be here. Just watch for a moment, just remember what I had said about witnessing that has given you great excitement. That excitement was wrong; excitement is not understanding. If you have heard my word `witnessing' peacefully, silently, allowed it to sink deep into your heart, there will be no excitement.

The birds are singing, the sun has risen, the trees are basking in the sunrays, and we are here in one of the most unique gatherings of people: silent, not asking for God or anything, not asking, not desiring, not being ambitious, just simply enjoying being whatever we are. And who is going to answer your question? So the question will torture you your whole life -- what are you doing here? -- wherever you are. Even if you meet by chance God himself, you will have to ask, "What am I doing here? And what are you doing here?"

It is not a question of doing, it is a question of being -- relaxed, joyous for no reason at all.

We *are* the universe. These kinds of questions create more questions. Questions are Indians -- they don't believe in birth control. They are very religious people. They go on creating only one thing: more questions.

Now first, "What am I doing with my time here?" Who told you it is your time? "And the feeling that there is some dimension that I am not yet experiencing." These are ways of torturing yourself. "... or that somehow I am still missing you."

Strange, I am missing you, you are missing me; it is hilarious. And what will you get by not missing me? The question will persist: what are we doing here together? Be simple and get out of these self-torturing questions. I answer your questions to destroy them, not to answer them, because any answer will bring new questions.

Krishna Prabhu, everything is as it should be. Nobody is missing anything. But if you want to crucify yourself then create such questions -- that you must be missing something. But what gives you this idea that you must be missing something? And everybody in the world has that question lurking in their mind: we are

missing something. Have a good laugh, jog and jump. If you cannot dance, do anything bizarre, and enjoy! Life is in itself the answer.
Nobody is missing anything.

Your heart is beating perfectly -- otherwise take a cardiogram. I become puzzled. I don't have any of my own puzzles, just your puzzles: Why are these people always running in some direction to find something? There is nothing to be found. What you will find is already within you; it is your life energy. Let it sing, let it dance, let it experience peace, let it enjoy blissfulness. And you will start blossoming, and your spring has come.

But people go on thinking that something is missing. Why do they think that something is missing? Because they have not been allowed to know the art of life. On the contrary, they have been told everything that is against life. That has created the problem. Certainly you are missing God, but I promise you, God is not missing you. And after all, who is this god that you call "God"? And why should you miss him? And what are you going to gain by not missing him? It will be very boring company.

Just think for a moment that you are with God for twenty-four hours. That will be the most boring and anguish-creating thing. You don't have anything to say to him and he has nothing to say to you.

I used to travel in India for twenty years continuously. And I enjoy all kinds of things. One day, I got on the train in Bombay and many people had come to see me off. As I entered my air-conditioned coupe, there was another man inside also. He was watching all the people outside from the window. He certainly thought that I was a very important person -- so many rich people touching my feet. And as I entered inside the coupe he fell flat on the floor and touched my feet.

I said, "What are you doing? I am a Mohammedan." And he was a high-cast brahmin.

He said, "My God! No, it cannot be true, you must be joking."
I said, "I never joke."

He became very much fidgety. I sat there. After two minutes he again said, "No, you are just joking."
I said, "I am not joking, I am a Mohammedan."

He said, "My God, in this cold night I will have to take a bath."
I said, "You go and take a bath."

So he went and took a cold bath and came back shivering, and I started laughing. He said, "Why are you laughing?"

I said, "I was just joking." And he fell again to my feet.
He said, "I knew from the very beginning."

I said, "No, not that time. This time I am joking. I am a Mohammedan."

He said, "You will drive me crazy! Now I have to take another shower."

I said, "It is up to you, I don't say anything. You are doing all these things on your own."

He said, "That's true." He took another bath and came in. I closed my eyes and did not say anything to him. But he could not sit restfully. He again asked, "Tell me the truth. Were you joking?"

I said, "If I tell you the truth, you will have to take another bath. So it is better I keep my eyes closed."

But he could not... because it is such a sin for a high-cast brahmin in India to touch the feet of a Mohammedan. He said, "But if you are a Mohammedan, then why did all those people -- none of them was a Mohammedan -- come to see you off?"

I said, "I am a Mohammedan mystic. I tell people which horses are going to win in the race."

He simply jumped up again and touched my feet. He said, "Forget about Mohammedanism or Brahmanism, just give me a number. I am in a financial difficulty."

I said, "You don't understand at all. You again will have to go to the shower. It is not easy for me to give the number of the horse that is going to come first in the coming race, and I cannot give it to somebody who distrusts me."

He said, "No, I will trust you. If you say, I will not take a shower again."
I said, "Promise?"
He said, "I promise."

I gave him a certain number -- just any number. He said, "But what is the guarantee?"

I said, "When the race happens, then you will know the guarantee. Right now, it is just a fictitious number. That is my business -- I cheat people."
He said, "What? So this horse is not going to win?"

I said, "In my whole life, I have not been in any contact with horses. I don't understand their language,

they don't understand my language. But if people want to be exploited, I go on giving numbers. And before the horse race I move to another place."

He said, "My God, so this is useless?" He threw it out of the window. "I will have to take another bath."

I said, "You promised. As a high-cast brahmin, breaking a promise is a sin."

He said, "You will kill me! And we have to travel for twenty-four hours together."

People have been cheated by the priests, by the politicians, by the pedagogues for centuries. They were giving them fictitious numbers; those horse races don't happen.

You are not missing anything. The moment you realize, "I am not missing anything," all your problems will disappear. It is up to you. There are only two alternatives: either to get it right now and become blissful, or to postpone and remain miserable. My preference is, get it right now.

And what I have said for you about witnessing is nothing but a simple art of seeing. You are breathing, you are seeing, your heart is beating, you are surrounded by a beautiful universe. What more do you want? And are you certain that even if something more is added, you will not want more again?

The realization is instantaneous. It is not from point A to point B. It need not go anywhere -- to Mecca or to Moscow or to Kashi or to Lhasa. Wherever you are, just enjoy the moment. I cannot conceive a better situation than this.

The trees must be laughing at you. Do you think the crows are doing it for some purpose? Just clearing their throats -- early morning clearings. Do you think anybody is saying to the flowers to open and release their fragrance? No, it is all intrinsic. Only man has forgotten the language of being intrinsic. And the language of being intrinsic is the language of religion. Any moment decide, "This is enough" -- and become enlightened.

It is not a question of becoming enlightened after arduous disciplines. It is a question only of deciding: "From this moment I am going to enjoy totally and fully whatever is available." And witnessing will follow on its own accord.

And finally Krishna Prabhu is asking, "Would you say something about this and maybe a prayer for me?" Prayer to whom? There is nobody to listen. The universe does not understand human language, but it understands love, it understands laughter, it understands peace, it understands silence -- not the words, but the experiences.

So I cannot pray, Krishna Prabhu, for you because there is no God who is going to answer your prayer. But I can make a device in which a prayerfulness happens, not only to me but to you too.

Paddy is a drunkard and yet Maureen has never tasted alcohol in her whole life.

"Hey, you drunk," she says one day, "give me that bottle. I want to taste whatever it is that has made you the bum you are."

Taking the bottle of cheap whiskey, she takes a good gulp from it. "Yuk," she gasps, "that's the most vile-tasting liquid that has ever passed my lips. It tastes terrible."

"You see," says Paddy, "and all these years you thought I was having a good time."

Different things make different people feel insecure. For instance, to make a German feel insecure, tell him a joke.

To make an Italian feel insecure, agree with him.

To make an Australian feel insecure, talk to his girlfriend in German.

To make a Polack feel insecure, invite him home to play with the dog.

And to make a sannyasin feel insecure, tell him he is enlightened.

Outside the classroom it is snowing hard. "Boys and girls," says Mrs. Goodbody, "you must be very careful not to catch colds in this weather. I had a dear little brother, only seven years old. One day, he went out in the snow with his new skis. He caught a cold, pneumonia set in, and three days later he was dead."

A hush falls over the classroom and then little Ernie jumps up to his feet and asks, "Can I have his skis?"

Moishe Finkelstein goes into a jewelry store to buy his wife Ruthie a present. "How much is that?" he asks the clerk, fingering a silver crucifix.

"That is five hundred dollars, sir," replies the clerk.

"Nice," says Moishe. "And how much without the acrobat?"

Kowalski, the Polack farmer, is struggling to hold a pig above his head while the pig eats apples from a tree. A man passing by watches this for a moment and says, "Why don't you pick some apples and put them in a trough? It will save you time."

"Don't be a dummy," snorts Kowalski. "Pigs don't care about time."

Okay, Maneesha?
Yes, Beloved Master.

Hari Om Tat Sat

Chapter #30
Chapter title: Truth: beyond mind, beyond language

25 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHAT IS YOUR CONCEPT ABOUT GOD?

Rahul, before I answer your question, I would like to say something about you. Unless something is said about you, the question will not have a proper context. You belong to the Krishnamurti Foundation of India.

In the first place, his whole life Krishnamurti tried to say that nobody should be his follower, that there should be no doctrine in his name, that there should be no organization around him, that he is not teaching you some belief system, but only sharing his experience. Now, unfortunately, he is dead. Even if you want to share his experience it will be very difficult. It was difficult when he was alive; it is now impossible.

And everywhere -- what he had been fighting his whole life -- mushrooms have sprung up, and the same story... different names, different bottles, but the same wine.

What in the hell are you doing in the Krishnamurti Foundation? I can tolerate a follower; I can even love a follower -- everybody knows I am contradictory. But Krishnamurti is a very consistent thinker. He will be tossing and turning in his grave, that now organizations are organized, followers are gathering, making plans how to continue the tradition. And he was fighting against all traditions.

My own conflict with him was this: that you cannot avoid a tradition; it is beyond your hands. Once you are dead, what people will be doing you cannot prevent. Rather than leaving it in the hands of the ignorant, it is better you should give the right guidelines.

There should be no Krishnamurti Foundation and there should be no teaching about him, around him. If you have understood him, he should disappear, just as a signature on the water disappears. That will be the greatest homage to him. But the disease is so old that it grips the minds of people. The more you say, "I don't want any followers," the more followers think, "This seems to be the right master."

And, Rahul, do you know what the meaning of your name is? Before you enquire about God you should at least enquire about your name. I don't think you know that your name is a condemnation. In Hindu mythology, when there is an eclipse of the moon, it is two mythological figures, Rahu and Ketu, who are trying to destroy the moon. For millions of years they have been trying but they have not succeeded -- that

is another matter. That proves they are Americans; they believe in the philosophy of try and try and try again.

Rahul is not a good name. It is the name of a monster. Gautam Buddha gave his son the name Rahul, and since then people have forgotten the derogatory sense of the word, although Buddha had given that name particularly for that purpose.

He was afraid that the birth of this son was going to prevent him from his search for truth. "He is just like a Rahul, who is trying to destroy the moon -- he is trying to destroy me." To condemn the child he named him Rahul. He had not even seen his face; before his birth he had given the name. He wanted to escape before the birth, because he was worried. One can understand: a father's heart and the first son. And it was dangerous, the attachment might at least delay, if not prevent...

But life does not follow stars, nor does it listen to the astrologers; the child was born one day before all the predictions. That was the night Buddha was going to escape. You can understand the natural feeling and instinct -- before moving into the mountains, perhaps forever, never to return, he wanted at least to see the face of his son. In the middle of the night when the whole palace was asleep, he went into his wife's chamber. But she had covered the child with a blanket, close to her heart.

For a moment Buddha thought just to remove the blanket a little and see the face. But then he became afraid: if the wife wakes up then there is going to be trouble. Then the whole house will be awakened, then the old father will freak out. It is better not to see the son. He simply stepped back, silently.

He had given the name not in an appreciative way; it was a subtle condemnation. But because Buddha's son was named Rahul, then thousands of other people have been named Rahul. And nobody enquires what is the meaning of Rahul. It is not a right name.

Instead of enquiring about yourself, you have put ten questions before me. That shows not only your stupidity, but also the stupidity of your foundation. What are you doing there, if you have to come here to torture, asking stupid questions like, "What is your concept about God?"

There is no God! The question of any concept does not arise. And you being in the Krishnamurti Foundation, not just an ordinary member but a lecturer... Have you not understood a simple thing? -- that God is a fiction created to exploit humanity; it has no truth in it. It is the greatest lie. It needs to be exposed to every human being, because without its exposure man remains a puppet.

If God exists then our life is absolutely meaningless, without any dignity, with no freedom; we are just made out of mud. And if God makes us -- he seems to be whimsical -- he can kill us any moment. Neither did he ask us whether we wanted to be created, nor will he ask us whether we want to be destroyed. You don't count. If God is, man is meaningless. God is one of the ugliest ideas that has dominated humanity. But it served the purpose of the priests, of the politicians, of the preachers, of the philosophers.

I don't have any concept of God. I cannot have, by the very fact that there is no God. The moment you realize there is no God, a tremendous dignity arises in you, a freedom and a responsibility: that you are your own creation, that this whole existence is autonomous, it is not in the slavery of any whimsical God. And it is very creative; it does not need any creator. I teach creativity and I want to destroy the very idea of a creator, because that idea of a creator is taking away your freedom of creativity.

The world has remained so poor in every dimension for the simple reason that we are helpless, our strings are in the hands of God. Whatever he wants, happens. Without his will not even a leaf moves in the wind. Do you see the implication of it? It means that it is a prison and we are slaves under a God whose intentions are not known, who himself has not been courageous enough to appear in the M.G. marketplace, to declare, "I am here, do you have any questions?"

Christians believe he created the world six thousand years ago. My question is, what was this fellow doing before that? -- for eternity, just doing nothing? I used to think I am the laziest person, but this God seems to be the ultimate in laziness. And then what was the need to create this world with desires which will not be fulfilled, which will bring frustration; with love which is impure, polluted by jealousies, hence it will never blossom; with ambitions which, even when fulfilled, will leave you utterly empty, frustrated.

Do you know that as man becomes more and more civilized, more and more people commit suicide, more and more people become mad. Buffaloes never commit suicide, at least I have never heard of any buffalo doing that in the millions of years. They are so contented, chewing the same grass every day, utterly fulfilled, so saintly -- no hurry, no competition, at home, at ease.

But as consciousness grows, as man starts moving upwards from the world of animals, he finds himself in hell: thousands of desires and no possibility of fulfillment. This is not the world a God who is proclaimed to be love will create. This is a world which has been created by the universe accidentally, unintentionally.

And it was not created six thousand years ago, it has always been here. Forms go on changing, but that which is the inner content of existence remains eternally the same; it knows no death.

To ask a question about God after Friedrich Nietzsche declared that he is dead is impolite. I respect Friedrich Nietzsche more than your God. But my respect never makes me blind. Only one thing is wrong in Friedrich Nietzsche: that he thought that once God was alive and now he is dead. He has never been there. It was a fiction which has become exposed; the soap bubble has burst.

Rahul's second question is:

BELOVED MASTER,
WHEN YOU SAY THAT TRUTH CAN ONLY BE REALIZED AND CAN'T BE DESCRIBED, WHAT DO YOU ACTUALLY MEAN?

Exactly that's what I mean! Watch a beautiful rose, experience the beauty and then try to describe it. Nobody has been able even to define what beauty is.

Love... millions of people have loved, but when the question arises, what is love? they start looking here and there -- perhaps somebody knows. You can love, you can experience, but you cannot say a single word which will be a definition of your experience.

And these are our everyday experiences, what to say about truth, which is not our everyday experience. Once in a while, after thousands of years, somebody realizes the truth. He can sing it, he can dance it, he can live it, but he cannot describe it. It is not his fault. Language is very poor; it cannot describe such precious experiences, it is not made for that. Language is a marketplace thing. It can be used perfectly in the ordinary world, but the moment you move within you are alone and only silence prevails. You feel it, you rejoice in it, you radiate it, but you suddenly become dumb.

A Zen master, Rinzai, whenever asked, "What is truth?" used to do only one thing: he would not even say that it cannot be said. A philosopher had come to see him, and when he asked and received the answer he said, "But you can at least say that it cannot be said."

Rinzai said a very pregnant statement, "Even to say that it cannot be said, you have said something about it. That's why I use the finger. I cannot descend from the heights of the experience to the dark valley of language. If you want to know the truth, I can hold your hand, but you will have to travel unknown paths. Are you ready?"

The philosopher said, "I have not come here to follow any path. I am a professor, I teach in the university, and I wanted to know what is the attitude of a Zen mystic."

Rinzai said, "Then you will have to go as empty as you have come. Although you have come very close to the well, you will go as thirsty as you have come."

The realization of truth, Rahul, is an inner experience. Even to say "experience" is not absolutely right, only approximately right. Truth is your being; either you know it or you do not. But nobody can say anything about this being. It is so tremendous, and words are so small; it is so vast and words are so small. If your hands cannot reach to the stars, that does not mean that the stars don't exist. It simply means your hands are very small and the stars are very far away.

Our language is very small. Its approach is very limited and our being is the unlimited, the unbounded; nothing can be said about it. Yes, even this much is to concede, is to be compassionate -- to say that nothing can be said about it.

Of this century I consider Ludwig Wittgenstein the most important philosopher. He has not written much, and he is the only Western philosopher of all time who has written only in maxims, what we call *sutras*. In the East that has always been the case. Those who had any glimpse, any taste, have written sutras -- telegraphic, using as small a quantity of words as possible.

Ludwig Wittgenstein, in his famous book, TRACTATUS, has one sutra which makes him not only a philosopher but also a mystic. But he commits the same mistake which Rinzai was trying not to commit. The sutra is: that which cannot be said should not be said. He was alive; I wrote him a letter saying, "You have said it. At least one quality of it you have brought into language."

He was sick and he died very soon. His brother answered me, "Your question he received with great respect, and he said to me, `It is true that if nothing can be said, then even to say this is to say something. I

am sick and I am tired. If I get well I will answer, but if I die you answer for me: in the second edition of TRACTATUS we will leave this sutra empty, just a space.'"

If you experience only things which can be explained, described, defined, then your world is very small and your mind is very childish. You go beyond mind only when you start experiencing things which mind finds itself incapable of bringing to language. To transcend language is one of the most significant things for anyone who is intelligent enough; otherwise, as far as idiots are concerned, they can express everything. They have never experienced anything which goes beyond mind.

The truth is beyond mind; the truth is beyond language. That's why, Rahul, it can be experienced, but it cannot be described.

One of the most absurd and most loving mystics of China was Chuang Tzu. If Rahul had gone to Chuang Tzu... He used to push sweets into people's mouths, forcibly. And you were asking, "Why can truth not be described?" and after you had swallowed the delicious sweet he would ask, "Now describe the sweetness that you have experienced, write it down."

Even such an ordinary experience of sweetness is beyond. All that you can say is sweet, but that is understood by people because they also have experienced it. If a man has never experienced sweetness and you talk about sweetness, he will simply say, "Don't deceive me, don't talk nonsense." Talk to a blind man about light and you will know, or talk to the deaf about the beauty of music and you will know.

As far as the ultimate truth is concerned, all our senses are very small. If you ask me, I can say, "Look into my eyes, or hold my hand and feel the warmth and the love."

More than that is this silence. If this silence can penetrate in your heart, you have heard that which cannot be said, and you have received that which cannot be given. This silence will give you an indication of truth, but truth is a millionfold deeper. This silence is just a little fragrance of the flower.

His third question is:

BELOVED MASTER
IS THERE ANY STATE OF MIND WHICH HAS NEVER BEEN PROGRAMMED AT ALL? OR ARE THERE ANY TECHNIQUES TO DE-CONDITION OUR BRAIN?

There has never been any consciousness which has not been programmed. In the very upbringing comes the programming. Even if the child is brought up not by you but by wolves in the wild, the wolves will program the child.

There have been cases... Just a few years ago a child twelve years old was found who had been brought up by the wolves in the forest in north India. He could not stand even on his two feet. He ran like a wolf; even the best runner could not manage to keep pace with him. He had been programmed by the wolves.

The problem is, you have to bring the child up, and somebody has to take care, and whoever is going to take care is going to, knowingly or unknowingly, condition the mind of the child. It is not a question that you have to program consciously. But how the child will learn the language... it is a program. That's why every language is called the mother tongue, because the child never finds the father speaking in the presence of the mother. Naturally he is conditioned by the mother.

There is no possibility of anybody being brought up unprogrammed.

And you are asking, "Are there any techniques to de-condition our brain?" There are techniques to de-condition, but that is re-programming. You can call it de-conditioning, but in fact, what are you doing? You are putting B in place of A. The only possibility is meditation; that's why meditation should not be called a technique. It is simply relaxing into your own inner world, alone -- without a guide, without scriptures -- and becoming so silent that not a single ripple of thought remains. That's the only way of canceling all programming.

Meditation is the only way -- not the technique -- in which you can find your self-nature, your Buddha-nature in its purity, in its virginity, untouched by anybody. But there are people who are trying to de-program; in fact they are simply re-programming.

There have been cases, strange cases, where young people have been abducted by their parents and taken to psychiatrists where they de-program them, because they have gone out of the Christian fold, or the Jewish fold. They have gone outside the society that has brought them up. The society cannot tolerate this revolt. Parents abducting their own children and paying for their de-programming... But it is not

de-programming, it is again re-programming, making the Catholic again Catholic. But the Catholicism itself was a program.

Except meditation, either you will be a Hindu or a Mohammedan or a Christian or a Jew -- some kind of program will be there. Only the meditator rises above all programs, becomes a simple, innocent consciousness, on which nothing is written. But this gives such clarity of vision, such intensity of perception, such great joy of being that one becomes for the first time part of the eternal dance of existence. Those who are programmed by anybody... Christian or Communist, Mohammedan or Hindu, it does not matter who programs you; he destroys your purity.

Now, what are you doing in the Krishnamurti Foundation? You will teach people a certain program. Of course you will think you are de-programming people -- you are programming them according to J. Krishnamurti. Even de-programming can be a part of a certain programming. Things are very complex.

I have been meeting with many people who have listened to Krishnamurti for fifty years, forty years, and still they say, "We are Krishnamurti-ites." For thirty years that poor man was continuously trying to de-program you, but he has really programmed you again. Now you are a Krishnamurti-ite. First you used to be a Hindu or a Christian or a Mohammedan.

Any doctrine, any effort of teaching about things which are not your experience is going to spoil your purity. For ten thousand years there has been only one way: its name is meditation. What Basho says:

Sitting silently,
doing nothing,
spring comes and the grass grows by itself.

The fourth:

BELOVED MASTER
IS THERE ANYTHING PERMANENT IN THE UNIVERSE?

Except change, nothing is permanent.

Fifth:

BELOVED MASTER
KRISHNAMURTI SAYS THAT THERE IS A PSYCHOLOGICAL GAP BETWEEN BEING AND BECOMING. IS THERE ANY WAY TO BRIDGE THIS GAP?

Now, this is what I was saying. You are programmed by Krishnamurti. Now what Krishnamurti says becomes your problem. In fact there is no gap: Being is becoming.

Have you ever thought whether a tree enquires about how to grow? It grows. But in its being and in its becoming there is no gap. Have you ever thought about how you have been growing? Is there any gap between your being and your becoming, is there any need to bridge it?

This is how a philosophical attitude destroys people's perception. Krishnamurti is absolutely wrong on this point. Being is becoming -- there is no difference. The moment you are not becoming you are dead; you are alive only while you are becoming. The river is flowing; is there any difference between the river's being and its flowing? The moment the river stops flowing, it is no more a river. It becomes a pond, the river has died. The river was continuously rivering, moving, growing, reaching to the ocean.

Sixth:

BELOVED MASTER,
HOW CAN WE KNOW THAT A PERSON HAS REALIZED THE TRUTH?

Only by realizing the truth. Otherwise, how can you know? Truth is not something objective, that a person can show, "Look, I have realized the truth." Only by realizing it will you start seeing its qualities. And those qualities will make you aware of all those people who have realized it, because the same qualities

will be radiating -- the same beauty, the same grace, the same honesty, the same truth, the same courage, the same integrity.

But right now you can only believe, and I am not a person to support any belief. All beliefs are blinding. When the truth can be realized, when the truth is in your very being, why bother about whether somebody else has realized it or not?

Somebody may be pretending, somebody may be acting. There are many actors, not on the stage, in the drama, but on the vast stage of life. Somebody is acting as a saint, somebody is pretending to be a *mahatma*, somebody is declaring that, "I have found it."

And certainly I can understand your question, how to make a distinction between who is authentic and who is unauthentic. In fact there is no criterion, objective criterion, because everything can be pretended, acted. One can walk just like Gautam Buddha -- perhaps even better.

It happened there was a competition on a certain birthday of Charlie Chaplin. His friends arranged a competition all over England, that whoever can play the act of Charlie Chaplin... There were three prizes. Hundreds of actors joined in. Charlie Chaplin, just to surprise them all, entered the competition from a different place. But rather than surprising them, he was surprised himself -- he received the second prize, somebody acted better. And when it was known, everybody was amazed that the real Charlie Chaplin got the second prize.

There is nothing amazing; the real had not rehearsed well. He need not rehearse; he is spontaneous, he is himself. So he never bothered, he knew that his was the first prize. But all those other competitors had worked for months, and the man who had come first had labored hard to walk like Charlie Chaplin, to talk like Charlie Chaplin. Even before the distribution of the prizes Charlie Chaplin had started being afraid, because the man was doing so well that he started suspecting, "Am I really Charlie Chaplin or is this fellow Charlie Chaplin? Have I gone crazy or..."

And there are saints pretending, posing, who look far better than any Jesus or any Buddha. It will be very difficult for you to find a criterion.

The first difficulty is that the truth is not objective. The second difficulty is that each time it has been found by anyone its expression is different, because each individual has a uniqueness and the expression will be according to that uniqueness.

For example, you cannot expect Gautam Buddha to dance like Meera. People will simply laugh. They will say, "It is better you sit under your Bodhi tree; it doesn't look right. You look very good... you just sit under your bodhi tree with your eyes closed, silently."

But Meera dancing... if you force her to sit under a Bodhi tree you will reduce her to an ordinary woman. Her uniqueness is expressed in her dance, in her song, in her love. She is so beautiful. She knows nothing of dancing; she has not learned in a dancing school, she has not learned under a teacher how to sing. But even great singers cannot manage to bring that beauty and that juice which is flowing spontaneously in Meera. Just look around.

Bodhidharma entered China fourteen hundred years ago with one shoe on his head and the other shoe on one of his feet. And his fame had reached long before he reached. It took three years for him to travel from India to China. Emperor Wu was waiting at the border to receive a great saint, and when he saw the great saint he said, "My God! Now what to do?"

But he was a very cultured man; he behaved as if he had not noticed anything, the shoe on the head. But howsoever he tried, the shoe was there. He wouldn't look at the shoe, but the question was continuously there, "What kind of man are you receiving? -- a great emperor. And this man seems to be mad."

Finally he could not contain himself and he said, "What kind of madness is this? Why are you carrying that shoe on your head, and one shoe on one of your feet?"

Bodhidharma said, "For you."

He said, "For me?"

Bodhidharma said, "Yes, for you, just to see whether you are really interested in truth or in stupid things. You are interested in the shoe, you are not interested in me. Take this shoe and be gone, be contented."

The emperor could not understand -- what to do with this man? But he was impressed immensely, because that man's eyes, that man's authority...

And Bodhidharma did not cross the boundary of China. He said, "I will remain outside. What is the point? When even the emperor is interested in shoes, what about the ordinary people? I am not going to

waste my time!"

But only Bodhidharma can do that. You cannot expect Buddha to do such an act. You cannot expect anybody else in the whole history of mankind, because Bodhidharma is not born again and again.

Rahul, there is no way. You will have to find your truth, and perhaps finding your truth you may be able to see different expressions in different people, but with a certain quality which joins them all.

I have heard a story... In paradise Gautam Buddha, Confucius and Lao Tzu, all three are sitting in a restaurant and a naked woman comes with a jar and tells them, "I have brought the juice of life, would you like to taste it?"

Buddha immediately closes his eyes, but Confucius says, "First I will taste a little, because without tasting a little I cannot make any judgement."

He was a very calculative, mathematical man, so he just tasted a little and said, "No, it is all illusory, made of the stuff dreams are made of. I am not interested."

She looked at Lao Tzu. Lao Tzu said, "Give me the jar." She said, "The whole jar?"

He said, "Unless I have drunk it completely I cannot say anything about it. I am a man of totality." And he drank it before... Buddha and Confucius looked at each other: "Look at this fellow!"

And after drinking the whole juice he said, "It is great! Now, let us celebrate. You fellows, what do you want?" Now he was completely drunk.

But all are men of truth. Different aspects are expressed through their individuality, but you cannot make a formula, a criterion to measure.

Seventh:

BELOVED MASTER,
HOW CAN WE BE AWARE OF THE CONTENT OF OUR WHOLE CONSCIOUSNESS? IS THERE ANY KIND OF AWAKENING PROCESS?

What I said about meditation is also the answer to this. Meditation will make you aware that there is no content in your being, your being is sheer emptiness, that you are not and only existence is. And in this nothingness flowers the rose of awareness.

Eighth:

BELOVED MASTER,
IS IT POSSIBLE TO KNOW THE STRUCTURE OF OUR THOUGHT?

There is no need. You have to get rid of your thought, not to know the structure of your thought. The structure of your thought is not different from dreams.

Just as the West has become entangled in the psychoanalysis of dreams, the East has never bothered about dreams. There is no need.

Again I will have to tell you about Chuang Tzu. One morning he said, "I am very much disturbed, because last night I dreamt that I had become a butterfly."

The disciples said, "That is not a problem, everybody dreams and becomes many things."

Chuang Tzu said, "That is not the problem. The problem is that if Chuang Tzu can become a butterfly when he sleeps, why can the butterfly not become Chuang Tzu when she sleeps? Now the question is, who am I? -- a butterfly dreaming of being Chuang Tzu? I am very much disturbed, just find the way out..."

The disciples said, "He has gone absolutely crazy! We always knew that he was a little bit outlandish, but this is too much. And now we have to find the way out? Whatever we say is going to be refuted, because his question is such that if Chuang Tzu can become a butterfly, what is the problem, why can't the butterfly dream of being Chuang Tzu?"

The chief disciple of Chuang Tzu was Lieh Tzu. He had gone out; they all waited for him. They said, "Let him come, perhaps he can manage to do something. He is also crazy." Lieh Tzu came and heard the story, and he said, "Don't be worried." And he took a bucket and went to the water well.

And the disciples said, "What are you doing? We have told you to go to Chuang Tzu -- he is in great despair!"

He said, "Don't bother me." He pulled up a bucket of ice-cold water -- it was winter -- and went with the bucket inside. Chuang Tzu was in his bed, and he poured the whole bucket of water on his head.

Chuang Tzu said, "Wait! The problem is solved."

Lieh Tzu said, "If something has remained I can bring another bucket." He said, "No, it is too cold. I AM Chuang Tzu, a butterfly would have died!"

And all the disciples said, "This is strange."

But such a crazy man was bound to be succeeded by another crazy man, Lieh Tzu. A simple solution... he did not want to discuss: what is there to discuss? Just wake him up. Cold water in the early winter's morning and he forgot all his philosophy. And he said, "Where have you been? If you had been here before I would not have even opened my mouth, because I know you are dangerous. Things have to be discussed, this is not a way to behave -- and you are my disciple."

He said, "I am your disciple, but I had to bring you out from your dream and free you from the illusion of being a butterfly. Promise me never to do such a thing when I'm not around, because all the disciples are sitting outside, very sad."

Don't be worried about what the structure of our thought is. Just be silent, go deeper than the waves of thought and they will all disappear. And in the depth of your being there is no thought, no dream.

Rahul, you need an ice-cold bucketful of water poured on your head. You will immediately come to your senses!

Ninth:

BELOVED MASTER,
WHAT IS YOUR MESSAGE TO THE NEW WORLD?

Where is the new world? And in the first place, why should I give a message to the new world? First let me destroy the old! I am too much engaged in destroying the old. And when the new comes I am not going to give any message to the new, because that will be programming. I will leave the new world to find its own way.

Tenth:

BELOVED MASTER,
KRISHNAMURTI SAYS THAT OUR BRAIN HAS BEEN PROGRAMMED FOR MILLIONS OF YEARS, AND WE FUNCTION ACCORDING TO THAT KIND OF CONDITIONING. IS IT POSSIBLE TO HAVE AN UNCONDITIONED MIND?

Do you have any question of your own? Or has Krishnamurti conditioned you so much that even he questions and you repeat his question? Are you a gramophone record?

You may have dreamed the whole night, but just a hit on your head and all dreams will disappear. The room of your house may have been dark for millions of years, but bring a small candle in and all darkness disappears. It does not say, "I am too old. I cannot go so easily, by just a small candle. Don't make me afraid."

The conditioning is old, but it is just like darkness: just a small flame of meditativeness, a small flame of silence and it will disappear. It does not matter whether you have been programmed for millions of years, you can be freed in a single moment.

But this is not the way to attain freedom. Now you are caught in the thoughts of J. Krishnamurti. You don't have even a single question of your own.

Rahul has tortured you too much. Just a few herbal medicines to heal your wounds....

During army camouflage, private Paddy Murphy, disguised as a tree trunk, makes a sudden move and is spotted by the general.

"You idiot!" yells the officer. "You are supposed to be a tree. Jumping and screaming like that, you

could endanger the lives of the whole platoon."

"Yes, sir," replies Paddy. "But sir, I must tell you, I stood quite still when some pigeons used me for target practice. And I never moved when three dogs thought I was a latrine. But I could not bear it when two squirrels ran up the leg of my pants and I heard one of them say, `Let's eat one now and save the other until winter.'"

Ronald Reagan steps down from the plane and goes into the airport in Mexico. He is very full of his own sense of self-importance and keeps snapping instructions to his attendants.

A sleazy-looking Mexican man sidles up to him and whispers, "Hey, Americano. I get what you like -- feelthy pictures, marijuana, girls, boys."

"Who let this man in here?" asks Reagan, pushing the Mexican away. "My business is with the president."

"I can fix that," replies the Mexican, "but for a president you will have to pay a little extra."

Okay, Maneesha?
Yes, Beloved Master.

The Heart Sutra

Talks on Prajnaparamita Hridayam Sutra of Gautama the Buddha
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The Heart Sutra

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HOMAGE TO THE PERFECTION OF WISDOM,
THE LOVELY, THE HOLY!
AVALOKITA, THE HOLY LORD AND BODHISATTVA,
WAS MOVING IN THE DEEP COURSE OF THE WISDOM
WHICH HAS GONE BEYOND.
HE LOOKED DOWN FROM ON HIGH,
HE BEHELD BUT FIVE HEAPS,
AND HE SAW THAT IN THEIR OWN BEING

THEY WERE EMPTY.

I salute the Buddha within you. You may not be aware of it, you may not have ever dreamed about it -- that you are a Buddha, that nobody can be anything else, that buddhahood is the very essential core of your being, that it is not something to happen in the future, that it has happened already. It is the very source you come from; it is the source and the goal too. It is from buddhahood that we move, and it is to buddhahood that we move. This one word, buddhahood, contains all -- the full circle of life, from the alpha to the omega.

But you are fast asleep, you don't know who you are. Not that you have to become a Buddha, but only that you have to recognize it, that you have to return to your own source, that you have to look within yourself. A confrontation with yourself will reveal your buddhahood. The day one comes to see oneself, the whole existence becomes enlightened. It is not that a person becomes enlightened -- how can a person become enlightened? The very idea of being a person is part of the unenlightened mind. It is not that I have become enlightened; the 'I' has to be dropped before one can become enlightened, so how can I become enlightened? That is absurdity. The day I became enlightened the whole existence became enlightened. Since that moment I have not seen anything other than Buddhas -- in many forms, with many names, with a thousand and one problems, but Buddhas still.

So I salute the Buddha within you.

I am immensely glad that so many Buddhas have gathered here. The very fact of your coming here to me is the beginning of the recognition. The respect in your heart for me, the love in your heart for me, is respect and love for your own buddhahood. The trust in me is not trust in something extrinsic to you, the trust in me is self-trust. By trusting me you will learn to trust yourself. By coming close to me you will come close to yourself. Only a recognition has to be attained. The diamond is there -- you have forgotten about it, or you have never remembered it from the very beginning.

There is a very famous saying of Emerson: "Man is God in ruins." I agree and I disagree. The insight has some truth in it -- man is not as he should be. The insight is there but a little upside down. Man is not God in ruins, man is God in the making; man is a budding Buddha. The bud is there, it can bloom any moment: just a little effort, just a little help.... And the help is not going to cause it -- it is already there! Your effort is only going to reveal it to you, help to unfold what is there, hidden. It is a discovery, but the truth is already there. The truth is eternal.

Listen to these sutras because these are the most important sutras in the great Buddhist literature. Hence they are called The Heart Sutra; it is the very heart of the Buddhist message.

But I would like to begin from the very beginning. From this point only does Buddhism become relevant: let it be there in your heart that you are a Buddha. I know it may look presumptuous, it may look very hypothetical; you cannot trust it totally. That is natural, I understand it. Let it be there, but as a seed. Around that fact many things will start happening, and only around that fact will you be able to understand these sutras. They are immensely powerful -- very small, very condensed, seedlike. But with this soil, with this vision in the mind, that you are a Buddha, that you are a budding Buddha, that you are potentially capable of becoming one, that nothing is lacking, all is ready, things just have to be put in the right order, that a little more awareness is needed, a little more consciousness is needed.... The treasure is there; you have to bring a small lamp inside your house. Once the darkness disappears you will no longer be a beggar, you will be a Buddha; you will be a sovereign, an emperor. This whole kingdom is yours and it is just for the asking; you have just to claim it.

But you cannot claim if you believe that you are a beggar. You cannot claim it, you cannot even dream about claiming if you think that you are a beggar. This idea that you are a beggar, that you are ignorant, that you are a sinner, has been preached from so many pulpits down through the ages that it has become a deep hypnosis in you. This hypnosis has to be broken. To break it I start with: I salute the Buddha within you.

To me, you are Buddhas. All your efforts to become enlightened are ridiculous if you don't accept this basic fact. This has to become a tacit understanding, that you *are* it! This is the right beginning, otherwise you go astray. This is the right beginning! Start with this vision, and don't be worried that this may create some kind of ego -- that "I am a Buddha." Don't be worried, because the whole process of The Heart Sutra will make it clear to you that the ego is the only thing that doesn't exist -- the *only* thing that doesn't exist! Everything else is real.

There have been teachers who say the world is illusory and the soul is existential -- the 'I' is true and all else is illusory, maya. Buddha says just the reverse: he says only the 'I' is untrue and everything else is real. And I agree with Buddha more than with the other standpoint. Buddha's insight is very penetrating, the most

penetrating. Nobody has ever penetrated into those realms, depths and heights of reality.

But start with the idea, with this climate around you, with this vision. Let it be declared to your every cell of the body and every thought of your mind; let it be declared to every nook and corner of your existence, that "I am a Buddha!" And don't be worried about the 'I'... we will take care of it.

'I' and buddhahood cannot exist together. Once the buddhahood becomes revealed the 'I' disappears, just like darkness disappears when you bring a light in.

Before entering into the sutras, it will be helpful to understand a little framework, a little structure.

The ancient Buddhist scriptures talk about seven temples. Just as Sufis talk about seven valleys, and Hindus talk about seven chakras, Buddhists talk about seven temples.

The first temple is the physical, the second temple is psycho-somatic, the third temple is psychological, the fourth temple is psycho-spiritual, the fifth temple is spiritual, the sixth temple is spiritual-transcendental, and the seventh temple and the ultimate -- the temple of temples -- is the transcendental.

The sutras belong to the seventh. These are declarations of someone who has entered the seventh temple, the transcendental, the absolute. That is the meaning of the Sanskrit word, *pragyaparamita* -- the wisdom of the beyond, from the beyond, in the beyond; the wisdom that comes only when you have transcended all kinds of identifications -- lower or higher, this worldly or that worldly; when you have transcended all kinds of identifications, when you are not identified at all, when there is only a pure flame of awareness left with no smoke around it. That's why Buddhists worship this small book, this very, very small book; and they have called it The Heart Sutra -- the very heart of religion, the very core.

The first temple, the physical, can correspond to the Hindu map with the *muladhar* chakra; the second, the psychosomatic, with *svadisthan* chakra; the third, the psychological, with *manipura*; the fourth, the psycho-spiritual, with *anahatta*; the fifth, the spiritual, with *vishudha*; the sixth, the spiritual-transcendental, with *agya*; and the seventh, the transcendental, with *sahasrar*. 'Sahasrar' means one-thousand-petaled lotus. That is the symbol of the ultimate flowering: nothing has remained hidden, all has become unhidden, manifest. The thousand-petaled lotus has opened, the whole sky is filled with its fragrance, its beauty, its benediction.

In the modern world a great work has started in search of the innermost core of the human being. It will be good to understand how far modern efforts lead us.

Pavlov, B.F. Skinner and the other behaviorists, go on circling around the physical, the muladhar. They think man is only the body. They get too much involved in the first temple, they get too much involved with the physical, they forget everything else. These people are trying to explain man only through the physical, the material. This attitude becomes a hindrance because they are not open. When from the very beginning you deny that there is nothing other than the body, then you deny the exploration itself. This becomes a prejudice. A communist, a Marxist, a behaviorist, an atheist -- people who believe that man is only the body -- their very belief closes doors to higher realities. They become blind. And the physical is there, the physical is the most apparent; it needs no proof. The physical body is there, you need not prove it. Because it need not be proved, it becomes the only reality. That is nonsense. Then man loses all dignity. If there is nothing to grow in or to grow towards, there cannot be any dignity in life. Then man becomes a thing. Then you are not an opening, then nothing more is going to happen to you -- you are a body: you will eat, and you will defecate, and you will eat and you will make love and produce children, and this will go on and on, and one day you die. A mechanical repetition of the mundane, the trivia -- how can there be any significance, any meaning, any poetry? How can there be any dance?

Skinner has written a book, Beyond Freedom and Dignity. It should be called *Below* Freedom and Dignity, not beyond. It is below, it is the lowest standpoint about man, the ugliest. There is nothing wrong about the body, remember. I am not against the body, it is a beautiful temple. The ugliness enters when you think this is all.

Man can be conceived of as a ladder with seven rungs, and you get identified with the first rung. Then you are not going anywhere. And the ladder is there, and the ladder bridges this world and the other; the ladder bridges matter with God. The first rung is perfectly good if it is used in relationship to the whole ladder. If it functions as a first step it is immensely beautiful: one should be thankful to the body. But if you start worshipping the first rung and you forget the remaining six, you forget that the whole ladder exists and you become closed, confined to the first rung, then it is no longer a rung at all... because a rung is a rung only when it leads to another rung, a rung is a rung only when it is part of a ladder. If it is no longer a rung then you are stuck with it. Hence, people who are materialistic are always stuck, they always feel something is missing, they don't feel they are going anywhere. They move in rounds, in circles, and they come again

and again to the same point. They become tired and bored. They start contemplating how to commit suicide. And their whole effort in life is to find some sensations, so something new can happen. But what 'new' can happen? All the things that we go on being occupied with are nothing but toys to play with.

Think of these words of Frank Sheed: "The soul of man is crying for purpose or meaning. And the scientist says, 'Here is a telephone.' Or, 'Look! Television!' -- exactly as one tries to distract a baby crying for its mother by offering it sugar sticks and making funny faces at it. The leaping stream of invention has served extraordinarily well to keep man occupied, to keep him from remembering that which is troubling him."

All that the modern world has provided you with is nothing but sugar sticks, toys to play with -- and you were crying for the mother, you were crying for love, and you were crying for consciousness, and you were crying for some significance in life. And they say, "Look! the telephone. Look! the television. Look! we have brought so many beautiful things for you." And you play around a little bit; again you get fed up, again you are bored, and again they go on searching for new toys for you to play with.

This state of affairs is ridiculous. It is so absurd that it seems almost inconceivable how we go on living in it. We have got caught at the first rung.

Remember that you are in the body, but you are not the body; let that be a continuous awareness in you. You live in the body, and the body is a beautiful abode. Remember, I am not for a single moment hinting that you become anti-body, that you start denying the body as the so-called spiritualists have done down the ages. The materialists go on thinking that the body is all that is, and there are people who move to the opposite extreme, and they start saying that the body is illusory, the body is not! "Destroy the body so the illusion is destroyed, and you can become really real."

This other extreme is a reaction. The materialist creates his own reaction in the spiritualist, but they are partners in the same business; they are not very different people. The body is beautiful, the body is real, the body has to be lived, the body has to be loved. The body is a great gift of God. Not for a single moment be against it, and not for a single moment think that you are only it. You are far bigger. Use the body as a jumping board.

The second is: psychosomatic, svadisthan. Freudian psychoanalysis functions there. It goes a little higher than Skinner and Pavlov. Freud enters into the mysteries of the psychological a little bit more. He's not just a behaviorist, but he never goes beyond dreams. He goes on analyzing the dreams.

The dream exists as an illusion in you. It is indicative, it is symbolic, it has a message from the unconscious to be revealed to the conscious. But there is no point in just getting caught in it. Use the dream, but don't become the dream. You are not the dream.

And there is no need to make so much fuss about it, as Freudians go on making. Their whole effort seems to be moving in the dimension of the dream world. Take note of it, take a very, very clear standpoint about it, understand its message, and there is no need really to go to anybody else for your dream analysis. If you cannot analyze your dream nobody else can, because your dream is your dream. And your dream is so personal that nobody else can dream the way you dream. Nobody has ever dreamed the way you dream, nobody will ever dream the way you dream; nobody can explain it to you. His interpretation will be *his* interpretation. Only you can look into it. And in fact there is no need to analyze the dream: look at the dream in its totality, with clarity, with alertness, and you will see the message. It is so loud! There is no need to go for psychoanalysis for three, four, five, seven years.

A person who is dreaming every night, and in the day is going to the psychoanalyst to be analyzed, becomes by and by surrounded by dreamy-stuff. Just as the first becomes too much obsessed with the muladhara, the physical, the second becomes too much obsessed with the sexual... because the second -- the realm of psychosomatic reality -- is sex. The second starts interpreting everything in terms of sex. Whatsoever you do, go to the Freudian and he will reduce it to sex. Nothing higher exists for him. He lives in the mud, he does not believe in the lotus. You bring a lotus flower to him, he will look at it and reduce it to the mud. He will say, "This is nothing, this is just dirty mud. Has it not come out of dirty mud? If it has come out of dirty mud then it has to be dirty mud." Reduce everything to its cause, and that is the real.

Then every poem is reduced to sex, everything beautiful is reduced to sex and perversion and repression. Michelangelo is a great artist? -- then his art has to be reduced to some sexuality. And Freudians go to absurd lengths. They say: Michelangelo or Goethe or Byron, all their great works of art which bring great joy to millions of people, are nothing but repressed sex -- maybe Goethe was going to masturbate and was stopped.

Millions of people are stopped from masturbation, but they don't become Goethes. It is absurd. But

Freud is the master of the world of the toilet. He lives there, that is his temple. Art becomes pathology, poetry becomes pathology, everything becomes perversion. If Freudian analysis succeeds then there will be no Kalidas, no Shakespeare, no Michelangelo, no Mozart, no Wagner, because everybody will be normal. These are abnormal people. These people are psychologically ill, according to Freud. The greatest are reduced to the lowest. Buddha is ill, according to Freud, because whatsoever things he is talking about, they are nothing but repressed sex.

This approach reduces human greatness to ugliness. Beware of it. Buddha is not ill; in fact, Freud is ill. The silence of Buddha, the joy of Buddha, the celebration of Buddha -- it is not ill, it is the full flowering of wellbeing.

But to Freud the normal person is one who has never sung a song, who has never danced, who has never celebrated, never prayed, never meditated, never done anything creative, is just normal: goes to the office, comes home, eats, drinks, sleeps, and dies; leaves not a trace behind of his creativity, leaves not a single signature anywhere. This normal man seems to be very mediocre, dull and dead. There is a suspicion about Freud that because he himself could not create -- he was an uncreative person -- he was condemning creativity itself as pathology. There is every possibility that he was a mediocre person. It is his mediocreness which feels offended by all the great people of the world.

The mediocre mind is trying to reduce all greatness. The mediocre mind cannot accept that there can be any greater being than him. That hurts. It is a revenge from the mediocre -- this whole psychoanalysis and its interpretation of human life. Beware of it. It is better than the first, yes, a little ahead of the first, but one has to go, and go on going, beyond and beyond.

The third is psychological. Adler lives in the world of the psychological, the will to power; at least something -- very egoistic, but at least something; a little more open than Freud. But the problem is, just like Freud reduces everything to sex, Adler goes on reducing everything to inferiority complex. People try to become great because they feel inferior. A person trying to become enlightened is a person who is feeling inferior, and a person trying to become enlightened is a person who is on the trip of power. This is utterly wrong, because we have seen people -- a Buddha, a Christ, a Krishna -- who are so utterly surrendered that their trip cannot be called a power-trip. And when Buddha blooms he has no ideas of superiority, not at all. He bows down to the whole of existence. He has not that idea of holier-than-thou, not at all. Everything is holy, even the dust is divine. No, he is not thinking himself superior, and he was not striving to become superior. He was not feeling inferior at all. He was born a king; there was no question of inferiority. He was at the top from the very beginning, there was no question of inferiority. He was the richest man in his country, the most powerful man in his country: there was no more power to be attained, no more riches to be attained. He was one of the most beautiful men ever born on this earth, he had one of the most beautiful women as his beloved. All was available to him.

But Adler would go on searching for some inferiority because he could not believe that a man could have any goal other than the ego. It is better... better than Freud, a little higher. Ego is a little higher than sex; not much higher, but a little higher.

The fourth is psycho-spiritual, anahatta, the heart center. Jung, Assagioli and others penetrate that realm. They go higher than Pavlov, Freud and Adler, they open more possibilities. They accept the world of the irrational, the unconscious: they don't confine themselves to reason. They are more reasonable people -- they accept 'irreason' too. The irrational is not denied but accepted. This is where modern psychology stops -- at the fourth rung. And the fourth rung is just in the middle of the whole ladder: three rungs on this side and three rungs on that side.

Modern psychology is not yet a complete science. It is hanging in the middle. It is very shaky, not certain about anything. It is more hypothetical than experiential. It is still struggling to be.

The fifth is spiritual: Islam, Hinduism, Christianity -- the mass-organized religions remain stuck with the fifth. They don't go beyond the spiritual. All the organized religions, the churches, remain there.

The sixth is the spiritual-transcendental -- yoga and other methods. All over the world, down the ages, many methods have been developed which are less like a church organization, which are not dogmatic but are more experiential. You have to do something with your body and mind; you have to create a certain harmony within yourself so that you can ride on that harmony, you can ride on that cloud of harmony and go far away from your ordinary reality. Yoga can comprehend all that; that is the sixth.

And the seventh is transcendental: Tantra, Tao, Zen. Buddha's attitude is of the seventh -- pragyaparamita. It means wisdom that is transcendental, wisdom that comes to you only when all the bodies have been crossed and you have become just a pure awareness, just a witness, pure subjectivity.

Unless man reaches to the transcendental, man will have to be provided with toys, sugar sticks. He will have to be provided with false meanings.

Just the other day I came across an American car advertisement. It says -- with a beautiful car -- on top of the car it says: Something to believe in.

Man has never fallen so low. Something to believe in! You believe in a car? Yes, people believe -- people believe in their houses, people believe in their cars, people believe in their bank balances. If you look around you will be surprised -- God has disappeared, but belief has not disappeared. God is no longer there: now there is a Cadillac or a Lincoln! God has disappeared but man has created new gods -- Stalin, Mao. God has disappeared and man has created new gods -- movie stars.

This is for the first time in the history of human consciousness that man has fallen so low. And even if sometimes you remember God, it is just an empty word. Maybe when you are in pain, maybe when you are frustrated, then you use God -- as if God is aspirin. That's what the so-called religions have made you believe: they say, "Take God three times a day and you won't feel any pain!" So whenever you are in pain you remember God. God is not an aspirin, God is not a painkiller.

A few people remember God habitually, a few others remember God professionally. A priest -- he remembers professionally. He has nothing to do with God, he is paid for it. He has become proficient. A few people remember habitually, a few professionally, but nobody seems to remember God in deep love. A few people invoke his name when they are miserable; nobody remembers him when they are in joy, celebrating. And that is the right moment to remember -- because only when you are joyous, immensely joyous, are you close to God. When you are in misery you are far away, when you are in misery you are closed. When you are happy you are open, flowing; you can hold God's hand.

So either you remember habitually, because you have been taught from the very childhood -- it has become a kind of habit, like smoking. If you smoke you don't enjoy much; if you don't smoke you feel you are missing something. If you remember God every morning, every evening, nothing is attained, because the remembrance is not of the heart -- just verbal, mental, mechanical. But if you don't remember you start feeling something is missing. It has become a ritual. Beware of making God a ritual, and beware of becoming professional about it.

I have heard a very famous story:

The story is about one great yogi, very famous, who was promised by a king that if he could go into deep samadhi and remain under the earth for one year, the king would give him the best horse in the kingdom as a reward. The king knew that the yogi had a soft heart for horses, he was a great lover of horses.

The yogi agreed; he was buried alive for a year. But in the course of the year the kingdom was overthrown and nobody remembered to dig up the yogi.

About ten years later someone remembered: "What happened to the yogi?" The king sent a few people to find out. The yogi was dug up; he was still in his deep trance. A previously-agreed-to mantra was whispered in his ear and he was roused, and the first thing he said was, "Where is my horse?"

After ten years of remaining in silence underneath the earth... but the mind has not changed at all -- "Where is my horse?" Was this man really in trance, in *samadhi*? Was he thinking about God? He must have been thinking about the horse. But he was professionally proficient, skillful. He must have learned the technique of how to stop the breathing and how to go into a kind of death -- but it was technical.

Remaining ten years in such deep silence, and the mind has not changed a little bit! It is exactly the same as if these ten years had not passed by. If you technically remember God, if you professionally remember God, habitually, mechanically remember God, then nothing is going to happen. All is possible, but all possibilities go through the heart. Hence the name of this scripture: The Heart Sutra.

Unless you do something with great love, with great involvement, with great commitment, with sincerity, with authenticity, with your total being, nothing is going to happen.

For some people religion is like an artificial limb: it has neither warmth nor life. And although it helps them to stumble along it never becomes part of them; it must be strapped on each day.

Remember, this has happened to millions of people on the earth, this can happen to you too. Don't create an artificial limb, let real limbs grow in you. Only then will your life have a warmth, only then will your life have joy -- not a false smile on the lips, not a pseudo kind of happiness that you pretend to, not a mask, but in reality. Ordinarily you go on wearing things: somebody wears a beautiful smile, somebody wears a very compassionate face, somebody wears a very, very loving personality -- but these are like clothes that you

put on yourself. Deep down you remain the same.
These sutras can become a revolution.

The first thing, the beginning, is always the question, "Who am I?" And one has to go on asking. When first you ask, "Who am I?" the muladhar will answer, "You are a body! What nonsense! There is no need to ask, you know it already." Then the second will say, "You are sexuality." Then the third will say, "You are a power-trip, an ego" -- and so on and so forth.

Remember, you have to stop only when there is no answer coming, not before it. If some answer is coming that, "You are this, you are this," then know well that some center is providing you with an answer. When all the six centers have been crossed and all their answers canceled, you go on asking, "Who am I?" and no answer comes from anywhere, it is utter silence. Your question resounds in yourself: "Who am I?" and there is silence, no answer arises from anywhere, from any corner. You are absolutely present, absolutely silent, and there is not even a vibration. "Who am I?" -- and only silence. Then a miracle happens: you cannot even formulate the question. Answers have become absurd; then finally the question also becomes absurd. First answers disappear, then the question also disappears -- because they can live only together. They are like two sides of a coin -- if one side has gone, the other cannot be retained. First answers disappear, then the question disappears. And with the disappearance of question and answer, you come to realize: that is transcendental. You know, yet you cannot say; you know, yet you cannot be articulate about it. You know from your very being who you are, but it cannot be verbalized. It is life-knowledge; it is not scriptural, it is not borrowed, it is not from others. It has arisen in you.

And with this arising, you are a Buddha. And then you start laughing because you come to know that you have been a Buddha from the very beginning; you had just never looked so deep. You were running around and around outside your being, you had never come home.

The philosopher, Arthur Schopenhauer, was walking down a lonely street. Buried in thought, he accidentally bumped into another pedestrian. Angered by the jolt and the apparent unconcern of the philosopher, the pedestrian shouted, "Well! Who do you think you are?"
Still lost in thought the philosopher said, "Who am I? How I wish I knew."

Nobody knows.
Knowing this -- that I don't know who I am -- the journey starts.
The first sutra:

HOMAGE TO THE PERFECTION OF WISDOM,
THE LOVELY, THE HOLY!

This is an invocation. All Indian scriptures start with an invocation for a certain reason. This is not so in other countries and in other languages; this is not so in Greece. The Indian understanding is this: that we are hollow bamboos, only the infinite flows through us. The infinite has to be invoked; we become just instruments to it. We invoke it, we call it forth to flow through us. That's why nobody knows who wrote this Heart Sutra. It has not been signed because the person who wrote it didn't believe that he was the writer of it. He was just instrumental. He was just like a steno; the dictation was from beyond. It was dictated to him, he has faithfully written it, but he is not the author of it -- at the most, just the writer.

HOMAGE TO THE PERFECTION OF WISDOM,
THE LOVELY, THE HOLY!

This is the invocation, a few words, but every word is very, very pregnant with meaning.

HOMAGE TO THE PERFECTION OF WISDOM....

'Perfection of wisdom' is the translation for pragyaparamita. *Pragya* means wisdom. Remember, it does not mean knowledge. Knowledge is that which comes through the mind, knowledge is that which comes from the outside. Knowledge is *never* original! It can't be original, by its very nature; it is borrowed.

Wisdom is your original vision: it does not come from the outside, it grows in you. It is not like an artificial plastic flower that you go to the market and purchase. It is a real rose that grows on the tree, through the tree. It is the song of the tree. It comes from its innermost core; from its depth it arises. One day it is unexpressed, another day it is expressed; one day it was unmanifest, another day it has become manifest.

Pragya means wisdom, but in the English language even wisdom has a different connotation. In English, knowledge means without experience: you go to the university, you gather knowledge. Wisdom means you go to life and you gather experience. So a young man can be knowledgeable but never wise, because wisdom needs time. A young man can have degrees: he can be a PhD or a DLitt -- that is not difficult -- but only an old man can be wise. Wisdom means knowledge gathered through one's own experience, but it is still from the outside.

Pragya is neither knowledge nor wisdom as they are ordinarily understood. It is a flowering within -- not through experience, not through others, not through life and life's encounters, no, but just by going within in utter silence, and allowing that which is hidden there to explode. You are carrying wisdom as a seed within you; it just needs a right soil so that it can sprout. Wisdom is always original. It is always yours, and only yours.

But remember again, when I say 'yours' I don't mean that there is any ego involved in it. It is yours in the sense that it comes out of your self-nature, but it has no claim to the ego -- because again ego is part of the mind, not of your inner silence. *Paramita* means of the beyond, from the beyond, beyond time and space; when you move to a state where time disappears, when you move to an inner place where space disappears, when you don't know where you are and when, when both references have disappeared. Time is outside you, so is space outside you. There is a crossing point within you where time disappears.

Somebody asked Jesus, "Tell us something about the kingdom of God. What will be special there?" Jesus is reported to have said, "There will be time no longer." There is eternity, a timeless moment. That is the beyond -- a spaceless space and a timeless moment. You are no longer confined, so you cannot say where you are.

Now look at me: I cannot say I am here, because I am there too. And I cannot say I am in India, because I am in China too. And I cannot say that I am on this planet, because I am not. When the ego disappears you are simply one with the whole. You are everywhere *and* nowhere. You don't exist as a separate entity, you are dissolved.

Look! In the morning, on a beautiful leaf, there is a dewdrop shining in the morning sun, *utterly* beautiful. And then it starts slipping, and it slips into the ocean. It was there on the leaf: there was time and space, it had a definition, a personality of its own. Now once it has dropped into the ocean you cannot find it anywhere -- not because it has become nonexistential, no. Now it is everywhere; that's why you cannot find it anywhere. You cannot locate it because the whole ocean has become its location. Now it doesn't exist separately.

When you don't exist in separation from the whole, there arises pragyaparamita, the wisdom that is perfect, the wisdom that is from the beyond.

HOMAGE TO THE PERFECTION OF WISDOM,
THE LOVELY, THE HOLY!

A beautiful provocation.... It says: My homage is to that wisdom that comes when you move into the beyond. And it is lovely, and it is holy -- holy because you have become one with the whole; lovely because that ego that created all kinds of ugliness in your life is no more.

Satyam, shivam, sunderam: it is true, it is good, it is beautiful. These are the three qualities.

HOMAGE TO THE PERFECTION OF WISDOM -- truth....

That's what truth is: the perfection of wisdom, the lovely, the beautiful, the holy, the good.

Why is it called holy? -- because Buddhas are born out of it. It is the womb of the Buddhas. You become a Buddha the moment you partake of this perfection of wisdom. You become a Buddha when the dewdrop disappears into the ocean, loses separation, is no more struggling against the whole, is surrendered, is with the whole, no more against it. Hence my insistence to be with nature; never be against it. Never try to overcome it, never try to conquer it, never try to defeat it. If you try to defeat it you are doomed to failure,

because the part cannot defeat the whole -- and that's what everybody is trying to do. Hence there is so much frustration, because everybody seems to be a failure. Everybody is trying to conquer the whole, trying to push the river. Naturally you become tired one day, exhausted -- you have a very limited source of energy; the river is vast. One day it takes you, but you give in in frustration.

If you can give in joyfully it becomes surrender. Then it is no more defeat, it is a victory. You win only with God, never against God. And remember, God is not trying to defeat you. Your defeat is self-generated. You are defeated because you fight. If you want to be defeated, fight; if you want to win, surrender. This is the paradox: that those who are ready to give in become the winners. The losers are the only winners in this game. Try to win and your defeat is absolutely certain -- it is only a question of time, of when, but it is certain it is going to happen.

It is holy because you are one with the whole. You throb with it, you dance with it, you sing with it. You are like a leaf in the wind: the leaf simply dances with the wind, it has no will of its own. This will-lessness is what I call sannyas, what the sutra calls holy.

The Sanskrit word for holy is *bhagavati*. That is even more important to be understood than the word holy, because the word holy may carry some Christian connotation to it. Bhagavati....

Bhagavati is feminine for *bhagavan*. First, the sutra does not use the word bhagavan, it uses bhagavati, the feminine -- because the source of all is feminine, not masculine. It is yin, not yang, it is a mother, not a father.

The Christian concept of God as father is not so beautiful. It is nothing but male ego. The male ego cannot think that God can be a 'she'; the male ego wants God to be a 'he'. And you see the whole Christian trinity: all three persons are men, the woman is not included there -- God the father, and Christ the son, and the Holy Ghost. It is an all-male club. And remember well that the feminine is far more fundamental in life than the man, because only the woman has the womb, only the woman can give birth to life, to new life. It comes through the feminine.

Why does it come through the feminine? It is not just accidental. It comes through the feminine because only the feminine can allow it to come -- because the feminine is receptive. The masculine is aggressive; the feminine can receive, absorb, can become a passage.

The sutra says bhagavati, not bhagavan. It is of immense importance. That perfect wisdom out of which all the Buddhas come is a feminine element, a mother. The womb has to be a mother. Once you think of God as father, you don't seem to understand what you are doing. Father is an unnatural institution. Fatherhood does not exist in nature. Fatherhood has existed only for a few thousand years; it is a human institution. The mother exists everywhere, the mother is natural.

The father came into the world because of private property. The father is part of economics, not of nature. And once private property disappears -- if it ever disappears -- the father will disappear. The mother will remain there always and always. We cannot conceive of a world without the mother, we can conceive of a world without the father very easily. And the very idea is aggressive. Have you not watched? Only Germans call their country 'fatherland', every other country calls it 'motherland'. These are dangerous people! 'Motherland' is okay. By calling your country 'fatherland' you are starting something dangerous, you are putting something dangerous on foot. Sooner or later the aggression will come, the war will come. The seed is there.

All the religions that have thought of God as father have been aggressive religions. Christianity is aggressive, so is Islam. And you know perfectly well that the Jewish God is a very angry and arrogant God. And the Jewish God declares: If you are not for me, then you are against me, and I will destroy you. And I am a very jealous God; only worship me! The people who have thought of God as mother have been nonviolent people.

Buddhists have never fought a war in the name of religion. They have never tried to convert a single human being by any force, by coercion of whatsoever sort. Mohammedans have tried to convert people with the sword, against their will, against their conscience, against their consciousness. Christians have tried to manipulate people to become Christians in all kinds of ways -- sometimes through the sword, sometimes through bread, sometimes through other persuasions. Buddhism is the only religion that has not converted a single human being against *his* conscience. Only Buddhism is a nonviolent religion, because the concept of the ultimate reality is feminine.

HOMAGE TO THE PERFECTION OF WISDOM,
THE LOVELY, THE HOLY!

And remember, truth is beautiful. Truth is beauty because truth is a benediction. Truth cannot be ugly, and the ugly cannot be true; the ugly is illusory.

When you see an ugly person don't be deceived by his ugliness; search a little deeper and you will find a beautiful person hidden there. Don't be deceived by ugliness. Ugliness is in your interpretation. Life is beautiful, truth is beautiful, existence is beautiful -- it knows no ugliness.

And it is lovely, it is feminine and it is holy. But remember, what is meant by 'holy' is not what is ordinarily meant -- as if it is otherworldly, as if it is sacred against the mundane and the profane, no. All is holy. There is nothing which can be called mundane or profane. All is sacred because all is suffused with one.

There are Buddhas and buddhas! -- buddha-trees and buddha-dogs and buddha-birds and buddha-men and buddha-women -- but all are Buddhas. All are on the way! Man is not God in ruins, man is God in the making, on the way.

The second sutra:

AVALOKITA, THE HOLY LORD AND BODHISATTVA,
WAS MOVING IN THE DEEP COURSE OF THE WISDOM
WHICH HAS GONE BEYOND.
HE LOOKED DOWN FROM ON HIGH,
HE BEHELD BUT FIVE HEAPS,
AND HE SAW THAT IN THEIR OWN BEING
THEY WERE EMPTY.

Avalokita is a name of Buddha. Literally it means one who looks from above -- *avalokita* -- one who looks from above, one who stands at the seventh center, sahasrar, the transcendental, and looks from there. Naturally, whatsoever you see is contaminated by your standpoint, is contaminated by the space you are in.

If a man who lives at the first rung -- the physical body -- looks at anything, he looks from that standpoint. A man who lives at the physical only looks to your body when he looks at you, he cannot look at more than that, he cannot see more than that. Your vision of things depends on from where you are looking.

A man who is sexually disturbed, sexually involved in fantasies, only looks from that standpoint. A man who is hungry looks from that standpoint. Watch in your own self. You look at things, and each time you look at things they appear different because you are different. In the morning the world looks a little more beautiful than in the evening. In the morning you are fresh, and in the morning you have come from a depth of great sleep, the deep sleep, the dreamless sleep. You have tasted something of the transcendental, although unconsciously. So in the morning everything looks beautiful. People are more compassionate, more loving; people are purer in the morning, people are more innocent in the morning. By the time evening arrives these same people will become more corrupted, more cunning, clever, manipulating, ugly, violent, deceiving. These are the same people, but in the morning they were very close to the transcendental. By the evening they have lived in the mundane, in the worldly, in the physical too much, and they have become focussed there.

The man of perfection is one who can move through all these seven chakras easily -- that is the man of freedom -- who is not fixed at any point, who is like a dial: you can adjust it to any vision. That is what is called a *mukta*, one who is really free. He can move in all the dimensions and yet remain untouched by them. His purity is never lost, his purity remains of the transcendental.

Buddha can come and touch your body and heal your body. He can become a body, but that is his freedom. He can become a mind and he can talk to you and explain things to you, but he is never the mind. He comes and stands behind the mind, uses it, just as you drive your car -- you never become the car. He uses all these rungs, he is the whole ladder. But his ultimate standpoint remains the transcendental. That is his nature.

'Avalokita' means one who looks from the beyond at the world.

AVALOKITA, THE HOLY LORD AND BODHISATTVA,
WAS MOVING IN THE DEEP COURSE OF THE WISDOM
WHICH HAS GONE BEYOND.

The sutra says this state of beyondness is not a static thing. It is a movement, it is a process, riverlike. It is not a noun, it is a verb. It goes on unfolding. That's why Hindus call it the one-thousand-petaled lotus: 'one thousand' simply means infinite, it is symbolic of infinity. Petals upon petals, petals upon petals go on opening, to no end. The journey begins but never ends. It is eternal pilgrimage.

AVALOKITA, THE HOLY LORD AND BODHISATTVA,
WAS MOVING IN THE DEEP COURSE OF THE WISDOM
WHICH HAS GONE BEYOND.

He was flowing like a river into the world of the beyond. He is called the holy lord and bodhisattva. Again the Sanskrit word has to be remembered. The Sanskrit word is *iswara*, which is translated as 'holy lord'. 'Iswara' means one who has become absolutely rich from his own riches, whose riches are of his own nature; nobody can take them away, nobody can steal them, they cannot be lost. All the riches that you have can be lost, can be stolen, *will* be lost -- one day death will come and will take everything away. When somebody has come to that inner diamond that is one's own being, death cannot take it away. Death is irrelevant to it. It cannot be stolen, it cannot be lost. Then one has become iswara, then one has become a holy lord. Then one has become bhagavan.

The word bhagavan simply means 'the blessed one'. Then one has become the blessed one. Now his blessing is eternally his; it depends on nothing, it is independent. It is not caused by anything so it cannot be taken away. It is uncaused, it is one's intrinsic nature.

And he is called bodhisattva. Bodhisattva is a very beautiful concept in Buddhism. Bodhisattva means one who has become a Buddha but is still holding himself in the world of time and space -- to help others. Bodhisattva means 'essentially a Buddha', is just ready to drop and disappear, is ready to go into nirvana. Nothing remains to be solved, all his problems are solved. There is no need for him to be here, but he is still here. There is nothing else to be learned here, but he is still here. And he is keeping himself in body-form, in mind-form -- he is keeping the whole ladder. He has gone beyond, but he is keeping the whole ladder -- to help, out of compassion.

A story is told that Buddha reached the doors of the ultimate, nirvana. The doors were opened, the angels were dancing and singing to receive him -- because it rarely happens in millions of years that a human being becomes a Buddha. Those doors open, and that day is naturally a great day of celebration. All the ancient Buddhas had gathered, and there was great rejoicing, and flowers were showering, and music was played, and everything was decorated -- it was a day of celebration.

But Buddha did not enter the door. And the ancient Buddhas, all with folded hands, asked him, requested him to come in: "Why is he standing outside?" And Buddha is reported to have said, "Unless all others who are coming behind me enter, I am not going to enter. I will keep myself outside, because once I come in then I disappear. Then I will not be of any help to these people. I see millions of people stumbling and groping in the dark. I have myself been groping the same way for millions of lives. I would like to give them my hand. Please close the door. When everybody has come I myself will knock, then you can receive me."

A beautiful story.... This is called the state of bodhisattva: one who is ready to disappear but still is holding -- in body, in mind, in the world, in time and space -- to help others.

Buddha says: Meditation is enough to solve your problems, but something is missing in it -- compassion. If compassion is also there, then you can help others solve their problems. He says: Meditation is pure gold; it has a perfection of its own. But if there is compassion then the gold has a fragrance too -- then a higher perfection, then a new kind of perfection, gold with fragrance. Gold is enough unto itself -- very valuable -- but with compassion, meditation has a fragrance.

Compassion keeps a Buddha remaining a bodhisattva, just on the borderline. Yes, for a few days, a few years, one can hold, but not for long -- because by and by things start disappearing on their own. When you are not attached with the body you become dislocated from there. You can come sometimes, with effort. You can use the body, with effort, but you are no longer settled there. When you are no longer in the mind you can use it sometimes, but it no longer functions as well as it used to function before. You are no longer

flowing in it. When you are not using it, it is lying there: it is a mechanism, it starts gathering rust.

When a man has reached to the seventh, for a few days, for a few years, he can use the six rungs. He can go back and use them, but by and by they start breaking. By and by, they start dying. A bodhisattva can be here only for one life, at the most. Then he has to disappear, because the mechanism disappears.

But all those who have attained have tried, as far as they can, to use the body-mind to help those who are in body and mind, to help those who can understand only the language of the body and the mind, to help the disciples.

AVALOKITA, THE HOLY LORD AND BODHISATTVA,
WAS MOVING IN THE DEEP COURSE OF THE WISDOM
WHICH HAS GONE BEYOND.
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When you look from that point.... For example, I was just telling you that I salute the Buddha in you. That is one vision from the beyond: that I see you as potential Buddhas. And another vision is just that I see you as empty shells.

What you think you are is nothing but an empty shell. Somebody thinks he is a man; that is an empty idea. Consciousness is neither male nor female. Somebody thinks he has a very beautiful body, he is beautiful, strong, this and that -- that is an empty idea, just ego deceiving you. Somebody thinks he knows much -- that is just meaningless. His mechanism has accumulated memories and he is deceived by the memories. These are all empty things.

So when seen from the transcendental, on the one side I see you as budding Buddhas, on another side I see you just as empty shells.

Buddha has said that man consists of five elements, five *skandhas*, which are all empty. And because of the combination of the five, a by-product arises called the ego, the self. It is just like a clock functioning: it goes on ticking. You can listen and the tick is there; you can open the clock, you can separate all the parts to find where the tick is coming from. Where is the tick? You will not find it anywhere. The tick is a by-product. It is just a combination of a few things. A few things functioning together were creating a tick.

That's what your 'I' is -- five elements functioning together creating the tick called 'I'. But it is empty, it has nothing in it. If you go and search for anything substantial in it you will not find.

This is one of the Buddha's deepest intuitions, insights: that life is empty, that life as we know it is empty. And life is full too, but we don't know anything about it. From this emptiness you have to move towards a fullness, but that fullness is inconceivable right now -- because that fullness from this state will look only empty. From *that* state your fullness looks empty -- a king looks like a beggar; a man of knowledge, a knowledgeable man, looks stupid, ignorant.

A small story:

A certain holy man accepted a pupil and said to him, "It would be a good thing if you tried to write down all you understand about the religious life and what has brought you to it."

The pupil went away and began to write. A year later he came back to the master and said, "I have worked very hard on this, and though it is far from complete, these are the main reasons for my struggle."

The master read the work, which was many thousands of words, and then said to the young man, "It is admirably reasoned and clearly stated, but it is somewhat long. Try to shorten it a little." So the novice went away and after five years he came back with a mere hundred pages.

The master smiled, and after he had read it he said, "Now you are truly approaching the heart of the matter. Your thoughts have clarity and strength. But it is still a little long; try to condense it, my son."

The novice went away sadly, for he had labored hard to reach the essence. But after ten years he came back, and bowing low before the master offered him just five pages and said, "This is the kernel of my faith, the core of my life, and I ask your blessings for having brought me to it."

The master read it slowly and carefully: "It is truly marvelous," he said, "in its simplicity and beauty, but it is not yet perfect. Try to reach a final clarification."

And when the master had reached the time appointed and was preparing for his end, his pupil returned to him again, and kneeling before him to receive his blessings handed him a single sheet of paper on which

was written nothing.

Then the master placed his hands on the head of his friend and said, "Now... now you have understood."

From that transcendental vision, what you have is empty. From your vision, your neurotic vision, what I have is empty.

Buddha looks empty -- just pure emptiness -- to you. Because of your ideas, because of your clingings, because of your possessiveness about things, Buddha looks empty. Buddha is full: you are empty. And his vision is absolute; your vision is very relative.

The sutra says:

AVOLOKITA, THE HOLY LORD AND BODHISATTVA,
WAS MOVING IN THE DEEP COURSE OF THE WISDOM
WHICH HAS GONE BEYOND.
HE LOOKED DOWN FROM ON HIGH,
HE BEHELD BUT FIVE HEAPS,
AND HE SAW THAT IN THEIR OWN BEING
THEY WERE EMPTY.

Emptiness is the key to Buddhism -- *shunyata*. We will be going into it more and more as we enter into the deeper realms of The Heart Sutra.

Meditate over these sutras -- meditate with love, with sympathy, not with logic and reasoning. If you go to these sutras with logic and reasoning you will kill their spirit. Don't dissect them. Try to understand them as they are, and don't bring your mind -- your mind will be an interference.

If you can look at these sutras without your mind, great clarity is going to happen to you.

Enough for today.

The Heart Sutra

Chapter #2
Chapter title: Surrender is Understanding

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The first question:

BELOVED OSHO,SOMETIMES WHILE JUST SITTING, THE QUESTION COMES UP IN THE MIND: WHAT IS TRUTH? BUT BY THE TIME I COME HERE I REALIZE THAT I AM NOT CAPABLE TO ASK. BUT MAY I ASK WHAT HAPPENS IN THOSE MOMENTS WHEN THE QUESTION ARISES SO STRONGLY THAT HAD YOU BEEN NEARBY I WOULD HAVE ASKED IT. OR IF YOU HAD NOT REPLIED, I WOULD HAVE CAUGHT HOLD OF YOUR BEARD OR COLLAR AND ASKED, "WHAT IS TRUTH, OSHO?"

That is the most important question that can arise in anybody's mind, but there is no answer for it. The most important question, the ultimate question, cannot have any answer; that's why it is ultimate.

When Pontius Pilate asked Jesus, "What is truth?" Jesus remained silent. Not only that, the story says that when Pontius Pilate asked the question, "What is truth?" he did not wait to listen for the answer. He left the room and went away. This is very strange. Pontius Pilate also thinks that there cannot be an answer for it, so he didn't wait for the answer. Jesus remained silent because he also knows it cannot be answered.

But these two understandings are not the same, because these two persons are diametrically opposite. Pontius Pilate thinks that it cannot be answered because there is no truth; how can you answer it? That is the logical mind, the Roman mind. Jesus remains silent not because there is no truth, but because the truth is so vast, it is not definable. The truth is so huge, enormous, it cannot be confined in a word, it cannot be reduced to language. It is there. One can *be* it, but one cannot say it.

For two different reasons they behaved almost in the same way: Pontius didn't wait to hear the answer, he knew already that there is no truth. Jesus remains silent because he knows truth, and knows that it could not be said.

Chidvilas has asked this question. The question is absolutely significant. There is no question higher than that, because there is no religion higher than truth. It has to be understood; the question has to be analyzed. Analyzing the question, trying to understand the question itself, you may have an insight into what truth is. I will not answer it, I cannot answer it; nobody can answer it. But we can go deep into the question. Going deep into the question, the question will start disappearing. When the question has disappeared you will find the answer there at the very core of your heart -- you *are* truth, so how can you miss it? Maybe you have forgotten about it, maybe you have lost track of it, maybe you have forgotten how to enter into your own being, into your own truth.

Truth is not an hypothesis, truth is not a dogma. Truth is neither Hindu nor Christian nor Mohammedan. Truth is neither mine nor yours. Truth belongs to nobody, but everybody belongs to truth. Truth means that which is: that is exactly the meaning of the word. It comes from a Latin root, *verus*. Verus means: that which is. In English there are a few words which are derivations of the Latin root verus: was, were -- they come from verus. In German, *war* -- that comes from verus. Verus means that which is, uninterpreted. Once the interpretation comes in, then what you know is reality, not truth. That is the difference between truth and reality. Reality is truth interpreted.

So the moment you answer the question, "What is truth?" it becomes reality; it is no longer truth. Interpretation has entered into it, the mind has colored it. And realities are as many as there are minds; there are multi-realities. Truth is one because truth is known only when the mind is not there. It is mind that keeps you separate from me, separate from others, separate from existence. If you look through the mind, then the mind will give you a picture of truth. That will be only a picture, a photograph of that which is. And of course, the photograph depends on the camera, on the film used, on the chemicals, on how it has been developed, how it has been printed, who has done it. A thousand and one other things enter in; it becomes reality.

The word reality is also beautiful to be understood. It comes from the root, *res*; it means thing or things. Truth is not a thing. Once interpreted, once the mind has grabbed it, defined it, demarked it, it becomes a thing.

When you fall in love with a woman there is some truth -- if you have fallen absolutely unaware, if you have not 'done' it in any way, if you have not acted, managed, if you have not even thought about it. Suddenly you see a woman, you look into her eyes, she looks into your eyes, and something clicks. You are not the doer of it, you are simply possessed by it, you simply fall into it. It has nothing to do with you. Your ego is not involved, at least not in the very, very beginning, when love is virgin. In that moment there is truth, but there is no interpretation. That's why love remains indefinable.

Soon the mind comes in, starts managing things, takes possession of you. You start thinking about the girl as your girlfriend, you start thinking of how to get married, you start thinking about the woman as your wife. Now these are things; the girlfriend, the wife -- these are things. The truth is no longer there, it has receded back. Now things are becoming more important. The definable is more secure, the indefinable is insecure. You have started killing, poisoning the truth. Sooner or later there will be a wife and a husband, two things. But the beauty is gone, the joy has disappeared, the honeymoon is over.

The honeymoon is over at that exact moment when truth becomes reality, when love becomes a relationship. The honeymoon is very short, unfortunately -- I'm not talking about the honeymoon that you go for. The honeymoon is very short. Maybe for a single moment it was there, but the purity of it, the crystal

purity of it, the divinity of it, the beyondness of it -- it is from eternity, it is not of time. It is not part of this mundane world, it is like a ray coming into a dark hole. It comes from the transcendental. It is absolutely appropriate to call love God, because love is truth. The closest that you come to truth in ordinary life is love.
Chidvilas asks: "What is truth?"
Asking has to disappear; only then do you know.

If you ask, "What is truth?" what are you asking? If I say A is truth, B is truth, C is truth, will that be the answer? If I say A is truth, then certainly A cannot be the truth: it is something else that I am using as synonymous with truth. If it is absolutely synonymous, then it will be a tautology. Then I can say, "Truth is truth," but that is silly, meaningless. Nothing is solved by it. If it is exactly the same, if A is truth, then it will mean truth is truth. If A is different, is not exactly truth, then I am falsifying. Then to say A is truth will be only approximate. And remember, there cannot be anything approximate. Either truth is or it is not. So I cannot say A is truth.

I cannot even say, "God is truth," because if God is truth then it is a tautology -- "Truth is truth." Then I'm not saying anything. If God is different from truth, then I am saying something, but then I am saying something wrong. Then God is different, then how can he be truth? If I say it is approximate, linguistically it looks alright, but it is not right. 'Approximately' means some lie is there, something false is there. Otherwise, why is it not a hundred percent truth? If it is ninety-nine percent truth then something is there which is not true. And truth and untruth cannot exist together, just as darkness and light cannot exist together -- because darkness is nothing but absence. Absence and presence cannot exist together, truth and untruth cannot exist together. Untruth is nothing but the absence of truth.

So no answer is possible, hence Jesus remained silent. But if you look at it with deep sympathy, if you look into the silence of Jesus, you will have an answer. Silence is the answer. Jesus is saying, "Be silent, as I am silent, and you will know" -- not saying it in words. It is a gesture, it is very, very Zen-like. In that moment when Jesus remained silent, he comes very close to the Zen approach, to the Buddhist approach. He is a Buddha in that moment. Buddha never answered these questions. He had eleven questions listed: wherever he would move his disciples would go around and declare to people, "Never ask these eleven questions of Buddha" -- questions which are fundamental, questions which are really significant. You could ask anything else, and Buddha was always ready to answer. But don't ask the fundamental, because the fundamental can only be experienced. And truth is the most fundamental; the very substance of existence is what truth is.

Go into the question. The question is significant, it is arising in your heart: "What is truth?" -- a desire to know that which is, is arising. Don't push it aside, go into it. Chidvilas, whenever it happens again, close your eyes, go into the question. Let the question become very, very focussed -- "What... is... truth?" Let there arise a great concentration. Forget everything, as if your whole life depends on this simple question, "What is truth?" Let it become a matter of life and death. And don't try to answer it, because you don't know the answer.

Answers may be coming -- the mind always tries to supply answers -- but see the fact that you don't know, that's why you are asking. So how can your mind supply you an answer? The mind knows not, so tell the mind, "Keep quiet." If you know, then there is no need for the question. You don't know, hence the question.

So don't be befooled by the mind's toys. It supplies toys: it says, "Look, it is written in the Bible. Look, it is written in the Upanishads. This is the answer. Look, this is written by Lao Tzu, this is the answer." The mind can throw all kinds of scriptures at you: the mind can quote, the mind can supply from the memory. You have heard many things, you have read many things; the mind carries all those memories. It can repeat in a mechanical way. But look into this phenomenon: that the mind knows not, and all that mind is repeating is borrowed. And the borrowed cannot help.

It happened at a railway crossing. The gates were closed, some train was to pass, and a man was sitting in his car, waiting for the train to pass, reading a book. A drunkard who was just sitting by the side of the gate came close, knocked on the air-conditioned car's window. The man opened the window and said, "What can I do for you? Do you need any help?"

And the bum said, "Yes, for two days I have not eaten anything at all. Can you give me two rupees? That will be enough for me, just two rupees."

The man laughed and said, "Never borrow and never lend money," and showed the book to the bum and said, "Shakespeare -- Shakespeare says so. Look."

The bum pulled out of his pocket a very dirty paperback and said to the man, "You sonofabitch -- D. H. Lawrence."

Beware of the mind. The mind goes on quoting, the mind knows all without knowing at all. The mind is a pretender. See into this phenomenon: this I call insight. It is not a question of thinking. If you think about it, it is again the mind. You have to see through and through. You have to look deeply into the very phenomenon, the functioning of the mind, how the mind functions. It borrows from here and there, it goes on borrowing and accumulating. It is a hoarder, a hoarder of knowledge. Mind becomes very knowledgeable, and then whenever you ask a question which is really important the mind gives a very unimportant answer to it -- futile, superficial, rubbish.

A man bought a parrot from a pet shop. The shop-owner assured him the bird would learn to say hello within half an hour. Back home he spent an hour 'helloing' to the parrot, but not a word from the bird. As he was turning away in sheer despair, the bird said, "Number engaged."

A parrot is a parrot. He must have heard it in the pet shop. And this man was going on and on, "Hello, hello, hello," and the bird was listening, and waiting for him to stop. Then he could say, "Number engaged!"

You can go on asking the mind, "What is truth, what is truth, what is truth?" And the moment you stop, the mind will immediately say, "Number engaged" or something. The mind will give you an answer. Beware of the mind.

The mind is the devil, there is no other devil. And it is *your* mind. This insight has to be developed -- of looking through and through. Cut the mind in two with a sharp blow of the sword. That sword is awareness. Cut the mind in two and go through it, go beyond it! And if you can go beyond the mind, through the mind, and a moment of no-mind arises in you, there is the answer -- not a verbal answer, not a scripture quoted, not in quotation marks, but authentically yours, an experience. Truth is an existential experience.

The question is immensely significant, but you will have to be very respectful towards the question. Don't be in a hurry to find any answer, otherwise some rubbish will kill the answer. Don't allow your mind to kill the question. And the way of the mind to kill the question is to supply answers, unlived, unexperienced.

You are truth! But it can happen only in utter silence, when not a single thought moves, when the mind has nothing to say, when not a single ripple is in your consciousness. When there is no ripple in your consciousness, your consciousness remains undistorted. When there is a ripple, there is a distortion.

Just go to a lake. Standing on the bank, look down at your reflection. If there are waves, ripples on the lake, and wind is blowing, your reflection is shaky. You cannot figure out what is what -- where is your nose and where are your eyes -- you can only guess. But when the lake is silent and the wind is not blowing and there is not a single ripple on the surface, suddenly you are there. In absolute perfection, the reflection is there. The lake becomes a mirror.

Whenever there is a thought moving in your consciousness it distorts. And there are many thoughts, millions of thoughts, continuously rushing, and it is always rush-hour. Twenty-four hours a day it is rush-hour, and the traffic goes on and on and on, and each thought is associated with thousands of other thoughts. They are all holding hands and linked together and interlinked, and the whole crowd is rushing around you. How can you know what truth is? Get out of this crowd.

That's what meditation is, that's what meditation is all about: a consciousness without mind, a consciousness without thoughts, a consciousness without any wavering -- an unwavering consciousness. Then it is there in all its beauty and benediction. Then truth is there -- call it God, call it nirvana, or whatsoever you like to call it. It is there, and it is there as an *experience*. You are in it and it is in you.

Use this question. Make it more penetrating. Make it *so* penetrating; put everything at stake so that the mind cannot befool you by its superficial answers. Once the mind disappears, once the mind is no longer playing its old tricks, you will know what truth is. You will know it in silence. You will know it in thoughtless awareness.

The second question:

BELOVED OSHO,

MY SURRENDER IS GOAL-ORIENTED. I'M SURRENDERING IN ORDER TO WIN FREEDOM, SO IT IS NOT REAL SURRENDER AT ALL. I'M WATCHING IT, BUT THE PROBLEM IS: IT IS ALWAYS 'I' WHO IS WATCHING. THEREFORE EVERY REALIZATION OUT OF THAT WATCHING IS A REINFORCEMENT OF THE EGO. I FEEL TRICKED BY MY EGO.

You have not understood what surrender is.

The first thing to remember about surrender is: you cannot do it, it is not a doing. You can prevent it from happening, but you cannot manage for it to happen. Your power about surrender is only negative: you can prevent it, but you cannot bring it.

Surrender is not something that you can do. If you do it, it is not surrender, because the doer is there. Surrender is a great understanding that, "I am not." Surrender is an insight that the ego exists not, that, "I am not separate." Surrender is not an act but an understanding.

In the first place *you* are false, the separation is false. Not for a single moment can you exist separate from the universe. The tree cannot exist if uprooted from the earth. The tree cannot exist if the sun disappears tomorrow. The tree cannot exist if no water is coming to its roots. The tree cannot exist if it cannot breathe. The tree is rooted in all the five elements -- what Buddhists call *skandhas*, the five groups we were talking about the other day. Avalokita... when Buddha came to the transcendental vision, when he passed through all the stages, when he passed through all the rungs of the ladder and came to the seventh -- from there he looked down, looked back -- what did he see? He saw only five heaps with nothing substantial in them, just emptiness, *shunyata*.

The tree cannot exist if these five elements are not constantly pouring energy into it. The tree is just a combination of these five elements. If the tree starts thinking, "I am," then there is going to be misery for the tree. The tree will create a hell for itself. But trees are not so foolish, they don't carry any mind. They are there, and if tomorrow they disappear, they simply disappear. They don't cling; there is nobody to cling. The tree is constantly surrendered to existence. By surrendered it means it is never separate, it has not come to that stupid idea of the ego. And so are the birds, so are the mountains, so are the stars. It is only man who has turned his great opportunity of being conscious into being self-conscious. Man has consciousness. If consciousness grows, it can bring you the greatest bliss possible. But if something goes wrong and consciousness turns sour and becomes self-consciousness, then it creates hell, then it creates misery. Both alternatives are always open; it is for you to choose.

The first thing to be understood about ego is that it exists not. Nobody exists in separation. You are as much one with the universe as I am, as Buddha is, as Jesus is. I know it, you don't know it; the difference is only of recognition. The difference is not existential, not at all! So you have to look into this stupid idea of separation. Now if you start trying to surrender you are still carrying the idea of separation. Now you are thinking, "I will surrender, now I am going to surrender" -- but you think you *are*.

Looking into the very idea of separation, one day you find that you are not separate, so how can you surrender? There is nobody to surrender! There has never been anybody to surrender! The surrenderer is not there, not at all -- never found anywhere. If you go into yourself you will not find the surrenderer anywhere. In that moment is surrender. When the surrenderer is not found, in that moment is surrender. You cannot do it. If you *do* it, it is a false thing. Out of falsity only falsity arises. *You* are false, so whatsover you do will be false, more false. And one falsity leads to another, and so on and so forth. And the fundamental falsity is the ego, the idea, "I am separate."

You ask: "My surrender is goal-oriented."

The ego is always goal-oriented. It is always greedy, it is always grabbing. It is always searching for more and more and more; it lives in the more. If you have money it wants to have more money; if you have a house it wants to have a bigger house; if you have a woman it wants to have a beautiful woman, but it always wants more. The ego is constantly hungry. It lives in the future and in the past. In the past it lives as a hoarder -- "I have this and this and this." It gets a great satisfaction: "I have got something" -- power, prestige, money. It gives a kind of reality to it. It gives the notion that, "When I have these things, I must be there." And it lives in the future with the idea of more. It lives as memory and as desire.

What is a goal? A desire: "I have to reach there, I have to be that, I have to attain." The ego does not, cannot live in the present, because the present is real and the ego is false -- they never meet. The past is false, it is no more. Once it was, but when it was present, ego was not there. Once it has disappeared, is no longer existential, ego starts grabbing it, accumulating it. It grabs and accumulates dead things. The ego is a graveyard: it collects corpses, dead bones.

Or, it lives in the future. Again, the future is not yet -- it is imagination, fantasy, dream. Ego can live with that too, very easily; falsities go together perfectly well, smoothly well. Bring anything existential and the ego disappears. Hence the insistence of being in the present, being herenow. Just this moment.... If you are intelligent there is no need to think about what I am saying; you can simply *see* into it this very moment! Where is the ego? There is silence, and there is no past, and there is no future, only this moment... and this dog barking. *This* moment, and you are not. Let this moment be, and you are not. And there is immense silence, there is profound silence, within and without. And then there is no need to surrender because you know you are not. Knowing that you are not is surrender.

It is not a question of surrendering to me, it is not a question of surrendering to God. It is not a question of surrendering at all. Surrendering is an insight, an understanding that, "I am not." Seeing, "I am not, I am a nothingness, emptiness," surrender grows. The flower of surrender grows on the tree of emptiness. It cannot be goal-oriented.

The ego is goal-oriented. The ego is hankering for the future. It can hanker even for the other life, it can hanker for heaven, it can hanker for nirvana. It doesn't matter what it hankers for -- hankering is what it is, desiring is what it is, projecting into the future is what it is.

See it! See into it! I'm not saying think about it. If you think about it you miss. Thinking again means past and future. Have a look into it -- *avalokita*! -- look into it. The English word look comes from the same root as avalokita. Look into it, and do it right now. Don't say to yourself, "Okay, I will go home and do it." The ego has entered, the goal has come, the future has entered. Whenever time enters you are falling into that falsity of separation.

Let it be here, this very moment. And then you suddenly see you are, and you are not going anywhere, and you are not coming from anywhere. You have always been here. *Here* is the only time, the only space. *Now* is the only existence. In that now, there is surrender.

"My surrender is goal-oriented," you say; "I'm surrendering in order to win freedom."

But you *are* free! You have never been unfree. You are free, but again there is the same problem: you want to be free, but you don't understand that you can be free only when you are free from yourself -- there is no other freedom. When you think about freedom, you think as if you will be there and free. You will not be there; there will be freedom. Freedom means freedom *from* the self, not freedom *of* the self. The moment the prison disappears the prisoner also disappears, because the prisoner is the prison! The moment you come out of the prison, you also are not. There is pure sky, pure space. That pure space is called nirvana, *moksha*, liberation.

Try to understand rather than trying to achieve.

"I am surrendering in order to win freedom."

Then you are using surrender as a means, and surrender is the goal, is the end unto itself. When I say surrender is the goal, I'm not saying that surrender has to be achieved somewhere in the future. I'm saying that surrender is not a means, it is an end unto itself. It is not that surrender brings freedom, surrender *is* freedom! They are synonymous, they mean the same thing. You are looking at the same thing from two different angles.

"So it is not real surrender at all."

It is neither real nor unreal. It is not surrender at all. It is not even unreal.

"I am watching it, but the problem is it is always 'I' who is watching. Therefore every realization out of that watching is a reinforcement of the ego. I feel tricked by my ego."

Who is this 'I' you are talking about who feels tricked by the ego? It is the ego itself. The ego is such that it can divide itself into fragments, into parts, and then the game starts. You are the chaser and you are the chased. It is like a dog trying to catch hold of its own tail, and goes on jumping. And you look and you see the absurdity of it -- but you see the absurdity, the dog cannot see it. The more he finds it is difficult to catch hold of the tail, the more he becomes crazy, the more he jumps. And the faster and the bigger the jump, the more the tail jumps faster and bigger also. And the dog cannot conceive what is happening: he's such a great catcher of everything, and this ordinary tail, and he cannot catch hold of it?

This is what is happening to you. It is 'I' who is trying to catch, and who is the catcher and the caught both. See the ridiculousness of it, and in that very seeing be free of it.

There is not a thing to be done -- not a thing, I say, because you are already that which you want to become. You are Buddhas, you have never been otherwise. Seeing is enough.

And when you say that, "I am watching," it is again the 'I'. Watching, the 'I' will be created again, because watching again is an act, there is effort involved. You are watching -- then who is watching? Relax.

In relaxation -- when there is nothing to be watched and nobody as a watcher, when you are not divided into a duality -- there arises a different quality of witnessing. It is not a watching, it is just passive awareness; passive, I say -- remember. It has nothing aggressive in it. Watching is very aggressive: effort is needed, you have to be tense. But be non-tense, relaxed. Just be there. In that consciousness when you are simply there, sitting doing nothing, the spring comes and the grass grows by itself.

That is the whole Buddhist approach: that anything that you do will create and enhance the doer -- watching also, thinking also, surrendering also. Anything that you do will create the trap. Nothing is needed to be done on your part. Just be... and let things happen. Don't try to manage, don't try to manipulate. Let the breeze pass, let the sunrays come, let life dance, and let death come and have its dance into you too.

This is my meaning of sannyas: it is not something that you do, but when you drop all doing and you see the absurdity of doing. Who are you to do? You are just a wave in this ocean. One day you are, another day you will disappear; the ocean continues. Why should you be so worried? You come, you disappear. Meanwhile, for this small interval, you become so worried and tense, and you take all the burdens on your shoulders, and you carry rocks on your heart -- for no reason at all.

You are free this very moment!

I declare you enlightened in this very moment. But you don't trust me. You say, "That's right, Osho, but just tell us how to become enlightened."

That becoming, that achieving, that desiring, goes on jumping on every object that you can find. Sometimes it is money, sometimes it is God. Sometimes it is power, sometimes it is meditation -- but any object, and you start grabbing it. Non-grabbing is the way to live the real life, the true life, non-grasping, non-possessing.

Let things happen, let life be a happening, and there is joy, there is rejoicing -- because then there is no frustration, ever, because you had never expected anything in the first place. Whatsoever comes is good, is welcome. There is no failure, no success. That game of failure and success has been dropped. The sun comes in the morning and wakes you, and the moon comes in the evening and sings a lullaby and you go to sleep. Hunger comes and you eat, and so on and so forth. That's what Zen masters mean when they say: When hungry, eat, when sleepy, sleep, and there is nothing else to do.

And I'm not teaching you inaction. I'm not saying don't go and work, I'm not saying don't earn your bread, I'm not saying renounce the world and depend on others and become exploiters; no, not at all. But don't be a doer. Yes, when you are hungry you have to eat, and when you have to eat you have to earn the bread -- but there is nobody doing it. It is hunger itself that is working; there is nobody else doing it. It is thirst itself that is taking you towards the well or towards the river. It is thirst itself moving; there is nobody who is thirsty. Drop nouns and pronouns in your life and let verbs live.

Buddha says: The truth is that when you see a dancer, there is no dancer but only a dance. When you see a river, there is no river but only rivering. When you see a tree, there is no tree but only treeing. When you see a smile, there is nobody who is smiling, there is only smile, smiling. When you see love, there is nobody who is a lover but only loving. Life is a process.

But we are accustomed to thinking in terms of static nouns. That creates trouble. And there is nothing static -- all is flux and flowing. Flow with this, flow with this river, and never be a doer. Even when you are doing don't be a doer. There is doing but there is no doer. Once this insight settles in you there is nothing else.

Enlightenment is not something like a goal that has to be attained. It is the very ordinary life, this simple life that surrounds you. But when you are not struggling, this ordinary life becomes extraordinarily beautiful. Then trees are more green, then birds sing in richer tones, then everything that is happening around is precious... then ordinary pebbles are diamonds.

Accept this simple, ordinary life. Just drop the doer. And when I say drop the doer, don't become a dropper! Seeing into the reality of it, it disappears.

The third question:

BELOVED OSHO,
IS THERE A DIFFERENCE BETWEEN THE 'SHUNYAVADA' OF NAGARJUNA AND 'AVYAKRITOPADESH', THE UNSPOKEN AND THE UNDEFINABLE TEACHING OF LORD BUDDHA?

There is no difference at all. If a difference appears to be there, that is only because of the formulation. Nagarjuna is a great philosopher, one of the greatest of the world. Only a few people in the world, very few, have that quality of penetration that Nagarjuna has. So, his way of talking is very philosophical, logical, absolutely logical. Buddha is a mystic, not a philosopher. His way of saying things is more poetic than philosophical. The approach is different, but Nagarjuna is saying exactly the same thing as Buddha. Their formulation is certainly different, but what they are saying has to be understood.

You ask -- the question is from Omanath Bharti -- "Is there any difference between shunyavada...." *shunyavada* means the theory, the philosophy of nothingness. In English there is no word which can be equivalent, appropriately equivalent, to *shunya*. Shunya means emptiness; but not negative, very positive emptiness. It means nothingness, but it does not mean simply nothingness; it means no-thing-ness. Shunya means void, void of everything. But the void itself is there, with utter presence, so it is not just void. It is like the sky which is empty, which is pure space, but which is. Everything comes in it and goes, and it remains.

Shunya is like the sky -- pure presence. You cannot touch it although you live in it. You cannot see it although you can never be without it. You exist in it; just as the fish exists in the ocean, you exist in space, in shunya. Shunyavada means that everything arises out of no-thing.

Just a few minutes ago I was telling you the difference between truth and reality. Reality means the world of things, and truth means the world of no-thing, nothing -- shunya. All things arise out of nothing and dissolve back into nothing.

In the Upanishads there is a story:

Svetaketu has come from his master's house, back to his parents. He has learned all. His father, Uddalaka, a great philosopher, looks at him and says, "Svetaketu, you go outside and bring a fruit from yonder tree."

He goes out, brings a fruit. And the father says, "Break it. What do you see in it?" There are many seeds in it. And the father says, "Take one seed and break it. What do you see in it?"

And he says, "Nothing."

And the father says, "Everything arises out of this nothing. This big tree, so big that one thousand bullock carts can rest underneath it, has arisen out of just a seed. And you break the seed and you find nothing there. This is the mystery of life -- everything arises out of nothing. And one day the tree disappears, and you don't know where; you cannot find it anywhere."

So does man: we arise out of nothing, and we are nothing, and we disappear into nothing. This is shunyavada.

And what is Buddha's *avyakritopadesh*, the unspoken and the undefinable teaching? It is the same. He never made it so philosophically clear as Nagarjuna has made it. That's why he has never spoken about it. That's why he says it is indefinable; it cannot be brought to the level of language. He has kept silent about it.

You know the Flower Sermon? One day he comes with a lotus flower in his hand and sits silently, saying nothing. And the ten thousand disciples are there, the ten thousand *bhikkhus* are there, and they are waiting for him to say something, and he goes on looking at the lotus flower. There is great silence, and then there is great restlessness too. People start becoming fidgety -- "What is he doing? He has never done that before."

And then one disciple, Mahakashyapa, smiles.

Buddha calls Mahakashyapa, gives him the lotus flower, and says to the assembly, "What can be said I have said to you, and what cannot be said I have given to Mahakashyapa."

This is avyakritopadesh, this is the indefinable message. This is the origin of Zen Buddhism, the transmission. Something was transmitted by Buddha to Mahakashyapa, something which is nothing; on the visible plane nothing -- no word, no scripture, no theory -- but something has been transmitted. What?

The Zen monks have been meditating on this for two thousand five hundred years: "What? What was transmitted? What exactly was given?" In fact, nothing has been given from Buddha to Mahakashyapa; Mahakashyapa has certainly understood something. He understood the silence, he understood the penetrating silence. He understood that moment of clarity, that moment of utter thoughtlessness. He became one, in that moment, with Buddha. That's what surrender is. Not that he was doing it: Buddha was silent and

he was silent, and the silences met, and the two silences dissolved into each other. And two silences cannot remain separate, remember, because a silence has no boundary, a silence is unbounded, a silence is simply open, open from all sides. In that great assembly of ten thousand monks there were two silences that day -- Buddha and Mahakashyapa. The others remained outside. Mahakashyapa and Buddha met: that's why he smiled -- because that was the greatest sermon that Buddha had ever preached. Not saying a single thing and he had said all, all that could be said -- and all that could not be said, that too.

Mahakashyapa understood and laughed. In that laughter Mahakashyapa disappeared totally, became a Buddha. The flame from the lamp of Buddha jumped into Mahakashyapa. That is called the 'transmission beyond scriptures' -- the Flower Sermon. It is unique in the history of human consciousness. That is what is called avyakritopadesh: the unspoken word, the unuttered word.

Silence became so substantial, so solid; silence became so real, so existential; silence became tangible in that moment. Buddha was a nothing, Mahakashyapa also understood what it means to be a nothing, to be utterly empty.

There is no difference between Nagarjuna's shunyavada and Buddha's unuttered message. Nagarjuna is one of the greatest disciples of Buddha, and one of the most penetrating intellects ever. Only very few people -- once in a while, a Socrates, a Shankara -- can be compared with Nagarjuna. He was very, very intelligent. The uttermost that the intellect can do is to commit suicide; the greatest thing, the greatest crescendo that can come to the intellect is to go beyond itself -- that's what Nagarjuna has done. He has passed through all the realms of intellect, and beyond.

The logical positivists say that nothing is merely an abstraction. In the various instances of negative assertions -- for example: this is not sweet, I am not healthy, I was not there, he did not like me, etcetera, etcetera -- negation has no substance of its own. This is what the logical positivists say. Buddha does not agree, Nagarjuna does not agree. Martin Heidegger, one of the most penetrating intellects of the modern age, does not agree.

Heidegger says there is an actual experience of nothing. It is not just something created by language; there is an actual experience of nothing. It is inseparably bound up with being. The experience that attests to this is that of dread. Kierkegaard, the Danish philosopher, also asks, "What effect does nothing produce?" and answers, "It begets dread."

Nothing is an actual experience. Either you can experience it in deep meditation, or when death comes. Death and meditation are the two possibilities of experiencing it. Yes, sometimes you can experience it in love too. If you dissolve into somebody in deep love you can experience a kind of nothingness. That's why people are afraid of love -- they go only so far, then panic arises, then they are frightened. That's why very few people have remained orgasmic -- because orgasm gives you an experience of nothingness. You disappear, you melt into something and you don't know what it is. You go into the indefinable, *avyakrit*. You go beyond the social. You go into some unity where separation is no longer valid, where ego exists not. And it is frightening, because it is deathlike.

So it is an experience, either in love, which people have learned to avoid -- so many go on hankering for love, and go on destroying all possibilities for it because of the fear of nothingness -- or, in deep meditation when thought stops. You simply see there is nothing inside, but that nothing has a presence; it is not simply absence of thought, it is presence of something unknown, mysterious, something very huge. Or, you can experience it in death, if you are alert. People ordinarily die in unconsciousness. Because of the fear of nothingness they become unconscious. If you die consciously.... And you can die consciously only if you accept the phenomenon of death, and for that one has to learn for the whole life, prepare. One has to love to be ready to die, and one has to meditate to be ready to die. Only a man who has loved and meditated will be able to die consciously. And once you die consciously then there is no need for you to come back, because you have learned the lesson of life. Then you disappear into the whole; that is nirvana.

The logical positivists look very logical, but they miss something -- because reality is far more than logic. In ordinary experience we come only to what they say: this chair is here, this will be removed, then you will say there is no chair there. It simply indicates absence -- the chair has been removed. These are ordinary instances of nothingness: there was once a house and then it has been dismantled, it is no longer there. It is only an absence.

But there are nothingnesses deep inside your being, at the very core. At the very core of life, death exists. Death is the center of the cyclone. In love you come close to that, in meditation you come close to that, in physical death also you come close to that. In deep sleep, when dreams disappear, you come close to it. It is very life-giving, it is life-enhancing. A man who cannot sleep deeply will become ill, because it is

only in deep sleep, when he dies into his deepest depth, that he regains life, energy, vitality. In the morning he is again fresh and full of zest, gusto -- vibrant, again vibrant.

Learn to die! That is the greatest art to be learned, the greatest skill there is.

Heidegger's standpoint comes very close to Buddha's, and his language is very modern, that's why I'm quoting him. He says: "Every being, so far as it is a being, is made out of nothing." There is a parallel Christian doctrine too -- very neglected, because Christian theologicians cannot manage it, it is too much. The doctrine is *creatio ex nihilo*: the creation is out of nothing.

If you ask the modern physicist he will agree with Buddha: the deeper you go into matter, things start disappearing. A moment comes, when the atom is divided -- thing-hood completely disappears. Then there are electrons, but they are not things anymore, they are no-things. It is very difficult to understand. But physics, modern physics, has come very close to metaphysics -- because it is coming closer and closer to reality every day. It is approaching through matter, but coming to nothing. You know matter no longer exists in modern physics. Matter is just an illusion: it only appears, it is not there. The solidity of it, the substantiality of it, is all illusion; nothing is substantial, all is flux and energy. Matter is nothing but energy. And when you go deeper into energy, energy is not a thing, it is a no-thing.

Death is the point at which knowledge fails, and we become open to being -- that has been the Buddhist experience down the ages. Buddha used to send his disciples, when somebody had died, to see the body burning on the funeral pyre: "Meditate there, meditate on the nothingness of life." Death is the point at which knowledge fails, and when knowledge fails, mind fails. And when mind fails, there is a possibility of truth penetrating you.

But people don't know. When somebody dies you don't know what to do, you are very embarrassed. When somebody dies it is a great moment to meditate.

I always think that each city needs a Death Center. When somebody is dying and his death is very, very imminent he should be moved to the Death Center. It should be a small temple where people who can go deep in meditation should sit around him, should help him to die, and should participate in his being when he disappears into nothing. When somebody disappears into nothing great energy is released. The energy that was there, surrounding him, is released. If you are in a silent space around him, you will go on a great trip. No psychedelic can take you there. The man is naturally releasing great energy; if you can absorb that energy, you will also kind of die with him. And you will see the ultimate -- the source and the goal, the beginning and the end.

"Man is the being by whom nothing comes into the world," says Jean-Paul Sartre. Consciousness is not this or that object, it is not any object at all; but surely it is itself? "No," says Sartre, "that is precisely what it is not. Consciousness is never identical with itself. Thus, when I reflect upon myself, the self that is reflected is other than the self that reflects. When I try to state what I am, I fail, because while I am speaking, what I am talking about slips away into the past and becomes what I was. I am my past and my future, and yet I am not. I have been the one, and I shall be the other. But in the present, there is nothingness."

If somebody asks you, "Who are you?" what are you going to say? Either you can answer out of the past, which is no more, or you can answer out of the future, which you are not yet. But who are you right in this moment? A nobody, a nothingness. This nothingness is the very core, the heart -- the heart of your being.

Death is not the ax that cuts down the tree of life, it is the fruit that grows on it. Death is the very substance you are made of. Nothingness is your very being. Attain to this nothingness either through love or meditation, and go on having glimpses of it. This is what Nagarjuna means by shunya. This is what Buddha transferred that day when he delivered the Flower Sermon. This is what Mahakashyapa understood when he laughed. He saw nothingness, and the purity of it, the innocence of it, the primal innocence of it, the radiance of it, the immortality of it -- because nothingness cannot die. Things die; nothingness is immortal, eternal.

If you are identified with anything, you will suffer death. But if you know that you are death, how can you suffer death? Then nothing can destroy you; nothingness is indestructible.

A Buddhist parable narrates that the king of hell asked a newly arrived spirit whether during life he had met the three heavenly messengers. And when he answered, "No, my Lord, I did not," he asked whether he had ever seen an old man bent with age, or a poor and friendless sick man, or a dead man?

Buddhists call these three 'the messengers of God': old age, sickness, death -- three messengers of God. Why? -- because only through these experiences in life do you become aware of death. And if you become

aware of death and you start learning how to go into it, how to welcome it, how to receive it, you are released from the bondage, from the wheel of life and death.

Heidegger says, and so does Síren Kierkegaard, that nothingness creates dread. That is only half of the story. Because these two people are just philosophers, that's why it creates dread.

If you ask Buddha, Mahakashyapa, Nagarjuna, if you ask me, death looked at only partially creates dread; looked at absolutely, totally, it frees you from all dread, from all anguish, from all anxiety, it frees you from SAMSARA... because if you look partly then it creates fear that you are going to die, that you will become a nothing, that soon you will disappear. And naturally you feel nervous, shaken, uprooted. If you look at death totally, then you know you *are* death, you are made of it. So nothing is going to disappear, nothing is going to remain. Only nothingness is.

Buddhism is not a pessimistic religion as has been thought by many people. Buddhism is the way to get rid of both optimism and pessimism, to get rid of duality.

Start meditating on death. And whenever you feel death close by, go into it through the door of love, through the door of meditation, through the door of a man dying. And if some day you are dying -- and the day *is* going to come one day -- receive it in joy, benediction. And if you can receive death in joy and benediction, you will attain to the greatest peak, because death is the crescendo of life. Hidden in it is the greatest orgasm, because hidden in it is the greatest freedom.

Death is making love to God, or God making love to you. Death is cosmic, total orgasm. So drop all ideas that you carry about death -- they are dangerous. They make you antagonistic to the greatest experience that you need to have. If you miss death you will be born again. Unless you have learned how to die, you will go on being born again and again and again. This is the wheel, samsara, the world. Once you have known the greatest orgasm, then there is no need; you disappear, and you remain in that orgasm forever. You don't remain like you, you don't remain as an entity, you don't remain defined, identified with anything. You remain as the whole, not as the part.

This is Nagarjuna's shunyavada, and this is Buddha's unspoken message, the unspoken word. They are both the same.

The last question:

BELOVED OSHO, I AM AFRAID OF TAKING SANNYAS, ALTHOUGH I AM IMMENSELY ATTRACTED. I AM AFRAID BECAUSE OF MY HUSBAND. I DON'T THINK HE WILL BE ABLE TO UNDERSTAND IT.

You are not very respectful towards your husband. Do you think he's stupid or something? Why should he not be able to understand it? If he loves you, he will understand it. Love is understanding. If he does not love you, then whether you take sannyas or not, he's not going to understand you.

The second thing: if he does not understand your sannyas, it is his problem. You have to live your life. Never compromise, otherwise you will miss much. Never compromise! If you feel like becoming a sannyasin, become a sannyasin. Take the risk. If he loves you there is no problem, he will understand -- because love gives freedom. If he does not love you then there will be difficulty for him, because he will feel you are getting out of his possession, you are becoming independent, you are trying to be yourself. But to bow down to such expectations is suicidal. That is *his* problem. You have to live your life, he has to live his life. Nobody should try to impose things on the other.

But my feeling is that you must also be imposing things on him, that's why you are afraid. If you are not imposing anything on him, you can be independent. But it is a mutual arrangement: people are slaves to each other, and whenever you make a slave of somebody, remember, you are making somebody your master too. It is a mutual arrangement. You must be trying to manipulate your husband, you must be trying to force things upon him, you must be making him a cripple. Now you want to be independent, he will assert his independence too. Then he would like to go his own way, and that you cannot afford. That is the real fear.

But if you don't do something that you like, that you wanted to do, that you wanted to be, you will never be able to forgive him. And you will take revenge, and you will be angry, and you will be in a rage -- because you will constantly think you wanted to become a sannyasin, and it is only because of this man.... And you will feel encaged, imprisoned. Nobody likes being imprisoned. Then one hates the person who is the cause of your imprisonment, then one tries to take revenge in subtle ways. That will destroy your marriage.

Never create such a situation in which you cannot forgive the other. Only two independent persons can forgive each other. Slaves cannot forgive. And who knows, it may help him too, in some way.
I was reading one anecdote the other day:

Two explorers met in the wilds of the Amazon. The following exchange took place.
First explorer: "I came out here because the urge to wander is in my blood. Civilization sickens me. I like to see nature in its primitive form. I would like to plant my footprints where no human being has ever gone before. How about you? Why did you come out here?"
Second explorer: "My wife has become Osho's sannyasin, and she is doing Dynamic Meditation in the morning and Kundalini in the evening -- that's why!"

But good! If your husband goes to the Amazon and becomes an explorer, this is giving him a good opportunity to do something.
Enough for today.

The Heart Sutra

Chapter #3
Chapter title: Negation of Knowledge

13 October 1977 am in Buddha Hall

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HERE, O SARIPUTRA, FORM IS EMPTINESS
AND THE VERY EMPTINESS IS FORM;
EMPTINESS DOES NOT DIFFER FROM FORM,
FORM DOES NOT DIFFER FROM EMPTINESS;
WHATEVER IS FORM, THAT IS EMPTINESS,
WHATEVER IS EMPTINESS, THAT IS FORM;
THE SAME IS TRUE OF FEELINGS,
PERCEPTIONS, IMPULSES, AND CONSCIOUSNESS.
HERE, O SARIPUTRA,
ALL DHARMAS ARE MARKED WITH EMPTINESS;
THEY ARE NOT PRODUCED OR STOPPED,
NOT DEFILED OR IMMACULATE,
NOT DEFICIENT OR COMPLETE.

Knowledge is the curse, the calamity, the cancer. It is through knowledge that man becomes divided from the whole. Knowledge creates the distance.
You come across a wildflower in the mountains, you don't know what it is, your mind has nothing to say about it, the mind is silent. You look at the flower, you see the flower, but no knowledge arises in you -- there is wonder, there is mystery. The flower is there, you are there. Through wonder you are not separate, you are bridged.
If you know that this is a rose or a marigold, or something else, that very knowing disconnects you. The

flower is there, you are here, but there is no bridge -- you know! Knowledge creates distance. The more you know the bigger is the distance; the less you know the lesser the distance. And if you are in the moment of not knowing, there is no distance, you are bridged.

You fall in love with a woman or a man -- the day you fall in love there is no distance. There is only wonder, a thrill, an excitement, an ecstasy -- but no knowledge. You don't know who this woman is. Without knowledge, there is nothing to divide you. Hence the beauty of those first moments of love. You have lived with the woman only for twenty-four hours; knowledge has arisen. Now you have some ideas about the woman: you know who she is, there is an image. Twenty-four hours have created a past. Those twenty-four hours have left marks on the mind: you look at the same woman, there is no longer the same mystery. You are coming down the hill, that peak is lost.

To understand this is to understand much. To understand that knowledge divides, knowledge creates distance, is to understand the very secret of meditation. Meditation is a state of not knowing. Meditation is pure space, undisturbed by knowledge. Yes, the biblical story is true -- that man has fallen through knowledge, by eating the fruit of the tree of knowledge. No other scripture of the world surpasses that. That parable is the last word; no other parable has reached to that height and insight.

It looks so illogical that man has fallen through knowledge. It looks illogical because logic is part of knowledge. Logic is all in support of knowledge. It looks illogical, because logic is the root cause of man's fall. A man who is absolutely logical, absolutely sane, always sane, never allows any illogic in his life, is a madman. Sanity needs to be balanced by insanity; logic needs to be balanced by illogic. The opposites meet and balance. A man who is just rational is unreasonable -- he will miss much. In fact he will go on missing all that is beautiful and all that is true. He will collect trivia, his life will be a mundane life. He will be the worldly man.

That biblical parable has immense insight. Why has man fallen through knowledge? -- because knowledge creates distance, because knowledge creates 'I' and 'thou', because knowledge creates subject and object, the knower and the known, the observer and the observed. Knowledge is basically schizophrenic; it creates a split. And then there is no way to bridge it. That's why the more man has become knowledgeable, the less he is religious. The more educated a man, the less is the possibility for him to approach God.

Jesus is right when he says, "Only children will be able to enter into my kingdom"... only children.

What is that quality that a child has and you have lost? The child has the quality of non-knowledge, innocence. He looks with wonder, his eyes are absolutely clear. He looks deep, but he has no prejudices, no judgments, no a priori ideas. He does not project, hence he comes to know that which is.

The other day we were talking about the distinction between reality and truth. The child knows the truth, you know only the reality. The reality is that which you have created around yourself -- projecting, desiring, thinking. The reality is your interpretation of truth. Truth is simply that which is; reality is that which you have come to understand -- it is your idea of the truth. Reality consists of things, all separate. Truth consists of only one cosmic energy. Truth consists of oneness, reality consists of 'many-ness'. Reality is a crowd, truth is integration.

Before we enter into the sutras, this has to become the foundation: that knowledge is a curse.

J. Krishnamurti has said, "To negate is silence." To negate what? -- to negate knowledge, to negate mind, to negate this constant occupation inside you; to create an unoccupied space. When you are unoccupied you are in tune with the whole. When you are occupied you have fallen out of tune. Hence, whenever it happens that you can attain a moment of silence, there is immense joy. In that moment life has significance, in that moment life has a grandeur beyond words. In that moment life is a dance. In that moment if even death comes it will be a dance and a celebration, because that moment knows nothing but joy. That moment is joyous, it is blissful.

Knowledge has to be negated -- but not because I am saying so or because J. Krishnamurti says so or because Gautam Buddha has said so. If you negate because I am saying so, then you will negate your knowledge, and whatsoever I am saying will become your knowledge in its place; you will substitute it. The negation has not to come from the mind, otherwise the mind is very tricky. Then whatsoever I say becomes your knowledge, you start clinging to it. You throw your old idols and you replace them with new ones. But it is the same game played with new words, new ideas, new thoughts.

Then how to negate knowledge? Not by other knowledge: just seeing into the fact that knowledge creates distance, just seeing into this fact intensely, totally, is enough. Not that you have to replace it with something else; that intensity is fire, that intensity will reduce your knowledge to ashes. That intensity is enough. That intensity is what is known as 'insight'. Insight will burn your knowledge, and it will not be

replaced by other knowledge. Then there is emptiness, *shunyata*. Then there is nothingness, because then there is no content; there is undisturbed, undistorted truth.

You have to *see* what I am saying, you are not to learn what I am saying. Here, sitting with me every day, listening to me, don't start collecting knowledge. Here, listening to me, don't start hoarding. Listening to me should be an experiment in insight. You should listen with intensity, with totality, with as much awareness as is possible for you. In that very awareness you will see a point, and that very seeing is transformation. Not that you have to do something else afterwards; the seeing itself brings mutation. If some effort is needed, that simply shows you missed. If you come tomorrow and ask me, "I have understood that knowledge is the curse, that knowledge creates distance. Now, how to drop it?" -- then you missed. If the 'how' arises, then you missed. The 'how' cannot arise, because the 'how' is asking for more knowledge. The 'how' is asking for methods, techniques: "What should be done?" And insight is enough; it need not be helped by any efforts. Its fire is more than enough to burn all knowledge that you carry within you. Just see the point.

Listening to me, go with me. Listening to me, hold my hand and move in the spaces that I'm trying to help you to move in. And see what I am saying, don't argue. Don't say yes, don't say no. Don't agree, don't disagree. Just be with me in this moment -- and suddenly the insight is there. If you are listening attentively... and by attention I don't mean concentration; by attention I simply mean you are listening with awareness, not with a dull mind; you are listening with intelligence, with aliveness, with openness. You are here, now, with me. That's what I mean by attention: you are nowhere else. You are not comparing in the mind what I am saying with your old thoughts. You are not comparing at all, you are not judging. You are not there judging inside, within you, whether what I am saying is right or not, or how much is right.

Just the other day I was talking with a seeker. He has the quality of a seeker, but is burdened by knowledge. While I was talking to him his eyes became full of tears. His heart was just going to open, and in that very moment the mind jumped in and destroyed the whole beauty of it. He was just moving towards the heart and opening, but immediately his mind came in. Those tears that were just on the verge of dropping, disappeared. His eyes became dry. What had happened? -- I said something with which he could not agree. He was agreeing with me, up to a certain point. Then I said something which goes against his Jewish background, which goes against the Kabbala, and immediately the whole energy changed. He said, "Everything is right. Whatsoever you are saying is right, but this one thing: that God has no purpose, that existence exists purposelessly -- with this I cannot agree, because the Kabbala says just the opposite: that life has purpose, that God is purposive, that he is leading us towards a certain destiny, that there *is* a destination."

He may not have even looked at it this way -- that he missed in that moment because comparison came in. What does the Kabbala have to do with me? When you are with me, put away all your knowledge of the Kabbala, of yoga, of tantra, of this and that. When you are with me, be with me. If you are totally with me... and I am not saying that you are agreeing with me, remember. I am not saying that you are agreeing with me: there is no question of agreement or disagreement.

When you see a roseflower, do you agree with it or disagree with it? When you see the sunrise, do you agree or do you disagree? When you see the moon in the night, you simply see it! Either you see it or you don't see it, but there is no question of agreement or disagreement.

That way, be with me; that is the way of being with a master. Just be with me. I'm not trying to convince you about anything. I'm not trying to convert you to some theory, philosophy, dogma, to some church, no! I'm simply sharing what has happened to me, and in that very sharing, if you participate, it can happen to you too. It is infectious. Insight transforms.

When I am saying knowledge is a curse you can agree or disagree -- and you have missed! You just listen to it, just see into it, go into the whole process of knowledge. You see how knowledge creates distance, how knowledge becomes a barrier, how knowledge stands in between, how knowledge goes on increasing and the distance goes on increasing, how innocence is lost through knowledge, how wonder is destroyed, crippled, murdered through knowledge, how life becomes a dull and boring affair through knowledge. Mystery is lost, and with the mystery God is lost.

Mystery disappears because you start having the idea that you know. When you know, how can there be mystery? Mystery is possible only when you don't know.

And remember, man has not known a thing! All that we have gathered is just rubbish. The ultimate remains beyond grasp. What we have gathered are only facts, truth remains untouched by our efforts. And that is the experience not only of Buddha, Krishna, Krishnamurti and Ramana; that is the experience even of

Edison, Newton, Albert Einstein. That is the experience of poets, painters, dancers. All the great intelligences of the world -- they may be mystics, they may be poets, they may be scientists -- are in absolute agreement about one thing: that the more we know, the more we understand that life is an absolute mystery. Our knowledge does not destroy its mystery. It is only stupid people who think that because they know a little bit, now there is no more mystery in life. It is only the mediocre mind that becomes too attached to knowledge; the intelligent mind remains above knowledge. He uses it, certainly uses it -- it is useful, it is utilitarian -- but knows perfectly well that all that is true is hidden, remains hidden. We can go on knowing and knowing, but God remains unexhausted.

Listen with insight, attention, totality. And in that very vision you will see something, and that seeing changes you. You don't ask how.

That is the meaning when Krishnamurti says, "To negate is silence." Insight negates. And when something is negated and nothing is posited instead, something has been destroyed and nothing has been put, replaced in its place, there is silence -- because there is space. There is silence because the old has been thrown and the new has not been brought in. That silence Buddha calls shunyata. That silence is emptiness, nothingness. And only that nothingness can operate in the world of truth.

Thought cannot operate there. Thought works only in the world of things, because thought is also a thing -- subtle, but it is also material. That's why thought can be recorded, that's why thought can be relayed, conveyed. I can throw a thought at you; you can hold it, you can have it. It can be taken and given, it is transferable, because it is a thing. It is a material phenomenon.

Emptiness cannot be given, emptiness cannot be thrown at you. You can participate in it, you can move into it, but nobody can give it to you. It is nontransferable. And only emptiness operates in the world of truth. Truth is known only when mind is not. To know truth mind has to cease, it has to go out of functioning. It has to be quiet, still, unmoving.

Thought cannot operate in truth, but truth can operate through thoughts. You cannot attain to truth by thinking, but when you have attained it you can use thinking in its service. That's what I am doing, that's what Buddha has done, that's what all the masters have done.

What I am saying is a thought, but behind this thought is emptiness. That emptiness has not been produced by thought, that emptiness is beyond thought. Thought cannot touch it, thought cannot even look at it.

Have you observed one phenomenon? -- that you cannot think about emptiness, you cannot make emptiness a thought. You cannot think about it, it is unthinkable. If you can think about it, it will not be emptiness at all. Thought has to go for emptiness to come; they never meet. Once emptiness has come, it can use all kinds of devices to express itself.

Insight is a state of no-thought. Whenever you see something, you always see when there is no thought. Here also, listening to me, being with me, sometimes you see. But those moments are gaps, intervals. One thought has gone, another has not come, and there is a gap; and in that gap something strikes, something starts vibrating. It is like somebody playing on a drum: the drum is empty inside, that's why it can be played upon. That emptiness vibrates. That beautiful sound that comes out is produced out of emptiness. When you are, without a thought, then something is possible, immediately possible. Then you can see what I am saying. Then it will not be just a word heard, then it will become an intuition, an insight, a vision. You have looked into it, you have shared it with me.

Insight is a state of non-thinking, no-thought. It is a gap, an interval in the process of thought, and in that gap is the glimpse, the truth.

The English word empty comes from a root which means at leisure, unoccupied. It is a beautiful word if you go to the root. The root is very pregnant: it means at leisure, unoccupied. Whenever you are unoccupied, at leisure, you are empty. And remember, the proverb that says that the empty mind is the devil's workshop is just nonsense. Just the opposite is the truth: the occupied mind is the devil's workshop. The empty mind is God's workshop, not the devil's. But you have to understand what I mean by 'empty' -- at leisure, relaxed, non-tense, not moving, not desiring, not going anywhere, just being here, *utterly* here. An empty mind is a pure presence. And all is possible in that pure presence, because the whole existence comes out of that pure presence.

These trees grow out of that pure presence, these stars are born out of this pure presence; we are here -- all the Buddhas have come out of this pure presence. In that pure presence you are in God, you are God. Occupied, you fall; occupied, you have to be expelled from the garden of Eden. Unoccupied you are back in the garden, unoccupied you are back at home.

When the mind is not occupied by reality, by things, by thoughts, then there is that which is. And that which is, is the truth. Only in emptiness is there a meeting, merging. Only in emptiness do you open to truth and truth enters in you. Only in emptiness do you become pregnant with truth.

These are the three states of the mind. The first is content and consciousness. You always have contents in the mind -- a thought moving, a desire arising, anger, greed, ambition. You always have some content in the mind; the mind is never unoccupied. The traffic goes on, day-in, day-out. While awake it is there, while asleep it is there. While awake you call it thinking, while asleep you call it dreaming -- it is the same process. Dreaming is a little more primitive, that's all -- because it thinks in pictures. It does not use concepts, it uses pictures. It is more primitive; like small children think in pictures. So in small children's books you have to make big pictures, colorful, because they think through pictures. Through pictures they will learn words. By and by those pictures become smaller and smaller, and then they disappear.

The primitive man also thinks in pictures. The ancientmost languages are pictorial languages. Chinese is a pictorial language: it has no alphabet. It is the ancientmost language. In the night you again become primitive, you forget your sophistication of the day and you start thinking in pictures -- but it is the same.

And the psychoanalyst's insight is valuable -- that he looks into your dreams. Then there is more truth, because you are more primitive; you are not trying to deceive anybody, you are more authentic. In the day you have a personality around you which hides you -- layers upon layers of personality. It is very difficult to find out the true man. You will have to dig deep, and it hurts, and the man will resist. But in the night, just as you put your clothes away, you put your personality away too. It is not needed because you will not be communicating with anybody, you will be alone in your bed. And you will not be in the world, you will be absolutely in your private realm. There is no need to hide and no need to pretend. That's why the psychoanalyst tries to go into your dreams, because they show much more clearly who you are. But it is the same game played in different languages; the game is not different. This is the ordinary state of the mind: mind and content, consciousness plus content.

The second state of the mind is consciousness without content; that's what meditation is. You are fully alert, and there is a gap, an interval. No thought is encountered, there is no thought before you. You are not asleep, you are awake -- but there is no thought. This is meditation. The first state is called mind, the second state is called meditation.

And then there is a third state. When the content has disappeared, the object has disappeared, the subject cannot remain for long -- because they exist together. They produced each other. When the subject is alone it can only hang around a little while more, just out of the momentum of the past. Without the content the consciousness cannot be there long; it will not be needed, because a consciousness is always a consciousness *about* something. When you say 'conscious', it can be asked "About what?" You say, "I am conscious of...." That object is needed, it is a must for the subject to exist. Once the object has disappeared, soon the subject will also disappear. First go the contents, then consciousness disappears.

Then the third state is called *samadhi* -- no content, no consciousness. But remember, this no-content, no-consciousness, is not a state of unconsciousness. It is a state of superconsciousness, of transcendental consciousness. Consciousness now is only conscious of itself. Consciousness has turned upon itself; the circle is complete. You have come home. This is the third state, samadhi; and this third state is what Buddha means by shunyata.

First drop the content -- you become half-empty, then drop consciousness -- you become fully empty. And this full-emptiness is the most beautiful thing that can happen, the greatest benediction.

In this nothingness, in this emptiness, in this selflessness, in this shunyata, there is complete security and stability. You will be surprised to know about this -- complete security and stability when you are not. All fears disappear... because what is the basic fear? The basic fear is the fear of death. All other fears are just reflections of the basic fear. All other fears can be reduced to one fear: the fear of death, the fear that, "One day I may have to disappear, one day I may have to die. I am, and the day is coming when I will not be" -- that frightens, that is the fear.

To avoid that fear we start moving in such a way so that we can live as long as possible. And we try to secure our lives -- we start compromising, we start becoming more and more secure, safe, because of the fear. We become paralyzed, because the more secure you are, the more safe you are, the less alive you will be.

Life exists in challenges, life exists in crises, life needs insecurity. It grows in the soil of insecurity. Whenever you are insecure, you will find yourself more alive, more alert. That's why rich people become dull: a kind of stupidity and a kind of stupor surrounds them. They are so secure, there is no challenge. They

are so secure, they need not be intelligent. They are so secure -- for what do they need intelligence? Intelligence is needed when there is challenge, intelligence is provoked by challenge.

So because of the fear of death we strive for security, for a bank balance, for insurance, for marriage, for a settled life, for a home; we become part of a country, we join a political party, we join a religious church -- we become Hindus, Christians, Mohammedans. These are all ways to find security. These are all ways to find some place to belong to -- a country, a church. Because of this fear politicians and priests go on exploiting you. If you are not in any fear, no politician, no priest can exploit you. It is only out of fear that he can exploit because he can provide -- at least he can promise -- that this will make you secure: "This will be your security. I can guarantee." The goods may never be delivered -- that's another thing -- but the promise.... And the promise keeps people exploited, oppressed. The promise keeps people in bondage.

Once you have known this inner emptiness then there is no fear, because death has already happened. In that emptiness it has happened. In that emptiness you have disappeared. How can you be afraid anymore? About what? About whom? And who can be afraid? In this emptiness all fear disappears because death has already happened. Now there is no longer any death possible. You feel a kind of deathlessness, timelessness. Eternity has arrived. Now you don't look for security; there is no need.

This is the state of a sannyasin. This is the state where a man need not be a part of a country, need not be a part of a church, or stupid things like that.

It is only when you have become nothing that you can be yourself. It looks paradoxical.

And you need not compromise, because it is out of fear and greed that one compromises. And you can live in rebellion because there is nothing to lose. You can become a rebellion; there is nothing to fear. Nobody can kill you, you have already done that thing yourself. Nobody can take anything away from you; you have dropped all that which can be taken away from you. Now you are in nothingness, you *are* a nothingness. Hence the paradoxical phenomenon: that in this nothingness arises a great security, a great safety, a stability -- because there is no more death possible.

And with death, time disappears. With death disappear all the problems that are created by death and by time. In the wake of all these disappearances, what is left is a pure sky. This pure sky is samadhi, nirvana. Buddha is talking about this.

These sutras have been addressed to one of Buddha's greatest disciples, Sariputra. Why to Sariputra?

The first day I told you that there are seven planes, seven rungs of the ladder. The seventh is the transcendental: Zen, Tantra, Tao. The sixth is the spiritual-transcendental: yoga. Up to the sixth, method remains important, 'how' remains important. Up to the sixth, discipline remains important, ritual remains important, techniques remain important. Only when you reach to the seventh do you see that to be nothing is needed.

Sariputra is addressed in these sutras because Sariputra was at the sixth center, the sixth rung. He was one of the greatest disciples of Buddha. Buddha had eighty great disciples; Sariputra is one of the chief amongst those eighty. He was the most knowledgeable man around Buddha. He was the greatest scholar and pundit around Buddha. When he had come to Buddha, he himself had five thousand disciples.

When he had come to Buddha for the first time he had come to argue, to debate with and defeat Buddha. He had come with his five thousand disciples -- to impress. And when he stood before Buddha, Buddha laughed. And Buddha said to him, "Sariputra, you know much, but you do not know at all. I can see you have accumulated great knowledge, but you are empty. You have come to discuss and debate and to defeat me, but if you *really* want to discuss with me, you will have to wait at least one year."

Sariputra said, "One year? For what?"

Buddha said, "You will have to remain silent for one year; that will be the price to be paid. If you can remain silent for one year then you can discuss with me, because what I am going to say to you will come out of silence. You need a little experience of it. And I see, Sariputra, you have not even tasted a single moment of silence. You are so full of knowledge, your head is heavy. I feel compassion for you, Sariputra. You have been carrying such a load for many lives. You are not a brahmin only in this life, Sariputra, you have been a brahmin for many lives. And for many lives you have carried the Vedas and the scriptures. It has been your style for many lives... but I see a possibility. You are knowledgeable, but yet the promise is there. You are knowledgeable, but your knowledge has not completely blocked your being; there are a few windows still left. I would like, for one year, to clean those windows, and then there is a possibility of our meeting and talking and being. You be here for one year."

This was strange. Sariputra had been traveling all over the country, defeating people. That was one of the things in India: knowledgeable people used to travel all over the country and defeat others in great

debates and discussions, marathon debates. And that was thought to be one of the greatest things to do. If somebody had become victorious all over the country and he had defeated all the scholars, that was a great ego satisfaction. That man was thought to be bigger than kings, emperors. That man was thought to be greater than the rich people.

Sariputra was traveling. And naturally, you cannot declare yourself the victorious one if you have not defeated Buddha. So he had come for that. So he said, "Okay, if I have to wait for one year, I will wait." And for one year he was sitting there in silence with Buddha. In one year, the silence settled in him.

And after one year Buddha asked him, "Now we can discuss and you can defeat me, Sariputra. I will be immensely happy to be defeated by you."

And he laughed and touched Buddha's feet and said, "Initiate me. In this one year's silence, listening to you, there have been a few moments when the insight has happened to me. Although I had come as the antagonist, I thought, 'While I am here sitting for one year, why not listen to this man, to what he is saying?' So out of curiosity I started listening. But sometimes those moments came and you penetrated me, and you touched my heart, and you played on my inner organ, and I have heard the music. You have defeated me without defeating me."

Sariputra became Buddha's disciple, and his five thousand disciples also became Buddha's disciples. Sariputra was one of the very well-known scholars of those days. These sutras are addressed to Sariputra.

HERE, O SARIPUTRA, FORM IS EMPTINESS
AND THE VERY EMPTINESS IS FORM;
EMPTINESS DOES NOT DIFFER FROM FORM,
FORM DOES NOT DIFFER FROM EMPTINESS;
WHATEVER IS FORM, THAT IS EMPTINESS,
WHATEVER IS EMPTINESS, THAT IS FORM,
THE SAME IS TRUE OF FEELINGS,
PERCEPTIONS, IMPULSES, AND CONSCIOUSNESS.

HERE, O SARIPUTRA.... What does Buddha mean by 'here'? He means his space. He says, "From the vision of my world, from the transcendental standpoint, the space where I exist and the eternity where I exist...."

HERE, O SARIPUTRA, FORM IS EMPTINESS
AND THE VERY EMPTINESS IS FORM;

This is one of the most important assertions. The whole Buddhist approach depends on this: that the manifest is the unmanifest; that the form is nothing but the form of emptiness itself, and the emptiness is also nothing but the form, the possibility of the form. The statement is illogical and obviously appears to be nonsense. How can form be emptiness? They are opposites. How can emptiness be form? They are polarities.

One thing has to be understood before we can enter into the sutra rightly: Buddha is not logical, Buddha is dialectical.

There are two approaches towards reality: one is logical. Of that approach, Aristotle is the father in the West. It simply moves in a line, a clear-cut line. It never allows the opposite; the opposite has to be discarded. This approach says A is A and never not A. A cannot be not A. This is the formulation of Aristotelian logic -- and it looks perfectly right, because we have all been brought up with that logic in the schools, colleges, universities. The world is dominated by Aristotle: A is A and never not A.

The second approach towards reality is dialectical. In the West that approach is associated with the names of Heraclitus, Hegel. The dialectical process says: life moves through polarities, through opposites -- just as a river flows through two banks which oppose each other, but those opposing banks keep the river flowing between them. This is more existential. Electricity has two poles, positive and negative. If Aristotle's logic is of existence, then electricity is very, very illogical. Then God himself is illogical, because he produces new life out of the meeting of a man and a woman, which are opposites -- yin and yang, male and female. If God had been brought up by Aristotle in an Aristotelian logic, in the linear logic, then homosexuality would have been the norm and heterosexuality would have been perversion. Then man would love man and woman would love woman. Then opposites could not meet.

But God is dialectical. Everywhere, opposites are meeting. In you, birth and death are meeting. Everywhere, opposites are meeting -- day and night, summer and winter. The thorn and the flower, they are meeting; they are on the same branch, they come out of the same source. Man and woman, youth and old age, beauty and ugliness, body and soul, the world and God -- all are opposites. This is a symphony of the opposites. Opposites are not only meeting but creating a great symphony -- only opposites *can* create a symphony. Otherwise life would be a monotony, not a symphony. Life would be a boredom. If there were only one note continuously being repeated, it would be bound to create boredom. There are opposite notes: thesis meeting with the antithesis, creating a synthesis; and in its own turn, synthesis again becomes a thesis, creates an antithesis, and a higher synthesis evolves. That's how life moves.

Thus Buddha's approach is dialectical, and it is more existential, more true, more valid.

A man loves a woman, a woman loves a man -- then something else has to be understood too. Now biologists say, and psychologists agree, that man is not only man, he is woman too. And woman is not simply woman, she is man too. So when a man and a woman meet, there are not two persons meeting but four persons meeting. The man is meeting with the woman, but the man has a hidden woman in himself; so has the woman a hidden man in herself; they are also meeting. The meeting is on double planes. It is more intricate, more complex, more intertwined. A man is man and woman, both. Why? -- because he comes out of both. Something has been contributed to you by your father and something has been contributed to you by your mother, whosoever you are. A man flows in your blood and a woman too. You have to be both because you are the meeting of the polar opposites. You are a synthesis! It is impossible to deny one and just be the other. That's what has been done.

Aristotle has been followed literally, in every way, and that has created many problems for man -- and such problems which seem to be unsolvable if Aristotle is to be followed. A man has been taught to be just a man: never to show any feminine traits, never to show any softness of the heart, never to show any receptivity, always be aggressive. Man has been taught never to cry, never weep -- because tears are feminine. Women have been taught never to be in any way like the male: never to show aggression, never show expression, to always remain passive, receptive. This is against reality, and this has crippled both. In a better world, with better understanding, a man will be both, a woman will be both -- because sometimes a man needs to be a woman. There are moments when he needs to be soft -- tender moments, love-moments. And there are moments when a woman needs to be expressive and aggressive -- in anger, in defense, in rebellion. If a woman is simply passive, then she will turn into a slave automatically. A passive woman is bound to become a slave -- that's what happened down the ages. And an aggressive man, emphatically aggressive and never tender, is bound to create wars, neurosis in the world, violence.

Man has been fighting, continuously fighting; it seems that man exists on the earth just to fight. In three thousand years there have been five thousand wars! War continues somewhere or other, the earth is never whole and healthy... never a moment without war. Either it is in Korea, or it is in Vietnam, or it is in Israel, or India, Pakistan, or in Bangladesh; somewhere the massacre has to continue. Man has to kill. To remain man, he has to kill. Seventy-five percent of energy is put into war effort, into creating more bombs, hydrogen bombs, neutron bombs, and so on and so forth. It seems that man's whole purpose here on earth is war. The war heroes are respected the most. The war politicians become the great names in history: Adolf Hitler, Winston Churchill, Joseph Stalin, Mao Zedong -- these names are going to remain. Why? -- because they fought great wars, they destroyed. Whether in aggression or in defense -- that is not the point -- but these were the warmongers. And nobody ever knows who was aggressive -- whether Germany was aggressive or not, it all depends on who writes the history. Whosoever wins will write the history, and he will prove the other was the aggressor. History would be totally different if Adolf Hitler had been victorious. Yes, the Nuremburg trials would have been there, but the Americans and English and French generals and politicians would have been on trial. And history would have been written by Germans; naturally they would have a different vision.

Nobody knows what is true. One thing is certain: that man puts his whole energy into war effort. The reason? -- the reason is that man has been taught to be just man, his woman has been denied. So no man is whole. And so is the case with woman -- no woman is whole. She has been denied her male part. When she was a small child she could not fight with boys, she could not climb on the trees; she had to play with dolls, she had to play 'house'. This is a very, very distorted vision.

Man is both, so is woman -- and both are needed to create a real, harmonious human being. The existence is dialectical; and opposites are not only opposites, they are complementaries too.

Buddha says: HERE O SARIPUTRA -- in my world, Sariputra, in my space, in my time, Sariputra, at

the seventh rung of the ladder, in this state of no-mind, in this state of samadhi, in this state of nirvana, enlightenment -- FORM IS EMPTINESS. Man is woman and woman is man, and life is death and death is life. Opposites are not opposites, Sariputra; they are interpenetrating each other, they exist through each other. To show this basic insight Buddha says: Form is formlessness, and formlessness is form; the unmanifest becomes manifest, and the manifest again becomes unmanifest. They are not different, Sariputra, they are one. The duality is only apparent. Deep down it is all one.

EMPTINESS DOES NOT DIFFER FROM FORM,
FORM DOES NOT DIFFER FROM EMPTINESS;
WHATEVER IS FORM, THAT IS EMPTINESS,
WHATEVER IS EMPTINESS, THAT IS FORM;
THE SAME IS TRUE OF FEELINGS,
PERCEPTIONS, IMPULSES AND CONSCIOUSNESS.

The whole of life and the whole existence consists of polar opposites, but only on the surface are they different. These opposites are like my two hands: I can oppose them with each other, I can even manage a kind of conflict, a fight between them. But my left hand and my right hand are both my hands. Within me, they are one. That is exactly the case.

Why is Buddha saying this thing to Sariputra? -- because if you understand this your worries will disappear. Then there is no worry. Life is death, death is life. To be is a way towards not-to-be, and not-to-be is a way towards to be. It is the same game. Then there is no fear, then there is no problem. With this insight a great acceptance arises.

HERE, O SARIPUTRA,
ALL DHARMAS ARE MARKED WITH EMPTINESS;
THEY ARE NOT PRODUCED OR STOPPED,
NOT DEFILED OR IMMACULATE,
NOT DEFICIENT OR COMPLETE.

Buddha says: All dharmas are full of emptiness. That nothingness exists at everything's core: that nothingness exists in a tree, that nothingness exists in a rock, that nothingness exists in a star.

Now scientists will agree: they say that when a star collapses it becomes a black hole, nothingness. But that nothingness is not just nothingness; it is immensely powerful, it is very full, overflowing.

The concept, the hypothesis of a black hole, is of immense value in understanding Buddha. A star exists for millions and trillions of years, but one day it has to die. Everything that is born has to die. Man exists for seventy years, then what happens? Exhausted, tired, he disappears, he falls back into the original unity. So it is going to happen to everything, sooner or later. The Himalayas will disappear one day, so will this earth disappear one day, so will this sun disappear one day. But when a great star disappears, where will it disappear? It collapses within itself. It is such a big mass; it collapses. Just as a man walking -- an old man -- falls on the street and collapses, if you leave the man there, sooner or later his body will disappear, disintegrate into the mud, into the earth. If you leave it there for many years, then the bones will also disappear into dust. The man was there one day, walking, living, loving, fighting, and now all has disappeared into a black hole. So does it happen with a star: when a star collapses into itself it becomes a black hole. Why is it called a black hole? -- because now there is no mass, there is only pure emptiness, what Buddha calls shunyata. And the shunyata, the pure emptiness, is so powerful that if you come under the impact of it, near it, in its vicinity, you will be pulled, pulled into the emptiness, and you will also collapse and disappear.

For space travel this is going to be a future problem, because there are many stars which have become black holes. And you cannot see it because it is nothing, it is just absence. You cannot see it, and you can come across it. If a spaceship comes near it, under its gravitation, it will simply be pulled in. Then there is no way to get out of it, it is impossible to find a way to get out of it. The pull is so big it will be simply pulled in, and it will disappear and collapse. And you will never hear about the spaceship, where it went, what happened to it, what happened to the space travelers.

This black hole is very, very like Buddha's concept of emptiness. All forms collapse and disappear into

blackness, and then when they have rested for a long time, they bubble up -- again a star is born. This goes on: life and death, life and death -- this goes on. This is the way existence moves.

First it becomes manifested, then becomes tired, goes into unmanifestation, then again revives its energy through rest, relaxation, again becomes manifest. The whole day you work, you become tired; in the night you disappear in your sleep into a black hole. You put your lights out, you slip under your blanket, you close your eyes; then within moments consciousness is gone. You have collapsed withinwards. There are moments when even dreams are no longer there; then sleep is the deepest. In that deep sleep you are in a black hole, you are dead. For the time being you are in death, resting in death. And then in the morning you are again back, full of juice and gusto and life, again rejuvenated. If you have a really good, deep sleep without dreams, the morning is so fresh, so vital, so radiant, you are again young. If you know how to sleep deeply, you know how to revive yourself again and again. By the evening again you are collapsing, tired, exhausted by the day's activities.

The same happens to everything. Man is a miniature of the whole existence. What happens to man happens to the whole existence on a bigger scale, that's all. Every night you disappear into nothingness, every morning you come into form. Form, no-form, form, no-form; this is how life moves, these are the two steps.

HERE, O SARIPUTRA,
ALL DHARMAS ARE MARKED WITH EMPTINESS;
THEY ARE NOT PRODUCED OR STOPPED...

And Buddha is saying: Nothing has to be done, only understanding is needed.

This is a radical statement. It can transform your whole life if you can see it as an insight.

... THEY ARE NOT PRODUCED OR STOPPED...

Nobody is producing these forms, and nobody is stopping these forms. Buddha does not believe in a God as manipulator, as a controller, as a creator, no. That would be a duality, an unnecessary hypothesis. Buddha says it is happening on its own; it is natural, nobody is doing it. It is not that first God thinks, "Let there be light" -- as it says in the Bible -- so there is light. And then one day he says, "Now, let there be no light," and the light disappears. Why bring this God in? And why give him such ugly work? And he will have to do it forever and forever: "Let there be light, let there be no light, let there be light.... Now let this man be there, now let him die" -- just think of him and his boredom! Buddha relieves him, he says it is unnecessary.

It is just natural. Trees bring seeds, then seeds bring trees, and trees again bring seeds. What is a seed? The disappearance of the tree; the tree has moved into no-form. You can carry a seed in your pocket, you can carry a thousand seeds in your pocket, but you cannot carry a thousand trees in your pocket. The trees have form, bulk, mass; the seed has nothing. And if you look into the seed you will find nothing. If you had not seen, not known that a seed becomes a tree, and somebody gives you a seed and says, "Look, this seed is very, very magical -- it can become a big tree, and there will be many fruits for many years, and great foliage and flowers and greenery, and birds will come and make nests there," you will say, "What are you talking about? Out of this small pebble? Do you think I am stupid or something? How can it happen? It can't happen."

But you know it happens, that's why you don't take any note of it. A miracle is happening. The small seed is carrying the whole blueprint of the tree, of the leaves -- the shape and the size and the number -- and the branches, and the form of the branches, and the length and the height of the tree, and the life, and how many fruits and how many flowers will come out of it, and how many seeds finally this one seed is going to produce. Scientists say that even a single seed is enough to make the whole earth green. It has immense potentiality. Not only the whole earth -- one single seed can fill all the planets with greenery, because one seed can produce millions of seeds, then each seed will produce millions, and so on and so forth. The whole existence can become green out of a single seed. That nothingness is very potential, very powerful! Immense! Enormous! Vast!

Buddha says nobody is producing it and nobody is stopping it. Buddha says there is no need to go to a

temple and to pray and tell God, "Do this, don't do that" -- there is nobody.

And what is his message? He says, "Accept it. It is so. It is in the nature of things. It is just natural, things come and go."

In this acceptance, in this *tathata*, in this suchness, all worries disappear; you are freed from worries. Then there is no problem. And nothing can be stopped, and nothing can be changed, and nothing can be produced. Things are as they are and things will be as they will be, so there is nothing for you to do. You can just watch these things happening. You can participate in these things. Be... in that being there is silence, in that being there is joy. That being is freedom.

THESE ARE... NOT DEFILED OR IMMACULATE...

This existence is neither impure nor pure. There is nobody who is a sinner and nobody who is a saint.

Buddha's insight is utterly revolutionary: he says nothing can be impure and nothing can be pure; things are just as they are. It is all mind games that we play around, and we create the idea of purity -- and then comes impurity. We create the idea of the saint -- and then in comes the sinner.

You want sinners to disappear? They can disappear only when your saints have disappeared, not before that. They exist together. You want immorality to disappear? -- then morality has to go. It is morality that creates immorality. It is the moral ideals that create condemnation for a few people who cannot follow them, who cannot go with them. And you can make anything immoral -- just create an idea: This is moral. You can make a holy cow out of anything, and then it becomes a problem.

Buddha says nothing is ever defiled and nothing is ever immaculate. Purity, impurity, are mind attitudes. Can you tell about a tree whether it is moral or immoral? Can you say about an animal that he's a sinner or a saint? Try to see this ultimate vision: there is no sinner, no saint, nothing moral, nothing immoral. In this acceptance, where is the possibility of worrying? There is nothing to improve either! And there is no goal, because there is no value. This journey is a journey without any goal. It is a pure journey; it is a play, a *leela*. And there is nobody behind it, doing it. All is happening, and there is nobody doing it. If the doer is there then the problem arises -- then pray to the doer, then persuade the doer, then become friends with the doer. Then you will be benefitted, and those who are not friends with the doer will be deprived -- they will suffer in hell. That's what Christians, Hindus, Mohammedans think. Mohammedans think those who are Mohammedans are going to heaven and those who are not, poor fellows, they are going to hell. And the same is the case with Christians and Hindus: the Hindus think those who are not Hindus have no chance; the Christians think those who don't come through the church, those who don't pass through the church, are going to suffer *eternal* hell -- not limited, unlimitedly, forever.

Buddha says: There is no sinner, no saint; nothing is pure, nothing is impure, things are as they are. Just try to persuade a tree, ask the tree, "Why are you green? Why are you not red?"

And if the tree listens to you, she will go neurotic -- "Why am I not red? Why? Really, the question is relevant. Why am I green?" Condemn the green and praise the red, and sooner or later you will find the tree on some psychiatrist's couch being analyzed, helped.

First you create the problem, and then comes the savior. It is a beautiful business.

Buddha cuts the very root. He says: You are the way you are. There is nothing to improve, nowhere to go. And this is my whole approach too: you are as perfect as you can be, more is not possible. The 'more' will only create trouble for you. The idea of 'more' will drive you mad. Accept nature, live naturally, simply, spontaneously, moment-to-moment, and there is holiness -- because you are whole, not because you have become a saint.

... NOT DEFILED OR IMMACULATE,
NOT DEFICIENT OR COMPLETE.

Nothing is complete and nothing is incomplete; these values are meaningless. Says Buddha: Here, O Sariputra, where I exist, nothing is good, nothing is bad. Here, where I exist, samsara and nirvana are the same. There is no distinction between this world and that world. There is no distinction between the profane and the sacred. Here, where I exist, all distinctions have disappeared, because distinctions are made by thought. When thought disappears, distinctions disappear.

Sinners are created by thought, and saints are created by thought. Good and bad are created by thought. It is thought alone that makes distinctions. Buddha says: When knowledge disappears, thought disappears. There is no duality. It is all oneness.
There is a famous saying of Sosan:

IN THE HIGHER REALMS OF TRUE SUCHNESS
THERE IS NEITHER SELF NOR OTHER THAN SELF.
WHEN DIRECT IDENTIFICATION IS SOUGHT,
WE CAN ONLY SAY 'NOT TWO'.
ONE IN ALL, ALL IN ONE:
IF THIS IS REALIZED,
NO MORE WORRY ABOUT YOUR NOT BEING PERFECT.

ONE IN ALL, ALL IN ONE -- IF THIS IS REALIZED, NO MORE WORRY ABOUT YOUR NOT BEING PERFECT. There is no perfection, no imperfection. See it, and see it right now! Don't come later on and ask me how to do it. There is no 'how' either. 'How' brings knowledge -- and knowledge is the curse.

Without the distorting media of thought you fall into unity with the whole. Without thought functioning between you and the real, all distinctions disappear, you are bridged. And that's what man is hankering for constantly. You are feeling uprooted, uprooted from the whole. That is your misery. And you are uprooted because of this distorting media of thought. Drop this distorting media of thought, drop these mediums, look into reality as it is, with no idea in your mind, with no idea of how it should be. Look with innocence. Look with not-knowing and all worries disappear. In that disappearing of the worries you become a Buddha.

You are a Buddha! But you are missing because you are carrying distorting mediums around you. You have perfect eyes and you are wearing glasses. Those glasses are distorting, they are coloring, they are making things as they are not. Throw the glasses! That's what it means when we say "Throw the mind." Negate the mind and there is silence -- and in that silence you are divine. You have never been anything else, you have always been that. But the recognition comes back, the realization comes back. You suddenly see the point: that you were trying to put legs on a snake. There was no need in the first place -- the snake is perfectly perfect! Without legs, he moves perfectly. Just out of compassion you were trying to put legs on it. If you succeed you will kill the snake. It is fortunate that you can never succeed.

You are trying to become knowledgeable and that's why you are losing your perception, your knowing, your capacity to see. That's what I mean by 'putting legs on a snake'. Knowing is your nature. There is no need to have knowledge to know. In fact, knowledge is the hindrance, knowledge is the curse.

Negate knowledge and be -- and you are a Buddha, and you have always been a Buddha.
Enough for today.

The Heart Sutra

Chapter #4
Chapter title: Understanding: The Only Law

14 October 1977 am in Buddha Hall

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The first question:

BELOVED OSHO, I COME FROM A FAMILY WHERE THERE ARE FOUR SUICIDES ON THE MATERNAL SIDE, INCLUDING MY GRANDMOTHER. HOW DOES THIS AFFECT ONE'S DEATH? WHAT HELPS TO OVERCOME THIS PERVERSION OF DEATH WHICH RUNS AS A THEME THROUGH THE FAMILY?

The phenomenon of death is one of the most mysterious and so is the phenomenon of suicide. Don't decide from the surface what suicide is. It can be many things. My own understanding is that people who commit suicide are the most sensitive people in the world, very intelligent. Because of their sensitivity, because of their intelligence, they find it difficult to cope with this neurotic world.

The society is neurotic. It exists on neurotic foundations. Its whole history is a history of madness, of violence, war, destruction. Somebody says, "My country is the greatest country in the world" -- now this is neurosis. Somebody says, "My religion is the greatest and the highest religion in the world" -- now this is neurosis. And this neurosis has gone to the very blood and to the bones, and people have become very, very dull, insensitive. They *had* to become, otherwise life would be impossible.

You have to become insensitive to cope with this dull life around you; otherwise you start falling out of tune. If you start falling out of tune with the society, the society declares you mad. The society is mad, but if you are not in adjustment with it, it declares you mad. So either you have to go mad, or you have to find a way out of the society; that's what suicide is. Life becomes intolerable. It seems impossible to cope with so many people around you -- and they are *all* insane. What will you do if you are thrown into an insane asylum?

It happened to one of my friends; he was in a mental asylum. He was put there by the court for nine months. After six months -- he was mad, so he could do it -- he found a big bottle of phenol in the bathroom and he drank it. For fifteen days he suffered diarrhea and vomiting, and because of that diarrhea and vomiting he came back into the world. His system was purified, the poison disappeared. He was telling me that those next three months were the most difficult -- "The first six months were beautiful because I was mad, and everybody was also mad. Things were going simply beautifully, there was no problem. I was in tune with the whole madness around me."

When he drank phenol, and those fifteen days of diarrhea and vomiting, somehow by an accident his system got purified, his stomach got purified. He could not eat for those fifteen days -- the vomiting was too much -- so he had to fast. He rested in bed for fifteen days. That rest, that fasting, that purifying helped -- it was an accident -- and he became sane. He went to the doctors, told them "I have become sane"; they all laughed. They said, "Everybody says so." The more he insisted, the more they insisted, "You are mad, because every madman says so. You simply go and do your work. You cannot be released before the court's order comes."

"Those three months were impossible," he said, "nightmarish!" Many times he thought about suicide. But he is a man of strong will. And it was only a question of three months, he could wait. It was intolerable! -- somebody was pulling his hair, somebody was pulling his leg, somebody would simply jump upon him. All that had been going on for six months, but he had also been part in it. He was also doing the same things; he was a perfect member of that mad society. But for three months it was impossible because he was sane and everybody was insane.

In this neurotic world, if you are sane, sensitive, intelligent, either you have to go mad, or you have to commit suicide -- or you have to become a sannyasin. What else is there?

The question is from Jane Ferber; she is Bodhicitta's wife. She has come to me in the right time. She can become a sannyasin and avoid suicide.

In the East suicide does not exist so much, because sannyas is an alternative. You can respectfully drop out; the East accepts it. You can start doing your own thing; the East has respect for it. Hence, the difference between India and America is of five times: for one Indian committing suicide, five Americans commit suicide. And the phenomenon of suicide is a growing phenomenon in America. Intelligence is growing, sensitivity is growing, and the society is dull. And the society does not provide an intelligent world -- then what to do? Just go on suffering unnecessarily?

Then one starts thinking, "Why not drop it all? Why not finish it? Why not give the ticket back to God?"

In America, if sannyas becomes a great movement, the rate of suicide will start falling, because people will have a far better and more creative alternative of dropping out. Have you watched it happen that hippies don't commit suicide? It is the square world, the conventional world where suicide is more prevalent. The hippie has dropped out. He is a kind of sannyasin -- not yet fully alert to what he is doing but on the right way; moving, groping, but in the right direction. The hippie is the beginning of sannyas. The hippie is saying, "I don't want to be a part of this rotten game, I don't want to be a part of this political game. I see things, and I would like to live my own life. I don't want to become anybody's slave. I don't want to be killed on any war front. I don't want to fight -- there are far more beautiful things to do."

But for millions there is nothing; the society has taken away all possibilities for their growth. They are stuck. People commit suicide because they are feeling stuck and they don't see any way out. They come to a cul-de-sac. And the more intelligent you are, the sooner you will come to that cul-de-sac, that impasse. And then what are you supposed to do? The society does not give you any alternative; the society does not allow an alternative society.

Sannyas is an alternative society. It looks strange that in India the suicide rate is the lowest in the world. Logically it should be the highest, because people are suffering, people are miserable, starving. But this strange phenomenon happens everywhere: poor people don't commit suicide. They have nothing to live for, they have nothing to die for. Because they are starved they are occupied with their food, shelter, money, things like that. They cannot afford to think about suicide, they are not yet that affluent. America has everything, India has nothing.

Just the other day I was reading.... Somebody has written: "Americans have a smiling Jimmy Carter, Johnny Cash and Bob Hope. And Indians have a dry, dull, dead Morarji Desai, no cash, and very little hope."

But still people don't commit suicide: they go on living, they enjoy life. Even beggars are thrilled, excited. There is nothing to be excited about, but they are hoping.

Why is it happening so much in America? -- the ordinary problems of life have disappeared, the mind is free to rise higher than the ordinary consciousness. The mind can rise beyond body, beyond mind itself. The consciousness is ready to take wings and the society does not allow it. Out of ten suicides, about nine are sensitive people. Seeing the meaninglessness of life, seeing the indignity that life imposes, seeing the compromises that one has to make for nothing, seeing all the taciturnity, looking around and seeing this -- "a tale told by an idiot, signifying nothing" -- they decide to get rid of the body. If they could have wings in the body, they would not decide so.

Then suicide has another significance too; it has to be understood. In life everything seems to be common, imitative. You can't have a car that others don't have. Millions of people have the same car as you have. Millions of people are living the same life as you are living, seeing the same film, the same movie, the same TV as you are, reading the same newspaper as you do. Life is too common, nothing unique is left for you to do, to be. Suicide seems to be a unique phenomenon: only you can die for yourself, nobody else can die for you. Your death will be *your* death, nobody else's. Death is unique!

Look at the phenomenon: death is unique -- it defines you as an individual, it gives you individuality. The society has taken your individuality; you are just a cog in the wheel, replaceable. If you die nobody will miss you, you will be replaced. If you are a professor in the university, another will be the professor in the university. Even if you are the president of a country, another will be the president of the country, immediately, the moment you are no more. You are replaceable.

This hurts -- that your worth is not much, that you will not be missed, that one day you will disappear and soon those people who will remember you will also disappear. Then, it will be almost as if you had never been. Just think of that day. You will disappear.... Yes, for a few days people will remember -- your lover will remember you, your children will remember you, maybe a few friends. By and by, their memory will become pale, faint, will start disappearing. But maybe while those people with whom you had a certain kind of intimacy are alive, you may be remembered once in a while. But once they are also gone, then... then you simply disappear, as if you had never been here. Then there is no difference whether you have been here or have not been here.

Life does not give you unique respect. It is very humiliating. It drives you into such a hole where you are just a cog in the wheel, a cog in the vast mechanism. It makes you anonymous.

Death, at least, is unique. And suicide is more unique than death. Why? -- because death comes, and suicide is something that you do. Death is beyond you: when it will come, it will come. But suicide you can manage, you are not a victim. Suicide you can manage. With death you will be a victim, with suicide you

will be in control. Birth has already happened -- now you cannot do anything about it, and you had not done anything before you were born -- it was an accident.

There are three things in life which are vital: birth, love, and death. Birth has happened; there is nothing to do about it. You were not even asked whether you wanted to be born or not. You are a victim. Love also happens; you cannot do anything about it, you are helpless. One day you fall in love with somebody, you cannot do anything about it. If you want to fall in love with somebody you cannot manage, it is impossible. And when you fall in love with somebody, if you don't want -- if you want to pull yourself away -- that too seems to be difficult. Birth is a happening, so is love. Now only death is left about which something can be done: you can be a victim or you can decide on your own.

A suicide is one who decides, who says, "Let me at least *do* one thing in this existence where I was almost accidental: I will commit suicide. At least there is one thing I can do!" Birth is impossible to do; love cannot be created if it is not there; but death... death has an alternative. Either you can be a victim or you can be decisive.

This society has taken all dignity from you. That's why people commit suicide -- because their committing suicide will give them a sort of dignity. They can say to God, "I have renounced your world and your life. It was not of worth!" The people who commit suicide are almost always more sensitive than the others who go on dragging, living. And I'm not saying to commit suicide, I am saying there is a higher possibility. Each moment of life can be so beautiful, individual, non-imitative, non-repetitive. Each moment can be so precious! Then there is no need to commit suicide. Each moment can bring such blessing, and each moment can define you as unique -- because you *are* unique! Never before has there been a person like you, and never again will there be.

But the society forces you to become part of a big army. The society never likes a person who goes in his own way. The society wants you to be part of the crowd: be a Hindu, be a Christian, be a Jew, be an American, be an Indian -- but be part of a crowd; any crowd, but be part of a crowd. Never be yourself. And those who want to be themselves... and those are the salt of the earth, those people who want to be themselves. They are the most valuable people on the earth. The earth has a little dignity and fragrance because of these people. Then they commit suicide.

Sannyas and suicide are alternatives. This is my experience: you can become a sannyasin only when you have come to the point where, if not sannyas, then suicide. Sannyas means, "I will try to become an individual while alive! I will live my life in my own way. I will not be dictated to, dominated. I will not function like a mechanism, like a robot. I will not have any ideals, and I will not have any goals. I will live in the moment, and I will live on the spur of the moment. I will be spontaneous, and I will risk all for it!" Sannyas is a risk.

Jane, I would like to say to you: I have looked into your eyes; the possibility of suicide is there too. But I don't think you will have to commit suicide -- sannyas will do! You are more fortunate than the four people in your family who committed suicide. In fact, every intelligent person has the capacity to commit suicide, only idiots never commit. Have you ever heard of any idiot ever committing suicide? He does not care about life; why should he commit suicide? Only a rare intelligence starts feeling the need to do something, because life as it is lived is not worth living. So, either do something and change your life -- give it a new shape, a new direction, a new dimension -- or why go on carrying this nightmarish burden, day-in day-out, year-in year-out? And it will continue.... And medical science is helping you to continue it even longer -- a hundred years, a hundred and twenty years. And now those people are saying that a man can live to nearabout three hundred years, easily. Just think if people have to live for three hundred years: the suicide rate would go very high -- because then even mediocre minds would start thinking that it is pointless.

Intelligence means seeing deeply into things. Has your life any point? Has your life any joy? Has your life any poetry in it? Has your life any creativity in it? Do you feel grateful that you are here? Do you feel grateful that you were born? Can you thank your God? Can you say with your whole heart that this is a blessing? If you cannot, then why do you go on living? Either make your life a blessing... or why go on burdening this earth? Disappear. Somebody else may occupy your space and may do better. This idea comes to the intelligent mind naturally. It is a very, very natural idea when you are intelligent. Intelligent people commit suicide. And those who are more intelligent than the intelligent people -- they take sannyas. They start creating a meaning, they start creating a significance, they start living. Why miss this opportunity?

Heidegger has said: "Death isolates me and makes of me an individual." It is my death, not that of the multitude to which I belong. Each of us dies his own death; death cannot be repeated. I can sit an examination twice, or thrice; compare my second marriage with my first, and so on and so forth. I die only

once. I can get married as many times as I like, I can change my jobs as many times as I like, I can change my town as many times as I like... but I die only once. Death is so challenging because it is at once certain and uncertain. That it will come is certain, when it will do so is uncertain.

Hence there is great curiosity about death, about what it is. One wants to know about it. And there is nothing morbid about this contemplation of death. Accusations of that kind are merely the device of the impersonal 'they' -- the crowd -- to prevent one escaping its tyranny and becoming individuals. What is necessary is to see our life as a being towards death. Once this point has been reached, there is a possibility of deliverance from the banality of everyday life and its servitude to anonymous powers. He who has so confronted his death is stabbed awake thereby. He perceives himself now as an individual distinct from the mass, and is prepared to take over responsibility for his own life. In this way, we decide for authentic against inauthentic existence. We emerge from the mass and become ourselves at last.

Even to contemplate death gives you an individuality, a form, a shape, a definition -- because it is *your* death. It is the only thing left in the world that is unique. And when you think about suicide it becomes even more personal; it is your decision.

And remember, I am not saying that you should go and commit suicide. I am saying that your life, as it is, is leading you towards suicide. Change it.

And contemplate death. It can come any moment, so don't think that it is morbid to think about death. It is not, because death is the culmination of life, the very crescendo of life. You have to take note of it. It is coming -- whether you commit suicide or it comes ... but it is coming. It has to happen. You have to prepare for it, and the only way to prepare for death -- the right way -- is not to commit suicide; the right way is to die each moment to the past. That's the right way. That's what a sannyasin is supposed to do: die each moment to the past, never carry the past for a single moment. Each moment, die to the past and be born in the present. That will keep you fresh, young, vibrant, radiant; that will keep you alive, throbbing, excited, ecstatic. And a man who knows how to die each moment to the past knows how to die, and that is the greatest skill and art. So when death comes to such a man, he dances with it, he embraces it! -- it is a friend, it is not the enemy. It is God coming to you in the form of death. It is total relaxation into existence. It is becoming again the whole, becoming one again with the whole.

So don't call this perversion.

You say: "I come from a family where there are four suicides on the maternal side, including my grandmother."

Don't condemn those poor people, and don't think for a moment that they were perverts.

"How does this affect one's death? What helps to overcome this perversion of death which runs as a theme through the family?"

Don't call it a perversion; it is not. Those people were simply victims. They could not cope with the neurotic society, and they decided to disappear into the unknown. Have compassion for them, don't condemn. Don't abuse them, don't call names -- don't call it perversion or anything like that. Have compassion for them and love for them.

There is no need to follow them, but feel for them. They must have suffered a lot. One does not decide very easily to drop life: they must have suffered intensely, they must have seen the hell of life. One never decides easily for death, because to survive is a natural instinct. One goes on surviving in all kinds of situations and conditions. One goes on compromising -- just to survive. When somebody drops his life that simply shows it is beyond his capacity to compromise; the demand is too much. The demand is *so* much that it is not worth it; then only one decides to commit suicide. Have compassion for those people.

And if you feel that something is wrong then something is wrong in the society, not in those people. The society is perverted! In a primitive society nobody commits suicide. I have been to primitive tribes in India: for centuries they have not known of anybody committing suicide. They don't have any record of anybody ever having committed suicide. Why? The society is natural, the society is not perverted. It does not drive people to unnatural things. The society is accepting. It allows everybody his way, his choice to live his life. That is everybody's right. Even if somebody goes mad, the society accepts it; it is his right to go mad. There is no condemnation. In fact, in a primitive society, mad people are respected like mystics -- and they have a kind of mystery around them. If you look into a madman's eyes and into the eyes of a mystic, there is some similarity -- something vast, something undefined, something nebulous, something like a chaos out of which stars are born. The mystic and the madman have some similarity.

All madmen may not be mystics, but all mystics are mad. By 'mad' I mean they have gone beyond mind. The madman may have fallen below mind, and the mystic may have gone beyond mind, but one thing is

similar -- both are not in their minds. In a primitive society even the madman is respected, tremendously respected. If he decides to be mad, that's okay. Society takes care for his food, for his shelter. Society loves him, loves his madness. Society has no fixed rule; then nobody commits suicide because freedom remains intact.

When society demands slavery and goes on destroying your freedom and crippling you from every side and paralyzing your soul and deadening your heart... one comes to feel it is better to die than to compromise.

Don't call them perverts. Have compassion for them; they suffered a lot, they were victims. And try to understand what happened to them; that will give you an insight into your own life. And there is no need to repeat it, because I give you an opportunity to be yourself. I open a door for you. If you are understanding you will see the point of it, but if you are not understanding then it is difficult. I can go on shouting and you will hear only that which you can hear, and you will hear only that which you want to hear -- that which you want to hear.

A psychologist friend has come: he has written a long question. He says: "Why do you go on saying drop the ego? Nobody has ever been able to drop the ego."

Now how does he know it -- that nobody has ever been able to drop the ego? He says it has not succeeded. How do you know? It *has* succeeded, although it has succeeded only with very rare and few people. But it has succeeded, and it has succeeded only with rare people because only those rare people allowed it to succeed. It can succeed with everybody, but people don't allow it to succeed. They are not ready to lose their egos.

He is a psychologist, and he says, "Osho, I see in you too a great ego." As a psychologist he says, "I see a great ego in you."

Then you have not seen me at all. Then you have seen something which is your projection.

The ego goes on projecting itself. The ego goes on creating its own reality around itself, its own reflections.

Now, if you can see so deeply into me why have you come here? -- you can see deeply into yourself. If you have such great insight, what is the point in coming here? -- it is pointless. And if you have decided already that the ego cannot be dropped, that it is not possible, then you have taken a decision without even trying.

And I am not saying the ego can be dropped! I am saying the ego exists not! How can you drop something which doesn't exist? And Buddha has not said that the ego has to be dropped, he is saying the ego has to be only looked into -- and you don't find it, hence it disappears.

What can you do then -- when you go inside your being and you don't find any ego, you find silence there; no self dominating, no center like an ego there? Dropping the ego does not mean that you have to *drop* it. Dropping the ego is only a metaphor. It simply means that when you go in, you look in and you don't find anything, the ego disappears. In fact, even to say 'disappears' is not right, because it was not there in the first place. It is a misunderstanding.

Now, rather than going into yourself you are looking at me. And you think you have looked into me! And because you are a psychoanalyst or a psychologist, then you decide. And your decision will become a barrier -- because the ego does not exist in me! And I would like to declare: the ego does not exist in you! Even to this psychologist friend I will say: the ego does not exist in him. The ego exists not! It is a nonexistential idea, just an idea.

It is like when you see a rope in the dark and you think it is a snake, and you start running, and you are out of breath, and you stumble upon a rock and you get a fracture, and by the morning you come to know that it was only a rope. But it worked tremendously! The snake was not there, but it affected your reality. A misunderstanding is as real as understanding. It is not true, but it is real! That is the difference between reality and truth. A snake seen in a rope is real, because its results, its consequences are going to be real. If you have a weak heart it can be very dangerous seeing a snake in a rope: you can run so fast that you can have heart failure. It can affect your whole life. And it looks so ridiculous; it was just a rope.

What I am saying, or what Buddha is saying is: Just take a lamp and go inside. Have a good look at whether the snake exists or not. Buddha has found it does not exist in him. I have found it does not exist in me. And the day I found it does not exist in me, I looked around into everybody's eyes and I have never found it. It is an unfounded idea. It is a dream.

But if you are too full of the dream, you can even project it on me. And I cannot do anything about it. If

you project, you project. It is as if you are wearing glasses, colored glasses, green glasses, and the whole world looks green. And you come to me and you say, "Osho, you are wearing a green dress." What can I do? I can only say, "You just take off your glasses." And you say, "Nobody has ever been able to take off his glasses. It has never happened!" Then it is difficult.

But it is not a problem for me; it is going to be a problem for you. I feel sorry for you, because if this is your idea then you will suffer your whole life -- because ego creates suffering. An unreal idea, thought to be real, creates suffering. What is suffering really? Suffering is when you have some ideas which don't correlate with the truth. Then there is suffering.

For example, you think stones are food and you eat them; then you suffer, then you have a great stomachache. But if it is real food then you don't suffer, then you are satisfied. Suffering is created by ideas which don't go with reality; bliss is created when you have ideas which go with reality. Bliss is a coherence between you and the truth; suffering is a dichotomy, a division between you and the truth. When you are not moving with truth you are in hell; when you are moving with truth you are in heaven -- that's all. And that is the whole thing to be understood.

Now this man comes from faraway America. Listening to my tapes, he started feeling for me. He has come here, but if this is his way of looking at things he will miss. And remember, it is not a problem for me. If you think I am a great egoist, thank you -- it is not a problem for me. This is your idea, and you are perfectly entitled to have ideas. But if you are so certain about it, what is going to happen?

He says, "I have been to many holy saints of many religions, and they were all egoists."

You must be wearing the same glasses everywhere. You go on creating your own reality, which is not true. That's why Buddha insists so much on nothingness, on no-mind -- because when the mind has no thoughts you cannot project anything. Then you have to see that which is. When you don't have any ideas, when you are simply empty, a mirror mirroring, then whatsoever comes in front of you is mirrored. And it is mirrored as it is. But if you have ideas, then you distort. Thoughts are the media for distortion.

If you can see ego in me, you are really doing a miracle. But it is possible... and you can enjoy. But it is only you who will be harmed by your idea, nobody else. If this idea persists, then there will be no possibility of being bridged with me. At least for these few days that you are here, put your ideas aside. And one thing is certain: your psychology has not helped you, otherwise you would not need to be here at all.

Just the other day he was sitting in front of me and talking about his problems. And sometimes I wonder... he has so many problems, and he is a groupleader. What will he be doing with people? What kind of help can come from him? And he has such a fat body and he cannot even change that; and he goes on stuffing himself. And these were his problems. And he was so afraid that he was insisting again and again to Laxmi that he needed a private interview, because, "I cannot say things before people." Why? People will be seeing you, that you are fat. It doesn't matter whether you say it or not. Everybody has eyes and they can see that you are fat, and that you go on stuffing. How will you avoid Vrindavan people? They will know.

He wanted to have a private interview so that he could tell his problems, and the problem was fatness -- "I go on eating and I cannot stop; what should I do?" Your psychology has not even been of that much help, and you think your psychology is capable of knowing me, of seeing me? Don't be deceived by your own games.

And you have not been to any holy men. I am not saying that they were not holy; I am simply saying that you may have been there, but you have not been with them. If you cannot be with me, how can you be with them? You have not been with any holy man. Wherever you went, you went with your psychology, with all the knowledge that you have gathered around yourself. And it is of no use to you. It is worthless! And you go on advising people. You will create the same kinds of traumas, complexes, in other people too. A therapist can be of help only when his advice is not only for others, but when his advice is his life, when he has lived it and has seen its truth.

You say that the teaching of the ages to drop the ego, drop the mind, has not worked. It has worked! It has worked for me; that's why I say it has worked. I know it has not worked for you. But there is nothing wrong in the teaching, something is wrong in you; that's why it is not working in you. It has worked in millions of people. And sometimes it happens that your neighbor may be an enlightened being and you may not be able to see.

It happened...

A seeker came from America. He had heard there was a great Sufi mystic in Dacca, in Bangladesh, so he came rushing -- as Americans come. He came rushing: he simply jumped on Dacca! He caught hold of a

taxi-driver and said, "Take me to this mystic!"

The taxi-driver laughed. He said, "You are really interested? Then you have found the right man. If you had asked any other taxi-driver, nobody would have known. I know this man. I have lived with this man for almost fifty years."

"Fifty years? How old is he?" the American asked.

The taxi-driver said, "He is also fifty years old."

He thought, "This man seems to be crazy!" He tried other taxi-drivers, but nobody knew the man so he had to come back to this crazy man.

And he said, "I had told you that nobody knows him. You come with me and I will take you." And he took him -- and Dacca is an old city and small streets and tiny -- and he went zigzag here and there, for hours. And the American was feeling very happy, because the goal was coming closer and closer and closer. After three, four hours, they stopped before a small house, a very poor man's house. And the taxi-driver said, "You wait, and I will arrange for the master."

Then a woman came and she said, "The master is waiting for you." And the man went in, and the taxi-driver was sitting there.

And he said, "Come on, my son, what do you have to ask?"

The American could not believe it. He said, "You are the master?"

He said, "I am the master, and I have lived with this man for fifty years; nobody else knows about it." And it turned out that he was the master.

... But you have your ideas: "How can a taxi-driver be a master?" Just think of me as a taxi-driver.... You will not believe -- will you? Will this psychologist friend believe? It will be impossible.

You have ideas. Because of your ideas you go on missing many things that are around. The earth is never empty of masters. There are people everywhere, but you can't see! And when you want to see them you go to the Vatican because you have some idea that the pope must be enlightened. In fact, how can an enlightened person be a pope? No enlightened person will agree to that nonsense. He may prefer to be a taxi-driver.

Please drop your ideas while you are here, for these few days. Open yourself, don't be prejudiced from the very beginning that, "This has never happened." This *has* happened! This has happened in me. You just look into my eyes, just feel me, and this can happen in you. There is nothing that is hindering it except these ideas, this knowledge. That's why I say knowledge is a curse. Get rid of your knowledge and you will get rid of your pathology!

The second question:

BELOVED OSHO,
I AM A WEAKLING. YET I HAVE THE FEELING THAT I CAN, FOR THE FIRST TIME, RELAX INTO MY WEAKNESS HERE. MUST I BE STRONG AND COURAGEOUS?

There is no must here. All shoulds, musts, oughts, have to be dropped. Only then do you become a natural being.

And what is wrong in being weak? Everybody is weak. How can the part be strong? -- the part has to be weak. And we are tiny parts, drops in this vast ocean. How can we be strong? -- strong against whom, strong for what? Yes, you have been taught, I know, to be strong, because you have been taught to be violent, aggressive, warring. You have been taught to be strong because you have been taught to be competitive, ambitious, egoistic. You have been taught all kinds of aggressiveness because you have been brought up to rape others, to rape nature. You have not been brought up to love.

Here, the message is love -- so what do you need strength for? The message here is surrender. The message here is acceptance, total acceptance of whatsoever is the case.

Weakness is beautiful. Relax into it, accept it, enjoy it. It has its own beauties, its own joys.

"I am a weakling...."

Please, don't even use that word weakling, because it has a condemnatory note in it. Say "I am a part," and the part is bound to be helpless. In itself the part is bound to be impotent. The part is potent only with the whole. Your strength is in being with truth; there is no other strength. Truth is strong, we are weak. God

is strong, we are weak. With him we are also strong; against him, without him, we are weak. Fight the river, try to go upstream and you will be proved a weakling. Float with the river and go downstream -- don't even swim, be in a letgo and let the river take you wherever it is going -- and then there is no weakness. When the idea of being strong is dropped there is no weakness left. They both disappear together. And then, suddenly, you are neither weak nor strong. In fact, you are not; God is -- neither weak nor strong.

You say: "Yet I have the feeling that I can for the first time relax into my weakness here."

A good feeling; don't lose track of it! A right feeling: relax -- that's my whole teaching. Relax into your being, whoever you are. Don't impose any ideals. Don't drive yourself crazy; there is no need. Be -- drop becoming. We are not going anywhere, we are just being here. And this moment is so beautiful, is such a benediction; don't bring any future into it, otherwise you will destroy it. Future is poisonous. Relax and enjoy. If I can help you to relax and enjoy, my work is done. If I can help you to drop your ideals, ideas about how you should be and how you should not be, if I can take away all the commandments that have been given to you, then my work is done. And when you are without any commandments, and when you live on the spur of the moment -- natural, spontaneous, simple, ordinary -- there is great celebration, you have arrived home.

Now don't bring it again..."Must I be strong and courageous?" For what? In fact it is weakness that wants to be strong.

Try to understand it; it is a little bit complex but let us go into it. It is weakness that wants to be strong, it is inferiority that wants to be superior, it is ignorance that wants to be knowledgeable -- so that it can hide in knowledge, so that you can hide your weakness in your so-called power. Out of inferiority comes the desire to be superior. That is the whole substratum of politics in the world, power-politics. It is only inferior people who become politicians: they have a power urge, because they know they are inferior. If they don't become the president of a country or the prime minister of a country, they cannot prove themselves to others. In themselves they feel weak; they drive themselves to power.

But how, by becoming a president, can you be powerful? Deep down you will know that your weakness is there. In fact it will be felt more, even more than before, because now there will be a contrast. On the outside there will be power, and in the inside there will be weakness -- more clear, like a silver lining in a black cloud. That's what happens: inside you feel poor and you start grabbing, you become greedy, you start possessing things, and you go on and on and on, and there is no end to it. And your whole life is wasted in things, in accumulation.

But the more you accumulate, the more penetratingly you feel the inner poverty. Against the riches it can be seen very easily. When you see this -- that weakness tries to become strong -- it is absurd. How can weakness become strong? Seeing it, you don't want to become strong. And when you don't want to become strong, weakness cannot stay in you. It can stay only with the idea of strength -- they are together, like negative-positive poles of electricity. They exist together. If you drop this ambition to be strong, one day suddenly you will find weakness has also disappeared. It cannot keep hold in you. If you drop the idea of being rich, how can you go on thinking yourself poor? How will you compare, and how will you judge that you are poor? Against what? There will be no possibility to measure your poverty. Dropping the idea of richness, of being rich, one day poverty disappears.

When you don't hanker for knowledge and you drop knowledgeability, how can you remain ignorant? When knowledge disappears, in the wake of it, like its shadow, ignorance disappears. Then a man is wise. Wisdom is not knowledge; wisdom is the absence of both knowledge and ignorance.

These are three possibilities: you can be ignorant, you can be ignorant and knowledgeable, and you can be without ignorance and knowledge. The third possibility is what wisdom is. That's what Buddha calls *prajnaparamita* -- the wisdom beyond, the transcendental wisdom. It is not knowledge.

First, drop this desire for strength, and watch. One day you will be surprised, you will start dancing: the weakness has disappeared. They are two aspects of the same coin: they live together, they go together. Once you have penetrated to this fact in your being, there is a great transformation.

The third question:

BELOVED OSHO,
WHY AND HOW ARE PEOPLE COMING TO YOU FROM THE FOUR CORNERS OF THE EARTH?

If one tells the truth, he's sure to be found out sooner or later -- that's why.

It is impossible... if you have uttered the truth, it is impossible for people not to come. They are hankering for it, they are thirsty for it, they are hungry for it; and they have remained hungry for many lives. Once a ripple of truth arises anywhere, a song, those who are hungry -- they may be anywhere on the planet -- something in their unconscious starts happening. We are connected in the unconscious; in the deepest realm of our being we are one. If one man becomes a Buddha, then everybody's unconscious is thrilled. You may not know consciously, but everybody's unconscious is thrilled. It is like a spider's web: you touch it from anywhere and the whole web starts trembling. We are one in our base. We are like a solid strong tree, standing solitary in the field -- big, huge, with great foliage. Leaves are millions, branches are many, but it all depends on a solid trunk, and they all are rooted in one soil. If one leaf turns enlightened, the whole tree will know it unconsciously..."Something has happened."

Those who are consciously searching for truth will be the first to start moving. The unconscious will have the ripples.

A friend has just written: he was sitting somewhere in California.... And it can happen more easily in California than anywhere else. California is the future; the most potential consciousness is happening there. California is the most vulnerable, so it can happen only in California. It cannot happen in Soviet Russia -- things are very dull and dead.

A friend went to visit a woman. They were eating and drinking, and suddenly he looked into the eyes of the woman and there was immense power. Maybe the alcohol, the drinking, the music, the aloneness of these two persons, the loving atmosphere, triggered something. He saw immense power in the eyes of the woman, and he got caught in those eyes, almost magnetized, hypnotized. And he started looking, and when he started looking the woman started swaying, something started moving, something in the unconscious. And after a few minutes the woman started saying, "Rauneesh, Rauneesh, Rauneesh" -- and she had not known me at all, had not ever heard about me. When she came back, the man said, "You were repeating a certain name -- Rauneesh -- it seems to be very strange. I have never heard it."

And the woman said, "I have never heard it. I don't know." They both went to a bookstall to search for the name. Of course, it was not Rauneesh, it was Rajneesh. And he looked into my books, and that's what he had been searching for for many, many years. Next month he will be coming here. Now how does it happen? Something in the depth of the woman....

It is easier for a woman to receive messages, because she is closer to the unconscious than man. Man has gone far away from the unconscious. He has become too much hung up in the head, in the conscious. The woman still lives by hunches. Something started stirring in her unconscious with the man looking into her eyes. And the man is a conscious searcher; the woman is not. The woman had never been looking for a master. She is not coming. She must have explained it away as just a coincidence or something. She has never been interested in any search, but her unconscious was more receptive. Being a woman, and then alcohol, and this man looking immensely magnetized by her eyes -- all these things worked, something surfaced. And this man's conscious was looking. Hearing this word he was hooked. He got hooked with the word; he could not forget it. He had to go to the bookstalls to find out, to the library, here and there, ask friends what this word was.

It is not a miracle. It is a simple process of how things happen.

You ask me: "How and why are people coming to you from the four corners of the earth?"

Distance is not the question; search, hunger, thirst is the question. If somebody is in search, sooner or later he will come to know about me -- sometimes accidentally -- and he will start having a pull towards me. Millions are searching, and the more people are around me, and the more people start getting deeper into their beings, the more will become the pull of this place. Then it will not be only I pulling them, not only I stirring their depths -- the whole place here will start pulling. It can become a magnetic center.

It depends on you, on how far you start moving into your being, how far you fall in tune with me, how deep is your surrender.

The last question:

BELOVED OSHO,

WHAT TO DO WITH FEAR? I AM FEELING VERY TIRED BEING LED AROUND BY IT. CAN IT BE MASTERED OR KILLED? HOW?

The question is from Ramananda.

It cannot be killed, it cannot be mastered, it can only be understood. 'Understanding' is the key word here. And only understanding brings mutation, nothing else. If you try to master your fear it will remain repressed, it will go deep into you. It will not help, it will complicate things. It is surfacing, you can repress it -- that's what mastery is. You can repress it; you can repress it so deeply that it disappears from your consciousness completely. Then you will never be aware of it, but it will be there in the basement, and it will have a pull. It will manage, it will manipulate you, but it will manipulate you in such an indirect way that you will not become aware of it. But then the danger has gone deeper. Now you cannot even understand it.

So fear has not to be mastered -- it has not to be killed. It cannot be killed either, because fear contains a kind of energy and no energy can be destroyed. Have you seen that in fear you can have immense energy? -- just as you can have in anger; they are both two aspects of the same energy phenomenon. Anger is aggressive and fear is nonaggressive. Fear is anger in a negative state; anger is fear in a positive state. When you are angry have you not watched how powerful you become, how great an energy you have? You can throw a big rock when you are angry; ordinarily you cannot even shake it. You become thrice, four times bigger when you are angry. You can do certain things you cannot do without anger.

Or, in fear, you can run so fast that even an Olympic runner will feel jealous. Fear creates energy; fear *is* energy, and energy cannot be destroyed. Not a single iota of energy can be destroyed from existence. This has to be remembered constantly, otherwise you will do something wrong. You cannot destroy anything, you can only change its form. You cannot destroy a small pebble; a small atom of sand cannot be destroyed, it will only change its form. You cannot destroy a drop of water. You can turn it into ice, you can evaporate it, but it will remain. It will remain somewhere, it cannot go out of existence.

You cannot destroy fear, too. And that has been done down the ages -- people have been trying to destroy fear, trying to destroy anger, trying to destroy sex, trying to destroy greed, this and that. The whole world has been continuously working, and what is the result? Man has become a mess. Nothing is destroyed, all is there; only things have become confused. There is no need to destroy anything because nothing can be destroyed in the first place.

Then what has to be done? You have to understand fear. What is fear? How does it arise? From where does it come? What is its message? Look into it -- and without any judgment; only then will you understand. If you already have an idea that fear is wrong, that it should not be -- "I should not be afraid" -- then you cannot look. How can you confront fear? How can you look into the eyes of fear when you have already decided that it is your enemy? Nobody looks into the eyes of the enemy. If you think it is something wrong, then you will try to bypass it, avoid it, neglect it. You will try not to come across it, but it will remain. This is not going to help.

First drop all condemnation, judgment, evaluation. Fear is a reality. It has to be faced, it has to be understood. And only through understanding can it be transformed. In fact, it *is* transformed through understanding. There is no need to do anything else; understanding transforms it.

What is fear? First: fear is always around some desire. You want to become a famous man, the most famous man in the world -- then there is fear. What if you cannot make it? -- fear comes. Now fear comes as a by-product of desire: you want to become the richest man in the world. What if you don't succeed? You start trembling; fear comes. You possess a woman: you are afraid that tomorrow you may not be able to possess, she may go to somebody else. She is still alive, she can go. Only dead women won't go; she is still alive. You can possess only a corpse -- then there is no fear, the corpse will be there. You can possess furniture, then there is no fear. But when you try to possess a human being fear comes. Who knows, yesterday she was not yours, today she is yours.... Who knows -- tomorrow she will be somebody else's. Fear arises. Fear is arising out of the desire to possess, it is a by-product; because you want to possess, hence fear. If you don't want to possess, then there is no fear. If you don't have a desire that you would like to be this and that in the future, then there is no fear. If you don't want to go to heaven then there is no fear, then the priest cannot make you afraid. If you don't want to go anywhere then *nobody* can make you afraid.

If you start living in the moment, fear disappears. Fear comes through desire. So basically, desire creates fear.

Look into it. Whenever there is fear, see from where it is coming -- what desire is creating it -- and then

see the futility of it. How can you possess a woman or a man? It is such a silly, stupid idea. Only things can be possessed, not persons.

A person is a freedom. A person is beautiful because of freedom. The bird is beautiful on the wing in the sky: you encage it -- it is no longer the same bird, remember. It looks like it, but it is no longer the same bird. Where is the sky? Where is the sun? Where are those winds? Where are those clouds? Where is that freedom on the wing? All have disappeared. This is not the same bird.

You love a woman because she is a freedom. Then you encage her: then you go to the law court and you get married, and you make a beautiful, maybe a golden, cage around her, studded with diamonds, but she is no longer the same woman. And now fear comes. You are afraid, afraid because the woman may not like this cage. She may hanker for freedom again. And freedom is an ultimate value, one cannot drop it.

Man consists of freedom, consciousness consists of freedom. So sooner or later the woman will start feeling bored, fed up. She will start looking for somebody else. You are afraid. Your fear is coming because you want to possess -- but why in the first place do you want to possess? Be nonpossessive, and then there is no fear. And when there is no fear, much of your energy that gets involved, caught up, locked up in fear, is available, and that energy can become your creativity. It can become a dance, a celebration.

You are afraid to die? Buddha says: You cannot die, because in the first place, you are not. How can you die? Look into your being, go deep into it. See, who is there to die? -- and you will not find any ego there. Then there is no possibility of death. Only the idea of ego creates the fear of death. When there is no ego there is no death. You are utter silence, deathlessness, eternity -- not as you, but as an open sky, uncontaminated by any idea of 'I', of self -- unbounded, undefined. Then there is no fear.

Fear comes because there are other things, Ramananda. You will have to look into those things, and looking into them will start changing things.

So please don't ask how it can be mastered or killed. It is not to be mastered, it is not to be killed. It cannot be mastered and it cannot be killed; it can only be understood. Let understanding be your only law.
Enough for today.

The Heart Sutra

Chapter #5
Chapter title: The Fragrance of Nothingness

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THEREFORE, O SARIPUTRA,
IN EMPTINESS THERE IS NO FORM,
NOR FEELING, NOR PERCEPTION,
NOR IMPULSE, NOR CONSCIOUSNESS;
NO EYE, EAR, NOSE, TONGUE, BODY, MIND;
NO FORMS, SOUNDS, SMELLS, TASTES, TOUCHABLES
OR OBJECTS OF MIND;
NO SIGHT-ORGAN ELEMENT, AND SO FORTH,
UNTIL WE COME TO: NO MIND-CONSCIOUSNESS ELEMENT;

THERE IS NO IGNORANCE, NO EXTINCTION OF IGNORANCE,
AND SO FORTH, UNTIL WE COME TO:
THERE IS NO DECAY AND DEATH,
NO EXTINCTION OF DECAY AND DEATH.
THERE IS NO SUFFERING, NO ORIGINATION,
NO STOPPING, NO PATH.
THERE IS NO COGNITION, NO ATTAINMENT
AND NO NON-ATTAINMENT.

Nothingness is the fragrance of the beyond. It is the opening of the heart to the transcendental. It is the unfoldment of the one-thousand-petaled lotus. It is man's destiny. Man is complete only when he has come to this fragrance, when he has come to this absolute nothingness inside his being, when this nothingness has spread all over him, when he is just a pure sky, unclouded.

This nothingness is what Buddha calls nirvana. First we have to understand what this nothingness actually is, because it is not just empty -- it is full, it is overflowing. Never for a single moment think that nothingness is a negative state, an absence, no. Nothingness is simply nothingness. Things disappear, only the ultimate substance remains. Forms disappear, only the formless remains. Definitions disappear, the undefined remains.

So nothingness is not as if there is nothing. It simply means there is no possibility of defining what is there. It is as if you remove all the furniture from your house and put it outside. Somebody comes in and he says, "Now, here is nothing." He has seen the furniture before; now the furniture is missing and he says, "Here there is no longer anything. Nothing is." His statement is valid only to a certain extent. In fact, when you remove the furniture, you simply remove obstructions in the space of the house. Now pure space exists, now nothing obstructs. Now there is no cloud roaming in the sky; it is just a sky. It is not just nothing, it is purity. It is not only absence, it is a presence.

Have you ever been in an absolutely empty house? You will find that emptiness as a presence; it is very tangible, you can almost touch it. That's the beauty of a temple or a church or a mosque -- pure nothing, just empty. When you go into a temple, what surrounds you is nothingness. It is empty of everything, but not just empty. In that emptiness something is present -- but only present for those who can feel it, who are sensitive enough to feel it, who are aware enough to see it.

Those who can see only things will say, "What is there? Nothing." Those who can see nothing will say, "All is here, because nothing is here."

The identity of 'yes' and 'no' is the secret of nothingness. Let me repeat it; it is very basic to Buddha's approach: nothingness is not identical with 'no', nothingness is the identity of 'yes' and 'no', where polarities are no more polarities, where opposites are no more opposites.

When you make love to a woman or to a man, the point of orgasm is the point of nothingness. At that moment the woman is no more a woman and the man is no more a man. Those forms have disappeared. That polarity between man and woman is no more there, that tension is no more there; it is utterly relaxed. They have both melted into each other. They have unformed themselves, they have gone into a state which cannot be defined. The man cannot say 'I', the woman cannot say 'I'; they are no longer 'I's, they are no longer egos -- because egos are always in conflict, the ego exists through conflict, it cannot exist without conflict. In that moment of orgasm there are no longer any egos. Hence the beauty of it, hence the ecstasy of it, hence the *samadhi*-like quality of it.

But it happens only for a moment. But even that moment, a single moment of it, is more valuable than your whole life -- because in that moment you come closest to the truth. Man and woman are no longer separate; this is a polarity. Yin and yang, positive and negative, day and night, summer and winter, life and death -- these are polarities. When 'yes' and 'no' meet, when the opposites meet and are no longer opposites, when they go into each other and dissolve into each other, there is orgasm. Orgasm is the meeting of yes and no. It is not identical with no; it is beyond both yes and no.

In a sense it is beyond both; in a sense it is both together, simultaneously. The merger of the negative and the positive is the definition of nothingness. And that is the definition of orgasm too, and that is the definition of samadhi too. Let it be remembered.

The identity of yes and no is the secret of emptiness, nothingness, nirvana. Emptiness is not just empty; it is a presence, a very solid presence. It does not exclude its opposites; it includes it, it is full of it. It is a full emptiness, it is an overflowing emptiness. It is alive, abundantly alive, tremendously alive. So never for a single moment let dictionaries deceive you, otherwise you will misunderstand Buddha.

If you go to the dictionary and look for the meaning of 'nothingness', you will miss Buddha. The dictionary only defines the ordinary nothingness, the ordinary emptiness. Buddha is talking about something very extraordinary. If you want to know it you will have to go into life, into some situation where yes and no meet -- then you will know it. Where the body and the soul meet, when the world and God meet, where opposites are no longer opposites -- only then will you have a taste of it. The taste of it is the taste of Tao, of Zen, of Hasidism, of Yoga.

The word yoga is also meaningful. It means coming together. When a man and woman meet, it is a yoga: they come together, they really come close, they start overlapping and then they disappear into each other. Then they don't have centers any more. The conflict of the opposites has disappeared and there is utter relaxation.

This relaxation happens only momentarily between a man and a woman. But this relaxation can happen with the total, with the whole, in a nontemporal way. It can happen in an eternal way. In love you have only a drop of its ecstasy. In ecstasy you have the whole ocean of love.

This nothingness can be achieved only if there are no thought-clouds in you. Those are the clouds that are hampering your inner space, obstructing your inner space. Have you watched the sky? In summer it is so clean and clear, so crystal clear -- not a speck of a cloud. And then come the rains, and thousands of clouds come, and the whole earth is surrounded with clouds. The sun disappears, the sky is no more available. This is the state of the mind: the mind is constantly clouded. It is the rainy season of your consciousness; the sun is no more available, the light is hidden, hindered, and the purity of space and the freedom of space is no more available. Everywhere you find yourself defined by the clouds.

When you say, "I am a Hindu," what are you saying? You are getting caught by a cloud, the thought that you are a Hindu. When you say, "I am a Mohammedan" -- or a Christian or a Jaina -- what are you saying? You are becoming identified with a thought-cloud, you are losing your purity. That's why I say a religious man is neither Hindu nor Mohammedan nor Christian -- he cannot be. He's a summertime of consciousness, he has no clouds: the sun is there, bright, unhindered, and there is infinite space around him, there is silence around him. You will not find the vibe of the cloudy consciousness.

When you say, "I am a communist," what are you saying? You are saying that you have been reading Karl Marx, Lenin, Stalin, Mao; that you have become too attached with Das Kapital; that you have become identified with the idea of class struggle -- the poor and the rich and the conflict; that you have become too attracted, hypnotized by a dream, an utopia: that someday in the future a classless society can be created; that you have become too obsessed with this utopia and you are ready to do anything for it. Even if you have to kill millions of people you are ready -- for their own sakes, for their own good. This is a cloudy state.

When you say, "I am an Indian," again the same. When you say, "I am a Chinese," again the same. If you really want to be religious you will have to drop these identities slowly, slowly. No idea should ever possess you. No book should be your Bible! No Veda should define you, no Gita should confine you. You should not allow any philosophy, theology, dogma, theory, hypothesis to overcrowd you. You should not allow any smoke around your flame of consciousness. Only then are you religious.

If you ask a religious man who he is he can only say, "I am a nothingness," because nothingness is not an idea, it is not a theory. It simply indicates a state of purity.

Remember, perception has nothing to do with knowledge. In fact, when you perceive through knowledge you don't perceive rightly. All knowledge creates projections. Knowledge is a bias, knowledge is a prejudice. Knowledge is conclusion -- you have concluded even before you have gone into it.

For example, if you come to me with a conclusion already in your mind -- it may be for me, it may be against me, that doesn't matter -- if you come to me with a conclusion then you come with a cloud. Then you will go on looking at me through your cloud, and naturally your cloud will throw shadows on me. If you have come with the idea, "This is the right man," then you will find something which goes on supporting your idea. If you have come with the idea, "This is a wrong man, dangerous, evil," then you will go on finding something which supports your idea.

Whatsoever idea you bring is self-perpetuating, it goes on finding proofs for itself. And the man who has come with a prejudice will go with his prejudice strengthened. In fact, he has never come to me.

To come to me one needs to be unclouded, with no prejudice for or against, with no a priori judgment. You just come to see what is there, you don't bring any opinion. You have heard many things but you don't believe any. You simply come to see with your own eyes, you come to feel with your own heart. That is the quality of a religious man.

And if you want to know truth you will have to drop all kinds of knowledge that you have gathered down the ages, in many, many lives. Whenever somebody comes to truth with knowledge he cannot see it, he is blind. Knowledge blinds you. If you want to have clear eyes, drop knowledge. Perception has nothing to do with knowledge.

Truth and knowledge don't go together. Knowledge cannot contain the immensity of life and existence. Knowledge is so tiny, so small, and existence is so vast, so enormous -- how can it contain existence? It cannot. And if you force existence into your patterns of knowledge you will destroy the beauty of it and you will destroy the truth of it. Once existence is converted into knowledge it is no longer existence. It is as if a person is carrying a map of India and thinks that he is carrying India. No map can contain India.

The picture of the moon is not the moon. The word god is not God; the word love is not love either. No word can contain the mysteries of life. And knowledge is nothing but words and words and words. Knowledge is a great illusion. That's why Buddha says: Allow nothingness to settle in you.

Nothingness means a state of not-knowing, a state where no cloud floats into your consciousness. When your consciousness is unclouded, then you are nothing. Nothing goes perfectly well with truth -- *only* nothing goes perfectly well with truth. Knowledge cannot contain the mystery of being; knowledge is against the mysterious. 'The mysterious' means that which is not known, that which cannot be known, that which is basically, intrinsically, essentially unknowable -- not only unknown, but unknowable. How can the unknowable be reduced to knowledge? Knowledge goes on collecting pebbles on the shore and goes on missing the diamonds. Knowledge is mediocre, borrowed, never authentic, never original. To know truth you need an insight, original insight. You need eyes which can see through and through; you need transparent vision.

So only when the mind is entirely naked of knowledge, empty of knowledge, does it come to know. When there is no knowledge, there is knowledge, because when there is no knowledge there is knowing. When the mind is entirely naked of knowledge, nude, silent, non-functioning, when the mind is in waiting, with no idea for what, just a pure waiting, expectant but not knowing for what, waiting for the guest but with no idea, waiting for the knock of the guest with an open door but with no idea who this guest is.... How can you know it beforehand?

If you carry a blueprint of God you will go on missing God -- because you have not known him before. Yes, others have known, but whatsoever they have said are only maps. I can give you only a map. All knowledge is a map. Don't start worshipping the map, don't start creating a temple around the map. That's how temples have been created. One temple is devoted to the Vedas, another to the Bible, another to the Koran -- these are maps! These are not the real country, they are only charts. When I say something to you, I have to use words. Words reach you, you jump upon the words, you start hoarding the words -- the mind is a great hoarder -- and then you start thinking that you know.

This is not the way to know. The way to know is to discard all knowledge. And discard it in a single blow! Don't go slowly, gradually. If you see the point it can happen in this very moment. In fact, to see the point is to let it happen. You need not do anything in particular, you need not even drop knowledge. Just seeing the point that knowledge cannot make you a knower -- in fact it will hinder you -- seeing this, the revolution... seeing this, the transformation.

So when the mind is naked, is silent, is nonfunctioning, is in utter waiting, then there comes truth. Then there *is* truth. It need not come from anywhere, it has always been there. But you were so full of knowledge, hence you went on missing it.

Nothingness can know truth because in nothingness intelligence functions totally. *Only* in nothingness does intelligence function totally. That's why -- you see the miracle! -- children are so intelligent and old people, by and by, become so dull. Children learn things so fast! The older you become the more difficult it becomes to learn. If you are old and you want to learn Chinese, you will take thirty years; and a child learns within two or three years.

Now scientists say that a child can learn at least four languages very easily if he is just exposed to four languages -- very easily! This is the minimum. The maximum has not yet been decided: how many languages a child can learn together if he's exposed to them. It happens! If the family is multilingual it happens very easily. If the town is multilingual it happens very easily. In Bombay it happens easily: the child will learn Hindi, English, Marathi, Gujarati, very easily. The child needs only to be exposed. He is so intelligent that he immediately sees the point of it and learns it. The older you become, the more difficult.

It is very difficult, they say, to teach an old dog new tricks. It need not be so! If you remain a nothingness, then it need not be so -- because then you remain a child your whole life.

Socrates is a child even when he is dying, because he is still vulnerable, open, ready to learn; ready to learn even from death! When he is lying on the bed and the poison is being prepared -- at six o'clock he will be given the poison, as the sun will be setting -- he is so excited, like a child. His disciples are crying and weeping, and he is so excited. He gets up again and again and goes out to inquire of the man who is preparing the poison: "How long will it take?" -- his eyes are so curious. And the man is going to die! -- this is no time to be so curious. The man is going to breathe his last breath within minutes, and he is so excited, so ecstatic. One disciple asks, "For what are you getting so excited? You are going to die!" And Socrates says, "I have known life, and I have learned much from life. Now I would like to know death and learn from death. That's why I'm excited."

Even death becomes a great experience to one who is innocent. Socrates is innocent. The West has not produced another man comparable to Socrates. Socrates is the Buddha of the West.

You can always remain capable of learning if you remain a child. What creates dullness in you, stupidity, mediocrity? Knowledge. You accumulate knowledge; you become less and less capable of knowing.

Renounce knowledge! I teach you renunciation of knowledge. I don't teach you renunciation of the world; that is stupid, foolish, meaningless! I teach you renunciation of knowledge. And a strange thing happens....

I have come across people who have renounced the world. In the Himalayas I met a Hindu fakir -- very old, he must have been ninety years old or even more. For seventy years he had been a sannyasin, for seventy years he had lived outside society. He had renounced society, he had not been back to the plains for seventy years. When he was just a young man of twenty he went to the Himalayas, and he had not gone back to the country again. He had never been in a crowd again, but he was still a Hindu. He still thought of himself as a Hindu.

I told him, "You renounce society but you have not renounced your knowledge, and the knowledge was given by the society. You are still a Hindu. You are still in the crowd -- because to be a Hindu is to be in a crowd. You are still not an individual; you have not become a nothing yet."

The old man understood. He started crying. He said "Nobody has said this to me."

You can renounce the society, you can renounce wealth, you can renounce the wife, the children, the husband, the family, the parents -- it is easy, nothing much in it. The real thing is to renounce knowledge. These things are outside you, you can escape from them -- but where and how will you escape from something that is inside you, that is clinging there? That will go with you. You can go to a Himalayan cave and you remain a Hindu, you remain a Mohammedan, you remain a Christian. Then you will not be able to see the beauty and truth of the Himalayas. You will not be able to see that virginity of the Himalayas. A Hindu cannot see it, a Hindu is blind.

To be a Hindu means to be blind; to be a Mohammedan means to be blind. You may use different instruments to become blind, that doesn't matter. One is blind because of the Koran, another is blind because of the Bhagavad Gita, and somebody else is blind because of the Bible -- but eyes are full of knowledge.

Buddha says: Nothingness allows intelligence to function.

The word buddha comes from *buddhi* -- it means intelligence. When you are a nothing, when nothing confines you, when nothing defines you, when nothing contains you, when you are just an openness, then there is intelligence. Why? -- because when you are nothing fear disappears, and when fear disappears you function intelligently. If fear is there you cannot function intelligently. Fear cripples you, paralyzes you.

You go on doing things because of fear; that's why you cannot become a Buddha, which is your birthright! You are virtuous because of fear, you go to the temple because of fear, you follow a certain ritual because of fear, you pray to God because of fear. And a man who lives through fear cannot be intelligent. Fear is poison to intelligence. How can you be intelligent if there is fear? The fear will go on pulling you in different ways. It will not allow you to be courageous, it will not allow you to step into the unknown, it will not allow you to become an adventurer, it will not allow you to leave the fold, the crowd. It will not allow you to become independent, free; it will keep you a slave. And we are slaves in so many ways. Our slavery is multidimensional: politically, spiritually, religiously, in every way we are slaves, and the fear is the root cause of it.

You don't know whether God exists or not, and still you pray? This is very unintelligent, this is foolish. To whom are you praying? You don't know whether God is or not. You don't have any trust, because how can you have any trust? -- you have not known yet. So just out of fear you go on clinging to the idea of God. Have you watched it? -- when there is much fear you remember God more. When somebody is dying, you

start remembering.

I have known a follower of J.Krishnamurti; he is a very renowned scholar, known all over the country. And for at least forty years he has been a Krishnamurti follower, so he does not believe in God, he does not believe in meditation, he does not believe in prayer.

Then one day it happened that he fell ill, he had a heart attack. By chance I was in the same town. His son phoned me and said, "My father is in a very dangerous situation. If you can come it will be a great solace to him. These may be his last moments."

So I rushed. When I went into the room he was lying down on the bed with closed eyes chanting, "Rama, Rama, Rama."

I could not believe it! For forty years he had been saying, "There is no God, and I don't believe...." And what happened to this old man? I shook him up and asked, "What are you doing?"

He said, "Don't disturb me. Let me do what I want to do."

But I said, "This is so much against Krishnamurti."

He said, "Forget about Krishnamurti! I am dying and you are talking about Krishnamurti!"

"But what about your forty years, wasted? And you had never believed that a *japa* -- a chant -- could help, or a prayer could help."

He said, "Yes, that's true. I had never believed, but now I am facing death. There is great fear in me. Maybe -- who knows -- God is, and within minutes I will be encountering him. If he is not, then there is no problem; nothing is lost by my repeating, 'Rama, Rama.' If he is, something is gained. At least I can say to him, 'At the last moment I had remembered you.'"

Have you watched it? -- whenever you are in misery you start remembering God more. When you are in danger you remember God. When you are happy and everything is going smoothly, you forget all about God. Your God is nothing but your fear projected.

Buddha says: Out of fear there is no possibility of intelligence. And fear is there for a very fundamental reason -- because you think you are! That's why there is fear. The ego brings fear as a shadow. The ego itself is illusory, but the illusion casts a big shadow on your life. Because you think 'I am', hence there is fear: "Maybe if I do something wrong I will be thrown in hell, then I will suffer." If you think 'I am', then naturally you think to make some provisions for the future life, for the other world -- do something good, accumulate a little *punya*.

You know, the name of this town -- Poona -- comes from *punya*, virtue. Accumulate a little virtue, accumulate something in your account, in your bank balance so you can show God: "Look, I have been a really good boy. I have done these things: fasted so many days, have never looked at anybody's woman with any evil eye, have never been a thief, have donated so much money to this temple and to that church. I was always behaving as I was expected to behave." One starts accumulating virtue just in case it is needed in the other world.

But this is out of fear. Your good people, your bad people are all living out of fear. An intelligent person lives without fear. But to live without fear you will have to come to see into the fact of your ego. If there is no ego, if 'I am not', then where can fear exist? Then, "I cannot be thrown into hell because I am not in the first place, and I cannot be rewarded in heaven because I am not in the first place. I am not, only God is, so how can I be a sinner or a saint? If only God is then what is there for me to fear? I am not born, because I am not in the first place; and I will not be dying, because I am not in the first place. So there is no birth, no death. I am not separate, I am one with this existence. As a wave I may disappear, but as the ocean I will live. And the ocean is the reality, the wave is just arbitrary."

Nothingness knows no fear, no greed, no ambition, no violence. Nothingness knows no mediocrity, no stupidity, no idiocy. Nothingness knows no hell, no heaven. And because there is no fear, there is intelligence.

This is one of the greatest statements to be remembered: intelligence is when fear is not. Then action has a totally different quality to it. When you act out of your nothingness the action has a totally different quality to it. It is divine, it is godly. Why? -- because when you act out of nothingness it is not a reaction, when you act out of nothingness it is not a plan, when you act out of nothingness it is not rehearsed. When you act out of nothingness it is spontaneous, then you live moment to moment. You are a nothingness: a situation arises and you respond to it. If you are an ego you never respond, you always react.

Let it be explained to you. When you are an ego you always react. For example, if you think you are a very, very good man, you think you are a saint, and then something happens -- somebody insults you -- now, will you be responding to this insult or reacting? If you think you are a saint you will think thrice

about how to react, what to do so you can save your sainthood too; otherwise this man can destroy it just by insulting you. You cannot be spontaneous, you have to look back, you have to ponder over it. And time is passing. It may even be a single moment, but time is passing. It cannot be spontaneous, it cannot be in the moment. And you act out of the past. You think, "This is too much. If I become angry" -- and anger is coming -- "if I become angry my sainthood will be lost. That is too much to pay for this"... you start smiling. To save your sainthood you smile.

This smile is false; it is not coming from you, it is not coming from your heart. It is just there, painted on the lips. It is pseudo. You are not smiling, it is only your mask that is smiling. You are deceiving. You are a hypocrite! You are pseudo! You are phony! But you have saved your sainthood: you acted out of the past, out of your particular image and idea of your being. This was a reaction.

The man of spontaneity does not react, he responds. What is the difference? He just allows the situation to function over him, and he allows the response to come out, whatsoever it is.

The man who lives out of the past is predictable, and the man who lives moment to moment is unpredictable. And to be predictable is to be a thing. To be unpredictable is to be freedom -- that is the dignity of man. The day you are unpredictable... nobody knows, not even you; remember, not even you.... If you already know what you will do, then it is no longer response. You are already ready, it is rehearsed.

For example, you are going for an interview. You rehearse: you think what is going to be asked and how you are going to answer it. It happens every day, it is so clearcut. Every evening I see people -- both kinds of people are there: when somebody has come here readymade, has thought over what he is going to say to me, has prepared it already; the script is ready, he has just to replay it, he has decided everything about what he is going to ask. And I can see the difficulty of the person, because when he comes in front of me, when he sits by the side of me, it is a different situation. A change starts happening. The climate, the presence, his love for me, my love for him, others' presence, the trust that is there very tangibly, the love that is flowing, a meditative state -- and it is absolutely different than he had been thinking before. Now whatsoever he has prepared looks irrelevant; it does not fit. He becomes fidgety, restless -- "What to do?" And he does not know how to act spontaneously, how to act out of this situation.

He comes in front of me but I see the phoniness of it. His question does not come from his heart. It is just from the throat, it has no depth. His voice has no depth. He himself is not certain whether he wants to ask it anymore or not, but he has prepared it, maybe for days. So the mind goes on saying, "Ask it. You have prepared it." And he sees the irrelevance of it. Maybe it has already been answered. Maybe in answering somebody else I have answered it. Maybe the very situation is such that his own mind has changed and it is no longer meaningful. But he acts out of the past: that is reacting. It will look awkward. He feels embarrassed if he has nothing to ask. And he cannot cry because he is a phony person, and he cannot simply say, "Hello," and he cannot say, "I would like just to sit in front of you for one minute, and I have nothing to say." He cannot act out of this moment. He cannot be herenow; he feels embarrassed. He has to ask, otherwise what will people think? -- "Then why, in the first place, had you asked for darshan if you had nothing to ask?" So he asks. He is no longer behind it. It is a rotten old question which has no more meaning -- but he asks.

And sometimes -- you may have watched -- to a few people I go on answering and take a long time, and to a few people I answer in a very short way. Whenever I see that somebody is phony, his question is phony, is a prepared question, then it is meaningless to answer him. Just out of respect for him I talk a little bit to him, but I am no longer interested. And the phony questioner is also not interested in what I am saying -- because he is no longer interested even in his question, so how can he be interested in the answer?

But there are other people... by and by the phoniness disappears and sannyasins become more and more true, authentic. Then somebody simply sits there and laughs. That's what is coming in that moment. He does not feel embarrassed, he does not feel that it is out of place. It is not. The prepared script is out of place.

Facing a nothingness you have to be nothing. Only then can there be a meeting, because only the similars can meet. Then there is great joy, then there is great beauty. Then there is dialogue. Maybe not a single word is uttered, but there is dialogue. Sometimes somebody comes and simply sits and starts swaying, closes his eyes, goes inwards -- that is the way to come towards me; he goes inside himself and simply jumps into me and allows me to jump into him, or simply touches my feet, or simply looks into my eyes. Or sometimes a great question also arises, but it is in the moment -- then it is true, then it has immense power, then it comes from your very deepest core. It has relevance.

When you act out of nothingness, you respond; it is no longer a reaction. It has truth, it has validity in it, authenticity. It is existential. It is immediate, spontaneous, simple, innocent. And this action does not create

any karma.

Remember, the word karma means action, a particular action. Not all actions create karma, remember. Buddha lived after his enlightenment for forty-two years. He was not sitting all the time under the bodhi tree doing nothing. He did a thousand and one things, but karma was not created. He acted! -- but it was no longer reaction, it was response.

If you respond out of nothingness it leaves no residue, it leaves no traces on you, karma is not created. You remain free. You go on acting and you remain free. It is as if a bird flies into the sky, leaves no traces, no footprints. The man who lives in the sky of nothingness leaves no footprints, leaves no karma, no residue. His act is total. And when the act is total, it is finished, it is complete. And a complete act does not hang around you like a cloud; only incomplete acts hang around you.

Somebody insulted you -- you wanted to hit him but you didn't. You saved your sainthood, you smiled and blessed the man and went home. Now it is going to be difficult: now the whole night you will dream that you are hitting the man. You may even kill him in your dreams. For years it will hang around you; it is incomplete. Anything incomplete is dangerous. When you are phony everything becomes incomplete. You love a woman but not enough to make it complete. Even while making love you are not entirely there; maybe you are still rehearsing. Maybe you have been reading sex manuals which are available. Maybe you have been reading Vatsyayana's Kama Sutra, or Masters and Johnson or the Kinsey Report, and you have been learning how to make love. And you are ready, knowledgeable! Now this woman is just an opportunity to practice your knowledge. So you are practicing your knowledge, but it is going to be incomplete because you are not in it. And then it is unsatisfying, then you feel frustrated -- and the cause is your knowledge.

Love is not something to be practiced. Life need not be practiced; life has to be lived, in utter innocence. Life is not a drama -- you need not prepare, you need not go into a rehearsal for it. Let it come as it comes, and be spontaneous.

But how can you be spontaneous if the ego is there? Ego is a great actor, ego is a great politician; ego goes on manipulating you. The ego says, "If you really want to act in a polished way preparation is needed. If you really want to act in a cultured way you have to rehearse it." The ego is a performer, and because of this performer you go on missing the joy, the celebration, the blessing of life.

Buddha says: When action comes out of nothing it creates no karma. Then it is so total that its very totality... and the circle is complete and finished. You never look backwards. Why do you go on looking backwards? -- because there are things incomplete. Whenever something is complete you don't look back. It is finished! The full point has been achieved, there is nothing more to do about it. Act out of nothingness and your action is total, and the total action leaves no memory -- no psychological memory, I mean.

The memory is left in the brain, but there is no psychological hangup. And a man who has no hangups is my definition of a sannyasin.

When the act is utterly complete, you are free of it. When the act is total, you slip out of it -- like a snake slips out of the old skin and the old skin is left behind. Only incomplete acts become karma, remember it. But to have a complete act, it has to come out of nothingness.

There are three levels of awareness: awareness of the self, awareness of the world, and awareness of the intervening fantasy between the self and the world. Fritz Perls called this intermediate level the DMZ -- demilitarized zone -- and it functions to keep us from being totally in touch with ourselves and with our world. The DMZ contains our prejudices, the prejudgments through which we view the world and other people and ourselves. If we look at the world through our biases, we cannot see the truth of it. We cannot see that which is. We create an illusion -- that's what Hindus call *maya*.

If we look outside with judgments, a priori prejudices, then we create a world of our own, which is maya, illusion, a projection. If we look at ourselves through these judgments and knowledge and opinions, we create another illusion -- the ego. Then we cannot see what reality is there inside us. We cannot see what is out there, and we cannot see what is in here. When the outside is missed we create illusion, maya; when the inside is missed we create the ego, *ahankar*. And both of these things happen through the DMZ -- the demilitarized zone.

Gurdjieff used to call this zone the 'zone of the buffers'. DMZ is a beautiful name for it. The bigger the DMZ is, the more pathological the person is, the more neurotic. The smaller the DMZ is, the more healthy, psychologically sane a person is. And when the DMZ completely disappears and there is no thought intervening between you and the world -- not a single thought -- that's what Buddha means by nothingness. Then the person is utterly sane, holy, whole.

Before we enter the sutra, a few things about this ego. The illusion of the self has to be understood.

The first thing: the ego is not a reality, it is just an idea. You don't come with it when you come into the world, you don't bring it with yourself. It is not part of your being. When a child is born he does not bring the ego into the world. The ego is something that he learns, it is not part of genetics.

Gordon Alport calls the self *proprium*, and it can be defined by considering the adjective form *propriate*, as in the word appropriate. 'Proprium' refers to something that belongs to or is unique to a person. The self is created because each nothingness is unique, each nothingness has its own way of flowering. Because of this uniqueness there is the possibility of creating an ego.

I love in my way, you love in your own way. I behave in my way, you behave in your own way. There is a difference between people, but only a difference. The roseflower flowers in one way and the marigold in another, but both flower. The flowering is the same, the nothingness is the same. But each nothingness functions in a unique way. Because of this there is a possibility to create the ego.

There are seven doors from where the ego enters in, seven doors from where we learn the ego. Those doors have to be understood, because if you understand them you will be able to drop the ego... because those doors, understood perfectly well, can be closed. Then the ego is no longer created. Seen rightly, understood perfectly well -- that the ego is just a shadow -- it starts disappearing on its own.

The first door Alport calls 'the bodily self'. We are not born with a sense of self. The child in the mother's womb has no sense of the self. He is one with the mother; he is utterly one, joined, bridged with the mother. And the mother is his whole existence, his cosmos. He does not know that he is separate. The separation comes when the child comes out of the womb, when his bridge with the mother is cut and the child has to breathe on his own. In fact, the breathing is not something that the child is going to do. How can he do? He cannot even breathe yet, so he is not yet there. The breathing happens. It is not that the child is doing it, it is a happening. It comes out of nothingness: the child starts breathing. Those few seconds are very, very valuable, critical, dangerous. The parents, the doctor, the nurses who are looking after the birth are all in a great waiting -- whether the child is going to breathe or not.

The child cannot be forced, the child cannot be persuaded, and the child cannot do anything on its own. If it is going to happen it is going to happen. It may not happen, it may happen. Sometimes children never breathe, then we think they are born dead.

It is miraculous how the child breathes the first breath: he has never done it before, he cannot be prepared for it. He does not know that the mechanism to breathe exists. The lungs have not functioned ever before, but the breath comes and the miracle starts. But the breath is coming out of nothingness, remember. Later on you will start saying, "I am breathing." That is absurd. You are not breathing: breathing is happening. Don't create the idea of 'I', don't say, "I am breathing." Nobody is breathing! That is not within your capacity to do or not to do.

You can try: stop breathing for a few seconds and you will know that it is also difficult to stop. Within seconds a great rush comes from nowhere and you start breathing again. Or stop the breathing outside; try for a few seconds and suddenly you see a great rush. It is beyond you. The breathing wants to come in.

It is 'nothing' that is breathing in you... or you can call it God -- it makes no difference, it is the same. Nothing or God, they mean the same. 'Nothing' in Buddhism means exactly what God means in Christianity, Judaism, Hinduism. God is a nothing.

We are not born with a sense of self. It is not part of our genetic endowment. The infant is not able to distinguish between self and the world around it. Even when the child has started breathing, it takes months for him to become aware that there is a distinction between his inside and the outside. Gradually, through increasing complex learning and perceptual experiences, a vague distinction develops between something 'in me' and other things 'out there'.

This is the first door from which the ego enters: the distinction that there is something 'in me'. For example: the child feels hunger, he can feel it coming from inside. And then the mother slaps the child, and he can feel it is coming from the outside. Now a distinction is bound to be felt by and by -- that there are things which come from inside, and there are things which come from outside. When the mother smiles he can see the smile is coming from there, and then he responds, he smiles. Now he can feel the smile is coming from within, somewhere inside. The idea of inside and outside arises. This is the first experience of the ego.

In fact there is no distinction between the outside and the inside. The inside is part of the outside and the outside is part of the inside. The sky inside your house and the sky outside your house are not two skies, remember; they are one sky. And so is it the case with... you there and I here are not two. We are two aspects of the same energy, two aspects of the same coin. But the child starts learning the ways of the ego.

The second door is self-identity. The child learns its name, realizes that the reflection in the mirror today is of the same person as the one seen yesterday, and believes that the sense of me or self persists in the face of changing experiences. The child goes on knowing that everything changes. Sometimes he is hungry, sometimes he is not hungry; sometimes he is sleepy and sometimes he is awake; and sometimes he is angry, and sometimes he is loving -- things go on changing. One day it is a beautiful day, another day it is dark and dismal. But he stands before the mirror....

Have you watched a small baby sitting before a mirror? He tries to catch hold of the child inside the mirror because he thinks the child is 'there outside'. If he cannot catch hold, then he goes around and looks at the back of the mirror -- maybe the child is hiding there? But by and by he starts knowing that it is he who is reflected. And then he starts feeling a kind of continuity: yesterday it was the same face, today it is also the same face in the mirror. When children look for the first time into the mirror they become fascinated with the mirror. They don't leave it. They go again and again to the bedroom to look at who they are.

Everything goes on changing. One thing seems to be unchanging: the self-image. The ego has another door from where it is entering: the self-image.

The third door is self-esteem. This is concerned with the child's feeling of pride as a result of learning to do a thing on its own: doing, exploring, making. When a child learns anything -- for example he has learned a word, 'daddy'; then he goes on saying, "Daddy, daddy," the whole day. He does not miss a single opportunity to use the word. When the child starts learning to walk, he tries the whole day. He falls again and again, he stumbles, he is hurt, but again he stands -- because it gives a pride: "I can also do something! I can walk! I can talk! I can carry things from here to there!"

The parents are very worried because the child is a disturbance. He starts carrying things. They can't understand: "Why? For what? Why have you taken that book from there?" The child is not interested in the book at all! It is all nonsense for him. He cannot conceive why you go on looking in this thing continuously -- "What are you searching for there?" But his interest is different: he can carry a thing.

The child starts killing animals. An ant, and he will immediately jump on it and kill it. He can do something! He is enjoying doing; he can become very destructive. If he finds the clock, he will open it -- he wants to know what is inside. He becomes an explorer, an inquirer.

He enjoys doing things because that gives a third door to his ego: he feels proud, he can do. He can sing a song, then he is ready to sing the song to anybody. If any guest comes he is present there, waiting for somebody to give a hint so he can sing the song. Or he can dance, or he can do a mimicry, or something! Whatsoever it is, he wants to do something to show that he is not just helpless, that he can also do. This doing brings ego in.

The fourth is self-extension, belonging, possession. The child speaks of *my* house, *my* father, *my* mother, *my* school. He starts increasing the field of 'mine'. 'Mine' becomes his key word. If you take his toy -- he is not much interested in the toy; he is more interested in, "The toy is mine, you cannot take it!" Remember, he is not much interested in the toy. When nobody is interested he will throw the toy in the corner and will escape to play outside. But once somebody wants to take it, he does not want to give it. It is his -- 'mine'.

'Mine' gives a sense of 'me'; 'me' creates 'I'. And remember, these doors are not only for children, they remain that way your whole life. When you say *my* house, you are being childish. When you say *my* wife, you are being childish. When you say *my* religion, you are being childish. When a Hindu starts fighting with the Mohammedan about religion, they are children. They don't know what they are doing. They have not really become mature and grown up. Children are constantly arguing, "My daddy is the greatest daddy in the world!" And so do the priests go on fighting, "My concept of God is the best, the most powerful, the real! Others are just so-so."

These are very childish attitudes, but they linger around you for your whole life. You are very interested in your name. When I change people's name, a few people are very stubborn; they don't want it. A few people write letters to me: "I want to take sannyas, but please, don't change my name." Why? *my* name! It seems to be something like a great wealth. And there is nothing in the name. But for thirty years, forty years, your ego has survived with that name. It is very difficult for the ego to close a door. That's why the name is changed -- so that you can see that the name is arbitrary: it can be changed any day. And that's why I change your name without any fuss about it. In other religions the name is also changed. If you become a Jaina monk they will make much fuss about it -- a great procession and celebration; somebody is becoming a monk! Now he will become very attached with this new name! So much celebration and so much festivity, and so much honor and respect, so much fuss about it; then the whole point is lost. I simply change it as a

matter of fact, just to give you an idea that it is nothing; it is arbitrary, it can be changed very easily. You can be called A, you can be called B, you can be called C -- it doesn't matter. In fact you are nameless -- that's why it doesn't matter. Any name will do, it is only utilitarian.

The fifth door is self-image. This refers to how the child sees himself. Through interaction with parents, through praise and punishments, he learns to have a certain image of himself -- good or bad.

The child is always looking at how the parents react to him. If he is doing a certain thing, do they praise it or do they punish him? If he feels punished he thinks, "I have done something wrong. I am bad." If he does something good and is praised, he thinks, "I am good, I am appreciated." He starts trying to do more and more good, so that he is appreciated. Or, if the parents are really very difficult and impossible people, and their demands are such that the child cannot fulfill them, then he takes the other route, he starts doing all that they call 'bad'. He reacts and rebels.

These are the two ways -- the door is the same: either you praise him and he feels good that he is somebody; or if you don't praise him easily then he says, "Okay, then I will show you." Then also he will make his presence felt. He will start destroying things, he will start smoking, he will start doing things which you don't like. And he will say, "Now you see? You have to take note of me; you have to notice me. You have to know that I am somebody and I am here, and you cannot just neglect me." The good guy and the bad guy are born this way, the saint and the sinner.

The sixth is self as reason.

The child learns the ways of reason, logic, argument. He learns that he can solve problems. Reason becomes a great support to his self -- that's why people argue. That's why educated people think that they are somebodies. Uneducated? -- you feel a little embarrassed. You have a great degree -- you are a PhD or a DLitt -- and you go on showing, exhibiting your certificate: you are a gold medalist, you have topped the university, and this and that. Why? -- because you are showing that you have become a rational being, well-educated, educated in the best of universities, educated by the best of professors: "I can argue better than anybody else." Reason becomes a great support.

And the seventh is propriate striving, life-goal, ambition, becoming: what and who one is through what or who one wants to become. Future concern, dreams and long-range goals appear -- the last stage of the ego. Then one starts thinking about what to do in the world to leave a mark in history, to leave a signature here on the sands of time. To become a poet? To become a politician? To become a *mahatma*? To do this or to do that? Life is running fast, slipping fast, and one has to do something, otherwise soon one will become nothing and nobody will ever know that you had existed. One wants to become an Alexander or a Napoleon. If it is possible, one wants to become a good guy, famous, well-known, a saint, a mahatma. If it is not possible, then still one wants to become somebody.

Many murderers have confessed in the courts that they had not murdered somebody because they were interested in murdering him, but they just wanted their names on the front page of the newspapers.

A man murdered somebody from behind. He came and stabbed him, and he had not even seen the man before. He was absolutely unknown to him; they were not acquainted, there was no friendship, no enmity. He had never met him. And this time also, he had not seen the face of the man whom he had murdered. He had not seen him, he simply murdered him from behind. The man was sitting on the beach looking at the waves, and this man came and killed him.

The court was puzzled, but the man said, "I was not interested in the man himself... whom I killed. He was irrelevant, anybody would have done. I had gone there to kill somebody. If this man had not been there, then anybody else." But why? And he said, "Because I wanted my photo and my name on the front page of the newspapers. My desire is fulfilled. I am talked about all over the country, I am happy. Now I am ready to die. If you sentence me to death I can die happily: I was known, I was famous."

If you cannot become famous, you try to become notorious. If you cannot become Mahatma Gandhi, you would like to become Adolf Hitler -- but nobody wants to remain a nobody.

These are the seven doors through which the illusion of the ego strengthens, becomes stronger and stronger. And these are the seven doors -- if you understand -- through which the ego has to be sent out again. Slowly, slowly from each door you have to look deep into your ego and say goodbye to it. Then arises nothingness.

The sutra:

THEREFORE, O SARIPUTRA,
IN EMPTINESS THERE IS NO FORM,
NOR FEELING, NOR PERCEPTION,
NOR IMPULSE, NOR CONSCIOUSNESS;
NO EYE, EAR, NOSE, TONGUE, BODY, MIND;
NO FORMS, SOUNDS, SMELLS, TASTES, TOUCHABLES
OR OBJECTS OF MIND;
NO SIGHT-ORGAN ELEMENT, AND SO FORTH,
UNTIL WE COME TO: NO MIND-CONSCIOUSNESS ELEMENT;
THERE IS NO IGNORANCE, NO EXTINCTION OF IGNORANCE,
AND SO FORTH, UNTIL WE COME TO:
THERE IS NO DECAY AND DEATH,
NO EXTINCTION OF DECAY AND DEATH.
THERE IS NO SUFFERING, NO ORIGINATION,
NO STOPPING, NO PATH.
THERE IS NO COGNITION, NO ATTAINMENT
AND NO NON-ATTAINMENT.

A tremendously revolutionary statement.

THEREFORE, O SARIPUTRA...

First we have to understand the word therefore. 'Therefore' is perfectly relevant in a syllogism, in a logical argument. There has been no argument preceding it, and Buddha says: THEREFORE, O SARIPUTRA.

Scholars have been very worried about why he uses 'therefore'. 'Therefore' is part of a syllogism: All men are mortal. Socrates is a man, therefore Socrates is mortal. It is part of logic. But there has been no proposition, no argumentation, and suddenly Buddha says, "Therefore...." Why?

The scholars cannot understand it, because there had been no argument on the surface. But there has been a dialogue between the eyes of Buddha and Sariputra. There has arisen an understanding. Listening to Buddha talking about emptiness, nothingness, Sariputra has risen to that level of nothingness.
It can arise in you here, you can feel it... its wings fluttering around you.

Looking into his eyes Buddha feels, sees, that Sariputra has understood: now the argument can go further. On the surface there has been no argument. There has been no debate, discussion, but there has been a dialogue. The dialogue is between these two energies -- Buddha and Sariputra. There has been a unity, they have been bridged. In that bridge, in that moment of bridging, Sariputra has looked into Buddha's emptiness. Now Buddha says to Sariputra, "Therefore.... You have looked, Sariputra, now I can go further into it, into more detail. Now I can say a few things to you which would not have been possible before."

THEREFORE, O SARIPUTRA,
IN EMPTINESS THERE IS NO FORM,
... NOR FEELING, NOR PERCEPTION...

... Because there is nobody to feel, so how can there be feeling? When the ego is not there, there is no feeling, no knowledge, no perception. No form arises because the sky is completely cloudless. You can see a form in a cloud. Have you not watched sometimes? -- a cloud looks just like an elephant, and then it changes into a horse and then into something else, and it goes on changing. It takes so many forms.

But have you ever seen any form arising in the pure sky? No form ever arises.

... THERE IS NO FORM, NOR FEELING,
NOR PERCEPTION, NOR IMPULSE...

And when there is nobody inside, how can impulse arise? How can desire arise?

... NOR CONSCIOUSNESS...

When there is no content, when there is no object, the subject also disappears. That consciousness which is always of the object is no longer found there.

... NO EYE, NO EAR, NO NOSE, NO TONGUE,
NO BODY, NO MIND...

Buddha says, "Everything disappears into that nothingness, Sariputra. And now you can understand, Sariputra; therefore I am saying it. You have seen it! You have looked into me! You have been on the very verge of it. You have peeped into the abyss, the eternal, the abyssmal depth."

... NO FORMS, SOUNDS, SMELLS, TASTES, TOUCHABLES
OR OBJECTS OF MIND;
NO SIGHT-ORGAN ELEMENT, AND SO FORTH...
... NO MIND-CONSCIOUSNESS ELEMENT...

When you are in that state you cannot even say that, "I am in this state of nothingness," because if you say this you have come back.

... UNTIL WE COME TO...

If you say, "I have experienced nothingness," that means you have come back to the world of form. The mind has started functioning again. In that moment you are not separate from nothingness, so how can you say, "I am experiencing nothingness?" Nothingness is not like an object: it is not separate from you, you are not separate from it. The observer is the observed there; the object is the subject there. The duality has disappeared.

... THERE IS NO IGNORANCE, Buddha says.

There is no knowledge, there is no ignorance either, because ignorance can only be when you think in terms of knowledge. It is comparison with knowledge. When you call a man ignorant what do you mean? You are comparing him with somebody who is knowledgeable. But there is no knowledge so there cannot be any ignorance.

... THERE IS NO IGNORANCE, NO EXTINCTION OF IGNORANCE...

And Buddha says: Remember, I am not saying that ignorance disappears. Ignorance has never been there; it was a shadow of knowledge, it was a shadow of the mind addicted to knowledge.

When you bring a light into a dark room, what do you say? -- that the darkness disappears, goes out from the room, escapes from the room, runs away? No, you cannot say that -- because darkness does not exist in the first place. How can it go out? Light comes and darkness is not found, because darkness was just the absence of light.

So there is no ignorance, and no extinction of ignorance. There is no knowledge and there is no non-knowledge. One simply is innocent of all -- knowledge, ignorance; just innocent, virgin. To be free of knowledge and to be free of ignorance is to be virgin, to be pure.

THERE IS NO DECAY AND DEATH...

... Because there is nobody to die. And remember, there is no extinction of decay and death. And Buddha is not saying that death disappears, because death has never been there in the first place. To say that death has disappeared would be wrong. Buddha is very, very perfect in his assertion, very careful. He has not uttered a single word which can be refuted by anybody who knows reality. He has not compromised. He

has not compromised with the listener. He has possibly said the most perfect thing that can be said.

THERE IS NO SUFFERING...

Now he comes to the ultimate revolutionary statement.

You must have heard about the four noble truths of Buddha. The first noble truth is suffering: that everybody is suffering, that the whole existence is *dukkha*, suffering, pain, misery, agony.

And the second noble truth is: its origination is in craving -- *tanha*, desire. Suffering exists: the first noble truth -- *arya satya*; the second noble truth is that suffering has a cause and the cause is in desire. We suffer because we desire.

And the third noble truth is: this desiring can be stopped. It is possible -- *nirodha*; it can be stopped. By looking deep into desiring it can be stopped, and when desiring stops suffering disappears. And the fourth noble truth is: there is an eightfold path that leads to the stoppage, nirodha, of desiring, and consequently of suffering.

This is Buddhism's most fundamental philosophy, and in this statement Buddha denies that too! He says:

THERE IS NO SUFFERING, NO ORIGINATION,
NO STOPPING, AND NO PATH.

Nobody has ever stated such a revolutionary thing. Buddha reaches the uttermost peak of revolution; everybody else falls short.

Scholars have always been worried that this is contradictory. Buddha teaches that there is suffering, and then one day he says, "There is no suffering." He teaches that there is a cause for why suffering is, and then one day he says, "There is no origination." He teaches that there is a possibility -- nirodha -- that it can be stopped, and one day he says, "There is no stopping." And he says -- and the whole of Buddhism depends on that saying -- that there is an eightfold path, *astangik marga*: right vision, right exercise, right meditation, right samadhi, and so on and so forth; the eight-limbed path which leads you to the ultimate truth. And now one day he says, "There is no path. The reality is a pathless reality." Why this contradiction? The first statement is made to those who do not know that they are not. The first statements are made to ordinary people, full of ego. *This* statement is made to Sariputra in a particular space, in a particular state.

THEREFORE, O SARIPUTRA...

... Now I can say this to you. I could not have said it before, you were not ready. Now you have looked into me, and looking into me you have seen what nothingness is. You have had a taste of it! *Therefore*, Sariputra: *tasmat*, Sariputra! Now it is possible to say to you that there is no suffering, that it is a dream; people are suffering in dream. And there is no causation -- people are desiring in a dream. And there is no stopping -- people are exercising, doing methods, meditating, yoga etcetera, in a dream. And the whole path exists in the dream. Now it can be said to you because you are awake, Sariputra. Your eyes are opened; now you see the ego does not exist.

And to get out of the ego is to get out of sleep. To get out of the ego is to get out of darkness. To get out of the ego is to be free. In that freedom it can be said that there is no path. It is like a dream.

In dream you are suffering, and when you are suffering in a dream, it is so real. And you are searching: "Why am I suffering?" And then you come across a great sage -- in the dream -- and the sage says, "You are suffering because you are desiring. You are so much infatuated with money; that's why you are suffering. Drop this desire and the suffering will disappear." You understand it, it is very logical. You know it, you have experienced it yourself that whenever you desire, suffering comes. The more desire is there, the more suffering. The greater the desire the bigger the suffering. You understand it. Then you ask, "Then how to stop it?" And the great sage says, "You stand on your head, you do yoga, you do chaotic meditation, you do kundalini, you do nadabrahma, you do encounter group and you do leela and you do primal therapy and all." The great sage says, "You do these things; these will help. You will become more understanding of your desire, and you will be able to drop the desire."

So the sage gives you a well-formulated eightfold path. He says, "This is the way." One day, when you will really be awake.... And remember, these things help you to awake. Now even if you stand on your head in a dream there is a possibility your dream will be broken. Try! Try tonight! When you are in a dream, just stand on your head in the dream, and suddenly you will see that you are awake. Do kundalini in a dream -- you will be awake. And if you are not, at least your husband will be awake, the neighbors will be awake, something is going to happen.
All methods are just to wake you. But when you are awake....

THEREFORE, SARIPUTRA...

And now Buddha can say this to Sariputra; he is awake. He can say, "Now I can tell you the truth -- that nobody exists, neither the disciple nor the master, nor the dream, nor the suffering, nor the sage, nor the cause, nor the stopping. There is no path."
This is the ultimate statement of truth.
But this can be made only at the highest stage, at the seventh rung of the ladder. Sariputra reached to that rung on this day. That's why 'therefore'... TASMAT SARIPUTRA.
Enough for today.

The Heart Sutra

Chapter #6
Chapter title: Don't Be Too Sane

16 October 1977 am in Buddha Hall

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The first question:

BELOVED OSHO, WHAT IS THE DIFFERENCE BETWEEN THE EMPTINESS OF THE CHILD BEFORE THE FORMATION OF THE EGO AND THE AWAKENED CHILDLIKENESS OF A BUDDHA?

There is a similarity and there is a difference. Essentially the child is a Buddha, but his buddhahood, his innocence, is natural, not earned. His innocence is a kind of ignorance, not a realization. His innocence is unconscious -- he is not aware of it, he is not mindful of it, he has not taken any note of it. It is there but he is oblivious. He is going to lose it. He *has* to lose it. Paradise will be lost sooner or later; he is on the way towards it. Every child has to go through all kinds of corruption, impurity -- the world.
The child's innocence is the innocence of Adam before he was expelled from the garden of Eden, before he had tasted the fruit of knowledge, before he became conscious. It is animal-like. Look into the eyes of any animal -- a cow, a dog -- and there is purity, the same purity that exists in the eyes of a Buddha, but with one difference.

And the difference is vast too: a Buddha has come back home; the animal has not yet left home. The child is still in the garden of Eden, is still in paradise. He will have to lose it -- because to gain one has to lose. Buddha has come back home... the whole circle. He went away, he was lost, he went astray, he went deep into darkness and sin and misery and hell. Those experiences are part of maturity and growth. Without them you don't have any backbone, you are spineless. Without them your innocence is very fragile; it cannot stand against the winds, it cannot bear storms. It is very weak, it cannot survive. It has to go through the fire of life -- a thousand and one mistakes committed, a thousand and one times you fall, and you get back on your feet again. All those experiences slowly, slowly ripen you, make you mature; you become a grownup.

Buddha's innocence is that of a mature person, utterly mature. Childhood is nature unconscious; buddhahood is nature conscious. The childhood is a circumference with no idea of the center. The Buddha is also a circumference, but rooted in the center, centered. Childhood is unconscious anonymity; buddhahood is conscious anonymity. Both are nameless, both are formless... but the child has not known the form yet and the misery of it. It is like you have never been in a prison, so you don't know what freedom is. Then you have been in the prison for many years, or many lives, and then one day you are released... you come out of the prison doors dancing, ecstatic! And you will be surprised that people who are already outside, walking on the street, going to their work, to the office, to the factory, are not enjoying their freedom at all -- they are oblivious, they don't know that they are free. How can they know? Because they have never been in prison they don't know the contrast; the background is missing.

It is as if you write with a white chalk on a white wall -- nobody will ever be able to read it. What to say about anybody else -- even *you* will not be able to read what you have written.

I have heard a famous anecdote about Mulla Nasruddin. In his village he was the only man who could write, so people used to come if they wanted to write a letter or some document, or anything. He was the only man who could write. One day a man came. Nasruddin wrote the letter, whatsoever the man dictated -- and it was a long letter -- and the man said, "Please, now read it, because I want to be sure that everything has been written and I have not forgotten anything, and you have not messed up anything."

Mulla said, "Now, this is difficult. I know how to write but I don't know how to read. And moreover, the letter is not addressed to me so it will be illegal to read it too."

And the villager was convinced, the idea was perfectly right, and the villager said, "Right you are -- it is not addressed to you."

If you write on a white wall even you yourself will not be able to read it, but if you write on a blackboard it comes loud and clear -- you can read it. The contrast is needed. The child has no contrast; he is a silver lining without the black cloud. Buddha is a silver lining in the black cloud.

In the day there are stars in the sky; they don't go anywhere -- they can't go so fast, they can't disappear. They are already there, the whole day they are there, but in the night you can see them because of darkness. They start appearing; as the sun sets they start appearing. As the sun goes deeper and deeper below the horizon, more and more stars are bubbling up. They have been there the whole day, but because the darkness was missing it was difficult to see them.

A child has innocence but no background. You cannot see it, you cannot read it; it is not very loud. A Buddha has lived his life, has done all that is needed -- good and bad -- has touched this polarity and that, has been a sinner and a saint. Remember, a Buddha is not just a saint; he has been a sinner and he has been a saint. And buddhahood is beyond both. Now he has come back home.

That's why Buddha said in yesterday's sutra: NA JHANAM, NA PRAPTIR NA-APRAPTIH -- "There is no suffering, no origination, no stopping, no path. There is no cognition, no knowledge, no attainment, and no non-attainment." When Buddha became awakened he was asked, "What have you attained?" And he laughed, and he said, "I have not attained anything -- I have only discovered what has always been the case. I have simply come back home. I have claimed that which was always mine and was with me. So there is no attainment as such, I have simply recognized it. It is not a discovery, it is a rediscovery. And when you become a Buddha you will see the point -- nothing is gained by becoming a Buddha. Suddenly you see that this is your nature. But to recognize this nature you have to go astray, you have to go deep into the turmoil of the world. You have to enter into all kinds of muddy places and spaces just to see your utter cleanliness, your utter purity.

The other day I told you about the seven doors -- of how the ego is formed, how the illusion of the ego is strengthened. It will be helpful to go deep into a few things about it.

These seven doors of the ego are not very clearcut and separate from each other; they overlap. And it is very rare to find a person who has attained to his ego from all the seven doors. If a person has attained the ego from all the seven doors he has become a perfect ego. And only a perfect ego has the capacity to disappear, not an imperfect ego. When the fruit is ripe it falls; when the fruit is unripe it clings. If you are still clinging to the ego, remember, the fruit is not ripe; hence the clinging. If the fruit is ripe, it falls to the ground and disappears. So is the case with the ego.

Now a paradox: that only a really evolved ego can surrender. Ordinarily you think that an egoist cannot surrender. That is not my observation, and not the observation of Buddhas down the ages. Only a perfect egoist can surrender. Because only he knows the misery of the ego, only he has the strength to surrender. He has known all the possibilities of the ego and has gone into immense frustration. He has suffered a lot, and he knows enough is enough, and he wants any excuse to surrender it. The excuse may be God, the excuse may be a master, or any excuse, but he wants to surrender it. The burden is too much and he has been carrying it for long.

People who have not developed their egos can surrender, but their surrender will not be perfect, it will not be total. Something deep inside will go on clinging, something deep inside will still go on hoping: "Maybe there is something in the ego. Why are you surrendering?"

In the East, the ego has not been developed well. Because of the teaching of egolessness, a misunderstanding arose that if the ego has to be surrendered, then why develop it, for what? A simple logic: if it has to be renounced one day, then why bother? Then why make so much effort to create it? It has to be dropped! So the East has not bothered much in developing the ego. And the Eastern mind finds it very easy to bow down to anybody. It finds it very easy, it is always ready to surrender. But the surrender is basically impossible, because you don't yet have the ego to surrender it.

You will be surprised: all the great Buddhas in the East have been *kshatriyas*, from the warrior race -- Buddha, Mahavira, Parshwanath, Neminath. All the twenty-four *tirthankaras* of the Jainas belong to the warrior race, and all the *avataras* of the Hindus belonged to the kshatriya race -- Ram, Krishna -- except one, Parashuram, who was, accidentally it seems, born to a brahmin family, because you cannot find a greater warrior than him. It must have been some accident -- his whole life was a continuous war.

It is a surprise when you come to know that not a single brahmin has ever been declared a Buddha, an avatara, a tirthankara. Why? The brahmin is humble; from the very beginning he has been brought up in humbleness, for humbleness. Egolessness has been taught to him from the very beginning, so the ego is not ripe, and unripe egos cling.

In the East people have very, very fragmentary egos, and they think it is easy to surrender. They are always ready to surrender to anybody. A drop of a hat and they are ready to surrender -- but their surrender never goes very deep, it remains superficial.

Just the opposite is the case in the West: people who come from the West have very, very strong and developed egos. Because the whole Western education is to create an evolved, well-defined, well-cultured, sophisticated ego, they think it is very difficult to surrender. They have not even heard the word surrender. The very idea looks ugly, humiliating. But the paradox is that when a Western man or woman surrenders, the surrender goes really deep. It goes to the very core of his or her being, because the ego is very evolved. The ego is evolved; that's why you think it is very difficult to surrender. But if surrender happens it goes to the very core, it is absolute. In the East people think surrender is very easy, but the ego is not so evolved so it never goes very deep.

A Buddha is one who has gone into the experiences of life, the fire of life, the hell of life, and has ripened his ego to its ultimate possibility, to the very maximum. And in that moment the ego falls and disappears. Again you are a child; it is a rebirth, it is a resurrection. First you have to be on the cross of the ego, you have to suffer the cross of the ego, and you have to carry the cross on your own shoulders -- and to the very end. Ego has to be learned; only then can you unlearn it. And then there is great joy. When you are free from the prison you have a dance, a celebration in your being. You cannot believe why people who are out of prison are going so dead and dull and dragging themselves. Why are they not dancing? Why are they not celebrating? They cannot: they have not known the misery of the prison.

These seven doors have to be used before you can become a Buddha. You have to go to the darkest realm of life, to the dark night of the soul, to come back to the dawn when the morning rises again, the sun rises again, and all is light. But it rarely happens that you have a fully developed ego.

If you understand me, then the whole structure of education should be paradoxical: first they should teach you the ego -- that should be the first part of education, the half of it; and they should then teach you

egolessness, how to drop it -- that will be the latter half. People enter from one door or two doors or three doors, and get caught up in a certain fragmentary ego.

The first, I said, is the bodily self. The child starts learning slowly, slowly: it takes nearabout fifteen months for the child to learn that he is separate, that there is something inside him and something outside. He learns that he has a body separate from other bodies. But a few people remain clinging to that very, very fragmentary ego for their whole lives. These are the people who are known as materialists, communists, Marxists. The people who believe that the body is all -- that there is nothing more than the body inside you, that the body is your whole existence, that there is no consciousness separate from the body, above the body, that consciousness is just a chemical phenomenon happening in the body, that you are not separate from the body and when the body dies you die, and all disappears... dust unto dust... there is no divinity in you -- they reduce man to matter.

These are the people who remain clinging to the first door; their mental age seems to be only fifteen months. The very, very rudimentary and primitive ego remains materialist. These people remain hung up with two things: sex and food. But remember, when I say materialist, communist, Marxist, I do not mean that this completes the list. Somebody may be a spiritualist and may still be clinging to the first....

For example, Mahatma Gandhi: if you read his autobiography, he calls his autobiography My Experiments With Truth. But if you go on reading his autobiography you will find the name is not right; he should have given it the name My Experiments with Food and Sex. Truth is nowhere to be found. He is continuously worried about food: what to eat, what not to eat. His whole worry seems to be about food, and then about sex: how to become a celibate -- this runs as a theme, this is the undercurrent. Continuously, day and night, he is thinking about food and sex -- one has to get free. Now he is not a materialist -- he believes in soul, he believes in God. In fact, because he believes in God he is thinking so much about food -- because if he eats something wrong and commits a sin, then he will be far away from God. He talks about God but thinks about food.

And that is not only so with him, it is so with all the Jaina monks. He was under much impact from Jaina monks. He was born in Gujarat. Gujarat is basically Jaina, Jainism has the greatest impact on Gujarat. Even Hindus are more like Jainas in Gujarat than like Hindus. Gandhi is ninety percent a Jaina -- born in a Hindu family, but his mind is conditioned by Jaina monks. They are continuously thinking about food.

And then the second idea arises, of sex -- how to get rid of sex. For his whole life, to the very end, he was concerned about it -- how to get rid of sex. In the last year of his life he was experimenting with nude girls and sleeping with them, just to test himself, because he was feeling that death was coming close, and he had to test himself to see whether there was still some lust in him.

The country was burning, people were being killed: Mohammedans were killing Hindus, Hindus were killing Mohammedans -- the whole country was on fire. And he was in the very middle of it, in Novakali -- but his concern was sex. He was sleeping with girls, nude girls; he was testing himself, testing whether *brahma-charya*, his celibacy, was perfect yet or not.

But why this suspicion? -- because of long repression. The whole life he had been repressing. Now, in the very end, he had become afraid -- because at that age he was still dreaming about sex. So he was very suspicious: would he be able to face his God? Now he is a spiritualist, but I will call him a materialist, and a very primitive materialist. His concern is food and sex.

Whether you are for it or against it doesn't matter -- your concern shows where your ego is hanging. And I will include the capitalist in it also: his whole concern is how to gather money, hoard money -- because money has power over matter. You can purchase any material thing through money. You cannot purchase anything spiritual, you cannot purchase anything that has any intrinsic value; you can purchase only things. If you want to purchase love, you cannot purchase; but you can purchase sex. Sex is the material part of love. Through money, matter can be purchased, possessed.

Now you will be surprised: I include the communist and the capitalist both in the same category, and they are enemies, just as I include Charvaka and Mahatma Gandhi in the same category, and they are enemies. They *are* enemies, but their concern is the same. The capitalist is trying to hoard money, the communist is against it. He wants that nobody should be allowed to hoard money except the state. But his concern is also money, he is also continuously thinking about money. It is not an accident that Marx had given the name Das Kapital to his great book on communism, 'the capital'. That is the communist Bible, but the name is 'the capital'. That is their concern: how not to allow anybody to hoard money so the state can hoard, and how to possess the state -- so, in fact, basically, ultimately, you hoard the money.

Once I heard that Mulla Nasruddin had become a communist. I know him... I was a little puzzled. This was a miracle! I know his possessiveness. So I asked him, "Mulla, do you know what communism means?"
He said, "I know."

I said, "Do you know that if you have two cars and somebody hasn't a car, you will have to give one car?"
He said, "I am perfectly willing to give."

I said, "If you have two houses and somebody is without a house you will have to give one house?"
He said, "I am perfectly ready, right now."

And I said, "If you have two donkeys you will have to give one donkey to somebody else who has not?"
He said, "There I disagree. I cannot give, I cannot do that!"
But I said, "Why? -- because it is the same logic, the same corollary."

He said, "No, it is not the same -- I *have* two donkeys, I don't have two cars."

The communist mind is basically a capitalist mind, the capitalist mind is basically a communist mind. They are partners in the same game -- the game's name is 'the capital', Das Kapital.

Many people, millions of people, only evolve this primitive ego, very rudimentary. If you have this ego it is very difficult to surrender; it is very unripe.
The second door I call self-identity.

The child starts growing an idea of who he is. Looking in the mirror, he finds the same face. Every morning, getting up from the bed, he runs to the bathroom, looks, and he says, "Yes, it is I. The sleep has not disturbed anything." He starts having an idea of a continuous self.

Those people who become too involved with this door, get hooked with this door, are the so-called spiritualists who think that they are going into paradise, heaven, *moksha*, but that *they* will be there. When you think about heaven, you certainly think of yourself that as you are here, you will be there too. Maybe the body will not be there, but your inner continuity will remain. That is absurd! That liberation, that ultimate liberation happens only when the self is dissolved and all identity is dissolved. You become an emptiness....

THEREFORE, O SARIPUTRA, in nothingness there is no form, or: FORM IS EMPTINESS AND EMPTINESS IS FORM.

There is no knowledge because there is no knower; there is not even *vigyan*, no consciousness, because there is nothing to be conscious about and nobody to be conscious about it. All disappears.

That idea that the child has of self-continuity is carried by the spiritualists. They go on searching: from where does the soul enter into the body, from where does the soul go out of the body, what form does the soul have, planchettes and mediums, things like that -- all rubbish and nonsense. The self has no form. It is pure nothingness, it is vast sky without any clouds in it. It is a thoughtless silence, unconfined, uncontained by anything.

That idea of a permanent soul, the idea of a self, continues to play games in your minds. Even if the body dies, you want to be certain that, "I will live."

Many people used to come to Buddha... because this country has been dominated by this second kind of ego: people believe in the permanent soul, eternal soul, *atman* -- they would come to Buddha again and again and say, "When I die, will something remain or not?" And Buddha would laugh and he would say, "There is nothing right now, so why bother about death? There has never been anything from the very beginning." And this was inconceivable to the Indian mind. The Indian mind is predominantly hooked with the second type of ego. That's why Buddhism could not survive in India. Within five hundred years, Buddhism disappeared. It found better roots in China, because of Lao Tzu. Lao Tzu had created really a beautiful field for Buddhism there. The climate was ready -- as if somebody had prepared the ground; only the seed was needed. And when the seed reached China it grew into a great tree. But from India it disappeared. Lao Tzu had no idea of any permanent self, and in China people have not bothered much.

There are these three cultures in the world: one culture, called the materialist -- very predominant in the West; another culture, called the spiritualist -- very predominant in India; and China has a third kind of culture, neither materialist nor spiritualist. It is Taoist: live the moment and don't bother for the future, because to bother about heaven and hell and paradise and moksha is basically to be continuously concerned about yourself. It is very selfish, it is very self-centered. According to Lao Tzu, according to Buddha too, and according to me also, a person who is trying to reach heaven is a very, very self-centered person, very selfish. And he does not know a thing about his own inner being -- there is no self.

The third door was self-esteem: the child learns to do things and enjoys doing them. A few people get hooked there -- they become technicians, they become performers, actors, they become politicians, they become the showmen. The basic theme is the doer; they want to show the world that they can do something. If the world allows them some creativity, good. If it does not allow them creativity, they become destructive.

Did you know that Adolf Hitler wanted to enter an art school? He wanted to become a painter, that was his idea. Because he was refused, because he was not a painter, because he could not pass the entrance examination in art school -- that rejection was very hard for him to accept -- his creativity turned sour. He became destructive. But basically he wanted to become a painter, he wanted to do something. Because he was not found capable of doing it, as revenge, he started being destructive.

The criminal and the politician are not very far away, they are cousin-brothers. If the criminal is given the right opportunity he will become a politician, and if the politician is not given the right opportunity to have his say, he will become a criminal. They are border cases. Any moment, the politician can become a criminal and the criminal can become a politician. And this has been happening down the ages, but we don't yet have that insight to see into things.

The fourth door was self-extension. The word 'mine' is the key word there. One has to extend oneself by accumulating money, by accumulating power, by becoming bigger and bigger and bigger: the patriot who says, "This is my country, and this is the greatest country in the world." You can ask the Indian patriot: he goes on shouting from every nook and corner that this is *punya bhumi* -- this is the land of virtue, the purest land in the world.

Once a so-called saint came to me, a Hindu monk, and he said, "Don't you believe that this is the only country where so many Buddhas were born, so many avataras, so many tirthankaras -- Rama, Krishna and others. Why? -- because this is the most virtuous land."

I told him, "The fact is just the opposite: if in the neighborhood you see that in somebody's house a doctor comes every day -- sometimes a *vaidya*, a physician, a *hakim*, an acupuncturist, and the naturopath, and this and that -- what do you understand by it?"

He said, "Simple! That that family is ill."

That is the case with India: so many Buddhas needed -- the country seems to be utterly ill and pathological. So many healers, so many physicians. Buddha has said, "I am a physician." And you know that Krishna has said, "Whenever there is darkness in the world, and whenever there is sin in the world, and whenever the law of the cosmos is disturbed, I will come back." So why had he come that time? It must have been for the same reason. And why so many times in India?

But the patriot is arrogant, aggressive, egoistic. He goes on declaring, "My country is special, my religion is special, my church is special, my book is special, my guru is special" -- and everything is nothing. This is just ego claiming.

A few people get hooked with this 'mine' -- the dogmatist, the patriot, the Hindu, the Christian, the Mohammedan.

The fifth door is self-image. The child starts looking into things, experiences. When the parents feel good with the child, he thinks, "I am good." When they pat him he feels, "I am good." When they look with anger, they shout at him and they say, "Don't do that!" he feels, "Something is wrong in me." He recoils.

A small child was asked in school on the first day he entered, "What is your name?"

He said, "Johnny Don't."

The teacher was puzzled. He said, "Johnny Don't? Never heard such a name!"

He said, "Whenever, whatsoever I am doing, this is my name -- my mother shouts, 'Johnny *don't*!' My father shouts, 'Johnny *don't*!' So I think this is my name. 'Don't' is always there. What I am doing is irrelevant."

The fifth is the door from where morals enter: you become a moralist; you start feeling very good, 'holier than thou'. Or, in frustration, in resistance, in struggle, you become an immoralist and you start fighting with the whole world, to show the whole world.

Fritz Perls, the founder of Gestalt Therapy, has written about one of his experiences that proved very fundamental to his life's effort. He was a psychoanalyst practicing in Africa. The practice was very good because he was the only psychoanalyst there. He had a big car, a big bungalow with a garden, a swimming pool -- and everything that a mediocre mind wants to have, the middle-class luxuries. And then he went to

Vienna to attend a world psychoanalyst's conference. Of course, he was a successful man in Africa, so he was thinking that Freud would receive him, there would be great welcome. And Freud was the father-figure for the psychoanalysts, so he wanted to be patted by Freud. He had written a paper and had worked for months on it, because he wanted Freud to know who he was. He read the paper; there was no response. Freud was very cold, other psychoanalysts were very cold. His paper was almost unnoticed, uncommented upon. He felt very shocked, depressed, but still he was hoping that he would go to see Freud, and then something might happen. And he went to see Freud. He was just on the steps, had not even entered the door, and Freud was standing there. And he said to Freud, just to impress him, "I have come from thousands of miles." And rather than welcoming him, Freud said, "And when are you going back?" That hurt him very much: "This is the welcome? -- 'When are you going back?'" And that was the whole interview -- finished! He turned away, continuously repeating, like a mantra in his head: "I will show you, I will show you, I will show you!" And he tried to show him: he created the greatest movement against psychoanalysis -- gestalt.

This is a childish reaction. Either the child is accepted -- then he feels good, then he is ready to do anything the parents want; or, if again and again he is frustrated, then he starts thinking in terms of, "There is no possibility that I can receive their love, but still I need their attention. If I cannot get their attention through the right way, I will get their attention through the wrong way. Now I will smoke, I will masturbate, I will do harm to myself and to others, and I will do all kinds of things that they say 'Don't do,' but I will keep them occupied with me. I will show them."

This is the fifth door, the self-image. Sinner and saint are hooked there. Heaven and hell are the ideas of people who are hooked there. Millions of people are hooked. They are continuously afraid of hell and continuously greedy for heaven. They want to be patted by God, and they want God to say to them, "You are good, my son. I am happy with you." They go on sacrificing their lives just to be patted by some fantasy somewhere beyond life and death. They go on doing a thousand and one tortures to themselves just in order that God can say, "Yes, you sacrificed yourself for me."

It seems as if God is a masochist or a sadist, or something like that. People torture themselves with the idea that they will be making God happy. What do you mean by this? You fast and you think God will be very happy with you? You starve yourself and you think God will be very happy with you? Is he a sadist? Does he enjoy torturing people? And that is what saints, so-called saints, have been doing: torturing themselves and looking at the sky. Sooner or later God will say, "Good boy, you have done well. Now come and enjoy the heavenly pleasures. Come here! Wine flows here in rivers, and roads are of gold, and palaces are made of diamonds. And the women here never age, they remain stuck at sixteen. Come here! You have done enough, you have earned, now you can enjoy!" The whole idea behind sacrifice is this. It is a foolish idea, because *all* ego ideas are foolish.

The sixth is the self as reason. It comes through education, experience, reading, learning, listening: you start accumulating ideas, then you start creating systems out of ideas, consistent wholes, philosophies. This is where the philosophers, the scientists, the thinkers, the intellectuals, the rationalists are hooked. But this is becoming more and more sophisticated: from the first, the sixth is very sophisticated.

The seventh is propriate striving: the artist, the mystic, the utopian, the dreamer -- they are hooked there. They are always trying to create an utopia in the world. The word utopia is very beautiful: it means that which never comes. It is always coming but it never comes; it is always there but never here. But there are moon-gazers who go on looking for the faraway, the distant, and they are always moving in imagination. Great poets, imaginative people -- their whole ego is involved in becoming. There is somebody who wants to become God; he is a mystic.

Remember, 'becoming' is the key word on the seventh, and the seventh is the last of the ego. The most mature ego comes there. That's why you will feel, you will see a poet -- he may not have anything, he may be a beggar, but in his eyes, on his nose, you will see the great ego. The mystic may have renounced the whole world and may be sitting in a Himalayan cage, in a Himalayan cave. You go there and look at him: he may be sitting there naked -- but such a subtle ego, such a refined ego. He may even touch your feet, but he is showing, "Look how humble I am!"

There are seven doors. When the ego is perfect, all these seven doors have been crossed; then that mature ego drops on its own accord. The child is before these seven egos, and the Buddha is after these seven egos. It is a complete circle.

You ask me: "What is the difference between the emptiness of the child before the formation of the ego and the awakened childlikeness of a Buddha?"

This is the difference. Buddha has moved into all these seven egos -- seen them, looked into them, found

that they are illusory, and has come back home, has become a child again. That's what Jesus means when he says, "Unless you become like small children, you will not enter into my kingdom of God."

The second question:

BELOVED OSHO,
I AM JUST CURIOUS. HAVE YOU READ THE BOOK ZORBA THE GREEK BY KAZANTZAKIS? I LOVE IT SO MUCH. IS NOT ZORBA EXACTLY THE WAY YOU WANT US TO BE? AT LEAST THAT IS HOW I UNDERSTAND YOUR TEACHING.

I have been Zorba the Greek for many lives. I need not read the book; that is my autobiography. And that's what I would like you to be.

Take life joyfully, take life easily, take life relaxedly, don't create unnecessary problems. Ninety-nine percent of your problems are created by you because you take life seriously. Seriousness is the root cause of problems. Be playful, and you will not miss anything -- because life is God. Forget about God; just be alive, be abundantly alive. Live each moment as if this is the last moment. Live it intensely; let your torch burn from both sides together. Even if it is only for one moment, that is enough. One moment of intense totality is enough to give you the taste of God. You can live in a lukewarm way, the bourgeois way, the middle-class way. You can go on living, dragging yourself for millions of years -- you will only collect dust from the roads and nothing else. One moment of clarity, totality, spontaneity, and you burn like a flame. Just one moment is enough! One moment will make you eternal; you will enter from that moment into eternity. That's my whole message for my sannyasins: live it in such way that you need not repent, ever.
A friend has sent me a paper-cutting.

An old woman, eighty-five years old, was asked by a journalist that if she had to live again, how would she live?

The old woman said -- there is a great insight in it, remember it -- "If I had my life to live over, I would dare to make more mistakes next time. I would relax, I would limber up. I would be sillier than I have been this trip. I would take fewer things seriously. I would take more chances. I would take more trips. I would climb more mountains and swim more rivers. I would eat more ice cream and less beans. I would perhaps have more actual troubles, but I would have fewer imaginary ones.

"You see, I am one of those people who lived sensibly and sanely hour after hour, day after day. Oh, I have had my moments, and if I had it to do over again I would have more of them. In fact, I would try to have nothing else -- just moments, one after another, instead of living so many years ahead of each day. I have been one of those persons who never go anywhere without a thermometer, a hot water bottle, a raincoat and a parachute. If I had to do it again I would travel lighter than I have.

"If I had my life to live over, I would start barefoot earlier in the spring, and stay that way later into the fall. I would go to more dances. I would ride more merry-go-rounds. I would pick more daisies."

And that's my vision of a sannyasin too. Live this moment as totally as possible. Don't be too sane, because too much sanity leads to insanity. Let a little craziness exist in you. That gives zest to life, that makes life juicy. Let a little irrationality always be there. That makes you capable of playing, being playful; that helps you to relax. A sane person is utterly hung up in the head, he cannot get down from there. He lives upstairs. Live all over the place, this is your house! Upstairs, good, the ground floor, perfectly good -- and the basement is beautiful too. Live all over the place, this is your house. And don't wait for next time, I would like to tell this old woman, because the next time never comes.

Not that you will not be born again; you will be born again, but then you will forget. Then you will start again from ABC. This old woman has been here before. She must have been here millions of times before. And I can say to you that *each* time, nearabout the age of eighty-five, she would have decided the same way: "Next time I'm going to do it differently." But next time you don't remember -- that's the problem. You lose all memory of the past life. Then again you start from ABC and the same thing happens.

So I would not say to you to wait for the next time. Take hold of *this* moment! This is the only time there is, there is no other time. Even if you are eighty-five you can start living. And what is there to lose when you are eighty-five? If you go barefoot on the beach in the spring, if you collect daisies -- even if you

die in that, nothing is wrong. To die barefoot on the beach is the right way to die. To die collecting daisies is the right way to die. Whether you are eighty-five or fifteen doesn't matter. Take hold of this moment. Be a Zorba.

You ask: "I am just curious. Have you read the book Zorba the Greek? I love it so much."

Only loving it won't help. *Be* it! Sometimes it happens that you love the opposite of what you are. You enjoy the opposite of what you are -- because it releases fantasies in you. It gives you a vision of how you would like to be: that's the appeal of a Zorba.

But loving the book will not help. That's what people have been doing down the ages. People love the Bible, and don't become Jesus, and they love the Heart Sutra -- they repeat it, they chant it every day. Millions of people in the East repeat the Heart Sutra five times a day -- in China, in Japan, in Korea, in Vietnam -- they go on repeating it. It is a small sutra; it can be repeated within minutes. They love it, but they don't *become* it!

Be a Zorba. Remember it: loving books is not going to help, only being helps.

"I love it so much. Is not Zorba exactly the way you want us to be?"

Not exactly, because I would not like many Zorbas in the world. Not *exactly*, because that would be ugly and monotonous and boring. You be a Zorba in your own way -- not *exactly*.

Never try to imitate anybody, never be an imitator; that is suicide. Then you will never be able to enjoy. You will always remain a carbon copy, you will never be the original. And all that happens in life -- truth, beauty, good, liberation, meditation, love -- happens to the original, never to the carbon copy. Beware -- not *exactly*; that is dangerous. If you simply start following Zorba and start doing things as he is doing them you will get into trouble. That's how people have done it.

Look at the Christians, look at the Hindus: they have been trying to do it *exactly*. Nobody can be a Buddha again! God does not permit any repetition! God does not allow secondhand people, he loves firsthand people. He loved Buddha. He loved so much that it is finished. Now there is no need for Buddha. It would not be a love affair anymore. It would be like going to the same movie that you have seen before, it would be like reading the same book that you have read many times before. God is not dull and stupid, he never allows anybody to repeat anybody else: Christ only once, Buddha only once -- and so are you only once! And you are alone, there is nobody else like you. Only you are you. This I call reverence for life. This is really self-respect.

Learn from Zorba, learn the secret, but never try to imitate. Learn the climate, appreciate, go into it, sympathize with it, participate with Zorba, and then go on your own. Then be yourself.

The third question:

OSHO, WILL YOU PLEASE SPEAK ABOUT WHAT IS COMMON BETWEEN PRAYER AND MEDITATION, AND ALSO THE DIFFERENCE BETWEEN THEM?

The question is from Mark Nevejan....

P.S. YOU DON'T KNOW ME BECAUSE I HAVE NOT YET MET YOU PERSONALLY. ARUP KNOWS ME A LITTLE BIT.

Arup does not know herself, how can she know you? -- not even a little bit! You have not met me, that is true. But I know you, because I know myself. The day I came to know myself I have come to know everybody -- because it is the same nothingness flowering in different ways.

I know you, Mark. You may not know me. How can you know me? -- you don't know yourself. But I know you. I may not know your form, but I know you... and you are not the form.

THEREFORE, O SARIPUTRA...
FORM IS EMPTINESS, EMPTINESS IS FORM.

I know the truth in you; I may not know the personality around you. That's why I can help you -- because I know you. That's why I can take you to the beyond -- because I know you. If I don't know you I

cannot take you beyond.

And you ask: "Will you please speak about what is common between prayer and meditation, and also the difference between them?" I was just going to speak about it yesterday, but there were so many questions and I could not answer you.

Mark has written another question today:

DEAR SUMMERTIME OF CONSCIOUSNESS AND FREEDOM,
THE OTHER DAY I ASKED YOU A QUESTION ABOUT WHAT IS COMMON AND DIFFERENT IN PRAYER AND MEDITATION. IN THE MEANTIME, I HAVE BEEN READING IN YOUR BOOK I AM THE GATE, AND FOUND THE ANSWER. THANK YOU FOR THE RESPONSE.
DUTCH CLOUDY SKY CALLED MARK NEVEJAN.

You will not be called Mark Nevejan for long! I think it is going to be today, because I don't wait for tomorrow. I will find you a beautiful name. It will not be cloudy; it will not be a cloudy Dutch sky. It will be an Indian summer sky with no clouds.

It will happen many times that you ask a question, and if you look for it, you will find it. Patience is needed, because when I'm answering others' questions, they are yours too. Just patience is needed. When I answer one question, I answer many -- the asked ones and the unasked ones, and the ones that will be asked in the future, and the ones that will never be asked.

Good, Mark, that you waited one day and didn't get angry. A few people get very angry. They write me angry letters: "I have been asking questions and you don't answer me." They are not listening to me, they are only searching for *their* question. That is their ego, the question is not important -- "My question has to be answered." And whenever I see that somebody has asked a question in which 'my' is more important, I never answer.

Mukta is sitting there. She goes on writing questions and questions again and again: "Osho, why do you never answer my questions?" The day she drops her 'my', she will start finding answers.

I am answering, continuously! But when you are too attached with *your* question, and you are simply waiting for when *your* question is being answered, you will miss all the answers that have been showering on you. It happens many times that when I answer a question, the questioner himself cannot receive it but others receive it more easily, because they are not worried, it is not their question, so they are sitting silently. They are not excited about it, they are not tense about it, it is nothing personal. They can relax and enjoy the answer. When it is your question you are tense and you are afraid. And I never miss a chance -- if I can hit you, I hit!

The fourth question:

BELOVED OSHO,
I HAVE HEARD YOU SAY REPEATEDLY THAT WE SHOULD REMAIN IN THE WORLD, IN THE MARKETPLACE. YET MOST OF THE PEOPLE I MEET HERE ARE PLANNING TO LIVE WITH YOU IN GUJARAT, ONLY RETURNING TO THE WEST TO GATHER ENOUGH MONEY TO DO SO. A LARGE COMMUNITY IS BEING PLANNED. PLEASE COMMENT.
YOU EMPHASIZE THE IMPORTANCE OF BEING WITH A LIVING MASTER, BUT THAT AFTER A CONNECTION IS MADE YOU ARE ALWAYS WITH US. WHY DOES EVERYONE WANT TO LIVE IN YOUR COMMUNITY INSTEAD OF STAYING IN THE WORLD? IT CERTAINLY WOULD BE WONDERFUL, BUT WHAT ABOUT THE MARKETPLACE?

It is going to be the greatest marketplace that you have ever seen. Don't be worried about that! It is going to be the very world -- more intense, of course, than you can find it anywhere; more chaotic of course. And nobody is planning it, remember, it is coming up of out nothing. THEREFORE, O SARIPUTRA...!

The fifth question:

OSHO, WHAT CHANCE IS THERE FOR YOUR IDEAL SOCIETY IN THE FACE OF THE POLITICIANS AND

First, I am not interested in any ideal society. For that matter, I am not even interested in any ideal individual. The word ideal is a dirty word to me. I have no ideals. Ideals have driven you mad. It is ideals that have made this whole earth a big madhouse.

The ideal means you are not that which you should be. It creates tension, anxiety, anguish. It divides you, it makes you schizophrenic. And the ideal is in the future and you are here. And how can you live unless you are the ideal? First be the ideal, then start living -- and that never happens. That cannot happen in the very nature of things. Ideals are impossible; that's why they are ideals. They drive you crazy and make you insane. And condemnation arises, because you always fall short of the ideal. Guilt is created. In fact, that is what the priests and the politicians have been doing -- they want to create guilt in you. To create guilt they use ideals; that is the simple mechanism. First give an ideal, then guilt comes automatically.

If I say to you that two eyes are not enough, you need three eyes; open your third eye! Read Lobsang Rampa -- open your third eye! And now you try hard, this way and that, and you stand on your head, and you do a mantra -- and the third eye does not open. Now you start feeling guilty -- something is missing... you are not the right person. You become depressed. You rub the third eye hard, and it doesn't open.

Beware of all this nonsense. These two eyes are beautiful. And if you have only one eye, that is perfect. ... Because Jesus says, "When two eyes become one, then the whole body is full of light." But I'm not saying that you should try to make one eye out of two. You just accept yourself as you are. God has made you perfect, he has not left anything incomplete in you. And if you feel incompletion is there, then that is part of perfection. You are perfectly imperfect. God knows better: that only in imperfection is there growth, only in imperfection is there flow, only in imperfection is something possible. If you were just perfect you would be dead like a rock. Then there would be nothing happening, then nothing could happen. If you understand me, I would like to tell you: God is also perfectly imperfect; otherwise he would have been dead long ago. He would not have waited for Friedrich Nietzsche to declare that God is dead.

What would this God be doing if he were perfect? Then he could not do anything, then he could not have any freedom to do. He could not grow; there is nowhere to go. He would be simply stuck there. He could not even commit suicide, because when you are perfect you don't do things like that.

Accept yourself as you are.

I am not interested in any ideal society, not at all. I am not interested even in ideal individuals. I am not interested in idealism at all!

And to me the society does not exist, there are only individuals. The society is just a functioning structure, utilitarian. You cannot come across society. Have you ever come across society? Have you ever come across humanity? Have you ever come across Hinduism, Islam? No, you always come across the individual, the concrete, the solid individual.

But people have been thinking how to improve society, how to make an ideal society. And these people have proved calamities. They have been a great mischief. Because of their ideal society they have destroyed people's respect for themselves, and they have created guilt in everybody. Everybody is guilty, nobody seems to be happy the way he is. And you can create guilt for anything -- and once guilt is created, you become powerful. The person who creates guilt in you becomes powerful over you -- remember this strategy -- because then only he can redeem you of guilt. Then you have to go to him. The priest first creates guilt, then you have to go to the church. Then you have to go and confess, "I have committed this sin," and he forgives you in the name of God. First in the name of God he created guilt, then he forgives you in the name of God.

Listen to this story.

Calvin was caught committing a grave sin by his mother, and immediately was sent to confession.

"Father," said Calvin, "I played with myself."

"Why did you do that?" the priest was really angry and shouted.

"I had nothing better to do," said Calvin.

"For penance, do five Our Fathers and five Hail Marys."

A week later Calvin's mother caught him again, and once more he was sent to confession.

"Father, I played with myself."

"Why did you do that?"

"I had nothing better to do," said Calvin.

"For penance, do ten Our Fathers and five Hail Marys."
The following week, Calvin was guilty again. "Back you go," said his mother. "And take this chocolate cake for the good Father."
While waiting on a long line Calvin finished the cake. In the confessional he said, "Father, Mom sent you a chocolate cake, but I ate it all up while I was waiting."
"Why did you do that?" asked the priest.
"I had nothing better to do."
"Why didn't you play with yourself then?"

The priest is not interested in what you are doing; he has his vested interest -- his chocolate cake. And then you can go to hell! Then you do whatsoever you want, but where is the chocolate cake?

They create guilt, then they forgive you in the name of God. They make you sinners and then they say, "Now come to Christ, he is the savior."

Nobody is there who can save you, because in the first place you have not committed any sin. You need not be saved.

This is the message of Buddha: You are already there! You are already saved! The savior need not come, you are not guilty. There is no suffering, Sariputra, no origination of suffering, no stopping of it, and there is no path to it. It is not attained, it is not non-attained. It is already the case, it is your very nature.

I am not interested in any ideal society. Please drop that dream; it has created great nightmares in the world. Remember, nothing can happen now politically. Politics is dead. Whatever you vote, right or left, do it without illusions. It is necessary to renounce the idea that any system can be a savior. No system can be a savior -- communism, fascism, Gandhism. No society can save you, and no society can be an ideal society. And there is no savior -- Christ, Krishna or Rama. You have just to drop that nonsense that you are carrying about guilt and your being a sinner.

Put your whole energy into dancing, celebrating. And then you are ideal, here and now -- not that you have to become ideal.

Ideology, as such, has lost its truth. In fact it was never there in the first place. And the power to persuade also is gone. Few serious minds believe any longer that one can set down blueprints, and through social engineering bring about a new utopia of social harmony. We are living in the age of utter freedom. We have come of age. Humanity is no longer childish, it is more mature. We are living in a very Socratic period, because people are asking all the important questions of life. Don't start hankering and longing for some future ideal, idea, perfection. Drop all ideals and live here-now.

My commune is not going to be an ideal society. My commune is going to be a herenow commune.
Enough for today.

The Heart Sutra

Chapter #7
Chapter title: Full Emptiness

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THEREFORE, O SARIPUTRA,
IT IS BECAUSE OF HIS NON-ATTAINMENTNESS THAT A BODHISATTVA,
THROUGH HAVING RELIED ON THE PERFECTION OF WISDOM,
DWELLS WITHOUT THOUGHT-COVERINGS.
IN THE ABSENCE OF THOUGHT-COVERINGS
HE HAS NOT BEEN MADE TO TREMBLE,
HE HAS OVERCOME WHAT CAN UPSET,
AND IN THE END HE ATTAINS TO NIRVANA.
ALL THOSE WHO APPEAR AS BUDDHAS
IN THE THREE PERIODS OF TIME
FULLY AWAKE TO THE UTMOST, RIGHT AND PERFECT ENLIGHTENMENT
BECAUSE THEY HAVE RELIED ON THE PERFECTION OF WISDOM.

What is meditation? -- because this whole Heart Sutra is about the innermost core of meditation. Let us go into it.

The first thing: meditation is not concentration. In concentration there is a self concentrating and there is an object being concentrated upon. There is duality. In meditation there is nobody inside and nothing outside. It is not concentration. There is no division between the in and the out. The in goes on flowing into the out, the out goes on flowing into the in. The demarcation, the boundary, the border, no longer exists. The in is out, the out is in; it is a nondual consciousness.

Concentration is a dual consciousness: that's why concentration creates tiredness; that's why when you concentrate you feel exhausted. And you cannot concentrate for twenty-four hours, you will have to take holidays to rest. Concentration can never become your nature. Meditation does not tire, meditation does not exhaust you. Meditation can become a twenty-four hour thing -- day in, day out, year in, year out. It can become eternity. It is relaxation itself.

Concentration is an act, a willed act. Meditation is a state of no will, a state of inaction. It is relaxation. One has simply dropped into one's own being, and that being is the same as the being of all. In concentration there is a plan, a projection, an idea. In concentration the mind functions out of a conclusion: you are doing something. Concentration comes out of the past.

In meditation there is no conclusion behind it. You are not doing anything in particular, you are simply being. It has no past to it, it is uncontaminated by the past. It has no future to it, it is pure of all future. It is what Lao Tzu has called *wei-wu-wei*, action through inaction. This is what Zen masters have been saying: Sitting silently doing nothing, the spring comes and the grass grows by itself. Remember, 'by itself' -- nothing is being done. You are not pulling the grass upwards; the spring comes and the grass grows by itself. That state -- when you allow life to go on its own way, when you don't want to direct it, when you don't want to give any control to it, when you are not manipulating, when you are not enforcing any discipline on it -- that state of pure undisciplined spontaneity, is what meditation is.

Meditation is in the present, pure present. Meditation is immediacy. You cannot meditate, but you can be in meditation; you cannot be in concentration, but you can concentrate. Concentration is human, meditation is divine.

Concentration has a center in you; from that center it comes. Concentration has a self in you. In fact the man who concentrates very much starts gathering a very strong self. He starts becoming more and more powerful, he starts becoming more and more an integrated will. He will look more collected, more one piece.

The man of meditation does not become powerful: he becomes silent, he becomes peaceful. Power is created out of conflict; all power is out of friction. Out of friction comes electricity. You can create electricity out of water: when the river falls from a mountainside there is friction between the river and the rocks, and the friction creates energy. That's why people who are seeking power are always fighting. Fight creates energy. It is always through friction that energy is created, power is created. The world goes into war again and again because the world is too dominated by the idea of power. You cannot be powerful without fighting.

Meditation brings peace. Peace has its own power, but that is an altogether different phenomenon. The power that is created out of friction is violent, aggressive, male. The power -- I am using the word because there is no other word -- the power that comes out of peace, is feminine. It has a grace to it. It is passive

power, it is receptivity, it is openness. It is not out of friction; that's why it is not violent.

Buddha is powerful, powerful in his peace, in his silence. He is as powerful as a roseflower, he's not powerful like an atom bomb. He's as powerful as the smile of a child... very fragile, very vulnerable; but he's not as powerful as a sword. He is powerful, as a small earthen lamp, the small flame burning bright in the dark night. It is a totally different dimension of power. This power is what we call divine power. It is out of non-friction.

Concentration is a friction: you fight with your own mind. You try to focus the mind in a certain way, towards a certain idea, towards a certain object. You force it, you bring it back again and again. It tries to escape, it runs away, it goes astray, it starts thinking of a thousand and one things, and you bring it again and you force it. You go into a self-fight. Certainly power is created; that power is as harmful as any other power, that power is as dangerous as any other power. That power will again be used to harm somebody, because the power that comes out of friction is violence. Something out of violence is going to be violent, it is going to be destructive. The power that comes out of peace, non-friction, non-fight, non-manipulation, is the power of a roseflower, the power of a small lamp, the power of a child smiling, the power of a woman weeping, the power that is in tears and in the dewdrops. It is immense but not heavy; it is infinite but not violent.

Concentration will make you a man of will. Meditation will make you an emptiness.

That's what Buddha is saying to Sariputra. Prajnaparamita means exactly 'meditation, the wisdom of the beyond'.

You cannot bring it but you can be open to it. You need not do anything to bring it into the world -- you cannot bring it; it is beyond you. You have to disappear for it to come. The mind has to cease for meditation to be. Concentration is mind effort; meditation is a state of no-mind. Meditation is pure awareness, meditation has no motive in it.

Meditation is the tree that grows without a seed: that is the miracle of meditation, the magic, the mystery. Concentration has a seed in it: you concentrate for a certain purpose, there is motive, it is motivated. Meditation has no motive. Then why should one meditate if there is no motive?

Meditation comes into existence only when you have looked into all motives and found them lacking, when you have gone through the whole round of motives and you have seen the falsity of it. You have seen that the motives lead nowhere, that you go on moving in circles; you remain the same. The motives go on and on leading you, driving you, almost driving you mad, creating new desires, but nothing is ever achieved. The hands remain as empty as ever. When this has been seen, when you have looked into your life and seen all your motives failing....

No motive has ever succeeded, no motive has ever brought any blessing to anybody. The motives only promise; the goods are never delivered. One motive fails and another motive comes in and promises you again... and you are deceived again. Being deceived again and again by motives, one day suddenly you become aware -- suddenly you see into it, and that very seeing is the beginning of meditation. It has no seed in it, it has no motive in it. If you are meditating for something, then you are concentrating, not meditating. Then you are still in the world -- your mind is still interested in cheap things, in trivia. Then you are worldly. Even if you are meditating to attain to God, you are worldly. Even if you are meditating to attain to nirvana, you are worldly -- because meditation has no goal.

Meditation is an insight that all goals are false. Meditation is an understanding that desires don't lead anywhere. Seeing that.... And this is not a belief that you can get from me or from Buddha or from Jesus. This is not knowledge; you will have to see it. You can see it right now! You have lived, you have seen many motives, you have been in turmoil, you have thought about what to do, what not to do, and you have done many things. Where has it all led you? Just see into it! I'm not saying agree with me, I'm not saying believe in me. I'm simply making you aware of a fact that you have been neglecting. This is not a theory, this is a simple statement of a very simple fact. Maybe because it is so simple, that's why you go on without looking at it. Mind is always interested in complexities, because something can be done with a complex thing. You cannot do anything with a simple phenomenon.

The simple is overlooked, the simple is neglected, the simple is ignored. The simple is so obvious you never look into it. You go on searching for complexities -- the complexity has a challenge in it. The complexity of a phenomenon, of a problem, of a situation, gives you a challenge. In that challenge comes energy, friction, conflict: you have to solve this problem, you have to prove that you can solve this problem. When a problem is there you are thrilled by the excitement that there is a possibility to prove something. But what I am stating is a simple fact, it is not a problem. It gives you no challenge, it is simply there. You

can look at it or you can avoid it. And it doesn't shout; it is so simple. You cannot even call it a still, small voice within you; it does not even whisper. It is simply there -- you can look, you may not look.

See it! And when I say, "See it," I mean see it right now, immediately. There is no need to wait. And be quick when I say, "See it"! Do see it, but quickly, because if you start thinking, if you don't see it quickly, immediately, in that split second then the mind comes in and the mind starts brooding, and the mind starts bringing thoughts, and the mind starts bringing prejudices. And you are in a philosophical state -- many thoughts. Then you have to choose what is right and what is wrong, and speculation has started. You missed the existential moment.

The existential moment is right now. Just have a look, and that is meditation -- that look is a meditation. Just seeing the facticity of a certain thing, of a certain state, is meditation. Meditation has no motive, hence there is no center to it. And because there is no motive and no center, there is no self in it. You don't function from a center in meditation, you act out of nothingness. The response out of nothingness is what meditation is all about.

Mind concentrates: it acts out of the past. Meditation acts in the present, out of the present. It is a pure response to the present, it is not reaction. It acts not out of conclusions, it acts seeing the existential.

Watch in your life: there is a great difference when you act out of conclusions. You see a man, you feel attracted -- a beautiful man, looks very good, looks innocent. His eyes are beautiful, the vibe is beautiful. But then the man introduces himself and he says, "I am a Jew" -- and you are a Christian. Something immediately clicks and there is distance: now the man is no more innocent, the man is no more beautiful. You have certain ideas about Jews. Or, he is a Christian and you are a Jew; you have certain ideas about Christians -- what Christianity has done to Jews in the past, what other Christians have done to Jews, how they have tortured Jews down the ages... and suddenly he is a Christian -- and something immediately changes. This is acting out of conclusions, prejudices, not looking at this man -- because this man may not be the man that you think a Jew has to be... because each Jew is a different kind of man, each Hindu is a different kind of man, so is each Mohammedan. You cannot act out of prejudices. You cannot act by categorizing people. You cannot pigeonhole people; nobody can be pigeonholed. You may have been deceived by a hundred communists, and when you meet the hundred and first communist don't go on believing in the category that you have made in your mind: that communists are deceptive -- or anything. This may be a different type of man, because no two persons are alike.

Whenever you act out of conclusions, it is mind. When you look into the present and you don't allow any idea to obstruct the reality, to obstruct the fact, you just look into the fact and act out of that look, that is meditation.

Meditation is not something you do in the morning and you are finished with it, meditation is something that you have to go on living every moment of your life. Walking, sleeping, sitting, talking, listening -- it has to become a kind of climate. A relaxed person remains in it. A person who goes on dropping the past remains meditative. Never act out of conclusions; those conclusions are your conditionings, your prejudices, your desires, your fears, and all the rest of it. In short, you are there!

You means your past. *You* means all your experiences of the past. Don't allow the dead to overrule the living, don't allow the past to influence the present, don't allow death to overpower your life -- that's what meditation is. In short, in meditation you are not there. The dead is not controlling the living.

Meditation is a kind of experience which gives you a totally different quality to live your life. Then you don't live like a Hindu, or a Mohammedan, Indian or German; you simply live as consciousness. When you live in the moment and there is nothing interfering, attention is total because there is no distraction -- distractions come from the past and the future. When attention is total the act is total. It leaves no residue. It goes on freeing you, it never creates cages for you, it never imprisons you. And that is the ultimate goal of Buddha; that's what he calls nirvana.

'Nirvana' means freedom -- utterly, absolute, unobstructed. You become an open sky. There is no border to it, it is infinite. It is simply there... and then there is nothingness all around you, within and without. Nothingness is the function of a meditative state of consciousness. And in that nothingness is benediction. That nothingness itself is the benediction.

Now the sutras.

THEREFORE, O SARIPUTRA,
IT IS BECAUSE OF HIS NON-ATTAINMENTNESS THAT A BODHISATTVA,
THROUGH HAVING RELIED ON THE PERFECTION OF WISDOM,

DWELLS WITHOUT THOUGHT-COVERINGS.
IN THE ABSENCE OF THOUGHT-COVERINGS
HE HAS NOT BEEN MADE TO TREMBLE,
HE HAS OVERCOME WHAT CAN UPSET,
AND IN THE END HE ATTAINS TO NIRVANA.

Remember, that 'therefore' is always an indication that Buddha is going on looking into Sariputra's nothingness -- as he goes on feeling that his energies are relaxing, that his energies are no longer in turmoil, that he is not brooding but listening, that he is not thinking but is just there with Buddha, present, open, available. That 'therefore' indicates to that unfoldment of Sariputra's being. Buddha is seeing more and more petals are opening so he can go a step further, so he can take Sariputra a little more deeply. Sariputra is available.

This 'therefore' is not logical, this 'therefore' is existential. Looking into Buddha, Sariputra is unfolding. And looking into Sariputra, Buddha is ready to take him a little further towards the beyond. Each statement is going deeper and higher.

THEREFORE, O SARIPUTRA,
IT IS BECAUSE OF HIS NON-ATTAINMENTNESS THAT A BODHISATTVA,
THROUGH HAVING RELIED ON THE PERFECTION OF WISDOM,
DWELLS WITHOUT THOUGHT-COVERINGS.

Each single word has to be meditated upon -- not concentrated on, mind you, but meditated upon; listened to, looked into, not contemplated, not thought about. These things are higher than thought, bigger than thought. Thought is silly in these realms.
First he says:

... IT IS BECAUSE OF HIS NON-ATTAINMENTNESS...

Meditation cannot be attained, because meditation cannot have a motive. When you attain something you attain through a motive. When you attain something you always have to work for the future and plan for the future. You cannot attain anything right now -- except meditation. Let me repeat it: You cannot attain anything right now, except meditation. Why? If you want money you cannot attain it right now, you will have to work hard for it; legally, illegally -- but you will have to work for it.

There are slow ways, you may become a businessman; and there are faster ways, you may become a politician -- but you will have to do something. Slow or fast, but time will be needed. Time is a must. Without time you cannot attain money. If there is no time, how can you attain in this very moment? Even if you want to rob the neighbor, if you want to pick the pocket of the person who is sitting by your side, even that will take time. Time is a must. If you want to become famous, time will be needed. If you want to become politically powerful, time will be needed.

Only meditation can be attained right now, this very moment, instantaneously. Why? -- because it is your nature. Why? -- because it is already there. You have not claimed it, that's right; but it remains there, unclaimed. You can claim it right now. Not even a single moment has to be lost.

... IT IS BECAUSE OF HIS NON-ATTAINMENTNESS...

And nirvana is nothing but meditation come to a full circle. God is nothing but the bud of meditation become a flower.

These are not attainments, these are your very realities. You can go on overlooking them for ages, neglecting them for ages, but you cannot lose them; they are there, just sitting inside you. Any day you close your eyes and look and you will start laughing. And you have been searching for this blessing, and searching in wrong places. You were searching for this security that comes out of nothingness, but you were searching in money, bank balances, this and that. And it never happened through that. It cannot happen through that. Nothing outside you can make your life secure. The outside is insecure; how can it make your

life secure? The government cannot make your life secure because the government itself is insecure -- the revolution may be coming. The bank cannot make your life secure because the bank may go bankrupt. Only banks can go bankrupt, what else? The woman that you love cannot make your life secure -- she may fall in love with somebody else. The man that you love cannot make your life secure -- he may die.

All these things remain there. So the more you have securities outside the more insecure you become, because then you are afraid of the bank because it may go bankrupt. If you don't have any account you don't care; let it go bankrupt any day. But if you have your bank account there then you are worried. Then you have attained to one more insecurity -- this possibility of the bank going bankrupt. Now you cannot sleep because you go on thinking about what is going to happen.

If you have put your trust in anything outside, that creates more insecurity. That's why the richer a person becomes, the more insecure. And I am not in favor of poverty, remember. I am not saying: Be poor. Poverty has nothing holy in it. And I am not saying that the poor person is secure; he has his insecurities. The rich man has his insecurities; of course the rich man's insecurities are more complex and the poor man's insecurities are simple -- but the insecurities are there. And I'm not saying that to be poor is something very special, or that to be poor is something very important and significant, or that you can brag that you are poor.

To be poor has nothing to do with spirituality. Neither has being rich anything to do with spirituality. Those are irrelevant facts. The poor also looks outside as much as the rich. Maybe the poor has only a bullock cart and the rich has a Cadillac, but that doesn't matter. The bullock cart is as much outside as the Cadillac; both look outside. The rich may have many bank accounts, and the poor may have just a small purse or may have a little money saved, but that doesn't matter -- both look outside.

Security is on the inward path, because there you come to know that there is nobody to die, that there is nobody to suffer, that there is nothing that can happen, that there is pure sky. Clouds come and go, and the sky abides. Lives come and go, forms come and go, but the nothingness abides.

This nothingness is already there. That's why Buddha says it can be attained only when you understand that it is nonattainable. It can be attained only when you understand the basic fact: that it is already there, that it is already the case.

This emptiness that is there is not in any way to be evolved, developed. It is fully there. Hence it can be attained in a single moment. Buddha calls it 'full emptiness', because emptiness can only be full if it is there. If it is not full, that means something other than the emptiness is also there, and that something else will hamper, obstruct, and that something else will create a duality, and that something else will create a friction, and that something else will create tension, and that something else will create anxiety -- you cannot be at ease with 'something else'.

Emptiness is there only when it is full, when all obstructions have been dropped, when you don't have anything inside, when nobody is there to be an observer to it. Buddha says: This emptiness is not even an experience, because if you experience it that means you were there to experience it. It is you, so you cannot experience it. You can experience only something that is not you. Experience means duality -- the observer and the observed, the knower and the known, the subject and the object, the seer and the seen. But there is only emptiness, nobody to see it, nobody to be seen, nothing as an object, nothing as a subject. This nondual emptiness is full. It is utterly full. Its fullness cannot be refined, its fullness cannot be added to. Nothing can be taken out of it because there is nothing, and nothing can be added to it; it is utterly full.

'Full emptiness' is not an experience, because there is no experiencer in it. Hence, Buddha says: Spirituality is not an experience. God cannot be experienced. Those who say, "I have experienced God," either don't understand what they are saying or they are using a very, very inadequate language. You cannot experience God. In that experience you are not found. The experience is there, but the experiencer is not there -- so you cannot claim it as an experience. So whenever somebody asked Buddha, "Have you experienced God?" he kept quiet, he did not say a single word. He changed the subject immediately, he started talking about something else.

Whenever it was asked, his whole life, he consistently remained silent. Many people thought that he had not experienced God; that's why he kept quiet. But he's the only person who has not said anything -- negative or positive. And it is not because he has not experienced. He has experienced, but it cannot be talked of as an experience; that's why he keeps quiet. That's why Jesus remained silent when Pontius Pilate asked, "What is truth?"

J. Krishnamurti goes on saying... and he makes a very subtle distinction between experience and experiencing, and that is a beautiful distinction -- he says, "It is an experiencing, not an experience." It is a

process, not a thing. It is alive, not dead. It is ongoing, not finished. You enter into God, and then it is an ongoing phenomenon: it goes on and on and on for eternity; you never come out of it. It is an experiencing, an alive process -- like a river, like a flower opening and opening and opening, and going on opening. And there never comes any end to it.

To say that one has experienced God is stupid, cheap and silly. To say that one has attained *moksha*, nirvana, truth, is not very meaningful, because these are things which cannot be categorized as attainments. So Buddha says:

THEREFORE, O SARIPUTRA,
IT IS BECAUSE OF HIS NON-ATTAINMENTNESS...

When the mind has come to a stop and is no longer interested in attaining anything, then it attains buddhahood. When the mind has come to a full stop and is not going anywhere, it starts going inwards, it starts falling into one's own being, that abyssmal abyss. Full emptiness is attained by a non-attainmentness. So don't become achievers, don't start thinking in terms of achievement -- that you have to achieve this and that, that you have to attain God. These are games; the mind is again deceiving you. The name of the game changes but the game, the subtle game, remains the same.

... THAT A BODHISATTVA ATTAINS
... THROUGH NON-ATTAINMENTNESS...
THROUGH HAVING RELIED ON THE PERFECTION OF WISDOM...

This is a very, very significant statement. Buddha says: One should rely on nothing whatsoever. Now this is very against the ordinary Buddhist religion, because the ordinary Buddhist religion has three fundamental refuges: BUDDHAM SHARANAM GACHCHHAMI, SANGAM SHARANAM GACHCHHAMI, DHAMMAM SHARANAM GACHCHHAMI. When the disciple comes to Buddha, he bows down to him, surrenders to him and says, "I take refuge in the Buddha" -- BUDDHAM SHARANAM GACHCHHAMI.

"I take refuge in the community of the Buddha" -- SANGAM SHARANAM GACHCHHAMI: "I take refuge in the law taught by the Buddha" -- DHAMMAM SHARANAM GACHCHHAMI. And Buddha says here that one should not rely on anything -- there is no refuge, nowhere any shelter.

This Heart Sutra has been called the soul of Buddhism, and the church of Buddha has been called the body. Those three refuges are for the very ordinary mind which is in search of some shelter, some prop, some support. These statements are for the highest soul -- one who has come to the sixth, and is just hanging between the sixth and the seventh, just a little push....

THEREFORE, O SARIPUTRA...

It has been said that the first sermon of Buddha, which is called the Sermon of the Turning of the Wheel of Religion, Dhamma Chakrapravatan Sutra -- that was his first sermon, near Varanasi -- created the so-called ordinary religion, for the ordinary masses. In that sermon he declares, "Come and take refuge in Buddha; come and take refuge in the law taught by the Buddha; come and take refuge in the community, in the commune of the Buddha."

After twenty years he declares this second dispensation. He took twenty years to bring a few people to the highest possibility. This is known as the second most important sermon. The first was in Saranath, near Varanasi, when he told people, "Come and take refuge in me. I have attained! Come and take refuge in me. I have reached! Come and partake of me. I have arrived! Come and follow me." That was for the ordinary mind; it is natural. Buddha could not have declared the Heart Sutra; the masses would not have been able to understand.

Then he worked for twenty years with his disciples. Now Sariputra is coming very close. Because of that closeness, he says:

Now I can say it to you. I can say to you that having relied on the perfection of wisdom.... Only on one thing does one have to rely, and that is awareness, attentiveness. Only one thing does one have to rely upon, that is one's own inner source, being. Everything else has to be dropped, all refuges.

Through having relied on nothing but the perfection of meditation, what one has to do is not to rely on anything, worldly or otherwise, to let it all go, to give the resulting emptiness a free run, unobstructed by any for-or-against attitude, to stop relying on anything, to seek nowhere any refuge or support -- that is the real renunciation.

Our separate self is a spurious reality which can maintain itself only by finding supports or props on which to lean or rely. To go for refuge to the three treasures is the central act of the Buddhist religion -- refuge in the Buddha, refuge in the sangha, refuge in the dhamma. Here Buddha refutes that. It is not contradictory. He simply says that which you can understand. In my assertions you will find a thousand and one contradictions, because they have been made in reference to different people. The more you will be growing, different assertions will be made by me -- because my assertions are a response to you. I am not talking with the walls. I am talking to you, and I can give only that much which you can receive. The higher your consciousness, the deeper your consciousness, the more different the things that will be stated by me.

Naturally, those different statements will be very contradictory. If one goes for a logical consistency, he will not find any. You cannot find any logical consistency in Buddha's statements. That's why, the day Buddha died, Buddhism was divided into thirty-six schools. The exact day he died, and the disciples were divided into thirty-six schools -- what happened?

Because he had been making so many statements to different people -- because of their different consciousness and understanding -- they all started quarreling and fighting. They said, "This has been said to me by Buddha!" Just think: the first five disciples, to whom he had said, "I have attained -- now come to me and I will take you there"... if those first disciples met Sariputra and Sariputra said, "It is attained through a kind of non-attainmentness; one who declares that he has attained is wrong, because it cannot be attained" -- what would those first disciples have said? They would have said, "What are you talking about? We are the oldest disciples, the seniormost, and this was the first statement that Buddha has made to us: 'I have attained!' In fact we would have never followed him if he had not declared that. Because he declared it, we followed him. Our motive was clear: that he had attained, we also wanted to attain; that's why we followed him. And he had said to us, 'I am your refuge. Come and take refuge in me. Let me be your shelter.' And what nonsense are you talking about? Buddha could not have said this. You must have misunderstood. Something has gone wrong, or you have fabricated it."

Now this statement, this Heart Sutra, was made in privacy. It had been told to Sariputra, it was specifically addressed to Sariputra. It is like a letter. Sariputra cannot produce any proofs, because in those days tape recorders were not in existence. He can simply say, he can take an oath: "I am not saying anything untrue. Buddha has said to me, 'Rely only on your meditation and nothing else.'"

The mind that relies on something else is the spurious self, the ego. The ego cannot exist without props, it wants props. Something has to support it. Once all props have been removed, the ego falls to the ground and disappears. But only when the ego falls to the ground does that consciousness arise in you which is eternal, which is timeless, deathless.

Here, Buddha says: "There is no refuge, Sariputra. There is no remedy, Sariputra. There is nothing and nowhere to go. You are already there."

If you reach into this full-emptiness unprepared, it will give you a great trembling. If you are thrown into it by somebody.... For example, sometimes people come to me with deep love and respect; they say, "Osho, why don't you push me a little harder?" If you are not ready for it and you are pushed into it, it is not going to help. It may hinder your progress for many lives to come. Once you have gone into that nothingness unprepared you will be so shocked, so frightened, so scared to death, that never again, for at least a few lives, will you come to any person who talks about nothingness, who talks about God. You will avoid. That fear will become a seed in you.

No, you cannot be pushed unprepared. You can be pushed only slowly, slowly, only in the same proportion as you are prepared.

Have you heard the famous statement of Síren Kierkegaard, the Danish philosopher, the founder of modern existentialism? He says, "Man is a trembling, constant trembling." Why? -- because death is there.

Why? -- because the fear is there, "One day I may not be."

He is right about the ordinary mind -- everybody is trembling. The problem is always, "To be or not to be." It is always hanging there -- death. You cannot conceive of disappearing into nothingness -- it hurts, it frightens. And if you look deep inside yourself, you will find yourself trembling with the idea of being nothing. You want to be, you want to remain, you want to persist. You want to persist forever. That's why people who don't know anything about their inner being go on believing that the soul is immortal -- not because they know, but because of fear. Because of that trembling they have to believe that the soul is immortal. That is a kind of wish-fulfillment.

So any idiot who is talking about the immortality of the soul will appeal to you. You will get hooked. Not that you have understood what he is saying -- he may not have understood himself -- but it will be very appealing. In India people believe in the immortality of the soul, and you cannot find more cowardly people anywhere else. For one thousand years they remained slaves, slaves to very small countries. Anybody who came to India, conquered India with no difficulty at all. It was so simple. And these are the people who believe in the immortality of the soul. In fact, a country that believes in the immortality of the soul cannot be conquered at all, because nobody will be afraid to die. How can you conquer a person who is not afraid to die? They would have all died, but they would not have yielded to any kind of submission, they could not have yielded to any conqueror. But for one thousand years, India remained a slave. Very easily, it remained a slave.

England is a very small country -- there are a few districts in India which are bigger. England could rule over this big country easily; it was not difficult. Why? ... And these people believed that the soul is immortal! But the belief is not their experience, the belief is out of fear. Then everything is explained. These are cowardly people, afraid, afraid to die -- hence they cling to the idea that the soul is immortal. Not that they know, not that they have experienced; they have never experienced anything like that, they have only experienced the death that surrounds. Because of death they are so much afraid. So on the one hand they go on believing in the immortality of the soul; on the other hand, anybody can torture them and they are ready to submit and touch the feet.

It is out of fear that man believes in immortality. It is out of fear that man believes in God. It is out of trembling. Síren Kierkegaard is right about the ordinary mind.

Another existentialist philosopher, Jean-Paul Sartre, says: "Man is condemned to be free." Why 'condemned'? Why this ugly word 'condemned'? Freedom -- is it a kind of condemnation? Yes, for the ordinary mind it is, because freedom means danger. Freedom means you cannot rely on anything, you have to rely only on yourself. Freedom means all props have been taken away, all supports disappear. Freedom basically means nothingness. You are free only when you are nothing.

Listen to what Sartre says: "Man, as freedom, becomes anguish." Anguish? Out of freedom? Yes, if you are not ready for it, if you are not prepared to go into it, it is anguish. Nobody wants to be free, notwithstanding what people go on saying. Nobody wants to be free. People want to be slaves, because in slavery the responsibility can be thrown on somebody else. You are never responsible, you are just a slave: what can you do? You did only that which was ordered.

But when you are free, you are afraid. Responsibility arises. Each act, and you feel responsible: if you do this, this may happen; or if you do the other thing, then something else may happen. Then choice is yours, and choice creates trembling. And Jean-Paul Sartre is right about the ordinary mind: freedom creates anguish.

He says, "Man is condemned to be free," because freedom creates dread. It is dreadful freedom. Nothing can guarantee me against myself when I am free. There is no value given to me in which I can take shelter. I have to create those values myself. I decide the meaning of myself and my universe, alone, unjustifiable, and without excuse. I am one unveiling of freedom, you are another. My freedom is a constant unveiling of my being, so is yours. Our uniqueness consists in the fact that each of us does this in his own way.

But Sartre thinks freedom creates anguish, and freedom is a kind of condemnation, a curse. And Kierkegaard says, "Man is a constant trembling." And Buddha wants you to go into this freedom, into this nothingness. Naturally, you have to be prepared for it.

Sariputra is ready now.

THEREFORE, O SARIPUTRA,
IT IS BECAUSE OF HIS NON-ATTAINMENTNESS THAT A BODHISATTVA,
THROUGH HAVING RELIED ON THE PERFECTION OF WISDOM,

DWELLS WITHOUT THOUGHT-COVERINGS.
IN THE ABSENCE OF THOUGHT-COVERINGS
HE HAS NOT BEEN MADE TO TREMBLE,
HE HAS OVERCOME WHAT CAN UPSET,
AND IN THE END HE ATTAINS TO NIRVANA.

HE HAS OVERCOME WHAT CAN UPSET... and he has no trembling in this nothingness.

It looks almost impossible to the ordinary mind: how can you remain without trembling when you are disappearing? When you are melting into the unknown how can you remain unscared? How can you manage not to escape? How can you manage not to start finding props and supports so that you can again create that feeling of being the ego, the self?

That's why Buddha had to wait for twenty years. And then, too, he stated this truth to Sariputra in a personal dialogue, not as a public sermon. And if people did not believe Sariputra, they are also right -- because Buddha had been saying something else to them.

Remember this about me! Remember this: my statements are contradictory because they are made to different people, they are made to different consciousnesses. And the more you will be growing, the more I will be becoming contradictory; the more I will have to refute what I have said before -- because it will no longer be relevant to you. With your growing consciousness I will have to respond in a different way. Each turn in your consciousness will be a turn in my statements. And when I am gone don't create thirty-six schools -- because thirty-six won't do!

Nothingness brings freedom. Freedom from the self is the ultimate freedom. There is no freedom higher than that. Nothingness is freedom. And it is not anguish, as Jean-Paul Sartre says, and it is not trembling, as Kierkegaard says. It is benediction, it is the ultimate bliss. It is not trembling because there is nobody to tremble.

Meditation prepares you for that, because as you enter into meditation you find less and less of yourself every day. And the less you find yourself, in the same proportion grow your blessings, your benediction, your blissfulness. Slowly, slowly, you learn the mathematics of the inner world -- that the more you are, the more in hell; the less you are, the more in heaven. The day you are not, it is nirvana; the ultimate home has arrived. You have come full circle, you have become a child again. There is no self any more.

Remember, freedom does not mean the freedom of the self. Freedom means: freedom *from* the self. To Sartre it means 'freedom of the self'. That's why it feels like a condemnation; the self remains. It becomes free, but it remains -- and that's why there is fear.

If freedom is such that the self has disappeared in it, and there is only freedom and nobody free, then who can tremble, and who can feel the anguish, and who can feel condemned? And then there is no question of choice; that freedom acts on its own. One acts out of choicelessness, and there is no responsibility left -- because there is nobody who can feel any responsibility. Nothingness acts. Wei-wu-wei -- non-action acts. It is a response between the inner nothingness and the outer nothingness, and there is nothing obstructing.

IT IS BECAUSE OF HIS NON-ATTAINMENTNESS THAT A BODHISATTVA,
THROUGH HAVING RELIED ON THE PERFECTION OF WISDOM...
alone... DWELLS WITHOUT THOUGHT-COVERINGS.

Now there is no thought-covering. And thought-covering is the barrier that divides you from the outer nothingness. That's what I was saying last night to Neelamber, the ex-Mark that I talked about yesterday.

Yesterday evening he entered into sannyas; he became Neelamber. *Neelamber* means blue sky. What is dividing the outer sky from the inner sky? Your thought-coverings. Those are the clothes that don't allow your nudity to be in touch with the sky, your nude being to be bridged with the sky. The thought that you are a Hindu, the thought that you are a Christian, the thought that you are a communist or a fascist, divides. The thought that you are beautiful or ugly divides. The thought that you are intelligent or unintelligent divides. Any kind of thought -- and the division. And you have millions of thoughts. You will have to peel yourself like you peel an onion, covering after covering. You peel one cover, another layer is there; peel it, another layer is there. And naturally when you peel an onion tears come to the eyes; it is painful. When you start uncovering your being, it is more painful. It is not like taking your clothes off, it is like taking your skin off.

But if you go on peeling, you come one day to when the whole onion has disappeared and only

nothingness is left in your hands. That nothingness is bliss.

Buddha says: A bodhisattva dwells without thought-coverings. He is here, but he is nobody; he is here, but he has no ideas; he is here, but he has no thoughts. Not that he cannot use thoughts... I go on using thoughts continuously. I am talking to you right now, I have to use the mind and thoughts -- but they don't cover me. They are by the side. Whenever I need, I use them. Whenever I am not using them, they are not there -- my inner sky and the outer sky are one. And even while I am using them I know that they cannot divide me. They are instrumental, you can use them, but you are not in any way covered by them.

... DWELLS WITHOUT THOUGHT-COVERINGS...

Buddha says there are three kinds of thought-coverings. The first is *karma averna* -- incomplete acts. Untotal acts cover your being. Each act wants to be completed. There is an intrinsic urge in everything to complete itself. Whenever you allow some act to hang around you incomplete, it covers you: karma averna, karma that covers you.

The second is *klesas averna*. Greed, hate, jealousy and things like that: they are called klesas, impurities; they cover you.

Have you watched it? An angry person remains almost always angry -- sometimes less, sometimes more, but angry all the same. He is ready to jump upon anything. He is ready, with any excuse, to go into rage. He is boiling within. And so is the jealous person: the jealous person goes on searching to find something about which he or she can be jealous. The jealous wife goes on looking in the pockets of the husband to see if she can find something, in his letters, in his files to see if she can find something.

Whenever Mulla Nasruddin comes home there is some fight, for something or the other. His wife is such a great searcher that she always finds something or other. Some phone number in his diary, and she becomes suspicious. A hair on his coat, and she goes into a great investigation -- where has this hair come from?

One day she could not find anything, not even a hair. Mulla had done everything that day; she still started crying and weeping.

And Mulla said, "Now what is the matter? Not even a single hair have you been able to find on my coat...?"

She said, "That's why I'm crying. So now you have started going with bald women!"

It is very difficult, really, to find a bald woman, but that is the mind of a jealous person. These are coverings. Buddha calls them klesas, impurities; the egoist is always in search of something to either brag about or to feel hurt about. The possessive person is always in search of finding something so that he can show his possessiveness, or in finding something negative so that he can fight for it.

People go on... and I'm not talking about others, I am talking about you. Just watch your mind -- for what you go on searching. Watch your mind for twenty-four hours and you will come across all these coverings, avernas.

There are either incomplete acts, or impurities; or, the third is called *ghaya avernas* -- beliefs, opinions, ideologies, knowledge coverings. They don't allow you to know, they don't give you enough space to see. These three coverings have to be dropped.

When these three coverings are dropped, then one dwells in nothingness. That word 'dwelling' is also to be understood.

Buddha says: He dwells in nothingness. It is his home, nothingness is his home. He dwells in it, it is a dwelling. He loves it, he is utterly in tune with it. It is not alien, he does not feel like an outsider there. And he does not feel like he's staying in a hotel and tomorrow he will have to leave it. It is his dwelling. When thought-coverings have been dropped, nothingness is your home. You are in utter harmony with it.

Kierkegaard and Sartre have never been there. They have only speculated about it. They only think about it, about how it will be. That's why Kierkegaard feels trembling. He simply thinks, as you think....

Just think how it will be when you die, and you will be put on a funeral pyre, and you will be finished forever. And then you will not be able to see these beautiful trees, these beautiful people, and you will not laugh again, and you will not love again, and you will not see the stars. And the world will continue, and you will not be here at all. Can't you feel a shivering? Can't you feel a trembling? All will continue -- the

birds will sing and the sun will rise and the oceans will roar and some eagle will go on and on flying higher and higher, and the flowers will be there and their fragrance, and the fragrance of the wet earth -- all that will be there. And suddenly one day you will not be, and your body will be dead. This beautiful body that you have been living with and you have been taking so much care of -- it was ill and you were disturbed -- and one day it will be so useless that the people who had loved it, the same people, will take it to a funeral pyre and put it on fire. Just visualize it. Speculate, and trembling comes.

Kierkegaard must have speculated about it. He must have been a very fear-oriented person. A story is told about him that he was a rich man's son. The father died; he had left enough money for Kierkegaard, so he never worked, he continuously contemplated. He could easily afford it -- there was nothing to do. He had enough money in the bank. The first day of every month he would go to the bank -- that was his whole work -- to take some money. And then he would live and meditate. In his sense of meditation it means contemplation, brooding, thinking. That's what the English word meditation means. It is not a right translation for *dhyana*.

When people come to me and I tell them to meditate they say, "On what?" The English word means meditating upon something, some object. The Indian word dhyana means being in it, not meditating on something. It is a state, not an activity.

So he would contemplate and think, and brood and philosophize. It is said that he fell in love with a beautiful woman, but could not decide to marry or not to marry. The very phenomenon of love became a trembling in him. For three years he brooded over it, and finally he decided not to marry. And he was in love. The whole life he could not forget the woman, the whole life he felt miserable for the woman. The woman was in love, he was in love; still he decided not to marry. Why? -- because the very idea of love created trembling in him. Love is a kind of death. If you really love a person you die in him, you disappear in him.

When you make love.... I have to use this word 'make' -- it is not right, but no language is really right. So remember, I have to use words with all their limitations. Love cannot be made. 'Making love' is a wrong expression: it happens. But when it happens, when you are in a loving space with somebody, fear comes because you are disappearing. That's why very, very many people, millions of people, never attain to orgasm -- because orgasm is a death.

And Kierkegaard was so much in love that he became afraid that he might lose himself in this woman. That fear was too much. He dropped the idea. He refused, he would not marry. He suffered for his whole life -- that he accepted -- but because of fear.... He was a fear-oriented person.

He lived perfectly well, doing nothing, just philosophizing. And there is a very strange anecdote of the day he died. He died when he was coming from the bank. It was the first day of some month; he was coming from the bank, taking his money -- but this was the last money. He died on the road. It is thought that he died out of fear, because now no more money was left in the bank. He was perfectly healthy, he was not ill, there was no reason for him to die so suddenly. But coming from the bank -- and the bank manager had said, "This is the last; your money is finished" -- he could not reach his home. He died on the road.

He could not have experienced the nothingness Buddha is talking about. He must have thought about it only -- hence, the fear. And Jean-Paul Sartre also has not been in that space called meditation. He is not a meditator; he is again a thinker, and utterly Western. He has not known the Eastern way to go in. Hence freedom looks like a condemnation, and freedom looks like anguish.

The truth is just the opposite. If you go into freedom, into nothingness, there is bliss. If you go into that utter death called love, there is *satori*, *samadhi*. Buddha says: He dwells in that nothingness, it is his house. It is not anguish, it is not trembling, it is not a condemnation. He dwells there. It is his home.

> ... HE HAS NOT BEEN MADE TO TREMBLE,
> HE HAS OVERCOME WHAT CAN UPSET,
> AND IN THE END HE ATTAINS TO NIRVANA.

Buddha does not say anything else. He says: You go into this state of nothingness, then nirvana is a natural outcome. In the end it comes on its own accord. You need not worry about it; you cannot do anything about it in the first place. You just go into this nothingness, and then nothingness starts growing, growing, becomes vaster and vaster, and one day becomes your whole existence. Then there is nirvana -- you have ceased to be. You have disappeared into the universe.

Somebody asked Buddha, "When you are gone and you will never be coming into the body again, what will happen to you?"

And he said, "I will disappear into existence. If you taste existence, you will taste me."

And yes, that is true: if you taste existence you will taste all the Buddhas -- Krishna, Christ, Buddha, Mahavira, Zarathustra, Lao Tzu, Kabir, Nanak -- you will taste all the Buddhas. The day you enter into that nothingness, you will be welcomed by all the Buddhas. The whole existence is throbbing with buddhahood because so many Buddhas have disappeared into it. They have raised the very level of existence.

You are fortunate, because before you so many Buddhas have entered into existence. When you go there, you will not be unwelcome.

ALL THOSE WHO APPEAR AS BUDDHAS
IN THE THREE PERIODS OF TIME
FULLY AWAKE TO THE UTMOST, RIGHT AND PERFECT ENLIGHTENMENT
BECAUSE THEY HAVE RELIED ON THE PERFECTION OF WISDOM.

The only refuge is the perfection of wisdom, the perfection of meditation. In the past it has been so, in the present it is so, in the future it will be so. Anybody who becomes a Buddha becomes one through meditation. Take refuge in meditation. Take refuge in nothingness.
Enough for today.

The Heart Sutra

Chapter #8
Chapter title: The Path of Intelligence

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The first question:

BELOVED OSHO, CAN THE INTELLECT BE A DOOR TO ENLIGHTENMENT, OR IS ENLIGHTENMENT ONLY ACHIEVED THROUGH SURRENDER?

Enlightenment is always through surrender, but surrender is achieved through intelligence. Only idiots cannot surrender. To surrender you need great intelligence. To see the point of surrender is the climax of insight; to see the point that you are not separate from existence is the highest that intelligence can give to you.

There is no conflict between intelligence and surrender. Surrender is through intelligence, although when you surrender intelligence is also surrendered. Through surrender intellect commits a suicide. Seeing the futility of itself, seeing the absurdity of itself, seeing the anguish that it creates, it disappears. But it

happens through intelligence. And especially in concern with Buddha, the path is of intelligence. The very word buddha means awakened intelligence.

In the Heart Sutra one-fourth of the words used mean intelligence. The word buddha means awake, *bodhi* means awakening, *sambodhi* means perfect awakening, *abhisambuddha* means the fully awake, bodhisattva means ready to become fully awake. All go back to the same root, *budh*, which means intelligence. The word *buddhi*, intellect, also comes from the same root. The root budh has many dimensions to it. There is no single English word that can translate it; it has many implications. It is very fluid and poetic. In no other language does any word like budh exist, with so many meanings. There are at least five meanings to the word budh.

The first is to awake, to wake oneself up, and to awaken others, to be awake. As such, it is opposed to being asleep, in the slumber of delusion from which the enlightened awakens as from a dream. That is the first meaning of intelligence, budh -- to create an awakening in you.

Ordinarily man is asleep. Even while you think you are awake, you are not. Walking on the road, you are fully awake -- in your mind. But looked at from the vision of a Buddha, you are fast asleep, because a thousand and one dreams and thoughts are clamoring inside you. Your inner light is very clouded. It is a kind of sleep. Yes, your eyes are open, obviously, but people can walk in a dream, in sleep, with eyes open. And Buddha says: You are also walking in sleep -- with eyes open.

But your inner eye is not open. You don't know yet who you are. You have not looked into your own reality. You are not awake. A mind full of thoughts is not awake, cannot be awake. Only a mind which has dropped thoughts and thinking, which has dispersed the clouds around it -- and the sun is burning bright, and the sky is utterly empty of clouds -- is the mind which has intelligence, which is awake.

Intelligence is the capacity to be in the present. The more you are in the past or are in the future, the less intelligent you are. Intelligence is the capacity to be here-now, to be in this moment and nowhere else. Then you are awake.

For example, you are sitting in a house and the house suddenly catches fire; your life is in danger. Then for a moment you will be awake. In that moment you will not think many thoughts. In that moment you forget your whole past. In that moment you will not be clamored at by your psychological memories -- that you had loved a woman thirty years before, and boy, it was fantastic! Or, the other day you had been to the Chinese restaurant, and still the taste lingers on, and the aroma and the smell of the freshly cooked bread. You will not be in those thoughts. No, when your house is on fire you cannot afford this kind of thinking. Suddenly you will rush to *this* moment: the house is on fire and your life is at stake. You will not dream about the future, about what you are going to do tomorrow. Tomorrow is no longer relevant, yesterday is no longer relevant, even today is no longer relevant! -- only this moment, this split moment. That is the first meaning of budh, intelligence.

And then there are great insights. A man who wants to be really awake, wants to be really a Buddha, has to live each moment in such intensity -- as you live only rarely, rarely, in some danger.

The first meaning is opposite to sleep. And naturally, you can see reality only when you are not asleep. You can face it, you can look into the eyes of truth -- or call it God -- only when you are awake. Do you understand the point of intensity, the point of being on fire? Utterly awake, there is insight. That insight brings freedom, that insight brings truth.

The second meaning of budh is to recognize -- as to become aware of, acquainted with, to notice, give heed to. And so a Buddha is one who has recognized the false as the false, and has his eyes opened to the true as the true. To see the false as the false is the beginning of understanding what truth is. Only when you see the false as the false can you see what truth is. You cannot go on living in illusions, you cannot go on living in your beliefs, you cannot go on living in your prejudices if you want to know truth. The false has to be recognized as false. That is the second meaning of budh -- recognition of the false as false, of the untrue as untrue.

For example, you have believed in God; you were born a Christian or a Hindu or a Mohammedan. You have been taught that God exists, you have been made afraid of God -- that if you don't believe you will suffer, that you will be punished, that God is very ferocious, that God will never forgive you. The Jewish God says, "I am a very jealous God. Worship only me and nobody else!" The Mohammedan God also says the same thing: "There is only one God, and no other God; and there is only one prophet of God -- Mohammed -- and there is no other prophet."

This conditioning can go so deep in you that it can go on lingering even if you start disbelieving in God.

Just the other day Mulla Nasruddin was here, and I asked him, "Mulla Nasruddin, since you have turned into a communist, you have become a comrade, what about God?"
He said, "There is no God! -- and Mohammed is the only prophet."

A conditioning can go so deep: Mohammed remains the prophet.

You have been brought up to believe in God, and you have believed. This is a belief. Whether God exists or not has nothing to do with your belief. Truth has nothing to do with your belief. Whether you believe or not makes no difference to truth. But if you believe in God you will go on seeing -- at least, thinking -- that you see God. If you don't believe in God, that disbelief in God will prevent you from knowing. All beliefs prevent, because they become prejudices around you, they become thought-coverings -- what Buddha calls *avarnas*.

The man of intelligence does not believe in anything, and does not disbelieve in anything. The man of intelligence is simply open to recognizing whatsoever is the case. If God is there he will recognize -- but not according to his belief; he has no belief. Only in a nonbelieving intelligence can truth appear. When you already believe you don't allow truth any space to come to you. Your prejudice is enthroned, already enthroned. You cannot see something which goes against your belief; you will become afraid, you will become shaky, you will start trembling. You have put so much in your belief -- so much life, so much time, so many prayers, five prayers every day. For fifty years a man has been devoted to his belief; now suddenly how can he recognize the fact that there is no God? A man has put his whole life into communism, believing that there is no God; how can he come to see if God is there? He will go on avoiding.

I'm not saying anything about whether God is or is not. What I am saying is something concerned with you, not with God. A mind, a clear mind, is needed, an intelligence is needed which does not cling to any belief. Then you are like a mirror: you reflect that which is, you don't distort it. That is the second meaning of budh.

An intelligent person is neither a communist nor a Catholic. An intelligent person does not believe, does not disbelieve. That is not his way. He looks into life, and whatsoever is there he is ready to see it. He has no barriers to his vision; his vision is transparent. Only those few people attain to truth.

The third meaning of the root budh, intelligence, is to know, to understand. The Buddha knows that which is; he understands that which is, and in that very understanding is free from all bondage -- to know in the sense of to understand, not in the sense of knowledgeability. Buddha is not knowledgeable. An intelligent person does not care much about information and knowledge. An intelligent person cares much more for the capacity to know. His real authentic interest is in knowing, not in knowledge.

Knowing gives you understanding; knowledge only gives you a feeling of understanding without giving you real understanding. Knowledge is a pseudo-coin, it is deceptive. It only gives you a feeling that you know, and you don't know at all. You can go on accumulating knowledge as much as you want, you can go on hoarding, you can become very, very knowledgeable. You can write books, you can have degrees, you can have PhD's, DLitt's, and still you remain the same ignorant, stupid person you have always been. Those degrees don't change you; they *can't* change you. In fact your stupidity becomes more strong... it has degrees now! It can prove itself through certificates. It cannot prove through life, but it can prove through the certificates. It cannot prove in any other way, but it will carry degrees, certificates, recognitions from the society; people think you know, and you also think you know.

Have you not seen this? The people who are thought to be very knowledgeable are as ignorant as anybody, sometimes more ignorant. It is very rare to find intelligent people in the academic world, very rare. I have been in the academic world, and I say it through my experience. I have seen intelligent farmers, I have not seen intelligent professors. I have seen intelligent woodcutters, I have not seen intelligent professors. Why? What has gone wrong with these people?

One thing has gone wrong: they can depend on knowledge. They need not become knowers, they can depend on knowledge. They have found a secondhand way. The firsthand needs courage. The firsthand, knowing, only few people can afford -- the adventurers, people who go beyond the ordinary path where crowds move, people who take small footpaths into the jungle of the unknowable. The danger is they may get lost. The risk is high.

When you can get secondhand knowledge, why bother? You can just sit in your chair. You can go to the library or to the university, you can collect information. You can make a big pile of information and sit on top of it. Through knowledge your memory becomes bigger and bigger, but your intelligence does not become bigger. Sometimes it happens when you don't know much, when you are not very knowledgeable,

that you will have to be intelligent in some moments.
I have heard...

A woman bought a tin of fruit but she could not open the tin. She did not know how to open it. So she rushed to her study to look in the cookbook. By the time she looked in the book and found out the page and reference, and came rushing back ready to open the tin, the servant had already opened it.
She asked, "But how did you do it?"
The servant said, "Madam, when you can't read, you have to use your mind."

Yes, that's how it happens. That's why farmers, gardeners, woodcutters, are more intelligent, have a kind of freshness around them. They can't read, so they have to use their minds. One has to live and one has to use one's mind.
The third meaning of budh is to know, in the sense of understanding.

The Buddha has seen that which is. He understands that which is, and in that very understanding is free from all bondage. What does it mean? It means you are afraid.

For example, these Heart Sutra talks are making many people feel fear. Many people have sent their messages: "Osho, no more! You make us afraid of nothingness and death." Prageet is very afraid. Vidya is very afraid, and many more. Why? You don't want to get rid of fear? If you want to get rid of fear you will have to understand fear. You want to avoid the fact that the fear is there, the fear of death is there.

Now Prageet, on the surface, looks a strong man -- a Rolfer -- but deep down he's very much afraid of death; he is one of the most afraid persons around here. Maybe that's why on the surface he has taken the stance of strength, power, a bully. That's what a Rolfer is!

I have heard that recently the devil in hell is appointing Rolfers: they torture people for their own sakes, and they torture very technically.

If you are afraid inside, you will have to create something strong around you, like a hard shell, so nobody comes to know that you are afraid. And that is not the only point -- you also will not know that you are afraid because of that hard shell. It will protect you from others, it will protect you from your own understanding.

An intelligent person does not escape from any fact. If it is fear he will go into it -- because the way out is through. If he feels fear and trembling arising in him, he will leave everything aside: first this fear has to be gone through. He will go into it, he will try to understand. He will not try how *not* to be afraid; he will not ask that question. He will simply ask one question: "What is this fear? It is there, it is part of me, it is my reality. I have to go into it, I have to understand it. If I don't understand it then a part of me will always remain unknown to me. And how am I going to know who I am if I go on avoiding parts? I will not understand fear, I will not understand death, I will not understand anger, I will not understand my hatred, I will not understand my jealousy, I will not understand this and that...." Then how are you going to know yourself?

All these things are you! This is your being. You have to go into everything that is there, every nook and corner. You have to explore fear. Even if you are trembling it is nothing to be worried about: tremble, but go in. It is far better to tremble than to escape, because once you escape, that part will remain unknown to you, and you will become more and more afraid to look at it because that fear will go on accumulating. It will become bigger and bigger if you don't go into it right now, this moment. Tomorrow it will have lived twenty-four hours more. Beware! -- it will have got more roots in you, it will have bigger foliage, it will become stronger; and then it will be more difficult to tackle. It is better to go right now, it is already late.

And if you go into it and you see it.... And seeing means without prejudice. Seeing means that you don't condemn fear as bad from the very beginning. Who knows? -- it is not bad. Who knows that it is? The explorer has to remain open to all the possibilities; he cannot afford a closed mind. A closed mind and exploration don't go together. He will go into it. If it brings suffering and pain, he will suffer the pain but he will go into it. Trembling, hesitant, but he will go into it: "It is my territory, I have to know what it is. Maybe it is carrying some treasure for me? Maybe the fear is only there to protect the treasure."

That's my experience, that's my understanding: if you go deep into your fear you will find love. That's why it happens that when you are in love, fear disappears. And when you are afraid you cannot be in love. What does this mean? A simple arithmetic -- fear and love don't exist together. That means it must be the same energy that becomes fear; then there is nothing left to become love. It becomes love; then there is nothing left to become fear.

Go into fear, Prageet, Vidya, and all others who are feeling afraid. Go into it, and you will find a great treasure. Hidden behind fear is love, and hidden behind anger is compassion, and hidden behind sex is *samadhi*.

Go into each negative thing and you will find the positive. And knowing the negative and the positive, the third, the ultimate happens -- the transcendental. That is the meaning of understanding, budh, intelligence.

And the fourth meaning is to be enlightened and to enlighten. The Buddha is the light, he has become the light. And since he's the light and he has become the light, he shows the light to others too, naturally, obviously. He is illumination. His darkness has disappeared, his inner flame is burning bright. Smokeless is his flame. This meaning is opposite to darkness and the corresponding blindness and ignorance. This is the fourth meaning: to become light, to become enlightened.

Ordinarily you are a darkness, a continent of darkness, a dark continent, unexplored. Man is a little strange: he goes on exploring the Himalayas, he goes on exploring the Pacific, he goes on reaching for the moon and Mars; there is just one thing he never tries -- exploring his inner being. Man has landed on the moon, and man has not landed yet in his own being. This is strange. Maybe landing on the moon is just an escape, going to Everest is just an escape. Maybe he does not want to go inside, because he's very much afraid. He substitutes with some other explorations to feel good, otherwise you will have to feel very, very guilty. You start climbing a mountain and you feel good, and the greatest mountain is within you and is yet unclimbed. You start going, diving deep into the Pacific, and the greatest Pacific is within you, and uncharted, unmapped. And you start going to the moon -- what foolishness! And you are wasting your energy in going to the moon, and the real moon is within you -- because the real light is within you.

The intelligent person will go inwards first. Before going anywhere else he will go into his own being; that is the first thing, and it should have the first preference. Only when you have known yourself can you go anywhere else. Then wherever you go you will carry a blissfulness around you, a peace, a silence, a celebration.

So the fourth meaning is to be enlightened.

Intelligence is the spark. Helped, cooperated with, it can become the fire, and the light, and the warmth. It can become light, it can become life, it can become love: those are all included in the word enlightenment. An enlightened person has no dark corners in his being. All is like the morning -- the sun is on the horizon; the darkness of the night and the dismalness of the night have disappeared, and the shadows of the night have disappeared. The earth is again awake. To be a Buddha is to attain to a morning, a dawn within you. That is the function of intelligence, the ultimate function.

And the fifth meaning of budh is to fathom. A depth is there in you, a bottomless depth, which has to be fathomed. Or, the fifth meaning can be to penetrate, to drop all that obstructs and penetrate to the very core of your being, the heart. That's why this sutra is called the Heart Sutra -- Prajnaparamita Hridayam Sutra -- to penetrate.

People try to penetrate many things in life. Your urge, your great desire for sex is nothing but a kind of penetration. But that is a penetration into the other. The same penetration has to happen into your own being: you have to penetrate yourself. If you penetrate somebody else it can give you a momentary glimpse, but if you penetrate yourself you can attain to the universal cosmic orgasm that remains and remains and remains.

A man meets an outer woman, and a woman meets an outer man: this is a very superficial meeting -- yet meaningful, yet it brings moments of joy. When the inner woman meets the inner man.... And you are carrying both inside you: a part of you is feminine, a part of you is masculine. Whether you are man or woman does not matter; everybody is bisexual.

The fifth meaning of the root budh means penetration. When your inner man penetrates your inner woman there is a meeting; you become whole, you become one. And then all desires for the outer disappear. In that desirelessness is freedom, is nirvana.

The path of Buddha is the path of budh. Remember that 'Buddha' is not the name of Gautama the Buddha, Buddha is the state that he has attained. His name was Gautam Siddhartha. Then one day he became Buddha, one day his *bodhi*, his intelligence bloomed.

'Buddha' means exactly what 'Christ' means. Jesus' name is not Christ: that is the ultimate flowering that happened to him. So is it with Buddha. There have been many Buddhas other than Gautam Siddartha.

Everybody has the capacity for budh. But budh, that capacity to see, is just like a seed in you -- if it sprouts, becomes a big tree, blooms, starts dancing in the sky, starts whispering to the stars, you are a

Buddha.

The path of Buddha is the path of intelligence. It is not an emotional path, no, not at all. Not that emotional people cannot reach; there are other paths for them -- the path of devotion, Bhakti Yoga. Buddha's path is pure Gyan Yoga, the path of knowing. Buddha's path is the path of meditation, not of love.

And just like budh, there is another root, *gya*, at the basis of *gyanam*. Gyanam means cognition, knowing. And the word *prajna*, which means wisdom -- *prajnaparamita* -- the wisdom of the beyond, or *sangya*, which means perception, sensitivity, or *vigyanam* which means consciousness -- these roots come from gya. Gya means to know.

You will find these words repeated so many times in the sutra -- not only in this sutra, but in all the sutras of the Buddha. You will find a few more words, repeated very often, and those words are *ved* -- ved means to know; from ved comes the Hindu word *veda* -- or *man*, which means mind; *manan* which means minding; or *chit*, which means consciousness; *chaitanya*, which again means consciousness. These words are almost like paving stones on the Buddha Way. His path is that of intelligence.

One thing more to be remembered: the sutra, it is true, points to something that lies far beyond the intellect. But the way to get to that is to follow the intellect as far as it will take you.

The intellect has to be used, not discarded; has to be transcended, not discarded. And it can be transcended only when you have reached to the uppermost rung of the ladder. You have to go on growing in intelligence. Then a moment comes when intelligence has done all that it can do. In that moment say goodbye to intelligence. It has helped you a long way, it has brought you long enough, it has been a good vehicle. It has been a boat you crossed with: you have reached the other shore, then you leave the boat. Then you don't carry the boat on your head; that would be foolish.

The Buddha's path goes through intelligence but goes beyond it. A moment comes when intelligence has given you all that it can give, then it is no longer needed. Then finally you drop it too, its work is finished. The disease is gone, now that medicine has to go too. And when you are free of the disease and the medicine too, then only are you free. Sometimes it happens that the disease is gone, and now you have become addicted to the medicine. This is not freedom.

A thorn is in your foot and is hurting. You take another thorn so that the thorn in your foot can be taken out with the help of the other. When you have taken the thorn out you throw both; you don't save the one that has been helpful. It is now meaningless. The work of intelligence is to help you to become aware of your being. Once that work has happened and your being is there, now there is no need for this instrument. You can say goodbye, you can say thank you.

Buddha's path is the path of intelligence, pure intelligence, although it goes beyond it.

The second question:

BELOVED OSHO,
IS IT TRUE THAT ONE HAS TO GO THROUGH HELL?

You need not go through hell because you are already there. Where else will you find hell? This is your ordinary state -- hell. Don't think that hell is somewhere deep down below the earth. Hell is you. You, unaware, is what hell is. You, functioning unintelligently: that's what hell is. And because so many people are functioning unintelligently the world is always in anguish -- so many neurotic people on the earth. And unless you are enlightened you remain neurotic, more or less. So many destructive people -- because creativity is possible only when your intelligence is awakened.

Creativity is a function of intelligence. Stupid people can only be destructive. And that's what goes on: people go on preparing for more and more destruction. That's what your scientists do, that's what your politicians do.

I have heard a beautiful story:

After the second world war, God was very puzzled. He could not believe his own eyes. Seeing Hiroshima, Nagasaki -- he could not believe that he had created this kind of man. He started to think again, as if he had committed a mistake: he should have stopped with animals, he should not have created Adam and Eve -- because man was becoming so destructive.

To give a last chance he called three representatives from the world, one Russian, one American, one

English. Those were the powerful people after the second world war. He asked the Russian, "Why do you go on preparing for more and more destruction? If you need something, you just ask me and I will fulfill it immediately. But no more destruction."

The Russian looked very arrogantly at God and said, "Listen, first we don't believe that you are! We have our own trinity -- Marx, Lenin, Stalin" -- a very unholy trinity, but communists have that trinity. "We believe in them, we don't believe in you. But if you want us to believe in you, you will have to give us proof."

"What is the proof?" God asked.

And the Russian said, "You destroy America, you destroy it absolutely! Not a trace of this disease called America should be left behind. Then we will worship you, then our churches will start praying again, our temples will open. We will make new shrines for you."

God was very shocked... the very idea of destroying the whole of America!

Seeing Him silent, the Russian said, "And if you cannot do it, don't be worried. We are going to do it anyway. It will take a little longer for us, but we are going to do it! You don't need to look so sad. If you cannot do it, just say you cannot do it."

God looked at the American and said, "What's your desire? What do you want?"

He said, "Nothing much, a very simple desire -- that there should be no place for Russia on the map. We don't want to see the U.S.S.R. on the map. Not much, just remove.... Everything is okay; it is just this U.S.S.R. that hurts. It hurts very much, it drives us crazy, and we will do anything to remove it. And if you don't do anything, with your blessings we are going to do it!"

Now God was even more puzzled and confused. It was okay from the Russian representative, because they don't believe in God. It's okay. But America? America believes in God, so there seems to be no difference between the believer and the nonbeliever, between the capitalist and the communist, between the dictatorial and the democratic. There seems to be no essential difference, their desire is the same. He was thinking the English representative might be more human, understanding; at least he would be gentlemanly -- and he was!

God asked him, "What is your desire? What do you want?"

The Englishman said, "We don't have any desire. Fulfill the desires of both of these simultaneously, and our desire is fulfilled!"

But this is how man has existed, down the ages: much more interested in destruction, destroying the other, than in living oneself, than in enjoying life. Man seems to be death-obsessed: wherever man moves he brings death, destruction.

This neurotic society exists because individuals are neurotic. This world is ugly because you are ugly! You contribute your ugliness to this world. And everybody goes on pooling ugliness, neuroses, and the world becomes more and more a hell. You need not go anywhere else; this is the only hell there is.

But you can come out of it. By understanding how your mind is helping to create this hell, you can withdraw. And a single person withdrawing himself from creating this hell, noncooperating, rebellious, becomes a great source of bringing heaven on the earth, becomes a gateway.

You need not go to hell, you are already there. You need to go to heaven now.

And in fact when I say you need to go to heaven, what I mean exactly is that heaven needs to come to you. You be open to heaven. Let all your destructive energies be offered to creativity, let your darkness become a light, let your awareness become meditative, and you will become a door to God, and God can come through you into the world again.

That is the meaning of the Christian parable that Jesus is born to a woman, Mary, who is a virgin. This is a parable -- significant, it has great meaning in it. But foolish people try to say that she was really a virgin physically. That is nonsense. But she was virgin: she was pure, utterly pure. She was heaven on the earth -- only then could Jesus enter through her, only then could God extend his hand into the world.

You become a vehicle: let God play some instrument through you -- a veena, a sitar. Let God play a song through you; you become his flute, a hollow bamboo. And that's what I have been telling you all these days: if you become a nothingness, you will be a hollow bamboo. And you can become a flute, and God's song can descend unto the earth. It is needed very much. Even if a little health is possible through you in this mad world.... It is needed very much, it is needed urgently.

The third question:

BELOVED OSHO,
YOU SAID THE OTHER DAY THAT IF YOU WERE A CAB-DRIVER NOBODY WOULD BE ABLE TO RECOGNIZE YOU. I DON'T AGREE. AT LEAST I FOR ONE WOULD RECOGNIZE YOU.

Madam, I don't believe you.
You don't know enough about yourself. I appreciate your love for me, but I cannot say that you would be able to recognize me.
I will tell you one real story.

I used to stay with a family in a certain city in India for many years -- a very rich family, millionaires. He was very respectful to me, he was a follower. When I used to go to his town he would touch my feet as many times as possible -- at least four, five times every day.

Then after seven, eight years, he wanted to come to visit the place where I used to stay in Jabalpur. He came. Just to puzzle him, just to confuse him, I went to receive him at the station. That he had not expected -- that I would come to receive him at the station.

He used to fall at my feet. That day he touched my feet, but halfheartedly -- because a great ego arose in him: that I have come to receive him. He used to come to receive me for seven years and each year at least three or four times I used to visit his town. He had not expected this. He had expected that somebody would be there to take him to me. But that I myself would come to receive him? -- that was not even in his dreams. He must have argued inside: "I am somebody, a millionaire...." That day he bowed down, but very halfheartedly. How can you bow down to somebody who has come to receive you at the station, with great respect?

We left the station, and when he saw that I was going to drive him back home, then all his respect disappeared. Then he started talking like a friend. The millionaire became very 'famillionaire'! And after three days, when he left -- I had gone to say goodbye, to give him a send-off -- he did not touch my feet.

And the family that I used to live with all knew that I was playing a joke on him, and the poor fellow had got hooked in it. They all laughed when the train left. I said "You wait. Next time, let him come -- he will expect me to touch his feet. And it will be no wonder if he forces me to touch his feet."

That's how things go, that's how mind functions. You recognize me, you love me, but you don't know your own mind. And in that experiment I lost one of my millionaire followers. I have been losing many followers that way, but I go on experimenting.

The fourth question:

BELOVED OSHO,
WHY IS IT SO HARD FOR ME TO SURRENDER TO A MAN?

Then don't surrender. Why unnecessarily create trouble for yourself? Who is telling you to surrender to a man in the first place? Don't surrender. Why do you start taking unnecessary troubles on your head? If you don't feel like surrendering, don't surrender.

Just the other day a woman asked me, wrote a letter saying, "I have come here, but I don't feel that this place is for me. What should I do?"
Go away! Get lost! Why bother?

And she also has asked, "Should I listen to my heart, or should I trust you?"

Listen to your heart, lady, and get lost as fast as you can. How can you trust me against your heart? Who will trust me? The heart trusts! If the heart is against, who is going to trust me? And why are you creating such a division in yourself? You will go schizophrenic -- one part trying to surrender and forcing, and another part wanting to go. Either be here totally or go. If you can't surrender, don't surrender. Nobody is interested in your surrender.

And surrender cannot be done, you cannot force it. It comes when it comes. If you can't surrender to a man, that means you can't love a man. Out of love surrender comes naturally. If there is no love, surrender

cannot be managed. Forget about it!

Maybe the questioner is a lesbian: perfectly good, surrender to a woman! At least surrender to somebody that you can surrender to. Maybe through that surrender you will learn to surrender to a man too. That's how one learns.

Each child is auto-sexual when born: he loves only himself, he cannot love anybody else. Then the child becomes homosexual: he loves somebody like him, he cannot love the opposite. Then, still growing, he becomes heterosexual: now he can love the opposite. That's what Jesus says: "Love your enemy" -- enemy means the woman. Enemy means the opposite; that is the highest in love. Then a moment comes when sex disappears, the person becomes asexual. But that is the highest point, and it can be reached only through these stages. Maybe the questioner is hooked somewhere in homosexuality. Nothing is wrong. Wherever you are, in whatsoever stage you are, be loving, be surrendering. Out of that stage the other stage will come, will grow on its own accord. Don't force it.

I am not here to make you feel guilty, I am not here to create any kind of rift in your being. I'm all for relaxation, because only through relaxation will you come to know who you are. So whatsoever is easy, go into it. Don't be a masochist and don't try to create troubles for yourself. Move happily, in a relaxed way. And whatsoever is easy for you right now, go on doing it. Through it something better will happen, but only through it. You cannot suddenly jump out of it.

The fifth question:

BELOVED OSHO,
WHAT IS THE POINT OF THE PHYSICAL UNIVERSE IF MAN'S DESTINY IS ULTIMATELY TO TRANSCEND IT?

That is the point: otherwise, how will you transcend? The universe is needed to transcend. The misery is needed to transcend, the darkness is needed to transcend, the ego is needed to transcend -- because only when you transcend there is joy, benediction.

I understand your question. It is a very ancient question, asked again and again and again -- because it puzzles the mind. If God has created the world, then why has he created misery in it? He could have given you bliss as a gift. Then why has he created ignorance? Is he not potent enough to create enlightened beings from the very beginning?

He is, and that's what he is doing. But even God is not potent enough to make impossibles happen. Only the possible is possible. You can only know what health is when you are capable of being ill; otherwise you cannot know it. You can only know light when you know what darkness is. You can know relaxation only when you know what tension is, you can know freedom only when you know what bondage is -- they go in pairs. Even God is not potent enough to give you simple freedom. With freedom, in the same package, comes bondage. And you have to go through bondage to have the taste of freedom. It is just like if you are not hungry, you cannot enjoy food.

What you are asking is: "What is the need for hunger? Why can we not go on eating without hunger?" Hunger creates the pain, hunger creates the need, and then you eat and there is joy. Without hunger there will be no joy. You can ask the very, very rich people who have lost their hunger: they don't enjoy their food, they cannot. It is the intensity of hunger that brings joy. That's why once you have eaten, for six, seven, eight hours you have to fast to enjoy food again.

Existence is dialectical: darkness/light, life/death, summer/winter, youth/old age -- they all go together.

You ask: "What is the point of the physical universe if men's destiny is ultimately to transcend it?"

Precisely, that is the point. The universe is created for you to transcend. Otherwise, you will never know what transcendence is. You can remain blissful, but you will not know what bliss is. And to remain blissful without knowing what bliss is, is not worth it. And the knowing is possible only through the opposite -- that's why.

The sixth question:

BELOVED OSHO,

EVERYBODY IS, OF COURSE, GETTING WHATEVER THEY GET, AND NOT GETTING WHAT THEY DON'T GET. AND THE LINE BETWEEN GETTING THAT YOU ARE GETTING IT, AND NOT GETTING THAT YOU ARE GETTING IT, SEEMS TO BE RATHER THIN. IS GETTING WHAT YOU GET DIFFERENT FROM GETTING IT? HAVING ASKED THAT, I REALIZE IN A SENSE IT IS, OF COURSE, DIFFERENT, BECAUSE THE WORD IS AMBIGUOUS. 'GET' MEANS TO BOTH RECEIVE AND TO UNDERSTAND. BLAH, BLAH, BLAH.... PLEASE CLARIFY.

Anurag, you seem to be an *est*-hole. Blah, blah, blah....

The seventh question:

OSHO, WHY SHOULD I TAKE SANNYAS?

Because tomorrow you may not be. The next moment you may not be. And sannyas is nothing but a vision of living this moment utterly, totally, absolutely.

Sannyas simply means that you will not postpone life anymore. Sannyas simply means that you will not live in dreams anymore, that you will take hold of this moment and squeeze the whole juice out of it right now. That's what sannyas is: it is a way of intense living, of sensitive living.

And remember, life is very accidental. One never knows.

Listen to this story.

A salesman came home unexpectedly one day, and the first words he said when he came in the door were, "Where is he? I know he is here! I can feel it in my bones!"

His wife, who was cleaning the dishes at the time said, "Who are you looking for?"

Salesman: "Don't give me that. You know who I am looking for, and I will find him!"

He looked in the closet, under the bed, and in the attic. He happened to glance out of the second floor apartment window and saw a young light-haired man get into a red convertible.

"There he is!" he said, and grabbed the refrigerator and rolled it to the window and pushed it out. He crushed the fellow in the car and died of a heart attack himself.

Saint Peter: "What happened to you, young man?"

Young man: "I got crushed to death by a fridge."

Saint Peter: "And you?"

Salesman: "While pushing a fridge through a window I died of a heart attack."

Saint Peter to the third man: "What did you die of?"

Third man: "Well, I was sitting in this fridge, minding my own business, and...."

Life is very accidental. One never knows from where the fridge will come. Somebody may be sitting in it, minding his own business.... That's why I say become a sannyasin: this is the only moment to live, and there is no other moment.

Enough for today.

The Heart Sutra

Chapter #9
Chapter title: Gone, Gone, Gone Beyond!

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THEREFORE ONE SHOULD KNOW THE PRAJNAPARAMITA
AS THE GREAT SPELL, THE SPELL OF GREAT KNOWLEDGE,
THE UTMOST SPELL, THE UNEQUALLED SPELL,
ALLAYER OF ALL SUFFERING, IN TRUTH --
FOR WHAT COULD GO WRONG?
BY THE PRAJNAPARAMITA
HAS THIS SPELL BEEN DELIVERED.
IT RUNS LIKE THIS:
GONE, GONE, GONE BEYOND, GONE ALTOGETHER BEYOND,
O WHAT AN AWAKENING, ALL-HAIL!
THIS COMPLETES THE HEART OF PERFECT WISDOM.

Teilhard de Chardin divides human evolution into four stages. The first he calls geosphere, the second, biosphere, the third, noosphere, and the fourth, christosphere. These four stages are immensely significant. They have to be understood. Understanding them will help you to understand the climax of the Heart Sutra.

The geosphere. It is the state of consciousness which is absolutely asleep, the state of matter. Matter is consciousness asleep. Matter is not against consciousness, matter is a state of consciousness asleep, not yet awakened. A rock is a sleeping Buddha; one day or other the rock is going to become a Buddha. It may take millions of years -- that doesn't matter. The difference will be only of time, and time does not matter much in this eternity. That's why in the East we have been making statues out of stone -- that's very symbolic: the rock and the Buddha are bridged through a stone statue. The rock is the lowest and Buddha is the highest. The stone statue says that even in stone is hidden a Buddha. The stone statue says that Buddha is nothing but the rock come to manifestation; the rock has expressed its whole potential.

This is the first stage: geosphere. It is matter, it is unconsciousness, it is sleep, it is pre-life. In this state there is no freedom, because freedom enters through consciousness. In this state there is only cause-and-effect. Law is absolute. Not even an accident is possible. Freedom is not known. Freedom enters only as a shadow of consciousness; the more conscious you become, the more free. Hence Buddha is called a *mukta* -- utterly free. The rock is utterly in bondage, fettered from everywhere, from all sides, in all dimensions. The rock is soul in imprisonment, Buddha is the soul on wings. There are no longer any chains, any bondages, any imprisonments; no walls surround Buddha. He has no borders to his being. His being is as vast as existence itself. He is one with the whole.

But in the world of the geosphere, cause-and-effect is the only *dhamma*, the only law, the only Tao. Science is still confined to the geosphere, because it still goes on thinking in terms of cause-and-effect. Modern science is a very rudimentary science, very primitive, because it cannot conceive of anything more than matter. Its conception is very limited, and hence it is creating more misery than it solves. Its vision is so finite, its vision is so tiny, small, that it cannot reconcile itself with the totality of existence. It is looking from a tiny hole and thinks that's all. Science is still confined to the geosphere. Science is still in bondage, it has not yet got wings. It will get wings only when it starts moving beyond cause-and-effect.

Yes, little sparks are there. The nuclear physicist is entering into the world which is beyond cause-and-effect, crossing the boundary. Hence, the principle of uncertainty is arising, arising with great force. Cause-and-effect is the principle of certainty: you do this and this is bound to happen. You heat the water to a hundred degrees and the water evaporates -- that's cause-and-effect. The water has no freedom. It cannot say, "Today I am not in the mood, and I am not going to evaporate at a hundred degrees! I simply say no!" No, it cannot say that; it cannot resist, it cannot fight against the law. It is very law-abiding, very obedient. Some other day, when the water is feeling very happy, it cannot say, "You need not bother too much. I am going to evaporate at fifty degrees. I am going to oblige you." No, that is not possible.

The old physics, the old science, had no glimpse about the principle of uncertainty. The principle of uncertainty means the principle of freedom. Now, little glimpses are happening. Now they are not so certain

as they used to be. Now they see that at the deepest, in matter too there is a certain quality of freedom. It is very difficult to say whether the electron is a particle or a wave: it behaves both ways, sometimes this way, sometimes that way. And there is no way to predict it. It is a quanta. And not only that -- its freedom is such that sometimes simultaneously it behaves like a wave and like a particle. That is utterly impossible for the old scientist even to conceive or understand. Aristotle would not be able to understand it, Newton would not be able to understand it. That is impossible to see. That is saying that something is behaving like a line and a dot simultaneously; it is illogical. How can something behave like a dot *and* a line? Either it is a line or it is a dot.

But now the physicist is starting to have glimpses of the innermost core of matter. In a very, very roundabout way they are stumbling on one of the greatest factors of life: freedom. But in the geosphere it doesn't exist. It is *sushupti*.

The word sushupti means absolute sleep -- not even a dream stirs. The rocks are not even dreaming, they cannot dream. To dream they will have to be a little more conscious. The rock is simply there. It has no personality, it has no soul -- at least not in actuality. It cannot even dream; its sleep is undisturbed. Day, night, year-in, year-out, it goes on sleeping. For millennia it has slept, and for millennia it will sleep. Not even a dream disturbs it.

In yoga we divide consciousness into four stages. They are very very relevant to de Chardin's division. The first is sushupti, deep sleep. The geosphere corresponds to that. The geosphere is more like death than like life. That's why matter appears to be dead. It is not. It is waiting for its life to grow, it is like a seed. It appears dead: it is waiting for its right moment to explode into life. But right now it is dead. There is no mind. Remember, in the last stage also there will be no mind again. A Buddha is in a state of no-mind, and the rock is also in the state of no-mind. Hence the significance of a stone statue: the meeting of two polarities. The rock being in a state of no-mind means the rock is still below mind. Buddha is in a state of no-mind: that means Buddha has gone beyond mind. There is a similarity, just as there is a similarity between a child and a saint. The child is below mind, the saint is beyond mind. The rock will have to go through all the turmoil of life the Buddha has passed through. He has gone and gone and gone, and gone beyond, *utterly* beyond. But there is a similarity: he again exists in a state of no-mind. He has become so fully conscious that the mind is not needed. The rock is so unconscious that the mind cannot exist. In the rock the unconscious is absolute, hence the mind is not possible. In the Buddha the consciousness is absolute and the mind is not needed. Let me explain it to you; it is one of the most important things to learn, to understand.

Mind is needed only because you are not really conscious. If you are really conscious, then there is insight, there is no thinking. Then you act out of insight, you don't act out of your mind. Mind is not needed then. When you see a thing as true, that very seeing becomes your action.

For example, you are in a house and the house is on fire. You *see* it -- it is not a thinking. You simply see it, and you jump out of the house. You don't wait, you don't ponder, you don't brood over it. You don't inquire, you don't consult books, you don't go to ask somebody's advice about what to do.

You are coming from an evening walk, and just on the road you come across a snake. You jump! Before any thinking enters, you jump. It is not out of thinking that you jump, it is out of insight. The great danger is there -- the very danger makes you alive, intense, conscious, and you take the jump out of consciousness. It is a no-mind jump.

But these moments are rare in your life because you are not yet ready to live your consciousness intensely and totally. For Buddha, that is his normal way. He lives so totally that the mind is never needed, never consulted.

The first sphere, the geosphere, is a no-mind sphere. There is no self, obviously, because without the mind the self cannot exist. Again, in the fourth, there will be no self -- because without the mind how can the self exist? The mind needs to function out of a center, hence it creates the ego, the self. The mind has to keep itself in control, the mind has to keep itself in a certain pattern, order. It has to hold itself. To hold itself it creates a center, because only through the center can it keep control. Without a center it will not be able to keep control. So once the mind comes in, ego is on the way. Sooner or later the mind will need the ego. Without the ego the mind will not be able to function. Otherwise who will control, who will manage, who will manipulate, who will plan, who will dream, who will project? And who will be there to be referred to as a constant thing? -- because the mind goes on changing. One thought after another... it is a procession of thoughts. You will be lost if you don't have any ego: you will not know who you are, and where you are going, and for what.

In the geosphere there is no mind, no self, and no time. It is below time. Time has not entered yet. The rock knows no past, no present, no future. And so is it the case with Buddha. He also is beyond time. He knows no past, no present, no future. He lives in eternity. In fact that is the real meaning of being in the present. Being in the present does not mean that space which is between past and future. In the dictionary that is the meaning given: the space between past and future is called the present. But that is not the present. What kind of present is this? It is already becoming past; it is going out of existence. This moment, if you call it 'present', the moment you have called it 'present' it is already gone into the past; it is no longer present. And that moment you were calling 'future' -- the moment you called it 'future' it has become the present and is moving towards becoming a past. This present is not a real present. The present that is between past and future is just part of past and future, of the time procession.

The present that I talk about, the *now* that I talk about, or the Buddha talks about, or Christ when he says, "Don't think of the morrow. See the lilies in the field -- they toil not, they spin not, and look how beautiful they are. How incredibly beautiful! Even Solomon was not so beautiful arrayed in all his glory. Look at the lilies of the field...." Those lilies are living in a kind of nowness; they don't know the past, they don't know the future.

The Buddha knows no past, no future, and no present. He knows no division. That's the state of eternity. Then the now is absolutely there. There is only now, and only here, and nothing else. But the rock is also in that state -- unconscious, of course.

The second sphere is the biosphere. It means life, pre-consciousness. The first sphere was matter, the second sphere is life: trees, animals, birds. The rock cannot move, the rock has no life anywhere, not visible anywhere. The tree has more life, the animal still more, the bird still more. The tree is rooted in the ground, cannot move much. It moves a little bit, sways, but cannot move much; it has not that much freedom. A little freedom is certainly there, but the animal has more freedom. He can move, he can choose a little more freedom -- where to go, what to do. The bird has even a little more freedom -- it can fly. This is the sphere called the biosphere, the life sphere. It is pre-consciousness; just rudimentary consciousness is coming into being. The rock was absolutely unconscious. You cannot say the tree is so absolutely unconscious. Yes, it is unconscious, but something of the consciousness is filtering in, a ray of consciousness is coming in. And the animal is a little more conscious.

The first state corresponds with Patanjali's sushupti -- deep, deep sleep. The second state corresponds with Patanjali's *swabana*, the dream state. Consciousness is coming like a dream. Yes, dogs dream. You can see -- you can watch a dog asleep and you will see he is dreaming. In dream sometimes, he will try to catch flies. And sometimes you will see he is sad, and sometimes you will see he looks happy. Watch a cat, and sometimes she is jumping on a mouse in her dream, and you can see what she is doing in the dream -- eating the mouse, cleaning her mustache. You can watch the cat: dream has entered, things are happening in the world of consciousness. Consciousness is surfacing. Cause-effect is still predominant, but not so much as in a rock. A little freedom becomes possible, and hence accidents start happening. The animal has a little bit of freedom. He can choose a few things, he can be temperamental: he can be in a good mood and be friendly towards you, he can be in a bad mood and will not be friendly towards you. A little bit of decision has come into his being, but a very little bit, just the beginning. The self is not yet integrated. It is a very loose self, hodgepodge, but it is coming up. The structure is taking shape, the form is arising.

The animal is past-oriented; it lives out of the past. The animal has no idea of the future -- it cannot plan for the future, it cannot think ahead. Even if sometimes it thinks ahead, that is very, very fragmentary. For example when the animal is feeling hungry it can think ahead, a few hours ahead -- that he will get food. He has to wait. But the animal cannot think about one month, two months, three months into the future. The animal cannot conceive of years; it has no calendar, no time concept. It is past-oriented. Whatsoever has been happening in the past it expects to happen in the future too. Its future is more or less the same as the past; it is a repetition. It is past-dominated. Time is entering through the past, self is entering through the past.

The third sphere is the noosphere; mind, self-consciousness arises. The first was unconsciousness, the second was pre-consciousness, the third is self-consciousness. Consciousness comes, but there is a calamity with it -- the self. It cannot come otherwise; the self is a necessary evil. Consciousness comes with the idea of 'I'. Reflection starts, thinking starts, personality comes into existence. And with mind comes future orientation: man lives in the future, animals live in the past.

Developed societies live in the future, undeveloped societies live in the past. Primitive people still live in the past. Only civilized people live in the future. To live in the future is a higher state than to live in the

past. Young people live in the future, old people start living in the past. Young people are more alive than old people. New countries, new cultures, live in the future. For example, America lives in the future, India lives in the past. India goes on carrying five thousand, ten thousand years of past. It is such a burden, it is so difficult to carry it, it is crushing, but one goes on carrying it. It is the heritage, and one is very much proud of the past.

To be proud of the past is simply an uncivilized state. One has to reach into the future, one has to grope into the future. The past is no more, the future is going to be -- one has to prepare for it.

You can watch it in many ways. The Indian mind is thrilled only by past events. Still, people go on playing the drama of Rama every year, and they are very thrilled. Thousands of years have passed and they have been playing the same drama again and again and again, and again they will play it. And they are very thrilled. They were not so thrilled when the first man walked on the moon; they were not so thrilled as they were and have always been thrilled by the drama of Rama. They know the story, they have seen it many times, but it is their heritage; they are very proud of it.

You will be surprised to know that there are Hindu mahatmas and Jaina mahatmas in India who have been trying to prove that man has not walked on the moon, that the Americans are deceiving. Why? -- because the moon is a god. How can you walk on the moon? And there are people who listen to them and follow them.

A Jaina monk came to see me once in Gujarat and he said, "Support me... and I have got thousands of followers!" And he did have. And the whole thing, the theme of his life, was that the Americans have been deceiving, that those photographs are all photographic tricks that have been produced, that those rocks that have been brought from the moon have been brought from Siberia or from somewhere on the planet. Nobody has ever gone and nobody can ever go to the moon, because in the Jaina *shastras*, in the Jaina scriptures, it is written that the moon is a god. How can you walk on God? This is past-orientation. This is very deadening. That's why India cannot grow, it cannot evolve, it cannot progress. It is stuck with the past.

With the noosphere, with mind, self-consciousness, reflection, thought, personality, future-orientation comes into being. And the more you start preparing for the future, the more anxious, of course, you become. So Americans are the most tense people, restless. Indians are very restful, so restful that they don't have any efficiency at all. Do you know that when Indians change an electric bulb, three Indians are needed? -- one to hold the bulb and two to turn the ladder. Very restful people, relaxed; they don't suffer from any anxiety, they don't know what anxiety really is.

Anxiety enters with the future, because you have to plan. You cannot just go on repeating the old ways of your life. And when you do something new there is a possibility of a mistake, more possibility of a mistake. The more you try the new, the more anxious you become. That's why, psychologically, America is the most disturbed country, India the most undisturbed.

Animals don't have anxiety. To live in the past is a lower state of mind -- of course more comfortable, more convenient. And the Hindu mahatmas go on saying to the world, "Look how peaceful we are. No neurosis exists. Even if we starve, we starve very, very silently. Even if we die, we die very very acceptingly. And you are going mad!"

But remember, progress comes through anxiety. With progress there is anxiety, there is trembling -- of going wrong, of doing something wrong, of missing the point. With the past there is no problem: you go on repeating it. It is a settled past, the ways of it are perfectly known. You have traveled on them, your parents have traveled on them, and so on and so forth, backwards to Adam and Eve. Everybody has done it; there is no possibility of going wrong. With something new, anxiety, fear, fear of failure enters.

This third sphere, the noosphere, is the sphere of anxiety, tension. If you have to choose between the second and the third, choose the third, don't choose the second. Although there is no need to choose between the third and the second, you can choose between the third and the fourth; then choose the fourth. Always choose the higher.

Remember, when I condemn the Indian mind, I am not condemning Buddha and I am not condemning Krishna. They have chosen the fourth: they are also at rest, they are also relaxed -- but their relaxation comes from dropping time itself, not by living in the past. They are utterly relaxed, they have no anxiety, no neurosis. Their mind is a calm, rippleless lake -- but not by choosing the second but by choosing the fourth; not by remaining below mind but by going beyond mind. But that's how things go.

People have seen Buddha in India, and they have seen the silence, and they have seen the benediction of the man, and they have seen the grace, and they have seen that life can be lived in such relaxation... why not live such a life? But they have not made any effort to go to the fourth stage. On the contrary, they relapsed

from the third and settled in the second stage. It gives something like Buddha's silence; but it is 'something like', it is not exactly that. It is always easier to settle in the past and become more convenient and comfortable. Buddha has not settled with the past; he has not even settled with the future. He has not settled with time itself -- he has dropped time, he has dropped the mind that creates time. He has dropped the ego that creates anxiety.

Indians have chosen to drop the future because that seems to create anxiety: "Future creates anxiety? You can drop the future." Then you will slip back, you will relapse into the previous state. Drop the ego, and then you go beyond.

The third sphere is like what Patanjali calls wakefulness. The first is sleep, the second is dream, the third is wakefulness -- your wakefulness of course, not the wakefulness of a Buddha. Your so-called wakefulness: eyes are open but dreams are roaming inside you; eyes are open but sleep is there inside you. You are full of sleep even when you are awake. This is the third state. And it is always helpful; if you become tired of the day, you fall into a dream -- it gives you relaxation. Then you fall into deep sleep; it gives you even more relaxation. In the morning you are again fresh. You fall backwards to become restful because that is what you know already, and that is there in your system; you can go into it.

The fourth state has to be created; it is not in your system. It is your potential but you have never been in it before. It is arduous, it is going upstream, uphill. The fourth state is the christosphere -- you can call it the Buddhasphere, it means the same thing; you can call it the Krishnasphere, it means the same. With the third state there is kind of freedom, a pseudo-freedom, the freedom known as choice. This has to be understood, it is of great importance.

At the third stage you simply have a pseudo kind of freedom, and that freedom is the freedom of choice. For example, you say, "My country is religiously free." That means you can choose: you can go to a church or to a temple, and the country and its law will not create any trouble for you. You can become a Mohammedan or a Hindu or a Christian -- you can choose. 'The country is free' means you can choose your life, where you want to live, what you want to do, what you want to say. The choice of expression, the freedom -- that you can say whatsoever you like, that you can do whatsoever you like, that you can choose any religious or political style; you can be a communist, you can be a fascist, you can be a liberal, you can be a democrat, and all that nonsense. You can choose. It is only a pseudo-freedom. Why do I call it pseudo freedom? -- because a mind which is full of thoughts cannot be free.

If you have lived for fifty years and your mind has been conditioned by your parents and the teachers and the society, do you think you can choose? You will choose out of your conditioning. How is it going to be a choice? First, you have been conditioned.

It is like when you hypnotize somebody. You can take somebody to Santosh, our hypnotist, and he can hypnotize him and tell him, "Tomorrow morning you will go to the market and you will purchase a certain kind of a cigarette, a certain brand." He can suggest this to that person in deep hypnosis. Tomorrow morning he will get up and he will not have any idea that he is going to purchase a certain brand of cigarettes in the market, because the conditioning has entered into the unconscious, has been put in the unconscious. His conscious mind is unaware. He will not even have any idea of why he is going to the market. But he will find some rationalization: he will say, "Let us go shopping today." Why today? He will say, "This is my freedom. Whenever I want to go I will go. Who are you to prevent me? This is my freedom." And he's unaware, completely unaware that this is not freedom at all. And he will go to the market with the idea that he is free, and he may not even think for a single moment that he's going to purchase a certain brand of cigarettes. Then suddenly he comes across a shop and he says to himself, "Why not purchase a packet of cigarettes? You have not smoked for so long." And he is thinking that *he* is thinking it! And he goes to the shop and he says, "Give me this brand of cigarettes, 555." Why not Panama? Why not Wills? Why not Berkeley? He will say, "This is my choice! I am free to choose!" And he will purchase 555, and he remains free -- at least in his idea. He's not free, he has been conditioned.

You have been conditioned as a Hindu, a Christian, as a Mohammedan, as an Indian, as a Chinese, as a German -- how can you be free? You have been conditioned by your parents, by your society, by your neighborhood, by your school, college, university -- how can you be free? Your freedom is pseudo. It is bogus -- it only gives you the feeling of freedom and makes you happy; otherwise there is no freedom in it. When you go to the church are you going out of your freedom? When you go to the Hindu temple are you going out of your freedom? Look into it and you will find it is not out of freedom; you were born in a Hindu family.

Sometimes it can happen -- you were born in a Christian family and still you want to go to a Hindu

temple. That too is a conditioning -- a different kind. Maybe your parents were too Christian, *too* much, and you could not absorb that much nonsense. There is a limit. You became antagonistic, you started rebelling against it; you became a reactionary. They used to pull you to the church. And they were powerful, and you were a small child, and you could not do anything; you were helpless. But you were always thinking, "I will show you." The day you became powerful you stopped going to church.

Now this idea, "I will show you," has been implanted by their obsession with the church. It is again hypnosis -- in the reverse order, but it is still hypnosis. You are reacting, you are not free. If you want to go to church you will not be able to go, you will find yourself pulling away. You will not go because this is the church your parents used to take you to. You *cannot* go to this church; you will become a Hindu. You will start doing things which your parents had never wanted you to do just to show them. This is reaction. The first is obedience, the second is disobedience, but there is no freedom in either.

And one thing more: it is not only a question of conditioning that you are not free. When you choose between two things -- maybe nobody has conditioned you about those two things; there are millions of things for which you have not been conditioned at all. When you choose between two things your choice is out of confusion, and out of confusion there can be no freedom. You want to marry this girl or that -- how are you going to choose? You are confused.

Every day I receive letters from people: "I am torn apart between two women. What should I do? This woman is beautiful bodily, in proportion, has very, very beautiful eyes, a kind of charm; the body is vibrant, radiant, alive -- but psychologically she is very ugly. The other woman is psychologically beautiful, but physically ugly. Now what to do?" And you are torn apart.

I have heard about a man who was thinking to marry. He was in love with a woman, but she was very poor. She was beautiful, but she was very poor. And another woman was in love with him who was very rich but very ugly. But one thing was beautiful in her too -- her sound, her voice. She was a great singer.

Now he was torn apart. The beautiful woman had not that voice, that singing voice; and he was a lover of music. She had a beautiful face, but form was not so important to him as voice. And then he was poor, and he wanted a woman who brings much money with her so there would be security; he could go into his music totally, wholeheartedly, so he need not worry about money and things like that. He wanted to devote his whole life to music. That woman had two things: the money and a beautiful voice -- but she was utterly ugly. It was very difficult to look at her, her face was repulsive. The poor woman was beautiful, but her voice was ordinary and she had no money. So if he chose that woman he would have to drop his love affair with music. He would have to become a clerk in some stupid office, or a teacher or something. And then he would not be able to devote himself to music. Music needs total devotion, music is a very jealous mistress -- it does not allow you to go anywhere, it wants to absorb you utterly, totally. So he was torn part. And finally his love for music won, and he married the ugly woman.

He came home, they went to sleep. The dark nights were okay because he was not looking at the woman, so there was no problem. But in the morning, when the sunrays filtered in and he was awake, and he looked at the face of the woman, it was so repulsive. He shook the woman hard and said, "Sing! Sing immediately! Sing immediately!" -- just to protect himself from that ugliness.

People write to me: "We are torn apart between two women, or between two men. What should we do?"

This confusion arises because you are motivated. There is a motivation: money, music, security. There is no love; that's why you are torn apart. If love is there, intense love is there, passionate love is there, then there would be no choice. That passion itself would decide. You would not be choosing, you would not be torn apart. But people are not that intelligent and not that intense. They live very lukewarm, so-so; they don't live intensely; their lives have no fire.

Real freedom happens only when your life becomes so total in each moment that there is no need to decide; that totality decides. Do you follow me? -- the totality itself decides. You are not facing two alternatives: whether to marry this woman or that. Your heart is *totally* with one. There is no motive so you are not divided, and there is no confusion. If you decide out of confusion you will create conflict. Confusion will take you into deeper confusions. Never decide out of confusion.

That's why Krishnamurti goes on talking about choicelessness. Choicelessness is freedom. You don't choose, you simply become totally intense. You just become absolutely alert, aware, attentive.

For example, you are listening to me: you can listen in a lukewarm way -- half asleep, half awake, yawning, thinking a thousand and one things, planning, the last night still hanging around you, hangovers of

a thousand and one types -- and you are listening too. Then there is a question of whether I am telling the truth or not. If you are passionately listening, if you are utterly herenow, that very passion will decide. In that intensity you will know what truth is. If I say something which is true, it will immediately strike in your heart. Because you will be so intelligent, how can you miss it? Your intelligence will be so alert, how can you miss it? And if there is something which is not true, you will see it immediately. The vision will come, immediate. There will be no decision on your part: "Should I follow this man or not?" That is out of confusion. You have not listened, you have not seen me.

See the point of it! With truth you need not agree or disagree. The truth has to be heard totally, with sensitivity, that's all. And that very sensitivity decides. You see, you immediately feel the truth of it. In that very feeling you have moved into truth -- not that you agreed or disagreed; not that you were convinced by me, converted by me. I'm not converting anybody; truth converts. And truth is not a belief, and truth is not an argument; truth is a presence. If you are present you will feel it. If you are not present you will not feel it.

So on the third stage, the noosphere, there is pseudo-freedom. Out of confusion, you decide; hence confusion goes on growing. Confusion brings conflict, because there are always two sides in you -- to do this or to do that, to be or not to be. And whatsoever you decide, the other side will remain there and wait for its time to take revenge. Freedom happens only at the fourth stage.

The christosphere is the fourth. With the christosphere, no-mind comes into existence -- the no-mind of a Buddha, of a Christ, not of a rock. With the fourth comes consciousness, without a center, with no self in it; just pure consciousness with no border to it, infinite consciousness. Then you can't say "I am conscious." There is no 'I' to it, it is just consciousness. It has no name and no form. It is nothingness, it is emptiness. With this consciousness, thinking is not needed; insight starts functioning, intuition starts functioning.

Intellect lives on tuition. Others have to teach you -- that's what tuition is. Intuition nobody has to teach you: it comes from within, it grows out of you, it is a flowering of your being. This is the quality of consciousness called meditation, intuition, insight, consciousness without a center, timelessness; or you can call it the now, the present. But remember, it is not the present between past and future; it is the present in which past and future have both dissolved.

De Chardin calls it 'the omega point', Buddha calls it nirvana, Jainas call it moksha, Christ calls it 'God the Father'. These are different names. This whole sutra is concerned with the movement from the third to the fourth, from the noosphere to the christosphere, from intellect to intelligence, from self-consciousness to no self-consciousness. The third is like waking, ordinary waking, and the fourth is what Patanjali calls *turiya*, 'the fourth'. He has not given it any name, and that seems to be very beautiful. Call it 'christosphere', and it looks Christian; call it 'Krishnasphere', and it looks Hindu; call it Buddhasphere, and it looks Buddhist. Patanjali is very, very pure; he simply calls it 'the fourth'. That contains everything. He has not given it a particular name. For three he gives names because they have forms, and wherever form is, name is relevant. The formless cannot have any name -- turiya, 'the fourth'.

This whole Prajnaparamita Sutra is about the movement from the third to the fourth. Sariputra is at the peak of the third: the noosphere -- reflection, thinking, self-consciousness. He has traveled to the uttermost into the third, he has reached the maximum of it. There is no more to it. He's standing on the boundary line.

THEREFORE, O SARIPUTRA....

Buddha is standing beyond the boundary and calling Sariputra forth: "Come... come... and yet come...." The whole sutra is condensed today in this last sutra. All of the sutras, up to now, were just preparation for this last peak.

TASMAJ JNATAVYAM: PRAJNAPARAMITA MAHA-MANTRO MAHA-
VIDYAMANTRO 'NUTTARA-MANTRO' SAMASAMA-MANTRAH...
THEREFORE ONE SHOULD KNOW...
TASMAJ JNATAVYAM...

... Therefore the only thing worth knowing is this. This is the conclusion of this whole beautiful dialogue. The dialogue is between two energies, Buddha and Sariputra, because Sariputra has not said a single word. This is a far superior dialogue than exists between Arjuna and Krishna in the Gita, because Arjuna says something. It is verbal. Arjuna is more like a student than like a disciple. He becomes a disciple

only at the very end. When he becomes the disciple, Krishna becomes the master. If the disciple is not a disciple, how can the master be a master? If the disciple is just a student, then the master is just a teacher.

Where the Gita ends, that is the point where this Prajnaparamita Sutra starts. Sariputra is a disciple: utterly silent, has not uttered a single word, has not even asked a question -- not verbally. He's a guest, not a questioner. His whole being is asking, not his mind. He's not verbalizing; his existence is a question mark. He's standing before Buddha, his whole being thirsty, on fire, afire. Seeing his state Buddha goes on saying things on his own. Not that the disciple has to ask; the master knows when the disciple needs. The master knows far better than the disciple himself what his need is. The disciple has to wait. Maybe Sariputra *has* waited for many years, for twenty years almost, for this moment -- when the master would see the need, when the master would feel his hunger and thirst, when he would be worthy of receiving a gift from the master. That day has come, that fortunate moment has arrived.

TASMAJ JNATAVYAM...

Buddha says, "Therefore, O Sariputra, this is the only thing that is worth knowing." And now he condenses his whole message into a few small words, into a small sentence, into a mantra, into a maxim, into a formula. This is the greatest mantra, because Buddha has contained in it all that is needed for the whole journey. He has put everything into this small, this very small formula.

THEREFORE... the only thing worth knowing is...

THE PRAJNAPARAMITA
AS THE GREAT SPELL, THE SPELL OF GREAT KNOWLEDGE,
THE UTMOST SPELL, THE UNEQUALLED SPELL...

Buddha praises it like anything; he goes through all the superlatives possible. He says, "This is the great spell!" Spell, mantra, means a magic formula. What a mantra is has to be understood. A mantra is a very, very special thing to be understood. It is a spell, a magic formula. It implies the phenomenon that whatsoever you have got is not really there, and whatsoever you think you have not got, is there! A magic formula is needed. Your problem is not real! -- that's why a magic formula is needed.
For example... a parable:

It happened: A man was very afraid of ghosts. And unfortunately he had to pass the cemetery every day, coming and going. And sometimes he was late, and in the night he had to pass the cemetery. His house was behind the cemetery, and very close to it. And he was so afraid of ghosts that his life was a constant torture. He could not sleep: the whole night he was disturbed by the ghosts. Sometimes they were knocking on the doors, and sometimes moving inside the house, and he could hear their footsteps and their whisperings. Sometimes they would come very close to him and he could even feel their breath. He was in a constant hell.

He went to a master, and the master said, "This is nothing. You have come to the right person." Just like I say to you! "Take this mantra -- this is enough, and you need not be worried. You just put this mantra in a small golden box and carry the box always. You can hang it around your neck."

It is just like the locket: it is a mantra; or it is like the magic box that I give to sannyasins who are going far away from me. It is a magic box, it is a mantra.

The master said, "You keep this mantra. You need not even repeat it; it is so potent that it need not be repeated. You just keep it in the box. Keep the box with you and no ghost will ever trouble you." And it really happened: that day he passed through the cemetery almost as if he was going for a morning walk. Never before had it been so easy. He used to run! He used to scream and shout, and he had to sing songs while passing. That day he walked very slowly with the box in his hand, and it really worked! No ghosts. He was even standing in the middle of the cemetery, waiting for somebody to come, and no ghost turned up. It was utter silence.

Then he went home. He put the box underneath his pillow. That night nobody knocked on the door, nobody whispered, nobody came close to him. That was the first time in his whole life that he slept well. It was a great mantra. But now he became too attached to the box. He could not leave it anywhere, the whole

day he had to carry it everywhere.
People started asking, "Why do you go on carrying this box?"
And he said, "This is my safety, my security."

He became so afraid that now if some day this box was lost, "I will be in great trouble, and those ghosts will take great revenge!" Eating -- and he had his box. And in the toilet -- he had his box. Making love to his woman -- and he had his box. He was going crazy! And now the fear was too much: if it is stolen, if somebody plays a trick or if he loses it somewhere, or if something happens to the box, then what? "Then for months those ghosts are hankering to create trouble for me! They will jump upon me from everywhere, and they will kill me!"
The master inquired one day about how things were going.

He said, "Everything is good. Everything is perfectly good, but now I am being tortured by my own fears. Again I cannot sleep. The whole night I have to see whether the box is still there. Again and again I have to wake myself up and search for the box. And if sometimes it slips here and there in the bed and I cannot find... it is so frightening! I get so scared!"
The master said, "Now I will give you another mantra. You throw this box."
Then he said, "Then how am I going to protect myself from the ghosts?"

The master said, "They are not there. This box is just nonsense. Those ghosts are not there; that's why this box has worked. Those ghosts are only in your imagination. If they were really there they would not be afraid of the box. It is just your idea, those ghosts were your idea. Now you have got a better idea, because you have got a master. And the master has given you a box, a magic spell. Now be more understanding: the ghosts are not there, that's why this box has helped. Now there is no need to get so obsessed with the box. Throw it away!"

A mantra is a spell to take away things which are not really there. For example, a mantra will help you to drop the ego. Ego is a ghost, just an idea. That's why I say to you that I am here to take away things which are not really with you, and to give you things which are really there. I am here to give you that which you already have, and I have to take away that which you never had but which you are thinking that you have. Your miseries, your hurts, your ambitions, your jealousies, your fears, greeds, hatreds, attachments -- those are all ghosts.

A mantra is just a trick, a strategy to help you drop your ghosts. Once you have dropped those ghosts then the mantra has to be dropped too. One need not carry the mantra anymore the moment he feels the ghosts have disappeared. And then you will laugh at the whole absurdity: the ghosts were false and the mantra was false -- but it helped.

It happened: A man got the idea in a dream that a snake had entered into his mouth, and that it was there in his stomach. And he would feel the movement of the snake. You know such snakes; everybody knows. And he became very disturbed. He went to the doctors and was X-rayed, but.... He would say, "It is there, even if the X-ray is not showing it. It doesn't matter. I am suffering, my suffering is real."

Then he went to a Sufi master. Somebody said, "You go to a Sufi master. Only a master can help about this. Doctors won't be of much help. They treat real diseases; masters treat unreal diseases. You go to a master."

So he went, and the master said, "Right, I will do something. Tomorrow morning it will come out."

The next morning the master arranged it: he found a snake, gave it to the man's wife and said, "Make arrangements so when the man wakes up in the morning he finds the snake crawling out of the bed."

And the man shrieked, and he screamed and jumped. And he said, "Here! Here it is! That snake! And those foolish doctors: they were saying that there is no snake, nothing. And here it is!" But since that day the problem disappeared. This was a mantra. The problem was not really actual.

All your problems are your creations. A mantra is a strategy to take away your illusions, and when the illusions are taken away, that which remains behind is the truth. The mantra only takes the false. It cannot give you the real, it can only take the false. But that's enough. Once the false is taken, once the false is understood as false, the truth arises. And truth liberates. Truth is liberation.
Buddha says:

... THE PRAJNAPARAMITA,
AS THE GREAT SPELL, THE SPELL OF GREAT KNOWLEDGE,

THE UTMOST SPELL, THE UNEQUALLED SPELL --
SARVA-DUHKHA PRASAMANAH -- ALLAYER OF ALL SUFFERING.

Buddha says this small mantra is so potential, it is enough for all your suffering. Just this mantra will do, will take you to the farther shore.

... SATYAM AMITHYATVAT
IN TRUTH --
FOR WHAT COULD GO WRONG?

Buddha says it will only show you the false as the false. And when you know the truth, then what can go wrong? Then nothing can go wrong -- SATYAM AMITHYATVAT.

This word *amithya* comes from a root *mithya*. Mithya means false, amithya means not false. The word mithya exists in the English word 'myth'. Myth means the false. Myth comes from the same root, mithya. A myth is that which appears but is not real.

In another English word, 'miss', as in 'to miss', also exists the same root, mithya. Misunderstanding -- that 'mis' comes from mithya. Or when we say, "He missed," that 'to miss' also comes from mithya.

Truth is that which we go on missing. We go on missing because we go on clinging with the false. We miss the truth because we cling to the false. If we drop the false there is no missing at all. And that is the root meaning of the word sin too. 'Sin' means to miss, to miss the target. Whenever you cling to the false you commit a sin, because clinging to it, you miss the truth.

You cling to the idea of God and that is false. All ideas are false. You cling to a certain idea of God and that is your barrier. Buddha says this mantra will take all your barriers; it will give you only nothingness. In nothingness, truth arises, because there is nothing to obstruct. 'Nothingness' means nothing to obstruct anymore -- all false ideas have been dropped on the way. You are just empty, you are just receptive, open; you come nude, naked, empty, to truth -- that is the only way to come to it. Then nothing can go wrong.

... PRAJNAPARAMITAYAM UKTO MANTRAH --
BY THE PRAJNAPARAMITA
HAS THIS SPELL BEEN DELIVERED.

And Buddha says, "I have given the last, the ultimate in it. There is no more to it, and there is no more possibility to improve upon it."

And I also say to you: There is no more possibility to improve upon it. 'Nothing' is the greatest mantra. If you can enter into nothingness, then nothing else is needed. And that is the whole message of the Prajnaparamita Sutra.

TADYATHA... IT RUNS LIKE THIS.

Now Buddha condenses the whole scripture, the whole dialogue, the whole message into a few words.

TADYATHA... IT RUNS LIKE THIS:
GATE GATE PARAGATE PARASAMGATE BODHI SVAHA:
GONE, GONE, GONE BEYOND, GONE ALTOGETHER BEYOND.
O, WHAT AN AWAKENING, ALL HAIL!

Buddha uses 'gone' four times. These are the four things that he uses 'gone' for: the geosphere, the biosphere, the noosphere, the christosphere. 'Gone' -- gone from matter, gone from the body, gone from the visible, the tangible. He again uses 'gone' a second time -- gone from life, the so-called wheel of life and death. 'Gone beyond', the third time he uses 'gone' -- now gone beyond mind, thought, thinking, self, ego. 'Gone altogether beyond' -- now he uses it a fourth time... even gone beyond the beyond, the christosphere. Now he has entered into the uncreated.

Life has moved a full circle. This is the omega point, and this is the alpha too. This is the symbol you must have seen in many books, in many temples, in old monasteries -- the symbol of the snake holding its own tail in its mouth.

GONE, GONE, GONE BEYOND, GONE ALTOGETHER...

You have come back home.

O, WHAT AN AWAKENING!

What *satori*! What *samadhi*! This is awakening, the buddhahood....

ALL-HAIL! Alleluia!

You can ask Aneeta: she goes on singing 'Alleluia'. This is the alleluia. This is the state of alleluia: when all is gone, when all has disappeared and only pure nothingness is left behind. This is the benediction -- alleluia! This is the ecstasy everybody is searching for. Rightly or wrongly, but everybody is searching for this ecstasy.

You are a Buddha, and you are not yet a Buddha: that's the dilemma, that's the paradox. You are meant to be a Buddha but you are missing. This sutra bridges you, this sutra helps you to become that which you are destined to become. This sutra helps you to fulfill your being. Remember, this sutra is not just to be repeated as it has been done down the centuries in China, Korea, Thailand, Japan, Ceylon. They go on repeating: *gate gate paragate parasamgate bodhi svaha*. That repetition is not going to help.

This mantra is not just to be repeated. It has to be understood, it has to become your being. Go on moving beyond every name and form, go on moving beyond every identity, go on moving away from every limitation. Go on becoming bigger and bigger, huge, enormous. Even the sky is not your limit. Go on....

Gate gate paragate parasamgate bodhi svaha.

Svaha is the expression of the ultimate ecstasy. It does not mean anything; it is just exactly like alleluia. It is a *great* exclamation of joy. The benediction has happened -- you are fulfilled, utterly fulfilled. But this sutra is not just to be repeated, remember. Buddha has condensed it into few words so that you can remember it. In these few words he has put the whole message, his whole life's message.

You are a Buddha, and unless you recognize it as that, you will suffer. This sutra declares you to be a Buddha. That's why I started these discourses by saluting the Buddha in you. I declare you to be Buddhas! Recognize it!

The word recognition is beautiful. It means: just turn back and look. Respect yourself. The word respect is also good: it means respect, look again. That's what Jesus means when he says repent. The original Aramaic word means return; it has nothing to do with Christian repentance. Repent means return -- a hundred-and-eighty-degree turn. Patanjali calls it *pratiyahar* -- go in, withdraw inwards. And Mahavira calls it *pratikrama* -- don't go out, come in, come home.

The gap between the unreal you and the real you is obviously a false gap, because you are the real you all the time -- just dreaming, thinking that you are somebody else. Drop that. Just look at who you are. And don't be deceived by beliefs and ideologies and scriptures and knowledge. Drop all! Drop it unconditionally! Unload the whole furniture that you are carrying in your being. Just make an empty room there, and that empty room will reveal the truth to you. In that recognition, svaha, alleluia! Great ecstasy bursts forth in song, in dance, in silence, in creativity.

One never knows what is going to happen. How that ecstasy will be expressed by you, one never knows; everybody is going to express it in his own way -- Jesus in his way, Buddha in his, Meera in hers. Everybody expresses it in his own way. Somebody becomes utterly silent -- silence is his song. Somebody starts singing -- a Meera, a Chaitanya -- singing is their silence. Somebody dances -- not knowing how to say it, goes into a crazy dance; that's his way. Somebody may paint, somebody may compose music, somebody may sculpt, or somebody will do something else. There are going to be as many expressions as there are people. So never imitate; just watch for your own expression to take possession of you. Let your

svaha, your alleluia, be yours, authentically yours. And that happens when you are a nothingness.

Nothingness is the taste of this whole sutra. Become nothing and you will be all. Only the losers can be the winners in this game. Lose all and you will have all. Cling, possess, and you will lose all.

Buddha is known as *mantra adipatti*, bestower of spells; master of spells, *mahaguru* -- but not in the sense that the word has fallen and become a dirty thing. In modern times guru has become a four letter dirty word -- not in that sense. Krishnamurti says that he's allergic to gurus. It is true.

Buddha is *really* a mahaguru. The word guru means heavy with heaven, heavy with joy, with ecstasy, heavy with svaha; heavy like a cloud full of rain, ready to shower on anybody who is thirsty, ready to share. Guru means heavy, heavy with heaven.

Guru also means one who destroys the darkness of others. I'm not talking about so-called gurus who go on roaming around the world. They don't destroy your darkness; they impose their darkness upon you, they impose their ignorance upon you. And these gurus are mushrooming like anything. You can find them everywhere: one Muktananda mushrooming here, another Maharishi Mahesh Yogi mushrooming there -- they are mushrooming everywhere.

A guru is one who makes you free. A guru is one who delivers you freedom. A guru is one who liberates you. Buddha is one of the mahagurus. His message is the greatest that has ever been delivered to man. And this sutra is one of the greatest expressions of Buddha. He has talked for forty-two years, and he has said many things, but nothing compared to this. This is unique. You are fortunate that you have been here to listen to it and to meditate upon it. Now be even more fortunate -- become it.

Enough for today.

The Heart Sutra

Chapter #10
Chapter title: Sannyas: Entering the Stream

20 October 1977 am in Buddha Hall

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The first question:

BELOVED OSHO,WHAT ARE THE QUALITIES OF A SANNYASIN?

It is very difficult to define a sannyasin, and more so if you are going to define my sannyasins.

Sannyas is basically a rebellion about all structures, hence the difficulty to define. Sannyas is a way of living life unstructuredly. Sannyas is to have a character which is characterless. By 'characterless' I mean you don't depend anymore on the past. Character means the past, the way you have lived in the past, the way you have become habituated to living -- all your habits and conditionings and beliefs and your experiences -- that's what your character is. A sannyasin is one who no longer lives in the past or through the past; who lives in the moment, hence, is unpredictable.

A man of character is predictable; a sannyasin is unpredictable because a sannyasin is freedom. A

sannyasin is not only free, he *is* freedom. It is living rebellion. But still, I will try: a few hints can be given, not exact definitions, a few indications, fingers pointing to the moon. Don't get caught with the fingers. The fingers don't define the moon, they only indicate. The fingers have nothing to do with the moon. They may be long, they may be short, they may be artistic, they may be ugly, they may be white, they may be black, they may be healthy, they may be ill -- that doesn't matter. They simply indicate. Forget the finger and look at the moon.

What I am going to give is not a definition; that is not possible in this case. And, in fact, definition is never possible about anything that is alive. Definition is possible only about something which is dead, which grows no more, which blooms no more, which has no more possibility, potentiality, which is exhausted and spent. Then definition is possible. You can define a dead man, you cannot define an alive man.

Life basically means that the new is still possible.

So these are not definitions. The old sannyasin has a definition, very clearcut; that's why he is dead. I call my sannyas 'neo-sannyas' for this particular reason: my sannyas is an opening, a journey, a dance, a love affair with the unknown, a romance with existence itself, in search of an orgasmic relationship with the whole. And everything else has failed in the world. Everything that was defined, that was clearcut, that was logical, has failed. Religions have failed, politics have failed, ideologies have failed -- and they were very clearcut. They were blueprints for the future of man. They have all failed. All programs have failed.

Sannyas is not a program anymore. It is exploration, not a program. When you become a sannyasin I initiate you into freedom, and into nothing else. It is great responsibility to be free, because then you have nothing to lean upon. Except your own inner being, your own consciousness, you have nothing as a prop, as a support. I take all your props and supports away; I leave you alone, I leave you utterly alone. In that aloneness... the flower of sannyas. That aloneness blooms on its own accord into the flower of sannyas.

Sannyas is characterlessness. It has no morality; it is not immoral, it is amoral. Or, it has a higher morality that never comes from the outside but comes from within. It does not allow any imposition from the outside, because all impositions from the outside convert you into serfs, into slaves. And my effort is to give you dignity, glory. My effort here is to give you splendor.

All other efforts have failed. It was inevitable, because the failure was built-in. They were all structure-oriented, and every kind of structure becomes heavy on the heart of man, sooner or later. Every structure becomes a prison, and one day or other you have to rebel against it. Have you not observed it down through history? -- each revolution in its own turn becomes repressive. In Russia it happened, in China it happened. After every revolution, the revolutionary becomes antirevolutionary. Once he comes into power he has his own structure to impose upon the society. And once he starts imposing his structure, slavery changes into a new kind of slavery, but never into freedom. All revolutions have failed.

This is not revolution, this is rebellion. Revolution is social, collective; rebellion is individual. We are not interested in giving any structure to the society. Enough of the structures! Let all structures go. We want individuals in the world -- moving freely, moving consciously, of course. And their responsibility comes through their own consciousness. They behave rightly not because they are trying to follow certain commandments; they behave rightly, they behave *accurately*, because they care.

Do you know, this word accurate comes from care. The word accurate in its root means to care about. When you care about something you are accurate. If you care about somebody, you are accurate in your relationhip.

A sannyasin is one who cares about himself, and naturally cares about everybody else -- because you cannot be happy alone. You can only be happy in a happy world, in a happy climate. If everybody is crying and weeping and is in misery, it is very, very difficult for you to be happy. So one who cares about happiness -- about his own happiness -- becomes careful about everybody else's happiness, because happiness happens only in a happy climate. But this care is not because of any dogma. It is there because you love, and the first love, naturally, is the love for yourself. Then other loves follow.

Other efforts have failed because they were mind-oriented. They were based in the thinking process, they were conclusions of the mind. Sannyas is not a conclusion of the mind. Sannyas is not thought-oriented; it has no roots in thinking. Sannyas is insightfulness; it is meditation, not mind. It is rooted in joy, not in thought. It is rooted in celebration, not in thinking. It is rooted in that awareness where thoughts are not found. It is not a choice: it is not a choice between two thoughts, it is the dropping of all thoughts. It is living out of nothingness.

THEREFORE, O SARIPUTRA,
FORM IS NOTHINGNESS,
NOTHINGNESS IS FORM.

Sannyas is what we were talking about the other day -- *svaha*, alleluia! It is joy in being.

Now how can you define joy in being? It cannot be defined, because each one's joy in being is going to be different. My joy in being is going to be different from your joy in being. The joy will be the same, the taste of it will be the same, but the flowering is going to be different. A lotus flowers, a rose flowers, a marigold flowers -- they all flower, and the process of flowering is the same. But the marigold flowers in his own way, and the rose in his, and the lotus in his. Their colors are different, their expressions are different, although the spirit is the same. And when they bloom, and when they can whisper to the winds, and when they can share their fragrance with the sky, they are all joyous.

Each sannyasin will be a totally unique person. I am not interested in the society. I am not interested in the collectivity. My interest is absolutely in individuals -- in you!

And meditation can succeed where mind has failed, because meditation is a radical revolution in your being -- not the revolution that changes the government, not the revolution that changes the economy, but the revolution that changes your consciousness, that transforms you from the noosphere to the christosphere, that changes you from a sleepy person into an awakened soul. And when you are awakened, all that you do is good.

That's my definition of 'good' and 'virtue': the action of an awakened person is virtue, and the action of an unawakened person is sin. There is no other definition of sin and virtue. It depends on the person -- his consciousness, his quality that he brings to the act. So sometimes it can happen that the same act may be virtuous and the same act may be sinful. The acts may apparently be the same, but the people behind the acts can be different.

For example, Jesus entered into the temple of Jerusalem with a whip in his hand to throw out the moneychangers. He upset their moneychanging boards. Alone, singlehandedly, he threw all the moneychangers out of the temple. It looks very violent -- Jesus with a whip, throwing people out of the temple. But he was not violent. Lenin doing the same thing will be violent, and the act will be sinful. Jesus doing the same act is virtuous. He is acting out of love; he cares. He cares about these moneychangers too! It is out of his care, concern, love, awareness, that he is acting. He is acting drastically because only that will give them a shock and will create a situation in which some change is possible.

The act can be the same, but if a person is awake the quality of the act changes.

A sannyasin is a person who lives more and more in alertness. And the more there are people who exist through awareness, the better the world that will be created. Civilization has not yet happened.

It is said that somebody asked the Prince of Wales, "What do you think about civilization?" And the Prince of Wales is reported to have said, "It is a good idea. Somebody is needed to try it. It has not happened yet."

Sannyas is just a beginning, a seed of a totally different kind of world where people are free to be themselves, where people are not constrained, crippled, paralyzed, where people are not repressed, made to feel guilty, where joy is accepted, where cheerfulness is the rule, where seriousness has disappeared, where a nonserious sincerity, a playfulness has entered. These can be the indications, the fingers pointing to the moon.

First: an openness to experience. People are ordinarily closed; they are not open to experience. Before they experience anything they already have prejudices about it. They don't want to experiment, they don't want to explore. This is sheer stupidity!

A man comes and wants to meditate, and if I tell him to go and dance, he says, "What will be the outcome of dancing? How can meditation come out of dancing?" I ask him, "Haveyou ever danced?" He says, "No, never." Now this is a closed mind. An open mind will say, "Okay. I will go into it and see. Maybe through dancing it can happen." He will have an open mind to go into it, with no prejudice. This man who says, "How can meditation happen out of dance?" -- even if he is persuaded to go into meditation, he will carry this idea in his head: "How can meditation happen out of dance?" And it is not going to happen to him. And when it does not happen, his old prejudice will be strengthened more. And it has not happened *because* of the prejudice.

This is the vicious circle of the closed mind. He comes full of ideas, he comes readymade. He is not

available to new facts, and the world is continuously bombarded with new facts. The world goes on changing and the closed mind remains stuck in the past. And the world goes on changing, and every moment something new descends into the world. God goes on painting the world anew again and again and again, and you go on carrying your old, dead ideologies in your heads.

So the first quality of a sannyasin is an openness to experience. He will not decide before he has experienced. He will *never* decide before he has experienced. He will not have any belief systems. He will not say, "This is so because Buddha says it." He will not say, "This is so because it is written in the Vedas." He will say, "I am ready to go into it and see whether it is so or not."

Buddha's departing message to his disciples was this: "Remember"... and this he was repeating for his whole life, again and again; the last message also was this -- "Remember, don't believe in anything because I have said it. Never believe anything unless you have experienced it."

A sannyasin will not carry many beliefs; in fact, none. He will carry only his own experiences. And the beauty of experience is that the experience is always open, because further exploration is possible. And belief is always closed; it comes to a full point. Belief is always finished. Experience is never finished, it remains unfinished. While you are living how can your experience be finished? Your experience is growing, it is changing, it is moving. It is continuously moving from the known into the unknown and from the unknown into the unknowable. And remember, experience has a beauty because it is unfinished. Some of the greatest songs are those which are unfinished. Some of the greatest books are those which are unfinished. Some of the greatest music is that which unfinished. The unfinished has a beauty.
I have heard a Zen parable:

A king went to a Zen master to learn gardening. The master taught him for three years, and the king had a beautiful, big garden -- thousands of gardeners were employed there -- and whatsoever the master would say, the king would go and experiment in his garden. After three years the garden was absolutely ready, and the king invited the master to come and see the garden. The king was very nervous too, because the master was strict: "Will he appreciate?" -- this was going to be a kind of examination -- "Will he say, 'Yes, you have understood me'?"

And every care was taken. The garden was so beautifully complete; nothing was missing. Only then did the king bring the master to see. But the master was sad from the very beginning. He looked around, he moved in the garden from this side to that, he became more and more serious. The king became very frightened. He had never seen him so serious: "Why does he look so sad? Is there something so wrong?"
And again and again the master was nodding his head, and saying inside "No."

And the king asked, "What is the matter, sir? What is wrong? Why don't you tell me? You are becoming so serious and sad, and you nod your head in negation. Why? What is wrong? I don't see anything wrong? This is what you have been telling me, and I have practiced it in this garden."

The master said, "It is so finished that it is dead. It is so complete -- that's why I am nodding my head and I am saying no. It has to remain unfinished. Where are the dead leaves? Where are the dry leaves? I don't see a single dry leaf!" All the dry leaves were removed -- on the paths there were no dry leaves; in the trees there were no dry leaves, no old leaves which had become yellow. "Where are those leaves?"

And the king said, "I have told my gardeners to remove everything. Make it as absolute as possible."

And the master said, "That's why it looks so dull, so manmade. God's things are never finished." And the master rushed out, outside the garden. All the dry leaves were heaped: he brought a few dry leaves in a bucket, threw them to the winds, and the wind took them and started playing with the dry leaves, and they started moving on the paths. He was delighted, and he said, "Look, how alive it looks!" And sound had entered with the dry leaves -- the music of the dry leaves, the wind playing with the dry leaves. Now the garden had a whisper; otherwise it was dull and dead like a cemetery. That silence was not alive.

I love this story. The master said, "It is so complete, that's why it is wrong."

Just the other night Savita was here. She was telling me that she is writing a novel, and she is very puzzled about what to do. It has come to a point where it can be finished, but the possibility is that it can be lengthened; it is not yet complete. I told her, "You finish it. Finish it while it is unfinished -- then it has something mysterious around it -- that unfinishedness.... And I told her, "If your main character still wants to do something, let him become a sannyasin. And then things are beyond your capacity. Then what can you do? Then it comes to a finish, and yet things go on growing."

No story can be beautiful if it is utterly finished. It will be utterly dead. Experience always remains open

-- that means unfinished. Belief is always complete and finished. The first quality is an openness to experience.

Mind is all your beliefs collected together. Openness means no-mind; openness means you put your mind aside and you are ready to look into life again and again in a new way, not with the old eyes. The mind gives you the old eyes, it gives you again ideas: "Look through this." But then the thing becomes colored; then you don't look at it, then you project an idea upon it. Then the truth becomes a screen on which you go on projecting. Look through no-mind, look through nothingness -- *shunyata*. When you look through no-mind your perception is efficient, because then you see that which is. And truth liberates. Everything else creates a bondage, only truth liberates.

In those moments of no-mind, truth starts filtering into you like light. The more you enjoy this light, this truth, the more you become capable and courageous to drop your mind. Sooner or later a day comes when you look and you don't have any mind. You are not looking for anything, you are simply looking. Your look is pure. In that moment you become *avalokita*, one who looks with pure eyes. That is one of the names of Buddha -- Avalokita: he looks with no ideas, he simply looks.

Once it happened that a man spat on Buddha's face. He wiped his face and asked the man, "Have you anything more to say?"

His disciples were very much shocked and angry. His chief disciple, Ananda, said to him, "This is too much! We cannot do anything because you are here; otherwise we would have killed this man. This man has spat on you, and you are asking, 'Have you anything more to say?'"

Buddha said, "Yes, because this is a way of saying something -- spitting. Maybe the man is so angry that words are not adequate; that's why he has spat." When words are not adequate, what do you do? You smile, you cry, tears come, you hug, you slap -- you *do* something. If there is too much anger what will you do? You cannot find a sufficiently strong, violent word. What will you do? -- you spit.

Now this is Buddha's vision -- without mind. He looks into the man: "What is the matter? Why is he spitting on me?" He's not involved in it at all. He does not bring his past experiences or ideas that spitting is bad, that this is insulting and humiliating. No idea interferes. He simply looks into the reality of this man who is spitting on him. He's utterly concerned: "Why? This man must be in trouble, a linguistic trouble. He wants to say something but he does not have the right words to do it. Hence, awkwardly, he is spitting."

Buddha said, "That's why I'm asking if you have anything more to say?" The man himself was shocked because this was not his expectation. He had come to humiliate Buddha, but Buddha is not humiliated. Buddha's compassion is showering on the man. He could not sleep that night. Again and again he thought about it. It was so difficult for him to absorb it: "What kind of man is this? What manner of man is this? I spit, and he simply asks -- and with tremendous love -- 'Have you anything more to say?'"

In the early morning he went back, fell at Buddha's feet and said, "Sir, excuse me, forgive me. I could not sleep the whole night."

And Buddha laughed, and he said, "You fool! Why? I slept perfectly well. Why should you get so disturbed about such a small thing? It has not hurt me. You see my face is as it was before. Why did you get so worried?"

And the man said, "I have come to become your disciple. Initiate me. I want to be with you. I have seen something unique, superhuman. But first, forgive me."

And Buddha said, "This is nonsense. How can I forgive you? -- because I have not even taken any note of it. I was not angry, so how can I forgive you?" Twenty-four hours had passed, and they were sitting on the bank of the Ganges. And Buddha said, "Look at how much water has passed down the Ganges in twenty-four hours: that much life has passed in you, that much life has passed in me. It is no longer the same Ganges. I am not the same man. In fact, you had never spat on me, it was somebody else; twenty-four hours have passed. And you are not the same man who had spat... so who can forgive whom? Let the gone be gone."

This is the vision of no-mind. It can work miracles. The sannyasin lives in openness to everything.

The second quality is existential living. He does not live out of ideas: that one should be like this, one should be like that, one should behave in this way, one should not behave in this way. He does not live out of ideas, he is responsive to existence. He responds with his total heart, whatsoever is the case. His being is here-now. Spontaneity, simplicity, naturalness -- these are his qualities.

He does not live a readymade life. He does not carry maps -- how to live, how not to live. He allows life;

wherever it leads he goes with it. A sannyasin is not a swimmer, and he does not try to go upstream. He goes with the whole, he flows with the stream. He flows so totally with the stream that by and by he is no longer separate from the stream, he becomes the stream. That's what Buddha calls *srotapanna* -- one who has entered the stream. That is the beginning of Buddha's sannyas too -- one who has entered the stream, one who has come to relax in existence. He does not carry valuations, he's not judgmental.

Existential living means each moment has to decide on its own. Life is atomic! You don't decide beforehand, you don't rehearse, you don't prepare how to live. Each moment comes, brings a situation; you are there to respond to it -- you respond. Ordinarily people live a very strange kind of life. If you are going to give an interview, you prepare, you think what is going to be asked and how you are going to answer it, how you are going to sit and how you are going to stand. Everything becomes phony because it is rehearsed. And then what happens? When you go with such a rehearsal, you are *never* totally there. Something is being asked and you are searching in your memory, because you are carrying a prepared answer -- whether that will suit with it or not, whether this will do or not. You go on missing the point. You are not totally there; you cannot be totally there, you are involved in the memory. And then the next thing happens: when you are coming out then you start thinking you should have answered this way. This is called 'the staircase wit': when you are coming down the staircase, and you start thinking, "I should have answered this, I should have said this." You become very wise again. Before you are wise, after you are wise; in the middle you are otherwise! And in the middle is life. Existence is there.

The third quality of a sannyasin is a trust in one's own organism. People trust others, the sannyasin trusts his own organism. Body, mind, soul, all are included. If he feels like loving he flows in love. If he does not feel like loving he says "Sorry" -- but he never pretends.

A non-sannyasin goes on pretending. His life is a life lived through masks. He comes home, he hugs the wife, and he does not want to hug the woman. And he says, "I love you," and those words sound so phony because they are not coming from the heart. They are coming from Dale Carnegie. He has been reading 'How to Win Friends and Influence People' and that kind of nonsense. And he is full of that nonsense, and he carries it and he practices it. His whole life becomes a false, pseudo life, a parody. And he is never satisfied, naturally; he cannot be, because satisfaction comes only out of authentic living. If you are not feeling loving you have to say so; there is no need to pretend. If you are feeling angry you have to say so. You have to be true to your organism, you have to trust your organism. And you will be surprised: the more you trust, the more the organism's wisdom becomes very, very clear to you.

Your body has its own wisdom -- it carries the wisdom of the centuries in its cells. Your body is feeling hungry and you are on a fast, because your religion says that this day you have to fast -- and your body is feeling hungry. You don't trust your organism, you trust a dead scripture, because in some book somebody has written that this day you have to go on a fast, so you go on a fast. Listen to your body. Yes, there are days when the body says, "Go on a fast!" -- then go. But there is no need to listen to the scriptures. The man who wrote that scripture has not written it with you in his mind, not at all. He could not have conceived of you. You were not present to him, he was not writing about you. It is as if you fall ill and you go to a dead doctor's house and look into his prescriptions, and find a prescription and start following the prescription. That prescription was made for somebody else, for some other disease, in some other situation.

Remember to trust your own organism. When you feel that the body is saying don't eat, stop immediately. When the body is saying eat, then don't bother whether the scriptures say to fast or not. If your body says eat three times a day, perfectly good. If it says eat one time a day, perfectly good. Start learning how to listen to your body, because it is *your* body. You are in it; you have to respect it, and you have to trust it. It is your temple; it is sacrilegious to impose things on your body. For no other motive should anything be imposed! And this will not only teach you trust in your body, this will teach you, by and by, a trust in existence too -- because your body is part of existence. Then your trust will grow, and you will trust the trees and the stars and the moon and the sun and the oceans: you will trust people. But the beginning of the trust has to be trust in your own organism. Trust your heart.

Now somebody has asked a question: he has decided to live with his wife because he thinks that to live with one's wife and never leave her, never separate, and never make love to another woman, is a great spiritual quality.

Maybe for some, maybe not so for others. It depends.

Now the questioner says, "I have decided this, and problems are there. I feel attracted to other women: I feel guilty. And I don't feel attracted towards my wife -- then too I feel guilty. I don't want to make love to my wife because the desire does not arise. But I have to make love to my wife to satisfy her. If I make love

to her, then I feel guilty about myself, that I am being untrue to myself. And it looks like a dragging affair."

When you don't want to make love, then love is the ugliest thing in the world. Only the most beautiful can be the most ugly. Love is one of the most beautiful experiences, but only when you are flowing in it, when it is spontaneous, when it is passionate, when you are full of it, overpowered by it, possessed by it, drunk with it, absorbed in it -- only then. Then it takes you to the highest peak of joy. But if you are not possessed in it, and you are not even feeling any love for your wife or your husband, and you are *making* it... then the English expression is right: *making* love. Then you are *making* it, it is not happening. It is ugly, it is prostitution. To whom you are doing it is not the point; it is prostitution. It is criminal. And this is not going to make you in any way spiritual. You will only become sexually repressed, that's all. If you make love you will feel guilty, if you don't make love you will feel guilty.

Now this man has an idea of how a husband and wife should be. Now the wife must be suffering also. Both are hooked, both are bored with each other, both want to get rid of each other but cannot get rid of each other because they don't trust their organism. If your organisms are saying, "Be together, grow together, flow together"; if your organism is feeling happy and thrilled and excited and there is ecstasy, go with the woman one life, two lives, three lives, as many lives as you want be together, and you will be coming closer and closer to God. And your intimacy will have a quality of spirituality.

But not this kind of intimacy. A forced intimacy will make you more and more unspiritual, and your mind will start, naturally, seeking some ways: your mind will become more and more obsessed with sex. And when too much obsession is there, how can you grow in spirituality?

Listen to the organism, and be courageous enough to do that which your organism says. And I'm not saying to separate from your wife. But if that has to come, that has to come. And it will be good for you both. At least that much you owe to your wife. If you care at all about the wife, and you don't love her anymore, then you have to say so. In deep sadness... the parting will be sad, but what can be done? You are helpless. You will not part in anger, you will not part with a grudge and complaint. You will part with immense helplessness in your heart. You wanted to be with her, but your organism is saying no. What can you do? You can force your organism, and the organism can go there, and go on continuing in the relationship, but there will be no joy. And without joy how can you be in relationship? Then the marriage is false; legal, but otherwise false.

A sannyasin is one who trusts in his own organism, and that trust helps him to relax into his being, and helps him to relax into the totality of existence. It brings a general acceptance of oneself and others. It gives a kind of rootedness, centering. And then there is great strength and power, because you are centered in your own body, in your own being. You have roots in the soil. Otherwise you see people uprooted, like trees that have been pulled up from the soil. They are simply dying, they are not living. That's why there is not much joy in life. You don't see the quality of laughter; the celebration is missing. And even if people celebrate that too is false.

For example, it is the birthday of Krishna and people celebrate. How can you celebrate Krishna's birthday? You have not even celebrated your own birthday. And somebody who was born five thousand years ago -- how are you concerned with that, and how can you celebrate it? It is all phony. How can you celebrate Jesus Christ's birthday? It is impossible. You have not celebrated the God that has come to you, that is inside you. How can you celebrate some other God who was born in a stable two thousand years ago?

In your very body, in your very being, this very moment, God is there -- and you have not celebrated it. You cannot celebrate. Celebration has to happen first in your own home, at close quarters. Then it becomes a great tidal wave and spreads all over existence.

The fourth is a sense of freedom.

The sannyasin is not only free, he is freedom. He always lives in a free way. Freedom does not mean licentiousness. Licentiousness is not freedom, licentiousness is just a reaction against slavery; so you move to the other extreme. Freedom is not the other extreme, it is not reaction. Freedom is an insight: "I have to be free, if I have to be at all. There is no other way to be. If I am too possessed by the church, by Hinduism, by Christianity by Mohammedanism, then I cannot be. Then they will go on creating boundaries around me. They go on forcing me into myself like a crippled being. I have to be free. I have to take this risk of being free. I have to take this danger."

Freedom is not very convenient, is not very comfortable. It is risky. A sannyasin takes that risk. It does not mean that he goes on fighting with each and everybody. It does not mean that when the law says keep to the right or keep to the left, he goes against it, no. He does not bother about trivia. If the law says keep to the left, he keeps to the left -- because it is not a slavery. But about important, essential things.... If the

father says, "Get married to this woman because she is rich and much money will be coming," he will say, "No. How can I marry a woman when I am not in love with her? This will be disrespectful to the woman." If the father says, "Go to the church every Sunday because you are born in a Christian home," he will say, "I will go to the church if I feel, I will not go because you say." Birth is accidental; it does not matter much. The church is very essential..."If I feel like it, I will go."

I'm not saying don't go to church, but go only when your feeling has arisen for it. Then there will be a communion. Otherwise, no need to go.

About essential things the sannyasin will always keep his freedom intact. And because he respects freedom, he will respect others' freedom too. He will never interfere with anybody's freedom, whosoever that other is. If your wife has fallen in love with somebody you feel hurt, you will cry tears of sadness, but that is your problem. You will not interfere with her. You will not say, "Stop it, because I am suffering!" You will say, "This is your freedom. If I suffer, that is my problem. I have to tackle it, I have to face it. If I feel jealous, I have to get rid of my jealousy. But you go on your own. Although it hurts me, although I would have liked that you had not gone with anybody, that is my problem. I cannot trespass your freedom."

Love respects so much that it gives freedom. And if love is not giving freedom it is not love, it is something else.

A sannyasin is immensely respectful about his own freedom, very careful about his own freedom, and so is he about other's freedom too. This sense of freedom gives him an individuality; he is not just a part of the mass mind. He has a certain uniqueness -- his way of life, his style, his climate, his individuality. He exists in his own way, he loves his own song. He has a sense of identity: he knows who he is, he goes on deepening his feeling for who he is, and he never compromises.

Independence, rebellion -- remember, not revolution but rebellion -- that is the quality of a sannyasin. And there is a great difference. Revolution is not very revolutionary. Revolution also goes on functioning in the same structure.

For example, in India, for centuries the untouchables, the lowest caste, have not been allowed in temples. The brahmins have never allowed them to enter into the temple: "The temple will become dirty if they come in." For centuries in India the untouchables have not gone into the temple. This is ugly. Then came Mahatma Gandhi -- he tried hard, he struggled hard. He wanted the untouchables to be allowed into the temples; his whole life was a struggle for it. It is revolutionary but not rebellious. Why revolutionary? Then what is rebellion?

Somebody asked J. Krishnamurti about Gandhi's struggle for the untouchables to be permitted into the temples. And do you know what J. Krishnamurti said? He said, "But God is not in the temples." This is rebellion.

Gandhi's approach is revolutionary, but he also believes that God is in the temples as much as the brahmins do. The structure is the same. He believes it is very, very important for people to go into temples; if they don't go into the temples they will miss God. That is the idea of the brahmin, that is the idea of the society that has repressed the untouchables from entering, prohibited them from entering. The idea is the same: that God lives in the temples, and those who are going to get into the temples will come close to God, of course. And those who are not allowed, they will miss. Gandhi is revolutionary, but revolution believes in the same structure. It is a reaction.

J. Krishnamurti is rebellious. He says, "But God is not in the temples, so why bother? Neither are brahmins getting it there, nor will the untouchables get it. Why bother? It is stupid." All revolutions are reactionary, reactions to a certain pattern. Whenever you react it is not much of a revolution because you believe in the same pattern. Of course you go against it, but you believe. The deep down substratum is the same.

Gandhi is thinking that brahmins are enjoying very much; they are getting God too much. And the untouchables? -- they are deprived. But he has not looked at the brahmins: down the centuries they have been worshipping in the temples and they have got nothing. Now this is foolish! Those who are inside the temple have got nothing, so why bother? And why bring people in who are not inside? It makes no sense.

A sannyasin is rebellious. By rebellion I mean his vision is utterly different. He does not function in the same logic, in the same structure, in the same pattern. He is not against the pattern -- because if you are against a certain pattern you will have to create another pattern to fight with it. And patterns are all alike. A sannyasin is one who has simply slipped out. He's not against the pattern, he has understood the stupidity of all patterns. He has looked into the foolishness of all patterns and he has slipped out. He is rebellious.

The fifth is creativity. The old sannyas was very uncreative. It was thought that somebody becomes a

sannyasin and goes to a Himalayan cave and sits there, and that was perfectly alright. Nothing more was needed. You can go and see the Jaina monks: they are sitting in their temples, doing nothing -- absolutely uncreative, dull and stupid looking, with no flame of intelligence at all. And people are worshipping and touching their feet. Ask, "Why are you touching the feet?" and they say, "This man has renounced the world" -- as if renouncing the world is in itself a value. "What has he done?" and they will say, "He has fasted. He fasts for months together" -- as if not eating is a value in itself.

But ask what he has painted, what beauty he has created in the world, what poem he has composed, what song he has brought into existence, what music, what dance, what invention -- what is his creation? -- and they will say, "What are you talking about? He is a sannyasin!" He simply sits in the temple and allows people to touch his feet, that's all. And there are so many people sitting like this in India.

My conception of a sannyasin is that his energy will be creative, that he will bring a little more beauty into the world, that he will bring a little more joy into the world, that he will find new ways to get into dance, singing, music, that he will bring some beautiful poems. He will create something, he will not be uncreative. The days of uncreative sannyas are over. The new sannyasin can exist only if he is creative.

He should contribute something. Remaining uncreative is almost a sin, because you exist and you don't contribute. You eat, you occupy space, and you don't contribute anything. My sannyasins have to be creators. And when you are in deep creativity you are close to God. That's what prayer really is, that's what meditation is. God is the creator, and if you are not creators you will be far away from God. God knows only one language, the language of creativity. That's why when you compose music, when you are utterly lost in it, something of the divine starts filtering out of your being. That is the joy of creativity, that's the ecstasy -- svaha!

The sixth is a sense of humor, laughter, playfulness, nonserious sincerity. The old sannyas was unlaughing, dead, dull. The new sannyasin has to bring more and more laughter to his being. He has to be a laughing sannyasin, because your laughter is your relaxation, and your laughter can create situations for others also to relax. The temple should be full of joy and laughter and dance. It should not be like a Christian church. The church looks so cemetery-like. And with the cross there it seems to be almost a worship of death... a little morbid. You cannot laugh in a church. A belly-laughter would not be allowed; people will think you are crazy or something. When people enter into a church they become serious, stiff... long faces.

To me, laughter is a religious quality, very essential. It has to be part of the inner world of a sannyasin: a sense of humor.

The seventh is meditativeness, aloneness, mystical peak experiences that happen when you are alone, when you are absolutely alone inside yourself.

Sannyas makes you alone; not lonely, but alone; not solitary, but it gives you a solitude. You can be happy alone, you are no longer dependent on others. You can sit alone in your room and you can be utterly happy. There is no need to go to a club, there is no need to always have friends around you, there is no need to go to a movie. You can close your eyes and you can fall into inner blissfulness: that's what meditativeness is all about.

And the eighth is love, relatedness, relationship. Remember, you can relate only when you have learned how to be alone, never before it. Only two individuals can relate. Only two freedoms can come close and embrace each other. Only two nothingnesses can penetrate into each other and melt into each other. If you are not capable of being alone, your relationship is false. It is just a trick to avoid your loneliness, nothing else.

And that's what millions of people are doing. Their love is nothing but their incapacity to be alone. So they move with somebody, they hold hands, they pretend that they love, but deep down the only problem is that they cannot be alone. So they need somebody to hang around, they need somebody to hold onto, they need somebody to lean upon. And the other is also using them in the same way, because the other can also not be alone, is incapable. He or she also finds you instrumental as a help to escape from himself.

So two persons that you say are in love are more or less in hate with themselves. And because of that hate, they are escaping. The other helps them to escape, so they become dependent on the other, they become addicted to the other. You cannot live without your wife, you cannot live without your husband because you are addicted. But a sannyasin is one.... That's why I say the seventh quality is aloneness, and the eighth quality is love-relationship.

And these are the two possibilities: you can be happy alone and you can be happy together too. These are two kinds of ecstasies possible for humanity. You can move into samadhi when alone and you can move

into samadhi when together with somebody, in deep love. And there are two kinds of people: the extroverts will find it easier to have their peak through the other, and the introverts will find it easier to have their greatest peak while alone. But the other is not antagonistic; they can both move together. One will be bigger, and that will be the decisive factor in whether you are an introvert or an extrovert. The path of Buddha is the path of the introvert; it talks only about meditation. The path of Christ is extrovert; it talks about love.

My sannyasin has to be a synthesis of both. An emphasis will be there: somebody will be emphatically more in tune with himself than with others, and somebody will be just the opposite -- more in tune with somebody else. But there is no need to get hooked into one kind of experience. Both experiences can remain available.

And the ninth is transcendence, Tao, no ego, no-mind, nobodiness, nothingness, in tune with the whole.

That is the whole message of Prajnaparamita Sutra, the Heart Sutra: *gate gate paragate* -- gone, gone, gone beyond -- *parasamgate bodhi svaha* -- gone altogether beyond. What ecstasy! Alleluia!
Transcendence is the last and the highest quality of a sannyasin.

But these are only indications, these are not definitions. Take them in a very liquid way. Don't start taking what I have said in a rigid way... very liquid, in a vague kind of vision, in a twilight vision -- not like when there is a full sun in the sky. Then things are very defined. In a twilight, when the sun has gone down and the night has not yet descended, it is both, just in the middle, the interval. Take whatsoever I have said to you in that kind of way. Remain liquid, flowing. Never create any rigidity around you. Never become definable.

The second question:

BELOVED OSHO,
IF YOU WERE A CAB-DRIVER, WOULD I REALLY NOT RECOGNIZE YOU? FIRSTLY, INSTEAD OF TAKING ME STRAIGHT DOWN TO MG ROAD, YOU WOULD DRIVE ME NUTS FOR ONE AND A HALF HOURS. SECONDLY, YOU WOULD REFUSE TO ACCEPT THE FARE AND INSTEAD DEMAND MY LIFE. THIRDLY, WHILE LEAVING ME IN TOTAL DISTRESS, YOU WOULD DRIVE OFF WITH A HEAVENLY SMILE AND LIGHT YOUR SIGN: 'ENOUGH FOR TODAY.' COULD I STILL MISS THIS CAB-DRIVER? THEN I HAD BETTER GO BY FOOT.

The question is from Swami Anand Adi. Adi is so crazy that I cannot be very certain whether he would be able to recognize me or not. He may! Crazy people are crazy people. About crazy people you cannot be so certain. Yes Adi, it is possible: you may recognize me even as a cab-driver.

And you say, "Firstly, instead of taking me straight down to MG Road, you would drive me nuts for one and a half hours." That's true.

Help me to drive you nuts -- because your sanity is not of worth. Your sanity is just like a rock on your heart. Let me remove it from you. It is a kind of surgery: it hurts, it pains. You would like to cling to the rock. You would like to go straight to MG Road. But my whole approach is that there is nowhere to go, no MG Road. There is no goal in life; life is a journey without destination. So I have to take you zigzag, on and on and on, till you are really tired and you say, "Enough! Enough for today!"

"Secondly, you would refuse to accept the fare and instead demand my life." That too is right, Adi. Less than that won't do. Less than that is worthless. That's my whole teaching: that you have nothing to lose except everything!

"Thirdly, while leaving me in total distress, you would drive off with a heavenly smile, and light your sign: 'Enough for today'!"

That depends on you. You can participate with me in my 'heavenly smile'. Courage is needed. You have invested so much in your distress that you go on keeping it. But remember, the more you keep it, the more the investment goes on becoming bigger and bigger every day. Drop it! Today it is easier: tomorrow it will be more difficult, because you will have invested twenty-four hours more into it. Drop it as quickly as possible. Don't postpone, because all postponement is dangerous. While you go on postponing your distress goes on becoming stronger and goes on spreading its roots into your being.

I know why you are clinging to your distress -- because your idea is that, "Something is better than nothing." And my whole approach is: Nothing is God. You go on holding your distress because it gives you

a feeling that you have something, at *least* something -- maybe it is distress, anxiety, misery, but something, at least something: "I am not empty." You are so afraid of emptiness, and it is only emptiness that God comes through.

Let me help you to become nothingnesses. And then there comes that heavenly smile -- it comes out of nothingness. When inside you is nothingness, you will have a smile all over you. It is not only on the lips, it is all over you. It is the smile of nothingness.

See that you are carrying a great load of distress, and see that *you* are carrying it. And see that you are responsible for carrying or for not carrying: you can drop it this very moment. And dropping it is what sannyas is all about.

I will have to say about Anand Adi: I'm afraid he would recognize me even if I were a cab-driver. Maybe he would recognize me far better than he recognizes me now. He is just crazy.

There are many more people who will recognize me anyway, anywhere. Only those are the people who are with me -- who will recognize me anywhere.

Jesus died. His body was kept in a cave after crucifixion. Mary Magdalene went to see him on the third day, and the body was not there. So she looked around to inquire, and she saw a gardener working outside. So she went to the gardener and asked, "Have you seen where Jesus' body has been removed?"

The gardener started laughing, and he said, "Can't you recognize me?" He was Jesus himself, resurrected. When Jesus spoke, then, only then, did Magdalene recognize him. But she was a woman. She did well -- not perfectly well, because first she thought that he was a gardener. But still, immediately, the moment he uttered a single word and she looked into his eyes, she recognized him.

But then Jesus went in search of his other disciples. He met two disciples on the way -- they were going to another town, and they were talking continuously of what had happened to their master: he had been crucified, and what the repercussions of it were going to be, and no miracle had happened, and they were waiting for the miracle.... And Jesus walked with them, and they were talking to Jesus also, thinking that he was a stranger. For four miles they walked together and they could not recognize Jesus: and he talked and they could not recognize him. They never looked at him. Then they sat in a restaurant to eat, and the moment Jesus broke his bread, then they recognized -- because the way he used to break his bread was simply his, unique. That gesture was his; nobody could have imitated it: with such respect, reverence, with such prayer, as if bread was God. Then they recognized him, but it took a long time. For four miles they walked, for four miles they talked, and they could not recognize him.

Many are here who will recognize me in any form. But many are here also who have not even recognized me in this form. It depends on you. If you are carrying certain conceptions then it is very difficult.

Somebody has written to me that he is a follower of Sri Aurobindo; he is puzzled, and he wants to choose. And he cannot choose whether he should remain with Aurobindo or with me. And he asks me, "You decide."

How can I decide this? And if I decide it will be wrong. You will have to look into it. And I'm not saying to choose, I'm saying *look* into it. If you have really loved Sri Aurobindo, then what is the point of coming here? If it has happened through him, it has happened; there is no need to come here. If it has not happened and you have come to me, then say goodbye to him. But people are very clever: they want to ride both horses. You will be in trouble.

This is happening every day. People come to me and they are hooked somewhere else. If they are hooked somewhere, then their eyes are not ready to see me. Now this man says, "If you can say that Sri Aurobindo himself has sent me to you, it will be very easy for me to accept you" -- through Aurobindo. Now, I have to tell this lie. Why should Aurobindo send you to me? And why do I have to tell you this? -- so that somehow you can make a compromise, so you can say, "Good, so it is Aurobindo's will. So I am not going against Aurobindo." How cowardly you are! How afraid to lose hold of anything! If something has happened, I'm not saying lose hold of it -- you go, this is not the place for you. If nothing has happened then forget all about Sri Aurobindo; only then can you be with me. And for this, choice is not needed, but insight. Just see inside!

And the last question:

BELOVED OSHO,

WHEN I CAME YESTERDAY EVENING TO MY HOTEL ROOM, THERE WAS A LITTLE LIZARD ON MY PILLOW.

Ma Anand Suneeta -- you are fortunate that it was not a beautiful frog, because beautiful frogs have the tendency to turn in the night into ugly princes. A lizard is very innocent; don't be worried.

And the really, really last one:

BELOVED OSHO,
I AM NOW SIXTY-FIVE YEARS OLD AND I CONTINUOUSLY THINK ABOUT SEX. WHAT IS WRONG WITH ME?

Nothing is wrong that you are still alive, that you are still young! Only one thing seems to be wrong -- that you think something is wrong with sex. Nothing is wrong with the sex itself. But you must have been repressing, otherwise you would have gone beyond it. Now don't wait anymore -- finish it. Go into it! Otherwise in your grave you will turn and toss and think about sex.

You are still alive; something can be done. And don't feel guilty. There is nothing in it to feel guilty about; it is a beautiful energy. It can become the passage, the vehicle to God. Yes, it has been condemned down the ages, but there is no need to believe in those condemnations. It has been a conditioning in you that it is wrong, but you can drop the conditioning. You can again become fresh, and you can start moving into it. And don't be worried that you are sixty-five years old....

A rabbi, a priest, and a minister -- three elderly clerics -- were having tea together one afternoon, and the conversation turned to their most embarrassing moments. When it came to the rabbi's turn he explained how his mother had caught him looking through a crack in the bathroom door while the maid was taking a bath.

The other two chuckled. "Yes," said the priest, "we certainly got up to some tricks in our youth."
"What are you talking about?" said the rabbi. "This was yesterday!"

Don't be too worried. You have repressed enough. Now go into it. Accept it as a gift of God, otherwise repression leads to perversions.
This small story... meditate over it.

There is this old Italian, see, who runs a pasta factory, and his three daughters work for him. One day they are all sitting around making the pasta, and he says to the eldest, "Agnesa, eef-a you were not here making the ravioli and the spaghetti, who-a in all-a the world-a you would like-a to be-a?"

"Oh Papa, I would like-a to be-a Sophia Loren-a. She ees so beautiful! All-a the men are after her."

"Very good-a," says the father. "And you, Maria, tell-a your Papa, eef you were not-a here, een steenking old Napoli, making the spaghetti, who-a in all-a the world-a you would like-a to be?"

"I would like-a to be-a Gina Lollobrigida. She ees so beautiful! All-a the men are after her. She has-a the Alfa Romeo and-a the Cadillac!"

"Very good-a," says the father. Then he says, turning to the youngest, "Lucia! Bella! Well-a, tell-a your Papa, eef-a you were not-a here-a up to your elbows een the raviolis, who-a in all-a the world-a you would like-a to be-a?"
"I would like to be... Veectoria Pepeleena!"
"What?!" cries the father. "Who een the hell-a ees Veectoria Pepeleena?"
She pulls a newspaper cutting out of her bra and shows it to him: Victoria Pipeline to be Laid by 400 Men in Two Weeks.

Enough for today.

The Hidden Harmony

Talks on Heraclitus
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The Hidden Harmony

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THE HIDDEN HARMONY
IS BETTER THAN THE OBVIOUS.

OPPOSITION BRINGS CONCORD.
OUT OF DISCORD
COMES THE FAIREST HARMONY.

IT IS IN CHANGING
THAT THINGS FIND REPOSE.

PEOPLE DO NOT UNDERSTAND
HOW THAT WHICH IS AT VARIANCE WITH ITSELF,
AGREES WITH ITSELF.

THERE IS A HARMONY IN THE BENDING BACK,
AS IN THE CASE OF THE BOW AND LYRE.

THE NAME OF THE BOW IS LIFE,
BUT ITS WORK IS DEATH.

I have been in love with Heraclitus for many lives. In fact, Heraclitus is the only Greek I have ever been in love with -- except, of course, Mukta, Seema and Neeta!

Heraclitus is really beautiful. Had he been born in India, or in the East, he would have been known as a buddha. But in Greek history, Greek philosophy, he was a stranger, an outsider. He is known in Greece not as an enlightened person but as Heraclitus the Obscure, Heraclitus the Dark, Heraclitus the Riddling. And the father of Greek philosophy and of Western thought, Aristotle, thought that he was no philosopher at all. Aristotle said, "At the most he is a poet," but that too was difficult for him to concede. So later on he said in other works, "There must be some defect in Heraclitus' character, something wrong biologically; that's why he talks in such obscure ways, and talks in paradoxes." Aristotle thought that he was a little eccentric, a little mad -- and Aristotle dominates the whole West. If Heraclitus had been accepted, the whole history of the West would have been totally different. But he was not understood at all. He became more and more separate from the main current of Western thinking and the Western mind.

Heraclitus was like Gautam Buddha or Lao Tzu or Basho. The Greek soil was absolutely not good for him. He would have been a great tree in the East: millions would have profited, millions would have found the way through him. But for Greeks he was just outlandish, eccentric, something foreign, alien; he didn't belong to them. That's why his name has remained just on the side, in a dark corner; by and by he has been forgotten.

At the moment when Heraclitus was born, precisely at that moment, humanity reached a peak, a moment of transformation. It happens with humanity just as with an individual: there are moments when changes happen. Every seven years the body changes, and it goes on changing -- if you live for seventy years, then your total bio-physical system will change ten times. And if you can use those gaps when the body changes, it will be very easy to move in meditation.

For example, at fourteen for the first time sex becomes important. The body goes through a biochemical change, and if at that moment you can be introduced into the dimension of meditation, it will be very, very easy to move because the body is not fixed, the old pattern has gone and the new has yet to come in -- there is a gap. At the age of twenty-one, again deep changes happen, because every seven years the body completely renovates itself: all the old cells drop and the new cells come in. At the age of thirty-five again it happens, and this goes on. Every seven years your body comes to a point where the old goes and the new settles -- and there is a transitory period. In that transitory period everything is liquid. If you want some new dimension to enter into your life, that is precisely the moment.

In the same way exactly it happens also in the history of humanity as a whole. Every twenty-five centuries there comes a peak -- and if you can use that moment, you can easily become enlightened. It will not be so easy in other times because at that peak the river itself is flowing in that direction; everything is fluid, nothing is fixed.

Twenty-five centuries ago there were born in India, Gautam Buddha, Mahavira the Jaina; in China, Lao Tzu, Chuang Tzu; in Iran, Zarathustra; and in Greece, Heraclitus. They are the peaks. Never before were such peaks attained, or if they were attained they are not part of history, because history starts with Jesus.

You don't know what happened these twenty-five centuries ago. Again the moment is coming, we are again in a fluid state: the old is meaningless, the past doesn't have any significance for you, the future is uncertain -- the gap is here. And again humanity will achieve a peak, the same peak as there was in Heraclitus' time. And if you are a little aware, you can use this moment -- you can simply drop out of the wheel of life. When things are liquid, transformation is easy. When things are fixed, then transformation is difficult.

You are fortunate that you are born in an age when things are again in a state of liquidity. Nothing is certain, all old codes and commandments have become useless. New patterns have not settled in. They will settle soon; man cannot remain forever unsettled, because when you are unsettled there is insecurity. Things will settle again, this moment will not last for ever; it is only for a few years.

If you can use it, you can reach a peak which will be very, very difficult to reach in other times. If you miss it, the moment is missed for twenty-five centuries again.

Remember this: life moves in a cycle, everything moves in a cycle. The child is born, then comes the age of youth, then old age, then death. It moves just as seasons move: summer comes, then rains follow, then comes winter, and it goes on in a circle. The same happens in the dimension of consciousness: every twenty-five centuries the circle is complete and before the new circle starts there is a gap you can escape through; the door is open for a few years.

Heraclitus is a really rare flowering, one of the most highly penetrating souls, one of those souls who

become like Everest, the highest peak of the Himalayas. Try to understand him. It is difficult; that's why he is called Heraclitus the Obscure. He is not obscure. To understand him is difficult; to understand him you will need a different type of being -- that is the problem. So it is easy to categorize him as obscure and then forget him.

There are two types of people. If you want to understand Aristotle you don't need any change in your being, you simply need some information. A school can provide some information about logic, philosophy; you can collect some intellectual understanding and you can understand Aristotle. You need not change to understand him, you need only a few more additions to your knowledge. The being remains the same, you remain the same. You need not have a different plane of consciousness; that is not the requirement. Aristotle is clear. If you want to understand him, a little effort is enough; anybody of average mind and intelligence will understand him. But to understand Heraclitus is going to be rough terrain, difficult, because whatsoever you collect as knowledge will not be of much help; just a very, very cultivated head won't be of any help. You will need a different quality of being -- and that is difficult -- you will need a transformation. Hence, he is called obscure.

He is NOT obscure! You are below the level of being where he can be understood. When you reach that level of being, suddenly all darkness around him disappears. He is one of the most luminous beings; he is not obscure, he is not dark -- it is you who are blind. Remember this always, because if you say he is dark you are throwing the responsibility on him, you are trying to escape from a transformation that is possible through encountering him. Don't say that he is dark. Say, "We are blind," or, "Our eyes are closed."

The sun is there: you can stand in front of the sun with closed eyes and you can say the sun is dark. And sometimes it also happens that you can stand with open eyes before the sun, but the light is so much that your eyes temporarily go blind. The light is too much to bear, it is unbearable; suddenly, darkness. Eyes are open, the sun is there, but the sun is too much for your eyes so you feel darkness. And that is the case -- Heraclitus is not dark. Either you are blind, or your eyes are closed, or there is also the third possibility: when you look at Heraclitus, he is such a luminous being that your eyes simply lose the capacity to see. He is unbearable, the light is too much for you. You are not accustomed to such light so you will need to make a few arrangements before you can understand Heraclitus. And when he is talking he looks as if he is riddling, he looks as if he is enjoying riddles, because he talks in paradoxes.

All those who have known always talk in paradoxes. There is something to it -- they are not riddling, they are very simple. But what can they do? If life itself is paradoxical, what can they do? Just to avoid paradoxes you can create neat and clean theories, but they will be false, they will not be true to life. Aristotle is very neat, clean; he looks like a man-managed garden. Heraclitus looks like riddles -- he is a wild forest.

With Aristotle there is no trouble; he has avoided the paradox, he has made a neat and clean doctrine -- it appeals. You will be scared to face Heraclitus because he opens the door of life, and life is paradoxical. Buddha is paradoxical, Lao Tzu is paradoxical; all those who have known are bound to be paradoxical. What can they do? If life itself is paradoxical, they have to be true to life. And life is not logical. It is a logos, but it is not logic. It is a cosmos, it is not a chaos -- but it is not logic.

The word logos has to be understood because Heraclitus will use it. And the difference between logos and logic also has to be understood. Logic is a doctrine about what is true, and logos is truth itself. Logos is existential, logic is not existential; logic is intellectual, theoretical. Try to understand. If you see life you will say there is death also. How can you avoid death? If you look at life, it is implied. Every moment of life is also a moment of death; you cannot separate them. It becomes a riddle.

Life and death are not two separate phenomena; they are two faces of the same coin, two aspects of the same coin. If you penetrate deeply you will see that life is death and death is life. The moment you are born, you have started dying. And if this is so, then when you die you will start living again. If death is implied in life, then life will be implied in death. They belong to each other, they are complementary.

Life and death are just like two wings or two legs: you cannot move only with the right leg or the left leg. In life you cannot be a rightist or a leftist, you have to be both together. With doctrine you can be a rightist, you can be a leftist. Doctrine is never true to life and cannot be, because doctrine, of necessity, needs to be clean, neat, clear, and life is not that -- life is vast.

Somewhere, one of the greatest poets of the world, Whitman, has said, "I contradict myself because I am vast."

Through logic you will attain to a very tiny mind -- you cannot be vast. If you are afraid of contradiction you cannot be vast. Then you will have to choose, then you will have to suppress, then you will have to

avoid the contradiction, then you will have to hide it -- but by your hiding, can it disappear? By just not looking at death, are you going to not die?

You can avoid death, you can have your back towards it, you can forget completely about it.... That's why we don't talk about death; it is not good manners. We don't talk about it, we avoid it. Death happens every day, everywhere it is happening, but we avoid it. The moment a man dies we are in a hurry to be finished with him. We make our graveyards out of the town so nobody goes there. And there also we make graves with marble and write beautiful lines on them. We go and put flowers on the grave. What are you doing? You are trying to decorate it a little.

In the West, how to hide death has become a profession. There are professionals who help you to avoid it, to make the dead body beautiful, as if it is still alive. What are you doing? -- can this help in any way? Death is there. You are headed towards the graveyard; wherever you put it makes no difference -- you will reach there. You are already on the way, you are standing in the queue waiting for the moment, just waiting in the queue to die. Where can you escape to from death?

But logic tries to be clear, and just to be clear it avoids. It says life is life, death is death -- they are separate. Aristotle says A is A, it is never B. That became the foundation stone of all Western thought: avoid the contradiction -- love is love, hate is hate; love is never hate. This is foolish because every love implies hate, has to; that's how nature is. You love a person and you hate the same person, you have to; you cannot avoid it. If you try to avoid it everything will become false. That's why your love has become false: it is not true, it is not authentic. It cannot be sincere, it is a facade.

Why is it a facade? -- because you are avoiding the other. You say, "You are my friend and a friend cannot be an enemy. And you are my enemy, you cannot be my friend." But these are two aspects of the same coin -- the enemy is a hidden friend, and the friend is a hidden enemy. The other aspect is hidden, but it is there. But it will be too much for you. If you see both it will be unbearable. If you see the enemy in the friend you will not be able to love him. If you see the friend in the enemy you will not be able to hate him. The whole life will become a riddle.

Heraclitus is called "that Riddler." He is not, he is true to life. Whatsoever it is, he simply reports it. He has no doctrine about life, he is not a system-maker -- he is simply a mirror. Whatsoever life is he represents it. Your face changes, the mirror represents it; you are loving, the mirror represents it; next moment you become hateful, the mirror represents it. The mirror is not riddling, it is true.

Aristotle is not like a mirror, he is like a dead photograph. It doesn't change, it doesn't move with life. That's why Aristotle says there is some defect in this man Heraclitus, some defect in his very character. For Aristotle mind should be clear, systematic, rational; logic should be the goal of life and you should not mix the opposites. But who is mixing them? Heraclitus is not mixing them. They are there, mixed. Heraclitus is not responsible for them. And how can you separate them if they are mixed in life itself? Yes, in your books you can try, but your books will be false. A logical statement is basically going to be false because it cannot be a life statement. And a life statement is going to be illogical because life exists through contradictions.

Look at life: everywhere there is contradiction. But nothing is wrong in contradiction, it is just because it is unbearable for your logical mind. If you attain to a mystic insight it becomes beautiful. Really, beauty cannot exist without it. If you cannot hate the same person you love there will be no tension in your love. It will be a dead thing. There will be no polarity; everything will go stale. What happens? If you love a person, in the morning you love and by the afternoon it has become hate. Why? What is the reason for it? Why is it so in life? ... Because when you hate, you separate; the initial distance is again regained. Before you fell in love you were two separate individuals. When you fell in love you became a unity, you became a community.

You must understand this word community. It is very beautiful; it means common unity. You became a community, you attained to a common unity. Community is beautiful for a few moments, but then it looks like slavery. To attain to common unity for a few moments is beautiful, it leads to a height, to a peak -- but you cannot live on the peak for ever. Then who will live in the valley? And the peak is beautiful only because the valley is there. If you cannot move to the valley again, the peak will lose all its peakness. It is against the valley that it is a peak. If you make a house there you will forget that this is a peak -- the whole beauty of love will be lost.

In the morning you love, by the afternoon you are filled with hate. You have moved to the valley, you have moved to the initial position where you were before you fell into love -- now you are again individuals. To be individual is also beautiful because it is a freedom. To be in the valley is also beautiful, because it is a relaxation. To be in the dark valley is soothing, it helps you to regain balance. Then you are ready again to

go to the peak; by the evening you are again in love. This is a process of coming apart, then coming together -- and again and again. When you fall in love again after a hateful moment it is a new honeymoon.

If there is no change life is static. If you cannot move to the opposite everything will go stale and it will become boring. That's why people who are too cultivated become boring -- because they always go on smiling, they are never angry. You insult them and they smile; you praise them and they smile; you condemn them and they smile. They are unbearable. Their smile is dangerous, and their smile cannot be very deep; it remains just on the lips, it is a face. They are not smiling, they are just following a code. And their smile is ugly.

People who are always in love and never hate, never get angry, you will always find superficial -- because if you don't move to the opposite, from where will you gain depth? Depth comes through a movement to the opposite. Love is hate. In fact, we should not use the words love and hate, we should use a single word: lovehate. A love relationship is a lovehate relationship -- and it is beautiful!

Nothing is wrong in hate, because it is through hate that you gain love.

Nothing is wrong in being angry, because it is through anger that you come to a silent stillness.

Have you observed? Every morning airplanes pass over here with a loud sound. And when the airplane has passed, a deep silence follows in its wake. It was not so silent before the airplane came, no. When the airplane has gone, it is more silent. You are walking down a street on a dark night, suddenly a car comes. With full speed it passes by you; your eyes are dazzled by the light -- when the car has passed it is more dark than before.

Through the opposite, through the tension of the opposite, everything lives -- and becomes deeper. Go away so that you can come near; move to the opposite so that you can come closer again.

A love relationship is a relationship of falling again and again into honeymoons. If the honeymoon is over and the thing has settled, it is already dead -- anything that is settled is dead. Life remains through an unsettled movement -- anything that is secure is already in the grave. Your bank balances are your graveyards; that is where you have died. If you are totally secure you are no longer alive, because to be alive is basically to move between the opposites.

Illness is not bad: it is through illness that you regain health. Everything fits in the harmony -- that's why Heraclitus is called the Riddler. Lao Tzu would have understood him deeply, but Aristotle could not understand him. And, unfortunately, Aristotle became the source of Greek thought. And Greek thought, even more unfortunately, became the whole base of the Western mind.

What is the message of Heraclitus, the deepest message? Understand so you can follow.

He does not believe in things, he believes in processes -- process is God to him. And if you watch closely, you will see that THINGS don't exist in the world; everything is a process. In fact to use the word "is," is existentially wrong, because everything is becoming. Nothing is in a state of isness, nothing!

You say, "This is a tree." By the time you say it, it has grown; your statement is already false. The tree is never static, so how can you use the word, is? It is always becoming, becoming something else. Everything is growing, moving, in a process. Life is movement. It is like a river -- always moving. Says Heraclitus, "You cannot step in the same river twice," because by the time you come to step into it the second time, it has moved. It is a flow. Can you meet the same person twice? Impossible! You were here yesterday morning also -- but am I the same? Are you the same? Both rivers have changed. You may be here again tomorrow, but you will not find me; somebody else will be here.

Life is changing. "Only change is eternal," says Heraclitus -- only change never changes. Everything else changes. He believes in a permanent revolution. Everything is in revolution. It is how it is there. To be means to become. To remain where you are means to move; you cannot stay, nothing is static. Even the hills, the Himalayas, are not static; they are moving, moving fast. They are born, then they die. The Himalayas is one of the youngest mountain ranges in the world, and it is still growing. It has not reached its peak yet, it is very young -- every year it grows one foot. There are old mountains whose peaks have been attained; now they are falling down, old, their backs are bent.

These walls you see around you, every particle of them is in movement. You cannot see the movement because the movement is very subtle and fast. Now physicists agree with Heraclitus, not with Aristotle, remember. Whenever any science reaches nearer to reality, it has to agree with Lao Tzu and Heraclitus. Now physicists say everything is in movement. Eddington has said that the only word which is false is rest. Nothing is at rest, nothing can be; it is a false word, it doesn't correspond to any reality. "Is" is just in the language. In life, in existence, there is no "is"; everything is becoming. Heraclitus himself, when he says about the river -- and the symbol of the river is very, very deep with him -- that you cannot step in the same

river twice, he also says that even if you do, you are the same and you are not the same. Just on the surface you look the same. Not only has the river changed, you have also changed.

It happened: A man came to Buddha to insult him -- he spat on his face. Buddha wiped his face and asked the man, "Have you anything more to say?" -- as if he had said something. The man was puzzled, because he never expected this type of response. He went away. The next day he came again -- because the whole night he couldn't sleep; he felt more and more that he had done something absolutely wrong, he felt guilty. The next morning he came, fell at Buddha's feet and said, "Forgive me!"

And Buddha said, "Who will forgive you now? The man you spat upon is no more, and the man you were who spat is no more either -- so who will forgive whom? Forget about it, now nothing can be done about it. It cannot be undone -- finished!... because nobody is there, both parties are dead. What can be done? You are a new man and I am a new man."

This is the deepest message of Heraclitus: everything flows and changes; everything moves, nothing is static. And the moment you cling, you miss reality. Your clinging becomes the problem, because reality changes and you cling.

You loved me yesterday; now you are angry. I cling to the yesterday and I say, "You have to love me, because yesterday you were loving and yesterday you said you would love me always -- now what has happened?" But what can you do? And yesterday when you said that you would love me always, it was not false, but it was not a promise either -- it was simply the mood, and I believed in the mood too much. At that moment you felt it, that you would love me always and always and always, forever; and it was not untrue, remember. It was true to the moment, that was the mood, but now that mood has gone. The one who said it is no more. And if it is gone, it is gone; nothing can be done. You cannot force love. That's what we are doing -- and making much misery out of it. The husband says, "Love me!" The wife says, "Love me because you promised -- have you forgotten the courting days?" But they are no longer there. Those persons are no longer there either. A young man of twenty, just remember: are you the same man? Much has passed; the Ganges has flowed too much -- you are no longer there.

I have heard: One night Mulla Nasruddin's wife said, "You no longer love me, you no longer kiss, you no longer hug me. Remember when you were courting me? -- you used to bite me and I loved that very much! Can't you bite me once more?"

Nasruddin got out of his bed, started walking. His wife said, "Where are you going?"
He said, "To the bathroom to get my teeth."

No, you cannot step in the same river twice. It is impossible. Don't cling; if you cling you create a hell. Clinging is hell, and a nonclinging consciousness is always in heaven. One moves with the mood, one accepts the mood, one accepts the change; there is no grudge, no complaint about it because this is how life is, things are. You can fight, but you cannot change.

When somebody is young, of course there are different moods because youth has different seasons and moods. How can an old man have the same? And an old man will look very foolish with those moods. How can an old man say the same thing? Everything has changed. When you are young you are romantic, inexperienced, dreamy. When you are old all the dreams have gone. Nothing is bad in it, because when the dreams are gone you are nearer and closer to reality -- now you understand more. You are less of a poet because you cannot dream now, but nothing is wrong. Dreaming was a mood, a season -- it changes. And one has to be true to the state in which one finds oneself at a certain point.

Be true to your changing self, because that is the only reality. That's why Buddha says there is no self. You are a river. There is no self because there is nothing unchanging in you. Buddha was thrown out of India because the Indian mind, particularly the brahmins, the Hindus, believed in a permanent self, ATMA. They always said that something is permanent, and Buddha said only change is permanent -- nothing is permanent.

Why do you want to be a permanent thing? Why do you want to be dead?... because only a dead thing can be permanent. Waves come and go, that's why the ocean is alive. If waves stop, everything will stop in the ocean. It will be a dead thing. Everything lives through change -- and change means changing to the polarity. You move from one pole to another; that's how you again and again become alive and fresh. In the day you work hard, and in the night you relax and go into sleep. Again in the morning you are alive and fresh to work. Have you ever observed the polarity?

Work is against relaxation. If you work hard you become tense, tired, exhausted, but then you fall into the deep valley of rest, a deep relaxation. The surface is far away, you move to the center. You are no more the identity you are on the surface, no more the name, the ego; nothing from the surface is carried. You

simply forget who you are, and in the morning you are fresh. This forgetfulness is good, it makes you fresh. Just try for three weeks not to sleep -- you will go mad, because you have forgotten to move to the opposite.

If Aristotle is right, then if you don't sleep at all, if you don't move to the opposite, then you will become an enlightened man. You will be MAD. And it is because of Aristotle that there are so many mad people in the West. If they don't listen to the East, or to Heraclitus, sooner or later the whole West is going to be mad. It is bound to be so because you have lost the polarity. Logic will say something else. Logic will say rest the whole day, practice rest the whole day, so that in the night you can go into a deep sleep -- this is logical. This is logical: practice rest! This is what rich people do: they rest the whole day, then they have insomnia and they say, "We cannot sleep." And they are practicing the whole day -- lying on their beds, lying on their easy chairs, resting and resting and resting. And then in the night, suddenly they find that they cannot sleep. They have followed Aristotle, they are logical.

One day Mulla Nasruddin went to his doctor. Coughing, he entered. The doctor said, "It sounds better."

Nasruddin said, "Of course, it has to sound better -- because I practiced it the whole night."

If you practice rest the whole day, in the night you will be restless. You will change sides again and again: that is just an exercise the body is doing so that some rest becomes possible. No -- in life you cannot find a man more wrong than Aristotle. Move to the opposite: work hard in the day and you will go into a deeper sleep in the night. Go deeper in sleep, and in the morning you will find you are capable of doing tremendous work, infinite energy you have. Through rest one gains energy; through work one gains rest -- just the opposite.

People come to me and they say, "We have insomnia, we cannot sleep, so tell us some way to relax" -- they are Aristotelian.

I tell them, "There is no need for you to relax. Just go for a walk, a long walk, run madly -- two hours in the morning, two in the evening, and then rest will follow automatically. It always follows! You don't need techniques of relaxation; you need techniques of active meditation, not relaxation. You are already too relaxed; that's what insomnia is showing, that you are already too relaxed -- there is no need."

Life moves through one opposite to another. And Heraclitus says this is the secret, the hidden harmony; this is the hidden harmony. He is very poetic, he has to be. He cannot be philosophic because philosophy means reason. Poetry can be contradictory; poetry can say things which philosophers will be ashamed to say -- poetry is truer to life. And philosophers just go around and around: they never hit the point in the center, they beat around and around the bush. Poetry simply hits directly.

If you want any parallels to Heraclitus in the East, then you will find them in Zen masters, Zen poets, particularly in the poetry known as haiku. One of the great masters of haiku is Basho. Basho and Heraclitus are absolutely close, in a deep embrace; they are almost one. Basho has not written anything in a philosophical way; he has written in small haikus, just three-line, seventeen-syllable haikus, just small pieces. Heraclitus has also written fragments; he has not written a system like Hegel, Kant; he is not a systematizer -- just oracular maxims. Each fragment is complete in itself, just like a diamond; each cut to its perfection in itself, no need to be related to another. He has spoken in an oracular way.

The whole method of the oracular maxim has disappeared from the West. Only Nietzsche wrote in the same way again: his book, Thus Spake Zarathustra consists of oracular maxims -- but since Heraclitus, only Nietzsche. In the East, everybody who has been enlightened has written in that way. That is the way of the Upanishads, the Vedas, Buddha, Lao Tzu, Chuang Tzu, Basho: just maxims. They are so small that you have to penetrate them, and just by trying to understand them you will change and your intellect cannot cope with them. Says Basho in a small haiku:

Old pond frog jump
in water
sound

Finished! He has said everything. Pictorial: you can see an ancient pond, a frog sitting on the bank, and... the jump of the frog. You can see the splash, and the sound of water. And, says Basho, everything has been said. This is all life is: An ancient pond... a jump of the frog, the sound of water -- and silence. This is what you are; this is what everything is -- and silence.

The same way Heraclitus talks in his river fragment. First he uses the sounds of a river -- AUTOISI POTAMOISI; before he says something he uses the sounds of the river, and then he gives the maxim: You cannot step twice in the same river. He is a poet, but no ordinary poet -- a poet Hindus have always called a

RISHI. There are two types of poets. One who is still dreaming and creating poetry out of his dreams -- a Byron, a Shelley, a Keats. Then there is another type of poet, a rishi, who is no longer dreaming -- he looks at the reality, and out of the reality poetry is born. Heraclitus is a rishi, a poet who is no longer dreaming, who has encountered existence. He is the first existentialist in the West.
Now, try to penetrate his oracular maxims.

THE HIDDEN HARMONY
IS BETTER THAN THE OBVIOUS.

Why? Why is the hidden harmony better than the obvious? -- because the obvious is on the surface, and the surface can deceive and the surface can be cultivated, conditioned. At the center you are existential, on the surface you are social. Marriage is on the surface, love is at the center. Love has a hidden harmony, marriage has an obvious harmony.

Just go to some friend's house. If you look through the window and the husband and wife are fighting, their faces ugly, the moment you enter everything changes: they are so polite, they are talking to each other so lovingly. This is a harmony that is obvious, a harmony that is on the surface. But deep down there is no harmony, it is just a mannerism, it is just for display. A real man may appear unharmonious on the surface, but he will always be harmonious in the center. Even if he contradicts himself, in his contradictions there will be a hidden harmony. And a person who never contradicts himself, who is absolutely consistent on the surface, will not have the real harmony.

There are consistent people: if they love they love, if they hate they hate -- they don't allow opposites to mingle and meet. They are absolutely clear who their enemy is and who their friend is. They live on the surface and they create a consistency. Their consistency is not real consistency: deep down inconsistencies are boiling; on the surface they are somehow managing. You know them because you are them! On the surface you manage, but this won't help. Don't be bothered too much with the surface. Go deeper -- and don't try to choose between the opposites. You will have to live both. And if you can live both, nonattached, unattached to either, if you can live both -- if you can love and remain a witness, and you can hate and remain a witness, that witnessing will be the hidden harmony. Then you will know that these are climates, changes in season, moods that just come and go -- and you will see the gestalt in them.

This German word gestalt is beautiful. It says there is a harmony between the figure and background. They are not opposites, they APPEAR opposites. For example: in a small school you see the blackboard, and the teacher writes with white chalk on the blackboard. Black and white are opposites. Yes, for Aristotelian minds they are opposites: black is black and white is white -- they are the polarities. But why is this teacher writing with white on black? Can't she write with white on white? Can't she write with black on black? She can, but it will be useless. The black has to be the background and the white becomes the figure on it: they contrast, there is a tension between them. They are opposites and there is a hidden harmony. The white looks whiter on black; that's the harmony. On white it will simply disappear because there is no tension, no opposition.

Remember, Jesus would have disappeared if Jews had not crucified him. They made it a gestalt: the cross was the blackboard, and Jesus became whiter on it. Jesus would have completely disappeared; it is because of the cross that he has remained. And it is because of the cross that he has penetrated people's hearts more than a Buddha, more than a Mahavira. Almost half of the world has fallen in love with him -- it is because of the cross. He was a white line on a black board. Buddha is a white line on a white board. The contrast is not there, the gestalt is not there; the background is just the same as the figure.

If you simply love and can't hate, your love will not be worthwhile, it will simply be useless. It will have no intensity in it, it will not be a flame, it will not be a passion; it will be simply cold. It becomes a passion -- and passion is a beautiful word because passion has intensity. But how does it become a passion? -- because the same man is capable of hate also. Compassion has an intensity if the same man is capable of anger also. If he is simply incapable of anger, then his compassion will be just impotent -- just impotent! He is helpless, that's why compassion is there. He cannot hate, that's why he loves. When you love in spite of hate, there is passion. Then it becomes a figure and background phenomenon, then there is a gestalt.

And Heraclitus is talking of the deepest gestalt. The obvious harmony is no harmony really, the hidden harmony is the real harmony. So don't try to be consistent on the surface; rather, find a consistency between the deep inconsistencies, find a harmony between the deepest opposites.

THE HIDDEN HARMONY
IS BETTER THAN THE OBVIOUS.

That is the difference between a religious man and a moral man. A moral man is just harmonious on the surface; a religious man is harmonious at the center. A religious man is bound to be contradictory; a moral man is always consistent. You can rely on a moral man; you cannot rely on a religious man. A moral man is predictable; a religious man, never. How Jesus will behave nobody knows -- even his close disciples were not aware, they couldn't predict him. This man is unpredictable. He talks of love and then he takes a whip in the temple and chases the moneychangers out. He talks of compassion, he talks in terms of "love your enemy," and he upsets the whole temple -- he is rebellious. A man who talks of love seems to be inconsistent.

Bertrand Russell has written a book, Why I am not a Christian. In that book he raises all these inconsistencies. He says, "Jesus is inconsistent and looks neurotic. Somewhere he says love your enemy, and then he behaves in such an angry way -- not only with persons, even with trees -- he curses a fig tree. They came near the fig tree and they were hungry, but it was not the season at all for figs to come. They looked at the tree and there were no fruits, and it is said Jesus cursed the tree. What type of man is this? And he talks of love!"

He has a hidden harmony, but Bertrand Russell cannot find it because he is the modern Aristotle. He cannot find it, he cannot understand it. It is good that he is not a Christian -- very, very good. He cannot be a Christian, he cannot be a religious man. He is a moralist; each act should be consistent -- but with what? With whom? With whom should it be consistent? With your past? My one assertion should be consistent with another -- why? It is possible only if the river is not flowing.

Have you watched a river? Sometimes it is going left, sometimes it is going right, sometimes to the south, sometimes to the north, and you will see that this river is very inconsistent -- but there is a hidden harmony: it reaches the ocean. Wherever it is going, the ocean is the goal. Sometimes it has to move towards the south because the slope is towards the south; sometimes it has to move just the opposite way, towards the north, because the slope is towards the north -- but in every direction it is finding the same goal: it is moving towards the ocean. And you will see that it has reached.

Think of a river which is consistent, which says, "I will always move to the south because how can I move to the north? -- people will say I am inconsistent." This river will never reach the ocean. The rivers of Russells and Aristotles never reach the ocean; they are too consistent, too much on the surface. And they don't know the hidden harmony -- that through opposites you can seek the same goal. The same goal can be sought through the opposites. That possibility is completely unknown to them -- that possibility is there.

THE HIDDEN HARMONY
IS BETTER THAN THE OBVIOUS.

... But difficult, you will be in constant difficulty. People expect consistency from you and the hidden harmony is not a part of the society. It is part of the cosmos, but not of the society. Society is a manmade affair, and society has worked out the whole plan as if everything is static. Society has created moralities, codes, as if everything is unmoving. That's why moralities continue for centuries together. Everything changes and dead rules continue. Everything goes on changing and the so-called moralists always go on preaching the same things which are absolutely irrelevant -- but they are consistent with their past. Absolutely irrelevant things go on....

For example: in the times of Mohammed, in Arabian countries there were four times more women than men, because the Arabians were warriors and continuously warring and killing each other, murderers. And women have never been so foolish, so they survived four times more; then what to do? In the whole society, if there are four times more women than men, then you can understand it will be too difficult for any morality to exist there. Many problems will arise. So Mohammed made a rule that every Mohammedan could marry four women... they are still following the rule.

Now it has become an ugly thing, but they say they are consistent with the Koran. Now the whole situation is different, absolutely different: there are not four times more women now -- but they follow the

rule. And the thing that was a beautiful response in a particular historic situation is now ugly, absolutely ugly. But they will follow it because Mohammedans are very consistent people. They can't change; and they cannot consult Mohammed again, he is not there. And Mohammedans are very, very cunning: they have closed the door for any prophet to come again; otherwise he will do something, make some change. So this Mohammed is the last -- the door is closed even if Mohammed himself wants to come. He cannot come because they have closed the door. It always happens. Moralists always close the door because any new prophet will always create trouble, because a new prophet cannot be consistent with old rules. He will live the moment. He will have his own discipline -- consistent with the reality now, but what is the guarantee that it will be consistent with the past? There is no guarantee, it is not going to be so. So every moral tradition closes the door.

Jainas have closed their door: they say Mahavira is the last, now no more TIRTHANKARAS. Mohammedans say Mohammed is the last; Christians say Jesus is the only begotten son of God, now no more -- all doors closed. Why do moralists always close the doors? -- just as a safety measure, because if a prophet comes, a man who lives moment-to-moment, he will topsy-turvy everything, he will create a chaos. Somehow you get settled: a church, a morality, a code; everything fixed -- and you follow the rules. On the surface you attain an obvious harmony. Again a prophet comes and he recreates everything, disturbs everything; he starts creating everything anew again.

A moralist is a man on the surface. He lives for the rules, rules are not for him. He is for the scriptures, scriptures are not for him. He follows the rules, but he doesn't follow awareness. If you follow awareness, witnessing, you will attain to a hidden harmony. Then you are not bothered by the opposite, you can use it. And once you can use the opposite, you have a secret key: you can make your love more beautiful through hate.

Hate is not the enemy of love. It is the very salt that makes love beautiful -- it is the background. Then you can make your compassion intense through anger, then it is not the opposite. And this is the meaning of Jesus when he says, "Love your enemies." This is the meaning: Love your enemies, because enemies are not enemies -- they are friends, you can use them. In a hidden harmony they fall and become one.

Anger is the enemy -- use it, make it a friend! Hate is the enemy -- use it, make it a friend! Allow your love to grow deeper through it, make it a soil -- it becomes a soil.

This is the hidden harmony of Heraclitus: Love the enemy, use the opposite. The opposite is not the opposite, it is just the background.

OPPOSITION BRINGS CONCORD.
OUT OF DISCORD
COMES THE FAIREST HARMONY.

Never is Heraclitus surpassed.

OPPOSITION BRINGS CONCORD.
OUT OF DISCORD
COMES THE FAIREST HARMONY.

IT IS IN CHANGING
THAT THINGS FIND REPOSE.
PEOPLE DO NOT UNDERSTAND
HOW THAT WHICH IS AT VARIANCE WITH ITSELF,
AGREES WITH ITSELF.

THERE IS A HARMONY IN THE BENDING BACK,
AS IN THE CASE OF THE BOW AND LYRE.
THE NAME OF THE BOW IS LIFE,
BUT ITS WORK IS DEATH.

Of course, to the rationalist he will seem to be speaking in riddles, obscure, dark. But is he? He is so

crystal clear if you can see, he is so luminous. But if you are addicted to the rational mind it becomes difficult, because he says that out of disharmony the fairest harmony is born, opposition brings concord, love the enemy.

Life will be absolutely saltless if the opposition is simply destroyed. Just think of a world where evil doesn't exist. Do you think good will exist? Just think of a world where there is no sinner. Do you think all will be saints? The saint cannot exist without the sinner -- the saint needs the sinner. The sinner cannot exist without the saint -- the sinner needs the saint. There is a harmony, a hidden harmony: they are polarities. And life is beautiful because of both. God cannot exist without the Devil. God is eternal, the Devil is also eternal.

People come to ask me, they say, "Why? If God exists why is there so much misery, evil, bad -- why?" It is because God cannot exist without them -- that is the background. God alone without the Devil will be just tasteless, just tasteless -- you can vomit him, but you cannot eat him -- just tasteless, nauseous. He knows the hidden harmony; he cannot exist without the Devil, so don't hate the Devil -- use him. If God is using him, why not you? If God cannot exist without him, how can you? So real saints, saints who have an intensity, are just like Gurdjieff.

Alan Watts has written about Gurdjieff: "He is the holiest rascal I have ever known!" And it is so: he is a rascal -- but the holiest. God himself is that rascal, the holiest. If you cut out the Devil, simultaneously you have killed God. The game needs two parties.

When Adam was tempted by the Devil it was God himself who was tempting him. It is a conspiracy. The serpent is in the service of God, the Devil also. The very word Devil is beautiful; it comes from a Sanskrit root which means the divine. Divine comes from the same root, DEV, as Devil; both words come from the same root. It is as if the root is one, only the branches are different: on one branch the Devil, on another branch the divine -- but the root is the same: DEV. There must be a conspiracy, otherwise the game cannot continue. There must be a deep harmony -- that is the conspiracy. Here God says to Adam, "You are not to eat from this tree of knowledge." Now the conspiracy starts, the game starts; now, the first rules are being set.

Christianity has missed many beautiful things because it has tried to create an obvious harmony, and for twenty centuries Christian theologians have been worried about the Devil: "How to explain him?" There is no need, it is simple, Heraclitus knows. It is very simple, no need to explain. But Christians have been worried because if the Devil is, God must have created him; otherwise, how is he there?

If the Devil is there, God must be allowing him to be there; otherwise, how can he be there? And if God cannot destroy him your God becomes impotent; then you cannot call him omnipotent. And if God created the Devil without knowing that he was going to be the Devil, then he is not omniscient, all-knowing. He created the Devil not knowing that this was going to disturb the whole world. He created Adam not knowing that he would eat the fruit of the tree. He prohibited it! -- then he is not omniscient, all-knowing. If the Devil is there, then God cannot be omnipresent because who is present in the Devil? Then he cannot be everywhere; at least he is not there in the Devil's heart. And if he is in the Devil's heart, then why condemn the poor Devil?

There is a conspiracy -- a hidden harmony. God prohibited Adam from eating just to tempt him. This is the first temptation, because whenever you say, "Don't do this," temptation has entered. The Devil comes only later on -- the first temptation is from God himself. Otherwise, in the garden of Eden there were millions of trees, so if Adam had been left to himself it is almost impossible that he would have found the tree of knowledge -- almost impossible, unbelievable!

Even up to now we have not been able to find all the trees of this earth. Many trees still remain unknown, uncategorized, many species still have to be discovered. And this earth is nothing -- the garden of Eden was God's garden: millions and millions of trees, infinite. Left to themselves, alone, Adam and Eve would never have found it -- but God tempted them. This I insist: the temptation comes from God. And the Devil is just the other partner in the game. He tempted, "Don't eat!" -- and immediately the tree was known, and then the desire must have come. Why does God prohibit? There must be something to it. And it is not prohibited to God, he himself eats from it; and just for us it is prohibited -- the mind has started to function, the game starts. Then, just as a partner in the conspiracy, the Devil comes, the serpent, and he says, "Eat it! -- because if you eat, you will be like gods." And that is the deepest desire in the human mind, to be like gods.

The Devil did the trick because he knows the conspiracy. He didn't approach Adam directly, he approached through Eve -- because if you want to tempt man, you can tempt him only through woman;

otherwise, directly, there is no temptation. Every temptation comes through sex, every temptation comes through woman. Woman is more important for the Devil to play the game because it is impossible to say no to a woman who loves you. You can say no to the Devil, but to the woman...? And the Devil comes in the form of the serpent. That is just a phallic symbol, a symbol for the sex organ, because there is nothing like the serpent to represent the male sex organ -- they are exactly alike. And through woman it comes, because how can you say no to a woman?

Mulla Nasruddin had arranged for his wife to go to the mountains for her asthma. But his wife was not willing, she refused. She said, "I am afraid that the mountain air is going to disagree with me."

Mulla Nasruddin said, "My dear, don't you be worried. There is no mountain air so brave as to disagree with you! Don't be worried."

It is impossible to disagree with a woman you love, so women become easy conspirators with the Devil. Then the temptation entered, and Adam ate the apple on the tree, the fruit of knowledge -- and that's why you are out of the garden of Eden... and the game continues.

It is a deep hidden harmony. God cannot function alone. It would be just like electricity functioning with only a positive pole, no negative pole; he would be functioning only with man, no woman. No, he had tried it before -- he failed. He first made Adam, but he failed because with Adam alone the game was not going on, there was no go. Then he created woman, and the first woman he created was not Eve. The first woman was Lilith -- but she must have believed in the women's liberation movement. She created trouble because she said, "I am just as independent as you." And the first day when they were going to sleep the trouble came because they had only one cot, one bed. So who would sleep on the bed, and who would sleep on the floor? Lilith simply said, "No! You sleep on the floor." This is how the liberation movement goes on. Adam didn't listen and Lilith disappeared. Lilith went to God and she said, "I am not going to play this game."

This is how, in the West, woman is disappearing -- Lilith is disappearing -- and the beauty and the grace and everything. And the whole game is in trouble, because there are women who say, "Don't love a man."

I was reading a pamphlet. They say, "Kill man! Murder every man! -- because if man lives, there can be no freedom for woman." But if you kill man, can you be there? The game needs both.

Lilith disappeared, then the game could not continue, so God had to create a woman. That's why he tried one bone of man himself this time, because to bring a separate woman would again create trouble. So he took a rib out of Adam and created a woman. Hence, there is a polarity and still a unity. They are two and still they belong to the same body. That is the meaning: they are two, opposites, and still they belong to the same body, deep down the same root; they are one body deep down. That's why when they meet in a deep, loving embrace, they become one body. They come to that state where Adam was, alone; they become one, meet and merge.

There is opposition for the game, but still there is oneness deep within. These two things are needed for the game to continue: opposition, and still harmony. If there is absolute harmony the game will disappear -- because with whom will you play? And if there is complete discord, opposition absolute, no harmony, then too the game will disappear.

Harmony in discord, oneness in opposition, is the key of all mysteries.

IT IS IN CHANGING
THAT THINGS FIND REPOSE.

PEOPLE DO NOT UNDERSTAND
HOW THAT WHICH IS AT VARIANCE WITH ITSELF,
AGREES WITH ITSELF.

The Devil agrees with God, God agrees with the Devil -- that's why the Devil exists.

THERE IS A HARMONY IN THE BENDING BACK,
AS IN THE CASE OF THE BOW AND LYRE.

A musician plays with a bow and a lyre; the opposition is just on the surface. On the surface it is a clash, a struggle, a fight, a discord, but there comes beautiful music out of it.

OPPOSITION BRINGS CONCORD.
OUT OF DISCORD
COMES THE FAIREST HARMONY....

THE NAME OF THE BOW IS LIFE,
BUT ITS WORK IS DEATH.

And death is its work, the ultimate result. Death and life are not two either.

THE NAME OF THE BOW IS LIFE,
BUT ITS WORK IS DEATH.

So death cannot be really the opposite -- it must be the lyre. If the name of the bow is life, then the name of the lyre must be death. And between these two the fairest harmony of life comes up.

You are just in the middle between death and life -- you are neither. So don't cling to life and don't be afraid of death. You are the music between the lyre and the bow. You are the clash and the meeting and the merging, and the harmony, and the fairest that is born out of it.

Don't choose!

If you choose, you will be wrong. If you choose, you will become attached to one, identified with one. Don't choose!

Let life be the bow, let death be the lyre -- and you be the harmony, the hidden harmony.

THE HIDDEN HARMONY IS BETTER THAN THE OBVIOUS.

The Hidden Harmony

Chapter #2
Chapter title: Fast Asleep Even While Awake

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MEN ARE AS FORGETFUL AND HEEDLESS
IN THEIR WAKING MOMENTS
OF WHAT IS GOING ON AROUND THEM
AS THEY ARE DURING THEIR SLEEP.

FOOLS, ALTHOUGH THEY HEAR,
ARE LIKE THE DEAF;
TO THEM THE ADAGE APPLIES

THAT WHENEVER THEY ARE PRESENT
THEY ARE ABSENT.

ONE SHOULD NOT ACT OR SPEAK
AS IF HE WERE ASLEEP.

THE WAKING HAVE ONE WORLD IN COMMON;
SLEEPERS HAVE EACH A PRIVATE WORLD OF HIS OWN.

WHATEVER WE SEE WHEN AWAKE IS DEATH,
WHEN ASLEEP, DREAMS.

Heraclitus touches the deepest problem of man: that is -- fast asleep even while awake.

You sleep when you sleep, but you also sleep while you are awake. What is the meaning of it? -- because this is what Buddha says, this is what Jesus says, this is what Heraclitus says. You look wide awake, but that is only appearance; deep within you the sleep continues.

Even right now you are dreaming within: a thousand and one thoughts continue and you are not conscious of what is happening, you are not aware of what you are doing, you are not aware of who you are. You move as people move in sleep.

You must have known somebody who moves, does this or that, in sleep, and then goes back to sleep again. There is a disease called somnambulism. Many people in the night get up from their beds; their eyes are open, they can move! They can move, they can find the door. They will go to the kitchen, they will eat something; they will come back and they will go to bed. And if you ask them in the morning, they don't know anything about it. At the most, if they try to remember it they will see that they had a dream that night, that they woke up, they went into the kitchen. But it was a dream, at the most; even that is difficult to remember.

Many people have committed crimes; many murderers when in the court say that they don't know, they don't remember ever having done such a thing. It is not that they are deceiving the court -- no. Now psychoanalysts have come to find that they are not deceiving, they are not being untrue; they are absolutely truthful. They did commit the murder -- when they were fast asleep they did commit it -- as if in a dream. This sleep is deeper than ordinary sleep. This sleep is like being drunk: you can move a little, you can do a little, you can be a little aware also -- but drunk. You don't know what is exactly happening. What have you done in your past? Can you exactly recollect it, why you did what you did? What happened to you? Were you alert when it was happening? You fall in love not knowing why; you become angry not knowing why. You find excuses, of course; you rationalize whatsoever you do -- but rationalization is not awareness.

Awareness means that whatsoever is happening in the moment is happening with complete consciousness; you are present there. If you are present when anger is happening, anger cannot happen. It can happen only when you are fast asleep. When you are present, immediate, transformation starts in your being, because when you are present, aware, many things are simply not possible. All that is called sin is not possible if you are aware. So, in fact, there is only one sin and that is unawareness.

The original word sin means to miss. It doesn't mean to commit something wrong; it simply means to miss, to be absent. The Hebrew root for the word sin means to miss. That exists in a few English words: misconduct, misbehavior. To miss means not to be there, doing something without being present there -- this is the only sin. And the only virtue: while you are doing something you are fully alert -- what Gurdjieff calls selfremembering, what Buddha calls being rightly mindful, what Krishnamurti calls awareness, what Kabir has called SURATI. To be there! -- that's all that is needed, nothing more. You need not change anything, and even if you try to change you cannot.

You have been trying to change many things in you. Have you succeeded? How many times have you decided not to be angry again? What happened to your decision? When the moment comes you are again in the same trap: you become angry, and after the anger has gone, again you repent. It has become a vicious circle: you commit anger and then you repent, then you are ready again to commit it. Remember, even while you are repenting you are not there; that repentance is also part of sin. That's why nothing happens. You go

on trying and trying and you take many decisions and you take many vows, but nothing happens -- you remain the same. You are exactly the same as when you were born, not even a slight change has happened in you. Not that you have not tried, not that you have not tried enough -- you have tried and tried and tried and you fail, because it is not a question of effort. More effort won't help. It is a question of being alert, not of effort.

If you are alert, many things simply drop; you need not drop them. In awareness certain things are not possible. And this is my definition, there is no other criterion. You cannot fall in love if you are aware; then falling in love is a sin. You can love but it will not be like a fall, it will be like a rise.

Why do we use the term falling in love? It is a falling; you are falling, you are not rising. When you are aware, falling is not possible -- not even in love. It is not possible, it is simply not possible. With awareness, it is impossible; you rise in love. And rising in love is a totally different phenomenon from falling in love. Falling in love is a dream state. That's why people who are in love, you can see it from their eyes: as if they are more asleep than others, intoxicated, dreaming. You can see from their eyes because their eyes have a sleepiness. People who rise in love are totally different. You can see they are no more in a dream, they are facing the reality and they are growing through it.

Falling in love you remain a child; rising in love you mature. And by and by love becomes not a relationship, it becomes a state of your being. Then it is not that you love this and you don't love that, no -- you are simply love. Whosoever comes near you, you share with them. Whatsoever is happening, you give your love to it. You touch a rock and you touch as if you are touching your beloved's body. You look at the tree and you look as if you are looking at your beloved's face. It becomes a state of being. Not that you are in love -- now you ARE love. This is rising, this is not falling.

Love is beautiful when you rise through it, and love becomes dirty and ugly when you fall through it. And sooner or later you will find that it proves poisonous, it becomes a bondage. You have been caught in it, your freedom has been crushed, your wings have been cut; now you are free no more. Falling in love you become a possession: you possess and you allow somebody to possess you. You become a thing, and you try to convert the other person you have fallen in love with into a thing.

Look at a husband and a wife: they both have become like things, they are persons no more. Both are trying to possess each other. Only things can be possessed, persons never. How can you possess a person? How can you dominate a person? How can you convert a person into a possession? Impossible! But the husband is trying to possess the wife; the wife is trying the same. Then there is a clash, then they both become basically enemies, then they are destructive to each other.

It happened: Mulla Nasruddin walked into the office of a cemetery and complained to the manager: "I know well that my wife is buried here in your cemetery but I can't find her grave."

The manager checked in his register and asked, "What is her name?"

So Mulla said, "Mistress Mulla Nasruddin."

He looked again and he said, "There is no Mistress Mulla Nasruddin, but there is a Mulla Nasruddin." So he said, "We are sorry, it seems something has gone wrong in the register."

Nasruddin said, "Nothing is wrong. Where is the grave of Mulla Nasruddin? -- because everything is in my name." Even the grave of his wife!

Possession... everybody goes on trying to possess: the beloved, the lover. This is no longer love. In fact when you possess a person, you hate, you destroy, you kill; you are a murderer. Love should give freedom; love IS freedom. Love will make the beloved more and more free, love will give wings, and love will open the vast sky. It cannot become a prison, an enclosure. But that love you don't know because that happens only when you are aware; that quality of love comes only when there is awareness. You know a love which is a sin, because it comes out of sleep.

And this is so for everything you do. Even if you try to do something good, you harm. Look at the do-gooders: they always do harm, they are the most mischievous people in the world. Social reformers, so-called revolutionaries, they are the most mischievous people. But it is difficult to see where their mischief lies because they are very good people, they are always doing good to others -- that is their way of creating an imprisonment for the other. If you allow them to do something good to you, you will be possessed.

They start by massaging your feet, and sooner or later you will find their hands reach your neck; at the feet they start, at the neck they end -- because they are unaware, they don't know what they are doing. They have learnt a trick: that if you want to possess someone, do good. They are not even conscious that they have learnt this trick. But they will do harm because anything, anything that tries to possess the other

person, whatsoever its name or form, is irreligious, is a sin. Your churches, your temples, your mosques, they have all committed sins on you because they all became possessors, they all became dominations.

Every church is against religion because religion is freedom. Why does it happen then? Jesus tries to give freedom, wings to you. Then what happens, how does this church come in? It happens because Jesus lives on a totally different plane of being, the plane of awareness; and those who listen to him, those who follow him, they live on the plane of sleep. Whatsoever they hear, interpret, it is interpreted through their own dreams -- and whatsoever they create is going to be a sin. Christ gives you religion and then people who are fast asleep convert it into a church.

It is said that once Satan, the devil, was sitting under a tree, very sad. A saint was passing; he looked at Satan and he said, "We have heard that you never rest, you are always doing some mischief or other somewhere or other. What are you doing here sitting under the tree?"

Satan was really depressed. He said, "It seems my work has been taken over by the priests, and I cannot do anything -- I am completely unemployed. Sometimes I have the idea of committing suicide because these priests are doing so well." Priests have done so well because they converted freedom into imprisonments, they converted truth into dogmas -- they converted everything from the plane of awareness to the plane of sleep. Try to understand what this sleep exactly is, because if you can feel what it is you have already started to become alert, already -- already you are on the way to go out of it. What is this sleep? How does it happen? What is the mechanism? What is its modus operandi?

The mind is always either in the past or in the future. It cannot be in the present, it is absolutely impossible for the mind to be in the present. When you are in the present, the mind is there no more because mind means thinking. How can you think in the present? You can think about the past; it has already become part of the memory, the mind can work it out. You can think about the future; it is not yet there, the mind can dream about it. Mind can do two things: either it can move into the past; there is space enough to move, the vast space of the past -- you can go on and on and on. Or the mind can move into the future; again vast space, no end to it -- you can imagine and imagine and dream. But how can mind function in the present? It has no space for the mind to make any movement.

The present is just a dividing line, that's all. It has no space. It divides the past and the future; just a dividing line. You can be in the present but you cannot think; for thinking, space is needed. Thoughts need space, they are just like things -- remember it. Thoughts are subtle things, they are material; thoughts are not spiritual, because the dimension of the spiritual starts only when there are no thoughts. Thoughts are material things, very subtle, and every material thing needs space. You cannot be thinking in the present; the moment you start thinking it is already the past.

You see the sun is rising; you see and you say, "What a beautiful sunrise!" -- it is already the past. When the sun is rising there is not even space enough to say, "How beautiful!" because when you posit these two words "How beautiful!" the experience has already become past, the mind already knows it in the memory. But exactly when the sun is rising, exactly when the sun is on the rise, how can you think? What can you think? You can be with the rising sun, but you cannot think. For you there is enough space, but not for thoughts.

A beautiful flower in the garden and you say, "A beautiful rose"; now you are not with this rose this moment; it is already a memory. When the flower is there and you are there, both present to each other, how can you think? What can you think? How is thinking possible? There is no space for it. The space is so narrow -- in fact there is no space at all -- that you and the flower cannot even exist as two because there is not enough space for two, only one can exist.

That's why in a deep presence you are the flower and the flower has become you. You are also a thought -- the flower is also a thought in the mind. When there is no thinking, who is the flower and who is the one who is observing? The observer becomes the observed. Suddenly boundaries are lost. Suddenly you have penetrated, penetrated into the flower and the flower has penetrated into you. Suddenly you are not two -- one exists.

If you start thinking, you have become two again. If you don't think, where is the duality? When you exist with the flower, not thinking, it is a dialogue, not a duologue but a dialogue. When you exist with your lover it is a dialogue, not a duologue, because the two are not there. Sitting by the side of your lover, holding the hand of your beloved, you simply exist. You don't think of the days past, gone; you don't think of the future reaching, coming -- you are here, now. And it is so beautiful to be here and now, and so intense; no thought can penetrate this intensity. And narrow is the gate, narrow is the gate of the present. Not even two can enter into it together, only one. In the present, thinking is not possible, dreaming is not

possible, because dreaming is nothing but thinking in pictures. Both are things, both are material.

When you are in the present without thinking, you are for the first time spiritual. A new dimension opens -- that dimension is awareness. Because you have not known that dimension Heraclitus will say you are asleep, you are not aware. Awareness means to be in the moment so totally that there is no movement toward the past, no movement toward the future -- all movement stops. That doesn't mean that you become static. A new movement starts, a movement in depth.

There are two types of movement. And that is the meaning of Jesus' cross: it shows two movements, a crossroads. One movement is linear: you move in a line, from one thing to another, from one thought to another, from one dream to another dream; from A you move to B, from B you move to C, from C you move to D. This way you move -- in a line, horizontal. This is the movement of time; this is the movement of one who is fast asleep. You can go like a shuttle, back and forth -- the line is there. You can come from B to A, or you can go from A to B -- the line is there. There is another movement which is in a totally different dimension. That movement is not horizontal, it is vertical. You don't go from A to B, from B to C; you go from A to a deeper A: from A1 to A2, A3, 4, in depth -- or in height.

When thinking stops, the new movement starts. Now you fall into depth, in an abyss-like phenomenon. People who are meditating deeply, they come to that point sooner or later; then they become afraid because they feel as if an abyss has opened -- bottomless, you feel dizzy, you become afraid. You would like to cling to the old movement because it was known; this feels like death. That is the meaning of Jesus' cross: it is a death. Going from the horizontal to the vertical is death -- that is the real death.

But it is death only from one side; on the other side it is resurrection. It is dying, to be born; it is dying from one dimension to be born in another dimension. Horizontal you are Jesus, vertical you become Christ.

If you move from one thought to another you remain in the world of time. If you move into the moment, not into thought, you move into eternity; you are not static -- nothing is static in this world, nothing can be static -- but a new movement, a movement without motivation. Remember these words. On the horizontal line you move because of motivation. You have to achieve something -- money, prestige, power, or God, but you have to achieve something; a motivation is there. A motivated movement means sleep.

An unmotivated movement means awareness -- you move because to move is sheer joy, you move because movement is life, you move because life is energy and energy is movement. You move because energy is delight -- not for anything else. There is no goal to it, you are not after some achievement. In fact you are not going anywhere, you are not going at all -- you are simply delighting in the energy. There is no goal outside the movement; movement has its own intrinsic value, no extrinsic value. A Buddha also lives, a Heraclitus lives, I am here living, breathing -- but a different type of movement... unmotivated.

Somebody was asking me a few days ago, "Why do you help people in meditation?"

I told him, "This is my delight. There is no why to it -- I simply enjoy." Just like a person enjoys planting seeds in the garden, waiting for the flowers, when you flower I enjoy. It is a gardening. When somebody flowers it is a sheer delight. And I share. There is no goal to it. If you fail, I am not going to be frustrated. If you don't flower, that too is okay, because flowering cannot be forced. You cannot open a bud forcibly -- you can, but then you kill it. It may look like a flowering; it is not a flowering.

The whole world moves, existence moves, into eternity; mind moves in time. Existence is moving into the depth and the height, and mind moves backwards and forwards. Mind moves horizontally: that is sleep. If you can move vertically, that is awareness.

Be in the moment. Bring your total being in the moment. Don't allow the past to interfere, and don't allow the future to come in. The past is no more, it is dead. And as Jesus says, "Let the dead bury their dead." The past is no more! Why are you worried about it? Why do you go on chewing it again and again and again? Are you mad? It is no more; it is just in your mind, it is just a memory. The future is not yet. What are you doing thinking about the future? That which is not yet, how can you think about it? What can you plan about it? Whatsoever you do about it is not going to happen, and then you will be frustrated, because the whole has its own plan. Why do you try to have your own plans against it?

The existence has its own plans, it is wiser than you -- the whole has to be wiser than the part. Why are you pretending to be the whole? The whole has its own destiny, its own fulfillment. Why do you bother about it? And whatsoever you do will be a sin because you will be missing the moment, this moment. And if it becomes a habit -- as it becomes; if you start missing, it becomes a habitual form -- then when the future has come again you will be missing it because it will not be a future when it comes, it will be a present. Yesterday you were thinking about today because then it was tomorrow; now it is today and you are thinking about tomorrow, and when the tomorrow comes it will become today -- because anything that

exists here and now, it cannot exist otherwise. And if you have a fixed mode of functioning such that your mind always looks at tomorrow, then when will you live? Tomorrow never comes. Then you will go on missing -- and this is sin. This is the meaning of the Hebrew root of "to sin." The moment the future enters, time enters. You have sinned against existence, you have missed. And this has become a fixed pattern: robotlike, you go on missing.

I have people coming to me from faraway countries. When they are there they think about me and they get very much excited about me, and they read and they think and they dream. When they come here they start thinking about their homes; the moment they reach they are already going back! Then they start thinking about their children, their wives and their jobs and this and that and a thousand and one things. And I see the whole foolishness. Again they will be back there and then they will be thinking about me. They miss, and this is sin.

While you are here with me, be here with me; be totally here with me so that you can learn a new mode of movement, so that you can move into eternity, not in time.

Time is the world and eternity is God; horizontal is the world, vertical is God. Both meet at a point -- that is where Jesus is crucified. Both meet, the horizontal and the vertical, at a point -- that point is here and now. From here and now you can go on two journeys: one journey in the world, in the future; the other journey into God, into depth. Become more and more aware, become more and more alert and sensitive to the present.

What will you do? How can it become possible? -- because you are so fast asleep that you can make that a dream also. You can make that itself a thinking object, a thinking process. You can become so tense about it that just because of it you cannot be in the present. If you think too much about how to be in the present, this thinking won't help. If you feel too much guilt... if you sometimes move into the past you will; it has been such a long routine and sometimes you will start thinking about the future -- immediately you will feel guilty that you have committed a sin again. Don't become guilty; understand the sin but don't become guilty -- and this is very, very delicate. If you become guilty you have missed the whole thing. Now, in a new way, the old pattern starts: now you feel guilty because you have missed the present. Now you are thinking about the past because that present is no longer present; it is past and you are feeling guilty about it -- you are still missing.

So remember one thing: whenever you remember that you have gone to the past or into the future, don't create a problem out of it; simply come to the present, not creating any problem. It's okay! Simply bring back your awareness. You will miss millions of times; it is not going to happen right now, immediately. It can happen, but it cannot happen because of you. It is such a long, long, fixed mode of behavior that you cannot change it right now. But no worry, God is not in a hurry; eternity can wait eternally.

Don't create a tension about it. Whenever you feel you have missed, come back, that's all. Don't feel guilty; that's a trick of the mind, now it is again playing a game. Don't repent: "I again forgot." Just when you think, come back to whatsoever you are doing: taking your bath, come back; eating your food, come back; going for a walk, come back. The moment you feel you are not here and now, come back -- simply, innocently. Don't create guilt. If you become guilty then you miss the point.

There is sin and there is no guilt -- but difficult for you. If you feel there is something wrong, you become immediately guilty. The mind is very, very cunning. If you become guilty the game has started now; on new ground but the game is old. People come to me, they say, "We go on forgetting." They are so sad when they say, "We go on forgetting. We try but we remember only for a few seconds. We remain alert, selfremembering, then again it is lost -- what to do?" Nothing can be done. It is not a question of doing at all. What can you do? The only thing that can be done is not to create guilt. Simply come back.

The more you come back... simply, remember, not with a very serious face, not with much effort; simply, innocently, not creating a problem out of it, because eternity has no problems. All problems exist on the horizontal plane; this problem will also exist on the horizontal plane. The vertical plane knows no problems, it is sheer delight; without any anxiety, without any anguish, without any worry, any guilt, nothing. Be simple and come back.

You will miss many times -- it is taken for granted. But don't worry about it, that is how it is. You will miss many times but that is not the point. Don't pay much attention to the fact that you have missed many times, pay much attention to the fact that you have regained many times. Remember this. The emphasis should not be that you missed many times, it should be that you regained remembrance many times. Feel happy about it. That you miss, of course, is as it should be. You are human, have lived on the horizontal plane for many, many lives, so it is natural. The beauty is that many times you came back. You have done

the impossible; feel happy about it!

In twenty-four hours, twenty-four thousand times you will miss, but twenty-four thousand times you will regain. Now a new mode will start functioning. So many times you come back home, now a new dimension is breaking in by and by. More and more you will be able to stay in awareness, less and less you will go back and forth. The span of going back and forth will be smaller and smaller. Less and less you will forget, more and more you will remember -- you are entering the vertical. Suddenly one day, the horizontal disappears. An intensity comes to awareness and the horizontal disappears.

That is the meaning behind Shankara, Vedanta and Hindus calling this world illusory... because when awareness becomes perfect, this world, this world that you have created out of your mind, simply disappears. Another world becomes revealed to you. Maya disappears, the illusion disappears. The illusion is there because of your sleep, your unconsciousness. It is just like a dream. In the night you move in a dream, and when the dream is there it is so true. Have you ever thought in a dream, "This is not possible"? The impossible happens in a dream, but you cannot doubt it. In a dream you have such faith, in a dream nobody is skeptical, not even a Bertrand Russell. No! In a dream everybody is like a child, trusting whatsoever happens. You see your wife coming in a dream -- suddenly she becomes a horse. Not for a single moment do you say, "How can this be possible?"

Dream is trust, it is faith. You cannot doubt in a dream. Once you start doubting in a dream the rules are broken. Once you doubt, the dream starts disappearing. If even once you can remember that this is a dream, suddenly this will become a shock and the dream will shatter and you will be fully awake.

This world that you see around you is not the real world. Not that it doesn't exist. It exists -- but you are seeing it through a screen of sleep, an unconsciousness is in between. You look at it, you interpret it in your own way; you are just like a drunkard.

It happened: Mulla Nasruddin came running. He was totally drunk and the man who was operating the elevator was just going to close the door, but he somehow pushed in. It was overcrowded. Everybody became aware that he was very drunk; his breath was smelling. He tried to pretend; he tried to face towards the door, but he couldn't see anything -- his eyes, too, were drunk and sleepy. Somehow he was trying to stand, but that was not possible either. And then he felt very much embarrassed, because everybody was looking and everybody was thinking that he was completely drunk; he could feel that. Then he suddenly forgot where he was and he said, "You must be wondering why I called this meeting." Seeing that so many people were around, he thought that he had called a meeting and that the people were wondering why. By the morning he will be okay. He will himself laugh as you are laughing.

All buddhas have laughed when they awaken. Their laughter is like a lion's roar. They laugh, not at you, they laugh at the whole cosmic joke. They lived in a dream, in a sleep, intoxicated completely by desire, and through desire they looked at the existence. Then it was not the real existence, they projected their own sleep on it.

You are taking the whole existence as a screen, and then you project your own mind on it and you see things which are not there, and you don't see things which are there. And the mind has explanations for everything. If you raise a doubt, the mind explains. It creates theories, philosophies, systems, just to feel comfortable, that nothing is wrong. All philosophies exist to make life convenient, so that everything looks okay, nothing is wrong -- but everything is wrong while you are asleep.

One man came to me. He was worried; he is the father of a beautiful daughter. He was very much worried. He said, "Every morning she feels a little sick, and I have been to all the doctors and they say nothing is wrong. So what to do?"

So I told him, "You go to Mulla Nasruddin -- he is the wise guy around here and he knows everything, because I have never heard him say, `I don't know.' You go."

He went. I also followed just to see what Nasruddin would say. Nasruddin closed his eyes, contemplated on the problem, then he opened his eyes and said, "Do you give her milk before she goes to bed at night?"

The man said, "Yes!" Nasruddin said, "Now, I have found the problem: if you give milk to a child, then the child changes sides the whole night from right to left, from left to right, and through the churning the milk becomes curd. Then the curd becomes cheese, then the cheese becomes butter, then the butter becomes fat, then the fat becomes sugar, then the sugar becomes alcohol -- and, of course, in the morning she has a hangover."

This is what all the philosophies are: some explanations of things; some explanation of things which cannot be explained; pretending to know about something which is not known. But they make life convenient. You can sleep better, they are like tranquilizers.

Remember, this is the difference between religion and philosophy: philosophy is a tranquilizer, religion is a shock; philosophy helps you to sleep well, religion brings you out of sleep. Religion is not a philosophy -- it is a technique to bring you out of your unconsciousness. And all philosophies are techniques to help you to sleep well; they give you dreams, utopias.

Religion takes all dreams from you, all utopias. Religion brings you to the truth, and the truth is possible only when you are not dreaming. A dreaming mind cannot see the true. A dreaming mind will convert the truth also into a dream.

Have you ever observed: you set an alarm; in the morning you want to get up at four o'clock, you have to catch a train. Then in the morning the alarm goes off, and your mind creates a dream: you are sitting in a temple and the bells of the temple are tolling -- then everything is explained. The alarm is no longer a problem, it cannot awaken you, you have explained it away -- immediately! Mind is subtle.

And now psychoanalysts are very much worried as to how it happens, how the mind creates immediately, so immediately. It is so difficult! -- the mind must project it beforehand. How, suddenly, do you find yourself in a church or in a temple where the bells are tolling? The alarm goes off -- immediately you have an explanation within the dream. You are trying to avoid the alarm; you don't want to get up, you don't want to get up on such a cold winter night. The mind says, "This is not the alarm, this is a temple you are visiting." Everything explained, you fall asleep.

This is what philosophies have been doing, and that's why there are so many philosophies -- because everybody needs a different explanation. The explanation that helps somebody else to go into sleep will not help you. And this is what Heraclitus says in this passage.

Now try to understand him. He says:

MEN ARE AS FORGETFUL AND HEEDLESS
IN THEIR WAKING MOMENTS
OF WHAT IS GOING ON AROUND THEM
AS THEY ARE DURING THEIR SLEEP.

In sleep you are not aware of what goes on around you, but in your waking hours are you aware of what goes on around you?

Much research has been done. Ninety-eight percent of messages coming to you your mind never allows to enter -- ninety-eight percent. Only two percent is allowed to enter, and that two percent mind also interprets. I say something, you hear something else. I say something else, you interpret it in such a way that it doesn't disturb your sleep. Your mind immediately gives you an interpretation. You find a place in your mind for it and the mind absorbs it; it becomes part of the mind. That's why you go on missing Buddhas, Christs, Heraclituses, and others. They go on talking to you; they go on saying they have found something, they have experienced something, but when they say it to you, you immediately interpret it. You have your own tricks.

Aristotle was very much disturbed by Heraclitus. He found out that this man must have some defect in his character -- finished! You have categorized because he doesn't suit you, he disturbs you. Heraclitus must have been very heavy on Aristotle's mind -- because Aristotle moves on the horizontal, he is the master of that, and this man is trying to push you into the abyss. Aristotle moves on the plain ground of logic and this man is trying to push you into the mystery. Some explanation is needed. Says Aristotle, "This man has some defect, some biological, physiological, `characterological' -- some defect is there. Otherwise, why should he insist on paradox? Why should he insist on mystery? Why should he insist that there exists a harmony -- between the opposites? Opposites are opposites. There is no harmony. Life is life and death is death. Be clear about it, don't mix things -- this man seems to be a muddler."

Lao Tzu also felt the same. Lao Tzu said, "Everybody seems to be wise except me. Everybody seems to be very clever except me -- I am a fool!" Lao Tzu is one of the greatest, one of the most wise persons ever born, but he feels amidst you that he is a fool. Lao Tzu says, "Everybody seems to be so clear a thinker, I am muddle-headed." What Aristotle says to Heraclitus, Lao Tzu says about himself.

Lao Tzu says, "When somebody listens to my teaching without the mind, he becomes enlightened. If somebody listens to my teaching through the mind, then he finds his own explanations -- which have nothing to do with me. And when somebody listens, not listening at all -- there are people who listen without listening -- when somebody listens as if he is listening without listening, then he laughs at my

foolishness." And the third type of mind is the majority. And says Lao Tzu, "If the majority doesn't laugh at you, you must be aware that you must be saying something wrong. If the majority laughs, only then are you saying something true. When the majority thinks you are a fool, only then is there some possibility of your being a wise man; otherwise, there is no possibility."

Heraclitus looks muddle-headed to Aristotle. It will look so to you also because Aristotle has captured all the universities, all the colleges of the whole world. Now everywhere you are taught logic, not mystery. Everywhere you are taught to be rational, not mystic. Everybody is being trained to be clearcut. If you want to be clearcut you have to move on the horizontal; there, A is A, B is B, and A is never B. But in the mysterious abyss of the vertical, boundaries meet and merge into each other: man is woman, woman is man; right is wrong, wrong is right; dark is light, light is dark; life is death, death is life. All boundaries meet and merge. Hence, God is a mystery, not a syllogism. Those who give proofs for God are simply doing the impossible; no proof can be given for God. Proofs exist on the horizontal.

That is the meaning of trust: you fall into the abyss, you experience the abyss, you simply disappear in it... and you know. You know only when the mind is not, never before.

FOOLS, ALTHOUGH THEY HEAR,
ARE LIKE THE DEAF;
TO THEM THE ADAGE APPLIES
THAT WHENEVER THEY ARE PRESENT
THEY ARE ABSENT.

Wherever you are present, that is exactly the place where you are absent. You may be somewhere else, but not there where you are. Wherever you are, there you are not.

It is said in old Tibetan scriptures that God comes many times to you, but he never finds you there where you are. He knocks at your door, but the host is not there -- he is always somewhere else. Are you in your house, at your home, or somewhere else? How can God find you? No need to go to him, just be at home and he will find you. He is in search of you just as you are in search of him. Just be at home so when he comes he can find you. He comes, he knocks, millions of times, waits at the door, but you are never there.

Says Heraclitus:

FOOLS, ALTHOUGH THEY HEAR,
ARE LIKE THE DEAF;
TO THEM THE ADAGE APPLIES
THAT WHENEVER THEY ARE PRESENT
THEY ARE ABSENT.

This is the sleep: being absent, being not present to the present moment, being somewhere else.

It happened: Mulla Nasruddin was sitting in the coffee-house and talking about his generosity. And when he talks he goes to the very extreme as everybody does, because he forgets what he is saying. Then somebody said, "Nasruddin, if you are so generous why do you never invite us to your home? Not even for a single meal have you invited us. So what about it?"

He was so excited he forget completely about his wife. So he said, "Come on, right now!" The nearer he reached home, the more sober he became. Then he remembered his wife and then he became afraid -- thirty persons coming. Just outside the house he said, "You wait! You all know I have a wife. You also have wives so you know. Just wait. Let me first go and persuade her, then I will call you in." So he went and disappeared.

They waited and they waited and they waited and he did not come, did not come, so they knocked. Nasruddin had told his wife exactly what had happened, that he was talking too much about generosity and he had been caught. His wife said, "But we don't have anything for thirty persons, and nothing is possible at this late hour in the night."

So Nasruddin said, "You do one thing: when they knock you simply go and tell them that Nasruddin is not at home."

So when they knocked the wife came and she said, "Nasruddin is not at home."

They said, "This is surprising because we came with him, and he went in and we have not seen him go out, and we are waiting on the step, thirty persons -- he must be in. You go in and find him. He must be hiding somewhere."

His wife went in. She said, "What to do?"

Nasruddin became excited. He said, "Wait!" He came out and said, "What do you mean? He could have gone out by the back door!"

This is possible, this is happening every day to you. He forgot himself completely; that's what happened -- in the logic he forgot himself. The logic is right, the argument is right, but what do you mean: "You are waiting at the front door; he could have gone by the back door"? The logic is right but Nasruddin has completely forgotten that he himself is saying it.

You are not present. You are neither in the present to the world, nor to yourself. This is the sleep. Then how can you hear? Then how can you see? Then how can you feel? If you are not present here and now, then all doors are closed. You are a dead person, you are not alive. That's why Jesus again and again says to his hearers, listeners: "If you have ears, hear me; if you have eyes, see me!"

Heraclitus must have found many people who listen but don't hear; who see but can't see because their homes are completely empty. The master is not at home; eyes are looking, ears are hearing, but the master is not present inside. Eyes are just windows; they can't see unless you see through them. How can a window see? You have to stand at the window, only then can you see. How? -- it is just a window, it cannot feel. If you are there then it becomes totally different.

The whole body is like a house and the mind is traveling, the master is always traveling somewhere else and the house remains empty. And the life knocks at your door -- you may call it God, or whatsoever you like, the name doesn't matter; call it existence -- it knocks at the door, it is already knocking continuously, but you are never found there. This is the sleep.

ONE SHOULD NOT ACT OR SPEAK
AS IF HE WERE ASLEEP.

Act, speak, with full awareness and then you will find a tremendous change in you. The very fact that you are aware changes your acts. Then you cannot commit sin. Not that you have to control yourself, no! Control is a poor substitute for awareness, a very poor substitute; it doesn't help much. If you are aware, you need not control anger; in awareness anger never arises. They cannot exist together; there is no coexistence for them. In awareness jealousy never arises. In awareness many things simply disappear, all the things which are negative.

It is just like a light: when the light is in your house how can darkness exist there? It simply escapes out. When your house is lighted, how can you stumble? How can you knock at the wall? The light is there, you know the door; you simply reach the door, you get out or in. When there is darkness you stumble, you grope, you fall. When you are unaware you grope, you stumble, you fall. Anger is nothing but stumbling; jealousy is nothing but groping in dark. All that is wrong is wrong, not because of itself but because you are living in darkness.

If a Jesus wants to be angry, he can be; he can use it. You cannot use it -- you are being used by it. If Jesus feels that it will be good and helpful, he can use anything -- he is a master. Jesus can be angry without being angry. Many people worked with Gurdjieff, and he was a terrible man. When he was angry he would be terribly angry, he would look like a murderer; but that was just a game, just a game, just a situation to help somebody. And immediately, not a single moment's gap would be there, he would look at another person and he would be smiling. And he would look again at the same person towards whom he had been angry, and he would be angry and terrible looking.

It is possible. When you are aware you can use everything. Even poison becomes elixir when you are aware; and when you are asleep even elixir becomes poison -- because the whole thing depends on your being alert or not. Acts don't mean anything. Acts do not matter. You, your awareness, your being conscious, mindful, is what matters. What you do is not the concern.

It happened: There was one great master, a Buddhist master, Nagarjuna. A thief came to him. The thief had fallen in love with the master because he had never seen such a beautiful person, such infinite grace. He asked Nagarjuna, "Is there some possibility of my growth also? But one thing I must make clear to you: I am a thief. And another thing: I cannot leave it, so please don't make it a condition. I will do whatsoever you

say, but I cannot stop being a thief. That I have tried many times -- it never works, so I have left the whole sport. I have accepted my destiny, that I am going to be a thief and remain a thief, so don't talk about it. From the very beginning let it be clear."

Nagarjuna said, "Why are you afraid? Who is going to talk about your being a thief?"

The thief said, "But whenever I go to a monk, to a religious priest or to a religious saint, they always say, `First stop stealing.'"

Nagarjuna laughed and he said, "Then you must have gone to thieves; otherwise, why? Why should they be concerned? I am not concerned!"

The thief was very happy. He said, "Then it is okay. It seems that now I can become a disciple. You are the right master."

Nagarjuna accepted him. He said, "Now you can go and do whatsoever you like. Only one condition has to be followed: Be aware! Go, break into houses, enter, bring things, steal; do whatsoever you like, that is of no concern to me, I am not a thief -- but do it with full awareness."

The thief couldn't understand that he was falling into the trap. He said, "Then everything is okay. I will try."

After three weeks he came and said, "You are tricky because if I become aware, I cannot steal. If I steal, awareness disappears. I am in a fix."

Nagarjuna said, "No more talk about your being a thief and stealing. I am not concerned, I am not a thief. Now you decide! If you want awareness then you decide. If you don't want it, then too you decide."

The man said, "But now it is difficult. I have tasted it a little, and it is so beautiful -- I will leave anything, whatsoever you say." The thief said, "Just the other night for the first time I was able to enter the palace of the king. I opened the treasure. I could have become the richest man in the world -- but you were following me and I had to be aware. When I became aware, suddenly -- no motivation, no desire. When I became aware, diamonds looked just like stones, ordinary stones. When I lost awareness the treasure was there. And I waited and did this many times. I would become aware and I became like a buddha, and I could not even touch it because the whole thing looked foolish, stupid -- just stones, what am I doing? Losing myself for stones? But then I would lose awareness; they would become again beautiful, the whole illusion. But finally I decided that they were not worth it."

Once you have known awareness, nothing is worth it -- you have known the greatest bliss of life. Then, suddenly, many things simply drop; they become stupid, become foolish. The motivation is not there, the desire is not there, the dreams have fallen.

ONE SHOULD NOT ACT OR SPEAK
AS IF HE WERE ASLEEP.

This is the only key.

THE WAKING HAVE ONE WORLD IN COMMON;
SLEEPERS HAVE EACH A PRIVATE WORLD OF HIS OWN.

Dreams are private, absolutely private! Nobody can enter into your dream. You cannot share a dream with your beloved. Husbands and wives, they sleep on one bed but dream separately. It is impossible to share a dream because it is nothing -- how can you share a nothing? Just like a bubble, it is absolutely nonexistential; you cannot share it, you have to dream alone.

That's why, because of sleepers, so many sleepers, there exist so many worlds. You have your own world; if you are asleep you live enclosed in your own thoughts, concepts, dreams, desires. Whenever you meet another, two worlds clash; worlds in collision -- this is what the situation is. Watch!

Look at a husband and a wife talking; they are not talking at all. The husband is thinking about the office, the salary; the wife is thinking about her dresses for Christmas. Inside they have their own private worlds, but their private worlds meet somewhere -- clash rather -- because the wife's dresses will depend on the salary of the husband, and the husband's salary has to provide for the wife's dresses. The wife says, "Darling," but behind the word darling are dresses; she is thinking about them. The "darling" doesn't mean that which is written in the dictionary, because every time a woman says "darling" this is now just a facade and the husband immediately becomes afraid. He does not show it, of course, because when someone says

"darling" you cannot show it. He says, "What is it, dear? How are you?" But he is afraid because he is thinking of his salary, and he knows Christmas is coming and there is danger.

Mulla Nasruddin's wife was saying to him, "What has happened? Lately I even cry and weep and tears roll down my face and you don't even ask, `Why are you weeping?'"

Nasruddin said, "Enough is enough! -- it costs too much to ask. And in the past I have committed that mistake so many times, because those tears are not just tears -- dresses, a new house, new furniture, a new car, many things are hidden behind those tears. Those tears are just a start." No dialogue is possible because there are two private worlds inside. Only conflict is possible.

Dreams are private, truth is not private. Truth cannot be private -- truth cannot be mine or yours, truth cannot be Christian or Hindu, truth cannot be Indian or Greek. Truth cannot be private. Dreams are private. Whatsoever is private, remember, it must belong to the world of dreams. Truth is an open sky, it is for all, it is one.

That's why when Lao Tzu speaks, the language may be different; Buddha talks, the language is different; Heraclitus talks, the language is different -- but they mean the same, they indicate towards the same. They don't live in a private world. The private world has disappeared with their dreams, desires -- with the mind. Mind has a private world but consciousness has no private worlds. The waking have one world in common.... All those who are waking, they have one world in common -- that is existence. And all those who are asleep and dreaming have their own worlds.

Your world has to be dropped; that is the only renunciation I require of you. I don't say leave your wife, I don't say leave your job, I don't say leave your money; leave your anything, no! I simply say leave your private worlds of dreams. That is sannyas for me. The old sannyas was leaving this world, the visible. One goes to the Himalayas, leaves the wife and children; that is not the point at all. That is not the world to leave. How can you leave it? Even the Himalayas belong to this world. The real world which has to be renounced is the mind, the private dreaming world. If you renounce it, sitting in the market you are in the Himalayas. If you don't renounce it, in the Himalayas also you will create a private world around you.

How can you escape yourself? Wherever you go you will be with yourself. Wherever you go you will behave in the same way. Situations may be different but how can you be different? You will be asleep in the Himalayas. What difference does it make whether you sleep in Poona or you sleep in Boston or you sleep in London or in the Himalayas? Wherever you are you will be dreaming. Drop dreaming! Become more alert. Suddenly dreams disappear, and with dreams all miseries disappear.

WHATEVER WE SEE WHEN AWAKE IS DEATH,
WHEN ASLEEP, DREAMS.

This is really beautiful: whenever you are asleep you see dreams, illusions, mirages; your own creation, your own private world. When you are awake what do you see? Says Heraclitus, "When you are awake you see death all around." Maybe that's why you don't want to see. Maybe that's why you dream and create a cloud of dreams around you, so that you are not required to face the fact of death. But remember, a man becomes religious only when he encounters death, never before.

When you encounter death, when you see it face to face, when you don't avoid, when you don't dodge, when you don't escape, when you don't create a cloud around you, when you face it, encounter it, the fact of death, suddenly you become aware that death is life. The deeper you move into death, the deeper you move in life because, Heraclitus says, the opposites meet and mingle, they are one.

If you are trying to escape from death, remember, you will be escaping from life also; that's why you look so dead. This is the paradox: escape death and you remain dead; face, encounter death and you become alive. At the moment when you face death so deeply, so intensely, that you start feeling that you are dying -- not only around, but within also, you feel and touch death -- the crisis comes. That is the cross of Jesus, the crisis of dying. At that moment, from one world you die -- the world of the horizontal, the world of the mind -- and you resurrect into another world.

Jesus' resurrection is not a physical phenomenon. Christians have been unnecessarily creating so many hypotheses around it. It is not a resurrection of this body, it is a resurrection into another dimension of this body; it is a resurrection into another dimension of another body that never dies. This body is temporal, that body is eternal. Jesus resurrects into another world, the world of the truth; the private world has disappeared.

In the last moment Jesus says he is worried, troubled. Even a man like Jesus dying is worried, it has to be so. He says to God, he cries, "What are you doing to me?" He would like to cling to the horizontal, he would like to cling to life -- even a man like Jesus.

So don't feel guilty about yourself; you would also like to cling. This is the human in Jesus, and he is more human than Buddha, Mahavira. This is the human: the man comes to face death and he is troubled, and he cries, but he doesn't go back, he doesn't fall. Immediately he becomes aware of what he is asking. Then he says, "Thy will be done!" -- relaxes, surrenders. Immediately the wheel turns -- he is no more in the horizontal; he has entered the vertical, the depth. There he is resurrected into eternity.

Die to time so that you are resurrected into eternity.

Die to mind so you become alive in consciousness.

Die to thinking so that you are born into awareness.

Says Heraclitus, "Whatever we see when awake is death...." That's why we live in dreams, sleeps, tranquilizers, narcotics, intoxicants -- in order not to face the fact. But the fact has to be faced. If you face it, the fact becomes the truth; if you escape, you live in lies. If you face the fact, the fact becomes the door for the truth. The fact is death; that has to be faced. And the truth will be life, eternal life, life in abundance, life which never ends.

And then death is not death. Then life and death are both one, like two wings -- this is the hidden harmony.

The Hidden Harmony

Chapter #3
Chapter title: Wisdom is One and Unique

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IT PERTAINS TO ALL MEN
TO KNOW THEMSELVES
AND TO BE TEMPERATE.

TO BE TEMPERATE IS THE GREATEST VIRTUE.

WISDOM CONSISTS IN SPEAKING AND ACTING THE TRUTH,
GIVING HEED TO THE NATURE OF THINGS.

LISTENING TO ME BUT NOT TO THE LOGOS,
IT IS WISE TO ACKNOWLEDGE
THAT ALL THINGS ARE ONE.

WISDOM IS ONE --
TO KNOW THE INTELLIGENCE BY WHICH
ALL THINGS ARE STEERED THROUGH ALL THINGS.

WISDOM IS ONE AND UNIQUE;
IT IS UNWILLING AND YET WILLING
TO BE CALLED BY THE NAME OF ZEUS.

A few things before we enter these sutras of Heraclitus.

First: to know oneself is the most difficult thing. It should not be so. It should be just the opposite, the most simple thing. But it is not -- for many reasons. It has become so complicated, and you have invested so much in self-ignorance that it seems almost impossible to turn back, to return to the source, to encounter oneself.

Your whole life, as it is, as it is approved by the society, by the state, by the church, is based on self-ignorance. You live without knowing yourself, because the society doesn't want you to know yourself. It is dangerous for the society. A man who knows himself is bound to be rebellious.

Knowledge is the greatest rebellion -- selfknowledge I mean, not knowledge gathered through scriptures, not knowledge found in the universities, but knowledge that happens when you encounter your own being, when you come to yourself in your total nudity, naked; when you see yourself as God sees you, not as the society would like to see you; when you see your natural being in its total wild bloom -- not a civilized phenomenon, conditioned, cultured, polished.

Society is concerned with making a robot of you, not a revolutionary, because it is helpful. It is easy to dominate a robot; it is almost impossible to dominate a man of selfknowledge. How can you dominate a Jesus? How can you dominate a Buddha or a Heraclitus? He will not yield, he will not follow dictates. He will move through his own being. He will be like the wind, like the clouds; he will move like rivers. He will be wild -- of course beautiful, natural, but dangerous to the false society. He will not fit. Unless we create a natural society in the world, a Buddha is going to remain always a misfit, a Jesus is bound to be crucified.

The society wants to dominate; the privileged classes want to dominate, to oppress, to exploit. They would like you to remain completely unaware of yourself. This is the first difficulty. And one has to be born in a society. The parents are part of the society, the teachers are part of the society, the priests are part of the society. The society is everywhere, all around you. It seems really impossible -- how to escape? How to find a door back to nature? You are enclosed from every side.

The second difficulty comes from your own self -- because you would also like to oppress, to dominate; you would also like to possess, to be powerful. A man of selfknowledge cannot be made a slave, and he cannot make a slave of anybody else either. You cannot oppress a man of knowledge, and a man of knowledge cannot oppress anybody. He cannot be dominated and he will not dominate. Domination simply disappears from that dimension. You cannot possess him and he will not possess anybody. He will be free and he will help others to be free. This is an even deeper difficulty than the first. You can avoid society, but how to avoid your own ego? You are afraid -- because a man of knowledge simply doesn't think in terms of possession, domination, power. He is innocent like a child. He would like to live totally free, and he would like others also to live totally free.

This man will be a freedom here in your world of slavery. Would you like not to be exploited? Yes, you will say, you would like not to be exploited. Would you like not to be made a prisoner? Yes, you would like not to be made a prisoner. But would you like the other thing also: not to make a prisoner of anybody else? not to dominate, not to oppress and exploit? not to kill the spirit, not to make a person into a thing? That is difficult. And remember: if you want to dominate, you will be dominated. If you want to exploit, you will be exploited. If you want somebody else to be a slave to you, you will be enslaved. They are both aspects of the same coin. This is the difficulty in selfknowledge; otherwise, selfknowledge should be the most simple thing, the most easy. There should not be any need to make any efforts.

Efforts are needed for these two things; they are the barriers. Just watch and see these two barriers, and start by dropping your own. First stop dominating, possessing, exploiting, and suddenly you will become capable of getting out of the trap of the society.

The ego is the problem; that's why you cannot know yourself. The ego gives you certain false images of yourself, and if you carry those images for a long time, you become afraid. The fear enters that if your

image falls, then your identity will be broken. You create a false face and then you become afraid: if this false face falls, who will you be? You will go mad. You have invested too much in it. And everybody thinks about himself in such lofty terms, in such false terms; nobody agrees with him, nobody approves, but then your ego thinks that everybody is wrong.

I used to know an old man, a very old man. He lived in a country town for almost half a century in one house, never went outside the town, in fact never went inside the town either. He always remained in the house, a very isolated, introverted type of man: no friends, never got married, a permanent bachelor; no children, parents dead -- alone. People thought that he was a little eccentric, a little crazy. Nobody ever came to see him, and he never went to see anybody. Then suddenly he surprised the whole town and the neighborhood: he was moving into the house next door. The neighbors gathered and they asked, "Why?" For half a century he had lived in the same house, why so suddenly?...

The man said, "Boys, it seems that it is the gypsy in me."

That is his image. Whether you agree or not, that is not the point, but he thinks that he is a gypsy. And this is how you are all carrying your own images.

The first problem arises: if you want to know yourself you have to drop your false images, you have to see yourself as you are -- and that is not very beautiful, that is the trouble. That is not very beautiful, that's why you have created beautiful images -- to hide. If you see yourself in total nakedness it is not going to be a very beautiful scene. Then you will see anger, then you will see jealousies, then you will see hatred, and then you will see millions of wrong things all around you. You think yourself a great lover -- and there is jealousy and possessiveness and hatred and anger and all sorts of negativities. You think yourself a very, very beautiful person -- but when you enter yourself, ugliness is encountered. Immediately you turn your back.

That's why for thousands of years buddhas have been always teaching: "Know thyself," but nobody listens to them. To know oneself seems to be such a difficult thing. Why? -- because you have to encounter ugly phenomena. They are there, one has to pass through them. You have a beautiful being within you, but that beautiful being is not on the periphery, it is at the center. And to reach the center you have to pass through the periphery. And you cannot escape, there is no way to escape, one has to pass through it. You have to pass through all the ugliness, all the negativity, hatred, jealousy, violence, aggression, and if you are ready and mature enough to pass through the periphery, only then will you reach the center. Then the scene changes.

At the center you are God.

At the periphery you are the world -- and the world is ugly. At the periphery you are nothing but a miniature society, and the society is ugly. At the periphery you are a Napoleon, a Hitler, a Genghis Khan, a Tamerlane, and all the politicians, and all the mad people of the world. At the periphery you are a miniature of all that; you are the whole history of aggression, violence, oppression, slavery. At the periphery, remember, you are the history that belongs to this world. Everything is involved; it has to be so because mind is not your own, it is a social product. Mind carries all the germs of the past, all the diseases of the past, all the ugliness of the past, because mind belongs to the collective. There are certain moments when you can see and watch your own Genghis Khan, your own Hitler. There are certain moments when you can see that you would like to murder and kill and destroy the whole world.

You have to be very courageous to pass through the periphery, to be a witness. And if you can enter this periphery, this society, the history, then at the center you are God himself. Then there is infinite beauty -- but that infinite beauty is untouched by the society, it is not the periphery. Then you are innocent like a newborn baby, fresh as the dewdrop in the morning, uncontaminated. But to reach that, you have to pass through all the ugliness. The whole history of man has to be crossed. You cannot simply avoid it.

That's what you have been doing. That's why selfknowledge has become difficult -- you want to avoid it. The only way to avoid is: close your eyes, don't see. Create a private dream against it. Look at yourself as you would like yourself to be -- all ideals, utopias, beautiful images. Make a small niche near the periphery -- beautiful, decorated -- and don't look at the periphery, just keep your back to it.

And then Heraclitus says "Know thyself!" because that is the only wisdom. You become afraid to come out of your decorated part because just near it is the volcano -- it will erupt any moment. So people talk about selfknowledge, they discuss it, they write about it, they create systems about it, but they never try it. Even those who talk continuously about knowing the self, they just talk about it, argue about it, discuss it, but they never try it in actual fact. And selfknowledge is an existential experience, it is not theory. Theories won't help. Theories will also be just part of your decoration. They will not break the ice. They will not

break the periphery. They will not lead you to the center.

You listen to people: if they say that you are God, you feel very happy; if they say you are eternal souls, you feel very, very happy. But these theories also you will paint, decorate. They will also be the same trick, escapes -- they will not help. Go around India: everybody knows that everybody is part of God, everybody is brahman -- and look at their life and the ugliness of it! The people who talk about God, look at their lives and you will not find even a particle, not even an atomic part of what they are saying. They are saying it not to convince you, they are saying it to convince themselves. But they remain on the periphery and they are also afraid to move.

The fear is there. This fear has to be dropped. Remember, before you attain to the ultimate bliss you will have to pass through long suffering. Before you attain to the infinite, the eternal, you will have to pass through the temporal, the whole history of man. It is inbuilt, it is in every cell of your body, every cell of your mind and brain -- you cannot avoid it. The whole past is there with you, it is in you, it has to be passed through. It is a nightmare, it is a very, very long nightmare, millions of years, but one has to pass through it -- that is the difficulty.

Suffering has to be suffered; that is the meaning of Jesus on the cross. Through suffering he attains to the resurrection; through suffering you will attain to selfknowledge. So don't try to avoid it -- there is no way to avoid it. The more you avoid it, the more you are losing opportunities. Face it! There is nothing that can be done except to face it. And the more you face it, the more it disappears. A moment comes when you are absolutely ready to face it, whatsoever it is -- you drop all the images. In a single moment even, of intense alertness, you can reach the center. But in that single moment you will have to suffer the whole past of humanity, the whole history; you will have to suffer all that has happened.

It is said, you must have heard, that if people drown in water in the sea or in a river, in a single fragment of a moment they remember their whole past from the very birth, the pangs of birth -- in a single moment, a flash, and the whole life passes. This is true. And the same happens when you reach the moment of SAMADHI, the ultimate death, when the ego dies completely. This happens! But in a single moment you suffer the whole past of humanity, not your own. This is the cross. You suffer the whole past of humanity because now you are transcending humanity. You have to pass through all that humanity has lived. You will have to suffer it. It is tremendous -- the anguish is absolute. And only then do you reach the center and bliss becomes possible.

Selfknowledge is difficult because you are not ready to pass through any suffering. You think of selfknowledge in terms of tranquilizers; you think selfknowledge is a tranquilizer. People come to me and they say, "Give us peace, silence." If somebody promises to give you silence and peace without suffering, he is befooling you -- and you will be caught in the trap very easily, because that's what you would like to have. That is the appeal of Maharishi Mahesh Yogi type people in the West. They are not giving you meditation in fact, they are giving you tranquilizers. ... Because a meditation is bound to pass through suffering; it is not a play.

You have to move through fire, and only in that fire will your ego drop. Looking at the whole ugliness of it, it drops automatically.

But Maharishi Mahesh Yogi and others, they say there is no need to suffer: "I will give you a technique -- just do it for ten minutes in the morning and in the evening and it will tranquilize your being. You will feel infinite peace and everything will be okay, and just in a few days you will become enlightened."

Not so easy -- it is arduous. Tricks won't help. Don't waste your time on tricks. Just by chanting a mantra for ten minutes, how can you become enlightened?

You have passed through history, and you have come to a point, here, to this moment you have come; you have passed through millions of years -- who will pass back? ... Because meditation means returning to the source. You have come up to this point in time; you will have to go back, you will have to regress, you will have to reach the original point from where the journey started. Just by chanting a mantra for ten minutes in the morning, you are thinking you will attain to it?

Whom do you think you are befooling? You are befooling yourself. It is not by chanting mantras that you have come up to now. Humanity has lived, and lived in millions of wrong ways -- wandered, missed, committed sin, murdered; war, exploitation, oppression, domination. You have been a part of it, you are responsible for it. Just by chanting a mantra for ten minutes you think all responsibility is gone, you have transcended? You call this chanting transcendental meditation? Whom do you think you are befooling?

Transcendence is possible, but not through such easy tricks. Transcendence is possible only through the cross. Transcendence is possible only through suffering. And if you are ready you can suffer the whole past

in a single moment -- but it is going to be an intense nightmare. That's why a master is needed -- because you can go completely mad. It is moving through dangerous terrain. Selfknowledge is the greatest thing, and selfknowledge is the greatest danger also. You can miss a step and you will go mad. That's why buddhas are not listened to. You also know that this is dangerous. Moving into oneself IS dangerous! A master is needed to watch every step; otherwise you will fall into an abyss, you will get dizzy and the mind will simply crack, and it will be difficult to repair it.

These are the problems, and this is why man listens to Heraclitus, to Lao Tzu, to Buddha, to Jesus, but never tries. Only a few try it. If you are ready to try it, you have to be aware of what it means. Just a desire to be happy won't help -- a desire to know the truth, not a desire to be happy, because a man who wants to be happy will be in search of tranquilizers, narcotics. Meditation also will be a narcotic to him. He wants to sleep well, he wants not to bother about what is happening. He would like to have a private world of his own dreams -- of course beautiful dreams, not nightmares. That's all he wants.

But a man who is in search of truth does not think in terms of happiness. His happiness, or unhappiness, that is not the point. "I must know the true. Even if it is painful, even if it leads to hell, I am ready to pass through it. Wheresoever it leads, I am ready to go to it."

There are only two types of people. One is in search of happiness; he is the worldly type. He may go into a monastery, but the type doesn't change: there also he is asking for happiness, pleasure, gratification. Now in a different way -- through meditation, prayer, God -- he is trying to become happy, more and more happy. Then there is the other type of person -- and only two types exist -- who is in search of truth. And this is the paradox: the one who seeks happiness will never find it, because happiness is not possible unless you attain to the true. Happiness is just a shadow of truth; it is nothing in itself -- it is just a harmony.

When you feel one with the truth, everything fits together, falls together. You feel a rhythm -- that rhythm is happiness. You cannot seek it directly.

Truth has to be sought. Happiness is found when truth is found, but happiness is not the goal. And if you seek happiness directly you will be more and more unhappy. And, at the most, your happiness will be just an intoxicant so that you can forget unhappiness; that's all that is going to happen. Happiness is just like a drug -- it is LSD, it is marijuana, it is mescaline.

Why has the West come to drugs? It is a very, very rational process. It has to come to it because searching for happiness one has to reach LSD sooner or later. The same has happened in India before. In the Vedas they reached soma, LSD, because they were seeking happiness; they were not really seekers of truth. They were seeking more and more gratification -- they came to soma. Soma is the ultimate drug. And Aldous Huxley has named the ultimate drug, when it is to be found somewhere in the twenty-first century, he has called it soma again. Whenever a society, a man, a civilization, seeks happiness, it has to come somewhere to drugs -- because happiness is a search for drugs. The search for happiness is a search to forget oneself; that's what a drug helps you to do. You forget yourself, then there is no misery. You are not there, how can there be misery? You are fast asleep.

The search for truth is just the opposite dimension: not gratification, not pleasure, not happiness, but "What is the nature of existence? What is true?" A man who seeks happiness will never find it -- at the most he will find forgetfulness. A man who seeks truth will find it, because to seek truth he will have to become true himself. To seek truth in existence, first he will have to seek the true in his own being. He will become more and more selfremembering.

These are the two paths: self-forgetfulness, the way of the world; and self-remembrance, the way of God. The paradox is that one who seeks happiness never finds it; and one who seeks truth and doesn't bother about happiness has always found it.

Heraclitus says this is the first thing to be understood: selfknowledge must be the only search, selfknowledge must be the only goal because if without knowing yourself you know everything else, it is meaningless. You may come to know everything except yourself, but what does it mean? It cannot carry any significance -- because if the knower himself is ignorant, what can his knowledge mean? What can his knowledge give? When you yourself remain in darkness you may gather millions of lights around you, but they will not make you filled with light. You will remain in darkness in spite of them. You will live in darkness, you will move in darkness. That type of knowledge is science. You know a million and one things, but you don't know yourself.

Science is all knowledge but selfknowledge, minus selfknowledge; the seeker himself remains in darkness. It is not of much use. Religion is basically selfknowledge. You should be lighted within, the darkness should disappear from within, then wherever you move your inner light falls on the path.

Wherever you go, whatsoever you do, everything is illuminated by your inner light. And this movement with the light gives you a rhythm, a harmony, which is happiness. Then you don't stumble, then you don't clash, then there is no conflict. Then you move easily, then your steps have a dance to them, then everything is a fulfillment. Then you don't ask for something extraordinary to happen. Then you are happy. You are simply happy in your ordinariness.

And unless you are happy in your ordinariness, you will never be happy.

You are happy just to breathe, you are happy just to be; you are happy just to eat, just to go to sleep again. You are happy. Now happiness is not derived from anything -- it is you. A man who knows himself is happy not because of any reasons; his happiness is uncaused. It is not a thing that happens to him, it is his whole way of being. He is simply happy. Wherever he moves he takes his happiness with himself. If you throw him into hell, he will create a heaven around him there, a heaven will enter with him. As you are, ignorant of yourself, if you could be thrown into heaven you would create a hell there because you carry your hell with you. Wherever you go it will not make much difference, you will carry your own world around you. That world is within you, your darkness.

This inner darkness should disappear -- that is what is meant by selfknowledge.

The second thing Heraclitus says is that this will become easy to attain if you are aware not to move to the extremes. Remain in the middle -- the golden mean... what Buddha calls MAJJHIM NIKAYA, the middle way. Remain in the middle, don't move to the extremes, because when you move to the extremes you think you are going to the opposite, but the opposite is not exactly the opposite, it is a complementary whole. That is his whole teaching.

Watch people and watch yourself. One person indulges too much in sex: indulgence brings boredom, excitement is lost, he is simply bored. Then he starts thinking of celibacy because he is finished with indulgence. Now he is not interested in sex at all; he would like to become a monk, he would like to move to a monastery, take a vow of BRAHMACHARYA. This is going to the extreme; this is again indulgence. The extreme is indulgence. Sex is not indulgence, the extreme is indulgence. There is only one indulgence: to indulge in the extreme. He indulged in one extreme, now he is moving to the other; that too is indulgence. Sooner or later he will be fed up. Catholic monks are fed up now, so they are entering into marriage. They have done too much. One must know where to stop, and the middle is the way.

If you can remain in the middle, mind disappears -- because mind lives in extremes. You eat too much, then you fast, then you go on fasting. The first was stupid; this too is stupid. The body doesn't need too much food and doesn't need fasting either. It needs just a midpoint; the right quantity of food it needs. First you eat too much, you fill the body too much, the body becomes a burden. To carry it becomes a burden to you; it is not a bliss to be in the body. Then you move to the other extreme. Now you fast; that too is destructive. Why can't you be in the middle? Why can't you eat the right quantity of food and the right type of food? Why can't you remain in the middle? If you remain in the middle, the mind disappears.

With the extreme the mind exists -- because the mind has to think again and again. When you eat too much, you think about fasting; when you fast, you will think about food. But when you are just in the middle, balanced, what is there to think about? A man who is in the middle has nothing to think of. He is hungry, he eats -- finished! He is sleepy, he sleeps -- finished! What is there to think about? But you don't sleep, then you think about sleeping; then sleeping becomes a cerebral phenomenon, the mind gets into it. You don't eat, or eat too much, then you have to think about it; it goes into the mind. Either you indulge too much in sex, or you become a BRAHMACHARIN. Then in both cases it becomes cerebral. Sex enters into the mind, then the mind goes on thinking around and around.

Thinking exists because of extremes.

Whenever you are simply in the middle, there is no point in thinking; there is nothing to think. In the middle thinking disappears. When you are really harmonious you have attained to a rhythm. You fulfill the needs; you are neither a slave to them nor an enemy to them. You are neither an indulgent one nor one who is ascetic. You simply remain in the middle. Everything becomes peaceful. This Heraclitus calls being temperate, being moderate, being balanced.

In everything balance has to be gained. Through balance you will come nearer to truth, because truth is the ultimate balance. When you are balanced, suddenly the doors open.

Now try to understand these sutras:

IT PERTAINS TO ALL MEN
TO KNOW THEMSELVES

AND TO BE TEMPERATE.

To be temperate is the way to know oneself. Watch your mind and you will always see the mind insists on the extreme; it enjoys the extreme, it indulges in the extreme. When you are just in the middle, the mind is unemployed, unoccupied.

Somebody asked a Zen master, "What is your way?"

He said, "When I feel hungry, I eat; and when I feel sleepy, I go to sleep -- this is my way. I never eat when I am not hungry, and I never fast when I am hungry -- this is my way!"

The man said, "But this doesn't seem much of a way -- we all do this."

The master laughed. He said, "If you all did this, there would be no need to come to me."

Either you eat too much, or you eat too little. And the mind has a tendency always to find causes for being miserable. It is simply wonderful, the mind is simply wonderful -- it is so skilled in finding causes to be miserable! It creates all your miseries -- because in a blissful state the mind will die. It is against all bliss. You are in a misery: it will suggest to you that this is not good, do that. And it will suggest just the opposite. Be alert: when the mind suggests just the opposite to you, don't follow it! Always find the golden mean. Don't listen to the mind, know where to stop.

Lao Tzu has said, "Three treasures I give to you. One treasure is love. The second treasure is never go to the extreme. And the third treasure is be natural." And he says everything will take care of itself. Why will everything take care of itself if you follow these simple things? Mind is a perfect expert in creating miseries.

One young man came to me and he said, "I would like to live just on water." Why? Why just on water? He is already miserable. He has been eating too much. Now that has become a hell, now he wants to create another hell -- because how can you live just on water? That will be another hell. Then from that hell again you will move to another hell. From hell to hell is the passage of the mind. And somewhere between two hells is heaven, but the mind always bypasses it.

Between two hells is heaven, so know well where to stop. Just in the middle, stop! Don't eat too much, and don't fast. But then you will not be able to become very egoistic about it, because eating too much you can be egoistic.

Mulla Nasruddin goes on talking about his capacity to eat, and many times I have heard him saying: "I can eat ninety-nine KACHORIS!"

So I told him, "Why not make it a hundred?"

He said, "What do you think of me? Am I a liar just for one kachori? Should I lie?" Bragging -- people brag about how much they can eat, and then people brag about how much they can fast, but the bragging remains the same. Criminals brag, and your so-called saints also. Both are in the same boat -- because bragging is the boat.

I have heard that one criminal entered a prison cell. The other one who was already there asked, "How long do you have to be here?" He was an old master.

The young, new one said, "Just fifteen years."

He said, "Then keep your bed near the door. You will be leaving soon. I am to be here for twenty-five years more."

If you are sentenced for twenty-five years you are a great criminal. But just fifteen? -- you are just a beginner, amateur. Even criminals brag about how much they can do, how much they have done. If they commit one murder, they claim seven. And saints also do the same. Then what is the difference? In India, saints publish how many days they fasted this year.

One man came to me with his wife, and his wife was saying about him, "He is a very, very generous man" -- her husband -- "he has donated almost one lakh rupees up to now."

The man looked at his wife and corrected her. He said, "Not one lakh -- one lakh ten thousand." You give and you don't give -- because if the ego is fulfilled through giving, nothing is being given. Ego cannot share. The ego can never be generous; that is not its nature. The ego always fulfills itself by the opposite. Know this trap well.

Says Heraclitus:

IT PERTAINS TO ALL MEN
TO KNOW THEMSELVES
AND TO BE TEMPERATE.

TO BE TEMPERATE IS THE GREATEST VIRTUE.

Really it is. I have not come across anything greater than being temperate. There is nothing like it. Why? Why is it the greatest virtue? -- because it simply destroys your ego, and ego is the only sin. Because of the ego you miss the divine. And just being ordinary, in the middle, what can you claim? Can you claim that you eat the right quantity of food? Can you claim that you move into sex exactly in the middle, just right? Can you claim anything from the middle? No, that's not possible. Indulge in sex and you can claim that even at the age of fifty you can make love thrice a day. Or become a brahmacharin, a celibate, and claim that you are a virgin, never made love to anybody. But just in the middle, what can you claim? Just in the middle there is nothing to claim. And when there is nothing to claim and declare, the ego is not fed. Just be ordinary and in the middle -- this is the greatest virtue.

To be ordinary is the greatest virtue -- because when you are just ordinary, nothing to claim, of this world or that, the ego disappears. The ego feeds on imbalance, the ego feeds on extremes. The ego lives on the polarities -- in the middle it disappears. And in every area, in every direction of life, remember this: just stop in the middle and soon you will find the mind has stopped, the ego has stopped. Nothing to claim, it disappears. And when it disappears you have become virtuous. Now the door is open for the divine. In the middle you meet him; at the extremes you miss.

WISDOM CONSISTS IN SPEAKING AND ACTING THE TRUTH,
GIVING HEED TO THE NATURE OF THINGS.

Heraclitus is just like Lao Tzu, exactly the same. He says:

WISDOM CONSISTS IN SPEAKING AND ACTING THE TRUTH....

Try, because to know the truth it is going to be a long journey. Much preparation will be needed. Before the truth can descend on you, you will have to become a vehicle, you will have to be completely empty for the guest to come because only your emptiness can become the host. What to do right now? If you are a seeker after truth, then, says Heraclitus, speak and act truth. If you speak truth, there is not much to say; you will become more and more silent automatically.

In a ladies' club it happened: One lady had just left and other ladies were talking about her. Said one, "She seems to be very sweet, but -- yakety-yakety-yak... and I couldn't think how she would be able to stop."

Another member of the club said, "But is everything that she says true?"

"I should say not," said the third lady, "because there simply does not exist that much truth!"

If you want to be true you will become silent -- because ninety-nine percent of your talk is simply untrue; it will drop automatically. And there are two types of silence: one that you force upon yourself, which is not really silence. You can cut off your tongue, but that will not be the silence. You can close your mouth, that will not be a true silence because inside: yakety-yakety-yak, it goes on and on and on. True silence comes if you start talking truth. Only say that which you know is true; otherwise don't speak. Then what is left to say? -- not much... and then a silence descends on you which is totally different. It is not a forced silence. It comes spontaneously because there is nothing to say.

And when you have nothing to say, first you start being silent with people; you talk less and listen more. Then inside also talk stops, by and by, because if you cannot speak untruth to other people, how can you go on talking about it inside? The whole thing becomes absurd. Inside you talk too much because that is just a rehearsal for talking outside. If you can listen to people, not talking much, just the truth -- that for which you can vouch, that to which you can say, "I am a witness" -- a silence will come to you... a silence not forced, a silence not disciplined, a silence that comes naturally.

Heraclitus says, "Talk the truth and act the truth, and act only in such a way that it comes out of your feeling of truth." In the beginning it will be difficult because the whole life depends on lies. In the beginning you will feel always out of step with others, but soon everything settles again in a new pattern, a new gestalt arises. The interim period is going to be difficult.

Just first watch in how many ways you lie. You smile and you don't feel like smiling within. It is a lie. Don't smile, because you are being violent to the lips, to the face. And if you go on doing it for long you will completely forget the feeling of a smile, what a true smile is. Only small children know; you have completely forgotten what a true smile is. You simply smile; it is a gesture, false. You smile as a polite mannerism. You smile because people expect you to smile. You smile not knowing what you are doing. Why are you forcing your lips? And if your smile has become false, what else can be true in you? Your tears, they also have become false. You weep when it is required to weep; otherwise you suppress.

Watch in how many millions of ways you have become untrue. You say things you don't mean. You use words completely unconsciously -- and then you are trapped through them. You say to someone, "You are beautiful." It may have been just a mannerism with you, but you have touched the other person, you have stirred something in the other person. The other person may start feeling that you feel that way. Now expectations arise, and soon frustrations will follow -- because you had said it just by the way, you never meant it. Now you are in a trap: you have to fulfill the expectation. Now you feel burdened.

Be true and you will be less burdened. Be true; don't create false expectations around you, otherwise you will be in a prison, trapped! Say exactly what you mean and always say, "This I mean in this moment. For the next moment I cannot say anything -- because who knows what will happen in the next moment? I love you this moment but how can I speak for the next moment?"

Only an enlightened person can say something about the next moment because he has come to a point where everything is eternal. But how can you speak about the next moment? Your moods change. This moment you feel, "I love," and this moment you can say, "I will love you for ever and ever." This is true only in this moment; for the next moment, how can you say anything? Then be alert and make the statement conditional: "This is only for this moment -- this is how I feel. Nobody knows about the next moment. I cannot promise."

All your promises are untrue -- how can you promise? -- because a promise means you have attained to a crystallized center. How can you keep a promise? You say to a woman, "I will love you for ever and ever." How can you keep this promise? And after just a few days you feel the excitement has disappeared, now there is no love -- what to do? Now you have to smile falsely. You have to kiss this woman, you have to make love to this woman -- because of the promise. Now everything goes false. You become untrue. Now you feel guilty if you don't fulfill it. If you fulfill it, it is untrue, you are acting. It cannot make you ecstatic -- it will create more anxiety and burdens. It cannot be a fulfillment, it will be a frustration. And the more you force yourself to love that woman the more you will take revenge, because this woman has become a rock around your neck. Now you feel: "If she dies it will be good." Now you feel: "Somehow, if she goes away it will be good." Now you will find a way to escape -- just because of a promise! A promise that is given in a moment and given for one life is not possible for you. You live in moments. You don't have an eternal center in you yet, you have just a wheel-like periphery that moves. And this is how you are trapped.

You cannot love, you cannot laugh, you cannot weep -- everything is untrue, and you are in search of truth. No, it is not possible. You have to be true to meet truth, because only the same can meet the same. An untrue person cannot reach the truth; only a true person can reach the truth.

Be alert, don't promise! Just say that this moment it appears so. It will give you a feeling of helplessness, of course; the ego cannot stand. The ego can say, "I will, for ever and ever." You will feel helpless that even this promise you cannot give; but it is being true. And I know that if even for a single moment you can love another person totally, that will change you, that will give you a taste of truth. But be true. Say what you mean. If you don't know, if in a situation you are confused, don't speak -- or simply put your confusion out, express it. Before you act, act with full awareness that this is going to give you a truer being. Be authentic!

Millions of things you go on doing that you don't want to do. Who is forcing you? You simply drift -- nobody is forcing you to do those things. Why do you do them? You are not aware. It is just a chain: you do one thing, then another arises. One thing leads to another and you go on and on. Then when will you stop? Every moment is the right moment to stop. Just watch and start falling out of the chain of lies that you have created.

Of course, you will feel very, very humiliated, humble, helpless. But that's true -- feel it. Weep when you want to weep, when it comes from your heart. Don't stop; don't say, "I am a man, I cannot be a sissy, I cannot behave like a woman." Don't say that. Nobody is so totally a man and nobody can be. Man is woman also, woman is man also; both meet and mingle inside. Weep, because if you cannot weep authentically you cannot smile. Then you will be afraid. When you would like to laugh you will be afraid because tears may come; they are suppressed there so you cannot laugh. When you cannot laugh, you cannot weep -- it

becomes a vicious circle. When you are angry, be angry and take the consequences -- be truly angry.

And this has been my observation: if you are truly angry, nobody is offended by true anger -- nobody! But your anger is impotent, dead. If you are a father and you feel angry with your child, be angry and the child will never feel anything antagonistic towards you. But you are angry and you smile, and the child simply detects it because a child is innocent, he has clear eyes, more clarity than you have. He simply detects the falsity -- that you are angry and you are smiling. He will never be able to forgive you because you are untrue. A child never feels so bad about anything as he feels about untruth. Be authentic! If you feel like hitting the child, hit him, but don't be untrue. And when you feel repentance, ask forgiveness also, and be true in that.

A husband who has never said anything in anger to his wife will not be able to love, because everything remains false, on the surface. If you cannot bring deep anger, how can you bring deep love? And if you are so much afraid of being angry, that shows that you are not confident of love. You are afraid that things may fall apart, the relationship may break; that's why you are afraid. But then this relationship is not worth much. If it cannot pass through anger and mature, it is not worth much. Drop it before it becomes a commitment -- but be true.

You will have to suffer through truth, but that suffering is needed. And through suffering you will mature, your inner being will become seasoned. You will attain to a sharpness and clarity that only comes through encounter, that only comes through facing facts. When you are angry, be truly angry so that you can be truly forgiving also. When you don't want to give a thing, simply say, "I don't want to give it," but don't find excuses. Don't find excuses, because you are creating a pattern every moment, and that pattern can become so ingrained that you will have to follow it. Come out of it -- and every moment is a right moment.
Says Heraclitus:

> WISDOM CONSISTS IN SPEAKING AND ACTING THE TRUTH,
> GIVING HEED TO THE NATURE OF THINGS.

Look at the nature of things. Watch the natural and drop the artificial. The artificial may look beautiful, but it is not alive. Watch the natural and always move with nature. Never move with the artificial. Civilization is artificial, society is artificial -- everything seems to be artificial.

I once knew a man, an old, retired professor, a neighbor. People thought that he was a little out of his mind; a retired professor of philosophy is bound to be. But I don't make judgments, so I listened, but I never thought anything about him. But one day I had to think, because he was watering with a watering-can and I was just passing and I saw that the watering-can had no bottom. The watering-can was without a bottom! There was no water, and he was making all the gestures of watering the plants. So I asked, "Hey, what are you doing? Your watering-can has no bottom!"

He said, "That I know, but it doesn't matter because these flowers are artificial."

Your whole life has become artificial -- plastic flowers. From a distance they look good, but if you come near they are plastic. Of course, they don't die so soon. They cannot die, they are plastic flowers, but a thing that cannot die is not alive.

A real flower has to pass through millions of hazards. How humble a real flower is... how fragile! In the morning it is there, how fragile! -- and against this whole world. Storms come, and clouds come and the rain and animals and children and everything, and against all this a fragile flower exists -- that is the beauty. And by the evening it is gone. You will not find it again, it will be there no more -- but it is alive. In the morning it is there in its total beauty, and by the evening it is faded, gone, dust unto dust -- but it was alive. Your plastic flower is dead, that's why it cannot die. Everything alive will die; only dead things never die.

Remember this: don't be afraid of death, don't be afraid that things may disappear. Untruth never dies. Truth dies millions of times and resurrects again and again. Remember this. Untruth is like a plastic flower, secure.

That's why marriage is secure. A marriage which has been arranged by the parents is more secure, by the society, more secure. Love is fragile like a flower in the morning; by the evening it is gone. Nobody knows how it comes, how it goes. It is mysterious. Marriage is nothing mysterious, it is a calculation. You go to the astrologer, he finds the chart, he arranges. Parents are, of course, more wise than you, worldly wise, they have known much. They arrange, they look for many things that a lover will never think about -- the money, the prestige and millions of things; they think of security. But when somebody falls in love he cannot think

of anything else.

But remember one thing: a dead thing never dies -- that is the security in it, but it is dead. It is always possible that an alive thing may disappear any moment; that is the trouble with life -- but it is alive, and worth taking all risks for.

Be true. There will be many, many troubles but each trouble will make you more mature. And being true, talking, acting true, you are getting ready for truth to descend. When you attain to a certain maturity, suddenly the door opens. And there is no other way.

LISTENING TO ME BUT NOT TO THE LOGOS,
IT IS WISE TO ACKNOWLEDGE
THAT ALL THINGS ARE ONE.

Heraclitus says, "Listening to me" -- I would also say, "Listening to me, it is wise to acknowledge that all things are one." If you listen to the logos... the logos means the law, the tao, the RIT; the basic, the ultimate stratum of existence is the logos. You don't know anything about it. You have never penetrated to that depth. It is in you also, near the center, but you have lived on the periphery so you don't know about it. Heraclitus says, "But listening to me" -- listening to a Buddha, to Heraclitus, to Lao Tzu -- "it is good to acknowledge that all things are one." This is not your experience yet.

Here enters trust, SHRADDHA, faith. And religion cannot exist without trust, because you don't know the ultimate stratum, what it is. And there is no way to prove it, there is no way to argue about it. If you know, you know; if you don't know, you don't know. Then what to do about it? There is only one possibility and that is that by listening to a Heraclitus -- not only to what he says, but listening to his being, what he is -- you will come to acknowledge one thing, that one exists in this diversity, in this "too-manyness" of the world; behind it, one exists.

You have been listening to me... you have listened to me from many, many dimensions. On the periphery sometimes you feel I am contradictory; but if you listen not only to my words but to me, to my presence, you will never feel any contradiction. And if you feel, not just think, you will start feeling, by and by, that whatsoever I say is the same. Whether I say it through Heraclitus or through Jesus or through Buddha, Lao Tzu, Chuang Tzu -- whatsoever I say, I always say the same thing. The language differs, words differ, but not the logos of it.

LISTENING TO ME...
IT IS WISE TO ACKNOWLEDGE
THAT ALL THINGS ARE ONE.

When you can listen to the logos itself, then you will know; there will be no need to acknowledge it. Then you will know; then there will be no need to trust.

Trust is needed because you don't know and you need somebody who knows. You need the hand of somebody who knows, who can take you from the known to the unknown, who can take you to the uncharted. And without trust it is not possible; otherwise how will you come with me to the unknown? If you don't trust me, how can you come with me to the unknown? You will always stick to the boundary of the known. You will say, "Up to here I know and I am safe; beyond this is wilderness. And who are you to take me into the wilderness? And how should I trust you?"

At the boundary where known and unknown meet, there is no way except trust. You have to be in a love affair with a master, nothing less than that will do -- because only love can trust. It has to be a heart to heart, depth to depth relationship; it has to be intimate.

That's why I go on insisting on sannyas and initiation. Unless you trust me, totally, you will cling to the known, you will cling to the mind, you will cling to your ego -- and what is the point? You have to take at least one step with me without asking why. Love never asks why because love trusts.

A small child has to trust his father; the father takes his hand and the child follows. He is not worried; wherever the father is going, he goes on, happy. What is going to happen he is not worried about -- that is trust. If the child stops and says, "Where are you going and where are you leading me? And what do you mean by trust, how can I trust you?" the child will stop growing immediately, there is no possibility of growth. The child has to trust the mother, the father.

A master is nothing but a father into the unknown. Again you are learning to walk, again you are learning to search and seek, again you are moving into something -- you don't know what it is, where you are headed.
This is what Heraclitus means:

LISTENING TO ME...
IT IS WISE TO ACKNOWLEDGE
THAT ALL THINGS ARE ONE.

WISDOM IS ONE --
TO KNOW THE INTELLIGENCE BY WHICH
ALL THINGS ARE STEERED THROUGH ALL THINGS.
WISDOM IS ONE AND UNIQUE;
IT IS UNWILLING AND YET WILLING
TO BE CALLED BY THE NAME OF ZEUS.

Zeus is the supreme god. And wisdom is both willing and unwilling to be called the supreme god. It is paradoxical and very difficult for the mind to understand.

Buddha says there is no god -- unwilling. Buddha says, "No need to worship me, you find your own light" -- unwilling to declare his wisdom, his consciousness, to be the supreme god. And the next moment he says, "Come and surrender to me" -- the next moment he contradicts himself. Why is it so? -- because a man who has reached, who has arrived, has no ego, so it is difficult for him to claim anything... unwilling. The wisdom is unwilling to declare itself the supreme god, but it is. The ego is not there to claim, but it is so, it is a fact, so it cannot be denied either.

So what to do? If a Buddha says, "I am not the supreme god," he is untrue. If he says, "I am the supreme god," it gives a tinge of ego. So what is he supposed to do? Either way there is difficulty. If he says, "I am the god," you may think he is an egoist. If he says, "I am no god at all," it is untrue. So sometimes he says, "Yes, I am"; sometimes he says, "I am not." And you have to find between these two the balance. Somewhere in between he is both. He is not a god because he is no more an ego, there is nobody to claim -- and he is a god precisely because there is no ego, precisely because there is nobody to claim.

WISDOM IS ONE AND UNIQUE;
IT IS UNWILLING AND YET WILLING
TO BE CALLED BY THE NAME OF ZEUS.

... Hence all the contradictions of all the enlightened ones. Whatsoever they say they have to contradict immediately, because they are saying something which is unique, one. And the unique and the one cannot be put into any language, because language depends on duality. If they say, "I am light," then who will be the darkness?... because language depends on the duality: light means not darkness. But a man who has attained is both light and darkness together. He is both -- all the dualities together -- that is the mystery. And because of this mystery Aristotle said, "This man Heraclitus is defective somewhere. Either his mind is defective, or his character, because he talks in absurdities."

Arthur Koestler came to the East to watch people who have attained samadhi, and he reported back to the West: "They are mad, they are absurd, because they talk absurdities. This moment they say something, next moment they contradict themselves."

Wisdom is vast, it contains all the opposites together. And you need a feeling heart to penetrate into this absurdity; that is the trust. Trust is the weapon to penetrate the absurdity of an enlightened man -- and then suddenly everything fits. You can suddenly see through all the absurdity to the one, the unique.

The Hidden Harmony

Chapter #4
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GOD IS DAY AND NIGHT, WINTER AND SUMMER,
WAR AND PEACE, SATIETY AND WANT.

SEA WATER IS AT ONCE VERY PURE AND VERY FOUL:
IT IS DRINKABLE AND HEALTHFUL FOR FISHES,
BUT UNDRINKABLE AND DEADLY FOR MEN.

THE NATURE OF DAY AND NIGHT IS ONE.

THE WAY UP AND THE WAY DOWN
ARE ONE AND THE SAME.

EVEN SLEEPERS ARE WORKERS AND COLLABORATORS
IN WHAT GOES ON IN THE UNIVERSE.

IN THE CIRCLE
THE BEGINNING AND THE END ARE COMMON.

God is not a person. Because man has always taken God as a person, a thousand and one difficulties have arisen. All the problems that theology deals with are simply futile exercises -- and the base is that God is taken as a person.

God is not a person and cannot be. Let it go as deep in you as possible, because that will become a door, an opening. And particularly for those who have been raised as Jews, Christians, Mohammedans, it is very difficult to take God as anything else but a person -- that becomes a closing. To think about God as a person is anthropocentric. In The Bible it is said God created man in his own image, but just the contrary seems to be the case -- man has created God in his own image. And men differ, that's why there are so many gods in the world.

It happened that when for the first time Christian missionaries reached Africa, they were in trouble -- because they painted God as white and the Devil as black, and the negroes felt very much offended. They wouldn't listen to them, because from the very beginning the image was in conflict. Then one missionary

simply got the idea: he changed the colors. He made God black and the Devil white, and the negroes were very happy -- they could accept. A negro is bound to paint his God in his own image, a Chinese in his own, an Indian in his own. We paint God as our own reflection -- of course, perfect -- but your image cannot be God. You are just a part, a very tiny part, one atom in existence. How can the whole be conceived in the image of the part? The whole transcends the part, the whole is infinitely vast. If you cling to the atom, if you cling to the part, you will miss the whole.

God is not to be conceived in your image; rather, on the contrary, you have to drop your image, you have to become imageless. Then, and only then, you become a mirror and the whole reflects in you.

As man has been seeking more and more, this has become clearer and clearer -- that God as a person creates troubles, because then you are always in conflict with other gods. That's why the Jewish god, the Hindu god, the Mohammedan god, the Christian god exist. This is sheer nonsense! How can God be Christian or Hindu or Mohammedan? But there are different gods because Jews have their own idea of god, Hindus have their own idea of god, and the conflict is bound to be there. Hindus think that God speaks the Sanskrit language; the English always think that he is an English gentleman.

It is said that one German and one Englishman were talking, and the German said, "We plan in every way, but why, every time, are we defeated?"

The Englishman said, "You have to be defeated, because whenever we start fighting, first we pray to God and he looks after us. You are to be defeated; you can never be victorious."

The German said, "But that we also do, we also pray."

Then the Englishman laughed. He said, "But who understands German?" To an Englishman, God is an Englishman. To Adolf Hitler he must be a Nordic, has to be because we create our own image.

I was just reading a memoir of an army priest. This priest was attached to Montgomery's wing, and one day, when they were ready to attack, it was so cloudy and there was so much mist and so much cold that it seemed impossible to move. So the priest has written in the memoir that the general, Montgomery, called him and he said, "You pray to God and tell him immediately that we, his soldiers, are on the march, and what is he doing? Is he in conspiracy with the enemy? Tell him immediately to stop all this!"

The priest was surprised: "A man like Montgomery -- and what is he talking about?" He said, "But this won't look good. It doesn't look good to say to God, `What are you doing? Stop this immediately because we are on the move and we are your soldiers.'"

The priest felt a little embarrassed, but Montgomery said, "You listen to my order! You are my priest, attached to my army, so whatsoever I say you have to do. Go and pray immediately!"

This happens. It looks absurd and foolish, but this is happening all the time, to all the people, to everybody. If you take God as a person this is bound to happen. Then you start communicating with him as a person -- and he is not a person. There are millions of atheists because you have taken God as a person. The atheist is not against God, but he is against your conception of God as a person, because the whole concept is foolish. And think in what anguish you must be putting your God, because Germans are praying for their victory, the English are praying for their victory, and everybody thinks that God is with them, at their side.

I have heard: Once Junnaid, a Sufi mystic, dreamt that he saw that he was dead and the greatest sinner of the town was also dead, and both reached God's door and knocked. The sinner was received and the saint was neglected. He felt very, very hurt. He was expecting always that he should be received, welcomed, and what was happening? -- just the opposite. And he knew this man who was being received with such ceremony. When the ceremony was over and the sinner was sent to his abode, the saint said, "Just one question I have to ask God: What are you doing? I have been praying continuously, twenty-four hours, day and night, calling your name, praying. Even in my sleep I have been calling your name and chanting!"

God said, "Precisely because of that -- you have pestered me so much that I am really afraid of you now that you have come to heaven. What will you do here? From Earth, so far away, in twenty-four hours you have not left me a single moment of peace! This man is good, that's why we are celebrating. He never bored me, he never pestered me; he never used my name; he never created any trouble for me."

God as a person is just foolish, the whole concept is foolish. And he cannot be a person because he has to be all persons -- how can he be a person himself? He cannot be somebody because he is everybody, and he cannot be anywhere because he is everywhere. You cannot define him, and personality is a definition. You cannot limit him, and as a person he becomes limited. Personality is just like a wave that comes and goes, and he is like an ocean. He is immense -- he abides. Personalities come and go, they are forms; they are there and then they are no more there. Forms change; forms change into the opposites continuously, and

he is the formless. He cannot be defined, it cannot be said who he is. He is all. But the moment you say, "He is all," the problem arises: how to communicate? There is no need; you cannot communicate with him like a person. You have to communicate with him in a totally different dimension -- that dimension is of energy, that dimension is of consciousness, not of personality.

God is energy.

God is absolute awareness.

God is bliss, ecstasy; indefinable, unlimited; no beginning, no end; always and always; eternal, timeless, beyond space -- because God means the total.

The total cannot have a personality -- this is the first thing to be understood, very, very deeply; not only intellectually, but as totally as possible, because if you can conceive, can feel, grope towards God as totality, then your prayer will be different. Then your prayer will not be a foolish prayer, then he cannot be on your side -- he is on every side. He is also with your enemy as much as with you, and he is as much in the saint as in the sinner -- because he is all! He is as much in the dark as in the light. He comprehends all. All opposites meet and mingle and become one in him. Because of the concept of God as a person we have to create a Devil against God, because all the negativities! -- where will you put them? You have to create somebody to throw all the negativities onto. Then your God also becomes false, your Devil also false, because negatives and positives exist together, not separately. And all that you like you put on God's side. It is your division.

God cannot be divided -- he is undivided.

First thing: God is not a person. And remember, you are also not a person. It is ignorance, it is self-ignorance: that's why you appear like a person. If you move deeper, soon personality becomes blurred; a moment comes when you don't know who you are. Sometimes it happens that if somebody wakes you suddenly, you may have observed many times, you suddenly don't know where you are -- whether it is morning or evening, whether it is your house or somewhere else, what town it is; for a single moment everything is blurred, no time sense, no space sense, and you don't know who you are. Why does it happen? -- because in deep sleep you move towards the center, of course unconsciously, but at the center there is no personality, an impersonal energy exists. And if somebody suddenly wakes you, you have to move from the center to the periphery in such a rush that there is no time to gather personality. In a sudden rush you simply lose identity -- and this is your reality, this is who you are in fact.

Deep in meditation you will become more and more aware of the indefinable, unlimited. First it will look like a blurred phenomenon, and you may even become afraid, scared: What is happening to you? Are you losing your mind? Are you going mad? If you become afraid you will miss. Don't be worried, it is natural. You are moving to the indefinable from the defined; in between there will be a ground where everything will get blurred.

That's why Zen masters have said: "Before one enters on the path, rivers are rivers, mountains are mountains. When one enters into the path, rivers are no more rivers, mountains are no more mountains. And when one has achieved the goal, again rivers are rivers, mountains are mountains." What do they mean? They mean that there comes a moment when everything becomes blurred. And that is the time a school, a master, will be needed, because when everything is blurred you are again like a small child -- helpless, not knowing who you are, identity lost, not knowing where you are going, not knowing what is happening; a school is needed. This is the meaning of an ashram, of a monastery, where many people exist on many layers and they can help each other. And a master exists on the ultimate level -- you need not be afraid, you can always look towards him.

When your identity is lost then the master is your only source of sanity -- you will be insane. Many people work alone and many people go mad. If you move in the East, you will find many people who are hanging.... They have worked without a master; they came to the blurred territory -- now they don't know where to go. They have forgotten from where they came and they don't know now where to go. They don't know who they are. They are absolutely mad. They are better than you, but mad. And now they cannot take any step, because who will take the step and where? At this moment a master is needed.

One of the greatest works Meher Baba did in his life -- he lived just near Poona and he is one of the greatest masters -- and never has it been done before: he traveled all over India for years, just making contact with such mad people. Not doing anything else, just doing one thing: moving from one village to another, making contact with such people who have gone mad, who are on a better ground than you but some help is needed -- just a push. Just a push so that again rivers become rivers, mountains become mountains; again they achieve a new identity.

The old identity was with the form, the new identity will be with the formless. The old identity was with the name, the new identity will be with the nameless. The old identity was of this world, the new identity will be of that world. But in between the two you can hang and hang if there is no school, if there is no master to help you and bring it out. You can enter this wilderness, but coming out will be difficult on your own. Sometimes, accidentally, somebody does come out -- that's not the point -- but as a rule it is almost impossible for you to come out.

I have seen many mad people. And whenever somebody comes to me and he wants to do everything on his own, I feel very much, because he does not know what he is talking about. But this is the problem. I cannot force anything, because the more you force the more he will escape. I can simply say, "Okay, do whatsoever you like" -- but I feel deeply because I know where he is moving unknowingly. God is energy, and if you are not prepared it can be destructive. And God is such vital, infinite energy, that if your vehicle is not ready you will simply crack. So the question is not just to know God. A deeper question is how to be ready before you can say: "Now come," before you can invite him -- because you are so small and he is so vast. It is as if a drop of water is calling the ocean to come in. The ocean can come in any time, but what will happen to the drop? The drop has to attain a capacity, a receptivity so infinite that the ocean drops into the drop and disappears and the drop is not shattered. Greatest is that art, and that art is religion, Yoga, Tantra, or whatever name you want to give it.

And don't look at God according to your conceptions: Jewish, Christian, Hindu. Drop them! That is clinging to the periphery, to the knowledge. Whatsoever you have been taught, you cling to it, and God cannot be taught, nobody can teach him -- indicated, of course, shown in subtle and indirect ways, of course, but he cannot be taught. Whatsoever you know about God is wrong -- and I say "whatsoever" unconditionally. Whatsoever you know is wrong because that has come from teachings; somebody has taught you a conception, a theory, and God is not a conception, not a theory; God is not a hypothesis. It is nothing like that -- it is absolutely different.

Drop all conceptions and only then are you ready to take the first step. Naked you go to him, with no conception, no clothes around you. Vacant you go to him, with no ideas about him in your mind. Empty you go to him, because that is the only way to go: empty you become a door, he can enter. Only receptivity is needed, not concepts, not philosophies, doctrines -- this is what Heraclitus means. These words are very, very wonderful.

Listen:

GOD IS DAY AND NIGHT, WINTER AND SUMMER,
WAR AND PEACE, SATIETY AND WANT.

Never have such wonderful words been uttered before, and never since.

GOD IS DAY AND NIGHT, WINTER AND SUMMER,
WAR AND PEACE, SATIETY AND WANT.

Many have said many things about God, but no one is comparable to Heraclitus. There have been people who said: "God is light," but then where do you put the dark? Then you have to explain from where the dark comes. "God is day," many have said, "God is sun, light, the source of light," but then from where does the night come? From where does the dark come, the Devil, sin? From where? And why have people talked about God as light?

Something psychological is involved. Man is afraid of darkness; man feels very good when there is light -- it is part of your fear. Why do you call God light? The Koran says God is light, the Upanishads say God is light, The Bible says God is light. There has only been a small school -- in that small school Jesus was taught and brought up to be ready to receive the divine -- that small school was known as the Essenes; they were the teachers and masters of Jesus. Only that school says God is dark, night. But then they never say God is light; they move to the other extreme. But they are beautiful people.

Try to understand the symbol: light-and-dark. You are not afraid in light because you can see. Nobody can attack you so easily. You can defend, you can escape, you can fight or you can take flight. You can do something, everything is known. Light is the symbol of the known -- with the known you don't feel fear.

Darkness is the unknown. Fear arises in the heart; you don't know what is happening all around.

Anything is possible -- and you are indefensible. Light is security, darkness is insecurity. Light looks like life and darkness like death. Afraid, scared -- not only psychologically, but biologically also, because man has lived for thousands of years in the dark, in the night, in the wild, forest, caves, and the night was the problem because wild animals would attack and man was indefensible. So when fire was invented, fire became the first god; it became a protection, a security. With the day everything is okay, with the night you don't know where you are -- with the night everything disappears.

So man is prone to identify God with light. Light has a few beautiful things about it. It is warm, it is a source of energy -- you cannot live without the sun, nothing can exist without the sun. All life, deep down, is solar energy, the energy that comes from the sun. You eat it, you drink it -- you live through it. If the sun simply disappears, goes cold, within ten minutes life on this earth will disappear -- within ten minutes, because it takes ten minutes for the rays to reach us. If the sun dies, then for ten minutes old rays will be coming, but by the tenth minute new rays will not be coming, and everything will simply go dead. We will not even be aware of what is happening; nobody will know that we have died. The whole planet will die -- the trees, the animals, the birds, man, everything! Life exists through the sun -- it is warm, welcoming.

Darkness also has beautiful things about it. It is infinite. Light has always a limit; darkness is limitless. And light is, deep down, an excitement, it excites you; darkness is absolutely unexciting. Light is warm, darkness is cool, cool like death, mysterious. Light comes and goes; darkness remains. That's why the Essenes called God the dark, the night, because light comes and goes, darkness remains, darkness is eternal. Light seems to be an episode, it happens. You can arrange for light, but you cannot arrange for darkness; it seems beyond you. You can put on the light, you can put off the light, but you cannot put on the dark and you cannot put off the dark. It seems beyond you -- it is! Light is manageable. If it is dark you can bring light in, but you cannot bring darkness, you cannot manipulate darkness; it is simply beyond control. And you put your light on, but you know that light is momentary. When the fuel is finished the light will go -- but darkness is eternal, it is always there. It exists as if without any cause, uncaused; it was always, it will be always. So the Essenes chose darkness as the symbol of God, but Heraclitus alone chooses both.

To choose one extreme is still logical, rational; reason is working. To choose both together is irrational; reason is simply bewildered. God is day and night -- both together, no choice -- winter and summer, war and peace. It will be difficult for people like Tolstoy, Gandhi, Bertrand Russell, if God is war AND peace. They think God is peace; war is created by men. War is ugly, something the Devil may have invented -- God is peace. Tolstoy cannot agree, a Gandhi cannot agree that God is war also. A Hitler cannot agree that God is peace also; God is war. Nietzsche cannot agree that God is peace also; God is war.

There are choosers. Heraclitus is not a chooser, he is simply a choiceless awareness. He is not to choose, he is simply to say whatsoever is the case. He doesn't bring his own morality into it, he does not bring his own mind into it, he simply reflects; he is a mirror. Gandhi, Tolstoy, Ruskin, they are choosers; they have their own idea to impose on God. They impose the idea of peace, that God is peace; then war is from the Devil. But it is not possible.

What is peace without war? Is there any possibility of peace without war? And will not that peace be simply dead if there is no war? Just think: no war in the world, just peace -- what type of peace will it be? It will be cold, it will be a dark night, dead. War gives intensity, tone, sharpness, life. But if there is only war and no peace, then too death will happen. If you choose one opposite of the polarity, if you choose one polarity, everything will be dead because life exists between polarities -- war and peace, both; satiety and want; contentment and discontentment, both; hunger, want, desire, passion, peace, satiety, contentment; the way and the goal, both. Difficult to comprehend, but this is the truth.

It is God who desires in you and it is God who becomes desireless in you. This is total acceptance. It is God who is a passion in you and it is God who becomes enlightenment in you. It is God who is anger in you and it is God who becomes compassion in you. There is nothing to choose! But just look at the fact: if there is nothing to choose and everything is God, your ego simply disappears -- because it exists with choosing. If there is nothing to choose and everything is just as it is, nothing can be done and God is both. With the chooser, with the choice, the ego disappears. Then you accept, then you simply accept! When you are hungry and when you are satisfied both are beautiful.

This is difficult for the mind. The mind staggers, feels bewildered, loses ground, feels dizzy -- as if you are standing on the edge of an abyss. Why does it happen? -- because mind wants a clearcut choice: "Either this or that." And Heraclitus says: "Neither this nor that -- or both." Ask Mahavira, ask Buddha, they will say: "Desire? Leave desire! Become desireless! -- choose! Become content, deeply content; leave discontent!" Heraclitus penetrates even deeper. He says: "Who is there to leave? Who will leave? God is

both!" And if you can feel this, that God is both, everything is hallowed, everything becomes holy. Then in hunger also there is a contentment. Then in desire also there is a desirelessness. Then in anger also there is compassion. And if you have not known anger which is compassionate, anger which is compassion, you have not known life at all. If you have not known darkness which is light also, coolness which is warmth also -- if you have not known that, you have missed the greatest climax.

Where opposites meet, there happens the ecstasy, the ultimate, the ultimate orgasm with the universe -- where opposites meet. God is both man and woman, war and peace.

And man has been in difficulty because he has always been choosing. The society has always remained lopsided, all societies and civilizations have remained lopsided, because everything depends on choice. We have created a society in the world which is male-oriented, war-oriented. The woman has been cut out, she has no contribution to make -- she is dark, she is peace, she is silence, she is passivity, compassion, not war; woman is satiety, not desire. Man is desire -- the excitement, the adventure, war; always going somewhere, always reaching somewhere, finding something, seeking, searching. Man is the vagabond, woman is the home. But when they both meet -- when the vagabond meets the home, where desire and satiety meet, where activity and passivity meet -- there arises the greatest harmony, the hidden harmony.

We created the society male-oriented, so there is war -- and the peace is not true. Our peace is just a gap between two wars; it is not true, it is just a preparation for another war. Go back and look at history: the first world war and the second world war -- the gap between is not peace. The gap between is just getting ready for another war. It is not real peace, it is just a preparation. And if peace is not real, the war will also be unreal.

In the past, war was beautiful; now it is ugly, because it has no opposite to it. In the past warriors were beautiful people; now warriors are just ugly. War doesn't give you anything; otherwise, it is an adventure, it brings you to a peak of existence, you put yourself totally into it. Warriors were beautiful: they encountered death, they went to meet death on the front. Now a warrior is nowhere to be seen -- he is hidden behind the tanks, throwing bombs, not knowing who is going to be destroyed. Can you call this man who dropped the atom bomb on Hiroshima a warrior? What type of warrior is he? He drops the atom bomb, kills one lakh people immediately, not knowing whom he is killing, who the enemy is -- small children....

I was looking at a picture somebody sent me from Japan. A small child was going upstairs to his room where he would study and go to sleep; a very small child, carrying his bag of books and thinking of his homework, and he was going to do homework and then he would go to sleep. He was just on the staircase when the bomb fell. He was totally burnt and became just a dot on the wall, with the books, with the bag, burnt, still clinging, the mind thinking about the homework, of the next day, tomorrow morning -- everything burnt there. And the man who dropped the bomb, he was not aware who was going to die; and then he went back home and had a good sleep. He had done his duty, hiding himself. What type of war is this? It has become ugly. In the old days, to be a warrior was one of the greatest possibilities -- bringing your potential to a peak. But now it is nothing, it is just like an ordinary mechanical duty: you push the button and the bomb falls and kills -- you are not confronting anybody. War without real peace also becomes false. And when war is false, how can peace be real?

We have been choosing. We have been creating society according to a male pattern. The man has become the center, the woman has been thrown off center. It is lopsided. Now there are women who are thinking of creating a society according to the pattern of the woman, where man has to be thrown off the center. That too will be lopsided. God is both male and female; there is no choice. And male and female are opposites: dark and light, life and death. And opposites are there. A hidden harmony has to be sought. Those who come to know the hidden harmony, they have realized the truth.

GOD IS DAY AND NIGHT, WINTER AND SUMMER,
WAR AND PEACE, SATIETY AND WANT.

SEA WATER IS AT ONCE VERY PURE AND VERY FOUL:
IT IS DRINKABLE AND HEALTHFUL FOR FISHES,
BUT UNDRINKABLE AND DEADLY FOR MEN.

And everything is good and everything is bad -- it depends. War is good sometimes, peace is bad

sometimes -- it depends. Sometimes peace is nothing but impotence, then it is not good; it may be peace, but it is not good. Sometimes war is nothing but madness, then it is not good. And one has to watch and see, without any prejudice. Not every war is bad and not every peace is good, and one should not become addicted. For Nietzsche, every war is good; for Gandhi, every peace is good -- both are addicted. And God is both.

Says Heraclitus:

SEA WATER IS AT ONCE VERY PURE AND VERY FOUL....

For fishes it is life; for you it can become death. So don't create absolute ideas, remain flexible. And remember: something may be good for you today and tomorrow may not be good, because life goes on changing and you cannot step in the same river twice. And even if you do step, you are not the same and yet you are the same. Everything is moving, a flux, so don't remain fixed. This is one of the diseases of the human mind: you become fixed, you lose flexibility -- and flexibility is life.

Look at a child, he is flexible; look at an old man, he has become inflexible. The more flexible you are, the more alive and fresh and young. The more inflexible you become... already you are dead. And what is flexibility? Flexibility is to respond to the moment without any preconceived idea; to respond to the moment, not through any preconceived idea -- directly, immediately. Immediacy is flexibility. You look to the situation, you become aware to the situation, you are sensitive to the situation -- and then you act. The action comes through the encounter of the situation and you, not from a past mind.

THE NATURE OF DAY AND NIGHT IS ONE.

War and peace are one; and desire and desirelessness are one. The phenomenon is the same: peace is war inactive; war is peace active. The nature of man and woman is one: woman is inactive, passive man; man is active woman. That's why they attract each other, because if you take them in themselves they are halves. If they become one then the whole is created; both meet and become one. That oneness is the search.

If you take them apart, as all the religions have done in the past -- Catholics, Jainas, Buddhists, they have separated men and women totally. And all these religions have remained halfhearted; they cannot be total, they cannot accept the whole. Their circle is half, and half a circle is not a circle at all, because a circle, to be a circle, must be the whole -- half a circle is no circle. That's why the whole of Christianity turned out to be ugly, Jainism turned out to be ugly, Buddhism turned out to be ugly. You cannot divide, you have to accept the totality.

Beauty is of the total and ugliness is of a torn part. Everything total is beautiful, fulfilled -- the circle has became complete.

THE NATURE OF DAY AND NIGHT IS ONE.

The day itself becomes the night, the night itself turns into day. Can you divide where day is and where night is? Can you make a demarcation? There is no demarcation -- the day, by and by, turns into night; the night, by and by, turns into day. It is one wheel. And if you can see all opposites as a wheel, you will have a transcendence. Then you will be no more a man and no more a woman, because you turn into a woman and a woman turns into a man many times. If you watch yourself for twenty-four hours, you can find at which moment you were a woman and at which moment you were a man; you can find when you are passive, when you are active. When you are passive you are a woman, when you are active you are a man -- and both are hidden within you.

Now psychology accepts this, that man is bisexual: every man is woman also, and every woman is man also. The difference is only of quantity, degrees, not of quality. If you are a man that means you may be fifty-one percent man and forty-nine percent woman -- that is the difference. That's why it is possible for you to change your sex; it is a difference of degrees. Just a little hormonal change and the sex will change. No need to change the hormones even: if you simply change your psyche the change will come. It happened to Ramakrishna. He tried many paths to reach the divine. Even when he had reached, still he went on trying

every path just to see whether every path leads to him.

There is a path in India, a very beautiful path, and that path is to conceive of God as the only male and you become the female, the beloved. Whether you are a man or a woman, that is not the point: God is the male and you are the female; God is Krishna and everyone is just a beloved. So those who follow this path, they start behaving like women. Clothes they cannot use like a man, they have to use feminine clothes; they sleep with a statue of Krishna. They completely forget whether they are male or female; whatsoever they are they become females. Every fourth week, for five days, they act as if their period has come. In the beginning it is just acting but, by and by, changes start happening.

To Ramakrishna it happened that he became completely a woman. It has remained a mystery. How is it possible? Menses really started! He would bleed for three or four days every month. His breasts became feminine, they grew; his voice changed, it became feminine; he started walking like a woman. For six months he was on that path -- he became completely a woman. And this is a mystery, because doctors are witnesses that he started bleeding -- the period would come. Just the mind changed the whole body. And after he reached through that path and left the path and started trying something else, even after that, for one year the body remained the same. It took one year to come back, to become a man again.

You are both inside; it is just a question of emphasis. And Heraclitus came to realize this:

THE NATURE OF DAY AND NIGHT IS ONE.

THE WAY UP AND THE WAY DOWN
ARE ONE AND THE SAME.

Heaven and hell are one, God and Devil are one because it has to be so: two poles of the same phenomenon.

EVEN SLEEPERS ARE WORKERS AND COLLABORATORS
IN WHAT GOES ON IN THE UNIVERSE.

Even sleepers are responsible. What is Heraclitus wanting to say? He is saying that responsibility is not individual, karma is not individual -- it is total.

This is a rare insight. I absolutely agree with him. This is a rare insight because in India they have believed that karma is individual -- but that, too, is clinging to the ego. Why? When there is no ego, and you insist that there is no ego, why should karma be individual? If karma is individual, then you cannot leave the ego. In fact it will cling in a subtle way: I have to fulfill my karma and you have to fulfill your karma -- where do we meet? I will become enlightened, you will remain ignorant -- where do we meet?

If Heraclitus' insight is to be understood, it means there are no individuals, there are no islands; man is not an island, we are part of one whole. Then even karma is not individual. And that has many implications then; then a vast dimension opens. That means that if somebody murders somewhere, I have a part in it. Even if I am a sleeper -- I was sleeping, I don't know about the man, I will never hear about him -- and somebody somewhere, in the Himalayas, commits a murder, if we are not individuals I have a part in it, I am also responsible. It is not so easy to throw the responsibility: "I am not committing a murder, I am a saint."

No saint is a saint because every sinner is implied in him. And this is foolish to claim: "I am a saint because I am not committing any murder, any robbery, any sin." But there are sinners in the world, and if we are one part, one vast continent, not islands but connected, then how can you commit a sin without me? No, it is not possible. Then how can I become enlightened without you also becoming enlightened? No, that is not possible. It means that whenever there is a sin committed, the whole is involved. And whenever there is a phenomenon like enlightenment, the whole is involved.

That's why it happens that whenever a man becomes enlightened, many immediately follow in his wake, become enlightened, because he creates a possibility for the whole. It is just like this: if my head aches, it is not only the head that is ill, my whole organism becomes ill -- my legs also feel it, my heart also feels it, my hand also, because I am one. It may be focused in the head, that's okay, but the whole body feels ill. A

buddha becomes enlightened -- it is focused there, that's all, because no individual is there. It is just a focusing, but he will vibrate all over. Existence is just like a spider's web. You touch the web from anywhere and the whole vibrates. Somewhere the touch is focused, that's right, but the whole vibrates. That's the meaning, and you have to understand it. Whenever you do something, it is not only you who is involved -- the whole is involved. Your responsibility is great. It is not only that you have to be finished with your own karma; the whole history of the world is your biography.

Even while asleep I am collaborating, cooperating, so each step has to be very, very responsible and alert. If you commit sin it is the whole that you drag into sin, not only you because you are not separate. If you meditate, if you become aware, if you feel blissful, it is the whole that you are taking towards a peak. Focused you may be, but the whole is always involved.

Remember this, that whatsoever you do, God is doing it; and whatsoever you are, God is that; and whatsoever you will become, God will be becoming. You are not alone, you are the destiny of the whole.

EVEN SLEEPERS ARE WORKERS AND COLLABORATORS
IN WHAT GOES ON IN THE UNIVERSE.

IN THE CIRCLE
THE BEGINNING AND THE END ARE COMMON.

If you make a circle, the end and beginning meet -- only then is the circle complete. If you become a circle, whole, total, in you will meet the beginning and the end. You will be the very source of the world and you will be the very climax of the world. You will be both the alpha and the omega. And unless you become that, something is incomplete; and when something is incomplete you will remain miserable. The only misery that I know is being incomplete. The whole being tends to be complete, needs to be complete, and the incomplete becomes a torture. The incompletion is the only problem. And when you become complete, the end and the beginning meet in you. God as the source and God as the ultimate flowering meet in you.

Ponder over these small fragments. Each fragment can become a vast contemplation, and each fragment can give you an insight into yourself and into the reality. And these are not philosophical statements, these are Heraclitus' insights -- he knows, he has come to see. He is not theorizing; he has touched the reality, penetrated into it. And each fragment is complete in itself, it is not a system. These fragments are like gems, individually cut; every gem is complete in itself. You simply penetrate one fragment, and through that one fragment you can become totally different -- that one fragment can become the door for the infinite.

Meditate, ponder over Heraclitus, what he is saying. He can have a tremendous impact on you. He can become a transformation for you.

The Hidden Harmony

Chapter #5
Chapter title: Such is the Depth of its Meaning

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LET US NOT MAKE ARBITRARY CONJECTURES
ABOUT THE GREATEST MATTERS.

MUCH LEARNING DOES NOT TEACH UNDERSTANDING.

SEEKERS AFTER GOLD
DIG UP MUCH EARTH AND FIND LITTLE.

YOU COULD NOT DISCOVER THE LIMITS OF THE SOUL
EVEN IF YOU TRAVELED EVERY ROAD TO DO SO --
SUCH IS THE DEPTH OF ITS MEANING.

The whole of philosophy is nothing but arbitrary conjectures.

If you want to avoid real knowledge, if you want to avoid the existential, then there is nothing like philosophy. Escape into philosophy and you can avoid all, all that creates problems. Philosophy is a cheap solution. Without entering, without encountering reality, you simply theorize -- and theories are nothing but words. Arguments, rationalizations, explanations are nothing but tricks. Nothing is solved because you remain the same.

A philosopher is the most deceived person in the world because he thinks he knows without knowing anything at all. Heraclitus has laughed about Pythagoras, one of the greatest philosophers the world has ever known. Many times Heraclitus says, "If by philosophizing somebody could have become a knower, then Pythagoras would have been the first knower in the world" -- because Pythagoras traveled all over the world, the known world in those days. He even came to India; he lived in Egypt, he traveled far and wide -- he collected much knowledge.

Pythagoras was a contemporary of Heraclitus and he is more known than Heraclitus. In the histories of philosophy Pythagoras is a milestone. He collected much, he knew much, but without knowing anything at all. What did he do? Through scriptures, through teachers, through schools, ashrams, secret societies, he gathered knowledge. When you gather knowledge it becomes part of your memory -- you remain unaffected. Your heart is not touched, your being is not even aware of what you have collected in your memory. Unless your being is touched and transformed, knowledge is ignorance and more dangerous than ordinary ignorance -- because an ordinary ignorant person knows that he is ignorant, and a philosopher thinks that he knows. And once you become addicted to knowledge you will think your knowledge is knowing. Of course, you know too much, but deep down nothing has been known, nothing has changed; you have not evolved to a higher plane of being.

Real knowledge consists in attaining higher levels of being, higher planes of being -- not more knowledge, but more being. To be more, not to know more, is the real way. To know more, and not to be more, is the false way. Philosophers talk about things. They don't even have a glimpse of God, of moksha, of liberation, of other worlds, heaven and hell. Not only do they talk about it, they also talk very authoritatively -- but they cannot deceive. They are deceiving nobody else except themselves.

It is said that one day, walking through a cemetery, Mulla Nasruddin found a grave, the grave of the philosopher of the town who had died just a few days before. On the grave it was written: "I am sleeping, I am not dead."

Mulla laughed loudly and said, "You are deceiving yourself and nobody else!"

But a philosopher deceives himself continuously. Instead of knowing he depends on information. Knowledge, when it is attained existentially, is authentic. For example: you can collect much knowledge about love without ever falling in love. Libraries are filled with much knowledge; you can go and collect all that has been said about love but about love is not love, about God is not God. About love means you go round and round, round and round, never penetrating the center. To love is totally different.

You can theorize about what love is, you can conclude about the nature of love, but if you have not fallen in love, what use is this knowledge? What do you gain out of it? What will you find through it? A deception is possible. Knowing about love, you may start believing that you know love, and if this happens then you have closed the door to falling in love. To fall in love is dangerous. To know about love is clever and cunning. To fall in love means to change yourself; to fall in love means to encounter millions of difficulties, because to interact with a living person is to move into the unknown. Nobody knows what is going to happen the next moment. You are thrown out of your enclosure, you are under the open sky, and every moment there will be new problems to be solved, new anxieties to be got over. It has to be so, because problems and anxieties are the steps. If you take those steps, you grow; if you become afraid and escape, you remain juvenile.

Love is an opportunity to grow, but growth is always painful because something has to be destroyed before you can create something. The past has to be destroyed before a new future is born. Every growth is like the pain a mother goes through when she gives birth to a child. Every growth means you are continuously giving birth to yourself; every moment the child is born. And it is a continuous process, never ending; there comes no stop to it. You can rest for a while, but the journey is endless. Continuously you have to give birth to yourself, and every moment there will be pain. But if you can see that out of pain comes a new life, if you accept it, not only accept but welcome it, it is beautiful because it is through it that one grows. There is no other way to grow.

Love will give you pain, love will make you suffer, because through love one grows. There has never been any growth without suffering. That is the meaning of the cross: Jesus suffers, and suffers totally. When he suffers totally he is reborn totally, resurrected. Then he is a man no more, he becomes a god. He loved humanity so deeply that the love towards humanity became the cross.

You are afraid to love a single individual. How will you grow? And you can trick your mind -- you can go to the libraries, you can collect information about love and about lovers, and you can know much without knowing anything at all. And this happens in every dimension of life. Wherever great matters are concerned, this is how you deceive. To pray is difficult; to become a priest is easy. A priest is a man who has collected all about prayer, but to pray is difficult. It is like death -- because unless you die how can you invite the divine to enter in you? Unless you become empty, how can he come into you?

Soren Kierkegaard has said: "In the beginning, when I started to pray, I used to talk much to God. Then, by and by, I came to the understanding of what foolishness I was doing. I was talking -- how can talking be prayer? Prayer can be only a deep listening, not a talking. You have to be silent so God can be heard. You have to be so silent that the silent and still word of God can penetrate you. In that silence the divine is revealed." Prayer is not talking, it is a listening -- alert, passive, open, ready, ready like a womb. Prayer is feminine and a priest is a male phenomenon. A priest is aggressive: he is doing something. Prayer is not a doing at all -- it is simply being receptive, it is simply being open. A door is open and you are waiting. It is infinite patience and waiting. A priest is aggressive. You can learn it: priesthood is an art, you can learn it. Prayer is not an art, you cannot learn it anywhere. You can learn it only in life. There exists no school, no university, which can teach you prayer -- only life.

You move in life, you suffer much, you grow and, by and by, you feel your total helplessness. By and by you feel that all egoistic claims are foolish -- because who are you? Being tossed from there to here, from here to there; just drifting, a drifting wood on the sea... who are you? When you feel, "I am nobody," the first seed of prayer has entered in you. When you feel, "I am helpless, I cannot do anything, because I have been doing and doing for so long and nothing happens except misery, nothing happens through my effort," you become effortless. In that moment of helplessness the prayer takes a second step. Not that in your helplessness you start demanding from God: "Do this for me because I cannot do it" -- no! If you are really helpless you cannot even demand and desire, because you come to realize: "Whatsoever I say will be wrong, whatsoever I ask will be wrong. I am wrong so all that comes through me will go wrong"; so you will say, "Thy will be done... don't listen to me, just you do whatsoever you would like to do, and I am ready to follow." This is prayer -- but this is not priesthood. You can be trained as a priest; there are colleges which train priests. Every gesture of prayer is taught: how to sit, how to bow down, what words to use and what words not to use.

Leo Tolstoy has written a small parable. It happened that a man came to a priest, the greatest priest in Russia, and said, "I know three saints. They live on an island, and they have attained to God."

The priest said, "How can it happen? I am the high priest of the whole country. Without knowing me, without my knowing of the phenomenon, how is it possible that three persons have attained to God? I will

go and see them."

He went in a boat. He reached the island. Those three simple people, they were sitting under a tree and doing their prayer. He listened to the prayer and laughed loudly and said, "You fools! From where have you learnt this prayer? I have never heard such nonsense even in my life, and I am the greatest priest of this country. What type of prayer is this?"

All three started trembling in fear and they said, "Forgive us! We don't know, we have never learnt. This prayer we ourselves have created." The prayer was simple. They said, "We are three" -- and Christians believe in the trinity, so they said -- "We have made a prayer: `We are three, you are also three -- have mercy on us!' We ourselves have made it: We are three, you are three -- have mercy on us! This we continuously do, but we don't know whether this is right or wrong."

The priest said, "This is absolutely wrong and I will teach you the right, the authorized version." It was a long prayer of the church. Those three people listened, trembling. The priest was very happy. He went back thinking that he had done a virtuous deed, a really good work: he had converted three pagans to Christianity. "And these fools! -- they have become famous. Many people come for their darshan, they touch their feet and worship them!"

When he was coming back, very happy that he had done something, suddenly he saw something that looked like a storm coming on the lake. He became afraid. Then he looked: those three saints were coming, running on the water. He couldn't believe his eyes. Those three saints came and they said, "Please, tell the prayer once more because we have forgotten! It is too long and we are simple folk, uneducated. Just once...?"

It is said, Leo Tolstoy writes, that the priest fell at their feet and he said, "Forgive me! I have committed a sin. You go your own way. Your prayer is right because it has come out of your heart. My prayer is useless because it has come out of my learning. Don't listen to me. Simply go and do whatsoever you were doing."

Prayer cannot be learnt. You have to pass through life with open eyes, with an understanding heart, and you will come to pray. And the prayer will be yours. It will come out of your heart, it will pour out of your heart. Words don't mean much -- it is the heart that is behind them. But you can learn much through the mind; you can completely forget the heart -- because heart grows through experience, and mind grows through?... thinking. And thinking is just dead. There is no growth through thinking. You can go round and round in the mind. Mind is just a computer, a biological computer; it collects information. The same can be done by a computer even better than your mind. But the heart is not a computer. The heart is totally different from the mind: it doesn't collect, it has no memory -- it simply lives moment to moment; it responds to the alive moment in an alive way.

I have known a person; he was a colleague of mine in a university. He was ill and always something or other was wrong with him. So I told him, "Why don't you go to a doctor? Why don't you ask some doctor about your body? You are always complaining about this and that." So he went.

Next day he came to see me and he said, "The doctor says that I will have to give up half my sexual life."

I was surprised, so I said, "What have you decided?"

He said, "Yes, I have to follow his advice."

Then I asked him, "Which half -- talking or thinking?"... because I knew the man: he had no sexual life, but he talked about it and thought about it. There are people who have no religious life. They talk about it and they think about it, but they have no religious life; but if you listen to their talk you may feel that they are religious. Religion is not something concerned with thinking and talking -- religion is something concerned with living. Either you live it or you don't live it. It is a way of life, not a philosophy; not theories about great matters, but a deep relatedness with whatsoever life means.

Just watch your mind, how it exploits opportunities when you could have become religious. You see a flower and you start thinking about it, you start talking about it -- you don't live the moment. The flower is there opening its petals -- a tremendously beautiful phenomenon, a miracle.

Scientists say that life is a miracle; there is no reason for it, why it should be. On millions and millions of planets and stars, only on this small tiny earth, and that, too, only for a few thousand years, life has existed. Nobody knows why, nobody knows how long it will exist, nobody knows the goal, the destiny of it, the source. Scientists, at the most, say that this is simply a miracle, seems to be just an accident. Nothing can be said. A flower is a miracle because a flower is alive. In this dead universe -- millions of planets, millions of stars, just rocks and rocks and rocks, infinitely rocky -- a small seed has become a plant and the

plant is celebrating. A flower has come up and you simply start thinking, talking about it; you say, "How beautiful!" and you miss the beauty, because if it is really beautiful you will become silent. Whenever something tremendous is encountered you are in such a mysterious amazement, you are in such wonder, how can you talk? Talking is profane. In that moment, talking is just foolish -- you are missing.

You simply remain silent, you drink, you eat the moment; you allow the flower to spread within you. In a subtle way the duality of subject and object is lost. You are no more the subject and the flower is no more the object; the boundaries meet and melt. Suddenly the flower is within you and you are in the flower -- because life is one. You are also a flower; consciousness is a flowering. That's why Hindus have always symbolized it as a lotus: a flowering of a flower. And a flower is also a consciousness, alive. Meet with the flower, don't start talking and thinking. Then you know what a flower is. You may not be able to say what you know, you may not be able to create a theory about your knowing. It is difficult -- when you know, it is very difficult to create a theory around it. It is so vast, experience is so vast, and theories look so narrow. You may not be able to philosophize, but that is not the point -- you KNOW, that is the point.

This point is the crossroads where philosophers and religious people separate from each other. Philosophers go on talking and thinking, and religious people go on deepening their experience -- and a moment comes when they are completely lost. A philosopher finally becomes just an ego, and a religious person is simply lost. You cannot find him, where he is.

If you understand this, then these fragments will become very, very meaningful -- they are.

LET US NOT MAKE ARBITRARY CONJECTURES
ABOUT THE GREATEST MATTERS.

What can your mind do? Such a small and tiny thing.

It is said that one day Aristotle was walking on the beach near the sea, and he saw a man who was bringing water from the sea with a teaspoon and throwing that water in a small hole he had dug near the bank. Aristotle was worried about his own problems. He didn't bother -- once, twice, he came near and saw the man, but the man was so absorbed that Aristotle became curious: "What is he doing?" He could not contain himself, and the man was absolutely absorbed. He would go to the sea, fill his teaspoon, bring the water, put it in the hole, go again.... Finally Aristotle said, "Wait! I don't want to disturb you, but what are you doing? You have made me tremendously curious."

The man said, "I am going to fill this hole with the whole ocean."

Aristotle, even Aristotle, laughed. He said, "You are foolish! This is not going to happen. You are simply mad, and you are wasting your life! Just look at the vastness of the ocean and the smallness of your hole -- and with a teaspoon you are going to empty the ocean into this hole? You are simply crazy! Go home and take rest."

The man laughed even louder than Aristotle, and he said, "Yes, I will go, because my work is done."
Said Aristotle, "What do you mean?"

He said, "The same you are doing -- and even more foolish. Look at your head: it is smaller than my hole. And look at the divine, the existence: it is vaster than this ocean. And look at your thoughts -- are they bigger than my teaspoon?" The man went, laughing loudly. It shocked Aristotle. Nobody knows whether this happened or not because Aristotle remained the same. This story may have been invented by Heraclitus -- I suspect. Or it is even possible that this man may have been Heraclitus -- that too, I suspect.

What can mind do? When you think of it, it looks just absurd. How can you understand such a vastness through the head? The whole effort seems to be futile. Drop the head and then look! Don't look through the head, then you are also vast. It is only because you are looking through the head that you also have become small. It is only because of the narrowness of the head that you are also narrow. Throw this head! -- and just look at existence without the head. That means: without thinking, being fully alert but not a single thought in the mind -- not theorizing, but living.

LET US NOT MAKE ARBITRARY CONJECTURES....

And our conjectures are all arbitrary. What can you say? Somebody asks, "Is there God?" What will you say? If you say yes, that too is a conjecture -- have you known? If you say no, that too is a conjecture --

have you known? How can you say anything? If you say yes, you are wrong. If you say no, you are wrong.

That's why buddhas have remained silent. If you ask Buddha about God he doesn't say anything. He simply remains silent, as if you have not asked anything. About God he never says a single word. He knows the stupidity of the question. And he knows that if you answer a stupid question, you also are stupid. He remains absolutely silent, neither saying yes nor no -- because all are conjectures. What can you say? Christian theologians look foolish before a buddha. They even try to prove, they even give proofs, that God is. They give logical grounds that God is. But does God need logical support from you? Does the whole need any proof from you? Are you the judge? What can you prove? And whatsoever you can prove can be disproved by the same mind, because logic is a double-edged sword -- you can prove, you can disprove. Logic is not a beloved. Logic is a prostitute. Whosoever pays, logic works for him.

I knew one man -- he was a lawyer, a very great, famous, world famous authority on law; but he was a very forgetful man, very absent minded. Once it happened that in a privy council case in London he was fighting the case for one Indian maharaja. It was a big case. He forgot -- and he argued for one hour against his own client. Even the judge became worried. The opposite party advocate couldn't believe what was happening: "Now what is he going to do?" -- because all the arguments that he had prepared, this man was making. The whole thing was topsy-turvy, and the whole court couldn't believe what was happening. And the man was such an authority that nobody dared to interrupt him; even his own assistant tried many times to pull his coat and tell him what he was doing. When he finished then the assistant whispered in his ear, "What have you done? You have completely destroyed the case. We are not against this man -- we are FOR him!"

This lawyer said to the judge, "My lord, these are the arguments which can be given against my client -- now I will contradict them." And he started contradicting, and he won the case.

Logic is a prostitute. You can argue for God, and the same argument can be used against God. For example, all the religions of the world, all the priests, bishops, popes, theologians, they have used as their basic proof, as the first proof in their argument for God, that everything needs a creator: "If you see furniture, you know that some carpenter has made it. If you see a painting, some painter is bound to be there. How can a painting exist without a painter? And such a vast creation, and running so systematically, following such a disciplined course, needs a creator. Creation presupposes a creator."

Then listen to the atheist. He says: "If this is true, then who created the creator? -- because if nothing can be without a creator, if the painting cannot be without the painter, then who created the painter? And if you say the painter is uncreated, then you are foolish, because if the painting, such a small thing like a painting, cannot be without a creator, then how can the painter be without a creator?"

Your own logic goes against you. And if you say, "Yes, God is created by another God," then there is an infinite regress, then again, again.... A-God is created by B-God; B-God is created by C-God -- and it is infinite. Finally the question will remain the same; it has not been answered. Who created the Z-God? The same question remains. Logic answers nothing. And the same argument can go for, and the same can go against.

Heraclitus says:

LET US NOT MAKE ARBITRARY CONJECTURES...

Don't make any conjectures, all theories are conjectures.

... ABOUT THE GREATEST MATTERS.

It is better not to make any conjecture.

MUCH LEARNING DOES NOT TEACH UNDERSTANDING.

You can learn much about these conjectures, which are all arbitrary, and you can become a great pundit, you can become a great knower. In the first place all are conjectures, and in the second place you accumulate all that rubbish and you become a great scholar, and people will respect you and they will think

that you know -- but do you know? Talking about God, proving for or against, do you come to any conclusion? Theists, atheists, are all in the same boat.

It is said that Mulla Nasruddin used to work as a ferryman; he used to run a ferryboat. One day a priest was going to the other shore. Just in the middle, he asked Nasruddin, "Have you ever learnt anything, Nasruddin?"

He said, "I am ignorant, I don't know anything -- I have never been to a school."

The priest said, "Then half your life is almost wasted, because what is a man without learning?"

Nasruddin didn't say anything. Then a storm arose and the boat was sinking He said, "Oh, great pundit, have you ever learnt swimming?"

The man said, "Never, no, I don't know."

The Mulla said, "Then your whole life is wasted, because I am going!"

Learning cannot become swimming -- and existence needs experience. Learning cannot be knowing. Knowing is something that you have experienced and you have come to know. Knowing is always original, learning is always borrowed. Others may have known, may not have known; you cannot decide -- you simply believe. Remember, belief won't help; it is part of learning. Trust, faith, is totally different. You have tasted something, then comes a trust. You have not tasted, trust is not there, there is only a superficially enforced belief. You believe; belief is borrowed, dead. And the more you believe, the more dead you will become. Trust is totally different. It is not belief, it is not disbelief. It has nothing to do with belief or disbelief or with the mind. People say, "We believe in God." There are people who say, "We don't believe."

One man came to Sri Aurobindo and he asked, "Do you believe in God?"

Sri Aurobindo said, "No."

He couldn't believe his own ears, because he had come from a very, very far country to ask this man, and he was thinking that he must be believing in God -- and Sri Aurobindo says, "No."

The man said, "What are you saying? I cannot believe my own ears and I have come from so far just to listen to a man who knows."

Aurobindo said, "But I have not said anything about knowing. I don't believe, I KNOW."

Belief is a poor substitute for knowing, really no substitute at all. You don't believe in the sun -- you know. I am here: you don't believe in me, you know. You are sitting there: you don't believe that you are there, you know. You believe in God, you don't know.

Ignorance can either become belief or can become disbelief, but ignorance remains ignorance. Knowing is needed. And know one distinction, subtle: I don't use the word knowledge, I use the word knowing because knowing is a process, knowledge is already ended. Knowledge is like a thing -- finished; you can possess it, it is in your fist; you can manipulate it, it is complete. Knowing is a process, a river; it goes on and on and on. You can never possess it; you cannot say that it is finished. Existence is eternal, how can knowing be finished? How can you come to a point where you can say, "Now, I have known all"? Never does such a point come.

The more you know, the more doors open. The more you flow, the more mysteries are ready to be revealed to you. The more you know, the more you become capable of knowing -- and there is no end to it. That's why I use the word knowing, not knowledge. Knowledge is a dead thing, it is past, already gone to the grave. Knowing is always in the present; it is ongoing, it is riverlike. Heraclitus will agree with me. Knowing he will agree with; knowledge, no.

Knowledge is a finished product, knowing is raw. It is always in the making, it is always in the becoming. It is always changing, flowing, taking new shapes, new forms, and you cannot finish it because you are part of it. Who can finish it? You can become knowing, but you can never become a knower.

The same is true of love, and the same is true of prayer, and the same is true of meditation, of all great matters. In fact, to use the word love is not good -- loving gives the sense of process. To use the word prayer is not good, prayer is dead -- praying gives the sense of a flow, of movement, of aliveness. Experience is not good -- experiencing. Meditation is not good.... Language always gives the sense of dead things, and life is not dead. Even if you go to the river and you say, "The river is," even for the river you say "is" -- the river is never "is." The river is always moving, becoming.

Nothing is, everything flows, and everything takes new shapes and forms and names, and everything flows one into another. Experiencing, knowing, loving, praying, meditating -- remember, life is a process, it is not a thing. It is a movement from one eternity to another. It is always in the middle, always in the middle; you are always in the middle. It is a never ending, alive movement.

Learning can give you dead products, only life can give you processes. You cannot possess anything in

life, you cannot even possess yourself. And if you have a possessive mind you will become a knower. Hence the insistence on nonpossessiveness, on a nonpossessive mind. Don't possess anything. Don't possess even your child, he is not a thing. Don't possess your beloved, she is not a thing. Don't possess anything -- you cannot! And if you possess, you will kill, you will destroy. And the same happens with learning: we want to possess.

People come to me and they say, "We would like to know God." But why? Why would you like to know God? You want to become a knower. You would like to possess him also. You would like to put him also on display, to show that not only furniture, car and house, but God also you possess: "It is here, you can come and see. I have caught hold of him." You would like to make God also a commodity -- you have already made it.

No, you cannot possess. Knowing cannot be possessed. Learning can be possessed. Knowing cannot be taught, you have to grow into it. And it is not secure, because who can be secure with a process? It is never safe; who can be safe with a process? Only with dead things is there security. It is always dangerous because you are always moving from the known to the unknown, from the light to the dark, from the day to the night. You are always moving from life to death. And if you can find the secret hidden harmony that transcends both, moves within both and yet transcends both, then you have come to know the truth.

And that is what Heraclitus means about the greatest matters:

MUCH LEARNING DOES NOT TEACH UNDERSTANDING.

Have you seen people who know very much but act in a foolish way? It almost always happens: a man who knows too much becomes less and less aware. He acts through his knowledge, not through the real situation. He becomes foolish, he behaves in a foolish way, because to behave in a wise way needs response, and he always acts from the dead past. He always acts from a readiness, preparedness. He is never unprepared.

I have heard about a great professor of philosophy. He was studying in his room. The wife came, very, very excited, and she said, "What are you doing? Have you seen this newspaper? It says that you have died!"

The professor, without even looking at the wife or the newspaper, said, "Then remember, we should not forget to send flowers" -- because whenever someone dies, flowers have to be sent -- that's all. He had not listened. You cannot surprise a man of knowledge, no. He already knows. You cannot amaze him, he has lost that dimension of wonder. He is no more a child; he knows, he knows everything.

I have heard -- I cannot vouch for it because I have only heard -- one friend was telling me that he was sitting with Mulla Nasruddin and they were talking about many things and enjoying, and suddenly Mulla Nasruddin's dog came in and he said, "Has anybody seen today's newspaper?" So the friend was simply shocked, he couldn't believe it!

Mulla gave the dog the newspaper, and when the dog left then this friend collected his wits again and said, "It is a miracle -- this dog reads?"

Mulla said, "Don't be fooled by him -- he simply looks at the comics."

There are people who have no sense of wonder and mystery. They cannot be amazed, you cannot surprise them. What happens? They are always ready. They know, and when you know, how can you wonder? A child wonders -- and that is the meaning of Jesus' saying: "Unless you become like children, you will not enter my kingdom of God." Why? -- because wonder is the door and only an innocent heart wonders. And if you can get an innocent heart, you wonder; everything gives you a surprise. A butterfly and it is such a mystery!...

Chuang Tzu was sitting under a tree and two or three butterflies were chasing each other. He wrote a small poem and he said: "It seems to me that these butterflies are flowers -- the flowers that once fell to the ground have come back, now are back on the tree." Flowers fall down to the ground, then they disappear. Says Chuang Tzu, "They have come now as butterflies back to the tree." This man will enter the kingdom of God, not you. If somebody asks anything about a butterfly, you will immediately open a book and everything that it said about butterfly you can say -- but do you think all that can be said is the total? All that has been said, has all been said in it? Is there not something which has remained unsaid and which will remain always unsaid and which it will never be possible for anybody to say? If you think that nothing remains unsaid, then how can you be amazed? -- then you have lost the sense of wonder.

This century knows more than any other century, and this century is further away from God than any other century ever was -- piled up knowledge, libraries go on growing bigger and bigger, and everybody knows so much. Even small children, we force them to know -- not towards knowing, not that their wonder should grow, that they should become more and more mysterious; inside, outside, that they should feel the mystery more; that they should be touched by flowers and butterflies and stones. No. We fill their minds with knowledge, and says Heraclitus:

SEEKERS AFTER GOLD
DIG UP MUCH EARTH AND FIND LITTLE.

These knowers, pundits, they dig much earth but find little. They remove the whole mountain and a mouse comes out. What do they attain? They are like diggers after gold: too much effort, and whatsoever they achieve simply SEEMS valuable. That's why he uses the word gold, because what value does gold have? In fact, what value? The value that you give to it is just a convention. It is we who give value to gold, it is not the gold which has an intrinsic value. If man were not there, do you think there would be any value to gold? Animals don't bother, birds don't think about it. If you put gold before a dog, and a bone, he will choose the bone; he doesn't bother about your gold. What value has gold? Has it any intrinsic value? No value, just the social projection. If you think it valuable, it becomes valuable. Whatsoever you think is valuable, becomes valuable. Diggers after gold dig up much earth and find little. And this is what happens to those who are digging for knowledge, not experience; digging for truth, not for life... and life is truth! And whatsoever truth you can dig out of theories and knowledge is dead.

YOU COULD NOT DISCOVER THE LIMITS OF THE SOUL
EVEN IF YOU TRAVELED EVERY ROAD TO DO SO --
SUCH IS THE DEPTH OF ITS MEANING.

Try to understand three words: one word is the known, that which we already know; then there is another word, the unknown, that which we don't know yet, but there is every possibility we will know it. Science divides existence into these two words: the known and the unknown. The known we have known, and the unknown we will know; just time is needed. Religion divides this world into three words, not two: the known, the unknown and the unknowable.

You cannot exhaust the unknowable. The unknown will become known, then the known may become again unknown. It has happened many times. Many things have been known and then they became unknown because the society became uninterested in them. Many times it has happened. If you go back and ask people who work deeply into the past, they say almost all that we know has been known some time before and then it was forgotten.

Columbus was not the first man who discovered America; many people before him discovered it, and then America was lost again. In Mahabharat, one of the oldest Indian scriptures -- at least five thousand years old, more is possible -- there is mention of Mexico: Arjuna had many wives, one wife was a Mexican. In many other scriptures of the world America is mentioned. Columbus was not the first to discover it -- he rediscovered it. There is mention of airplanes in many scriptures of the world; this is not the first time that we have discovered the airplane. We discovered it and we became uninterested in it; it was lost. I have not come to know anything that has been discovered for the first time. Everything has been discovered and lost. It depends on the society: if the society takes an interest, it is okay; otherwise it is lost.

The known will become unknown, the unknown will become known. But there is a third dimension: the unknowable. Science doesn't believe in the unknowable. She says, "The unknowable is nothing but the unknown." And religion says it is a totally different dimension: that which will always remain unknown -- because its intrinsic nature is such that the mind cannot cope with it. The vast, the infinite, the endless, the beginningless, the total -- the total cannot be comprehended in any way by the part, because how can the part comprehend the total? How can the mind comprehend that from which the mind arises? How can the mind know that to which the mind goes back? It is impossible! It is simply impossible. How can we know that from which we come? We are just like waves -- how can a wave comprehend the whole ocean? It can claim, because the ocean never refutes anything -- it simply laughs. It is just like a child claiming something

before the parents, and they laugh.

The incomprehensible is there -- the unknowable is there.

Says Heraclitus:

> YOU COULD NOT DISCOVER THE LIMITS OF THE SOUL
> EVEN IF YOU TRAVELED EVERY ROAD TO DO SO --
> SUCH IS THE DEPTH OF ITS MEANING.

How can you know yourself? Every religion says: "Know thyself!" But how can you really know yourself? Then who will be the knower and who will be the known? -- because knowledge depends on a division. I can know you, you can know me, because I become an object and you become the knower -- but how can you know yourself? And if you try to know, that which you will know will not be yourself. The knower will always recede; the knowledge will always be bracketed as an object and you will be bracketed as a subject.

For example, you can know about the body. That's why all knowers have said that you are not the body -- because we can know it. You can know the mind. That is why those who know, they say you are not the mind -- because the mind becomes the object and you are the knower. You recede, you go on receding; you are a subtle transcendence. Whatsoever you know, you transcend it immediately. The moment it has become known you are separate from it. If you say, "I have known myself," what do you mean? Who has known whom? Is the known you? -- or the knower you? If you are the knower then you still remain unknown. Selfknowledge is impossible.

But why has it always been said, "Know thyself"? It has been said because only through the effort to know oneself will you come to the dimension of the unknowable. It has been insisted: "Know thyself" -- not that you can know, don't be deceived. Nobody has ever known, nobody will ever know. And all those who have known knew this -- that the great, the vast, the ultimate, remains unknowable.

Insistence is there: Know thyself! I also insist: Know thyself! -- just to bring you to a point where you suddenly become aware that this is the gate for the unknowable. Just by making efforts to know yourself you will come to know the unknowable. And I don't mean when I say you will come to know the unknowable that you will know it. No! You will enter into it. It is never a knowledge, it is a jump. You take a jump into the sea and you are lost. Not that you know it -- you become it. Of course, in a very, very subtle way you know, and at the same time you don't know.

That is why Heraclitus looks paradoxical, he looks defective, he looks a little mad. But such is the nature of things, such is the depth of things, such is the deeper meaning of things -- nothing can be done. Hence it happens that if you move into the unknowable without getting ready to take it, you can become mad. It is such a paradox that you cannot make any head or tail of it. It is such a depth that you never come to the bottom of it. It is such an infinity that the more you enter into it the more you are lost. You can never possess it, you can only be possessed.

God cannot be possessed, you can only allow him to possess you. That's all that can be done. That's why it is a surrender. You allow him to possess, you are ready to be possessed. And for this readiness you have to be ready to lose your rationality, reason, because it is sheer madness. Nothing is clear, everything becomes confused and blurred. It looks blurred and confused because you have been trying to make a clarity out of it. It is not possible. Life comprehends all that is paradoxical.

> YOU COULD NOT DISCOVER THE LIMITS OF THE SOUL
> EVEN IF YOU TRAVELED EVERY ROAD TO DO SO --
> SUCH IS THE DEPTH OF ITS MEANING.

You can travel all the paths but you will never reach the goal. All the paths combine together and you will never reach the goal. Why? -- because life has no goal. It is a celebration. It has no purpose, it is not going anywhere. It is simply enjoying the going, not going anywhere. It is a play, it is a game. And don't be serious about it, otherwise you will miss it. Be sincere, but not serious. Sincerity is something else, seriousness is something else. If you are serious you are thinking in terms of goals, means and ends, ways and achievement; you are ambitious. Seriousness is ambition and it is a disease. You may have turned your attention from this world, but your ambitious mind is now thinking about the other. Seriousness is not

religious. A serious man will automatically become a philosophic man; he will start thinking. Seriousness is of the head. That's why a serious person, a thinker, becomes a long face. He cannot even laugh, he cannot smile, he cannot play, because always he is thinking: "What is to be achieved through it?" He turns life into a means -- and life itself is the goal.

A sincere person is totally different. Sincerity is of the heart. He is true, but not serious. He is seeking, but not as a goal. He is seeking it just like a child seeks things: if he finds, it is okay: if he doesn't find, it is okay also. A child is running after a dog, and just in the middle he finds a butterfly; he changes. He starts running after the butterfly; and then, by the side, there comes a flower -- and he has forgotten the butterfly and the flower takes his total attention. He is not serious, but very sincere. Whenever he takes anything into mind he is totally with it -- that is sincerity. Now he has forgotten the butterfly and the dog, and the flower is everything. When you can pay your total attention to something, it is sincerity. And when you are paying your attention only as a means, you are cunning. You really want to reach the goal, and this is only a means. You are exploiting; you are exploiting the path to reach the goal. For the child, the path is the goal. And for the religious person also, the path is the goal.

Wherever I am, it is the goal.

Whatsoever I am, it is the goal.

At this moment, my whole life converges upon me; there is nowhere else to go. One has just to celebrate this moment in totality.

This is what a religious being is -- unworried, not going anywhere, just for a morning walk. It is different. You pass by the same path when you go to your office, and then you go for the morning walk -- the path is the same, the house is the same, everything is the same; you are the same, your legs are the same, but when you go for a morning walk everything is different. A religious person is just on the way for a morning walk, and a nonreligious person is going somewhere to the office, to the shop -- a goal is there. The worldly man is goal oriented; whatsoever the goal, even God, a worldly man is goal oriented. A nonworldly man is not goal oriented. A nonworldly man lives here and now, everything converges here and now. And this here and now then becomes infinite. You go by all the paths to it, but still it remains unreachable. That is the beauty also. If we could reach, everything would be lost. If we could know ourselves, then what? Then you would simply be bored by yourself. No, that boredom never comes -- because it is an ongoing process, infinite, from one infinity to another infinity.

Remember these words -- not in the mind, let them go deeper and settle in the heart:

LET US NOT MAKE ARBITRARY CONJECTURES
ABOUT THE GREATEST MATTERS.

MUCH LEARNING DOES NOT TEACH UNDERSTANDING.

SEEKERS AFTER GOLD
DIG UP MUCH EARTH AND FIND LITTLE.

YOU COULD NOT DISCOVER THE LIMITS OF THE SOUL
EVEN IF YOU TRAVELED EVERY ROAD TO DO SO --
SUCH IS THE DEPTH OF ITS MEANING.

The Hidden Harmony

Chapter #6
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WHEN SOME VISITORS
UNEXPECTEDLY FOUND HERACLITUS
WARMING HIMSELF BY THE COOKING FIRE,
HE SAID TO THEM:
HERE, TOO, ARE THE GODS.

I HAVE SEARCHED MYSELF.

TIME IS A CHILD
MOVING COUNTERS IN A GAME;
THE ROYAL POWER IS A CHILD'S.

BIGOTRY IS THE SACRED DISEASE.

There are two ways to seek the true: one is to borrow knowledge, the other is to seek yourself. Of course borrowing is easy, but whatsoever you borrow is never yours, and that which is not yours cannot be true. This condition must be fulfilled: truth must be yours.

I may have known truth, but I cannot transfer it to you. In the very act of transferring it becomes a lie. That is the nature of truth. So nobody can give it to you, you cannot borrow it, you cannot steal it, you cannot purchase it -- you have to know it. And unless you know, your knowledge is not a knowing -- it is a hiding place for your ignorance. You are deceiving yourself, you are completely misguided.

The first thing to remember is that truth is a lived phenomenon. Who can live for you? You have to live for yourself, nobody can be a substitute. Who can love for you? Servants cannot do that, friends cannot be of any help -- you have to love. Jean-Paul Sartre says somewhere that sooner or later a time will come when people will engage servants to love for them. Of course, rich people are already on the way. Sooner or later those who can afford it, they will not bother themselves. Why bother when a servant can do it? You can find a beautiful, good servant, and he can love for you. You have other more important things to do -- love can be left to servants.

Mulla Nasruddin once told me, "I am very much interested in my wife's happiness."
So I asked, "What are you doing?"

He said, "I have hired a private detective to search for the reasons."

But can anybody else love for you? No, there is no possibility. You cannot be alive by proxy, you cannot love by proxy -- and you cannot reach truth by proxy either. That is the very nature of things. There is no way to be cunning about it and clever about it. Man has tried: "There is one who knows; we can get it from him, we can borrow it." But truth has to be lived. It is not something outside, it is an inner growth. It is not a thing, it is not an object; it is your subjectivity.

Truth is subjectivity, so how can you get it from anybody else, from scriptures, from vedas, korans and bibles? No, Jesus is not of much help, neither is Buddha. You have to go through it, there is no shortcut. You have to travel, suffer. Many times you will fall, many times you will err, many times you will go astray -- that's how it is. Come back again and again; start the search again and again. Many times the path is lost. Many times you move in a circle, you come back to the same point again and again. There seems to be no progress -- but go on searching. Go on searching and don't feel hopeless and dejected. Keep the hope: that is

the quality of a seeker.

A seeker trusts, he hopes; he can wait, he can wait infinitely. He has patience and he goes on seeking. Not that every step leads to the goal, sometimes he is moving in just the opposite direction. But even moving in the opposite direction one learns; even erring is a part of learning. Nobody can learn if they are very much afraid of being in error. If one is very much afraid that he may go astray, then there is no possibility of traveling. This is why the mind says, "Ask the awakened, those who know -- gather from them." But then it is secondhand, and there is no such thing as a secondhand truth, it is simply a lie. A secondhand truth is a lie. A truth, to be true, has to be firsthand, original. It has to be fresh, you have to reach it -- it is always virgin.

Heraclitus says:

I HAVE SEARCHED MYSELF.

He is saying, "I am not saying something that I have heard -- I have searched myself. It is not something that I have learnt, it is something I have grown myself. It is a growth, it is a subjectivity -- it is my own experience." And when it is your experience, it transforms you.

Says Jesus: "Truth liberates." But you know many truths, and they have not liberated you. On the contrary, they have become the bondages, they are the fetters around you. Truth liberates, lies become a prison.

That's why Heraclitus says:

BIGOTRY IS THE SACRED DISEASE.

A man who knows himself is never bigoted, he is never a sectarian; he is never obsessed by a theory. He never makes any claim that only he is true, because when one knows the truth, one knows that the truth is multifaceted, and one knows that there are millions of ways of looking at it. And whenever someone comes near, whatsoever he sees is individual. It has never been so before, it will never be that way again -- because this individual has never been there, and this individual is totally unique. So every vision, every encounter of truth is unique. It cannot be compared.

A man who has known himself has also come to know that millions are the paths, millions are the faces of the truth. How can he be bigoted? How can he say, "Only my truth is true, and only my god is God; your god is a false god"? This is the language of one whose truth is borrowed. You see millions of religious people all over the world claiming truth. They have not come to know, they have not searched themselves; otherwise how can they miss? How can they miss the multifaceted experience, the phenomenon of truth? How can they say, "Only my truth," because when one comes to know that there is no "I," how can one claim? How is bigotry possible?

A really religious man has no claim. He accommodates., he does not tolerate because when you say, "I tolerate," there is intolerance. He does not say, "I am a Christian, you are a Hindu. Yes, I am a man of tolerance, I tolerate. You may also be true; I am true, you may also be true. I tolerate you." But tolerance always hides intolerance; the very word is intolerant. So whenever a person says, "I am tolerant," be aware he is intolerant, he is hiding. What do you mean by your tolerance? You think that you are somewhere higher and you are tolerating those who are lower, pitying them. Or, at the most, a Christian will say, "Yes, there are many ways, but my way is the best. Yes, people have reached by other ways also, but mine is the super highway." That, too, is intolerance. Why this claim? Why this "I"? Why this ego?

And that's why religions became so quarrelsome. They have murdered, they have killed, they have committed all sorts of sins. They are here to liberate man, and they are here to take man beyond all sins, yet they have committed all the sins. Religions have killed more than anybody else, and they have created misery and strife and struggle and conflict more than anything else on this earth. This earth is ugly because of so many churches, temples, mosques. They have not united man, they have divided. They have not made humanity one. They talk about love, but they have created hate. They talk about peace, but they create all sorts of causes for violence to exist. They feed violence and they talk about peace. Why? The reason is not religion; the reason is bigotry.

Says Heraclitus:

BIGOTRY IS THE SACRED DISEASE.

Diseases are bad, and when they are sacred they are worse of course. When a disease looks as though it is sacred, you think it is the ultimate in health. Whenever someone claims, "I am the only truth," and the claim can be made in very subtle ways, then ugliness enters. These mad people have even forced their gods to say things which look absurd. Mohammedans say, "God says, `I am the only God, and Mohammed is the only prophet.'" What do you mean? Is God exhausted in Mohammed? Then God is very poor. Then what about Mahavira? Then what about Buddha? Then what about Jesus, Krishna, Lao Tzu, Heraclitus? And what about all of you who are some day or the other going to become the prophets? What about the whole? Mohammed is beautiful, but Mohammedans claim that he is the only prophet, and then ugliness enters. Jesus is wonderful, but Christians say that he is the only begotten son. Why the only begotten son? Then what are all of you -- bastards? If he is the only begotten son, then what is this whole existence? From where do you come if he comes from God? Then who is YOUR father?

No, God is infinitely potential. Millions of Jesuses can come from him and he remains the same, he is not exhausted -- that is the meaning of omnipotent. If he has only one son, he seems to be impotent rather than omnipotent. He goes on creating and the creativity never ends -- that is the infinity. But Christians claim that Jesus is the only son. Why this claim? So that they can claim their book is the only book. The word bible means the book. They have not named it because for them this is the only book, all else is rubbish. What about the Upanishads? What about the sayings of Buddha? What about the Tao Teh Ching of Lao Tzu? Why should The Bible be the only book? It is beautiful, but when it becomes the only book it has become ill.

This is the sacred disease. When you claim for your truth that it is the whole and all, the ego has entered. Truth needs no claim. It's simply there in all its beauty; you can see it but it has no claim on you. In fact, truth never tries to convert anybody. It helps, it loves you, it would like you to be transformed, but there is no effort to convert. But Hindus try to make Christians Hindus, Christians try to make Hindus Christians. Why this effort? -- because they believe that they have the sole key and the only key and everybody else is going to hell. When people start converting they make the thing very narrow.

Infinite is the way, because to infinity it leads.

When the goal is infinite, how can the way be so narrow? In fact, whenever a man is religious he is neither a Christian, nor a Hindu, nor a Mohammedan. That's what I am trying to help you to be: neither Christians, nor Hindus, nor Mohammedans. Why can't you simply be? What need is there to carry the label of a sect? If you feel good, if you love Jesus, it is very beautiful. If you love Buddha, it is good -- but why become bigoted? Why become prejudiced? Your love is beautiful, and if it helps you it is good -- move accordingly. But then there are millions of people who move in different ways. Let them move, help them; wherever they are going, help them. Help them to move in their own ways, let them do their own thing. Don't force them and don't try to convert them. If they look at you and they feel something and they want to change their path, it is up to them. That's why Heraclitus is completely forgotten, because he never created a sect around him. He had followers, but he never created a sect and he never claimed anything. He never said, "This is the only truth."

Why does this appeal? When somebody says, "This is the only truth," why does this appeal? You are very uncertain and confused, so when somebody claims that his is the only truth, you think, "He must know, otherwise how can he claim?" The claim becomes a subtle influence, he looks authoritative. But remember well: a man of knowledge, a man of understanding, is always hesitant. He is not so authoritative because he sees the truth and he feels it cannot be expressed -- he hesitates. You will find poetry in his words, but you will not find statements. He has a subtle aroma around him which gives you a feeling of certainty, but that certainty doesn't come from his statements. His statements are always hesitant; before he says anything he hesitates -- because he knows that whatsoever is said cannot be the truth, and he knows that whatsoever he is trying to do is a dangerous thing. It is hazardous because words destroy, and when you hear the words you will give your own meaning to them.

A man of understanding hesitates. He does not know what will happen to his words. What you will do out of his words is unknown, and each single word can become very, very meaningful to you, or a meaningful effort on your part. He hesitates, he watches you, he looks all around, he tries to find your center of being, then he says something. So that it never becomes a misunderstanding, so that it doesn't misguide

you, so that if his words can help it is okay and they don't prove harmful to you -- he hesitates. But a man of borrowed knowledge never hesitates. He is very, very certain. Just go and listen to Christian missionaries: they seem to be so certain that their certainty says they are stupid. Why this certainty? And they don't know anything, they have been trained -- trained for everything.

I used to visit a theological college, a Christian theological college. I used to watch how they prepare priests and ministers, and I was amazed -- the whole thing seems to be so stupid. Even gestures are practiced: how to stand on the pulpit, what to say, how to say it; when to raise your voice high, and when to whisper; and how to raise your hand, when to raise it exactly -- everything is trained. They look like actors. And they don't know anything, but they never hesitate because they have been trained. Training cannot make you religious, discipline cannot make you religious, learning cannot make you religious. You can become an actor, you may become a very skilled actor. You may become so skilled that not only do you deceive others, but you yourself are also deceived.

If you ask psychoanalysts they have an answer: a man who feels himself hesitant within will always create a certainty outside. He is afraid of his own inner uncertainty, so he clings to certain statements. A man who is certain within doesn't bother: he can hesitate, he can afford to hesitate, there is no fear. He can say, "Perhaps"; there is no need to be certain. He can say, "God is summer and winter; God is night and day; God is satiety and hunger; God is both rest and restlessness" -- he can be paradoxical. The paradox is used just to give you a feeling that the man is not claiming anything, he is simply trying to say the fact. And if the fact is complex, let it be so. If the fact is contradictory, let the statement also be contradictory -- let it be a true reflection. You cannot ask a man of learning to be so paradoxical -- God is summer and winter -- no. He is absolutely certain of what God is: God is day, never night; God is light, never darkness; God is good, never bad; God is peace, never war. When God is both war and peace, where are you? You become uncertain, you hesitate.

Says Heraclitus:

I HAVE SEARCHED MYSELF.

That's why he is so paradoxical. Always look for the paradox. You will always find it if a man has searched himself, because then what can he do? If existence is paradoxical, what can he do? -- he has to represent it as it is. But go to a missionary -- he has never searched. He has learnt much, he can quote scriptures. In fact, he cannot do anything other than quote scriptures. And you know very well that the devil is very skilled in quoting scriptures -- he is the perfect missionary.

WHEN SOME VISITORS
UNEXPECTEDLY FOUND HERACLITUS
WARMING HIMSELF BY THE COOKING FIRE,
HE SAID TO THEM:
HERE, TOO, ARE THE GODS.

He never went to a temple, because if you are a man of perception, if your eyes are open, if you can hear and feel, then what need is there to go to a temple? Here also are gods.

God is not a person. God is all that is the case. God is existence.

Just imagine the picture: Heraclitus sitting by the fireside, warming himself. The cracking of the wood, the flames rising towards heaven, the warmth.... It must have been a cold winter night -- unexpectedly some visitors come and they ask, "What are you doing?" And he says, "Here also are gods." What he is saying is that this is a prayer, this warming yourself is a prayer -- if the fire becomes a divine phenomenon.

It reminds me of a Zen master, Ikkyu. He was journeying and he was staying in a temple, just overnight. The night was very, very cold, so he made a fire. But not finding wood anywhere, he took a statue of Buddha -- a wooden statue that was in the temple -- and burnt it. The priest was fast asleep... noise, the fire, and this Ikkyu moving here and there. He looked -- he opened his eyes and looked -- and he was aghast, he couldn't believe it, because this was a Buddhist monk, and not only a monk but a very famous master. The priest jumped out of his bed, he came running and he said, "What are you doing? You have burnt a Buddha!"

Ikkyu took out a small piece of wood and searched in the ashes for the Buddha -- the statue was almost

gone, nothing was there.

The priest said, "What are you searching for? It is no longer there."

Ikkyu said, "I am searching for the bones -- Buddha must have bones."

The priest laughed and said, "Now I am completely certain you are mad. How can a wooden Buddha have bones?"

Ikkyu said, "Then bring the other two Buddhas also, because the night is still long and very cold, and the buddha within me needs a little warmth. These Buddhas are just wooden, so don't worry. Here inside are bones, and a real buddha, and this buddha needs a little warmth. These Buddhas are no good anyway, they have no bones, so don't worry."

The priest threw him out of the temple. The night was very cold, but there are people who will worship a wooden Buddha and throw out a real buddha. In the morning he looked out to see what had happened to Ikkyu: he was sitting just outside the temple near a milestone -- and worshipping it. The sun was rising, it was a beautiful morning and he had found a few flowers from somewhere. He had put those flowers on the milestone and he was worshipping. The priest came running and he said, "What are you doing? You are really completely mad! During the night you burnt a Buddha and now you are worshipping a milestone."

Said Ikkyu, "Here, also, is a god."

Heraclitus: "Here, too, are gods."

If you can feel, every moment is divine and everything is divine, and all that exists is holy. If you cannot feel, go to the temples, go to the mosques and churches, but you will not find anything there either -- because it is you who need a transformation, it is not the situation that needs change. The situation remains the same: in the temple, outside the temple, everywhere God is. It is you who cannot see and so you change places: from the house you go to the temple in search of God.

You need an inner transformation.

The change in the situation won't help. You need a psychological reorientation. You need a totally new way of looking at things, then suddenly the whole world becomes the temple, then there is nothing else.

For Heraclitus, fire became the symbol -- and fire is really a beautiful symbol. Heraclitus says fire is the basic substance of life. It is! Now physicists agree with Heraclitus. They agree that electricity is the base of all existence, that everything is nothing but modes of electricity. Heraclitus says it is fire. What is the difference? And fire is a more beautiful word than electricity. Fire gives a sense of more aliveness than electricity does, fire is more wild than electricity. When you say electricity is the base, it looks as if the universe is somehow mechanical because electricity has become associated with a mechanism, and then God looks like an engineer -- but electricity is fire.

Hindus have called this basic element PRANA, vitality -- but vitality is fire. When you are vital, alive, you are fiery, aflame. Henri Bergson has called the base of all, elan vital, just like prana. Those who have been seeking, somehow or other they come near fire. Deep down this existence is fire. Fire is life. And Zarathustra is right: he made fire the suprememost god. He must have agreed with Heraclitus -- they were contemporaries, Zarathustra and Heraclitus. Fire became the supreme god for the followers of Zarathustra.

Fire has many things deep in it. You will have to understand the phenomenon of fire, the symbol, because it is a way of speaking, it is a metaphor. Something deep Heraclitus wants to indicate when he says that fire is the substratum. Watch fire some day on a winter's night; sit also by the side of a fire and just watch, just feel it, the warmth. Cold is death, warmth is life. A dead body is cold, a live body is warm -- and you have to maintain a certain warmth continuously. An inner mechanism exists in man to keep the warmth always within a certain limit, because only between those certain degrees is life possible. Human life exists just between ninety-five degrees and one hundred and ten degrees, just between those fifteen degrees. There are other lives which exist at other temperatures, but human life has a span of just fifteen degrees.

Mulla Nasruddin was very, very ill, feverish, in a high fever, and the doctor took his temperature and said, "One hundred and five."

Mulla opened his eyes and asked, "What is the world record?" -- because the ego always thinks in terms of world records. He was thinking, "Maybe I couldn't beat anyone in any other way, but maybe I can break the world record in fever" -- but beyond one hundred and ten there is no record, because then man simply disappears, you cannot absorb so much fire. Below ninety-five you disappear: so much cold, death settles in.

That's why we say, "A warm welcome," not, "A cold welcome"; warm love, not cold love -- because cold symbolizes death, warmth symbolizes life. The sun is the source, solar energy is fire. Just watch: in the evening everything becomes sad. Even trees, birds become completely silent; no song, all songs disappear. Flowers close and the whole earth waits for the morning. And in the morning, the sun has not yet risen and

the earth starts becoming ready to welcome. The birds start singing even before the sun has arisen -- that is a welcome sign. Flowers start flowering again; everything becomes again alive, movement enters.

Fire is a very, very meaningful symbol in other ways also. If you watch fire you will see a continuous upward movement. Water flows downwards, fire flows upwards -- that's why the Hindus talk about "the fire of KUNDALINI." When you rise upwards you are not like water, you are like a flame of fire. When your inner being changes, you feel a flame going upwards. Water, even water, in contact with fire starts evaporating upwards.

In a very, very old Tibetan scripture it is said that a master is like fire and the disciple is like water. If the disciple comes in deep contact with the master, the quality of the disciple changes -- it becomes the quality of fire, just like water heated evaporates. Water without fire moves downwards. With fire immediately a change comes in. Beyond one hundred degrees the fire has made the water ready to move upwards; the dimension changes.

Fire always moves upwards. Even if you hold a lamp upside down the flame will go upwards, the flame cannot go downwards. Fire is an effort to reach the highest peak, the omega point. Another thing: if you watch a flame, you can see it only for a few seconds, split seconds, then it disappears. The higher you go, the more you disappear; the lower you go, the more you become solid. Watch water: if it goes on getting lower and lower and lower and colder and colder, it becomes frozen, it becomes ice. Then it is like stone, then all movement stops -- then it is dead. When water is frozen, it is dead, it is no longer alive. You will have to melt it through fire, then movement will appear again. You will have to heat it so much that it comes to a hundred degree point, then it will move upwards.

So there are three stages: no movement, that is when you are frozen; a downward movement, that is when you are like water -- first stage like ice, second like water -- and the third is when you evaporate: then you move upwards. In you, almost all three stages exist simultaneously. Some part of you is like fire, moving upwards, a very small part, very tiny.... That's why you have come to me, otherwise there would be no need.

Why have you come to me? You must have a tiny part which moves upwards, and that tiny part feels as though it is being pulled down by your whole being -- that is the anguish. You know that something in you goes towards the divine. In some moments you feel like a bird, and you can simply fly, but only in some moments. And even in those moments the greater part of you is hanging like stone. One part hangs like stone. Almost ninety percent of you is like ice. Nine percent of you moves like water, downwards. In sex, in anger, in hatred, you move downwards -- but at least it is better to move downwards than not to move at all. That's why, if I feel very much of a frozen being in you, I say fall in love, move towards sex, because at least it will melt you. Of course you will not be flying upwards, you will move downwards, but at least movement is good. And once movement is there then the direction can be changed, the dimension can be changed. But frozen...?

Just go to the monasteries and look if you want to see perfect examples of frozen ice. Go to the Catholic monasteries or Jaina monasteries. There you will find perfect frozen icecubes, no men -- because they are against sex, they are against food, they are against everything. They are just negative, they have been negating. And if you negate, by and by your life loses fire, because fire is a positive force. If you negate you become cold. Negativity is a method of suicide. By and by, you die; in fragments you kill yourself, then you are frozen. But this is no achievement, in fact it is falling down.

I tell people, "If you are frozen, then move towards sex, that will help." Of course, it is not going to lead you towards the ultimate, but one thing will happen: you will start moving. When you love a person, when you feel for some other person, your bioenergy starts moving. That's why in sex you feel very much excited: fire has begun to function, and when you make love, your body temperature rises. Love is like fever, a temporary fever created by your mind. That's why after love you relax deeply, you have a flow. If you can attain to sexual orgasm, a complete flow happens, then your bioenergy is moving. Those people who cannot have deep orgasms are difficult people, for meditation also -- because they cannot move, so how can they move upwards?

The first thing is movement. The second thing is to turn the movement upwards. And so many people cannot move, they are afraid, they are frozen. You can clearly see their bodies as frozen phenomena. You touch them and you will feel their bodies are cold. You shake hands with them and you will feel that you are shaking hands with the dead branch of a tree, no movement. You take their hands into your hands and you will not feel that any energy is being transmitted. The hand is there just like a dead branch. It doesn't give, it doesn't receive, it doesn't communicate. And you can watch people: just by their walking, their faces, their

movements, you can see whether they are orgasmic or not.

The first thing for a master to know about you is whether you are orgasmic or not. If you are orgasmic, if your whole body vibrates when you make love, and the vibrating phenomenon is so deep that you are no more for a single second, of course then you become just a flow, from head to toe the energy moves like a flood, and there are no blocks of ice within you, everything melts. After making love you fall into sleep like a child because the energy has moved. You have played long, you are tired, but this tiredness is very nice. This tiredness is relaxation, now you can relax -- and the body feels alive. Hence so much appeal of sex -- because it is really your body trying to find a way to be orgasmic, to be riverlike, not frozen.

When you are frozen you cannot relate. When you are frozen you are closed within yourself, you make an imprisonment -- and from this imprisonment there is no way to God. You will have to melt. And before you reach the divine, before you can relate to the divine, you will have to relate to other persons in this world, because when you relate to other persons -- that is, when you love, care -- then your body melts, it flows. When it flows then another step can be taken.

In a flowing energy it is very simple to heat the body in certain inner ways. All meditations are methods to give you heat, more heat than sex can give. Meditations, particularly those we are doing here, are all to create fire within you. Through breathing, fast chaotic breathing, fire is created, because breathing brings you more and more oxygen, and when there is more oxygen, more fire happens; without oxygen, there is no fire. Even if a flame burns, it burns because of oxygen. If there is no oxygen, the fire will subside automatically. More oxygen has to be brought to your body because you are too frozen. You are not alive enough, you are not warm enough.

People come to me, particularly the frozen ones, and they say, "We don't like this dynamic meditation." They don't like it because they are frozen and they have too much invested in their frozenness. They don't love, but they think they are BRAHMACHARINS, celibates -- they are simply frozen, icecubes. In their lives there is no movement, but they think they are detached. Of course, there is a detachment that comes when you flow upwards, but that is totally different. And there is a detachment that happens when you don't flow at all. Of course a dead man is detached, a dead man is celibate -- a dead man is completely dead. You can be detached like a dead man; that is what has happened in all the monasteries of the whole world. And you can be detached in a totally different way, a qualitatively, diametrically opposite way. That is when you become so much alive that the fire comes to a point where the water doesn't flow downwards, it starts flowing upwards.

More fire has to be created within you, you should become a furnace. Absorb more oxygen, make more effort, allow the body as much movement as possible, bring energy, throbbing energy. It is there -- you just have to make it throbbing. Live like a flame burning from both sides together. Then only, suddenly one day, you will find that your energy is flowing upwards, that you have become a flame. Then you can see yourself up to a certain extent, and then you are no more. Then suddenly you disappear into the cosmos, then you have become one with the divine. This is the symbol of fire -- that you can see it only for a few seconds and then it is disappearing.

A buddha is continuously disappearing. Look at me: if you can see, you will see that I am continuously disappearing. Just up to a certain extent you can see. That's why the aura is seen around a man who is awakened. That aura is nothing but a disappearing fire, a continuously disappearing fire. Up to a certain extent you can see it, hence the aura. Beyond that aura there is nothing, it disappears.

Heraclitus is very, very right in finding the symbol. It is not a philosophical statement, but in Greek histories of philosophy they think Heraclitus is proposing, like others -- like Thales, Anaxagoras, Anaximenes -- like other Greek philosophers, that he is proposing an element... Because there are four elements: earth, water, fire, air, so there have been philosophers who proposed that earth is the basic element; somebody else proposed that water is the basic element; somebody else fire; somebody else air. Heraclitus proposes that fire is the basic element, but he should not be understood in the way Thales is understood, no. It is not a statement. It is not a statement about a philosophical theme or theory, he is not proposing any doctrine. He is a poet, he is not a philosopher at all. He is giving a symbol, and the symbol means much more than the word fire.

Watch fire outside, then watch fire inside, and become as much of a flame as possible.

That's why:

WHEN SOME VISITORS
UNEXPECTEDLY FOUND HERACLITUS

WARMING HIMSELF BY THE COOKING FIRE,
HE SAID TO THEM:
HERE, TOO, ARE THE GODS.

I HAVE SEARCHED MYSELF.

And I am not just saying this because others have said -- I have known myself.
He says:

TIME IS A CHILD
MOVING COUNTERS IN A GAME;
THE ROYAL POWER IS A CHILD'S.

The royal power is a child's, and time is a child moving counters in a game -- the whole concept of LEELA, play, he condenses in just a few sentences. Life is like a play -- don't make it a business, otherwise you will miss it. You miss it because you make a business out of it and it is a play. Play well, but don't think in terms of achieving something out of it. Just be like a child: he plays, he is not worried about what he achieves out of it. Small children, even if they are defeated in a game, jump and feel very happy. Failure is not a failure if it is a play; defeat is not a defeat if it is a play. Otherwise, if it is a business, even victory is a defeat. Ask Napoleons, Alexanders: even victory is defeat. What do you find finally? You are victorious, and nothing has been achieved. You longed for this goal so much and now you have reached it -- and you simply feel frustrated and your whole life is lost.

Remember, your life will be lost if you are after some goals, because life has no goal. It is a purposeless play. It is not going anywhere, it is simply enjoying itself.

This is the most difficult thing to understand because the mind is mathematical. It says, "Then what is the meaning of it, then what is the purpose?" There is no purpose and no meaning. Then the mind immediately says, "If there is no meaning then why live, then why not commit suicide?" But see: if there is meaning the whole thing will become ugly, then it will be like a business. If there is purpose, then all life will lose the poetry.

The poetry is there because there is no purpose. Why does the rose flower? Ask the rose; it will say, "I don't know -- but flowering is so beautiful, what is the need to know? Flowering in itself, intrinsically, is so beautiful." Ask a bird, "Why do you sing?" and he will be simply puzzled at what nonsense questions you ask. Singing is so beautiful, it is such a benediction -- why raise the question? But the mind looks for the goal, the mind is an achiever -- it cannot simply enjoy. Something must be there in the future to be achieved, some goal must be reached, then mind feels good. If there is nothing to be achieved, it flops. But that is what the whole effort is -- let it flop!
There is no purpose, there is no goal.

This moment, the whole existence is celebrating -- all except you. Why not participate?
Why not be like a flower, purposelessly flowering?
And why not be like a river, meaninglessly flowing?

And why not be like the ocean, roaring, just enjoying?
This is what Heraclitus says:

TIME IS A CHILD
MOVING COUNTERS IN A GAME;
THE ROYAL POWER IS A CHILD'S.

And every child is a king. Just watch a child -- every child is simply a king, an emperor. Look at the movement: even if the child is naked, no emperor can compete with him. Why is a child so beautiful? Every child, without any exception, is beautiful. What is the beauty of a child? He is still uncontaminated by the mind, which seeks purpose, meaning, goal. He simply plays, he doesn't bother about the next day.

A small child came home. His mother was very angry and she said, "I have heard from neighborhood children that you threw mud in a small girl's mouth, and you have been punished -- you were standing

outside the class the whole day!"
He said, "Yes."

His mother was horrified; she said, "Why? Why did you throw that mud?"

The small child shrugged his shoulders and said, "Well, the mouth was open." The why is meaningless. It is enough: he had mud in the hand and the mouth was open, so what to do? It simply happened.

We are asking why. Why is irrelevant for a child -- it is how it happened! The mouth was open and he had the mud. He did not do it really. We punish him wrongly, he did not do it -- it happened, it simply happened this way. It was a coincidence that the girl was standing with an open mouth. He didn't mean anything, he didn't mean any harm, he didn't mean any insult. He simply welcomed the opportunity, he enjoyed it. But we ask why.

Between a child and a grownup exists an abyss; they are poles apart. The child cannot understand what the adults are saying because he lives in a totally different dimension -- the dimension of play. And the adults cannot understand what the child is doing because the adult is a businessman, he lives in the world of whys, reasons, causes. They never meet, they cannot meet, there is no possibility of understanding -- unless the adult again becomes a child. Only a saint, a real sage, can understand a child, because he is also a child. He can understand.

I was reading a small child's diary. On the twenty-fifth of December in the diary it is written: "Got an air-gun from Uncle Joe. Uncle Joe is the greatest uncle in the world. There has never been such an uncle and never will be, etcetera, etcetera. But it is raining and I can't go out. I would like to hunt immediately."

26th December: "It is still raining, and I am feeling very, very restless."

27th December: "It is still raining, and I am frustrated and feeling very aggressive and violent."

28th December: "It is still raining -- shot Uncle Joe."

This is a child's world. He moves without any purpose, playing. Playing in itself is enough.

If you can become a child again, you have achieved all. If you cannot become a child again, you have missed all. A sage is a twiceborn child. And firstborn children are not real children because they will have to grow up. The second birth is the real birth, because when somebody is twiceborn he has given birth to himself. It is a transformation, he has again become a child. He does not ask for reasons and whys, he simply lives. Whatsoever the moment presents, he moves with it; he has no plans, he has no projections. He lives without demanding anything, and that is the only way to live; otherwise, you simply appear to be living, you are not alive. For a child there is nothing bad, nothing good, there is no God, no Devil; a child accepts everything. Again, a sage accepts everything. That's why he can say God is winter and summer, God is peace and war, God is Devil and good -- both. For a sage, again all morality disappears, all distinctions fall down; everything is holy and every place is sacred.

I was staying with a family, a Christian family. The mother was talking to her child and she was saying, "This is not good, you need not pray so loudly -- you almost shout. Prayers don't have to be shouted. God can hear you, you need not shout so much."

But the child said, "But it says, `Hollered be thy name!'" A child lives somewhere else.

The mother was very, very angry. I told her, "Don't disturb him, don't disturb his childhood, it is too soon. Let him follow his own way of praying -- he is enjoying it, and that enjoyment is the real thing, not the form. He jumps and hollers the name of God, and it is beautiful! Why are you teaching him?... Because this is the way it should be: if you enjoy, it becomes a prayer. If you don't enjoy, if it becomes a discipline somebody else is forcing on you, then you feel imprisoned. Let him holler, let him jump -- and I can be a witness to him: God hears him. The point is not whether he hollers or not, but whether he enjoys."

A man who can be blissful need not pray -- prayer is a poor substitute. A man who is blissful need not meditate. A man who is blissful can live the moment blissfully, has done all that can be done. Everything is holy and sacred. You can eat your food in such a way that it becomes prayer. You can love a man in such a way that it becomes prayer. You can dig a hole in the garden in such a way that it becomes prayer. Prayer is not a formal thing -- it is the quality of prayerfulness that you bring to something.

... THE ROYAL POWER IS A CHILD'S.

Why? -- because the royal power means innocence. God comes to you when you are innocent. When you are cunning the door is closed. Never destroy anybody's innocence, never create doubts in somebody who is innocent, because innocence is the royal power. Never create doubt in anybody, because once trust is

destroyed and innocence is broken, then it is very, very difficult -- it is just like a broken mirror.

This is the problem for a master: you are all like broken mirrors, because somewhere on the path of life your trust has been destroyed. You cannot believe, you have been raised to doubt; you have a very cultivated, sophisticated doubting mind. This is the problem. Nothing can happen to you -- not God, no! -- unless a trust is created again. You are like a broken mirror, and you insist on being a broken mirror. You think that to doubt is some great thing that you have -- that is your poverty.

A child's heart is the royal power. With innocence the power comes to you. And when I say trust, and when all the masters of the world say trust, they mean: Become innocent. But you insist that you will doubt and you will argue and you will first rationalize. You insist that you should be convinced first about something, then you will take a step -- and that is the very problem, precisely that is the problem. If you can take one step in darkness, trusting, everything becomes possible. But you cannot take that one step. And look: what have you achieved through doubting, where have you reached with this broken mirror? You have become addicted to it because it has remained with you so long.

Mulla Nasruddin was teaching his son the ways of the world -- a small child, a beautiful child -- and he told him to go up a ladder. The child followed. He always liked to climb, and he was surprised because Mulla was always saying, "Don't climb the tree, don't climb the ladder," so why...? But he was very happy. He climbed, he reached the top, and then Mulla said, "Now jump." The child hesitated a little, but the Mulla said, "I am your father, why are you worried? Jump!"

The child jumped... and Mulla moved away. The child fell down on the ground, started crying and weeping, and he said, "What have you done to me?"

Mulla said, "Now remember: don't believe anybody, not even your father. This is the way of the world, and I am making you ready. Don't believe anybody, not even if he is your father. You have learnt a good lesson: Don't trust!"

This is how every father, mother, teacher, schools, universities, are preparing you. Don't trust anybody because somebody may be dishonest; he may be a fraud, he may deceive you. But this is the problem: even if the whole world deceives you, you will not lose anything. But if you doubt, you will lose everything. Doubt is the real deceiver, because ultimately you will miss God. God comes through the door of innocence. Can you trust anything in your life? If you search you will find nobody, nothing you can trust.

It happened: A man came to a very great mystic, Nagarjuna. Nagarjuna said, "You love somebody, you trust somebody?"

The man said, "I don't trust anybody and I don't love -- except my cow."

Nagarjuna said, "That will do. Believe completely that your cow is God -- love her, trust her, feed her, care about her, and after three months you come to me."

But the man said, "How can it happen -- just loving the cow and trusting the cow?"

Nagarjuna said, "Don't you worry. After three months you come to me."

The man came back completely transformed. He said, "What miracle have you done? I cannot yet believe it, and it has happened: just trusting the cow and loving and caring, I have experienced something which has made me a completely different man. I am reborn! But how could it happen -- just trusting a cow?"

Nagarjuna said, "It is not a question of trusting a cow, it is a question of TRUSTING." If you can trust even a small thing, from that the door widens. And when you have tasted trust, you become more capable of trust. When you taste more, you become more and more capable, and then you can take the ultimate jump.

TIME IS A CHILD
MOVING COUNTERS IN A GAME;
THE ROYAL POWER IS A CHILD'S.

And about time, also, Heraclitus has no mathematical theory. About time, also, he says that it is just like a child moving counters in a game: the day and night, they move. Heraclitus does not believe that time is going somewhere. It is moving, it is moving in a circle. It is not linear, it is like a wheel. And this is something to be understood: all the scientists think that time is linear, that it is moving in a line; and all the knowers of the inner say it is a wheel -- it is not linear, it is circular. There seems to be some reason for it. Scientists cannot see the whole, they see just a part. The scientific mind is a specific mind, specialized. The scientist can see only a part, and he also divides the part to see an even smaller part. He goes on dividing --

the scientist cannot see the whole. The very discipline of science makes him capable of seeing the part more clearly. He goes on seeing more and more clearly, but less and less. His vision becomes clear and penetrating, but his object becomes smaller and smaller. He comes to the atom, the smallest; and in time also he comes to the moment, the smallest.

If you see a small sector of a circle it will look like a line, but the circle is vast -- just like on the earth. We are sitting here, and if we draw a line and you think it is a straight line then you are wrong -- because on a circular earth, how can you draw a straight line? If you go on drawing that line, continue it, it will become a circle, it will encompass the whole earth. So all straight lines are just parts, fragments of a vast, big circle.

Science cannot see the whole, that is why time seems to be linear. Religion sees the whole -- science misses the forest, it looks at the tree; religion misses the tree, looks at the forest. And when you look at the whole, everything is circular. All movement is circular, and time is also a circular movement. It is a game, not going anywhere, moving. If you can see that time is not going anywhere, but moving in a circle, then the whole tension of the mind to reach somewhere drops. Then to reach somewhere in the future becomes useless, meaningless -- then you start enjoying the moment.

Life is not an effort to attain, it is a celebration.

BIGOTRY IS THE SACRED DISEASE.

But even this you should not make into a theory, because the moment you make a theory and you say, "This is right," you will start converting people. The moment you say, "This is right," your ego has taken it. Now it is not a question of this being right -- you are right. How can you be wrong? -- then the sacred disease enters. With me also, remember this: whatsoever I say, don't make it a claim. Whatsoever I say, don't make it a belief, don't become closed by it. And whatsoever I say, the opposite of it is also true, remember -- because if you say the opposite is wrong, you will become bigoted. Then, bigotry enters.

If I say God is winter, God is summer also. And there are moments when I say God is winter because that will be helpful. There are moments when I say God is summer because that will be helpful. And to some I say God is winter, and to some I say God is summer -- don't create a theory around it. I am also a poet. You need not believe in what I say, you simply have to be something that I say. Let it become a transformation, not a theory in you. Don't make a sect out of it; make a life out of it, LIVE it! And if you live it, you will help others also to live it.

Only through living do you help; not through talking, not through converting, not through going around and making people more enlightened, no! This is a very subtle mischief. Be enlightened and you will have a light within you and people will come and drink out of it; there is no need to go out of the way. And if somebody is following his own way, don't try to pull him out of it. Who knows? -- that way may be exactly right for him. It may look wrong to you, but who are you to decide? Don't decide and don't judge, because bigotry is the sacred disease. Whenever a person becomes religious, this disease is possible. Whenever one becomes religious one becomes vulnerable to this disease, bigotry. It is very difficult to find a religious man and not bigoted.

It happened: I saw Mulla Nasruddin drinking in a bar and asked, "Nasruddin, what are you doing? Just yesterday you told me that you have left all drinking and you have become an absolute teetotaller, so what are you doing?"

Nasruddin said, "Yes I am an absolute teetotaller -- but not a bigoted one."

Whatsoever you are, remain flexible. Don't create a fixed frame around you, remain moving and flowing. Sometimes one has to go out of the discipline also. Life is bigger than your discipline and sometimes one has to go completely against one's own rules -- because God is both summer and winter.

Don't be a victim of bigotry. Be religious, but don't be a Hindu, a Mohammedan, a Christian. Let the whole earth be your church, let the whole existence be your temple. And when the whole God is available, why be satisfied with a fragment? Why say Christian, why say Hindu? When you can be a human being, why choose labels? Drop all labels and drop all beliefs. Trust -- and trust is totally different from beliefs. Trust life wheresoever it leads. Move with it, and help others to move on their own way. Do your thing and let others do theirs. Remain open.

If you can remain open, helping, caring, not forcing things on others, you will see that people have started drinking out of you, that people are being helped by you. Don't go directly to serve them, because service, compassion, love, care, are all indirect. Don't jump on them, don't force them towards heaven,

because that violence has been the misery of the whole past. Because of that violence, Christians, Hindus, Mohammedans have been fighting, killing each other. Enough of it, no need of it now!

Now the earth has become one. The whole globe has become just like a small village. Let humanity also become one -- one in the search, not in the beliefs... one, because everything is divine.

Always remember Heraclitus:

HERE, TOO, ARE THE GODS.
I HAVE SEARCHED MYSELF.
THE ROYAL POWER IS A CHILD'S.
BIGOTRY IS THE SACRED DISEASE.

The Hidden Harmony

Chapter #7
Chapter title: A Dry Soul is Wisest and Best

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A DRUNKEN MAN HAS TO BE LED BY A YOUNG BOY,
WHOM HE FOLLOWS STUMBLING
AND NOT KNOWING WHITHER HE GOES,
FOR HIS SOUL IS MOIST.

SOULS TAKE PLEASURE IN BECOMING MOIST.

A DRY SOUL IS WISEST AND BEST.

Just as I said yesterday, human consciousness can follow two ways. One way is that of water, flowing downwards; the other way is that of fire, moving upwards. These are symbols, water and fire, but very meaningful.

When you flow downwards you become more and more unconscious. When you flow upwards you become more and more conscious. Upwardness is consciousness; downwardness is unconsciousness.

Heraclitus calls the downward flow of consciousness the state of moisture, and the upward rise of consciousness the state of dryness. Moisture and dryness depend on fire and water. And he says the spirit, the human mind, takes pleasure in being moist.

All pleasure is downward. Wherever you are seeking pleasure, you will go downwards, because pleasure means being unconscious. Pleasure means being in a certain state where you don't know any anxiety -- not that the anxieties have disappeared, but you are unconscious. The world remains the same; the anxieties are there waiting for you, increasing, not decreasing, because as time moves they will increase.

Your problems remain the same, even become more complicated. While you are unconscious, everything is growing: it doesn't wait for your consciousness to be there. Your misery is growing, your anguish is growing, waiting for you. You are unconscious so you are not aware. Whenever you come to consciousness again, you will have to face all the problems you had escaped.

Pleasure is escape. That's why pleasure is not worth it. In fact it is not pleasure, it is a sort of suicide. You escape from the problems, you put your back to the problems, but this is no way to solve them. You will have to come back, because once you have become conscious, unconsciousness cannot be a permanent state of affairs. You can have a dive into unconsciousness, but how long can you remain underwater? For a second -- and then you are back again to the surface. You cannot remain unconscious for long. Alcohol or drugs or sex or anything in which you become unconscious, in which you lose for a moment all your worries, forget about them -- it is a forgetfulness, but forgetfulness cannot be a permanent state.

So this is not helping in any way, pleasure doesn't help. You have to come back again and again -- and then it becomes a vicious circle. When you come back and you find the anguish is waiting, the anxiety, all the problems -- rather, they have increased -- you become afraid, you become nervous. Your whole being trembles and becomes fear; then you have to escape again and again. The more you escape, the more problems increase. The more problems you face, the more alcohol is needed. And then the quantity of the intoxicant has to be increased continuously because you become attuned to it. You take a certain quantity of a drug: the first day you feel unconscious. After a few days you are not unconscious; you are still conscious, worries are still there knocking at the door, you can hear -- you need a greater quantity. The greater quantity will also become less. You can move to a point.... In India they have tried; there are a few sects which have been working through alcohol, drugs, things like marijuana, mescaline. In the West it is a new phenomenon; that's why the West is so worried about it. In the East it is one of the oldest things.

A particular sect of Tantrikas have been working through drugs, finding a way to attain consciousness through drugs, and they have found that, by and by, you become so attuned that nothing can make you unconscious. Then they have poisonous snakes -- just a bite and an ordinary men will die. When no drug affects them, then they take the snake to their tongue so the tongue is bitten by the snake. Ordinarily a man will die immediately. They do it just to seek unconsciousness through the most poisonous thing -- but even that doesn't affect them. A time comes when the man is completely beyond the world of drugs; you cannot make him unconscious, nothing helps. And this man, if he bites you, you will die immediately. His whole body is poisonous.

In old, ancient Indian history, there is reference to a particular detective woman. Every king had beautiful girls to be trained from their very childhood in such a way that their whole body became poisonous. They were known as VISHKANYA, as poisonous girls -- very beautiful. And then the king could send those girls to the enemies, to the enemy king, and they were so beautiful that he was bound to be attracted. Once they kissed the king, the king was dead. They were absolutely poisonous. Even their kiss was enough -- no need to bite.

A moment comes when no drug helps. These Tantrikas have been working through drugs towards awareness. When no drug affects you, you are already integrated, and now you can move towards the height without any fear of falling -- because you cannot be made unconscious, you have crystallized your consciousness. But ordinarily one is not working through drugs for consciousness, and the path is very dangerous. Ordinarily one is seeking unconsciousness, a little forgetfulness in this world of worries, anguish, anxiety, this world which looks like a hell. One wants to forget. All your pleasures are just forgetfulness.

Heraclitus says this is a moist state of consciousness. The word is beautiful -- he calls these souls, moist souls. And he says souls enjoy pleasure. Why? -- because pleasure is a downward drift. No effort is needed: you don't have to do anything, you simply sink downwards. It is down the hill; you can run easily. No effort is needed, the very pull of gravity helps you come down. Moving upwards is difficult; that's why you seek pleasure, you never seek bliss.

Bliss is upward, pleasure is downward.

Pleasure is forgetfulness, bliss is remembrance.

Gurdjieff says that the only technique to become integrated is selfremembrance, and all the masters of the world have been insisting on being more and more conscious. The more conscious you become, the more a certain dryness happens inside. Literally, you become more and more dry, more and more aware, more and more conscious and alert. Because awareness is fire, that's why you become more and more dry.

Listen to these words and try to understand them. They will be a great help on the path you are

following.

A DRUNKEN MAN HAS TO BE LED BY A YOUNG BOY,
WHOM HE FOLLOWS STUMBLING
AND NOT KNOWING WHITHER HE GOES,
FOR HIS SOUL IS MOIST.

Imagine the picture, visualize it:

A DRUNKEN MAN HAS TO BE LED BY A YOUNG BOY,
WHOM HE FOLLOWS STUMBLING
AND NOT KNOWING WHITHER HE GOES,
FOR HIS SOUL IS MOIST.

This is very symbolic. When you are drunk, you fall back, you regress, you become again a small boy -- but this regression is not growth. You have to become like a small boy, not by regressing but by growing ahead, growing forward, growing upward. You have to become like a boy, not by falling back, but by going forward. Falling back you will become juvenile; falling back you will not gain, you will lose; falling back, the whole system inside becomes crippled. Then on the outside you look like an adult, and in the inside you are just like a small boy; not a child, but childish; not innocent, but very, very cunning. And the cunningness is so deep that you are not cunning with others -- you are playing tricks with yourself, with your own consciousness, with your own future; with your own possibilities you are playing cunning tricks. You are falling back, regressing.

You carry all the stages that you have passed. Once you were in the womb. A part of you still remains of that state because you cannot throw off things. You simply grow, and all that has become past becomes your foundation. In you everything exists, not only from this life, but from other lives; not only from human lives, but from animal, vegetable lives. Everything exists, nothing is lost. You carry everything of the past -- you are your past. The whole past is there and you can regress -- any moment. It is just like a ladder: you can go back. And when you are drunk you go back. You will become not only like a child, you can also become like a vegetable. Just see a drunkard lying down in the gutter on the road: he does not look human at all. He has regressed, he is vegetating; you cannot even say that he is alive. How can you say this man is human? What humanity is he showing right now? What is the difference between him and a tree? The only difference is that the tree is in a better state, because at least the tree is not drunk. And this man has fallen back, he has become like a tree.

You can be so drugged.... In the West they use the word stoned. It is very good -- you become like a stone. That is the last thing. You are not even a vegetable. You are rocklike, all the possibilities lost. You have come to the last step of the ladder, to the very bottom. Millions of years you have regressed -- and that can be done in seconds. And then you become helpless, helpless in a negative way, an imbecile. You behave like an idiot, you don't know what you are doing. You are not, in fact; you are absent, your presence is lost. Inside now, no center exists. This is the state of moisture: no center. You have become water, no center, and the water is overflowing everywhere -- without any direction, without any inner integrity. If in this moment you die, you will not even be aware that you are dead. Whatsoever happens in this moment, you will not know. You are not. This is an absent state of mind. You have fallen down completely, you have reached to the bottom.

This is easy -- and souls enjoy it because anything that is easy you enjoy. No effort is needed. You do not have to follow a path, you do not have to do anything on your part. You need not worry, you need not think -- you simply drop. In fact, this is what dropping out is. You have dropped out of the whole effort of evolution. You are no more part of a growing existence, you are no more part of the constantly evolving divinity. You have lost all. This state is the worst possible. And this happens not only through intoxicants, this happens through many things. So that, too, has to be remembered. You may not be taking any intoxicant, you may not be on drugs, but there are many subtle drugs -- any "trip" can become a drug.

You may just be chanting a mantra continuously; not with awareness, just chanting it. If you chant a mantra continuously without awareness, it becomes alcoholic, it gives you unconsciousness. You will feel very much pleasure, but no bliss. You are falling back. In India, that too has been used for thousands of

years, and thousands of people have been chanting mantras continuously. If you go and look at them, you will find them also stoned -- through mantra they have become unconscious. Of course, they don't have any worries, because to have any worries you need awareness. They are happy, but their happiness is like death -- stale, stony. Their happiness is not like a flower flowering; their happiness is a stagnant pool, not like a river flowing. They are not moving at all, the whole inner movement has ceased.

I talked to you about two types of movement: one vertical, the other horizontal. They have stopped the horizontal movement, but they have not started the vertical movement. They are simply as if dead, buried alive in their own bodies; their bodies have become graves. You can go and you will find many of them near Tibet, the Himalayas. You will find many people just sitting chanting. Continuous chanting has created such a boredom within them that they have become dull, they have lost all sensitivity. They are not more alive because of it, they are less alive. They can become so dull that they can lie down on a bed of nails -- because they have no sensitivity in the body they have shrunken inside. And this is a deeper intoxicant than any alcohol ever invented -- because they are the masters of their own alcohol, they can create it inside.

Chanting a word continuously without awareness, you regress. If chanting is to be done, then with awareness it has to be done; you are to remain a witness. If you are chanting Aum, Aum, Aum, you have to remain a witness to it. The chanting should be done by the body and you should remain a witness. If the witness is lost, the chanting is alcoholic -- it has become an intoxicant. And there are other ways. A politician is on a drug trip. Power, prestige -- they are alcoholic. So whenever somebody reaches power, he is no longer in his senses. Power corrupts and corrupts absolutely -- because power is a drug. When you are powerful you are no longer in your consciousness. Then you start doing things you would never have imagined. You cannot yourself believe that you can do such things.

Read Adolf Hitler and his life, what he did. And he never smoked, he was against alcohol -- he was a perfect sannyasin! Early in the morning he would get up, early in the night he would go to sleep; no smoking, no drinking... vegetarian, not a meateater. And what he did! Such a perfect Jaina you cannot find anywhere, and what he did! But he was taking the greatest drug. That's why there was no need to smoke cigarettes -- they are nothing. There was no need to drink, because he was already drunk with power.

Those who watched Adolf Hitler, they say when he started to talk, soon everybody there felt that there had come a transfiguration. When he would start he was Adolf Hitler; by and by, he would become completely unconscious, as if mesmerized by his own talking: his eyes no longer showing any aliveness, as if he was not there, as if somebody else had taken possession -- possessed! And then his possession and his alcoholic state, his "moisture," would immediately infect others. He could create madness very easily. He was so neurotic, and such a charismatic neurotic, that whosoever would come around him would become neurotic; he was a magnetically neurotic man. His own alcohol was overflowing, and people would become intoxicated -- that's how he led the whole German race towards suicide.

Power is a drug, the greatest drug the world has ever known. And this is beautiful: politicians are always against drugs, and they are the greatest drugtakers, on the greatest drug trip! But you can make your own private drugs also. Wealth: just look when a person is achieving riches -- he is no more there, absent completely! He moves, he works hard, but he doesn't know what he is doing. He is completely unconscious. And then there are private drugs. You can become a painter, you can become a poet, and that can become your trip. Anything in which you forget yourself, anything in which you lose consciousness, anything in which you become so identified -- whatsoever you are doing -- that the witnessing is lost, is a drug. And Heraclitus calls this the moist state. And:

SOULS TAKE PLEASURE IN BECOMING MOIST.

No effort is needed, no strain, no facing of the reality. You simply hide. You hide, you escape, you close your eyes, just like an ostrich. And when you are with closed eyes, you cannot see anything -- you are happy. This is all that you call happiness. But this happiness cannot last -- it is momentary.

When you fall in love with a person, you feel very, very happy. This is a drug. This is a drug your body hormones create within you; it is a biological drug. Nature has to use it because nature cannot rely on you. Just think: if there is nothing like love, the world will cease -- because sex is so ridiculous. If there is no love, then sex seems to be just ridiculous! Who will move into sex if there is no intoxicant around it?

Love is just like a bait. The real desire of nature is to reproduce. But you cannot be relied upon; if you don't fall in love, then you will not reproduce. You fall in love -- nature is playing a trick. Nature is giving

some drug, releasing some drug into your body. It has drug glands inside the body from where it releases the drug. It is a natural, biological, hormonal drug. That's why whenever someone is in love, see, he walks differently. He is no more here -- absent completely, lives in the imagination and the desire and the dream, does not live in the reality. He has drugged himself unknowingly. And after a few days, when the love is gone -- because no drug can last for ever -- by the time the honeymoon is over, it is also over. Then you start facing reality. Then there is trouble because whatsoever you promised, you promised when you were not conscious. Now you have to fulfill promises given in a moist state, given in a state of unconsciousness. Now you have to fulfill those promises; now the burden grows. Every love affair, in the end, becomes ugly. Why? Every marriage comes to the rocks. Why? -- because it is not a conscious phenomenon. If you love consciously then love can be eternal, because with consciousness everything is eternal. With unconsciousness everything is momentary.

If you can love consciously, not a victim of biological tricks, not a victim of nature, but a conscious love, then you don't fall in love, you rise in love. Then love itself becomes an integrating force, not a disintegration. Then love itself becomes an awareness. Then in relationship you become more and more aware. You care for the other, but you don't use the other. You care and share, but you don't possess. You liberate the other, and through the other's liberation you liberate yourself. You become two partners in an ultimate journey. You help each other, because there are pitfalls; the path is long and the journey is eternal. And it is very good to be with someone who can share every anguish, who can share every pain, who can share every suffering, who can share every bliss, who can share every moment of silence; with whom you can communicate, with whom you can say what is happening to you, and on whom you can rely that he will be helpful whatsoever happens to you, on whom you can rely that he will love you in whatsoever situation you are -- good or bad, angry or happy, sad or blissful. You need not hide anything with someone you love: you can remain open and vulnerable. And whatsoever the situation, the love is unconditional; it doesn't depend on conditions.

A conscious love is a totally different phenomenon. Rarely it happens, but whenever it happens it is one of the most beautiful things that is possible in this world.

But ordinarily your love is just a drug. I observe it every day: a couple comes and they say they are deeply in love, and just a week has not passed and they come again -- they say everything is falling apart. Just a week! And just a week before you could not have imagined -- their eyes, their faces were radiant with love, their bodies were filled with something unknown, they were intoxicated. And just a week and everything is finished! What type of love is this? It is not love at all. You have been doped by nature; nature played a trick.

Nature wants you to move into sex. It creates the dreamworld around sex, because sex in itself is ugly. It is really ridiculous! Just think: without love, you are in a sexual relationship with someone. It is simply ugly. That's why prostitutes are ugly. Howsoever beautiful the bodies they have, they cannot be beautiful because the very act, without love, makes their whole life ugly, dirty. You can tolerate sex only because of love. Because of love, the sex also looks beautiful; otherwise, the postures, the gestures of sex, are all ridiculous. But when you are drugged you are not aware of what is happening. When you are drugged you never look at yourself. The whole world looks ridiculous, not you.

It happened: Mulla Nasruddin was psychoanalyzed. And when he was brought to the psychoanalyst, the psychoanalyst asked a few questions: just a test to know what type of person this Nasruddin is. He drew a line and asked Nasruddin, "What does it remind you of?"

Nasruddin said, "Of course, a beautiful woman!" -- a line! The psychiatrist was a little puzzled.

Then he drew a circle and asked, "What does THIS remind you of?"

Nasruddin said, "Of course, a beautiful woman -- in the nude."

Then he drew a triangle and Nasruddin closed his eyes and said, "No, no, no, don't do this!"

The psychoanalyst said, "But what does it remind you of?"

He said, "This woman is doing something very nasty."

So the psychoanalyst said, "You seem to be very much preoccupied with sex."

Nasruddin: "What! ME? I am preoccupied with sex -- or you? Who is drawing these nasty figures on the paper? -- you or me?" You can see the whole world -- but you cannot see yourself. This is the state of moisture: when one is completely unaware, oblivious of who he is, what he is doing, why he is doing it.

When you start meditating you become very, very confused in the beginning, because for the first time you become aware: What are you doing? Why are you doing it? For what? You were not aware before. You feel very much confused because for the first time the eyes are opening towards reality. And then, if you

don't escape, by and by you feel that you are cracking -- not only confused, you are going mad! You have always been mad but you were not aware. Now you are becoming aware and the madness has to be faced. And if you don't face it, you cannot grow. Escape is not growth, and all dimensions of intoxicants are escapes. And when you are in an unconscious state you may believe that you are doing something meaningful, but that is a sheer belief, ungrounded. When you become conscious, only then do you come to know that you have simply been doing nonsense. It has not led anywhere. And whatsoever you believed was just befooling yourself.

I have heard that Mulla Nasruddin knocked at the door of the tavern in the early morning, three o'clock. The owner of the tavern looked from an upstairs window, very angry of course, and he said, "Go away, whosoever you are! This is not the time, and you cannot get any drink."

Nasruddin said, "Who has come to get drink? I am here to take my crutches. At closing time I forgot them, and as you know, and the whole world knows, I cannot walk without my crutches. And now I have to go back to my home so give my crutches back!" He has always been walking on crutches, not knowing that he can walk without crutches -- believing in them. Unconscious, he left the crutches in the tavern, and he had been wandering around the town the whole night. And now, when he is coming back to consciousness, he asks for his crutches back because he says, "The whole world knows that I cannot walk without the crutches."

Your beliefs are your crutches. You cannot walk without them, you cannot live without them. You cannot think how you will be without your beliefs -- they are your crutches. When you become aware, you simply cannot think that you existed in such a state of affairs for so long.

But in a moist state of mind, things happen. You are not in control of anything. They just go on happening, and you go on reacting. A woman laughs at you, and you are in love. You start talking to her and appreciating her, and because you appreciate, she starts falling in love with you. Now the hormones have started functioning. Now you are on the drug trip. Soon you will become aware and you will have to come out of it. And when you come out of it again, it is painful. And you cannot tolerate the pain, it is too much, intolerable. Sooner or later, just to console yourself, to intoxicate yourself again, you will find another woman. And the same circle goes on being repeated... and a man who is drugged can believe anything.

I once asked Mulla Nasruddin, "Is your new relationship with the banker's daughter growing?" -- because I know the banker and I know the daughter, and it seems to be a difficult thing, almost impossible. But Nasruddin beamed very happily.

He said, "Yes, recently there are signs, hints, indications. Things are falling in line."

So I asked, "What has happened? Has she started smiling at you or something?"

He said, "No, not exactly that -- but last night she said, `This is for the last time I am saying no to you!'" When one is drugged, one has his own interpretations. "The last time I am saying no to you!" When you are not in your consciousness you don't know what yes means, what no means. You don't know anything, you simply drift. This drifting state is the state of moisture.

A DRUNKEN MAN HAS TO BE LED BY A YOUNG BOY,
WHOM HE FOLLOWS STUMBLING
AND NOT KNOWING WHITHER HE GOES,
FOR HIS SOUL IS MOIST.

SOULS TAKE PLEASURE IN BECOMING MOIST.

You all take pleasure in becoming moist because that is the easiest thing to do. That's the only pleasure in it -- the easiest. You need not do anything, you simply leave yourself and you drift. You fall towards the earth and the gravitation pulls you down. And you feel very, very happy, because no strain, no effort -- nothing!

People come to me: they say they cannot get up early in the morning for the meditation. Even that much effort is too much for you. And if you cannot get up early in the morning to meditate, what else can you do? What else do you think you can do? You don't want to make any effort -- but your demands are very high. Even a man who cannot get up early in the morning to meditate asks how peace of mind is possible, asks,

"How will I come to know God?" -- asks, "Help me! I don't want to come again to this world" -- but nobody comes to this world. If you live in a drifting way, if you live always falling downwards -- choosing the easiest, choosing the path of least resistance, choosing the path of no challenge, no struggle, nothing, just falling, living on the gravitation -- then you need not make any effort to come. There is no need to come, you WILL be coming, because this is how one comes into this world: a moist state of mind will always revolve around this world. Only a dry soul can fly towards the sky because on a dry soul there is no effect of gravitation; the downward pull doesn't exist for a dry soul. Then what is the meaning of being dry?

The meaning of being dry is: Keep alert. Whatsoever you do, do it knowingfully -- whatsoever! I don't say, "Don't do this and don't do that." Simply be more alert whatsoever you do, and then, by and by, every act helps you to become more and more dry. Then a detachedness comes to you. With alertness you automatically become detached.

You love a person, but still it is not an attachment. You love a person, you care, you share your being, you give everything, but still it is not an attachment -- it is very, very detached. And when there is a detached love, there is nothing like that -- it is the most beautiful flowering. Love and detached: it means it comprehends both the polarities. It is paradoxical -- because you can be detached without love, or you can be in love without detachment. That's easy, to choose one extreme, one polarity. To choose both the polarities together -- detached and in love -- what does it mean? It means you are alert. Doing whatsoever needs to be done, but remaining alert, you are detached. Then you can live in this world without being a part of this world. Then you can be in the world and the world will not be in you.

This dryness comes as more and more you close the ways of falling asleep, you close the doors of falling downwards, you close the doors of pleasures -- you don't seek pleasures. Remember, happiness is not pleasure. Happiness is a different phenomenon -- it is a state of being.

Pleasure is a forgetfulness, happiness is a remembrance.

And when remembrance becomes absolute, when remembrance is so absolute that there is no possibility of falling down from it, then arises bliss. Between bliss and pleasure is happiness.

Don't ask for pleasures, because if you ask for pleasures you will become a victim of the downward drift, the gravitation. Look at a person who is too addicted to food; when he eats, just watch him. You will see that he is completely unconscious -- because how many times, millions of times, has he decided not to eat too much? And again, when the food comes, he forgets or he rationalizes: "This time, once only this time again... next time I am going to follow...."

Mulla Nasruddin was dieting, and the doctor had said, "Now, it is the last time. If you don't listen to me you can be certain that you will have to leave the body. You are going to die, because so much of a burden your heart cannot carry any more" -- he had had two heart attacks already.

And just the next day he was eating, eating as much as four men would find even more than enough. Then he suddenly looked at his wife and said, "What are you doing, sitting there? You don't even have that much will to stop me from going off my diet." The wife! -- even for that the wife is responsible: she doesn't have that much willpower to stop him.

Nobody can stop you. Nobody's will will be of any help to you. Rather, on the contrary, it can be destructive. Somebody stops you too much; then you start going against it, you react. The upward flow cannot be forced by anybody. And this is a very subtle and delicate phenomenon to be understood: if people try too much to make you good, make efforts all around you, they will force you downwards because your ego will feel a resistance. This is very delicate, because those who want to help you towards the height cannot force you, they can only persuade you. This is all that I am doing. Even sometimes I see that this can be stopped, but I cannot stop it. I see that you are taking a step downwards and I can talk to you, I can make you aware. I can say, "Stop and this will do much," but that cannot be said because if I say too much, then I will help you to go downwards. You will take the step even sooner -- because your ego will come in. I can only persuade you. I can divert your mind. I can give you a plaything to play with so that you forget that you were going to take a step there -- your mind is diverted. But I cannot say, "No, don't take that step." If I say, "No," it is almost certain that you will take that step.

This is the problem. A master has to persuade you. And this has become more and more difficult in the modern world. In the old days it was easier because people were taught to be obedient, now they are taught to be rebellious. In the old days people were taught to be disciplined, now they are taught to be undisciplined. Now to be undisciplined is something very meaningful; now to be disciplined is just to be part of the establishment. To be disciplined is to be square, to be undisciplined is to be a revolutionary.

In the old days it was simple because the master could have said, "No," and he could have relied on it

that the no would do. A simple no can save you many lives of unnecessary struggle. But now it is impossible, now it is difficult. You have to be persuaded in such an indirect way that you never feel that you are being persuaded. You have to be diverted in such a subtle way that you don't become aware that you are being led somewhere. Even if you become aware that somebody is guiding you, you resist -- and then you will do just the opposite. This creates a very new phenomenon in the world, this is something new in the modern age. That's why to achieve the ultimate has become more and more difficult -- unnecessary wastage of energy. I can see, I am seeing, that you are taking a step in the dark, that you will fall down, you will be crippled, but even then I cannot say, "Don't take that step," because you won't listen. And if I say no you will feel more attracted towards it.

That's how Adam fell. God said, "No, don't eat the fruit of this tree!" -- and then he had to. He fell because God said no. Now, if God creates another garden of Eden, he is not going to commit that mistake again. Rather, on the contrary, it will be good to say, "Only eat the fruit of this tree, and all other trees are prohibited." Then Adam will not be tempted, then he will not go towards that tree. Particularly the modern Adam is in an absolutely chaotic state of consciousness -- much too moist, falling like a dead weight, continuously falling towards the valley, the downward flow. Of course, pulling upwards will need effort.

SOULS TAKE PLEASURE IN BECOMING MOIST.
A DRY SOUL IS WISEST AND BEST.

The whole of wisdom consists in becoming a dry soul. But try to understand: dry doesn't mean that you become insensitive; dry doesn't mean that you become uncaring; dry doesn't mean that you become aloof, indifferent -- no. Dry simply means that you become aware. You care, you have a deep concern, but this concern never becomes an anxiety. You care. As much as you can do you do for others -- for your wife, friend, daughter, son, your husband, father, mother -- whatsoever you can do you do totally. That's all. Then whatsoever happens, you accept it. There is no frustration. You do everything that is possible, then what is the frustration? Then there is no frustration. Then you don't feel worried that you should have done this or that. No, you have done everything -- then it is finished! You come clean out of every relationship, not dirty.

But ordinarily, if the soul is moist, after every relationship you come out dirty. The relationship doesn't cleanse you, it makes you dirty. It is not really the relationship that makes you dirty, it is your moisture. It is just like when your clothes are wet and you go for a walk -- when you come back you will be very, very dirty because the dirt will cling; not because the road was dirty but because your clothes were wet. And the same happens inside also: if your soul is moist, whatsoever you do you come out of it dirty -- because all dirt clings to it. If you are dry then nothing clings to it. The dust is blowing there but it cannot cling to you. Buddha lives in the same world as you live in, but you feel every day you are becoming dirty. Buddha remains fresh, as if he has taken a bath just now, clean. The cleanliness depends on dryness, and dryness comes the more you become aware.

When you are aware, you become like a flame inside. The flame goes on burning; even when you are asleep, the flame burns. Ordinarily, even when you are awake, you are sleepwalkers. But when the flame is burning and you are alert, alert to every moment, alert to the whole of what is happening all around, alert -- not in a concentrative way, because if you concentrate then you become alert to one point and you become unconscious of the whole thing -- just alert, an opening, all doors open, all dimensions open, you are simply alert, then also when you sleep these doors remain open and the fresh air goes on flowing. Deep down a flame burns in you and that flame dries all moisture, all unconsciousness.

This is the meaning of being enlightened. It is not achieving some god -- there is none -- somebody waiting for you. Rather, it is becoming a god oneself, because when you are aware, you are a god; when you are perfectly aware, you are a perfect god.

God is the absolutely dry state of being.

And if you become even a little dry -- A DRY SOUL IS WISEST AND BEST -- then you start becoming wiser, because all foolishness consists in being unconscious.

There was one case against Mulla Nasruddin in the court, and the magistrate said, "What? You have come again? But I was not expecting you this time. First you came for wrong parking, then you came for fast driving, then you came because your brakes were faulty, then you came because your lights were not working in the night, then you came for drunken driving. Now for what have you come? -- because last time

I canceled, revoked your driving license!"

Nasruddin looked shamefacedly at the ground and then said, "Jaywalking, your honor."

A car is not needed. If all is taken from you so that then you think, "Because of this I am unconscious," that won't help -- then you will be found jaywalking. You will do something else because you will remain the same. People think that because of their wives they are entangled in the world. They leave their wives and escape to the Himalayas -- but this is just revoking the license. It won't help because you cannot escape from yourself. You will remain the same in the Himalayas and you will create the same situation again. The wife was there because of you. You will find another wife, you will find something else, and the same problem will arise. A dry soul is needed -- that is the Himalaya: the dryness, the alertness.

Whatsoever you do, make it a point not to do it in a sleepy way. Watch every act, every thought, every feeling. Watch and move. Every moment is very precious -- don't waste it in sleepiness. And if you use every moment as an opportunity to become more conscious, the consciousness grows by and by. One day, suddenly you find that the light is burning inside. If you work hard towards it, one day suddenly in the morning you rise completely a new man -- dry, unattached; loving, but not in any way involved; remaining in the world and yet a watcher on the hills. This is the paradox that has to be fulfilled: remaining in the world and yet watching from the hills; at the same time, simultaneously, being in the world and not being in it. And this is the wisest and the best soul. You have the potentiality. Just as every seed can become a tree, you can become a Buddha, a Heraclitus, a Jesus. But you have to work hard for it. Lukewarm efforts won't do. You have to boil completely: one hundred degrees' heat and then evaporation happens.

Water is moist, flows downwards. Heat is dry -- with heat even water flows upwards. With the flame of awareness even all that you have been thinking is wrong will become right. Love seems to be an entanglement, an imprisonment; with awareness that becomes a liberty, a freedom. Anger without consciousness is a destructive force, a suicidal force; it hurts you, it kills you by and by, it is a poison. With awareness the same energy is transfigured, becomes compassion. The same radiance comes to your face, but not in anger -- in compassion. The same blood flows, the same chemistry of the body, but a new foreign element has entered into it, and the whole chemistry changes.

That is how baser metals are transformed into gold. With unconsciousness you are a base metal, with consciousness you will become gold, you are transformed. Just the fire of awareness is needed. You lack nothing else, everything is there. With the fire of awareness a new arrangement happens. You lack nothing, remember; you have everything that a buddha needs. Just one thing is missing -- and that, too, is fast asleep within you. You just have to awaken it; just a few efforts to awaken, a few efforts to become more alert.

And remember, efforts will be needed right now. Heraclitus believes in effort. Zen masters believe in no effort, Heraclitus believes in effort -- but no effort is also an effort deep down because you have to attain the state of no effort.

In the West very much misunderstanding exists about Zen masters because they talk of no effort. But you see, twenty years a man has to be with the Zen master working hard to achieve no effort. With Heraclitus effort is the base, and if you make real effort, automatically the no-effort follows. When you have done all, you become skilled in it. You become so skilled that there is no need to do it -- it happens then. If you try towards awareness, by and by there simply is no need to do anything about it -- it is there, it is just like breathing. But as you are, Heraclitus will be more helpful than Zen masters. Zen masters came at the culmination of a school, the Buddhist school. One thousand years of hard effort and then Zen masters flowered. Zen masters are just at the end of a long effort, of a long journey. The plant is absolutely ready, then the plant flowers. There is no effort in flowering. What do you do? Nothing is needed -- the tree is ready and it flowers by itself. But to make the tree ready long effort is needed. Ask the gardener how much he has been working. You just look at the flower and then you think: "No effort is needed. They come by themselves."

Zen is the culmination of a long effort that started with Buddha. Heraclitus is just the beginning. And this is a misfortune: the Greek mind completely missed Heraclitus, couldn't understand him, and there has never been a culmination -- the flowering never happened. The Greek mind follows a totally different path. It never listened to Heraclitus and the flowering never happened. The seeds were lost, they never sprouted. But that's also why I have chosen Heraclitus -- that will make the whole complete. I have been talking about Zen masters; that can mislead you because that is the end. I must talk about Heraclitus so that you can understand the beginning also, because in you, also, there has to be a growth from the beginning to the end. From Heraclitus to Basho you have to move, from the seed to the flower.

Become a dry soul -- without becoming insensitive. If you become insensitive, you miss. Then you are

simply dry without any awareness. Then the fire is not converted into awareness; then the fire has simply dried you. That won't help. Life dries many people that way automatically. Look at old people -- they are dried. Look at a child -- a child is moist. An old man is dried. Just the life dries all moisture out of him; just the struggle of life and he becomes insensitive; just to protect himself he becomes insulated -- that is not the point. You have to be like a child -- alive, elegant, graceful, agile -- and yet dry like an old man.

This is what is said about Lao Tzu, a beautiful story, that Lao Tzu was born already an old man. When he was born, he was eighty-two years old; he lived in his mother's womb for eighty-two years. This is a beautiful phenomenon! It is said that he was born with gray hair -- eighty-two years old, of course! A child and yet not a child... very, very old, completely dry. From his very childhood he was aware. That is the meaning -- that he was perfectly aware from the very beginning.

About Buddha it is said that when he was born, the first thing he did was to walk seven steps. The first thing! -- must have been very old. The first thing, just out of the womb. He was born standing and then he walked seven steps... with perfect awareness. The mother could not believe this. The whole phenomenon was so absurd that it is said she died simply out of shock. Then a story is told that whenever a buddha is born to a mother, the mother dies. It is too much, it is unbelievable; you cannot comprehend!

But these stories show something. They are not literal truths -- they are symbolic, metaphorical. In the East, never ask for history. These people in the East never believed in history. They believe in myth and they say history is useless. What is history? Just a compilation of newspapers, rubbish; old newspapers, that's all. They never believed in history, they believed in myth. They say myth is the essence; history is just on the periphery, events. Myth is the very essence of all that exists at the center.

Be like a child and be like an old man -- dry, all desires known, finished; all experiences known, finished; moved all over the world, reached to yourself, at home at last -- sensitive like a child and dry like an old man. And this is all that wisdom is all about. This is how one becomes wise.

The Hidden Harmony

Chapter #8
Chapter title: Man is Not Rational

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ALTHOUGH THIS LOGOS IS ETERNALLY VALID,
YET MEN ARE UNABLE TO UNDERSTAND IT --
NOT ONLY BEFORE HEARING IT,
BUT EVEN AFTER THEY HAVE HEARD IT.

WE SHOULD LET OURSELVES BE GUIDED
BY WHAT IS COMMON TO ALL.

YET, ALTHOUGH THE LOGOS IS COMMON TO ALL,
MOST MEN LIVE AS IF EACH OF THEM
HAD A PRIVATE INTELLIGENCE OF HIS OWN.

HUMAN NATURE HAS NO REAL UNDERSTANDING;
ONLY THE DIVINE NATURE HAS IT.

MAN IS NOT RATIONAL;
ONLY WHAT ENCOMPASSES HIM IS INTELLIGENT.

WHAT IS DIVINE ESCAPES MEN'S NOTICE
BECAUSE OF THEIR INCREDULITY.

ALTHOUGH INTIMATELY CONNECTED WITH THE LOGOS,
MEN KEEP SETTING THEMSELVES AGAINST IT.

HOW CAN ANYONE HIDE FROM THAT WHICH NEVER SETS?

The logos is the logic of the whole, the logic of the existence itself. The logos is the ultimate law. It is the same as what Lao Tzu calls tao, what the Upanishads and Vedas have called the RIT: the cosmic harmony where opposites meet and disappear, where two become one, where no polarity exists, where all paradoxes are dissolved, all contradictions disappear. What Shankara calls the brahma, Heraclitus calls the logos.

The human mind is logical, and human logic is based on the polarity. It is as if you are standing on one bank of the river and you cannot see the other bank, and whatsoever you think about the bank belongs only to this bank -- but the river flows with two banks, it cannot flow with one. The other may be hiding in mist, it may be so far away that you cannot see it, but the other is there. And the other bank is not opposite to this bank, because deep down in the river they meet. They are one land and they both support the river like two hands, or like two wings. The river flows between them, the river is a harmony of the two. But you are standing on one bank; you cannot see the other, so you simply believe in this bank -- and you create a system which is based on the knowledge of this bank. And when somebody talks about the other bank you think he is contradicting you, you think that he is bringing something irrational, mysterious. And the other is bound to be opposite because only the tension of the opposites can hold the river. But the oppositeness is not enmity, the oppositeness is a deep friendship; it is the peak of love.

This is the problem to be solved. If you can solve this you can understand Heraclitus and you can understand all those who have become awakened, who have known the other shore. Whatsoever they say will be contradictory because they have to comprehend both. They have to comprehend winter and summer both, day and night both, life and death both, love and hate both, the peak and the valley both.

When someone talks about the peak, not referring at all to the valley, his statements will be very rational; you can understand them, they are easy, they are consistent. When someone talks about the valley, never referring to the peak, he will also be rational. All philosophers are rational; you can understand them very easily. To understand them you need a little learning and training, that's all, a discipline. But all the mystics are difficult to comprehend. In fact, the more you try to understand them, the more they become mysterious -- because they talk about the peak and the valley together. They would like to talk about the valley and the peak simultaneously.

In the Upanishads it is said: "He is far and near." What type of statement is this? Either he is far or he is near. But immediately the seer says, "He is far," he adds, "He is near." He is the greatest and he is the smallest. He is the atom and he is the whole. He is within you and without. Heraclitus said God is summer and winter. Summer? -- it is okay; you can understand. Only winter? -- that too is okay, you can understand. But summer and winter both? Then you feel dizzy. Then the mind says, "This statement is contradictory."

Human logic seeks a noncontradictory statement -- and the logos is contradictory. It uses contradiction just as an architect uses opposite bricks to make an arch; he puts bricks in opposition. The opposition gives the tension and the strength, and on that arch you can raise a big building. But if you do not put bricks in

opposition to each other -- logical, consistent, just like a peak or a valley, this bank or that, not both -- then the building will fall; the arch cannot be made. It needs the tension of the opposites to create strength. Hence there is man and woman -- they are the opposite bricks of life. Their very opposition creates the situation so that life can exist. They are the two banks so the river can flow. But the moment you talk about the peak and the valley together, then it becomes incomprehensible.

Human logic is consistent. The divine logos is contradictory yet consistent.

Human logic is partial. It tries to understand a part, and trying to understand a part it avoids all that contradicts it. It simply wants to forget all that is contradictory. But the divine is all. It doesn't choose, everything is involved. And it is vast; it is not partial, it is total. That's the difference between a religious approach and a philosophical approach. A philosophical approach is logical; that's why Aristotle says man is a rational being. And Heraclitus says man is irrational -- because your very reason makes you irrational. The moment you choose the part you have falsified the whole thing. Now this part is only in your mind. In existence this part is always with the opposite, never alone.

Human logic says God is male; then there are some believers in God who think God is female -- but the logos must comprehend both. So Hindus have a concept of ARDHANARISHWAR, that God is both male and female. And that is the true concept, that comes from the logos. It looks contradictory. You must have seen statues of Shiva as half man and half woman, half with one breast, half feminine, and half male. That statue looks absurd but that is the truth. And all your statues of God as male, or God as female, are irrational; they are not true because how can God be male? Then from where does the feminine arise? Then to whom will the feminine reach? Then in what source does the feminine exist?

You talk about God as he; that is wrong. Then there are people who talk about God as she; that too is wrong. He is he plus she -- but then the mind cannot understand. But mental understanding is not an understanding at all. You will be able to understand only when you try to understand from your own totality, not just from the mind, because inside you also these two opposite poles meet. You are also an ardhanarishwar; you are also he and she both. You are neither male nor female.

If you can understand your own totality, and if you bring your totality to the universe, to face the universe, you will be able to comprehend. That's a mystic vision. That is logos.

So what to do? Ordinarily you are trained to be a man or to be a woman. From the very beginning we teach children, "You are a boy -- behave like a boy"; and to a girl, "You are a girl -- behave like a girl." That creates the distinction more and more, and the poles are set apart.... In a better world we will teach each child, "You are both"; the difference is only of emphasis. "You are neither boy nor girl. You are both" -- the difference is only of emphasis. Then the whole concept of civilization will be different. Then there will be no question of enmity between man and woman. Then there will be no problem about who dominates whom. And then you will be able to see your totality of being -- and the totality is beautiful. The part is always ugly.

It is as if you have taken the tree and cut the roots. How long can the tree remain alive? You have taken the visible -- the tree is visible and the roots are invisible -- and you have cut the roots. And the tree goes upwards and the roots go downwards -- you have made a consistent thing. You say, "No! How can these two opposite dimensions exist simultaneously? The tree must go upwards, and if the roots go downwards then they are two separate things -- cut them!" This is what has happened.

Man is a visible tree, woman is like roots. That's why all the old teachings say woman is earth and man is sky. But they are together: man is rooted in the woman, and woman is reaching higher and higher through the man -- they are one. Hell and heaven are not two, just the same ladder.

Says Heraclitus: "The way up and the way down are the same." Then hell and heaven cannot be apart. This is logos: to see the whole ladder. Then God and the Devil are not two. But theologians will not agree because they will say that you are creating a confusion, that then people will be confused, then they will not know who is who. But people ARE confused, and they are confused because of the false logic of the partial human mind. In fact, everything is everything else.

It happened: In a local dogshow Mulla Nasruddin was awarding prizes, but he was very worried about a certain thing. He was worried about people's dress. So he said, "Look! What is happening in this world? Look at that man with cropped hair, pants and cigarettes, with two pups. Now I am at a loss as to how to decide whether that man is a man or a woman, a boy or a girl."

Just a bystander said, "She is a girl because she is my daughter."

Mulla Nasruddin said, "I am very, very sorry. Had I known that you were her mother, I would not have been so outspoken."

The woman said, "No, I am not her mother -- I am her father."

Now a meeting of the sexes is happening. In dress, in ways of living, a meeting is happening. That is a very good sign. In dress people are becoming unisex -- that's a very good sign! There is no need to make these distinctions. A nondistinct whole is the reality.

Distinctions are being made by the mind and it has created trouble, because you are both. But if you are fixed that you are a male, then what will you do with your woman inside? And the woman is there. Sometimes the woman wants to weep and cry, but you cannot weep and cry -- you are a man and you have to behave like a man. You don't listen to nature; you listen to manmade theories that you are a man. But nature has made tear glands in the eyes: if nature intended that a man should never weep and cry, then there should have been no tear glands. If nature intended that a man should not feel, then there should not have been any heart. But a man feels as much as a woman. Then he suppresses his femininity; he goes on suppressing it -- that creates an inner conflict. Rather than using the opposite polarities to flow, rather than using the two opposite polarities as a tension, which creates aliveness, you suppress the polarity, which deadens you, which kills your sensitivity; because a man, if he is not also a woman, is half, crippled, half his being is suppressed. And that suppressed being will take revenge. He will go mad sooner or later because a suppressed part will throw off the dominating part.

Politics is not only outside; politicians have created a politics within you. They have created a rift, they have made you to fight yourself. And then a woman is continuously suppressing the male part. It erupts. It comes up again and again because it is there! Rather than creating a harmony with these two opposite notes, you have been warring, you have been fighting, struggling. The situation would have been beautiful if you could have created a harmony; then a higher quality of being would have arisen within you.

Remember, all growth is dialectical.

This word dialectical has to be understood. It is against rational. Reason is a linear process, from one step to another step, but the plane remains the same: from A to B, but the plane remains the same. That's why reason is very, very boring. It has no qualities of the opposite; that's why it becomes boring.

You just watch: twenty persons are sitting, all male, and then suddenly a woman comes in -- there is immediately a change of climate. Those twenty persons were feeling a little bored: all male, bound to feel bored -- unless they are homosexuals. If they are healthy persons they are bound to feel bored. A woman enters and immediately the climate changes. You can see the change in the faces: they start smiling, they become more polite, they don't use ugly words, they behave. Just a woman entering and everything changes. A subtle phenomenon happens inside: the entry of the woman becomes a deeper entry inside of them, of their inner woman -- they become whole. For a moment they are parts no more. Look at twenty women sitting, chattering, chattering, and a man comes in -- immediately a difference happens.

If there is one, the same quality continues; it becomes a boring process. Dialectics means movement through the opposite. Thesis, antithesis, synthesis: that is dialectics. One thing against another, then here is a challenge, a tension, and through that tension and challenge a third reality arises: synthesis. And the synthesis is always better; it goes on a higher plane.

Reason moves horizontally, dialectics moves vertically.

If you have no enemy, and if your life is such that you are not opposed to anything, you will lose all salt from your life. If you are not opposed to anything, you will be tasteless, you will be like a dead stone, not like a flower -- because from the opposite comes movement, energy, challenge... then you grow. When a man meets a woman there is a dialectical process starting. That's why love is so very beautiful and love is such a great growth situation. To be related to the other is to be constantly in a challenging situation. To be related to oneself only is a boredom -- no opposite -- unless you can find the opposite in your own inner being; then one can move alone.

That is the meaning: when a man becomes total within he doesn't need a woman. When a woman becomes total within she doesn't need a man. A moment comes when a Buddha moves alone, a Mahavira moves alone -- then there is no need. Not that woman is bad, but now they have found their inner feminine part, now the dialectics has entered their own being -- there is no need to create it outside. Now, inside, there is a continuous thesis, antithesis, synthesis. Now they grow alone -- but they also use the same dialectics.

The whole life is dialectical. Logos is dialectical -- and reason is a process of the same. You can think of it in terms like this: dialectics is heterosexual; reason, rationality, is homosexual. Rationality is homosexual. That's why in the West homosexuality is growing, because the West has accepted Aristotle, reason. Heraclitus is heterosexual -- he will include the opposite. If you listen to reason you will be homosexual. If

you listen to reason then the whole quality that comes from the opposite, the tension, will be lost. And when it is lost life becomes a boredom. When it is lost life loses the zest, the enthusiasm, hope, possibilities. Everything is lost, because every possibility is opened by the opposite.

When for the first time you fall in love, you meet the opposite. Immediately, it is as if you have got wings, you can fly; poetry arises in your heart. What is happening? The opposite has created something in you. Silence alone is not very beautiful, sound alone is not very beautiful, but the meeting of sound and silence is very, very beautiful -- that is music. The meeting of silence and sound is music.

Watch when somebody is playing a sitar or a piano, or playing on some instrument. What is happening? What is he doing? He is doing a dialectical process. He creates sound, and between two sounds he gives a valley, a silence. The greater the peak, the deeper will be the valley. He creates sound, he creates a peak, he moves higher and higher and higher, he brings a climax, and then suddenly... the gap, the silence. If you listen only to sound and miss the silence between two sounds, you don't have a musical ear. When you listen to both the sound and the silence, the peak and the valley together, then you come to encounter a new phenomenon: every peak creates the valley, every valley creates the peak. They both move like yin and yang, they move in a circle -- and there is music, there is the hidden harmony.

Logos is dialectical, it is heterosexual. God creates the world because the other is needed -- God alone cannot be, the world alone cannot be. And if you listen only to the world you will not come to know the inner music of the existence. And then, being fed up with the world, you can go and leave the world and only listen to God -- then again you miss the harmony. When you listen to the world and when you listen to God, together, when the world becomes the opposite pole, when the world becomes one bank and God the other bank, then the river flows -- then it flows tremendously, then it flows beautifully, then you hear the harmony.

And one who hears the harmony between this world and that God is a sannyasin.

One who leaves this world, he is moving to the other extreme. He is logical, rational, but not dialectical. That's why in the shops, in the markets, go and see people -- just dull, because... only this world. Somehow they are working, pulling on, dragging, because they are there -- so what to do? So they are doing something. But you cannot hear the music in them: the opposite is not there, the prayer is not there, the meditation is not there, the silence is not there. That's why the marketplace has become simply sound -- it is a chaos.

Then go to the Himalayas and the monasteries and there also are people; the same shopkeepers who have left the world, they are sitting there. They, too, you will find, do not have any life; they will also be just dull, dirt collecting on them, dead. In the shops you will find dead people, and in the temples and monasteries also. They are the same people, just moved to the other extreme. Harmony is missing in the market and in the monastery.

A man who is harmonious is complex, his simplicity is very, very complex -- because in his simplicity the opposite is involved. He has deep compassion, but he can be angry also. He is absolutely detached, but he can love also; he loves and remains detached. In him, valley and peak meet. In him, sound and silence meet. And if you have a musical ear and a heart, then you will see the harmony in such a person. And such a person is rare, because he himself has become a logos. Such are Krishna, Lao Tzu, Buddha, Heraclitus, Jesus: they live in the logos, they are miniature logoi. The working of their beings is the same as existence; in their beings the same existence mirrors. They don't reject anything, they use everything.

A man who rejects anything does not know what he is doing. And if a man rejects sound he will reject silence also, because they exist together. Have you known any silence without sound? -- because silence has its own sound. If the night is completely silent, no traffic, nobody moving, everybody gone to sleep, watch and listen and you will find that the night has its own sound -- very subtle, but its own sound. And when one goes deeper inside, the inner night, where all the sounds of the day have stopped, there too a sound is heard. Hindus have called it AUMKAR, the sound of the ultimate, AUM. It is heard. It is there. When the ultimate silence descends on you, the ultimate sound also descends on you -- immediately! They are together, they cannot be apart. They are two aspects of the coin -- silence and sound. Yes, God is silence and sound also. This is the logos.

Now try to follow this sutra. This is very, very meaningful.

ALTHOUGH THIS LOGOS IS ETERNALLY VALID,
YET MEN ARE UNABLE TO UNDERSTAND IT --
NOT ONLY BEFORE HEARING IT,

BUT EVEN AFTER THEY HAVE HEARD IT.

... Because this is not a question of hearing or not hearing. It is a question of inner growth.

I can talk to you about logos, I can try to explain to you, you may even have an intellectual glimpse of it -- but that will not give you understanding. It is just like talking to a small child about sex. You can talk, you can bring all your Freuds and Wilhelm Reichs and talk, and the child may even listen, but can a child understand about it? If the child is very intelligent he will understand intellectually, but to understand sex a biological growth is needed, a certain maturity of the glands and hormones is needed. To understand sex the child must come to the point where he desires sex; only then can he understand, otherwise not.

I was passing through a street and two small children were walking just in front of me. One must have been seven and the other about eight. The smaller one was asking the elder one: "I go with a girl to the school. Seven times I have carried her bag and books and everything, and thrice I have gone to bring ice cream for her. What do you think? -- should I now kiss her or not?"

The other pondered over it and he said, "As I see it, you have already done enough for her. No need to do anything more." For a child, this is the thing exactly! You cannot talk about sex to a child. First the sexual desire must arise; first the child should become sexual. That is the problem about religion also. You cannot talk to anybody unless the desire arises.

Religion is just like sex. Sex is the desire to meet the opposite on the level of the body, and religion is the desire to meet the opposite on the level of being. It is a desire. It is a thirst. When it arises, only then can it be talked about. You may bring intellectual questions; that doesn't mean anything. You may ask whether God exists or not; that is not the point. Are you thirsty? Has the desire arisen to meet the opposite on the level of being -- neither on the level of body nor of mind, but at the level of being, your totality? Are you ready for that jump? Then understanding is possible.

That's why Heraclitus says:

ALTHOUGH THIS LOGOS IS ETERNALLY VALID....

The logos is everywhere present -- in the trees, in the stones, in the sky, everywhere! In you, all around you the logos is present, because the whole life is working through the opposite. It is dialectical, it gets enrichment through the opposite. It moves through the antithesis, it moves higher to the synthesis, and then again the synthesis becomes the thesis. Again antithesis is created, again a higher synthesis. Life goes on moving that way. It is everywhere that way. And it is valid because it is not an argument, it is the way existence is. Remember this: Heraclitus is not arguing, he is simply making a statement. I am also not arguing, simply making a statement of fact. It is how things are! That's why he says, "I have searched..." and he has found this dialectics, a dialectical process of existence. This is the deepest insight. It is valid -- no question of arguing about it. It is the way existence exists.

... YET MEN ARE UNABLE TO UNDERSTAND IT --
NOT ONLY BEFORE HEARING IT,
BUT EVEN AFTER THEY HAVE HEARD IT.

... Because hearing won't help.

Unless you change, unless you become open to the inside, unless you not only try to follow intellectually, understand intellectually, but to feel it, to exist through it, to imbibe it like food and digest it so that it flows in your bones, becomes part of your existence, only then....

These are not theories. And you need an inner growth before you can understand it.

WE SHOULD LET OURSELVES BE GUIDED
BY WHAT IS COMMON TO ALL.

Then what is to be done? If you cannot understand before hearing it, and you cannot understand after hearing it, then what is to be done? A very beautiful suggestion he makes. It can become really helpful to you. He says:

WE SHOULD LET OURSELVES BE GUIDED
BY WHAT IS COMMON TO ALL.

YET, ALTHOUGH THE LOGOS IS COMMON TO ALL,
MOST MEN LIVE AS IF EACH OF THEM
HAD A PRIVATE INTELLIGENCE OF HIS OWN.

Logos is common to all, logos is the common ground, logos is the common continent. And you think of yourselves as islands, separate from everybody, and then you follow your own intelligence. That is the only foolishness that is possible: private intelligence is the foolishness, the greatest stupidity. Existence is total; intelligence is also total, it is of the whole, so you should look to the common.

That is what Zen masters say: "Become ordinary, become common. Don't try to become extraordinary." The more common you become, the more ordinary you become, the more capable you become of understanding the logos. Don't try to be very extraordinary, exceptional, because the more you try the more you will become like an island, closed, caved in upon yourself. Then you are losing your moorings in the existence. Then you are cutting your roots, you are getting uprooted. That has happened in the West: a feeling of uprootedness. Nobody knows where the roots are. And when you feel uprooted, then you become an egoist, then you exist as a selfsufficient entity -- and that is not possible!

Existence is interrelated, we move into each other. When I am talking to you, what am I doing? I am moving continuously in you. When you are listening to me, you are allowing, you are giving a door to me. You breathe and existence enters you; you open the eyes and the sun enters you -- every moment, twenty-four hours, you are a crossroad. Millions of points meet, millions of lines meet in you. You are not separate! Just think: can you exist separately? Can you exist totally insulated? You will die within seconds. You are a porous being; existence comes and moves through you. You are just like a room: air comes, the sun comes and goes continuously; that is why the room remains clean and fresh. If you are closed you will be dead.

The more open you are, the more existence will flow through you. And the more existence flows, the more you will be able to understand what logos is.

You are not. The whole is. You are a false entity. Hence the insistence of all the awakened ones on surrender. Don't fight with existence, because you don't know what you are doing, with whom you are fighting. How can you fight with existence? It is as if a wave is fighting with the ocean, a leaf is fighting the tree -- it is foolish! And don't try to move upstream; that will simply exhaust you. You will be tired and you will feel frustrated because you cannot succeed.

Against existence there is no success. That's why you and everybody are such failures. Ask your successful people and they are all failures; deep down, they have missed. Your Napoleons, your Hitlers, your Rothschilds, ask them -- they are failures, they have failed. What have they attained? They fought, they tried to move upstream, they wanted to become extraordinary in some way or other -- they simply destroyed themselves. To try to become extraordinary is suicidal; it is a gradual suicide, a slow poisoning of the whole system. Surrender to existence, flow with it, wheresoever it goes -- willy-nilly, wheresoever it goes.

This word willy-nilly is good. Willy means whether it goes according to your will or not; nilly means whether it negates you or not. Willy means will, and nilly means against the will. Willy-nilly, wherever it goes, you surrender, you float with it. Swimming, even swimming, is not needed.

Why have a private goal of your own? Why not move with the destiny of the whole? Why are you so much worried to achieve something on your own? And how can you achieve it? You cannot achieve -- this is simply not possible. Only the whole has a destiny, not you. Only the whole is going somewhere, not you. If you can surrender to the whole, everything is achieved -- because you become the whole, and the whole's destiny becomes your destiny, and the goal of the whole is your goal. And the goal is not somewhere else -- the whole is happy right now, the whole is blissful right now. Only you are worried. Only you are worried because you are not flowing with the river. You are trying to cut small corners for yourself. And who are you? And how do you think it can be possible? You will simply fail.

Man always fails, only God succeeds.

Listen:

WE SHOULD LET OURSELVES BE GUIDED
BY WHAT IS COMMON TO ALL.

Look to the commonness of things, and find the common: the more common, the truer; the more exceptional, the more false. Be ordinary -- then you are nearer the ground, then you are nearer the truth. If you can be absolutely ordinary, what else is needed? -- because every moment becomes such a benediction. What is the problem when you are absolutely ordinary? You eat and eating is a sacrament. You sleep and sleep is a sacrament. You walk in the sun, and what more do you need? You breathe -- what else is needed to be happy? You love -- what more are you asking? Everything is already given; you are just trying to be exceptional. Follow the rule, the common, and don't try to be the exception, otherwise you will be in misery.

Hell is for all extraordinary people. They may be in politics, in art, literature -- wherever they are, hell is for all geniuses, for all extraordinary people, all egoists. Ego is the hell, it gives you suffering -- because unnecessarily you start conflicting with everything. You are never at ease, unease becomes your style of life; with the ego you will always be at unease. Ego is a discomfort; it is a nail in the shoe, it continuously pinches, but you want to be extraordinary. Then....

I was sitting with Mulla Nasruddin and his wife came through and went out of the door. He said, "Look! There goes a great woman."

I said, "What do you mean by `great'?"

He said, "She is trying to have a size four shoe on size six feet -- there goes an extraordinary woman!" And she is suffering, but she is trying to be exceptional.

In China it happened for millions of women: just to make the feet small, so that it looks extraordinary, iron shoes were used. Chinese women suffered long, for their whole life, because they were almost crippled. But long feet belonged to laborers, poor people, not rich people. It seems life belongs to the poor, not to rich people. So the higher the status of the woman, the queen... the queens in China, for thousands of years, were not even able to walk because they had such small feet. It was impossible... because the feet exist in the right proportion to the body. You cannot have small feet because nature knows better than you. But they were trying, they were trying to improve nature, improve upon nature. They suffered long. And the whole misery of man is this, it can be reduced to a single law: if you try to be exceptional you will suffer. Then nothing will satisfy you; everywhere you will find discontent.

Mulla Nasruddin was admitted to hospital -- he was ill. And he created a hell around him there, because you cannot find a greater complaint-maker than Mulla Nasruddin; he is simply a continuous complaint. The whole hospital was in trouble -- the nurses, the doctors. Just to get rid of him, they treated him as carefully as possible so he would be okay and go away. Then he was okay and the day came when he was to be released, but he was again complaining. The doctor heard his noise so he asked the nurse, "Now what is he complaining about? Now there is nothing to complain about -- he is going to leave today."

The nurse said, "Now he is saying, `Before the medicines are finished, how can I be cured? Before all the medicines are finished, how can I be cured? There must be something wrong.'"

This type of mind automatically comes to an egoist. He is in search of finding something wrong. And when you are in search you will find -- more than you ask you will find. This is the trouble in the world: whatsoever you try to find you will find. If you are trying to find wrongs... and the ego always tries to find wrongs because an ego needs continuous discomfort, it exists in discomfort. When everything is okay the ego disappears. Says Chuang Tzu: "When the shoe fits, the body is forgotten, the feet are forgotten." And when everything is forgotten, how can you cling to the ego? Ego needs that shoes should continue pinching so that you can remember who you are. That's why an egoist cannot love, cannot meditate, cannot pray, because if he really prays, then everything fits -- then the ego disappears. Ego means a selfconsciousness. When something is wrong, only then is selfconsciousness there. When everything is right, there is no selfconsciousness.

Look to the common, watch for the common -- don't try to be exceptional.

But we want to be exceptional. People come to me. If I tell them, "You just sit silently, don't be too much bothered about meditation and prayer, and by and by it will grow," they say, "But just sitting?..." They need something exceptional. If I tell them, "Stand on your head," then it is okay. That's why there are so many teachers flourishing all over the world who teach people to stand on their heads -- something difficult, uncomfortable, appeals. Ridiculous postures people try in the name of Yoga. Simply ridiculous! The more

ridiculous, the better; the more difficult... if you cannot do them, then ego gets a challenge. So do them! Make postures, absurd, and you think you are doing something great.

Life is simply great -- there is no need to improve upon it.

If nature wanted you to sit on the head or stand on the head, you would have been created that way. Listen to nature and follow nature and don't create any conflict with nature; just follow it and soon you will attain to a deep silence which comes when one becomes ordinary.

Just a few days ago -- and in India it is a constant problem -- a young man came and he asked, "Should I marry or not?"

I told him, "Just be ordinary. Why not marry?"

But he was not willing -- not marrying is something exceptional. Marrying is ordinary, having children is so ordinary, becoming a householder is so ordinary. He said, "But all great men have remained unmarried."

So I said to him, "If you want to be great, then go somewhere else. To me that is a disease. If you want to be ordinary, then only come to me." Whatsoever your nature and whatsoever your inner feeling.... Then I asked him, "Just look inside. Close your eyes and tell me what you would like."

He said, "Of course I would like to marry but that looks so ordinary: wasting your life in ordinary things." But the whole life consists of ordinary things. And greatness is not in things -- greatness is in the quality that you bring to your life, to ordinary things.

Just look at Jesus having supper with his friends: he looks more ordinary than a Buddha sitting under the bodhi tree. But the gesture of being ordinary is so beautiful; drinking, eating with the friends is so beautiful that nobody can be so beautiful just sitting under a bodhi tree. Jesus has a quality of being just ordinary.

Buddha remained a king even under the bodhi tree. He was born exceptional, extraordinary; he lived like a prince, he was brought up like a prince. That became his structure -- even under the bodhi tree he is not a beggar. If you go near him you can feel it. You can miss a Jesus if you meet him on the road -- you cannot miss Buddha. But I tell you: Jesus is nearer logos. It happened that way to Buddha because he was brought up that way; all his past just was that way. But how many people can be born as princes, and how many people can be taught that way? Jesus is more human, but in all his humanity he is divine, because this ordinariness is to follow the common.

Jainas and Buddhists come to me and they say, "But this Jesus -- he also drinks, eats, like ordinary people; stays with ordinary people. How can you tell that he is just of the same stature as Buddha and Mahavira?" But I tell you that he is exactly how one should be. Mahavira and Buddha may be exceptional, but not everybody can be exceptional, and there is no need. It may have been natural to them, so it is okay if they followed their nature. But millions of people, millions and millions, they cannot sit under bodhi trees just doing nothing. They will have to move in the world and work and do things, ordinary things.

And if there is no way to reach the logos ordinarily, then it will remain only for a chosen few. And that doesn't look just: then the whole existence seems to favor only a few. But remember, if the existence favors only a few, if it is partial, then what need is there to give you birth? No, nature never favors anybody -- it is for all, for all those who are ready to partake. The bliss is for all, if you are ready to participate. Jesus is a carpenter's son, a poor man. And that's how, for millions of people, it should be. Somebody is a carpenter's son, somebody is a goldsmith's son, and somebody is a shoemaker's son -- this is how life is! And we have lived too much according to the exceptional people, and because of that much misery has been unnecessarily created.

Live ordinarily, find the common and don't try to be uncommon; otherwise, the very effort will cut your roots from the logos. The logos is common to all yet most men live as if each of them had a private intelligence of his own. And if you live according to the common, if you follow the common and you don't try to become an individual, you will be nearer logos and you will be able to understand it.

This is the paradox: those who try to be exceptional individuals miss, miss all individuality and miss all extraordinariness; and those who remain with the ordinary, with such an ordinariness that there is nothing to claim about it, those who never strive to be individuals, attain to the greatest individuality this existence can offer to you. Those who remain ordinary become most extraordinary. But that extraordinariness comes as a gift; it is nothing on your part, you have not been striving for it. Human nature has no real understanding; only the divine nature has it. Yes, it is as it should be.

We come from the whole, we go back to the whole. Unknown we come, unknown we go... not knowing from where we are coming, not knowing to what we are going. The whole process is mysterious. How can you have a private intelligence?

This is a little difficult; has to be understood very deeply. And it is one of the most important points Heraclitus has given. Consciousness is also common. Just as fishes exist in the ocean, in the common ocean, we exist in a common consciousness. Your consciousness and my consciousness are not two, but just two centers of the same. All around you is consciousness. We are all forms, but within the forms flows the same, the one. That's why sometimes you also feel a common ground.

Somebody is sad. He has not said a single thing to you. You are sitting by his side, and suddenly you feel a sadness spreading in you. Somebody is happy, just happy, not saying anything to you -- but suddenly you feel a happiness entering you. If twenty persons are sitting happy and you bring a sad man there, within minutes he will feel a change; his climate is changing. With sad people you become sad. With long faces you become long faces. With happy people you become happy. That's why if you enjoy playing with children you become children again. Playing with a child you suddenly forget the whole worry and the world -- you become like a child. It is very refreshing. How does it happen? It happens because consciousness is a common phenomenon. When you play with a child you have to become a child because the child and you meet on the common ground.

Because of this, in the East they have insisted that just being near the master, just being near an awakened one, is very, very valuable -- just being near, in the presence. In the West they cannot understand: "What do you mean, `in the presence'?" In the East they say: "We are going for a DARSHAN." Darshan means just to see the master; nothing to ask, just being in the presence. They have a certain word for this being in the presence -- they call it SATSANG, being near the truth. If you sit silently with a master, sooner or later you dissolve into each other. The consciousnesses meet. The master enters into you, you enter into the master. If you don't do anything, just simply being near the master, one day you can attain -- not even making a single effort. That too is possible, but then you have to be very, very open. Just sitting silently, not doing, not creating any barriers, relaxing, you can attain. Many have attained -- because consciousness is the ocean and we are the fishes in it. And everything affects everybody else.

Whatsoever happens in this existence affects everybody else. Not only now -- whatsoever has happened in the past is affecting. And not only that -- whatsoever is going to happen in the future is also affecting, because at this moment the whole existence culminates. Past, future, present -- they culminate, they converge.

There is no possibility of a private intelligence. And those people we call very, very talented, geniuses, they also feel it. Ask Einstein or Madame Curie; they also feel it. Einstein says that whatsoever he discovered, he discovered in moments when he was not, when suddenly something possessed him -- the total consciousness. Ask the poets; they say whenever something happens, they are not. They become a vehicle -- the common consciousness possesses them.

Madame Curie got the Nobel prize. The Nobel prize should have been given to the common ground. She was making all efforts to find a solution to a particular mathematical problem, and she could not find the way. For two years she struggled and struggled, and then one night, tired, she fell asleep. And in sleep something happened -- because in sleep you are more open. In sleep you are not an egoist, in sleep you are a nobody, in sleep you don't cling to the identity.

That's why in the morning you also feel fresh, younger, rejuvenated, because you have been into the common ground. You moved into consciousness, the ocean. You were not clinging to the private intelligence. For a few seconds you dropped into the whole and the whole revived you, refreshed you.

In the night something happened. She got up, she went to her table and she wrote the solution that she had been working for years to find. Then she slept and in the morning she completely forgot what had happened in the night. She took her bath, her breakfast, everything, and then she went to the table... she was simply amazed -- the solution was there! "But who has done it? -- because there is nobody else." Only she was in the room; only the servant had come, and the servant could not have done it. She had been working hard -- "What is happening?" Then she looked minutely -- it was her own handwriting! a little different, because in the night, in the sleep.... Then she closed her eyes and tried to remember what had happened. Then she saw the whole thing like a dream: that she got up, she had something, she wrote it down....

Common consciousness -- you unnecessarily claim that it is yours. It has never been yours. It is always floating. It is all around you. Become more porous, become more allowing, a deep letgo -- because only the whole can understand the whole. How can the part understand the whole? How can an atomic part understand the whole? But the whole can flow through the part, and if the part allows it.... And that's what meditation is all about: allowing the whole to flow; you disappear completely from the scene... and then suddenly you have become the whole.

HUMAN NATURE HAS NO REAL UNDERSTANDING;
ONLY THE DIVINE NATURE HAS IT.

MAN IS NOT RATIONAL;
ONLY WHAT ENCOMPASSES HIM IS INTELLIGENT.

Not you, but the ocean around you, what encompasses, what surrounds you -- not you; what is within you and without you, but not you because "you" is just a fallacy.

MAN IS NOT RATIONAL;
ONLY WHAT ENCOMPASSES HIM IS INTELLIGENT.

WHAT IS DIVINE ESCAPES MEN'S NOTICE
BECAUSE OF THEIR INCREDULITY.

Because you doubt, because you cannot believe, because you cannot trust, that's why what is divine escapes men's notice -- because of their incredulity.

Only one barrier is there and that is doubt. And only one gate is there and that is trust. If you trust nature everything falls into its right place. If you distrust nature everything is disturbed.

But why is it so difficult to be natural? Only one difficulty: if you are natural you cannot be somebody -- there is no other difficulty. Sex arises, you follow it; BRAHMACHARYA, celibacy, becomes a fight against nature. You are hungry, you eat; fasting becomes a conflict with nature. When you don't feel hungry, then you go on forcing eating; that, too, is a fighting with nature. When you don't feel like making love and you go on making love -- because the wife needs, because the society... and this and that -- then you go against nature. Nature means just follow the inner being, whatsoever it feels, without any imposition from your ego on it. It will destroy and shatter your ego.

Live like an animal -- with only one difference: alert. That's all. Live like an animal -- with only one difference: aware.

Don't fight with nature; just be a witness to it and allow it. And wherever it leads, it is good. All your mind-projected goals are false. And whatsoever you do, you will not be able to succeed. Finally nature succeeds because finally, only the whole can succeed. So why in the beginning unnecessarily move into a fight? But I see people fighting in millions of ways -- they change extremes, but they fight.

In the East -- in the past, in the West also -- people were fighting against sex. They said something is wrong, in sex something is wrong -- because in sex you become natural like an animal, and all the preachers have been saying that you should not be like an animal. What is wrong in being animal? Look at the birds, look at the animals, go to the forest and see! Don't go to the zoo because there you will not see real animals; they are corrupted by human beings. Go to the wild.

What is wrong with animals? They look so beautiful, nothing is ugly around them, but all the moralists, all the so-called religious people, they have been teaching you: "Don't be an animal!" And your ego feels this is a good goal. How can you be an animal? And sex brings you to animality totally. In sex you feel so absolutely animal. You don't feel like that in anything else because everything you have changed, polished. Everything you have painted, cultured, cultivated -- everything! You eat, but you have made such a ritual of eating, around it, that it doesn't seem to be at all related with hunger -- does not seem to be related at all with hunger. What you eat is not nutritious; it is a show, a facade. Everything is false, plastic flowers all around. But when you move in love, you make love to a woman or to a man, you become absolutely animal.

You have tried to hide that too. That's why man makes love in the night. Only man makes love in the night; otherwise, animals make love in the day. And if you make love in the day it will be deeper, because with the sun in the atmosphere you are more vital. The night is for rest, but man makes love in the night because animals make love in the day and he has to make a distinction. What type of egoist effort is this? And then in the dark, not even with the light on, so that in the dark you don't face the reality that you are behaving like animals. Then you don't make any sound while making love. In fact you make love as if

something has to be done and finished as soon as possible; within seconds it is finished. You have been taught to be against it -- and your ego feels good.

Now, in the West, the wheel has turned a complete circle. Since Freud and Wilhelm Reich they have been teaching sex more and more. Now a new thing is happening in the West: if you don't make love one day, you feel guilty. It seems you have to feel guilty whatsoever you do. Before you were making love and you were feeling guilty: Why do you make love? Why this animality? When will you transcend this? When will that day come when you will not need it? Now in the West, if one day you don't feel like making love, you are tired, then you feel guilty that you are doing something wrong -- you have to make it.

You have to do something, you cannot allow nature to have its own course. Both are the same to me, there is no difference.

In the past women were not allowed to have orgasm, because how can a woman, so pure, have orgasm? A woman is a goddess; she should behave like a goddess. So in the past women were simply tolerating sex, just lying like dead bodies, corpses. Even if you make love to a corpse, the corpse will move a little, but not women -- goddesses! So pure in nature, innocent, they don't know what is happening; it is just the man who is dragging them into it. So they would just lie down, with closed eyes -- because even if a woman looks with open eyes, that seems that she is curious, interested -- with closed eyes. Now, in the West, they have created the opposite. Now if a woman cannot achieve orgasm then it is a problem, then something is wrong. Now it is a sin not to achieve orgasm. Before, it was a sin to achieve orgasm.

So in the East, and in the past in the West also, women completely forgot that they can achieve orgasm. They completely forgot that a beautiful ecstasy is possible through sex, because if you don't move... and if nature is allowed, then while making love the lovers will go completely wild: they will scream, they will make noises, they will go mad -- and that is so animal-like. They will be so ecstatic. And if you can be ecstatic in love, soon that ecstasy opens a door for a higher ecstasy. Then you transcend, and then only does the real BRAHMACHARYA happen. And that is not anything you can force on yourself, that happens through nature itself.

If one follows nature, one reaches.

There is no need for you to make any arrangements for the ultimate goal to happen -- nature has already made everything. You are a seed, and the whole blueprint exists in you if you allow nature. It is just like a seed: we sow the seed in the ground and the seed has the whole blueprint -- the whole architecture of the tree, every leaf of the tree that will happen in the future, every flower that will happen in the future. The seed has every blueprint -- only nature has to be allowed.

You have to water, you have to take care, good soil, fertilizers -- finished! You need not do anything. You need not teach the seed: "Behave! Do this and that. And never do this, otherwise you will never be a tree." If you teach seeds, trees will not exist in the world because the seeds will go completely mad not knowing what to do. Seeds depend on the universal consciousness, not on a private intelligence.

Man has the blueprint to be a god, nothing less, just to be a god. Man is the seed of God -- because human consciousness is just the beginning. It has to grow and grow and grow, and come to a point where it becomes universal. Nothing is needed on your part to do it -- no discipline in fact, no creed, no dogma, no religion in fact. Nature is enough! You simply have to allow it. You have to be receptive to it and move in trust, because only in trust can you move.

If the seed asks, "What is the guarantee that if I leave my shell, which covers me and protects me, I will grow into a tree? What is the guarantee? And if there is no guarantee I will cling to my shell," then what will happen?

If the bird in the egg says, "How can I come out? Who is there to give me a guarantee that it will be a better world than I am already in?" then what will happen? The shell is a security, it protects. The bird is beautifully protected in the egg -- but this is not life. It is like death; protected completely, of course, but protected in a grave. And who can give the guarantee? There is nobody to give you a guarantee -- you have to trust.

The seed trusts and dissolves into the earth, sprouts into a beautiful tree, flowers, enjoys existence, becomes ecstatic.

The bird comes out of the egg, leaves the known for the unknown, takes wing and moves into the vast sky. Nobody knows what is going to happen. With no goal in view, with no purpose, plan, it just takes wing, feels ecstatic on the winds, moves, goes to the farthest corner of the sky -- moves into the unknown.

That is how it is going to happen to you also. You are a seed, you are an egg, you are a possibility. And Heraclitus hits exactly right, comes to the exact point where you miss:

WHAT IS DIVINE ESCAPES MEN'S NOTICE
BECAUSE OF THEIR INCREDULITY.

Because you doubt, you miss. Trust and you can reach. Nothing else is needed -- just trust, so that nature can unfold.

ALTHOUGH INTIMATELY CONNECTED WITH THE LOGOS,
MEN KEEP SETTING THEMSELVES AGAINST IT.

HOW CAN ANYONE HIDE FROM THAT WHICH NEVER SETS?

Existence is always, always and always. It never sets. How can you hide yourself from it? It ever, ever lasts. How can you fight with it? What you are doing is simply ridiculous, absurd. It is stupid to fight! The only wisdom consists in a letgo, a surrender. And then all that is beautiful starts happening. It is a happening, it is not a doing.

You can create barriers, but you cannot bring it. You can escape from it, you can close your eyes to it, but you cannot create it -- it is already there, it is already the case! Only you are missing because you are sitting with closed eyes... doubt closing your eyes, doubt closing your heart, doubt -- as if you are asleep, intoxicated in doubt.

Karl Marx has said: "Religion is the opium for the masses." Exactly the opposite is the case: doubt is the opium, not religion.

Through doubt you miss the truth. Through trust you allow it to reach you, and you allow yourself to reach it.

Meditate more and more on trust. Imbibe the feeling of trust. Vibrate with a trusting heart. Sing, dance, pray, with a trusting heart, and soon you will see that only trust pays finally.

Doubt can kill. It is negative, it cannot give you life. Doubt is death.

Trust is life. And as the trust grows more and more, more abundant life becomes available to you.

The Hidden Harmony

Chapter #9
Chapter title: The Sun is New Each Day

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THIS UNIVERSE,
WHICH IS THE SAME FOR ALL,
HAS NOT BEEN MADE BY ANY GOD OR MAN,
BUT IT HAS ALWAYS BEEN, IS, AND WILL BE --

AN EVERLIVING FIRE,
KINDLING ITSELF BY REGULAR MEASURES
AND GOING OUT BY REGULAR MEASURES.

THE PHASES OF FIRE ARE CRAVING AND SATIETY.

THE SUN IS NEW EACH DAY.

There is no god as a separate creator of the world, and cannot be because the creation, the creator and the creativity are the same, they are not separate. Existence is one -- then how can the creator and the created be separate? Existence itself is divine. There is no creator who is creating it. It itself is the creator. It itself is the creativity.

Heraclitus is a nondualist. All those who have known are bound to know that duality exists because of the mind, because the mind cannot see the one, it can only see the two. The moment it perceives anything, it divides. With the mind, the other is necessary. If it sees creation immediately it thinks of the creator because "How is creation possible without a creator?" But if with this mind you encounter the creator, then again the mind will see that there must be some other creator -- "Otherwise how can this creator be?"

Mind is an infinite regress. It goes on and on dividing. That's why mind never reaches any conclusive state. Philosophy believes in the mind; that's why philosophy also never reaches any conclusion. One has to see the totality without bringing mind in, because mind is the factor of duality: it divides. Division is the nature of mind. If you say "day" then the mind immediately brings night, because "How can the day be without night?" If you say "love" then the mind brings hate: "How can love be without hate?" If you bring life, the mind brings death: "How can life be without death?" But life and death are one -- one phenomenon, one energy. Life is the manifestation of that energy, and death is again relaxation. Life is coming to a form, and death is moving again into the formless. The end and the beginning meet. Life is not separate from death, death is not separate from life -- they meet and mingle. Even to say they meet is not right because the mind immediately brings: "If there is a meeting then there must be two." It is not a meeting, it is one phenomenon.

Heraclitus says desire and satiety -- these are two. You feel hunger and then you eat, and then you feel satisfied. Have you ever observed that the hunger and the satiety are one? They have to be one because the same thing, food, changes both. Food becomes a bridge between hunger and satiety, desire and desirelessness. If they are really separate then they cannot be bridged. If they are really different then there is no possibility of any bridge. Then hunger will remain hunger and satiety will remain satiety. Where will they meet? And how will they meet? But they meet. Mind thinks hunger is against satiety. Just try to understand it. Move a little deeper into it. Mind says hunger is different from satiety, but when you are satisfied again a circle has started which will bring hunger; and when you are hungry a circle has started which will bring satiety. Are they two or just a single phenomenon? When you eat, hunger disappears, but the moment hunger disappears a new circle starts.

A new morning is a beginning of the evening. A new birth is a beginning of death.

But you cannot see so far away. Every morning you become hungry and you eat and you become satisfied. In the evening you are again hungry and then you eat and you achieve satiety -- but you never see that they both are one. One helps to bring the other. If you are never hungry, can you be satisfied? Is there any possibility of satiety if you are never hungry? If you are never hungry, don't think that you will be in a state of satiety -- the satiety cannot come without hunger. If there is no morning, don't think that there will be evening always and always -- there will be no evening at all. And if there is no death, don't think that there will be life eternal -- there will be no life at all... because death creates the situation, sets an energy phenomenon. Every life brings death, every death brings life again.

These two appear two to the mind because the mind cannot see through opposites. When you don't see from the mind, from the logical standpoint, when you simply look into the phenomenon itself, the totality of it, the two disappears and only one remains.

That is the thing with God as creator and universe as creation. Not only are ordinary persons deceived by the mind -- great theologians, they are also deceived by it. They also say, "God created the world." This statement is juvenile, it is childish. Nobody has created existence -- it is, it is simply there -- because if you

bring in creation then millions of problems arise. And that is why theology brings more problems and no solution. And they create a theory, a hypothesis, to solve many problems. Nothing is solved. On the contrary, around the hypothesis new questions arise. They tried to solve the problem of existence by bringing God in, that God created it. Then they created millions of problems -- and they have not been able to solve them. Once you start on a wrong line you will go on missing, because one thing leads to another. And there is a relatedness: if one thing is wrong, then it will lead to another wrong proposition. Unless you start from the very beginning towards the truth, you will never reach -- because the beginning is the end.

Theology brings in God to solve a few problems, because there ARE problems: "Who created the world?..." The curiosity arises: "Such a beautiful phenomenon! -- who created it?" And then the mind has an itching sensation -- it should be answered: "Who created?" But the first thing is to ask whether the question is right. Never raise a question without asking first: "Is the question relevant?" And what is the criterion of a question being relevant? The criterion is that if a question is such that whatever answer is given, the same question can be raised again -- then the question is irrelevant, it is not right. You ask, "Who created the world?" Somebody says, "God!" You can ask the same question again: "Who created God?" The question has not changed, not a bit. The same question is still relevant. So somebody says, "God A created the world," and then you ask, "Who created God A?" He says, "God B created the God A," then you ask, "Who created God B?" And he says, "God C created the God B" -- but the question remains the same so all answers are false.

If the question is not changing a little bit, then you are not progressing towards truth at all. And if all the answers to a question are false, then please meditate upon the question again. In the very base the question itself must be wrong; otherwise how can all the answers be wrong? At least one answer must be true -- but no answer has proved to be true. Hindus, Mohammedans, Christians, they have all provided answers, but the question remains. Thousands of years working on the question "Who created the world?" and not a single answer has been given which satisfied. This means that in the very base, from the very beginning, you have taken a wrong line of research, a wrong attitude from the very beginning.

So the first thing about a question is to question the question itself, whether it is relevant.

This question is irrelevant: "Who created the existence?" -- for many reasons ... because then the question is possible: "Why did he create it? What was the need? Why couldn't he live without creating it? What desire possessed him? And if God created this universe, then why is there so much misery, suffering, suffering which cannot be accounted for?"

A child is born crippled, blind, ill -- why? If God is the creator, can't he correct the pattern of the world? Or is your God a little neurotic, enjoys suffering? A sadist, enjoys this torture? Millions of people dying in a war, being killed, thrown into fire and gas chambers -- he is the creator, and he is simply not worried! He cannot even stop a Hitler killing millions of Jews -- unnecessarily, for no reason at all. What type of creator is this? If God creates the world then he must be a Devil, because the world doesn't seem so good. It cannot come out of good, seems to be inconsistent with good. God means "the good," and this world doesn't show any sign of goodness -- exploitation, violence, war, killing, misery, anguish, tension, madness.... For what has this creation been created? And if God is responsible, then he is the greatest criminal.

These problems arise, and theologians cannot solve them. Then they have to create more false theories. Then they say there is a Devil also, and it is the work of the Devil. But they get into their own trap. First they create God, that God created the world; then they have to create a Devil because they cannot explain the world through goodness. The world looks so evil that they have to create a Devil. Then the question arises: "Who created the Devil?" Then they go on and on. And they get into such a desertlike effort which leads nowhere. Nobody reads their big volumes on theology -- nobody! -- because if you start you reach nowhere, and they go on and on and on. It seems like a broken gramophone record: the same they go on repeating, and you go on asking the same question and they go on round about. Beating around the bush is all that theology is. Not a single problem has been solved. The most useless effort that man has made ever is theology. And it starts with: "God created the world."

Men like Heraclitus, Gautam Buddha, Lao Tzu, Zarathustra, they don't talk about these things. They simply say: "Existence is God. Nobody has created it. There is no creator who is responsible for it, so don't raise unnecessary questions. And don't waste your time in unnecessary answering." Existence is, and God is not separate from it. God is existence, the totality, not a separate being, a person -- the totality. It comes out of its own... and dissolves. Says Heraclitus, it is fire. Fire is a beautiful symbol. It gives you a very dynamic energy, indicates that existence is a dynamic, dialectical energy -- it moves on its own. When you say "energy" it means something. When you say "God" you have moved into something which will not lead

anywhere.
Energy is truth.

You can feel it here and now: you are energy, the birds singing in the trees are energy, the trees going toward the sky are energy; the stars moving, the sun rising every day -- everything is energy. And energy is neither good nor bad. Energy is always neutral. So there is no need to create a Devil, no need to explain anything -- energy is neutral.

If you are miserable it is because of you, not because of a God or because of a Devil. If you are miserable, you are behaving with the energy in a wrong way. You will be happy and blissful if you move with the energy. If you move against it, it is you who are responsible. Remember, if there is no God then you are responsible for whatsoever happens. And if you are responsible then there is a possibility to transform oneself. If God is responsible, then how is one going to transform oneself? God seems to be a trick of the mind to throw responsibility on somebody else, because the mind is always throwing responsibility on somebody else. Whatsoever happens, you always throw responsibility on somebody else. If you are angry, then somebody has insulted you -- he has created anger. If you are sad, somebody is making you sad and unhappy. If you are frustrated, somebody is blocking your way. Always somebody else is responsible, never you. This is the attitude of the mind: to make somebody else responsible. Then you are freed of the responsibility. But... this is why you are miserable.

Responsibility is yours. And if you take it as yours, you can do something about it. If it is somebody else's, what can you do? If others create sadness, you will always remain sad because what can you do about it? Millions of others are all around: if others make you frustrated then nothing can be done. You will remain frustrated, then this is your destiny -- because how can you change others? If you are responsible, immediately you become a master. Now you can do something. You can change yourself, you can change your attitudes. You can look through different attitudes towards the world, and you can feel that if you feel miserable, somewhere you are a misfit in the total energy system. That's all that sin means: you are a misfit, not knowing how to move in this total energy system. And the energy system is neutral. If you follow it you will be happy. If you don't follow it, you will be miserable. This is the logos, the rit, the tao.

For example: if you are feeling thirsty and you don't drink water you will be miserable, because in this energy system water gives you satiety, the thirst disappears. If you are feeling cold you move near fire, because in this energy system fire is the source of all warmth, heat. But if when you feel cold you move away from fire, then you will be miserable. Nobody is responsible. If when you are feeling thirsty, hot, you move near fire, you will be in hell!

I have heard that a man, a great sinner, died. Everybody knew that he was going to hell. It was so certain, it was obvious; there was no question about it. And when the procession -- because he was a great sinner but a very great leader also, a very rich man, because sin has many successes, it pays in this world, so thousands were following, everybody fully aware that this man was going to hell, but still this man was very powerful -- when the procession was going towards the cemetery, a truck loaded with coal, by accident, came on the road and started following the procession. The truck was going its own way, but it coincided.... Mulla Nasruddin, who was in the procession, exclaimed: "I was absolutely certain that this man is going to hell -- but I could never have imagined that he has to provide his own coal!"

Hell is hot, fire. But I tell you, you are providing your own coal.

This is how things are: If you move against nature you will be in misery. Misery means moving against nature, and misery is a good indication -- if you understand. It shows that somewhere you are going wrong, that's all. Put things right! Misery is a help. Anguish, anxiety, tension, are indications that somewhere something is going wrong. You are not with the total. Somewhere you have started your own private movement -- and then you will be in misery. Says Heraclitus: "Private intelligence is false." Intelligence is with the whole. Don't be too clever. You cannot be intelligent on your own. If you move with the existence you will be intelligent, you will have a clarity of perception, you will be wise. If you move on your own you will be a fool.

An idiot is a person who is completely closed within himself, caved in. He has no contact with the total energy system. That is his idiocy. And a wise man is one who is not closed at all -- the air flows through him, the cosmos flows through him. He has no barriers, no doors closed. He has no privacy of his being. He is porous. And whenever he feels miserable, immediately he puts himself right; immediately he takes the indication. It is a symptom! It is just like illness: when you are not behaving with your body naturally, some illness erupts. That illness is a friend. It shows: "Behave, change your ways! Somewhere you are going against nature." If you don't take food for three or four days, you feel dizzy, you feel hungry, you feel sad.

The whole body is saying to you, "Take food!" because the body needs energy.

Always remember: The energy is neutral, so the whole quality of your being depends on you. You can be happy, you can be unhappy -- it is up to you. Nobody else is responsible.

When you feel hungry, eat. When you feel thirsty, drink. When you feel sleepy, go to sleep. Don't force nature. For a little while you can force it, because that much freedom is there. If you want to fast, you can fast for a few days, but every day you will become weaker and weaker and weaker, and every day you will be in more and more misery. If you don't want to breathe, for a few seconds you can stop breathing, but only for a few seconds -- that much freedom is possible. But that is not very much, and soon you will feel a choking, dying sensation if you don't breathe well.

All misery exists to indicate to you that somewhere you have gone wrong, you have gone off the track. Come back immediately! If you start listening to the body, listening to nature, listening to your inner being, you will be more and more happy. Become a good listener to nature. Listen to the logos. Listen to those who have been awakened to the logos, and you will find them always, always natural. They don't force anything, they don't push the river, they simply flow with it -- and that is their blissfulness.

There is no God who is responsible.

We create God out of our own fear and necessity and need. We feel so helpless in our misery, so powerless, so impotent in our pain, that out of this fear we create a God to whom we can pray, to whom we can say, "Don't give me so much trouble"; who we can praise and feel that if we praise him, he will become more and more favorable towards us. Do you think God can become prejudiced? If you pray, do you think he will be on your side? If you don't pray, then he will not be on your side?

One small child was being told by his parents: "If you don't behave well, God will punish you." The child had always been put right in the past. Whenever he was not behaving well, or doing something which the parents thought was not good, they had used this trick: "God will punish you; he will be angry," and this had always helped. But this time the child laughed. He said, "I am not worried about God because he does not know me at all."

They said, "This is something new! You never said this before. How did you come to know that he doesn't know you?"

The child said, "For two weeks I have not prayed and nothing has happened. So either he thinks I am dead, or he has completely forgotten me. So now, no need to be worried about it. Now I am free! Otherwise, two weeks and no indication.... "

We have created God out of our need. God has not created you, you have created God. It is your need because you are helpless. And then you project everything that you miss on him. If you are powerless, you say he is omnipotent. If you are ignorant, you say he is all knowing. If you are blind and move and grope in darkness, you say he is omniscient. This is a trick of the mind. Whatsoever you miss in yourself you project on him, and then you think the balance is recovered: "Now I can pray to this omnipotent, omniscient, omnipresent being and he will be helping me."

These are tricks. You can be helped only by yourself. Of course, nature will be with you if you are with nature. No other prayer will do. This is the only prayer. To me, prayer is a feeling, a flowing with nature. If you want to talk, talk, but remember, your talk is not going to affect the existence. It will affect you, and that may be good, but prayer is not going to change God's mind. It may change you, but if it is not changing you then it is a trick. You can go on praying for years, but if it doesn't change you, drop it, throw it, it is rubbish; don't carry it any more. Prayer is not going to change God. You always think that if you pray, God's mind will change; he will be more favorable, he will be tipped a little towards your side. There is nobody who is listening to you. This vast sky cannot listen. This vast sky can be with you if you are with it -- there is no other way to pray.

I also suggest to pray, but praying should be just an energy phenomenon; not a devotee and God phenomenon, but an energy phenomenon. You simply become silent, you simply open yourself. You raise both your hands towards the sky, palms uppermost, head up, just feeling existence flowing in you. As the energy, or PRANA, flows down your arms, you will feel a gentle tremor. Be like a leaf in a breeze, trembling. Allow it, help it. Then let your whole body vibrate with energy, and just let whatever happens happen. You feel again a flowing with the earth. Earth and heaven, above and below, yin and yang, male and female -- you float, you mix, you drop yourself completely. You are not. You become one... merge. After two to three minutes, or whenever you feel completely filled, lean down to the earth and kiss the earth. You simply become a vehicle to allow the divine energy to unite with that of the earth.

These two stages should be repeated six more times so that each of the chakras can become unblocked.

More times can be done, but if you do less you will feel restless and unable to sleep. It is best to do this prayer at night, in a darkened room, going to sleep immediately afterwards; or it can be done in the morning, but it must be followed by fifteen minutes' rest. This rest is necessary, otherwise you will feel as if you are drunk, in a stupor.

This merging with energy is prayer. It changes you. And when you change, the whole existence changes -- because with your attitude the whole existence changes for you. Not that the existence is changing -- the existence remains the same -- but now you are flowing with it, there is no antagonism. There is no fight, no struggle -- you are surrendered to it. Otherwise, all things are tricks. And man goes on inventing....

I have heard, once it happened: A rabbi came to a village on his horse. He was going to some other town. He was very tired, he wanted a little rest, so he went into the inn and left his horse under a tree outside with some hay for the horse to eat and rest also. Mulla Nasruddin was sitting under another tree, drunk. The horse was beautiful. He came near just to watch. When he was standing near the horse a man passed, a man who was a businessman dealing in horses. The horse was a rare thing, really beautiful. He asked Nasruddin, "Is it your horse?"

Drunk, and then feeling very good that "such a beautiful horse belongs to me," he said, "Yes."

But, one thing leads to another. That man asked, "I would like to purchase it. How much would you like to take for this horse?"

Now Nasruddin was caught. He simply asked an impossible price so there would be no problem. He said, "Two thousand rupees."

The horse was not worth more than five hundred rupees, so nobody was going to pay two thousand rupees, so, simply, the matter would be settled. But as it happened the man said, "Okay, take these two thousand rupees."

Then he was in trouble. But two thousand rupees.... And then he thought: "The rabbi is inside and he doesn't know -- why not take these two thousand rupees? And there is nobody looking, and there is no problem at all involved." So he said, "Okay." He took the two thousand rupees; the businessman took the horse.

The moment the horse was gone the rabbi came out. Nasruddin was in a puzzle as to what to do now -- with two thousand rupees, and he was so drunk he could not even run away. Then he started working it out inside his mind; he found a solution. He leaned down on all fours as if he was a horse and put some hay in his mouth. The rabbi couldn't believe what had happened. He said, "What are you doing? Are you mad?"

Nasruddin said, "First listen to my story." Now his mind was working fast -- he had become a theologian: now he was working out one answer, then another question, then he had got into his own trap. He said, "Twenty years ago, I was a young man and I committed a sin with a woman. And what did God do? He was so angry that he punished me and made me into a horse -- your horse, rabbi. And for twenty years I served you, but it seems now the punishment is over and I am again restored to being a man."

The rabbi himself started trembling, seeing that a sinner had been punished -- and who is not a sinner? The rabbi himself had sinned, with many women, so he started trembling seeing this phenomenon. He fell on his knees, started praying. But then there was a practical problem to be solved. He said, "It is okay. But I have to go to the other town, so what to do?"

Nasruddin suggested: "The market is not very far: you can go and find a horse."

So the rabbi went to the market -- and there was his own horse standing at the horsedealer's! He started trembling again. He went near the horse, near its ear, and said, "What, Nasruddin! So soon again?"

Mind goes on and on playing tricks, creating a god, then praying, then being punished, then being sent into hell and heaven -- and the whole thing is just imagination. There is no god, no hell, no heaven; only you are there and existence, energy, infinite energy. If you are with it, it is with you. This is the state of a Buddha, a Heraclitus: totally with the total. Then there is no problem. Then one is not there, really, to create problems. Then there is bliss -- when you are not, then there is bliss. Otherwise, if you are fighting against it, moving away from it, doing things on your own, your private intelligence, behaving like an island, then you will be in trouble. Then whatever explanations and rationalizations you create are futile, just imagination.

All your churches, temples and mosques stand on man's fertile imagination. All your gods and statues and all your prayers, they are creations of your imagination. And you have created them because you are miserable. And this won't help. Your temples, mosques, churches -- no! Your popes and priests and rabbis -- no! They can't help. They are exploiting your imagination. And it is a good business. You have to drop imagining. You have to feel that misery comes when you are out of step with nature, and happiness comes

when you are not out of step.

Hell is being out of step with the logos. Heaven is being in step with the logos. And that is the hidden harmony. If you can find it, you become blissful. If you cannot find it, you are miserable -- nobody else is responsible.

You have to find and seek. There is no God, but everybody is divine. The whole existence is divine, godly, but there is no God. So don't waste your time and don't look upwards for somebody who is to help you. The help will come, but there is nobody to give it to you -- you have to take it. But this seems to be arduous, difficult, because then you have to change yourself. To be in step with nature you will need a radical transformation. To avoid that radical transformation you create every type of explanation.
Now try to enter these beautiful lines.

THIS UNIVERSE,
WHICH IS THE SAME FOR ALL,
HAS NOT BEEN MADE BY ANY GOD OR MAN,
BUT IT HAS ALWAYS BEEN, IS, AND WILL BE --
AN EVERLIVING FIRE,
KINDLING ITSELF BY REGULAR MEASURES
AND GOING OUT BY REGULAR MEASURES.

Evolution and involution; things coming to a peak, then disappearing in a valley; the waves rising to touch the sky, and then moving back to the depth of the ocean -- in regular measures.

Says Heraclitus: the world is energy, existence is fire. In regular measures it manifests itself and then unmanifests itself. Just like day and night: in the day you work, awake, and in the night you rest. So there are periods when existence is in the day, and there are periods when existence moves into night... creation and uncreation, evolution and involution, day and night, summer and winter, life and death.

This is a creation period. Soon there will be a decreation period. Hindus call that PRALAYA, when everything disappears. Hindus have a beautiful theory for it -- Heraclitus would have nodded assent. Hindus say that the brahma, the creator, has his own day, a twenty-four hour day, a twenty-four hour circle: a twelve-hour day and a twelve-hour night. His twelve-hour day is our creation -- millions and millions of years, aeons and aeons of time. Then comes the night of brahma, then everything disappears, sleeps, rests -- tired, of course. To rejuvenate itself, to come back, it goes into nonexistence. Existence is the day, nonexistence is the night. In a regular measure, for the same time, existence disappears, energy rests. When it has rested, again the day comes, the sun rises; things appear again, everything starts again. It is a circle. Half the circle is of manifestation and half is unmanifestation.

... Just like a tree grows and grows and grows, and then it dies -- but it does not die completely. It collects itself into seeds, becomes unmanifest, moves into the subtle. Seeds fall down on the ground, the tree disappears, but in the right season the seeds will sprout again and the whole tree will be there again. And it happens -- not because there is some controller, a god or a man or somebody -- there is nobody. Energy itself is enough. It needs no control, it needs nobody to be there. Energy has its own intrinsic discipline. And this seems to be exactly right, because if you watch you will feel this is how it happens. You feel hungry, you take food; hunger disappears. Where has the hunger gone? It has become unmanifest, moved to the seeds, to the subtle. It is not on the periphery; it has gone to the center again. Then after a few hours you feel hungry again, the hunger has come back. You take food, hunger disappears. Where does it go? If it disappears completely then it cannot come back. It comes again and again and again. It goes again and again and again -- in the same measure.

In the day you are awake. Where has the sleep gone? It has moved to the seeds, become subtle; it is there inside you watching for the right time to become manifest; then by the night it again becomes manifest. Then where does your day disappear to? Have you ever observed? While asleep, where has the whole world of the day gone? The market, the politics, the identity, everything disappears -- you have gone to the seeds. But in the morning the sun rises and you rise again. From where do you come? From the unmanifest to the manifest again -- it is a centrifugal and centripetal movement. The lotus closes and the lotus opens... in a regular measure.

And this is an energy phenomenon -- no personality in it, it is impersonal. Impersonal it is beautiful; if it is personal then it will become ugly. And all religions have become ugly because they make it personal, they create a person in it. That person is just an imaginary phenomenon you have created. That's why

thousands of gods exist and everybody has his own notion about God. And when you have a notion about God, others' notions look wrong, then there is conflict, argument. And your notion of God cannot be right, because YOU are not right. A person who is right needs no god.

Look at Buddha, Heraclitus -- they don't need any God. H.G. Wells has written about Buddha that he is the most godless man and yet the most godly. Can you find a man more godly than Buddha? -- and more godless? He never talks about God -- because he doesn't project. He has no fear inside to create a projection; he is fearless. Then God disappears -- your fear is the cause. And when God disappears, then this whole existence is for you to enjoy and celebrate.

Energy is delight. Blake has said energy is delight.

When there is no God, you are free, totally free. With a God up there manipulating, you can never be free -- you can only be puppets, and all the threads are in his hand. All religious people become puppets because for everything someone else is responsible.

A really religious person is totally free.

Religiousness is freedom.

And with God, there can be no freedom. How can there be freedom if there is a creator? -- because any moment he can change his mind -- and he seems to be a little crazy; any moment he can change his mind and say, "Okay, disappear!" Just as it is said in The Bible that he said, "Let there be light," and light was born, any moment he can say, "Let there be no light." Then what? -- light disappears. Then you must simply be puppets. Then it seems that he is playing chess and you are just on the chessboard, so whatsoever he wants to make of you he makes. The whole thing looks ugly.

If there is no freedom there cannot be any consciousness, because consciousness grows with more freedom.

And the total freedom is possible only if there is no person controlling, manipulating, no boss in existence; only then is there freedom. But freedom makes you afraid. You don't want to be free. You want to be slaves -- that's why you create God. And if there is no God... for example, the communists tried a religion without a god. But man is so afraid, he cannot live without gods; so communism has created its own gods. Lenin has become a god; now they worship him. Now Lenin is no ordinary mortal -- he is a god. You cannot escape because you are afraid.

Only a man who is totally unafraid, fearless, one who has come to terms with existence, one who has understood that to be with existence and to flow with it is to be blissful, can live without God, can live without any person being projected on existence, can live without imagination -- can live with truth. It is hard to live with truth. It is very easy to live with lies. That's why you create lies around you. Ninety-nine percent of the things around you are lies. But you feel cozy with them, in comfort; they are comfortable lies. Truth is uncomfortable because it requires a radical change. And this is the most radical change that can happen to a man -- that he lives without God. And if you can live without God, you become a god, you become godly. If you go on imagining a god, you remain a slave. With a boss overhead you will be a slave. When the boss is no more there you yourself have become a god.

I tell you, there is no God -- but everybody is God, everything is godly. There is no person controlling, because then the whole existence would be ugly, a slavery, a great concentration camp; it would be a prison. No God: life is a freedom. Then you can choose! If you want to be miserable, be miserable, that's your choice. If you want to be happy, be happy, that is your choice. If you feel happy with being miserable, it's okay. There are people who feel very, very happy with being miserable, because through their misery they attract compassion. Through their misery they ask for sympathy; through their misery, they are begging for love. But who can love a miserable person? Unless one is a buddha it is impossible to love any miserable person. You are on a suicidal path. If you are asking for love through being miserable, you can get a little sympathy, but not love. And that little sympathy will be given to you very grudgingly, because who is ready to give love to a miserable person? And he himself is in need, he himself is miserable. That's why people talk too much about their miseries. Listen to their talk: ninety-nine percent they talk about miseries, and they magnify their miseries, they make them look as great as possible. It is not possible, because you are so tiny that you cannot carry such big miseries -- but you are asking for sympathy.

And man is afraid of freedom. There is a deeprooted fear of freedom because with freedom comes insecurity, with freedom comes the unknown, with freedom you don't know beforehand what is going to happen. With a God and a destiny everything is certain. You can ask the astrologer and you can go to the palmist and they can tell you about your future. With no God there, there is no destiny. And the astrologers are useless. Nothing can be said about the future. The future remains an open situation -- nothing fixed,

everything flexible and fluid. With freedom you become a fluidity. With God there bossing you, you are secure; somebody is looking after you and he knows better what to do and what not to do.

In this sense, Heraclitus' insight is deeper than Jesus'. In this sense, Heraclitus comes through better than Jesus or Mohammed -- his insight is exactly as deep as Zarathustra, Buddha, Mahavira -- because Jesus goes on speaking and talking in terms of God, creation, father, son. Maybe because of the juvenile attitude of the Jews, maybe because of the people around him, he has to talk in those terms. But Heraclitus doesn't bother about you, he says exactly what is true. He doesn't bother whether you will be able to understand or not: he simply states the truth. If you want to understand, you have to grow. He will not come down to you, you will have to go to him.

And this is exactly my attitude also. I will say exactly what I feel. If you want to understand me you have to grow towards me.

I am not going to come down to talk to you on your terms, because that never helps. Because of that, Jesus missed the whole thing and Christianity was born -- which is nothing but a new edition of the Jewish religion, nothing new: Jews modified a little here and there, nothing new -- because Jesus used the whole Jewish terminology. How can you create a new world out of the old? He compromised -- because Jesus never thought that there was going to be a new religion. He remained a Jew, he died a Jew; he was never a Christian. And he never imagined that there was going to be something new; he lived in the fold. And he used past, rotten words -- hence the ugly face of Christianity.

Heraclitus is absolutely fresh. That's why the Greek mind couldn't understand him at all -- because he has no roots in the past.

When I am dead, where will you put me? In India you will not find any roots for me. I was born a Jaina, but you will not find any roots in Jainism for me; simply, you cannot find any roots. If you say exactly what you have understood, what you have realized, then there are no roots, because truth has no roots in society -- it has roots in existence, but not in society.

That's why a man like Heraclitus becomes puzzling, and even a genius like Aristotle says, "This Heraclitus is absurd. He creates puzzles, and philosophy is to solve something, not to create puzzles." He is not creating any puzzle. He looks puzzling because he is stating a fresh phenomenon that he has come to encounter. He is not using old, used, secondhand terms for it.

Says he:

THIS UNIVERSE,
WHICH IS THE SAME FOR ALL,
HAS NOT BEEN MADE BY ANY GOD OR MAN,
BUT IT HAS ALWAYS BEEN, IS, AND WILL BE --
AN EVERLIVING FIRE,
KINDLING ITSELF BY REGULAR MEASURES
AND GOING OUT BY REGULAR MEASURES.

This energy has its own intrinsic system. It is a cosmos, not a chaos -- and without a boss. Energy plus freedom, and yet there is a discipline, and that discipline is the inner harmony, the hidden harmony. No boss and yet there is no chaos; nobody managing, and yet everything is managed so beautifully -- you cannot improve upon it. This is the hidden harmony. If there is a manager and he manages, you can be certain that things will go wrong here and there. It is so beautiful a cosmos because there is no manager in it.

This will be difficult to understand. Religious people say, "How can this world become a cosmos if there is nobody who controls? Without a controller everything will fall apart!" But Heraclitus will say, "Exactly, precisely because there is no controller, things cannot fall apart." When you control, you mismanage. You cannot find greater mismanagers than managers -- they mismanage. That's what Lao Tzu says. He says: When there were no rulers everything was beautiful; when there was no law there was no crime, and when there was no wise man there were no fools. Things moved in their cosmic beauty. Then entered the rulers; they said rules are needed. With rules entered misrule, because the opposite is always there. Then came wise men and they said man must be disciplined. And then man became rebellious and everything went wrong. Then laws came, laws and more laws, and man became more and more criminal.

This is what Heraclitus says. He says that precisely because there is nobody to control, how can things go out of control? Energy itself has an intrinsic, an inner guide.

And listen to this for your life also. If you are guided by your inner insight, if you can listen to your

heart, there will be no need for any discipline. You can move completely in trust, everything will be good. But because you cannot listen to your own heart you have to listen to many manipulators who go on manipulating. They say, "Do this!" and they say so much, "Do this! Don't do this!" that you are confused, you don't know what to do. One religion teaches one thing, another another thing. One morality says this is moral, another morality says this is immoral. You are simply confused. And you cannot find your own heart from where the intrinsic, the natural, the spontaneous guide comes. The more you have been taught, the more confused you have become.

Heraclitus says everything moves by an inner harmony. Who is controlling these trees? Who teaches them, "Now it is the right time to bring your flowers"? Who says to the clouds, "Now the time is coming near and you have to shower and you have to bring rains"? Nobody. Remember, if there is somebody then things will go wrong, because how can such a vast thing be managed? Even if there were a God, either he would have cracked up.... Just think of the immensity of things, the tremendousness of things, the vastness of things! Even God would have already cracked up long ago, gone mad, simply disappeared from the world, or the world would have fallen down. It can remain a cosmos only because the harmony is not being forced from above, the harmony grows from within.

There are two types of discipline: one discipline that is forced from without -- somebody says "Do this!" -- and the other discipline that comes from within. You feel what will be natural, you feel where your being is flowing, and you move with your feeling; then an inner discipline comes in. Outer discipline is a deception and that creates confusion and a rift in you. But then the inner and outer are opposed, they become antagonistic.

Just a few days ago, a man came to me and he said -- as all religious people will agree, he said, "I again and again become a victim of outer things, and again and again I forget the inner."

So I asked him, "You please give me a concrete example -- what do you mean?"

He said, "For example, my inner knows that I should remain faithful to my wife, but again and again I fall in love with other women."

So I had to tell him, "You seem to be confused. You don't know which is inner and which is outer. The wife is the outer and you think that is the inner. Do you love your wife?"

He said, "Of course not. If I had been in love with her, why should I fall for others?"

Then the wife is the outer, forced by the society, forced by your own ego, pretensions that you would like to keep of an image in the society, that you are a good husband. This is outer and he is saying this is inner. And when you fall in love with another woman -- which nobody is forcing you to do, rather, on the contrary, everybody is preventing you -- that is inner! But the society has confused you completely, it has made you disoriented. The outer, it says, is the inner -- it has deceived you completely. The inner, it says, is the outer.

You go on a fast and you think this is the inner voice -- this is your religion, your scriptures, your priests. And then your inner says, "You are hungry, eat!" And you think this is outer, the Devil is tempting you. What foolishness! The priest has tempted you to fast. The Devil is not there! The priests are the only devilish forces in the world. Hunger comes, this is inner. The whole body, every cell of it says, "Eat!" and you say, "This is outer. Somebody is tempting me, some evil forces." Or, "This is desire, this is the body, and the body is the enemy -- and my soul is on a fast." Soul on a fast? The soul never needs any food so how can it go on a fast? You are forcing the poor body. But there is a natural fast also; it happens in animals. No preacher is there, no priest teaching them, but it happens. If you observe a dog: if he is not feeling well he will not eat -- this is the inner. A dog's fast is inner. What absurdity! And a man's fast is almost always outer. Only a dog can fast inwardly because he is still in contact with nature, you are not.

When the body is ill, no animal can be forced to eat. If you force him to eat he will vomit. This is beautiful. The body doesn't need it; it is ill. The whole energy is needed for the body to cure itself, and that energy will be diverted if you take food, because then the energy will be needed to digest food: it will be a burden. The body is not in a good condition; the whole energy is needed for the body to cure itself, and if food is thrown in the body, that will be a division. Now the whole of the energy will move towards curing; it will be prevented -- first the food has to be digested. If in your illness you simply listen inwards and don't eat, that's beautiful. Sometimes you don't feel hungry, then don't eat. But don't take a vow, "I will fast for a few days," because who knows? -- in the evening you may feel hungry. Move with nature. When nature wants you to fast, fast. When nature wants you to eat, eat.

The inner has to be found because the society has completely confused you. What is inner and what is outer: there is a vast confusion. And almost always, whatsoever you think is the outer is likely to be the

inner, and whatsoever you think is the inner is bound to be the outer, because priests have done that -- priests are the destructive forces.

To me, there is only one religion and that religion is to find the inner voice, the inner guide. And the person who helps you to find your inner guide is the master. He helps you -- not to give yourself an outer discipline, he simply helps you to find the inner harmony which gives discipline. That discipline has a grace because it is not forced. And that discipline has a beauty of its own because it is always fresh. And with that discipline you cannot go astray because you cannot revolt with that discipline. It is you, your very innermost core. And the same is happening on a vaster scale in the whole cosmos.

THE PHASES OF FIRE ARE CRAVING AND SATIETY.

And the fire has two phases: craving, when you are hungry... Hindus call it JATHARAGNI, the fire of hunger. Your stomach really feels fiery when you are hungry -- if you are really hungry. Because you are in such bad shape, you don't know when you are hungry and when you are not. Every day you take your food at one o'clock, then at one o'clock every day hunger comes. That hunger is psychological. Then you will not feel fire in the stomach; that is just because of the clock. The clock says it is one o'clock, then the mind says, "Now the time has come to be hungry." Immediately you feel a hunger. This is a projection. This is a false hunger. And if you wait for half an hour, it will disappear automatically. How can a real hunger disappear so easily? The real hunger will grow more and more. The fire will become more and more fiery in the stomach. You will start feeling pain in the stomach, a burning sensation all over the body. You will feel feverish. The body needs satiety, the body is demanding; energy is needed. But if it is a false hunger, it will disappear. When the clock has moved to two o'clock, the hunger disappears.

Watch! Feel really hungry, and then eat. Watch! Feel really sleepy, and then sleep. It will take a few months to settle because the whole civilization, culture, society, education, they have all helped to push you from the right path. The right path is always natural -- the logos.

THE PHASES OF FIRE ARE CRAVING AND SATIETY.

These are the two phases of fire, the inner biofire, the bioenergy. You feel hungry, you eat, you feel satisfied. That satisfaction is also a phase of fire. The fire has subsided, now there are no flames, it has disappeared. It is a PRALAYA, a de-creation, an involution. Then again comes the other phase. The circle moves, the wheel moves: again comes the phase of hunger, again satiety. You feel sexual, lust, then satiety. You feel love and satiety.

You cannot love twenty-four hours because the fire has two phases. And husbands and wives try to do the impossible: they want to love each other twenty-four hours, then everything goes astray. You cannot because you cannot eat twenty-four hours. Love is food. Can you eat twenty-four hours? You have to give gaps so that the food is absorbed, the energy used, the body becomes hungry again. How can you love twenty-four hours? And if you try the impossible, you will be in bad shape. The more you force, the more everything will become false.

That's why husbands and wives lose the whole beauty of love. Everything becomes false and forced. When they were lovers everything was beautiful, because sometimes they would meet and there would be hunger and it would need satiety. And sometimes they would have to wait for the day to pass, then the lover would be coming -- and there would be hunger. And when there is deep hunger, love satisfies deeply. When husbands and wives cling together twenty-four hours, around each other like shadows, then there is no hunger. Of course, then there is no satiety. Then the whole beauty disappears. Remember this: if you love a person, leave the person to be alone also so that the hunger arises. One has to, otherwise the love will be according to the clock.

One day Mulla Nasruddin came home and found his greatest friend kissing his wife. He said, "What! I cannot believe my eyes. I HAVE to, but why you?"

A husband cannot believe it because love becomes a duty. When love becomes a duty it is already dead -- then it is an outer enforcement, then the inner thing is lost. Love is a hunger, not a duty. Then it has a satiety phase. When love is satisfied you feel absolutely blissful; everything is okay; you can bless the whole existence and be blessed by it. Everything is simply wonderful... but it has to be through hunger.

Heraclitus is saying that man is a miniature of the whole cosmos. And the same is true of the whole: the whole passes also through two phases. When the whole is in hunger, then there is much activity and creation. Things grow, manifestation comes in, trees flower, people love, children are born -- everything is a dynamic activity. Then, satisfied, the existence moves into a satiety phase -- everything disappears. No trees, no earth, no stars, no sun -- the fire is resting.

THE SUN IS NEW EACH DAY.

And this is one of the most penetrating maxims of Heraclitus.

THE SUN IS NEW EACH DAY.

The hunger is new each day. The love is new each day. The life is new each day. To say "each day" is not good -- each movement, each gesture, each moment, everything is new. From where does the old come then? Then why do you get bored? If everything is so new, and you cannot step in the same river twice, and you cannot see the same sunrise again; if everything is so new and fresh, then why do you become dead and bored? -- because you don't live out of the inner harmony. You live out of the mind. Mind is old.

Each sun is new, each morning is new, each hunger is new, each satiety -- but the mind is old. Mind is past, mind is the accumulated memory. And if you look through the mind it gives a deadness and oldness to everything, then everything looks dusty, dirty -- it is because of the mind. Put aside the mind, put aside memories! If you can put aside memories, your wife is new every day, because it is only because of memories that you think you have lived with this woman thirty years and you know her well. Who knows? Nobody ever knows. We remain strangers, strangers eternally. How can you know a person? A thing can be known, not a person, because a thing can be exhausted. And now scientists say that even things cannot be known because they cannot be exhausted either.

How can you know a person? A person is freedom. Each moment he changes. If you cannot step twice in a river, how can you encounter the same person again? If even rivers are so changing, the consciousness, the stream of consciousness, cannot be old. If you put aside the mind, if you don't look from the old eyes, then your wife is new, every gesture is new. Then there is a constant, a continuous excitement in your life, a continuous aliveness. This day you will feel hungry -- that hunger is new. And this day again, when you eat food, that food is new -- because nothing can be old in existence. Existence has no past. Past is part of the mind. Existence is always in the present, new, fresh, always moving, a dynamic force, a dialectical movement; riverlike it flows.

If this insight happens to you, then you will never be bored. And boredom is the greatest disease. It kills deeply, it is a slow poisoning. By and by, you are so bored that you become a dead weight on yourself. Then the whole poetry of life disappears. Then no flowers flower and no birds sing. Then you are already entombed, you have entered your grave. It is said that people die nearabout thirty and are buried nearabout seventy. Even thirty seems too long; this proverb must be from the very ancient days; now that's not true -- nearabout twenty. Or even that seems to be too late. Young people come to me, young, just eighteen, twenty, and they say, "We feel bored." They have become old already. You have taught them, you have conditioned their minds already. Already they are dying. Before being young they are dying.
Remember, youth is a quality of being.

If you can look at the world without the mind you will remain young for ever and ever.

Even in your death you will be young, excited that death is approaching; excited very much -- a great adventure, a culmination, a door opens now to the infinity. Hunger has passed, now comes satiety. Now you are moving into rest. Now you will be a seed, and the seed will rest and sleep for many, many years. And then again you will sprout, again you will open your eyes -- but it is never the same.

Nothing is ever the same. Everything goes on changing. Only mind is old and dead. To be capable of looking at life without mind is meditation.

The Hidden Harmony

Chapter #10
Chapter title: Nature Loves to Hide

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IT WOULD NOT BE BETTER
IF THINGS HAPPENED TO MEN
JUST AS THEY WISH.

UNLESS YOU EXPECT THE UNEXPECTED
YOU WILL NEVER FIND THE TRUTH,
FOR IT IS HARD TO DISCOVER
AND HARD TO ATTAIN.

NATURE LOVES TO HIDE.

THE LORD WHOSE ORACLE IS AT DELPHI
NEITHER SPEAKS NOR CONCEALS --
BUT GIVES SIGNS.

Existence has no language... and if you depend on language there can be no communication with existence. Existence is a mystery, you cannot interpret it. If you interpret, you miss. Existence can be lived, but not thought about. It is more like poetry, less like philosophy. It is a sign, it is a door. It shows, but it says nothing.

That's why, through mind, there is no approach to existence. If you think about it, you can go on thinking and thinking, about and about, but you will never reach it -- because it is precisely thinking that is the barrier.

Look! See! Feel! Touch! -- you will be nearer. But don't think. The moment thinking enters, you are thrown off the track -- then you live in a private world. Thinking is a private world; it belongs to you. Then you are enclosed, encapsulated, imprisoned within yourself. Nonthinking, you are no more, you are enclosed no more. Nonthinking, you open, you become porous; existence flows in you and you flow into existence.

But the tendency of the mind is to interpret. Before you see something you have already interpreted it. You hear me: even before I have said anything you are already thinking about it. That's how listening becomes impossible. You will have to learn to listen. Listening means you are open, vulnerable, receptive, but you are not in any way thinking. Thinking is a positive action. Listening is passivity: you become like a valley and receive; you become like a womb and you receive. If you can listen, then nature speaks -- but it is not a language. Nature doesn't use words. Then what does nature use? Says Heraclitus, it uses signs. A

flower is there: what is the sign in it? It is not saying anything, but can you say it is not saying anything really? It is saying much, but it is not using any words -- a wordless message.

To hear the wordless you will have to become wordless, because only the same can hear the same, only the same can relate to the same.

Sitting by a flower, don't be a man, be a flower. Sitting by the tree, don't be a man, be a tree. Taking a bath in a river, don't be a man, be a river. And then millions of signs are given to you. And it is not a communication -- it is a communion. Then nature speaks, speaks in thousands of tongues, but not in language. It speaks through millions of directions, but you cannot consult a dictionary about it and you cannot ask a philosopher what it means. The moment you start thinking what it means you are already on the path of going astray.

Somebody who had come to visit Picasso, a very learned man, a critic, he looked at Picasso's paintings and then he said, "They look beautiful, but what do they mean? For example this painting" -- the painting just before which they were standing -- "what does it mean?"

Picasso shrugged his shoulders and said, "Look outside the window -- what does this tree mean? And that bird who is singing? And what is the meaning of the sun rising? And if this whole exists without meaning anything, why can't my painting exist without any meaning?"

Why do you ask what it means? You want to interpret it. You want to give it a linguistic pattern. You want to communicate, not commune. No, it doesn't mean anything. It is there in its total glory. It is a meaning but it doesn't mean anything. The meaning is existential. Look, watch, feel, move into it; allow it to move into you -- but don't ask questions. If you ask questions, enter a university -- you cannot enter the universe. If you want to enter the universe, don't ask... there is nobody to reply to you. You will have a totally different quality of being; only then will you be in contact with it.

It is reported of a Zen master -- a very rare phenomenon, unbelievable because the mind boggles -- that he had done a painting in the king's palace, and the king was asking again and again, "Is it complete?"

And he would say, "Wait a little more, wait a little more."

Years passed and the king said, "It is taking too much time. You don't allow me even to enter the room" -- because he would lock the room and then paint -- "and I am getting old. And I am getting more and more excited as to what you are doing inside the room. Is not the painting ready yet?"

The master said, "The painting is ready, but I am watching for you -- you are not ready. The painting was ready long ago, but that is not the point. Unless YOU are ready, to whom will I show it?"

Existence is there, always waiting, ready. At every moment, at every turn of the road, just by the corner, it is always and always waiting. It is an infinite patience, waiting -- but you are not ready.

Then it is said that the king became ready and the painter said, "Okay, the time has come."

They entered the room -- nobody else was allowed in the room. The painting was really wonderful. It was difficult to say that it was a painting -- it looked real. The painter had done a painting of hills, valleys, and they looked almost three-dimensional, as if they existed. And by the hills there was a small path going somewhere inside. Now comes the most difficult part of the story. The king asked, "Where does this road lead?"

The painter said, "I have not myself traveled yet on this road, but you wait, I will go and see." And he entered the path, and disappeared beyond the hills, and never came back.

This is what a mystery means.

It says many things without saying anything.

If you move into nature to find where it leads, don't stand outside it and ask because then nothing can be done; you have to move into it. If you move you will never come back, because the very movement into existence... and you are losing your ego, you are disappearing. You will reach to the goal, but you will never come back to relate the story about it. The painter never came back. Nobody comes back. Nobody can come back, because the more existential you become, the more you are lost.

Existence opens millions of doors for you, but you stand outside and you would like to know something about it from the outside. There is no outside in nature. I would like to repeat these words: there is no outside to nature, everything is inside... because how can anything exist outside nature? The whole is the inner. And the mind is trying the impossible; it is trying to stand outside, to watch, to see what it means. No, you have to participate. You have to move into it and become one, and disperse like a cloud -- whereabouts unknown.

Now listen to these words of Heraclitus:

IT WOULD NOT BE BETTER
IF THINGS HAPPENED TO MEN
JUST AS THEY WISH.

Why? Why would it not be better? -- because whatsoever you wish will be wrong because YOU are wrong! How can you wish, desire, something right? To desire something right, you have to be right in the first place. Out of ignorance, whatsoever is desired will lead you to a deeper and deeper hell -- because a desire is part of you, it comes out of you. How can anything else come? All that will come will be you. That's why your desires create problems, more and more. The more you desire, the more problems you create. The more you achieve your desires, the more you are in difficulty. But there is no going back, you have to go on and on and on. Hence the insistence of all the knowers that to meet the existence, the first point is to become desireless.

Nothing is wrong in desiring; desiring in itself is beautiful... if a buddha desires. But you desiring, how can you desire something which will lead you towards bliss? No -- because desire comes out of you, it is part of you, it is a continuity. And if you are wrong, the desire is going to be wrong. It will repeat you again and again; in different situations, of course, in different worlds, on different planets, in different lives, but your desire will repeat you. Your desire cannot transform you. That's why I say to people, "If you want to take sannyas, if you want to take a jump into the unknown, don't think about it -- leave it to me!" Why the emphasis on leaving it to me? Just so that you don't desire it. Let it be something which has not come from you, because whatsoever comes out of you will be you -- modified, colored in different ways, but it will be you.

If you are a businessman and desire MOKSHA, it will be a business; it cannot be otherwise. You will be looking for profit -- in the other world, of course, but whatsoever comes out of your mind will be out of your past. And a break is needed, a complete rift is needed, a rift which is unbridgeable.

That is the meaning of going to a master and surrendering. What do you surrender? You surrender your desiring -- what else can you surrender? Nothing else have you got. You say, "Now I will not desire. Now you say something and I will do it." You are allowing something else to enter in your past. If you say, "Yes, I'm convinced. I'm ready to take sannyas," the sannyas will be futile. If out of your conviction a sannyas happens, it is meaningless. But this is the trouble: you would like to be convinced first; you would like to argue about it first. Your mind would like to settle for it.

People come to me and they say, "Unless the desire comes to us, how can we take the jump?" But precisely this is the problem. You have been desiring out of yourself continuously for many lives. It leads nowhere -- it cannot. Can you see the point? You are wrong, you desire, the desire goes wrong. You are wrong, you believe, the belief goes wrong. You have heard about King Midas? Whatsoever he touches becomes gold. Whatsoever you touch, even if it is gold, it is immediately turned into dust. The question is not of a right desire or a wrong desire, the question is of a right being or a wrong being. The question is not of a right act or a wrong act. There are no right acts and no wrong acts, there are no right desires or wrong desires. There is only a desiring being. If it is ignorant, whatsoever comes out of it is going to be wrong. And if the desiring being is not ignorant, then something totally different is born out of him.

Remember: Being matters and only being matters -- nothing else.

IT WOULD NOT BE BETTER
IF THINGS HAPPENED TO MEN
JUST AS THEY WISH.

Stop wishing! You have been living in hells because you have been wishing. Stop desiring! Stop desiring and the doors are open. Desiring is bringing your mind into existence. Try to understand the nature of desire. Desiring means projecting your past into the future, and the future is unknown, and whatsoever you ask will be from the past. All desiring will repeat the past again and again. How can you desire the unknown? That which is in the future, how can you desire it? You don't know it. The future is the unknown, the past is the known. If you desire, it will be from the past.

Mulla Nasruddin was on his deathbed. Somebody asked him, "If you were born again, would you like to make any change or would you like to live the same life again?"

Mulla brooded long. Then he opened his eyes; he said, "One thing: I always wanted to part my hair in

the middle -- and that would be the only change. I have been parting my hair on the right and I always wanted to part it in the middle. Otherwise, everything would be repeated as it is." It looks stupid but this is how it is. If you think, if another chance is given to you, what will you do? All the changes that you will want to make will not be more than Mulla is asking: they will be just a parting of the hair in the middle. You would like to have another woman, but what difference does it make? You would like another profession. What difference does it make? It will not be more than parting the hair in the middle.

You cannot ask from the past, and the future is unknown. Because you go on asking from the past, you move in a vicious circle. That circle is the world, the SANSAR, the coming and going, being born again and dying again. Again and again you do the same. Not a single basic change! There cannot be because whatsoever you think, you think out of the known. The known is your past. Then what to do? Don't desire. Let the future come without you desiring it. The future WILL come -- it need not be desired. It is already coming. You need not force your projections on it. Be passive, don't be active about it. Let it come! Don't ask anything about it -- that's what the meaning of desirelessness is. It is not moving from the world, renouncing the world and going to the Himalayas -- all those things are immature.

Leaving, renouncing, means not desiring, and waiting without any desire. Just waiting: "Whatsoever happens we will be a witness to it." If you can wait without desiring, everything will happen to you -- and then it happens from the totality, from the whole, from God itself. If you ask, desire, it will happen, but it will happen out of you. And then you move within yourself, never allowing existence to happen to you -- enclosed.

IT WOULD NOT BE BETTER
IF THINGS HAPPENED TO MEN
JUST AS THEY WISH.

Says Heraclitus, "It is good that things don't happen as you wish them." That is the only possibility of your awakening. That's why he says it is good -- because if every desire is fulfilled you will be completely in a coma because there will be no disturbance. You wanted riches, and riches are there. You wanted beautiful women, and beautiful women are there. You wanted success and success is there. You wanted a ladder to reach to heaven and the ladder is there. You will be in a coma, you will be in a dream. If everything is fulfilled you will never try to seek the truth, there will be no gap for you... because only misery, DUKKHA, unhappiness, the hell that you create around you, helps you to wake. It shocks you towards waking.

In Hindu mythology they say that in heaven, where gods exist, every wish is fulfilled immediately, with no time gap. In the Hindu conception of heaven, there are wishfulfilling trees, KALPTARUS. You just sit under them and wish anything, and without a time gap -- here you wish and there it is. Not even a single moment is lost: you ask for a beautiful woman and she is there. But these gods must be living in a dream, they must be living in a drugged, stoned state.

Hindus say that from heaven there is no way towards truth. This is very beautiful. They say if a god wishes to be liberated completely, he will have to come to the earth. Why? -- because in heaven there is no unhappiness, there is no misery to wake anyone. It is a long peaceful sleep where dreams are continuously fulfilled. When every dream is fulfilled, why should one open the eyes? Even gods have to come to earth; only then can they be liberated. This is a rare conception. Christians don't have that type of conception; their heaven is the last thing. But Hindus say it is not the last thing -- it is just a beautiful, good dreamstate. Good, beautiful, long, very long, for thousands of years it can last, but it is a dreamstate. If gods are to be liberated they have to fall back to earth. Why to earth? -- because on the earth there is misery, pain, anguish... and only anguish is needed. Only that can shock you out of your slumber.
Heraclitus is right:

IT WOULD NOT BE BETTER
IF THINGS HAPPENED TO MEN
JUST AS THEY WISH.

Something or other always goes wrong. That's beautiful! If nothing goes wrong, if everything as it is, is as you would like it to be, then who wants truth? Then who seeks existence? Then who wants freedom, total

freedom, moksha? Nobody!

Through drugs, man is trying to be like gods in the Hindu heaven. You take marijuana, or hashish, or LSD, and you are in a dreamstate, a beautiful dreamstate; you are under a wishfulfilling tree. Drugs are against truth because truth needs an awakening: awakening from the past, awakening from the dreams, awakening from your desires -- to see the whole fallacy that you have created around you and to drop it. And to drop it without any effort -- just to see that it is wrong and to drop it.

Remember, if you make much effort to drop it, the very effort makes you ugly. Understanding needs, really, no effort. You understand a thing, you see the reality, and you drop it! Can't you see that you are miserable because of your desires? Is it something to be argued? Something to be convinced of? Can't you see it -- it is so clear that out of desires you have created a hell; then why make an effort? In a sheer, intense moment of understanding, why not drop it immediately? And if you can drop it immediately, then you have a beauty, a grace. This grace you will not find in so-called monks. All over the world, in Catholic, Hindu, Jaina monks, you will not find this grace because they are TRYING to drop it. The very effort to drop it shows that they are still clinging; otherwise, why make any effort? They would like to stop desiring, but this is again a desiring. That's why there is effort. They cling and they would like to drop it. They have not come to a moment of understanding, a moment of truth.

My whole effort with you is to bring you to a moment of understanding where effort is useless. The understanding is so intense, so fiery, that, simply, everything burns. You see and your very seeing becomes the dropping.

This is possible -- this has happened to me, this can happen to you. I am in no way exceptional, just an ordinary man. If it happens to me, just an ordinary man, why not to you? Just make an intense search towards understanding. Understanding is transformation, mutation, a revelation. Understanding liberates.
Listen to these words:

IT WOULD NOT BE BETTER
IF THINGS HAPPENED TO MEN
JUST AS THEY WISH.

UNLESS YOU EXPECT THE UNEXPECTED
YOU WILL NEVER FIND THE TRUTH,
FOR IT IS HARD TO DISCOVER
AND HARD TO ATTAIN.

Let these words enter your heart:

UNLESS YOU EXPECT THE UNEXPECTED,
YOU WILL NEVER FIND THE TRUTH...

... Because the truth cannot be your expectation.

Whatsoever you expect will be a lie. Whatsoever you expect will be a projection. Whatsoever you expect will be a part of your mind. No, truth cannot be expected. It takes you unawares. In fact, it comes when you were not even waiting for it. It is a sudden enlightenment.

Expectation means your known projecting itself into the future, into the unknown. That's why I say if you are a Christian, or a Hindu, or a Buddhist, or a Jaina, you will miss -- because what does to be a Christian mean? It means a Christian expectation. It means a god seen through Christian eyes. It means a conception, a philosophy. What does it mean to be a Hindu? It means a system of belief. It gives an expectation: you expect a god, you expect the truth; the truth will be like this, the god will be like this -- the face, the figure, the form, the name you expect.

Your expectation is the barrier because God is the unexpected, the truth is the unexpected. It has never been theorized about, it has never been brought into language, it cannot be forced into words; nobody has ever been able to and nobody ever will. It remains the unexpected! It is a stranger. Whenever God knocks at your door you will not find a familiar face, no. It is the unfamiliar, the stranger. You never thought about it, you never heard about it, you never read about it. Just the stranger.... And if you cannot accept the stranger,

if you ask for the familiar, truth is not for you.
Truth is a stranger.

It comes without giving any intimation that it is coming. It comes when you are not expecting, not waiting.

Remember this, that people meditate and meditate and meditate -- that's a must -- but truth never happens in meditation. It happens outside. But meditation helps: it makes you alert, it makes you watchful, it makes you more aware and conscious. And then suddenly somewhere -- it happens in such unexpected moments, you cannot believe why God chooses such unexpected moments.

A nun is carrying water, and the bamboo breaks, and the earthen pot falls on the ground, and the water flows... and suddenly she is awakened. What happened? For forty, fifty years she was meditating and it never knocked -- because meditation means you are expecting, you are watching for something that is going to happen. Your mind is there, working -- very subtly, very, very subtly; you may not even be able to detect where it is. You may think that now everything is silent, no thought, but this is also a thought. You feel absolute silence, but even this feeling that now there is absolute silence, now soon the door is going to open -- this is a thought. When you become absolutely silent, even this thought is not there, that "I am silent," but that means you must not be meditating. And this is the paradox: meditate as much as you can to bring a moment of a nonmeditative meditation.

That happened to that nun. Carrying water, she was not worried about God; the bamboo was old, and she was worried about the bamboo. She was holding it this way and that, worried that it may break any moment. And the pot was earthen, and it would break! She was not at all at the door, and the door was open because she had meditated for forty years. So the door was open and she was not there at all... suddenly the bamboo breaks, the pot falls, breaks, and the water flows. It is a shock! For a moment even this worry dissolves. Now whatsoever was to happen has happened. Now she is in a nonmeditative moment -- and God is there. And it happened.

It has been happening that way always -- in such moments one never expected. When you expect, you miss, because you are there in your expectation. When you don't expect, it happens, because you are not there, nobody is there. When your house is totally empty, so empty that you are not even aware that "I am empty" -- because that much will be enough disturbance, when even emptiness is thrown, he comes.

UNLESS YOU EXPECT THE UNEXPECTED....

Drop all your notions about God. All notions are false. You may have heard Hindus say Christian notions are false, Christians say Hindu notions are false, Jainas say Christians and Hindus are false, Buddhists say Jainas, Hindus, Christians are false -- I say all notions are false. Not that my notion is right -- no! Notion as such is false, because it makes a theory out of the unknown, which is not possible. All theories are false -- without any exception. All theories are false -- absolutely, categorically, mine included -- because the unexpected remains the unexpected.

UNLESS YOU EXPECT THE UNEXPECTED
YOU WILL NEVER FIND THE TRUTH,
FOR IT IS HARD TO DISCOVER
AND HARD TO ATTAIN.

In fact, it is not hard to attain and not hard to discover. It is because of you that it is hard to attain and hard to discover -- because how to put this mind aside? Mind is subtle: even in putting it aside it remains. The mind says, "Okay, I will not be here," but this is also mind. The mind says, "Now, let God knock at the door. I am not," but this is also the mind. The mind says, "I will meditate." The mind says, "I will drop all thoughts." The mind says, "Look! I have dropped all thoughts. Look! I am empty." But this is also mind. This is the problem: whatsoever you do the mind stands there.

See the point -- no effort will help. Just seeing the point -- mind exists through claims.... See the point! Why do I say see the point? -- because if you see the point then there is no claim. If you don't see the point, then the mind can claim, "I am here without any claim." See the point! Emptiness is needed, not the claim, "I am empty." Awareness is needed, not the claim, "I am awareness" -- because wherever comes the "I" you

have entered the dark night of the mind. When the "I" is not there, it is light, everything is clear -- a clarity, a perception, infinite. You can see far and wide, you can see the whole.

So the only thing that can be done is to watch the trickiness of the mind -- and don't try to do the opposite. For example: your mind is filled with thoughts. Don't try to fight with the thoughts, because this fighter is the mind. And if you fight, the mind will claim the opposite. "Look!" he will say, "I have dropped all the thoughts. Now, where is your God? Where is enlightenment?" Don't do the opposite, don't create a fight, because with fight comes the claim. You simply watch and relax. You simply watch and enjoy the trickiness of the mind. Just enjoy it. So beautiful! How deceptive! How elusive! How it comes and comes and comes, again and again! Hindus have always been saying it is just like the tail of the dog. For even twelve years you keep it straight, but the moment you stop the effort it is crooked again.

One small child was talking to me one day and he was saying, "We are making many efforts to straighten out a friend -- because he doesn't believe in Santa Claus." Then one day he said, "After seven days' effort, now he has yielded and he has said, `Okay, I believe.' But next day again the boy said, "Now more efforts have to be made."

So I asked, "What is the matter? -- because just the other day you said you had straightened him out. Now what is the need?"

He said, "But he is crooked again -- we straighten him out, he becomes crooked again and again."

This is the nature of the mind. You cannot do anything about it -- this is the nature of the mind. Understand it, that's all. Understanding is enough. Otherwise it is a hard thing to attain. You can go on and on and the mind will go with you like a shadow, and whatsoever you claim will be the mind's claim. That's why all the knowers have said: "Those who claim that they have known, they have not known. Those who say that they have achieved, they have not achieved." Why? -- because the very claim is dangerous.

UNLESS YOU EXPECT THE UNEXPECTED
YOU WILL NEVER FIND THE TRUTH,
FOR IT IS HARD TO DISCOVER
AND HARD TO ATTAIN.

NATURE LOVES TO HIDE.

It is a hide-and-seek game. It is beautiful as it is! Nature is not on the surface, it is hidden in the center. Nature is like the roots of the trees, deep underground -- the most essential is hidden. Never think that the tree is the most essential. The tree is just the periphery where flowers and leaves and fruits come; it is the periphery. The real tree exists underground in the dark. In the dark womb of the earth it is hidden. You can cut the tree; a new tree will come out. But cut the roots and everything disappears.

You are not on the surface of your skin; that is the periphery. You are deep, hidden underground. And God is not on the surface. Science goes on learning more and more about the surface, learning more and more about the skin. Howsoever deep science goes, it never really goes deep because it learns from the outside. From the outside you can learn only about the skin. The real is hidden in the inside, in the innermost shrine. In you also it is hidden in the innermost shrine. You live on the periphery, you miss it. And existence has a center -- that center is hidden.

NATURE LOVES TO HIDE.

Why? Why does nature love to hide? -- because it is a game. In your childhood you must have played the game of hide-and-seek. For Heraclitus, existence is a game; it is a LEELA, a play. It hides, and it is beautiful! -- and you have to discover. And in the very effort to discover, you grow.

There are two types of people. One I call nondiscoverers: they remain on the periphery; and discoverers: they move towards the center. People who live on the periphery are the worldly people. The market is the periphery; politics is the periphery; success, achievement is the periphery. They are nondiscoverers, nonadventurers. Even if they go to the moon it is not an adventure because they remain on the periphery. The real adventure is religious. It is to move to the very center of being. First you have to move in yourself,

because you are a miniature world. You move to your center, and from that center you have the first glimpse of how things are.
The real is hidden.

On the periphery are waves, on the periphery are dreams, on the periphery is just a show. Deep inside, in the innermost core of existence, is the hidden one. That Heraclitus calls the hidden harmony.

Move towards the being, the center, the very ground. Always seek the roots. Don't be befooled by the foliage. But you ARE befooled by the foliage. If a woman is beautiful on the surface, you fall in love; you have fallen in love with the foliage. But the woman may not be beautiful inside; she may be absolutely ugly -- then you are trapped. There is an inner grace when the light burns inside, when the light comes to the periphery also; you cannot see from where it is coming. You can see a beautiful woman and yet ugly. And you can see just the opposite also happening: an ugly woman and yet beautiful. When an ugly woman is beautiful, you cannot find the source, where the source is, because the skin on the surface, the structure, the physiology, is not attractive, but something inner attracts you. When it happens that the woman is beautiful on the surface and in the inner being also, then it is very mysterious. Then what happens is charisma. Sometimes you feel a charisma around a person. Charisma means now there is some hidden harmony between the surface and the center, and then the personality has a magnetism, something of the divine.

This meeting of the periphery with the center is a hidden harmony.

NATURE LOVES TO HIDE.

Why? -- because only through hiding can the play go on and on; otherwise, the play will stop. The game continues, it is an eternal game.

And remember this also: even if you have found, the game continues, but the game then has a different quality. Never think at any moment that when you have found the innermost core, the game stops. No, the game continues. Now, knowingly, many times you move away from the hidden center, knowingly you give a chance to nature to hide again -- but now it is knowingly. It is just like two children playing, and the one knows where the other is hiding. Except that place he seeks everywhere, runs around and around to give the game a quality. He knows where you are hiding, he can simply go and catch you, but he will go around and around.

Buddhas continue to play, but the game changes. Now they know, now there is no anxiety. Now there is no desire, now nothing to be achieved. Now it is a simple game. There is no goal to it... it continues.

So there are two possibilities: an ignorant game, that is what is happening to you.... And because you are ignorant you take the game very seriously. Seriousness becomes a disease. You become sad about it. People come to me: if they meditate and they are not attaining, they are very serious, they feel frustrated. I say: Don't be frustrated, because that is the whole point to be understood -- it is a game! There is no hurry to finish it. It is not a business. Let it go on as long as possible. Why be in such a hurry? Why be so tense? Infinity is there, eternal time is there, there is no hurry. You will always be there, and the game will always be there -- it has always been there, and will always be there.
Take it easily! Take it easy!

It is always by the corner, any moment it can be discovered. But why be in such a hurry? Relax -- if you can relax, you reach to the center sooner. If you are in a hurry you remain on the surface, because a hurried, a tense state of mind, cannot move to the deeper realms of being. Only patience helps you to settle to the bottom, to the very bottom.

NATURE LOVES TO HIDE.

It is beautiful that nature loves to hide. Nature is NOT an exhibitionist. Nature is not an exhibitionist. The expression that is all the foliage is just a way to hide. In a flower God is hiding in a subtle way. If you simply see the flower you will miss.

One English poet, Tennyson, has said, and said absolutely rightly, "If I can understand a flower in its totality, I will understand God." He is right! If you can understand a pebble on the shore in its totality you will understand God, because these are all hiding-places. A flower is a hiding-place. A pebble is also a hiding-place. He is hiding everywhere -- millions of forms. Wherever you are, he is there in all the forms

around you. Any form can become a door. Once you have the readiness to enter, once you are not expecting, once you are not desiring, once you are not asking for something, projecting something, suddenly the door is open.

THE LORD WHOSE ORACLE IS AT DELPHI
NEITHER SPEAKS NOR CONCEALS --
BUT GIVES SIGNS.

At Delphi there is an old Greek shrine, and people used to go to the oracle of Delphi to ask. But the oracle of Delphi never said anything, it simply gave signs. Heraclitus is using that as a parable. He says that God, the total, the whole, never speaks in terms of yes or no -- he simply gives signs. He is poetic. He gives you symbols. Don't try to interpret them. If you interpret, you will miss. Just watch, and let the sign go deeper in you and be imprinted on the heart. Don't try to find the meaning immediately, because who will find the meaning? If you find the meaning, it will be your meaning. Just let the sign, the symbol, be imprinted on your heart and some day life will reveal the meaning. You simply live with it, you simply let it be there.

For example, you come to me and you ask, "How is my meditation going on?" You ask me, I smile; I have given you a sign. Now what will you do about it? You can interpret. That is the first tendency of the mind. You will think, "Okay, so he smiles; that means I am achieving; he says yes, so everything is okay. I am going on the right path." Your ego feels fulfilled. If you are in a positive mood, this will be the interpretation. If you are in a negative mood, you will think, "He smiles -- he doesn't say yes, was polite, but I am going nowhere."

You missed either way, because if there was a yes to be said, I would have said it. I would not have put you to such trouble to find the interpretation. If there was a yes to be said, I would have said it. If there was a no to be said, I would have said it. But I have simply smiled. I have neither said yes nor no. In fact, I have not said anything -- I have given you a sign. Don't interpret it. Let this smile move deeper into your heart. Let this smile be there. Remember it sometimes, put it back into the heart. Let it dissolve into you, don't try to find the meaning -- and this will help your meditation. Suddenly, one day, in a deep meditative state, you will start smiling the same way I smiled, because that moment will be the moment of understanding. Then you can laugh, because you will know what the meaning was .

Life is subtle. Yes and no cannot be used. Life is so subtle that if you say yes you falsify it, if you say no you falsify it. Language is very poor. It knows only two things: yes or no. And life is very rich: it knows infinite postures, positions, between yes and no -- infinite gradations. It is a spectrum of many, many millions of colors. Yes and no are very poor -- you say nothing. Yes and no means you have divided life into black and white; but life has millions of colors, it is a rainbow.

Black and white, in fact, are not colors. Except for black and white, all colors exist. You must understand this. Black is the absence of all colors; it is not a color. When no color is present, the emptiness is blackness. It is not a color in itself. That's why in nature you don't find black. It is not much. It is an absence. And white is not a color either, it is a mixture of all colors. If you mix all the colors it becomes white. It is not a color. White is one pole, black is the other. The presence of all colors is white, the absence of all colors is black. Between these two polarities real colors exist -- green and red and yellow and all the shades of them, millions of shades.

When I smile, I am not saying black or white, yes or no -- I am giving you a color in the spectrum, a real color. Don't try to interpret, because if you interpret you will either say it is black or white, and it is neither. It is somewhere in between and it is so subtle that words cannot express it. If words could express it I would have given you a word. I would not put you in trouble unnecessarily.

You come to me and you say something and I don't answer. Sometimes it happens that you come to see me and I don't even ask; I simply forget about you. I ask others and simply drop you out of the count. You will interpret it. Why? Don't interpret. Just let this gesture be deep in you. Some day, in a very, very meditative mood, the meaning will flower. I am sowing seeds in you, not giving you words and theories.

When I am gone, please remember me as a poet, not as a philosopher.

Poetry has to be understood in a different way -- you have to love poetry, not interpret. You have to repeat the poetry many times so it mixes with your blood, with your bones, with your very marrow. You have to chant poetry many times so that you can feel all the nuances, subtle shades of it. You have to simply

sit and let the poetry move within you so it becomes a live force. You digest it, and then you forget about it; it moves deeper and deeper and deeper and changes you.

Let me be remembered as a poet. Of course, I am not writing poetry in words. I am writing poetry in a more alive medium -- in you. And that's what the whole existence is doing.

Says Heraclitus:

THE LORD WHOSE ORACLE IS AT DELPHI
NEITHER SPEAKS NOR CONCEALS --
BUT GIVES SIGNS.

A sign is not to be interpreted. A sign is to be lived through. Your mind will have the temptation to interpret. Don't be tempted by the mind. Just say to the mind, "This is not your field, this is not for you. You play with other things. Let this go deeper in my being." And that's what I am doing while I am talking to you.

I am not talking to your minds -- I am talking to you as beings, as luminous beings, as gods incarnate, as possibilities, as infinite potentialities. I am talking to your future, not to your past. Your past is rubbish, throw it! Don't carry it! I am talking to your future -- the unexpected, the unknown. By and by you will become capable of listening to this music, the music of the unknown, the music in which all the opposites disappear and a hidden harmony arises.

Yes, nature loves to hide, because nature is a mystery. It is not a question, it is not a puzzle to be solved. It is a mystery to be lived, enjoyed, celebrated.

The Hidden Harmony

Chapter #11
Chapter title: You Cannot Step Twice into the Same River

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INTO THE SAME RIVERS WE STEP AND DO NOT STEP.

YOU CANNOT STEP TWICE IN THE SAME RIVER.

EVERYTHING FLOWS AND NOTHING ABIDES.
EVERYTHING GIVES WAY AND NOTHING STAYS FIXED.

COOL THINGS BECOME WARM, THE WARM GROWS COOL.
THE MOIST DRIES, THE PARCHED BECOMES MOIST.

IT IS BY DISEASE THAT HEALTH IS PLEASANT;
BY EVIL THAT GOOD IS PLEASANT,
BY HUNGER, SATIETY; BY WEARINESS, REST.

IT IS ONE AND THE SAME THING TO BE LIVING OR DEAD,
AWAKE OR ASLEEP, YOUNG OR OLD.
THE FORMER ASPECT IN EACH CASE BECOMES THE LATTER,
AND THE LATTER AGAIN THE FORMER,
BY SUDDEN UNEXPECTED REVERSAL.

IT THROWS APART
AND THEN BRINGS TOGETHER AGAIN.

ALL THINGS COME IN THEIR DUE SEASONS.

INTO THE SAME RIVERS WE STEP AND DO NOT STEP...

... because the appearance, and remember, only the appearance, remains the same. Otherwise, everything changes and flows.

Here is the basic difference between the ordinary religious conception and the really religious. Hindus say that that which changes is the appearance, the maya; and that which never changes, is permanent, is brahma. Heraclitus says just the opposite: that which appears permanent is the appearance, the maya, and that which changes is the brahma. And the same is the understanding of Buddha, that change is the only permanence, change is the only eternal phenomenon. Only change abides, nothing else. My feeling is also the same.

In search of a permanent truth you are searching for nothing but your own ego. In search of a permanent God, what are you seeking? You are seeking permanence in some way or other. You would like to abide so that if this world changes there is nothing to worry about. Your mind says, "Seek the divine and there will be no change, and you will live for ever and ever."

The ordinary religious conception -- Hindu, Jewish or Christian -- is basically an ego-trip. Why do you say that change is appearance? -- because with change you are afraid. Change looks like death. You would like something absolutely permanent to stand upon. You would like a house that will be always and always. In this world you cannot find that house that abides. In this world you cannot find any relationship that abides. Then you project a relationship with God, because God abides, and with God you will abide. But this search, this desire, this seeking to abide forever -- this is the problem! Why do you want to be? Why not NOT be? Why are you so afraid of not being? If you are afraid of nonbeing, nothingness, emptiness, death, you cannot know the truth. One knows the true when one is ready to drop oneself totally, utterly.

That's why Buddha says, "There is no soul. You are not a self, not an ATMA. You are an ANATTA, a no-self. There is nothing permanent in you, nothing substantial -- you are a flow, a river." Why does Buddha insist on a no-self? He insists because if you accept nonbeing, if you accept nothingness, then there is no fear of death, then you can drop yourself completely. And when you drop yourself completely, the vision arises. Then you are capable of knowing. With your ego you cannot know. Only in an egolessness, in a deep abyss, in the absence of the ego, does the perception happen -- then you become a mirror. With the ego you will always interpret, you cannot know the truth. With the ego you will always be there interpreting in subtle ways, and your interpretation is not the truth. You are the medium of all falsification. Through you everything becomes false. When you are not there, the true reflects.

Somehow you have to come to an understanding: the understanding of the no-self, of a changeless flux, no substance as such -- just a river flowing and flowing. Then you are a mirror, a clarity. Then there is nobody to disturb and nobody to interpret and nobody to distract. Then existence mirrors in you as it is. That mirroring of existence as it is, is the truth.

Second thing: if you want to abide always and always, you have not lived the moment. One who has lived his life truly, authentically, one who has enjoyed it, is always ready to die, is always ready to leave. One who has not enjoyed and celebrated, one who has not lived the moment, the life, is always afraid to leave because "the time has come to leave and I am yet unfulfilled." The fear of death is not the fear of death, it is a fear of remaining unfulfilled. You are going to die, and nothing, nothing at all could you experience through life -- no maturity, no growth, no flowering. Emptyhanded you came, emptyhanded you are going. This is the fear!

One who has lived is always ready to die. His readiness is not a forced attitude. His readiness is just like a flower. When the flower has flowered, has sent its perfume to the infinite corners of existence, enjoyed the moment, lived it, danced through the breeze, risen against the wind, looked at the sky, watched the sunrise, lived it, a fulfillment comes by the evening and the flower is ready to drop to the earth, to go back, to rest. And it is always beautiful -- when you have lived, rest is beautiful. It is the thing! The flower simply drops to the earth and goes to sleep. There is no tension, no anguish, no cry, no effort to cling.

You cling to life because your life is unfulfilled. You have not risen against a strong wind. You have not known the morning, and the evening has come. You have never been young, and old age is knocking at the door. You never loved, and death is coming. This unfulfilled state and the coming of death creates the fear. Buddha says that if you have lived you will always be ready to die. And that readiness will not be something forced upon you. It will be the thing, it will be a natural thing! As you are born, you die. As you come, you go. This is the wheel of existence. You lived the being part, now you will live the nonbeing part. You existed, now you will not exist. You rose, you manifested, now you will move into the unmanifested. You were visible, embodied, now you will move without the body to the invisible. You had your day; now you will take rest in the night. What is wrong in it?

The search for the permanent shows that you remain unfulfilled. The search to have a permanent self is a clinging. You know that death is going to be there, so what to do? The body will disintegrate, disappear; now you have your hopes that some permanent self must be there which will go on and on and on. Remember: those who are afraid, they always believe in the eternal soul.

Look in this country: the whole country believes that the soul is eternal, but you cannot find a more cowardly country in the world. It is not accidental. Why are Indians so cowardly? In fact, if they know that the soul is never going to die they should be the bravest -- because death doesn't exist! They go on talking about the deathless, and if you watch their life they are more afraid of death than anybody else. Otherwise, how can you explain the one thousand years of slavery of this country? Very small races -- England is no bigger than a small province of India. Three crore people only were able to dominate a country of fifty crore. It seems simply impossible! How did it happen? -- because the country is cowardly. They cannot fight, they are afraid of death. They talk about the deathless -- and this is not accidental, there is a reasoning behind it.

Whenever somebody talks too much about the deathless it means he is afraid of death, he is a coward. And India has not lived because of the priests. India has not lived life because of the priests. They have been teaching people to renounce, so everybody is ready, before he has lived, to renounce. Then the fear comes in. If you have lived, lived to your total capacity, to the optimum, the fear of death disappears. Only then does the fear of death disappear, never before it. If you renounce life, if you don't love, if you don't eat, if you don't enjoy and dance; if you simply renounce and condemn and you say, "This is all materialistic. I am against it"... who is this "I" who says "I am against it"? This is the ego.

You cannot find greater egoists than so called spiritualists. They are always condemning the materialist. They are always saying: "What! You are wasting your life. Eat, drink, and be merry -- this is your religion. You are a burden on the earth. You have to be thrown into hell." Who is condemning? What is wrong in "Eat, drink, and be merry"? What is wrong in it? That is the first part of life. It should be so. You should eat, drink, and be merry. You should celebrate. Only then, when you have celebrated to the optimum, are you ready to go, are you ready to leave and with no grudge, with no complaint. You lived the day, now the night has come. And when the day was so beautiful -- you rose with the waves in the sky, and you did whatsoever the moment demanded -- then the rest, then going back to the earth is beautiful.

India has been renouncing, and a religion that renounces is false. A religion that makes you capable of celebrating to the optimum is the true religion. And this is the beauty of it: if you live life, a renunciation comes automatically. It happens -- that is the nature. If you eat well, satiety comes. If you drink well, the thirst disappears. If you lived well, the clinging to life disappears. It has to be so. This is the law, the logos. If you have not lived well, then you always remain clinging, then you always dream about how to live. And

if you have renounced this life you have to project another life. You need a permanent self, otherwise what will you do? You missed this life, and there is no other life? You need a permanent self. You have to believe and console yourself: "Okay, the body dies but the self never dies."

If you listen to Buddha and Heraclitus and to me, the self dies even before the body dies -- because the self is of a more dreamy stuff than the body. The body is more substantial -- at least it takes seventy years to die, and the self dies every moment. Watch: in the morning you have one self, by the afternoon another. In the morning you were happy and it was a different self; by the afternoon it has gone, already gone. Yes, Heraclitus is right:

INTO THE SAME RIVERS WE STEP AND DO NOT STEP.

It simply appears that in the afternoon you are the same self. It simply appears. Where is the self of the morning when you were so happy, and you could sing with the birds, and you could dance with the rising sun? Where is that self? By the afternoon you are already sad; the evening has already descended on you. In the middle of the afternoon it has already become night -- you are sad. Is this the same self? When you hate and when you love, do you think it is the same self? When you are depressed and when you reach a peak of joy, is this the same self? It is not, it simply appears to be. It appears the same, just like if you go the Ganges: in the morning, in the afternoon, in the evening, it appears the same Ganges -- but it is not. It is constantly flowing.

Heraclitus loves the symbol of the river, Buddha loves the symbol of the flame. That symbol of the flame is even more subtle. The flame appears to be the same but it is not. Every moment it is disappearing; the old is going and the new is coming. Buddha says that in the evening you light a candle, and in the morning you blow it out -- but never think that it is the same candle. It cannot be. The whole night it burnt and burnt and burnt. The whole night the flame disappeared and disappeared and disappeared, and a new flame was constantly being supplied. But the difference between the two flames -- the old going out and the new coming in, the gap -- is so subtle that you cannot see it.

Buddha says, "The self that is born will not die -- it has died already. The man you were born as and the man you will be when you die are not the same." Buddha says, "It is the same continuum, but not the same thing." The flame in the evening and the flame in the morning constitute the same continuum, the same series of flames, but not the same self. The Ganges looks the same; it is not the same. And everything is changing....

The nature of the reality is change.

Permanence is illusion.

And this is a deeper insight than the Hindus'. This is the deepest ever attained... because the mind would like to have a permanent home, to have a permanent standing ground, to have permanent roots. Permanence is false; it appears because of the sameness of things. Your face remains the same in the evening and the morning, so we think you are the same person. You were here yesterday, the day before yesterday; your face appears to be the same, but are you the same? When you came to see me this morning you were different, you have already changed. And when you leave you will not be the same person -- because you listened to me and something else has entered into you. Your self has already changed. New rivers falling into the Ganges, new rivulets, new streams. I have fallen into you. How can you be the same again? You will never be the same. There is no way. Every moment millions of streams are falling into your consciousness. You pass by the road and a flower smiles -- the flower is changing you. And a cold breeze comes and gives you a cool bath -- the breeze is changing you. And then the sun rises, and you feel a warmth -- the sun is changing you.

Every moment, everything is changing. And there is no permanent thing.

What will happen if you can understand this? If you can understand this, this becomes the greatest situation to drop the ego. When everything is changing, why cling? And even by your clinging you cannot make change stop. You cannot stop the river. It flows! Stopping is not possible. And because we like to stop things, to make them permanent, we create a hell around us. Nothing can be stopped. I love you this morning -- who knows what will happen tomorrow morning? But you would like to stop the love: as it is this morning, tomorrow also. If you cling and stop, you are dead. Tomorrow morning nobody knows -- the unknown, the unexpected.

You can only expect if things are permanent. If nothing is permanent expectation drops. When there is

no expectation because things are moving and moving and moving, how can you be frustrated? If you expect, there is frustration. If you don't expect, there is no frustration. You expect because you think that things are permanent. Nothing is permanent.

INTO THE SAME RIVERS WE STEP AND DO NOT STEP.

Just the appearance is the same -- of the river, and of you also.

YOU CANNOT STEP TWICE IN THE SAME RIVER...

... because the river will never be the same again. And you also will never be the same again. That's why each moment is unique, incomparable. It has been never before and will never be again. This is beautiful! It is not a repetition, it is absolutely fresh. You will miss this freshness if you have a clinging and possessive mind and are seeking something permanent. And just try to think: if you have a permanent self, that self will be like a rock. Even rocks change. But the self cannot be like a flower. If you have a permanent self, and if things have a permanent self, a substratum, then the whole existence will be a boredom, it cannot be a celebration.

Celebration is possible if each moment brings you something new.

If each moment brings you something from the unknown, if each moment is a penetration of the unknown into the known, then life is an excitement -- without expectation. Then life is a constant movement into the unknown. Nothing can frustrate you because in the first place you never expected that anything was going to be the same for ever.

Why is there so much frustration in the world? -- because everybody is expecting permanence. And permanence is not the nature of things. Nothing can be done about it. You have to grow and drop the idea of permanence. You have to grow and become a flow. Don't be like solid rocks; be like fragile flowers. Your brahma is just a solid rock. The absolute of Hegel and Shankara is a solid rock. But the nirvana of Buddha, the understanding of Heraclitus, is like a fragile flower, changing. Enjoy it while it lasts, and don't ask for more.

You are in love -- celebrate while it is there! Don't start making arrangements so that it is always there; otherwise you will miss the moment in making arrangements. And by the time arrangements are ready, the flower is dead. By the time you are ready to enjoy, the moment has already gone. And nobody can bring it back, there is no going back. The river is onward and onward flowing, and you are being thrown to new shores every moment.

This is the problem, the anxiety of man, the anguish, that the mind thinks of the shores that are no more. The mind wants to project the shores that are no more into the future, and every moment the river is reaching to new shores -- unknown, unexpected. But this is beautiful. If your wish is fulfilled you will make the whole life ugly.

Just think: Hindus, Jainas, have a conception of a MOKSHA, of a state of consciousness where nothing changes. Just think for a moment -- nothing changes, and people who have become enlightened, according to Jainas and Hindus, they will remain in that absolutely permanent moksha, nothing changing, not at all -- that will be absolute boredom. You cannot improve on it. That will be absolute. You cannot think of a more boring situation: God sitting there and you sitting there and nothing changing, nothing to say even. Even one moment will look like eternity -- so boring. No, for Heraclitus and Buddha and Lao Tzu, the soul of existence is change. And change beautifies everything.

A young woman -- you would like her to remain always young and the same. But if it really happens you will be bored. If it really happens that a young woman, by some biological device, some trick of science... and it is possible! Sooner or later, man is so foolish, it is possible that you may find some biological trick, inject some hormones in the body, and a person remains at the same age. A girl of twenty remains twenty and twenty and twenty -- can you love this girl? It will be a plastic girl. It will remain the same but there will be no changing seasons, no summer, no winter, no spring, no fall. The woman will be dead! You cannot love such a woman; it will be a nightmare. You will want to escape to the other corner of the world to escape from this woman.

Seasons are beautiful, and through seasons every moment you become new -- every moment a new

mood, every moment a new nuance of being; every moment new eyes and a new face.

And who has told you that an old woman is ugly? The old woman will be ugly if she is still trying to look young; then she will be ugly. Then her face will be painted... and lipstick and this and that, and then she will be ugly. But if an old woman accepts old age as natural, as it should be, then you cannot find a more beautiful face than an old face -- wrinkled; wrinkled through many seasons, seasoned; many experiences, mature, grownup.

An old person becomes beautiful if he has lived life. If he has not lived, then he wants to cling to some past moment which is there no more. And this is the ugly man: when youth has passed and you are trying to show that you are young; when sex has passed -- should have passed if you have lived -- and you are still seeking things which are good in their season, which are beautiful in certain moments of life. But an old man is ridiculous falling in love... ridiculous! He is as ridiculous as a young man NOT falling in love -- out of season, out of step with life.

That's why they say "dirty old man." The saying is good. Whenever an old man thinks about sex, it IS dirty; it shows that he has not grown. Sex was good at its own stage, but an old man now should be getting ready to leave, now should be ready to die, now should make arrangements -- because soon his ship will be ready and he will be leaving for the unknown shore. He should make arrangements for it now, and he is behaving like a young man or a child. Nothing is more ugly than that: pretending something which has passed, living in the past. He is mad!

Everything is beautiful at its moment, and everything has a moment for it. Never be out of step. That's what I call being religious -- never to be out of step. Be true to the moment: when young, be young; when old, be old. And don't get mixed, otherwise you will be a mess, and a mess is ugly. There is no need to do anything on your part really; you simply have to follow nature. Whatsoever you do goes wrong. Doing itself is wrong... simply flowing.

INTO THE SAME RIVERS WE STEP AND DO NOT STEP.
YOU CANNOT STEP TWICE IN THE SAME RIVER.

You cannot be young again if you are old. You cannot be a child again if you are young. If you are young and trying to be a child, you are retarded. And that shows only one thing: that when you were a child you missed it; hence the hanging feeling. Even old people desire their childhood. They miss their whole life because they missed the first step. When they were children they must have been thinking of becoming young, becoming big, being powerful; being like daddy, being like the big people around. When they were children they must have thought about it; they missed childhood, then in the end they are asking for childhood again. And they talk and they write poetry saying that childhood was beautiful, it was a paradise.

These are the people who have missed. When you miss a paradise you talk about it. When you have lived it there is no talk about it. And if you lived your childhood paradise then your youth will be a beautiful phenomenon. It will be based on the paradise that you lived in childhood. It will have a grace, a beauty. And when you lived your youth, your old age becomes the peak, the Gourishankar, the Everest. And white hair on an old head is just like snow on a great peak. And with everything gone and everything changed, all rivers tasted, all shores known, you can rest. For the first time there is no restlessness. You can be yourself. There is nowhere to go, nothing to do -- you can relax!

If an old man cannot relax, that means he has not lived life. And if you cannot relax, how can you die? And those who cannot die, they create desire for a permanent self, for a permanent God. Know well: The only change is the God. Change is the only permanence in the world, only change is eternal. Everything else is changing except change, only change is the exception; otherwise, everything is changing.

EVERYTHING FLOWS AND NOTHING ABIDES.
EVERYTHING GIVES WAY AND NOTHING STAYS FIXED.

You should be ready! This is what I call meditation: you should be ready. When something goes, you should be ready. You should let it go. You should not complain, you should not create a scene -- when something goes, it goes.

You loved a woman, you loved a man, and then the moment comes to part. Then, this moment shows

the real man. If you complain, are reluctant, not willing, angry, violent, destructive, you have not loved that person at all. If you have loved that person, parting will be a beautiful phenomenon. You will be grateful. Now the time has come to part you can say goodbye with your total heart -- if you loved the person. You will be grateful! But you never loved -- you were thinking about love, you were doing everything but never loving. Now the parting moment has come you cannot give a beautiful goodbye, because now you realize you missed the point, you missed the time; you never loved, and this man, this woman, is leaving. You become angry, you become violent, you become aggressive. The parting moment shows everything because it is the culmination. And then for your whole life you will complain against this woman: she destroyed your life. And you will go on complaining. Then you will always be carrying a wound. A love should make you flower. But as it happens, as I see it happening all around, all over the world, it always gives you a wound.

While someone is with you, love, because nobody knows the next step, and the parting comes. If you love a person really, you will part beautifully. If you loved life, you will part with life also beautifully. You will be thankful. Your last words, leaving this shore to the other, will be of gratitude -- that life gave you so much, and life gave you so many experiences. Life made you whatsoever you are. There were miseries, but there were blessings also. There was suffering, but there was happiness also. And if you have lived both you will know that the suffering exists to make you blissful. The night exists to give you a new day. It is a gestalt -- because bliss cannot exist without suffering, hence suffering exists. You will be grateful, not only to the blissful moments but to the suffering moments also, because without them the blissful moments cannot exist. You will be grateful to life in its totality. There will be no choice, because a man who has passed through life and grown and has known what life is, in its suffering, in its bliss, will come to know what Heraclitus says: God is winter and summer, God is life and death, God is day and night. God is suffering and bliss... both!

Then you don't say that suffering was wrong. If somebody says suffering was wrong, he has not grown. Then you don't say, "I would like only the blissful moments. I would not like the suffering, that was wrong." If you do, then you are childish, you are juvenile. You are asking for the impossible. You are asking for the hills, the peaks, without the valleys. You are simply stupid. It is not possible, it is not in the nature of things. The valley has to exist with the peak. The greater the peak, the deeper will be the valley. And one who understands this is happy with both. There are moments when you would like to come down to the valley from the peak, because the valley gives rest. The peak is good -- it is excitement, it is a climax. But after excitement and climax one feels tired -- and then the valley is there. To move into the darkness of the valley and to rest and be forgotten, completely, as if you don't exist.... Both are beautiful: suffering and bliss both. If somebody says, "I choose only bliss, and I don't choose suffering," he is juvenile, he has still not known what reality is.

EVERYTHING FLOWS AND NOTHING ABIDES.
EVERYTHING GIVES WAY AND NOTHING STAYS FIXED.

COOL THINGS BECOME WARM, THE WARM GROWS COOL.
THE MOIST DRIES, THE PARCHED BECOMES MOIST.
IT IS BY DISEASE THAT HEALTH IS PLEASANT;
BY EVIL THAT GOOD IS PLEASANT;
BY HUNGER, SATIETY; BY WEARINESS, REST.

Don't choose! You choose, and you fall in the trap. Remain choiceless and let life flow in its totality. Half is not possible. That is the absurdity -- that mind clings. It wants the half. You would like to be loved, you would not like to be hated -- but lovers hate also. With love enters hate. And if the lover cannot hate, the lover cannot love. Love means coming together, hate means going away. It is a rhythm. You come together -- a peak; then you go apart, then you move to your own individualities. This is what the hate moment means. This creates you again, it makes you ready again to come together.

Life is a rhythm. It is just a centrifugal and centripetal rhythm. Everything falls apart and comes together, falls apart and comes together.

It happened in a Mohammedan country: The king was in love with a woman. The woman was in love with somebody else; a slave she was in love with, a slave of the king himself. And this was very difficult for

the king to understand, that the woman doesn't pay any attention to him and he is the king -- and she is after a slave who is nothing! The king can kill that man immediately, he is just like dirt! But this is how it happened. Life is mysterious. You cannot be mathematical about it. Nobody knows. You may be a king, but you cannot force love. He may be a slave, but love will make a king out of him. Nobody knows! Life is mysterious. It is not arithmetical, it is not economics.

The king tried and tried, but the more he tried the more he was a failure. Then he was very, very angry. But he was really in love with the woman so he was afraid to kill that slave. He could have killed him; just a word was enough. But then he was afraid the woman might be hurt. And he really loved the woman, so this became more problematic -- what to do? She may be hurt, she may commit suicide, she was so mad. So he asked a wise man. The wise man must have been like a Heraclitus. All wise men are like Heraclitus; Heraclitus is the superb wise man. The wise man said, "What you have been doing is wrong" -- because the king had been trying in every way to keep them separate. He said, "This is wrong. The more you keep them separate, the more they would like to be together. Keep them together, and soon it will be finished. And keep them together in such a way that they cannot go apart."

The king said, "How to do that?"

He said, "Bring them both, force them to make love, and chain them, bind them together. And don't allow them to separate." So this was done. They were chained to a pillar, making love to each other naked. But if you are chained to a woman or with a man, how long can you love that woman or that man? That's why in marriage love disappears. You are chained, in a bondage; you cannot escape. But that was the experiment.

After a few minutes they started hating each other. After a few hours they dirtied each other's bodies -- because you cannot wait, the bowels have to move, the urine has to be thrown out of the bladder. What to do? For a few hours they contained themselves, they felt that that would not be good. But then there is a point beyond which you cannot do anything. The bowels moved, the bladder emptied itself; they dirtied each other and they hated even more. They closed their eyes, they did not want to see each other. And this for twenty-four hours -- a marathon! And after twenty-four hours they were released. It is said they never saw each other's faces again. They escaped the moment they were released from the palace. They escaped in different directions; they never saw each other's faces again. The whole thing became so ugly. Marriages become ugly because they follow this principle of that wise man.

There should be a rhythm of coming together and going apart, being together and being alone. If you can come together freely and move away again, that's how hunger and satiety are created. If you go on eating twenty-four hours a day there will be no hunger and no satiety. Eat and then you fast! The English word for the morning food, breakfast, is good. It means breaking the fast; the whole night you fasted. You have to fast if you want to enjoy food. This is the hidden harmony of opposites.

COOL THINGS BECOME WARM, THE WARM GROWS COOL.
THE MOIST DRIES, THE PARCHED BECOMES MOIST.

IT IS BY DISEASE THAT HEALTH IS PLEASANT....

So sometimes it is very, very good to be ill. Nothing wrong about it. A healthy person is bound to fall ill sometimes. But you have different conceptions; you think a healthy person should never be ill -- that is absolutely foolish. It is not possible. Only a dead person is never ill. A healthy person has to be ill sometimes. Through illness he attains to health again, and then the health is fresh. Passing through illness, passing through the opposite, it again becomes new. Have you ever watched? After a long fever, when you are getting well you have a freshness, a virginity; the whole body seems to be rejuvenated.

If you remain healthy for seventy years continuously, your health will be like an illness, a death, because it was never rejuvenated, never made fresh. The opposite always gives freshness. It will be stale if you are never ill; your health will become like a burden. Sometimes falling ill is beautiful. I am not saying to remain in bed forever; that too would be bad. Always ill is bad. Anything that becomes a permanent thing is bad. Anything that moves and flows into the other is good, it is alive.

Because of such statements, Aristotle called Heraclitus a little defective -- defective in character, defective in his physiology, somehow biologically defective. ... Because who will say that illness is good?

Aristotle is logical. He says health is good, illness is bad; one has to avoid illness, and if you can avoid it completely, that will be the best thing. That's what science is doing all over the world -- trying to remove illness completely. It follows Aristotle. But I say to you, the more science tries to avoid illness, the more new diseases arise.

There are many new diseases which were never there in the world before. Because you close one door to illness, another has to be opened immediately by nature -- because without illness no health is possible; you are doing a foolish thing. You close one door; now no more malaria, no more plague -- two doors have to be opened somewhere else. And if you are mad about closing doors -- and science is closing all the doors -- then more dangerous diseases will arise, because if you close a million doors of illnesses, then nature has to open a very, very great door so that it balances the millions of doors. Then cancer comes in. You cure diseases and you create incurable diseases. Cancer is a new phenomenon; it was never before in the world -- and it is incurable. Why is it incurable? -- because nature is defending its law. You go on curing every disease so something incurable has to be created, otherwise man will be dead. Without illness nobody will be healthy. And this is going to happen. It seems some day cancer will be cured, then nature will immediately create something more incurable.

And remember: in this fight science cannot win and should not win. Nature should always be the winner. Nature is more wise than all your scientists put together.

Look: go to a primitive community where no medicine exists, where no doctors are, no science to cure them. They are less ill and more healthy. Illness is common but not incurable. And there are a few primitive communities still alive which don't believe in medicine at all. They don't really do anything, or whatsoever they do is just to console the patient, in fact. Mantras, magical tricks -- they are not medicines: they are just to help the patient to pass time -- because nature cures itself. It is said that if you take a medicine for a common cold, it will be cured in seven days; if you don't take, then in a week.

Nature cures itself. In fact, nature cures. One has to give time; patience is needed. The English word for an ill person, patient, is beautiful. It means patience is needed; one has to wait. In fact, the function of the doctor is to help the patient to be patient. By giving medicine he is consoled. He thinks: "Now something is being done and soon I will be cured." He is helped in waiting. The doctor cannot do anything else. That's why so many "pathies" work -- homeopathy, allopathy, ayurveda -- thousands of pathies work; even naturopathy works. Naturopathy means not doing anything, or doing something which is actually nothing. That's why even Satya Sai Baba succeeds. Consolation is needed -- the work is done by nature itself.

Heraclitus is not defective, Aristotle is defective. Something is lacking in Aristotle's physiology and biology. But the whole Western mind has followed Aristotle. And if you go to the very logical end, which is to make the human body completely healthy, without any disease, the logical end will be to have plastic parts. This heart, natural heart, is bound to be ill sometimes, tired, wearied, needs rest. A plastic heart needs no rest; it is never tired. And if something goes wrong you can simply change the part. You can go to the garage and simply change the part, you can carry spare parts with you. Sooner or later, the whole body -- if Aristotle succeeds to the very end, and Heraclitus is not listened to and not taken back into the human consciousness -- if. Aristotle goes on and on, the logical end will be a plastic body with spare parts; not blood flowing in the veins, but some chemical which can be immediately pumped out and refilled.

But what type of man will be there? Of course no illness, but no health either. Imagine that type of man yourself: that you have all things plastic -- plastic kidneys and plastic hearts and plastic everything, plastic skin, and inside you plastic -- will you be healthy? Will you ever be able to feel a wellbeing? No, you will not be ill, that's right. The mosquitoes will not affect you -- you can meditate without being disturbed, they cannot bite. But you will be enclosed in a shell and cut off from nature completely. No need to breathe, because the whole thing can be run by a battery. Just imagine yourself completely encapsulated in a mechanical phenomenon -- will you ever be healthy? You will never be ill, that's right, but you will never be healthy. And whenever you fall in love you will not be able to put your hand on your heart, because there is nothing but plastic. This is going to happen if Heraclitus is not listened to. Aristotle is defective, not Heraclitus. Aristotle is wrong, not Heraclitus.

IT IS BY DISEASE THAT HEALTH IS PLEASANT;
BY EVIL THAT GOOD IS PLEASANT....

More and more difficult he becomes. We can even agree, reluctantly, that okay, without illness there will be no health -- but then he says it is by evil that good is pleasant, by the Devil that God is pleasant, by

the sinners that saints are so beautiful. If sinners disappear, the saints disappear. And if there is really a saint, he is bound to be a sinner also. There are only two possibilities to do this. One is that I become a saint and you become a sinner. This is what religions have done. Just a division of labor -- you do the work of the sinner and I do the work of a saint. But in a better world, in a more logos-oriented world -- not logical -- is it good to force somebody else to be a sinner and force myself to be a saint? Is it good to be a saint at somebody else's cost? No, it is not. Then in a better world the saint will be the sinner also. Of course, he will sin in a very saintly way, that's right -- but this becomes more and more difficult. Then he will be like Gurdjieff: a sinner and saint both.

Gurdjieff is a turning-point in the history of human consciousness. After Gurdjieff, the concept of saint should be completely different; it can never be the same, the old. Gurdjieff stands at a crisis point from where a new saint is to arise. That's why Gurdjieff was very much misunderstood -- because the concepts were that a saint should be a saint, and he was both.... It was difficult to understand: "How can a man be both? Either you are a saint or you are a sinner." So, many types of rumors go around about Gurdjieff. Some think that he was the most devilish person possible, a devil's agent. And some think he was the greatest sage ever born. He was both, and both types of rumor are true, but both are wrong also. Followers think that he was a sage and they try to hide the sinner part because they also cannot comprehend how he could be both. So they simply say that that is a rumor, that these are people who don't understand who are talking. And then there are people who are against him. They cannot believe in his sage part because, they say, "How can such a sinner be a sage? Impossible! Both cannot exist in one man." And this is the whole point, that they both exist in one man.

You can do only one thing: you can suppress one and pretend the other. You can suppress one in the unconscious and the other you can bring to the surface, but then your saint will be skindeep and your sinner will be very, very deep in the roots. Or you can do just the opposite: you can bring the sinner to the skin and suppress the saint -- the criminals are doing that. The one possibility is that I suppress my sinner, but that sinner will affect somebody somewhere, because we are one.

Says Heraclitus: "Private intelligence is false." We are one. Consciousness is a community, we exist in one net. And if I suppress my sinner, somewhere at some weaker link the sinner will pop up. Ram is a saint; then the sinner pops up in Ravana. They are both together, one phenomenon. Jesus is a saint; then Judas, the disciple who loved him most, becomes the sinner.

Saints are responsible for sinners, and sinners help saints to be saints.

But this is not good. If I suppress something in my consciousness so deep that it moves into the collective unconscious... because this is how the mind is: the conscious mind is just the first layer which looks private, appears private. Then there is a deeper layer of unconsciousness; that, too, has a certain flavor of privacy because it is so near the conscious mind. Then there is a third layer of collective unconsciousness which is not private at all, which is public, which is in fact universal.

So if I suppress something, then first it goes into my unconscious and creates trouble for me. If I suppress it really deep, and go on suppressing it, and use methods and tricks to suppress it so much that it simply drops from my unconscious also and moves into the collective unconscious, then somewhere, somebody, a weakling, will get it. Because I force it too much, somewhere it has to pop up to the surface. Then I am Ram and somebody becomes a Ravana. Then I am a Christ and somebody becomes a Judas. Just the other day one sannyasin who is here wrote me a letter saying, "You are Christ and I am a Judas." But I can tell him that that is not possible -- I am both. With Christ it was possible, not with me. I don't allow that possibility.

Then what type of saint do I have in my mind? A saint who does not suppress the opposite but uses it, who is not against anything but makes a new arrangement of things. In his greater harmony even evil becomes good. In that harmony he uses even discarded parts. And it is a great art to be both together. It is the greatest art, because then you have to seek the hidden harmony between the opposites -- then you are neither this nor that, but both. Even poison can be used as elixir, but then you have to be very, very careful. Much awareness is needed to use poison as elixir, to use evil as good, to use the Devil as God. This is also what Heraclitus means by the hidden harmony. He says:

> ... BY EVIL THAT GOOD IS PLEASANT;
> BY HUNGER, SATIETY; BY WEARINESS, REST.
> IT IS ONE AND THE SAME THING...

... the good and the bad, the illness and health, the sinner and the saint.

IT IS ONE AND THE SAME THING TO BE LIVING OR DEAD,
AWAKE OR ASLEEP, YOUNG OR OLD.
THE FORMER ASPECT IN EACH CASE BECOMES THE LATTER,
AND THE LATTER AGAIN THE FORMER,
BY SUDDEN UNEXPECTED REVERSAL.

It is a wheel -- yin and yang, good and bad, male and female, day and night, summer and winter. It is a wheel; everything moves into the other and comes back to itself again. It is an eternal recurrence.

IT THROWS APART
AND THEN BRINGS TOGETHER AGAIN.

We have met before, now we are meeting again. We have met before! Then nature throws apart; then the nature brings together again. That is the meaning of the first fragment: INTO THE SAME RIVERS WE STEP AND DO NOT STEP. We are meeting again but we are not the same. We have met before....

This idea caught hold of one of the greatest geniuses of this century, the past century, in fact -- Friedrich Nietzsche. It possessed him so totally that he became completely mad -- the idea of recurrence, eternal recurrence. He says that everything has happened before, is happening again, will happen again... not exactly the same, but still the same. Looks very weird if you think about it, that you have listened to me before also many times -- and you are listening again. Looks very weird, strange; you feel uncomfortable with the very idea. But it is so, because nature brings people together and takes them apart just to bring them together again.

No departure is ultimate. No coming together is final. Coming together is just a preparation for going apart. Going apart is again just a preparation for coming together. And it is beautiful! -- it is beautiful.

INTO THE SAME RIVERS WE STEP AND DO NOT STEP.

IT THROWS APART
AND THEN BRINGS TOGETHER AGAIN.

ALL THINGS COME IN THEIR DUE SEASONS.

This is the peak of Heraclitus' consciousness. Let it go deep in you. Let it circulate in your blood and in your heart. Let it become a beat.

ALL THINGS COME IN THEIR DUE SEASONS.

Many things are implied. One: you need not make much effort. Even making much effort may be a barrier because nothing can come before its season -- all things come in their due seasons. Too much effort can be dangerous. Too much effort may be an effort to bring things when the season is not ripe. That doesn't mean don't make any effort... because if you don't make any effort, then they may not come even in their due season. Just the right amount of effort is needed. What does a farmer do? He watches the seasons in the sky: now it is time to sow, he sows -- never before it, never after it. A farmer simply watches for the right moment, then he sows; then he waits, then he sings. Then in the night he sleeps and watches -- and waits. Whatsoever is to be done, he does it, but there is no hurry.

That's why countries which have lived long with agriculture are never in a hurry. Countries which have become technological are always in a hurry -- because with technology you can bring things without their season. Countries which are agriculturist and have remained agriculturist for thousands of years, are never in a hurry, they are not time conscious. That's why in India it happens every day that somebody says, "I will

be coming at five," and never comes. Or he says, "I will be coming at five sharp," and comes in the night at ten. And you cannot believe what type of... no time consciousness really.

A farmer doesn't divide in hours. He says, "I will be coming in the evening." The evening can mean anything -- four o'clock, six o'clock, eight o'clock. He says, "I will come in the morning." The morning can mean anything -- he may come at four o'clock in the morning or ten o'clock in the morning. He doesn't divide it by hours. He cannot. He cannot because he has to live by the seasons. The year is divided not in months but in seasons -- summer, winter -- and he has to wait. He cannot be in a hurry. With the seeds what can you do? They don't listen. You cannot send them to schools, you cannot teach them. And they don't bother, they are not in any hurry; they simply wait in the earth. And when the time comes, they sprout and they grow on their own. They don't bother about you, that you are in a hurry, or whether something can be done. You cannot persuade them, you cannot talk to them -- they take their own time. A farmer becomes a deep awaiting.

Become like a farmer. If you are sowing seeds of enlightenment, of understanding, of meditation, be like a farmer, not like a technician. Don't be in a hurry. Nothing can be done about it. Whatsoever can be done, you do, and wait. Don't do too much. Doing too much may become a subtle undoing. Your very effort may become a barrier.

ALL THINGS COME IN THEIR DUE SEASONS.

And then don't ask for the result. They come in their due season. If it happens today it is okay. If it doesn't happen, a man of understanding, intelligence, clarity, knows that the time is not ripe. When the time is ripe, it will happen. He waits; he is not childish.

Childishness consists of asking for things immediately. If a child wants a toy in the middle of the night, he wants it immediately. He cannot follow and understand that one has to wait for the morning to come; shops are closed. He thinks these are just excuses. He wants it immediately, right now. He thinks that these are tricks to divert his mind, that it is midnight and shops are not open -- what is the relevance? Why are shops not open at midnight? What is wrong with midnight? And he knows that by the morning he will have forgotten the whole thing. And these people are tricky: if he goes to sleep, by the morning he will have forgotten. He wants it immediately. And a country which is juvenile, a civilization which is juvenile and childish, also wants everything immediately -- instant coffee, instant love, instant meditation also. That's what Maharishi Mahesh Yogi is doing: instant, right now -- you do ten minutes, and within fifteen days you are enlightened.... Looks foolish.

No, nature doesn't follow you or your demands. Nature follows its own course. This is the meaning: ALL THINGS COME IN THEIR DUE SEASONS. Wait. Make the effort and wait. And don't ask for the result to come immediately. If you ask, your very asking will delay the phenomenon more and more. If you can wait, wait patiently, passively, still alert, watching, just like a farmer, you will attain to it. If you are in a hurry you will miss. If you are very time conscious you cannot move into meditation -- because meditation is timelessness. And always remember: whenever you are ready, it will happen. And the readiness comes in its due season.

A young man comes to me and he says, "I am very, very tense." A young man has to be tense. He says, "I would like to be detached" -- but this is asking for something out of season. A young man has to be attached. Unless you suffer attachment you can never grow towards detachment. And if you force detachment you will make a mess of your life because when the right time was there for attachment you missed it. Then you tried to pretend and force detachment. Then when the time of detachment comes, when you become old, the suppressed part is still hanging around you like a haze and then you see that death is reaching -- you become afraid. The suppressed part says, "Then when will there be a time for me? I wanted to love, I wanted to be attached, I wanted to be involved and committed to some relationship -- now there is no time!" Then the suppressed part forces itself up and an old man becomes foolish and he starts asking for relationships. He has missed everything. He has missed all seasons.

Remember: Be in step with the season.

When it is time to be tense, be tense! What is wrong in it?... because if you are not tense how will you be able to rest? If you are not angry how will you be in compassion? If you don't fall in love, how will you rise out of it? Everything in its due season. It comes by itself. It has always been so and it will always be so. Existence is vast and you cannot force your own ways on it. You have to watch where it is going and you

have to follow.

This is the difference between an ignorant man and a wise man. An ignorant man is always pushing the river according to his idea. A wise man has no ideas of his own. He is simply watching where nature flows; he flows with it. He has no ego to push; he has no conflict with nature. He is not trying to conquer nature; he understands the foolishness of it, that it cannot be conquered. How can the part conquer the whole? No -- he surrenders, he becomes a shadow. He moves wherever nature moves. He is like a white cloud moving in the sky, not knowing where he is going but unworried... unworried because wherever the winds take him, that will be the goal. The goal is not a fixed phenomenon. Wherever nature leads you, if you allow nature, if you remain in a letgo, wherever it leads it will be blissful.

Everywhere is the goal, you only have to allow it. Every moment is the peak, you have to allow it. Just allowing -- let go, surrender, and then you can rest assured: ALL THINGS COME IN THEIR DUE SEASONS.

The Hidden Splendor

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BELOVED OSHO,
A CIRCLE SEEMS TO BE COMPLETE. I FEEL MYSELF ARRIVING AT A PLACE I HAD LEFT IN MY CHILDHOOD, LIVING AN INNOCENT, POETIC, ECSTATIC LIFE. THE WHOLE UNIVERSE WAS MY FAMILY. THEN -- FIRST OUT OF TRUST, THEN OUT OF FEAR -- I ALLOWED SOCIETY TO TAKE OVER. NOW ALL HAS PEELED OFF. I HAVE WALKED THROUGH THE PAIN, THE FEAR IS GONE, THE AMBITION IS GONE. KNOWING ABOUT THIS WHOLE JOURNEY WITH OPEN EYES I AM SITTING UNDER THE SKY
DRINKING THE SWEET SPLENDOR; DAY AND NIGHT. OSHO, THERE SEEMS TO BE NO DARKNESS, NO END, SOMETIMES NOT EVEN ME.

Deva Pratito, it rarely happens that one attains his childhood again. It should happen more. It should happen to everybody because without its happening, your life remains incomplete.

You go on missing something -- something that you had known but you have forgotten -- a faded memory, a lost remembrance. And the gap is not only a gap, it is a wound. It hurts, because you had brought something with your birth into the world and you have lost it somewhere. And it seems impossible to find it in this crowded universe. But unless it happens, your life has been in vain, a misery, a suffering, a futile longing, a meaningless desire, a thirst that you know cannot be quenched.

Deva Pratito, you are blessed. And remember always to pray to the existence that everybody should be blessed in the same way.

You are saying, "A circle seems to be complete." It is complete -- don't say it *seems* to be complete. "I feel myself arriving at a place I had left in my childhood, living an innocent, poetic, ecstatic life. The whole universe was my family. Then -- first out of trust and then out of fear -- I allowed society to take over."

This is the greatest crime that society commits against every child. No other crime can be greater than this. To spoil a child's trust is to spoil his whole life because trust is so valuable that the moment you lose trust, you also lose your contact with your own being.

Trust is the bridge between you and existence. Trust is the purest form of love, and once trust is lost, love also becomes impossible.

But every child's trust is being exploited. He naturally trusts his parents and because of his trust, they go on giving him beliefs which are poisonous, a personality which is false, an ego which will deprive him of his own soul; beliefs, thoughts, scriptures, which are going to hinder his intelligence, which are going to prevent his search for truth, which are going to make him part of some stupid, organized religion.

I call every organized religion stupid, because true religion can never be organized. True religion is always individual, it has nothing to do with the crowd. A Jesus can be religious but not the Christians. The Christians are only carbon copies. They have forgotten their own originality, their own individuality.

Jesus was not following anybody. He was not imitating anybody. That was his *fault*, that he did not allow the society to exploit his trust. He did not allow the crowd to reduce him into a false personality. He remained an individual.

He risked his life but he did not compromise with the society. It was better to die on the cross than to live as a hypocrite. At least on the cross he was true, authentic -- himself.

In the crowd, he would have lived, but not his own life. He would have been a cog in the machine -- without any individuality, without any intelligence of his own, without any realization of truth, significance, beauty and the immense grace of existence.

He could have saved his life but in fact, *that* would have been crucifixion. He accepted being crucified -- that was saving his life -- fearlessly, trusting in existence, without any anger against the crowd. Even at the last moment on the cross, he was praying for the crowd: "Father, forgive them. They know not what they are doing. They are unconscious people. One cannot expect from unconscious people anything more."

He was only thirty-three; a long life was ahead of him. But this is the beauty of the man, that he sacrificed that long life which would have been meaningless, false, pseudo, for something authentic, real -- without any complaint, without any grudge against anybody.

First, the parents exploit the child because he cannot even conceive that they will be deceiving him -- and it is not that the parents deceive the child intentionally. They are unconscious. They have also been deceived by their parents.

Every generation has been corrupting every new generation. The parents don't know whether God exists or not, but they pretend before the child as if God exists; they take him to the church, or to the synagogue, or to the temple. Neither they know nor their rabbis and their bishops and their priests know.

It is a very mad world. Blind people are leading other blind people. And nobody raises the question: where are we going and why?

From the very beginning I refused to believe in anything unless I was convinced. Everybody was irritated with me -- and I was not doing any harm to anybody. They wanted me to go to the temple. They wanted me to touch the feet of somebody they thought was a saint.

I said, "I don't have any objection. I can touch his feet. I can even touch his head, but at least I must know why I am doing it. What qualities has this man got?"

And the replies I got were so ridiculous... "Because this man has renounced the world."

So I said, "That simply proves this man is a coward. He's an escapist. And if he has renounced the world then what is he doing here? This too is the world!

"He may have left his house but now he's staying in somebody else's house. He has simply renounced his responsibilities. He has left his wife and his children. The children will become beggars, the wife will become a prostitute, and who is responsible for it? And this man has become a parasite, because he is not doing anything. His whole job is to let people touch his feet."

My father stopped taking me. But I would follow him and he would say, "Listen, you are not to come with me."

I said, "I am not coming with you. And this road does not belong to you. I don't know where you are going and I don't even want to know. Neither do you need to be worried about me. It is just coincidence that you happen to be ahead of me and I happen to be behind you."

He would stop. I would stop. He said, "This is not good, creating unnecessary fuss in the marketplace."

I said, "*you* are creating, I was walking silently. I have not raised a single question. Why have you stopped? And if you can stop without my permission, why can't I stop without your permission? It is a government road."

And finally I would reach wherever he was going, and as we were coming near the temple, or near the place where some saint was staying, he would start persuading me, "Okay, you have come but keep quiet."

I said, "If I see something stupid, I cannot keep quiet. I need honest answers."

He said, "It seems I will have to stop going to the temple, going to the saints -- just because of you!"

I said, "It does not matter, I can go without you. And I will create *more* trouble because these people you are worshiping are the ugliest people I have seen."

The Hindu saints have such big bellies that one has to decide whether the man has the belly or the belly has the man. And these are the people who have renounced the world! So I used to ask: "What is the matter with his belly, is he pregnant?"

The simple fact is, the people who renounce sex start eating more and more, as a substitute. Food becomes their obsession. These big bellies of Hindu saints are nothing but symbolic of repressed sex.

And you are worshiping these psychologically sick people. I don't see any light in their eyes, I don't see any grace in their faces. I don't see any authority in their words. They quote scriptures. Their whole "being" is within inverted commas -- they don't know anything on their own.

Gautam Buddha may have known, but to repeat his words does not mean that you are also a knower. Those words can be repeated by a parrot, too. But the parrot cannot become a buddha.

I would go with my grandfather to the temples, and I would see people worshiping dead, stone statues -- what kind of humanity have we created -- just because somebody has said that "This statue is the statue of God."

Nobody has seen God. No photographer has even taken a single photograph. How have these sculptors managed to make these statues? Just pure imagination.

Gautam Buddha died twenty-five centuries ago, and his first statue was made after his death, five hundred years later. There was not even an eye-witness alive. And you will be surprised to know that it was at the time when Alexander the Great came to India, and all Gautam Buddha's statues have the face of Alexander the Great!

Alexander was a beautiful man, young and powerful. He attracted the painters, the sculptors, and he became the prototype for Gautam Buddha, for Mahavira, for the twenty-four *teerthankaras* of the Jainas. None of them have the Indian face; the face is Greek.

But my grandfather would say, "Don't talk such things. If somebody hears, they will think that I have brought you basically to create trouble."

I said, "You are wrong. You have not brought me, you have come with me. I was coming myself. From where have you got the idea that you have brought me? And unless somebody proves to me that these statues are of Buddha, or Mahavira, why should I be expected to worship them? In fact, they should be removed! They are statues of Alexander the Great, one of the maddest men the world has known -- who had the ambition to conquer the whole world.

"And these people -- Buddha and Mahavira and others -- were against ambition, against desire. They renounced their kingdoms, and what a strange fate: instead of their own statues, statues of Alexander are being worshiped in all the temples of India."

But naturally parents are powerful, more knowledgeable, and children are helpless, innocent. You can go on stuffing into their heads any nonsense. And by the time they mature, that nonsense will have become

so deep-rooted that they will be ready to fight for it, they will be ready to kill for it or be killed for it.

What are religious wars? People are fighting about such fictions -- "God." None of them has known God, neither the Christians nor the Mohammedans, but they are fighting that their god is right and your god is wrong.

Simplified, they are saying, "We are right. You are wrong." And that would be far more clear, that it is a fight of egos, it is not a religious war. It is not a crusade. Everybody wants to prove his ego to be right, and that can be proved only if he proves that everybody else's ego is wrong. Then he attains to a superiority, he becomes higher, holier.

So first, it is the simple trust of the child. And second... your observation, Pratito, is absolutely correct. Second, it is fear.

The parents can punish you; they can deprive you. Teachers can punish you. You have to accept whatever is being said by those who have power of some kind. In this way, everybody has been distracted, derailed from his natural path. And he has moved in a direction which was not meant for him.

That's why there is always anxiety, anguish and a deep sadness. This sadness is existential: unless you can be your natural self, the spring will never come to you, the flowers will never blossom in your being, love will never grow.

You will never know the glory of life and the splendor of consciousness.

You are saying, "Now all has peeled off." This is my whole work here -- just peeling the onions. Peeling to the point where nothing remains -- just spaciousness and silence.

Because an onion is nothing but layers and layers and layers, and when the final layer is taken off, your hands are empty.

In those empty hands descends the whole glory, the whole kingdom of God.

You have not to be standing in the way, you have to give way so that God can enter in.

You have to open the windows and doors so that fresh winds can come in and the life-giving sun rays can dance inside and the room becomes alive.

Your beliefs, your traditions, your scriptures, your religions -- all are closing your being from all sides. No fresh air, no sun rays, no fragrance coming with the air, no life dancing inside you with the sunrays -- how can you be happy? How can you be blissful? You have carved a grave for yourself. Alive, you are living inside the grave. Anybody who is a Christian or a Hindu or a Mohammedan or a Buddhist, is living in a grave. He is no more alive.

It is good that you were courageous enough to drop all the layers of the onion.

"I have walked through the pain." Yes, there is pain because all those beliefs, thoughts, philosophies, have become so much part of you that it is not like taking your clothes off -- it is something like taking your skin off. It is painful.

But this pain is worth it. It is almost the pain of a surgery, to remove the cancer from your soul. And once you have passed through the pain, the fear is gone, the ambition is gone.

Pratito, your observation is immensely significant for everybody, because all ambition is out of fear. All ambition is out of an inferiority complex, because you are afraid to be yourself. You want to be somebody else -- a president of a country, a prime minister of a country, the richest man... and people find different ways because so many people cannot be the president, cannot be the richest, cannot be the prime ministers. Then they create a Rotary Club.

Man's stupidity knows no limits. In a Rotary Club, the presidents go in rotation. Everybody becomes the president, everybody's ambition is fulfilled. But the Rotary Club chooses only the topmost people from every profession. What about others? They create a Lions Club! And there are many other clubs. Their whole function is to give you some solace, that you are a president, that you are a secretary, that you are not just nobody.

The Hindu *shankaracharyas*, who are equal to the Christian popes, call themselves "world teachers" -- *jagat guru*. I used to live in a place -- Raipur. And I was surprised that a man in that city called himself Jagat Guru, the "world teacher." And he was not a shankaracharya.

Even the shankaracharyas are not *jagat guru*, because the whole world does not recognize them as masters. Even the pope, who has the greatest number of followers in the world -- seven hundred million people -- cannot call himself a world teacher. And this man was living just close by my house. So one day, I went there.

He was having a massage session; one of his disciples was massaging him. So I asked him, "I heard so much about you; just one problem has been puzzling me. How did you become the world teacher, Jagat

Guru?"
He said, "It is a long story."
I said, "Howsoever long it is, you tell it."

And it turned out to be the shortest story I have heard! The whole story was that the man who was massaging him, was named Jagat. And this was his only teacher, and he was his only disciple, so somebody suggested, "Why don't you call yourself Jagat Guru?" And the idea was really very fulfilling! He started calling himself Jagat Guru.

I said, "This is absolutely logical. In fact, the shankaracharyas are not Jagat guru, *you* are. But you were saying the story is very long -- the story is so short, only two persons!"
Man is in search of being *somebody*.
He cannot allow himself just to be himself.
Just to be himself means nobody.

I was a professor in a university, and just near my quarter lived the head of the economics department. And I was wondering: he was an Indian but his name was Doctor Gilbert Shaw. This is a strange name because in India...*Gilbert Shaw*?

Finally, I introduced myself to him. And I asked him, "Just one enquiry I have, that's why I have come to you. How come you have got such a strange name, Dr. Gilbert Shaw?"

He became serious. But I said, "You will have to tell me. Otherwise, I am going to come every day and I will make it known to everybody else in the university: `Ask how this man has become Gilbert Shaw.' So you simply tell me."

He became afraid -- he said, "You don't tell anybody because I have been here for two years and nobody has enquired. The reality is, my name used to be Gither Sahai. But when I went to London for my Ph.D., I changed to Gilbert Shaw. And when I came back... it looks more prestigious. Just the name seems to be impressive to people -- Gilbert Shaw. Gither Sahai... there are so many Gither Sahais." Gither is one of the names of Krishna, and Sahai is his caste.

Seeing thousands of people, I have come to know such sick minds. Even changing the name, giving it some color so that it looks Western -- as if he is the son of George Bernard Shaw, or at least some faraway relative.

People want to be somebody. But it is out of fear. The fear is that nobody knows you; whether you exist or not makes no difference to the world. Whether you have been here or not, nobody will remember.

People are not interested in living but being remembered.
What use is it to be remembered when you are dead?

"... Knowing about this whole journey with open eyes I am sitting under the sky drinking the sweet splendor day and night. Osho, there seems to be no darkness, no end, sometimes not even me."
There is no darkness.
Darkness is only less light.

Our eyes are not capable, but there are animals, owls, who can see in the night -- it is their day. In the morning comes their night, because their eyes are so delicate that they cannot open their eyes in the hot sun rays. So the whole day long, they are in darkness and the whole night they are in light. The difference between darkness and light is only of degree.

It is the same as the difference between coldness and hotness: the same thermometer can show you how much is the temperature. Is it cold or is it hot? -- the difference is only of degrees. Wherever you see opposite things, remember: the difference is only of degree. There is no opposition anywhere. There is nothing contradictory.

And certainly there is no end, because there is no beginning. Existence has always been there, is there, will be there, and we are part of it. Forms may have changed, but the essential reality remains the same.

And you say, "Sometimes not even me." What is happening sometimes will soon become a permanent recognition that you are not. Only existence is.

But the first glimpses have started coming to you. You are right, the circle is complete. You are again becoming innocent, full of wonder. This is the rebirth Jesus used to tell of -- "unless you are born again, in this very life, you will not attain the kingdom of God."

Before death comes, everybody has to become a child again. Then there is no death; then you die consciously, knowing perfectly well that only the body which has become old and useless, is being renewed. You are moving your house.

The only problem in attaining to your childhood again is that what, because of trust and because of fear,

you have accepted from the family, from the society, from the church, from the school -- all that has to be dropped.
It needs courage.

But what you drop is meaningless, and what you gain is so tremendous in its truth, in its beauty, in its joy, that it is worth it to drop everything and become an innocent child again.

My definition of sannyas is: the struggle to become a child again. Of course, the second childhood has a great difference from the first childhood: the first childhood was ignorant, and the second childhood is innocent. The demarcation point is very difficult. But once understood, it is simple.

The ignorant child looks innocent but he will lose his ignorance soon. He will have to become knowledgeable. As he grows, he will have to attain all kinds of knowledge just to survive in the society.

But the second childhood comes after you have known everything and known the futility of it and have dropped it. It is not ignorance -- it is just a totally different kind of consciousness.
It is awareness.

You will not fall again into the trap of knowledgeability. The first was only negative; the second is something positive.
Ignorance means absence of knowledge.
And innocence means presence of wonder.

A young woman is going to marry a Greek man. The night before the wedding, her mother takes her aside. "Now look," the mother tells her daughter, "Greeks are a little strange. If he ever tells you to turn over, I want you to get out of bed, pack your clothes and come back home to me."

So the couple get married and everything is fine for the first two years.

Then one night, while they were in bed, the man says to the woman, "Sweetheart, roll over now."

She gets very upset, gets out of bed, puts her clothes on and starts packing her suitcase. As she's ready to leave, the confused man says, "Darling, wait a minute. What is the matter?"

Holding her tears back, she says: "My mother told me that you Greek men are strange, and that if you ever told me to roll over I was to get my clothes on, leave you and go home to her."

"But honey," says the man, "don't you want children?"

BELOVED OSHO,
AGAIN, YOU INVITE US TO KILL THE BUDDHA WHEN WE MEET HIM ON THE PATH. YOU SAID THAT THE MASTER IS THE LAST ATTACHMENT AND YOU WANT ME TO DROP THIS TOO, IN ORDER TO BE TOTALLY FREE. OH MY BELOVED, THE PROBLEM IS NOT THAT I LOVE YOU TOO MUCH: I CAN KILL YOU OUT OF LOVE, WITH NO PAIN AT ALL. BUT THE REAL PROBLEM IS, THAT I LIKE YOU TOO MUCH! I LIKE YOUR EYES, I LIKE YOUR HANDS, I LIKE YOUR BEARD, I LIKE YOUR FACE, YOUR PROFILE. AND I LIKE THE WAY YOU WALK, THE WAY YOU TALK, THE WAY YOU LAUGH. I LIKE EVERYTHING ABOUT YOU, OSHO -- EXCEPT FOR YOUR WATCHES, OF COURSE. FOR ALL MY LIFE I'VE BEEN IN SEARCH OF BEAUTY: I HAVE PHOTOGRAPHED THE MOST BEAUTIFUL WOMEN AND THE MOST BEAUTIFUL MEN IN THE WORLD, BUT NEVER, NEVER HAVE I COME ACROSS A BEING WHO CONTAINS BOTH: THE FRAGILE BEAUTY OF A WOMAN AND THE AUSTERE GRACE OF A MAN. HOW COULD I POSSIBLY KILL YOU, IF I LIKE YOU MORE THAN ANY SUNSET, ANY TEMPLE, ANY PAINTING, ANY POEM, ANY WOMAN, ANY RIVER, ANY SCULPTURE; MORE THAN ANYTHING I HAVE EVER SEEN? AND YOU MUST KNOW MY HIDDEN SECRET TOO: FOR I KEEP COMING BACK IN THE BODY TO PLEASE MY EYES ONLY. HOW IN HEAVEN COULD I DEPRIVE MY EYES OF THE VISION OF YOU, OF THE ULTIMATE GRACE OF FORM, IN THIS UNAESTHETIC WORLD?

Sarjano, your question is not a question. It is a statement. The only thing questionable in it is about my watches. So I can say to you, if I meet you on the way, take away my watch.

That will be enough. Moreover, they are not mine, they belong to sannyasins who want me to use them while they are here. And then they can take them back, and they become something precious to them. I don't own anything -- even my dresses are not my own. They are also made by sannyasins.

And I agree with you, I don't like these cheap watches myself. But where to find richer people than sannyasins? If you have some idea, either you can inform me or if you can manage, you can bring the right watch, one that you like.

You are an Italian Sarjano, so especially for you I have a joke here.

An Italian ship has been out at sea for months and all the crew is missing the delight of female company. Everyone is becoming more and more irritable. Everyone, except the captain.

The crew begin to notice that the captain does not seem to suffer from the same frustrations that they do. So they decide to spy on him and find out his secret. That night, they creep down to his cabin and look through the keyhole. They see him enjoying himself with a beautiful and very lifelike inflatable doll.

So when the captain is not in his cabin, they all take turns to go down and enjoy the favors of this magnificent piece of modern engineering.

When the ship docks in Amsterdam, the captain goes back to the shop in the red-light district where he bought the doll. "Good morning, captain," says the attendant. "Are you satisfied with our product?"

"Ah, yes," replies the captain, "She is magnificent! And she is so lifelike that I even got gonorrhea from her."

BELOVED OSHO,
CAN YOU SAY SOMETHING ABOUT THE DIFFERENCE IN THE QUALITY OF SILENCE BETWEEN MELTING WITH YOU, MELTING WITH MY BELOVED AND MELTING ALONE?

Anand Michael, melting with your beloved is the easiest because it is very superficial and very momentary. It is mostly physical. Your mind remains chattering inside and your being remains uninvolved in it. Just a peripheral melting, you can call it.

Melting with your master is more difficult. Because it is not melting between two peripheries but between two centers. It is melting of two consciousnesses. It is melting of two souls in one organic whole. The ego has to be completely dropped. The mind has to be utterly silent. And it is not something momentary.

Once you have melted with your master, you have melted. There is no going back.

And the third is, melting alone. That is the most difficult -- almost impossible. Because melting alone, you don't even have an excuse.

Melting with your beloved, there is an excuse -- you love her. And melting needs the other. Melting with the master is difficult but not impossible; the other is still there, and you are melting with the consciousness of the other.

But alone, what will you be melting in? I am saying it is the most difficult -- or perhaps impossible. There is only one possibility and that is, if you know how to melt with the master, you and your master's consciousness will become one. Then you are alone. Then you cannot say, "We are two." There is no "I," there is no "thou."

If you mean by "alone" this state of oneness, then melting is possible. Then melting will be with existence itself.

But one should start learning melting with the beloved. One should always learn from the easiest. If you are going to learn swimming, swim in shallow water. Don't immediately jump into the ocean.

When you are capable of melting with your beloved in love, then it is possible for you to melt with the master in trust. Trust is the higher quality of love.

And if you become capable of melting with the master, then the master becomes a door to the whole existence. Then you can try to melt alone.

Then, too, you are not melting alone; it only appears to you that you are melting alone. You are melting into the universe itself. Because the existence is not present as the other -- as your beloved or the master -- it seems you are alone. But you are never alone. The existence is surrounding you from everywhere. You are almost like a fish in the ocean. The ocean is invisible, but you can try to understand it: you are breathing every moment, existence, in and out. Every cell of your body is breathing existence in and out. Every pore of your body is inhaling, exhaling.

You are eating food, which is your nourishment, without which you are going to die. In the food, you are eating the sun rays, the moon rays, the faraway stars and their effects, the earth. In all that is coming in fruits, in anything that you are eating, you are eating existence. You are breathing existence.

You are not alone. Because all this is not visible, you can think you are alone.

And once you have experienced the joy of melting into the master, heart-to-heart, center-to-center, then this third step is also possible, even though I call it impossible.

The impossible also can become possible if you go in the right way -- step by step.

Hence I am not against love between a man and a woman. I want it to be as deep and as total as possible

because that will prepare you for the second step, the melting with the master.

One who has never been able to melt in love with a woman or with a man, will be incapable of melting with the master. He does not know even the language of melting. He does not know even the most superficial experience of it. So start from the simplest.

The master is almost in the middle between you and existence. If you can melt with the master in total trust, in absolute surrender, you will find inside the master there is no one, but pure nothingness, a golden absence. A soundless music. A silence which is not of the graveyard but of a garden.

This will prepare you. The master and the merging in him is the greatest discipline in the world. It will prepare you to melt with existence itself. It will give you encouragement and it will give you a small taste... because the master appears from the outside as an individual but as you melt in him, you find that there is nobody. He was just a window into existence. Now the impossible can become possible.

You can melt alone. You can simply close your eyes and melt with existence -- with the sun, with the rain, with the wind, with the trees, with the birds. You can simply spread yourself all over the existence.

There is a difference of quality in all these three silences. There is also some similarity.

Two lovers melting have a faraway echo of the ultimate melting with the universe. Melting with the master, you have come very close; the distant sound is no longer distant. And as you melt in existence, you are melting in that distant music itself.

So there is a similarity and there is a difference, but the difference is not of quality. The difference is only of degree.

All the religions of the world have been telling humanity that there is a difference of quality, that when you love a woman and when you love a master and when you love God, there are differences of quality. I reject the whole idea, categorically. There is only a difference of degree.

Because the old religions believed in a qualitative difference, they wanted you to renounce the wife, the husband, because unless you renounce, you cannot attain to a different quality of silence.

I don't say to you to renounce anything. I simply say that these are three steps to the same temple. Even the lowest step belongs to the same temple, and is as absolutely necessary as the second step, as the third step. With the third step, you have entered into the temple.

Nothing has to be renounced.

Everything has to be deepened.

Everything has to be experienced as totally and as intensely as possible.

A Hollywood movie queen who had been married many times was to get married once again and went to her doctor to ask for a face lift. The doctor was not keen on doing it.

"I am sorry madam, you have had it done so many times that I do not think you should have it done again."

"Ah, please doctor, I am getting married again and he is much younger than me. I must look my best at the wedding."

"Alright, I will do it but it is definitely the last time!

After the operation she looked in the mirror, "That's funny, doctor. I never had a dimple before."

"That is not a dimple madam, that is your navel. If I was to lift your face again, you would have to shave."

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #2
Chapter title: Just be indifferent to the mind

13 March 1987 am in Chuang Tzu Auditorium

Archive code: 8703130
ShortTitle: SPLEND02
Audio: Yes
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Length: 86 mins

BELOVED OSHO,
OVER THE PAST TWELVE YEARS SINCE I MET YOU, AS FLOWERS OF JOY AND MEDITATION HAVE OPENED IN MY HEART, I'VE ALSO BEEN AWARE OF A DARK SHADOW WAITING BY THE SIDE, READY TO STRANGLE MY GROWTH, AND IMPRISON ME IN IT'S COLD GRIP. SOMETIMES IT HAS BEEN ONLY HALF-SEEN, SOMETIMES ALMOST ABSENT. NOW, IN THE LAST MONTH, IT HAS LEAPED WITH COLOSSAL FORCE TO THE FRONT OF MY CONSCIOUSNESS AND REVEALED ITSELF AS MY JEALOUSY AND RESENTMENT. I AM SO JEALOUS AND RESENTFUL OF THE PEOPLE AROUND ME WHOM I SEE AS CLOSE TO YOU AND MORE PRIVILEGED THAN ME. I FEEL LIKE I'M DROWNING IN THIS DARKNESS. IF I CAN KEEP IT BACK IN THE DAY, IT COMES IN THE NIGHT. PLEASE, OSHO, KICK ME OUT OF THIS SPACE. MY OWN LIGHT FEELS SO SMALL AND HELPLESS.

Prem Christo, the shadow is your old personality. It happens to almost all meditators: a point comes when you have to depart from your personality and recover your individuality, your authentic being.

But associations are very old. The personality may have been there for many, many lives. And to have a divorce from the personality... the personality feels hurt, and for a time it follows you in the hope that you will again get identified with it.

But it is only a shadow. It cannot strangle you; it can only give you threats. So don't be taken in by its threats -- tell it to strangle you!

Neither can it drown you, but it is making a last effort before it will disappear completely. Up to now it was trying mildly; now it is becoming more and more terrible. It is coming in front of you and giving some meaning to itself. It is creating feelings of jealousy and resentment, which are absolutely absurd.

Here, nobody is closer to me than anybody else. There is no question of jealousy, resentment -- against who?

I will read your question: "Over the past twelve years since I met you, as flowers of joy and meditation have opened in my heart..."

This shadow comes only when there is a fear of its being dropped. The non-meditator never feels it. The non-meditator is totally identified with it; he thinks he *is* it. It is only because meditation has opened your heart and flowers of joy have blossomed in your being, that the personality is feeling immensely afraid. The time of its death is very close, and it will struggle for survival. Even shadows try to survive.

And it has been with you for so long that it makes you feel guilty: now that you are being happy and joyous and meditative, you are leaving her! And when you were in misery, in anguish, in anxiety, you used her -- naturally there is anger, resentment, jealousy.

Those are the old strategies of the ego. They used to work in the past, but now that flowers of meditation have blossomed in your heart, those old strategies cannot work.

"I have also been aware of a dark shadow waiting by the side...." It is no one other than your discarded falseness, your discarded hypocrisy, your discarded past identity. "... ready to strangle my growth and imprison me in its cold grip. Sometimes it has been only half-seen, sometimes almost absent. Now in the last month it has leaped with colossal force to the front of my consciousness and revealed itself as my jealousy and resentment. I am so jealous and resentful of the people around me whom I see as close to You and more privileged than me."

The shadow is impressing you. There is nobody who is closer to me than anybody else, and there is nobody who is more privileged. You have just to understand a simple thing: one thousand people cannot sleep in my room; otherwise I will have to get out!

And not to give anybody the idea that somebody is more close to me, I sleep alone. Nobody sleeps in my room. Naturally, a few people who bring my food will appear to you as closer to me, but it is only appearance. Those who love me are equally close to me and equally privileged. And it is just functional that

a few people will be doing things -- somebody will be cleaning my room. Now, one thousand people cleaning my room will make it more dirty. Too many cooks cannot be allowed in the kitchen; otherwise they will kill me.

So you have to be a little more rational and see that your old identity is putting wrong ideas in your head. If you get impressed by those ideas, then there is a possibility that the old shadow will take back its place.

You have to drop jealousy and resentment. Just being my sannyasin, you are so privileged that the whole world can be jealous of you. Just being in meditation, you can create jealousy in others.

That's what happened in the commune in Oregon, in America. Five thousand people being so happy, so blissful, continuously singing and dancing -- it made the whole gang of American politicians antagonistic, because people started asking them: "These people have nothing but a desert, a vast desert, one hundred twenty-six square miles. In that desert, for forty years nobody had even tried to grow something...."

It was for sale for forty years, for three generations, and nobody had even bothered to purchase it, at any price. What you are going to do with a desert? And even when our sannyasins purchased it, the topmost real estate agent wrote a letter to me, saying that "Perhaps your people are not aware that a desert cannot support you. You cannot become self-sufficient. There is still time -- stop them from purchasing it."

And he wrote in the letter, "This is for the first time... I am a real estate agent. My work is to persuade people to purchase things, but I can see that you are getting into great trouble. The fight with the desert will be ongoing, neverending."

But we made even the desert an oasis. The first day I entered the commune, there was not even a single bird anywhere, not a single deer. And that whole part of Oregon is full of deer -- but what will they do in the desert?

But as our people started working and creating reservoirs for water, planting trees, cultivating -- within five years so many birds started coming on their own, and the population of deer became so thick... and they understood perfectly well that these people were nonviolent.

In America, ten days every year are allowed for shooting deer. In those ten days all the deer surrounding the desert would enter the commune. That was a safe place, because we did not allow any hunter to enter the commune.

And once a deer had come in and found people who were nonviolent, they became so friendly that sometimes they started creating trouble. You would be driving and they would stand just in front of your car. You could go on honking your horn and they would behave just like your wife -- they were not going to move. They knew that you would not hurt them, even by hitting them with the car. You had to get out and push them to the side.

But the politicians of Oregon became very much disturbed, because people who had the same kind of land had lived for centuries in poverty. They could not believe what kind of miracle had happened that we were working so hard, and still we had energy enough in the night to dance and sing and enjoy.

My attorney in America, Niren, is here. Just the other day he told me that now the politicians who destroyed the commune illegally, without any reason, are repenting. They are repenting because... the attorney general of Oregon, Frohnmeyer, was the number one enemy of the commune. He was supported by the whole state of Oregon just because he was opposing us, and the stupid fellow could not understand that once we were gone his support would also be gone. Now he has been defeated.

The governor of Oregon, Atiyeh, was also getting support from people because he was against us. As far as I am concerned, I will say they were amateur politicians. They did not understand a small thing: they should have continued harassing us, but not destroyed the commune. The whole of Oregon's population would have been behind them.

Now Atiyeh is gone. These two men destroyed the commune, and the day the commune was destroyed and closed, I told people: "These politicians will repent because they are in power because of us. Once we are gone, their power will be gone too."

Frohnmeyer, the attorney general, was hoping to become governor; there was so much support. Now he is not even the attorney general. Somebody else has defeated him. And when we were there a very competent man -- far more educated in law, has many degrees, Ph.D.'s and D.Litt.'s in law -- was defeated by Frohnmeyer only on one point: because that man was not against us. He made a political mistake by making a statement that "I don't see why these people should be harassed. They are not doing any harm to anybody." And that became the cause of his defeat. Against that man, Frohnmeyer was nowhere close -- the man was an authority on law. But Frohnmeyer was victorious in the election. And now they are all gone. It

is a very strange world.

In Oregon there is a law that if somebody lives there for twenty days, he becomes able to participate in the voting. They were afraid of us, so they were changing the law, which for more than a hundred years they had never thought of changing. For that, seventy-five percent of the peoples' signatures were needed.

When we were there, they had collected almost fifty thousand signatures. But as the commune disappeared, nobody was interested in giving them signatures. The campaign had been going very well. But it was going well because of us -- that, they could not understand. Once we were not there, people said, "What is the need? The law has been there for years and there has been no trouble and the people you were afraid of are gone."

They were so much afraid -- as if we were going to take over Oregon! Because just jokingly I had said, "We are going to take the whole universe. What about Oregon? -- I am not interested in small things."

Now those politicians who had become great leaders have fallen back into the nobodies. Now they must be repenting, and remembering....

Niren was saying that there is a possibility: "If you want to come back we can get the commune again, because the defeated politicians will support us. And now everybody understands that our presence is necessary for people who are in power to remain in power."

But I said, "Now, to start again in that desert from ABC -- I am not interested."

I feel compassion for Frohnmeyer, and for Governor Atiyeh -- poor fellows. They proved to be retarded, not understanding the ways of politics. I am not a politician but I can see it clearly: in politics you should not destroy your enemy completely. You should go on threatening him -- that's enough -- because by his presence, there is immense support to you, from all those people who are afraid.

Prem Christo, it is just a political strategy of your personality, of your old mind -- which you are discarding, and getting into a new space, a new consciousness. The old mind will try in every way to imprison you. This is its strategy, to create resentment, jealousy. Once you get caught in jealousy and resentment, soon you will be back in the old prison.

And this is the last effort. Your old mind is putting everything at stake, so you have to be very alert.

Nobody is closer to me than anybody else. And there is no need for you to feel resentment against those people, who functionally have to be in my house. Or if you want me to start cleaning the house and the bathrooms, taking care of the library, taking care of the garden, I can do that. But then I will not be able to come in the morning to meet you, or in the evening to meet you.

In these mornings and evenings, if your heart rejoices with me, you are as close as anyone can be.

And you all can be as close as existence allows. There is no need to feel resentful about anybody. It only hurts you, not the person to whom you are resentful.

Don't hurt yourself. And this shadow is going to disappear, you just have to be a little courageous, intelligent, alert.

You are lucky to be here. In the whole world there are five billion people. Out of five billion people, a few people are fortunate to be again in the golden atmosphere of a living master, of a Gautam Buddha.

I will tell you a small joke.

Marty was walking down the street when he saw his friend and yelled to him, "John, how are you?"

John replied, "Don't call me John. Call me Lucky."

"Why should I call you lucky?"

John proceeded to tell him that he had been standing on the corner of 52nd Street and Third Avenue, when he stepped off the curb just as a two-ton safe fell from the twentieth floor. It landed right where he had been standing an instant earlier.

Marty said, "My God, you certainly are lucky! That will be your name from now on."

A few weeks later they bumped into each other again, and Marty said, "Lucky, how are you?"

To which came the reply, "Don't call me Lucky. Call me Lucky Lucky."

Marty said, "Tell me now, why I should call you Lucky Lucky?" and he was told that Lucky had been bumped from a flight to Miami that was later hijacked to Cuba.

Marty agreed, "You certainly are Lucky, Lucky."

The next time they met, Marty shouted, "Lucky Lucky, how are you?" to which he replied, "Don't call me Lucky Lucky. Call me Lucky Lucky Lucky."

Marty said, "Why?"

Lucky Lucky Lucky said, "Just last week I took my girlfriend to a hotel room for a martini, and we made such a commotion that the chandelier over the bed came down and landed right in her lap."

Marty said, "But what's so lucky about that?"

To which came the reply, "Ten seconds earlier, it would have cut off my head!"

Prem Christo, you are lucky, lucky, lucky, lucky -- four times lucky. Don't feel jealous, don't feel resentful.

BELOVED OSHO,
MY MIND, THE MONSTER, DISTRACTS ME EVEN WHEN I'M SITTING IN DISCOURSE. IT SIMPLY TAKES OVER AND THINKS ALL SORTS OF SILLY THOUGHTS AND BY THE TIME DISCOURSE IS OVER I GET THE FEELING I MISSED ANOTHER GOLDEN OPPORTUNITY TO BE WITH YOU, DRINK FROM YOU, TUNE IN WITH YOU. THIS LEAVES ME VERY, VERY SAD. WHAT CAN I DO?

Nishigandha, everybody has cultivated his mind for so long, for centuries, that it has got deep roots in you. You cannot destroy it in one day, it will take a little time.

And if you become depressed that you are losing the opportunity then it will take even longer. What is missed is missed.

Never look backwards. Nothing can be done about it. If you miss a train, the second train will be coming. There is no point in crying and weeping and making a fuss because you have missed the train. One understands that what has happened, has happened: now be more alert so that you don't miss the second train. And also be alert that you don't catch the wrong train.

I have heard... three professors were standing on the platform and got involved in a deep philosophical discussion, and then they suddenly realized the train had left. So they ran -- two of them managed to enter the last compartment. Only one was left behind, who was standing there with tears in his eyes.

A porter was watching all this. He came to the third man and he said, "Many times people miss -- I work here -- but there is no need to cry. Within just half an hour another train will be coming. You can catch that train."

He said, "You don't understand the situation. Those two fellows had come to see me off! In a hurry they got into the train -- and they have taken my luggage too! What am I going to do with the train that is coming? First I have to get the luggage....

"And those two must be crying inside the train. They were not going anywhere; they had just come to see me off. But it was all such a hurry, so sudden, that everybody forgot who had come to send off and who was going... we all belong to the university's philosophy department."

It happens almost to everybody, so take it naturally.

You say, "My mind, the monster..." Don't call it "monster," because that creates a hate relationship.

Just as there are love relationships, there are hate relationships. People are not aware about their hate relationships.

I am reminded: In the freedom struggle of India, Mahatma Gandhi and Muhammad Ali Jinnah were arch enemies. Jinnah was asking for a separate country for Mohammedans, Pakistan, and Gandhi was insistent that the country should remain one: "Mohammedans and Hindus and Christians and Jains have always lived together -- there is no need for Mohammedans to have a separate country. And why cut the country into parts?"

But Jinnah was very stubborn and he said, "Unless you agree to the separation, India will never become free, because Mohammedans will not agree to that freedom."

And finally, in 1947 Gandhi had to agree, seeing that either you remain a slave forever or you divide the country: "It is better to divide the country; at least both countries will be independent." The country was divided and in 1948 Mahatma Gandhi was shot, assassinated -- of course by a man from Poona. Poona is a fertile land for murderers.

I am telling this because Jinnah was sitting in his garden in Karachi, Pakistan, talking to his secretary about some official work and suddenly a friend came running in and told Jinnah what had happened: "Gandhi has been assassinated!"

Nobody had seen tears in the eyes of Jinnah in his whole life. He was a very strong, stubborn, very logical, very rational man. The shock... his friend and his secretary could not believe it. He should be happy; his arch-enemy is dead -- but there were tears.

He stood up, went inside the house, and told the friend, "Now I will not be living much longer either. Only today I realized how much I was related with Mahatma Gandhi. Without him, the whole world seems

to be empty. We have been fighting our whole lives, and I never recognized that this fighting has also created a deep relationship. Without him I am almost half dead. All my joy for living is finished."

Up to that day Jinnah never used to have bodyguards, because he could not believe that Mohammedans, for whom he had been fighting his whole life, could make an attempt on his life.

The next day, Karachi was surprised: he had four people with loaded guns around him wherever he went. And somebody asked him what happened, because he used to go alone even in the market. There was no need even for a single bodyguard. He said, "If Hindus can kill Mahatma Gandhi, who has been fighting for them his whole life, what is the difficulty? Mohammedans can kill me.

"I am already half dead, and now I cannot trust Mohammedans. Gandhi, who was loved and worshiped as a great soul, as a *mahatma*, has been killed by Hindus themselves. I was never loved as a great soul, as a mahatma. In fact Mohammedans have never thought that I am a proper Mohammedan," because he never used to do the five prayers every Mohammedan is supposed to do. He never used to go to the mosque. He was a very ultra-modern man.

He was never in any way a man who can be considered a Mohammedan. He was educated in the West. He was not interested in the holy KORAN -- he was just born into a Mohammedan family, that was all. And strangely enough, just within one year, he died.

He started dying the same day Gandhi was assassinated. Hate is also a relationship, just as love is a relationship.

And psychology is now absolutely certain that the energy of love and hate is not different. It is the same energy: standing upside down it becomes hate, standing right side up it becomes love -- it is the same energy. That's why it is not very difficult -- a friend turning into an enemy, an enemy turning into a friend.

Psychology has become aware of one more very significant thing: that you hate the same person you love. So there is a constant change: in the morning you love, in the afternoon you hate, in the evening you love, in the night you hate -- just like a pendulum of a clock, your mind goes on moving between love and hate.

Don't call your mind the "monster" because you are creating a hate relationship. And relationship is relationship, whether it is love or hate.

Just be a silent watcher.

"The mind distracts me even when I am sitting in discourse."

So let him distract; you simply watch. You don't interfere. You don't try to stop, because any kind of action on your part is going to give energy to the mind. So whenever you can manage, you listen, and whenever mind wanders and takes you away, go easily with the mind. There is no harm.

It will look strange to you that I am saying go with the mind easily. Just be watchful -- without condemning the mind, without abusing the mind -- just be watchful that the mind is going somewhere else. And you are in for a great surprise.

It will take a little time, but slowly, slowly the mind will not wander so much. You will have a few gaps to listen to me; then those gaps will become bigger. And because you are not creating any relationship with the mind -- of love or hate -- you are becoming indifferent to mind.

Gautam Buddha has made it a meditation. He called it *upeksha* -- indifference. Just be indifferent to the mind, and it won't be a disturbance for long.

And it is worthwhile to wait and not be in a hurry, because the very hurry will make your mind more stubborn. If you want to push it away, it will come back with force. You just let it do whatever it wants to do. It is none of your concern, this way or that. Suddenly a watchfulness arises. It takes a little time.

It depends on you, how much indifference you can create towards the mind, how much you can be watchful. The mind will become slowly, slowly rejected. It will stop doing its things, because now nobody is interested. For whom to do all the circus?

Just a few days before... my sister is here; her son had come. Now he is married and has children. The moment I saw him I remembered. It must be twenty years ago... they used to live in Kanva.

The chief minister of Madhya Pradesh was also from Kanva. He wanted to meet me and he invited me to have dinner with him, so my brother-in-law took me in his car. And this boy was very small, he may have been five years old. He also went with us. He was sitting on the front seat by the side of his father; I was in the back seat. My brother-in-law got out of the car and told me, "I will go and look, and make arrangements, and inform him that you are here, so he can come out and welcome you."

It took a long time. The minister was phoning somebody in the capital of Bhopal. The little boy fell asleep and struck his head on the steering wheel. I saw it, I heard it, but I started looking out of the window.

He looked at me. I did not give any attention to what had happened. He tried two or three times to look at me: whenever he would look at me, I would look out of the window, so he thought: "It is useless."

When we went back home, after two hours, as he got out of the car he started crying. I said, "What has happened? Why are you crying?"

He said, "It happened two hours before! I had hit my head on the steering wheel. But you are strange: whenever I would look at you for some consolation, you would not look at me. So I thought, what is the point of crying? This man will not even say anything, and even if I cry or weep, my father is out. Now we are back and my mother is here. Now I can cry."

"But," I said, "two hours ago?"

But I could see his argument, it was right. If there is nobody to pay attention to you, what is the point in crying? At home everybody is going to pay attention. Then to make a fuss and cry... although now he is not hurting; it had happened two hours before.

And just a few days ago he was here, and I remembered. Now he has a child of the same age.

Mind is nourished by your attention, for or against.

You just be indifferent; look out of the window.

"It simply takes over and thinks all sorts of silly thoughts and by the time discourse is over I get the feeling I missed another golden opportunity to be with You." Don't call them "silly" thoughts. These adjectives are dangerous: "monster" mind, "silly" thoughts. You are taking great interest in it. Maybe you are against it, but the interest is there.

Be utterly indifferent. It is a golden key. And slowly, slowly the mind will start remaining silent.

And afterwards you repent that "I have missed another opportunity." Never repent about the past because that is again wasting the present. First you wasted the past; now you are wasting the present.

If you have wasted the golden opportunity to be with me, now don't waste the golden opportunity to be with the sun, to be with the moon, to be with the trees. It is the same opportunity.

The whole thing boils down to one single point: be silent. And everything becomes a golden opportunity.

But you are taking attitudes. You are saying, "This makes me very, very sad." You are in a vicious circle. First the mind takes you away; it is a "monster," all its thoughts are "silly." And when you are leaving here, you become sad, and you start condemning your mind.

There is no need to be sad: it is mind's nature, and what has gone is gone. What is available herenow, don't make it sad for that which is dead. On the contrary, make it so joyful that you can take revenge for the past too. Dance and sing so that what has been lost in the past moments is gained in the present. By sadness you cannot gain it, but by being joyous you can gain it.

And a few days or a few months are nothing much. In the long, long eternity they are just like small seconds.

Nishigandha, a Frenchman staying at an English country house for the weekend was attracted to a debutante, and without much difficulty, seduced her. Several months later they met by chance at a very select society ball. He stepped forward with outstretched hand, but she walked straight past him without acknowledgement. As soon as he could, the Frenchman cornered her and said, "Surely you remember me?"

"Of course I do young man, but you are not to assume that in England a one-night frolic constitutes an introduction."

In a way she is right. Just a one-night frolic cannot be an introduction. The reality is that you may be living with your wife for thirty or forty years -- even then you are strangers, you are not introduced to each other yet.

You have lived with the mind for centuries, for many, many lives, yet you are not introduced to it. You don't know its workings, you don't know its strategies. The repentance afterwards is also part of your mind; the sadness afterwards is also part of your mind. So you are moving in a vicious circle: first you miss the opportunity, then you abuse the mind, call the mind names: it is a "monster," the thoughts are "silly," then you become sad. And this whole game is of the mind.

You have to detach yourself and be a witness. Let the mind do whatsoever it is doing, but don't get identified with it. It is not you. You are pure awareness.

You are just awareness.

If you can remember only this much.... Gautam Buddha has used the words samma sati -- right remembrance -- and the mind will disappear with all its silliness, sadness, monstrosity. A single thing you have to keep: a remembering that "I am not the mind." You are not to say to yourself, "I am not the mind."

The moment you say it, it becomes part of the mind, because language belongs to the mind. You have to remember it without any language, just a feel: I am not the mind.

I am using words because I have to tell you, but you are not to use words. You have just to be aware and remember without using language.

The mind will go. It has always happened. You cannot be an exception.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #3
Chapter title: Don't make life a question-answer game

13 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
YOU TOOK MY HEART AND NOW IT IS TOO LATE; I AM ENJOYING ALONENESS AND LAZINESS SO MUCH THAT SOMETIMES I THINK THERE MUST BE SOMETHING WRONG WITH ME. I FEEL I AM AT THE BEGINNING OF A NEW JOURNEY, AND THERE IS A QUESTION THAT KEEPS ON COMING UP: WHAT IS THE DIFFERENCE BETWEEN BEING A WATCHER, AND THE FEELING OF "I AM NOT THAT"?

Prem Anugraho, it is not true that I have taken your heart. You have given it to me. If I had taken it, it would not be too late; because you have given it to me, it is certainly too late!

The master takes nothing from the disciple. The disciple gives everything, including himself. The master gives an opportunity for you to give. And it is a joy and a bliss to give your heart. Nothing can be more precious a present, and there is no other way to show your gratitude.

But in any case, your heart is gone!

And you are saying, "I am enjoying aloneness and laziness so much that sometimes I think there must be something wrong with me." There is.

Enjoying aloneness is perfectly right, but enjoying laziness is not right. Laziness is a negative state. One should be overflowing with energy. One should be at ease, but not lazy. One should be relaxed, but not lazy.

Laziness and easiness look so alike that it is very easy to misunderstand which is which. If you are enjoying your aloneness, it cannot be laziness because laziness always feels a certain guilt, a certain feeling that "I am doing something that I should not be doing," that "I am not participating in existence." Laziness means you have dropped out of the creativity of the universe -- you are standing aside while the universe goes on creating day in, day out.

You are misunderstanding laziness for easiness.

My whole teaching is: take everything with absolute relaxation, with ease. Whether you are doing something or not, that is not the point. You must be overflowing with energy even when you are not doing anything. These trees are not doing anything, but they are overflowing with energy. You can see that in their

flowers, in their colors, in their greenery, in their freshness, in their absolute naked beauty in the sunlight, in the dark night under the stars.

Life is not a tension anywhere except in the minds of humanity. To take life with ease, without any tension, without any hurry -- that is not laziness, that is easiness.

I am reminded of one of the very learned scholars of Bengal. His name was Ishwar Chandra Vidyasagar. He was going to be awarded the highest prize that the British Empire had in India, for his scholarship.

But he used to live in a very simple way, and his friends forced him -- "It won't look right standing before the viceroy in the Parliament House, before all the members of the parliament and all the other dignitaries. We will make a beautiful dress for you, we will bring you good shoes." He was reluctant, but they were insistent, so finally he agreed.

But there was uneasiness in his mind; in his heart, there was not total acceptance. To change your style of life just because you are going to receive an award from the hands of the viceroy looked to him like a compromise. It was against his pride.

Tomorrow it was going to happen, and he was walking on the sea beach with a disturbed mind: whether to follow the advice of his friends or just to go the way he always lives?

At that very moment he saw a man come running. And just in front of him, a very rich Mohammedan was also walking on the beach -- the man said to the rich man... which Vidyasagar heard; he was just four feet behind him. The man said, "What are you doing here? Your palace is on fire!"

The rich man said, "Okay," and he continued to walk with the same ease, as if nothing had happened.

The man who had brought the news said, "Have you heard it or not? Your palace is on fire, everything is burning, and there seems to be no way to save anything."

He said, "I have heard; now you go and do whatsoever you can. First I will have to finish my evening walk, and then I will be coming."

Vidyasagar could not believe it. His whole house was on fire -- and he had the most beautiful palace, rich, with many antiques. He was a lover of paintings and statues, and his palace was almost like a museum. People used to come to see it, to visit it. And just to go around his palace inside used to take hours, because there were so many art treasures to be seen. Everything is on fire, and the man says that he will first finish his evening walk!

And he continued at the same pace. There was no hurry, there was no tension. Vidyasagar could not believe his own eyes, and the thought arose in him: Here is a man who knows how to live in utter ease. Whatever happens in the world is not going to change him even a little bit. And here I am -- just for an award from the viceroy, I am going to change my whole lifestyle. They are going to cut my hair, put it in shape, cut my beard and put it in shape, and I have agreed! No, I am going to be just as I am."

And he thanked the rich man. "You have saved me." The rich man said, "I don't understand -- how have I saved you?"

Vidyasagar explained. "I was going to change my whole dress, shave my beard and cut my hair... and just to be respectable, to look rich, just to take an award. And your house -- I have been many times in your palace. Your whole life's collection of great paintings and other art pieces are on fire, and you are not disturbed at all.

"That's why I say you have saved me: I am going tomorrow just the way I am. You have taught me the greatest lesson of my life: that one can take everything easily, one just needs a certain acceptance that whatever is happening is happening, and whatever people can do they are doing. What more can I do?"

The man completed his evening walk, and then he went towards his home, but with the same pace. Vidyasagar followed him just to see what else would happen. There was a big crowd; almost everything was burning. All their efforts had failed.

The rich man also stood in the crowd, just as others were standing. Others were very tense, in great anxiety, in a great hurry -- what to do? how to save? -- and he was standing there, just a witness, as if it were somebody else's house and somebody else's art collection that was burning.

This is not laziness. This is a tremendous centering of being, such a groundedness that you can take everything at ease.

There is no need to think that "there must be something wrong with me." Just change that word "laziness" and everything is right with you.

Words mean much. Just a few days ago, I was informed that in the Soviet Union there are many Mohammedan countries... and religion is banned by the communist party of the Soviet Union. Each child is taught atheism from the very beginning. So the Mohammedans have been in trouble -- what to do?

The month of *ramadan* comes, when for thirty days they fast in the day and eat in the night. To do it will be a sure indication that you are acting against the government -- you are still following a religion. They have simply changed the name; they call it "the month of dieting," and now there is no problem. Dieting is not prohibited. Fasting is prohibited.

A Mohammedan is expected by his religion to pray five times a day. And his prayer is such that it looks like an exercise: he bows down, gets up, bows down, touches the earth, gets up again, and inside he is reciting his mantra. Now they are still doing it; now they call it "exercise." It keeps your body and mind fit -- the soul you cannot talk about; just the mind and body. In the Soviet Union the soul does not exist, it is against the policy of the government, but nobody can prevent you from doing exercises. Even if you do them five times a day, it is not a criminal act, and it is not religious. And it is good for the body and for the mind.

Just changing words.... And you will see that every word has a certain connotation with it. Laziness has a very negative, condemnatory connotation. But to be at ease is a beautiful phenomenon -- relaxed, at home, centered, without any tension and without any anguish. Just because of that word "laziness" the idea is arising in you: "there must be something wrong with me." Nothing is wrong with you.

"I feel that I am at the beginning of a new journey and there is a question that keeps on coming up: What is the difference between being a watcher and the feeling, `I am not that'?"

The difference is great, but very subtle. When you say, "I am not that," you are not a watcher in that moment. These are the two alternatives: "I am that" -- a thought passes in your mind and you say, "I am that." This is a thought. Or you say, "I am not that." That too is a thought. Just because it is negative makes no difference.

But there is a watcher beyond both: "I am that"..."I am not that"... both are watched by a consciousness which is beyond.

The watcher is simply a mirror.

It does not say anything, it simply reflects.

The watcher knows no language, knows no concepts. It is pure awareness, it is just seeing.

Just think of a newly born baby: He will also see the light in the room, the beautiful colors on the walls. He will also see the doctor, the nurses, the father, but he cannot say, "This is light, this is a beautiful color; this is red, this is green, this is the doctor, this is the nurse, this is my dad." But he is seeing all. He is purely a watcher.

But he cannot name anything, he cannot verbalize anything. How can he say, "This is red"? because he has never known it before, and nobody has told him that this is red. How can he think that this is light? because he knows nothing about light or darkness. And how can he make a difference between the doctor and the father, and how can he make any difference between men and women? These differences have to be learned.

But his eyes are open, and he has the freshest eyes that he will ever have in his life, the best clarity. They are just mirrors, reflecting everything that is around. There is no word, no explanation, no language, no mind.

The same is the situation of the watcher. You again become a newly born child.

At the innermost core of your being you are always a watcher.

So you can say, "I am not that" -- the watcher is lost. You have come back to the mind. Only mind speaks in you. Except mind, nothing speaks in you.

Your heart does not speak, your being does not speak. Only the mind speaks. Your heart feels, your being knows, but there is nothing to be said.

But Anugraho, questions will go on coming. In the mind, questions arise just as new leaves come out of trees. One question disappears, another question comes up. Mind is a factory for producing questions.

If no question arises, then the question will be: "What is happening? No question is arising, something must be wrong."

You have to be aware that mind *is* the question. What form it takes is immaterial. And if you follow behind the question you will be moving on the path of philosophy. You will find answers, and each answer will bring ten more questions. And this will go on spreading. The philosophical mind never comes to any conclusion. His whole life he thinks -- question after question -- and every time he finds some answer. But the moment the answer arises, it brings more questions with it. There is no end to questioning.

This is the place where philosophy and authentic mysticism take separate paths. Philosophy goes after questions, answers, and never reaches any conclusion. Mysticism simply drops the mind, because it is

nothing but a question-creating mechanism, and moves into silence. And the most amazing thing in life is that then, when there is no question, you have found the answer.

There may be thousands of questions, but there is only one answer, and that answer is your awareness. It is not in the form of an answer, it is in the form of an experience: suddenly a great silence descends upon you. Everything becomes calm and quiet. And without any words, without any knowledge, there is knowing. Knowing that you have arrived home, that now there is nowhere to go.

If you look at the history of man... from the very primitive man, the same questions have been asked. Answers have become more and more sophisticated, but no answer destroys the question. The question has an immense capacity to survive all answers: it comes back again in a new form.

You ask who created the world. Your organized religions say God created the world, and the mind immediately asks who created God -- the answer is nullified.

And if somebody says, "Number one god created the universe; number two god created number one god; number three god created number two god... that will be ludicrous, because finally the last god will have the same question: who created him? The question has an immense capacity to survive all your answers, howsoever sophisticated.

The path of the mystic is totally different from the path of the philosopher. The mystic does not try to find answers for the questions. He simply understands one thing: that until he goes beyond mind, questions will continue; no answer can help. But the moment you are beyond the mind, all questions disappear, and in that disappearance you have found the answer -- without words, without language, you have become a knower. You have become knowing itself, not knowledge. This state is the state of the watcher.

So don't say, "I am not that." There are schools which teach that -- when you see something in the mind go on saying, "I am not that. I am not the body, I am not the mind, I am not the heart; I am not this, I am not that." But the watcher is beyond all your negations, just as he is beyond your positive assertions.

Remain silent; don't say anything. If some thought floats in the mind, let it float. The way you allow a cloud to float in the sky -- you don't start shouting, "I am not that." Your mind is also a sky, a screen. Things pass. You simply watch.

As Adam wandered about the Garden of Eden he noticed two birds up in the tree. They were snuggled up together, billing and cooing. Adam called to the Lord, "What are the two birds doing in the trees?" The Lord said, "They are making love, Adam."

A little while later he wandered into the fields and saw a bull and cow going at it. He called to the Lord, "Lord, what is going on with that bull and cow?"

And the Lord said, "They are making love, Adam."

And Adam said, "How come I don't have anyone to make love with?"

So the Lord said, "We will change that. When you awake tomorrow morning things will be different."

So Adam lay down beneath the olive tree and fell asleep. When he awoke, there was Eve next to him. Adam jumped up, grabbed her hand, and said, "Come with me. Let's go into the bushes." And so they went. But a few moments later Adam stumbled out, looking very dejected, and called to the Lord, "Lord, what is a headache?"

You cannot end questions. Something or other is going to be there -- if nothing else, then a headache. Since Adam asked this -- "What is a headache?" -- The Lord has disappeared, saying, "This idiot is not going to allow me even to rest. He will be coming again and again -- `Lord, what is this? Lord, what is that?'" Since then, nobody has known where the Lord is!

Don't create an unnecessary headache for yourself. Just be a silent, relaxed watcher. The headache will disappear -- and the head too! And you will find such a freedom and such a spaciousness, as if the whole sky has become available to you.

BELOVED OSHO,
SOMEONE ONCE TOLD ME THE SAYING: "ALL THAT YOU PUT INTO THE LIVES OF OTHERS COMES BACK INTO YOUR OWN. "IT HAS BEEN WITH ME EVER SINCE, AND I FEEL IT TO BE TRUE. CAN YOU PLEASE TALK ABOUT THIS? IT KEEPS COMING UP A LOT FOR ME.

Prem Kendra, the saying is true. All that you put into the lives of others comes back into your own, for the simple reason that the other is not so "other" as you think. No man is an island; we are all joined together.

On the surface both my hands seem to be separate. But if I hit my right hand with the left hand, do you think the pain is going to be just confined to the right hand? The left hand is not separate. If the right hand suffers, sooner or later the left hand is going to suffer too. It is not possible to hurt someone and remain unhurt, because the other is not so other as he appears. Deep down in the roots we are one. So when you slap somebody's face, you are slapping your own face.

People like Jesus, when they say, "Love your enemy just as you love yourself," are not just teaching ordinary morality. They are stating a very fundamental truth: the enemy is also part of you, as you are part of the enemy. Love the enemy as you love yourself.

Gautam Buddha used to say to his disciples, "After each meditation when you are feeling blissful, full of joy, peace, silence... shower and share your silence, your peace, your blissfulness with the whole of existence -- with men, with women, with trees, with animals, with birds -- with all that is, share it.

"It is not a question whether someone deserves it or not. The more you share it, the more you will get it. The farther your blessings reach, the more and more blessings will shower on you from all directions. Existence always gives you back more than you have given to it."

One man who was a very great admirer of Gautam Buddha raised his hand and said, "There is one question. I can share my blessings, my joy, with the whole existence. Please just allow me one exception: I cannot share with my neighbor. He is so disgusting -- the very idea of sharing my joy with him makes me sick." And he said, "Just one exception I am asking. I am ready to share with all the animals, all the insects, all the birds, all the trees, everything -- just that one neighbor who is so nasty. You don't know about it; otherwise you yourself would have said, `You can have a few exceptions.'"

Buddha said to the man, "You don't understand what I am saying. *First* you have to share your joy with your neighbor; only then you will be able to share your joy with the whole existence. If even your neighbor is not your neighbor, then how can the birds and the animals and the trees can be your friends and your neighbors? So you first practice just that exception -- forget about the whole universe. If you can succeed in sharing your joy with your neighbor, there is no problem. You are already ready to share your joy with everybody else.

Perhaps in the same situation, Jesus may also have said, "Love your neighbor just as you love yourself." It looks very strange that he makes these two statements: "Love your enemy just as yourself," and "Love your neighbor just as yourself." George Bernard Shaw joked about it and said, "It is because they are not two persons; they are the same person, the enemy and the neighbor. There is no need to make two statements. One statement will do, because they are not separate persons."

Kendra, this is the essential of all religiousness: that we should be able to share unconditionally all that grows in our being, all the flowers and all the fragrance. To be miserly about it is dangerous. In the ordinary world, the economics is that if you give something to someone, that much less will be with you. And if you share everything with everybody, you will be a beggar. But in the higher economics of life, just the opposite law functions: if you hold things to yourself, you will destroy them. They are delicate. They need freedom. They need wings and they need to be allowed to go into the sky.

The more you give your love, your compassion, your blessing, your joy, your ecstasy, the more you will find that the whole existence has become so generous to you that streams of love and joy are running towards you from all directions. And once you have known the secret -- that by giving you don't lose, but you get more, a thousandfold more -- your whole life structure goes through a transformation.

But even in our so-called religious and spiritual life, people are as miserly as they are in the ordinary life. They don't know that the laws of ordinary life are not applicable to the higher dimensions of being.

A famous story about a Zen nun is: She had a beautiful golden Buddha, a very artistic, aesthetic statue of Buddha, made of pure gold. And the nun used to carry the Buddha wherever she would go. Buddhist monks and nuns have to go on moving for eight months in the year, except the four months of rain. So from one temple, from one monastery to another....

She was staying in one of the temples of China -- she had gone to travel to Chinese temples and monasteries and that temple has ten thousand statues of Buddha. It is a unique temple in the whole world. Ten thousand statues... almost the whole mountain has been cut into statues and made into a temple; perhaps it has taken centuries to build it. She was staying there.

And this had been her constant worry: Every morning when she worships her golden Buddha, she puts flowers, sweets, burns incense -- but you cannot depend upon the wind, upon the breeze. The fragrance arising out of the burning incense may not reach the golden Buddha's nose, it may move in any direction.

In that temple there were ten thousand other Buddhas, and the fragrance was going to other Buddhas'

noses. And this was intolerable; this was too much. She was feeling very hurt, that her own poor Buddha is not getting any incense, and all these vagabonds..."And my Buddha is golden and they are just stones. And after all my Buddha is MY Buddha."

This is how the mind functions: it is so possessive, it cannot even see that they are all statues of the same man. Which nose is getting the incense does not matter -- it is reaching the Buddha. But "MY Buddha" -- the old possessive mind continues.

So she devised a small method: she brought a bamboo, a hollow bamboo, and cut it into a small piece. She will burn the incense, and put the bamboo on top of it. One side will take the incense smoke in, and the other side she will put on the nose of her golden Buddha -- almost like making him smoke! But that created a problem: her Buddha's nose became black. That disturbed her even more.

She asked the high priest of the temple, "What should I do? My poor Buddha's nose has become black." He said, "But how did it happen?"

She said, "I feel very embarrassed to say, it is my own doing." And then she explained the whole thing.

The priest laughed. He said, "All these are Buddhas here. One Buddha, ten thousand Buddhas -- to whom it reaches does not matter. You should not be so miserly, so possessive. Buddha cannot be *yours* and cannot be *mine*. The nose of the Buddha has become black because of your possessiveness."

And the priest said to her, "We are making each other's faces black because of our possessiveness. If we could give without even thinking to whom it reaches.... Because to whomever it reaches, is part of the same existence as we are part of -- it reaches to us."

Kendra, don't go on thinking about it as a proverb that is true. You are saying, "It keeps coming up a lot for me." It is not something to contemplate; it is something to do and to experience.

Just make somebody joyful and see -- your heart immediately becomes light. Let somebody laugh, and something of the laughter enters in you, becomes part of you. Let somebody be blissful... help somebody to enjoy life more totally, and immediate is the reward. Existence is always cash. It does not depend on checks, drafts -- it is always cash. Here, you do something and immediately comes the reward or the punishment.

Rather than thinking about it, whether it is true or not, try it. It is one of the truest axioms for transforming your life.

In giving small things, people think of a thousand things. You just look at the beggars. If you are alone, moving on the road, the beggar will not ask you for anything, because he knows you are alone; your respectability is not at risk. He will catch hold of you in the marketplace, where you cannot refuse. If you refuse, everybody will say, "Don't be so unkind, don't be so cruel."

Even the beggar knows the psychology: if the man is alone, he will give you a lesson, rather than giving you something: "You seem to be young, you seem to be healthy. You should be working -- not begging."

The same man in the society will immediately give, and give more. He will feel resentful, but he wants to impress the people around him that he is a very generous man, and the beggar knows. The beggar also knows that he has befooled you: you have not given to him or to his poverty, you have given to your respectability, to your generosity.

People say "We will give only to worthy people, to deserving people." These are strategies for not giving. Otherwise who is unworthy? If existence accepts him, and the sun does not deny him light, and the moon does not deny him its beauty, and the roses do not deny him their fragrance... if the existence accepts him, who are you to think whether he is worthy or unworthy?

His being alive is enough proof that existence accepts him as he is.

Any conditional giving is not a giving at all. Every giving has to be unconditional. And every giving has not to ask even gratitude in response. On the contrary, the giver should feel grateful that his gift has not been refused. Then giving becomes a tremendous ecstasy. This is how your heart grows, how your consciousness expands, how your darkness disappears, how you become more and more light, more and more close to the divine.

Anything that appeals to you, don't let it remain in the mind; let it come into your actions. Only the action will give you the proof whether it is right or wrong. Arguments can prove what is wrong as right, what is right as wrong.

In Greece, before Socrates, there used to be a great school of thinkers called *sophists*. They were strange people. Their ideology was that there is nothing true, nothing untrue, nothing good, nothing bad -- it all depends how sharp is your argument. Sophistry was the art of argumentation.

These sophists used to move from town to town in Greece to teach people the art of argumentation. And they were so certain, that they used to take half of their fee before, in advance, and half they would take

when you won your first argument with someone.

Zeno, one the very sharpest minds the world has known, went to be a disciple in the school of sophists. He deposited half of the fee and said, "The other half I will never give."

The master said, "You will have to give the other half -- because how are you going to find out whether you have become really argumentative or not?"

He said, "I am not going to argue with anybody. But that is not a question right now. First you teach me."

Two years of teaching and the master could see that Zeno was a genius, far ahead of the master himself. His teaching was complete, and the master said, "Now you can go and argue with someone. Challenge anybody, and your victory is sure."

But Zeno said, "I am not going to argue with anybody. Even if somebody says in the day that it is night, I will say, `Yes, it is night.' I am not going to argue, because if I win in any argument, then I have to pay half the fee to you. That I am not going to do."

Almost a year passed and he did not argue with anyone. The master even sent many people to provoke him to argumentation, but he would always be willing to accept whatever you said. You say, "God exists" and he says, "Yes, God exists." You say, "God does not exist." He will say, "God does not exist, I am in absolute agreement with you. The question of argument does not arise."

Finally the master, who himself was a great arguer, thought of a strategy: he should bring him to the court, sue him, because he has not paid his half fee. His idea was, "If I win, he will have to pay the fee. If he wins, then outside the court I will say, `Now give me my fee; you have won your first argument.'"

But Zeno was also *his* disciple. He thought, "If he wins, I will tell the court that this was the agreement, that when I won my first argument, then I would pay him. Now I have lost my first argument: according to our agreement he has won the case, but I cannot give him the fee.

"And if by chance I win, I know that outside the court he will ask, `Give me the fee.' And I will say, `Come inside the court, because I cannot go against the law of the country. It will be a contempt of the court; the court has given me victory.'"

And the very thing happened. Zeno argued very well. And the master wanted him to win, so he argued in such a way that Zeno would win. The court decided that Zeno was victorious.

Outside the court the master said, "Now give me my fee."

Zeno said, "Then come inside the court: I will give you the fee if the judge says that I have failed in arguing. And I cannot go against the court -- that will be a criminal act, a contempt of the court." Zeno never paid the half fee.

Zeno himself became a great teacher in his own right, but he used to take the full fee in advance! He said, "I cannot commit the same mistake my master committed."

Don't make life a question of argumentation, or truth a question of arguments, or love a question of arguments, or joy a question of arguments. Live, experience, because that is the only way to know. Argument is not the way to know.

Knowing is only through experiencing.

A nun dies and goes to heaven. St. Peter says to her, "I'm sure you have led a virtuous life, Sister, but before I can let you into heaven, you must answer one question. The question is: what were Eve's first words to Adam?"

"Boy," says the nun, "that's a hard one."

"That's right!" says St. Peter.

Don't make life a question-answer game. Make it more authentic, and anything that feels right to you, try to experiment with it. There are millions of people who know what is right, millions of people who know what is good, millions of people who know what has to be done. But they just know, they never try to transform their knowing into action, into actuality.

And unless your knowledge becomes your actual experience, it is simply a burden and not a freedom. It keeps you loaded with good thoughts, but good thoughts are useless. Unless they grow within you, they have roots in your heart, they are part of your being, they are simply wasting your time and your life.

Don't be like the crowd that exists on the earth. They all have beautiful theories, beautiful dogmas, great philosophies, magnificent theologies, but all in their heads. They have not tasted anything, and they will die without actually knowing anything. Their whole lives will be simply a long desert where nothing grows, where nothing happens, where nothing is realized.

And I say unto you: Unless God is realized, your life has been a wastage. And that is your capacity, your

potential -- the realization of the divineness of existence. Just a little taste and your whole life will become full of such glory, such ecstasy, such splendor that you cannot even dream about it.

BELOVED OSHO,
IN NATURE, SPRING COMES, SUMMER FOLLOWS, AND THEN AUTUMN AND WINTER. EACH TIME THEY ARE DIFFERENT, NEVER THE SAME; BUT THE PHENOMENON OF THE SPRING, SUMMER, AUTUMN AND WINTER IS ALWAYS COMING REGULARLY. THE SUN ALWAYS RISES IN THE MORNING.... BELOVED OSHO, ARE THERE ALSO BASIC PHENOMENA IN THE WORLD OF TRUTH WHICH OCCUR REGULARLY? IF SO, CAN YOU PLEASE TALK ABOUT THEM?

Shantidharma, it is true about nature: "Spring comes, summer follows, and then autumn and winter. Each time they are different, never the same; but the phenomenon of the spring, summer, autumn and winter is always coming regularly. The sun always rises in the morning....

"Are there also basic phenomena in the world of truth which occur regularly?" No. Nature is autonomous, more mechanical than the world of consciousness. In nature there is no freedom, no choice. The sun cannot say, "I am going for a few days' holiday." Everything has to move absolutely mechanically. That's why the sun goes on rising from the east. Otherwise, in millions of years, it must have become tired and bored. It may have thought sometimes to rise from the west, or from the south, or from the north -- or not to rise at all.

Nature is following a fixed routine. Consciousness is, intrinsically, freedom. So in the world of consciousness there is no regularity.

Sometimes it happens at one point of history that there are a dozen enlightened people. For example, it happened at the time of Gautam Buddha. Just at the same time there was Lao Tzu in China, and Chuang Tzu and Lieh Tzu; in Greece, there were Socrates, Pythagoras, Heraclitus, Plotinus; in India, Mahavira and eight other teachers of the same status. And perhaps in other countries... in Iran there was Zarathustra.

That was twenty-five centuries ago. Suddenly a tremendous spring came -- so many enlightened people, such a cool breeze, such calmness, such consciousness. The earth was so fragrant that in India we called that age "the golden age." Never before or after has man reached to such a peak of consciousness. And then for centuries it was just a dark night.

Then in the middle ages, again there was an explosion: Kabir, Dadu, Nanak, Farid, Mansoor, Jalaluddin Rumi, and many others in China and Japan of the same quality of enlightenment. And then again the spring did not come. There seems to be no regularity.

On the contrary, there seems to be one thing: that whenever there is one enlightened person, then many people's consciousness is triggered. One person's enlightenment becomes an evidence and a proof of your hidden splendor, of which you were not aware. But that man's splendor makes you confident about yourself -- because you are also a human being, belonging to the same state of consciousness. He has discovered himself, while you have remained asleep. He has become awakened, while you have not been alert that it is dawn and time to wake up.

One thing is certain: that whenever one person is there, then in many places, many people -- perhaps in faraway places; it does not matter whether those people are close to that person -- wherever there are boundary cases, people who are just lightly asleep, a small shaking and they will wake up. So whenever there is one enlightened person, many people around the world start waking up. He triggers a process in the whole universe.

But there is no regularity. It is not that in every century there will be so many people enlightened, or every year there will come a season when people will become enlightened. There is no season, no spring for enlightenment. One can become enlightened any time.

But if somebody is already enlightened, your enlightenment becomes very easy. He has already broken the ice, he has already made a footpath. All that you need is a little courage to go alone, leaving the crowd behind.

The crowd is fast asleep, and I think it will remain asleep forever. Sleep is comfortable, dreams are beautiful -- why bother to be awake? Because with awakening comes responsibility, with awakening comes freedom. With awakening, suddenly you find yourself alone with the whole world condemning you.

It happened in the beginning of this century, an actual case: In Mexico, in a faraway part of the mountains, there lived a small tribe of three hundred people who were all blind. It was very strange. Not a

single person had eyes; all were blind.

One young scientist heard about the tribe and went there to find out the reason. And then he was even more surprised, because every child was born with eyes -- not blind -- but within three or four months' time, he would become blind.

The young scientist discovered that there was a fly in that forest, and its bite was making young children blind. And that fly was so common a fly, that it was almost impossible to keep your eyesight. But the poison of that fly was able to make a person blind only before he was six months of age. After that he was strong enough, and the fly could not affect his eyes, but six months were enough.

So, for six months some babies remained with eyes -- a few for five months, a few for one month, a few for a few days -- but by the sixth month, almost all the babies went blind. The scientist had discovered the fly, he had found the poison, and while he was discovering all this, he was trying to make people understand that they were blind. And they all laughed -- because he was such a minority, one man, and they were three hundred, and they all said, "You are hallucinating, you are dreaming. Eyes don't exist."

While he was working with the tribe, he fell in love with a blind girl. She was so beautiful, but neither she was aware of her beauty, nor anybody else was aware of her beauty. Although she was blind, still the young man fell in love with her, and he proposed to be married to her. But the society refused.

The society said, "We can allow our daughter to be married to you if you become blind, just as we are blind. We will have to take your eyes out. So you can think it over, and tomorrow you can tell us your decision."

The young man was very much in love with the girl, but still he thought, "This is a strange bargain, to become blind -- because these eyes are what has made me aware of her beauty. Losing these eyes, it does not matter whether she is beautiful or not. And I have come here to convince these people that their eyes can be cured, because they were born with seeing. Just a certain poison has destroyed their vision; perhaps we can find some antidote and they can be able to see again."

Rather than being ready for that... they were not ready to go to the city, out of their mountains. They were asking that the young man should become blind. In the night, he escaped.

The crowd is blind. And to have eyes in this crowd is to be condemned, is to be crucified.

The greatest crime in the eyes of the crowd is somebody becoming enlightened. That man disturbs your peaceful sleep; he starts trying to wake you up. He starts destroying your superstitions; he starts fighting against your ideologies, which are keeping you asleep; against your beliefs which are covering your eyes; against all kinds of your religious, social, and political dogmas, which want you to remain as you are because it is in their favor to exploit you, to enslave you.

Enlightenment is possible for everybody, but the crowd prevents it. Only a few daring people, courageous of spirit, follow the path alone into the unknown. They need somebody -- at least the footprints of somebody, that somebody has gone ahead of them; at least somebody calling from the peaks of consciousness: charaiveti, charaiveti. That was Buddha's word -- keep on coming, keep on coming. Don't stop.

So once in a while....

But the phenomenon is not regular, and cannot be regular. About consciousness, nothing can be mechanical. Everything is spontaneous.

Man's sleep is such that sometimes it is unbelievable. His unconsciousness is such that one wonders how he can go on being so unconscious. Because of this unconsciousness he suffers all kinds of misery, anxiety, fear, slavery, exploitation. He loses all his dignity, all his humanity. He misses all the joys of life, all the songs and all the dances.

And he goes on doing things which he knows are not right, but he seems to be almost incapable of getting out of the routine. You know anger is not right, you know it is simply torturing yourself for somebody else's fault. There is no logic in it, and you have suffered so much -- but again you will do it.

Unconsciousness is very deep. And consciousness is a very small part, so unless you have great courage to use that small part of consciousness to transform the whole of your unconsciousness, it seems almost impossible to become enlightened. But seeing one man becoming enlightened creates a longing in you, a thirst in you, a trust in you that it is possible -- a challenge to your sleeping humanity, that "you have slept long enough and it is time to know what awakening is." What Gautam Buddha experienced or Socrates experienced, is your birthright too.

Eunice and Frank were marooned on a small island in the middle of the ocean, the only two survivors of a shipwreck. Eunice was a virgin and a strict Catholic, but after a couple of months, Frank convinced her

that they were never going to be rescued. Eunice finally relented and gave up her virginity.

After two years, Eunice became so ashamed of what she was doing that she killed herself.

A couple of years after she died, Frank became so ashamed of what he was doing that he buried her.

How you are going to respond to a situation is unpredictable. In a way that is a privilege, a prerogative of human beings, that they are unpredictable. But in a way it is a very dangerous privilege.

Still, it is good that man does not become mechanically enlightened, because then enlightenment will not be your glory but just a season. The season comes and people become enlightened; next year, again, when the season comes, people will become enlightened. But it is not your glory.

Your glory is in your effort to attain the ultimate truth. Your glory is to know your being on your own.

The only thing in life that is unpredictable is enlightenment. Everything is predictable: when you are young you will fall in love, when you are old, you will die. Almost everything that happens to everybody will happen to you. Enlightenment is the one thing that does not happen to everybody, although everybody is capable -- but very few people use the opportunity.

Blessed are those who use the golden opportunity of becoming enlightened, because they prove everybody's birthright and everybody's ultimate growth, ultimate flowering.

Okay, Vimal?

Yes, Osho

The Hidden Splendor

Chapter #4
Chapter title: Who is preventing you? join the dance!

14 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF MY MANY FEARS, THE ONE OF WHICH I AM MOST AWARE IS THAT OF INTIMACY. I AM LIKE A HIT AND RUN DRIVER IN MY RELATIONSHIPS WITH PEOPLE. COULD YOU SPEAK TO ME OF MY FEAR OF INTIMACY?

Ramaprem, everybody is afraid of intimacy. It is another thing whether you are aware of it or not.Intimacy means exposing yourself before a stranger. We are all strangers -- nobody knows anybody. We are even strangers to ourselves, because we don't know who we are.

Intimacy brings you close to a stranger. You have to drop all your defenses; only then, intimacy is possible. And the fear is that if you drop all your defenses, all your masks, who knows what the stranger is going to do with you?

We are all hiding a thousand and one things -- not only from others but from ourselves -- because we have been brought up by a sick humanity with all kinds of repressions, inhibitions, taboos. And the fear is that with somebody who is a stranger -- and it does not matter, you may have lived with the person for thirty years, forty years; the strangeness never disappears -- it feels safer to keep a little defense, a little distance,

because somebody can take advantage of your weaknesses, of your frailties, of your vulnerability.
Everybody is afraid of intimacy.

The problem becomes more complicated because everybody *wants* intimacy. Everybody wants intimacy because otherwise you are alone in this universe -- without a friend, without a lover, without anybody you can trust, without anybody to whom you can open all your wounds. And the wounds cannot heal unless they are open. The more you hide them, the more dangerous they become. They can become cancerous.

Intimacy is an essential need on the one hand, so everybody longs for it. But he wants the *other* person to be intimate, so that the *other* person drops his defenses, becomes vulnerable, opens all his wounds, drops all his masks and false personality, stands naked as he is. And on the other hand, everybody is afraid of intimacy -- with the other person you want to be intimate with, you are not dropping *your* defenses.

This is one of the conflicts between friends, between lovers: nobody wants to drop his defenses and nobody wants to come in utter nudity and sincerity, open -- and both need intimacy.

Unless you drop all your repressions, inhibitions -- which are the gifts of your religions, your cultures, your societies, your parents, your education -- you will never be able to be intimate with someone.
And *you* will have to take the initiative.

But if you don't have any repressions, any inhibitions, you don't have any wounds either. If you have lived a simple, natural life, there will be no fear of intimacy, but tremendous joy -- of two flames coming so close that they become almost one flame. And the meeting is tremendously gratifying, satisfying, fulfilling. But before you can attempt intimacy, you have to clean your house completely.

Only a man of meditation can allow intimacy to happen.
He has nothing to hide.

All that was making him afraid that somebody may know, he himself has dropped. He has only a silence and a loving heart.

You have to accept yourself in your totality -- if you cannot accept yourself in your totality, how can you expect somebody else to accept you? And you have been condemned by everybody, and you have learned only one thing: self-condemnation.

You go on hiding it. It is not something beautiful to show to others, you know ugly things are hidden in you; you know evil things are hidden in you; you know animality is hidden in you. Unless you transform your attitude and accept yourself as one of the animals in existence.... The word "animal" is not bad. It simply means alive; it comes from *anima*. Whoever is alive, is an animal.

But man has been taught, "You are not animals, animals are far below you. You are human beings." You have been given a false superiority. The truth is, existence does not believe in the superior and the inferior. To existence, everything is equal -- the trees, the birds, the animals, the human beings. In existence, everything is absolutely accepted as it is; there is no condemnation.

If you accept your sexuality without any conditions, if you accept that man and every being in the world is fragile... life is a very thin thread which can break down any moment. Once this is accepted, and you drop false egos -- of being Alexander the Great, Mohammed Ali the thrice great -- if you simply understand that everybody is beautiful in his ordinariness and everyone has weaknesses.... They are part of human nature because you are not made of steel.

You are made of a very fragile body. The span of your life is between ninety-eight degrees temperature and one hundred and ten degrees temperature: just twelve degrees of temperature is your whole span of life. Fall below it, and you are dead; go beyond it and you are dead. And the same applies to a thousand and one things in you.

One of your most basic needs is to be needed. But nobody wants to accept it, that "It is my basic need to be needed, to be loved, to be accepted." We are living in such pretensions, such hypocrisies -- that is the reason why intimacy creates fear.

You are not what you appear to be. Your appearance is false. You may appear to be a saint but deep down, you are still a weak human being with all the desires and all the longings.

The first step is to accept yourself in your totality, in spite of all your traditions, which have driven the whole of humanity insane. Once you have accepted yourself as you are, the fear of intimacy will disappear. You cannot lose respect, you cannot lose your greatness, you cannot lose your ego. You cannot lose your piousness, you cannot lose your saintliness -- you have dropped all that yourself. You are just like a small child, utterly innocent. You can open yourself because inside, you are not filled with ugly repressions which have become perversions.

You can say everything that you feel authentically and sincerely. And if you are ready to be intimate,

you will encourage the other person also to be intimate. Your openness will help the other person also to be open to you. Your unpretentious simplicity will allow the other also to enjoy simplicity, innocence, trust, love, openness.

You are encaged with stupid concepts, and the fear is, if you become very intimate with somebody, he will become aware of it.

But we are fragile beings -- the most fragile in the whole existence. The human child is the most fragile child of all the animals. The children of other animals can survive without the mother, without the father, without a family. But the human child will die immediately. So this frailty is not something to be condemned -- it is the highest expression of consciousness. A roseflower is going to be fragile; it is not a stone. And there is no need to feel bad about it, that you are a roseflower and not a stone.

Only when two persons become intimate are they no longer strangers. And it is a beautiful experience to find that not only you are full of weaknesses but the other, too... perhaps everybody is full of weaknesses.

The higher expression of anything becomes weaker. The roots are very strong, but the flower cannot be so strong. Its beauty is because of its not being strong. In the morning it opens its petals to welcome the sun, dances the whole day in the wind, in the rain, in the sun, and by the evening its petals have started falling. It is gone. Everything that is beautiful, precious, is going to be very momentary.

But you want everything to be permanent. You love someone and you promise that "I will love you my whole life." And you know perfectly well that you cannot be even certain of tomorrow -- you are giving a false promise. All that you can say is, "I am in love with you this moment and I will give my totality to you. About the next moment, I know nothing. How can I promise? You have to forgive me."

But lovers are promising all kinds of things which they cannot fulfill. Then frustration comes in, then the distance grows bigger, then fight, conflict, struggle, and a life that was meant to become happier becomes just a long, drawn out misery.

Ramaprem, it is good that you are aware of your greatest fear, that it is of intimacy. It can become a great revelation to you, and a revolution, if you look inwards and start dropping everything of which you feel ashamed. And accept your nature as it is, not as it should be. I do not teach any "should." All shoulds make human mind sick.

People should be taught the beauty of *isness*, the tremendous splendor of nature. These trees don't know any ten commandments, the birds don't know any holy scriptures. It is only man who has created a problem for himself.

Condemning your own nature, you become split, you become schizophrenic -- and not just ordinary people, but people of the status of Sigmund Freud, who contributed greatly to humanity, about mind. His method was psychoanalysis, that you should be made aware of all that is unconscious in you. And this is a secret, that once something unconscious is brought to the conscious mind, it evaporates. You become cleaner, lighter. As more and more unconscious is unburdened, your consciousness goes on becoming bigger. And as the area of the unconscious shrinks, the territory of the consciousness expands. That is an immense truth.

The East has known it for thousands of years, but to the West, Sigmund Freud introduced it -- not knowing anything of the East and its psychology; it was his individual contribution. But you will be surprised: he was never ready to be psychoanalyzed himself. The founder of psychoanalysis was never psychoanalyzed.

His colleagues insisted again and again: "The method that you have given to us -- and we all have been psychoanalyzed -- why are you insisting that *you* should not be psychoanalyzed?"

He said, "Forget about it." He was afraid to expose himself. He had become a great genius and exposing himself would bring him down to ordinary humanity. He had the same fears, the same desires, the same repressions.

He never talked about his dreams; he only listened to other people's dreams. And his colleagues were very much surprised -- "It will be a great contribution to know about your dreams" -- but he never agreed to lie down on the psychoanalyst's couch and talk about his dreams. Because his dreams were as ordinary as anybody else's -- that was the fear.

A Gautam Buddha would not have feared to go into meditation. That was his contribution -- a special kind of meditation. And he would not have been afraid of any psychoanalysis, because for the man who meditates, by and by all his dreams disappear. In the day he remains silent in his mind, not the ordinary traffic of thoughts. And in the night he sleeps deeply, because dreams are nothing but unlived thoughts, unlived desires, unlived longings in the day. They are trying to complete themselves, at least in dreams.

It will be very difficult for you to find a man who dreams about his wife, or a woman who dreams about her husband. But it will be absolutely common that they dream about their neighbors' wives and their neighbors' husbands. The wife is available, he is not suppressing anything as far as his wife is concerned. But the neighbor's wife is always more beautiful; the grass is greener on the other side of the fence. And that which is unapproachable creates a deep desire to acquire it, to possess it. In the day you cannot do it, but in dreams at least, you are free. Freedom of dreaming has not yet been taken away by the governments.

It won't be long -- soon they will take it away, because methods are available, already available, so that they can watch when you are dreaming and when you are not dreaming. And there is a possibility some day to find a scientific device so that your dream can be projected on a screen. Just some electrodes will have to be inserted in your head. You will be fast asleep, dreaming joyously, making love to your neighbor's wife and a whole movie hall will be watching it -- and they used to think that this man is a saint!

This much you can even see; whenever a person is asleep, watch: if his eyelids are not showing any movement of his eyes inside, then he is not dreaming. If he is dreaming then you can see that his eyes are moving.

It is possible to project your dream on a screen. It is also possible to enforce certain dreaming in you. But at least up to now, no constitution even talks about it, that "People are free to dream, it is their birthright."

A Gautam Buddha does not dream. Meditation is a way to go beyond mind. He lives in utter silence twenty-four hours -- no ripples on the lake of his consciousness, no thoughts, no dreams.

But Sigmund Freud is afraid because he knows what he is dreaming.

I have heard about one actual incident. Three great Russian novelists -- Chekhov, Gorky and Tolstoy -- were just sitting on a bench in a park and gossiping... and they were great friends. All were geniuses; all created such great novels that even today, if you want to count ten great novels of the world, at least five will be from the Russian novelists -- before the revolution. After the revolution, they have not created a single novel which has the quality of genius. Now, it is under government instruction. The government is the only publisher; the government scrutinizes, and the people who scrutinize know nothing of art. They are bureaucrats.

The police commissioner of Poona was just asking that before my lectures are published, he should scrutinize them -- and what does a police commissioner have to do with meditation? -- but that is happening in Russia, and because of that, in seventy years' time after the revolution, they have not been able to produce a single great novel. But before the revolution, Russia was at the top in creativity. These three people are still to be counted as great novelists.

Chekhov was telling about the women in his life. Gorky joined; he also said a few things. But Tolstoy remained silent. Tolstoy was a very orthodox religious Christian... you will be surprised to know that Mahatma Gandhi in India has accepted three persons as his masters, and one was Tolstoy.

And he must have been repressing so much... he was one of the richest men in Russia -- he belonged to the royal family -- but he lived like a poor beggar, because "blessed are the poor and they shall inherit the kingdom of God," and he was not willing to give up the kingdom of God. It is not simplicity, and it is not desirelessness -- it is too much desire. It is too much greed, it is too much instinct for power. He is sacrificing this life and its joys because it is a small life... and then for eternity he will enjoy paradise and the kingdom of God. It is a good bargain, almost like a lottery, and certain.

He was living a very celibate life, eating only vegetarian food... he was almost a saint. Naturally, his dreams must have been very ugly, his thoughts must have been very ugly, and when Chekhov and Gorky asked him, "Tolstoy, why are you silent? Say something!" he said, "I cannot say anything about women. I will say something only when one foot is in the grave. I will say it, and jump into the grave."

You can understand why he was so much afraid of saying anything -- it was boiling within him. Now, you cannot be very intimate with a man like Tolstoy.

Intimacy simply means that the doors of the heart are open for you, you are welcome to come in and be a guest. But that is possible only if you have a heart which is not stinking with repressed sexuality, which is not boiling with all kinds of perversions, which is natural -- as natural as trees, as innocent as children. Then there is no fear of intimacy.

That's what I am trying to do: to help you unburden your unconscious, unburden your mind, to become ordinary. There is nothing more beautiful than to be just simple and ordinary. Then you can have as many intimate friends, as many intimate relationships as possible, because you are not afraid of anything. You become an open book -- anybody can read. There is nothing to hide.

Every year, a hunting club went up into the Montana hills. The members drew straws to decide who would handle the cooking and also agreed that anyone complaining about the food would automatically replace the unlucky cook.

Realizing after a few days that no one was likely to risk speaking up, Sanderson decided on a desperate plan.

He found some moose droppings and added two handfuls to the stew that night. There were grimaces around the campfire after the first few mouthfuls, but nobody said anything. Then one member suddenly broke the silence. "Hey," he exclaimed, "This stuff tastes like moose shit -- but good!" He is not complaining. In fact, he is appreciating!

You have so many faces. Inside, you think one thing; outside, you express something else. You are not one, organic whole.

Relax and destroy the split that society has created in you. Say only that which you mean. Act according to your own spontaneity, never bothering about consequences. It is a small life and it should not be spoiled in thinking about consequences here and hereafter.

One should live totally, intensely, joyously and just like an open book, available for anybody to read it. Of course you will not make a name in the history books. But what is the point in making a name in the history books?

Live, rather than think of being remembered. You will be dead.

Millions of people have lived on the earth and we don't know even their names. Accept that simple fact: that you are here for only a few days and then you will be gone. These few days are not to be wasted in hypocrisy, in fear. These days have to be rejoiced.

Nobody knows anything about the future. Your heaven and your hell and your God are most probably all hypotheses, unproved. The only thing that is in your hands is your life -- make it as rich as possible.

By intimacy, by love, by opening yourself to many people, you become richer. And if you can live in deep love, in deep friendship, in deep intimacy, with many people, you have lived rightly, and wherever you happen to be... you have learned the art; you will be living there, too, happily.

I am reminded of one English philosopher, Edmund Burke. He was very friendly with the archbishop of England. Whenever Edmund Burke used to deliver a talk in the university, the archbishop used to come and listen to him. It was worth listening -- each of his statements was coming with his wholeness, with great authority.

But he never went to listen to the archbishop on Sunday in the church. The archbishop said, "At least you should come one time. I always come to listen to you."

Edmund Burke said, "You come to listen to me because whatever you know is not your knowledge -- it is all borrowed, and you are not certain of it. Whatever I say is my experience, and I give every evidence and proof and argument for it. I can stake my life for my statements. You are just a parrot. But because you have asked, I will come next Sunday."

So the archbishop prepared a really beautiful sermon, thinking that Edmund Burke will be present, so the sermon has to be as great as he can make it. But he was surprised. Edmund Burke was sitting in the first row but there was no emotion on his face. He could not judge whether he liked it, disliked it, agreed with it, or disagreed with it. He was very much puzzled.

As the sermon ended, Edmund Burke stood up and he said, "I have a question to ask, a very simple question. Your whole sermon was, in a condensed form, that the people who live a virtuous life according to your Christian ideology, and believe in Jesus Christ, will go to heaven after this life. Those who do not believe in Jesus Christ and live the life of a sinner, will fall into eternal hell after this life.

"My question is," said Edmund Burke, "that if a person is virtuous but does not believe in Jesus Christ, what will happen? He is good. His life is a life to be praised but he does not believe in Jesus Christ -- where is he going to be? Or, a man who believes in Jesus Christ but is a great sinner -- where is he going to be? You missed mentioning two very important points; your sermon was half. And I was waiting to see whether you were aware of these two possibilities or not."

The archbishop thought for a moment -- the question was really dangerous. If he says the good people are going to heaven whether they believe in Jesus Christ or not, then Jesus Christ and the belief in him become superfluous, non-essential. And if he says those who believe in Jesus Christ -- even if they are sinners -- will go to heaven, then sin is being approved by the church itself.

He was in a very muddled situation. He said, "Your question needs some time for me to think it over. Just give me seven days. Next Sunday, I will answer it."

For seven days, he tried all the scriptures, tried this way and that way, but... the question was simple... and he was caught in a dilemma. He could not sleep those seven days, because how is he going to face Edmund Burke and his congregation? And whatever he says seems to be wrong: either it goes against Jesus Christ or it goes against a virtuous life. He repented that he ever invited that fellow to come to the church!

He went early in the morning to the church, before the congregation came. He still did not have any answer. He thought, "In the early morning, when there is nobody in the church, I will pray to Christ himself to just show me the light, give me the answer. Because not only my prestige is at stake, his prestige is also at stake."

Seven days, continuously worrying, not sleeping... he was bowing down before the statue of Jesus Christ. He fell asleep, and he saw a dream. Naturally, because for seven days only one thing had been in his mind, the dream was also connected with it.

He saw himself sitting in a train, and he asked, "Where are we going?" Somebody said, "This train is going to heaven." He had a great relaxation, and he said, "That's perfectly good. Perhaps this is Jesus Christ's doing, so that you can see for yourself who goes to paradise and who does not go."

As he reached the station of paradise, he could not believe -- it looked so rotten. He entered inside paradise. The people he met were almost corpses, walking. He recognized a few saints and he asked them, "I want to ask one question: where is Gautam Buddha? because he never believed in Jesus Christ or in God, but he was one of the most moral men you can conceive of."

The saint said, "He is not here."

"Socrates? He was also not a believer in any god, but was a man of great virtue."

"He is also not here."

And he said, "Why does this whole paradise look like a ruin? And saints look like the dead; there seems to be no joy. I used to think that angels go on singing with their harps. I don't see any angels, any harps, any song, any dance -- just a few dull and dead saints are sitting under the trees."

And whoever he asked, said: "Don't bother us. We are tired."

Just an idea came into his mind at that moment that perhaps there is a train going to hell, also. So he rushed back to the station, and the train was standing at the platform, ready to leave for hell. He entered the train, and as the hell started coming closer, he was even more puzzled. The wind was fragrant with flowers. There was so much greenery, lush green. The station was so beautiful -- he had never thought that a station could be so beautiful. And people looked so happy, so joyous. He said, "My god, is there something wrong or what?"

He enquired, "Is this really hell?"

They said, "It used to be. Before Gautam Buddha, Socrates, Epicurus, Mahavira, Lao Tzu, people like these came here, it used to be hell. But now they have transformed the whole place."

He entered hell and he could not believe -- it was sheer joy! The very air was full of blissfulness. And there was dancing and there was singing, and he asked somebody, "Where is Gautam Buddha?"

They said, "Do you see in the garden, he is watering the roses."

"And where is Socrates?"

And they said, "Socrates is working in the field."

"Where is Epicurus?"

They said, "He just passed by you. The man who was dancing and playing on the guitar was Epicurus."

At that very moment, the shock was too much -- he woke up. He said, "My god! What a dream!"

And people had started arriving -- particularly, Edmund Burke who was sitting in the front seat already, waiting for the answer.

The poor archbishop said, "I have not been able to find the answer. But I have seen a dream which I will describe to you, and you can conclude the answer from the dream."

He described the dream. Edmund Burke said, "Now *you* conclude also! The conclusion is clear: that wherever good people are, there is paradise. It is not that good people go to paradise -- wherever good people are, it becomes paradise. And wherever stupid people and idiots are -- they may be great believers in God and Jesus Christ and the HOLY BIBLE, it does not matter -- even paradise becomes a ruin. It becomes a hell."

I have loved this incident very much because this is my approach, too. If you are simple, loving, open, intimate, you create a paradise around you. If you are closed, constantly on the defensive, always worried that somebody may come to know your thoughts, your dreams, your perversions -- you are living in hell.

Hell is within you and so is paradise.

They are not geographical places.

They are your spiritual spaces. Ramaprem, cleanse yourself. And meditation is nothing but a cleaning of all the rubbish that has gathered in your mind. When the mind is silent and the heart is singing... just listen to these birds.

You will be ready, without any fear but with great joy, to be intimate. And without intimacy, you are alone here amongst strangers. With intimacy you are surrounded by friends, by people who love you. Intimacy is a great experience. One should not miss it.

But before you can become unafraid of intimacy, you have to be totally clean of all the garbage that religions have been pouring into you, all the crap that for centuries has been handed over to you. Be finished with it all, and live a life of peace, silence, joy, song and dance. And you will transform... wherever you are, the place will become paradise.

BELOVED OSHO,
EVERYBODY AROUND IS BLISSING OUT AND THIS IS THE FIRST TIME IT IS NOT HAPPENING TO ME. I WANT TO FEEL YOU AGAIN AND GET LOST. RIGHT NOW, THE CONNECTION IS LIKE A FRAGILE, THIN THREAD FELT IN SOME RARE SILENT MOMENTS OR SHOWN BY MY TEARS. I'M STILL FULL OF FEAR AND ALSO GETTING OLDER. YOU GAVE ME THE NAME PRAVIRA -- DO I STILL HAVE A CHANCE THIS LIFETIME?

The chance to be transformed remains with you to the very last breath of your life. But the problem with you is that you are more concerned that others are being so blissful, that so much is happening to them, and you are comparing.

Comparison always brings misery, and misery becomes a great hindrance for anything to happen to you. So the first thing is: if it is happening to many people, drop the old habit of comparing and being jealous. On the contrary, make it a point that "If it is happening to so many people, it is going to happen to me also. Because they are just like me."

We are all human beings. Nobody is superior and nobody is inferior. If it is not happening to you, you must be creating barriers so it cannot happen. The first barrier is comparison.

The second barrier is... you say, "I want to feel you again...." The moment you start desiring something, desperately longing for something, your very desiring and longing becomes a barrier.

It is something to be understood by everybody: when people come to me for the first time, they don't have any expectations, and things are very easy. Miracles are triggered in their being. But the next time they come to me, they come with expectations. Now the whole psychological set-up has changed: first they had come without any expectations, just available, just to see whether something happens or not. Now they come with a determined desire that it *should* happen. It has happened before, why is it not happening now?

It has happened before because you were in a totally different space. You were not desiring it; it happened in your innocence. Now you are no longer innocent -- you are full of desire, full of wanting. And with desire and wanting there is comparison on the side, that "It is happening to others." So you are creating misery around yourself.

There is no need to compare, for one thing. You should rejoice that it is happening to so many people. They are also part of us. If it is happening to them, you should join the dance.

Rather than being in competition and hiding in a corner with tears because it is happening to everybody; everybody is dancing... who is preventing you? Join the dance!

And if you want to cry, let the tears be of joy that so many people are happy -- even if you are not happy, then too, it is something to be rejoiced. Rejoice for others.

And drop the idea that it should happen to you again. The moment you drop the idea, it will start happening because you are again innocent.

It is something that perhaps almost everybody must have felt: There are times when you remember somebody's name but you cannot say it. You say, "It is just on the tip of my tongue! I know him, I know his name. I know that I know...." But what is the problem? Then why don't you say it? You say it is just on the tip of the tongue -- just push it out a little! But the more you try, the more it becomes difficult. It can drive you crazy because you know... you *know* that you know, it is on the tip of the tongue and my god, what has happened?

But tired with the effort, you go into the garden, start watering the plants and suddenly it is there. When

you were trying, it was not there. When you forget all about it and start doing something else, suddenly it is there. There is a deep psychological fact in it: When you are tense and trying hard to remember something, your consciousness becomes very narrow. And in that narrow space, the name that you want to remember... you feel it is there but it is being hindered by many other things, other memories. And the passage has become so narrow that it cannot get out of that passage.

You forget about it; you start doing something else. Your consciousness relaxes. It becomes wider, the narrowness is gone. And with a wide consciousness, the name can find a way out. With a narrow consciousness, it is very difficult -- so many other memories, so many other names are hindering the way.

The same happens with blissfulness, silence, peace, joy. You have known it, and because you have known it, you want to know it again. Now it has become a desire, and you are tense that it is not happening and everybody else is enjoying. So you are full of tears, you think something has gone wrong.

Nothing has gone wrong; you just have to understand. Drop the desire, so that you are again back in the same space in which it happened before -- there was no desire -- and join the dance, join the song.

Blissfulness is very contagious.

If you join the people who are joyous, you will suddenly feel that your own joy, which was asleep, has awakened. And then tears are not wrong -- you can dance, you can sing, and you can have tears of joy.

But tears of misery... and particularly in this place -- you can go to any church. Whenever you want to be miserable, the churches are basically meant for that. Entering a church you suddenly become sad. You cannot laugh in the church, you cannot dance.

And look at poor Jesus, hanging on the cross. Just seeing him and his long, British face.... I have always wondered why he was born in Judea. England was the right place! I don't think that he ever laughed in his life, he was so serious....

And naturally, you cannot expect a man to laugh when you are crucifying him. Even the sculptors and the painters cannot paint him laughing, otherwise it will look so absurd -- "Is it a joke? Is it a real cross?" So he is, poor fellow, keeping his face very serious -- in tune with the cross. The whole atmosphere in the church is created by Jesus and his crucifixion.

So whenever you want to be miserable... once in a while, one enjoys being miserable, it feels good. Go to some Catholic church. Weep and cry -- that is allowed. Just don't laugh in between. Don't even smile.

Because the American government is pressuring the Indian government that sannyasins from other countries should not reach me, I have told my sannyasins, "Use all the colors. It was only a device; it has worked. In five years we made the movement international. Now there is no need."

But whenever you apply for a visa, be very serious. Be Catholic! You can even have Jesus Christ on the cross hanging around your neck -- they will not suspect that you could be my sannyasin. But if you look joyous, smiling, happy, blissful -- feeling great that you are going back to your master -- they will prevent you.

Just pretend a little bit.

You are saying, Pravira, "I am still full of fear, and also getting older." In getting older, there is no problem -- everybody gets older. Since the day you were born, you have been getting older. It is not a new problem.

Just understand one thing: getting older is a natural phenomenon. Let it happen -- you cannot prevent it. Grow up. That is *not* natural; that needs your conscious effort to be silent, to be peaceful, to be joyful. Then getting older is one thing, and growing up is a different thing. Getting older is horizontal and growing up is vertical.

And I have given you the name "Pravira." Pravira means one who is very courageous. And the greatest courage in life is to live totally, in spite of all the priests and all the people who want you not to be joyous, not to be living totally.

And as far as you are asking, "Do I still have a chance this lifetime?" I cannot say anything about this lifetime but I can say you have the chance just *now*. Why postpone it for the lifetime? Because the older you get, the less is the possibility of being dead. Have you ever thought about it? At the age of ninety, very few people die. At the age of a hundred, even less people die. At the age of a hundred and twenty, nobody dies. So getting older is not a problem. People die at seventy, seventy-five, and then the number starts getting less and less. By the time they have made the century, then they don't die.

So don't be worried about getting older. Just be concerned with this moment, and this space that is being made available to you.

And I still say you are courageous enough to take the jump. Drop your desire, drop your competition.

Start singing and dancing, and suddenly you will find the climate has changed. The spring has come to you. But it always comes when you are not asking for it.
Existence gives you everything; just don't ask.
It gives only to the emperors, not to the beggars.

There are three big game hunters in the jungle in Africa: an American, an Italian and a Polishman. Suddenly they are captured by cannibals and brought before the chief.

The chief tells them, "By tribal custom, I am required to allow each of you a chance to escape. And I have to give you any weapon of your choice. However, I must warn you: If we catch you, we are going to skin you and make a canoe out of you."

Before they even get a chance to get their breath, the chief points to the American and asks, "You are first. What do you want?"
The American says, "I want a gun."

The chief hands him a gun and the American takes off into the jungle. Well, pretty soon the gun runs out of bullets and the natives catch up to him. They shoot him with poison darts and within five minutes they skin him and make a canoe out of him.

The chief points to the Italian. "You are next. What do you want?"
The Italian says, "I want a horse."

The chief looks at him and says, "Well, that's not really a weapon but if you want a horse, I will give you a horse." So the Italian rides off into the jungle. However, he is very quickly surrounded by a thousand natives on all sides. The natives shoot him with poison darts, skin him and make a canoe out of him.

Finally, the chief looks at the Polish guy. "What do you want?"
The Polish guy says, "I want a fork."

"A fork?" asks the chief. "What do you want a fork for?"

"Look," said the Polish guy, "you said I could have anything I wanted. Now give me a fork, alright?"
"Okay, okay," says the chief, "here is a fork."

Immediately the Polish guy takes the fork and starts stabbing himself all over.

The chief stares at him and exclaims, "What are you doing?"

The Polish guy laughs at him and says, "You are not going to make a canoe out of me!"

Just a little intelligence... and that much intelligence you can find even in a Polack. And I certainly believe that you are not a Polack. You must have more intelligence.

Don't destroy yourself unnecessarily because others are happy, because so much is happening to them and you are tense because something has happened to you before and you want it to happen again.

Something much more beautiful will happen to you if you can drop this tension and this desire and this competition.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #5
Chapter title: This moment is more than enough

14 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
IS IT POSSIBLE THAT FOR SOME, MELTING WITH THE MASTER COMES FIRST, AND ALL ELSE FOLLOWS? OR ARE YOU AFTER ALL MY BELOVED AS WELL AS MY MASTER -- EVEN THOUGH I AM NOT SLEEPING IN YOUR ROOM!? JUST WITH A MOVE OF YOUR ARMS, FIRE SPREADS FROM DEEP WITHIN MY BODY AND GIGGLES OF PURE DELIGHT, LIGHTNESS AND JOY FOLLOW LIKE RIPPLES IN ITS WAKE. SOMETIMES A MOMENT OF YOUR SILENCE, OR THE IMPACT OF JUST A FEW OF YOUR WORDS, CARRIES ME STRAIGHT INTO INFINITE SPACE. OSHO, I FEEL THAT ANY MELTING THAT I HAVE KNOWN SO FAR IS OUT OF MY MELTING IN YOUR LOVE -- AND THAT MELTING WITH YOU IS EASIER FOR ME AND MORE POSSIBLE THAN MELTING WITH ANY OTHER MAN HAS BEEN. I HAVE NEVER MELTED IN A TOTAL ORGASM WITH A MAN, HOWEVER BELOVED. YET YOU SAY THIS HAS TO COME FIRST, BEFORE ANY MELTING WITH YOU. BELOVED MASTER, I AM SCARED TO EXPOSE ALL THIS, BUT TELL ME: HAVE I NOT KNOWN ANY MELTING AT ALL?

Prem Arup, the physical world has definite laws without any exception. But the spiritual world has no laws as such, because there are always exceptions. That is part of the freedom of the spiritual area of our being. So whatever I say about the spiritual growth, always remember: there are exceptions, because it is a freedom of consciousness.

It is freedom from laws, too. When I use the word *law* in the spiritual realm, I simply mean that generally, it happens that way. But that does not mean that it *only* happens that way. What is the first step to one person may not be the first step to another person. What is the second step to one person may not be the second step to another person. Spirituality recognizes your individuality and your uniqueness. In the physical world, there are no exceptions because there is no consciousness and there is no freedom. Trees are not struggling for freedom, the stars are not struggling for freedom -- they are not even conscious about the phenomenon. Not even the whole of humanity is striving for spiritual growth. Millions of people are not even aware that there is much more to life than they can ever imagine or can ever dream. They go on living as if they are under a physical, mechanical law.

My whole effort here is to break the ice for you, to make a space available for you so that you can see: you have every possibility to go beyond laws, rules, regularities. And no two persons' spiritual growth is going to be the same, because no two persons are in any way the same. They are all unique individuals. And as you become more and more alert, you will also become more and more unique. At the highest peak of consciousness, you are absolutely like yourself alone. There has never been anybody like you before, nor will there be anybody afterwards. Existence does not repeat.

Many people have wondered why, after twenty-five centuries, millions of Buddhist monks -- who have been striving hard, sincerely, honestly -- have not been able to produce a single Gautam Buddha. And it is not only true about Gautam Buddha; the same is true about Socrates, the same is true about Kabir, the same is true about Jesus, the same is true about Nanak.

You can, at the most, imitate. You can act the role in the drama of life -- but it will not be an authentic and existential growth in you, but only a parrot-like repetition. The reason why there has never been another Socrates, another Buddha, another Chuang Tzu, another Kabir, is not that people have not strived.

People have strived; millions of people have strived hard. And I want to say to you: it is because of their striving that they missed being themselves. They never became Buddhas, they never became Meeras. They never became Kabir, they never became Nanak. On the contrary, because they were trying to become somebody, they missed becoming what they were destined to be.

This whole world would have been tremendously beautiful if we had accepted a simple phenomenon -- that each individual is unique. Hence, there can be no organized religions. Religion is of the individual, absolutely private, absolutely personal. It is a dialogue between the individual and existence, without any mediator.

You cannot become anybody else but yourself. And there is no need. If you grow and bring your whole potential to become actual, you will produce flowers which have never been known before. You will produce a fragrance for the first and last time, a fragrance of its own kind. You will be a historical phenomenon. Each individual has that capacity, but because all cultures and all teachings are driving people to become somebody else, they are destroying humanity. This whole humanity lives in such misery for the

simple reason that nobody is allowed to be himself. Nobody is accepted just as himself and respected. Everybody is being humiliated.

You may not have thought of it this way: to tell you to become a Jesus is to humiliate you. It is insulting. To tell you to become a Gautam Buddha is to destroy your dignity, is to take away your pride of being a human being. You are being forced to be carbon copies.

When you have the right and the potential to be the original, why should you be a carbon copy? But all the organized religions and your so-called leaders have been misleading you. And because you cannot become yourself, life becomes nothing but misery and anguish.

Just think of a rose bush: If the roses are condemned and the rose bush is asked to produce lotuses, you will create insanity in the rose bush! It cannot produce lotuses, it is not in its potential. It is not in its seed, it is not meant to be.

But fortunately, there are no priests corrupting the rose bushes, no political leaders, no educationists trying to impose ideals on the rose bushes. That's why rose bushes are still happy, still have a dance, still bring beautiful flowers, great fragrance. And the rose bush is not jealous at all of any lotus. There is no question of any jealousy. A lotus is a lotus. A marigold is a marigold, and they are all needed.

Existence would be very poor if everybody were a Gautam Buddha. Just think for a moment: everybody has become a Jesus Christ, carrying his own cross on his shoulders. Then everything else will stop! You have just to carry your cross all your life. In fact, it will be difficult to find a Judas because he himself will be carrying his own cross. It will be difficult to find the priest to crucify you; you will have to manage it yourself. There will not even be a crowd to see it, because they have to do *their* work. They have to dig the ground, put their cross up, and crucify themselves. Perhaps people will make contracts with each other: "You crucify me, help me to arrange my crucifixion, and I will help you with your crucifixion." Or there may be some agencies who do the work.

But it will be a very poor world where everybody is alike. The variety makes it rich, and the variety should be respected.

Prem Arup, you need not be worried. If things are happening differently to you, it is perfectly right. All I want is that things should be *happening*. Which step comes first and which comes last in your journey does not matter.

All that matters is that we all reach our home, that our wandering stops, that our anguish and anxiety, our tensions disappear. All that matters is that we come to the center of our being where we can be utterly relaxed -- in joy, in peace, in blissfulness and in great gratitude towards existence. I know no other prayer.

All your prayers are false -- there is only one prayer which is authentic, and that prayer is when you have arrived home and you feel tremendous gratitude towards existence that it not only gave you life, it gave you love, it gave you meditation. It gave you fellow travellers, it gave you masters, it gave you directions, dimensions to move in, and it gave you the courage and the intelligence. Only gratitude is the right prayer. If you are asking something, you are complaining. It is not prayer.

Prem Arup, you are asking, "Is it possible that for some, melting with the master comes first -- and all else follows?" Yes, it is absolutely possible.

You are saying, "I feel that any melting that I have known so far is out of my melting in Your love." The question is not in whose love the melting happens; the important thing is that the melting happens, so that the ego dissolves and you are left alone with your unique consciousness. In melting, your truth does not melt -- only the false. So who becomes the excuse is absolutely non-essential and unimportant. What is important is that your ego dissolves. You are, and there is no sense of I-ness.

So if it is happening, you need not be worried, need not be concerned that perhaps something is growing wrong because you are not following the steps in the sequence I talked about. In the world of consciousness, the deeper you will enter, the more you will be an exception.

The problem comes from the mind, which has been conditioned and is always waiting to raise questions to disturb your peace, to disturb your silence. And man has lived in such insanity -- and goes on living in the same insanity....

Just the other day, I was telling you a joke which I knew was crude... but man is far more crude. The joke was about a Catholic nun and a man who find themselves on an island, shipwrecked. They are the only survivors.

For two years, they wait for someone to rescue them, but nobody comes. Then finally, the man pursues the nun, saying: "Forget all about the world. Forget all about your vows of celibacy and this and that. Let us start living, because there is nobody coming to rescue us."

So they started making love. A bit reluctantly, the nun finally agreed. After all, a nun is also a woman. His idea finally entered the heart of the woman, because all your religion is only in the head; it never reaches to your heart. It never reaches to your body, it never reaches to your biology.

They were making love for two months and then the woman started feeling very guilty, because her conditioning was such that she has betrayed Jesus Christ, she has betrayed her religion. A nun is a bride of Jesus Christ, and this ugly fellow... but she is stuck with him on this island. She felt so bad about it that she committed suicide.

Two months after her death, the man started feeling that what he was doing was very bad. He was making love to the dead woman. He felt so bad... but a man is after all a man, and he was not a religious man. He buried the woman. Out of feeling bad, he buried the woman.

One of my friends informed me that it was a very crude joke. And just today, I received a press clipping: In Pakistan, a man has been caught red-handed -- he has pulled out a dead woman from the grave and he was making love to her.

Now what do you say? And that man is not an exception. It is a fact recorded by history that Cleopatra -- perhaps one of the most beautiful women, at least mythologically; but she was a historical person -- was raped after she died. And she was raped not by one man but by many men. According to custom, for three days, the body had to remain outside the grave. In those three days, she was attacked again and again in the night by a group of people and raped. She was dead.

My joke may seem crude to you but in fact, I am trying to tell you actual facts about your inhumanity to other human beings, your barbarousness, your ugliness. In a joke, you think, "It is just a joke." I am trying my best to make it as little crude as possible. But it is a strange world....

Holland has denied me entry on one ground: that I have been speaking against homosexuals, and that hurts the feelings of homosexuals. My entry is refused by the parliament of Holland and the reason is that I have been speaking against homosexuals. One cannot even speak against perversions!

Just now, a few governments have informed how many people are suffering from AIDS. Not all the governments of the world -- for example, the governments of the East are completely silent, because before you can declare it, you will have to test millions of people. India has a population now of nine hundred million people who would have to be tested.

But from those few governments who have given the numbers of people who are suffering from AIDS, the total is ten million. And their doctors have said that by the end of this century, there will be one hundred million people suffering from AIDS. If ten million people are suffering from AIDS, then what do you think? How many people will be involved in homosexuality?

And when I had said for the first time that two thirds of humanity will die from AIDS, all the journalists laughed about it. Now the doctors are saying that at least seventy percent of people in some areas of the world could die from AIDS. That is a bigger percentage than I had predicted. My prediction was only two-thirds; that was sixty-six percent. They are talking now of seventy percent. But everybody is taking a very hopeful and optimistic attitude -- and there are hundreds of other countries which are not exposing themselves, not reporting how many homosexuals they have and how many people are suffering from AIDS.

There may be no need of a nuclear war. AIDS may finish the whole humanity. But I was prevented from entering Holland because I have spoken against homosexuality -- as if homosexuality is also a religion. Now, religious feelings are hurt; I have been sued again and again in courts because I have been hurting people's religious feelings. Soon, I think homosexuals will be suing me through the courts. People who are suffering from AIDS will be suing me through the courts, saying that "This man is hurting our feelings." So rather than saying simple facts and data, I try to indicate through my jokes, the reality. Don't take my jokes non-seriously!

You can take everything else that I say non-seriously, but not my jokes. They contain something which cannot be said directly. It will hurt you.

Just the other day, American Catholic priests have come up with an idea. I was telling you that Mohammedans in Russia are calling their fast "dieting" because fasting is against the communist government. And fasting is a religious thing so they have changed it to "dieting." They are calling their prayers, "physical exercises."

But this is nothing compared to what the American Catholic priests have come up with: they have declared that "Celibacy does not prevent us from homosexuality -- celibacy includes the idea that we should remain unmarried." That is the meaning of celibacy according to their spokesman: "Celibacy means that we

will remain unmarried. At the most, celibacy means we will not make sexual contacts with women, but there is no idea that celibacy prevents monks and priests from homosexuality."

These are your religious leaders! And on these religious leaders you have depended for centuries, to guide you to spirituality.

Everywhere Catholic priests have been caught abusing small children. Homosexuality is rampant. In one monastery in Europe, half the monastery is homosexual, so they have divided the monastery in two parts. They have raised a wall: the homosexuals are separate, and those who are backward and don't understand human freedom... homosexuality is part of human freedom.

A few of my sannyasins have come to me. They belonged, before they came to me, to the women's liberation movement and they told me, "The women's liberation movement is very much against you because you have been condemning lesbianism, and you are converting many liberation women into sannyasins." And their liberation consists in hating men! Rather than being in love with a man, they will be in love with women only. The man has to be boycotted. And if you say anything, it hurts their feelings. They are angry.

It seems almost impossible to say anything significant. That's why I find jokes an indirect way of telling you things, because nobody can sue me in the court for telling a joke. A joke is after all, a joke.

A man decides that he wants to become a monk. So he goes to the monastery and is informed that before he can become a monk, he must pass two tests: "First," says the head monk, "We will put you in a cell for six months. You will have nothing to eat or drink but bread and water. And each entire day must be spent reading THE BIBLE.

"Then," he continues, "should you pass the first test, you will be ready for the second test. For this, we put you in a room and take off all your clothes. We then tie a little bell to your male member and then we walk a nude nun through the room. Should that little bell make any sound at all, I am afraid you will be deemed unfit to join the monastery."

So they put him in a cell with nothing but bread and water and he does nothing but read THE BIBLE for six months. At the end of this time, he is once again brought before the head monk.

"Are you ready for the second test?" asks the head monk.

"I am," says the man.

He is taken into a room and stripped down. They put the little bell on him, then they walk a nude nun through the room.

Well, right away his bell starts ringing.

The monk says to him, "I'm sorry, but I'm afraid you must leave."

"Wait a minute," says the man. "Are you going to tell me that *every* priest in this monastery has passed this test?"

"Every one," says the chief monk.

"Before I will agree to leave," says the man in defiance, "I demand proof. I want to see ten monks pass this test."

"All right," says the head monk. They get ten monks in the room, undress them, line them up, and put bells on them.

The nude nun then walks through and there is nothing but dead silence. Except of course for the first man's bell, which is ringing like crazy. As a matter of fact, it rings so hard that it falls off. When the man bends over to pick it up, all the other ten bells ring.

Now there are governments who are making laws against homosexuality but no government is daring to make celibacy a crime -- which is the root cause. Homosexuality is only a symptom. Make celibacy a crime and then homosexuality will disappear on its own accord.

But rather than making celibacy a crime, celibacy is still thought to be holy and spiritual. Homosexuality has to be condemned as a crime, because of the fear of AIDS. But by declaring anything criminal, have you ever been able to stop it?

Your jails go on becoming bigger, their number goes on increasing. Your crimes go on increasing. As your laws increase, more than your laws, your crimes increase. And it has been the idea in the past that if you punish a criminal, then other people will be prevented from committing the same crime -- which has been found to be psychologically nonsense, because nobody is prevented.

In England, in the middle ages, they used to beat thieves in the middle of the town, naked -- a hundred lashes, two hundred lashes, until they would fall unconcscious. Their whole body covered in blood... and thousands of people would come to see it; it was free entertainment. But England's parliament finally

decided to stop it. And the reason why they stopped it was: they were punishing a thief and because the crowd was so much involved and so much concentrated on looking at the man being beaten -- naked, blood flowing out from all over his body -- and there were at least a dozen people who were cutting their pockets! So the whole idea, that beating a thief will prevent other people from stealing, was absolutely nonsense. In fact, they were using the opportunity to cut people's pockets.

And you send people to jails. When they enter, they are amateur; when they come out they have graduated from the university. All that your laws and your jails teach the criminals is one thing: that committing a crime is not a crime, but being caught is a crime. So just be more alert, more artful, more articulate so that you are not caught. And jails are perfect universities, where there are very experienced and seasoned criminals who will train you, who have been there for their whole life, coming and going.

When I was put in the first jail in America, in that area there were six small cells, each cell for two persons. And the man who was the sheriff of the jail had read me, and was very careful: he took every care that was within his capacity to make my three days in his jail as comfortable as possible. He removed all the people from the cells who were smokers. He brought into all the cells, people chosen from six hundred inmates in the jail -- the best people, the most understanding ones, intelligent, educated. He cleaned all those six cells, because he knew that I am allergic to smell.

I enquired of those inmates -- "You seem to be very at ease here." Somebody was very old, sixty years; somebody was fifty... nobody was below thirty. They all said "Outside life is difficult, a constant struggle. And because people know we are criminals, employment is difficult. Even our families don't want us back because they lose respectability because of us. So whenever we are released, we commit a small crime in such a way that we can be caught immediately. So back we are in the jail! And the jail is the perfect place -- no worry about employment, food is supplied on time, medical care is available, clothes are available. Everything that is needed is given and all our friends are here. outside we feel alone.

"Our society is totally different, and here we have such experienced criminals, so wise that just to sit with them and learn is a great education. Once a person enters jail, he comes out a seasoned criminal, graduated. He has learned many things that he had never known before and now it becomes more difficult to catch him."

Condemning homosexuality as a crime will drive homosexuals underground. Right now, it is better not to make homosexuality a crime, because people are ready to go for the test. Once it is a crime, people will stop going for the test or they will start bribing the doctor. They may have AIDS and they will bribe the doctors. In that bribe, they are saved and the doctor is also saved because no doctor wants, in his hospital, patients suffering from AIDS. But then those people are free in the society, spreading the virus -- which spreads like wildfire.

But I was amazed that a cultured country like Holland should prevent me from having just a tourist visa because I had been speaking against homosexuality and AIDS and celibacy.

Man is more barbarous than you ever conceive him to be. And man has done to other men such cruel acts that are unbelievable -- and in the name of beautiful words: God, religion, nation, race.

My effort here is to make you aware, in every possible way, what kind of humanity we have -- and how to transcend it, because it is not only outside you, it is also inside you. You have been brought up by this mad society so they have given all kinds of mad ideas to you.

And nobody seems to bother that man's life can be such a joy, and it is going down the drain every day -- from bad to worse. But at least for my people, I would like you to remember: if you can do only one thing, everything else that is ugly will disappear from your life and everything that is beautiful will come on its own. And that simple thing is: learning to be silent, learning to be meditative, being a watcher, being natural and yet alert and conscious of whatever you are doing, of whatever you are thinking.

Consciousness and nature -- and just be easy and relaxed and you can get rid of this whole madness, in which man is rushing so fast that it seems it won't take much to destroy life on this planet. Perhaps this is the last century. We may not be able to see life after this century. This beautiful earth will become just a dead graveyard.

So remember: whatever I say, don't think that it is something like an absolute law. I am saying it in a very general way; then you have to adjust it to your individuality. You have to make out of it your own discipline, your own religion, your own path.

BELOVED OSHO,

SOMETIMES, REMEMBERING YOU, IT FEELS THAT YOUR LONGING FOR ME IS MUCH BIGGER THAN MY LONGING FOR YOU. SOMETIMES, SAYING HELLO TO A TREE OR LOOKING AT A MOUNTAIN OR A STAR, IT FEELS THAT THEY ARE WHISPERING: "DON'T FORGET THAT WE LOVE YOU." AM I IMAGINING, OR IS IT TRUE THAT ALL EXISTENCE WANTS OF ME IS TO OPEN MYSELF TO ALL DIMENSIONS OF ITS LOVE?

Deva Parigyan, rather than being concerned whether what you are experiencing is imagination or reality, you should enjoy each moment with totality and intensity, not holding anything back. You are not doing that. If you were doing that, the question would not have arisen. I will read your question so that you can understand: "Sometimes, remembering You, it feels that Your longing for me is much bigger than my longing for You."

Why should my longing for you be bigger than your longing for me? I don't have any longing at all -- for you, or for anybody else. This idea is arising out of your ego. You want it that way: my longing should be bigger for you than your longing is for me. But you are not aware that this is the game of the ego and you are being befooled by it. I don't have any longing at all. All that is past, far away. All longings have disappeared. Your longing for me will also disappear, and only then is there a possibility of meeting. Longing is a barrier, desire is a barrier.

I don't have any longing. That does not mean that I am hurting you, don't misunderstand me. It has nothing to do with you; it is just explaining to you my situation. In my heart, there is no longing. It is completely fulfilled. If I die this very moment, I will die in utter contentment because nothing is left which is incomplete.

I have nothing special to do tomorrow.

I have not postponed anything.

For thirty years continuously I am living in the moment, neither looking backwards nor looking forwards. Just this very moment is enough. It is so much, so overwhelming that I am absolutely grateful to existence for this moment, and I don't have time to think about the next moment.

When the next moment comes, I will live it.

But your ego must be telling you that my longing is bigger than your longing for me. I want your longing also to disappear, so we can meet with each other without any longing, without any desire, without any expectation.

The meeting with the master happens only when there is nothing else between them -- just a pure meeting of two consciousnesses, of two flames. For no reason at all -- just for the sheer joy.

You are saying, "Sometimes saying hello to a tree or looking at a mountain or a star, it feels like they are whispering, `Don't forget that we love you.'" Again, your ego seems to be the center. Just as my longing has to be bigger than your longing, even the mountains and the stars and the trees are telling you, "Don't forget that we love you." It is not that you love them. Your ego is feeling very nourished.

You are saying, "Am I imagining?"

This question would not have arisen at all. It arises only when you are imagining. Do you ever think that you are imagining this meeting here? Do you ever think you are imagining these lights here? Do you ever think you are imagining my words, my being, my presence? No, the question arises only when you are imagining.

And it is certainly imagination that mountains and rivers and trees say to you, "Don't forget that we love you." That's how you distort everything. I have been telling you: love the mountains, love the trees, love the stars, because by loving, your consciousness will expand. But you are doing just the opposite: you are imagining that the whole existence is in need of you. They are all begging you, "Don't forget us. Without you, what will happen to us? The whole existence will become a widow."

The rivers will cry, the mountains will mourn, the stars will commit suicide.

Again, you are saying: "Is it true that all existence wants of me is to open myself to all dimensions of its love?" But you are not saying even once that you have to love the existence. Again, you are saying that "Existence wants me to open so that it can love me." The ways of the ego are very subtle. But howsoever subtle they are, if you are a little alert, a little intelligent, you can catch hold of the ego.

You were not here; the existence was here and perfectly happy. The stars were not missing you, neither the mountains nor the rivers. And one day, you will not be again and the existence will continue its celebration, its dance, its song. It will not miss you. But don't feel hurt. You have not done anything that you should be missed.

The existence misses Gautam Buddha even today, the existence misses Socrates even today. The last words of Socrates to the judges were, "When I am gone, then you will miss me. And your names will be remembered only because of me. Otherwise, nobody will remember even your names. But right now, you are deaf and blind."

Love the existence so much that certainly when you leave, the whole existence misses you. But what have you done to be missed? You have been only exploiting existence. You have been only destructive to existence. Do you think you have contributed to the beauty of existence a little bit more?

Have you made its music a little deeper? Have you joined in its dance and made it a little juicier? What have you done? Have you added your silence to the silence of existence? Have you raised the consciousness of humanity by raising your consciousness? Then certainly, it will miss you.

But to raise your consciousness, you will have to drop this ego and you will have to drop all this imagination and you will have to drop this mind which is playing tricks with you.

Mind is so tricky and plays such games, so convincing to you. That's why the whole humanity goes on living in misery.

Two Jews meet on a train. One asks the other if he has the time.

No answer.

Again he asks. Again, no answer.

Eventually, he taps him hard on the knee and almost shouts his question, and the other at last tells him the time.

"And why did it take you so long, if I may ask?"

"Well, it is like this. We will get talking. We will become friendly. When we get to Vienna, I will ask you to come home with me to have a bite to eat and you will meet my daughter. She is beautiful and you are a nice-looking chap and you will fall in love and you will want to get married and quite frankly, I don't want a son-in-law who has not got a watch."

Such long range thinking! But everybody's mind is doing such things.

Beware: imagination is not going to help. Howsoever beautiful it is, it is just a soap bubble.

Deva Parigyan, meditate more. First get in touch with your own being, then only you have the right to say hello to the trees. Then only you know the language of how to talk with the mountains and the clouds and the stars and the rivers. Because their language is silence, and unless you know that language, how can you talk with them?

And in silence, there is no talking involved but still a dialogue happens, a deep understanding without words, a transfer of energy without language. Trees will not say anything and you will not hear anything but between you and the being of the tree, there will be a transfer of energy -- not of language. And only then you will know that you have to love if you want love to be showered on you.

Yes, mountains can love, rivers can love, trees can love, clouds can love. But before they love you, you have to learn how to love -- how to love this whole existence, how to respect life, how to have a reverence for all that is.

To me, this is authentic religion: reverence for all that is. And then certainly, you will be showered with flowers which nobody will see, but you will understand. And certainly you will find you are needed.

And it is one of the greatest joys in existence: to be needed by existence, to know that you are fulfilling something essential by being here.

But don't start with imagination -- start with meditation. Begin with meditation, and let your meditation make you so silent that you can join with existence in its eternal silence.

There are experiences which are beyond words. Don't try to imagine those great experiences, because your imagination can become a barrier. Only silence is the bridge.

The mind is the barrier.

The no-mind is the bridge.

BELOVED OSHO,
WHAT IS MEANT BY A SPIRITUAL EGO? IS SPIRITUAL GREED ONE OF ITS SYMPTOMS? IS IT CURABLE?

Anand Tarangini, the spiritual ego is not something different from the ordinary ego. Somebody feels his

ego because he has money, somebody feels his ego strengthened because he has political power. Somebody feels ego because he has great respectability. But the ego is the same. Somebody feels that he is spiritual -- he's a great saint, holier than you -- that is also the same ego. You can call it "spiritual ego" but spiritual ego is a contradiction in terms.

I have heard a story. There were three monasteries in the mountains. And one day, three monks, from each of the monasteries, just by chance met on the road.

One of them said, "You have beautiful monasteries. But as far as our monastery is concerned, you cannot compete with us in our austerity."

The second said, "We know your monastery; its discipline is arduous, your austerity is great. But nobody can compete with us as far as learning is concerned. Our monastery is full of scholars, great scholars." Both looked at the third man. He said, "You are both right. One monastery is very perfectionistic in its disciplines, austerities, and the second is certainly full of great scholars. But we are the tops in humbleness."

"Tops in humbleness...." You can see the contradiction. There is no such thing as spiritual ego. Yes, there is such a thing that ego can exploit any direction of life: it can be religious, it can be spiritual, it can be financial, it can be political. It can be scholarship, it can be beauty, it can be physical strength. Ego is capable of exploiting anything. But spiritual ego is simply an impossibility because spirituality arises in you only when the ego dissolves. Either you are an egoist or you are in the world of the spirit, you can't be both together. They don't have any coexistence.

And you are asking, "Is spiritual greed one of its symptoms?"

Any greed -- material or spiritual -- is simply greed. Greed means you want more and more and more; there never comes a time when this continuous hankering for more, stops. So whether you are in search of more spirituality or more money or more power, it does not matter.

But in fact, about spirituality, you should understand that the same contradiction again arises: you become spiritual only when this desire for more and more disappears, when you are utterly satisfied and contented as you are, when there is no "more" goading you... because the "more" creates the future. "More" means tomorrow is needed.

For the spiritual person, this moment is more than enough. He is utterly grateful for whatever is allowed to him. His contentment cannot be disturbed by any desire for more.

And you are asking, Anand Tarangini, "Is it curable?" It is a very strange question. Do you want to get rid of the ego or do you want to cure it? If you want to cure it, then you are in a wrong place. Here, we simply chop the head off! We know only one cure: a simple surgery.

What do you mean by "curable"? Do you want your ego to become more healthy? stronger? more powerful? But that will be destructive to your spirituality. That will be against your inner growth.

The ego is your enemy, not your friend. The enemy has to be destroyed -- completely destroyed. Not to be cured, but killed!

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #6
Chapter title: Only fools choose to be somebody

15 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
PRIME MINISTER RAJIV GANDHI IS GOING TO HOLD A NATIONAL DEBATE ON THE NEED FOR SEPARATING POLITICS FROM RELIGION. WE WOULD LOVE TO HEAR YOUR VISION ON THIS QUESTION.

Anand Maitreya, politics is mundane -- the politicians are the servants of the people. Religion is sacred -- it is the guide for people's spiritual growth. Certainly, politics is the lowest as far as values are concerned, and religion the highest as far as values are concerned. They are separate.

Rajiv Gandhi wants religion not to interfere with politics; I want politics not to interfere with religion. The higher has every right to interfere, but the lower has no right.

Religion has been raising human consciousness for centuries. Whatever man is now, whatever little consciousness he has, the whole credit goes to religion. Politics has been a curse, a calamity; and whatever is ugly in humanity, politics is responsible for.

But the problem is that politics has power; religion has only love, peace and the experience of the divine. Politics can easily interfere with religion; and it has been interfering all along, to such an extent that it has destroyed many religious values which are absolutely necessary for the survival of humanity and life on this earth.

Religion has no mundane power like nuclear weapons and atom bombs and guns; its dimension is totally different. Religion is not a will to power; religion is a search for truth, for God. And the very search makes the religious man humble, simple, innocent.

Politics has all the destructive weapons -- religion is absolutely vulnerable. Politics has no heart -- religion is pure heart. It is just like a beautiful roseflower: its beauty, its poetry, its dance makes life worth living, gives life meaning and significance. Politics is like a stone, dead, but the stone can destroy the flower and the flower has no defense. Politics is aggressive.

Rajiv Gandhi is putting things upside down. He wants religion not to interfere with politics. Politics should have the whole monopoly to enslave humanity, to reduce men to slaves, to destroy their freedom, to destroy their consciousness; to convert them into robots so that the politicians can enjoy the power and the domination.

Religion is the only problem for the politicians. It is beyond their reach and beyond their understanding. Religion is the only area where politics should not interfere at all, because religion is the only hope.

Politics, for centuries, has been just killing, destroying people -- the whole history of politics is the history of criminals, murderers. In three thousand years, politicians have created five thousand wars. It seems that inside the politician, the barbarous instinct is very powerful; its only joy is to destroy, to dominate.

Religion creates a problem for it, because religion has given the world its highest peaks of consciousness -- a Gautam Buddha, a Jesus, a Chuang Tzu, a Nanak, a Kabir. These are the very salt of the earth. What has politics given to the world? Genghis Khan? Tamerlane? Nadir Shah? Alexander? Napoleon? Ivan the Terrible? Josef Stalin? Adolf Hitler? Benito Mussolini? Mao Tse-tung? Ronald Reagan? -- these are all criminals. Rather than being in power, they should be behind bars; they are inhuman.

And they are spiritually sick people. The will to power and to dominate arises only in the sick mind. It arises out of the inferiority complex. People who are not suffering from an inferiority complex do not care about power; their whole endeavor is for peace, because the meaning of life can be known only in peace -- power is not the way. Peace, silence, gratitude, meditation -- these are the basic constituents of religion.

Religion cannot be allowed to be dominated by stupid politicians. The situation is as if sick people are trying to dominate the physicians, directing what they should do and what they should not do. Accept it -- the sick people are in the majority, but that does not mean that the physician should be dominated by the majority. The physician can heal the wounds, can cure the sicknesses of humanity. Religion is the physician.

Politicians have done enough harm, and they are leading the whole of humanity towards a global

suicide. And still Rajiv Gandhi has the nerve to say that religion should not interfere -- when the whole of life on this planet is in danger! Not only man, but the innocent birds and their songs, the silent trees and their flowers -- everything that is alive.

Politicians have managed to create enough destructive power to destroy life from the earth; and they are continuously piling up more and more nuclear weapons. In fact, three years ago there were enough nuclear weapons to destroy every man seven times, to destroy this whole earth seven times, or to destroy seven earths. A man dies only once; there is no need to accumulate so much destructive power.

The whole of politics depends on lies.

Just the other day -- I could not believe that any man who is sane can make such a statement -- Ronald Reagan made a statement. He was denying before the Senate, continually, that any weapons were being given to a few countries. And now investigation has shown that he was lying -- lying for two years continually. Destructive weapons have been given to poor countries -- and not in a small measure, a great lot. Now the facts are there and Ronald Reagan had to make a statement, and the statement he has made, made me laugh -- so ridiculous.

He said, "In my heart, I still know that whatever I said was the truth. But the facts that have been discovered say that it was a lie. I still believe in my heart that I have been speaking the truth." He is accepting the facts, and still, simultaneously, saying, "I still believe in my heart that whatever I was saying was true, although the facts are proving it wrong."

Politicians live on lies; politicians live on promises -- but those promises are never fulfilled. They are the most unqualified people in the world. Their only quality is that they can manage to befool the poor masses -- or, in poor countries, they can purchase their votes. And once they are in power, they forget completely that they are servants of the people; they start behaving as if they are the masters of the people.

What do they know about the inner world of man? What do they know of blissfulness, of godliness? Still, they want religion not to be allowed to interfere with politics. What about them? They should be allowed to interfere with religion? Is the lower going to dominate the higher? Is the mundane going to dominate the sacred? That will be the ultimate misfortune for humanity.

As far as I can see, all politicians should be meditators, should know something of the inner world. They should be more conscious, more compassionate, should know the taste of love. They should know the experience of the silence of existence, and the beauty of this planet, and the gifts of existence. And they should learn to be humble and grateful.

Religion should be the teacher of all the politicians. Unless politicians have something of religiousness, there is no future for humanity. Religion *has* to interfere with the politicians. Without religion interfering with the politicians... the politicians are blind, they don't have eyes, they are deaf; they don't have a silent mind to listen to the truth.

But why is Rajiv Gandhi concerned that religion and politics should be separated? Politics is a small thing. Religion is man's whole evolution. Politics should be only a minor part of the vastness of religious experience. There is no need for any separation. But the politician, as he is in power, becomes so egoistic that he cannot think of going to those humble, simple, but wise people.

The problems go on increasing; the politicians have proved impotent to solve them. But they will not go to the people who can give them direction, who can give them advice because they have the clarity.

I am not a politician. I have never voted in my life and I am not going to vote -- ever -- because what is the point of choosing between two chimpanzees, just because they are holding different flags? just because they have different symbols? Chimpanzees are chimpanzees.

They need a deep respect for religion, for religious people, because one thing is certain: religious people are not going to fight the elections -- no religious person is going to beg for votes. Basically, he has no desire to fulfill his ego and to cover up his inferiority complex. In his silence, in his peace, in his blissfulness, he has known the ultimate superiority. Now there is nothing more than that, nothing higher than that. He has become a temple; his god is within his being.

The politician lives on war, lives on creating riots, lives on disturbance -- these are his nourishment. Adolf Hitler has written in his autobiography: "Unless you have enemies, you cannot become a great leader. Even if you don't have enemies, create the fiction that your country is in danger, because when people are afraid they are ready to become slaves. When people are afraid they are ready to follow politicians."

Although he was an insane person, once in a while he made statements which are very significant. He has said, "The greatest leaders of humanity are born in times of war." So unless there is a great war, you cannot be a great leader; just to fulfill the desire of being a great leader, you have to kill millions of people.

And he is right: in days of peace, people don't need to follow; people don't make the leader almost a god, so that his word becomes the law.

Politicians try in every way to keep countries afraid. China is gathering nuclear weapons on its boundary with India; Pakistan is gathering armies on its boundary with India -- the Indian politicians go on insisting this is so. In Pakistan, they go on insisting that India is gathering armies on its boundary; in China, they go on insisting that India is preparing nuclear weapons. In the parliaments, they go on saying, "We are not creating anything" -- but that is an absolute lie.

The Chinese leader has to keep the people of China afraid. The Indian leader has to keep the Indian people afraid. The Pakistani leaders have to keep the Pakistani people afraid.

In your fear is their power.

The more they make you afraid, the more powerful they are. Outside the country they go on creating fictions, and inside the country they also continue: Hindu and Mohammedan riots, riots between Hindi-speaking and non-Hindi-speaking people. They want you to continue fighting for anything -- any trivial thing. If you are engaged in fighting, they are in power. If you stop fighting, their power disappears. This is an ugly game.

It is one of the duties of religious people to keep themselves above politics and lead the people towards creative values, towards more humanity. In fact, if religions understand one thing -- that the whole of humanity is one, and there is no need for any nations -- all these pygmy politicians will disappear.

But the strangest thing is that politicians go on saying that religion and politics should be separate. Why? Why should truth be separate from politics? And why should love be separate from politics? Why should meditative consciousness be separate from politics? Why should a prayerful heart be separate from politics?

Yes, I understand that it should be separate in the sense that it is higher. And the politician is in need of psychological treatment and spiritual treatment, and he should go to the religious people for advice. That was the situation in ancient India. We have seen those days; those golden days are still alive in memory. There was a time when kings would go to the forest to pay their respects -- to beggars, who had nothing -- and to ask for advice.

Kings used to touch the feet of those who had realized themselves, because even their blessing can transform you. Politics is functional; it is utilitarian. But it has no way of transforming man into higher consciousness. And, particularly in reference to India, it has been such an ugly situation. It hurts.

Mahatma Gandhi used to say, before freedom, that the first president of India would be a woman -- and not only a woman, but she would be a sudra, from the lowest untouchables.

But as freedom came, he forgot all the promises that he had been talking about and the power game started again in the old style. Pandit Jawaharlal Nehru was a brahmin; he was not a woman and he was not a sudra. Again, the brahmin becomes the power, and for forty years, one family of brahmins have been dominating India. They have made it almost their personal dynasty. It is no longer a democracy.

Just look at the facts: What was the hold of Mahatma Gandhi over the Indian people? He was pretending to be religious -- he was not a religious man -- pretending to be a Hindu saint, because Hindus were in the majority and they were going to rule the country. That's why he was insistent that India should remain undivided, because in an undivided India, Hindus will be in power; nobody can take the power from the hands of the Hindus because everybody else is in a minority. Nobody looks at gandhi's politics: he was using even religion for ugly ends.

Doctor Ambedkar wanted a separate vote for the untouchables, and I am in absolute agreement with him for the simple reason that for five thousand years these people have been oppressed, exploited; their whole dignity as human beings had been destroyed -- and they are one-fourth of the Hindu population. And they do the ugliest jobs; they should be respected, they should be honored for that. But on the contrary, even their shadow is untouchable. If the shadow of an untouchable falls on you, you have to take a bath immediately to purify yourself.

Ambedkar was absolutely right to ask for a separate vote for the untouchables so that they could be certain of having one-fourth of the members in parliament. Otherwise, they will never be able to be in the parliament; they will never be able to change the five-thousand-year-old, ugly laws created by Manu.

There are great criminals, but Manu seems to top them all. Adolf Hitler was very respectful of Manu; Friedrich Nietzsche was very respectful of Manu -- not of Gautam Buddha -- and Manu has been a curse to this country. He has taken all humanity from millions of people; they are living like animals.

Ambedkar was absolutely logical and right in saying that they should be given a separate vote, but

Gandhi started a fast unto death for Ambedkar to take back his movement; otherwise, Gandhi will not eat until he dies. Now this is absolutely illogical. Because you convince people by fasting, it does not mean that you are right. It is blackmail, it is threatening: "I will commit suicide if you don't agree with me."

Naturally, the whole country was pressurizing Ambedkar: "Take back your movement; otherwise Gandhi's death will prove very dangerous to you and to the untouchables. They will be burned alive. Their villages will be burned; the Hindus will take revenge because the untouchables have killed Gandhi." Ambedkar tried as long as possible, and finally gave up, seeing that perhaps if Gandhi does die.... Although this is no argument.

If I was in Ambedkar's place, I would have told Gandhi, "You can die because your death is not an argument. It is as stupid a story as I have heard."

A very ugly man wanted to marry a beautiful girl -- and he was the age of the girl's father. And he tried the Gandhian methodology: he took his mattress, lay down in front of the house of the girl and declared a fast unto death unless her father agreed to give his daughter in marriage to him. Now everybody was in sympathy with the poor man: "He is dying... what a great lover! We have only heard about these lovers in stories, and he's actually a Majnu, a Farhad, a Mahival."

The father was in great distress; the girl was in great fear. The whole day, the house was crowded and they were shouting: "His death will be dangerous for you. The man is not being violent: he is being nonviolent, a religious man, fasting."

Somebody suggested to the father of the girl, "You go to some old Gandhian to find out what to do."

The Gandhian said, "There is no problem. There is one ugly prostitute, very old.... You just give her a hundred rupees and she also takes her mattress and lies down by the side of the man, saying, `I will fast unto death unless you marry me.'" In the night, the man rolled up his mattress and escaped! These are not arguments....

But Ambedkar was forced to take back his movement, and went to Gandhi with a glass of orange juice to break his fast. This is using religion in the service of politics. No religious man can do that.

The idea of India remaining whole and one was also nothing but politics being used in the service of Hindus, so that Mohammedans or Christians or Jainas or Sikhs will never be able to be in power. Hindus will remain in power -- they are in the majority.

Jinnah, the man who created Pakistan, was not a religious man at all; but he also used religion. He created the movement for Mohammedans to have a separate country; otherwise they could not be in power, ever. Suddenly he became a great Mohammedan, a great religious man. And in the name of religion, it was all politics: neither Mahatma Gandhi was religious nor Muhammadali Jinnah was religious. But both wanted power.

Since then, forty years have passed -- what have the politicians done to this country? When it became independent, the population was only four hundred million. They have not even been able to prevent the population explosion -- which is going to kill the country without any nuclear weapons. Now the population is more than double: nine hundred million people! And by the end of this century, India will have the greatest population in the world. Up to now, it has been China, but China is behaving more scientifically and trying to reduce its population. By the end of this century, one in every four men will be Indian.

And what are the politicians doing? They are afraid to say anything to the people in favor of birth control, in favor of abortion, because their whole interest is not whether this country survives or dies; their interest is that they don't want anybody to be hurt. People have their prejudices, the politicians don't want to touch their prejudices because they need their votes. If they hurt their prejudices, these people are not going to give them their votes.

Only a religious man with a clarity of vision, who does not need the votes of the people, can say the truth. Politicians can only say beautiful lies, consoling lies, just to get your votes. The religious man has nothing to get from you; on the contrary, speaking the truth can be dangerous to his life -- it has always been so. Whenever truth is spoken, the man who has spoken it has been crucified. Politicians need power, not crucifixion. The world needs more religious people who are ready to say the truth even if it means crucifixion. The religious man is not afraid of being crucified, for the simple reason that he knows there is no death. At the most they can destroy his body -- but his consciousness, his soul, his god within, will go on living.

Religion should have a higher status, and religious people should be listened to. Parliament should continually invite religious people to give them some ideas on how to solve the problems of the country, because they themselves seem to be absolutely impotent in solving anything. Problems go on growing. But

the ego of the politician wants nobody to be higher than him. But whether you want it or not, the religious person *is* higher than you. You cannot bring transformation into people's consciousness -- he can.

Certainly, religion should not step down from its sacredness into the trivial matters of politics. So I agree with this point: religion and politics should remain separate. The distance is big. Religion is a star in the sky and the politicians are creatures crawling on the earth. They are separate; there is no question but that they should be separate. But politicians should remember that they are functioning in mundane matters. And that is not the true goal of humanity.

Religious people are making every effort to raise humanity -- its consciousness, its love, its compassion -- to a point where wars become impossible, where politicians cannot deceive people, where their lies and their promises can be exposed. This is not interfering with politics -- this is simply protecting the people from the exploitation of politicians. The separation is already there. Who has given Rajiv Gandhi the idea that religion and politics are not separate?

Politics is something that belongs to the gutters. Religion belongs to the open, clean sky -- just like a bird on the wing, flying across the sun to reach to the very center of existence.

Certainly religious people cannot be participants in politics; but politicians should learn to be humble -- their power should not make them blind. Power corrupts and absolute power corrupts absolutely; and all politicians are corrupted by their power. And what power do they have? They can kill you -- their power is the power of a butcher; nothing glorious, respectable.

The religious man has a totally different quality of power. It is in his presence; it is in his great love and reverence for life; it is in his gratitude to existence.

We should not forget that the lower should remain within its own limits. And the wise people of the country should be asked to address the parliament as often as possible on problems which politicians cannot solve -- don't have even the brains to solve.

But Rajiv Gandhi's intentions are totally different. He wants politics to be the only power dominating everybody, religion included, and that religion follow the dictates of the politicians.

I absolutely condemn the idea. Religion cannot follow the dictates of the politicians. Politicians should learn, should listen to the advice of the religious people. The problems are so small that any man of intelligence and good will can easily solve them. But the politician does not want to solve them; he only talks about solving them because his power is dependent on how many problems you have. The more problems you have, the more miserable you are, the more powerful he is.

To the religious consciousness, the more joyful you are, the more loving, the more rejoicing.... He wants your life to be songs and to be a dance. Because that is the only way we should worship the source of life -- with our joy, with our songs and with our dances.

BELOVED OSHO,
BEFORE I CAME TO POONA THIS TIME, I WAS JUST A NOBODY. BUT SITTING IN FRONT OF YOU EVERY DAY, READING PEOPLE'S QUESTIONS, A FEELING AROSE OF BEING SOMEBODY, AND THAT THERE WAS NO NEED FOR ME TO ASK ANY QUESTIONS. BUT THE OTHER NIGHT IN DARSHAN, WHEN YOU RAISED YOUR ARMS AND STOPPED THE MUSIC IN FRONT OF ME, YOU CAUGHT THIS SOMEBODY IN HIS MIND. NOW, INSTEAD OF FEELING FINE ABOUT BEING A NOBODY, I FEEL LIKE A VERY STUPID SOMEBODY. PLEASE WILL YOU EXPLAIN WHAT IS HAPPENING TO ME?

Vimal, that is the difference between the politician and the religious man. The politician feels he is somebody, and the religious man feels that he is nobody.

But to be a nobody is to be divine, because you have dropped your ego and you have allowed God to enter in you. When you are somebody, you are just an ugly ego, and you have closed the doors for God to enter within you -- because God and your ego cannot exist together. They are just like darkness and light: you cannot have them both.

Either you have light... then there is no darkness, and that is the state of a nobody. He is spacious, without any tensions, without any anxiety, without any anguish; just a tremendous silence prevails over his heart. There is a song without sounds in his being; there is a poetry without any words. Nothing moves, and still everything is dancing.

It is good that you have experienced both: now it is up to you to choose. Only fools choose to be somebody -- that means you are limiting yourself, encased, imprisoned. Being a nobody means you are as

vast as the sky; perhaps even the sky is not the limit.

So it has been a good experience for you, and I will keep an eye on you so that you don't become somebody. I am not very reliable -- I can even hit you on your head. Just as I stop the music, if I see somebody is arising in you, I will stop it too. Just a good hit on your head....

So be careful: remain a nobody. It is so beautiful to be nobody, anonymous, just like a newborn child with no name, no fame, but tremendous innocence, great joy, eyes full of wonder and freshness. To be nobody is an absolute necessity on the path. The moment you become somebody, you become frozen. As you allow yourself to be nobody, the ice starts melting and the river starts flowing -- flowing towards the ocean. That is the goal of us all.

Just a joke for you, Vimal, because when you laugh totally -- in those moments you cannot be somebody. The people who are somebody are very serious; they never laugh, they don't even smile. Only people who are nobody can enjoy the great blessing of laughter. And I have been watching: when you laugh totally, you are no longer there -- only laughter. Every cell of your body has become just a dance.

So don't hold yourself back, because this is not a serious place. It is for the gamblers, for the drunkards, for all kinds of good people who can relax and who can laugh and who can dance, and who don't care what the world thinks about them. At the most they will think you are mad -- so what? Madness is better than politics. You are not going to harm anybody. And mad people are always joyous, not worrying about anything in the world.

A man with a poodle goes into a bar. After ordering a drink, he tells the bartender that he would like to buy some cigarettes. But the bartender replies that they have run out.

So the man says, "That's alright, I will just send my dog across the street to get some." He reaches into his pockets for the money, and discovers that the smallest bill he has is a twenty. He puts it in the dog's mouth and tells the dog, "Boy, run across the street and get me some cigarettes. And don't forget to bring the change." Immediately the poodle runs out the front door.

A man sitting at the bar says to the dog's owner, "Say, that dog is really something!"

"Sure," says the man, "he can do all sorts of stuff. He is an amazing dog."

Just then they hear the loud sound of tires screeching. The man runs out into the street, and sees a car stopped right in front of his dog, who is making love to another poodle, right in the middle of the road.

"Hey," says the man to his dog, "what is going on? You never did anything like this before."

The dog looks up at him and says, "I never had twenty dollars before."

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #7
Chapter title: Preparing for the last world war

15 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
SINCE PEACE WAS OFFICIALLY RESTORED TO THE WORLD AT THE END OF WORLD WAR TWO,
WHAT HAVE THE POLITICIANS BEEN DOING?

Anand Maitreya, there has never been any peace. There have been only two periods in history: the period we know as war, and the period we call peace, which is a cover up -- in reality it should be called preparation for another war. The whole history consists only of two things: war and preparation for war. And you are asking me, "Since peace was officially restored to the world at the end of World War Two, what have the politicians been doing?"

The politicians have been doing exactly what they have always been doing: creating more conflict, more unrest, more discrimination, more destructive weapons -- and preparing for the third world war.

Once, Albert Einstein was asked: "You, being the scientist who discovered atomic energy, must be able to inform us what is going to happen in the third world war."

Einstein had tears in his eyes and he said, "Don't ask me about the third world war -- I do not know anything about it. But if you want to know about the fourth world war, I can say something."

The journalist who was asking the question was immensely surprised and amazed: The man is not saying anything about the third world war, says he knows nothing about it, but he is ready to say something about the fourth world war? He asked excitedly, "Then please tell me about the fourth world war."

Einstein said, "Only one thing can be said about it -- that it is never going to happen."

The third world war will be the last world war. For this last world war, politicians have been preparing since peace was officially restored after the second world war.

The politician and his game are the ugliest things you can conceive of. We are facing a dark night, and I am reminded of the old saying that "When the night is darkest, the dawn is very close by." But I hesitate to say that this dark night that is surrounding us will have any dawn to it.

I will just tell you exactly what has been happening since 1945 -- and people are kept in absolute ignorance; they are not aware that they are sitting on a volcano which can erupt any moment. They are kept engaged in trivia, and the real problems are kept hidden as if they don't exist.

Since 1945 there have been one hundred and five wars fought in sixty-six countries -- all of them in the Third World. One is necessarily tempted to ask, "Why in the Third World?" America and the Soviet Union both have gone so far ahead in developing destructive weapons, that the weapons used in the second world war are out of date. For them, they are of no use. They have to be sold somewhere; some market is needed, and the market is possible only if there is war.

America goes on giving weapons to Pakistan. Then, naturally, India goes on taking weapons from the Soviet Union. And this has been happening in the Third World: one country purchases out-of-date material from the Soviet Union; then its enemy purchases from America. This is good business.

And they don't want these people to stop wars, because otherwise, where are they going to sell these weapons on which they have spent billions of dollars? And these poor countries and their politicians are ready to purchase them, although their people are dying of hunger -- seventy-five percent of their budget goes towards war.

On the average, each war has lasted three and a half years. So who says peace has been restored? One hundred and five wars in sixty-six countries, each war lasting at least three and a half years -- and you call it peace?

These wars caused sixteen million deaths. In the second world war, there were also millions of deaths. Since the second world war, which is the time of peace, sixteen million people have been killed in wars -- and still you go on calling it peace?

But the politicians are so cunning, and people are so blind that they will not look around at what is happening. They will go on fighting about small things: which district should remain in which state? Belgaum is a district here; should it remain in Maharashtra? -- because it is a boundary district between the states of Karnataka and Maharashtra.

There are people belonging to both languages, and they have been killing each other continually for three decades -- and just a small thing cannot be decided.

In fact, nobody wants to decide it. Otherwise, what is the problem? Just a small plebiscite, a vote under neutral observation, and people can decide where they want to be. There is no need for killing each other. But it seems politicians are deeply interested in trouble continuing somewhere or other, so that they are

needed.

Sixteen million people have been killed, and yet in every school and every college and in every university, they go on repeating, "We are living in a period of peace." In fact, the world war was almost more peaceful!

The majority of the wars have been in Asia. It is one of the strategies of the powerful nations and their politicians that they should fight always in some other country; the Soviet Union and America should fight in Afghanistan. So the people of Afghanistan are killed; Afghanistan becomes a graveyard, and America and the Soviet Union are both profited by selling weapons. They are sending their experts, their weapons; they are training the Afghanis, and Afghanis are killing other Afghanis. One side has weapons from America, the other side has weapons from the Soviet Union.

Nine million civilians have been killed in conventional wars since Hiroshima. In ancient times, civilians were never killed. It is absolutely absurd: if your armies are fighting, the people who are fighting in armies may be killed, but now there seems to be no sensibility, no reasonability -- nine million people who are civilians are killed. There may be small children, women, old people -- who have nothing to do with the war, who may be reading in their schools, who may be working in their factories, or who may be cooking in their kitchens.

Just a few days ago Ronald Reagan, for no reason at all, attacked Libya -- he bombed the civilian parts of Libya. His target was Kaddafi, and because Kaddafi has three houses inside the city, all his three houses had to be bombed. And in bombing his houses, other houses were burned and bombed. And just now, investigators have come to know that while the bombing was going on, professional killers were searching inside Libya for Kaddafi because it was possible he might not be killed by the bombs, he might not be in his own house.

So they were bombing the civilians, and professional killers were searching inside Libya to find Kaddafi. They could only kill Kaddafi's daughter. And neither Kaddafi nor the Libyans have done anything wrong against them.

And it is a coincidence that the day England allowed Ronald Reagan to use England as a base for bombing Libya, the parliament of England did not allow me to stay at the airport, in the lounge, for six hours -- because I am a dangerous man! And Ronald Reagan is allowed to use England to bomb an innocent country which has done no harm to him.

This is as dark a night as humanity has ever faced.

The current war budget is around seven hundred billion dollars per year. Every year, fifteen million people die from malnutrition and disease, and every year seven hundred billion dollars are spent on warfare.

Every minute, thirty children die for want of food and inexpensive vaccines and every minute one point three million dollars of public funds are spent on the world's military budget.

It seems we are not interested in life anymore; we have decided to commit suicide. Man has never been in such a suicidal mood -- ever, in the whole of history.

Two hundred and fifty million children have not received even a basic education. A single nuclear submarine equals the annual education budget for one hundred and sixty million school-age children in twenty-three developing countries. Just one submarine! And there are thousands of submarines moving around the ocean all over the world -- American and Russian both -- and each submarine has nuclear weapons six times more powerful than all the weapons that were used in the second world war. And they are so costly that we could have provided our children with education and food, nutrition. But our interests are not there.

These are the politicians who don't want to be interfered with, who want absolute control of humanity -- nobody above them.

The world's forests are disappearing at the rate of eighteen to twenty million hectares a year -- an area half the size of California, and California is one of the biggest states in America. Within the next twenty to thirty years, all the tropical forests will be gone; and the implications are tremendous because these forests are supplying you with oxygen and life. If these forests disappear at the rate they are disappearing, mankind will be at a loss to find enough oxygen -- from where?

And on the other hand, whatever carbon dioxide you exhale, these forests inhale. If these forests were not there... already there is a very thick layer of carbon dioxide continuously accumulating in the sky, just on the twenty-mile boundary where the atmosphere ends. And because of that carbon dioxide, the temperature of the atmosphere is rising. It is already four degrees higher than it has ever been.

If all the forests disappear, the temperature will become so high that it will do two things: firstly, it will

become impossible for life to survive; secondly, all the ice at the north and the south poles, on the Himalayas and the Alps and other mountains, will start melting because of the heat. And this will raise all the oceans by forty feet. It will flood all our cities, all our countries; it will drown almost the whole earth -- and this is not a flood that is going to recede.

But these politicians go on doing it. Just a few months ago I was in Nepal. Nepal is the poorest country in the world, but rather than dropping its arrangements for war, it has sold its forests -- eternal forests of the Himalayas -- to the Soviet Union. And the Soviet Union has cut whole mountainsides and left them dry. And for what? To create more newspapers.

What is the need of so many newspapers? It is almost the same news every day, and now that we have got far better media systems, the newspaper is out of date -- there is radio, there is television. Why do you go on clinging to newspapers and destroying all the forests? Just because all the politicians, presidents and prime ministers need their pictures on the front page; their speeches, which are simply bullshit, to be published -- without any consideration of what harm they are doing.

During the same period, the world population is expected to increase thirty to forty percent, from five billion to seven billion. This population growth alone will cause requirements for water to double in nearly half the world. Food is another thing... even water will become difficult, because the requirement will be double and we don't have that much water for drinking.

In addition, the United Nations reports say that globally, twenty million hectares a year of farm and grazing land are being reduced to zero productivity. More than one thousand plant and animal species become extinct each year -- a rate that is expected to increase. One and a half to two million people in developing countries suffer acute pesticide poisoning annually, and pesticide-related deaths are estimated at ten thousand per year.

Officers of India's planning commission reported recently: "We in India are on the verge of an enormous ecological disaster, with our water reserves drying up. What is happening in Africa is going to happen in India within a few decades."

Your population goes on growing, your land goes on becoming more barren, your water supply is becoming less and less, and because forests have been cut, the rivers that go through Nepal to Bangladesh are creating, every year, such floods as have never been seen before. Thousands of people are dying, thousands of villages simply disappear -- because those thick trees were making the rivers flow slowly. Now that there are no trees, the rivers come with such force that the ocean is not ready to absorb that much water so quickly. The water starts returning and that returning water creates the floods that happen in Bangladesh.

Neither Indian politicians nor Nepalese politicians are ready to stop cutting the trees. Nobody is interested in human life. Nobody is interested in finding out what our priority should be.

A poor country like India has so many newspapers, so many magazines, which are absolutely unnecessary. And that newsprint paper does not grow in the fields, does not fall from the sky; you have to cut trees. Trees that have taken one hundred fifty years, two hundred years to grow, disappear. And what do you gain from your newspapers?

Politicians are the real criminals -- not the criminals who are in your jails. It would be a far better world if there was an exchange: all the politicians in the jails, and all the criminals in the politician's positions -- they would prove more human.

The politicians go on hiding facts as long as possible, as if by hiding facts you can change anything.

Now many countries are not declaring how many homosexuals they have. Families are not declaring that the person who has died, has died from AIDS. They are bribing doctors to get certificates that he has died of a heart attack, or of cancer -- because the family is more worried about its respectability, about what people will think: "Somebody has died of AIDS in your family?"

But hiding the fact means... that man had a wife; he may have transferred the disease to the wife and if there are children, they may be born with the disease -- and nobody will know it and they will go on spreading it all around.

The disease is not an ordinary sexual disease -- anything that comes out of your body, even your tears, carries the virus. If a child is crying, and just out of kindness and compassion you wipe the tears of the child, there is a danger you may be getting AIDS. Saliva carries the virus, and the whole of humanity is being kept in darkness: kissing should be stopped now -- completely!

There is only one small part of humanity -- the people who live in Siberia, the Eskimos -- they are the only people in the whole of history who have never kissed. And when for the first time they saw Christian

missionaries kissing, they could not believe it: "How dirty these people are, mixing saliva with each other! Are they human beings or some kind of monsters?"

Their way is far more scientific and far more hygienic. They don't kiss just to show love -- because it can be not love, but death -- they rub noses with each other; that looks very clean, unless you have a cold.

The other day it was accepted that ten million people are suffering from AIDS right now; and this is not a definitive report because countries like India have no way of knowing -- nor the means to know. Only very developed countries have come to know that ten million people are suffering.... Perhaps at least one hundred million people are suffering in all these backward countries.

For example, in Africa, AIDS is more prevalent than anywhere else. And it was never made known that Africans are not homosexuals, but they have a strange perversion: they make love to women, but not from the front.

There are people around the world, in small villages, who even make love to animals -- and they have given AIDS to animals! And now animals are spreading that AIDS through their milk, through their meat. Things have gone beyond human control.

No doctor wants... even if he comes to know that his patient has AIDS, he does not want to tell the patient because then the patient will insist, "Treat me!" There is no treatment. So the doctor tries, "You have some other disease," and sends him to some other expert because being in contact with the AIDS patient the doctor is in danger, the nurses are in danger. The whole staff is in danger.

In one of the reports I saw about jails... thirty percent of the people in jails are homosexuals. And that does not seem to be an accurate report. It must be the minimum that jail authorities have accepted -- because people who are living in jails for twenty years, thirty years, and cannot come in contact with women, are bound to force homosexuality on each other.

The simplest thing would be.... There are separate jails for women -- why should they be separate? The prisoners should live in a mixed way, with women and men together, and then AIDS and homosexuality can be avoided. But politicians will not say anything about it, simply because of fear. Their whole object is to say only things which people like, only things which don't go against people's prejudices, their traditional mind -- because they depend on people's votes.

That's why I said that religious people should always be consulted by the politicians; their advice should be given every possible attention. But Rajiv Gandhi says that politicians should not be interfered with by religious people. Religious people can be interfered with by politicians -- about that, there is no question. This is an unfortunate thing, but it goes on and on, and time is very short.

I used to be very hopeful. Still, I go on hoping against hope that perhaps, in a very dangerous situation, man may awaken. But there seems to be a sadness in my heart because I can see that if nothing is done, then this century is going to be our end.

And not only *our* end, but the end of the whole of existence's dream of creating consciousness. It has been successful only on this planet. There are millions of stars and each star has dozens of planets; only on this small planet has the miracle happened that not only life exists -- consciousness exists; not only consciousness exists, but there are people who have reached to the ultimate peak of consciousness: a Gautam Buddha, a Socrates, a Pythagoras, a Chuang Tzu.

Life disappearing from this small planet will make the whole universe so poor that it will take millions of years to come again to this state where consciousness can become enlightened.

My sadness is not about myself. I am absolutely contented. Death cannot take anything from me. My sadness is concerned with the whole of humanity, because their death will take away any opportunity of their becoming enlightened, of their becoming blissful, of their knowing meaning and significance. They have lived in darkness. Are they going to die in darkness too?

I would like my people, at least, not to waste time in postponing their own growth, because politicians are absolutely prepared to destroy each other -- to destroy all and everything. Their lust for power has come to the climax. Before they succeed in committing a global suicide, at least *you* should have known the god that exists within you.

You should spread your joy and your silence and your laughter to anybody you come in contact with. You cannot give a better gift to your friends, to your acquaintances, to your lovers, to your children.

The time is very short and the work is tremendous, but if you have courage, the challenge can be accepted. Don't depend on politicians; they cannot do anything; they are not even aware of where they have been leading humanity -- into what darkness.

BELOVED OSHO,
I AM NOW GONE -- GOOD FOR NOTHING; SORRY TO SAY, DON'T EXPECT ANYTHING FROM ME. KOTI KOTI PRANAM.

Gyan Asanga, I will tell you a small, beautiful story. Just before Ninakawa passed away -- he was a great master -- the Zen master Ikkyu visited him. "Shall I lead you on?" Ikkyu asked. Ninakawa was dying and Ikkyu said, "Shall I lead you on?"

Ninakawa replied, "I came here alone and I go alone. What help could you be to me?"

Ikkyu answered, "If you think you really come and go, that is your delusion. Let me show you the path on which there is no coming and going."

With his words, Ikkyu had revealed the path so clearly that Ninakawa smiled and passed away.

Gyan Asanga, where are you going? You say, "I am gone -- good for nothing." That is true. You have proved definitively that you are good for nothing. Nothing is wrong in it... but where are you going? because there is nowhere to go!

We are always here and always now. Neither we go nor we come. All going and all coming is only dreaming, so just wash your face with cold water and wake up! You have not gone anywhere, you are just sleeping in your bed.

And you are saying, "Sorry to say, don't expect anything from me."

You amaze me! Who has ever expected anything from you, good for nothing? So don't be worried about it. Just remember one thing that Ikkyu said to Ninakawa: "If you think you really come and go, that is your delusion. Let me show you the path on which there is no coming and no going" -- just awakening.

A young nun said to her mother superior, "I was out walking in the garden last night and the gardener took me, threw me to the ground, and well, you know.... Can you give me penance?"

"Go and eat ten lemons," said the mother superior.

"But that won't cleanse my sins away."

"I know, but it will wipe that contented grin off your face!"

So Gyan Asanga, first get up, wash your face and eat ten lemons! I think that is not too much to ask. You can do that and if you cannot, there are many people here who will force you to do it -- till your grin is gone!

And to whom are you saying this *koti koti pranam*? *Koti koti pranam* means millions and millions of goodbyes. You are not going anywhere. I am not going anywhere. Stop talking in your dream! *Koti koti pranam*!

BELOVED OSHO,
CAN YOU PLEASE COMMENT ON THIS BEAUTIFUL POEM BY RUMI WHICH I LOVE SO MUCH:
"OUTSIDE, THE FREEZING DESERT NIGHT. THIS OTHER NIGHT INSIDE GROWS WARM, KINDLING. LET THE LANDSCAPE BE COVERED WITH THORNY CRUST. WE HAVE A SOFT GARDEN IN HERE. THE CONTINENTS BLASTED, CITIES AND LITTLE TOWNS, EVERYTHING BECOMES A SCORCHED BLACKENED BALL. THE NEWS WE HEAR IS FULL OF GRIEF FOR THAT FUTURE. BUT THE REAL NEWS INSIDE HERE IS THERE'S NO NEWS AT ALL."

Devaprem, the poem by Mevlana Jalaluddin Rumi is beautiful, as always. He has spoken only beautiful words.

He is one of the most significant poets who are also mystics. That is a rare combination; there are millions of poets in the world and there are a few mystics in the world, but a man who is both is very rare to find.

Rumi is a very rare flower. He is as great a poet as he is a mystic. Hence, his poetry is not just poetry, not just a beautiful arrangement of words. It contains immense meaning and points towards the ultimate truth.

It is not entertainment, it is enlightenment.

He is saying, OUTSIDE, THE FREEZING DESERT NIGHT. THIS OTHER NIGHT INSIDE GROWS WARM, KINDLING. The outside is not the real space for you to be. Outside, you are a foreigner: inside, you are at home. Outside, it is a freezing desert night. Inside, it is warm, kindling, cozy.

But very few are fortunate enough to move from the outside to the inside. They have completely forgotten that they have a home within themselves; they are searching for it but they are searching in the wrong place. They search for their whole lives but always outside; they never stop for a moment and look inwards.

LET THE LANDSCAPE BE COVERED WITH THORNY CRUST. WE HAVE A SOFT GARDEN IN HERE. Don't be worried about what happens on the outside. Inside, there is always a garden ready to welcome you.
THE CONTINENTS BLASTED, CITIES AND LITTLE TOWNS, EVERYTHING BECOMES A SCORCHED, BLACKENED BALL. THE NEWS WE HEAR IS FULL OF GRIEF FOR THAT FUTURE.

These words of Rumi are more significant, meaningful, today, than they were when he wrote them. He wrote them seven hundred years ago, but today it is not only a symbolic thing, it is going to become the reality: THE CONTINENTS BLASTED, CITIES AND LITTLE TOWNS, EVERYTHING BECOMES A SCORCHED BLACKENED BALL. THE NEWS WE HEAR IS FULL OF GRIEF FOR THAT FUTURE. BUT THE REAL NEWS INSIDE HERE IS THERE'S NO NEWS AT ALL.

This last sentence depends on an ancient saying which says: No news is good news. I was born in a very small village where the postman used to come only once a week. And people were afraid that he may be bringing a letter for them; they were happy when they found that there was no letter. Once in a while, there was a telegram for someone. Just the rumor that somebody had received a telegram was such a shock in the whole village that everybody would gather there -- and only one man was educated enough to read. Everybody was afraid: A telegram? That means some bad news. Otherwise, why should you waste money on a telegram?

I learned from my very childhood that no news is good news. People were happy when they received no news from their relatives, from their friends or from anybody. That meant everything was going well.

Rumi is saying: THE NEWS WE HEAR IS FULL OF GRIEF FOR THE FUTURE. BUT THE REAL NEWS INSIDE, IS THERE'S NO NEWS AT ALL. Everything is silent and everything is as beautiful, peaceful, blissful as it has always been. There is no change at all; hence, there is no news.

Inside it is an eternal ecstasy, forever and forever.

I will repeat again that these lines may become true in *your* lifetime. Before that happens, you must reach within yourself where no news has ever happened, where everything is eternally the same, where the spring never comes and goes but always remains; where flowers have been from the very beginning -- if there was any beginning -- and are going to remain to the very end, if there is going to be any end. In fact, there is no beginning and no end, and the garden is lush, green, and full of flowers.

Before the outside world is destroyed by your politicians, enter into your inner world. That's the only safety left, the only shelter against nuclear weapons, against global suicide, against all these idiots who have so much power to destroy.
You can at least save yourself.

I was hopeful, but as the days have passed and I have become more and more acquainted with the stupidity of man... I still hope but just out of old habit; really my heart has accepted the fact that only a few people can be saved. The whole of humanity is determined to destroy itself. And these are the people... if you tell them how they can be saved, they will crucify you. They will stone you to death. Going around the world, I still laugh, but there is a subtle sadness in it. I still dance with you but it is no longer with the same enthusiasm as it was ten years ago.

It seems that the higher powers of consciousness are helpless against the lower and ugly powers of politicians. The higher is always fragile, like a roseflower; you can destroy it with a stone. That does not mean that the stone becomes higher than the roseflower; it simply means the stone is unconscious of what it is doing.

The crowds are unconscious of what they are doing, and the politicians belong to the crowd. They are their representatives. And when blind people are leading other blind people, it is almost impossible to wake them up; because the question is not only that they are asleep -- they are blind too.

There is not time enough to cure their eyes. There is time enough to wake them but not enough time to cure their eyes. So now I have confined myself completely to my own people. That is my world, because I know those who are with me may be asleep, but they are not blind. They can be awakened.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #8
Chapter title: The taste of your being

16 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHAT IS RELIGION? WHAT IS YOUR OPINION ON ORGANIZED RELIGION?

Anand Maitreya, religion is the highest flight of human consciousness -- it is the individual search for truth.

The inner truth cannot be made an object of common knowledge. Each one has to go within himself; each time, it is a new discovery. It does not matter how many people have attained awakening, realization; the moment *you* attain it, it will be absolutely fresh -- because it cannot be borrowed.

The search basically consists of knowing your interiority. You have an outside, and no outside can exist without an inside: the very existence of the outside is proof of an inner world.

The inner world consists of three layers: thoughts are the most superficial; feelings are deeper -- and then is the being, which is your godliness. To know one's own godliness, to know one's own eternity, is the basic search of religion.

All your senses lead you outside: eyes open to look outside, ears hear what is happening outside, your hands can touch what is outside. Senses are the doors to go out -- and always remember, the door that takes you out, can also take you in. It is the same door from which you go out of your home and through which you come back in; just the direction changes.

To go out, you need open eyes. To come in, you need closed eyes, all your senses silent. The first encounter is with the mind -- but that is not your reality. Although it is inside your skull, it is not you -- it is the reflection of the outside. All your thoughts are reflections of the outside.

For example, a blind man cannot think about colors because he has not seen colors -- hence the reflection is not possible. The blind man cannot even see darkness; and because he has never seen light or darkness outside, there is no possibility of any reflection. The blind man does not know whether there is darkness or there is light -- both words are meaningless. And if you analyze your thoughts, you will find they are all triggered inside you by outside reality -- so they are basically of the outside, reflected in your inner lake of consciousness.

But because of these thoughts... and they are a tremendous crowd in you; they go on accumulating, they create a China wall. You have to go beyond your thoughts. And religion knows only one method -- there are different names, but the method is one: it is watchfulness, it is witnessing. You simply watch your thoughts, with no judgment, no condemnation, no appreciation -- utterly aloof; you just see the process of thoughts passing on the screen of your mind.

As your watcher becomes stronger, thoughts become less -- in the same proportion. If the watcher is ten percent of your energy, then ninety percent of your energy is wasted in thoughts; if your watcher becomes ninety percent, then only ten percent remains in thoughts. The moment you are one hundred percent a watcher, the mind becomes empty.

This whole process is known as meditation. As you pass through the thoughts, you will come to the second layer which is inside you -- of feelings, of your heart, which is more subtle. But by now, your watcher is capable even of watching your moods, your sentiments, your emotions, your feelings -- howsoever subtle they may be. And the same method works in the same way as it worked with the thoughts: soon there will be no sentiments, no feelings, no moods. You have gone beyond the mind, and the heart. Now there is utter silence; nothing moves. This is your being; this is you.

The taste of your being is truth.

The beauty of your being is the beauty of existence.

The silence of your being is the language that existence understands. And just settled in being, you have come home. The wandering is finished. The struggle is finished. At ease, you sit silently within yourself.

A great hidden splendor is revealed to you: you are not separate from reality, you are one with it. The trees and the moon and the stars and the mountains are all part of one organic unity; you are also part of that organic unity -- you become part of God.

Religion is man's highest achievement.

Beyond religion, there is nothing -- but there is no need either. Your being is so abundant, so overflowing with bliss, silence, peace, understanding, ecstasy, that for the first time, life becomes really a song, a dance, a celebration. Those who do not know religion, don't know celebration.

But organized religion is a totally different affair, so I have to make it clear to you that authentic religion is always individual. The moment truth is organized, it dies; it becomes a doctrine, a theology, a philosophy -- but it is no longer experienced, because the crowd cannot experience. Experience happens only to individuals -- separately.

It is almost like love. You cannot have organizations of love -- so that you need not bother; the organization will take care, the priest will love on your behalf. But that's what has happened to religion. Each time a man discovers the truth, immediately one of the most cunning parts of humanity, the priests, surround him. They start compiling his words; they start interpreting his words; and they start making it clear to people that if you want to know truth, you have to go via them -- they are agents of God. They may call themselves prophets, they may call themselves messengers; they may choose any name, but the reality is, they are self-appointed agents of God. They don't know God, but in the name of God, they exploit humanity.

Organized religion is another form of politics. Just as I have always condemned politics as the lowest activity of human beings, the same is my attitude about organized religions. You can see it: the priests and the politicians have always been in conspiracy against humanity. They have been supporting each other. They have divided things between themselves so that your worldly life belongs to the politician, he is the ruler there, and your inner life belongs to the priest, he is the ruler there.

One sometimes feels so amazed... it seems unbelievable, that even in the twentieth century the pope could declare, a few months ago, that to communicate with God directly is a sin. You should go through the priest, the right channel -- because if people start going directly to God, confessing to God, praying to God, the millions of priests will be unemployed. They don't do anything; their whole function is to deceive you. Because you don't understand the language of God, and you are not so evolved, just for some fee -- a donation to their church or to their temple -- they will do the job for you.

All those donations go in the pockets of the priests. They don't know anything about God, but they are very learned -- they can repeat scriptures like parrots. But their inner desire is not for God, not for truth -- they are not seekers, they are exploiters.

I have heard... a priest bought two parrots and he taught them, with great hardship, beautiful statements of Jesus Christ. And everybody was really amazed -- the parrots were so accurate. He made small beads for them so they were constantly praying, and he also found small bibles for them.... So they were always keeping their bibles open, and moving their beads. Although they could not read, they had already crammed everything. The priest would open the page and say, "Twelfth page," and they would start reading it -- not that they were reading; they had memorized it.

The priest was very pleased and he felt it would be good to have one more parrot. Rather than learning the bible and the beads, he could be taught to give whole sermons. He found a parrot, and the pet shop

owner said, "Your wish will be fulfilled; this parrot is the most intelligent I have ever seen."

But he was not aware that it was a female parrot. And as the parrot was put in the same cage as the two parrots who were moving their beads and reading the bible, they both looked at the female parrot, and one parrot said to the other, "George, now drop those beads! Our prayers have been heard."

Your priests are no more than parrots -- and their prayers are for power, for prestige, for money. They are politicians in disguise; they are doing politics in the name of God -- the politics of numbers. There are now seven hundred million Catholics; naturally the pope is the most powerful religious man in the world.

Every religion has been trying to increase its population by different methods. Mohammedans are allowed to marry four women so that they can produce four children per year. And they have been successful: they are the second largest religion after Christianity.

Organized religion is only a content-less, meaningless word; hidden inside is the politics of numbers. And you know perfectly well -- as the election comes near, your politicians start going to see the *shankaracharya*. For five years, nobody goes to visit the shankaracharya, but when the election comes near, then the prime minister goes to visit the shankaracharya. He goes for a pilgrimage to the temples, high and deep in the mountains of the Himalayan range. For what? Suddenly, a great religious urge has arisen... which subsides as the election ends.

These people need votes; they have to pay respect to the leaders of religions. And a shankaracharya feels great that the prime minister is touching his feet. And the followers of the shankaracharya, the Hindus, feel that "our prime minister is a very religious person."

When the pope comes to India, even the president and the prime minister with his whole cabinet, stand in line at the airport to receive him. For what? The third largest religion in India is now Christianity, and to pay respect to the pope means all the votes of the Christians will be yours.

Organized religions -- whether it is Christianity or Hinduism or Mohammedanism -- have not been seekers of truth. In two thousand years, what truth has organized Christianity added to the statements of Jesus? So what is the need of this organization? It is not increasing religiousness in the world, it is simply repeating what Jesus has said -- which is available in books for anybody to read. In twenty-five centuries, how many Buddhists have searched for the truth, or have found the truth? -- just a long line of parrots repeating what Gautam Buddha has found.

And you should be reminded that Gautam Buddha was not part of any organized religion; neither was Mahavira part of any organized religion, nor was Jesus part of any organized religion -- they were individual seekers.

Truth has always been found by individuals. That is the privilege of the individual, and his dignity.

Organized religions have created wars -- just like politicians have done. Their names may be different... politicians fight for socialism, for communism, for fascism, for nazism, and organized religions have been fighting for God, for love, for their concept of what truth is. And millions of people have been killed in the clashes between Christians and Mohammedans, between Christians and Jews, between Mohammedans and Hindus, between Hindus and Buddhists. Religion has nothing to do with war; it is a search for peace. But organized religions are not interested in peace, they are interested in becoming more and more powerful and dominant.

I condemn the organized religions in the same way I condemn the politicians -- they are nothing but politics. So when I said to you that religious people should be respected, honored -- the politicians should go to them for advice -- I was not talking about organized religions; I was talking only about religious individuals. And a religious individual is neither Hindu nor Christian nor Mohammedan. How can he be? -- God himself is not Hindu, not Mohammedan, not Christian. And the man who knows something of the divine becomes colored with his divinity, becomes fragrant with godliness.

In the ancient East these religious people were our highest flowers, and even kings and emperors used to go to them to touch their feet and to be blessed -- to ask their advice on problems which they were unable to solve.

If we want the world to remain alive, we have to bring back our ancient childhood days when the religious person had no interest of his own. That's why his eyes were clear, his heart was pure love, his being was nothing but a blessing. Whomsoever came to him was healed, his problems were solved; he was given new insights into rotten old problems.

Organized religions should disappear from the world -- they should drop this mask of being religious. They are simply politicians, wolves hiding themselves in the skin of sheep. They should come into their true colors; they should be politicians -- there is no harm in that. And all the time they *are* politicians, but they

are playing the game in the name of religion.
Organized religions don't have any future.

They should drop their disguise and come truly out in front as politicians, and be part of the political world so that we can find the authentic religious individual -- who will be very rare. But just a few authentic religious individuals can lead the whole world towards light, towards immortal life, towards ultimate truth.

BELOVED OSHO,
I HAVE BEEN LIVING IN AMERICA WHILE YOU HAVE BEEN TRAVELING AROUND THE WORLD. NOW I HAVE COME HERE TO YOUR MYSTERY SCHOOL, TO ENJOY YOU FOR A FEW WEEKS BEFORE I CONTINUE MY LIFE IN THE WEST. OSHO, I FEEL YOU SO STRONGLY INSIDE OF ME THAT I DON'T EXPERIENCE THE ACHE OF BEING PHYSICALLY AWAY FROM YOU. I AM SAVORING EVERY MOMENT OF BEING IN YOUR PRESENCE WHILE I AM HERE, YET I DON'T FEEL A LONGING TO STAY. IS IT POSSIBLE FOR THE MARKETPLACE TO ACTUALLY BE MY MYSTERY SCHOOL FOR NOW? IS THERE ANYTHING THAT I CAN DO FOR YOU OUT THERE? YOU ARE THE CENTER OF THE CYCLONE, OSHO.I AM SO GRATEFUL, AND I LOVE YOU.

Prem Sunshine, the love between the master and the disciple is not of the physical; hence space makes no difference. You can be far away on another star, but your heart will be still beating with me. That is the only closeness, the real closeness; otherwise, you can be sitting by my side and still you may be wandering somewhere on some other star.

I am not interested in your physical body, where it is; I am interested in your being, that it is centered. I am interested in your love -- that it reaches to as many people as possible.

The marketplace is perfectly the right place for anyone who wants to grow spiritually. In the past, the fallacy was to renounce the marketplace and run away to the mountains. But if your mind has not changed, even in the mountains it will be thinking of your business, of your wife, of your children. If some traveler comes by, you will be hankering to know what is happening there. If your mind remains the same, it does not matter that you have renounced a palace.

I was traveling in the Himalayas and I saw a very beautiful bodhi tree. I was tired, and it was time... I have never in my whole life missed a good two hours' sleep in the afternoon. It was very cool and the shadow was thick, so I was just going to lie down, and a man came, saying, "You cannot lie down here."
I said, "What is the problem?"

He said, "This is my tree, and I have been living under this tree for five years."
I said, "You look like a sannyasin."
He said, "I am; I am a Hindu monk."
I said, "You have renounced the world?"
He said, "Yes, I have renounced everything."

"Well," I said, "What about this tree? -- it is still yours. The shadow is so big, we can both rest underneath it. And I will not be disturbing you because I will be sleeping, and I don't snore -- unless I decide to."
He said, "What do you mean?"

I said, "If you snore, then I will snore loudly. I cannot snore while I am asleep; so I have to pretend that I am asleep; and I will snore loudly unless you stop your snoring. If you don't snore, there is no problem: there is a lot of space here, and I am going on my way after just two hours.

"But I must say to you, that you have left the world, but the world is still within your heart. The very idea of `*my* tree' is not different in any way from *my* kingdom, *my* palace, *my* wife. It is not a question of what you are claiming as *mine*; the question is that you are possessing."

Humanity has to face two problems from the past. People renounce the world, but nothing is renounced. You can leave your house, you can leave your wife, you can leave your friends, you can leave your money -- but where will you leave your mind, and how will you leave your mind? And if you can leave your mind, then there is no need to go anywhere; then your very house becomes the temple, because the real question is transcending the mind. These monks who left the world lived in a very illusory idea that they were no longer concerned about the world. They missed the chance to grow.

Secondly, living in a mountain cave you may not get angry, because anger needs somebody to provoke it; there is nobody to provoke you....

I have heard... a man lived for thirty years in the Himalayas, and he had gone there because of his too-angry mind; his mind was so angry that when he was in anger he was almost mad. One day he had pushed his wife into the well, and then as he became aware of what he had done, he decided that now he would renounce this world. And for thirty years anger never happened, because there was no wife, no children, no customers, no friends, no enemies -- there was nobody. Slowly, slowly, his fame spread to the plains: "A man has been living for thirty years in the caves, and we have never seen such a silent man."

There was going to be a great fair, the *Kumbha Mela*, in Prayag -- it happens every twelve years. It is the biggest gathering in the whole world; millions of people come. A few people went to this silent monk, saying, "Now all the great saints and monks are coming to the fair to give their teachings to the people who are going to participate in it. It is time you came down: you have not come down for thirty years; now you are ripe." It was very ego-fulfilling, this invitation.

He came down to the plains. As he entered the crowd of millions -- and they did not know anything about him -- somebody stepped on his feet, and all those thirty years disappeared. He grabbed the man by his neck and he said, "You idiot, don't you see that I am a saint?" It was very difficult to take him away, he was going to kill the man. He was the same man who had killed his wife thirty years before. It was not such a great crime; the crowd was so thick that if somebody stepped on your feet, it was not intentional. But it made him aware of one thing: that even thirty years in the Himalayas had not changed him a little bit.

So this is the second problem. Your real test is in the world -- whether you are becoming silent or not; whether you are becoming more loving and compassionate or not; whether you are growing spiritually or not.

Sunshine, go to the marketplace, but remember not to get lost in it. Remain a watcher. It is very easy to get lost.

You have asked me, "Is there anything that I can do for You out there?"

Only one thing I expect from all of you: to be yourself, to discover your inner beauty, your purity of consciousness, your hidden splendor -- and spread it to as many people as possible. People are miserable. Help them to laugh a little, to sing a little, to dance a little.

I don't want missionaries. You are not to spread my teachings -- I don't have any anyway -- but you have to spread the joy, the blissfulness, the silence that you have felt here. Don't let it become just a faded memory. And you are going to the greatest marketplace in the world, to California. You will have to be very watchful. If you can remain untouched by California and all its stupidities... I have been thinking to call the saints "California-returned."

Just take a joke from me; laugh and help others to laugh....

An American traveling in the United Kingdom was riding in a train with an Englishman and an elderly English lady with her pet Pekingese. They had traveled only a short distance when the dog threw up all over the American's trousers. Instead of apologizing, the English woman fondled her dog and comforted it, saying, "Poor, itsy-bitsy doggy has a little tummy ache."

A few miles later the dog raised its leg and pissed all over the American. Again the English woman consoled her dog, saying, "Poor itsy-bitsy doggy has a cold in the bladder."

A short while later the dog shat all over the Yank's other things. Exasperated, the American stood up, grabbed the dog and threw it out of the window.

At this point the Englishman commented, "You Yanks are a peculiar lot. You speak the wrong language, you live on the wrong side of the ocean, and you, sir, threw the wrong bitch out of the window."

BELOVED OSHO,
AS THE YEARS HAVE GONE BY SINCE I TOOK SANNYAS, MY LOVE HAS CHANGED ITS QUALITY. AT FIRST I FELT A CERTAIN EXCITEMENT; NOW THERE IS A DEEP COOLNESS AND I FEEL RELAXED WITHIN MYSELF. THIS IS ACCENTUATED WHEN I SIT IN FRONT OF YOU IN MEDITATION. AS I AM WRITING THIS, A CERTAIN LITTLE VOICE INSIDE BUBBLES UP AND SAYS, "YES, EVERYTHING IS FINE. "BELOVED OSHO, IS THIS LITTLE VOICE A FIGMENT OF MY IMAGINATION, MY MIND PLAYING TRICKS?

Yoga Videh, I have been watching you. I have seen you becoming more silent, more peaceful. A certain grace is arising in your eyes and on your face. In the beginning I used to see that it was even difficult for you to sit for two hours -- you were tossing and turning. Now all that is past; you sit almost like a marble

statue. This shows the inner centering.

So whatever you have heard is not a figment of your imagination. I also say to you: Yes, everything is fine. But don't be satisfied with what you have attained. There is much more -- infinitely much more. As you go deeper and deeper, you will find more and more treasures; and unless you come to the feeling of immortality, eternity, remember that the journey has not ended.

You will come across beautiful spaces which are so enchanting, so magical that one thinks, what more can there be in life? -- so much bliss, so much benediction -- but don't stop. Everybody has to discover his eternity, that "I am part of a life that knows no death."And it is not far away if you go on and on.

Whatever happens, be grateful to existence and move on.

Charaiveti, charaiveti -- this was one of the constant messages of Gautam Buddha. Whenever sannyasins came to relate to him their state of mind, their consciousness, he would always say, "Everything is fine, but *charaiveti, charaiveti*. Continue, continue going on and on and on, because I know there is much more to be discovered."

Remember the fragrance of the beautiful words of one of the great Zen masters, Ryokan:

WITH NO MIND, BLOSSOMS INVITE THE BUTTERFLY.
WITH NO MIND, THE BUTTERFLY VISITS THE BLOSSOMS.

There is no cerebral activity in it. The flowers are not thinking and planning how to invite the butterfly. With no mind, in their silence, is their invitation.

WITH NO MIND, BLOSSOMS INVITE THE BUTTERFLY.
WITH NO MIND, THE BUTTERFLY VISITS THE BLOSSOMS.
WHEN THE FLOWER BLOOMS, THE BUTTERFLY COMES.
WHEN THE BUTTERFLY COMES, THE FLOWER BLOSSOMS.

There is such a synchronicity in existence. You become graceful, the whole existence becomes graceful; you become silent, everything else becomes silent. A song arises in you, and all around the birds start singing; you dance, and you see the whole of existence is dancing with you, hand in hand.

Says Ryokan,
I DO NOT KNOW OTHERS, OTHERS DO NOT KNOW ME.
NOT KNOWING EACH OTHER WE NATURALLY FOLLOW THE WAY.

There is no need of knowledge, because nature has its own wisdom. If you don't interfere with nature and its wisdom, everything goes as it should go.

I DO NOT KNOW OTHERS, OTHERS DO NOT KNOW ME.
NOT KNOWING EACH OTHER WE NATURALLY FOLLOW THE WAY.

Whatever is happening to you Videh, just follow it, very naturally. Don't be in a hurry, don't bring your knowledge to improve upon it. Nobody can improve upon nature: when the spring comes, the flowers will come also -- and there is no way to bring the spring, and without the spring the flowers won't come. So you go on the way you are moving. It is the right path, the easy path in your naturalness and spontaneity, and you will not be going astray. You will reach to the ultimate ocean where one merges with the eternal life.

Knowledge is really a very complicated phenomenon; you have to be like little children.

Little William went to his father and said, "Daddy, where did I come from?" The father started to stutter and stammer, but he realized that he had to tell his son the facts of life.

"Sit down, Willie," he said. At great length he described the whole business of creation, beginning with the birds and the bees. Then he went into the most graphic descriptions of human intercourse. He concluded at last, feeling limp and drained. He took a handkerchief and wiped the perspiration from his brow: "Okay, Willie, do you understand now?"

Willie scratched his head. "Not really, Dad. Henry says he came from New Jersey, but you have not told me where I came from."

His question is of a very innocent character, but the father is a knowledgeable person. He gives a whole

discourse on how human beings are produced -- and he is perspiring and stuttering and stammering. And the boy must be puzzled about what is going on? He has simply asked a simple question: Where did I come from? Such a complicated journey... and Henry has come from New Jersey.

Be natural, be simple, be innocent, and allow nature to guide you -- it has never misguided anybody. Knowledge, on the contrary, has never been able to guide anybody to the ultimate goal, the ultimate peak of our experience, of our consciousness, of our blissfulness, of our enlightenment.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #9
Chapter title: Papal politics: organized superstition

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BELOVED OSHO,
YOU ARE AGAINST THE POPE SO MUCH -- IS THAT BECAUSE THE ROMAN CATHOLIC RELIGION IS THE MOST ORGANIZED RELIGION?

Anand Maitreya, I am not against anyone -- but I am certainly for the truth. Anything that goes against the truth, I am determined to criticize; it is a sacred duty as far as I am concerned. That the Roman Catholic religion is the most organized religion is only one of the reasons I am criticizing the pope so much. There are many other things, too.

I would like to give you all the implications of my criticism. First, the Catholic church in particular, and Christianity in general, is not a religion at all. To call it an "organized religion" is to use the wrong language. It is organized superstition.

In the twenty centuries after Jesus, Christianity has been defending all kinds of superstitions, and fighting against science, against any discovery of truth. And the people who have been the leaders of this war between superstitions and science are the popes.

In the first place, the popes down these twenty centuries have been declaring one thing: that they are infallible -- which is an absurdity. But their logic is: they represent Jesus Christ, and Jesus Christ is the only son of God. So, in an indirect way, they are the vehicles of God -- how can they be fallible?

But life is not logic. Your God itself is a fiction; Jesus Christ being the only begotten son is another fiction. And the infallibility of the pope is just ridiculous.

When Galileo discovered for the first time that it is not the sun that goes around the earth, but the earth that goes around the sun -- he was very old, seventy-five or eighty, almost on his deathbed -- he was dragged to the court of the pope. And the pope said, "Before you die, change that statement, because it goes against THE BIBLE. And anything that goes against THE BIBLE is automatically wrong, because THE BIBLE is the word of God."

Galileo was a great scientist, and I have immense respect for a man who, even at the age of eighty, when he was dying, had such a beautiful sense of humor.

He said, "There is no problem. I will change it; I will write in my book exactly what God has written in THE BIBLE -- that the sun goes around the earth. But one thing I must make clear to you: neither the sun reads my book nor the earth reads my book. As far as reality is concerned, the earth will continue going around the sun.

"And why should you insist? Because I have every proof; I have devoted my whole life to the search, and all those who have a scientific mind are in absolute agreement with me. Sooner or later you will have to agree because one cannot remain against truth for long."

The pope said, "We cannot allow even a single statement to go against THE BIBLE for the simple reason that if one statement becomes false, God's infallibility disappears. And if God himself is fallible, what about Jesus Christ? And what about the pope? And if God can write one thing wrong, who knows? -- he may have written many things wrong. We cannot afford it."

For three hundred years, the popes have been fighting a hard battle against each and every scientific discovery of truth. Nobody can be victorious against truth, but they have tried their best. It is the only religion that has been fighting against science -- that is one of the fundamental reasons why I criticize the pope.

Even today they go on fighting science, knowing perfectly well that each time they will be defeated, and that they are fighting a losing battle. And still, they go on declaring themselves infallible.

It is amazing that people can be so shameless.

It is time they learned.

They crucified and burned Joan of Arc by the order of the pope, because he declared that she was a witch. Now on what grounds, what reasoning, what revelation? because the pope says it is so, it has to be right. The word of the pope is the law; the word of the pope is the truth. They burned a young, beautiful, courageous, intelligent woman who had fought for the freedom of the country and who had won the freedom of the country. And that was the reason for the jealousy -- that a woman should become so prominent that even the pope is left behind.

She was burned because of jealousy; she had not committed any sin. The whole of Europe was shocked and slowly, slowly, people started raising their voices against her crucifixion; but it took almost three hundred years for people to be so strong about it that another pope declared Joan of Arc a great saint.

One pope burns her alive because she is a witch -- she is in sexual relationship with the devil. And after three hundred years, another pope -- his own descendant, his own successor, representative of the same Jesus Christ and the same God -- declares that she was a saint. Her bones were taken out of the grave and worshiped, and a beautiful cathedral now stands in her memory. Now, nobody calls her just "Joan of Arc" -- her name is "Saint Joan of Arc."

The pope goes on traveling around the world preaching that birth control is against God, that any method of preventing the birth of a child is anti-God -- particularly in the countries of the East where people are so poor, and they are going to become poorer and poorer every day. But the pope's interest is not that man should live comfortably without hunger.

People should not die just because they cannot even get water, cannot get food.

And you will be surprised to know that on one hand, the pope goes on talking against birth control methods, and on the other, the Vatican has a hidden factory where they create birth control pills -- because it is good business; it brings millions of dollars.

You call such people religious?

He goes around the world saying that Christian priests and bishops and cardinals should not get involved in politics -- because he wants politicians to be in favor of him. And it has been found that the same man sent one hundred million dollars to Poland, to a political party, to fight against the Communists.

Is this not politics?

And his interest in birth control is really to increase the population. Whatever consequences happen to people is not the problem. If people are poor and hungry, they can be easily converted to Christianity, and particularly the Catholic church. Their schools, their hospitals, their orphanages are nothing but factories for converting people into Catholics.

It is now a well-known fact that by the end of the century, almost half the population of the world will be dying of hunger. You cannot even conceive of the situation where one man out of every two will be dying. All around there will be corpses and there will be nobody even to bury them or to take them to the

mortuary or to the funeral. In fact, dying will be better than living amongst those corpses. The whole world will be stinking of death.

The popes don't seem to be interested in saving humanity. Their basic interest is how to get more and more people into their religion, because that is going to be their power. It is pure politics.

The whole Christian theology is based on such stupid ideas that to call it "religion" is just absurd. Jesus is born of a virgin mother. The whole of medical science is against it -- it cannot be possible, but it is one of their fundamentals. If you remove it, the whole edifice of Christianity falls down.

They have not given the world any method for how to raise consciousness. They have not produced awakened and enlightened people; but they have caught seven hundred million people in the Catholic fold alone. These people are full of absurd beliefs -- and even though they have eyes, they don't see; they have ears, but they don't hear. And if you say anything, immediately they are ready to crucify you. They are against the crucifixion of Jesus, but they are, every moment, ready to crucify you if you just tell the truth.

I said in one of my speeches, that THE HOLY BIBLE is the most unholy book in the whole world, because it has five hundred solid pages of pure pornography. One of my friends in America, hearing this, actually collected all those five hundred pages and published a book called the X-RATED HOLY BIBLE. And now I have received a summons from Kanpur -- ten Christian associations have made a case against me; that I am hurting their religious feelings.

I cannot believe that people are so blind. If anything is hurting your religious feelings it is your BIBLE -- I have nothing to do with it. You should tell the government that THE BIBLE should be banned, or it should be labeled and listed among the pornographic literature.

I am not saying anything myself. Those five hundred pages are there in THE BIBLE and those ten associations at least could have looked in their BIBLES to see what I am talking about; otherwise in the court they will look absolutely foolish.

Now, they are creating agitation in every country for homosexuality to be made a severe crime. And everybody in the world knows that Pope Paul the Sixth was a homosexual. Before he became the pope, he was the cardinal in Milan -- and that was the talk of the town. The whole of Milan was surprised that he was always seen with his boyfriend -- a young, beautiful man. Knowing this perfectly well... still he became the pope. And the moment he became pope, his boyfriend was called to the Vatican, and the boyfriend became the secretary. Ordinarily, the secretary becomes the girlfriend; here, it was just a little different... but the same story.

And it has never been denied by the Vatican; they could not deny it -- it was so factual. But if you say it, that means you are against the pope. I am not against the pope. I am just in favor of truth.

But perhaps this kind of thing begins with the virginity of Mary and the birth of Jesus. I have heard... it is a story of the future, because this Polack pope seems to be very slow to die. Popes ordinarily have died within an average of one or two years at the most because by the time they become popes, they are always around the age of seventy-five, seventy-eight. And they must have been hoping that this Polack would also die -- but they don't know Polacks. He has completely forgotten about dying; and he is enjoying his popehood so greatly -- no other pope has ever done such things.

He is continuously touring around the world, and the Vatican is getting into debt: nine million dollars he has spent on traveling. The last time he went to Australia, just two days before him the British queen had also gone to Australia. More money was spent on the pope's visit to Australia than on that of the queen of England. And these are the people who say, "Blessed are the poor."

But finally, the Polack pope died and went to heaven with pomp and circumstance. At the pearly gates, Saint Peter stopped him and said, "Hey, you can't walk in just like that. Who are you?"

The pope answered, "Well, I am your very own representative on earth. I am the pope."

Saint Peter said, "Pope? My representative? I have never heard of you."

The pope, puzzled, said, "Ah, just tell God I am here. He will tell you to let me in."

Saint Peter yelled, "Hey, boss, a guy here says he is the pope. Do you know him?"

God answered, "Never heard of him." The pope said, "Strange, but ask Jesus. He knows me."

Saint Peter yelled, "Hey, sonny. There is a guy here says he is the pope. You know him?" Jesus answered, "No."

Saint Peter said, "Sorry, I can't let you in. Nobody around here knows you."

The pope said, "You can't turn me away like this. I am the pope himself. Ask the Holy Ghost. He knows me for sure."

Saint Peter yelled again, "Hey, spook! A guy here claims you know him. Says he is the pope."

And the Holy Ghost shouted, "The pope, sure I know him. He is the guy that spread those dirty rumors about me and Mary. Kick him out of here."

The whole religion is founded on a dirty joke.

Pope Paul the Sixth, who was the homosexual, was followed by Pope John Paul the First. He was an intelligent, liberal man who ordered an investigation of the cardinals and bishops who belonged to Masonic Lodges, which were outlawed by the Catholic church.

These Masonic Lodges have as their members only the wealthiest people of the world. They are secret societies doing secret rituals. They were outlawed by Christianity -- no Christian priest, bishop or cardinal, or anybody officiating in any position, should be a member of any Masonic Lodge -- because their secret rituals consist of sexual orgies and all kinds of ugly things. John Paul the First ordered an investigation of the cardinals and bishops who belonged to these Masonic Lodges. He discovered that many top Vatican officials were Freemasons, and ordered that they be removed from office.

You see the hypocrisy? These are the same people who made the law that no Christian priest could become members of Masonic Lodges, but in the Vatican itself, the cardinals and bishops and archbishops were found to be members of Masonic Lodges. And because John Paul the First ordered that they be removed from office, the whole Catholic hierarchy and bureaucracy turned against that intelligent man. In the whole history of Christianity, perhaps he was the only pope who had some intelligence, some humanity, some understanding.

At the same time, he ordered an investigation into the Vatican bank which would have shown that the bank was laundering hundreds of millions of dollars of Mafia heroin money every year.

These are your religious institutions. The Vatican bank itself, which is under the pope, is nothing but the greatest Mafia organization. Hundreds of millions of dollars of heroin money.... They go on talking and preaching against drugs, while behind the curtain they are dealing in drugs themselves.

He also ordered a meeting to announce that the church supported birth control. He was really a man of understanding -- he wanted to call the pill the "Catholic pill." But before any of these orders could be carried out, he was found dead in suspicious circumstances.

He was murdered. Vatican officials said it was of a heart attack, but that is absolutely wrong because his own personal physician said he had a perfect heart -- he had had no heart trouble, ever. And the most important thing was that his personal physician was not called. Instead, the Vatican officials ordered immediate embalming and refused to let his personal physician examine the body -- even the dead body. They also refused a post-mortem. No death certificate was issued; even up to now, officially he is living because there was no death certificate issued for him.

After they had embalmed him, an autopsy was done. But once you embalm a dead body -- once you take all the blood out of the body and fill it with chemicals -- it becomes impossible to find whether it has been poisoned or what has happened. But the whole situation is very clear: insiders say that papers he was clutching in his hand when the body was discovered were the papers in which he had written his will. Realizing in the middle of the night that he has been poisoned, feeling that he was going to die, he may have tried to write his will. Or he may have tried to write what had happened to him, what had been done to him. But all those papers mysteriously disappeared, along with his medicine bottle and the will. It has been thought that they mixed poison in his medicine bottle, and he drank the poison, thinking it was medicine. Once the poison started having its effects, he must have tried to write his will, and he tried to write that it seemed he had been poisoned and that he was dying. The people who found him first saw the will he was clutching in his hands.

And the most amazing thing is: even before his body was found, orders for embalming the body were given because the people who were in the conspiracy were aware that in the morning the embalmers would be needed, so every arrangement was made beforehand.

It was not an accidental death.

He was followed by Pope John Paul the Second, the Polack who prohibited all birth control methods except the rhythm method -- even though the Vatican actually owned a company which made birth control pills. He also dropped the church law forbidding membership in the Freemasons. And he promoted Marcinkus, the head of the Vatican bank, to Archbishop, and made him part of his personal group. This is the man who was running all the Mafia heroin money through the bank.

In 1982 Archbishop Marcinkus was involved in a huge financial scandal after an Italian bank collapsed. One of his business friends was found hanged beneath a London bridge. And another colleague, who was in jail on charges of murdering a police commissioner, died from drinking coffee with cyanide. These were the

people who could have been witnesses against Archbishop Marcinkus; these two people knew all the secrets -- and both were killed.

A warrant for the arrest of the Archbishop had been issued, but the Vatican is a separate government -- just eight square miles -- and the Italian government has no power to interfere in the Vatican. And the pope was hiding the man inside the Vatican; the arrest warrant was waiting outside. These are your religious leaders.

The Polack pope also strongly reprimanded priests around the world for their involvement in politics, but he himself ordered one hundred million dollars of Vatican money to go to the Solidarity group in Poland who were fighting the communist government.

I am against organized religion because the moment anything becomes organized, it has its own vested interest. Then religion is forgotten -- other things become more important. Truth and the search for truth need your total involvement; nothing else should be in the way.

Organized religion becomes a prison. It gives you ready-made doctrines, and your only function is to believe in them -- whether they are reasonable, logical, or not. You are not supposed to experiment on your own because, who knows? -- you may find something which goes against the official doctrine.

But official doctrine cannot become your enlightenment. The official doctrine can make you learned, scholarly -- but it cannot make you wise, it cannot make you intuitive, it cannot make you aware of God.

I am criticizing the pope because he is not only the head of an organized religion, but also the head of a government. It is not much of a government, eight square miles, but still, he is being accepted as head of a country; he has his representatives in the U.N.; he has his ambassadors in different countries.

Religion is something so high, and politics is so low that one thing has to be remembered: whenever there is a mixture of something lower with something higher, it is always the higher which becomes polluted -- not the lower. It is always the higher which loses its quality of being higher. The lower has nothing to lose; it cannot fall any more -- it has already fallen to its uttermost.

Religion and politics should be separate.

And the moment religion becomes organized, it becomes politics. Hence religion should not be organized at all; it should be everybody's private, personal, intimate search.

At least some area of life should be left to the individual where he is totally free, without anybody else deciding for him, where he can open his wings like an eagle and fly across the sun -- no chains, no bondages, no hindrances.

Religion blossoms only in a heart which is absolutely free of all doctrines, all beliefs, all churches, all mosques.

I want the whole world to be religious but not Christian, not Catholic, not Hindu, not Mohammedan. Just to be religious is enough.

Can't you see these simple facts? Honesty is honesty -- it is neither Christian nor Hindu. Truth is simply truth -- it cannot be Mohammedan, it cannot be Christian. Love is simply love -- it cannot be Eastern and it cannot be Western. Compassion is compassion -- it does not belong to any race, to any country, to any climate; it is not dependent on any geography, or any history. These are the ingredients of a religious consciousness.

Meditation is simply so scientific that just as you accept physics without bothering about whether it is Hindu or Mohammedan, you accept chemistry without ever thinking whether it is Protestant or Catholic.... When you go to the doctor, you never bother whether the medicine is Hindu or Buddhist.

The inner reality is simply a pure silence: thousands of flowers blossom there but they don't belong to any organization. They are the reward of your own search, of your own inward-going.

All the organized religions care basically depriving humanity of religion because they are misdirecting you. They are always directing you outwards -- their God is far away in the sky. And when you pray, folding your hands towards the sky, you don't realize that there is nobody to hear you.

In fact, the one who is praying, the one who is alive in you, the one who is breathing in you, is the God. You have just to discover it.

It is hidden in the layers of your false personality. Find out, in your innocence, and life becomes a sheer joy, a song without words, a dance, a celebration.

And at the very end of your celebration, there is nothing but tears of gratitude. I cannot think or conceive that those tears of gratitude belong to any religion. They belong to the individual heart, overflowing with gratefulness towards existence.

BELOVED OSHO,
THE OTHER MORNING BEFORE LECTURE, I SUDDENLY FELT AN OVERWHELMING URGE TO TOUCH, WITH GREAT GRATITUDE, THE FLOOR WHERE YOU WALK. IN THAT MOMENT, I HEARD AGAIN THAT VOICE -- IT STILL SOUNDS LIKE YOUR VOICE: "IF YOU CAN KISS IN GRATITUDE THE PLACE ON EARTH WHERE I HAVE STEPPED... I WANT TO TELL YOU, THAT I'VE STEPPED EVERYWHERE ON THIS EARTH. "THIS IS REALLY TOO MUCH, FOR I SEE MYSELF IN TEARS, KISSING EVERY SPOT ON THE EARTH. AND AGAIN THAT VOICE COMES IN ME, OR FROM ME, WHISPERING, "IF YOU CAN KISS IN GRATITUDE ALL THE EARTH, AND ALL THAT ABIDES ON THE EARTH, YOU DON'T NEED ME ANYMORE. "PLEASE, OSHO, TELL ME THAT I WAS JUST IMAGINING, THAT IT WAS JUST A DREAM. YOU HAVEN'T SAID THAT TO ME, HAVE YOU?

Sarjano, the idea is Catholic. You come from the country of the pope, and that fellow goes on kissing the earth wherever he goes -- even in India, where kissing the earth means kissing cow dung. When he kissed it here, that very day I said, "He has tasted something of Hindu religion."

It is just your imagination, Sarjano. There is no need for your gratitude to be expressed in stupid gestures. Just being grateful, your eyes full of tears, your heart just melting and merging with existence, is enough. Kissing the earth is just an idiotic symbol; I could never have said anything like this to you. But you love me, and you are so full of me that even if you speak in your imagination, you may hear my voice.

But remember one thing: except for silence, everything else is your imagination -- howsoever beautiful. Only your silence I can say has my support, because only in your silence are you close to the very center of existence. In absolute silence, you become the very center yourself. But remember to avoid any kind of imagination -- *all* imagination -- even beautiful imagination, apparently looking like the divine.

It happened once: I had a few Mohammedan friends and they were followers of a Sufi mystic. The mystic used to come to the city once a year to see his disciples, and they were continuously telling me, "This time when he comes, some way has to be found so that you both can meet."

I said, "There is no problem with it. I can be his host; he can be my guest. That will be the best thing because he is going to be here three days, so for three days we can be together."

They liked the idea. The most impressive thing to them in the Sufi mystic was that he saw God everywhere: he would see a tree and he would go and hug the tree and start talking to the tree. Almost in a trance, he would kiss the earth; he would hold your hand and kiss it and he would start talking in a trance and address you as "God! My Lord!" People were very impressed.

He came to stay with me. Before he could kiss my hand, I said, "Wait! Do you really see God in me or have you been imagining for years?" -- because that is one of the traditions in the Sufis: you start imagining and slowly, slowly, the imagination becomes a reality.

He was shocked. There was a moment of silence -- painful silence, because his disciples were there. But he was an honest man; he said, "Ah, at least thirty years ago I started on the path, and this was the path shown by my teacher: `Look into everything for God.'

"In the beginning, it was difficult to see God in a camel, in a donkey, in a buffalo. But my master insisted: All these forms are gods; you don't have to judge them -- your path is just to see God in everything, so that one day you can see God everywhere. And I succeeded in three years, and I started seeing God everywhere. Now I see God everywhere."

I said, "Just listen to me. For the three days you will be here, stop imagining. Just see things as they are: a table is a table, not God; a camel is a camel, not God; and a buffalo is a buffalo, not God -- just for three days."

He was very reluctant and afraid and nervous, but he was staying with me, so I said, "I will remind you about this kissing and hugging -- don't forget! After three days you can hug with a vengeance, because no tree can prevent how much you hug it. For three days... you can fill the quota afterwards, but for three days I will be constantly after you. You have to see things as they are."

There was no need for three days. Within just one day, in twenty-four hours, the god that had been there for thirty years, disappeared. In the morning, he was very angry at me. He said, "What have you done? I really see a table is a table! Just now I saw a man going by on a bicycle, and I saw neither the god in the man, nor in the bicycle. You destroyed my thirty years of practice."

I said, "Just think a little. If something that you have spent thirty years discovering was really true, then in one day it could not disappear. For thirty years you have lived in a hallucination -- you created the hallucination, and the hallucination can be so strong that all doubts disappear. And thirty years is a long

time."

I told him a story of Ramakrishna which is very rare in the history of mystics. After attaining enlightenement, nobody ever tries to look into other paths to see whether they also reach to enlightenment or not -- there is no point. You wanted to reach here, you have reached -- now what is the point of finding out whether other roads also reach here or not? But Ramakrishna had something tremendously significant on his mind, so he gave six months to each religion that was available in his vicinity; for six months he would practice the religion and forget everything else. Of course, he was already enlightened so the path was not a problem; in six months, he would reach back to the point of consciousness.

In Bengal, there is a small local group of a very strange religion: they believe that Krishna is the only man, and those who follow him are all women. They may be men, but that is only an illusion; in reality, except for Krishna, there is no other man -- all are women. He is the lover and you are the beloved. In the night, the followers of that sect, men and women both, dress alike -- like women. And even men sleep with a statue of Krishna in their beds -- he is their husband.

Ramakrishna followed that path also for six months. For others it was just a ritual; they were born into that religion, just as you are born into Christianity, or Hinduism, or Jainism. You don't really care; it is just accidental that you are born into a certain religion and you follow it, but it is a formality -- at the most.

But Ramakrishna was not going into those processes in a formal way: when he was following something, he was following it with totality and intensity. And almost a miracle was seen! Even in the day, he used the same clothes as women use in Bengal. Even the people of that sect told him, "In the day you can use men's clothes; otherwise it looks very awkward."

But he said, "When I follow something, I follow it totally. I cannot divide my day from my night. And I don't care about the world."

His breasts started growing; his disciples became very much afraid. So much intensity of projecting that even the doctors who came to know about it when they visited Ramakrishna and saw his breasts, could not believe it -- because this was a physiological miracle. But his disciples whispered in the ears of the doctor, "This is nothing -- he is having monthly periods!"

For six months continuously... his voice changed, it became more like a woman's. He started walking like a woman -- which is very difficult; difficult because only a woman can walk that way. She has a womb inside her body and that womb gives a different kind of movement to the legs. Man has no womb inside; his legs have a different movement.

He started walking like a woman, speaking like a woman, his voice changed. And when the menstrual period started, then the disciples became really afraid. They said, "We have lost him. How can we get him back?" They tried to persuade him, but until six months was up, he was not going to change his path. They said, "This path is dangerous. We don't think that these breasts and this period are going to disappear even after six months. Your whole life you will be a laughingstock -- and we are going to be laughingstocks because we are your disciples."

It took almost six months after he stopped for the change to take place again. Slowly, slowly, he became a man again -- before that he had become a woman. Such a deep psychological projection.... It is through such projections that people are experiencing Krishna, Jesus, Buddha -- and when they experience it, they see it.

And if you say to them that it is only an illusion, how can they believe you? Their illusion looks more real than you are. Mind has a capacity to project anything and make it appear almost real; or sometimes, if the mind is very powerful, even more than real.

But my path is not the path of imagination: It is the path that does not use the mind at all.

Imagination and projection and hallucination and illusion -- they are all parts of the mind. My simple approach is transcendence of mind; so only when you start seeing absolute nothingness, utter silence, can you see that I am very close by.

In that silence, you have heard me; in that nothingness, you have seen me. But if you see something, if you hear something, then it is your imagination -- you have fallen from the beyond, back into the mind.

Only one thing has to be remembered: the mind is the world -- and going beyond the mind is the beginning of God.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #10
Chapter title: Enlightenment is not an experience

17 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHENEVER YOU TALK ABOUT YOUR SURGERY, OR HITTING PEOPLE HARD, I CAN SENSE WHAT YOU MEAN BY IT. YET IN ALL THESE YEARS I HAVE NEVER EXPERIENCED IT MYSELF. TO ME, YOU ARE LIKE A POTTER: I FEEL YOUR HANDS MOLDING ME, GUIDING ME, LEADING ME, STRONG AND FIRM, BUT ALSO WITH SUCH TENDERNESS AND LOVE AS I HAVE NEVER EXPERIENCED BEFORE. IT IS SUCH A JOY TO BE FORMED BY YOUR GORGEOUS HANDS. BELOVED MASTER, IN MY DOUBTING MIND A QUESTION ARISES: CAN IT REALLY BE TRUE THAT YOU ARE GUIDING ME EVER SO GENTLY?

Prem Nandano, each individual needs a different treatment because each individual is so unique. On the path there can be no mass surgery. You are right that you have not been hit; you don't need it.

You are saying, "Whenever you talk about your surgery, or hitting people hard, I can sense what you mean by it."

Only people who are so unconscious that unless you hit them they cannot wake up... everybody is not so asleep, so unconscious. There are so many categories. A few people are just on the verge, where a small push by a loving hand will do the whole surgery; a small push and the bird is on the wing. There was a little hesitation; just that little hesitation has to be removed. A little fear of the unknown... and the only way to remove the fear of the unknown is to push you into the unknown. Because what is unknown to you is known to me; so on my part there is no question of any hesitation.

You say, "Yet in all these years I have never experienced it myself." You will never experience it. You are one of those fortunate people who need a very tender and loving treatment -- a hit can destroy you, a hit can make you more afraid of the future and the unknown.

The master works according to the need of the disciple; each according to his need.

You say to me, "You are like a potter. I feel your hands molding me, guiding me, leading me, strong and firm, but also with such tenderness and love as I have never experienced before. It is such a joy to be formed by your gorgeous hands." To you I am a potter, because to me you are a pot! Now, to hit a pot is to destroy it -- and a very immature pot; you have not even gone through the fire test -- that's why you have not experienced it.

But if you want to experience, it is up to you: just wait a little! Once you have passed through the fire and you have become hard and capable of receiving a hit... because the hit is also so beautiful, so loving, that you will forget all the tenderness and all the love that I am showing to you -- it is out of pity. And when I strongly hit somebody -- that too is out of love -- my hit gives you dignity. It is a recognition of your strength, your integrity, your centeredness.

You are asking, "Beloved Master, in my doubting mind, a question arises: can it really be true that You are guiding me ever so gently?" I have to, you are fragile. But you will not remain fragile forever. And it is

a spiritual surgery, not a butcher's shop.

Rejoice in whatever you are getting. The hits will also come in their right time. Perhaps they are also a basic need, finally -- just as a child is born and the cord that joins him to the mother has to be cut, although it has been his life for nine months. And cutting this life source is the most shocking thing he will ever experience -- unless he meets a master. Because to cut a physical cord between two bodies is not a very big thing, but to cut the cord between your consciousness and your body is certainly the biggest shock possible. It comes, finally -- when the season is right, and the moment has arrived that you have to be taken out of your body, out of your imprisonment, and left totally alone in your tremendous freedom. This is called, in the mystic language, the second birth.

The first birth is from the mother's body.

The second birth is from your own body.

From the first birth, you become a personality.

From the second birth you become an individual.

The first birth is bound to lead you one day to death. The second birth only begins, and never ends. It leads you to immortality.

But whatever is needed at a certain time will be provided to you. That's why I don't give you a discipline. All the religions are doing that stupidity -- they are giving disciplines, commandments, without even bothering about whom they are addressing. Because to one, something is a medicine, and to another the same thing becomes poison.

Unless you have the fortune of being with a living master, with whom you are related -- not the way people are related to organizations, but with whom you are related individually, the way lovers are related, in personal intimacy -- only then can care be taken, and you can be helped slowly, slowly, towards the final quantum jump.

I can also read in your question, between the lines, that somewhere you think you are missing the hits. Right now, any hit will be dangerous. Just wait a little more and you will get as big a hit... because what is the use of giving you small hits? I'm accumulating all your hits for a single hit: one hit and your head is gone! Be intelligent, and be patient.

Mrs. Harris stood before the chimpanzee cage and watched in frozen horror as one of the chimps picked up a peanut and placed it in his rectum, then pulled it out and ate it. The distraught woman rushed over to the zookeeper and said, "I thought chimpanzees were supposed to be the most intelligent animal next to man."

"That's right, lady," said the zookeeper.

"Then why is he doing that disgusting thing?" she countered.

"Well, some boy scouts were here yesterday and gave him peaches to eat. He had trouble passing the pits. Now he checks everything for size."

BELOVED OSHO,
THE OTHER NIGHT WHEN YOU TALKED ABOUT THE FALSE AND THE REAL, I CAME TO A PLACE INSIDE OF ME THAT COULD FOR THE FIRST TIME REALLY UNDERSTAND YOU. IT WAS AS IF I WAS LOOKING AT MYSELF FROM THE OUTSIDE, AS A BODY THAT WAS GIVEN TO ME BUT WAS NOT REALLY "ME"; THEN A LAYER OF MY PERSONALITY THAT WAS ALSO JUST A LAYER OF FALSENESS AND NOT REALLY "ME". AND EVEN FURTHER INSIDE WAS A SPACE THAT WAS VERY SILENT AND BEAUTIFUL, BUT THAT COULDN'T BE ME EITHER, BECAUSE IT WAS NEITHER MASCULINE NOR FEMININE, NOR COULD IT UNDERSTAND ANY LANGUAGE OF WORDS -- IT WAS JUST A NOTHINGNESS. BELOVED OSHO, IF NONE OF THOSE THREE THINGS ARE ME, THEN WHERE AM I?

Anand Disha, one of the most fundamental things to be remembered -- not only by you but by everyone -- is that whatever you come across in your inner journey, you are not it.

You are the one who is witnessing it. It may be nothingness, it may be blissfulness, it may be silence, but one thing has to be remembered: however beautiful and however enchanting an experience you come across, you are not it. You are the one who is experiencing it. And if you go on and on and on, the ultimate in the journey is the point when there is no experience left -- neither silence, nor blissfulness, nor nothingness. There is nothing as an object for you, but only your subjectivity.

The mirror is empty; it is not reflecting anything.

It is you.

Even great travelers of the inner world have got stuck in beautiful experiences, and have become identified with those experiences, thinking, "I have found myself." They have stopped before reaching the final stage where all experiences disappear.

Enlightenment is not an experience.

It is the state where you are left absolutely alone, nothing to know. No object, howsoever beautiful, is present. Only in that moment does your consciousness, unobstructed by any object, take a turn and move back to the source. It becomes self-realization, it becomes enlightenment.

I must remind you about the word "object." Every object means a hindrance -- the very meaning of the word is "hindrance," objection.

So the objects can be outside you, in the material world; the objects can be inside you, in your psychological world; the objects can be in your heart, feelings, emotions, sentiments, moods. The objects can be even in your spiritual world. And they are so ecstatic that one cannot imagine there can be more. Many mystics of the world have stopped at ecstasy. It is a beautiful spot, a scenic spot, but they have not arrived home yet.

When you come to a point when all experiences are absent, when there is no object, then consciousness without obstruction moves in a circle -- in existence everything moves in a circle, if not obstructed -- it comes from the same source of your being, goes around. Finding no obstacle to it -- no experience, no object -- it moves back, and the subject itself becomes the object.

That's what J. Krishnamurti, for his whole life, continued to say: that when the observer becomes the observed, know that you have arrived.

Before that, there are thousands of things in the way. The body gives its own experiences, which have become known as the experiences of the centers of kundalini; seven centers become seven lotus flowers. Each is bigger than the other and higher, and the fragrance is intoxicating. The mind gives you great spaces, unlimited, infinite. But remember the fundamental maxim that still, the home has not come.

Enjoy the journey and enjoy all the scenes that come on the journey -- the trees, the mountains, the flowers, the rivers, the sun and the moon and the stars -- but don't stop anywhere unless your very subjectivity becomes its own object. When the observer is the observed, when the knower is the known, when the seer is the seen, the home has arrived.

This home is the real temple we have been searching for, for lives together, but we always go astray. We become satisfied with beautiful experiences. A courageous seeker has to leave all those beautiful experiences behind, and go on moving. When all experiences are exhausted and only he himself remains in his aloneness... no ecstasy is bigger than that, no blissfulness is more blissful, no truth is truer. You have entered what I call godliness; you have become a god.

Anand Disha, you are asking, "If none of those three things are me, then where am I?"

An old man went to his doctor. "I have got toilet problems," he complained.

"Well, let us see. How is your urination?"

"Every morning at seven o'clock, like a baby."

"Good. How about your bowel movement?"

"Eight o'clock each morning, like clockwork."

"So, what is the problem?" the doctor asked.

"I don't wake up until nine."

Anand Disha, you are asleep and it is time to wake up. All these experiences are experiences of a sleeping mind.

The awakened mind has no experiences at all.

BELOVED OSHO,

A YEAR AGO, ON MARCH 15TH, I WAS VISITING FRIENDS IN SANTA FE. EARLY THAT MORNING, MAHAMATI AND I WERE LYING IN THE BACK OF MY VAN WHEN IT WAS STRUCK FROM BEHIND. FOLLOWING THE IMPACT I COULDN'T BREATHE. MY NECK AND BACK WERE AFLAME WITH PAIN, AND I PANICKED. MY HAND DISCOVERED MY MALA AND THE STRUGGLE DROPPED WITH THE DEEP REMEMBRANCE OF SANNYAS, AND I RELAXED TO BE AWARE FOR DEATH. IRONICALLY, I BEGAN TO GET AIR, JUST A LITTLE, AND TOLD MATI NOT TO FREAK OUT IF I DROPPED THE BODY, BECAUSE I WAS STILL INTACT. IN THE HOSPITAL EMERGENCY ROOM, WE BOTH, SIMULTANEOUSLY, FELT YOUR PRESENCE, AND ECSTATICALLY LAUGHED, TO THE DISMAY OF THE

DOCTORS AND NURSES. FOR SEVEN WEEKS I WAS FLAT ON MY BACK, AND MY HEART FLOWERED AS NEVER BEFORE. THE SPINE WAS FRACTURED IN TWO PLACES, AND THIS WHOLE YEAR I HAVE BEEN LAZY -- DOING ART, PORTRAITS OF YOU, AND A NOVEL DEPICTING MY EXPERIENCES WITH YOU. BELOVED MASTER, I AM SO GRATEFUL TO FIND I CAN LET GO WHEN DEATH KNOCKS ON MY DOOR, AND I FEEL SO FORTUNATE TO LOOK INTO YOUR EYES ONCE MORE. THANK YOU. WOULD YOU LIKE TO COMMENT ON MY EXPERIENCE? WAS IT REALLY YOU WHO CAME TO THE EMERGENCY ROOM, OR JUST OUR LET-GO TO EXISTENCE AND LIFE?

Atmo Shahid, my whole work -- day in, day out -- is going from one emergency room to another emergency room. I don't have any other work. I have so many people in the world, and they are so expert in creating emergencies, that I am running like crazy. Why do you think I have told you now to drop the mala and orange clothes? Because it is getting too much! -- running, without any rest.

But whatever happened to you has been of great value; this is the preparation every sannyasin is going through.

Life has to be a joy, a dance, a celebration. And when death comes, it has to be welcomed with silence, with serenity -- wholeheartedly, not holding anything back. This is a way to kill death itself.

If you have lived joyously, you will be ready to welcome death too -- invite her for a dance! Death is powerful only over people who have never lived, who don't have the courage to relax peacefully in moments of death without any fear -- because no accident, no disease, nothing can make even a dent in your consciousness; you are always intact.

But the problem with people is, they live their whole lives unconsciously -- in such misery, anguish, anxiety, that it is almost necessary for them to remain unconscious. They find new ways to be unconscious: drugs... anything that makes them unconscious. But then when death comes, they fall into a deep coma. The very fear of death, the very presence of death makes them absolutely unconscious, without any anesthesia.

Only for these people does death happen. Otherwise, death is a fiction. It is just moving the house; your old house has become such that renovating it is more troublesome than moving into a new house. The moment the body comes to a point when it is no longer functioning organically -- when its inner structure is fractured, when things are not happening as they should happen, when mechanisms have run to their full capacity....

Each child brings with himself at birth, the genes which tell his whole history. And soon it may become possible -- it is almost possible now -- in the reports of the scientists, they say that they can read the program of the first cells that begin your life. At least they will be able to know the great events in your life: when you will become sexually mature, at what age; when you will become old, when death will strike your body just to make you free.

Death is in the service of life. Life never dies.

But in unconsciousness you go on doing things that you are not clearly aware of why you are doing. You go on moving because everybody else is moving, but you don't know where you are moving and for what. You go on living because everybody else is living, but without any consciousness.

Why? Why should you wake up tomorrow morning and still go on breathing? Your whole past proves that it has been nothing but an exercise in futility, and you know perfectly well you will be repeating it as long as you are alive -- unless by accident, you come across a man who is awake. And the awakened people have become so few, as centuries have passed, that it is almost improbable that you will come across an awakened person.

But only the awakened person can wake you up, shake you up; can give you a little consciousness of what you are doing: This is not life. This is only a slow death which will be completed in seventy or seventy-five years' time. You are dying every day, every moment.

The great masses of the world only know slow death.

Only very few people who have become awakened have known the tremendous tidal wave of life.

Just as the unconscious goes on dying, the conscious goes on becoming more and more alive. The unconsciousness only grows old; the conscious grows up, becomes mature, reaches heights of consciousness. It is in its seed in everybody, but the problem is how to challenge the seed, how to call to the seed: "Don't remain dormant!" Only the awakened person can create the presence in which your seed inside starts waking up.

It was a good experience, Shahid. You remained aware in the moment of death. Now don't take it for granted. You have to be aware each moment in life.

Sometimes, particularly in accidents, people become aware because the accident is such a shock that the

unconsciousness disappears. But if they survive, the unconsciousness again starts gathering around them like a dark cloud and they start living a life which is meaningless, imitative, not knowing why.

Goldstein got a job in the sports section of a large department store. On his first day there, the store manager overheard him with a customer: "Look," said Goldstein, "these fish hooks are fifty cents each. But I can sell you three for a dollar."

"I will buy them!" exclaimed the customer.

"Now, you have fish hooks but you need a fishing line. This excellent nylon line normally costs two dollars for a hundred yards but I can give you two hundred yards for three dollars," said Goldstein.

"I will buy it!" exclaimed the customer.

"Now you have fish hooks and a line, but you need a rod. Here is a rod -- normally costing one hundred dollars, but I can sell it to you for only seventy-five dollars," said Goldstein.

"I will buy it!" exclaimed the customer.

"Now you have fish hooks, a line and a rod but you need a fishing boat. Here is a boat normally costing eight thousand dollars but it is yours for five thousand dollars."

"I will buy it!" exclaimed the customer.

"Now you have fish hooks, a line, a rod, and a boat but you need a trailer to carry the boat on. Normally, this one costs two thousand dollars but it is yours for eighteen-hundred dollars."

"I will buy it!" exclaimed the customer.

"Now," said Goldstein, "you have fish hooks, a line, a rod, a boat and a trailer. All you need now is a car to pull your boat and trailer. Here is a car especially made for fishermen, designed to pull a boat and trailer -- normally costing ten thousand dollars, but you can have it for eight thousand dollars."

"I will buy it!" exclaimed the customer.

After the customer had left with all his purchases, the manager went up to Goldstein. "Goldstein," he said. "I've been running this store for thirty years and never have I seen anyone making such an incredible sale. Starting with fifty-cent fish hooks and working up to a ten-thousand-dollar car!"

"What do you mean I started with fish hooks?" demanded Goldstein. "The man came in asking where he could buy tablets for his wife's period, and I told him that what he needs right now is a weeks' fishing holiday!"

This is your life.... Why are you doing things? Why are you buying things? How are you spending your life? You are not at all aware. You are just a sleepwalker, a somnambulist. Anybody can cheat you -- the politicians are doing it, the priests are doing it, but in your unconsciousness it is absolutely natural. Only a conscious man cannot be exploited.

Only a conscious man really lives. And those who really live, die peacefully, silently, with a smile on their face. For these people who die with a smile on their face, there is no death -- because deep down in in their consciousness there is an absolute certainty that it is only the body that is being dropped. Life has continued always, and will continue always.

BELOVED OSHO,
AT THE MOMENT, MY LIFE SEEMS TO BE AN ENDLESS DIVE INTO DEEP, DARK VALLEYS OF GREED, JEALOUSY, SELF-CONDEMNATION; DEEP PAIN, AND FEELING VERY LOST. COMING OUT OF THESE VALLEYS, I FEEL REFRESHED, MORE CLEAR -- LIKE AFTER A THUNDERSTORM IN HOT SUMMER. BUT THE NEXT VALLEY FOLLOWS SOON AFTERWARDS. ARE THESE DARK VALLEYS A SORT OF CLEANING, AND HAS THIS TO HAPPEN AGAIN AND AGAIN?

Prem Vanshi, the question is: "At the moment, my life seems to be an endless dive into deep dark valleys of greed, jealousy, self-condemnation, deep pain and feeling very lost. Coming out of these valleys, I feel refreshed, more clear -- like after a thunderstorm in hot summer. But the next valley follows soon afterwards. Are these dark valleys a sort of cleaning, and has this to happen again and again?"

As long as you wish.

Because these valleys are your creation. This is your creativity; they don't come from outside.

You have managed your life in such a way that these have become your constant companions: greed, jealousy, self-condemnation, deep pain. You cannot live without them, or you will feel very alone. However miserable they are, anyway it is your family. However ugly the mother is, no boy says that his mother is ugly.

The gaps between valleys are *not* your creation. The valleys that you create are so painful that you cannot tolerate them continuously. Once in awhile you want to be alone, and when you are alone you again feel fresh.

But just look at your logic: You are consoling yourself that these deep valleys of darkness are cleansing you. Those few moments between two valleys, you think are cleansing, refreshing, because of the valleys. You are indebted to all the nonsense that you are creating yourself.

What is the need of greed in life? Greed arises only because your present moment is empty, and to live in an empty moment hurts very much. To forget it you project greed into the future, thinking that tomorrow things are going to be better, a lottery is going to open in your name. But of course you have to wait for tomorrow, it cannot be just now -- and tomorrow never comes. All that comes is always the present moment, which is empty.

Greed is because we don't know how to live the present moment in its total richness.

Just the other night I saw a small anecdote about a great Zen master, Ryokan. He used to live in the mountains in a small hut. Another Zen master was staying with him. The whole day passed, talking about poetry, painting, sculpture, music, and they both forgot about food.

He had to go to beg for his food in the town. By the evening, he became aware. He said, "I am sorry -- to me it is not much, it is my usual habit. Sometimes I forget. But I am keeping you hungry, so I will go immediately and find something before the sun sets." So he rushed down the mountain and his friend waited and waited and waited for three hours. No sign... and he was feeling so hungry that he came out of the house -- what has happened? Has there been some accident?

And he could not believe his eyes: Ryokan was sitting outside the house under a tree with closed eyes, a great grace on his face, murmuring -- almost in a whisper -- new haikus, new poetries. The guest went there, shook him and asked him, "What happened about the food?"

Ryokan said, "My god! When I saw the sun setting, it was so beautiful that I could not move away from this tree. From this tree, the sunset is a golden experience. I had stopped only for a moment but the sunset and its beauty impressed me so much that I forgot all about food and all about you! But here are a few beautiful haikus..."

The guest said, "But haikus won't help. I cannot sleep with such hunger."

Ryokan said, "Wait -- I will go. Although it is late, I may find something." And he rushed down from the hill towards the town. The whole night, the guest was tossing and turning, and coming out again and again to see what had happened to Ryokan.

In the early morning, when the sun was rising, the guest went out again -- he had not slept a single wink. Ryokan was still sitting under the same tree -- smiling and swaying and murmuring.

The guest said, "Ryokan, what about food?"

Ryokan said, "My god! When I reached the bottom of the hill, people were asleep and it was a fullmoon night. It was so beautiful, you would not believe. I have seen fullmoon nights before, but never anything comparable to this. So just to enjoy it a little, I sat under a tree -- and I don't know when the night passed, but I have found some beautiful haikus....

"And living in this glory of the full moon... you can understand me, and forgive me. I forgot all about food. In fact, I was wondering, when the sun started rising -- what am I doing here? So I returned to my tree, from where sunset, sunrise, both have such a divine splendor."

The guest said, "You will kill me! I am going."

Ryokan said, "But at least listen to my few haikus. They are not mine, truly. Some are given by the full moon, some are given by the rising sun, some are given by the birds singing in the trees. And life has been so rich and I was so nourished by it that even the idea of food never crossed my mind."

The guest left. He said, "You seem to be a madman!" But a man like Ryokan cannot have greed.

Each moment is so full of blessings, each moment is such an eternity of joy, each moment is such a dance of beauty. Greed arises, Vanshi, only because you don't know how to live herenow.

Greed is a postponement of life.

It is one of the most stupid things one can do, because it will land you in death and nowhere else.

And a man who lives totally in the moment -- his heart full of songs, his presence radiating joy -- how can he feel jealous? The whole world may feel jealous of him, but he cannot feel any jealousy. These are your wrong approaches to life, that greed and jealousy arise in you and create dark valleys. And then comes self-condemnation, because you know deep down that you are the creator of your greed, of your jealousy. But self-condemnation does not help. it makes things worse: you become depressed, you start feeling

unworthy of life. You start feeling that you don't deserve even a single breath more, and that gives great pain.
You have not lived life at all.
Each moment has gone empty.

It is great pain, great anguish -- but remember it is your creation.

When you become tired, and out of the tiredness there is a little relief, then you feel clean. No condemnation, no pain, no jealousy, no greed -- but no energy either. You have spent all your energy in those idiotic fantasies. Because there is no energy, for a few moments, a few hours, you are left alone. It is peaceful. But this peace is not the authentic peace. It is the peace that rains on the graveyard; it is not the peace of the garden, full of songs and full of flowers.

And as you gather energy again, the old companions are back.

This wheel will go on rotating unless you understand and jump out of it. And the only way to jump out of it is to live each moment so totally that it brings such contentment, such fulfillment that you cannot be greedy. And you cannot be jealous, and you cannot be in self-condemnation, and you cannot feel pain.
Existence gives you one moment by one moment.

So if you know to live one moment totally, you know the whole secret of life.

An Irish worker used to take tunafish sandwiches to work every day, but a fellow worker noticed that each day he would take one bite and throw the rest away in disgust.

"But if you don't like tunafish," said his friend, "why don't you ask your wife to make something else?"

"Ah," said the Irishman, "it is not as easy as that. I have not got a wife, I make them myself."

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #11
Chapter title: A noah's ark of consciousness

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BELOVED OSHO,
YOU TELL US TO BE AWARE OF EVERYTHING -- WHICH MEANS TO BE A WITNESS TO EVERYTHING, EVERY ACT. WHEN I DECIDE TO BE AWARE IN WORK, I FORGET ABOUT AWARENESS, AND WHEN I BECOME AWARE THAT I WAS NOT AWARE. I FEEL GUILTY; I FEEL THAT I HAVE MADE A MISTAKE. COULD YOU PLEASE EXPLAIN?

Manish Bharti, it is one of the basic problems for anybody who is trying to be aware while at work -- because work demands that you should forget yourself completely. You should be involved in it so deeply... as if you are absent. Unless such total involvement is there, the work remains superficial.

All that is great, created by man -- in painting, in poetry, in architecture, in sculpture -- in any dimension

of life -- needs you to be totally involved. And if you are trying to be aware at the same time, your work will never be first rate, because you will not be in it.

So awareness while you are working needs a tremendous training and discipline, and one has to start from very simple actions. For example, walking: you can walk, and you can be aware that you are walking -- each step can be full of awareness. Eating... just the way in Zen monasteries they drink tea; they call it the "tea ceremony" because sipping the tea, one has to remain alert and aware.

These are small actions, but to begin with they are perfectly good. One should not start with something like painting, dancing -- those are very deep and complex phenomena. Start with small actions of daily routine life. As you become more and more accustomed to awareness, as awareness becomes just like breathing -- you don't have to make any effort for it, it has become spontaneous -- then in any act, any work, you can be aware.

But remember the condition: it has to be effortless; it has to come out of spontaneity. Then painting or composing music, or dancing, or even fighting an enemy with a sword, you can remain absolutely aware. But that awareness is not the awareness you are trying for. It is not the beginning, it is the culmination of a long discipline. Sometimes it can happen without discipline too. At least one story I remember....

A great swordsman, a great warrior, came back home and found that his servant was making love to his wife. According to custom, he challenged the servant -- gave him a sword and told him to come out of the house and let it be decided; whoever remains alive will be the husband of the woman.

The servant did not even know how to hold a sword -- he was a poor servant, he had never been trained in swordsmanship. He said, "Master, although you are following a convention, and respecting even a servant and giving him an opportunity, this is for you just a game. I don't know anything about swordsmanship. At least give me a few minutes so that I can go to the greatest master -- who lives nearby in a monastery, a Zen monk -- to have some clue."

The man agreed. He said, "You can go. And if it is needed, a few hours, or even a few days, or even a few months -- you can get disciplined. I will wait for you."

He went to the great warrior, the Zen master. The Zen master said, "Even years of training will not help you. Your boss is just second to me in the whole country -- you cannot hope to compete with him. My suggestion is: this is the right moment to fight."

The servant could not understand. He said, "What kind of puzzle are you giving to me: this moment is the right moment?"

And he said, "Yes, because you have one thing certain -- your death. Now more than that you cannot lose. Your master has many things to lose: his wife, his prestige, his respectability as a warrior; he is a great landlord... all his money -- his mind cannot be total while he is fighting. But you can be total. You *have* to be total -- just a moment of unawareness and you are gone; you have to be totally alert. This is the right moment; don't bother about any discipline -- you simply take the sword and go."

The servant came back within minutes. His boss said, "Have you learned anything?"

He said, "There is no need of learning anything. Come out of the house!"

And the way he shouted, "Come out of the house" .... The boss could not believe what magical change had happened to his servant. As he came out, the servant, according to convention, bowed down to the boss; the boss bowed down to the servant. That is, in Japan, part of their culture; even with the enemy, you have to respect his dignity, his humanity, his divinity.

And then the servant started hitting the warrior -- knowing nothing about swordsmanship. The warrior was at a loss, because where any expert would have hit, the servant would not hit because he had no idea; he would hit somewhere where no expert would have ever hit. And he was fighting with such totality that the warrior started moving backwards, and as the warrior started moving backwards, the servant gathered more courage. He was moving his sword without knowing why -- to what purpose, or where he was hitting. And since it has been decided that his death is certain, now there is nothing to worry about -- all worries belong to life.

Soon he cornered the master. Behind, there was the wall surrounding the master's garden. He could not move backwards anymore. He was so afraid of death, for the first time in his life, and he said, "Wait! You can have my wife, you can have my properties; I am renouncing the world, I am becoming a monk."

He was trembling with fear. Even he could not understand what happened. From where did this courage come? From where this totality? From where this awareness? But it can be only in such special situations that without any discipline, just the situation can create so much awakening in you.

Whenever I have read this story, I have always remembered Adolf Hitler. For five years continuously he

was winning the war on all fronts, alone -- fighting the whole world. And the reason he was winning the war was that he was not listening to the generals at all.

Fighting is an art; in the military you go through a long training. Hitler's advisors were not generals and experts in military science; his advisors were astrologers. They would tell him where to attack and where not to attack, and that was the reason that for five years he went on winning -- because the other side was following military science. And if he had also listened to his generals, then there would have been no possibility for five years' of continual victory.

You will be surprised to know that finally Churchill had to call astrologers from India to find out where he was going to attack -- because it is normal and common sense that wherever the enemy is weak, you attack at that point, and wherever the enemy is strong, you avoid that point until the very last. But the astrologers have nothing to do with the army or fighting; they consult the stars.

The enemy would be following military science and would be preparing at the weakest point, knowing that this would be the point where Adolf Hitler's generals would decide to attack. And Adolf Hitler would attack the strongest point of the enemy, where they were fast asleep... not even bothering -- because no military scientist would ever suggest to attack at the strongest point. They were not prepared there; they were preparing at the weakest link.

In a haphazard way... the enemies were simply puzzled: What to make of it? He knows nothing of the army; he knows nothing of military science. But his not knowing was immensely helpful for five years until Churchill decided, in spite of himself -- knowing that this is stupidity -- that astrologers from India would come to London. And from that very day, Germany started falling apart -- because now astrologers were against astrologers; it was no more a war between two armies. As stupid as Adolf Hitler was, Winston Churchill had found even greater idiots from India. Things changed -- just within two months, Adolf Hitler was retreating.

Whenever I have come across the story of the Zen master and his servant, I have always remembered Adolf Hitler: he had absolute certainty about astrology, he was total in his action. Not even a single doubt crossed his mind, ever.

The same must have happened to the servant. When death is certain, fear disappears. Fear is only there because of death. But when death is certain and there is no way to avoid it, what is the point of being afraid? He became almost a man of total integrity -- knowing nothing, but defeating the master who had been a victorious man in many combats.

But this can happen only rarely, in extreme conditions. In everyday life you should follow the simple course. First become aware about actions which do not need your involvement. You can walk and you can go on thinking; you can eat and you can go on thinking. Replace thinking by awareness. Go on eating, and remain alert that you are eating. Walk; replace thinking by awareness. Go on walking; perhaps your walking will be a little slower and more graceful. But awareness is possible with these small acts. And as you become more and more articulate, use more complicated activities.

A day comes when there is no activity in the world in which you cannot remain alert and at the same time, act with totality.

You are saying, "When I decide to be aware in work, I forget about awareness." It has not to be your decision, it has to be your long discipline. And awareness has to come spontaneously; you are not to call it, you are not to force it.

"And when I become aware that I was not aware, I feel guilty." That is absolute stupidity. When you become aware that you were not aware, feel happy that at least now you are aware. For the concept of guilt, there is no place in my teachings.

Guilt is one of the cancers of the soul.

And all the religions have used guilt to destroy your dignity, your pride, and to make you just slaves. There is no need to feel guilty, it is natural. Awareness is such a great thing that even if you can be aware for few seconds, rejoice. Don't pay attention to those moments when you forgot. Pay attention to that state when you suddenly remember, "I was not aware." Feel fortunate that at least after few hours, awareness has returned.

Don't make it a repentance, a guilt, a sadness -- because by being guilty and sad, you are not going to be helped. You will feel, deep down, a failure. And once a feeling of failure settles in you, awareness will become even more difficult.

Change your whole focus. It is great that you became aware that you had forgotten to be aware. Now don't forget, for as long as possible. Again you will forget; again you will remember -- but each time, the

gap of forgetfulness will become smaller and smaller. If you can avoid guilt, which is basically Christian, your gaps of unawareness will become shorter, and one day they will simply disappear. Awareness will become just like breathing or heartbeat, or the blood circulating in you -- day in, day out.

So be watchful that you don't feel guilty. There is nothing to feel guilty about. It is immensely significant that the trees don't listen to your Catholic priests. Otherwise, they will make the roses feel guilty: "Why do you have thorns?" And the rose, dancing in the wind, in the rain, in the sun, will suddenly become sad. The dance will disappear, the joy will disappear, the fragrance will disappear. Now the thorn will become his only reality, a wound -- "Why do you have thorns?"

But because there are no rose bushes so foolish as to listen to any priest of any religion, roses go on dancing, and with the roses, thorns also go on dancing.

The whole existence is guiltless. And a man, the moment he becomes guiltless, becomes part of the universal flow of life. That is enlightenment: a guiltless consciousness, rejoicing in everything that life makes available -- the light is beautiful; so is darkness.

When you cannot find anything to be guilty about, to me you have become a religious man. To the so-called religions, unless you are guilty you are not religious; the more guilty you are, the more religious you are.

People are torturing themselves as punishment, as penance. People are fasting; people are beating their chests with their fists till blood oozes from their chests. These people, to me, are psychopaths; they are not religious. Their so-called religions have taught them that if you commit anything wrong, it is better to punish yourself than be punished by God on Judgment Day -- because that punishment is to be thrown into the abysmal darkness of hell for eternity. There is no escape, no exit. Once you enter hell, you have entered.

The whole humanity has been made guilty in some measure or other. It has taken away the shine from your eyes, it has taken away the beauty from your face, it has taken away the grace of your being. It has reduced you to a criminal -- unnecessarily.

Remember: man is frail and weak, and to err is human. And the people who invented the proverb, "To err is human," have also invented the proverb, "To forgive is divine." I don't agree with the second part.

I say, "To err is human and to forgive is also human." And to forgive oneself is one of the greatest virtues, because if you cannot forgive yourself, you cannot forgive anybody else in the world -- it is impossible. You are so full of wounds, of guilt -- how can you forgive anybody? Your so-called saints go on saying that you will be thrown into hell. The reality is, they are living in hell! They cannot allow even God to forgive you.

One great Sufi poet, Omar Khayyam, has written in his RUBAIYAT, his world-famous collection of poetry: "I am going to drink, to dance, to love. I am going to commit every kind of sin because I trust God is compassionate -- he will forgive. My sins are very small; his forgiveness is immense."

When the priests came to know about his book -- because in those days books were written by hand, there were no printing presses.... When the priests discovered that he was writing such sacrilegious things, that he was saying, "Don't be worried, go on doing anything you want because God is nothing but pure compassion and love. How much sin can you commit in seventy years of life? -- in comparison to his forgiveness, it is nothing."

He was a famous mathematician too, renowned in his country. The priests approached him and said, "What kind of things are you writing? You will destroy people's religiousness! Create fear in people, tell people that God is very just: -- if you have committed a sin, you will be punished. There will be no compassion."

Omar Khayyam's book was burned in his day. Whenever a copy was found, it was burned by the priests, because this man was teaching such a dangerous idea. If it spreads among human beings and everybody starts rejoicing in life, what will happen to the priests? What happen to the saints? What will happen to their mythologies of hell and heaven and god? All will disappear in thin air.

At least with me, Omar Khayyam is one of the enlightened Sufi mystics, and what he is saying has immense truth in it. He does not mean that you should commit sin. What he means simply is that you should not feel guilty. Whatever you do -- if it is not right, don't do it again. If you feel it hurts somebody, don't do it again. But there is no need to feel guilty, there is no need to be repentant, there is no need to do penance and torture yourself.

I want to change your focus completely. Rather than counting how many times you forgot to remember to be aware, count those few beautiful moments when you were crystal clear and aware. Those few moments are enough to save you, are enough to cure you, to heal you. And if you pay attention to them,

they will go on growing and spreading in your consciousness. Slowly, slowly the whole darkness of unawareness will disappear.

A young man is about to be married so before his wife-to-be moves into their apartment, he has a man-to-man chat with his pet parrot.

"Now listen, buddy, there is this beautiful young woman whom I am about to marry and we are going to live together in this flat. She comes from a very good family and I want you to forget all about those dirty, four-letter words that you have picked up from living with me these past few years. If I hear you utter one dirty remark in front of her, I am going to sell you to the zoo. Got it?"

"Okay," says the parrot. "Got it!"

After the wedding, the couple are packing their bags for their honeymoon. There are suitcases all over the apartment, and after hours of struggle everything is packed -- even the parrot's cage has a cover on it. But suddenly they discover that one shoe has been left out. The girl tries to push it into a large suitcase but it just won't go in.

So the husband says, "You will have to sit on top and I will push it in."

They try and try but it does not work. "Let's try it another way," says the wife. "Let's both be on top and push it in together."

At this point, the parrot pushes his covering aside and says, "The zoo be damned. This one I've got to see!"

He kept in control of himself so much, but there comes a point that even he has to go to the zoo. He says, "Let the zoo be damned, but this thing I have got to see." The curiosity... he could not believe that this kind of thing is possible.

In the beginning you will also find many times that perhaps it is not possible to be working and to be aware together. But I say unto you that it is not only possible, it is very easily possible. Just begin in the right way. Just don't start from XYZ; start from ABC.

In life, we go on missing many things because of wrong starts. Everything should be started from the very beginning. Our minds are impatient; we want to do everything quickly. We want to reach the highest point without passing through every rung of the ladder.

But that means an absolute failure. And once you fail in something like awareness -- it is not a small failure -- perhaps you will not try it again, ever. The failure hurts.

So anything that is as valuable as awareness -- because it can open all the doors of the mysteries of existence, it can bring you to the very temple of God -- you should start very carefully and from the very beginning. And move very slowly.

Just a little patience and the goal is not far away.

BELOVED OSHO,
PLEASE TALK TO US OF TENSION AND RELAXATION. USUALLY, WHEN I SIT IN FRONT OF YOU I RELAX ALL THROUGH MYSELF. I LOSE ANY ALERTNESS I MAY HAVE. WHEN I AM ALERT, THERE IS A SUBTLE TENSION WHICH I NEED TO MAINTAIN THIS WAKEFULNESS. IT WINDS ME UP LIKE A SPRING AND THEN I FEEL HORRIBLE. HOW CAN I STAY AWAKE WITHOUT ALL THIS TENSION? HOW TO FIND THE STILLNESS, THOUGH BUSY? I WATCH YOU MOVE AND SIT WITH SUCH JOY.

Anand Trinda, it is the same question that I was answering, just written in a different way. If you have listened to my first answer, your question has also been answered. I will just tell a small anecdote.

One day a man from a small village in the mountains sees a tourist driving his car backwards up a narrow road towards the top of the mountain. The man stops him and says, "Why are you driving backwards?"

The tourist replies, "They told me that there is no room to turn a car around on top of the mountain."

The man says, "I have lived here all my life. I know there is enough space to turn around."

Half an hour later, he sees the tourist driving down again, backwards. He stops the car and says, "What are you doing now?"

The tourist replies, "You were right. There *was* enough room to turn around."

Whatever I have said is simple: Start being aware with day-to-day, routine actions, and while you are doing your routine actions, remain relaxed. There is no need to be tense. When you are washing the floor, what is the need to be tense? Or when you are cooking the food, what is the need to be tense? There is not a

single thing in life which requires your tension. It is just your unawareness and your impatience.

I have not found anything -- and I have lived in all kinds of ways, with all kinds of people. And I have always been puzzled: why are they tense?

It seems tension has nothing to do with anything outside you, it has something to do within you. Outside you always find an excuse only because it looks so idiotic to be tense without any reason. Just to rationalize, you find some reason outside yourself to explain why you are tense.

But tension is not outside you, it is in your wrong style of life. You are living in competition -- that will create tension. You are living in continuous comparison -- that will create tension. You are always thinking either of the past or of the future, and missing the present which is the only reality -- that will create tension.

It is a question of simple understanding; there is no need of any competition with anybody. You are yourself, and as you are, you are perfectly good.

Accept yourself.

This is the way existence wants you to be. Some trees are taller; some trees are smaller. But the smaller trees are not tense -- neither are the taller trees full of ego. Existence needs variety. Somebody is stronger than you; somebody is more intelligent than you -- but in something, you also must be more talented than anybody else.

Just find your own talent. Nature never sends any single individual without some unique gift. Just a little search... perhaps you can play on the flute better than the president of the country can be a president -- you are a better flautist than he is a president.

There is no question of any comparison. Comparison leads people astray. Competition keeps them continuously tense, and because their life is empty, they never live in the moment. All they do is to think of the past, which is no more, or project in the future, which is not yet.

This whole thing drives people almost abnormal -- insane. Otherwise there is no need: no animal goes mad, no tree needs any psychoanalysis. The whole existence is living in constant celebration, except man. He is sitting aloof, tense, worried.

A small life, and you are losing it and every day death is coming closer. That creates even more angst -- "Death is coming closer and I have not even started living." Most people realize only when they die that they were alive -- but then it is too late.

Just live the moment.

And whatever qualities and whatever talents you have, use them to the fullest.

One of the mystics in India, Kabir, was a weaver. He had thousands of followers and still he continued to weave clothes. Even kings were his followers.

The king of Varanasi asked him, "Master, it doesn't look good, it makes us feel embarrassed. We can take care of you. There is no need for you to weave clothes and every week on market day, go into the market to sell your clothes. Just think of us: people laugh at us."

Kabir said, "I can understand your problem but I have only one talent and that is to weave beautiful clothes. If I stop doing it, who will do it? And God comes in different faces, in different bodies, to purchase clothes every week in the marketplace."

He used to address every customer, "Lord, be very careful of the cloth. I have been weaving it, not just like any other weaver -- my songs are in it and my soul is in it. I have poured my whole being in it. Be careful, use it with tenderness and love and remember: Kabir has woven it especially for you, Lord." And it was not something that he was addressing to anybody in particular -- any customer!

This was his contribution. He used to say to his disciples, "What else can I do? I am doing my best: I can weave, I can sing, I can dance -- and I am immensely contented."

Whatever you are doing, if there is contentment and a feeling that this whole existence is nothing but the manifestation of godliness, that we are traveling on holy earth, that whomever you are meeting, you are meeting God -- there is no other way; only faces are different, but the inner reality is the same -- all your tensions will disappear. And the energy that is involved in tensions will start becoming your grace, your beauty.

Then life will not be just an ordinary, routine, day-to-day existence, but a dance from cradle to grave. And existence will be immensely enriched by your grace, by your relaxation, by your silence, by your awareness.

You will not leave the world without contributing something valuable to it. But people are always looking at others, at what others are doing -- somebody is playing the flute and you cannot, and immediately there is misery; somebody is painting and you cannot, and there is misery.

Whatever you are doing, do it with such love, with such care that the smallest thing in the world becomes a piece of art. It will bring great joy to you. And it will create a world without competition, without comparison; it will give dignity to all people; it will restore their pride, which religions have destroyed.

In my whole life, I have never judged any person. If God is happy with him, why should I be worried whether he is a thief or a murderer? Perhaps that is the function existence wants him to do. All that is needed is that he should do it with as much artfulness and as much intelligence as he can gather -- with his totality.

Any act done with totality becomes your prayer.

BELOVED OSHO,
ROCKS EASILY DESTROY FLOWERS. THE POLITICIANS AND RELIGIONS SENSE THAT ENLIGHTENMENT, FREEDOM AND INDIVIDUALITY THREATEN THEIR POWER. IS IT FEAR ALONE THAT IS THE BASIS OF THE DARK USE OF INTELLIGENCE TO CRUSH MAN'S FINEST BLOSSOMS? OR IS THERE AN UNCONSCIOUS URGE FOR "ENDARKENMENT" TOO?

Devageet, there is an unconscious urge for endarkenment too. It was only a hundred years ago that Sigmund Freud stumbled, in the unconsciousness of man, on a very strange instinct.

Man has been, for almost ten thousand years, working on himself, on his consciousness, but it was left to Freud to find a totally new idea. He himself was shocked, but when he came, across it again and again, in different patients, he had to give it recognition. And the idea was, that just as there is a lust for life, to balance it in the unconscious of the human mind, there is an instinct for death. Perhaps this was one of the great contributions of Sigmund Freud to human knowledge, and for the future transformation of man.

Slowly, slowly, then he started gathering facts, and now it is almost an established thing that in life, everything exists with its opposite balancing it. If there is a lust for life -- that one wants to live -- somewhere hidden, there is bound to be a lust for death. In certain situations, it may get a grip on you -- that's why so many people commit suicide. Otherwise, suicide has no explanation.

Devageet is asking: "Rocks easily destroy flowers. The politicians and religions sense that enlightenment, freedom and individuality threaten their power. Is it fear alone that is the basis of the dark use of intelligence to crush man's finest blossoms? or is there an unconscious urge for `endarkenment' too?"

There is; there has to be. Just as there is a longing for enlightenment, to reach to the highest peak of consciousness, there is certainly, parallel to it in the unconscious of human mind, a deep urge to drown oneself into darkness, into death.

It has been observed, although never made clear, by all the physicians of all the ages, that there are people who can be helped by medicine but it seems impossible to help them because they have completely lost the willpower, the will to live, -- completely. They don't support the medicine. But none of the physicians found the thing that Sigmund Freud discovered. Perhaps this had some sense in it: a man who loses the will to live is bound to replace it by something of its opposite: -- the will to die.

And now medicine accepts that the physician can only help by his medicines and other things, if the person wants to live. If the person has dropped the idea of living, then all those medicines are useless. Medicines don't cure you. Your will to live cures you -- medicines are only a secondary help, a support. But if somebody has moved to the opposite pole -- the instinct for death, for darkness -- then no medicine can pull him out.

As I was reading the question, I thought about AIDS. Perhaps someday it may be found that AIDS is nothing but an unconscious desire to die; that's why scientists are unable to find any cure for it.

At this moment in history, Devageet's question becomes even more pertinent, because one wonders that seventy-five percent of the budget of the whole of humanity is being devoted to create destructive weapons -- nuclear weapons, and half of humanity is starving. Thousands of people are dying without medicine, and millions of children are dying because they cannot get very inexpensive vaccines.

On the one hand, humanity is on the verge, just because of overpopulation, of dying of starvation; and on the other hand, all politicians in the world have only one desire: to become nuclear powers. Five countries are already nuclear powers, and by the end of this century, twenty-five more countries will be nuclear powers. Already, we have enough nuclear weapons to destroy humanity seven times.

It seems absolutely ridiculous now to go on piling up nuclear weapons. Billions of dollars are wasted on nuclear weapons while children are dying because they cannot get medicine, they cannot get food. By the

end of this century, half of the population of the world will die from starvation; and the other half, perhaps, will die through nuclear warfare.

It seems it is not only one individual, but perhaps the whole of humanity that has lost the will to live, the will to be more conscious, the will to be more aware, the will to reach to the highest peak of enlightenment, to be a Gautam Buddha.

On the contrary, people are waiting to disappear into darkness, into death, because life is so meaningless and so futile. There seems to be no reason to go on living. For the first time, on a tremendous scale, millions of people are feeling meaninglessness. It is creating tremendous anxiety, and it seems death is the only cure. With death, everything will subside. There will be no problem, no anxiety, no struggle, no jealousy, no tension.

Perhaps, Devageet, your word "endarkenment" may become a contribution to our language, as the opposite of enlightenment. People have always lived unconsciously, but today, the unconsciousness has reached to such a point that even death is preferable to unconsciousness.

A Scotsman named Angus needed a new kilt. When he went to pick out some material at the store, he decided to purchase two extra yards of fabric to make a matching scarf for his girlfriend.

He then went home and made such a beautiful kilt that when he tried it on, and looked in the mirror, he forgot all about the scarf and thought, "I shall go right now and show this to my lady."

As he ran out of the door, a thread of the new kilt caught on the doorway, unraveling the garment. Eventually, Angus was running across the heather with his jewels dangling in the dew. He got to his girlfriend's house and knocked on the door.

As his girlfriend opened the door and looked him up and down, she said, "Hello Angus, so nice of you to drop in."

"Hello my bonny lass. And what do you think of this?" Angus said, pointing down to where he thought his new kilt was.

She said, "Ah Angus, it is just lovely."

Angus said, "That's right my pretty lass, and I have got two more yards at home to wrap around your neck."

Man has always lived in unconsciousness, but the darkness was never as much as it is today. There have been nights, but always the dawn has come. This time it seems to be doubtful whether the dawn will come or not.

I am not a pessimist, but I am no longer an optimist either. I used to be -- now, I am simply a realist. And the reality is: perhaps we are very close to the end of this beautiful planet, with all its beauty, all its life, and all its great achievements. There seems to be no ray of hope from anywhere. And perhaps when I am saying this, it is not me who is saying it; perhaps it is existence itself who has lost hope about humanity and its future.

The only thing that I still go on dreaming for is my people. Perhaps the planet will not be saved, but those who have come to me, if they make a little effort to become conscious, to create a longing for enlightenment, at least they can be saved. But if you go on behaving like the masses of the world, you are also a lost case.

Immense responsibility rests on you because nowhere else in the whole world are people trying, even in small groups, to achieve enlightenment, to be meditative, to be loving, to be rejoicing. We are a very small island in the ocean of the world, but it does not matter. If these few people can be saved, the whole heritage of humanity, the heritage of all the mystics, of all the awakened people, can be saved through you.

If this planet dies, perhaps on another planet.... There are fifty thousand planets which can sustain life; perhaps civilization has to begin from ABC on some other planet. But who will be the pioneers? These dark masses, utterly unconscious, cannot be. Only a few chosen ones who have strived hard to make themselves deserving of light, of eternal life, of some experience of godliness -- perhaps they will be the ones who will be starting a new civilization somewhere in the universe, on some new planet.

I have never said this before but, going around the world, I have felt such a wound in my heart that the people who need to be saved are the people who are creating every kind of barrier to being saved. Even to approach them has become impossible. And seeing the whole world, I started feeling that there is now only one possibility, and that is to create in the consciousness of those few who have come close to me, a Noah's Ark. It will not be a physical thing, but a Noah's Ark of consciousness which moves a small group of conscious people to another planet. That seems to be the only possibility to save the great heritage of humanity.

You cannot depend any longer on the politicians and on the priests, and on the masses who seem to be willing, deeply desiring, to die. Death seems to be the greatest desire in the world today, and because I have been talking about life and love and laughter, I have been condemned from every corner.

I can understand the reason: to spread the message of life, love and laughter amongst people who, deep down, are getting ready to commit a global suicide... this is very contradictory to them.

Perhaps we will have to meet on some other planet -- this planet seems to be spent. And it is not new: planets are born, planets die; stars are born, stars die -- so it is not something strange. And the preparations are going so well that it seems almost an impossibility for life to survive here on this earth. The whole blame goes on those vested interests which have kept humanity unconscious, and don't want man to become intelligent and conscious, alert and aware. Anyway, it seems too late.

The police were investigating the death of Markowitz, the dress manufacturer who had jumped from the window of his office. The detective decided to query Marlone, his lovely young secretary.
"Can you offer any explanation?" he asked the girl.

"Well, after working for Mr. Markowitz one month," she began, "I got a forty-dollar-a-week raise. At the end of the second month, he gave me a beautiful black necklace. At the end of the third month, he gave me a new Thunderbird, and a stunning Persian lamb coat. Then he asked me if I would be willing to make love, and how much I would charge him. I told him that he had been so nice to me, I would charge him only ten dollars, even though I was getting twenty from the other guys in the office. And that is when he jumped out of the window."

Okay Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #12
Chapter title: Life itself is a miracle

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BELOVED OSHO,
WHAT HAPPENS TO HUMAN CONSCIOUSNESS WHEN THE PEOPLE OF THE WORLD SUDDENLY REALIZE THEY ARE IN THE MIDST OF AN UNSTOPPABLE, DEVASTATING PLAGUE THAT WILL KILL MOST OF THE PEOPLE THEY KNOW?

Amrito, it depends on different people. For one who is absolutely conscious, nothing will happen; he will accept it, just as he has accepted everything else. There will be no struggles, no anxieties.

As he can accept his own death, he can accept the death of his planet too. And this acceptance is not in any way a kind of helplessness but on the contrary, just seeing the suchness of things -- that everything is born, lives and has to die.

This planet was not here four million years ago; then it was born. Perhaps it has lived its whole life. And

anyway, even if the human mind manages to pull through this crisis created by the politicians, the planet cannot live long because the sun is dying. In four thousand years' time it will have exhausted all its energy; and once the sun dies, this planet cannot remain alive. Our whole life energy comes from the sun.

The man of perfect awareness will simply accept it as a natural phenomenon. Just now, leaves are falling from the trees; the other evening, the wind was blowing strong and the leaves were falling just like rain. But what can you do? This is the law of existence. Everything comes into form and disappears into formlessness. So for the man who is awakened, there will not be any change in his consciousness. For the unawakened man there will be different reactions.

I have heard... a man was dying; he was very old, had lived his life -- there was no need to be worried about death. It was getting dark as the sun had set. The man opened his eyes and asked his wife who was sitting by his right side, "Where is my eldest son?"

The wife said, "He is sitting just in front of me on the other side of the bed. Don't be worried about him; don't be worried about anything in this moment. Relax and pray."

But the man said, "And where is my second son?"

The wife said, "He is sitting by the side of your eldest son." And the old man who was almost on the verge of death started to get up.

The wife said, "What are you doing?"

He said, "I am looking for my third son." And the wife and the sons all felt how much he loved them. The third son was sitting just near his feet.

He said, "I'm here pappa. You relax, we are all here."

He said, "You are all here, and you want me to relax?. Who is tending the shop?"

At the moment of death he is still concerned about the shop.

It is very difficult to predict how different people's unconscious minds will react. Their whole life will be reflected in their reaction, that much is certain. But everybody's life has moved through different paths, different experiences, and the culminating point is going to be different.

Death brings to the surface your essential personality.

Another old man was dying -- he was a very rich man. His whole family was gathered there. The eldest son said, "What should we do when he dies? We will have to rent a car to take him to the graveyard."

The youngest son said, "He always longed for a Rolls Royce. In life he could not sit in one, but at the least, dead, he can enjoy a ride -- a one-way ride of course -- to the graveyard."

But the eldest son said, "You are too young, and you don't understand a thing. Dead people don't enjoy anything. It does not matter to the dead person whether it is a Rolls Royce, or just a Ford. A Ford will do."

The second son said, "Why are you being so extravagant? Anyway, a dead body only has to be carried. I know a person who has a truck -- it will be more comfortable, and cheaper also."

The third son said, "I cannot tolerate all this nonsense. What is the need to be worried about Rolls Royces and Fords and trucks? Is he going to be married? He is going to die. We will just put him outside the house where we put all our garbage. The municipal truck will take him automatically, no expense at all."

At this moment the old man opened his eyes and said, "Where are my shoes?"

They said, "What are you going to do with your shoes? You just rest."

But he said, "I want my shoes."

The eldest son said, "He is a stubborn man. Perhaps he wants to die with his shoes on. Let him have his shoes."

And the old man, as he was putting the shoes on, said, "You need not be worried about expenses. I still have a little life left; I will walk down to the graveyard. See you there! I will die exactly by the grave. It hurts me that you are all so extravagant; even in my life I only dreamt about a Rolls Royce, or some other beautiful car. Dreaming is inexpensive, you can dream about anything."

And, it is said, the old man walked to the graveyard, his sons and his relatives following him, and he died exactly by his grave -- to save money.

The last thought in a dying man is very characteristic of his whole life, his whole philosophy, his whole religion. It is a tremendous exposure.

One of the followers of J. Krishnamurti -- an old man and very respected in India -- used to come to me because his son was attorney general of Madhya Pradesh, and the MP court is in Jabalpur. He used to come to visit his son, and whenever he was there he made it a point to see me if I was in town. The old man had been Krishnamurti's follower for almost fifty years. He had dropped all rituals, all scriptures; he was absolutely convinced logically, intellectually, that Krishnamurti was right. I used to say to him, "You should

remember, intellectual conviction, logical or rational conviction is very superficial. In times of crisis it disappears, evaporates."

But he used to say to me, "Fifty years -- it cannot remain superficial."

One day his son came to me and said, "My father is dying and I could not think of anybody else whom he would like to have near him -- he loves you so much. So you just come with me; I have brought the car, there is not much time."

So I simply went with him. As I entered through the door of his father's room, very silently his lips were moving. So I went in, also very silently, because I wanted to hear what he was repeating. He was saying, "Ram Ram Ram," the Hindu name of God. And for fifty years he had been saying there was no God.

I shook him. He opened his eyes, and he said, "Don't disturb me. This is no time for argumentation."

I said, "I am not going to argue, but just to ask: what happened to those fifty years? From where does this repetition of the name of God come? You insisted that there is no God."

He said, "That was okay at that time, but now that I am dying -- and the doctors have said I cannot survive more than half an hour -- just don't disturb me; let me repeat the name of God. Anyway, who knows? He may be. If there is no God, there is no harm in repeating his name. But if there *is* a God, and you don't die repeating his name, then you are on the blacklist. And I don't want to go to hell, I have suffered enough here on the earth."

I said, "That's what I was saying to you, that intellectual conviction is of no use."

He did not die; he survived. After three, four days I went to see him. He was sitting in the garden and I said, "What about that evening?"

He said, "Forget all about it. It was just a time of weakness, a fear of death that made me start repeating the name of God. Otherwise there is no God."

I said, "It means you need another experience of dying? This was your first heart attack: you survived -- the second will be coming soon. At the most you can survive the second, but the third you will not be able to survive. And remember what you were saying to me."

He said, "Forget all that. I am absolutely certain there is no God."

I said, "Just let death start approaching near you, and immediately your superficial, intellectual convictions will disappear. This idea that there is no God is not your own, it is borrowed. It is not your own exploration; it is not your own insight; it is not part of your consciousness but only part of your mind."

People will behave differently.

You are asking: "What happens to human consciousness when the people of the world suddenly realize they are in the midst of an unstoppable, devastating plague that will kill most of the people they know?"

A few points can be certainly asserted. One, when the whole world is dying, all your relationships -- your mother, your father, your girlfriend, your wife, your husband, your boyfriend, your children -- do not mean anything. When the whole world is on the point of disappearing into death, into a black hole, the relationships that you have created in life cannot remain intact. In fact, behind our relationships we are strangers.

It makes one feel afraid, so one never looks into it. Otherwise, even when you are in the crowd, you are alone; even if your name is known to people, does that make any difference? You are still a stranger. And this can be seen... a husband and wife may have lived thirty years, forty years, fifty years together, but the more they live together, the more they become aware that they are strangers.

Before they got married they had the hallucination that perhaps they were made for each other, but as the honeymoon ends, that illusion disappears. And every day they start becoming distant and more distant -- pretending that everything is all right, everything is fine, but deep down they know that their strangeness is untouched.

This whole world is full of strangers. And if it was going to disappear the next moment, if it was announced on all the radios and all the televisions, suddenly you would see yourself in your utter nudity -- alone.

A small child had gone to the zoo with his father, and they were watching a very ferocious lion in his cage -- he was walking up and down. The boy became very much afraid; he was not more than nine. He asked his father, "Dad, if this lion gets out and something happens to you... please just tell me what number bus I have to take to reach home!"

In such a situation he is asking a very relevant question. He cannot conceive that if something happens to his father, something will also happen to him; but in case something happens to his father and he is alive, he needs to know the number of the bus. The father was shocked that he was not concerned about him at all.

Whatever happens to him happens -- his concern is to know the number of the bus.

The very climate of death suddenly takes away all your masks, suddenly makes you aware that you are alone and all your relationships were deceptions, ways to forget your aloneness -- somehow to create a family in which you feel you are not alone.

But death exposes without fail. And this is only about small deaths; if the whole world is going to die, all your relationships will disappear before it. You will die alone, a stranger who has no name, no fame, no respectability, no power -- utterly helpless. But in this helplessness people will still behave differently.

An old man is about to have a date with a young woman; so he goes to the doctor, who prescribes him an aphrodisiac that will increase and prolong his libido. He takes his date to one of the best restaurants in town. When they have ordered their soup, he sends his date to powder her nose and then takes the waiter aside. "Put these pills into my soup," he confides in him, "just before you bring it out from the kitchen." The young lady comes back, but when, after fifteen minutes, the soup has not been served, the old man calls the waiter over. "Where is our soup?" he demands.

"It will be here in a few minutes," replies the waiter, "just as soon as the noodles lie down again."

At the time of death, the most important subject in the minds of people who are not conscious is going to be sex -- because sex and death are two sides of the same coin.

Life is so full of mysteries: you will be surprised to know that when people are crucified, just as they are crucified they almost always ejaculate. Doctors have been thinking why, and they have come upon the explanation that those sperms, which are alive, seeing the situation -- that the body is dead -- rush out of it. Their life out of the body is only two hours, but in two hours they may find some other body, some other center.

First it was thought to be a very mysterious thing, that crucified people should ejaculate -- but it is just as though your house is on fire and you start escaping out of it. Your sperms are living beings, and you are dying -- why should they die with you? You have been just a house to them and the house is on fire -- and everybody has the right to make an effort at least to save his life.

When the whole world is dying, most of the unconscious people who have been repressing their sexuality will think only of sex. They cannot think of anything else; all their interests and hobbies and religions will disappear -- the world is dying, perhaps they can make love one more time before death destroys everything. They have been repressing their whole life's libido, the sexual urge, according to the priests, according to the society and the culture -- and now it does not matter. Everything is going to disappear; they don't need any respectability, they don't care about religion.

One man was told by his doctor that this would be the last night in his life. "As the sun rises in the morning, you will be dead. Everything has been done, but nothing seems to succeed. What do you want? If you have any wishes to be fulfilled, you have one night."

The man simply rushed home. He told his wife, "This is my last night and I always wanted to make love to you with totality, but there were so many hindrances, inhibitions. And at this moment the only idea in my mind is, before I die, I should at least experience a total orgasm."

He made love. In the middle of the night he again nudged the wife and said, "The morning is coming close. I will never be able to see you again. If I make love one more time, it won't harm you."

So he made love a second time, and as he felt -- because he could not sleep; when death is going to knock on your doors, how can you sleep? As the morning was very close he again nudged the wife and said, "Darling, just one time more."

The wife said, "Listen, you never think of others. You don't realize the simple fact that in the morning I have to wake up. You will be gone, that's okay, but I have to wake up -- so just let me rest a little. And when you die there is going to be so much fuss, so much trouble -- crying and weeping and all those things. You just go to sleep."

Once you know the person is going to die, suddenly the small thread of relationship breaks down.

The world disappearing into a black hole, in the ultimate death, perhaps may make people almost crazy, may bring out all their repressed sexuality, sensuality. But it will all depend on different individuals, how they have lived. If they have lived an uninhibited, natural life, each moment given its total share, then perhaps they will simply watch it -- it is going to be the greatest tragedy, the greatest drama in the world. They will not do anything but sit silently and watch. But no general law can be established as to what people will do.

Only about the enlightened people can it be said, with absolute guarantee, that there will be no difference at all. They know that such is the nature of things. This is the whole approach of Gautam Buddha

-- the philosophy of suchness -- that there is a time when the fall comes, and the leaves have to leave the tree.

When the spring comes there are flowers, and in the East particularly... the West has no idea about it; in the East it is not one creation, but every creation that goes into a de-creation -- just as every man, after the whole day's work, goes to sleep in the night. This a very potent idea. Each creation, after a time -- they have even talked about the exact time, how long one creation lasts -- goes into de-creation. It also needs rest. So for the enlightened person it is not anything unusual; it is part of existence itself. As the day has ended, the night will end also -- and again the creation wakes up.

Modern physics is coming closer to the idea. First they discovered black holes: that in space there are strange black holes and if any planet or any sun comes close to the black holes it is pulled in and simply disappears. But science understands the balance in nature, so now they are saying that there must be white holes; perhaps the black hole is one side of the door, and the white hole is the other side of the door. From one side a planet or a star goes into the black hole and disappears from us, and from the other side, the white hole, a new star is born.

Every day new stars are born and old stars are dying; life and death is a continuous circle. If life is the day, death is the night -- it is not against it; it is just rest, sleep, a time to be rejuvenated.

The man of understanding will not be disturbed by it. But the unconscious people will simply freak out, and they will start doing things they have never done. They have been controlling themselves and now there is no point in controlling, there is no need.

If it is known beforehand -- which is not very possible, because with nuclear weapons it will take only ten minutes for the earth to disappear, so there is not much possibility that you will be informed in advance. Get ready! Just the shock of hearing on your radios or on your television sets that within ten minutes the world is going to collapse, you may get simply frozen, paralyzed -- the shock will be so big and so unfamiliar.

Perhaps most of the people will die from shock, not from nuclear weapons. Just hearing that within ten minutes the whole world is going to die will be enough -- the shock will destroy their fragile existence. So how people will behave is going to be only hypothetical.

Only about the enlightened ones I can say with absolute guarantee, on my own authority, that there will be no difference. If they are drinking tea, they will continue to drink tea; their hands will not even shake. If they are taking a shower, they will continue to take a shower. They will not be in shock; neither will they be paralyzed, nor will they freak out. Nor will they indulge in things which they have been repressing, because an enlightened man has no repressions in his being; he knows always only one word to say to nature -- "yes."

They will say "yes" to the disappearing earth, to the ultimate death -- they don't know the word "no." There is not going to be any resistance on their part; and they will be the only ones who will die consciously. And the one who dies consciously enters into the eternal flow of life; he does not die.

Those who die unconsciously will be born on some other planet, in some other womb -- because life cannot be destroyed, even by nuclear weapons. It can destroy only the houses in which life exists.

BELOVED OSHO,
YOU REALLY ARE TOO MUCH! THE OTHER NIGHT YOU SAID THAT YOU DON'T DO MIRACLES, BUT THIS MORNING, IN FRONT OF MY OWN EYES, I SAW OLD MAITREYA LEVITATING WHEN YOU DANCED WITH HIM. ISN'T THAT A MIRACLE?

Anando, I still say the same: I do not do miracles. But that does not mean that miracles don't happen. I was not doing anything, and Maitreya was levitating. I had to move quickly because if he levitates too much -- he is old and may get hit with the ceiling.

A group of men gave a testimonial dinner to Goldberg, and after they had praised him for an hour, Goldberg finally got up to speak.

"Gentlemen," he said, "when I came to this town forty-one years ago, I walked down a dirt road with one suit of clothes, one pair of shoes, carrying a dirty old suitcase. And to show you what hard work can do, along with the great opportunities this country can offer, today I own three banks, five apartment houses and ten oil wells!"

Everybody applauded, and right after the dinner one salesman walked up to the old man and said,

"Pardon me, sir, I would like to ask you a question. When you came here forty-one years ago with just that one suit, a pair of shoes and an old suitcase -- what was in the suitcase?"

The old man said, "I had three million dollars in bonds and two hundred thousand dollars in cash."

Miracles only appear to happen; they do not really happen. When you are totally singing and moving with the energy of the whole, you still cannot levitate -- but you can start hopping. That's what was happening: old Maitreya was hopping, and Anando was just behind him so she must have been afraid -- What has happened to old Milarepa?... I called him Milarepa by mistake, because it was expected to happen to Milarepa, not to Maitreya!

For centuries it has been observed that when you are silent, joyous, and if you are sitting with closed eyes, you start feeling as if you are levitating. If you open your eyes you will find you are sitting on the ground. You have not levitated, but consciousness can move upwards and that can give you a feeling of levitation.

Thousands of seekers have felt levitation; it is not physical, but with closed eyes you will feel exactly as if your whole body is moving up. It is only your consciousness which is rising up, but you and your consciousness are so identified that unless you open your eyes you will not become aware that the body has not levitated -- only the consciousness went higher than the body, beyond the body. It is a law of consciousness: just as things gravitate, consciousness levitates -- it is simply balance. But there are no miracles.

I have heard that two rabbis and one bishop were very close friends. All three had gone to Israel for a holy pilgrimage, of course for different reasons. The rabbis had gone for their own religion -- that is their holy land. And the bishop had gone because of Jesus Christ; it is also the Christian holy land.

Now all three went to see Lake Galilee, where Jesus is supposed to have walked on water. They went in a boat on the lake, and the bishop said while they were on the lake, "Do you really believe that Jesus walked on the waters?" The rabbis looked at each other, winked their eyes and said, "Yes!"

The bishop said, "Can you do that miracle also?"

The rabbi said, "It is a very simple thing in these parts; it was nothing special, not a miracle." And the rabbi got out of the boat from his corner, and walked a few feet.

The bishop could not believe his eyes. The rabbi got in. The second rabbi also walked a few feet and he also came back. They said to him, "We are not Christians and we don't believe in Jesus, but as far as walking on this lake is concerned, anybody who lives around here can do it. Would you like to give it a try?"

The bishop said, "Certainly -- since you two have walked, and I am a believer in Jesus Christ...." So he stepped out into the lake from his side, and the moment he stepped out he started drowning and shouting, "Save me, save me!"

Both the rabbis laughed, and they said, "Should we tell the poor boy about the stones -- that he has stepped out on the wrong side of the boat? If you want to walk on water, there are rocks, hidden just under the surface!"

There are no miracles in the world in the sense people think about miracles. Otherwise everything is a miracle. Just that we are here is a miracle; just that the sun has again risen today is a miracle. That roses bloom, that lotuses open, that trees sway and dance in the wind -- everything is a miracle.

You can choose between the two: either there are no miracles, or everything is a miracle. My preference is for the second, because the first is a very dry attitude towards life, and that attitude will make your life flat, without any mystery and without anything miraculous. My preference is the second.

Everything is a miracle: a seed turning into a sprout, growing into a huge tree, flowering, bringing fruits -- it *is* a miracle.

Just the other day, Shunyo said to me that it is strange that old leaves are falling and new leaves have already arrived in the same place where the old leaves used to be; one has just fallen and a new leaf has started growing in its place, fresh and young....

Life itself is a miracle.

But I am not interested in miracles like Jesus walking on water, or bringing the dead back to life. Those are only fictions. It is strange... you can easily understand, if somebody walks on water, then he will be reported all over the world, in all the newspapers; he will make a mark in history. If somebody makes people come back to life historians cannot ignore such a person, and such a person cannot be crucified; he should be worshipped like a God.

But strangely enough, Jesus, who was a man of miracles according to Christians, was thought by his

contemporaries to be only a nuisance, someone who should be destroyed. Not a single Jewish contemporary book, scripture or inscription even mentions his name. He is mentioned only by his four disciples in the New Testament. Other than those four gospels the whole of Judea did not bother about the man -- and he was a man of such qualities, at least his name must have been referred to. Even if they were against him, as an enemy his name must have been mentioned. But there is no reference in any Jewish scripture.

This gave an idea to George Gurdjieff, and his idea seems to be plausible. He used to say that Jesus Christ never existed; that there used to be a drama, and Jesus Christ was only an actor in that drama that was played year by year -- just as in India, the story of Rama is played as drama all over the country every year. That drama became a reality, or was made a reality by a Christian priest to create a new religion. The fiction in the drama of Jesus Christ was perfect for creating a religion, and because they created the religion, the Jews stopped the drama.

That too is a hypothesis, but no Christian authority has refuted George Gurdjieff because they don't have any evidence except for those four gospels. And they are written by his own disciples and are not much different from each other; they are the same gospel written by four different people.

One thing is certain, even if Jesus was a historical figure, too much mythology and too much fiction have been added just to make him "the only begotten son of God." And it becomes more probable, because the same has happened to Gautam Buddha and to Mahavira -- who were absolutely historical personages. There is so much reference to them in their contemporary literature, even in the literature of their enemies, that they cannot be said to be simply mythological.

But to make them superior human beings, supermen, the disciples went on adding new miracles. And that can be seen: the older the book, the less miracles there were; as new books were written, more miracles were added. From where were they getting those miracles? -- because in the old literature those miracles are not there.

For example, in the oldest book about Gautam Buddha it was not mentioned that he was born when his mother was standing under a sal tree. To give birth to a child while standing is a very unfamiliar and very strange style. And not only that Gautam Buddha was born while she was standing -- he stood on the earth as he came out of the womb. Not only that -- he walked seven feet! And not only that, he declared, "I am the greatest awakened man in the whole history of man -- past, present, and future."

To the superstitious these may seem miraculous, but to any reasonable man they are fictions, added to make Gautam Buddha a superman, a god -- because unless you have a god, you cannot create a religion. All those miracles are cunning strategies to create religions.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #13
Chapter title: Truth is not divisible

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BELOVED OSHO,
LET'S REVERSE THE QUESTION FOR ONCE: WHAT HAVE YOU LEARNED BEING WITH US?

Sarjano, it is the last supper. Jesus has gathered all his disciples together and there is a great feeling of gloom in the air. A single candle lights the room. Everybody can sense that something momentous is going to happen and that this may be their last meal together.

Jesus pours out the wine and passes the glasses around and then divides up the food and personally serves his disciples. The candle burns low and at last, all the food is gone except for one hard-boiled egg.

Jesus says to Peter, sitting on his right, "Peter, my blessed disciple, would you like to eat this last egg?"
"Ah, no master," says Peter. You must have it."

Jesus then turns to his left and says, "John, my blessed disciple, would you like to eat this last egg?"

"Ah, no master," says John. "You must have it." Jesus asked all his twelve disciples in turn, and they all refused the last egg, saying that he, their master, must have it. Just then a gust of wind comes through the window and blows out the candle. The room is plunged into darkness and it is filled with an awesome silence.

Suddenly, there is a hideous scream. Someone lights a new candle, and everyone gasps as they see Jesus with his hand stretched out for the remaining egg -- and embedded in the back of his hand, are twelve forks! But it was too late to learn....

I have learned much. One of the most significant things that I have learned is not to feel sad when you betray, not to feel sorry when you go astray -- in fact, not even to expect that you have to trust.

The relationship between me and you has to be one-sided, only from your side, not from my side at all. You are here of your own free choice; you can move away just as freely as you had come. You love me -- that is your decision. You can start hating me -- that will also be your decision. I am absolutely unconcerned; only then is it possible not to feel hurt, not to feel wounded.

Jesus was betrayed only once, by one disciple. I have been betrayed continually for almost as much time as Jesus lived on the earth -- thirty-three years. So many people I have trusted so totally have betrayed me so easily. There was a moment they were ready to die for me and just some small thing... if I was not fulfilling their expectation, which I have never agreed to fulfill, their love changes into great hate. The same person who was ready to die for me is ready to kill me.

So I have learned it the hard way that if you love, it is your decision. If you hate, it is your decision. I am almost non-existent as far as my side is concerned: neither am I a partner in your love, nor am I going to be a partner in your hate. This is a sad lesson but it is good that I have learned it long before.

If somebody assassinates me, at least I will not have any complaint, any grudge -- because to love was his freedom, to hate is also his freedom. I am absolutely out of the relationship.

I will go on doing whatever I feel is needed for the growth of your consciousness. But people have been going on, changing... such stupid expectations and if they are not fulfilled... it seems as if they have come to me to change *me*, to transform *me*. They want me to be according to their idea of how a master should be.

I give you total freedom to be yourself. I never expect anything, any ideal to be imposed on you. I don't give you any commandments. And yet you go on carrying within your mind certain expectations that I have to fulfill, and if they are not fulfilled... and they *cannot* be fulfilled. Thousands of people are related to me. They have different ideals, different moral concepts. It is almost impossible -- and even if it were possible, I am not a man to fit with those who are unconscious, who are themselves living in darkness.

You are here to go through a transformation. It is none of your business how I live, what I say, what I do -- the moment you start thinking to change something in me, the bridge between me and you is broken.

And it is a one-sided bridge; I am not a partner in it. I know it is hard for you but your very question implies, Sarjano -- perhaps you have not read it very consciously while you were writing it. You say, "Let us reverse the question for once." You cannot reverse it even for once. You are asking now, "What have you learned being with us?"

I have nothing to learn.

You are here only because of the fact that you have found a person who has nothing to learn -- and particularly from you, who are groping in darkness, in unconsciousness, who are almost on the boundary line of insanity -- any moment, just one step more and you are in a madhouse.

Neither from you, nor from anyone else.

And my whole approach is -- and I have been insisting millions of times -- that as far as truth or the ultimate reality is concerned, you cannot learn it from anybody else. And once you have known it, there is nothing that remains to be learned.

So I say to you: not even once can the question be reversed. I have not learned anything from you. You need not feel responsible for anything. Just being with you for all these three decades, it has not been a learning but simply a discovery: that there is nobody in the world who is so awakened that you can even call him a friend, so awakened that you can even call him, a beloved. This has not been a learning -- this is simply a discovery, slowly slowly, as I have come to know human beings.

And as I went around the world, my discovery has become absolutely clear: this humanity has come to a dead end. To hope for anything from this humanity is sheer nonsense. Perhaps a few people may be saved -- and for them I go on creating the Noah's Ark, knowing perfectly well that perhaps when the Noah's Ark is ready, there may not be anybody left to be saved. They may have all gone their own ways.

It rarely happens: never have so many people come in contact with anybody -- either Jesus or Mahavira or Buddha -- and never have so many people left Buddha, Mahavira or Jesus. It is significant to have some insight into it. Even Gautam Buddha, a man of immense insight, was ready to compromise on minor points with his disciples. And the disciple feels immensely happy if the master agrees with him -- although the master agreeing with the disciple is like light agreeing with darkness, truth agreeing with that which is not true, life agreeing with death. But because Buddha, Mahavira, Jesus and other teachers of the past have compromised on minor points, very few people have left them.

I am an absolutely non-compromising person. Either you have to be with me absolutely... without expecting anything from my side, because I cannot agree on any smallest, most minute point if it is not true.

And truth is indivisible. You cannot say, "I may not have the whole truth... but a little bit, a piece of it, a fragment of truth." Truth is not divisible. Truth is almost like a circle. Have you ever seen a half circle? Perhaps you may have misunderstood: if you have seen a half circle, it is no longer a circle at all; the circle can only be full. The half is only an arc, it is not a circle. Just as the circle is indivisible, so is truth, so is life, so is existence, so is love, so is ecstasy.

Either you have it or you don't have it.

If you have it, there is no question of your being here. If you don't have it, then be absolutely clear that you don't have it, because living in the illusion that perhaps you have a little bit of it, is dangerous.

What can I learn from you? -- being unconscious? Being greedy? Being jealous? Being violent? What can I learn from you?

As I have gone on discovering more and more people, my hope for humanity has disappeared. If you want to call it a learning, you can.

I don't see any future possible. And the time is so short before the curtain falls, that you should not waste it in unnecessary things. Your life has now to be absolutely devoted to the most essential thing, the most fundamental thing: to be enlightened has to be your single-pointed concentration.

Everything else has to be sacrificed for it, because you cannot even postpone it for tomorrow. Tomorrow may never come.

BELOVED OSHO,
WOULD YOU PLEASE COMMENT ON COMMITMENT AND SPONTANEITY. ARE THEY OPPOSITE POLES OF THE SAME ENERGY?

Prem Nirmala, commitment and spontaneity are certainly opposite poles, and of the same energy. Commitment is something like death; spontaneity is something like life. Commitment is something like darkness, and spontaneity is something like light.

Although they belong to the same energy as opposite poles, you have to start from being spontaneous. All the religions of the world want you to start from commitment, all political parties want you to start from commitment.

Commitment, if you start with it, is very dangerous. It is another name of slavery. It means you are saying and promising something which is not within your capacity. You are saying that "Tomorrow also, I will be the same." But who can say what tomorrow is going to bring?

Commitment means, "I will remain blind to anything else that can change my commitment." That's why every belief makes people blind. They have to keep their eyes closed, out of fear -- they may see something which goes against their belief, their commitment.

Every year, the Catholic pope declares a black list of books that Catholics are not supposed to read.

Reading them means a certainty of your going to hell. I was talking to a bishop in Nagpur, because a few of my books had been listed by the Catholic pope as not to be read by any Catholics; whoever reads them is paving his path towards hell. And this is not new, this is an almost eighteen-hundred-year-old tradition in the Catholic Church.

Before this century, they used to burn and destroy any book they decided was dangerous for Catholics. Now they cannot do that, but at least they can prevent the Catholics -- who are a great majority in the world, seven hundred million people.

I simply said to the bishop of Nagpur, "At least somebody must have been reading my books; otherwise how do they decide? Either the pope himself must be reading, or some associate cardinals in the Vatican must be reading -- without reading, you cannot decide that a book is dangerous to the Catholic belief."

He was in a dilemma: he could not say yes, he could not say no. Because if he says "Yes, somebody reads it," that means that person is bound to fall into hell. And if that person is not going to fall into hell, then the whole idea is ridiculous; then nobody is going to fall into hell. It is just to keep people's eyes closed: no facts should be allowed to be known to them that go against their belief.

Commitment demands that you lose your eyes, lose your mind, lose your reason, your logic, your intelligence, your consciousness. It is almost a living death. Never begin anything with commitment.

But such is the mystery of life.... Begin everything with spontaneity, with natural awareness, with no commitment for anything, but always ready and open and available to anything new that you come across on the path. Only a spontaneous lifestyle can lead you to your authentic being.

And this is the miracle: that once spontaneous living has led you to clarity of vision, to purity of intelligence -- has destroyed all the darkness of your soul and has made everything light within you -- then spontaneousness itself becomes commitment.

But it is not being imposed from outside, it is a growth within yourself. It is your experience to which you are committed; it is your understanding to which you are committed. You are committed to your own eyes, to your own consciousness, to your own intelligence, to your own experience.

This commitment has a beauty and an aliveness.

It is spontaneity becoming mature.

Spontaneity was like a child; commitment is maturity, crystallization. Just as nobody can start from the middle of life, or from the end of life -- everybody has to start from the childhood. Although every childhood will reach old age, and every birth will reach death... but nobody can begin with death. And a life that has been lived with joy and dance and love -- its crescendo, the death, will not be dark. It will not be an end of something but a new beginning, a new beginning of a higher spontaneity on another plane.

But religions have deceived humanity in such cunning ways. And unless you are very alert, it is difficult to understand in what ways they have deceived you. Spontaneity and commitment are two poles of the same energy, but there is one commitment -- which is imposed from outside, which has not come as a flowering of your own spontaneity -- that is a false commitment: your being a Christian, or a Hindu, or a Mohammedan, or a Jew is a false commitment. It has not grown within you, you have not lived up to it. It is not a maturity of your own consciousness, not a crystallization of your being, but something imposed from above by others.

It has no roots within you. That's why the whole world is full of religious people but there seems to be no religiousness anywhere. No religious values blossom, but just the opposite -- humanity lives on an almost subhuman level.

Prem Nirmala, start from spontaneity. But no tradition, no culture, no civilization, will allow it, because they can control only dead people. And they can control through commitment.

The spontaneous person is beyond anybody's enslavement. And if the spontaneous person grows, he will come to a commitment -- but that will be his own commitment to existence, between himself and existence. No other mediator, no priest, no pope, no imam, no shankaracharya is going to stand between him and this immensely beautiful existence, this great life, this divineness that is spread all over the world.

His spontaneity will bring him to a commitment, but that commitment will be out of his own freedom. It will have roots deep in his own being. He will not be a Christian -- he can be a Jesus Christ. He will not be a Buddhist -- he can be a Gautam Buddha. He will not be a Hindu, but he can be a Krishna; he will not be a Jaina, but he can be a Mahavira.

It is because of this that I emphasize that religion is a private, personal and individual affair. It cannot be organized. The moment you organize it, you destroy it. And if we want humanity to be religious, then all the religions have to disappear. They are the barriers.

There are three hundred religions on the earth. They are dividing human beings, giving them different commitments, and those commitments have nothing to do with the time, with the space in which we find ourselves.

When a commitment comes out of spontaneity, it is always timely, it is never dead -- it is always growing with the changes that are happening every moment. It is just a riverlike flow, it is not frozen ice.

But it is very easy to deceive people because both the phenomena are so deeply interrelated. And people are living in such a deep sleep -- without any alertness at all, that they cannot make the discrimination between such closely connected experiences.

But just a little turn makes all the difference. If you start from commitment, then you will never reach to spontaneity; you have started from death. But if you start from spontaneity, you will reach to commitment -- and that commitment will not be death. Out of spontaneity, death cannot grow -- only more life and more life and infinite life.

But you have to be alert, just a little conscious....

Two criminals were caught and went to jail. They became friends, and most of the day they were talking about how to escape. One morning, George looked so blissful that his friend Arthur asked, "Hey, what happened to you last night?"

"Well," said George, "first tell me how you spent the night."

"Okay," replied Arthur. "I had a beautiful dream: The gate opened by itself and I walked out. In the street, there was a racing bike with ten gears and I jumped on it and rode away. Great, was it not? But now, tell me about you?"

George answered, "In my dream, the door also opened and two very beautiful young girls came in, stripped, belly dancing.

"At this point, Arthur could not hold back and said, "George, but why didn't you wake me up?"

"Impossible," replied George. "Don't you remember? You were gone on the bike!"

Our lives are not different from our dreams. Have you ever observed that even in your dreams, the dream also looks real? as real as the life when you are awake -- perhaps more real because when you are awake, you can doubt.

You can doubt -- right now you can doubt; perhaps this is real or perhaps it is just a dream.

There have been great philosophers in the world, like Shankara in the East, and Bradley in the West, whose whole philosophy consists of a single, significant statement: that the world is illusory. There is no way to prove that it is real. One thing is certain, that you can doubt it. But in the dream, you cannot even doubt. The reality of the dream is so tremendous that you cannot dream and wonder if perhaps it is a dream. No, the dream overwhelms you completely.

We are living, although with open eyes, in different dreams. And those dreams don't allow us the alertness to see simple things: how we are being exploited, how our dignity as human beings is destroyed, what very stupid and idiotic people become our religious saints -- those who have no sharpness of intelligence. But we find strange excuses....

Just a few days ago, one young Jaina nun escaped from a Jaina monastery with a young man. The whole Jaina community in that area near Indore was in such a turmoil, and the turmoil became even more significant because the girl gave a statement to the press and wrote letters to her parents saying that "Now I am twenty-one years of age and I have the right to choose my lifestyle. I don't want to be a nun, and if you insist...." Because they were trying in every way to catch hold of her, to find where she was hiding. And Jainas are rich people. The government was supporting them, the police officers were supporting them.

She gave the statement to the newspapers: "If they insist that I have to remain a nun, then I will expose the reality, the inside story of the monastery and what is going on inside there. Nobody is following the teachings that they teach to the layman outside. There are all kinds of corruption. Monks, who are not supposed to have money, have accumulated money. Monks and nuns who are not supposed to have any sexual relationship are having sexual relationships. And I have been tortured in so many ways that if you insist, I will expose it to the whole world." She said, "My younger sister is still there. She also wants to come out of the monastery but she is only eighteen years of age."

But still, in India, money functions like miracles. They must have bribed the police, they must have bribed the magistrate. An arrest warrant was issued. Now, that girl has not done any harm to anybody -- is she not free to have her own way of life? If she does not want to be a nun, has she to be forced to be a nun by the police and by the government and by the court? And the parents started fasting. These are ways of torturing people -- people think these are ways of nonviolence, they are not. The father and mother started

fasting in front of the monastery, and declared they would not eat unless the girl came back. Now, it is a very subtle way of forcing the girl to come back.

The prestige of the family, the prestige of the religion, the prestige of the monastery is at stake. But the girl must be courageous; she did not turn up. And before the police reached the place where she and the young man were hiding, they escaped from there. I hope they will come here, because they cannot find anywhere any shelter with dignity and respect. Wherever they go, they will be thought to be criminals.

In fact, she has done a really courageous act; she needs immense respect and honor. And their whole effort is to catch hold of her, alive or dead. The fear is what she is going to expose about the monastery -- but every monastery is doing all those things.

I used to meet Jaina monks while I was traveling around India, and I was surprised. When I became intimate and friendly with a few Jaina monks and nuns.... They would close the door and they were hiding in their bags Coca Cola, Fanta, and they would offer it to me. I would say, "This is a miracle! From where have you got this? You are not supposed to keep these things...." They are not supposed to keep anything with them. They all had money, and they were all hiding their money. And they all had their agents everywhere who were bringing things -- even in the night -- for them to eat. And none of them was celibate.

I would love that girl to turn up here, because here we can give her total freedom to be herself. We don't have any belief system and we don't have any commitment. And from here, she can expose all that she has passed through.

BELOVED OSHO,
REFERRING TO THE PRESENT SITUATION OF THE WORLD AND OF HUMANITY, THE FAMOUS PSYCHIATRIST, R.D. LAING, ASKS HIMSELF THE QUESTION: "WHAT TO DO WHEN WE DON'T KNOW WHAT TO DO?" CAN YOU PLEASE ANSWER HIM AND ALL OF US?

Chidananda, R.D. Laing is certainly one of the most sensitive psychiatrists of the world. In fact, he was responsible for sending Chidananda's mother, Pratiti, to me. She was Laing's patient for twelve years, and because he could not cure her, he sent her here to me. And it is because of Pratiti's coming here that Chidananda also came to the commune.

The very fact that Laing accepted that what psychiatry cannot do, meditation can do, shows immense sensibility and understanding. What he is asking is "What to do when we don't know what to do?" If he wants a really Eastern answer -- and he is well-acquainted with the Western answers; they have all failed -- the Eastern answer is in Basho's haiku:

SITTING SILENTLY, DOING NOTHING,
THE SPRING COMES AND THE GRASS GROWS BY ITSELF.

R.D. Laing must have read this small haiku of Basho's. There are moments in life when you don't know what to do. But still you go on doing something as if all the answers need some kind of doing to find them, as if all the questions can be solved by doing. The whole of the East stands on a very different level. It says: the questions that cannot be solved by doing can only be solved by non-doing. Don't go on searching for something else to do; there are questions which cannot be solved by *any* doing. In fact, every doing will make them more complicated.

For example, if you are not falling asleep one night and you *want* to go to sleep, and you ask, "What to do?" and somebody suggests, "Do this mantra, do this chanting; count from one to a hundred and then backwards from a hundred to one," all these efforts will keep you awake. They are not going to help you to fall asleep because doing them needs awareness, not sleep.

I would say to you, forget all about sleep. What is wrong in it? If you are not able to fall asleep, enjoy it. Lying down in your bed, doing nothing, the night comes and sleep follows.

There are things which do not have to be done, which have to be allowed to happen. The West knows only one category of things: everything that has to be done. Unless you do it, how can it happen? But they are forgetting that there is a category which is not available to doing, which is available only to a state of relaxedness, of non-doing.

I have seen an American book on relaxation, and the title of the book is YOU MUST RELAX! The very word "must" makes even relaxation some kind of tremendous effort. And the book has sold millions of

copies because America is one of the places where people suffer from sleeplessness most.

Poor people cannot afford sleeplessness; it is a rich man's disease. Poor people snore perfectly, rich people suffer. Even sleep -- which is so natural to all the animals, to all the trees -- even *that* has become difficult for man, and the reason is that our whole day is full of doing. And the doing is so much that when we go to bed, the mind needs time to drop the habit -- but before it can drop it, you start a new doing: methods of sleep. So you continue in the same rut of doing. You never touch a deeper layer of your being where all is relaxed, where all is at rest, where nothing moves... just eternal silence.

This is the time, certainly, to find the right answer for R.D. Laing's question: "What to do when we don't know what to do?" He is still asking, "What to do?" That is the Western conditioning of the mind. He should have asked, "What *not* to do when we don't know what to do?"

Doing has failed. Now let us try non-doing -- and non-doing is another name for relaxation, another name for meditation.

Basho is absolutely right. The world has known great poets but perhaps none of them was a great meditator like Basho; hence his poetry is not just poetry, it is the very essence of his meditations. Each word contains immensities.

So when I repeat Basho's haiku, don't just listen to the words. Try to feel the content of the words, not the container -- the words are only containers.

SITTING SILENTLY, DOING NOTHING,
THE SPRING COMES AND THE GRASS GROWS BY ITSELF.

He has said everything about meditation, all the essential ingredients. It is not something that you have to do; it is something that happens. You have just to wait; it happens in its own time. When the spring comes, the grass grows by itself. And just sitting won't do, because you can sit and your mind can go on wandering around the world. Hence, he has added: "Doing nothing" -- neither with your body, nor with your mind. Just sitting like a stone statue of Gautam Buddha, and waiting for the spring.... There is no impatience: it always comes, and when it comes, the grass grows.

The world has come to a point... and it has been brought to this point by the Western attitude of action, and always action, and condemnation of inaction. Now the East can be of immense help. Action is good, it is needful, but it is not all.

Action can give you only the mundane things of life. If you want the higher values of life, then they are beyond the reach of your doing. You will have to learn to be silent and open, available, in a prayerful mood, trusting that existence will give it to you when you are ripe, that whenever your silence is complete, it will be filled with blessings.
Flowers are going to shower on you.

You just have to be absolutely a non-doer, a nobody, a nothingness.

The great values of life -- love, truth, compassion, gratitude, prayer, God, *everything* -- happen only in nothingness, in the heart which is absolutely silent and receptive. But the West is too rooted in action. And there seems to be perhaps not enough time left for it to learn non-doing.

You will be surprised to know that India never invaded any country -- and India was invaded by almost all the countries of the world. Whoever wanted to invade India, that was the easiest thing. It was not that there were no courageous people, that they were not warriors, but simply the idea of invading somebody else's territory was so ugly.

It is a surprising fact that one Mohammedan conqueror, Mohammed Gauri, invaded India *eighteen* times, and he was thrown back by a great warrior king, Prithviraj. Mohammed Gauri was driven back, but Prithviraj never entered his territory.

Prithviraj was told again and again, "This is going too far. That man will gather armies again in a few years, and again he will invade the country. It is better to finish him once and for all. And you have been victorious so many times -- you could have gone a little further. He has just a small country by the side of India; you could have taken his country and... finished! Otherwise, he is a constant worry."

But Prithviraj said, "That would be against the dignity of my country. We have never invaded anybody. It is enough that we force him to go back. And he is such a shameless fellow that even after being defeated dozens of times, he again comes.!"

The eighteenth time when Mohammed Gauri was defeated, all his armies were killed, and he was hiding in a cave and thinking, What to do now? And there he saw a spider making its net. Sitting there, he had

nothing else to do, so he watched the spider. It fell again and again. It fell exactly eighteen times, but the nineteenth time it succeeded in making a net, and that gave the idea to Mohammed Gauri: "At least one time more I should make the effort. If this spider was not discouraged after eighteen failures, why should I be?"

He again gathered his army, and the nineteenth time he conquered Prithviraj. Prithviraj had become old, and having fought his whole life, his armies were tattered, ruined. He was taken prisoner, handcuffed, chained -- which was absolutely against the Eastern way of life.

When another king, Poras, was defeated by Alexander the Great, and was brought before him, chained, Alexander asked him, "How should you be treated?"

Poras said, "Is that a question to be asked? An emperor should be treated like an emperor."

There was a great silence for a moment in the court of Alexander. It was very appropriate for Poras to say this, because his defeat was not really a defeat; his defeat was through the utter cunningness of Alexander. Alexander had sent his wife to meet Poras -- he was waiting on the other side of the river. It was the time when, in India, sisters would tie a small thread around the wrist of their brothers -- and it was called *rakshabandhan*, a bondage, a promise that "You will defend me."

When Alexander's wife came she was received just like a queen should be received. Poras himself came to receive her, and asked, "Why have you come? You could have informed me -- I could have come to your camp."

That was part of the Eastern tradition: by the time sun was down, people would go into each other's camp -- the enemy's camp -- just to discuss how the day went, who died, what happened. It was almost like a football game -- nobody took it that seriously.

But the woman said, "I have come because I don't have a brother. And I heard about this tradition here, so I want to make you my brother."

And Poras said, "It is a coincidence; I don't have a sister."

So she tied the thread and took the promise of Poras that "Whatever happens in the war, remember, Alexander is my husband; he is your brother-in-law, and you should not want me to be a widow. Just remember that."

There came a moment when Alexander's horse died as Poras attacked the horse with his spear, and Alexander fell on the ground. Poras jumped down with his spear, and the spear was just going to pierce Alexander's chest when Poras saw his own wrist with the thread. He stopped.

Alexander said, "Why have you stopped? This is the opportunity -- you can kill me."

Poras said, "I have given a promise. I can give my kingdom, but I cannot break my promise. Your wife is my sister, and she has reminded me that I would not like her to be a widow." And he turned back.

Even this kind of man was treated by Alexander as if he were a murderer. And Alexander asked Poras, "How should you be treated?"

"You should treat me just as an emperor treats another emperor. Have you forgotten that just a second more, and you would not have been alive? It is because of your wife -- the whole credit goes to her."

But it was a conspiracy. The East cannot think of such things. Mohammed Gauri imprisoned Prithviraj -- and Prithviraj was the greatest archer of those times. The first thing Mohammed Gauri did: he took both of Prithviraj's eyes out.

Prithviraj's friend was also captured with him -- he was a poet. Prithviraj told him, "You come with me to the court. Nobody understands our language, and I don't need eyes to hit my target -- you just describe how far he is."

Mohammed Gauri was so afraid of Prithviraj that he was not sitting on his usual throne, he was sitting on the balcony; the whole court was on the ground floor. And Chandrabardai, the poet, described exactly how many feet high, how many feet away. "Mohammed Gauri was sitting...." He sang it in a song, and blind Prithviraj killed Mohammed Gauri just through that description. His arrow reached exactly to his heart.

But Chandrabardai was very much puzzled, because in Prithviraj's blind eyes there were tears. Prithviraj said, "It is not right of me, but he has forced to do me something which goes against our whole tradition."

The East has a totally different approach towards things. If the West learns something about the East, the most important thing will be that all that is great comes out of non-doing, non-aggressiveness -- because *every* act is potentially aggressive. Only when you are in a state of non-doing are you non-aggressive. You are receptive, and in that receptivity, the whole existence pours all its treasures into you.

R.D. Laing's question is perfectly significant. Chidananda, send my answer to him also. He has been reading my books; he knows me perfectly well. And he has influenced in the Western psychological field; he is perhaps the most influential and most original figure today.

If he makes it a point, he can spread -- rather than psychological, psychoanalytical, and psychiatric ideas -- what the West needs: a deep understanding of meditation, of non-doing and of allowing existence to take its own course.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #14
Chapter title: No time left for any device

19 March 1987 am in Chuang Tzu Auditorium

Archive code:	8703190
ShortTitle:	SPLEND14
Audio:	Yes
Video:	Yes
Length:	96 mins

BELOVED OSHO,
IN THE LAST FEW WEEKS YOU HAVE BEEN TALKING A LOT ABOUT THE WORLD RUNNING FAST TOWARDS A DEAD END, WITHOUT SHOWING ANY MORE HOPE THAT THINGS WILL EVER CHANGE. ON THE OTHER HAND, UP TO ONE MONTH AGO, YOU TALKED ON THE POSSIBILITY THAT THE PRESENCE OF TWO HUNDRED ENLIGHTENED PEOPLE, OR EVEN ONE, COULD SAVE THE WORLD. WHY THIS SHIFT OF EMPHASIS? DID YOU GIVE UP ON THE OTHER POSSIBILITY? DID SOMETHING HAPPEN WITHIN THE LAST FEW WEEKS THAT MADE YOUR VISION CHANGE?

Chidananda, it is true that I have been talking a lot about the world running fast towards a dead end. The reason is, factually it *is* running towards an end. But it was running towards its end before, too. Now I want it to be absolutely emphasized on your consciousness, so that you stop postponing your own transformation. Man's mind is so stupid that if there is a little possibility to postpone, then he will postpone for tomorrow -- unless he comes to a dead-end street where there is no way to go forward and he has to take an absolute about-turn.

But things in the world are not visible to you. You may go on sleeping and the world may die. It is urgent that you take it seriously that the world may not be there tomorrow. You don't have time to waste for anything else other than your own awakening.

I still know if there are two hundred enlightened people in the world, the world can be saved; but I have never told you that just one enlightened man can save the world. It is a heavy load. One single enlightened man cannot carry it; two hundred is the minimum. But from where to bring those two hundred people? They have to be born amongst you -- you have to become those two hundred people. And your growth is so slow, there is every fear that before you become enlightened the world will be gone.

You are not putting your total energy into meditation, into awareness. It is one of the things that you are doing, amongst many; and it is not even the first priority of your life. I want it to become your first priority. The only way is that I should emphasize, deeply into your consciousness, that the world is going to end soon.

And if you are not awakened before its end, you will be lost in a long journey, because evolution will start from the very beginning on some other planet. On this planet it took four billion years for man to

arrive. His life began in the ocean as a fish. On another planet, if this planet is destroyed, life will continue, but it will have to begin from the very beginning -- and after four billion years you may be again a human being. It is a great risk to take.

Nothing has changed in the world; everything is going exactly in the direction of death -- a little faster of course -- and the moment of total annihilation is coming very close. It all depends on what your priorities are. If being awakened has become your priority, and you are ready to sacrifice everything for it, then there is hope.

I have told you the ancient story in the Old Testament -- but that will not help today, the situation is so different. In the Old Testament there is a story about two big cities almost the same size as Hiroshima and Nagasaki. The names of those two cities were Sodom and Gomorrah. The people of those two cities had become so perverted, they were doing all kinds of unnatural, psychopathological actions. Their sexuality had totally gone astray. Those two places must have been the California of the Old Testament.

The story is that God tried hard to change those people. But to change anyone is a difficult task, even for a god -- because the very idea that somebody is trying to change you creates a resistance, even if the change is for your good, even if there is no vested interest for the person who is trying to change you. But the very idea that somebody is trying to change you creates an unconscious resistance not to change.

Finally, God gave up the idea and decided to destroy those two cities because their very existence was dangerous. They could spread all their diseases to the whole of humanity. Sodom was so perverted that people were making love to animals; hence the word *sodomy*. Gomorrah had gone completely homosexual; heterosexuality had completely stopped. According to the Old Testament, God destroyed those two cities completely; but there is another version from Hassid mystics.

Judaism has produced one of the most essential lines of mystics, the Hassids. The orthodox Jews don't accept them -- the orthodox can never accept the religious. But every organized religion has produced, on the margin, a rebellious group which is not organized, which has different interpretations and a different style of life. Hassidism is one of the most beautiful ways to find oneself and to find the reality of existence.

The Hassids have a different version because they cannot accept God destroying two cities; there must be some way to save them. Their story is that when God became determined to destroy them, one Hassid approached God and asked him one question: "You are going to destroy these two great cities, but have you ever wondered that there may be, in both cities, two hundred good people? They will also be destroyed, and this will not be a good precedent. Just for the sake of those two hundred, you have to change your decision."

God thought for a moment and he said, "I never looked at this side. Certainly there may be good people and they will be destroyed with the bad. No, if you can prove that there are two hundred good people, I will not destroy those two cities."

The Hassid said, "But suppose there are not two hundred, but only twenty -- ten in each city. Will you destroy those good people? Does quantity mean so much to you, and not quality? What does it matter whether there are two hundred good people or twenty good people?"

God had to concede to the argument of the Hassid. He said, "Of course. Prove that there are twenty good people."

The Hassid said, "And if there is only one good man who lives six months in one city and six months in another city, what is your idea? Will you destroy those cities? Will it be a godly action? Ninety-nine percent of the people can be destroyed, if they are evil, for the one percent of good people; but one percent of good people cannot be destroyed to save the ninety-nine percent of evil people."

God said, "You are very persuasive. Okay, show me, where is the good man?"

The Hassid said, "I am the good man, and I live six months in one city to help people transform their ways of life, and six months in another city for the same purpose. What is your decision? Are you going to destroy me too? Is not one good man more valuable, has he not more weight than thousands of evil people?" And according to the Hassidic story, God had to concede not to destroy those two cities. Orthodox Jews don't believe in the story because it is not written in the Old Testament. The story may be a fiction, but I say unto you, it is truer than any truth. It may not be written in the Old Testament, but its logic is so clear that it cannot be false. It may not be historical, but it has a spiritual reality.

In the same way I have been telling you that two hundred enlightened people can save the world. Existence is very generous; it cannot destroy two hundred awakened people, who have reached to the highest peak of consciousness -- which has taken four billion years of evolution. But *you* have to become those two hundred people! To wake you up, I have been insisting that the end is very close. And this time it is not a parable.

Jesus used it as a device, that the end of the world is very close and the last judgment day is very close. His disciples asked him at the time of his departure -- before the enemies got hold of him and when it was certain that he would be crucified the next day, their last question was, "When will we be seeing you again?" He said, "In this very life, because the end of the world is very close -- but do what I have told you."

And even Christians don't know what he has told them. The last night before he was caught they were in the mountains and he told his disciples, "This may be the last night we are together, and I am going to do my prayer. While I am praying behind the bush you should remain awake. It is absolutely essential, to support my prayer, that you are awake. Don't fall asleep."

In the middle of his prayer he came back -- and almost all were fast asleep. He woke them up and said, "Have you not heard me? I had told you, you have to remain awake. Can't you remain awake just one night? -- because I will not be here with you again. Even my death tomorrow cannot help you to remain awake?" They were very sorry. They said they would try, and he went again. This went on four, five times -- he would come back and they would all be fast asleep.

According to me this was his last teaching: to remain awake. But Christianity has completely forgotten about it. And I have not seen a single commentary by Christians on the implications of why Jesus was so insistently saying, "Be awake!" He was trying his hardest because once he was gone, there was every possibility they would all fall asleep, just as the whole of humanity is asleep, and they would start doing in their dreams things that are not to be done. But things that are not to be done can be prevented only when you are aware, alert.

His last teaching was awareness, but the disciples failed him -- not only those twelve intimate disciples failed him, for two thousand years all his disciples have failed him. The very word "awareness" has disappeared from the Christian idea of transforming human beings. Jesus was continually saying, "The end is very close." That was a device -- because if you feel that there is enough time, why not sleep a little more? What is the hurry? But if there is no time left at all, perhaps the shock of it may wake you up.

What was only a device to Jesus, to me is not a device. It is a reality. The world *is* going to end.

I have been giving you hope, because I have to do two things: on the one hand I have to make it clear to you that the world is coming to its final suicide; and on the other hand, I have to give you the hope that still there is a possibility at least for *you* to become awakened.

Your awakening is of tremendous importance; it has never been so important before -- neither with Jesus nor with Gautam Buddha -- because there was enough time. Time has run out. We are at the fag end of time.

To make you aware of the reality -- so that you can make some effort to remain awake, to make some effort to be more conscious and not to get lost in trivia -- is absolutely necessary. That's why my insistence will go on growing, because every day the end is approaching closer.

Man is so asleep he is almost in a coma, and all his actions are arising out of this state of coma -- otherwise, there is no necessity for the world to end. But we are carrying nuclear weapons within our souls. The end is going to come because of our own ignorance, our own deep sleep.

I have heard... a Polack is crossing the Sahara desert on a camel. After two months alone with the camel, and dreaming of beautiful women, he starts to find the camel attractive and decides to make love to her. But as soon as he is ready, the camel stands up, walks a few feet away and stops. The Polack tries again, but again the camel stands up, walks a few feet away and stops. The Polack tries again and again with no luck.

One day he finds the remains of a plane which has crashed in the desert, and just nearby a young woman, unconscious, but still alive. For days he takes care of her and she recovers totally. One morning she comes to him, looking her prettiest, hugs him and tells him how thankful she is to him for saving her life. "You have been so sweet with me," she says, "and I like you so much that I'll do anything for you."

Looking at her beautiful face, the man says, "Would you really?"

"Yes," she says.

"Oh, I really appreciate that," replies the Polack. "Would you mind holding that camel for me please?"

Such is the situation of humanity. At least *you* have to come out of it -- and you need a constant hitting on your head to remind you that the times are no longer ordinary. And there have never been, in the whole history of man, such dangerous moments as those through which we are passing. It is no time for quarreling, arguing about theological matters; it is not intelligent to console yourself that some miracle will happen and the world war will be postponed. It is not only the world war -- the attack is multidimensional.

The ecology of the earth is breaking down.

There are thousands of submarines moving around the earth in the ocean -- and each submarine is

carrying nuclear weapons so powerful that even the whole energy that was used in the second world war is nothing compared to the energy of one submarine carrying nuclear missiles. The Soviet Union has its own submarines; America has its own submarines. Just by accident two submarines can collide, and the whole life on the planet will evaporate into smoke. And the politicians of the world are continually piling up more and more nuclear weapons.

The population of the world is growing so fast that just the growth of population will be enough to kill half of humanity out of hunger and thirst.

Sexual perversions have become so rampant that Gomorrah and Sodom look very outdated.

Ten million people around the earth already have AIDS -- which has no cure. And this number of ten million people is not accurate, because many countries have not yet declared how many people there have AIDS; they don't have any way to find it out. For example India is not aware how many people are suffering from AIDS. Mohammedan countries are bound to have a very large number of people suffering from AIDS, because homosexuality has been there for thousands of years.

Even according to very moderate estimates, by the end of this century there will be one hundred million people suffering from AIDS. And when one hundred million people suffer from AIDS, that means at least one billion people must have been involved in homosexuality.

These are the multi-dimensional ways that death is approaching the earth.

Because we have cut so many forests, a thick layer of carbon dioxide has gathered on top of our atmosphere, miles away from the earth, where the air ends. The layer is so thick that it has already increased the temperature more than it has ever been on the earth; and that rise of temperature is melting the ice of the north and south poles. If that ice goes on melting -- and there is no way to prevent it -- all the oceans of the world will rise four feet higher. And all your big cities are ports; they will be flooded with water, will become unlivable.

If this carbon dioxide becomes a little thicker, then the Himalayas and the Alps, which have eternal snow which has never melted, will start melting. The Himalayas alone have so much ice that if it melts completely, it will raise all the oceans of the world forty feet higher. All your cities will be drowned, and this is not a flood that is going to recede.

One of the most dangerous things happening is that carbon dioxide is going to accumulate more and more. The trees go on inhaling carbon dioxide. If you cut the trees you are cutting two things: the supply of oxygen for your life, and the place for carbon dioxide to be absorbed. It is a double-edged sword -- and absolutely unnecessary.

Man has been trying to reach to the moon and to Mars, and before that, we were never aware that where the air ends, miles above earth... all around the earth there is a thick layer of a certain gas, ozone, O3, which is a very protective layer. Because of that ozone, life has been possible on earth. That ozone has only one function: it does not allow any sunrays which are destructive to life; it returns them. It allows only those rays which are life-giving.

Because of our rockets moving towards the moon and towards Mars, we have made holes, for the first time, in the layer of ozone. Now those holes are allowing in all the rays of the sun towards the earth -- and death-rays are also included.

So when I say the end is not very far away, it is not like when Jesus says it -- just a device. By the end of this century, you will see all these dimensions bringing death to you. It has to be emphasized: unless you become absolutely clear about death, you are not going to concentrate your whole energy on transforming your being.

People change with difficulty; they find it easier to remain as they are -- just like stones, like rocks. Change means a determined effort, a commitment to transform your energies, to take your being in an absolutely serious manner -- it has not to be wasted in stupid things.

A famous playboy dies, and his best friends decide to celebrate with a mourning party. Late in the night someone suggests calling Hell in order to find out where he is. "But how can you call Hell?" someone asks.

"Well," the man answers, "I guess it is just a long distance call."

So they check the telephone book and find out all about outer space calls and then dial Hell. A few seconds later a very hoarse voice answers, "This is Hell. What do you want?"

Terrified by the devilish voice, they say, "We are looking for a friend."

"What is his name?"

"Peter Thompson."

"He is not here." And the devil hangs up.

Totally amazed and having dropped all reference to logic, they decide to call Purgatory. They dial Purgatory, and to their relief, the voice on the phone does not sound so terrible -- more businesslike. They explain that they are looking for a dead friend who is not in Hell and who just died.

"Well," the voice answers, "he is not here, either. Try Heaven."

"But he was a playboy!" his friends reply.

"He has to be somewhere. Try Heaven."

So they dial Heaven, and a heavenly voice answers very softly and slowly, "Hello. This is Heaven. This is Virgin Mary. Can I help you?"

Very shy, they explain the whole story.

"No," says the beautiful voice, full of echo: "He is not here. Thank you for calling. Call again."

So every day they call Heaven, and every day they get the same answer. So they call again and again; and one week later, on Sunday morning, a very sexy, foxy, quick voice answers, "Hey, this is Mary. What do you want, guys...?"

Looking at each other and laughing, the friends agree: "He has arrived!"

Change is very difficult. A playboy will be a playboy, whether he is in hell or in heaven; he will go on doing his repetitive style of life.

Being alert means you have to stop being robots. Change your routines, move more consciously; let every act become an object of awareness. Then even these few years that are left are enough -- more than enough. If you put your total energy into transformation, the destruction of the earth will not be your destruction. If you can die consciously, you have found the key to a higher life, to an eternal life, to a divine life.

BELOVED OSHO,
WHAT IS THIS UNDERCURRENT OF GIGGLING IN MY HEART EVERY TIME I FEEL THAT YOU ARE USING THE WHOLE WORLD AS A DEVICE FOR OUR GROWTH, AND THAT YOU ARE USING US AS A DEVICE FOR THE WHOLE WORLD? WOULD YOU PLEASE COMMENT?

Sarjano, you will have to stop your giggling in the heart. This is not a device. There is no time left for any device at all. Your giggling is simply a rationalization: you don't want to believe that the world is going to end because you don't want to change. You want me to say to you that this is only a device, so that you can relax -- relax in your fixed pattern of life. But I cannot lie to you.

When I use something as a device, I tell you it is a device. But this is not a device, either to transform the world through you or to change you through the world. I am simply stating a very sad fact. Your giggling is nothing but an effort to erase the impact which I am trying to create.

Giggle about everything else, but not about your transformation. That giggling is your unconscious trying to deceive you, telling you something or other will happen, so you need not worry.

The unconscious does not want to disappear. Your unconscious is nine times more than your conscious; it is nine times more powerful too. And you have to be very alert not to be caught in the powerful unconscious; otherwise, it will close all the doors, all the possibilities, all the potentialities of transformation.

I am in absolute support of your giggling about everything in the world except the transformation that is needed within you. And the problem is that you are very serious about everything in the world, and only nonserious about your own interiority.

During his world tour, the Polack pope arrives in America. When he comes out of the plane, there is a big crowd standing on the runway waving flags, shouting, "Elvis, Elvis!"

The pope looks at them, full of holiness, kisses the ground and says mildly, "My children, look: I am not Elvis, I am the pope."

He enters the airport hall and notices a mass of people standing there, dancing, waving flags and shouting at him: "Elvis, Elvis!"

A little bit indignant, he blesses the people, and very softly he says, "Oh no, my dear sheep, I am not Elvis, I am the pope."

Later on, when he finally reaches his hotel, he can't believe his eyes: in the lobby, hundreds of people are crowded, waving flags, yelling, "Elvis, Elvis!"

A little bit puzzled now, he puts his hands together, makes a cross, smiles as divinely as possible and

announces, "No, my beloved little lambs. No, I am not Elvis, I am the pope."

Centered again, he goes upstairs to his suite, opens the door and suddenly sees two beautiful naked women are lying in his bed, waving little flags, shouting ecstatically at him, "Elvis, Elvis!"

Immediately, jumping out of his clothes, he starts singing, "You ain't nothing but a hound-dog..."

Your unconscious is always there, so powerful that if it gets any chance -- pope or no pope -- the unconscious will be the winner. You have to make your consciousness so strong that the unconscious slowly, slowly becomes weaker and finally dies. That's the meaning of the enlightened man: one whose unconsciousness has disappeared, whose whole being is full of consciousness.

Whatever I am saying, it is my absolutely clear vision that the world is very close to its end. Don't giggle it away. Don't find rationalizations; they won't help.

There is no time to waste in any unconscious consolations. An immediate transformation is absolutely needed; it is an urgency which man has never faced before. In a way, you are unfortunate that soon there will be no future. In another way, you are very fortunate because this crisis is so big -- perhaps it may help you to wake up.

BELOVED OSHO,
OFTEN, WHEN I COME TO SEE YOU I WANT SOME KIND OF RECOGNITION: A SIGN THAT YOU SEE ME, THAT YOU KNOW I EXIST -- A LOOK, A HAND GESTURE, PERHAPS TO ANSWER A QUESTION. YOU NEVER RESPOND TO THIS. FEELING THE TENSION AND PAIN THIS LONGING CAUSES IN ME, I CRY AND THEN RELAX. AN OPENING IS THERE AND YOU LOOK MY WAY. OSHO, MUST I ALWAYS GO THROUGH THIS WAY OF PAIN AND TEARS TO REACH MY INNER BEING? I AM JEWISH BY CONDITIONING -- COULD THAT BE PART OF IT?

Prem Indivar, that explains everything -- that you are Jewish by conditioning. But your question may be the question of many others.

You say, "Often when I come to see You I want some kind of recognition." This is one of the sicknesses of our souls. The whole existence recognizes you -- the birds by their songs, the trees by their flowers, the sun by its rays, the moon by its beauty -- they are all recognizing you. Just you have forgotten. You want recognition in a human way; perhaps in language.

Existence is silent, its recognition is silent.

All that you have to know is to be silent to understand the recognition.

As far as I am concerned, I have given you recognition just by initiating you on the path of mysticism. I have not asked whether you are worthy or not, whether you deserve or not. I have recognized your potential spirituality without any examination, without any test.

You say "... a sign that you see me, that you know I exist -- a look, a hand gesture, perhaps to answer a question." I know that you exist -- and my whole effort is that you should *not* exist; that's why I go on avoiding seeing you! Because seeing you may give you energy and nourishment to exist, and that is not your true existence; that is your ego, you are suffering from an inferiority complex. I want you to drop this ego which is hungry for recognition. And the moment you drop it, immediately you will find there is recognition.

You say, "You never respond to this. Feeling the tension and pain this longing causes in me, I cry and then relax." If you have carefully understood your own question, it has the answer: You cry and then relax. "An opening is there and you look my way."

If you are relaxed the whole existence is tremendously happy. Not only am I looking at you, everything is looking at you. But the reason is your relaxation, the reason is your crying; your tears cleanse you, your relaxation does not allow the ego to form. And you have come to know the secret -- that I look your way...

"Osho, must I always go through this way of pain and tears to reach my inner being?" It all depends on you. If you love it, if you want it this way -- only then do you have to go through pain and tears. Otherwise you can go through laughter and singing and dancing. The whole question is that in pain and tears, or in singing and dancing, the ego disappears -- it is your choice.

I have heard, a man noticed a signboard on a restaurant saying, "You are welcome here, and you will feel absolutely at home. Come in; at least just give us one chance to serve you."

The man entered. The waitress came and he ordered four burnt chapatis. The waitress could not believe what he was saying -- "Vegetable without any salt," and things like that. She said, "Are you joking?"

He said, "No." So she went, burned the chapatis, and brought the plates, feeling very weird about the whole thing -- what kind of man is he? And then she asked, "Anything more?"
He said, "Yes, sit across from me and nag."

She said, "You seem to be a very strange fellow." He said, "I am not a strange fellow -- just in front of your door, you say `You will feel at home,' and I want to feel at home. That's what happens in my home: burnt chapatis, vegetables without salt, everything wrong -- and finally my wife sitting across from me, nagging me. Because of her nagging, I cannot even say that the chapatis are burned, that there is no salt..."

It is up to you: both are possibilities. You can relax through pain and tears... but that is not a good choice. You can relax through singing, dancing, rejoicing -- and relaxation will come. Try the other way.

You say, "I am Jewish by conditioning. Could that be part of it?" It certainly is. But once you have become a sannyasin, you are no longer Jewish. A sannyasin is simply a human being. Your conditioning is there, but rather than continuing the tears and pain, start singing and dancing. Even if it feels a little difficult in the beginning, the conditioning can be changed; you can be unconditioned.

At the conclusion of the physical exam, the doctor summoned his patient into his office with a very grave look on his face. "I hate to be the one to break it to you, Fred," he said, "but I'm afraid you have only got six months to live."

"Oh my god!" gasped Fred, turning white. When the news had sunk in his heart he said, "Listen, Doc, you have known me a long time. Do you have any suggestions as to how I could make the most of my remaining months?"
"Have you ever been married?" asked the doctor.

Fred explained that he had been a bachelor all his life. "You might think about taking a wife," the doctor proposed. "After all, you will need someone to look after you in the final illness."

"That's a good point, Doc," said Fred. "And with only six months to live, I'd better make the most of my time."
"May I make one more suggestion?" asked the doctor.
When Fred nodded, he said, "Marry a Jewish girl."
"A Jewish girl -- how come?" wondered Fred.

The doctor replied, "Then six months will seem like six lives."

It is your choice, but my suggestion is: you have been married to Jewish conditioning; now get divorced. Just be a human being, rejoicing, dancing, singing. And if tears come they have to be of joy, of blissfulness, of peace, of silence. And the moment you feel relaxed, ecstasy will enter within your being from all sides. The whole existence will recognize you, not only me.
Ecstasy can be explained in other words:

A recognition by the whole existence that you are needed, that you are beautiful, that without you existence will be poorer.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #15
Chapter title: This is the last dance

19 March 1987 pm in Chuang Tzu Auditorium

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ShortTitle: SPLEND15
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Video: Yes

Length: 95 mins

BELOVED OSHO,
WHILE READING YOUR BOOKS AND LISTENING TO YOUR TAPES WHEN I AM ALONE, I BECOME IMMENSELY HAPPY AND I WEEP, CRY AND DANCE IN ALONENESS. BUT I CAN'T EXPRESS MY FEELINGS IN THE PRESENCE OF OTHERS, EVEN THOUGH I WISH VERY MUCH TO DO SO. PLEASE TELL ME WHAT TO DO.

Kishor Bharti, it is one of the basic human problems, because our whole upbringing creates a split in our very mind. You have to show a face to the society, to the crowd, to the world -- it need not be your real face; in fact, it *must* not be your real face. You have to show the face that people like, that people appreciate, that will be acceptable to them -- their ideologies, their traditions -- and you have to keep your original face to yourself.

This split becomes so unbridgeable because most of the time you are in the crowd, meeting with people, relating with people -- very rarely are you alone. Naturally, the mask becomes more and more part of you than your very nature itself.

And society creates a fear in everybody: the fear of rejection, the fear of somebody laughing at you, the fear of losing your respectability, the fear of what people will say. You have to adjust to all kinds of blind and unconscious people. You cannot be yourself. This is our basic tradition all over the world, up to now, that nobody is allowed to be himself. It is because of this that the problem has arisen -- it is everybody's problem.

You are asking, "While reading your books and listening to your tapes when I am alone, I become immensely happy and I weep, cry, and dance in aloneness. But I can't express my feelings in the presence of others, even though I wish very much to do so."

The moment the other is there, you are less concerned about yourself; you are more concerned about what his opinion will be about you. When you are alone in your bathroom, you become almost like a child -- sometimes you make faces before the mirror. But if you become suddenly aware that even a small child is looking through the keyhole, you immediately change: you become your ordinary, old self again -- serious, sober, as people expect you to be.

And the most amazing thing is that you are afraid of those people and they are afraid of you -- everybody is afraid of everybody else. Nobody is allowing his feelings, his reality, his authenticity -- but everybody *wants* to do it, because it is a very suicidal act to go on repressing your original face.

You are not living; on the contrary you are simply acting. And because the whole world is watching, your centuries-long unconscious holds you back -- not to express, not to come out of the mask of your personality. Everybody is hiding behind something false -- it hurts.

To be dishonest, to be insincere to yourself, is the worst punishment you can give to yourself.

And you are not going to do something harmful to anybody -- you just want to cry, and your tears will be of joy; you want to dance, and dance is not a sin, is not a crime. You simply want to share your blissfulness -- you are being generous. Still, the fear is that people may not accept your blissfulness. Somebody may say it is false, somebody may say it is just acting, somebody may say you are hypnotized.

It is a strange thing that if you are miserable, nobody says anything to you. In a miserable society, you fit perfectly well. But where everybody is miserable, if you suddenly start dancing you fall out of tune with the crowd.

You want to express your joy but you are not courageous enough to be alone... but in fact, who cares? Perhaps people will think, once, that you are a little crazy -- at the most -- and once they have accepted that you are a little crazy, then there is nothing to fear. And what is wrong in being called crazy? The world has known such beautiful, crazy people... in fact, all the great people in the world have been a little bit crazy -- crazy in the eyes of the crowd.

Their craziness was expressed because they were *not* miserable, they were not in anxiety, they were not afraid of death, they were not worried about trivia. They were living each moment with totality and intensity, and because of this totality and intensity, their life became a beautiful flower -- they were full of fragrance, love and life and laughter.

But this certainly hurts millions of people who are around you. They cannot accept the idea that you have achieved something which they have missed. They will try in every way to make you miserable. Their condemnation is nothing but an effort to make you miserable, to destroy your dance, to take away your joy -- so that you can come back into the fold.

One has to gather courage. And if people say you are crazy, enjoy the idea. Tell them, "You are right; in this world, only crazy people can be happy and joyful. I have chosen craziness with joy, with bliss, with dance; you have chosen sanity with misery, anguish and hell -- our choices are different. You be sane and remain miserable; leave me alone in my madness. Don't feel offended; I am not feeling offended by you all -- so many sane people in the world, and I am not feeling offended."

It is only a question of a very short time. Soon, once they have accepted you as crazy, they will not bother you; then you can come into the full light with your original being -- you can drop all your falsities.

I was a student in the university.... I had not chosen the university for itself but because of a professor who was so alive, so full of love, and so unafraid of the world. I had chosen the professor. And because he was in that university and he had invited me to join the university where he was teaching... and he said he would make every kind of facility possible for me.

He loved me immensely, because every year I used to go to that university for an inter-university debating competition; for four years continually I had been the winner. The very first year, he was one of the judges. He took me aside and told me, "I cannot say this to anybody else but I cannot keep it to myself either. I can only say it to you: I have given you a ninety-nine percent mark in the debate, and I am sorry, because I wanted to give you a hundred percent. But I could not gather the courage. Because people may think that I am prejudiced, I am favoring. I became afraid. But forgive me, because I have taken off one percent of the marks which were yours."

Each year he was one of the judges, and the fourth year, when I graduated, he invited me to join the university for my post-graduation. I said, "I am coming here just because of you."

He took me the very first day to the vice-chancellor, and on the way he told me, "Don't get into any argument -- because this man, the old vice-chancellor, is very stubborn, and one has to be very diplomatic with him."

I said, "You can be diplomatic with him; I
will be simply myself."

He said, "What do you mean?"

I said, "To be diplomatic means to be somebody else, diplomacy is another name of hypocrisy. You be diplomatic -- I will be simply myself. And if the worst comes to the worst, at the most he will not grant me the money for two years' education, and he may not grant me other facilities -- but just for those facilities, I cannot be dishonest to myself."

He said, "At least can you remain silent? Don't say anything; I will talk to him on your behalf."

I said, "I cannot promise, because if he says something stupid, I cannot resist the temptation to tell him that it is stupid."

He said, "I had never realized that you are such a tough person."

I said, "It is good to know from the very beginning. This is the first day; there is still a chance: you can simply tell me and I will leave."

"No," he said, "we will try." He took me to the vice-chancellor.

I always used to live in my own way, and the vice-chancellor had been a professor at Oxford, had lived almost his whole life in England, and had become almost a proper Englishman. He said something about my beard which I was just growing: "Why have you not shaved your beard?" My professor became afraid that this was the beginning of the end.

I said, "You are asking a wrong question; in fact, I should ask why you *have* shaved your beard -- because I am not growing mine; it is growing itself. Your question is nonsensical -- you could ask why have I not cut my fingers, you could ask anything. It is natural that a man should have a beard, *you* are being unnatural. You have to answer me -- why have you been shaving your beard?"

My poor professor, who was sitting by my side, started nudging me. I had to tell him, "You stop nudging me. I don't care about all the facilities for which you have brought me to the vice-chancellor. In this moment, my only concern is that he should accept that he has asked a wrong question."

There was great silence for a moment, and the old man said, "In fact, you are logically right. And right now I don't have any answer, because nobody has ever asked this in my life -- I have never thought about it."

I said, "It is your beard, and you have been cutting and cutting and shaving and shaving, perhaps for fifty years, without ever thinking about what you are doing." So I said, "Okay, you can have time. I will be coming every day at eleven o'clock when the office opens; you can meet me in front of the office. You have to find the answer."

But my professor said, "We have not come here to discuss the beard! It is a question of your further education, your post-graduation, and he is the man who can decide."

I said, "I don't care. For the present, my whole concern is to make him realize that he has lived an unconscious life."

The old man said, "From the beard you have reached to `an unconscious life'?" He asked my professor, "What are the requirements? I will grant him a scholarship for two years." Free lodging, free boarding, he signed everything, and he said, "Just don't stand every day in front of my door! If you need anything, you simply come and tell me, and I promise that I will not ask anything -- it was my fault."

So I said, "It is decided? Once you ask me a question, then that becomes my priority for that moment; whatever I have to sacrifice, I will sacrifice."

He said, "I promise, and your professor is the witness." But it was difficult for him -- it would have been difficult for anybody, because I used to wear a robe without any buttons so my whole chest was exposed.... And the next time I went because I wanted to be allowed to take as many books as I wanted from the library to my room, the rule that only one book could be issued at a time, should not be applied to me.

He said, "We can talk about that, but where are your buttons?"

I said, "You are getting into trouble; you have forgotten your promise. In fact, I should ask again, that in a hot country like India... and it is summertime, and you are perspiring, and still you are using a necktie and wearing a coat? I don't use buttons because I want my chest to have the fresh breeze. Is it something wrong?"

He said, "It is not wrong."

I said, "Something immoral? Something against the rules of the university? Why should you be concerned about it? It is my chest, and I want it to have as much breeze as possible."

He said, "I forgot my promise. You are allowed to take as many books as you want. I will not even ask why you want so many books because I don't want to get into any argumentation. One thing is decided: it is better not to argue with you."

The first meeting that I attended in which he spoke was the birthday of Gautam Buddha. He was a very good orator, and a good actor too. When he was talking about Gautam Buddha, tears came to his eyes, and he said, "I have always felt that if I was in the time of Gautam Buddha, I would have gone and sat at his feet and learned the art of attaining more consciousness, of becoming enlightened."

I was sitting in the middle; I stood up. As he saw me standing, he said, "Have I said anything wrong?"

I said, "You have not only said something wrong, you are behaving very falsely. At least before your students you should not be so insincere. Whatever you have said, you don't mean; your tears are false."

All the professors of the university were present; the whole student community was present. They were all shocked that I would say before everybody, to the vice-chancellor, "You are insincere."

I said, "You have heard the name, Raman Maharshi?"

He said, "Yes, I have heard it."

"Have you ever been there to sit at his feet? -- because he is of the same calibre and same consciousness as Gautam Buddha. And I can say with authority that even in Gautam Buddha's time you would not have gone to him. This century is also not without enlightened people. You have to take your words back."

People used to think he was very stubborn... but perhaps he had never met somebody so authentically sincere that it could bring his original face into the public. He wiped his tears and he said, "Perhaps you are right -- I might not have gone. It was just oratory and nothing else; I did not mean it. In this whole gathering, perhaps you are the only person who is listening -- not only to the words, but also to the meaning behind them.

"I would love you to take your dinner with me tonight, because I would like to discuss a little more. I have never come across anybody in my whole long life who has brought my original face before the crowd. And something is very strange -- I don't feel angry at you; I simply feel a deep sadness about myself. Why can't I be true? But nobody has ever pointed it out to me."

Everybody in the world wants to be true, because just to be true brings so much joy and such an abundance of blissfulness -- why should one be false? You have to have the courage for a little deeper insight: Why are you afraid? What can the world do to you? People can laugh at you; it will do them good --

laughter is always a medicine, healthful. People can think you are mad... just because they think you are mad, you don't become mad.

And if you are authentic about your joy, your tears, your dance -- sooner or later there will be people who will start understanding you, who may start joining your caravan. I myself had started alone on the path, and then people went on coming and it became a worldwide caravan. And I have not invited anybody; I have simply done whatever I felt was coming from my heart.

My responsibility is towards my heart, not towards anybody else in the world. So is your responsibility only towards your own being. Don't go against it, because going against it is committing suicide, is destroying yourself. And what is the gain? Even if people give you respect, and people think that you are a very sober, respectable, honorable man, these things are not going to nourish your being. They are not going to give you any more insight into life and its tremendous beauty.

And moreover, everybody is so concerned with their own problems, who cares whether you are laughing, dancing? Who has time for it? It is only your mind that is thinking that the whole world is thinking about you. My own experience is: everybody is so crowded, worried, with the rush of thoughts about himself, his life, his problems -- do you think he has time even to look at you, or to think about you?

One Jewish doctor to another: "All day long, I hear stories of pain and suffering: `Doctor, my back... Doctor, my stomach... Doctor, my wife.' It is awful, I tell you. Tell me, Sam, how come you look so serene after a day listening to the world's troubles?"

Second doctor: "So, who listens?"

You should not be worried at all. Everybody is so concerned with his own world, they don't have time, they don't have energy to bother about you. And even if they have some opinion, it is their problem. You are alone in the world: alone you have come into the world, alone you are here, and alone you will leave this world. All their opinions will be left behind; only your original feelings, your authentic experiences will go with you even beyond death.

Even death cannot take away your dance, your tears of joy, your purity of aloneness, your silence, your serenity, your ecstasy. That which death cannot take away from you is the only real treasure; and that which can be taken away by anybody is not a treasure -- it is simply befooling you.

How many millions of people have lived before you on this earth? You don't even know their names; whether they ever lived or not does not make any difference. There have been saints and there have been sinners, and there have been very respectable people, and there have been all kinds of eccentrics, crazy, but they have all disappeared -- not even a trace has remained on the earth.

Your sole concern should be to take care of and protect those qualities which you can take with you when death destroys your body, your mind -- because these qualities will be your sole companions. They are the only real values, and the people who attain them -- only they live; others only pretend to live.

The KGB knocks on Yussell Finkelstein's door one dark night. Yussel opens the door. The KGB man barks out, "Does Yussel Finkelstein live here?"

"No," replies Yussel, standing there in his frayed pajamas.

"No? So what is your name then?"

"Yussel Finkelstein." The KGB man knocks him to the ground and says, "Did you just say that you did not live here?"

Yussel replies, "You call this living?"

Just living is not always living. Look at your life. Can you call it a blessing? Can you call it a gift, a present of existence? Would you like this life to be given to you again and again? It is so empty. Because of its emptiness, your prayers are empty. You cannot fill your prayers with gratitude. Gratitude for what? You are doing no more than acting parts in a drama; you are not being yourself.

I am reminded... a very beautiful young woman had gone to see the great painter, Picasso. And she saw there a photograph of Picasso hanging on the wall. She asked Picasso, "Is that your photograph? Is that you?"

Picasso said, "No."

The woman said, "Strange. It looks exactly like you. Do you have a twin brother? It is so absolutely alike."

Picasso said, "It may be like me but it is not alive. And if it were me, it would have come out of the frame to give you a kiss. It is certainly not me."

Are you really yourself, or just pretending to be somebody that the crowd around you wanted you to be? As far as I am concerned, a seeker of truth should begin by dropping all that is false in him, because the

false cannot seek the truth. The false is the barrier between you and the truth. If all that is false is dropped, you need not seek the truth -- truth will come to you. In fact, it is only words when I say, "Truth will come to you." When all that is false is dropped, you are the truth.
Nothing comes; nothing goes.
There is no journey.

BELOVED OSHO,
AT THE RISK OF SOUNDING RIDICULOUS, IN THE MIDST OF ALL THIS GLOOM ABOUT THE FUTURE OF THE WORLD, I HONESTLY DON'T CARE IF THE WORLD ENDS TOMORROW. SO WHAT IS THE POINT OF TALKING ABOUT IT AND FUELING THE ALREADY MASSIVE FIRE OF DOOM WHICH SEEMS TO BURN ETERNALLY IN THE DEPRESSING MIND OF MANKIND? ENOUGH IS ENOUGH. I UNDERSTAND THAT IT'S "NOW OR NEVER, "SO LET'S DO IT NOW. LET'S DANCE!

Vimal, it is easy to say "I do not honestly care about the world," but let your heart feel it. The world is not something that is only outside you; the world is within you too. You are the world.

And this issue of the darkness that is coming closer and closer has to be given significance, so that your choice becomes "now" and you stop postponing. It is true -- "Now or never" -- but there are so few people in the world who live now. They are always living either in yesterdays or in tomorrows.

Why am I insisting that there is, for the first time, a possibility that there will not be any tomorrow at all? There is an old proverb: Tomorrow never comes. But the old proverb has been only a proverb and in spite of that proverb, tomorrow has kept on coming. It may not come as tomorrow; it will always come as today -- in that sense the proverb is right.
But today the situation is totally different:
Tomorrow really may not come.

I want it to sink deep in your being that we have come to the very end of the road -- and there is nothing left except dancing and rejoicing. To make it NOW , I am destroying your tomorrow completely. I am taking it away from your mind -- which is deeply involved with tomorrows. Even if you say you understand that perhaps tomorrow the world will end, deep down your mind goes on saying, "There have been thousands of wars, and the world has survived. One war more is not going to make much difference."

Mind is very clever in finding excuses, that something or other will prevent the destruction. And I am not saying that the destruction should not be prevented. What I am saying is that in your mind, there should be no excuse left for postponement -- so your whole energy gathers in the now; it is not spread in the future. And if the whole energy is concentrated in this point, then this moment can become the moment of enlightenment.

Enlightenment is nothing but your consciousness being concentrated on a single point -- now and here.

You are saying, "Enough is enough." No, Vimal. Looking at the human mind, nothing is enough. People will go on living in their old unconscious ways -- hoping against hope that although there have always been people like Jesus and Buddha predicting the end of the world, the world is still there. But this time the situation is totally different. I am not predicting the end of the world; it is simply becoming so certain, so logically certain, that there seems to be no possibility to avoid it.

But my interest is not in avoiding it -- if it can be avoided, it will be avoided -- my interest is to make it so clear to you that it cannot be avoided, and that you don't have any future to invest your energy in, that you have to pull all your energy back to the present moment. And the moment the whole energy becomes a pool, here and now, the explosion of light happens and you are, for the first time, absolutely yourself -- an eternal being, an immortal being, who knows nothing of death, who has never come across any darkness.

You are saying, "So let us do it now. Let us dance." But your dance has to be total -- because you can dance and still think of the future; you can dance and still think that tomorrow we will be dancing again.
Dance as if this is the last dance.
Dance with abandon, holding nothing back.

That will bring transformation to your being, and a possibility of transformation for other people too.

A politician is making a speech and says: "Fellow electors, we must restore the status quo." A man shouts from the audience, "What does `status quo' mean?"

The politician replies, in a rare fit of honesty, "Actually, it is Latin for `the mess we are in.'"

On the surface it seems everything is going perfectly well, but deep down there is great turmoil in the

unconscious layers of human beings. You are not even aware of your own unconscious nightmares, but humanity is suffering as it has never suffered before.

It is restless as it has never been before. It has forgotten the language of relaxation, it has forgotten the language of totality, it has forgotten the language of intensity. And all those qualities are needed to make your meditation a revolution in your being. It is not a question of morality, not a question of character, not a question of virtue -- religions have been concerned with all those things for thousands of years, and they have not been successful in changing man. It is a totally different approach, a different dimension: the dimension of energy and the concentration of energy.

And just as atomic energy is the explosion of a small atom into its constituent of electrons, protons and neutrons -- it is not visible to the eyes, but the explosion is so vast that it can destroy a great city like Nagasaki or Hiroshima -- exactly parallel is the inner explosion of the living cell. The atomic energy is outside and destructive -- objective and destructive. The inner energy, the subjective cell of your being, has the same qualities, the same tremendous power once it explodes -- but it is creative.

It is a chain reaction: one cell inside you explodes, and then other cells inside you start exploding in a chain. The whole life becomes a festival of lights. Every gesture becomes a dance; every movement becomes sheer joy. My emphasis that there is no future has nothing to do with gloom; it has something to do with you. If you can drop the idea of future completely, your enlightenment becomes immediately possible. And it is a good opportunity to drop the idea of future because the future itself is disappearing. But don't even in any corner of your mind, go on carrying the idea that perhaps this too is a device. These are the strategies of the mind to keep you the same old zombie.

Mind is clever. If you want to get up early in the morning, you put on an alarm clock, and you hear the alarm... the mind is so clever, it may start dreaming that you are in a church and church bells are ringing. The poor alarm clock cannot do anything more than that; the mind has created a dream and made it possible for you to go on sleeping.

The old religions were basically insistent on one thing, and that was future. You should note it: not only future in this life, but after life; their whole program was to take you whole energy as a project for a future life, after death, in paradise far, far away. This strategy worked; it took away the very juice of human life. People were simply waiting to live in paradise; this place, this earth, became just like a waiting room in a station.

Everybody is waiting for the train. And the train never comes, and people go on consulting the timetable. And they don't improve the waiting room because it is a waiting room -- particularly in India. I have been traveling so much -- almost hundreds of waiting rooms -- and I saw why people behave in a waiting room differently than they behave in a house. They go on eating bananas and throwing banana peels all over the waiting room -- after all, it is a waiting room; they are not going to live here. Their train is going to come and they will be gone. The waiting rooms are so dirty, their bathrooms are so impossible, and nobody takes any care not to make them more dirty -- because everybody's eyes are hooked on the future. They are consulting their timetables, when their train is to come, and they will go.

All the religious scriptures say this world is nothing but a waiting room; your real home is far away, above the clouds. There is real living; here is only waiting.

I am trying to change the whole pattern of religious thinking. I am trying to say to you: This is your home; this very moment is your paradise. It all depends on you. You do not need to be virtuous to dance totally; you do not need to be learned to dance totally; you do no need to be pious to dance totally. To dance totally, all that is needed is that we accept the reality only of this moment. We will accept the reality of the next moment when it arrives, but we will not be waiting for it.

All the religions have been teaching you to wait. I am teaching to live, to love, to dance, to sing -- and don't wait.

It is Easter and a priest is getting cost estimates for the church flower arrangements. A Catholic florist says, "Three hundred dollars."

"Much too much," says the priest... but the florist is one of the flock.

A Protestant florist offers to do the arrangements for two hundred and fifty dollars.

"Cheaper," thinks the priest, "but he is not of the flock, and the difference is not that great."

While he is pondering, Solly Goldberg gives him a price of seventy-five dollars.

"That settles it; Solly gets the contract."

On Easter morning, the flock files into a church filled with magnificent azaleas, camelias, carnations and

roses, and above the altar, spelled out in daffodils is the Easter message:

"Christ has risen, but Goldberg's prices never vary."

Okay, Vimal? Yes, Bhagwan.

The Hidden Splendor

Chapter #16
Chapter title: Love is always an emperor

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BELOVED OSHO,
A SHORT TIME AGO YOU SAID THAT SPRING HAS COME AND MANY SANNYASINS ARE READY TO FLOWER. DO "FLOWERING," "AWAKENING" AND "SELF-REALIZATION" ALL MEAN ENLIGHTENMENT, THE ULTIMATE TRUTH? OR IS THERE A DIFFERENCE? AND CAN A PERSON, AFTER ATTAINING, FALL BACK INTO IDENTIFICATION WITH THE MIND?

Mukto, there is a difference between flowering, awakening, self-realization, and enlightenment. Enlightenment is the ultimate truth -- the seeker disappears but the truth is found. The pilgrim disappears but God is found. It is important to understand the differences....

From enlightenment there is no possibility of falling back, because you are no longer there to fall back. As long as you *are*, there is a possibility.

Only your absence is the guarantee that you cannot fall back.

Flowering is just the beginning of entering within yourself -- just as you enter into a garden. It is immensely important, because without entering you are never going to reach to the center. But in flowering, for the first time you recognize your potential, your possibility. In flowering is the transition period, from human to divine. But one can fall back, because the flowering is so new and so fragile and your past is so old and so strong -- it can pull you back; it is still there.

Awakening is getting very close to your center. And as you get closer to the center, falling back becomes more and more difficult because your new experience is gathering power, strength, experience, and the old is losing. But the old is still there; it has not disappeared. Ordinarily people don't fall from awakening, but the possibility remains: one can fall.

Self-realization is reaching to your center. Many religions have believed that self-realization is the end -- for example, Jainism -- you have come to your ultimate truth. It is not true. Self-realization is only a dewdrop which has become aware, alert, contented, fulfilled. It is almost impossible to fall back from self-realization -- but I am saying *almost* impossible, not absolutely impossible, because the self can deceive you; it can bring your ego back.

The self and the ego are very similar. The self is the natural thing and the ego is the synthetic, so it happens sometimes that a self-realized man becomes a pious egoist. His egoism is not going to harm anyone, but it certainly prevents him from dropping into the ocean and disappearing completely.

Enlightenment is the dewdrop slipping from the lotus leaf into the vast, infinite ocean. Once the dewdrop has fallen into the ocean, now there is no way even to find it. The question of turning back does

not arise.

Enlightenment, hence, is the ultimate truth. What begins as flowering moves on the path of awakening, reaches to self-realization. Then one quantum leap more -- disappearing into the eternal, into the infinite. You are no more, only existence is.

I have told you about Kabir, India's greatest mystic. When he was young, he became self-realized and he wrote a small couplet:

HERAT, HERAT HE SAKHI
RAHYA, KABIR, HERAI

"Searching and searching and searching, oh my friend, the searcher is lost. Seeking and seeking and seeking, the seeker is lost."

BUND SAMANI SAMUND MEIN
SOKAT HERIJAI

"The dewdrop has slipped into the ocean; now there is no way to get it back."

But it was too early to say that. The dewdrop was still there, slipping towards the ocean, but it had not yet fallen into the ocean.

When Kabir was dying, he became enlightened. He called his son Kamaal and told him, "I have written something wrong. At that moment, that was my feeling -- that I had come to the ultimate. Before I die, you write this down, and change it."

The change is very small in words, but in experience it is tremendous. He has used again the same words:

HERAT, HERAT HE SAKHI

"Oh beloved, seeking and searching, the seeker is lost."

SAMUND SAMUND BUND MEIN
SOKAT HERIJAI

"And the ocean has fallen into the dewdrop; now it is impossible to find it."

Just a little difference in the words... "The dewdrop has fallen into the ocean" -- something of the self has remained in it. But "the ocean has fallen into the dewdrop"... that is the tremendous experience and explosion of enlightenment. The first statement was about self-realization; the second statement is about enlightenment.

From enlightenment, falling is simply impossible. You are gone -- and gone forever; not even a shadow or a trace of you is left behind.

Up to self-realization the possibility remains -- it becomes less and less, but it remains. You can start being egoistic about your self-realization: "I have known, I am a realized person. I am a saint, I have encountered God" -- but that "I" is there, howsoever pious. Even its shadow is dangerous; it can pull you back.

I have heard a very beautiful story about Jesus....

Jesus was walking through Jerusalem when he saw an angry crowd shouting and screaming at a woman. He came closer and heard the mob accusing the woman of adultery. Jesus strode to the front of the mob, held up his arms and said, "Let him who is without sin cast the first stone."

The crowd fell silent, but one little old lady pushed to the front, picked up a huge rock, and hurled it at the sobbing woman. Jesus gently took the old lady by the arm and said quietly, "Mother, why do you always embarrass me?"

Jesus' mother! She is a virtuous woman -- so virtuous that she has given birth to Jesus without any contact with another human being. She stands alone in the whole of history with the claim -- even after the birth of the son, of being the VIRGIN Mary. That idea must have got into the old woman's mind too much. Her virtue, her piousness -- God has chosen her to be the mother of His only begotten son -- has become a subtle ego in her. The others were not pious. The moment Jesus said, "The first stone has to be hurled by one who is virtuous," the mob stopped. They were all in the same boat.

And you can see it in your saints... a strange but very subtle ego. Spirituality has become their achievement. Somebody has all the riches of the world, somebody is the most beautiful person, somebody is the strongest, and somebody is the most pious. The question is not *what* it is by which the ego can get

nourished -- *any* idea can make you fall.

One has not to stop until he has reached the point when he is not: when there is no claimer, when one has moved the full circle and has come back to the world, just nobody. Perhaps people may not recognize him as a great saint... and this is my understanding, that the greatest of saints have remained unrecognized, because you understand only the language of the ego. You don't understand the language of egolessness.

The greatest sage will appear to you just an ordinary man, nothing special, with no claim for any talent, for any possession, for any power, for any genius, for any knowledge -- no claim at all. He has become absolutely a zero. But the zero is not negative, it is full of godliness, overflowing with godliness.

BELOVED OSHO,
THOUGH YOUR EMPHASIS HAS BEEN FOR US, AS INDIVIDUALS, TO GO WITHIN TO SAVE OURSELVES, I GUESS I AM STILL NAIVE ENOUGH TO FEEL THAT OUR LOVE, OUR DANCING, OUR JOY COULD STILL SAVE THIS BEAUTIFUL PLANET. CAN YOU PLEASE SAY SOMETHING ABOUT THIS?

Devaprem, the question is meaningful, but very complex to understand. You are asking, "Though your emphasis has been for us, as individuals, to go within to save ourselves, I guess I am still naive enough to feel that our love, our dancing, our joy, could still save this beautiful planet."

It *may* save the beautiful planet, but you should not carry the idea within you; otherwise it will destroy your love and your dance and your joy. If deep down you are guessing that "my love, my dancing, my joy can save the whole planet," it is the strategy of the ego. You are becoming a savior. You are becoming so great that you can save the whole planet, just by your love and just by your dancing, just by your joy.

Try to understand the complexity. It is possible, if individuals are full of love, full of joy, and their life is not a drag, but a dance... as a by-product it is possible the planet may be saved. But *as a by-product* -- you cannot take the credit for saving the world.

This is the trouble: if you start thinking that you are dancing to save the world, your dance is destroyed. Then you are not dancing totally, then you are not dancing here and now; then your dancing has become a means to save the world. Then your love is not pure love -- it is just another means, but the end is to save the world. It will be easy for you to understand if I tell you a Sufi story....

One Sufi mystic was so full of love, and so full of joy -- his whole life was laughter, music, dancing. And the story says God became very interested in him because he never asked anything, he never prayed. His whole life was a prayer, there was no need to pray.

He never went to the mosque, he never even uttered the name of God; his whole existence was the argument for the presence of God. If anybody asked him whether God exists or not he simply laughed -- but his laughter was neither yes nor no.

God himself became intrigued with that strange mystic and he came to the mystic and said, "I am immensely happy because that's how I want people to be -- not that they should pray for one hour and do everything against it for twenty-three hours. Not that they should become very pious when they enter the mosque, and when they go out they leave their piousness in the mosque and they are just their old selves: angry, jealous, full of anxiety, full of violence.

"I have watched you and I have loved you. This is the way: you have become the prayer. You are, right now, my only argument in the world that something more than man exists -- although you have never argued, you have not even uttered my name. Those are superfluous things... but you live, you love, you are so full of joy that there is no need for any language; your very presence becomes the argument for my existence. I want to give you a blessing. You can ask for anything."

The sage said, "But I don't need anything. I am so joyous, and I cannot conceive there can be anything more. Forgive me, I cannot ask because I really don't need anything. You are generous, you are loving, you are compassionate; but I am so over-full, there is no space within me for anything else. You will have to forgive me, I cannot ask."

God said, "I had thought that you would not ask, so don't ask for yourself -- but you can ask for others, because there are millions of people who are miserable, sick, have never known anything for which they can be grateful. I can give you powers to do miracles, and you can change the lives of all these people."

The sage said, "If you are insistent, then with a condition I can accept your gifts."

God said, "With a condition? You really are strange. What is the condition?"

He said, "My condition is that I should not become aware of what is happening through me, by you. It should happen behind my back; it should happen through my shadow, not through me. I may be passing and my shadow may fall on a dead tree, and the tree may become alive again -- again lush green, again heavy with flowers and fruits -- but I should not know it, because I don't want to fall back.

"If I know it -- that I have done it, or even that God has chosen me as the instrument to do it -- it is dangerous. So my condition is: a blind man may start seeing, but neither should he know that it is because of me, nor should I know that it is because of me. My shadow behind my back will do all the miracles.

"If you can accept my condition, and remember that I should not know at all... because I am so full of joy, so blissful. Don't drag me back into the miserable world. Don't drag me back to become again an `I.'"

And it is said that God said to him, "You are not only strange, you are unique and rare. And this will be so: you will never know what things are happening around you. Miracles will be happening around you -- wherever you will go, miracles will happen. Neither those people will know that you have done those miracles, nor you will know that you have done those miracles. I will remember the condition."

Devaprem, there is a possibility: the individual coming to enlightenment and celebration is bound to affect the whole destiny of humanity. But it is going to be a by-product. It is going to happen behind your back, through your shadow -- not by you. Even guessing is dangerous, because that guessing can give you the ego and can destroy your joy, can destroy your dance. And if your joy and your love and your dance are destroyed, then there is not going to be any by-product to save the planet.

None of my sannyasins are to become saviors. The world has known many saviors, and the world is not saved. And the reason is that they were not as alert as the Sufi mystic; they started bragging about their miracles, they started nursing their egos through their miracles. Then their miracles became only magic, just tricks practiced well. There is nothing like a miraculous in it.

The greatest miracle in the world is that you should dance and disappear in the dance -- then let the dance do whatever it can do. That you should love and disappear in the love -- then let the love do whatever it can do. You cannot claim that you are doing it -- you have already disappeared.

In your disappearance is the whole possibility of some miracle happening. So please don't guess; otherwise deep inside your love will remain half-hearted -- you are doing it for some purpose. And when love becomes a purpose it is no longer love. Your joy will become phony, because if you are joyful so something can happen in the world, you are not really joyful -- you are using joy. And if your dance is a means towards an end, it cannot be total. Unless your dance is an end in itself, there is no possibility of its being total.

And only a total dance, an authentic love, a whole-hearted joy, perhaps may create some miracles around you. But you will not be the one who has done them; you will not be the one who can brag about them. They will happen only when you are not.

God happens only when you have moved out of the way and left yourself totally empty, spacious. It is a very strange phenomenon: The guest only comes inside the house when the host disappears.

BELOVED OSHO,
SOMETIMES AFTER MOMENTS OF CLARITY AND LIGHTNESS, IT SEEMS OLD INTIMATES LIKE VIOLENT FEELINGS, JEALOUSY, FEELING FURIOUS, ETCETERA, COME BACK EVEN STRONGER THAN BEFORE, AS IF THEY WERE JUST WAITING AROUND THE CORNER TO HAVE THEIR CHANCE AGAIN. CAN YOU SAY SOMETHING?

Devam Kranti, I can say something, but those feelings of violence and jealousy and furiousness will still be waiting by the corner. Just by my saying something, they are not going to disappear -- because without knowing, you are nourishing them; without knowing, your desire to get free of them is very superficial.

You are not doing exactly what I have been emphasizing continually; you are doing just the opposite. You are fighting with the darkness, and you are not bringing the light in. You can go on fighting with the darkness as long as you want -- you are not going to be victorious. That does not mean that you are weaker than darkness, it simply means that what you are doing is irrelevant to darkness.
Darkness is only an absence.

You cannot do anything directly to it -- just bring light in.

And it is not that when you bring light in, darkness will rush outside through all the doors. Darkness is an absence -- light comes... there is no question of absence anymore. Darkness does not go anywhere, it has

no existence of its own.

I will read your question: "Sometimes after moments of clarity and lightness, it seems old intimates like violent feelings, jealousy, feeling furious, etcetera etcetera, come back even stronger than before, as if they were just waiting around the corner to have their chance again."

Your clarity and your lightness are only momentary. If you bring in the light for a moment and then blow out the candle, the darkness will be back again -- not that it was waiting by the corner; you have again created the absence of light.

Your torch of consciousness should be burning continuously; then there will not be any darkness.

These feelings that you think are very dangerous are almost impotent. Violence is there because you have not grown your potential for love -- it is the absence of love. And people go on doing stupid things. They try to be nonviolent: they repress the violence, they make tremendous efforts to be nonviolent.

But there is no need for anybody to be nonviolent because you are moving in a wrong direction. Violence is a negative thing, and you are trying to destroy violence and become nonviolent. I would say, forget about violence. It is the absence of love -- be more loving. All the energy that you are putting into repressing violence and becoming nonviolent -- pour it into being love.

It was unfortunate that Mahavira and Gautam Buddha both used the word *nonviolence*. I can understand their difficulty. Their difficulty was that by "love" people understand biological love; to avoid that misunderstanding they used a negative term: nonviolence. It gives the appearance that violence is the positive thing and nonviolence is the negative thing. In fact, violence is the negative thing and love is the positive thing, but they were all afraid of using the word *love*.

And because of their fear that "love" may create in people's minds the idea of ordinary love, they used an unfortunate word -- nonviolence -- and for twenty -- five centuries, that nonviolence has been practiced. But have you seen in any follower of Gautam Buddha or Mahavira, the quality of love, the presence of love around him? -- he is practicing nonviolence, and there is where he has gone wrong. You will find them shrunken and dead: their intelligence does not seem to have blossomed, their consciousness does not seem to have blossomed. Just the mistake of using a wrong word has created twenty-five centuries of immense torture, in thousands of people.

I want you to know that love is the positive thing, and love does not mean only biological love. And you also understand it: you love your mother, you love your brother, you love your friend, you love your master; there is no biology involved. These are ordinarily available experiences of non-biological love. You love a roseflower -- is there any biology involved? You love a beautiful moon you love music, you love poetry, you love sculpture -- is there any biology involved? And I am taking these examples from ordinary life, just to show you that love has many, many dimensions.

There is a love which is between two bodies; then it is biological. There is a love between two minds; then it is the love of two friends. There is a love between two hearts -- then it is the love between the disciple and the master. And then there is the love between two beings. Then it is the love between the devotee and the master.

Love has these four dimensions, and each dimension has many, many possibilities.

So rather than having just moments of clarity and lightness, be more loving -- loving to the trees, loving to the flowers, loving to music, loving to people. Let all kinds of love enrich your life, and violence will disappear. A man of love cannot hurt anybody. There have been even very rare and unique examples.... One of the Sufi mystics, Sarmad, had in his chest a wound -- the orthodox Mohammedans had tried to kill him. They could not kill him, but they wounded him very badly, and the wound became so dangerous.... there were small but visible parasites in the wound, who were sucking his blood.

Mohammedans, when they do their *nimaj*, their prayer, bow down to the earth, get up, and then bow down again many times. So those parasites would fall from Sarmad's wound, and he would take them up and put them back in the wound. People said, "Are you mad or something?"

He said, "My body is going to die anyway, the poison has spread all over the body. These poor parasites, why should they die as long as I can help them to live? And anyway they are parasites of my wound -- I am not the body. It is going to be the food of animals. So while I am alive, it hurts me that some parasite is going to die. At least as long as I am alive I will continue to put them back."And finally he stopped praying. He said, "Prayer I can do without the ritual, but I cannot hurt these creatures."

But strangely enough, he did not die from the poison that was spreading through his body -- perhaps his tremendous love became an antidote -- and the Mohammedans had to cut off his head on the steps of Jamma Masjid in New Delhi. And his only crime was... Mohammedans have a prayer which consists of a simple

sentence: "One God; one holy book, KORAN; one messenger of God, Hazrat Mohammed." These three names come into that prayer.

But Sufis simply repeat the part which talks about one God. They don't bring "one holy KORAN" and "one messenger of God" into their prayer. They say that there have been other messengers, it is not a monopoly; and there are other holy statements, the KORAN cannot be the only one. And in the future there will be other messengers and there will be other holy statements. All that we can say is: Existence is one God.

That was their crime, and the orthodox Mohammedans forced Sarmad: "You have to say the whole prayer; this is sacrilegious to pray only half the prayer."

He said, "You cannot force me. As far as prayer is concerned it is my freedom, it is my individual concern with God. If I am answerable, I am answerable to God, not to you. I am not praying to you, I am praying to God, and if I am praying wrongly, it is a matter to be settled between me and God. Who are you?" But they were powerful -- the king was Mohammedan -- and they were all angry, and they cut off his head.

There are many steps in the mosque in New Delhi... and when they cut his head he laughed, and his head rolled down the steps. And a strange phenomenon was witnessed by thousands of people, because thousands of people had gathered to see: the head was coming down the steps... the blood was flowing from the head, and the body was standing on top of the steps -- and the head was still repeating the half-prayer.

That does not seem to be historical; it seems to be a mythology, but there are so many contemporary reports about it -- from people who were not Mohammedans -- that they have seen it and they have heard it....

Perhaps love can speak even without the body. Perhaps love does not need the body as a necessary medium. Whether it is historical or not is insignificant to me; to me, what is significant is that although he was killed by cutting off his head, there was no anger, no complaint, no ill-will, no curse.

And he was absolutely innocent; to pray is absolutely an individual affair. But even while his head is rolling down the steps, there is only prayer, the half-prayer.

Love knows how to forgive.

Love cannot hurt and cannot be violent.

Devam Kranti, these violent feelings will not disappear unless their energy is transformed into love. And the true love knows nothing of jealousy. Any love that is followed by jealousy is certainly not the true love, it is biological instinct.

The higher you move -- from body to mind, from heart to being -- all these crude feelings disappear. Love from being to being knows no jealousy.

And how are you going to find such love?

It is a radiation of your silence, of your peace, of your inner well-being, of your blissfulness. You are so blissful that you want to share it -- that sharing is love.

Love is not a beggar.

It never asks, "give me love."

Love is always an emperor.

It only knows to give. It never even imagines, expects, anything in return.

Be more meditative, become more conscious of your being. Let your inner world become more silent, and love will be flowing through you. People have all these problems. The problems are different -- violence, jealousy, misery, anxiety -- but the medicine for all these illnesses is only one, and it is meditation.

And I would like you to be reminded that the word *medicine* and the word *meditation* come from the same root. Medicine means something that can cure your body, and meditation means something that can cure your soul.

Meditation is meditation only because it is a medicine for your innermost illnesses.

A man selling Vaseline Petroleum Jelly had gone around a number of houses in town a week before and had left some samples, asking people to see if they could find an ingenious use for it. Now he went around to the same houses, asking people what uses they had found for Vaseline.

The man in the first house, a wealthy city gent, said, "I used it for medicinal purposes. Whenever my children scraped their elbows or knees, I would rub it on."

The man in the second house said, "I used it for mechanical purposes, such as greasing the bearings of my bicycle and lawnmower."

The man in the third house, a scruffy, unshaven, working-class fellow, said, "I used it for sexual

purposes."

In a shocked voice the salesman asked, "What do you mean?"

"Well," said the scruffy man, "I put a whole lot of it on the handle of my bedroom door to keep the kids out!"

You can give the same thing to different people and they will come out with different uses, according to their own unconsciousness. But if they are conscious, they will find only one use.

A man, an archbishop in Japan, went to one very great master, Nan In, with the New Testament. He was certain that by listening to the beautiful statements of Jesus, particularly on the sermon on the mountain, Nan In would be converted to Christianity.

The archbishop was received with great love and he said, "I have come with my holy book, and I want to read a few sentences... perhaps they will change your whole life."

Nan In said, "You have come a little late, because I am changed completely, the transformation has happened. But still, you have come a long way -- you can at least read a few sentences."

So he read a few sentences, and just after two, or three sentences, Nan In said, "That's enough. Whoever has written these sentences will become a buddha in some future life ."

The archbishop was very much shocked -- he is saying, "In some future life -- this man shows a potentiality -- he will become a buddha." He said, "But he is the only son of God!"

Nan In laughed. He said, "That is the trouble. That's what is preventing him from becoming a buddha. Unless he drops such nonsense ideas, he will not blossom to his whole potentiality.

"He has beautiful ideas but side by side, he has some stupid ideas too. There is no God, so the question of being the only begotten son does not arise. In some future life -- you don't be worried -- he will drop them; he seems to be a man of intelligence, and he has suffered enough for his stupid ideas. He got crucified; that was enough punishment. But you should not cling to the stupid part of his statements."

The archbishop said, "But they are our basis, the foundation of our religion, that Jesus is the only begotten son of God, that there is a God who created the world, that Jesus was born of a virgin girl."

Nan In laughed and he said, "This poor fellow, if he could drop these small fictitious things, he would have already become a buddha. If you find him somewhere, bring him here, and I will put him right. There was no need to crucify him -- all that he needed was a right master, someone who could have introduced him into the mysteries of meditation."

Meditation is perhaps the master key for all our problems. So rather than fighting with problems separately... which will take lives and still you will not be out of their grip. They will stand by the corner, waiting for their chance -- and naturally, if they had to wait too long, they will take as much revenge as possible.

Meditation is not doing anything directly to your violence, not doing anything to your jealousy, to your hate. It is simply brining light into your house, and the darkness disappears. (A DUCK APPEARS IN THE GARDEN OUTSIDE THE HALL, AND QUACKS LONG AND LOUDLY.)

It is just the reincarnation of the Japanese archbishop. And it is natural that he is protesting -- this is what happens to archbishops; I have again provoked him....

Should I provoke him again?

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #17

Chapter title: Watchfulness... your gift to yourself

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BELOVED OSHO,
IS IT POSSIBLE THAT THINGS ARE HAPPENING INSIDE ME THAT I AM NOT AWARE OF? IS IT POSSIBLE FOR GROWTH TO HAPPEN IN THIS WAY? I HAVE HEARD YOU SAY, "I'VE BEEN WATCHING YOU" TO PEOPLE. HAVE YOU BEEN WATCHING ME? HOW AM I DOING? AM I MISSING SOMETHING? SHOULD I BE DOING SOMETHING THAT I'M NOT ALREADY DOING?

Veet Niten, it is possible that things may be happening within you of which you are not aware, because your awareness is very small, and you are very big. Your whole consciousness is ten times bigger than your awareness, and that ten-times-bigger consciousness is absolutely in darkness. Much continues to happen in your dark inside. You become aware only when it surfaces and comes into the area of your awareness -- which is very small.

In fact, it is part of your biology, physiology, that you should not be aware of most things when they are happening because your awareness can become a hindrance to their happening. You eat food, but do you know how it is digested? When it is digested, when your food becomes your blood and your bones?

Up to three hundred years ago, for centuries man had thought that blood is static in the body. The idea of the circulation of blood was non-existent all over the world. Just three hundred years ago, physicians became aware that blood is constantly moving at a fast speed -- the blood that is in your feet, within seconds will be in your head, and it goes round and round. Its circulation is absolutely necessary to clean all dead cells from your body, to take them away, to bring new oxygen to your cells, because each cell needs oxygen for its life.

But you are not aware of it all, and in fact if you were aware, you would go mad. So much is happening inside you that it would be impossible for you to maintain your sanity.

The child in the mother's womb sleeps twenty-four hours a day, for the simple reason that in those nine months more things happen in his body than will happen in the seventy years which are to follow after his birth. Much more is happening in those nine months than is going to happen in the body between his birth and death. Hence, he has to remain constantly asleep -- no awareness at all.

When you are tired, when you feel spent, you need a good sleep -- have you ever thought why? You need a good sleep so that your awareness does not interfere with the rejuvenating of your body. In the morning you feel fresh, again ready to work. What a miracle sleep has done to you! On a greater scale, when it becomes almost impossible for the body to rejuvenate itself, death happens. Death is nothing but a long sleep, a deep sleep, so that your soul can move into another body, into some womb. But your awareness can be a disturbance, so your death almost always happens in a deep sleep. Before you die, you fall asleep; you lose all consciousness, all awareness -- it is the greatest surgery that nature does.

What is true about the body and about your physiology is also true about your psychology -- much is happening of which you are not aware. You become aware only when a certain situation arises: you are a peaceful man, but somebody insults you and anger arises in you, of which you were not aware. It has always been there, hiding in the darkness of your unconscious, but if somebody insults you, immediately it is ready to react.

I am reminded of one of the most beautiful stories, historical. A great Japanese emperor wanted to see Nan In, a Zen master. Because he was the ruler over all Japan, he thought that Nan In could be ordered to come to the court.

His prime minister advised him, "Don't be foolish. You may be the emperor of the whole of Japan, but there are a few people in the country who are beyond your domination -- or anybody's domination. You cannot order Nan In; you can kill him, but you cannot force him to do anything against his will. And he has not left his monastery for thirty years. If you want to see him, you will have to go to the mountains to his monastery."

The emperor said, "If that is the situation, then I will go. I don't want to kill him. I have a question, and many people have suggested to me that there is only one man, Nan In, who can answer the question."

He went to Nan In; he was sitting just in front of his house, on the lawn. The emperor bowed down, sat in front of Nan In, and asked him, "I have come to get an answer: What is hell and what is heaven? I have asked many people, but all that they give as an answer is not their own experience. They are not eyewitnesses, they are only scholars -- they have read about it. That I can do myself, but how can I know hell really exists? or heaven?"

At that very moment Nan In said, "You are such an idiot -- who made you the emperor of the country?"

The emperor could not believe it! He had never expected, never dreamt that he would be received with such rudeness. And he has not done anything wrong -- just asked a question. He was a warrior. He pulled his sword out of its sheath, and was going to kill Nan In, then and there. When the sword was just hanging over the head of Nan In, Nan In said, "This is hell. You are standing exactly at the door of it."

Suddenly, a great realization... and all anger settled; a silence descended. He put back his sword, and Nan In said, "You have turned your back towards hell, and in front of you is the gate of heaven. This is my answer."

The emperor had never thought that answers can be given through situations too; in fact, real answers can only be given through situations. But he became perfectly aware that anger, violence, rage, jealousy and the whole gang of these kinds of qualities what constitutes hell. And love, silence, blissfulness, compassion, joy... a moment-to-moment living in gratefulness towards existence, is what heaven is constituted of.

He touched the feet of Nan In and he said, "You have answered me -- and this is not the answer of a scholar, this is the answer of a man who knows. I am immensely grateful. But you really shocked me, I am still trembling! You are a dangerous man; I had come for a philosophical discussion."

Nan In said, "We are not concerned with philosophy, we are concerned with reality. Philosophy is a game, children's play; reality is a risk, an adventure. Only those who are courageous enough travel on the razor's edge to find the truth."

In your psychology also, much is continuously happening. Even when you are asleep, your mind goes on working. Only a man who enters into meditation, slowly, slowly becomes aware of things which are happening in the mind, of which he was never before aware. And the miracle of meditation is that as you become aware of things, that which is wrong disappears and that which is right becomes tremendously strong. There is only one criterion, according to me, which decides what is right and what is wrong: that is your depth of meditation.

If you are going deeper into silence and something disappears -- you saw it receding, evaporating into the air -- you can be certain it was wrong, because the false cannot face you; it has not the guts. It cannot come in front of you, it cannot encounter you. And that which is real, good, becomes stronger, becomes more a part of your actions, of your thoughts, of your being.

A moment comes in the life of the meditator when his meditation has reached the point where his whole mind is silent and there is not even a fragment of darkness anywhere inside him -- all is light. Then, whatever that person does is right, and whatever that person does not do is wrong. In that state, one never thinks about what to do; what is right, what is wrong are no longer alternatives. The right becomes spontaneous action, and the wrong simply becomes impossible -- even if you want to do it, you cannot.

Veet Niten, you are asking, "Is it possible that things are happening inside me that I am not aware of?" Yes, things are happening within you and you have to make your awareness more sharp, more deep, more clear -- so that you can become aware. Otherwise, all your actions come out of an unconscious state; you don't know exactly why you are doing it, why there is such a deep urge to do it, because the urge comes from the unconscious where never a ray of light has entered.

In psychoanalysis you have to drop completely whatever you say in your waking hours -- it is not trustworthy. Psychoanalysis trusts your dreams more than it trusts you, because your consciousness is so small and it is not aware of all that is happening underneath. But when this consciousness goes to sleep, in your dreams the unconscious starts coming onto the screen of your mind. To know about your dreams is to know much more about you than you know yourself. Your dreams are more reliable because in your dreams you don't deceive; there is no question. Your dreams are so private, nobody is going to know -- why deceive?

In your waking hours, you have a certain personality to maintain to live in the society -- a certain morality, a certain code of conduct. In your dreams, all codes of conduct, all moralities, all principles disappear -- you are simply natural. Whatever is within you comes in its reality, as it is.

The only problem with dreams is that the unconscious knows no language; it is still the mind of the child. The child thinks in pictures -- his language is pictorial, not alphabetical -- so you dream in pictures. And that has created a great problem: who is going to interpret those pictures? What do they mean? -- because there are many interpreters, many schools of psychoanalysis with different explanations, and all their explanations seem to have some truth.

The East has never tried anything like psychoanalysis, and the West has never tried anything like meditation. The East has been working for almost ten thousand years, single-pointedly, on meditation. And meditation means going beyond the mind -- not getting involved in the mind, not being bothered by the mind, not being interested in its dreams -- simply transcending it, simply becoming a watcher.

The West has become too involved in the games that mind goes on playing -- and those games are very complicated, and they are endless. There is not a single man alive in the world who is completely psychoanalyzed, and there are people who have been in psychoanalysis for fifteen, twenty years, working hard to bring out their dreams to the psychoanalyst. Whichever dream is psychoanalyzed, disappears, but other dreams go on coming -- it seems an unending process.

Perhaps somewhere far away in the past, of which no record exists, the East may have encountered something like psychoanalysis and found that it is a futile exercise. You explain one dream, another dream arises. You go on, and dreams go on arising. The East drops the whole mind with all its dreams, all its activities. They change their focus completely to a new area, a new space. Just be a watcher; don't interpret.

Sigmund Freud's whole contribution is interpretation of dreams, analysis of dreams. And the Eastern experience, which is very long, says, don't get involved in analysis or interpretation -- just watch. Don't judge, and don't try to find the meaning of it. Don't condemn either, don't appreciate -- just be absolutely indifferent, a pure witness who has nothing to do with it. If you become a witness, you will become aware that the mind starts functioning less and less; dreams start disappearing, thoughts are no longer so much, the crowd goes on becoming less and less. A moment comes when you are there, just a witness -- and there is nothing to be witnessed. The mind is utterly silent: all dreams, all thoughts, all feelings, are gone.

This is the moment when you will become absolutely aware of who you are. Retrospectively, you will be able to see what you have been doing, and what has been happening inside you. But you are out of it; it is just a fading memory... slowly, slowly it fades away.

To live in silence, in serenity, is a totally different dimension of life where joy is simply natural; where life is in its absolute beauty, in its utter purity and aliveness; where love is so abundant that it goes on overflowing -- you cannot contain it, it is a bigger reality than you are. Life becomes a smaller phenomenon than love, and love becomes a smaller phenomenon than light. These three L's contain the whole discipline of inner revolution.

Veet Niten, just being here, things are bound to happen within you of which you may not be aware, because you have not yet learned the art of watchfulness.

You are asking, "Is it possible for growth to happen in this way?" Yes it is possible, but only up to a point. It cannot happen the whole way without your becoming a watcher, so be concerned about *that*.

Instead of that you are asking me, "I have heard You say, `I've been watching you' to people. Have You been watching me? How am I doing? Am I missing something?" Rather than being concerned whether I am watching you or not, your concern should be: are you watching yourself?

I am certainly watching. The moment I see you, I see you in your totality. To me you are transparent -- I even see that which you may not be aware is within you. And I am continuously watching my people, how they are growing or not growing.

You are doing perfectly well, but something is certainly missing. And the thing that is missing is that you are not getting into the space of watching yourself. You cannot depend on me forever. In the beginning it is good, in the beginning it is helpful, but if it becomes a dependence, then it is dangerous. And I don't want anybody to be dependent on me, so my whole effort is to push you -- as quickly as possible -- into watching, into witnessing, into being a free individual, a free seeker, a searcher with total freedom.

All the religions of the world have been committing one of the great crimes: they want people to be dependent on them. They never want people to become independent, because that means losing customers. You are not my customers; to teach you is not my profession, it is simply my joy. I don't want any reward for it; just that you allowed me to share my heart with you is reward unto itself.

But the conditioning of the mind is so old, the conditioning that you go on hoping that somebody is going to save you: some savior, some messenger of God, but it is somebody else's business. You want to throw the responsibility on somebody else. Veet Niten, that will not be the right thing -- at least here in this

place with me.

A young Irish girl was talking to the Reverend Mother about her ambitions in life. "When I grow up," she announced, "I want to be a prostitute."

The Reverend Mother gasped and threw up her hands in horror. "Did I hear you rightly? What was it you said you wanted to be?"

"A prostitute."

The Reverend Mother sighed with relief, "Oh, praise the Lord," she said. "I thought you said a Protestant."

That has been the attitude of all the religions. Here, I want you to be just yourself. And that is possible only if you become a watcher. The deeper and sharper your watching, the greater is your individuality, the more is your human dignity.

Tremendous is the splendor of a person who has come to know everything that goes on within him, because by being aware, all that is false disappears and all that is real is nourished. Except this, there is no radical transformation possible.

No religion can give it to you, no messiah can give it to you.

It is a gift that you have to give to yourself.

But the unconscious creates difficulties. Not that they cannot be dissolved, but you need a little patience, a little trust in existence. Difficulties will be there but don't take them as difficulties, only as challenges. It is a gre+at adventure to go into your own being, to the very center of your existence -- because that is the center of the whole of existence too.

Mrs. Rappaport advertised a new Cadillac for fifty dollars. Goldstein answered the ad and the first thing he asked was, "What is wrong with the car?"

"Nothing," she replied. "If you don't want it, please don't waste my time."

Goldstein asked for the keys and went to the garage. He backed the car out, parked in front of the house, counted out fifty dollars, and handed it to the owner. "Now you have your money, what is the catch?"

"My husband just died," she said, "and in his will he instructed that the Cadillac be sold and the proceeds be given to his secretary."

You will find mind playing many games. It has been with you for so long, it will not be easy for it. If you simply drop it without giving a second thought, it will struggle to cling to you. But the secret is in watching. Don't fight with it, don't try to throw it away, don't condemn it. Just watch, like a mirror, with no opinion about it -- that is the greatest weapon in your hands. If you can remain just like a mirror, your mind soon disappears, and the whole sky of your inner world becomes so silent... and the silence is not dead, it is alive. It has a music of its own. It blossoms, it has a fragrance of its own. It is radiant with light -- it has a light of its own.

And it is part of the eternal source from where everything has come, and to where everything has to return.

Once knowing it, you are no longer the same old man. Your whole life will have a new dance, a new song, a new freshness, a new youthfulness, a new playfulness, a new laughter.

But *my* watching you will not help; you have to do it yourself. Whatever you are doing is perfectly good, but not enough -- because one of the most essential things is missing. And that is, you have not yet started on the path of a watcher.

BELOVED OSHO,
THESE MORNINGS, SITTING IN FRONT OF YOU, WHEN YOU LOOK AT ME I FEEL SO COMPLETELY SEEN, SO UNDERSTOOD AND ACCEPTED. AND YET WHEN I LOOK AT YOU, ALL I AM AWARE OF IS MY BLINDNESS, MY FEAR AND IGNORANCE. CAN YOU PLEASE COMMENT?

Prem Vasumati, the observation in your question is very accurate. You say, "These mornings sitting in front of you, when you look at me I feel so completely seen -- so understood and accepted. And yet when I look at you, all I am aware of is my blindness, my fear and ignorance." It is immensely significant to see your blindness, because that is the beginning of getting out of it. The moment a madman knows he is mad, he is no longer mad.

You can go into madhouses and you will be surprised to know that not a single madman accepts that he is mad. He may condemn the whole world for being mad, but he is not mad. The moment he accepts, even

suspects "Perhaps I am mad," the madness starts melting, because it is a quality of sanity, of intelligence. Madness cannot accept that "I am mad" -- that will be a contradiction. The mad person tries to prove in every possible way that he is absolutely sane.

I have heard about a man who had gone mad -- and not an ordinarily mad person; his madness was unique. He started thinking that he was dead. He would not go to the office... his family would tell him, "Go to the office; otherwise how are we going to survive?" But he would say, "Have you ever heard of any dead man going to the office? Have you ever heard of any dead man helping his relatives, his family, his friends to survive? I am absolutely helpless, what can I do? Nobody has any control over death; I am dead."

People tried in every way: "You are talking and you are eating and you are sleeping and you are walking -- and still you go on insisting that you are dead?"

He said, "I know more about myself... I don't need anybody's advice. I feel absolutely certain that I am dead, and if a dead man feels hungry -- he eats. What is wrong with it?"

Finally they took him to a psychiatrist, and the psychiatrist said, "I will settle him. He is a little rare; I have never come across.... There have been many kinds of people, but he surpasses them all."

He talked with the dead man, and the dead man's arguments to prove that he was dead were perfectly rational. Not only that: when his family left and he was alone with the psychiatrist, he pulled his chair close to him and told him, "You are also dead. I did not say it in front of those people; otherwise your whole profession would be disturbed. We are in the same boat; just as I died, you died."

The psychiatrist said, "This is too much. You are trying to convince me."

He said, "It is not a question of conviction: once dead, dead forever. Do you think somebody convinced me? I discovered myself that I am dead -- and because I know how to discover it, I have discovered that you are dead too. It is good that they brought me here; otherwise you would have lived with the wrong conception -- that you are alive."

The psychiatrist thought, "What to do with this man?" He took out his paper knife, to cut the man on his hand. Before cutting the man -- just to bring a little blood -- he said, "Have you ever heard that dead men don't bleed?"

The man said, "Yes, when I used to be alive, I heard the saying that dead men don't bleed."

The psychiatrist said, "Okay, now this will be decisive." He cut a little on the man's hand and blood came out, and he said, "What do you say now?"

The man said, "What is there to be said? It means the proverb is wrong: dead men *do* bleed. Now just give me the paper knife and I will show you." He cut the hand of the psychiatrist and blood came out, and he said, "Look! There is not only one piece of evidence; now we are both proofs that the proverb is wrong. It seems nobody has ever checked, and some idiot must have spread the idea that dead men don't bleed. Why shouldn't they bleed? They have every right to bleed; it is not the monopoly only of the living ones."

The psychiatrist said, "You take your fees back and you go home before I become convinced, because I have a wife and two small kids, and I have to take care of them. And you are so logically convincing that once in a while the suspicion arises in my mind too: Who knows? perhaps he is right. What proof have I got that I am alive -- except that I have never thought about it. You are a great thinker, but go -- before it is too late!"

Vasumati, if you see your blindness, that is good news: it means you are starting to see. The blindness will disappear. If you see your ignorance, that brings an alchemical change. The moment you see your ignorance it becomes innocence -- it is ignorance only while you remain unaware of it. The moment you understand that "I don't know," the doors of knowing have opened; if you see your fear, that's a good sign. All these things have to be brought before your consciousness. Fear exists in darkness, and seeing your fear means it is coming into light -- in the light it cannot exist.

So remain alert about your blindness, about your fear, about your ignorance, and just your alertness will dispel the whole darkness of blindness, of fear, of ignorance. They are not separate things; they are separate aspects of a single unconscious mind -- they all exist together and they all disappear together.

It is a good beginning. As far as I am concerned, my acceptance of everybody is total. Whoever you are, whatever you are, wherever you are, I don't want to impose any ideal on you that you should be something else. If you grow into something else, that is another thing, but I don't want to give you any "shoulds" -- that you must be this, that you should be this, that "unless you achieve this ideal you are unworthy of being called human." No, as you are, you are perfectly worthy. Existence accepts you, life accepts you -- and I am not against life, I am not against existence; I simply follow the way the river of life moves. If life accepts you, I accept you.

People have conditions when they accept....

I have heard about two lovers sitting on the sea beach on a fullmoon night, and they were discussing marriage.

The woman asked, "Will you always love me -- always?"

The man said, "I have told you a thousand and one times that I will love you always, always -- but because of your question, a question has arisen in my mind. In your old age, will you look like your mother? Then I cannot love you. If you are determined to become like your mother, then forget all about marriage."

In old age, far away in the future... nobody can predict how that woman will look -- like the mother or like the father, or like the chauffeur -- nobody knows! But even that far away there is a condition, and that future condition can disturb even the present. In the present, people are continually looking at you with all kinds of prejudices, judgments: how you should be, how you should behave, your etiquette, your manners, your morality.

Small things are enough to create barriers, and we are all living with our defenses so that others cannot know exactly what we are. We allow them to know only that part of our being which is acceptable to them. This is one of the foundations of our misery. People are different, and we should enjoy and rejoice in their differences, in their variety. Your judgment is not going to change anybody; perhaps your judgment may create a stubbornness in the other person not to change. Who are you to change the person?

These are the secrets of life. If you accept somebody with totality, he starts changing, because you give him total freedom to be himself. And a person who gives you total freedom to be yourself -- you would like that person to be happy; as far as you are concerned, he has given you the dignity and the honor of accepting you. It is very natural that if you see something in yourself which is not right -- although the other person accepts you as you are -- you would like to be even better, just for him; to be softer, to be more loving, to be more tender, just for him.

I accept you as you are. I don't have any expectations of you; I don't want you to be molded into a certain idea, into a certain ideal. I don't want to make you a dead statue. I want you to be alive, more alive, and you can be alive only if your totality is accepted -- not only accepted, but respected.

I have a deep reverence for everything that is alive, a reverence for life itself.

If my reverence changes you, that is another thing; I am not responsible for it. And it is going to change you -- I warn you beforehand; you cannot blame me later on.

You are fortunate, Vasumati, that you feel completely seen, so understood and accepted. If we could accept people with whom we are in some way related -- friends or lovers -- and understand them, and allow them not to have any defenses so they can be completely natural, the world would be so beautiful and people would be so happy. But up to now we have lived under very wrong conceptions, and those wrong conceptions have to be dropped.

Two disciples of a famous rabbi came to visit him, and while they were waiting to be ushered into his presence, the rabbi's wife brought them two cups of lemon tea and a plate with two cakes on it -- one small, one big.

"After you," said one disciple to the other, offering him the plate.

"No, after you."

"No, no, I insist. After you."

"No, you take first."

Eventually one of the two helped himself first -- to the bigger cake. The other was outraged: "What! You helped yourself first, and took the bigger cake!"

"So?" said the other. "If you had chosen first, which cake would you have taken?"

"Why, the smaller one, of course!"

"Well, what are you complaining about? You have got the smaller one!"

All our manners, all our etiquette is so phony -- we don't mean what we say, we don't mean what we show. The whole of humanity has become part of a single ideology, and that is hypocrisy. One may be Christian, one may be Hindu, one may be Jaina, one may be Buddhist -- it does not matter; they are all hypocrites.

I want my people to be simply themselves, absolutely natural... and allowing the other also to be natural, accepting each other, trying to understand each other's mystery and helping in every way so the other can become more and more authentic.

Only authentic human beings can create a society which will be joyous, ecstatic, and in the real sense, human.

BELOVED OSHO,
YOU SAY, FIRST JUMP AND THEN THINK. BUT THIS IS WHAT MANKIND IS DOING. FIRST GOING TO THE MOON, AND THEN REALIZING THAT ROCKETS HAVE MADE HOLES IN THE OZONE LAYER, FOR INSTANCE. SOMETIMES IT CAN BE TOO LATE TO THINK. ON THE OTHER HAND, IF ONE THINKS TOO MUCH, ONE WILL NEVER JUMP -- JUMPING IMPLIES RISK AND UNKNOWN CONSEQUENCES. I AM CONFUSED: CAN JUMPING AND AWARENESS GO TOGETHER, AND HOW?

Anand Prema, my statement, "Jump before you think," was not concerned with outer reality, it was concerned with your inner space. This is how your mind can change the context and then create unnecessary problems.

As far as the outside is concerned, think first, think twice -- only then jump. Even if the risk is that too much thinking may not allow you to jump at all, this is perfectly acceptable to you because in the outside world, what is there to lose? Doing anything without thinking in the outside world is simply stupidity.

But the laws of the outer and the inner are opposite. In the inner world, if you go on thinking you will never jump, because the inner is absolutely unknown. On the outside you are not alone; there are thousands of others. The outer world is objective, visible, and if you are not going to jump, somebody else will jump.

Albert Einstein was asked, "If you had not discovered the theory of relativity, what do you think -- would it have ever been discovered?"

Albert Einstein said, "At the most three months later... most probably three weeks later" -- because all the facts were there, and thousands of scientists around the world were working on those facts. It was only a question of who solved the puzzle first. And later on it was discovered that a German scientist had discovered the theory of relativity BEFORE Albert Einstein, but he had not published his paper. He was just going to publish it, but because it was so outrageously against all the old scientific findings, he went on thinking about whether to publish it or not..."I may become a laughingstock, I am going to say something absolutely contradicting the whole of scientific progress."

Albert Einstein's theory of relativity goes against the logic of Aristotle; it goes against the geometry of Euclid, which was well established for two thousand years. And it goes against so many things which have been accepted by scientists as facts -- who ever doubted that two plus two is equal to four? Even a man like Bertrand Russell, who wrote one of the greatest treatises on mathematics, took nearabout two hundred and thirty-five pages to prove that two plus two is *really* four. But against all these comes the theory of relativity. It says two plus two can be anything -- but never four.

Albert Einstein took the risk, and jumped ahead. But he was aware that if he did not take the jump, somebody else, within three weeks or at the most three months... how long can you prevent it?

In the outside world, there are millions of people, and everything is objective. In the inside world, you are alone -- you cannot take anybody as your guide, as your friend; no map exists, no guidebook exists. If you go on thinking, perhaps you will never enter into it.

My statement was about the inner world. Against the old proverb, "Think before you jump," I had said, "Jump before you think." What is the worry? You will be inside; you can go on thinking later on -- first jump. And you are not jumping from a hilltop, you are jumping inside yourself. I don't think that there is any possibility of having fractures, or falling into an abysmal ditch, or falling so deep that you cannot come out -- it has not happened up to now. Thousands of people have jumped in, and they all have come out in far better shape than they have ever been.

There is no risk. The inner journey is really the safest journey -- absolutely insured -- because not a single case exists in the whole of history when somebody jumped inside and came out having multiple fractures. Those who have jumped in, have come out with such tremendous joy, with such deep sensibility, with such great understanding... they have found the greatest treasure which exists in existence.

Mr. Cohen comes home one night and starts to pack his bags. "So, where are you going?" asks his wife.
"To Tahiti."
"Tahiti? Why Tahiti?"

"Simple. Every time you make love there, they give you five dollars."
Then Mrs. Cohen starts packing her bags.
"So where are you going?" asks Mr. Cohen.
"I'm going to Tahiti."

"Why?"

"I want to see how you're going to live on ten dollars a year."

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #18
Chapter title: Inside you god is hidden

21 March 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN YOU TALKED ABOUT THE ULTIMATE DEATH OF THIS WORLD, I GOT SUDDENLY IN TOUCH WITH DEEP ALONENESS, AND THIS VOICE INSIDE ME SAID, "REMEMBER: EACH SINGLE MOMENT, REMEMBER THAT YOU ARE ALONE. "MY BELOVED MASTER, AFTER OUR DEATH WILL YOU STILL BE, IN SOME MYSTERIOUS WAY, WITH OUR WANDERING CONSCIOUSNESS?

Prem Amiyo, aloneness is the ultimate reality. One comes alone, one goes alone; and between these two alonenesses we create all kinds of relationships and fighting, just to deceive ourselves -- because in life also, we remain alone. But aloneness is not something to be sad about; it is something to rejoice in. There are two words -- the dictionary will say they have the same meaning, but existence gives them totally opposite meanings. One word is loneliness and the other word is aloneness. They are not synonymous.

Loneliness is a negative state, like darkness. Loneliness means you are missing someone; you are empty, and you are afraid in this vast universe. Aloneness has a totally different meaning: it does not mean that you are missing someone, it means that you have found yourself. It is absolutely positive.

Finding oneself, one finds the meaning of life, the significance of life, the joy of life, the splendor of life. Finding oneself is the greatest finding in man's life, and this finding is possible only when you are alone. When your consciousness is not crowded by anything, by anybody, when your consciousness is utterly empty -- in that emptiness, in that nothingness, a miracle happens. And that miracle is the foundation of all religions.

The miracle is: when there is nothing else for your consciousness to be conscious of, the consciousness turns upon itself. It becomes a circle. Finding no obstacle, finding no object, it comes back to the source. And the moment the circle is complete, you are no longer just an ordinary human being; you have become part of the godliness that surrounds existence. You are no longer yourself; you have become part of the whole universe -- your heartbeat is now the heartbeat of the universe itself.

This is the experience which mystics have been searching for all their lives, down the ages. There is no other experience which is more ecstatic, more blissful. This experience transforms your whole outlook: where there used to be darkness, now there is light; where there used to be misery, there is bliss; where there used to be anger, hate, possessiveness, jealousy, there is only a beautiful flower of love.

The whole energy that was being wasted in negative emotions is no longer wasted; it takes a positive

and creative turn. On the one hand you are no longer your old self; on the other hand you are, for the first time, your authentic self. The old is gone, the new has arrived. The old was dead; the new belongs to the eternal, the new belongs to the immortal.

It is because of this experience that the seers of the UPANISHADS have declared man as *amritasya putrah* -- "sons and daughters of immortality."

Unless you know yourself as eternal beings, part of the whole, you will remain afraid of death. The fear of death is simply because you are not aware of your eternal source of life. Once the eternity of your being is realized, death becomes the greatest lie in existence.

Death has never happened, never happens, never will happen, because that which is, remains always -- in different forms, on different levels, but there is no discontinuity.

Eternity in the past and eternity in the future both belong to you. And the present moment becomes a meeting point of two eternities: one going towards the past, one going towards the future.

Amiyo, you are asking, "When You talked about the ultimate death of this world, I got suddenly in touch with deep aloneness, and this voice inside me said, `Remember: each single moment, remember that you are alone.'" The remembrance has not to be only of the mind; your every fiber of being, your every cell of the body should remember it -- not as a word, but as a deep feeling.

The English word *sin* has been corrupted by Christianity -- they have given it a wrong meaning. Its original meaning is forgetfulness. Forgetfulness of yourself is the only sin there is, and to remember yourself is the only virtue.

Gautam Buddha emphasized one single word continually for forty-two years, morning and evening; the word is *sammasati* -- it means "right remembering." You remember many things -- you can become an ENCYCLOPEDIA BRITANNICA; your mind is capable of remembering all the libraries of the world -- but that is not the right remembering.

There is only one right remembering -- the moment you remember yourself.

Gautam Buddha used to illustrate his point with the ancient story of a lioness who was jumping from one hillock to another hillock, and between the two hillocks a big flock of sheep was moving. The lioness was pregnant, and gave birth while she was jumping. Her cub fell into the flock of sheep, was brought up by the sheep, and naturally, he believed himself also to be a sheep. It was a little strange because he was so big, so different -- but perhaps he was just a freak of nature.... He was vegetarian.

He grew up, and one day an old lion who was in search of food came close to the flock of sheep -- and he could not believe his eyes. In the midst of the sheep, there was a young lion in its full glory, and the sheep were not afraid. He forgot about his food; he ran after the flock of sheep... and it was becoming more and more puzzling, because the young lion was also running away with the sheep. Finally he got hold of the young lion. He was crying and weeping and saying to the old lion, "Please, let me go with my people!"

But the old lion dragged him to a nearby lake -- a silent lake without any ripples, it was just like a pure mirror -- and the old lion forced him to see his reflection in the lake, and also the reflection of the old lion. There was a sudden transformation. The moment the young lion saw who he was, there was a great roar -- the whole valley echoed the roar of the young lion. He had never roared before because he had never thought that he was anybody other than a sheep.

The old lion said, "My work is done; now it is up to you. Do you want to go back to your own flock?"

The young lion laughed. He said, "Forgive me, I had completely forgotten who I am. And I am immensely grateful to you that you helped me to remember."

Gautam Buddha used to say, "The master's function is to help you remember who you are." You are not part of this mundane world; your home is the home of the divine. You are lost in forgetfulness; you have forgotten that inside you God is hidden. You never look inside -- because everybody looks outside, you also go on looking outside.

To be alone is a great opportunity, a blessing, because in your aloneness you are bound to stumble upon yourself and for the first time remember who you are. To know that you are part of the divine existence is to be free from death, free from misery, free from anxiety; free from all that has been a nightmare to you for many many lives.

Amiyo, it was good that you became aware of a deep aloneness -- don't lose track of it; become more centered in your deep aloneness. That's what meditation is: becoming centered in one's own aloneness. The aloneness has to be so pure that not even a thought, not even a feeling, disturbs it. The moment your aloneness is complete, your experience of it will become your enlightenment. Enlightenment is not something that comes from outside; it is something that grows within you.

To forget your self is the only sin. And to remember your self, in its utter beauty, is the only virtue, the only religion. You need not be a Hindu, you need not be a Mohammedan, you need not be a Christian -- all that you need to be religious is to be yourself.

It has been immensely good that your whole being resounded with these words: "Remember: each single moment, remember that you are alone." You are also asking, "My beloved Master, after our death will you still be, in some mysterious way, with our wandering consciousness?"

We are not separate, even now -- nobody is separate; the whole existence is one organic unity. The idea of separation is because of our forgetfulness. It is almost as if every leaf of the tree started thinking it is separate, separate from other leaves... but deep down they are nourished by the same roots. It is one tree; the leaves may be many. It is one existence; the manifestations may be many.

I am with you right now. I have been with you forever, and I will be with you for eternity -- there is no other way. Knowing oneself, one thing becomes absolutely clear: no man is an island -- we are a continent, a vast continent, an infinite existence without any boundaries. The same life runs through all, the same love fills every heart, the same joy dances in every being. Just because of our misunderstanding, we think we are separate.

The idea of separation is our illusion.

The idea of oneness will be our experience of the ultimate truth.

I have heard... there are six people on an aircraft: the pilot, Gorbachev, Ronald Reagan, Rajiv Gandhi, the Catholic pope, and a young hippie. When something goes wrong with the plane, the pilot announces that he is taking one of the five parachutes and that they must decide among themselves who will take the remaining four.

Gorbachev declares that since he is the only hope for the spread of communism, he must jump, and taking a parachute jumps out of the plane. Ronald Reagan declares that he is the only hope for the defense of the free world against the spread of communism, and he too takes a parachute and jumps.

Then Rajiv Gandhi gets up. "I am the leader of the greatest nation and the greatest democracy of the world, India, and I am the most intelligent and youngest world leader; I must jump." And he too jumps out of the plane.

Then the pope rises and says to the young man, the hippie, "My son, I am old and have lived my lifetime. Take the last parachute and jump." But the young hippie protests, "Father, hurry up. There are two parachutes left, one for each of us. Put on one of them and jump."

"But how is that?" asks the pope. The young man replies, "That guy who said he is the most intelligent and youngest world leader -- he took my sleeping bag!"

Just a little more intelligence is needed and you can come out of the gloom, the misery, the hell in which the whole humanity is living. The secret of coming out of this hell is to remember yourself. And this remembrance will become possible if you understand the idea that you are alone.

You may have lived with your wife or with your husband for fifty years; still, you are two. Your wife is alone, you are alone. You have been trying to create a facade that "We are not alone," that "We are a family," that "We are a society," that "We are a civilization," that "We are a culture," that "We are an organized religion," that "We are an organized political party." But all these illusions are not going to help.

You have to recognize, howsoever painful it appears in the beginning, that "I am alone and in a strange land." This recognition, for the first time, is painful. It takes away all our illusions -- which were great consolations. But once you have dared to accept the reality, the pain disappears. And just hidden behind the pain is the greatest blessing of the world: You come to know yourself.

You are the intelligence of existence; you are the consciousness of existence; you are the soul of existence. You are part of this immense godliness that manifests in thousands of forms: in the trees, in the birds, in the animals, in human beings... but it is the same consciousness in different stages of evolution. And the man who recognizes himself and feels that the god he was searching and looking for all over the world resides within his own heart, comes to the highest point of evolution. There is nothing higher than that.

It makes your life for the first time meaningful, significant, religious. But you will not be a Hindu, and you will not be a Christian, and you will not be a Jew; you will be simply religious. By being a Hindu, or a Mohammedan, or a Christian, or a Jaina, or a Buddhist, you are destroying the purity of religiousness -- it needs no adjectives.

Love is love -- have you ever heard about Hindu love? Mohammedan love? Consciousness is consciousness -- have you ever thought about Indian consciousness or Chinese consciousness?

Enlightenment is enlightenment: whether it happens in the white body or in the black body, whether it happens in the young man or in the old man, whether it happens in a man or in a woman, it does not make any difference. It is the same experience, the same taste, the same sweetness, the same fragrance.

The only person who is not intelligent is one who is running around all over the world in search of something, not knowing exactly what; sometimes thinking perhaps it is money, sometimes thinking perhaps it is power, sometimes thinking perhaps it is prestige, sometimes thinking perhaps it is respectability.

The intelligent man first searches his own being before he starts a journey in the outer world. That seems to be simple and logical -- at least first look inside your own house before you go searching all over the world. And those who have looked within themselves have found it, without any exception.

Gautam Buddha is not a Buddhist. The word *buddha* simply means the awakened one, who has come out of sleep. Mahavira, the Jaina, is not a Jaina. The word *jaina* simply means one who has conquered -- conquered himself.

The world needs a great revolution where each individual finds his religion within himself. The moment religions become organized, they become dangerous; they become really politics with a false face of religion. That's why all the religions of the world go on trying to convert more and more people to their religion. It is the politics of numbers; whoever has more numbers will be more powerful.

But nobody seems to be interested in bringing millions of individuals to their own selves. My work here consists of taking you out of any kind of organized effort -- because truth can never be organized. You have to go alone on the pilgrimage, because the pilgrimage is going to be inside. You cannot take anybody with you. And you have to drop everything that you have learned from others, because all those prejudices will distort your vision -- you will not be able to see the naked reality of your being. The naked reality of your being is the only hope of finding God.

God is your naked reality -- undecorated, without any adjective.

It is not confined by your body, not confined by your birth, not confined by your color, not confined by your sex, not confined by your country. It is simply not confined by anything. And it is available, so close: Just one step inside and you have arrived.

You have been told for thousands of years that the journey to God is very long. The journey is not long, God is not far away. God is in your breath, God is in your heartbeat, God is in your blood, in your bones, in your marrow -- just a single step of closing your eyes and entering within yourself.

It may take a little time because old habits die hard: even if you close your eyes, thoughts will go on crowding you. Those thoughts are from the outside, and the simple method which has been followed by all the great seers of the world is just to watch your thoughts, just to be a witness. Don't condemn them, don't justify them, don't rationalize them. Remain aloof, remain indifferent, let them pass -- they will be gone.

And the day your mind is absolutely silent, with no disturbance, you have taken the first step that takes you to the temple of God.

The temple of God is made of your consciousness.

You cannot go there with your friends, with your children, with your wife, with your parents.

Everybody has to go there alone.

Amiyo, don't forget the experience that has happened to you -- the feeling of deep aloneness and a voice inside saying to you, "Remember: each single moment, remember that you are alone." The day of your glory will not be far away.

BELOVED OSHO,
YOU SHOWER ME WITH LOVE AND I AM SO ASHAMED, I CAN'T LOOK AT YOU SOMETIMES. INSIDE I KNOW I DON'T HAVE ANYTHING TO GIVE YOU, AND WHAT LITTLE THERE IS FEELS SO INADEQUATE. MASTER, MY HEART IS BROKEN. PLEASE HELP ME.

Milarepa, your question surprises me, because you give so much love to me. You have given yourself to me -- your music, your poetry, your dance. What can be more valuable? You have trusted me -- a stranger. What more can there be that you should feel ashamed? You should rejoice, because all that you had, you have given to me, without holding anything back. You have given your heart.

But perhaps you don't think that your songs, your music, your dance, your love, your trust, have any value. They certainly are of the greatest value -- although they don't have any price.

You are not poor. Just not to have money does not make a man poor; not to have power, not to be a

president or a prime minister of a country, does not make a man poor. What makes a man poor is not to have a soul. And your soul is so full of songs, so full of dance, so full of laughter -- there is no question of your feeling ashamed. You have given to me the richest gifts that anyone can give. But perhaps you have not thought of it in this way.

There are some of the richest people in the world who are so poor inside that all their money cannot make any difference. Their money is outside, and their poverty is inside -- anything from the outside cannot destroy the inner poverty. The inner poverty is destroyed only by inner values: love, compassion, silence, prayer, meditation -- these are the things that make a person really rich. He may be just a beggar on the street, it does not matter, but even emperors will find themselves jealous of him.

You are misunderstanding. Put things right.

I have heard that Adolf Hitler dies and goes to heaven. He behaves so well that St. Peter tells him he can go back to earth again for a week as a treat. After twenty-four hours, he is back, hammering at the pearly gates to get in.

"What is the matter, Adolf?" asked St. Peter, "you have got six more days."

"Let me in, let me in!" cries Hitler. So St. Peter unlocks the gate, lets him in and asks him, "Adolf, what is the matter? Didn't you enjoy it?"

"Enjoy it?" says Hitler. "Enjoy it? Everyone has gone mad down there since I left. I come back, and what do I find? The Jews are fighting, and the Germans are making money!"

Certainly Adolf Hitler must have been shocked. His old idea, that Jews make money and Germans fight, is no longer relevant. Now Jews are having a tough fight and Germans are making more money than anybody else in Europe.

Milarepa, you also have the old idea that the man of possessions is rich, and the man who does not possess anything is poor. It is not true. The man of inner possessions is the real rich man, and the man of outer possessions is simply deceiving himself that he is rich, but deep down he knows he is a pauper.

I have known the richest people, and when they expose their hearts, their eyes are full of tears -- because they have all the money the world can afford... but the money cannot purchase love, the money cannot purchase peace, the money cannot purchase silence, the money cannot purchase prayer, the money cannot purchase God. So what is the use of it? Their inner being remains dark, empty.

And it is the inner being that counts finally, because death will take away everything else and leave you only with that which is inner. Death should be accepted as the only criterion to decide what is richness and what is poverty. That which death can take away is not richness; that which death cannot destroy is the real richness.

And Milarepa, you *are* a rich man. You can become even richer. There is no end to it until you become enlightened, until you have reached to the highest peak of the Himalayas of consciousness. That should be the goal for every human being who has any intelligence.

BELOVED OSHO,
CAN YOU TALK ABOUT THE DIFFERENCE BETWEEN SO-CALLED SELF-CONSIOUSNESS AND SELF-AWARENESS? IS SELF-CONSCIOUSNESS A FORM OF UNAWARENESS, OR IS THERE SOMETHING OF AWARENESS IN IT?

Prem Anudeva, self-consciousness is a disease, it is sickness. Self-awareness is health -- it is wholeness. Both words appear to be the same, but in fact, because language is created by unconscious people, they cannot make the fine demarcations.

Self-consciousness simply means ego consciousness and self-awareness means soul consciousness. Your ego is a false entity. Because you have so much money, because you have so much power, because you are born in a very respected family... your education, your position in life -- all these things constitute your ego. But your soul comes with you when you are born, it has nothing to do with anything. Whether you are educated or uneducated -- Kabir was not educated; Jesus was not educated -- whether you come from a respectable family or not, does not matter.

It is not known whether Kabir was born from a Hindu family or a Mohammedan family. He was found on the bank of the Ganges by a sannyasin, Swami Ramananda; a small child whose parents had left him there. Perhaps he was illegitimate. But Kabir became one of the richest human beings the world has known.

No family, no certainty of what religion he belonged to, no education, no riches -- he remained a weaver his whole life. He would weave and go every market day into the market to sell his clothes, and that was his whole earnings; it was enough for seven days.

But you cannot find a richer man; so full of bliss that each of his songs still carries something alive in it. After centuries have passed, just the words of Kabir can echo something within you -- as if Kabir were present. He has poured his heart in his words; those words are of gold.

Jesus was a carpenter's son -- very poor, absolutely uneducated, had no idea about scriptures, learning, scholarship -- but still he had a richness, a consciousness, so that even on the cross he did not forget to pray to God. His last words on the earth were: "Father, forgive these people who are crucifying me, because they know not what they are doing; they are unconscious people."

Such compassion comes out of self-awareness.And self-awareness does not depend on anything outside you, it depends only on you. The soul is there; you have just to wake it up. It is an awakening.

Avoid self-consciousness -- that is sickness of the soul; and go deeper into self-awareness -- that is your authentic reality.

One morning a young woman got out of bed, slipped into her robe, raised the shade, uncovered the parrot, put on the coffee pot, answered the phone, and heard a masculine voice say, "Hello, honey. My ship just hit port and I am coming right over." So the young lady took the coffee pot off the stove, covered up the parrot, pulled down the shade, took off her robe, got into bed, and heard the parrot mumble, "Christ, what a short day that was!"

Man is not even that much alert. You go on living like a zombie -- a routine life, every day repeating the same -- without ever thinking that you have not yet done the most important thing: you have not encountered yourself. You have not attained to self-awareness; you are engaged in making your ego as big as possible.

But the ego is your enemy, not your friend. It is the ego that gives you wounds and hurts you. It is the ego that makes you violent, angry, jealous, competitive. It is the ego that is continuously comparing and feeling miserable.

Self-awareness is awareness of your inner world, the kingdom of God. As you become aware of the tremendous beauty of your own being -- its joy, its light, its eternal life, its richness, its overflowing love -- you feel so blessed that you can bless the whole world without any discrimination.

Kill the ego, because that is hiding your authentic soul. And discover your soul; that will be your self-awareness.

Self-awareness, Anudeva, is the way to your kingdom, which is also the kingdom of God.
It is within you.

You are not to go anywhere; you have to come back home.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #19
Chapter title: At the maximum you disappear

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BELOVED OSHO,
AS I WALK TO DISCOURSE EACH MORNING, THIS THOUGHT COMES BEFORE ME: WHAT HAVE I DONE TO DESERVE THIS BLISSFUL EXPERIENCE OF SITTING AT YOUR FEET? JOYFULLY, SOMETIMES TEARFULLY, AWAITING YOUR GLANCE UPON ME AND THEN LONGING FOR THE NEXT DAY TO DAWN AND BRING WITH IT YET ONE MORE OPPORTUNITY OF BEING IN YOUR PRESENCE.... BELOVED MASTER, IS THIS NOT ALSO A TYPE OF GREED?

Zareen, existence is so generous, life is so bountiful that one need not deserve, need not be worthy to receive its gifts. On the contrary, one has to be absolutely humble, a nobody -- receptive, available, with all the doors of the heart open, trusting -- and existence showers on him flowers, like rain. The experience deepens one's humbleness and creates a new quality in one's being, of which one is generally not aware -- that of gratefulness, gratefulness to all, gratefulness to the whole.

Do we deserve life? Do we deserve love? The very idea of deserving has been implanted in us by the marketplace. What do these trees deserve? But the sun comes every day and the stars come every night, and the trees are constantly in silent meditation. They are also waiting.

And waiting is not greed, waiting is simply our nature, waiting means that our doors are open and we are ready to welcome the guest whenever he comes.

A beautiful poem by Rabindranath Tagore, "The King of the Night".... There used to be a very huge temple, so huge that there were one hundred priests to worship the statues of gods in the temple. One night the chief priest dreamt, and the dream was such that it made him wake up -- he could not believe it, but he could not disbelieve it either.

In the dream he saw God himself saying to him, "Tomorrow is the fullmoon night. Clean the whole temple, get ready -- I may come any moment. For thousands of years this temple has been calling me, but the call was professional; hence it was not heard. Your call is not professional. You are the first chief priest in this temple whose heart is full of longing, full of prayer, full of waiting. You are not simply doing the rituals, your whole life is in it. So don't forget: tomorrow I am coming and I am giving you an advance notice, so that the temple is ready to receive the guest for which it was made many, many centuries before."

It was difficult to believe that God would speak to him -- he is nobody, he does not deserve it. On the contrary, he has so many weaknesses, so many frailties which every human being is prone to... but on the other hand, how to disbelieve? The dream was truer than our so-called true life.

He was worried about what he was going to say to the other priests, because they will make him a laughingstock. The temple has been there for centuries and God has never come. But even if it looks awkward, embarrassing, he has to tell them, because he alone cannot clean the whole temple; it is so big, so huge....

He woke up all the priests and said, "Forgive me for disturbing your sleep. I am in a dilemma: I have seen this dream...."And all the priests laughed -- because priests are the only people who don't believe in God. They know perfectly well that God is a strategy to exploit people.

They said, "It was just a dream, go back to sleep." But the chief priest could not sleep. In the morning he said, "It may have been just a dream, but who knows? If God comes and finds us unprepared, it will be such a shame. So I order you, as the chief priest, to clean the temple, to decorate the temple with flowers, with candles. Make it fragrant with incense, and let us wait. Even if it was only a dream, and God does not turn up, there is no harm. The temple needs cleaning, and it is a good opportunity."

The whole day the temple was cleaned, decorated. Delicious food was made for God, but the whole day passed and there was no sign. And the chief priest was standing at the door, looking far away where the sky seems to meet the earth -- the temple was in a very lonely place -- but the road remained empty; nobody came.

The day disappeared into night. They were all hungry because they were waiting: first God should be served. And then all the other priests said, "We had told you, a dream is just a dream. Who has ever heard of God coming to the temples? You are very naive, very simple, very innocent. Now let us eat -- we are feeling hungry and tired -- and go to sleep."

So they closed the doors, and ate the food that they had made for God. And because they were tired from the whole day's cleaning and decoration and preparation, they immediately fell asleep.

In the middle of the night a golden chariot came on the road leading to the temple. The sound of the chariot coming... and the chief priest was deep down still feeling that God cannot be so deceptive, particularly to a man who has never done any harm to him. He heard the sound of the chariot. He woke up the priests, and he said, "He is coming! I have just heard the sound of the chariot, listen."

And they were half asleep and they said, "Just go to sleep! You are going mad, just because of a dream. This is not a chariot, this is just the clouds thundering." He was alone. They silenced him.

The chariot came to the door. God stepped onto the long steps reaching up to the temple. He knocked on the door. Again the chief priest said, "I have heard somebody knocking on the door! Perhaps God has come." And now it was too much. Annoying them in the middle of the night... utterly tired and exhausted priests. Somebody shouted at him and said, "You shut up and just go to sleep! It is nothing but the breeze hitting the doors. No God has come and no chariot has come; it has never happened." They again silenced him.

In the morning when the chief priest... he could not sleep; the waiting kept him awake, the longing kept him awake. He got up early and opened the door -- "My god!" he said, "He *has* come" -- because on the road there were signs of a chariot coming up to the door, and on the steps he could see the signs of someone reaching the door. He looked carefully... because dust had gathered on the steps and there were perfect impressions of the feet. It was no one other than God, because the impressions in the dust were exactly the same as had been described in the ancient scriptures; exactly how the feet of God would make an impression.

With tears in his eyes, he ran inside and made all the priests wake up. And he said "You did not listen to me -- it was not clouds thundering in the sky, it was the chariot of God. And it was not the wind knocking at the doors it was God himself who knocked. But now it is too late."

This beautiful poem has immense significance. God comes to every heart -- because that is the temple, the only temple -- and knocks on the heart. But you go on rationalizing, and your doors are closed.

Zareen, you are asking, "As I walk to discourse each morning, this thought comes before me -- what have I done to deserve this blissful experience of sitting at your feet?" Just to be, and just to be nobody is all that one needs, to deserve. No other virtues, no other qualities but just a simple and loving heart -- a heart that is open and ready to receive the guest.

"... Joyfully, sometimes tearfully, awaiting your glance upon me, and then longing for the next day to dawn and bring with it yet one more opportunity of being in your presence.... Beloved Master, is this not also a type of greed?" No. Greed is violent, greed is demanding.

It is simply a loving, longing, waiting. And how can one avoid the waiting and longing? The difference between greed and longing is very clear: greed is aggressive, it has to be so; it is a demand and an expectation, and then it becomes ugly. But if your heart is simply waiting, with no demand, then there is no question of greed.

The people who know the secret of the open heart, the secret of being nobody, are the most deserving of all that is beautiful, of all that is divine, of all that transcends our mundane existence. Nothing else is needed... just that you should be absent, a pure space, and you are ready to receive the guest.

But man has believed in God in as ugly a way as possible, because his God is nothing but all his desires, all his demands. It is not a humble prayer, a humble invitation.

A man is sight-seeing in the mountains and is marveling at the wondrous beauty of nature. At one point he gets so absorbed in the beautiful view of the mountains that he forgets what he is doing and walks over the cliff. As he is falling, he sees a branch sticking out from the wall of the cliff. He reaches out and manages to grab the branch. As he hangs there he begins to pray, "Oh, Lord, please help me. I'm losing my strength and I can't hold on much longer. Please God, save me."

Suddenly the heavens part, and a voice comes booming down, "I am the Lord!"

"Oh Lord," cries the man, "please save me!"

"I will save you," booms the voice. "All you have to do is prove your faith in me by letting go of the branch."

The man looks down at the two-hundred-foot drop below him, thinks for a moment, then says, "Is there anybody else up there I can talk to?"

Our so-called idea of God is just a means to serve us. You may not have ever thought about it, that your God is nothing but a servant. He has to do this, he has to do that. The true religious man is a servant to God;

he has no demand. He has only one longing: that God may use him for His purposes. He wants to become nothing but a hollow bamboo flute, so God can sing His song through him. He simply wants not to obstruct but to remain absolutely empty, so God can make of his emptiness whatsoever He wants.
This is trust.

And there is no value higher than trust, because trust is the purest form of love.

Zareen, your tears are tears of love, and your waiting for tomorrow is just a longing of the heart -- but not desire, because there is no demand.

Just become more and more humble, more and more nobody, more and more spacious -- because when I see you, I am not there; I have departed from myself long ago. I have allowed God to take possession of me. I have allowed him to do whatsoever he wants to do with me. I don't know even what the next word is going to be, because it is not coming from me -- it is coming only *through* me.

Just look at my eyes... somebody else is looking through my eyes.
Look at my gestures... they are not mine.
Look at my signatures... they are not mine.

I have lost track of myself so long ago that even if I meet myself, I don't think I will be able to recognize him. And just being a vehicle of God, a vehicle of existence, has been such a fulfillment, such a contentment, such a benediction, that I don't think there can be anything more, deeper, higher.
I am absolutely blessed.
I was also not the deserving one.

I have never practiced any religion, I have never been part of any religious organization, I have never entered temples, churches, or mosques. One thing from the very beginning was clear to me: that there is no way for me to find God, because I don't know his address, I don't know his home. In this vast universe, where am I going to find him? All that I can do is create a longing, a thirst, in every cell of my body and being, and wait.
If God wants to find me, he will find me.
Only he can find me; I cannot find him.

And now, I can say it with absolute authority -- that whenever God has happened to anybody, it was not the person's search for God; it was simply the person's waiting and longing. And when the thirst became so much that it was impossible for God to go on hiding... this is the only quality that makes a really religious person deserving. He is a silent waiting, a silent prayer, and a peaceful spaciousness. God comes.

Just don't rationalize when he comes, that it may be the thunder of the clouds, or it may be the wind striking against the doors. Keep the doors open. Keep your eyes open, keep your heart open. He comes. He comes surely, because he has been coming to thousands of people in the whole history of humanity.

And I don't remember a single mystic saying, "I found God because I deserved." The very idea of deserving is of the ego. All the mystics are agreed on the point that God found *them*, because they cried too much, they longed too much.
Their longing was heard; their tears reached God.
Prayers may not reach, but tears certainly reach.

BELOVED OSHO,
WHENEVER MY ENERGY IS OVERFLOWING, WHICH HAPPENS VERY OFTEN, MOST OF THE TIME PEOPLE GIVE ME THE FEELING OF BEING TOO MUCH. THEN I FEEL GUILTY AND THE GERMAN HEAVINESS COMES BACK. COULD YOU PLEASE COMMENT?

Prem Bhagvato, there is no possibility that the feeling of *being* can be too much. The being is so infinite... your being is not *your* being, your being is the being of the whole universe. So your feeling of it is always too little; it can never be too much.

Can you love too much? Can you be blissful too much? Can your ecstasy be too much? Those words -- love, ecstasy, blissfulness -- are just aspects of your being, and it has many more aspects to it.

You cannot feel it too much; that is a misunderstanding. You are asking, "Whenever my energy is overflowing, which happens very often, most of the time people give me the feeling of being too much." Who are the people? Perhaps it appears to them too much because they have not even experienced as much as you are experiencing.

You must have heard the old parable of Aesop. A frog from the ocean was on a religious pilgrimage. On

the way he came near a well -- he was feeling thirsty. He looked inside the well; there was another frog inside. He said, "I am very thirsty, can I come in?"

He was allowed. The frog in the well asked the stranger, "From where are you coming?"

The stranger said, "It will be very difficult for you to conceive from where I am coming."

The frog of the well laughed, and he said, "You have some nerve. Is your place bigger than this well?" He hopped across one third of the well and he said, "Is your place this much?"

The frog from the ocean was in immense difficulty -- what to say to this poor frog? He said, "No, it is bigger."

He jumped two thirds and said, "This much?" The frog from the ocean said, "Forgive me, it is very big."

The frog of the well jumped across the whole well, from one side to the other side, and he said, "What do you say now? Is it still bigger?" The stranger said, "I am sorry to offend you, but your well cannot be a means of measuring the place from where I am coming. It is too big."

And the frog who had never left his well laughed and said, "You seem to be mad! Just get out of here. I have seen many frogs, but I have never seen such a mad one. They come to the well -- and I am always happy to have a visitor, just to have news about the world. I have been so generous to you, and you are behaving so uncourteously."

The stranger said, "You just forgive me, perhaps I *am* mad. But I invite you to my place, because that is the only way you can be convinced. Unless you see the ocean, you cannot believe... and I can understand why you are annoyed with me and thinking that I am mad. I must look mad to you; I can think of myself in your place."

So the people you must be meeting, Prem Bhagvato, don't have energy as such. Or maybe they have their energy at the minimum, so when you start overflowing with energy, they start feeling afraid. And their saying to you that you are sometimes "too much" is a condemnation. They are annoyed with you; you have touched their weakest point.

They are living just as survival, and my people are making every effort to live at the maximum.

Why live at the minimum? When life gives you the opportunity to live at the maximum, then sing and dance with total abandon.

Still, I say to you: whatever you do, it is never "the feeling of being too much." That is simply not possible. Your well can become bigger and bigger and bigger, but still, it can never become the ocean. And unless you become oceanic, you don't know what it means to be too much.

But the problem is, the moment you become oceanic, you are no more -- only pure energy, vibrating all over the existence.

As long as you *are*, you are always falling short of your maximum.
At the maximum, you disappear.
Then it is only a pure dance of energy.

And the pure dance of energy brings all your potentialities to their fullest expression. Only then can you say the spring has come, because you are blossoming in every dimension of your being.

So don't be bothered by the people who say that your energy, your being, your feeling is too much. It is comparative. Just tell them, "You are poor, you are living at the survival level. You have not known love and you have not known dance and you have not known celebration. You have not known life as such; you are simply vegetating, from cradle to grave, just dragging yourself somehow."

A teacher, standing in front of her class, asks, "Children, what part of the human anatomy expands twelve times when it is directly stimulated?"

Little Susie, in the front row, starts giggling and laughing, trying to cover her mouth with her hand. In the back row, Johnny raises his hand. The teacher says, "Yes, Johnny?"

Johnny stands up and says, "Teacher, the iris of the human eye expands twelve times when it is directly stimulated by light."

The teacher says, "Very good, Johnny. That is the correct answer. And Susie, you have a very dirty little mind, and when you grow up you are going to be very disappointed."

BELOVED OSHO,
EIGHT YEARS AGO I SAW YOU ON TV. THERE WAS A REPORT ABOUT THE POONA ASHRAM. I SAW YOU DOING THE ENERGY DARSHAN, PUTTING YOUR FINGER ON TO THE THIRD EYE OF SOME PEOPLE, CAUSING THEM TO FALL DOWN. AT THAT MOMENT I RECOGNIZED YOU. IT TOOK ME SIX

YEARS TO SIT IN FRONT OF YOU. THE FIRST TIME YOU LOOKED AT ME, I FELL DOWN, AND THERE WAS A FLASH IN MY BRAIN. NOW, SITTING IN FRONT OF YOU, CLOSING MY EYES, I SEE A BIG, BLACK SPOT. INSIDE THIS BLACK SPOT THERE IS A WHITE ONE. THIS WHITE SPOT COMES NEARER AND NEARER, WHIRLING IN A CIRCLE. BUT JUST BEFORE THE BLACK SPOT DISAPPEARS TOTALLY, I OPEN MY EYES. PLEASE SAY SOMETHING ABOUT WHAT IS GOING ON.

Deva Jagat, what happened to you was tremendously significant, rare and unique. It is one of the contributions of the East to the world: the understanding that between these two eyes, there is a third eye inside which normally remains dormant. One has to work hard, bring his whole sexual energy upwards, against gravitation, and when the energy reaches the third eye, it opens. Many methods have been tried, to do that, because when it opens there is suddenly a flash of light and things which have never been clear to you suddenly become clear.

For example, yoga has tried *shirshasana*, the headstand, standing on your head. The basic purpose was to use gravitation to bring your energy to the third eye. Perhaps even the so-called yoga teachers of today are not aware of it, because it is not written in any scripture. It was given as one of the secrets from the master to the disciple, whispered in his ear.

There have been other methods. When I emphasize watching, witnessing... that is the finest method to bring the third eye into action, because that watching is inside. These two eyes cannot be used, they can only look outward. They have to be closed. And when you try to watch inside, that certainly means there is something like an eye which sees. Who sees your thoughts? Not these eyes. Who sees that anger is arising in you? That place of seeing is called symbolically "the third eye."

Witnessing is the most refined method, because depending on the gravitation of the earth can prove dangerous. If the energy comes flowing too much, as a flood, it can destroy the very small nerves in your brain. And they are so delicate that even to imagine their delicacy is difficult. In your small skull there are millions of nerves, not visible to the eyes, and they are so delicate, so sensitive that if a flood of energy comes, many of them will be washed away, broken.

One day science is going to enter into this field. They have already begun work to discover why animals have not developed the brain. The reason is that the animal's body is horizontal to the earth, so the animal's energy flows all over his body in the same proportion. Those delicate brain cells cannot evolve.

It was all due to man standing on his two feet, because his brain is not so much affected by gravitation, and very little energy reaches there. It became the opportunity for the delicate cells to improve. And you can see it in your so-called yogis: you will never find a very sharp, intelligent man. They may be able to do many distortions of the body, but you will not see in their faces the aura of intelligence. They have not contributed to human consciousness in any way.

What has happened to them? They themselves are not aware. Each person has to find out the right time, how long he can stand on his head without destroying his brain system. According to my findings, three seconds is more than enough. Less will be better -- just a little rush and you are back on your feet. Just a little rush will nourish your brain, will not destroy the delicate structure and will help to open your third eye.

But it is dangerous. You know perfectly well: in the night when you go to sleep you need a pillow. Have you ever thought why? It is a protection for your brain, because if you lie down without a pillow, the energy flow will be horizontal, like the animals, and in eight hours of sleeping it can destroy your brain system completely. Even three seconds can be too much, it depends on how delicate a system you have. The idiot can stand on his head for three hours and nothing will happen, because there is nothing to destroy.

The more intelligent you are, the less time is needed. For a genius it is very dangerous to stand on the head, even for a single second. That's why I say I don't use that method.

Witnessing is the best: you close your eyes and you start watching. In that very watching, your third eye starts opening.

I used to touch people's third eyes with my fingers, but I had to stop it for the simple reason that I became aware that stimulating the third eye from the outside is good if the person continues to meditate, continues to watch -- then the first experience coming from the outside will soon become his inside experience. But such is the stupidity of man that when I can stimulate your third eye, you stop meditating. You rather start asking more and more for energy meetings with me, because you have not to do anything.

I also became aware that for different people, a different kind and different quantity of energy is needed from the outside -- which is very difficult to decide. Sometimes somebody falls completely into a coma; the shock is too much. And sometimes the man is so retarded that nothing happens.

Because you had seen on T.V. that by touching them with my finger on the third eye, people were going into some inner space, for these six years you must have been thinking to know that inner space yourself. So when you came here and I saw you for the first time, the experience happened without my even touching your third eye. You were almost ready, just on the verge of it.

To see you is also a way of touching you. It is a remote way of touching.

Psychologists have found through many, many experiments that if you look at someone for three seconds it is not offensive. It is casual -- you are passing on the road, you look at someone. But more than three seconds and it becomes offensive because your eyes start -- without your knowing, and without the knowledge of the other -- stimulating his third eye. And if he has no idea of it, it feels as if something crazy is going on.

In Hindi, words are very significant because they have been coined very consciously. In Hindi, eyes are called *lochan* and the man who looks at somebody for more than three seconds is called *luchcha* -- that is from *lochan*. A man who looks at a thing critically is called *aalochak*; that is also from the same root, *lochan*. So it may have just been a coincidence: for six years it was lying like a seed, in your unconscious, and when you came here and I looked at you, suddenly there was a flash and you fell down. But it is a tremendously fortunate state; it means your third eye can function very easily.

Just try to watch with your eyes closed, and the third eye will become more and more active. And the experiences of the third eye are the door to higher spirituality.

The third eye is the sixth center, the seventh is the highest. Six is very close to the highest center of your experience; it prepares the ground for the seventh. At the seventh center you become not only a flash of light, but just light itself. That's why the person who reaches the seventh center... his experience we call "enlightenment." His whole being becomes just pure light, with no fuel -- because any light that needs fuel cannot be immortal. There is no fuel; hence the light has an eternity. It is the experience of your very being and the being of the universe.

The second thing you say: "Now sitting in front of you, closing my eyes I see a big, black spot. Inside this black spot there is a white one. This white spot comes nearer and nearer, whirling in a circle, but just before the black spot disappears totally, I open my eyes."

Why do you do that? Are you asking me, or should I ask you? That is the point when you should *not* open your eyes.

But sometimes it happens in spite of you. I have told my people to meditate with a blindfold on your eyes, so when in spite of you, your eyes want to open, they cannot open.

Let the black spot disappear completely, and you would have moved into a new consciousness, into a fresh space.

Deva Jagat, everything is going perfectly good, only you should not open your eyes. Perhaps you become afraid: "My god, all darkness is disappearing! Just let me see, by opening eyes, what is happening." But by opening the eyes, you destroy the whole experience. That is the moment to resist the temptation of knowing what is happening. Let it happen, because you will know only when it has happened.

And once you have known the black spot disappearing... that black spot is you and that white spot is your consciousness. The black spot is your ego, and the white spot is your being. Allow the being to spread and let the ego disappear.

Just a little courage... it may look like death, because you have been identified with the black spot and it is disappearing. And you have never been identified with the white spot, so something unfamiliar, unknown, is taking possession of you. These are the reasons why you open your eyes. Don't open your eyes.

Your mind may give any rationalization -- don't listen to the mind. When you have come to me, give me a chance; listen to what I am saying to you.

If your mind comes in between, put it aside.

Your mind is your misery, your mind is your bondage.

An old retired Jewish widow is strolling on the beach in Miami when she suddenly spies an old Jewish man lying alone in the sun. Excitedly she trots over in his direction, stops in front of him and says, "I have never seen you around here before. What is your name?"

"Max," he replies, "and you don't see me because I'm rarely around anywhere!"

"Why, what do you mean?" asks the widow.

"Because I just got out of jail -- that's what I mean!" he replies. "I was in for a year."

"Jail!" The old widow steps back a pace and surveys him critically. "What did you go to jail for?"

"Oh, just petty theft," the old man says, and shrugs.

"Ah, I see." The woman takes a step back to him. "That's a small crime, no big deal. All the same, you should be ashamed."

"Not nearly as ashamed as I was when I got the ten-year jail sentence," the old man sighs.

"Ten years!" the widow, in alarm, stumbles back a few more paces. "God! what did you do to get ten years?"

"Oh -- just armed robbery." The old man shrugs and rolls over on his beach towel.

"Armed robbery! -- that is serious. I hope to God you are sorry for such a thing," the widow scolds him, while at the same time returning a little closer to get a better look at him.

"I was sorry alright -- I'd just finished twenty years in the slammer when I picked up that sentence. I had hardly seen the light of day!" The old man sighs heavily in remembrance.

"Twenty years! What kind of man are you?" The widow, panicking, leaps several yards away from him, ready to run. "What on earth did you do to get twenty years in jail?"

"I murdered my wife," the old man replies.

"You are single?" she says, as she unrolls her beach towel beside him.

Just a little courage... the moment you see the black disappearing completely, just a little courage. Keep your eyes closed, and it may bring you a great transformation that comes to people after lives of effort. That it is coming to you so easily can mean only one thing: in your past lives you must have worked. But the work has remained incomplete. This time, don't leave it incomplete. Let this life be your last life in the body.

When the whole universe can become our body, why should we be confined to the small body? It is imprisonment.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #20
Chapter title: Your longing is the seed

22 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THIS MORNING, AGAIN YOU CAME TO ME AND I WONDER: I KNOW HOW THE SUN TOUCHES ME, HOW YOUR FACE ENTERS MY EYES, YOUR VOICE MY EARS. I KNOW THOSE FIVE DOORS TO THE WORLD. BUT I WONDER WHAT THIS SIXTH SENSE IS THAT FEELS YOU. WHAT DOOR DO YOU PASS TO REACH ME SO DEEPLY, AND WHY IS IT ALWAYS IN THE MORNING THAT YOU TOUCH ME THE MOST? IS OPENNESS RELATED TO THE RHYTHM OF THE DAY? WOULD YOU PLEASE SPEAK ON SENSES AND OPENNESS?

Atit Parampara, we are part of a tremendously huge, organic unity of existence. Everything in us is related to the grass, to the trees, to the stars. Nothing is unrelated. The sunrise is not only something that

happens outside -- something happens within you too. As the sun rises, there is a rhythmic awareness all over the planet: the trees wake up, the flowers blossom, the lotuses open their petals, the birds suddenly start singing. Something within you also starts awakening.

The night is over: a part of your consciousness which was asleep again becomes awake, fresh, rejuvenated, cleaner, younger, after the rest. Hence, it is easy in the morning to be open and to be available. It is a little more difficult in the evening. As the night deepens, it becomes more and more difficult. Most of the children are born in the morning, just before sunrise or just after sunrise.

But once you become capable of being open and available and receptive, it is not impossible to be receptive in the evening or even in the middle of the night.

It is because of this reason that Sufis have chosen the middle of the night as the time for meditation, because if you can meditate in the middle of the night then the whole day, any time, morning, afternoon, evening, will become very easy. They start from the hardest point. It takes a little longer but their arithmetic is correct: the person who can meditate in the middle of the night when the whole existence is falling deep into sleep... and he remains awake, just like an island in the ocean. In the beginning it may be difficult, but later on he will find it is immensely rewarding because then at any time, any hour, meditation is absolutely simple.

But most of the religions have chosen the morning -- just before the sunrise is the best time because the whole of nature is supporting you. You are not in any conflict with existence. The whole of nature is awakening, and you can simply flow with its awakening energy. Except the Sufis, all the religions have chosen the morning to begin with. That too is correct. Why not begin from the simplest and then slowly, move towards the harder?

So you are right, that "it always happens in the morning that You touch me the most." I am touching you all the time. It is just that in the morning you feel me the most.

The sun may have risen but if you keep your doors closed, for you it is still night. It may be that the whole world is full of light... but you can keep your eyes closed and remain in darkness. So remember, everything depends on you. I am available twenty-four hours, exactly the same.

You are saying, "This morning again you came to me and I wonder: I know how the sun touches me, how your face enters my eyes, your voice my ears. I know those five doors to the world but I wonder what this sixth sense is that feels you. What door do you pass to reach me so deeply?"

In fact, in the East, we have always thought about the sixth sense. There are five senses to go out of yourself, to go to the world, to the objective reality around you. The sixth sense, which has been called in other words the third eye, is to go inwards. If you feel me deeply, it means your third eye receives me -- that is the door about which you are wondering. It is exactly between the two eyebrows and has been known for at least ten thousand years in the East.

You will be surprised... and the Indians will be shocked: we have used, for the women when they are married, a red mark on the third eye center -- nobody has ever bothered why -- and that red mark which is used for a married woman is removed if she becomes a widow. That red mark is to prevent the woman from coming in contact with the divine. Her God is her husband. And if she comes in contact with the divine, then her husband is almost meaningless.

Man has used every kind of strategy against women. He has used even spiritual discoveries to enslave the woman.

The red color is significant. The psychology of color and the science of color is that whichever color you see -- if you see something red, then one thing is certain, that that thing is not red; it *appears* red. The sun rays have all the seven colors of the rainbow, and when the sun rays fall on anything, if all the rays are absorbed then you see the thing as black. If all the rays are reflected back and nothing is absorbed, then you see the thing as white. It is because of this reason that black has some connotation with the devil, with death, and white has become symbolic of renunciation, of simplicity, of purity.

If the red ray is reflected back, is not absorbed, if the other rays are absorbed and only the red is not absorbed, then you see the thing as red. If blue is not absorbed then you see the thing as blue because the returned ray falls on your eye and makes the thing appear of a particular color.

Why has the red mark been used for women? It is a simple science: the red ray is the most powerful in awakening that which is asleep. It is the most powerful ray; it hits deeply and wakes the dormant energy. It can open the third eye. Using a red mark on the third eye is preventing the red ray, so the woman remains unrelated to the divine. This door to the beyond is closed.

This is sheer male chauvinistic attitude. The moment a woman becomes a widow, immediately the first

thing to be removed is her red mark because now the idea is that the woman should not come in contact with another man. And the best way to prevent her is to bring her in contact with godliness because then there will be no interest for the lower kinds of love relationship; she will know the higher quality of love, prayer, trust.

The widow in India is not allowed to use any other color of clothes -- only white, as a symbol that she has renounced the world. Although living, she is no longer part of life.

When the master initiates the disciple, he touches the disciple's third eye with his fingers. The fingers are the most significant parts as far as energy is concerned. Energy cannot move from anything that is round -- for example, energy cannot move out of your head. In the whole body, energy can either move through the toes of the feet or through the fingers of the hand. Energy needs finger-like, pointed instruments to move out.

The disciple touches the master's feet -- that is one of the places where the master's energy is available. And the master touches, with his hand, the disciple's head. In this way, the bioenergy of the master and the disciple becomes a circle. And this circle has a tremendous feeling of blissfulness, of sweetness; of love that is not biological, that is spiritual.

The West has missed it completely. Now it is recognized, at least by Western science, that human energy is also a special kind of electricity. It is bioelectricity; its specialty is that the electricity you see outside is material, and the electricity that moves in your body is spiritual. It is alive, it is a living energy; hence they have given it a name: bioelectricity, living electricity.

It is your third eye... and the morning is the most potential time for it to be receptive. You should be more alert now when it happens. Close both your eyes so that no energy moves out, and the whole energy becomes available to the third eye. And when it is happening, allow it without any fear, because it cannot do any harm to you. It has never done any harm to anyone, ever.

If you give your whole support, the third eye can make you related with the whole existence. Your center of being will come, for the first time, in touch with the center of the universe. It is a great ecstatic experience.

At first it will happen only in the morning. Then slowly, slowly, as you become accustomed to it, it may happen at other times. But whenever it happens, allow it without any reluctance, without any resistance, because just a little fear and the door will be closed. Be loving and be trusting and the door will remain open.

And you have to bring this experience to the middle of the night. When you reach the same experience in the middle of the night, as it happens in the morning, you have conquered almost a new world, a new space. Now twenty-four hours a day, you will remain available to that which is beyond you.

A subtle current of freshness, of music, of dance, will go on moving within you. A joy will pervade your twenty-four hours. Even in sleep it will be there. You will go to sleep full of joy and you will wake up with the same fullness of joy.

A simple secret has to be remembered: your last thought in the night when you go to sleep is always your first thought in the morning when you wake up. You can watch it and you will be surprised -- why is it so? You have been asleep for six hours, seven hours or eight hours. The last thought, whatever it was, the last mood, the last feeling is always going to be the first feeling in the morning. You may be asleep, but that which you have left while you fell asleep remains standing at your door. When you wake up, that visitor is still there; it has not gone.

It is because of this reason that many religions have chosen a time for prayer just before you are going to fall asleep. Because if you can fall asleep with a prayerful mood, peaceful, silent, that mood will pervade your night. Your whole night will become prayerful. If you fall asleep meditating, your whole night becomes a meditation.

People have been telling me that they don't have any time to meditate. And whenever anybody has told me that, I have suggested to him, "You can meditate at least eight hours every day." And he will look at me shocked: "What are you saying, eight hours? I don't even have eight minutes." And I have to explain to him, "I don't mean in the day: start your meditation while you go into your bed and, meditating, slowly slowly fall asleep. But meditation should be the last thing when you drown in sleep. Then in the morning, the first thing you will remember will be a deep meditative state." And to remain eight hours in meditation is of tremendous importance. It will transform your whole life.

The pope and a famous Jewish rabbi die and come to the Pearly Gates at the same time. Saint Peter greets them, hands the pope a ticket, and sends him to stand in line for a motel room.

With the pope watching in astonishment, Saint Peter then escorts the Jewish rabbi to a waiting chauffeur-driven limousine which drives the man to an exclusive luxury villa.

After a few days, the pope can't take it anymore and goes to Saint Peter to complain. "Hey, Pete. I have been your faithful, celibate servant all my life. I finally get to heaven and you send me to a queue for a motel room which I end up having to share with Mother Teresa. But you send this crooked Jewish rabbi in a limousine, to a villa with air-conditioning, beautiful young girls serving him all day. How come?"

"Look, Polack," says Peter. "You don't understand. We have never had a Jewish rabbi here before. This is for the first time; that's why he's being given a special welcome."

Heaven is so close by that you can step into it right now. But very few people will ever be able to make it, for the simple reason that they don't know the door.

All the religions that have developed outside India have no idea of the third eye. In their scriptures there is not a single mention. And without the third eye opening, your doors to paradise are closed -- because the paradise is in your very being. You can be very learned, a great rabbi; you can be a pope, very respected. Millions follow you. But you don't know that exactly the paradise you have been seeking is not outside you. It is something within you.

And my effort here is to knock on your third eye. It is just knocking on the right door, and once you become aware that this is the door from where you can get connected with the whole... or you can call it "God" but with the door closed, God may be standing at your door and still you will not be connected.

I have my own ways to go on knocking on your third eye; I have my own subtle ways. And it is a very accurate observation on your part, Atit Parampara -- what door am I using to enter in you? You say, "I know how the sun touches me, how your face enters my eyes, your voice, my ears. I know those five doors to the world but I wonder what this sixth sense is that feels you?"

It is just between your two eyebrows. Next time when you feel me touching you, watch carefully: you will feel something opening between your two eyes -- a sensation that goes on deepening inwards and finally reaches to your very being.

And once this door starts opening again and again, from the same door many other things will start entering you. You have seen the rose with your outer eyes but you have not seen it from the door of your third eye. From your third eye, the rose is psychedelic; it has rays all around you, it radiates. It is so alive that you cannot think that you have ever seen it before.

The green of the trees becomes so much greener that one is simply surprised at everything, feels full of wonder all around. Ordinary colored stones on the sea beach look like diamonds and rubies and emeralds because they are all radiating; it is just that we have to see them from the right sense.

The sixth sense is the sense which has made man aware of the existence of godliness in the world. And that is the only sense which makes a disciple graduate into a devotee. That is the sense which allows the master to enter in the innermost core of the disciple; that is the center which makes the master and the devotee one soul between two bodies.

And that is the center which makes you finally aware that your being and the being of existence are not separate -- they are one. You have come back home.

BELOVED OSHO,
LATELY, I HAVE BEGUN TO REALIZE HOW EVEN MY LOVER IS A STRANGER TO ME. STILL, THERE IS AN INTENSE LONGING TO OVERCOME THE SEPARATION BETWEEN US. IT ALMOST FEELS AS IF WE ARE LINES RUNNING PARALLEL TO EACH OTHER BUT DESTINED NEVER TO MEET. BELOVED OSHO, IS THE WORLD OF CONSCIOUSNESS LIKE THE WORLD OF GEOMETRY -- OR IS THERE A CHANCE THAT PARALLELS CAN MEET?

Dhyan Amiyo, it is one of the great miseries that every lover has to face: there is no way for lovers to drop their strangeness, unfamiliarity, separation. In fact, the whole functioning of love is that lovers should be polar opposites. The farther away they are, the more attractive. Their separation is their attraction. They come close, they come very close, but they never become one.

They come so close that it almost feels like just one step more and they will become one. But that step has never been taken, cannot be taken out of sheer necessity, out of a natural law.

On the contrary, when they are very close, immediately they start becoming separate again, going farther away. Because when they are very close, their attraction is lost; they start fighting, nagging, being

bitchy. These are ways to create the distance again. And as the distance is there, immediately they start feeling attracted. So this goes on like a rhythm: coming closer, going away; coming closer, going away.

There is a longing to be one -- but on the level of biology, on the level of the body, becoming one is not possible. Even while making love you are not one; the separation on the physical level is inevitable.

You are saying "Lately, I have begun to realize how even my lover is a stranger to me." This is good. This is part of a growing understanding. Only childish people think that they know each other. You don't know even yourself, how can you conceive that you know your lover?

Neither the lover knows himself nor you know yourself. Two unknown beings, two strangers who don't know anything about themselves are trying to know each other -- it is an exercise in futility. It is bound to be a frustration, a failure. And that's why all lovers are angry at each other. They think perhaps the other is not allowing an entry into his private world: "He is keeping me separate, he is keeping me a little far away." And both go on thinking in the same way. But it is not true, all complaints are false. It is simply that they don't understand the law of nature.

On the level of body, you can come close but you cannot become one. Only on the level of the heart, can you become one -- but only momentarily, not permanently.

At the level of being, you *are* one. There is no need to become one; it has only to be discovered.

Amiyo, you are saying, "Still there is an intense longing to overcome the separation between us." If you go on trying on the physical level, you will go on failing. The longing simply shows that love needs to go beyond the body, that love wants something higher than the body, something greater than the body, something deeper than the body.

Even the heart-to-heart meeting -- although sweet, although immensely joyful -- is still insufficient, because it happens only for a moment and then again strangers are strangers. Unless you discover the world of being, you will not be able to fulfill your longing of becoming one. And the strange fact is: the day you become one with your lover, you will become one with the whole existence, too.

You are saying, "It almost feels as if we are lines running parallel to each other but destined never to meet." Perhaps, Amiyo, you don't know non-Euclidean geometry because it is still not taught in our educational institutes. We are still taught, in the universities, Euclidean geometry which is two thousand years old.

In Euclidian geometry, parallel lines never meet. But it has been found that if you go on and on and on they meet. The latest finding is that there are no parallel lines; that's why they meet. You *cannot* create two parallel lines.

New findings are very strange: you cannot even create a line, a straight line, because the earth is round -- if you create a straight line here, if you go on drawing it from both the ends and go on and go on, finally you will find it has become a circle. And if a straight line drawn to the ultimate becomes a circle, it was not a straight line in the first place; it was only part of a very big circle, and a part of a big circle is an arc, not a line. Lines have disappeared in the new, non-Euclidean geometry and when there are no lines, what to say about parallel lines? There are no parallel lines, either.

So if it were a question of parallel lines, there is a chance that lovers could meet somewhere -- perhaps in old age when they cannot fight, they don't have any energy left; or they have become so accustomed... what is the point? The same arguments they have had, the same problems they have been having, the same conflicts; they both are bored of each other.

In the long run, lovers stop even speaking to each other. What is the point? Because to start speaking means to start an argument, and it is the same argument; it is not going to change. And they have argued it so many times and it comes to the same end. But even then, parallel lines as far as lovers are concerned... in geometry they may start meeting, but in love there is no hope; they cannot meet.

And it is good that they cannot meet because if lovers could satisfy their longing of becoming one at the level of physical body, they would never look upwards. They would never try to find that there was much more hidden in the physical body -- the consciousness, the soul, the god.

It is good that love fails, because the failure of love is bound to take you on a new pilgrimage. The longing will haunt you until it brings you to the temple where the meeting happens -- but the meeting always happens with the whole... in which your lover will be, but in which the trees will also be, and the rivers and the mountains and the stars.

In that meeting, only two things will not be there: your ego will not be there, and your lover's ego will not be there. Other than these two things, the whole existence will be there. And these two egos were really the problem, were what was making them two parallel lines.

It is not love that is creating the trouble, it is the ego. But the longing will not be satisfied. Birth after birth, life after life, the longing will remain there unless you discover the right door to go beyond the body and to enter the temple.

An old couple of ninety-three and ninety-five go to their lawyer and say that they want a divorce. "A divorce!" exclaims the lawyer. "At your age? But surely you need each other more than ever now, and anyway, you have been married so long, what is the point?"

"Well," says the husband, "We have been wanting a divorce for years now but we thought we would wait until the children are dead." They really waited! And all the children are dead; now there is no problem, they can have the divorce -- still no meeting, but divorce.

Just keep your longing burning, aflame; don't lose heart.

Your longing is the seed of your spirituality.

Your longing is the beginning of the ultimate union with existence. Your lover is just an excuse.

Dhyan Amiyo, don't be sad but be happy. Rejoice that there is no possibility of meeting on the physical level. Otherwise, lovers will not have any way of transformation. They will get stuck with each other, they will destroy each other. And there is no harm in loving a stranger. In fact, it is more exciting to love a stranger.

When you were not together, there was great attraction. The more you have been together, the more the attraction has become dull. The more you have become known to each other, superficially, the less is the excitement. Life becomes very soon a routine.

People go on repeating the same thing, again and again. If you look at the faces of people in the world, you will be surprised: why do all these people look so sad? Why do their eyes look as if they have lost all hope? The reason is simple; the reason is repetition. Man is intelligent; repetition creates boredom. Boredom brings a sadness because one knows what is going to happen tomorrow, and the day after tomorrow... until one goes into the grave, it will be the same, the same story.

A Jewish man and a Polack are sitting in a bar watching the news on television. On the news, they are showing a woman standing on a ledge, threatening to jump. The Jewish man says to the Polack, "I will tell you what. I will make a bet with you: If she jumps, I get twenty dollars. If she does not, you get twenty dollars. Okay?"

"Fair enough," says the Polack.

A few minutes later the woman jumps off the ledge and kills herself. The Pole gets out his wallet and hands twenty dollars to the Jewish guy.

A few minutes later the Jewish guy turns to the Polack and says, "Look, here I can't take this twenty dollars from you. I have a confession to make: I saw this on the news earlier this afternoon. This was a repeat."

"No, no, "says the Polack," You keep the money, you won it fair and square. You see, I saw this on TV earlier in the day, too."

"You did?" says the Jewish guy. "Well, then why did you bet that the woman would not jump?"

"Well," says the Polack. "I didn't think she would be stupid enough to do it twice!"

But life is such....

This sadness in the world, this boredom and this misery can be changed if people know that they are asking for the impossible.

Don't ask for the impossible.

Find the law of existence and follow it.

Your longing to be one, is your spiritual desire, is your very essential religious nature. It is just that you are focusing yourself on the wrong spot.

Your lover is only an excuse. Let your lover be just an experience of a greater love -- the love for the whole existence.

Let your longing be a search of your own inner being; there, the meeting is already happening, there, we are already one.

There, nobody has ever separated.

The longing is perfectly right; only the object of longing is not right. That is creating the suffering and the hell. Just change the object and your life becomes a paradise.

Okay Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #21
Chapter title: The greatest misfit in the world

23 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
AS ANOTHER OF YOUR COMMUNES TAKES OFF THE GROUND, I STRONGLY DEVELOP SYMPTOMS OF A MISFIT. INDIA, AND EVEN A COMMUNE, JUST DOES NOT SEEM TO BE THE PLACE WHERE I FEEL COMFORTABLE. IS THERE SUCH A STATE AS "DOING YOUR OWN THING, CONTENT AND FULL OF GRATITUDE" THAT IS NOT JUST AN EGO TRIP?

Prem Leeladhar, I myself am an unfit. And this place here has gone far beyond being a commune. The commune was an alternative society. But it has its own organization, its own rules, regulations. Seeing that for misfits it will be difficult to be part of even a commune, I have dropped the idea of a commune too.

Here, now only individuals are living together. Nobody here is expected to be a permanent resident; whenever he feels, he can be here and whenever he feels, he can move. We are trying to give every misfit all the space that is possible. One of my sannyasins -- Veeresh, in Europe -- is creating "Rajneesh Misfit Cities."

I think you have carried the idea from the American commune. It must have been difficult for you there, because whenever thousands of people live together, they have to follow certain rules. Otherwise it will become impossible to live.

Here there is no permanent residentship. As long as you feel good, you can be here. The moment you feel uncomfortable, the whole world is available to you; wherever you want, you can go and be comfortable. But I want to remind you: if you cannot feel comfortable here, you cannot feel comfortable anywhere else either.

I will read your question. "As another of your communes takes off the ground..." That is not right. No commune is taking off the ground. I have tried hard and found it impossible... if the commune has to exist, the individual has to compromise. That's absolutely natural and necessary. And I am so much in favor of the misfit people, that rather than dropping the misfits, I have dropped the idea of the commune itself. Now there are only misfit people here.

The misfit people obviously understand each other's needs. The need is just to be yourself, and doing your own thing. That's why we are not developing any kind of productive activity here. Neither roads have to be made, nor houses have to be made. Because if you have to make roads and you have to make houses and you have to do farming, and you have to have milk products of your own, then naturally a certain organization becomes necessary.

Leeladhar is a plastic surgeon. Here we are not going to have even a medical center. There was in the old days before the American commune happened, a medical center, but that needs organization.

Now I want this place just to be a paradise -- a holiday resort where you can relax, have a massage...

soon there will be swimming pools, larger gardens and lawns. You can play on your instruments whenever you want, at whatever time you want. You can do your own thing.

Just remember that your thing should not be an interference in somebody else's life structure, because he also wants to be independent, just as you do. That is the only agreement: that everybody is free to the limit that he does not interfere with anybody else. This much of a limit is absolutely necessary.

Just think -- you are sleeping and few misfits come and start doing dynamic meditation in your room. They are doing their thing; they are not telling you to do the dynamic meditation. And by the time they have left, other misfits come and start playing on their musical instruments. Nobody is bothering you; you can go on sleeping or whatever you want to do! "So this line has to be remembered....

Otherwise there is no interference at all. Work I have dropped completely, unless you want to do it, unless it is your thing. In the commune, work was absolutely necessary to survive. Here, you come whenever you can manage financially, for as long as you can manage to live here, but there is no question of any work being imposed on you. You can choose if you want to do something or you simply want to rest, swim, do a few groups, meditate -- or not to do any group, not to do any meditation, just to be.

You are saying, "I strongly develop symptoms of misfit." Again you are wrong: Leeladhar, you are a *born* misfit. It is not something that you are developing. I know you perfectly well.

It was I who was forcing you to remain in the hospital unit in the commune, in spite of yourself. Because I wanted you to remain in the unit, you remained -- but you *are* a misfit.

The misfit has to accept one thing: that he will not be respected by the ordinary society. He will not get recommendations and honors and awards for being a misfit. I am certainly thinking to create an award, a world award each year, to be given to the greatest misfit in the world. And Leeladhar, your name is the first on my list.

But the discomfort is not coming from the outside, because outside I don't see that you are expected to do anything. You are feeling uncomfortable as an inner tension; you don't want to be a misfit, and you are. You have not accepted your misfitness with total love and joy.

There is nothing wrong in it; the society needs a few misfit people. They are the people who carry the torch of freedom and consciousness from generation to generation.

Do you think Gautam Buddha was not a misfit? Or Mahavira was not a misfit? The son of a king goes naked -- his father was ashamed, his family was ashamed. They were willing -- "You can renounce the world... but what is the need to go naked?" But Mahavira never felt uncomfortable; he accepted himself as he was.

The misfitness does not come alone; it will bring disrespect from people. You have to accept it.

The society is made by the people who are square, absolutely fit people. Any misfit is a disturbance. That society creates in every child the idea: never be a misfit, otherwise you will be dishonored, disrespected, rejected. And those ideas are still in your mind. Misfitness is your nature, and the discomfort is arising because the ideas that society gives to everybody, it has given to you too. You are not together; there is a split. Deep down you don't want to be a misfit.

I would like to suggest, drop those ideas. All respectability, all honor is meaningless if it drives you against your nature. What can you do if you are not a lotus flower, but just a marigold? Enjoy being a marigold.

Existence has no disrespect for misfit people. The sun makes no difference, the moon does not discriminate; the whole existence accepts you as you are. But deep down within you there is a rejection, so you are in a split, in a dilemma. With this dilemma, wherever you go you will feel uncomfortable -- more uncomfortable than you are feeling here, because here nobody is interested in condemning, in judging. Nobody will say, "Leeladhar, you are not what you should be." There is no "should" here.

In the American commune, you were not willing to remain a plastic surgeon. Now is the chance -- nobody is telling you to be a plastic surgeon; even if you want to be, nobody is interested in plastic surgery here. If somebody's nose is a little long, nobody objects. Or a little smaller... a nose is just functional. With the long nose or the small nose, if breathing is going well, there is no problem. Here nobody is interested in changing from a man into a woman, or from woman into a man.

This is not a commune, this is simply a gathering of all kinds of misfit people who cannot fit anywhere else. Here they can celebrate their misfitness without losing respect and honor and dignity.

You say, "India, and even a commune, just does not seem to be the place where I feel comfortable."

India is the oldest country which has allowed all kinds of misfit people. It is unbelievable that Indian society down the ages has never crucified a Jesus and there have been many who were claiming "Ambram

Hasmi" "I am a god" -- Jesus was only saying "I am the only begotten son of God" -- and nobody has objected. If they are enjoying and feeling blissful, they are not doing any harm to anybody.

Gautam Buddha did not believe in God. Mahavira absolutely rejected the very idea of God. But they were not crucified, they were loved as they were.

And even before them, a long passage of ten thousand years... you will find all kinds of people. Somebody is standing on his head; nobody even takes any note of it, nobody says that you are mad or something. Somebody has been standing for years, has been sleeping standing, with the support of a wooden structure; -- he is keeping his hands on the structure and fast asleep -- and people always give the freedom: if he decides to be this way, this is his business. It is between him and God; who we are to interfere?

I have seen a man who has been standing for so many years that the upper side of his body has become thin, and all the blood has gone into the legs. In medical science it is called elephantiasis; it is a certain disease. Now even if he wants to sit, he cannot sit. Those legs are so thick, and they have lost the quality of elasticity; they have become almost solid. But nobody condemns him. On the contrary, people bring sweets to him, somebody brings flowers to him... poor fellow is doing something great, suffering too much, unnecessarily. But if it is natural to him, then it is perfectly okay.

No Socrates was ever poisoned in India, and India has known more Socrates' than any other country -- thousands of them, of the same caliber, with the same logic; sometimes even a more subtle logic, very destructive to people's prejudices. But people have enjoyed them. Whether you agree with them or not, that's one thing, but you have to appreciate their sharpness, their intelligence.

I am reminded of Ramakrishna. He was uneducated, and you will not find another misfit like him. Yet this country has accepted him as one of the incarnations of God.

When he was nine years old he had an experience of deep meditation. He was not looking for it. He was just a boy coming back from the field to his home, and just on the way there was a lake, a beautiful lake. It was sunset time and there were black clouds in the sky. The rains were just to come. And as he came by the side of the lake, a line of white cranes, who must have been sitting on the bank of the lake, were disturbed by his coming. They flew across the black clouds.

The white crane is snow white, and twelve or fifteen cranes in a line, moving across the black clouds... and the sunset on the lake, spreading gold all over. The beauty of the moment was such that Ramakrishna could not contain it; he fell into unconsciousness. It was too much for his conscious mind, just to say that "It is beautiful" and go home.

When he was not home, people went in search. His father said, "He left the field before me." They looked around the lake and they found him unconscious -- but with such a joy on his face. When he came back to consciousness, the first words he said were, "I have known life for the first time. Up to now I have been unconscious; these few hours I was CONSCIOUS."

The parents became afraid -- any parents would have become afraid -- that this boy was showing symptoms which could lead him to becoming a sannyasin, a seeker. And for centuries parents have thought, and thought rightly, that it would be good to arrange a marriage. The woman will put him right.

They were afraid: perhaps he will say no. But when his father asked, "Would you like to be married?" he said, "Great! I have seen many marriages in town; it is such a joy, riding on the horse like a king."

The father thought, "He does not understand what marriage is, he has simply seen the marriage processions. But it is good he is ready."

So they found a beautiful girl in a nearby place, and when he was going there -- it was summertime -- to see the girl, his mother put three rupees in his pocket, she told him, "If you need, you use them, but there is no need to waste them. We are poor people."

And this is the way in India, which still persists over almost ninety percent of India: you can see the girl only as a glimpse. She will come and serve tea -- and that is the moment when you see her for few seconds -- and she is gone.

Sharda, who was going to become his wife, came to put some sweets in his plate when they were taking their breakfast. He said to his father, "My god, the girl is so beautiful!" He took out the three rupees and put them at her feet, and touched her feet and said, "Mother, you are one in millions. I am going to marry you."

The father said, "Idiot! First you call her `mother,' touch her feet... and you have put your offering also, three rupees. And you are going to marry her?"

Even the girl's parents became a little afraid, because this boy seems to be a little crazy. But Ramakrishna said, "I don't see any problem in it. She is so beautiful, that's why I touched her feet. Beauty should be respected. And she is so motherly; you can see it even from her face. That's why I called her

`mother'. Every girl is going to be a mother, so why you are freaking out? And I have decided that if I am going to marry anyone, this girl is the one; otherwise I will remain unmarried."

Both the families managed, convinced each other that he is not mad or anything, just a little off, land a little eccentric, but he is not harmful. He does things which should not be done, but he never harms anybody.

They were married and the first night Ramakrishna said to Sharda, "It is private, don't say it to anybody; I have accepted you as my mother. Let the whole world think you are my wife. I know you are my mother, you know I am your son. And this is going to be our relationship." And this remained their relationship their whole life. But rather than being criticized he is being respected for this strange relationship. His wife is his mother, and there was never any husband and wife relationship between them.

There are so many stories of unfitness.... One sudra queen -- she was a queen, but by the Hindu caste system she was the lowest untouchable -- made a very beautiful temple on the banks of Ganges near Calcutta, in Dakshineshwar. No brahmin was ready to be a priest in her temple. The temple made by a sudra, by an untouchable, had also become untouchable; and the god inside had also become untouchable. In the whole of Bengal, only Ramakrishna, when he heard it, said, "This is a perfectly good chance." He went to the queen and said, "I am ready to be the priest" -- and he was a high caste brahmin.

She said, "Have you thought about it? Your society may discard you, expel you."

He said, "I don't have any society. And what does it matter if they expel me, if they make me an outcaste? I am not dependent on anyone. I am going to be the priest in this temple." And he was expelled, condemned.

People tried to persuade him, "If you leave this job we can give you a better job in a high-caste Hindu temple. You will get more money." But he said, "It is not a question of money. I love the temple, I love the place, I love the silence surrounding it, the trees... and I love the goddess inside the temple."

He was expelled, but he never cared about it. Even his family stopped visiting him -- because they would be expelled -- and they told him that he could not come back home. He said, "It is perfectly okay."

And his worshiping was so strange: sometimes he would worship from morning till evening, dancing and singing madly. People would come and go, and sometimes he would lock the temple and would not open it for a few days. It was reported to Rashmani, the queen: "What kind of priest have you found? Every priest worships for half an hour at the most. This man seems to be mad: when he worships, then time stops; then he goes on dancing and singing from morning till evening. And sometimes, which is absolutely sacrilegious, he locks the temple. Neither does he worship, nor does he allow anybody else to enter!"

The queen called him and said, "Ramakrishna, what kind of worship is this?"

He said, "Who says it is worship? It is a love affair. And in a love affair it is natural: sometimes I get angry, sometimes she gets angry." He is talking about the goddess of the temple. "And when I get angry I lock the door and I say, `Now live for three days, four days, without food, without worship, and you will come to your senses.'"

Rashmani said, "But we have never heard of this kind of worship!"

Ramakrishna said, "There has never been a priest like Ramakrishna."

In the temples, when priests worship, the food is presented to the god or the goddess and then it is distributed. And Ramakrishna would spoil it completely. First he would taste everything inside the temple. Before offering it to the goddess, he would taste everything, and then he will offer it. Again he was called: "You are doing something very wrong. It has never been done."

He said, "I am not concerned whether it has been done or not. I know only one thing: my mother used to taste everything, and then she would give it to me. If it was really delicious, she would give; if it was not she would prepare it again. And if my mother can do that for me... I cannot give anything to the goddess without knowing whether it is worth eating or not."

Rashmani must have been a very intelligent woman to tolerate this misfit man. Instead of condemning him, people started coming to pay respect to him. His love for the goddess was so genuine, although it was not ritualistic. And anything genuine *cannot* be a ritual.

One of the great logicians of Bengal, Keshav Chandra, heard about thousands of people going to Ramakrishna. He was an atheist and a great philosopher, and a very sharp logician. He challenged Ramakrishna: "I am coming on a certain day to discuss matters with you."

All the followers of Ramakrishna were very much afraid, afraid because they knew that Ramakrishna knows nothing, no scripture; he makes his own songs that he sings in the temple. He is uneducated, he has never heard anything about logic, philosophy. It is not a question of mind to him.

They were afraid: "It will be very embarrassing to us all, because Keshav Chandra can defeat Ramakrishna within seconds."

And Keshav Chandra came with his own disciples. He had his own society, and he was a very egoistic man. Ramakrishna jumped up from where he was sitting under a tree, hugged Keshav Chandra, and said, "I am feeling so happy that you also have come to me."

Keshav Chandra said, "I have come here to defeat you."

Ramakrishna said, "It does not matter whether you defeat me or I defeat you. From this moment our love will remain. You start defeating -- I am ready."

Keshav Chandra said, "Start defeating? First you have to propose your philosophy."

Ramakrishna said, "I don't know anything about philosophy. You will have to do both things yourself -- propose my philosophy and defeat it."

Instead of Ramakrishna looking embarrassed, Keshav Chandra started looking embarrassed -- where have I come? But something had to be done, so he said, "Okay, do you believe in God?"

So Ramakrishna said, "Believe? I *know* him. Why should I believe? Only ignorant people believe." Now what to do with this man? A belief can be criticized, but the man says he knows!

Still, Keshav Chandra made great arguments against God; he said "It is all hallucination, illusion, imagination, that you think you know God." And each time he would make a good argument Ramakrishna would stand up and hug him again and say, "You are so beautiful, Keshav Chandra; I love the way you talk, although it does not change anything. In fact, your intelligence is a proof to me that God exists, because your intelligence is derived from existence. It cannot come from nowhere, and all that we mean by God is that the universe is intelligent. I am a poor fellow, uneducated. I am not a proof for God, but you are."

The authority and the authenticity and the sincerity... for the first time in his life, Keshav Chandra felt defeated, although the man has not argued. He touched the feet of Ramakrishna and said, "Accept me also as your disciple. Seeing you, seeing your behavior, seeing your joy, is enough to prove that dry arguments are not going to transform me. But you are a transformed man. Most probably you are right and I am wrong. I can prove myself right -- but to prove oneself right is one thing, and to be right is another thing. Your presence is the argument."

This country has accepted and loved all kinds of unfit people, and if you feel that India is making you uncomfortable, you have to be here a little longer to feel the atmosphere.

I have been around the world. No country has such a groovy atmosphere. They are scientifically developed, technologically very progressive. They are rich, they are educated. This country is poor, hungry, with no science, no technology. But this country has a certain vibe which has been created by thousands of mystics.

You need to be here, Leeladhar, for a little longer, so that you can start feeling the subtle vibe.

My experience is... in America we created the commune, but in the American atmosphere the commune was, as a whole, out of place. There was no supporting nourishment as far as atmosphere is concerned. And then I moved around the world. I have been talking in every country, and the strangest fact is that I was talking with my own sannyasins, with whom I talk here, but something was missing. I was there, my people were there, but in the air, something was missing.

Back to India, the same people... but nothing is missing. A subtle juice surrounds, a certain noosphere, a very deep and ancient flavor of mysticism, an inner richness. Communication is easier.

To adapt to the Indian atmosphere it takes a little time, and perhaps that also is making you uncomfortable. It is just as if you are coming from a desert into a garden. It will take a little time to feel the greenness, to feel the fragrance of the flowers. The contrast is so big.

And you have been brought up in the West. Your whole make-up is that of a scientist, and this country knows nothing of science. This is the most unscientific country in the world. But it is the most religious, mystic, heartful land. It has its own juice. Give it a chance.

Certainly you are not a bigger misfit than I am.

In India I feel at ease. The Western tension is not there; neither is the Western speed. I am reminded when, for the first time, the British Empire was laying rails for railway trains.

A British officer was looking at an Indian sannyasin who used to come every day, sit under a tree or lie down under a tree, and watch the people working, putting down the rails, making the arrangements. He had never seen such a lazy man: he never did anything, he just rested there.

One day the officer approached him. He had learned a little bit of Hindi because of working with Indian workers, laborers, for years. So he asked the man, "You come every day. Before we come you are here, and

when we go, *then* you go. Why are you wasting time just lying down under the tree, lazy? You can earn money, you can become a laborer. We are in shortage of laborers. I can give you a good job."

The man was not even bothering to sit up. He was lying down and talking with the officer. He said, "The idea is good, but I don't need money. I get food two times a day. My other brothers work on the farm. I have been always this way. And even if I earn money, what I am going to do with it?"

The officer said, "When you earn enough money, then you can retire and rest." And the man said, "This is strange, I am already retired, and I am resting! Why take this unnecessarily long route? First earn money, then get retired, then rest -- I am retired from the very beginning. And I am resting; I don't do anything except rest."

There is no speed in the Indian atmosphere. Things move very slowly. You cannot even see the movement, they move so slowly. Centuries pass....

If a man in Europe wakes up from his grave after two thousand years, he will not be able to understand what is happening, because in two thousand years the West has changed so much. But if an Indian comes to visit India after two thousand years, he will be perfectly at home. Almost nothing has changed!

Leeladhar, your discomfort is coming from your own conditioning, one thing. Second, you have not accepted your unfitness in its totality; otherwise why should one be uncomfortable?

And you can be free to do anything you want, anywhere. For example, I have not been uncomfortable anywhere around the world. I was not uncomfortable in the American jails. I was not uncomfortable in different cultures, different countries, different religions. I accept my unfitness with absolute joy.

The first three days in the American jail and the sheriff of the jail came to see me. He wondered what kind of man I am, because the inmates had become my disciples! I was talking to them about meditation. The nurses and the doctor -- because I was in the hospital section -- had also joined. Finally, the sheriff brought his wife and his children also: "We may not be able to see this man again, and what he is saying makes sense."

And the doctor -- a woman, very beautiful woman -- used to come to the hospital section only one time in seven days; otherwise she was engaged in other parts of the jail. It has seven hundred inmates. But for those three days, all the nurses were there, the doctor was there, the whole staff was there. The doctor said to me, "It has never happened. You have turned my office into your class! Otherwise my office is always empty."

Because my cell was very small... it was meant only for two persons. And there were twelve inmates in the hospital section. They all wanted to be with me as much as possible -- six nurses, four staff people, the sheriff, the assistant sheriff, the doctor -- so they moved me to the doctor's room. And she told me, "You need not use the bathroom that is meant for the prisoners. My bathroom is for you as long as you are here."

Nirupa is here, David is here. They were staying in town to take care of me, to bring new clothes, or anything I needed. The sheriff told me in front of them, "I would like to come to see your commune where such silent, beautiful young people -- intelligent, loving -- are living with you and growing with you."

He said to me, "Just David and Nirupa are enough proof that man can be transformed." Otherwise, American kids -- even the primary school kids -- are taking drugs... thirteen and fourteen year-old young boys have been found committing murders, rape, suicide. That is the American atmosphere.

The jails are so full that the magistrate has to think before he sends another prisoner to the jail, because some old prisoner has to be released. The jails are packed. You can bring a new prisoner, but you have to release an old prisoner.

My attorneys who used to come there -- Niren was my chief attorney; he is here -- they could not believe I was looking so happy and so at ease and at home. I said, "I have never been able to rest so much. The inmates are taking care, the nurses are taking care, the doctor is taking care. And they are all interested in only one thing: the moment I am released and I go back to the commune, they all want to stay in the commune for a few days."

The first day, the sheriff received a phone call from Germany asking about me, and saying that "You must be surprised, because this may be the first time that you have a man like Osho in your jail." He was not acquainted with me. He said, "No, but we have had cabinet ministers, great politicians, so it is not new to us."

But on the third day he came with tears in his eyes when I was leaving and he said, "I don't know who has phoned, but I want to apologize, because I gave him the wrong answer. In these three days so many flowers have come that we don't have any space to keep them; so many telegrams, so many phone calls that we have to keep two extra phone receivers.

"If you find the man just ask him for me, to forgive me. The great politicians and cabinet ministers don't matter. I never in my whole life had a prisoner like you -- and I don't think I ever will have, in my remaining years in the service -- for the simple reason that you have changed the whole atmosphere of my jail.

"If you are allowed to be here for three or four months this will be your commune. You are really dangerous because all the people of my staff are coming with their wives and with their children to have a photograph taken with you."

The poor prisoners could not manage. They were coming with photographs cut from newspapers just to get my signature: "We will remember our whole lives that for three days we were with you, and in three days we have felt a change." People were not making noise. Everybody was saying, "Don't make noise, he will be disturbed."

I have never felt uncomfortable anywhere.

The question, basically is to accept yourself. It is a inner feeling, nothing to do with anything outside you. And I repeat: if you cannot feel comfortable here, Leeladhar, you will not find another place in the whole earth to be comfortable. Nowhere else is the uniqueness of individual respected; nowhere else are you loved as you are. You have to prove, you have to deserve.

Here you don't have to prove anything, and you don't have to deserve anything. You don't have to be worthy of anything. This is the way you are and everybody is in a tremendous, accepting, awareness. Just give it a little time.

"Is there such a state as doing your own thing, content and full of gratitude?"

Yes. That's my whole approach towards life: "doing your own thing content and full of gratitude..." It is not an ego trip. It is your nature wanting to be left undisturbed.

And here we are not engaged in any kind of work which has to be forced on you. This place has to leave in you a memory of sheer enjoyment, of silence and beauty. And people who are non-interfering with you, are happy in your happiness. Nobody is jealous, nobody is competitive. Nobody is even comparing.

But it all depends on you.

I have created the space here.

Now how you use it, is up to you.

During the second world war, at the Russian front, an Italian and a German general are preparing an attack. When all the preparations are ready, and the attack is ready to be launched, the German general calls his servant: "Heinz, bring me my red coat."

"What, a red coat?" says the Italian general surprised. "How come?"

"Well, during the battle I may be hurt; blood may be flowing, and my soldiers, seeing blood, might get demoralized. So I always wear a red coat during battle."

"What a great idea," says the Italian general and calls his servant.

"Giuseppe, quick, bring my brown trousers!"

BELOVED OSHO,
I BLEW IT TODAY. ONE MOMENT OF UNAWARENESS FEELS LIKE IT WIPES OUT THOSE MOMENTS OF AWARENESS. WHILE PRUNING IN YOUR GARDEN I CUT DEEPLY INTO A LIVING TREE THAT I THOUGHT WAS DEAD. THE VERY MOMENT THE AXE MADE ITS DEATH BLOW I KNEW, YOU KNEW, EXISTENCE KNEW, I HAD TAKEN LIFE. FEELING GUILT, FEAR, STUPIDITY, I FINISHED CUTTING THE TREE, CARRYING IT OUT OF YOUR GARDEN. OSHO, I HAVE CUT THOUSANDS OF TREES AND KILLED MANY, MANY ANIMALS IN MY LIFE, BUT NEVER BEFORE FELT HURT AS MUCH AS I DID, AND DO, ABOUT THIS TREE. MUKTA IS AFRAID YOU'LL CUT OFF HER HEAD. SPARE HER HEAD AND CUT MINE, ALONG WITH MY UNAWARENESS. I'M SORRY.

Anand Vibhavan, it is something tremendously beautiful that reverence for life is arising in you. But don't feel any guilt, neither fear nor stupidity, because these are parasites. Just do one thing: become more alert and remember: before you cut another tree, make sure that it is dead.

There is no hurry. It is simply unconsciousness; otherwise you would have found that it was alive. Perhaps the leaves had fallen and the tree was waiting for new leaves to come. And you could have waited and watched... but guilt is not the right thing.

You hurt the tree; now you are hurting yourself.

Reverence for life does not mean reverence only for others' life.

It also includes reverence for your own life too.

Guilt is not reverence. Neither you are stupid -- because you became aware; not only aware, but you felt hurt that a life is unnecessarily destroyed. It shows intelligence.

And as far as fear is concerned, don't be worried about Mukta. I have chopped her head long ago -- she believes she has a head -- and I will chop your head too.

But my surgery is not painful. It brings more blissfulness to you than you had ever experienced. So there is no need to have fear. Just have awareness, more alertness, more consciousness.

This garden is not just an ordinary garden. These trees have heard me as much as you have heard me, and these trees have loved me as much as you have loved me. These trees are as much my disciples as you are. So be respectful with them. With loving care, with sensitive alertness, you will not only be a good gardener, you will also become a higher consciousness -- more human, more divine.

Shower on these trees all your love. They cannot speak, but they are very sensitive.

The latest experiments about trees are so revealing -- they can even read your thoughts. Their sensitivity is far greater than man's sensitivity.

Scientists have developed certain instruments like the cardiogram. They put the cardiogram on a certain tree and the cardiogram starts making a graph of how the tree is feeling. The graph is symmetrical, and then suddenly they bring a woodcutter with an axe, and the moment the tree sees the woodcutter the graph changes. It goes berserk, the symmetry is lost. Nothing has been done to the tree, it is just that the woodcutter has come with the idea to cut it. That idea is being caught by the sensitiveness of the tree, and now, there are scientific ways to find it out.

The strangest thing is that if the woodcutter is just passing without any idea of cutting the tree, the graph does not change. It depends on his idea -- his thought creates a certain wave. Every thought is being broadcasted from your mind, creating waves around you, and those waves are picked up by the sensitiveness of the tree. They are very much alive.

It is good that you have become aware of it. Don't lose this awareness, because it will not only help the trees, it will help you too. It will become your meditation.

Everything that is being done here has to become your meditation.

This is a temple, and we are here just for a single reason: to transcend our darkness and our unconsciousness.

A man goes into a men's toilet, holding his hands outstretched, as if they are paralyzed. In the urinals, he taps another man on the elbow.

"Excuse me, I wonder if you could help me. I have a problem with my hands and need assistance in using the urinal. Would you be so kind as to open my zipper?"

The other man is very embarrassed, but obliges. The first man says, "Thank you very much. Now I have another favor to ask. Would you mind helping me to aim?"

The second man blushes, but helps him aim. After he has relieved himself, the first man says, "You don't know how grateful I am. Now please just do me up again." Nearly at the end of his patience, the second man does so.

The first man turns to leave, and looking at his awkwardly-held hands, says, "Good. I think my nail polish is dry now."

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #22
Chapter title: What more do you want?

23 March 1987 pm in Chuang Tzu Auditorium

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Length: 101 mins

BELOVED OSHO,
AS A CHILD, ONE OF MY FAVORITE GAMES WAS TO IMAGINE I WAS GOING TO DIE IN THE NEXT MINUTE. I ENJOYED FEELING THE TENSION BUILD UP UNTIL IT REACHED A PEAK AND THEN SLIPPED INTO RELAXATION, AND I FELT AS IF I WAS BUBBLING WITH HAPPINESS. LATER, WHEN I WAS A TEENAGER, FOR A PERIOD OF SIX MONTHS, I WOULD FREQUENTLY BE AWOKEN BY A FEELING OF PANIC AND FEAR, A SENSE OF IMPENDING DEATH. I WOULD STRUGGLE TO PREVENT MY DYING BY HANGING ON TO THE THOUGHT OF SOMEBODY OR SOMETHING I WANTED TO LIVE FOR. THEN THE PANIC WOULD SUBSIDE AND THE FEAR WOULD GRADUALLY GO. THE LAST TIME THIS HAPPENED TO ME AS A TEENAGER, I WOKE FEELING THE FEAR OF DEATH THE STRONGEST I EVER HAD. BUT THIS TIME, INSTEAD OF PANICKING, WITHOUT ANY CONSCIOUS DECISION, I FOUND MYSELF ACCEPTING DEATH, AND RELAXING. IMMEDIATELY, THERE WAS AN EXPLOSION OF LIGHT AND A SENSE OF BEING UPLIFTED BY BLISS. IT WAS NOT UNTIL SOME YEARS LATER, WHEN I TOOK SANNYAS AND ONE DAY WAS MEDITATING ALONE, THAT THE FEAR OF DEATH RETURNED. I WAS OVERWHELMED BY THE INTENSITY OF IT, AND COULD DO NOTHING TO TRANSFORM IT OR EVEN REPRESS IT: I JUMPED UP IN A PANIC AND TRIED TO SHAKE IT OFF. WHY HAS THIS FEAR BEEN A CONSTANT COMPANION THROUGHOUT MY LIFE, AND WHAT IS ITS SIGNIFICANCE FOR ME?

Dhyan Amiyo, meditation and death are very similar experiences. In death, your ego disappears; only your pure being remains. The same happens in meditation too: the disappearance of the ego and the presence only of pure *isness*, of your being. The similarity is so deep that just as people are afraid of death, they are also afraid of meditation. On the other hand, if you are not afraid of meditation, you will not be afraid of death either.

Meditation prepares you for death.

Our whole education is only for life. That is only half an education, and the other half -- which is far more important, which comes as the crescendo of life -- is completely missing from all systems of education that have existed before or are now in existence.

Meditation prepares you for the other half; it helps you to know death without dying. And once you have known death without dying, the fear of death will disappear forever. Even when death comes, you will be silently watching it, knowing absolutely that it cannot even make a small scratch on your being. It is going to take away your body, your mind, but not you.

You belong to the immortal life. Your experience was good; you are saying, "As a child, one of my favorite games was to imagine I was going to die in the next minute. I enjoyed feeling the tension build up until it reached a peak and then slipped into relaxation, and I felt as if I was bubbling with happiness."

Unknowingly, you were doing a simple exercise of meditation. Perhaps from your past life, you may have carried the knowledge, the experience of the meditation, but it is one meditation amongst hundreds of methods -- this is one of the methods. And it is not only you, Dhyan Amiyo; many children go on playing things which are of immense importance. But they cannot understand the importance, they can only play them as a game.

For example, all over the world, children like to twirl, to whirl, and naturally the parents will stop them: "Don't do that, you may get dizzy. You may fall, you may hurt yourself." But all over the world, children enjoy it. And it was from seeing children enjoying whirling that Jalaluddin Rumi got the idea that there must be something... because whenever you see a child whirling, his face changes. A strange grace comes to his face; he starts radiating a certain aura, and when he stops he is so full of joy....

Jalaluddin Rumi tried -- in the forest, so nobody makes a laughingstock of him -- just to know what these children find in twirling. And he was amazed: he discovered one of the greatest methods of meditation, and for twelve hundred years after him, his school has been a living school. His school is called

the Whirling Dervishes; in their temple, that is their prayer, that is their meditation. That is their whole religion. They go on twirling for hours together.

Jalaluddin himself became enlightened after thirty-six hours of continuous, nonstop twirling. And when he was asked, "There is no scripture describing this meditation; how have you found it?" He said, "Just by looking at children. I tried it myself, and I was amazed because the more you twirl, the faster you go, soon you become aware that something deep inside you is absolutely still and unmoving. The whole body is moving and the faster it moves, the more is the contrast between the unmoving and the moving. And the unmoving consciousness within is my soul. That is the center of the cyclone."

Man has much to learn from children -- but who cares about children? Everybody is trying to teach them without ever thinking about a simple thing: they are coming out of life's source, fresh. They must be carrying something which we have forgotten.

If you go backwards and remember, you cannot go farther back than your fourth year, or at the most your third year. Suddenly there comes a wall; your memory cannot penetrate farther back. What happened? You lived those four years -- and in fact, those four years were the happiest that you had known. But your experience somehow has been blocked by the society.

It is dangerous for the society that people should be so innocent, like children. Your parents, your teachers, your leaders -- with all the good intentions in their hearts -- are doing immense harm. They repress the child in you, and the child in you is closer to God than anything else.

This is why so many mystics have insisted: "Unless you are born again, unless you become childlike again, you will not know the truth and you will not know the beauty and you will not know the mystery of existence."

You can go backwards, remembering, and then suddenly comes a China wall: that is the time when your parents and your teachers started destroying your childhood, making you civilized, making you social, teaching you manners and etiquette, sending you to school, teaching you language and all other worldly ways. And making every effort that you forget completely your innocent days, your days of paradise.

Everybody forgets, but somewhere deep down in the unconscious, the experience of those days goes on echoing. It is this echoing of those experiences that sends you in search, because you cannot accept your miserable life -- full of anxiety and tension and psychological sickness -- as the meaning of your being here. Vaguely, somewhere, you know that there have been golden moments also. You cannot exactly remember, but an undercurrent in your unconscious goes on creating a longing in you to find those lost moments again.

Religion is basically the search for childhood: the same innocence, the same joy in things, the same fearlessness... those magical eyes, that heart which was able to dance with the trees, the heart that was enchanted with the moon and the stars. That space in which existence was nothing but sheer glory, pure splendor....

Dhyan Amiyo, either accidentally or out of some experience from the past life, you were doing a method of meditation. And that's why, as the tension grew... there is a limit, and the next moment is going to be the moment of death. You became totally concentrated. And from the highest peak of your tension, suddenly comes relaxation. In that relaxation, you found yourself bubbling with happiness.

If you had continued to do that, your life would have been immensely rich. You would not have known sadness, unhappiness. You would not have known anger, jealousy. You would have known only love, silence, joy -- and for no reason at all. It is our natural state.

Tension is not our natural state. That's why, after a certain moment, tension has to disappear. For example, you can keep your hand open for as long as you want, it is its natural state. But if you make a fist, and the harder you make your fist, how long can you keep it? It is a state of tension. Soon you will find it is tiring, exhausting and in spite of you, your fist will open. There is a certain energy that is exhausted.

The open hand is relaxed; no energy is being spent. Tension is just like a fist -- too much energy is being spent. Soon, you will find yourself utterly exhausted and the tension will disappear. And in its wake, there will be deep relaxation.

This relaxation is the space in which happiness grows, and again I repeat: *for no reason at all*. It is not that you are happy because of something. You are simply happy.

Happiness is your nature.

Unhappiness is something nurtured, you have learned it. Every credit goes to you for all your misery, but for happiness, you cannot have any credit. It is natural. You were born happy. You were happy in your mother's womb....

Sigmund Freud has a great insight; what he says comes very close to the truth. But he was only a thinker

and not a meditator; that's why although he is very close to the truth, he misses the experience of truth himself.

It is his observation, objective observation, that the search for religion, the search for God, or the search for paradise is nothing but the search for the mother's womb -- because those nine months were sheer silence, utter joy, a peace that passeth understanding. And to us those are nine months, but to the child it is eternity, because the child knows no dates, no days, no weeks, no months, no calendar.

Each moment is so full of joy, and nine months... it is almost an eternity to the child.

That experience also remains with you, deep in your unconscious. And even after the birth, that experience continues for at least three to four years -- in the girls, three years; in the boys, four years. It is strange but about everything, girls are always one year ahead. They become sexually mature at the age of thirteen. Boys become sexually mature at the age of fourteen. In life, too, the girls learn better; they learn with more concentration.

You can see in the schools, in the colleges, in the universities -- the boys are scattered all over, their minds are always in fragments. They want to do many things. The girls are more together and more concentrated in whatever they are doing. They learn better, they learn early, and it is a historical fact that in the past, there used to be wise women who were more deeply experienced about life.

Christianity destroyed thousands of wise women, burned them alive. Even the name "witch" -- which means "a wise woman" and nothing else -- became so condemnatory... and the same happened in the East. All the religions prohibited women, and I can see that the reason is a great fear that if women are allowed the same opportunity as is given to men, they will be far ahead in the experience of God. And that is against the ego of man.

The male ego has done such great harm. Half of humanity has been completely prevented even from entering the area of religion. This was done out of fear. So you have Gautam Buddha and you have Jesus and you have Mahavira and you have Lao Tzu, but you don't have women of parallel height, because all chances were taken away, all possibilities were destroyed.

My own experience is that women can enter into meditation more easily than men. Man has a better head -- logically, intellectually, he can go far in search in the outer world -- but the woman has a better heart. She's more introvert; she can go easily, very easily, to the innermost center of her being.

Self-knowledge, enlightenment, will be far easier to a woman. For a man, it is easier to become Alexander the Great, Adolf Hitler, Genghis Khan, Nadir Shah. These thousands of wars would have been avoided if the woman had not been completely ignored, repressed, forced to live like a slave. And she constitutes half of humanity.

I want to say to the women of the whole world that your liberation movement has not done anything, because it is in the hands of very stupid women. They are reactionaries, not revolutionaries. Otherwise, the simple and the most important thing, the first priority, is that the women should demand a separate vote, so that women can only vote for women and men can only vote for men. Just a simple and single step, and all the parliaments of the world will be half filled with women. And the women will be naturally in power because man by nature has a tendency to fight. He will create parties, political parties, religious ideologies -- on small, minor, trivial things.

So if the women in a parliament are one single whole, the other half, of men, will be divided into at least eight or ten parties. The whole world can move into the hands of women. And women are not interested in wars, women are not interested in nuclear weapons, women are not interested in communism or capitalism.

All these "isms" are from the head. Women are interested in being joyful, in small things of life: a beautiful house, a garden, a swimming pool. Life can be a paradise, but it is going to remain a hell unless man is removed from power altogether.

And he can be removed so easily.

I have so many women sannyasins -- more than men. And the strangest thing is that once a woman becomes a sannyasin, she remains a sannyasin. Once she starts meditating, it becomes her devotion, a part of her heart -- it is not so with the man; it remains only an intellectual search. There are exceptions, but as a rule....

I have seen men betraying me but not women. And the reason is that the man is intellectually convinced. He is with me... but I am still alive, I am not dead. So tomorrow, I may say something with which his mind does not agree. And just a small disagreement in his mind, and his path separates from mine. He is with me only to the extent that his intellect is nourished by what I am saying. The moment he feels something I am saying is not rational, he is no more with me. All connections have dropped. And my problem is, that my

work is not to feed your intellect. If I talk intellectually, that is simply to persuade you towards something that goes beyond intellect, that goes beyond reason.

For the woman the problem is not the same. She is with me not because she is intellectually convinced by me; she is with me because she is nourished on a deeper level than intellect. Her heart sings with me, beats with me, dances with me. Her connection is not superficial: it is that of trust, not of intellectual conviction. Hence, in the whole of history you will find a Judas around every great mystic and great teacher, but you will not find a single woman who has been a Judas. It is strange, in a long history....

Mahavira has his own Judas; his own son-in-law remained with him just with that male ego, hoping that he would be the successor of Mahavira because he was his son-in-law. Mahavira had only one daughter, and the daughter and the son-in-law both had become sannyasins. For twenty years, they remained with him, but the son-in-law was insisting again and again: "You are getting old. Before anything unfortunate happens, you should make it known to your millions of disciples who is going to be your successor."

Mahavira said, "Whoever is capable will succeed me. I don't have to declare his name. Who am I? I am not a king; my treasure is not of this world. Whoever is enlightened will be recognized by the people as my successor, you need not worry about it." Frustrated, he went against Mahavira and took away with him five hundred followers. And he made many attempts on Mahavira's life. Gautam Buddha had his own Judas, and the same story is repeated again and again.

As far as women are concerned, the situation is just the opposite. When Jesus was crucified, all the twelve apostles escaped. They were afraid that somebody in the crowd might recognize them because they were always moving with Jesus, and everybody knew them: "And now there is no point in being here, unnecessarily getting caught. You could be in trouble. Your master is being crucified; they might at least give you a good beating." But three women remained just at the foot of the cross, not even hiding in the crowd -- and one of them was a prostitute, Mary Magdalene; a prostitute rises higher than your twelve apostles. They have become great saints, but Mary Magdalene is not remembered, is not counted amongst the apostles.

The second was another woman, Martha. And the third woman was Jesus' mother, Mariam, whom even Jesus had been insulting because she was a woman. In a crowd, Jesus was speaking and his mother was standing outside the crowd. Somebody shouted, "Jesus, your mother is here and she has not seen you for years; you have been traveling all over the place. Tell the people to make way for her to come in. She just wants to see you."

And the answer that Jesus gave is ugly. He said, "Tell that woman" -- he could not even say "tell my mother" -- "Tell that woman that my father is in heaven and except my father in heaven, I don't have any relation with anybody else."

This is the man who is talking about love. This is the man who is even saying "Love your enemy." But don't love your mother.

Dhyan Amiyo, you should start your childhood's accidental meditation, because it will suit you immediately. And it has happened here also: "One day I was meditating alone and the fear of death returned. I was overwhelmed by the intensity of it and could do nothing to transform or even repress it. I jumped up in panic and tried to shake it off."

You missed a great opportunity. Again, the same space was opening up but you behaved like a grown-up, not like a child. A child is not afraid. He knows nothing about death: he is so close to life that death is a faraway thing, inconceivable to him.

You also remember that "The last time this happened to me as a teenager, I woke feeling the fear of death the strongest I ever had. But this time, instead of panicking without any conscious decision, I found myself accepting death and relaxing. Immediately there was an explosion of light and a sense of being uplifted by bliss."

You know the secret: you have to accept the fear. In acceptance, it disappears. In rejecting it, in escaping from it, you are nourishing it. You are feeding it.

There is no fear, because there is no death. Death is a fiction and fear is the shadow of the shadow. And you have experienced it accidentally, without doing meditation you have known, that if you remained in the space that was opening up, without fear and without panicking but accepting it, accepting even death and relaxing -- immediately there was "an explosion of light and a sense of being uplifted by bliss."

You need not be told; you know already what has to be done. So when meditating, if you come close to the same space again and fear arises, rejoice that you are close to the death of the ego. The death of the ego is another name of relaxation, because the ego is your tension. The ego is your anxiety, the ego is your

anguish. The ego is your angst.

The moment you are relaxed, you are not. There is simply relaxation -- an immense peace and joy. And if it happens in meditation, consciously, and if you have to go through it again and again -- because such an experience has to be lived again and again; that's the only way to deepen it -- soon you will find there is no fear, there is nothing to panic about. On the contrary, you are entering into the most blissful experience ever. You are entering into your childhood again, in deep innocence, a freshness and a joy, and a music that is absolutely silent, without any sound.

If this experience goes on growing, it will become your enlightenment one day. You will be uplifted to your highest potential. All darkness will disappear; there will be only light and there will be only ecstasy. Then there is no need to meditate. Then it becomes your natural state, just like breathing, just like heartbeats.

Amiyo, you are fortunate because it rarely happens on its own. But we are so unconscious -- do you see your unconsciousness? You passed through everything -- you knew fear, you accepted fear, you experienced great relaxation, you experienced bliss, you experienced being uplifted by light -- and still you are afraid to go into the same space.

But such is our unconsciousness. We are behaving like drunkards, not knowing what we are doing, not knowing what is happening to us, why it is happening to us. And even when we are very close to something great -- we go on missing.

Just be a little more alert, a little more aware. You have the key and that key will work to open all the doors of the mysteries of your inner being.

A nervous young priest, about to deliver his first sermon, asks an older priest how he might calm down a bit. He advises the young priest to fill his water jug with martinis.

Well, the new priest preaches up a storm and afterwards, he asks the older priest what he thought."

You did very well, but I have just a few criticisms: there are ten commandments, not twelve; there are twelve apostles, not ten. David slew Goliath, he did not kick the shit out of Goliath. Next week, there is a toffee-pulling contest at St. Peters, not a peter-pull at St. Toffee's. The Holy Cross is not to be referred to as the `Big T.' Please do not refer to our savior Jesus Christ and the apostles as `J.C. and the boys.' And restrain yourself from calling the father, the son, and the holy ghost, `Big daddy, junior and the spook.'"And lastly, kindly do not call the Blessed Virgin Mary, `Mary with the cherry.'"

BELOVED OSHO
THERE IS IMMENSE TRUST INSIDE ME THAT BEING WITH YOU EVERYTHING HAPPENS SO RIGHT THAT THERE IS NOTHING MORE TO DO BUT LET IT HAPPEN. SO I'M NOT FORCING ANYTHING AND MORE AND MORE THERE IS ONLY THIS SWEET, PAINFUL LOVE FOR YOU AND MORE SILENCE AND MORE LAUGHTER AND MORE LOVE. YET SOMETIMES WHEN YOU SPEAK ABOUT "DOING EVERYTHING FOR ENLIGHTENMENT," A DOUBT ARISES IN ME THAT MAYBE I'M CHEATING MYSELF: AM I NOT DOING ENOUGH?

Shantam Shivano, your question is "There is immense trust inside me." But immense trust does not mean absolute trust. Howsoever immense it may be, there is space enough for doubts. So first you have to understand: just trust is enough. Don't make it immense.
Just trust is absolute.

And remember, trust is not belief. Belief is in ideas, in ideologies, in doctrines, in theologies, in philosophies. Trust is just the purest form of love; it has nothing to do with any ideology. Doubt can arise if you have a belief -- these are subtle connections -- doubt is connected with the belief. Doubt has no possibility in trust.

In fact, belief is nothing but a method of repressing doubt, and when you repress a doubt then there is always a possibility: any weak moment, and the repressed will spring up with great vengeance and destroy your whole belief system. But trust is not repressing any doubt. Trust has no connection with any kind of belief system.

Trust is falling in love -- not the biological love, but the love that can exist between two beings, two souls, two consciousnesses.

You say, "Being with you, everything happens so right that there is nothing more to do but let it happen." So I am not forcing anything; that's perfectly right. Forcing is violence, forcing is repression,

forcing is dangerous. Whatever you force will take its revenge.

My whole teaching can be reduced into two words: Let Go. Just go with the stream and you are doing perfectly well.

"And more and more there is only this sweet painful love for You, and more silence and more laughter and more love. Yet, sometimes when You speak about `doing everything for enlightenment,' a doubt arises in me that maybe I am cheating myself: Am I not doing enough?"

This doubt arises only because there is some space left empty, not filled with trust. "Immense" is your trust, but immense does not mean total. And less than total is going to have, once in a while, this doubt, that doubt.

Otherwise, there is nothing to doubt. You are growing in silence, you are growing in love, you are feeling more and more laughter -- these are the signals that you are on the right path.

And when I speak of doing everything for enlightenment, you and everybody have to remember that I am speaking to so many people -- not only to those who are present here, but also to those who are spread all over the world. If you take every statement personally, you will be unnecessarily getting into trouble.

I have to take care of so many people who are so different from each other, and I am answering different people in different stages, in different situations. You have to remember always, to look at your own growth: if it is going towards love, compassion, silence, blissfulness, joy, laughter, celebration, and silence, then remember that I must have answered somebody else. You are doing perfectly well. And sometimes these kinds of doubts can disturb your growth.

Whenever I had said, "Do everything for enlightenment," I must have been answering some -- and there are many -- who are so lazy, that what to say about everything, they are not even ready to do *anything*. They are simply waiting for me to do something. If it were possible, if nature allowed, I would have done it, but it is against the law of nature itself.

You have to find your truth yourself. And for that, you have to risk everything. Truth cannot be anything else but your first priority. It cannot be one amongst many desires. It is not a desire, it is a wholehearted longing, as if you are lost in a desert and for days you have not been able to find water. Now, thirst is not a desire; now every cell of your body is crying "thirst." There are not even words to say, it is just an experience: you are burning with thirst, you are on fire.

Enlightenment is the greatest experience in human life. Certainly you have to leave your trivial engagements -- but remember that I am talking to so many people that everything is not for you. You have to choose.

One thing you have always to remember: if symptoms of love and joy and laughter are growing in you, then there is no need to worry. And there is no need to be in a hurry, either. It is better to go at your pace, slowly but very centered and grounded, so that you don't have to take any step backwards. You don't have even to look backwards.

Drop your doubt. And remember, I am saying *drop*, I'm not saying repress. I am not saying fight with it. I am not saying that you have to do anything with it. Simply drop it. It has no business in your beautiful, slow growth.

Remember one thing: there are seasonal flowers; within six weeks they are there but within six weeks they are gone, too. And there are trees like Cedars of Lebanon, four thousand years old, two hundred feet high. They don't grow in six weeks. Their growth is very slow. But their beauty, their longing to touch the stars, is almost like the human longing to find the divine in existence.

Drop the doubt and always remember that I am talking to so many people... their needs are different, their sicknesses are different, they need different medicines and different treatment.

Whenever you have any problem, you can ask. It is good that you have asked rather than carrying it within your heart. Doubt is as dangerous to spiritual growth as cancer is to the body.

Abie made a small fortune in California in the wholesale clothing business. After he provided for his family, he gave all his wealth to the local temple. He slept well at night knowing that his family was secure and that God was looking after him, so he had not a care in the world.

Imagine how surprised Abie felt when his Malibu beachfront home was endangered by an oncoming hurricane. First, the local fire department came and evacuated Abie's family. But Abie told the fire chief: "I will not leave my home. You cannot help me, only God can save me." The waves began to crash against the shore. The road around Abie's home was engulfed in water. Without fear, Abie decided to wait out the storm.

The Navy sent in a Coast Guard cutter to rescue Abie, as the waves were now crashing against his huge

front window. The captain ordered, "Abie, please!"

But Abie insisted, "You cannot help me, only God can save me."

Now Abie was alone on the roof. In the distance, a tidal wave was fast approaching the shore. A US Air Force helicopter hovered above Abie's head. But Abie refused help, such was Abie's faith in his lord and master. Well, the tidal wave did its thing, and Abie looked up at the Pearly Gates, soaking wet and totally pissed off at God.

"But Abie," the gatekeeper said, "God wants to see you right away." Abie's response was, "Tell God to go to hell."

The gatekeeper suggested to Abie that God is not a saint and to give God a second chance. Abie relented and was shown into God's room. God was so pleased to see his beloved Abie.

"Abie, why are you so mad at me?"

Abie said, in a cool, distant voice, "Because when I needed you the most down on earth, you did not lift a finger to help me."

God said, "You've got to be kidding, Abie. I sent the fire department, The US Navy, and the US Air Force. What more do you want?"

You have to remember that trust does not mean that you are not supposed to do anything. Trust simply means that whatever you are doing is in the right direction, because the man you trust in cannot take you in a wrong direction. But you have to do the walking.

I can only show you the path, I cannot walk for you. And there are so many paths and there are so many different people who need different paths, so each one of you has to remember: all that I am saying is not for you.

You have to be very alert: whatever helps to strengthen your progress is for you. Whatever weakens your progress is not for you; it must have been said to somebody else. On some other path it may be helpful. To somebody else, it may be immensely needed.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #23

Chapter title: Love... not a relationship but a state of being

24 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I HEARD YOU SAY THE OTHER DAY THAT YOU WANT NO PART OF ANY RELATIONSHIP WE MIGHT IMAGINE WE HAVE WITH YOU -- CERTAINLY NOT OUR HATE, BUT NOT EVEN OUR LOVE. AND I CAN'T SAY I BLAME YOU. NEVERTHELESS, WHEN YOU STAND BEFORE US, DANCING, I FEEL LIKE A FOUNTAIN THAT LEAPS INTO LIFE AT THE SIGHT OF YOU, AND TUMBLES TO YOUR FEET AS IF IT KNOWS THAT IS WHERE IT BELONGS. I KNOW MY LOVE IS RIDDLED WITH ALL SORTS OF UNDESIRABLE THINGS; BUT IT RUSHES TOWARDS YOU WITHOUT EVEN STOPPING TO ASK MY

PERMISSION. OSHO, PLEASE EXCUSE THE MESS, BUT I CAN'T HELP IT.

Maneesha, the word "love" can have two absolutely different meanings -- not only different, but diametrically opposite. One meaning is love as relationship; the other meaning is love as a state of being.

When I said I don't want any relationship -- at least from my side, because I cannot interfere with you, so I cannot say anything from your side; that you have to understand yourself -- I was denying love as relationship.

The moment love becomes a relationship, it becomes a bondage, because there are expectations and there are demands and there are frustrations, and an effort from both sides to dominate. It becomes a struggle for power.

Relationship is not the right thing, at least for my people. But love as a state of being is a totally different word. It means you are simply loving; you are not creating a relationship out of it. Your love is just like the fragrance of a flower. It does not create a relationship; it does not ask you to be a certain way, to behave in a certain way, to act in a certain way. It demands nothing. It simply shares. And in sharing also there is no desire for any reward. The sharing itself is the reward.

When love becomes like a fragrance to you, then it has tremendous beauty. And something that is far above the so-called humanity -- it has something of the divine.

You are saying, "I cannot help...." Neither can I. When love is a state, you cannot do anything about it. It will radiate, but it will not create any imprisonments for anybody, nor will it allow you to be imprisoned by anybody else.

Your question is significant. I will go into it point by point. You say, "I heard you say...." This is to be remembered: whenever you state anything that I have said, never say, "You said it." Say it exactly the way Maneesha is doing. She has learned in many years' time that it is not necessarily the same, what I say and what you hear.

You hear according to your own prejudices, according to your own mind. You interpret and then you project that meaning, as if I have said it. The right way is, "I heard you say...." All the Buddhist scriptures start with the same sentence: "I have heard Gautam Buddha say...."

I asked one very respected Buddhist monk -- world famous because of his writings about Gautam Buddha -- why every scripture begins with, "I have heard Gautam Buddha say...."

He said, "You bring strange questions. I have been translating these scriptures my whole life but I never thought about it. Do you think it has any meaning?"

I said, "It has not only meaning, it has tremendous meaning. Whoever was writing it was absolutely aware that, at the most, he could say, `I have heard... perhaps Buddha was saying something else. Perhaps he was saying what I have heard, but I cannot impose my meaning, my projection on him. I can be wrong.'"

And this is true, because as Gautam Buddha died.... He never wrote anything, and he never allowed in his life that anything he said be written, for a simple reason: If you are listening, there is no need to make any notes. And if you are making notes, you are not listening; your whole mind is concerned with writing the notes. You are behaving like the modern tourist, who is a cartoon character, rushing from one place to another place with a camera hanging on one shoulder, a telescope hanging on another shoulder, many kinds of lenses in a bag. Even standing before the Taj Mahal, he is not seeing it. He is photographing it. Back home when the album is ready, he will look at it with great joy from the golden memories of his tour. But he has never really seen -- his being was diverted by the camera.

When I was a teacher in the university, I never allowed any student to take notes -- because the moment you start taking notes, you stop hearing. You know that later on you can read your notes, so there is no need to be in the present. That psychological truth is the reason why Buddha did not allow anybody to write down what he was saying. He said, "When I am dead you can write anything you want."

And the first thing that his disciples did was collect forty-two years' discourses, morning and evening, personal interviews given to emperors, to kings and to disciples. And you will be surprised to know that there were thirty-six schools immediately, saying that he has said *this*, not *this*. Their only difference was.... They were all devoted to Gautam Buddha, but they were saying that he has said *this* -- and there were thirty-six versions.

So there are thirty-six versions of Buddhist scriptures. They are not reporting Buddha, they are reporting what they have heard -- according to their consciousness, according to their intelligence, according to their presence.

So it is not just in beginning the question; it has to be a deep understanding in you: always remember to

make it clear that you are reporting what you have heard. It is not necessarily synonymous with what I have said.

Maneesha is saying, "I heard You say" -- and I appreciate her understanding in using the words "I heard -- the other day that you want no part of any relationship we might imagine we have with you."

You have heard rightly, Maneesha. I don't want any part of any relationship, imagined or not imagined. It may be very real to you -- it may not be your imagination, it may be factual. You are accustomed to creating relationships, from your very childhood. A strange man, and you have to create a relationship with him as your father. You cannot ever be certain that he is your father....

I have heard about one palmist who used to read people's hands. An atheist, a young man who does not believe in God and does not believe in any kind of bullshit -- palmistry, astrology -- went to the palmist and said, "If your science is true, just read my hand and tell me where my father is right now."

The palmist looked at his hand and said, "Your father has gone fishing." The atheist laughed. He said, "That's what I say: it is all nonsense. My father has been dead for three years; how can he go fishing today?"

The palmist said, "That is not my business, but the truth is, the man who died was not your father. Your real father is fishing. You go to your mother and ask. If she is sincere and honest, she will tell you that the man who died was not your father -- although you had created a relationship because you were told that he is your father."

Your whole life is surrounded by many kinds of relationships. I don't want any kind of relationship. Relationship as such, real or imaginary, is a very subtle kind of psychological slavery. Either you enslave the other, or you become a slave yourself.

Another point to be noted is that you cannot enslave somebody without becoming a slave yourself. Slavery is a double-edged sword. One may be stronger, one may be weaker, but in every relationship you become the jailer and the other becomes the prisoner. From his side, he is the jailer and you are the prisoner. And this is one of the fundamental causes of humanity living in such sadness, in such a sorrowful state.

You have heard me rightly: I don't want any part of any relationship, "... certainly not our hate, but not even our love." From my side, I will not allow any relationship; I will not nourish any relationship. But you are free to suffer -- that is your birthright.

How can I prevent you, if you start having a relationship of hate with me? And hate is much stronger a relationship than your love, because your love is very superficial. Your hate is very deep. Your hate is your whole animal heritage. Your love is only a potential for the future; it is not an actuality, but only a seed.

But your hate is full-fledged, fully grown -- thousands of years of your past moving through different life forms. It has had time and space to grow. It is only in man that the change starts happening.

I cannot prevent anybody from hating me, so how can I prevent anybody from loving me? All that I can do is to explain that the moment hate or love or anything becomes a relationship, it loses its purity.

Let your love be your state of being. Not that you fall in love, but just that you are loving. It is simply your nature. Love, to you, is just the fragrance of your being. Even if you are alone you are surrounded by loving energy. Even if you touch a dead thing, like the chair, your hand is showering love -- it does not matter to whom.

The loving state is unaddressed. And I am not preventing you from being in the state of love, but you can be in the state of love only if you drop the old mind pattern of relationships. Love is not a relationship.

Two persons can be very loving together. The more loving they are, the less is the possibility of any relationship. The more loving they are, the more freedom exists between them. The more loving they are, the less is the possibility of any demand, any domination, any expectation. And naturally, there is no question of any frustration.

You say, "And I can't say I blame You." You understand it rightly. I have allowed people to have their real or imaginary love relationship with me -- for the simple reason that unless they are with me, there is no possibility of transforming their relationship into a state of being -- knowing perfectly well that their relationship is not reliable. No relationship is reliable, and particularly with a man with whom the relationship is one-sided. It is like a bridge which is supported only by one bank of the river, and the other bank does not support it. It is hanging in the air; it is going to fall.

And I have burned my fingers thousands of times, because the people who thought they loved me... I have seen them change to hating me, for some trivial reason.

Love is beyond reason.

Relationship is part of the business world. Just a slight change in the situation, and it evaporates. It has no solidity.

I have showered my love without any conditions, and yet there have been many people who have taken advantage of it, in many ways. And because of their loving imagination, they were expecting something from me. Man is so blind, he cannot see it. When I don't expect anything from you, at least remember that you cannot expect anything from me either.

And when their expectations are not fulfilled -- and they are not going to be fulfilled -- then immediately love turns into hate. And it has left wounds in my heart, because I have simply given love, never expected anything from them, and they have turned into enemies because of their expectations -- in which I have no part. I have never promised them anything. Expectations are there, frustrations are there -- but first they were projecting expectations; now they are projecting frustrations. Neither could they see last time, nor are they able to see this time, that they are surrounded with their own unconscious ideas. And they are suffering.

And, just as when they were imagining love, they were appreciating me, not knowing me at all, now they are condemning me. And to condemn me they are creating lies -- and perhaps in absolute unawareness. Just as they believed their imagination before, the same game continues; still they go on believing in their lies. I have been asked to refute them. That is not possible. I have loved them; they have been my disciples. It is below me to criticize their lies or to expose their lies.

That's why I want you to remember: don't have any expectations. Love because love is your own inner growth. Being loving, you are calling your spring closer. Your love will help you to grow towards more light, towards more truth, towards more freedom. But don't create a relationship.

"Nevertheless, when you stand before us, dancing, I feel like a fountain that leaps into life at the sight of you, and tumbles to your feet as if it knows that is where it belongs."

I have not been prohibiting you. If love comes as a spontaneity, suddenly, like a fountain, asking nothing in return, then it is one of the greatest treasures.

"I know my love is riddled with all sorts of undesirable things, but it rushes towards you without even stopping to ask my permission."

Love is a fire. The more pure it is... all the riddles, all the problems will be burned. It is love as relationship which will go on creating more problems, "riddled with all sorts of undesirable things." But a spontaneous love is a totally different thing. We don't have another word, that is the difficulty.

"Osho, please excuse the mess. But I just can't help it."

There is no need to be worried about the mess. Just remember one thing: love is capable of destroying everything else, just don't let it become a relationship -- then love will disappear, and in the name of love, domination, politics will take place. Then problems will go on increasing.

I am against all kinds of relationships. For example, I don't like the word "friendship," but I love the word "friendliness." Friendliness is a quality in you, friendship again becomes a relationship.

Maneesha, there is nothing wrong with love. In fact, without love everything is wrong. But love is so valuable that it should be protected from any kind of pollution, contamination, any kind of poisoning. Relationship poisons it. I want the world to consist of individuals. Even to use the word "couple" hurts me. You have destroyed two individuals, and a couple is not a thing of beauty.

Let the world be only of individuals, and whenever love spontaneously blossoms, sing it, dance it, live it; don't create chains out of it. Neither try to hold somebody in bondage, nor allow anybody to hold you in bondage.

A world consisting only of free individuals will be a truly free world.

It is one of the greatest needs of man to be needed. Hence I cannot conceive of any time when love will not be in existence. As long as there are human beings, love will remain their most cherished experience. And it is something that is available on the earth, but does not belong to the earth. It gives you wings to fly like an eagle across the sun.

Without love you are without wings.

But because it is such a nourishment and such a need, all the problems have arisen around it. You want your lover or your beloved to be available to you tomorrow too. It has been beautiful today, and you are worried about tomorrow. Hence marriage came into existence. It is just the fear that perhaps tomorrow your lover or your beloved may leave you -- so make it a contract before society and before the law. But it is ugly -- it is absolutely ugly, disgusting. To make love a contract means you are putting law above love; it means you are putting the collective mass above your individuality and you are taking the support of the courts, of the armies, of the police, of the judges, to make your bondage absolutely certain and safe.

Tomorrow morning... one never knows. Love comes like a breeze -- it may come again, it may not come. And when it does not come, then just because of law, because of marriage, because of social respectability, almost all the couples in the world are reduced to prostitution.

Living with a woman that you don't love, living with a man that you don't love, living for safety, living for security, living for financial support, living for any reason except love, makes it nothing but prostitution.

I would like prostitution to disappear completely from the world. All the religions have been wanting that -- that there should be no prostitution. But this is how human stupidity is: these same religions that want there to be no prostitution are the causes of prostitution, because on the one hand they support marriage, and on the other hand they are against prostitution.

Marriage itself is a prostitution. If I trust my love, why should I get married? The very idea of getting married is a distrust. And something that is coming out of distrust is not going to help your love grow deeper and higher. It is going to destroy it.

Maneesha, I am not preventing you from being loving. In fact, that's my whole religion: to love, but not to destroy love by something fake -- marriage or any other kind of relationship.

Love is authentic only when it gives freedom. Let this be the criterion.

Love is true only when it does not interfere in the privacy of the other person. It respects his individuality, his privacy. But the lovers that you see around the world, their whole effort is that nothing should be private; all secrets should be told to them. They are afraid of individuality; they destroy each other's individuality, and they hope that by destroying each other, their lives will become a contentment, a fulfillment. They simply become more and more miserable.

Be loving, and remember: anything real is always changing. You have been given wrong notions that a true love remains forever. A true roseflower does not remain forever. A living being himself has to die one day.

Existence is a constant change. But the notion, the idea that love should be permanent if it is true... and if love disappears one day, then the natural corollary is that it was not true.

I want you to know; love came suddenly; it was not because of any effort on your part. It came as a gift of nature. At that time you would not have accepted it if you had been worried about its going suddenly one day. The way it comes, it goes.

But there is no need to be worried, because if one flower has faded, other flowers will be coming. Flowers are going to come forever, but don't cling to one flower. Otherwise soon you will be clinging to a dead flower, and that's what the reality is: people are clinging to a dead love that once was alive. Now it is only a memory and a pain and you are stuck because of respectability, because of law.

Karl Marx had the idea, the right idea, that in communism there would be no marriages. And when revolution happened in Russia, in the first four, five years, they tried to make love a freedom. But then they became aware of practical difficulties of which Marx was not aware -- he was only thinking -- and the greatest difficulty was that if there is no marriage, family disappears, and family is the backbone, the very spine of the society, of the nation. If the family disappears, then the nation cannot last long.

And after just five years of revolution the Communist party of Russia changed the whole idea. Marriage was again supported; divorce was allowed, but very reluctantly -- every obstacle was created for divorce, so that the family unit remains, because now they were interested in having the nation. Without the nation there would be no politicians, there would be no government.

And since then they have never talked about it -- that one of Marx's fundamental ideas was that marriage came into existence because of private property, so when private property disappears, marriage has to disappear. Nobody talks about it. I have been talking to communists, but they have fallen into the same trap as all religions. Karl Marx' DAS KAPITAL has become their HOLY BIBLE, holy KORAN;: you cannot change anything in it.

I said, "That's true, I am not saying to change anything in it -- but follow it!" They are not following it either. They have started worshiping it. That is the whole strategy of man to avoid any authentic revolution in the world: worship.

I don't want the family to exist, I don't want the nations to exist -- I don't want the world to be divided into parts. I want one world consisting of free individuals living in spontaneous love, living in silence, playfulness, without any condemnation of pleasure, without any fear of hell and without any desire for reward in heaven -- because we can create the paradise *here*. We have every potential to create it, but we are not using it. On the contrary, we are creating every hindrance: the earth should not become a paradise.

I am not against love. I am so much in favor of love; that's why I am against relationships, against

marriages. It is possible that two persons may live their whole lives together. Nobody is saying that you have to separate, but this living together will be only out of love, without interfering and trespassing into each other's individuality, into each other's private soul. That is his dignity.

You can be loving, you can be love, so don't feel worried about it. But if you are simply loving, if you are simply love, then there is no possibility of you turning into hate. Because there is no expectation, you cannot be frustrated.

But I am talking about love as a spiritual phenomenon, not as biology. Biology is not love, it is lust. Biology is interested in continuing all the species; the idea of love is just a biological bribe. The moment you have made love to a woman or to a man, suddenly you find you are no longer interested, at least for twenty-four hours. And it depends on your age -- as you become older, forty-eight hours, seventy-two hours....

There is a new commander of a base of the French Foreign Legion, and the captain is showing him around all the buildings. After he has made the rounds, the commander looks at the captain and says, "Wait a minute. You haven't shown me that small blue building over there. What's that used for?"

The captain says, "Well, sir, you see, that is where we keep the camel. Whenever the men feel the need for a woman...."

"Enough!" says the commander in disgust.

Well, two weeks later, the commander himself starts to feel in need of a woman. He goes to the captain and says, "Tell me something, captain." Lowering his voice and glancing furtively around, he asks, "Is the camel free anytime soon?"

The captain says, "Well, let me see." He opens up his book. "Why, yes, sir, the camel is free tomorrow afternoon at two o'clock."

The commander says, "Put me down."

So the next day at two o'clock the commander goes to the little blue building and opens the door. Inside he finds the cutest camel he has ever seen. He closes the door.

The captain hears a great roaring and screaming, so he runs up and bursts into the hut. He finds the commander naked, covered in camel hair and mud.

"Ahem, begging your pardon, sir," says the captain, "but wouldn't it be wiser to do as all the other men do -- ride the camel into town and find a woman?"

BELOVED OSHO,
DOES JOY ARISE OUT OF THE HEART OR OUT OF THE BEING? IF IT COMES OUT OF THE HEART, DOES IT DROP AWAY WHEN ONE REACHES THE BEING? IF SO, HOW COME YOU ARE RADIATING SO MUCH JOY? OSHO, I AM SO ATTACHED TO JOY AND GRACE. DO I EVEN NEED TO DROP THEM?

Satyam Prema, it is a beautiful question. "Does joy arise out of the heart or out of the being?" Joy arises out of the being, but passes through the heart.

The heart is the first to receive the joy of the being. And the heart is the vehicle to express the joy to the outside world; hence the misunderstanding can be there, that perhaps joy arises out of the heart. It only comes *through* the heart; it arises out of being. But being is deeper inside. Heart is only an instrument, a medium, a vehicle.

So you need not be worried, as your question shows. "If it comes out of the heart, does it drop away when one reaches the being?" The expression of joy from the heart becomes fuller as one reaches the being, it does not drop. In reaching the being, the passage of the heart becomes cleaner, wider, more expressive. You need not be afraid that you will have to drop joy also.

We are in search of joy, and the greatest joy is when you have reached the being. Then the heart will be expressing it at the maximum; right now once in a while a ray of joy passes the heart.

"If so, how come You are radiating so much with joy?" I am not radiating with joy. Once you are centered in your being, you *are* joy, you *are* love, you *are* blissfulness, you *are* ecstasy. These are no longer happening to you; these are your natural qualities.

"Osho, I am so attached to joy and grace: Do I even need to drop them?" If you are attached, you will not get them in the first place; dropping is out of the question. You have to drop attachment. The moment you drop attachment, you will have joy and you will have grace.

But such questions go on in everybody's mind. They are simple, but our understanding is not deep

enough to see that which is very clear. I am talking against attachment; it is attachment that is destroying your capacity to express joy and grace. But rather than dropping attachment, you are becoming attached to joy and grace.

How can you be attached to something that you don't have? You don't have joy, you don't have grace -- just ideas, empty containers with no content. Because once you know joy, you know there is no need to be attached; it is impossible to be without joy. Once you know grace, there is no question of attachment or dropping the attachment; grace becomes your natural expression in every gesture -- from your eyes, from your face, from your hands. Whatever you do, there will be grace and there will be joy.

Your attachment to joy and grace makes me wonder: perhaps you have seen people like me who are joyous... even if I try to remember, I cannot remember what misery used to be. The very language is almost forgotten. Seeing joyous people you want to imitate them. You want to grab joy and cling to it. But remember, all great values are killed the moment you cling to them. And no great value can be imitated.

You see beautiful people, joyous people, loving people, silent and serene people, and a greed arises in you: "These are the qualities I must have." That is the fear that has come into your question. You don't have them, so the question of dropping them does not arise. First *have* them and then try to drop them! Nobody has ever succeeded. You will be a unique person if you find enlightenment and can drop it.

A French couple, an Irish couple, and a Polish couple are having dinner together. The Frenchman says to his wife, "Pass me the sugar, Sugar."

Not to be outdone, the Irishman says, "Could you pass me the honey, Honey?"

Most impressed by these clever endearments, the Pole leans over to his wife and says, "Pass me the pork, Pig."

Avoid copying; otherwise you will do something stupid. But everybody is imitating everybody else in the world.

It is very strange to see why people imitate. Can't they find their own individuality? And can't they enjoy being themselves?

Any kind of stupid fashion and people will imitate, thinking that "perhaps if all these intelligent people are doing it and I am not doing it, I will be thought unintelligent." But imitation is unintelligent.

It is perfectly good to be in search of your being, which is the source of joy and bliss and truth and love and all that is valuable in existence. Of course it needs the heart for a few values to be expressed, and mind for other values to be expressed. Your being is utterly intelligent, but intelligence can be expressed only through the mind. And your being is immensely loving, but love can be expressed only through the heart.

Right now you have forgotten about the being and you are only carrying instruments with nothing to express. It is just like carrying a guitar, and you don't know why you are carrying this thing and what it is all about.

An ancient story is.... In India there are very refined instruments of music; nowhere else in the world has such refinement happened. Just one single man -- who lives in the Himalayas and comes once in a while to the plains -- plays a special *veena* which used to exist in the past. And many musicians used to play it, but now only one person knows how to play it. It is called *rudra veena*. Rudra is another name of Shiva; Shiva used to play it. To play it needs such a long discipline, four or five hours' practice every day for years; then only can you bring those subtle notes out of it.

The ancient story is that in one house there was a strange musical instrument which had been there for generations. Nobody knew what to do with it, and it was a nuisance. It had to be cleaned, dust would gather on it, and it was taking up space in the room. And sometimes in the middle of the night a rat would jump on it and create noise.

Finally they decided, "It is useless for us; it is better to get rid of it." So they went out and threw it on the garbage pile by the side of the road.

They had not even reached back home and they heard such sweet music... they had never even imagined. So they turned back -- a beggar was playing the instrument, and a crowd had gathered.

The beggar knew, he was a musician, but a musician of such old and ancient instruments that even to find people who could understand it was difficult, so there was no possibility for him to earn anything. He had become a beggar so that he could continue discovering old, ancient instruments about which we have completely forgotten. And as he saw this instrument he could not believe it, because he had been in search of this instrument for years.

There was utter silence in the crowd -- everybody who was passing on the road stopped. The people of the house came back, and when he stopped playing they said, "That instrument belongs to us."

The beggar said, "Remember one thing: a musical instrument belongs to one who knows how to play it, there is no other kind of ownership. You have thrown it in the garbage. You have insulted an immensely valuable thing.

"And what will you do with it? Again it will gather dust and you will have to clean it. Again rats will make noise in the night and disturb your sleep. This instrument can be played only if one knows how to play a few other instruments. They are the steps, and this is the end, and I have been searching for it. All other instruments I have found, but this, the final instrument, was missing. You cannot claim ownership of it.

"If you can play it here, before the crowd, it is yours. Otherwise, it belongs to me."

Music is not property; it is art, it is love. It is devotion, it is prayer. You cannot possess it.

The same is my feeling about your being.

You have it, but you don't possess it because you don't know how to play the instrument of your being. All that you know is the mind, which is only a vehicle; the heart, which is only a vehicle. But they are empty. Your thinking leads nowhere. Your heart remains at the point of lust, and never gets to know love.

Search for your being and everything else will follow it on its own accord. You don't have to drop anything -- you cannot drop anything. They are your innermost qualities; they will radiate on their own. Your heart will be full of love; your mind will be full of intelligence.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #24
Chapter title: All our doings are disturbances

24 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
I FIND THAT THE TRUE MOMENTS OF JOY AND PEACE IN MY LIFE COME WHEN I AM THE WITNESS. WITNESSING SEEMS TO COME EASIER WHEN I MAKE SOME EFFORT FOR IT, SUCH AS NOW, IN VIPASSANA GROUP. YOU TALKED RECENTLY ABOUT THE FUTILITY OF WILL, BUT FOR ME, IT SEEMS SOME EFFORT OR WILL IS NEEDED FOR THE GROWTH OF AWARENESS. WOULD YOU PLEASE COMMENT?

Ramfakeer, it is possible to create a certain awareness through effort and through will but it will not be the true awareness.

That which is created by you cannot be eternal. That which is forced by you, will immediately disappear the moment you drop the effort. You forget... and you cannot will twenty-four hours a day. Will needs tremendous energy; the effort will be very tiring.

And after the awareness that is created by will disappears, you will fall deep into unawareness, deeper than you were before. Will is an instrument for creating false things. You can create an ego through will

power because ego is false. But you cannot create your being, it is already there. And so is the case with awareness: the authentic awareness is not created by you, it is discovered by you. And the discovery needs no effort on your part because *you* are the problem, your efforts are the hindrances.

You have to be absent -- with all your will power, with all your efforts. You simply have to give way, and then there will be a totally different quality of awareness -- spontaneous, joyous, relaxing, rejuvenating, and you can never be tired of it. It is simply your nature. Even in your sleep it will remain there, burning like a small candle in the darkness of sleep.

That which is created by will cannot be of the beyond, it can only be something below you. It is your creation -- it cannot be bigger than you. And that which you are creating has a cause: your will, your effort. The moment the cause is removed, the flame of awareness will be gone. Your will was functioning like a fuel.

I will not support it. It is fake. And because you don't know the authentic, you cannot make the distinction.

Please try to be in touch with the spontaneous -- even a moment's glimpse and you will see: the difference is so vast.... One is just manufactured by you, with all your weaknesses, with all your frailties, with all your unconsciousness -- and the other comes from the beyond. The other is divine, and only the divine can liberate you. Only the divine can be your eternal peace, silence, blissfulness.

You are saying, "I find that the true moments of joy..." Have you ever known untrue moments of joy? Either joy is, or is not. Have you ever experienced untrue moments of joy? What do you mean by "true moments of joy"?

Certainly, you are comparing with your moments of hypocrisy, when you try to appear to be happy, joyful, and you know you are not; your smile is just an exercise of the lips. The heart is not behind it; most probably it is just a way to hide your tears. You are afraid if you don't start laughing, you may start crying; it is better to laugh so you are not exposed to others.

People try in every way to hide their misery, their pain, their anguish. Just go to a Lions Club or a Rotary Club and see people -- everybody seems enlightened, and the same idiots, for twenty-four hours a day in life, are behaving as unconsciously as anybody else. But they are simply following a ritual. You are supposed to smile, you are supposed to look happy. Slowly, slowly, you simply become a supposition.

Mrs. Reagan boarded a train in Washington late one night and was escorted to an upper berth. Nancy climbed up, stretched out and tried to sleep. However, a man in the lower berth was snoring intolerably. His loud snores became so unbearable, the President's wife leaned over and jabbed the man with her umbrella.

He awoke immediately, looked up at her and said. "It won't do you no good, lady, I had a good look at you when you got on the train." People are showing one thing, thinking something else. Now when he was looking at Nancy, he was not showing what was going on in his mind.

We have become so pseudo, and to a pseudo personality, nothing of value can ever happen.

Ramfakeer, I would like you to remember that either you have moments of joy or you don't have. There is no third alternative because the third alternative will be simply fake, untrue, dishonest. And once you become accustomed to the dishonest, to the insincere within yourself, then your darkness will start getting darker. Rather than moving towards light, you will be moving towards darker spaces of your being.

You are saying, "I find that the true moments of joy and peace in my life come when I am the witness." You have never experienced the witness, because to experience the witness is to go beyond peace, is to go beyond joy, is to go beyond everything into absolute nothingness and silence. There is no experience.

Witnessing is not an experience. Witnessing is going beyond all experiences. Experiences are other than you; witnessing is your very being. Experiences are like clouds in the sky -- sometimes very beautiful -- white clouds, black clouds with silver lines shining through them, or rainbows passing through them, or at the time of sunrise or sunset, when the whole sky becomes psychedelic.... But the clouds are not the sky.

You are not your experiences. Your experiences are just clouds in the sky of your being. When all the clouds are gone and the empty space remains, you will know what witnessing means.

"Witnessing," according to you, "seems to come easier when I make some effort for it, such as now in Vipassana group. You talked recently about futility of will, but for me, it seems some effort or will is needed for the growth of awareness."

In a way you are right, because you don't know the real awareness. So by effort, by will, you force yourself into some kind of alertness. This alertness is almost like when you come home and find your house is on fire: suddenly, you will find a great awareness in you which has never been there. But it is because the house is on fire; the shock is so much that it has made you a little awake, has brought you out of your sleep.

But you cannot go on putting houses on fire just to be a little awake.

And this kind of awareness is very costly and very dangerous -- costly, because it can deceive you and you can start feeling that you have become aware, and dangerous because it will take you away from the authentic experience.

Try to relax; don't make any effort, because never in the history of man has anybody become awakened through effort or will. Those who have become aware have always become aware when they had dropped all their efforts and all their will. But man's blindness knows no limits.

In the life of Gautam Buddha, who can be said to be the most well-known historical figure who reached to the highest peak of awareness.... But his followers around the world and in the East -- except for India, the whole East is Buddhist; it is the third greatest religion in the world -- still go on missing. I have been looking into hundreds of books from Korea, from China, from Japan, from Sri Lanka, from Burma, from Tibet -- but I have not found a single mention of the most important thing that happened in Gautam Buddha's life.

For six years, he made every effort. He brought his whole will power to becoming aware, he left no stone unturned. Naturally, this intensity of work, effort, this arduous journey, made him so tired and so frustrated.... Finally, one fullmoon night sitting by the side of a small river, Niranjana in Bihar, he decided, "I have renounced the world, I have renounced my kingdom. Today I renounce even my effort and my will -- even the desire to find the truth. I am so tired, so utterly frustrated that this is my second renunciation." He dropped all methods that he had been trying and after six years, for the first time he relaxed and had a good sleep, without a dream. Otherwise, his sleep had been full of nightmares, because on the one hand he had renounced everything and on the other hand, all efforts had led only to failure... or fake experiences.

In the morning, as the last star was disappearing in the sky, he opened his eyes and he could not believe: this is the space he has been looking for! As the star disappeared, his ego disappeared too. As the sky became utterly empty... the stars are gone, the moon is gone and the sun has not come yet -- just in that gap, he also became just the same silence, uncluttered with anything. And this was what has been known down the ages as his enlightenment.

Buddhists around the world go on saying, go on writing that he found his enlightenment after six years of arduous effort. The reality is just the opposite. He found enlightenment after he renounced all his efforts.

It is true that you cannot renounce if you have not made any effort. So, Ramfakeer, you are in a good position: you are making effort and you are making use of your will power. But remember, all these will lead you to fake experiences. And when the time comes, don't be a coward: renounce all these experiences of joy and peace and awareness, because they are produced by will and effort. Then is the real miracle, because your very being is eternally awake. It has never fallen asleep, but you have lost the track to reach to it.

Only in relaxation can you find your center of being. If you go on making effort and running after some goal, to achieve awareness, you will go farther and farther away from your reality. Just don't do anything. At least for a few moments every day, simply be. The heart will be beating, the breathing will be going on -- you are not doing anything, not even thinking. And in these moments, the whole sky opens up.

It is one of the greatest wonders that what we are seeking and searching for lives together is just present, eternally present within ourselves. But because of our efforts and because of our mind to achieve, we go on missing it.

Our life is a very stupid mess. And the same life can be a great splendor, but we won't allow it. We go on doing something or other, and all our doings are disturbances. This is the greatest lesson in life to learn: that the ultimate phenomenon happens only when we are not doing anything, when we are almost absent, when we are just an open door and the sun rays come dancing in and the fresh breeze passes through us. Suddenly, the whole existence starts helping us to be our true self.

Witnessing is the quality of our true self. It is not a question of creating it, it is a discovery.

I have heard... God is making all the creatures of the earth and is giving out sex lives to each animal. First he turns to the human. "I am giving you ten years of a good sex life," says God.

The man's face falls. "Is that all?" he asks.

"I only have so much to go around, fella," says God. He then turns to the monkey and says, "I'm giving you twenty years of a good sex life."

The monkey says, "Oh, I don't really need that much. Ten years would be more than enough for me."

The man, standing nearby, overhears this and says excitedly, "I will take it! I will take those extra ten years."

"All right," says God. "You got it." He then turns to the lion. "I'm going to give you twenty years of good sex life."

The lion replies, "You know, God, I really think I would be happier with just ten."

The man starts hopping up and down. "I will take them! I will take the other ten years!"

"You can have them," says God to the man.

He turns to the donkey and says, "Now, I am going to give you twenty years of a good sex life. Is that all right with you?"

"To tell you the truth," says the donkey, "I would also be satisfied with just ten." God gives the man the other ten years too.

This story explains why a man has ten years of a good sex life, ten years of monkeying around, ten years of lyin' about it, and then ten years of making an ass out of himself.

We are not satisfied with anything, and we go on asking for more, and we go on making our life more of a confusion.

It is true in every dimension of life -- even when you start meditating, you are the same man, with the same mind. Your whole life you have been creating false, pseudo, dishonest, inauthentic experiences. You know perfectly well that they are not true, but at least you can deceive others.

But you don't know a simple law: if you can deceive many people, you will be deceived in turn. By their being deceived, you will start thinking there must be something in it; otherwise, so many people cannot be deceived. Start by telling a lie and by the evening -- when your wife will tell it to you -- it will have gone around the city. You know perfectly well: you started it in the morning. But if the whole city is agog about it, then perhaps there is something in it!

Such is the madness of man that he can believe even in his own lies, and can believe so totally that you cannot suspect.

One man played the role of Abraham Lincoln for one year continuously. One hundred years had passed since Abraham Lincoln was assassinated, and in his honor and in his memory, a whole year was devoted to celebrate it. A drama was prepared and all over America, a great search was made to find a man who could play the part of Abraham Lincoln. Strangely enough, they managed to find a man who looked like Abraham Lincoln -- the same height, the same weight.

They trained him... because Abraham Lincoln used to stutter a little, so they trained him to stutter. One of Abraham Lincoln's legs was a little longer than the other, so they put the poor fellow on a traction machine and pulled one leg a little longer so he started walking like Abraham Lincoln, with a walking-stick in his hand.

For one year, morning, afternoon, evening, three times a day, he was playing the role. And he was doing it so perfectly that people were amazed: it seemed as if Abraham Lincoln had come back. One year is a long time. He became more and more perfect, and when the year ended, he was awarded a first prize.

He came home, but he continued to stutter. His wife said, "Now, there is no need to stutter."

He said, "No need? What do you mean by no need? Abraham Lincoln has to stutter."

The wife said, "Whom are you trying to befool?"

First, they thought that he was just joking, but then the joke went on so long... he would walk like Abraham Lincoln, he will talk like Abraham Lincoln. He would behave as if he were the president. Finally, they thought, "He has gone crazy. He believes it. Three hundred sixty-five days, three times every day, going through the same role...."

At that very time, scientists had discovered the lie detector machine. You stand on the machine -- you don't know; it is hidden underneath the ground -- and they ask you a few questions: a clock is hanging in front of you on the wall and they ask, "What time is it on the clock?" You cannot lie, you say, "It is ten o'clock" or "twelve o'clock." And the machine goes on marking whether you are right or wrong. They go on asking a few more questions: "How many people are here?" Now, how can you lie? Four persons are there, so you say "four" and the machine makes the point again -- "right." So four or five questions are asked about which you cannot lie. And then they asked him, "Are you Abraham Lincoln?"

And he was tired. His family was after him, his friends were after him, he was being taken to this psychologist to that psychologist....

And finally he had decided to drop this idea, to just accept what these idiots are saying. Although he IS Abraham Lincoln, what to do? If nobody is ready to believe it, how long can he argue with these people? So when they asked, "Are you Abraham Lincoln?" he said, "No."

And the machine said, "He is lying!" Because deep in his heart, he knew perfectly well -- and the

machine functions according to the heart. When you lie, your heartbeat loses its symmetry. When you say something true, the heartbeat goes on in the same rhythm, but when you lie, just a little jerk -- and the machine catches that jerk.

And the poor man was saying, "I am not Abraham Lincoln" and the machine is saying he is! When the result came out, the scientist said, "Now, there is no way. Unless he gets assassinated, he will not understand."

Don't believe in this joy and in this peace that you are feeling. And don't think that it is witnessing. It is not.

I give you the criterion: in witnessing, there is nothing to witness. That is a simple criterion: as long as there is something to witness, witnessing has not come in.

When there is nothing to witness and only a pure awareness remains, just the mirror, not reflecting anything, you have found yourself. Of course this finding will radiate joy, but it will not be your experience. *Others* will experience it; to you, it will be just like breathing, just natural. You will be in constant ecstasy, but others will feel it. You will radiate a new presence, a new charisma, but others will feel it. To you, it will be just like you accept your body, you accept your eyes, you accept your hair, you accept your hands; there is nothing special about it.

The moment joy is no more anything special, the moment peace is no more anything to brag about, the moment ecstasy is just like breathing -- you have arrived home.

BELOVED OSHO,
TODAY, I HAD A UNIQUE EXPERIENCE. AFTER SIESTA, I FELT MYSELF BEGIN WAKING UP. I OPENED MY EYES AND NEXT TO MY HEAD I SAW MY HAND. I GOT MY WATCH TO LOOK AT THE TIME BUT THE WATCH WAS DARK: THERE WAS NO TIME. I TURNED THE WATCH TOWARDS THE WINDOW'S LIGHT BUT -- DARKNESS AGAIN. I STOOD UP AND I FELT THE FLOOR UNDER MY FEET. BUT SUDDENLY I SAW MY HAND, UNMOVABLE, NEXT TO MY HEAD. I GOT SCARED. BUT IMMEDIATELY A VOICE INSIDE TOLD ME, "YOU ARE DREAMING, WITH OPEN EYES!" I RELAXED AND DECIDED TO CONTINUE THE GAME; LOOKING AT MY HAND, I COULD SEE MY WHOLE BODY MOVING. AT THE END, MY HAND WAS ALWAYS AT THE SAME POSITION. THEN I DECIDED TO WAKE UP AND I MOVED MY HAND AND MY WHOLE BODY. I THINK I EXPERIENCED SOMETHING OF DEATH. WOULD YOU PLEASE COMMENT? IF IT HAPPENS AGAIN, CAN YOU SUGGEST SOMETHING FOR ME TO DO?

Bodhi Anand, it was nothing but a nightmare -- not an experience, special and unique. Neither was it anything to do with death. It was just your mind.

Everybody has experienced nightmares, dreams which are insane. But what happens more often is that you don't remember them. In eight hours of sleep, you dream six hours, but you don't remember six hours of dreaming. You remember only the last dream, when you are half awake and half asleep, just coming out of sleep. Your memory starts functioning and you catch hold of the last dream that is fleeting by.

If a nightmare happens in the morning hours, then there is a possibility that you may remember it. If it happens in the middle of the night, you will not remember it -- unless it is really a nightmare; something like the concentration camps of Adolf Hitler, or the gas chambers of the second world war. If it is too dangerous, then it can wake you up -- just the very danger of it. But it has nothing to do with death.

It is just your mind which goes on collecting a thousand and one things, unnecessarily. It is a junkyard. You have seen a film in which there are dangerous scenes, you have read a novel in which there are murders and rapes and all kinds of crimes. You have been reading the newspaper every day. All this goes on collecting inside your mind, and in your sleep time, the mind wants to unload itself. Your dreams are nothing but an unloading of the mind.

If you don't collect unnecessary junk, you won't have dreams.

I have not dreamt for years, and not to dream gives a different quality to your sleep. It is light and very sweet, almost musical, a poetry without any words, a meditation of immense silence and serenity.

But your dreams say much about you. This kind of dream shows that you are collecting unnecessary information, and all that gets jumbled, piled up. And your unconscious is not very reasonable, it knows nothing of reason, so everything gets mixed up. These mixtures create nightmares.

It happened that Charles Darwin had become very old and his friend thought, "Perhaps this birthday is going to be his last; we will not be able to celebrate his next birthday." He was feeling weak and doctors were saying that he could not last long. So all his students and all his friends gathered. And he was one of

the most respected men of his times; he had given the theory of evolution which had helped humanity in many ways to grow.

Children he loved very much, and the children of the whole neighborhood were thinking what to present him on his birthday. Finally, they decided on a novel idea....

Charles Darwin's whole life was in studying animals, insects, birds, and he had gone around the world to study all kinds of species and how they have evolved up to man. He wanted to know each step. So the small children of his neighborhood, who were his friends, made a very beautiful present: they collected as many insects as they could find in his garden and they cut those insects -- some insect's head, some other insect's body, some other insect's legs, some other insect's other parts -- many insects they cut and glued them into one, new insect. They did a really good job, and on the birthday when all his great scientist friends were there, they also came with their present and they said, "We would like to know to what species this insect belongs."

Charles Darwin looked at it. In his whole life, he had never seen such a thing. He remembered that he had seen the the head... he had seen the body... but not with this head. He had seen the legs, but not with this body.

But he was a genius. He said to the children, "Yes, I know this insect. Its name is humbug."

Your mind creates many humbugs -- a head from somewhere, a body from somewhere, legs from somewhere else, a tail from somewhere else. And then you have a ready-made nightmare. This is not what you are thinking -- a "unique experience" -- it is simply a humbug experience. And there is no need to be worried about such experiences. They are just dreams, soap bubbles.

But it is good to understand one's mind, that you have made it just a wastepaper basket. You go on throwing into it anything. You never think, "Is this novel worth reading? Is this film worth seeing?"

Whatever you see is going to be collected in your memory. You are not very intelligent about what kind of information should be allowed to enter into your mind. That information is going to make your dreams; it can even affect your actions.

I have been reading data that in California, whenever there is a football match or a boxing match, crime rates rise up to fourteen percent higher, immediately. It takes seven days for them to come back down slowly to the average. And what kinds of crime rates? -- murders, suicides, rapes. And not only young people but even children, seeing the boxing or seeing the football match, are getting a certain feedback and they start behaving in the same way.

And in fact you cannot make a successful film without murders, without racing cars at a dangerous speed, without suicides, without rapes. If you make a film without all these things, nobody is going to see it, it is going to be a flop. If you want it to be a full-house success, then make it as criminal, as ugly as possible. But you don't know that you are feeding all that to the people who are seeing it.

And there are special blue films for rich people who can afford a theater in their own house and can invite their friends to see sex orgies, perverted sexual scenes, pornography. But a simple thing is not understood: that all this is going inside your brain. You are poisoning yourself: your dreams will reflect it, your actions will reflect it. Your life will be molded by what you collect in your memory.

So if you come across such dreams, it is an indication that you have to be more careful of what goes in your mind, because it will come out in some way or other. In fact, its coming out through dreams is the most harmless way, because it does not harm anybody. But it can come out through your actions, too.

Stopping to pay a call on some of his suburban flock, the priest discovered they were having a party and offered to come back at a more convenient time.

"Don't go," implored the host, "we are playing a game you might like. We blindfold the women and then they try to guess the identity of the men by feeling their genitals."

"How dare you suggest such a thing to a man of my dignity and stature!" roared the priest.

"You might as well play," said the host, "your name has been guessed three times already."

You are living in a society which is one thing from the outside and just totally different from inside. This is not just a joke. These kinds of games have been happening down the ages, but they were happening only at the highest level of society -- the super-rich, the kings, the priests. They have a beautiful facade to show to the world. They will teach morality and they will teach everything against obscenity, pornography, but in their own life, hidden behind the curtains, totally different things are happening.

It is a very hypocritical world. In this world, to be interested in truth, to be interested in the search of your own being, should be conceived of as already a great blessing. A Sufi saying is that before you choose God, God chooses you. Before you begin to search for him, he has already started searching for you; you

are always number two.

Even in this country which is poorest of the poor, there are ugly films, obscene films, pornographic magazines -- and they all exist because all the religions go on insisting on repression. So everybody goes to the temple, to the mosque, to the church to pay respect to God -- but in his heart, in his mind, there is all kinds of crap.

If he is a little intelligent, he should not enter any temple, because he is carrying such crap inside him that he should not think himself worthy. He should just be outside the temple.

The country may be poor; people cannot afford to eat, but still they will go to see the film. Hungry -- but they cannot miss the film and its sexuality, its sensuality. And if you look into their dreams, you will find all that they have repressed, all that they have collected.

Ronald Reagan comes to God and says, "Tell me, God, how many years before my people will be happy?"
"Fifty years," God replies.
Reagan weeps and leaves.

Thatcher comes to God and asks, "Tell me God, how many years before my people are happy?"
"A hundred years," replies God.
Thatcher weeps and leaves.

Rajiv Gandhi comes to God and says, "Tell me God, how many years before my people will be happy?"
God weeps and leaves.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #25
Chapter title: The watcher is always in the now

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BELOVED OSHO,
THERE IS A CONFUSION IN ME THAT KEEPS COMING AGAIN AND AGAIN. THE MESSAGE I HAVE GOT FROM YOU MORE AND MORE IS TO RELAX WITH MYSELF, TO WATCH AND WAIT, BUT I ALSO FEEL THIS URGENCY TO WAKE UP NOW; AND THEN ANOTHER PART SCREAMS, "BUT HOW?" WHAT DO I NEED TO DO? DO I NEED TO `PUSH' MYSELF THROUGH THIS WALL? COULD YOU MAKE THIS CLEAR TO ME?

Masti, *mind* is confusion; it is not that *you* are in confusion. And there is no way for the mind to be not in confusion. Mind's whole structure is based on confusion.

Mind is a duality; it is always split. There is no single point on which the mind agrees in totality. Half of

the mind will agree and half of the mind will disagree, and whatever you choose, you are choosing only the half. The remaining half is going to take revenge. The unchosen part, the left over, will wait for its chance to show you that whatever you have chosen is wrong. But it does not matter which part you choose. Choice itself is wrong.

So the first thing to be understood is that there is no mind which has ever been without confusion.

One very learned American rabbi, Joshua Liebman, has written a book, PEACE OF MIND. It is one of the best-sellers: Liebman is a good writer, and the book is well presented.

I wrote him a letter, asking, "Have you ever considered that peace of mind has never existed? Peace of mind is intrinsically impossible. Peace happens only when mind is not. It is not peace of mind; it is peace beyond mind."

It is almost like a lotus flower: it grows in mud and water; it is a miracle of nature that out of dirty mud and water it brings out one of the most beautiful flowers in existence. But mud and water are not the lotus flower. The lotus flower blossoms only when the lotus plant has gone beyond the mud, beyond the water, has transcended both -- then it opens up to the sun, to the sky, and releases its fragrance to the wind. Although it comes from the mud, it is not mud anymore. It is transcendence.

The same is true about peace. Mind is muddy; all kinds of relevant and irrelevant thoughts are jumbled there. It is a crowd, with so many fragments fighting with each other that you can call it a battleground. Mind cannot be at peace. But you can go beyond mind because you are not the mind. You can transcend and become a lotus flower. And then there is peace, there is beauty, there is bliss, and all that you have always dreamt about but have had no experience of.

I will read your question: "There is a confusion in me that keeps coming again and again." Unless you resolve it, it does not have to come, it is *always* there. It is only that whenever you are unoccupied, it surfaces. It does not go and come, it is embedded in your mind.

"The message I have got from You more and more is to relax with myself, to watch and wait." The message remains the same, because that is the only way to transcend the mind. The watcher is always above the mind. The watcher is never part of the mind.

The mind is just like a TV screen on which thoughts, dreams, imaginations, projections, desires, and a thousand and one things go on passing. The watcher is not on the screen, he is sitting in the movie hall. But the problem arises when the watcher becomes identified with something on the movie screen.

You must have seen yourself sometimes crying, sometimes laughing, sometimes becoming sad... and you know perfectly well that there is nothing on the screen. It is empty, and all that you are seeing is only a projection, just a film being projected through light.

I have heard that when for the first time the silent movies came into existence, the first show happened in London, and a man watched the movie in the matinee showing. Everybody left, but he remained. The manager came to him and said, "The show is over."

He said, "I want to see the second show also." The manager said, "What is the point? You have seen it."

He said, "It is none of your business. This is the money for the ticket. I am not going to leave."

He saw the second show, and the manager was thinking, "What happens after the second show?" He came back again; the crowd had gone, but the man was still there, because there was still a third show. The manager said, "Do you want to see the third show also?" He said, "Yes. This is the money."

The manager said, "But you have seen it twice!" He said, "You don't understand a thing. There is a scene in which a beautiful woman is undressing. She is just about to become nude and jump into a beautiful lake to swim. At that very moment a train passes by, and that train becomes a curtain, and when the train has gone, the woman is already in the water."

The manager said, "But I still don't understand the point."

The man said, "The point is, the train is going to be late sometime!"

Now the projected film has taken on a reality in his mind. He has become identified; it is no longer a film, he is part of it. He is not waiting, he is not watching; he is participating.

It happened that one of India's very learned men, Ishwar Chandra Vidyasagar was invited to inaugurate a drama. He inaugurated the drama, and of course he was sitting in front.

In the drama there is a character -- a very cunning man, ugly and disgusting -- who is after a beautiful woman, harassing her in every possible way. And one day he finds the woman alone, passing on a path that moves through a thick forest. He takes the opportunity, catches hold of the woman -- he wants to rape her. This was too much: Vidyasagar completely forgot that it was a drama. He jumped on the stage, took out one of his shoes, and started beating the poor character, the actor!

But the actor proved to be far wiser than Vidyasagar. He took the shoe in his hands with great respect, touched the shoe to his head, and told Vidyasagar, "This is my greatest prize. I have been winning many prizes in my life, but this is my greatest prize. I could have never believed that a man of your understanding should take a drama as if it were real."

Vidyasagar woke up as if from a sleep. He said, "I am sorry, but I went on becoming hotter and hotter, and when I saw that you were going to rape the woman I could not resist the temptation to prevent you. It was my moral duty, and I completely forgot that this is not a real rape, it is just acting."

I have seen the shoe. In the family of that actor, they are keeping it in a beautiful glass box. It has become a historical thing. Now it must be the fourth or fifth generation, but they say, "This is our most prized treasure. One of our forefathers received this award from the hands of Vidyasagar himself." And certainly this proves that the man was a perfect actor: he created the situation such that Vidyasagar became identified and forgot it was just a drama and he was there to watch it, not to participate in it.

This is happening continuously in your mind. The whole confusion is that you jump into the drama of the mind, which is just a screen.

I have been telling you again and again just to watch. Every drama has its end, and no thought in the mind remains for long. If you can keep alert not to become a victim of your thoughts, soon less and less thoughts will be moving on the screen. And when the watching becomes perfect, the screen becomes empty. When you are ready to witness, there is nothing to witness.

It is your identification with thoughts that is creating the confusion: it brings you down into the mind; otherwise your watcher is far above it. And to get centered in your watching is the only way for peace.
There is no such thing as peace of mind.

There is only one peace, and that is when there is no mind. When there is only a watcher and nothing to watch, suddenly everything becomes calm and quiet.

Hence I repeat again, Masti: relax, watch, and wait patiently. But you are saying, "I also feel this urgency to wake up now." That's what I mean by jumping into the drama and becoming a participant. The watcher is always in the now. The watcher knows no other tense -- neither past nor future, but only the present.

Only this moment is all for the watcher. It is the imagination that needs future, it is memory that needs past, but the watcher is neither imagination nor memory. It is always in the now.

And your urgency is simply another name for impatience. You are hiding your impatience behind a beautiful word, urgency. What urgency is there?

You cannot force things to happen before their time. The spring will come and the flowers will blossom, but you cannot force the spring. The rain will come, the clouds will cover the sky, the whole thirst of the earth will be gone -- but you cannot force it, you have to be patient.

And this is the beauty, that the more patient you are, the quicker is the coming of the spring. If you can be absolutely patient, this very moment spring can come.

Your urgency is creating a trouble for you because it is making you more and more confused, more and more restless, in a hurry. I can understand; the whole Western tradition has taught you only one thing, and that is speed.

I have heard about a pilot who was a lover of flying. He had taken his girlfriend for a flight, and he was going at full speed, maximum. The girl was a little afraid. Finally she asked, "Where are we going?"

The pilot said, "Don't ask unnecessary questions. The real question is, we are going at full speed. Who cares where we are going? The going in itself is so good."

The speed has become such a problem because for centuries in the West the mind has been conditioned to do things quickly: "Don't be lazy, be efficient." But all this has created a turmoil in the mind.

Everybody is trying to become rich as quickly as possible, and naturally if you want to be rich quickly you have to find some immoral means -- maybe heroin money. All the Western religious leaders are against drugs, but they don't understand that the idea of speed, that everybody has to be fast enough... and millions are competing for the same place; naturally there is competition, there is jealousy, there is violence. It does not matter, means don't matter; the end is to reach quickly -- either to a powerful position, or to become world famous, or to have all the riches possible.

But these trees don't grow impatiently. They move with a grace, with patience, with trust. There is no hurry anywhere else except in your mind. If you really want to be in a state of peace and joy, you will have to unlearn your old habit for achieving things quickly, fast.

Just the other day I was informed that in Japan, they have invented a train that moves four hundred miles

per hour. Up to now the record was two hundred fifty miles per hour; they have broken all records. And because the train moves four hundred miles per hour the very speed of the train creates a cushion of air, and raises the train above its rails one foot. It is no longer on the rails. It is very comfortable because it is moving in the air, almost like an airplane, just one foot above the earth.

And they forgot completely that Japan is such a small country. They have recognized it only *now*, and for years they have been inventing the train. Now they have recognized -- where are we going? -- because the country is so small that you can have at the most two stations: one from where the train begins and the other where it stops. So the train is now ready, but the land is not big enough to use it! But one wonders... for years they have been working and they never thought about the fact that four hundred miles in Japan is absurd. Japan consists of two small islands. Where will you be going with such speed?

You are saying, "And then another part screams, `but how?'" Urgency naturally creates the question: "How?" If speed is needed, then the technology is needed. "How" means technology.

Meditation is not a by-product of any technology. It does not need any technology.
It does not need any "how."
It simply needs *now*.

And in meditation you are not going anywhere. You are simply being here, relaxed, utterly centered in yourself. Everything stops. For this, no "how" is needed.

But because one question leads to another question, urgency creates the question "how," and then the question comes: "What do I need to do? Do I need to push myself through this wall?"
There is no wall!

These are our unconscious confusions. Somehow we make them appear rational.

One drunkard reached his home one night. His wife was tired -- every day a fight in the middle of the night, and the whole neighborhood was complaining. The man was not going to change. So she had given him the keys, saying, "Don't wake me up and don't create any noise, because the neighbors are getting very angry. They want to throw us out. So silently open the door and go to your bed."

He came in the middle of the night, absolutely drunk. His hands were shaking, so he was holding the key, but to put the key in the lock was a problem. He kept missing the target. He said, "This is strange. This has never happened; certainly there must be an earthquake, the whole house is in such trembling state."

Rather than looking at his own hands, rather than remembering his own drunkenness, the whole earth is having a great earthquake and the house is moving -- that's why the lock is moving.

A policeman was watching him from the street. He laughed. He came and he said, "Can I help you?" The man said, "It would be great of you if you could help me. Just hold the house for a moment so that I can put this key into the lock."

The policeman said, "It is better that you give me the key and I will open the lock." There was no need to argue with him that the house is not shaking, that there is no earthquake happening, that it is simply that you are absolutely unconscious.

The man entered the house very cautiously because the wife has said.... And whenever a drunkard comes close to his wife, half of his drunkenness is gone. The wife is such a cure... nothing else works, but the closeness of the wife is enough.

She was snoring in her room. He remembered what she had said: "Don't create any noise." So silently he went into the bathroom, but he was very much puzzled because his whole face was scratched. There was blood oozing from a few places.

Then he remembered that on the way home he had been fighting with another drunkard. So he tried to find some ointment to put on his face; otherwise the wife in the morning will create trouble for him. So very carefully and silently, he put the ointment on every scratch. He was very satisfied, and went silently to bed.

In the morning the wife screamed from the bathroom, "Who has spoiled my mirror, and destroyed my ointment too? Who has painted the mirror with the ointment?"

He said, "My god...." He had thought he was putting the ointment on his face, but he was putting it on the reflection of his face; he was putting it on the mirror.

The unconscious mind goes on doing things and creating problems. There is no wall at all that you have to push through. The real thing is that you want to push, you are in a hurry. And because you want to push, you have to imagine a wall. It is your imagination.

Just try to laugh at your imagination, at your hurry, because this is not the way meditation happens. Laugh, relax, and just be in the moment -- watching whatever is going on, outside or inside, in the world or in the mind. You are neither the world nor the mind. You are behind all, just a pure watching consciousness.

You are asking me, "Could you make this clear to me?" There is nothing to be made clear. Only one thing is harassing you: your own idea of achieving things as quickly as possible. But meditation is not to be achieved; it is already there. It has only to be discovered. And discovery needs only one thing: a silent watcher -- just for your laughter, so that you can relax.

Don't be serious; meditation is not a serious affair. Don't try to be a saint; meditation has nothing to do with pious egoism. Meditation is as simple as these trees growing, these birds singing.

One night in Washington, when Nixon was president, there was a heavy snowfall. When the president woke up in the morning, he looked out of the window and saw a beautiful blanket of snow covering the White House lawn. He snapped out of his beautiful reverie when he noticed, written on the lawn in yellow snow, "Dick Nixon is an asshole."

The president got very angry and summoned the FBI and CIA. "I want that urine to be analyzed," he ordered them. "And I want to find out who the culprit is right now, without delay! This is top priority!"

Early in the afternoon a representative of the two agencies reported back to Nixon. He said, "We have tested the urine and we know whose it is. However, there is some good news and some bad news; which would you like first?"

"Oh no," said Nixon. "Guess you had better give me the good news first."

"Well, sir," said the man. "We analyzed the urine, and it is Henry Kissinger's."

"Oh no," cried Nixon, and then suddenly the realization hit him. "That's the *good* news? What could the bad news possibly be?"

The man answered him, "It was in your wife's handwriting."

BELOVED OSHO,
PLEASE COULD YOU TALK ABOUT THE SUBTLE DIFFERENCES BETWEEN INSTINCT AND INTUITION?

Yogeshwar, your individuality can be divided -- just for the purpose of understanding it; otherwise there is no division. It is one single unity, whole: the head, the heart, and the being.

Intellect is the functioning of the head, instinct is the functioning of your body, intuition is the functioning of your heart. And behind these three is your being, whose only quality is witnessing.

The head only thinks; hence it never comes to any conclusion. It is verbal, linguistic, logical, but because it has no roots in reality, thousands of years of philosophical thinking have not given us a single conclusion. Philosophy has been the greatest exercise in futility.

Intellect is very clever in creating questions and then creating answers, and then out of those answers, more questions and more answers. It can make palaces of words, systems of theories, but they are all just hot air.

The body cannot rely on your intellect, because the body has to live. That's why all essential functions of the body are in the hands of instinct -- for example breathing, heartbeat, digestion of your food, circulation of the blood -- a thousand and one processes are going inside your body in which you have no part at all. And it is good that nature has given body its own wisdom. Otherwise, if your intellect were to take care of the body, life would have been impossible. Because sometimes you may forget to breathe -- at least in the night, how will you breathe while you are asleep?

You are already so confused just with thoughts; in this confusion, who will take care about the blood circulation -- whether right amount of oxygen is reaching to your cells or not? Whether the food that you are eating is being analyzed into its basic constituents, and those basic constituents are sent where they are needed? Something is needed by your bones, it goes to the bones; something is needed by your brain, it goes to the brain; something is needed by your skin, it goes to the skin. And continuously, twenty-four hours, dead cells have to be removed; otherwise they will block the passage of blood circulation.

You may never have thought about it; when you cut your hair, why don't you feel pain? Cut your fingers and you will feel pain. Hairs are also part of your body, just as your fingers, but why don't you feel any pain when cutting your hair? Hairs are the dead cells of the body; that's why you don't feel hurt. Nails are also made of dead cells of the body; that's why you can cut them. And this whole, tremendous amount of work is done by instinct. You are not needed. You can remain in a coma; still the body will continue to work.

I have seen one woman who was in a coma for nine months. The doctors had said that she would never revive, and even if she did revive, she would not be a human being, because such a long period of

unconsciousness destroys the very delicate nervous system that makes you a human being, that gives you intelligence. So she would be just a vegetable. But her body was functioning perfectly well. Her intellect had disappeared, her consciousness had not been there for nine months, but her body was perfectly well; there was no disease in the body.

Nature has left all essential functions of your body to instinct. And it has left all that makes your life meaningful -- because just to exist, just to survive, has no meaning... to give meaning to your life, existence has given to your heart, intuition. Out of your intuition is the possibility of art, of aesthetics, of love, of friendship -- all kinds of creativity is intuitive.

But the marketplace does not need your intuition. It does not deal in love, in your sensibility; it deals with very solid and mundane things. For that, your intellect, which is the most superficial part, functions. Intellect is for the mundane life with others in the marketplace, in the world, to make you capable of functioning. It is mathematics, it is geography, it is history, it is chemistry. All science and all technology is created by your intellect.

Your logic, your geometry, are useful, but the intellect is blind. It simply goes on creating things, but it does not know whether they are being used for destruction or for creation. The nuclear war will be a war created by intellect.

Intellect has its use, but by some misfortune it has become the master of your whole being. That has created immense troubles in the world.

The master is hidden behind these three: the body, the mind, the heart. The master is hidden behind all these three -- that is your being. But you never go inwards; all your roads go outwards, all your senses go outwards. All your achievements are there in the world.

Only very few people in the world have traveled the path towards their being, towards their very center. When I insist that you should be only a watcher, only a witness, I am trying to bring you closer to your own being, because that is your life source -- and a life source which is eternal and immortal. Knowing it, all fears disappear, because even death disappears.

Knowing it, you know the very heartbeat of existence.

Knowing it, you have known all that is worth knowing, and you have achieved all that is worth achieving. It opens doors to all the mysteries of existence, to all the treasures of existence which belong to you.

Outside you are simply a beggar. Even your greatest intellectuals are just playing with words.

The father of Western logic, Aristotle, has written in his books on logic that women have one tooth less than men. That was traditionally thought to be true for thousands of years in Greece, because a woman cannot be equal in any way -- how can she have the same number of teeth as man? And Aristotle -- who is the father of logic -- had two wives, not only one. He could have simply told Mrs. Aristotle Number One or Number Two, "Open your mouth, I want to count your teeth." But philosophers are not experimental. He has written that women have one tooth less than men. They have to have less of everything than men.

Intellect is useful in the world, and all your educational systems are techniques to avoid the heart and take your energy directly to your head. The heart can create troubles for the head. The heart knows nothing of logic. The heart has a totally different center of functioning, and that is intuition. It knows love, but love is not a commodity of any use in the world. It knows beauty, but what are you going to do with beauty in the marketplace?

The people of the heart -- the painters, the poets, the musicians, the dancers, the actors -- are all irrational. They create great beauty, they are great lovers, but they are absolutely unfit in a society which is arranged by the head. Your artists are thought by your society to be almost outcast, a little bit crazy, an insane type of people. Nobody wants their children to become musicians or painters or dancers. They all want them to be doctors, engineers, scientists, because those professions pay. Painting, poetry, dance, are dangerous, risky: you may end up just a beggar on the street, playing on your flute.

The heart has been denied, and by the way, it will be useful to remember: the denial of the heart has been the denial of the woman, and unless the heart is accepted, the woman cannot be accepted. Unless the heart has the same opportunity to grow as the head, the woman cannot have liberation. The woman is heart and the man is head. The distinction is clear.

Instinct, nature has taken in its own hands, and whenever you interfere with instinct you create perversions. All the religions have been doing that. For example, celibacy is interfering with the body and its instinct; then there will be homosexuality, lesbianism, all kinds of perversions. But every religion has been interfering with the body -- and the body is absolutely innocent; it has never done anything wrong.

If you accept the body in its absolute naturalness, it will help you tremendously. It will help your heart, nourish your heart. It will help your intelligence to become sharper, because the nourishment for the intellect comes from the body. Nourishment to the heart comes from the body. And if your head, your heart and your body are all in a symphony, then to find your being is the easiest thing in the world. But because they are in conflict, your whole life goes on being wasted in that conflict, conflict between instinct and intellect and intuition.

A wise man is one who creates a harmony between head, heart, and body. In this harmony one comes to the revelation of the source of one's life, the very center, the soul. And that is the greatest ecstasy possible -- not only to human beings but in this whole universe, nothing more is possible. It is already too much.

I am not against anything. I am only against disharmony, and because your head is creating the most inharmonious situation, I want your head to be put in its right place. It is a servant, not a master. As a servant it is great, very helpful.

A Dublin milkman has just finished his delivery, so he parks his horse and cart outside the pub and goes in for a drink. Refreshed after an hour, he comes out to find his horse painted bright green. Very angry, he strides back into the pub and demands, "Which of you just painted my horse green?"

A seven foot Irish giant stood up and, towering over him, said, "I did. Want to do something about it?"

The milkman gave a sickly grin and said, "I just came in to tell you, the first coat is dry!"

Intellect is helpful. There are situations where you will be in need of intellect -- but only as a servant, not as a master.

Two psychiatrists who are friends happen to run into each other on the street one day. One of them says to the other, "You are fine, how am I doing?"

Intellect can be helpful, but it needs consciousness to be its master; otherwise it can behave in a very stupid way. It can misunderstand things, it can misrepresent things. It needs a master to guide it, to give it a sense of direction. That master is your being.

Valerie, a twenty-three-year-old typist, walked along the beach, despondent. She was flat-chested, and felt totally distraught watching the other big-bosomed girls on the beach surrounded by eligible men. As Valerie strolled on the sand her toe kicked a small bottle. She picked it up and removed the cork, and out popped a genie. "Who are you?" asked the frightened girl.

"I am a genie, and because you were kind enough to give me my freedom, I will grant you any wish you make."

"Oh, that's wonderful," declared Valerie. "I would like the two biggest boobs in the world."

The genie snapped his fingers and there appeared Jimmy Carter and Ronald Reagan.

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #26
Chapter title: Life's aim is life itself

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BELOVED OSHO,
WHAT IS THE AIM OF LIFE?

Anwar Aman, life has no aim other than itself, because life is another name for God himself. Everything else in the world can have an aim, can be a means to an end, but at least one thing you have to leave as the end of all but the means of none.
You can call it existence.
You can call it God.
You can call it life.
These are different names of a single reality.

God is the name given to life by the theologians and it has a danger in it because it can be refuted; it can be argued against. Almost half of the earth does not believe in any God. Not only the communists, but the Buddhists, the Jainas and there are thousands of free thinkers who are atheists. The name "God" is not very defensible because it is given by man and there is no evidence, no proof, no argument for it. It remains more or less an empty word. It means whatever you want it to mean.

"Existence" is better. All the great thinkers of this century are existentialists. They have dropped the word "God" completely. Existence in itself is enough for them.

But to me, just as "God" is one extreme, so is "existence" another extreme, because in the word "existence" there is no indication that it may be alive -- it may be dead. There is no indication that it is intelligent -- there may be no intelligence. There is no indication that it is conscious -- it may not have any consciousness.

Hence, my choice is "life". Life contains everything that is needed; moreover, it needs no proof. You are life. You are the proof. You are the argument. You cannot deny life; hence in the whole history of man, there has not been a single thinker who has denied life.

Millions have denied God, but how can you deny life? It is beating in your heart, it is in your breathing, it is showing in your eyes. It is expressing in your love. It is celebrating in a thousand and one ways -- in the trees, in the birds, in the mountains, in the rivers.

Life is the aim of everything. Hence, life cannot have an aim other than itself. To say it in other words: life's aim is intrinsic. It has it within itself to grow, to expand, to celebrate, to dance, to love, to enjoy -- these are all aspects of life.

But up to now, no religion has accepted life as the aim of all our efforts, of all our endeavors. On the contrary, religions have been denying life and supporting a hypothetical God. But life is so real that thousands of years of all the religions have not been able even to make a dent in it, although they have all been anti-life. Their God was not the innermost center of life, their God was to be found only in renouncing life. It has been a very great calamity humanity has passed through: the very idea of renouncing life means respecting death.

All your religions are worshipers of death. It is not a coincidence that you worship only the dead saints. When they are alive, you crucify them. When they are alive, you stone them to death. When they are alive, you poison them and when they are dead, you worship them -- a sudden change happens. Your whole attitude changes.

Nobody has gone deep into the psychology of this change. It is worth contemplating: Why are the dead saints worshiped and the living ones condemned? Because the dead saints fulfill all the conditions of being religious: they don't laugh, they don't enjoy, they don't love, they don't dance, they don't have any kind of relationship with existence. They have really renounced life in its totality: they don't breathe, their hearts no longer beat. Now they are perfectly religious! They cannot commit a sin. One thing is certain -- you can depend on them, you can rely on them.

A living saint is not so reliable. Tomorrow he may change his mind. Saints have become sinners, sinners have become saints -- so until they are dead, nothing can be said about them with absolute certainty. That is one of the basic reasons that in your temples, in your churches, in your mosques, in your gurudwaras, in your synagogues... whom are you worshipping? And you don't see the stupidity of it all, that the living are

worshiping the dead. The present is worshiping the past.

Life is being forced to worship death. It is because of these anti-life religions that the question has arisen again and again down the ages: what is the aim of life?

According to your religions, the aim of life is to renounce it, to destroy it, to torture yourself in the name of some mythological, some hypothetical God.

Animals don't have any religion, except life; trees don't have any religion except life; stars don't have any religion except life. Except man, the whole existence trusts only in life; there is no other God and there is no other temple. There is no holy scripture.

Life is all in all.

It is the god and it is the temple and it is the holy scripture -- and to live it totally, wholeheartedly, is the only religion.

I teach you that there is no other aim than to live with such totality that each moment becomes a celebration. The very idea of "aim" brings future into the mind, because any aim, any end, any goal, needs future. All your goals deprive you of your present, which is the only reality you have. The future is only your imagination, and the past is just footprints left in the sands of your memory. Neither is the past real anymore, nor is the future real yet.

This moment is the only reality.

And to live this moment without any inhibition, without any repression, without any greed for the future, without any fear -- without repeating the past again and again, but being absolutely fresh in every moment, fresh and young, unhampered by memories, unhindered by imaginations -- you have such purity, such innocence, that only this innocence I call godliness.

To me, God is not someone who created the world. God is someone that *you* create when you live totally, intensely -- with all your heart, not holding anything back. When your life becomes simply a moment-to-moment joy, a moment-to-moment dance, when your life is nothing but a festival of lights... every moment is so precious because once it is gone, it is gone forever.

Living for any aim simply means you are not living in the present. Living for any heaven is simply greed. And you are missing the present, you are sacrificing the real that is in your hands, at the feet of some imaginary heaven, for which no proof exists at all.

Or being afraid of hell.... There are thousands of monks -- Christians, Hindu, Buddhist, Jaina. They are all living out of fear and greed. It is strange that nobody sees a simple fact -- that they are living for greed to enter heaven and to enjoy the heavenly pleasures, and they are living out of fear that they should not commit anything wrong; otherwise they will have to suffer hellfire for eternity. And these monks, to whatever religion they belong, are worshiped by you.

These are sick people, they need psychiatric treatment. They are so full of greed that this life is not enough for them, they need some heaven. And they are so much afraid, so much fear-oriented, that out of their fear they have created all kinds of hell. Of course, heaven is for those who will follow the path that they think is the path of virtue. And hell is for those who will not follow the path of virtue according to them.

And just a little look around, and you will be very much surprised: the Hindu gods are not celibate, and according to Jainism or Buddhism, or Catholic theology, celibacy is the foundation of all virtue. What about Hindu gods? According to Jainism and Buddhism, drinking any alcoholic beverage is a sin, but according to Christians, even on their holy days they drink alcohol. Even Jesus was drinking alcohol.

Not only that, Christians brag that Jesus did many miracles. One of them was turning water into wine. Turning water into wine is a miracle -- or, is it a crime? According to Jainism and Buddhism, Jesus is a meat eater, a drinker of wine; he is not following the path of virtue. Even Hindu gods, according to Jainism and Buddhism, are living the ordinary life of a householder. They are not celibate and they have not renounced life; they cannot be accepted as holy.

Just in the last part of the past century, Ramakrishna was worshiped by Hindus almost as a god, but being a Bengali, his food consisted mainly of rice and fish. According to the vegetarians, a man who is eating fish, destroying life for his food, is not even human, what to say about divine?

Looking from the other side, Christians cannot accept Gautam Buddha as a religious person because he never served the poor, he never opened institutions for the orphans like Mother Teresa does. He never opened hospitals for the sick. He was not concerned at all with human misery, poverty, sickness, disease. He was not in the service of God's creation. He was a selfish man, just meditating, just enjoying his own being, just reaching to the higher peaks of consciousness. But his ecstasy is selfish -- it is not in the service of

those who are suffering.

Mahavira cannot be accepted as a religious man according to Christianity for the same reasons. These are all very selfish people. All meditators are selfish because they are more concerned about their own growth than they are concerned about the blind and the deaf and the dumb.

What is virtue? Who is going to decide? According to Mohammedanism, animals are created by God for man to eat. There is no question of violence; their very purpose is to be nourishment for humanity -- so says the holy KORAN. Now, no Eastern religion can accept Mohammedanism as a religion. Mohammed married nine wives. He was continuously fighting. His whole life was a life of war, although the word that he has for his religion is *Islam* and Islam means "peace". But a strange man -- his religion is peace and his whole life is nothing but violence. Even on his sword it was written, "Peace is my religion." He could not find any other place to write it.

What is the path of virtue? No religion has been able to provide it -- not even the criterion by which it can be judged.

As far as I am concerned, I say to live joyously, contented, fulfilled, sharing your love, your silence, your peace, letting your life become such a beautiful dance that not only you feel blessed but you can bless the whole world -- that is the only authentic path. Life is itself the criterion; everything else is non-essential.

And each individual is so unique that you cannot make a superhighway on which everybody has to travel to find the aim of life. On the contrary, everybody has to find his life without following the crowd, but following his own inner voice; without moving in a mob, but following a small footpath. That too is not created by anybody else. You create it as you walk.

The world of life and consciousness is almost like the sky -- birds fly but they don't leave any footprints. As you live deeply, sincerely, honestly, you don't leave any footprints and nobody has to follow you. Everybody has to follow his own, still, small voice.

My emphasis on meditation is so that you can hear your still, small voice -- which will give you the guidance, the sense of direction. No scripture can give it to you. No religion, no religious founder can give it to you because they have been giving it to humanity for thousands of years and all their efforts have failed. They have only created retarded people, unintelligent people, because they insisted on believing. The moment you believe in someone, you lose intelligence. Belief is almost like poison to your intelligence.

I say to you not to believe in anyone, including me. You have to find your own insight, and then follow it. Wherever it leads is the right path for you. Whether anybody else is following that the path or not is not the question. Each individual is unique and each individual life has a beauty in its uniqueness.

Anwar Aman, your question is very significant, perhaps the ancientmost question. Man has asked it since the very beginning. And millions of answers have been provided but no answer has been successful. The question still remains. The question is still relevant. That means... Mohammed, Moses, Mahavira, Buddha, Krishna, Rama -- what happened to their answers? Their answers have not satisfied anyone. The question bubbles up again and again, and it will continue to bubble up because it cannot be resolved by wrong answers.

And the right answers they could not give, because they were all anti-life. They were all escapists; they were afraid to live.

My answer is: life's aim is life itself -- more life, deeper life, higher life, but life always. There is nothing higher than life.

And a reverence for life is a necessary corollary. If life's aim is life, then reverence for life becomes your religion. Then respect other people's life. Don't interfere in anybody's life, don't try to force somebody to follow a certain path that you think is right. You can follow it, it is your freedom, but never impose it on anybody else.

The world does not need any organized religion. The world certainly needs religious people -- neither Hindus, nor Mohammedans, nor Christians -- the world simply needs individuals in search of deeper and richer life. Not God, not paradise, not heaven.... And as life becomes infinitely deep, it *is* the paradise; you have entered the kingdom of God. And the doors are within your own heart.

But people are blind, and tradition has been making them more and more blind. Tradition respects blind people, it respects people who don't think, it respects people who never doubt. It respects people who are not skeptical. It wants people to be just obedient machines. Perhaps machines are, according to the traditional mind, the most religious people in the world because they never disobey.

As far as my insight is concerned, a man who is not rebellious cannot be religious -- rebellious against the past, rebellious against organized religions, rebellious against all those people who want to dominate

you. And they have found subtle ways to dominate you: "Our religion is the most ancient!" So what? That means your religion is the most rotten! But they are trying to make it "most ancient" so that you feel an awe; if for ten thousand years nobody has disobeyed, there must be some truth in it.

Every religion uses the argument that it is very old, very ancient. Religions which are not very old naturally have to try the opposite argument; for example Sikhism, which is only five hundred years old, or Mohammedanism, which is only fourteen hundred years old. Their argument is, that older religions are older versions of God's message to man:"We are bringing the latest message of God to man.

"Hazrat Mohammed has said that "There have been other messengers before, but after me there will be no other messenger, because I have brought the final version of the message." Hence he could say, "There is only one God and one holy book, the KORAN, and one holy messenger, Mohammed. After me, anybody who claims that he has a direct communication with God is committing the greatest sin possible."

It happened in Baghdad once... a man was brought to the Caliph's court in Baghdad. The Caliph is the chief representative of the messenger of God, Hazrat Mohammed. Omar was at that time the Caliph in Baghdad and the man was brought because he was declaring that he had brought an even fresher version than Mohammed.

The Caliph said, "This is unforgivable, but you look so simple and so innocent: I will give you seven days time to think it over, and simultaneously, you will be punished as much as possible so that you come back to your senses. And after seven days, I will come to the prison myself to ask you what you think now." After seven days, he went there. The man was naked, bound to a pillar, and he had been beaten continually for seven days. He had not been allowed to sleep, had not been given anything to eat. They had tortured him as much as possible. When Caliph Omar asked him, "What do you think now?" he said, "What do I think? When I was sent by God, he warned me: `Listen, my messengers have always been tortured. `He was right. Your torture has proved that I am the messenger. Now there is no need of Hazrat Mohammed; I have brought the latest message from God."

And at that very moment, from another pillar, another naked man who had been caught one month before, because he had been declaring himself, "I am God" -- for one month he had been tortured -- he shouted from the other pillar, "Don't believe this cheat! After Mohammed, I have not sent any messenger to the world. This man is a deceiver."

You will think these people are mad but the same kind of people have become the founders of your religions. Perhaps these people were not very articulate, were not very intelligent; otherwise they might have created a new religion. Mahavira, the twenty-fourth *teerthankara* of the Jainas, declares that he is the last teerthankara; now there will be no other teerthankara...

I used to go to Wardha while traveling around India. In Wardha, there used to live a man, Swami Shakti Bakta. He was a learned man; he was a Jaina, very scholarly. And just joking with him, I told him, "You are so learned that you can easily declare yourself the twenty-fifth teerthankara of the Jainas." He said, "That idea has come many times to my mind too, but Jainas are not going to accept it."

I said, "They never accepted Mahavira easily. There were eight other contenders, and it was a long, drawn out fight, in which Mahavira succeeded in convincing people that he was the twenty-fourth, the other were fake. So it all depends; if you have the ability, you may convince them."

He said, "I have the ability." I said, "Then this is a good chance!" He declared himself the twenty-fifth teerthankara, and the Jainas expelled him. Now he was very angry with me, saying that "You destroyed my reputation!" I said, "I was giving you the greatest respect possible, making you the twenty-fifth." I said, "You should have thought about it, whether you have guts enough. They are not going to accept you so easily, against the statement of Mahavira, that `After me there is going to be no teerthankara; my message is complete, entirely complete. Nothing can be added, nothing can be edited out; there is no need for the twenty-fifth.' It was on your intelligence, arguments, scholarship that the whole thing depended. I am not to be blamed.

"Just look at it this way: if Jainas came to me and said, `You are our twenty-fifth teerthankara,' I am not going to accept, because who wants to be twenty-fifth in a line? I am the first, otherwise forget all about it! You were stupid to accept the idea of being twenty-fifth, standing in a queue, the twenty-fifth. The moment you accepted it, that very moment I understood that now you would be in trouble. You cannot blame me.

"And you had told me that this idea had occured to you yourself, many times. It was just that you had not the courage to say it, and because I supported it, you thought at least there is one person.... I said, "I am still ready to support you, but you will have to fight for it."

He said, "But how can I fight? They have expelled me." I said, "That is your business; you tried and you

failed."

All these religions have been doing the same: they closed the doors out of fear, because somebody may come afterwards and may change the structure of their religion, of their disciplines. And certainly it needs constant change, because times go on changing. If Mahavira comes today, he himself will find that everything has changed. It was one thing to walk barefooted on mud paths -- it is another thing to walk barefooted in the hot summer days in India on coal tar roads.

Jaina monks and nuns all have their feet burned. And what are they doing? They put towels around their feet. Now I said, "This is stupid, because that is a kind of primitive shoe. Why can't you purchase a shoe made of synthetic leather, in which no violence is involved? Or a rubber shoe in which no violence is involved, or a cloth shoe. That's what you are trying to do, and it looks so awkward -- towels around the feet, and then binding them with ropes. You look simply stupid." But the trouble is, Mahavira will not allow any change to happen after him.

Life is not a static phenomenon. It is a flux, a riverlike flux; it needs constant change. It needs moment-to-moment awareness; otherwise you will be left behind.

Not to be left behind is one of the most important steps for the growth of intelligence. The whole world is almost retarded, and the people who are responsible for your retardedness are the people you worship. They have stopped thousands of years before and you are still following them. Meanwhile, everything has changed.

Coming home early from work one afternoon, a man found his wife naked in bed, breathing heavily and quite visibly distressed. "Honey, what is the matter?" he asks. "I... I... I don't know," she cried, "I think maybe I am having a heart attack." The husband freaked, and rushed downstairs to call the doctor. He was in the middle of dialing the number when his young daughter rushed in and screamed, "Daddy, Daddy, there is a naked man in the closet!" The distraught husband threw down the phone, rushed up the stairs again and opened the closet door, only to find his best friend inside.

"For Christ's sake, Ed," the man shouted, "my wife is in the bedroom having a heart attack, and you have got to sneak around naked, scaring the kids!"

Only retarded people are left in the world.

At the beginning of World War II, a Nazi officer is forced to share a compartment on a crowded train with a Jew and his family. After ignoring them for a while he says contemptuously, "You Jews are supposed to be so clever: where does this so-called intelligence come from?"

"It is from our diet," says the Jew, "we eat a lot of raw fish heads." Upon which he opens his basket and saying, "Lunchtime!" and proceeds to hand out fish heads to his wife and children. The Nazi, getting excited says, "Wait a minute, I want some!"

"Okay," says the Jew, "I will sell you six for twenty-five dollars."

The Nazi accepts and begins to chew. He almost throws up, but the children shout encouragement, "Suck out the brains, suck out the brains!" The Nazi is on his fourth head when he says to the Jew, "Is not twenty-five dollars a lot of money for six fish heads, that are usually thrown out as garbage?"

"See?" says the Jew, "It is working already!"

BELOVED OSHO,
WHAT IS INTELLIGENCE? IS IT A STATE FAR BEYOND THE MIND AND ITS LIMITS? A KIND OF AWARENESS OF WHAT THE MIND IS, WITHOUT BELONGING TO IT? IS MEDITATION CONNECTED WITH INTELLIGENCE? AND IS INTELLIGENCE A POTENTIAL THAT WE ALL HAVE, AND THAT SIMPLY NEEDS TO BE AWAKENED? CAN WE RAISE OUR CONSCIOUSNESS WITH INTELLIGENCE?

Benoit, the question you have asked is of great significance: "What is intelligence? Is it a state far beyond the mind and its limits?" Yes. Intelligence is not of the mind; intelligence is one of the qualities of your being. But mind is being used as a vehicle for it; hence the confusion. People think intelligence is *of* the mind -- it comes *through* the mind. Mind is the instrument for its expression.

Mind itself is only a bio-computer. It has a memory system just as any computer has: you feed the memory system and the mind keeps the memory. But memory is not intelligence.

Intelligence is the clear insight into things about which you don't have any information. Memory can function only about those things which are known to you -- but life consists of the known, of the unknown,

and of the unknowable. As far as the known is concerned, memory is enough.

That's what all your universities and all your educational systems are doing: they are simply feeding your memory with more and more information, and whatever is known to your memory system, you will answer immediately. That answer does not prove that you are intelligent.

Intelligence is known only when you encounter the unknown, about which you don't have any memory, any knowledge, any information beforehand. When you encounter the unknown, that is the point which is decisive. How do you respond? You can respond intelligently or you can respond stupidly.

For example, Germany is one of the countries where the population is decreasing. And the government is worried, because for every three thousand people who leave or die, thirty thousand people are coming from other countries as immigrants into Germany. The government is afraid that just within a decade Germany will not be the land of the Germans. Their population is decreasing and immigrants are entering into the country.

And here in India in 1947, when India became independent, the population of the country was four hundred million -- now the population of the country is nine hundred million -- five hundred million people is the increase. Even in 1947 the country was poor, and Britain was in a hurry to give freedom to this country because soon Britain would be blamed for the poverty. The prime minister of England, Atlee, had sent Mountbatten to India with an urgent message: "Whatever happens, before 1948 -- the deadline is 1948 -- you have to give India freedom. Because we can see what is going to happen, and the whole blame will be on our heads -- so be quick!"

And Mountbatten did really a quick job. Even before 1948 he gave India freedom -- in 1947, one year earlier. Atlee was very happy. And none of the Indian leaders even thought about what was the hurry. In 1942 Britain was not ready to give freedom to India; when India was ready to fight for freedom, Britain was not willing Britain crushed India's revolution in 1942 within nine days. And not a single Indian leader, including Mahatma Gandhi and Jawaharlal Nehru, could see the point why Britain suddenly became so much interested to give them freedom. There was no revolution; after 1942 Indian leaders had lost hope, because their revolution had been crushed in nine days. This was the smallest revolution in the whole history of mankind! And then suddenly out of the blue, Britain itself decides.... If they had been intelligent, they could have seen that there was something unknown: you are not asking for freedom and they are ready to give it to you; what new factors have come into existence? But nobody bothered about it. They were simply happy because they were getting old and if freedom did not come soon, then it would not be in their lifetimes; perhaps in the footnotes of history their names would remain, but they would not be great leaders of the country.

They were so happy, like children, that freedom had come. But they never thought about it: has any empire, any imperialist country, ever, on its own been in such a hurry to give freedom to the slaves, when the slaves are perfectly happy and no revolution is happening? And there was no possibility of any revolution for at least another twenty years.

The situation was clear, but it needed intelligence. There was no question of memory, because the situation was new. India had grown to the point of four hundred million people, and Britain could see by the rate of growth that this country is going to die from hunger and starvation, and they did not want to be responsible for it.

I started saying in 1950 that India needs birth control, and I was condemned: "You are talking against religion. God sends the children -- how can we prevent them?"

I argued with them: "When you fall sick, God sends the sickness -- why do you call the doctor? If God wants you to be well, he will send the medicine too."

They argued with me. The *shankaracharya* of Puri himself argued with me: "Birth control methods are artificial."

I asked him, "What do you mean by artificial?" He said, "They are not created by God."

I said, "Do you think railway trains are created by God, airplanes are created by God? The medicines you are using are all artificial."

And he was wearing heavy glasses on his nose. I said, "What about this -- have you come from God's house? Have you brought these glasses with your birth? God has given you eyes and you should remain with your eyes -- what is the need of having these heavy glasses? These are artificial. Everything else artificial is okay, but birth control methods cannot be used because they are artificial."

He became so angry with me that he refused to speak from the same stage, in a meeting, saying "I cannot speak with this man on the same stage. Either he will speak or I will speak."

And I was telling them that soon they would be in trouble, but even today the government is afraid, the religious leaders are afraid. It goes against their memory system; otherwise, a small intelligence would be enough to show them....

Scientists are predicting that by the end of this century, India will have one billion people -- that is one thousand million people, and that is the lowest estimate. The more progressive and more intelligent people have estimated that India will have one billion and eight hundred million people by the end of this century, almost the double population of today.

Fifty percent of India is going to die by the end of this century, and when one in two persons, is going to die, what do you think about those who will be left living amongst corpses? Their situation will be worse than being dead. The dead will at least be at rest.

But to talk about birth control or the birth control pill goes against the memory, against the system, against the mind that has been told something for centuries but is not aware that a totally new situation has arisen. India has never been the most populated country -- it was China. By the end of this century India will have gone ahead of China. China is behaving more intelligently.

But the real intelligent people you will find in Germany, in Switzerland, where population is decreasing. Increasing the population is increasing death. The situation is new; it needs new methods to face it.

Intelligence means the capability to respond to new situations. It comes from your being -- mind is only a vehicle -- a kind of awareness of what the mind is, without belonging to it.

You are only intellectually thinking about it. But whatever you are saying, if it becomes your experience, it will transform your whole life.

Intelligence is the quality of the witness; it watches the mind and it gives direction to the mind. Right now, whatever you have in your mind has come from the outside. Intelligence comes from your inside. That used to be the basic meaning of the word education -- it means "to draw out." But what is being done in the name of education is just the opposite -- it is "to stuff in," to stuff in all kinds of nonsense. Nowhere are efforts being made that your intelligence be drawn out. You have it already, it just needs a passage, a way.

Meditation creates that passage, that way. It makes your being the master and your mind just a servant.

Memory is from the outside, intelligence is from your innermost sources, your very life, responding to situations.

"Is meditation connected with intelligence?"

Meditation is connected with your being, and your being has many aspects: intelligence, blissfulness, grace, gratitude, prayer, love, compassion... infinite is the treasure of your being. Intelligence is only one of the parts.

"And is intelligence a potential that we all have, and that simply needs to be awakened? Can we raise our consciousness with intelligence?"

Everybody is born with the same potential. Differences exist because we are not using our potential to the same extent.

You will be surprised to know that even a man like Albert Einstein, whom you can call an example of genius, uses only fifteen percent of his potential. The people whom you think of as very talented use only ten percent of their potential. And the ordinary masses, the millions of people, use between five and seven percent.

The world would be a totally different place if everybody was using a hundred percent of their potential, in different directions, in different dimensions.

Meditation can only make you aware of your potential, can make the passage in which your potential can grow and can find its expression. And nobody is devoid or unequal as far as intelligence is concerned. The inequality appears only because of our use: somebody uses it, somebody does not use it.

An American, a very devout Catholic, had tried for years to get a private audience with the pope. When his request was finally granted, he flew to Rome, and within the hour was kneeling before His Holiness. Kissing the ring after the pope had blessed him, the man said, "Your Holiness, I want you to know this has been the most inspirational experience of my life. I am deeply grateful. I would like to share my favorite story with you: There were these two Polacks..." "Excuse me, my son," the pope interrupted, a little offended, "are you aware that I am Polish?"

"Ah yes, Your Holiness, but don't worry. I will tell it very, very slowly."

Okay, Vimal?

Yes, Osho.

The Hidden Splendor

Chapter #27
Chapter title: Harmony is your reality

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BELOVED OSHO,
LAST NIGHT WHILST LYING IN BED AND ALLOWING MY MIND TO WANDER DOWN CREATIVE CORRIDORS, I EXPERIENCED WHAT I CAN ONLY DESCRIBE AS A MENTAL SOMERSAULT, AND I LOOKED, FOR THE FIRST TIME, INSIDE. I WILL NOT ATTEMPT TO DESCRIBE HOW IT FELT, BUT I CAN SAY IT WAS MORE ECSTATIC THAN ANYTHING I COULD IMAGINE. I FELT DOORS THAT WERE STUCK TIGHT, DISSOLVE, AND IN MY TREMBLING AND ASTONISHED INNOCENCE I WAS AWARE OF YOUR COMPASSIONATE PRESENCE CUSHIONING ME. OH MY PRECIOUS AND BELOVED MASTER, WHAT WAS THIS TREASURE I DISCOVERED? IS THIS WHAT YOU CALL MEDITATION, AND WILL IT BE EASY TO FIND AGAIN?

Parambodhi, it has been a beautiful first glimpse of meditation. But the first glimpse should not be desired; otherwise you will destroy it. Just as it has happened on its own -- you were not attempting to achieve it -- allow it to come and go; don't be greedy. That is one of the great obstacles on the path of those who are in search of themselves. A glimpse happens, it is ecstatic, and the old mind immediately grabs it and starts thinking in its old pattern: how to get it again.

Mind is not going to get any experience of meditation. And the more greedy the mind becomes, the less is the possibility of that relaxed state when meditation blossoms. So one most important thing to be remembered is: forget all about it. It has come on its own, it will come on its own. It cannot be made a goal. Our mind turns everything into a goal; its whole training is for achieving: if you have achieved this much, you should achieve it again and you should achieve more.

But the very desire of achieving is a disturbance, is a tension, is an anxiety. It happens to almost everybody when for the first time the sky opens inside. You were not asking for it; you were doing something else. But you were relaxed, calm, and quiet. You were ready, but you were not demanding anything from existence.

Existence never yields to any of our demands. It is the demanding mind that has been creating all our misery.

Once you have tasted something that you have never tasted before, it seems absolutely natural to ask for it again and again. But you have to understand that meditation is something not of your doing. It is not your act. It is something that happens to you in a certain space. That space is not of desire, not of demand, but of absolute relaxation and trust in nature. If it has given you one glimpse, it will give you many glimpses of a deeper nature, of a higher quality. Right now you may not be able even to imagine them, because unless you experience something, you cannot imagine it, you cannot dream about it.

This is the very beginning of the journey on the path, but a very beautiful opening. If you don't come in the way, many more experiences will follow.

So the only thing to avoid is yourself coming in the way. Remember always that it is a happening, so when you are not anxious to get it, only then it is possible. Your anxiety, your tension, your greed, make your mind very confused and do not allow the relaxed space where flowers of meditation blossom.

You are saying, "Last night whilst laying in bed and allowing my mind to wander down creative corridors, I experienced what I can only describe as a mental somersault. And I looked for the first time inside." It all happened naturally. It was not preplanned. You were not looking for it.

"I will not attempt to describe how I felt." Even if you do attempt, you cannot describe it. The experience of your inner being, howsoever small, is basically indescribable. There are no words, no concepts into which you can put it rationally. It is an experience where language has never entered, where mind has never entered. It is not a mental experience; otherwise there would be no difficulty to describe it. Anything that can be described is of the mind, and anything that cannot be described is of real authentic value; it is spiritual.

"I will not attempt to describe how I felt, but I can say it was more ecstatic than anything that I could imagine. I felt doors that were stuck tight, dissolve, and in my trembling and astonished innocence..." Remember these words. It was happening in your "trembling and astonished innocence."

"I was aware of Your compassionate presence cushioning me. Oh my precious and beloved master, what was this treasure I discovered?"

You are again asking for a description, for an explanation. And you know perfectly well that even in ordinary life there are many things which cannot be described, but only experienced.

You taste something -- is there any way to describe it? Is there any way to give an explanation about it? And it is an ordinary thing. You have tasted something, you have smelled a fragrance, you have heard music.... You experienced it; it thrilled you. You can say what happened to you, but you cannot say what it was exactly. You know perfectly well what it is, but there exists no language. Language is created by people for mundane affairs.

For the sacred there is only silence.

A man came to a Zen master, Rinzai. He was sitting on the beach. The man said, "I have been looking for you, and for many days I have been thinking to come to you. I want to know the essential, the very essence, of all your religious teaching -- in short, because I am not a man of philosophical bent. What is it that you are teaching?"

Rinzai looked at him and remained silent. A moment passed. The man felt a little strange. He said, "Have you *heard* me or not?"

Rinzai said, "I have heard you, but have *you* heard me or not?"

The man said, "My god, you have not said a single word."

Rinzai said, "I was sitting silent. That is the essential part of my teaching. I thought that rather than talking about it, it would be better to show it to you. In words, things get distorted; in words, you start interpreting according to your own prejudices."

The man said, "It is beyond me. Please give some words that I can remember."

Rinzai said, "If you insist I will commit the crime of forcing something into words which is not ready, which is absolutely unwilling to be put into words."

He wrote with his finger in the sand where he was sitting: meditation.

The man said, "I have come from very far away and you are making me more puzzled. First you remained silent; now you simply write 'meditation.' That does not make any sense to me. What is meditation?"

Rinzai said, "What is meditation... what is a roseflower? A roseflower is a roseflower. You can see it dancing in the wind and in the rain and in the sun. You can enjoy its dance, you can enjoy its fragrance, its beauty, but what is a roseflower? Don't ask such stupid questions."

He said, "But I have come from so far, with great expectations... just a little more, so that I can understand what meditation is."

So Rinzai wrote with capital letters: MEDITATION.

The man said, "Does it make any difference whether you write in small letters or you write in capital letters?"

Rinzai said, "You are only concerned with *your* difficulty. You are not concerned with *my* difficulty. Even writing it as meditation, I am committing a crime against meditation itself, because it is an experience, not an explanation.

"It is the flower of silence. It cannot be contained in words. Even the word meditation is just utilitarian.

People ask and feel annoyed if they are not answered, so we answer, but all our answers are wrong.

"The moment we transform the experience into an explanation, something goes wrong. It is a wordless state of being. If you really want to know it, you sit with me; you be with me for a few days. Perhaps my silence may affect you, because it is contagious."

Don't ask what treasure you have discovered. You have discovered only the door; you have not even entered into the temple yet. But you are on the right path and you are going in the right direction.

If you don't allow greed, if you don't start expecting it to happen every day, according to your desires, you will discover the treasure too. It is inside you.

"Is this what You call meditation?"

Just the beginning.... Meditation is when mind is no more at all.

Meditation is a state of no-mind. Your mind has not dissolved; it was watching, standing by the corner. And it is your mind which is enquiring about what has happened. It is not the business of the mind.

Mind is meant for outward things, for objective reality. In science it is perfectly in its right place, but in religion, in your interiority, in your subjectivity it has no place at all.

"And will it be easy to find it again?"

It all depends on you. If you don't try to find it again, it will be very easy. If you try to find it again, you will make it more and more difficult. The more you try, the less is the possibility.

The American idea of "try and try and try again" will not help. It is good for the outside world; for the inside world, don't try. Just wait, and wait with patience. If it happens, feel grateful. If it does not happen, don't feel sad.

I have heard about a Sufi mystic, Bayazid, who used to say after each prayer, raising his hands towards the sky, "Father, you are so generous. You take my are of me so carefully, as if I am the only one to be taken care of." His disciples were very tired of listening to it every day, morning, evening....

Once it happened that for three days... Bayazid obviously was a rebel; no mystic can be otherwise. I have not heard that a mystic can be orthodox, traditional. A mystic is naturally rebellious. His religion is rebellion, rebellion against all kinds of lies that tradition goes on giving from one generation to another generation. And Bayazid had annoyed the orthodox, the so-called religious, the priests, all the vested interests who want man to remain enslaved to the past. For three days they had been passing through villages where no food was given to them, doors were closed in their faces, even water was not given and it was a desert, with no shelter. They were sleeping cold nights on the sand.

And still after every prayer he was saying, "How can you manage? You have to look after such a vast universe, but you take so much care. I cannot ever return it; I don't have anything to give to you."

The disciples finally freaked out! They said, "It is enough. Before it was okay, but for three days no food, no water... we are dying! Cold nights in the desert, hot days in the desert, and you are still telling God, "You are taking care of us"?

Bayazid said, "He knows what is needed and when it is needed. These three days of hunger and thirst and the cold nights and the hot days must have been absolutely necessary for us. He always takes care."

Such a trust in existence will bring, whenever you are ready, whatever you need. So be grateful if it happens and be grateful if it does not happen. That is real gratefulness.

But don't start asking, "Will it be easy to find it again?" Have you found it in the first place, or has it found you? You have not found it, so how can you find it again?

It has found you. And it will find you again and again, but don't lose your innocence in expectations, in desires. That is one of the very stupid things religious people go on doing.

Two polacks rent a rowboat and go fishing in a lake. They are catching fish after fish, and have almost two dozen by the end of the afternoon.

One man says to the other, "Why don't we come back to the very same place tomorrow?"

"Good idea," his friend answers.

So the first man takes a piece of chalk, and draws an X on the bottom of the boat. "Don't be stupid!" the friend says. "How do you know that we'll get the same boat tomorrow?"

Just remain available and grateful -- waiting with a throbbing heart, not with a desiring mind; waiting with an open heart, not with a closed mind, with the idea that "It has to happen. Why is it not happening?"

If you can remember this simple thing, it will happen more often, it will happen more deeply, it will happen in new forms, in new riches, in new colors, with new significance, with deeper meanings, with higher flights.

But it will always happen.

It will not be your doing.

BELOVED OSHO,
THIS MORNING BEFORE DISCOURSE STARTED, SITTING ON THE MARBLE, I FELT AS IF WE WERE ONE MOUTH SINGING, ONE HEART BEATING, ONE BREATH BREATHING. I FELT SO MUCH LOVE IN MY BEING, AS IF WE WERE ALL ONE BEING. I FEEL LIKE GIVING A LOT; I FEEL AS IF I AM TAKING SO MUCH FROM EVERYWHERE, AND MY BEING WANTS TO BE USEFUL FOR DEVELOPING ETERNAL LOVE. I HAVE THE FEELING WE ARE HOLDING EACH OTHER'S HANDS AND STARTING TO FLOWER ALL TOGETHER IN THE SPRING. AM I JUST A DREAMER, BELOVED OSHO?

Amrito, Friedrich Nietzsche in one of his statements says, "The greatest calamity will fall on humanity the day all the dreamers disappear." The whole evolution of man is because man has dreamt about it. What was a dream yesterday, today is a reality, and what is a dream today can become a reality tomorrow.

All the poets are dreamers, all the musicians are dreamers, all the mystics are dreamers. In fact, creativity is a by-product of dreaming.

But these dreams are not the dreams that Sigmund Freud analyzes. So you have to make a distinction between the dream of a poet, the dream of a sculptor, the dream of an architect, the dream of a mystic, the dream of a dancer -- and the dreams of a sick mind.

It is very unfortunate that Sigmund Freud never bothered about the great dreamers who are the foundation of the whole of human evolution. He came across only the psychologically sick people, and because his whole life's experience was to analyze the dreams of psychopaths, the very word "dreaming" became condemned. The madman dreams, but his dream is going to be destructive of himself. The creative man also dreams, but his dream is going to enrich the world.

I am reminded of Michelangelo. He was passing through the market where all kinds of marble was available, and he saw a beautiful rock, so he enquired about it.

The owner said, "If you want that rock you can take it for free because it has just been lying around taking up space. And for twelve years, nobody has even enquired about it; I also don't see that there is any potential in that rock."

Michelangelo took the rock, worked on it for almost the whole year, and made perhaps the most beautiful statue that has ever existed. Just a few years ago, a madman destroyed it. It was in the Vatican; it was a statue of Jesus Christ after he was taken down from the cross, and is lying dead in his mother Mary's lap.

I have seen only the photographs of it, but it is so alive, as if Jesus is going to wake up any moment. And he has used the marble with such artfulness that you can feel both things -- the strength of Jesus and the fragileness. And the tears are in the eyes of Jesus' mother, Mary.

A madman, just few years ago, hammered the rock that Michelangelo had made, and when he was asked why he had done it he said, "I also want to become famous. Michelangelo had to work one year; then he became famous. I had only to work for five minutes, and I destroyed the whole statue. And my name has gone around the world as a headline on all the papers."

Both men worked on the same marble rock. One was a creator, another was a madman.

After one year, when Michelangelo had finished the work, he asked the shopkeeper to come to his home, because he wanted to show him something.

He could not believe his eyes. He said, "From where did you get this beautiful marble?"

And Michelangelo said, "Don't you recognize? It is the same ugly rock that waited in front of your shop for twelve years." And I remember this incident, because the shopkeeper asked, "How did you manage to think that that ugly rock could be turned into such a beautiful statue?"

Michelangelo said, "I did not think about it. I have been dreaming of making this statue, and when I was passing by the rock I suddenly saw Jesus, calling me, I am encaged in the rock. Free me; help me to get out of this rock.' I saw exactly the same statue in the rock. So I have only done a small job: I have removed the unnecessary parts of the rock, and Jesus and Mary are free from their bondage."

It would have been a great contribution if a man of the same caliber as Sigmund Freud, instead of analyzing the sick people and their dreams had worked on the dreams of psychologically healthy, and not only healthy, but creative people. The analysis of their dreams will not show that all dreams are repressions. The analysis of their dreams will show that there are dreams which are born out of a more creative

consciousness than ordinary people have.

So don't be worried about being a dreamer. All the people who have gathered around me are dreamers. They are dreaming of a higher state of consciousness, they are dreaming of a possibility to find the eternal source of life. They are dreaming of God. And their dreams are not sick, their dreams are authentically healthy. The whole evolution of man and his consciousness depends on these dreamers.

Amrito, you are saying, "This morning before discourse, sitting on the marble, I felt as if we were one mouth singing, one heart beating, one breath breathing. I felt so much love in my being, as if we were all one being.

"I feel like giving a lot, I feel as if I am taking so much from everywhere, and my being wants to be useful for developing eternal love. I have the feeling we are holding each other's hands and starting to flower all together in the spring."

It is not a dream. It is a dream that is becoming real, a dream that is transforming itself into reality.

And it is not only you. Many people have written to me; in different ways they have felt it, and what they have felt is not their projection. It is our reality, it is our discovery.

The whole existence is one organic unity. You are not only holding hands with each other, you are holding hands with the trees. You are not only breathing together, the whole universe is breathing together.

The universe is in a deep harmony. Only man has forgotten the language of harmony, and our work here is to remind you. We are not creating harmony; harmony is your reality. It is just that you have forgotten about it. Perhaps it is so obvious that one tends to forget about it. Perhaps you are born in it; how can you think about it?

An ancient parable is that a fish who was of a philosophical bent of mind was asking other fish, "I have heard so much about the ocean; where is it?" And she is in the ocean! But she was born in the ocean, she has lived in the ocean; there has never been any separation. She has not seen ocean as a separate object from herself. An old fish caught hold of the young philosopher and told her, "This is the ocean we are in."

But the young philosopher said, "You must be kidding. This is water and you are calling it the ocean. I will have to enquire more of wiser people around."

A fish comes to know about the ocean only when it is caught by a fisherman and drawn out of the ocean, thrown into the sand. Then, for the first time she understands that she has always lived in the ocean, that ocean is her life and without it she cannot survive.

But with man there is a difficulty. You cannot be taken out of existence. Existence is infinite, there are no shores where you can stand aloof and see existence. Wherever you are, you will be part of existence.

We are all breathing together. We are part of one orchestra. To understand it is a great experience -- don't call it dreaming, because dreaming has got a very wrong connotation because of Sigmund Freud. Otherwise it is one of the most beautiful words, very poetic.

You are experiencing a reality, because all the people who are here, are here for the same purpose: just to be silent, just to be joyful, just to *be*. In their silence, they will feel they are joined with others.

When you are thinking, you are separate from others because you are thinking some thoughts and the other person is thinking different thoughts. But if you are both silent, then all the walls between you disappear.

Two silences cannot remain two. They become one.

All great values of life -- love, silence, blissfulness, ecstasy, godliness -- make you aware of an immense oneness. There is nobody else other than you; we are all different expressions of one reality, different songs of one singer, different dances of one dancer, different paintings -- but the painter is one.

But this has to be reminded to you, Amrito, again: don't call it a dream, because in calling it a dream you are not understanding that it is a reality. And reality is far more beautiful than any dream can be. Reality is more psychedelic, more colorful, more joyful, more dancing than you can ever imagine. But we are living so unconsciously....

Our first unconsciousness is that we think that we are separate. But I emphasize that no man is an island, we are all part of a vast continent. There is variety, but that does not make us separate. Variety makes life richer -- part of us is in the Himalayas, a part of us is in the stars, a part of us is in the roses. A part of us is in the bird on the wing, a part of us is in the green of the trees. We are spread all over. To experience it as reality will transform your whole approach towards life, will transform your every act, will transform your very being.

You will become full of love; you will become full of reverence for life. You will become for the first time, according to me, truly religious -- not a Christian, not a Hindu, not a Mohammedan, but truly, purely

religious.

The word religion is beautiful. It comes from a root which means bringing together those who have fallen apart in their ignorance; bringing them together, waking them up so that they can see they are not separate.

Then you cannot hurt even a tree. Then your compassion and your love will be just spontaneous -- not cultivated, not something of a discipline. If love is a discipline, it is false. If nonviolence is cultivated, it is false. If compassion is nurtured, it is false. But if they come spontaneously without any effort of your own, then they have a reality so deep, so exquisite....

In the name of religion, so much crime has been done in the past. More people have been killed by religious people than by anybody else. Certainly all these religions have been fake, pseudo.

The authentic religion has to be born.

Once H.G. Wells was asked, when he had published his history of the world -- a tremendous work -- "What do you think about civilization?"

And H.G. Wells said, "It is a good idea, but somebody should do something about it to bring it into existence."

Up to now we have not been civilized, not cultured, not religious. In the name of civilization, in the name of culture, in the name of religion we have been doing all kinds of barbarous acts -- primitive, subhuman, animalistic. And sometimes we have passed even beyond the animals: no animals eats its own species, no animal is a cannibal, except man.

And you will be thinking that only in Africa a few people eat human flesh. It is not so simple to throw the responsibility on small tribes in Africa.

Just a few days ago, in Palestine, people asked the government -- because so many people are dying from hunger and starvation -- "Can we eat human flesh? Of course, of dead people -- those who have died of starvation at least can help others to survive a little longer. And the government of Palestine has accepted the idea that it is better to eat human flesh than to die.

The population is growing so fast in the world that it is not just a guess that by the end of this century, millions of people will be eating human flesh. No animal goes that low. He will die hungry, but he will not eat any animal of his own species.

Man has fallen far away from reality. He has to be awakened to the truth that we are all one. And it is not a hypothesis; it is the experience of all the meditators, without exception, down the ages, that the whole existence is one organic unity.

So don't mistake a beautiful experience as a dream. To call it a dream cancels its reality. Dreams have to be made real, not reality changed into dreams.

An old man of eighty-two went to a sperm bank to make a deposit.

"Are you sure," asked the woman at the reception desk, "that you want to do this?"

"Yes," answered the old man, "I feel it is my duty to give something of myself to the world."

The woman handed him a jar, and directed him to a room down the hall. When thirty minutes had passed and he did not return, the girl began to worry. She feared he might have had a heart attack or a stroke.

At that moment the old man came out of the room and approached the young woman. "Listen," he said, "I tried it with one hand, then I tried it with two hands, then I got it up and beat it on the sink. Then I ran warm water on it, then cold water over it....

"And still I can't get the lid off the jar."

Don't guess!

Okay, Vimal?

Yes, Osho.

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Hsin Hsin Ming: The Book of Nothing

Chapter #1
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THE STRUGGLE OF WHAT ONE LIKES AND WHAT ONE DISLIKES IS THE DISEASE OF THE MIND.

WE WILL BE ENTERING the beautiful world of a Zen Master's no-mind. Sosan is the third Zen Patriarch. Nothing much is known about him -- this is as it should be, because history records only violence. History does not record silence -- it cannot record it. All records are of disturbance. Whenever someone becomes really silent, he disappears from all records, he is no more a part of our madness. So it is as it should be.

Sosan remained a wandering monk his whole life. He never stayed anywhere; he was always passing, going, moving. He was a river; he was not a pond, static. He was a constant movement. That is the meaning of Buddha's wanderers: not only in the outside world but in the inside world also they should be homeless -- because whenever you make a home you become attached to it. They should remain rootless; there is no home for them except this whole universe.

Even when it was recognized that Sosan had become enlightened, he continued his old beggar's way. And nothing was special about him. He was an ordinary man, the man of Tao.

One thing I would like to say, and you have to remember it: Zen is a crossbreeding. And just as more beautiful flowers can come out of crossbreeding, and more beautiful children are born out of crossbreeding, the same has happened with Zen.

Zen is a crossbreeding between Buddha's thought and Lao Tzu's thought. It is a great meeting, the greatest that ever took place. That's why Zen is more beautiful than Buddha's thought and more beautiful than Lao Tzu's thought. It is a tare flowering of the highest peaks and the meeting of those peaks. Zen is neither Buddhist nor Taoist, but it carries both within it.

India is a little too serious about religion -- a long past, a long weight on the mind of India, and religion has become serious. Lao Tzu remained a laughingstock -- Lao Tzu is known as the old fool. He is not

serious at all; you cannot find a more non-serious man.

Then Buddha's thought and Lao Tzu's thought met, India and China met, and Zen was born. And this Sosan was just near the original source when Zen was coming out of the womb. He carries the fundamental.

His biography is not relevant at all, because whenever a man becomes enlightened he has no biography. He is no more the form, so when he was born, when he died, are irrelevant facts. That's why in the East we have never bothered about biographies, historical facts. That obsession has never existed here. That obsession has come from the West now; then people become interested more in irrelevant things. When a Sosan is born, what difference does it make -- this year or that? When he dies, how is it important?

Sosan is important, not his entry into this world and the body, not his departure. Arrivals and departures are irrelevant. The only relevance is in the being.

And these are the only words Sosan uttered. Remember, they are not words, because they come out of a mind which has gone beyond words. They are not speculations, they are authentic experiences. Whatsoever he says, he knows.

He is not a man of knowledge, he is a wise man. He has penetrated the mystery, and whatsoever he brings is very significant. It can transform you completely, totally. If you listen to him the very listening can become a transformation, because whatsoever he is saying is the purest gold.

But then it is difficult too, because the distance is very very great between you and him: you are a mind and he is a no-mind. Even if he uses words he is saying something in silence; you, even if you remain silent, go on chattering within.

It happened:

There was a case against Mulla Nasruddin in the court. The court could not prove much. He was charged with polygamy, having many wives. Everybody knew about it, but nobody could prove it.

The lawyer said to Nasruddin, "You remain silent, that's all. If you utter a single word you will be caught. So you simply keep quiet and I will look to the matter."

Mulla Nasruddin remained silent -- deep down boiling, in turmoil, wanted to interrupt many times, but somehow managed and controlled himself. Outwardly looked like a Buddha, inside a madman. The court couldn't find anything against him. The magistrate, even though he knew that this man had many wives in the town, when there was no proof what could he do? So the magistrate had to release him.

He said, "Mulla Nasruddin, you are released. Now you can go home."

Mulla Nasruddin looked puzzled and said, "Er -- Your Honor, which home?" He had many homes because he had many wives in the town.

A single word from you will show the mind inside; a single word and your whole being is exposed. Not even a word is needed; just a gesture and your chattering mind will be there. Even if you are silent, your silence will not reveal anything other than the chattering monkey within.

When a Sosan speaks, he speaks totally on a different plane. He is not interested in speaking; he is not interested in influencing anybody; he is not trying to convince you about some theory or philosophy or ism. No, when he speaks his silence blooms. When he speaks he is saying that which he has come to know and would like to share with you. It is not to convince you, remember -- it is just to share with you. And if you can understand a single word of his, you will feel a tremendous silence being released within you.

Just hearing here... We will be talking about Sosan and his words. If you listen attentively, suddenly you will feel a release of silence within you. These words are atomic, they are full of energy. Whenever a person who has attained says something, the word is a seed and for millions of years the word will remain a seed and will seek a heart.

If you are ready, ready to become the soil, then these words, these tremendously powerful words of Sosan -- they are still alive, they are seeds -- they will enter in your heart if you allow, and you will be totally different through them.

Don't listen to them from the mind, because their meaning is not of the mind; the mind is absolutely impotent to understand them. They don't come from the mind, they cannot be understood by the mind. They come from a no-mind. They can be understood only by a state of no-mind.

So while listening here don't try to interpret. Don't listen to the words but to the gaps between the lines, not to what he says but to what he means -- the significance. Let that significance hover around you like a fragrance. Silently it will enter you; you will become pregnant. But don't interpret. Don't say, "He means this or that," because that interpretation will be yours.

Once it happened:

Mulla Nasruddin was coming back, completely drunk, in the wee hours of the morning. As he was passing by a cemetery he looked at the signboard. On it was written in big letters, capital letters: RING FOR THE CARETAKER -- and that's what he did.

Of course, so early in the morning, the caretaker was disturbed. He came out, staggering, angry, and when he looked at Nasruddin, absolutely drunk, he became even more angry.

He asked, "Why? Why did you ring? Why did you ring for me? What is the matter? What do you want?"

Nasruddin looked at him for one minute, silently, then looked at the signboard and said, "I want to know, why can't you ring that damn bell yourself?"

It was written: RING FOR THE CARETAKER. Now how to interpret it? It depends on you.

Don't interpret -- listen. And when you interpret you can't listen, because the consciousness cannot do two opposite things simultaneously. If you start thinking, listening stops. Just listen as you listen to music -- a different quality of listening because you don't interpret. There is no meaning in the sounds.

This is also music. This Sosan is a musician, not a philosopher. This Sosan is not saying words, he is saying more -- more than the words. They have a significance but they don't have any meaning. They are like musical sounds.

You go and sit near a waterfall. You listen to it, but do you interpret what the waterfall says? It says nothing... still it says. It says much, much that cannot be said.

What do you do near a waterfall? You listen, you become silent and quiet, you absorb. You allow the waterfall to go deeper and deeper within you. Then everything becomes quiet and silent within. You become a temple -- the unknown enters through the waterfall.

What do you do when you listen to the songs of the birds, or wind passing through the trees, or dry leaves being blown by the breeze? What do you do? You simply listen.

This Sosan is not a philosopher, he is not a theologian, he is not a priest. He does not want to sell any idea to you, he is not interested in ideas. He is not there to convince you, he is simply blooming. He is a waterfall, or he is a wind blowing through the trees, or he is just a song of the birds -- no meaning, but much significance. You have to absorb that significance, only then will you be able to understand.

So listen, but don't think. And then it is possible for much to happen within you, because I tell you: this man -- this Sosan about whom nothing much is known -- he was a man of power, a man who has come to know. And when he says something he carries something of the unknown to the world of the known. With him enters the divine, a ray of light into the darkness of your mind.

Before we enter into his words, remember the significance of the words, not the meaning; the music, the melody, not the meaning; the sound of his soundless mind, his heart, not his thinking. You have to listen to his being, the waterfall.

How to listen? Just be silent. Don't bring your mind in. Don't start thinking, "What is he saying?" Just listen without deciding this way or that, without saying whether he is right or wrong, whether you are convinced or not. He does not bother about your conviction, you also need not bother about it. You simply listen and delight. Such persons as Sosan are to be delighted in; they are natural phenomena.

A beautiful rock -- what do you do with it? You delight in it. You touch, you go around it, you feel it, the moss on it. What do you do with clouds moving in the sky? You dance on the earth, you look at them, or you just keep quiet and lie down on the ground and look at them and let them float. And they fill you. Not only the outer sky -- by and by, the more you become silent, they fill your inner sky also. Suddenly you are not there, only clouds are moving, in and out. The division is dropped, the boundary is no more there. You have become the sky and the sky has become you.

Treat Sosan as a natural phenomenon. He is not a man. He is God, he is Tao, he is a Buddha.

Before we try to move into his significance, a few things have to be understood. They will give you a push.

MIND IS A DISEASE. This is a basic truth the East has discovered. The West says mind can become ill, can be healthy. Western psychology depends on this: the mind can be healthy or ill. But the East says mind as such is the disease, it cannot be healthy. No psychiatry will help; at the most you can make it normally ill.

So there are two types of illness with mind: normally ill -- that means you have the same illness as

others around you; or abnormally ill -- that means you are something unique. Your disease is not ordinary -- exceptional. Your disease is individual, not of the crowd; that's the only difference. Normally ill or abnormally ill, but mind cannot be healthy. Why?

The East says the very nature of mind is such that it will remain unhealthy. The word 'health' is beautiful. It comes from the same root as the word 'whole'. Health, healing, whole, holy -- they all come from the same root.

The mind cannot be healthy because it can never be whole. Mind is always divided; division is its base. If it cannot be whole, how can it be healthy? And if it cannot be healthy, how can it be holy? All minds are profane. There is nothing like a holy mind. A holy man lives without the mind because he lives without division.

Mind is the disease. And what is the name of that disease? Aristotle is the name, or if you really want to make it look like a disease then you can coin a word: ARISTOTLITIS. Then it looks exactly like a disease. Why is Aristotle the disease? Because Aristotle says, "Either this or that. Choose!" And choice is the function of the mind; mind cannot be choiceless.

Choose and you are in the trap, because whenever you choose you have chosen something against something else. If you are for something, you must be against something; you cannot be only for, you cannot be only against. When the 'for' enters, the 'against' follows as a shadow. When the 'against' is there, the 'for' must be there -- hidden or not hidden.

When you choose, you divide. Then you say, "This is good, that is wrong." And life is a unity. Existence remains undivided, existence remains in a deep unison. It is oneness. If you say, "This is beautiful and that is ugly," mind has entered, because life is both together. And the beautiful becomes ugly, and the ugly goes on becoming beautiful. There is no boundary; no watertight compartments are there. Life goes on flowing from this to that.

Mind has fixed compartments. Fixedness is the nature of mind and fluidity is the nature of life. That's why mind is obsession; it is always fixed, it has a solidness about it. And life is not solid; it is fluid, flexible, goes on moving to the opposite.

Something is alive this moment, next moment is dead. Someone was young this moment, next moment he has become old. The eyes were so beautiful, now they are no more there -- just ruins. The face was so roselike, now nothing is there -- not even a ghost of the past. Beautiful becomes ugly, life becomes death, and death goes on taking new birth.

What to do with life? You cannot choose. If you want to be WITH life, with the whole, you have to be choiceless.

Mind is a choice. Aristotle made it the base of his logic and philosophy. You cannot find a man more distant from Sosan than Aristotle, because Sosan says, "Neither this nor that -- don't choose." Sosan says, "Be choiceless." Sosan says, "Don't make distinctions!" The moment you make a distinction, the moment choice enters, you are already divided, fragmentary; you have become ill, you are not whole.

Remember, if you ask a Christian... who does not really belong to Jesus, who basically belongs to Aristotle. Christianity is more Aristotle-based than Christ-based. Jesus was more like Sosan. He says, "Don't judge. Judge ye not!" He says, "Don't make any choice. Don't say, 'This is good and that is bad!' That is not your concern. Let the whole decide. Don't you be a judge." But Christianity is not really Jesus-oriented. The founders of Christianity were more Aristotelian than Christian.

You cannot make a church out of Sosan or Jesus. How can you make a church if you remain choiceless? A church has to be for something and against something; it has to be for God and against the Devil. And in life God and the Devil are not two, they are one. The Devil is one face and God is another face of the same energy -- they are not two.

Sometimes he comes as a Devil and sometimes he comes as a God. And if you can go deep and look, you will find they are the same. Sometimes he comes as a thief and sometimes he comes as a virtuous man. Sometimes you will find him in respectable quarters and sometimes with those who are not respected but condemned. He MOVES, he is a movement. And no shore is too distant for him to reach, nobody is beyond him -- he moves in everybody.

Jesus makes no distinctions, but Christianity makes distinctions because a religion has to -- a religion has to become a morality. And once a religion becomes a morality it is no more a religion. Religion is the greatest daring possible. It takes the greatest courage to be choiceless, because the mind says, "Choose!" The mind says, "Say something! This is wrong, that is good. This is beautiful, this is ugly. I love this, I hate that." Mind says, "Choose!"

Mind has a temptation to divide. Once you divide, mind is at ease. If you don't divide, if you say, "I'm not going to to say anything. I'm not going to judge," mind feels as if it is on its deathbed.

Aristotle says A is A and cannot be not A -- the opposites cannot meet. Sosan says there are no opposites -- they are already meeting, they have always been meeting. This is one of the most fundamental truths to be realized, that the opposites are not opposites. It is you who say they are opposites, otherwise they are not opposites. Look existentially and you will feel they are the same energy.

You love a person...

One woman came to me and she said, "For ten years I have been married to a person and we never quarreled. And now suddenly, what happened? He has left me."

Now, she thinks that if they never quarreled it shows they were in deep love. This is foolish -- but this is Aristotelian; the woman is absolutely logical.

She said, "For ten years we have been married. We never quarreled, we were never angry at each other." She is saying, "We were in such deep love that we never fought about anything. There was not even a single moment of conflict. And now, what happened? Suddenly he has left me! Has he gone mad? Our love was so deep." She is wrong.

If love is deep then there is bound to be some quarrel. Sometimes you will fight. And the fight is not going to break the love, it enriches it. If love is there, it will be enriched by fighting; if love is not there, then you part, you separate. Ten years is a long time -- even twenty-four hours is too long to be constantly in one state of mind, because mind moves to the opposite.

You love a person; sometimes you feel angry. Really, you feel angry only because you love. Sometimes you hate! Sometimes you would like to sacrifice yourself for your lover, and sometimes you would like to kill the lover. And both are you.

If you never quarreled for ten years, it means there was no love at all. It means it was not a relationship. And you were so afraid that any anger, any conflict, any slight thing could break down the whole thing. You were so afraid you never quarreled. You never believed that the love could go deeper than the quarrel, that the quarrel would be momentary and after the quarrel you would fall into each other's arms more deeply. No, you never trusted that. That's why you managed not to fight. And this is not something to be surprised about, that the man has left. I said, "I am surprised that he remained with you for ten years. Why?"

One man came to me and he said, "Something has gone wrong with my son. I have known him for twenty years -- he was always obedient. Such a good boy you cannot find anywhere. He never disobeyed, he never went against me. And now suddenly he has become a hippie. Now suddenly he doesn't listen. He looks at me as if I am not his father at all. He looks at me as if I am a stranger. And for twenty years he was so obedient. What has happened to my son?"

Nothing has happened. This is what was to be expected, because if a son really loves his father he disobeys also. Whom else should he disobey? If a son really loves his father and trusts him, sometimes he goes away also -- because he knows the relationship is so deep that by disobeying it is not going to be broken. Rather, on the contrary, it will be enriched. The opposite enriches.

Really, the opposite is not opposite. It is just a rhythm, a rhythm of the same; you obey and then you disobey -- it is a rhythm. Otherwise, just going on obeying, obeying, everything becomes monotonous and dead. Monotony is the nature of death, because the opposite is not there.

Life is alive. The opposite is there, a rhythm is there. You move, you come back; you depart, you arrive; you disobey, then you obey also; you love and you hate. This is life, but not logic. Logic says if you love you cannot hate. If you love, how can you be angry? If you love in this way then you love in a monotonous way, the same pitch. But then you will become tense, then it is impossible to relax.

Logic believes in linear phenomena: in one line you move. Life believes in circles: the same line goes up, comes down, becomes a circle.

You must have seen the Chinese circle of YIN and YANG. That is how life is: opposites meeting. That circle of YIN and YANG is half white, half black. In the white there is a black spot, and in the black there is a white spot. The white is moving into the black, and the black is moving into the white -- it is a circle. The woman moving into the man, the man moving into the woman... this is life. And if you observe minutely, you will see it within you.

A man is not a man twenty-four hours a day, cannot be -- sometimes he is a woman. A woman is not a woman twenty-four hours a day -- sometimes she is a man also. They move to the opposite. When a woman

is angry she is no more a woman; she becomes more aggressive than any man and she is more dangerous than any man, because her manhood is purer and never used. So whenever she uses it, it has a sharpness no man can compete with. It is just like soil which has not been used for many many years; then you throw the seeds -- and a bumper crop!

A woman sometimes becomes a man, but when she becomes then no man can compete. Then she is very dangerous; then it is better for the man to submit. And that's what all men do -- they become submissive, they surrender. Because immediately the man has to become the woman, otherwise there will be trouble. Two swords in one seat -- there will be trouble. If the woman has become the man, if she has changed the role, immediately the man becomes the woman. Now everything is reestablished. Again the circle is complete.

And whenever a man becomes submissive and surrenders, that surrender has a purity no woman can compete with -- because ordinarily he is never in that posture, in that game. Ordinarily he stands and fights. Ordinarily he is a will, not surrender. But whenever he surrenders it has an innocence that no woman can compete with. Look at a man in love -- he becomes just a small child.

But this is how LIFE moves. And if you understand it then you are not worried at all. Then you know: the lover has departed, he will come back; the beloved is angry she will love. Then you have patience. With Aristotle you cannot have any patience, because if a lover has departed, he has departed on a linear journey -- no coming back, it is not a circle. But in the East we believe in the circle; in the West they believe in the line.

The Western mind is linear, the Eastern mind is circular. So in the East a lover can wait. He knows that the woman who has left him now will come back. She is already on the way, she must be already repenting, she must have already repented, she must be coming; sooner or later she will knock at the door. Just wait... because the opposite is always there.

And whenever a woman comes back after anger, then love again is fresh. Now it is not repetition. The gap of anger destroyed the past. Now she is again a young girl, a virgin girl. Again she falls in love -- everything becomes fresh.

If you understand this, then you are not against anything. You know even anger is beautiful, even a quarrel here and there gives tone to life. And everything helps the richness. Then you accept, then deep in acceptance you are patient, then there is no impatience and no hurry. Then you can wait and pray and hope and dream.

Otherwise, if life is linear, as Aristotle thinks or -- as Western thinking has moved from Aristotle to Bertrand Russell -- as Bertrand Russell thinks, then life has much impatience. Nobody is going to come back; then you are always trembling, afraid, and then you become suppressive. Then you may stay with a woman for ten years or for ten lives, but that staying is with a stranger. You are controlling yourself, she is controlling herself, and there is no meeting. Life is not logic. Logic is just a part -- of course, very clean cut, categorized, compartmentalized, divided -- but life is messy. But what to do? It is so. It is not so compartmentalized, so clear-cut, divided -- it is a chaos. But logic is dead and life is alive, so the question is whether to choose consistency or to choose life.

If you are too much for consistency you will become dead, and deadlier and deadlier, because consistency is possible only if you drop the opposite completely. Then you love and only love and only love and are never angry, never hate, never fight. You obey, only obey -- never disobedience, never rebellion, never going away. But then everything becomes stale, then the relationship becomes poisonous -- then it KILLS.

This Sosan is not for logic, he is for life. Now, try to understand the significance of his words. Says he:

THE GREAT WAY IS NOT DIFFICULT FOR THOSE WHO HAVE NO PREFERENCES.
WHEN LOVE AND HATE ARE BOTH ABSENT EVERYTHING BECOMES CLEAR AND UNDISGUISED.
MAKE THE SMALLEST DISTINCTION, HOWEVER, AND HEAVEN AND EARTH ARE SET INFINITELY APART.
IF YOU WISH TO SEE THE TRUTH THEN HOLD NO OPINION FOR OR AGAINST.
THE STRUGGLE OF WHAT ONE LIKES AND WHAT ONE IS THE DISEASE OF THE MIND.

JUST LIKE CHUANG TZU: "Easy is right." THE GREAT WAY IS NOT DIFFICULT. If it appears

difficult, it is you who make it difficult. The Great Way is easy.

How can it be difficult? Even trees follow it, rivers follow it, rocks follow it. How can it be difficult? Even birds fly in it and fish swim in it. How can it be difficult? Man makes it difficult, mind makes it difficult -- and the trick to make any easy thing difficult is to choose, to make a distinction.

Love is easy, hate is easy, but you choose. You say, I will only love, I will not hate." Now everything has become difficult. Now you cannot even love! To breathe in is easy, to breathe out is easy. You choose. You say, "I will only breathe in, I will not breathe out." Now everything has become difficult.

The mind can say, "Why breathe out? Breath is life. Simple arithmetic: go on breathing in, don't breathe out you will become more and more alive. More and more life will be accumulated. You will become a great treasure of life. Breathe in only, don't breathe out because breathing out is death."

Remember, the first thing a child has to do when he is born is to breathe in. And the last thing when a man dies will be to breathe out. Life begins with breathing in and death begins with breathing out. Each moment when you breathe in you are reborn; each moment when you breathe out you are dead, because breath IS life. That's why Hindus have called it PRANA: PRANA means life. Breath IS life.

The simple logic, simple arithmetic, there is not much trouble, you can make it plain: more and more breathe in and don't breathe out, then you will never die. If you breathe out you will have to die. And if you do it too much you will die soon! Arithmetic -- simple, easy... appears easy. So what is a logician supposed to do? A logician will only breathe in, never breathe out.

Love is breathing in, hate is breathing out.

So what to do? Life is easy if you don't decide, because then you know breathing in and breathing out are not two opposites things; they are two parts of one process. And those two parts are organic parts, you cannot divide them. And if you don't breathe out...? The logic is wrong. You will not be alive -- you will be simply, immediately, dead.

Try -- just breathe in and don't breathe out. You will understand, you will become very very tense. The whole being would like to breathe out because this is going to be death. If you choose, you will be in difficulty. If you don't choose, everything is easy. Easy is right.

If man is in difficulty it is because of too many teachers who have poisoned your mind, who have been teaching you: "Choose this! Don't do this, do that!" Their dos and don'ts have killed you. And they look logical. If you go to argue with them they will win the argument. Logic will help them: "Look! It is so simple! Why breathe out if it is death?"

And this has happened, not only with breathing... or even with breathing. There are schools of yoga which say that your life is counted through breath; not in years but in breaths your life is counted -- so breathe slowly. If you take twelve breaths in one minute you will die soon; take six, or three, then you will live long.

Nobody has succeeded, but people go on trying. Breathe slowly. Why? -- because if you breathe slowly the breath will be outgoing less and less, so less death will happen to you, or, the longer you will be able to live. The only thing that will happen will be that your zest for life will be lost. It will not be lengthened, but it may appear long.

It is said that married people live longer than bachelors, so somebody asked Nasruddin, "Is it true, Nasruddin?"

Nasruddin said, "It appears so. A married man does not live long, but it appears that he has been living long." Because when there is much trouble, time seems longer. When there is no trouble, time seems shorter.

These so-called yogis who go on breathing less and less and slow, they slow down the process of life only. They are less alive, that's all. They will not be longer alive -- less alive. They are not living fully; their candle is not burning perfectly. The zest, the enthusiasm, the dance is lost. They drag themselves, that's all.

And this has happened with sex, because with sex people think death enters. And they are right, because sex energy gives birth to life -- so the more sex energy moves out, the more life is moving out. Logical, absolutely Aristotelian, but foolish. And you cannot find greater fools than logicians. It is logical that life-energy comes from sex -- a child is born because of sex, sex IS the source of life -- so keep it in. Don't allow it to go out, otherwise you will be dead. So the whole world has become afraid.

But it is the same, just like keeping the breath in, then the whole being wants to throw it out. So your so-called BRAHMACHARINS, celibates, who try to keep the sex energy in, the semen in, the whole body

wants to throw it out. Their whole life becomes sexual -- their mind becomes sexual, they dream of sex, they think of sex. Sex becomes their obsession because they are trying to do something, logical of course, but not true to life. And they don't live long, they die soon.

This is a new finding, a new research: that a man lives longer if he prolongs his love life as much as possible. If a man can make love at eighty years of age he will live longer. Why? Because the more you breathe out, the more you breathe in. So exactly... if you want more life, breathe out more so you create a vacuum inside and more breath comes in. You don't think about breathing in. You simply exhale as much as you can and your whole being will inhale. Love more -- that is breathing out -- and your body will gather energy from the whole cosmos. You create the vacuum and the energy comes.

It is just like this in every process of life. You eat, but then you become a miser, you become constipated. The logic is right: don't breathe out. Constipation is choosing for breathing in and being against breathing out. Almost every civilized person is constipated; you can measure civilization through constipation. The more constipated a country the more civilized, because the more logical. Why breathe out? Just go on breathing in. Food is energy. Why throw it out? You may not be aware but this is the unconscious getting logical and Aristotelian.

But life is a balance between throwing out and inviting in. You are just a passage. Share! Give! and more will be given to you. Be a miser! Don't give! and less will be given to you because you don't need it.

Remember, and watch your life processes. If you are really interested in understanding enlightenment ultimately, remember to give so that more is given to you whatsoever it is. Breathe out, exhale more. That is what sharing means, giving means.

A gift is giving your energies, so more is given to you. But the mind says... it has its own logic, and Sosan calls that logic the disease.

THE GREAT WAY IS NOT DIFFICULT...

You make it difficult, YOU are difficult. The Great Way is easy...

.. FOR THOSE WHO HAVE NO PREFERENCES.

Don't prefer -- just allow life to move. You don't say to life, "Move this way, go to the north, or go to the south." You don't say -- you simply flow with life. You don't fight against the current, you become one with the current.

... FOR THOSE WHO HAVE NO PREFERENCES.

The Great Way is easy FOR THOSE WHO HAVE NO PREFERENCES. And you have preferences -- about everything! About everything you bring your mind in. You say, "I like, I don't like. I prefer this, I don't prefer that."

WHEN LOVE AND HATE ARE BOTH ABSENT...

When you have no preferences... when all 'for' and 'against' attitudes are absent, both love and hate are absent, you neither like something nor dislike something, you simply allow everything to happen...

... EVERYTHING BECOMES CLEAR AND UNDISGUISED.
MAKE THE SMALLEST DISTINCTION, HOWEVER, AND HEAVEN AND EARTH ARE SET INFINITELY APART.

But your mind will say, "You will become an animal if you don't prefer. If you don't choose then what will be the difference between you and a tree7" There will be a difference, a great difference, but not the

difference which brings the mind in -- a difference which comes through awareness. The tree is choiceless, unconscious. You will be choiceless, conscious. That is what choiceless awareness means and that is the greatest distinction: you will be aware that you are not choosing.

And this awareness gives such profound peace... you become a Buddha, you become a Sosan, a Chuang Tzu. The tree cannot become a Chuang Tzu. Chuang Tzu is like the tree, and plus. He is like the tree as far as choice is concerned, he is absolutely unlike the tree as far as awareness is concerned. He is fully aware that he is not choosing.

WHEN LOVE AND HATE ARE BOTH ABSENT...

Love and hate both give color to your eyes and then you cannot see clearly. If you love a person, you start seeing things which are not there. No woman is as beautiful as you think when you love her, because you project. You have a dream girl in the mind and that dream girl is projected. Somehow the real girl functions only as a screen.

That's why every love comes to a frustrating point sooner or later, because how can the girl go on playing the screen? She is a real person; she will assert, she will say, "I am not a screen!" How long can she go on fitting in with your projection? Sooner or later you feel they don't fit. In the beginning she yielded, in the beginning you yielded. You were a projection screen for her, she was a projection screen for you.

Mulla Nasruddin's wife was saying to him -- I overheard it -- she was saying, "You don't love me as much as you loved me before, when you were courting me."

Mulla Nasruddin said, "Darling, don't pay much attention to those things -- they were just campaign propaganda. I forget what you said, you forget what I said. Now let us be real."

Nobody can play a screen for you forever because it is uncomfortable. How can somebody adjust to your dream7 He has his own reality, and the reality asserts.

If you love a person, you project things which are not there. If you hate a person, again you project things which are not there. In love the person becomes a god. In hate the person becomes a devil -- and the person is neither god nor devil. The person is simply himself or herself. These devils and gods are projections. If you love, you cannot see clearly. If you hate, you cannot see clearly.

When there is no liking, no disliking, your eyes are clear, you have a clarity. Then you see the other as he is or as she is. And when you have a clarity of consciousness the whole existence reveals its reality to you. That reality is God, that reality is truth.

What does it mean? A man like Sosan will not love? His love will have a totally different quality; it will not be like yours. He will love, but his love will not be a choice. He will love, but his love will not be a projection. He will love, but his love will not be a love for his own dream. He will love the real. That love towards the real is compassion.

He will not project this way or that. He will not see a god in you or a devil. He will simply see you and he will share because he has enough -- and the more you share, the more it grows. He will share his ecstasy with you.

When YOU love, you project. You love, not to give -- you love to take, you love to exploit. When you love a person you start trying to fix the person according to you, according to your ideas. Every husband is doing that, every wife is doing that, every friend. They go on trying to change the other, the real, and the real cannot be changed -- you will only get frustrated.

The real cannot be changed, only your dream will be shattered and then you feel hurt. You don't listen to reality. Nobody is here to fulfill your dream. Everybody is here to fulfill his own destiny, his own reality.

A man like Sosan loves, but his love is not an exploitation. He loves because he has got too much, he is overflowing. He is not creating a dream around anybody. Whosoever comes on his path he shares with. His sharing is unconditional, and he does not expect a thing from you. If love expects then there will be frustration. If love expects then there will be unfulfillment. If love expects there is going to be misery and madness.

"No," says Sosan, "neither love nor hate. You simply look at the reality of the other." This is Buddha's love: to see the reality of the other, to see as the other is, just to see the reality -- not to project, not to dream, not to create an image, not to try to fix the other according to your image.

WHEN LOVE AND HATE ARE BOTH ABSENT EVERYTHING BECOMES CLEAR AND UNDISGUISED.

Mind has to love and hate, and mind has to go continuously fighting between these two. If you don't love and don't hate, you go beyond mind. Where is the mind then? Within you, when choice disappears mind disappears. Even if you say, "I would like to be silent," you will never be silent because you have a preference. This is the problem.

People come to me and they say, "I would LIKE to be silent, I don't want these tensions any more." I feel sorry for them -- sorry because what they are saying is stupid. If you don't want tensions any more you will create new ones, because this not-wanting is going to create a new tension. And if you want silence too much, if you are too much after it, your silence itself will become a tension. You will be more disturbed because of it now.

What is silence? It is a deep understanding -- understanding of the phenomenon that if you prefer, you will be tense. Even if you prefer silence, you will be tense.

Understand, feel it -- whenever you prefer, you become tense; whenever you don't prefer, there is no tension, you are relaxed. And when you are relaxed, your eyes have a clarity; they are not crowded with clouds and dreams. No thoughts move in the mind; you can see through. And when you can see the true, it liberates. Truth liberates.

MAKE THE SMALLEST DISTINCTION, HOWEVER, AND HEAVEN AND EARTH ARE SET INFINITELY APART.

The smallest distinction, the slightest choice, and you are divided. Then you have a hell and a heaven, and between these two you will be crushed.

IF YOU WISH TO SEE THE TRUTH, THEN HOLD NO OPINION FOR OR AGAINST.

Move without opinion. Move naked, with no clothes, with no opinions about truth, because truth abhors all opinions. Drop all your philosophies, theories, doctrines, scriptures! Drop all rubbish! You go silent, unchoosing, your eyes just ready to see what is, not in any way hoping to see some of your wishes fulfilled. Don't carry wishes. It is said the path of hell is completely filled with wishes -- good wishes, hopes, dreams, rainbows, ideals. The path of heaven is absolutely empty.

Drop all the burdens! The higher you want to reach, the less burdened you must be. If you go to the Himalayas you have to unburden yourself completely. Finally, when you reach the Gourishankar, the Everest, you have to drop everything. You have to go completely naked, because the higher you move, the more weightless you are needed to be. And opinions are weights on you. They are not wings, they are like paperweights. Opinionless, without any preference...

IF YOU WISH TO SEE THE TRUTH THEN HOLD NO OPINION FOR OR AGAINST.

Don't be a theist and don't be an atheist if you really want to know what truth is. Don't say, "There is God"; don t say, "There is not," because whatsoever you say will become a deep desire. And whatsoever is there hidden in the desire you will project.

If you want to see God as a Krishna with a flute on his lips, someday you will see him -- not because Krishna is there, only because you had a seed of desire that you projected on the screen of the world. If you want to see Jesus crucified, you will see.

Whatsoever you want will be projected, but it is just a dream world -- you are not coming nearer to the truth. Become seedless within: no opinion, no thought for or against, no philosophy. You simply go to see that which is. You don't carry any mind. You go mindless.

IF YOU WISH TO SEE THE TRUTH THEN HOLD NO OPINION FOR OR AGAINST. THE STRUGGLE OF WHAT ONE LIKES AND WHAT ONE DISLIKES IS THE DISEASE OF THE MIND.

THIS IS THE DISEASE OF THE MIND: what one likes and what one does not like, for and against. Why is the mind divided? Why can't you be one? You would like, you wish to be one, but you go on watering the divisions, the preferences, likes and dislikes.

Just the other day a woman came and she said, "Bless me, I would like your blessings."

But I saw she was troubled, worried, so I asked, "What is the matter?"

She said, "But I am already initiated by another Master."

A struggle -- she wants my blessings but the mind says that I am not her Master. She has another Master, so what to do? I told her to drop both. It will be easier if I say to her, "Drop the old. Choose me." It will be easier! because then the mind can go on functioning, but the trouble will remain the same. The name of the disease will change, but the disease will remain the same. Again, somewhere else, the same doubt will arise, the same wavering.

But if I say, "Drop both"... because that is the only way to reach to a Master, when you don't have any preference this way or that. You simply come empty. You simply come without an opinion. You simply come vacant, receptive. Only then do you come to a Master! There is no other way. And if the Master is going to become the door for the truth, this is going to be so, because this is the preparation, this is the initiation.

A Master is to help you to become opinionless, mindless. If the Master himself becomes your choice then he will be a barrier. Then you have again chosen, again the mind has been used. And the more you use the mind, the more it is strengthened, the stronger it becomes. Don't use it.

Difficult, because you will say, "What will happen to our love? What will happen to our belonging? What will happen to our beliefs? What will happen to our religion, church and the temple?" They are your burdens. Be freed of them, and let them be freed of you. They are keeping you here, rooted, and truth would want you to be liberated. Liberated you reach, with wings you reach, weightless you reach.

Says Sosan:

THE STRUGGLE OF WHAT ONE LIKES AND WHAT ONE DISLIKES IS THE DISEASE OF THE MIND.

How to overcome it? Is there any way to overcome it? No, there is no way. One has simply to understand it. One has simply to look at the facility of it. One has just to close one's eyes and look at one's own life -- watch it. And you will feel the truth of Sosan. And when you feel the truth, the disease drops. There is no medicine for it, because if medicine is given to you you will start liking the medicine. Then the disease will be forgotten but the medicine will be liked, and then the medicine becomes a disease.

No, Sosan is not going to give you any medicine, any method. He is not going to suggest to you what to do. He is simply going to insist again and again and again, a thousand and one times, that you understand how you have created this whole mess around you, how you are in such misery. Nobody else has created it; it is your mind's disease of preference, of choosing.

Don't choose. Accept life as it is in its totality. You must look at the total: life and death together, love and hate together, happiness/unhappiness together, agony/ecstasy together. If you look at them together, then what is there to choose? If you see they are one, then from where can choice enter? If you see agony is nothing but ecstasy, ecstasy nothing but agony; if you can see happiness is nothing but unhappiness; love is nothing but hate, hate is nothing but love -- then where to choose? how to choose? Then choice drops.

You are not dropping it. If you drop it, that will become a choice -- this is the paradox. You are not supposed to drop it, because if you drop it that means you have chosen for and against. Now your choice is for totality. You are for totality and against division, but the disease has entered. It is subtle.

You simply understand, and the very understanding becomes dropping. You never drop it. You simply laugh... and you ask for a cup of tea.

Hsin Hsin Ming: The Book of Nothing

Chapter #2
Chapter title: The way is perfect

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WHEN THE DEEP MEANING OF THINGS IS NOT UNDERSTOOD THE MIND'S ESSENTIAL PEACE IS DISTURBED TO NO AVAIL.

THE WAY IS PERFECT LIKE VAST SPACE WHERE NOTHING IS LACKING AND NOTHING IS IN EXCESS.
INDEED, IT IS DUE TO OUR CHOOSING TO ACCEPT OR REJECT THAT WE DO NOT SEE THE TRUE NATURE OF THINGS.
LIVE NEITHER IN THE ENTANGLEMENTS OF OUTER THINGS, NOR IN INNER FEELINGS OF EMPTINESS.
BE SERENE WITHOUT STRIVING ACTIVITY IN THE ONENESS OF THINGS AND SUCH ERRONEOUS VIEWS WILL DISAPPEAR BY THEMSELVES.
WHEN YOU TRY TO STOP ACTIVITY TO ACHIEVE PASSIVITY YOUR VERY EFFORT FILLS YOU WITH ACTIVITY.
AS LONG AS YOU REMAIN IN ONE EXTREME OR THE OTHER YOU WILL NEVER KNOW ONENESS.

THOSE WHO DO NOT LIVE IN THE SINGLE WAY FAIL IN BOTH ACTIVITY AND PASSIVITY, ASSERTION AND DENIAL.

A FEW THINGS before we enter this sutra of Sosan. In the West, just a few years back, there was a French hypnotist, Emile Coue -- he happened to rediscover one of the basic laws of the human mind. He called it "the law of reverse effect" -- that is one of the oldest sutras in Taoist and Zen thinking. Sosan is talking about this law. Try to understand this law, then his sayings will be simple to understand.

For example, if you don't feel sleepy what will you do? You will try to get into sleep -- you will make efforts, you will do this and that, but whatsoever you do will bring just the reverse; just that which you need will not come. Just the opposite will happen, because any activity, any effort, is against sleep.

Sleep is a relaxation. You cannot bring it, you cannot do anything for it to happen. You cannot force it, you cannot will it -- it is not a part of your will at all. It is moving into the unconscious and your will is just a fragment of the conscious.

When you move into the unconscious, towards the depth, that fragment which is consciousness, that fragment which is will, is left on the surface. You cannot take your surface to the depth, you cannot take your circumference to the center.

So when you make efforts to go into sleep, it is a self-destructive thing. You are doing something which will become just the opposite -- you will become more awake. The only way to enter into sleep is: not to do anything.

If it is not coming, it is not coming. Wait... don't do anything! Otherwise you will push it further away and a distance will be created. Just wait on the pillow, put off the light, close your eyes, relax and wait. Whenever it comes, it comes. You cannot bring it by any act of your will -- will is against the unconscious.

And this happens in many things in life: just the opposite comes out of it. If you want to be silent, what will you do? -- because silence is just like sleep. You cannot force it. You can allow it to happen, it is a let-go, but there is no way to work it out. What will you do if you want to be silent? If you do anything you will be less silent than ever.

If you want to be quiet, what will you do? -- because quietness means non-doing. You simply float, you simply relax! And when I say simply relax, I MEAN simply. No method is to be used for relaxation, because method means again you are doing something.

There is a book; the title of it is YOU MUST RELAX! And 'must' is just against relaxation; the 'must' should not be brought in, otherwise you will become more tense.

This law was discovered by Emile Coue, and he said, "Let things happen, don't force them." There are things which can be forced -- all that belongs to the conscious mind can be forced. But there are things which cannot be forced. All that belongs to the unconscious, to your depth, cannot be forced.

It happens many times: you are trying to remember a name or a face and it is not coming, but still you feel it is just on the tip of your tongue. The feeling is so deep that you feel it is going to come and you try to bring it. And the more you try, the more it is not coming. You even become suspicious whether the feeling is true or not. But you feel -- your whole being says it is there, just on the tip of your tongue. But why is it not coming if it is on the tip of your tongue? It will not come. Do whatsoever you want to do, it will not come.

Then you get frustrated, then you feel hopeless, then you drop the whole project. You go in the garden, you start working in the garden, or you start reading the newspaper, or you put on the radio and listen to music -- and suddenly it pops up. What happened?

It belonged to the unconscious, it was deep in you. And the more you tried, the narrower you became; and the more you tried, the more the unconscious was disturbed. It became a chaos, then everything became unsettled. It was there just on the tip, but because you were too active to bring it out... you were using will, and will cannot bring anything out of your depth. Only surrender brings it, only when you let go.

So when you went into the park or into the garden, started reading the newspaper, digging a hole in the earth, listening to the music, you forgot about the whole project... suddenly it is there. This is the law of reverse effect. With the unconscious, remember, will is of no use -- not only of no use, it is also dangerous, harmful.

Lao Tzu, Chuang Tzu, Bodhidharma, Sosan -- they are the Masters of this law of reverse effect. And this is the difference between Yoga and Zen. Yoga makes every effort and Zen makes no effort, and Zen is truer than any Yoga. But Yoga appeals, because as far as you are concerned doing is easy -- howsoever hard, but doing is easy.

Non-doing is difficult. If someone says, "Don't do anything," you are at a loss. You again ask, "What to do?" If someone says, "Don't do anything," that is the most difficult thing for you. It should not be so if you understand.

Non-doing does not require any qualification. Doing may require qualification, doing may require practice. Non-doing requires no practice. That's why Zen says enlightenment can happen in a single moment -- because it is not a question of how to bring it, it is a question of how to allow it. It is just like sleep: you relax and it is there, you relax and it pops up. It is struggling within your heart to come up. You are not allowing it because you have too much activity on the surface.

Have you ever noticed the fact that almost ninety percent of children are born in the night, not in the day? Why? It should be fifty-fifty. Why do they choose the night more? And ninety percent! Because the mother is unconscious, in a let-go. She is sleeping and the child can come out easily.

If she is aware, she will make effort and the law of reverse effect will be there. When the mother is awake, she will make every effort so that she goes beyond the pain and the thing is finished, the child is born. And every effort is a barrier; she is putting up hindrances. The more she tries, the narrower becomes the passage, and the child cannot come out.

In primitive societies mothers have no pain when they give birth to a child, not at all, no pain. And this is a miracle. When for the first time Western medical science discovered this -- that there are still primitive societies where the mothers have no pain at all -- they could not believe it. How is it possible?

Then many experiments were tried, many research projects, and it was found that it is because they are

unconscious. They live like wild animals; there is no fight, no struggle, no forcing. They don't will anything, they simply float. They are primitive, they don't have a very conscious mind. The more civilized, the more you have a conscious mind. The more civilized, the more your will is trained, and your unconscious goes further and further, deeper, and there exists a gap.

If something is to be done, howsoever difficult, you can find the know-how, how to do it. You can learn the technique; there are experts, you can be trained. But in Zen nobody can be trained. In God there are no experts and no authorities -- cannot be, because it is not a question of know-how, it is a question of relaxing into your being, not doing. The greatest thing will happen to you only when you are not there. And if you are doing something you are bound to be there.

Sleep comes when you are not there. Enlightenment also follows the same rule -- it comes when you are not there. But when you are doing, how will you be absent at the same time? If you are doing something you will be there. Action feeds the ego. When you are not doing anything the ego cannot be fed. It simply disappears, it dies, it is not there. And when the ego is not there, the light descends.

So whatsoever you are doing willfully will be the barrier. In my meditations here, do them, but not willfully. Don't force them; rather, let them happen. Float in them, abandon yourself in them. Be absorbed, but not willfully. Don't manipulate, because when you manipulate you are divided, you become two: the manipulator and the manipulated. Once you are two, heaven and hell are created immediately; then there is vast distance between you and the truth. Don't manipulate, allow things to happen.

If you are doing the kundalini meditation, allow the shaking -- don't DO it! Stand silently, feel it coming, and when your body starts a little trembling, help it, but don't DO it! Enjoy it, feel blissful about it, allow it, receive it, welcome it, but don't WILL it.

If you force, it will become an exercise, a bodily physical exercise. Then the shaking will be there, but just on the surface. It will not penetrate you. You will remain solid, stonelike, rocklike within. You will remain the manipulator, the door, and the body will only be following. The body is not the question, YOU are the question.

When I say shake, I mean your solidity, your rocklike being should shake to the very foundations, so it becomes liquid, fluid, melts, flows. And when the rocklike being becomes liquid your body will follow. Then there is no shaker, only shaking; then nobody is doing it, it is simply happening. Then the doer is not.

Enjoy it, but don't will it. And remember, whenever you will a thing you cannot enjoy it. They are reverse, opposites; they never meet. If you will a thing you cannot enjoy it, If you enjoy it you cannot will it.

For example, you can will your love. You can do it according to the manuals, but then you will not enjoy it. If you enjoy it you will have to throw all manuals, all Kinseys and Masters and Johnsons -- you have to throw them all. You have to forget completely about all that you have learned about love. In the beginning you will be at a loss, because there are no guidelines, no maps. How to start?

Just wait... and let your inner energy move, and follow that energy wherever it leads. It may take a little time, but when love comes it overtakes you. You are no more there. Love is there but there is no lover. Love happens as an energy, but it has no ego within it. Then it is tremendous, then it is a great release. And then love becomes an ecstasy, and you know something that has been known to those who have come to the divine. You know a fragment of it, a drop of the ocean. You know a ray -- and then the taste comes to you.

Meditation, God, enlightenment, nirvana, they all came into being through love, because through love a glimpse was achieved. And when the glimpse was there, daring souls went on an adventure to find the source from where this glimpse comes. Through love, God has been discovered. That's why Jesus goes on saying... whenever somebody asks, "What is God?" he says, "God is love," because through love the first glimpse comes.

But the process is the same: you cannot will love. If you will, the whole beauty is lost, the whole thing becomes mechanical. You go through the whole ritual, but nothing happens. There is no ecstasy -- it is something to be done and be finished. It never reaches to your center, it never shakes your foundations, it never becomes an inner dance. It is not a throbbing of your being, it is just an act on the periphery.

Remember, love cannot be willed, and neither can meditation.

Throw all knowledge, because knowledge is needed only when you have to do something. When you don't have to do anything, what knowledge is needed? You don't need any knowledge. You need just to have a feel, a knack -- how to drop, how not to be. And when I say 'how' I don't mean technically, when I say 'how' I don't mean that you have to know a technique. You have simply to search for it.

Two things I will suggest which will be helpful. One is sleep: try to find out how sleep happens, how

you fall into sleep. You may have a ritual but that ritual is not creating sleep, it helps. Everybody has a ritual. Small children have their rituals, a particular posture. Every child has his own posture. He may take his thumb in his mouth... It does not give you sleep, but it helps for that child -- he has found his own ritual. If YOU follow that child you will not fall into sleep.

And the same is the case with all techniques of meditation -- everybody finds his own ritual. It helps because it gives you a climate. You put off the light, you have a certain incense burning in the room, you have a certain type of pillow, a certain height, softness. You have a certain type of rug, you have a certain posture. This all helps, but this is not a cause of it. If somebody else follows it, this may become the hindrance. One has to find one's own ritual.

A ritual is simply to help you to be at ease and wait. And when you are at ease and waiting, the thing happens. Just like sleep comes God to you, just like love comes God to you. You cannot will it, you cannot force it.

And your whole life has become a problem because you have learned too much how to do things. You have become very efficient in mechanical things because they can be done, but you have become absolutely inefficient in human things, because they cannot be learned and they cannot be technically done; you cannot become efficiency experts in them.

Whenever there is a mechanical thing to do there can be a training place for it, but consciousness cannot be trained. And you go after gurus, this and that, to find some technique, some mantra, so that you become enlightened... There is no mantra which can make you enlightened.

This is the mantra: Sosan says that you will have to become more understanding -- less will, more let-go; less effort, more effortlessness; less doing of the conscious, more swimming in the unconscious.

Now try to understand the sutra:

> WHEN THE DEEP MEANING OF THINGS IS NOT UNDERSTOOD, THE MIND'S ESSENTIAL PEACE IS DISTURBED TO NO AVAIL.

IF YOU UNDERSTAND, there will be peace. If you don't understand, there will be disturbance, tension and anguish. Whenever somebody is in anguish it shows he has not understood the thing, the deeper meaning of things.

And you go on accusing others that because of them you are in anguish. Nobody is here in anguish because of others. You are in anguish because of your nonunderstanding or your misunderstanding.

For example, somebody came to me -- a husband, a father of five children -- and he said that he was very much disturbed because the wife goes on quarreling, tries to dominate him and the children don't listen to him.... "The mother has become too influential and the children listen to her, they don't listen to me. I am nobody and I am in much anguish. Do something for me. Through your grace let my wife become a little more understanding."

I said, "That's impossible. Through my grace or through anybody's grace, the other cannot be made more understanding. YOU can be. And when you ask for the other's understanding you miss the whole point. Why does the wife look dominating? She looks dominating because you are also struggling for domination. If you are not struggling for domination she will not look dominating. It is a struggle, because you are after the same goal. And what is wrong if the children follow the mother? But you would like the children to follow you -- hence the struggle."

Try to understand! Everybody is trying to dominate. That is the nature of the ego: to make every effort to dominate the other -- whether the other is husband, wife, or children, or friends, makes no difference -- to dominate, to find ways and means to dominate.

And if everybody is trying to dominate and you are also trying to dominate there will be struggle. The struggle is not because others are trying to dominate; the struggle is because you are not trying to understand how the ego functions.

You drop out of it! The others cannot be changed, and you will be unnecessarily wasting your life if you try to change the others. That is THEIR problem. They will suffer if they are not understanding, why should you suffer? You simply understand that everybody is trying to dominate, "I drop out of it, I will not try to dominate"... your struggle disappears. And a very beautiful thing happens.

If you don't try to dominate, the wife starts feeling foolish, and by and by she starts looking silly to herself -- because the other is no more there to fight. When you fight you strengthen the other's ego, and this is a vicious circle.

When you don't fight then the other feels he is fighting alone, in a vacuum: fighting with the wind or fighting with a ghost, but not fighting with anybody. And then you give an opportunity for the other also to see, to understand. Then the wife cannot throw the responsibility on you, she has to carry her own responsibility.

The same is the problem with everybody because human nature functions similarly, more or less; the differences are only of degrees. If you try to understand, you become a dropout. Not that you drop out of the society, not that you become a hippie and go and make a commune -- that is not the point. Psychologically you are no more in these trips of egos, domination, aggression, violence, anger. You are no more part of it. Then a distance is created, a detachedness. Now you can look at things and you can laugh... how foolish man is! And you can laugh... how ridiculous you have always been!

It is said about Rinzai that in the morning when he got up he would laugh a belly laugh, so loud that the whole monastery -- five hundred sannyasins were there -- they would hear it. In the evening when he went to sleep, he would have again a belly laugh.

Many people asked why, but he would simply laugh and he would not answer. When he was dying somebody asked, "One thing: tell us why you were laughing every day, morning and evening, the whole of your life? Nobody knows, and whenever we asked you laughed again. This is the only mystery. Please reveal it before you leave the body."

Said Rinzai, "I laughed because of the foolishness of the world. In the morning I laughed because now again I entered the world and everybody around was a fool. And in the evening I laughed that one day had passed so well!"

You will laugh, you will not be in anguish. The whole thing is so ridiculous all around, but you cannot see it because you are a part. You are so much involved in it you cannot see it. The ridiculousness cannot be known unless you gain a distance, a detachedness.

Says Sosan:

> WHEN THE DEEP MEANING OF THINGS IS NOT UNDERSTOOD, THE MIND'S ESSENTIAL PEACE IS DISTURBED TO NO AVAIL.

And you gain nothing, you reach nowhere, you simply get disturbed. Where have you reached? What have you gained by your anxiety, tension, disturbedness? What are you? Where are you moving? Nothing is gained... TO NO AVAIL.

Even if something is gained... it may seem that through your being disturbed you are gaining something. You are not gaining something. On the contrary, you are losing. You are losing the precious moments which can become blissful, the precious time, energy, life, in which you could have flowered. And you cannot flower.

But you always think -- this is the ignorant point of view -- you always think, "The whole world is wrong, and if I could change everybody then I would be happy." You will never be happy, you CANNOT be happy -- this is the base of unhappiness. Once you understand that it is not for you to change the whole world, the only thing that you can do is to change yourself.

Bayazid, one Sufi mystic, has written in his autobiography, "When I was young I thought and I said to God, and in all my prayers this was the base: 'Give me energy so that I can change the whole world.' Everybody looked wrong to me. I was a revolutionary and I wanted to change the face of the earth.

"When I became a little more mature I started praying: 'This seems to be too much. Life is getting out of my hand -- almost half of my life is gone and I have not changed a single person, and the whole world is too much.' So I said to God, 'My family will be enough. Let me change my family.'

"And when I became old," says Bayazid, "I realized that even the family is too much, and who am I to change them? Then I realized that if I can change myself that will be enough, more than enough. I prayed to God, 'Now I have come to the right point. At least allow me to do this: I would like to change myself.'

"Replied the God, 'Now there is no time left. This you should have asked in the beginning. Then there was a possibility.'"

This everybody asks in the end. One who asks in the beginning, he has understood the nature of things. He understands that even to change oneself is not an easy thing. You are a whole world within you; you carry the whole world. All that exists, exists within you. You are a whole universe, not a small thing -- if this change can happen you have attained. Otherwise:

> WHEN THE DEEP MEANING OF THINGS IS NOT UNDERSTOOD, THE MIND'S ESSENTIAL PEACE IS DISTURBED TO NO AVAIL.

> THE WAY IS PERFECT LIKE VAST SPACE WHERE NOTHING IS LACKING AND NOTHING IS IN EXCESS.
> INDEED, IT IS DUE TO OUR CHOOSING TO ACCEPT OR REJECT THAT WE DO NOT SEE THE TRUE NATURE OF THINGS.

> THE WAY IS PERFECT LIKE VAST SPACE, WHERE NOTHING IS LACKING AND NOTHING IS IN EXCESS.

EVERYTHING IS as it should be; just you have to settle in it, only you are unsettled. Everything is as it should be... NOTHING IS LACKING AND NOTHING IS IN EXCESS.

Can you think of a better universe than this? If you are wise you cannot, if you are a fool you can. Nothing can be better than this, as it is. The only problem is you are not settled in it. Be settled in it and THE WAY IS PERFECT LIKE VAST SPACE, and NOTHING IS LACKING AND NOTHING IS IN EXCESS. Everything is balanced. Only you are the problem; the world is not the problem at all.

This is the difference between a political mind and a religious mind, and you are all political minds. A political mind thinks, "I am absolutely okay, everything else is wrong." So he starts to change the world -- a Lenin, a Gandhi, a Hitler, a Mao.

The political mind thinks, "Everything is wrong. If everything is settled then it will be beautiful."

A religious mind thinks, "Only I am not settled. Otherwise, everything is as perfect as it can be."

PERFECT IS THE WAY LIKE VAST SPACE, NOTHING IS LACKING AND NOTHING IS IN EXCESS. Everything is as it should be, absolutely balanced. Only you are wavering, only you don't know where to go, only you are divided. Just think: if man disappears from the earth, the world will be absolutely perfect, absolutely beautiful -- there will be no problem.

Problems come with man, because man's way of looking at things can go wrong -- because man has a consciousness. And that consciousness creates trouble. Because you can be conscious, you can divide things. Because you can be conscious you can say, "This is right and that is wrong." Because you can be conscious, you can say, "This is ugly and that is beautiful."

This consciousness is not enough. If it becomes more, if it becomes a circle, perfect consciousness, then again everything is settled.

Nietzsche has said -- and he has many insights to reveal -- he has said that man is a bridge, he is not a being. He is a bridge -- something to go beyond. You cannot make a house on the bridge. That's what Jesus says: "Go through it. Don't make a house on it, it is just a bridge."

Nietzsche's sentence is: "Man is just a bridge between two eternities, the eternity of nature and the eternity of God." Everything is okay in nature, everything is okay in God. Man is a bridge, he is just in the middle -- half nature, half God. That is the trouble -- divided.

The past belongs to nature, the future belongs to God. Tense, like a rope stretched between two eternities. Sometimes moving towards nature, sometimes moving towards God; sometimes this way, sometimes that way; a constant trembling and wavering, unsettled.

Become settled. And either way will do. Chuang Tzu is in favor of being settled again in nature. If you settle in nature you become like gods, you become gods. Buddha is in favor of moving ahead, because God, then you will be settled. Either go back, or go to the very end, but don't stay on the bridge.

And this is the thing to be understood -- one of the very significant things, one of the foundations -- that whether you go back or you go ahead, you reach the same goal. The question is not of backward or forward,

the question is of not being on the bridge.

Lao Tzu, Chuang Tzu, they say fall back into nature, Tao. Shankara, Buddha, Jesus, they say go ahead, pass through the bridge, reach the divine. This will look very paradoxical, but it is not -- because both the banks are the same, because this bridge is a circle.

Whether you go back or you go forward you reach the same goal, the same point of being at ease. Whatsoever you choose... If you feel that let-go is impossible for you, then follow Patanjali -- effort, will, striving, seeking -- then you will move forward. If you feel that you can understand the law of reverse effect, not only understand it but let it happen within you, then follow Sosan, Chuang Tzu -- fall back. But don't remain where you are; you will be divided on the bridge. You cannot be at ease there, you cannot make your home there. The bridge is not a place to make a home. It is not a goal, it is just something to be passed.

Says Nietzsche man is something to be transcended, man is not a being. Animals have being, God has being, man has no being yet. He is just a transition, a transitory stage, a passing from one perfection to another. In between he is divided.

Sosan says fall back, and if you ask me I will say Sosan is easier than Patanjali. The same will happen in the end. Much effort will bring you to effortlessness, no-effort also will bring you to effortlessness -- because effort can never be the goal, effort can only be the means. You cannot go on making effort forever and forever. You make effort to reach a state of effortlessness.

With Patanjali effort is the path, effortlessness is the goal; effort is the means, effortlessness is the end. With Sosan effortlessness is the means, effortlessness is the goal. With Sosan the first step is the last step; with Sosan there is no distinction between means and goals. But with Patanjali there is -- you have to make many steps.

So with Patanjali the enlightenment will be gradual. With Sosan the enlightenment can be instantaneous, in this very moment -- it can be sudden. If you can understand Sosan then there is nothing more beautiful than that. But if you cannot understand, then only Patanjali is the way.

THE WAY IS PERFECT LIKE VAST SPACE WHERE NOTHING IS LACKING AND NOTHING IS IN EXCESS.
INDEED, IT IS DUE TO OUR CHOOSING TO ACCEPT OR REJECT THAT WE DO NOT SEE THE TRUE NATURE OF THINGS.

Because we accept or reject, that's why we cannot see the true nature. Then you bring your ideas, opinions, prejudices, and then you color everything. Otherwise everything is perfect. You have to just look -- pure, a look without any ideas, a look without any rejection, acceptance. A pure look, as if your eyes don't have a mind behind, as if your eyes are just mirrors: they don't say, "Beautiful. Ugly." A mirror simply mirrors whosoever comes before it -- it has no judgment.

If your eyes have no mind behind, just they mirror, they simply look, they don't say, "This is good and that is bad," they don't condemn, they don't appreciate, then everything is as clear as it can be, nothing is to be done. THIS clarity, these eyes without opinions and prejudices -- and you have become enlightened.

Then there is no problem to be solved, then life is no more a riddle. It is a mystery to be lived, enjoyed, a dance to be danced. Then you are not in any conflict with it, then you are not doing anything here. Then you are simply enjoying, then you are blissful.

This is what heaven means: where you are not expected to do anything, where you don't try to earn bliss -- where bliss is natural, where it showers on you. This can happen here and now. It has happened to Sosan, it has happened to me, it can happen to you. If it can happen to one, it can happen to all.

LIVE NEITHER IN THE ENTANGLEMENTS OF OUTER THINGS, NOR IN INNER FEELINGS OF EMPTINESS.
BE SERENE, WITHOUT STRIVING ACTIVITY, IN THE ONENESS OF THINGS AND SUCH ERRONEOUS VIEWS WILL DISAPPEAR BY THEMSELVES.

Don't divide the outer and the inner. Sosan says "Don't say 'I am interested in the outer.'" There are two types of people and both will be in misery. C.G. Jung divides humanity into two types: one he calls extroverts, the other he calls introverts. Extroverts are interested in the outer. They are active people, worldly -- after wealth, prestige, position, power. They become politicians, they become social reformers,

they become great leaders, great industrialists. They are interested in things, the outer world; they are not interested in themselves.

Then there are introverts. They are not very active people. If they have to do something they will do, otherwise they have no inclination to do. They would like to remain with closed eyes. They become poets, mystics, meditators, contemplatives. They are not interested in the world, they are interested only in themselves; they close their eyes and they introvert their energies. But Sosan says these both are wrong because they are divided.

A person who is an extrovert will always feel inside that something is lacking. He may become a very powerful man; deep inside he will feel he is impotent, powerless. Outwardly he may accumulate much wealth, inwardly he will feel poor. He may be a great success in the world; deep down, if you inquire, he knows he has been a failure. He is unbalanced, he has paid too much attention to the outer. He has moved in one extreme, and whenever there is extreme there is imbalance.

And the person who has been the poet, a contemplative, a mystic, who has always remained within himself, will always feel something is lacking, because he is not rich in the outer world. And the outer world is also beautiful. Flowers are there, and stars, and the sun rises there, and rivers flow and waterfalls sing. He is poor because the whole universe he has been denying; unnecessarily he has lived in his own cave when he could have moved and known the many mysteries, the million mysteries around. He has remained a closed man, enclosed in himself, imprisoned. These two are the extremes.

Avoid extremes. Don't make a distinction between outer and inner and don't become one of Jung's types, either extrovert or introvert.

Sosan says: Be flowing, balancing. Outer and inner are just like the right and left leg. Why choose one? If you choose one, all movement stops. They are like two eyes: if you choose one then you will be able to see but your vision is no more three dimensional, the depth is lost. You have two ears: you can use one, you can be addicted to the idea that you are a left ear type or a right ear type, but then you lose. Then half the world is closed to you.

The inner and outer are just two eyes, two ears, two legs -- why choose? Why not use both choicelessly? And why divide? Because you are one! The left leg and the right leg only appear two. You flow within both -- the same energy, the same being. You look through both your eyes. Why not use inner and outer and give them a balance? Why move to the extreme?

Remember, not only have people moved to the extreme, societies have also moved to the extreme. The East has remained introvert, hence the poverty. Who is responsible for it? Millions of men dying every day, and those who are alive, they are also not alive, they are half-starved. Who is responsible for this? The introverts, the mystics, the poets, who talked too much of the inner and who condemned the outer, who said, "Outside is not for us," who said, "Outside is wrong," who said, "The outer world is something to be condemned. Live in the inner." They raised the inner higher than the outer, and the balance was lost.

The East has created introverts, but the outer beauty is lost. You see dirtiness all over in the East. I know how difficult it is for a Western man to come and live in the dirtiness of India. It is dirty -- who is responsible? Why so much dirtiness? Why so much disease? Why so much ill health, starvation? Because the outer was neglected.

We were interested in purifying the inner, so: "Why bother about the outer dirtiness? Let it be. It is material, nothing to worry about. We are interested in the inner purity. Why bother about the body? Why bother about others?"

The result is that the East is one sort of imbalance and the West is another sort. They are extroverts. They have created much wealth never created before, much cleanliness outside, better clothes -- emperors may feel envious -- better food, better hygienic conditions, beautiful surroundings, everything, but extrovert. And the inner being is poor, the inner being is empty.

So the East goes on teaching the West about the inner being. Eastern gurus go on teaching the West how to meditate, and Western gurus go on teaching the East how to be better engineers, how to be better electricians, how to be better city planners, how to create more wealth, how to advance technologically, how to raise the standard of living. So if you have to learn medicine you have to go to the West; if you have to learn meditation you have to come to the East.

But both are extremes and both are dangerous. Extremes are always dangerous. And the danger is that the wheel can turn, and the East can become materialist and the West can become spiritualist. There is every possibility that this is going to happen, because now the East is turning communist -- that is the extreme of materialism -- and the West is turning too much spiritualist. The danger is there, the wheel may turn.

Because you are fed up with the outside world you want to move inside, you need an inner trip.

You may go on the inner trip. Look at the hippies; they are the future of the West. They are against technology -- the same type, the introvert type that has devastated the whole East, that has been catastrophic to the East. They are against technology, they are against outside cleanliness. You cannot find more dirty people than hippies; they will not take a bath, they will not change their clothes. They say these are outside things -- they are on the inner trip. They are interested in meditation, but they are not interested in sanitation. No.

The same foolishness, the same extreme, the same opposite. It is appealing, because when you have lived on one extreme the mind says, "Now move to the other because this has not been fulfilling. This extreme has failed, so move to the opposite." But remember, it is easy to move from one extreme to another, but extremes never fulfill. Look at the East the inner extreme has also not been a fulfillment, it has also been a failure. It is not a question of outer and inner, it is a question of balance. Balance succeeds, imbalance fails.

And outer and inner are not two. Where does outer end and inner start? Can you demark, can you make a boundary? Can you say, "Here the outer ends and the inner starts?"' Where? They are not divided. Those divisions are of the mind. Inner and outer are one: the outer is just the inner extended, the inner is just the outer penetrating. They are one -- two hands, two legs, two eyes of one being.

Is the outer out of God? It cannot be, because nothing can be outer to God, nothing can be out of him. The whole must include the outer and the whole must include the inner. For the whole there is nothing like outer and nothing like inner. This is what Sosan says. He says:

> LIVE NEITHER IN THE ENTANGLEMENTS OF OUTER THINGS, NOR IN INNER FEELINGS OF EMPTINESS.
> BE SERENE, WITHOUT STRIVING ACTIVITY, IN THE ONENESS OF THINGS AND SUCH ERRONEOUS VIEWS WILL DISAPPEAR BY THEMSELVES.

People come to me -- and mind is so cunning -- they come to me and they say, "We would like to take sannyas but we want inner sannyas, not outer. We will not change clothes." And they say "Why outer? Let it be just inner!" They don't know what they are saying. Where does the inner start?

When you eat food you never say, "Let it be inner.n When you are thirsty and you drink water, you never say, "Let it be inner." Thirst is inner, so why take outer water? But where does the water end and where does the thirst start? Because if you take water the thirst disappears, so it means there is a meeting -- somewhere the outer water meets the inner thirst. Otherwise how can it disappear?

You feel hungry and you take food. Food is outer, hunger is inner; for inner hunger why take outer food? Why be foolish? Take something inner. But there is no inner food. Hunger is inner, food is outer, but somewhere the food goes in, it changes territory. It becomes your blood, it becomes your bones. It becomes the very stuff your mind is made of, it becomes your thinking.

Food becomes your thought. And if food becomes your thought, remember, food will also become your no-thought. Food becomes your mind, food becomes your meditation. Without mind can you meditate? Without mind how will you become no-mind? Without thinking how will you drop thinking? Mind is very subtle food, no-mind is the subtlest food -- but there is no division.

So when you want to take sannyas, even the color transcends territory. It starts from the outer and by and by penetrates into the deeper. It colors your very being; even the clothing touches your soul. It has to be so, because outer and inner are not two, they are one. A simple gesture -- it looks outside, goes to the very being, it comes from there. Remember, don't play games and don't divide existence. It is undivided.

When you love a person you would like to hug the body. You will not say, "I love you, but I love you in the inner." There was a fat girl here, very very fat. She told me, "I have got only one boyfriend and he also says, 'I love only your spirit, not your body.'"

She felt very much hurt, because when you say to a person, "I only love your soul, not your body," what does it mean? When you love a person you love totally, you cannot make divisions. This is a cunning trick. That boy really does not love the girl, he is playing a game. He wants to say, "I don't love," but he cannot say that.

If you don't want to take sannyas, don't take it! But don't play games, don't be cunning, don't try to be clever. Don't say, "This is outer and I would like something inner."

In existence, the outer meets the inner, the inner meets the outer; they are two wings of one being. And no bird can fly with one wing, and no being can grow with one wing -- you need both. This world needs God as much as God needs this world. This world cannot exist without God; God also cannot exist without this world.

I love one rabbi, his name is Baal Shem, a Jewish mystic, one of the few enlightened Jews. He used to say in every prayer, "Remember, as much as I need you, you also need me. Without Baal Shem, where will you be?" He used to say to God, "I need you, you also need me. Without Baal Shem, where will you be? Who will pray?"

Remember that. He knows something, he is right. The inner needs the outer, because the outer is nothing but the inner extended. The outer needs the inner, because the inner is nothing but the center of the periphery.

Can there be a center without a periphery? Can there be a periphery without a center? It is impossible. How can you have a center without a circumference? If you have a center, if you call it a center, that very moment a circumference comes in. How can you have a circumference if there is no center? It may not be visible but it is there, otherwise the circumference cannot be there. Then, if you look rightly and deeply, the circumference is nothing but the center extended, and the center is nothing but the circumference in seed -- condensed, concentrated, in essence.

LIVE NEITHER IN THE ENTANGLEMENTS OF OUTER THINGS NOR IN INNER FEELINGS OF EMPTINESS.
BE SERENE, WITHOUT STRIVING ACTIVITY, IN THE ONENESS OF THINGS AND SUCH ERRONEOUS VIEWS WILL DISAPPEAR BY THEMSELVES.
WHEN YOU TRY TO STOP ACTIVITY TO ACHIEVE PASSIVITY YOUR VERY EFFORT FILLS YOU WITH ACTIVITY.

This is the law of reverse effect.

WHEN YOU TRY TO STOP ACTIVITY TO ACHIEVE PASSIVITY YOUR VERY EFFORT FILLS YOU WITH ACTIVITY.
AS LONG AS YOU REMAIN IN ONE EXTREME OR THE OTHER YOU WILL NEVER KNOW ONENESS.
THOSE WHO DO NOT LIVE IN THE SINGLE WAY FAIL IN BOTH ACTIVITY AND PASSIVITY, ASSERTION AND DENIAL.

DON'T TRY TO BE PASSIVE, because effort belongs to activity. Nobody can try to be passive. Then what to do? Be active totally and then passivity comes. It follows like a shadow, it has to come. Think perfectly and then nothinking comes. You cannot drop thinking. Nothing can be dropped which is incomplete, only the perfect can be dropped. In fact, the perfect drops itself automatically.

Be active -- the activity itself creates the situation in which passivity happens. If you have been active the whole day, totally active whatsoever you were doing... Digging a hole in the garden or working in a factory or in a shop or teaching in a school, whatsoever you are doing, do it totally, and when the evening comes and the sun sets you will have a passivity descending upon you. That passivity is beautiful, it is as beautiful as activity. Nothing to choose! Both are beautiful and both are needed.

Don't try to be passive. How can you try to be passive? You can sit like a Buddha, but that passivity will just be skin-deep. Deep down you will be in a turmoil, you will be boiling, a volcano -- you can erupt any moment. You can force the body to sit silently; how will you force the being? The being goes on and on and on. That's why you cannot stop thinking. People sit in ZAZEN for years, twenty years, twenty-five years, sitting for six hours continuously just trying to make the mind silent, and it goes on working, goes on working, goes on working.

Hence my emphasis on active meditations. That's a balance. First be active, so totally that passivity follows automatically. When you have been active and the whole energy has moved, you would like to rest. If you have not been active how can rest follow?

Logic will say something absolutely different. Logic will say, "Practice rest the whole day, so in the night you can rest beautifully."

Mulla Nasruddin went to his doctor. Coughing, he entered. The doctor said, "Still coughing? But it

seems better."

Nasruddin said, "It has to, because the whole night I practiced it."

If the whole day you practice rest, don't expect any sleep in the night. Practicing rest will not bring more rest; practicing rest will bring activity. Then Lying on your bed you will think and move from this side to that. You will be doing exercises the whole night. And if you force your body then the mind will have to substitute, then the mind will go on in nightmares.

No. A wise man balances, and he knows life balances itself. If you do one -- but totally so nothing is left, the whole energy enjoyed activity -- then rest is automatic, then rest follows. And when you enjoy rest then activity follows, because when you rest you gain energy, you become rejuvenated. Then the whole body is filled, flooded with energy. Now again you have to share it, in activity you have to release it. Again you will be filled.

It is just like clouds: they have to rain, again they will be filled -- the ocean is there to fill them. They have to rain, again they will be filled. The river has to pour itself into the ocean, it will be filled again. The more it pours, the more it will be filled.

Sosan says: Be active totally, then you will be able to be passive totally. Then both the extremes meet and a subtle balance is achieved. That subtle balance is SAMYAKTVA, that subtle balance is tranquility. That subtle balance is the HIGHEST peace possible, the peak, the climax, the crescendo, because when two things balance -- outer and inner, activity and passivity -- suddenly you transcend them both. When they both balance you are no more this, no more that. Suddenly you are a third force -- the onlooker, the witness. But you cannot strive for it.

WHEN YOU TRY TO STOP ACTIVITY TO ACHIEVE PASSIVITY YOUR VERY EFFORT FILLS YOU WITH ACTIVITY.
AS LONG AS YOU REMAIN IN ONE EXTREME or THE OTHER YOU WILL NEVER KNOW ONENESS.

Transcend extremes! Don't be a worldly man and don't be a so-called spiritual man. Don't be a theist, don't be an atheist. Don't be mad for outer wealth and don't be obsessed with inner tranquility. Balance -- balance should be the motto.

THOSE WHO DO NOT LIVE IN THE SINGLE WAY FAIL IN BOTH ACTIVITY AND PASSIVITY, ASSERTION AND DENIAL.

AND THIS IS THE RESULT: those who choose extremes, they fail in both, because if you go on being active and active and active, no passivity is allowed, from where are you going to revitalize yourself? You will become an empty shell, impotent, powerless, poor.

That happens to so-called successful people in the world: politicians, presidents, prime ministers. By the time they have achieved they have lost everything, they are no more there. Success is there, but in the bargain they have sold themselves; they are no more there. And the same happens to those who choose the inner, introverts. By the time they reach inside, they find only turmoil all around.

If you choose the extreme, you will fail in both. If you don't choose, you will succeed in both. Balance succeeds, extreme fails. This balance is called by Buddha the middle path, MAJJHIM NIKAYA, by Confucius the golden mean.

Just be in the middle. This is the greatest skill and art, just to be in the middle, not choosing, not moving left, not moving right. Don't be a leftist and don't be a rightist -- just be exactly in the middle.

If you are exactly in the middle you transcend the world. Then you are no more a man, no more a woman. That's what Jesus says. Then you are no more a materialist, no more a spiritualist. Then no more are you alive, no more will you be dead.

Neither this nor that -- the bridge is passed over. You have reached the goal. And the goal is not somewhere in the future, it is here between two extremes. Neither hate nor love...

Always remember, wherever you find two extremes, don't choose. Just try to find a balance in between. It will be difficult in the beginning just because of the old habit.

It happened:

Mulla Nasruddin was ill and he was hospitalized. Just after a few minutes somebody knocked on the door and a snappy little woman entered.

She said, "I am your doctor. Undress, I have come to examine you."

Mulla asked, "Do you mean completely?"

The doctor said, "Yes, that's what I mean."

So he undressed. The woman checked, examined him. Then she said, "Now you can get into bed. Do you have any question?"

Mulla Nasruddin said, "Only one: why did you bother to knock?"

The woman said, "Just old habit."

Even in your gestures old habits persist. Habits are easy to follow because you need not be aware -- they go on on their own. Awareness is difficult, because it has never been a habit for you.

You choose easily; you condemn, appreciate easily; you reject, accept easily. You say, "This is good, that is wrong," easily, because this has become a habit for millions of lives, you have always been choosing. This is just a robotlike phenomenon.

Without any awareness, the moment you see something, you have decided and judged. A flower is there; you look and you say, "Beautiful," or, "Not beautiful." Immediate judgment comes -- with the perception, judgment comes -- then you will never be able to remain in the middle.

Somebody came to Chuang Tzu and he talked about a man in town and said, "He is a sinner, a very bad man, a thief," and condemned him in many many ways.

Chuang Tzu listened and said, "But he plays the flute beautifully."

Then came another man, and the first was sitting there, and the other said, "This man in the town is really a beautiful flute-player."

Chuang Tzu said, "But he is a thief."

Both were present, so they said, "What do you mean?"

Chuang Tzu said, "Just balancing -- and who am I to judge? He is a thief, he is a good flute-player. For me there is no rejection, no acceptance. For me there is no choice. He is whatsoever he is. Who am I to judge or choose this extreme or that? For me he is neither good nor bad. He is himself and that is HIS business. Who am I here to say anything? I had to say something just to balance you both."

Difficult not to choose, but try -- and in everything... When you feel hate, try to move to the middle. When you feel love, try to move to the middle. Whatsoever you feel, try to move to the middle. And you will be surprised that there is a point between every two extremes where both cease to exist -- when neither do you feel hate nor do you feel love. This is what Buddha called UPEKSHA, indifference. Indifference is not the right word.

UPEKSHA means such a middle point from where you are neither this nor that. You cannot say, "I love," you cannot say, "I hate." You simply cannot say anything, you are simply in the middle. You are not identified. A transcendence happens, and transcendence is the flowering. That is the maturity to be attained, that is the goal.

Hsin Hsin Ming: The Book of Nothing

Chapter #3
Chapter title: Truth cannot be sought

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TO DENY THE REALITY OF THINGS IS TO MISS THEIR REALITY; TO ASSERT THE EMPTINESS OF THINGS IS TO MISS THEIR REALITY.
THE MORE YOU TALK AND THINK ABOUT IT, THE FURTHER ASTRAY YOU WANDER FROM THE TRUTH.
STOP TALKING AND THINKING, AND THERE IS NOTHING YOU WILL NOT BE ABLE TO KNOW.

THE REALITY is always there waiting just near your heart, near your eyes, near your hands. You can touch it, you can feel it, you can live it -- but you cannot think it. Seeing is possible, feeling is possible, touching is possible -- but thinking is not possible.

Try to understand the nature of thinking. Thinking is always about, it is never direct. You can see the reality, but you will have to think ABOUT it and 'about' is the trap, because whenever you think about you have moved away. 'About' means indirect. 'About' means you will not see this flower here and now, you will think about it, and the 'about' will become a barrier. Through that 'about' you will never reach to THIS flower.

Seeing is direct, touching is direct -- thinking is indirect. That's why thinking misses. A lover can know the reality, even a dancer can know it, a singer can feel it, but a thinker goes on missing it.

I have heard about one Jewish philosopher. He was an ordinary peasant but very philosophic. His name was Yossel. He would think about everything, as philosophers do. It was very difficult for him to do anything because thinking would take all his time, and by the time he was ready the opportunity was lost.

Once he went to the market, to a nearby village, to sell his wheat. He told his wife, "As soon as I am able to sell the wheat, immediately I will send you a telegram."

He sold the wheat with much profit so he wrote a telegram, went to the post office, filled in the form -- and then started thinking about it.

He wrote: "Wheat sold profitably. Coming tomorrow. Love and kisses, Yossel."

Then he started thinking and he thought, "My wife will think I have gone mad. Why 'profitably'? Am I going to sell my wheat at a loss?" So he crossed out the word 'profitably.' Then he became more concerned, because if he could miss and write a wrong word he may have made other errors also. So he looked, started thinking about each word.

Then he said, "Why 'coming tomorrow'? Am I going to come next month? Or next year? My wife knows that I will come as soon as the wheat is sold." So he crossed out the words 'coming tomorrow.'

Then he thought, "My wife already knows that I have come to sell the wheat, so why write, 'sold wheat'?" He crossed that out too.

And then he started laughing. He said, "I am writing to my own wife. Why should I write 'love and kisses'? Am I writing to somebody else's wife? And is it her birthday or Yom Kippur or something?" He crossed out that too.

Now only his name remained: Yossel. He said to himself, "Yossel, have you gone mad? Your wife already knows your name." So he tore up the telegram, happy that he had saved much money and foolishness.

But this is how it happens: if you go on thinking 'about', you miss the whole life -- everything is crossed out by and by. In the end you are also crossed out -- not only is the word crossed out, you are also in the end crossed out. Thinking becomes smoke; everything moves into it and everything is finished.

And action becomes impossible -- even to send a telegram is not possible. Action becomes impossible because action is direct and thinking is indirect. They never meet.

This is the problem in the world. People who think, they never act; and people who don't think, they go on acting. The world is in misery. People who are fools, they go on acting because they never think, they jump in everything. Hitlers and Napoleons and Maos, they go on doing things, and wise people, the

so-called thinkers -- Aristotle, or Kant, or Hegel -- they go on thinking, they never do anything.

The problem for a man who is seeking reality is how to stop the vicious circle of thinking, yet be aware. Because fools also don't think, but they are not aware. Be aware -- the energy that moves into thinking should become awareness. Consciousness that goes on in a vicious circle with thinking should be retained, purified. Thinking should stop, the whirling of consciousness should stop, but not consciousness. Consciousness should become more crystallized and action should be there, action should not stop.

Awareness plus action, and you will attain reality immediately. And not only you -- you will create a situation in which others can also attain reality. You will become a milieu, a climate around which things will start happening. That's what happened with a Buddha, with a Sosan, with a Chuang Tzu.

Remember: action is good, thinking is a vicious circle; it never leads anywhere. So thinking has to stop but not action. There are people who will go on thinking; action will stop. That's how it happens when a person renounces life, moves to the forest or the Himalayas. He renounces action, not thinking. He renounces the world where action was needed. He is renouncing reality itself, because through action you come in contact with reality. Seeing is action, moving is action, dancing is action, painting is action. Whatsoever you do, you come in contact with reality.

You have to become more and more sensitive in your doing. Doing is not to be renounced; action should be totally there, because that is the passage through which you move into reality and the reality moves into you. Try to understand, because this is very basic -- basic to me: renounce thinking, don't renounce action.

There are people who go on thinking, and there are people who go on renouncing action. But in the Himalayas what will they do? Then the whole energy, not moving in action, will move into thinking. They will become great philosophers. But philosophy is a fool's land; you live in words, not in realities. Love disappears, only the word 'love' is retained. God disappears, because he was there in the fields, in the market, in the world, but the word 'God' is retained. Actions disappear, only concepts are carried. Your head becomes your whole being.

Avoid. Never renounce action, only renounce thinking. But if you renounce thinking there is a possibility you may become unconscious, or you may become a fool. You may start doing anything whatsoever, because now you don't know what to do, and you don't think. You may go crazy. Thinking is to be renounced, but you are not to become more unaware, more unconscious. You have to become more conscious.

This is the whole art of meditation: how to be deep in action, how to renounce thinking, and how to convert the energy that was moving into thinking to become awareness.

It is going to be very delicate and subtle, because if you miss a step you fall into infinite ignorance.

IT IS EASY to drop thinking, but then you go to sleep. Every day in deep sleep it happens: you renounce, thinking stops -- but then you are no more there, consciousness drops. Your consciousness has become too attached, associated, with thinking, so whenever thinking stops you fall into a coma.

And this is the problem. One HAS to renounce thinking and NOT fall into a coma, because the coma will not lead you to reality. If you fall unconscious you are not going into reality, you are simply fast asleep: the conscious has merged into the unconscious. Just the reverse has to be attained: the unconscious merges into the conscious. If the conscious falls into the unconscious you fall into a coma, and if the unconscious falls into the conscious and becomes conscious itself, you become enlightened, you become a Buddha, a Sosan.

And it is very easy to help the conscious fall down into the unconscious, because it is a very small fragment. One tenth of your being is conscious, nine tenths of your being is unconscious. Just a small fragment has become conscious, and that too is always wavering. Any moment it can fall, it is very easy.

That's how it happens in intoxication: you take alcohol, the conscious falls into the unconscious. Hence the appeal in all the ages and all the climates and in all the countries of alcohol. And this is what happens when you take a drug: the conscious falls into the unconscious.

It is beautiful because thinking stops. Sleep is beautiful and you have many many dreams. And if you are a good dreamer then a drug will give you beautiful dreams -- fantastic, more colorful than any dream can be, more luminous. You move into paradise, into a dreamland, but you are not moving into reality.

LSD, marijuana, mescaline, or any drug, gives you only a good sleep, and in that good sleep you dream. Those dreams are colorful, and your life is so poor and your life is such a misery that you would even like to live those dreams rather than live in this miserable life. You would choose -- if that was the only choice -- to live in a beautiful dream rather than to live in this miserable life. This life is like a nightmare. Even if a drug

is only going to give you a luminous dream, colorful, three-dimensional, why not take it? Because what is there in this life? Because life is in such a mess you choose dreams.

Drugs, alcohol, or other sorts of intoxicants, they have always been used by religious people. But through them you never move into the reality. Through them you fall into a torpor, into a coma. And in that coma you can have dreams.

And if you have been thinking too much about God, you can see God, because you can project your own dreams. Dreams can be directed and guided. If you have been thinking too much of Christ, then while under the influence of a drug Christ will appear to you. This is your own mind playing games. If you have been too much attached to Krishna then he will be standing there with his flute on his lips, singing and dancing. If a Hindu, a devotee of Krishna, takes LSD he will see Krishna, and a Christian will see Jesus, and a Buddhist will see Buddha -- but these are mind projections.

Reality is miserable but don't hanker after dreams, because if you hanker after dreams then there is only one way: how to help the conscious become unconscious again.

A small part has come up out of unconsciousness, and that is the beauty of a human being. Agony and ecstasy both, but that is the beauty of a human being, that he has become an island in a vast unconscious. This island has to grow higher and higher so it becomes a continent. Through drugs it will go again underwater, you will live again the life of an animal or a tree -- beautiful in themselves but not worthy of you, because you are losing so much. And you could have attained reality; that island could have become a continent.

But not only drugs -- there are other subtle means also to help the conscious become unconscious. Through music it can be done, through chanting it can be done. If you repeat a mantra continuously you will fall asleep, because anything monotonous brings coma.

They are subtle means, on the surface not like drugs. In every temple, church it is going on -- and temples and churches are against drugs, and they don't know what they are doing. They are also using subtle drugs, not so crude as LSD or marijuana but still drugs -- because when you chant a certain word continuously it gives you sleep, it cannot give you anything else.

You relax. The very chanting gives you a deep boredom. The same word -- RAM, RAM, RAM -- you go on, you go on, you go on... What will you do? Because mind remains alert only if something new is happening, otherwise mind goes to sleep. If something new is happening then mind is alert. If nothing new is happening, only RAM, RAM, RAM, a chanting, and you know again and again it will happen, infinitely, the mind starts feeling sleepy.

Every mother knows this. Whenever a child is not going to sleep she will repeat a line of a song, very simple, two, three words, and she will repeat the same again and again -- a lullaby. It becomes a mantra and the child goes to sleep. And the mind is the same -- whether you are a child or an old man makes no difference -- the mind goes into sleep through lullabies, but the process is the same.

Thinking has to be stopped, but not by becoming unconscious. Thinking has to be stopped by becoming more conscious, alert, aware, so the energy that is moving in thinking moves into consciousness, and a witnessing arises in you. So remember, thinking has to be stopped not through chanting, but through becoming a witness to the thought process -- looking at it, watching it, a watcher on the hills, looking, seeing...

If you deeply see and penetrate the words, they start disappearing. A gap comes, an interval. Clouds disappear and the blue sky is seen. You are alert, sensitive -- not in a coma. More unconsciousness has been drawn into consciousness; your flame is bigger, more vital, and you can see more, you can touch more, you can smell more. And your action takes on a new quality, the quality of divineness.

Whenever a Buddha touches you, the touch is different. You also touch, you also feel sometimes differences. You touch a man just casually, and then you don't move through the hand. Then the hand is dead, closed; you simply say hello with a dead hand. You can feel it, that the hand has been given but yet not given. It was diplomatic. The hand was not alive, not warm, not meeting and merging with you. Sometimes when in love the hand is given, it is a metger, energy flows through it, it is an opening. Through the hand the being comes to meet you. It is warm, it is alive, it trusts you.

When a Buddha touches you, it is absolutely different, the quality has changed. Because whenever the consciousness is total, absolute, every action becomes total. When he touches, he becomes just the touch. He is nothing any more. His whole being is the touch, he flows into it. He is nowhere else, he is in the touch.

At THAT moment he is no more eyes, he is no more ears; at that moment his whole being is

transformed into touch. He becomes a total touch, and you will feel that you are illuminated through his touch -- an energy has moved into you. If you were not ready you may even be shocked. If you were ready then you will rejoice, you will be delighted in it.

When a Buddha looks at you he becomes just the eyes; otherwise is not possible, because he is not divided within. When you look, you look and you do many other things also. Thinking goes on, you go on divided. Your eyes are not total.

When a Buddha looks at you his eyes are total. They will be like a burning sun. They will penetrate you, they will make a hole within your being, they will go directly to your heart. You will never be the same again -- if you allow. Otherwise you can remain closed and he cannot penetrate you. Even if he touches, he touches a dead corpse; you can remain closed.

Whenever consciousness is there, and action, consciousness and action become a totality.

Now try to follow these words, they are very beautiful.

TO DENY THE REALITY OF THINGS IS TO MISS THEIR REALITY; TO ASSERT THE EMPTINESS OF THINGS IS TO MISS THEIR REALITY AGAIN.
TO DENY THE REALITY OF THINGS...

THERE HAVE BEEN PHILOSOPHERS who have been denying the reality of the things. Look, we can do the same thing in two ways.
There is a beautiful story. Once it happened:

Akbar, the great Moghul emperor, drew a line on the wall, and he told his wise men not to touch it and yet make it smaller. They were puzzled and they thought, "It is impossible!"

Then one of his wise men, Birbal, drew another line near it, a bigger one, without touching the first line. When the bigger line was drawn the first line became smaller.

If you draw a small line then the first line will become bigger. So there are two ways. Either you make your being bigger -- then the world becomes smaller, smaller, smaller smaller... a moment comes when your being becomes the total, the BRAHMA, the world disappears. then there is no more world. Then there is another way, and the other is just a trick. You go on saying the world is illusory, MAYA, it is not there. You go on denying the reality of the world and go on convincing yourself it is not, it is not, it is unreal it is a dream thing. So you convince yourself the world is a dream -- you feel that now you are real, but that feeling is not true. It is a deception.

Philosophy always does this; it goes on saying the world is not real. Go to the Vedantins. It happened differently to Shankara. Shankara realized his being: he became the infinite, then the world disappeared because there cannot be two infinites. If you become infinite, the world disappears, it is absorbed! because two infinites are not possible, only one infinite is possible.

Shankara became the infinite, the BRAHMA, the absolute; then he could say the world IS illusory, and he was right. But this was not a philosophic statement, it was a religious feeling. He felt it, that the world is not. But then the followers took the song and they have been singing it for one thousand years. They say the world is illusory, it is MAYA, it is not there, it only appears.

You can come to a belief through philosophy that, yes... you can go on crossing out, you can convince yourself that it is not there, you can try to find proofs and arguments that it is illusory. And if you can convince your mind that it is illusory, you will have a feeling, false feeling, that you have become BRAHMA.

You MUST become BRAHMA, then the world becomes illusory, not the other way. How will you become a BRAHMA if the world becomes illusory? And it cannot become illusory because it is only a conception, you think.

Vedantins go on saying the world is illusory, but look at them. Throw a stone at them and they will get angry, they will start fighting with you. The world is not illusory; only they have a concept, a philosophy. And philosophers can be very cunning.

It happened once:

A follower of Nagarjuna... Nagarjuna was one of the greatest mystics India has given birth to. He realized his infinite being, the world dissolved. Then followers came, and followers are always carbon copies, bound to be unless they try to penetrate the reality themselves and don't take their Master's word on trust.

The Master's word simply inspires, provokes, helps, but it should not be taken on trust, otherwise it will become a philosophy. YOU have to realize it. And when YOU realize, only then can you say, "Yes, the Master was true." How could you say before it? But it is easy to nod your head philosophically: "Yes."

Followers came and one of the followers, who was a great philosopher, a very argumentative man, he proved in many ways that the world is not.

The king of the country called him, because his name reached to the court, and the king said, "Really, you think that the world is unreal? Think twice, because I am a dangerous man. And I am not a man of words, I am a man of action. I will do something which will prove that the world is not unreal. So think twice."

The man said, "There is no question of thinking twice. I have thought millions of times and I have every proof that the world is unreal."

But even the philosopher was not aware of what the king was going to do. He had a mad elephant. So the mad elephant was brought into the courtyard, and this philosopher was also thrown into the courtyard. He started screaming and running, with the mad elephant behind him. The mad elephant caught hold of him. At that moment he started saying to the king, "Save me! The elephant is real. I withdraw my statement!"

He was saved. Again the king called him, when he came to his senses -- otherwise he was trembling and perspiring and bruised all over and bleeding in many places. The king said, "Now what do you say?"
He replied, "The world is unreal."

The king said, "What do you mean? At the moment when the elephant was just going to kill you, then you said that the world is real. Now you change again?"

The philosopher said, "The elephant, the man, the assertion, all are unreal. The elephant, the madness of the elephant, the man you are seeing before you, the man who asserted that the world is real -- all are unreal."

The king said, "Then I will call that mad elephant again."

And the philosopher said, "Then the same will happen again: I will say it is real. But again, what can I do?"

Philosophy can be very cunning. You can go on playing games with yourself and you can convince yourself that the world is unreal. But what is the need to prove and to convince? The need comes because you don't know. When you know, there is no question of convincing, of proving, of arguing. Philosophy is a substitute for knowledge. If you know, then there is no need for philosophy. If you don't know, then there is a need, because knowledge gained through philosophy appears like real knowledge.

It is not a question of proving that the world is unreal. This sutra says:

TO DENY THE REALITY OF THINGS IS TO MISS THEIR REALITY...

And their reality is God, their reality is truth. The tree is there. If you deny the reality of the tree you have denied the divine within it, the truth within it. Tree is just a fact; a fact is just a covering of the truth. The bird is another fact, but the truth is the same. Sometimes the truth appears as a bird, sometimes as a tree, sometimes as a rock, sometimes as a man. These are all forms.

Facts are forms, but in every fact, if you go deeper, is the truth. If you deny all forms you have denied the formless within. If you say nothing is real, then how can the divine, how can God be real? If you say this world is illusory, then how can the creator of an illusory world be real? And how can a real God create an unreal world?

It is impossible, because out of reality comes reality; out of unreality comes unreality. A real God cannot create an unreal world. And if the world is unreal, the creator is also unreal. If you deny the facticity, then you deny the truth.
Says the sutra of Sosan:

TO DENY THE REALITY OF THINGS IS TO MISS THEIR REALITY...

And that reality is truth.

... TO ASSERT THE EMPTINESS OF THINGS IS TO MISS THEIR REALITY again.

If you say things are but they are empty, that too is a philosophical standpoint -- a little better than the first. The first says the whole world is unreal, it is not, is is non-existential; it is only in your mind, it is nowhere else; it is a mind-projection, it is a thought, it is like a dream.

The other philosophy, which is a little better, says things ate, but they are empty. They don't carry any self within them, they are not substantial. They are dead, empty within. They are nothing but combinations; no self is there. The tree is there, but only as a combination; the tree has got no self, no ATMAN. If you take the combinations apart then there will be no one left. It is just like a mechanism: if you take all the parts of the machine apart, nothing is left behind.

That too is not true, because a tree exists not as a compound but as a being. Even a rock has its own being; when you become sensitive and alert you will see that even a rock has its moods. Sometimes it is happy and then you can feel the happiness of the rock; sometimes it is unhappy and then you can feel the unhappiness of the rock; and sometimes it is singing and you can hear the song.

But YOU need so much sensitivity, because right now you cannot hear the song of a Buddha -- how can you hear the song of a rock? You are deaf and blind, you are insensitive and dull.

You are not conscious -- your consciousness is such a small fragment that it is exhausted in day-to-day affairs, in day-to-day routine. You are conscious enough to reach to the office and come back home without any accident on the way; that much conscious you are. But you cannot feel the rock, you cannot feel the tree.

Now scientists are discovering that the trees have so much sensitivity that you cannot imagine. Trees welcome people if they are friendly, and they become closed if they are inimical. If the gardener comes, goes on pruning and cutting, the tree becomes closed. Even before the gardener has come... he enters the compound and the whole garden is closed, because the enemy is coming.

One scientist who was working very deeply became alert that not only actions, even your thoughts trees become aware of. He was doing one experiment on a plant: the plant was wired to subtle instruments to make sure what was happening inside it. And he thought, "If at this moment I suddenly cut the plant in half, what will happen?" And the needle on the instrument started wavering fast; the plant had received the thought.

Then he tried many experiments. He had not cut the plant, he had not harmed it -- just the idea! And whenever the idea was there, the needle would show that the plant was very much worried and angry. And not only this: if you cut a plant, the neighboring plants will also show sadness, worry, anger, anxiety. Now there are instruments which can show what is happening inside the plant, and sooner or later there will be instruments which will show what is happening inside a rock.

Everything is alive, no thing is empty. Everything is filled with consciousness, different types of consciousness -- that's why you cannot penetrate. It is difficult because of different languages of consciousness. A tree has a different type of consciousness, a rock altogether different. It is difficult to communicate with them because languages differ, but if you become more alert, aware, and you are not filled with thoughts in the mind, then you can even approach a rock. Nothing is empty; everything has a self of its own.

Hindus have always been aware that everything has a god within. That's why they can worship a river, they can worship a tree, because they say this god of the tree, god of the river, god of the rock... Everything in the world is full of God; nothing is empty.

Once you say that things are empty, you again miss their reality. But why do philosophers try to prove that things are not, or things are empty? They are trying, because if it can be proved that things are empty, then you are full -- relatively you will become fuller. Emptiness all around, you become full.

But this is a false way. Become full! This relative trick won't help. When you become full with love, awareness, meditation, then you will not see that the world is empty. In fact, because YOU are empty, everything looks empty. Because you look with empty eyes, everything becomes empty -- you bring yourself to the things.

If you have no love, then you will see that there is no love in the world. If you have a heart which beats with love, you will feel the beat everywhere, all around -- in the breeze passing through the trees, in the river flowing towards the ocean. You will feel love everywhere! You will be ABLE to feel it. You can feel only that which you have; nothing else can be felt.

Philosophy is a trick to feel relatively. And we all become victims of this, because we are all experts in that trick. That's why if somebody says that your neighbor is an evil man, immoral, you immediately believe it -- because if he is evil and immoral you become suddenly moral and good. If somebody says your neighbor is a very moral, saintly, sagely man, you can't believe it. You say, "Bring proofs! What proofs have you got? On what grounds are you saying that? I know him well, he is my neighbor. He is nothing like that." Why?

Whenever somebody says something against somebody you believe it immediately, you never question it. That's why gossips go so much. But whenever somebody says something in favor of somebody, you immediately are on guard. Why? Because if he is so good, you suddenly become bad. If there is a sage then who are you? You are a fool. And if there is a saint you are a sinner. You may not be conscious of the trick, but this is how the game goes on.

There are two ways: either you become a saint or you prove that everybody is a sinner. Philosophy goes on doing that trick. Whatsoever you want to be, you deny to the world. But that won't help. You are deceiving nobody except yourself.

This sutra of Sosan says:

> TO DENY THE REALITY OF THINGS IS TO MISS THEIR REALITY; TO ASSERT THE EMPTINESS OF THINGS IS AGAIN TO MISS THEIR REALITY.
> THE MORE YOU TALK AND THINK ABOUT IT, THE FURTHER ASTRAY YOU WANDER FROM THE TRUTH.

THINKING IS A WANDERING AWAY, going astray. Whenever you think about anything, immediately you have started going away. I am here, you can be with me -- but if you start thinking about me you are on a journey going on and on, and the more you get into thinking the further away you will be. Thinking is a way to escape from reality; it gives you an inner direction, it makes you a path in your mind and you move on it.

A thinker is never here and now, he is never in the present, he is always somewhere else. A meditator is always here and now, he is nowhere else. That's why thinking is the only barrier in meditation. You have to become aware, and by and by, the more you become aware, the more you stop cooperating with thinking.

I bring a rose to you and you start thinking. Immediately the mind says, "Beautiful! I have never seen such a beautiful rose!" Or, "I have seen a few other roses also just like this," and you go on. And then your mind can raise the question, "What is beauty?" Nobody knows, nobody has come to any conclusion.

One of the great British philosophers of this century, G.E. Moore, has written a book, PRINCIPIA ETHICA, one of the best logical attempts to define what is good. And after two or three hundred pages of compact logical reasoning, he says that it is difficult to define what is good. In the end he says it is indefinable -- but after two or three hundred pages of argument.

One of the keenest minds goes on trying and trying and trying, from this way and that, from this door and that he knocks and knocks and he comes to the conclusion that good is indefinable -- why? He says it is a simple quality, just like yellow. How do you define yellow? What will you say if somebody asks, "What is yellow?" You will say, "Yellow is yellow." How will you define it?

A rose is a rose is a rose. How are going to define it? If you say it is beautiful, do you know what beauty is? Has anybody ever defined it? No. They say beauty is indefinable. If you compare it with other roses... do you know that everything is incomparable? How can you compare it with other roses? This rose is just THIS rose; it is no other rose. Why do you bring other roses?

And when you bring other roses your mind is cluttered; then you have many things in the mind and they will become a barrier, and this rose will not be able to approach you. And here was something real -- it could have penetrated you, its fragrance could have penetrated you. The rose was ready to knock at your heart, but your started thinking about it. And by the time you come back the rose will not be here, because the rose will not wait; it will have faded.

It had a message, it brought something of the unknown with it. But that unknown is delicate, it cannot

continue forever and ever. It brought something from the beyond every rose brings it. Every morning it comes, knocks at your door, but you are great thinkers. Something of the unknown, of the divine, something beyond time penetrates into time through a rose. But if you think, you miss, because in thinking you go astray, you have already gone away.

A philosopher thinks about a rose. A poet feels about a rose. And if you have to decide, decide always in favor of a poet. He touches reality better than a philosopher. And a mystic, he neither thinks nor feels -- he simply remains in the presence of the rose. Because feeling also is going away -- not so far as thinking, but feeling is also going away, because feeling is also a subtle activity.

A mystic simply remains in the presence of the rose. No activity, no thinking, no feeling -- neither heart nor head. He is simply there with the rose. This Hindus call SATSANG. Whenever there is a rose of man, a Buddha, a Master, you simply remain with him. You don't think, you don't feel. You simply remain with him -- simply with him -- you exist with him. This Hindus call SATSANG: to be with truth. The word SATSANG means to be in the presence of truth.

A rose is there -- you be with it. Don't create any activity, subtle or gross. Thinking is a very gross activity, feeling is a subtle activity. But you know feeling can change into thinking, thinking can change into feeling. They are convertible, they are not very far away from each other. Feeling is thinking on the way, maybe the seed, or just sprouting, and thinking is the tree, but the process is not different. Heart and head are not very far away. Things start in the heart and, immediately, before you become aware, they have reached into the head.

Just being with... then everything is revealed, then all the doors are open. There are no questions, no answers. Simply you have become one with reality. Thinking -- and you are separate. Feeling -- not so separate but yet separate, joined together but yet separate.

Neither thinking nor feeling, just being with, and suddenly you are not there and the world is not there. The One, the BRAHMA, is revealed. You and the world, both have become one. One infinite is there, the formless is there -- -- and that is the truth.

Truth is not a philosophic conclusion, it is an existential experience. It is neither thought nor feeling, it is existential -- with your total being you are with it.

When a drop of water falls into the ocean, whether it falls with the head or with the heart or it falls totally, it falls totally -- heart, head, everything; good, bad, everything; saint, sinner, everything. It falls completely!

Neither can saints know the divine, because they are too good and their good becomes the barrier, nor sinners, because they think they are too bad and their too -- badness becomes the barrier. One who is neither a saint nor a sinner, neither this nor that, one who has not chosen anything, one who does not claim anything, that "I am this or that," who simply remains in the presence, can know the divine.

And you need not go to the Himalayas, because you can remain with a rock and the thing will happen: you need not go to the temple! You can remain with a tree and the thing will happen. You need not even go to the tree: you can remain with yourself and the thing will happen -- because it is everywhere. Every atom vibrates with it, every atom celebrates it. Everything is nothing but it.

THE MORE YOU TALK AND THINK ABOUT IT THE FURTHER ASTRAY YOU WANDER FROM THE TRUTH. STOP TALKING AND THINKING, AND THERE IS NOTHING YOU WILL NOT BE ABLE TO KNOW.

NO-THINKING IS THE DOOR. No-word is the gate. No-mind is the way.

How to achieve this? What will you do to achieve this? Just listening to it won't help, because mind is so clever. The mind will start thinking about this, what Sosan is saying; the mind will start thinking and spinning theories around it. The mind will say, "Yes, it seems right." But the mind will say, "It seems right," and you have gone astray. The mind will say, "No, it seems difficult, impossible. How can you stop thinking?" and you have gone astray.

Listen to the mind and you are never near the truth. Listen to the mind, you are always on the journey.

I have heard about a woman who was a philosopher, a thinker -- had written many books, was very well known. And then she suddenly declared to her friends that she was going to get married.

Never was any rumor heard about her love affairs, because people who think never love. Nobody ever thought that she was going to marry, so they were surprised.

They said, "Who is this man?"

So she told the name -- they were even more surprised. They said, "What do you see in that man?"

A very ordinary man... and this woman was well known. She was a professor in a university, had written many books, her name was known all over the country. "To this man? Why, what have you seen in him?"

She said, "One good thing -- he is a traveling salesman. He will never be here, he will be always traveling." Thinkers are always married to traveling salesmen. "He will never be here and I will be free to think and do my things."

Being married to the mind is being married to a salesman, a traveling salesman who is always on a journey. And because of this mind which is always on a journey you can never be in touch with the real. You eat but you miss eating. The flavor, the taste, the smell -- you miss it. You simply go on throwing things inside. It is ugly! But why do you miss? Because the mind goes on thinking; you are thinking of a thousand and one things while you are eating.

Says Rinzai, "When I eat, I only eat, and when I sleep, I only sleep."

Somebody said, "But nothing is special in that, everybody is doing it."

Rinzai laughed and said, "If everybody is doing it, everybody is a Buddha, everybody is enlightened then."

Eating -- simply eat, be with it. Walking -- simply walk, be there. Don't go ahead, don't jump here and there. Mind always goes ahead or lags behind. Remain with the moment.

In the beginning it will be very difficult to remain with the moment. And sometimes the moment may not be very happy. You are angry, then the mind starts thinking of repentance or tries to do something so that the anger never happens again. Sometimes you are sad; you put on the radio or the TV, you start reading a book, because you would not like to be sad. You want to divert the mind. And because miserable moments are more than happy moments it becomes a constant habit. And when it is fixed, even when happiness comes, you are not found at home. You are somewhere else.

Make it a point: whatsoever -- sadness, anger -- whatsoever -- depression, unhappiness -- be with it. And you will suddenly become surprised that if you remain with sadness, sadness changes into a beautiful thing, sadness becomes a depth. If you remain with anger, not thinking about, just being with, anger is transformed; it becomes forgiveness. If you remain with sex, sex takes on a different quality; it becomes love.

If you start living with the moment you will see your being with is a miracle, it has a magic to it. Happiness will become deeper. Ordinarily your happiness is just on the surface. Deep down you carry millions of things; just on the surface it is. If you remain with it, it will become deeper and deeper and deeper. If you start living with, everything is transformed because you bring a new quality of being, of awareness, of witnessing. Don't fight against sadness and don't hanker for happiness, because that is going away, astray.

Have you observed? -- if you go for a holiday to the Himalayas or to Switzerland, for months you plan to arrive there, and the moment you arrive your mind has started already to plan when to depart, how to go back home. Look! For months you plan how to arrive and when you arrive -- or even before you arrive, just on the way -- your mind has started to go back: How to depart?

Your every arrival is just the beginning of a departure. And you are never there because you cannot be there. Again back home you will start thinking. Back home you will start thinking about what happened in the Himalayas, what beautiful experiences you went through -- and you were never there. It is as if you have read about them it is as if somebody else has told you. You look at the memory as if the memory functions on its own; it takes photographs and becomes an album. Back home you will open the album and see, and you will say to friends, "Beautiful!" And you will start planning -- again next year you are going to the Himalayas.

Mind is never where you are: awareness is always there where you are. Drop more and more mind, and minding, and become more and more aware and alert. Bring yourself together in the moment.

Difficult in the beginning. Mind, because of the old habit, will go away again and again. Bring it back. No need to fight! Simply call it back: "Come." Again it will go... within seconds it will not be there. Call it back again.

And by and by, when you start enjoying THIS moment -- the eternal now, the only time that there is, the

only existence that there is, the only life that there is -- when you start enjoying it, more and more the mind will be coming to it. Less and less it will be going.

Then a tuning happens. Suddenly you are here, at home, and the reality is revealed. The reality was always there, YOU were not there. It is not the truth which has to be sought, it is you who have to be brought home.

Hsin Hsin Ming: The Book of Nothing

Chapter #4
Chapter title: Return to the root

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TO RETURN TO THE ROOT IS TO FIND THE MEANING, BUT TO PURSUE APPEARANCES IS TO MISS THE SOURCE.
AT THE MOMENT OF INNER ENLIGHTENMENT THERE IS A GOING BEYOND APPEARANCE AND EMPTINESS.
THE CHANGES THAT APPEAR TO OCCUR IN THE EMPTY WORLD WE CALL REAL ONLY BECAUSE OF OUR IGNORANCE.
DO NOT SEARCH FOR THE TRUTH; ONLY CEASE TO HOLD OPINIONS.

DO NOT REMAIN IN THE DUALISTIC STATE; AVOID SUCH PURSUITS CAREFULLY.
IF THERE IS A TRACE OF THIS AND THAT, THE RIGHT AND WRONG, THE MIND ESSENCE WILL BE LOST IN CONFUSION.
ALTHOUGH ALL DUALITIES COME FROM THE ONE, DO NOT BE ATTACHED EVEN TO THIS ONE.
WHEN MIND EXISTS UNDISTURBED IN THE WAY, NOTHING IN THE WORLD CAN OFFEND, AND WHEN A THING CAN NO LONGER OFFEND, IT CEASES TO EXIST IN THE OLD WAY.

WHEN NO DISCRIMINATING THOUGHTS ARISE, THE OLD MIND CEASES TO EXIST.

THE NATURE of consciousness is to be just a mirror. The mirror has no choice of its own. Whatsoever comes in front of it is reflected -- good or bad, beautiful or ugly -- whatsoever. The mirror does not prefer, it does not judge, it has no condemnation. The nature of consciousness, at the source, is just mirrorlike.

A child is born; he reflects whatsoever comes before him. He does not say anything, he does not interpret. The moment interpretation enters, the mirror has lost its mirrorlikeness. Now it is no more pure. Now it is filled with opinions, disturbed, many fragments, divided, split. It has become schizophrenic.

When the consciousness is divided, not mirrorlike, it becomes the mind. Mind is a broken mirror.

In the root, mind is consciousness. If you stop making discriminations, if you stop making dual division -- choosing this against that, liking this, disliking that -- if you drop out of these divisions the mind again becomes a mirror, a pure consciousness.

So the whole effort for a seeker is how to drop opinions, philosophies, preferences, judgments, choices.

And this should not become a choice in itself -- that's the problem.

So try to understand the basic problem, otherwise you can make THIS a choice"I will not choose, I will remain choiceless. Now choice is not for me, now I am for choiceless awareness." This has again become the same thing -- you have chosen. Now you are against choice and for choicelessness. You have missed. Nobody can be for choicelessness, because the being for IS choice.

So what is to be done? Simple understanding is needed, nothing is to be done. The ultimate is achieved not through effort but through understanding.

No effort will lead you towards that, because effort will always be from the dual mind. Then you dislike the world and you like God; then bondage is not your preference, freedom is your preference; then you seek the MOKSHA, the ultimate liberation. But again the mind has entered, and the mind goes on entering. And you cannot do anything -- you have to simply be alert to the whole situation.

If you are alert, in a sudden illumination the mind falls. Suddenly you are one with the mirrorlike consciousness; you have fallen to your base, to your root. And when you have fallen deep within to the root, the whole existence falls to the root.

Existence appears to you as you are. This is one of the fundamental laws. Whatsoever you see depends from where you see. If you are a mind, divided, then the whole life is divided. Existence reechos your being. If you have a mind, split, then the whole world will be seen as split, then day is against night. They are not, because the day turns into night, the night turns into day -- they make a complete circle. They are not against, they are complementaries. Without the night there cannot be any day, and without the day there cannot exist any night. So they cannot be opposites; they are deep down one.

Life and death appear as opposites because YOU are divided. Otherwise life becomes death, death becomes life. You are born, and that very day you have started to die. And the moment you die a new life has come into being. It is a circle -- the YIN and YANG circle of the Chinese.

That circle has to be remembered again and again. It is one of the most basic symbols ever discovered. No other symbol can be compared to it -- the cross, the swastika, the AUM -- no, no comparison with the Chinese YIN and YANG, because YIN and YANG comprehends the whole oppositeness of existence: the dark night and the bright day, life and death, love and hate.

All opposites are together in existence. Inside you are divided, outside they are divided. When you fall to your source and you become one, the whole existence suddenly falls into line and becomes one. When you are one, the BRAHMA appears, the ultimate appears, because to the one only one can appear; to the two, the two; to the many, the many. And you are many, you are a crowd -- not even two. You have many many selves within you.

Gurdjieff used to say that you are a house where nobody knows who the host is. Many people are there, everybody is a guest -- but because nobody knows who the host is, everybody thinks he is the host. So whosoever becomes powerful in any moment plays the role of the host.

When anger becomes powerful, anger becomes the host. When love becomes powerful, love becomes the host. When jealousy becomes powerful, jealousy becomes the host. But it is a constant fight, because many are the guests and everybody would like to be the host, the owner of the house. And nobody knows who the owner is. Either the owner has gone for a long journey and has not come back, or the owner is fast asleep.

Your self is fast asleep. Hence the insistence of all Jesuses, Krishnas, Buddhas: "Awake!" Jesus goes on using the word 'awake' many many times: "Awake, watch, be alert." Buddha goes on saying, "Become more conscious."

The meaning is one: that if you become aware the host will appear. And the MOMENT -- and this is the beauty of it -- the host appears, the guests disappear. The moment the master comes into being, the servants simply fall into line and they become servants. They don't claim that they are the masters.

So the real problem is not to fight with anger, jealousy, hate. The real problem is to bring the master, make him aware. Once he is aware everything is set right. But this awareness is possible only if you fall to the source.

Mind is bound to remain divided, it cannot become one -- the very nature of the mind is such. Try to understand the nature of the mind, then these sutras of Sosan will become clear, transparent.

THE NATURE OF THE MIND is to look at a thing in such a way that the opposite has to be brought in. Without the opposite the mind cannot understand. If I say, "What is light?" how will the mind understand? Immediately darkness has to be brought in.

If you go to the dictionary -- the dictionary is a vicious circle -- if you look for what light is the dictionary says: that which is not darkness. To destroy light, darkness has to be brought in. What nonsense! And when you go to the definition of darkness, you will be surprised -- then the light has to be brought in. What is darkness? -- then they say: that which is not light.

You have not defined either, because both remain indefinable. And from one indefinable how can you define the other which is undefined? The whole game of the dictionary is that you never look at the whole thing.

If you ask linguists, "What is mind?" they say, "Not matter." And, "What is matter?" they say, "Not mind." Neither is defined. How can one undefined term define something? If I ask you where you live you say, "I am a neighbor of A." And if I ask you where this A lives, you say, "He is my neighbor." How am I to find the place where you live? Because neither A is defined nor you; A lives near B and B lives near A. But this is how things go on.

Mind cannot understand anything unless the opposite is brought in, because through contrast mind becomes capable of seeing. Life cannot be understood if there is no death, and happiness is impossible to feel if there is no unhappiness. How will you feel healthy if you have never known illness? You may be healthy but you cannot feel it. To be healthy is possible without illness but the mind cannot check it, the mind cannot know it. You have to fall ill.

For the mind, to be a saint one needs to be a sinner first, and to be healthy you have to be ill, and to be in love you have to hate. If you love and there is no hate you will not be able to know, your mind will not in any way detect it. And nobody else will be able to know it.

That is the problem with a Buddha or a Jesus. Buddha is full of love, but we cannot detect his love -- he has no contrasting background, no hate. We have never seen hate in his eyes, and we have never seen anger in his eyes. How can we know that he loves? His love becomes incomprehensible.

For the mind, anything is comprehensible if the opposite is brought in. But the moment you bring the opposite you falsify existence, because in existence there is nothing like 'opposite.'

Mind moves through the opposite and existence is unitary. Existence is ADVAITA, existence is non-dual -- there is no problem. Where is the boundary of the day, when the day stops, ceases to be, and the night starts? Is there a gap between the two? Only if there is a gap then the boundary is possible. But there is no boundary! The day simply melts into the night, it merges into the night, and the night again merges into the day. Life is one, existence is one -- mind is dual.

So if you go on choosing you will never come to the source. Then you will cling to life and you will be afraid of death. Then you will cling to love and you will be afraid of hate. Then you will cling to the good and you will be afraid of the bad. Then you will cling to God and you will be afraid of the Devil.

Life is one. God, Devil -- one. There is no division where God ends and where Devil begins; there cannot be. In life, Ram and Ravan are one, but for the mind they are the enemies, they are fighting. For the mind everything is a conflict, it is a war.

And if you choose then you remain part of the game. And how not to choose is the whole art of religion, how to drop into a choicelessness.

But remember, don't choose choicelessness! Otherwise, listening to me or to Sosan or Krishnamurti you will become enchanted by the word 'choicelessness.' Your mind will say, "This is very good. Then ecstasy is possible and much bliss will happen to you if you become choicelessness. Then the door of the mysteries of life will be opened." The mind feels greedy. The mind says, "Okay, so I will choose choicelessness." The door is closed, only the label is changed, but you have fallen a victim of the old trick.

Now try to understand these sutras. They are some of the best ever uttered by any man on the whole of the earth.

TO RETURN TO THE ROOT IS TO FIND THE MEANING, BUT TO PURSUE APPEARANCES IS TO MISS THE SOURCE.
TO RETURN TO THE ROOT IS TO FIND THE MEANING...

WHAT IS THE PURPOSE of this whole play of existence? What is the meaning of all these trees growing, and human beings, and animals, and birds? What is the meaning of this earth and this heaven? What is the meaning of this whole? Where will you find the meaning?

For the mind the meaning must be in the end -- where this existence is moving to must be the meaning, the destination. For the mind the meaning must be somewhere in the destination: where we are going.

And this sutra of Sosan says: TO RETURN TO THE ROOT IS TO FIND THE MEANING... not in the future, not in desire and destination, not somewhere else, but to the root. Not in the end but in the beginning.

Try to understand. Many things have to be understood. First, if there is any meaning it must be in the seed. Maybe hidden, not visible, but it must be in the seed, because nothing can come which is not in the seed. Nothing can come out of emptiness.

Even if there is a destination it must be hidden in the seed, just like a flower hidden in the seed -- the flower is the meaning of the tree. When it flowers it is ecstatic, when it blooms it sings and dances. It has attained, it is happy, it is delighted, it is not lacking anything any more. The flower is just a delight, the dance of the tree that "I have attained!"

But those flowers must have been somewhere in the seed, otherwise how can they happen? The end must be in the beginning; the omega must be hidden in the alpha. Jesus says, "I am the beginning and the end. I am the alpha and the omega."

The beginning is the end, because the end may not be revealed right now but it must be there. And when it is in the seed, you need not wait for the future to come, for the flower to happen. You can penetrate the beginning right now, because here it is. The seed, remember, is not in the past. The seed is always here and now in the present, because the whole past is in the present.

Of course, the whole future is also in the present, but the future has not happened and the past has happened already, the beginning has happened already. Penetrate the beginning, move to the roots, and to the source, and the meaning will be revealed.

And you carry the seed right now within you -- the seed of all meaning, of all possibilities, of all doors that can open and all mysteries that can happen. You carry the seed! But if you wait for the future then it may not come ever, because the future is infinite and waiting will be losing life, time and energy.

And if waiting becomes a habit the flower MAY flower and you may not be able to see. Because you have become accustomed to looking to the future, your eyes have become fixed. They cannot look at the near and the close, they can always look to the far and distant.

If for many lives you have been looking in the future for the meaning, and the flower flowers, you will not be able to see it -- because seeing does not depend on the flower, the seeing depends on your penetrating eyes. And you don't have any penetrating eyes, otherwise the beginning is always there, the seed is always there. You could have looked into it.

If you look to the future and wait for the meaning to be revealed somewhere, then sooner or later you will feel life is meaningless. That is what is happening in the West, because continuously philosophy was thinking that somewhere in the future is the goal.

It looks absurd to think that the goal is in the beginning. It looks contradictory, because how can the goal be in the beginning? So the mind says the goal must be somewhere ahead, because mind lives through desire, moves through desire. Motivation has to be there in the future. And now, for two thousand years continuously thinking in terms of the future, the Western mind thinks that there is no meaning because the future has not arrived.

The future never arrives! It cannot arrive by its very nature; it remains always unarrived. It is arriving but it never arrives. It is just like the tomorrow which never comes. Whenever it comes it is always today, whenever it comes it is always the present.

Future never comes, cannot come. Its very nature is like hope, dream -- illusory. It appears as if it is coming, just like the horizon; it never reaches. Then, waiting and waiting, you feel meaningless. The whole Western thinking mind today feels life is meaningless, absurd. And if you feel life is meaningless, absurd, then suicide remains the only way to get out of it.

One of the great Western thinkers of this century, Marcel, has written that suicide is the only problem. If you see that life is meaningless then what is left? Then why go on dragging? Why live at all?

If there is no meaning and you are moving in a rut... every day you get up, go to work, earn a little money, sleep in the night, dream, again in the morning... the wheel goes on moving and you reach nowhere. In the end is death. So why wait? Why not commit suicide? Why not destroy this meaningless thing? And why be so much worried and so much burdened and so much in anxiety and anguish for something which is meaningless? It is a logical conclusion.

If you look in the future you will come to understand that there is no meaning. But if you really want the meaning then the way is to look in the seed -- and the seed is here and now. But the mind likes to look in the

future. It is easier. To look in the seed is difficult.

That is the whole SADHANA, that is the whole arduous effort: to look in the seed. Because if you want to look in the seed you will need a different quality of vision. You will need a third eye, because these ordinary eyes can look only up to the shell. But the invisible which is hidden behind, the secret -- these eyes cannot go so deep.

A different quality of eyes is needed which can penetrate and look right now into what the seed is carrying. If you look outside you cannot penetrate, because your eyes will meet the bodies, the shells of the seeds. If you really want to look in the seed, look within, because then the shell is no more a problem --inside you are also a seed.

You belong to this existence, you have come out of it. This existence has a blueprint in you, this existence is trying to fulfill some destiny through you. Look within, because then the shell is no more a problem. You need not penetrate the shell, you are already in.

This is what meditation is: to look within the seed, within oneself.

There meaning flowers, it flowers immediately. It has been always there -- only it needed your attention. You have neglected it, you have been indifferent to it. You have been engaged, occupied, in other things -- and you have been standing with your back towards yourself.

And the meaning waits, and the purpose of the whole life remains hidden, and the blessing and the grace just goes on waiting and waiting for you to turn.

The Christian word 'conversion' means turning. It does not mean making a Hindu a Christian or a Mohammedan a Christian -- it means making a consciousness turn within.

TO RETURN TO THE ROOT IS TO FIND THE MEANING, BUT TO PURSUE APPEARANCES IS TO MISS THE SOURCE.

OUTSIDE THERE ARE ONLY APPEARANCES. You cannot know what is outside, because through the senses you can touch only the appearance. I cannot see you. I can see only your body -- not even the whole body but just the surface, just the surface of the skin is seen. I don't know whether you are there or not. Maybe you are just an automaton, a robot -- who knows?

A robot is possible -- now, more so. A robot can be made. And if a robot is there you cannot judge from the outside, because he will blink his eyes, he will even answer: if you say, "Hello!" he will say, "Hello, how are you?" How do you know that he is not a robot? On the surface he is just like any man, no difference.

He talks, and he will talk intelligently -- sometimes even more intelligently than you because he is fed completely. His information is accurate; he knows much, he can know more than you. They say a single small computer can know as much as five hundred scientists can know in five hundred lives. A robot can carry a computer inside the mind -- of course battery-run. You ask and he answers, and his answers are not as fallible as your answers. And he will never be a fool, he will always be a wise man.

How to judge who is inside? You cannot penetrate. You can just go about and about, around and around. You can touch the surface.

Only in yourself can you go within. Only there can you be certain of consciousness -- nowhere else. This whole world may be just a dream. Who knows? I can dream you sitting here and me talking to you. You can dream that you are sitting here and listening to me. Have you any criterion how to prove that this is not a dream? There Is no way.

Up till now nobody has been able to prove that this is not a dream, because in a dream also things appear so real -- even more real than when you are awake, because in waking sometimes the doubt enters in the mind whether it is real or not. But in a dream the doubt never enters the mind; in a dream you always take things as if they are real.

It is said of Chuang Tzu:

One day in the morning he started crying and weeping. His disciples gathered and they said, "Master, what are you doing? What has happened to you?"

Chuang Tzu said, "I am in a fix. Last night I dreamed that I had become a butterfly."

The disciples said, "But what is there to weep and cry and be so sad about? Everybody dreams of many things! Nothing is wrong in being a butterfly in a dream."

Chuang Tzu said, "That is not the problem. Now I am worried, now a doubt has arisen and I don't know now how to reach a conclusion. In the night Chuang Tzu dreamed that he had become a butterfly. Now the doubt has come: it may be now the butterfly is dreaming that she has become a Chuang,Tzu."

And who is to decide, and how? If a Chuang Tzu can become a butterfly in the dream, then why not the other way -- a butterfly sitting on a flower may be dreaming that she has become a Buddha.

There is no problem, the thing is simple. Chuang Tzu has raised a beautiful and basic problem: how can you be certain of the outside, that it is not a dream? There have been many philosophies which tried to prove that the whole world is a dream. Nobody believes in those philosophies, but nobody has been able to refute them either.

Berkeley, in the West, has proved that the whole existence is a dream. Nobody believes in him, not even he himself really believes in it, because his whole life shows that he doesn't believe it is a dream. If you insult him he gets angry. If you throw a stone at him he tries to avoid. If you hit him he runs to the doctor because blood flows out of him.

This is how Dr. Johnson tried to refute Berkeley's theory:

They were friends, and walking one day Berkeley said, "Now I have proved it, that the whole life is a dream, and I feel that nobody can disprove it."

And yes, he was right. Up to now nobody has been able to refute it -- it is impossible to refute! How to refute it?

Dr. Johnson bent down, took a stone and threw the stone on Berkeley's feet. He screamed. Dr. Johnson said, "This stone is real."

Berkeley laughed and he said, "That cannot refute my philosophy, because my scream may be just a dream you have dreamed. This blood flowing out of my leg -- how can you prove this is real and not a dream?"

Because in dream also, if you are hit blood will come out. And in dream also you have screamed many times. In dream also, when there is a nightmare, you perspire and you tremble and your heartbeat goes fast and crazy, and even if the dream is broken it takes a few minutes to settle. You know the dream is broken, you have become awake, and you know it was a dream, but still the heart goes on throbbing and the fear still lingers and the perspiration on the forehead is there.

It can happen in a dream, there is no way to disprove it. Outside, at the most, we can say there are appearances. The thing in itself cannot be known that way.

There is only one reality of which you can be absolutely certain and that is the reality within. You can move within. You can be certain only of yourself, nothing else. But once you penetrate this certainty that you are...

Remember, even in a dream you are. You may have become a butterfly, but you are. Even for a dream to exist, at least YOU are needed. Everything may be dream but you are not, because without you even a dream cannot exist. Consciousness is needed even to dream.

You can prove everything is a dream, but you cannot prove that the dreamer is a dream -- because the dreamer has to be real, otherwise dreams cannot exist. Only one thing is certain and that is you. Only one thing is absolutely certain and that is your reality within. Conversion means moving from an uncertain world, the world of the appearances, to the world of the reality.

And once you know that inner certainty and you are grounded, once you know that you are, then from THAT certainty the vision changes, the quality changes. Then you look at the outside world and a different world is revealed -- that world is God.

When you are rooted in a certain reality, absolutely certain, then your look has a different quality: then there is trust. Now you can look... and the whole world changes. Then there are no appearances, but the reality, that which is really real.

What is that which is really real? It is not these forms. Forms change, but that which moves through the forms is unchanging.

You were a child, then you were young, then you have become old -- the form has been continuously changing. Every moment your body is changing, the form is changing; but if you look within, you have remained the same.

You were a small, atomic cell in your mother's womb, not even visible to the naked eye; then a small child; then a young man filled with many dreams, desires; and then, frustrated, dejected, a failure; an old man. But if you look within, everything has remained the same. The consciousness never changes.

If you look within you will be surprised: you cannot feel how old you are, because there is no age to consciousness. If you close your eyes you cannot say you are twenty or forty or sixty, because the age belongs to the body, to the shell. Your reality is ageless; it has never been born and it is not going to die.

Once you are centered in this eternal, non-changing, unmoving absolute, then your quality changes. Then you can look, then you have become a mirror. In that mirror the reality is mirrored. But first you have to become a mirror. You are waving, shaking so much you cannot mirror anything -- you distort. Mind distorts the reality and consciousness reveals it.

TO RETURN TO THE ROOT IS TO HAVE THE MEANING, BUT TO PURSUE APPEARANCES IS TO MISS THE SOURCE.

If you go on pursuing appearances you will miss the source, because appearances are outside. Sometimes you are after wealth, sometimes you are after a woman or a man, sometimes you are after prestige and power... and you go on pursuing appearances. And this whole time you are missing yourself, and this whole time you are living in a dream.

If you miss the source you miss all. You may attain in the outside world many things, but in the end you will find you have not attained anything. You have missed the one which carries all meaning.

Dying, you may be dying a very rich man, but you will die a poor man inside, a beggar. Dying, you may be very powerful, you may be a great president of a country, or a prime minister, but deep down you will know that you are impotent. Death will prove that your power was just an appearance; your power is powerless, helpless before death. Only that is power which goes beyond death -- all else is impotence. You may believe in it for a.time, but death will bring the truth to you.

Always remember that death is coming, and death is the criterion: whatsoever death disproves is disproved, whatsoever death approves is approved. Whatsoever can go beyond death, whatsoever is more powerful than death, is the reality. The real cannot die; the unreal dies a thousand and one deaths.

AT THE MOMENT OF INNER ENLIGHTENMENT THERE IS A GOING BEYOND APPEARANCE AND EMPTINESS --

ONLY WHEN THE INNER ENLIGHTENMENT HAPPENS, when you are filled with the inner light... The light is there but you are throwing it outside. It moves with your desire. Desire is the focus, light goes on moving.

If you are too much addicted to wealth your whole being focuses on wealth; then you only see money, nothing else. Even if you meet a person you don't see the person, you see the money. If the person is poor, simply no trace is left on your mind; if he is rich then a trace is left. If he is very very rich then you remember him, then memory is formed.

If you are after power and you meet a Hitler, or a Stalin, a Mao, then you are meeting a person, but the person is secondary. The power... When Nixon is no more a president you will not be able to see him; he may pass by yoU hut he is no more a person.

You see whatsoever you desire. Your desire is your vision, and your light focuses always on your desire. When this light turns, is converted, moves withinwards, there is illumination. Then you are filled with light. You become a house with a lamp, you are no more dark inside.

AT THE MOMENT OF INNER ENLIGHTENMENT THERE IS A GOING BEYOND APPEARANCE AND EMPTINESS.

And suddenly you go beyond appearance and emptiness. Then nothing is just the appearance and nothing is empty -- everything is filled with the divine. Everything is full, overflowing with the divine -- every tree, every river, every ocean -- overflowing with the divine. Then God is everywhere. You may call it truth, or whatsoever you like, but the real is everywhere.

When YOU are real, the world is real; when you are living in unreal desires you create a world of appearances. Whatsoever you are is your world. And there are as many worlds as there are people because

everybody lives in his own world, everybody creates his own world around him. That's your projection and creation.

THE CHANGES THAT APPEAR TO OCCUR IN THE EMPTY WORLD WE CALL REAL ONLY BECAUSE OF OUR IGNORANCE.

THE CHANGES THAT APPEAR TO OCCUR IN THE EMPTY WORLD, WE CALL REAL ONLY BECAUSE OF OUR IGNORANCE.

YOU SAY SOMEBODY IS OLD; you call oldness real because you don't know what real is. Otherwise nobody is young and nobody is old and nobody is a child. The inner is ageless, only the outer form changes.

My clothes are old. Will you call me old because my clothes are old? My clothes are new, brand new, just from the tailor. Will you call me young because my clothes are young? The body is nothing but clothes. You call somebody old, and somebody young, and somebody a child -- because of the body? because of the form that is changing constantly? Those who have known, they say the reality is immovable, immoving, it cannot move. The clothes go on changing.

Ramakrishna died. Just before his death, when the doctor said, "Now he cannot survive," Ramakrishna's wife, Sharda, started crying. And these are Ramakrisna's last words: he said, "Don't cry, because I am not going to die. What the doctors are saying applies only to the clothes."

He died of cancer, and Ramakrishna said, "As far as I know there is no cancer in me. The cancer applies only to the clothes. So remember, when doctors say that I am dead don't believe them, believe me -- I will live."

And Sharda was the only widow in India, in the whole history of India, who never became widowed -- because Indian widows, when their husbands are dead, have to change their way of life, their very style. They cannot use colored clothes, because color has gone from their life. They cannot use ornaments, because for whom?

But Sharda continued the same as she was when Ramakrishna was alive. And people thought she had gone crazy, and they would come and say, "Now throw your ornaments, particularly the bangles. Break them! You are a widow.

And she would laugh and say, "Should I believe you or Ramakrishna? Because HE said, 'Only clothes are going to die, not I.' And I was married to him, not to his clothes. So should I listen to you or should I listen to Ramakrishna?"

She listened to Ramakrishna and she remained married to the very last. And she lived in such ecstasy, because this listening transformed her. She became aware of a fact -- that the body is not the real.

She continued his old way of life. It will look crazy, because in this world of mad people where clothes are thought to be real, somebody behaving in such a contradictory way is bound to look crazy.

She would prepare the bed every night and she would go to Ramakrishna's room and say, "Paramhansdev, come now, it is time for you to go to sleep" -- and there was nobody. And she would prepare food, singing, as happily as she had always been doing. Then she would go and call Ramakrishna: "Come, Paramhansdev, your food is ready."

She must have known something. And this was not for one day -- for many years. Just this simple message from Ramakrishna -- "Only clothes are going to die, not I" -- transformed her into a holy woman. She became, in her own right, an enlightened person.

THE CHANGES THAT APPEAR TO OCCUR IN THE EMPTY WORLD WE CALL REAL ONLY BECAUSE OF OUR IGNORANCE.
DO NOT SEARCH FOR THE TRUTH; ONLY CEASE TO HOLD OPINIONS.

This is a BEEJA mantra -- a very very deep message:

DO NOT SEARCH FOR THE TRUTH; ONLY CEASE TO HOLD OPINIONS.

HOW CAN YOU SEARCH for the truth? You are untrue! How can you go searching for the divine? How can you go searching for the truth? How can you search? What will you do?

At the most your mind will play tricks. At the most you will project a truth, you will imagine a truth, you will dream a truth. That's why Hindus go on seeing Krishna when they reach to the divine, and Christians go on seeing Jesus when they reach to the truth.

But truth is neither Hindu nor Christian, truth is neither Krishna nor Christ. These are the forms, clothes! And if clothes are still coming that shows that you are filled with your opinions -- Christian, Hindu -- and you are projecting.

Sosan says: DO NOT SEARCH FOR THE TRUTH... YOU cannot search. How can you? You are not ready, because the mind is there. Who will search? All seeking belongs to mind, every search comes out of the mind. Consciousness never seeks, never searches; consciousness simply is. It is being, it is not a desire.

Search is a desire. You searched in the world for wealth, power, prestige, and you failed. Now you search for God and truth, but you remain the same. Nothing has changed, only words have changed. Before it was 'power,' now it is 'God' -- but you remain the same seeker.

The truth cannot be sought. On the contrary, when all seeking stops, the truth knocks at your door; when the seeker is no more, truth comes to you. When you cease all desires, when you have no motivation to go anywhere, suddenly you find you are illuminated. Suddenly you find you are the very temple you were seeking. Suddenly you come to realize YOU are Krishna, YOU are Jesus. No vision comes to you -- you are the source of all, you are the very reality.

DO NOT SEARCH FOR THE TRUTH; ONLY CEASE TO HOLD OPINIONS.

Don't hold opinions -- Christian, Hindu, Mohammedan, Jain -- don't hold opinions. Don't carry scriptures, otherwise you may become a man of knowledge but you will never be a wise man. You may become filled with much knowledge and information, but everything will be borrowed and dead. Opinion is not truth, cannot be. Opinion is from the mind and truth is not from the mind -- truth happens when the mind is no more there.

Opinion is the known and truth is the unknown. When the known ceases, the unknown comes to you. When there is no known around, the unknown is there.

With the mind you cannot reach. That is the only thing to be renounced: the mind, the opinion, the Christian, the Hindu, the Gita, the Bible, the Koran. You cannot carry knowledge, because knowledge belongs to the mind not to consciousness.

Look at the difference. I told you consciousness is just like a mirror: whatsoever comes before it, it is mirrored without any prejudice. The mirror will not say, "This woman is beautiful, I would like to mirror her. And this woman I don't like; I am not going to mirror her, she is ugly." No, the mirror has no opinion. The mirror simply mirrors -- it is its nature.

But then there is a photographic plate. It also mirrors but it mirrors only once, then it clings to the reflection. A photographic plate hidden behind a camera also mirrors, but only once. Mind is just like a photographic plate: it mirrors, then it clings to the reflection; then it carries the dead information; then always and always it will carry the same information.

A mirror mirrors and again is empty... again it is ready to receive. A mirror is always fresh to receive because it never clings. A mirror has no opinion. Mind has opinions, opinions and opinions, and through this thick wall of opinions you will never be able to reach truth.

Truth is there. It is not a theory, it is a reality -- it has to be experienced. You cannot think about it, you cannot philosophize about it. The more you philosophize, the more you will miss. Sinners may sometimes have glimpses, but never doctors of philosophy.

Says Sosan:

DO NOT SEARCH FOR THE TRUTH; ONLY CEASE TO HOLD OPINIONS.
DO NOT REMAIN IN THE DUALISTIC STATE; AVOID SUCH PURSUITS CAREFULLY.
IF THERE IS A TRACE OF THIS AND THAT, THE RIGHT AND WRONG, THE MIND-ESSENCE WILL BE LOST IN CONFUSION.

DIFFICULT. You can even understand to drop information. But deeper, deeper than ordinary information, is your conscience of good and bad. You can think, "Okay, I am no more a Christian, no more a Hindu." But the morality, the good and bad...? Do you think morality is not Christian and Hindu?

Morality is humanistic; even an atheist remains a moralist. Does not belong to any religion but he also thinks in terms of good and bad. And this is one of the deepest problems to be solved by a seeker. An authentic seeker has to drop all concepts -- good and had.

I have heard:

In a small boat a few people were traveling. Suddenly the ocean went mad and it appeared that "Now the boat is going to sink any moment!" Everybody fell on his knees and started praying.

In the boat there was a saint, well-known, and also a sinner, well-known. The sinner also fell on his knees and said, "My Lord! Save us!"

The saint came near to him and said, "Not so Loudly. If he comes to know about you, that you are also here then none of us is going to be saved. Then we are all going to be drowned. Not so loud!"

But can a saint be a saint if he can see in somebody a sinner? Can a saint really, authentically be a saint if he thinks that the other is the sinner? He may be a great moralist, but he clings to the good and still has condemnation for the other.

A religious man has no condemnation. He simply accepts. A religious man is so humble, how can he say, "I am a saint and you are a sinner"? A religious man simply drops all categories of good and bad.

Sosan says:

DO NOT REMAIN IN THE DUALISTIC STATE; AVOID SUCH PURSUITS CAREFULLY.
IF THERE IS A TRACE OF THIS AND THAT, THE RIGHT AND WRONG, THE MIND-ESSENCE WILL BE LOST IN CONFUSION.

And think, you know through experience also... If you think too much about being good, what will you do? The bad will remain there, you will suppress it. On the surface you will become polished, deep down there will be turmoil. On the surface you will be a saint, deep hidden will be the sinner.

And the same happens to a sinner. On the surface he is a sinner but deep inside he also hankers for saintliness. He also thinks, "This is bad, I am going to drop it." He also tries to show that he is not a sinner.

Both remain divided. The difference is not of division, the difference is only of what is on the surface and what is hidden.

A saint goes on dreaming about sin; he goes on dreaming about all those bad things he has suppressed. It is a strange phenomenon, that if you look at the dreams of the saints you will always find them as sinners, and if you look at the dreams of sinners you will always find them as saints.

Sinners always dream of being saints, and saints always dream of becoming sinners, because the repressed comes into the dreams, the unconscious reveals itself in the dreams. But the division remains -- and if you are divided you cannot fall to the source.

It is just like this: there is a tree, a big tree of a million branches. The branches are divided. If you cling to the branches how can you go to the roots? The deeper you move, less branches will be there; the lower you move manyness disappears and you come to the one trunk undivided -- all branches in it, but itself undivided. Everything comes out of it, the many comes out of the one, but the one remains one. And you have to fall to the one. And that is the root, the source.

ALTHOUGH ALL DUALITIES COME FROM THE ONE DO NOT BE ATTACHED EVEN TO THIS ONE.

... ALL DUALITIES COME FROM THE ONE DO NOT BE ATTACHED EVEN TO THIS ONE.

DON'T MAKE THIS A THEORY and be attached to it and start fighting if somebody says, "No!" This is how in India it has happened.

There is a school of non-dualists: Shankara and his school. he goes on arguing and fighting and creating proofs and philosophizing that only the one exists, the non-dual. If somebody says the dual exists he is ready to argue. And the dualist goes on saying, "How can the one exist?" The one cannot exist, because the other is needed for the one to exist."

Can you make an arithmetic out of one digit? Ten are not needed but two is a must. Einstein worked it out and he tried to use only two digits in arithmetic -- one and two: one, two, then comes ten, eleven, twelve, then comes twenty. This way it goes, but it can do. No need for nine digits or ten digits -- but you cannot work with only one.

Dualists say the existence is impossible with one, even a river needs two banks to flow. Man and woman are needed to give birth to a child; life and death are needed as the two banks for the life to flow between. One will be so monotonous -- how can life come out of one? They go on saying two. And those who say one, non-dual, they go on fighting with dualists.

Sosan says if really you have understood that everything comes out of one, then don't cling even to this, because clinging shows that you are for something and against something. If you say, "I am a non-dualist," you have lost the point -- because if there is only one, how can you be a dualist or a non dualist? And what do you mean by nondualism? If there is not duality, what do you mean by nondualism? Keep silence!

A real non-dualist cannot assert. He cannot say, "I believe in this," because belief always implies the opposite. If I say, "I believe in this," then it is implied that I don't believe in that. Then two are created.

Says Sosan -- he is really a non-dualist -- he says:

ALTHOUGH ALL DUALITIES COME FROM THE ONE, DO NOT BE ATTACHED EVEN TO THIS ONE.

WHEN MIND EXISTS UNDISTURBED IN THE WAY, NOTHING IN THE WORLD CAN OFFEND, AND WHEN A THING CAN NO LONGER OFFEND, IT CEASES TO EXIST IN THE OLD WAY.

This is very beautiful, try to remember it!

WHEN MIND EXISTS UNDISTURBED IN THE WAY, NOTHING IN THE WORLD CAN OFFEND, AND WHEN A THING CAN NO LONGER OFFEND, IT CEASES TO EXIST IN THE OLD WAY.

SOMEBODY INSULTS YOU. If you really exist undisturbed, you cannot be insulted; he may try, but you cannot be insulted. He may do everything to insult, but you will not take the insult. And unless YOU take it, he is a failure.

It happened:

One psychoanalyst was going for a morning walk with his friend. A man who was a patient of this psychoanalyst, a crazy man, came running and hit the psychoanalyst hard in the back. The psychoanalyst staggered, fell on the ground and the man ran away. He gathered himself together and again started on his walk.

The friend was surprised. He said, "Aren't you going to do something? Something has to be done, it is a must! This man is a madman!"

The psychoanalyst said, "This is HIS problem." He is right, because: "This hitting is HIS problem, not mine. Why should I be disturbed?"

He is right, because if somebody is angry it is HIS problem; if he is insulting it is HIS problem; if he is abusing it is HIS problem. If YOU are undisturbed, you are undisturbed. But you immediately get disturbed -- that means his anger and insult is just an excuse. You were ready boiling within, just waiting for some excuse to come your way.

Says Sosan:

WHEN MIND EXISTS UNDISTURBED...

And when you fall to the source it is undisturbed.

... IN THE WAY, NOTHING IN THE WORLD CAN OFFEND, AND WHEN A THING CAN NO LONGER OFFEND, IT CEASES TO EXIST IN THE OLD WAY.

And the quality changes with the attitude. If somebody insults you, it LOOKS like an insult because you get insulted. If you don't get insulted, it will not look like an insult. How can it look like an insult if you are not insulted?

Somebody is angry -- you feel it as anger because you get disturbed. If you are not disturbed you cannot feel it as anger. The quality changes because your interpretation changes, because YOU ARE DIFFERENT. Somebody hates you you feel it as hate -- because you are disturbed. If you are not disturbed and somebody hates you, will you call it hate? How can you call it hate? The old name won't do; the old mind is not there.

You may even feel compassion, you may feel pity. You may feel, "What has happened to this man? How much he is suffering, and unnecessarily, and to no avail!" You may even help this man to come out of it, because when somebody is angry he is poisoning his own body, poisoning his own being -- he is ill. You will help him to come out of it. If somebody has a cancer, you don't start fighting with him. You help him, you serve him, you take him to the hospital.

For a Buddha, for a man like Sosan, when you are angry your mind has a cancer -- compassion is needed, you need much help. And if the world becomes a little more enlightened, whenever somebody is angry the whole family, the friends, they all will hospitalize the man. He needs hospitalization. It is foolish to fight with him and to be angry with him. It is absolutely foolish and absurd, because he is already ill, and you all are against him -- how are you going to help?

With physical illness we have compassion, with mental illness we don't have compassion -- because if someone is physically ill we don't take it as offending to us. When somebody is mentally ill, we think he is mentally ill because of us. Because you are also ill, hence this attitude.

Once you are undisturbed everything changes, because your attitude changes. You are different, the whole world is different -- IT CEASES TO EXIST IN THE OLD WAY.

WHEN NO DISCRIMINATING THOUGHTS ARISE, THE OLD MIND CEASES TO EXIST.

DISCRIMINATION -- this is good, that is bad, this I like, that I don't like -- this discrimination is the very base of your mind. If discrimination disappears the mind falls into an abyss. You will reach to your source. And that source carries all meaning, all ecstasies, all blessings.

Hsin Hsin Ming: The Book of Nothing

Chapter #5
Chapter title: The unity of emptiness

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WHEN THOUGHT OBJECTS VANISH, THE THINKING SUBJECT VANISHES, AS WHEN THE MIND VANISHES, OBJECTS VANISH.
THINGS ARE OBJECTS BECAUSE OF THE SUBJECT; THE MIND IS SUCH BECAUSE OF THINGS.
UNDERSTAND THE RELATIVITY OF THESE TWO AND THE BASIC REALITY: THE UNITY OF EMPTINESS.
IN THIS EMPTINESS THE TWO ARE INDISTINGUISHABLE AND EACH CONTAINS IN ITSELF THE WHOLE WORLD.
IF YOU DO NOT DISCRIMINATE BETWEEN COARSE AND FINE YOU WILL NOT BE TEMPTED TO PREJUDICE AND OPINION.

THE WORLD is there because of you -- you create it, you are a creator. Every single being creates a world around himself, it depends on his mind. The mind may be illusory, but it is creative -- it creates dreams. And it is up to you to create a hell or heaven.

If you leave this world you will not be able to leave it. Wherever you go you will create the same world again, because the world is constantly coming out of you just as leaves are coming out of the tree.

You don't live in the same world, you cannot because you don't have similar minds. Just by the side of you somebody may be living in heaven, and you may be living in hell -- and you feel that you are living in the same world? How can you live in the same world when minds differ?

So the first thing to be understood is that you cannot leave the world unless the mind disappears. They are related, they depend on each other, they make a vicious circle. If the mind is there... And a mind is always a particular mind. When the mind is no more a particular mind, when it becomes a Mind with a capital M it is no more mind, it has become consciousness. A mind is always a particular mind and it carries a particular aroma around it -- that is your world.

The mind creates the world and then the world creates the mind, helps the mind to remain the same. This is the vicious circle. But the source is in the mind; the world is just a by-product. The mind is substantial; the world is just the shadow of it. And you cannot destroy the shadow, but everybody tries to destroy it.

If THIS wife doesn't suit you, you think another wife will. You are trying to change the world, and you are the same. You will just turn the next wife into an exact replica of the old. You will again create, because the wife will be just a screen.

And you will be surprised: people who have married many times, their experience is really strange. A person who has been married ten times recognizes the fact that "How does it happen? In such a wide and big world I always stumble upon the same type of woman? Even by accident it seems impossible! Again and again!"

The problem is not the woman, the problem is the mind. The mind is again attracted to the same type of woman, again creates the same relationship, again finds the same mess and the same hell.

And the same happens in everything you do. Do you think you will live happily in a palace? You are wrong! Who is going to live in the palace? YOU will live there. If you are not happy in your hut, you will not be happy in your palace. Who will live in the palace? Palaces don't exist outside you.

If you can live happily in a hut, you can live happily in a palace, because you create the world around you. Otherwise, as the hut pinches you the palace will pinch -- even more so because it is a bigger thing. It will be a hell, just the same -- more decorated, but a decorated hell is not a heaven. And even if you are forcibly thrown into heaven you will try to find an exit, or you will create your hell there.

I have heard about one man, a great businessman, a dress manufacturer. He died. Somehow, by some technical mistake, he entered heaven. He met his old partner there. The old partner was as sad as he was on this earth. So the businessman said, "What does it mean? You are in heaven, and so unhappy?"

The partner said, "It is okay, but personally I prefer Miami."

And the other also came to the same conclusion within days. They again became partners there, and they wanted to start a business firm to manufacture dresses.

The SAME is going to happen wherever you go, because YOU are the world. YOU create a world around you, then the world helps the mind which has created it. The son helps the father, the son helps the mother, your shadow helps the substance -- then the mind is strengthened more, then again you create the same world on the same lines. From where to start a transformation? How to change?

IF YOU LOOK, the first look will say to change the world, because it is so apparent around you. Change it! And that's what you have been doing for many lives: continuously changing the world, changing this and that, changing houses, bodies, wives, husbands, friends -- changing, but never looking to the fact that you remain the same, so how can you change the world?

That's why a false tradition of renunciation came into existence all over the world. Escape from the house and go to the monastery. Escape from the market, go to the Himalayas. Escape from the world! To the Himalayas you can go easily, but how can you escape from yourself? You will create the same world THERE -- the same! It may be a miniature world, it may not be so vast, but you will do the same. YOU are the same -- how can you do anything else?

Deeper insight reveals that: change the mind, then the world changes. Then wherever you are a different world is revealed. You go deeper, and then you understand that if you want to be really without the world around you.... Because howsoever beautiful the world is, sooner or later it will become a boredom and you will be fed up. Even if it is a heaven you will start longing for the hell, because the mind needs change. It cannot live in the eternal, it cannot live in the non-changing, because the mind hankers for some new curiosity, some new sensation, some new excitement. It is not possible for the mind to stop time and to remain timelessly.

That's why the mind cannot live in the now, the here, because now is not a part of time. It never changes, it is eternal. You cannot say it is unchanging, it is not permanent, it eternal. It is simply as it is. Nothing happens there. It is emptiness.

Buddha has called it SHUNYATA -- absolutely empty. Nothing happens there, nobody comes, nobody goes. There is nobody, because if somebody is there then something or other will happen.

Mind cannot live in the eternal now. Mind wants change and goes on hoping, and goes on hoping against all hope. The whole situation is hopeless, but mind goes on hoping.

I have heard:

Mulla Nasruddin remained unemployed for many many years because he wanted to be an actor and he had no talent. But every day, religiously, he would go to the agent. Hopefully he would knock at the door, enter the office, and inquire, "Has something happened? Am I booked somewhere?"

And the agent would say always the same: "I cannot do anything, nothing is possible."

Days passed, weeks passed, then years passed and the Mulla's knocking became a routine. Whatsoever the season, the climate, good or bad, but one thing was certain for the agent -- that Mulla would come. And he would again ask hopefully, and the man would again say the same thing: "Nasruddin, I cannot do anything, nothing is possible."

Then one day the knock was different, a little sad. And when Mulla came in, even the agent was surprised: "Why is he so sad?"

Mulla said, "Listen, for two weeks don't book me anywhere because I'm going for a vacation."

This is how mind functions -- goes on hoping, not for many years; but for many lives! You knock on the same door with the same inquiry and desire, and it is always no. What have you gained through mind except nos?

Yes has never come that way, it cannot come. Mind is a futile effort. It is desertlike, nothing grows on it, nothing can grow. But it goes on hoping. Even a desert dreams, and dreams of beautiful gardens, rivers flowing, brooks and waterfalls. Even a desert dreams... and that is the dream of the mind.

One has to be alert. There is no need to waste any more time -- no need to knock on the agent's door. Enough you have lived with the mind. Nothing have you achieved through it. Is it not the right time to be alert and aware?

Of course you have gathered many miseries and many hells -- if you call them achievements then it is okay -- anguish, frustration. And wherever you move with the mind something goes wrong, because mind is the mechanism of the wrong. You look: something goes wrong.

Mulla Nasruddin's son was entered into the school. The teacher was talking about geography and she talked and explained the shape of the earth and everything. And then she asked Mulla Nasruddin's son, "What is the shape of the earth?"

He remained silent, so just to provoke his answer she said, "Is it flat?"

The son said, "No."

She became more hopeful; she said, "Then is it a globe, round-shaped?"

Nasruddin's son said, "No."

Then she was surprised. She said, "Only two are the possibilities: either it is flat or it is global, and you say no to both. So what is your idea?"

The son said, "My Dad said it is crooked!"

For the mind everything is crooked, not because everything is crooked -- the way the mind looks, anything that penetrates the medium of the mind becomes crooked. Just as you put a straight thing into water, a straight staff, and suddenly you see the medium of the water has done something; it is no more straight. You bring it out of the water; it is again straight. Put it in again...

And you know that the staff remains straight even in water, but your eyes still say that it is not straight. A hundred times you can bring it out and put it in. Even if you know well that the staff remains straight, the medium will again give you the false information that it is no more straight.

You have known many many times that the misery is created by the mind, but again you fall a victim. Mind creates misery. It cannot create anything else because it cannot encounter reality. It can only dream -- that is the only capacity for the mind. It can only dream. And dreams cannot fulfill, because whenever they come against the reality they are shattered.

You live in a house of glass, you cannot face reality. Whenever reality comes your house is shattered, and many houses you have lived in are shattered. You carry their ruins in the mind, the anguish that resulted. And that has made you very sour, very bitter.

Taste anybody and you will taste him bitter. And that is the experience of others about you also: everybody tastes bitter. Come closer and everything goes bitter; remain distant, everything looks beautiful. Come closer, everything goes bitter -- because when you come closer, minds penetrate each other and everything is crooked, then nothing is straight.

This has to be realized as your experience, not as a theory from me or Sosan. Sosan can't help, neither can I. It MUST become your own experienced phenomenon. Experienced, it becomes a truth -- and then many things start changing, then you drop the mind.

And when the mind drops, all worlds disappear. When the mind drops, objects disappear; then they are no more objects. Then you don't know where you end and where things start, then there are no boundaries. Boundaries disappear.

In the beginning you feel as if everything has gone blurred, but by and by you settle in the new phenomenon which is of no-mind. Then stars are there, but they are part of you, no more objects. Flowers and trees are there but they flower in YOU, no more outside. Then you live with the totality.

The barrier is broken -- the barrier was your mind. Then for the first time there is no world, because world means the totality of objects. For the first time there is a universe, and universe means one. Remember the word 'uni.' This you call a universe? Wrongly. Don't call it a universe, for you it is a multiverse. Many worlds, no more one, it is not yet.

But when the mind drops, worlds disappear. There are no objects. Boundaries mingle and meet into each other. The tree becomes the rock, the rock becomes the sun, the sun becomes the star, the star becomes the woman you love, and everything is meeting and mingling into each other. And you are not there, separate. You are in it throbbing at the very heart, pulsating. Then it is a universe.

Mind drops, objects disappear -- the source of dream has disappeared. What have you been doing? You have been trying to get a better dream, to no avail of course. But the whole effort of the mind is to get a better dream. Don't think that mind can give you a better dream -- a dream is a dream. Even if better, it will not be a satisfactory thing, it cannot give you a deep contentment. A DREAM IS A DREAM!

If you are feeling thirsty you need real water, not dream water. If you are hungry you need real, substantial bread, not dream bread. For a few moments you may be able to deceive yourself, but how long?

Every night it happens: you are hungry, the mind creates a dream -- you are eating, you are eating delicious things. For a few minutes it is okay even for a few hours it is okay, but how long? Can you stay in this dream forever and ever?

It helps sleep, you don't get disturbed. Otherwise hunger will disturb you, you will have to get up and go to the fridge. It helps: you can go on sleeping, feeling that you are eating; there is no need to go anywhere. But by the morning you will know that your mind deceived you.

Your whole life is just like a dream, and you are substituting dream objects for the reality. So every day

everything is shattered, every day you are shocked into reality, because the reality goes on bumping from here and there. You cannot avoid it! A dream is a very fragile thing; the reality goes on bumping in and breaking.

And it is good, it is for your good, that the reality breaks your dreams, shatters them to pieces. But you again start collecting those pieces and creating other dreams. Drop it! Enough you have done that. Nothing has been achieved. Now no more of it!

Once you understand that dreaming has to be stopped, the world of objects disappears. The world will be there, but not of objects. Then everything becomes alive, everything becomes subjective.

That is the meaning of religious people who say that everything is God. What are they saying? God is just a metaphor. There is nobody sitting somewhere in heaven, controlling, managing, engineering. God is just a metaphor -- the metaphor that the things in the world are not like things, they are persons. Deep inside a subjectivity is there. Everything is alive and throbbing. And this throbbing is not a fragmented process, this throbbing is a WHOLE throbbing.

Of course you feel the beat of the heart near the heart, at the heart. But you think it is only in the heart? Then you are wrong -- the whole body is throbbing. The heart only indicates, the whole body is throbbing. That's why when the heart stops, the body is dead. It was not the heart really that was throbbing, the whole body was throbbing through the heart; the heart was just an indicator.

You are throbbing, but the whole is throbbing through you -- you are just an indicator, a heart. The universe throbs and beats through you. You are not, the universe is.

And the universe is not a totality of objects, it is a subjectivity. It exists as a person. It is alive, conscious. It is not a mechanical arrangement. It is an organic unity.

Now try to understand these words of Sosan:

> WHEN THOUGHT OBJECTS VANISH, THE THINKING-SUBJECT VANISHES, AS WHEN THE MIND VANISHES, OBJECTS VANISH.
> THINGS ARE OBJECTS BECAUSE OF THE SUBJECT; THE MIND IS SUCH BECAUSE OF THINGS.

THINGS ARE THERE AROUND YOU because of you. You attract them. If you feel hell around you, it is you who has attracted it. Don't be angry about it and don't start fighting with it; it is useless. YOU attracted, YOU invited -- you have done it! And now your desires are fulfilled: whatsoever you needed is around you. And then you start fighting and getting angry. You have succeeded!

Remember always that whatsoever is happening around you is rooted in the mind. Mind is always the cause. It is the projector, and outside there are only screens -- you project yourself. If you feel it is ugly then change the mind. If you feel whatsoever comes from the mind is hellish and nightmarish, then drop the mind. Work with the mind, don't work with the screen don't go on painting it and changing it. Work with the mind.

But there is one problem, because you think YOU are the mind. So how can you drop it? So you feel you can drop everything, change everything, repaint, redecorate, rearrange, but how can you drop yourself That is the root of all trouble. You are not the mind, you are beyond mind. You have become identifed, that's true, but you are not the mind.

And this is the purpose of meditation: to give you small glimpses that you are not the mind. Even for a few moments the mind stops... you are still there! On the contrary, you are MORE, overflowing with being. When the mind stops it is as if a drainage which was continuously draining you has stopped. Suddenly you are overflooded with energy. You feel more!

If even for a single moment you become aware that the mind is not there but "I am," you have reached a deep core of truth. Then it will be easy to drop the mind. You are not the mind, otherwise how can you drop yourself? The identification has to be dropped first, then the mind can be dropped.

The whole Gurdjieff method is how to get unidentified. When next time when a desire comes, look at it. Say within yourself, "Okay, I will watch where this mind is moving." And you will feel a distance, you are looking at it. Who is this looker, the spectator? And the desire moves and creates dreams.

Sometimes you may forget, sometimes you may become one with the desire. Pull yourself together again, look at the desire again: the desire is moving on its own. It is as if a cloud has entered, a thought has come into the sky of your being. Just look at it, watch it. And remember, if you can be unidentified even for

a fragment of a second -- the desire is there and you are here and there is a distance -- suddenly there is illumination, a light has happened to you.

Now you know that the mind works on its own, it is a mechanism. You can drop it! You may not use it, you may use it; you are the master. Now the slave, the mechanism, is put in its place; it is no more the master. Then dropping is possible. When you are different from it, only then is dropping possible.

Meditation, witnessing, silently sitting and looking at the mind, will be of much help. Not forcing, simply sitting and looking. Not doing much, just watching as one watches birds flying in the sky. Just Lying down on the ground and watching, nothing to do, indifferent. Not your concern really, where they are going; they are going on their own.

Remember, thoughts are also just like birds: they are moving on their own. And sometimes it happens that people who are around you, their thoughts enter into your sky, your thoughts go on entering into their sky. That's why sometimes you feel that with some man suddenly you become sad; with some other man suddenly you feel an upsurge of energy and happiness and delight. Just looking at somebody, being near to him, something changes in your mood.

It happens even with places. You go into a house and suddenly a gloom settles on you. You go in another house, and suddenly you feel light as if wings have come to you, you can fly, you are weightless. You enter a crowd and you are no more yourself, something has changed. You enter another crowd, again something has changed.

This is the base of SATSANG: being with a Master who has no thoughts. Just being with him, sometimes his no-thought, his no-mind, will knock at your door. In some moments... it cannot be manipulated, one has to wait, one has just to pray and wait and watch. It cannot be forced because it is not a thought. A thought is a thing, it can be thrown at you. No-thought is not a thing, it cannot be thrown.

A thought has its own movement and propulsion. Whenever you are near a person who has too many thoughts, he will fill you with his thoughts. Just being near he will go on pouring his mind in you -- whether he speaks or not, that is not the point. Continuously, thoughts, like sparks, are falling from his head all around -- you catch them.

And sometimes you are even aware that this is not your thought. But when it comes you become filled with it, you become identified even with that. This is not your anger; somebody else was angry and you felt something within you. Somebody was hateful and the hate hit you. Everything is infectious, and mind is the most infectious disease in the world. No flu can compete with it, it goes on infecting people all around.

If you can see, you can see just sparks falling from the head of a person. They have different colors. That's why so many mystics became aware of auras, because if a gloomy person comes he brings a gloomy aura. You can see it if your eyes are clear. You can see when a happy person comes around you. Even if you have not seen him -- he is coming from behind you, you have not seen him -- but suddenly you feel something happy is happening around.

Thoughts are not your own, they are not you. When you die your thoughts are scattered all around. It has happened, and next time you go near a dying man, watch -- it is an experience in itself. When a man is dying, just sit and watch what happens to your mind. You will be surprised; thoughts which have never been there, thoughts you are not accustomed to, thoughts which are unknown, suddenly bubble up in you -- pop! The man is dying and he is throwing his thoughts all around, like a dying tree throwing its seeds. It is in a panic; before the tree dies it should throw seeds so other trees come up.

Never go near a man who is dying if you are not aware, because then the dead will influence you. Basically, never be near a man where you feel gloomy, sad, unless you are aware. If you are aware then there is no problem. Then the gloom comes and passes; you never get identified with it.

Have you ever felt, going in a church, people praying, you feel immediately different. So much prayer, even not very real, just a Sunday prayer, but still they are doing it, even for a few moments the windows open -- they are different. A fire catches you, you feel sudden changes within you.

Be aware! And then see how thoughts enter in the mind, how you get identified and become one with them. And they are moving so fast, the speed is so great, because there is nothing more speedy than thought. It is not possible to create anything more speedy than thought. It takes no time to reach anywhere. It jumps from one infinity to another; space doesn't exist for it.

Thoughts are there, moving with fast speed. Because of the fast speed you cannot see two thoughts separately. Sit, close your eyes, slow down all processes of the body. Breathing slows, heartbeat slows, blood pressure slows. You slow down everything, you relax, because if everything slows, thought has to slow down, because it is a compact whole. When everything is slow, thought has to get slow.

That's why in deep sleep thought stops; because everything is so slow and thought is so speedy a thing that there comes a breaking -- the process cannot continue. The man is so slow and thought is so speedy, they cannot get together. Thought disappears. In deep sleep, only for a few hours, two hours at the most in the night, thought stops, because you are completely relaxed.

RELAX AND JUST WATCH: as the thought process slows you will be able to see gaps. Between two thoughts there is an interval -- in that interval is consciousness. Between two clouds there is an interval -- in that interval is the blue sky.

Slow down the thought process and look in the intervals, and pay more attention to the intervals than to the clouds. Shift the attention, change the gestalt. Don't look at the figure, look at the background.

If I put a blackboard, a big blackboard the size of this wall here, and mark it with a white point and ask you what you see, ninety-nine percent the possibility is you will not see the blackboard, you will see the white dot -- because we see the figure, not the background.

Such a big blackboard, but if I ask you, "What do you see there?" you will say, "I see a little white spot." Such a big blackboard is not seen and only a little white spot, which is almost invisible, is seen? Why? Because this is the fixed pattern of the mind: to look at the figure, not at the background; to look at the cloud, not at the sky; to look at the thought, not at the consciousness.

This gestalt has to be changed. Pay more attention to the background and less attention to the figure. You will be nearer reality. In meditation this has to be done continuously. The mind, because of old habit, will look at the figure. You just shift again... Look at the background.

You are here, I am here. We can look at each other in two ways. I can look at the background; in the background are the trees, plants, greenery, the sky -- the vast universe is your background. Or I can look at you, you are the figure. But mind always looks at the figure.

That's why it happens if you go to a person like Sosan, Jesus or Buddha, you feel that their eyes are not looking at you. You are just the figure and they are looking at the background. Their gestalt is different. You may feel that their eyes are cold because they are not paying attention to YOU.

You are just a cloud. Persons like Buddha, when they look, you ARE there, but just as a small part of the background. And vast is the background, and you are just a dot. But you would like somebody to look at you, at the small dot, as if YOU are the universe, as if nothing exists beyond you.

Buddha's love will look cold. You need a hot love, eyes which look at you and forget the whole. That is not possible for a Buddha. You have your place, but you are still a small dot. Howsoever beautiful, you are just part of a vast background -- whole attention cannot be given to you.

That's why the ego feels very much hurt near a Buddha, because the ego wants the whole attention: "Look at me, I am the center of the world." But you are not the center of the world. Really there is no center in the world, because the center is possible only if the world is limited. If it is a finite circle then the center is possible -- and it is an infinite circle.

It is absurd to think of a center. There is no center in the world; the world exists without any center. And it is beautiful. That's why everybody can think, "I am the center." If there is a center then it is impossible.

That's why Mohammedans and Christians and Jews will not allow Hindu assertions that "I am God -- AHAM BRAHMASMI." They say, "This is heresy. What are you saying? Only God is the center. Nobody else is the center." But Hindus can assert playfully that "I am God," because they say there is NO center, or everybody is the center.

But when you ask that the whole attention should come to you, this is the mind, the old habit of the mind, not to look at the background, just to look at the figure.

In meditation you have to shift from the figure to the background, from the star to the sky. The more this shift happens, the more you will feel you are not the mind, the more you will feel easily it can be dropped...

It is just like dropping a dress. You have made it so tight that it feels like a skin. It is not, it is just like a dress you can drop it easily. But one has to understand that one is the background, not the figure. And when this mind drops, says Sosan, then the objective world simply vanishes.

What does he mean? Does he mean that if you are in deep meditation, if you have reached the goal of no-mind, then these trees will disappear, vanish? Then this house will no more be here? Then you will not be sitting here? If I have attained, will this chair I am sitting on vanish?

No. Objects disappear as objects; not this chair, not that tree -- they remain, but they are no more limited. Now they have no boundaries. Then this chair is meeting with the sun and with the sky, then the figure and the background has become one. There is no figure separate from the background, their identities

are lost. And they are no more objects, because you are no more a subject there.

Krishnamurti goes on saying something very beautiful: that in deep meditation the observer becomes the observed. This is true, but you will feel that this looks absurd. If you are looking at a flower, does Krishnamurti mean that you become the flower? Then how will you get back home? And somebody may pluck you and you will be in trouble.

"The observer becomes the observed." Does it mean that you become the flower? No -- but still, in a sense, yes. You don't become the flower in the sense that you can be plucked and somebody can carry you and you are no more a man. No, not in that sense. But when there is no mind, there is no boundary to you which separates you from the flower, no boundary to the flower which separates it from you. You have both become a subjective pool, you are merging and meeting. You remain you, the flower remains the flower, nobody can mistakenly pluck you -- but there is a merging.

It happens only in your life sometimes in a few moments when you love a person. That too is rare, because man's mind never leaves him even in love. It goes on creating its own nonsense, creating its own world. And the lover is no more allowed such closeness that he reaches to the background. The figure, the ego, always stands in between. But a few times it happens.

Of course, it must be happening in spite of you. It is so natural that even if you have made all the arrangements, sometimes the reality bumps into you. With all your arrangements, with all your dreams, sometimes it penetrates you, sometimes you are not on guard. Sometimes you forget, or you are so much occupied in a certain thing that a window opens and you are not looking at that window and the reality enters in.

A few moments, in love, this happens, when the observer has become the observed. This is a beautiful meditation: if you love a person then sit with the person and look into each other's eyes -- not thinking anything, not thinking who he is, not creating a thinking process, just looking into each other's eyes.

There may be a few glimpses when the observer will become the observed, when you will be lost and you will not know who you are -- whether you have become the beloved or the beloved has become you. Eyes are beautiful doors to enter into each other.

And why do I say only in love it is possible? Because only in love are you not on guard. You relax. You are not afraid of the other, you can be vulnerable, you can afford it. Otherwise you are always on guard, because you don't know what the other will do, you don't know whether he will hurt you. And if you are not on guard the hurt can go very deep.

In love you can look into each other's eyes. There will be some glimpses when the background and the figure dissolve into each other. You will be shaken to your very foundations. Suddenly you will have a glimpse: you are not, still you are. Somewhere deep there has been a meeting.

This happens to a real meditator with the universe itself -- not that he becomes a tree, but still he becomes a tree. When he is with a tree, boundaries are not there. And when he becomes tuned to this no-boundary land, then he moves without boundaries.

This is what the meaning of Sosan is. When the mind disappears, objects vanish. When the objects vanish, you vanish, the ego vanishes. They are related.

UNDERSTAND THE RELATIVITY OF THESE TWO, AND THE BASIC REALITY: THE UNITY OF EMPTINESS.

UNDERSTAND THE RELATIVITY OF THESE TWO, AND THE BASIC REALITY: THE UNITY OF EMPTINESS.

YOU EXIST because of your objects around you. Your boundary exists because of the boundaries of other things around you. When their boundaries are lost, your boundary is lost -- you are relative to each other, you are together.

Your mind and your objects outside are joined together, they have a bridge. If the one bank disappears the bridge falls. And with the bridge the other bank also disappears, because there is no possibility for one bank to exist without the other. This is the meaning of relativity.

And then there is a unity -- unity of emptiness. You are empty and the flower is empty, because there is no boundary to the flower, then how can there be a center? This is one of the deepest realizations of

Buddha, and only Buddhists have asserted this so beautifully. They say there is no ATMA, no self.

And this was very much misunderstood, because Hindus say that their whole religion is based on ATMA, the self, the supreme self. And Buddha says, "When there is no boundary, how can the self exist?" When there is no boundary and the mind has become totally silent, how can the 'I' exist? Because the 'I' is a noise. How can you say "I am" when the whole is? When the figure and the background have become one, how can you say "I am"?

This is the emptiness of Buddha -- ANATTA. This word is beautiful -- ANATTA, no-selfness. You are no more and still you are. Really, for the first time you are as the whole, but not as the individual, not as the defined, demarcated, fenced. You are as the whole, but you are not as an individual, as a marked, defined separateness. You are no more an island, you are the vast expanse of emptiness.

And the same is with the flower, and the same is with the tree, and the same is with the bird and with the animal, and the same is with the rock, stars and the sun. When your self disappears, the self disappears from everywhere, because it was your self reflected, it was your self resounded by the universe, it was your madness reflected. Now it is no more there.

Sosan is saying that when there is emptiness there is unity. If YOU are, how can there by any unity? Your VERY being separate creates the disunity.

Mohammedans say that they love Hindus, they are brothers; Christians say they love Jews, they are brothers. Everybody is a brother, but how can you be a brother when you are a Christian? How can you be a brother when you are a Hindu? Your demarcation, your boundary, carries the enmity in it. At the most you can tolerate the other, but you cannot be one with the other. And just saying 'brother' doesn't help, because nobody can fight as dangerously as brothers.

Saying that I am a Hindu, I am making myself separate from the whole. Saying that I am powerful, I am separating myself from the universe. Saying that I am extraordinary, I am separating myself from the universe. This is what Chuang Tzu says: Be just the ordinary. That means don't separate in any way, don't make clear-cut definitions about yourself. Live with liquid boundaries, which are always ready to meet and melt.

UNDERSTAND THE RELATIVITY OF THESE TWO, AND THE BASIC REALITY: THE UNITY OF EMPTINESS. IN THIS EMPTINESS THE TWO ARE INDISTINGUISHABLE...

They cannot be distinguished, they cannot be felt as separate -- separate from the other. They ARE separate, but this separateness is totally different. You can distinguish, but this separateness is not of the ego.

It is just like a wave in the ocean. You can distinguish. The wave is the wave, not the ocean -- still it is the ocean. The wave cannot exist without the ocean. The ocean is waving in it, the ocean is pulsating in it. It is separate as a form, and still not separate as existence. You remain separate, and still you are not separate. This is the most fundamental paradox a man comes to experience when he experiences no-selfness, ANATTA.

... AND EACH CONTAINS IN ITSELF THE WHOLE WORLD.

Not separate, you don't lose anything, you gain the whole. And you are always afraid of losing. You always think, "If I lose myself then I am no more. What am I going to gain?" You lose, and you gain the whole. And you lose nothing but your misery, your anxiety, anguish. What have you got to lose?! You don't have anything to lose -- only your suffering, your bondage.

... AND EACH CONTAINS IN HIMSELF THE WHOLE WORLD.

When you lose, you become the whole world. All is yours. You are beggars because of yourselves; you can be emperors. Mind is the begging bowl.

I have heard one Sufi story. It is one of the oldest Sufi teachings.

A beggar came to an emperor's palace. The emperor was just in the garden so he heard the beggar. The man on the gate was going to give something, but the beggar said, "I have one condition. I always take from the master, never from servants."

The emperor heard. He was taking a walk so he came to look at this beggar, because beggars don't have conditions. If you are a beggar how can you have conditions? "Seems to be a rare beggar." So he came to look -- and he WAS a rare beggar. The emperor had never seen such an emperor-like man before; he was nothing. This man had some glory around him, a grace. Tattered his dress was, almost naked, but the begging bowl was very very precious.

The emperor said, "Why this condition?"

The beggar said, "Because servants are themselves beggars and I don't want to be rude to anybody. Only masters can give. How can servants give? So if you are ready, you can give and I will accept it. But then too I have a condition, and that is: my begging bowl has to be completely filled."

A small begging bowl! The emperor started laughing. He said, "You seem to be mad. Do you think I cannot fill your begging bowl?" And then he ordered his ministers to bring precious stones, incomparable, unique, and fill the begging bowl with them.

But they got into a difficulty, because the more they filled the begging bowl, the stones would fall in it and they would not even make a sound, they would simply disappear. And the begging bowl remained empty.

Then the emperor was in a fix, his whole ego was at stake. He, a great emperor who ruled the whole earth, could not fill a begging bowl! He ordered, "Bring everything, but this begging bowl has to be filled!"

His treasures... for days together all his treasuries were emptied, but the begging bowl remained empty. There was no more left. The emperor had become a beggar, all was lost. The emperor fell to the beggar's feet and said, "Now I am also a beggar and I beg only one thing. Tell me the secret of this bowl, it seems to be magical!"

The beggar said, "Nothing. It is made of human mind, nothing magical."

Every human mind is just this begging bowl. You go on filling it, it remains empty. You throw the whole world, worlds together, and they simply disappear without making any sound. You go on giving and it is always begging.

Give love, and the begging bowl is there, your love has disappeared. Give your whole life, and the begging bowl is there, looking at you with complaining eyes. "You have not given anything. I am still empty." And the only proof that you have given is if the begging bowl is full -- and it is never full. Of course, the logic is clear: you have not given.

You have achieved many many things -- they have all disappeared in the begging bowl. The mind is a self-destructive process. Before the mind disappears you will remain a beggar. Whatsoever you can gain will be in vain; you will remain empty.

And if you dissolve this mind, through emptiness you become filled for the first time. You are no more, but you have become the whole. If you are, you will remain a beggar. If you are not, you become the emperor.

That's why in India we have been calling beggars SWAMIS. SWAMI means a master, an emperor. You cannot find a better word for sannyasins. When I was thinking what name to give to the new sannyasins, I couldn't improve on it. SWAMI seems to be the best.

It means one who has thrown himself so completely he is no more; he has become the whole world, the master of all. Otherwise even emperors remain beggars; they go on desiring, asking and suffering.

IF YOU DO NOT DISCRIMINATE BETWEEN COARSE AND FINE YOU WILL NOT BE TEMPTED TO PREJUDICE AND OPINION.

IF YOU DON'T DISTINGUISH between coarse and fine, good and bad, beauty and ugliness, this and that -- if you don't distinguish, if you don't discriminate, you simply accept the whole as it is. You don't put your mind in it, you don't become a judge. You simply say, "It is so."

The thorn is there, you say, "It is so." The rose is there, you say, "It is so." A saint is there, you say, "It is so." A sinner is there, you say, "It is so." And the whole knows; nobody else can know why a sinner exists. There must be some reason, but that is a mystery for the whole, not for you to bother about.

The whole gives birth to saints and sinners, thorns and roses -- only the whole knows why. You simply fall into the whole and you don't make any discriminations. You will also know why, but only when you have become the whole.

The mystery is solved when you have become the mystery itself. You cannot solve it REMAINING yourself. If you remain yourself you will become a great philosopher. You will have many answers and no answer; you will have many theories but no truth. But if you become the mystery itself, you will know. But that knowledge is so delicate it cannot be put into words. That knowledge is so paradoxical it defies all language. That knowledge is so contradictory -- because opposites lose boundaries, they become one -- no word can say it.

The figure means the word and the background means the silence. In that knowledge the figure and the background have become one, the silence and the word have become one. How can you say it? But still it has to be said, because there are many who are thirsty for it. Even hearing about it, it may be that somebody's heart starts on a journey. That's why Sosan is saying these things.

Sosan knows they cannot be said, because whenever you say it you have to make discrimination. Whenever you say something you have to choose a word. Whenever you have to say something, you prefer this to that and the mind enters.

But nobody has tried better than Sosan. He is incomparable. You cannot find another man who has put that silence into words so beautifully. Even a Buddha will feel jealous. This Sosan is really a Master -- Master of silence and Master of words. He has put something into THIS world which doesn't belong to this world. He has penetrated into words a deep silence of his experience.

Listen to his words -- not only listen, imbibe. Let them melt into your heart. Don't memorize them. Let them move into your bloodstream and become your blood and bones. Imbibe, eat them, digest them, and forget them. And they have tremendous power to transform.

Hsin Hsin Ming: The Book of Nothing

Chapter #6
Chapter title: Strive to no goals

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TO LIVE IN THE GREAT WAY IS NEITHER EASY NOR DIFFICULT, BUT THOSE WITH LIMITED VIEWS ARE FEARFUL AND IRRESOLUTE:
THE FASTER THEY HURRY, THE SLOWER THEY GO, AND CLINGING CANNOT BE LIMITED; EVEN TO BE ATTACHED TO THE IDEA OF ENLIGHTENMENT IS TO GO ASTRAY.
JUST LET THINGS BE IN THEIR OWN WAY AND THERE WILL BE NEITHER COMING NOR GOING.

OBEY THE NATURE OF THINGS (YOUR OWN NATURE), AND YOU WILL WALK FREELY AND UNDISTURBED.
WHEN THOUGHT IS IN BONDAGE THE TRUTH IS HIDDEN, FOR EVERYTHING IS MURKY AND UNCLEAR, AND THE BURDENSOME PRACTICE OF JUDGING BRINGS ANNOYANCE AND WEARINESS.
WHAT BENEFIT CAN BE DERIVED FROM DISTINCTIONS AND SEPARATIONS?

IF YOU WISH TO MOVE IN THE ONE WAY DO NOT DISLIKE EVEN THE WORLD OF SENSES AND IDEAS.
INDEED, TO ACCEPT THEM FULLY IS IDENTICAL WITH TRUE ENLIGHTENMENT.
THE WISE MAN STRIVES TO NO GOALS BUT THE FOOLISH MAN FETTERS HIMSELF.
THERE IS ONE DHARMA, TRUTH, LAW, NOT MANY; DISTINCTIONS ARISE FROM THE CLINGING NEEDS OF THE IGNORANT.
TO SEEK MIND WITH THE DISCRIMINATING MIND IS THE GREATEST OF ALL MISTAKES.

MANY BEAUTIFUL things things in this sutra. And for the seeker, not only beautiful but foundational and essential also -- because Sosan is not a poet, he is a seer. Whatsoever he says carries the poetry of the infinite, but that is not to the point. Whenever an enlightened person speaks, whatsoever he speaks is poetry and beautiful. Just the way he is, whatsoever comes out of him resounds him, carries him, the fragrance. But that is not to the point. Don't be lost in the poetry, because poetry belongs to the form and the truth is formless.

The way Sosan says things is beautiful and poetic, but remember, don't be lost in his poetry. Don't be lost in the poetry of the Upanishads, of the Gita, of the sayings of Jesus. In itself the form is beautiful but that is not to the point. Move into what the content is, not the container.

For the seeker the content is essential, and to understand the content is to become it -- because there is no truth beyond understanding. In fact, understanding itself is the truth. To say that through understanding you will reach truth is wrong, because there is no truth apart from understanding.

Understanding is the very truth. You understand... you have become the truth. Truth is not somewhere waiting for you to happen; it is through your understanding that it will be revealed -- revealed within you.

These instructions of Sosan are for the seeker, and every word is very very meaningful.

TO LIVE IN THE GREAT WAY IS NEITHER EASY NOR DIFFICULT...

Whenever there is a goal it can be either easy or difficult. It depends where you are, how much distance between you and the goal, whether there is a highway or you just have to travel along a hilly track. Is the road mapped, marked, or do you have to find your own way?

If there is a goal it will be either easy or difficult. It depends... whether you have traveled on the path before also. Is the way known? -- it will be easy. If the way is unknown it will be difficult. Are you a good traveler? Your physical condition, your mental condition, will make it either easy or difficult.

But truth is not a goal at all, so how can it be easy or difficult?

There are people who say truth is very very difficult. They are saying something which is absolutely ignorant. There is an opposite school which says, "Truth is easy -- there is no problem. Just understand and it is easy." They are also saying something which is not right. And both things can be understood by the mind. Difficult? -- the mind can find techniques and ways and means, and it can be made easy.

Three thousand years ago traveling was difficult. Now it is almost as easy as anything: you simply enter an airplane and do nothing, just rest. And by the time you have taken your tea, you have reached. If the goal is difficult it can be made easy.

That's what Maharishi Mahesh Yogi goes on teaching in the West: that he has found a jet-speed technique. If the goal is difficult then, of course, if you travel by a bullock-cart it will be very very difficult, and if you travel by a jet it will be easy.

But is there a goal? That is the crux of the matter. If it is a goal, somewhere, distant, then there are possibilities of making easier ways, means, vehicles. But is it a goal

Sosan says it is not a goal, so how can it be difficult or easy? And if it is not a goal, how can there be a way to it? And if it is not a goal, how can there be methods and techniques to reach it? Impossible! He says it is neither easy nor difficult, because it is not a goal at all.

TO LIVE IN THE GREAT WAY IS NEITHER EASY NOT DIFFICULT...

Then what is this Great Way? This Great Way is your nature -- you are already it! That's why it is not a goal. It is not going to be something in the future. No time is needed for it to happen. You have always been in it, it is already the case. You are at the goal, you exist in the goal. You cannot exist out of it, there is no possibility of going out of it. Howsoever much you wander you cannot go out of it. Wherever you go you will carry your Tao within you. It is your intrinsic nature. It is not dispensable, you cannot put it aside and forget it. You are already there because HERE is that 'there.' You need not look in the future: you simply be here and you find it.

Seek and you will miss. Don't seek, just be, and it is there. And you will laugh because it has been always there -- just because of your seeking you were missing it, just because you were so much in a hurry you couldn't see within.

TO LIVE IN THE GREAT WAY IS NEITHER EASY NOR DIFFICULT, BUT THOSE WITH LIMITED VIEWS ARE FEARFUL AND IRRESOLUTE:
THE FASTER THEY HURRY, THE SLOWER THEY GO AND CLINGING CANNOT BE LIMITED; EVEN TO BE ATTACHED TO THE IDEA OF ENLIGHTENMENT IS TO GO ASTRAY.
JUST LET THINGS BE IN THEIR OWN WAY AND THERE WILL BE NEITHER CORNING NOR GOING.

YOU ARE THE WAY and you are the goal. And there is no distance between you and the goal. You are the seeker and you are the sought. There is no distance between the seeker and the sought. You are the worshiper and you are the worshiped. You are the disciple and you are the Master. You are the means and you are the end. This is the Great Way.

It has been always available to you. This very moment you are in it. Awake, and you are in it. Go to sleep, you remain in it, but because you are asleep you cannot see it. And then you start seeking.

You are like a drunkard seeking your own home, asking for something that is just in front of your eyes. But the eyes are not clear -- they are filled with opinions, distinctions, they are filled with words and theories. That's why your vision is blurred, otherwise whatsoever you are seeking is just in front of you.

Hindus have a method of looking at the tip of the nose: just sit silently and look at the tip of the nose and do nothing. People laugh, because what foolishness! What will happen out of it? But the meaning is missed. Hindus are saying it is just in front of you, just like the tip of the nose. Be silent and look at the tip of the nose and don't get entangled into any thinking... and suddenly it is there -- just like the tip of the nose, always in front of you.

And this is the beauty of the tip of the nose: wherever you move it is always in front of you. Right you go, it is there; wrong you go, it is there. Be a sinner, it is in front; be a saint, it is in front. Whatsoever you do -- stand in a reverse posture, in SHIRSHASAN -- it is there in front of you. Fall asleep, it is there; be awake, it is there.

This is the meaning of looking at the tip of the nose, because whatsoever you do, you cannot put it anywhere else than in the front. The moment you move, it has already moved. Just looking at the tip of the nose you will understand that the truth is just in front of you. Wherever you move, it moves with you; wherever you go, it goes with you. You cannot miss it, so there is no question of finding it. To understand that you have NOT missed it... But look: ordinarily you never look at the tip of the nose, because you are looking at other things, you are interested in other things. You never LOOK at the tip of the nose.

Hindus have another beautiful theory. They say when a person starts looking at the tip of the nose his death is near, within six months he will die. When a person starts seeing it without trying to see it -- whatsoever he is doing he goes on seeing the tip of his nose -- within six months he will die.

It has something in it. Because you become aware of the tip of the nose only when all your desires, all objects of desire, have become futile. You have no energy to move in desires, death is coming near. You are so energyless, all vitality has ebbed. You cannot move your eyes, you cannot run after desires and goals... the life is ebbing. In the last moment nothing remains except to look at the tip of the nose. One meaning.

Another meaning, and greater, and that is: whenever a person can look at the tip of his nose, he will die to this world. A new birth -- because he has looked in front of himself with clarity. This world disappears, this life disappears. He is dead as far as his old being was concerned. He is a new being, it is a rebirth. Now there is no coming and no going.

He has attained -- just by looking at the tip of the nose? Yes, because the whole question is: how to look in front and not sideways. Because the truth is in front of you, it cannot be otherwise. It is neither easy nor difficult.

It is not a question of effort, so how can it be easy or difficult? It is a question of awakening, not a question of effort. It is not a question of doing something. Doing, you will lose it, because you will become engrossed in doing. If you do something, it will be easy or difficult.

It is a question of non-doing. How can non doing be easy or difficult? Non-doing is completely beyond the world of doing. It is just being! How can being be difficult or easy? Being simply is. That is the Great Way. The whole effort is to come to know and see the tip of the nose, just to look with clear eyes in front of you.

... BUT THOSE WITH LIMITED VIEWS ARE FEARFUL AND IRRESOLUTE:
THE FASTER THEY HURRY, THE SLOWER THEY GO...

It looks contradictory but it is happening to everybody. This is what has happened to you. The faster you go, the slower you are. Why? Because you go without seeing in front, and the goal is there! The faster you move, the faster you are going astray.

If somebody looks at your speed you are fast, but if somebody looks at what you are missing, you are slower. The faster you go, the slower. Don't go anywhere! Just be here -- and immediately you reach. No space is to be traveled and no time to be transcended. Just be here! Make now and here your only mantra, and you don't need anything else. Be now, and here. Don't go anywhere, fast or slow.

It happened:

A small boy came to school very very late. He was coming always late. The teacher was very angry and she said, "Again? Again you are late and even more late than yesterday! And I have been telling you again and again. You don't listen!"

The boy said, "But there was great difficulty. It is rain ing outside you see, and the road is so slippery with mud that I would move one foot towards the school, and I would slip two backwards. It is so slippery that the faster I tried to move, the slower I was reaching. In fact I was going in the opposite direction: one foot ahead and two feet thrown back."

The teacher said, "You are very clever, but then how did you reach?"

The boy said, "I just started walking towards my home, that's how."

You are also on a slippery road where the faster you go, the slower is the speed -- because you are going away. If somebody looks at the goal, then you are going astray. Your speed is dangerous, it is against the goal, because NO speed is needed. You have just simply to stop and look.

People come to me and they say, "When will we get enlightenment? When?" If I say, "Now," they can't believe me. And I tell you, now. If you miss THIS now, then another now, but always now. There is no other time.

WHENEVER it happens it will happen in the now, and whenever it happens it will happen in the here. Here and now are not two words, just like time and space are not two words. Einstein used a new term: 'spatiotime.' He made one word out of two, 'spatiotime,' because he found scientifically that time is nothing but the fourth dimension of space, so no need to use two words.

And here and now are also not two words. Thousands of years before Einstein, mystics like Sosan were aware of that. It is 'now-here.' These two words are to be joined, they are one, because now is nothing but a dimension of here -- the fourth dimension. 'Now-here' is one word.

And whenever it happens it will happen in the nowhere. It can happen just now, no need to wait! But you are irresolute and fearful -- that creates the problem.

What is the meaning of being fearful? What is the situation inside when you are fearful? You want it, and you don't want it also. This is the situation of a fearful mind: he wants to go and he doesn't want to go because he is afraid. He would like to but he is not certain, irresolute.

Jesus always used the word 'fear,' many times, against faith. He never used 'disbelief,' 'distrust' against faith; he would always use the word 'fear' against faith. He said those who are not afraid, they become faithful, because faith is resolution. Faith is a decision, a total decision. You move totally in it, it is a trust, with nothing to be held behind, unconditional. It cannot be taken back. If you have moved totally, who will take it back?

Faith is absolute. If you go into it, you go into it. You cannot come out of it -- who will come out of it?

There is nobody standing behind who can pull you back. It is a jump into the abyss, and Jesus is exactly right to make fear the antonym of faith. Nobody has done that ever. But he is absolutely right, because he is not concerned with the outer language, he is concerned with the language of the inner being.

It is fear which does not allow you to move into faith. It is not disbelief, remember, it is not disbelief which hinders you from moving into faith, it is fear.

Of course you rationalize your disbelief, your fear. You hide it in words and you say, "I am skeptical, I am doubtful. How can I move unless I am convinced totally?" But look deep down within yourself and you will find fear.

Fear means half of you wants to go and half does not want to go. Half is allured by the unknown, has heard the call, the invocation; and half is afraid of the unknown, clinging to the known. Because known is known, there is no fear in it.

You do something; that something has become known. Now if you want to move into a new job, into a new pattern of life, new habits, new style, half of you clings to the known, says, "Don't move! Who knows, it may be worse than this. And once you are gone you cannot come back." So the half says, "Cling!"

This half belongs to the past, because past is known, the memory. And the other half always is excited, feels the call to move on the unknown path through the uncharted -- because something new will become ecstatic.

This is the fear. You are divided. Fear divides you, and if you are divided there is irresolution. One step you take towards the unknown, the other step remains in the past, in the grave of the past. And then you are stuck, because nobody can move with one step, with one leg, one foot -- nobody can move. You have to take both your wings into it, both your parts into it. Only then you can move.

Irresolute and you are stuck -- and everybody is stuck. That is the problem, that is the anxiety. Stuck and you cannot move, and life goes on flowing, and you have become rocklike, blocked, a prisoner of the past.

... BUT THOSE WITH LIMITED VIEWS ARE FEARFUL AND IRRESOLUTE:
THE FASTER THEY HURRY, THE SLOWER THEY GO...

Their whole life is contradictory. They do something with one hand and immediately they undo it with another -- irresolute. You love a person on one hand, you hate on another. You create love on one hand, on another you sow the seeds of hatred. And you never see what you are doing.

Just last night I was talking with someone about a hidden monastery in Bokhara. Gurdjieff lived in that monastery for at least six years. He learned many techniques from that Sufi school. One of their techniques is still used in that monastery.

The technique is very beautiful. Whenever a person enters the monastery, becomes a disciple, he is given a plaque, a sign. On one side is written: "I am negative, please don't take me seriously" -- if I say something wrong I am not really saying it to you. Because I am negative, and I am filled with hatred, anger, depression. And if I do something, that is because of MY negativity, not because you are wrong.

On the other side of the plaque is written: "I am positive I am loving, affectionate, please don't take me seriously" -- if I say you are beautiful, I am not saying anything about you -- I am feeling high.

And whenever a person feels that the mood is changing he changes his plaque; he puts the right side up, whatsoever he is. And many things happen through it, because nobody takes him seriously. People laugh, because he is negative.

If somebody is feeling nauseous and vomits, okay! He is not vomiting on you, he is not throwing anything on you. He is throwing something, something that is disturbing him. And only when this division stops and the disciple comes to the Master and says, "I am neither. Now I am neither negative nor positive, everything has subsided and both my wings have become one, now I am one," only then is the plaque taken away.

The moment that plaque is taken away is the moment of enlightenment. Then you are whole. Otherwise you are always contradicting yourself and then you feel misery and anguish and you think, "What is happening to me?" Nothing is happening to you! On one hand you do something good, on another you immediately do something bad -- immediately, to destroy the other side that has gone ahead, because you are irresolute, you are divided.

One part of you clings to the old habits, another part wants to move into the unknown. One part wants to cling to the world, another part wants to become a bird and go into the unknown sky of the divinity, or the

very divineness of existence. Then you are stuck.

Try to see this. It is difficult because you have never tried to see it, otherwise it is not difficult at all. It is neither difficult nor easy. Just see what you are doing with yourself and with others.

Whatsoever you do halfheartedly will bring you misery. Stuck, you will fall and fall into hell. Hell is a place where people are stuck, and heaven is a place where everybody is moving, not frozen. Hell is a place where there is no freedom, heaven is freedom.

Hindus have called the ultimate state MOKSHA, absolute freedom. Nobody is stuck anywhere; floating like a free river, a bird on the wing, infinite sky all around, not tethered to anything.

... BUT THOSE WITH LIMITED VIEWS ARE FEARFUL AND IRRESOLUTE:
THE FASTER THEY HURRY, THE SLOWER THEY GO, AND CLINGING CANNOT BE LIMITED...

AND REMEMBER, whenever you cling, clinging as such is the problem; it is not a question of what you cling to. So Sosan says CLINGING IS NOT LIMITED -- not limited to this world, to this body, senses, enjoyments. You can cling to enlightenment, you can cling to God. You can cling to love, you can cling to meditation and prayer. And, clinging, you are stuck again.

Don't cling to anything, remain free and moving. The more moving, the nearer you are to yourself. When you are completely moving, nowhere stuck in your energy, the truth knocks at the door. It has always been knocking, but you were stuck and you couldn't hear it. It is just in front of you at the very tip of your nose.

... EVEN TO BE ATTACHED TO THE IDEA OF ENLIGHTENMENT IS TO GO ASTRAY.

Then that becomes the problem. If you become too attached, that, "I have to attain enlightenment," then this will become your problem. Enlightenment is never attained, it happens. It is not an attainment. And the achieving mind never attains it.

You may be trying to attain power in this world, then you start trying to attain power in that world. First you want to attain wealth in this world, then you try to attain wealth in that world. But you remain the same, and the mind and the functioning and the whole scheme remains the same: Attain! Reach! This is the ego trip. The achieving mind is the ego.

And one who reaches is one who is not trying to achieve, who simply is happy wherever he is, who is simply blissful whatsoever he is. He has no goal. He is NOT going anywhere. He moves, but his movement is not for a goal. He moves out of his energy, not for a goal -- his movement is not motivated.

Of course, he reaches the goal -- that's another thing, beside the point. A river moves from the Himalayas; she is not moving towards the sea, she does not know the sea, where it is, she is not bothered about the sea. The very song of moving in the Himalayas is so beautiful, passing through the valleys, to the peaks, passing through the trees, then coming down to the plains, to people... the very movement is beautiful! And every moment the movement is beautiful, because it is life.

The river is not even aware there is a goal or there is a sea. That is not the concern. And if a river becomes too much concerned, then she will be just in the same mess as you are. Then she will stop everywhere and ask where to go: Where is the right path? And she will be afraid whether north will lead, or south, or the east or the west -- where to go?

And remember, the ocean is everywhere. Whether you move north or east or west makes NO difference. The ocean is everywhere, all around is the ocean. It is always in front of you; wherever you move, it makes no difference.

Don't ask for the path, ask how to be more moving. Don't ask for the goal, it is not there somewhere fixed. Wherever you move, move dancing. You will reach to the ocean -- that happens. It happens to small rivers, it happens to big rivers, they all reach. A small stream you cannot conceive how this small stream will reach to the ocean, but it will reach.

There is no problem of small or big. Existence is infinitely graceful to everybody; small or big makes no difference. Small trees flower, big trees flower. Flowering is the thing! And when a small tree flowers it is not less happy than when a big tree flowers; the happiness is exactly the same. The happiness is not a question of size, it is not a question of quantity. It is a quality of your being. A small river also dances and

reaches, a big river also dances and reaches.

You are all like rivers, you all will reach to the ocean. But don't make it a goal; otherwise, the faster you go, the slower you are moving.

And the more you want to reach, the more you are stuck, because the more you become afraid. The fear of missing the goal grips hold of you, the fear of not reaching cripples you, the fear of going wrong paralyzes you. If there is no goal, there is no fear.

Remember, fear is goal-oriented. If you are not going anywhere, what is the fear? You cannot miss, you cannot be a failure, so what is the fear? Fear means the possibility of being a failure. From where does this possibility of being a failure enter? It enters from the goal orientation -- you are always looking for the goal.

People come to me and they say, "We have been meditating for three months. Nothing has happened." Nothing is going to happen, because you are waiting for it. You cannot WAIT even for the happening, because even waiting becomes an inner effort. You are looking...

You relax! When you are no more there, it happens. It will never happen to YOU; it will happen only when the boat is empty, when the house is empty. When you dance but there is no dancer, when you observe but there is no observer, when you love and there is no lover, it happens! When you walk and there is no walker inside, it happens.

Don't wait, don't make any effort, don't make a goal, or even enlightenment will become a bondage. It has become so to many many people in the East. Millions of people take sannyas -- they become Buddhist bhikkhus, Hindu sannyasins -- they move to the monasteries, and they are stuck there.

They come to me and they are just like anybody else in the world. Somebody is stuck in the market, they are stuck in the monastery; that is the only difference. Somebody is a failure in the market, they are a failure in the monastery. But they never look... WHY are you a failure? You create your failure yourself -- if you are asking for the goal, you will be a failure.

In the ultimate, the goal-oriented mind is a hindrance, the greatest hindrance. You simply BE! The ultimate will come! Let it be the ultimate's decision and problem, not yours. You leave it to him, he knows more. Let it be God's problem, let him worry about it. You don't worry -- you simply enjoy life as it moves, while it lasts. You dance and sing and be ecstatic, and let God worry. Why are YOU worried?

You simply be unworried. And don't be an achiever, because to be an achiever is to create the greatest tension that can happen to the human mind. Then you cannot look herenow, then you are looking far away, distant, in the future; there is the goal, the utopia, the golden city, SHAMBALA -- there. And you have to reach, so you run. Where are you going? From whom are you running? For what are you running? The SHAMBALA is herenow, the utopia has already happened.

Jesus said to his disciples, "For whom are you waiting? I am here!" Even his disciples were asking, "When will the Messiah come? When?" -- because Jews were waiting for centuries for the Messiah's coming and when he came they were not ready to welcome him. They are still waiting. And Jesus HAS come and they are still waiting. And even when Jesus was not there, many other Jesuses were there, and they have always been coming.

God is always overflowing. Sometimes it is a Mohammed, sometimes it is a Jesus, sometimes it is a Buddha, sometimes it is a Sosan, a Chuang Tzu. He is overflowing, he is falling continuously, he cannot do anything about it! He is not a miser.

But Christians say he has got only one son. Is he impotent? Did he become impotent after Jesus was born? This seems absurd -- "the only begotten son." That is not possible, otherwise your God is not a God -- no worth.

Mohammedans say there is only one prophet. Mohammed is the last, the last prophet. Why the last? Is your God dead? Can't he send any better message? Can't he improve? Is he no more a creator? -- because creativity always means self-transcending, always transcending.

A painter goes on painting, and always transcending himself.

Somebody asked Van Gogh, "Which of your paintings is the best?"
He said, "This which I am painting now."

A few days afterwards the man again asked. Van Gogh said, "I have told you. This!"

And he was painting ANOTHER painting. "This which I am painting now is the best."

God is an overflowing, infinite overflowing. When Mohammed comes, Mohammed is the best; when Buddha comes, Buddha is the best. Really, he never creates anything second-hand. He always creates the

best, incomparable.

But people go on waiting. They miss the messenger at the door because their eyes are not there, their eyes are moving in some utopia, somewhere else. They are not there, they are not at home. God comes to you many times and returns, because you are not there. You are never wherever you are. And he knocks there, but you are not there.

Let it be his worry, you don't be worried -- you simply remain unworried. And these are the two situations: either you are worried or you are ecstatic, and both cannot exist together. If you are ecstatic, you are madly ecstatic. If you are worried, you are madly worried. There are two types of madmen a madness that comes out of worries and a madness that comes out of being, overflowing being.

The choice is yours. Either you will be a worried madman, on the couch of some psychiatrist, or you can become a madman of God, like a St. Francis or Sosan. Then your whole life becomes a dance, an infinite ecstasy, a blessing that goes on and on, and increases, increases, goes on increasing... there is no end to it. It begins, it never ends.

JUST LET THINGS BE IN THEIR OWN WAY AND THERE WILL BE NEITHER COMING NOR GOING.

Infinite grace is there, no coming, no going. Infinite silence, no coming, no going. But just let things be in their own way. You don't come in the way, you don't try to change anything.

This is very difficult for the mind to understand, because mind enjoys changing: if you are a sinner, how to become a saint; if you are ugly, how to become beautiful; if you are bad, how to become good.

The mind goes on changing, trying to change, and the mind appeals because it seems, "Yes, you can be better, so try to change." And then you cannot get better, then you are stuck -- because you are already better! The only thing is how to stop worrying and how to start living. Be a liver, just let things be in their own way.

Accept! Who are you to worry? You were born -- nobody asked you whether you wanted to be born or not. Otherwise you would have been stuck there, because you cannot decide anything. You are irresolute.

If you were asked, if God was there to ask you -- he never made that mistake because he knows that you will be stuck there -- for infinity you will not be able to decide whether to be born or not. He suddenly threw you in without asking your permission, otherwise you would not be here. And if he asks again about your death, you will be stuck. He never asks, he simply takes you away. He knows you well: you cannot decide.

If he comes and asks, "When do you want to die?" will you be able to decide? Saturday morning? Sunday? No! There are only seven days, and you will not be able to decide. He has to come without asking you.

When life happens without you, birth happens, death happens, love happens without you, then why should you be worried? Whosoever is the source, if he can give you birth, if he can give you death, if he can create and uncreate, then let all the worries be his. You enjoy while you are. And if you can enjoy while you are, suddenly you know: this is the source. You have touched infinite life.

Jesus says, "I am here to teach you the life abundant, infinitely rich." And the way is to let things be. You don't come in, you don't come in your own way. Let your Tao flow, let your nature move... WHEREVER it goes!

OBEY THE NATURE OF THINGS (YOUR OWN NATURE), AND YOU WILL WALK FREELY AND UNDISTURBED.
WHEN THOUGHT IS IN BONDAGE THE TRUTH IS HIDDEN, FOR EVERYTHING IS MURKY AND UNCLEAR, AND THE BURDENSOME PRACTICE OF JUDGING BRINGS ANNOYANCE AND WEARINESS.
WHAT BENEFIT CAN BE DERIVED FROM DISTINCTIONS AND SEPARATIONS?

WHEN YOU ARE FILLED with thoughts the mind is blurred, your vision is not clear. But what to do? Thoughts ARE there. Let them be there. You be unconcerned! Let them be there -- you don't get involved with them. They move on their own, let them move. Why should you get involved and disturb them? They flow like a stream -- let them flow. You sit on the bank and rest.

You say to your thoughts, "Okay, if clouds are in the sky, and trees and rivers and oceans on the earth, then why not thoughts in the mind?" Accept them! Okay! If you accept and say okay, you will feel a sudden change, because your energy is needed for them to move.

And if you are unconcerned, by and by the energy withdraws itself. They become less and less. Then a moment comes when thoughts come only when they are needed. Thoughts are not a burden -- unneeded thoughts are a burden, they create your blurred vision. The blurriness comes because of unnecessary thoughts.

When you want to move you use your legs, when you want to think you use your thoughts, when you want to communicate you use your mind. But when you are sitting under a tree, why go on moving your legs? You will look mad. But your mind goes on moving.

Mind is a function, and a function is useful at the right time. When it is needed the mind starts functioning. I am talking to you: the mind is functioning, otherwise how can I talk to you? Sosan saying something, how can he say it if there is no mind? But the moment I have stopped talking the function is off, then there is no mind -- just as there are no legs, because when they are not moving they are not there.

When you feel hungry you eat. When you want to communicate you use thoughts. When there is no hunger you don't go on eating. But there are people who go on chewing gum, who go on smoking; so gum and smoke, they are just substitutes for food. They would like to eat continuously, but it is impossible because the body will not tolerate it, so they have to do something with the mouth. They will chew gum or they will chew PAN, smoke, or do SOMEthing. Or, if they cannot do anything...

For example, women all over the world in the past were never allowed to do these stupidities that men are allowed. They were not allowed to smoke, they were not allowed chewing gum or things like that; they were not good and graceful. So what did they do? They started talking. That's why girls talk more, because a substitute is needed. The mouth MUST go on. They start talking.

You cannot find two women sitting and not talking with each other -- unless they are English women, who are no women at all. So much has been suppressed in them, they have become just like zombies. Otherwise women go on chattering; just like birds in the trees, they go on chattering. Just the other day a few women were working here in the garden. The whole day they chattered -- the whole day! It cannot be purposeful because there is nothing... but they chattered. Just the mouth wants to eat continuously.

You see people sitting in a theater. They will go on moving their legs. Why are they sitting there? They should go out and walk! They are doing both. They cannot sit silently. And this is what is happening to your mind.

Mind is good in itself. Everything is good in itself, in its place. Then everything fits. The shoe fits perfectly when everything is in its place. When mind is needed, use it; when it is not needed, put it aside. You remain the master and everything is a function.

But the mind has taken over. Whatsoever you are doing, it goes on and on -- as if you cannot put your radio off, the knob is broken. It remains on and on. You are sleeping and the radio goes on and on. You are resting, you are eating, you are making love, and the radio goes on and on. And you have to tolerate it continuously. By and by, you become oblivious to the fact that the radio remains on; you simply don't listen.

That's what has happened to your mind. It goes on and on and on; you don't know where the knob is to put it off. So you don't listen, you simply tolerate it, neglect it. You have taken it for granted, as if it is going to be so.

This is not so, otherwise a Buddha cannot happen. And when I say this, I say it through my own experience. It is not so. The knob can be replaced. That is all that meditations do. They don't lead you to enlightenment, they simply knock a knob that is not there, or broken, or stuck, or still it is there, but you don't know how to use it.

Meditation is a technique, and the technique can help only some function, not your being. So no meditation leads you to being directly, it simply fixes your functions. Perfectly the shoe fits and you are enlightened.

Right is Chuang Tzu; "When the shoe fits, the foot is forgotten." When every function fits, the body is forgotten; when every function fits, this world of appearances is no more. You are enlightened! Suddenly everything is illuminated as it is.

IF YOU WISH TO MOVE IN THE ONE WAY DO NOT DISLIKE EVEN THE WORLD OF SENSES AND IDEAS.

This IS BEAUTIFUL! He says... DO NOT DISLIKE EVEN THE WORLD OF SENSES AND IDEAS.

There are two types of people. One type goes on fighting with the senses: how to kill the body, how not

to enjoy through the body, not to fall in love, not to eat with taste. They go on fighting with their senses, they become great ascetics. Basically they are masochists, they enjoy crippling themselves. But society pays them respect, and the respect becomes an allurement.

They are thought to be great men because they are not concerned with the senses. And they cannot be great, because senses are the doors to meet the infinite that surrounds you. Senses are the doors; from those doors the infinite enters you and you enter the infinite.

They go on closing their doors. Then their houses, their bodies, become prisons, and they suffer. And the more they suffer, the more they are respected and worshipped because people think they have done something miraculous, they have gone beyond the body.

There is no need to go beyond the body. The only thing is: the body should function rightly, perfectly. It is an art, it is not austerity. It is not an austerity; you are not to fight with it, you are simply to understand it. And the body is so wise -- wiser than your mind, remember, because the body has existed longer than the mind. Mind is a very new arrival, just a child.

Body is very ancient, very very ancient. Because you moved once as a rock; the body was there, the mind was fast asleep. Then you became a tree; the body was there, with all its greenery and flowers. The mind was fast asleep still, not so asleep as in the rock but still asleep. You became an animal, a tiger; the body was so alive with energy, but the mind was not functioning. You became a bird, you became a man... The body has been functioning for millions of years.

The body has accumulated much wisdom, the body is very wise. So if you eat too much the body says, "Stop!" The mind is not so wise. The mind says, "The taste is beautiful -- a little more." And if you listen to the mind, then the mind becomes destructive of the body, this way or that. If you listen to the mind, first it will say, "Go on eating," because mind is foolish, a child. He does not know what he is saying. He is a new arrival, he has no learning in him. He is not wise, he is yet a fool. Listen to the body. When the body says, "Hungry," eat. When the body says, "Stop," stop.

If you listen to the mind, it is as if a small child is leading an old man -- they both will fall in a pit. And if you listen to the mind then first you will be too much in the senses, and then you will get fed up. And every sense will bring you misery, and every sense will bring you more anxiety, conflict, pain.

If you eat too much there will be pain and there will be vomiting, and the whole body is disturbed. Then the mind says, "Eating is bad, so go on a fast." And a fast is also dangerous. If you listen to the body it will never overeat, it will never under eat -- it will simply follow the Tao.

A few scientists have been working on this problem and they have discovered a very beautiful phenomenon: small children, they eat whenever they feel hungry, they go to sleep whenever they feel that sleep is coming -- they listen to their bodies. But parents, they disturb them, they go on forcing: "It is dinner time, or lunchtime, or this and that, or sleeping -- time -- go!" They don't allow their bodies.

So one experimenter tried leaving children on their own. He was working with twenty-five children. They were not forced when to go to sleep, they were not forced when to get up. They were not forced at all for six months. And a very deep understanding came.

They slept well. They had less dreams, no nightmares, because nightmares were coming through the parents who were forcing them. They ate well, but never too much -- never less than necessary, never more than necessary. They enjoyed eating and sometimes they would not eat at all. When the body was not feeling to, they would not eat, and they never fell ill because of eating.

And one more thing which no one ever suspected came to be understood, and that was miraculous. Only Sosan can understand, or Lao Tzu or Chuang Tzu, because they are the Masters of Tao. This was such a discovery! They came to understand that if a child was ill, then he would not eat particular foods. Then they tried to understand why he was not eating those foods. The foods were analyzed and it was found that for that disease, those foods were dangerous. How did the child decide? Just the body.

And when the child was growing, whatsoever was needed for his growth he would eat more of. Then they analyzed and they found that these ingredients are helpful. And the food would change, because the needs changed. One day a child would eat something and the same child the next day would not eat it. And the scientists felt that there is a body-wisdom.

If you allow the body to have its say, you are moving on the right path, the Great Way. And this is so not only with food, this is so with the whole life. Your sex goes wrong because of the mind, your stomach goes wrong because of your mind. You interfere with the body. Don't interfere! Even if you can do it for three months, don't interfere. And suddenly you will become so healthy, and a well-being descends on you. Everything feels okay, the shoe fits. But the mind is the problem.

The mind has its own function; that is, how to relate with others, how to move in this world where so many persons are living, how to drive a car, how to follow the rules and regulations of the traffic, how not to create danger for others or for yourself, how to look ahead and plan. The mind is just like a radar, it looks ahead -- where to move, how to move -- but the base remains the body.

Those people who are against the body and cripple their senses will miss their enlightenment for a longer period than those people who listen to their senses and follow their advice.

If you listen to the senses you become simple. Of course nobody is going to pay you respect because they will say, "This man is a sensual man." And a sensual man is more alive than a non-sensual man. But nobody is interested in life; everybody is interested in a dead thing to be worshiped.

Don't ask for any respect from people, otherwise you will go astray. And a moment comes when everybody can respect you, but you cannot respect yourself because you are completely astray. Nothing fits, everything goes wrong.

Listen to the body! -- because you are here to enjoy this moment that has been given to you, this graceful moment, this beatitude that has happened to you. You are alive, conscious, and such a vast world!

The human being is a miracle on this small planet -- very very small, tiny! The sun is sixty thousand times bigger than this earth, and this sun is mediocre. There are millions of times bigger suns than this, and there are millions of suns and millions of worlds and universes. And up to now it seems, as far as science goes, that life and consciousness has happened only on this earth. This earth is blessed.

You don't know what you have attained. If you feel what you have attained, you will be simply grateful and you will not ask for anything more. You could have been a rock and you could not have done anything about it. You are a man! And you are suffering, and you are worried, and you are missing the whole point. Enjoy this moment because this may not come again.

That is what Hindus mean: they say you can become a rock again. If you don't enjoy and don't grow in it, you will fall. You can become an animal again. This is the meaning: remember always that this climax of consciousness is such a peak -- if you don't enjoy and become integrated in it, you will fall.

Gurdjieff used to say that you have got no soul yet; life is just an opportunity to attain it, to become a soul. Don't go on wasting time and energy, because if you die uncrystallized you simply disappear. And who knows when the opportunity will happen again -- or not? Nobody can know, there is nobody who can say anything about it.

This much can be said: that this moment the opportunity is there for you. If you enjoy it, it becomes more crystallized -- if you feel ecstatic about it and grateful. Remember, nothing more is needed to be grateful. All that you have is too much, it is too much to be grateful and thankful for. Don't ask more from the existence. Simply enjoy that which is given to you. And the more you enjoy, the more will be given to you.

Jesus says, a very paradoxical sentence: "If you have more, more will be given to you, and if you have not anything, even that which you have will be taken away from you." Seems to be very anti-communist. Seems to be absurd. What type of mathematics is this? "The more you have, the more will be given to you; and if you don't have anything even that which you have will be taken away from you!" Seems to be for rich men and against poor.

It is not concerned with ordinary economics -- it is the ultimate economics of life. Only those who have will get more, because the more they enjoy it the more it grows. Life grows through enjoyment. Joy is the sutra.

Be joyful, grateful, whatsoever you have. Whatsoever! be ecstatic about it. And more opening, and more falls on you -- you become capable of being given more blessings. One who is not grateful will lose whatsoever he has. One who is grateful, the whole existence helps him to grow more, because he is worthy and he is realizing what he has got.

Be more loving, and more love will come to you. Be more peaceful, and more peace will come to you. Give more, and you will have more to give. Share, and your being increases.

But you never give, you never love, you never share. In fact you are not even aware that you have got anything. You are simply waiting that something is going to happen somewhere. It has already happened! Just look at it -- you carry the treasure. And you never give because you don't know it has happened to you, and you don't know that giving will become a growth.

It happened in a Jewish community: a saint was dying. He was a poor man, but very very rich -- rich in his being, rich in his ecstasy. He was a mystic.

And the whole community was concerned. All types of doctors were called but nothing could be done, and death was coming nearer and nearer every moment. Then the whole community gathered to do the last thing -- to pray. But it seemed even that was not working.

So the rabbi said, "Now we can do only one thing, and God will not be helpful unless we do that. We should share our life. So you donate a few days, a few years from your life to this dying saint."

So everybody came forward; people loved him. One man said, "Five years," another man said, "One year." Somebody said, "One month," Somebody even said, "One day." One miser said, "One minute." But even that -- even that, think, don't laugh -- even one minute of life is not a small thing, not a petty thing. When you are dying, even that one minute you will miss.

Then Mulla Nasruddin, who was also there, came forward. He was not a Jew but he also loved that mystic. And he said, "Twenty years!"

Nobody could believe it. One Jew who was sitting just behind him pulled his leg and said, "What are you doing, Nasruddin? Have you gone crazy? Twenty years! What do you mean? Too much! Are you mad? And you are not even a Jew!"

Nasruddin said, "From my wife's life!"

Nobody is ready to share anything. And unless you share you will not receive more, because you don't become capable of it. You are not worthy of it. Demand, and you will lose; give and you will get.

This life, as it is, is already TOO much. Be ecstatic about it, about small things. Even food should become a sacrament. Even shaking hands should become a prayer, it should be a giving. Even being with people should become a deep bliss -- because what has happened to you has not happened anywhere else. Says Sosan:

IF YOU WISH TO MOVE IN THE ONE WAY DO NOT DISLIKE EVEN THE WORLD OF SENSES AND IDEAS.

DON'T DISLIKE the world of senses, and don't dislike the world of ideas, because they too are beautiful in their own right. If you don't get involved with it, what is wrong with an idea? It is a beautiful flower. Mind is good if it is in its place.

Gurdjieff has a teaching, and very relevant to the modern man, that all your centers are mixed up. Their purity is lost; everything interferes with everything else. And he is right. When you make love, mind is not needed, but mind goes on functioning. Really you make love through the mind, not through the sex center.

Sex is not bad, sex is beautiful in its own right -- a flowering, a deep sharing, a deep meeting of two persons. But the mind goes on interfering. Then it is ugly, because this mind is a disturbance. Then the sex center will take its own revenge. You are studying Gita, Koran, Bible, and sex goes on coming into the mind, you go on thinking about sex. It has to be so, because you disturbed the sex center, so when will the revenge be taken?

Look at your advertisements. If you have to sell anything, first you have to make it sex-appealing. Whether you sell a car -- you have to put a naked woman with it -- or toothpaste? You have to find a naked woman. Anything! As if toothpaste is not the real thing, the real thing is the naked woman, the sex. You sell soap, and you have to add a beautiful naked body.

I have heard:

One Italian model, one woman, who was working for many years as a model for soap advertisements, once she was asked, when she became old and nobody bothered, "What type of soap do you really use?"

She said, "None, because every soap is destructive to the softness of the skin. I simply use wet wool on my body, that's why it is so beautiful! but I have helped to advertise all types of soaps, and they are selling."

When Mulla Nasruddin became a hundred years old I asked him: "Nasruddin, what is the secret of your long life?"

He said, "Wait! Within seven days everything will be settled, then I can say."

I asked, "What is the matter? What is to be settled?"

He said, "Many companies are after me, so my lawyer is settling things -- which vitamin helped, which food. Right now I don't know, but it will be settled within a week and then everybody will know."

Ideas are beautiful in themselves. Nothing is wrong. Everything is good if it is in its right place, everything becomes wrong if it is put in a wrong place -- then it never fits.

And that is the matter with you: everything is wrong. When you make love, the mind comes in. When you meditate, the sex comes in. When you eat, the mind comes in. When you go to sleep, the food comes in. All centers mixed in a chaos.

Let every center be pure, and let every center function in its own right, in its own time. It HAS its own time and its mood and its season. Don't allow it to move into others.

And start from the mind because that is the great disturber, the great noise-creator, and it moves in everybody's territory, and it wants to dominate everything. Remove that domination. Every sense should be pure and enjoyed in its own right. There is no need for the mind to come in.

Then when you enjoy mind, no center will interfere. Then it will not be a problem, because all other centers are innocent. Your mind is cunning -- and you listen to the cunning one, and you never listen to the innocent senses. Mind is clever, calculating. All other senses are just innocent and they cannot fight with the mind because mind is a great politician, and those senses are simple people. Sex is simple and mind goes on condemning. The sex center cannot do anything else than this, that the energy moves into wrong channels.

Enjoy every sense in its own right, and when you are enjoying it, become it -- so no energy is left to move anywhere, the whole energy moves into it. There is no mind at that time, no body at that time; you become the sex energy. When you are hungry become the hunger, and eat as if every cell of your body is hungry and absorbing the food. And let it enjoy.

And when you want to think, then sit under a tree, close your eyes -- enjoy thoughts! Nothing is wrong with thoughts. Enjoy them as a flowering, beautiful flowering, a great poetry in its own right. Then a clarity comes, then your waters are not murky, then the mud settles and you can see through things.

IF YOU WISH TO MOVE IN THE ONE WAY DO NOT DISLIKE EVEN THE WORLD OF SENSES AND IDEAS.
INDEED, TO ACCEPT THEM FULLY IS IDENTICAL WITH TRUE ENLIGHTENMENT.

If you can accept fully whatsoever you are, this is enlightenment. Don't think that when you become enlightened you will see lights and visions -- all nonsense! That happens on the path, but it is just a part of the mind, nothing of the ultimate. All your lights and experiences come through the mind.

Energy moves in the body; subtle senses are hidden there. They become active and you can feel many things. Nothing is wrong in them, enjoy, but don't think that is enlightenment.

Enlightenment happens only in that moment when there is no complaint in you, when you are not going anywhere, not desiring, not condemning, not judging. You simply exist and with total acceptance. This moment there is enlightenment.

Enlightenment is a VERY ordinary thing. It is nothing extraordinary, it is nothing special -- because the special is the search of the ego. It is just ordinary! There is no demand, no hankering for anything, no clinging. Simply you are, and you are happy -- happy without any cause.

Remember this. This is the difference between happiness and bliss. Your happiness is caused. Sometimes a friend has come and you are happy. How long are you going to be happy with the friend? A few moments -- and then you will be happy when he leaves. What type of happiness is this? It is caused, and the cause disappears. Sooner or later you become fed up and it disappears. Bliss is a happiness uncaused. Simply as you are, you are happy. There is nothing to say about why you are happy.

Look at the whole thing. You never think why you are miserable -- you are simply miserable. Whenever you are happy you start looking, "Why am I happy?" Misery seems to be natural; happiness seems to be something unnatural happening sometimes. Misery is your state and happiness is your hankering.

An enlightened person is simply happy, just as you are simply miserable. Simply happy! and is never miserable. Even sometimes when the shoe pinches, he simply puts it right. It is not misery, it is simply physical pain -- a discomfort, but not misery. He simply puts the feet right; he changes the shoes, or he walks without the shoe.

Discomfort can happen to an enlightened man, but never misery -- because how can misery happen? When there is no cause for his blissfulness misery is impossible. you caused, you cannot destroy it. Uncaused, how can you take it away? Uncaused, there is no opposite to it. This is ANANDA.

Hindus have a word, ANANDA: ecstatic bliss, uncaused bliss, for no reason and for no rhyme. That's why whenever someone is blissful the world will think he is mad. They will ask, "Why are you so blissful? Why are you laughing?" as if laughing is a crime. And if you say, "I am just laughing! It is so good tO laugh!" they cannot understand. For their laughter also tension is needed. And this is the base of all jokes.

Why do you laugh when a joke is told? What happens within you? What does the joke do? It creates a tension. The story goes on, and you become more and more tense inside, and you cannot imagine what is going to happen. Then suddenly there is a turn, and the happening is such that you never expected that this would happen.

If you can expect, that means if you know the joke, there will be no laughter. You will simply say the joke falls flat, because tension is not created. When you don't know the joke, the tension is created; you are waiting, you become watchful -- what is going to happen? And then the whole thing turns in such a way that you could not expect. The tension is released, you laugh. That laughter is a tension release, caused.

Why does sex give you pleasure? Because it is a tension. You eat, you breathe, energy is created, and life is always giving you more than you need. Life is abundance, life is a luxury, perfect luxury! It is not concerned with your needs, it always gives you more than you need.

That extra energy accumulates in the body -- that is what sex energy is. When it accumulates you get a tension in the body. Now the tension arises and then you have to release it. When the tension is released you feel happy, relaxed; you can go to sleep.

But the trick is in the tension. So if you make love too much and the tension is not created, everything goes flat -- the joke goes flat, there is no happiness. If you make love too much, you will be fed up with it, because it depends not on love, it depends on a built-up tension.

If you make love an everyday affair the energy is not overflowing. Then after lovemaking, rather than happy you will feel miserable, frustrated. Orgasm cannot happen because orgasm needs more energy than the body needs. It is overflowing, so the whole body throbs in it.

Remember, in repressive societies people enjoyed sex more, because even to meet with one's own wife was such a difficult thing. It was almost impossible to meet another's wife -- there were so many hurdles to be crossed to meet one's own wife.

In India you couldn't see your wife in daylight. Such a big family, a hundred people living together, sleeping together. Sometimes, even with your wife, you had to make arrangements to make love. It was beautiful, beautiful in a way, because tension was so high that there was a peak, and then there was a valley of relaxation.

In the West sex has become absolutely flat. Now nobody enjoys sex in the West -- there is too much. Before the buildup you throw the energy. In your whole life this is the way happiness happens: create tension, then relax it.

Bliss is not the same. It is uncaused. It is not a tension and release, is not concerned with tension and release at all -- it is simply the happiness that comes when you feel good with existence, when you feel you accept. When you feel that you accept, you suddenly feel the whole existence accepts you. Then you can bless the whole, and the whole blesses you. It is uncaused. It cannot be taken away. You cannot make me miserable. You can at the most make me uncomfortable, that's all.

There exists no opposite to bliss, ANANDA. It is absolutely uncaused. That's why it can be eternal -- because a caused thing cannot be eternal. When the cause disappears, the effect will disappear.

INDEED, TO ACCEPT THEM FULLY IS IDENTICAL WITH TRUE ENLIGHTENMENT.
THE WISE MAN STRIVES TO NO GOALS, BUT THE FOOLISH MAN FETTERS HIMSELF.

All your goals become fetters to you, they become imprisonments, you are caged in them. And then you suffer, and then you ask, "How to be free?" Be free of the goals and you will be free! There is nothing else to be done! Don't create a goal, then there is no imprisonment.

THERE IS ONE DHARMA, TRUTH, LAW, NOT MANY; DISTINCTIONS ARISE FROM THE CLINGING NEEDS OF THE IGNORANT.
TO SEEK MIND WITH THE (DISCRIMINATING) MIND IS THE GREATEST OF ALL MISTAKES.

TO SEEK MIND WITH THE (DISCRIMINATING) MIND IS THE GREATEST OF ALL MISTAKES.

WHAT ARE YOU DOING when you make a goal? Who makes the goal? The mind makes it, and then the mind seeks a way to reach it. Then the mind invents techniques, methods, ways. And then you follow those ways and methods. What are you doing? You are following mind, you are moving in a circle.

The goal is created by the mind, the means are created by the mind, and the mind leads you. How can you reach with the mind to no-mind?

And mind is tense, because mind canNOT be relaxed. It depends on the opposites. It is bound to remain moving into the extremes. It can condemn, it can appreciate, but it cannot accept totally. And the totality is the goal -- it can come only through acceptance.

Mind cannot accept, it can deny. And when it denies it feels very good, because of the ego. You are the denier. When it accepts, the ego feels very bad -- because when there is no denial, no fight, no conflict, nowhere to go, then what will you do? As if to just be here and now is useless. Somewhere else bliss is happening, and what are you doing here?

I have heard:

Once two bums were resting under a tree. The scene was peaceful and beautiful. A brook was bubbling just by the side and a beautiful cold breeze was blowing. One of the bums said to the other, "Right this moment, if a guy had fifty thousand dollars, I would not change places with him."

The other said, "And if he has one hundred thousand dollars, then?"

The first said, "Not even then."

The second still went on talking and said, Suppose he has one million dollars?"

Then the first got excited. He sat up and he said, Now it is different. You are talking real dough!"

This is how the mind goes: imagination, dream -- and the dream becomes the real dough. Nobody is there, but now excitement is there.

Think something and soon you get excited. Even a picture of a nude woman and you get excited, hence so much pornography in the world. It is just a picture -- lines and color on the paper, nothing else. There is nobody, and you know it well, but you will hide this picture from others, and when you are alone you will meditate on it. What are you doing? -- real dough.

Mind is just imagination, but you get excited. And once you get excited, the mind has sold you something. And then you will remain miserable, because the mind can sell the idea but can never supply the stuff. That is the problem: it has no stuff to supply. It can sell you the idea -- a good salesman, but nothing to supply. And by the time you reach and you ask, he will supply you with something else.

I have heard:

One salesman came back to his boss and said, "I am in a difficulty. That land we sold, now it is a problem. The man goes on phoning me, because the whole land is covered under six feet of water. And he says, 'What type of land have you given? And how is a building to be erected?' So what should I do? Should I give him the money back and cancel the whole thing?"

The boss said, "What type of salesman are you? Take two motorboats and sell them to the man!"

A salesman has to go on selling things. If this has not worked, then something else. And if the man got excited the first time, why not the next time? You only need tricks.

Mind goes on selling you ideas of the future. It cannot supply you because the future never comes. And whenever it comes it is always going to be the present. The supply is in the present, and the salesman talks about the future. The supply is here, and mind thinks in terms of hope, dream, imagination.

Accept the reality as you are and the world is. Don't try to change anything -- and there is enlightenment. And then everything changes, because now you are no more the same. If YOU change something, nothing will change. If you accept, everything is transformed. It becomes luminous with an unknown light. Suddenly a music is heard which you have never heard before, a beauty revealed which was hidden. A door opens, darkness disappears, a sun has risen.

But it happens only when you are at ease with yourself. It is a happening, it is not a result of your efforts. And don't feel unhappy, because if it is not a result then what can you do? Feel happy because it is

not a question of your effort. You can attain it this very moment. There is no need to postpone it.

Understanding is acceptance. Acceptance is enlightenment. Buddhists -- and this Sosan is a Buddhist, a follower of Buddha -- have a particular word for acceptance. They call it TATHATA. It means no complaint, it means no condemnation, it means no appreciation. It means simply as things are, they are. Such is the way -- suchness.

And one lives in suchness. Whatsoever happens, one is ready to let it happen. Wherever life goes, one goes with it. Whatsoever happens is good. You don't create a conflict, you are with it. You float, you don't swim -- and you never swim against the stream. You simply float with the stream, and by and by you don't know who is who, what is what, who is the stream and who is the one who has become part of the stream. You become the stream! This is enlightenment.

Hsin Hsin Ming: The Book of Nothing

Chapter #7
Chapter title: All dreams must cease

27 October 1974 am in Buddha Hall

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REST AND UNREST DERIVE FROM ILLUSION; WITH ENLIGHTENMENT THERE IS NO LIKING AND DISLIKING.
ALL DUALITIES COME FROM IGNORANT INFERENCE.
THEY ARE LIKE DREAMS OR FLOWERS IN THE AIR: FOOLISH TRY TO GRASP THEM.
GAIN AND LOSS, RIGHT AND WRONG: SUCH THOUGHTS MUST FINALLY BE ABOLISHED AT ONCE.

IF THE EYE NEVER SLEEPS, ALL DREAMS WILL NATURALLY CEASE.
IF THE MIND MAKES NO DISCRIMINATIONS, THE TEN THOUSAND THINGS ARE AS THEY ARE, OF SINGLE ESSENCE.
TO UNDERSTAND THE MYSTERY OF THIS ONE-ESSENCE IS TO BE RELEASED FROM ALL ENTANGLEMENTS.
WHEN ALL THINGS ARE SEEN EQUALLY THE TIMELESS SELF-ESSENCE IS REACHED.
NO COMPARISONS OR ANALOGIES ARE POSSIBLE IN THIS CAUSELESS, RELATIONLESS STATE.

MIND HAS ONLY ONE capacity and that is to dream. And this dreaming continues even while you are awake. That's the reason Sosan or Jesus won't believe that you are ever awake, because dreaming has one quality: that it can happen only in sleep.

These two things have to be understood first: mind is the source of all dreaming, but dream can happen only in sleep. And if you are dreaming twenty-four hours a day, one thing is absolutely certain: that you are fast asleep. Close the eyes any moment and the dream is there; it continues as an undercurrent. Even while you are engaged, for all outward purposes you seem to be awake, but deep down a current of dreaming goes on and on and on.

Any moment close the eyes and it is there. It is not interrupted by your occupations. You walk on the street, you drive the car, you work in a factory, in the office -- it continues. You go to sleep, then you can

feel it more because, unoccupied, the whole attention comes to the mind.

It is just like the stars. In the day you cannot see stars in the sky. They are there, because where can they go? But because of the light of the sun you cannot see them. If you go in a deep well, two hundred feet down, from there you can see stars in the sky even in the day. They are there, but because of so much light you cannot see them. Darkness is needed for them to be revealed.

The same happens with dreaming; dreams are there in the day also, but darkness is needed so that you can see them. It is just like when you go to a theater. If the doors are open the film may continue but you cannot see. Close the doors, make the room dark, and you can see.

Dreaming is your continuity, and unless this continuity is broken you cannot know what truth is. The question is not whether truth is very far away or near, the question is whether the mind is in a dream or not.

So the basic problem is not how to seek the truth; you cannot seek with a dreaming mind, because whatsoever will come before you, your dreams will be imposed on it. Your dreams will be projected on it, you will interpret it. You will not be able to see as it is. You will see according to your dreams, you will falsify it. Truth IS there, because only truth can be -- untruth cannot be.

So another thing before we enter the sutra: Shankara has divided reality in three categories, and those categories are beautiful to understand. One category is the category of the truth: that which is. In fact nothing else is possible; only truth is and only truth can be.

The second category is of that which is untruth, which cannot be. No possibility of its being there, because how can untruth be? For being, truth is needed. So untruth is non-being, truth is being. Then Shankara finds a third category that he calls dreaming, appearance, illusion, maya: that which appears to be but is not.

So three categories. Truth, that which is. If your eyes are clear, unclouded, if the mind is not dreaming, then there is only one category -- truth. But if your mind is dreaming then two other categories come into existence.

Dream IS, in a certain sense, because you dream it. And it is not, in a different certain sense, because it corresponds to no reality. You dream in the night that you have become a king. In the morning you find you are just the same beggar. The dream was false, but the dream was, so it HAS a quality of truth about it because it happened. And in those moments when it was happening you completely believed in its truth, otherwise it would have stopped immediately.

If you become aware that "I am dreaming and this is false," the dream is broken, you are awake already. The dream existed for a few hours; it had one quality of truth, that it existed. But it is not true because in the morning you find it was not. It was just a thought, a wave in the air, a flower in the sky -- appeared to be true but was untrue.

Truth is being, untruth is non-being, and between the two there is a world of dreaming -- it carries the qualities of both. And mind is the source of dreaming, so mind IS illusory. Mind is the source of all MAYA.

You may be thinking that if you leave the world and go to the Himalayas you will attain to truth. You are wrong, because your house is not MAYA, your wife is not MAYA, your children -- no. Your mind is MAYA. And how can you leave the mind here and go to the Himalayas? The mind is within you. If you CAN drop it, you can drop it anywhere. If you cannot drop it, you CANNOT drop it whether you go to the Himalayas or not.

The wife, the children, the house, the world, is called MAYA, illusion, in a secondary sense -- because the wife exists, she has a being. She is a BRAHMA in her own right, she is truth -- not as a wife, but as a soul.

Your mind interprets her as wife: "She is my wife." Then a dream is created. She is there, absolutely true! You are here, absolutely true! And between the two a dream happens. You call her your wife, she calls you her husband. Now a dream exists between the two, and dreams always become nightmares. So all relationships ultimately become nightmares, because you cannot tolerate an illusion very long. An illusion is temporary; sooner or later it has to disappear. It cannot be eternal, it cannot be permanent.

You love a woman, a dream is created. But how long can you dream? By the time the honeymoon is finished the dream is gone -- even before. Then what will you do? Then you will pretend, because now you are a slave of your own promises.

You will pretend that you still love, you will pretend that "You are still beautiful," you will pretend that "There exists no person like you." But now everything is a pretension. And when you pretend, and the dream is broken, and you still carry the dream, it becomes a burden and nightmarish. That's why you live in such suffering.

The suffering is nothing but broken dreams, broken rainbows, broken illusions, appearances. And you have invested in them so much you cannot look at the truth: that from the very beginning they were dreams.

Rather than looking at the truth you will throw the responsibility on the other. You will say, "This wife has deceived me. She was not as good as she appeared. She deceived me, she didn't reveal her true reality." And you will not see that that is not the point at all. YOU were creating a dream around her, and because of that dream you couldn't see the reality. She was also creating a dream around you.

So whenever two persons fall in love there are not two persons, there are four: one the lover, another the beloved, and between these two the beloved that is a creation of the mind of the lover, and the lover that is a creation of the mind of the beloved. These two are dreams, and these two go on moving.

Sooner or later, when the dream is broken, you are two not four. Whenever you are two there will be difficulty. Then you would like to throw the responsibility on the other: "It is because of the other." You have missed the point again. That means you will create the same dream around another woman because you will think, "THIS woman is not going to deceive me, and now I am more clever also."

But mind is never clever. The essence of mind is foolishness, so mind can never be clever. It can be cunning cunning in its foolishness, but it can never be wise. That is not its nature, because wisdom happens only when dreaming leaves. So if dreaming is the basic reality of the mind then it can never be wise.

A Buddha is wise because now there is no mind. A Sosan is wise because now he lives in no-mind, now all dreams stop. He looks at things as they are. You never look at things as they are; you mix with your illusions. And you are so afraid to look straight because you know, unconsciously, deep down somewhere you know, that things are not as you look at them.

But you think if you look at the reality of things it will be too much, too heavy -- you may not be able to stand it. You mix it with dreams just to make it a little sweeter. You think it is bitter so you coat it with sugar. You coat a person in dreams and you feel the person has become sweet? No, you are simply deceiving yourself, nobody else. Hence so much misery.

It is out of your dreams that the misery has happened, and one has to be aware of this phenomenon. Don't throw responsibility on the other, otherwise you will create other dreams. Look that it is you who are projecting, but it is difficult to look.

In a theater, in a cinema hall, you look at the screen, you never look at the back -- the projector is at the back. The film is not there really on the screen; on the screen it is just a projection of shadow and light. The film exists just at the back, but you never look at that. And the projector is there.

Your mind is at the back of the whole thing, and the mind is the projector. But you always look at the other because the other is the screen.

When you are in love the person seems beautiful, no comparison. When you hate, the same person seems the ugliest, and you never become aware of how the same person can be the ugliest and the same person can be the most beautiful.

When you are in love the same person is a flower, a rose, a rose garden with no thorns. When you dislike, when you hate, flowers disappear, there are only thorns, no more a garden -- the ugliest, the dirtiest, you would not like even to see. And you never become aware of what you are doing. How can roses disappear so soon, in a single minute? Not even a gap of a single minute is needed. This moment you are in love and the next moment you are in hate; the same person, the same screen, and the whole story changes.

Just watch and you will be able to see that this person is not the point, you are projecting something. When you project love the person looks lovely, when you project hate the person looks ugly. The person is not; you have not seen the real person at all. You cannot see the reality through the eyes of the mind.

IF YOU REALLY want to know what the truth is, scriptures won't help. Neither will going to the Himalayas be of any help. Only one thing can help: start looking at things without the mind. Look at the flower and don't allow the mind to say anything. Just look at it. It is difficult because of an old habit of interpreting. You go on interpreting and interpretations differ. Interpretations depend on the mind.

Mulla Nasruddin asked the court for a divorce. He said to the judge, "Now it is impossible. Every day I come back home and I find my wife is hiding some man or other in the closet."

Even the judge was shocked and he said, "Every day?"

Nasruddin said, "Every day! And not the same person eithers -- every day a new person."

Just to console Nasruddin the judge said, "Then you must be very much hurt. You come home tired and you think the wife must be waiting for you, to receive and welcome and be loving. And you come home and

you find a new man is hiding in the closet every day. It is very

Nasruddin said, "Yes, I feel very hurt -- because I never had any room to hang my clothes."

It depends on the mind how you interpret things.

Then Nasruddin deserted his wife and ran away. He was caught, again brought to the court. The judge said, "You are a deserter and you have to be punished."

Nasruddin said, "Wait! Before you decide you must see my wife. If you see my wife you will never say that I am a deserter. You will simply say, 'Nasruddin, you are a coward!' And that I accept. I am not a deserter, simply a coward. But first look at my wife."

How you look at things depends on you, not on things. Unless you come to a point where you drop the interpreting mind and look direct, look immediate, mind is your mediator. It brings you things distorted, it brings you things mixed with interpretations. They are not pure.

So the only way to reach to truth is: how to learn to be immediate in your vision, how to drop the help of the mind... This agency of the mind is the problem, because mind can create only dreams. But beautiful dreams mind can create, and you can get so excited. Through your excitement the dream starts looking like reality.

If you are too excited then you are intoxicated, then you are not in your senses. Then whatsoever you see is just your projection. And there are as many worlds as there are minds, because every mind lives in his own world. You can laugh at others' foolishnesses, but unless you start laughing at your own you will not be able to become a man of Tao, the man of nature, the man of truth. So what to do?

Try in small things not to bring the mind in. You look at a flower -- you simply look. You don't say, "Beautiful! Ugly!" You don't say anything! Don't bring words, don't verbalize. Simply look. The mind will feel uncomfortable, uneasy. The mind would like to say something. You simply say to the mind, "Be silent! Let me see. I will just look."

In the beginning it will be difficult, but start with things in which you are not too much involved. It will be difficult to look at your wife without bringing words in. You are too much involved, too much emotionally attached. Angry or in love, but too much involved.

Look at things which are neutral -- a rock, a flower, a tree, the sun rising, a bird in flight, a cloud moving in the sky. Just look at things with which you are not much involved, with which you can remain detached, with which you can remain indifferent. Start from neutral things and only then move towards emotionally loaded situations.

People start from the loaded situations; they fail, because it is almost impossible. Either you love your wife or you hate, there is no in between. If you love you are mad, if you hate you are mad -- and both ways the words will come. It is almost impossible not to allow the words, difficult, because of so much practice in saying something continuously.

One day I was at Mulla Nasruddin's house in the morning. They were taking tea when I arrived. The wife said, "Darling, in the night while you were asleep, you were saying many nasty things about me."

Nasruddin looked at me and said, "Who says I was asleep? I cannot say things while awake, that's why I was pretending sleep."

Even in sleep, or awake, when you are emotionally too much involved, it is difficult to put the mind aside. It will come in. So look at unloaded situations first. When you HAVE the feeling that, yes, you can look at certain things without the mind coming in, then try with loaded relationships.

By and by one becomes efficient. It is just like swimming: in the beginning you feel afraid and in the beginning you cannot believe how you will survive. And you have been working with the mind so long you cannot think that without the mind you can exist for a single moment. But try!

And the more you put the mind aside, the more light will happen to you, because when there are no dreams, doors are open, windows are open, and the sky reaches to you, and the sun rises and it comes to the very heart, the light reaches you. You become more and more filled with truth as you are less and less filled with dreaming.

And if while you are awake dreaming stops, by and by when you are asleep dreaming will stop there also, because it can exist only as a continuous circle. If it is broken anywhere, by and by the whole house

disappears. You take out one brick and the whole house is already on the way towards being a ruin.

If during the day you can look at things without dreaming, then in the night less and less dreams will be there, because your night is nothing but a reflection of the day, a continuity of the same. When the day is different the night is different. When you are awake -- and by 'awake' is meant when you are not dreaming, not that you are sitting with open eyes...

Jesus goes on saying to his disciples, "Be awake!" Were they sleeping before him always, continuously? Because he is every day saying, "Be awake!" Buddha teaching his disciples every day, "Be awake!"

Why? They were with open eyes, as alert as you are, but Buddha and Jesus go on saying, "Be awake!" They mean, "Don't dream, just be here! Don't go anywhere else!" In the memories, in the past, and you dream; in the future, in imagination, and you dream. Be herenow -- only then is there no dream.

In the present there is no dream. In the present there is no mind. In the present YOU are there and the truth is there. And then there is no gap between you and truth -- -because both are true and there is no boundary. You melt into truth and truth melts into you. You become BRAHMA, BRAHMA becomes you. Dreaming is creating a fence around you, very invisible but subtle, powerful.

Now, try to enter this sutra.

REST AND UNREST DERIVE FROM ILLUSION; WITH ENLIGHTENMENT THERE IS NO LIKING AND DISLIKING.

WHY DO YOU LIKE and why do you dislike? How does it happen that you like a certain thing and you dislike a certain thing? How does this division happen?

Have you ever penetrated the mechanism of liking and disliking? It is worth trying to penetrate it. You say, "I like this person and I don't like that." Why? And suddenly one day you don't like this person and you have started to like that. Why? What is the mechanism? Why do you like a person?

You like a person if he allows you to strengthen your ego. If he becomes a screen and helps you to dream, you like the person. You like the person if he adjusts to your dreaming. You dislike a person if he is a maladjustment to your dreaming, if he does not allow you to dream. Rather, on the contrary, he disturbs. He does not fit, he does not play the role of a screen. He is not passive, he becomes active -- you dislike. You like a passive screen, so whatsoever you dream the other simply helps it.

Ouspensky, Gurdjieff is greatest disciple, has dedicated his book IN SEARCH OF THE MIRACULOUS to his Master with these words: To the person who destroyed all my dreams." But you will not like a person who destroys all your dreams. Even Ouspensky had to leave Gurdjieff, and in the last years he never came again to see him. He started working on his own. In the end he died an enemy to Gurdjieff.

Even a person of Ouspensky's alertness, who could feel that this man destroys the dreams, had to leave. You may feel, but when somebody really goes on destroying and destroying you feel that this man is an enemy.

A real Master will always look like an enemy, and this is the criterion. A false Master will always help you to dream; he will never disturb your dreaming. Rather, on the contrary, he will give you consolations, tranquilizers. He will console you, soothe you. His teaching will be just like a beautiful lullaby. He will sing around you so you can sleep well, that's all.

But a real Master IS dangerous. To move near him is full of danger. You are moving at your own risk, because he cannot allow you to dream and he cannot HELP your dreaming, because then the whole purpose is lost!

He will destroy. And dreams are very close to your heart. You think your dreams are your heart, and when dreams are destroyed you feel you are being destroyed. It is just as if someone is murdering you. Hindus have been aware of this, so they say a real Master is like death.

When you go to a Master you are going to death. You will have to die only because unless you die you cannot be reborn. When your dreams are destroyed, truth comes into existence, truth becomes revealed.

You like a person because he helps your ego. You like a girl because she says you are the perfect man.

I once overheard two young lovers. They were sitting near the sea and big waves were rolling. And the boy said, "Roll on, beautiful waves! Roll on, bigger and bigger and bigger!" And they became bigger and bigger and bigger.

And the girl said, "Wonderful! The sea obeys you!"

You will like this person. And if somebody helps your ego, you are ready to help his or her ego in the bargain.

You like a person when everything fits. It is a mutual arrangement. The moment the person starts on his own, or something does not fit, or the person is adamant, or the person has started to dominate, or the person starts to possess, or the person starts to hurt your ego...

And that is going to happen, because that person likes you not because your ego is strengthened -- that person likes you because her or his ego is strengthened. He likes you because of his own self, ego, and you like because your self is strengthened. Your purposes are different. So this type of arrangement cannot go on forever. And your purposes are not only different, they are antagonistic, because only one can be the master and both are trying to be the master.

In the beginning they will be very sweet because the territory is unknown. By and by, as things settle, they will become more and more adamant, possessive, dominating, more and more aggressive to the other. And then you start disliking. You hate a person who in any way tries to bring your superiority down. You love a person who makes you superior.

Ego continuously suffers from an inferiority complex. Because of this a man would like to love this woman, that woman, thousands of women. He may become a Don Juan, because every time, in the beginning only, the woman helps. It is a strategy, feminine strategy. In the beginning only the woman helps you. By the time she feels now you cannot go away, you are caught, she starts dominating you.

You would like to conquer many women, but just in the beginning. You see, all love affairs are beautiful in the beginning. It is very difficult, rare to find a love affair beautiful in the end. And if you can find something, then you know this affair has really been a love affair.

The end will prove it, not the beginning, because in the beginning all love affairs are beautiful, but just in the beginning -- because both are diplomatic, both are showing their beautiful faces to the other, alluring, just a part of salesmanship. But when the stuff is sold then faces change, then the real thing comes up, then the aggressive ego starts working. That is the real thing that comes in the end.

The real thing always comes in the end, never in the beginning, because in the beginning both are trying to move nearer and closer. Once close, when everything is taken for granted, then the real thing will erupt.

Why do you like a person? Why do you like a thing? Leave persons aside! -- why do you like a thing? Even things help your ego. If your neighbor purchases a bigger car you have to purchase a bigger car, because it is not a question of the car. The smaller may be more comfortable, more suitable for the modern traffic; less trouble with a smaller car. The bigger car is more trouble, costly, you cannot even afford it -- but if the neighbor has purchased a big car you have to purchase a big car. You like it. Why do you like it? All your liking comes out of the ego: the bigger car has prestige.

It happened:

Once Mulla Nasruddin's boss asked him to come into his office and he was very angry. He put him on the carpet and said, "Nasruddin, this is too much! I understand that yesterday night, after the office party, you took a wheelbarrow and went with the wheelbarrow on the main street of the town. Don't you realize that in such ways the prestige of the company will be lost7"

Nasruddin said, "I didn't pay a single thought to it, because you were standing in the wheelbarrow. We were both drunk, so I thought there was no question of any prestige -- even the boss is there in the wheelbarrow -- so I just went around the main street. Everybody was happy, and the people enjoyed it so much."

Prestige -- you forget prestige only when you are intoxicated. Then you do things which are foolish. But this is beautiful to understand. Then prestige must be something like alcohol, because only when you are under intoxication do you forget it. Otherwise you are always on the lookout for prestige, respect, respectability.

You like a thing because it gives prestige. You like a house because it gives you prestige. It may not be convenient, may not be comfortable. Look at the modern furniture -- not comfortable at all, but who would like to have old furniture in the house? Modern is better, more uncomfortable than the old, but it is modern! It gives prestige. Whatsoever gives prestige is alcoholic, it gives you an intoxication. You feel you are powerful.

But why this hankering after power? And remember, if you are hankering after power then you will

never reach to the truth. Sometimes you knock at the door of God also for power -- but then you knock at the wrong door. That door only those can reach who have become absolutely aware that power, the search for power, is mad, it is a madness.

You like and dislike according to the ego. If there is no ego where will likes and dislikes be? They will simply disappear. You won't have that dividing mind that always likes and dislikes and creates alternatives. When you are at ease with yourself... and the ego is never at ease with oneself. It is a constant disturbance, because an ego has to look all around and there are millions of people.

Somebody else buys a bigger car, then what to do? Somebody goes and finds a more beautiful wife, then what to do? Somebody is more healthy than you, then what to do? Somebody has more beautiful eyes than you, then what to do? Somebody is more intelligent, more cunning, has more money... And millions of people all around you, and you are in competition with everybody. You will go mad! This is impossible. You can never come to a moment when you can feel contented. How is that moment possible? Even emperors...

I have heard, once it happened:

Alexander was trying to reach a picture on the wall. The picture was not hanging rightly so he wanted to fix it, but he couldn't reach it because Alexander was a small man, just five five. His bodyguard was almost seven feet, he immediately reached it and fixed the frame. But Alexander was hurt, very much hurt.

The bodyguard said, "sir, whenever you want to do such a thing just tell me. I am a bigger man than you."

Alexander said, "Bigger? No! Taller -- but bigger? No!"

And whenever Alexander would see others taller than him -- and he had to see because many soldiers were taller than him -- he would feel very much offended.

You can have the whole world, but a beggar can be taller than you and then the whole world is lost, you are nothing. You may become the emperor, but a beggar can sing better than you. You cannot possess all and everything. Whatsoever you possess will not give you contentment. The mind, the ego, will always feel unfulfilled.

Liking and disliking is because of the ego, and ego suffers much. When there is no ego it is not a question of liking and disliking. You move in this world like a breeze. You don't choose that "I am going north," you don't have any liking, disliking. Wherever the nature takes you, you are in a let-go. If the nature flows towards north, the wind blows towards north. If the nature changes and starts blowing towards south, the wind blows towards south. It has no choice of its own.

A man of Tao has no choice of his own. Wherever the river takes him he goes with it. He never pushes the river, he never fights with it. He has no choice, he has no like and dislike. You may even feel that he has likes and dislikes because you cannot understand. You may feel that this cloud is moving towards north, you can interpret that this cloud is moving towards north because it has a choice, it has chosen to move north. But you are wrong. The cloud has no choice.

He is not bound to go anywhere, he has no destiny. He is simply moving because the whole nature is going that way. He has not chosen it. The choice remains with the whole; the liking, disliking, remains with the whole -- that is not his business at all. He is unworried. And wherever the cloud reaches is the goal. There is no goal predetermined; wherever he reaches is the goal. Then there is contentment wherever you are.

But the mind will go on interpreting according to its own laws. If you come to a Buddha, you will feel that he also likes and dislikes and you will be wrong, because you will interpret him according to your mind. Sometimes he will be going north and you will say he must have chosen, otherwise why? Why going north? Sometimes he will pay attention to one person more than you -- you will think he must have chosen. "Why? Otherwise why is he not paying the same attention to me?" And I tell you: he has not chosen, it is just the whole that decides. He is no more a deciding factor, he is just like a cloud.

If he is paying more attention to a person, that simply means that attention moves that way as a cloud. That person may be in more need, that person may be more empty and attracts attention more. Just like if you dig a hole in the earth, the hole will attract water towards it, because water flows downwards. If that person is more meditative, Buddha will pay more attention -- but remember, HE is not paying, it has been attracted. It is a simple natural phenomenon. It is not his choice or like and dislike.

Buddha gave a silent message to Mahakashyap. He gave a flower, and then somebody asked, "But why to Mahakashyap? Why not to others?" Because there were others and some more respected disciples. Sariputra was there, he was one of the greatest chief disciples, very well known all over the country. In his own right he was a Master. When he had come to surrender to Buddha he had five hundred disciples with him. They all surrendered because their Master surrendered. And he was a well known scholar. Why not to Sariputra?

Why not to Ananda, who had lived for forty years, just like a shadow, serving Buddha in every way just like a servant, and who was a brother to Buddha, belonged to the same royal family? Why not to Ananda? Why not to Modgalyayan, who was another great scholar and thousands of people respected him?

And why to Mahakashyap who was not known at all, who was an unknown entity? Nobody ever thought about him and nobody knows anything other than this incident, that Buddha came one morning with a flower and stood silently, sat silently looking at the flower and would not speak. People became fidgety and restless because they had come to listen to the sermon. And then Mahakashyap laughed and Buddha called him and gave him the flower and said to the assembly, "All that can be said I have given to you, and that which cannot be said I give it to Mahakashyap."

This is the only incident known about Mahakashyap. Before it he was nobody, after it nothing is reported about him. Why to Mahakashyap?

It is not a choice, because if it was a choice then Sariputra would have got it. It is not a like, because if it was a question of liking then Ananda would have got it. Buddha said there was no alternative. Mahakashyap was the only one who could receive it, he was the only one who was silent and understood.

Buddha is reported to have said, "Even if he had not laughed I would have gone to him and given it to him, because he was the only one vacant, empty here in the whole assembly. There are great scholars but they are filled with their scholarship. Ananda is there, but he is filled with too much affection and attachment towards me. This Mahakashyap is simply empty -- an empty house, he has disappeared." He attracted the cloud.

But look at the disciples' attitude; they must have thought that there must be something. "Why is Buddha so much attached to Mahakashyap? Why didn't he give that which cannot be given in words to us? Why should he make Mahakashyap the greatest?"

But remember, a man of Tao, a man of enlightenment, simply flows like a cloud. He has no liking, no disliking, because those all belong to the dreaming mind, to the dreaming ego.

REST AND UNREST DERIVE FROM ILLUSION; WITH ENLIGHTENMENT THERE IS NO LIKING AND DISLIKING.
ALL DUALITIES COME FROM IGNORANT INFERENCE.
THEY ARE LIKE DREAMS, OR FLOWERS IN THE AIR: FOOLISH TRY TO GRASP THEM.
GAIN AND LOSS, RIGHT AND WRONG SUCH THOUGHTS MUST FINALLY BE ABOLISHED AT ONCE.

THIS PHRASE 'at once' has to be remembered. Let it penetrate deeply, because things can be done in two ways: gradually, or at once. If you do them gradually you will never be able to do them, because if you do them gradually they linger.

For example, you are angry and you are worried about your anger. It has become an old habit and you say, "By and by, gradually, I will leave it." How can you leave it by and by and gradually? Because in the meanwhile you will practice it, and the more you practice the more ingrained it becomes. You say time is needed. So what will you do?

At the most you can make it more refined and cultivated. Nobody may be able to know about your anger, you can hide it. But what will you do with time? If you have understood that it is wrong, then why say gradually? Why not at once? If it has been understood that something is wrong, why take time? And if you have not understood, then without understanding how will you do it gradually? And meanwhile anger will be coming and you will get more and more into the habit.

You can modify at the most, but a modified anger will not be no anger, it will still be anger. You can modify in subtle ways -- it will be there. It may even start becoming just the opposite, but it will be there. Nobody may be able to detect it but you will be always aware it is there.

No, understanding is always at once. Either you under stand or you don't understand. If you don't understand then how can you leave anything? If you understand then why gradually? If you understand,

right now, immediately you drop it.

A man came to Buddha once with flowers in his hands. Buddha looked at the flowers and he said, "Drop it!"

So he dropped the flowers in the left hand. He thought, "Maybe it is wrong to bring flowers in the left hand to Buddha" -- because the left hand is thought to be wrong. Right is right and left is wrong, and you don't give with the left hand. So he dropped, feeling guilty.

Buddha laughed and said, "Drop it!" So he had to drop from the right hand also, but then he was puzzled.

And when both hands were empty Buddha laughed loudly and said, "Drop it!" Now there was nothing to drop. So he looked here and there -- what to do?

Ananda said, "Buddha never meant to drop the flowers. The one who has brought the flowers has to be dropped. By dropping flowers nothing will happen. Why not drop yourself?"

The man understood and dropped at Buddha's feet. He never went back to his palace.

His prime minister came and he said, "What are you doing? Even if you want to renounce, give it a little time so everything settles. Come back! Your wife, your children and the whole kingdom and the affairs -- give us a little time! Even if you decide to renounce, why in such a hurry?"

The man said, "When you understand, it is always at once. If you don't understand, it is always postponed."

Only ignorance postpones, and ignorance plays a very great trick by postponing. Then you feel you have understood, but how can you do it at once? You will do it by and by -- this is the trick of not doing it ever. This is the trick: "I will do it tomorrow."

See: when you are angry you do it immediately, but if you feel loving you postpone it. If you want to give a gift to somebody you postpone, but if you want to be angry you do it immediately -- because you know well that if you postpone, things will never be done. Postponement is a trick. So deep down you know now there is no need to do it, and on the surface you can go on believing, "I am going to do it." So you deceive yourself.

Says Sosan:

... SUCH THOUGHTS MUST FINALLY BE ABOLISHED AT ONCE.

Don't give time! If something is wrong, SEE through it, and drop it. Really there is no need to drop it. If you can see through it, and you feel that it is wrong, it will drop automatically. You will not be able to carry it.

You carry it because you are not convinced that it is wrong. If you are not convinced it is better to say, "I am not convinced that it is wrong, that's why I will carry it." At least you will be honest, and honesty is good. Don't be dishonest.

People come to me, they say, "Yes, I know that greed is bad, but by and by..." But how has anybody ever thrown greed by and by? Meanwhile it goes on getting deeper roots into you. And why say greed is bad if you cannot drop it immediately, right now? Say, "I don't feel it is bad, I feel it is good. When I feel it is wrong, I will drop it." At least you are honest and sincere, and a sincere man will reach understanding. An insincere man can never reach understanding.

You all say anger is bad -- then why carry it? Who is forcing you to carry it? Knowledge IS transformation. If you REALLY know that anger is bad, then you will not carry it for a single moment. At once you drop. It is sudden, it happens in no time, not even a single moment is lost. But you are cunning. You think that you know and you don't know. You want to believe that you know and you want to believe that you are trying, by and by, to change yourself. You will never be transformed. Transformation is never gradual, it is always at once.

There is a Jaina story:

A man came home tired after the whole day's work. His wife was giving him a bath -- it is an old story, now no wife gives a bath to the husband. His wife was giving him a bath, and while pouring water on his body and cooling his tired limbs, she talked and she said, "My brother has become a follower of Mahavira,

and he is thinking to renounce the world."

The man laughed and said, "Thinking? -- then he will never leave the world!"

The wife felt hurt, because it was a question of HER brother. She said, "What do you mean? And I have never seen you going to Mahavira or to Buddha or anybody, and you think you understand? He is a great scholar and he understands what Mahavira says. And he meditates, worships, and he is a religious man. And you? I don't see any religiousness in you. I have never seen you praying or meditating. And you have the courage and you dare to say such a thing -- that he will never renounce?"

The man stood -- he was naked, taking his bath -- came out of the bath, went onto the street. The wife cried, "Are you crazy? What are you doing?"

He said, "I have renounced."

He never came back. This is the man -- he understood. He never prepared for it; nobody ever knew about him that he was a religious man, but this quality... He reached to Mahavira, he surrendered himself, he became a naked fakir.

The wife came, weeping and crying. Even the wife's brother came to convince him that "There is no hurry. Look at me! I have been thinking for twenty years. And you are a madman -- is this a way to renounce?"

The man said, "I don't bother, is there any other way? For twenty years you have been thinking, for twenty lives you will continue thinking. And whenever you renounce you will renounce this way, because this is the only way -- at once!"

You see a thing clearly and it happens. The question is of clarity. An immediate look into the nature of things, then there is no question of changing somewhere in the future. No one changes in the future -- transformation is always here and now. This moment is the only moment something can happen. There is no other moment.

IF THE EYE NEVER SLEEPS, ALL DREAMS WILL NATURALLY CEASE.
IF THE MIND MAKES NO DISCRIMINATIONS, THE TEN THOUSAND THINGS ARE AS THEY ARE, OF SINGLE ESSENCE.

IF THE EYE NEVER SLEEPS...

THESE TWO EYES will have to sleep because they are part of the body, and the body is not an eternal energy. It is a compound, it is not an elementary force. Many things combine it. It is a mechanical device, a bio-mechanism. It depends on being fed continuous energy: food, water, air. Energy is created, fuel is created and the body runs -- it is a mechanism. Your eyes will get tired because every machine gets tired.

You may be surprised to know that there has been a very great discovery in recent years that machines have to rest. Machines! You would never think it. Why machines? They don't need any rest. You drive a car for twenty hours, thirty hours; the car needs a rest. You will be puzzled. Why? A car is not a mind, a car is not consciousness. Why rest? If everything is functioning okay then you can go on and on, just go on fueling the car.

You are wrong. Now there are methods to judge when the car is tired. And the car is tired because every mechanism is bound to get tired. If you leave the car in the garage for a few hours, there are devices which will show when the car is ready to move again.

Every mechanism needs rest. Not only your body, every mechanism needs rest, then it revives again. Only consciousness needs no rest, because it is not a mechanism. It needs no fuel. It is perpetual energy, it is eternal energy, it is uncaused energy. It is there, always.

That's why Sosan uses a singular word: IF THE EYE NEVER SLEEPS.... Otherwise he would say "if the EYES." It is the third eye he is talking about. Even when your body sleeps, have you watched? -- watch a little, you will be able to know -- something in you keeps awake. Even while you are fast asleep, something, you may not be exactly clear what it is, but a point somewhere within you remains a witness.

That's why in the morning you can say, "Last night it was a beautiful sleep." If you are really asleep, who knows? How can you know, because you were fast asleep? Who watched it to say in the morning that it was deep and beautiful and without dreams? Some days you say it was disturbed -- "Dreams and dreams

and dreams and I couldn't sleep well." Who knows? Somebody continuously watches.

This is the third eye which always remains open -- not even any blinking, it always remains unblinking. It has no eyelid, it never closes. This third eye is just a symbolic thing. Third eye means that in you there is an eternal vision, an eternal vigilance, an eternal wimess who never sleeps. And because it never sleeps, it never dreams, because dreaming is part of sleep. That third eye can see the truth, because there is no sleep and no dreaming.

You have to seek and search for that point within you which never sleeps. This is the whole search, the whole effort of a seeker. Truth is not somewhere outside. The whole question is how to seek that point within you which is never asleep, which is never unconscious, which is always alert, aware. That is the ray of God within you.

And once you seek it, the ray of constant watchfulness, from that ray you can travel to the very source. That source is God. If you can catch hold of one ray you can reach to the sun, to the very source. You just have to travel -- that becomes your way and path.

Finding a wimess within, you have found the path. Now become more and more and more and more that awareness. Allow all your energy to move into that awareness. And the more you become aware, the less dreaming... less... less....

A moment comes: suddenly you are only the witness, the mind has disappeared. The whole energy of the mind has been dissolved into the third eye. Two eyes have disappeared, now you are just a witness. This witnessing self is the point from where the world disappears and the divine is revealed.

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IF THE MIND MAKES NO DISCRIMINATIONS, THE TEN THOUSAND THINGS ARE AS THEY ARE, OF SINGLE ESSENCE.

And when YOU are one.... Remember, right now you have two eyes; even your vision is dual. Jesus says to his disciples, "If you become one eye everything will be set right."

In the body everything is two: two eyes, two ears, two hands, two legs, two kidneys -- everything is two because the body is a dualism. Only one thing in you exists as one and that is the witnessing eye. That is not part of the body because in the body there are always two. Everything is two, divided. The body exists as a polarity between two.

Even your minds are two: you have a different left brain and right brain, and they are divided. If their bridge is broken, and sometimes it happens, then a split personality happens. Somebody falls from a train and the bridge between the right and left brain is broken -- and it is a very delicate bridge. Then the person becomes two, then he is no more one. Then sometimes he is A or sometimes he is B, or sometimes he is both. And you cannot understand what he is doing, what is happening. He is split.

Right-handed persons develop their left brain; left-handed persons develop their right brain. So if a left-handed person is forced to do things with the right hand he will be in unnecessary trouble, because his left brain is not developed at all. So he will write... You try. A few of you must be left-handed because ten percent of people are left-handed whether they know it or not.

Because of the domination of right-handed people in the world, because they are ninety percent, many children are forced continuously to write with the right hand. They unnecessarily suffer; they will remain imbeciles their whole life just because they were forced. They cannot compete with the right-handed people. Their left brain is not functioning well, and if they work with it they will be in difficulty.

If you are a right-handed person, try to write with the left hand. You will write like a small child. Why? Because that part is just like a small child, it is undeveloped.

Even the brain is divided, everything is divided in the body. The only thing which is one is the third eye -- the witnessing. It is one. If you want to be one within you, seek the point of witnessing consciousness. While walking, watch. While eating, watch. While going to sleep, fall asleep watching what is happening.

Sooner or later, one day you will suddenly realize that the body has fallen asleep but you are still watching. The body is moving into sleep, by and by and by and by, going almost dead, and you are still watching. Then you will see the mind dreams dropping, falling, disappearing. You are still watching -- and suddenly you are illuminated. You have achieved the witnessing.

With witnessing, dreams disappear, and with dreams all illusions, the MAYA. And then you see that everything belongs to the one essence. The trees may be different, the form, but the formless within them is

the one. The rock is one with the tree, the tree is one with the star, the star is one with you. Everything is joined together.

Right now you see only forms, because with the mind only forms can be seen. With the no-mind the formless can be seen. When you see the formless then the whole world is just like an ocean, and all the forms are just waves. In all the waves the ocean is waving -- the one.

Right now everything is many. It is not that things are many, it is because you are divided within. That's why things look many. It is just as if you break a mirror -- many fragments. Then each fragment will mirror and you will see many faces. You are standing there, you are one, but the mirror is broken -- you see many faces.

I have heard one old story:

A king made a palace. The whole palace was made of small mirrors, millions of mirrors. You enter the palace and you see yourself reflected in a million ways, millions of faces all around you. You are one, but the mirrors are many.

Once it happened, a dog entered the palace and got into much difficulty because he looked and he became scared. He started barking, so all the million dogs all around started barking. He thought, "Now there is no escape. And it is not a question of one enemy -- millions of dogs and all dangerous!" He jumped over them, he started fighting with them. He crashed against the wall and died.

This is what has happened to you, this is what is happening to everybody. The truth is one, but the mind has many fragments. Everything becomes divided and then you become afraid -- enemies are all over. Then you bark, then you start fighting, you become aggressive, you start trying to defend yourself -- unnecessarily, because there is nobody who is attacking you. You become paranoid. And then you crash your being against your own illusion and you die.

You live in suffering, you die in suffering. Become one within and suddenly everything outside becomes one. As you are, so is the universe -- divided you, divided universe; undivided you, undivided universe.

> ... THE TEN THOUSAND THINGS ARE AS THEY ARE, OF SINGLE ESSENCE.
> TO UNDERSTAND THE MYSTERY OF THIS ONE-ESSENCE IS TO BE RELEASED FROM ALL ENTANGLEMENTS.
> WHEN ALL THINGS ARE SEEN EQUALLY THE TIMELESS SELF-ESSENCE IS REACHED.
> NO COMPARISONS OR ANALOGIES ARE POSSIBLE IN THIS CAUSELESS, RELATIONLESS STATE.

THAT'S WHY nothing can be said about this ultimate illumination -- because it is one and words exist for duality. You can say something, but whatsoever you say will not be the right thing, because it is a different level, a different dimension.

Christmas was coming near, and one tycoon, a very rich man, asked his son, "What would you like for a Christmas present, a gift for you?"

The boy said, "A baby brother."

The tycoon said, "but that doesn't give me enough time. Only two weeks are left."

So the boy said, "So what of it? Can't you put more men on the job?"

Because he was always listening -- if some job was to be done then more men were put on. "So why, what is the trouble? Can't you put more men on the job?" And it is difficult to tell this child that what he is saying is wrong -- he is absolutely logical.

This is the situation. You know the world of the many. The child knows the world of the jobs around the house, every day it is happening. And a rich father is always putting many men on the job and finishing everything within moments. He knows that language, but he does not know the mystery of how a life enters into the world. "Put more men on the job!" He is logical and it is difficult to make him understand unless he grows, grows in understanding.

You know the language of duality, the language of this world. It is impossible to tell anything to you about the one essence. Whatsoever is said will be understood wrongly, misunderstood -- unless you grow. This is the whole problem.

Many times people come to me and they ask questions. Their questions are relevant but I can't answer,

because the answer can only be possible when they grow. And they think, "You ask and an answer must be there, readymade." They think, "If you can ask and articulate a question it is enough -- now give the answer!"

But there are answers which can be given to you only when you grow. And this is the problem: when you grow there is no need to give them to you, you simply understand. When this child grows, is there any need for us to tell him that he was foolish? He will laugh, he will say, "Yes, I understand. It is not a question of putting more men on the job. It is not a job at all."

When you grow you understand, but you ask when you are like children. And you think that your question is right, an answer should be given. Nothing of the truth can be said to you, and all that is said is always near about, approximate. And remember, there is nothing like approximate truth. Either it is true or untrue. So whatsoever is said is meaningless. When you know you will laugh. But there is no other way, nothing else can be done.

So all sayings of Sosan or Buddha or anybody are just to allure you towards a growth. What they say is not very important. If you become interested and start growing and moving in a dimension which you don't know anything about, that is the point.

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There is no cause to the ultimate, because from where will the cause come? The ultimate is the whole. The ultimate is not related, because to whom will it be related? It is alone.

So what to do? How to say? If something is related, something can be said about it; if something is caused then something can be said about it, because at least two enter. Language becomes possible if the two is there. If only one is there all language becomes absolutely absurd.

What to do about this one uncaused? Only one thing can be done and that is: Find within you something which is uncaused.Find something within you which is one, and you are on the right path.

You don't bother about philosophies, you don't go on moving into arguments of this type and that. There are millions of arguments and every argument becomes an entanglement, and every philosophy becomes a new bondage. You don't bother about philosophies, doctrines, scriptures.

You simply do one thing and that is: find something which is uncaused within you, and find something which is one within you -- and that is the same, because only the one can be uncaused.

And once you have a small glimpse within you of the uncaused, of the one, you have found the track. Now the goal is not very far away. And NOW you need not do anything. Now, like gravitation, the goal will pull you; now, like a magnet, you will be pulled towards it. Now you have entered the arena from where the magnet can work. You need only do one thing -- to enter it. Then the center will pull you, then no effort is needed.

The whole effort is how to come in contact with your own life energy. The contact is lost and broken. You are just near, but just near is also a distance. A small turning, just a looking back, and things start changing.

When they happen you will laugh: "Why was it so hard?" But if they are not happening it is difficult. Why do these people like Sosan go on saying that RIGHT now, AT ONCE, IMMEDIATELY it can happen? Try to find one uncaused thing within you. How will you do it? Try with me -- find one thing which remains unchanging within you.

In the morning you get up, the whole day you work -- millions of occupations, meetings, relationships. Everything changes, many moods come and go; sometimes you feel angry, sometimes you feel happy, sometimes you feel sad and sometimes very joyful, and sometimes negative and sometimes positive.

Everything changes -- just like the weather, everything changes. In the day you are awake, in the night you have to go to sleep. In the day you think, in the night you dream. Everything goes on like a flux. Find out one thing in this whole flux which remains the same... that is witnessing.

In the night you witness dreams; dreams change but the witnesser, the witnessing remains the same. In the day you witness moods: sadness, anger, happiness. Moods change but the witnessing remains the same. Healthy, you witness health; unhealthy, you witness illness. Rich, you witness wealth; poor, you witness

poverty. One thing continuously remains the same and that is witnessing. And everything else is caused. This witnessing is not caused.

Somebody says something, appreciates you, you feel happy -- it is caused. A friend comes to see you and you feel happy -- it is caused. Somebody says something, insults you, you feel unhappy -- it is caused. The weather is not good, you feel sad and depressed -- it is caused. The weather is sunny, you feel good, vibrating, moving, active -- it is caused. If in the day you have not eaten, in the night you dream that you are eating delicious things -- it is caused.

Look at things which happen to you. Are they caused? If they are caused don't bother much about them; they belong to the world of the illusion. You are in search of the uncaused. Witnessing, you will find, is the only uncaused thing. It is not caused, nobody causes it.

That's why Buddhas say that a Master can only show you the way. He cannot cause any transformation, because the whole thing is to seek the uncaused, so how can a Master cause it? Nobody can cause it. He can simply show you the way -- you have to travel it.

No Buddha can transform you. If a Buddha can transform you that will also be a part of the illusory world, because again you are caused. If you come to me and you feel happy, that feeling is caused. If you go away from me and you feel unhappy, that feeling is caused.

Just look: happiness, unhappiness, sadness, joy, they come and go, they are beggars around you. The witnessing remains the very center, uncaused, unchanging, one. Seek that within you and then everything becomes clear. When you are clear within, everything is transparent. The truth is everywhere around you, only you have to become one.

Hsin Hsin Ming: The Book of Nothing

Chapter #8
Chapter title: Life in true faith

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CONSIDER MOVEMENT STATIONARY AND THE STATIONARY IN MOTION, AND BOTH THE STATE OF MOVEMENT AND THE STATE OF REST DISAPPEAR. WHEN SUCH DUALITIES CEASE TO EXIST ONENESS ITSELF CANNOT EXIST.
TO THIS ULTIMATE FINALITY NO LAW OR DESCRIPTION APPLIES.

FOR THE UNIFIED MIND IN ACCORD WITH THE WAY ALL SELF CENTERED STRIVING CEASES.
DOUBTS AND IRRESOLUTIONS VANISH AND LIFE IN TRUE FAITH IS POSSIBLE.
WITH A SINGLE STROKE WE ARE FREED FROM BONDAGE; NOTHING CLINGS TO US AND WE HOLD NOTHING.
ALL IS EMPTY, CLEAR, SELF-ILLUMINATING, WITH NO EXERTION OF THE MIND'S POWER.
HERE THOUGHT, FEELING, KNOWLEDGE, AND IMAGINATION ARE OF NO VALUE.

CONSIDER MOVEMENT STATIONARY AND THE STATIONARY IN MOTION, AND BOTH THE STATE OF

MOVEMENT AND THE STATE OF REST DISAPPEAR.

THIS IS ONE of the most basic things. Try to understand as deeply as possible.

The mind can see only one pole, and reality is two poles, the two opposite poles together. The mind can see one extreme; in the one extreme the other is hidden, but the mind cannot penetrate it. And unless you see both the opposites together you will never be able to see what is, and whatsoever you see will be false because it will be half.

Remember, the truth can only be the whole. If it is half it is even more dangerous than lies, because a half-truth carries the sense of being true and it is not true. You are deceived by it. To know the truth is to know the whole in everything.

For example, you see movement, something is moving. But is movement possible without something hidden inside which is not moving? Movement is impossible without something unmoving within it.

A wheel moves, but the center of the wheel remains unmoving; it moves on that unmoving center. If you see only the wheel you have seen the half, and the half is very dangerous. And if, in your mind, you make the half the whole, then you have fallen into the illusory world of concepts.

You love a person; you never see that hate is hidden within your love. It is there; whether you like it or not is not the question. Whenever you love, hate is present there -- the opposite pole -- because love cannot exist without hate. It is not a question of your liking. It is so.

Love cannot exist without hate; you love the person and the same person you hate. But the mind can see only one. When mind sees love, it ceases to see the hate; when hate comes up, when the mind is clinging to hate, it ceases to see love. And if you want to go beyond mind, you have to see both together -- both the extremes, both the opposites.

It is just like a pendulum of a clock. The pendulum goes to the right; all that is visible is that the pendulum is going to the right, but there is something invisible also. And that is that while the pendulum is moving towards the right it is gaining momentum to go to the left. That is not so visible, but soon you will see.

Once it has touched the extreme, the pendulum starts moving to the opposite polarity; it goes to the left. And it goes to the same extent to the left as it went to the right. While moving to the left, again you can be deceived. You will see it is moving to the left, but already deep within it is gathering energy to move to the right.

While you love you are gathering energy to hate; while you hate you are gathering energy to love. While you are alive you are gathering energy to die, and when you are dead you will gather energy to be reborn.

If you see only life then you will miss. See death hidden everywhere in life! And if you can see that death is hiding in life, then you can see the reverse also: that in death life is hidden. Then both the polarities disappear. When you see them in their togetherness, simultaneously, with that your mind also disappears. Why? Because mind can only be partial, it can never be whole.

What will you do if you see hate hidden in love? If you see love hidden in hate, what will you choose then? Choice will become impossible, because if you see, "I choose love," you also see you are choosing hate. And how can a lover choose hate?

You can choose because the hate is not apparent to you. You had chosen love, and then you think by some accident hate has happened. But the moment you choose love, you have chosen hate. The moment you cling to life, you are clinging to death. Nobody wants to die -- then don't cling to life, because life is leading towards death.

Life exists in polarities and mind exists in one part of the polarity; that's why mind is false. And mind tries to make that one part the whole. Mind says, "l love this man or this woman and I simply love. How can I hate this woman? When I love, I love; hate is impossible."

Mind appears logical but it is wrong. If you love, hate IS possible; hate is possible only if you love. You cannot hate a person without loving him; you cannot make an enemy without making him first your friend. They go together, they are just like two aspects of a coin. You look at one aspect, the other is hidden behind -- but the other is there, always waiting. And the more you move to the left, the more you are getting ready to move to the right.

What will happen if the mind can see both together? Mind is not possible, because then the whole thing becomes so absurd, illogical. Mind can live only in a logical frame, clear-cut, the opposite denied. You say, "This is my friend and that is my enemy." You can never say, "This is my friend and my enemy." If you say it things become illogical. And if you allow illogical things to enter they shatter mind completely -- mind

drops.

When you look at the absurdity of life of the way life moves through contradictions, the way life lives through opposites, you have to drop the mind. The mind needs clear cut demarcations and life has none. You cannot find anything more absurd than life, than existence. Absurd is the word for it if you look at both the polarities together.

You meet -- you meet only to depart. You like a person -- you like a person only to dislike. You are happy -- you are happy only to sow the seeds for unhappiness. Can you conceive of a more absurd situation? If you want happiness, you have already wanted unhappiness; now you will be in a continuous anguish.

What to do? Nothing is left for the mind to do. The mind simply disappears. And when mind disappears then life does not look absurd, then life becomes a mystery.

This has to be understood, because life looks absurd because of the over-logicalness of the mind; life looks wild because you have lived in a man-made garden too long. You move into the forest and it looks wild, but wild it looks because of comparison. Once you understand that life is so, such is life that the opposite is always involved...

Love a person and hate will come. Make a friend and an enemy is born. Be happy and somewhere, from the back door, unhappiness is entering. Enjoy the moment and immediately you will weep and cry. Laugh, and just behind the laughter are tears, waiting to pop up. What to do then? There is nothing left to be done, this is how things are.

And Sosan says:

CONSIDER MOVEMENT STATIONARY...

That's what he is saying. He is saying when you see something moving, remember, something inside is stationary. And all movement will lead to the stationary. Where will it go? You run, you walk, you move. Where are you going? -- just to rest somewhere, just to sit somewhere. You are running just to rest somewhere. So running reaches to rest, movement to a state of being stationary.

And that stationary is already there. You run and see -- something inside you is not running, it cannot run. Your consciousness remains stationary. You may move all over the world; something within you never moves, cannot move -- and all movement depends on that immovable center. You get involved in all sorts of situations, emotions, but something in you remains uncommitted, uninvolved. And the whole life of involvements is possible because of that non-involving element.

You love a person, you love as much as you can, but deep down something remains aloof, detached. It has to be so, otherwise you will be lost. Something remains detached even in attachment. And the greater the attachment, the greater will be the feeling of the detached point within you, because without the opposite nothing can exist. Things exist by way of opposites.

CONSIDER MOVEMENT STATIONARY, AND THE STATIONARY IN MOTION...

AND WHEN YOU SEE something stationary, don't be befooled -- it is stationary but something is already moving. Now scientists say that everything is moving, even this stationary wall, the rock. They are moving so fast, their atoms are moving so fast, that you cannot see the movement. That's why they look stationary.

The movement is SO fast, just the same speed as a light ray moves. A light ray moves one hundred and eighty-six thousand miles in one second. This is the movement of an atom. In a circle it moves. It is going so madly fast it looks static.

Nothing is static and nothing is absolutely moving. Everything is both -- something moving, something static -- and the static remains the base of all movement. When you see something static don't be befooled; look inside and somewhere you will find the movement already happening. If you see something moving, look for the stationary. You will always find it there, it is absolutely certain, because one extreme cannot exist alone.

If I give you a staff and tell you that this staff has only one extreme, there is no other extreme, you will say it is impossible. If it has one extreme then the other must be there, maybe hidden, but it is impossible

that a staff should have only one extreme. The other must be there; if there is a beginning the end must be there.

This is what Buddha goes on saying: "If you are born, death must be there. Everything that is born has to die." Because one end is the beginning, then where is the other end, the other end of the staff? It HAS to be there. Everything born has to die, everything made will be unmade, everything joined will fall apart, every meeting is a departure, every arrival is a departure.

Look at both simultaneously and immediately the mind disappears. You may feel a little dizzy, because the mind has lived with logical demarcations, logical clarity. When all distinctions disappear, even the opposite is hidden in everything, mind feels dizzy.

Allow that dizziness, let it happen. Soon the dizziness will go and you will settle into a new wisdom, a new knowing, a new vision of reality.

This new vision of reality is the whole, and with this whole you are empty. There is no opinion about it; now you know every opinion is going to be false.

Somebody asked Mahavira, "Is there God?"
And Mahavira said, "Yes, no. Yes and no both."

The man was puzzled. He said, "I don't follow. Either you say yes or you say no, but don't say everything together.

Mahavira said, "These are only three standpoints. If you want to listen to the whole thing I have seven standpoints about everything."

And Mahavira has. First he says yes -- one standpoint -- not the truth, one aspect. Then he says no -- not the truth, another aspect. Then he says yes and no both -- third aspect. Then he says yes and no, both not -- fourth aspect. Then he says yes plus yes and no both -- fifth aspect. No plus yes and no both -- sixth aspect. No plus yes and plus both not -- seventh aspect.

He says seven are the aspects and then the thing is whole. And he is right, but the mind feels dizzy. But that is your problem, not his problem. He IS right, because he says whenever you say yes, it is half. In a certain sense a thing is, but in a certain sense it is already on the way to being non-existential.

You say, "This child, is he alive or dead?" He is alive, yes. But Mahavira says he is already on the path to die. He will die and the death is certain, so let it be implied in the statement, otherwise the statement will be half and untrue.

So Mahavira says, "Yes, in a sense this child is alive -- and no, in a sense, because this child is going to die" -- not only going to die, in fact he is already dead because he is alive. The death is hidden there, it is part of him. And that's why he says it is better to say the third: he is both.

But how can a child be both dead and alive? -- because death negates life, life negates death. That's why Mahavira says let there be a fourth standpoint also: he is both not. This is how he goes, and by the time he has finished his seven-fold statement, you are even more puzzled than you were before you asked him. But that is your problem. He says drop the mind, because mind cannot look at the whole, it can look only at the aspects.

Have you ever observed? If I give you a small pebble, can you see the small pebble whole? Whenever you look you see only one aspect, the other is hidden. If you look at the other then the first part is again hidden. Even with a small pebble that you can put on your palm, you cannot see the whole.

The mind cannot see anything whole. I am looking at you but your back is hidden. You are looking at me; my face you see but not my back. And you have never seen the whole of me, because when you see my back you will not see my face.

There is no possibility for the mind to see anything whole. It can see only the half, the other half is inferred. It is an inference, taken for granted that it must be there, because how can the face be if there is no back? So we infer that the back may be there, must be there.

But if you can look at both the things together, dizziness is bound to happen. If you can tolerate it and pass through it, then comes clarity, then all clouds disappear. In dervish dancing the whole point is to give the mind a dizziness. There are many ways. Mahavira used a very logical device: seven-fold logic. That is just like dervish dancing; it gives you a dizziness.

Those who are very intellectual, for them Mahavira's method is very beautiful. It gives a dizziness and everything becomes topsy-turvy, and you cannot really say anything -- you have to become silent. Whatsoever you say looks absurd and you have to go on denying it immediately. And by the time you have

stated everything, nothing is stated, because every statement contradicted the other.

This seven-fold logic of Mahavira is just like dervish dancing of the mind, it gives you dizziness. Dervish dancing is a physical method to give the mind a dizziness and this is a mental method to give the mind a dizziness.

If you dance fast, move fast, whirl fast, you suddenly feel a dizziness, a nausea, as if the mind is disappearing. If you continue, for a few days dizziness will be there and then it will settle. The moment dizziness has gone you will find the mind has gone, because there is nobody to feel dizzy. And then a clarity comes. Then you look at things without the mind. Without the mind the whole is revealed -- and with the whole, the transformation.

WHEN SUCH DUALITIES CEASE TO EXIST ONENESS ITSELF CANNOT EXIST.

AND REMEMBER, when we use the word 'oneness', that too is part of duality. If there is no duality how can there be oneness? That's why Hindus never use 'oneness'. If you ask Shankara, "What is the nature of existence?" he says, "Non-dual, ADVAITA, not two."

He will never say one, because how can you say one? If there is only one, how can you say one? One needs two to be meaningful. If there is no possibility of the second, of the two, then what is the use of saying that it is one? Shankara says, "At the most, I can say not two, but I cannot say positively one. I can say what the reality is not: it is not two. I cannot say what it is, because meaning, words, all become useless."

WHEN SUCH DUALITIES CEASE TO EXIST...

When you cannot see love apart from hate, what meaning will you give to love? Dictionaries cannot be written by Sosan. If somebody tells me to write a dictionary, I cannot do that. It is impossible, because what meaning will I give to love? Dictionaries are possible only if love and hate are different, not only different but opposite. So you can write: love is not hate. When you have to define hate, you can say: not love.

But what will Sosan do? If you ask him, "What is love?" how should he define love? -- because love is hate too. How will he define life? -- because life is death too. How will he define a child? -- because a child is an old man too. How will he define beauty? -- because beauty is ugliness too. Boundaries disappear, then you cannot define anything because definition needs boundaries, and definition depends on the opposite; all definitions depend on the opposite.

If we say what a man is, we can say: not a woman -- and it is defined. But if you look at Sosan and understand him, every man is a woman, every woman is a man. This is how things are. Now psychologists have discovered that fact also: that man and woman are bisexual. Every man has a woman hidden within, and every woman has a man hidden within her -- they are there. No woman is simply a woman, cannot be. In this existence nothing can be without the opposite. And no man can be without a woman, the woman is there.

You are born out of two parents; one was man, one was woman. You carry both within you, half-half. This has to be so, there is no other way to be born. You are not born out of a woman only, otherwise you would have been only woman. You are not born out of the father only, otherwise you would have been only man. You are born out of a duality, man and woman. They both contribute, you are both.

That creates trouble, because when the mind thinks about a woman, it always thinks in terms of the feminine. But you don't know then. If a woman becomes ferocious, she is more ferocious than any man; if she is angry, no man can compete with her; if she hates, no man can hate like her.

Why? Because her woman is tired, on the surface, and her man is always at rest and is more full of energy. So whenever she is angry, she is more angry because the man starts functioning, and that man is at rest. And whenever a man surrenders or becomes very loving he is more feminine than any woman, because then the woman that is always at rest and hidden behind, and always fresh and young, comes up.

Look at Hindu deities. They have the right thing, they have understood the duality very well. You must have seen pictures of Kali, the mother. She is a very ferocious woman with skulls around her neck, blood and a head in one hand, and many hands holding weapons to kill. She is the consort of Shiva, and Shiva is Lying down and she is standing on his chest.

When for the first time Westerners started to think about this symbol, they were puzzled: "Why? And why do you call this woman 'mother'? She looks like death!" But Hindus say that the mother also has death in her, because she gives birth, then who will give you death, the opposite? The mother gives you birth, then she will give you death also. This has to be so.

Kali, the mother, is both dangerous, destructive and creative. She is the mother, the creative force, and she is also death, the destructive force. She loves Shiva but she is standing on his chest as if ready to kill.

But this is the nature of life. Love kills, birth becomes death, beauty disappears, ugliness comes in. Everything fades into the opposite, melts into the opposite. All logic looks futile and mind gets dizzy.

WHEN SUCH DUALITIES CEASE TO EXIST...

And when you see through all of them, they simply cease to exist -- because LOVE IS HATE. The right word will be 'lovehate' -- one word, not two words. The right thing will be 'lifedeath' -- one word, not two words. The right word will be 'manwoman', 'womanman' -- not two words, one, together.

But then oneness also disappears, ceases to exist. Then what is the use of saying that life is one? Two disappear; in the wake one disappears also.

That's why Sosan and all followers of Buddha insist that when you come to realize truth, it is neither one nor two, is is emptiness. Now you can understand why they say SHUNYATA, emptiness. Everything disappears, because when the two disappear, the one disappears -- then what is left? Nothing is left, or, ONLY nothing is left. This nothingness is the ultimate peak of enlightenment, when you see everything empty, when everything becomes empty.

TO THIS ULTIMATE FINALITY NO LAW OR DESCRIPTION APPLIES.

FOR THE UNIFIED MIND, IN ACCORD WITH THE WAY AND SELF-CENTERED STRIVING CEASES.

WHAT WILL YOU TRY to achieve in this emptiness? Where is the goal and who is the seeker and who is the sought? There is no goal to be achieved, there is no one who can achieve. And all striving ceases.

This is the peace of Buddha, the total silence -- because there is nothing to achieve, no one to achieve, nowhere to go, no one to go. Everything empty. Suddenly the whole striving disappears. You are not going anywhere. You start laughing, you start enjoying this emptiness. Then there is no barrier to your enjoyment, then the bliss goes on falling on you.

If existence IS felt as empty then nobody can disturb your bliss, because there is nobody to disturb it. It is you because of your duality you get disturbed. You fall in love, and then hate comes and the hate disturbs. You want to be beautiful, and then ugliness enters and then ugliness disturbs. You want to be alive forever and forever, and then death knocks at the door and death disturbs.

If you can see the opposite is hidden, suddenly you don't ask for anything, you don't seek anything, because you know whatsoever you ask, the opposite will come. If you ask for prestige, respect, insults will be coming from everywhere; if you ask for flowers, thorns will fall on you, if you want to be known, you will be forgotten; if you want to reach to the throne, you will be thrown completely.

Whatsoever you ask, the opposite will be given to you. Then what is the meaning of asking, then why ask for anything? Desires will be fulfilled, but by the time they are fulfilled, you will be surprised -- the opposite has come into your hands. Goals you will achieve, but by the time you achieve you will cry and weep, because the opposite is hidden in the goal. You will reach wherever you want to reach, but the very reaching will become the frustration.

ALL SELF-CENTERED STRIVING CEASES when this emptiness is seen as empty. What is there to strive for? The achieving mind falls, disappears into the dust.

DOUBTS AND IRRESOLUTIONS VANISH AND LIFE IN TRUE FAITH IS POSSIBLE.

This is the difference. These sayings of Sosan are called in Chinese THE BOOK OF TRUE FAITH. It is

very difficult for Christians, Mohammedans, Hindus, to understand what type of true faith this is. Try to understand; it is the deepest understanding of faith.

Ordinarily what is taught in churches, temples -- what Christians, Mohammedans, Hindus, talk about -- is not faith but belief: Believe in a God! But how can you believe? Because every belief carries its own doubt. That's why you insist that "I absolutely believe!"

When you say, "I absolutely believe," really, what are you saying? Why this 'absolute', why this emphasis? It shows that a doubt is hidden somewhere, and you are hiding it with the word 'absolute', with the word 'total', with the emphasis. Whom are you going to deceive? You are deceiving yourself. The emphasis shows that the opposite is hidden somewhere.

When you say to someone, "I love you and ONLY YOU," a doubt is hidden. Why 'only you'? Why do you say it? Why do you want to emphasize it? The possibility of loving somebody else is hidden there, so you emphasize to hide that possibility. If you don't hide it, it may become apparent, it may come up, it may surface. Then what to do? Just make every arrangement to hide it.

Why do you say, "I am a true believer"? Can there be an untrue believer also? What is this true belief? True belief means you have hidden the doubt so completely that nobody will be able to know, but you know it well. And that's why believers don't like to listen tO things which go against their belief. They become deaf because they are always afraid. You are never afraid of the other, of what he is going to say; you are afraid he may touch the hidden doubt and the doubt may uncoil.

So ordinary religious people won't like to listen to an atheist. They will say, "No, he may destroy the faith." But can faith be destroyed? And if faith can be destroyed, then is it worth clinging to? If faith also can be destroyed, then what type of faith is this? But it can be destroyed because doubt is there, the doubt is already eroding it.

This happens every day. Believers become disbelievers, disbelievers become believers -- they change, easily convertible. Why? Because the other is hidden there. Belief carries doubt; as love carries hate, life carries death, belief carries doubt. Then what is faith?

Sosan has really an understanding of what faith is. Faith happens only when the duality has fallen; it is not a belief against doubt. When belief and doubts both have disappeared, then something happens which is faith, which is trust. Not trust in a God, because there is no duality, you and God. Not that you trust, because you are no more there -- because if YOU are there then others will be there. Everything empty and the trust flowers; the emptiness becomes the very flowering of trust.

The Buddhist word SHRADDHA -- faith, trust -- is very very different. The meaning is absolutely different from that which the word 'belief' carries. Nobody to believe, nobody to be believed in; all dualities have fallen. Then trust... Then what can you do? You cannot doubt, you cannot believe -- what can you do? You simply trust and flow into the flow. You move with life, you rest with life.

If life brings birth, you trust in birth -- you don't hanker. If life brings death, you trust in death -- you don't say that this is not good. If life brings flowers, okay; if life brings thorns, okay. If life gives, it is good; if life takes away, it is good.

This is trust. Not making a choice on your own. Leaving everything to life, whatsoever... Not desiring, not making demands. Simply moving wherever life leads, because the moment you demand you know now the opposite will be the result. So you don't ask, "Give us eternal life," because you know you will get eternal death.

Have you ever observed that in the whole world only Christians have been praying for eternal life? Only Christians pray, "Lord, give us eternal life," and only Christians have a hell which is eternal. It has to the be opposite. No other religion has an eternal hell. They have hells, but temporary ones; you are there for a few days, a few months, a few years, and then you are transferred, because no punishment can be eternal. How can it be?

When every pleasure is temporary, how can the punishment be eternal? When the prize is temporary, how can the punishment be eternal? When you never get anything eternal in life, how can you be punished eternally for it? Seems unjust.

But Christianity demands, prays for eternal life. Then you have to make the balance: eternal hell. Once you sin and are thrown into hell you will never be able to come out of it. Forever and forever you will be there. This has to be so because you demanded eternal life.

Buddhist trust means a deep understanding of the fact that whatsoever you demand will go wrong. Try to understand it. I will repeat: whatsoever you desire will go wrong.

Understanding this, desiring disappears. When desiring disappears there is trust! Trust means moving

with life without any expectations, desires, demands of your own. Not asking, not complaining. Whatsoever happens, accepting it.

And remember, this is not something that you are DOING. If you are doing it, then there is rejection. If you say, "yes, I will accept," you have rejected. You say, "Whatsoever happens I will accept." There is a deep rejection behind it. You really don't accept. You are accepting only because you feel helpless, because nothing can be done, so what to do? -- accept. But the acceptance has a deep depression in it, a rejection. If it had been possible to reject, you would have chosen rejection. Then it is not trust.

Simply seeing the reality, that the opposite is implied everywhere, Sosan says trust happens. It is not that you say, "i accept"; it is not in any helplessness that you accept. It is simply the nature of life that the opposite is implied. Looking at the fact, truth, deep inside you, gives you trust. Looking at the fact, faith happens.

If I see that I was born, then the fact is there that I will die. This is a simple fact. I don't accept it because there is no rejection; I simply trust. When I trusted being born, life gave me birth -- and I trusted. Life will give me death, and I trust. If birth has been so beautiful, why not death? And who are you to decide? If birth has given you so much, why not death?

The unknown is there always. Trust means going into the unknown, not making any demands. Then you cannot be miserable, then bliss goes on showering on you. How can you be miserable if you don't demand? Who can make you miserable if you don't demand? Life seems to be miserable, because whatsoever you demand, life seems to be going towards just the opposite. Life will become bliss if you don't demand; whatsoever happens is beautiful. WHATSOEVER happens is beautiful -- you simply move with it.

Right is Chuang Tzu: "Easy is right," and "When the shoe fits, the foot is forgotten." And when you fit so deeply with life, doubts, disbeliefs disappear. This fitting of the shoe is trust. A faith arises which is not a belief. A faith arises which does not need any God to be believed in.

That's why Buddhists don't talk about God. Buddhism reached really the deepest core of religion, and people like Sosan are rare. Their understanding is perfect, total. The whole has come into their understanding. They don't need a god because they say, "Why a god? Is not existence enough? Why personify it? And whatsoever YOU make will be just like you -- it will be a projection. So all gods are projections."

Hindus make a god: look at the god, it is just a projection of the Hindu physiology -- the nose, the eyes, the height, everything. Look at a Japanese god, look at a Negro god, and you can see that these are just projections of our own minds. If horses have their gods they cannot be men they will be horses. Can you think of a horse having a god like a man? Impossible! Horses will have horses as their gods. If trees have their gods they will be trees.

What are your gods? Your projections. And why do you project? Because you want to be protected. Without a god you feel lonely, alone, empty; you want someone to help you. With this asking for help, you are creating misery for yourself. Now the opposite will happen. Every moment you will feel God is not listening, and you are praying and crying and he is not listening. And every moment you will feel you have done everything and you have not been given that which is due to you.

Saints, so-called saints, always have complaints because they have renounced the world and yet bliss has not happened. They are celibate, but yet flowers have not fallen on them. And they have done this and that, they have a long list, and they HAVE done many things, and yet God is as far away as ever. They don't trust, they are still making a fight with life. They don't allow life to happen in its own way. They have their own ideas to enforce on life -- that is distrust.

Distrust means you have some ideas to enforce. You think yourself wiser than life itself. That is distrust, that is disbelief. You want to impose yourself. Go even to the churches, synagogues, and see people praying to God. What are they saying? They are giving advice. They are saying, "Don't do this, this is wrong. My son is ill, make him healthy."

In the first place, if you really trust, then HE makes your son ill -- so trust it! Why go complaining and praying? Do you think you can improve upon him? All prayers mean praying to God that "Please don't make two and two become four. Whatsoever is happening, whatsoever is natural, don't let it happen." You have some ideas to suggest, some advice -- this is not trust.

Trust means: "I am no one and I go wherever life leads me, wherever -- into the unknown, into the dark, death or life. Wherever it leads, I am ready. I am always ready and I ht." But when can you fit? You can ht only when duality ceases. When you can see, and that very seeing becomes stopping -- stopping of desire, demand.

FOR THE UNIFIED MIND, IN ACCORD WITH THE WAY, ALL SELF-CENTERED STRIVING CEASES. DOUBTS AND IRRESOLUTIONS VANISH AND LIFE IN TRUE FAITH BECOMES POSSIBLE. WITH A SINGLE STROKE WE ARE FREED FROM BONDAGE...

WITH A SINGLE STROKE WE ARE FREED FROM BONDAGE...

IT IS NOT a gradual affair, it is not that by and by you reach to the truth, it is not a question of degrees. By a single stroke, when you see the truth, in a single moment you are freed of all bondage.

It is not a question of making effort, because whatsoever you do, you will do with the mind, and mind is the cause of all misery. And whatsoever you do with the mind will strengthen the mind more. Whatsoever you do with the mind will be a striving. And whatsoever you do with the mind will be a choice from two opposite poles. You will be getting more entangled.

So the question is not what to do, the question is how to see. The question is not of changing your character, the question is not to become more good, to become more saintly, to be less a sinner -- no, that is not the question. The question is: how to see without mind, how to see without choice. The question is not concerned with doing and action, the question is concerned with the quality of awareness.

That's why in the East we have been emphasizing meditation, and in the West they have been emphasizing morality. When for the first time the Upanishads were translated into Western languages the scholars were puzzled, because they didn't have anything like the Ten Commandments in the Upanishads -- "Don't do this, do that" -- nothing was there. They were puzzled. How are these Upanishads religious scriptures? Because religion means a morality, religion means, "Don't do this and do that," it is a DOING. And the Upanishads don't talk about what to do, they only talk about how to be, what to be.

How to be more alert and aware, that's the only question. How to be so aware that you can see through, and opposites become one and dualities cease. In a deep penetration of awareness, sinners disappear, saints also, because they both belong to the duality. God dies and the Devil also, because they also belong to the duality -- the mind created them.

And Christianity has remained in a deep turmoil continuously, because how to make arrangements with the Devil and God both? It is really a problem. In the first place, how does this Devil come in? If you say God created him then the responsibility goes to God himself. And what will happen in the end? Who is going to win? If you say God is going to win, finally, then why this whole nonsense on the way, on the road? If God is going to win finally, why not now?

And if you say there can be no final winning, victory, the conflict will continue, then the Devil becomes as powerful as God. And who knows? -- he may win in the end. And if HE wins then what will happen to all of your saints? Then sinners will be happy and saints will be thrown into hell. But the whole thing arises because of the dual mind.

The mind cannot see that God and Devil are one. They are. The Devil is just the opposite: the other extreme, the hate, the death. So you say God is love and the Devil is hate, God is compassion and the Devil is violence, and God is light and the Devil is darkness. What foolishness! Because darkness and light are two aspects of one energy. Good and bad also, right and wrong, moral and immoral, are both two polarities of one phenomenon. And that one phenomenon is existence.

Sosan will not call it God, because if you call it God you deny the Devil -- it is God plus the Devil. Existence is both night and day, morning and evening both, the happiness, unhappiness -- all. It is together. And when you see this, heaven and hell BOTH together, then where is the choice? And what is the point of choosing anything or asking for anything?

All demands cease. Faith arises, trust happens. In the emptiness of truth, where duality ceases, where you cannot even say one is, an unknown phenomenon, which is trust, flowers. Something blooms which is the most beautiful, the most precious, and that is the flower of trust.

WITH A SINGLE STROKE WE ARE FREED FROM BONDAGE; NOTHING CLINGS TO US, AND WE HOLD NOTHING.
ALL IS EMPTY, CLEAR, SELF-ILLUMINATING, WITH NO EXERTION OF THE MIND'S POWER.
HERE THOUGHT, FEELING, KNOWLEDGE AND IMAGINATION ARE OF NO VALUE.

THEN ONE LIVES, only lives. One breathes, only breathes. No imagination, no thought, no mind -- they are all of no value. You trust existence, and when YOU trust existence, existence trusts you. This meeting of trust is the ultimate bliss, the ecstasy, SAMADHI.

So what to do about it? It is not a question of doing, nothing can be done. You have to SEE, YOU have to observe life; become an observer, look in everything. Next time you feel love, just don't be befooled by it. Love, but look inside -- there is hate waiting. And watch. And suddenly there will be an illumination. You will be able to see this love is just nothing but the first step of the hate.

Then what is there to choose? Then why ask, "God, give us more love" -- because more hate will be coming. So what will you do? You will float in love and you will know hate is coming. Neither will you cling to love... because clinging means you are fighting against hate. And you KNOW, as night comes after the day, after love the hate will be coming. Then what will happen? Neither will you cling to love nor will you hate hate.

And when you are in such a balance, in such a tranquility, where you don't demand love, where you don't want to be away from hate, where you don't cling to anything, and nothing clings to you, suddenly you neither love nor hate -- suddenly, in one stroke, the duality is broken.

From anywhere... Gurdjieff used to say to his disciples, "Find out your chief characteristic." It is good. Find out what is your chief characteristic -- fear? hate? Love? greed? sex? What is your chief characteristic? Just watch and see, and work on that chief characteristic, and try to see the opposites together.

If it is love, then see love and hate together. If you can see, they negate each other. Suddenly you are empty -- there is neither love nor hate. They can be only one at a time. Both together, they negate each other. Suddenly they both are not there -- only you are left alone, in your total aloneness. Nothing is there, not a trace of anything. This is the emptiness, the SHUNYATA, Sosan is talking about.

And if you can see this in one duality, you can see it in all -- that is not a big problem. Once you have seen it in one duality, love-hate, you have seen it all over. The same is everywhere. A totally different quality of being will come into existence.

Trust. It is not something to believe in, a doctrine, it has nothing to with any God, any Christ, Krishna, Mohammed, any Koran, Bible, Gita. No. It has something to do with your awareness. Fully alert, seeing through, you become free -- and at one stroke.

WITH A SINGLE STROKE WE ARE FREED FROM BONDAGE; NOTHING CLINGS TO US, AND WE HOLD NOTHING.
ALL IS EMPTY, CLEAR, SELF-ILLUMINATING, WITH NO EXERTION OF THE MIND'S POWER.
HERE, THOUGHT, FEELING, KNOWLEDGE AND IMAGINATION ARE OF NO VALUE.

Don't think over it, try to see it in life. It will be painful, because when you are feeling love you don't want to think about hate at all. You are really afraid that if you think of the hate, then this whole ecstasy of love will disappear. When you are alive you don't want to think about death at all, because you are afraid that if you think too much about death then you will not be able to enjoy life.

But your fear is, in a way, right. If you really become aware of death, you will not be able to enjoy life the WAY you are enjoying it. It is not much of an enjoyment also. It is not -- it is just a misery. You will not be able to enjoy THIS way. And this way it is not an enjoyment at all, remember.

If you think of hate while making love, you will not be able to enjoy it the way you have been enjoying it. But is it really an enjoyment or just an obsession? Have you really enjoyed love? If you had enjoyed then you would have flowered, then you would have a different fragrance -- and it is not there. Then you would have a different illumination of being and it is not there. You are empty, poor, deep within -- dark, no flame. So what type of enjoyment has been this love and life and everything? No, you have been just deceiving.

Your love is nothing but an intoxicant, a drug. For a few moments you fall into it and forget. Then comes hate and then you are in misery. And again, because you are in misery, you seek love, and your love is nothing but again falling into a deep sleep. This has been your pattern. All that you call happiness is nothing but falling into sleep. Wherever you feel good sleep, you see it as being happy.

What is a happy man in your mind? He is a man who is not troubled by things. That's why so much appeal in alcohol, in drugs, because then worries are forgotten. What is your love? It seems to be a biological in-built process of drugging yourself. And it is chemical; some chemicals of the body are

released, so the balance of the chemicals is changed. It is not much different from marijuana or LSD, because the basic thing is the change of chemicals in the body.

Love changes -- a fast also changes; the chemicals of the body lose their old pattern. In that new pattern, for a few moments you feel good. Again the hate comes, again the world enters, and the worries, and you are again in the wheel. This you have been doing for many many lives.

Now try something Sosan is saying, and this is what all Buddhas have said. Look while you are in love, while you are making love -- don't be afraid -- look how it is turning into hate. While you are alive, look how it is going into death -- each breath and you are moving into death. Every moment of time slips, and death is coming nearer and nearer. Look how your youth is becoming old age. Look to the opposite!

Courage is needed, because the old pattern will not be helped; it will be destroyed by it. But once you can see hate in love, you will attain to a tranquility which is beyond both. If you can see life and death both together, you transcend. In a single stroke you transcend. In a single stroke you are out of bondage, you are a free soul for the first time -- you are freedom itself. That's why we call this ultimate state MOKSHA, freedom.

Nothing is to be done. You have to become more aware in your doings, become more conscious. That is the only meditation: become more alert. In a sharp moment of awareness, the awareness becomes a weapon, and in a single stroke all bondage is broken.

Hsin Hsin Ming: The Book of Nothing

Chapter #9
Chapter title: Neither this nor that

29 October 1974 am in Buddha Hall

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IN THIS WORLD OF SUCHNESS THERE IS NEITHER SELF NOR OTHER-THAN-SELF.

TO COME DIRECTLY INTO HARMONY WITH THIS REALITY JUST SIMPLY SAY WHEN DOUBTS ARISE, "NOT TWO."
IN THIS "NOT TWO" NOTHING IS SEPARATE, NOTHING IS EXCLUDED.
NO MATTER WHEN OR WHERE, ENLIGHTENMENT MEANS ENTERING THIS TRUTH.
AND THIS TRUTH IS BEYOND EXTENSION OR DIMINUTION IN TIME OR SPACE; IN IT A SINGLE THOUGHT IS TEN THOUSAND YEARS.

FIRST TRY TO UNDERSTAND the word 'suchness'. Buddha depends on that word very much. In Buddha's own language it is TATHATA -- suchness. The whole Buddhist meditation consists of living in this word, living with this word, so deeply that the word disappears and you become the suchness.

For example, you are ill. The attitude of suchness is: accept it -- and say to yourself, "Such is the way of the body," or, "Such are things." Don't create a fight, don't start struggling. You have a headache -- accept it. Such is the nature of things. Suddenly there is a change, because when this attitude comes in a change follows just like a shadow. If you can accept your headache, the headache disappears.

You try it. If you accept an illness it starts dispersing. Why does it happen? It happens because whenever you are fighting, your energy is divided: half the energy moving into illness, the headache, and half the energy fighting the headache -- a rift, a gap and the fight. Really THIS fight is a deeper headache.

Once you accept, once you don't complain, once you don't fight, the energy has become one within. The rift is bridged. And so much energy is released because now there is no conflict -- the release of energy itself becomes a healing force. Healing doesn't come from outside. All that medicines can do is to help the body to bring its own healing force into action. All that a doctor can do is just to help you to find your own healing power. Health cannot be forced from outside, it is your energy flowering.

This word 'suchness' can work so deeply that with physical illness, with mental illness and finally with spiritual illness -- this is a secret method -- they all dissolve. But start from the body, because that is the lowest layer. If you succeed there, then higher levels can be tried. If you fail there, then it will be difficult for you to move higher.

Something is wrong in the body: relax and accept it, and simply say inside -- not only in words but feel it deeply -- that such is the nature of things. A body is a compound, so many things combined in it. The body is born, it is prone to death. And it is a mechanism, and complex; there is every possibility of something or other going wrong.

Accept it, and don't be identified. When you accept you remain above, you remain beyond. When you fight you come to the same level. Acceptance is transcendence. When you accept, you are on a hill, the body is left behind. You say, "Yes, such is the nature. Things born will have to die. And if things born have to die they will be ill sometimes. Nothing to be worried about too much" -- as if it is not happening to you, just happening in the world of the things.

This is the beauty: that when you are not fighting, you transcend. You are no more on the same level. And this transcendence becomes a healing force. Suddenly the body starts changing. And the same happens to mental worries, tensions, anxieties, anguish. You are worried about a certain thing. What is the worry? You cannot accept the fact, that's the worry. You would like it in some way different from how it is happening. You are worried because you have some ideas to enforce on nature.

For example, you are getting old. You are worried. You would like to remain young forever -- this is the worry. You love a wife, you depend on her and she is thinking to leave, or of moving with another man, and you are worried -- worried because what will happen to you? You depend on her so much, you feel so much security with her. When she is gone there will be no security.

She has not only been a wife to you, she has been also a mother, a shelter; you can come and hide against the whole world. You can rely on her, she will be there. Even if the whole world is against you, she will not be against you, she is a consolation. Now she is leaving, what will happen to you? Suddenly you are in a panic, worried.

What are you saying? What are you saying by your worry? You are saying you cannot accept this happening, this should not be so. You expected it just the otherwise, just the contrary; you wanted this wife to be yours forever and ever, and now she is leaving. But what can you do?

When love disappears what can you do? There is no way; you cannot force love, you cannot force this wife to remain with you. Yes, you can force -- that's what everybody is doing -- you can force. The dead body will be there, but the living spirit will have left. Then that will be a tension on you.

Against nature nothing can be done. Love was a flowering, now the flower has faded. The breeze has come into your house, now it has moved into another. Such is the way of things, they go on moving and changing.

The world of things is a flux, nothing is permanent there. Don't expect! If you expect permanency in the world where everything is impermanent, you will create worry. You would like this love to be forever. Nothing can be forever in this world -- all that belongs to this world is momentary. This is the nature of things, suchness, TATHATA.

So you know now the love has disappeared. It gives you sadness -- okay, accept sadness. You feel trembling -- accept trembling, don't suppress it. You feel like crying, cry. Accept it! Don't force it, don't make a face, don't pretend that you are not worried, because that won't help. If you are worried you are worried; if the wife is leaving she is leaving; if the love is no more it is no more. You cannot fight the facticity, you have to accept it.

And if you accept it gradually, then you will be continuously in pain and suffering. If you accept it without any complaint, not in helplessness but in understanding, it becomes suchness. Then you are no more worried, then there is no problem -- because the problem was arising not because of the fact, but because

you couldn't accept it the way it was happening. You wanted it to follow you.

REMEMBER, life is not going to follow you, you have to follow life. Grudgingly, happily -- that's your choice. If you follow grudgingly you will be in suffering. If you follow happily you become a Buddha, your life becomes an ecstasy.

Buddha has also to die -- things won't change -- but he dies in a different way. He dies so happily, as if there is no death. He simply disappears, because he says a thing which is born is going to die. Birth implies death, so it is okay, nothing can be done about it.

You can be miserable and die. Then you miss the point, the beauty that death can give to you, the grace that happens in the last moment, the illumination that happens when body and soul part. You will miss that because you are so much worried, and you are so much clinging to the past and to the body that your eyes ate closed. You cannot see what is happening because you cannot accept it, so you close your eyes, you close your whole being. You die -- you will die many times, and you will go on missing the point of it.

Death is beautiful if you can accept, if you can open the door with a welcoming heart, a warm reception: "yes, because if I am born I am to die. So the day has come, the circle becomes complete." You receive death as a guest, a welcome guest, and the quality of the phenomenon changes immediately.

Suddenly you are deathless: the body is dying, you are not dying. You can see now: only the clothes are dropping, not you; only the cover, the container, not the content. The consciousness remains in its illumination -- more so because in life many were the covers on it, in death it is naked. And when consciousness is in total nakedness it has a splendor of its own; it is the MOST beautiful thing in the world.

But for that an attitude of suchness has to be imbibed. When I say imbibed, I mean imbibed -- not just a mental thought, not the philosophy of suchness, but your whole way of life becomes suchness. You even don't think about it, it simply becomes natural.

You eat in suchness, you sleep in suchness, you breathe in suchness, you love in suchness, you weep in suchness. It becomes your very style; you need not bother about it, you need not think about it, it is the way you are. That is what I mean by the word 'imbibe'. You imbibe it, you digest it, it flows in your blood, it goes deep in your bones, it reaches to the very beat of your heart. You accept.

Remember, the word 'accept' is not very good. It is loaded -- because of you, not because of the word -- because you accept only when you feel helpless. You accept grudgingly, you accept half heartedly. You accept only when you cannot do anything, but deep down you still wish; you would have been happy if it had been otherwise. You accept like a beggar, not like a king -- and the difference is great.

If the wife leaves or the husband leaves, finally you come to accept it. What can be done? You weep and cry and many nights you brood and worry, and many nightmares around you and suffering... and then what to do? Time heals, not understanding. Time -- and remember, time is needed only because you are not understanding, otherwise INSTANT healing happens.

Time is needed because you are not understanding. So by and by -- six months, eight months, a year -- things become dim, in the memory they are lost, covered with much dust. And a gap comes of one year; by and by you forget.

Still, sometimes the wound hurts. Sometimes a woman passes on the road and suddenly you remember. Some similarity, the way she walks, and the wife is remembered -- and the wound. Then you fall in love with someone, then more dust gathers, then you remember less. But even with a new woman, sometimes the way she looks... and your wife. The way she sings in the bathroom... and the memory. And the wound is there, green.

It hurts because you carry the past. You carry everything, that's why you are so much burdened. You carry everything! You were a child; the child is still there, you are carrying it. You were a young man; the young man is still there with all his wounds, experiences, stupidities -- he is there. You CARRY your whole past, layers upon layers -- everything is there. That's why you sometimes regress.

If something happens and you feel helpless, you start crying like a child. You have regressed in time, the child has taken over. The child is more efficient in weeping than you, so the child comes in and takes over, you start crying and weeping. You can even start kicking, just like a child in a tantrum. But everything is there.

Why is so much load carried? Because you never really accepted anything. Listen: if you accept anything it simply never becomes a load, then the wound is not carried. You accepted the phenomenon; there is nothing to carry from it, you are out of it. Through acceptance you are out of it. Through half -- helpless acceptance it is carried.

Remember one thing: anything incomplete is carried by the mind forever and forever, anything complete, it is dropped. Because mind has a tendency to carry the incomplete things just in a hope that someday there may be an opportunity to complete them. You are still waiting for the wife to come, or for the husband, or for the days that have gone you are still waiting. You have not transcended the past.

And because of a too much loaded past, you cannot live in the present. Your present is a mess because of the past, and your future is also going to be the same -- because the past will become more and more heavy. Every day it is becoming heavier and heavier.

When you really accept, in that attitude of suchness there is no grudge, you are not helpless. Simply you under stand that this is the nature of things. For example, if I want to go out of this room I will go out through the door, not through the wall, because to enter the wall will be just hitting my head against it, it is simply foolish. This is the nature of the wall, to hinder, so you don't try to pass through it! This is the nature of the door, that you pass through it -- because the door is empty you can pass through it.

When a Buddha accepts, he accepts things like wall and door. He passes through the door, he says that is the only way. First you try to pass through the wall, and you wound yourself in many millions of ways. And when you cannot get out -- crushed, defeated, depressed, fallen -- then you crawl towards the door. You could have gone through the door in the first place. Why did you try and start fighting with the wall?

If you can look at things with a clarity, you simply don't do things like this, trying to make a door out of a wall. If love disappears, it has disappeared! Now there is a wall -- don't try to go through it. Now the door is no more there, the heart is no more there, the heart has opened to somebody else. And you are not alone here; there are others also.

The door is no more for you, it has become a wall. Don't try, and don't knock your head on it. You will be wounded unnecessarily. And wounded, defeated, even the door will not be such a beautiful thing to pass through.

Simply look at things. If something is natural, don't try to force any unnatural thing on it. Choose the door -- be out of it. You are doing every day the foolishness of passing through the wall. Then you become tense, and then you feel continuous confusion. Anguish becomes your very life, the core of it -- and then you ask for a meditation.

But why in the first place? Why not look at the facts as they are? Why can't you look at the facts? Because your wishes are too much there. You GO on hoping against all hope. That's why you have become so hopeless a case.

Just look: whenever there is a situation, don't desire anything, because desire will lead you astray. Don't wish and don't imagine. Simply look at the fact with your total consciousness available and suddenly a door opens and you never move through the wall, you move through the door, unscratched. Then you remain unloaded.

Remember, suchness is an understanding, not a helpless fate. So that's the difference. People ARE there who believe in fate, destiny. They say, "What can you do? God has willed it such a way. My young child has died, so it is God's will and this is my fate. It was written, it was going to happen" But deep down there is rejection. These are just tricks to polish the rejection. Do you know God? Do you know fate? Do you know it was written? No, these are rationalizations -- how you console yourself.

The attitude of suchness is not a fatalist attitude. It does not bring in a God, or a fate, or a destiny -- nothing. It says simply look at things. Simply look at the facticity of things, understand, and there is a door, there is always a door. You transcend.

Suchness means acceptance with a total welcoming heart, not in helplessness.

IN THIS WORLD OF SUCHNESS THERE IS NEITHER SELF NOR OTHER-THAN-SELF.

AND ONCE YOU MERGE -- you are merged into a suchness, in TATHATA, in understanding -- there is no one as you and there is no one as other-than-you, no self, no other-self. In a suchness, in a deep understanding of the nature of things, boundaries disappear.

Mulla Nasruddin was ill. The doctor examined him and said, "Fine, Nasruddin, very fine. You are improving, you are doing well, everything is almost okay. Just a little thing has remained; your floating kidney is not yet right. But I don't worry a bit about it."

Nasruddin looked at the doctor and said, UDo you think if your floating kidney was not all right I would

worry about it?"

The mind always divides: the other and I. And the moment you divide I and the other, the other becomes the enemy, the other cannot be a friend. This is one of the basic things to be deeply understood, you need a penetration into it. The other cannot be the friend, the other is the enemy. In his very being the other, he is your enemy.

Some are more inimical, some less, but the other remains the enemy. Who is a friend? The least of the enemies, really, nothing else. The friend is one who is least inimical towards you and the enemy is one who is least friendly towards you, but they stand in a queue. The friend stands nearer, the enemy further away, but they all are enemies. The other cannot be a friend. It is impossible, because with the other there is bound to be competition, jealousy, struggle.

You are fighting with friends also -- of course, fighting in a friendly way. You are competing with friends also, because your ambitions are the same as theirs. You want to attain prestige, power; they also want to attain prestige and power. You would like to have a big empire around you, they also. You are fighting for the same, and only a few can have it.

It is impossible to have friends in the world. Buddha has friends, you have enemies. Buddha cannot have an enemy, you cannot have a friend. Why does Buddha have friends? Because the other has disappeared, now there is nobody who is other than him.

And when this other disappears the I also has to disappear, because they are two poles of one phenomenon. Here inside exists the ego, and there outside exists the other -- two poles of one phenomenon. If one pole disappears, if 'you' disappears, 'I' disappears with it; if 'I' disappears, 'you' disappears.

You cannot make the other disappear, you can only make yourself disappear. If YOU disappear there is no other; when the I is dropped there is no thou. That's the only way.

But we try, we try just the opposite -- we try to kill the 'you'. The 'you' cannot be killed, the 'you' cannot be possessed, dominated. The 'you' will remain a rebellion, because the 'you' is in an effort to kill YOU. You are both fighting for the same ego -- he for his, you for yours.

The whole politics of the world is how to kill the 'you' so that only 'I' is left and everything is at peace. Because when there is nobody else, you alone are there, everything will be at peace. But this has never happened and will never happen. How can you kill the other? How can you destroy the other? The other is vast, the whole universe is the other.

Religion works through a different dimension: it tries to drop the I. And once the I is dropped there is no other, the other disappears. That's why you cling to your complaints and grudges -- because they help the I to be there. If the shoe pinches, then the I can exist more easily. If the shoe is not pinching, the foot is forgotten -- then the I disappears.

People cling to their diseases, they cling to their complaints, they cling to all that pinches. And they go on saying that "These are wounds and we would like them to be healed." But deep down they go on making the wounds, because if all the wounds are healed they will not be there.

Just watch people -- they cling to their illness. They talk about it as if it is something worth talking about. People talk about illness, about their negative moods, more than about anything else. Listen to them, and you will see that they are enjoying talking about it.

Every evening I have to listen, for many years I have been listening. Look at their faces, they are enjoying it! They are martyrs... their illness, their anger, their hatred, their this problem and that, their greed, ambition. And just look, the whole thing is simply crazy -- because they are asking to get rid of those things, but look at their faces, they are enjoying it. And if they are really gone, what will they enjoy then? If all their illnesses disappear and they are completely whole and healthy, there will be nothing for them to talk about.

People go to psychiatrists and then they go on talking about it, that they have visited this psychiatrist and that, they have been to this Master and that. Really they enjoy saying that "All, everybody, has failed with me. I am still the same, nobody has been able to change me." They enjoy this, as if they are succeeding because they are proving every psychiatrist a failure. All 'pathies' have become failures.

I have heard about one man who was a hypochondriac, continuously talking about his illnesses. And nobody believed him, because he was checked and examined in every possible way and nothing was wrong. But every day he would run to the doctor -- he was in serious difficulty.

Then by and by the doctor became aware that "Whatsoever he hears -- if on the TV there is an

advertisement about some medicine and talk about some illness -- immediately that illness comes to him. If he reads about any illness in a magazine, immediately, the next day, he is there at the doctor's office -- ill, completely ill. And he imitates all the symptoms."

So the doctor said once to him, "Don't bother me too much, because I read the same magazines you read and I listen to the same TV program you listen to. And just the next day you are here with the disease."

Said the man, "What do you think? Are you the only doctor in town?"

He stopped coming to this doctor, but he would not stop his madness about illness.

Then he died, as everybody has to die. Before his death he told his wife to write a few words on a marble stone on his grave. They are still written there. In big letters on his gravestone it is written: "Now do you believe that I was right?"

People feel so happy about their misery. I also feel sometimes that if all their misery disappears, what will they do? They will be so unoccupied they will simply commit suicide. And this has been my observation: you help them come out of one, the next day they are present there with something else. You help them to come out of that, they are again ready... as if there is a deep clinging to misery. They are getting something out of it, it is an investment -- and it is paying.

What is the investment? The investment is that when the shoe is not fitting, you feel more that you are. When the shoe fits completely, you simply relax. If the shoe fits completely, not only is the foot forgotten, the I disappears. There cannot be any I with a blissful consciousness -- impossible!

Only with a miserable mind can the I exist; the I is nothing but a combination of all your miseries. So if you are really ready to drop the I, only then will your miseries dissappear. Otherwise you will go on creating new miseries. Nobody can help you, because you are on a path which is self-destructive, self-defeating.

So whenever next time you come to me with any problem, just first inquire inside whether you would like it to be solved, because be aware -- I can give it. Are you really interested in solving it or just talking about it? You feel good talking about it.

Go inwards and inquire, and you will feel: all your miseries exist because you support them. Without your support nothing can exist. Because YOU give it energy, then it exists; if you don't give it energy it cannot exist. And who is forcing you to give it energy? Even when you are sad, energy is needed, because without energy you cannot be sad.

To make the phenomenon of sadness happen, you have to give energy. That's why after sadness you feel so dissipated, drained. What happened? -- because in depression you were not doing anything, you were simply sad. So why do you feel so much dissipated and drained? Out of sadness you must have come full of energy -- but no.

Remember, all negative emotions need energy, they drain you. And all positive emotions and positive attitudes are dynamos of energy; they create more energy, they never drain you.

If you are happy, suddenly the whole world flows towards you with energy, the whole world laughs with you. And people are right in their proverbs if they say: "When you laugh, the whole world laughs with you. When you weep, you weep alone." It is true, it is absolutely true.

When you are positive the whole existence goes on giving you more, because when you are happy the whole existence is happy with you. You are not a burden, you are a flower; you are not a rock, you are a bird. The whole existence feels happy about you.

When you are like a rock, sitting dead with your sadness, nursing your sadness, nobody is with you. Nobody can be with you. There simply comes a gap between you and the life. Then whatsoever you are doing, you have to depend on your energy source. It will be dissipated, you are wasting your energy, you are being drained by your own nonsense.

But one thing is there, that when you are sad and negative you will feel more ego. When you are happy, blissful, ecstatic, you will not feel the ego. When you are happy and ecstatic there is no I, and the other disappears. You are bridged with existence, not broken apart -- you are together.

When you are sad, angry, greedy, moving just within yourself and enjoying your wounds and seeing them again and again, playing with your wounds, trying to be a martyr, there is a gap between you and existence. You are left alone, and there you will feel I. And when you feel I, the whole existence becomes inimical to you. Not that it becomes inimical because of your I -- it appears to be inimical. And if you see that everybody is the enemy, you will behave in such a way that everybody HAS to be the enemy.

IN THIS WORLD OF SUCHNESS THERE IS NEITHER SELF NOR OTHER-THAN-SELF.

When you accept nature and dissolve into it, you move with it. You don't have any steps of your own, you don't have any dance of your own, you don't have even a small song to sing of our own -- the whole's song is your song, the whole's dance is your dance. You are no more apart.

You don't feel that "I am"; you simply feel, "The whole is. I am just a wave, coming and going, arrival and departure, being and non-being. I come and go, the whole remains. And I exist because of the whole, the whole exists through me."

Sometimes it takes forms, sometimes it becomes formless -- both are beautiful. Sometimes it arises in a body, sometimes it disappears from the body. It has to be so, because life is a rhythm. Sometimes you have to be in the form, then you have to rest from the form. Sometimes you have to be active and moving, a wave, and sometimes you go to the depth and rest, unmoving. Life is a rhythm.

Death is not the enemy. It is just a change of the rhythm, moving to the other. Soon you will be born -- alive, younger, fresher. Death is a necessity. YOU are not dying in death; only all the dust that has gathered around you has to be washed. That is the only way to be rejuvenated. Not only Jesus is resurrected, everything is resurrected in existence.

Just now the almond tree outside has dropped all his old leaves, now new leaves have replaced them. This is the way! If the tree clings to the old leaves then it will never be new, and then it will get rotten. Why create a conflict? The old disappears just for the new to come. It gives place, it makes space, room, for the new to come. And new will always be coming and old will always be going.

You don't die. Only the old leaf drops, just to make room for the new. Here you die, there you are born; here you disappear, there you appear. From the form to the formless, from the formless to the form; from the body to the no-body, from the no-body to the body; movement, rest; rest, movement -- this is the rhythm. If you look at the rhythm you are not worried about anything, you trust.

IN THE WORLD OF SUCHNESS,
in the world of trust,

THERE IS NEITHER SELF NOR OTHER-THAN-SELF.

Then you are not there, neither is there any thou. Both have disappeared, both have become a rhythm of one. That one exists, that one is the reality, the truth.

TO COME DIRECTLY INTO HARMONY WITH THIS REALITY JUST SIMPLY SAY, WHEN DOUBTS ARISE,
"NOT TWO."

THIS IS ONE of the oldest mantras. Whenever doubts arise, whenever you feel divided, whenever you see that a duality is coming into being, simply say inside: "Not two." But say it with awareness, don't repeat it in a mechanical way.

This is the problem with all mantras -- really, this is the problem with everything. You can do it mechanically, then you miss the point; you do EVERYTHING and you still miss. Or you can do it with full awareness, intelligence, understanding, and then the thing happens.

Whenever you feel love arising say, "Not two." Otherwise the hate is waiting there -- they are one. When you feel hate arising say, "Not two." Whenever you feel a clinging towards life say, "Not two." Whenever you feel a fear of death say, "Not two." Only one is.

And this saying should be your understanding; it should be filled with intelligence, penetrating clarity. And suddenly you will feel a relaxation within. The moment you say, "Not two" -- if you are saying it understandingly, not repeating in a mechanical way -- you will suddenly feel the illumination.

Somebody has insulted you and you feel insulted. Simply remember and say, "Not two." Because the one who insults and the one who is insulted are one. So why be worried? That man has not done anything to you, he has done to himself -- because only one exists.

It happened:

In 1857 there was a rebellion in India against the British. One night a sannyasin was passing, just through the street, but he was not aware that it was a military camp. So he was caught. And he had remained for thirty years in silence. When the police caught him and the Britishers asked him, "Why are you walking here? This is a prohibited area. Without permission you cannot come in," he simply stood there because he couldn't speak. For thirty years he had not spoken, so what to do? And he did not write, he did not use any communication.

They thought that this man was trying to deceive, and he was not a foolish-looking man, he was very intelligent. The quality of his eyes, the way he was standing -- he was a beautiful man. He was not a fool or an idiot.

So they told him, "You tell us, otherwise we will shoot you." But he stood the same. So they thought, "He must be a spy and just moving in orange he is trying to find something in the camp, that's why he is silent."

So they said, "You speak, otherwise we will kill."

But he stood, so they killed him.

He had taken the vow thirty years before that only once would he speak in his life. So when he was killed, and the British soldier with his spear killed him, when the spear reached his heart, he only uttered one word. It is the base, the very base of Eastern understanding and wisdom; it is a word from the Upanishads. He said, "TATTWAMASI" -- that art thou -- and died!

You are also that -- the one. The killer and the killed are one, so why be worried? So why take standpoints? Why not merge in the other? Because the other is also me, and the other and me are also that. Only one exists.

Nobody could understand what he was saying because he uttered the word in Sanskrit: TATTWAMASI. But the quality of the man dying was such that even the killers, the murderers, became aware that they had done something wrong. Because they had never seen a spy dying in such a way. A spy is just a spy! And the bliss and the energy that was released when this man died was tremendous. Everybody felt it in the camp, as if there had suddenly been a lightning.

Thirty years' silence... and then if you speak a word it has to be so. So much energy, thirty years' silence in that one word, TATTWAMASI, it becomes atomic, it explodes! Everybody in the camp, even people who were sleeping in their tents, they felt that something had happened. But now it was too late.

Then they went in search of a Brahmin scholar to find out what he had said. There they found that he had said the ultimate: That art thou, TATTWAMASI, only one is.

Whenever you are faced with a confusion, with doubt, with division, conflict, whenever you are just going to choose something, remember, "Not two." Make it a deep mantra, resounding within your being continuously. But remember, it has to be done with understanding, awareness, consciously. Otherwise you can go on saying, "Not two, not two, not two," and you go on doing the two. And they become two separate things, they never meet.

This is what I mean when I say mechanical. Mechanical means: on one layer you go on saying beautiful things and on another layer you go on doing all ugly things. On one layer you say everyone is divine and on the other you remain the I, the ego, fighting, violent, aggressive.

And aggression is not only in war, it is not that when you kill a person then it is aggression. Aggression is so subtle, in your gestures it is there. You look, and if you are divided with I and thou, your look is violent.

I have heard once it happened:

A prisoner was brought to the warden of the prison, and that prisoner was an ideal one. For five years there had been no complaint against him, and the prison authorities were thinking now to make him free. He was a murderer and he was in prison for his whole life, but for five years he had been such a good prisoner, the model, and every year he was given the prize for the best prisoner. But suddenly he jumped on his cell mate and beat him hard, so he was called.

Even the warden was surprised. He said, "What has happened? Because for five years we have been watching you -- I have never in my life seen such a good, silent, well-behaved prisoner as you, and we were thinking to make you free. And suddenly, what has happened? Why did you jump on your cell mate? Why did you start beating him?"

The man stood there with a hung head, very ashamed. And then he said, "It happened because my cell mate tore off the leaf from the calendar and it was my turn."

They had a calendar in the cell and that was the only thing that they could do, the only action that was allowed to them. So they had divided it: one day one would tear off the leaf, another day the other. And this man said, "Today was MY turn, and he tore off the leaf."

If you are violent even this can become a problem. And he beat the cell mate so hard that he would have killed him, just with his bare hands, and the problem was a very simple one. But you don't understand if you really think it is a simple one -- it is not. Living in a cell for five years, not doing anything, one accumulates so much aggression that even this small thing can become too big.

And this is happening to you all. Whenever you jump on your friend, your wife, your husband, whenever you get angry -- have you ever thought about it? -- that the matter is really such a small thing, just tearing off a leaf from the calendar. Out of all proportion your accumulated anger and aggression comes out.

Whenever it happens, repeat -- not mechanically, consciously -- "Not two," and you will feel a sudden relaxation deep inside the heart. Say "Not two" and there is no choice, there is nothing to choose, like and dislike. Then everything is okay, and you can bless everything. Then wherever life leads, you go. You trust life.

If you say "Two" then you don't trust. Trust is possible only if I and the whole is one, otherwise how is trust possible? Trust is not an intellectual standpoint, attitude. It is a total response to the feeling that only one exists, NOT TWO. Make this your mantra, from Sosan learn this.

As many times as you feel doubt coming, confusion, division, conflict, repeat it very silently and deeply. First become conscious of the conflict, then repeat silently, "Not two," and see what happens. The conflict disappears. Even if for a single moment it disappears, it is a great phenomenon. You are at ease, suddenly there is no enemy in the world, suddenly everything is one. It is a family, and the whole is blissful with you.

IN THIS "NOT TWO" NOTHING IS SEPARATE, NOTHING IS EXCLUDED. NO MATTER WHEN OR WHERE, ENLIGHTENMENT MEANS ENTERING THIS TRUTH.

THE TRUTH OF NOT TWO. Enlightenment means entering this truth of not two. Go on tasting it as much as you can, go on feeling it as much as you can. Twenty-four hours a day there are opportunities, opportunities and opportunities -- infinite opportunities. No need to miss them.

At every opportunity, whenever you feel some tension inside, say "Not two" and relax the whole body. And look within at what is happening when you say "Not two." No mantra can be so deep as this. But this is not like repeating AUM, RAM. This is not like repeating when you repeat: RAM, RAM, RAM. No.

Whenever there is an opportunity of division, whenever you feel now you will be divided, now you are on the verge of choice, choosing this against that, liking this against that, whenever you feel the opportunity is coming and a tension is arising, whenever you feel a buildup of tension, suddenly say "Not two" -- and the tension will relax, and the energy will be re-absorbed. That re-absorbed energy becomes bliss.

There are two ways one can work with inner energy. One is: whenever the tension arises, relieve it. That's how sex works. It is a safety measure, because energy can accumulate so much that you can simply explode, you can die of it. So just to be safe, nature has made an automatic arrangement in the body: whenever the energy is too much you start feeling sexual.

What happens? There is a center that Hindus have been calling the third eye. Whenever energy reaches the third eye, whenever it is too much and you are filled with it, it hits on the third eye. You start feeling something has to be done. This third eye Hindus have called the AJNA CHAKRA, the center of order, of ordering, the office from where the body receives the orders.

Whenever the energy is filled up to the third eye center, immediately the body feels to do something. If you don't do anything you will feel suffocated. You will feel as if you are in a tunnel and you would like to get out of it, you will feel narrowed. Something has to be done immediately.

Nature has made a built-in process: immediately the third eye center hits the sex center, they are joined, and you start feeling sexual. The feeling of sexuality is just the arrangement to release the energy. You make love, energy is thrown, you feel relaxed, relieved. This is one way of using your energy -- you feel happiness through relief.

There is another way of using energy. That is: whenever energy becomes too much, not to relieve it but

simply say, "Not two. I am one with the universe. Where to relieve it? With whom to make love? Where to throw it? there is nowhere to throw it, I am one with the universe." Whenever the energy is felt too much, simply say, "Not two," and remain relaxed.

If you don't throw it from the third eye, it starts rising higher than the third. And then there is the last, the seventh center in the head, which Hindus have called SAHASRAR: one-thousand-petaled lotus. When the energy reaches to the SAHASRAR there is bliss, when the energy reaches to the sex center there is happiness.

Happiness can be only momentary because relief can be only momentary. Relieved, finished -- you cannot go on relieving. A tension is relieved, then the energy is gone. But bliss can be eternal, because energy is not relieved but re-absorbed. But the center of relief is sex, the first center, and the center of re-absorbing the energy is the seventh, the last.

And remember, both are the two ends of one energy phenomenon; on one end is sex, on the other end is SAHASRAR. From one end energy is simply relieved; you feel at ease because now the energy is not there to do anything -- you go to sleep. That's why sex helps sleep, and people use it as a tranquilizer, as a sleeping pill.

If you move to the other extreme where energy is re-absorbed -- because there is no one else to throw it anywhere, you are the whole -- then the one-thousand petaled lotus opens. One thousand is just to say that it is infinite-petaled; an infinite-petaled lotus opens, and it goes on opening and opening and opening. There is no end to it, because energy goes on moving into it, re-absorbed. Then there is bliss, and bliss can be eternal.

One has to reach from sex to superconsciousness. This one-thousand-petaled lotus is the center of superconsciousness. So whenever again you feel sexual say, "Not two" understanding, conscious, alert, say, "Not two," and rest. Don't become fidgety and excited. Rest and say, "Not two".

And suddenly you will feel that something is happening in the head; the energy that used to fall downwards is moving upwards. And once it touches the seventh center it is transformed, re-absorbed. Then you become more and more energy, and energy is delight, energy is ecstasy. Then there is no need to relieve it, because now you are the oceanic self, infinite. You can absorb the infinite, you can absorb the whole, and there will still be space left.

This body is narrow. Your consciousness is not narrow, your consciousness is as vast as the sky. In this body you cannot carry much, this body is just a small cup; a little energy more and the cup overflows. Your sex is an overflowing of the cup, the narrow body. But when the SAHASRAR opens, a thousand-petaled lotus in your head, and it goes on opening and opening and opening, there is no end to it. If the whole is poured into you, still there is infinite space left.

It is said that a Buddha is greater than the universe. This is the meaning of it. His body is not greater than the universe, of course, obviously, but a Buddha is greater than the universe because the lotus has opened. Now this universe is nothing; millions of universes can fall into it and be re-absorbed. It can go on growing.

It is perfect and still goes on growing. This is the paradox -- because we think a perfection cannot grow. Perfection also grows; it grows to be more perfect and more perfect and more perfect. It goes on growing because it is infinite.

This is the emptiness Buddha is talking about -- SHUNYATA. When YOU are empty the whole falls into you and still infinity is left. More space is there, more universes can come into you and fall into you.

IN THIS "NOT TWO" NOTHING IS SEPARATE, NOTHING IS EXCLUDED.
NO MATTER WHEN OR WHERE, ENLIGHTENMENT MEANS ENTERING THIS TRUTH.
AND THIS TRUTH IS BEYOND EXTENSION OR DIMINUTION IN TIME OR SPACE...

THIS TRUTH IS BEYOND EXTENSION OR DIMINUTION IN TIME OR SPACE...

FOR THIS TRUTH time and space do not exist. It has gone beyond. It is not surrounded by anything now -- time OR space. It is greater than space, bigger than time.

... IN IT A SINGLE THOUGHT IS TEN THOUSAND YEARS.

This is just a way of saying that in it a single moment is eternity. A Buddha does not live in time, does not live in space. His body moves, we can see his body, but the body is not the Buddha. The Buddha is the consciousness that we cannot see. His body is born and dies; his consciousness is never born, never dies. But we cannot see that consciousness, and that consciousness is Buddha.

This enlightened consciousness is the very root of our whole existence -- and not only the root, but the flowering of it also. Time and space both exist in this consciousness, and this consciousness does not exist in time and space. You cannot say where this consciousness is -- where is irrelevant. It is everywhere! Rather, on the contrary, it will be better to say that EVERYWHERE IS IN IT.

We cannot say at which moment of time this enlightened consciousness exists. No, that is not possible to say. We can say only that all time exists in this consciousness. This consciousness is bigger, and it has to be so. Why does it have to be so?

You look at the sky: the sky is vast. But the looker, the witness, is vaster, otherwise how can you look at the sky? Your awareness must be vaster than the sky, otherwise how can you look at it? The seer must be greater than the seen... that is the only way.

You can watch time, you can say, "This is morning and now this is afternoon and now this is evening. And one minute has passed and one year has passed and one age has passed." This watcher, this consciousness, must be bigger than time, otherwise how can it watch? The watcher must be greater than the watched. You can see space, you can see time -- then this seer within you is greater than both.

Once enlightenment happens, everything is IN YOU. All stars move in you, the worlds arise out of you and dissolve in you -- because you are the whole.

Hsin Hsin Ming: The Book of Nothing

Chapter #10
Chapter title: No Yesterday, No tomorrow, No today

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EMPTINESS HERE, EMPTINESS THERE, BUT THE INFINITE UNIVERSE STANDS ALWAYS BEFORE YOUR EYES.
INFINITELY LARGE AND INFINITELY SMALL; NO DIFFERENCE, FOR DEFINITIONS HAVE VANISHED AND NO BOUNDARIES ARE SEEN.
SO TOO WITH BEING AND NON-BEING.
DON'T WASTE TIME IN DOUBTS AND ARGUMENTS THAT HAVE NOTHING TO DO WITH THIS.

ONE THING, ALL THINGS: MOVE AMONG AND INTERMINGLE, WITHOUT DISTINCTION.
TO LIVE IN THIS REALIZATION IS TO BE WITHOUT ANXIETY ABOUT NON-PERFECTION.
TO LIVE IN THIS FAITH IS THE ROAD TO NON-DUALITY, BECAUSE THE NON-DUAL IS ONE WITH THE TRUSTING MIND.

WORDS!
THE WAY IS BEYOND LANGUAGE, FOR IN IT THERE IS
NO YESTERDAY
NO TOMORROW
NO TODAY.

MAN IS LOST because of words, symbols, language. You are not lost in reality, you are lost in a linguistic dream -- because the reality is always there in front of you, but you are not always there in front of reality. You are somewhere else, always somewhere else, because you are a mind and a mind means something gone astray.

A mind means now you are not looking at that which is, you are thinking about it. The 'about' is the problem, the 'about' is the way to miss reality. Philosophy is the way to miss reality. The moment you think about it, the target will never be reached.

What is thinking? It is a substitute. If you know love, you never think about it. There is no need to think about it. If you don't know love, you think about it -- really, you don't think about anything else. How can you know love through thinking? -- because it is an existential experience. It is not a theory, it is not speculative. To know it, you have to be it.

Why does mind think about things which are not experienced? Because this is a substitute; the whole being feels the need, so what to do? Just to think about it you feel a little at ease, as if something is happening, as if you are experiencing. It happens in the dream, it happens while you are awake -- because the mind remains the same whether you are asleep or awake.

All dreams are substitutes and all thinking also, because thinking is dreaming while awake, dreaming is thinking while asleep. They are not qualitatively different, they are the same process. If you can understand dreaming, you will be able to understand thinking.

Dreaming is more primitive, hence more simple. Think ing is more complicated, more evolved, hence more difficult to penetrate. And whenever you want to penetrate a thing, it is better to penetrate from the simplest form of it.

If you have not eaten the day before, in the night you will have dreams about food: you are being invited by the king, you are eating delicious foods. If you are starving for sex, you will have a sexual dream. If you are starving for power and prestige, you will have a substitute dream for it: that you have become an Alexander or a Napoleon or a Hitler, you dominate the whole world.

A dream is always about that which is lacking while you are awake; that which you have missed in the day, it comes in the dream. If you don't miss anything in the day, dreaming will disappear. A man who is totally content will not dream. That's why Buddhas never dream. They cannot dream even if they want, because everything is complete and finished, nothing remains hanging on the mind.

A dream is a hangover; something incomplete goes on trying to be complete. And desires are such that you can never complete them. They go on growing and become bigger and bigger. Whatsoever you do, something is always lacking. Who will fulfill that hole? A dream fulfills that hole.

You fasted, a hole is created in you. It is uncomfortable to carry that hole, so in the night, in dreams, you eat. The mind has deceived you, the eating has not been real. It cannot become blood in you; you cannot digest a dream, you cannot live on it. So what is it going to do? One thing: it can help a good sleep, it is a sleep-support.

If there is no dream and you have incomplete desires, you will be absolutely unable to sleep, many times sleep will be broken. You are hungry, how can you sleep? But the dream gives you a false solution: that you have eaten, eaten delicious foods, now go to sleep.

And you believe it, because there is no way to know whether this is true or false. And you are so fast asleep, so unconscious, how can you know whether it is true or false? Because the truth about anything can be known only by awareness, and you are not aware. And then, moreover, the dream is beautiful, it fulfills a deep need. So why bother about it? Why try to find out whether it is true or not?

Whenever you are happy you never try to find out whether this is true or not. You would like it to be true, it is a wish-fulfillment. And it is dangerous to try to think about it -- it may prove untrue, then what to do? So it is better not to open the eyes. The dream is beautiful, the sleep is good. Why not rest?

In the night if you feel an urge to go to the toilet, immediately there is a dream: you are in the toilet. This is how the dream protects the sleep, otherwise you will have to go. The bladder is full and it is becoming uncomfortable; you will have to go to the toilet.

But the dream protects, the dream says, "Yes, this is the toilet, you have unloaded yourself. Now go to sleep." The bladder remains full, the discomfort remains full, but the dream gives a comfortable coating, it makes it easier to tolerate. In reality the situation remains the same, but the dream gives you a false illusion that the reality has changed.

So what is the deep meaning of dreaming? The deep meaning is that reality as such is so harsh you cannot I tolerate it. Reality as such, naked, is too much, you are not ready to bear it. The dream fills the gap; it gives you a reality you can tolerate. Reality is given to you by the mind in such a way that you can adjust to it.

The more you grow, the less dreaming will be there because there will be no problem of being adjusted. The more you grow, the less dreams. If you grow perfectly in awareness, dreaming stops because, perfectly aware, you don't want to change reality. You simply become one with it. You don't fight with it because, perfectly aware, you come to realize that the real cannot be changed. All that can be changed is your attitude, your mind -- the real will remain the same.

You cannot change reality, you can change only this false process of mind. Ordinarily we are trying to change reality so that reality adjusts to us. A religious person is one who has dropped out of that foolish effort. Now he is not trying to change reality to fit him because that is nonsense. The whole cannot fit to the part, and the whole cannot in any way follow the part; the part has to follow the whole.

My hand has to follow my organic body, my whole body; my body cannot follow the hand, it is impossible. The part is minute, atomic. Who are you before this vast reality? How are you going to adjust this reality to you?

This is the ego which says, "Go on making effort -- some day or other the reality will have to adjust to you." Then you become burdened with anxiety, because this is not going to happen. This cannot happen in the very nature of things: a drop trying to change the ocean, a drop trying to influence the ocean according to his ideas!

What is your mind? Not even a drop in this vast ocean! And what are you trying? You are trying to make the reality follow you, truth should become a shadow to you. This is the foolishness of all worldly men, all those who think they are materialists.

Then what is a religious man, what is a religious mind? A religious man is one who comes to understand that this is absolutely impossible, you are knocking against an impossible wall. The door is not possible there -- only you will be hurt, only you will be in anguish, only you will feel frustrated, only you will become a failure. Nothing else is possible. That happens to every ego in the end; wounded, hurt, frustrated, worried -- this happens to every ego in the end. Ego suffers, ego is always crucified -- crucified because of its own foolishness.

When understanding dawns, when you can look and see the fact that you are just a part, an infinitely small part of an infinitely vast universe, you simply don't try to be foolish. You stop fooling around. Rather, on the contrary, you start a new journey: you try to adjust yourself to reality. When you start trying to adjust yourself to reality, dreaming stops by and by -- because this is possible, this is the only possibility that can happen, and it happens. When it happens, dreaming stops.

When you are trying to change reality according to you, you will become a thinker, because you will have to devise means and ways, artifices, to force reality to adjust to you. You may become a great scientist, you may become a great mathematician, a great philosopher, but you will be in anxiety and anguish.

You will not become a dancing Meera or a silent Buddha or an ecstatic Sosan, no, because their whole approach is diametrically opposite. They adjust to the universe, they become one with it, they flow with it, they become just shadows in it. They don't fight, they don't have any conflict or argument with existence. They simply say yes to all that is. They are not no-sayers, they are yea-sayers.

That is the meaning of being religious: be a yea-sayer. It is not a question of whether you believe in God or not. Buddha never believed in any god, but he is a religious man because he is a yea-sayer. It doesn't matter to whom you say the yes. YOU say the yes -- that changes the whole thing.

Whether you say it to a god with four heads or four hundred heads, with two hands or one thousand hands, whether you say it to a Hindu, Christian or Mohammedan god, or whether you say it to nature or to fate, destiny, it makes no difference. To whom you address it is not the point. If you say yes, a total yes on your part, you become religious.

If you say no, that means you will continue the struggle. You will fight the current, you will move against the river. You think that you are wiser than Tao, you think you are greater than the existence. Then of course, naturally, obviously, you will be frustrated because that is not the case.

The moment you say yes, your life starts flowering in a new dimension. The dimension of the yes is the dimension of religion. The dimension of the no is the dimension of politics, science and everything else.

A mystic is one who flows with the river, he does not push it. He does not even swim in it, because swimming also is a fight -- he simply floats. He has no goals to reach, because how can YOU determine a goal? Who are you? How can YOU fix a goal?

When you let go into the river, the river moves; you move with it. The goal of the river is your goal. You don't even bother where it is -- wherever it is. You have learned a great secret of saying yes. In fact, now wherever you are you are at the goal, because yes is the goal. It is not a question of where you reach; wherever you are, you say yes and it is the goal.

And if you are addicted with the no, wherever you are it will be a journey, it will never be a goal. Wherever you reach, your no will reach with you. Even if you enter heaven the no will reach with you. Where will you leave it?

If you meet the ultimate force as you are right now, you will say no, because you are trained in it. Suddenly, how can you say yes? Even if you encounter God you will say no. You will find many faults, because for the no-saying mind, nothing can be perfect -- NOTHING can be perfect. And for the yea-saying mind nothing is imperfect. Even imperfection has its own perfection for a yes-saying mind.

It will look contradictory. He will say, "How beautifully imperfect! How perfectly imperfect!" Even in chaos there is cosmos for him. And even in matter, the yes penetrates deeply and finds the divine. Then every rock is full of the divine, then everywhere he is.

One who can say yes will find him everywhere. And one who can only say no will not find him anywhere. It depends on you, it doesn't depend on him.

One understanding which brings transformation is: Don't fight with the whole. The whole effort is absurd. And the whole will not suffer because of it, because the whole is not fighting with you. Even if it seems to you that the whole is fighting you and trying to crush you and be victorious, you are wrong. If YOU fight against it, your own fight is reflected. The whole is not fighting with you, he has not even thought about you to fight with. It is your own mind reflected, and the whole resounds. Whatsoever you do is reflected, it is a mirror.

If you go in a fighting mood, you will see that the whole around you is trying to crush you. Try to swim upstream: the whole river seems to be forcing you downwards, as if the whole river exists there just to defeat you. But is the river there just to defeat you? The river may not know anything about you. And when you were not there, then too it was flowing the same way. And when you will not be there, it will continue flowing the same way. It is not flowing that way because of you. And if you feel it is against you, it is BECAUSE of you -- you are trying to go upstream.

Once it happened:

Mulla Nasruddin's wife fell into a flooded river. The neighbors came running to him and they said, "Your wife has fallen in the river, and the river is in flood and flowing fast. Come soon!"

Nasruddin ran to the river, jumped into the river -- started swimming upstream. The people who were surrounding and standing there and watching, they said, "What are you doing, Nasruddin?"

Nasruddin said, "I know my wife very well -- she always tries to go upstream. She cannot go downwards, that's impossible. You may know the river, I know my wife. So don't try to..."

There are people who always go upstream, everywhere they are. And because of their own effort they feel the river is crushing them, fighting, trying to defeat and be victorious.

The whole is not against you, cannot be -- the whole is your mother. You come from the whole, you will dissolve in the whole. How can the whole be against YOU? It simply loves you. Whether you go upstream or downstream, it makes no difference for the whole -- but just because of love the whole cannot flow upstream.

And remember, if it flows upstream you will start going against it -- because that is not the point. Your no-saying mind is the point, because the ego gathers strength through no. The more you say no, the more ego feels powerful; the more you say yes, the more ego drops. That's why it is very difficult to say yes to anything, even ordinary things.

The child wants to play outside and he asks the father, "can I go and play outside?" "No!" What is the POINT of it? Why does no come easy? Why is yes difficult? Because when you fight you feel you are. Otherwise everything fits so beautifully, you cannot feel you are.

If you say yes, you are not there. When a real yes is said, you are absent. How can you feel? You can feel only AGAINST, and then you feel powerful. No gives you power. And how can no give you power? Because, saying no, you are cut from the source of all power. It is a false feeling, it is a disease, it is illness. Say yes, and a transformation starts happening.

Ordinarily you say no unless you have to say yes. Whenever you say yes, you don't feel very good -- as if defeated, as if helpless. Whenever you say no, you feel good: you are victorious, you have put someone again in his place, you have said no, you are more powerful. No is violent, no is aggressive. Yes is prayerful, yes is a prayer.

No need to go to the church and the mosque and the temple -- life is a big enough temple. You simply start saying yes, and everywhere you will feel prayerful because everywhere the ego will be absent. And when the ego is not there, the whole suddenly flows in you. You are not closed, you are open. Then new breeze from the whole comes, a new surge of energy enters you. Then you are renewed moment to moment.

SO THE FIRST THING: the mind substitutes by thinking and dreaming, but it can never become the real. It remains an imitation. It may look like the real but it is not -- it cannot be. How can a symbol, a linguistic symbol, be the real?

You are hungry and I go on talking about bread. You are thirsty and I go on talking about water, not only talking, but I give you the best scientific formula for it. Or I give you the clear cut definition, or I tell you, "Don't worry, water means H20. You just go on repeating H20, H20... make it a mantra, a transcendental meditation, a TM: H20, H20, H20. And everything will happen to you -- the thirst will be gone -- because this is the formula."

H20 may be the formula, but your thirst won't listen to it. This is what is happening all over the world. Go on repeating AUM, AUM, AUM. Aum is also a formula, just like H20. Because Hindus discovered that three sounds -- A, U, M -- they are the root sounds, so AUM comprehends all sounds possible. So what is the need of any other mantra? You simply repeat AUM, AUM, and the whole range of sounds is repeated, the root. So if you have the root, go on repeating it, soon flowers will follow.

Neither H2O nor AUM nor anything like that will be of much help, because who will repeat? The mind will repeat. And reality is there surrounding you; there is NO need to repeat about it, no need even to think about it. You just look, you just open your eyes and see: it is everywhere! It is a miracle how you have missed it. When you attain it, it is not a miracle.

Remember, I never say that Buddha is a miracle or Sosan is a miracle -- YOU are the miracle! Because whatsoever they have attained is such a simple thing, it should be attained by everyone. What is there mysterious to talk about? A Buddha has seen reality, and reality is just in front of you. Why call the attainment such a big phenomenon, such a great happening? Nothing! It is simple!

The reality is as much before you as before a Buddha or before a buffalo. The miracle is you -- how you have missed it, and how you go on missing it. Really, you must have devised such a technique, and so perfect, that for lives together you go on missing. And the reality cannot do anything, it is just in front of you and you go on missing. What is the trick? How do you attain it? How do you do this magic?

The magic is 'about'. This word 'about' is the magic. A flower is there, you start thinking about the flower -- the flower is no more there, the mind is diverted by the words. Then a film comes around you, between you and the flower. Then everything is murky and muddled, then the word becomes more important than the real, then the symbol becomes more important than that which is symbolized.

What is Allah? -- a word. What is Brahma? -- a word. What is God? -- a word. And Hindus and Christians and Mohammedans go on fighting about the word, and nobody bothers that all these three words symbolize the same. The symbol becomes more important.

If you say something against Allah, then the Mohammedan will immediately be ready to fight and kill you or be killed. But the Hindu will go on laughing because it is being said against Allah, it is good. But say the same thing against Brahma, then he brings his sword out, now it cannot be tolerated. What foolishness! Because Allah, or Brahma, or God -- three thousand languages are there, so three thousand words are there for God.

The symbolized is less important than the symbol. The rose is not important, the word 'rose' is important.

And man has become so word-addicted, so intoxicated with the word, that the word can create reactions. Somebody says 'lemon', and your mouth starts watering. This is word addiction. Even the lemon may not be so effective; a lemon may be Lying on the table and your mouth may not water. But somebody says 'lemon',

and the mouth starts watering. The word has become more important than the real. This is the trick. And unless you drop this word addiction you will never be able to encounter reality. There is no other barrier.

Be absolutely without language and suddenly it is there, it has always been there. Suddenly your eyes are clear; you attain to clarity and everything becomes illuminated. The whole effort of all meditations is just how to drop out of language. Dropping out of society won't help, because basically society is nothing but language.

That's why animal societies are not in existence, because there is no language. Just think: if you couldn't speak, if you had no language, how would society exist? Impossible! Who would be your wife? Who would be your husband? Who would be your mother and who would be your father?

No boundaries are possible without language. That's why with animals no society exists. And if a society exists, for example with ants and bees then you can suspect that language must be there. And now scientists have worked it out, that bees have language -- a very small language of four words, but they have one. Ants must have a language because their society is so organized, it cannot exist without language.

Society exists because of language. The moment you drop out of language, the society disappears. No need to go to the Himalayas, because if you carry your language you may be alone outwardly, but inwardly the society will be there. You will be talking with friends, making love to your wife or others' wives, selling, purchasing. You will continue whatsoever you were doing here.

There is only one Himalaya and that is a state of inner consciousness where language does not exist. And this is possible -- because language is a training, it is not your nature. You were born without language. Language has been given to you, you have not brought it by nature. It is not natural, it is a social by-product.

Be happy, because there lies the possibility of getting out of it. If you HAD brought it from the very birth, then there would be no way of getting out of it. But then there would be no need, because then it would be a part of Tao. It is not a part of Tao, it is man-created. It is utilitarian, it has a purpose; society cannot exist without language.

The individual need not be twenty-four hours a day a part of society. For a few minutes even, if you become no part of the society, suddenly you merge with the whole and become part of Tao. And you should be flexible. When you need to move in society, you should use language; when you need not move into society, you should drop language. Language should be used as a function, as a mechanism. You should not be obsessed with it, that's the whole point.

Even Sosan uses language. I am using language because I want to convey something to you. But when you are not there, then simply I am not in language. When I have to speak I use language; when you are not there I am without language, then inside no words are moving. When I communicate I become a part of society. When I am not communicating I become a part of Tao, part of the universe, part of nature, or God -- whatsoever name you want to give it, you can give.

With God, silence is communication; with man, language is communication. If you want to communicate with God, be silent; if you want to communicate with man, talk, don't be silent.

If you sit with some friend silently you will feel awkward, and the friend will also feel awkward. He will think some thing has gone wrong, he will ask, "What is the matter? Why are you not speaking? Are you sad or something, depressed or something? Has something gone wrong?l' If a husband sits silently, the wife suddenly starts creating trouble: "Why are you silent? Why are you not talking to me?" If the wife goes suddenly silent there is trouble.

Why is there this need to talk with somebody? Because if you don't talk it means you are alone, you don't accept that somebody is there. When you don't talk the other cannot exist for you, you are alone. The other becomes aware that you are indifferent towards him or her. So people go on talking.

When they don't want to talk, nothing to communicate, nothing to say, they talk about the weather, or about something, anything will do, but TALK, because without talking the other may feel hurt. And this is impolite, to be silent with someone. But with God just the opposite is the case; with nature, if you talk you will miss.

Talking with nature means you are indifferent to that reality which is in front of you. Only silence is needed there. You bring silence in the world when you are born. Language is given; it is a gift, a training of society. It is useful -- a device, an artifice. But silence you bring in the world with you. Attain to that silence again, that's all -- again be a child. The whole thing comes to this, you can conclude it. All the Buddhas come to this conclusion: that you have to become a part of nature again.

That doesn't necessarily mean going against society; that only means going beyond society, not against.

When you were born... the first moment of your birth must become your last moment of life. Your death must be like birth again, you must be a child again, reborn.

Says Jesus, "Unless you are reborn you cannot enter into the kingdom of God. Be like small children." What does he mean He means just be natural. All that society gives you is good, but don't be confined in it otherwise it will become a bondage. Be again the infinite. Society cannot be infinite, it has to be a narrow tunnel, it has to be by its nature.

And second thing to remember before we enter this sutra: if you are silent then you are not, because only disturbance is felt. Have you ever felt silence? Who will feel it? -- because if you feel, then a little disturbance is there.

It happened:

One of the disciples of Bodhidharma came to him, and Bodhidharma had told him, "Become completely empty and silent, only then come to me."

The disciple worked for years. Then he became empty, silent. Then he came to Bodhidharma and said, "Now, Master, I have come, and you had told me 'Be silent and empty'. Now I have become silent and empty."

Bodhidharma said to him, "Go out and throw this emptiness and silence also."

Because if you can feel it then it is not total, a division exists. The one who feels is not silent yet. Silence may be in the milieu, around, but the feeler is still not silent, otherwise who will feel?

When you are REALLY silent you are not even silent, because silence is just the opposite of noise. When there is no noise, how can silence be there? When noise disappears the opposite also disappears. Then you cannot even say, "I am silent." Say, and you miss. That's why the Upanishads say: "One who says, 'I have known,' has not known." Socrates says that when one becomes wise, he knows only ignorance and nothing else.

When you become silent you don't know what is what. Everything merges into everything else, because you are not there. YOU are just part of noise; the I is the noisiest thing in the world. No jet plane can create so much noise as the I creates! It is the greatest disturber in this world, and everything else is just a by-product of it. The I creates the most noisy phenomena.

When you are silent you are not. Who will feel? When you are empty, you cannot feel "I am empty"; otherwise you are still there to feel and the house is filled, it is not empty. When really you are empty, you are empty of yourself. When the noise ceases, you also cease. Then the reality is in front of you, it is all around. It is inside, outside, it is everywhere, because only reality can be.

With the I all dreams disappear, because with the I all desires disappear. If there is no desire, how can there be an incomplete desire which has to be completed by a dream? Only emptiness can be perfect. This is the meaning of Sosan.

Now try to enter the sutra:

EMPTINESS HERE, EMPTINESS THERE, BUT THE INFINITE UNIVERSE STANDS ALWAYS BEFORE YOUR EYES.
INFINITELY LARGE AND INFINITELY SMALL; NO DIFFERENCE, FOR DEFINITIONS HAVE VANISHED AND NO BOUNDARIES ARE SEEN.
SO TOO WITH BEING AND NON-BEING.
DON'T WASTE TIME IN DOUBTS AND ARGUMENTS THAT HAVE NOTHING TO DO WITH THIS.

"EMPTINESS HERE" means emptiness within; "emptiness there" means emptiness without. And can there be two emptinesses? That is impossible. Two emptinesses are not possible, because how will you demark them from each other? Two emptinesses by their very nature will become one. The inside and the outside is a division of mind; when mind disappears this division disappears.

EMPTINESS HERE, EMPTINESS THERE...

Really, to say here and there is also not good, not exactly right. But that is a problem; in words nothing

can be put exactly right, they distort. Sosan knows, because now there can be no here and no there. They are old demarcations. Within and without are old demarcations, now and then are old demarcations, and with language they disappear.

It happened:

One man came to Bokuju and said to him, "I am in a hurry and I will not be able to stay long with you. Just passing by this road, I thought it would be good to come and listen to just a word. I don't need much. You simply say one word to indicate truth and I will carry it in my heart."

Bokuju said, "Don't force me, because even one word is enough for the truth to disappear. And whether you are in a hurry or not, I cannot say anything. Only carry this: that you asked Bokuju and he said, 'I cannot say anything.' Only remember this."

The man said, "This is not very much and it won't help me. You say a little, just a word -- I don't ask much."

Bokuju said, "Even a word is enough to destroy the whole. You just look at me and carry me within you."

But the man could not look because it is difficult -- you don't know how to look -- otherwise there would have been no need to go to Bokuju.

You cannot look in front. Your tip of the nose is the most difficult thing to look at. Sideways it is okay; you go left and you go right, but never in the middle. So there are leftist madmen and rightist madmen, but you cannot find a middleman, one who is not mad. Move to any extreme and you go mad, remain in the middle and you become enlightened -- but nobody remains in the middle. In the middle you encounter the reality.

Words are bound to say the half, a word cannot say the full thing. If you say, "God is," then you deny, "God is not" -- and he is both. If you say, "Life is," you deny death -- and life is death also. If you say anything it is going to be half, and a half-truth is more dangerous than a total lie. Because of that halfness it carries a fragrance of truth and you can be deceived by it.

All sects are based on half-truths, that's why they are dangerous. All cults are dangerous because they are based on half-truths. And otherwise is not possible, because a cult, a creed, a sect, is necessarily based on words. Buddhism is not based on Buddha, it is based on what Buddha said. And what Buddha said is half, because the whole cannot be said. Nothing can be done about it.

Or you try to say the whole, then nothing is said. If you say, "Life is both life and death," what are you saying? If you say, "God is both Devil and God," what are you saying? You are talking paradoxes, you are not clear-cut, and people will think you have gone mad. How can God be both good and bad? And how can life be both death and life? Death must be opposite to life.

EMPTINESS HERE, EMPTINESS THERE, BUT THE INFINITE UNIVERSE STANDS ALWAYS BEFORE YOUR EYES.
INFINITELY LARGE AND INFINITELY SMALL NO DIFFERENCE...

Because if something is infinitely large and something is infinitely small, there cannot be any difference because of the question of infiniteness. If you go down, dividing, analyzing, you will reach to the infinitely small. Science has reached to the infinitely small, the electron. Now everything has disappeared, nothing can be seen. The electron has not been seen, nobody can see it. Then why do they say the electron is?

Physics has become almost metaphysics, and physical statements, statements of the physicists, look almost philosophical, mystic, because they say, "We cannot see the electron, we can only observe the consequences. We can see the effects but not the cause. We infer that the electron MUST be there, because how, if the electron is not there, can these effects be there?"

This is what mystics have always been saying. They say, "We cannot see God but we can see this creation. And God is the cause and this creation is the effect. We cannot SEE God but we see the creation -- he must be there, otherwise how is this creation possible?"

If you listen to my voice and you cannot see me, you will have to infer that I must be somewhere, otherwise how can you listen to my voice? The effect is seen but the cause is not seen. Science has reached to the infinitely small, and the small has disappeared completely -- because it has become so small, so small,

so small, so subtle, that now you cannot catch it.

Religion reaches to the infinitely great. It becomes so great, so great, so vast, that you cannot see its boundaries. It becomes so vast you cannot catch it, you cannot cling to it, you cannot demark it. The infinitely small cannot be seen, it becomes invisible; and the infinitely great also cannot be seen, it becomes invisible.

Then Sosan says a beautiful thing: they both are the same because they both are infinite. And the infinite, whether small or great makes no difference, they are the same.

INFINITELY LARGE AND INFINITELY SMALL; NO DIFFERENCE, FOR DEFINITIONS HAVE VANISHED
AND NO BOUNDARIES ARE SEEN.
SO TOO WITH BEING AND NON-BEING.

When you are totally empty, with no ego, with nobody inside the house, are you a being or a non-being? Are you or are you not? Nothing can be said.

People used to ask Buddha again and again, "What happens when one becomes a Buddha? Is he, or is he not? Does the soul exist or not? What will happen when Buddha leaves the body? Where will he be? Will he be somewhere or not?"

And Buddha says, "These questions you don't ask. You simply become a Buddha and see, because whatsoever I say will be wrong." And he always avoided the temptation of answering such questions.

DON'T WASTE TIME IN DOUBTS AND ARGUMENTS THAT HAVE NOTHING TO DO WITH THIS.

Reality does not depend on your arguments. Whether you prove this way or that is irrelevant -- the reality is THERE. It has been there before you, it will be there after you. It does not depend on your mind; on the contrary, your mind depends on it. It does not need any proof or disproof. It exists on its own. You cannot prove it, you cannot disprove it.

But people go on arguing whether God exists or not. Thousands of books are published every year on whether God exists or not. All foolish Those who say yes and prove, and those who say no ARID prove, both are in the same boat -- the boat of proof, argument, logic.

And if there is a God, he must be laughing. Does he need your argument? What are you saying? You are saying that if he is there, then his being depends on whether you prove him or not. Whatsoever you do -- prove or disprove -- but do you think that his being depends on your arguments?

Existence is there without anybody's argument. No witness is being called, and there is no court which is going to decide. How can you judge? And who is the judge? And arguments have been going on continuously; for millions of years people have argued this way and that. Atheists are there who go on and nobody can convince them; theists are there and they go on and nobody can unconvince them. Theists and atheists both argue and no argument proves to be the final thing, the problem remains the same.

Sosan says all arguments are irrelevant: theist, atheist -- both; for, against -- both. You are doing a foolish thing, because the reality is there, it does not need any proof. It is already there, it has always been there, it will be always there. The truth means that which is.

Arguing, you simply waste your energy and time. Rather, enjoy it. Rather, merge in it. Rather, delight in it. Rather, live it! And if you live, you start carrying the flavor of reality around you. If you live it and delight in it, something of the vast, something of the infinite, starts being expressed by your finite existence. By and by your boundaries also dissolve, by and by you are lost. The drop drops into the ocean and becomes the ocean.

Don't waste time in arguing. Philosophers are fools, and more dangerous fools than ordinary fools, because ordinary fools are simply fools and philosophers think they are wise. And they go on! I look at a Hegel or a Kant -- their whole life they go on arguing and they never reach anywhere.

It happened:

A girl proposed to Immanuel Kant, she wanted to marry him. He said, "Yes, I will think about it."

A thinker, a great thinker and a great logician, how can he take a step? Even if it is love he has to think about it first. And it is said he thought and thought and thought. Then he gathered all arguments for and

against -- because there are people who are against love, there are people who are for love, there are people who are against marriage, people who are for marriage, and they have argued. So he accumulated all the data about marriage, love, for, against. It is said that he accumulated three hundred arguments for and against marriage. He got very much confused. What to do? How to decide?

Then he tried and tried, and then he could find one argument more in favor of marriage. And the argument was this: that if there is a possibility, two alternatives which look equal, then always choose that alternative which will give you more experience. Marriage or no marriage -- if all arguments are equal -- then no marriage he already knew, because he was a bachelor. Then it was better to go into the marriage, because at least it was something new. When all the arguments are equal, then how to decide? So move and know about marriage by experience.

So he went and knocked at the door of the girl. The father opened the door and Immanuel Kant said, "I have decided. Where is your daughter?"

The father said, "It is too late -- she is a mother of three children."

Because twenty years had passed and women are not so foolish as to wait so long. They are always wiser, instinctively wiser. That's why women have not made great philosophers. They are not so foolish, they are more instinctive, more intuitive, nearer nature, more interested in living rather than in arguing.

That's why to men women always appear concerned with small things, not with great problems, VERY small things: dress, ornaments. But look -- they are concerned with small things because life consists of small things. Great problems are only in the mind, not in life. Whether you decide God exists or not makes no difference. You have to eat twice a day, you have to cover up when it is too cold and you have to move in the shade when it is too hot -- whether you decide God exists or not, it makes no difference. Life consists of small things. And if life consists of small things then small things are not small -- because life consists of them, they are vital.

DON'T WASTE TIME IN DOUBTS AND ARGUMENTS THAT HAVE NOTHING TO DO WITH THIS.

ONE THING, ALL THINGS: MOVE AMONG AND INTERMINGLE, WITHOUT DISTINCTION.
TO LIVE IN THIS REALIZATION IS TO BE WITHOUT ANXIETY ABOUT NON-PERFECTION.
TO LIVE IN THIS FAITH IS THE ROAD TO NON-DUALITY, BECAUSE THE NON-DUAL IS ONE WITH THE TRUSTING MIND.

VERY VERY SIGNIFICANT WORDS, and more significant if you can look beyond the words.

ONE THING, ALL THINGS: MOVE AMONG AND INTERMINGLE...

Life is an organic unity. Nothing is divided, everything is one. If you think it is divided, divisions are mind enforced. Otherwise everything intermingles, melts, merges into the other. It is happening all the time. You don't see it because you have become completely blind with words.

You eat a fruit; the fruit becomes your blood. The tree has mingled in you, the boundary is lost. And this fruit may have remained in many people's blood before, many animals, many plants, many rocks. This energy that is the fruit has been there always in existence -- melting, merging, emerging, moving from this to that, passing all boundaries.

Just watch any phenomenon. The fruit on the tree, what is it doing? Scientists say that the fruit is doing a miracle. It is transforming the earth, it is transforming the sunrays, it is transforming water. It is a miracle, because you cannot eat earth, you cannot eat sunrays directly. This fruit, an apple, is doing a miracle. It is transforming everything and making it so that you can absorb it and it becomes your blood.

And this energy has been moving because it has always been there. The whole of the energy remains the same, because there is nowhere else to go, so the energy cannot be less OR more. Nothing is added to the universe, and nothing can be deleted. Where will you take it away? The whole remains the same.

One day the fruit was just in the earth, you could not have eaten it. The fruit was in the sun, the D vitamin was in the sun. Now the fruit has absorbed it, now the earth has transformed -- a miracle is

happening! Why go to a magician to see a miracle? It is happening: the dirt has changed into a delicious food.

And you eat it, it becomes your blood. Your blood is churning continuously, it creates semen. Now a seed is born, it becomes a small child. Now the fruit, the apple, has moved to the child. Where are the boundaries? The tree moves in you, the sun moves in the tree, the ocean moves into the tree, you move in the child and this goes on...

Everything is moving. The breath that is within you will be in me a little later. And the breath is life, so your life and my life cannot be different, because the same breath you breathe I breathe. I exhale, you inhale it; you exhale, I inhale it.

Your heart and my heart cannot be very different. They are breathing and beating the same ocean of vitality around. I call this my breath, but by the time I have called it, it is no more mine -- it has moved, it has changed the house, now it is somebody else's breath. What you call your life is not yours. It is nobody's -- or it is everybody's.

When somebody looks at reality, then he sees that the whole is an organic unity. The sun is working for you, the ocean is working for you, the stars are working for you. The people milling around the world are working for you and you are working for them. You will die and worms will eat your body, you will become their food.

You are getting ready, ripe, to die, to become food for somebody else. And this has to be so -- because you have made so many things your food, finally you have to become their food. Everything is food for somebody else. It is a chain... and you want to cling to life. And the apple, it also wants to cling to the life; and the wheat, the wheat also wants to remain itself. Then life will cease.

Life lives through death. You die here, somebody becomes alive there; I exhale, somebody inhales. Just like a rhythmic exhalation, inhalation, is life and death. Life is inhalation, death is exhalation.

When you are ripe you will fall down on the earth. Then the worms will eat you and the birds of prey will come and they will enjoy you. You enjoyed many foods, now you will be enjoyed in turn. Everything melts, meets, merges. So why be worried? This is going to happen, this is already happening. Only the whole lives, individuals are false. Only the ultimate lives -- all else are just waves in it, they come and they go.

When one sees reality just in front of the nose, suddenly there is no problem, no anxiety, because the whole goes on living whether you live or not. Your death is not a problem then, your life is also not a problem then. You will live in the whole in many many millions of ways.

Sometimes you will be a fruit... that is the meaning of the Hindu concept of millions of YONIS. Sometimes you were an animal and sometimes you were an insect and sometimes you were a tree and sometimes you were a rock -- and life goes on.

So you are nobody, in a sense, and you are everybody in another sense. You are empty in one sense and you are full in another sense. You are not in one sense, and you are the all in another sense -- because you are not separate.

Separation brings anxiety. If you are anxious, in anguish, that means you are thinking you are separate -- you are unnecessarily creating problems for yourself. There is no need, because the whole goes on living; the whole never dies, it cannot die. Only parts die -- but that death is not really a death, it is a rebirth. Here you die, there you are born.

ONE THING, ALL THINGS: MOVE AMONG AND INTERMINGLE, WITHOUT DISTINCTION.
TO LIVE IN THIS REALIZATION IS TO BE WITHOUT ANXIETY ABOUT NON-PERFECTION.

Then why be worried about perfection? That too is an egoistic goal. This is very deep to be understood, because even religious people try to be perfect. But who are you to be perfect? Only the whole can be perfect, you can never be perfect. How can you be perfect? Even a Buddha has to fall ill, he has to die. You cannot be perfect! The very goal of perfection is an ego trip. The whole is already perfect, you need not be worried about it -- and in the whole you are also perfect.

Two words have to be understood: one is perfection, another is wholeness. A real religious person is concerned with wholeness, never with perfection, and a pseudo religious person is concerned with perfection, never with wholeness.

Wholeness means, "I am not, the whole is." And it is perfect, because how can it be otherwise? There is

no comparison, there is nobody else. But if you are thinking in terms of perfection, morality, ideals, character, you have to be perfect, then you will go mad.

All perfectionists go mad -- that is their ultimate, final end -- because as a separate unit you will remain imperfect, you cannot be perfect. How can you be perfect? Because your energy comes from the whole, it goes to the whole -- you are not. A wave has to remain a wave, it cannot become the ocean. And if it tries too hard, it will go mad.

That's why in the world of religion you see the most egoistic people possible, because they are trying to be perfect about everything. They insist on perfection. They cannot be relaxed, they will always be tense. And always something will be wrong and they have to put it right -- and they will always remain in anxiety. Go to the madhouses, and you will find there ninety percent perfectionists.

A man of understanding remains relaxed. That doesn't mean that he doesn't care. No, he cares but he knows the limitations. He cares, but he knows that he is just a part. He never thinks himself to be the whole, so he is never worried.

He enjoys whatsoever he is doing, knowing well that it is going to remain imperfect, it cannot be perfect. But he enjoys doing it, and by enjoying it, whatsoever perfection is possible happens without creating any worry in him. He loves it, knowing well that it is not going to be the absolute thing. It cannot be; something will remain incomplete, it is the nature of things.

That's why in the East we have always believed -- and believed in a very true thing -- that whenever somebody becomes perfect he is not born again, he disappears from this world. He has to, because in this world only imperfection is possible. He no more fits here, he is not needed, he dissolves into the whole.

Even a Buddha to the very last moment of his life remains imperfect, but not worried about it. That's why Buddhists have two terms for NIRVANA. The ultimate enlightenment they call MAHAPARINIRVANA, and enlightenment they call NIRVANA. NIRVANA means a Buddha is in the body. He has attained to illumination, he has become a knower, but he is still in the body, the body of imperfection. He is still in the world of imperfect parts. This is NIRVANA, enlightenment.

Then when he leaves the body, when he simply disappears into the ultimate emptiness, it is MAHAPARINIRVANA, it is the great enlightenment. Now imperfection disappears, now there is no individuality, now he is whole. Only the whole can be perfect. Now Buddha can be perfect, because now he has dissolved into the whole, he is oceanic.

So remember this well, because all perfectionism is an egoistic effort, you go mad after everything. Try to do it as well as you can, but don't be crazy about it; do as well as you can and accept the limitation. The limitation is going to be there, even about your character, morality, everything!

Even a saint has to give a little space for the sinner, because where will the sinner go? So it is possible, ninety-nine percent a saint, but one percent of the sinner will be there. And the reverse happens: you can become a ninety-nine percent sinner but one percent of the saint will be there. It has to be so, because where will you leave the other? You can force it to the very extreme, but the one percent of the other will remain there. And if you go mad about it, it is not going to help.

A man of understanding accepts limitations. He accepts the possibilities, that which is possible. He knows the impossible, he never tries for the impossible. He relaxes and enjoys the possible. And the more he enjoys, the more perfection comes to his life. But it is no more a worry, it is graceful -- and this is the difference.

If you come to a really religious man you will feel a grace around him, effortless. He has not done anything to himself, he has simply relaxed into the ultimate, and you feel the effortlessness around him.

If you come to a person who is a perfectionist, a pseudo religious man, then everything you see will be man-made, there will be no grace. Everything clear-cut, every movement calculated, cunning. Everything he is doing is a discipline not a spontaneity. He lives in a code; his own code becomes his imprisonment. He cannot laugh, he cannot be a child, he cannot be a flower. Whatsoever he is, so much effort he has put into it that everything has become tense and gone wrong. It is not a spontaneous flow.

And this should be the criterion -- if you move towards a Master this should be the criterion -- that he is a spontaneous flow. Only then can he help you to become a spontaneous flow on your own part. If he is an enforced perfectionist he will cripple you, he will kill you completely. He will cut you in many ways, and by the time he thinks you are perfect, you are dead.

Only a dead thing can be perfect, a living thing is bound to remain imperfect. Remember this.

TO LIVE IN THIS REALIZATION IS TO BE WITHOUT ANXIETY ABOUT NON-PERFECTION.

ONE SIMPLY LIVES! One lives totally, one lives wholly, and doesn't bother about the consequence, what happens.

TO LIVE IN THIS FAITH...

And this is faith for Sosan, and this is faith for me also. This is trust.

A perfectionist never trusts because he is always looking for the faults. He never trusts anything. Even if you present him a rose he will immediately find the imperfections. He will not look at the rose, he will look at the imperfections. His eye is that of logic, not of love. He is always doubtful; he cannot trust anybody, because he cannot trust himself.

You go to your so-called saints -- they cannot trust themselves. They are afraid, because whatsoever they have enforced IS enforced, it is not natural, and they know if they relax then things will go wrong. If a beautiful woman comes to a saint, you can see that he has become fidgety, uneasy. It may not be on the surface, but if you watch deeply you can feel it, because he has enforced BRAHMACHARYA, celibacy, and that woman is a danger. He cannot allow this woman to be there for long, because then his own distrust about himself will come up.

A man who has not trusted his own life energy cannot trust anybody. He is an enemy of man, a poisoner. And poisoners are very articulate -- they have to be, because they have to be argumentative and defend themselves, and they have to depend on their own mind.

And these poisoners have done such a deep harm, such a wound to the whole humanity, that it is impossible to think how humanity can come out of it. They have poisoned everything: "This is bad, that is bad, this is sin, that is guilt." And they have created around you such a mess that whatsoever you do you will feel guilty. If you DON'T do, you will feel guilty because of the nature.

If you love you have fallen; if you don't love you go on feeling a deep urge to love. It comes from nature, nothing is wrong in it. It is as natural as hunger and thirst, and as beautiful as hunger and thirst. But your saints would like you to be just plastic men -- no hunger, no thirst, no love -- then you are perfect.

If your whole mechanism is made of plastic then it will be easy. And scientists ARE thinking on those lines, to make the whole mechanism plastic. Then you don't need any food, you don't need any love, you don't need anything. You become a machine, you are a robot. Sometimes, when something goes wrong, you can be sent to the workshop. And every day you can go to the filling station, and they can put some petrol in you and everything is okay. Then you will be a perfectionist, then you will be perfect.

But as life is, life is delicate; it is not plastic, it is very delicate. You don't have wires, you have nerves. And the balance is always moving. Nothing is certain, and everything goes on melting and merging into the other. That's why you are alive.

A man of understanding is not bothered, he is not anxious about non-perfection. He doesn't think in terms of perfection at all; he only lives the moment as wholly as possible, as totally as possible. And the more he lives totally, the more he becomes capable to live it.

A day comes... he simply lives without forcing any ideals, without thinking any concepts, without making any rules and regulations about his life. He simply lives and enjoys and delights.

TO LIVE IN THIS FAITH IS THE ROAD TO NON-DUALITY...

And this is faith.

BECAUSE THE NON-DUAL IS ONE WITH THE TRUSTING MIND.

And deep inside, if you have a trusting mind, the non-dual will be in front of you. Deep down if you have doubts, then theories, thinking, words, philosophies, doctrines will be there, and in front you will be completely blind. You will not be able to see the close, you will be able to only think of the distant. Inside

trust, outside reality; inside trust, outside truth. Trust and truth meet, and there is no other meeting...

... BECAUSE THE NON-DUAL IS ONE WITH THE TRUSTING MIND.

WORDS!
THE WAY IS BEYOND LANGUAGE, FOR IN IT THERE IS
NO YESTERDAY
NO TOMORROW
NO TODAY.

THE LAST THING: Sosan is saying that language is possible if time is. Language is the same gestalt as time. That's why language has three tenses: past, present, future -- just like time: past, present, future. Language is time, divided into the same categories as time. And life is beyond. Life if not past. Where is past? You cannot find it anywhere.

I have heard once it happened:

One man had come to look in a great museum. The man was very rich, so the best guide was given to him. The man looked at one head and he asked, "Who is this?"

The guide really didn't know, so he said, "It is the head of Napoleon."

Then a small head, and again the man asked. And the guide was so excited with this rich man, and so afraid, that he got messed up inside and he said, "This is also Napoleon's head."

So the rich man said, "What do you mean? Two heads?"

Then the guide was in difficulty, and some answer had to be given. So he said, "Yes, this is his childhood head and that is his old-age head."

If past exists, then a childhood head will be there, then many heads will be there; when you die you will leave millions of heads behind. But you leave only one head, not millions of heads. Past disappears; past is nowhere, just in the memory.

Where is future? Future is nowhere, just in imagination. Past is that which is not now and future is that which is not yet. That's why mystics have always said: Only the present is. But Sosan goes a step ahead and he says:

NO YESTERDAY
NO TOMORROW
NO TODAY.

Not even present is. What does he mean? Because -- he is tight, absolutely right -- if there is no past and no future, then how can present exist? Because present exists only between past and future.

What is the present? A passage. From the past you move to the future; in that movement, just for a single moment, the present is. What is present? It is just a passage from the past to the future, it is a door from this room to that. But if neither this room exists, nor that, then how can the door exist? It is a bridge between past and future. And if both the banks are not, how can the bridge exist?

Sosan is right. Sosan says neither past nor future nor present. He is saying there is no time. And the whole language depends on time -- past, future, present. Language is a creation of the mind, time is also a creation of the mind.

When you drop language, time disappears. When you drop thinking, there is no past, no present, no future. You go beyond time, there is no time. When there is no time, there is eternity. When there is no time, you have moved into the world of the eternal. The truth is eternal. And all that you have got are temporal reflections of the truth.

It is just like: a moon has arisen in the sky, it is a full moon night, and you look deep into the lake and the moon is there. This moon is all that you have -- the moon in the lake. The mind mirrors; all truths that you have are mirrored by mind, they are reflections.

What is Sosan saying? Sosan is saying, "Forget this lake! because this is a mirror. Look beyond, only

then will you be able to see the real moon -- and it is there."

But you are too much identified with the lake, with the mirroring mind. Drop the mind and suddenly everything that you were missing fits, everything that you were seeking happens, everything that you always dreamed and desired is there. Everything is fulfilled.

The whole message is how to drop out of the mind, language and time.

Hyakujo: The Everest of Zen, with Basho's Haikus

Talks on Zen
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Hyakujo: The Everest of Zen, with Basho's Haikus

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"FROM THE GREAT CLOUD MONASTERY AT YUEH CHOU," ANSWERED HYAKUJO.
"AND WHAT DO YOU HOPE TO GAIN BY COMING HERE?" ASKED MA TZU.
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SEEING HIM COMING, MA TZU RAISED HIS HORSE WHISK STRAIGHT UP. HYAKUJO ASKED, "ARE YOU IN THE USE OF IT, OR APART FROM THE USE?"
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JUST AT THAT MOMENT, A GREAT ROAR, LIKE HUNDREDS OF THUNDERBOLTS FALLING, RAINED ON HYAKUJO'S HEAD. MA TZU HAD GIVEN A SHOUT WHICH, IT IS SAID, DEAFENED HYAKUJO FOR THREE DAYS.

Maneesha, before I speak on the sutras of Hyakujo, I have to say a few words as a preface.

Hyakujo was the direct heir of Ma Tzu and became most well known for his establishment of the first truly Zen monasteries and his treatise on sudden enlightenment.

To understand Hyakujo, the first thing is to understand that enlightenment can only be sudden. The preparation can be gradual, but the illumination is going to be sudden. You can prepare the ground for the seeds, but the sprouts will come suddenly one day in the morning; they don't come gradually. Existence believes in suddenness. Nothing is gradual here, although everything appears to be gradual; that is our illusion.

In the past science used to think that everything was gradual: a child gradually becomes young; the young man gradually is becoming older... Now, we know that is not the case because of Albert Einstein and his discoveries about atomic energy. He himself was puzzled when he saw for the first time that the particles of an atom don't go from one place to another place the way you go from your house to the market. They simply jump. And their jump is so tremendous that Einstein had to find a new word for it: `quanta', the *quantum* jump. It means that the particle was in one place, A, and then suddenly you see it in another place, B. The path between has never been traveled.

A strange jump that you cannot see the particle between the two points. That gave him an idea that in existence everything is jumping, and because the jump is so subtle, you cannot see it.

Every moment you are jumping towards old age. It is not a gradual thing. It is happening every moment that you are growing older, and there is no way that you can find to rest in between the jumps. The jumps are so close, but you can prepare -- and particularly for enlightenment, which is the ultimate quantum leap. You can meditate; you can go as deep as you can; you can find your center. And the moment you find your center, suddenly, there will be a jump as if out of nowhere the buddha has appeared -- a buddha of pure flames.

This appearance is not going to be gradual, not partial. Hyakujo's great contribution was the *sudden* enlightenment, because it is so illogical. If you go from here to the market, you have to *go* -- not like the monkey god of Hindus, flying in the sky, carrying a mountain, jumping from one mountain to another mountain... You will have to go step by step. You will have to move gradually. You cannot simply disappear from Buddha Auditorium and find yourself in the M.G Road marketplace.

In our actual life we never come across anything sudden: you never see the bud of a rose suddenly becoming a flower; it opens gradually. In the morning it was a bud, in the evening it becomes the flower. Because of the continuous experience of gradualness, the major masters of Zen belonged to the gradual school. To them it was absolutely absurd that you can become a buddha instantaneously, just now.

Everything needs time. If you want to prepare a house, a garden, a painting, a poem, it will take time. There is only one thing that does not take time, because it is beyond time, that is your buddhahood. You simply jump out of time and you find yourself as you have been always and will be always -- your intrinsic nature.

Hyakujo introduced another thing: Zen monasteries. Before him there were Zen temples -- small groups of people living in those temples, meditating, reading scriptures. But he introduced a new thing, the monastery, where people were absolutely devoted to a single-pointed goal: to become the buddha. No scriptures, no rituals... the whole energy has to be poured into a single direction: to discovering your intrinsic nature. And why monasteries? When there are thousands of people together, going into the unknown, it is easier for you, because you know that although you are going alone into your own space, thousands of others are also going into the same space on their own. You are not absolutely alone. Secondly, a monastery creates a certain atmosphere. That was the greatest contribution of Hyakujo.

A monastery is a climate. Its every fiber, every wave... every leaf of the trees is soaked with only one longing: a great urgency to become the buddha. And when ten thousand people, for years, continuously go on working, it creates an energy field. In that energy field you can be caught and you can easily slip out of your mind. Alone, it is a little difficult. Alone it can happen, it has happened too, but that is not the rule.

Hyakujo's great insight of introducing monasteries, simply means introducing an energy field which is not visible to you. When ten thousand sannyasins here enter into their inner being, in a way they are alone, but in a way ten thousand people are with them. The experiment is not being done in their cells alone, but in the open, under the sky, with thousands of other people on the same track, creating vibrations, ripples of energy.

Not to become a buddha in such a climate, you would have to struggle against the whole energy field, you would have to swim upstream. But if you want to become a buddha, you simply go with the stream. A deep let-go is possible in that atmosphere. Hyakujo introduced a very scientific concept of monasteries.

Born in 724, Hyakujo was also known as Pai Chang. As a young boy Hyakujo was taken to a temple by his mother, and upon entering, she bowed to the Buddhist statue. Pointing to the statue, Hyakujo asked his mother, "What is that?"

His mother replied, "That is a buddha."

Hyakujo said, "He looks like a man. I want to become a buddha afterwards."

This small incident of his childhood has great implications. Buddha never wanted to be in any way extraordinary or special for the simple reason that if he was special and extraordinary, that would discourage people to become buddhas because they know they are ordinary, they are not special; they are not incarnations of God, they don't have divine miraculous powers. They cannot walk on water; they cannot bring a dead Lazarus back to life... Just look at Jesus and Buddha and you will find that Buddha is absolutely ordinary, simple, humble; he can mix with the crowd. Jesus will stand far away... because you cannot walk on water.

I have heard, only once, that a bishop had come to the holy land of Israel. He had two friends, two old rabbis, and he asked them to take him to all the holy places which were visited by Jesus. So finally, they went to Lake Galilee where Jesus had walked on water. They took a boat to show him the exact place where he had walked. The bishop said to the rabbis, "Jesus was a Jew, your last prophet and our first founder. Can you also walk on water?"

The rabbi said, "Easy."

The bishop could not believe it. He said, "I want to see."

So one rabbi got out from the left side of the boat and walked on water for a few feet and came back. The bishop could not even blink his eyes when he saw the man walking on water. He said, "We used to think that it was only Jesus, but it seems to be a Jewish quality."

The old rabbis said to the bishop, "We don't follow Jesus and we don't accept him as our prophet. We have crucified him for the crime of being a fraud, propounding himself to be our last prophet. But you are a follower of Jesus, so just take the name of Jesus and *you* try walking on the water."

Now it was a great challenge....

But the bishop was sitting on the right side, so he got out from the right side and went down into the water and started shouting, "Help! Help!"

Those two rabbis took him out, and the older rabbi asked the younger, "Shall we tell this idiot what the secret is?"

The secret was that there were stones in the water, just below the water, but they were on the left side, not on the right side. Jesus must have walked on those stones -- there is no question about it.

I have heard that an American Christian, a very rich man but very miserly, went to Israel. And every visitor is bound to go to Lake Galilee which is the holiest place -- where Jesus lived for most of his life. And he asked the boatman, "How much will it cost to take me to the place where Jesus walked on water?"

He said, "It will cost ten dollars."

The American said, "That explains everything about how Jesus walked on water. Ten dollars? Forget about it. I am not in a mood to walk on water."

You will not find in Buddha anything that is not possible for you. He is as human a being as you are. He does not proclaim himself to be anything special. That is his grandeur. That is his greatness.

In this incident, Hyakujo is asking his mother, pointing to the statue of Buddha, "What is that?"
The mother said, "That is a buddha."
Hyakujo said, "He looks like a man."

He never tried to look like anything else, he simply wanted to look like man so that every man can be encouraged -- that you don't have to walk on water, you don't have to turn water into whiskey....

You can be a buddha without any difficulty because it is your inner nature. It does not depend on miracles. Religion is not magic. It is a very simple and humble effort to search within yourself for the deepest point where you are joined with the universe. That joining point is the buddha.

Hyakujo said, even though he was a small child, "He looks like a man. I want to become a buddha afterwards. If this man could become a buddha, I am also a man. Right now I am too small, but later on, I am going to become a buddha."

Hyakujo became a monk afterwards, when he was twenty years old. He joined a monastery at Yueh Chou, and his first master was called Tao-chih. Tao-chih gave him his first spiritual name which was Hui Hai meaning, Ocean of Wisdom.

Hyakujo was not a monk for long before he heard about the great master, Ma Tzu, and went to him at Chiang-si.

Maneesha has asked:

BELOVED OSHO,
WHEN HYAKUJO FIRST ARRIVED AT CHIANG-SI TO PAY HIS RESPECTS TO MA TZU, MA TZU INQUIRED, "FROM WHERE HAVE YOU COME?"

These are Zen questions. They don't mean what they appear to mean. When he says, "From where have you come?" he means: From where in the eternity have you come here? Are you aware of your eternal nature? -- that you are coming here from utter emptiness?

But Hyakujo could not understand at that point. He simply thought that Ma Tzu was asking an ordinary question.

"FROM THE GREAT CLOUD MONASTERY AT YUEH CHOU," ANSWERED HYAKUJO.
"AND WHAT DO YOU HOPE TO GAIN BY COMING HERE?" ASKED MA TZU.
HYAKUJO REPLIED, "I HAVE COME SEEKING THE BUDDHA-DHARMA."
TO THIS MA TZU REPLIED, "INSTEAD OF LOOKING TO THE TREASURE HOUSE WHICH IS YOUR VERY OWN, YOU HAVE LEFT HOME AND GONE WANDERING FAR AWAY. WHAT FOR? I HAVE ABSOLUTELY NOTHING HERE AT ALL. WHAT IS THIS BUDDHA-DHARMA THAT YOU SEEK?"
WHEREUPON HYAKUJO PROSTRATED HIMSELF AND ASKED, "PLEASE TELL ME TO WHAT YOU ALLUDED WHEN YOU SPOKE OF A TREASURE HOUSE OF MY VERY OWN."

Now he has asked the right question.

MA TZU REPLIED, "THAT WHICH ASKED THE QUESTION IS YOUR TREASURE HOUSE."

Your consciousness, your being -- who asked the question? Don't look for the answer. Look from where the question is coming, then you will have to look inside. The question is coming from your innermost core.

"THAT WHICH ASKED THE QUESTION IS YOUR TREASURE HOUSE. IT CONTAINS ABSOLUTELY EVERYTHING YOU NEED AND LACKS NOTHING AT ALL. IT IS THERE FOR YOU TO USE FREELY, SO WHY THIS VAIN SEARCH FOR SOMETHING OUTSIDE YOURSELF?"
NO SOONER WERE THESE WORDS SPOKEN THAN HYAKUJO RECEIVED A GREAT ILLUMINATION AND RECOGNIZED HIS OWN NO-MIND. BESIDE HIMSELF WITH JOY, HE BOWED IN DEEP GRATITUDE.
HYAKUJO SPENT THE NEXT SIX YEARS IN ATTENDANCE UPON MA TZU...

This has stopped happening in the world because we have forgotten the language of suddenness. We believe only in gradual growth. Suddenness seems to be irrational, illogical, impossible but it is true about everything. If you want anything, it will be gradual. There is only one exception; that is you. You are already there. So it is only a question of just turning your eyes in, just looking inwards with absolute urgency and in a single moment everything is transformed.

When Ma Tzu told him, "That which asked the question is your treasure house," he must have immediately looked within -- from where the question had arisen. "IT CONTAINS ABSOLUTELY

EVERYTHING YOU NEED AND LACKS NOTHING. IT IS THERE FOR YOU TO USE FREELY, SO WHY THIS VAIN SEARCH FOR SOMETHING OUTSIDE YOURSELF?"

Just as he went down from where the question had arisen, he must have reached to the great illumination instantly. Nowadays people ask a question to get an answer. About everything else it is okay, but about yourself, never ask a question. Rather, look within from where the question is arising, and in a single moment, the great enlightenment is possible.

NO SOONER WERE THESE WORDS SPOKEN THAN HYAKUJO RECEIVED A GREAT ILLUMINATION AND RECOGNIZED HIS OWN NO-MIND. BESIDE HIMSELF WITH JOY, HE BOWED IN DEEP GRATITUDE.
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MA TZU HUNG THE HORSE WHISK ON THE CORNER OF HIS CHAIR. AFTER A MINUTE OR SO, HE ASKED HYAKUJO, "HENCE FORWARD, HOW DO YOU OPEN THOSE TWO LEAVES OF YOUR MOUTH TO WORK FOR OTHERS?"
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For three days he could not hear anything else. What has transpired in this dialogue when Ma Tzu asked, "Are you in the use of it, or apart from it?" The same question both have asked each other. First Hyakujo has asked, and the meaning should be understood clearly. The meaning is: are you a witness while you are using it? or do you become one with it and forget your witnessing?

When Ma Tzu asked, Hyakujo did the same, exactly as Ma Tzu has done. He hung the horse whisk on the corner of the chair showing that "I am also a witness; I am no longer the horse whisk. I am no object, I am always a subject and a witness."

Satisfied, Hyakujo gave a tremendous roar of joy that a disciple had ripened, that a disciple had arrived home, that a disciple's blindness had disappeared. But the roar was such: LIKE HUNDREDS OF THUNDERBOLTS FALLING, RAINED ON HYAKUJO'S HEAD. MA TZU HAD GIVEN A SHOUT WHICH, IT IS SAID, DEAFENED HYAKUJO FOR THREE DAYS.

This was a great roar of tremendous joy, of welcoming Hyakujo, that "after all, you have arrived."

A haiku by Basho:

I CLAP MY HANDS
AND WITH THE ECHOES
IT BEGINS THE DAWN --
THE SUMMER MOON.

Basho is one of the greatest poets of the world, but he has written only haikus -- very symbolic but very miraculous, very simple but very mysterious. They are all to be understood through visualization, because Zen does not believe in words. Visualize and perhaps you may have some understanding. "I clap my hands and with the echoes" -- in the mountains -- "it begins the dawn -- the summer moon."

The summer moon is still hanging and the sun is going to rise. And I have clapped my hands, and the echoes are still resounding in the mountains. It is just a painting in words. A haiku has to be understood -- a painting in words, not only a poetry in words -- and it has to be visualized. Just visualize yourself surrounded by mountains. And you...(OSHO CLAPS HIS HANDS.)... clap your hands. The mountains go on echoing and the summer moon is still there and the dawn has come. The sun will be arising soon.

Why should he write these small haikus? He used to live by the side of a lake surrounded by mountains, meditating in utter silence. Once in a while he would open his eyes and whatever he would see, he would note down. These haikus are not out of the mind. These haikus are reflections in a mirror, in a no-mind. In a silent heart the summer moon, the dawn very close and he claps his hands, and all the mountains resound with echoes.

A meditator, according to Basho, will go on searching deep within himself, but that does not mean that he should lose contact with the outside world. Once in a while he should open his eyes. With all his emptiness he should mirror the outside world. Those reflections are collected in these haikus. They don't mean anything, they simply depict a picture.

Maneesha has asked:
BELOVED OSHO,
MANY DISCIPLES HAVE DEDICATED BOOKS TO THEIR MASTER OUT OF LOVE AND GRATITUDE. BUT CHARACTERISTICALLY, YOU HAVE TURNED TRADITION ON ITS HEAD BY DEDICATING TWO OF YOUR DISCOURSE SERIES TO SPECIFIC DISCIPLES.
HAS ANY MASTER LOVED HIS DISCIPLES AS MUCH AS YOU SEEM TO LOVE US?

Maneesha, when I see you all, I don't see you the way you see yourself. I simply see possible buddhas. No master has dedicated his books to his disciples, because no master has that clarity which can see the future in the present, which can see the rose in the seed. I can see. So when I introduce you as buddhas, it is not symbolic, I mean it. It is not only love, but also respect. My own understanding is: unless a master respects the disciple, he does not deserve respect from the disciple. It is a communication, it is a give-and-take, it is a communion.

I am going to dedicate many books because I don't have anything else. I have just my words, my experiences, my silences, my songs to dedicate to all those disciples who are keeping me alive. Without you I won't wake up next morning -- because what will I do? I don't have anything else to do in the world. I have done everything long ago; in fact, I have overdone.

Now my life is in your hands. If you want me to be here, I can go on postponing the date of my departure. But the day I see that there is no need for me to postpone anymore, I will tell you to be ready for a great ceremony. But I feel right now, my garden is just a nursery.

The buddhas are getting ready to wake up. A few have looked with one eye open, a few have looked with both eyes open, but have taken another turn and pulled their blanket over themselves. It is a question of struggle between me and you. How long are you going to remain hidden in your blanket? Sooner or later you will get tired. You cannot escape me, you have to become a buddha. Once you are a buddha, you are absolutely free to go around the world taking the fire, spreading it to all the nooks and corners of the world.

My existence has no purpose other than this, that the world should have as many buddhas as quickly as possible before the politicians manage to commit a global suicide. Only a large number of buddhas around the world can create the atmosphere of peace and love and compassion, where war becomes absolutely irrelevant. I am in a special situation that no other buddha ever has been.

This book is dedicated to Anando in spite of her reluctance. She has behaved very unconsciously for these two days. First, I am always worried about it that Maneesha is not allowed to take a holiday, migraine or no migraine, because if she is absent even for one evening -- and I know she has this trouble of migraine for years -- somebody else has to take her place. But just to take her place for one day is dangerous. The taste of it, and then one starts thinking, "Why should I not continue?" It is almost as if you are made the king for one day. It will be difficult for your whole life.

So first she freaked out because I still addressed Maneesha, care of Anando. I could see her face and I could see her response. She did not like it, she wanted to be addressed directly. But I knew it was better to be "care of," because tomorrow she would be gone. The same trouble happened with Vimal. For a few days he was sitting with almost tears in his eyes. Once he has tasted the joy of asking me the questions, and then he has to give back the place, his kingdom is taken away. Now he has come back to his right mind. I did not want to disturb him again. That's why I ask Anando.

And I have my own ways of working. In every way I try to find out some secret which needs to be revealed to the person. Anando may not be aware that she is never nice to anybody who is nice to her. She becomes nasty. It is her wrong upbringing from her childhood that she has carried. Secondly, she is never happy to receive anything. It needs courage. Perhaps you may not be aware. One loves to give, because by giving you are higher, but one has to learn to receive. At least when you are sitting at the feet of your master, you have to learn to receive. It hurts the ego that you are on the receiving end, not on the giving end.

I wanted to see how she would receive it. She missed the point. First she freaked out about Maneesha's question, because she thought that Maneesha had indicated in it, that the horse came a little early and disturbed my speech. Because she was one half of the horse, she thought Maneesha was trying to raise the

question again before the whole assembly, although there was no question of Maneesha raising it.

Maneesha was asking something else. She was trying to inquire about me, what my response was to this suddenness. That's why Avirbhava was not disturbed. She was the main part of the horse; Anando was just the back part. Avirbhava proved to be more alert and conscious, seeing that the question did not have anything to do with the coming in early. In fact the early coming was very good: it surprised everybody except me. But I am crazy anyway.

Nothing surprises me....

For thirty-five years continuously I have been looking for something to surprise me. Nothing surprises me. Even when a man a few years ago threw a knife at me, it did not surprise me. I just looked at the knife and I continued what I was doing. The man must have been surprised. I did not even report the case. I did not go to the court. The court had to send their representative just to ask me had such a thing happened?

I said, "It was not much, just a rotten old knife, and it has not hurt anybody. So fundamentally, nothing has happened, except the sound of the knife falling on the ground. Do you call it a crime?"

The man said, "You are strange. The police are putting the case before the court, and I have come here as a representative of the court because you refused to come."

I said, "In any case I would not be there. If the knife had killed me, I would not be there in the court. Now that the knife has not killed me, why should I be in the court?"

The man said, "What am I to say to the court?"

I said, "You just write down -- I will sign it -- that this case really happened: A man threw a knife; I heard the noise. For a moment I stopped speaking so that the hassle with the man and the police officers stopped. They took him away. I continued my work."

The horse coming as a surprise to everybody -- I really enjoyed it. The real Kalki, the Hindu white horse which is going to come within twelve years, the coming twelve years -- any time -- will not give a warning to you. It will come as suddenly as Avirbhava's horse came. So it was absolutely proper -- but Anando was hurt.

But I can understand Avirbhava's hurry. You should just imagine somebody inside a horse -- one wants to get out as quickly as possible. And now she is going to bring elephants and crocodiles... and she will have to be inside them! Obviously she was in a hurry because the horse might have broken in the middle. So as quickly as possible... It was a perfect performance.

Anando was not exactly disturbed by it; that was a very superficial thing. She was disturbed because I called Maneesha a better reporter, a better recorder than Ramakrishna had in Swami Vivekananda, or Socrates had in Plato. She became hurt because she is doing so much work. She is working hard on all the new books and their publication. She is in charge of the whole of publications and all of the construction that is going on in the ashram. Obviously she thought that Maneesha has been praised -- and a subtle jealousy, and the female mind... I wanted them to be exposed.

And the next day when I said that this new series was going to be dedicated to her, Anando freaked out even more -- so much so that she is suffering from a fever which is absolutely psychological, emotional. She was absolutely okay when she was sitting here, and just as she reached her room, she declared that she had a great cold coming. And immediately, because that is the time she comes to see me -- when I am taking my supper, she comes to see me -- she did not come. She really wanted to avoid me because I have seen something which she was hiding. Not only did she not come to me, but she even removed herself from Lao Tzu House to Krishna House, with an excuse that she was getting a cold. She phoned Nirvano to say that she was getting suspicious, and that by dedicating the new series to her, "Osho is trying to blackmail me."

This way you can see the difference between the disciples that Ma Tzu and Hyakujo had. Even if they were hit on their heads, they would bow down and touch the feet of the master. So much has changed in the world of consciousness. Man has fallen so low. For what should I blackmail? But just anger, the anger of being "care of," that anger became almost hysterical. Now whatever she is saying... again and again she has been phoning Nirvano asking, "What has Osho said about me?" I have not said anything. I waited for this question from Maneesha. I cannot take my word back.

You remember Ma Tzu -- he wouldn't remove his legs from the track. He allowed the disciple to run the cart over him and hurt his legs, but he would not move from this position. This book will be dedicated to Anando with the words, "In spite of herself." And I will be dedicating more books. I would love to dedicate books to all of you.

If time permits and existence allows, each buddha is going to have a book in his name as a respect and love from the master.
Now it is Anando's time.

Farmer O'Leary has two prize cows, Daisy and Buttercup.

One day, he borrows the neighbors' bull and puts it into the field with the cows. The bull does not show much interest in the cows -- seems to be a swami! -- and soon Farmer O'Leary gets bored and goes off for his lunch.

That afternoon, Father Fumble, the village priest, comes to the farmhouse for tea, so Farmer O'Leary calls his farmhand, Sean, and tells him to go out to the field and watch the bull. Sean is to let him know if the bull shows any interest in Daisy and Buttercup.

Mrs. O'Leary is just pouring Father Fumble a second cup of tea, when Sean comes bursting into the room and shouts, "The bull is screwing Daisy!"

Father Fumble almost chokes, and Farmer O'Leary drags Sean angrily into the kitchen.

"Listen here, you idiot!" snaps O'Leary. "You can't use language like that in front of the priest! Next time, say something like, `The bull has surprised Daisy.' Now, get back outside!"

Ten minutes later, Sean comes bursting into the room in a high state of excitement.

"Farmer O'Leary!" he stammers. "The bull, er... the bull's, ah....!" But he cannot finish his sentence.

"Do you mean," says O'Leary, with a knowing look, "that the bull has surprised Buttercup?"

"I'll say he has surprised Buttercup!" shouts Sean. "He is screwing Daisy again!"

Paddy has been training his horse, Kalki, for the big race. He has been giving it lots of exercise and plenty of good food, but on the day of the race, Paddy is still worried that Kalki will not run fast enough.

Just before the horses go to the start, Paddy quietly gives Kalki a couple of pep pills. Father Murphy, who has been watching this, goes up to Paddy.

"I hope you are not giving your horse any illegal drugs?" says the old priest.

"Certainly not, Father, I was just giving him a vitamin C," says Paddy, popping one of the pills into his own mouth. "Here, try one yourself."

Father Murphy swallows one of the pep pills, thinking that it is a vitamin, and walks off, apparently satisfied.
Paddy turns to Seamus, who is going to ride Kalki in the race.

"Don't worry, Seamus, you are going to win for sure!" says Paddy, confidently. "Nothing can pass you in this race, except me or Father Murphy!"

George Grope is fifty years old, and has spent the best years of his life with a woman whose constant nagging and criticism has driven him mad.

Now, in poor health, and with his business on the verge of collapse, he makes up his mind. He goes to the dining room, gets up on a chair, fastens his tie around the chandelier, and is just about to end it all. At that moment his wife enters the room.

"George!" she cries in shock at the scene before her. "You idiot! That is your best tie!"

Chester Cheese is walking through the forest one day, with his teenage kid, Charlie.

They are enjoying the stroll very much, when suddenly Charlie sees a pair of black satin panties lying on the path.
"Hey, Dad," exclaims Charlie. "Look! A young girl's panties!"

"Well, son," says Chester, in a fatherly voice. "I'd say those probably belong to an older woman, not a young girl."

"Come on, Dad, " replies Charlie. "For sure these are a young girl's panties!"
"I don't think so, Charlie," says Chester, stiffly.
Just then Father Finger walks up.

"Excuse me, gentlemen," he says. "But I couldn't help overhearing your discussion. Perhaps I can settle the matter for you."

Then Father Finger raises his eyebrows, takes the panties, examines them closely, this way and that way.

"Well," says Father Finger, popping the panties into his pocket, "I don't know which of you is right, but I do know one thing. She is not a member of my church!"

Okay, Nivedano...
(Drumbeat)
(Gibberish)
Nivedano...
Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inward with tremendous urgency as if this is the last moment of your life. Only with this urgency can you reach to the source of your life. And at the source of your life you are a buddha. From there on, opens the whole universe, your own space, unlimited.
The buddha is the door.
You have to go beyond it.
But first reach to the door... deeper and deeper....

This is a beautiful evening. The rain has stopped just to give you absolute silence. And the silence of ten thousand buddhas is a tremendous energy field. Don't miss this moment.

To make it clear, Anando...
(Drumbeat)

Just watch your body, your mind, separate from you. You are the watcher. In this witnessing you become the buddha. You have always been the buddha. You *discover* it. So much dust has gathered on it. Remove the dust. Let it become a pure mirror. This is your ultimate nature.

The evening has become more juicy and more beautiful. The time has stopped -- you are floating in space like a cloud in absolute freedom.

Nivedano...
(Drumbeat)

Come back, silently, peacefully, with a grace and sit down like a buddha just for a few moments recollecting the experience.

You have to live this experience for your whole twenty-four hours, just like breathing -- doing anything you go on continuously breathing. This remembrance of being a buddha has to become just like an undercurrent. It is always there whether you are sitting, walking, waking or sleeping -- in action, in inaction, in speaking, in silence, but one thing remains continuously in you -- the remembrance of your ultimate nature.

Before the celebration I have to remind Nivedano that I called Anando. That is the name of your drum.

Okay, Maneesha?
Yes, Osho.

Can we celebrate the ten thousand buddhas?
Yes, Osho!

Hyakujo: The Everest of Zen, with Basho's Haikus

Chapter #2
Chapter title: The great pearl

27 September 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ON ONE OCCASION HYAKUJO SAID, "IF WE ARE ATTACHED TO A VIEWPOINT THAT WE ARE NATURALLY THE BUDDHAS AND THAT WE ARE IN ZEN BUDDHISM BECAUSE WE ARE ORIGINALLY PURE AND ENLIGHTENED, WE ARE AMONG NON-BUDDHISTS WHO DENY CAUSALITY."
AT ANOTHER TIME A VINAYA MASTER NAMED YUAN ONCE CAME TO HYAKUJO AND ASKED, "DO YOU MAKE EFFORTS IN YOUR PRACTICE OF THE TAO, MASTER?"
HYAKUJO REPLIED, "YES, I DO. WHEN HUNGRY, I EAT; WHEN TIRED, I SLEEP."
YUAN ASKED, "AND DOES EVERYBODY MAKE THE SAME EFFORTS AS YOU DO, MASTER?"
HYAKUJO ANSWERED, "NOT IN THE SAME WAY. WHEN THEY ARE EATING, THEY THINK OF A HUNDRED KINDS OF NECESSITIES, AND WHEN THEY ARE GOING TO SLEEP THEY PONDER OVER AFFAIRS OF A THOUSAND DIFFERENT KINDS. THAT IS HOW THEY DIFFER FROM ME."
AT THIS, THE VINAYA MASTER WAS SILENCED.
ON ANOTHER OCCASION, THE VENERABLE TAO KUANG ASKED HYAKUJO, "MASTER, WHAT MENTAL PROCESSES DO YOU EMPLOY IN PURSUING THE TAO?"
HYAKUJO ANSWERED, "I HAVE NO MENTAL PROCESSES THAT WOULD BE OF USE, AND NO TAO TO FOLLOW."
TAO KUANG ASKED, "IF BOTH THOSE STATEMENTS ARE TRUE, WHY IS IT THAT EVERY DAY YOU CONVENE GATHERINGS DURING WHICH YOU URGE OTHERS TO LEARN HOW TO FOLLOW THE TAO BY MEANS OF ZEN?"
HYAKUJO SAID, "THIS OLD MONK DOES NOT POSSESS EVEN A DOT OF GROUND IN WHICH TO STICK AND AWL."
"WHY, MASTER, YOU ARE LYING TO MY FACE!" EXCLAIMED TAO KUANG.
HYAKUJO REPLIED, "HOW CAN THIS OLD MONK, BEING WITHOUT TONGUE TO URGE PEOPLE, TELL A LIE?"
"I DO NOT UNDERSTAND THE WAY THE VENERABLE ZEN MASTER TALKS," SAID TAO KUANG.
WHEREUPON HYAKUJO SAID, "NOR DOES THIS OLD MONK UNDERSTAND HIMSELF."

Maneesha, this series of talks is entitled THE GREAT PEARL, HYAKUJO, WITH THE HAIKUS OF BASHO. Hyakujo is immensely expressive and knows what he is doing and how to bring people to the unknowable.

Basho never wrote prose. Basho is one of the greatest poets in the world. His greatness is not in his poetry -- there are far greater poets as far as the composition of poetry is concerned. His greatness is that his poetry is not just verbiage, is not just putting words together according to a certain pattern, his poetry is an experience.

I have put them together because Hyakujo never wrote any poetry. His approach is very prose and direct, and the haikus supplement what is missing in the prose. Basho expressed himself very graphically. His experiences are more paintings than poetry. And his understanding is -- and I agree with him -- that where prose fails, poetry may succeed. Poetry has a more feminine way, more subtle, more graceful, entering into the heart.

Prose directly enters into the head and immediately becomes a concern of logic and reason. Poetry has a different root, a different path. You don't bring in rationalization as far as poetry is concerned. Something else becomes stirred in you, something deeper than the mind. Poetry cannot be a logical statement. It is an existential statement -- what Basho himself has seen he has tried to put into words. Hence I have put together two great masters.

The name, THE GREAT PEARL is Hyakujo's old name in Chinese. His childhood name was Chu, and Chu means pearl. Both are Himalayan peaks, and together they are going to create a tremendous harmony. What prose can say in a very straightforward way, poetry cannot say in that straightforward manner. But there is much that is left out. Poetry can pick up that which is left out because it has no obligation to any logic, no obligation to any grammar, no obligation to any formulation. It has a certain freedom which prose has not, so it can say things that prose will become embarrassed to say. The Great Pearl applies to both. They both are the most beautiful Zen masters.

Before I discuss Hyakujo's and Basho's sutras... Yesterday I introduced you with a biographical note on Hyakujo. Today I want to introduce you with the biography of Basho.

The Japanese haiku poet, Basho, was born in 1644, the son of a samurai in the service of the lord of Ueno castle. As a young boy, Basho became the page and study companion of the nobleman's eldest son, and together they learned, among other skills, the art of making verse.

On the death of his master, Basho went to Edo -- now Tokyo -- where he studied verse under Kigin. He then became a disciple of the Zen master, Buccho.

Basho's fame as a master poet spread. He began to attract disciples of his own.

Journeying became Basho's life-style, providing him with a chance to observe and write of nature, with which he felt such a deep affinity.

He once wrote, "All who achieve greatness in art possess one thing in common: they are one with nature. Whatever such a mind sees is a flower, and whatever such a mind dreams of is the moon. It is only a barbarous mind that sees other things then flowers, merely an animal mind that dreams of other than the moon."

The flower and the moon are only symbolic. What he is intending to say is that the really silent mind can only see the greatest in existence, the most beautiful, the most truthful. He can see only flowers and moons. In his status, in his height, he cannot see the mean and ugly things of which the human mind is so filled up. He calls this mind, which has not known the experience of emptiness, a barbarous mind -- a beautiful definition of a barbarous mind.

The mind of a buddha will only see flowers all around. The mind of a buddha reclining will see the moon and the stars and all that is beautiful in the darkness of the night. Whether it is morning or evening, it does not matter, the no-mind only reflects the most precious, and the so-called mind that we have is only concerned with the ugliest -- it is barbarous.

When Hyakujo returned to Yueh Chou, he lived a retired life, concealing his abilities and outwardly appearing somewhat mad. It was at this time that he composed his *sastra*, called, "A Treatise Setting Forth the Essential Gateway to Truth by Means of Instantaneous Awakening."

Later, this book was stolen and brought to the Yangtse region and shown to Ma Tzu. After reading it carefully, Ma Tzu declared to his disciples: "In Yueh Chou there is now a great pearl. Its luster penetrates everywhere freely and without obstruction."

Ma Tzu was making a pun on Hyakujo's original surname of Chu. Hyakujo was Ma Tzu's disciple and finally his successor.

Maneesha has asked these sutras for today:

> BELOVED OSHO,
> ON ONE OCCASION HYAKUJO SAID, "IF WE ARE ATTACHED TO A VIEWPOINT THAT WE ARE NATURALLY THE BUDDHAS AND THAT WE ARE IN ZEN BUDDHISM BECAUSE WE ARE ORIGINALLY PURE AND ENLIGHTENED, WE ARE AMONG NON-BUDDHISTS WHO DENY CAUSALITY."

Now, this is something to be understood and it is one of the most debated subject matters for centuries: if enlightenment is sudden, that means there is no cause to it. It can be sudden only if it has no causality. If it has any cause, first the cause has to be produced, then enlightenment will follow.

Science believes in causality. You provide all the necessary causes, and this will be the inevitable outcome. But Zen, in the sense of sudden enlightenment, drops the idea of causality. There is no cause that leads to enlightenment -- and Hyakujo is making it clear. If no cause, no causality, leads to enlightenment, the reason is that enlightenment is not an effect; cause and effect are joined together. Enlightenment is not an effect of any cause; it is already there. The effect is in the future.

That which is already there, needs no cause. It needs only a turning of your vision. That is not a cause. It needs only a remembrance. That is not a cause. What is already there, in this very moment, requires no causality. Causality produces something. It is already perfectly present; nothing has to be added. All that is needed is to wake up and see.

Seeing is not a causality, you have to understand it. That's why no method, no device can be said to be absolutely certain to lead you to enlightenment. All that it can do, is to trigger a certain process in you so that you start looking inwards. It can produce the looking inwards, but it cannot produce your

enlightenment. If you honestly and urgently look inwards, the buddha is there. Your enlightenment explodes in thousands of ways; it has been just waiting for your eyes.

All Zen masters have been talking about methods, about devices. The reason is that there is no way to introduce you to your own buddha, your own nature. It is so deep down inside you, it cannot be made objective. It cannot be said, "Look, this is your nature. Say hello to it. Get introduced." Nobody can introduce you to your own nature. Hence, all these devices which are in a way lies, are desperate efforts of the masters somehow to force you to look inwards. Then everything will happen on its own accord.

... A VINAYA MASTER -- vinaya is the whole Buddhist scripture -- NAMED YUAN ONCE CAME TO HYAKUJO AND ASKED, "DO YOU MAKE EFFORTS IN YOUR PRACTICE OF THE TAO, MASTER?"

HYAKUJO REPLIED, "YES, I DO. WHEN HUNGRY, I EAT; WHEN TIRED, I SLEEP."

Such a great and beautiful statement contains so much, oceans of meaning.

"YES, I DO", says Hyakujo, "WHEN HUNGRY, I EAT; WHEN TIRED, I SLEEP." He is saying, "I simply go with nature. I am no more, only nature is: tired, it goes to sleep; hungry, it eats. Neither do I interfere nor do I make any effort in the sense `effort' is understood."

Yuan asked a necessary question, "AND DOES EVERYBODY MAKE THE SAME EFFORTS AS YOU DO, MASTER?"

HYAKUJO ANSWERED, "NOT IN THE SAME WAY. WHEN THEY ARE EATING, THEY THINK OF A HUNDRED KINDS OF NECESSITIES, AND WHEN THEY ARE GOING TO SLEEP THEY PONDER OVER AFFAIRS OF A THOUSAND DIFFERENT KINDS. THAT IS HOW THEY DIFFER FROM ME."

A clear-cut differentiation. If you can understand this, you will understand the difference between a buddha, who looks almost human, and other human beings. Their actions are the same: the buddha eats when he is hungry, he sleeps when he feels tired; so you do. On the surface there seems to be no difference. The difference is inside: when the buddha is eating, he is simply eating; there are no other thoughts in the sky of his mind. His whole attention, his whole awareness, is just concerned with the act in the present -- eating. When he is asleep, he is simply asleep. He does not dream, he does not wander here and there with a thousand anxieties and problems; he has none. Asleep, he is simply asleep.

Modern psychoanalysis has to come to an understanding. They have not yet dared. They have only been studying what Hyakujo calls the barbarous mind. All their conclusions and their whole science will remain absolutely incomplete unless they explore the mind of a buddha. That will bring a tremendous revolution in the whole psychoanalytical movement, because on the surface the buddha is exactly the same as you are. But you can see the point: while you are eating, you are thinking a thousand and one thoughts; while you are sleeping, you are dreaming of faraway lands, or maybe repressed desires.

It is sad that even while you are making such a deep and intimate act as love, you are not loving the woman you are making love to, you are thinking of Sophia Loren. And don't think that it is only you who is thinking of Sophia Loren, the woman you are making love to, is thinking of Mohammed Ali. On every bed there are four fellows. This is the barbarous mind: never in the moment, always going astray.

Hyakujo put the difference with the enlightened man very clearly: when hungry, eat; when tired, sleep. Don't do anything else. Always remain contained in the moment, contained in the act. Raising hands, just raise your hand; don't think of anything else. Sitting, just sit; walking, just walk. Every act should be so concentrated that it does not allow other thoughts to enter in.

A simple understanding of this can make one a buddha, because this will bring your whole consciousness together to such a point that it becomes almost an arrow. And whenever your consciousness becomes an arrow, it starts moving towards the origin of your life. All devices are just to make your consciousness an arrow and with an urgency, so that it moves. You are not far away. It is just a small journey, but it takes people millions of lives to fulfil it because they never move even an inch inwards.

> "... AND WHEN THESE BARBAROUS MINDS ARE GOING TO SLEEP, THEY PONDER OVER AFFAIRS OF A THOUSAND DIFFERENTS KINDS. THAT'S HOW THEY DIFFER FROM ME."
> AT THIS THE VINAYA MASTER WAS SILENCED.

He was only a scholar, he had no idea of the inner world. He has absolute control of the outer objective, philosophical concepts, but he has no idea at all from where his life arises, from where his consciousness arises, where the roots of his very being are. He was completely silenced by the master. He could not utter a single word, but he could not become enlightened either. He could not ask anything more, he could not

answer the master. He simply became silent, knowing that he was entering in an unknown territory. He knows the sastras, the scriptures perfectly well, but he does not know anything about this "eating, eat; walking, walk; sitting, sit."

This is the problem with the scholars: they go on missing the authentic master. They come to understand, but they come to understand the word not the experience.

AT THIS THE VINAYA MASTER WAS SILENCED.
ON ANOTHER OCCASION, THE VENERABLE TAO KUANG ASKED HYAKUJO, "MASTER, WHAT MENTAL PROCESSES DO YOU EMPLOY IN PURSUING THE TAO?"
HYAKUJO ANSWERED, "I HAVE NO MENTAL PROCESSES THAT WOULD BE OF USE, AND NO TAO TO FOLLOW."

This is the ultimate statement of a witness. There are no mental processes. He has left the mind far behind, and there is no goal of Tao, or Dhamma. He himself is the goal; he is the buddha. He is Tao, he is Dhamma; he is the truth itself. Now, there is no question of any mental processes or any goal of Tao.

TAO KUANG ASKED, "IF BOTH THOSE STATEMENTS ARE TRUE, WHY IS IT THAT EVERY DAY YOU CONVENE GATHERINGS DURING WHICH YOU URGE OTHERS TO LEARN HOW TO FOLLOW THE TAO BY MEANS OF ZEN?"

That is the way intellectuals function. He has not understood Hyakujo's great statement, he has simply analyzed it and found that there is a contradiction. But this man says there is no mental process that would be of any use, and there is no Tao to follow. If this is true, then why does this man go on teaching great assemblies. You have to see how intellectuals function and how they miss.

He asked him, "IF BOTH THOSE STATEMENTS ARE TRUE, as you say, WHY IS IT THAT EVERY DAY YOU CONVENE GATHERINGS DURING WHICH YOU URGE OTHERS TO LEARN HOW TO FOLLOW THE TAO BY MEANS OF ZEN?"

That can be asked of any master. Even the master himself is very much concerned.

I have told you that Gautam Buddha did not speak for seven days after his enlightenment. When asked, he said, "I have been pondering for seven days whether to speak or not, and I cannot find any reason to speak. There are no means that I can teach to people that will lead them inevitably to enlightenment. There is no goal to be achieved so people can be shown the path.

"People want some understanding about what discipline is to be followed -- what cause is going to produce buddhahood. There is no cause. So, all these seven days I have been thinking that whatever I say will not be exactly true. Should I say it or keep quiet? To be silent seems to be more honest and more truthful but a little unkind -- unkind to those who are still staggering in darkness, unkind to those who are very close to the source. Just a little help, a little push, may make them buddhas."

But it is not so easy. If you push somebody he becomes angry. Your push is not necessarily going to be understood as a compassion. The person may become more ugly than he was by your push. He may become more barbarous. He may stand up to fight with you asking, "Why did you push me? Why did you said this? Why did you expose me?" The work of the master is not just full of roses. It is one of the most delicate works of art to help a man become a buddha. A slight mistake and everything is spoiled. And the problem is not the master, the problem is the disciple. How the disciple is going to take your word is not within your control.

So Buddha said, "I am thinking not to speak at all. Those who are capable of becoming buddhas will become buddhas -- a little late perhaps -- and those who are too much involved in darkness and mundane activities are not going to listen to me. They will simply waste my time and will be angry at me that I am wasting their time."

But the people who were urging him said, "You are ninety-nine point nine percent right, but please think of the point one percent. You may fail with ninety-nine point nine percent of the people, but you may succeed in helping one person out of one hundred to become a buddha. This is such a great event that those failures can be simply forgotten -- they don't matter. Anyway they were not going to become buddhas; you need not be worried about them. But think of that point one percent. You will be very unkind to those who are just on the periphery. A little push, a little kindly word that gives them a sense of urgency; a little look in their eyes that gives them the depth that they also contain; a little touch of love, the warmth of a buddha, just his gesture..."

And Buddha agreed. His agreement is one of the greatest agreements that has been made in human history. He could have disagreed. There was no way to force him, but then something great would have

been completely forgotten. At least it is remembered here and there. Some people still become buddhas, still reach to the same heights, because they know somebody has already traveled the path. "If one man is capable of becoming a buddha, then there is no reason why I cannot become a buddha." This gives great courage, and great encouragement.

But the intellectual mind, not understanding the inner process of enlightenment, noncausal, nonlogical, immediately jumps to the conclusion that there is a contradiction. Here you are saying that there are no mental processes which are of any use. By your mind you cannot reach buddhahood, you will have to drop the mind, so what is the use of mental processes? Mind as a whole entity has to be pushed aside so that you can see clearly and directly, without any thoughts gathering in front of your eyes. There is no goal. The moment you find utter silence and a deep understanding of yourself, your roots, you simply have a laugh -- just a laugh that "I have been searching for the person who is hiding behind me, inside me, at my very center."

But he immediately asked, "There is a contradiction because you teach people to meditate, you teach people certain devices. What is the point?"

HYAKUJO SAID, "THIS OLD MONK DOES NOT POSSESS EVEN A DOT OF GROUND IN WHICH TO STICK AN AWL."

He is saying that he does not possess any mind to answer and satisfy your contradiction.

"WHY, MASTER, YOU ARE LYING TO MY FACE!" EXCLAIMED TAO KUANG.

That is an eternal problem: the master has to lie. And if you think only of his lying, you will never understand that he was lying out of compassion, and that those lies were just preparing a ground for you to take a jump in.

I will tell you an old story....

A king was very much interested in a young man who always remained underneath a tree, sitting silently. Every night the king passed around the city in disguise to see whether everything was right or not. He always found that young man sitting like a statue, without any movement.

Finally, he could not contain his curiosity. He stopped his horse and he said, "Young man, forgive me for disturbing your meditation."

The young man opened his eyes and he said, "There is no need for any apology because I am not meditating, I *am* meditation -- nobody can disturb it. But whatever your curiosity is, please fulfill it."

The king said, "I would love you to come to my palace. I will take care of you. There is no need to sit under this tree. Seeing you so silently, like the ancient story of Buddha, I have fallen in love with your silence, your gestures, your utter undisturbance. I invite you to come with me to my palace. I am the king."

This is how the barbarous mind functions. The king asks the young man to come to his palace -- inviting him -- but deep down his unconscious wants him not to accept his invitation because that will mean he is still desirous of luxuries and palaces.

But that young man simply stood up, and he said, "I am coming."

Immediately the whole scene changed. The mind of the king was thinking, "What have I done? This man is still interested in the luxuries of a palace, being the guest of a king. This is not a great saint." This is the old idea of the saint, that he should be as uncomfortable as possible. Discomfort is religion. Sick, hungry, torturing oneself in thousands of ways... and then you become a great saint. This fellow has suddenly fallen from his sainthood, in the mind of the king. But now it was too late. He could not take his word back; it would be to ungentlemanly.

But the young man was watching everything. He didn't say anything. The king provided for him in the best part of the palace, servants, young girls to look after him -- and he accepted everything. With each acceptance he was falling down in the scale of saintliness: what kind of saint was he? He accepted a beautiful king-size bed. He accepted all the delicacies of the palace.

The king said, "My God. What kind of a stupid person am I? This man has deceived me. It seems like he tricked me. Just sitting there every night, he knew I passed at that time, sitting silently like a buddha, he knew that I would be caught -- and he caught me. And now it is very difficult either to swallow him or to spit him out. He is inside the palace."

But how long can you carry such a state of mind?

After six months, one day early in the morning when they were taking a walk together in the gardens,

the king said to him, "One question has been continuously harassing me and I want to get rid of it. Because of it, for six months I have not slept well."
The young man said, "You can ask any question."

The king said, "It hurts me to ask, but I want to know what the difference is between me and you. You live in the palace, you enjoy all the luxuries... what is the difference between me and you?"

The young man said, "I knew that this question was going to arise one day. In fact, it arose the same moment I stood up to follow you. You are not a very courageous man. You should have asked immediately. Why waste six months, and for six months unnecessarily disturbing your sleep. I can answer your question but not here. You have to come with me outside the boundary of your kingdom."

It was not far away. Just a few miles away was the river, the boundary of his kingdom.
The king said, "What is the need to go there? You can answer me here."
He said, "No. There is a need."

Both went past the river. Standing on the other shore, the young man said, "My answer is that I am going ahead. Are you coming with me?"

He said, "How can I come with you? I have a palace, I have a kingdom, I have my wife, my children... I have thousands of worries and problems to solve. How can I come with you?"

The young man said, "Do you see the difference? I am going. I don't have any palace, I don't have any wife, I don't have any problems. I was as happy under my tree as I have been happy in your palace -- not a bit more or a bit less. My awareness is the same whether I am in a palace or in a forest."

The king felt very sad at his ugly mind, that he thought such an ugly thing. He touched his feet and he said, "Forgive me even to think this. In my own eyes I have fallen."

The young man said, "No. Don't do it. Seeing your tears and you touching my feet I have no difficulty, I can come back, but you will still start thinking, `My God. Has he deceived me again?' I have no difficulty but so as not to be uncompassionate towards you, I will not come. Just let me go. The whole world is there and I don't need much, just a tree to sit underneath. It does not matter to me at all."

Now the king became more insistent, "No, come back, otherwise I will be worried and hurt and wounded, thinking, `What have I done?'"

The man said, "You are putting me in difficulty. I am telling you I can come, but remember, you will again start thinking, `What is the difference?'"

The barbarous mind only thinks of the meanness, of the mediocrities. He does not have any heights to look at.

HYAKUJO REPLIED, "HOW CAN THIS OLD MONK, BEING WITHOUT TONGUE TO URGE PEOPLE, TELL A LIE?"

Now the intellectual must have become even more suspicious. The old monk Hyakujo says, "HOW CAN THIS OLD MONK, BEING WITHOUT TONGUE..." Now this is apparently a lie: "WITHOUT TONGUE TO URGE PEOPLE, TELL A LIE?" -- but he is perfectly right. These are the worlds beyond our ordinary, mediocre lives. A man of enlightenment does not speak, he simply allows existence to speak through him. He does not see, he allows the buddha inside him to see through his eyes.

That's why, once in a while, somebody receptive enough can look into the eyes of the master, the eyes of a buddha. He has no tongue of his own anymore. He has given everything to existence. He is no longer in possession of the tongue, of the eyes, of the hands. Now, whatever existence wants to do with him, he simply goes with it. His whole life is just a let-go. But the intellectual will not understand. Now it is absolutely making a lie even more clear: "I don't have any tongue" -- and he is speaking. He is saying, "How can I lie without a tongue?"

The problem for a master is that if he speaks, he defiles the truth. However he tries, he cannot bring the truth into words. Just a little fragrance maybe, only for those who are intelligent enough to feel the difference. The same words are being used by a master as are being used by you, but the master's words are not empty, your words are empty. When you say to someone, "I love you," you don't mean it. Perhaps it is a social custom. When a master says, "I love you," his love is not an empty word.

But you need to have great intelligence to figure out the fragrance that is carried by the words or the actions. And remember, to be intellectual does not mean to be intelligent. The intellectual is a great scholar; he has much knowledge, but he may not be intelligent. And a man who knows nothing, a farmer or a

woodcutter or a fisherman, may have intelligence. He will not have intellect -- he does not know anything about the intellectual world -- but in his functioning...

When the Soviet Union emerged from the revolution... The capital during the czars' rule was Petrograd, it was not Moscow. Petrograd was named after Peter, one of the czars. Because of this association, communists changed the capital to Moscow. But before changing it -- it took years -- they had to function in Petrograd.

Just in front of the palace of the czar there was a huge rock that prevented anybody, any vehicle, to pass in front. It was considerately kept there so that nobody passed and disturbed the czar. You could go on any other street but you could not move on the street in front of the palace. The rock was so huge that the communists were worried about what to do with it. It had to be removed, but its largeness prevented all removal. They called architects and engineers and they all thought about many ways, either to cut it into pieces -- but that too was not easy... They were all worried and there was no solution coming out.

An old farmer was just leaning on his staff, standing there, watching with all these great engineers, architects, politicians, and when he saw that they were not able to find any solution, he said, "I am just a farmer and I don't know anything. I don't know what engineering is, and what architecture is. I have just heard these words here, but as I understand, you want to remove this rock. It is a very simple thing."

Lenin himself asked, "You say it is a very simple thing? Please tell us what your idea is."

He said, "There is no idea. There is no need to remove the rock. Just dig around the rock and go on digging and taking out the mud from underneath the rock, and then finally force the rock down so it becomes part of the road."

It was so simple, so intelligent, that all those architects and engineers were at a loss because they were thinking in conceptual terms from their books, their university degrees, and this poor man had nothing but a practical intelligence.

He said, "It is such a small thing. Just dig around the rock, then pull out as much mud as you can from underneath the rock and then force it down. It will settle in the hole and be a part of the road. And it is such a beautiful rock, it should not be removed. It will make such a beautiful part of the road in front of the palace."

The farmer's instructions were exactly followed and the rock is still there in front of Petrograd's palace.

Intelligence is a clarity, intellectuality is a borrowed knowledge. The intelligent person would not have said this to the master: "You are lying to my face! You tell people about devices and means, and to me you are saying there are no means and no devices, and that there is no goal either."

He could not rise to the height, and he could not understand the difficulty of a master, that he has to bring something from the high peaks of experience to the marketplace. He has to use the same words, and he has in some way to create an urge, a longing. The very urge and longing is not there. Have you ever thought in your dreams that you want to become a buddha? Have you ever wondered where the source of your life is?

The master has to make goals which are not goals for you. He has to tell you that it is a great pilgrimage, that to find the truth you have to travel very far and you have to discipline and cultivate yourself, because the human mind is interested only in the difficult, it is not interested in the obvious and the simple. There are reasons why it is not interested in the obvious and the simple: the simple does not satisfy your ego. You will not go into the street shouting, "I have just peeled a banana! I need my photograph in the newspaper. The first man has peeled a banana." People will laugh at you that you are mad -- you are yourself a banana.

Small things, but when somebody goes to the top of Everest, the whole world becomes interested. All the news media declare that the first man has reached the top of Everest. The difficult is attractive because it gives you the ego. The simple is unattractive because you cannot claim any ego on its part. The master has to make a goal of buddhahood although he knows you *are* the buddha. But he knows perfectly well that even if he tells you that you are the buddha, you are not going to trust him. I tell you every day, "You are the buddha." Have you ever trusted me?

Anando, in her anger, sent a message to me that she is suspicious. Suspicious of what -- suspicious certainly about my provoking you to be a buddha. I don't have anything else to do here. Suspicious about what? You are suspicious about your own potential and I have to hammer on your head continuously. So, for this series, I have given the name Anando to Nivedano's drum. So he goes on hitting every day until she comes to her senses. Suspicious? But that is not only her problem, it is the problem of every intellectual -- Anando is a law graduate.

"I DO NOT UNDERSTAND THE WAY THE VENERABLE ZEN MASTER TALKS," SAID TAO

KUNG. You are speaking and you say that you don't have a tongue. You go on teaching about devices and goals, and you say there are no mental activities of any use, and there is no goal either.

WHEREUPON HYAKUJO SAID, "NOR DOES THIS OLD MONK UNDERSTAND HIMSELF." He accepted that he does not even understand himself. "Only existence knows what he is using me for. I am absolutely available to existence. If he wants to lie through me, I will lie. If he wants something else to be done through me, I will do it. I have completely dropped myself into the hands of the cosmos."

Hyakujo is saying something of tremendous importance: a master is absolutely absent as far as his individuality is concerned; he is absolutely present as far as his cosmic experience is concerned. And you need to have some intelligence, some heart, to understand it.

A haiku by Basho....

MAD WITH POETRY,
I STRIDE LIKE CHIKUSAI
INTO THE WIND.

"Mad with poetry..." If you are not mad, your poetry will be very poor. Poetry which is sane will be ordinary, prosaic, just a composition of words without any essential meaning running through it. To be a poet is in a certain sense to be mad.

MAD WITH POETRY,
I STRIDE LIKE CHIKUSAI
INTO THE WIND.

It has not been recognized by the religions of the world. I want to make it an absolute discontinuity with the past in the sense that I don't consider the older saints to be authentically religious. They can be divided in two categories -- either they are masochists who enjoy torturing themselves, or they are sadists who enjoy teaching people to torture themselves, who enjoy others torturing. And it is possible that one man may be both -- he may enjoy torturing himself and he may enjoy torturing others.

Most of the saints belong to the psychologically sick people, and the real religious people have not been taken in account. They are the poets, the dancers, the painters, the musicians, the sculptors. All kinds of creative people are the truly religious people, but no religion accepts them as religious because these people are functioning according to their nature, not according to any scripture. These people are almost part of the universe.

One very rich woman asked Picasso, a great painter of our times, "You have never done portrait. You have done so many beautiful paintings, but no portrait. My only desire is to have a portrait of myself made by you. And don't think about money. You say it and it will be given." The woman was super rich.

Picasso wanted to tolerate her but he could not tolerate the money. He was in immense need of money. Just for his paintings he needed money, but he did not want to make a portrait, knowing perfectly well that when he started painting he forgot himself, so that what came out may not look like this woman. So he said to her, "Listen... ten million dollars."

She said, "Okay. Start the work."

He said, "My God. I asked for ten million so as not to get involved in this work. I have to explain to you that when I start painting, I forget myself. The colors catch me so hard, their beauty becomes so immense, that I don't know what I am doing; the painting starts painting itself. That's why I have never done a portrait, but if you insist, I will make an effort -- and I cannot lose ten million dollars. But you have to make me a promise: you cannot criticize my painting on any point."

She said, "Agreed."

The painting was done. The woman could not understand what had happened. She could not find where she was in the painting at all. It was a beautiful painting -- great colors, very psychedelic, but it was not a portrait. And she had agreed not to criticize so she said, "I am not criticizing, but I just want to know where my nose is, so from that point I can figure out where I am."

Picasso said, "This is the difficulty. I had told you beforehand that when I paint, I forget. Now I don't know where your nose is. You take the painting and meditate over it. Sometime you may find that this is your nose, and then figure out... around it there may be some eyes, a mouth."

The woman said, "This is a strange kind of portrait that I have to figure out where my nose is."

Once it happened, a rich man came and he wanted, "Picasso, two paintings, immediately." Picasso had only one painting ready so he went in and cut the painting in two.
The girlfriend who used to be with Picasso, said, "What are you doing?"

He said, "I cannot miss that customer. He is a rich man and he wants two paintings. I will make two paintings immediately. Anyway nobody can discover what the painting is, whether it is together or in two parts." He made two paintings, and he sold two paintings.

Those who have purchased his paintings, even in great museums, find it difficult to know how to hang them -- which way up... which way down.... You can hang them any way. They are beautiful, but you cannot make any sense of that beauty.

And another haiku by Basho:

FOR HIS MORNING TEA
A MONK SITS DOWN IN UTTER SILENCE --
CONFRONTED BY CHRYSANTHEMUMS.

"For his morning tea a monk sits down in utter silence..." Tea has become associated with Bodhidharma, who introduced Zen into China. He loved tea, and strangely, it helps you to be awake; otherwise, sitting silently, one tends to fall asleep. So tea has become a special Zen thing. He is just depicting a picture. Under the tree of chrysanthemums, a monk sits in utter silence for his morning tea. Nothing is said -- just a silent monk waiting for his tea.
These haikus are, as I have said to you, paintings in words.

A question by Maneesha:
BELOVED OSHO,
I WOULD BE DISHONEST IF I DID NOT SAY I ALSO HAVE BEEN JEALOUS, I HAVE NOT ALWAYS RECEIVED FROM YOU WITH GRACE; I HAVE WANTED TO BE YOUR FAVORITE GIRL. I DON'T THINK I HAVE ACTED ON THOSE FEELINGS, BUT PERHAPS I HAVE DONE IN SUBTLE WAYS.
IT IS NOT THAT I ONLY BECAME AWARE OF ALL THIS LAST NIGHT, OR THAT BY YOUR POINTING OUT CERTAIN THINGS ABOUT ANANDO MEANT THE REST OF US WERE FREE OF THOSE SAME THINGS. I KNOW WE ALL HAVE THE SAME FAILINGS. I KNOW, YOU KNOW, BUT I JUST NEEDED TO SAY ALL THIS TO YOU -- FOR MY SAKE, IF YOU WILL ALLOW ME, OR FOR THE RECORD.

Maneesha, this has to be very clearly understood: that whatever I am saying to one person, everybody has to look within himself to see whether that is applicable to him also. I cannot talk to each of you differently; it is an impossibility. Every person to me is symbolic. What I said about Anando is just symbolic -- you all have to ponder over it. Perhaps the same tendencies, the same unconscious feelings, jealousies, greed, ambitions may be hiding in you. Most probably they are. Before enlightenment you all have this barbarous mind. Anando is not an exception, nor are you an exception, Maneesha -- and it is perfectly okay.

What is needed is an awareness that these things are within you. Nothing has to be done. Just watch them and they will wash out. But what do people do? -- they do something to the contrary. They repress them, they pretend that "others may have jealousies we don't have." They pretend that "others may have anger we don't have." They go on repressing all their ugliness in the unconsciousness. This is not going to be helpful in your awakening. These unconscious repressed desires, feelings, attitudes, are all going to become a hindrance to your enlightenment.

My effort, in different ways -- answering your question, or telling a joke, or talking about strange sutras of strange people -- is simply to help you face your own repressed mind. Once you encounter it, then the only secret to be learned, which I teach every time, is to witness them. Don't *do* anything. Don't condemn them, otherwise they will immediately go deeper into the darkness of your unconscious mind. Don't condemn them, don't appreciate them, otherwise they will become attached to your conscious mind. Don't make any judgment for or against.

Just witness, as if you have nothing to do with them. Witnessing is the greatest device that has been found by the whole of the past enlightened people. It cuts through all rubbish just like a sharp sword: don't

get identified; just remain aloof and watch. Anger is there, take note of it and just watch how it arises, how it spreads like a mushroom, how it covers you like a blinding force; how it starts making decisions for you, how you start acting according to it.

Just watch, and you will be surprised that it cannot do anything. As it arises, it will not even go to the point of becoming a mushroom because it can become a mushroom only by nourishment. By watching it you have cut the very nourishment. It will arise as a crippled anger which cannot stand up even, and soon it will disperse like mist. It has no reality except your identification.

It is good of you, Maneesha, that you have taken note of it. Anando is also calming down. Here you are to become buddhas, not stupid buddhas, because such a thing has never existed in the world -- a stupid buddha.

Now it is Anando's time....

Princess Diana and Princess Fergie are the wives of Prince Charles and Prince Andrew of England.

Soon after Fergie has arrived to live in the palace, Diana offers to take her on a bicycle tour of the London sights. Fergie is delighted and they set off, pedaling through the palace gates.

Diana knows all the shortcuts through the London traffic, and soon the two princesses are bouncing along on their bicycles over the cobblestones in the small back streets.

"Wow! Di!" cries Fergie, giggling and squealing, her ample body vibrating like jelly, "I have never come this way before!"

"Really?" says Di, "I guess it must be the cobblestones!"

Big Leroy, the black American football player, and Rabbi Sapperstein, the Jew, are riding in a train together.

It is a hot, sunny day, and there are many flies, lazily buzzing around the compartment. Suddenly, a fly lands on the Rabbi's sleeve and he brushes it off in disgust.

A few moments later another fly lands, but this time on Big Leroy's leg. The giant football star moves like lightning, and grabs the fly between two of his huge black fingers.

Leroy then slowly pulls off both the fly's wings and pops it into his mouth, chewing it contentedly.

Soon afterwards, a fly lands on the Jew's sleeve again. But this time, instead of brushing it off, the rabbi grabs it between two of his long, boney fingers.

He then slowly removes both of its wings, leans over to Leroy, and says, "Wanna buy a fly?"

Kowalski is out for a drive in the countryside in his new Chevrolet car. He stops on the top of a hill and gets out to admire the view.

It is a beautiful, peaceful scene, with a black horse and a white horse chomping grass in the field nearby.

Satisfied and breathing a deep sigh, Kowalski gets back into his Chevy, but the car will not start.

He gets out, walks around to the front of the car, opens the hood and looks in dismay at the engine.

He is wondering what to do when the white horse trots up, leans over the fence, sticks his head under the hood, and says in a deep voice, "Your spark plugs need cleaning!"

Kowalski is shocked and terrified, and runs off to the nearby farmhouse. He sees the farmer in the yard, and rushes up to him.

"My car has broken down," stammers Kowalski, "and one of your horses told me to clean the spark plugs!"

"Really?" replies the farmer. "Was it the black horse or the white one?"

"The white one," gasps Kowalski.

"Pity," says the farmer. "The white one does not know a thing about cars!"

Doctor Braino is a world-famous shrink who specialized in secretly treating neurotic American politicians. It is a hopeless job, but he carries on anyway.

One day, Senator Donald Dixteen, the thirty-five-year-old Republican Fundamentalist Christian Reagan-lover is sitting nervously in Dr. Braino's office.

"What can I do for you?" Braino asks Donald.

Donald looks around to make sure no one can hear him. Then, in a quiet voice he says, "Doc, I'm not having any luck with women. I try to be cool... I try to be real hip cat, but I'm afraid that I'm a premature ejaculator... I always come too soon."

"Well," says Braino, studying Donald closely, "when does this usually occur with the woman?"
"Well," says Donald, looking around, "Usually between `Hello,' and `What is your sun sign?'"

Anando...
(Drumbeat)
(Gibberish)

(Drumbeat)
Be silent. Close your eyes. Feel your body to be completely frozen. Now look inwards with great urgency, as if this is the last moment of your life.

Deeper and deeper... Collect your whole consciousness as an arrow and go in search for your very source of life. There you will find the buddha.

Sitting silently, this is your real being. This moment you all have become buddhas.

To make it more clear...
Nivedano...
(Drumbeat)
Relax. Watch your body as separate from you. Watch your mind as separate from you. You are just a witness, just a mirror reflecting all that is around you. A buddha is nothing but a mirror. From this point, of being a buddha, a witness, you can take another jump and dissolve yourself into the oceanic consciousness. Just within two steps, the journey is complete.

Thousands of flowers are showering on you. A deep silence, an immense space utterly empty but full of great potentialities. In this space you will find the truth, the meaning of life, the beauty of everything in existence, and the goodness of every being. Those who have come to this point will carry it around the clock, just hiding it behind their heartbeats.

So act like a buddha: eat when you are hungry, but don't think of anything else. When you are tired, go to sleep, but don't ponder about a thousand worries. Each moment should be given your total consciousness -- and you have come home.

It is so peaceful, it is so blissful. This evening was already beautiful, but ten thousand buddhas make it a miracle, a magic moment. If you are intelligent enough, you can make this moment a transformation of your whole life.
Now, gather all the flowers, the fragrance of this moment -- you have to bring it back.
Collect all the great pearls.
You are at the very source of everything.

Nivedano...
(Drumbeat)
Come back, but come back as a buddha, witnessing silently. Get up, sit down for a few moments, recollecting the space you have traveled, recollecting the experience that you have encountered. This has to become your very life-style.
Not for a single moment be suspicious about your buddhahood.
Your buddhahood is your nature, act accordingly. The more you act accordingly, the more is the possibility of a growing trust in your being a buddha. The more intelligent can instantly pass through the transformation. The old self dies away, and a totally fresh new being is born -- innocent, pure.

Okay, Maneesha?
Yes, Osho.

Can we celebrate the ten thousand buddhas?
Yes, Osho!

Hyakujo: The Everest of Zen, with Basho's Haikus

Chapter #3
Chapter title: In search of a lost treasure

28 September 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
THE QUESTION WAS ASKED OF HYAKUJO: "THERE IS A SUTRA WHICH SAYS THAT NOT TO PERCEIVE ANYTHING IN TERMS OF BEING OR NON-BEING IS TRUE DELIVERANCE. WHAT DOES THAT MEAN?" HYAKUJO RESPONDED:
"WHEN WE ATTAIN TO PURITY OF MIND, THAT IS SOMETHING WHICH CAN BE SAID TO EXIST. WHEN THIS HAPPENS, OUR REMAINING FREE FROM ANY THOUGHT OF ACHIEVEMENT IS CALLED NOT PERCEIVING ANYTHING AS EXISTENT. REACHING THE STATE IN WHICH NO THOUGHTS ARISE OR PERSIST, YET WITHOUT BEING CONSCIOUS OF THEIR ABSENCE, IS CALLED NOT PERCEIVING ANYTHING AS NON-EXISTENT.
"THE SURANGAMA SUTRA SAYS, PERCEPTIONS EMPLOYED AS A BASE FOR BUILDING UP POSSIBLE CONCEPTS ARE THE ORIGIN OF ALL IGNORANCE. PERCEPTION THAT THERE IS NOTHING TO PERCEIVE -- THAT IS NIRVANA, ALSO KNOWN AS DELIVERANCE."
A QUESTION WAS ASKED, "WHAT IS THE MEANING OF THE PHRASE `NOTHING TO PERCEIVE'?"
HYAKUJO REPLIED: "BEING ABLE TO BEHOLD MEN, WOMEN AND ALL THE VARIOUS SORTS OF APPEARANCES WHILE REMAINING AS FREE FROM LOVE OR HATE AS IF THEY WERE ACTUALLY NOT SEEN AT ALL -- THAT IS WHAT IS MEANT BY `NOTHING TO PERCEIVE.'"

THEN HE WAS ASKED: "THAT WHICH OCCURS WHEN WE ARE CONFRONTED BY ALL SORTS OF SHAPES AND FORMS IS CALLED PERCEPTION. CAN WE SPEAK OF PERCEPTION TAKING PLACE WHEN nothing CONFRONTS US?"
"YES," REPLIED HYAKUJO.
"WHEN SOMETHING CONFRONTS US, IT FOLLOWS THAT WE PERCEIVE IT," CONTINUED THE QUESTION, "BUT HOW CAN THERE BE PERCEPTION WHEN WE ARE CONFRONTED BY NOTHING AT ALL?"
HYAKUJO ANSWERED BY SAYING: "WE ARE NOT TALKING OF THAT PERCEPTION WHICH IS INDEPENDENT OF THERE BEING AN OBJECT OR NOT. HOW CAN THAT BE?"
"THE NATURE OF PERCEPTION BEING ETERNAL, WE GO ON PERCEIVING WHETHER OBJECTS ARE PRESENT OR NOT. THEREBY WE COME TO UNDERSTAND THAT, WHEREAS OBJECTS NATURALLY APPEAR AND DISAPPEAR, THE NATURE OF PERCEPTION DOES NEITHER OF THOSE THINGS. IT IS THE SAME WITH ALL YOUR OTHER SENSES TOO," CONCLUDED HYAKUJO.

Maneesha, before I discuss the sutras of Hyakujo and the haikus of Basho, I have to settle this great matter about Anando. I call it the great matter, because to me you all are buddhas. You may know it, you may not know it, but in my vision, I perceive you in your perfection. I want and hope that one day, you will also be able to see clearly your buddhahood, because that is the only solution out of the troubles of the mind.

A famous American Jewish writer, Joshua Liebman, has written a book, PEACE OF MIND. The very

title is wrong. Mind can never be at peace. Peace is something beyond mind. Mind is the problem. You can change problems, but that will not help. You have to go beyond mind.

I wrote a letter to Joshua Liebman: "Your very title is wrong, your very attitude is wrong. You don't know a simple fact about the inner world: mind is the cause of all trouble; only no-mind can be at peace, because in a state of no-mind you have gone beyond the clouds into the open sky, where problems don't exist."

The mind is a small accumulation of thousands of years of problems. You are still carrying them, and they are just waiting for some situation to surface. Even you are surprised, "From where has this problem surfaced?"

You were not aware that ninety percent of your mind is in darkness. Only a small fragment -- ten percent -- has become a little awake. He knows nothing about what is going on in the depths of the ninety percent. And from that unconscious, anything can surface to the conscious. Just a certain situation is needed to trigger it off. It may remain dormant for years, for lives, and it may become suddenly the greatest problem in your life.

This is not only a question for Anando, it is a question for everyone who has a mind. Only those who have not a mind, and function directly and straightforward without bringing any thoughts in between, who rather than thinking simply reflect -- they don't have any problems. We have called such people buddhas.

You all have the potential of having mind or no-mind. You can have both: when you need to work with the objective reality you can use the mind -- it is extrovert; when you are working towards the inner world, and the treasure house of your being, you have to use the no-mind.

The problem arises that you are accustomed to using the mind, because you are accustomed to the outside world. So when you start working for the inner, you still continue functioning with the mind. That is not the area of functioning for the mind.

The mind can only be objective, it can never be subjective. And the moment you try to make it subjective, you will get into tremendous anguish, strange anxieties. The whole of the unconscious mind will start arising in flames within you. It is a great struggle of the mind that it does not want you ever to explore the inner, it wants you to remain engaged with something outside. Then it is perfectly happy.

Turning in simply means a death to the mind.

Turning in means the mind will have to be put aside, with all its knowledge, its problems, its anxieties, its anguishes. Of course, the mind has been in power for four million years, it cannot easily give way, so it creates any kind of disturbances that can prevent you from entering into your own being and finding the buddha.

Anando has written:

> BELOVED OSHO,
> I AM SORRY. I MUST BE THE MOST STUBBORN AND STUPID DISCIPLE OF ALL TIME. I AM NOT EVEN SURE I CAN BE CALLED A DISCIPLE AFTER MY BEHAVIOR.
> I FEEL TERRIBLE THAT I FORCED YOU TO HIT ME SO HARD, BUT I SAW THAT MY LAYERS OF PRIDE AND MY STUPID DEFENSES OF INDEPENDENCE FROM LOVE WERE SO OLD AND SO THICK, THAT I NEEDED SOMETHING DRASTIC.
> I STILL DON'T KNOW WHAT YOU DID, EXCEPT THAT BOY, DID IT HURT. NOW I UNDERSTAND WHY THE TRUTH IS SO UNPOPULAR.
> BUT IN SPITE OF MY WORST EFFORTS, YOU, WITH YOUR LOVE, HAVE MANAGED A MIRACLE AGAIN.
> I FEEL HEALED AND SO GRATEFUL.
> THANK YOU SOUNDS SO INADEQUATE, BUT I SAY FROM THE DEPTH OF MY BEING: I WASH YOUR FEET WITH MY TEARS OF GRATITUDE.
> ANANDO.

Anando, you have done perfectly well. It was something troublesome in you that you have dropped in this crisis. This crisis was painful -- every crisis is -- but few crises bring a new approach, a new attitude, a new being in you. And this crisis has brought a new dawn to your life.

People don't understand at all that they are afraid of love. People think they are very loving, but their unconscious is very afraid of love. Love means merging, and that seems to the mind as if you are losing your independence, your individuality.

In ordinary love affairs it is true to some extent. That is the whole struggle between lovers, continuously fighting. It is not certain things that they are fighting about -- any excuse and they are fighting. Their fight

is to survive as an individual. This flood of love creates great fear in them.

But this is about the ordinary love affairs. What to say about the great love affair between the disciple and the master? It is a very tidal wave, but the difference is that the tidal wave will not take away your independence. In fact, you don't have independence right now, it is just a vague idea. You don't know freedom, you don't know independence.

With the tidal wave of a master's love, all that is slave in you will be drowned. You will come out fresh, more independent, more individual, and yet, more grateful, more peaceful, more graceful.

That's what has happened to you, Anando, you have come back home. You have gone a little astray, but with me it is very difficult to go astray. I give you as much rope as you want -- I give you the whole rope -- and then you come back with that whole load of rope.

You proved to be an authentic disciple. And what you are saying is not simply words, it is your very heart.

When I hit someone, remember always, I hit myself more deeply. I can understand that you are healed, because my pain has disappeared, and I can feel your gratefulness. Not only was I feeling the pain through which you were going, the whole assembly was sad.

I would like Anando to bow down to all the buddhas here -- they were all sad for all these days that you were in deep pain. Fighting with it, you have come victorious.

It is not enough to be grateful to me, you have to be grateful to all the buddhas who are working here together in search of a lost treasure, a lost golden climate. It is not an organization of buddhas -- buddhas don't organize -- it is simply a meeting of brothers and sisters in a deep love. They are all moving towards the same center of their being, and the universal being.

Anando, come in front and bow down to the whole assembly. This will be a record for the future.

(ANANDO WALKS TO THE FRONT OF THE ASSEMBLY AND STANDS IN FRONT OF EVERYONE IN NAMASTE. OSHO TELLS HER TO BOW DOWN. SHE SIMPLY STANDS AND BOWS, AND IN RESPONSE, BEFORE SHE RETURNS TO HER PLACE, EVERYONE BOWS DOWN.)

Now, the biographical note:-

THE GREAT PEARL'S TREATISE ON SUDDEN ENLIGHTENMENT WAS WRITTEN BEFORE HE ACTUALLY HAD ANY DISCIPLES -- IN THE PERIOD DESCRIBED AS "WHEN HE LIVED A RETIRED LIFE, CONCEALING HIS ABILITIES AND OUTWARDLY APPEARING SOMEWHAT MAD." EVEN THOUGH THE BOOK IS WRITTEN IN THE STYLE OF A DIALOGUE, HYAKUJO COMPOSED THE QUESTIONS AS WELL AS THE ANSWERS HIMSELF SO THAT HE COULD EXPLAIN HIS POINTS IN THE MANNER HE WISHED.

The sutra:

BELOVED OSHO,
THE QUESTION WAS ASKED OF HYAKUJO: "THERE IS A SUTRA WHICH SAYS THAT NOT TO PERCEIVE ANYTHING IN TERMS OF BEING OR NON-BEING IS TRUE DELIVERANCE.
"THERE IS A SUTRA WHICH SAYS THAT NOT TO PERCEIVE ANYTHING IN TERMS OF BEING OR NON-BEING IS TRUE DELIVERANCE. WHAT DOES THAT MEAN?"
HYAKUJO RESPONDED: "WHEN WE ATTAIN TO PURITY OF MIND, THAT IS SOMETHING WHICH CAN BE SAID TO EXIST. WHEN THIS HAPPENS, OUR REMAINING FREE FROM ANY THOUGHT OF ACHIEVEMENT IS CALLED NOT PERCEIVING ANYTHING AS EXISTENT. REACHING THE STATE IN WHICH NO THOUGHTS ARISE OR PERSIST, YET WITHOUT BEING CONSCIOUS OF THEIR ABSENCE, IS CALLED NOT PERCEIVING ANYTHING AS NON-EXISTENT.

"THE Surangama SUTRA SAYS, PERCEPTIONS EMPLOYED AS A BASE FOR BUILDING UP POSSIBLE CONCEPTS ARE THE ORIGIN OF ALL IGNORANCE. PERCEPTION THAT THERE IS NOTHING TO PERCEIVE -- THAT IS NIRVANA, ALSO KNOWN AS DELIVERANCE."
A QUESTION WAS ASKED, "WHAT IS THE MEANING OF THE PHRASE `NOTHING TO PERCEIVE'?"

Hyakujo, even before becoming a master, has already become enlightened. It is not necessary for every enlightened being to become a master. Most of the enlightened beings have remained silent, for the simple reason, that to say the truth is to annoy the whole world. And not to say the truth, one feels like one has

betrayed oneself.

The situation of an enlightened man is a very difficult situation. He has all the blessings, and all the joys, but there is a problem: he cannot communicate it to those who are moving in darkness, in blindness. And the trouble is, with enlightenment arises great compassion and love spontaneously. So the enlightened person tries to help in every possible way, creates devices, even tells lies to help you to come to the truth.

Very few enlightened people are articulate, because that is a totally different expertise. So they remain silent, although their silence becomes heavy on them. They become sad because they cannot communicate. They know the truth, and that somebody is searching for it, but they cannot even indicate the way. They feel helpless.

A few people who became enlightened remained silent for a few years, just pondering over the problem of communion. That was the case with Hyakujo. He became enlightened, and waited for the right moment when he had found the right words, the right devices which can help somebody.

He wrote these sutras after his enlightenment, but before his becoming a master. He himself asked the question. It is a preparation for himself -- the homework. He asked the question and he himself answers it, trying to see whether he will be able to answer the questions which are bound to arise when he declares his enlightenment.

One of the most difficult things is: what is nirvana? The word `nirvana' has a very special meaning to it. No other religion in the world has ever dared to think of such a thing. `Nirvana' literally means blowing away the flame. You have a candle, you blow away the flame -- now where you can find that flame again? Is it possible to find that flame again in this vast universe? It has gone into the oceanic existence, become one with it. There is no way to find it.

Buddha used `nirvana' as the ultimate state when your individual consciousness disappears into the universal consciousness. It is just like blowing away a flame. No more will you be heard; no more will you be; only existence will be there. You will walk, and it will be existence who will be walking within you. You will talk, and it will be existence who will be talking through you. You will become just a hollow bamboo, and existence can make a flute out of you.

The words or the silences are all coming from the cosmic sources. The enlightened masters have danced, have sung, have written poetries, have done all kinds of creative work, but not as themselves. They are allowing existence to use them as instruments of the cosmic soul. They will not do anything on their own.

I am reminded of an English poet, Coleridge....

After his death, forty thousand incomplete poems were found in his house. His friends were aware all his life, and they insisted, "Why don't you complete a poem which is so beautiful? Just two lines more and it will be completed -- or sometimes one line more and it will be completed."

But according to me, Coleridge was authentically a mystic poet. He simply said, "I never write anything, I only allow existence. At this point existence stopped, what can I do? I cannot manage to complete the poem. If existence wants to complete it some day, it will be completed; if not, it is not my concern."

He completed only seven poems, but even seven poems have made him one of the greatest poets that has ever lived on the earth. His poems give the sense that they are coming from beyond. He is just a receiving center, he is not a composer, he is not writing them. He is just in the hands of existence... perhaps a fountain pen, but the hands are cosmic.

He was courageous enough. It needed immense courage to see thousands of poems gathering which could be completed -- and he was capable of completing them. But he tried a few times and he found out that the one line he composed was dead, and the other lines which had flown through him, had a life of their own -- they had a heartbeat.

Nirvana is disappearance into the ultimate. Even while living, you start living in the hands of the ultimate. The ultimate is our freedom, the ultimate is our independence.

Anando has raised a question about independence in her letter. There are independences and there are great differences between them. One independence is from *others* -- you are independent from others. That is a very small independence that does not carry much meaning. Another independence is, you are independent from *yourself*. That is the great freedom, the ultimate freedom -- you are no more.

As long as you are, there is a certain slavery to circumstances, to the body, to the mind, to the society. You cannot be absolutely independent as long as you are.

Nirvana is absolute freedom.

Now there is no one who can be enslaved.

The dewdrop has disappeared into the ocean.

These sutras are good enough to make Hyakujo a master -- and finally he became a master. He did not revise these sutras. He continued his whole life on the same line.

The first sutra says that NOT TO PERCEIVE ANYTHING IN TERMS OF BEING OR NON-BEING IS TRUE DELIVERANCE.

Everything that you can see is just a reflection of the moon in the river. If somebody asks you if the reflection of the moon in the lake has a being, or if it is a non-being, what are you going to say? Neither is it a being, nor is it a non-being, it is just a reflection in the mirror. So whatever you see with your eyes, your eyes are just mirrors. Whatever you see around in the world outside, you are simply reflecting them, you are not seeing them. And all your reflections neither can be called beings nor non-beings. What are they? -- just reflections. Your eyes are just mirrors.

You don't have any way to find out that what you are seeing is really there. All your senses can deceive you, and there is no way to judge whether you have seen something which is a mirage or real water.

There is a great Christian college in Allahabad....

I was invited to give some lectures there. It is just on the bank of the great Ganges, in a very beautiful place.

I was sitting by the side of the riverbank with a friend who was a professor in the Christian college, and the friend became very excited.

I said, "What is the matter?"

Far away there was a very beautiful woman taking a bath in the river, but her back was towards us. So I said, "What is the problem? Let her take the bath."

He said, "The problem is, I want to see her face."

I said, "You can go and look at her face."

He went with great excitement, and came back so disappointed because it was not a woman at all. It was a Hindu monk with long hair. When he saw the monk he said, "My God, I was just about to fall in love."

I said, "Before falling in love, at least you should encounter the person from the front side. From the back side... And are you certain that he is a monk and not a woman?"

He said, "You are creating doubt in me. For a moment I was also doubtful because he is beautiful. Now I will have to go back again."

I said, "Leave it. You know now that he is a monk."

He said, "No. You have created the doubt, and I don't want to live with this doubt. He may really be a woman, because I did not see any beard or mustache. Who knows? My conclusion that he is a monk is dependent only on his orange clothes, but that is not a decisive point because a Hindu nun will also use orange clothes."

He said, "I will have to go."

He went again. Even the monk became surprised as to why this man was coming again, and he looked down from this way and that way.

The monk said, "What is the matter?"

He said, "Nothing is the matter. You just have such beautiful hair that my friend who is sitting there and I got into a discussion about whether you are a man or a woman."

The monk must have been a man of a great sense of humor. He said, "Aha! I don't know myself. A monk is a monk -- he is neither a man nor a woman."

The man became even more disappointed. He said to me, "Now it is very difficult. His body is very shapely, and he himself says that he does not know who he is."

What you can see with your eyes is only a reflection. Hyakujo is saying that all our perceptions are neither beings nor non-beings. They are ephemeral. They are made of the same stuff as dreams are made of. Don't be too much concerned, attached, identified with them. That creates the bondage.

Hyakujo himself responded to his question: "WHEN WE ATTAIN TO PURITY OF MIND, THAT IS SOMETHING WHICH CAN BE SAID TO EXIST. WHEN THIS HAPPENS, OUR REMAINING FREE FROM ANY THOUGHT OF ACHIEVEMENT IS CALLED NOT PERCEIVING ANYTHING AS EXISTENT."

Nothing can be called existent, because everything is in a flux. This is a Buddhist attitude, that you

cannot refer to anything with a noun or a pronoun. Their approach is really deep. They say, "You say, `the river is,' but the river is constantly flowing."

They are saying exactly what Epicurus and Heraclitus in Greece said: "You cannot step in the same river twice."

When I read Heraclitus for the first time, that you cannot step in the same river twice, I tried. And my conclusion was that if I meet Heraclitus somewhere -- not much chance because he was a contemporary of Gautam Buddha, but one never knows, everything is possible in this vast universe -- I am going to tell him, "You cannot step in the same river even once. I have tried; you were simply postulating. When you put your feet in the river, the water is flowing. As your foot goes a little deeper, the water is flowing... a little more, and water is flowing. By the time you touch the ground, perhaps so much water has gone -- every second it is flowing -- that you cannot say that you have stepped in the same river, in the same water."

Gautam Buddha's very profound approach was, that for mediocre reasons we have made all verbs into nouns. Otherwise a tree should be called treeing; it is continuously growing. At no point you can call it a tree; either it is growing or it is dying. Everything is a process, not a thing -- an event, but not a thing. And if everything is a process, you cannot call anything a being. The river is flowing, the water is flowing, the trees are growing, the stars are moving, the earth is moving, you are moving...

The whole existence all around is in movement. There is not a single thing in the outside world which is not moving either backwards or forwards. But movement is the reality, that's why it is called ephemeral. Only one thing is not moving, has never moved, and that is your ultimate center of being. That has remained the same in this whole world going around in circles.

The great scientist, Bacon, can be called the father of Western science. He wrote a very great book, NOVUM ORGANUM, in which he has stated in aphorisms the differences between philosophical attitudes and science. He says in NOVUM ORGANUM -- Novum Organum means a new canon of thought -- "If I can find a center in the world which is not moving, I can explain the whole world without any difficulty. But there is no center in the world which is not moving; everything is moving. By the time you have explained it, it is no longer the same."

He was not aware of the inner world. There, there is a center which is unmoving, but he was not a religious man.

We are in search of a center inside, and all the mystics, all the buddhas, are in absolute agreement that in the deepest core of your being there is a center which is the only unmoving center in the whole of existence.

And strangely enough, that unmoving center is not only yours. At that center we all meet, just like lines drawn from the circumference to the center. You can draw many lines from the circumference to the center. On the circumference they are different lines. As they move closer to the center, they also become closer to each other. When they reach the center, they are one.

We are many on the circumference.

At the center we are one.

And that oneness is the only freedom, because now there is no other to make you a slave. Only you are, and because only you are, you cannot even say that you are. To say that you are, you need others for context. Unless the other is, you cannot be. You need for your I a *thou*. Without a *thou* the I cannot exist; linguistically it is impossible.

So at the very center only is-ness remains.

Neither me nor you, but just a pure existence.

> "THE SURANGAMA SUTRA SAYS, PERCEPTIONS EMPLOYED AS A BASE FOR BUILDING UP POSSIBLE CONCEPTS ARE THE ORIGIN OF ALL IGNORANCE. PERCEPTION THAT THERE IS NOTHING TO PERCEIVE -- THAT IS NIRVANA."

There is nothing to perceive, only you are. Only the mirror is there and nothing to reflect. So deeply are we rooted in one cosmic whole, that there is no other which can be reflected. All around there is nothingness, but this nothingness is very alive. It is not the nothingness of a cemetery, it is the nothingness that you experience every day in meditation -- everything becomes absolutely silent. Somebody passing by the side of the road cannot infer that there are ten thousand people.

This silence is vibrating, has a heartbeat.

This is a small example of the ultimate silence that surrounds the cosmos. It has a heartbeat, it is not simply nothing. It is called nothingness because there is nothing to perceive, no reflection is made. When

you go deep inside you, you will see that no reflection is made. A pure mirror without any reflections, a purity without any ripples -- this, according to Buddha, is nirvana.

A QUESTION WAS ASKED, "WHAT IS THE MEANING OF THE PHRASE `NOTHING TO PERCEIVE'?"

How can you perceive nothing? You can perceive an object, a tree, a moon. You can perceive an object, but how can you perceive nothing? The question is very philosophical, but it is good to face it because some day it may arise in you too, that when you are absolutely silent, just a mirror, nothing to perceive, how do you *know*? Nothing to perceive -- can you perceive nothing? You can perceive no-thing, and that perception of no-thing, gives you the idea of nothingness. There is no-thingness around you, no objects but just a pure space.

Have you ever thought about the word `object'? We call things `objects'. `Object' simply means that which obstructs, hinders, prevents. It is an objection; you cannot go. It is a barrier. Things are called objects because they prevent you from moving beyond them. They are like walls; they are not like doors. No object, or no thing simply means there is nothing around to "object" you.

This is the perception that as far as you can see, there is no thing left. The mirror is pure, unreflective, centered in itself in deep blissfulness.

Hyakujo replied: "THAT WHICH OCCURS WHEN WE ARE CONFRONTED BY ALL SORTS OF SHAPES AND FORMS IS CALLED PERCEPTION. CAN WE SPEAK OF PERCEPTION TAKING PLACE WHEN NOTHING CONFRONTS US?"
"YES," REPLIED HYAKUJO.
"WHEN SOMETHING CONFRONTS US, IT FOLLOWS THAT WE PERCEIVE IT."

If we can perceive something, it means that when something will be removed, we will perceive nothing.

The question continues: "BUT HOW CAN THERE BE PERCEPTION WHEN WE ARE CONFRONTED BY NOTHING AT ALL?"

HYAKUJO ANSWERED BY SAYING: "WE ARE NOT TALKING OF THAT PERCEPTION WHICH IS INDEPENDENT OF THERE BEING AN OBJECT OR NOT. HOW CAN that BE?"
"THE TRUE NATURE OF PERCEPTION BEING ETERNAL, WE GO ON PERCEIVING, WHETHER OBJECTS ARE PRESENT OR NOT."

A mirror can exist without reflecting. Just take that case, that a mirror can exist without any reflection. A consciousness can exist without any perception. There is no need, no necessity. The mirror and its mirror quality is not dependent on anything and its reflection. For example, the lake can go on existing whether the moon comes or not. If it comes, it will be reflected; if it does not come, who cares? The lake is perfectly satisfied unto itself, so is the case of the inner lake of consciousness.

"THEREBY WE COME TO UNDERSTAND THAT, WHEREAS objects NATURALLY APPEAR AND DISAPPEAR, THE NATURE OF PERCEPTION DOES neither OF THOSE THINGS."

The mirror remains; things come and go. Consciousness remains, awareness remains, witnessing remains; things come and go. Life comes, death comes, your mirror-like witnessing remains eternally. It is the only thing in the whole of existence which never changes.

Basho wrote:

AUTUMN EVE -- PLEASE
TURN TO ME.
I, TOO, AM A STRANGER.

Basho's haikus have no parallel. All Zen masters have written haikus, but Basho seems to have melted and merged into nature more deeply than anybody else.

"Autumn eve -- please turn to me. I, too, am a stranger." Just as you are, he is saying, "Here in this world we are all strangers."

We ordinarily forget the matter, we start taking everybody for granted. Have you ever thought about it? These ten thousand buddhas are all strangers. We make efforts to forget that everybody is a stranger -- we make marriages, friendships, we try to introduce each other -- just to forget the feeling that everybody is a

stranger. It will make us very much frightened, that we are surrounded with strangers. All our families, all our clubs, all our religions, all our nations are only an opportunity to hide the fact that we are all strangers.

Zen is an effort to make you fully aware of your strangeness. This will give you freedom from the crowd. This will give you a sense of being yourself, a deep intensity of consciousness that you are surrounded in a strange world where everybody is a stranger.

It has many deeper implications. If you can understand the fact that everybody is a stranger, all your expectations will drop. Who are you to expect? A husband expects certain things from the wife. He has forgotten the fact that the wife is a stranger. We have just met on the way, talked a little bit, walked together on the way, and we have forgotten the fact that we are still strangers.

We don't know ourselves, how can we know others? But on the surface, we try to make familiarity, we try to forget the fearsome idea that we are alone. The wife, the children, the Rotary Club... somewhere we want to be associated.

We don't want to stand alone in deep freedom under the sky, and dance under the sun and the rain. No, we simply want a coziness with the crowd, we want to disappear in the crowd -- it feels warmer there.

It is not without any reason that Jesus could call people sheep, and himself the shepherd -- and nobody objected. This is strange: Jesus was crucified, but nobody ever objected to any of his teachings, and nobody ever argued against him.

The reality seems to be that people accepted it deep down themselves that they were nothing but sheep, they needed a crowd to surround them, they could not move alone in an unknown territory. Nobody stood up to Jesus, and said to him, "You are insulting humanity. You are humiliating us by being a shepherd and making us sheep."

That nobody objected makes it clear that the people felt he was right, "We need a crowd."

Basho is saying, "Autumn eve -- please turn to me." -- you are not the only stranger here -- "I, too, am a stranger."

I have heard...

An Englishman who got off the train was feeling very dizzy. His wife had come to pick him up from the station. She asked, "What is the matter? You are looking very pale and dizzy."

He said, "It was a difficult situation. Whenever I sit in the opposite direction -- the train is going to the East, and I am sitting facing the West -- it makes me dizzy."

The wife said, "It is such a small thing, you could have said to anybody, `This makes me dizzy, please change the seat.'"

He said, "You are right, but we were all strangers. Nobody has introduced me to anybody."

The wife said, "You are an idiot! We are strangers, that is true, but that does not mean that you cannot ask a small thing."

He said, "Next time I will try."

And the next day, he came back even more dizzy.

The wife said, "What happened now?"

He said, "On the front seat there was nobody, so I could not ask. You need somebody to ask; the seat was empty..."

The wife said, "I will not interfere in your matters. You are simply either a philosopher or insane."

Both mean the same.

Another haiku by Basho:

THE CRESCENT MOON --
THE EASTERN SKY IS DARK,
AND THE SOUND OF A BELL.

He depicts in words. Without any colors he makes paintings. "The crescent moon -- the eastern sky is dark, and the sound of a bell." You can almost hear the sound of a bell. These are his moments of meditation. When he opens his eyes once in a while, he sees something: "The crescent moon -- the eastern sky is dark, and the sound of a bell" -- just fragments out of a meditative mind. They don't say much, they simply depict a situation. Very visual -- you can see it, you can hear it. Basho is very earth bound.

Maneesha has asked:
BELOVED OSHO,
ALTHOUGH BASHO'S HAIKUS ARE EXQUISITE, THEY MOSTLY TEND TO BE A BIT MELANCHOLY. I HAVE ALWAYS ASSOCIATED ENLIGHTENMENT WITH LEVITY, IF NOT ECSTASY -- ALTHOUGH IS SEEMS THAT KRISHNAMURTI DIDN'T EXTRACT MUCH ENJOYMENT FROM HIS ENLIGHTENMENT. WAS BASHO ENLIGHTENED?

Maneesha, every enlightened being expresses himself in his own unique way. Basho certainly seems to be a little melancholy, but his sadness is not your sadness. Your sadness is a repressed anger. You may not have thought about it. You become sad in a situation where you cannot express your anger.

For example, a husband and wife sitting together are always sad for the simple reason that they are angry at each other. The wife thinks, "What kind of idiot have I got?" And the man is thinking, "How to escape from here? Some excuse..."

Anger suppressed becomes sadness, but this is not the sadness of Basho. Basho is sad, certainly, and his sadness also has a beauty. Your sadness is ugly. His sadness is about the whole world, it has nothing to do with himself. It is the sadness of a man who knows how easy and how close your buddhahood is -- and you are running here and there unnecessarily. The whole world is fighting, violent, angry... All this energy can transform their being into buddhas.

Basho's sadness is out of his compassion, it has nothing to do with anger. But your observation that he seems to be a little sad in his haikus is right. He has to be. He is sad for you. He is sad for all of humanity. He is sad for all those who will follow him, because he knows the truth. It is so close -- just within your grasp -- and still you don't raise your hand. That makes him sad. His sadness has a beauty and a splendor.

As far as Krishnamurti, he was sad out of anger. But again it was a different anger from your anger. Things are so subtle.... He was angry as to why people could not understand him. He is so clear, so rational, why can people not understand him? He used to beat his head in front of assemblies saying, "You have been listening to me for forty years, fifty years, and I look at your faces and I feel immensely sad."

He suffered for almost fifty years with migraine, with so deep migraines that he has written in his dairies that sometimes he wanted to hit his head against the walls. The migraine had nothing to do with his physiology, it was because he was talking to people, giving interviews, private interviews from morning until night, and nobody was showing the light in their eyes that they had understood him.

You cannot blame him for his anger -- although that is a very special case. As I have told you, every enlightened person encounters the world in his own unique way. Krishnamurti lived long -- ninety years -- and even at the last moment, he was angry. At the last moment he said, "I have wasted my whole life running around the world telling people, and they thought that it was an entertainment. I was talking about enlightenment, and they used to gather as if it was a circus."

His anger is out of his compassion, but it is a very strange kind of conversion of compassion. He was so insistent that you should understand what he was saying, and this made him angry.

He was against sannyasins, he was against me. He wanted to see me, and sent a message to me. We both were in Bombay.

I said, "I don't think there is any point. I am in absolute disagreement with him, and he is in absolute disagreement with me, so why unnecessarily waste my time and make him angry? He may hit his head on the wall, and unnecessarily I will be blamed for it."

But I used to send my sannyasins to sit in the front row in orange clothes with malas. That was enough! He would come, and as he would look around, he would completely forget what the subject matter was that he was going to talk about. He would immediately start talking against me, and become so angry, saying, "I cannot understand why these sannyasins are sitting in front of me. I am against these robes, I am against sannyas."

And I told my people that when he becomes angry, laugh, don't bother. That makes him more angry. And my sannyasins were all over the world, wherever he was speaking.

My own understanding is, that it was somewhat of a perversion of compassion. You should not be so insistent; you should make available whatever you have. If somebody choses it, it is his freedom; if somebody does not, it is his freedom. You cannot impose your ideas upon others.

Even though the ideas were about freedom, the difficulty was that he was talking about freedom, but he wanted you to agree with his ideas about freedom. He could not see that even this is forcing slavery, a psychological slavery, on people.

You can simply share your vision of freedom, and that's all. It is up to the people. If something rings a bell in their hearts, good; if nothing rings into their hearts, what can you do? You cannot force somebody to freedom. And what kind of freedom will it be, which is forced? -- that you are free, under machine guns!

You can simply give the idea, and forget all about it. And as far as I am concerned, I consider enlightenment the greatest entertainment. Only the enlightened person can really entertain, enjoy, laugh. What can miserable people do about it?

I refused to meet him for the simple reason that I did not want him to be unnecessarily angry. He was sick, old, and he knew as well as I knew, that there is no way to come to an agreement.

I am a complete discontinuity with the past idea of entertainment, or the past idea of enlightenment. Krishnamurti was still a very old type, stubborn, and always thought that what he is saying is the only truth. There are many aspects to truth. There are many ways to present it. And all that a man of truth needs is to share his vision lovingly, peacefully, with absolute freedom for anybody who wants to join in his exploration of reality. If somebody does not want to join, it is not right to be angry. Your anger shows that you were expecting that he should join.

If you don't understand me, nothing is wrong. It is your freedom not to understand. I never take note of it whether you understand me or not. I go on, on my way. If somebody likes to be with me, a fellow traveler, as long as it is good... And if he wants to depart at a certain point, it is perfectly his freedom.

But my approach and Krishnamurti's approach are bound to be different, because I had no master in my life. That has given me a totally different space to work from. Because I have never been under a master, I can give you total freedom. I have enjoyed total freedom myself. I have never listened to anybody, I have just lived the way I wanted. And that is my message to you: live the way *you* want. I can share my understanding with you -- you can choose. There is no need for me to be angry.

Krishnamurti was forced to become enlightened. For twenty-five years the Theosophical Movement, particularly the president, Annie Besant and one of the spokesmen, Leadbeater, kept him almost imprisoned. He was not allowed to meet ordinary people. Their idea was to present suddenly to the world a world teacher. So they were preparing the ground for a world teacher to come, who would save the whole of mankind. They were spreading books, literature, that "soon the world teacher is to appear."

They were hiding Krishnamurti and five other children -- because who knows who will be right at the right time? Four were rejected, one died, and Krishnamurti was chosen to be a world teacher, but he was completely trained for it. Even books were written in his name by Leadbeater. A great book, AT THE FEET OF THE MASTER, is supposed to have been written by him when he was thirteen years of age -- and he himself does not remember! Later on when asked, "Have you written this book?" He said, "I don't remember." The reality is, he never wrote that book. That book -- and I have looked deeply into Leadbeater's other books -- is in the same style. It is the same man, Leadbeater, who has written that book in the name of J. Krishnamurti. It is to prove to the world that it is not an ordinary human being, but a divine incarnation -- that at the age of thirteen he was writing such a great book.

The book is certainly great, and Leadbeater was a very articulate writer and well-studied man. He chose J. Krishnamurti and his brother Nityananda just when Krishnamurti was nine years old.

Those two boys were playing in the river, near Adyar in Madras, where the headquarters of the Theosophical Movement was. Leadbeater saw those two boys swimming and enjoying in the river, throwing water at each other. And he was certainly a very perceptive man -- he could see that something great was possible with these two boys. He found three other boys. They all became great in their own fields.

Nityananda died because of too much discipline. He was a very fragile person. They had to wake up at three o'clock, to go through all kinds of rituals, to listen to scriptures, to eat only certain things...

One of the great difficulties with Leadbeater was, he was a homosexual. And he abused every child, including J. Krishnamurti. There was a case against Leadbeater in Madras High Court. When the father of these two children -- he was a poor man, a poor clerk whose wife had died and so he was in trouble about how to manage these two boys and his office... So when Leadbeater proposed the idea that Annie Besant could adopt them, the father was very happy. Annie Besant was a world-famous woman.

He gave the adoption to Annie Besant, but it was discovered by many people that those small children had been sexually abused by Leadbeater. So the man appealed to the high court: "I want my children to be returned me. They are being homosexually abused by Leadbeater."

To avoid the situation, the judge was ready to return the children because there were witnesses of this abuse. Annie Besant, being a very famous British woman, managed to smuggle all those children to England before the court orders were passed. This was easy for her because India was under British rule,

and Annie Besant was a powerful woman. So she managed to take the children out of the country.

Then when the magistrate's orders were issued, saying that the children should be returned, the children were not there.

She did not put those children, J. Krishnamurti included, into any state school. This was such a guarded phenomenon -- in a public school he may have started smoking, he may have started behaving like ordinary students. He was kept almost a prisoner. Private tutors were teaching him, and all kinds of nonsense -- religious, scriptural -- was forced upon him.

All this created a situation in which he revolted.

A day was appointed when they were going to declare him as a world teacher, enlightened. In Holland six thousand representatives of the Theosophical Movement gathered from all over the world. And at the last moment, when he was going to declare it, he stood up and said, "I am not a world teacher and I refuse to be the head of any organization."

A special organization, The Star of the East, was created for him, which would work for the world teacher. It was a section of the Theosophical Movement.

He carried those wounds his whole life. Those twenty-five years he could not forgive his teachers. It is a very strange case, and a tragic case.

So when he was speaking he was not free from his past experiences, he was still fighting against those teachers who had forced him. I don't think that he was really enlightened. He had the capacity and the intelligence to become enlightened, and he was very close to enlightenment. The only barrier was his hatred, anger, about his masters and their behavior with him. That anger continued as an undercurrent.

I love the man. He has contributed great insights to the world, but he himself remained just close to enlightenment. He was not a Gautam Buddha, or a Ma Tzu, or a Hyakujo. I feel sad to say it, because I love him. His insights are very clear, but something was pulling him back, he could not open up in full flower. Something remained hanging around him, around his psychology. He was not a man of absolute freedom, although he talked about it.

He was a sincere man, otherwise he would not have refused to be the world teacher. He knew that he was not enlightened and that it would be insincere, dishonest, to declare himself as the world teacher. I love his honesty, but that does not mean I have to say that he was enlightened. Perhaps next life -- this life he missed, and he missed because of his teachers.

Now, it is Anando time....

Loony Larry is wobbling home from the pub along the railway tracks. It is a fullmoon night, and Larry is well plastered with rum.

All of a sudden, he trips over a human leg lying on the tracks. He picks himself up, rubs his eyes in disbelief, and staggers on.

A few minutes later, he stumbles over another leg lying on the tracks. Next, he comes across an arm. By now, Looney Larry has become really interested, and when he sees a body, he stops to have a good look at it.

Walking around the body, he scratches his chin, and mumbles to himself, "That coat looks rather familiar! I wonder if it is..." But just then, he steps backwards and falls over a head.

He stares in drunken shock at the head, recognizing the face of his friend, Harry. Then, Larry sees an ear lying on the ground a few feet away. He crawls over to the ear, picks it up, and shouts into it, "Harry! Harry! Are you alright?"

Father Fumble is giving confession one day, when Seamus comes in and tells him that he has been having an affair.

"I see," says Fumble, "but I cannot bless you until you tell me the woman's name."

"Okay, Father," replies Seamus. "She's the most gorgeous blonde you have ever seen -- and her name is Pussy Green."

The next Sunday, Father Fumble is getting ready for mass when a stunning blonde in a tiny skirt wiggles down the aisle to the front seats.

Father Fumble fumbles for his glasses, slips them on, and takes a good look at her.

"Is that Pussy Green?" he whispers to little Albert, the choir boy.

Albert looks hard this way and that.

"No, Father," he replies, "I think it is just the reflection from the stained-glass windows."

Pope the Polack arrives at New Delhi airport, on the first leg of his ten-million-dollar Catholic mission to the East.

The Polack steps off the plane and immediately falls to his knees weeping, and then kisses the runway.

Cardinal Singh, the head of the Indian Catholic church, rushes up to the Polack pope and helps him to his feet.

"My goodness, Holy Father!" cries the cardinal. "Why did you do that?"

"Well," says the Polack, wiping his lips, and drying his eyes. "Have you ever flown Air India?"

I have been calling Nivedano's drums, Anando, up to now, to hit her so deep that she goes through the breakthrough. She has gone through it, and it is a joyous and blissful evening for every of you. For this series the drum will still be called Anando, but for other reasons -- to welcome her home.

Anando...

(Drumbeat)

(Gibberish)

(Drumbeat)

Close your eyes. Feel your body to be completely frozen. Look inward with great urgency, as if this moment is the last moment of your life. Only with great urgency can you reach to your buddhahood. It is not far away.

Just gather all your consciousness into an arrow. It is an unknown path for you -- but go ahead! There is no fear.

Nobody is ever harmed by reaching to the life source.

Deeper and deeper... at the center of your being is the unmoving center of the whole existence. To be it, is to have found the treasure house of all the mysteries and miracles.

Just look, without any evaluation, without any judgment.

Be a mirror -- only reflecting.

A witness -- just a witness with no idea, no opinion.

To make it clear, Nivedano...

(Drumbeat)

Watch, witness. Your body is not you; your mind is not you.

You are just a pure witness. This is your buddhahood.

The evening was beautiful on its own, but your experience of witnessing has made it tremendously beautiful. Rejoice in the experience, because you have to live it out twenty-four hours of the clock.

The experience of being a buddha is not something for a few moments, or a few hours, it is for your whole life. And unless it is for your whole life -- all your actions, all your gestures -- it is of no worth.

You have to become a buddha. It is only a recognition, nothing has to be done. You are already a perfect buddha. Just recognize it, and rejoice in recognizing it. Let it become an undercurrent in all your actions, responses, gestures, waking, sleeping. Let the undercurrent become more and more deep.

At this moment, there are not ten thousand buddhas, but only one oceanic buddhahood. You have all merged into a tremendous experience.

Collect as many flowers as possible, as much fragrance as possible. Soon you will be coming back from your life source to the circumference. Bring something from your treasure house with you. Don't come back as you have gone in -- come transformed.

Nivedano...

(Drumbeat)

Come back, slowly, silently, gracefully, and sit down for few moments, just to recollect the experience.

Okay, Maneesha?
Yes, Osho.

Can we celebrate the ten thousand buddhas?
Yes Osho!

Hyakujo: The Everest of Zen, with Basho's Haikus

Chapter #4
Chapter title: Lie down and witness

29 September 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONE DAY WHEN HYAKUJO WAS TO GIVE HIS DAILY DISCOURSES TO HIS DISCIPLES, HE BEGAN BY SAYING, "I AM NO ZEN ADEPT. I HAVE NOT A SINGLE THING TO OFFER ANYONE, SO I MUST NOT KEEP YOU STANDING HERE. GO AND TAKE A REST."
ON ANOTHER OCCASION, A GROUP OF DHARMA MASTERS SOUGHT AN INTERVIEW AND SAID: "WE HAVE SOME QUESTIONS TO ASK. ARE YOU PREPARED TO ANSWER THEM, MASTER?"
HYAKUJO REPLIED, "YES. THE MOON IS REFLECTED IN THAT DEEP POND; CATCH IT IF YOU LIKE."
THE GROUP CONTINUED, "WHAT IS THE BUDDHA REALLY LIKE?"
"IF THAT WHICH IS FACING THE LIMPID POND IS NOT THE BUDDHA, WHAT IS IT?" SAID HYAKUJO.
THE MONKS WERE PUZZLED BY THIS REPLY, AND AFTER A SHORT WHILE INQUIRED AGAIN: "MASTER, WHAT DHARMA DO YOU EXPOUND IN ORDER TO LIBERATE OTHERS?"
HYAKUJO RESPONDED, "THIS POOR MONK HAS NO DHARMA BY WHICH TO LIBERATE OTHERS."
THEY EXCLAIMED, "ALL ZEN MASTERS ARE OF THE SAME STUFF!"
AT THIS, HYAKUJO ASKED THEM, "WHAT DHARMAS DO YOU VIRTUOUS ONES EXPOUND FOR LIBERATING OTHERS?"
THE MONKS REPLIED, "OH, WE EXPOUND THE DIAMOND SUTRA."
HYAKUJO ASKED, "HOW MANY TIMES HAVE YOU EXPOUNDED IT?"
"MORE THAN TWENTY TIMES," THEY ANSWERED.
HYAKUJO CONTINUED, "BY WHOM WAS IT SPOKEN?"
TO THIS THE MONKS ANSWERED INDIGNANTLY: "MASTER, YOU MUST BE JOKING! OF COURSE YOU KNOW THAT IT WAS SPOKEN BY THE BUDDHA."
HYAKUJO SAID: "WELL, THAT SUTRA STATES: `IF SOMEONE SAYS THE TATHAGATA EXPOUNDS THE DHARMA, HE THEREBY SLANDERS THE BUDDHA! SUCH A MAN WILL NEVER UNDERSTAND WHAT I MEAN.'"
HYAKUJO CONTINUED, "NOW, IF YOU SAY THAT IT WAS NOT EXPOUNDED BY THE BUDDHA, YOU WILL THEREBY BELITTLE THAT SUTRA. WILL YOU VIRTUOUS ONES PLEASE LET ME SEE WHAT YOU HAVE TO SAY TO THAT?"
AS THEY MADE NO REPLY, THE MASTER PAUSED AWHILE BEFORE ASKING HIS NEXT QUESTION, WHICH WAS: "THE DIAMOND SUTRA SAYS: `HE WHO SEEKS ME THROUGH OUTWARD APPEARANCE, OR SEEKS ME IN SOUND, TREADS THE HETERODOX PATH AND CANNOT PERCEIVE THE TATHAGATA.'
"TELL ME, VIRTUOUS ONE," SAID HYAKUJO, "WHO OR WHAT IS THE TATHAGATA?"
ONE MONK REPLIED, "SIR, AT THIS POINT I FIND MYSELF UTTERLY DELUDED."
HYAKUJO SAID: "HAVING NEVER BEEN ILLUMINED, HOW CAN YOU SAY THAT YOU ARE NOW DELUDED?"

THEN THE MONK ASKED, "WILL THE VENERABLE ZEN MASTER EXPOUND THE DHARMA TO US?" HYAKUJO REPLIED, "THOUGH YOU HAVE EXPOUNDED THE DIAMOND SUTRA OVER TWENTY TIMES, YOU STILL DO NOT KNOW THE TATHAGATA!"

Maneesha, before I discuss the sutras placed before me, I have to introduce a new animal god to Avirbhava's museum of gods. This god is the fish.

FISH HAVE ALWAYS BEEN ASSOCIATED WITH ALL ASPECTS OF A MOTHER GODDESS AND WITH ALL LUNAR DEITIES.
ALTHOUGH SACRED FISH ARE NOT UNCOMMON, A FISH GOD SEEMS TO BE A SOMEWHAT RARE PHENOMENON. DAGON, THE CHIEF GOD OF THE ANCIENT PHILISTINES AND LATER THE PHOENICIANS, IS REPRESENTED AS HALF MAN AND HALF FISH. DAGON'S WORSHIPPERS WORE FISH SKINS.
THERE WERE SACRED FISH IN THE TEMPLES OF APOLLO AND APHRODITE IN ANCIENT GREECE.
XENOPHON, THE GREEK HISTORIAN WHO WAS A PUPIL AND FRIEND OF SOCRATES, RECORDS THAT FISH WERE REGARDED AS GODS.
IN PERU SARDINES ARE SAID TO HAVE BEEN WORSHIPPED IN ONE REGION, THE FISH KNOWN AS SKATE IN ANOTHER REGION, AND THE DOGFISH IN ANOTHER.
IN THE CHRISTIAN CHURCH, THE FISH, EVEN TODAY, REPRESENTS CHRIST.
ONE OF THE MOST PROMINENT ROLES OF THE FISH, IN ALL MYTHOLOGIES, IS THAT OF RESTORER OF LIFE AND SAVIOR OF MANKIND. THE BUDDHISTS CALL THEIR FOUNDER DAG-PO OR "GREAT FISH"; HEBREWS DESIGNATE THE SAME NAME FOR THE COMING MESSIAH IN THE TALMUD.
IN INDIA, THE FISH SAVIOR, MATSYA, AN INCARNATION OF VISHNU, LED MANU TO SAFETY IN THE GREAT FLOOD, THUS SAVING MANKIND AS WELL.

Avirbhava's museum of gods represents to you that man has always been humiliated. His dignity in many ways has been destroyed. It was a well-organized conspiracy against humanity. To teach people to worship animals is simply so irrational. But yet, almost all the animals around the world have been worshipped as gods and nobody seems to have objected. People have been put in such great psychological slavery that they have forgotten even to question, to doubt. They have simply accepted whatever conditioning has been given to them in their childhood.

Unless you are free from all such stupid conditionings, you won't be able to recognize the God within you. If you are searching for gods in fishes, in horses, in pigs, how are you going to search for the god within yourself? And that is the only place where you can find the ultimate consciousness. These poor animals are still growing towards that consciousness. They contain the same consciousness, but it is far more deeply asleep.

Making man -- who is the only conscious animal in the universe -- worship far more sleepy animals, is a very dangerous strategy. It means making sleepiness virtually far more superior to awareness. Animals should be loved, should be respected, because somewhere at some time they will also reach to the same consciousness as you. There is a constant evolution going on -- but worshipping the animal is dangerous.

Loving the animal is absolutely human. Loving the animal shows that you can see the future of these animals' evolution. Some day they may come to the same point where we are, and some day they may come to the same height as any buddha. Regarding their future, you can be loving and respectful towards them.

But the strange phenomenon of worshipping animals means you are lower than the animals. And the thing becomes even more weird. You worship the animals -- and you kill them for your food. On the one hand they are gods, and on the other hand game.

When a man kills a lion, they call it a game. And when a lion kills a man, they call it a disaster. Why do you change the word? In a game both the parties should be respected equally. For thousand of years man has been hunting without even bothering that he is destroying life. We are part of that same life. It is almost like destroying one's own hand or one's own eyes. Those animals are part of the cosmic whole just as we are. But the blindness of man can do both the things together. He can't see the so obvious contradiction that the worshipped cannot be hunted. And if you are hunting, you know perfectly well, your worship is just phony.

Do you think even for a moment that you can go hunting for God? Searching for God is okay, but hunting for God? I have never heard that expression before. But that's what you have been doing. First you make these animals gods and then you go hunting them. And you don't see the contradiction. Your consciousness is also very superficial.

This museum of gods will provoke great criticism around the world. So many cases are bound to be forced on me, but I love to fight for unpopular causes. Who cares about animals? Who bothers that much to go to the court and to fight for them? I am not only fighting for the animals that they should not be worshipped, but that they should be respected and loved. They are our common brothers and sisters. We share the same existence. We should give them the dignity that belongs to them. And we should not destroy our dignity. But the priests want us not to be dignified. They want us to be as undignified and as great sinners as possible, because that makes them saints, and that makes them mediators between God and you.

The fish in the Hindu mythology is the first reincarnation of God. Why does God go on choosing such reincarnations? -- and nobody ever thinks about these incarnations. Each incarnation has committed so many crimes that it is out of the question to worship them. They should simply be listed on the criminal records.

You cannot believe... One Hindu god, Parasuram... His name became Parasuram because *parasu* is a special kind of sword, very heavy. In a single blow it takes away the head. Parasuram carried this sword continuously. He killed as many people single-handedly as perhaps anybody has killed. He killed his own mother because of an old suspicious father. The father was suspicious that the mother was having some love affair, and of course, when the father orders...

Obedience has been proclaimed a fundamental virtue by all religions. The father ordered Parasuram, "Go immediately and cut the head of that woman." And it was only a suspicion, no evidence, no witness. It may have been just an idea in his mind. And my feeling is, it was just his mind because he was getting very old, and his wife was very young compared to him.

Old people who become inadequate start becoming suspicious about everything. But Parasuram did not even ask, "Let us first investigate the case." Just because he did not ask the question, but immediately went and cut the mother's head and brought it to the father's feet, he is recognized as God's incarnation -- for his great obedience.

That was the beginning of his great journey of violence. He was a brahmin, and the suspicion was that the mother was having an affair with a warrior, a *chhatriya*. Not knowing who the man was, he decided to destroy all the warriors on the earth. Such a strange violent mind: because he does not know who is the right person to be killed, he kills the whole category, millions of warriors, single-handedly. He was a great warrior, there is no question about it.

And this happened many times, because there was in those days a very strange tradition in India that Indians themselves never look back. Perhaps they were afraid they may come across something ugly; there is so much ugliness.

He killed all the chhatriyas, but he did not kill the women because it was not a question of women. The issue was that some man was having an affair with his mother. So the women were left as widows all over the country. The tradition was that any woman can go to a seer, a saint, ask him to give her a child and the saint cannot refuse. Great saints and great religions! So all these widows went to saints; in fact they had to stand in queue because there were not so many saints as had been created widows by Parasuram. But they all became pregnant by some saint. Perhaps they may have invented saints just to become pregnant.

Again young boys started growing and again Parasuram went on another round, killing the small boys. He was determined that he would not leave a single warrior in the world. His world was confined fortunately to India only. Sixteen times he killed the warriors. But this country was full of saints -- they were really a kind of bull. Just one bull can manage to make many cows pregnant. You don't have to have many bulls for many cows. They don't believe in monogamy -- one cow, one bull. One bull is enough for the whole village. Just one saint was also enough. So although Parasuram killed sixteen times, the warriors still continued. He could not delete them from existence.

My problem is that Hindus still go on believing that he is an incarnation of God. If these people are an incarnation of God, then who are the criminals? Either animals or criminals, they have chosen strange people... The fish is the first and the horse is the last. The horse has not come yet. That is the last incarnation of God which will end this age, this civilization. So most probably within twelve years you will see a white horse trotting around killing sinners, saving saints.

I have been going through all the Hindu PURANAS and not a single purana even mentions this: that you are giving too much responsibility to a horse -- he will judge.

All these are ways of taking dignity from man. Before you can make a man a Christian or a Hindu, or a Mohammedan, you have to take away his dignity.

My effort here is to take away everything that hinders your dignity to grow to its ultimate heights. I want

you to be freed from all these gods they are your slavery, all these religions and all these scriptures, they are your slavery. I want you to live in a silent and peaceful freedom of being, in tune with existence, with joy and blissfulness, with gratitude and ecstasy.

There is no question of worship at all and there is no question of any gods' incarnation. In the first place the god does not exist himself. How can he have incarnations? It is just so obviously foolish. Hindus had ten incarnations before Mahavira. Their scriptures before Mahavira mention only ten incarnations, because of the ten fingers -- to count more than that was a difficult job. And Hinduism is the most ancient religion. Religion came first; mathematics came centuries later, so ten was the only ultimate number.

But Mahavira, just to make the Hindus feel inferior, dropped the idea of ten. Jainism believes in twenty-four tirthankaras. They are equal to incarnations of God. Twenty-four...? -- because there are twenty-four hours in the day. Exactly like that there are twenty-four periods of one age -- for one period, one incarnation. And so they arrived at the idea of twenty-four.

Buddha was the founder of his own religion. He was in a difficulty. So he managed this idea of twenty-four previous lives, just not to be inferior in any sense to Mahavira. Hindus immediately changed their number. After Mahavira all Hindu scriptures talk about twenty-four reincarnations. What happened to the ten incarnations suddenly? God changed his mind? It was a question of comparison. Jainas have twenty-four tirthankaras, buddhas have twenty-four incarnations of Buddha. Hindus looked so poor, with just ten incarnations of God, and so they immediately raised the number. It is just imagination, so you can play with it the way you want. After Buddha and Mahavira all scriptures completely forgot about ten incarnations.

I mention this point to show you that it is all imagination. How did ten become twenty-four? It was just because it looked inferior in the marketplace. Everybody has twenty-four and you have only ten. Such a poor god! And because it is all imagination, it is very easy to make it twenty-four. Now all the three religions have twenty-four. Buddha closed his door. He is the last buddha in the line of twenty-four buddhas. Mahavira closed the door. He is the last tirthankara in the line of twenty-four tirthankaras. Hindus had to keep at least one reincarnation still in the future because of their mythology.

Their mythology is that God has three heads. The first head is Brahma, who creates the world; the second head is Vishnu, who maintains the world; the third head is Shiva who destroys the world. It is perfect mathematics. And because the world is still there, there has to be one incarnation left to end it. And perhaps in the coming twenty years of this century, whether Kalki comes or not, the world is going down. Between the fish and Kalki lies our whole history.

I would like Avirbhava to bring her fish god....

(FROM THE RIGHT ENTRANCE OF THE PODIUM, TWO VERY ORNATE FISH COME SWIMMING IN. MEANWHILE, A HUGE GREY DOLPHIN GLIDES DOWN FROM THE PAGODA ROOF OF THE PODIUM AND WRIGGLES IN A VERY FISHY DANCE IN FRONT OF OSHO. FISH, DOLPHIN, MUSIC, LAUGHTER... ALL DIVE, SOAR AND LEAP IN ONE EXPLOSION OF PURE JOY.)

An introductory note for the sutras:

HYAKUJO WAS KNOWN FOR HIS SIMPLE WORDS, BUT HE HAD A THOROUGH KNOWLEDGE OF BUDDHISM. HE WAS CLEVER AND GENTLE AT THE SAME TIME; THERE WAS NOTHING OSTENTATIOUS ABOUT HIM.
MANY DISCIPLES BEGAN TO GATHER AROUND HIM, AND ENDLESS DISCUSSIONS TOOK PLACE WITH QUESTIONS AND ANSWERS FOLLOWING ONE UPON ANOTHER. AMONG THE MOST FAMOUS OF HIS DISCIPLES WERE ISAN AND OBAKU.

The sutra:

ONE DAY WHEN HYAKUJO WAS TO GIVE HIS DAILY DISCOURSES TO HIS DISCIPLES, HE BEGAN BY SAYING, "I AM NO ZEN ADEPT. I HAVE NOT A SINGLE THING TO OFFER ANYONE, SO I MUST NOT KEEP YOU STANDING HERE. GO AND TAKE A REST."

A very strange statement to the disciples who were waiting for his morning sermon, but it has tremendous meaning. First he says, I AM NO ZEN ADEPT... I am no Zen master -- meaning that I am no more, so how I can be a Zen master. I am lost into the oceanic consciousness, so how can I claim to be still separate from existence?

I am not a Zen adept simply means I have dissolved myself into the existence. I have not kept my identity and my separation. I am no more, only existence is. Secondly: I HAVE NOT A SINGLE THING TO OFFER ANYONE, SO I MUST NOT KEEP YOU STANDING HERE. This is something every master will concede to. The master has nothing to give to the disciple; on the contrary, he has to take much from the disciple. I cannot give you anything, I can only take away your false notions, shadows, your illusions, your personalities and leave behind only that which is authentically yours, purely existential, not borrowed from society. So it can be said that a master takes away everything, leaving only that which cannot be taken away -- but he gives nothing. Anything given will again be a borrowed thing.

Hyakujo, in a simple statement, made a great point: I HAVE NOT A SINGLE THING TO OFFER ANYONE, SO I MUST NOT KEEP YOU STANDING HERE. GO AND TAKE A REST. But in Hyakujo's system of working, rest was meditation. In fact, if you are not in complete rest, you are not in meditation. Meditation and rest are equivalent. But it was only Hyakujo who used the word `rest', that whatever has to be found, has to be found in your rest. Just drop all thoughts, all emotions, all sentiments, all identities. Lie down and witness.

This was the meaning in his system of thought of the word `rest'. If you have come to rest, you are one with existence; there is nothing to separate you. In a simple statement he has given his whole philosophy.

ON ANOTHER OCCASION, A GROUP OF DHARMA MASTERS SOUGHT AN INTERVIEW AND SAID: "WE HAVE SOME QUESTIONS TO ASK. ARE YOU PREPARED TO ANSWER THEM, MASTER?"

Dharma masters are teachers of religion. In those old days in China and Japan these dharma masters, these teachers used to go around the country teaching people, because the people did not know language, they could not read; language was a very recent invention. And you will be surprised that in the whole world, in the beginning, language was always pictorial, because a child can only understand pictures. That's why in children's books you will find big pictures, colored pictures. And by pictures you can teach them that this is a horse, this is a fish... Through pictures you can bring alphabets.

In China, in Japan, in the whole Far East, language has not yet moved from the pictorial to the alphabetical. The alphabet began everywhere as pictorial, and then finally, it was found that a pictorial language is a very cumbersome -- an unnecessary wastage of time and does not give exact meanings. One picture can be used to mean many things, but because it became an art, calligraphy, people became addicted to calligraphy. Calligraphy is beautiful, but alphabetical languages cannot use calligraphy.

So because of calligraphy, the Far East countries remained pictorial. But for anyone who is not born a Chinese or a Japanese, it is very difficult to learn. It takes many years because you have to learn thousands of pictures before you can read even an ordinary newspaper.

One of my friends has sent me a picture from Korea. Just a line, and then another line making a cross.... and two dots underneath the first line, the cross. And he said, this means that in one house two women is a crucifixion -- that cross; in one house two women is enough -- a war, a constant war. But if you have to remember these kinds of pictures, it is going to take years. The alphabet makes it easier. The more modern alphabets have fewer characters; for example, Sanskrit has fifty-two, English has only twenty-six. Everything non-essential has been taken out, so that the thing becomes easier and simpler, direct and clear-cut, giving only one meaning. Old languages, whether pictorial or alphabetical, have a beauty. That beauty is that each word can be used in many ways, with many meanings. It gives great freedom to the poet.

For example in Sanskrit the word `go' means cow, and it also means the ray of the sun; it has twelve meanings in all. The English word `go' is exactly the Sanskrit word that has entered into English. Why has it taken the meaning of going in English? In Sanskrit it also had the meaning of going, because the cow goes every morning to the field, then goes back home every evening. And in those days the cow was so important for nourishment, for agriculture, that its coming and going became the meaning of the word `go'.

Thirty percent of the words in English are from Sanskrit, but moving from Sanskrit to English, they have become fixed. Now `go' in English exactly means one word, has one meaning. In Sanskrit it still means twelve words, has twelve meanings. The poet has more freedom with the old languages.

Science cannot afford old languages. It needs a very definite meaning, not just a vague idea that can be translated in many ways. This word `rest' is used strangely by Hyakujo to mean meditation, but very rightly. To be completely at rest, you are no more. If you are, then the rest is not complete. He has given a totally new connotation to the word `rest'. Just think of it. If you are absolutely at rest, then where are you? Your being can only be separate from existence if it is restless. So he is saying to his disciples: GO AND TAKE A REST. Don't wait for me, I cannot give you anything, I don't have anything to give to you. And don't

think about me as a Zen master. I am no more. I have allowed myself to be dissolved into the ultimate reality.

ON ANOTHER OCCASION A GROUP OF DHARMA MASTERS SOUGHT AN INTERVIEW AND SAID: "WE HAVE SOME QUESTIONS TO ASK. ARE YOU PREPARED TO ANSWER THEM, MASTER?"
HYAKUJO REPLIED, "YES. THE MOON IS REFLECTED IN THAT DEEP POND; CATCH IT IF YOU LIKE."

He said, "Whatever I say will be as far away from truth as is the reflection of the moon from the moon itself. I am ready to answer your questions. But remember, you will have to understand, all my answers are as far away from truth as the reflection of the moon in the deep pond is far away from the real moon. My words are only reflections. Don't cling to them as if they are the very truth."

THE GROUP CONTINUED, "WHAT IS THE BUDDHA REALLY LIKE?"
"IF THAT WHICH IS FACING THE LIMPID POND IS NOT THE BUDDHA, WHAT IS IT?" SAID HYAKUJO.

Hyakujo said -- they were all looking at the limpid pond for the reflection of the moon -- "If those who are looking at the reflection of the moon in the limpid pond, if they are not buddhas, then who can be buddhas? You are witnessing. Just move from the object to the subject -- who is looking at the reflection? Or in other words, who is asking the question? If it is not buddha, what is it? This witnessing, this watching, if it is not buddha, then what is it?" said Hyakujo.

THE MONKS WERE PUZZLED... Everybody will be puzzled if you say that you are a buddha. Just try it on any stranger, "Wait! I think you are a buddha," and see the response. He will simply freak out, "Are you mad or something? *Are* you mad or something?" But you are saying the truth. You are revealing his own reality to him.

When I call you the buddhas, it is not a metaphor. I really mean it -- and you have to drop your suspicions about yourself. You cannot accept the idea of being a buddha, because you know that you smoke cigarettes. Now poor Hasya is trying to drop cigarettes. I have informed her not to drop it because there is no need to go into unnecessary trouble. She was even taking medication to try and overcome the withdrawal symptoms.

In my buddhafield just smoking cigarettes cannot disturb your buddha nature. If such a small thing disturbs the buddha nature, it is of no worth. Just think about it... such small things. And these are the things which make you think, "How can I be a buddha?" Your reasons for not being a buddha are simply mediocre: because you have a wife, or because you have a girlfriend... A buddha with a girlfriend is simply inconceivable.

Sri Lanka's ambassador to America wrote to me in a letter, "You should tell your sannyasins to stop calling their discos Zorba The Buddha, because it is very insulting to the Buddhists. And if your sannyasins open such restaurants or discos in Sri Lanka, they will be burned and there will be riots. So I want to warn you."

I wrote him a really nice letter. I told him that if Zorba cannot be the buddha, then nobody can be the buddha. Everybody has to begin from the Zorba. Zorba is the beginning. Buddha is the end. These, my people, who are calling their discos Zorba The Buddha, are saying "We are starting with Zorba, hoping to end up as buddhas." And I told him, "Remember that Buddha is not the monopoly of the buddhists. The word `buddha' simply means the awakened one. It can happen in any religion, to any community, you don't have the monopoly. And if you want to see buddhas, before going back to Sri Lanka, come to our commune and you will find everywhere buddhas and buddhas... We don't have any other kind, just one kind, and you will never find such juicy buddhas anywhere -- with their girlfriends, smoking cigarettes, going to the disco, having all the fun that existence allows you. Just sitting under a tree with a sad face wondering, `What am I doing sitting here? The whole world is enjoying all kinds of things and it is a strange destiny that I am just sitting under the tree all the time.'" He never answered my letter, and he never again wrote.

A buddha is not something separate from you, it is your intrinsic being. It is your most essential being. Everything else may have gathered all around it. Much junk has gathered around it, but that does not matter. It does not make any difference to the pure gold of your buddha. It may fall into the dust, it may be covered in mud, but it remains twenty-four carat gold. You are covered with a body, covered with a mind, but that does not make any difference.

You are the buddha, but the Buddhist traditional mind will not even accept an umbrella in Buddha's hand. Even while it is raining, the poor fellow has to sit without an umbrella. Who has ever heard of Buddha having an umbrella? But my approach to the buddha is closer to the approach of Zen, not the Ceylonese or

the Burmese Buddhism. The Burmese, the Ceylonese and the Tibetans are more Hinduized. The people who took Buddhism to Burma were traditional orthodox people. And the woman emperor, Ashoka's daughter, Sangamitra, who took Buddhism to Ceylon was as orthodox as her father. From its very beginnings Tibetan Buddhism has remained attached to Indian Buddhism.

Zen has a speciality; in fact, it should not be called Buddhism. Although it is the very essential message of Buddha, it originated with Mahakashyapa's laughter. Zen considers Mahakashyapa to be their founder, not Buddha. Buddha is Mahakashyapa's master, and that is their business.

Zen considers Mahakashyapa to be its originator. And Bodhidharma was a disciple of the line that followed Mahakashyapa. That line became a little alienated from the orthodox line because very individual people, freedom lovers joined Zen -- all kinds of eccentrics, geniuses, not mediocre fellows who just go to the temple to read the sutras and say the prayers. That is being done by every other religion. Their scriptures may be different, their prayers may be different, their temples may be different, but essentially they are all doing the same thing.

Zen has broken new ground. Mahakashyapa did the first thing: he laughed. Buddha never laughed in his life. With his laughter starts a new stream of more joy, of more rejoicing, of more dancing, of more *human* beings. And when Bodhidharma took Zen to China, it took another turn. It became more eccentric, because Bodhidharma was far more eccentric than Mahakashyapa. He was the strangest fellow, but always to the point. He looked strange. You could not understand him. He was not part of the common crowd.

So first, Bodhidharma made it a very special dispensation and then it met with Taoist mystics. This is one of the greatest meetings of two religions where there was no conflict. They simply understood each other's silence -- not even a debate. They looked into each other's eyes and knew that they were both in the same space.

So Zen is a by-product of the meeting of Buddhism and Taoism. It has a different character from both, it is a crossbreed: something of Tao that is essential, and something of Buddha that is essential has created a new phenomenon, Zen. And when it reached China, it took a few centuries to be clear that it was no longer the orthodox Buddhism and no longer the orthodox Taoism, it was something new. Out of the meeting of those two came a strange flower, and this flower has been carried to Japan, where it blossomed to its ultimate peak.

THE MONKS WERE PUZZLED BY THIS REPLY, AND AFTER A SHORT WHILE INQUIRED AGAIN: "MASTER, WHAT DHARMA DO YOU EXPOUND IN ORDER TO LIBERATE OTHERS?" Surely adequate questions but not in the context of Zen.

HYAKUJO RESPONDED, "THIS POOR MONK HAS NO DHARMA BY WHICH TO LIBERATE OTHERS." You should have to understand the beauty of these words. THIS POOR MONK... does not mean simply that he has no possessions. He is saying, "I am so poor, that even I am not. My poverty is not ordinary poverty. I have lost myself in the cosmos. I am no more."

THIS POOR MONK... how can he have any dharma, any teaching by which to liberate others? It is difficult on the surface to understand Zen. But just a more deeper insight into it, and it blossoms into beautiful flowers. The "poor monk" means one who has become part of the universe. He has become so much part of the universe that he himself is the dharma. He cannot have dharma. He cannot have dharma as an object. His very soul radiates the truth, he cannot have it. Because he is no more, only truth radiates in utter silence, in utter nothingness. And the idea of liberating others is absolutely stupid. You cannot liberate anyone. You can liberate only yourself.

THEY EXCLAIMED, "ALL ZEN MASTERS ARE OF THE SAME STUFF!" Disappointed they could not understand what this fellow was talking about. They said all Zen masters are of the same stuff; they are all strange fellows. You ask something and they will answer something so far-fetched, that you could have never imagined before. AT THIS, HYAKUJO ASKED THEM, "WHAT DHARMAS DO you VIRTUOUS ONES EXPOUND FOR LIBERATING OTHERS?"

THE MONKS REPLIED, "OH, WE EXPOUND THE DIAMOND SUTRA." This is one of the most beautiful sutras of Buddha. HYAKUJO ASKED, "HOW MANY TIMES HAVE YOU EXPOUNDED IT?" It is a very big voluminous scripture. It takes years to finish one reading. Read the sutra, explain it, explain the commentaries made upon it and sometimes commentaries upon commentaries. The Diamond Sutra has in itself a whole library. It itself is a very long scripture. Then there are commentaries, but the commentaries are also so difficult that more commentaries are needed. Sometimes you will find a fifth or sixth commentary, and if you are really teaching, you have to take account of all the commentaries and make

your point. Perhaps that may be a new commentary.

THEY ANSWERED, "MORE THAN TWENTY TIMES."

HYAKUJO CONTINUED, "BY WHOM WAS IT SPOKEN?" TO THIS THE MONKS ANSWERED INDIGNANTLY -- obviously angry because they know that Hyakujo at least must know, that The Diamond Sutra was spoken by Gautam Buddha. TO THIS THE MONKS ANSWERED INDIGNANTLY: "MASTER, YOU MUST BE JOKING! OF COURSE YOU KNOW THAT IT WAS SPOKEN BY THE BUDDHA." HYAKUJO SAID: "WELL, THAT SUTRA STATES..." In The Diamond Sutra itself there are statements which will be very difficult for teachers to understand or make others understand.

HYAKUJO SAID: "WELL, THAT SUTRA STATES: `IF SOMEONE SAYS THE TATHAGATA EXPOUNDS THE DHARMA, HE THEREBY SLANDERS THE BUDDHA!" Tathagata is another name for Buddha, very significant, very meaningful. It comes from the root *tathata*, suchness, thusness, thisness -- always this moment, from everywhere pointing suchness, thisness. Because Buddha devoted his whole life to the present moment, people started calling him Tathagata, the man who teaches tathata.

IF SOMEONE SAYS THAT THE BUDDHA EXPOUNDS THE DHARMA, HE THEREBY SLANDERS THE BUDDHA -- a very strange statement, but very beautiful and very meaningful. He is saying, that there is no way to expound the truth. You can only make statements pointing to the truth but those statements don't contain the truth. Just like the finger pointing to the moon, the finger does not contain the moon.

So Buddha says that if anybody says that Buddha expounds the dharma, he thereby slanders the Buddha and you, those dharma masters were doing the same thing -- teaching, expounding. And even they are saying that Buddha has expounded the truth of The Diamond Sutra. Hyakujo says that such a man will never understand what I mean'.

It is something like...Lao Tzu wrote a small treatise under compulsion. His first statement makes it clear. He says "Truth cannot be said. And that which can be said, can never be true. Now whatever I say, remember my first statement." You cannot say the truth. You can only make certain indications, hints, at the most.

HYAKUJO CONTINUED, "NOW, IF YOU SAY THAT IT WAS NOT EXPOUNDED BY THE BUDDHA, YOU WILL THEREBY BELITTLE THAT SUTRA. WILL YOU VIRTUOUS ONES PLEASE LET ME SEE WHAT YOU HAVE TO SAY TO THAT?"

AS THEY MADE NO REPLY, THE MASTER PAUSED AWHILE BEFORE ASKING HIS NEXT QUESTION, WHICH WAS: "THE DIAMOND SUTRA SAYS: `HE WHO SEEKS ME THROUGH OUTWARD APPEARANCE, OR SEEKS ME IN SOUND, TREADS THE HETERODOX PATH AND CANNOT PERCEIVE THE TATHAGATA.'

"Heterodox" means the path of the people who do not understand Buddha, who go against Buddha. Anybody who says and tries to find, in the diamond Sutra, the truth, is just like the Heterodox, the opponents--and there were many opponents. India has seen a very strange time. Just in that small state of Bihar, from Maitreya has come. There were eight teachers in the time of Buddha who all claimed enlightenment, and they all differed on every point. And I have been reading all those people, and my understanding is they were all enlightened. Strange time: in a small state, eight enlightened people continuously moving around and around in the state, teaching conflicting views. But they were all very beautiful people.

Six of them have completely been forgotten. Only Buddha and Mahavir have remained in the memories of man. The other six were more eccentric, more intelligent. And they have been forgotten for the simple reason they never made anybody a follower, who was going to carry their teachings, who was going to preserve their scriptures.

So only we know their names in the teachings of Buddha where he criticizes them, or in the words of Mahavira where he criticizes them, so we know that these six people were in existence. And they were important enough that Buddha has to criticize them, but we don't know exactly what was their teaching. Even in the criticism of Buddha he has first to expound their teaching and then criticize it. That small piece that he takes to criticize seems to be so significant that we don't know in what context it was said, because Buddha is not talking about the context, so his criticism looks right.

But I have been trying to find...there is no visible signs of any scriptures left of these people: Ajit Kays

Kumberley, Sanjay Belattiputta. But I have been, in my own imagination, creating the whole context in which those sentences will fit, which are condemned by Buddha. But if you put it in that context, Buddha's criticism does not make any sense. Those people were in their own right as illumined, as awakened, as Gautam Buddha himself. But it does not mean that all awakened people should agree with each other. If they agree, good! But they are free not to agree! Existence is multi-dimensional, and every teacher can take a certain dimension. And you may not take that dimension at all in account. Then your opinions will be absolutely opposite.

But because I am nobody's follower, and I don't have any prejudice against or for, I can see that all those eight people were as enlightened as Gautam Buddha although their opinions were different. For example, Sanjay Belattiputta must be a very joyous person and a man of a great sense of humor.

Hindus believe in one hell, I told you. Jainas believe in three hells, I have told you. Buddhists believe in seventy-seven hells, I told you. Sanjay Belattiputta heard it and he laughed. He said, "Seventy-seven won't do because I know there are more categories of sinners than seventy-seven. In fact there are seven hundred seventy-seven hells." And I know he was joking! He was making a joke that all this nonsense of counting hells.

I have remembered, in Agra there used to be a small sect, which is still existent, Radhaswami. And they were in great competition with Taj Mahal. And their idea was to create for their master a greater palace, far more beautiful, than Taj Mahal.

Taj Mahal was made by a great emperor. It took thirty years in making; ten thousand people working every day for thirty years continuously. And he was the emperor of the whole of India, Pakistan, and Burma, and Ceylon and Afghanistan included. He has immense riches to pour on ten thousand people. And these then thousand people were the best sculptors, marble craftsmen, brought from all over the world. But a jealousy: in the same city, everybody goes to see the Taj Mahal. From all over the world people come to see it. Naturally, the Radhaswamis became jealous of the point. And they have made; they could not manage to complete the samadhi of their master, because they are not emperors. But they are still working. Their whole sect, whatsoever they earn, goes still into their samadhi. Only one ground floor is ready.

I don't think they will every be able to complete it. Their idea is two floors. On the ground floor will be the samadhi. But the ground floor, they have certainly defeated Taj Mahal. If they had money, they would have made a better, unique miracle than Taj Mahal. All the science of greatness in their ground floor. They have made creepers of marble, flowers of marble, whole plants of marble; creepers moving around the pillars. Sixty years they have been working up to now.

Their present master asked me to come to see the samadhi that they are working. I was speaking in Agra. He had come to listen to me. I went with him to see. What I saw there is...they have done their best. Their garden is far more beautiful than Taj Mahal. Their first floor is a miracle in marble. On the first floor they have a map of the whole existence; not only of the world: all the hells, all the heavens, and this world in between. Their heaven has fourteen sections, you can say fourteen heavens.

So he asked me that, "What do you think about it?" By the side of the map there are written names of people. In the fifth heaven--as you go higher, you are a higher personality. In the fifth, there is Mohammed, Moses. In the sixth, there is Jesus. In the seventh, there is Kabir, Dadu, Nanak. That way they has put name: on the ninth, Mahavir; on the tenth, Buddha. On the fourteenth, only one man has reached up to now, their founder!

He asked me, "What do you think about it?"

"I think it is absolutely right!"

He said, "People object. A Mohammedan cannot believe that Mohammed is just in the fifth. A Jaina cannot believe that Mahavira is below Buddha. You are the first person who is saying, 'You are absolutely in agreement'."

I said, "I have to be in agreement because I have reached to the fifteenth! And I know your master. He is in the fourteenth! And he tries hard, but I go on pushing him! As long as I am, he cannot enter into the fifteenth!"

He said, "This is a new idea!"

I said, "Not a new idea! It is a reality! I go on hitting him because he is continuously trying to move into the fifteenth. And I don't want to share my place with anybody! Because there is no sixteenth! Otherwise I would have moved in the sixteenth. Fifteenth is absolutely secure. And now your master has become very tired. So he rarely tries because whenever he tries, then for a few days he remains sick--I hit him so hard."

He said, "You should not say such things, in our temple!"

I said, "What can I do? I had to say the truth. If you can write these stupid names, according to your desire, what grounds you have, and what measurements, that Buddha is ahead than Mahavira? Or Moses and Mohammed are the lowest? What grounds you have that Jesus is higher than Moses? And Kabir is higher than Jesus? If you can make an imaginary map, I have every right to add something more to it. It is incomplete. Make the fifteenth floor, and reserve it for me."

He said, "I was wrong to bring you here."

I said, "That's true! It is not only true about you."

Many people feel that it is wrong that they invited me. They were hoping that I will praise whatever idiotic ideas they have.

I know Sanjay Belattiputta must have joked about the hells but nothing else has remained. Sanjay Belattiputta was against heaven-followers, so he never created any organized religion. He remained a single, alone, teacher moving around, provoking all the philosophies that were prevalent; criticizing Buddha; criticizing Mahavira. But he never allowed anybody to be a follower.

That was his standpoint: that everybody has to liberate himself; all those who claim to liberate others are lying. This much piece I have found in the criticisms of Buddha and Mahavira: that all those who are trying to liberate others are lying. Nobody can liberate anybody.

Zen certainly believes that everybody is capable of liberation, but only he can do it, it cannot be done by anybody else.

"TELL ME, VIRTUOUS ONES," SAID HYAKUJO, "WHO OR WHAT IS THE TATHAGATA?"

ONE MONK REPLIED, "SIR, AT THIS POINT I FIND MYSELF UTTERLY DELUDED." And here, Hyakujo makes really a great penetration: "HAVING NEVER BEEN ILLUMINED, HOW CAN YOU SAY THAT YOU ARE NOW DELUDED?" It is a comparison. Having never been a buddha, how can you say that you are not a buddha?

That is my approach also. When I say that you are a buddha, you cannot deny it. You don't know who you are. At least I know who you are. I am simply introducing you to yourself. In spite of everything, you are the buddha! You cannot get out from your buddhahood. It is your very nature.

THEN THE MONK ASKED, "WILL THE VENERABLE ZEN MASTER EXPOUND THE DHARMA TO US?"
HYAKUJO REPLIED, "THOUGH YOU HAVE EXPOUNDED THE DIAMOND SUTRA OVER TWENTY TIMES, YOU STILL DO NOT KNOW THE TATHAGATA!"

Twenty times you have expounded The Diamond Sutra, the greatest sayings of Gautam Buddha, and you don't know who Tathagata is! You have not yet understood the meaning of tathata which is the very foundation of The Diamond Sutra and all Buddhist scripture.

This is the situation of teachers -- they are parrots. They don't understand, but they can repeat exactly whatever they read in the scriptures without understanding the essential meaning. The essential meaning has to be found within yourself, not in the scriptures.

A haiku by Basho:

MOONLIT PLUM TREE --
WAIT,
SPRING WILL COME.

In a very indirect way, in a very delicate way, Basho says, "Moonlit plum tree..." Don't be in a hurry, "Wait, spring will come." It is metaphoric. It is about you, not about the plum tree. Just wait, everybody has his own spring. If you rightly wait, the spring can come right now. It depends on the depth of your waiting.

Another haiku by Basho:

DYING CRICKET --
HOW FULL OF
LIFE, HIS SONG.

The cricket is dying, but is still singing....

DYING CRICKET --
HOW FULL OF
LIFE, HIS SONG.

This should be the situation of every alert and aware person. Even dying full of life, full of song -- and then there is no death.

Maneesha has asked:
BELOVED OSHO,
LAST NIGHT, AFTER HEARING YOU SPEAK SO LUCIDLY, SO BEAUTIFULLY ON HYAKUJO'S SOMEWHAT TORTUROUS PASSAGE, I FELT THAT YOU ARE NOT ONLY WORKING ON YOUR DISCIPLES, YOU ARE TRANSFORMING THE MASTERS OF THE PAST TOO.
I RECOGNIZE THAT MY BUSINESS HERE IS TO FIND OUT WHO I AM, BUT IN MOMENTS LIKE LAST NIGHT, THE QUESTION OVERWHELMS ME: WHO IS THIS BEING WE KNOW AS OSHO?
I HAVE ASKED THIS QUESTION BEFORE. YOU HAVE ANSWERED, BUT THE QUESTION STILL REMAINS.

Maneesha, the question will remain until you know yourself. No answer is going to satisfy you, but the moment you know yourself, you will know me too. Knowing oneself is knowing all the buddhas -- not only me, all the buddhas of the past, of the present, of the future. And knowing yourself, you also know the sleeping buddhas. Then your clarity, your perception will be total.

There are only two categories in the world: awakened buddhas and asleep buddhas. The awakened buddhas can understand the two categories, the two layers, the sleeping buddhas cannot understand the second one. They are of course asleep, so they cannot understand the awakened. The awakened can understand them, and the awakened can understand other awakened ones.

You are right. When I am speaking on any master, I don't care a bit whether that master really meant what I am saying. If he did not mean this, he should have meant it. My clarity shows me absolutely what should be the case. So it does not matter on whom I am speaking, I am speaking, in fact, only on myself. There is no other way. Hyakujo can disagree, but it will be very difficult for him to disagree with me.

A thousand years have passed. I have gathered more experience in these one thousand years. Hyakujo will have to listen to me. Enlightenment is also a growing process. It is not an event, but a process. Every enlightened person reaches higher into the realms of being. It is not only a time gap, it is also a gap of clarity.

I can see much more clearly, much more definitely with all the possible implications which were not available to Hyakujo, because Hyakujo knew nothing about Sigmund Freud, knew nothing about Albert Einstein, knew nothing about Carl Gustav Jung... These people have created such new original approaches to man's being, although they are all stuck at the mind.

But this century we understand mind more than any century before. And if you are a meditator, then you can understand the no-mind also more, because your understanding of the mind and the unconscious layers of the mind is far more accurate and more scientific. The difference is simply between a bullock cart and a Rolls Royce. They belong to the same lineage. A Rolls Royce is the bullock cart refined and refined and refined... then it becomes a Rolls Royce. Hyakujo belongs to the age of bullock carts -- a man of tremendous understanding, but don't hope that he can fix a Rolls Royce. He can only fix a bullock cart perfectly well.

So when I am speaking on these people, I cannot remain just confined to their meaning. I have to raise the meaning of their statements to the heights of my consciousness. As far as I am concerned I have never spoken on anybody else other than myself. These are just excuses -- Hyakujo or Ma Tzu... These are just excuses so that I can say to you things about humanity which have been forgotten completely. But when I say something, I make it as grand and as great as possible.

Now it is Anando time.

Before I ask Nivedano, I have to change the dedication of this series again, and I hope I will not have to change it again. Now the dedication will be: Dedicated to Anando who has gone astray and has come back home.

Now, Anando,
(Drumbeat)
(Gibberish)

(Drumbeat)
Be silent, close your eyes. Feel your body to be completely frozen. Now look inwards with tremendous urgency as if this is the last moment of your life. Gather all your consciousness. It becomes like an arrow reaching to the very center of your being.

This center is the only unmoving part in the universe. Everything is changing around it. Only this center remains unchanging. Its only quality is single: that is witnessing. It has no other qualities. It is just a mirror.

To make it more clear...
Nivedano...
(Drumbeat)
Relax, watch the body as separate, the mind as separate. You are just a witness. Dive deep in your witnessing. The buddha is another name of witnessing.

The evening was beautiful in itself, but you have given it all your splendor of silence. You have made it more beautiful by your witnessing. It is going to prove a milestone in your life.
Just gather all the flowers and the fragrance from this silent space, so that you can bring it from the center to the circumference, so that you can live as a buddha in the ordinary life without any hesitation, without any doubt, without any suspicion.

All the buddhas are pointing to only one truth: that every being intrinsically is a buddha. In silent witnessing you come across yourself. Don't lose the thread.

When you come back, bring the buddha with you. This is what Buddha calls suchness. This is why he is called tathagat. This moment you have all dissolved into an ocean of witnessing.
All separation is dropped.
You are no more -- only existence is.
Rejoice in this transformation,

Nivedano...
(Drumbeat)

Come back, but bring all the fragrance with you. You have to live it twenty-four hours.
Sit silently for a few moments, without any doubt you are the buddha -- a living buddha. It is your intrinsic nature.
Today everything has gone upside down, but it is a good experience. Every day you used to laugh before being a buddha. Today you have to laugh after being a buddha.
Anando, this is your time....

Hamish MacTavish goes out fishing in his old row boat.
He sits, gently rocking on the waves all day, but doesn't catch a thing. He is just about to pack up and row back to the shore, when he feels a little nibble on his line. He hauls in the line, but all he has caught is a tiny little silver cod -- not even enough for a mouthful.
Not wanting to go home empty-handed, Hamish is about to throw the fish into his bag, when it opens its tiny mouth and says, "Stop! I am Dagon, the God of the Cod. And if you save my life, I will grant you three wishes."
Hamish is amazed and can't believe his luck. He is about to give his first wish when Dagon says, "Stop!

Remember, I am a very compassionate god, and whatever you wish for, your worst enemy will get double."
"Okay," says Hamish. "My first wish is for one million dollars."
"Granted," replies the God of the cod. "But Paddy Murphy gets two million."
"Okay," says Hamish. "My second wish is for a hundred beautiful women to look after me."
"Granted," says Dagon. "But Paddy gets two hundred."
"Okay," says Hamish. "And for my third wish, I would like you to painlessly remove one of my balls!"

Fading American president, Ronald Reagan, and his pal, Pope the Polack, are sunbathing on the beach in the south of France. Suddenly, a beautiful looking girl strolls by and winks at the Polack pope.
Nervously, the Polack turns to Ronald for advice.
"What should I do?" asks the pope.
"Quick," says Ronnie, his eyes twitching, "wink back!"
So Pope the Polack winks back.
Then the girl winks again, and smiles a big grin at the Polack.
"Jesus Christ!" exclaims the pope, sitting straight up. "Now what do I do?"
"Quick, you idiot," cries the ancient president, "wink and smile back at her!"
So Pope the Polack winks and smiles.
At this, the girl slowly removes her bikini top, and then seductively takes off her panties, dropping them in the sand.
"Wow!" slobbers the pope. "What in God's name do I do now?"
Ronald is shaking with excitement and he says, "Hey, man, just show her your nuts!"
"What?" cries the Polack pope, frantically searching his pocket. "I've eaten all my nuts!"

Ed, the Oregonian rancher, drives into Fossil to buy a new tractor, and wants to get a present for Mabel, his wife.
Very nervous, he goes along to the lingerie shop and walks up to the pretty salesgirl.
"Can I help you, sir?" asks the girl.
Ed points to a bra on a dummy, blushes, and stammers, "I wanna buy one of those things."
"Certainly, sir," replies the girl. "What size?"
"Size?" gasps Ed. "Ah! My God! I don't know!"
"Well," says the girl, helpfully, "are they like coconuts?"
"Oh no!" replies Ed.
"Well then, are they like grapefruits?" she asks.
"No, not at all," replies Ed.
"Oranges then," suggests the girl.
"No," replies Ed.
"Lemons?" she asks.
"Lemons?" repeats Ed. "Ah, no!"
"Well then, how about eggs," suggests the girl.
"Eggs... yes, eggs!" says Ed, confidently -- "fried eggs!"

Okay, Maneesha?
Yes, Osho.

Can we celebrate?
Yes, Osho!

Hyakujo: The Everest of Zen, with Basho's Haikus

Chapter #5

Chapter title: Don't be idiot buddhas

30 September 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONCE, HYAKUJO WAS OUT IN THE FIELDS WORKING ALONGSIDE HIS DISCIPLES. JUST AS A CERTAIN MONK LIFTED UP HIS HOE, THE SOUND OF THE DINNER DRUM COULD BE HEARD. WITH THIS, THE MONK LAUGHED LOUDLY, DROPPED HIS HOE AND WENT TO THE TEMPLE.
"WONDERFUL!" EXCLAIMED HYAKUJO. "THIS IS THE GATE TO THE ENTERING OF THE BODHISATTVA KANNON."
HYAKUJO FOLLOWED AFTER THE MONK, AND ARRIVING AT THE TEMPLE, ASKED THE MONK, "WHAT TRUTH DID YOU PERCEIVE WHEN YOU HEARD THE DINNER DRUM?"
THE MONK SAID, "JUST NOW I WAS TERRIBLY HUNGRY, AND WHEN I HEARD THE SOUND OF THE DRUM, I WENT BACK AND HAD MY MEAL."
ON HEARING THIS, HYAKUJO HIMSELF LAUGHED.
ON ANOTHER OCCASION, ISAN, HEARING THE WOODEN GONG SOUNDING, RUBBED HIS HANDS AND GAVE A GREAT LAUGH.
WHEN HYAKUJO SAW AND HEARD THIS, HE ASKED ISAN THE SAME QUESTION AS HE HAD ASKED THE OTHER MONK IN A SIMILAR SITUATION, AND RECEIVED A SIMILAR RESPONSE.
AT ANOTHER TIME, A MASTER OF THE VINAYA SECT NAMED FA MING REMARKED, "YOU ZEN MASTERS DO A LOT OF TUMBLING ABOUT IN THE EMPTINESS OF THE VOID."
HYAKUJO REPLIED, "ON THE CONTRARY, VENERABLE SIR, IT IS YOU WHO TUMBLE A LOT IN THE EMPTINESS OF THE VOID."
THE VINAYA MASTER ASKED, "HOW CAN THAT BE?"
"THE SCRIPTURES," CONTINUED HYAKUJO, "ARE JUST WORDS -- MERE INK AND PAPER -- AND EVERYTHING OF THAT SORT IS JUST AN EMPTY DEVICE. ALL THOSE WORDS AND PHRASES ARE BASED ON SOMETHING PEOPLE ONCE HEARD -- THEY ARE NOTHING BUT EMPTINESS. YOU, VENERABLE SIR, CLING TO THE MERE LETTER OF THE DOCTRINE, SO OF COURSE YOU TUMBLE ABOUT IN THE VOID."
"AND DO YOU ZEN MASTERS NOT TUMBLE IN THE VOID?" ASKED THE VINAYA MASTER.
HYAKUJO SAID, "WE DO NOT."
THE VINAYA MASTER RESPONDED "HOW NOT?"
AT THIS, HYAKUJO SAID, "ALL THOSE WRITINGS ARE THE PRODUCTS OF WISDOM, AND WHERE WISDOM'S MIGHTY FUNCTION OPERATES, HOW CAN THERE BE TUMBLING ABOUT IN THE VOID?"

Maneesha, before I introduce Hyakujo's sutras, and their meaning to me, I have to make you all understand that you must act intelligently.

Just the other day, because I told Hasya not to unnecessarily struggle with dropping cigarettes -- her whole life she has been smoking -- many others who had already dropped, they immediately jumped! And many who had never smoked, they started smoking, perhaps thinking that this is a device towards buddhahood.

You are all buddhas, but don't be idiot buddhas.

Today the whole place is full of tobacco smell. I don't want this place to be filled with tobacco smell. It has been so clean, and if you, many of you start smoking, you will bring the smell here. So those who have never smoked, simply stop. Those who have stopped and already were out of the withdrawal symptoms, should not start again.

It was specially meant for Hasya and Chitten, who have been going through withdrawal symptoms. When I entered yesterday and looked at Chitten, he was looking so sad, so dead. I wondered what was the matter, because I was not aware that he was also following Hasya. And when I said that Hasya can smoke, and there is no need to be worried... What does it matter if you live two years longer, or two years lesser? You will never know the difference. Nobody will know the difference, that Hasya lived two years less.

So except Chitten and Hasya, everybody has to come back. Use your own intelligence.

When I told Hasya to smoke, Chitten had a great smile on his face. I wondered what was happening to him, because Hasya's withdrawal symptoms cannot affect Chitten. Later on I came to know that he was on the same trip. Just hearing that he is free to smoke was enough to bring a great smile to him -- he has not smoked yet, but all the withdrawal symptoms disappeared!

Don't be unnecessarily stupid. If necessary, it is okay, but unnecessarily stupid, that is a little too much!

And remember, I should never smell tobacco in Buddha Hall. Even Hasya and Chitten, they can smoke wherever they want, but before coming to Buddha Hall they will change their clothes, take a shower and wash their mouths.

The cigarette is not a device for buddhahood. It is simply a kindness, not to unnecessarily harass you, but it is not for others to follow. They are already good, there is no need for them to start smoking. It is poison, it is destructive. It cannot destroy your buddhahood, but it shows your unintelligent habits. But if they have been formed a long time ago -- for years -- it is going to take too much time to throw them away. I will allow you to become a buddha smoking, but this is not the rule, this is only the exception.

Still you will look a little foolish, when you become a buddha with your cigarettes. You yourself will think, "What am I doing? Being a buddha..."

One man used to come to me nearabout thirty years ago. He wanted somehow to drop his smoking habit.

I said, "It is not difficult, it is simply a question of determination, a little will. What the cigarette is giving to you -- a certain poison, nicotine -- that keeps you feeling a certain well-being for a few minutes, meditation can do for twenty-four hours without any nicotine."

He started meditating, he dropped the cigarettes -- not with force. They dropped on their own as his meditation became deeper. Then he wanted to be initiated as a sannyasin.

I said, "Have you thought it over?"

He said, "I am absolutely ready."

He took sannyas, and the next day he came saying, "You were right. I was going to the market with my wife, and people surrounded us. They started asking me questions: `With whose wife are you escaping?' -- because a sannyasin is not supposed to have a wife..."

He tried his best to say, "She is my wife!"

But they said, "You are a sannyasin."

The poor fellow was in a difficulty, so he mentioned my name.

Then they said, "Then it is okay, because with Osho everything is okay. You can go, but it will be better that you get your wife also to become a sannyasin. Then it will be easier, otherwise some other crowd will beat you."

So he brought his wife.

I said, "She has no understanding. She has never thought about it, but it has now become necessary."

So she became a sannyasin.

The third day they were traveling in the train. They had a small child, and people caught hold of them and stopped the train. They called the police saying, "These sannyasins are trying to escape with somebody's child."

They tried hard saying, "He is our child -- ask him!"

They said, "You cannot deceive us this easily, you must have hypnotized him. That poor boy!"

So they were taken to the police station. The police officer had heard me, had read me. So he said, "Don't be worried, I can understand. But the best way will be to let your son also be a sannyasin. Otherwise, anywhere you go you will be in trouble."

So on the third day the child was introduced into sannyas. I said, "How many people are you around? Bring them all together -- why harass me every day?"

He said, "I am not harassing, I am being harassed. You were right that I should think twice, but I did not think of all these problems, that people would be so angry."

So the child also became a sannyasin.

They still come here. They live in Bombay, and some day you may see all the three.

Before you start smoking a cigarette, remember: it is going to create unhealthiness in you, in your lungs, and a shorter life. And most importantly, it is taking away your drive, your urgency towards meditation. You relax with your cigarette, then what is the need of the rest that Hyakujo talks about. The nicotine gives

a little restfulness. There is no need for any meditation -- just more and more cigarettes.

I am not a man who is dogmatic in any way, but I will not put you in any discomfort. If you become sad and dull, and you start losing the joy of life, then it is okay, continue with the cigarettes. But remember, the responsibility is now greater on you to get into meditation. Only if in meditation you can get a deeper rest than nicotine can give you, will dropping cigarettes be easy.

But two fools are in trouble. Why are other idiots, who are almost out of the trouble, immediately jumping into it? Before withdrawal symptoms, you withdraw from the cigarettes. So anybody who has started, stop immediately. And anybody who has already stopped before, and has overcome the withdrawal symptoms, should not start again.

Always interpret whatever I say as my compassion and my love. I don't want you to be in unnecessarily uncomfortable states. So if I make somebody an exception, it does not mean I am making a rule for everybody.

At least in Buddha Hall air, no smoke smell should be here. This you should take as a warning. If I smell tomorrow again the smell, I will immediately go back.

Now the introductory note about Hyakujo:

> AS MENTIONED BEFORE, HYAKUJO WAS THE ORIGINATOR OF THE ZEN MONASTERY. THE DUTIES OF THE ABBOT AND OTHER OFFICERS WERE CAREFULLY DEFINED, AND THE LIVES OF THE MONKS REGULATED IN DETAIL.
> IN ADDITION, HYAKUJO ENCOURAGED HIS MONKS TO WORK IN THE FIELDS DURING THE DAY. THIS WAS QUITE A REVOLUTIONARY MOVE, AS BEFORE HYAKUJO'S TIME, MONKS WERE NOT SUPPOSED TO ENGAGE IN PRODUCTIVE WORK, BUT WERE ENTIRELY DEPENDENT ON GIFTS FROM PEOPLE BY WHICH TO LIVE.

Certainly it was a great revolutionary move, to make sannyasins work in the fields, in the orchards, because for centuries they had not done anything. Society had taken the responsibility to take care of them, but there was a limit.

This situation happened in the time of Buddha, when India was one of the richest countries in the world. It was called The Golden Bird. It was not difficult for India, to provide all that was needed for a few thousand sannyasins. Joyfully, people did it. But as times changed, and the whole of the East had fallen into poverty, had been exploited by the West, sucked completely...

In Thailand, where one person is a sannyasin in every four persons, the burden has become too much. The Thailand government had to make a law that nobody can take sannyas without a government license. That is to prevent people from taking sannyas.

This seems to be very strange. You cannot even be a sannyasin without government permission. Even sannyas is not free anymore, but has become mandatory because a poor country and so many sannyasins... And now it is no longer a joy to contribute to their welfare, to their monasteries. They have become almost a heavy burden on the poor societies.

The same is the situation in India, but the Indian government has not taken any step, just because of the fear that if Hindu sannyasins have to take a license from the government, the whole of the Hindu society will go against the present-day rulers. In a vote they will be thrown out.

Half of India's population is undernourished. One fourth of India's population can manage only one meal a day, and if you see that meal, you will be simply shocked -- what a meal! And all the predictions of scientific sources are that by the time of the year two thousand, India will have the biggest starvation problem that has ever happened in history. Fifty million people are predicted to die in that year. That means for every two persons, one person will die. All around there will be corpses.

In this situation of poverty you cannot afford sannyasins who are depending on social charity.

Hyakujo's introduction of work and productivity was certainly a great revolutionary step. Society must have opposed him, and the monks must have opposed it because they were enjoying complete free time and all kinds of luxuries.

But Hyakujo was a very strong man. In his monastery he managed it that everybody worked. It did not mean that he was taking you away from meditation. The work was not very strict, but very flexible, depending on your intelligence -- whatever you could contribute to the monastery. If you could work in the field, or chopping wood, or carrying water -- whatever you could do. But the necessary thing was that everything should be done with a meditative mind.

Work should be a meditation. Just as you sit for meditation, Buddha introduced walking also as

meditation. Then why should working not also be associated with meditation. There is no reason. Only when work and all kinds of movements of your body, are followed by a meditative silence, can you really be a buddha. And certainly a buddha should not be dependent on charity.

We cannot understand how great the step was. For centuries monks have enjoyed a complete freedom from any activity, and all their welfare was taken care of by the society.

So Hyakujo's introduction of work was a great step, and had a great clarity about the future as society was becoming more and more poor. Rather than governments making rules -- it becomes so ugly, that you have to take a license from the government to become a sannyasin... Sannyas has always been an act of freedom and the government has nothing to do with it, but an intelligent move on the part of sannyasins is needed. Hyakujo has to be heard all over the world.

NOT ONLY THAT, HYAKUJO WAS CRITICIZED BY ALL CONSERVATIVE BUDDHISTS AND MONKS FOR HIS INSISTENCE THAT ALL THAT THE CROPS YIELDED THROUGH THE LABOR OF HIS MONKS SHOULD BE SUBJECT TO THE ASSESSMENT OF TAXES ON AN EQUAL BASIS WITH THOSE OF LAY PEOPLE.

They were angry at the very idea of sannyasins working. And on top of it, Hyakujo insisted that the same tax system should be applicable to sannyasins' work and earning as it was for anybody else in the country. Sannyasins should not be given a special place.

Naturally he was tremendously opposed, but he was right. And when you oppose right, sooner or later the right wins over.

Now in China every sannyasin works, in Japan... And the work has become so creative because it is no longer only an economic consideration. It is an aesthetic expression of your meditativeness, of your joy, of your blessings. Paintings, sculpture, all kinds of things became available by the idea that work and meditation are not opposed, but that meditation can continue underneath. That's what I am saying to you every day: your buddha should continue underneath in every one of your activities.

HYAKUJO'S FAVORITE MOTTO WAS: "ONE DAY WITHOUT WORKING, ONE DAY WITHOUT EATING."

If you don't work one day, then be prepared, next day is a fasting day. Absolutely right! You are working for your liberation. Why should anybody else be taxed for it? Why should anybody support you? You are working for your enlightenment. You will not be able to share it with anybody.

So it is absolutely necessary in Hyakujo's monastery, that if you don't work, you don't eat. If you want to eat, then work just a little. That helps for your food, for your clothes and small necessities. You don't have to become the richest person in the world. You don't have to accumulate all kinds of unnecessary luxuries, but be comfortable. In a state of uncomfortableness, meditation becomes difficult.

HE SAW THAT WORSHIP AND MEDITATION COULD BE PART OF EVERYDAY WORK AND SEEMINGLY MUNDANE ACTIVITIES.
IT IS SAID THAT THE GREAT PEARL WAS THE CREATOR OF THE CHINESE TEA CEREMONY.

Hyakujo himself was the creator of the Chinese tea ceremony. To make tea a meditative ceremony is just symbolic. It shows that any mundane activity can become meditative. Digging a hole in the garden, planting new roses in the garden... you can do it with such tremendous love and compassion, you can do it with the hands of the buddha. There is no contradiction.

The tea ceremony is only the beginning. I say unto you: Your every act should be a ceremony.

If you can bring your consciousness, your awareness, your intelligence to the act, if you can be spontaneous, then there is no need for any other religion, life itself will be the religion.

Now the sutra:

ONCE, HYAKUJO WAS OUT IN THE FIELDS WORKING ALONGSIDE HIS DISCIPLES. JUST AS A CERTAIN MONK LIFTED UP HIS HOE, THE SOUND OF THE DINNER DRUM COULD BE HEARD.
WITH THIS, THE MONK LAUGHED LOUDLY, DROPPED HIS HOE AND WENT TO THE TEMPLE.
"WONDERFUL!" EXCLAIMED HYAKUJO. "THIS IS THE GATE TO THE ENTERING OF THE BODHISATTVA KANNON." HYAKUJO FOLLOWED AFTER THE MONK, AND ARRIVING AT THE TEMPLE, ASKED THE MONK, "WHAT TRUTH DID YOU PERCEIVE WHEN YOU HEARD THE DINNER DRUM?"
THE MONK SAID, "JUST NOW I WAS TERRIBLY HUNGRY, AND WHEN I HEARD THE SOUND OF THE DRUM, I WENT BACK AND HAD MY MEAL."

ON HEARING THIS, HYAKUJO HIMSELF LAUGHED.

Simple things... the monk was so deeply engaged, so totally engaged in his work, that he had forgotten completely that it was time for lunch. And as the drum was beaten to call all the monks from the fields and the gardens, he laughed, throwing away his hoe.
Hyakujo asked him, "Why did you laugh?"

A simple and honest answer: "I laughed at the coincidence. As the drum was beaten, suddenly I felt a great hunger. I laughed at the coincidence."

ON HEARING THIS, HYAKUJO HIMSELF LAUGHED.

Hyakujo made Zen very light, very earthly, very honest, sincere.

ON ANOTHER OCCASION, ISAN, HEARING THE WOODEN GONG SOUNDING, RUBBED HIS HANDS AND GAVE A GREAT LAUGH.
WHEN HYAKUJO SAW AND HEARD THIS, HE ASKED ISAN THE SAME QUESTION AS HE HAD ASKED THE OTHER MONK IN A SIMILAR SITUATION, AND RECEIVED A SIMILAR RESPONSE.

If you are silent and honest, the response cannot be different. Both have laughed at the coincidence. They were both so totally engaged in their work, they completely forgot themselves. And when you forget yourself, how can you remember your hunger? And when they heard the drum or the gong -- a sudden hit and a spontaneous remembering: "I am hungry and this is the time to go to the dininghall."

Both laughed. Hyakujo asked both just to see whether the similar situation would have a similar response from two honest, simple, meditative people.

In fact, all buddhas will respond similarly in a situation because of the simple fact that they are in the moment and their action is not through the mind, but instantaneous. They respond, they don't react. And being empty-hearted, their responses will be just like a mirror -- reflecting the situation, whatever is there in front of them.

Because both confronted hungriness, they laughed, "This is strange that we got lost so much in the work, that there was not even a sign of hunger. And just the gong... as if the gong created the hunger."

The hunger was there but was waiting, because the consciousness was totally engaged somewhere else. The gong brought the consciousness to the waiting hunger. Hyakujo laughed, seeing the similarity of simple and empty-hearted people.

AT ANOTHER TIME, A MASTER OF THE VINAYA SECT NAMED FA MING REMARKED, "YOU ZEN MASTERS DO A LOT OF TUMBLING ABOUT IN THE EMPTINESS OF THE VOID."
HYAKUJO REPLIED, "ON THE CONTRARY, VENERABLE SIR, IT IS YOU WHO TUMBLE A LOT IN THE EMPTINESS OF THE VOID."
THE VINAYA MASTER ASKED, "HOW CAN THAT BE?"
"THE SCRIPTURES," CONTINUED HYAKUJO, "ARE JUST WORDS -- MERE INK AND PAPER -- AND EVERYTHING OF THAT SORT IS JUST AN EMPTY DEVICE. ALL THOSE WORDS AND PHRASES ARE BASED ON SOMETHING PEOPLE ONCE HEARD -- THEY ARE NOTHING BUT EMPTINESS. YOU, VENERABLE SIR, CLING TO THE MERE LETTER OF THE DOCTRINE, SO OF COURSE YOU TUMBLE ABOUT IN THE VOID."

Ordinarily, the meditator is thought to be in the emptiness, in the ultimate void. But these forming teachers, who were only scholars of the vinaya scriptures of Gautam Buddha...

The master of the vinaya sect must have been very skeptical of Zen. It is his skepticism that said, "YOU ZEN MASTERS DO A LOT OF TUMBLING ABOUT IN THE EMPTINESS OF THE VOID."

Scholars always think that meditators are wasting their time just sitting silently doing nothing. Scholars think they are doing great work creating great systems of thought and philosophy, and these meditators simply sit with their closed eyes. To the scholars, the meditators seem to be just lazy people who have found a good name, meditation, just to hide the laziness.

So his question was not sincere and honest, it was rather an effort to make a laughingstock of Hyakujo. But it was difficult -- it is always difficult. A scholar is not even the dust underneath the feet of a meditator. He knows nothing of the heights of consciousness. Hyakujo did well, he did not felt offended.

"ON THE CONTRARY, VENERABLE SIR, IT IS you WHO TUMBLE A LOT IN THE EMPTINESS OF THE VOID."
This must have come as a shock to the vinaya master: "HOW CAN THAT BE?"

"THE SCRIPTURES," CONTINUED HYAKUJO, "ARE JUST WORDS -- MERE INK AND PAPER -- AND EVERYTHING OF THAT SORT IS JUST AN EMPTY DEVICE. ALL THOSE WORDS AND PHRASES ARE BASED ON SOMETHING PEOPLE ONCE HEARD -- THEY ARE NOTHING BUT EMPTINESS. YOU, VENERABLE SIR, CLING TO THE MERE LETTER OF THE DOCTRINE, SO OF COURSE YOU TUMBLE ABOUT IN THE VOID."

Facing an enlightened man is a rare experience in the sense, that you cannot make a laughingstock of him.

He turned the whole thing on the scholar: "Rather than saying that we Zen people are tumbling in the emptiness and the void, calling it meditation... the truth is that you scholars are tumbling in the emptiness and void. What are your scriptures? Just paper and ink, mere words spoken by somebody, but those words are always empty. The moment they reach to the paper, to the ink, they don't have life.

"You are really tumbling into emptiness. We are not tumbling into emptiness, we are becoming emptiness, and that is a totally different thing. We are enjoying the emptiness, we are finding that emptiness is our nature, that out of this emptiness arises everything -- our very life source.

"AND DO YOU ZEN MASTERS NOT TUMBLE IN THE VOID?" ASKED THE VINAYA MASTER.
HYAKUJO SAID, "WE DO NOT."
THE VINAYA MASTER RESPONDED, "HOW NOT?"
AT THIS, HYAKUJO SAID, "ALL THOSE WRITINGS ARE THE PRODUCTS OF WISDOM, AND WHERE WISDOM'S MIGHTY FUNCTION OPERATES, HOW CAN THERE BE TUMBLING ABOUT IN THE VOID?"

A Zen meditator also reads the scriptures, but his reading cannot be called empty. He brings those words back again to life through his meditativeness, through his own wisdom. Someone has spoken those words out of wisdom, out of enlightenment -- a buddha. Only another buddha can bring them to life again. Only another buddha can give meaning to them again.

Hyakujo says, "We are not tumbling into emptiness. Even if we are reading the ancient sutras, they are always secondary. We are simply testifying to our meditativeness, looking into the mirrors of the scriptures. For us, scriptures are a kind of reference source. Alone, inside, we don't know whether we are on the right track or not. Reading about the same track in the scripture, functions in a double way. It makes the scripture alive, and it makes you confident to move along the same path you are doing."

Basho wrote a small haiku:

YELLOW ROSE PETALS
THUNDER --
A WATERFALL.

Remember always, a haiku is a painting in words. Silently Basho must have been meditating and when he opens his eyes saw "yellow rose petals, thunder -- a waterfall."

Just the minimum words are used. Haikus are telegrams -- not a single unnecessary word. You cannot add into this small haiku another word, nor can you take out a single word. It is exactly in a silent mind that opening the eyes and looking outside: rose petals and a great thunder and a waterfall.

Try to understand haikus as paintings in words from great masters of meditation. That is the only way to understand them. Otherwise they are just empty words, unrelated, without any grammar and no care about the language. They don't say anything. They simply show something: if you are meditating, and out of meditation you open your eyes, whatever you see becomes so beautiful, so poetic, so musical that Zen masters keep a copybook with them. They simply note down a few words.

Those words actually represent what they have seen. They don't elaborate, they don't make a great poem out of them. These are simply notes of meditators about the beauty of existence of which the non-meditators are absolutely unaware.

Maneesha's question:
BELOVED OSHO,

IT SEEMS THAT IF WE ARE EVEN TO BEGIN THE JOURNEY, WE NEED TO FEEL CONNECTED TO

YOU. IF WE ARE TO persevere WE NEED TO love YOU. BUT ONCE WE HAVE SOMETHING WE CAN DEFINE AS A RELATIONSHIP WITH YOU, YOU WILL TELL US TO DROP IT.
YOU POINT OUT THAT YOU ARE SIMPLY A REFLECTION AND A REMINDER OF OUR OWN INNER EMPTINESS; SO WE BEGIN TO EXPLORE THAT. WE ACTUALLY START ENJOYING, EVEN LOVING THAT SPACE. YOU EXPLAIN THAT THAT TOO HAS TO BE DROPPED.
THEN COMES THE FINAL BOMBSHELL: YOU TELL US THAT IN FACT WE HAVE TO BE DROPPED. AND THAT IS THE HARDEST THING.
WHAT CAN ONE DO TO DISAPPEAR? CAN WE ONLY BE AWARE OF THE WAYS IN WHICH WE PERPETUATE OUR SELVES?

Maneesha, it is not the hardest thing. It is the most relaxed, and the easiest thing in the world. But it is the easiest thing only, for a man who has gone deep in witnessing.

I have told you about a king, Prasenjita. It is a small story of great importance....

Buddha was staying outside the capital of Prasenjita, and Prasenjita was going to see the master, to present something to him. He tried to find what would be a suitable thing. He had one great diamond, of which many kings and emperors were jealous, because there was no comparison to that diamond. It was like pure water. Its quality was absolutely one hundred percent. He thought, "This will be the best thing to offer to Gautam Buddha's feet."

His wife was an older disciple of Buddha. Before she married the king, she was already under the influence and impact of Buddha.

She told her husband, "You think this beautiful and most valuable diamond will be the right present for Buddha? I don't think so. To him it is just a stone, a dead stone. It will be more beautiful to give a lotus flower or a rose flower -- something still alive, something of immense beauty and fragrance."

The kind said, "Okay, I take the challenge. I will take both, and let us see what Buddha chooses."

So he took both -- in one hand the diamond, in the other hand a beautiful lotus flower.

First he offered the diamond. Buddha said, "Drop it!"

Now, when Buddha says, "Drop it!" before ten thousand surrounding sannyasins, even Prasenjita could not manage... Reluctantly, he dropped it. It was such a valuable a thing.

He thought perhaps the wife was right, so he put forward his other hand in which the lotus flower was.

Buddha said, "Drop it!"

He had not expected this situation, so he dropped the flower also.

Now he was standing with empty hands, and Buddha said, "What are you waiting for? Drop it!"

He looked all around, because now there was nothing to drop.

One old sannyasin of Buddha, Sariputta, said to him, "He did not mean to drop the diamond or the lotus flower: He means to drop *you*. Drop yourself!"

That is the only offering you can bring to a buddha, neither diamonds nor flowers, but your utter egolessness.

Maneesha, it is not difficult.

And secondly, don't ask what you have to do to disappear. You don't have to do anything. If you do something to disappear, you will remain the doer. You will get into a vicious circle. You are trying to disappear, so you have divided yourself in two parts: the one that you want to disappear into and the one that is trying to disappear. You will never succeed.

It is not in your hands to disappear. You simply search for the origin of your being, and you will find you have disappeared. It is a finding, not an effort, and hence it cannot be difficult. It can only be the easiest revolution, the greatest spontaneous rebellion. But it cannot be based on your effort.

You have to stop making efforts. You have just to be a witness. To be a witness is not an effort, because it is your nature. Do you think a mirror is trying continuously, twenty-four hours to remain a mirror? It is its nature.

This empty heart is your mirror. Just find it, and everything else that you always wanted will disappear -- your anger, your ego, your very idea of personality. You will enter into a totally new dimension where you are the ocean, not the dewdrop.

Now, it is Anando's time....

Pope the Polack feels a little strange, so he walks into Doctor Snuffit's office and asks the doctor to give

him a checkup.

After a complete examination, Snuffit tells the papal Polack that he is suffering from "HAGS."
"HAGS!" cries Pope the Polack, in alarm. "What is HAGS?"
"It is herpes, AIDS, gonorrhea and syphilis all combined," replies Snuffit.
"Holy Virgin Mary!" shrieks the pope. "Is there any cure for that?"

"I don't think so," replies Snuffit, "but I am going to put you on a special diet, and put you in a special room for observation."
"What kind of special diet?" asks the Polack pope, trembling.
"Pancakes and flatfish," replies Snuffit.
"That's a bit weird," says the Polack patient. "Why pancakes and flatfish?"

"Well," explains Snuffit, "they are the only things we can fit under the door!"

There is a hell of an argument going on in the bar of the Howling Haggis Hotel.

At one end of the bar are sitting Paddy Murphy and Seamus O'Reilly. And standing at the other end of the bar are Hamish MacTavish and Sandy MacPherson.

"I tell you," shouts Paddy, "that Irish whiskey is the strongest stuff you will ever drink!"
"That's not true!" roars back Hamish MacTavish, pounding on the bar.
"Everyone knows that Scotch whiskey is the real drink!"

Just then, an American tourist and his wife come over to the bar from their table in the corner.

"I want to tell you all," says the American, "that I think that *Irish* whiskey is the *real* dynamite. Last week, my wife and I drank a whole bottle of Irish whiskey, got up the next morning and went to church for the early morning mass."

"What is so unusual about that?" asks Hamish, trying to be polite. "Lots of people drink a bottle of whiskey and get up the next day to go to church."
"Yes, I know," says the American, "but we are Jewish!"

Pussy Green comes to Father Fumble for her confession.
"Forgive me, Father, for I have sinned," mumbles Pussy.
"How have you sinned?" asks Father Fumble.
"Well," continues Pussy, softly, "I have sinned with my boyfriend."

Fumble presses his ear against the partition and says, "Speak up, my child. SPEAK LOUDER!"
Pussy clears her throat and carries on.

"Last night," she says, "my boyfriend and I went to the pub, and afterwards I brought him home."
"Carry on, my child. Carry on," urges Fumble, beginning to perspire.
"We sat on the sofa," says Pussy, "and he unbuttoned my blouse."
"And then?" says the priest, wiping the sweat from his hands.
"Then he unhooked my bra," continues Pussy, "and fondled my breasts."
"And then? And then?" gasps Fumble, removing his steamed-up spectacles.
"Then he lifted up my skirt," says Pussy, "and pulled down my panties."

"Then what? THEN WHAT?" cries the priest, digging his fingernails into the wooden partition.
"Then he pulled out his prick," says Pussy, "and climbed on top of me."
"And then?" sobs Fumble, "AND THEN?"
"And then," says Pussy, "my mother walked in."
"Ah!" screams the priest. "Shit!"

Anando...
(Drumbeat)
(Gibberish)

(Drumbeat)
Nivedano...
Be silent, close your eyes. Feel your body to be completely frozen.

Now look inwards with absolute urgency as if this is the last moment of your life.

Bring your total consciousness as an arrow, moving towards the center of your being. It is not a long journey from the circumference to the center.

Just a little deeper, and you will be entering the very source of your being. The realization of this is called the buddha.

First you have to realize the buddha in your whole life -- in your actions, in your inactions. But this is not the last step, it is just the last but one.

I want you to take a jump from this stepping board into the ultimate oceanic reality. Unless you disappear completely, leaving no trace behind, you cannot be at rest.
The buddha is only the door.

To make it more clear, Nivedano...
(Drumbeat)

Relax. Let go of the body and the mind. Only the witnessing remains, which is another name of buddhahood.
Rejoice this great moment.
Very few people have reached to their own center, even in millions of lives. Hence I say you are fortunate.
This evening is blessed.
This place is holy. Where ten thousand buddhas are just melting in their consciousness into each other -- it has become a lake of consciousness, without any ripples.

Gather as much life juice, collect all the wild flowers, before you return back.
Slowly, slowly your circumference and center will come closer. And one day, suddenly, the circumference will disappear and only the center will remain. That will be your realization of the buddha. One step more beyond that, and your center also disappears.
This nothingness beyond the center is not empty, it is the greatest benediction; it makes you the whole universe.

Nivedano...
(Drumbeat)

Come back, all the buddhas, carrying as much experience. Sit down, and recollect the space you have been in.
Every day, inch by inch, you have to grow into a buddha.

Okay, Maneesha?
Yes, Osho.

Can we celebrate the ten thousand buddhas?
Yes, Osho!

Hyakujo: The Everest of Zen, with Basho's Haikus

Chapter #6
Chapter title: The disciple is the seed

1 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONCE A TAOIST, HAPPENING TO PASS BY HYAKUJO'S MONASTERY, ASKED, "IS THERE ANYTHING IN THE WORLD MORE MARVELOUS THAN THE FORCES OF NATURE?"
HYAKUJO REPLIED, "THERE IS."
"AND WHAT IS THAT?" THE TAOIST INQUIRED.
HYAKUJO SAID, "THE POWER OF comprehending THOSE NATURAL FORCES."
THE VISITOR ASKED, "IS COSMIC VITALITY THE TAO?"
HYAKUJO RESPONDED, "COSMIC VITALITY IS COSMIC VITALITY. THE TAO IS THE TAO."
THE TAOIST SAID, "IF SO, THEY MUST BE TWO DIFFERENT THINGS?"
HYAKUJO SAID, "THAT WHICH KNOWS DOES NOT PROCEED FROM TWO DIFFERENT PERSONS."
THE EXASPERATED TAOIST REPLIED, "WHAT IS WRONG AND WHAT IS RIGHT?"
HYAKUJO REPLIED, "WRONG IS THE MIND THAT ATTENDS TO EXTERNALS; RIGHT IS THE MIND THAT BRINGS EXTERNALS UNDER CONTROL."

Maneesha, listening to these dialogues and anecdotes, the more important thing should not be forgotten. This is not a school or a university. You are not here learning any knowledge. You are being transformed, awakened. All these sutras are meant only to wake you up, to catch your attention -- which is vibrating continuously, moving around thousands of things -- to make it absolutely *here* is the whole purpose of all these sutras.

This is possible only if you are only listening and not interpreting, listening and not making judgments, listening and not saying, "Yes, this is right; no, this is not right..." You don't have to say anything. That is not the point of the whole process. The point is that you can be just a listener without any judgment. That prepares you for your meditation.

Maneesha has brought these dialogues,

ONCE A TAOIST... In the first place nobody can be a Taoist. Tao is neither a religion nor a philosophy. It is simply the purest understanding of meditation where everything disappears, including you. Then what remains is Tao. Buddha will call it dhamma; you can call it truth, consciousness, beauty. But all these words denote one oceanic feeling of awareness in which you are not separate from the cosmos. But the difficulty with man is, he makes everything into an ism.

So when Lao Tzu died, people started making an ism. And his whole life he had been teaching that there is no ism, no philosophy, no theory. You have to drop all these mind activities. You have to attain to a silent and empty space. That is Tao.

Nobody can be a Taoist, so from the very beginning, we know that the questions are going to be wrong. Of course you can answer rightly to wrong questions -- and that's what Hyakujo is going to do.

ONCE A TAOIST, HAPPENING TO PASS BY HYAKUJO'S MONASTERY, ASKED, "IS THERE ANYTHING IN THE WORLD MORE MARVELOUS THAN THE FORCES OF NATURE?"
HYAKUJO REPLIED, "THERE IS."

But being a follower of a certain dogma, his eyes are as blind as any Hindu, any Mohammedan, any Christian's eyes are. He could not understand that there could be ANYTHING MORE MARVELOUS THAN THE FORCES OF NATURE. He is forgetting himself completely. Anybody could have said that the seer is far more marvelous than the seen. The knower is more marvelous than the known, because the known is just an object. The knower shows a different quality of consciousness. He is alive, not only alive, but consciously alive.

"AND WHAT IS THAT?" THE TAOIST INQUIRED.
HYAKUJO SAID, "THE POWER OF comprehending THOSE NATURAL FORCES."

What I have said to you, the seer, the witness, the watcher -- that's what Hyakujo is calling the power

of comprehending the natural forces. That is more marvelous. That is the ultimate splendor.

THE VISITOR ASKED, "IS COSMIC VITALITY THE TAO?"
HYAKUJO RESPONDED, "COSMIC VITALITY IS COSMIC VITALITY. THE TAO IS THE TAO."
THE TAOIST SAID, "IF SO, THEY MUST BE TWO DIFFERENT THINGS?"
HYAKUJO SAID, "THAT WHICH KNOWS DOES NOT PROCEED FROM TWO DIFFERENT PERSONS."
THE EXASPERATED TAOIST REPLIED, "WHAT IS WRONG AND WHAT IS RIGHT?"
HYAKUJO REPLIED, "WRONG IS THE MIND THAT ATTENDS TO EXTERNALS; RIGHT IS THE MIND THAT BRINGS EXTERNALS UNDER CONTROL."

In a more contemporary way a few things have to be noted first. The visitor is not intrinsically concerned, urgently concerned with what he is asking. His questions are scattered, they are not in one sequence. He gets one answer, drops it as if he has understood. But his next question has no relation to the first. If he had understood, there would not have been another question.

One question is enough for the man of intelligence. And if the intelligence is ultimate and meditative, not even one question is needed. Nothing is said, and everything is heard in the empty heart of the disciple. But he is not a disciple -- just a visitor, a curiositymonger. People simply go on collecting knowledge from different sources and then they brag as if they know all these things. You can see this -- his interest is not at all to understand what he is asking. He asks, "What is more marvelous in existence than natural forces?"

Hyakujo's answer is absolutely perfect: it is the seer who comprehends, who witnesses the existence. Just by the sheer nature of witnessing, it is higher than the witnessed. If he had understood the point, there was no more to ask. But he went on asking. THE VISITOR ASKED, "IS COSMIC VITALITY THE TAO?" Now this has no connection with the first question. This shows that he has collected the answer, is not bothered what it means... just words. And now he will repeat those words to anyone as if they are his own. He is in a hurry to ask another question, and the first is not dissolved yet. With the first dissolving he will also dissolve.

On the path there are not answers, simply the disappearing of the questions. What the master says makes the question disappear, makes the question irrelevant, out of context, meaningless. He clears the space, so you can see also the same clarity that is his own. He wants to share his clarity and he removes your questions by answers. He is not interested either in answers or in questions. He answers only just to remove the question. But if a person is not a person on the path of seeking, it does not matter. He may have removed one question to the side... he brings another.... He does not see the point.

THE VISITOR ASKED, "IS COSMIC VITALITY THE TAO?" Neither does he know cosmic vitality, nor does he know Tao. This is where intellectuals get lost, in words. Words are a far more thick forest than you can find anywhere else. Apparently it seems to be perfectly right to ask a question, "Is cosmic vitality the ultimate life? The same as the Tao?" But the question is arising out of curiosity, not out of inquiry. It does not matter if you don't answer. What I mean by urgency is, it matters that we should find our life source, the cosmic vitality.

HYAKUJO RESPONDED, "COSMIC VITALITY IS COSMIC VITALITY. THE TAO IS THE TAO."

Now immediately in any ordinary mind the question will arise: Are they two? Is the path and the goal two? The path is the path; the goal is the goal -- but they are not two. The path is only the extension of the goal. The goal is only the end point of the path. Hyakujo is not saying they are two. He is simply saying, the path is the path and the goal is the goal. Don't make any decisions before you have followed the path. At the end point of the path you will find the goal. And then suddenly, you will realize their absolute oneness.

THE TAOIST SAID, "IF SO, THEY MUST BE TWO DIFFERENT THINGS?" A very ordinary mediocre mind can say that. In front of a master, one has to think twice what he is asking.

HYAKUJO SAID, "THAT WHICH KNOWS DOES NOT PROCEED FROM TWO DIFFERENT PERSONS." You can follow only one path. There may be many paths -- just like a mountain peak, you can climb it from one side or the other side. And there can be a thousand paths moving to the ultimate peak, but as paths they are different from other paths. Some paths may be moving through a desert, and some paths should be moving through lush green trees. As paths they are different, but when they will reach to the end, there will be an explosion of understanding that everything leads to the ultimate.

Some take a little more time, some take a little less time; some are arduous, some are very relaxed... it is your choice. Move from anywhere towards your life source. You will reach to the same point that any buddha has ever reached. The ultimate experience is not either yours or mine, it is simply the ultimate

experience of all consciousnesses who move towards the inner source.

THE EXASPERATED TAOIST REPLIED... He was exasperated because he could not understand what was being said. "WHAT IS WRONG AND WHAT IS RIGHT?" He thought it is better to ask a very simple question and then see what this man answers: "WHAT IS WRONG AND WHAT IS RIGHT?" Nothing can be more simple apparently, but deep down, it is one of the most significant questions. HYAKUJO REPLIED, "WRONG IS THE MIND THAT ATTENDS TO EXTERNALS..." The mind in subjugation, the mind in slavery to objects -- that is wrong. When you change the whole status, and the mind is no longer under the control of the objective world, but becomes a master in his own right, it is right.

Ordinarily we think that right and wrong are judgments -- somebody is doing something, and you feel it is not right, or it is right. In our common understanding right and wrong have become parts of our judgmental approach, but to those who know, to those who have arrived, right and wrong have a totally different meaning.

Mind can function as a master, mind can function as a slave. Now, ordinarily nobody thinks right and wrong has something to do with this, but basically mind in slavery of the objective world is wrong. Then whatever you do is wrong. And when the mind is freed from objective slavery, it becomes empty. That empty mind becomes a showering -- a master. It is no longer a slave. That is the only right. Then out of this situation, whatever arises, out of this space, whatever responses are produced -- they are right. So right is not a judgmental question, it is a question of where you are and what your state is: Is your consciousness the master, or is it easily enslaved by anything?

I am reminded of a Sufi master, Junnaid...

He himself was a very simple man and would not have become world famous except for Al Hillaj Mansoor, his disciple who was crucified. He used to say, the question of right and wrong is the question concerning your consciousness. If you are conscious, then whatever you do, is bound to be right. If you are unconscious, then whatever you do is wrong. The world may appreciate it differently.

For example, a man may donate, give to charities and everybody will say, "How nice, how great, how righteous, how virtuous is this man." If you look into his mind, he is giving to all these charities in order to make a special place in God's bank, so when he reaches the pearly gates, he should be welcomed with angels, and he will have all the comforts. What he is giving, is nothing compared to what he is exploiting. Perhaps one percent... and he becomes a great virtuous man -- and ninety nine percent he is exploiting the same people.

Unless one is conscious, absolutely a pillar of consciousness, it is very difficult to do right. Because *you* are not right, how can the flowers of right arise out of you? So the question to the authentic master changes the whole area. It is not your activity, it is your consciousness. What you do is irrelevant -- from where comes the doing? Consciousness or unconsciousness -- that is the decisive factor.

Zen has brought a totally different outlook. It is not a morality. It does not emphasize your actions. The emphasis is on *you*. You are doing right things for wrong reasons. That will not make them right. Somebody is afraid of hell, and out of fear, he goes to church every Sunday. It is a bother... listening to the priest, the same Old Testament and the same old garbage which he has listened to so many times. So most of the church goers simply have a good morning sleep in the churches. It is a very religious sleep.

A man used to snore in a church....

The bishop was worried, he took the man aside and told him, "I am not against sleeping, and sleeping is not an irreligious activity, but snoring is a little too much."

The man asked, "Is snoring irreligious?"

He said, "No, I am not saying that snoring is irreligious. I am simply saying that because of your snoring the whole congregation cannot sleep, and that creates many difficult problems. I have only three sermons which I have been giving my whole life. Nobody listens -- what is the point? To be original and to find new material... And nobody has ever objected -- that is absolute proof that nobody has ever listened. They were all fast asleep. And it is good for me too... unnecessary trouble. And in fact, those three sermons are also not written by me. Those are the three sermons of the previous preacher who has retired. He gave them to me and told me, `These are enough. Don't bother to take much trouble. The whole congregation comes to the church to have a good morning sleep. Just don't let anybody snore.'

"You are the most prominent member of the church. Snoring is killing me. If people start listening, it will not be long... it will be only three weeks, before they will come to know that `this fellow has been

repeating the same record.' So please, just for God's sake, sleep as deep as you can, but don't snore."

All the religions have been action oriented. Don't do this, don't do that -- they are all commandments. The question is not of your doing, the question is of your being. *Be* in a conscious state, then do whatever comes out of your spontaneity -- and it is right. If it does not come as a spontaneous conscious response, then even if the whole world says it is good, it is not good. The ultimate criterion is not the action. The ultimate criterion is the origin.

The mind is capable of doing both. It can be a slave, as it is to millions of people. Very rarely is the mind completely free from objects, desires, anger, and just a simple empty space, no-mind.

So we can say it in this way: if you act through mind, it is wrong; if you act through no-mind, it is right.

A haiku by Basho:

BIRTH OF ART --
SONG OF RICE PLANTERS,
CHORUS FROM NOWHERE.

If you are utterly silent, then everything that happens in that silence, takes a new color. It becomes the birth of very art. "Song of rice planters" -- it is not much of a music. Poor rice planters, just to keep them engaged, they are singing in chorus. But a man of silence, immediately makes or gives a glamor to the ordinary stones. "Song of rice planters, chorus from nowhere." As far as he is concerned he is utterly silent, so he wonders from where this chorus is coming. The whole existence has become a chorus, a beautiful symphony. Our lives can be lived as music, as poetry, as art... as mystics. Those are the right ways to live our lives. Right, because to live those styles, you will have to find your origin first.

Maneesha has asked:
BELOVED OSHO,
WHAT IS THE URGE TO UNDERSTAND?

Maneesha, the urge to understand comes from your very nature. The mystery of existence wants you to become a shareholder. The mystery of existence does not want you to stand outside, but to come inside the temple. It is too hot outside, it is perfectly cool inside.

The urge to understand is absolutely a part of intelligence. Intelligence wants to know, who is there within me; from where comes my love, my tears, my laughter? One does not want to remain ignorant of his own house.

The urge to understand is the only hope for man. If there is no urge to understand, there will not be any mysticism, and there will not be any poetry; there will not be any music, there will not be any dance. There will be only a deep sadness, a suicidal sadness, that what is the point of going on living because the urge to understand, the meaning of life is missing. But fortunately the urge is not something to be learned from somebody else. The urge is there in you. You may have repressed it as much as you want, but in the right season, in the right time, in the right moment, if you encounter a man who knows, suddenly the urge will surface. That is one of the criteria of meeting a master.

People have asked me again and again, "How to decide that we have met the master?" If meeting a man, you suddenly feel that you would also like to be in the same space, in the same joy, in the same song, the urge to understand has arisen. This urge makes you a disciple, and a disciple is just the beginning of a master. The disciple is the seed and the master is the flowers.

Now it is Anando's time....

Olga Kowalski is chatting to her friend, Rosa, over a cup of coffee.
"If you ask me," says Olga, "the television is a stupid invention."
"Why is that?" asks Rosa, munching on a cookie.
"Well," says Olga, "all it is, is crime -- or sex!"
"Really?" replies Rosa.
"I'm sick of it," says Olga. "Whenever I switch the TV on at night, all I see is violence!"
"Then why don't you switch it off?" suggests Rosa.

"Well if I do that," replies Olga, "then Kowalski wants to have sex!"

Gorgeous Gloria goes to see Robin Meany, the show business agent, and asks him to see her act.

Gloria places a large orange on the floor, and then begins to do a sensational strip to music. When she is completely naked and the music reaches its climax, Gloria suddenly sinks to the floor, legs wide apart, on top of the orange. And when she rises again, the orange has disappeared.

"That is fantastic!" cries Robin. "A real knockout! I can get you a job in a Paris night club, starting tomorrow."

"No, not Paris," says Gloria, nervously. So Robin gets her a job in Berlin instead.

Two weeks later, Robin calls Gloria on the phone. "Good news!" he says. " I have bookings for you in Hamburg, Rome, Cairo and Paris."

"No! Not Paris," says Gloria.

"What the hell is the matter with Paris, for Christ's sake," snaps Robin.

"Well, you see, " says Gloria, "in Paris, my mother does the same act with a water melon!"

Kowalski and Zabriski are walking down the street in New York, and Zabriski is saying how much he hates Italians.

"Greasy wops," he grumbles, "always making a noise. And talk about *stupid*...! I wish they would all go back to Italy!"

In the middle of this outburst, the two Polacks walk around a corner. They run smack into Old Luigi, who is playing loudly on a violin, with a little monkey dancing beside him.

Luigi really looks the part. He is dressed in an old greasy, spaghetti-stained coat. He has a gold earring in one of his ears, and he is playing his violin and singing in Italian at the top of his voice.

Kowalski is astonished when he sees Zabriski pull out his purse and put a dollar bill in the little monkey's outstretched cap.

"What did you do that for?" asks Kowalski, when they have walked on. "I thought you hated Italians."

"I do," admits Zabriski, "but they are so cute when they are young!"

Anando...
(Drumbeat)
(Gibberish)

(Drumbeat)
Be silent... close your eyes... feel your body to be completely frozen...

Gather all your consciousness as an arrow in search of the center of your being. Go inwards with no fear -- it is your own territory.

At the very end of your arrow you will find yourself as a buddha, fully awakened. This is the first step. Once you have become the buddha completely, the second step is to go beyond.

Let even the buddha disappear.
Only silence and an infinite sky remains.
This is your home.
You are no more, but you have found the home.
The dewdrop has disappeared into the ocean.
Thousands of flowers blossom.

Suddenly from nowhere the music is heard. You find all around you a pulsating life energy, almost in a dance -- and you are part of it.

Gather as many flowers and fragrances as possible. Gather the awareness that has arisen in you. You have to carry your awareness moment to moment in your daily life, waking or asleep.

This is the only transformation I know of which makes the dewdrop the ocean or vice versa -- which makes the ocean disappear into the dewdrop.

To make it more clear, Nivedano...
(Drumbeat)
Relax.
Just watch....
The body is not you, the mind is not you.
You are simply a witness, no judgment, no evaluation, but a pure silent witnessing like a mirror. This is your buddhahood.

There is no greater joy in existence than to be a buddha. There is no greater beauty, no greater grace, no greater blessing than to be a buddha. Here life comes in all its colors -- the whole rainbow.

The evening was already beautiful, but your witnessing has made it a great splendor, a majestic moment. It has given to it a magical quality. Soon Nivedano will be calling you back. Bring all these qualities with you. Don't leave them behind.
Nivedano...
(Drumbeat)
Slowly gracefully come back, renewed by the process, refreshed by the process.
Sit down for a few moments like a buddha. I am using the word `like' so that you don't freak out... otherwise you are the buddha.

Okay, Maneesha?
Yes, Osho.

Can we celebrate the ten thousand buddhas?
Yes, Osho!

Hyakujo: The Everest of Zen, with Basho's Haikus

Chapter #7
Chapter title: The last milestone

2 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ON ONE OCCASION, YUN KUANG ASKED HYAKUJO, "MASTER, DO YOU KNOW WHERE YOU WILL BE REBORN?"
HYAKUJO REPLIED, "WE HAVE NOT DIED YET, SO WHAT IS THE USE OF DISCUSSING OUR REBIRTHS? THAT WHICH KNOWS BIRTH IS THE UNBORN. WE CANNOT STRAY FROM BIRTH TO SPEAK OF THE UNBORN. THE PATRIARCH ONCE SAID, `THAT WHICH UNDERGOES BIRTH IS

REALLY UNBORN.'"
YUN KUANG ASKED, "DOES THIS APPLY EVEN TO THOSE WHO HAVE YET TO PERCEIVE THEIR OWN NATURE?"
HYAKUJO SAID, "YOUR NOT HAVING PERCEIVED YOUR OWN NATURE DOES NOT IMPLY THAT YOU LACK THAT NATURE. WHY SO? BECAUSE PERCEPTION ITSELF IS THAT NATURE...
"THAT WHICH CAN PRODUCE THE MYRIAD PHENOMENA OF THE UNIVERSE IS CALLED THE DHARMA NATURE, OTHERWISE KNOWN AS THE DHARMAKAYA.
"THE PATRIARCH, ASVAGOSHA, DECLARED:`IN SPEAKING OF PHENOMENA, WE REALLY REFER TO THE MINDS OF SENTIENT BEINGS, FOR, WHEN MENTAL PROCESSES OCCUR, ALL SORTS OF PHENOMENA TAKE BIRTH IN ACCORDANCE WITH THEM. WHEN MENTAL PROCESSES DO NOT OCCUR, PHENOMENA HAVE NOTHING IN WHICH TO ARISE -- THERE ARE NOT EVEN NAMES FOR THEM.'"

Maneesha, these dialogues between Zen masters and their disciples almost appear to be of another world. You will not hear anything alike anywhere else. They lived in a totally different dimension and they talked about things which don't matter to you. But to them, those things mattered the most. What matters to you, is immaterial to them, as if we belong to two different worlds. Their world is of immense beauty and of great blissfulness. Our world is of anxiety and anguish and angst. It is the world of mortality. We are here only just for a few years. We don't know from where we have come. We don't know where we go. We don't know even who we are.

These questions have been put aside by the technological progress of science, and people's minds have become absolutely materialistic. They have forgotten one thing: their own consciousness.

These dialogues are about your own consciousness and its inner secrets. Without experiencing these secrets of your inner life, your life is not much of a life. It is very superficial.

The deeper you go inwards, everything in your life starts getting depth -- it may be love, it may be creativity, it may be singing, it may be dancing. You can dance very superficially just making the movements of the dance, but you can dance so deeply that the dancer disappears and only the dance remains. When the dance remains, then only is the essential left. All non-essentials have gone. You are also gone. You are a non-essential.

Something in you is of the essential, and all these dialogues are in search of that essential -- from different angles, different viewpoints. So you must remember never to get confused between your language and the language of these dialogues. It is the same language, but used by very different people, by very different experiences, to be expressed.

ON ONE OCCASION YUN KUANG ASKED HYAKUJO, "MASTER, DO YOU KNOW WHERE YOU WILL BE REBORN?"
HYAKUJO REPLIED, "WE HAVE NOT DIED YET; SO WHAT IS THE USE OF DISCUSSING OUR REBIRTHS? THAT WHICH KNOWS BIRTH IS UNBORN."

But very few people are born unconsciously, and very few people die consciously. It is a natural arrangement of anaesthesia. Before you die your whole biology releases all that makes you absolutely unconscious. It is the greatest surgery; nature has made a prearrangement for it. Only a very deep meditator, who has reached to samadhi will be able to avoid this poisoning, this oncoming cloud of unconsciousness. He will keep his light alive, his eyes open. Death will come and go. The body will be gone, the mind will be gone, but this essential awareness will enter another womb.

Hyakujo is saying, "That which knows birth is the unborn." That one which knows the death, does not die. How can it die and know death at the same time?

One Sufi mystic, Omar Khayyam, has written a great book and became known worldwide. Hundreds of translations have happened, but all are full of misunderstandings. They thought that he was only a poet talking about this world. He was a mystic, and all that he was talking about was symbolic. His book's name is RUBAIYAT. The rubaiyat is again a very special form of Persian poetry, just like a haiku.

In one of his rubaiyat he says to his friends not to be afraid of death for two reasons: if you die, you die. There is nothing to be afraid of. There will be nobody left behind, so there is no question of fear. If it is as the religions say, that you don't die, then there is no question of being afraid, death does not happen. In either case, fear is irrelevant.

If you can die knowingly, that means the element that is passing through the tunnel of death, is separate from death. The life principle is eternal. It takes many forms, thousands of lives to become a man. Up to now nobody has appeared who is a superman.

Man, up to now, is the ultimate in the evolution of consciousness, but it is very superficial, very new. Underneath, there is deep unconsciousness. So when you die, that deep unconsciousness overfloods your consciousness and you die without knowing what is happening. Everybody knows that you have died except you. And because the death is unconscious, your being born into a womb cannot be conscious.

Both the ends have to be the same: if death is conscious, then birth will be conscious. If death is unconscious, then the birth is unconscious. You don't know anything about from where you are coming because you were not conscious about your birth. You are certainly coming from somewhere.

THAT WHICH KNOWS BIRTH IS THE UNBORN. This is a very pregnant sentence. That which knows birth is beyond birth. That which knows death is beyond death. It is only a witness. It goes on only watching -- that the old body is gone and the new womb has been made available, that a new body has started growing. In deep hypnosis you can be reminded of your experiences in the nine months of your mother's womb. Nine months cannot go without any episodes. Your mother may fall down, your mother may be very angry, or very loving....

All that goes on in your mother's mind and body affects the child who is still attached to the mother's body -- everything. Those nine months are of tremendous importance. If the mother can remember that a child is growing in her -- she should take care not to do anything, not to act anything that may create a difficulty for the child in his life, because these nine months are the most important period of the whole life of seventy years.

This way, two persons will be changed. The mother takes care of the child and is aware that she has not to do anything that will be disadvantageous to the child. She cannot be angry, she cannot be jealous, she cannot be hateful; she cannot do or even think anything wrong. So two persons are being changed. Those nine months are transforming two persons, the child and the mother.

If in nine months one woman can remain without jealousy, without anger, without hatred, but with just pure love, compassion, the joy of this nine-month experience will be so much that when the child is born, she is not going to fall back to her old habits.

In India we had developed a very scientific process from the very moment of impregnation until the birth of the child, of how the mother has to live, what she has to do. Her life should be of gratitude that God or the universe has given her an opportunity to bring life into existence. Her days and nights should be full of dreams of a buddha. Her child should be a buddha. But he can only be a buddha if seeds are sown. Right now is the time: the soil is soft and the child is absolutely available. Do you see the significance? It will change both the persons, the mother and the child.

The child can become conscious only if in his past life he has meditated enough, has created enough meditative energy to fight with the darkness that death brings. One simply is lost in an oblivion and then suddenly finds a new womb and forgets completely about the old body. There is a discontinuity. This darkness, this unconsciousness creates the discontinuity.

The East has been working hard to penetrate these barriers. And ten thousand years' work has not been in vain. Everybody can penetrate to the past life or many past lives. But for that you have to go deeper into your meditation for two reasons: unless you go deeper, you cannot find the door to another life; secondly, you have to be deeper in meditation, because if you find the door of another life, a flood of events will come into the mind.

It is hard enough even to carry one life. It will become very clumsy and complex if old memories start harassing you. The implications are such that perhaps the person who is your wife now, was your mother in the past life. Now you will be in a very weird state. How to behave with the woman -- as a mother or as your wife? Your life will become a great anxiety. The person who you think is your greatest friend, has been your murderer in the past life. Now how are you going to relate with him? -- and you cannot manage to take anybody with you to your past life, so there is no evidence...! The friend will say, "Are you mad? I murdered you? You must have dreamed it. In dreams all kinds of things happen. Forget all about it." But you cannot forget because you know it was not a dream. It happened in a deep meditation and whenever you go to that point, it always happens. You cannot repeat a dream. You cannot even connect a broken dream.

One night Mulla Nasruddin shouted loudly to his wife, "Bring my glasses! Quick!" -- in the middle of the night!

The wife said, "What are you going to read?"

He said, "Don't discuss. This is not the moment to discuss. Just bring!"

So the poor woman brought the glasses. He put the glasses on and he said, "Just go on back to sleep. I

saw such a beautiful woman, but because my eyesight is not good, things were a little vague." He tried hard to see the woman again with glasses on, but he could not manage.

Another time again he asked for the glasses....

The wife said, "You are going mad. Glasses won't help your eyesight in dreams. In dreams your eyesight is perfect."

But he said, "It is a question of great importance. Don't you argue. Just bring my glasses!" And putting his glasses on, he said, "Okay, now come on."

A man was offering him one thousand dollars and he wanted to be sure whether the bill was fake or real. But now neither the man was there, nor that one thousand dollar bill was there. He tried hard this way and that way. And he shouted loudly, "Where have you gone?"

You cannot join a broken dream. You cannot repeat a dream on your own. If it repeats by itself, that is a different thing, but you cannot manage to repeat some beautiful dream again and again -- not even once.

But as far as past lives are concerned, this is the difference: as you go deeper into your meditation, if you want to open the doors, you can, but you have to be aware. You will be flooded with tremendous meaningful memories, and they will be as actual as if they are of this life. They will not be like dreams, that you open your eyes and the dream is gone. They will be as actual as your life, but that creates trouble.

If you remember two or three lives, you will be in the same state as the centipede I have told you about....

He had been living perfectly well and was going for a morning walk, when a little rabbit asked him, "Uncle, I have to ask a question. I have been resisting so as not to disturb your morning walk, but I cannot resist it anymore."

The centipede said, "Okay, what is your question?"

He said, "My question is, how do you manage your hundred legs: which one should come first, which one should come second, which one should come third...? How do you manage one hundred legs together?"

He said, "I have never thought about. I am not a philosophical type. You seem to be a philosophical type... but I will try and find out."

He tried and fell immediately over his legs. He was very angry with the rabbit. He said, "Keep your philosophy to yourself. Never ask any centipede.... Everything is being managed on its own, and I have never thought about it. You are a dangerous fellow. You look so nice, but your questions...!"

If you know three or four lives, you will be in the same position. You will not be able to move, because these same people were related to you in your past lives in different relationships. Somebody was your child, now he is your father; somebody was your mother, now she is somebody else's wife... you cannot go to her. Perhaps the neighbor's wife was your wife. Your mind will be so bombarded. That's why nature absolutely closes the doors, completely seals them so you don't know anything about where you are coming from. But those doors can be opened.

In India we have a special science for it -- *jaati smaran*, remembrance of the past. A certain meditation, certain preparations and you can enter into past lives. But remember that you have to have the stamina and the guts not to get lost. Only in the East has reincarnation been considered. And the three religions which have born in India are the only religions which have an absolute agreement on the point of reincarnation. They differ in their philosophy, theology, on everything, but not on rebirth. It is factual to all of them. They all have come in their meditations to the same place. They cannot deny it.

It is an existential fact that you have been before and you will be after your death. The one that was before birth, and the one that will be after death is the same one. Its name is the buddha. Its name is the witness. It never dies and it never is born.

The problem to understand is, Hyakujo says: THAT WHICH KNOWS BIRTH IS THE UNBORN -- the knower of the birth is the unborn witness. WE CANNOT STRAY FROM BIRTH TO SPEAK OF THE UNBORN -- if you have not died with absolute consciousness, you cannot talk about the unborn and the undying. THE PATRIARCH ONCE SAID, "THAT WHICH UNDERGOES BIRTH IS REALLY UNBORN."

Confucius, one of the greatest thinkers of the world, was not a religious man. His concern was more

civilization, culture, morality, etiquette, ethics. He has influenced the whole of China for these past twenty-five centuries. He is still influencing the Chinese behavior.

One day a young follower asked him, "You talk about life, you talk about how to style it, how to refine it, how to make it honest, how to make it truthful, but you never say anything about what will happen after death."

Confucius said, "There is no need to talk about it. It is certain that you will die. Then, lying in your grave for eternity, you can think whatever you want to think. Why bother me? I will be thinking in my grave; you will be thinking in your grave."

He simply laughed about the question, because to get entangled in a question like death or birth, immediately brings you to the point that these things are beyond thinking. You cannot think anything about birth or death. If you really want to know, you will have to drop all thinking, and enter into the empty heart. Only the empty heart knows the eternity of your being.

YUN KUANG ASKED, "DOES THIS APPLY EVEN TO THOSE WHO HAVE YET TO PERCEIVE THEIR OWN NATURE?"

HYAKUJO SAID, "YOUR NOT HAVING PERCEIVED YOUR OWN NATURE DOES NOT IMPLY THAT YOU lack THAT NATURE. WHY SO? BECAUSE PERCEPTION ITSELF is THAT NATURE....

Told in a more contemporary way: I have been telling you continuously, you are a buddha. And I know that you are suspicious -- you, and a buddha? Your suspicion or your doubt does not make any difference. Your buddhahood remains the same. You can know it -- you can ignore it.

The English word `ignorance' to me simply means ignoring your buddha, ignoring your own nature. This nature is absolutely clear, transparent. You can see the whole world reflected in it, just like in a mirror, but you have to be utterly silent, centered. That's what we are trying to do here.

"THAT WHICH CAN PRODUCE THE MYRIAD PHENOMENA OF THE UNIVERSE IS CALLED THE DHARMA NATURE; OTHERWISE KNOWN AS THE DHARMAKAYA.
"THE PATRIARCH, ASVAGOSHA, DECLARED:`IN SPEAKING OF PHENOMENA, WE REALLY REFER TO THE MINDS OF SENTIENT BEINGS, FOR WHEN MENTAL PROCESSES OCCUR, ALL SORTS OF PHENOMENA TAKE BIRTH IN ACCORDANCE WITH THEM; WHEN MENTAL PROCESSES DO NOT OCCUR, PHENOMENA HAVE NOTHING IN WHICH TO ARISE -- THERE ARE NOT EVEN NAMES FOR THEM.'"

He is saying that everything is contained in your mind. All that you perceive, all that you name, all that you know is contained in your mind. From all your five senses you go on collecting knowledge. Those five senses are really extensions of your mind. You will be able to understand it very easily. Before this century it was not thought that the sex center is in your mind and not in your genitals. So as you start thinking of sex, immediately the genitals are affected. If we want real celibacy in the world, you don't have to cut people's genitals as they used to do in Russia.

A certain sect of fanatic Christians used to cut their genitals. Women used to cut their breasts... nothing else to cut, the only protruding thing -- and these people were thought to be saints. But they were not aware that by cutting your genitals you will not be a celibate, because the center of your sexuality is in your mind.

If we want real celibacy, then we have to cut the nerve in the mind which pulsates and creates sexual dreams in you, sexual fantasies in you. Once it is cut you will not be able to do anything with your genitals. They will hang out dead. However you try, it won't work. The center of all your activities and all your senses is in the mind. Smelling or your eyes or your hearing... everything is centered within your skull.
Mind is your world. If we take out the mind, your whole world disappears.

Meditation is an effort that the world you have known through the mind, disappears, and a new perception of no-mind arises in you. What you cannot see with the mind, you can see with the no-mind.

Birth and death have no influence on the no-mind. It simply floats away above birth and death. It has seen many births and many deaths. It does not matter to it, it simply goes on reflecting whatsoever is happening. Nothing leaves a trace on your witnessing. I would like to call this witnessing the buddha. It becomes more understandable, closer.

A haiku by Basho:

MOOR:
POINT MY HORSE WHERE BIRDS SING.

Basho lived a very natural life by the side of a pond, under an ancient tree where he had a small hut. He was a prince and when his father died, he renounced it. The family was very much in despair and they said, "This is not the point. Your father is dead and you have to take care of his kingdom."

Basho said, "I was waiting for him to die. I wanted to see that everyone dies. Even my father has died. One day I will die and who will take care of this castle and the kingdom? Somebody will take care. Now I cannot remain here, because there is danger of dying any moment. Before I die, I have to know some undying principle as my foundation."

He was a very loving, joyous and a dancing mystic. He is saying, "Moor: point my horse where birds sing."

Let us go to the birds because they are the only people left in the world who are still singing. Man has dropped singing far away. Now only professionals sing. Have you seen in birds any professional singers... professional musicians...? Birds simply sing just out of sheer joy. It does not matter whether it means anything or not. Meaning is not the point; expressing the joy is the point. "Point my horse where birds sing."

He always wanted his haikus to be just spontaneous singing like birds -- and he succeeded in it. There is no parallel to the haikus of Basho in the whole history of mankind.

Maneesha has asked:
BELOVED OSHO,
IS THERE JUST ONE REALITY, AND CAN IT BE PERCEIVED ONLY BY NO-MIND?

There are two realities: one that is perceived by the mind, and one that is perceived by the no-mind.

For the no-mind, the reality of the mind becomes phenomenal, dreamlike. That's why people who have attained to buddhahood, will call the world just a dream. But a dream also has its own existence -- the buddha also becomes hungry. You cannot eat meditation. You will have something from the world of the mind, something objective to eat, because your hunger is also part of the objective world, your body is part of the objective world. You are standing on the borderline of two worlds: the objective world outside, and the subjective world inside. As you go deeper into the subjective, the outer becomes more and more dreamlike, a faraway echo. But I will not say it is unreal. The people who have said it is unreal simply mean that it has no significance.

I was meeting a Jaina monk, and he said, "Everything outside is illusory."
I said, "Can I slap you?"
He said, "You are a strange fellow. Why should you slap me?"

I said, "You have forgotten that the outside world is just a dream. In a dream can you prevent anybody slapping you? There is certainly a difference between a dream and the outside world. Just tell me that the outside world has a different reality, not the same stuff as dreams are made off, otherwise I will slap you."

He looked all around, but I had come with almost twenty friends, so he saw that the situation was not going to be just philosophical wrestling, it was going to be real wrestling.
He said, "For the moment I accept."

I said, "For the moment won't do. No conditions are allowed. Are you afraid of being slapped?"

The problem is, the people who have gone in, the deeper they go in, the farther away the outer reality becomes. But the outer reality has its own existence. Its existence needs a mind, and the inner reality has a far greater and far more majestic existence. For it no-mind is needed. So it is a double-tier world: mind has its world, and no-mind has on top of it a very beautiful, a very majestic world.

My effort has been to convince all kinds of people. There are people who deny any inner world -- just the objective world is the only reality; all the inner is just dream. And on the other hand there are people who say that everything inner is real, and everything outside is just a dream. But they both agree on one point, that they are denying one reality.

I want to accept both realities. How can the inner exist without the outer? And how can the outer exist

without the inner? That's why I started calling sannyasin restaurants and their discos, Zorba the Buddha. Zorba represents the outside reality.

Kazantzakis, in his great book, ZORBA THE GREEK has given something of immense value to the world. He has given Zorba. It has become almost a reality, not just a fictitious name. Zorba is happy in mediocre things, in anything -- drinking, dancing, loving -- a very vibrant, a very alive person.

The Church of Greece expelled him from the church because he created Zorba the Greek. Amrito is here from Greece. She has received a letter from Kazantzakis' wife saying that she would like to be the director of our World Academy. Kazantzakis suffered very much because of the Orthodox Church of Greece.

When I say Zorba the Buddha, I am trying to bring the inner and outer closer. There is no need that Zorba should remain only a Zorba. It is perfectly good, but it is not the highest point where consciousness can rise to greater realities, to greater mysteries.

Zorba has to become the Buddha.

Zorba is the seed of the Buddha.

You are all born as Zorbas -- liking the ordinary things of the world, carrying your buddha inside, ignoring it. But even if you realize the buddha, I will not deny the outside world. I am absolutely scientific in the sense that whatever is true; it may be outer, it may be inner. The inner may be a higher reality; the outer may be a lower reality. But as far as reality is concerned, there are two realities: a reality which is perceived by the mind, and a reality which opens its doors to the no-mind.

Now it is Anando time....

Old Buffalo Grass, the ageing hippy, is bopping down the street puffing away on a couple of reefers. To his amazement, he finds himself standing in front of a barber shop.

"Far out!" he says to himself, scratching his big beard. "I haven't had a haircut for thirty-two years."

So, in a cloud of smoke, he walks in, and sits down in the barber's chair.

"How much is a haircut?" asks Buffalo.

The barber looks at the old hippy's long straggly hair and says, "Ten dollars!"

Buffalo's eyes pop out. "Really?" he says. "And how much for a shave?"

"Two dollars," replies the barber.

"Okay," says Buffalo Grass, pointing to his head, "shave it!"

Little Albert goes to stay with his grandparents at their house in the country. Grandpa and Albert decide to to fishing early next morning, and they sleep together in the same bed so that they will not disturb Grandma when they get up.

In the middle of the night, Grandpa wakes up, and shakes Little Albert.

"Albert!" he cries, excitedly. "Quick! Go and get your grandma. I have got an erection...! My first one for twenty-one years!"

"Relax, Grandpa," says Albert, sleepily, "that's my prick you are holding!"

Little Ernie is at the zoo with his teacher, Miss Goodbody, and the entire class. They are touring around when Ernie sees a deer peacefully grazing on some grass.

"Ernie, can you tell us the name of that animal?" asks Miss Goodbody, pointing to the deer.

"Well," says Ernie, "I think it is a... I guess it is a..."

"Let me give you a hint," interrupts Miss Goodbody. "What does your mother call your father every morning?"

"Oh, right!" shouts Ernie. "It is an asshole!"

Anando...

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent.

Close your eyes.

Feel your body to be completely frozen.

Now, with tremendous urgency, look inwards. Gather all your consciousness like an arrow pointing to

the center of your being.

The center of your being is the target, because at the center of your being you are the buddha.

As you reach to the center flowers start showering on you. A new fragrance, a new cool breeze, a new silence -- you are entering into another world.

The buddha is the last milestone.

Once you have reached the buddha, you can take a jump into the beyond. Then words lose meaning. Only a silent, luminous life remains with a music of its own, with no movement -- but a great dance.

This is the other world beyond the world in which we live. Both are real, but the first world consists of ordinary objects, and the other inner world consists of great mysteries and miracles. You have to learn to be a witness to both. The outer and the inner, both are realities and there is also something more than a reality: that is your witness.

Go beyond the outer and the inner both.

Go beyond duality, and a grace starts falling over you like rain. In this great moment *you* are not, only existence is, with all its glories, eternities -- unbounded.

This is the world the mystic has been working to enter in. Just as the scientist is trying to work in the objective world, the mystic's work is far greater. First he has to enter the inner, and then he has to transcend both, the inner and the outer. That transcendental is beyond words; nobody has ever said anything about it.

To make the transcendental clear,

Nivedano...

(Drumbeat)

Relax. Just be a witness of the body, of the mind, of anything that is happening.

Remain just a mirror.

This is your very origin. This is not divided. This is one whole continent. At this moment the ten thousand buddhas are no longer ten thousand -- just one nature, one silent flowering, one peaceful watcher.

Collect as much joy as possible, as much awareness as possible, because you have to remain a buddha twenty-four hours in a lower kind of reality.

But keep the cleanness of your mirror whatever you are doing. Then every act and gesture becomes a prayer, a gratitude. And from all over, blessings go on coming to you. You had not asked for them, you had not even known that they exist. But when the heart is empty, the whole existence becomes immensely compassionate to you.

Gather all these flowers, these fragrances. When you come back, come back as a buddha.

Nivedano...

(Drumbeat)

Come back, silently, peacefully, gracefully. Sit down for a few moments, collecting the space you have been in, remembering that this is the way you have to be twenty-four hours. Only then you will be capable to know the great existence and its hidden treasure.

Okay, Maneesha?

Yes, Osho.

Can we celebrate?

Yes, Osho!

Chapter #8
Chapter title: What words cannot say...

3 October 1988 pm in Gautam the Buddha Auditorium

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HYAKUJO: THE EVEREST OF ZEN, WITH BASHO'S HAIKUS Discourse #8
Title: October, 03, 1988, PM
gautam the buddha auditorium, osho commune international, poona, india

BELOVED OSHO
A MONK ASKED, "ARE WORDS AND SPEECH ALSO MIND?"
HYAKUJO REPLIED, "WORDS AND SPEECH ARE CONCURRENT CAUSES; THEY ARE NOT MIND."
THE MONK CONTINUED, "WHAT IS THIS MIND WHICH LIES BEYOND WORDS AND SPEECH?"
"THERE is NO MIND BEYOND WORDS AND SPEECH," RESPONDED HYAKUJO.
THE MONK SAID, "IF THERE IS NO MIND BEYOND WORDS AND SPEECH, WHAT IS THAT MIND IN REALITY?"
HYAKUJO SAID, "MIND IS WITHOUT FORM AND CHARACTERISTICS. IT IS NEITHER BEYOND NOR NOT BEYOND WORDS AND SPEECH. IT IS FOREVER CLEAR AND STILL, AND CAN PERFORM ITS FUNCTION FREELY AND WITHOUT HINDRANCE. THE PATRIARCH SAID, `IT IS ONLY WHEN THE MIND IS SEEN TO BE UNREAL THAT THE DHARMA OF ALL MINDS CAN BE TRULY UNDERSTOOD.'"

Maneesha, language has never been used the way Zen uses it -- very symbolic, metaphoric, yet indicating to the ultimate reality. Its prose also is poetry. And while listening to these dialogues, you should not be listening only by the ears, your empty heart is needed to receive them. Only then have you welcomed them because they are not mere prose pieces, they are living hearts of great masters.

A MONK ASKED, "ARE WORDS AND SPEECH ALSO MIND?"
HYAKUJO REPLIED, "WORDS AND SPEECH ARE CONCURRENT CAUSES; THEY ARE NOT MIND."

`Concurrent causes' is a logical terminology. It means like the tracks of railway lines. The two rails run side by side for miles together, but they will never meet. They are so close but the distance remains always the same. Because of the distance remaining the same, the meeting is impossible. They are concurrent causes. Mind and words and speech are concurrent causes. That is one of the most fundamental things about Zen. Nobody has said that before.

People have always thought that mind means word, speech, thoughts -- but that is not true. They are very close, concurrent, so close that you can get the conception that they are one. But when you get deeper into meditation and leave the world of words and speech, you suddenly find there is an empty mind beyond them which is your real mind. To distinguish it, we call it the empty heart. Either to call it no-mind, real-mind, empty heart... they are all synonymous. But ordinarily, you are so close to thinking, emotions, words, that you cannot conceive there is a sky beyond the clouds, that there is a full moon beyond the clouds. You will have to go beyond the clouds to see the moon.

THE MONK CONTINUED, "WHAT IS THIS MIND WHICH LIES BEYOND WORDS AND SPEECH?"

Now, anybody of some intelligence will not ask such a question. If anything lies beyond, AND SPEECH, you cannot ask such a question. "WHAT IS THIS MIND WHICH LIES BEYOND WORDS AND SPEECH?" If it is beyond words and speech, how can it be answered?

"THERE IS NO MIND BEYOND WORDS AND SPEECH," RESPONDED HYAKUJO.
THE MONK SAID, "IF THERE IS NO MIND BEYOND WORDS AND SPEECH, WHAT IS THAT MIND IN REALITY?"

He does not get the idea of the beyond.

HYAKUJO SAID, "MIND IS WITHOUT FORM AND CHARACTERISTICS. IT IS NEITHER BEYOND NOR NOT BEYOND WORDS AND SPEECH. IT IS FOREVER CLEAR AND STILL AND CAN PERFORM ITS FUNCTION FREELY AND WITHOUT HINDRANCE. THE PATRIARCH SAID, `IT IS ONLY WHEN THE MIND IS SEEN TO BE UNREAL THAT THE DHARMA OF ALL MINDS CAN BE TRULY UNDERSTOOD.'"

The whole dialogue is between two persons who cannot understand each other. The master, Hyakujo, is speaking as authentically as possible about something which cannot be spoken about. Anybody in his place, a man like Ma Tzu, would have beaten the monk to give him a little glimpse beyond the mind.

When thoughts stop, when suddenly one hits you, the whole world is in a whirl. Thoughts stop and you are shocked. Even breathing stops: "I was asking a relevant question and what kind of mad master is he? He hits me..." And before you have opened your mind, he hits you again.

Once Ma Tzu hit a person sixty-six times....

Because he was hit, he was shocked and still started opening his mouth. Again another hit... until he stopped opening his mouth, until he understood that this opening of the mouth is creating the whole trouble.

But Ma Tzu was a totally different master, very loving and very compassionate -- he had the right to hit.

And as the man became silent, Ma Tzu closed his eyes, the man closed his eyes. Nothing was asked, nothing was said, and everything was understood.

Those sixty-six hits brought the man to the edge of the mind. He must have been an authentic seeker. He did not bother that his head might be broken... He did not care, but went on insisting for another hit until he found some glimpse that prevented him from speaking.

Seeing that he had found some glimpse, and was not going to speak, Ma Tzu closed his eyes. They sat for hours together in silence.

In that silence is the transfer, the transmission.

The man bowed down, touched the feet of Ma Tzu, and he said, "If there were more people like you, so compassionate to hit sixty-six times, the world would have become enlightened."

It was a totally different atmosphere where the hit was not thought to be an insult, it was thought to be a message. What words cannot say, the hit was saying. The hit was saying: "Keep quiet. Be silent. Be utterly silent." And the master goes on hitting. He is saying, "Go on digging deeper and deeper. As I hit you from outside, you hit yourself inside until you reach the life source itself."

Hyakujo depended more on simple dialogue. His contribution is that he did not behave like a mad Zen master, he behaved very normally. He has brought Zen from the mountains to the marketplace. Naturally he has to behave according to the manners of the market. So the questions all are stupid. Each question needs a good hit.

To answer, what Hyakujo has replied is that they are concurrent causes. They appear to be very close but they are not one. They can go separate ways; there is nothing to hinder them. Mind can remain empty without thoughts because thoughts are not intrinsically part, of the mind. They come and go; you know they go on coming and going. Your mind is simply a caravanserai in which they stay for a while.

In your whole life how many thoughts have passed in your mind? Exactly the same as the water that has passed down the Ganges. Every mind is concurrent with a flowing river of thoughts.

His answer is so clear that to ask him, "WHAT IS THIS MIND WHICH LIES BEYOND WORDS AND SPEECH?" is absolutely nonsense. He has said, "It is not mind and there is no relationship between speech, and words, and mind." They are two separate phenomena running together at close distance but never meeting. Because it is beyond mind and beyond words and speech, a man of understanding would not have asked, "What is this mind...?" because any answer will be words and speech.

This mind cannot be spoken. This mind can be felt, this mind can be experienced. If the man had asked how to experience this mind which is beyond words and speech, just that simple difference would have

made a great difference. That would have proved that the man is really a man of genius. He understands that something that is beyond words and speech and you are not supposed to ask any question about what it is, because you are forcing the other person to bring something which is beyond speech into speech, beyond words into words.

But Hyakujo was very patient, had to be, because he is working in the marketplace not in a Zen monastery, not amongst authentic seekers but amongst casual inquirers. And one sometimes simply wonders and laughs....

I have been touring this country for thirty years or more. I have found people...

I was going to catch a train. The train stopped for only ten minutes and somebody was holding my hand and saying, "Just tell me, what is TRUTH?"

I said, "It will take a little time and I will miss my train. It is not something that I can give you right now. It will need a certain background within you, then only can I indicate to you what is truth. That cannot be done while my train is moving. Just let me go."

I have found people on the streets. They will stop, they will say, "We don't have much time to meditate but can you just tell us in short what is meditation?" All over the world there are such people who are in a hurry and want the ultimate experience in their hurry, in their haste.

This man did not understand what had been said. If he had even been just a little intelligent, he would have stopped. His stopping may have given him a glimpse. But rather than stopping he asked, "What is this mind which is beyond words and speech?" Hyakujo does not act the way he would have acted with a Zen seeker. This is just a curiositymonger. He answered him, "THERE IS NO MIND BEYOND WORDS AND SPEECH." What he is saying is that beyond words and speech there is no mind.

No-mind is the empty mind.

No-mind is the empty heart.

Nothing can be said about it more than this: that it is empty of what you call mind.

THE MONK SAID, "IF THERE IS NO MIND BEYOND WORDS AND SPEECH, WHAT IS THAT MIND IN REALITY?"

Now, he goes on being more and more stupid. Everything has been answered. If he is really in search he will ask about how to get into this space you are talking about -- what device, what method... But he is not asking about either method or device, he is trying to counter the master with another question:

"IF THERE IS NO MIND BEYOND WORDS AND SPEECH, WHAT IS THAT MIND IN REALITY?"
HYAKUJO SAID, "MIND IS WITHOUT FORM AND CHARACTERISTICS. IT IS NEITHER BEYOND NOR NOT BEYOND WORDS AND SPEECH. IT IS FOREVER CLEAR AND STILL, AND CAN PERFORM ITS FUNCTIONS CLEARLY AND WITHOUT HINDRANCE. THE PATRIARCH SAID, `IT IS ONLY WHEN THE MIND IS SEEN TO BE UNREAL THAT THE DHARMA OF ALL MINDS CAN BE TRULY UNDERSTOOD.'"

It must have been beyond the questioner, but Hyakujo did whatever is possible through language. He said, "Don't ask about the reality of this mind. It is just a mirror that goes on reflecting all the attributes of existence. It is always clean. You have just never gone close to it."

Hyakujo must have been in a great sadness seeing these people. I myself have talked to millions of people around the world. I used to talk to crowds of fifty thousand people or one hundred thousand people, and I knew that everything was going beyond their heads; they were just sitting there. To get out of the ocean of one thousand people... one hundred thousand people, they would be beaten: "You are disturbing. Sit down." I used to say to people "If anybody stands up just pull him down." And people always enjoy such things...! So they always waited for somebody to get up, then it was a virtue to pull him down, hit him one or two slaps -- there was no other way.

These people loved me, not because they understood what I was saying, but just because of the way I was saying it. They loved my presence but they were not seekers. They had just taken an opportunity.

Soon I became tired. It was utterly useless because they were listening with one ear, and from the other ear it was going out -- that was the men! Women listen with both the ears, and everything goes out from their mouth. Just a little difference! Have you ever seen two women sitting silently together?

The world is so full of gossiping, and you are talking about meditation. It is so juicy to gossip about what is happening in the neighborhood. As far as meditation goes, there is enough time in old age, or even

after death. Silently lying down in your grave you can meditate as much as you want. But right now there is so much happening all around -- somebody's wife has escaped, somebody's husband is cheating his wife....

Seeing the situation, that it is almost futile to talk to the crowd, I started gathering a few people. The only way was to drop speaking to the crowds. I would go to a mountain and I would inform people that whoever wanted to come to the mountain for ten days, or seven days, could come and be with me. Naturally, if somebody takes ten days out of his work, he has some interest, it cannot just be curiosity. If he leaves his wife and children and job for ten days, at least he shows a sign that he is not only curious but he really wants to know. That's how the meditation camps began.

But soon I found that meditation camps began creating trouble for me. In Rajasthan, in their assembly, they decided that I should not be allowed into Rajasthan. I had been going to Mount Abu which is in Rajasthan. In Gujarat, at that time, Morarji Desai was the chief minister. He himself proposed to the assembly that my coming to Gujarat should be prohibited. I used to go to Bhavanagar, to Rajkot, to Jamnagar, to Dwarka -- and there were a few very beautiful places for camps -- Nargol... miles and miles of huge saru trees. The sun never reaches underneath them because on top they are so full of leaves, branches, and they grow very close. And by the side of the sea you can hear the sound of the sea waves and listen -- sitting, not together, but scattered in the forest.

So it became a trouble that my camps should be stopped everywhere. Now, my camps were not doing any harm to anybody. And in my camps only people were coming who wanted to come. Seeing this happening throughout the world, I have come to the conclusion there is no democracy anywhere.

Everywhere there is talk about democracy, freedom of speech, but it is all talk. The moment you find a man who has something to say, you immediately start stopping him. Yes, there is freedom of gossiping but there is no freedom to say the truth. You are free to lie as much as you can. Nobody will prevent you, no government will ever bother about you, but if you start talking about truth... And even more dangerous is to give people a certain direction so they can move into their own realization. This is very dangerous to all the vested interests.

I had to remain in Poona and have dropped going anywhere -- whoever wants to come here can come. This is my way of finding out the authentic seekers who are not interested in mental gymnastics, but are really dying to know what their life springs are -- from where they are coming, to where they are going, what is their reality. *They* don't want any verbal answer; they want an experience.

Hyakujo must have been very sad. I can say it out of my own experience. Thirty years simply wasted, because out of those crowds which I talked to around the country, rarely does anybody come here. Naturally, they have not heard me, they have not felt me, they have not seen that something absolutely important is possible even in their life. Just a little sense of direction has to be given to them.

Those who have been coming here in thousands, from all over the world, are a different category of people. They don't belong to the crowds. They are seekers and searchers, and they are ready to risk their reputation. People are afraid to come here just to save their reputation. To be even associated with me, and they lose their social status. I am a dangerous man. They also become part of the great dangerousness. Nobody knows what the danger is.

Somebody once in a while dares to come in and is shocked why he has missed for so many years. He may even be living in Poona, he may be passing the gate every day, but just to be associated is dangerous because these people in the Buddha Auditorium don't belong to any religion, don't belong to any nation, don't belong to any stupid ideas of inequality. Here nobody is a man or a woman, nobody is rich or poor. Everybody is in the same boat making every effort to reach to the other shore.

And the other shore is not far away. It needs only a little meditativeness, a little silence. We are touching the other shore every night. It has to be touched many times before you become acquainted with the new space, the new world. Going to the other shore is not just going to the other shore, you will have to leave all that you are on this shore. Only the essential, vital life principle will go to the other shore. Slowly slowly one learns, and slowly slowly one gathers the eyes to see the beauty of the other shore -- the tremendous splendor of which we are completely blind. It is so close that it makes me sad. It has always made the people who have reached the other shore very sad -- sad about the people who don't even think of the other shore. Even in their dreams they are dreaming stupid things.

A haiku by Basho:

THE PASSING DAYS AND MONTHS
ARE ETERNAL TRAVELERS IN TIME.

"The passing days and months are eternal travelers in time."

Why did he write this haiku? Anybody who knows nothing of Zen will not be able to find any meaning in it, but for one who knows the context, the context is the witness.

This haiku is not saying just anything about the witness, but in fact it is saying everything about the witness. It is just like a mirror. Months and days and years are eternal travelers. They go on passing before us, but we are always here and now. We are not traveling. Our whole existence is here and now, always. It does not matter where your body is.

The haiku has meaning only for a meditator. Everything passes on. It is a caravan of stars, of days, of months, of years, of seasons, but *you*, you simply remain here, silently watching the whole procession.

This center that never moves is the center, not only of you, but of the whole existence. The whole existence is moving on this center. Knowing this, you settle. You have found your whole, you relax. All desires disappear, all ambitions disappear. There is nowhere to go and there is nothing to be achieved. Everything is as it should be.

In the moment when you experience this -- that everything is as it should be -- you become a buddha. This is what we call enlightenment.

Maneesha has asked:
BELOVED OSHO,
YOU WON'T BREAK OUR HEARTS AND RETURN TO YOUR ROOM, NEVER TO VENTURE OUT AGAIN, WILL YOU?
IT IS SELFISH OF ME, BUT I CONTINUE HOPING THAT WE CAN KEEP YOU WITH US -- THAT SARDARJI WILL KEEP LAUGHING AND AVIRBHAVA WILL KEEP SCREAMING; THAT THE SUTRAS WILL BE JUICY ENOUGH, AND THAT THE QUESTIONS MAKE IT CLEAR THAT WE VERY MUCH STILL NEED YOU HERE WITH US.

Maneesha, you are asking, "You won't break our hearts..." I will do. But not in the sense YOU mean. I will break your hearts in my presence.

Your hearts are closed. Their doors have never been open for centuries. So much dust has gathered, so many cobwebs. I am going to break all that so that you can find the emptiness of your heart. But your idea is totally different. You say, "You won't break our hearts and return to your room, never to venture out again, will you?"

Unfortunately I cannot promise that. I would love to give you the promise, but you know I am a contradictory man, so my promise does not make any sense. I cannot promise you anything.

I will try my best to go on coming every day, and it is possible only now that such a promise even can be fulfilled, because I don't think that the world is going to last more than twelve years. Seeing the stupidity of the politicians and the priests and the so-called leaders of the world, it seems to be absolutely certain that they will destroy this planet -- they are bent upon it. Everything is being done with tremendous speed to destroy this planet. So perhaps twelve years are not too much. Avirbhava can wait on the gate. Sardar Gurudayal Singh can continue laughing.

This time, if you all get ripe, if you all can understand something beyond life and death, then we will all go together -- with Avirbhava and all! And it will be really great fun. It is certain, if there is any hell, we are going to it. Avirbhava can scream, sitting on the bonnet of my Rolls Royce; Sardarji can be sitting behind, laughing, and the whole caravan can go and take over Hell because the Devil has ruled enough. It needs immediate revolution and change. If we cannot change this world, we will change some world anyway.

(AT THIS POINT THERE IS A MOMENT'S BLACKOUT)

The Devil became worried! One thing is certain that God never created electricity. In no scripture of any religion, is God supposed to have created electricity. Obviously, it is a creation of Devil. So, he gave us a signal: "Don't harass me; go the other way!" He would love that our caravan enters Heaven, but we are not interested in Heaven with all those dirty saints, old hippies... most of them naked, doing all kinds of distortions of the body. Somebody is standing on the head... and they all have become shrunken, just skeletons. They don't have anything else to do except play on the harp and sing Hallelujiah. My people

cannot do that for eternity.

You will not find a Gautam Buddha in Heaven, or a Ma Tzu, or a Hyakujo, or a Bertrand Russell, or a Jean-Paul Sartre, or Mozart, or Dostoevski. You will not find a single genius, a single artist, a single mystic -- they are all in Hell. And they have made Hell so beautiful. And our people reaching there with joy and laughter -- that is the only thing that is missing. What is the point of going to Heaven? The real work is in Hell -- to transform millions of people who have been forced there for eternity, for small things.

Bertrand Russell has written in his autobiography, "I cannot understand the idea of Christianity that sinners will suffer for eternity in Hell." How many sins can you commit to deserve a punishment for eternity? Even if every moment, day and night, you commit this sin and that sin... What are the sins? -- drinking a cup of tea, smoking a cigarette, falling in love with a dangerous woman, very nice looking... Never go for the looks, the reality is always different. Great philosophers have been writing about appearance and reality.

Russell says, "One day I counted how many sins I had committed, and I also counted the sins that I wanted to commit but the opportunities did not allow me. On both I could get at least four and a half years of jail from a very strict judge, but eternity is too much. And they say God is compassionate!"

All the great people of the world, creative in any direction, have been thrown in Hell. The stupid and idiotic saints who don't know anything of creativity, who don't know anything of meditation, whose whole art is how to torture themselves and others, these people are there, all sick and psychologically mad, in Heaven. I have always suspected that God himself must have changed his place to Hell! Living with these idiots and not one...

Strange people will drive anybody mad. You just think about the saints, what kinds of saints....

I saw one saint who had not taken any position other than standing for twelve years. His legs had become like elephant legs. His upper body had shrunk and become very small, and he was holding a bamboo. To keep him entertained, his disciples would go on singing day and night around him. I was passing by the road. Somebody told me that here there was a great saint, so I went to see him.
That man was torturing himself, and people were enjoying his torture.

I have seen saints dying through will. That means not eating for ninety days. Only after ninety days will your flesh be used up. You will remain just a skeleton. And they are worshipped by thousands of people.... These skeletons -- their only quality is that they can torture themselves. There are from different parts of the world, different varieties.

Heaven must be a circus. Nobody who is sane can survive there. And the fence is so ancient that it is broken almost everywhere. I have never heard about anybody trespassing over the ancient fence from the side of Hell to the side of Heaven. Nobody wants to go to Heaven. Just to see from the outside, from the broken fence, is enough. So much stupidity is happening there. All the descriptions of Heaven are so rotten, so ugly.

So don't be worried, Maneesha. Most probably the whole Buddha Auditorium will shoot directly, as a missile, towards Hell. Just cling to each other so nobody is left behind. And twelve years is not a long time. I can keep the promise.

Now, it is Anando's time....

Little Albert's mother cannot bring herself to tell the little boy that his dog, Laddy, has just been run over by a car and killed.

When Albert comes home from school she talks of other things for a few minutes, but finally, she says, "Albert, listen. Laddy has been run over and killed by an automobile."
"Oh!" says the boy, and goes out to play, whistling.
At dinner, Little Albert asks, "Hey, Mom, where is Laddy?"

"Darling," says his mother, "I told you this afternoon: Laddy has been killed by a car."
Suddenly, Albert bursts into tears.

"But Albert," cries his mother, "when I told you this afternoon, it did not seem to bother you."
"No," sniffs Albert, "it didn't -- because I thought you said Daddy!"

Pope the Polack is giving High Mass in Saint Peter's Cathedral in Rome. The mass is coming to an end, and the Polack pope is leading the procession out into Saint Peter's Square to bless the crowd.

Suddenly, as the cathedral clock strikes three, the big hand falls off the clock, sails through the air, and lands on the pope's head with a resounding crack!

Pope the Polack falls senseless to the ground, and is rushed to the hospital suffering from concussion.

The next morning, throughout the world anxious Catholics wait to buy their morning newspapers to find out the latest news.

The Vatican News is first off the press, and carries the banner headline: POPE'S HEAD X-RAYED REVEALS NOTHING!

Max Muldoon is walking in the Oregon hills, when it begins to snow and he goes to a nearby ranch house for shelter. There he meets Ed, the rancher, his pretty young wife and her daughter.

"You can stay here the night," says Ed, "but we have only got one bed. So we will have to sleep next to each other, head to toe.

"And I am warning you," continues Ed, "no funny business!" Then he waves a big six shooter at Max, and puts it under his pillow and falls asleep.

In the middle of the night, the daughter, who is lying next to Max, slides her hand up his leg and begins to fondle him.

Max points nervously to where the gun is hidden under Ed's pillow.

"Don't worry," whispers the daughter, "it is not loaded," and she pulls Max onto her.

Later on, Ed's wife, who has been watching this, points at the gun, and says softly, "It is not loaded!" And then she climbs over on top of Max.

Ed snores on peacefully.

A few minutes later, the daughter slides her hand up Max's leg again.

Max points at his prick and says, "It is not loaded!"

Nivedano...
(Drumbeat)
(Gibberish)
(Drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.

Now, collect all your consciousness and look inwards, as deep as you can. Make the consciousness just like an arrow that goes to the target. The target is the center of your being.

To be at the being, to the very center of your life, you are also at the very center of the universe. From this silence, from this nothingness, everything arises, all the flowers and all the stars and all the buddhas.

To be at this center is to have reached to the last milestone of a long journey of thousands of lives.

To be a buddha is the end of the road.

Finally, the buddha jumps beyond himself and disappears into the universal energy, and melts just like ice melts.

The evening has been so beautiful, and your being silent, sitting like buddhas has made it a great splendor.

To deepen the splendor...
Nivedano...
(Drumbeat)

Relax, just witnessing your body, your mind and everything. You are just a mirror and nothing else.

Rejoice this silence.
Rejoice this intensity of peace.

Let your every fiber, every cell be filled with the life juice you have entered in.

Be completely soaked, drenched, so when you come back, you bring the buddha with you.

The buddha has to be in your actions, in your words, in your silences, in your speech.

Remember only one thing: you have been a buddha forever. It is not something new, but only a new revelation.

Nivedano...
(Drumbeat)

Come back, but come back with the buddha deep in your empty heart, gracefully, silently.

Sit down, just for a few moments of recollection, remembering the path you have been, the space you entered, the tremendous experience of being a buddha. The remembrance should go on echoing in you around the clock.

Okay, Maneesha?
Yes, Osho.

Can we celebrate the ten thousand buddhas?
Yes, Osho!

Hyakujo: The Everest of Zen, with Basho's Haikus

Chapter #9
Chapter title: The Buddha is your empty heart

4 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ON ONE OCCASION, ISAN, GOHO AND UNGAN, WERE ALL STANDING TOGETHER IN ATTENDANCE ON HYAKUJO.
HYAKUJO SAID TO ISAN, "WITH YOUR MOUTH AND LIPS CLOSED, HOW WOULD YOU SAY IT?"
ISAN SAID, "I WOULD ASK YOU TO SAY IT."
HYAKUJO SAID, "I COULD SAY IT, BUT IF I DID SO, I FEAR I SHOULD HAVE NO SUCCESSORS."
HYAKUJO TURNED TO GOHO. "WITH YOUR MOUTH AND LIPS CLOSED, HOW WOULD YOU SAY IT?"
HE ASKED HIS SECOND DISCIPLE.
GOHO SAID, "OSHO! YOU SHOULD SHUT UP!"
HYAKUJO SAID, "IN THE DISTANT LAND WHERE NO ONE STIRS, I SHALL SHADE MY EYES WITH MY HAND AND WATCH FOR YOU."
THEN HYAKUJO ASKED UNGAN, "WITH YOUR MOUTH AND LIPS CLOSED, HOW WOULD YOU SAY IT?"
UNGAN SAID, "OSHO, DO YOU HAVE THEM OR NOT?"
HYAKUJO SAID, "MY SUCCESSORS WILL BE MISSING."

Maneesha, this is the last talk on Hyakujo, and the piece that you have chosen is the strangest -- a beautiful ending, showing Hyakujo at his peak.

ON ONE OCCASION, ISAN, GOHO AND UNGAN, WERE ALL STANDING TOGETHER IN ATTENDANCE ON HYAKUJO. These three were the most intimate disciples. One of the three was going to be the successor -- so was the rumor. In the thousands of disciples these three were possible successors. And every master, before choosing, asks a question which is in fact a koan which cannot be answered.

HYAKUJO SAID TO ISAN... This was the evening of his life, time to depart from the world. He was in search now for whom to transmit the light that he had carried his whole life. He asked Isan, "WITH YOUR MOUTH AND LIPS CLOSED, HOW WOULD YOU SAY IT?"

Two things: first, the *it* is the ultimate experience. Zen is very particular. There have been gods which are male gods, created by male chauvinists: "How can a god be a woman?" And there have been women goddesses in the primitive tribes, far closer to the idea of the father god than the mother goddess, because the mother gives birth to life. God can be conceived as the whole womb of universe. He creates the world. It seems to be more human to conceive of God as a woman, but the male chauvinist mind won't allow it. So only in very primitive tribes is there still some idea of mother goddesses. But all over the world, in the so-called civilized societies, the male chauvinist has replaced the mother goddesses and has put father god's.

To avoid this stupid controversy about whether God is a man or a woman, Zen calls the ultimate experience, *it* -- neither he nor she. That comes very close to the point of how God can be male or God can be female. It can only be a neutral life principle which can express itself in thousands of ways in men, in women, in trees, in mountains. Those are all just his expressions. In reality, hidden behind all these expressions, is a pure life principle. It can only be called *it*.

So when Hyakujo asked, "WITH YOUR MOUTH AND LIPS CLOSED, HOW WOULD YOU SAY IT?" Those who are not acquainted with the world of Zen, will be simply surprised, "What are you asking, what is it! In the first place you are asking an impossible thing: `With your mouth and lips closed,' and in the second place you are asking, `How would you say it?' -- two mysteries in one question."

ISAN SAID, "I WOULD ASK YOU TO SAY IT." He challenged his masters: "It is impossible, but I will give you a chance. If I cannot say it, I want you to say it. With your lips closed, with your mouth shut, say it."

HYAKUJO SAID, "I COULD SAY IT, BUT IF I DID SO, I FEAR I SHOULD HAVE NO SUCCESSORS." What he is saying is, "If I have to say it, then you are not capable of being my successor. I can say it. Neither the lips are needed nor the mouth. Just a good hit and you will know it that I have said it." Ordinarily Hyakujo was not very much into hitting people. Perhaps this was the first time he had gone so far: "My hit is going to be so great that perhaps you will fall dead. I won't have any successors. And even if you survive my hit, you would have disqualified yourself. You have not answered. Rather than answering my question, you have questioned me -- and this is a test to choose a successor."

HYAKUJO TURNED TO GOHO. "WITH YOUR MOUTH AND LIPS CLOSED, HOW WOULD YOU SAY IT?"
HE ASKED HIS SECOND DISCIPLE.
GOHO SAID, "OSHO! YOU SHOULD SHUT UP!"

It is a little better than the first answer from Isan: "I would ask you to say it." He is simply accepting his defeat, but hiding it in a circular way rather than saying, "I cannot say it." Even if he had remained silent without saying it, that would have been far better. But very stupidly he said, "I WOULD ASK YOU..." He was not the master and he was not going to choose his successor. Hyakujo was the master almost on the verge of death.

The second disciple Goho did a little better. GOHO SAID, "OSHO!" Osho is a very honorable word. There are many respectful words, but the sweetness of Osho, the love, the respect, the gratitude, all are together in it. It is just like Christians using `reverend', but that is no comparison to it. Just the very sound of Osho -- even if we don't understand Japanese, the very sound is very sweet. He said, "OSHO! YOU SHOULD SHUT UP!"

It looks very contradictory, on the one hand addressing him with the most honorable word in Japanese, and on the other hand telling him "YOU SHOULD SHUT UP!" but that is how Zen is. It is as sharp as a sword -- it cuts hard and straight to the heart -- and it is as soft as a lotus leaf. It is both together. It is not right for the disciple to say to the master, "YOU SHOULD SHUT UP!" To avoid the disrespectfulness of his answer, he first addresses the master, Osho! Don't misunderstand me. I have great respect and love for you, but you are asking nonsense. You should shut up. At the moment of death, have you gone a little senile. Just shut up!

HYAKUJO SAID, "IN THE DISTANT LAND WHERE NO ONE STIRS, I SHALL SHADE MY EYES WITH MY HAND AND WATCH FOR YOU."

Beautifully, he has rejected. He is not accepted as a successor because he has not answered the question. But yet he has been very careful. Although he has not answered, he has been very loving, honoring,

grateful. Out of this gratitude and love he has earned a special virtue. Hyakujo says, "IN THE DISTANT LAND..." Somewhere in the universe, if we meet sometime, WHERE NO ONE STIRS -- where everything is silent, utterly quiet -- I SHALL SHADE MY EYES WITH MY HAND AND WATCH FOR YOU. He is saying, "You can be my companion, but you cannot be my successor. Somewhere faraway in the distant future at some corner of the universe I will watch for you. You will reach to the goal. Of that I am certain." But saying this he has rejected him as a successor. His answer was better than Isan's answer.

THEN HYAKUJO ASKED UNGAN, "WITH YOUR MOUTH AND LIPS CLOSED, HOW WOULD YOU SAY IT?"

UNGAN SAID, "OSHO, DO YOU HAVE THEM OR NOT?" It is a little better. With tremendous respect he says, "Osho, what are you asking, do you have it already or not. If you have it, then what is the point of asking. And if you don't have it, you will not understand it." But this too is not the answer. Although the second answer is better than the other, Hyakujo sadly said, "MY SUCCESSORS WILL BE MISSING." I will not have any successor, it seems. You are all well versed, you are all great scholars, you have tremendous love and respect for me, but that is not enough for the successor.

What is enough, what is needed is that the successor should be able to say it. His whole life will be devoted to teaching people, to provoking people, to challenging people to get it. If he cannot say it, how can he be a successor?

A successor has to be a master. You are all mystics but none of you is capable of being a successor, a master. This will help you to understand. The mystic is one who can experience, but is not articulate enough that through some gestures, some device he can manage to convey it to others. Out of a hundred mystics perhaps one is a master, because the task is immensely difficult. To say it perhaps is the most impossible thing in the world. You can go roundabout, you can bring the person to the experience by creating false devices, but you cannot say it. Those false devices needs a very articulate craftsman -- a master who knows that even lies can be used to indicate the truth. Hyakujo said, "Perhaps I will not have any successors."

A little biographical note:

ALL THAT IS KNOWN ABOUT HYAKUJO'S LAST DAYS IS THAT ONCE, WHEN HE WAS GETTING RATHER OLD AND FEEBLE, HIS MONKS TRIED TO PERSUADE HIM NOT TO WORK, BUT THEIR WORDS HAD NO EFFECT ON HIM.
FEARING FOR HIS HEALTH, THEY FINALLY RESORTED TO HIDING HIS WORKING TOOLS FROM HIM. BUT HYAKUJO REFUSED TO EAT, FOLLOWING HIS OWN PRECEPT OF: "A DAY WITHOUT WORK IS A DAY WITHOUT FOOD." FINALLY, HIS MONKS RETURNED HIS TOOLS.
HYAKUJO DIED IN 814 AT THE AGE OF 90.

He did not choose anyone as a successor. He left it to the assembly to find out a successor. So the assembly of the sannyasins nominated a successor. This nomination is just like nominating a pope; he is not authentically a successor. And nobody even objects to the very idea of how unenlightened people can elect the successor of Jesus Christ, who is the representative of God.

Two hundred cardinals come to the Vatican when one pope dies. There is a special place for these two hundred cardinals -- small caves in absolute secrecy. Everybody goes into a cave, different caves. Nobody is allowed to talk to each other, or confer with each other about whom to choose. Twenty-four hours are given and everybody meditates. I don't know how they meditate, because I have not come across any bishop or cardinal... I have met these people and none of them knows how to meditate.

What they call meditation is contemplation. They contemplate over who will be the right person out of two hundred. So they write down the name, and after twenty-four hours those names are collected. Whoever is chosen by the majority becomes the pope. Of all these two hundred cardinals none of them is enlightened, so it is simply a political election.

As for becoming a successor to a master, it cannot be an election, it can only be a transmission of the lamp. Only the master can choose. But it was a strange situation because the master refused to accept the most intimate three followers. This shows something special about Zen -- that it will not choose anything less than the best.

I am reminded of another choosing of the successor by Bodhidharma....

He had four disciples who were very intimate to him. And all the other disciples thought it was almost

certain that out of these four, one was going to become the successor.

At the time of departure, Bodhidharma was not dying, he was coming back to the Himalayas. He had gone to China because his master, a woman, had told him to take the message to China. So he traveled for three years to reach China. He remained there for fourteen years until he saw that, "Now a few people are ripe and ready, and I can choose a successor and move back to the Himalayas."

The Himalayas have attracted for centuries and centuries the mystical people. There is some quality of mystic atmosphere in the Himalayas. No other mountains in the world have that quality -- the height, the eternal snow that has never melted, the silence that has never been broken, paths that have never been trodden. There are some similarities between the Himalayan peaks and the inner consciousness.

Bodhidharma said, "Now I am old enough and sooner or later I will have to die. I don't want to leave my footprints behind me. I want to disappear into the Himalayan snows without leaving a trace behind. And it is time that I should move, because it will take years to reach again to the deepest part of the Himalayas." So he collected his disciples and the four disciples he called forth. Everybody knew that these four were the probable candidates.

He asked the first one, "What is the essence of my teaching?"

The first man said, and very rightly, "The essence of your teaching is meditation." It is not a question of right and wrong, it is a question of depth and height. The answer is very flat. "Your teaching is meditation." Any idiot could have said that.

Bodhidharma said to him, "Your answer to my question is right but not right enough. You have my skin, at the most. Just sit down."

He asked the second, and he said, "Your essence is to achieve buddhahood."

The master said, "You are right. Meditation finally leads to buddhahood. But that can be said even by a schoolchild. Those who have heard me for fourteen years, can easily say it. You have at the most my bones. Just sit down. You have gone a little deeper than the first. So you have my bones."

He asked the third one and he said, "Your essential teaching is to be silent."

Bodhidharma said, "It is better than the other two answers, but if my teaching is to be silent, why have you spoken? You are breaking my teaching yourself. You have my marrow" -- the marrow is the inner side of the bones -- "but sit down."

The fourth came forward with tears in his eyes, bowed down to the master, touched his feet, did not say a single word. Bodhidharma said, "You have my very soul. You are my successor. Your tears have said what the others have missed. Your gratitude has said what the others have missed. Your silence has said what the others have missed."

This man was chosen by the master as a successor. This is not an election. This is just finding out how deep the person has gone and whether he has realized truth or not. Only that way in Zen is the successor chosen. Just in some instances where the master has found that nobody is ripe enough -- then too it shows such a devotion to truth that he will not choose anybody -- will he then leave it to the assembly. "It is better that all together you find out who is going to be the successor. I am not going to commit the mistake of choosing an unenlightened person. You are at least free. You are unenlightened. What else can you do? You can choose an unenlightened person, very scholarly, learned, clever, a good speaker, a convincing logician. You can do that. But I cannot do something in my last moments of life for which I will be forever condemned by the buddhas."

All these popes are elected people.

Just by the way, today Prarthana phoned from California. She goes on finding things for me. She was visiting a company which specializes in making bedcovers and pillowcovers. The manager asked her, "For whom are you ordering these?"

And she said, "For Osho."

The man said, "It is a strange coincidence that Osho and the pope will not agree on anything, but they both are my customers."

He has the best customers around the world, Princess Diana... and he himself enjoyed the idea.... I have to tell Prarthana to find somebody else. I cannot sleep on those sheets on which this idiot pope.... There is no agreement between me and him on anything, not even on bedsheets.

Basho wrote the haiku:

ONLY THE SHELL
OF THE CICADA LEFT?
DID IT SING ITSELF OUT OF EXISTENCE?

An old cicada tree, almost dead, no foliage left -- and Basho is saying, "Only the shell..." The inner life has left the tree....
"Only the shell of the cicada left? Did it sing itself out of existence?"

Did it go out of existence singing, dancing? He is indicating to every disciple who is in search of the eternal sources of life that you should go dancing in your death. Only then can you find it. Dancing transforms death into eternal life. Dancing is a very transforming force. It contains your joy, your blissfulness, your peace, your gratitude; your thankfulness to existence that it gave you time to blossom, it gave you great foliage, great flowers. And now that it wants you to return to the source, you should not be sad. That is ungratefulness.

You should be in a celebrating mood, in a thankful mood for all that the existence has done for you. Go dancing and in that dancing death becomes a fiction. That dancing transforms even death into a new life, or into eternal life.

Maneesha has asked:
BELOVED OSHO,
ARE THERE ANY OCCASIONS WHEN IT IS NECESSARY FOR DISCIPLES TO PROTECT THEIR MASTER FROM HIMSELF?

Maneesha, in fact every day is the occasion to protect the master from himself for the simple reason he has attained whatever was possible to attain in life. Now he is lingering on this shore just for you. As for himself, he has come to the dead end of the street. His life is just for those who love him. There is nothing in the world that he longs for.

He may suffer old age, he may suffer sicknesses, just for the sake of the few who love him -- that they should become ripe, that they should come to their ultimate flowering.

Every day the disciples have to protect the master against himself, because every moment the master feels: What is the point? -- it is good to leave the body now. Just your love prevents him. There is nothing else to prevent him. All the threads that were connected with life, all the strings that were keeping him attached to the body-mind structure are finished. His empty heart can only listen to your love. And as long as he can manage... because his body goes on becoming old faster than the ordinary body. The ordinary body follows a natural pattern. The enlightened man has got outside the natural pattern. He starts dying quickly.

Most of the enlightened people have died immediately after their enlightenment. Very rare people have survived enlightenment. It is such a shock -- thousands of volts. That creates a great gap between consciousness and the body, and it becomes absolutely difficult to live. For the unenlightened it was very simple. There was not a problem at all. The body was too much attached with the soul. The enlightened person lives in a shell of a body -- unattached. Any moment he can open his wings and say goodbye to you.

Your question is significant, Maneesha. The master's whole existence is for those who love. If the people he loves let him down, then there is no need for him to go on unnecessarily suffering. Because now the body is a suffering, now every moment it is a dragging. And it becomes more painful because he is capable of leaving all this suffering immediately -- just close his eyes and go away. The disciple is responsible, immensely responsible to protect the master against himself.
Maneesha's question may have made you sad, I have to change the subject.
It is Anando time....

Freddy Feinstein, a Jew from New York, is tired of all the high, fixed prices of clothes in America. A friend tells him that in India, bargaining is a way of life, so Freddy jumps on the next plane.

Two days later, he finds himself walking down M.G. Road in the pouring rain. His New York sneakers are soaking wet, so Freddy runs into a shoe shop to buy a new pair of shoes.

He is eager to try out his bargaining skills, so when Rajiv, the salesman, asks a hundred rupees for some shoes, Freddy immediately says, "Fifty!"
"That's impossible," replies Rajiv.
"Fifty or nothing!" says Freddy, firmly.
So Rajiv consults the manager, who consults the owner, and then comes back and says, "Okay, fifty."
"No!" shouts Freddy. "Twenty rupees!"
Again, Rajiv consults the manager who asks the owner.
"Okay, twenty," says Rajiv, when he returns a few minutes later.
"No! Five!" shouts Freddy.
"Listen," snaps Rajiv, getting irritated, "just take the shoes and get out!"
"No!" shouts Freddy.
"No?" asks Rajiv, in surprise, "you don't want the shoes?"
"No!" says Freddy. "I want two pairs!"

When a live sex show opens up in a small theater just outside the Vatican, Pope the Polack is furious.
He gets together Cardinal Catsass, and a flock of bishops, and they go to watch the show to see if it would be harmful for good Catholics to view it.
Coming out of the theater an hour later, Pope the Polack and his crew all agree that it is a terrible, filthy show, and completely unsuitable as entertainment for Catholics.
They are marching back to the Vatican, when suddenly Pope the Polack stops in his tracks.
"I have to go back!" he cries. "I have forgotten my hat."
"No you haven't," points out Cardinal Cats-ass, "it is hanging in your lap!"

Sean O'Reilly is driving his horse and cart into town one morning with a load of potatoes, when he has a head-on collision with a truck.
Sean makes a claim for damages against the trucking company, for injuries to himself, his horse and cart, his dog and his load of potatoes. The whole claim amounts to a considerable sum of money.
But a few weeks later in the high court, when Sean is called to the witness stand, his case does not seem to be going too well.
"Isn't it true," says Simon Sharkfin, the opposing lawyer, "that while you were lying on the ground at the scene of the accident, someone walked up to you and asked you how you were feeling, and you replied, `I've never felt better in my life.'"
"Yes," replies Sean, "I remember that."
"Good," says Sharkfin, "I hope the jury takes note of it."
Then Sean's own lawyer comes over to Sean and says, "Would you mind telling the court the circumstances you were in when you said, `I've never felt better in my life'?"
"Certainly," replies Sean. "I was lying there on the ground when a police car drives up and the deputy sheriff gets out. He tells me that my horse is screaming with pain and has two broken legs. He then takes out his gun, points it into the horse's ear and finishes him off.
"He then tells me that my dog is whining with pain and has a broken back. So he sticks his gun into the dog's ear and finishes him off.
"Then he turns to me and says, `Now, how are *you* feeling?'"

Nivedano...
(Drumbeat)
(Gibberish)
(Drumbeat)
Be silent.
Close your eyes.
Feel your body to be completely frozen. Now look inwards with your total consciousness and with an urgency as if this is going to be your last moment.

Deeper and deeper... At the deepest is your center. This center joins you with the universal life. And this center is called the buddha, because at this center one becomes so alert, so conscious, so awakened. The buddha is only a symbolic name.

This moment you are all buddhas. It is up to you to remain twenty-four hours a buddha, or take here and there a few holidays. But once you have known the beauty, and the joy, and the grandeur, and the splendor of being a buddha, you will not want to go back to the blind valleys, in darkness groping. At this moment you are the light.

To make it more clear, Nivedano...
(Drumbeat)
Relax.

Just be a witness of the body, of the mind and of everything. This witnessing is the only thing which is eternal in existence. Everything is changing. Just the reflecting witness remains here and now without any change. This is the very center of existence.

The evening was beautiful already, but by ten thousand buddhas witnessing, you have made it the richest evening possible.

Remember this silence when you come back. Don't leave it behind. Bring as many flowers and as much fragrance and juice with you as possible. And take care of noting what is the way you reach to the center. The same is the way you come back to the circumference.

You have to become very acquainted with the path. It is a small path. Once you have become acquainted, you can go *in*, any moment, just as you go in the house and out of the house without any difficulty. This is your space, this is your home.

So blissful is the moment. So many flowers are showering on you. Let your whole life become the light, the awakening, the buddha.

Nivedano...
(Drumbeat)

Collect as much from your life source and come back slowly, gracefully and sit down like a buddha for few a moments remembering where you have been, remembering the path that you followed *in* and *out*. And keep this quietness, this beautiful grace in all your actions and gestures, in your words and in your silences. The buddha is your empty heart.

Okay, Maneesha?
Yes, Osho.

Can we celebrate the ten thousand buddhas?
Yes, Osho!

I Am That

Talks on the Isha Upanishad
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I Am That

Chapter #1
Chapter title: Beyond the Changing

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AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

AT THE HEART OF THIS PHENOMENAL WORLD,
WITHIN ALL ITS CHANGING FORMS,
DWELLS THE UNCHANGING LORD.
SO, GO BEYOND THE CHANGING,
AND, ENJOYING THE INNER,
CEASE TO TAKE FOR YOURSELF
WHAT TO OTHERS ARE RICHES.

CONTINUING TO ACT IN THE WORLD,
ONE MAY ASPIRE TO BE ONE HUNDRED.
THUS, AND ONLY THUS, CAN A MAN BE FREE
FROM THE BINDING INFLUENCE OF ACTION.

UNILLUMINED INDEED ARE THOSE WORLDS CLOUDED
BY THE BLINDING DARKNESS OF IGNORANCE.
INTO THIS DEATH SINK ALL THOSE WHO SLAY THE SELF.

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISHYATE.

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.

FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

WE ARE entering today into one of the most enchanting and mysterious worlds -- that of the Upanishads. The days of the Upanishads were the highest as far as the spiritual quest is concerned. Never before and never afterwards has human consciousness achieved such Himalayan heights.

The days of the Upanishads were really golden, for many reasons. The most important of them is contained in this seed mantra:

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISHYATE

The emphasis of the Upanishads is on WHOLENESS. Remember, it is not on perfection but on wholeness. The moment one becomes interested in being perfect, the ego enters in. The ego is a perfectionist -- the desire of the ego is to be perfect -- and perfection drives humanity towards insanity.

Wholeness is totally different; its flavor is different. Perfection is in the future: it is a desire. Wholeness is herenow: it is a revelation. Perfection has to be achieved, and of course every achievement takes time; it has to be gradual. You have to sacrifice the present for the future, the today for the tomorrow. And the tomorrow never comes; what comes is always today.

Existence knows nothing of future and nothing of past; it knows only the present. Now is the only time and here the only space. The moment you go astray from now and here you are going to end into some kind of madness. You will fall into fragments; your life will become a hell. You will be torn apart: the past will pull a part of you towards itself and the future the other part. You will become schizophrenic, split, divided. Your life will be only a deep anguish, a trembling, an anxiety, a tension. You will not know anything of bliss, you will not know anything of ecstasy because the past exists not.

And people go on living in the memories which are only footprints left on the sand; or they project a life into the future, which is also as non-existential as the past. One is no more, the other is not yet, and between the two one loses the real, the present, the now.

Wholeness is of the now. If you can be simply here, then this very moment the revelation! Then it is not gradual, it is sudden, it is an explosion!

The word upanishad is tremendously important. It simply means sitting down close to a Master; it is a communion. The Master is living in wholeness; he is living herenow, he is pulsating herenow. His life has a music, his life has a joy, a silence of immense depth. His life is full of light.

Just to sit silently by the side of a Master is enough, because the presence of a Master is infectious, the presence of the Master is overwhelming. His silence starts reaching to your very heart. His presence becomes a magnetic pull on you: it pulls you out of the mud of the past and the future. It brings you into the present.

Upanishad is a communion, not a communication. A communication is head-to-head and a communion is heart-to-heart. This is one of the greatest secrets of spiritual life, and nowhere else, at no other time, it was understood so deeply as in the days of the Upanishads.

The Upanishads were born nearabout five thousand years before. A secret communion, a transmission beyond the scriptures, a communion, a transmission beyond the scriptures, a communion beyond the words... this is what UPANISHAD is -- you sitting silently, not just listening to my words but listening to my presence too. The words are only excuses to hang the silence upon. The silence is the real content, the word is only a container. If you become too much interested in the word you miss the spirit.

So don't be too much interested in the word. Listen to the heartbeat of the word. When a Master speaks, those words are coming from his innermost core. They are full of his color, of his light. They carry some of the perfume of his being. If you are open and vulnerable, receptive, welcoming, they will penetrate into your heart and a process is triggered.

What Carl Gustav Jung calls synchronicity explains exactly what happens between a Master and a

disciple. It is not the same as what happens between a teacher and a student. Between teacher and a student there is a communication; some information is transferred by the teacher to the student, but no transformation -- only information. The teacher himself is not transformed, he himself has not arrived. He is repeating words from other teachers, he may be even repeating words from other Masters, but he has not known himself; his words are borrowed. He may be very scholarly, he may be very well-informed, but that is not the real thing. Information is not the real thing -- transformation. And unless one is transformed he cannot trigger the process of transformation in others.

Carl Gustav Jung calls this synchronicity. The Master cannot cause your enlightenment. It is not a scientific process, it is far more poetic. It is not a law like the law of cause and effect; it is far more liquid, far more loose, far more flexible. The Master cannot cause the enlightenment to happen in you, but he can trigger the process, and that too only if you allow, not against your will. Nothing can be done to you unless you are totally receptive. This can happen only in a love affair.

Between the teacher and the student there is a business: between the Master and the disciple there is a love affair. The disciple is surrendered; that is the meaning of "sitting down". He is surrendered, he has put his ego aside. He is simply open, in tremendous trust. Of course, doubt will hinder the process.

Doubt is perfectly good when you are collecting information: the more you doubt, the more information you will be able to collect, because each doubt will create questions in you and questions are needed to find answers. But each answer will be doubted again in its own turn, creating more questions. and so on. so forth

But with a Master doubt is a hindrance. It is not of asking a question, it is a quest of the soul; it is enquiry of the heart, it is not intellectual curiosity. It is NOT curiosity, it is far more important -- it is a question of life and death.

When one is tired of all questions and all answers, when one is fed up with all philosophy, only then one comes to a Master. When one has accumulated much information and still remains ignorant, and all that information does not create any light within his soul, then he comes to a Master, to sit by his side. There are no questions any more; he knows now one thing. that all questions are futile. He has tried and he has seen the whole futility of it. Now he sits in silence, open, available, receptive, like a womb.

The disciple becomes feminine, and only in those feminine moments the Master, without any effort on his part, starts overflooding the disciple. It happens naturally. The DISCIPLE IS not doing anything, the MASTER IS not doing anything -- it is not a question of doing at all. The Master is being himself and the disciple is open.

When your nose is not closed by cold and you pass by the side of a flower, suddenly the fragrance is felt. The flower is not doing anything in particular; it is natural for the flower to release its fragrance. If you are open to receive it you will receive it.

The word upanishad means coming to a Master, and one comes to a Master only when one is tired of teachers, tired of teachings, tired of dogmas, creeds, philosophies, theologies, religions. Then one comes to a Master.

And the way to come to a Master is surrender. Not that your being is surrendered -- only the ego, the false idea that you are somebody, somebody special. The moment you put the idea of the ego aside, the doors are open -- for the wind, for the rain, for the sun -- and the Master's presence will start entering in you, creating a new dance in your life, giving you a new sense of poetry, mystery, music.

It is synchronicity. The Master is beating in a certain rhythm, he is dancing on a certain plane. If you are ready, the same dance starts happening in you -- in the beginning only a little bit, but that's enough, that little bit is enough. In the beginning only dewdrops, but soon they become oceanic.

Once you have tasted the joy of being open you cannot be closed again. First you may open only a window or a door, and then you open all your windows and all the doors.

And a moment comes in the life of a disciple when not only windows and doors are opened, even the walls disappear! He is utterly open, available multidimensionally. This is the meaning of the word upanishad.

The Upanishads are written in Sanskrit; Sanskrit is the oldest language on the earth. The very word sanskrit means transformed, adorned, crowned, decorated, refined -- but remember the word "transformed". The language itself was transformed because so many people attained to the ultimate, and because they were using the language, something of their joy penetrated into it, something of their poetry entered into the very cells, the very fiber of the language. Even the language became transformed, illuminated. It was bound to happen. Just as it is happening today in the West, languages are becoming more and more scientific, accurate, mathematical, precise. They have to be because science is giving them its color, its shape, its form.

If science is growing, then of course the language in which the science will be expressed will have to be scientific.

The same happened five thousand years before in India with Sanskrit. So many people became enlightened and they were all speaking Sanskrit; their enlightenment entered into it with all its music, with all its poetry, with all its celebration. Sanskrit became luminous Sanskrit is the most poetic and musical language in existence.

A poetic language is just the opposite of a scientific language. In scientific language every word has to be very precise in meaning; it has to have only one meaning. In a poetic language the word has to be liquid, flowing, dynamic, not static, allowing many meanings, many possibilities. The word has to be not precise at all; the more imprecise it is the better, because then it will be able to express all kinds of nuances.

Hence the Sanskrit sutras can be defined in many ways, can be commented upon in many ways -- they allow much playfulness. For example, there are eight hundred roots in Sanskrit and out of those eight hundred roots thousands of words have been derived, just as out of one root a tree grows and many branches and thousands of leaves and hundreds of flowers. Each single root becomes a vast tree with great foliage.

For example, the root RAM can mean first "to be calm", second "to rest", third "to delight in", fourth "cause delight to", fifth "to make love", sixth "to join", seventh "to make happy", eighth "to be blissful", ninth "to play", tenth "to be peaceful", eleventh "to stand still", twelfth "to stop, to come to a full stop", and thirteenth "God, divine, the absolute". And these are only few of the meanings of the root. Sometimes the meanings are related to each other, sometimes not; sometimes even they are contradictory to each other. Hence the language has a multidimensional quality to it. You can play with those words and through that play you can express the inexpressible; the inexpressible can be hinted.

The Sanskrit language is called DEVAVANI -- the divine language. And it certainly is divine in the sense because it is the most poetic and the most musical language. Each word has a music around it, a certain aroma.

How it happened? It happened because so many people used it who were full of inner harmony. Of course those words became luminous: they were used by people who were enlightened. Something of their light filtered to the words, reached to the words; something of their silence entered the very grammar, the very language they were using.

The script in which Sanskrit is written is called DEVANAGARI; DEVANAGARI means "dwelling-place of the gods", and so certainly it is. Each word has become divine, just because it has been used by people who had known God or godliness.

This Upanishad in which we are entering today is the smallest -- it can be written on a postcard -- and yet it is the greatest document in existence. There is no document of such luminosity, of such profoundness anywhere in the whole history of humanity. The name of the Upanishad is ISA UPANISHAD.

The world of the Upanishads is very close to my approach. In fact, what I am doing here is giving a rebirth to the spirit of the Upanishads. It has disappeared even from India, and it has not been on the scene at least for three thousand years. There is a gap of three thousand years, and in these three thousand years India has destroyed its own achievement.

The first thing is that Upanishads are not anti-life, they are not for renouncing life. Their approach is whole: life has to be lived in its totality. They don't teach escapism. They want you to LIVE in the world, but in such a way that you remain ABOVE the world, in a certain sense transcendental to the world, living in the world and yet not being of it. But they don't teach you that life has to be renounced, that you have to escape from life, that life is ugly or life is sin. They rejoice in life! It is a gift of God; it is the manifest form of God.

This fundamental has to be remembered. Upanishads say that the world is the manifest form of God and the God is the unmanifest form of the world, and every manifest phenomenon has an unmanifest noumenon inside it.

When you see a flower, the flower is only the manifest form of something inside it, its essence, which is unmanifest, which is its soul, its very being. You cannot catch hold of it, you cannot find it by dissecting the flower. For that you need a poetic approach, not the scientific approach. The scientific approach analyzes; the poetic perspective is totally different. The science will never find any beauty in the flower because beauty belongs to the unmanifest form. Science will dissect the manifest form and will find all kinds of substances the flower is made of but will miss its soul.

Each and everything has both, the body and the soul. The body is the world and the soul is God, but the body is not AGAINST the soul, the world is not against the God. The world manifests God, expresses God.

God is silence and the world is the song of that silence. And the same is true about you. Every person has both: the manifest, the bodymind structure, and the unmanifest, your consciousness.

Religion consists in discovering the unmanifest in the manifest. It is not a question of escaping anywhere; it is exploring your innermost depths. It is exploring the silent center, the center of the cyclone. And it is always there; any moment you can find it. It is not something that has to be found somewhere else, in the Himalayas or in a monastery. It is within YOU! YOU can discover it in the Himalayas, you can discover it in the marketplace.

The Upanishads say that to choose between the absolute and the relative is wrong. Any choice will make you partial; you will not be whole. And without whole there is no bliss, without whole there is no holiness; without whole you are always going to be a little bit lopsided, insane. When you are whole you are healthy because you are total.

The relative means the world, the changing, phenomenal world, and the absolute means the unchanging center of the changing world. Find the unchanging in the changing. And it is there so there is no question; just you have to know the technique of discovering it. That technique is meditation.

Meditation simply means becoming attuned to the unmanifest. The body is there, you can see it; the mind is there, you can see it too. If you close your eyes you will see the mind with all its activity, with all its working. Thoughts are passing, desires are arising, memories surfacing, and the whole activity of the mind will be there; you can watch it.

One thing is certain: the watcher is not the mind. The one who is conscious of the activities of the mind is not part of the mind. The watcher is separate, the witness is separate. To become aware of this witness is to have found the essential, the central, the absolute, the unchanging.

The body changes: once you were a child, then a young man or a young woman, then old age... One day you were in the mother's womb, then you were born, then one day again you die and disappear into the womb of existence. The body goes on changing, continuously changing.

The mind goes on changing. In the morning you are happy, in the afternoon you are angry, in the evening you are sad. Moods, emotions, feelings, go on changing; thoughts go on changing. The wheel goes on moving around you. This is the cyclone; the phenomenal world is the cyclone. It is never the same, not even for two consecutive moments.

But something is always the same, always, never changes -- it is the witness. To find that witness is to find God.

Hence Upanishads don't teach you worship, they teach you meditation. And meditation can be done anywhere because the question is to know the witness. If you go into a monastery the same method will have to be applied there; if you go into the mountains the same method has to be applied there. You can be in the home, in the family, in the marketplace -- the same method.

In fact, in the world it is easier to see the changing. When you go to the desert it will be more difficult to see the changing because in the desert almost nothing seems to change, or the change is so subtle that it is not visible. But in the marketplace, sitting by the side of a road, you can see the change continuously, the traffic on the road changing; it is never the same.

Living in the monastery is living in a static world, in a dormant world. It is living like a frog in a pond, in a well, enclosed. To live in the ocean will make you more aware of the changes.

It is good to be in the world: that is the message of the Upanishads. The Upanishadic seers were not ascetic. Of course they renounced many things, but the renunciation came not through effort, it came through understanding, it came through meditation. They renounced the ego because they saw that it is just a manufactured entity by the mind. It has no reality, no substance in it; it is pure shadow, and to waste your life with it is stupid. To say that they renounced is not right; it will be better to say that because they became so aware it withered away on its own accord.

They became non-possessive. It is not that they did not possess things, but they became non-possessive. They USED things. They were not beggars. They lived joyously, enjoying everything that was available to them, but they were not possessive, they were not clingers. That is true renunciation: living in the world and yet remaining absolutely non-possessive. They loved, but they were not jealous. They loved totally but without any ego trip, without any idea to dominate the other.

This is what I am trying to do here, and there are fools in India who think I am against Indian culture. Of course I am against what has happened in these three thousand years -- that is not true culture, that is a deviation, that is ugly. That has made India poor, that has kept India a slave for twenty-two centuries; that has made India so starved, unhealthy, unhygienic, for the simple reason if you teach people that life is not

good to live -- it is only worth renouncing, it has no value, the only value it has is to renounce it, the only virtue is to be anti-life -- naturally life is going to suffer.

But this is not the message of the Upanishads, and the

Upanishads are the very soul of this country, and not only of this country but of all the people who have been religious anywhere. They will find in Upanishads their very heart they will rejoice in Upanishads because Upanishads teach wholeness.

The relative has to be lived as the relative, knowingly that it is relative, knowingly that it is changing, and remembering continuously the unchanging. Abide in the unchanging and go on living in the changing. Remain centered in the unchanging, but allow the changing, beautiful world to move around you with all its seasons, with all its colors, with all its beauty, splendor. Enjoy that too, because it is the manifest form of God. This is a very holistic approach.

The first sutra:

AUM
PURNAMADAH
PURNAMIDAM

PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISHYATE

AUM

That is the whole.

"That" means the ultimate, the absolute, the hidden aspect of reality, the invisible, the unmanifest. You can call it God truth, nirvana, Tao, Dhamma, Logos.

THAT IS THE WHOLE.
THIS IS THE WHOLE TOO.

And by "this" is meant the phenomenal world, the manifest world, the world that surrounds you. "That" means your center, "this" means your circumference. And both are whole, in fact both are one whole.

FROM WHOLENESS EMERGES WHOLENESS.

From "that" emerges "this", and out of wholeness only wholeness can be born. You cannot dissect wholeness, you cannot divide wholeness. Out of wholeness only wholeness is born, so both are whole.

WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

Although the wholeness comes from the whole it does not mean that the whole, the original whole, starts losing something. It loses nothing; it STILL remains the whole. This is a tremendously important statement. It will be good to try to understand it through YOUR experience.

You love somebody; that does not mean that because you have given; on the contrary, it may be even more. It is not ordinary economics. In the ordinary economics if you give something, of course you will have less. If you have ten ordinary economics. In the ordinary economics if you give something, of course you will have less. If you have ten rupees with you and you give five to somebody you cannot still have ten rupees, and certainly you cannot have fifteen rupees; you will have only five rupees left. This is the ordinary economics, the economics of the outside world.

The inner world is totally different. You give love and you have still the same love or maybe even more, because by giving, your love starts flowing. It may have been dormant, stagnant; by sharing it starts

flowing. It is like you draw water from a well: the moment you draw water from a well, from the hidden springs more water starts coming to the well to fill the space. If you don't draw the water from the well the water will become dirty, it may even become poisonous. And the springs will not be used; they will become blocked. If you go on drawing water every day, more and more water will be flowing in the well and the springs will become bigger because they will be used more.

But people live in the outside economics even in their inner life. The wife becomes very much angry if she finds her husband just being friendly with another woman. The husband becomes aggressive, jealous. if he finds that his wife was having a good time with somebody else, just enjoying, laughing. This is sheer stupidity! It is not understanding the inner world and the inner meta-economics. He is still thinking in terms of money -- that if his wife has laughed with somebody else that means she will be not able to laugh with him any more; so much laughter is lost! Now he is a loser, and of course that creates anger.

In fact, if the wife does not laugh with many people, does not enjoy friendship, is not loving, to many people, her love sources will die; she will not be able to love her husband either. She will forget how to love, her springs will go dry.

That's why you see husbands and wives looking so sad and bored with each other; it is bound to happen. They are going against a natural inner law: you have more the more you give. Giving does not destroy anything in you; in fact it is creative. The person who loves many people will be able to love his wife or her husband more totally.

But humanity has not understood this simple phenomenon even yet. We are still behaving in a very childish and stupid way.

It is as if your beloved asks you that, "You can breathe only when I am there and when I am not there stop breathing, because so much breath will be lost, so much life will be lost. And when you come home and you have been breathing in every place, everywhere, you will be almost dead! So when I am not with you, stop breathing!" And the husband insists also that, "When I am not at home you stop breathing, so that when we are together GREAT breathing happens!" But both will die!

That's how we have killed love in the world, we have killed everything valuable, because our whole logic is stupid. It is good that the husband goes for a morning walk and breathes in the fresh air, jogs and runs on the seabeach, and enjoys the sun. And the wife also goes and enjoys the flowers and the trees and the grass. And when they come together they will be able to be more alive with each other, more loving to each other. They will be at their peak; they will be full of life-juices to share. But this has not happened yet.

My sannyasins have to remember it: jealousy kills love, possessiveness kills love. Be nonjealous if you want great love to happen; if you want your life to grow multidimensionally it needs freedom. You need freedom and the person you love needs freedom. In freedom only there is expansion, growth.

The word that the Upanishads use for the absolute is BRAHMA; it comes from a Sanskrit root bri; bri means to grow, to expand. Hence for the universe the Sanskrit word is brahmand.

It is only in this century that Albert Einstein discovered the idea, the hypothesis that the universe is expanding. Five thousand years before Albert Einstein the Upanishads were saying the same thing: that the universe is continuously growing and expanding. The name they gave to the universe, brahmand, means that which goes on expanding, which is continuously growing. There is no end to that growth, no limit to that growth.

A sannyasin, a meditator, has to live his life in such a way that everything goes on growing, expanding, without any limit. Your love, your joy, your silence, your life -- everything should be allowed to grow. And it can happen only if you allow the same to others.

But what we have been doing for thousands of years is just the opposite: we encroach on each other's territory, we destroy the space of everybody in the name of love, in the name of friendship. We use beautiful words to hide ugly realities.

If you really love a person you will allow all the space possible to the person; you will never encroach on his or her freedom. That is the only indication of your love, not those stupid love letters that you write! Any fool can do that -- a computer can do far better than you do! A computer can write love letters, there is no problem in it. Your love can be proved only by one thing: how much freedom you are giving to the other -- even the freedom to love others; that is the only indication of your love.

And the miracle is, the more we allow each other to love as many people as possible, you will find the person infinitely loving towards you, because love is not money, love is not a commodity. It is an inner energy which grows by sharing, which dies by not sharing.

Every Upanishad begins with a seed mantra. The seed mantra means it contains the whole Upanishad. If

you can understand the seed mantra you have understood the whole Upanishad. The whole Upanishad is just the tree that grows out of the seed mantra. This is a seed mantra:

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISHYATE

In this small sutra the whole Upanishad is contained. What follows is just a growth out of this seed. This is the unmanifest part of it. then the whole Upanishad is the manifest part of it.

And each seed mantra is preceded by the mystic sound AUM; that contains even the seed mantra. If you understand AUM you have understood everything. Upanishads are written in such a beautiful way: first AUM... if you can understand that there is no need to go ahead. AUM means nothing; it is not a word, hence it is not written alphabetically, it is a symbol.

It contains three sounds: A, U, M. These are the basic sounds: A, U, M; all other sounds come out of these three sounds. This is the basic trinity of sounds, then the whole music of life grows out of this.

AUM means exactly what Zen people call "the sound of one hand clapping". AUM is the innermost music of your being. When all the thoughts and desires and memories have gone, have disappeared, and the mind is absolutely quiet and silent, there is no noise inside, you start hearing a tremendously beautiful music which does not consist of any meaning. It is pure music without any meaning, gives you great joy, fills you with celebration, makes you dance. You would like to shout "Alleluia!" But the music itself has no meaning; it is pure music, not polluted by any meaning.

AUM represents that inner music, that inner harmony, that inner humming sound which happens when your body, your mind, your soul are functioning together in deep accord, when the visible and the invisible, the manifest and the unmanifest are dancing together. when they are like two lovers in deep love-mbrace, merging. melting into each other, the manifest making love to the unmanifest, the unmanifest making love to the manifest when the manifest and the unmanifest are no more two but have become one.

This is represented in the Upanishads by the number hundred. The number hundred is used to symbolize the ultimate state of oneness. The two zeros in the number hundred represent "this" and "that", the manifest and the unmanifest, the phenomenal and the noumenal -- two zeros. Both are whole, and when these both wholes become one, the number one in hundred represents that oneness.

One hundred is a symbolic number; it has a message. The two -- the body and the soul, the world and God, the changing and the unchanging, the time and the timelessness, the matter and consciousness -- are represented by the two zeros. When those two zeros become one, when they are not antagonistic to each other -- as in these three thousand years the so-called religious people have done... They have destroyed this beautiful symbol; they have put those two zeros against each other. They have created a life-negativity; instead of affirming life they have condemned it as sin. When these two zeros merge in a love affair, into a deep lovers' embrace into each other, then oneness is born. That is represented by number one in hundred.

A full material existence with a full spiritual life: that is wholeness. And that's my message to you. Be a spiritual materialist -- or a materialist spiritualist -- because to me they are not separate. The inner aspect is spiritual, the outer aspect is material.

The religions have divided humanity into materialists and spiritualists. Now Soviet Russia, China and other communist countries think they are materialist. They are communist -- they deny God, they deny consciousness, they deny soul, they deny the unmanifest; they believe only in matter. The word "matter" means that which can be measured; the "matter" comes from "meter" -- that which can be measured. They don't believe in the immeasurable. But the immeasurable is there: whether you believe in or not does not matter. Your belief of disbelief makes no difference to reality. The immeasurable is there, and not only the mystics are saying it is so -- now even the physicists are saying so, that the immeasurable is there.

The existence is immeasurable; it is so vast it cannot be measured. And the vastness is also expanding, every day becoming bigger and bigger. It is already infinite, and it goes on becoming more infinite! It is already perfect, and it goes on becoming more and more perfect, from one perfection to another perfection. It is never imperfect, so it is not a question of from imperfection to perfection. It is always perfect, it is always infinite, but it goes on expanding.

This is the paradox of modern physics. This has been a paradox to all the mystics, but they were not worried by it. That's why they are called mystics: they accept the paradox, they enjoy in the paradox. They love the paradoxical because they know truth can only be paradoxical. But modern physics is very much puzzled, because physics is rooted in logic and logic cannot accept paradox. Either it has to be "this" or "that" -- it is always either/or.

Mysticism is never either/or, and if it is either/or then : it is not mysticism. Mysticism is BOTH/AND!

All religious, so-called religious people are against me -- Christians, Mohammedans, Hindus, Jains, Buddhists -- for the simple reason because I am teaching wholeness. I am teaching to my sannyasins: be spiritual materialists -- because both are! What we can do? It is not a question of our choice; it is already the case: the matter is there and the consciousness is there. Logicians are always choosing...

The so-called spiritualists of the world go on trying to prove that the world is illusory so that they can prove that only spirit exists, the world does not exist -- it is maya, it is illusory, it is untrue, it is made of the same stuff as dreams are made of. And the materialist goes on doing the same from the other polarity. He says there is no consciousness; consciousness is an epiphenomenon. Karl Marx says that consciousness is a byproduct of matter and nothing more; it has no substance of its own. Matter is real and consciousness is only a shadow. It is the same logic!

Berkeley says: consciousness is real and matter is only a shadow, a thought, nothing else but a dream. But their logic is the same: both are afraid of accepting both, both are choosing one. They live in the world of either/or.

But the true mystic, the Upanishadic mystic, accepts both; he does not even call them two -- they are one appearing as two. These two are aspects of one reality: the inner and the outer, the material and the spiritual.

So to me there is no problem: you be scientific and religious, you be materialistic and spiritualistic. Live in the world and live joyously, but also remain centered in your consciousness. This is bringing the Upanishads back. It is a resurrection!

AT THE HEART ALL THIS PHENOMENAL WORLD,
WITHIN ALL ITS CHANGING FORMS,
DWELLS THE UNCHANGING LORD.

Everywhere God is present; all that is needed is the eyes to see. Then you will see him in the rocks and in the stars and in the birds and in the animals and in the people around you. But the first experience has to happen within you; only then you will be able to see him everywhere else.

SO, GO BEYOND THE CHANGING,
AND, ENJOYING THE INNER,
CEASE TO TAKE FOR YOURSELF
WHAT TO OTHERS ARE RICHES.

The unchanging is the God and the changing is the world.

... GO BEYOND THE CHANGING...

Not against the changing, remember -- beyond. Beyond is not against. "Beyond" means LIVE in it, but live in such a way that you remain above it, like a lotus flower. It grows in the lake but goes beyond the lake. It lives in water, but the water cannot touch its velvety leaves. Even in the morning when dewdrops gather on the leaves or petals of the lotus they remain separate. The dewdrops are there on the leaves and you can see them, so beautiful in the morning sun, like pearls, but they are separate. The leaf remains absolutely dry; the dewdrops cannot make it wet.

That's the way of a sannyasin, that's the way of the Upanishads: living in the world and yet not being of it.

... GO BEYOND THE CHANGING,
AND, ENJOYING THE INNER...

Don't enforce -- enjoy the inner, and then you can understand my approach very easily. It is not a question of forcing. Meditation should not be enforced; you should not start a kind of regimentation, a violent discipline. You are not a soldier, you are a sannyasin!

A sannyasin simply enjoys the inner; he enjoys the outer also. He enjoys! He enjoys the outer and on the same wave of enjoyment he enters the inner -- it is the same wave. It is like breathing: the breath comes in and the breath goes out. Do you think these are two separate breaths? It is the same breath that goes out and comes in and goes out and comes in... It is the same breath, it is the same process. The same breath comes in and goes out.

Enjoy the outer, ride on enjoyment, and enter in the inner also with the same joy, with the same dance. Don't create a division -- there is none. All divisions are manufactured by the priests, the hypocrites, the moralists. They go on creating demarcations that: "This is outer and this is inner". There is no line which can demark what is outer and what is inner; they are part of one process, one whole.

Just as you come out of your house... When it is too cold in the morning you come out of the house to sit in the sun, to take a sunbath. And when it becomes too hot you get up and go in. There is no question of enforcing; just a little awareness that now it is too hot, so you move in, into the shade to the coolness of the house. And when it is too cold inside, just a little awareness and you come out.

Enjoy the outer and the inner in the same way, and go on moving, riding the same wave of enjoyment. And don't create any distinction -- it is the same wave, same reality.

SO, GO BEYOND THE CHANGING,
AND, ENJOYING THE INNER...

Don't make it something very serious. Don't make a long face because you are meditating, because you are a sannyasin! Look at the pictures of your saints -- such long faces that to live with these saints will be a hell! I don't think these saints can ever enter into heaven, or, wherever they will go they will create their hell. The hell is in their seriousness.

Once Buddha was asked, "What do you say happens when an enlightened person dies? Does he go to heaven?"

Buddha said, "Don't ask nonsense questions! Wherever the enlightened person is, there is heaven -- wherever he is, it does not matter where -- wherever he is... If he goes to the hell, the hell will be transformed. His presence carries its heaven around himself."

Heaven hangs around the Buddha, around the awakened person. You cannot send an enlightened person to hell -- impossible; and you cannot send your so-called saints to heaven -- impossible. The hell is so much engrained in their beings; wherever they are they will create boredom for themselves and for others.

Saints are not good company; even sinners are far better. I have lived with both, and, believe me, sinners are far better company than saints. Saints are utterly boring! Saints are very juicy just if they are saints in the sense of Upanishads, in the sense I call my sannyasins.

My sannyasins are saints, but not in the ordinary sense of being a Hindu saint or a Jain saint or a Christian saint. The Christian saint seems to be the worst -- so boring that I can believe Friedrich Nietzsche that God is dead; he must have committed suicide! Surrounded by all these saints, what he can do, what else he can do? He must have committed suicide, feeling utterly bored. And this company is going to be there for eternity now! You cannot escape.

Upanishads are full OF JOY, full of flowers and fragrance.

... ENJOYING THE INNER -- not enforcing it --

CEASE TO TAKE FOR YOURSELF
WHAT TO OTHERS ARE RICHES.

And the Isa Upanishad is not saying that, renounce the world. It says:

... CEASE TO TAKE FOR YOURSELF...

Don't possess, don't become owners of persons or things; just use them as a gift of the universe. And when they are available, use them; when they are not available. enjoy the freedom. When you have something, enjoy it; when you don't have it, enjoy not having it -- that too has its own beauty.

If you have a palace to live in, enjoy! If you don't have, then enjoy a hut and the hut becomes a palace. It is the ENJOYMENT that makes the difference. Then live under a tree and enjoy it. Don't miss the tree and the flowers and the freedom and the birds and the air and the sun. And when you are in a palace don't miss it -- enjoy the marble and the chandeliers...

Go on enjoying wherever you are, and don't possess anything. Nothing belongs to us. We come empty-handed in the world and we go empty-handed. The world is a gift, so enjoy while it is there. And remember, the universe always gives you that which you need.

A Sufi mystic used to say every day in his prayers, "Thank you, God, for all that you go on doing for me. How can I repay? I feel so grateful!"

Once it happened that he was traveling and for three days they were refused shelter because they were thought to be heretics, they were thought to be anti-religious, rebellious. They were not given food, not even water, and no shelter. For three days, hungry, thirsty...

And the third day when he was praying, again he was saying to God, "Thank you! How I can repay you? I feel so grateful! "

Now it was too much His disciples said, "It is time to say something!" They said, "Wait -- just a moment! For what you are thanking? For three days we have been hungry, thirsty, no shelter, in the desert, at the mercy of wild animals. For what you are being thankful?"

And the Sufi laughed and he said, "You don't understand -- this is what I must have needed for these three days! God always gives to me whatsoever I need. This must have been my need, otherwise he would not have given it to me. I am thankful for it. He always takes care. He does not bother what I desire; he always gives what he feels is right. I am thanking him... three days fasting, three days no shelter, three days the open sky with stars in the desert, sleeping in the desert, and no wild animal has attacked us. And why you are looking so sad? It must have been our real need!"

This is trust, and this is the joyful attitude. This is real sannyas!

CONTINUING TO ACT IN THE WORLD,
ONE MAY ASPIRE TO BE ONE HUNDRED.

Continue to act in the world, and now remember: ONE MAY ASPIRE TO BE ONE HUNDRED. It does not mean only a long life. Of course, that too it means, because Upanishadic seers were not against life; they wanted to live long and live joyously, so it was perfectly good -- that meaning is perfectly right.

Aspire to live long and aspire to live deep, and aspire to live intensely and passionately -- perfectly right! -- but don't forget the symbol of one hundred. That is its true meaning, the higher meaning, the invisible meaning.

... ONE MAY ASPIRE TO BE ONE HUNDRED.

Even living and acting in the world you can become one. Those two zeros of this world and that, those two zeros of the body and the soul, those two zeros of the changing and the unchanging, can meet and merge into one even while you are acting in the world, so there is no need to renounce.

THUS, AND ONLY THUS, CAN A MAN BE FREE
FROM THE BINDING INFLUENCE OF ACTION.

Not by renouncing action but by acting in such awareness, in such deep meditativeness, one becomes free of action and its binding effects.

UNILLUMINED INDEED ARE THOSE WORLDS CLOUDED
BY THE BLINDING DARKNESS OF IGNORANCE.

Upanishads call people ignorant... if they are living in the half they are ignorant. The materialist is ignorant, the spiritualist is ignorant, because both are unaware of the whole. Only the one who knows the whole knows.

INTO THIS DEATH SINK ALL THOSE WHO SLAY THE SELF.

And by dividing your being into two, is like slaying your very being, murdering yourself, killing yourself Don't cripple yourself, don't paralyze yourself. Accept your totality and live it joyously.

AUM
PURNAMADAH
Purnamidam

PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISHYATE

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

I Am That

Chapter #2
Chapter title: Living in your own Light

12 October 1980 am in Buddha Hall

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The first question:

OSHO,
WHAT IS GOD?

Prem Sukavi,

GOD is not a person. That is one of the greatest misunderstandings, and it has prevailed so long that it has become almost a fact. Even if a lie is repeated continuously for centuries it is bound to appear as if it is a truth.

God is a presence, not a person. Hence all worshipping is sheer stupidity. Prayerfulness is needed, not prayer. There is nobody to pray to; there is no possibility of any dialogue between you and God. Dialogue is possible only between two persons, and God is not a person but a presence -- like beauty, like joy.

God simply means godliness. It is because of this fact that Buddha denied the existence of God. He wanted to emphasize that God is a quality, an experience -- like love. You cannot talk to love, you can live it. You need not create temples of love, you need not make statues of love, and bowing down to those statues will be just nonsense. And that's what has been happening in the churches, in the temples, in the mosques.

Man has lived under this impression of God as a person, and then two calamities have happened through it. One is the so-called religious man, who thinks God is somewhere above m the sky and you have to praise him. to persuade him to confer favors on you, to help you to fulfill your desires, to make your ambitions succeed, to give you the wealth of this world AND of the other world. And this is sheer wastage of time and energy.

And on the opposite pole the people who saw the stupidity of it all became atheists; they started denying the existence of God. They were right in a sense, but they were also wrong. They started denying not only the personality of God, they started to deny even the experience of God.

The theist is wrong, the atheist is wrong, and man needs a new vision so that he can be freed from both the prisons.

God is the ultimate experience of silence, of beauty, of bliss, a state of inner celebration. Once you start looking at God as godliness there will be a radical change in your approach. Then prayer is no more valid; meditation becomes valid.

Martin Buber says prayer is a dialogue; then between you and God there is an "I-thou" relationship -- the duality persists. Buddha is far closer to the truth: you simply drop all chattering of the mind, you slip out of the mind like a snake slipping out of the old skin. You become profoundly silent. There is no question of any dialogue, no question of any monologue either. Words have disappeared from your consciousness. There is no desire for which favors have to be asked, no ambition to be fulfilled. One is now and here. In that tranquility, in that calmness, you become aware of a luminous quality to existence. Then the trees and the mountains and the rivers and the people are all surrounded with a subtle aura. They are all radiating life, and it is one life in different forms. The flowering of one existence in millions of forms, in millions of flowers.

THIS experience is God. And it is everybody's birthright, because whether you know it or not you are already part of it. The only possibility is you may not recognize it or you may recognize it.

The difference between the enlightened person and the unenlightened person is not of quality -- they both are absolutely alike. There is only one small difference: that the enlightened person is aware; he recognizes the ultimate pervading the whole, permeating the whole, vibrating, pulsating. He recognizes the heartbeat of the universe. He recognizes that the universe is not dead, it is alive.
This aliveness is God!

The unenlightened person is asleep, asleep and full of dreams. Those dreams function as a barrier; they don't allow him to see the truth of his own reality. And, of course, when you are not even aware of your own reality, how can you be aware of the reality of others? The first experience has to happen within you. Once you have seen the light within you will be able to see it everywhere.

God has to be freed from all concepts of personality. Personality is a prison. God has to be freed from any particular form; only then he can have all the forms. He has to be freed from any particular name so that all the names become his.

Then a person LIVES in prayer -- he does not pray, he does not go to the temple, to the church. Wherever he sits he is prayerful, whatsoever he is doing is prayerful, and in that prayerfulness he creates his temple. He is always moving with his temple surrounding him. Wherever he sits the place becomes sacred, whatsoever he touches becomes gold. If he is silent then his silence is golden; if he speaks then his song is golden. If he is alone his aloneness is divine; if he relates then his relating is divine.

The basic, the most fundamental thing is to be aware of your own innermost core, because that is the secret of the whole existence. That's where the Upanishads are tremendously important. They don't talk about a God, they talk about godliness. They don t bother about prayer. their whole emphasis is on meditation.

Meditation has two parts: the beginning and the end. The beginning is called dhyana and the end is called samadhi. Dhyana is the seed, samadhi is the flowering. Dhyana means becoming aware of all workings of your mind, all the layers of your mind -- your memories, your desires, your thoughts, dreams -- becoming aware of all that goes on inside you.

Dhyana is awareness, and samadhi is when the awareness has become so deep, so profound, so total that it is like a fire and it consumes the whole mind and all its functionings. It consumes thoughts, desires, ambitions, hopes, dreams. It consumes the whole stuff the mind is full of.

Samadhi is the state when awareness is there, but there is nothing to be aware inside you; the witness is there, but there is nothing to be witnessed.

Begin with dhyana, with meditation, and end in samadhi, in ecstasy, and you will know what God is. It is not a hypothesis, it is an experience. You have to LIVE it -- that is the only way to know it.

The second question:

OSHO,
YOUR DISCOURSE ON THE ISA UPANISHAD WAS SO BEAUTIFUL. I HAVE HEARD IT SAID THAT THE UPANISHADS ARE COMMENTARIES ON OR EXTENSIONS OF THE VEDAS. IS THIS TRUE? I BOW TO YOU.

Anand Santamo,

THE UPANISHADS are not commentaries on the Vedas, neither are they extensions of the Vedas. Of course, Hindus go on insisting that they are commentaries or extensions of the Vedas, but that is a falsehood perpetuated by the priesthood for their own reasons.

In fact, Upanishads are rebellions against the Vedas. Another name for the Upanishads is vedanta. The priests have been saying that vedanta means the culmination of the Vedas; the word can be interpreted that way, but in fact it means the END of the Vedas and the beginning of something absolutely new. Vedas are very ordinary compared to the Upanishads.

The Upanishads say that there are two kinds of knowledges: the lower and the higher. The lower knowledge is the realm of the priesthood, the scholars, the pundits, and the higher knowledge is the world of the Buddhas, of the awakened ones. The priest is a businessman; his whole effort is to exploit people in the name of religion. He oppresses people, dominates people, and of course he goes on saying, "It is for your own sake." He makes people afraid of hell and greedy for heavenly joys. This is a psychological trick. He knows people are afraid, he knows people are greedy, so these are the two things that he goes on manipulating: fear and greed. And this is done by all the priests of all the religions in all the traditions all over the world.

Upanishads are rebellions against the priesthood. Upanishads are not at all commentaries on the Vedas -- Vedas are very mundane, ordinary. Yes, once in a while you can find a sutra in the Vedas which is beautiful, but that is only one percent at the most. Ninety-nine percent is just rubbish, while the Upanishads are hundred percent pure gold -- they are statements of those who have known.

The Vedas are full of prayers asking for worldly things: better crops, better cows, more money, better health, fame, power, prestige. Not only that, the Vedas are continuously praying "Destroy the enemies", "Destroy those who oppose us." They are full of jealousy, anger, violence. They have nothing to do with the Upanishads.

Upanishads are not commentaries and they are not the culmination of the Vedas either. Upanishads are a

totally new beginning. The very word UPANISHAD is of immense importance. The word UPANISHAD is derived from the Sanskrit root SHAD. SHAD has many meanings and all are significant. The first meaning is "to sit".

The Zen people say:

Sitting silently, doing nothing,
The spring comes and the grass grows by itself.

That is the meaning of SHAD: just sitting silently in deep meditation; not only sitting physically but sitting deep down psychologically too. You can sit physically in a yoga posture, but the mind goes on running, chasing; then it is not true sitting. Yes, physically you look still, but psychologically you are running in all the directions.

SHAD means sitting physically and psychologically both. because body and mind are not two things, not two separate entities. Body and mind is one reality. We should not use the phrase "body and mind"; we should make one word, "bodymind". The body is the outer shell of the mind and the mind is the inner part of the body. Unless both are in a sitting posture, not running anywhere -- into the past, into the future -- not running anywhere, just being in the present, now and here... that is the meaning of shad; it is the very meaning of meditation.

It also means "to settle". You are always in a chaos, in a state of turmoil, unsettled, always hesitating, confused, not knowing what to do, what not to do. There is no clarity inside -- so many clouds, so much smoke surrounds you. When all these clouds have disappeared, when all this chaos has disappeared, when there is no confusion at all, it is called settling.

When one is settled absolutely, clarity arises, a new perspective. One starts seeing what is the case. Eyes are no more covered by any smoke; for the first time you have eyes to see that which is.

The third meaning of shad is "to approach". You are confused, you are living in darkness, you don't know who you are, you don't know the meaning of your life, of your existence. You have to approach somebody who has arrived home, who has found the way. You have to approach a Buddha, an enlightened Master -- a Lao Tzu, a Zarathustra, a Jesus, a Mohammed. You have to approach somebody who is afire with God, aflame, who is radiating godliness, in whose presence you feel bathed, refreshed, in whose presence something starts falling from your heart -- the whole burden, anguish, anxiety -- and something starts welling up within you: a new joy, a new insight. Hence the meaning "to approach".

UPA-NI-SHAD is made of three words. SHAD is to sit, to settle, to approach -- to approach a Master, to sit by his side in a settled, silent state. And from the prefix UPA which means near, close, in tune with, in harmony, in communion... When you are settled, sitting silently by the side of the Master, doing nothing, running nowhere, then a harmony arises between you and the Master, a closeness, an intimacy, a nearness, a possibility of communion, the meeting of the heart with the heart, the meeting of the being with the being, a merging, a communion. And NI meaning down, surrendered, in a state of prayer, in a state of egolessness.

This is the whole meaning of the word UPANISHAD: sitting in a settled state, unconfused, clear, approaching the Master in egolessness, surrendered, in deep prayerfulness, openness, vulnerability, so that a communion becomes possible.

This is UPANISHAD -- what is happening right now between you and me. This sitting silently, in a deep, loving, prayerful mood, listening to me not through the intellect but through the heart, drinking, not only listening -- this communion is UPANISHAD! We are living UPANISHAD, and that is the only way to understand what Upanishads are. It has to become an alive experience for you.

The Vedas consist of all kinds of knowledge of those days. They are a kind of Encyclopedia Britannica, of course very primitive, at least ten thousand years old -- at least -- it is possible they are far more older. Scholars are not decided; there is great controversy about the time when Vedas were composed. The possibility is they were not composed at one period, they were composed at different periods. There are people who say they are at least ninety thousand years old; so from ninety thousand years to ten thousand years, a long stretch of time.

The Vedas are called SAMHITAS; SAMHITA means a compilation, encyclopedia. They contain all kinds of things, all kinds of information of those days. Upanishads are pure religiousness, nothing else. Each single word is a finger pointing to the moon. They are not compilations of all kinds of knowledge; their whole insistence is for immediate experience of that which is. The emphasis is on direct experience, not borrowed -- not from scriptures, not from others. It has to be your own truth; only then it liberates.

Jesus says: Truth liberates. Certainly truth liberates, but it has to be your own. If it is somebody else's, then rather than liberating it imprisons. Christians are imprisoned. Jesus is liberated. Hindus are imprisoned,

Krishna is liberated. Buddhists are imprisoned Buddha is liberated. Liberation comes by experiencing the truth on your own; it has not to be just an accumulation of information, it has to be an inner transformation.

The emphasis of the Upanishads is for immediate and direct experience of godliness. And why borrow when it is possible to drink directly from the source? But information seems to be cheap. transformation seems to be arduous. Transformation means you will have to go through a great inner revolution; information requires no revolution in you, no radical change in you. Information simply is an addition: whatsoever you are you remain the same, but you become more and more knowledgeable.

Knowledgeability is not wisdom; knowledgeability is, on the contrary, a hindrance to wisdom. The more knowledgeable you become, the less is the possibility of attaining your own experience, because knowledge deceives -- it deceives others, it deceives you. It goes on giving you the sense as if you know, but that "as if" has not to be forgotten. That "as if" can easily be forgotten and one can be deceived.

Remember one very significant saying in the Upanishads: Those who are ignorant, they are bound to be lost in darkness; and those who are knowledgeable, they are bound to be lost in a far more and far bigger darkness than the ignorant ones.

The ignorant person is at least sincere: he knows that he does not know; at least this much truth is there. But the knowledgeable covers up his wounds, his ignorance, his black holes. He covers them by scriptures and he starts pretending that he knows. He is harming others, but that is secondary, far more significant is that he is harming himself He will be lost in a far deeper darkness.

That's why it is very difficult for pundits, scholars, the so-called learned people, to become enlightened; it is a miracle if it happens at all. Sinners are more easily ready to go through the transformation because they have nothing to lose -- except their chains. except their ignorance. But the knowledgeable person is afraid to lose his knowledge; that is his treasure. He clings to it, he protects it in every possible way. He finds rationalizations, excuses why the knowledge has to be protected. But, in fact, by protecting his knowledge he is simply protecting his ignorance. Hidden behind knowledge is his ignorance. The knowledge is just a mask which covers his original face. You cannot see his original face, he himself cannot see it. He is wearing a mask, and looking in the mirror he thinks, "This is my original face."

It is very difficult for the knowledgeable to drop his knowledge and to become ignorant again. Unless he gathers that much courage of becoming ignorant again, of becoming like a child again -- innocent, not knowing anything, what Dionysius calls AGNOSIA, moving into a state of not knowing...

It is certainly very arduous for the knowledgeable person -- his whole LIFE he has been accumulating knowledge. He has wasted his whole life, he has invested his whole life in knowledge. How can he drop it? So he protects it, he fights for it.

And this is the most amazing thing in the world: the prisoner is fighting so that you cannot take him out of the prison! And of course he is very clever and very cunning, so he can play with words and he can quote scriptures, but all his quotations are parrotlike; he has no understanding.

The Upanishads emphasize direct experiencing. The Vedas belong to the priests, to the scholars, to the brahmins, who are the oldest priests in the world. And of course, because they are the oldest they are the most cunning in the whole world. No other religion can defeat the Hindu priest, obviously: he has lived for so long, he has become very clever in exploiting, he has become very cunning in rationalizing, in protecting.

Upanishads are a totally different dimension. Of course they don't speak the language of rebellion -- they are very soft -- but the rebellion is there. Because Upanishads could not create the revolution Buddha had to speak in a harsher tone.

Buddha speaks the same truth as the Upanishads, but his way has changed. Seeing that Upanishads have failed to have any impact -- because the priests started managing : Upanishads also and they started saying that Upanishads are nothing but commentaries on the Vedas -- Buddha had to be more alert. He was not so soft as the Upanishads. Of course his message is the same, but two, three thousand years have passed since the Upanishads were composed and one thing Buddha had become absolutely clear: that you have to be very harsh, very hard. He has sharpened his sword.

Twenty-five centuries have again passed, the same period. Upanishads and Buddha are divided by twenty-five centuries; between me and Buddha again twenty-five centuries have passed. I have to sharpen my sword even more, because Buddha has also failed.

The ignorance of man is so deep and the priests are so cunning that one has to be really hard. If one has compassion one has to be cruel, only then this whole stupidity that exists in the name of religion can be destroyed and man can be freed. Man needs freedom from all cages, from all fetters.

The third question:

OSHO,
WOULD YOU PLEASE SAY SOMETHING ABOUT SINCERITY?

Yoga Punya,

MAN can live in two ways: either he can live according to the dictates of others -- the puritans, the moralists -- or he can live according to his own light. It is easy to follow others, it is convenient and comfortable, because when you follow others they feel very good and happy with you.

Your parents will be happy if you follow their ideas, although their ideas are absolutely worthless because their ideas have not made their lives illumined, and it is so apparent. They have lived in misery, still they want to impose their ideas on the children. They cannot see a simple fact: that their life has been a failure. that their life has not been creative, that their life has never tasted of bliss, that they have not been able to discover truth. They have not known the splendor of existence, they have no idea what it is all about. Still their egos insist that the children should be obedient, they should follow their dictates.

The Hindu parents will force the child to become a Hindu, and they will not even think for a single moment what has happened to them. They have followed those same ideas their whole life and their life is empty; nothing has flowered. But they enjoy the idea that their children are obedient and they are following them. They have lived in misery, in hell, and their children will live in misery and hell, but they think they love their children. With all good intentions they destroy the future of their children.

The politicians try in every possible way that the society should live according to their ideas, and of course they pretend to others and to themselves that they are doing public service. All that they are doing is destroying freedom of people. They are trying to enforce certain superstitions which were enforced on them by their parents, by their leaders, by their priests.

The politicians, the priests, the pedagogues, they are all trying to create a false humanity; they are creating insincere human beings. They may not have intended to do so, but that's what has happened. And a tree is to be judged by fruits; it does not matter what was the intention of the gardener. If he was sowing seeds of weeds and hoping, intending, desiring that roses will come out just because of his good intentions, roses are not going to come out of the weeds. He has destroyed the whole field. To impose a certain structure of character on anybody is to make him insincere, is to make him a hypocrite.

Sincerity, Yoga Punya, means to live according to y our own light. Hence the first requirement of being sincere is to be meditative. The first thing is not to be moral, is not to be good, is not to be virtuous: the most important thing is to be meditative -- so that you can find a little light within yourself and then start living according to that light And as you live it grows and it gives you a deep integrity. Because it comes from your own innermost being there is no division.

When somebody says to you, "Do it, it SHOULD be done," naturally it creates a division in you. You don't want to do it, you wanted to do something else, but somebody -- the parents, the politicians, the priests, those who are in power -- they want you to follow a certain route. You never wanted to follow it so you will follow it unwillingly. Your heart will not be in it, you will not be committed to it, you will not have any involvement with it. You will go through it like a slave. It is not your choice, it is not out of your freedom.

The first disciples of Jesus had chosen him; it was THEIR choice and they had chosen a very risky path -- to be with Jesus was dangerous. It has always been so: to be with anybody who gives you freedom is dangerous because he will make you so independent that you will continuously be in a fight with the society, with the establishment, with the vested interests. You will be in a constant struggle your whole life. Of course, that struggle is worth and it is not a curse, it is a blessing, because only through that struggle you grow, you expand. Your consciousness becomes more and more clear; it becomes a peak. You have to pay for it; it is not cheap. Hence the risk.

The few people who followed Jesus were taking a dangerous path: they could have been crucified, and they were tortured in many ways. But today to be a Christian has no risk, hence it is bogus.

The people who followed Buddha were living dangerously, and to live dangerously is the only way to live. But they were sincere people: they followed their own inner voice against the whole society, against the whole tradition, convention. They followed a rebel and became rebels in their own right. Buddhists were

burned alive just as early Christians were burned alive, thrown to the lions and to the wild animals, tortured in every possible way. But still they attained to the ultimate experience of godliness -- they paid for it. But to be a Buddhist now is very convenient there is no problem about it, anybody can be a Buddhist. And the same is true about all religions.

Right now to be with me is dangerous. You will be continuously in trouble; wherever you will go you will be opposed. You will be opposed by the Christians, by the Hindus, by the Mohammedans, by the Jains, by the Buddhists. You will be tortured, you will be condemned, you will not be accepted anywhere. But you will become sincere, you will have some authenticity. And you will suffer all these tortures joyfully because you have chosen them.

Even to choose hell is beautiful, rather than to be forced to live in heaven. If you are forced to live in heaven it is hell, and if you choose hell it is heaven -- because it is your own choice. It brings your life to its highest peak.

Sincerity means not living a double life -- and almost everybody is living a double life. He says one thing, he thinks something else. He never says that which he thinks, he says that which is convenient and comfortable, he says that which will be approved, accepted. he says that which is expected by others. Now what he says and what he thinks become two different worlds. He says one thing, he goes on doing something else, and then naturally he has to hide it. He cannot expose himself because then the contradiction will be found, then he will be in trouble. He talks about beautiful things and lives an ugly life.

This is what, up to now, humanity has done to itself. It has been a very nightmarish past.

The new man is an absolute necessity now because the old is utterly rotten. The old is continuously in conflict within himself; he is fighting with himself. Whatsoever he does he feels miserable. If he follows his own inner voice he feels he is going against the society, against the powerful people, against the establishment. And that establishment has created a conscience in you; that conscience is a very tricky procedure, a strategy. It is the policeman inside you, implanted by the society, who goes on condemning you that: "This is wrong, this is not right. You should not do it, you should feel guilty for it -- you are being immoral."

If you follow your voice your conscience is at daggers with you; it will not give you any rest, it will torture you, it will make you miserable. And you will become afraid -- afraid that somebody may find it out. And it is very difficult to hide because life means relationship -- somebody is bound to know, somebody is bound to discover. You are not alone.

That's why the cowards escaped to the monasteries, to the Himalayan caves, just for a single reason: that there they will not be found out at all. But what kind of life you can live in a cave? You have already committed suicide. To be in a cave is to be in a grave -- and alive! If you are dead and in a grave, that seems right -- where else you can be? But alive AND in a grave -- it is real hell!

In the monasteries people are living a miserable life; that's why they have such long faces -- not that they are religious. Those long faces are a simple outcome of a cowardly life. If you are in the world living with people you cannot hide for long; you can deceive a few people for a time being, but not forever. And how can you deceive yourself? Even if you are not found out by others you know that you are living a double life -- and the guilt...

And everybody is guilty, and the priests want you to be guilty because the more guilty you are, the more you are in the hands of the priests. You have to go to them to get rid of your guilt. You have to go to the Ganges to take a bath, you have to go to Mecca, to Kaaba, so that you can get rid of your guilt. You have to go to the Catholic priest to confess so that you can get rid of the guilt. You have to do fasting and other kinds of penances and other kinds of austerities so that you can punish yourself These are all punishments! But how can you be happy? How you can be cheerful and blissful? How can you rejoice in a life where you are constantly feeling guilty and punishing yourself, condemning yourself?

And if you choose NOT to follow your inner voice and follow the dictates of others -- they call morality, etiquette, civilization, culture -- then too that inner voice will start nagging you, it will continuously nag you. It will say you are being untrue to your nature. And if you feel that you are being untrue to your nature then your morality cannot be a rejoicing; it will be only an empty gesture.

This is what has happened to man: man has become schizophrenic.

MY effort here is to help you to become one. That's why I don't teach any morality, any character. All that I teach is meditation so that you can hear your inner voice more clearly and follow it, whatsoever the cost. Because if you follow your inner voice without feeling guilty, immense is going to be your reward, and looking backwards you will find that the cost was nothing. It looked very big in the beginning, but when

you have arrived at the point where sincerity becomes natural, spontaneous, when there is no more any division, no more any split in you, then you will see a celebration is happening and the cost that you have paid is nothing compared to it.

You ask me, Yoga Punya: WOULD YOU PLEASE SAY SOMETHING ABOUT SINCERITY?

Sincerity is the fragrance of meditation.

The fourth question:

OSHO,
AT THIS MOMENT THE CHRISTIAN BROADCASTING COMPANY, NCRV, IN HOLLAND, HAS STARTED A SERIES OF EIGHT PROGRAMS ON SPIRITUAL MOVEMENTS ENTITLED: Not To Be Believed. THE PRODUCER-MINISTER, SIPKE VAN DER LAND, WHO HAS BEEN HERE WITH HIS CREW TO FILM YOU AND LIFE AT THE ASHRAM, CALLED THE FIRST PROGRAM: Bhagwan, Sex Guru from Poona. AT THE END OF THE FILM HE COMMENTS: "BHAGWAN NEVER LOOKS AT YOU, HE LOOKS OVER US. WHAT KIND OF MASTERSHIP IS THIS, IN WHICH SOMEONE PULLS PEOPLE TOWARDS HIM WITHOUT PAYING ANY ATTENTION TO THEM? JESUS HUMILIATED HIMSELF TO BE EQUAL WITH US AS A SERVANT, BUT NOT BHAGWAN. BHAGWAN RAISES HIMSELF ABOVE HUMANITY -- HAUGHTY, A STRANGE RULER"
COULD YOU PLEASE COMMENT ON THIS?

Prem Pushpa,

THE CHRISTIAN, the Hindu, the Mohammedan, they cannot understand me -- they are determined not to understand me. It is against their vested interests. They are afraid of me and they will try in every possible way to confuse people.

Because it is a Christian broadcasting company they must have come with prejudiced ideas, they must have come with a closed mind. They had come already with conclusions, hence whatsoever they say only shows something about them, nothing about me. And remember, their title is right: NOT TO BE BELIEVED!

They have received many letters -- I have received many letters too -- and there have been many comments in the newspapers in Holland. And almost all the newspapers have asked one question: that their whole program about me does not give any indication about the title, BHAGWAN, SEX GURU FROM POONA. Their whole program has nothing to do with the title. People are meditating. people are sitting silently listening to me, people are working... It has no relationship at all with the program. What they have filmed and what they have tried to project is totally irrelevant! But they were not even aware, it seems, that the title has no relevance with the program -- it has nothing to do with sex!

And what this director has replied? -- because the newspapers asked the director, "Why you have given such a title, which has no reference with the program at all? It shows a prejudiced mind!" So he has answered that, "That was our very purpose, that's our very purpose of a Christian broadcasting company: to expose everything that is not Christian." They are not concerned with truth -- as if truth is Christian! Truth is neither Hindu nor Christian nor Mohammedan.

And he should be reminded that Jesus was not a Christian himself! Christianity never existed in those days. Jesus was born a Jew, lived a Jew, died a jew! I may be a little bit of Christian -- in fact, more Christian than Jesus! -- hut Jesus cannot be Christian at all. First they should condemn Jesus -- why he was not Christian; that will serve their purpose more accurately.

And they should make a film on Jesus. Jesus was moving with a prostitute, Mary Magdalene -- must have been a sex guru! He was always in the company which this director would not approve of -- gamblers, drunkards, prostitutes. He himself was a drunkard! He should make a film on Jesus.

And there are rumors that he was a homosexual! I don't know how far they are true, but there is a possibility... because he was constantly moving with those twelve boys! And religious people are known, very well-known, to be homosexuals. Homosexuality is a religious phenomenon! When you keep men separate from women and women separate from men, homosexuality is a natural byproduct.

He has also said in one interview to a newspaper, that "Bhagwan's sannyasins say that, 'We feel

immense energy, that we feel the presence of Bhagwan transforming us.' " And he says, "I lived there for a few days -- I didn't feel anything!"

When Jesus was crucified there were at least one hundred thousand people present. Did they feel anything? If they had felt anything Jesus would have been saved. Those one hundred thousand people could have easily saved him, because there were only a few policemen; they could have been destroyed, killed by the masses. But nobody could feel any energy, nobody could see any godliness in Jesus. In fact, people were mocking and laughing at him.

They were waiting for him to show some miracle and they were shouting that, "You have been showing miracles, we have heard. We have heard that you used to walk on water, we have heard that you have given eyes to the blind people, we have heard that you have cured incurable diseases, we have even heard that you raised Lazarus from death, you revived him again -- now show us the miracle!"

And these people came back home very frustrated because no miracle happened. Jesus died like any ordinary man. And remember, these were simple people -- not journalists!

This director of NCRV, if he was present there, would have become very frustrated because he would have gone there with the whole crew to film some miracle, and it was not happening!

Do you think Hindus felt the energy of Buddha? Do you think Jains felt the energy of Buddha or Buddhists felt the energy of Mahavira? Mahavira and Buddha were both contemporaries, lived in the same part of the country, Bihar, moved in the same villages and towns continuously for forty years, many times stayed in the same village and once at least stayed in one house -- half was occupied by Buddha and half by Mahavira -- and still their disciples were not able to feel the energy of the other. What was happening? Could not the Jews feel the energy of Jesus?

It is a simple phenomenon to be understood: to feel the energy you have to be in a certain state. It is like -- he will understand this better -- it is like carrying a radio set with you, but if you don't put it on no music will flow through it. Even if you put it on, and you don't fix the needle at a certain point it will not receive. One needs openness, and the needle has to be at a certain point; a deep harmony is needed. Whether it is with Jesus or Buddha or Mahavira, it does not matter: whomsoever you are attuned with you will feel the energy.

But he is like a man who stands before the sunrise with closed eyes and he says, "There is no sun, because I cannot see. And the people who are saying it is are all false -- not to be believed! -- because I cannot see, and I have been standing here for hours."

You have to open the eyes to see the sun. And the sun is a gross phenomenon: the energy of a Master is a very subtle phenomenon -- unless you are in deep love you will not feel it.

And he says: BHAGWAN NEVER LOOKS AT YOU.

In a way he is true! I never look at you because you are two: the false and the real. I am not concerned with the false. I don't look at your mask. I DON'T look at the accidental in you I look to the essential, I look to the very core of your being. I am not concerned with your masks and the personality; my whole concern is with the center of your being.

And why should I look at you? He must have felt it, because I perfectly remember I never looked at him! -- because there was nothing to look at, just an empty man, a container without any content. Why should I waste my time looking at such people? It is only out of compassion that they are allowed, and this too is not going to happen very long any more. In the new commune I am going to prevent all these people coming in.

I certainly look, but my ways of looking are my ways I look behind the mask, because that is where my work is.

He says:... HE LOOKS OVER US.

That is true, because I look at the transcendental self in you and that is something over you, above you, surpassing you. You are far more than your body, far more than your mind, and I look to that "far more". And that is the real thing and that has to be brought into your focus. I am not a psychoanalyst -- I am not concerned with the superficial but with that which SURPASSES YOU. I AM concerned with your beyond.

And he says: WHAT KIND OF MASTERSHIP IS THIS IN WHICH SOMEONE PULLS PEOPLE

TOWARDS HIM WITHOUT PAYING ANY ATTENTION TO THEM?

Ego needs attention, ego feeds on attention, ego wants that attention should be paid to it; it is constantly hankering for attention. While he was here he must have been hankering for attention.

It has been one of the problems here: whenever people come here -- journalists of all kinds -- their whole effort is that the commune should pay great attention to them. They want a private interview with me, they want to ask me questions directly. I am not a politician! Of course, if they go to the president or the prime minister of any country they will give them great attention. I am not interested at all in what they write, in what they show on the television. I am not concerned at all with whether they write negatively or positively, whether they make a film supporting me or condemning me. It is all the same to me.

I exist here for my sannyasins, my whole energy is for them; it is not to be wasted on stupid people. So he must have felt that no attention is being paid to him -- and I deliberately never pay any attention to such people. They come with closed minds, they come with great egos -- and we are not here to nourish their egos. In the new commune they will be debarred; that will be the only attention we will pay to them!

And he says: JESUS HUMILIATED HIMSELF TO BE EQUAL WITH US.

What I am going to say has nothing to do with Jesus; it has something to do with what this man, the director of NCRV, is saying. So remember it.

He says: JESUS HUMILIATED HIMSELF TO BE EQUAL WITH US...

That simply means he knew that he is not equal with you! "He humiliated himself to be equal with us." He was NOT -- I am, so why should I humiliate myself? For what? I am simply equal, there is no need to humiliate!

HE HUMILIATED TO BE EQUAL WITH US AS A SERVANT!...

I am neither a master nor a servant. I don't possess you, I don't own you. If Jesus tried to be a SERVANT TO you, that MEANS somewhere deep down he must HAVE been self-conscious THAT he possesses you, THAT HE owns you -- otherwise why? Neither are you a servant to me, why I should be a servant to you? We are all friends here! There is no need to be a servant or to BE humiliating oneself.

And do you think this is true? Jesus called himself the only-begotten son of God -- the ONLY. How he can be equal to you? You are born out of sin, he was born out of a virgin mother. I am not born out of a virgin mother! My mother is here, you can ask her. And I am not the only-begotten son of God, because there is no God at all, so there is no question of my being the only-begotten son of God. This is all sheer bullshit!

The Christian God must be homosexual because the whole trinity consists of three men -- no women at all! On the earth Jesus is born out of a virgin mother. That is nonsense, absurdity -- illogical, unscientific! Secondly, he is the only-begotten son of God; God must have carried him in his womb. Because he is not a woman, and there is no woman in Christian trinity -- unless the Holy Ghost functions in double ways!

This is not right about Jesus. He dragged the money-changers out of the temple violently; that is not the way of a humble man. With a whip in his hand he chased them out of the temple. I have not done anything like that! I never enter a temple -- I never think any temple is worth entering in. And this whip -- is this a way of a humble man? And driving the money-changers out of the temple!

He cursed a fig tree because they were hungry... Jesus and his disciples were hungry and the fig tree was without figs. He became very angry; he cursed the fig tree. The fig tree died immediately! This is how a humble man behaves? Then why he was crucified if he was so humble?

And doing all those so-called miracles -- walking on the water, raising the dead -- is this the way of a humble man? Those are all strategies to prove superiority, all those miracles.

This man, the director of NCRV, is talking sheer nonsense. He knows nothing about Jesus, he knows nothing about me.

And he says:... BUT NOT BHAGWAN. BHAGWAN RAISES HIMSELF ABOVE HUMANITY -- HAUGHTY! A STRANGE RULER.

I have never ruled anybody. I never come out of my room to rule anybody! What kind of ruling he has seen here? I never order anybody, I don't give any commandments to anybody. And I have never said that I am above humanity. What I am saying is that EVERYBODY is above humanity! Humanity is only a bridge, not a place to live but something to be surpassed.

And "Bhagwan", the word "Bhagwan", creates misunderstanding in Christian minds, because they immediately translate it as "God" Bhagwan simply means "the Blessed One", and I am certainly a Blessed One -- I cannot deny it! Just to be humble have I to falsify, start lying about myself? I AM blissful, I AM the Blessed One -- and you can be blissful and you can also be the Blessed One. What has happened to me can happen to you, because this is your birthright too.

But he had come with a particular idea. In a way it is good that people are becoming so much afraid of me. It is good: it shows that the impact is making them tremble. Holland is becoming one of my most important orange countries. Christians are becoming afraid -- it is good. Make them as much afraid as possible! Make everybody afraid of you! Let them all tremble -- before they collapse! It is good...

I Am That

Chapter #3
Chapter title: By Following Nobody Knows

13 October 1980 am in Buddha Hall

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The first question:

OSHO,
IS THIS A NEW PHASE OF YOUR WORK -- TWO COMPLETE DISCOURSES WITHOUT A SINGLE JOKE?

Premananda,

THANK YOU for reminding me! I had just forgotten all about jokes! Here are two jokes for the two discourses:

A young man was driving home from work one night in the pouring rain when he noticed an attractive woman standing on the footpath, soaking wet. He stopped and offered her a ride home. When they arrived at her apartment, she invited him in for a drink.

After a few drinks, one thing led to another and very soon they were in her bedroom making love. Suddenly he realized that it was quite late and his wife would be furious with him.

Before leaving he asked the young woman for a piece of chalk. He placed it behind his ear and then proceeded to drive home.

At home his wife screamed at him "Where have you been?"
"You will never believe this, darling," the man replied. "I was driving home from work this evening in the pouring rain and I stopped to pick up a woman who was standing on the footpath. I drove her home, she

invited me, we had a drink, and I have spent the last two hours making love!"
"Don't bullshit me!" the wife snarled. "You have been down at the pool hall again with the boys! I can see the chalk behind your ear!"

And the second:

A jealous husband hired the very best detective in town to spy on his wife. The detective reported back after a few days, his arm in a plaster cast.
"What happened?" the husband asked eagerly.
The detective began: "At two o'clock, Saturday afternoon, I saw your wife walking hand-in-hand with another man."
"Where did they go?" the husband demanded.
"They checked into a hotel and were given a room on the second floor."
"And then?" the husband urged.
"Then I climbed up a tree and sat on a branch watching them through the open window. They sat on the edge of the bed, kissing and hugging. Then he took off his clothes..."
"And then, what happened then?" the enraged husband blasted.
"Well, then she took off her clothes..." the detective continued warily.
"Tell me, tell me what happened next!" yelled the husband in a rage.
"Well, sir, you see, at that moment the branch I was sitting on broke. I fell to the ground and could see no more!"

You get...? You missed it! Think over it later on!

The second question:

OSHO,
COULD YOU PLEASE TELL ME YOUR OPINION ABOUT J. KRISHNAMURTI, WHO IS SAYING THAT YOU WON'T BE FREE AND THEREFORE NOT HAPPY AS LONG AS YOU FOLLOW ANY TRADITION, RELIGION OR MASTER?

Wolfgang,

GAUTAM THE BUDDHA has divided the enlightened persons into two categories. The first category he calls the ARHATAS and the second BODHISATTVAS. The ARHATA and the BODHISATTVA are both enlightened; there is no difference between their experience, but the arhata is not a Master and the BODHISATTVA is a Master. The ARHATA has attained to the same truth but he is incapable of teaching it, because teaching is a totally different art.

For example, you can see a beautiful sunset, you can experience the beauty of it as deeply, as profoundly as any Vincent van Gogh, but that does not mean you will be able to paint it. To paint it is a totally different art. Experiencing is one thing, helping others to experience it is not the same.

There have been many ARHATAS but very few BODHISATTVAS. The BODHISATTVA is both enlightened and skillful to teach what has happened to him. It is the greatest art in the world; no other art can be compared with it, because to say the unsayable, to help people come out of their sleep, to find and invent devices to bring what has happened to him to those who are thirsty for it and help them to get it... it is a rare gift.

Krishnamurti is an ARHATA, he is not a BODHISATTVA. His enlightenment is as great as anybody else's enlightenment; he is a Buddha, a Jesus, a Lao Tzu. In enlightenment there are no degrees; either one is enlightened or one is not. Once a person is enlightened he has the same flavor, the same fragrance as anyone who has ever become enlightened or will ever become enlightened. But to relate the experience, to communicate the experience is not possible for all.

Once Buddha was asked, "How many people have become enlightened amongst your disciples?"

He said, "Many." He showed..."Look!" Manjushri was sitting by his side and Sariputra and Modgalyayan and Mahakashyap. He said, "These four people are right now present here -- they have

become enlightened."

The inquirer asked, "If they have become enlightened why they are not so famous as you are? Why nobody knows about them? Why they don't have thousands of followers?"

Buddha said, "They have become enlightened but they are not Masters. They are ARHATAS, they are not BODHISATTVAS."

The ARHATA knows it but cannot make it known to the others; the BODHISATTVA knows it and can make it known to the others. Krishnamurti is an ARHATA. Because of this he cannot understand the beautiful world of a Master and his disciples.

You ask me, Wolfgang: COULD YOU PLEASE TELL ME YOUR OPINION ABOUT J. KRISHNAMURTI, WHO IS SAYING THAT YOU WON'T BE FREE AND THEREFORE NOT HAPPY AS LONG AS YOU FOLLOW ANY TRADITION, RELIGION OR MASTER?

He is right. If you follow a tradition, religion or Master -- remember the word "follow" -- you will not be free and you will not be blissful, you will not know the ultimate truth of life: by following nobody knows it. What can you do by following a tradition? You will become an imitator. A tradition means something of the past, and enlightenment has to happen right now! A tradition may be very ancient -- the more ancient it is, the more dead.

A tradition is nothing but footprints on the sands of time of the enlightened people, but those footprints are not enlightened. You can follow those footprints very religiously and they will not lead you anywhere, because each person is unique. If you remember the uniqueness of the person then no following is going to help you, because there cannot be a fixed routine.

That's the difference between science and religion: science depends on tradition. Without a Newton, without an Edison, there is no possibility for Albert Einstein to have existed at all. He needs a certain tradition; only on that tradition, on the shoulders of the past giants in the world of science, he can stand. Of course when you stand on the shoulders of somebody you can look a little farther than the person on whose shoulders you are standing, but that person is needed there.

Science is a tradition, but religion is not a tradition: it is an individual experience, utterly individual. Once something is known in the world of science it need not be discovered again, it will be foolish to discover it again. You need not discover the theory of gravitation -- Newton has done it. You need not go and sit in a garden and watch an apple fall and then conclude that there must be some force in the earth that pulls it downwards; it will be simply foolish. Newton has done it; now it is part of human tradition. It can be taught to any person who has a little bit of intelligence; even schoolchildren know about it.

But in religion you have to discover again and again. No discovery becomes a heritage in religion. Buddha discovered, but that does not mean you can simply follow the Buddha. Buddha was unique, you are unique in your own right, so how Buddha has entered into truth is not going to help you. You are a different kind of house; the doors may be in different directions. If you simply follow Buddha blindly, that very following will be misleading.

Traditions cannot be followed. You can understand them and understanding can be of immense help, but following and understanding are totally different things.

So Krishnamurti is right when he is against following, but when he starts saying that you need not even understand, then he is wrong. Then he is speaking the language of an ARHATA and he is unaware of the world of the BODHISATTVA. Understanding is possible -- you can understand Buddha.

What he is doing for forty years? What efforts has he been making for forty years? How Wolfgang came to know Krishnamurti's ideas? He is trying to explain, he is trying with great effort to make you understand. You cannot follow Krishnamurti, but you can certainly understand his vision, his perspective, and that will be an enrichment. It will not bring you enlightenment, but it can be used as a stepping-stone.

Krishnamurti says he is fortunate that he has not read any religious scriptures. That is not right. In the first place it is not factual -- he has been taught when he was young all the ancient scriptures, not only of one tradition but of all the traditions, because he was brought up by theologists, Theosophists -- great synthesizers of all the paths and all the religions and all the traditions. Theosophy was one of the greatest efforts ever made to bring all the traditions closer to each other: Hinduism, Mohammedanism, Christianity, Judaism, Jainism, Buddhism, Taoism. Theosophy was trying to find out the essential core of them all, and Krishnamurti was taught in every possible way all that is great. He may have forgotten about it, and I know

that he must have forgotten because he will not lie, he will not say anything deliberately untrue. But he lived in a kind of hypnosis for twenty-five years.

He was taken possession by the Theosophists when he was only nine years of age, and then he had been brought up m a very special way. Many secret methods have been tried upon him: he has been taught while he was sleeping, he has been taught while he was in deep hypnosis, so he does not remember it at all.

Only recently Russian psychologists are trying to find ways how to teach children while they are asleep, because if we can teach children while they are asleep much time can be saved. And one thing more: when a child is asleep he can be taught more easily because there is no distraction. His unconscious can be taught directly, which is easier. When we teach a child through his consciousness it is difficult, because ultimately the teaching has to reach to the unconscious, only then it becomes yours. And to reach to the unconscious through the conscious it takes long time, long repetition. You have to go on repeating again and again and again, then only slowly slowly it settles to the bottom of the conscious, and from that bottom slowly it penetrates into the unconscious.

But in deep sleep, or more precisely in hypnosis -- hypnosis means sleep, deliberately created sleep -- you can reach directly to the unconscious; the conscious can be bypassed, and a thing can be put into the unconscious. The conscious will not know anything about it.

Krishnamurti was taught all the great scriptures in a deep hypnosis; he has completely forgotten. Not only that: he has been even manipulated to write while he was in hypnosis. His first book, AT THE FEET OF THE MASTER, was written under hypnosis, hence he simply shrugs his shoulders when you ask about that first book -- which is really a rare document of immense value. But he simply says, "I don't know anything about it, how it happened. I can't say that I have written it."

Krishnamurti has been experimented upon by Theosophists in many subtle ways, so he is not aware that he has been acquainted with all the great scriptures and all the great documents, and what he goes on saying has reflections of all those teachings They are there, but in a very subtle form. He cannot quote the scriptures, but what he says is the very essence of the scriptures.

A tradition has to be understood, and if you can understand many traditions, of course it will enrich you. It will not make you enlightened, but it will help you towards the goal, it will push you towards the goal. Don't be a follower of any tradition -- don't be a Christian or a Hindu or a Mohammedan. But it will be unfortunate if you remain unaware of the beautiful words of Jesus, it will be a sheer misfortune if you don't know the great poetry of the Upanishads.

It will be as if a person has not heard any great music -- Beethoven, Bach, Mozart, Wagner. If one has not heard, something will be missing in him. It will be a misfortune if you have not read Shakespeare, Milton, Dostoevsky, Kalidas, Bharbhuti, Rabindranath, Kahlil Gibran. If you have not been acquainted with Tolstoy, Chekhov, Maxim Gorky, something in you will remain missing. The same is true if you have not read Lao Tzu, Chuang Tzu, Lieh Tzu, Gautam Buddha, Bodhidharma, Baso, Lin Chi, Socrates, Pythagoras, Heraclitus. These are very different, unique perspectives, but they will all help you to become wider.

So I will not say that traditions are useless; I will say they become dangerous if you follow them blindly. Try to understand, imbibe the spirit. Forget the letter, just drink of the spirit. It is certainly dangerous to belong to a religion because that means you are encaged, imprisoned into a certain creed, dogma. You lose your freedom, you lose your inquiry, your exploration.

It is dangerous to live surrounded by a small philosophy. You will be a frog in the well; you will not know about the ocean. But to understand is a totally different phenomenon. The very effort to understand all the religions of the world will make you free of creeds and dogmas.

That's what's happening here. I am talking about all the religions for the simple reason so that you don't become addicted with one standpoint. Life is multidimensional. Certainly Moses has contributed something to it which nobody else has done. Unless you understand Moses you will miss that perspective, that dimension; that much you will be poorer.

And the people who listen to Krishnamurti, they start following him! There are Krishnamurtiites who have been listening him for forty years or even fifty years. I have come across old people of the same age as Krishnamurti w ho have listened to him for fifty years, since 1930, and they have reached nowhere. All that they have learned is a kind of negativeness: "This is wrong, that is wrong." But what is right? About that there seems to be not even a glimpse in their being.

Don't become part of a religion, but visit, be a guest to all the religions. In the temple there is a beauty, in the mosque also, a different kind of beauty, in the church again a different experience. And this is our whole heritage; the whole humanity's past belongs to you. Why choose?

The follower chooses. He insists to be a Christian; he will avoid Upanishads, he will avoid Dhammapada, he will not bother about Koran. He is unnecessarily crippling himself, paralyzing himself.

I also say don't follow, but I will not agree with the statement that: don't try to understand. Trying to understand is not following; your understanding becomes more clear, more sharpened.

Krishnamurti goes on reading detective novels. Is hc following those detective novels? Is he trying to become a detective? If he can read detective novels, what is wrong in reading the Upanishads? And detective novels are just ordinary, juvenile, childish. Upanishads are the Himalayan peaks of human consciousness. Don't follow them -- there is no need to follow anybody.

My sannyasins are not my followers, they are just my companions. The word satsang, the word upanishad, means the company of a Master. The disciple is a companion a fellow-traveler, and of course if you are traveling with somebody who knows the territory, who has explored the territory, your journey will become easier, your journey will become richer, your journey will have less unnecessary hazards; you will be able to reach the goal sooner than alone.

Traditions become dangerous only when you cling to them; then certainly there is danger. Traditions are group efforts to keep the unexpected from happening. If you become a part, then it is dangerous, because then the tradition becomes a hindrance to you for exploring. The tradition insists for belief -- believe in it and believe without inquiry. That's what people are doing, what Christians and Hindus and Mohammedans are doing -- believing into something they have never inquired. And to believe into something without inquiring is very disrespectful towards truth and towards your own self.

No, belief is not going to help -- only knowing can free you.

And he says the same about a Master. It is true about ninety-nine so-called Masters, but it is not true about the one, the real one He is ninety-nine percent right, because wherever there are real coins there are bound to be false coins too. A tradition is dead; a religion is a philosophy, a belief, a dogma. If you believe in it, it appears significant; its arguments appear to be very great. The moment you stand by the side and look with a detached view, you can see the foolishness, the stupidity. You can see that there are assumptions which have not been proved, not been established.

One morning a great philosopher was seen walking down the street touching every pole that he passed. Someone asked him, "Hey, professor, why are you touching all those poles?"

The philosopher grinned and said, "And why are you not touching all those poles?"

It is difficult to answer why you are not touching!

The philosophers have their own arguments; you may not be able to argue against them. They may silence you; they may bring great proofs, logical arguments, rationalizations. They may silence you, but that is not going to help.

After giving a speech at Columbia University, the noted philosopher, Bertrand Russell, was answering questions from the audience. One student's critical question brought him to a full stop. For a whole minute he said nothing, his hand over his chin. Then he peered at the student and rephrased the question, making it more precise. He asked the student, "Would you say that this is still your question?"

The student answered delightfully, "Yes."

Again Lord Russell thought, this time even longer, and twice seemed about to speak. Then he said, "That's a very good question, young man. I don't believe I can answer it!"

But there are very few philosophers like Bertrand Russell who will accept that they can't answer. They will invent answers, they will go on and on creating proofs, inventing proofs. For every kind of nonsense you can find proofs, you can argue.

Religions are all based on theologies, and the very word "theology" is a contradiction in terms. "Theo" means God, "logy" means logic -- logic about God. In fact, there is no logic about God; there is love but no logic. You can approach the phenomenon God or godliness through the heart, through love, but not through logic.

By following a tradition or religion, what are you doing? Your approach is bound to be through the head. Following is always from the head: you are convinced logically, hence you follow, but it is not a love affair.

Love attain is possible only when you find a loving Master. You cannot fall in love with Jesus now, you

cannot fall in love with Buddha now; they are no more there. Those dew-drops have disappeared into the ocean. You can fall in love only with a living Master. Buddha must have been very beautiful, but love can happen only between two living hearts.

Krishnamurti is right about ninety-nine percent so-called gurus, but one has to take the risk. If you become too cautious you will never be able to find the true one. To find the true one you will have to pass through many untrue ones.

An American seeker reached to the Everest after a long, arduous journey around the world in search of a Master. And finally he found a great, ancient old man sitting silently on top of the Everest.

The American seeker said, "Ah, great guru, I have devoted my entire life to the quest for truth, honesty, love and justice. I have traveled to the four corners of the earth to experience every agony and every passion. Now I come to you to ask: where do I go from here?"

The guru said, "Go back and do it all over again, my son."

"Thank you, thank you! What can I ever do to repay you?"

And the guru said, "Got any American cigarettes on you?"

He is right about ninety-nine percent gurus, but he is wrong about one percent, and that one percent is really what matters. He is wrong about Buddha, he is wrong about Lao Tzu, he is wrong about Jesus.

But to find a living Master one has to search, and in fact, all those false gurus help you in a way because experiencing them you become aware of that which is false. And to know the false as false is the beginning of knowing the true as the true, the real as the real. If you are absolutely clear about the false, suddenly you become clear about what is real, what is authentic. So even the false gurus are serving, in indirect way, to the real seekers.

Wolfgang, a Master is one who will not tell you to follow him. but he will certainly tell you to be silently with him. It has nothing to do with following. A real, authentic Master does not want to create pseudo replicas, carbon copies; he helps you to discover your original face. He will not impose any structure on you; on the contrary, he will help you to get rid of all imposed structures. He will not condition you; he will only uncondition you and then leave you to yourself He will not recondition you.

When you move from one false guru, then it happens: the new false guru will uncondition you and then recondition you. If you become a Hindu from being a Christian you will be unconditioned first so that you can get rid of your Christianity, and then Hinduism will be imposed on you.

That is what is happening to Hare Krishna people: now they are being conditioned as Hindus. They have lived in one kind of prison called Christianity, now they will be living in another kind of prison called Hinduism. It is the same, it makes no difference; only the prison is different. You get out of one prison and immediately you enter into another.

The real Master will take you out of one prison and will prevent you from entering into another prison. Certainly it is difficult to find a real Master, but that does not mean that one should not try to find; that does not mean that it is impossible -- difficult of course, but not impossible. And when you have come to a Master who simply imparts his love, his being, his presence, who shares his joy, his laughter with you, and there is no desire to condition you, to force you into a certain pattern, then his presence can be of immense catalytic significance; he can be a catalytic agent. In his presence something can start happening in you which may not happen alone for centuries, maybe for lives.

J. Krishnamurti is a beautiful man but one-dimensional, very linear, one line; he follows one track. Hence you will not find any contradictions in him. For fifty years he has been repeating simply the same thing again and again. unknowingly he has conditioned people; just by repeating the same thing again and again for fifty years he has hypnotized people. He has created a great difficulty for those people: he is not a Master himself, he cannot impart his experience -- he is an ARHATA, not a BODHISATTVA -- and he has prevented those people from going into search for some other living Master. He has created a real mess in many people: they would have been in search of a Master but he has prevented them. His logic is clear, appealing, very appealing to the egoist, particularly to the so-called intelligentsia, very appealing, because the so-called intellegentsia is always afraid of surrender, of dropping the ego -- they are egoist people. And when he says, "There is no need to follow, there is no need to go to any Master, there is no need of any initiation," they feel very happy. Their ego is saved but their ego is there.

Now the ego even has the support of Krishnamurti, and all his arguments will be used by the ego. And that's what has happened to thousands of people who have listened to him. He has not been a blessing,

because of his linear logic.

In the ancient days people like Krishnamurti used to remain silent. That was the way of the ARHATA -- because he knows that he cannot impart, he has no skill, he remains silent. He does not go around the world telling people, that "I cannot impart and nobody else can do it either."

This is for the first time an ARHATA has been trying to teach people, and of course it is a contradiction. The ARHATA is not supposed to teach, and when an ARHATA starts teaching he will teach against teaching, and the people who will become interested in him will be egoists.

You can find the very cultured egos around Krishnamurti, and they are there because he has become their rationalization: there is no need to surrender. And the irony is, the amazing fact is that Krishnamurti himself passed through many initiations, he had many Masters.

In fact, I had no Master and he had many Masters, but maybe that's why he is against Masters and I am not against! -- because I had had no experience of the false. I have never been with any Master, I have worked on my own. It took long, many lives, but I have never been initiated by anybody. Maybe that's why I have a soft corner for the Masters!

And he has been forced and regimented in every possible way by the Theosophists. And they had many secrets available to them and he was initiated into all kinds of ceremonies and into all kinds of secret mysteries, esoteric, which are not available to the public. He must have become tired.

And one fact has to be remembered always: he was not willingly there -- he had been chosen and adopted. He belonged to a very poor brahmin, the son of a very poor brahmin, so poor that he was not able even to educate his children. And when Annie Besant and Leadbeater found these two brothers, Krishnamurti and Nityananda, swimming in a river by the side of Adyar where is the head-quarters of the Theosophical Movement, world headquarters near Madras... Leadbeater had a certain sensibility to find out talents; he discovered many talented people. He had a certain sense to see immediately the possibility, the potential. He immediately told Annie Besant... they had gone for a morning walk and he saw these two children; Nityananda must have been eleven and Krishnamurti was nine. And he said, "These two children are of immense value -- they can become world teachers!"

So they searched. They found out they belonged to a very poor man; the mother is dead, the father is just a very poor clerk in an office. It is difficult to educate, to feed the children rightly. When he heard that Annie Besant wants to adopt them he was very happy; he willingly gave the children to Annie Besant.

And of course, Nityananda and Krishnamurti both were taught like princes or even better than that. They had the most learned tutors; they went through private education in India, in France, in England, in America, all around the world. They were kept away from the public so they don't become polluted, they don't become contaminated. They were prevented from meeting ordinary people. They were brought up as special people, chosen ones -- chosen to be world teachers. And great discipline was imposed on them. Of course it was all unwilling; they had not chosen the path themselves. There must have been a resistance -- naturally obviously. deep down they must have resisted.

Nityananda died, and my feeling is he died because of too much rigorous discipline -- fasting, getting up early, three o'clock in the morning. And he became ill; still the discipline continued. They were hard taskmasters, they wanted to make supermen, and of course when you want to make somebody a superman the discipline has to be hard, arduous.

Nityananda died. That too has been a wound in Krishnamurti's mind, in his heart: that his brother was almost killed by the discipline. And twenty-five years of rigorous training must have created an antagonism, a resistance.

So when the time came for them to be declared -- the Theosophists gathered from all over the world and Krishnamurti was to declare himself the new incarnation of Gautam the Buddha, the World Teacher -- when he stood on the platform to declare, everybody was shocked, people could not believe because he simply denied. He said, "I am nobody's Master I don't accept any disciples, I don't teach any discipline, and I dissolve this whole organization that has been created around me."

A certain organization was created around him -- six thousand members all over the world. The organization was called "The Star of the East". He dissolved the organization, he distributed the money back to the donors. because it had great money. He shocked everybody: they had worked so long on him and he simply escaped at the last moment.

And that wound has remained in him, and he cannot forgive all those Masters, their disciplines, their teachings -- he cannot forgive, hence he is against. And he himself is an ARHATA, he cannot be a Master. And his whole past of his life is full of resistance.

My experience is totally different, just the opposite: I had nobody to impose anything on me; whatsoever I have done I have done on my own. Hence I don't see any antagonisms in me against Masters, against disciplehood.

But certainly about ninety-nine percent I will agree with him: Muktananda, Reverend Moon, Prabhupad, all kinds of stupid people, exploiting -- exploiting the great search that has arisen in humanity's heart.

Man is on a new borderline, he is going to enter into a new territory. A new step has to be taken. Hence the great inquiry all around the world about truth, about meditation, about the inward. The outer has failed: the science has proved illusory, all its promises have gone down the drain; and man knows now absolutely that "What we have been doing up to now was basically wrong -- the journey has to be inward."

Now there are charlatans, people who can exploit this opportunity, but this is understandable; nothing can be done about it. The seeker has to pass through all these exploiters, deceivers, hypocrites, and has to be aware so that he can find one day the true man -- the man who can uncondition you and will not recondition you again, who will leave you in absolute freedom to be yourself

Beware of the false Masters -- and there are many and of many kinds. They come in all sizes and in all shapes and they can be very attractive, because they fulfill your expectations.

The real Master will never fulfill your expectations; he has no desire to manipulate you. Fulfilling your expectations means a deep desire to manipulate you. You have to be alert, watchful. If somebody is trying to fulfill your expectations, know perfectly well he himself is not free -- he cannot impart freedom to you.

In India, as in other countries and other traditions too, people have expectations, certain expectations. For example, a Christian expects that the enlightened person should be similar to Jesus; now that is absolutely impossible. Jesus cannot be repeated, need not be repeated. To repeat Jesus you will need the whole context and that context is no more possible. Jesus existed in a Jewish world, with all the expectations, desires, hopes and promises. Now that world has disappeared; two thousand years have passed. So much water has gone down the Ganges, nothing is the same any more. How can Jesus be repeated?

But the Christian expects from a true Master to be just like Jesus. No true Master can be just like Jesus. Jesus was not like Moses himself -- that was the trouble. That's why Jews were so much antagonistic: they were expecting him to be just like Moses. Moses lived in a totally different world; he belonged to the Egyptian context, he grew out of that context, he makes sense only in that reference. Jesus cannot be a Moses, it is impossible. And Jews were expecting him to be just a Moses, and because he was not they killed him.

Now Christians are doing the same: they expect the true Master to be a replica of Jesus, an imitation of Jesus. No true Master can be a replica; only some fool can imitate, only some mediocre person can be a carbon copy. This is such a deep insult of one's own being -- to copy somebody else -- that no man of intelligence can ever do it. But the same is true about other traditions.

The Buddhists are waiting for Buddha to come, and he has to be exactly like Buddha. And the Jains have their expectations and the Hindus have their expectations. The Hindus cannot accept Mahavira as an enlightened Master because he is not like Krishna, and the Jains cannot accept Krishna as an enlightened Master because he is not like Mahavira. Jains cannot accept Buddha as an enlightened person because he is not like Mahavira, and Buddhists in their own turn cannot accept Mahavira because he is not like Buddha. No tradition can accept the enlightened persons of other traditions because the expectations differ.

For example, Jains think that the enlightened Master should be naked. Now Jesus does not fulfill that, Mohammed is not naked, Zarathustra is not naked, Krishna is not naked. On the contrary, Krishna loved beautiful clothes, he loved ornaments.

In those days in India men used to wear ornaments, and that seems to be really logical and natural. If you watch nature you will see it: look at the peacock. The female peacock is unornamental; it is the male peacock which is ornamental. Don't be misguided, when you see the beautiful peacock with its rainbow-colored feathers, remember it is the male, not the female. The female is beautiful just by being female; it needs no ornamentation. It is enough to be famale! The poor male needs some other gadgets.

When you listen to the beautiful sound of the cuckoo, remember it is the male, not the female. The female need not have such a beautiful singing voice; just to be female is enough. The female simply sits hidden in a mango grove, and the male goes on pouring his heart, writing love letters!

The whole nature is a proof that the female looks ordinary and the male looks very beautiful. It is strange that why man has started behaving in a reverse way, why women try to be beautiful, use ornaments

and lipstick and false eyelashes and whatnot! It is crazy! Let the man use all these things! He is poor, he needs something. The woman is perfectly beautiful as she is. Just to be feminine has a grace, a beauty; there is no need for any other addition.

In Krishna's time things were perfectly natural: men used to wear ornaments. If you have seen Krishna's statues, pictures, you will see: he is wearing silk robes, colorful robes, with a crown with a peacock feather on it, and with a flute, trying to do what the male cuckoo goes on doing, and he is standing in a dancing pose.

Now Jains cannot accept him as an enlightened person; this is not the way of being enlightened. He looks like an actor! According to Jain mythology he has gone into seventh hell -- seventh is the last. Only the very dangerous people are thrown into the seventh. Even Adolf Hitler will not reach the seventh; he will be somewhere, at the most third, not more than that. Krishna is in the seventh and Krishna will not be freed in this phase of creation.

Jains have cycles: one cycle means one creation; then the whole creation becomes dissolved, disappears into nothingness, and then another creation begins, another cycle. Krishna will be released only when the second cycle begins, not in this cycle. When all these suns and moons and stars and this whole universe dissolves through the black holes when all is gone and left -- nothing is left -- then the second cycle starts. Krishna will come back only after the first creation is gone, not before that; it will take eternity. They are very angry at Krishna -- what kind of enlightened person he is.

These expectations! Jains cannot believe that Jesus is enlightened, because according to them an enlightened person cannot be crucified -- impossible. In fact, they have this myth that when Mahavira walks on the road... and he is a naked man without shoes, and you know the Indian roads. And Mahavira walked twenty-five centuries before; just try to imagine what kind of roads -- he must not have been walking -- roadless roads!

The story is: when he walks on the road, even if a thorn is there it immediately turns upside-down because the enlightened person is finished with all his karmas, he cannot suffer any pain any more. Pain is suffered because of your past karmas; you must have committed some sin in the past. He is finished with all the sins, he is completely free from all karmas, so no pain is possible. What to think, what to say about crucifixion?

Jains cannot believe Jesus to be enlightened. For them according to them, it is not the Jews who are crucifying him, it is not the Roman governor who is crucifying him; it is his past bad deeds, past karmas which are creating this pain for him, this agony for him.

If you just watch all these expectations you will be able to understand that no enlightened person can ever go according to your expectations; he has to live his life authentically. And if he wants to exploit you he will fulfill your expectations. If he wants to exploit the Jains he will go naked, he will fast, and they will be happy -- he is a great man. If he wants to fulfill the expectations of Christians he will become a Mother Teresa of Calcutta: serve the poor the crippled, the ill. If he wants to fulfill the expectations of the Mohammedans he will become an Ayatollah Khomaniac -- take the sword -- because that's what Mohammed did. And remember, Mohammedans believe that it was out of compassion, because if somebody is going into hell, even if he can be prevented by a sword he should be prevented. And anybody who is not a Mohammedan is going to hell, so convert everybody into a Mohammedan, by whatsoever means it has to be done but it HAS TO be done. So Ayatollah Khomaniac is the most perfect Mohammedan Master right now!

These fools can pretend because they have to look at the crowd, what are their expectations; they can fulfill their expectations. But a true living Master is bound to be totally free from your expectations. He cannot adjust with you; if you have to be with him you have to adjust with him.

And that's why egoists find it difficult to be with a Master, and they enjoy the company of Krishnamurti -- for the simple reason because he is not asking you to dissolve your ego or surrender or to adjust in any way. He is not asking anything to you. He is not giving you any insight, he is simply making clear the standpoint of an ARHATA. But the ARHATA has never been helpful to anybody, and he cannot be helpful.

And now there have arisen many new kinds of gurus; they are mushrooming all over the world. Religious gurus are there and then there are psychoanalysts and therapists. They are taking the place; they are becoming very important. And of course they understand something about the mechanism of the mind and they can help you a little bit, but they themselves are in a deep mess.

Conversation between two psychiatrists:

"Most of my patients are disturbed. Let me ask you some questions -- to give you an example. Which has

smooth curves and sometimes is uncontrollable?"
"A baseball pitcher, of course."
"Next, what wears a skirt and has lips that bring you pleasure?"
"Obviously, a Scotsman playing a bagpipe."
"You know the answers, but it's amazing what strange replies I get from my patients!"

These psychoanalysts, now they are the New Age gurus. They know certain tricks about the mind, but they have no idea of the innermost core of your being. You have to be very careful and cautious because there has never been such a tremendous desire for transformation, hence there are bound to be many people who will not miss this opportunity to exploit you.

In that sense Krishnamurti is right, but only about ninety-nine percent. And to me that is nothing to be compared with the remaining one percent. Those ninety-nine percent can be ignored, that one percent should not be forgotten because that is the only hope: a Master who can make you free, who does not make you a slave; a Master who can make you unconditioned and does not recondition you; a Master who does not give you any doctrine, dogma, a creed to believe in, but shares his joy, his celebration with you.

The last question:

OSHO,
PLEASE TELL A JOKE WHICH I CAN LAUGH AT FOR THE REST OF MY LIFE.

Prem Raquibo,

THERE IS NO JOKE LIKE THAT; it is impossible. It cannot happen in the very nature of things, because a joke can be laughed only when you hear it for the first time. You cannot laugh at it for the rest of your life, unless you are so stupid, so utterly stupid, that each time you hear it you have completely forgotten that you have heard it before. And you will be telling it to yourself. because who is going to tell you your whole life? I can tell you only once, then you will have to tell it to yourself. Either you have to be utterly stupid or mad!

I have heard about a man who was sitting in a waiting room on a railway station, and the train was late -- as Indian trains always are. In India they say the timetable exists so that you can know how much the train is late. Otherwise how you will know how much it is late? Late it is GOING to be! And in India they say a ticket is valid for twenty-four hours. It is valid for twenty-four hours because nobody knows when the train will come. If it comes in twenty-four hours, that too is a miracle!

So he was waiting, sitting in his chair, and the other people in the waiting room were a little bit getting puzzled. Finally one person became so curious he could not contain his curiosity. He said, "Sir, I should not interfere, but what is going on?" -- because the man was sitting there with closed eyes; his lips were moving. Sometimes he will giggle and sometimes he will frown; sometimes he will laugh loudly and sometimes he will make a gesture of his hands as if he is throwing something away. What was going on?

The man asked, "What you are doing? It is none of our business and we should not interfere, and it is absolutely private what you are doing, but excuse me... if you can enlighten me a little bit?"

The man said, "There is nothing private about it -- I am telling jokes to myself!"

The man said, "That's... that I can understand. Sometimes you giggle and you laugh loudly -- you must be having fun. But sometimes you frown and you make such ugly face. and you throw something, push away something by your hands."

He said, "Yes, when I hear a joke which I have heard before!"

He is telling jokes to himself!

Now, Raquibo, one joke for your whole life...? It has never happened! You can laugh only at the first time, because the whole art, the secret of a joke is the unexpected ending. That is the whole secret -- the unexpected turn. The joke first moves in a certain line, and then takes such an unexpected turn that logically you are shocked for a moment. You were moving along the joke expecting certain things to happen, and then what happens is not the logical thing. Something illogical happens -- and it is that illogical makes the

joke beautiful, that makes you burst into a laughter.

Logic is not fun, it is a serious thing. And when you start hearing a joke, of course your mind starts functioning logically. You start expecting logically that this is going to happen, this is going to happen, and then something comes at the end which you could not have imagined. It is so illogical, so ridiculous. it is so absurd! The shock... and the whole energy was getting into one direction, mounting up to a climax, and then suddenly everything goes berserk. The whole energy explodes into laughter. It is a certain tension that is released. The logic creates tension and the joke releases it. That is the punchline which does the trick.

But this can happen only once. If you know the punchline, then it is very difficult for you to enjoy it because you will be expecting it. You already know it; now it has become part of your logic. So there cannot be any mounting energy, there cannot be any tension; you will sit relaxedly.

A man entering middle age had been bothered for some time by his prick. It had grown very crooked and had sprouted warts and hairs in the most inappropriate places. His condition had worsened over the years and he decided to seek medical advice.

The local doctor examined his tool thoroughly and stated that amputation was the only possibility for a specimen such as his.

The poor fellow went to another doctor for a second opinion. He also gave the thing a very thorough examination, then stated that it had to come off.

Now in a state of panic, the man went to a specialist for a final opinion. He examined the prick at length, leaned back in his armchair for a while in contemplation, then said, "No, sir, I think that amputation is unnecessary." The patient sighed with relief "Yes," continued the doctor, "in no time at all it will fall off by itself!"

I Am That

Chapter #4
Chapter title: Surrender is of the Heart

14 October 1980 am in Buddha Hall

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The first question:

OSHO,
MY FRIEND, WHO HAS A PH.D. IN COMPUTING, AND WHOSE THESIS WAS ON "ARTIFICIAL INTELLIGENCE", SAYS THAT MAN IS A BIOCHEMICAL COMPUTER AND NOTHING MORE. THE BUDDHA HAS SAID THAT ALL THINGS ARE COMPOSITE AND THERE IS NO SELF, NO SOUL, NO SPIRIT, NO "I", WHICH SEEMS TO AGREE WITH MY FRIEND'S VIEWPOINT. COULD YOU PLEASE HELP ME, BECAUSE I FEEL THAT THERE IS SOMETHING MISSING FROM THESE VIEWS BUT I CAN'T SEE IT MYSELF.

Prem Hamid,

MAN certainly is a biocomputer, but something more too. About ninety-nine point nine percent of

people it can be said that they are only biocomputers and nothing more. Ordinarily one is only the body and the mind, and both are composites. Unless one moves into meditation one cannot find that which is something more, something transcendental to body and mind.

The psychologists, particularly the behaviorists, have been studying man for half a century, but they study the ordinary man, and of course their thesis is proved by all their studies. The ordinary man, the unconscious man, has nothing more in him than the bodymind composite. The body is the outer side of the mind and the mind the inner side of the body. Both are born and both will die one day.

But there is something more. That something more makes a man awakened, enlightened, a Buddha, a Christ. But a Buddha or a Christ is not available to be studied by Pavlov, Skinner, Delgado and others. Their study is about the unconscious man, and of course when you study the unconscious man you will not find anything transcendental in him. The transcendental exists in the unconscious man only as a potential, as a possibility; it is not yet realized, it is not yet a reality. Hence you cannot study it.

You can study it only in a Buddha, but even then studying is obviously very difficult, just very close to the impossible, because what you will study in a Buddha will again be his behavior. And if you are determined that there is nothing more, if you have already concluded, then even in his behavior you will see only mechanical reactions, you will not see his spontaneity. To see that spontaneity you have also to become a participant in meditation.

Psychology can become only a real psychology when meditation becomes its foundation. The word "psychology" means the science of the soul. Modern psychology is not yet a science of the soul.

Buddha certainly has denied the self, the ego, the "I", but he has not denied the soul and the self and the soul are not synonymous. He denies the self because the self exists only in the unconscious man. The unconscious man needs a certain idea of "I", otherwise he will be without a center. He does not know his real center. He has to invent a false center so that he can at least function in the world, otherwise his functioning will become impossible. He needs a certain idea of "I".

You must have heard about Descartes' famous statement: "COGITO ERGO SUM -- I think, therefore I am."

A professor, teaching the philosophy of Descartes, was asked by a student, "Sir, I think, but how do I know that I am?"

The professor pretended to peer around the classroom. "Who is asking the question?" he said.
"I am," replied the student.

One needs a certain idea of "I", otherwise functioning will become impossible. So because we don't know the real "I" we substitute it by a false "I" -- something invented, composite.

Buddha denies the self because to him "self" simply is another name for the ego, with a little color of spirituality, otherwise there is no difference. His word is anatta. Atta means "self', anatta means "no-self". But he is not denying the soul. In fact he says when the self is completely dropped, then only you will come to know the soul. But he does not say anything about it because nothing can be said about it.

His approach is via negativa. He says: You are not the body, you are not the mind, you are not the self He goes on denying, eliminating. He eliminates everything that you can conceive of, and then he does not say anything what is left. That which is left is your reality: that utterly pure sky without clouds, no thought, no identity, no emotion, no desire, no ego -- nothing is left. All clouds have disappeared... just the pure sky.

It is inexpressible, unnameable, indefinable. That's why he keeps absolutely silent about it. He knows it that if anything is said about it you will immediately jump back to your old idea of the self If he says, "There is a soul in you," what you are going to understand? You will think that, "He calls it soul and we call it self -- it is the same. The supreme self maybe, the spiritual self; it is not ordinary ego." But spiritual or unspiritual, the idea of my being a separate entity is the point.

Buddha denies that you are a separate entity from the whole. You are one with the organic unity of existence, so there is no need to say anything about your separateness. Even the word "soul" will give you a certain idea Of separateness; you are bound to understand it in your own unconscious way.

Hamid, your friend says that: MAN IS A BIOCHEMICAL COMPUTER AND NOTHING MORE.

Can a biochemical computer say that? Can a biochemical computer deny the self, the soul? No biocomputer or any other kind of computer has any idea of self or no-self. Your friend is doing it --

certainly HE is not a biochemical computer. No biochemical computer can write a thesis on artificial intelligence! Do you think artificial intelligence can write a thesis about artificial intelligence? Something more is needed.

And he is absolutely wrong in thinking that Buddha says also the same thing:

... THAT ALL THINGS ARE COMPOSITE AND THERE IS NO SELF NO SOUL, NO SPIRIT, NO "I".

He is wrong to think that Buddha agrees with his viewpoint -- not at all. Buddha's experience is of meditation. Without meditation nobody can have any idea what Buddha is saying about. Your friend's observation is from the standpoint of a scientific onlooker. It is not his experience, it is his observation. He is studying biochemical computers, artificial intelligence, from the outside. Who is studying outside?

Can you conceive two computers studying each other? The computer can have only that which has been fed into it; it cannot have more than that. The information has to be given to it, then it keeps it in its memory -- it is a memory system. It can do miracles as far as mathematics is concerned. A computer can be far more efficient than any Albert Einstein as far as mathematics is concerned, but a computer cannot be a meditator. Can you imagine a computer just sitting silently doing nothing, the spring comes and the grass grows by itself...?

There are many qualities which are impossible for the computer. A computer cannot be in love. You can keep many computers together -- they will not fall in love! A computer cannot have any experience of beauty. A computer cannot know any bliss. A computer cannot have any awareness. A computer is incapable of feeling silence. And these are the qualities which prove that man has something more than artificial intelligence.

Artificial intelligence can do scientific work, mathematical work, calculation -- great calculation and very quick and very efficiently, because it is a machine. But a machine cannot be aware of what it is doing. A computer cannot feel boredom, a computer cannot feel meaninglessness, a computer cannot experience anguish. A computer cannot start an enquiry about truth, it cannot renounce the world and become a sannyasin, it cannot go to the mountains or to the monasteries. It cannot conceive of anything beyond the mechanical -- and all that is significant is beyond the mechanical.

A policeman starts chasing a car after noticing that the driver is a computer, a robot -- wearing a hat, smoking a cigar and driving with one hand hanging out of the window.

He finally succeeds in stopping the car. He approaches it and sees to his surprise that there is a man sitting next to the computer.

"Are you mad?" exclaims the officer, "letting your computer drive?"

"Excuse me, officer," replies the man, "I asked him for a lift!"

Yes, in stories it is possible, but not in reality.

Mr. Polanski enjoys playing with cuckoo clocks. One rainy Sunday morning he takes his cuckoo clock apart and puts it back together again.

At twelve o'clock the family gathers, waiting for the pretty little bird to sing its song... nothing happens. They wait till one o'clock -- no cuckoo. At two o'clock they are still waiting for the bird to appear. Finally, at three o'clock, the little door opens and the cuckoo comes out.

"Dammit!" it squeaks. "Do any of you guys know the time?"

The second question:

OSHO
YOU SPOKE YESTERDAY ABOUT KRISHNAMURTI AND MASTERS, AND THAT WE CAN UNDERSTAND, WE CAN KNOW, WE CAN SURRENDER AND WE CAN FALL IN LOVE WITH THE MASTER, BUT WE SHOULD NOT FOLLOW AND BELIEVE IN THE MASTER. IS IT POSSIBLE TO SURRENDER WITHOUT BELIEVING? MY HEART SAYS TO ME THAT TO SURRENDER AND TO BELIEVE IS THE SAME. I CANNOT FEEL THE DIFFERENCE. WHAT IS SURRENDER AND BELIEF? I WANT TO BELIEVE. I NEED TO BELIEVE! IF YOU SAY THAT MEDITATION IS THE SOURCE AND I DO MEDITATION, I BELIEVE YOU, I TRUST YOU.

Dhyan Anna,

SURRENDER is not possible at all if you believe, because belief is of the head and surrender is of the heart. Belief means you are convinced logically, intellectually, that what is being said is right. The ARGUMENT appeals to you. Belief has nothing to do with the heart; it is absolutely of the mind, a mind phenomenon. Belief is not a love affair.

Belief means intellectually you are convinced because you cannot see any argument which can destroy it; all the arguments that you can manage prove it. But deep down there is bound to be an undercurrent of doubt. Belief cannot destroy doubt, it can only cover it up. It can cover so perfectly that you MAY forget about the doubt, but it is always there. Just scratch a little bit any believer and you will find the doubt there. That's why believers have always been afraid of listening to anything that goes against their belief.

The Catholic Church goes on prohibiting the Catholics: not to read this, not to read that. They go on putting books on their black list which are banned for the Catholics. The Vatican library has thousands of tremendously beautiful documents with it -- for thousands of years they have been gathering -- of all those scriptures that they have burned, banned, prohibited. But they have kept a few copies in the Vatican library just as a historical past, and what has been done in the past and what has been destroyed in the past -- some proofs of that. Anything that went against Christianity was destroyed.

The same has been done by Mohammedans, by the Hindus, by almost all the believers of the world. Why this fear? -- because they are all aware of the fact that the believer is not free of doubt; the doubt is there and anybody can raise the dust again. Somehow they have managed it to settle, somehow they have covered the wound, but the wound has not healed; it is there, and underneath the cover it goes on spreading.

People believe in God, but does that mean their doubt has dropped? If the DOUBT IS no more there, what is the need of belief? Belief is an antidote, it is a medicine. If you are healthy no medicine is needed: if there is no doubt in you no belief is needed.

Belief is very superficial; it divides you. The believer is only the superficial part of you and the remaining part, the major part, the nine-tenths of your being, remains full of doubts. There is turmoil within every believer and he is afraid, really afraid to come across something which may disturb his belief -- and anything can disturb his belief.

Communists are not allowed to read anything against communism. In Russia, government does not allow anything that goes against communism. Why this fear? The fear is because they know that if things against communism come into their country, people will start thinking again; their doubts will arise.

Anna, the first thing you have to understand is: believing is of the head and surrender is of the heart. Surrender is not a belief, it is not an intellectual conviction -- it is just the ultimate in love. You CANNOT give any proofs for your surrender; you can give thousand and one logical proofs for your belief, but for your surrender you cannot supply a single proof. And whatsoever you say will look absurd to yourself; it will fall short. Surrender has a transcendental beauty, and belief is so ordinary and the proof is so mundane.

That is the trouble why people feel a little embarrassed if you ask about their love. If you ask a man why he has fallen in love with a certain woman he will feel a little embarrassed. You are asking something which cannot be answered, hence the embarrassment. Why...? He can manage to say something, but neither he will be convincing you nor he himself will feel that it is worth saying. He can say the woman is beautiful, that's why... but these are all rationalizations, not reasons for his surrender.

Surrender has no reasons, no motives at all. Surrender simply means a happening, not a doing. Belief is a doing -- you do it, you make every effort -- but surrender happens from the beyond. You are simply possessed by it.

Lovers know it, how they become possessed. If you say, "Because the woman is beautiful," the other person can say, "But nobody else has fallen in love with her. And she has been beautiful even before you had met her, and she is beautiful, but I have not fallen in love with her. How come you have fallen in love with her?"

In fact, that is a rationalization, it is not true. Somehow he is trying to save his face. He does not want to say that he does not know why it has happened -- it has simply happened. He does not want to accept that he is living something irrational, that he has allowed something illogical to happen to him.

The reality is: the woman looks beautiful because you have fallen in love with her, not vice versa. It is not because of her beauty that you have fallen in love. otherwise the whole world would have fallen in love before you. Just the opposite is the case: she looks beautiful to you because you are in love. Love beautifies.

And falling in love with a man or a woman is the lowest kind of love. When you fall in love with a Buddha or a Christ or a Krishna it is the highest kind of love, the crescendo. It is just far out! It is outlandish! You cannot even give any reasons for your ordinary love -- what reasons you can give when you fall in love with a Master? There are no reasons at all.

Just the other day Vivek was telling me a joke. She said, "Osho, do you know why the Jews have short necks?"
And I said...(OSHO SHRUGS HIS SHOULDERS)
And she said, "Yes, that's why!"

When you love, what you can say except shrug your shoulders? And if you go on shrugging your shoulders the whole day you will have a short neck!

Anna, you ask me: IS IT POSSIBLE TO SURRENDER WITHOUT BELIEVING?

Not only it is possible without believing, it is only possible if there is no believing. With belief there is no possibility -- belief is a false substitute. Surrender happens out of trust, and trust and belief are not synonymous.

That is where Anna is confused: she thinks trust and belief are the same -- they are not. Belief is of the head, trust is of the heart. Belief has arguments about it, trust has no arguments. Belief is intellectual, trust is supra-intellectual. You cannot say a single word in favor of your trust, and if you say you can be immediately refuted very easily. Any fool can destroy your argument for trust, because in fact there is no argument possible.

You say, Anna: MY HEART SAYS TO ME THAT TO SURRENDER AND TO BELIEVE IS THE SAME.

It is not the heart, Anna, it is the head. You are confused. You don't know what is the heart and what is the head -- and this is the case with almost everybody. People live through their heads. Even if they love, they love via the head. They say, "I think I am in love." I think -- that comes first and then comes love. It is not a question of thinking at all; whether you think or not does not matter. If you are in love, you are in love. Love does not come via the head.

You say: My heart says to me that to surrender and to believe is the same.

No, it is your head which is telling you that both are the same: to believe is to surrender. This is the language of the head -- belief is the language of the head. Surrender belongs to a totally different dimension; it has nothing to do with belief. That's why belief can be disturbed, but surrender cannot be disturbed.

And this has been my experience of working with thousands of sannyasins: almost always it happens that whenever a man comes to me his approach is intellectual. There are a few exceptions, it is not an absolute rule; but it can be said that almost ninety-nine percent men are head-oriented, and when a man comes to me he comes through logical conviction. Listening to me, trying to understand me, if he feels convinced he becomes a sannyasin.

But his sannyas has not much value. Any day he can drop the sannyas. Anybody can destroy his belief because it is based on logic, and logic is just a game. If you come across a person who is more logical than you he will destroy your proofs.

I have never come across a single proof which cannot be destroyed. In fact, to prove anything is difficult. to disprove is very easy. If you say, "The sunset is beautiful." it can be argued it is not, and more easily. Anybody can object, anybody can say, "Give me the proof! What do you mean by beauty? What is beauty? And how can you prove that this sunset is beautiful?" And you will be at a loss. You know it is beautiful, but that knowing is not of the head, that knowing is of the heart -- and heart Cannot argue, it simply knows.

The problem is: the head has all the questions and the heart has all the answers. The head has all the doubts and the beliefs and the heart has only the trust. That is the flavor of the heart.
There is a beautiful story of Chekhov,. a parable:

In a village there was one man who was thought to be an utter idiot, and of course he felt very offended. He tried in every way to convince people, but the more he tried the more it became known that he is a fool.

A mystic was passing through the village, and the idiot went to the mystic and said, "Somehow save me -- my life has become impossible! The people of this place think I am an idiot. How can I get rid of this? -- because it is torturing me day and night. It has become a nightmare! I am afraid even to face anybody in the town, because wherever I go people start laughing. I have become a laughingstock! Only you can show me the way. What should I do?"

The mystic said, "This is very simple. From tomorrow morning you start asking people such questions which cannot be answered."

He said, "For example, what?"

The mystic said, "If somebody says, 'Look, how beautiful is the rose!' you immediately raise the question: 'Who says? What is the proof? What is beauty?' If somebody talks about time, immediately ask, 'What is time?' If somebody asks about God, ask him, 'Give me the proof!' Somebody talks about love, don't miss the opportunity -- just go on asking! Don't make any statement from your side. You simply ask the questions and make people feel embarrassed, because these are the questions nobody can answer!"

And within seven days the man was thought by the villagers as one of the greatest geniuses, because now he was not making any statement so he was not available for you to refute. He was simply denying others.

That is the whole art of atheism: just go on saying no, and nobody can convince you. Yes comes from the heart, and the head is very efficient in saying no. And nobody can prove... nothing can be proved by the head. And higher the value, the more difficult it is to prove.

When men come to me they come through the intellect; their sannyas is not very reliable. But when women come to me... and of course, again there are exceptions, but very few, the same proportion. Ninety-nine percent women are going to remain sannyasins.

That's why I have given my commune totally to be disciplined, to be controlled by the women sannyasins -- for the simple reason because their approach to me is through the heart; they are more reliable. One percent men are reliable, one percent women are not reliable -- they can drop sannyas. But ninety-nine percent women are reliable: they come through the heart. Nobody can refute their hearts. Their approach is through trust and love.

Anna, you have to understand the difference between the head and the heart. It will take a little because the society has made everybody confused. Everybody is in a mess -- nobody knows where is the heart and where is the head.

Just be here -- she is new -- soon you will be able to feel the difference clearly.

You say: I CANNOT FEEL THE DIFFERENCE.

Yes, right now it will be difficult, but become a little more silent. In silence the distinction will come very loud.

You say: I WANT TO BELIEVE. I NEED TO BELIEVE!

That's why it is difficult for you to make the difference. You are desperately in need to believe, you are afraid not to believe, because you don't know anything about trust. Once you know of trust, who bothers about belief? Who cares? Belief is nobody's need. It is the strategy of the priests imposed on you that belief is a need -- it is NOT a need. Trust certainly is a need, is a nourishment, but belief is just artificial food, maybe very colorful, but not nourishing.

You say: IF YOU SAY THAT MEDITATION IS THE SOURCE AND
I DO MEDITATION, I BELIEVE YOU, I TRUST YOU.

Please, trust but don't believe. And of course, meditation is the way, the source -- that's why I have given you the name Dhyan Anna. Dhyan Anna means meditation, prayer. Through meditation you will come to prayer Prayer is the highest form of love, of trust. Through meditation one finds the heart, and prayer arises.

And through meditation ultimately one finds the being. And the moment you have found the being there is nothing more to be found... you have come home.

The third question:

OSHO,
YOU CAN READ IN THE BIBLE THAT JESUS WARNED ABOUT OTHER MASTERS COMING IN THE FUTURE. DO YOU THINK HIS WARNINGS WERE ALSO INCLUDING YOU? YOUR MESSAGE IS VERY DIFFERENT FROM IMPORTANT PARTS OF THE TEACHINGS OF JESUS. HOW IS IT POSSIBLE THAT ENLIGHTENED MASTERS CAN SAY SO MANY CONTRARY THINGS?

Dieter,

ONE THING of great import has to be understood first. Jesus became enlightened only at the last moment on the cross. Hence his statements that he has made before that experience are not of an enlightened person -- close, very close, approximate, but as far as truth is concerned there is nothing like approximate truth.

This thing has not been told to Christians at all, that Jesus became enlightened at the very last moment. On the cross he became enlightened, on the cross he became a Christ.

To me the cross is important not for the same reasons as it is for Christians. To them the cross is important because Jesus was crucified, and the cross has become the symbol of crucifixion. To me that is absolutely wrong -- that is a kind of life-negation, that is worshipping death, that is making too much fuss about crucifixion.

I call Christianity "Crossianity" because it is not concerned with Christ, it is more concerned with the cross. I also love the symbol of cross, but for a totally different reason: not because of crucifixion but because Jesus became enlightened on the cross, he became aware of the immortality of his ultimate being. To me it is not crucifixion, not death, but the beginning of eternal life.

At the last moment Jesus says to God, "Have you forsaken me?" And that shows that he was still living in the mind, expecting, desiring, hoping -- even from God. There were a few expectations that at the last moment some miracle would happen. Not only the people who had gathered there were expecting a miracle looking at the sky -- that a divine hand will appear and Jesus will be raised to ultimate glory; he will be saved at the last moment -- but Jesus himself was also waiting.

He says, "Have you forsaken me?" What does it mean? It is a complaint, it is not a prayer. It is frustration, it is disappointment. And disappointment is possible only if there was some deep desire, some longing to be fulfilled. God has failed him -- he has not come to his rescue. He was hoping.

And these are the signs of an unenlightened person. These are symbolic of the ego, of the head, of the mind, of the very process of the mind.

But he was a man of great intelligence too: immediately he recognized that what he is saying is wrong, the very desire is wrong. One should not expect anything from the universe, one should not feel disappointed. one should not feel frustrated. This is not trust! This is not a love affair! This is not an absolute yes, it is a conditional yes: "You fulfill these conditions, then of course I will be grateful. But because conditions have not been fulfilled I am angry." There is anger in his voice; there is anxiety, disappointment.

But he understood the point, and immediately he corrected it. A single moment... and he is no more Jesus, he becomes Christ. Suddenly he looked at the sky and said, "Forgive me! Let thy kingdom come, let thy will be done -- not mine. Let thy will be done!"

This is surrender. He has dropped the mind, he has dropped the ego and all the expectationS. "Let thy will be done." In this egoless state he became enlightened. But unfortunately it happened at the very last moment, and he had no time left.

Buddha lived for forty years after his enlightenment, hence whatsoever he says has a totally different significance than what Jesus says in the New Testament. It is poetry, beautiful, but still he is groping in the dark, making every effort to reach to the light, but he reached to the light at the very last moment. He could not say a single word. He died enlightened, but he could not live enlightened. He died too early -- he was only thirty-three. If you understand this, then your question will be very simple.

You ask me, Dieter: YOU CAN READ IN THE BIBLE THAT JESUS WARNED ABOUT OTHER MASTERS COMING IN THE FUTURE.

That is the fear of an unenlightened person, the fear that somebody may replace him, that somebody may come and may convince people of other things. That fear is perfectly understandable in an unenlightened person, because he is jealous. There is fear that once he is gone his teaching may be destroyed. He is too much concerned about the future.

The unenlightened person lives in the past or in the future, and Jesus did both the things in the New Testament. He is talking continuously about the past; he is trying to prove that "I am the Messiah you have been waiting for. I am the man who has been predicted by the prophets of old. The Old Testament has simply prepared the way for me!" He is too much concerned about the past. He is too much concerned in convincing the Jews that he is the expected Messiah. Who cares?

People have asked me, "Buddha, we have heard, is going to come back after twenty-five centuries. Twenty-five centuries have passed. Are you the Buddha?" Why should I be? I am just myself! Why I should be the Buddha? He did his thing, I am going to do my thing. I am not anybody's carbon copy! Why should I be a Buddha? If he wants to come, that is up to him, but I am nobody's incarnation.

Hindus have asked me that "Krishna says, 'Whenever there is need I will come.' Are you that one?" I am not, absolutely not! I am just myself. If Krishna has to fulfill his promise he will come!

Jesus is too much concerned about the past. In fact, that concern brought him the whole trouble. If he had not bothered about being the Messiah Jews may not have crucified him, because then they started asking about the signs that the Messiah has to give, and then they started asking that "You have to fulfill this and you have to fulfill that -- only then we can accept you, that you are the Messiah." And then he went into unnecessary argumentation, but his whole effort was to prove that "I am the expected Messiah." This is concern for the past, and only an unenlightened person is concerned about the past.

And he is very much concerned about the future also. He warns about other Masters coming in the future. "And beware of them," he says, "because they will distract you; they will distract you from the path" -- the path that he has shown. He is making sure that no follower is taken away from the fold even when he is gone. This is too much businesslike!

And the reason is that he became enlightened at the very last moment and he had no time to correct. to change his statements. His statements were made in an unenlightened state.

That's why you find his approach towards God very childish. He calls God ABBA -- papa, daddy! There is no daddy -- daddy is dead! It is childish. It is the need of a child, because the child cannot be without the father. hence God becomes the father.

And a strange thing has happened: now Christian priests are called fathers. A monastery is defined by someone: a place where unwed fathers live They don't have any wife, they don't have any children, and they are fathers. What kind of fathers are these? But if God can be a father without a wife, then of course they can also be fathers without wife. Catholic priests being called fathers. Catholic nuns being called mothers, sisters, Mother Superiors! People who have renounced life, renounced families, are still clinging to some ideas of the family. Now God becomes the father, but the father is needed.

Jesus remained a little childish in his approach towards God. Buddha has a maturity, tremendous maturity. He is so mature that he can say there is no God. Existence is enough, more is not needed. There is no creator, creation is enough. Creation itself is divine creativity; it is the process of creativity.

This fear of Jesus simply shows the fear of a Jew businessman! He is afraid his customers may to go somebody else. H is making sure that even in the future the customers never leave the shop! He will be gone, that much is certain, sooner or later he will be gone, but he is making sure that his priests will go on dominating the world; his representatives, his popes, will go on and on always dominating the world.

The very idea to dominate the world, to change the whole world into Christianity, is in some subtle sense an ego trip, an ego number. But it is understandable from an unenlightened person; you cannot expect more than that.

And you ask me: DO YOU THINK HIS WARNINGS WERE ALSO INCLUDING YOU?

The future is absolutely unknown. Nobody knows the future; not even the enlightened person knows

about the future. That is the beauty of the future: it is unpredictable. Yes, few inferences can be made, but they are only inferences.

But all the religions have tried to prove that their founders are all-knowing, omniscient. Jains say Mahavira is omniscient: he knows whole past, whole present, whole future. And that is sheer stupidity, because it is a well-known fact -- Buddha has mentioned it, they were contemporaries -- that Mahavira is known to have begged from a house where nobody had lived for years: and he was standing in front of the house with his begging bowl!

And he was told by the neighbors that, "That house is empty and has been empty for years! And you are an omniscient person -- can't you see that there is nobody in the house?" And he knows all about the future -- he does not know about this house in front of him! In fact, if people have not lived in that house for many years, even an unenlightened person will be able to infer, looking at the situation of the house -- the dust that has collected, the doors that are closed for years -- that nobody lives here. You can see easily whether people live in this house or not. Where people live the house has a different quality, aliveness; where nobody lives the house is dead.

Buddha also mentions, just jokingly, about Mahavira, that once he was walking on the road early in the morning. It was a winter morning, too much mist was there, and he stepped on the tail of a dog! And when the dog barked, then he became aware that there is a dog. And he knows all about the past and all about the future!

Nobody knows about the future or about the past. The enlightened person knows only himself, and that's enough. Knowing himself, essentially he knows everybody -- essentially, remember, not in details. Essentially he understands everybody because he knows himself. Knowing himself he knows your potential, your possibility. Knowing himself he knows that you are in darkness. Knowing himself he knows how he has reached to his light, and he can help you to reach to the same light.

But the enlightened person knows only himself and nothing more. He knows himself totally. absolutely, his whole being is full of light, but that does not mean that he knows everything about the whole existence and past and future, all. That is sheer nonsense! Because of this nonsense so many problems have arisen for religion.

The Bible talks about the earth as if it is flat. That was the problem: that in the Middle Ages the scientists who discovered for the first time that the earth is a globe, circular, round, got into trouble because they were going against the Bible, and the Bible is omniscient. How can you dare to say something against Moses, against Jesus and all the prophets? -- because they talk about the earth as flat.

The Bible thinks that the sun goes around the earth, and one can understand why, because we all see the sun moving, in the morning rising and in the evening setting. We see the arc of the sun going around: it is a common inference.

When for the first time Galileo discovered that this is wrong, this is only apparently so, it is a visual illusion, the truth is just the opposite -- the EARTH goes around the sun, not the sun around the earth -- he got into trouble. He was very old when he discovered it, seventy or more, and very ill. When his book was published he was called by the Pope. He went there, and he must have been a man of great understanding... I love that man. Many have condemned him for this same thing, but I don't condemn him. I respect him for the same thing for which he has been condemned for three hundred years or more.

The Pope asked him that, "Have you written this?"

He said, "Yes, I have written."

The Pope said, "This goes against the Bible. Are you ready to change it? Otherwise you will be killed or burned alive!"

He said, "I am perfectly ready to change it. You need not take so much trouble of burning me -- forgive me. I declare that it is the sun who goes around the earth, not The earth. But remember, my declaration will not make any change -- the earth still will go around the sun! Who bothers about Galileo?" He said, "Neither the sun will listen nor the earth will listen. But if it is offensive to you, I am perfectly ready to change it!"

People have thought that he was cowardly; I don't think so. He had a sense of humor! He was not a coward, but he was not stupid -- that much is certain. It would have been stupidity to insist for such a small thing. Why bother about it? He was not suicidal -- that much is certain. If he had been suicidal, if he had carried some idea of suicide in him, then this was a good chance to become a martyr. Then suicide takes spiritual color: one becomes a martyr, a revolutionary.

But he laughed at the whole thing like a joke and he said, "I will change it immediately -- I declare!" But

he reminded the Pope that, "My declaration won't make any difference at all -- nobody listens to me."

There is the point which he made clear at the end and he corrected with a footnote. And in the footnote he wrote that. "Although I am correcting it because it goes against the Bible -- and I am the last person to disturb anybody's religion -- but the truth is the earth goes around the sun."

These people... if you try to look into the Vedas, into Gita, into the Bible, into the Koran, you will find thousand and one things which are absolutely wrong, but I can understand why they are wrong. They were writing thousands of years before, and at that time that was the general notion; they were simply talking in that way.

Even today although we know that the earth goes around the sun, our language still carries the old idea -- sunrise, sunset -- and I think it is going to remain forever; we will not change the language. What does it mean now? It means nothing! There is no sunrise and no sunset, because the sun never goes around the earth, so what do you mean by rising and setting? But the language carries the old idea because the language was created in those days.

Neither Jesus knows nor Mahavira nor Buddha nor anybody else about the future, but the followers try in every possible way to make their Master omniscient, omnipresent, omnipotent! And these are all ego trips. And if the Master himself is yet unenlightened he will pretend himself.

Jesus certainly says that, "Be alert, cautious. because there will be many who will come and who will speak in such a way, in such a convincing way that you can be distracted from the right path." He is simply afraid. Otherwise, the right path should not be afraid at all.

The truth is going to win. It is not Jesus or Krishna or Buddha or Mahavira who are going to win: it is always the truth which wins. So why be worried? But to keep people imprisoned these warnings help; these warnings make people afraid.

He knew nothing about me, he cannot know. I don't know anything about the coming Masters in the world, and I will NOT make you beware of the coming Masters. I would like you to enjoy all the Masters you will find in the future. Don't miss a single opportunity. Enjoy the truth from whatsoever source it comes. The question is of being with truth, not with me. If you are with truth you are with me. Truth is nobody's possession; it is neither mine nor Christ's nor Buddha's.

In Buddha's time Buddha was the most clearcut expression of truth, that's why people were with him. In Jesus' time few people were with Jesus because they could see something beautiful in him. And this has been always so. It you are with me you are not with ME -- you are with truth. Because you feel truth being imparted, communicated, showered on you, that's why you are with me. So wherever you find truth in the future when I am not here, nourish yourself from it. Don't cling to persons. Persons are insignificant, truth is significant.

And you ask, Dieter: YOUR MESSAGE IS VERY DIFFERENT FROM IMPORTANT PARTS OF THE TEACHINGS OF]ESUS.

It is bound to be so, because two thousand years have passed. HOW I can be exactly the same as Jesus and WHY should I be? There is no need. In two thousand years much has changed: the language, the people's understanding, the people's approach. Man has become more mature. Jesus speaks in a very childish way.

Of course, the people, the Masters who will come after me will be speaking in a far more better way than I am speaking, obviously, because they would have learned more. As time passes better and better expressions will be available. But we start clinging and that creates trouble.

Jesus spoke in HIS context, I am speaking in MY context. He could not speak in the way twentieth century will understand. I cannot speak in the way that Jesus had chosen because those people are no more here for whom he was speaking. A different humanity is here; a far more mature, far more ripe humanity is here.

Man has come of age. Now to talk about God as the father is foolish; after Sigmund Freud it is foolish. Jesus had no idea of Sigmund Freud; I have lO take care of Sigmund Freud too, because Sigmund Freud will say that talk about God as father is simply a projection, and he is right. It is your longing to belong to a father figure, it is your childish desire to be dependent on somebody -- you don't want to be independent. Now after Sigmund Freud I cannot speak in the same way as Jesus spoke. But the ultimate experience is the same, the expression will be different.

What Jesus experienced at the last moment on the cross I have experienced, but that experience is of

absolute silence. To bring it into language, to create methods to help others to experience it, certainly I am in a far better position than Jesus or Buddha or Mahavira. Naturally, the Masters who will follow me will be in a far better position than me. They will have a far more accurate approach towards truth, because the man is continuously growing. Man is not deteriorating, man is growing, man is reaching to higher peaks.

And you ask: HOW IT IS POSSIBLE THAT ENLIGHTENED MASTERS CAN SAY SO MANY CONTRARY THINGS?

They only APPEAR contrary -- because the language changes, expressions change, ways and methods change; otherwise they are not contrary. And a man like me is BOUND to be not only contrary to Jesus and Buddha and Mahavira: I am going to be many times contradictory to myself for the simple reason that I am trying to bring all the religions in a higher synthesis; different approaches have to be joined together. I am creating an orchestra.

Buddha is a solo flute-player. Of course when you are playing flute solo it has a consistency, but it is not that much rich as when the flute becomes part of an orchestra. Then it has a totally different kind of richness, multidimensionality. But then you have to be in tune with others; you have to be continuously alert not to fall out of step. Somebody is playing a tabla and somebody is playing the sitar and you are playing the flute; all the three have to be in harmony. And of course they are three different instruments, VERY different from each other, but to bring them into harmony can create a higher kind of music.

Jesus is a solo player, Buddha too, Mahavira too. In the past it was bound to be so because they all lived into small worlds. Buddha never went out of Bihar, just a small province of this country; Jesus was confined, Krishna was confined. Now the whole world has become a small village, a global village. You can see it -- the whole world has gathered here! Buddha was not so fortunate; he was surrounded by Biharis. Jesus was surrounded by Jews. Krishna was surrounded by Hindus. They could only be solo players; they were bound because their listeners, the people they were working with were of a certain tradition.

Now I am working with all the traditions together. Jews are here and Hindus and Mohammedans and Christians and Parsis and Sikhs and Jains and Buddhists. All traditions have gathered here. It is a unique experiment in the whole history of humanity; it has never happened in this way.

Even people who are moving into different countries are still carrying their solo instruments. For example, Maharishi Mahesh Yogi, although he works in the West. But the method that he calls Transcendental Meditation is a very old Hindu method of chanting a mantra; it is neither transcendental nor meditation; it is just an old rubbish of chanting a mantra! Any word will do; you go on repeating it continuously. It creates a state of autohypnosis and nothing more. Although he is working in the West, but he is using only an autohypnotic method invented thousands of years before by the Hindus.

Now there are Zen monks working in America, there are Zen centers in America, but what they are doing there is the old method of Buddha. There are Sufis working in the West, but they are using the method invented by Jalaluddin Rumi, one thousand years old.

I am using ALL the possible methods, and when all these methods meet of course there is going to be great contradiction. If you don't understand you will see only contradictions and contradictions. If you understand then you will understand the harmony of all these instruments together.

People are doing Vipassana and doing the Sufi dancing and doing Yoga and doing Tantra and using Zen methods, zazen and other methods. And not only the old methods -- they are doing all that is happened into this century after Sigmund Freud, all the psychological methods, all the psychotherapy groups.

This is a meeting of the whole world. It is a universal religiousness that I am creating here. It is bound to be multidimensional if you understand. If you don't understand, if you still cling to a certain tradition, then it will look contradictory to you.

The last question:

OSHO,
WHAT IS THE DIFFERENCE BETWEEN EXPERIENCING AND INDULGING?

Deva Tapodhana,

THE DIFFERENCE between experiencing and indulging is that of awareness; there is no other difference. no other distinction. If you are not aware, it is indulgence; if you are aware, it is experiencing -- the SAME thing. It may be eating food, it may be making love, listening to music. enjoying the night sky full of stars -- whatsoever it is. If you are not consciously there, if you are not a witness to it, if you remain unconscious, mechanical, robotlike, then it is indulgence. If you are aware, then it is experiencing. And experiencing is beautiful, indulgence is ugly. But remember the distinction that I am making.

In the past all the religions have labeled things; I am not labeling things. They have labeled things: "This is indulgence and this is experiencing." I am not labeling things -- things cannot be labeled. Things are the same.

Buddha eating his food and you eating your food: as far as the outer, objective viewpoint is concerned both are doing the same. You are eating, Buddha is eating. What it is? Buddha is experiencing, you are indulging. The difference is not in the act, it is in your awareness. Buddha eating is eating as a witness, and he will eat only that much which is needed because he is totally aware. He will enjoy food, he will enjoy more than you can enjoy, because he is more aware. You will not enjoy the food: you simply go on stuffing it, you don't enjoy. And you are not there at all to enjoy, in fact; you are somewhere else, always somewhere else. You are never where you are -- somewhere else. You may be in the shop, you may be in the field, you may be in the factory, you may be talking to a friend: physically you are eating, but psychologically you are not there.

Buddha is there totally: physically, psychologically, spiritually. When he is eating he is simply eating.

A Zen Master, Rinzai, was asked, "What is your sadhana? What is your spiritual practice?"

He said, "Nothing much, nothing much to brag about; it is very simple: when I feel hungry I eat and when I feel sleepy I go to sleep."

The man said, "But that's what we all do!"

Rinzai said, "There you are wrong -- take your words back -- because I have lived like you, I have both the experiences. I have lived like a robot -- the way you are I have been -- so I know the difference. You eat when you are not hungry, you eat because it is time to eat, you eat because the food is delicious, you eat because you are invited to eat. You don't care what is the need. You sleep because it is a habit; whether you need it or not is not the point. And while you are eating you are not only eating, you are doing thousand and one other things -- maybe making love in your fantasy. And when you are asleep certainly you are not doing only one thing, sleeping -- you are dreaming. The whole night your mind goes on and on creating dreams upon dreams."

So I don't label, Tapodhana, anything as experiencing and indulging. The question is of awareness.

Two drunks in a tavern see a bug fall down on the bar. The first drunk says, "A bug."

The other nods and says, "A bug."

The first peers again and says, "Ladybug."

The other drunk says, "Damn good eyesight!"

A talkative drunkard at a circus looked mystified at a contortionist as the performer went through his act. Unable to control himself, he cried, "What is the matter? You look like I am drunk!"

There is a story about a small youngster who was abandoned by his parents in Yellowstone National Park. He was raised by a pack of wild dogs. Years later he was found walking on all fours, eating raw meat and living in the open. He was put in school where in one year he breezed through grammar school, high school and college. The day after he got his Ph.D. he was killed -- chasing a car.

Even if you get your Ph.D. you are going to chase the car -- unconscious habit! Knowledgeable you can become, but that is not going to transform you; you will continue to indulge. You can escape from the world, but that will not make any difference: you will still indulge.

Learn how to be aware.

A train is speeding through the countryside when, from a distance, the driver notices what looks like a couple involved in passionate lovemaking, lying right on the tracks.

The engine driver pulls the whistle... once, twice, then again and again, but there is no response from the

couple. The engine driver starts to panic and, as a last resort, slams on the emergency brake. The lovers continue in their play, oblivious.

Finally the train screeches to a halt just a few feet away from the couple. The engine driver is furious. He gets out of his cabin and storms over to them.

"What the fuck are you doing?" he screams at them. "Did not you see the train coming? Did not you hear the whistle? You should be at home, behind bedroom doors!"

The man on the tracks looks up at the driver very coolly and says, "Listen, mate, she was coming. I was coming, and you were coming... but you had the brakes!"

I Am That

Chapter #5
Chapter title: Bound in Deep Togetherness

15 October 1980 am in Buddha Hall

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THE ONE SELF NEVER MOVES,
YET IS TOO SWIFT FOR THE MIND.
THE SENSES CANNOT REACH IT,
YET LT IS EVER BEYOND THEIR GRASP.
REMAINING STILL, IT OUTSTRIPS ALL ACTIVITY,
YET IN IT RESTS THE BREATH OF ALL THAT MOVES.

IT MOVES, YET MOVES NOT.
IT IS FAR, YET IT IS NEAR.
IT IS WITHIN ALL THIS,
AND YET WITHOUT ALL THIS.

HE WHO SEES EVERYTHING AS NOTHING BUT THE SELF,
AND THE SELF IN EVERYTHING HE SEES,
SUCH A SEER WITHDRAWS FROM NOTHING.
FOR THE ENLIGHTENED, ALL THAT EXISTS
IS NOTHING BUT THE SELF,
SO HOW COULD ANY SUFFERING OR DELUSION
CONTINUE FOR THOSE WHO KNOW THIS ONENESS?

HE WHO PERVADES ALL, IS RADIANT,
UNBOUNDED AND UNTAINTED,
INVULNERABLE AND PURE.
HE IS THE KNOWER, THE ONE MIND,
OMNIPRESENT AND SELF-SUFFICIENT.
HE HAS HARMONIZED DIVERSITY

THROUGHOUT ETERNAL TIME.

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISHYATE.

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS

AUM represents the music of existence, the soundless sound, the sound of silence, when your whole being hums with joy. Aum represents the ultimate harmony, what Heraclitus calls "the hidden harmony". To become one with this music of existence is to attain flowering, fulfillment.

The moment you lose your discord with the whole, the moment you are in tune with the whole -- attunement simply means "at-onement" -- when you are one with the whole, every fiber of your being, every cell of your being dances, for no reason at all. It is the dance for dance's sake, joy which is uncaused, hence it is eternal -- joy which is unmotivated. joy which is not dependent on anything. It is your intrinsic, natural music, your spontaneity.

All the Upanishads begin with this remembrance:

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.

THAT represents the innermost core of THIS. It is called THAT because it is not known to you yet. Those who know, for them there is only this and no that, or only that and no this. The duality disappears, but for the blind the duality is there. Everything is dual, if you are not fully aware -- divided.

This means that which you can see and that means which is invisible. This is the wheel and that is the axle. The wheel moves on the axle but the axle moves not. All movement depends on something unmoving: all change depends on something eternal Time depends on timelessness. Birth and death happen into something which is never born and never dies.

This represents all that is known to the unenlightened and that which is known when you become enlightened. When you are full of light you have clarity, perception, transparency; you can see through and through. In that vision, this starts melting into that; the circumference disappears into the center. The center is naturally hidden, it is bound to be hidden; only the circumference is available to the senses. You can see only the surface, you cannot see the depths. If you go to the ocean you can see only the surface and the surfacial turmoil; you cannot see the depth. To see the depth you will have to dive deep, and as far as the ultimate that is concerned, only diving deep won't do: you will have to dive so deep that you disappear totally, become one with it. In that oneness God is realized.

The people who go on arguing about God know nothing about God. Those who know, they cannot argue about God. Yes, their very presence is a proof, their very existence radiates the ultimate, their "thisness" is overflowing with "thatness", but they cannot prove logically, intellectually the existence of God. God is not an object, hence it cannot be put before you. It cannot be made a collective experience.

That's why science goes on denying God, and science WILL go on denying God because science depends on collective observation; it believes only in that which can observed by everybody. It believes in the rock because the rock can be watched by everybody; everybody can agree that it exists.

The word "object" is significant; "object" means that which hinders. If you try to pass through a wall you will be hit hard by the wall. The wall is an object: it objects your passing through it. You cannot pass

through a rock -- it objects, it prevents, it hinders.

God is not an object -- you can pass through God, you are passing through God every moment. You are breathing God; your very heartbeat is God's heartbeat. But God is so close... even the word "close" is not right. because the word "close" or "closeness" shows distance.

This fan is close to me, but it is separate. This microphone is even more closer, but still it is separate. The body is even more closer, but it is still separate. God is inseparable with you; hence even the word "closeness" is not right. God is your very being, your very consciousness. It cannot be an object, it cannot prevent you; it helps you, it nourishes you. It is your subjectivity. Because it is your innermost core it remains hidden even from yourself -- unless you take a one-hundred-eighty-degree turn, unless you recoil upon yourself.

You must have seen the symbol -- a very ancient symbol and very significant too -- of a snake eating its own tail. Many ancient mystery schools used that symbol; it is certainly very indicative. The snake eating its own tail means one-hundred-eighty-degree turn. The snake is turned upon itself, the consciousness has recoiled upon itself

And the snake has represented in almost all the cultures of the world wisdom. jesus says: Be ye as wise as a snake. And in the East snake, the serpent, has symbolized the inner energy of man, kundalini; hence it is called serpent power. The energy is coiled at the lowest center of your being; when it uncoils, the snake starts rising upwards. It simply represents that there is something in the snake which can be used as a metaphor.

The snake can catch hold of its own tail; the dog cannot do it. Dogs try -- you must have seen dogs trying -- and the more they try, the more crazy they go, because the tail goes on jumping with them. They think it is something separate. They try to catch hold of it, and when they cannot catch hold of it... of course they try desperately, but the more they try the more they are at a loss. Only the snake can do it, no other animal.

The same happens in enlightenment: your energy starts moving upon itself, it becomes a circle.

God is your subjectivity; you cannot find God anywhere else. But once you have found God within you you will find him everywhere else too. All the arguments are stupid, and these arguments are really childish. Whatever proofs have been given of God are so childish that one wonders what these theologians were doing. They prove by their arguments only one thing: that they were fools!

God is an experience, unprovable, because your senses cannot reach him. If God was an object, your senses will be able to reach. God is not a thought either, hence your mind cannot grasp it. But we have made God an object; statues have been created. Those statues are objects; they are made of stone or wood or some other material. And to make God an object is the greatest blasphemy because God is subjectivity. You are changing the whole idea of God; you are reducing it into a thing. God is not a thing.

That's why Gautam the Buddha calls God "nothingness". Remember, when he uses the word "nothingness" he means "no-thingness" -- he does not negate. He is not saying there is no God; the word "nothing" simply means it is not a thing.

And the temples and the churches, they have all made God a thing, even though there may not be any statue -- in the mosques there are no statues. But people are praying to God as if he is THERE, not deep in your own consciousness but somewhere else. It is the same! -- whether you are bowing down to a statue or to a God somewhere above the clouds, still it is an object. WHOM YOU are praying? Your prayer means that you have accepted the idea of God's separateness from you -- he has to be prayed. You are the prayer and he is the prayed. You are the praiser and he is the praised. The separation is accepted, and that is irreligiousness.

But people go on fighting on each and everything. In fact, they want to fight; fight seems to be their joy. Then God is one of the most beautiful excuses to fight because it can never be conclusively decided.

In a one-horse town in front of the general store two men were fighting. A ten year-old boy was among the spectators who were enjoying the battle. A stranger came along and asked the youngster what was going on.
"My father and a man are having a real fight," explained the boy.
"Which one is your father?" the stranger asked.
"That," said the boy, "is what they are fighting about!"

And this is what religious people have been doing for centuries. They think they are creating great

philosophical ideas. Professors of philosophy and professors of theology don't know anything about themselves, but they are trying to prove that their idea of God is true. They themselves live in absolute unconsciousness. If they were not unconscious they will not argue about God; they will LIVE God, they will RADIATE God. God would be their fragrance, their presence.

An absent-minded professor of philosophy was going out to dinner one evening with his wife.
"I don't like that tie you have on," she said. "I wish you would go upstairs and put on another."

The professor quietly obeyed. Minute after minute passed until finally the impatient wife went upstairs to see what had happened. In his room she found her husband undressed and getting into bed.

Old habit! The moment he took out his tie he thought the time has come to go to bed.

And these are the people who go on proposing great systems of thought. Immanuel Kant has created one of the greatest philosophical systems in the world, and he himself was such an unaware man that it seems almost impossible how a man can be so unaware. There are thousands of anecdotes about his life.

One day he came home after his evening walk... He was a very regular person in his habits, in his routines. He never got married for the simple reason that the woman may disturb his pattern. He never allowed any friendship because then you have to be polite to the friends. And if you want to go to bed and your friend is sitting, just out of etiquette, mannerism, you have to go on talking. And he was such a mechanical man that at exactly nine -- and nine meant nine, not a minute before, not a minute after -- he will go to bed. He never married for the simple reason because women are illogical and they won't understand, and there will be unnecessary quarrels.

He kept a servant, and the servant used to declare only time. There was no need to say anything, he will simply come and say, "Sir, it is nine," and he will jump into the bed.

The servant was puzzled that it was almost ten in the night and his light was still on, so he went to have a look what has happened. He looked from the window and he could not believe his eyes: he was standing in a corner of the room with closed eyes, and his walking stick was Lying on the bed! When he came after the walk he forgot who is who -- just a little confusion! And it was nine o'clock so there was no time even to think about the matter, to figure it out, who is who. He was in such a hurry!

The servant came in, shook him and asked, "What is the matter? What are you doing?"

And he said, "I was also thinking what is the matter -- because I am feeling very tired! Now I know what is the matter." When he saw the walking stick on the bed resting, then he realized.

And these people have created great systems of thought, and they talk about God and they talk about truth and they talk about love and they talk about beauty. and they define what is virtue and what is sin. So unconscious!

In the East we have a totally different approach. You cannot think such a phenomenon with a Gautam Buddha or with an Upanishadic seer, because the whole approach is of being more and more conscious. One has to be a flame of consciousness, one has to be alert and aware. On one hand is Immanuel Kant, on other hand is Gautam Buddha.

His chief disciple Ananda, who lived with him for forty years and served him with great love... He used to watch him in every possible way, because he was continuously following him like a shadow, and each of his movements was beautiful, it was a grace. He was also watching him when he was asleep. because he used to sleep in the same room in case the Master needs him in the night, he used to watch him while he was asleep. Awake or asleep, his grace was the same, his beauty was the same, his silence was the same.

One day he asked Buddha that, "I should not ask such questions -- it looks so stupid -- but I cannot contain my curiosity. You sleep, but I have watched you for hours. Sometimes in the middle of the night I wake up and watch you, sometimes just before you get up early in the morning I watch you, but my experience has been such that it seems to me that you are still awake even while asleep. You look so alive, so fresh! And one thing more -- you never change your posture. You go to sleep and you wake up in the same posture. What is the secret of it?"

Buddha said, "There is no secret in it. The BODY goes to sleep; once you are awake you are awake! -- whether it is day or night makes no difference, the inner flame goes on burning. The body goes to sleep because the body gets tired, and now there is no mind any more so no question of the mind arises at all."

There are only two things. In the unenlightened person there are three things: the body, the mind, the

soul. And because of the mind he cannot see the soul. The mind is a turmoil, a chaos; it is all smoke, it is all clouds. The enlightened has no mind; there is only silence. So he has the body and he has the soul. The body tires, needs rest, but the soul is never tired, needs no rest; it is always awake. The body is always asleep and the soul is always awake. The nature of body is to be unconscious and the nature of the soul is to be conscious. These are intrinsic qualities. Once the mind is no more there, then even in your sleep only the body sleeps, not you.

In the East we have called these people religious: those who have known such awakening which cannot be clouded by any sleep any more. The West has been thinking about Kant and Hegel and Fichte and Bertrand Russell and Nietzsche and Wittgenstein -- these people, as if they are great explorers of truth. They are thinkers.

And remember always, only a blind man thinks about light The man who has eyes knows it: he need not think about it. These are blind people -- howsoever clever they are in argumentation but they are blind.

The Upanishad belongs to the seers. It expresses that which is experienced in the ultimate accord where you are no more a separate entity from the whole, when the dewdrop slips from the lotus leaf and becomes the ocean.

The first sutra:

THE ONE SELF NEVER MOVES,
YET IS TOO SWIFT FOR THE MIND.

You will come across many self-contradictory statements, for the simple reason because truth is paradoxical. It HAS to be paradoxical for the simple reason because it contains the whole, and the whole means the contradictory also is contained in it. It contains both the poles, the negative and the positive. It contains the day and night, life and death, summer and winter. It contains all opposites; in it those opposites are no more opposites, they are complementaries. So don't think them as contradictions.

To the seer, to the one who has come to the ultimate peak of meditation, one who has attained SAMADHI, all the polarities are joined together into one existence. They are not separate -- NOTHING is separate. The existence is one organic unity, hence to say anything about it will have to be paradoxical if it has to cover the whole truth. So you will come again and again from different sides. The contradictions have to be dissolved, they have to be talked about, so that you become aware of their complementariness.

The first is:

THE ONE SELF NEVER MOVES,
YET IS TOO SWIFT FOR THE MIND.

It never moves and yet it is too swift, unmoving and yet moving. But remember, these are not separate, these two phenomenon: movement and non-movement. Again let me remind you of the metaphor of the wheel and the axle: the axle remains unmoving; it is because of the unmoving axle that the wheel moves. They support each other. If the axle also moves then the wheel will not be able to move. By remaining unmoving it is supporting the wheel to move.

The world is the wheel. The Sanskrit word for the world is SAMSARA; SAMSARA simply means the wheel -- literally it means the wheel. That's why Sanskrit is a language belonging to a totally different category: it is a transformed language, transformed by the seers. Each word has been coined in such a way that it can be used in two ways: it can be used in a mundane sense, it can also be used in a sacred sense. It is the most expressive language about the ultimate, about the inexpressible.

The Sanskrit word for the world is samsara; samsara means the wheel. It goes on moving. But don't forget the axle, the very center upon which the whole movement depends, and it has to be unmoving. The wheel and axle are not enemies; they are in partnership, a deep friendship. They are together; they are bound in a deep togetherness.

THE ONE SELF NEVER MOVES,
YET IS TOO SWIFT FOR THE MIND.

One more thing has to be understood: whenever the Upanishads say "the one Self", remember, it is exactly what Buddha says when he calls the ultimate reality "no-self". Their expression is opposite to each other. Upanishads speak the language of affirmation, Buddha speaks the language of negation. Upanishads are via AFFIRMATIVA, and the approach of Buddha -- or at least the expression of Buddha -- is via NEGATIVA. Both are valid approaches; it depends with whom you are speaking.

The Upanishads were spoken in a different context; they were spoken twenty-five centuries before Buddha arrived -- from today, five thousand years before today. It was a totally different world. The Upanishadic seers were not moving from one place to another place; they were not talking to the crowds, they were not arguing with the skeptical minds. They were talking only to their disciples, chosen few; it was a totally different context. To talk to your own disciples is certainly different than to talk to those who are skeptical, doubtful. antagonistic.

The days when the Isa Upanishad was born were the days of very innocence, deep innocence. People were simple, non-philosophical. They were not much concerned about logic; they were trusting people, honest, sincere, authentic. And then the Upanishadic seers lived in their small ashrams.

The ashram, the commune of the Master and the disciples, is an Upanishadic discovery. It is not a monastery; that is a totally different phenomenon. In English, ordinarily the ashram is translated as a monastery -- it is not a monastery. A monastery is something AGAINST the world; a monastery means you have escaped from the world; a monastery simply shows a condemnation of the world.

The ashram is not a condemnation of the world. Rather it is a learning place -- where you learn the art of how to LIVE in the world. People used to go to Upanishadic Masters to learn how to live in the world.

In those days this was the process of life. Assuming that a person was going to live hundred years, life was divided in four parts. First twenty-five years everybody has to be with some awakened Master so that he can have a taste of the beyond, so he can have some experience of the sacred. This first stage was called BRAHMACHARYA. Remember, to translate BRAHMACHARYA as "celibacy" is not right. The word BRAHMACHARYA simply means living like a god, living with the experience of the Brahma, the absolute, living meditatively. If I am to translate BRAHMACHARYA I Will translate it as "the life of meditation".

Those twenty-five years, the beginning part of life... it will look strange. Why God has to be experienced in the beginning? -- for many reasons. First: the first part of life is the most innocent part, most courageous, adventurous, alive, intelligent. Once you become burdened with life's experiences you start becoming cunning. To live in a world and not to be cunning is very difficult. To face the world y ou will have to be cunning, to face the world you will have to be on guard, cautious; otherwise you will be cheated, you will be exploited. To be in the world you have to be continuously fighting and competing; you have to be ambitious and violent and aggressive. And if all these experiences become part of your consciousness -- and they are bound to become part -- then trust will be more difficult, doubt will be more easy.

I have heard:

Johnson was a compulsive gambler, but always willing to give and share. So when he lost all his money in a poker game, Brown, one of his cronies, gave him a twenty-dollar bill to tide him over till the next day. On his way home, a shabbily dressed woman approached him with a hard-luck story.

"I can't go on," she pleaded. "I haven't eaten all day. If you don't help me, I'm going to drown myself"

Generous Johnson handed her the twenty-dollar bill.

"I'll never forget your kindness," she said gratefully. "You have restored my faith in mankind."

The next morning Johnson noticed a newspaper item about the body of an unknown woman that had been fished out of the river. The description of her clothes fitted the woman he had befriended. He was puzzled.

He met Brown at lunch.

"What did you do after you left us yesterday?" asked Brown.

"I walked home," said Johnson.

"Did you spend any money?"

"No. Why?"

"That's good," said Brown with a smile. "We were wondering what would happen when you tried to spend that phony twenty-dollar bill I gave you."

In this world you are bound to be corrupted -- this world is so corrupted. It is because of this fact that in the days of the Upanishads, the knowers, the seers have decided that before you have any experience of the world it is better to have some taste of God, because that taste will save you from the corrupting influences of the world. If you have known something higher, then the lower cannot disturb you; if you have known something deeper, then the superficial does not matter. It is very scientific and very psychological

The first part of life, twenty-five years, had to be devoted to meditation, living with a Master, serving the Master, being with the Master, enjoying his presence, rejoicing his presence. It was not a monastery; it was a school, an academy, a real university to learn the art of life.

And when after twenty-five years the second stage used to begin... it was the stage called the stage of the householder, GRIHASTHA. Then one gets married, goes to work in the world, earns money, lives a worldly life, but now he has an inner center, a grounding. The world cannot disturb him, and he knows that that experience has to be again achieved, that light has to be again achieved. Whatsoever glimpses he has got in those twenty-five years will haunt him, will remind him again and again that this world is only momentary. He will not become mad after money or power or prestige. He will do all the actions of the world but remain deep down unmoved. He will become a wheel as far as the outside is concerned, but inside he will remain an axle, unaffected, cool. Whether success comes or failure it will be all the same. Whether he becomes rich or poor it will be all the same. Whether he becomes very famous or remains a nobody it is all the same, because he has experienced a joy within himself; now he cannot be deceived by anything from the outside.

And this experience is also needed to enforce, to reinforce the first experience of twenty-five years. This is an examination, this is criterion whether what you have achieved you have really achieved it, or it was only in the light of the Master, in his presence, something borrowed. You have to go into the world -- that is the test -- so that you can see that it is something that has become part of your own being and nothing can take it away. Even coming away from the Master is not going to affect it; it is your own, authentically your own. This is a beautiful, scientific procedure.

And after twenty-five years when the person will be reaching the age fifty, his children will be ready to come from the ashrams, from those extraordinary devices for learning. His children will be now ready. They must be getting twenty-five years old and they will be on the way back to home. Now they will be getting married and they will take the place of the father.

And try to see the eastern insight into human psyche: when the son comes back and he gets married, and if the father still goes on reproducing children, it is ugly. It is like when your small son is born and he plays with toy boats and you are also playing with toy boats. It will be stupid; you will simply show that you are retarded. If you go on carrying a teddy bear... it is perfectly okay for a child, but a man of fifty years carrying a teddy bear and cannot go to sleep without a teddy bear will be ugly; it will show immaturity; the man has not grown.

Fifty is the time -- enough! Twenty-five years you have lived in the world; it is enough to see that it is only a drama. It is enough to give you an experience of its falseness, of its illusoriness. It is made of the same stuff dreams are made. It is enough to see. And now your children will be playing the same game, and you are also playing the same game; it does not look right.

The moment your son comes back, in the days of Upanishads, the father will start removing himself away from the jobs, the work, the money, the power game -- all the games. Now the son has to be given the place, not reluctantly -- rejoicingly, happily. Now let him play the games. Otherwise fathers are also in the same game, their children are in the same game, even their grandchildren are in the same game. The grandchildren are chasing girls and the grandfathers are chasing girls! It looks so ugly, as if nobody seems to have grown up. Maybe physically they are old, but not psychologically mature.

To grow old is not to grow up, remember it. To grow up is a psychological process. So when a man was fifty he will start giving place to his children, and there was no competition. Now there is every competition in every field.

Somebody like Morarji Desai, at the age of eighty-five still trying again to be the prime minister of the country... Then what about the children? If you are interested in the teddy bears, then what about the children? What about the young people who really need space and opportunity? These old fools go on and on; they don't stop. There is no retiring age for the politicians, no retiring age for the wealthy. They never retire, they only die. Only then reluctantly they have to retire, otherwise they won't retire.

There is a college in London, a medical college; the man who founded the college, who gave the money, he presided his whole life on the board of the directors, and when he died his will was opened and all were

puzzled and shocked. His will was that "My whole money is for the college, provided I still continue to preside." After death... and he is still presiding! After two hundred years he is still presiding in that medical college. His body has been preserved. His body sits in the place of the chairman... and the board meeting and he presides. Of course somebody else does the whole work as acting president, but the real president is there in the chair! Even people don't want to retire after death -- he has not retired.

Now just think of that meeting, how the other directors who are alive will be feeling, sitting with a dead man, a corpse! And he is the president, and they must be addressing him, "Sir, president sir..."

But this is the situation all over the world! In Sri Lanka a man of ninety years age is now the prime minister! Now these dead people are bound to create bad feelings in younger generation, and they say it is the younger generation which is wrong. It is not so.

When people used to live not that long, when people used to live not more than seventy years, it was okay; the younger generation could tolerate them, hoping that they are going to die sooner or later -- don't get into a hurry, don't kill them. But medical science has now made it possible for people to live indefinitely.

In Russia there are thousands of people who have crossed the age one hundred fifty, and they are still working. Now what do you want? Younger generation is bound to be angry. Sooner or later younger people will start killing these old people -- they have to be killed! 1 low long you can tolerate? They will destroy your whole life! By the time you are hundred they may die, but then other younger people are there who will push you into the grave!

It was very psychological that when your children are back from the gurukul... the ashrams were called GURUKULS. GURUKUL means the place where the Master lives and his family -- his disciples are his family -- where the Master lives with his disciples -- the family of the Master, the commune of the Master.

When the children started coming, the father, the mother, the elders have to vacate and joyously, because now they are being relieved. Twenty-five years they will still remain in the home so that they can help their children to be in the world, so they can hand over everything to the children. By the time their grandchildren start coming home they will go back to the ashrams.

This is the full circle of life, four stages. It begins in the ashram, it ends in the ashram. It begins in the ashram as a disciple and it ends in the ashram as a Master. The circle is complete. A man after seventy-five years of age -- twenty-five years' experience with a Master, then twenty-five years' testing time in the world, then twenty-five years of slow withdrawal, not a hasty renunciation, a very meditative withdrawal, slowly... and then back into the forest, into the ashram. Now he comes as a Master in his own right; a fully lived life, experienced in all possible ways, sacred and mundane, he becomes a Master himself... and children will be coming again.

The Master in the Upanishads was talking to innocent people, unpolluted by the world, unskeptical, uncorrupted. trusting, loving.

Buddha after twenty-five centuries was speaking to a totally different audience. Ashrams had disappeared, died; the whole beautiful institution died. It died because of the Jains -- they are the culprits, because Jains insisted that the Masters should not live in one place. Jains have a very life-negative attitude and they are as old as the Upanishads. They insisted on asceticism, they insisted on renouncing the world, and they insisted that one should not live in one place because if you live in one place long enough you may get attached to the place. Their fear of attachment was so much, they were so much obsessed with the fear they were living in a kind of phobia, in a panic.

The Jain muni, the Jain monk, is allowed to stay only three days in a town, then he should leave, because if he stays longer than that there is a possibility he may start growing friendship, he may become loving to people, he may become attached to the place, to people, he may not like to move.

Jains are against ashrams. Ashram means the Master lives there permanently with his disciples. Jains insisted that the Jain monk should be a wanderer; he should not stay anywhere. They destroyed the beautiful institution of the Upanishads, they destroyed it completely. And they appealed more to people because people are so foolish, they become attracted to any kind of unnatural thing. They became attracted to the Jain munis; they thought these are the real renouncers of the world -- because the Upanishadic seers lived very ordinarily, just as everybody else lives. The only difference was they used to live in forests. Of course, to live in the forests was far more beautiful than to life in the marketplace. They were not against the marketplace, but they knew the beauty of the forest, the nature and all its joys and all its climates. They were not there against the world; they loved the beauty of nature. They were not for any negative reason, they were there for a positive reason. They loved the trees, the wild animals, the flowers, the silence of the

forests. They were in immense love with the forest. They were poets. Their going to the forest was not renunciation, it was rejoicing in nature. Remember the difference.

Jains started a totally different kind of tradition in India -- the tradition of the wanderer -- and they destroyed the whole institution of the ashram. And the wanderers cannot be Masters, because what can you teach in three days living in a place? And they go on moving. They are afraid, very much afraid of relating to people. What can they teach? They are themselves afraid, living out of fear; their whole orientation is fear of the world. They destroyed the beautiful universities that existed around Masters.

My effort here is to create again a real ashram, a real commune. That's why I want to move to the forests. I am not against the world, against the marketplace, but I know the beauty of the hills, of the lakes, of the oceans, and I would like you to experience it and to experience it with me so you can share my vision, so you can dance with the trees and sing with the birds, so that you can start feeling the humming sound that comes when you meet with the universe... AUM... so that you can feel that music, the eternal music, the celestial music.

Buddha came after the Jains have destroyed completely the institution of the ashrams. He had to talk to the skeptical, he had to talk to the crowd, he had to talk to people who had never known any meditation. Hence he had chosen the expression of the negative. He will say, "The ultimate is a no-self." But Upanishads say, "The ultimate is the supreme Self," but they both mean the same thing.

THE SENSES CANNOT REACH IT.
IT IS EVER BEYOND THEIR GRASP.

Obviously -- the senses are to grasp the objective world. You can see with your eyes the whole world, except your eyes themselves. If you want to see your eyes you will have to have a mirror, and then too you are not seeing your eyes, you are only seeing the reflection in the mirror. And those are not your eyes, just a reflection, and the reflection may not be correct; it all depends on the mirror and the quality of the mirror. The mirror may be made in India! -- and you may be seeing somebody else's eyes which have nothing to do with you. And you must have seen, there are many kinds of mirrors. In some mirrors you look very small. In some mirrors very tall, in some mirrors very fat, in come mirrors very thin. It all depends on the mirror how you look. In fact, I don't think there is any mirror which EXACTLY represents you, hundred percent; there cannot be.

See the point: your eyes are capable of seeing everything EXCEPT themselves; your hand can grasp everything except itself Your senses are made for the external reality; they are your reaches towards the external. But to the internal they are impotent; they cannot grasp your interiority, and that is where your reality is. They can catch hold of the wheel, but the axle remains beyond them.

REMAINING STILL, IT OUTSTRIPS ALL ACTIVITY,
YET IN IT RESTS THE BREATH OF ALL THAT MOVES.

It is the axle.

... IN IT RESTS THE BREATH OF ALL THAT MOVES.

And once you have experienced your absolute, unmoving center, then you know ALL activity depends on it -- although it is not active.

This is the meaning of the Upanishadic emphasis of "action in inaction", or the Zen emphasis of "effortless effort", or Bohidharma's statement that if you can just sit silently doing nothing, everything will happen. You are not to do anything, just sit silently so you can have an experience of your axle. Sitting silently you become more aware of the axle than of the wheel. If you are active you remain on the wheel, the merry-go-round... or the sorry-go-round, it all depends on you -- more or less it is sorry-go-round! You cling to the wheel and the wheel goes on moving.

Sitting silently simply means settling at the very center where all activity ceases, but it is also the source of all activity. The inactive is the source of activity, the nothing is the source of all things.

IT MOVES, YET MOVES NOT.

You walk, you go for a morning walk: in a way you are moving, in a way you are not moving. Your body is moving, your mind is moving, but your consciousness is the same. You were a child, then you became young, then old. Everything has moved and yet nothing has moved; your consciousness is still the same.

That's why it is very difficult... if you don't keep a record, if you don't have a birth certificate, if you don't have a calendar, it is very difficult to judge your age. If you close your eyes and you try to figure out how old you are, you will not be able to figure it out at all.

That's why if you go to the primitive tribes where no clocks exist, no calendars, and nobody knows when he was born because people cannot count beyond their ten fingers... Even the person who can count the ten fingers is thought to be very literate, educated, cultured. He becomes the priest or the chief! If you ask people, "How old you are?" they will not be able to answer you; there is no way.

You cannot judge by your own inner being; some outer measurement is needed. Why? -- because when you close your eyes and you look within it is always the same, it never changes -- and in a way, everything has changed. You will not be able to recognize your photograph when you were one day old -- or do you think you will be able to recognize? And in the mother's womb, in nine months' time, you passed through all the stages that life has passed through -- millions of years. First you were like a fish and finally you were like a monkey -- and very few people grow out of that stage!

Darwin may be right about a few people -- a Buddha, a Christ, a Zarathustra, a Lao Tzu... in fact, I cannot count even Darwin! He may be right about a few people, that they have evolved beyond the monkeys, but as far as others are concerned they have only descended from the trees -- that is true -- but they have not evolved. They have not become better than the monkeys.

Just watch your mind and you will see: the monkey goes on jumping. Your mind is a monkey and it takes longer jumps -- quantum leaps -- than any monkey can ever do. The monkey can jump from one branch to another branch, from one tree to another tree, but not much, but you can jump from the earth to the moon. Your mind has become a greater monkey.

Every child comes to that stage in the mother's womb. If you are shown a picture or a series of pictures you will not be able to believe that "This is me!" The first day in the mother's womb, do you think you will be able to recognize? It will be just a dot, almost invisible to the naked eyes; you will need a microscope to see it. And then... but all those changes are peripheral; at the center you are still the same. Nothing has changed, nothing ever changes.

Watch when you are going for a morning walk tomorrow: the body moves, but something in you remains unmoving.

IT MOVES, YET MOVES NOT.
IT IS FAR, YET IT IS NEAR.

It is far if you go through the mind, it is very far. In fact, it is so far you will never reach it. But if you go THROUGH meditation it is very near, nearer than your own ego; it is the nearest. It is your very being, but it depends. If you go through the mind, then you have taken the longest route possible; if you go through no-mind, then you have taken the shortest route possible.

IT IS WITHIN ALL THIS,
AND YET WITHOUT ALL THIS.

It is within and without both. But first you have to experience it within because that is the nearest point, the nearest door you can enter into the temple of God. And then once you have experienced it as your very self you will know it is everybody's self Then you will see it in the tree and in the rock, in the animals, in the people -- yoU will see it everywhere. Once you have recognized it within yourself you cannot miss recognizing it anywhere.

HE WHO SEES EVERYTHING AS NOTHING BUT THE SELF
AND THE SELF IN EVERYTHING HE SEES,
SUCH A SEER WITHDRAWS FROM NOTHING.

The whole idea of renunciation is non-Aryan, but Indians think that that is their culture. That is just absolute unawareness of what they are talking about. Renunciation is a non-Aryan phenomenon; it has nothing to do with the Indian culture or Indian religion. It has come from the Jains, and Jains are not part of Indian culture.

When Aryans came to India, nearabout ten thousand years before, India was a very civilized country. When the Aryans came India was flourishing; it was not unpopulated. Now explorers have discovered Harappa and Mohenjodaro. These two cities, they must have gone into tremendous calamities because both the cities show indications that seven times they were destroyed. Because they have gone digging and they have founds seven layers; the oldest is the seventh at the bottom. One is unable even to comprehend how old the oldest is, but somehow it was destroyed -- maybe a great earthquake, some upheaval in the earth -- and it is covered with earth. Then the second time again the city was populated and the third time... seven times it has been populated and destroyed. Naturally it has been destroyed by some natural calamity and the possibility is that the Himalaya was rising up very close by, and when such a great mountain rises, then all around it there are great upheavals, bound to be so. Such a great, huge... the greatest mountain coming up means for thousands of miles around everything will change. And Himalaya is still growing. It is the youngest mountain in the world -- still growing, still becoming higher. But when the first time it must have arisen out of the earth you can think what calamity must not have surrounded the whole of North India; Harappa and Mohenjodaro were destroyed seven times.

In Harappa and Mohenjodaro statues have been found which can only be related to the religion of the Jains -- naked statues, sitting like Mahavira in a lotus posture or standing like Mahavira, meditating. Only Jains are known to meditate standing: no other religion has prescribed meditation has to be done in a standing posture. And they are all naked -- only the Jain religion has believed in naked Masters. Harappa and Mohenjodaro must have survived a little bit. Jain religion seems to be far older than Hindu religion; it must have come from Harappa and Mohenjodaro. Harappa and Mohenjodaro must have been Jain cultures; remnants of it remained and they infiltrated the Aryan mind.

Otherwise the Aryans have never been in favor of withdrawing from life; they have always rejoiced in life. But Jains have contaminated the whole mind; they have succeeded in corrupting the whole idea.

SUCH A SEER, SAYS THE Isa Upanishad, WITHDRAWS FROM NOTHING.

There is no need to withdraw because all is God! To withdraw from the world means to withdraw from God's manifestation. It is an unholy act to withdraw, to renounce. The Upanishads believe in rejoicing, not in renouncing, and that's my approach too.

Hence I would like to say to the so-called defenders of Indian culture that they are NOT really defenders of Indian culture. I am, because whatsoever I am saying is rooted in the Upanishadic vision: Rejoice in everything. because all is God! From the lowest to the highest, everything is divine. I am certainly against the Jain attitude of withdrawal, renouncing, but I am not against the Upanishadic attitude -- I am all for it.

FOR THE ENLIGHTENED, ALL THAT EXISTS IS NOTHING BUT THE SELF...

The supreme Self, God himself.

SO HOW COULD ANY SUFFERING OR DELUSION CONTINUE FOR THOSE WHO KNOW THIS ONENESS?

There is no question of suffering or delusion. The moment you drop your ego and you become one with the whole, all suffering disappears. Suffering is only illusory; it is a dream, a nightmare. When you wake up, all dreams disappear. Just like that: when you become awake. aware, all suffering disappears. Life becomes

a sheer joy, a dance, a celebration!

HE WHO PERVADES ALL, IS RADIANT...

God means that which pervades all, and he is very radiant. All that you need is to open your eyes. But first you have to see his radiance within yourself; then only you will be able to recognize it on the outside. He is unbounded, because the universe is vast and there are no boundaries. He is untainted, because there is no other thing that can taint it.

These are immense declarations: you are untainted, you are radiant, you are unbounded. Just drop the ego and you become one with this infinity, with this eternity that existence is.

He is INVULNERABLE AND PURE.

So are you.

HE IS THE KNOWER, THE ONE MIND...

What Buddha calls no-mind, Upanishads call the one mind", but they mean the same thing.

HE IS THE KNOWER...

God is the knower. When you become a knower you are a god. To KNOW IS to be a god, because he is the knower:

OMNIPRESENT...

He is present everywhere, because there is nothing else that can be present.

Remember, Upanishads don't believe in any devil, any Satan, they don't believe in any hell, because all is divine -- how can there be a hell? Hell is your creation, the shadow of the ego. It is just a delusion -- it exists not.

HE HAS HARMONIZED DIVERSITY THROUGHOUT ETERNAL TIME.

God is the harmony of all that is, and you can watch -- everything is harmonious. The trees are swaying with the wind; there is harmony. They are not fighting the wind, they are dancing with the wind. The stars are moving in tremendous harmony. This vast existence is a great orchestra: all is tuned with everything else. There is no conflict, no division, no disharmony.

Only man can believe that he is separate. because he has consciousness, and consciousness gives you the alternative. Either you can think yourself separate -- then you fall in misery and hell -- or you can try to understand the oneness and suddenly there is bliss. To be one with the whole is bliss: to be separate with the whole is misery.

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE.

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

I Am That

Chapter #6
Chapter title: Absolute Love, Absolute Freedom

16 October 1980 am in Buddha Hall

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The first question:

OSHO,
SITTING FRETFULLY, SQUIRMING ENDLESSLY, DOES THE SPRING STILL COME AND THE GRASS GROW BY ITSELF?

Anand Daniel,

THE SPRING still comes. It does not depend whether you are sitting silently or fretfully, whether you are sitting or not sitting at all. It does not depend on you; it comes on its own accord. And the grass goes on growing, but if you are not sitting silently you will miss it. It will come, but you will not be able to feel it. It will come, but you will not be able to experience it. The grass will grow, but you will not grow.

The sun rises, the night disappears, but the light is only for those who have eyes and only for those who open their eyes: otherwise you will remain in darkness. The sun will be there, the light will be there, but you will not be bathed in its light; you will remain the same.

The whole question is whether you are closed or open. Silence opens you; the inner noise keeps you closed to existence, within and without both. The outside is a beautiful world: the whole sky with the stars, the flowers, the birds singing, the clouds floating, the rivers, the mountains. And the inside world is even far more beautiful, because the outside is the manifest part of the inside and the inside is vaster than the outside. The unmanifest is unlimited, the manifest is bound to be limited. The unmanifest contains all the future possibilities; the manifest contains only that which has become actual in the past. The unmanifest contains all the universes that will ever happen in the coming eternity. Of course, it is far bigger than the outer.

Between the two is the mind. Between the within and the without there is a wall -- a China Wall -- of thoughts, desires, memories, expectations, frustrations. And because of the thick wall and the constant noise that is bound to be there... each memory hankering to be listened to, each desire nagging you to be fulfilled, each imagination forcing you to be realized, each expectation torturing you, goading you so that you can succeed in fulfilling it. The noise is great; there is great conflict. The desires are antagonistic to each other.

If you want to be powerful, of course you will have to choose a few desires and you will have to leave a

few desires. There are desires to be famous, desires to be wealthy, desires to be powerful, and desires to be healthy, and desires to be loved, and desires to be creative; they all cannot be fulfilled simultaneously. And whenever you choose. the unchosen desires will nag you; they will try to drag you towards themselves.

This chaos cannot allow you to see either the beauty that surrounds you or the beauty that resides in you. it cannot allow you to see the rainbows on the circumference and it cannot allow you to see the source of all joy, of all truth, of all beauty within you -- the kingdom of God within you.

You ask me, Daniel: SITTING FRETFULLY, SQUIRMING ENDLESSLY, DOES THE SPRING STILL COME...?

Certainly... the spring comes, but not for you. You are not available, you are not there. You are so much occupied, so much engaged, you can't see out, you can't see in. Your eyes are covered with layers of desires and thoughts.

The grass certainly goes on growing, because the grass is sitting silently doing nothing -- but you are not sitting silently, doing nothing. If you can sit silently doing nothing like the grass. you will also grow.

That's the way how the ignorant becomes enlightened: becoming silent... just now... just a moment of silence, a pause... and you can hear the songs of the birds and you can suddenly feel the silence. Then there are no more five thousand sannyasins here: the Buddha Hall is empty, and that emptiness is a great experience. It is ecstatic!

The spring is felt suddenly -- it can be felt right now! Then nothing distracts you. This noise of the plane is not a distraction; it will even deepen your silence, it will become a contrast to the silence, it will help define the silence.

The outer noise is not a distraction; but the mind inside remaining continuously in an insane state is the only distraction.

And there are foolish people who renounce the world in search of silence. The world does not disturb you; what disturbs is your mind -- and they don't renounce the mind. When a Hindu becomes a monk he still remains a Hindu. Do you see the absurdity? He has renounced the Hindu society, but he still carries the idea of being a Hindu! If you have renounced the Hindu society... then this idea of being a Hindu was given by the same society, how can you carry it?

Somebody becomes a Christian monk, but he still remains a Christian -- a Catholic, a Protestant... The mind is so stupid; if you look at its stupidities you will be surprised, amazed! How can you be a Catholic if you have renounced the world? But people renounce the world, they don't renounce the mind -- and the mind is a byproduct of the world! The child is raised by the Hindus, then he becomes a Hindu, because the parents are cultivating Hindu ideology -- or Christian, or Mohammedan, or Jain.

Just the other day I was talking about how Jainism destroyed the beautiful concept of the Upanishadic ashrams. When I passed around the Buddha Hall going back, I looked particularly at my Jain sannyasins -- they were not looking happy! Even my sannyasins! But whenever I criticize Hinduism and I have seen the same sannyasins -- so joyous. Of course Hindus feel offended. Even my sannyasins somehow deep down go on carrying their mind.

I don't teach you to renounce the world, I teach you to renounce the mind. And that's what is meant by this immensely beautiful Zen saying:

SITTING SILENTLY, DOING NOTHING,
THE SPRING COMES AND THE GRASS GROWS BY ITSELF.

All that is needed on your part is just to be absolutely silent And that's exactly the meaning of the word upanishad: sitting silently, doing nothing, by the side of a Master -- that means by the side of spring -- allowing the spring to possess you, to take you along with it like a tidal wave.

Your inner being is not something that has to be developed; it is already perfect. No spiritual development is needed, only it has to be discovered. And once silence falls over you, you start discovering it. It is the noise and the dust that the mind creates that goes on hindering the discovery.

The second question:

OSHO,
MY PARENTS ARE SO DISAPPOINTED IN ME, THEY WORRY ALL THE TIME. THEY HAVE MADE MY BEING HERE POSSIBLE, SO HOW CAN I TURN FROM THEM? WHAT DO I OWE TO MY PARENTS?

Prem Shunya,

THE TROUBLE with the family is that children grow out of childhood, but parents never grow out of their parenthood! Man has not even yet learned that parenthood is not something that you have to cling to it forever. When the child is a grown-up person your parenthood is finished. The child needed it -- he was helpless. He needed the mother, the father, their protection; but when the child can stand on his own, the parents have to learn how to withdraw from the life of the child. And because parents never withdraw from the life of the child they remain a constant anxiety to themselves AND to the children. They destroy, they create guilt; they don't help beyond a certain limit.

To be a parent is a great art. To give birth to children is nothing -- any animal can do it; it is a natural, biological, instinctive process. To give birth to a child is nothing great, it is nothing special; it is very ordinary. But to be a parent is something extraordinary; very few people are really capable of being parents.

And the criterion is that the real parents will give freedom. They will not impose themselves upon the child, they will not encroach upon his space. From the very beginning their effort will be to help the child to be himself or to be herself. They are to support, they are to strengthen, they are to nourish, but not to impose their ideas, not to give the shoulds and should-nots. They are not to create slaves.

But that's what parents all over the world go on doing: their whole effort is to fulfill their ambitions through the child. Of course nobody has been ever able to fulfill his ambitions, so every parent is in a turmoil. He knows the death is coming close by every day, he can feel the death is growing bigger and bigger and life is shrinking, and his ambitions are still unfulfilled, his desires are still not realized. He knows that he has been a failure. He is perfectly aware that he will die with empty hands -- just the way he had come, with empty hands, he will go.

Now his whole effort is how to implant his ambitions into the child. He will be gone, but the child will live according to him. What he has not been able to do, the child will be able to do. At least through the child he will fulfill certain dreams.

It is not going to happen. All that is going to happen is the child will remain unfulfilled as the parent and the child will go on doing the same to his children. This goes on and on from one generation to another generation. We go on giving our diseases; we go on infecting children with our ideas which have not proved valid in our own lives.

Somebody has lived as a Christian, and his life can show that no bliss has happened through it. Somebody had lived like a Hindu and you can see that his life is a hell but he wants his children to be Hindus or Christians or Mohammedans. How unconscious man is!

I have heard:

A very sad, mournful man visited a doctor in London. Seating himself in a chair in the waiting room and glumly ignoring the other patients he awaited his turn. Finally the doctor motioned him into the inner office where after a careful examination the man appeared even more serious, sad and miserable than ever.

"There's nothing really the matter with you," explained the doctor, "you are merely depressed. What you need is to forget your work and your worries. Go out and see a Charlie Chaplin movie and have a good laugh!"

A sad look spread over the little man's face. "But I am Charlie Chaplin!" he said.

It is a very strange world! You don't know people's real lives; all that you know is their masks. You see them in the churches, you see them in the clubs, in the hotels, in the dancing halls, and it seems everybody is rejoicing, everybody is living a heavenly life, except you -- of course, because you know how miserable you are within. And the same is the case with everybody else! They are all wearing masks, deceiving everybody, but how can you deceive yourself? You know that the mask is not your original face.

But the parents go on pretending before their children, go on deceiving their own children. They are not even authentic with their own children! They will not confess that their life has been a failure; on the contrary, they will pretend that they have been very successful. And they would like the children also to live in the same way as they have lived.

Prem Shunya, you ask: MY PARENTS ARE SO DISAPPOINTED IN ME...

Don't be worried at all -- all parents are disappointed in their children! And I say all, without any exception. Even the parents of Gautam the Buddha were very much disappointed in him, the parents of Jesus Christ were very much disappointed in him, obviously. They had lived a certain kind of life -- they were orthodox Jews -- and this son, this Jesus, was going against many traditional ideas, conventions. Jesus' father, Joseph, must have hoped that now he is growing old the son will help him in his carpentry, in his work, in his shop -- and the stupid son started talking about kingdom of God! Do you think he was very much happy in his old age?

Gautam Buddha's father was very old and he had only one son, and that too was born to him when he was very old His whole life he has waited and prayed and worshipped and did all kinds of religious rituals so that he can have a son, because who is going to look after his great kingdom? And then one day the son disappeared from the palace. Do you think he was very happy? He was so angry, violently angry, he would have killed Gautam Buddha if he had found him! His police, his detectives were searching all over the kingdom. "Where he is hiding? Bring him to me!"

And Buddha knew it, that he will be caught by his father's agents, so the first thing he did was he left the boundary of his father's kingdom; escaped into another kingdom, and for twelve years nothing was heard about him.

When he became enlightened he came back home to share his joy, to say to the father that, "I have arrived home," that "I have realized," that "I have known the truth -- and this is the way."

But the father was so angry, he was trembling and shaking -- he was old, very old. He shouted at Buddha and he said, "You are a disgrace to me!" He saw Buddha -- he was standing there in a beggar's robe with a begging bowl -- and he said, "How you dare to stand before me like a beggar? You are the son of an emperor, and in our family there has never been a beggar! My father was an emperor, his father was too, and for centuries we have been emperors! You have disgraced the whole heritage!"

Buddha listened for half an hour, he didn't say a single word. When the father ran out of gas, cooled down a little... tears were coming out of his eyes, tears of anger, frustration. Then Buddha said, "I ask for only one favor. Please wipe your tears and look at me -- I am not the same person who had left the home, I am totally transformed. But your eyes are so full of tears you cannot see. And you are still talking to somebody who is no more! He has died."

And this triggered another anger, and the father said, "You are trying to teach me? Do you think I am a fool? Can't I recognize my own son? My blood is running in your veins -- and I cannot recognize you?"

Buddha said, "Please don't misunderstand me. The body certainly belongs to you, but not my consciousness. And my consciousness is my reality, not my body. And you are right that your father was an emperor and his father too, but as far as I know about myself I was a beggar in my past life and I was a beggar in a previous life too, because I have been searching for truth. My BODY has come through you, but you have been just like a passage. You have not created me, you have been a medium, and my consciousness has nothing to do with your consciousness. And what I am saying is that now I have come home with a new consciousness, I have gone through a rebirth. Just LOOK at me, look at my joy!"

And the father looked at the son, not believing what he is saying. But one thing was certainly there: that he was so angry but the son has not reacted at all. That was absolutely new -- he knew his son. If he was just the old person he would have become as angry as the father or even more, because he was young and his blood was hotter than the father's. But he is not angry at all, there is absolute peace on his face, a great silence. He is undisturbed, undistracted by the father's anger. The father has abused him, but it seems not to have affected him at all.

He wiped his tears from the old eyes, looked again, saw the new grace...

Shunya, your parents will be disappointed in you because they must have been trying to fulfill some expectations through you. Now you have become a sannyasin, all their expectations have fallen to the ground. Naturally they are disappointed. but don't become guilty because of it, otherwise they will destroy your joy, your silence. your growth You remain undisturbed, unworried. Don't feel any guilt. Your life is yours and you have to live according to your own light.

And when you have arrived at the source of joy, your inner bliss, go to them to share. They will be angry -- wait, because anger is not anything permanent; it comes like a cloud and passes. Wait! Go there, be with them, but only when you are certain that you can still remain cool, only when you know that nothing

will create any reaction in you, only when you know that you will be able to respond with love even though they are angry. And that will be the only way to help them.

You say: THEY WORRY ALL THE TIME.

That is their business! And don't think that if you had followed their ideas they would not have worried. They would have still worried; that is their conditioning. Their parents must have worried and their parents' parents must have worried; that is their heritage. And you have disappointed them because you are no more worrying. You are going astray! They are miserable, their parents have been miserable, and so on, so forth... up to Adam and Eve! And you are going astray, hence the great worry.

But if you become worried you miss an opportunity, and then they have dragged you again back into the same mire. They will feel good, they will rejoice that you have come back to the old traditional, conventional way, but that is not going to help you or them.

If you remain to be independent, if you attain to the fragrance of freedom, if you become more meditative -- and that's WHY YOU are here: to become more meditative, to be more silent, more loving, more blissful -- then one day you can share your bliss. To share first you have to have it; you can share only that which you have already got.

Right now you can also worry, but two persons worrying simply multiply worries; they don't help each other.

You say: THEY WORRY ALL THE TIME.

It must have become their conditioning. It is the conditioning of everybody in the world.

A rabbi was being hosted by a family, and the man of the house, impressed by the honor, warned his children to behave seriously at the dinner table because the great rabbi is coming. But during the course of the meal they laughed at something and he ordered them from the table.
The rabbi then arose and prepared to leave.
"Anything wrong?" asked the concerned father.
"Well," said the rabbi, "I laughed too!"

You don't be worried about their seriousness, about their worrying about you. They are trying unconsciously to make you feel guilty. Don't let them succeed, because if they succeed they will destroy you and they will also destroy an opportunity for them which would have become possible THROUGH you.

You say: THEY HAVE MADE MY BEING HERE POSSIBLE.

Be thankful for that, but there is no need to feel guilty.

SO HOW CAN I TURN FROM THEM?

There is no need to turn from them, but there is no need either to follow them. Go on loving them. When you meditate, after each meditation pray to the existence that "Something of my meditativeness should reach to my parents.

Be prayerful for them, be loving to them, but don't follow them. That won't help you or them.

You say: WHAT DO I OWE TO MY PARENTS?

You owe this: that you have to be yourself. You owe this: that you have to be blissful, that you have to be ecstatic, that you have to become a celebration unto yourself, that you have to learn to laugh and rejoice. This is what you owe to them: you owe to them enlightenment.

Become enlightened like Gautam the Buddha and then go to your parents to share your joy. Right now what can you do? Right now nothing is possible. Right now you can only pray.

So I am not saying turn away from them, I am saying don't follow them, and this is the only way you can be of some help to them. They have helped you physically, you have to help them spiritually. That will

be the only way to repay them.

The third question:

OSHO,
WHY IS IT I FEEL FULLY ALIVE ONLY WHEN I AM IN LOVE? I TELL MYSELF THAT I SHOULD BE ABLE TO SPARK MYSELF WITHOUT THE OTHER, BUT SO FAR NO LUCK. IS THIS SOME STUPID "WAITING FOR GODOT" GAME I AM PLAYING WITH MYSELF? WHEN THE LAST LOVE AFFAIR ENDED I SWORE TO MYSELF I WAS NOT GOING TO LET THE SAME OLD DEADENING PROCESS HAPPEN, BUT HERE I AM AGAIN FEELING HALF ALIVE, WAITING FOR HIM TO COME.

Prem Idama,

ONE REMAINS in the need of the other to that point, up to that experience, when one enters into one's own innermost core. Unless one knows oneself one remains in the need of the other. But the need of the other is very paradoxical; its nature is paradoxical.

When you are alone you feel lonely, you feel the other is missed; your life seems to be only half It loses joy, it loses flow, flowering; it remains undernourished. If you are with the other, then a new problem arises because the other starts encroaching on your space. He starts making conditions upon you, he starts demanding things from you, he starts destroying your freedom -- and that hurts.

So when you are with somebody, only for a few days when the honeymoon is still there... and the more intelligent you are, the smaller will be the honeymoon, remember. Only for utterly stupid people it can be a long affair; insensitive people it can he a lifelong thing. But if you are intelligent, sensitive, soon you will realize that what you have done. The other is destroying your freedom, and suddenly you become aware that you need your freedom because freedom is of immense value. And you decide never to bother with the other.

Again when you are alone you are free, but something is missing -- because your aloneness is not true aloneness; it is only loneliness, it is a negative state. You forget all about freedom. Free you are, but what to do with this freedom? Love is not there, and both are essential needs.

And up to now humanity has lived in such an insane way that you can fulfill only one need: either you can be free, but then you have to drop the idea of love... That's what monks and nuns of all the religions have been doing: drop the idea of love, you are free; there is nobody to hinder you, there is nobody to interfere with you, nobody to make any demands, nobody to possess you. But then their life becomes cold, almost dead.

You can go to any monastery and look at the monks and the nuns: their life is ugly. It stinks of death; it is not fragrant with life. There is no dance, no joy, no song. All songs have disappeared, all joy is dead. They are paralyzed -- how they can dance? They are crippled -- how they can dance? There is nothing to dance about. Their energies are stuck, they are no more flowing. For the flow the other is needed; without the other there is no flow.

And the majority of humanity has decided for love and dropped the idea of freedom. Then people are living like slaves. Man has reduced the woman into a thing, a commodity, and of course the woman has done the same in her own subtle way: she has made all the husbands henpecked.

I have heard:

In New York a few henpecked husbands joined hands together. They made a club to protest, to fight -- Men's Liberation Movement, or something like that! And of course they chose one of the most henpecked husbands the president of the club.

The first meeting happened, but the president never Turned up. They were all worried. They all rushed to his home and they asked him, "What is the matter? Have you forgotten?"

He said, "No, but my wife won't allow me. She says, 'You go out, and I will never allow you in!' And that much risk I cannot take."

I have heard about the doors of paradise there are two boards -- there are two doors in fact. On one board is written: "Those who are henpecked should stand here." This is the door for them, and the other is

for those few rare human beings who are not henpecked. St. Peter has been waiting and waiting that some day somebody will turn who will stand on the other door which is not meant for the hen-pecked ones, but nobody ever stood on that gate.

One day St. Peter was surprised: a very small, thin, weak man came and stood there. Peter was puzzled, amazed. He asked the man, "Can you read?"

He said, "Yes, I can read -- I am a Ph.D., a professor of philosophy!"

Then Peter said, "This door is meant only for those who are not henpecked husbands. Why you are standing here when the whole queue is standing at the other door?"

He said, "What can I do? My wife has told me to stand here! And even if GOD says to me, I cannot leave this place unless my wife allows!"

Man has reduced woman into a slave and the woman has reduced man into a slave. And of course both hate the slavery, both resist it. They are constantly fighting; any small excuse and the fight starts.

But the real fight is somewhere else deep down; the real fight is that they are asking for freedom. They cannot say it so clearly, they may have forgotten completely. For thousands of years this is the way people have lived. They have seen their father and their mother have lived the same way, they have seen their grandparents have lived in the same way... this is the way people live -- they have accepted it. Their freedom is destroyed.

It is as if we are trying to fly in the sky with one wing. Few people have the wing of love and a few people have the wing of freedom -- both are incapable of flying. Both the wings are needed.

Idama, you say: WHY IS IT I FEEL FULLY ALIVE ONLY WHEN L AM IN LOVE?

It is perfectly natural, there is nothing wrong in it. It is how it should be. Love is a natural need; it is like food. If you are hungry, of course you will feel a deep unease. Without love your soul is hungry; love is a soul nourishment. Just as body needs food, water, air, the soul needs love. But the soul also needs freedom, and it is one of the most strange things that we have not accepted this fact yet.

If you love there is no need to destroy your freedom. They both can exist together; there is no antagonism between them. It is because of our foolishness that we have created the antagonism. Hence the monks think the worldly people are fools, and the worldly people deep down know that the monks are fools -- they are missing all the joys of life.

A great priest was asked, "What is love?"

The priest said, "A word made up of two vowels, two consonants and two fools!"

That is their condemnation of love. Because all the religions have condemned love; they have praised freedom very much. In India we call the ultimate experience MOKSHA; MOKSHA means absolute freedom.

You say: I TELL MYSELF THAT I SHOULD BE ABLE TO SPARK MYSELF WITHOUT THE OTHER, BUT SO FAR NO LUCK.

It will remain so, it will not change. You should rather change your conditioning about love and freedom. Love the person, but give the person total freedom. Love the person, but from the very beginning make it clear that you are not selling your freedom.

And if you cannot make it happen in THIS commune, here with me, you cannot make it happen anywhere else. This is the beginning of a new humanity. Of course it is only a seed now, but soon you will see it will grow in a vast tree. But we are experimenting upon many things. One of the dimensions of our experiment is to make love and freedom possible together, their coexistence together. Love a person but don't possess, and don't be possessed. INSIST for freedom, and don't lose love! There is no need. There is no natural enmity between freedom and love; it is a created enmity. Of course for centuries it has been so, so you have become accustomed about it; it has become a conditioned thing.

An old farmer down South could barely speak above a whisper. Leaning on a fence by the side of a country road he was watching a dozen razorbacks in a patch of woodland. Every few minutes the hogs

would scramble through a hole in the fence, tear across the road to another patch of woodland, and immediately afterward scurry back again.
"What's the matter with them hogs anyway?" a passing stranger asked.
"There ain't nothing the matter with them," the old farmer whispered hoarsely. "Them hogs belongs to me and before I lost my voice I used to call them to their feed. After I lost my voice I used to tap on this fence rail with my stick at feeding time."

He paused and shook his head gravely. "And now," he added, "them cussed woodpeckers up in them trees has got them poor hogs plumb crazy!"

Just a conditioning! NOW THOSE WOODPECKERS ARE DRIVING THEM HOGS PLUMB CRAZY -- because when they do the knocking they rush, thinking that it is food time.
That's what is happening to humanity.

One of the disciples of Pavlov, the founder of the conditioned reflex -- the discoverer of the theory of the conditioned reflex -- was trying an experiment on the same lines. He bought a puppy and decided to condition him to stand up and bark tor his food. He held the pup's food just out of reach, barked a few times, then set it on the floor before him. The idea was that the pup would associate standing up and barking with getting his food and learn to do so when hungry.

This went on for about a week, but the little dog failed to learn. After another week the man gave up the experiment and simply put the food down before the dog, but the pup refused to eat it. He was waiting for his master to stand and bark! Now he had become conditioned.

It is only a conditioning, it can be dropped. Just you need, Idama, a little meditativeness. Meditation simply means the process of unconditioning the mind. Whatsoever the society has done has to be undone. When you are unconditioned you will be able to see the beauty of love and freedom together; they are two aspects of the same coin. If you really love the person you will give him or her absolute freedom -- that's a gift of love. And when there is freedom, love responds tremendously. When you give freedom to somebody you have given the greatest gift, and love comes rushing towards you.

You ask me: IS THIS SOME STUPID "WAITING for GODOT" GAME I AM PLAYING WITH MYSELF?

No, Idama.

WHEN THE LAST LOVE AFFAIR ENDED, I SWORE TO MYSELF I WAS NOT GOING TO LET THE SAME OLD DEADENING PROCESS HAPPEN, BUT HERE I AM AGAIN FEELING HALF ALIVE, WAITING FOR HIM TO COME.

But just by swearing, just by deciding, you cannot change yourself. You have to understand. Love is a basic need, as basic as freedom, so both have to be fulfilled. And a man who is full of love AND free is the most beautiful phenomenon in the world. And when two persons of such beauty meet, their relationship is not a relationship at all. It is a relating. It is a constant, riverlike flow. It is continuously growing towards greater heights.

The ultimate height of love and freedom is the experience of God. In God you will find both: tremendous love, absolute love, and absolute freedom.

The fourth question:

OSHO,
WHY ARE YOU NOT GETTING BORED WHILE YOU ARE TELLING THE SAME STORIES AND THE SAME JOKES?

Divakar Bharti,

THE FIRST thing to be understood is that Divakar Bharti is an Indian, and Indians are absolutely unable to understand jokes! They don't have any jokes in India. I have not come across a single Indian joke. Indians are serious people -- spiritual people, religious people! They talk only of great things: God, heaven, hell, the theory of karma and rebirth.

When you tell a joke to an Indian he feels offended... you see? He feels offended, insulted! You look at his face -- he feels embarrassed. Talk about something esoteric -- bullshit him! -- and then he is perfectly happy. He never laughs, he cannot; laughter is beyond him. He has forgotten laughter.

That's why, Divakar, the question has arisen in you. Otherwise each joke, in a different context, is different. The joke in itself may be an old one -- and in fact, there are no new jokes in the world. The proverb that there is nothing new under the sun may not be right about other things, but about jokes it is absolutely right. If Adam and Eve come back to the earth they will recognize only the jokes and nothing else! The same jokes, but the context goes on changing, and in a different context the same joke has a different meaning.

But because you cannot understand the jokes you must be feeling bored.

G.C. Lichtenberg has a profound statement. He says: A person reveals his character by nothing so clearly as the joke he resents.

I have heard:

It is said: The gravest fish is an oyster, the gravest bird is an owl, the gravest beast is a donkey, and the gravest man is an Indian fool.

There are fools of all kinds, they come in all shapes and sizes, but the Indian is the best! Each race reacts, responds differently about jokes...

If you tell the German a joke, he laughs once, just to be polite. If you tell the same joke to a Frenchman he also laughs once because he understands immediately. If you tell the same joke to an Englishman he laughs twice: first to be polite, and second when in the middle of the night he gets it. If you tell the same joke to an American he laughs, but not loudly, and says that "I have heard it before!" If you tell the same joke to a Jew, instead of laughing he says, "It is an old joke, and what is more, you are telling it all wrong! "

And I don't feel bored because I cannot feel bored -- it is simply impossible for me. I have completely forgotten how to feel bored! You can go on telling me the same joke again and again and I will always find some new meaning, some new nuance, some new color, some new dimension to it, but I cannot feel bored because I am no more. To feel bored you need the ego; it is the ego that feels bored. When the ego is no more there it is impossible to feel bored.

A simple-minded old woman had a cow that fell sick. In her distress she called the rabbi to pray for its recovery.

To comfort the poor woman, the rabbi walked around the cow three times intoning, "If she dies, she dies, but if she lives, she lives." Happily the cow recovered.

Some time later the rabbi became ill and the woman, recalling how he had cured her cow, visited him. She walked around his bed three times, solemnly repeating, "If he dies, he dies, but if he lives, he lives." Whereupon the rabbi burst out into sidesplitting laughter which soon led to his recovery.

I cannot feel bored -- I am no more there. And I don't remember what I have said to you yesterday, so how I can say the same joke again? It is never the same, it cannot be.I never remember what has been said by me, and I have been telling to people thousands of things for all these last twenty-five years.

I never read any of my books, I never listen to any of my lectures -- why should I feel bored?

But Divakar, you are in a wrong place here. This is not the place for serious people like you! You should find some old Hindu monastery.

The little red man woke up, opened up his little red curtains and looked out at the little red sunrise. He showered in his little red bathroom, put on his little red clothes and left his little red house. Getting into his little red car, he drove through the little red town to his little red office block. There he went up in the little

red elevator to the tenth floor, walked along the little red corridor and entered his little red office. He sat down at his little red desk and read his little red newspaper. Deciding that his life was too boring to live any more, he took out a little red knife and slashed his little red wrists.

Ten minutes later his little red secretary entered his little red office and found her little red boss covered in little red blood. She grabbed the little red telephone and phoned the little red hospital. Soon a little red ambulance arrived. The little red attendants rushed into the little red office, put the little red man on a little red stretcher and raced across the little red town to the little red hospital. Quickly they carried the little red man into the little red operating theater and placed him on a little red table.

One minute later the door to the little red operating theater opened and in walked a little green man. "Sorry!" he said. "I seem to have walked into the wrong joke!"

This is not a place for you -- little red world, and you are a green man here! You have walked in a wrong joke, Divakar -- walk out!

The last question:

OSHO,
HOW DO YOU ALWAYS FIND NEW NAMES TO GIVE TO YOUR SANNYASINS?

Prem Pramod,

TWO WOMEN were looking into new arrivals in a bookshop. One woman was very much interested in one book; the title of the book was: How to Torture Your Husband. She told to the other woman, "Look at this book! I am going to purchase it! Are you also interested in it?"
The other woman said, "NO, I have my own system!"

I also have my own system, but I cannot tell YOU! Certainly I have given more names than anybody may have ever given in the whole history -- almost two hundred thousand sannyasins are there in the world! -- but my system is such that I can give names to the whole humanity.

One Red Indian boy was asking his father, "Father, what is the way how you give names to new children? Your name is Black Horse, my mother's name is Buffalo, my uncle's name is White Cloud -- how you manage to find out what is the true name for the new arrival, the new child?"

The father said, "It is not difficult -- we have a system. Whenever a child is born, the eldest member of the family -- the grandfather, the grandmother or the father -- goes out of the house, and whatsoever he sees first... For example when my grandfather went out he saw a black horse; that's how I am named Black Horse. But why you are asking Two Dogs Fucking?"

That was his name!
I have my own system, but I cannot tell you!

Just the other night I gave sannyas to a beautiful woman; her name is Diotima. I called her Dhyan Diotima. Diotima is a mythological name: in Greek mythology Diotima is the priestess of love or goddess of love. But it can be derived from another root also, diota; and diota means a jar with a neck and two handles.

So I told the woman that "This is your situation right now: a jar with a neck and two handles. That's what a woman is all about! But through meditation you can become a priestess of love; that transformation is possible. Otherwise you will remain just a jar with a neck and two handles!"

It is not very difficult, and the more names I have given the easier it has become, because I have become more proficient! I can find some way, either from the root of the word... and there are different roots; even in one language a word .means many things. Sometimes a word has different roots in different languages: in one language it means one thing, in another language it means another thing. And it is very easily possible to play with words, and names are nothing but a game.

I give you a new name only to make you feel that names are not important. Your old name can simply

disappear because it was only a label, it can be changed. You are not the name. To insist this fact, to emphasize this fact upon your consciousness, that the name is not your reality...

Every child comes into the world without a name, but we have to give a name; it has some utility. It is absolutely false, but in a vast world with millions of people it will be difficult to manage if nobody had any name; it will become almost impossible to manage. Some names are needed; false they are, but they work, they have a utility. They have no reality, but utility certainly they have.

But ordinarily you grow with your name; in fact, you become conscious only later on. Your name is deeper than your consciousness, hence there arises an identity with the name. You start feeling, "This is my name, this is me."

When you become a sannyasin I want to destroy that identity, because this is the beginning of destruction of all identities. First I destroy the identity with the name, then I will destroy the identity with the body, then the identity with the mind, then the identity with the heart. When all these identities have been destroyed you will be able to know who you are: the unidentified, the nameless, the formless, the indefinable. And that is only a pure witness in you; nothing can be said about it, no word is adequate to explain it.

Hence I change the name -- to give you a break, to give you the idea that name is just a given thing. Your old name disappears, a new name becomes your reality, but now you will not get so much identified because you are now more mature. The first name was given when you were a small child; you were not aware. Now you are a little bit aware. And by becoming a sannyasin you are becoming committed to more and more awareness, to a life of witnessing in which all identities have to be dropped.

A man is absolutely free only when there is no identity left. You are neither a Christian nor a Hindu nor a Mohammedan; you are neither an Indian nor a Japanese nor a German; you are neither a man nor a woman. You are just a pure consciousness, and that consciousness is eternal. The Upanishads are talking about that consciousness.

The only thing to be learned in the communion with the Master is that witness, that watcher, that seer, that watcher on the hills who is beyond everything. Everything falls short of it which is transcendental. To know that transcendental reality of you I start by changing your name; that is just taking one brick out of your false edifice. And then if you allow me to take one brick, I will go on taking other bricks. I change your clothes just to give you a discontinuity with the past.

You have to become discontinuous to the past. Unless you die to the past you cannot be reborn, you cannot be here-now. The past has to be completely dropped and forgotten -- it was a dream, nothing more -- and out of the past arises the future. If the past is dropped, the future disappears. Then the ONLY reality is now and here. And to be here and now, absolutely here and now, is to know all that is worth knowing, is to really live an authentic, sincere life, a life full of truth and bliss and godliness.

I Am That

Chapter #7
Chapter title: Each Moment -- Miracles!

17 October 1980 am in Buddha Hall

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The first question:

OSHO,
CAN AN ENLIGHTENED PERSON BE WRONG? THIS REFERS TO WHAT YOU TOLD US ABOUT J. KRISHNAMURTI, WHO KEEPS ON SAYING THAT ONE DOES NOT NEED A MASTER, WHICH IS ACTUALLY NOT RIGHT PLEASE COMMENT.

Prem Pantha,

AN ENLIGHTENED person can never be wrong. Neither J. Krishnamurti is wrong, but he never considers the situation in which you are. He considers only the space in which he is, and that freedom is part of enlightenment.

The enlightened person has reached the highest peak of consciousness; his abode is on Everest. Now it is his freedom to speak according to the peak, the sunlit peak where he is, or to consider the people who are still in the dark valley, who know nothing about the light, for whom the peak of the Everest is only a dream, only a perhaps". This is the freedom of the enlightened person. Krishnamurti speaks in terms where he is.

I speak in terms where you are, I consider you, because if I am speaking to you, you have to be taken in consideration. I have to lead you towards the highest peak, but the journey will begin in the dark valley, in your unconsciousness. If I talk about my experience, absolutely inconsiderate of you, I am right, but I am not useful to you.

An enlightened person is never wrong, but he can be useful or he can be useless.

J. Krishnamurti is useless! He is perfectly right; about that there is no question, because I know the peak and what he is saying is certainly true -- from the vision of the peak. Those who have arrived, for them the journey becomes almost a dream phenomenon. For those who have not arrived the journey is real, the goal is just a dream. They are living in two different worlds. When you are talking to a madman you have to consider him; if you don't consider him you cannot help him.

Once a madman was brought to me. He had this crazy idea that one afternoon when he was sleeping, a fly has entered his mouth. And because he used to sleep with open mouth, nobody can deny the possibility. And since then he was very much disturbed because the fly was roaming inside him, jumping inside him, moving in his belly, going to his bladder, circulating in his bloodstream, sometimes in his head, sometimes in his feet. And of course he could not do anything because he was continuously occupied, obsessed with the fly.

He was taken to the psychoanalysts and they said, "This is just in your mind -- there is no fly! And no fly can move in your bloodstream, there is no possibility. Even if a fly has entered it must have died! And now six months have passed; it cannot be alive inside you."

He listened, but he could not believe it because his experience was far more solid. He was taken to the doctors and everybody examined him and they did everything, but finally they will say, "It is just a mental thing. You are imagining." He will listen what they were saying, but he could not trust because his experience was far more certain than their words.

His family brought him to me as a last resort. The man was looking very tired because he was being taken to one person, then to another, then all kinds of physicians -- allopaths and homeopaths and naturopaths -- and he was really tired. In the first place the fly was tiring him, and now all these "pathies", medicines. And everybody was insulting him -- that was his feeling, that they were saying that he was just imagining. Is he a fool or he is mad, that he will imagine such a thing? They were all humiliating him -- that was his feeling.

I looked at the man and I said, "It is so clear that the fly is inside!"

For a moment he was puzzled. He could not believe me, because nobody has said that to him -- because nobody has considered him. And they ALL were right and I was wrong -- there was no fly, but the madman has to be considered.

And I said, "All those fools are just wasting your time; you should have come first here. It is such a simple thing to bring the fly out; there is no need to bother. Medicines won't help -- you are not ill. Psycholanalysis will not help -- you are not crazy."

And immediately he was a changed man! He looked at his wife and said, "Now what do you say? This is the right man," he said, "who really knows. And all those fools were trying to convince me that there is no

fly. It is there!"

I said to him that, "It is simple -- we will take it out. You lie down."

I covered him with a blanket and told him to keep his eyes closed and "I will do some mantra, some magic, and we will bring the fly out. You just keep quiet so that the fly sits somewhere. Otherwise the fly is continuously running -- where to catch it?"

He said, "That looks logical. I will keep absolutely still!"

And I said, "Don't open your eyes. Just remain silent, breathe slowly, so the fly settles somewhere, so we can catch hold of it!"

Then I rushed into the house to find a fly. It was a little bit difficult because for the first time I was trying that, but finally I succeeded -- I could get a fly in a bottle. And I came to the man, I moved my hand on his body, and I asked him, "Where the fly is?" And he said, "In the belly." And I touched the belly and I said, "Of course it is there!" And I convinced him that I perfectly believe in him and then I uncovered his blanket and showed him the fly.

And he said to the wife, "Now see! And give this bottle to me; I will go all to those fools and take all the fees that they have taken from me! I have wasted thousands of rupees, and all that they did was they told me I am mad! And now I don't feel the fly anywhere, because it is in the bottle!"

He took the bottle, he went to the doctors.

One of the doctors who knew me, he came to see me. He said, "How you managed? Six months a fly can live in the body? And that man has taken his fee back from me, because he was making such a fuss that I said, 'Better give it back to him!' And he proved that he was right!"

I said, "It is not the point who is right."

Gautam the Buddha defines truth as "that which works". This is the ancientmost pragmatic definition of truth: "that which works"! All the devices are truth in this sense: they work; they are only devices. The Buddha's work is UPAYA; UPAYA exactly means device.

Meditation is an UPAYA, a device. It simply helps you to get nd of that which you have not got in the first place -- the fly: the ego, the misery, the anguish! It helps you to get free of it, but in fact it is not there. But it is not to be told...

And Krishnamurti has been doing that: he has been telling crazy people that the fly does not exist and you don't need any doctor. I say to you: the fly exists and you need the doctor! Because just by telling to you that the fly does not exist is not going to help you at all.

For thousands of years you have been told the ego does not exist. Has it helped you in any way? There have been people who have told, in this country particularly, that the whole world is illusory, MAYA, it does not exist, but has it helped India in any way? The true test is there: whether it has helped, whether it has made people more authentic, more real. It has not helped at all. It has made people more deeply cunning, split, schizophrenic; it has made them hypocrites.

All the religions have done this, because they don't consider you. And you are far more important than the ultimate truth, because the ultimate truth has nothing to do with y ou right now. You are living in a dreamworld; some device is needed which can help you to come out of it. The moment you are out of it, you will know it was a dream -- but a person who is dreaming, to tell him that it is all dream is meaningless.

Have you not observed in your dreams that when you are dreaming it looks real? And every morning you have found that it was unreal. hut again in the night you forget all your understanding of the day -- again the dream becomes real. It has been happening again and again: every night the dream becomes real, every morning you know it is false, but that knowing does not help. In the dream one can even dream that this is a dream.

And that's what has happened in India: people are living in maya, deeply in it, and still talking that "This is all maya." And this talk too is part of their dream; it does not destroy the dream. In fact it makes the dream more rooted in them, because now there is no need to get rid of it -- because it is a dream! So why get rid of it? It does not matter.

In a subtle way all the religions have done this: they have talked from the highest peak to the people for whom that peak does not exist yet. The people are living in darkness, and you go on telling them that darkness has no existence. It is true -- darkness has no existence, it is only the absence of light -- but just by saying to people that darkness has no existence is not going to bring light in.

That's what Krishnamurti is doing; it has been done by many people. Nagarjuna did it -- Krishnamurti is not new, not at least in the East. Nagarjuna did it: he said, "Everything is false. The world is false, the ego is

false, nothing exists. Because nothing exists you are already free. There is no need for any meditation, there is no need for any Master. There is no need to find out any device, strategy, technique, because in the first place there is no problem. Why go on looking for solutions? Those solutions will create more problems; they are not going to help."

Nagarjuna did it; before Nagarjuna, Mahakashyap did it, and it has been a long tradition. Zen people have been saying the same thing for centuries. Krishnamurti never uses the word "Zen", but whatsoever he is talking is nothing but Zen -- simple Zen.

Zen says no effort is needed, nothing has to be done. When nothing has to be done, what is the need of a Master? -- because the Master will tell you to do something. Nothing has to be done -- what is the need of the scriptures? -- because the scriptures will tell you to do something, to know something. Nothing has to be done, nothing has to be known. You are already there where you are trying to reach.

And I know this is true, but to talk about this ultimate truth to people who are living in tremendous darkness is futile .

Prem Pantha, no enlightened person can ever be wrong, but only few enlightened persons have been of help. The majority of enlightened people have been of no help at all, for the simple reason because they never considered the other.

In fact, George Gurdjieff used to say, "Don't consider the other." It was one of his basic teachings: "Don't consider the other. Just say what is absolutely true." But the absolute truth is truth only when experienced; people are living in relative truth.

My approach is different from Krishnamurti's. I know that one day you will come to that point where nothing is needed -- no Master, no teaching, no scripture -- but right now the scripture can be of help, the methods can be of help, and certainly a living Master can be of immense help.

The function of the Master is to give you that which you already have and to take away that which you don't have at all.

The second question:

OSHO,
JESUS, BUDDHA, KRISHNA, ETC., CERTAINLY WERE ENLIGHTENED MASTERS. BUT BUDDHISM, HINDUISM, CHRISTIANITY AND WHATSOEVER HAS DEVELOPED FROM THEM, HAVE NOT MUCH TO DO WITH THE IDEAS OF THE MASTERS. OSHO, I AM SURE YOU ARE AN ENLIGHTENED MASTER TOO, BUT WHAT CAN WE DO, OR WHAT AT ALL IS POSSIBLE TO DO, TO PREVENT OSHOISM?

Hermann,

NOTHING can be done at all, and don't waste your time. Whatsoever has happened was natural. Christianity was bound to happen, it was inevitable. When a man like Christ walks on the earth he will leave footprints on the sands of time, and people will worship those footprints. Christianity is nothing but worship of the footprints; it leads you nowhere. But it is bound to happen.

It is as inevitable as the birth of a child brings the death in; you cannot avoid the death. If the child is born, the death is going to happen. And of course we have known that so many people were born before and so many people have died, so when YOUR child is born you may try to do something so he need not die. That is impossible -- birth brings death.

When a living Master is there, sooner or later the Master will be gone and there will be a dead teaching left. That dead teaching becomes Christianity, Hinduism, Buddhism; it will become Oshoism too. Nothing can be done about it -- in fact, your very concern is the beginning of it, even the fear. That means Christianity has not happened yet, but the anti-Christian has arrived.

And I am alive! Oshoism will happen, Hermann, when I am gone, but to you it has already happened and you are trying to find out ways how to prevent it. And why you should bother? Who are you to decide for others? You are not a sannyasin, you are not part of my commune, you have no communion with me, you have not tasted of the wine that is available here -- and you are worried about others, that these people will worship the bottles when the wine is gone! (AT THIS POINT A CUCKOO BURSTS LOUDLY INTO SONG.)...

Look...! It always happens exactly at the time -- even birds agree with me! The bird was saying,

"Hermann, you are a fool!" You drink right now! and who are you to bother about the future? And why you should prevent people from Oshoism? If they want it, then that is their business! Why you should take the responsibility? Why you should prevent people from their freedom? If they want to worship something dead they are entitled to it!

But to me you are far more foolish than those people. At least they will be worshipping a bottle -- and you are missing the wine! You drink the wine and leave the bottle! If people want to play with the bottle they will play; they are collectors. There are collectors who collect bottles of wine, and sometimes it helps too.

I have heard one case:

In the First World War two brothers separated. The father divided all his property, because he was getting old and he was worried about the younger son -- because he was a drunkard and he will destroy the whole thing, and even the eldest son will suffer because of the younger. So he divided them equally.

And a miracle happened. In the First World War the value of money went so low, as it always goes in wartime: things become very costly and money loses its purchasing capacity. The drunkard had one habit of collecting bottles. He finished with the whole money, he drank and he enjoyed. And the other son was so miserly that he was clinging to the money that he has got, but money was going down every day.

And the miracle was this: that a moment came when the money became almost useless, almost valueless, and the younger son sold all his bottles and he had more money than the elder brother. He enjoyed the wine and he sold the bottles! And the elder was a fool -- he was just clinging to the money.

Life is very mysterious, and the ways of God are very strange. And God is always for the drunkards! He loves these crazy people.

Hermann, if you really feel that I am an enlightened person, then what are you doing here? Drink out of my enlightenment! Others are drinking. And I don't think that you think that I am enlightened, because the way you say:

OSHO, I AM SURE YOU ARE AN ENLIGHTENED MASTER TOO...

You are not sure. When people are not sure, only then they use the word "sure"! If you are sure, then take the jump in! Then why you are standing on the bank? And while the river is alive, do something so that you can quench your thirst. And leave it to others.

Oshoism is bound to happen -- I am not worried about it. It is a natural phenomenon. Don't become obsessed with it. Christianity has happened, Buddhism has happened, Jainism has happened, Hinduism, Mohammedanism, all kinds of "isms". They are not unnatural, otherwise they would not have happened.

There are people who can connect themselves only with dead Masters -- and you seem to be one of those people, you can also connect with dead Masters. Now you are much concerned about Jesus, Buddha, Krishna, because they are dead. Now a few are Christians -- they are concerned with the dead. Now a few are anti-Christians -- they are also concerned with the dead...

Bertrand Russell has written a book: WHY I AM NOT A CHRISTIAN. Why bother about it? There are people who are writing books why they are Christians and there are people who are writing books why they are not Christians. Both are wasting their time!

Friedrich Nietzsche became so obsessed with anti-Christianity that in the last years of his life, when he became mad, he started signing his name as "Antichrist Friedrich Nietsche". Friedrich Nietzsche became secondary; that anti-Christ attitude became more primary. And he was not really anti-Christ, he was only anti-Christian, but when you start moving in a certain direction, if you are logical, you will reach to the logical end. First he started condemning Christianity, and then slowly slowly he found it that Christianity is a byproduct of Christ, so naturally he started condemning Christ, and for EVERYTHING! Sometimes he will go to such absurd lengths to condemn Christ and he will find such rationalizations, such excuses, that one has to say one thing: that he was really imaginative and really logical.

For example, Jesus at the last moment prays to God on the cross that, "Forgive these people, my father, because they know not what they are doing." It is one of the most beautiful utterances, but Friedrich Nietzsche became so obsessed with anti-Christianity that he cannot accept even such a beautiful statement. And if you are not interested to accept anything as beautiful, if you are bent upon to find something wrong, you can always find. He found something wrong even in this. He said, "This means Jesus thinks only he

knows and everybody else is ignorant."

Look at his approach. Jesus is praying to God, "Forgive these people. They are crucifying me only because they know not what they are doing." Friedrich Nietzsche condemns it -- even this beautiful statement is condemned. He finds a logical reason, that this shows only an egoistic approach, that "I know, and all these people are fools, ignorant. They know not, so forgive them." This asking, praying to God to forgive the people, is an egoistic approach; it is not love, it is ego, according to Friedrich Nietzsche.

Jesus has said, "If somebody slaps you on one cheek, give him the other too." Now this is one of the greatest statements ever made by anybody, of tremendous beauty, of deep love, of non-violence -- but Friedrich Nietzsche condemns it. He says, "This is humiliating to the other person. This is insulting the other person's integrity, his humanity. When somebody hits you on one cheek and you give him the other you are showing him, 'Look how saintly I am, holier-than-thou, and you are just an animal.' You are insulting him!" Nietzsche says it will be far better to hit him back, because that means you have accepted him on equal terms; you are not lowering him. And if you listen to his logic you can find there is something in it.

Logic is a game; it can be played from both the sides. Logic is a prostitute -- it can be with anybody, whosoever is ready to pay.

Nietzsche remained his whole life concerned against Christianity and against Christ. Now this is sheer wastage! There are people who are praying to Christ and there are people who are condemning Christ, but both are concerned with the dead person. And if you are concerned, I think praying is far better than condemning, because the person who is praying may get something out of it, but the person who is condemning is not going to get anything out of it.

My approach, Hermann, is that if you happen to meet a Jesus, a Buddha, a Krishna, don't miss the opportunity. And don't become concerned about others -- respect them. They have their own life and they have to decide about it. And millions will always decide to be with a dead Master because that is convenient, comfortable. A living Master is always uncomfortable, inconvenient.

Just think of yourself, Hermann, to be with Jesus when he was alive: there were thousand and one difficulties...

One day Jesus is a guest in a house and Mary Magdalene came -- and she was a prostitute! -- and she started washing Christ's feet with a very costly perfume, with a very costly oil. Judas could not tolerate it -- he was a socialist! He is the real founder of communism in the world; Karl Marx, et cetera, are just offshoots.

He immediately said to Jesus, "This is not right! This perfume, this perfumed oil is so costly that if we sell it we can feast all the poor of this town for at least three days. And this is sheer wastage -- you should not allow such a wastage. A man like you should immediately stop.

"Secondly" -- now he is far more religious than Jesus -- "a prostitute should not be allowed to touch your feet; it is prohibited. A man like you, a man of God, should not allow a prostitute to touch him."

And Jesus said, "Look at her heart. Thousands of people come to me, but rarely I see such love, such surrender. How can I say to her, 'Don't touch me'? That will be ugly!"

Now to be with this man who is going against the whole tradition of religion is dangerous. To be with this man who is allowing the woman to destroy a precious thing which can feed the poor people... and what Jesus says?

Jesus says, "When I am gone the poor people will still be with you, so there is no hurry; you can feed them later on. While the bridegroom is here, celebrate!"

Now, Hermann, will you be ready to say yes to Jesus...? Immediately your rational mind will say, "This is not right! He is not concerned about the poor people at all. He is not concerned about the tradition of the sages at all. He is very unsocialistic, he does not understand anything of economics, he is not compassionate to the poor."

Do you think Mother Teresa of Calcutta would have agreed with him? Impossible! She would have said that "This can help many orphans. We can open a school for the poor children or we can purchase medicine for the ill, and what are you doing?"

Do you think Jesus can get a Nobel Prize? I don't think -- impossible. You will rather agree with Judas -- he is more rational, more socialistic than Jesus.

To be with Buddha would have been difficult for you, Hermann, because to be with Buddha means surrender, total surrender. The ego has to be put aside.

It is very easy to be with dead Masters because to be with dead Masters is very nourishing to the ego -- that you are a follower of Jesus, follower of Buddha, follower of Krishna. But to be with Krishna would have been really impossible -- he had sixteen thousand wives! Hermann, would you agree with this man? What kind of enlightened man is this Krishna? Sixteen thousand wives! And they were not all married to him -- many he had stolen -- they were married to other people! How can you agree with this man?

And he persuaded Arjuna to go into war, and the reasons that he gave were that, "The soul is eternal, so don't be bothered. You can kill -- the soul is not killed, only the body, and the body is dead anyway. So there is no violence involved, because the soul is immortal and the body is mortal. You are only separating the immortal from the mortal, there is nothing wrong in it -- just separating the essential from the non-essential.

Do you think you would have agreed?

That's why people create Christianity, Buddhism, Hinduism, Mohammedanism -- it is easier, very easy, because then you can manage the dead Master according to your ideas. You can put your ideas in his mouth, you can ignore the ideas that go against you, you can interpret. manipulate, rationalize... you can do thousand and one things because the Master is no more there.

So many people need dead Masters, that is their need. And remember one economic law: wherever there is demand there will be supply. Because people need dead Masters, that's why the Pope is needed -- a representative of a dead Master. The Shankaracharya is needed -- a representative of a dead Shankara. Ayatollah Khomaniac is needed -- a repre-sentative of a dead Mohammed. People need, that's why these things happen, and nothing can be done about it.

My concern is not at all about the future. I accept the way things are; they cannot be otherwise. My insistence is: while I am here, if you are really interested in transforming your life, then the opportunity is available. Don't miss it.

The third question:

OSHO,
I ALWAYS FEEL THAT I HAVE TO ASK YOU A LOT OF THINGS. I FEEL A BURDEN INSIDE. BUT EVERY TIME I FORM A QUESTION IT LOOKS RIDICULOUS AND STUPID.

Atmananda Bharati,

IT IS RIDICULOUS and it IS stupid -- you are perfectly right in not asking. And even if you ask, do you think I answer? I never answer any question, I simply destroy the question! It is not answering it, it is destroying it. It is hitting the question from all sides. It is a kind of murder: murdering the question, and, if possible, the questioner too! So nothing is left, because if the questioner is left he will again ask.

You see here are five thousand people. Many are killed already! They don't ask; they have understood that I never answer any question. I just play around the question a little bit, and if you are acquainted with me and I know that you will not escape, then I start hitting you. If I think you will escape, then for a few days I behave very politely!

I never answer anything. I am an ancient Jew...

Once a rabbi was asked by a Christian priest, "Rabbi, will you please give me a straight answer to a plain question? Why is it that the Jews always answer a question by asking one?"

The rabbi reflected for a moment, then replied, "Do they?"

The prosecutor was questioning a Jew witness.

"Do you know the man who has just testified?"

"How should I know him?" said the Jew.

"He said you borrowed five thousand dollars from him. Did you?"

"Why should I borrow money from him?" said the Jew.

Visibly annoyed, the judge interrupted, "Why do you answer every question put to you with another question?"

"Why not?" said the Jew.

In a lawsuit for damages the Jewish lawyer for the plaintiff had long experience with juries. He gave force to his words by all kinds of body movements, waving his arms, hammering with his fists, his face expressing a raging storm of feelings. Finally he sat down, his voice drained, his body exhausted.

Defense counsel arose, who was also a Jew, and began to mimic his opponent. He swung his arms freely in front of the jury, twisting and distorting his face, pointing with fingers, tearing his passion to tatters -- without ever uttering a word.

After a few minutes he smoothed his hair and straightened his tie and said quickly to the jury, "Now that I have answered every argument of my learned opponent, let me discuss with you the facts in this case."

You see my hands go on making all kinds of gestures? That is just an old Jewish tradition!

You ask, Atmananda Bharati: I ALWAYS FEEL THAT I HAVE TO ASK YOU A LOT OF THINGS.

Everybody feels, because the mind is like a tree. Just as on a tree leaves grow, on the mind questions grow. And my effort here is not to prune the leaves, because pruning simply makes the foliage thicker. My effort here is to cut the roots, very roots, so the tree dies.

Everybody comes here with a lot of questions, but whether you ask them or not they are worthless. I answer them just to keep you engaged here, to keep you occupied. And side by side the real work goes on: in meditations, in therapy groups, I have put people to cut your roots. I go on answering so that you feel that your philosophical inquiry is satisfied, and you remain occupied with questions and answers. And I have put my people... meanwhile they are cutting your roots. Sooner or later your roots are gone, then leaves disappear on their own accord.

When ALL questions disappear, the answer is found, never before it. The answer is never found by questioning; the answer is found by dropping all questions, questioning as such, because the answer is your own experience of silence, joy, godliness. That is the answer. Unless that is found, questions will go on arising.

But it is good that you yourself have started feeling that:

EVERY TIME I FORM A QUESTION IT LOOKS RIDICULOUS AND STUPID.

All questions are ridiculous and stupid.

The fourth question:

OSHO,
IN THE MAHABHARATA. YUDHISHTIRHA WAS ASKED A QUESTION: "WHAT IS SURPRISING?" (kim ashcharayam) BY A YAKSHA. IF YOU WERE IN HIS PLACE, WHAT WOULD BE YOUR ANSWER?

Alkhilesh Bharti,

THE MOST surprising thing in life is that nobody seems to be surprised! People take life for granted. Otherwise everything is a mystery, everything is simply amazing! It is a miracle that a seed becomes a tree. that as the sun rises in the morning the birds start singing. It is a miracle! Each moment you come across miracles and still you don t look surprised. This is the greatest surprising thing in life

My answer would have been that people take life for granted -- this is the most surprising thing. Only children don't take it for granted. That's why children have beauty. a grace, an innocence. They are always living in wonder; everything brings awe. Collecting pebbles on the seashore or seashells... watch the children, with what joy they are running, with what joy they are collecting -- just colored stones, as if they have found great diamonds. collecting flowers, wild flowers, and look into their eyes... or running after butterflies, watch them. Their whole being, each cell of their body is mystified. And that's the most important quality that make life worth living.

The person who loses his quality to be surprised is dead. The moment your surprise is dead, you are dead. The moment your wonder is dead, you are dead. The moment you become incapable of feeling awe,

you have gone impotent.

To be born with the gift of laughter and a sense that the world is mad is the quality that makes life worth living -- not only worth living but worth dancing, worth celebrating.

An old farmer visited a circus for the first time. He stood before the dromedary's cage, eyes popping and mouth agape at the strange beast within. The circus proper began and the crowds left for the main show, but still the old man stood before the cage in stunned silence, appraising every detail of the misshapen legs, the cloven hoofs, the pendulous upper lip, and the curiously mounded back of the sleepy-eyed beast.

Fifteen minutes passed. Then the farmer turned away in disgust. "Hell!" he exclaimed. "There ain't no such animal!"

Rather than feeling surprised people would like to deny: "There ain't no such animal!" That makes you at ease again; otherwise a restlessness arises in you.

I have heard about a general, a great military general who was posted in Paris. He took his small son one morning to the garden, just for a morning walk. He was very happy that the child was very much fascinated by the statue of Napoleon mounted on a horse, a big marble statue. And the child said, "Daddy, Napoleon is so beautiful, so great! Can you bring me every day when you come for a morning walk just to have a look at the great Napoleon?"

The father. being a general, was very much happy that the child is also becoming interested into people like Napoleon: "This is a good sign! Sooner or later he will also become a great general."

After six months he was transferred, and he took his son for the last time to the garden so that he can say goodbye to Napoleon. And the son went there, tears in his eyes, and he said to the father that, "I had always wanted to ask one question, but I become so fascinated with the great Napoleon when I come to the garden that I always forgot to ask the question. Now this is the last day and I would like to inquire. Who is this guy, always sitting on top of poor Napoleon?"

I was reminded of this story just few days before... In a press conference, Morarji Desai was asked, "If people want you to become the prime minister of India again, will you be ready?"

And he said, "Yes, if people want me to ride on a donkey, even then I will be ready."

I was reminded about this story. There will be a problem: how people will know -- "Who is this guy riding on poor poor Morarji Desai?" And how they will make a distinction who is who?

That's why in India in a marriage procession when the bridegroom goes to the house of the bride he rides on a horse. A small child asked his father, "Why the bridegroom always rides on a horse? Why not on a donkey?'

The father said, "You don't understand. If he rides on the donkey, then how the bride is going to find who is the bridegroom? A donkey riding on a donkey will be very difficult to make distinctions!"

Morarji Desai riding on a donkey... it will be really a great joy to see a donkey riding on a donkey!

If you look at life you will find everywhere immense surprises.

He was fifty and had spent the best years of his life with a woman whose constant criticism had driven him mad. Now, in poor health and with his business on the verge of bankruptcy, he made up his mind. He went to the dining room, fastened his tie over the chandelier, and was about to end it all. At that moment his wife entered the room.

"John!" she cried, shocked at the scene before her. "That is your best tie!"

A young man vacationing in the upper Midwest woods decided to write to his girl, but, having no stationery with him, walked to the trading post. The attendant was a young, well-stacked girl with a sensual appeal.

"Do you keep stationery?" he asked.

"Well," she smiled, "I do until the last few seconds, and then I go wild!"

Just watch around!

A soldier disembarked in New York after two long years abroad and was met by his beautiful wife.

Alone at last in their room at the hotel, they were disturbed by the sudden clamor in the corridor and a cry of "Let me in!"

The rattled soldier jumped out of bed and panted, "It must be your husband!"

His distracted mate reassured him. "Don't be foolish!" she said. "He is thousands of miles away somewhere in Europe!"

One just needs a clear perspective, and each moment you are in for a great surprise.

She was very nearsighted and very pretty, but too vain to wear glasses on her honeymoon and unable to wear contact lenses. When she returned from her honeymoon, her mother immediately got in touch with the oculist. "You must see my daughter at once," she pleaded. "It is an emergency!"
"There is nothing to be excited about," he reassured her. "She is nearsighted, that's all."
"That's all?" repeated the mother. "Why, this young man she has got with her is not the same one she went on her honeymoon with!"

The only thing that is most surprising is that you don't look surprised. And this is how your life becomes a life of boredom, a life of sadness.

Bring your surprising quality back as you had it in your childhood. Again look with those same innocent eyes. Dionysius calls it AGNOSIA, a state of not-knowing, and Upanishads call it DHYANA, SAMADHI, a state of not-knowing. It is not ignorance.

Ignorance and knowledge belong to the same dimension: ignorance means less knowledge, knowledge means less ignorance; the difference is of degrees. AGNOSIA, SAMADHI, is not ignorance; it is beyond ignorance and knowledge both. It is a pure state of wonder. When you are full of wonder, existence is full of God.

The last question:

OSHO,
I SPENT THIRTEEN YEARS IN DIFFERENT NUNS' CONVENTS, AND WAS BORN IN A FAMILY COMPOSED OF ONE PRIEST, TWO NUNS, ONE MONK AND ONE MISSIONARY. WITH SUCH A NUMBER, ANY JOKES YOU TELL ON THESE PEOPLE PROVOKE A HEALING LAUGHTER FOR WHICH I AM GRATEFUL. COULD YOU TELL US SOME MORE GOOD ONES?

Kavisho,

THIS IS really surprising -- such a great family, and you still survived! Not only that, you have arrived here! That's what makes me hopeful about humanity. That s why I never lose hope.

Two men met at a bar and struck up a conversation After a while one of them said, "You think you have family problems? Listen to my situation. A few years ago I met a young widow with a grown-up daughter and we got married. Later my father married my stepdaughter. That made my stepdaughter my stepmother, and my father became my stepson Also my wife became the mother-in-law of her father-in-law. Then the daughter of my wife, my stepmother, had a son. This boy was my half-brother because he was my fathers son, but he was also the son of my wife's daughter which made him my wife's grandson. That made me the grandfather of my half-brother. This was nothing until my wife and I had a son. Now the sister of my son, my mother-in-law, is also the grandmother. This makes my father the brother-in-law of my child, whose stepsister is my fathers wife.
"I am my stepmother's brother-in-law, my wife is her own child's aunt, my son is my father's nephew -- and I am my own grandfather. And you think you have family problems!"

Kavisho. feel grateful to God: to be born in such a family is rare. It is a unique opportunity!

A Catholic nun in a small residential hotel complained to the desk clerk that the man in the adjoining room kept annoying her with indecent songs.
"You must be mistaken," replied the clerk politely "Mr. Pritchard never sings any songs."
"I know," replied the Catholic nun, "but he whistles them."

Grandma was in her eighties. She tired easily, had little appetite, and waS sometimes confused mentally. Her son called the doctor, who arrived shortly and was shown up to Grandma's room. Half an hour later he came down.
"There's no need to worry" he explained. "I have given her a thorough examination and there is nothing really wrong with her except her age. She will be all right."
Son and daughter-in-law, much relieved, went upstairs to see her. "Well, mother," asked her son, "how did you like the doctor?"
"Oh, so that was the doctor?" she said. "I thought he acted rather familiar for a clergyman!"

The young couple moved from their small town to the big city, leaving behind family and relatives, mostly elderly. Their young son still continued to include them in his nightly prayers. One night he seemed to have forgotten Uncle Joseph. Strangely enough, the next day they learned that Uncle Joseph had passed away.
Some months later he again skipped a name in his prayers -- Aunt Mary. The next day they learned that Aunt Mary had passed away.
Thereafter they listened most carefully to his nightly prayers to discover if any blessings were left out. Sure enough, several weeks later, after "God bless Mommy" he omitted "God bless Daddy." This panicked his father, who did not dare go downstairs all night or even leave the bedroom, but stayed in bed worrying about his child's supernatural powers of prophecy.
The next morning they got word from their former home town that their friendly priest had died.

And the last, Kavisho:

A salesman is forced to share a room with a rabbi in a crowded hotel. He enters the room and finds the rabbi kneeling in a corner, rocking on his heels while murmuring his prayers.
"Hi!" says the salesman. "I'm your new roommate."
The rabbi nods without interrupting his prayers.
"Well then, which bed shall I take?"
The rabbi points to one bed, continuing to pray.
The salesman nervously unpacks his bag, then all of a sudden says, "Say, rabbi, do you mind if I bring up a girl?"
The rabbi, still praying, holds up two fingers.

I Am That

Chapter #8
Chapter title: Knowing Nothing About Everything

18 October 1980 am in Buddha Hall

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The first question:

OSHO,
IS THERE SOMETHING WRONG WITH ME? I FEEL PROUD TO BE A POLACK!

Prem Kavita,

THERE IS nothing wrong to be a Polack. Polacks are as beautiful as anybody else, or a little more, a little more juicy.

A sign outside a police station read: Man Wanted For Rape. Next day three Polacks applied for the job.

But it is certainly wrong to feel proud. Whether one feels to be proud as an Indian or as a Polack or as an Englishman, it does not matter. These are just excuses. The real thing is that the ego wants some support. The ego cannot stand on its own feet; it needs crutches. It claims that "My country is the best country in the world, my religion the most superior, my culture the most evolved," and so on, so forth.

Anything can be used as a prop for the ego, and that's certainly wrong, particularly for the sannyasin, because the w hole effort of sannyas is to drop the ego in all its possible forms, subtle or gross, manifest or unmanifest, direct or indirect.

One has to be constantly aware of the tricks of the ego; its ways are subtle. If you throw it out from one door it enters from the other door -- and in a new disguise. Unless you are really alert it is going to grab you from the back.

Many times you feel the misery that is created by the ego and many times you have dropped it, but it again creates new temptations. And because the temptations are new you think it is not the old ditch you are falling in. It is the same ditch -- of course painted with fresh colors, changed a little bit here and there, renovated...

Beware nf the ego! Pride is not good for a sannyasin. That's the only difference between a sannyasin and a non-sannyasin. The old idea of sannyas was to renounce the world; my idea of sannyas is to renounce the ego, because even if you renounce the world the ego will go on hidden within you wherever you go. In fact, when it starts taking on spiritual colors it becomes far more difficult to get rid of it.

Just like if your chains are made not of ordinary steel but of purest of golds, studded with diamonds -- then you will not like to drop them. To you they will appear like ornaments, and if somebody says, "These are chains," you will be offended, you will be angry.

A Hindu is offended if you say to him that to be a Hindu is to be in a prison. A Mohammedan is angry if you say to him that to be a Mohammedan means to be a slave. The same is true about the Christians and the Jains and the Buddhists.

But to be proud simply means you are thinking yourself separate from existence. Secondly: you are thinking of yourself as special.

To be a sannyasin means to be just natural. You are no.t higher than anybody and you are not lower than anybody. You are simply part of the same existence. How can one be lower or higher? It is not only a question of being on equal terms with human beings; you are on equal terms with the trees, with the rocks, with the stars. Simply there is nobody inside you who feels separate. This is true equality, and the true equality is always rooted in equanimity, equilibrium.

To feel higher in any way is simply a proof that deep down you are suffering from an inferiority complex. it is just a compensation. The politician feels higher than others because he has power, political power. The wealthy feels higher than others because he has power, economic power. And the so-called spiritual person also feels higher than others because he has again the same kind of thing: power -- spiritual power, purity, morality. virtue. But these are nothing but properties.

In MY vision a sannyasin is utterly ordinary. and in that very ordinariness the extraordinary explodes.

The second question:

OSHO,
THE OTHER DAY IN DARSHAN YOU WERE TALKING ABOUT WOMEN AND TRANSFORMING THEIR ENERGY. YOU SAID THAT IN THE PAST MASTERS SUCH AS JESUS MAHAVIRA, AND EVEN GAUTAM THE BUDDHA WERE NOT ABLE TO UNDERSTAND AND TRANSFORM WOMEN'S ENERGY AND ALLOW IT TO COME TO A PEAK. YOU SAID THAT THIS TIME HERE WITH YOU IT WILL BE POSSIBLE FOR WOMEN AS WELL AS FOR MEN TO FLOWER AND COME TO A PEAK. SOMEHOW I WAS TOUCHED BY THIS VERY DEEPLY. CAN YOU SAY SOMETHING MORE ABOUT THIS DIFFERENCE BETWEEN MAN AND WOMAN AND HOW YOU WORK WITH US IN DIFFERENT WAYS?

Anand Maria,

THE DIFFERENCE between man and woman is not much; the difference is simple. It is like a man by your side is standing on his head: what is the difference between you who is standing on his legs and the man who is doing a headstand, a SIRSHASANA? In fact, none. You are both the same -- but in a way there is a difference. The difference is that the man who is standing on his head is upside-down. That's the only difference between man and a woman.

What is conscious in man is unconscious in women, and what is unconscious in women is conscious in men. Man is man only in his consciousness; in his unconsciousness he is woman, feminine. That's why whenever you feel a man in any way moving closer to his unconscious he becomes softer, feminine, loving, tender.

That's why the people who are condemned by the society, the sinners, are more loving people than your so-called saints. Your so-called saints are hung up in the conscious; they don't allow their unconscious, they repress it. They disassociate themselves from their unconscious, they condemn it. They create a distance between themselves and the unconscious; they define themselves only through the conscious. That's why they look so hard.

Look at the faces of your so-called saints -- the moralists, the puritans, the people who are continuously carrying the load of "holier-than-thou", just look at their faces, and you will find hard lines, stiffness, uptightness -- a quality which cannot be called soft, tender, loving.

Watch the so-called sinners, the condemned people, and you will be surprised that they have more tender hearts. They are more loving people, more companionable. You can enjoy the company of the sinners, you cannot enjoy the company of the saints. If you put four saints together they will be constantly quarreling -- quarreling about stupid things: how many angels can dance on the head of a pin, how many hells there are... Buddha says there is only one hell, Mahavira says there are seven Sanjaya Vilethiputta says there are seven hundred.

If you put a dozen saints in one house there will be no peace at all in that house; they will be constantly barking at each other. Sometimes I am fascinated by the idea that dogs may be reincarnations of saints -- barking at anything, and particularly at few things. For example, all dogs are against uniforms. They will bark against the postman, the policeman, the sannyasin. Maybe they are angry at their own past life!

But sinners are very friendly for the simple reason... I am not telling you become sinners, I am simply making a point so that you can understand why sinners look so soft, loving, human, and why saints look so inhuman. The reason is the sinners are closer to their unconscious and man's unconscious is feminine.

The same happens with intellectual women, particularly the women who belong to Liberation Movement. They are harsh, ugly, hard, and constantly argumentative. They become unloving, they become very egoistic. They are a new version of female saints, for the simple reason again because they have gone against their natural unconscious spontaneity. They are living in their heads. They have dropped the very idea of the unconscious, they are not allowing their instincts. They are lopsided; they have lost their balance.

The balanced man is neither man nor woman; he is a mixture of both, a synthesis rather. His masculinity compensates his femininity. They are not at daggers with each other; they are dancing in tune, in deep harmony, together. There is great accord.

So the difference is not much; the difference is very little. Of course it has become very big because for at least ten thousand years man has dominated the scene. He has repressed the woman in himself and because of that he has repressed the woman on the outside too. He had to -- both are part of one logic.

If you allow your own inner woman freedom to meet with the man inside you, to have a deep togetherness, an orgasmic quality, so that as far as your consciousness is concerned it is no more split as

man and woman... It is one, it is human, it is whole. It is no more a conflict; it is a concord. It has attained to the highest synthesis possible. When this happens one is whole; whether one is man or woman does not matter.

But for centuries man has dominated, and the only way to dominate is to destroy the outer woman, to reduce her into a slave, to reduce her into a commodity, sellable, purchasable, something of the marketplace. This is the ugliest thing that has happened in the past. Because of this the whole past of humanity is rotten, unbalanced, insane. And if the man represses the woman on the outside, of course he cannot allow the woman inside either: he has to repress that too.

And the woman has been told that she has to be womanly; that means she has to reject all that is masculine in her. She has been forced to go to the very extreme of being a woman and the man has to be completely denied. And this has been taught as if it is something of great value -- as culture, as religion, as civilization. The woman has to be shy; the woman has to be in every possible way dependent on man. She has to be a servant, not a companion, not a friend.

This idea affected everything, even religion. And the people like Jesus, Mahavira, Gautam the Buddha, these great persons who are the very salt of the past humanity, the few people who had flowered, even they could not go against the social structure absolutely. I can understand why they could not go against the social structure -- because they had to work with a society which was not of their making; it was already there.

Buddha had only forty years to work. Now you cannot transform everything in the society. He had to decide whether he has to work and create something or he has just to fight. If he was to fight for every single inch, then no work would have been possible. He had to compromise. He accepted many things which I know were accepted very unwillingly.

And the same is true about Mahavira, Lao Tzu, Zarathustra, Jesus, Mohammed. But they had to function in a particular society, which was given, already there, and it had existed for thousands of years. And they decided it is better to work silently and help few people to become enlightened rather than fight with the society and waste your whole time, and not help even few people to become enlightened. That was the choice before them.

Buddha was not willing to allow women to be initiated as sannyasins for the simple reason because the Indian society has been very repressive; it has created great walls between men and women. To destroy those walls would have been releasing a chaos. It would have released so much repressed energy that Buddha was not thinking that he will be able to help anybody; everything will go berserk. Hence he postponed as long as he could.

When the women became very insistent, and particularly when his own stepmother asked to be initiated, he could not refuse. He owed much to this woman, because his own mother died the very day he was born. He was brought up by this stepmother with such care, with so much love. He had never felt that she is a stepmother; he had never missed his mother. And when this stepmother asked to be initiated -- and she was getting very old, and death was com-ing close -- he could not say no. Very unwillingly he said yes.

But when he said yes to his own mother, then other women also said, "Now you have accepted one woman as a sannyasin, then why debar us?" And it was logical. The door opened...

And Buddha said very sadly that, "My religion would have lived at least for five thousand years and helped thousands of people to become enlightened, but now it will exist only for five hundred years."

And that's how it happened, because once the women came in, the repressed male sannyasins started getting infatuated. They had lived in compartments and suddenly they were free -- suddenly the women were there, and beautiful women. Almost from all royal families the first sannyasins had come. It almost always happens: when a man like Buddha arrives on the earth it is the most intelligent ones who come first to him. It is natural, because only they can understand.

You can see it here happening: the most intelligent people of the world from every nook and comer of the world, have arrived here. But the Indian masses go on ignoring as if it has nothing to do with them. They are not yet at the level of that intelligence where they can understand what is happening here. What to say about ordinary masses...

Just the other day the Poona magistrate has given his judgment concerning the case of one madman who had thrown a dagger at me, obviously intentionally to kill me. He has freed him, and the reason that he has freed him, the most basic reason that he has given, is really worth consideration. I laughed at it, I enjoyed it!

The reason that he has freed him is that if it was an attempt to murder me, then I would not have continued my discourse! Who can continue talking when somebody is trying to murder you? But he does

not know me. I would have continued even if I had died -- I would not have finished before ten!

But he cannot understand, and I can understand him -- he cannot understand. When somebody is trying to kill you, can you go on speaking the same way? His argument seems to be very valid. So what to say about the ordinary masses? -- even an educated magistrate thinks in the same way.

Once Buddha allowed women to enter in his commune, the repressed male sannyasins started losing their grip on their own consciousness. It happened because of repression. That's why Jesus and Mahavira were also of the same opinion.

I can allow for the simple reason that twenty-five centuries have passed and in these twenty-five centuries much has happened, particularly in the West. That's why my appeal will be far more in the West than in the East, because in the East nothing much has happened. Karl Marx has not happened in the East, Friedrich Nietzsche has not happened in the East, Sigmund Freud has not happened in the East, Carl Gustav Jung has not happened in the East, Albert Einstein has not happened in the East...

The West is far more ready. The West has gone through a great revolution about sex. about the discrimination between sexes. The West has dropped the old nonsense. That's why it is possible for me to allow man and woman together to be here. And you can see the difference: when Indians come here they create trouble.

For these six years I have been here, at least more than three to four hundred thousand westerners have visited the place. Not a single westerner has tried to rape any Indian woman. What to say about rape -- they have not even bothered about Indian women, they have not even thought about Indian women! But so many Indians have tried molestations, efforts to rape; all kinds of things they have done. And they go on asking me why Indians are not easily allowed in the ashram. They come for wrong reasons, even the well-educated.

Just a few days before the manager of the Ambassador Hotel came to see -- rich, well-educated -- and when he found Padma working in her department alone, he immediately grabbed her breasts! And the man had asked Sheela the first thing, that, "Why I don't see many Indians here?" And when he was caught red-handed Sheela told him, "Now you know the reason why so many Indians are not there in the ashram! We have to throw them, just as we are throwing you out!"

One government officer, one S.D.O. had come to investigate the morality of my sannyasins, and Sheela was showing him around the ashram. When he found that Sheela and he were alone he asked Sheela, "Can I kiss you?" And he had come to investigate the morality of the ashram! And because Sheela reacted and shouted at him he had written a very nasty and wrong report about the ashram, and he has been one of the causes that we could not get the Saswad land for the commune. He created every possible trouble. And he was sending messages that "If Sheela comes to me, then I will help you!"

Now these are the people...! Buddha had to work with these people, and Jesus, and Mahavira. They can be forgiven. They wanted to help man and woman both, but the trouble was the society.

To me there is a possibility. I can choose from all over the world people who are ready to drop this stupid division between sexes. Of course the approach will be different: the woman will start with love and end with meditation, and the man will start with meditation and end with love. Only this much difference will be there. To the man love will come as a consequence, as a fragrance of meditation. To the woman meditation will come as a consequence, as a byproduct, as a fragrance of love.

Rut whether the man or the woman when they reach to the highest peak of consciousness, to the Everest of consciousness, they will have both exactly balanced: meditation and love.

The third question:

OSHO,
HOW ABOUT TELLING US A LITTLE ESOTERIC BULLSHIT?

Prem Shraddhan,

BULLSHIT is simply bullshit! Even if you make it esoteric it does not change its quality -- it still stinks! You can give it a beautiful cover, a beautiful packet, but the content will be the same. You can wrap around it something beautiful, but that will be only a wraparound. When you will dive deep into it, then you would know -- you have fallen into a ditch full of bullshit!

A sannyasin and newly-arrived non-sannyasin are sitting together in Vrindavan. "Hey, Swami," says the non-sannyasin, "you have probably been around this place for a while. Can you tell me what Osho is teaching you?"

The sannyasin ponders over this for a while, then says, "It's like this: imagine two guys walking along a road; they both fall into a ditch. One of them gets dirty, the other does not -- which one of them is going to have a shower?"

"The dirty one, of course!" says the non-sannyasin.

"No. The dirty one sees the clean one and he thinks himself to be clean. The clean one sees the dirty one and he thinks HE is dirty, so the clean one is going to wash himself. Now imagine they fall into a ditch again -- who is going to shower now?"

"Now I know," answers the non-sannyasin, "the clean one!"

"No. The clean one realizes while showering that he was clean, and the dirty one realizes while the clean one is taking a shower, so now the right one showers! Now imagine they both fall into a ditch again -- who is going to shower now?"

"From now on, of course, always the dirty one!"

"No. Have you ever seen two guys fall into a ditch three times, and one always comes out dirty and the other always clean?"

A Catholic priest was walking along a cliff by the sea when he heard the shouts of someone in difficulty. He saw a man who obviously could not swim struggling for his life in the water.

"Save me, save me, father! I am drowning!" cried the young man.

"Are ye Catholic or Protestant, son?" asked the cleric.

"Protestant, father!" gasped the young man as he went under the water. The priest began to walk on.

"For God's sake, father, save me!" screamed the terrified boy surfacing again.

"What religion are ye, son?" shouted back the priest.

"Protestant, father!" spluttered back the answer. The priest again began to walk on as the unfortunate youngster went under for the second time.

"For the love of God, save me, father!" screamed the boy in desperation.

"What religion are ye, son?" came the demand again.

After a moment's hesitation the young man shouted, "I'm a Catholic, father!"

The priest immediately threw off his clothes, dived into the sea and swam strongly to the boy, catching him by the hair as he went under for the third and last time.

"What religion are ye, son?" asked the priest again, as he help the young man's head above the water.

"Catholic, father!" came the response.

The cleric smiled, let go the young man's hair, and as he sank said, "Good, die in faith!"

The fourth question:

OSHO,
WHY THE SO-CALLED AUTHORITATIVE SCHOLARS, THEOLOGIANS AND PHILOSOPHERS ON RELIGION ARE AGAINST YOU?

Pritama,

IT IS NATURAL. They philosophize about God, I know. They think about light, I see. They read the scriptures, I have read the universe. We cannot agree.

It is like a blind man collecting information about light. How he can agree with the man who has eyes? Although he collects information about light, but information about light is just information; it is not an experience. The experience is bound to be totally different. The experience is qualitatively different; it is not only a question of quantity. It is not that I know more than that they know or less than that they know; it is not a question of more or less. I simply know, and they have been collecting information from others. Their knowledge is borrowed, and of course the man who lives with borrowed knowledge, whose whole life depends on borrowed knowledge, is bound to be afraid of the man who has experienced it.

They have always been against; it is nothing new. If they were not against me, that would be surprising.

That will be almost unbelievable! Their being against me simply proves that man has not learned anything, as if the evolution of man has stopped long before. They still behave in the same way they behaved with Jesus, with Buddha, with Krishna. Their behavior has not changed, and I don't see that it is going to change ever -- because of their vested interest. Men like me are dangerous to their business!

It is a question of life and death for them. Their whole profession depends on borrowed knowledge, and my insistence is to help you to know it on your own. And the moment you know, all that is borrowed fades away, becomes irrelevant, meaningless, loses all significance. And with it disappear all the priests, all the theologians, all the philosophers, all the scholars, the pundits...

Right now you respect them, you honor them, because you feel ignorant and you think they know. And blind are leading the blind! You are far more honest -- at least you recognize your blindness, your scholars are far more cunning; they don't recognize that they are ignorant. Deep down they know it, but they don't show it. They go on hiding it in every possible way. And people like me start exposing them -- how can they tolerate it?

And it has always been a known fact that scholars are one-dimensional. They have to be one-dimensional if they want to be scholarly. If a man tries to know everything about God... and remember, "about". By knowing God he will become multidimensional, because God means the whole existence. By knowing God he will know the whole, but by knowing ABOUT God he has to become one-dimensional. He has to focus his mind, he has to go on narrowing his consciousness; he has to pinpoint it. Naturally he knows more and more about God, but less and less about everything else. His knowing becomes only inclusive about God and excludes everything else.

That's why authorities always behave foolishly. As far as their own field is concerned they are great experts. If you ask any question about something which is not part of their expertise they are at a loss -- they are as foolish as no fool ever can be, because fools have a little bit of multi-dimensionality. But the scholars are absolutely one-dimensional, they are fixed on one point; they are specialized people.

In the beginning, just two thousand years before there was only one knowledge without any divisions; it was called philosophy. In the days of Aristotle it was called philosophy; philosophy meant all knowledge. So if you look in Aristotle's books -- who is the father-figure of the western philosophy -- you will find everything, things which have nothing to do with philosophy at all.

For example, how many teeth a woman has. Now what it has got to do with philosophy? And even about that he is wrong! And he had two wives, not only one -- he could have counted very easily. And as far as a woman s teeth are concerned you need not even say her to open her mouth -- it is always open! You can count very easily; there is no trouble. And having two wives and committing such a mistake! He says that women have less teeth than men. The logic is: how women can have anything equal to men? He never bothered to experiment.

But his books contain everything. It contains biology, religion, philosophy, mathematics, logic, language, aesthetics -- everything possible. It contains physics... That's how the name "metaphysics" was born, because in Aristotle's books, after physics comes religion. Metaphysics simply means "the chapter next to physics". After the chapter on physics there is a chapter on religion, hence it was called metaphysics.

If Aristotle comes back he will be absolutely puzzled. If he goes to Oxford there are three hundred sixty-five subjects taught. He would not be able to believe -- three hundred sixty-five subjects! And they are every day growing more and more -- branches of branches of branches.

I have heard a future story:

A man goes to his optician. He is suffering from pain in one of his eyes, and he tells the doctor.

The doctor asks, "Which eye, right or left?"

And he says, "Left."

And the doctor says, "Sorry, but I have specialized only in the other eye. You have to go to somebody else."

A man's son came back from the medical college, and he asked, "In what you have specialized?" He was an old physician, old kind of physician who used to treat every kind of disease.

The son said, "I have specialized about nose."

And the father asked, "Which nostril?"

Yes, it is going to happen one day -- right nostril or left nostril, and you will have to go to different

experts.

This is the way of specialization: one becomes narrowed, one starts knowing more and more about less and less. And a moment comes, is bound to come -- at least logically it can be conceived that it will happen one day... If this is the process of science -- knowing more and more about less and less -- then one day somebody will declare. "I know all about nothing."

The process of experiencing is totally different: it is knowing less and less about more and more. And a moment comes: one knows nothing about everything. That's what Dionysius calls AGNOSIA, that is the State of meditation: one knows nothing about everything. He has become absolutely multidimensional. He is simply aware, not a knower. There is no knowledge, he is simply wise.

Now how the expert can agree with the wise man? The expert cannot agree with the Buddha, impossible; their dimensions are totally different. One knows more and more about less and less, the other knows less and less about more and more. One reaches ultimately to know everything about nothing, the other reaches ultimately to know nothing about everything -- they are following diverse paths. But the Buddha experiences and the expert only accumulates information.

A very pretty secretary, wearing a sweater and mini-skirt, passed through a chemistry lab.
"Get a load of that!" said one of the scientists to the other.

The other glanced at the well-stacked figure and replied indifferently, So what? She's nine-tenths water!"
"Sure," said the first, "but what surface tension!"

A great scientist riding on a bus had noticed a clock on a building that showed nine-thirty. Farther on he saw another clock; this one showed nine-fifteen. Good heavens!" he cried. "I must be going the wrong way!"

A story is told about a professor of English who was indisposed and stayed home one day. "What happened?" one of the students asked his daughter.
"He is terribly upset," she disclosed. "Last night an owl in one of the trees kept repeating 'To who? To who?' instead of 'To whom?'"

The newlywed wife was a professor of philosophy, and it always almost happens with the professors of philosophy, that she suffered from insomnia. She kept waking up her husband whenever she heard noises downstairs.

Finally he said, "Go to sleep, dear, please. Burglars don't make noises!"

So she started to wake him up every time she heard nothing.

That is logical! That is philosophical!

Before beginning a postmortem the doctor wanted to check the chest. The cadaver was wheeled into the X-ray depart-ment and placed properly in the apparatus by the pretty technician, then she put the photographic plate into the control panel. As she stuck her head out from behind it she said automatically, "Please take a deep breath and hold it!"

A technician is a technician! They function automatically. Experts function very unconsciously. They know not what they are doing, they know not what they are saying. They know nothing because their whole consciousness is full of dead facts and informations. They can TALK about love, but they have never loved. They can talk about God...

And remember the meaning of the word "about": about means around. Around and around they go, but they never touch the center of it. It cannot be touched just by knowing about God. You can quote the Bible, the Koran, the Gita, the Vedas; that is not going to help, unless you can speak out of your own inner communion.

And Jesus said unto them, "Who do you say I am?"

And they replied, "You are the eschatological manifestation of the ground of our being, the charisma manifested in conflict and decision in the humanizing process."

And Jesus said, "What?"

Now this language! Even the Polack Pope would have understood -- this is the language of the Christian theologian: "You are the eschatological manifestation of the ground of our being, the charisma manifested in conflict and decision in the humanizing process."
And Jesus said, "What?!"

You ask me, Pritama: WHY THE SO-CALLED AUTHORITATIVE SCHOLARS...?

They are not authoritative; they are quoting others. What authority they can have? Authority should come from your own authentic experience. That is the only source of authority; there is no other source of authority.

A Ramakrishna can speak authoritatively, a Raman can speak authoritatively, but not Vivekananda; he is just a scholar. Mahavira can speak authoritatively, but not Gautam Ganadhara, his disciple, who is just a brahmin pundit collecting information, taking notes, compiling what Mahavira has said. Jesus can speak authoritatively, but not the popes.

And the irony is that these people are thought to be authoritative because they can quote exactly the words of the scriptures. But the words of the scriptures can be quoted by a computer more efficiently, more accurately! It can be done by a mechanical device; no consciousness is needed for that, no awareness is needed for that. One need not be a Christ to repeat the Beatitudes: "Blessed are the meek for theirs is the kingdom of God." This can be repeated by a record, a gramophone record!

Have you seen the most famous gramophone company, His Master's Voice symbol? -- the dog wagging its tail. A gramophone record can do it, and that's what these popes are doing -- His Master's Voice -- the shankaracharyas are doing, ayatollahs, imams are doing -- just repeating.

A small child was teaching to his parrot all the four-letter words. The mother when heard was shocked. She came running in and she said, "What are you doing? Have you gone mad? You are destroying the parrot -- you are teaching him four-letter words!"

And the child said, "No Mummy, I am just telling him, 'Please remember, these words are not to be repeated by you!'Just the way you have taught my father and my father has taught me, I am teaching him and I am telling him, 'Remember to tell your children not to repeat these words. These are very ugly and dangerous words.'"

You can teach a parrot and he can repeat anything, but a parrot is not an authority. Machines can do. computers can do even a far better way.

So, Pritama, don't call these people authorities -- they are not. They are befooling others and perhaps themselves. They are not real philosophers; they are more "foolosophers" than philosophers! Philosophy, the very word, means love for wisdom, and they have nothing to do with wisdom at all.

Wisdom happens only through meditation; it never happens by collecting information. It happens by going through a transformation. Wisdom is the flowering of your consciousness, the opening of the one-thousand-petaled lotus of your being. It is the release of your fragrance, the release of the imprisoned splendor.

Real philosophy has nothing to do with thinking; on the contrary it has everything to do with transcending thinking, going beyond and beyond thinking, going beyond mind, reaching to the pure space of no-mind. Out of that space something flowers in you. You can call it Christ-consciousness, Buddhahood, or whatsoever you like. That is true philosophy.

The better word for philosophy will be philosia -- not only love for wisdom but love for seeing the truth. SIA means to see, PHILO means love -- love to see. That's exactly the Indian word for philosophy, darshan; darshan means philosia. Don't translate it as philosophy. Doctor Radhakrishnan and others have done a great disservice to the East by translating darshan as philosophy. It is philosia.

In the East our interest has always been to SEE the truth, because by seeing the truth, as the Isa Upanishad says, you become the truth itself Only by becoming the truth you have authority; then the truth speaks through you. You are just a medium, a vehicle, a hollow bamboo flute, and God starts singing through you.

That miracle has to happen here to my sannyasins. That's what my only teaching is: become a hollow

bamboo flute. Don't hinder. Let God flow through you naturally, spontaneously. And if you allow your nature and spontaneity, just as every river reaches to the ocean you will also reach to the ultimate ocean of God.

The last question:

OSHO,
YOU ARE TALKING AND TALKING AND I HEAR FLOWERS AND SILENCE AND LAUGHTER EVERYWHERE.
COME NOW! ADMIT IT! ARE NOT YOU IN THE TRADITION OF GAUTAM BUDDHA'S GREAT ITALIAN DISCIPLE, MAHA-GOSSIPA?

Yoga Nishant,

I AM nobody's disciple, and I am nobody's Master either. I am not your Master, just a friend on the way, a fellow-traveler. And I am nobody's disciple, because nothing can be learned from anybody, and I am nobody's Master because nothing can be taught.

I can allow you to be with me. Something can happen which is neither done by me nor done by you. Nobody can claim that "I am the doer of it." It can simply happen, just as in the morning the sun rises and the flowers open and the birds start singing. The sun cannot say "I have opened the flowers." The sun cannot say that, "I have managed this whole orchestra of the music that suddenly has arisen on the earth." Neither the birds can say that, "It is because of our singing that the sun has risen."

You must have heard an old story of a woman who had a hen, and she believed that it is because of her hen that the sun rises, because early in the morning just before the sunrise the hen gives a joyous shout. And she was very proud because she was the only one who had a hen in the village.

And nobody seemed to be grateful to her, so one day out of disgust she said, "I am leaving this village, and then you will know! The sun will never rise in this place because I am taking my hen away."

And she left the village, she reached another village, and of course when the hen shouted with joy in the morning, the sun rose there and the woman was tremendously happy. She said "Now, now those fools will realize. Sun has risen in THIS village, it cannot rise there! Now it will be always night there!"

Neither the birds can say nor the flowers can say that, "The sun has risen because of us," nor the sun can say. It is a synchronicity. This word is very beautiful; it is coined by Carl Gustav Jung. You understand the law of causality: in the law of causality one thing functions as a cause and the other thing happens as an effect. Wherever the cause is produced, the effect is bound to follow. It is a mechanical process. You heat the water to a certain degree and it evaporates; heating is the cause and evaporation is the effect.

Synchronicity is a non-causal relationship. Things happen, but you never know who is the cause and who is the effect. They happen simultaneously.

That's the beauty that happens whenever you are with a Buddha. The Buddha is not a Master, you are not a disciple; you are not learning anything from Buddha, the Buddha is not teaching anything to you. It is just being together. It is a love affair! Being together... and something happens, something which is beyond both. Something is triggered. At the most it can be said that the Buddha functioned as a catalytic agent, but whatsoever happens happens in you; he has not caused it.

Hence I say I am not anybody's disciple nor I am anybody's Master. But, Nishant, you have found the right name for me: I am an Italian, Maha-Gossipa! Remember me not as the man who has given you a great gospel but as a man who has given you many gossips. My gospel is my gossip!

At a local businessman's club four members got together after a few drinks and began to confess their secret vices.

"I must own up," said the leading banker, "that I gamble. Every week or so I place a bet on the horses, not too much, but I have been doing it for years."

"Well, I will come clean of my weakness," said the prominent executive. "No one in town has ever seen me drunk, but twice a year I drive to another town where I am not known, rent a motel room for a few days, get

stoned, and return home feeling better than ever!
"I am not ashamed to admit that my weakness is women," said another important businessman. "I have to be very discreet, of course, but with a cautious secretary it can be managed easily enough. I have never yet been found out."

The fourth member of the group, who had been listening intently, said nothing. He was the rabbi of the village. The others expected him to reveal something, but he shrugged his shoulders as is the way of all the Jews of all the ages. He simply shrugged his shoulders.
"Well," asked one of them, "Rabbi, how about you?"
"I would rather not confess," he said shaking his head. They looked at him with suspicion. What could he be covering up? Each of them accused him of being a poor sport, especially since they had all opened up.

Finally the rabbi gave in. "All right," he said reluctantly, "if you must know my weakness, it is scandal -- and I can hardly wait to get out of this place!"

I Am That

Chapter #9
Chapter title: Both and More

19 October 1980 am in Buddha Hall

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INTO A BLINDING DARKNESS GO THEY WHO WORSHIP ACTION ALONE.
INTO AN EVEN GREATER DARKNESS GO THEY WHO WORSHIP MEDITATION.

FOR IT IS OTHER THAN MEDITATION,
IT IS OTHER THAN ACTION.
THIS WE HAVE HEARD FROM THE ENLIGHTENED ONES.

MEDITATION AND ACTION --
HE WHO KNOWS THESE TWO TOGETHER,
THROUGH ACTION LEAVES DEATH BEHIND AND
THROUGH MEDITATION GAINS IMMORTALITY.

INTO A BLINDING DARKNESS GO THEY WHO IDOLIZE THE ABSOLUTE,
INTO AN EVEN GREATER DARKNESS GO THEY WHO DOTE ON THE RELATIVE.

FOR IT IS OTHER THAN THE RELATIVE,
IT IS OTHER THAN THE ABSOLUTE.
THIS WE HAVE HEARD FROM THE ENLIGHTENED ONES.

AUM
PURNAM ADAHA
PURNAM IDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISHYATE

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

P D OUSPENSKY has written a tremendously significant book, TERTIUM ORGANUM. The fundamental of TERTIUM ORGANUM is based and rooted in this sutra: From the whole comes the whole, yet the whole remains behind, intact. From that comes this. That is whole, this is whole, but even though it has come from the whole, the whole is not reduced in any way. It remains the same, as if nothing has been taken out of it.

This is a strange mantra, one of the most strange ones, because it goes against the very idea of arithmetic. It belongs to meta-mathematics. The ordinary mathematics will not agree with this. If you take something from anything, then that much is reduced in the original, and if you take the whole then nothing is left behind.

Ouspensky has done a great service to humanity by proposing a higher mathematics, a mathematics of the beyond. That's what the Upanishads are.

First: the whole is not a finite entity. If it is finite, then of course if you take something out of it it will be reduced, it will not be the same any more. The whole is infinite, so whatsoever you take from it, it remains still the infinite.

And where you can take? The whole pervades all, so the very idea of taking is just an idea. As far as reality is concerned nothing is taken out of it and nothing is added unto it; it is always as it has always been.

Secondly: in the ordinary mathematics the whole is the sum total of its parts; in the higher mathematics that is not so. The whole is not the sum total of its parts, it is more than that. That "more" is very significant. If you cannot understand that more you will remain absolutely unaware of the religious dimension of things.

For example, the beauty of a rose flower -- is it just a sum total of its parts? It should be, according to the ordinary mathematics -- it is not. The beauty is something more. Just by putting all the chemicals, the water, the earth, the air, and everything that constitutes the flower -- even if you put all that together the beauty will not arise. The beauty is something more, hence in analysis it disappears.

If you go to the chemist, the scientist, to inquire about the beauty of a rose, he will analyze it. Analysis is the method of science. Analysis means breaking it into its parts so that you can know of what it constitutes. But the moment you break it into parts, the invisible "more" disappears. The invisible more exists in the organic unity; you cannot analyze it. It is synthesis, it is totality.

The same is true about all the higher values. A beautiful poem is not just the words that compose it; it is something more. Otherwise anybody who can put words together in a rhythmical form will become a Shakespeare, a Kalidas, a Milton, a Shelley. Then any linguist, grammarian will become a great poet. That does not happen. You may know the whole grammar of the language, you may be acquainted with all the words of the language, still to be a poet is a totally different phenomenon. Poetry comes first, then come the words, not vice versa -- it is not that you arrange the words and the poetry arises.

A few of the students of Charles Darwin once played a trick on the great scientist -- because he was continuously searching about all forms of life and he was always categorizing to what species a certain animal or insect belongs to.

It was his birthday and his students thought of playing a trick, just a joke. They dissected many insects and glued their parts -- legs from one insect, wings from another, head from the third one, the body from the fourth, and so on. At least from twenty insects they managed to glue together a new insect which exists nowhere.

They brought it to Charles Darwin and they said, "Here is a great surprise for you, as a birthday present. You may have never come across this insect! And we have been hiding it for this day. Can you tell us to what species it belongs, what is its name?"

Darwin looked at the insect and he asked only one question to the students; "Does it hum?"
They said, "Yes, when it was alive it used to hum."
"Then," he said, "it is a humbug!"

You can put parts together, but you will create only a humbug; you will not be able to create life. You will not be able to create a new form, a new manifestation of something living.

The Upanishads talk about two trinities. One is called SATYAM SHIVAM SUNDERAM. SATYAM means truth; SHIVAM means good, virtue, goodness; SUNDERAM means beauty. Upanishads say these three are beyond ordinary mathematics.

And they also talk of another trinity: SATCHITANAND -- SAT, CHIT, ANAND. SAT means being, CHIT means consciousness, ANAND means bliss. Upanishads say this trinity also belongs to the higher realm, the world of synthesis, wholeness. It is beyond ordinary logic, ordinary mathematics.

These two trinities are far more beautiful, far more meaningful than the Christian trinity of God the father and Christ the son and the holy ghost. Compared to these two trinities the Christian trinity looks very immature, childish. Sometimes even children have more insight than the Christian trinity.

When Sigmund Freud said that God the father is nothing but a deep desire of an immature person to cling to the father, the idea of father, it is a father-fixation, he was right. But he had never heard about satyam shivam sunderam or satchitanand. He would not have been able to say anything derogatory about these ultimate visions.

The Christian trinity is certainly very childish, and I say to you, sometimes even children are far more intelligent.

A small child was asking another child, his friend... they were learning the alphabet and the first child asked the second, "Why it is so that B always comes before C?"

And the other child said, "Obviously, you can see only if you are. First you have to be and then only you can see! That's why C comes after B. How it can come before?"

Now even these two children are far more developed, far more perceptive than the Christian trinity -- father, son, holy ghost -- what nonsense they are talking about?

Higher values are truth, good, beauty, being, consciousness, bliss. And why they are called higher? -- because they don't come within the realm of the lower mathematics. The lower mathematics means the whole is simply the sum total of its parts; that defines the world of the lower mathematics. And the higher mathematics, the meta-mathematics, means the whole is more than the sum total of its parts.

You cannot know beauty by analysis; it needs a different vision, a synthetic vision. The poet can understand the beauty, not the scientist. The painter can understand the beauty, but not the chemist. Truth can be understood only by a mystic, not by a philosopher. It can be understood by a lover but not by a logician. It can be comprehended by intuition but not by intellect. Intellect divides; intuition puts things together, and not only put things together -- it creates an organic unity.

Life can be looked in two ways: the scientific, the analytical, or the religious, the synthetical.

Today's sutras are of such great value that they are incomparable in the whole religious literature. Even in the world of the Upanishads -- there are one hundred eight Upanishads in all these sutras are incomparable, unique.

The first sutra:

INTO A BLINDING DARKNESS GO THEY WHO WORSHIP ACTION ALONE.
INTO AN EVEN GREATER DARKNESS GO THEY WHO WORSHIP MEDITATION.

Action means that which is external to you, meditation which is internal to you. Action is outer, meditation is inner. Action is extroversion, meditation is introversion. Action is an objective approach; science is rooted in it, hence science insists on experimentation. And because science insists on action,

experiment, it destroys all that is more than the external -- it denies. It simply denies the world of interiority, the world of subjectivity. It is so absurd that science accepts the outer without accepting the inner. How the outer can exist at all without the inner? It is nonsensical.

If there is a coin it is bound to have two aspects; you cannot find a coin which has only one aspect to it, only one-sided coin; it is impossible. Howsoever thin you make it it will always have two sides to it; you cannot make it so thin that it has only one side.

But science goes on insisting on this foolishness: that the external is true and the internal is false. It believes in matter, but it does not believe in consciousness. It says matter has validity, and science asks for objective validity. Of course the world of subjectivity cannot have an objective validity -- it is so obvious. The very asking is wrong. The inner cannot come and manifest itself as the outer, but science is blind about it And those who believe in science say that consciousness is illusory.

Karl Marx, who thinks he is creating a scientific communism, says that consciousness is an epiphenomenon. a byproduct of matter. It does not exist in its own right; it is just a combination of material elements, chemistry. physics. It is just a combination, nothing more than that. When a person dies the elements start falling apart and then there is left no consciousness. Hence there is no immortality, no soul. Man becomes just a machine with a wrong notion that it has a soul. Man is not a he or she but only an it.

This scientific approach has colored even the world of psychology. In fact, ninety percent of the psychologists should not use the word "psychology" at all; it is just wrong for them to use the word because they deny the psyche, and still they go on using the word "psychology".

Ninety percent of psychologists belong to the school called Behaviorism -- Pavlov, Skinner Delgado and others. They say man is nothing but his Behavior; there is nobody inside him. The inside exists not; whatsoever man is, he is on the outside. Hence he can be studied just like any object, any other object, he can be studied like any other machine.

Isa Upanishad says:

INTO BLINDING DARKNESS GO THEY WHO WORSHIP ACTION ALONE.

They are falling into a blinding darkness by only following the outer, the extrovert, the objective. They are losing all sense of the inner. They will exist like robots.

That's why it was so easy for a man like Joseph Stalin to kill millions of people. You see the strange world of logic? Krishna could say to his disciple, Arjuna, "You can kill, there is no problem, because the soul is eternal; it cannot be killed, it cannot be burned. No weapon can enter into it. Nainam chhindanti shastrani: there is no way -- no sword, no spear can even touch it. Nainam dahati pavakah: neither the fire can burn it. The soul is immortal, eternal; only the body dies."

Hence he says to his disciple, Arjuna, "Don't be worried, don't feel guilty. You can kill because nothing is killed: NA HANYATE HANYAMANE SHAREERE. When you kill a body nothing is killed, because the body is already dead and the soul is immortal, so who is killed? The body was already dead, has always been dead; it is matter. And the soul has always been immortal, is still immortal. You are only de-linking them, and there is nothing wrong in de-linking them. You are just separating them -- separating the essential from the non-essential. In fact, you are doing a great service to the person you are killing! He himself was not able to separate the essential from the non-essential. In fact, you are doing a great service to the person you are killing! He himself was not able to separate the essential from the non-essential -- you have done it for him."

And Joseph Stalin could kill millions of people... the logic was totally different. but the result is the same. That's why I say the world of logic is very strange. Joseph Stalin is a scientific communist, a fanatic follower of Karl Marx and Friedrich Engels. He says there is not soul, so nothing is killed -- you can kill! The body is only matter. and the matter will remain. The air will remain in the air, the earth will go back to the earth, the water will go to water, and all the elements will be dispersed back. And there is no soul, so nothing is killed. Without any guilt he killed millions of people.

Arjuna also killed millions of people without any guilt, Mao Tse-tung did the same, but their approaches are very different. But is seems to deny one, either the external or the internal, is dangerous: its ultimate outcome will be destruction.

Hence the Isa Upanishad is right:

INTO A BLINDING DARKNESS GO THEY WHO WORSHIP ACTION ALONE.
INTO AN EVEN GREATER DARKNESS GO THEY WHO WORSHIP MEDITATION.

Meditation alone again leads to another extreme. Meditation means the internal, the subjective; it means introversion. And obviously the introverts start denying all external reality. They start saying it is maya, it is illusion.

Karl Marx says the inner is illusory, epiphenomenon. And Shankara and Berkeley, they say the external is illusory, the internal is the only truth. Both are incapable of accepting the totality. They choose, they are not choiceless people.

Religion is born out of choiceless awareness. The first, who has chosen action alone, becomes a scientist. The second. who has chosen meditation alone, becomes a philosopher. But both miss the whole.

And remember one thing: the half truth is more dangerous than the untruth itself, the partial truth is more harmful than the untruth itself. Why? -- because it is very difficult to refute the partial truth because it has something of truth in it. Although it is partial, but because of that presence it is difficult to deny it.

It is difficult to deny Karl Marx and it is difficult to deny Shankara. Both are believers of one aspect of reality? neither of them is religious. One is moving towards the external, the other is moving to the internal, and reality is both AND more.

That's my approach here, the total approach to life. Therefore I don't say to my sannyasins, "Escape to the monasteries or to the Himalayan caves." I don't say, "Renounce the world." Renouncing the world means renouncing action. Then what will you be doing in your caves and in your monasteries? Then only meditation is left.

In the past this has been the case: either a person lived in the world... then he was very active but his action was superficial because there was no meditation in him, no depth, no inner world He was just his behavior. he was just his outer garb, his periphery. Naturally he created a superficial world with no depth, with no height; he created a very poor world.

And then there was the other extremist who escaped from the world. Seeing its superficiality, seeing its peripheralness, he renounced it. Of course he started going deeper into himself, but his going deeper into himself became uncreative. He had depth, but that depth remains unexpressed. He was silent, but there was no song in it. And when a silence is without song it is dead; it has depth but no manifestation.

You may be a great painter but unless you paint, w hat is the point of being a great painter? You may be a great poet but unless you sing, what is the point of your being a great poet?

So on the one hand there were people who had chosen action, the world -- the extroverts; and on the other hand were the introverts who had chosen their own being. Both were lopsided. Hence I agree with the Upanishads: life has to be total, not lopsided. Only then there is balance and in that balance is music; in that balance there is a center and a circumference. In that balance you are rooted in yourself, but you are not uncreative, you are creative.

The monks, the nuns down the ages have been absolutely uncreative; they have not contributed anything to the world. In fact, the superficial people have contributed far more, hence this emphasis. The Isa Upanishad says:

INTO A BLINDING DARKNESS GO THEY WHO WORSHIP ACTION ALONE.
INTO AN EVEN GREATER DARKNESS... remember the emphasis:

INTO AN EVEN GREATER DARKNESS GO THEY WHO WORSHIP MEDITATION -- ALONE.

The Upanishads are really courageous: they say the truth as it is, with no compromise. Nobody would have thought that the Upanishads will be so hard on meditation. It can be understood easily that they are hard on the extrovert mind but they are harder on the introvert for the simple reason that the extrovert was superficial but at least he has contributed something to the world.

You can see it: the East has lived with meditation alone and the West has lived with action alone. The West lives in a kind of blindness, but the East lives in a deeper darkness, in a deeper blindness. The western mind is superficial, but it at least has contributed much -- technology, industry, scientific farming. It has

given people a better standard of life; it may not have given them a better quality of life but at least it has given them a better standard of life. It has given them better houses, better roads, better cars, better airplanes. It may not have given them a better consciousness, but it has contributed, it has been creative -- of course superficially. But the East which became escapist m the name of meditation, became basically a drop-out, has not contributed even that much.

What your so-called saints in the East have contributed? It is poor because of those saints, and it is going to remain poor unless those saints are no more respected. But people go on respecting the same old rotten traditions; they cannot see. Deeper is their blindness, darker is their darkness. They cannot even see who is the cause of all this misery.

Twenty-two centuries of slavery in India. Who is the cause of all this? Your saints, your mahatmas, your so-called sages who escape to the monasteries, who escape to the Himalayan caves, to the forests, to the jungles -- and you have worshipped them, you have respected them. When you respect somebody it means deep down you would also like to be like him -- that's what respect means.

The word "respect" is beautiful; it means seeing again and again -- "re-spect". When you pass a beautiful woman, if she is really beautiful you will have to look again and again. That is respect: seeing again and again. You will walk slowly you will find excuses to go back, you will enter into the same shop the woman has entered, you will start asking for the same commodities she is purchasing so that you can be on the same counter. You will not be looking at things, you will be looking at her. This is respect -- literal meaning of the word!

When you respect a person it means you are fascinated, infatuated. You would like to be like him. And the East still goes on respecting the same fools who are the cause of its misery, its starvation, its whole ugly state.

People are dying; sixty percent people in India are starving, and by the end of this century India w ill be the biggest country as far as population is concerned. It is going to surpass China; by the end of this century it will be the most populated country. Right now its problems are immense -- what is going to happen by the end of this century? A great calamity is awaiting: at least half of the population will die through starvation, famine, floods. By God's grace something is bound to happen!

Who is responsible for all this? -- the people who have insisted at least for three thousand years continuously that the real is inner and the outer is maya, illusory, why bother about it?

In the whole world things have changed, except in this unfortunate country. India is not yet part of twentieth century; it lags behind at least one thousand years. People in India have not been able yet even to provide themselves simple toilet facilities. The whole country is used as a vast latrine and nobody seems to be bothered about it! It is taken for granted. The whole country is living in unhygienic conditions, in illness, but that too is taken for granted. And we have found explanations and rationalizations for it -- that it is because of our past karmas that we are suffering. That means all the sinners are born only in India and all the saints are born in the western countries -- which are materialist! They should not go there at all! But these are ways to avoid seeing the truth. The truth is that you have praised the inner too much and destroyed the outer.

And I agree with the Upanishad: that if you have to choose between action and meditation, it is better you choose action. It will lead to darkness, but it will not be so dark as it will be if you choose only meditation alone. But there is no need to choose in the first place -- you can have both! When you can have both, why choose?

FOR IT IS OTHER THAN MEDITATION . .

The truth is other than meditation.

IT IS OTHER THAN ACTION.

The truth is far more than action: it is both AND more. And you will know the "more" only if you are capable of creating a synthesis between the outer and the inner, between action and meditation. Meditate, but let your meditation be expressed in action. Act, and let your action become a part of your meditation. There is no dualism, there is no antagonism between the two. One can act meditatively, one can dance

meditatively.

When you dance meditatively your dance starts having a new flavor -- something of the divine enters into it -- because if you are meditatively dancing then the ego disappears, the DANCER disappears. That is the whole art of meditation: disappearance of the ego, disappearance of the mind. The dancer become thoughtless, silent. the dance continues and the dancer disappears. This is what I call the divine quality: now it is as if God is dancing through you, you are no more there.

One of the greatest dancers of this age was Nijinsky, and there must have happened, by coincidence, a certain synthesis between dance and meditation in him. He was not the master of it, because he had never learned the art of meditation. It must have happened. Just as a consequence of his total effort to go into dance, his total commitment.

And a miracle used to happen once in a while: Nijinsky will take such high jumps, leaps in the air, which are not physically possible because of the gravitation of the earth. And the spectators were simply mystified; they will miss few beats of their heart. It was a miracle to see Nijinsky moving, as if there is no gravitation -- he will take such high leaps and so easily!

And the second thing was, when he will start descending back, he will come as a feather comes very slowly, as if there is no hurry, as if the gravitation is not pulling him like a magnet. It is. according to scientific rules, impossible, but what can you do when it is happening? Even scientists observed Nijinsky and they were puzzled.

Again and again Nijinsky was asked, "How do you manage it?" He said, "That I cannot say, because when it happens I am not there. I have tried to manage it and I have always failed. Whenever I try to manage it, it doesn't happen. Once in a while when I forget myself completely, when I am utterly abandoned, it happens. It happens on its own; I cannot manage. I cannot say that tomorrow it will happen. You are not the only one who is surprised. When it happens, I am myself surprised, utterly surprised, because I become weightless."

A meditator can be a dancer, in fact far greater a dancer than anybody else. A dancer can be a meditator, far greater meditator than anybody else. A painter can be a meditator, and then his painting will have a totally different fragrance, a different flavor, a different beauty.

And this is so about all the actions: whatsoever you are doing, don't renounce it -- transform it through meditation. Action has to be transformed, not renounced. The world has to be transmuted, you are not to escape from it. It is a God-given opportunity.

And remember, the ultimate truth cannot be reduced either to action or meditation: it is both and more. Never forget the more, because it you forget the more you will miss the whole point -- you will miss the higher mathematics. It is transcendental; it is surpassing all dualism and all polarities. It is not just the sum total of its parts, it is something more -- like beauty, like music, like poetry.

THIS WE HAVE HEARD FROM THE ENLIGHTENED ONES.

Remember, these Upanishads were not written by the Masters themselves; these are notes of the disciples. The Masters have always believed in the spoken word; there are reasons for it. The Masters have never written books. The spoken word has a lively quality to it; the written word is dead, it is a corpse.

When I am speaking to you it is a totally different thing than when you will be reading it in a book, because when you are reading in a book it is only a word; when you are listening to the Master it is more than the word. The presence of the Master is overpowering! Before the word reaches you, the Master has already reached; he is already overflooding you. Your heart is breathing with the Master, beating with the Master in the same rhythm. You are breathing in the same rhythm. There is a communion, an invisible link. the presence of the Master, his gestures, his eyes... the words spoken by him are ordinary words, but when spoken by a Master they carry something of the beyond; they carry some silence, some meditativeness, some of his experience, because they come from his innermost core.

It is like passing through a garden: even though you have not touched a single flower, but when you reach home you can still feel the fragrance of the garden; your clothes have caught it, your hairs have caught it. The pollen of the flowers was in the wind. You have not touched anything, but the fragrance was in the air; it has become something part of you.

The Master simply means a certain noosphere. The word "noosphere" is coined by Chardin, one of the very strange men of this century. He was basically trained as a scientist -- he was a geologist -- but his whole heart was that of a mystic. It is very unfortunate that he belonged to the Catholic Church, and the Pope prevented him from publishing any of his ideas while he was alive. And he was such an obedient person, he followed the order, so while he was alive nobody came to know about him. His books were published only posthumously, but those books are of tremendous import, because he was a scientist and yet a meditator, a man of great prayer; there is a certain synthesis. His approach is very clear, like that of a scientist and vet full of poetry.

But the world missed a direct communion with Chardin. The Catholic Church is the culprit -- they prohibited. They have always been against anything new happening in the world. So only when he died his friends started publishing his books. Now the people who have come across his books can see what the world has missed, because now they are only words -- beautiful words.

Chardin coined the word "noosphere". We are acquainted with the word "atmosphere"; atmosphere means the air that surrounds you, the climate that surrounds you. Noosphere means the world of subtle vibes, thoughts, feelings, that surrounds you.

A Master carries a noosphere around himself; I call it the "Buddhafield". Jains have a very specific idea about it; they worked very hard to find it, exactly what it is. And I think no other tradition has discovered all the details about the Buddhafield that surrounds a Master like Mahavira. Jains have worked -- they were a little bit scientific in their approach -- and I agree with their discoveries about the Buddhafield.

They say a Master has a Buddhafield around himself extending in all the directions for twenty-four miles -- a circle with the radius of twenty-four miles becomes a Buddhafield whenever a person becomes enlightened. No other tradition has worked it out with such scientific detail -- even they have measured the length, how big is the circle that surrounds the awakened person.

Whosoever is a little bit open entering in the Buddhafield will start feeling something strange that he has never felt before. But it happens only if one is open.

Many people ask me, "If we come here and don't become sannyasins, will not we be able to receive your grace?" From my side there is no problem: I am not addressing my energy to anybody in particular, it is simply there. It is a noosphere; it all depends on you. To become a sannyasin simply means that you are dropping all your defenses, that you are withdrawing all your arguments, that you are opening your windows and doors to me -- that's all! It is a gesture from your side that you are vulnerable, that you are receptive, sensitive, that you are available. I am available whether you are a sannyasin or not; it does not matter. I am available even to these poles of the Buddha Hall! But what can I do? -- if they are not orange they will miss!

A sannyasin simply means a readiness to receive. The energy is there; if something is missing it is on your part.

All the Masters of all the ages have depended on the spoken word for the simple reason because the spoken word comes directly from their innermost core. It carries the fragrance of their inner world, the richness of their inner world, the beauty of their inner world. It is soaked with their inner being, it is full of their energy. By the time it is written it will be not the same thing.

The spoken word means a communion between the Master and the disciple. The written word is not a communion, it is a communication; anybody can read it. The student can read it, he need not be a disciple. The enemy can read it, he need not even be a student. Somebody can read it just to find faults in it, just to find something so that he can argue against it.

But with the spoken word it is totally different. Even if the opponent comes, the spoken word dances around him. There is every possibility that although he had come with a conclusion, a fixed idea, his fixed idea may become a little bit loosened, he may become a little relaxed. He may start looking again before he takes any decision. He may start putting his a PRIORI ideas aside. The rumors that he has heard can be easily put aside if he comes in the contact of the spoken word.

That's why the disciple who has written these beautiful sutras, recorded them -- they are his notes -- says:

THIS WE HAVE HEARD FROM THE ENLIGHTENED ONES.

He is not saying that, "This is MY experience." He is not saying that, "I am the writer of these beautiful

sutras." His humbleness... that is the sign of a disciple. It has disappeared from the world; the very phenomenon of the disciple has become more and more rare, it has become almost non-existential. Otherwise there was nobody to prevent him to sign these sutras. He could have said, "These are mine."

Just a few days before a book in Marathi was published from Bombay. He has stolen a whole chapter from one of my books -- the whole chapter without any change; not even a single word is added or deleted. And he has used that whole chapter as an introduction to his book. It is one of my introductions to Ashtavakra Gita, and when it was found a letter was written to him that, "How it has happened?" He didn't reply. Then a notice was given to him -- then he came running and he said, "I was not aware of the law." But he was told it is not a question only of law.

"Were you not aware that you are translating the whole chapter into Marathi without changing a single word? You have not mentioned from where you have taken it, you have not asked our permission, but that is not much important. You have not even mentioned... even that is not much important. We had written a letter to you; you have not even replied to that."

People have lost all sincerity, and this is not so with the ordinary people -- even it happens sometimes with my sannyasins. When they go back to their countries and they start a center there, sooner or later, only a few of them -- but that too should not happen -- start functioning as if what they are saying is their own. They start pretending that they are enlightened people, that they are Masters. If you are enlightened people, there is no problem, if you are a Master there is no problem, but you are NOT! And they go on coming to me, and they go on asking the same stupid questions they used to ask before, but back in their own countries they start behaving as if they are enlightened or Masters in their own right. They repeat my words.

Just the other day I had seen a booklet of a commune in Spain. The commune is absolutely run on the same lines as my commune, even they call themselves "the orange people". They call themselves sannyasins, they use orange clothes, they wear a mala. The only difference is that there is no locket in the mala, instead of the locket they have this Hindu symbol AUM. They do Dynamic Meditation, they do Kundalini Meditation, they do Nadabrahma. They change their names -- they use Sanskrit names, Indian names -- but they don't want to be known that they belong to me. A commune of thirty people behaving independently.

And the man who is the head has never been here, but he goes on sending his people. Many people have come here, they take sannyas here, and when they go back the only change that has to be done is to drop the picture from the locket and put AUM, and everything is okay!

In their brochure they have used my words, my statements, without mentioning me, just translated into Spanish, and it has become their own. And you will be surprised: they run a mala shop, a boutique, a Vrindavan. It is a true carbon copy!

People have lost all truthfulness. The person who has taken these notes has not even given his name, but he again and again repeats:

THIS WE HAVE HEARD FROM THE ENLIGHTENED ONES.

And remember, he does not say, "This I have heard" even we have heard. He is simply representing the whole world of the Masters' disciples. He is not even using the word "I", that this I have heard.

THIS WE HAVE HEARD FROM THE ENLIGHTENED ONES.

"Those who have known. we have heard it from them." He does not bring himself in at all.

Just the other day I have received a letter from Sudha. Few days before she wrote a letter that, "Osho, I am in a great conflict: I cannot leave you, I cannot live without you, and yet when I am in the commune I don't feel absolutely sur-rendered to you. That makes me feel sad. I want to be abso-lutely surrendered, to drop all my mind and all my ego. That I cannot do, and because I could not do it you have sent me to the West. But I cannot live in the West either! I hanker for your presence, I want to be back home as soon as possible."

She talked this with one of our sannyasins, Gunakar, who runs a beautiful center in Germany, Karuna. She talked to him on the phone and Gunakar wrote her a letter that, "You come to me and I will help you to get rid of Osho, I will help you to go beyond this attachment."

Now he runs a center for me -- helping people to get rid of me! He was here. Twice he tried to become enlightened and failed! He will declare he has become enlightened and then he will come to his senses again. Now running a center he is imitating; now he is trying to help people to get beyond the attachment.

Sudha has done a good job of writing a letter to him that, "I don't want to get rid, I want to get rid of MYSELF, not Osho! And I don't need your help. First you help yourself Physician, heal thyself first!"

But Gunakar is getting into stupid ideas... just few days before he wrote a letter to all the members of UNO that, "I represent Osho, I represent the hierarchy of the esoteric Masters, and I want you to do these things. Unless these things are done, the world is not going to be saved."

Now he is trying to save the world -- he has not even been able to save himself!

But these egoistic ideas are bound to happen because deep down the ego has lived for so long that it does not want to leave you. Even when you think you have dropped it, it simply hides somewhere, in some dark corner of your unconsciousness, and it starts functioning from there.

This is the true way of a disciple to say:

THIS WE HAVE HEARD FROM THE ENLIGHTENED ONES.

MEDITATION AND ACTION --
HE WHO KNOWS THESE TWO TOGETHER,
THROUGH ACTION LEAVES DEATH BEHIND
AND THROUGH MEDITATION GAINS IMMORTALITY.

Words which should be written in gold, far more precious than any diamonds can ever be. This is my whole approach:

MEDITATION AND ACTION --
HE WHO KNOWS THESE TWO TOGETHER...

It is so clear! And in India people go on reciting the Isa Upanishad, but I don't think that they ever ponder over what they are reciting. They are all escapists, they are all renouncers of the world -- they have left action behind. If they have understood the Isa Upanishad and its message they will be my sannyasins, not the old, traditional ones.

My sannyasin represents togetherness of action and meditation He is in the world and yet not of it. He is like a lotus flower coming out of dirty mud, but transforming the mud into the beauty of a lotus, living in a lake yet untouched by the water, absolutely untouched.

A true sannyasin should be in the world, in action, and deeply rooted in meditation. Your roots should be in meditation, your branches should be in action. You should be like a tree: its branches go high in the sky, they are longings for the stars; it goes on rising high. But remember, a tree goes high only if its roots go deep, in the same proportion: deeper the roots, higher the branches; higher the branches, deeper the roots. They balance each other. Roots have to be in meditation and branches in the world -- in the full sunlight, dancing in the wind, whispering with the clouds -- and deep inside you, in the inner world, growing roots into meditation. Then you will be a full tree.

Up to now two types of people have existed: a few have existed without roots -- of course, without roots a tree is bound to be false -- and few people have existed just as roots without trees, and just roots are ugly. Have you seen beautiful roots? Flowers are beautiful, but flowers need foliage, branches, the sun, the moon, the stars, the rain, the wind -- they need the whole world -- then those colorful flowers... these both have to be together; only then you will be an integrated, whole being.

The worldly has only branches but no roots, hence he is dull, juiceless, dry, dead, a corpse, just somehow dragging, out of old habit. And your monks, your nuns -- Catholic Hindu, Jain, whatsoever their denomination -- they are just roots, ugly, not worth looking at. No question of respect, not even worth looking once -- the question of twice does not arise -- and without any flowers.

My sannyasin has to be both: with roots in the interior world and with flowers in the exterior world. My sannyasin has to be both: capable of intellect and also capable of intuition. There is no need to choose: whatsoever God has given has to be used to its fullest.

THROUGH ACTION HE LEAVES DEATH BEHIND
AND THROUGH MEDITATION GAINS IMMORTALITY.

It is only through action, through creativity, that you go beyond death. Action functions as negative: it is the art of removing hindrances. For example, you are digging a well: Action means removing all the layers of earth and the rocks -- if sometimes needed, dynamiting the rocks, drilling so that you can find the water sources. The function of action is negative: it is removing hindrances, obstacles, obstructions. And the function of meditation is realization of that which is. When the water starts coming up, meditation is drinking of the water to quench the thirst. Both are needed: action to remove the rocks and meditation to make you capable of drinking the ultimate, the wine of the ultimate.

THROUGH ACTION LEAVE DEATH BEHIND
AND THROUGH MEDITATION GAIN IMMORTALITY.

And these are two aspects of the same phenomenon. If you don't leave death behind, how you can enter into the world of immortality? Leave time behind so that you can enter into the timeless, into the deathless.

INTO A BLINDING DARKNESS GO THEY WHO IDOLIZE THE ABSOLUTE.

Philosophy idolizes the absolute. Bradley, Hegel, Shankara, they idolize the absolute and they deny the relative. The relative means it is illusory; absolute is true and whatsoever is relative is illusory.

INTO AN EVEN GREATER DARKNESS GO THEY WHO DOTE ON THE RELATIVE.

Science emphasizes on the relative. Albert Einstein discovered the theory of relativity. Jainism has a little bit of scientific attitude, hence Jains were the first to contemplate on the theory of relativity. Albert Einstein without knowing it is a Jain! Before Albert Einstein, twenty-five centuries before him, Jains have discovered SAYADVADA; SAYADVADA means the theory of relativity. Einstein says everything is relative. Sayadvada can literally be translated as "perhapsism": everything is just a perhaps; nothing is absolutely certain, just a perhaps.

If you had asked Mahavira, "Does God exist?" he will say, "Perhaps." If you ask him, "Are you absolutely sure about it?" he will say, "Perhaps." He will never budge from his perhaps. Everything is only a perhaps, because everything is relative. Nothing can be said absolutely, certainly, categorically. It depends, and one thing can be looked from many standpoints.

SAYADVADA -- "perhapsism" -- has seven standpoints. If you ask about God, Mahavira will give you seven statements. He will confuse you more than you were ever confused before! He will say, "Perhaps God is" -- his first statement. "Perhaps God is not" -- his second statement. "Perhaps God is both" -- his third statement. Fourth: "Perhaps God is and inexpressible" -- his fourth. "Perhaps God is not and is inexpressible" -- fifth. "Perhaps God is and is not both, and also is inexpressible." You may have come to him with a little bit of understanding for or against, but he will destroy all your standpoints. He will give you the whole perspective, from all the standpoints.

That's what Albert Einstein has done, of course in a more scientific way; Mahavira's way is far more philosophical. Albert Einstein used to say that, "Only at the most one dozen people in the whole world understand what I am saying." Not that there are not many more intelligent people in the world, but the very idea of relativity has something fundamentally wrong about it.

Something can be relative only if you accept the absolute. If you don't accept the absolute, then what do you mean by relative? Even the meaning of the word "relative" loses all significance; it loses meaning. Relative simply means that which is not absolute, but what is absolute? According to Albert Einstein there is nothing absolute, all is relative. And according to the absolutists there is nothing relative, all is absolute. Then what do you mean by absolute? The VERY TERM has meaning only in contrast to the relative.

Upanishads are very clear. They say:

INTO A BLINDING DARKNESS GO THEY WHO IDOLIZE THE ABSOLUTE.

Because they have chosen again one side of the coin: the unchanging, the axle. And:

INTO AN EVEN GREATER DARKNESS GO THEY WHO DOTE ON THE RELATIVE.

They have chosen the other side, the wheel, the moving, the momentary, the temporary, the changing. But change is possible only on the foundation of no-change. The wheel cannot move without the axle. And what is the meaning of axle if there is no wheel? They are together and they are meaningful only in their togetherness.

Isa Upanishad is trying to make it clear that: never choose, remain choicelessly aware and accept life as it is. don't impose any choice of your own. The absolute is there, THE relative is there. Your mind is relative, but your consciousness is absolute. Your body changes, your mind changes -- they are like a wheel -- but your witnessing consciousness is like an axle; it remains always the same, never changing. It is on that axle that the mind-and-the-body wheel moves. And they are not against each other; they are supporting each other, they are complementary to each other. This high synthesis is the message of the Upanishads

FOR RT IS OTHER THAN THE RELATIVE,
IT IS OTHER THAN THE ABSOLUTE.

Because it is beyond both and more.

THIS WE HAVE HEARD FROM THE ENLIGHTENED ONES.

The disciple again and again repeats it so that you don't forget that he is not speaking on his own authority, he is simply recording the words of the Master. This sincerity is part of disciplehood, and only through this sincerity a disciple one day can become enlightened.

Enlightenment happens only if you become more and more sincere and authentic. And you have to be very alert because the ways of the ego are very subtle: it would like to claim that which you don't have. Beware of the ego!

AUM
PURNAM ADAHA
PURNAM IDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISHYATE

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

I Am That

Chapter #10
Chapter title: The Eternal Religion

20 October 1980 am in Buddha Hall

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The first question:

OSHO,
WE INDIANS KNOW THAT WE HAVE BEEN CAUGHT IN SERIOUS DISEASES FOR CENTURIES, BUT WHEN SUCH A GREAT DOCTOR LIKE YOU REFUSES US, WHAT WILL BECOME OF US?

Prem Vinod,

I AM NOT refusing anybody, but I have to refuse your diseases, certainly. I cannot accept your diseases -- no physician can do that. And those who accept your diseases are your enemies. Your diseases have to be mercilessly destroyed, whoever you are -- Indian, German, English. Diseases come in all forms, sizes and shapes. You may be a Hindu or a Christian or a Jew; it does not matter.

The whole past of humanity has been full of many fundamental errors, but they have existed for so long that they have become almost part of you. Hence the feeling, Vinod, that I reject you. I am simply rejecting the disease. but you are identified with the disease. You think your diseases, the sum total of your diseases, is what you are. That's not true -- you are not just your diseases. You are something beyond all that has happened to you in the whole past. All that has happened is only a conditioning; it can be dropped, it has to be dropped. Hence I condemn it, but your ego feels hurt. I cannot help; I cannot have any compassion for any kind of disease.

But when diseases exist tor a long time and they are given from one generation to another generation they become very respectable. You forget that they are diseases; you start thinking that they are specialties to you.

For example, T.M. Ramachandran has asked: "OSHO, WHY DO YOU SAY THAT NOTHING HAS BEEN HAPPENING IN THE EAST? GREAT, GREAT THINGS HAVE BEEN HAPPENING IN THE EAST AS WELL. IS NOT HINDUISM AND ITS WAY OF LIFE THE GREATEST RELIGION IN THE WORLD?"

And what is this HINDU WAY OF LIFE? It is utterly life-negative! Even to call it a way of life is not right. It can be called a way of death, but not a way of life. How anything life-negative can become a philosophy of life?

Hinduism teaches you to reject life, to renounce life. You worship the escapist people; you call them saints, mahatmas. Those who have gone against the world, those who have rejected the world, those who have condemned the world and all that it contains, they are thought to be people of God.

God exists in the manifest world as the unmanifest center of it all. The moment you reject the flower you also reject its fragrance; if you escape from the flower you are escaping from the fragrance too -- and God is the fragrance of existence. Those who go against life are going basically against God.

You have heard the proverb: Man proposes and God disposes. Hinduism does just the opposite: God proposes, man disposes. It is God's proposition -- this existence, this life, but man disposes it.

George Gurdjieff, one of the greatest Masters of this century, used to say that, "Your mahatmas are all against God" -- and he is absolutely right, one hundred percent right, because your mahatamas are denouncers. They negate. They make you feel guilty of love, of life, of laughter. They make you feel guilty if you are joyous, if you are cheerful. They make you feel guilty if you enjoy food, if you enjoy friendship, if you enjoy any kind of relationship. They make you feel guilty for all that you enjoy and they impose things upon you for which there is no enjoyment in you.

All that you can do with these negative attitudes is nourish your ego. Hence your mahatmas are the most egoistic people in the world. But when one starts thinking of diseases as if they are something great, then it becomes very difficult for him to listen to the physician.

I don't reject anybody, Vinod. To me it is all the same whether you are a Hindu or a Mohammedan or a Christian. Your diseases are a little bit different but not basically, because all the religions that have existed in the past have used one similar strategy, and that is to create guilt. That has been the technique of the priest to dominate you: make people feel guilty of small joys -- and of course those joys are natural and spontaneous.

And when a person becomes guilty of his own nature he starts rejecting himself, he starts dying. It is a slow kind of suicide. He becomes sad, he becomes drained off His life loses flavor. And then of course, trembling, he has to go to the priest, because the priest knows the way how to go beyond this guilt. The priest creates the guilt in the first place -- it is his trade secret -- and then you have to go to the priest because there is nobody else who can guide you. That is the business of the priest: to guide you about spiritual affairs. And you are feeling so sad, so miserable; you need help, you need somebody to support you. You need somebody to teach you ways, means, methods so that you can get rid of your guilt.

But the priest goes on creating more guilt in you. He creates so much fear of life in you that Hinduism became obsessed with the idea how to get rid of birth and death, how to get rid of AAVAGAMAN -- coming and going into existence.

Life is so beautiful!

Rabindranath, one of the great poets of all the times. was on his deathbed. A friend told him -- a very religious friend. of course -- that, "Pray to God that this should be your last life, you should be freed."

Rabindranath opened his eyes... his last moments. but he became angry and he said, "Shut up! I am praying to God that 'Your life has been such a beautiful gift to me that give it to me again and again. I would like to come back to see the sunrise, the sunset, the starry night, the flowers, a bird on the wing, the green trees, your rivers, your mountains, your people... I would like to come again and again and again! It is so vast and inexhaustible, and it has not been a misery to me.'"

Rabindranath is against your whole tradition of the so-called Hinduism. He is one of the most insightful persons that was born into this unfortunate country. He lived joyously, he lived a life of celebration. He loved poetry, created poetry He loved painting, he created many paintings. He sang, he danced.

This is true prayer! And because of this I say Rabindranath is not a Hindu. He was so much against renunciation that he dared even to write a poem against Gautam the Buddha. The poem is of immense beauty and of great meaning too.

Buddha has left his young wife and a child who was just one day old. Buddha was only twenty-nine years of age and he escaped -- that was the ancient Hindu way. He escaped into the forest to find out God.

Rabindranath describes his renunciation and describes that when he become enlightened he came back home to share his experience.

Yashodhara, his wife, asked him one question which he could not answer. He stood before Yashodhara with his eyes looking at the earth, ashamed. Only Rabindranath could have dared such a poem. What was the question that Yashodhara had asked? She had asked a very simple question: that, "Now that you have become enlightened, please answer one of my questions that has been haunting my days and my nights for all these years that you have been away. Since you left I have been tortured by this question and I have been waiting, because only you can answer it.

"The question is: whatsoever you have found in the deep silence of the forest, was it not possible to find it here in the palace with me, with your child, with your old father who has almost gone blind crying and

weeping for you? And just look at me! I have become so old within these six years, just waiting every moment for you, waking up in the night again and again, maybe -- you had left in the night, you may have come again -- dreaming about you. Ask your son; he has been continuously asking me, 'Where is my father?' The whole kingdom is sad, the palace is sad; it has become a cemetery. Just answer one of my questions: Whatsoever you have found in the forest, was it not possible to find it here?"
And Buddha stood ashamed. He could not answer.

This is a parable invented by Rabindranath, but has great significance. Rabindranath is saying God can be found now and here. There is no need to go into the forest; there is no need to renounce the wife, the children, the old parents. There is no need to go against life. Going against life is like trying to go upstream, fighting with the river -- an unnecessary fight. Relax, rest, enjoy... and God can be found anyWHERE because he is EVERYWHERE.

Hinduism is life-negative; that's why it has respected the ascetics. Now, the ascetics are nothing but masochist people, absolutely ill, psychologically ill. The ascetic is the person who enjoys torturing himself, and Hindus have respected the ascetics. The more you torture yourself, the greater a saint you are. So if you lie down on a bed of thorns, thousands will gather to worship you. If you fast for months, then your name and fame will spread to all the corners of the country.

And one of the strangest things is, nobody ever asks, "What this man has contributed to life?" Lying on the bed of thorns is not a contribution; it does not make life more beautiful. it does not enrich existence in any way. Just by fasting for months is not any creative act -- it is destructive, it is really suicidal.

Hinduism is suicidal. That's why it was possible for twenty-two centuries for this country to remain in slavery -- for the simple reason nobody is interested in life, so what does it matter who rules it? It is all dream, it is all MAYA. Let anybody rule it!

This country has lost its soul, because only people who love freedom can have souls. This country only TALKS about the soul, but slaves can't have souls. But slaves can always rationalize; in fact they have to rationalize, just to console themselves.

And Hindus have become great rationalizers; they rationalize everything: "It is late, nothing can be done about it. God has decided so Not even a leaf falls from a tree without the will of God, so how can the country be a slave without the will of God? He must have chosen; we have simply to accept the fate."

And when one starts accepting the fate one becomes lazy, sloppy, lousy, because then nothing is left for you to do.

It was the morning after, and he sat groaning and holding his head.
"Well, if you hadn't drunk so much last night you wouldn't feel so bad now," said his wife tartly.
"My drinking had nothing to do with it," he answered. "I went to bed feeling wonderful and woke up feeling awful. It was the sleep that did it!"

You can always rationalize. You are not responsible -- whatsoever had to happen had tO happen. What can you do about it?

India has remained the poorest country in the world, and nobody thinks that Hinduism is the cause of it. If you believe in fate you will not endeavor to become rich, you will not make any effort to be scientific, you will not create technology, industry. You will simply wait: whenever God changes his will, things will change. As far as YOU are concerned, nothing can be done about it.

A newly-rich dame had bought a summer place in the Himalayas and hired a village woman to do the housework.
"I am a person of few words," she haughtily told the old woman. "If I beckon with my finger, that means 'come'."
"Very well, madam," replied the old Indian woman. "I am a person of few words myself. If I shake my head from side tO side, that means 'I am not coming'."

Just watch -- what you are talking about? A great religion, the greatest religion, and what it has given to you? Poverty, starvation, illness. The whole country is living undernourished, sixty percent of people are starving, and nothing is being done. Problems go on increasing, and Hindus simply go on sitting, worshipping the elephant god, Ganesha, or the monkey god, Hanuman, or the holy mother cow, and hoping that these elephants, monkeys and cows are going to help! It has become now so deep-rooted that something

drastic is needed.

That's what I am trying to do. Naturally I will offend the unintelligent crowds; I can only be understood by the very intelligent few.

Barfly: "What's that drink you are mixing?"
Bartender: "I call it a rum overture."
Barfly: "What's in it?"
Bartender: "Sugar, a dash of clam juice, and rum."
Barfly: "How is it?"
Bartender: "Stimulating. The sugar gives you energy and the clam juice gives you drive."
Barfly: "And the rum?"
Bartender: "Ah, that! That gives you ideas about what to do with all that energy and drive."

I am mixing a rum overture! You need some drive and you need some ideas what to do with that drive and energy.

I am not rejecting anyone, Vinod, but I have to reject a these life-negative attitudes.

India has become a country of hypocrites for the simple reason: whenever you deny nature it is bound to happen. because the nature will assert, is bound to assert. You can repress it for a time being but not for ever, and whatsoever is repressed will take revenge with you. It will come back. with vengeance it will come back.

So on the one hand you will see the Hinduist morality the puritanism, and on the other hand you will see the Hindu obscenity.

The KAMA SUTRA of Vatsyayana was the first book on obscenity in the whole world. Only in this century Havelock Ellis, Sigmund Freud, Kinsey, Masters and Johnson, these people have started thinking about sexual postures, sex energy and what it is all about and what can be done about it. But Vatsyayana's KAMA SUTRAS are three thousand years old. Vatsyayana was a Hindu, and Hindus have respected him. They have called him maharishi, the great seer. On the one hand the so-called moralists and on the other hand the KAMA SUTRAS of Vatsyayana and the KOKA SHASTRA of Pundit Koka. Pundit Koka was a Kashmiri Hindu brahmin of the highest caste and his book is fifteen hundred years old, and one of the ugliest in the world. And he was an ordained Hindu.

And who has created the temples of Konarak, Puri and Khajuraho? On the one hand Hindus have been teaching BRAHMACHARYA, celibacy, as the highest goal for humanity on the other hand they were making sculpture so obscene that it is incomparable. Nowhere else in the world exists any temple like Khajuraho temples. And it was not only one temple, it was a whole city of temples. At least one hundred temples still survive; there must have been a thousand temples -- ruins are there -- and each temple has thousands of obscene postures. They must have taken hundreds of years to make. And if you see Khajuraho you will not believe...

These people who publish magazines like PLAYBOY and PLAYGIRL should come and learn from Khajuraho! Whatsoever they are doing is just ordinary. They cannot compete with Hindu fantasy -- for the simple reason because they cannot compete with Hindu repression! Once you repress something natural then it starts coming into your mind, it starts moving towards your head. It may disappear from the sex center, which was a natural phenomenon, but now it enters m your head.

This has driven the whole Hindu culture towards a very schizophrenic existence. It seem almost impossible how to relate these two phenomena going together.

Pundit Koka of Kashmir... and he is not alone. In the name of Tantra almost ninety-nine charlatans have been bringing sex from the back door. In the tradition of Tantra you will find only one percent authentic Masters; ninety-nine percent are just pseudo, tricky people. In the name of Tantra they are bringing the whole sexuality from the back door.

Pundit Koka says that if you really want to move deep into the phenomenon of sex then you have to find a woman of the lowest caste. She has not to be your wife, because with your wife you will not be able to enter into a really fantastic world of sexuality. Her topography is known to you, her geography is known to you; there is nothing to explore. So find a woman who is not your wife.

Secondly, the woman has to come from the lowest caste because they are more alive people. The higher the caste, the people are more and more bloodless. If you go to the lower castes then people are more alive, more wild. Hence I say to you that Coca-Cola must have originated with Pundit Koka -- Cola must have

been his girlfriend. That's why it is so juicy! It is a discovery of the great tantrikas -- Coca-Cola!

I am not rejecting Hindus, Jews, Jains or anybody. I have no antagonism with anybody. I don't belong to any tradition, hence for me all the traditions are the same; but because I don't belong to any tradition I can see clearly the diseases. When you belong to a tradition you cannot see; your eyes are clouded, you are prejudiced.

Repression brings hypocrisy, and you can see it in India everywhere. People will talk that the world is illusory and the same time they will be as greedy about money as nobody else in the world is. This is strange -- but not really. If you go deep into it, because they are denying something natural... The world is given to you by God. If you deny it you will have to become obsessed with it; every denial becomes obsession. "Renounce the money!" these people go on saying...

If you go to Vinoba Bhave, who represents Hindu tradition, and you take a few notes in your hand, he will immediately close his eyes -- he does not see money. Now poor paper, just printed, and makes the Hindu MAHATMA SO afraid that he closes his eyes! It cannot be the currency notes; it must be some deep fear, some greed. He does not touch money.

On the one hand these people go on saying that gold is nothing but dust, but they will not touch gold.

I had asked Vinoba when I met him... He was very eager to meet me, so I said, "Okay, now it is your responsibility. If you want to meet me then I am no more responsible. Whatsoever happens, transpires, transpires!"

I asked him, "If you say that gold is just dust, why don't you touch gold? You touch dust!"

In fact, Vinoba Bhave believes in naturopathy -- mud packs, mud baths. He is very at ease with mud, enjoys it! Then what is wrong with gold? I take gold baths, gold packs! If It is the same, why bother? But it is not the same. If he is afraid of touching gold and is not afraid of touching dust, then he is being cunning, deceptive -- not only to others but to himself too. Then don't call gold just dust; then gold has some speciality which dust has not got.

You will find Hindus more greedy than anybody else, more full of sexuality than anybody else, more full of sexual fantasies than anybody else, more full of attachment than anybody else. And still you go on saying that Hinduism is the greatest religion in the world? What nonsense you are talking about? Hindus are the most dishonest people for the simple reason they have not been honest to accept the realities of life.

A man met a friend he had not seen for years and asked him how he was feeling.
"Awful," replied the friend. "In addition to my high blood pressure I have got arthritis and bronchitis."
"I am sorry to hear it. What about your job?"
"Oh, I'm still at the same thing I've been doing for the past twenty years -- I'm selling health foods."

This man must have been a Hindu! -- selling health foods, and suffering from high blood pressure, arthritis and bronchitis.

We all know the legend how Diogenes, the great Greek mystic, used to go about with a lantern looking for an honest man, even in the bright daylight. Some modern cynics ask why the cynic philosopher didn't go about in broad daylight without his lantern. Others ask why he didn't look in a mirror. Naturally enough, the legend appears in jokelore. One story tells how Diogenes had spent several hours after dark searching crime-ridden New Delhi for an honest man, and was very weary. A passerby, recognizing him, asked, "What luck?"
"Everything considered, not so bad," reported Diogenes. "I still have my lantern!"

In Delhi that is really luck if you can save your lantern, even in the bright day! Some politician is bound to grab it!

The Indian politician is the worst kind of politician in the world, for the simple reason because he belongs to a very ugly, ill, canceric civilization. Hinduism is on its deathbed, or maybe it is already dead and people are worshipping a corpse, because it stinks!

I would like to change this whole situation. Hindus, if they are courageous enough, will disconnect themselves from their past; that will be a resurrection. And they can prove, certainly, a great blessing to the whole world, because for centuries they have not worked; their potential has remained unactualized. It is like a farm which has not been cultivated for centuries. If you cultivate it right now it will give you the best crop possible, because for centuries it has been accumulating potential.

Hindus can assert a new era in the world. If they resurrect, if they drop out of their old past, if they disconnect themselves from their tradition, if they can have a new birth. then they may prove the greatest intelligent people in the world. Their contribution can not only transform THIS country, it can be a boon, a blessing to life on earth, because they have genius -- gone wrong -- they have intelligence -- gone astray. If it comes to the right dimension it will be good for their own health, it will be good for the health of the whole world.

And the same is true about other races too. Any race that remains clinging with the past remains clinging with corpses. One has to live in the present because the future is born out of the present. And India is living in the past. Out of past nothing is born; clinging to the past is wasting your time.

Everything in India is past-oriented. People are reading the story of Rama, and these are the days all over the country they will be playing the drama of Rama. Every year they go on playing the same drama; for thousands of years they have been doing it. They are not even bored by it! It seems they have lost all intelligence. They go on seeing the same thing, repeating the same thing, as if there is nothing else to do. And they go on talking about the golden age -- in the past, it is always in the past.

Remember this: a child always thinks good days are to come; the old man always thinks good days, golden days are past. The child is future-oriented, the old man is past-oriented, and the young man, if he is really young -- which is very rarely so... Physically there are so many young people in the world; they constitute the majority. But many of them either are still in their childhood psychologically, and many of them have already passed into old age psychologically.

If somebody is really young he lives in the present. Now is the only time for him and here is the only place for him. He does not waver between past and future, because both are non-existential; that which exists is the present. The young person lives in the present, and the same is true about civilizations.

The young civilization lives in the present, and if a civilization continuously lives in the present it remains young. That is the whole secret of remaining young. The new civilization, just born, immature, childish, lives in the future, and the old civilization lives in the past. You can immediately see and decide and categorize any civilization, to what category it belongs.

India lives in the past; it is getting old, shrinking. It has lost the joy of life, the youthfulness, the freshness. Countries like Russia, China live in the future. Their golden age is to come, when the classless society, the utopia conceived by Karl Marx will happen, when there will be no class, no poor, no rich, no one dominated and no one dominating, no bourgeoisie, no proletariat. When the classless society and the stateless society will be born, somewhere far away in the future, then humanity will have a golden age.

Countries like India live in the past; the golden age has passed long before. Man is falling down. There is great enthusiasm in China because the future seems to be very alluring; there is no enthusiasm in India. India became free before China, but China has been able to solve many problems which are of a vaster dimension than Indian problems because China has the greatest population in the world. But it has been able to solve those problems, it has been able to become a strong country.

India has remained poor; its problems have increased, and there seems to be no possibility that it can solve its problems the way it is moving. Its golden age has passed; there is no enthusiasm, there is no spirit. People are simply dragging.

America is young, lives in the moment, hence there is great exploration going on about everything: science, religion, philosophy, art, new forms of art, new methods, new ways to reach to the moon, to the Mars and finally to the stars, new methods, quicker methods to enter into meditation, into samadhi. In every dimension America is interested to explore; the young man's adventurous spirit is there. They are going to the farthest corners of the world to explore all possibilities.

India is old, dying; China is still born, just now growing towards a future; America is young.

Future can give you better possibilities than the past, but still future is non-existential; sooner or later you will get tired of it. Russia is more tired than China because for sixty years they have been waiting and waiting, and now the hope is turning into a hopelessness. Now it is becoming more and more clear that that stateless society is never going to happen. In fact, the state has become more powerful than ever before. Even czar was not so powerful as Joseph Stalin was. Czar was thrown hv revolution. but in Russia now there is no possibility of any revolution. The state has become such a vast, powerful, technically equipped organization that nobody can revolt against it, nobody can organize any revolution against it. Even to talk anything against it is dangerous, even to think may be dangerous in few years, because now they are discovering that every child can be fixed with an electrode in the head and that electrode will go on informing the government computer what the person is thinking, what he is trying to do in his brain. Even

brain waves can be traced, subtle indications can be discovered, and before the man has even uttered a single word he will disappear.

And those electrodes can do another work also: they can implant any idea in the person and you will never be aware that you are carrying an electrode inside your brain, because within your skull there is no sensitivity. If a stone is inserted inside your skull you will not feel that there is a stone. There are no sensitive nerves in the brain.

A person carried a bullet in his brain for nine years, absolutely unaware. By accident, through X-ray, it was discovered that in the First World War he had got hit by a bullet, and then the wound healed and the bullet remained inside for nine years, and he was not aware at all.

And electrodes are very small things; just they can be inserted when the child is born in the hospital. And of course in Russia every child is born in the hospital, so every child can be inserted with an electrode and that electrode will function in two ways -- it will inform the government what the person is thinking, and it can do one thing more: the government can manipulate the person through the electrode; it can insert through radio waves, through remote control -- ideas. And the person will think, "These are MY ideas"; he will never think that these ideas are coming from some other source.

In Russia revolution is absolutely impossible, hence people are becoming more and more hopeless seeing that Marx had said state will wither away -- once capitalism is gone there will be no need for the state -- but the state has become more and more stronger. Marx' prediction has gone absolutely wrong: just the opposite has happened.

The same is going to happen to China. Right now they are very enthusiastic, but soon they will settle into the same slavery as Russia has settled.

The people who are past-oriented like the Hindus are living with a long, long dead past -- and carrying it. It is a mountainous weight; they are crushed under it. And there is no hope in the future. The Hindus think that the best days were in the beginning; they don't believe in evolution, remember -- they believe in involution. Evolution means we are reaching to higher peaks. Hindus believe we are deteriorating, coming lower, every day, the highest age was in the beginning; now we are at the lowest, KALI YUGA, the last. This is the very low state of humanity and there is no hope.

A country to be really alive, to be really adventurous, exploring, enjoying, celebrating, has to be constantly young, neither in the past nor in the future. I am against both the Hindu approach and the communist approach. I would like the whole humanity to be young and to remain young forever, and the way to remain young is to go on dying to the past and don't bother too much about the future. Future will take its own course. When it comes, if we are here we will respond to it; otherwise our children will respond to it. Why bother about it too much?

Live right now. Live as deeply and passionately as you can, because that is the only way to discover God. That's the only source to uncover the hidden secrets of life. God is not against life, God is the innermost core of life. Hence I teach a life-affirmative religion. I don't teach Hinduism, Mohammedanism, Christianity; I only teach a kind of religiousness. The world is fed up with all these isms".

There are three hundred religions and at least three thousand sub-sects of those religions. The world needs one universal religiousness.

My sannyasins don't belong to any religion at all; they simply belong to a new phenomenon: a religionless religiousness The essential of religion, of all the religions, will be saved, but the peripheral will have to be dropped, the non essential will have to be simply burned.

And the non-essential has grown too much in Hinduism it is ninety-nine percent non-essential. And the same is true about other religions too, more or less. because Hinduism is the oldest one. Christianity is only two thousand years old, Mohammedanism only fourteen hundred years old Sikhism only five hundred years old -- of course, they are not that old so they have a little more life. But Hinduism, Jainism are very ancient -- Jainism perhaps even older than Hinduism, hence more dead, hence more in the grave, not even on the deathbed Hinduism is on the deathbed at least Jainism is already in the grave!

We need a rejuvenation, not of something old but of the essential which is eternal. I call that eternal religiousness SANATAN DHARMA: AIS DHAMMO SANANTANO -- the eternal religion. It has nothing to do with Hinduism; it is non-temporal. Meditation is the most significant part of it, and out of meditation, the transformation of your whole character.

I am not against anybody. but I have to say the truth as it is. I cannot compromise -- truth is always uncompromising. I cannot be polite either, because that politeness will not help. I have to be mercilessly hammering, continuously, on all that is wrong and all that is ill. Chunk by chunk all the non-essential,

ritualistic religion has to be destroyed. When only the essential is left you will see the youngness of it, the freshness of it the fragrance of it.

And the world is now in a great need, because man as he exists now cannot exist any more. Either he has to commit a global suicide or he has to come out of the past like a snake moving out of the old skin. He has to be reborn.

Only a new man can survive; the old man is incapable of survival in the future. Science has grown so much that unless we bring religion also to the same par there will be no balance. Religion is lagging far behind and science is growing every day so speedily that if we don't bring religion also to the present, science and religion cannot meet. And in that meeting is the only hope.

The meeting of science and religion will create the new man, the new synthesis.

The second question:

OSHO,
YOU HAVE SPOKEN MANY TIMES ABOUT ZEN MASTERS, AND TODAY YOU SAID THAT J. KRISHNAMURTI IS ZEN AND ZEN MEANS NO TEACHING. CAN YOU EXPLAIN THIS POINT?

Anand Alok,

ZEN CERTAINLY MEANS no teaching at all, no doctrine. That s what J. Krishnamurti has been saying for fifty years or more. He never mentions the name Zen, but that does not make any difference; what he says is exactly, essentially the same.

But on one point there is a great difference. Zen says there is no teaching, truth cannot be taught. Nobody can give you the truth; truth has to be discovered within your own soul. It cannot be borrowed from the scriptures. It is not possible even to communicate it, it is inexpressible; by its very nature, intrinsically, it is indefinable. Truth happens to you in a wordless silence, in deep, deep meditation. When there is no thought. no desire, no ambition, in that state of no-mind truth descends in you -- or ascends in you. As far as the dimension of truth is concerned both are the same, because in the world of the innermost subjectivity height and depth mean the same. It is one dimension: the vertical dimension.

Mind moves horizontally, no-mind exists vertically. The moment the mind ceases to function -- that's what meditation is all about: cessation of the mind, total cessation of the mind -- your consciousness becomes vertical; depth and height are yours.

So either you can say truth descends. as many mystics like Patanjali, Badnarayana, Kapil and Kanad have said. It is avataran -- coming from the heights to you. Hence whenever a person becomes self-realized he is called an avatara. Avatara means truth has descended in him; the word avatara simply means descending from the above, from the beyond.

But the other expression is as valid. Adinatha, Neminatha, Mahavira, Gautam Buddha, these mystics have said that truth does not come from the beyond, it arises from the deepest source of your being. It is not something coming down but something rising up, welling up.

Both expressions are valid to me, two ways of saying the same thing: that the dimension is vertical. Either you can talk in terms of height or in terms of depth. But truth never comes from the outside, so nobody can teach you.

As far as this point is concerned, Krishnamurti is absolutely Zen. Truth cannot be taught, cannot be transmitted. Zen Masters -- Bodhidharma, Lin Chi, Bokuju, Baso -- they all have been emphasizing one point: that Zen is transmission beyond scriptures, beyond words. On this point J. Krishnamurti is in absolute agreement with Zen.

But there is one thing more in Zen which is missing in J. Krishnamurti, and because of that he has utterly failed. He could have been of great help and upliftment to humanity, but he has utterly failed. In fact, I don't know another name in the whole history of humanity who has so utterly failed as J. Krishnamurti. No other enlightened person has been such a failure. The other thing that is missing is the cause; it is a little bit delicate and you will have to be very attentive about it.

Zen says truth cannot be transmitted, hence it can only happen in a Master-disciple relationship. It cannot be taught so there is no question of a relationship between a teacher and a taught -- because there is no teaching so there is no teacher and no taught. But it is a transmission. Transmission means heart to heart:

teaching means head to head.

When the disciple and the Master meet, merge, melt into each other, it is a love affair, it is a deep, orgasmic experience, far more deeper than any love, because even lovers go on carrying their egos and egos are bound to clash, conflict. The Master and the disciple exist without egos. The Master's ego has evaporated -- that's why he is a Master -- and the disciple surrenders his ego to the Master.

And remember, by surrendering the ego the disciple is not surrendering anything in particular, because ego is just an idea and nothing else. It has no substance; it is made of the same stuff dreams are made of. When you surrender your dreams, what are you surrendering?

If you come to me and you say, "I offer all my dreams to you," YOU are offering, but I am not getting anything! And you may be thinking that you are offering great dreams of golden palaces and beautiful women and great treasures... you are offering great dreams, but I am not getting anything.

When you offer your ego to the Master you are offering something as far as you are concerned, because you think it is very substantial. very significant. When you surrender you think you are doing something great. As far as the Master is concerned he is simply laughing at the whole thing, because he knows what is your ego -- just hot air! nothing much to brag about.

But device, a simple device, can help immensely. It is a device. The Master says, "Surrender the ego." When he says, "Surrender the ego," he is saying, "Give me that which you don't have at all but you believe that you have. Give me your belief -- I am ready to take it. Let this excuse help you." You may not be able to drop it on your own, but in love with the Master you may be able, you may gather courage to risk. Love encourages you to risk. In love you can go to any lengths. When you are in love with the Master and he says, "Give me your ego," how can you say no?

To be with a Master means in a state of saying yes, yes, and again yes! It is an absolute yes, unconditional yes. So when he says, "Give me your ego," you simply give your ego to the Master. To you it is very important; to him it has no meaning, no substance, no existence, but he accepts it.

The moment you drop your ego the meeting starts happening. Now two zeros start moving into each other. Two lovers enter into each other's bodies; that is a physical phenomenon and the orgasm that happens is a physical thing. The Master and disciple are lovers of the spiritual plane: two zeros, two egoless beings enter into each other. In that merger something is transpired. Not that the Master gives you something, not that you take something, but because of the meeting something happens, out of the meeting something happens -- something which is greater than the Master and greater than the disciple, something more than the meeting of these two, something transcendental.

That part is missing in Krishnamurti. He says truth cannot be taught, but he has missed the other point. Yes, it cannot be taught... but he is a logical person and that is his problem. He is trying to put his enlightenment very logically; he does not want to bring any illogicality in it, any paradox in it.

Now Zen people don't bother about logic; they live the ultimate paradox. They go on saying there is no teaching and truth cannot be taught, and still Zen Masters are there and Zen disciples are there. And people have raised questions, skeptical people have always raised questions that: "What is this? On the one hand you say truth cannot be taught, and on the other hand why you initiate, why you accept people?"

And the Zen Masters have always laughed, because this paradox cannot be explained. If you want to know it really you have to become a disciple, you have to become a participant, you have to become part of the mystery; only then you will have the taste of it. It is a taste; no explanation can help. If you have tasted sugar you know it is sweet, but no explanation can give you the idea of sweetness. If you have seen the light you know what it is, but to the blind man you cannot explain; it is utterly futile.

Zen Masters have never bothered, hence their statements are very paradoxical.

One Zen Master, Ikkyu, was staying in a temple, just an overnight stay, but it was a cold night and he was shivering. In the middle of the night he got up and found one of Buddha's statues, a wooden statue, and burned it, and was very happy with the fire and the warmth.

The priest of the temple, seeing the light and the fire inside the temple, could not believe what is happening. He was a little suspicious when he had allowed this Ikkyu to stay for the night in the temple, but he had not thought that he will do such a thing -- "He will put the whole temple on fire!" He rushed in and he found he had burned one of the most beautiful statues of the Buddha. And he was, of course, angry and he shouted at Ikkyu that, "What you have done? And you think you are a Buddhist? And you are wearing the yellow robes of the Buddhist monk! And I have even heard that not only that you are a Buddhist monk, you are a great Master and you have many followers! And what have you done?" The statue was completely

burned!

Ikkyu took his staff and started searching in the ashes for something. The priest asked, "What are you looking for?"

He said, "I am looking for Buddha's bones."

In the East we call the bones "flowers". When a man dies we collect his bones after the body is completely burned; those bones are called "flowers".

So he said, "I am looking for Buddha's flowers."

Even the priest could not resist laughing. He said, "You are crazy! How can you find flowers in a wooden statue?"

Now was the turn of Ikkyu to laugh, and he laughed and he said, "Then you are not so stupid as I thought! Bring... there are two more statues in the temple and it is still a long night. And why don't you also join? It is so warm, and we will burn those two other statues also. When there are no bones in it, certainly it is not a real Buddha -- just wood."

The priest became so much afraid of this madman, he threw him out. It was dangerous to keep him inside the temple -- he may burn other two statues! The temple had only three statues.

In the morning when the priest opened the doors he saw Ikkyu bowing down just in front of the temple before a milestone. He had put a few flowers -- must have gathered some wild flowers -- he has put those flowers on the milestone and was going his morning prayers and meditations. And he was repeating the famous Buddhist mantra: "BUDDHAM SHARANAM GACHCHHAMI -- I go to the feet of the Master, Buddha. SANGHAM SHARANAM GACHCHHAMI -- I go to the feet of the commune of my Master. DHAMMAM SHARANAM GACHCHHAMI -- I go to the feet of the ultimate truth that my Master realized."

The priest came, shook him and said, "What are you doing? You are really absolutely mad! This is a milestone, this is not Buddha! You have burned a Buddha statue in the night, and now before a milestone you are doing your prayers and saying: BUDDHAM SHARANAM GACHCHHAMI, SANGHAM SHARANAM GACHCHHAMI, DHAMMAM SHARANAM GACHCHHAMI?"

Ikkyu said, "It is not a question whether it is a statue or not; the question is my heart. It is morning time, I am doing my prayer. Any excuse will do. In the night I burned one excuse -- that was only an excuse, it was not Buddha. This is another excuse, and this is far simpler because I can find the milestone anywhere. I need not be dependent on any temple, on any statue."

The priest said, "You are very illogical!"

And that's what has been told to the Zen Masters down the ages -- since the days of Mahakashyap. the first Zen Master, the first Patriarch, it has been again and again said that, "You are paradoxical. On the one hand you deny: that there is no teaching, on the other hand you become disciples, Masters. On the one hand you say there is no prayer, on the other hand you pray to Buddha."

You have to be very very alert to understand the paradox. The prayer has to be out of your overflowing love; it has nothing to do with the statue or the stone. Those are just excuses. And Buddha is everywhere -- to Buddhists Buddha means God. The stone is as much Buddha as the statue. The whole existence is full of Buddhahood, godliness, and the Master has experienced it.

The disciple accepts the Master so that he can come closer to him. In saying yes to the Master he becomes attuned to the Master. The word "attunement" is beautiful; it means "at-onement". He becomes one with the Master. In that oneness something that cannot be given through words is transpired through the being -- something like bringing an unlit candle close to a lit candle. There is a certain point when the unlit candle comes within that limit -- suddenly the flame from the lit candle jumps into the unlit candle. The lit candle loses nothing at all, but the unlit candle gains infinitely.

Now the reverse process is happening: when the disciple comes to the Master he gives his ego and thinks he is losing much -- and the Master gets nothing. When the Master gives something he gives infinitely, he gives his light. but he loses nothing; his light remains the same. From one lit candle you can light millions of candles, and the lit candle loses nothing at all although the unlit candles gain infinitely.

This point is missing in J. Krishnamurti, hence whatsoever he is saying is Zen, but he is not doing Zen -- saying but not doing.

I am saying and doing both, and only doing can bring fulfillment, flowering. Just saying is not going to help. Whether you say positively something about truth it is useless, or you say something negative about truth. Even saying that truth cannot he told is meaningless. What is The point for fifty y ears saying again

and again that truth cannot be told? Then why bother? Say once "Truth cannot be told" and every day repeat "Ditto" -- that's enough -- and go home! There is no point in saying it again and again. unless by saying it you are encouraging the people towards some other phenomenon.

Truth cannot be said, this is one part. The second part is: but truth can be transpired. It can be shared -- not told but shared. And for that sharing the love affair of the disciple and the Master is a must; without it it is not possible.

The last question:

OSHO, WHAT DO YOU HAVE UP YOUR SLEEVE?

Prem Shraddan,

NOTHING MUCH just few jokes for you! The first:

A man who had lost all his money at the gambling tables in Las Vegas begged a dime from another patron to use the men's room. One of the stalls was not locked, so he saved the dime, and then used it to play a slot machine. Luckily he hit the jackpot.
With the money he tried another machine, and again he won. Fortune continued to smile on him as he went and played the crap tables and roulette wheels, running his winnings up to a million dollars.
He told his extraordinary story all over Las Vegas -- at bars and parties. Always expressing gratitude to his benefactor, he said he would split the million with him. After several weeks, among a group of men at a bar, one of them exclaimed, "I am the man who gave you the dime!"
"I am not looking for you," the lucky man answered. "I am looking for the guy who left the door open!"

The second:
Jim Smith ran into an old friend on the street who was sporting two black eyes. After greeting each other, Jim asked, "Say, where did you get those shiners?"
"At church," was his friend's reply.
"How?" Jim asked, somewhat astonished.
"Well," began his friend, "I was sitting behind a big, fat lady in church. When she stood up I noticed her dress was caught in the crack of her butt. I reached over and pulled it out and she turned around and socked me in the eye!"
"Wow!" said Jim, amazed. "But how did the other eye get black?"
Sighing, his friend said, "When I realized that she did not like what I had done, I put it back!"

And the third:
Johnny the Sperm and all his little friends were preparing for their big thrust out into the world. They were exercising and building up their strength. Johnny said to the other sperms, "Listen, fellows, I want to be number one -- I want to be the first to become a human being!"
They were all hanging around when suddenly the bells of Jerusalem rang, "Gong!... Gong!... Gong!" Johnny took the lead -- he was number one! But suddenly all the other sperms saw him turn around and start racing back towards them.
'Hey, Johnny!" they yelled. "What's wrong?"
"False alarm, boys," Johnny called out to them. "It's a blowjob!"

I Am That

Chapter #11
Chapter title: No Mind At All

21 October 1980 am in Buddha Hall

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The first question:

OSHO,
WHEN ANSWERING THE FOLLOWING YOU WOULD BE SPEAKING TO ABOUT HALF A MILLION RADIO LISTENERS IN EUROPE; MOST OF THEM MAY NOT HAVE HEARD ANYTHING ABOUT YOU YET.
IF ONE OF THE LISTENERS TO THIS PROGRAM IS DEVOTED TO SOCIALISM, WHAT WOULD YOU TELL HIM?
IF ONE OF THE LISTENERS IS A PRACTICING CATHOLIC, WHAT STORY WOULD YOU HAVE FOR HIM?
IF ONE OF THE LISTENERS IS A POTENTIAL SEEKER, WHAT MESSAGE WOULD YOU HAVE FOR HIM?
HOWEVER, IF YOUR MESSAGE IS SILENCE, HOW WOULD YOU CONVEY THIS SILENCE ON RADIO?

Gotz Hagmuller,

FIRST: I AM NOT for socialism, because to me freedom is the ultimate value; nothing is higher than that. And socialism is basically against freedom -- it has to be, it is inevitable, because the very effort of socialism is to bring something unnatural into existence.

Men are not equal, they are unique. How can they be equal? All are not poets and all are not painters. Every person has unique talents to him. There are people who can create music and there are people who can create money. Man needs absolute freedom to be himself

Socialism is dictatorship of the state; it is a forced economic structure. It tries to equalize people who are not equal; it cuts them in the same size, and they have different sizes. Naturally to few people, to very few people it will fit, but to the majority it will be a crippling phenomenon, paralyzing, destructive.

I appreciate freedom in every sphere of life so that everybody is allowed to be himself The society is not the end but only a means; the end is the individual. Individual has a greater value than the social organization. THE society exists for the individual, not vice versa. Hence I believe in LAISSEZ-FAIRE.

Capitalism is the most natural economic structure; it has not been forced, it has grown. It has not been imposed, it has come on its own. Certainly I would like poverty to be eradicated from the world -- it is ugly -- but socialism cannot do it. It has failed in Russia, in China; in every country it HAS failed to eradicate poverty. Yes, it HAS succeeded in one thing: it HAS made everybody equally poor; it HAS distributed poverty.

And man is so foolish that if everybody else is also as much poor as you are you feel more at ease; you don't feel jealous. The whole idea of socialism has arisen out of jealousy. It has nothing to do with understanding man, his psychology, his growth, his ultimate flowering; it is rooted in jealousy. Few people become rich; those few people are targets of everybody else's jealousy -- they have to be pulled down. Not that you will become richer by pulling them down; you may become even more poor than before because those few people know how to create money. If they are destroyed you will lose all capacity to create richness.

That's what has happened in Russia: the rich people have disappeared, but that has not made the whole society rich; everybody has become equally poor. Of course people feel happier in that way because there is nobody who is richer than them. Everybody is equally poor, all are beggars; it feels good. Somebody rising higher than you, and your ego is hurt.

People talk about equality, but something fundamental has to be understood: men are not psychologically equal. What can be done about it? Albert Einstein is not equal to any Tom, Harry, dick -- he is not! You can sooner or later start equalizing people as far as intelligence is concerned; Shakespeare,

Milton, Shelley are not equal to other people; they have a dimension of their own.

One thing I agree: that there should be freedom for everybody, and EQUAL freedom for everybody, to be himself To put it more precisely: freedom means that everybody is free to be unequal! Equality and freedom cannot go together, they cannot coexist. If you choose equality, freedom has to be sacrificed and with freedom all is sacrificed. Religion is sacrificed; genius, the very possibility of genius, is sacrificed; man's higher qualities are sacrificed. Everybody has to fit with the lowest denominator, only then you can be equal.

It is like you are going to climb a mountain -- if all have to be equal, then the person who is the laziest will become the criterion; everybody has to move according to the laziest. The first will not be the criterion but the last. This will be a great calamity. If the last becomes the decisive factor, then what about those who are like Everest?

And my observation is that every individual is born with some specific talent, some specific genius to himself He may not be a poet like Shelley or Rabindranath, he may not be a painter like Picasso or Nandalal, he may not be a musician Like Beethoven or Ravi Shankar, but he must have something. That something has to be discovered. He has to be helped that he can discover what he has brought to the world as a gift from God.

Nobody comes without a gift; everybody brings a certain potential. But the idea of equality is dangerous, because the rose has to be the rose and the marigold has to be the marigold and the lotus has to be the lotus. If you start trying to make them equal then you will destroy all; the roses, the lotuses, the marigolds, all will be destroyed. You can succeed in creating plastic flowers which will be exactly equal to each other, but they will be dead.

And that is what is going to happen if socialism becomes our way of life in the whole world: man will be reduced into a commodity, he will be reduced into a machine. Machines are equal. You can have millions of Ford cars exactly equal to each other. They go on coming through the assembly line, absolutely the same as the other. But man is not a machine, and to reduce man to be a machine will be destroying humanity from the earth.

Do you think in Soviet Russia Gautam Buddha is possible, Jesus Christ is possible, Lao Tzu is possible? And what to say about Buddha, Jesus and Lao Tzu? I ask you: is even Karl Marx possible? Even Karl Marx is not possible, because Karl Marx has an intelligence of his own and he will not be tolerated. He is not an ordinary person; certainly he is not a part of the so-called proletariat. He was part of the most refined bourgeoisie.

His whole life he never worked. From morning to evening he was sitting in the British Museum studying. In fact, British Museum has never come again across another scholar of the same caliber. He was so much intrigued with his studies, so much fascinated, that when the closing time will come he had to be forcibly thrown out every day, because he will insist, "Just wait a little more -- let me finish this book! Don't disturb me! What does it matter if you close the museum half an hour late? If I don't do this work, tomorrow I may have completely lost the track of it. Let me finish it!" He had to be forced, physically forced

And it happened many times that he was found almost in a state of coma; studying continuously he will become so dizzy he will fall unconscious, he will fall in a swoon, and he had to be carried on a stretcher to his home.

Now this man is no more possible. In the first place British Museum is not possible in Russia.
I have heard:

An American journalist -- must be somebody like Gotz Hagmuller -- was visiting Russia. He asked a professor... thinking that a professor will answer him intelligently, but whatsoever he asked the professor always started his answer, "Yes, just the other day I read in PRAVDA..."

The Russian word PRAVDA means the truth. What irony! It should mean the lie! The PRAVDA is the most Lying newspaper in the world, but it means the truth.
He will always start. "T have read in the PRAVDA...

Disgusted, the journalist finally asked, "Have you not got any opinion of your own?"

The professor said, "Yes, I have got my own opinions, but I don't believe in them!"

In Russia there is no freedom of thought, because freedom of thought means the beginning of inequality. Freedom of thought means man is not a machine, and then two men cannot be equal.

The idea of equality is absolutely unpsychological. I can accept it only in one sense: that everybody

should be given equal opportunity to be himself -- and that means to be unequal. You have to understand this paradox: everybody has to be given equal opportunity and freedom to be himself, and that simply means everybody has to be given equality to be unequal.

The poverty can be destroyed -- there is no need for socialism -- the poverty can be destroyed only by a higher capitalist system. Karl Marx has predicted that the first country to go communist or socialist will be America; his prediction proved absolutely wrong. He had never thought that a country like Russia or China is ever going to become communist; Russia and China are economically very backward. In the days of Karl Marx, Russia was living in the world of feudalism; even capitalism has not happened there.

If Karl Marx comes back he will be absolutely unable to understand how it happened that Russia became the first communist country, the first socialist society. He was hoping America will become the first communist country. Why he was hoping that? -- because if capitalism grows and reaches to a peak of producing wealth to the maximum, poverty will disappear naturally, because when wealth is too much nobody wants to hoard it. You don't hoard air -- it is available. It is freely available, it is so much there. You don't hoard anything which is not in scarcity.

People are money-minded, greedy, because money is scarce. If you don't hoard it, if you don't cling to it, somebody else will snatch it away from you. Before somebody else does it you have to do it. Otherwise you will be a loser. And the only way to destroy poverty is to create so much wealth that greed becomes irrelevant. When wealth is enough, the poverty will disappear. Of course there will be still people who will have more wealth and people who will have less wealth, but that is natural and nothing is wrong in it. Somebody will be more intelligent and somebody less intelligent, and somebody will be more healthy and somebody less healthy, but we can create a society where everybody can attain to his maximum. Even then inequality is bound to remain, and there is no need to destroy that because that creates variety. and variety brings richness. It is good that people are not equal.

Poverty should go, but the only way for it to go is to produce more wealth, to industrialize society more scientifically, to bring more and more technology, and with a deep understanding of nature so your technology and industry don't destroy nature. They should become part of ecology, they should not go against it. That is the highest scientific development. It cannot happen through socialism; it can happen only through capitalism.

The word "capitalism" has become very derogatory, but I am not worried about that. I believe in capitalism and not in socialism, because to me capitalism is the only hope for freedom, for growth, for individual uniqueness. It is a respect for the individual; socialism is disrespectful of the individual. Socialism does not believe in the soul of man; it cannot believe because if you believe in the soul of man then you cannot behave as if man is a machine. You have to give respect to the uniqueness of every individual. Not to give that respect means committing suicide.

The second thing you ask: IF ONE OF THE LISTENERS IS A PRACTICING CATHOLIC, WHAT STORY WOULD YOU HAVE FOR HIM?

It is good to be a Christ, it is ugly to be a Christian -- Catholic or Protestant, it doesn't matter. It is good to be a Buddha, but ugly to be a Buddhist. When you can be a Christ, why settle for less? When Christ-consciousness can flower in you, when you can become a Buddha in your own right, when you can experience what Buddha and Christ have experienced, then why just be a follower, an imitator, a carbon copy? I am against carbon copies.

My effort here is to help you to discover your original face, so whether you are a practicing Catholic or a Protestant or a Hindu or a Mohammedan, it is all wrong. Love Christ, but don't be a Christian. Love is a totally different phenomenon. If you become a Christian you are addicted with Christ, you become dependent on Christ. If you are a Christian you are bound to be anti-Buddha, anti-Mahavira, anti-Lao Tzu, anti-Zarathustra, anti-Patanjali.Just choosing Christ and becoming anti to all the other great awakened individuals who have walked on the earth is becoming poor, unnecessarily poor. When you can claim the whole heritage of humanity, when all the Buddhas, all the awakened ones can enrich your being, why narrow down your consciousness? Why become focused and obsessed with Christ or Buddha or Mahavira or Krishna?

A Catholic means he is obsessed with Christ, a Hindu means he is obsessed with Krishna, a Jain means he is obsessed with Mahavira, and obsession is a psychological disease

One should be open, one should be available, to the stars, to the sun, to the moon, to the wind, to the

flowers, to the birds. One should be available to all, because this whole belongs to us.

Love Christ, because love is not excluding others; love is an inclusive phenomenon. If you love Christ you have to love Buddha too, because that is another aspect of being a Christ. If you love Christ you have to love Mahavira too, because that is again another aspect of the same fulfillment. Buddha, Christ, Mahavira, Mohammed, Bahauddin, Kabir, Nanak -- different aspects of the truth.

Truth is multidimensional. Why choose one dimension? Why become linear? Why be so miserly, even in your spiritual love? Why not be open and available, vulnerable to all, so they can all dance in your being?

I would like my sannyasins to be lovers of all. Enjoy all kinds of flowers! Don t become addicted with the rose, because the lotus has its beauty just as the rose has its beauty. And where is the problem? Cannot you enjoy the rose and the lotus together? Just one thing has to be understood: if you love beauty you can enjoy all, if you love truth you can enjoy all the awakened ones.

But a practicing Catholic does not love truth -- he believes. No believer is a seeker of truth; all believers are non-seekers. They have already believed without inquiring, without going in the exploration, without adventuring into the unknown territory. They have already become prejudiced.

And what do you mean by "a practicing Catholic"? What you can practice in the name of Catholicism? Whatsoever you do will be nothing but an effort of conditioning yourself according to your belief It will be a state of autohypnosis, and autohypnosis is not going to help you to become awakened.

Religion is not a question of practicing at all. If you practice you will miss religion and its beauty. Religion is the experience of a spontaneously flowing consciousness. Practicing means imposing something upon yourself, cultivating a character. Religion has nothing to do with cultivating a character. It is an inquiry into "Who am l?" It is going inwards, reaching to the very rock bottom of your being, to the ground of your being, discovering your center. And from that discovery an explosion happens and your old character simply disappears like a nightmare, and a new quality arises in you. You are more alive, more rejoicing, more full of love, more full of celebration. And this state of celebration makes you aware that existence is not dead. Because you are alive you can contact the living sources of God is not a person but only the experience that the whole existence is an alive phenomenon; it is not matter alone. It is throbbing with life! It is overflowing with life; that it has a heartbeat. The moment you know that the universe has a heartbeat you have discovered God. But first, please, discover your own heartbeat, discover your own center.

Religion is not a question of practicing, it is a question of discovering. It is not a question of belief. Beliefs are all against truth; they make your mind prejudiced. Belief means you don't know, still you pretend to know. Belief is a lie, it is hypocrisy.

So whether somebody is a practicing Catholic or a Hindu or a Mohammedan, all practicing people are dangerous. They are false, pseudo; they are not authentic, they are not real. The real person is a seeker.

And the third thing you ask: IF ONE OF THE LISTENERS IS A POTENTIAL SEEKER, WHAT MESSAGE WOULD YOU HAVE FOR HIM?

My whole message is ONLY for him, the potential seeker. These are the qualities of a seeker. First: he will not be a Christian, a Hindu, a Mohammedan, a communist; he will not be an atheist or a theist. To seek, this basic requirement has to be fulfilled: you have to put aside all your beliefs, because if you carry your beliefs then your beliefs will distort your vision. Beliefs are like colored glasses: they will make the whole existence of the same color as your glasses. It will not be the true color of existence; it will be imparted by your glasses. You have to put aside all your glasses. You have to contact reality directly, immediately. There should be no idea between you and existence, no A PRIORI conclusion.

A real seeker has to be in the state that Dionysius calls AGNOSIA -- a state of not-knowing. Socrates said at the very end of his life, "I know only one thing, that I know nothing." This is the state of a true seeker.

In the East we call this state meditation: no belief, no thought, no desire, no prejudice, no conditioning -- in fact, no mind at all. A state of no-mind is meditation. When you can look without any mind interfering, distorting, interpreting, then you see the truth. The truth is already all around; just you have to put your mind aside.

The seeker has to fulfill only one basic thing: he has to drop his mind. The moment the mind is dropped, a great silence arises -- because the mind carries your whole past; all the memories of the past go on hankering for your attention, they go on crowding upon you, they don't leave any space within you.

And the mind also means future. Out of the past you start fantasizing about the future. It is a projection out of the past. You have lived a certain life in the past: there have been a few moments of joy and many many dark nights. You would not like to have those dark nights; you would have your future to be full of those joyous moments. So you sort out from your past: you choose few things and you project them in the future, and you choose a few other things and you try to avoid them in the future. Your future is only nothing but a refined past -- a little bit modified here and there, but it is still the past because that's all that you know.

And one thing very significant to be remembered: those few moments of joy that you had in the past were basically part of those long dark nights, so if you choose those moments those dark nights will come automatically; you cannot avoid them. The silver linings in the dark clouds cannot be chosen separately from the dark clouds. In the dark night you see the sky full of stars; in the day those stars disappear. Do you think they evaporate? They are still there, but the context is missing. They need darkness; only then you can see them. In the night, you will be able to see them again. Darker the night, the more shining are the stars.

In life everything is intertwined with each other. Your pleasures are intertwined with your pains, your ecstasies mixed inevitably, inseparably with your agonies. So your whole idea of the future is sheer nonsense. You cannot manage it, nobody has ever been able to manage it, because you are trying to do something which cannot be done in the very nature of things. It will be simply a repetition of your past.

Whatsoever you desire is not going to make any difference. It will be again and again a repetition of your past, the same past, maybe a little bit different, but not because of your expectations -- a little bit different because life goes on changing, people go on changing, existence goes on changing. So there will be few differences but not basic differences, only in the non-essential parts. Essentially it will be the same tragedy.

Dropping the mind means dropping the past, and with it of course the future disappears. Dropping the mind means you are suddenly awakened into the present, and the present is the only reality there is. Past is non-existential, so is future. Past is no more, future is not yet, only the present is. It is always now -- only the now exists. And the meditator starts merging and melting with the now.

And that's what silence is. It can be conveyed, Gotz Hagmuller, to your radio listeners. Just these pauses... these wordless moments... when you start feeling the now, the here... when suddenly you become aware that five thousand people are sitting here, but as if there is nobody at all. The Buddha Hall is absolutely empty.

When we are in the present... silence descends. You can hear the birds chirping, but they don't disturb the silence -- they enhance it, they beautify it.

Take my message to your people. First: freedom is the ultimate goal and socialism goes against it, hence I favor a state of laissez-faire. Secondly: nobody can practice religion. Religion really means your spontaneity, your nature. You cannot practice it, you have to allow it. You have to remove all the barriers that prevent the flow of your nature. It is like a stream prevented by rocks: remove the rocks. There is no question of practicing; it is already there. It is your nature! When the hindrances are no more there you start flowing, just like a river moving towards the ocean.

Each consciousness moving towards God, towards the ultimate ocean, is religious. Religion is neither Christian nor Hindu nor Mohammedan. These are all political games played in the name of religion. A religious person is simply religious, natural, spontaneous, living out of his own light.

Buddha said to his disciples, and this was his last message on the earth: "Be a light unto yourself" -- live according to your own light, not following and practicing somebody else's light, because that will make you only a carbon copy, and howsoever beautiful the carbon copy is it is still a carbon copy.

Discover your originality, and it cannot be done by practicing. Practicing means imposing some ideas from others, trying to act as others would like you to act. Act as you would like to act. Take the risk -- it is dangerous.

To be religious is to live in danger -- it is not security. To live in religion means constantly exploring the unknown and ultimately the unknowable.

And thirdly: be a seeker, never be a believer. If you cannot say, "I know God," please don't say, "I believe in God," because that is falsifying. That is even not being true about God, not even being sincere with God. With whom you are going to be sincere then? If you don't know, say, "I don't know." At least that is true. Don't pretend that you know because pretensions are dangerous. They will deceive others and they can deceive yourself too.

And only a seeker can become a meditator. Meditation means absolute silence. It is only in silence that

one comes to know, one comes to love, one comes to dance in tune with existence.

The second question:

OSHO,
WHAT ARE YOU TRYING TO DO HERE EXACTLY?

Govind Narayan,

IT IS A VERY DIFFICULT QUESTION to answer. In the first place I am not trying to do anything; the very word "trying" does not fit with me. If somebody asks you, "Are you trying to love this woman?" what you will say, Govind Narayan? TRYING TO love? Either love is or love is not. Trying to love simply means you don't love, hence you are trying. But what can you manage by trying? Empty gestures. You may say to the woman "I love you" thousand and one times in thousand and one ways, but deep down you will know that it is only an effort; your heart will not be with it.

I am not trying to do anything, I am just being myself Then whatsoever is happening is happening -- it is a happening. What is happening here, remember, it is not being done by me. You cannot make me responsible for whatsoever is happening here -- I am not responsible at all! It is happening, certainly, but neither I am doing anything nor my sannyasins are doing anything. But in this non-doing something transpires.

But Govind Narayan is not a sannyasin; he must be a casual visitor, hence the question has arisen to him. And he will not understand what I am saying, but he may understand this:

TU JISM KE KHUSHRANG LIBASON PAI HAI NAJAN
TU JISM KE KHUSHRANG
TU JISM KE KHUSHRANG LIBASON PAI HAI NAJAN
MAIN RUH KO MOHTAJE KAFAN DEKH RAHA HUIN
KYA PUCHHTE HO HAL MERE KAROBAR KA
AAINE BECHTA HUN MAIN ANDHON KE SHAHAR MAIN.

TU JISM KE KHUSHRANG LIBASON PAI HAI NAJAN
MAIN RUH KO MOHTAJE KAFAN DEKH RAHA HUIN
KYA PUCHHTE HO HAL MERE KAROBAR KA
AAINE BECHTA HUN MAIN ANDHON KE SHAHAR MAIN.

Roughly it can be translated:

Don't ask me, sir, what I am doing here.
You are proud of the dreamlike psychedelic colors
of the body and the mind,
but I can see death knocking at your doors.
You are lost in a dreamworld, and I can see
death approaching every moment closer and closer.
Don't ask me, sir, about my business here.
I sell mirrors in the city of the blind!

AAINE BECHTA HUN MAIN ANDHON KE SHAHAR MAIN.
I sell mirrors in the city of the blind!

And this is certainly a city of the blind! This whole earth is full of blind people -- blind because they cannot see death approaching, blind because they cannot see that life is evaporating every moment, blind because they cannot see the momentariness of all that they are accumulating, blind because they don't know from where they come, why they come, to where they are destined, blind because they are not even aware who resides at the innermost core of their being.

When Alexander the Great came to India... and he came at a very right, ripe moment... Buddha had left his body only three hundred years before; his vibe was still alive. People were still filled with the joy, with the silence that they have experienced in Buddha. He had gone, the flower has disappeared, but the fragrance was still in the air, still lingering. It lingered on at least for five hundred years.

Alexander was very much surprised; he had never felt such quality. He came across many people he had never come across in his whole life. They were strange -- they talked a strange language, they lived a strange life. He was mystified.

He met a naked fakir and he was so much impressed by the man's beauty, his grace, his silence, his bliss, that suddenly he felt his own poverty. And he was the conqueror of that time, the conqueror of the then known world, the greatest conqueror ever. And he felt his beggarliness before this naked beggar, because he could see he was empty. And this naked man was overflowing with meaning, with joy, with splendor.

Alexander begged from this beggar that, "Give me some gift that can be of help to me!"

The beggar pulled out a small mirror -- so goes the story -- from his bag, and gave the mirror to Alexander the Great. Seeing that it is just an ordinary mirror, and very cheap too, Alexander said, "Do you think this is such a great gift? From a man like you I was expecting something really miraculous!"

And the naked fakir laughed and he said, "It is more than you could have ever expected. Keep it safe for the day when the question arises in you 'Who am I?' and then look into it."

Alexander could not resist the temptation. That very night when he was alone, he looked into the mirror and he was surprised: he saw his original face.

This must be a story, because no mirror can show you your original face -- unless that mirror means meditation. Meditation can show you your original face. The story simply says that the beggar gave him the secret of meditation; it is a metaphorical way of saying. Meditation is a mirror. All the mirrors can only show the physical face, but meditation can show you your spiritual face.
And that's what I am doing here:

AAINE BECHTA HUN MAIN ANDHON KE SHAHAR MAIN.
I am selling mirrors in the city of the blind.

And it is really a city of blind people, mad people, dead people; all kinds of strange people have gathered on the earth. It seems the earth must be a dumping place of the universe because scientists say at least there are fifty thousand planets on which life exists, so they must need some place to dump. They must be using earth as a dumping place -- because it is so full of mad people, so full of dead people, so full of mediocres, stupids...

A couple of jazz musicians, real gone, were watching a crater erupt.
"Man," cried one, "dig that crazy cigarette lighter!"

A young woman who had been completely broke for many weeks found a ten-dollar bill in the gutter. Overjoyed, she rushed into the nearest supermarket and spent it all on groceries. As she was walking out with her parcel she collided with a drunk and landed on the pavement amidst a mess of milk, coffee powder, broken eggs and tomato sauce.

Seeing her dream of a feast shattered, she burst into tears and began sobbing bitterly. The drunk staggered to his feet and gazed in fascinated silence at two eggs floating in a pool of tomato sauce. Then he looked at the woman and spluttered, "Don't worry, lady, it would not have lived anyway -- its eyes were too far apart!"

A drunk was staggering down the road in the middle of the day, obviously much the worse for wear, and almost collided with a Catholic priest who was on his way to visit an elderly parishioner.
"'Scuse me, Rev'rend," slurred the drunk, "but can you direct me to Alcoholics Anonymous?"

The priest's contemptuous expression brightened visibly and he shook the drunk warmly by the hand. "My son," he intoned, "I am pleased to see that even in your intoxicated state you can see the error of your ways, and have had the good sense to go and join Alcoholics Anonymous."
"Join? The hell!" said the drunk. "I am going to resign!"

A young boy was chasing crows away from some young plants in a field, shouting, "Fuck off! Fuck

off!"

A priest was walking by, called the boy over and remonstrated with him for the use of bad language. "Remember," he pontificated, "God is everywhere and hears every word you utter. Do not offend his ears with such language! Besides, if you shout, 'Shoo, shoo!' loudly enough, they will fuck off just as quickly!"

The third question:

OSHO,
IT IS SAID THAT ZARATHUSTRA HAD LOUDLY LAUGHED WHEN HE WAS BORN. IS IT TRUE?

Narendra,

IT MUST BE TRUE, because a man like Zarathustra comes in the world with great insight. He must have seen the world immediately -- he must have seen the whole crazy scene! It depends how much intelligence you have got. Few people take their whole life to realize that they have been living in a madhouse. He must have seen at the first moment that "This is a crazy place I am entering into!"

And it is not only Zarathustra -- every child, the moment the child becomes capable of focusing properly, he starts smiling, because he is then able to see what his father looks like!

A recent story tells about a baby who was giggling and laughing minutes after he was born. The obstetrician noticed he had unusual muscle control, his tiny left fist being tightly clenched. When the doctor pried it open he found a contraceptive pill.

Zarathustra must have laughed! Whether he laughed or not... I am not concerned about history, but to me his laughter is very significant. The world is in such a mess! Ordinarily children are born crying -- that too is their judgment! They are saying, "My God! So this is the world I am born into?"

Zarathustra has a different attitude, from the other extreme -- he laughed. He must have been a man like me, hence I have very deep love for Zarathustra.

A rabbi and a Hindu monk, who was obviously a teetotaler, happened to be seated together in the dining car of a train. When the rabbi ordered a martini, the Hindu monk was shocked.
"I would rather commit adultery!" he scoffed.
"I didn't know they gave you a choice here," replied the rabbi.

The army recruit from the country was being given his physical examination. "Well, that's everything but the urine test," said the doctor. "I want a specimen of yours in one of those little bottles on that shelf down at the other end of the room."
"What did you say, Doc?" asked the young man.
"Just urinate in one of those little bottles down there," repeated the doctor.

The recruit still looked doubtful. "Do you mean all the way from here?" he asked.

A rambling man thought up a new scheme for winning sympathy. He rang the doorbell, then got down on his knees and started nibbling on the grass. "What are you doing there?" asked the lady when she opened the door.

The tramp rose weakly to his feet, clutched his stomach in mock pain and moaned, "Ma'am, I am so hungry I just had to take to eating grass."
"Why, you poor man, stop eating that dry old grass!" cried the woman sympathetically. "Go around in the back where the grass is greener and longer!"

A man won a turkey in a raffle and brought it home, but his wife was annoyed. "Who wants the bother of plucking it?" she said in a huff.
"If that's the way you feel," he replied, "I will pluck it and cook it myself."

So he busied himself plucking it and when he was finally through he trussed it and put it in the oven. But he forgot to light the gas. After washing up he settled down to read. Half an hour later he heard a

muffled voice say, "What are you going to do about it?"

Without taking his eyes off the newspaper he said, "Do about what?"

The voice answered, "I am getting cold. Either put my feathers back or light the gas!"

If Zarathustra laughed, what is wrong in it? He must have seen the whole stupidity, that he has to live with these people, and he started with a laughter.

The noted agnostic lecturer, Robert G. Ingersoll, said once: "No man with a sense of humor ever founded a religion."

He is wrong -- Zarathustra did. Of course, about ninety-nine percent religions Ingersoll is right; his statement is significant. He says, "No man with a sense of humor ever founded a religion." It is true about Jesus, about Buddha, about Mohammed, about Krishna -- it is absolutely true; these people don't seem to have any sense of humor -- except about Zarathustra. Maybe Ingersoll had never heard about Zarathustra.

He is the only man known who started his life with laughter -- must have had an immense sense of humor. To begin your life with laughter is not an easy matter. He must have prepared for it for many lives; he must have come ready.

Christians say Jesus never laughed in his whole life; maybe they are right. I don't want to believe it because that means a great condemnation of Jesus, but if Christians say, then, of course, who I am to disagree with them? They are the authoritative people, at least about Jesus -- they own Jesus!

Protestant Church in Germany has banned my books in the churches, in the churches' libraries. It has been given to all the priests, to all the churches, that my name, even my name, should not be mentioned in any sermon. Nothing should be quoted from my books, even to refute it, because people become interested!

This may be one of the reasons why Jesus has succeeded to change almost half the humanity to Christianity, because people are sad. Zarathustra has not found many followers, you know? His followers are only confined in Bombay -- just only few thousand. Why Zarathustra has failed? Maybe that laughter is the cause: he has the sense of humor.

People are serious, sad, miserable, hence the cross of Jesus seems to be very appealing, because their life is also on the cross. They can understand Jesus and his agony -- they are passing through it. Their whole life is nothing but carrying a cross. They can find a deep affinity with Jesus, his crucifixion -- they are also crucified. But what affinity they can find with Zarathustra? Why Zarathustra failed?

Buddhists have found millions of followers; the whole Asia is Buddhist. Christians have found millions of followers; half the earth is Christian. Mohammedans are next to Christians -- and Mohammed has no sense of humor at all. With a sword in his hand he is very serious, really serious. He is much concerned about your welfare -- if you don't listen him he is ready to fight with you, but he is determined to convince you because he is determined to save your soul. Even if he has to use the sword he has to save you. How can he allow you to fall into hell? It is for your own sake.

Zarathustra is the only person who has not been able to find followers. I can see the point: with a sense of humor, who is going to listen to you?

I am trying again something like Zarathustra. My effort here is to prove Ingersoll wrong. I am trying to found a religion based totally on the sense of humor!

Shakespeare and others have punningly described the foolish pretender to philosophy as foolosopher. By the same wordplay the philosophy of foolosophers is called foolosophy.

Bertrand Russell was always critical of foolosophers, for their lack of both common sense and a sense of humor. He tells how he was once near death with pneumonia delirious for three weeks. After he revived, the doctor said to him, "When you were ill you behaved like a true philosopher: every time you came to yourself you made a joke."

Russell wrote afterward, "I never had a compliment that pleased me more."

He himself was a serious man. In his delirious state he must have forgotten all his philosophy and seriousness, must have become more relaxed, must have forgotten that he is a philosopher and he has to be serious -- must have joked.

To me sense of humor should be the foundation stone of the future religiousness of man. There is no need to be so serious. Man is the only animal who has the sense of humor. You have never seen buffaloes

laughing, or the donkeys. Only the man can have the feel of the ridiculous, of the absurd. It needs great intelligence to have sense of humor; on the lower planes it does not exist. and even all human beings don't have it; those who exist on lower planes of intelligence are bound to be serious -- serious like the donkeys. Donkeys are very serious people, always thinking about serious things, it seems, much disturbed with all the problems of the world.

I have watched donkeys very closely; from my very childhood I have been very much interested in donkeys. If Pavlov could find many things about man by studying dogs, if Skinner can find many things about man by studying white rats, if Delgado can find many things about man by studying monkeys, I feel why these people have missed the donkey? He comes closest to human beings -- a serious philosopher, a pundit, a scholar, a theologian! Who has ever heard a donkey laughing?

Zarathustra seems to be of the highest caliber, of the most refined intelligence At the first sight of the world he laughed He could not contain himself, he could not resist the temptation Seeing where he has landed.

The old professor of philosophy who was retiring addressed his class: "Men, I have two confessions to make before I go," he said "The first is that half of what I have taught you is not true The second is that I have no idea which half it is!"

A pious old gentleman heard a tough kid on the street swearing at his playmate "Don't you know," he admonished the youngster, "it is wrong to use such four-letter words? God will punish you."

The youngster looked at the man with scorn. "God can't hear me," he said. "He's way up in heaven."
"Young man, God is everywhere."
"Is he over in my house?"
"He certainly is."
"Is he in my yard?"
"Of course."
"You're crazy -- we haven't got a yard!"

Children are far more clear: you cannot befool them so easily. And at the first moment when the child opens his eyes his clarity is absolute. No priest has come in, no politician has corrupted him yet. He has not been conditioned by Catholics and Protestants and Hindus and Mohammedans. He has not been told all kinds of lies and beliefs and superstitions. His eyes are clear, he can see through and through.
Zarathustra did the right thing -- that he laughed.

Once Diogenes asked alms from a man with a philosophic bent of mind. "Before I give you a DRACHMA," said the man, "convince me why I should do so."
"If I thought you were amenable to reason," Diogenes told him, "I would recommend that you go and hang yourself."

Who is amenable to reason? It is an irrational world, and Diogenes is right. the man was asking, "Convince me -- why should I give you anything? Why? Diogenes answer is right that: "If I thought that you can understand reason, then the only thing I would suggest for you will be go and hang yourself, because what you are doing in this irrational world? Such a reasonable man!"

The laughter of Zarathustra looks irrational, but it is not irrational. Seeing the irrationality all around he must have been perceptive, very perceptive.

The story is strange. There are many miracles talked about people like Jesus, Buddha, Mahavira, Krishna, but they are almost the same. The miracle of walking on water is repeated in thousands of stones; it is nothing special to Jesus. The miracle of curing the people from their incurable diseases is nothing new to Jesus. It is the same miracle being done by so many people around the world, in every tradition, in every religion. Even the miracle of raising the dead is not new; that too is a common miracle attributed to many people.

But this miracle of Zarathustra is simply unique; no other person has been attributed with this miracle. Nobody has ever thought about it. And it is far more significant than raising the dead, because raising the dead is not going to help. Lazarus has to die finally, has to die sooner or later, so what does it matter -- this week or the next week? He may have lived few years more -- so what? Curing a man from his illness does

not matter much, because still death will come, other diseases will come. Even if he starts seeing -- he was blind before -- what does it matter? So many millions of people have eyes -- what has happened to them?

In fact, there is a Sufi story about Jesus, not related by the Christians in their scriptures They must have all avoided it The Bible is not exactly true; much has been edited out of it Anything that was going to create a trouble for the theologians, for the priests, for the popes, has been edited out, left out But there are always few people who will not miss such an opportunity; they will collect all those rejected parts -- because they are far more important than the accepted ones.

This story is a rejected story by the Christians, but the Sufis have preserved it, and they have done a great service to humanity.

Jesus enters a town and he comes across a man who is lying in the gutter shouting ugly words, completely drunk. Jesus comes close to him to help him, looks at his face and recognizes that this man is well-known to him. He was very ill, Jesus saved him, dragged him almost from the door of death.

He shook the drunk and asked him, "Do you recognize me?"

He said, "Yes, I recognize you perfectly well. You are the man who created the trouble! I was going to die -- why you saved me? And now why you have come again? Are you gong to do something more?"

Jesus could not believe the way the man was behaving, as if Jesus has done something wrong to him. Jesus said, "Why you are so angry?"

The man says, "I am angry because I was going to die and the whole thing was going to be finished, and you saved me! Now I don't know what to do with my life. You see, I am lying down in the gutter -- you are responsible! Now I am simply trying to forget myself and my problems and my anxieties by drinking as much as I can. And I know it is poison, but what else to do? Why you saved me? I have been looking for you -- it is good that you have come by yourself Answer me!"

And Jesus could not answer him. The man is asking a relevant question: "Why you saved me? For what? For this gutter? For drinking and trying to forget my miseries?"

Jesus moved, very humiliated, shocked.

He saw another man who was running after a prostitute He prevented the man -- he forgot the first man -- just old habits! He prevented the second man and said, "What are you doing? Has God given you the eyes just to lust after women? Even to THINK of lust is sin -- you will suffer in hell!"

And the man said, "Stop all this nonsense! It is YOU who cured me of my blindness! I was perfectly happy with my blindness because I had never seen a woman, so I was never disturbed I never cared who is passing, man or woman, it was all the same It is you who cured me Now what should I do with these eyes? These eyes feel attracted towards beauty And remember, at the last moment on the day of judgment, I will point you -- that you are responsible I was an innocent blind man. You gave me eyes, and I had not asked even! I was just sitting, you came and touched my eyes and you cured me! You did not even ask me!"

Jesus was now really shocked. He didn't go into the town. he left the town. When he was coming out he saw a man preparing to hang himself by a tree. Again he forgot -- old habits die hard! He reached to the man and said, "What are you doing?"

And this man was nobody else but Lazarus! He said, "So you have come again! Get lost! I am committing suicide -- enough is enough! And how you came to know? Last time my sisters invited you, Martha and Mary, they invited you. And I was dead -- at last I was dead, resting at peace, and you came and resurrected me A.nd now again you are back! You won't allow me any peace? How long I have to live, and why should I live? What is the point of it all?"

All these miracles are meaningless, but Zarathustra's miracle of laughing at the moment of his birth is really significant.

A great Zen Master lay critically ill. As his doctor prepared to leave he said cheerfully, "I will see you in the morning."

Although the dying Master knew his hours were numbered, he could not resist quipping, "Of course. But will I see you?"

I Am That

Chapter #12
Chapter title: A Mystery to be Lived

22 October 1980 am in Buddha Hall

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The first question:

OSHO,
FOR DAYS NOW I HAVE BEEN ON FIRE INSIDE. I FEEL THE UNKNOWN IN PART OF ME, AND I AM AFRAID TO JUMP. EVERYTHING IS CUCKOO, AND IT'S BEAUTIFUL AND SCARY AT THE SAME TIME. PUSH ME, OSHO!
ON FIRE,

Vivek,

CRAZY, BABY, CRAZY! That's what I am here for, to put you on fire. And once it starts happening, nothing else is needed to be done. Then it goes on growing by itself, in spite of all your fears; they cannot prevent the fire. They are natural -- they come from your past, but the past is impotent when it confronts the present. The fire is present, the fire is now, and the fears come from the past; they are already dead. They belong to the non-existential, and the non-existential cannot do anything to the existential.

They are like darkness. The darkness can be very old, ancient, millions of years old, but just a small candle is enough to dispel it. It cannot say that, "I am very ancient, so how you can dare? You are just a small candle and you have come into existence this very moment, and I am so old, so ancient." But there is no time for darkness to say all that. The moment the candle is lit, the darkness starts disappearing. The problem is how to light the candle; once it is there, then there is no problem at all. If the candle is not there then darkness is very real, too real -- although it exists not. It is only an absence.

Vivek, once the fire is inside, even just a small part of you is on fire, that will do -- it will spread. It is not a fire that dies. Once it is there it is going to consume you totally; that is inevitable.

My work ends the moment the fire is on. Then the fire will do...

You say: FOR DAYS NOW I HAVE BEEN ON FIRE INSIDE. I FEEL THE UNKNOWN IN PART OF ME, AND I AM AFRAID TO JUMP.

It is natural to be afraid to jump. And to jump in fire is like killing yourself In a sense it is suicide: the ego is going to die. Hence the fear, because we have existed as an ego; that is our identity. To drop it means death. The mind cannot conceive what else will be left once the ego is gone. The mind knows only the ego; it knows nothing behind, beyond. It knows nothing of the transcendental. The mind is part of ego, and when the ego starts dying the mind starts dying, and it creates all kinds of fears, anxieties. It is just a self-defense.

But once the fire is on, the mind is finished. It may take a little while for the fire to spread to the whole jungle of your being, but the mind cannot do anything to prevent it.

The moment the mind becomes impotent, the work of the Master is finished. Then he simply watches. Then he enjoys the disappearance of your ego, your mind, your whole so-called personality.

You say, Vivek: EVERYTHING IS CUCKOO.

In the beginning it will look like that, because mind is our logic and the fire is going to destroy our logic -- because life is more than logic. In fact, life is illogical; it has to be because it contains contradictions. Logic is a choice; you go on choosing that which is consistent with your idea. Life is far more than that.

If you believe that life consists only of days, then you will ignore the nights. You will not take any note of the nights because they will create confusion. Then what will happen to your idea, your prejudice, that life consists of only of days? You have to cling to your idea; the nights seem so be confusing. You have to deny, you have to keep closed to the nights. You have to say they are illusory, they are dream-stuff, they are unreal; the real is the day. This is how mind tries to be consistent and logical. If it accepts the night, then the logic starts disappearing. then the contradiction has happened, then the consistency is lost.

If you accept only the flowers or only the thorns you will avoid the opposite, and life consists of polar opposites. Life cannot be consistent, remember it; only death is consistent. Hence logic is more in tune with death than in tune with life. Life is vast, it is so vast it can easily take in the contradictory; in fact, it rejoices in contradictions. On the same rose bush it grows flowers and thorns. How can it be logical? Logic will say, "Either grow thorns or grow flowers."

Logic means either/or, and life means both/and. Hence the moment the mind starts slipping, dying, one feels as if one is going mad.

In the East we have continuously observed the phenomenon; we call it a kind of spiritual madness. In Bengal the mystics have been called Bauls; BAUL means the mad one. In the Sufi tradition the mystic is called a MAST; MAST means a mad one. And Jesus, Bahauddin, Francis, Eckhart, Kabir, Chuang Tzu, these are all mad people -- for the simple reason because they have not chosen; they have accepted life as it is in its totality.

Science up to the time of Albert Einstein remained very consistent, very logical. Albert Einstein is the first mystic in the world of science; a scientific mysticism he introduced, and he disturbed the whole edifice of the old science. After Albert Einstein, science, particularly physics which was his field of work, is no more the same -- because he accepted contradictions. In fact he said that, "When I had started my work I had thought that life and logic are synonymous -- my work was to solve problems logically -- but as I went deeper I became aware that life is not synonymous with logic: it contains contradictions. And in fact because of those contradictions it is beautiful, because of those contradictions it has a certain tension; that tension gives it aliveness, it gives it possibilities to be dynamic, moving."

And at the end of his life he said, "Now I cannot say that life is a problem. To call life a problem is a logical statement, because a problem means something that can be solved through logic, if not today then tomorrow. Sooner or later logic will find a way and the problem will be dissolved."

Einstein said, just two days before he died that, "Life is no more a problem for me, it is a mystery."

And the difference between mystery and problem is immense, qualitative. A problem can be solved logically; a mystery cannot be solved logically or in any other way. A mystery has to be lived, accepted as it is; there is no way to solve it. Life is a mystery; it is a mystery because it is contradictory. And thousands of contradictions are there, but those contradictions give it variety, vastness.

So in the beginning when mind starts losing its grip upon you, it feels as if one is going cuckoo. But to be a cuckoo is really far more beautiful than to be a pundit, a professor, a theologian, a priest, a politician. Have you not heard the distant call of the cuckoo, how beautiful it is? And cuckoo is crazy! The beauty of the cuckoo's song is transcendental. It should not be so -- looking at the mundane life, looking at the ordinary life. The cuckoo goes on singing as if it lives in another world.

My sannyasins ALL have to be cuckoos! They have to learn the song: the Song of Solomon, the song of love, life, laughter.

The only thing beautiful in the Old Testament is the Song of Solomon; everything else is ordinary. Of course Jews and Christians are very much embarrassed by the Song of Solomon; they would like it not to be in the Old Testament. It does not look religious: it praises life, it is very fleshy, it is very alive. It praises love -- it is sheer poetry. But they cannot deny it -- it is there. All that they can do is either ignore it or give it some esoteric meanings, which are all nonsense.

It is a very simple song; it is not a parable and it is not metaphorical. It is very direct, immediate. It says

exactly what it says; it is like two plus two are four.

Vivek, read the Song of Solomon -- it will help your inner fire. It is one of the greatest documents in the world, one of the most beautiful. Even the Bhagavad Gita, compared to the Song of Solomon, has not that beauty. It sings the song of the earth; it is rejoicing in the ordinary. And the moment you rejoice in the ordinary you transform the ordinary.

There are two things in the Old Testament: one is the Song of Solomon and the other are the Ten Commandments. About the Ten Commandments, Vivek, remember this:

Two men were wrangling vehemently about something when one of them said, "The trouble with you, Bill, is that you don't agree with anybody on anything. I'll bet you don't even accept the Ten Commandments."
"That's not true," disagreed the other. "If you make only one small change in them I'll agree with all of them."
"That's certainly surprising," said the first man. "What's the small change you want made?"
"Just strike out the word 'not' all the way through."

And that's what the Song of Solomon is: the small word "not" has been striked out all the way through.

And you ask me, Vivek: PUSH ME, OSHO! ON FIRE...

That I am doing without ever taking anybody's permission! I never come from the front door because nobody would allow me from the front door. I never knock, I never ask, "May I come in, sir or madam?" I enter as a thief, I enter from the back door. And certainly I have to enter as a thief because you are asleep; knocking on the door won't help. You will rationalize in your sleep, "It must be the wind, or an airplane passing by, or something else." You will rationalize, turn over, go under the blanket and start dreaming again. Maybe knocking on the door can trigger a few dreams in you; that's all it will do. You are so fast asleep, I have to come from the back door.

In India we have one thousand names of God; one whole scripture is devoted just only to the names. Nothing else is written in that scripture: Vishnu Sahasranam -- One Thousand Names of God. Just names are counted from one to one thousand. The most beautiful name that I love is Hari; Hari means the ultimate thief.

Just two days ago I was giving sannyas to a beautiful sannyasin. I have given her the name Haridasi -- surrendered to the ultimate thief And when I told her that, "Your heart is stolen," for a moment she was transported into another world. Her hand suddenly went on her heart and I said, "It is not there!" And she understood the point immediately. She lost few heartbeats; tears of joy came to her eyes. She could not speak a single word; her voice was choked. It is bound to happen when your heart is gone!

I go on doing things in my own way. And with you, Vivek, I am not worried. You are on fire, your heart is stolen long before. And I am pushing you, and I am absolutely certain that the thing that you are all here for is going to happen to you. Fortunately you are not a Polack, otherwise there was a danger...

Have you heard about the new Polish parachutes?

They open on impact... but they are having great difficulty with them because most Polacks miss the ground!

The second question:

OSHO,
YEARS AGO YOU SEDUCED US, THE BLIND, INTO BUYING YOUR MIRACLE MIRRORS. WE BOUGHT THEM, THINKING THEY WERE CHEAP AND GOOD-LOOKING. BUT SOON THEY SHOWED US OUR UGLY FACES AND WE WERE SCARED. BUT BEFORE WE BROKE THOSE MIRRORS, YOU ENCOURAGED US TO GO ON LOOKING, TO GO ON WATCHING, TO GO ON WITNESSING, AND IN BARGAIN, YOU EXTRACTED FROM US THE PRICE OF OUR VERY LIFE.
HOWEVER, LOOKING BACK, OSHO, I FIND I HAVE NOT PAID A THING TO YOU. IT HAS ALL BEEN A GRACIOUS GIFT FROM YOU -- FOR NOTHING. HOW SHALL I SAY THANK YOU, OSHO, FOR ALL THIS, AND FOR PERSEVERING WITH US AND MAKING US STICK ON UNTIL WE REALLY SAW OUR

ORIGINAL FACES IN THE MIRACLE MIRRORS OF MEDITATION?
STILL I CANNOT KEEP WONDERING, OSHO, WHY AND HOW SO MANY KEEP ON MISSING YOU. ARE THEY SCARED OF THE SUPER-SALESMAN?
OSHO, WHAT ARE THEY WAITING FOR? WHOM ARE THEY WAITING FOR, WHEN THIS GIFT OF GIFTS IS INCESSANTLY SHOWERING ALL OVER?

Ajit Saraswati,

THE WORK OF A MASTER is really the work of seduction: he seduces you into the unknown. There is no other way, only seduction can be helpful. You cannot be convinced of the unknown; whatsoever you can be convinced about is bound to be the known. The unknown is unknown. You have not tasted of it, you have not even heard anything about it, you have no idea what it is.

I can convince you of that which you have already some idea, but the unknown is absolutely unknown -- and not only unknown, it is unknowable too. There is no way to know it because it is the intrinsic quality of the knower himself It NEVER becomes the known; at no point it becomes the known. The deeper you go into it, the more and more you realize that it is not only the unknown but the unknowable because it is the center of the knower himself How the knower can himself become the known? That is impossible; the knower will always stand beyond the known, surpassing the known.

Hence the work of a Master is actually of seduction. He allures you, he fascinates you; he promises you bliss, truth, freedom -- he gives it many names. He makes you afire with longing. A moment comes when the longing is intense and passionate, that you take the jump. It is really mad! No logical person can do it.

Hence I have to destroy slowly your clinging with logic. I have to shift your energy from the head to the heart, because the heart is illogical and from the heart there is a possibility, a bridge, a rainbow bridge towards the unknown and ultimately towards the unknowable.

Hence the word "seduction" actually describes the whole work of all the Buddhas. But the people who are too much clinging to logic cannot be seduced. If they ask first to be convinced, then there is no way. If they ask for proofs, then there is no way. If the Master himself is a proof, then there is a way. If the presence of the Master is enough to give you the joy that can take you into the adventure, if the very presence of the Master gives you courage to go into the uncharted, only then the journey ever begins.

One thing is certain: once the journey begins you cannot come back. A journey begun is already half the work done; once it begins it has to reach to its climax. Only the beginning part is the most difficult part.

Hence I have to talk about the miracle mirrors and I have to praise those miracle mirrors of meditation; I have to go on saying what great ecstasies they are going to give to you. You are not interested in meditation, you are not interested in looking at your original face, but you are certainly interested in being ecstatic.

But when you for the first time take the mirror in your hand it gives you agony, not ecstasy, because you have to encounter all that is ugly in you, because the ugly is on the surface. But once you have seen the ugly you cannot rest at ease with it. That's the only hope, because nobody can rest at ease with his ugliness. Once seen, you have to destroy it, you have to remove all the masks that are ugly, you have to peel the whole skin that is ugly. And behind the surface there is tremendous beauty. Behind the masks -- and there are many masks -- your original face is nothing but God's own face. In your originality you are not separate from God; in your personality you are separate.

"Personality" comes from the Greek word PERSONA; it means the mask. In your individuality you are one with God. Then you have the beauty of a Buddha, Krishna, Christ, the same grace. But before one can reach to it one will have to peel one's ugly layers like one peels an onion. And when you peel an onion tears come to your eyes, it is painful. And your false masks have remained with you so long that they have almost become your faces. Removing them is not like removing clothes, it is actually like peeling your skin -- it hurts. Hence only the courageous can be interested in inner transformation.

You ask me, Ajit Saraswati: OSHO, WHY AND HOW SO MANY KEEP ON MISSING YOU?

They are cowards, they don't have any guts. They don't want to risk anything, and without risk nothing can be gained in life. The higher the peak you want to reach, the greater the risk.

The way of inner search belongs only to the gamblers, not to the businessmen. And people are very calculating, they are constantly calculating, they are always thinking in terms of calculation. Not even for a single moment they are ready to risk anything. They want every kind of security, guarantee, safety, then only they will budge an inch. And in the spiritual inquiry there is no safety, no security. In fact, that's why it

has such tremendous beauty: it is an adventure.

The adventure cannot be secure; it is going beyond the boundaries of the known. When you are living within the boundaries of the known, things are secure; you know everything, you are efficient. When you move beyond the known you are taking a risk. You may lose the known, and who knows whether you are going to gain anything in this adventure or not?

You ask me: ARE THEY SCARED OF THE SUPER-SALESMAN?

They are simply scared of truth. Because they have lived in so many lies for so long they are afraid: if truth comes in all their lies will collapse. And they have invested not only this life but so many previous lives in those lies. Their investments are great, and truth is going to shatter. They are not bold enough to allow the truth to come in, to accept the fact that it truth destroys the lies it is better that those lies should be destroyed sooner than later, because if you don't destroy them today then tomorrow one day more is lost, then next life one life is more lost, and your investment becomes bigger and bigger with the lies. It is better to finish it quickly; the sooner you do the better. But for that a certain kind of youthfulness is needed.

And in this country particularly there are only two categories Or people: children and old people, the youth does not exist. From childhood people simply move into old age. The time of youth, youthfulness, rebellion, adventure, never happens.

And with me only young people -- young in the spirit, I mean -- can have any communion. And not only with me: it has always been so. With Buddha, with Jesus, with Lao Tzu, it was always the case: only very few youthful adventurers went with these dangerous people. They attained great treasures, but those treasurers are not certain, not guaranteed; there is no insurance.

You say:... BEFORE WE BROKE THOSE MIRRORS, YOU ENCOURAGED US TO GO ON LOOKING, TO GO ON WATCHING, TO GO ON WITNESSING, AND INTO THE BARGAIN, YOU EXTRACTED FROM US THE PRICE OF OUR VERY LIFE. HOWEVER, LOOKING BACK, OSHO, I FIND I HAVE NOT PAID A THING TO YOU.

There is no need to pay anything to me, because whatsoever I am giving to you is not mine, it is God's. It is as much yours as it is mine. What I am giving to you has been given to me. This is the way I am thanking God -- by giving it to you.

And, Ajit Saraswati, the only way to feel thankful is to share it with others. Spread it far and wide. Whatsoever you have experienced, share it. And don't be worried about what people will think of you -- they will think you are mad! But If you talk to one hundred people at least there is a possibility of one person coming along with you. That's more than enough; it is a great reward. If you can transform one person even, that is enough. Millions are bound to remain in darkness; nothing can be done about it because that is their choice, it is their freedom. If they decide to remain in darkness; who are we to force them into light? We can go on trying, but ultimately it is going to be their decision.

The only way to show our gratitude to the Master is to help others. If it has been a gracious gift to you, give it to others as a gracious gift. Give it without any idea of giving only then is it gracious. Give it without any idea of reward only then is it gracious. Simply give it for the sheer joy of giving It.

You also say: HOW SHALL I SAY THANK YOU, OSHO?

It has not to be said. You need not say it, but I am hearing it. Your very silence is enough. It can be said only through silence; there is no other way to say it. Words are very inadequate.

And lastly, you ask: OSHO, WHAT ARE THESE PEOPLE WAITING FOR? WHOM ARE THEY WAITING FOR, WHEN THIS GIFT OF GIFTS IS INCESSANTLY SHOWERING ALL OVER?

Ajit Saraswati, this world has been driven crazy -- crazy not in the sense of a spiritual madness, crazy in the sense that people have become split, people have become schizophrenic, people have been reduced to the lowest state of intelligence, because all the oppressors, the exploiters the leaders, the gurus, they all wanted it in this way. Man should not be allowed to be free, man should not allowed to be rebellious, man should not be allowed to be intelligent Intelligent people are dangerous for the status quo, for the

establishment. The establishment wants people to be slaves, machine-like, robots, and they have succeeded. They start destroying a child the moment the child is born; they start crippling him, paralyzing him.

It is a very strange world: first they cripple you, then they provide crutches for you. And when they provide crutches for you they say, "Look what great service we are doing you!" First they make you blind and then they give you glasses so that you can see a little bit. First they make you dependent and then they start telling you how to be free.

We are living in a very strange world. Up to now humanity has lived in an insane way. It is ridiculous and absurd, and it is time that this should be finished.

That's what my effort here is: through my sannyasins to bring a new kind of man in the world, which will be DIVINELY mad but not schizophrenic -- a new man centered in his being. That is the meaning of the word "individual": he will be indivisible; you cannot split him.

A woman approached a psychoanalyst and asked him, "Can you split me into two?"

The psychoanalyst could not believe his ears. People had been coming to him who suffering from a split personality, and this woman was asking, "Can you split me into two?"

He said, "What is the matter with you? Why do you want to be split in two?"

The woman said, "I feel so lonely!"

If you watch around yourself you will be surprised how an insane humanity we have created.

After several rounds of drinks at the cocktail party, a woman turned to her husband, "Henry, don't you dare take another drink. Your face is getting all blurred already!"

A big three-hundred-pound man was being led to the gallows. He looked at the trap and asked the hangman, "Are you sure that thing is safe?"

A researcher in sociology making a survey of homosexuality rang the bell of an apartment. The man who answered the door responded to his question, "Homosexual? I never heard of that word. Wait, I will ask my wife."

Turning his head, he called, "Ernest!".

The morning after she left on her honeymoon, a bride returned home. She related: "I took off my clothes. Then he took off his clothes. Then he put on my clothes and left!

A rabbi was telling a story:

"One day a poor woodcutter found a baby in the forest, but he didn't know how to feed him. So he prayed to God and a miracle happened -- the woodcutter grew breasts and could feed the baby."

"Rabbi," interrupted a listener, "I don't like this story. Why such a weird thing like breasts on a man? If God is almighty he could have just dropped a bag of gold to give the woodcutter enough money to buy food for the baby."

The rabbi meditated on this for a while, then said, "Why should God spend such a lot of money when he can just do a miracle?"

In a deserted bar two people were seated at opposite ends of the room. The Jew and the Jap had been drinking for some time without noticing each other, when suddenly the Jew go off his stool, walked over to the Jap, and punched him on the nose. The dazed Japanese, struggling to his feet, asked the Jew why he did that.

"That was for Pearl Harbor," replied the Jew, and walked back to his stool.

After a few more drinks the Jap got off his stool and walked over to the Jew. He punched him very hard on the nose. The Jew, from his crumpled position on the floor, asked what that was for.

"That was for the Titanic," stated the Jap.

"But that was an iceberg!" complained the Jew.

"Well," responded the Jap, "Iceberg, Greenberg, Silverberg... they are all the same!"

When the flood was finally over and the animals were going out of Noah's ark, the elephant turned

around to the flea who was behind him and said, "Stop pushing me!"

This is the world we are living! People have been driven to the lowest intelligence possible, and to raise their intelligence back is an arduous task.

It is a miracle if somebody listens to me, understands to me and starts transforming himself. It is happening to you, AJit Saraswati -- you are blessed. Very few are so blessed in the world.

The third question:

OSHO,
WHAT IS NOSTALGIA?

Sahajo,

NOSTALGIA is THE LONGING to go back to the good old days when you were neither good nor old.

The fourth question:

OSHO,
AREN'T YOU EVER AFRAID THAT INSTEAD OF THE CREATION OF A NEW KIND OF MAN, THIS IS THE CREATION OF A NEW KIND OF SHEEP?

Dick,

I AM NOT AFRAID AT ALL, because even if a new sheep is created it is better than the old sheep -- at least it will be new! And to be new is good, to be new is fresh, to be new opens new possibilities. Hence I am not afraid.

But you must be attached with the old kind of sheep, hence you are afraid. I can only try to give birth to a new man, but the birth cannot be absolutely guaranteed. I will do my best. It does not matter to me whether I succeed or fail. What matters is whether I tried my best or not -- and I am trying my best. And that's all that I am interested in.

I am enjoying my work. Who cares about the result? The people who care too much about the result simply waste their energy, because caring about the result takes much of their energy. Then they become worried about the result -- that is a distraction -- then the end becomes far more important than the journey itself.

To me the journey itself is enough, the search itself is more than enough. To me the means and the ends are not separate, they are inseparable. Hence what I am doing I am enjoying; what happens, that is not at all a question to me.

But why are you worried? You must be interested in keeping people in their old traps. I can do only one thing... You have heard the old proverb -- this is a new edition of that old proverb:

You can lead a hippie to water, but you cannot make him bathe.

I will lead the hippie to the water -- that much I can do -- I will persuade him, but then it is up to him to take a jump into the river or not. And who I am to throw him into the river? I can show him the way to the river, I can even lead him to the river, then it IS HIS freedom. If he chooses to remain the same I am not going to disturb his freedom, I am not going to do anything against him.

I love every person as he is. I love my work; it is not work to me at all because I love it -- it is just a play. But with you, Dick, there seems to be some problem inside you. Your question has nothing to do with my work, it has something to do with your prejudices.

You ask me: AREN'T YOU EVER AFRAID THAT INSTEAD OF THE CREATION OF A NEW

KIND OF MAN, THIS IS THE CREATION OF A NEW KIND OF SHEEP?

I am trying to create the new man. Even if out of one hundred, one new man is created, that will bring the whole consciousness of humanity a step forward, a step upward. There is a possibility many will become only new kind of sheep, but then too it is not bad, that too is a gain. It is better to be alive, young, fresh, new, even though you are a sheep.

But you must be somehow deeply interested in keeping people in their old patterns; your investment must be there. Your prejudices must be those of a Christian, a Jew, a Hindu, a Mohammedan.

Two musicians were walking in a street when a large bell from a building being demolished fell nearby with a loud clang. "What's that?" asked one.
"I'm not sure," said the other, "but I think it was B flat."

People have their own languages, their own prejudices, and they cling to their prejudices. Even though their prejudices have been a sheer misery for them, still they cling.

If you are an old sheep, Dick, at least become a new sheep -- orange! It will not be a very great revolution, but even a little change is good. Just for that little change... and a little change may open doors for greater changes.

Two hobos sat with their backs against an old oak tree. Before them flowed a rippling stream. It was a delightful day, yet one of them was disconsolate.
"You know, Slim," he said, "this tramping through life is not what it used to be. Things are getting tougher every year. I used to hop a freight chugging up a steep grade very easy, but these diesels go like mad. And I'm getting tired of spending my nights in a cold barn and on park benches, wondering where my next meal is coming from. And odd jobs are getting scarcer all the time..." His voice trailed off as he sighed.

His companion turned to face him. "If that's the way you feel, why don't you hang it all up and find yourself a real job?"

The first tramp raised his head and opened his mouth in amazement. "What!" he cried. "And admit I'm a failure?"

Even a tramp, a hobo, a beggar does not want to accept that he is a failure.

Dick, the way you have asked the question simply shows that you are an old sheep -- Catholic, Protestant -- and you are afraid of the new sheep. You are not concerned about the new man. The old sheep is worried, because what is going to happen to the old prejudices, the old conclusions, the old ideology? It seems as if it will be a deep discontinuity with the past, as if one dies and is reborn.

But those who are ready to drop the old are not sheep. The very courage to drop the old is enough to prove that they are lions! The very courage that they are ready to come out of their old skins. their old prejudices old idiologies, religions, philosophies, shows one thing very clearly, categorically: that they are not sheep. And that very courage is the hope for the birth of a new man.

You just put your old prejudices aside, and then try to understand what is happening here. Get a little bit involved, participate in what is happening here. You have lived according to your old beliefs. If you are contented, I will be the last person to disturb you; but if you are contented, why you are here? For what? You must be discontented.

This is one of the strangest things about man: even if he is discontented he goes on believing, pretending that he is contented. And whenever there is an opportunity to change -- and he is LOOKING for an opportunity to change, this Is the strangeness -- when he finds the opportunity to change, he clings with the past.

A doctor was consulted by a prizefighter who was troubled with insomnia.
"Have you tried counting sheep?" asked the doctor.
"Yes, but it doesn't help. Every time I get up to nine I jump up!"

An old prizefighter! The moment he gets to nine he cannot resist. Instead of giving him a good sleep it will disturb him -- he jumps up. People function mechanically, unconsciously. Your question has come out of your unconsciousness, Dick.

The tavern was near an army camp, and the pretty barmaid was popular with the enlisted men, especially since she preferred them to the overbearing officers.

One night a polite young private was sitting next to a cocky first lieutenant who tried to date her. When the lieutenant went to the men's room she put her face close to the private and whispered, "Now is your chance, soldier!"

The private looked at the tempting red lips and then cried, "That's right!" And he hastily drank the officer's beer.

You are here but not really here. And the way I talk must be so difficult for you to understand. If you have been listening to the sermons by the priests in the churches or m the temples or in the mosques, then what I am saying here will look very irreligious, will look very strange to your Ideas of what spirituality should be. But I cannot talk the way your are accustomed to hearing. You may be waiting for some esoteric bullshit!

Kohn was home from seeing his doctor and meets his friend who asks, "Wha-wha-what is wrong wi-with you?"
"I've got prostatitis," replies Kohn.
"Wha-what... wha-wha-what is that?"
"I piss the way you talk!"

The new man can only be created with everything new: the way I talk, the way my people live, the way they behave, all has to be totally different from the old man. The new man cannot believe in your rotten morality -- your morality has only created hypocrites. The new man can live only authentically; he cannot be concerned with your moral and immoral ideas. He can live only meditatively. He cannot be thought as a man of character, the way you have become accustomed to think of religious people.

The new man will not be a man of character, the new man will be utterly characterless . But when I say "characterless". please don't misunderstand me; I am not talking the way you understand. To me the characterless man is the only man who has character. Characterless I call him because he does not follow any dictates from the outside. He lives according to his own light, he lives meditatively. His character does not come from his conscience.

Conscience is an agency implanted in you by the society, it is not yours. Don't call the conscience as yours -- it is not yours. It belongs to the Christian church, it belongs to the Hindu religion, it belongs to the Jain philosophy, it belongs to the communist ideology. It has nothing to do with you; it is implanted by others in you. It is a very subtle strategy to dominate you from within. On the outside they have put a policeman, the magistrate, the court, and in the inside they have created a conscience.

The real man, the new man, will live according to consciousness, not according to conscience. Of course, whatsoever HIS consciousness feels right he will do, whatsoever the risk, whatsoever he has to pay for it. Even if he has to pay with his life he will be ready to pay it, because there are higher things than life itself. Consciousness is far more higher than life. But he will not follow conscience.

The man of conscience is known as a man of character -- that's why I call the new man characterless, because he will not have any conscience, he will function out of consciousness. His commandments will be coming from his own center, and when they come from your own center they give you freedom. And out of freedom life takes a new flavor, a new beauty. You DO the right, but now the right is not decided by others. It is no more a slavery, it is absolute freedom.

The new man will live out of meditation, out of consciousness, out of his own inner light. The new man will be an individual, not part of any collectivity.

My sannyasins here are not a collectivity. Each of my sannyasins is related to me directly. It is not a church, it is not an organization: it is a love relationship. And because they all love me, of course they start feeling love for each other too; that is secondary. Their love towards me is primary, then their love for other sannyasins is secondary; they are fellow-travelers. But nobody is bound to follow me or to follow anybody else. It is a commune of fellow-travelers. fellow-seekers.

There is no qualitative difference between me and my sannyasins. The only difference is a very slight one, very small one: I am aware of my inner world, they are not aware, but they have the inner world as much as I have it. I don't have it more, they don't have it less. They have the whole kingdom of God within

themselves. I am not special in any sense. I am not claiming that I am the son of God, I am not claiming that I am an AVATARA of God, I am not claiming that I am a teerthankara. I am simply saying one thing: that I was asleep, now I am awake; you are asleep and you can be awake also. I have known both states -- the state of being asleep and the state of being awake -- and you know only one state, of being asleep.

But remember, the person who is capable of sleeping is capable of awakening. The very fact he can sleep is an indication that he can be awake! There is no difference at all.

I will go on trying to help people to be awake. The awakened man will be the new man. He will not be Christian, he will not be Hindu, he will not be Mohammedan; he will not be Indian, he will not be German, he will not be English. He will be simply an awakened being.

But, Dick, it is possible that there may be a few people who will only turn into a new kind of sheep, but that too is not bad. As far as being the old sheep is concerned, it is better than that. So if your are an old sheep, become a new sheep, and from there the journey starts, a possibility. If the old sheep can become a new sheep it is a radical change. The sheep deciding to be new -- it is a revolution. And if this much is possible, then much more is possible too.

The fifth question:

OSHO,
WHAT IS YOUR DEFINITION OF A POLITICIAN?

Nartan,

IF A MAN DODGES CARS, he is a pedestrian. If he dodges taxes, he is a businessman. If he dodges responsibilities, he is an executive. And if he dodges everything, he is a politician.

And the last question:

OSHO,
ONCE YOU TOLD A JOKE FOR PURNA WHO WAS LEAVING. I AM STAYING. WILL YOU TELL A JOKE FOR ME TOO?

Anand Donna,

Okay,

A JEWISH RABBI DECIDED to sit in with the priest in his confessional box to learn the principles of the Catholic religion. Two women came, one after the other, and confessed to having had intercourse with their boyfriends, not only once but three times. For penance the priest told them to say three Pater Nosters and put ten dollars in the poor box.

The priest was called away urgently to give last rites to a dying man. He told the rabbi to stay and hear the confessions for the rest of the people. "Just remember to get the ten dollars," he said before leaving.

The first confessor was a young girl who told the rabbi that she had had intercourse with her boyfriend.

"Three times?" questioned the rabbi.

"Oh no, Father, just once," replied the girl.

"Are you quite sure it wasn't three times?"

"No, Father, only once," insisted the young girl.

"Well," suggested the rabbi, "I tell you what. just say three Pater Nosters, put ten dollars in the box, and the church will owe you two fucks."

I Am That

Chapter #13
Chapter title: Prayer Simply Happens

23 October 1980 am in Buddha Hall

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I ABSOLUTE AND RELATIVE -- HE WHO KNOWS THESE TWO TOGETHER, THROUGH THE RELATIVE LEAVES DEATH BEHIND AND THROUGH THE ABSOLUTE GAINS IMMORTALITY.

THE THRESHOLD OF REALITY IS VEILED BY GOLDEN LIGHT. REVEAL IT, O LORD, FOR MY DHARMA IS TO KNOW THE TRUTH.

O LORD OF LIGHT, THE KNOWING ONE, THE GOLDEN GUARDIAN, GIVER OF LIFE TO ALL, SPREAD APART THY RAYS, GATHER UP THY BRILLIANCE, THAT I MAY PERCEIVE THY FINEST AND MOST SPLENDROUS NATURE, THAT COSMIC SPIRIT WHICH LIES AT THY HEART. FOR I MYSELF AM THAT!

LET MY BREATH MERGE WITH THE COSMIC BREATH, MAY MY BODY BE AS DUST, REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE.

REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE.

O AGNI, SHOW US THE RIGHT PATH, LEAD US TO ETERNAL FREEDOM, THOU WHO KNOWEST ALL. MAY WE NOT BE DIVERTED FROM OUR GOAL, FOR WITH ALL DEVOTION WE SUBMIT OURSELVES TO THEE.

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE.

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS,
WHOLENESS COMING FROM WHOLENESS,

WHOLENESS STILL REMAINS.

THE GREATEST CONTRIBUTION of the seers of the Upanishads is that they have made this world and the other world synonymous. They have dropped the idea of the mundane and the sacred. THAT represents the absolute, the ultimate, the further shore; this represents the immediate, the herenow, this shore. Both are one because: that is the whole, this is the whole -- there is no distinction at all.

The ordinary religions live on condemning this world; by condemning this world they praise the other world. The Upanishads have a totally different approach: they praise this world with all its beauty, splendor; through praising this world they praise the other world. This approach is life-affirmative.

The Upanishads are in tremendous love with life. They don't teach renunciation, they teach rejoicing. They would have agreed with Jesus when Jesus says again and again to his disciples, "Rejoice! Rejoice! I say again to you rejoice!" The Upanishads have a very aesthetic approach towards life -- not the approach of an ascetic but the approach of a poet, a painter, a musician, a dancer. Their approach is in no way pathological.

But that vision has completely disappeared. Instead of that ecstatic vision of life, for three thousand years humanity has lived with a very sado-masochistic idea: torture yourself and teach others so that they can also torture themselves, because that's the only way to make God rejoice. This is really a condemnation of God, as if God is a torturer, as if he enjoys people being in pain and anguish.

Even today we go on praising the ascetic attitude. The person who tortures himself becomes a great saint. If he fasts starves his body, lies down on a bed of thorns, stands naked in the cold, sits in the hottest season surrounded by fire, then we have great respect for him.

This respect simply shows that our minds are in a very ill state. We are not for health, for wholeness, for joy, for bliss. We are suicidal, murderous. And in the name of religion great suicide has been committed. The whole humanity has become suicidal.

To understand these last sutras of the Upanishad remember one thing: to the Upanishads the beyond is not against the world, it is an intrinsic part of it. The beyond is also the within of the world; it is not far away, it is deep down here and now. Just as a river needs both the banks, life needs both this and that.

When you look at a river you see two banks, but if you dive deep into the river you will find those two banks are not separate; underneath the river they are joined together, they are one. In the same way THIS and THAT are one. They appear divided, but that is only an appearance; don't be deceived by it. Dive deep so that you can find the ultimate unity.

The so-called masochists, ascetic saints have been talking of ADVAITA, oneness, but that seems to be only talk, just lip-service, because the way they behave, the way they live, simply shows duality. They renounce the world. If the world is illusory, why renounce it? What is there to renounce? Nobody renounces one's dreams. When you wake up in the morning you don't make a great declaration to the world that: "I have renounced all my dreams of the night!" When you wake up you simply know those dreams were not part of reality; they were just fantasies of the mind. There is nothing to renounce; they have evaporated by themselves. And if you insist in renouncing the dreams, that simply shows that you are still dreaming. Now your dream is that of renouncing the dreams -- a new dream. The old dreams are replaced by a new dream.

Somebody is trying to conquer the world -- a man like Alexander -- and somebody else is trying to renounce the world -- the man like Shankara. But both are agreed upon one point: that the world exists. Shankara says it is unreal. If it is unreal, then where are you going? Then why you are renouncing it? Then why this insistence, this emphasis? The whole emphasis proves just the contrary of what is emphasized.

When I was a student, one of my professors in the university always used to talk about his bravery, fearlessness, so much so that not even a single day passed by when he will not mention in some way or other that he is a brave man. I listened at least for two, three months, and then I stood up and asked him, "Insisting every day that you are a great, brave man, simply shows that there must be some cowardice in you. Otherwise why this insistence? Whom you are trying to prove? We are not asking whether you are a coward or a brave. We have not come here to inquire about your bravery or your cowardice, whatsoever it is -- we are not interested in it. Why you go on insisting?" And from any reference, from any context he will jump to the conclusion, as if he was just always looking for any excuse to prove that he is a brave man.

He was shocked. He called me home in the night and told me that, "You are the first person who has made me aware of a certain fear in me. I am really a man who is full of fears. I am not trying to convince you -- in fact, by talking to you I am trying to convince myself. And I am thankful," he said, "although when you said it for the first time before others I was shocked, angry, enraged. But later on when I thought about

it calmly, quietly, I realized the fact of it."

The people who go on emphasizing the world is illusory are simply trying to prove to themselves that it is illusory but they know it is not. They are trying to create a great smoke around themselves that it is illusory, worth renouncing: "It is worthless, there is no meaning in it!" But why this insistence? If there is no meaning in it, there is no meaning in it. If it is illusory, it is illusory. You need not say it. And these so-called saints have written so many books proving that the world is illusory.

These saints have been talking about the illusoriness of the female body, that it is ugly, it is not beautiful: "Just look within the skin: it is nothing but bones, blood, pus, mucus." Whom they are trying to prove these things? And why this continuous insistence? There seems to be a great attraction in them for the woman's body. They are trying to create defenses.

Upanishads never say a single word against the world; that seems to be a more truthful vision. The world is there, it IS real. Of course its reality is relative, and that's a fact everybody knows its reality is relative. You love a woman today, tomorrow you may not love. Today it had seemed to you that you will love her forever, and tomorrow all that idea has simply evaporated. Just a day before you were ready to die for her, and a day afterwards you are ready to kill her!

It is a relative world, nothing is permanent here, that is true. Everything is changing, fluxlike; it is momentary. But that does not mean that it is unreal, that it is illusory. Even though it is momentary it is true, it is real. It has a relative reality.

The other world, the beyond, the absolute, has a totally different kind of reality; it is non-relative. But both are real. The relative and the absolute are two aspects of the same reality. Watch a river: in one way it goes on changing, in another way it is the same river. Watch your mind: the mind goes on changing -- every moment something new comes something old dies -- but in another way your consciousness your watcher is the same. You can experience both these things within you: the mind is a relative reality and your consciousness is an absolute reality.

You go to see a movie. The screen remains the same, but the scenes on the screen go on changing. Both are real. The scenes are for a moment there and then they are gone, but the screen remains the same. Because of the scenes you cannot see the screen. When the scenes stop, the projector stops, suddenly the screen is there utterly empty. That is the experience of absolute: it is emptiness, just a white screen; nothing moves, nothing changes. It is eternal, timeless. But the world of time, the world of change is also part of it.

Remember the metaphor of the wheel and the axle: the axle is absolute and the wheel is relative. But the wheel needs the axle; without the axle the wheel cannot move -- on what it will move? And the axle needs the wheel; without the wheel it won't be an axle at all. They are complementary. not antagonistic.

This and THAT are two aspects of the same coin. The sutras:

ABSOLUTE AND RELATIVE --
HE WHO KNOWS THESE TWO TOGETHER,
THROUGH THE RELATIVE LEAVES DEATH BEHIND
AND THROUGH THE ABSOLUTE GAINS IMMORTALITY.

See the point: One who knows these together... The Upanishad is not saying know the absolute and renounce the relative. It is saying know them together in their togetherness. Then only your knowing is whole, then only your knowing is total. The person who turns away from the world remains lopsided as much as the person who remains in the world and forgets the beyond. Both are partial, and to be partial is to be ill because then you cannot have your whole being, only a fragment. And to have a fragment only is to suffer, is to be miserable.

Hence my observation is: the worldly people suffer in one way and your so-called spiritual people suffer in another, but both suffer. Suffering comes from the partial truth. Bliss is the fragrance of the whole.

Bliss comes only when you live life in its totality. The totality includes this and that and it does not make any hierarchy. that is not higher than this; that is hidden in this. This is the visible part of that, and that is the unmanifest part of this. This is the body of that and that is the soul of this.

And you can see within yourself: the body and the soul are living in absolute harmony. In the same way the God and his existence are living in deep harmony there is no conflict. The conflict is created by your so-called religious people; they have created all kinds of unnecessary struggles.

Hence true religion will be closer to the Upanishads than to Shankaracharya, than to Mahavira, it will be

far closer to the Upanishads. And this Isa Upanishad is the very essence of the whole Upanishadic philosophy of life.

ABSOLUTE AND RELATIVE --
HE WHO KNOWS THESE TWO TOGETHER
THROUGH THE RELATIVE LEAVES DEATH BEHIND
AND THROUGH THE ABSOLUTE GAINS IMMORTALITY.

The absolute cannot be known by any method, it cannot be known by any teaching, it cannot be known by any scripture. The absolute cannot be known as an object of knowledge because it is the very center of your innermost core, it is the foundation of all your knowing. Hence it cannot be known as the known. No method will help, no teaching will help, no philosophy will be of any support in fact, they will hinder. To know the absolute, one has to drop all doctrines, all philosophies, all ideologies, all methods.

Just the other day somebody had asked: "Is it possible to find God by practicing Yoga?" God cannot be found by practicing anything -- neither Yoga nor Tantra nor Zen nor Tao. God cannot be known by practicing anything whatsoever. Who will practice? All practices are confined to the mind and the mind practicing something means the mind is strengthened more and more through the practice, the mind is exercising and becoming stronger. Every practice strengthens the mind, and the mind belongs to the relative; t Is the very foundation of the relative.

You can practice Yoga: you will have a better body, a better mind, you will have a better memory, you will have a longer life; all these things are possible. If you go deep into practicing Yoga you may even start having few miraculous powers. SIDDHIS, because you will discover subtle forces of the mind and the body which are not ordinarily available, which are not functioning. You will come across many new energies which you had never suspected.

Psychologists say major part of the brain is not functioning, and they are puzzled because if it is not functioning then why it is there? It seems to have no purpose and nature never creates anything without any purpose -- it must have some purpose. But psychology has not yet been able to find any purpose and psychology may not be able to find. Unless Yoga, Tantra, Zen, Tao and all these methodologies of reviving subtle energies of the mind are included in scientific research work, psychology may not be able to find out any function

Even physiology has not found functions for few things, hence they are every time ready to remove your appendix because it has no function. The doctors are ready to remove your tonsils any moment because they don't seem to have any function -- as if nature can grow something in you which has really no function. Then why your appendix should exist at all? Ordinarily -- physiology is right and psychology is right -- they don't have any function; but if you enter into the world of Yoga you will be surprised: even your appendix has a function, your tonsils have a function, and the major part of the brain which is non-functioning starts functioning.

You can start reading other people's thoughts. This will be done by a new center in the mind; the old centers cannot do it. You can start even projecting your thoughts into other people's mind; they will think they are thinking those thoughts. In fact, you are flooding their minds by your thoughts. You can have great powers of deceiving; they will not be able to see how you are doing it -- how you are materializing a Swiss watch out of the air they will not be able to see. Just you know one simple technique: how to prevent them from knowing what is being happening just in front of their eyes.

But all these things have nothing to do with knowing God the ultimate; all these thing are part of the relative. Magicians can do it, hypnotists can do it, mesmerists can do it an there are many ways to find out these secrets These are not very spiritual things, in fact; only non-spiritual egoists become interested in these things.

Absolute is found only when you have dropped all knowledge; all scriptures are burned, all theories are rejected, the mind itself is put to sleep. Then the absolute emerges It Is your very nature. When all the clouds have disappeared the sun shines forth.

But methods can help to get rid of the relative. They can help you to become more powerful as far as body is concerned, mind is concerned. They can also help you to get nd of the relative, they can help to remove the barriers en I am talking to you, that's exactly the purpose of my talking to you: to help you to get rid of the relative. All the methods of Yoga, Tantra, Zen and Tao are negative -- negative in the sense they

don't give you the absolute, but they help you to be finished with the relative.
The sutra says:

THROUGH THE RELATIVE ONE LEAVES DEATH BEHIND AND THROUGH THE ABSOLUTE ONE GAINS IMMORTALITY.

You can see the point: death represents all that is relative and Immortality represents all that is absolute Death represents time, change, and absolute represents eternity.

In Sanskrit we have the same word for both time and death. We call death KAL and time also KAL. Sanskrit may e the only language in the whole world which has the same name for time and death. That's why it can be said truthfully that Sanskrit is the only language transformed by the insight of the seers; all other languages have remained ordinary. For ten thousand years thousands of people in the East have become enlightened, and they have changed the very structure of Sanskrit language. They have given it a color of their enlightenment, they have made words luminous; they have given those words new meanings which cannot be given by unenlightened persons. Now to call time and death by the same name is a great insight. It is not a question of knowing linguistics, it is a question of experiencing something tremendously valuable. Time and death are the same; to live in time means to live in death. And the moment time disappears, death disappears. So when you are utterly silent, when no thought moves in your mind, time disappears; you cannot have any idea what time it is. And the moment time disappears and the clock stops of your mind, suddenly you enter the world of the timeless, the eternal world, the world of the absolute. Jesus is asked by a seeker... it is not reported in the New Testament, but it is part of the Sufi tradition. A seeker asks Jesus: What will be the most significant thing in your kingdom of God? And the answer is amazing. Jesus says: "There shall be time no longer. That will be the most significant thing in my kingdom of God -- there shall be time no longer. There will be no past, no future; there will be only present."

And let me tell you that present is not part of time. Of course ordinarily in the schools, colleges and the universities you have been told and taught and your dictionaries go on saying again and again that time has three tenses: past, present and future. That is absolutely wrong -- wrong according to those who know. Past and future are time, but present is not time present belongs to eternity. Past and future belong to THIS -- the world of the relative, change. Between the two penetrates the beyond, the transcendental, and that is the present. Now is part of eternity.

If you live in time, death is bound to happen. In fact, to say "bound to happen" is not right -- it is already happening. The moment a child is born he starts dying. It takes seventy, eighty years to die, that's another matter. He dies, slowly, miserly, in installments, a little bit every day, every hour. He goes on dying, dying, dying... then the process is complete after seventy years or eighty years. When you say that somebody has died today, don't be misguided by your statement: he has been dying for eighty years, today the process is complete.

There is an ancient Chinese tradition in the Taoist school at seems to be the only tradition in the whole world where when a child is born the family cries, they weep because the birth is nothing but an arrow moving towards death. They don't celebrate it, they feel very sad. another being has entered into the world of death -- how can you celebrate it?

If one wants to celebrate, then death is the right thing to celebrate: one person has completed the process of dying and perhaps he may not be born again; perhaps he has entered into the beyond, or at least this death process has ended. Maybe he will start another death process, but that Is m the future and we don't know anything about it. Celebrating birth is ignorance: celebrating death is understanding.

THROUGH THE RELATIVE ONE LEAVES DEATH BEHIND...

If you use the methods of meditation you will leave the mind behind, and mind is the source of time and death both. Mind is time, mind is death. One aspect of mind is time, another aspect of mind is death. Through meditation, through watching the mind, you can leave death behind.

But this is only a negative process; the Upanishads call IT NETI NETI -- neither this nor that -- the process of elimination. I am not this -- the body, the mind. Then who am I?" First eliminate the non-essential, put it aside, and go on eliminating all that is non-essential until only the essential is left. And

what is essential? How you will decide that only the essential is left? When there is nothing left to be denied nothing left to be eliminated... go on emptying your house throw all the furniture out. When there is nothing left to be thrown out, then a great revelation happens: you gain immortality; the absolute arises in you in all its beauty and splendor, in all its ecstasy. It overfloods you, it starts radiating; it starts reaching even to others who are available, receptive, vulnerable.

THE THRESHOLD OF REALITY IS VEILED BY GOLDEN LIGHT.

Now the Isa Upanishad reminds the seeker that: be aware. When you enter into the world of absolute reality you will come across a golden veil, very beautiful, so beautiful that many have become enchanted and stopped there.

THE THRESHOLD OF REALITY IS VEILED BY GOLDEN LIGHT.

All darkness disappears and there is such a golden light, so psychedelic... you have never experienced anything like it. You think you have come home. Wait, beware: this is just the light that surrounds the reality. You have to penetrate this light to reach to the very center of reality. When you come close to a flame, the flame is surrounded by golden light. Remember, the golden light radiates from the flame, but the golden light is not the flame itself. When you look at the sun you see a golden light radiating from the sun We are far away from the sun; it takes for sunlight to reach to us ten minutes, and ten minutes for light is long t distance because light travels by tremendous speed, ultimate speed Scientists say that that is the last, more speed is not possible. Light travels in one second, one hundred eighty-six thousand miles -- in one minute sixty times more, In ten minutes six hundred times more. It is far away, but we can see the light; the rays are reaching us.

Remember, these rays are coming from the sun, but these rays are not the sun itself If you want to reach to the sun YOU WILL have to go beyond these rays. And this sun is nothing compared to other suns which are far bigger. Even this sun is not a small sun; it is sixty thousand times bigger than the earth, and this is a very mediocre sun m the universe. There are greater suns than this, millions of times bigger.

In the night when you see stars you think they are very small -- you are wrong. They are very far away. that's why they look small; they are far bigger than the sun, but their distance is almost unbelievable. The closest sun next to this sun is four light years away; the rays from that sun reach to us in four years; from this sun it takes ten minutes, from that sun it takes four years, and that is the closest. There are suns from where it takes millions of light years for the sunlight to reach to us, and there are few suns conceived by the physicists whose light has not reached to the earth yet, since the earth was made. And there is a possibility that there may be suns even farther away whose light will never reach to the earth, because meanwhile the earth will disappear. It came into being, for millions of years it existed, the light was traveling and traveling with that tremendous speed of one hundred eighty-six thousand miles per second. By the time the light reaches the earth would have died; that light will never reach to the earth.

But all these suns, great suns, are nothing compared to the ultimate reality. Kabir says, "The moment I penetrated into my innermost core I found as if suddenly millions of suns had risen" -- not one, millions of suns. Naturally, the Upanishadic seers are making you aware:

THE THRESHOLD OF REALITY IS VEILED BY GOLDEN LIGHT.

And the light is so beautiful, so blissful, that you can be caught in the net of it and you can start thinking you have arrived. Many scriptures of the world say: God is light. The people who have said that have misunderstood: they have thought the golden light as God itself

God is neither light nor darkness; he is both and beyond. Unless you reach to that ultimate which is always beyond the duality, transcendental to duality, go on remembering: you have not come home yet. Go on inquiring, go on exploring.

The Upanishadic seer prays to God:

REVEAL IT, O LORD, FOR MY DHARMA IS TO KNOW THE TRUTH.

Upanishads start in meditation and end in prayer. This is the right sequence. Nobody can start by prayer because if you start by prayer your prayer will be false, it cannot be true. You will be asking for some ordinary things -- money, power, prestige -- because that is where you are. Your prayer will be part of your mind, and mind is full of desires, hence your prayers will be full of desires and demands.

Go and listen to people who are in prayer in the churches, in the temples. What they are asking?

Even a man like the great Emperor Akbar used to pray for more money, more power. Once a great Sufi mystic, Farid, went to see him. He had never gone to Akbar; Akbar used to come to see him. Farid lived very close to Delhi, and Akbar had tremendous respect for Farid. He had asked him to come to the palace, but Farid will laugh at the whole idea and he will say, "You can always comes whenever you want. why bother me?"

But one day the villagers where Farid lived asked him that, "We don't have even a school in our village, and the great emperor comes to you You can just give him a hint and immediately it will happen. You can just say that we need a school"

Farid said that, "If I have to ask something from him, then it is better I should go" And he went to see Akbar

When he reached Akbar's palace he was well received; everybody knew about him. Akbar was in his small prayer house that he has made inside his palace. He ritually did all the five prayers every day, as a Mohammedan is required to do. He was doing his morning prayer. Nobody was allowed to enter in the shrine when Akbar was praying, but the guards did not prevent Farid; they could not think of preventing him.

He went in; he stood behind Akbar. Akbar was one of the greatest emperors who has ever lived on the earth. India has ever lived on the earth. India has known only two great emperors: one was Ashoka, another was Akbar. They had the greatest kingdoms possible -- the richest men of all the ages. And Farid was shocked. Akbar was not aware that Farid is standing behind -- nobody, not even his wife, was allowed to enter in. So he was just praying to God, talking to God, unaware of the fact that somebody is listening.

As he ended his prayer he raised his hands towards the sky and said to God, "Give me more money, more power, more kingdom."

Farid was shocked: "This man has so much, and still he But as he was going down the steps, Akbar saw him. He rushed, fell unto his feet and said, "Why you came? You could have asked me to come! And now why you are leaving?"

Farid said, "I had come to make a small request, but seeing that you are still a beggar I thought it is not right to make the request, because my villagers had asked you for a small school, but now I cannot ask because that means you will become a little less richer than you are; a little bit of money will have to be put for the school. No, I cannot ask you. Moreover, if you are asking God, I can ask God myself. Why I should ask through you, through your agency? But," Farid said, "I had never thought of asking anything from God, that's why I am such a fool that I came to you. But you have opened my eyes. I have been praying my whole life, but the idea never happened to me that one should ask anything."

Prayer can be of two types. One: the ordinary prayer that is being done all over the world; Hindus, Mohammedans, Christians, all are doing it. They have not transcended the mind, so their prayer is full of their desires.

To attain to real prayer first you have to become silent, first you have to pass through the alchemy of meditation. Meditation helps you to get rid of the mind, and when there is no mind you can pray, but that prayer will have a totally different quality to it.

This is the prayer:

REVEAL IT, O LORD, FOR MY DHARMA IS TO KNOW THE TRUTH.

The seer is saying that, "I have done whatsoever I could do: I have meditated, practiced Yoga, watched my mind, I have dissolved the mind, eliminated all that was stupid in me, mediocre in me, unintelligent in me. But from all that effort I have attained only to the golden light, your veil. Now unless you remove it, nothing is possible. Whatsoever I could do I have done -- my doer is finished, my doing is finished. I have

come to the very end of my tether; now my road ends here. Now only you can take me further ahead."

Prayer begins only when you have done everything that you can do; then your prayer has authenticity. It means, "Now what can I do? Everything that was possible for me I have done, and this is what I have attained to -- great light, great benediction, great bliss, but still I feel that this is just the outermost part of your being. Now only you can help."

You can ask for help when you have done all that you can do, not before that. Prayer comes only after meditation.

That's why I don't teach prayer to you, I teach meditation, because I know only after meditation prayer is possible. And the beauty is that if you have meditated well prayer comes on its own accord, there is no need to teach it. Just as a flower opens and the fragrance is released, exactly like that when meditation is happening, the fragrance of prayer comes on its own accord, it simply happens. And then the prayer can be only one:

REVEAL IT, O LORD, FOR MY DHARMA IS TO KNOW THE TRUTH.

The word dharma is untranslatable, that's why the translator has left it as it is. Ordinarily dharma is translated as "religion" which is wrong, absolutely wrong. Religion is a very ordinary thing; religion means a creed, a theology, a theory, a hypothesis, a doctrine. DHARMA means your innermost nature, SVABHAVA, your self-nature. DHARMA means your deepest longing for truth, your ultimate thirst for being. It is there in everybody's center. It is a seed; it can become a flower.

Two things have to be done. The first is the meditative part: it will help the plant to grow, it will help the buds to arrive. And then you have to pray; the second part is prayer. If you start forcibly opening the buds you will destroy the whole beauty; you will destroy the fragrance, even the possibility of fragrance. Then you have to pray:

REVEAL IT, O LORD, FOR MY DHARMA IS TO KNOW THE TRUTH.

My deepest longing is to know the truth, the ultimate truth, the naked truth and nothing else. I don't want this golden light, I cannot be contented with this. Your veil is beautiful -- of course it is your veil, hence it is beautiful -- and something of you is radiating out of the veil, but I want to see you in your absolute nudity, I want to see you unveiled. Hence reveal, unveil, O Lord, and this only you can do, I cannot do. I have come so far that I can see your veil, but more than that is beyond me.

Prayer is significant only when you have done all that you are capable of; then your prayer has a sincerity.

O LORD OF LIGHT, THE KNOWING ONE, THE GOLDEN GUARDIAN, GIVER OF LIFE TO ALL, SPREAD APART THY RAYS, GATHER UP THY BRILLIANCE, THAT I MAY PERCEIVE THY FINEST AND MOST SPLENDROUS NATURE, THAT COSMIC SPIRIT WHICH LIES AT THY HEART. FOR I MYSELF AM THAT! O LORD OF LIGHT...

Remember, God is the lord of light but not light itself; he is also the God of darkness. He is the lord of this and that both. He is the lord of both the shores of life.

O LORD OF LIGHT, THE KNOWING ONE, THE GOLDEN GUARDIAN, GIVER OF LIFE TO ALL, SPREAD APART THY RAYS...

The prayer is now that: "Allow me to see you as you are. SPREAD APART THY RAYS. Give me little bits of windows, doors. SPREAD APART THY RAYS, SO I can have few spaces to enter within you; otherwise your rays are so beautiful they can prevent me. I can get allured by them, I can become hypnotized by them. I am in a danger: if you don't help me I will think I have come to the very end."

... GATHER UP THY BRILLIANCE...

See the prayer: GATHER UP THY BRILLIANCE. Don't shine so much, because I cannot even open my eyes -- how can I see you? GATHER UP THY BRILLIANCE. Help me -- withdraw your brilliance. Gather up your rays so that I can see you, so that I can PERCEIVE THY FINEST AND MOST SPLENDROUS NATURE. And I want to see you because I am not separate from you. Unless I know you I will not be able to know myself.

THAT COSMIC SPIRIT WHICH LIES AT THY HEART. FOR I MYSELF AM THAT!

I am that. This is the ultimate statement of the Upanishads: I am that! This "I" does not mean the ego; this "I" simply means your pure existence, without any ego in it. It is more "amness" than "I-amness". There is no I in it; it is pure existence. One simply is.

And the moment you are without the ego, just utterly empty of the ego, without the self, just pure consciousness with no idea of any "I" at the center of it, then you are that, then there is no difference.

That's what Al-Hillaj Mansoor was crucified for. If he had been in India we would have loved and respected him as an Upanishadic seer, but he was killed. He declared: "ANA'L HAQ -- I am the truth!" Mohammedans could not tolerate him; that was too much. Anybody declaring, "I am the truth!" seemed to them that it was sacrilegious, that it was against their religion, that it was egotism, that this man is saying that "I am God." Truth means God. "ANA'L HAQ -- I am the truth, the ultimate truth!" But they could not understand, they could not see. They were unable to feel Mansoor's being.

He was not saying that Al-Hillaj Mansoor is the truth. He was saying Al-Hillaj Mansoor is no more and what is left now is the truth. When he was saying, "I am the truth," in fact he was saying, "I am no more, only the truth is."

The words of the mystics have to be very cautiously understood, otherwise there is every possibility of misunderstanding. Upanishads say: "AHAM BRAHMASMI -- I am God, I am absolute, I am the ultimate truth." But it has nothing to do with "I". In fact, they are trying to convey something which is not conveyable. They are saying, "I am not, now only God is. Hence I say I am God." Now God is speaking; they are no more speaking.

FOR I MYSELF AM THAT!
LET MY BREATH MERGE WITH THE COSMIC BREATH...

This is the prayer; only after meditation it is possible.

LET MY BREATH MERGE WITH THE COSMIC BREATH...

I should not be in any way separate from the whole. I should breathe with the whole, I should dance with the whole. This is ultimate let-go. Ordinarily we are continuously pushing the river, fighting the river, trying to go upstream. Hence we are miserable, because we cannot win, we are bound to fail.

You cannot win against the whole; you are just a part, such a tiny part, trying to win against the whole. It is sheer stupidity! But you can win -- you can win WITH the whole, not against the whole. You can win if you merge with the whole. You can be a conqueror.

That's why we have called Mahavira the jina, the conqueror. Why we have called him the conqueror? -- for the simple reason he dissolved himself with the whole, he merged with the whole. His breathing was no more separate, his heartbeat was no more separate. His heartbeat and the heartbeat of the universe were in deep rhythm, they were in tune; there was a great communion happening.

LET MY BREATH MERGE WITH THE COSMIC BREATH, MAY MY BODY BE AS DUST.

Forget my body -- I know I am no more in it. Please just think of me as consciousness. This is the prayer!

REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE.

This is a very significant sutra, hence the Isa Upanishad repeats it twice:

REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE.

REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE.

The first statement -- REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE -- means remember what has been done by others to you. They have made you identified with the body. As the child is born we start conditioning the child as if the child is nothing but the body. Hence we separate the boys from girls. We insist again and again that a girl has a feminine body and the boy has a masculine body. Directly, indirectly, we emphasize the fact so much that it becomes a conditioning. Anything repeated again and again becomes a conditioning. And the woman becomes identified with the body and the man becomes identified with the body.

And then we start emphasizing a new identity -- with the mind, with the ambitions, desires. We go on and on stuffing our children with all kinds of nonsense. We want them to become great, famous, wealthy, powerful, presidents, prime ministers, this and that. Nobody seems to be concerned to tell them that, "You are neither the body nor the mind -- that you are something transcending both." Our whole education is miseducation because of this. and it is a long process. Almost one third of your life is wasted in education -- twenty-five years. When you come hack from the university as a Ph.D. your one-third life is gone down the drain. And they have conditioned you to be a body and to be a mind.

REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE.

Remember all that has been done to you by others so that you can uncondition yourself.

REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE.

Why this repetition? They both have different meanings. First meaning is: remember what has been done by others to you; and the second meaning is: remember what has been done by yourself to you. Only the others are not the culprits: you have done much to yourself too. You have participated, you have accepted, you have never rebelled, you were very obedient to all kinds of superstitions.

If your parents said, "You are a Hindu," you became a Hindu. You never said, "Why?" You never asked a question. Your parents said, "You are a Jain," and you became a Jain, without ever inquiring, without ever asking. You were ready to be a slave; slavery was very acceptable to you.

So remember that too, what you have done to yourself: you have betrayed yourself, you have not been true to yourself, you have been false. Even when you wanted to say no you have said yes, because it was comfortable, convenient. When you wanted to rebel you obeyed, because rebellion can lead you into danger, obedience is respectability. When you wanted to cry and weep you still smiled.

You have been false to yourself, you have not lived an authentic life. You have not been true. You have been wearing masks upon masks; you have never asserted your original face. You have never dared to be just yourself. You have never risked. You were always ready to bow down to authorities; they may be religious or political. You were always ready to be enslaved by the establishment; it may be Christian, it may be Hindu, it may be Buddhist; it does not matter.

Even people you respect very much are basically slaves.

Just the other day I was reading a letter from a Protestant Christian. He has written a letter to Mother

Teresa of Calcutta, because now Mother Teresa is thought to be one of the great saints in the world; since she has won the Nobel Prize she has become one of the most respectable persons in the world. And this Protestant Christian went to Mother Teresa's orphanage where she collects children from beggars, abandoned children, poor children, and he wanted to adopt a child. That's what Mother Teresa has been doing her whole life: collecting orphans and then giving them to families, and she has been respected for that.

But he was asked whether he is Catholic or not. He said, "l am a Protestant." He was refused -- then he cannot adopt a child. He has to be a Roman Catholic. He was very much puzzled. This woman is thought to be a great saint, one of the greatest servants of the society, but the whole service and the whole mission is basically a Catholic strategy to convert people into Catholicism. It is a trick, a political trick. All those orphan homes are not really for orphans, they are to increase the number of Roman Catholics. They have nothing to do with beggars; it is a political game. Even a Protestant -- he is also a Christian -- cannot be allowed to adopt a son. All those children are going to the Catholics, so Catholics go on becoming more and more, so they have larger numbers in the world. This is a way of converting, exploiting poor people, exploiting their poverty.

Even Mother Teresa is nothing but an agent of the Catholic Church. Your so-called saints, although they are thought to be saints, still belong to certain churches, religions, sects; they have not gone beyond. They cannot say, "I am just human." They cannot simply say that, "I belong to the universe -- not to the Catholic Church or to the Protestant Church or to Hindus or to Buddhists -- I belong to the cosmos." They are not in tune with the cosmic breath.

She is dancing according to the dictates of the Roman Catholic Church. She is dancing to the tune of the Vatican, of the Pope. And even in India people think she is a great saint. They write letters to me, "Why don't you do something like Mother Teresa?" Should I start converting people to Roman Catholic Church? But behind beautiful facades ugly things are hiding.

All these Christian missionaries serving poor people and the ill and the sick have nothing to do with poor people or sick people. Their whole effort is how to purchase people through bread, through butter, through medicine, through better hospitals -- just how to purchase people through money, how to make more Catholics in the world.

Somebody makes people through the sword, somebody makes through money, and somebody simply goes on torturing their children, crippling, paralyzing their intelligence.

SO REMEMBER, O MIND, REMEMBER WHAT HAS BEEN DONE to you by others, and also REMEMBER WHAT HAS BEEN DONE to you by yourself, because others can do it to you only if you allow them to do it. I know small children cannot do anything, they cannot rebel, they are helpless. They have to depend on their parents, and because of their helplessness they are exploited...

Children are the most exploited people in the world, and the misery is their own parents are doing tremendous harm. They may be thinking that they are doing something good, something great; they may be thinking that they are helping their children to become good people. But what Christians, Hindus and Mohammedans have done to the world? The whole history is full of blood because of these religions! Man has not been able to become one, humanity has remained divided, and continuous wars, crusades... Kill each other in the name of God, in the name of religion! And when you kill anybody in the name of religion you are not a murderer. If you are killed in the name of religion your paradise is absolutely certain. People have been bribed to kill and to be killed.

If a parent really loves his children he will not condition the child in any way. He will help the child to inquire on his own, to become a seeker.

Upanishads don't belong to Hindus, remember. The same cannot be said about Koran; Koran belongs to the Mohammedans. The same cannot be said about Ramayana Ramayana belongs to the Hindus. The same cannot be said about the Bible; the Bible belongs to the Christians. But about Upanishads one thing can be absolutely said, categorically said: they don't belong to Hindus, Mohammedans Christians -- to anybody. Their whole approach is cosmic, it is holistic.

O AGNI, SHOW US THE RIGHT PATH, LEAD US TO ETERNAL FREEDOM, THOU WHO KNOWEST ALL. MAY WE NOT BE DIVERTED FROM OUR GOAL, FOR WITH ALL DEVOTION WE SUBMIT OURSELVES TO THEE.

O AGNI...

Agni means fire. The translator has also left it untranslated for the simple reason because to translate it just as fire will give you a wrong impression, a wrong idea. AGNI is a metaphor. and metaphors become more difficult to be translated; they have something poetic in them. Literally it means fire, but the metaphor is of the fire within you, the fire of a deep, intense, passionate longing for truth, fire of longing to be with the beloved, to be one with the cosmos.

Buddha's last statement on the earth was: "Be a light unto yourself" -- and this is the last sutra of the Isa Upanishad: "O fire, o my fire, my inner fire, my longing to be one with my beloved... SHOW us THE right path. Now nobody can lead me; only my inner passion for truth can guide me. No outer person can be of any help."

The Master can help you to get rid of the relative; there the function of the Master ends. Then you have to depend on your own inner insight, your own intuition, and that insight is called fire. It is fire because it burns and consumes you as a separate entity. as an individual. It reduces you into nothingness. It is fire, but out of this fire a totally new life is born.

... SHOW US THE RIGHT PATH, LEAD US TO ETERNAL FREEDOM.

Only this fire can lead you to the eternal freedom. When you are consumed completely, when you are free of yourself, then you are absolutely free. Remember these two expressions: freedom of the self and freedom from the self. The second is the meaning of absolute freedom, not the first. Freedom of the self again simply means the ego has come from the back door. Freedom from the self it.self is total freedom, absolute freedom. When you are NOT, you are really free.

It is a paradox: when you are, you are in bondage, because your mind is a bondage, your ego is a bondage. When you are not, your imprisoned splendor is released.

THOU WHO KNOWEST ALL.
MAY WE NOT BE DIVERTED FROM OUR GOAL.

Now this prayer has to be a constant fragrance to the seeker that, "My Lord, help me not to be diverted." because as you enter into the inner world, greater treasures are revealed and there is every possibility you may stop somewhere and you may think that this is the end. The danger becomes more and more as you go deeper, because greater richnesses, greater wealth, greater kingdoms become yours. And you have lived in such poverty that anything can enchant you.
There is a beautiful parable:

A mystic used to live under a tree, and he saw for years a woodcutter coming every day, an old man. The w hole day he will cut wood and sell the wood, and then too it was difficult to feed himself, his wife and children.

One day the mystic asked the woodcutter, "Will you listen to me?"

The woodcutter used to respect the mystic. In the early morning when he will come he will bow down to the mystic, and when by the evening he will take the wood back home, he will again bow down to the mystic.

The mystic said, "Listen, don't waste your life cutting wood. Just go a little ahead and you will find a copper mine, and that will be enough. You do one day's work and for seven days it will be enough to keep your family perfectly comfortably, conveniently, and there will be no need for you to work every day."

The man did not believe. What this mystic can know about the copper and the mines? He had never seen him leave his tree. "Under the tree he is always sitting there with closed eyes -- what can he know?" But then he thought, "What I am going to lose? Let me give it a try."

He went ahead and round a copper mine, and he was immensely pleased. Now he used to work only one day and for the remaining week there was no need to work. It was enough to feed his family, not only to feed but even invite guests, friends. And all were surprised that he has become suddenly rich.

One day the mystic said, "You are such a fool! Just go a little ahead and you will find a silver mine -- and one day's work, and for six months you need not work at all."

The woodcutter was perfectly happy with the copper mine and he did not believe this mystic -- again! But he said, "For the first time he turned out to be right. Who knows? Let me give a try!"

And he found the silver mine, and he was immensely happy. And one day he will come and for six months he will

One day he was coming, and the mystic said, "But you are just a fool! You just go ahead a little bit more and you will find a gold mine!"

Now this was too much! The woodcutter could not believe that this could be his fate -- impossible! But again he WaS seduced by the idea -- he went and found the gold mine. Now he became so rich that for years he will not come, and even if he comes he won't bother even to bow down to the mystic. 'Who cares about this fool? He just goes on sitting under the tree, and he knows where the gold mine is, still he has not bothered..."

One day the mystic called him and he said, "You don't come to see me any more,. you don't bow down to me, but, still, I am now getting old and I cannot wait any more. Just a little ahead there is a diamond mine -- and why you are wasting your time with gold? You can find diamonds!"

And the man found the diamonds; now for years he will not come. And one day the mystic sent a message that, "Come quickly, because I am on my deathbed and I have to reveal you the last secret."

He could not believe -- what can be more than diamonds? That is the end! There can be nothing, there cannot be anything more. But he came. He asked, "What is the matter? Now you are again trying to tell me to go ahead?"

He said, "Yes, because if you go a little bit ahead you will find a treasure which is inexhaustible. This mine will be exhausted soon."

The woodcutter said, "I don't believe you any more. And I am perfectly happy -- why should I go? And if you know that there is some inexhaustible treasure, why you go on sitting under this tree?"

The mystic said, "That inexhaustible treasure is within me, and that's what I have called you for, to tell you just go a little ahead. If you go a little ahead you will find yourself, and that's the real treasure."

But it was too much for the poor woodcutter even to understand. He laughed at the whole idea and he said, "You must have gone crazy! I am perfectly happy."

The mystic died. After many years the woodcutter thought -- his death was also coming closer -- "Maybe he was right, I should go a little further." He went a little further and he found such a beautiful forest that he wanted to sit under a tree. And it was so silent that he wanted to close his eyes. And it was so tremendously peaceful that he started sinking within himself... And he found the treasure the mystic w as talking about, but it was found within himself.

The seer of the Isa Upanishad is saying:

MAY WE NOT BE DIVERTED FROM OUR GOAL...

Unless you have found your ultimate being you have not found anything, remember. And go on praying to God that we should not be diverted.

FOR WITH ALL DEVOTION WE SUBMIT OURSELVES TO THEE...

Meditation is effort, prayer is surrender. Meditation is your doing, prayer is becoming available to God; whatsoever he wants to do with you, you are ready. It is submission, it is devotion, but devotion comes only after meditation.

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA

PURNAMEVA VASHISHYATE

AUM
THAT IS THE WHOLE,
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

I Am That

Chapter #14
Chapter title: Without Women -- No Buddhas

24 October 1980 am in Buddha Hall

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The first question:

OSHO,
I WOULD LIKE TO FALL IN LOVE, BUT I AM AFRAID OF BEAUTIFUL WOMEN, AND SO AFRAID OF LOVE, AND I DON'T KNOW WHY.
WHY IS IT SO HARD FOR ME TO FALL IN LOVE?

Prem Parivartan,

LOVE IS THE HARDEST THING in the world, the most arduous. It needs really guts to be in love. That's why for thousands of years people have escaped from the world in the name of religion. They were not really escaping from the world, they were escaping from love. It was the fear of love that drove them away to the deserts, to the mountains, to the monasteries. But they were not even courageous enough to accept the fact that they are afraid of love; they covered it up with beautiful religious words. They condemned the world rather than condemning their own cowardliness.

And humanity has worshipped these people as saints -- cowards have been worshipped! And naturally, if you worship cowards you will also become a coward. One should choose very carefully and cautiously whom to adore, because whomsoever you adore you start becoming like him -- unconsciously, unknowingly. If a man escapes from the war we call him a coward, we condemn him -- he has betrayed. But the people who escape from the battle of life are thought to be heroes, are thought to be doing something great. Their basic fear is of love -- and why there is so much fear of love?

The first thing that love requires is dropping of the ego. It is easy to protect your ego in the name of religion, in the name of virtue, morality, puritanism, character -- beautiful words to decorate the ego, to nourish and feed it. Hence your so-called saints are the most egoistic people in the world, and you can see it. The facts are so immense, so self-evident, that there is no way to deny them. Your saints have caused more bloodshed on the earth than anybody else, for the simple reason because wherever there is ego there is going

to be bloodshed. But when you hide behind beautiful facades you not only deceive others, ultimately you yourself are deceived.

Love is one of the most dangerous phenomena. You have to put aside your ego, only then it can blossom. Love is real spirituality, but when I use the word "love" you can again misunderstand on the other extreme -- you can start thinking in terms of lust. Love is not lust either. It is not the so-called religion and it is not the so-called worldly life. Love is different from both.

Love is a transcendence of lust and ego Religious life gives you ego and destroys love, and the irreligious life gives you lust and destroys love. These are the two extremes: ego and lust. Exactly in the middle of the two is love; it is neither ego nor lust, it is transcendence of both.

Lust means you are trying to exploit the other, and naturally there will be fear. The fear will be that the other may exploit you. To get into a relationship means getting into a space where you are thinking to exploit and the other is also thinking to exploit. Both are going to use the other as a means. Hence there is great attraction -- the opportunity to exploit the other -- and great fear because you may be exploited.

Lust can never be free of fear, the ego can never be free of fear. Hence the people who have escaped into the deserts, into the mountains, into the monasteries, are still afraid, trembling, because you can escape from the world but how you will escape from your nature?

Love is a basic need. You can escape from the world, but you will still need food. You can escape from the world; that doesn't mean that now there is no need for food. And love IS food for the soul, just as food is food for the body. One cannot avoid love. If one avoids love one is avoiding life. To avoid love means to commit suicide.

Your saints have committed suicide, your sinners have committed suicide. In a way they both are same because they exist on the polar opposites.

My sannyasin has to transcend the polarity, the opposition. He has to go beyond both. Beyond lust means never be cunning, never try to use the other. That is ugly, that is inhuman, that is irreligious. That is violence, pure violence. To respect the other as an end unto himself or herself is the way of the sannyasin. Avoid being cunning.

A few who had won the first prize in a state lottery was suddenly besieged by relatives and friends who had previously ignored him. But he refused to give or lend them any money.
"You now have more money than you will ever spend," said one. "Why are you so unkind?" I have two good reasons," explained the lucky winner. "First, I hate my relatives, and second, I love my money!"

To love somebody means to respect; it means not to exploit. To love somebody means to give love and all that you have without any idea of getting anything in return. If there is even a slight idea, a slight motivation, it is cunningness, it is lust. Even to ask for gratitude is wrong. Love is possible only when you love for love's sake.

A rich widower invited his three sons and their wives to a birthday dinner at his house. As they sat down at the table he explained why he had brought them all together.
"This is my fifty-eighth birthday, as you know, and I am about to change my will. Because of my disappointment at not being a grandfather, I am going to give $250,000 to my first grandchild." Then he bowed his head and said grace.

When he looked up he found himself alone at the table.

This is how people are behaving with each other! Their minds are full of lust, greed a thousand and one motives. and they go on calling all this love.

Prem Parivartan, it is not anything personal to you to be afraid of love or to feel, "Why it is so hard?" It is everybody's problem, but it has been created by a long, stupid conditioning. Instead of helping you to become clear about what love is, instead of helping you to love without any motivation, you have been taught to love with motivation. You have been taught to love in an artificial way.

The mother says to you, "Love me because I am your mother," as if love is a logical proposition: "Because I am your mother, therefore you have to love me." And the poor child feels at a loss; he cannot understand -- how to love? You may be the mother or the father; that does not mean that love will arise inevitably. If it was arising inevitably towards the mother and towards the father and the brothers and the sisters and the relatives, then there would have been no need to tell anybody to love your mother, your

father! It does not arise naturally; it has to be cultivated.

And the child is certainly helpless; he starts pretending. He becomes a politician from the very beginning -- he starts learning diplomacy. He becomes a follower of Machiavelli. He starts pretending to love the mother because he needs the mother; he cannot survive without the mother. He smiles at the father. That smile is false; it is not coming from his heart. But this is how from the very beginning his love is poisoned.

Later on we say, "Love -- it is your wife. Love -- this is your husband." We go saying this stupid thing to everybody: "Love -- BECAUSE... THEREFORE..."

Love is not a logical proposition; either it is there or it is not there. If it is there, help to grow it; if it is not there, accept it. There is no other way. But don't create an artificial phenomenon.

But the mother has lived without love; she has not been loved by the husband. He was loving her because she was his wife, because he had to love; it was a social duty that he had to perform, it was a formality. So she is hankering for love; she starts exploiting the child.

Many women are interested in children not because they want to be mothers but just because it is easier to exploit the child for love than anybody else, because he will be absolutely dependent on you. To be a mother is a rare phenomenon. To hanker for children is a totally different thing; it has nothing to do with being a mother. That hankering comes from a totally different source.

To be a father is even more difficult than to be a mother, because to be a mother is at least instinctive, biological. Father is a social invention, a social institution. A father has been created, he does not exist in nature; hence it is even more difficult to be an authentic father. But everybody wants to be a father -- to prove his manhood, to prove that he loves his wife, to prove that he is reproductive, that he is really a man. But these are not things that have anything to do with love.

And then there is the need to dominate the children. He cannot dominate the wife -- the wife dominates him. The wife allows him to show to the world that he is the master; she allows it because she is so self-confident about her mastery over him that she does not bother. At the outside he can play the game of being the husband. He knows, she knows, everybody else knows, who is the real master.

The father is hankering to be a master; he wants to dominate somebody. He cannot dominate the wife, he cannot dominate the boss in the office, he cannot dominate anybody. Children are needed; it is a desire to dominate. And then he starts asking the children, "Love me -- I am your father. You have to love!" As if love can be managed. Everything goes false. By the time you are young your love is almost plastic, it has lost all spontaneity. It has become very cunning, very calculating.

Two women met for the first time since graduating from high school. Asked the first one, "Have you managed to live a well-planned life?"
"Oh yes!" said her friend. "First I married a millionaire, then an actor. My third marriage was to a preacher and now I am married to an undertaker."
"What do all these marriages have to do with a well planned life?"
"One for the money, two for the show, three to make ready and four to go!"

This is a well-planned life! Remember this sutra: "One for the money, two for the show, three to make ready, and four to go!" This is how people are living!

You ask me, Parivartan: I WOULD LIKE TO FALL IN LOVE...

It is not a question of liking. One simply falls or one does not fall! You would like to fall in love -- then it is not going to happen. Falls don't happen through liking -- you simply stumble and you fall! You are trying to manage a fall. You can manage, but it will not be a real fall -- no fracture, nothing! You can put a Dunlop mattress and you fall on it, but you will simply look stupid and nothing else. A little bit embarrassed, that's all.

You ask: I WOULD LIKE TO FALL IN LOVE, BUT I AM AFRAID OF BEAUTIFUL WOMEN...

Only that thing seems to be a little bit intelligent! Beautiful women are dangerous, ugly women are good -- they have to be good. Fall in love with an ugly woman... This is one of the observations of thousands of years... whenever a woman is beautiful she need not care about being nice. It is enough to be beautiful, why

she should be nice too? She will be nasty! Ugly women are very nice, they have to, otherwise who is going to fall in love with them? Their faces, their bodies make you feel like running away to the very end of the world and never look back -- they have to compensate. They compensate by being nice, by being very loving. They become your mamas; they take care as if you are a small child, they breastfeed you. They become absolutely necessary, they make you utterly dependent, so that you can tolerate their ugliness.

Parivartan, that thing you are certainly saying with some intelligence. And when you are thinking and planning a well planned life, then fall in love with an ugly woman. It will be difficult in the beginning, but then it is sweet all the way! And always think of the future -- that's how calculating people do. What it is? Just a bitter pill in the beginning, it's okay, but then it is very health-giving. Ugly women are medicinal, but beautiful women are sweet in the beginning and very bitter in the end.

And this is not my advice to you; Gautam Buddha also says the same thing -- in a different context, of course. He cannot be so truthful as I am. He says: The world is sweet in the beginning but very bitter in the end, and the other world is very bitter in the beginning but very sweet in the end. It is a totally different context, but it is significant -- in your context too.

The beautiful woman looks beautiful and you are tempted, but remember the great philosophers who say that beauty is illusory; it is nothing but just on the surface. When you see a beautiful woman always remember the great philosophers: that inside she is nothing but bones, blood, pus, et cetera, et cetera. Keep in your bedroom a skeleton, meditate over it, and whenever you see a beautiful woman project the skeleton. That will scare you! And whenever you see an ugly woman feel compassion -- compassion is good, it is great service. In fact it is conquering the world! To fall in love with an ugly woman is to be a saint, and your rewards will be great. She will be nice to you, and always nice to you.

The only problem is, Parivartan, here you will not find an ugly woman. Somehow ugly women don't fall in love with me, that's the trouble! So you are in a wrong place.

A traveling salesman once found himself in a howling storm near a washed-out bridge somewhere in the hinter-lands. Since he could drive no further he got out of his car and went to the nearest farmhouse. An old man answered the door.
"Can you put me up for the night?" asked the salesman.
"Yes, you can stay here," said the farmer, "but you will have to sleep with my son."
"Your son?"
"That's right."
"Excuse me, said the salesman, "I must be in the wrong joke!"

Parivartan, you are here in a wrong joke; you will have to find the right joke for yourself. Here you will not find an ugly woman; that will be difficult.

You say: I WOULD LIKE TO FALL IN LOVE, BUT I AM AFRAID OF BEAUTIFUL WOMEN, AND SO AFRAID OF LOVE, AND I DON'T KNOW WHY.

There is not much to know in it; it is very simple and obvious. It is not something great to contemplate upon.

He: "Have you ever loved anyone as much as you love me, Mary?"
She: "No, John. I have sometimes admired men for their looks or intelligence or money. But with you, John, it is all love -- nothing else."

At lunch one woman said to her friend, "I don't know what to do. The other night I dreamed that John was having lunch with some blonde, and they were laughing together."
"Oh, for God's sake, Helen!" protested her friend. "It was only a silly dream."
"Only a dream," repeated the other. "But if he does such things in MY dreams, can you imagine what he must do in his?"

Fear is natural because the woman means the beginning of the world; the woman means the beginning of the trouble. Before the woman there is no world and after the woman is no world. Before the woman there is all darkness, after the woman there is all light. But between the two is the problem, and everybody

has to pass through it.

The aggressive wife was raking her husband over the coals for having said something tactless when some friends called. "And don't sit there," she continued sharply, "making fists at me in your pockets, either!"

Among the objects displayed in the Vatican Library are two Bibles close together: a huge one about two feet thick, the other a tiny one less than one inch square.

One of the guides tells visitors: "This big Bible contains everything Eve said to Adam, and this little one contains everything Adam said to Eve."

I can't see why you don't understand -- it is so obvious! People have always been afraid of the woman for the simple reason that man functions through the head and the woman functions intuitively. They can't agree on anything; there is no possibility of agreement. The woman jumps on conclusions, and the trouble is she is almost always right! And the man goes through a very long, arduous, logical process to reach a conclusion, and, again, almost always he is wrong.

So to fight with a woman -- that means to love a woman -- you are doomed, you are bound to fail. You cannot win a single argument because her ways of arguing are so puzzling. You want her to sit down calmly at the table and discuss, and she starts crying and throwing things. Now you don't know what to do! It is your money she is destroying so you cannot throw other things because that will be simply foolish. And the whole day you come home tortured by the world, you want some moments of peace, and the whole day she has been getting ready, exercising. She is ready for a fight! You come home completely defeated, and she is fresh and ready to fight. Now how can you win? And you don't want to fight at all, you want to be left alone to read your newspaper, and she throws your newspaper.

She cannot tolerate anything that you do -- except Dynamic Meditation. That comes very close -- that makes women afraid. I invented the Dynamic Meditation for poor men: at least one defense! You can simply shout and jump and start hoo-hooing, and that she will understand. She will calm down and she will start agreeing with you; otherwise she is going to create trouble. That is one of the ancient feminine methods -- of course she has never called it meditation. I call it meditation, to give it a religious color!

Prem Parivartan, so these are a few clues for you. If you want a peaceful life, find a homely woman and your life will be peaceful -- of course without joy. You can't have both together. It will be peaceful, completely peaceful, but there will be no ecstasy in it. It will be as if you are already dead; there will be no excitement. It will be flat, like a flat tire, stuck in one place, sitting silently doing nothing, the spring comes and the grass does not grow by itself. How can the grass grow under a flat tire? It is impossible! You can go on sitting and waiting, springs will come and go... That is the first possibility.

The second is: take the risk, fall in love with a beautiful woman. There will be great excitement, ecstasy, but there will be trouble too. Heaven and hell come in the same package. You will have a few heavenly moments, but they are worth -- for all the hell that will follow, they are worth. And they will teach you a lesson. That's how one becomes finally a Buddha. Without the women there would have been no Buddhas; about that I am absolutely certain. There would have been no religion, no Buddhas, no Mahaviras. It is because of the woman.

Many women ask me the question, "Why women have not become enlightened?" How they can become enlightened? Who will drive them to become enlightened? That is the point. They drive men to become enlightened. Finding no other way in life, he becomes enlightened. It is simple! I have not answered it yet, but today I thought better to say it and settle it forever. Never ask me again, "Why women don't become enlightened?" There is no need! Their function is to make people enlightened -- to drive them crazy -- so sooner or later they start meditating, sooner or later they want to be left alone. They are finished! Their dreams are shattered, they are disillusioned. It is the great work of woman; the whole credit goes to women.

The Buddha, the Mahavira, Lao Tzu and Chuang Tzu, they were possible only because the woman was continuously forcing them: either become enlightened or go crazy! And they decided to become enlightened. they said, "It is better to become enlightened." It is good to pass through the experience.

So, Parivartan, choose a beautiful woman and fall whole-heartedly... don't hold anything back. The deeper you love, the sooner you will get free of it. The more passionately you go in, the more quickly you come out.

The second question:

OSHO,
IN LECTURE YESTERDAY YOU SPOKE ABOUT THE MASTER'S WORK: KEEPING HIS DISCIPLES FROM SETTLING FOR LESS THAN "FREEDOM FROM THE SELF".
IN THE WEST, MUCH IS MADE OF THE EXPERIENCE THAT "THIS IS IT," THAT NOTHING CAN BE DIFFERENT THAN IT IS -- RIGHT NOW!
IS THIS A COPPER MINE EXPERIENCE?
HOW CAN THERE BE ANYTHING ELSE?

Deva Sambuddha,

I ALSO SAY THIS IS IT, but when I say this is it, it has a totally different meaning. It is not the same statement as it is being made in the West. The statement in itself has no meaning of its own; the meaning comes through your experience.

Man can live on different planes. When Gautam the Buddha says "This is it!" he is using the same words as you use. The words are exactly the same and the dictionary meaning is the same, but the existential meaning is totally different; it may be even diametrically opposed to your meaning.

In the West it has become fashionable to say that this is all, to live right now is all there is. But the people who are saying it have no idea of meditativeness, have no idea of absolute silence, thoughtless awareness, they have not experienced witnessing. Hence what they are saying -- "This is it" -- is nothing more significant than their mind.

So if your mind is full of lust, your "this is it" will be only lust and nothing else. If your mind is full of greed, full of anger, full of jealousy, then how it can have the same meaning as it has when Chuang Tzu says "This is it"? It is not possible to have the same meaning. Meaning comes from the person, his presence, his realization.

The West has got cliches from the East. Now Zen has become very fashionable in the West, not that the West is capable yet to understand Zen. Zen, the very word "Zen", comes from dhyana. Buddha never used himself Sanskrit language; he was the first enlightened person in India who used the language of the people. That was one of the things that made the priesthood, the brahmins of India, to be antagonistic to Buddha. Amongst many things that was one of the major, because the priests of India have always used Sanskrit as their language, it was their property. And only the scholarly people could understand it; the masses were absolutely ignorant about it. Hence what was written in the scriptures was known only to the few priests, and of course through that knowledge they were powerful. And they never wanted it to be known by the masses, otherwise their power will be lost, their vested interests will be destroyed.

Buddha was the first man who dynamited their whole establishment. He used the language of the people; the language of the people in Buddha's time was Pali. In Pali, dhyana is pronounced as jhana. Because Buddha used the word jhana it changed its color. When it reached China through Bodhidharma it became CH'AN, because in Chinese jhana cannot be written; in Chinese there is no alphabet. The Chinese is a pictorial language, so the closest picture that they had which could express the word JHANA was CH'AN or CH'ANA.

And from China it reached Japan. They use the same pictorial language, but their pronunciations are different. In Japan it became Zen; in a way it came back to the original place. It came closer to Buddha's JHANA; it became Zen.

Now the West has not yet understood what it is all about, but Zen has an appeal for the simple reason because it is very absurd, illogical, paradoxical. And the West has become fed up with logical philosophies -- with Kant, Hegel, Fichte, Bertrand Russell, Wittgenstein -- it has become fed up. From Aristotle to Wittgenstein, two thousand years of logical thinking has not led anywhere except to a point where West feels that life is absolutely meaningless and accidental. Now this is the right situation for any illogical philosophy to become fashionable.

The western painting has become illogical. You can see it in Picasso, Dali, Cezanne and other painters: the painting has become absolutely illogical, absurd. The poetry has become illogical -- Ezra Pound and others. You can read it, but you will not find any meaning in it. The novels, the plays, all other art forms have taken a turn; they have become very illogical. This illogicalness is the outcome of two thousand years

of logical effort which has completely failed: it has not provided any significance and meaning to man's life.

In the same flood of illogicalness, Zen also has become influential, but the reasons for its influence are totally different. It is not that the West has experienced meditation -- it is simply a reaction against logic that Zen has become a great appeal. The absurd anecdotes. the absurd lives of the Zen Masters -- seems to be appealing because it has no logical construction.

A great Zen Master, Ryokan, is known in Japan as the Great Fool -- a great Master, of the same caliber as Buddha, is known as the Great Fool for the simple reason because his whole life was absurd, unpredictable. If you ask him a question he may hit you on the head; if you don't ask him a question he may hit you on the head. He used to say, "Ask me a question and I will beat you; don't ask me a question and I will beat you!" He used to throw his disciples...

Once he cut one of his disciples' finger with a knife, and when the finger was cut and the disciple was in deep agony, he said, "This is it!" And in that moment the disciple became enlightened -- because he was meditating for twenty years. Don't forget those twenty years! In the West those twenty years are completely forgotten. Those twenty years have brought this climax. At the right moment the Master gave the last push. He wanted to bring him to the present, and cutting the finger is so painful that you cannot think of the past, you cannot think of the future, you cannot fantasize any more. For a moment everything stops. It is like an electric shock -- you are suddenly herenow. But those twenty years of meditation had created a different quality: the shock became a satori. Just by cutting somebody's finger, you cannot make him enlightened, but Ryokan did the miracle.

Ryokan lived in such a way that anybody will call him a fool, an idiot, and he enjoyed the word "idiot" very much; he himself used to call himself an idiot. He will forget his robe, will reach to the marketplace naked -- with his shoes on! He will forget about everything.

He had written a list of things that he has to take when he goes out, and he has pasted the list on the door so that he can look at the list, that what things he had to carry: his staff, his robes, the shoes, the cap. And even this was written: "Where you have to put the cap -- on the head." Otherwise he will forget, he may put the shoes on the head! But still the same thing continued -- because he will forget to read the list.

This Ryokan helped many people to become enlightened. His illogical ways, his absurd methods proved of tremendous help. Now in the West people will love Ryokan; they will feel at ease with him. They are fed up with Aristotle. Aristotle has become "Aristotlitis" -- a great disease! They don't want to do anything with Aristotle; they want something more alive, something more paradoxical because life is paradox; it is not logic.

Remember it, that life is not logical and cannot be understood by just logic. Life is far more than logic, far bigger than logic. It is not arithmetic. So there are planes to understand.

The West is not yet capable of being herenow; he has only heard the word. And there are different motives why the western youth, particularly the new generation, has become infatuated with Zen-like things. The Third World War is gathering around. Life seems to be very fragile; it had never been so before. Wars have always been there -- in three thousand years we have fought five thousand wars -- so war is not a new thing, but something new has happened. The Third World War will be the last war, it will be a total war. It will destroy not only humanity but all life from the earth. And the clouds are becoming darker and coming closer every day. It is creating a great fear. The western new generation is freaking out.

And now because the world can end, the whole future Zen seems to be appealing: Live here and live now because there is no future. Tomorrow may never arrive. This is a totally different reason why West has become interested in right now.

Sambuddha, this has to be remembered: the motive is different. The eastern mystics, from Buddha to Ryokan, were talking about the beauty of now-here for totally different reasons. Not that there is no future -- there is infinite future, eternity -- but the future never comes. All that comes is now; now is the only reality. When future comes, it also comes in the form of now. When tomorrow comes it will come as today, so you have to learn the art of being here, living today, because tomorrow will come but it will also be another today. And if you know how to live THIS day you will know how to live that day which will be coming. This was a totally different vision.

These are the four planes which have to be understood. First is the body. On the bodily plane, the man who lives identified with the body, if he says, "This is it," he will only mean food and sex and nothing else. His "this is it" will contain only of two things, food and sex, which are not very different either. Food is nourishment for you; you cannot survive without food. And sex is nourishment for the coming generations; they cannot survive without sex. Your parents' sex has created you, your sex will create your children. The

society needs sex as food; it is food, it is survival for the society, just as food is your survival.

Food and sex are deeply connected. Hence it always happens if somebody starts controlling sex, becomes a celibate, he will start eating more; he will substitute his sexuality by food. It almost always happens when women get married they start becoming fatter, for the simple reason that before marriage they are interested in sex, after marriage they become fed up with it. They start feeling as if the man is exploiting their bodies. Reluctantly they go into it, but they are fed up. Then their interest changes towards food.

And the people who starve themselves for any reason -- maybe naturopathy, dieting, or some religious reason, fasting -- the people who will starve themselves will become full of sexual fantasies. Hence Jain monks are more full of sexual fantasies than anybody else, because of the fasting. It is a natural change: their energy starts moving from one pole to another.

Sambuddha, anybody who knows only his body, his "this is it" simply means food and sex. That's what is happening in institutes like Esalen -- food and sex. That's what is happening all over America. Sambuddha comes from America.

The second plane is mind. With food and sex you can have pleasure and pain. On the body level, if your body is satisfied, you will have a pleasant feeling; if it is not satisfied you will feel pain. The second phenomenon above the body is mind. Mind goes a little higher than pleasure; it starts experiencing happiness and unhappiness. With body there is only duality, food and sex, only two dimensions; with mind there are many dimensions. Mind opens up a greater world: music, poetry, painting, dance, et cetera, et cetera. It opens up many dimensions; you can enjoy more.

With the first you are just like an animal; your "this is it" will be nothing but animalistic. With the second, if you know that you are more than the body, higher than the body, you will have many dimensions, more richness. You become human, you rise above animals. When you say, "This is it," now it will be music, poetry, painting, dance; it will have a totally different meaning.

On the third plane is the soul, the self. With the body the duality; with the mind, manyness, multitude; with soul only oneness, and that is meditation. You will know the real meaning of "this is it" only when you arrive at the third point.

And with the fourth... In the East we have called it the fourth, simply "the fourth", TURIYA; we have not given it any name because no name is possible, it is inexpressible. With the fourth, TURIYA, there is neither two nor many nor one. You can call it either wholeness or nothingness. Buddha used the word "nothingness", Isa Upanishad uses the word "wholeness"; they mean the same thing. The zero symbolizes both, nothing and the whole. This is the state of bliss, ecstasy.

On the body level pleasure is opposed by pain; on the mind level happiness is opposed by unhappiness; on the soul level joy is opposed by misery. But on the fourth, bliss is not opposed by anything; bliss has no polar opposite to it.

Where you are on these four planes will make the difference. When I say, "This is it," I am talking from the fourth plane. And when in America, in the institutes like Esalen, people are talking about "this is it," they are talking about the first plane, the body.

You ask me, IN THE WEST, MUCH IS MADE OF THE EXPERIENCE THAT "THIS IS IT," THAT NOTHING CAN BE DIFFERENT THAN IT IS -- RIGHT NOW!

Yes, nothing can be different than it is, but you can be different. The world is the same -- to the Buddha, to the enlightened, to the unenlightened -- but you are different and that makes the difference. That's the difference that makes the difference. The world is the same -- Buddha moves here, you move here, gods live here, dogs live here -- it is the same world. But because their awareness is different, their depth and height is different, their "this is it" will be different too, their now will also be different.

So when I am talking about now, my "now" contains THIS and THAT both. When in the West people are talking about now, their now only contains "this".

Remember what the Isa Upanishad says: This is whole. That is whole. The whole comes from the whole, still the whole remains behind.

This is the fourth state, TURIYA, the ultimate state beyond which nothing happens. Unless you have reached to it, Sambuddha, you are living at the copper mine. You have to move to the silver mine, then to the gold mine, and then to the diamond mine, and then to the beyond.

The third question:

OSHO,
WHAT WOULD BE THE BEST THING TO DO IF YOU WERE MAD?

Virendra,

CHANGE your mind!

The fourth question:

OSHO,
I HAVE TAKEN THE VOW TO REMAIN A CELIBATE MY WHOLE LIFE, BUT WHY DO I STILL SUFFER FROM SEXUAL THOUGHTS, FANTASIES AND DREAMS?

Swami Nityananda Giri,

IT is NATURAL -- it is because of your vow. Nobody can change one's life by force. The vow simply is a violent act against yourself. It will only repress your sex, and the repressed will take revenge; it will come on again and again and again. You will push it from one door, it will enter from another door. You cannot get rid of it so easily, so cheaply.

Just the other day, Morarji Desai revealed that when he was the prime minister he had visited a nightclub in Canada, just to find out what was going on there. Now, why he should be interested in a nightclub? And whatsoever is going on there, why he is interested in it? At the age of eighty-two! And he had kept it a secret up to now; he never revealed it before.

A repressed sexuality will haunt you to the very end of your life. Even when you will be dying you will be having sexual fantasies.

Swami Nityananda Giri, it is still time -- beware! Life is never changed by vows, life is changed by awareness. Never take a vow; the vow simply means that you are forcing something upon yourself. Try to understand. When there is understanding there is no need to take a vow; your understanding is enough. You see something is wrong and it drops.

Seeing is enough, understanding is enough; no other discipline is ever needed. Whenever you need some other discipline it means your understanding is lacking, something is missing in your understanding. You are trying to compensate your understanding by taking a vow, but the very taking of the vow shows that you are afraid of your sexuality. Then it will come, then it is bound to come.

And now you are asking me: WHY DO I STILL SUFFER FROM SEXUAL THOUGHTS, FANTASIES AND DREAMS?

You must be hoping that by taking a vow all this will stop. It is your vow that is causing it! If you have lived a natural life, if you have gone through the world and all its experiences of good and bad, pleasure and pain, you would have learned something; you would have come out of the world with understanding.

But for centuries the so-called saints have depended on violence. They talk about non-violence, but they go on doing violence to themselves.

"I am sick and tired of being left alone every weekend," growled the golf widow at breakfast one Saturday. "If you think you are going out to play today..."
"Nonsense, dear," the husband interrupted, reaching for the toast. "Golf is the furthest thing from my mind. Please pass the putter."

If you just force things they will erupt, they will come back.

A seventy year-old man went to see the doctor.

"I have been in practice for twenty-five years," the doctor told him, "and I have never heard of such a complaint What do you mean, your virility is too high?"

The septuagenarian sighed. Pointing to his head, he said, "It is all in my mind."

"The virility has gone too high -- it's all in my mind."

Now, Nityananda Giri, you have taken a vow. Your sexuality is repressed at its natural center: it has reached in your head, and that is far more dangerous because it will poison your head. Now in dreams, in thoughts, in fantasies it will come.

Just go for a fast one day and you will see what I mean -- you will think of food the whole day. Ordinarily you don't think about the food at all; the food is not a problem. When you feel hungry you eat, and then all is forgotten. But go for a fast, and suddenly food becomes your obsession. It is a simple psychological fact.

But religious people have been really stupid: simple facts they go on denying, and they can always rationalize. They will say, "It is because of your past lives' bad karmas that, Nityananda Gin, you are still suffering from sexual thoughts." They will tell you to practice yoga, stand on your head, and all kinds of nonsense.

Just the last week I was reading about one yogi, Dhirendra Brahmachari, who goes on showing his yoga postures on the television. And he was telling the last week to his audience that, "Do you know how I remain so healthy? I am pulling my anus upwards right now, but you cannot see it because I am wearing clothes." And then he told that his disciple, one girl who sits by his side to show yoga postures, "She is also holding her anus upwards, but you cannot see because she is wearing the clothes."

The girl must have gone red! It is good that India has not yet gone for color TV -- in black and white you cannot see whether the girl is blushing or not. But then you have to do all kinds of nonsense things. Now pulling your anus upwards will simply force your sexual energy to go into your head; that's what its purpose is. It is trying to bring the sexuality towards the head, and you will be more in a danger.

And that's the purpose of SIRSHASANA, headstand. Standing on your head, the basic purpose is to force your sexual energy to go towards your head. Because of gravitation, if you stand on your head naturally your sexual energy starts moving towards the head. But how long you can stand on your head? Sooner or later you will have to stand on your feet.

And this messing around with centers is one of the problems all the religions have been facing.

Gurdjieff, one of the great Masters of this age, used to say that man has become so ugly for the simple reason because none of his centers is functioning in a natural way; every center is being interfered with by other centers, they have all become entangled. His whole effort was how to disentangle them, how to bring the energy to each center that belongs to it.

And that's my effort here too: to bring the energy to the right center, where it belongs. When all your centers are functioning naturally you will have a deep silence in you, you will have a subtle harmony in your being; a joy will surround you.

Nityananda Giri, you must have lived according to the old, traditional way; your name shows that. Gin is one of the most ancient traditions of Hindu sannyasins; you will have to come out of it. You will have to come out of your orthodoxy, out of your superstitions.

An elderly spinster went to see her doctor and complained that her sleep was being disturbed by dreams of a young man who was constantly following her and flirting with her.

The doctor prescribed some pills, but a couple of weeks later she was back.

"What is the matter now?" he asked gently. "You are sleeping better now, aren't you?"

"No," she said, "Now I can't sleep because I miss that young man so much!"

Life cannot be avoided easily. The only way to go beyond is to go through. Life is an opportunity to grow -- don't avoid it. If you avoid it you will remain retarded.

Now what is happening to you cannot happen to any of my sannyasins, it is impossible -- because my sannyasins are living naturally, accepting whatsoever God has given. He knows better than you. If he has given you a sexuality, then it means that there is something to be learned through it. It is your creative energy -- don't repress it. Refine it, certainly, make it as pure as possible, because it is your sexual energy which will create many things in your life.

This is a well known fact, that great poets naturally find that they are transcending their sexuality. Great

painters, great dancers, great musicians have always found it to go beyond sex very easily -- but not the so-called monks and the saints. They have found just the opposite: the more they have tried, the more they were disillusioned, the more they got deeper into the mess.

This fact has to be meditated upon. A musician creates music, hence his sexual energy is used in a non-sexual way. A dancer creates dance, he need not create children. He becomes a creator of something higher -- what is the need to create the lower? Even animals can create children; that is nothing special to man. In fact, animals are far more productive -- even mosquitoes can defeat you! That is nothing special to you.

Now there are two ways: either repress sex -- as has been done by all the so-called religious traditions of the world -- or transform it.

I am for transformation, hence I teach my sannyasins to be creative. Create music, create poetry, create painting, create pottery, sculpture -- create something! Whatsoever you do, do it with great creativeness, bring something new into existence, and your sex will be fulfilled on a higher plane and there will be no repression. Let your sex become more and more love and less and less lust. And then finally let your love also become a little higher -- that is prayer. Lust is the lowest form of sex, love higher than sex, and prayer is the ultimate transformation.

The meditative person can transform his sexuality without any antagonism. without any conflict. He is in deep friendship with all his energies, sexual or others; he is not in any fight. Why fight with your own energies? Love them, rejoice in them, and help them to transcend the lower forms, the animal forms. Let them move from the body towards the turiya, the fourth.

This is a total!y different process. That's why I am so much opposed, because I am against all the repressive traditions, all the so-called moral, puritanistic stupidities. I simply call them stupid. I am not a polite person. If a spade is there I call it a spade -- in fact, a fucking spade! I want to be clear and straightforward. Two plus two is four to me, neither more nor less.

A Rajneesh sannyasin went to visit an old friend living in a big town. The only lodging he could find was in a very dilapidated hotel. The receptionist told him he would have to share a double bed and take his breakfast -- toast, jam and coffee -- upstairs with him that night.

He entered the room and was surprised to find a gorgeous blonde lying naked on the bed, fast asleep. He prepared himself for bed, said his prayers and lay down to sleep.

Fifteen minutes later, he turned over and looked in the direction of the beautiful girl. "Should I or shouldn't l? No! I must not!" he said to himself, and turned over and tried to sleep.

Half an hour later he turned around again, looked towards the girl and said to himself, "No, I must not! I won't! It is not proper!" So he turned over again and went back to sleep.

But after half an hour he sat up and said out loud, "I just can't resist any more. I don't care whether I am breaking any rules or not." So he got up, walked over to the foot of the bed, then poured his coffee, buttered his toast... and ate his breakfast!

This is possible only to a Rajneesh sannyasin.

Nityananda Giri, to you it will be very difficult, impossible!

Once a Zen Master was asked, "What sort of sex life do monks get?"
The Zen Master said, "Nun!"

Don't repress, try to understand your sexual energy. And you will be surprised, immensely surprised, that it is not your enemy, it is your friend. It is not a curse, it is a blessing, because it is the source of all your creativity. Have you known any impotent person to be creative? Have you known any impotent person to create great music, painting. poetry? And why the so-called monks down the ages have not been creative? They have not contributed anything to the earth, they have not enriched the earth. They have not been a blessing; on the contrary, they have proved a curse. Why? -- because being repressive of their sexuality they became uncreative, they cannot create.

Creativity is sexual, basically sexual. When the painter gets lost into his painting it is the same orgasmic joy that two lovers have when they meet and merge into each other; for a moment they are no more separate. The painter gets the same joy, longer, deeper, far more profound, when he is lost with the painting. A dancer comes to the highest point...

Hence my emphasis on dance and music here in my commune. I want everybody to be a dancer, a singer, for the simple reason because that is the most natural, spontaneous way of transforming your sex. When the dancer is completely lost, when there is only dance and no dancer left, he experiences the greatest orgasm, more total than any sexual orgasm can ever be.

Nityananda Giri, if you accept your sexuality, if you embrace it with deep love and gratitude towards God, knowing that it his gift so that there must be something in it which has to be discovered... it is not to be rejected. Rejecting it will make you uncreative, and the uncreative person remains a miserable life. That's why your saints look so sad, with such long faces, almost dead and stinking.

Look again -- look again into your own being, into your own existence, and you are in for a great surprise.

A man was asked by his wife to bring home a live chicken for a special meal she was going to prepare. He bought the chicken after work and was on his way home when he realized that he had forgotten his front door key. He knew his wife would not be home for a few more hours, so he decided to pass the time by going to the cinema.

He could not carry the chicken inside so he stuffed it down the front of his trousers, then bought a ticket and went in. He sat down towards the front of the cinema, next to two old ladies. He soon became very engrossed in the film and did not notice that the chicken had poked its head through his fly buttons.

"Winifred," whispered one of the old ladies, nudging her friend. "Look at that big thing poking through this guy's fly!"

Winifred grunted, "Ah, Millie, when you've seen one, you've seen them all!"

"I know that," replied Millie, "but have you ever seen one that eats popcorn?"

I Am That

Chapter #15
Chapter title: Everybody has his Uniqueness

25 October 1980 am in Buddha Hall

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The first question:

OSHO,
YOU HAVE BEEN SPEAKING ON SEVERAL OCCASIONS AGAINST SOCIALISM, AND YET I FEEL THAT IN THIS COMMUNE THE FIRST EXPERIMENT OF AN ALIVE SOCIALISM IS HAPPENING. IS THIS ANOTHER OF YOUR CONTRADICTIONS?

Swatantra Sarjano,

THE REAL SOCIALISM can only be the fragrance of a commune deep in meditation. It has nothing to do with the social structure or the economy. Real socialism is not a revolution in the society, it is not social: it is the revolution in the individual consciousness.

If many people who are going through an inner revolution live together, then there is bound to be a new quality. You can call it socialism; the better word will be "communism", out of "commune". Only a commune can have communism, but a commune exists only once in a while. When Buddha was alive a commune grew around him; he called it sangha, another name for commune. The meaning of sangha is: where the initiates have dropped their egos and are no more functioning like islands but have become one with each other, where a communion is happening. Communication is between the heads; communion is between the hearts.

Whenever so many hearts open, become flowers, a great fragrance is released. That fragrance surrounds a Buddha, you can call it a Buddhafield. The energy is totally different: there is no politics involved in it.

Politics belongs to the world of the ego. The game of politics is an ego number: how to be more powerful than the other. It is ambition in its ugliest form. It is sheer cunningness, exploitation. It is an effort to enslave others. It is not possible at all to the meditators, because for meditation the basic requirement is to drop the ego. You cannot play the games of the ego any more. There is no question of being higher, more powerful than the others. In fact, there is no question of"the other".

The moment "I" disappears, instantly the "thou" also disappears. I and thou exist together; they are like two sides of the same coin. Drop your "I" and you will be surprised that for you there is nobody who is OTHER than you; the reality appears as one organic whole. But it is possible only with a center.

When Buddha died his commune existed at least for five hundred years, but slowly died; slowly it withered away. It remained alive till... few people continued to become enlightened and went on replacing the Buddha. When there was nobody enlightened any more, when there was not the center, the whole field disappeared. When there is no sun, how can there be rays? It is an individual phenomenon.

If Buddha is there, the commune is bound to happen; it cannot be prevented. It is inevitable. The real seekers will start moving towards the Buddha from the farthest corners of the world. It is just like when a fragrant flower opens, bees start queuing from faraway places. Suddenly the fragrance becomes a magnetic pull -- but only for the bees, not for everybody. The dogs will pass by the flower without ever looking at the flower; it does not exist for them, they are not sensitive towards it.

The Buddha exists only for those who have the sensitivity, the perception, the availability, the openness, the search. Many came across Buddha and missed him. Millions of people encountered him, but could not recognize him. To them he was just another learned man, just another saint. And the India has always been full of saints. There was nothing special for them in him. They listened to him, they gathered a little bit of knowledge from him and went on their way.

But those who had the sensibility, who had the heart which can dance with this fragile energy of a Buddha, this delicate perfume, were lost, completely lost and dissolved, merged. Out of these merged individuals the commune arises, the Buddhafield, the SANGHA.

It happened with Jesus, of course on a smaller scale, because Jews have never been much interested in the interiority of man. They are extrovert people; their whole religion has remained extrovert. Jesus was recognized only by very few people; those few people can be counted on fingers.

It happened again and again around these precious diamonds -- Lao Tzu, Chuang Tzu, Lieh Tzu, Lin Chi, Baso, Bahauddin, Jalaluddin, Kabir, Nanak -- again and again. But the problem is: when the Master dies, the commune starts withering away. Maybe for a time being a sequence of Masters continues...

For example, after Nanak nine other Masters followed. After Adinatha, the first Jain Master, twenty-four TEERTHANKARAS followed -- from Adinatha to Mahavira, a long span of time, almost of three thousand years. But it is very rare. It cannot be enforced by the government, by any outside agency; then it will be plastic.

Sarjano, you are right -- it is one of my contradictions. I am against socialism which is imposed as an economic, political ideology on people, because then it destroys something which is very precious: it destroys the individual. Rather than destroying the ego it destroys the individual; it enhances the ego. The ego is represented by personality.

These two words have to be understood very clearly: the personality is that which is given to you by the society, and the individuality is that which you have brought with you from the beyond; it is a God's gift. The individuality has no ego in it, it is egolessness. The personality is nothing but ego.

The society imposes a certain structure, a certain pattern around every individual. the society is very much afraid of authentic individuals. It creates a false personality, because the false personality can easily be manipulated, enslaved, dominated. The personality is very obedient, the personality is very dependent on the society, because the society has created it.

If you go against your personality that the society has created, you will lose all respect; your ego will start collapsing. And that creates great fear in you, so you go on fulfilling the demands of the parents, of the teachers, of the priests, of the politicians, of all kinds of people who surround you and are trying to exploit you in every possible way. They depend on personality, and they go on enforcing the personality against the individuality. The individuality has to be repressed, completely forgotten, so that you start living in the false and the phony.

Socialism destroys individuality more than any other kind of political ideology, because socialism means society is the goal, not the individual. The individual has to be sacrificed for the society, not vice versa; the society cannot be sacrificed for the individual. And in fact "society" is a beautiful word; behind that beautiful word is hiding the ugly state. It is really the state that dominates in socialism, and the state does not want any kind of individuality in people. It effaces all individuality, it creates robots. It wants everybody to be just an efficient machine, nothing more.

This kind of socialism I am certainly against, but there is certainly a different kind of socialism which I am absolutely for. But the process is totally different, just diametrically opposite: the individuality has to be saved and the personality has to be dissolved.

That is the meaning of surrendering to a Master: you surrender the ego, not the individuality; individuality cannot be surrendered. When you surrender on your own, when you are not forced to surrender, when it is not a question of submission... out of your love and joy, out of your understanding you surrender -- it is your choice and your decision. when you surrender, of course you surrender the false; the true cannot be surrendered. You are the truth! You simply put aside all that has been imposed on you, conditioned upon you. In the presence of a Master only the false disappears, and the true comes in its absolute flowering.

In a commune of a Buddha everyone has individuality, nobody has any personality. Nobody is egoistic, but everybody has his uniqueness; he contributes to the commune in his own unique way. And everybody is respected for whatsoever he is doing; there is immense respect for the individual.

You can see it happening here. The well-trained psychoanalyst who could have earned thousands of dollars per month in the West, may be having a Ph.D. or a D.Litt. and other educational qualifications, is respected in the same way as the toilet cleaner; there is no difference. The toilet cleaner has the same respect, the same individuality; he is contributing in his own way.

And many times it is happening here that a Ph.D. decides to drop all that he has learned and he wants to become a cleaner. There are few Ph.D.s who are toilet cleaners. This may be the only place in the world where Ph.D.s have found the right work! There are M.D.s who are cleaning the toilets. They have been told, "You are M.D.s, why don't you work in the Medical Center?" They say, "Cleaning is so beautiful, so relaxed! We don't want to bother with the Medical Center any more."

There are poets, painters -- famous, well-known -- authors who have published much, and they may be making shoes or just working in the carpentry or doing some manual work in the garden, because one thing is absolutely clear: that your job makes no difference, your individuality is intact everywhere. Your job does not give you any higher position, it does not create any hierarchy. Everybody else is doing in his own way, wholeheartedly.

The commune can happen only in the presence of a Master: otherwise, your awareness is such you will start fighting, quarreling, and your ego games will come in. That happens each time a Master dies. I there is a chain of Masters then it is okay, otherwise very difficult.

For example, Jesus could not create a chain; he was not given time enough. He worked only three years, from the age thirty to thirty-three. There was not enough time for him -- he was crucified at thirty-three -- he had no time to work.

Buddha worked for forty-two years; he created a great line. He triggered many people, from Mahakashyap to Manjushri, Sariputra, Modgalyayan, Purnakashyapa... and many others became enlightened while he was alive and they carried the torch.

If a chain is created then the commune goes on living, but it is a very fragile phenomenon, very unpredictable; it may happen, it may not happen. Even if it happens, then too it cannot be a permanent phenomenon. One cannot conceive that it will go on and on forever; it can stop anywhere. The world is such a desert, and the stream that Buddhas create is such a small stream; it can be lost in the desert anywhere.

But the only true commune exists while the Master is alive. I am all for that kind of commune.

But the communism that exists in Soviet Russia or China is not my cup of tea! It is really exactly the opposite of what I am trying to do here. Communism should arise spontaneously, and differences are many.

For example, Karl Marx, Friederich Engels, V.I. Lenin -- the communist unholy trinity -- these people were talking of the dictatorship of the proletariat; that means dictatorship of the lowest.

In the commune of a Buddha, in the first place there is no dictatorship, although for the outsiders it may seem that there is a dictatorship. For the outsider, if he comes here, he will think this is my dictatorship, although I never order anybody. I never have even visited the office once in these six years! I don't know who is living where, how many people are living in the commune. I have not visited the other houses of the commune. I simply know the way to my room! I cannot find even in my own house where I live, Lao Tzu House, the rooms of other sannyasins who are living with me Vivek has heen telling me that, "One day give us a surprise -- come to the kitchen!" I have never been there; I really don't know where it is. So in fact I will not be able to find it unless I am guided by somebody. I have some idea where it should be, but it is very vague.

But anybody from the outside will think that I am the dictator; that is absolutely wrong. People are here working out of their love, nobody is ordered. And if they ask me and I say something, it is always a suggestion, never an order. They are free to accept it or not accept it. They always accept it -- the credit goes to them; it has nothing to do with me. If they don't accept it they are perfectly free to do that way.

In a real commune, the commune of my vision, the highest becomes the center. In the communism of Karl Marx, the lowest dominates; it is the dictatorship of the proletariat. Naturally, these are two different things, polar opposites.

When the highest... and by "highest" I simply mean one who is no more, one who has become one with the whole, one who has no more any separate existence. one who is no more pushing the river, one who is flowing with the been, one who is in a deep let-go, one who is just a vehicle, a hollow bamboo on the lips of God. And if God sings, of course the hollow bamboo becomes a flute, but it all depends on God. The song does not belong to the flute, it belongs to the singer.

Through the Buddha, through the enlightened person, God starts flowing. It is the highest, the suprememost that creates a real commune. The communism that exists in Russia and China is dominated by the lowest. Joseph Stalin and Mao Tse-tung belong to the lowest type, the most violent, murderous people that have ever existed on the earth.

The name of Joseph Stalin means a man of steel; that was not his real name. Stalin means a man of steel; it is not his real name, it is because of his hardness.

A Buddha is represented by a lotus flower, not by steel. The lotus flower has been in the East the symbol of all the Buddhas -- very fragile, very delicate, with a subtle perfume, not aggressive at all.

If you surrender to a Buddha it is your decision, it is your freedom; you are not made to surrender. And when many people surrender to a Buddha they are really surrendering to their own future, to their own ultimate potential. Buddha simply represents what can happen to them. He is just a reflection of their ultimate flowering.

When you surrender to a Buddha you are really surrendering your lower reality to your own higher reality; the Buddha is just an excuse. Then a real commune comes into existence. It is out of love, out of meditation and prayer. It is not based on violence; it is not rooted in the lower qualities, animal qualities of man.

Sarjano, in that sense you are right, that a real commune is happening here, but it is the not the first experiment, remember it. The experiment has happened many times before. But it always looks like that. When you fall in love you think, "Such kind of love has never happened before; it is something unique." And in a way it is -- for you it is a new experience. You have never been in love with a Buddha, so to you it is a new experiment. Otherwise, for thousands of years humanity has existed, and many times small oasises in the desert have arisen. But the desert is vast and hard...

And remember one fundamental law: whenever the lower comes in conflict with the higher, the higher is destroyed, not the lower. If you clash a rock with a lotus flower, don't hope that the rock will be destroyed by the lotus flower; the lotus flower will be destroyed. The higher is more fragile.

That's why I say the woman is a higher sex than man: she is more fragile, she is more flowerlike. Man is harder, a little bit of rock is still in him. Man is more closer to the animal than the woman. Man is more aggressive than the woman; the woman is receptive. And because of this higher quality of the woman she has been destroyed by man. The rock is always going to win against the flower.

Such communes have existed again and again. They cannot be totally destroyed because God has a tremendous investment in these communes. They CANNOT be destroyed, they will go on coming again and again, but the vast world is desertlike. The greater humanity has not yet been transformed, although the

possibility if such communes is becoming more and more.

Man has evolved, has matured, and particularly today. The time has come when thousands of such communes can erupt, explode all over the world. And that's what I am intending to do by creating so many sannyasins and then sending them back to their countries so that thousands of communes start functioning.

I would like to create a chain of communes all around the world, so this commune does not remain only one oasis in the vast desert but becomes interlinked with many communes. That type of interlinking has never been done before; that will be new. Communes have always existed, but many communes functioning all around the world was not possible before; it is possible only today. Science has made it possible. The world is now so small, it is almost like a village, a global village. Man has come so close that now this possibility exists.

I have got two hundred thousand sannyasins working all around the world, two hundred communes slowly growing. Soon there will be thousands of communes all around the world, and this will be the first chain of communes surrounding the whole globe! And the possibility of their success is becoming more and more than it was ever before, for the simple reason that science has come to such a growth that unless religion also reaches to the same point, humanity is doomed. Everything has become lopsided. It was never so before, in fact just the opposite was the case.

Buddha's commune was far more advanced than the technology and the science of Buddha's day. Mahavira's commune was far more advanced, far ahead than the society, than the inner growth of man; there was a big gap. Now the gap is there, but it is a totally different gap. The society, science, technology, have gone far ahead than man's inner growth. Now the society and the science and the technology have prepared the ground; we can use this opportunity. We can help man come to the same growth, and that will he a balancing thing. All those communes in the past created an imbalance; they were out of tune. They were Ear ahead of their time, hence they were doomed to fail.

But this time we can hope we may succeed, for the simple reason that we are not going against or too ahead of time. Time is ready and ripe and we are in tune with it. Only we are in tune with it; the whole society is falling behind -- the modern technology, the modern science. All your so-called churches, religions are far behind modern science.

What I am doing here is a very balancing phenomenon. Now religion can exist on a far higher level than it has ever existed, because science has provided the right background. And moreover, science has created a tremendous fear in the world that science can destroy the whole humanity. And now the only hope is that religion can save it. And when it is a question of survival, millions of people are bound to become interested in meditation because only meditation can save them; nothing else can save. If man remains the same and science goes on developing, then the very developing science will become a mountainous burden on man.

It is a well-known fact that somewhere in the past, one hundred thousand years back, there were huge animals, far bigger than elephants, ten times bigger than elephants. What happened to those huge animals? They suddenly disappeared from the earth; only their skeletons are discovered. What calamity happened? No calamity from the outside, but they became too huge. The burden of their bodies became so much that they could not carry it; they became incapable from inside. Their inner being remained very small and their outer body became too big; it lost balance.

The same is happening today with man: his inner soul is too small and his outer technology, his science, has become too huge. It can bring a Third World War, a total war, because it is a question of life and death; it has never been such a question before. There is a hope that religion can explode, and millions of authentic seekers are searching for it.

We can create a chain around the world of such communes, and the whole world can be transformed into a Buddhafield. Then only there is a possibility of a communism arising out of love and arising from the highest sources, from the Everests -- not a dictatorship of the proletariat, but a trust, a surrender to a Buddha. And out of that trust and surrender a totally new kind of communism can be given birth.

In that sense I am for communism -- but communists will be very much against me because if my type of communism succeeds then their type of communism is bound to fail.

The second question:

OSHO,
YOUR TALKS ARE VERY LOGICAL, BUT ON THE OTHER HAND YOUR WAY OF WORKING IS SO

ILLOGICAL.
WHAT IS THIS MYSTERY? PLEASE EXPLAIN.

Prem Vinod,

MY TALKS ARE LOGICAL because when you come to me you come obsessed with logic. I can start communicating with you only through logic. But as you start relaxing with me, feeling that your mind is not in danger, then I start working illogically -- because life is bigger than logic, far bigger than logic. The working has to be illogical because working means I will be creating a situation for a transformation of your total being; it cannot be logical.

My talks are logical only for this simple reason that: if I start talking illogically you will escape, you will not be able to connect with me. So I come to the valley of your darkness to hold your hand, and then slowly I persuade you, seduce you to come towards my heights.

A clever college student had lost a textbook and put up a notice on the students' bulletin board. But instead of the customary LOST heading he captioned his notice SEX.

Below it he wrote: "Now that I have your attention..."

Who bothers to read the bulletin board? There are so many notices. And who bothers to read the notices with the captions "Lost"? But if the caption is "Sex", then it is very difficult -- difficult for the students, difficult for the professors difficult for the vice-chancellor, difficult for the chancellor to miss. He has to read it.

I am logical only so that "Now I have your attention..."

Life is not logical, it is supra-logical; logic is only a small fragment of it. Watch, and you will see what I am saying. Watch yourself -- are you logical in your life? Have you fallen in love with a woman logically? Can you give any proofs why you have fallen in love with a certain woman and not with somebody else? In fact, you cannot argue even that love is existential, you cannot even prove love's existence. It is one of the most difficult things to prove, that love has any existence. Science cannot give any support.

You can go full of love to the cardiologist and ask him, "Just check my heart -- it is throbbing with love! Just look at your diagram on your graph, whether something is there or I am just befooling myself" And he will say, "There is nothing wrong with your heart -- you are perfectly normal."

Even your heart can be dissected and no love will be found there. That's why science cannot prove love -- love is not matter. Science cannot prove your soul; the soul is not matter. The word "matter" is significant: it comes from meter; it means measurable, that which can be measured. Matter is that which can be measured. But there is something in you which is immeasurable, that is beyond the scope of science, mathematics, logic, physics, chemistry.

If you go to the chemist he will find all that is chemical in you, but he will not find the formula for love. If you go to the biologist he will find everything about your hormones, et cetera, but he will not find anything like love in you. He will say, "It is just a hormonal thing. You are deluded, you are hallucinating."

Diogenes was watching an archer at practice who was so clumsy that Diogenes went and sat down next to the target. "This is the safest place to be," he explained.

A couple of American sailors had been shipwrecked in the mid-Pacific and had been living on a desert island for several years. One day one of them found a bottle washed ashore -- a king-size Coca-Cola bottle he had never seen before. He examined it, then a sudden hysterical shock overcame him.
"Joe!" he cried in terror. "Look at this Coca-Cola bottle -- we have shrunk!"

This is logical. The Coca-Cola bottle has become so big, the only logical conclusion is: "We have shrunk!"

Diogenes went into a theater on one occasion just as the audience was crowding out. Upon being asked why, he explained, "I have been opposing people all my life!"

A burglar broke into a small factory and noticed a sign on the safe: "Don't waste dynamite. This safe is

open. Just turn the knob."

He did so. At once the place was flooded with light and a bell rang loudly.

As he was taken to the police station he said, "My faith in human nature has been shattered!"

"Why do you look so sad?" Johnny asks his friend.
"Well," his friend replies, "my wife drove herself over a cliff!"
"That's horrible!" exclaims Johnny.
"But that's not the worst of it," continues the friend. "It was a brand new Mercedes!"

He was despondent. "The woman I love has just turned me down," he told his friend. "She won't marry me."
"Don't be so disheartened," said his friend, trying to ease his misery. "Don't you realize a woman's no often means yes?"
"But she didn't say no," he answered. "She said phooey!"

Life is strange! If the woman says no you can understand yes, but if she says phooey, then what you are going to understand?

Mulla Nasruddin was in hospital. A lady doctor knocked on the door. "Come in," said the Mulla.
"Take your clothes off, please," said the doctor.
"All of them?" inquired Nasruddin.
"Yes, all of them."

After taking off all his clothes, the lady doctor gave him a thorough examination. When she was finished, Nasruddin said, "I want to ask you one thing."
"Yes?" she said.
"Why did you bother knocking?"

Just watch all around, and you will find life is not logical -- it is the most illogical thing.

She was looking for a parking place and found one near a sign reading, "No Parking On This Street."

A policeman was standing nearby, so she called to him, "Can I park here?"
"No," he said.
"Why not?"
"Can't you read that sign? It says 'No Parking'."
"But what about all those cars parked here?"
"Listen, lady," the policeman said, "they didn't ask me!"

Prem Vinod, watch life and you will see its illogicalness. It is so apparent that if you really want to change life you have to take account of all its illogicality.

I can talk logically because language belongs to logic, but I cannot work logically; existence does not belong to logic. Language is created by logic, it is very logical. The grammar and the language, the mathematics, everything that has been invented by man is logical. Mathematics is very much logical, but life is not.

And mystics have always known it; physicists have come to know it only recently, just within these fifty years. After Albert Einstein's discovery of the theory of relativity they had to encounter the illogical world, the illogical existence. And then they realized that for three hundred years science has been living only in a very small place lighted by human logic. It is just like a candle lighting a small place, and the whole existence is dark, very dark.

If you study Albert Einstein's theory of relativity you will be very much puzzled; you will not believe that these are the words of a scientist. Albert Einstein's theory proposes that if a man leaves on an air spaceship with the same speed as light he will never grow old. For example, if you leave today on a spaceship with the same speed as light, that is one hundred eighty-six thousand miles per second, and after fifty years you come back, all your friends will be in their graves or maybe very old, and you will be exactly the same, of the same age, because time stops at that speed.

Now this is very illogical! Why time should stop at such a speed? And Einstein was asked again and

again, "Where is the logic?" He said, "What can I do? If existence functions that way, I can only say how it functions."

When the atom was broken, split, and electrons were found, a new experience physicists had to go through. It was very crazy, because electrons suddenly disappear from one point and appear at another point; in between the two points they are not.

For example, I disappear here and appear into my room -- that is very illogical, but that's how electrons have been doing forever; just we were not aware of it!

When this phenomenon was known it was very puzzling. Eddington said that physics is becoming mysticism. Even mystics cannot do such miracles; no mystic has been known to do it. They have walked on water and they have raised the dead, but even Buddha has to walk from one village to another -- not just appearing in one village, disappearing, appearing into another. Then in forty years time he would have done at least the work of four thousand years!

But when physicists were asked, "How do you explain it?" they said, "We cannot explain it. This is how it is." They were asked, "It does not fit with logic." So they said, "We have to change logic!" Logic will have to fit with it; existence has no obligation to fit with logic. Why it should fit with your logic? Logic is man's invention, existence is not. Man himself is part of existence, and then man invents logic, just a part of man. And the whole existence is vast, immense; you cannot hope that it should fit with your logic.

Hence many things have changed. Although in the schools and colleges and universities we still go on reading Newton, Edison, Eddington, but modern science has gone far away from the ordinary logic.

The ancient Euclidean geometry is replaced by non-Euclidean geometry. Non-Euclidean geometry is absolutely illogical; Euclidean geometry was logical. Euclidean geometry says, "The shortest distance between two points is a straight line." Non-Euclidean geometry says, "There can be no straight line ever. Straight lines don't exist at all, they cannot." And you will be puzzled -- why? If you ask them why, they say, "Because the earth is round whatsoever you draw is just a part of a big circle. It is a small piece so it looks straight, but nothing is straight."

For example, this floor you are sitting on is just straight, but it cannot be; it only appears. You go on expanding this Buddha Hall and then you will come to know that it becomes round, because it will go around the earth. So even this small Buddha Hall is part of that big earth, and the earth is round.

No straight line exists, cannot exist, because in existence everything is spherical. All stars are spheres, all planets are spheres. You cannot find a place where you can draw a straight line. Wherever you draw it will be just an are, of course so small that you cannot see; for you it seems straight, but it is not straight.

Ordinarily we are trained for a mathematics with ten digits, from one to ten. The reason why there are ten digits has no mathematical reasoning behind it -- the only reason is that man has ten fingers. Because the primitive man started counting on his fingers, hence the ten digits. What kind of logic is this? And mathematics have tried...

One of the greatest mathematicians, Leibnitz, tried only with three digits -- one, two, three, that's all. After three comes ten, eleven, twelve, thirteen, twenty. So in Euclidean geometry the world is a totally different world; in non-Euclidean geometry it is totally different. It you understand Leibnitz, then two plus two is not four, it is twenty, because four does not exist at all.

Albert Einstein tried with two digits, one and two. He said, "Even three is unessential. Science should go only with the essential, one and two." And then comes ten... and that way, Einstein says, everything can be worked out. Yes, less than two won't do; at least two digits will be needed. So that is the most essential; all non-essential is dropped.

Even science is no more logical, cannot be. It has come to a point where logic has fallen far behind.

Mystics have never been logical. I am not a logical person, but just to persuade you, just to attract your attention, I start with logic. But I always end in some illogical thing!

The last question:

OSHO,
I AM AN EX-CATHOLIC MONK I AM LEAVING FOR MY COUNTRY TOMORROW. WILL YOU TELL ME FEW JOKES FOR MY OTHER CATHOLIC FRIENDS?

John,

The first:

A CATHOLIC, a communist and a black Southern Baptist arrived at the Pearly Gates on the same day. Saint Peter came out and the Catholic threw himself face down in front of him and cried, "Oh, Saint Peter, great have been my sins! I don't deserve to enter Paradise!"
"Have faith," said Saint Peter, "for our Lord is both great and forgiving. Spell God!"
The Catholic was taken aback, but waveringly said, "G-o-d." Trumpets sounded, an angelic choir began to sing, and the Pearly Gates swung open. The Catholic got up amazed and walked into heaven.
The communist, watching all this, quickly fell to his knees and started to cry, "Oh, Saint Peter, I have been a communist all my life. I have not been in a church all these years -- surely I don't deserve to get into heaven!"
Saint Peter smiled and said, "Brother, all men are the same in the eyes of God. He is great and forgiving. Just spell God!"
The communist took a deep breath and quickly said, "G-o-d." No sooner had he finished than once again the trumpets sounded and the great choir of angels sang out. The Pearly Gates opened and the communist happily entered heaven.
The black Southern Baptist immediately threw himself on the ground, started crying and beating his chest: "Oh, Saint Peter, it is no good! I've been a wicked man, drinkin' and runnin' with loose women. But I've been to church every Sunday and I reads the good book!"
Saint Peter looked at the black man and smiled, "All right, brother, God is great and forgiving. To enter through these gates all you have to do is spell Engelbert Humperdinck!"

Second:

A monk from a Catholic monastery wrote to his mother, "On cold mornings I often miss the old pot under the bed."
She wrote back, "On cold mornings you often missed it at home too!"

Third, and the last:

Sister Mary was taking tea to Mother Superior. When she reached Mother Superior's room she bumped the tray and spilt the tea.
"Oh, shit!" Sister Mary said. "I spilt the tea... oh damn, I said shit... oh Christ, I said damn... oh fuck, I said Christ!"

I Am That

Chapter #16
Chapter title: It is Already the Best

26 October 1980 am in Buddha Hall

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The first question:

OSHO,
I AM FEELING HELPLESS. I DON'T KNOW WHAT I CAN DO ANY MORE. IT IS AS IF EVERYTHING I DO WON'T CHANGE THIS, IT ONLY MAKES THINGS WORSE. BUT ALSO DOING NOTHING DOES NOT MAKE THINGS BETTER. YOU SAY THAT EMPTINESS IS BLISS. FOR ME IT SEEMS TO BE DULL AND BORING; IT IS LIKE BEING DEAD. WHEN THERE IS NOTHING I CANNOT SEE ANY BEAUTY IN IT. I AM FED UP WITH IT, I WANT TO GET OUT OUT. PLEASE ANSWER ME, BUT PLEASE DON'T ANSWER ME LIKE THIS: THAT TAKING SANNYAS WOULD CHANGE EVERYTHING AND MAKE EVERYTHING BEAUTIFUL. THANK YOU.

Alexander,

THE FIRST THING is to understand that life remains the same whatsoever you do. It is already perfect; it cannot be improved upon. The very idea of improving it is egoistic; it is the cause of our misery. It is the way it is -- there is no need to improve it. Enjoy it! Don't waste your time in improving it. If you try to improve it you will feel helpless, obviously, because you will be failing again and again, falling short. And your desire can never be fulfilled -- it isn't in the very nature of things.

AIS DHAMMO SANANTANO, Gautam the Buddha has said: This is the way things are. Whenever people used to ask him, "How can we improve upon things?" he will always say, "AIS DHAMMO SANANTANO." There is no need to improve, there is no way to improve.

And in this Isa Upanishad we have come across this truth again and again: AUM. That is perfect, that is whole. This is perfect, this is whole. The whole comes from the whole, the perfect comes from the perfect. How it can be imperfect? The whole comes from the whole, yet the whole remains behind. Everything is as it should be.

Unless this is understood... Buddha calls it TATHATA, suchness. The rose is rose, the marigold is marigold. The effort to make a marigold a rose is doomed to fail. Then there is helplessness, misery, failure. The ego feels hurt, wounded.

This is the first thing: a deep, total acceptance of things as they are. Then life enters into a different dimension -- the dimension of joy, celebration -- because then the whole energy is available to dance, sing, to be.

Now the whole energy is engaged into improving, into changing, into making things better.

You say: I AM FEELING HELPLESS.

You are causing this helplessness yourself.

You say: I DON'T KNOW WHAT I CAN DO ANY MORE.

You have done already enough; that's why you are feeling helpless. Stop doing! And when I say stop doing it does not mean do nothing. That is the second thing to be understood: when I say stop doing, don't misunderstand me -- I am not saying do nothing. "Stop doing" simply means stop pushing the river, flow with the river. It is already going towards the ocean. It will take you to your destiny, whatsoever it is -- XYZ, it is unpredictable. Where the river will enter the ocean nobody knows, when and where, and it is good that nobody knows. It is good because life remains a mystery, a constant surprise. One feels wonder on every step; a great awe surrounds one.

But misunderstanding is always possible. Because I say, "Don't try to improve, doing nothing is the best." that does not mean that you become inactive. It simply means you don't make any effort to improve upon things, you relax. You will be still doing things, but now there will be no effort in your doing, there will be no doer in your doing; they will be simply happening.

When you will feel hungry you will eat; that is not doing. When you are not feeling hungry and you force yourself to eat, that is doing. Forcing is doing. When you feel sleepy you sleep; that is not doing. But when you are not feeling sleepy and you force yourself to go to sleep, that is doing. When you are feeling fast asleep, then trying to wake up is doing. When the sleep is over of its own accord and your eyes open up, that is not doing.

Eat when hungry, drink when thirsty, sleep when sleepy. Let go! Don't try to struggle, don't make life a conflict. Enjoy it! And then each moment is precious and you will never feel helpless and you will never feel that nothing is getting better, because you are not expecting it to get better.

It is already the best world that can be, the most perfect existence that ever can be. But your ego wants to improve upon things. You think you know better than existence itself? You are just a small part of it, you are just a small ripple in the infinite ocean -- and you want to improve upon the ocean? That is just being foolish! Relax! Dance in the sun while you are! Sing a song! It is beautiful to be and it is also beautiful not to be. When the wave rises, good. For a moment enjoy the sky, the air, the wind, the sun, the rain. And when the wave disappears, good; go into deep rest.

Nothing is ever born and nothing ever dies. Things only move between manifestation and unmanifestation. They become visible, they become invisible. To become invisible is a resting place. Just as after each day you need deep sleep in the night to rejuvenate you, to make you again young and fresh, in the same way after each life you need death. Death is a deeper sleep and nothing else. After each life your body is so tired, you need a new body, a new manifestation The old wave disappears, but the water in that wave remains in the ocean; it will come again in a new wave. The old is continuously becoming new -- allow it. You simply allow life and go with it in deep trust.

This is what I call religiousness -- this trust. It is not a belief. Belief is always in dogmas, creeds, theories, philosophies, ideologies. This is not belief, this is simply trusting existence. We have come from it, it is our source. We are not outsiders, we are insiders. And we will go back to the source -- it is our source. Coming out of it is good, going back into it is good. All is good! To feel it brings rejoicing -- all is good. That's the meaning of trusting in God: that all is good.

You are unnecessarily getting into trouble; you are trying something absurd. You are trying to pull yourself by your own shoestrings. You will feel helpless -- you cannot do it. You are like a dog chasing its own tail; it is not possible. The faster the dog will jump, the faster the tail will also move away. It will drive the dog crazy!

It is said that if you want a philosopher to remain engaged, just give him a piece of paper and on both the sides write P.T.O., so he will look on this side and then turn it over, and then P.T.O. again is there, so he will turn it over... and he will go crazy -- but he will remain occupied!

You are being too much philosophical. You ask me:

YOU SAY THAT EMPTINESS IS BLISS...

I don't say -- it is so! AIS DHAMMO SANANTANO. And what you are saying, you are saying. I am not saying, "Emptiness is bliss." What can I do? It is! It is my experience, and what you are saying is simply a statement without any experience. You have not experienced emptiness, but now see what a great problem you have made out of something which you have not experienced.

You say: FOR ME IT SEEMS TO BE DULL AND BORING.

As if you have experienced it! Think over the matter again. Have you ever experienced emptiness? And in emptiness how can there be boredom? If there is boredom it is not empty -- it is full of boredom! It there is dullness it is not empty; the mind is there feeling dull, feeling bored. Emptiness cannot be boring, it cannot be dull. Emptiness is simply empty -- of everything. You cannot say anything about it. But you have not experienced it, you have just thought about it.

Yes, if you think about emptiness it will look boring, it will look dull, it will look dead. But the people who have experienced it -- Buddha, Jesus, Zarathustra, Lao Tzu, Chuang Tzu, Mahavira, Bodhidharma, Bahauddin, Nanak, Kabir -- not a single person has said that it is boring. You are really an exception! If you have experienced it then you are denying all the awakened people -- but you have not experienced it at all. I can say it because I know what emptiness is.

When I say emptiness is bliss I am not saying that emptiness is full of bliss -- don't misunderstand me. "Emptiness is bliss" is simply making you aware of their synonymousness. You can call it empty or you can call it bliss; both the words are synonymous. Emptiness is bliss because there is nothing which can bore you, which can make you feel dull, which can create anxiety, which can make you afraid, which can create anguish. There is nothing at all! Because there is nothing, the whole mind has gone, that state is called bliss. One can call it emptiness, one can call it bliss; these are just two expressions for the same phenomenon.

And, Alexander, don't be a coward. You have such a great name -- Alexander -- don't be a coward! But Alexander himself was a coward in this sense. He was told by Diogenes, one of the greatest mystics of his time that, "Stop this foolish effort to conquer the world. Look at me! Without conquering the world I have conquered!"

And Alexander looked at Diogenes and felt the beauty of the man, the grace of the man. He was lying naked on the bank of a small river, taking a morning sunbath. The place was absolutely silent, and Diogenes looked so beautiful that Alexander felt jealous for the first time in his life. Alexander had everything, he had almost conquered the whole world. Just India was left out, so he was coming towards India and was certain that he will conquer India too. But he felt jealous of Diogenes, a naked fakir with nothing, not even a begging bowl. Buddha at least used to carry a begging bowl, but Diogenes has thrown the begging bowl also because one day he saw a dog drinking water from the river, and he immediately threw the begging bowl in the river, saying to the dog, "Master, you have taught me a great lesson! If you can manage without a begging bowl, why cannot I?"

He had nothing, and yet he had something which was missing in Alexander. Alexander immediately said that, "If next time God will ask me to come back to the world, I would like to be Diogenes rather than Alexander." But, mind you, he said "next time" -- postponing for the next life.

Alexander laughed because he has said something great. He thought Diogenes will appreciate -- but Diogenes said, "Don't be a fool! Don't try to deceive me! What do you mean, 'next time'? If you are so much interested in being Diogenes, why not now? Now or never! And who is preventing you? God is not preventing you. This bank is big enough for both of us. Throw the clothes in the river, lie down, take the sunbath! And you need not even bother about food, because I go to beg, and I will bring enough for you too. You simply rest here, forget all about the world. Be Diogenes right now!"

Alexander said, "That is difficult. Right now I cannot do it, but I will come one day. First I have to finish my conquest -- I have to conquer the whole world!"

And Diogenes said, "Two things I have to say. One: remember, if you have conquered the whole world, then what you will do?" And Alexander was only thirty-two at that time. "What you will do when you have conquered the whole world? Do you know? There is no other world! You will be at a loss! At least right now you are occupied, busy, without business, but if you conquer the whole world then the real problem will arise: what to do next? -- because there is no other world."

And it is said, Alexander felt sad even listening to the idea that there is no other world. He was shocked. He felt immediately a great sadness descend on him and he said, "Don't talk such sad things to me. First let me conquer this and then I will see. And I will come to see you when I have conquered the whole world."

Diogenes said, "Nobody comes back -- you will not be able to come back. Don't be so certain about the future. One can be certain only about this moment."

And actually it happened that way: Alexander died on the way; he never reached back home. He was only thirty-three when he died, and he really died for the same reason that Diogenes has pointed to him. The moment he conquered India he became very much depressed, so much so that he became an alcoholic; he started drinking too much. What to do now? He died of too much drinking, he died as an alcoholic. He killed himself -- it was suicide. Otherwise he was perfectly healthy, but he was continuously drinking day and night.

Your name is Alexander -- be a little aware! Don't do the same foolishness again. You have come the next time, and still you don't want to become a sannyasin! And I am nobody else but Diogenes asking you: Take the jump, become a sannyasin! Nothing will change, but everything will become beautiful. Thank YOU!

Buddha insists on calling it emptiness, shunyata, and the Upanishads emphasize on calling it bliss -- and they are talking about the same phenomenon. Buddha's insistence is far better because it is more applicable to you. You are bound to misunderstand the Upanishad because the Upanishad's way of telling is positive. It says it is bliss, and in you certainly it creates greed; you start searching for bliss. You are miserable and you want bliss, you desire bliss; you start making every effort to improve things so that you can be blissful. You go astray because of the word "bliss" and its positivity.

Buddha became aware of this phenomenon. Twenty-five centuries had passed between Buddha and Isa Upanishad. Isa Upanishad is perfectly right -- it is bliss -- but to say it to you is not right because you are bound to misunderstand it. Hence Buddha changed the whole expression; he said it is emptiness.

Calling it emptiness is of tremendous importance because nobody wants emptiness -- Alexander does not want emptiness. It does not create greed in you. Who will be greedy for emptiness? The very negativity

of it destroys greed, desire, ambition and ego.

And again and again Buddha was asked, "What happens when one becomes empty?" and he will remain silent. He will say, "Don't ask me. You become empty and SEE what happens." He will never say, "Bliss happens," for the simple reason because you will immediately jump upon the idea of bliss. And to you bliss will mean only pleasure, at the most happiness -- something of the mind, something of the body -- but it will not be exactly what bliss is.

It is neither of the body nor of the mind. It is a transcendence -- a transcendence of all that you know, of all that you have experienced, of all that you are. It is better to call it emptiness; it cuts you from the very roots.

But twenty-five centuries have passed since Buddha again, and people are so stupid that they will misunderstand everything. They misunderstood the Isa Upanishad which talks about bliss. Buddha tried to move to the other extreme, started calling the ultimate state emptiness, shunyata, just zero, pure zero and nothing. It worked for a time being, while he was alive. It always works when the Master is alive -- it works. Any method becomes magical when the Master is alive, any word becomes significant when the Master is alive. It is the charisma, it is the presence of the Master that makes things work. It s his magic.

Once Buddha was gone, the same people who have misused the word "bliss" started misusing the word "emptiness". People like Alexander, they started thinking emptiness is boring, emptiness is dull, emptiness is nothing but death. What is the point of attaining emptiness? Without knowing anything about emptiness they start condemning it.

Buddhism was uprooted from India for the simple reason that Buddha has used total negative terms, and India has become accustomed of positive, affirmative terminology. Buddha seemed very strange, not belonging to the tradition, antagonistic to tradition. He was trying to help.

Now I am trying to do both the things together. I am saying bliss is emptiness -- another effort. Upanishads said it is bliss, Buddha said it is nothingness. You have escaped from both; I am trying to catch hold of you from both the sides. I say emptiness is bliss, bliss is emptiness.

You are saying things which you have not experienced at all. You say:

WHEN THERE IS NOTHING I CANNOT SEE ANY BEAUTY IN IT.

When there is nothing, do you think you will be there? When there is nothing you will not be there! There will be something which cannot be called "I", which cannot be identified with the ego. So who will be there to see beauty? There will not be beauty and there will not be beauty and there will not be the seer, there will be just silence: no I, no thou, no subject, no object -- no duality... a pure oneness, an utter silence.

But you got caught, you got caught in your own words.

YOU SAY: I AM FED UP WITH IT.

As if you are living in it -- you are fed up with it. You have not even tasted a single drop of nothingness, emptiness, and you are fed up with it. How tricky is the mind! How cunning is the mind! And how politically it finds ways to avoid certain things. How it rationalizes!

Just one month before one friend, Ajai Krishn Lakhanpal, has asked me -- he had written a letter -- "Osho, I am ready to take sannyas today. If you give me sannyas today I am willing, I am ready to surrender. But my own choice will be," he said, "that I would like to take sannyas after one month, on 25th October, because that is my birthday."

Seeing his "but"... because I don't like "buts". Otherwise, when somebody asks for sannyas I insist NOW. What can be said about tomorrow? You cannot be sure of tomorrow. Tomorrow may come, may not come. Even if it comes your mind is constantly changing. How can you be sure of tomorrow? Tomorrow your mind may give you some other ideas.

Seeing his "but"... it was the first time I allowed him, the first person I have allowed -- just for a change, to see what happens. I said, "Okay, 25th October, settled. You take sannyas 25th October." Yesterday was 25th October. I told Sheela to call Ajai Krishn and ask him, "What happened? 25th has come!" Now he has found rationalizations. I was expecting; that "but" was enough to show me. He has found rationalizations.

Now he says -- he wrote a letter again -- "I know that I had promised you to take sannyas on 25th..." And that time he had written that, "It is because of my birthday. And secondly, I would like to ask my mother's permission. I know she will say yes, so there is no problem about that." And now he says, "My

mother has said yes, but she says she will not be very happy about it. She says, 'Yes, if you want to take sannyas you can, but I will not be very happy about it.' And I don't want to hurt her feelings." And moreover, one of his gurus, Kammu Baba, had told him few years before -- he is dead, he is no more alive -- that "Never hurt the feelings of your parents." "... so I cannot hurt her feelings."

Mind goes on finding rationalizations. It never sees things directly; it tries to evade. Now if Kammu Baba is right then Buddha was wrong. He hurt very much the feelings of his parents, his wife, his child. Then Mahavira was wrong, then Jesus was wrong, then Nanak was wrong. Then except Kammu Baba... and I don't know whether Kammu Baba has said it to Ajai Krishn or he has invented it, or he has thought that he had said it. Then the whole spiritual tradition will be wrong.

Jesus says to his disciples, "Unless you hate your parents you cannot follow me." And that is nothing...

Once it happened that a great king, Presenjit, came to see Gautam Buddha. When he was sitting in front of Buddha, a man came, touched Buddha's feet -- a very old man, one of his disciples, a sannyasin -- and he said that, "I am going now on a long journey to spread your message. Bless me."

Buddha looked at Presenjit and said, "This man is the answer to your question."

Presenjit was asking that, "I would like to become a sannyasin, but my old mother may feel hurt -- she is too old."

Buddha said, "Look at this man. He has killed his father and mother both!"

Presenjit was very much disturbed: Killed? Father and mother? And Buddha is appreciating the man! When the man left Presenjit said, "I don't understand! You praised that man and you said he has killed his father and mother!"

Buddha said, "Yes, psychologically. Not really, not physically, but deep inside he has dropped the clinging with the father and the mother?"

Ajai Krishn is forty-five years old and still clinging with the apron of the mother! Now when he is going to become mature? It is time. One should kill... not the mother on the outside, but the clinging in your inner world.

That's what Jesus means when he says, "Unless you hate your father and mother..." He does not mean that hate your father and mother: he means deep down you have to uproot the whole conditioning, the whole clinging, the whole attachment. Only then you can become mature, centered, grounded. Only then you can be an individual in your own right. But mind goes on finding subtle strategies to avoid reality.

Now, Alexander, you are saying that, "I AM FED UP WITH NOTHINGNESS, EMPTINESS. I WANT TO GET OUT OF IT."

And you must have believed what you are writing. You have no idea of nothingness and you are fed up with it, and you want to get out of it! The real thing is how to get into it!

And you ask me: PLEASE ANSWER ME, BUT PLEASE DON'T ANSWER ME LIKE THIS, THAT TAKING SANNYAS WOULD CHANGE EVERYTHING AND MAKE EVERYTHING BEAUTIFUL.

No, taking sannyas will not change anything hut it will certainly make everything beautiful! The world remains the same, just the vision, the attitude, the approach changes.

The second question:

OSHO,
POPE JOHN PAUL HAS STATED RECENTLY THAT IF A MAN LOOKED LUSTFULLY EVEN AT THE WOMAN WHO IS HIS WIFE HE COULD LIKEWISE COMMIT ADULTERY IN HIS HEART. WHAT DO YOU SAY ABOUT IT?

Gayatri,

WHAT CAN BE said about it? A Polack is a Polack is a Polack! Pope or no pope, a Polack remains a Polack. Now this is the ultimate in stupidity, one cannot surpass it: even to look at your own wife with

desire is adultery! Then why in the first place one should get married?Just to commit adultery?

In a way he has made a very difficult thing simple. One of Milan's newspapers seems to be far more wiser. The newspaper writes: "Life is hard for the adulterer -- an endless round of cover-ups, tricks, juggling of the daily calendar and the need to buy useless and expensive presents for two women at once. Now the Pope has removed all these vows, because you can have infidelity in your own house!" This seems to be far more intelligent. It is really beautiful and juicy to have adultery with your own wife. A great idea!

But these repressed people are bound to do such things.

I have come to know that for the whole year, the whole past year, in his every weekly sermon he has been talking about sex -- for the whole year condemning, condemning... Now why he should be so much concerned about sex, for one year continuously condemning? There must be something inside him, some wound which has not healed.

At the marriage counselor's the husband accused his wife of being frigid.
"That's not true!" she said. "I don't disapprove of sex relations." Then turning from her husband to the counselor she continued, "But this sex fiend expects it every month!"

The woman must have been a Catholic! The Catholics have done one of the greatest harms to humanity. Christianity has been one of the most repressive religions; what has happened out of this repressiveness is just the opposite of it. It was bound to happen, it was inevitable. The pendulum has moved to the other extreme in the West, and the responsibility wholly and solely rests on the shoulders of the church. People have become indulgent, people have become really too much obsessed with sex.

For two thousand years Christianity. particularly the Catholic Church, has been repressing, condemning. But now a point has come when the volcano has erupted. What you see now in the West is sheer indulgence, ugly.

Sex is beautiful, but it can become ugly in two ways: either you become repressive -- it becomes ugly; or you become indulgent -- it becomes ugly. Sex is beautiful if it is accepted naturally, as part of life. there is no need to condemn it, there is no need to praise it either. When humanity is going to accept things easily, in a relaxed way?

But these people have not learned any lesson, and they go on interpreting scriptures according to their own inner turmoil.

What the Polack Pope was doing was simply making a commentary on one of the statements of Jesus. The statement is totally different, but just a jugglery of words, just a little change, and the whole thing has gone wrong.

This is the original statement of Jesus. Jesus says: "You have heard it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart."

Now the woman is one thing and wife is totally another. The Polack has read "wife" instead of "woman" -- your own wife! And of course he can play with words. He can say, "Of course your wife is also a woman." True, but what is the meaning of her being your wife? why one gets married? To live a natural, untroubled sexual life. But to change the word "woman" into "wife" is really ugly; it is against Jesus, it is not true to his message. But you cannot expect anything better from the Polacks.

How do you recognize a Polack in a busy shoe store?
He is the one who tries to put on the shoe boxes.

Now trying to change woman into wife is exactly like that -- trying to put on the shoe boxes instead of the shoes!

Two Polacks are driving a lorry which is three meters high. They drive past a road-sign indicating a tunnel up ahead two meters high. "Just ignore the sign, Sol. I know that at this time of the day the police are not going to be there!"

Wykowsky, the window washer, was called in by a homeowner to give an estimate. "How much to clean the windows on the ground floor?"

Wykowsky pulled out a pad, scribbled a minute and replied, "Two dollars a window."

"On the second floor?" asked the homeowner.

Again Wykowsky wrote on the pad and answered, "One dollar fifty cents a window."

"And the basement?"

"Five dollars a window,' said Wykowsky.

"Wait a minute!" said the homeowner. "How come two dollars for the windows on the first floor, a buck and a half for the second floor, and you want five dollars for each of the basement windows?"

"Mister," said the Polack, "don't you realize the size of the hole I have to dig to put the ladder in?"

At a Polish wedding:

The ceremony had taken place in the ballroom of the town hotel. The newly married husband came down from the bridal suite and said to a buddy, "My best friend he upstairs in bed with my wife!"

"What do you... what you going to do about it?" asked his pal.

"Nothing," replied the Polack. "He is so drunk he thinks he be me."

The Polack was on his honeymoon, but he was too inexperienced to know the difference between love and nymphomania, because he had just escaped from a Catholic monastery.

The first morning after the wedding he rose, walked over to the window of the hotel, and raised the shade. The day was dark and gloomy and the rain was falling in torrents. Disgusted, he lowered the shade and climbed back in bed.

The next morning the young man rose again and lifted the shade. It was still raining. Once more he lowered it and crawled back into bed.

The third morning he staggered out of bed, tottered over to raise the shade -- and went up with it.

All that I can say: that one cannot expect anything better from the Pope -- he is a pure Polack! What he has said is absolutely absurd -- mental adultery with one's own wife? But in a way this is one of the oldest ideas in the Catholic Church. Sexual pleasure is suspect. In fact, ALL pleasure is suspect. These so-called religious people are afraid of pleasure, they are against all pleasure. They want your life to become so utterly depressed, gloomy, sad that you are bound to start looking for some other life -- life beyond death. Their whole effort is to destroy your life herenow so totally that the only shelter for you is left is in the life after death. Then you become available to the priests to be exploited.

If you are happy, if you are enjoying life, if you are living each moment with pleasure, a dance in the heart and a song on the lips, if your life is a sheer festivity, you will not bother much about the churches and the temples. If your life is a ceremony, who cares about the life beyond? This very moment, if you are living totally, all concern for the future disappears.

And these churches, these priests, all depend on your desire for a future life. their whole strategy is to destroy your pleasure here so that you become interested in pleasure of heavenly life. And do you see? -- what they deny here they supply there.

Here they say that to love a woman is sin. And in heaven? -- you will be provided with beautiful women. In some religions even beautiful boys will be made available to you, so homosexuals need not be worried! Here they condemn wine and there streams of wine are flowing, in paradise. Here they insist for prohibition and there all that is denied and prohibited will be made available in a thousandfold way.

Hindus say that all the pleasures are wrong, but in heaven you will be sitting under wish-fulfilling trees -- KALPAVRISHKAS -- and whatsoever you wish will be immediately fulfilled, instantly, not even a single moment's distance between the desire and its fulfillment. Naturally they have to destroy all possibilities here so you become focused on the future. And then they can exploit you, because they have the keys of the future.

If you are a Catholic only then you can be saved; or if you are a Mohammedan only then you can be saved; or if you are a Hindu only then you can be saved. The strategy is the same, the trick is the same. All the priests have been using the same trade secret: destroy pleasure in people's life, make them as much miserable as possible -- once they are miserable they are bound to fall unto your feet and ask for your advice and guidance.

There is nothing wrong in pleasure. Even in physical pleasure there is nothing wrong; it is a God's gift. If God was against the body he would not give you the body in the first place; if he was against sex he would not give you sexual energy, sexual desire and longing. If all these things are given by nature to you, they are natural. Yes, one thing is certain: don't remain clinging to the physical pleasure only because there

are higher possibilities. greater potential in you.

So I say physical pleasure is beautiful in its own place, but that is not the end of life. You can have psychological pleasures; psychological pleasures are called happiness. Listening to beautiful music -- Beethoven or Mozart or Ravi Shankar -- listening to great poetry -- Kalidas, Balbhuti Shakespeare, Milton -- listening to the nature -- the birds, the wind passing through the trees, the dance of the trees in the sun, or looking at the beautiful paintings, great sculpture, architecture -- these are pleasures of the mind.

The physical pleasures are two: food and sex. Nothing is wrong in them, so don't repress them, because repression will bring indulgence. Accept them in a simple, innocent way, and then move ahead. That is not the end, that is only the beginning of the journey.

And even the pleasures of the mind are not the end; then there are joys of the spirit. Meditation, silence, prayer, these are the joys of meditation, joys of the soul. And still there is the ultimate, the turiya, the fourth -- even to go beyond the self. That's what Buddha calls attaining the zero, nothingness: just being, without any idea of "I". That is inexpressible; it is called bliss.

These are the four planes: pleasure, happiness, joy. bliss. And the higher you go, richer you become. But remember, the higher contains the lower. The ultimate, the fourth, is fourth only because it contains all the three. It is not against the three: those three are its foundations, steppingstones the ladder. The higher contains the lower; the lower does not contain the higher. Once this is understood, then the lower is good as far as it goes, although it does not go far enough.

So go as far as it goes, but don't stop there. There is still more to life. Explore! Move from the body to the mind, from the mind to the self, and from the self to no-self, anatta, nothingness. Then only you will know the ultimate unfoldment of your being. That is bliss, the one-thousand-petaled lotus blossoming.

And lastly: what the Polack Pope has said is male chauvinistic. He talks about men lusting after women but not the reverse. Women are not considered at all -- they are not worth consideration. Nobody bothers about them. He is talking about men, that man should not lust after women, but not about women. What about women? Nothing has to be said. They are not counted as human beings; they are commodities, far lower. They don't have any future, they don't belong to the spiritual world.

For centuries this male chauvinistic attitude has prevailed. In India the so-called saints go on saying that the woman is the door of hell, but they don't say the same thing about men. They go on condemning the women, but they never say anything about the men. If the woman infatuates man, then the man infatuates the woman.

But even your saints are not true sages -- they are male chauvinistic pigs! Otherwise man and woman are two aspects of the same humanity; they require the same respect. But the whole past has been condemnatory about women. It only shows one thing, nothing else: that your saints were deep down afraid of women, hence they were creating all kinds of barriers around themselves, that "the woman is the door to hell." They were trying to convince themselves that the woman consists only of bones and blood and pus and mucus. And what they consist of? -- gold, silver, diamonds?

It is very strange! Not a single saint says what he consists of -- and he comes from the woman. From the woman's womb he comes, brings all the blood and the bone and the pus and the mucus from the woman, and he condemns the woman. He is really afraid, afraid of his own sexuality; afraid because he has been told that sex is sin. And of course to him the woman symbolizes sex.

Nobody bothers about the woman, what is her situation. In fact, women are very non-aggressive as far as sexuality is concerned. NO woman can rape a man, only a man can rape a woman. Man's sexuality is aggressive, woman's sexuality is receptive. Woman can live without sex far more easily than man, hence nuns are far more true than the monks -- the monks are hypocrites. But the poor woman is condemned continuously.

I would like to change this whole ugly tradition. I he woman will be respected only when sex is also respected, remember it. The woman will be accepted only when sex is also accepted as natural.

These popes, these shankaracharyas, these IMAMS, these so-called saints have created a very ugly situation. It has to be completely destroyed and a new beginning has to be made in which man and woman are no more separate, are no more thought separately, in which man and woman are considered equally because they are two aspects of the same sex, two sides of the same coin.

The third question:

OSHO,
IS THIS WORLD INSANE?

Siddhartha,

IT SEEMS SO. At least up to now it has been insane. Man is not born insane but is driven towards insanity by the priests, by the politicians, by the parents, by your whole educational system, by your morality, by all that is enforced upon you, by all the conditionings. You are driven insane.

Man need not be insane, but it has not been possible yet to accept man in his naturalness. We create a structure around him, we prune him, we go on and on giving a certain form and pattern to him, we don't allow him to be himself

And that's my whole effort here: to accept humanity with deep respect, love, trust, so that man can regain his sanity. And the problem is that man is driven insane by your so-called well-wishers. The people who are trying to help you are the people who are poisoning you. Great mischief is being done by public servants, missionaries, by the so-called saints. They are the most mischievous people in the world -- not intentionally, not consciously, but that's the ultimate result of whatsoever they have been doing. they have been driven insane by other saints and they are driving you insane. And if you don't follow them you feel guilty; if you follow them you become hypocrites. They don't leave you any other alternative, only two alternatives: either be insane like them or feel guilty. And both the alternatives are ill, sickening.

Siddhartha, watch life all around you and you will find in every possible way that man is insane.

When the seven-year-old started for school. his mother suggested softly, "Son, put a smile on your face and have a happy time!"

But when the lad returned home his face was a big frown.

"What happened?" his mother asked. "I thought you were going to smile and have a happy time at school."

"It didn't work, Mom," he said. "I tried to keep smiling, but the teacher thought I was up to something and was always giving me dirty looks!"

Nobody wants you to be happy. If you are happy, everybody will become suspicious of you: "YOU are up to something. Why you are looking so happy?" If you are sad you are accepted -- you are part of the crowd. Everybody is sad and you are also sad; it fits. But if you are dancing and rejoicing then you are crazy, mad. Then you have to be put into a hospital, you have to be treated, given electric shocks or something, because how you can be happy? How you can be so blissful? When the whole humanity is suffering, you have to suffer.

And the crowd has always been against the people who were blissful. They crucified Jesus, they poisoned Socrates, they murdered Mansoor; and their only sin was that they were trying to be blissful, that they were not part of the mob, the sad, sick society. They were trying to be individuals.

The marriage counselor was asking a woman some questions about her disposition. "Did you wake up grumpy this morning?"

"No," she answered. "I let him sleep."

A woman driver passed a red light and collided with another car. Jumping out of her car, she snapped at the other driver, "Why don't you watch where you're going? You are the third car I hit this morning!"

When a customer was told he could no longer buy his favorite patent medicine, he angrily berated the druggist.

"But I tell you, it has now been banned," the druggist insisted. "Now you need a doctor's prescription because it is habit-forming."

"It is not habit-forming!" the customer cried. "I know it's not because I've been taking it every day for twenty years!"

A client was complaining to a marriage counselor that his wife's immaturity was causing his marriage to go on the rocks. "She is so immature," he charged, "that every time I take a bath she comes in and sinks my

boats!"

The elderly millionaire emerged from his exclusive club feeling despondent and hopeless, and slowly climbed into his limousine.
"Where to, sir?" asked his chauffeur.
"Drive off a cliff, James," was the reply. "I am committing suicide!"

A leading sexologist interviewed on television was asked, "What do you think of the view that impotence is on the rise?"
"I think the question is self-contradictory!" he replied.

It is an insane world!

In old age Diogenes stopped a veteran and asked, "What were you in the last war?"
"Oh, I was only a private," replied the veteran.
Diogenes rocked as if about to fall. "Ye gods!" he gasped. "At last!" Then after catching his breath he blew out his lantern and went home.

You think over it -- it is a little difficult.

And the last question:

OSHO,
YOU SURE MAKE A GREAT SIT-DOWN COMIC! WHAT WOULD HAPPEN IF YOU STOOD UP?

Vivek,

I DON'T KNOW... but I can try!

I Am the Gate

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I Am the Gate

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BELOVED OSHO,
I WISH YOUR FORGIVENESS FOR ASKING YOU VERY PERSONAL QUESTIONS. I AM ONLY ASKING BECAUSE I FEEL THESE ARE THE QUESTIONS WHICH ARE BURNING IN THE HEARTS OF MANY PEOPLE.
WHO ARE YOU? WHY HAVE YOU COME INTO THE WORLD? WHAT IS YOUR WORK HERE, AND HOW WILL YOUR WORK BE ACCOMPLISHED?

It makes no difference whether these questions are personal or not because to me the person does not exist. You cannot ask any personal questions because there is no one to be related to as a person. In fact, it is not presumptuous to ask personal questions, but to assume that a person *is* is certainly presumptuous. The person is non-existent, a non-entity. In fact, there is no person, or there is only one person. Only God can be said to have a personality, because only God can have a center. We have no centers at all.

The center is non-existent, but we assume a center. The center is hypothetical, illusory. We feel that without a center life is not possible. This assumed center is the ego.

You can think that this question is personal. As far as the question is arrowed toward me, it is arrowed toward a non-entity. As far as I am concerned, I do not feel at all to be a person. The deeper one goes the lesser one is. And once some one reaches to the ultimate core of himself, there is no self at all.

Secondly, you ask, who am I? I say, "I am not." I always ask seekers to ask, "Who am I?" not in order that they will come to know who they are, but only in order that a moment will come when the question is asked so intensely that the questioner is not there; only the question remains. A moment is bound to come when the question is absolutely intense, as deep as it can go; then the absurdity of it is revealed. You come to know that there is no one who can ask "Who am I?" or who can be asked "Who are you?" The question is asked not to get any answer, but to transcend the question.

There is no one inside; in fact, there is no inside at all and the moment the inside falls, there is also no outside. The moment you are not, inwardly, then there is no outwardness. Then the whole world becomes one whole. Then existence is one whole, not divided into the dichotomy of *I* and *thou*.

So to me, the question "Who are you?" makes no sense at all. Rather, "What is?" is the only relevant question -- not *who*? but *what*? because the *what* can be the whole. It can be asked about the totality, about all that exists.

The question "What is?" is existential, and there is no dichotomy in it; it does not divide. But the question "Who?" divides from the very start. It accepts the duality, the multiplicity, the duality of beings. There is only being, not beings.

When I say there is only being it means there is only beingness, because one cannot exist apart from the other. If there is no other, then to say that one exists is meaningless.

So there is not really being, but beingness. I always say that there is no God, but divineness, because the very word 'being' carries a limitation around it. The very word 'God' carries a finitude; it cannot be infinite. But beingness or divineness becomes infinite; it comprehends all that is. It is all inclusive, nothing is excluded. So when you ask, "Who are you?" the question to me means "What is?" To me it cannot mean anything else except that.

You have asked through me a very fundamental question. What is, is not *me* but the very being, the very existence. If one goes deep into a single drop, one will find the ocean. Only on the surface a drop is just a drop. Being the existence itself, the ultimate nature of the single drop of water is the same as that of the ocean. It is oceanic. So only in ignorance is one a drop of water. The moment one knows, there is an ocean.

You have asked me a question about the ocean. So when I answer it, I am not answering about myself but about you also. When I am answering I am not answering about me, but about all that exists.

What exists? There are so many layers. If one is only aware of the surface, then matter exists. Matter is the surface of existence. Science has been only on the surface, in search; to science only matter is real, and

all else is not. But now science has taken a step further and says matter is not, but energy is. Energy is the second layer; it is deeper than matter. If one goes deep in matter, then there is no matter but energy. But that too is not yet enough, because beyond energy consciousness exists.

So when you ask, "Who are you?" I say, "I am consciousness." And this answer is all inclusive -- everything is consciousness. I answer only as a representative of all. You may not have heard that you are consciousness, you may not have known that you are consciousness, but I am answering even for you. Consciousness exists, and when I say something exists, it carries for me a particular, definite meaning. When I say something exists, it means it will never be in nonexistence. If something can go into nonexistence, it would mean that it never really existed. It was only phenomenal, it just appeared to exist.

So all that changes is phenomenal; it is not really existential. All that changes is only the surface. The innermost, the ultimate core, never changes. It is and is always in the present. You can never say it was, you can never say it will be. Whenever it is, it is. Only the present is applicable to it.

There is no past and no future, because the past and future become relevant only when something changes. When something *is*, then there is no past and future, but only the present. Of course, the meaning of present will be different, quite different. For us, present means something which exists between the past and the future. But if there is no past and no future, then the present will be something very different. It is not something in between the past and future. The present is just a moment -- a moment between two nonexistentials: the past that has gone and is no more and the future that has not yet come. Between these two nonexistentials, one present moment exists. That is impossible. Between two nonexistentials there can be no existence. It only appears so.

When I say consciousness exists, I do not mean something of the past and future, but something eternal -- not everlasting, because the word 'everlasting' carries the sense of time. When I say it always exists in the present, I mean it is nontemporal; existence means it is nontemporal. It is beyond time and, simultaneously, beyond space, because all that is in space will become nonexistential. Similarly, all that is in time will become nonexistential. And time and space are not two things. That is why I relate them. They are one. Time is only a dimension of space. The movement in space is time; nonmoving time is space. Existence is nontemporal and nonspatial.

So I think you will understand when I say I am someone who is nontemporal and nonspatial. But my I is all-inclusive. You are included, the questioner is included. Nothing is excluded. Then it will be easier to answer your inquiry. All that changes is purposive; there is something to be done, it exists for a purpose. The moment the purpose is fulfilled, it goes into nonexistence.

But all that is really existential is nonpurposive, because there is no purpose which can be fulfilled. And if there is any purpose and it is fulfilled, then existence will become meaningless. So only temporal things have purposes. They are meant for something. You can say it in this way: they are means to some end. That is what is meant by purposive. They exist for something to be fulfilled. The moment it is fulfilled, they go. But I will be needed always, and when I say "I," that is all inclusive. There is no purpose in it.

Existence is nonpurposive. That is why it is called a *leela*, a play. The existence itself has no purpose to fulfill. It is not going somewhere. There is no end to it. But still it is going, still much is going. So it must be a *leela*, a play -- only outflowing energy. This can be related to me. I am not to be anything at all. Even then, I talk of doing things.

Once you have known that you are a part of the cosmic consciousness, you will realize there is no purpose. You just exist as a play; of course the play becomes cosmic, multidimensional. You do much, and still there is no doer and there is no purpose; those things are not there. It then becomes a play.

And this must be noted: that a doer cannot exist without a purpose, and a purpose cannot exist without a doer. They are two polarities of one ego, and ego feels very uncomfortable if there is no purpose. Ego is fulfilled through purposes. Something is to be done, one is to succeed in doing that, one is to reach somewhere, one is to make something. One has to make a signature. Thus the ego is purposive. Existence, on the other hand, is not purposive. And unless you know that which is beyond the ego, you have not known at all.

So to me, everything is just a play. Neither I am nor is there any purpose. Yet things are going. So it can be asked, "Why are they going?" They are going because there is no purpose in stopping, and there is no one to stop them. You understand me? There is no one to stop, and there is no purpose to stop. So it is there in nature to go. You become a passage. Actively you cannot be a passage, you can never be a medium. Only passivity makes you a medium, and passivity means that you are not. Otherwise, you are verbally passive. The ego is always active. The moment you are passive, the ego is not. Passivity means egolessness.

So I am totally passive. Whatever happens, happens. I never question "Why?" because there is no one to be asked. And even if you find someone, God himself, he will just laugh. Even he cannot answer it. He cannot answer it because the concept of causality, the concept of why, is meaningful only in a divided flux. If you take a beginning and an end, then causality becomes meaningful. If you understand the whole flux as endless, beginningless, then all things go into other things and all things come from other things. Just like waves in the ocean, every wave has some wave behind and every wave has something in front, something ahead, another wave. And the whole ocean has waves. The waves are eternal.

No one asks, "Why?" except human beings. So no one else is in any anxiety at all.

When the human mind becomes anxious, it creates questions and then supplies the answers. The questions are meaningless, hence the answers are more so. But because we fabricate questions, we cannot be at ease unless we find the answers. Therefore, we go on finding answers and creating questions. If you see this whole nonsense of asking questions and answering them, you may find that you are carrying on a monologue with yourself. Even if you are asking and I am answering, it is the human mind asking and the human mind answering. It is just a hide-and-seek of the same mind. It makes no difference who is asking and who is answering.

The human mind questions, and the human mind answers, and we have created such a great mess of answers and questions, but not a single question has been answered. The questions remain where they were always. If you can see this whole procession of questions and answers, this meaningless, fruitless effort leading nowhere -- if you become aware of this whole nonsense as if in a flash of lightning -- then you can laugh at the absurdity of the human mind. And the moment there is laughter, you transcend the human mind completely. Then there is no question, and then there is no answer. Then you love. There is no purpose, and there is no cause. Then living itself is enough.

You ask and I answer you, but I myself cannot ask any questions. As far as I am concerned there is no answer, and there is no question. I go on living just like the waves in the ocean or just like leaves of the tree or just like clouds in the sky, without any question and without any answer. And the moment I became aware of this whole absurdity of questions, something fell down completely, totally. It was a resurrection. I was reborn, reborn in a cosmic dimension -- not as an I, but as cosmic consciousness itself.

In this cosmic dimension, everything is a play. Once you understand -- not only understand but realize that all is a play -- you are at ease completely, absolutely. Then there is no tension. You are relaxed. There is no ego.

The ego cannot relax. It lives on tensions, it feeds on tensions. When there is no ego, then there is no tension. Then there you are -- all inclusive. Then there is no past, and then there is no future. You are eternity. Then anything that happens is a *happening*, it is not that you are doing it. It is not that something is to be fulfilled through you. These are all illusory notions. And even a religious person will think in these terms -- of doing something. Then the ego has become settled, pious, and more dangerous. If the ego is there, then both the doer and the doings are there. Only the objects have changed, but the process is the same.

To me... and when I refer to "me," there is no one who is being referred to; it is only a linguistic device in order that you may understand what I say. To me, there is no one who can be referred to as me or you. But then language will be impossible. That is why truth cannot be expressed in language. It cannot take on any linguistic form, because language is created by those who are not -- by untrue ones, nonexistential ones. The mythical ego has created the language. It comes out of ego, it can never transcend it. So even if you know that there is no one who can be referred to as "me" you have to use it in language. And I remind you that there is no one.

As far as this "me" is concerned, nothing is to be done because things happen by themselves. We ourselves happen. We are happenings. The whole existence is a happening, not a doing. So it would be better if I say that the old concept of God as creator is not meaningful to me -- I will not say "God the creator," because the expression reflects our egoistic conceptions of creation, of doing. As we "do" something, so has God "made" the world. We have projected ourselves onto the cosmic plane, so there is creation and the creator. The dichotomy is there.

To me, God is that which happens -- not the creator, but that which goes on happening. God means that which goes on eternally. So anything that happens is God. You and everyone are happenings. This eternal happening is God. There is no creator and no creation. The very dichotomy is egoistic -- our projections onto the cosmic plane.

Once you know that in yourself there is no dichotomy of doing and the doer, then you know that there is

no doer and no doing -- only happenings. And once there is this revelation of eternal happening, there is no burden, there is no tension. Your birth is a happening, and your death will be a happening. Your being here is a happening, your not being here will be a happening. You are nowhere.

From where does this ego come which thinks "I am"..."I am doing"? It comes through memory. Your memory goes on recording happenings. You are born, you are a child, then youth comes, then you are old. Things happen -- love happens, hatred happens, and the memory goes on recording. When you look at the past, the whole accumulated memory becomes "I". "I" loved someone. It would be better and more exact to say that somewhere love happened, I was not the doer. But the memory that "I loved" has happened just like birth, just like death.

If a person can remember this only for twenty-four hours, that things are happening and there is no doer, he will not be the same again. But it is very arduous to remember even for a single moment.

It is the most arduous thing to remember that events are happening and you are not the doer. For example, I am speaking. If I say, "I am speaking" and mean that "I" am speaking, then I have misinterpreted the phenomenon. I do not know what the next sentence will be. When it comes you will know it and I will know it. It is a happening, so I cannot relate myself to it. Something comes through me. I am not at all a doer. Something happens in me.

This is what is meant when we say the Vedas are impersonal. We say they are not created by persons. We mean by this that those who compiled the Vedas know this fact -- the fact that something is a happening. They are not doers, something is coming to them. They are only the passage, the medium, the vehicle, and even this being a vehicle is a happening. It is not their doing that they have become vehicles. Otherwise, the same fallacy will be there on another level.

So go deep in any of your acts, and you will find happenings there. There will be no act, because there is no actor. So how can one ask why? Who can answer this? The house is vacant, the owner is not. Let things go on happening. The house itself without the owner is capable of happenings.

Try to understand it more clearly. Buddha said so many times, "When we walk there is no walker, only the walk." How can this be understood? If I am not, how can I walk? Walk, and find where you are -- you will find only the walk. We cannot understand how some one can say there is speaking and no speaker. But as you go deep in the act of speaking, you will find no speaker but just speaking. In fact, there have been no poets, only poetry has happened. There have been no painters, only painting has been happening, but the vehicle becomes the owner.

The memory creates the fallacy. But to me the fallacy is not. The memory cannot trap me, it has lost its grip on me. So everything happens, but there is no doer. And all that will happen, will happen. I will not be the primer; I will not be the master.

Once you know that you are not, you become a master in a very different sense. And if you are not, then you cannot be made a slave, negatively. Now your freedom is total. Now no one can make you a slave. Now neither can there be any slavery nor any possibility of it. Although a paradoxical situation, it is a fact -- one who tries to be a master is always in danger of becoming a slave. One who loses himself, his mastery, his efforts, his doer, is now beyond any slavery. He is free, as free as the sky. He is freedom itself -- not even free, because when one is free the agent is there. He is freedom. So if you like, I will say, I am freedom. And there is no reason, because if there is any reason then you are not free. You are bound to it, tethered to the reason. If there is anything which you are to do, then you are tethered. Then you are not free.

I am absolute freedom in the sense that nothing is to be done. I am an awaiting. Things will happen, and I will accept them. And if they do not happen, then I will accept the non-happening. And I go on waiting. This waiting makes one a medium for the divine forces of existence. Much is done through you when the doer is not, and nothing is done through you when the doer is there. When the doer is there, you are. You are doing something which is impossible. Because the doer is impossible, the doing cannot be possible.

You are engaged in an absurd effort, and only frustration will be the result. When you are not, you always succeed. There can be no failure, because you have never thought of being anything; and even if failure happens, it is a happening. If success happens, it is a happening. And when both are happening, you become indifferent. It makes no difference; either one will do.

So I may conclude that when I say "I," everyone is included. I am consciousness, and I am freedom. I use two words, 'consciousness' and 'freedom', only to make the mystery more understandable for you. Otherwise both have the same meaning. Consciousness is freedom, freedom is consciousness. The less the freedom, the more there is matter. The more there is freedom, the more there is consciousness.

When we say this table is "material," we mean to say that it is not free to move. When we say you are a

conscious being, you are free to some extent. But if you become consciousness itself, as you go deep and know the source....

I know that you are consciousness itself, not the conscious being. Consciousness is not a quality attached to you, you are consciousness. You are totally free.

So proceed from anywhere. Either be more free or be more conscious, and the other will result automatically. Be more free, and you will be more conscious. You cannot be more free unless you are more conscious. Be more conscious and you will be more free; you cannot be otherwise, because consciousness creates freedom. And when you are absolutely conscious, you are absolutely free. Then there is no cause and no purpose for you to exist. Then everything is a happening, and a happening is a *leela*.

BELOVED OSHO,
ARE YOU SELF-REALIZED? AND HOW DO YOU EXPLAIN YOUR RELATIONSHIPS WITH EXISTENCE AND WITH PEOPLE?

The word you say, 'self-realized', is not right, because realization always means a transcendence of the self. The word 'self-realization' is therefore contradictory. If you realize, you know there is no self. If you do not realize, then there is the self. Whereas selfhood is non-realization, realization is non-selfhood. So I cannot say I am self-realized. I can only say there is no self now!

There was a self -- that was only up to the door. The moment you enter the temple of realization, you find it no more. It is a shadow which follows you up to the door, and not only follows you but clings to you -- but only up to the door, it cannot enter the temple. If you have to save it you will have to remain outside. The self is the last thing one has to throw. One can throw everything, but to throw the self is so impossible, because the effort for self-realization, the endeavor for self-realization, is an effort of the self for the self. The moment you realize, *you* will not be; you will not try.

So all the great teachers have used words which are fallacious, 'Self-realization' is a fallacious word. But you do not understand if they say 'no-self realization'. It will become absurd. But that is the real thing -- no-self realization. Only Buddha used *anatta*, no-self. Only Buddha used it. That is why Buddha was uprooted from India. He was just thrown out, and Buddhism could not get roots unless Buddhism began to use the word 'self-realization'. In China and Japan Buddhism again came back, and they began again to use 'self-realization'. Buddha used 'no-self realization'. I am also using no-self realization. That is the only realization.

The moment there is no self you have become cosmic. It is a great game! To know the self is the only, no doubt the greatest, the ultimate, game. The self is not something which is to be protected; it is something to be destroyed. It is something which is the barrier to your ultimate potentiality, to your ultimate realization.

So I cannot say I am self-realized. I will say, I am no-self realized, and that is the only realization that is possible. No other realization exists. The emphasis of all who claim self-realization is on the self and not on realization. My emphasis is on realization. That is why I emphatically deny the self.

How am I related to the cosmos and to other people? Relationship exists between two selves. I am one who is not related, one who is not in relationship. Relationship is always between two. This may look paradoxical, but in every relationship you remain unrelated. Howsoever you are related, you will remain unrelated, because relationship exists between two. The two will be there. So relationship is only a facade to hide the duality. For moments you delude yourself that you are related, but again you are. You have fallen back to yourself, and there is no relationship.

For example, when we are in so-called love, we appear to be related. We create the fallacy of relationship, but in fact, we are just deceiving ourselves. The two will remain two. However near, the two will always remain two. Even in a sex communion, they will be two. The twoness only creates a fallacy of oneness. Oneness can never exist between two selves. Oneness can only exist between two non-selves.

So as far as I am concerned, I am not related to the cosmic reality, not related at all. And by that I do not mean that I am isolated. By that I mean there is no one who can exist in relationship. As far as the cosmic reality is concerned, I am one, and the cosmic reality is one with me.

From my side, I am one, but as far as others are concerned, I am not one from their side. They are related. Someone is related as a friend, someone is related as an enemy, someone is related as a brother, and

someone is related as a disciple. They may be related to me, but I am not related to them. And the whole happening in me is to make them unrelated. But there cannot be any effort on their part, That only can be a realization of no-self.

If they know that there is no one who can be a disciple and no one who can be a guru, if they know that there is no one who can be related to anyone, only then the self falls and your emptiness is naked. And there are no clothes which give you a boundary, a self. In your total nakedness, when you know that there is no self, you are but a space, an inner sky, emptiness -- then you become one. Or I may say then you really become related. When oneness happens, then one's self is not.

You have asked me how I am related to the cosmos and to the people. To me they are not two things -- the cosmos and the people. The cosmic happens in so many ways, and one of the ways is the people. The cosmic happens in so many ways -- the sun, the stars, the earth, the trees, the animals, the people. Only frequencies differ, the divinity is the same. So to me, the cosmos and the people are not two things.

Whatever I have said before is not from thinking. It is a fact. But if I think -- and I have to think if I am to understand your side -- then you are related to me because you *are* and as long as you are, you will be related. That creates a very difficult situation. Daily, moment to moment, it creates a difficult situation.

You feel yourself related to me. You feel that you belong to me. Then you begin to expect that I should belong to you. Because you feel that you are related to me, you begin to expect that I should be related to you. Because of that expectation, I know that you are bound to be frustrated. With a person who is a self, it is bound to be frustrating, but it may take a longer time. But if you are with a person who is a no-self, it will not take even a short time gap. Every moment will be frustrating because there will be no fulfillment of your expectations. There is no one to fulfil them.

So I am very irresponsible, because there is no one who can be responsible. There are responses but no one who is responsible, so each response, therefore, is atomic. It cannot be a sequence, so you cannot expect anything from the moment that will follow. I even do not know. The response is going to be atomic, each complete in itself, not in any way related with the past or with the future.

The ego is a series of events, happenings, and memories. It is so because you exist in a series -- and you try to take me as a series, but that becomes difficult. So everyone will feel, sometime or other, angry with me, because my response is atomic and not a serial one. The serial response becomes responsibility. Then you can rely.

I am very unreliable. You can never rely on me -- I myself cannot rely on me. I do not know what is going to happen. I am completely open and accepting to anything that happens. And I never think in terms of relationship, I cannot think; rather, I live in terms of oneness.

Whenever you are near me, it does not mean that I am related to you. It is that I become one with you. And this oneness you interpret as love. But this oneness is neither love nor hate, because all that is known as love can change into hatred any moment. But this oneness can never change into hate. You may be near, you may be far; you may be a friend, you may be an enemy; it makes no difference. As far as I am concerned, you may come to me or go from me, it makes no difference.

Relationship is conditional; oneness is non-conditional. Relationship is always with conditions. Something changes in the condition, and the relationship will change. Everything is always on a volcano. Every relationship is always in a wavering state, always in a dying process, always changing. So every relationship creates fear, because always there is the danger of its being broken. And the more there is fear, the more you cling, and the more you cling, the more fear you create.

But oneness is quite diametrically opposite. Oneness is unconditional. It exists because no condition, no expectation, no fulfillment, no future result, is hoped for. It is neither conditioned by the past nor oriented to the future. It is a momentary, atomic existence, unrelated with the past, unrelated with the future.

So I feel oneness with the cosmos and with the people also, and from the cosmos, the feeling is the same. As I feel one with it, from the cosmos the feeling is of the oneness. Once I was not feeling this, but I now know that the cosmos has always been in the same feeling towards me.

Oneness is always flowing, it has always been flowing; there has been an eternal waiting for the cosmos. Now I feel it towards the cosmos; I feel it also towards the people. The moment some one feels this oneness towards me, he becomes a part of the cosmic. He is then not a person, he becomes cosmic. And once you feel oneness, even with one person, you have known the taste. You have known the taste of ecstasy. Then you can jump into the all.

So this is what is happening around me. I do not say I am doing -- this is happening around me.

I will call you near just to give you a taste of oneness, and if you can realize this even for a single

moment, then you will never be the same again. This is a very patient effort -- very unknown, unpredictable. No one can say when the moment is near. Sometimes your mind is so tuned that you can feel the oneness. That is why I insist on meditation, because it is nothing but tuning the mind to such a peak that you can jump into the oneness.

Meditation to me means tuning of the mind toward oneness, opening of the mind toward oneness. This can only happen when your meditation has gone beyond you; otherwise it can never happen. If it is below you -- you are doing it, you are the controller -- then it cannot happen, because you are the disease. So I persuade you toward meditation in which, beyond certain limits, you will not be. Meditation will take you over. By and by you will be pushed. Of course you will begin the meditation, because there can be no other way. You will have to begin, but you will not end the meditation. You will begin, but you will not end it. In between, somewhere the happening will happen. The meditation will catch hold of you. You will be thrown, and meditation will come in. Then you will be tuned to the cosmos. Then you will be one.

Oneness is important, not relationship. Relationship is *sansar*, the world, and because of relationship we have to be born again and again. Once you have known oneness, then there is no birth, then there is no death. Then there is no one except you. All are included. You have become the cosmic. The individual must go before the oneness comes. The ego must go before the divine comes.

Ego is the source of all relationship. The world is the relationship. God is not a relationship, the divine is not a relationship. The divine is not *selfness*. This means you cannot become one with it. So a *bhakta*, a devotee, can never reach the cosmic, because he thinks in terms of relationship -- God the father, God the lover, God the beloved. He thinks in terms of relationship. He goes on thinking in terms of self and the other. He can never transcend the ego. This is something very subtle, because the devotee is always struggling to surrender. Devotion, the path of devotion, is the path of surrender. He is trying to surrender, but to someone.

If you try to surrender to someone, the other is there. And the other cannot exist if you are not; so you will go on existing in the shadows. You will forget yourself, but forgetting yourself is not surrender. You remember the divine so much that you cannot remember yourself now, but you are in the back, you exist in the shadows. Otherwise God cannot exist as the other.

So the path of devotion, as it exists, cannot lead you to the transcendental, to the cosmic, to the one. To me, it is not a question of surrendering to someone, it is just a question of surrendering the self -- not at someone's feet, just surrendering yourself. If there is no self, then you have become one.

The self can go on creating the seeds, it can go on creating the deception. And the greatest and most certain deception is that of the devotee and God -- a religious deception. Any deception which becomes religious can be dangerous, because you cannot even deny it. Even to deny it will create guilt. You will feel guilty to deny selfhood to the divine, but to the divine the selfhood is the projection of *your* self. The moment you are not a self, there is no self as far as God is concerned. The whole existence has become selfless. And when the whole existence has become selfless, then you are one with it.

Selflessness is the path.

Selflessness is the real devotion.

Selflessness is the authentic surrender.

So the problem is always of the self. Even if we think of liberation, *moksha*, we think of freedom of the self, not freedom *from* the self. We think that then we will be free. But then you cannot be free -- *moksha* is not the freedom *of* the self, it is freedom *from* the self. So I exist in a selflessness, in a flux, in a process of selflessness. Neither am I a self nor is anyone else a self.

For example, waves are in the ocean, but each wave misconceives itself as separate from the ocean. It appears to be separate. It can deceive itself -- there are so many waves around, and each wave appears different. My wave is higher and yours will be lower, or my wave will be lower and yours higher. How can it be the same? And waves cannot look deep down in the sea. Only the surface is known. Your wave is dying, and my wave is young and rising. Your wave has reached the shore, and I am far off. How can I think that we are both the same? But yet, whether we think so or not, we are the same.

So the wave that is known as "me" is not an ego; it is not a self. This wave has known that the ocean is the wave. The wave is just a surface phenomenon. A surface is an appearance, a surface is a movement. This wave that I call "I" has not known that wavelessness, the waveless ocean, is the real. Even your wave is not different.

I have known that which joins all. You may call it self-realization, I will not. I will call it no-self realization, because this is the essence of all realizations. This is no-selfness. I think you understand what I

mean.

Whatsoever I said may not be what I mean, and what I mean may not be what I said. So do not confuse my sayings with my meanings, but always look into the deep. Always listen to that which has not been said, but indicated. There are things which cannot be said, but shown, indicated. All that is deep, and all that is ultimate, can only be shown and never said. And I am saying things which cannot be said. So do not think of my words. Always throw the words as meaningless; then go deep down to the wordless meaning, to the silent meaning. It is always there behind the word.

The words are always dead, the meaning is always living. One can be open to the words, but one can never be open through the intellectual understanding. You can be open with your total being, not with only your intellect. It is not that the intellect sometimes misunderstands -- the intellect *always* misunderstands. It is not that the intellect sometimes errs -- the intellect is the error. It always errs.

So whatsoever is being said, be sympathetic with it. Do not try to understand it, let it go deep in you. Be vulnerable, open to it. Let it go deep into the heart. Do not create intellectual barriers to it. Then with your full being in participation, you will know. You may not understand, but you will know. And understanding is not enough, knowing is needed. Sometimes you understand or think that you have understood, thus you create a barrier to the knowing. The intellect understands; the being knows. The intellect is just a part, it is your being that is the real.

When you know, you know with your blood, you know with your bones, you know with your heartbeats. But if you understand, you understand only with the mechanism of the mind, which is not so deep. It is only a device, a utilitarian device which is needed to survive, which is needed to be related, but which becomes a barrier toward oneness and toward spiritual death and resurrection. It is only a natural device to survive. It is not meant to reveal the ultimate truth. It is not meant to know the hidden mysteries -- and the mysteries are hidden.

So whatsoever I am saying, do not think about it. Go home and sleep over it. Just let it go in, let it penetrate. Do not guard yourself; be open. Each guarding is against knowing. And only when it has reached your innermost being will it be known and really understood. That is what is meant by *shraddha*, faith. It does not mean belief. Belief is intellectual. One can believe intellectually, one can disbelieve intellectually -- both are intellectual. Faith is not intellectual at all. It is the total mystic participation. It is being one with the hidden mysteries. It is a jump.

So whatsoever I am saying, I am not interested in any theory at all, I am not interested in any philosophies at all. I am interested in the existential jump. When I say something, it is only to lead you to that which cannot be said. And when I use words I use them only to lead you toward silence. When I assert something, it is only to indicate the unassertable. My expression is not really to express something, but to indicate the inexpressible.

So be sympathetic, because only sympathy can be the opening. Let whatever I said drop into you; it will have a flowering. If the seed goes into the depths, it will have its flowering. When the flower comes, you will know that which has been said, but could not be said. You will know that which has been said, but yet remains unsaid.

I Am the Gate

Chapter #2
Chapter title: Neo-sannyas: The answer to human crisis

16 April 1971 am in Bombay, India

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BELOVED OSHO,
WHY DO YOU GIVE SANNYAS TO ALMOST ANYBODY WHO COMES TO SEE YOU?
WHAT IS YOUR CONCEPT OF SANNYAS? WHAT OBLIGATION DOES IT INVOLVE?

To me, sannyas is not something very serious. Life itself is not very serious, and one who is serious is always dead.

Life is just an overflowing energy without any purpose, and to me sannyas is to lead life purposelessly. Live life as a play and not as work. The so-called serious mind, which is diseased, will in fact convert play into work. The sannyasins are to do the very opposite -- to convert work into play. If you can take this whole life just as a dream, a dream act, then you are a sannyasin. One who considers life as a dream, a dream-drama, has renounced.

Renunciation is not leaving the world, but changing the attitude. An attitude of changing the world is something serious. That is why I can initiate anyone into sannyas. To me, initiation itself is a play. I will not ask for any qualification, whether you are qualified or not, because qualifications are asked where something serious is done. So everyone, by just being in existence, is qualified enough to be at play. He can play, and even if he is unqualified it makes no difference, because the whole thing is just a play. That is why I will not ask for any qualifications.

And my sannyas does not involve any obligation either -- the moment you are a sannyasin, you are totally at freedom. It means now you have taken a decision, and this is the last decision. Now you have not to take any decision anymore. You have taken the last decision now -- to live in indecision, to live in freedom.

One who lives decidedly can never be free. He is always bound by the past, because the decision was taken in the past. You can never take any decision for the future, because the future is unknown and whatever decision is taken is bound up with the past. The moment you are initiated into sannyas, you are initiated into an uncharted, unplanned future. Now you are not tethered by the past. You will be free to live. That means to act, to play, and to be whatever happens to you. This is insecurity.

To renounce a name, to renounce a property, is not really insecurity, it is very superficial insecurity. And the mind remains the same, the mind that was thinking about the property as security. Even property is no security at all, you will die with all your property. Even a home is not security at all, you will die in it. So the false notion that property, home, friends and family are securities is still prevailing in the mind which thinks, "I have renounced; now I am insecure."

Only that mind, only that person lives in insecurity who lives untethered to the past. Insecurity means untethered to the past; and it has so many meanings, because all that you know comes from the past. Even your mind is of the past.

So one who renounces knowledge is really renouncing something. You yourself come from the past, you are nothing but accumulated experiences. So one who renounces himself is renouncing something. All your desires and all your hopes and all your expectations -- they all confirm the past. One who renounces his past renounces his desires, his hopes, his expectations.

Now you will be just like an emptiness, a nothingness, a nobody. Sannyas means throwing all claims of being somebody. Now you are going into no-identity, nobodiness. So this is the last decision of your mind, with which the past is closed. The identity is broken, the continuity is not there. You are new; you are reborn.

Everyone who is alive is qualified to live in insecurity. If one is really to live, one has to live in insecurity. Every arrangement of security is renounced living. The more you are secure, the less you are living. The more you are dead, the more secure, and vice versa also. For example, a dead man cannot die again, he is death-proof. A dead man cannot be ill, so he is disease-proof. A dead man is so secure that those who go on living may seem foolish to him -- they live in insecurity.

If you are alive at all, then you are insecure. The more insecure, the more alive. So a sannyasin to me is a person who decides to live to the utmost, to the optimum, to the maximum; it is just like a flame burning from both poles.

There is no obligation, there is no commitment. You are not bound to any discipline at all. If you want to call insecurity a discipline, that is another matter. Of course, it is an inner discipline. You are not going to be anarchic, no! When have I ever said that the person will be anarchic? Anarchy is always bound up with order, with a system. If you renounce order, you can never be disorderly. It is not denying order, it is just renouncing, and renouncing means now to be in order! It is just an act, a play for others' sake. You will not be serious about it, it is just a role of the game. You walk to the left or to the right for others' sake, for traffic's sake, but there is no seriousness about it; nothing is serious in it.

So the sannyasin is not going to be disorderly. As far as he himself is concerned, as far as his inner consciousness is concerned, now there will be no order. That does not mean there will be disorder, because the disorder is always a part of the order. When there is order, there is a possibility of disorder. When there is no order, then there is no disorder, because there is spontaneity. Moment to moment you live, moment to moment you act. Each moment is complete in itself. You do not decide for it. You have no decision how to act. The moment comes to you, and you act. There is no pre-determination, there is no pre-plan.

The moment comes to you. You happen to the moment, and whatever comes out, let it come. More and more you will feel a new discipline arising in you -- a moment-to-moment discipline. It is a very different dimension, so it will be better to understand it clearly. When you decide beforehand what to do, it is because you do not think you are conscious enough to act in the moment, spontaneously. You are not self-confident; that is why you decide beforehand.

And still you are deciding. You cannot act in the moment, so how can you decide beforehand? Now you are less experienced. You will be more experienced when the moment comes. If I cannot believe in the "me" of tomorrow, how can I believe in the "me" of today? And when I have to decide it beforehand, it carries no meaning. It will only be destructive.

I decide today, and I act tomorrow. All has changed. Everything is new, and the decision is old. And if I do not act according to the moment, there is guilt. So all those who teach deciding beforehand, create guilt. I do not act, then I feel guilty. And if I act, then I cannot act adequately, and frustration is bound to follow.

So I say you have not to commit yourself to any decision, and you will be free. Let each act, each moment, come to you, and let your total being decide... in that moment. Let the decision come as the act happens. Never let it precede the act, then the act can never be total.

One should know that when you decide beforehand you decide intellectually. Your total being can never be in it, because the moment has not come. If I love someone, and I decide that when I meet him or her I will act this way, I will say this thing, I will do this and will not do that, this can only be intellectual, mental. This can never be total, because the moment has not arrived. The total being has not been challenged, so how can the total being act?

And when I have decided beforehand and the moment comes, the total being will not be able to act because the decision will be there. So I will only imitate, follow, copy, the preceding. I will be the false man. I will not be real because I will not be total. I will have a blueprint to act; I will act according to it. Again this will be a mental act, not with your total being. So either you succeed or you fail, yet in both cases you have failed because the total being could not be in it. You will not feel love.

So let the moment come, let the moment challenge you, and let your total being act. Then the act is total. Then your total being comes to act. Then you are totally in it! And the best that is possible will come out of this totalness and never out of the decisions. So sannyas means living moment to moment with no commitments of the past.

If I give you a mala and if I give you a robe, this is only for your remembrance, that now you have not to decide. It is only to make you remember that you are not the old. When this awareness becomes so deep that you do not need to remember it, then throw the robe, then throw the mala. If it comes to you to throw it, do not make it a decision, do not make it a commitment to me. If it comes to you, then throw them, but not unless the awareness has become so deep that even in sleep you know that you are a sannyasin.

When even in your dream this ocher robe has come, then throw it. When even in your dream this ocher robe is there, then throw it. Then it is meaningless. If even unconsciously you remember, if you cannot forget even in any situation, then there is no need. So this is just a device to help you toward total being, to help you toward total action.

And I will go on conferring sannyas on each and everybody who happens to be with me even for a single moment because, as I have said, I do not know about tomorrow at all. So I cannot wait. If you come this moment, whatever is to be done is to be done. This moment I cannot wait. I do not know about tomorrow, about what is going to happen, and I cannot plan. So the moment you are with me, whatever is

being done is to be done this very moment. It cannot be postponed, because there is no future for me.

And this sannyas is not the old sannyas. It is totally a new concept, or totally an ancient one which has been forgotten completely -- you can call it either. It is the newest and the oldest, simultaneously, because whenever there has been sannyas, really, it has been such. But always there are imitators, and you cannot deny them -- they are. There are imitators, and there will always be. And they make everything a discipline, because only a discipline can be imitated.

Sannyas is something that cannot be imitated. Freedom cannot be imitated, thus sannyas can never be imitated. But those who are imitators, what can they do? They will make a system out of this -- imitators always create systems. Anything other than sannyas they do not destroy so much, because life as it is lived is imitation. Imitation goes on, the whole world is imitating. Your whole upbringing is through imitation -- in language, in morality, in society, in culture, everything is through imitation. Everything is imbibed through imitation.

So imitations are successful everywhere except in sannyas. They destroy much here. They cannot destroy anywhere else because everywhere imitation is the rule. You cannot be free with language, you must imitate it. You cannot be free with social structure, you must imitate it. Imitators succeed everywhere. Only in sannyas the dimension of total freedom is something with which imitators grow very destructive, because its very dimension is quite opposite. Imitation will destroy it. So Jesus is imitated, you have the IMITATION OF CHRIST. Whenever sannyas is imitated there is no sannyas left. So when I say there is no commitment, I mean there will be no imitation.

You are totally free, I will throw you into an openness. That is what is meant by initiation. It is not narrowing you down, it is giving you an open sky. It is just pushing you to fly in an open sky. Of course there are no routes and no road maps, there cannot be. And there cannot be any road in the sky. So you have to fly alone, you have to depend on yourself alone. Your existence will be the sole company -- the only company.

Life is just like a sky. It is not like earth roads, you cannot follow; following is impossible. You have to be alone. Initiation means that now I push you into aloneness. So now you are alone totally, not depending on anyone, not even me. It requires courage. To imitate is easy, to follow is so easy, to depend on someone is easy. But to be totally alone with no map, with no discipline, with no system, is the greatest courage. And a sannyasin means one who is courageous. This courage is not something which can be imitated, it has to be developed through living.

You will err, you will go astray. That is all implied in it. But by erring you will learn, and by going astray you will come to the right. And there is no other way. You have to pass through arduousness. This walking alone, this flying alone... one has to pass through all this austerity. And this sannyas is different in another sense also, because the old sannyas, the so-called sannyas which is prominent, is less a spiritual renunciation and more a social renunciation. Even the social structure of it is more physiological, less spiritual.

This sannyas is basically spiritual. So you can receive it anywhere, wherever you are. It demands involvement -- inner, deeper, spiritual. And as I see it, the more you are involved physiologically, the less there is a possibility to go deep, because once involved with the physiological you will never be out of it. You will never be out of it because there are intrinsic impossibilities: if someone is trying to be above desires he is struggling for something which is impossible, because desires are natural. Your body cannot exist without them. So you will go on clinging to the body, and still desires will be there -- less, of course, but they will be there. And the weaker the body, the less the desires will be strongly felt. So you can go on weakening, but unless you die the body will have desires.

There are not only desires, there are needs. Needs are to be fulfilled, and the better fulfilled, the less they trouble you, the less they demand, the less time is needed for them. So once you are struggling with physiological needs, you will waste your whole life. This whole process, this whole old sannyas, is negative, fighting against something. Of course, it is ego-strengthening. Whenever there is fight, ego is strengthened. If you can kill a desire, you may become more egoistic. If you can deny your body a particular need, you become more egoistic. Fight, in any manner, is always ego-satisfying and ego-fulfilling.

To me, sannyas is something positive, not negative. It is not to deny your bodily needs. It is not to deny your superficial needs it is to develop, to grow in your inwardness. It is not fighting against something, it is giving all your energies toward growing something. Your being must grow and must become mature. The more your being grows, the less you will be your ego. And once your being has grown, you know what is need and what is desire. Otherwise you can never know; you can never make a distinction between what is a

need and what is a desire.

Desire is always mad, need is always sensible. If you deny your needs, you are suicidal. If you go on increasing your desires, again you are suicidal. If you go on denying your needs, you are committing suicide. If you go on increasing your desires, then again you are committing suicide, in a different way.

If desires become too much, if desires are so overwhelmingly great, you will become mad. The tension will be unbearable. If you deny your needs, again you create tensions that will become unbearable. So there are two types of suicidal minds: one which goes on denying its needs, and one which goes on transforming its needs into desires. And this distinction can never be made outwardly. No one else can decide for you what is the desire and what is the need. Your own awareness will be the measure, because to one, something maybe a need and to another it may be a desire. So no ready-made answer can be given.

Only this much can be said: that without which you cannot exist is the minimum definition of need. But one's own awareness will decide, ultimately, and that too cannot be decided forever because today something may be a need, tomorrow it may be a desire. This moment it is a need, and that moment it may be a desire. But once there is positive awareness in you, you are aware of your mind and its cunning and shattering ways; once you are aware of your ego, its methods of strengthening itself, its methods of feeding itself, you will know the distinction.

So I am not negative. Sannyas, neo-sannyas, is absolutely positive. It is to grow something in you. I am to give you a positive attitude toward your being, not a negative attitude. You are not to deny anything. Of course, many things may be denied -- not by you, but automatically. As you go more inward, you will shrink outwardly. The less one is a being inwardly, the more he has to substitute himself outwardly. He will go on spreading.

But do not struggle with your spreading, outward self. Struggle with the seed which is you, which can grow to such heights that this outward nonsense will automatically fall down. Once you know the inner riches, then there is nothing which is comparable from the outside world. Once you know the inner bliss, then enjoyment is foolish, then all that goes on in the name of entertainment is foolish, stupid. It just falls down once you know the inner ecstasy. Then all that is known as happiness, joy, is nothing but deception. But not before -- unless you have known the inner happiness you cannot say that, and if you say that then you will be in a greater deception.

So a positive attitude toward sannyas means a dimension altogether different. You can be where you are, you can go on doing whatever you are doing -- no outward change is immediately asked for. Of course there will be changes, but they will come. When they come, let them come, but do not try, do not make any effort. Do not force them to come. And I see more possibility for positive sannyas, for positive renunciation, in the world that is coming.

That negative concept of denying oneself was possible previously for so many reasons. One was the way society was structured. All the agricultural societies could allow some persons to be completely without work. But the more the society is industrialized, the less will be the possibility of joint families. The more individuality, the less will be the possibility of joint families. Loose economic structure could allow more joint families, but the more planned the economy, the less will be the possibility of joint families. Those who were sadhus and monks seem to be exploiters. Now they cannot be respected, now they cannot exist. And as I see it, everyone must do whatever he can do; one must contribute to the society in which one exists. One should not remain an exploiter. One should not be, and the religious person *cannot* be, an exploiter. And if a religious person can exploit, then we cannot expect others not to exploit.

To me, a sannyasin will not be an exploiter. He will earn a living. He will be a producer, not only a consumer. So a productive concept also goes with the positive. The old concept of the non-productive monks was well adjusted with the negative attitude. The positive attitude will have more implications. For example, the old concept of sannyas denied many things. It denied a family, it denied sex, denied love. It denied everything that contributes to society's happiness -- that can contribute to your own happiness. It denied -- I will not deny.

That does not mean that I allow. When I say I will not deny, it only means a moment can come when a person becomes absolutely transcendental -- for example, to sex. That is another thing, that is not a requirement but a consequence. It is not needed before sannyas, it will come after sannyas. And I will not make it a guilt if it does not come. The old concept is very cruel, it was sadistic and masochistic both. Sex was denied because sex seems to give a glimpse of happiness.

So many religions allowed sex without happiness. You can just use it for reproduction, but you should not have any happiness out of it. Only then it is not a sin. So sex is not really a sin. "But you should not be

happy. To be happy is a sin." To me everything that is given to human beings is not to be denied; it is not to be suppressed. Let the inner flowering come first -- then you will see that so many energy channels have changed their course. And the difference will be great.

If you deny sex, then you have to deny love also. Those sannyasins who deny, will become loveless. They talk about love but they become loveless. They talk about "universal love." It is always easier to talk about universal love than to love a single individual -- that is more arduous, to love the whole universe is so easy; nothing is involved. And one who thinks in terms of denial will talk of universal love and will go on denying and uprooting individual feelings.

Religion that denies sex will have to deny love, because with love there is every possibility that sex may follow. But as I see it, if sex is not denied but transformed with your positive growth, then there is no need to deny love. You can be loving. And unless you are loving, the energy that may come to you that is not going through the sex channel cannot be used. It will become destructive. So to me a growing love is the only possibility of transcending sex.

Love must grow. It must go up to the universe, but it must not begin from there, it is never from the far. And one who thinks that one should begin from the far is deceiving himself. Every journey has to begin from the near. The first step that is to be taken cannot be taken from the far. One should be a loving individual. And the more one's love grows deep, the less he becomes sexual and the more love will spread.

So I will not deny anything, because ultimately bliss is to be sought. Everyone is seeking bliss. Happiness is not to be denied, but when there is an explosion of bliss you will know that whatever you have been thinking as happiness was fake. But you cannot throw it at this moment. Let the bliss come first. That is what is meant by positive growth. Let something come in you, something greater, only then the lesser will be thrown. And your ego will not be strengthened by it because when you throw it, you throw something useless, worthless.

All those who claim renunciation say they left this and that. They show by this that nothing great has been achieved. Whatever they have renounced yet remains meaningful. It is there in their memory, it is still a part of the mind, they are still the owners. Of course they have renounced, but how can one renounce something which one does not own? So if you go on thinking about renunciation, you are still owning. In a negative way you are the owner.

But once you know a greater phenomenon -- a greater bliss, a greater happiness -- then you are not renouncing things. They just drop away, just like dry leaves from the tree. No one knows and no one hears, the dry leaves just drop. The tree remains oblivious to it and there is no wound left behind. So, to me, everything has a moment to happen, a moment of ripeness -- ripeness is all. One must ripen; otherwise one will be wandering unnecessarily and harassing himself unnecessarily and destroying himself unnecessarily. One should ripen, then the opportunity comes by itself.

So renunciation is through positive growth. That is what I mean by my sannyas -- renunciation through positive growth. There is no negativity at all, no denial, no suppression.

I accept the human being as he is. Of course, now much is potential, but as he is, he is not to be condemned. There is nothing to be condemned. He is the seed, and if you condemn the seed, how can you acclaim the tree? I accept the human being as he is -- totally, with no denial at all. Only I do not say that this is all he can be, that this is the end. I only say that this is the beginning. The human being is only a seed which can grow into a great tree, which can grow into divinity. Each human being can be a god. But now, as he is, he is only a seed. The seed is to be protected, the seed is to be loved, and the seed is to be given every opportunity to grow.

Sannyas means that you have come to realize that you are a seed, a potentiality. This is not the end. This is only the beginning, and now you must decide to go into that growth. That growth comes through freedom, that growth comes through insecurity. You see a seed -- very secure. A tree is not so secure. The seed is closed, closed completely. The moment the seed dies and the tree begins to grow, the potentiality begins to be activated. There are dangers -- insecurity will be there, there will be every possibility of destruction, a very delicate thing fighting against the whole universe. But now you are only a seed, there is no danger.

To be a sannyasin means now you take the decision to grow. And this is the last decision. Now you will have to struggle, now you will have insecurity, you will have dangers, and you will have to fight and face them moment to moment. This moment-to-moment fight and struggle, this fighting into the unknown, this fight for the unknown, this living in the unknown, is the real renunciation.

To decide to grow is a great renunciation -- a renunciation of the security that is given to the seed, a renunciation of the wholeness that is given to the seed. But this security is at a very great cost. The seed is

dead, it is only potentially living. It can live, or it can remain dead. Unless it grows, becomes a tree, it is dead. And as far as I know, human beings, unless they decide to grow, unless they take a jump into the unknown, are like seeds -- dead, closed.

To be a sannyasin is to take a decision to grow, to take a decision to go into dangers, to take a decision to live in indecision. This seems paradoxical. It is not. One has to begin somewhere, and even to live indecisively one has to have a decision somewhere. Even to go into insecurity is going somewhere, and one has to decide it. I help your decision and create a situation in which you can make a decision. This neo-sannyas can go to the very core of the world. It can reach to everyone because nothing special is needed -- only understanding.

Another thing I would like to explain is that this sannyas is not bound to any religion. On this earth every type of sannyas has been part and parcel of a particular religion, a particular sect. That too is is a part of a security measure. You renounce, yet you belong. You say, "I have left the society," yet you belong to the sect. You go on being a Hindu, a Moslem or a Sikh. You go on being something.

Really, sannyas means to be religious and not to be bound to any religion. Again, it is a great jump into the unknown. Religions are known, but religion is the unknown. A sect has systems, religion has no system. A sect has scriptures; religion has only existence, no scriptures. This sannyas is existential, religious, nonsectarian.

That does not mean that this sannyas will deny a Mohammedan Mohammedanism, that this sannyas will deny a Christian Christianity -- no! It means, really, quite the reverse. It means it will give the Christians the real Christianity. It will give the Hindu the real Hinduism, because the deeper you go into the Hindu religion, ultimately the Hinduism will drop and you will find religiousness only. The deeper you go into Christianity, the less it will be like Christianity and the more like religion. At once, you reach to the center of the religion.

So when I say by becoming a sannyasin you belong to no religion as such, I do not mean that you are denying Christianity or Hinduism or Jainism. You are only denying the dead part that has become burdensome in religion. You are only denying the dead tradition, and you are uncovering and discovering again the living current, the living current behind all the dead -- dead traditions, dead scriptures, dead gurudoms, dead churches.

You are again finding the living current. It is always there but it is always to be rediscovered; each one has to discover it again. It cannot be transferred, it cannot be transmitted. No one can give it to you. Whatever has been given will be dead. You will have to dig it deep within yourself, otherwise you never find it. So I am not giving you a religion, I am giving you only the push to find the living current. It will be your own finding, and it can never be anyone else's. So I am not transmitting anything to you.

There is a parable....

Buddha comes one day with a flower in his hand. He is to give a sermon, but he remains silent. Those who have come to listen to him begin to wonder what he is doing. Time is passing. It has never happened like this -- what is he doing? They wonder whether he is going to speak or not. Then someone asks, "What are you doing? Have you forgotten that we have come to listen to you?"

Buddha says, "I have communicated something. I have communicated something which cannot be communicated through words. Have you heard it or not?"

No one has heard it. But one disciple -- a very unknown disciple, known here for the first time, a *bhikkhu* named Mahakashyapa -- laughs heartily. Buddha says, "Mahakashyapa, come to me. I give you this flower, and I declare that all that could be given through words I have given to you all. That which is really meaningful, which cannot be given through words, I give to Mahakashyapa."

So Zen tradition has been asking again and again, "But what was transmitted to Mahakashyap?" -- a transmission without words. What has Buddha said? What has Mahakashyapa heard? And whenever there is someone who knows, he laughs again, and the story remains a mystery. When someone understands, he laughs again. Wherever there are persons who are scholars, who know much and who know nothing, they will discuss what has been told, they will decide about what has been heard. But someone who knows will laugh.

Bankei, a great Zen teacher, said, "Buddha said nothing. Mahakashyapa heard nothing."

So someone asks, "Buddha said nothing?"

"Yes," Bankei said. "Yes, nothing was said; nothing was heard. It was said, and it was heard. I am a witness."

So someone said, "You were not there."

So Bankei said, "I need not have been there. When nothing was communicated, no one is needed to be a witness. I was not there, and yet I am a witness." Someone laughed, and Bankei said, "He was also a witness."

The living current cannot be communicated. It is always there, but you have to go to it. It is nearby, just by the corner. It is in you, you are the living current. But you have never been in. Your attention has always been out, you have been out-oriented. You have become fixed. Your focus has become deadly fixed, so you cannot conceive of what it means to be in. Even when you try to be in, you just close your eyes and go on being out.

To be in means to be in a state of mind where there is no out and where there is no in. To be in means there is no boundary between you and the all. When there is nothing out, only then you come to the inner current. And once you have a glimpse, you are transformed. You know something which is incomprehensible, you know something which intellect cannot comprehend, you know something which intellect cannot communicate.

But yet one has to communicate -- even with a flower, even with a laugh. It makes no difference, they are gestures. Does it make any difference if I use my lips or if I use my hands with a flower? Just the gesture is new, so it disturbs you. Otherwise, it is as much a gesture as any lip moving. I make a sound, it is a gesture. I remain silent, it is a gesture. But the gesture is new, unknown to you, so you think something is different. Nothing is different. The living current cannot be communicated, yet has to be communicated -- somehow has to be indicated, somehow has to be shown.

So the moment someone becomes ready to take sannyas, it is a decision for him toward a great search, and it is a gesture to me that he is ready to take a jump. And when someone is ready to change, to lose an old identity, to be reborn into a new being... When someone is ready, he need not be qualified; it makes no difference. This readiness is the qualification. When someone is ready, I am ready to push. It is not necessary that he should reach, but is it not a wonder that he should begin?

That is not the point -- that he should reach is not the point at all. But one begins. This beginning is something which is great. Reaching is not so great. Beginning is great because whenever someone reaches, he is capable. And whenever someone begins, he is not capable. You understand me? Whenever someone begins, he is incapable. So the beginning is the miracle.

A Buddha is not a miracle. He is capable, so he reaches. It is so mathematical, there is no miracle. But when someone comes to me with all his desires, with all his longings, with all his limitations and thinks to begin, it is a miracle. And when I have to choose between Buddha and him, I will choose him. He is a miracle, so incapable and so courageous.

So I am not concerned at all with what end you achieve. I am only concerned with the beginning. You begin, and I know once there is the beginning, the end is half in hand. The beginning is the thing. Once there is a beginning, you will go on growing.

It is not a question of a day or two days, it is not a question of time. It may happen at the next moment, it may not happen for many births, but once you have begun you will not be the same again. This very decision to take sannyas is such a miracle of change. For births continuing you may not achieve, but you will not be the same again. This will come again and recur again.

This remembrance of taking the decision of freedom will be there always amidst all your slaveries, amidst all your bondages. This decision to be free, this longing to be free, this longing to transcend, will be there waiting for the opportunity. So how can I deny anyone a beginning? And whom do I have to ask whether he is qualified or not? If God himself allows you existence, life, and never asks you, "Are you qualified?" who am I to ask?

I am not giving you life, I am not giving you existence, I am just giving you a conversion. When God is ready to give you life, you must be qualified with all your limitations and weaknesses. He allows you to exist. You must be precious, even in the divine's eyes you must be precious. So who am I to deny you the beginning? But gurus sometimes become even wiser than God himself. They decide who is qualified and who is not. Even God comes to them -- then they will decide who is qualified and who is not. And whenever anyone comes, God is coming. So do not laugh: whenever anyone comes, God is coming, because no one else can come.

So who am I to deny someone when he comes to me? He may not know it, he may not be aware of it, but I am aware of it -- that God is in search of himself. So I cannot deny him, I can just rejoice in his beginning. That is why no distinction is made, no qualification is required. And this sannyas is needed at the moment for the whole humanity. The whole humanity needs it. We have become so unaware of the living

current, we have become so unaware of the divinity within and without, that each one should be made aware. Otherwise, the situation has fallen so low that it may not be possible to come back for a century. It has been going on and on.

Darwin thought that we were animals; now they think that we are automata. Animals have souls at least! They had; now we have not. And soon we will not be such efficient automata either, because better computers will be there, better mechanisms will be there; not only will you be only a machine, but a very ordinary one.

This is the belief -- this is not knowledge -- this is the belief which has been forced on the human mind for three centuries. Now it has become prominent. It is as much a belief as any belief. It makes no difference that science is in support of it, it is a belief. And once humanity begins to believe it, it will be difficult to revive human souls.

So the days that are coming, the last part of this century, will be very definitive. The last part of this century will decide the fate for centuries to come. This is going to be definitive -- definitive in the sense that the belief that human beings are only machines, natural mechanical devices, will become prevalent. When this belief is prevalent, it will be very difficult to come to that lost hidden current again. It will go on becoming more difficult; even today it has become so difficult. There are so few people in this world who really know the living current -- they can be counted on the fingers.

All those who talk are only talking. Very few people really know, and each day the number is falling down. Those who know are not being replaced again. Each day there are fewer and fewer people who know the living current, who know the reality behind, who know consciousness, who know the divine.

This century, this last part of the century, will be decisive. So those who are in any way ready to begin, I will initiate them. If ten thousand are initiated and even one reaches the goal, the trouble is worth taking. And all those who come to know something of this inner world, I would ask them to go and knock at every door, and tell them to stand on the roofs, and proclaim that something blissful, that something immortal, that something divine, is.

Be a witness, go and be a witness to it; otherwise the mechanical belief will become prevalent. It is easier to check it now, it will not be easy to replace it afterwards. And the mind is in a way plastic, more plastic today -- ready to be molded in any mold. Because all the old beliefs have been taken away, the mind is vacant and thirsty to belong anywhere -- even to a mechanical belief. Any nonsense which can give you a feeling of belonging, which can give you a feeling of knowing that you know what reality is, will be caught. And the human mind will become tethered to it.

So not a single moment is to be wasted. Those who know even a bit, those who have even a glimpse, should talk about it to others. And this last part of this century is not so small as it seems. It is a big one, and in a way, bigger even than centuries. Because the speed of change is so great, these thirty years are just like thirty centuries. What could not be done in thirty centuries can be done in thirty years, in three decades. The rapidity of change is such that the time which looks small is not small.

There are three beliefs which are going to kill, which are going to destroy the last bridge between humanity and the divine undercurrent. One is the belief that mind is just a machine. The second is communism -- that man and man's relationship to society is just an economic phenomenon. Then there is no heart, then man is not decisive -- the economic is decisive. Then man is just in the hands of economic forces, blind forces. Then consciousness is not decisive, but social structure is decisive. Marx says that it is not consciousness which determines society, but society which determines consciousness. Then consciousness is nothing. If it is not decisive, it is not.

And thirdly, there is the concept of irrationality. The three are: the Darwinian concept which has turned into the belief of the human machine, the Marxist concept which has turned consciousness into an epiphenomenon of economic forces, and the Freudian concept of irrationality -- that man is in the hands of natural forces, instinct. He has to do whatsoever he does, and there is no consciousness but only an illusory notion that we are conscious.

In these three concepts the religions are not prevalent. Neither is Mohammedanism a prevalent religion, nor Christianity nor Hinduism nor Buddhism. Neither is Buddha a prophet now, nor Mahavira nor Mohammed nor Christ. Today's prophets are Freud, Darwin and Marx. All these three are against freedom, and all these three are against immortality.

So I will go on pushing everyone into the inner world, hoping of course, hoping against hope, that someone may come to the living current, the *satchitananda*, and may be able to express it through his total being -- to live it. If even a few people can be found to live it now, the whole course of the humanity that is

to come will be changed. But this can only happen not through teaching, but through living. That is why I insist on sannyas, it is a beginning to living.

I insist on it also in another sense. You may say, "If no outward change is needed, then why change the robe? Why change the name?" I want sannyas to become infectious. For you, it helps you to remember. For others, it begins from a point where they can think about it. They can be for or against it, they cannot be indifferent to it. Your colored robe, the moment someone sees it, he will either be for it or against it; no one can be indifferent. He will think about it; if not, he will laugh about it. He will either think that someone has renounced or he will think someone has gone mad, but he will begin to think. And if these robes go on striking, if a person has to come in contact with these robes daily, so many times, they are going to become infectious. He cannot continue neglecting it. He will have to decide something about it.

I want religion to become a current dialogue. It is not a current dialogue at all. No one talks about it. Everyone talks about politics; no one talks about religion. If someone talks about it, others only tolerate it out of etiquette. They preach, hear or listen only as a social duty, as a Sunday affair. No one takes any care what is happening to his innermost soul. So religion has to be made a current topic, a current dialogue. Every means should be used, and it should be a living symbol.

Wherever you go, you create waves of thinking, waves of emotion. Even by your passing, just your passing, you create a wave, an atmosphere, a situation. That is why I insist on change. There are other reasons also. The ocher color helps in so many ways, because each color has its own wavelength, each color has its own absorption capacity. You cannot be the same in differently colored robes. You will be different.

When you are in a white robe, you cannot be the same as when you are in a black robe. With the black you will feel sadness, crippling all around you, in you. You will become sad unknowingly. In this world, in this existence, nothing is meaningless, everything carries a meaning. Everything carries a particular atmosphere with it.

The ocher color is chosen for so many reasons. One reason is that it makes you feel just like the sunrise in the morning; it is the color of the sun rising. The whole atmosphere becomes alive, worth seeing. Everything becomes alive. The rays that come are ocher colored. They create a living atmosphere -- something alive and vibrating. So this color was chosen in order that you might vibrate with divinity. You must be alive with divinity. No sadness shall have any shelter in you, no sorrow should be allowed to have any shelter.

You must be in a dancing mood twenty-four hours -- it is the dancing color. And it conserves the same atmosphere around your body, just like in the morning. The whole day, it conserves. If you can feel it, cooperate with it, you will know a great difference. And when one is wearing ocher, it is one thing; when thousands wear it, the result is altogether different. The quantity changes the quality.

Buddha will come to a city with ten thousand ocher-colored *bhikkhus*. The whole city is surrounded with a new atmosphere, it is a great attack! The whole day the village is as fresh as in the morning, everywhere is the ocher color. Each moment, everyone is remembering. The ocher has a psychological association.

You know that the policeman, when he is off duty and not wearing his uniform, is an ordinary person. You will see the change even in his face -- he is so ordinary. When he is in uniform, he is someone else -- quite a different person. He is not the same man, his whole behavior will be different. He will stand in a different way, he will walk in a different way.

The ocher color has become associated with sannyas. It was used for so long, for thousands and thousands of years. It has become a part of the collective mind. And you should know sannyas is originally an oriental concept; it dawned first on the oriental mind. For at least ten thousand years the Orient has used the ocher color. In your so many lives, the ocher color has been worn as a robe of the sannyasin, It is part of your collective mind, of your collective unconscious. It is a great association.

So once you use it, then the whole ancient collective mind is revived again. Your memories come up again and surround you. They change your personality, they change you. They change the inner structure of your mind. So it is possible to use another color, but it is difficult to create the same association with it now, and the time is short and the moment is crucial.

So many have asked me, why ocher? Why not a new color? A new color can be used, but it will not be useful. If I had ten thousand years ahead of me, then I would change the color, but the time is short and decisive and crucial and a great crisis is to be faced. So I will use your many births.

And if you think that when someone comes to me I will just give him sannyas, it is not so. I may say that I gave sannyas, to anyone who came to me, but it is not just so. It looks so, but it is not just so. The moment

anyone comes to me, I know much about him that he has not known about himself even.

Yesterday, someone came to me in the morning, and I told her to take sannyas. She was bewildered. She said to give her time to think and decide, at least two days. I said to her, "Who knows about two days? So much you require... take it today, this moment." But she was not decisive, so I gave her two days. The next morning she came and took it. She has not taken two days, only one day. I ask her, "Why? You have been given two days, why have you come so soon?" She said, "At three o' clock at night, suddenly I was awake, and something went deep within me telling me, `Go take sannyas.'"

It is not a decision that she has made, but a decision that has been made by her very deep-rooted mind. But the moment she came in the room I knew her, I knew that mind which she came to know twenty hours later.

So when I say take sannyas, there are so many reasons with every person to whom I tell it. Either he has been a sannyasin in the last life, or somewhere in the long journey he has been a sannyasin.

I had given her another name yesterday, but today I had to change it because I gave her that name in her indecision. Now I am giving her a different name that will be a help to her. When she came this morning, she herself was decided. That other name was not needed at all. And I have given her the name Ma Yoga Vivek, because now the decision has come through her *vivek* -- her awareness, her consciousness.

Ma Yoga Tao is here, for example. She has been thrice a sannyasin. I have given her the name Tao because in a past life she was Chinese and a Taoist monk. She might not know it, but I have given her the name Tao. Someday she remembers, and then she will know why I have given her a Chinese name. Now it is irrelevant, but the moment she will remember that she had been a Taoist monk, she will know why the name was given to her.

Everything is meaningful. It may not be so obvious, and it may not be possible to explain it to you. So many things will remain unexplained for a much longer time, but the more you become receptive, the more I will be able to explain. The deeper your capacities to be sympathetic, the deeper the truth that can be revealed. The more rational the discussion, the less the truth that can be revealed, because only less significant truths can be given any proof with reason. Deeper truth cannot be given any proof with reason.

So unless I feel that you are so sympathetic that reason will not come in. I cannot tell you. I have to remain silent on so many points -- not because I am withholding anything from you, but because it will not be helpful to you, and on the contrary it may prove harmful.

I Am the Gate

Chapter #3
Chapter title: Occult devices and the spiritual search

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BELOVED OSHO,
IN THE LAST SITTING YOU SPOKE ABOUT THE MALA, ABOUT CHANGING THE COLOR OF THE CLOTHING, ABOUT CHANGING THE NAME, AND THE REASONS FOR THESE THINGS. WHY DO YOU WISH YOUR OWN PICTURE TO BE WORN AROUND THE NECK, ESPECIALLY WHEN YOU DENY BEING A GURU?

I deny being a guru, but I do not deny your being a disciple. One should never be a guru, but discipleship is something without which nothing is possible. And when there is no guru, then discipleship is something inner -- an inner discipline. Both these words come from the same root. 'Discipleship' means a mind which is ready to seek, search, learn -- a mind which is open and vulnerable. So I deny being a guru, but I do not deny your being a disciple.

Another point... the mala with a picture has so many reasons behind it. One, the picture is not mine. Had it been mine, I would have hesitated to put it there. No one would be courageous enough to put his own picture. Everyone would think of putting it there, but no one would put it there. The picture only appears as mine, it is not. No picture of me is possible really. The moment one knows himself, one knows he is something which cannot be depicted, described, framed. I exist as an emptiness which cannot be pictured, which cannot be photographed. That is why I could put the picture there.

Two or three things more are to be understood. The more you know that picture, the more you concentrate on it, the more you come in tune with it, then the more you will feel what I am saying. The more you concentrate on it, the more there will not be the first question about the picture. And the moment you remember me, even unknowingly, in a way I am there. But this you will come to experience by and by.

So many more reasons are there, but I will not talk about them. This much is enough. Other reasons will be revealed, and it is better that they should not be revealed now. There are things which should not be talked about, because even by talking about them they become superficial. There are things which should remain occult, should remain secret, because they work in secrecy, otherwise they won't work. They are just like roots of a tree: the roots must remain underground, in the dark, unknown to the tree. Only then do they work.

So there are occult things which must remain unconscious, underground. You must not know them -- only then do they work, otherwise they will not work. The roots must not be known. They must remain hidden. So there are many things you ask that I will not answer, or I will answer only up to that limit where the hiddenness is not uncovered. The hidden must remain hidden. You will come to know, but only by experience.

After three months you will not be able to remain a single moment without the mala. You will feel the difference. But that will be your knowing. It is so great, it cannot remain unfelt. And by and by, as the experience grows deeper and richer, you will not feel the picture there. With your deepening consciousness, the locket will become empty. Everyone will see the picture, but not you. When this happens, then you can communicate with me directly, immediately, without any medium.

I am trying in so many ways to convey things without any medium, because there are things which cannot be conveyed through any medium. So I will have to create devices -- this sannyas is a device, this initiation is a device. Those who are initiated will soon become capable of knowing things which cannot be told to others -- of so many secrets, keys, which no one can ordinarily understand unless he has seasoned, ripened through occult training.

This is only the beginning; much is to follow. If I feel you are receptive, then much will follow. If I feel you are not receptive, then the beginning will be the end. You will gain much even in the beginning, but not the whole thing. So in many ways I try to know your receptivity.

If someone comes, I give him the mala and the picture with it. It is predictable that he should ask, "Why this picture of yours?" This is very predictable. But if he does not ask -- if he simply takes the mala and asks no questions, if he is not curious -- he has given a deeper hint about himself, that things which cannot be questioned can be delivered to him. There are things which cannot be delivered if questioned, because no proof can be given for them, no reasoning can be given for them. There cannot be answers to some questions. They are bare statements of knowing -- with no proofs, with no criteria.

So if I see someone who comes to me, and I have given him things about which the ordinary mind is prone to ask questions and he does not ask them, he has proven capable of being given deeper things which should not be questioned. In so many ways, how tethered you are! How much you are tethered to the reasoning part of the mind must be known. I have to know it because the more you are tethered to reason, the less you are capable of knowing the deeper things... because reason is the most superficial part of your being, the *most* superficial.

Although it claims to be the deepest -- and only the superficial claims to be the deep -- reason is the most superficial part of your being. It has something to do, it has some utility, but only utility. If you think

of it as a vehicle to go into the unknown, then you will never, never be able to know anything that is worth knowing.

So I use so many devices to know you also. And each and everything has so many reasons. For example, the case of a person who resists: someone wrote me a letter fifteen days ago saying, "I can be initiated by you. I want to be initiated by you, but I cannot make you my guru."

I am no one's guru, I myself never claim to be a guru -- but to this man I will claim to be a guru. To this man I cannot say "I allow you not to think of me as your guru." He has shown his incapacity so clearly. If you are not a disciple, then I will have to be a guru. If you are a disciple, then I need not be a guru, there is no necessity. But if you insist on your egoistic non-surrender, then I will have to insist on so many things to destroy your ego. I will have to use so many devices to make you egoless.

If you are egoless, then I will not use any device. So the problem becomes more puzzling. To one who is ready to be a disciple, I will say, "I am not your guru. It is enough that you are a disciple." But to the one who says, "I will not believe you, I will not take you as my guru," I will insist. Otherwise, this man cannot be initiated. He is coming with a condition, and you cannot be initiated with your conditions.

Initiation means that you are ready to surrender, ready to trust; otherwise you need not go through the initiation. The initiation is nothing, this mala is nothing, this robe is nothing. This is only the entrance, now the ways will be darker. There will be things which you have not imagined. You will have to trust, otherwise you cannot take a single step. So it is better to know at the entrance that you are incapable of trust, that any effort to lead you in will be unnecessary and futile.

Religion is basically neither believing nor disbelieving. Religion is trusting, it is trust. And whenever there is an unknown to be jumped into, there is no other way. Unless you trust, you cannot know it. And you do not know it now. So what can you do? You can only trust and take the jump. This mala will also help you to create this trust.

When I say that if you meditate on the picture the picture will be absent, do not take it on trust. Try it, and it will happen. When I say that when the picture is absent you can communicate with me, do not take it as a trust. Try it. Take it hypothetically and experiment with it. The moment the picture is absent and you can communicate with me, you will be ready for the things which will need your trust. Then you can take further steps with a trusting mind.

The more civilization has progressed, the more the ego has become crystallized. The ego is the only barrier, and now it is the greatest barrier. It was not so always.

Sariputta came to Buddha. He was one of the most learned men of those times. He questioned many things, he asked many questions, he discussed so many things, then he was initiated. From the moment he was initiated, then continuously for thirty years he was with Buddha. But then he would never ask anything.

So someone asked, "Sariputta, you were such a learned man. People say you know even more than Buddha..."as far as information is concerned, he was a Mahapandit, a great scholar. "... When you came, you discussed such deep things, you questioned many things. We were very happy that someone had come who questions Buddha, so that we could come to know many things which might have remained unknown. Through your questions we could know them. But why have you become silent?"

Sariputta said, "The moment I was ready to be initiated, I had to stop my questions, because to question anything is absurd. I questioned everything before -- before taking the trust. Now my mind is settled."

Sometimes Buddha would say such absurd things, just to find out whether Sariputta would ask again. He said such absurd things that anyone would begin to ask, "What are you saying?" But Sariputta would be silent.

Buddha said to him, "Wherever you are, always pay respect to the direction in which I am -- wherever you are." Wherever he was wandering, he would always pay respect in the direction where Buddha was dwelling.

Sariputta became an awakened one after Buddha's death. Someone said, "You have become awakened. Now you need not pay respect to anybody. You yourself have become a buddha." Sariputta said, "I could not pay respect before, because I was not awakened and the ego was there. Now I cannot pay respect because I have become awakened. Then when will I pay respect? I could not pay respect before, and even if I paid respect, it was with very great difficulty, and the respect paid with difficulty is no respect. Then I could not pay respect because of the ego. Now you say I should not pay because I have become awakened. Then when will I pay respect?" Sariputta said, "Buddha does not need it, but now is the moment. Before it was impossible."

But these were times when trust was easy. Now trust has become quite impossible; that is why religion

has become impossible. Religion is bound to be irrational and contradictory. To jump into existence is bound to be irrational, it is a jump from the rational to the irrational. So by and by I will have to make you ready and prepared. Little by little I will make you ready to go into the irrational. Even if I answer you it is not to convince your reason, but just to shatter it. Even if I sometimes appear to be rational, it is only as a beginning. It is only to begin with your mind. If you feel as if I am rational, then your mind is attuned.

The moment I see you are attuned, I will push you into the irrational. There is no way except that one is pushed into the irrational. And this is not much. The more you are ready, the more I will put things on you which will look insane in others' eyes. The moment I see that you are ready to be insane, when you are not afraid of others' eyes and others' opinions, even of your own reason you are not afraid, only then can the deeper keys be handed over to you, not before. Otherwise, you will just throw the keys away, you will not be able to appreciate them. You will not be able even to understand that they are keys.

So by and by all those who have been initiated into sannyas will have to be ready to go into the irrational. Existence is such, it does not reply to questions. Life is such, it gives no explanations. It *is*. And all our questions and all our answers are only deceptions. Even scientific answers are deceptions, because they never really answer anything. They only push the question a step back They only go on pushing questions. You become tired, so you do not ask.

No question is answerable through answers. Through the existential jump every question is solved, but not through intellect. If you ask a scientist why oxygen and hydrogen combined create water, he will say that it just happens, it is so: "We can say only this -- that it just happens." But why does it happen? No one will go to ask the scientist why oxygen and hydrogen can create water. Why? Why not helium and oxygen? There is no answer.

The scientist will say, "We can say only *how* it happens, not why." But with religion we always ask why. Even science, which claims to be rational, cannot answer why. Religion, which never claims to be rational, is always being asked, "Why?"

You ask me, "Why this mala? Why this picture?" I will say, "Use it in this way, and this will happen," and my answer is as scientific as possible. Religion never claims to be rational, the only claim is of being irrational.

Use the mala in this way: meditate on the picture, then the picture will not be there. It happens so. Then the absent picture becomes a door. Through that door communicate with me. It happens so. After doing meditation, take this mala off and feel, and then put this mala on and feel, and you will see the difference.

Without this mala you will feel totally unprotected, totally in the reins of a force which can be harmful. With this mala on you will feel protected, you will be more confident, settled. Nothing can disturb from the outside. It happens so; you will do the experiment and know. Why it happens cannot even be answered scientifically. And religiously there is no question to answer. Religion never claims, that is why so many rituals of religion become irrelevant.

As time passes by, a very meaningful ritual will become meaningless, because keys are lost and no one can say why this ritual exists. Then it becomes just a dead ritual. You cannot do anything with it. You can perform it, but the key is lost. For example, you can go on wearing the mala, and if you do not know that the picture in it is meant for some inner communication, then it will be just a dead weight. Then the key is lost. The mala may be with you, but the key is lost. Then one day or another you will have to throw away the mala because it is useless.

The mala is a device for meditation. It is a key. But this will come only through experience. I can only help you toward the experience. And unless it happens, you will not know. But it can happen, it is so easy, it is not difficult at all. When I am alive, it is so easy. When I am not there, it will be very difficult.

All these statues that have existed on this earth were used as such devices, but now they are meaningless. Buddha declared that his statue should not be made. But the work that was done by statues still will have to be done. Although the statue is meaningless, the real thing is the work that can be done through it.

Those who follow Mahavira can communicate with Mahavira through his statue even today. So what should Buddha's disciples do? That is why the Bodhi tree became so important; it was used instead of Buddha's statue. For five hundred years after Buddha there was no statue. In the Buddhist temples only a picture of the Bodhi tree and two symbolic footprints were kept, but this was sufficient. That still continues. The tree that exists in Bodhgaya is in continuity with the original tree. So still today those who know the key can communicate with Buddha through the Bodhi tree at Bodhgaya. It is not just meaningless that monks from all over the world come to Bodhgaya. But they must know the key, otherwise they will just go

and the whole thing will be just a ritual.

So these are keys -- particular mantras chanted in a particular way, pronounced in a particular way, emphasized in a particular way with such-and-such frequencies. A wavelength should be created, the waves should be created. Then the Bodhi tree is not just a Bodhi tree; it becomes a passage, it opens a door. Then twenty-five centuries are no more, the time gap is not there. You come face to face with Buddha. But keys are always lost. So this much can be said: use the locket, and you will know much. All that I have said will be known, and more that I have not said will be known also.

BELOVED OSHO,
WHAT DOES IT MEAN TO BE A SPIRITUAL SEEKER?

It means two things, primarily. One, that life as it is known outwardly is not fulfilling, life as it is known outwardly is meaningless. The moment one becomes aware of this fact, that this whole life is just a meaningless thing, then the seeking begins. This is the negative part, but unless this negative part is there, the positive cannot follow. Spiritual seeking means primarily a negative feeling, a feeling that life as it is, is meaningless, this whole process just ends in death: "Dust unto dust." Nothing remains conclusively in one's hands. You pass through life with such agony, with such hell, and nothing is achieved conclusively.

This is the negative part of spiritual seeking, and the whole life helps you toward this. This part -- this negativity, this frustration, this anguish -- is the part the world is to do. Once you become really aware of this fact of the meaninglessness of life as it exists, then your seeking ordinarily begins, because with a meaningless life you cannot be at ease. With a meaningless life an abyss is created between you and all that is life. An unbridgeable gap grows, becoming wider and wider. You feel unanchored. Then a search for something which is meaningful, blissful, begins. That is the other part, the positive part.

Spiritual seeking means to come to terms with actual reality, not with the dream projection. Our whole life is just a projection, our dream projection. It is not to know what is, it is to achieve what is desired. You can take the word `desire' as a symbol of our so-called life -- it is a desired projection. You are not in search of what is, you are in search of what is desired. So you go on desiring, and life will go on being frustrating, because it is as it is. It cannot be as you like it. You will be disillusioned. It is not that reality is antagonistic to you, but that you are not in tune with reality, only in tune with all your dreams. Your dreams will have a shattering disillusionment. So when you are dreaming, it is all right. When any dream is achieved, everything becomes disillusioning.

Spiritual seeking means knowing this negative part: that desiring is the root cause of frustration. To desire is to create, of one's own accord, a shell. Desiring is the world. To be worldly is to desire and to go on desiring, never becoming aware that each desire comes to nothing but frustration. Once you become aware of this, then you do not desire, or your only desire is to know what is.

I am not to project myself but to know what is. Not that I should be this way or the reality should be that way, but only this -- that whatever reality may be, I want to know it, naked as it is. I should not project. I should not come in. I want to encounter it as it is.

Spiritual seeking positively means encountering existence as it is without any desire. The moment there is no desire, the projecting mechanism is not there working, then you can see what is. This "what is" -- that which is -- once known, gives you all.

Desires always promise and never give. Desires always promise bliss, ecstasy, but the end never comes, and each desire only terminates into more desire. Each desire only creates in its place more desires that are still greater and, of course, in the end, more frustrating.

A no-desiring mind is one that is in spiritual seeking. A spiritual seeker is one who is completely aware of the nonsense of desire and is ready to know what is. Once one is ready to know what is, reality is always by the corner, just by the corner. But you are never there, you are in the desire, in the future. Reality is always in the present -- here and now -- and you are never in the present. You are always in the future, in your desires, in your dreams. In dreams, in desires, we are asleep. And the reality is here and now.

Once this sleep has been broken, the dream has been broken and you become awakened to the reality that is here and now, just in the present. You are reborn. You come to ecstasy, to fulfillment, to all that has always been desired but never achieved. Spiritual seeking is to be here and now, and you can only be here and now when there is no desiring mind; otherwise the desiring mind will create wavering. Just like a

pendulum, the mind goes either to the past, in the memory, or to the future, in desires, in dreams. But it is never here and now, it always misses the point of here and now. It just goes to the one extreme, the past, or to the other, the future. We miss the reality between these waverings of past and future.

Reality is here and now. It is never past and never future; it is always present. Now is the only moment. Now is the only time. It never passes. Now is eternal. It is always here, but we are not here. So to be a spiritual seeker means to be here. You may call it meditation, you may call it yoga, you may call it prayer. Whatever name is given it makes no difference, the mind must not be. And the mind exists only when there is past or future, otherwise there is no mind.

I was talking to someone yesterday. You cannot think in the present, I was telling him. The moment you think, it has become the past. So the mind cannot exist in the present. It exists only in the memory of the past, or it projects into the future. It never comes in contact with the present -- it cannot come, that is impossible. So if there is no thought, there is no mind. This no-mindness is meditation. Then you are here and now. Then you explode into reality. Then the reality explodes into you.

Spiritual seeking is not for *moksha*, salvation after death. Again, that is a desire, even more greedy than the desire for wealth, the desire for prestige, the desire for power. The desire for moksha is even more greedy, because it goes even beyond death.

Spiritual seeking is not to seek God, because again that is greed. If you are seeking God, then again your mind is greedy. You must be seeking God for something. However deep and unknown to you and unconscious to you, you must be seeking God for something. But I do not mean by this that when spiritual seeking comes to fulfillment, there is no God. I am not saying that when you have come to meditation and the mind is not, moksha is not. Moksha is there. You have liberation but it is not your desire. It is just the consequence of knowing the reality as it is.

God is there, but it is not because of your desiring. He is the reality. So when you know the reality, you know it is divine. The reality is divine. But seeking is not for God or moksha or bliss, because whenever there is desire you will project again into the future. Spiritual seeking is disillusionment with the future and remaining in the present, being in the present, being ready to face whatsoever comes here and now. The divine explodes, the freedom comes, but these are not your objects. They are consequences, shadows of the realization of the real.

So first be aware of the whole process of life as frustrating. Not a single illusion should be there, otherwise you will be tethered to it. Go deep in each experience of life. Do not escape from it. Know it so deeply that you know its disillusionment. Do not escape; do not renounce. Only then this part is complete, and you can take the jump into the here and now.

If you have become aware that the future is the root cause of all the nonsense that the human mind creates, then you have taken the basic step; you have traveled. Now you can be ready to be aware of what is. In the first part, the negative part, life helps much. So go to every experience, to every desire; know it. Never renounce prematurely.

This happens: you are not really frustrated with life, but have become greedy for religious promises. You have not known that life is divine, but you have become enchanted with religious heavens. Then everything will be difficult, because you have not gone through the first part. The second part will be very difficult.

So go through the first part and the second is very easy. The second is only difficult when the first has not been traveled completely. Then you ask, "How to meditate?" Then you say, "The mind goes on working." Then you say, "The thought process is continuing. It cannot be stopped. How can it be stopped?" Desire is there, so desire will go on creating thoughts. The first part has not been fulfilled.

A mature spiritual seeker is one who has gone without any fear in life, and knows every nook and corner. He has known it so much that nothing has remained unknown. Then meditation is easy, because there is no one to create thoughts, there is no one to create desires. Just by shouting Hoo! you are in the present. Any simple device will make you stand still. The staff of the Zen masters is raised and you are in the present. Even such a simple device can help if the first part is fulfilled.

One day the Zen monk Rinzai is speaking in a temple. He has gone into a sermon, but someone is disturbing him there. So Rinzai stops and asks, "What is the matter?" The man stands up and says, "What is soul?" Rinzai takes his staff and asks the people to give him way. The man begins to tremble. He never expected that such will be the answer.

Rinzai comes to him, takes hold of his neck with both hands and presses it. The man's eyes bulge out. He goes on pressing and asks, "Who are you? Close your eyes!" The man closes his eyes. Rinzai goes on

asking, "Who are you?" The man opens his eyes and laughs and bows down. He says, "I know you have really answered what is soul."

Such a simple device! But the man was ready. Someone asks Rinzai, "Would you do the same thing when anybody asks?" He says, "That man was ready. He was not just asking for the question's sake, he was ready. The first part was fulfilled; he was really asking. This was a life and death question to him: `What is soul?' The first part was fulfilled completely. He was disillusioned completely of life, and he was asking, `What is soul?' This life has proved just a death to him; now he is asking, `What is life?' So no answer from me would have been meaningful. I helped him to just stand still in the present."

Of course, when someone presses your neck just on the verge of killing you, you cannot be in the future, you cannot be in the past. You will be here and now. It is dangerous to miss the moment. If you just say to such a man, "Go deep and know who you are," the man becomes transformed. He goes into samadhi; he stands still in the moment.

If you are in the present, even for a single moment, you have known, you have encountered, and you will never be able to lose the track again.

Spiritual feeling is to know what is -- what is all this. Not that, *this*. What is all this -- this me speaking, this you hearing, this whole? What is *this*? Just stand, be deep in *this*. Let it open to you, and let yourself open to it. Then there is a meeting. That meeting is the seeking.

That meeting is the whole search. That is why we have called it yoga. Yoga means meeting. The very word yoga means meeting -- joining again, becoming one once more. But so-called spiritual seekers are not seeking any spirituality. They are only projecting their desires in a new dimension. And no desire can be projected in this spiritual dimension, because this spiritual dimension is only open to those who are not desiring. So those who desire go on creating new illusions, new dreams.

First know that desire is just running and reaching nowhere. Then stand still, and know what is. Everything is open. Only we are closed in our desires. The whole existence is open. All doors are open, but we are running with such a speed that we cannot see. And the more we become frustrated, the more we increase the speed, because the mind says, "You are not running fast enough. That is why you are not reaching." The mind will not say, "Because you are running, you will not reach." How can it say that? It is illogical. The mind says, "Because you are not running fast enough, that is why you are not reaching. So run faster. Those who are running faster, they are reaching." And ask those who are running faster. Their minds are saying the same thing: "Run faster still. Those who are really running, they are reaching."

No one is reaching, but always someone is ahead of you and someone is behind. You have gone ahead of someone, but wherever you are, someone is always ahead. Why? Because desire runs in a circle. We are running in a circle. So if you run very fast, even the person who was behind may come to be ahead of you. Because we are running in a circle, someone is going to be ahead always, and the feeling will be there that you are not running fast enough, that someone else is reaching and you are losing.

We in this land knew so many truths. We called this world *sansar*. *Sansar* means the wheel -- not only are you running, but the wheel itself is also running. It is not a steady circle. Even if you stand, the wheel will go on. So one has not only to stop, but to step out of the wheel.

This stepping out is sannyas. Stopping is not enough. You must step off the wheel, because even if you are not running, the wheel will go on rotating. And it is such a great wheel, with such a force, that you will be running even though you are standing in one place. To step off means sannyas -- not only to stop running, but to step off. Do not be on the wheel. Just come out of the rut. Be a witness to it. Only then will you know what this wheel is made of , why it goes on running even when you are not running.

The wheel is created by infinite desires, by all desires that have ever existed, that are in existence today -- all the desires of all persons, of all beings who have ever existed. You will die, but your desires have created waves which will go on. You will not be here, but your desires have created ripples in the noesphere. You will not be here, but I have said something; these words, these sounds, will go on vibrating infinitely.

Whatever you have desired -- fulfilled, unfulfilled, it makes no difference -- the moment the desire has come into your mind, into your heart, you have created ripples, waves. They will go on. This wheel, this *sansar*, is constituted of all the desires that have existed and all the desires that are in existence. This is such a great force, of all the dead and of all the living, that you cannot stand still. They will push you, you have to run.

It is just like in a crowd. When the whole crowd is running you cannot stand still. You are just pushed to run. You are safe if you are running; if you are not running you will be killed. It is not that your energy is

needed to run. If you do not make any effort, the crowd will push you. This is the wheel -- the wheel of desires. You must have seen the Tibetan picture of the wheel. It is beautifully depicted -- the whole wheel of desires.

To step out of the wheel is sannyas. You just come out of the crowd. You just step down. You just sit by the side of the road, you say goodbye. Only then do you know the phenomenon of what is the wheel. Only then do you know that some persons are running in a circle, they will pass you so many times -- then you know that this is a wheel.

A Buddha, a Mahavira, could call this world *sansar*, a wheel, because they knew that it was a wheel when they stepped aside. It is not that you are running in a line, it is a circle -- repeating the same desires, the same days, the same nights, the same disillusionments, and going on in the whirlwind. Pushed from behind, pulled from the front, you go on.

Sannyas means to step aside, to step out. This is the second part of sannyas. Sannyas has two parts. The first part is knowing the frustration, knowing the anguish. This is the miracle: once you know that the world is anguish, the world is frustration, you are not frustrated at all. The frustration comes because you think the world is not frustrating. The anguish comes because you hope even when you know it is hopeless. That hoping is nonsense. When you know this, then you do not feel hopeless at all. Then there is no need to feel so. Then there is nothing to feel hopeless about -- there is no hope.

That is why Buddhism could not be understood. The Western mind could only interpret it as pessimism. It was a natural fallacy. Buddhism is not pessimistic. But to the Western mind it appeared pessimistic, because of the saying that the world is frustrating, the world is *dukkha* -- misery. This makes you pessimistic. But this is not the case. The earth has not known so happy, so blissful a person as Buddha, or, it has known very few such people. He was not a pessimist at all. So what is the secret? The secret is this: if you know this world is *dukkha*, then you do not expect anything except *dukkha*. Expectation only creates pessimism. When there is no expectation, then there is no need to be in misery. Once life is known as miserable, you will never be in misery, you will be out of it.

So a sannyasin is not one who is frustrated. A sannyasin is one who has known the world as frustrating. He is not frustrated, he is most at ease. There is nothing to frustrate him. Everything that happens, he knows it happens so. Even death is not an anguish to him, because death is a certainty.

Once you know the nature of this whirling wheel -- of this world, of this so-called life, of this repetitive vicious circle -- then you will become a silent and a blissful person. Now you do not hope, so there is no feeling of hopelessness. You are at ease, composed. The more you are at ease, the more you are composed. The more you are in the moment, the more you are non-wavering, standing still.

In this very moment, here and now, is all that is to be known and realized -- moksha, God, the reality -- in this moment. So in a way, spiritual seeking is not for something. It is not for some object. It is to know what is, and the knowing comes once you are in the moment.

To be in the moment is the secret door, or you may say the open secret. To be in the moment is the open secret.

I Am the Gate

Chapter #4
Chapter title: Love, grace and divinity

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BELOVED MASTER,
QUALITIES OF LOVE AND GRACE HAVE BEEN ATTRIBUTED TO THE DIVINE. DO THESE QUALITIES EXIST? DOES THE DIVINE EXIST? CAN THIS BE EXPLAINED?

To say that the divine exists will not be right, because all that exists is divine. Each and everything exists, only the divine cannot be said to exist. The divine is existence. To be divine and to exist is to say the same thing in two different ways. So the quality of existence cannot be attributed to the divine.

Everything else can be said to exist because it can go into non-existence. I can be said to exist because I will go into non-existence, you can be said to exist because there were times when you were not in existence. But the divine cannot be said to exist because the divine is always there. Its non-existence is inconceivable, so existence cannot be attributed to the divine. I will say existence is divine, or divineness means existence.

Nothing exists which is not divine. You may know it or not, it makes no difference as far as your divinity is concerned. If you know it, then you become existence, bliss. If you do not know it, you go on and continue in agony, but you are divine. When asleep, when ignorant, then too you are divine. Even a stone is divine, unknown to itself. Existence is divine.

All those who try to prove that God exists do not know. This is sheer nonsense to prove that God exists. Those who try to prove that God does not exist are in the same boat. No one will prove that existence exists. If you say it this way, if you ask me whether existence exists, the question will be absurd.

To me, when someone says that God exists, it means the same thing, that existence exists. God and existence are equivalent, synonyms. Once you have become aware of what existence is, you will not call it existence. Then you will call it God. The moment one becomes aware of the total being that is, then you cannot use the existence. You become more intimate with it, so you have to use a personal name. You call it God. To call existence God only means this and nothing else: that you can be in an intimate relationship with it, that you can be in personal contact with it.

It is not something dead. It is not something to which you cannot be related. It is not something which is indifferent to you. When we say existence is God, we mean to say existence is intimately related with us. We are related with it, and it is not indifferent to us. But as far as the human mind is concerned, we do not know a more accurate word to use than God.

If you ask some orthodox Jew, he will not use the full word God. He will only use G-D the O is dropped. If you ask them, "Why do you use G-D, why is the O dropped?" they say, "Whatever we say is always less than what is. So O is dropped just to symbolize that we are using a word which cannot convey the whole, which cannot be totally comprehensive." The O is symbolic of zero, symbolic of perfection, symbolic of totality, the whole. So the O is dropped, only G-D remains.

Whenever we use any word, it is never meaningful or comprehensive of the whole. It just indicates not something about the divine, but about the human mind. If you say `existence', then you use a term which is neutral. You can be indifferent to it, and existence can be indifferent to you. When you use `existence' there cannot be a dialogue between you and existence. Then there is no bridge. But those who have known existence know there is a dialogue with everything that exists; you can be in an intimate relationship, in love. This possibility of dialogue, this possibility of relationship, this possibility of being in love, makes the term `God' more meaningful than `existence', but they mean the same.

So I will not say that the divine exists, I will say that all that exists is divine. Existence is divine. To exist is to be divine. Nothing is which is not divine. Nothing can be which is not divine. We may know it, we may not know it; we may be aware, we may not be aware. It makes no difference.

Another thing you asked is whether the qualities of love and grace can be attributed to God. Again, no qualities can be attributed to him, because qualities can be attributed only if the contrary is possible. You can say, "Someone loves me," because someone is capable of not loving. If he is incapable of not loving, you will never say, "He loves me." Then to say that someone loves you carries no meaning. If I cannot be in love, I can only be in hatred. Then I can say, "I love you." If I am incapable of being in hatred, then the quality of love cannot be attributed to me. Love then is not a quality, but nature. And what is the difference

between quality and nature?

A quality is something which can be in manifestation and which can be in non-manifestation. A quality is something of which you can be deprived. You can exist with the quality, you can exist without the quality. It is not your intrinsic existence. It is something attributed to you, it is something added to you. It is not your nature.

Nature is something without which you can never exist. So when someone says, "God is loving," he is not saying exactly the right thing. Jesus is right when he says, "God is love," not loving. Then love becomes his nature, not a quality. It cannot be replaced. God can be love, love can be God, because love is the intrinsic nature of the divine.

Love is not something added, it cannot be. It is not possible to conceive of God without love. If you conceive of God without love, you are conceiving of a God who is not a God. To conceive of God without love is to conceive of a God without godliness, because the moment love is erased there is no godliness left behind. So again, I will not say that love is an attribute. Neither will I say that grace is an attribute; they are nature.

Somewhere Aesop has told us in a fable that by a riverside a scorpion requested of a turtle, "Please carry me to the other shore on your back." The turtle says, "Don't be foolish. Don't think me stupid. You may sting me in the middle of the stream, and I will drown and die." The scorpion said, "I am not foolish; rather, you are foolish, because you do not know simple logic. I belong to the Aristotelian school, I am a logician. So I will teach you a simple lesson in logic. If I sting you and if you are drowned and dead, I will also die with you. So be sensible, be logical. I will not sting you. I cannot sting you."

The turtle thought for a moment and then said, "Okay! It seems sensible. Hop on me, and off we go." And exactly in midstream the sting comes. They both are sinking down. Before the turtle dies it asks, "Where has your logic gone? You have done a very illogical thing, and you yourself said that this is simple logic, that you would never do it, and now you have done it. Tell me before I die. Let me learn another lesson of your logic."

The scorpion says, "It is not a question of logic at all, it is just my nature. I cannot be without it. I can talk about it, but I cannot be without it. I am incapable, really."

Something which you are incapable of doing or not doing indicates your nature. We cannot conceive of the divine as being non-loving or without grace. The love is always there, the grace is always there. We use two words -- love and grace -- because of our linguistic imitations. Otherwise, one word will do. Either you call it love or you call it grace.

We use two words because with love we always expect something in return, but not with grace. Whenever we love someone, something in return is expected. It is always a bargain, howsoever subtle. Told or not told, made known or not made known, it is an inner bargain. Something is expected in return. That is why we use two words, `love' and `grace', because with grace nothing is expected in return, and God never expects anything in return from us.

But as far as divine existence is concerned, love and grace are both one and the same. He is loving, and that is his grace. He is always with his grace, that means he is loving. But these are not qualities which can be attributed to him. This is his nature, he cannot be otherwise. But we make distinctions because someone is known to have received grace, someone has become beloved to the divine. That again is a fallacious statement. God is always grace and always love. But we are not always in the receptive mood.

Unless we become receptive we cannot receive it. So when you are not receiving divine grace, it is not anything lacking on the part of the divine, but something like a barrier you are carrying. You are not vulnerable to it. God's nature is to be graceful, to be grace itself. But as far as we are concerned, we are not naturally receptive, we are naturally aggressive. And these are two different things.

If the mind is aggressive, then it cannot be receptive. Only a non-aggressive mind can be receptive. So all the qualities which carry any type of aggressiveness with them ought to be dropped, and one has to be just a door to receive. Just like a womb, one has to be in total receptivity. Then grace is always flowing, and love is always flowing.

From everywhere grace is flowing. Every moment, everywhere, grace is flowing. It is the nature of existence. But we are not receptive, that is the nature of mind. Mind is aggressive. That is why I always insist that meditation means no-mind. Meditation means non-aggressive receptivity -- openness. But logic can never be receptive, logic is aggressive. You are doing something, then you cannot be receptive. You can be receptive only when you are not doing.

When you are in a non-doing state, absolutely non-doing, simply existing, then you are open from, all

sides, and from everywhere comes the flow of grace. It is always coming, but our doors are closed. We are always escaping the grace. Even if it knocks on our doors, we escape.

There is a reason why we go on escaping: the moment mind is born, it is always safeguarding itself. Our whole training, our whole education, the whole culture of mankind is always so. Our whole mind, our whole culture, is based on aggression, competition, conflict. We have not yet become so matured as to learn the secret of cooperation -- that the world exists in cooperativeness, not in conflict; that the other one, the neighboring one, is not just a competitor, but a complementary existence which makes me richer. Without him I will be less. Even if a single individual dies in the world I am a bit less. The richness that was created by him, the richness carried into the atmosphere, is no more. Somewhere, something has become vacant. So we exist in a coexistence, not in a conflict.

But the mind, the collective unconscious, is always thinking in terms of conflict. Whenever someone is there, the enemy is there. The enemy is the basic assumption. You can develop your friendship, but that will be developed. The basic assumption is the enemy. Friendship can be added to the enemy, but the base in inimical, and you can never relax.

That is why you can never rely on your friendships, because at the base there is enemy. You have only made a fake friendship, you have added something artificially. But somewhere at the base you know always that there is the enemy -- the other is the enemy. So even with a friend you are not at ease, even with your lover you are not at ease. Whenever there is someone, you are tense -- the enemy is there. Of course, the tension becomes less if you have created a facade of friendship. It is less, but it is there.

This attitude has reasons as to why it has developed so -- evolutionary reasons. Man has come out of the jungle. The whole evolution has seen so many stages, so many animal stages. Physiologically also the body knows, because the body is not yours. When I say my body, I am claiming something which cannot be claimed. My body has come through centuries of development. The basic cell is inherited, in my basic cell I inherit all that existed behind me. All the animals, all the trees, all that has existed has contributed to my basic cell.

In my basic cell there is accumulated the whole experience of conflict, struggle, violence, aggression. Each cell carries the whole evolutionary struggle that has preceded. Physiologically also, mentally also, your mind has not evolved just in this life, it has come to you in a long journey. It may be even longer than the body itself. Because the body evolved on this earth, it cannot be more than forty million years old. It cannot be older than the earth.

But the first mind came from another planet, mind has still deeper evolutionary experiences. And all those experiences make you violent and aggressive. One has to be aware of this total phenomenon. Unless one is aware, one cannot be free from his own past. The whole problem is that one has to be free from his own past, and this past is something very great -- incomprehensibly great.

All that has lived is still living with you. All that has been is still in you in seed, in potentiality. You come from the past, you are the past. This past-oriented mind goes on creating aggression, goes on thinking in terms of aggression.

So when religion says be receptive, the advice goes unheard. The mind cannot think of how it can be receptive. Mind has known only one thing in which it has been receptive, and that is death, in which the mind has not been able to do anything, then it could not act. The only thing that the mind has known in which it has to be receptive is death. So whenever someone says, "Be receptive," somewhere in the shadows you feel death. If I say, "Be receptive," the mind will then say, "Then you will die. Be aggressive if you want to exist and survive. The fittest survives. The most aggressive one survives. If you are just receptive, you will die."

That is why receptivity is never understood -- not heard, not understood. This receptivity has been said in so many ways. Someone says, "Surrender." It means to be receptive. Surrender means do not be aggressive. When someone says, "Be faithful," it means to be receptive.

Do not be aggressive through your logic. Receive existence as it is. Let it come in. The mind cannot love, because love means to be receptive to someone. Even in love we are aggressive. If you ask a friend, he will say love is nothing but a sort of violence, a mutual violence in which two partners have agreed to become involved. And when a friend says this, he is not just saying nonsense. He means it, and he knows something.

Whenever you are in a sexual act, whenever you are in intimate love, the actions that follow are just like fighting -- you are fighting. If you go deep in any act which we know as love, if you go deep in it, you will find animal roots. Kissing can become biting anytime. If you go on kissing, if it goes deep, it will be biting.

It is just a mind form. Sometimes lovers will say, "I want to eat you" -- a very loving expression. Really, they try. Sometimes it goes deep, becomes intensive, then sex is just a fight.

So two partners, two sexual partners, will always alternate between love and fighting. In the evening they are fighting, in the night they are loving; in the morning they are fighting, in the evening they are loving; in the night they are fighting... This circle will go on -- fighting and loving, fighting and loving. If you ask D.H. Lawrence, he will say, "If you cannot fight with your lover, you cannot love." The fight makes it intense. It is just creating a situation.

The human mind as it is, as it has come out of the past, cannot love because it cannot be receptive. It can only be aggressive. So it is not that you are loving -- you always demand love. And even if you act loving, it is only to force the demand. There is a cunning logic. It is always demanding, "Give me love." And if I give you love, that is only to demand, to make the demand more forceful. The human mind cannot love.

So if you ask those who have really known love, if you ask Buddha, he will say, "Unless the mind dies, love cannot be born." And unless there is love, you cannot feel grace, because only in love do you become open.

And you cannot love a particular individual because it is impossible to be open to a particular individual and closed to all. This is one of the most impossible things to do.

If I say, "I love you," it is just like saying, "Whenever you are beside me I breathe, otherwise I do not breathe." If this were the case, then another time you will come to me, and you will find me dead. But breathing is not something which I can do and not do; love is not something like that. But whatever is known to us as love is like that. That is why sooner or later a lover will find that the other's love has gone dead, and both will know this. Both will know that there is no love now.

The more lovers know each other, the more unfortunate is the situation. The more they become acquainted with each other, the lesser the hope and the more the disillusionment. They know that the love has gone dead. You so narrowed it, demanded so narrow a passage, that it could not be alive.

One has to be loving, not a lover. This loving must come as an intensive, natural manifestation, not as something added as an attribute, as a quality. It must come as an inner flowering, not as something perfumed from without. This love can happen. One has to be aware of one's total past. And the moment you have transcended, you are beyond it, because that which is aware is not the mind.

That which becomes aware of the mind is consciousness which carries no past with it -- which is eternal, which is always in the now, which is always new, which is always here and now. That consciousness is known only when you become aware of your mind. Then you are not identified with your mind. There is a gap between you and your mind. You know this is the mind -- this aggressiveness, this hatred, this whole hell, is the mind.

And this mind goes on continuing. This mind will go on continuing, unless you become aware. And this is a miracle: that the moment you become aware the continuity is broken. Now you will be, but not of the past. Now you will be of the moment -- fresh, young, new. Now each moment you will die, and you will be reborn.

Somewhere, St. Augustine says, "I die every moment." One who has become aware of one's whole mind and its whole process, the continuity, the past continuing itself and carrying on and forcing itself into the future -- one who has become aware of this will die each moment. Each moment the past will be thrown out. One will be fresh, new and young, ready to jump into the new moment that is coming on. Only this fresh consciousness, this young consciousness -- eternally young -- is receptive, is open. There are no walls to it, no boundary walls to it. It is completely open, just like space.

The Upanishads call it the inner space of the heart. There is a space, simply a space. That is consciousness, *sakshi* -- the expression of awareness. This transcendence of the mind, of the past, makes you open and vulnerable from all sides, to all the dimensions. Then grace is falling on you from everywhere -- from the trees, from the sky, from human beings, from animals, from everywhere. Even a dead stone is graceful then. You feel grace falling toward you.

Then you cannot say this is simply an existence. Then you say, "This is God." This metamorphosis, this transformation of your own mind, this transformation of the dead mind into an eternally living consciousness, from the junk of the mind to the open sky of the consciousness... this transformation changes your attitude toward existence. Then the whole existence is just a flow of love -- friendly, compassionate, loving, graceful. Then you are loved through thousands of hands.

So Hindu religion has created deities with a thousand hands. It means that from everywhere is the hand; nowhere can you go where the divine hand will not be upon you. Everywhere is the embrace. You can go

everywhere, now there is nowhere where the divine is not.

Nanak went to Kaaba. He was tired when he reached the mosque, and he just put down his small bundle, whatever it was, and went to sleep. The priest was furious because his legs were toward the holy stone. So he dragged him out and said, "What foolishness are you doing here? You do not even have this much respect -- that the legs should not be toward the holy stone. Are you an atheist?" Nanak's sleep was broken, and he sat up. He said, "Put my legs in that direction where God is not, and do not disturb me."

There is no direction where God is not, because the direction itself is divine, existence is divine, but you must be open to it.

This whole tragedy, this dilemma of the human mind, is that the mind is closed. The mind is closed and it goes on searching for that which will be freedom. The mind is an imprisonment, and this imprisonment goes on seeking freedom. This is the whole tragedy of human existence.

This mind is a prison. It cannot find any freedom anywhere. It must die before freedom comes to you. But we have taken the mind as us, we are identified with it. This death of mind never happens to us, it never occurs to us.

Mind is something other than "me." But we go on being identified with the mind. How then can you come out of the past if you have become identified with the past? The one who has forgotten that he is a prisoner is the most imprisoned, because there is no possibility of his freedom then. But even that prisoner may become aware. An even greater prisoner is the one who has become one with the imprisonment, one with the prison, who has become identified. The walls of the prison are his body. The whole arrangement of the imprisonment is his mind.

Be aware, be conscious of your mind. And you can be, because you are something different. The dream can be broken, because you are not the dream. The dream is occurring to you, but you are not the dream. You can shatter this imprisonment and come out, because you are not the imprisonment. But there is such a long association with the body and the mind.

And understand this well: that the body is new, each birth is new. Each beginning is new, but the mind is old. It is continuing from your past births. That is why if someone says your body is ill, you are never angry, you feel that he is sympathetic to you. But if someone says your mind is mad, your mind is ill, you are mentally deranged, then you become angry. Then you do not feel he is sympathetic to you. He does not seem friendly.

With the body this is a new association, only of this birth. Other bodies have died with which you have been in association, but this body association is broken with each death. It has been broken so many times that one thinks himself a body, even he is not identified with his body. So if his body falls ill, something else has fallen ill.

I was reading about an alcoholic's life. He was sentenced so many times... For the tenth time the same judge is sending him to jail. So the judge says in his judgment, "It is only the alcohol, the alcohol, the alcohol, which is the root cause of your problems." The man says, "Thank you, sir. You are the only person who has not made me responsible. Everyone else says I am at fault. You are the only man who understands that alcohol is at fault, that I am not responsible at all."

With the body, if there is some fault, you do not feel you are responsible. But if the mind feels some fault, then you feel that you are responsible. The identity is keen and deeper. It has to be, because the body is the outer layer of your being. The mind is the inner layer. It is the inner you, you can be more identified with it. It has been with you for so many lives. The mind is the old, always the old, the continuity. But you are not the mind. And this can be known, and there is no difficulty in knowing about it.

Just be a witness. Whenever the mind is working, just sit aside and see it -- how it works. Do not interfere. Do not come in. The coming in will again create the strength which makes the identity. Do not come in. Do not say anything. Do not be a judge. Just sit aside as if the traffic is passing on the road and you are sitting by the side, just looking. Do not make any judgement. And if even for a single moment you can sit aside and look at the mind's traffic, the continuous traffic, you will see the gap -- the gap between you and the mind. Then this gap can be made greater, wider unbridgeable.

When the gap is such, when the interval is such, then there is no bridge. You have seen from all possible points that the circle of the mind is somewhere where you are not. You are always inside -- somewhere else. When this is not a theory but a realized fact, then you are open. Then you have jumped into an inner space, into the inner sky, into the inner space of the heart. You have jumped in. Now you are there, and you are open.

You will know then that you have always been open. You have been sleeping in an open sky but

dreaming that you are in prison, and thoughts are not any other substance than dreams are made of. They are of the same stuff. In the day you call them thoughts, and at night you call them dreams. But because the thoughts are transparent, identifying becomes easier. With anything transparent you can forget it is there.

If there is a totally transparent glass between you and me, I will forget the glass. I will think that I am seeing you directly. It means that I become so totally identified with the glass that it is not there. My eyes and the glass have become one.

Thoughts are transparent, more transparent than any glass you can look through. They are not at all a hindrance then. That is why the identity becomes deeper. The transparency of thoughts is so close to you, you forget totally that there exists a mind which is always around you, always between you and the world. Always, wherever you are -- between you and your lover, between you and your friend, between you and your God -- it is always there.

Wherever you go, your mind is a step ahead of you. It is not only that it follows you like a shadow, it is always one step ahead of you, it has reached before you. But you are never aware of it because it is so transparent.

Whenever you are entering a temple, your mind has entered before you. When you are going to a friend, when you are embracing him, your mind has embraced before. And this you can know, your mind is always rehearsing. That stepping ahead is always rehearsing. Before you speak, it is always rehearsing what to speak. Before you act, it is always rehearsing what to act. Before you do anything or do not do anything, it is rehearsing. The rehearsal means that the mind is preparing itself before you, it is always one step ahead. And that is a constant, transparent barrier between you and everything else that you will come across, that you will encounter.

Thus an encounter can never be real, authentic, because something else is always in between. Neither can you love, nor can you pray. You cannot do anything which requires the removal of this barrier. The grace is not felt because the barrier is there, always surrounding you like a transparent shell. Grace or love or existence are not open to them. When someone is open, he becomes the receiver. But then too we will not say that he has become a receiver. The ego is competitive. We will say he has received grace. We are denying him anything. Now we say, "God has become graceful to him."

It is good that we should say God is graceful because now nothing exists except God. Once the barrier is not, there is nothing upon which to stand the ego. He cannot say "I," so he cannot say, "I have become capable of receiving grace." He can only say "I" have received because "I" was not there. "I" was the barrier. So once "I" is not, he can always say, "It is due to God's grace. What can I do? I is no more."

It is right when *he* says so, but it is not right when *we* say so. We are again deceiving ourselves. We are deceiving ourselves because we are not recognizing a great transformation. The ego will not let us recognize it. The ego will say, "God is graceful to him and not to me." We create this very misguiding notion that God is graceful to someone. *He* is grace.

If someone is ready to receive, he is always giving. He is not even ready to give -- he is giving. When you are not receiving, then too he is giving. When you are closed, then too he is raining, his blessings are raining. Be open and know it. Be conscious and be open, and only then you can know what love is, what grace is, what compassion is. And they are one and the same thing, they are not different things. Basically they are one and the same.

Only then can you know what prayer is. When the barrier is not, then prayer is not to ask for something, it is not begging. Then it is thanksgiving. So wherever there is a prayer that begs for something, the barrier is there. The begging is the barrier, the mind is the barrier.

Whenever there is a prayer which thanks for something, not even for something but thanks for all that is... Whenever grace is received, you feel gratitude. On God's part it is grace, on the receiver's end it is gratitude.

We have not known gratitude at all. We cannot know unless we know grace. We cannot be grateful unless we know grace. And this can be known.

Do not begin a search, do not begin an inquiry for the divine, because that is metaphysical and useless. It has been going on for centuries that the philosophers have been thinking about what are the attributes of God. So there have been metaphysicians who will say, "This is an attribute of God and that is not."

Someone will say he is attributeless -- *nirguna*. Someone will say he is with attributes -- *saguna*. But how can we know what we have not known ourselves? And how can we decide whether God is with attributes or without attributes, whether he is loving or not? Just by thinking we are going to decide it? This is not possible.

So metaphysics will lead us into absurdity. When human imagination becomes logical, then we think that we have achieved something. We have not achieved anything. Imagination is ours, and logic is ours. We have not known anything.

Always begin with yourself if you are to escape from metaphysics. And if you cannot escape from metaphysics, you cannot be religious. Metaphysics and religion are opposite pillars. Do not begin with God at all. Always begin with your mind -- where you are. Always begin from there. If you begin from your mind, then something can be done. Then you can know something, then something can be transformed. Then it is within your capacity to do something. And if your capacity to do something with yourself is used completely, you will grow, you will expand, your barrier will be gone, your consciousness will be naked. Only then can you begin with the divine.

When you have begun, when you are in contact with the divine, then you know what grace is, what gratitude is. Grace is that which you feel showering upon you from everywhere, and gratitude is that which you feel within your heart, at the center of that space upon which the whole is showering his love, his compassion, his grace. Only then is it meaningful to say, "Oh God" or Hare Ram. Otherwise our words are just words -- not known from existence, but only learned from language, learned from the scriptures.

So I will not say what are the attributes of God. As far as I am concerned, as far as I know, God has no attributes. But it does not mean that when we come in contact with him we will not feel his love, we will not feel his grace. It only means that these are not his attributes, these are his nature. This is how he happens to be, and he cannot be otherwise. When you are close to him, when you are just giving back to him, then too he is the same.

It is just like light -- your eyes are closed, but the light is still there. It will not go into nonexistence just because your eyes are closed. Open your eyes! The light is there, it has always been there. Begin with your eyes.

You can never think anything about light. How can you think? And any thinking, any contemplating, will be wrong; from the very beginning it will be wrong. You cannot think, you have not known.

Thinking about that which is known will go on in circles. It can never touch the unknown, it can never conceive of the unknown. The unknown is not for thinking. That is why thinkers will go on denying God, because he is not known to them. When someone says God is not, it is not that he is against God, it is only that he is a man who thinks; it is nothing else. He is not against God, because to be against God will have to be preceded by knowing him. He is not against God. One who knows cannot be against. One who has known -- how can he be against? It only shows that he just goes on thinking. And thinking cannot conceive of the unknown, so he denies it.

Do not begin with God. That is a false beginning, it always leads to nonsense. All metaphysics is nonsense. It goes on thinking about things about which nothing can be thought. It goes on giving statements about the existence, about which no statements can be given. Only silence can be a statement about it.

But if you begin with yourself, then much that is solid can be said. If you begin with yourself, then you begin with the right beginning.

Religion means to begin with oneself, and metaphysics means to begin with God. So metaphysics is madness -- of course, with a method. All madmen are metaphysicians without method, and all metaphysicians are mad but with methodology. Because of their methodology, they seem to be talking sense, and they go on talking nonsense.

Begin with yourself. Do not ask whether God exists. Ask whether I exists. Do not ask whether love is an attribute of the divine. Ask whether love is an attribute of mine -- whether "I" have ever loved. Do not ask about grace. Ask whether I have ever felt gratitude, because that is the pole which is just nearby, which is just a step from us. We can know it.

Always begin from the beginning. Never begin from the end, because then it is no beginning at all. One who begins from the beginning always reaches the end, and one who begins from the end does not even reach the beginning, because to begin from the end is impossible. You can just go on and on.

Make God not a metaphysical notion but a religious experience. Go inward. He is there always waiting for you. But then you have to do something with yourself. That doing is meditation; that doing is yoga. Do something with yourself. As you are, you are closed. As you are, you are dead. As you are, you are not in any dialogue -- you cannot be in any dialogue -- with the divine, with the existence. So transform yourself. Open some doors, break open some spaces, make some windows, jump outside of your mind, your past. And then it is not only that you will know, but you will live. You will live with the grace of the divine; you live with the love, you will be part of it, just a ripple of it. And once you have become a ripple of it, a wave

of the divine, only then is there authentic divineness.

So I am not a metaphysician at all. You can call me an anti-metaphysician. Religion is existential. Begin from yourself, begin transforming your aggressive mind. Let it be just receptive.

I would like to tell you... Buddha tried for six years continuously to know what the divine is, and it cannot be said that he left anything undone. He did everything that is humanly possible, even some things which seem humanly impossible. He did everything. Whatever was known up to his day he practiced. Whatever methods were taught to him, he became a master of them.

He went to all the gurus that existed in his time, to everyone. And whatever they could teach, he learned, he practiced. And then he said, "Anything more, Sir?" And the guru said, "Now you can go, because all that I could give you I have given, and I cannot say, as I say in other cases, that you have not practiced. You have practiced. This is all that I can give." Buddha said, "I have not known the divine yet."

With each guru this happened. Then he left all the gurus. Then he invented his own methods. Continuously, for six years, he was in a struggle of life and death. He did everything that could be done. Then, at last, he was so tired of doing, so deadly tired, that one day when he was taking his evening bath in the Niranjana River near Bodhgaya, he felt so weak and so tired that he could not come out of the river. He just clung to a root of a tree and a thought came to his mind, "I have become so weak, I cannot even cross this small river. How will I be alive to cross the whole ocean of the world? I have done everything, and I have not found the divine. I have only tired my body."

He felt that he was on the verge of death. At that very moment he felt that he had done everything, and now there was nothing to do. He relaxed, and new energy came upon him because of his relaxation. All that was suppressed through those six years flowered. He came out of the river, he felt just like a feather, a bird's feather -- weightless. He relaxed under a Bodhi tree.

It was a bright fullmoon night. Someone came -- a girl, a *shudra* girl named Sujata. The name shows that the girl must have been a shudra because to have the name Sujata means she has not come from a higher caste. *Sujata* means wellborn. She had promised the Bodhi tree to pay it some homage daily, so she has come with some sweets.

Buddha is there -- tired, pale, bloodless, but relaxed, absolutely unburdened -- and it is a fullmoon night with nobody around. The girl, Sujata, felt that the deity of the tree had come to receive her homage. Had it been another day, Buddha could have refused. He would not rest in the night, he would not eat any food. But today he was totally relaxed. He took the food, and he slept. This was the first night after six years that he really slept.

He was relaxed with nothing to do. Then there was no worry. There was no tomorrow even, because tomorrow exists only because one has to do something. If one has not to do anything, then there is no tomorrow. Then the moment is enough.

Buddha slept, and in the morning, at five o'clock, when the last star was withering away, he was out of the sleep. He saw the last star disappearing, with no mind, because when you have nothing to do there is no mind. The mind is just a faculty for doing something, a technical faculty. No mind, nothing to do, no effort on his part, indifferent to whether he was alive or dead, he just opened his eyes, and he began to dance. He had come to that knowing to which he could not come through so many efforts.

Whenever someone would ask him how he achieved, he would say, "The more I tried to achieve, the more I was at a loss. I could not achieve. So how can I say I have achieved? The more I tried, the more I was involved. I could not achieve. The mind was trying to transcend itself, which was impossible. It is just like trying to be a father to yourself, just trying to give birth to yourself."

So Buddha would say, "I cannot say I achieved. I can only say I tried so much that I was annihilated. I tried so much that any effort became absurd. And the moment came when I was not trying, when the mind was not, when I was not thinking. Then there was no future because there was no past. Both were always together. Past is behind, future is in front; they are always conjoined. If one drops, the other drops simultaneously. Then there was no future, no past, no mind. I was mindless, I was I-less. Then something happened, and I cannot say that this something happened in that moment. I can only say that this was always happening, only I was not aware. It was always happening, only I was closed. So I cannot say I have achieved something."

Buddha said, "I can only say I have lost something -- the ego, the mind -- I have not achieved anything at all. Now I know that all that I have was always there. It was in every layer, it was in every stone, in every flower, but now I recognize it was always so. Only I was blind. So I have lost my blindness; I have not achieved anything, I have lost something."

If you begin with the divine, then you begin to achieve. If you begin with yourself, then you begin to lose. Things will begin to disappear, and ultimately you will disappear. And when you are not, the divine is -- with all its grace, with all its love, with all its compassion, but only when you are not.

Your nonexistence is the categorical condition. For no one can it be relaxed. It is categorical, it is the absolute. You are the barrier. Fall down, and then you know. And only when you know, you know. You cannot understand it, I cannot explain it to you. I cannot make you understand it. So whatever I am saying, I am not saying anything metaphysical. I am only trying to show you that you must begin with yourself.

If you begin with yourself, you will end with the divine, because that is your other part, the other pole. But begin from this bank. Do not begin from the other, where you are not. You cannot begin from there. Begin from where you are, and the more you will go deep, the less you will be.

The more you will know yourself, the less a self you will be. And once you have come to total understanding about yourself, you will be annihilated, you will go into nonexistence, you will be totally negative -- *not*. And in that not, in that total negation, you will know the grace which is always falling, which is always raining down from eternity. You will know the love which is always around you. It has always been, but you have not paid any attention to it. Be annihilated, and you will be aware of it.

I Am the Gate

Chapter #5
Chapter title: Meditation and the paths to inner awakening

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BELOVED MASTER,
HOW DOES MEDITATION REALLY WORK? HOW CAN ONE ACHIEVE A CONSTANT MEDITATIVE STATE? AND IN WHAT WAY DOES KUNDALINI PRACTICE RELATE TO MEDITATION?

Meditation is an adventure, an adventure into the unknown -- the greatest adventure that the human mind can take. And by adventure I mean that you cannot be cultivated in it. First, you cannot know anything beforehand. Unless you *know* it, you cannot know it. Everything said ultimately means nothing: truth remains unsaid. Much has been said, much has been said about nothing; however, not a single word of truth has been uttered.

Unless you *know* it, you cannot know it. But something about it can be indicated. It will never be to the point, it cannot be. The nature of the thing is such that this is impossible. You cannot say that *this* is meditation. All that is possible is to say that *this* is not meditation, *this* is not meditation, *that* is not meditation. The remaining *is*. And the remaining is left unindicated.

Many reasons for it are there. Meditation is something greater than the mind. It is not something which happens in the mind. It is something which happens to the mind, not in the mind; otherwise the mind will be capable of defining it, the mind will be capable of knowing it, understanding it. It is not something happening in the mind, but to the mind. The happening is just like death happens to life. Death never happens in life, it happens to life.

Meditation is just like death to the mind, as death is to life. We can say that meditation is a deeper death

-- not physical, but psychic. The deeper the death, the deeper is the possibility to be reborn. When there is physical death, you will be reborn physically. As far as you are concerned, nothing will have happened at all, nothing. You will remain the same -- the same continuity, the same old one.

The deeper the death, the deeper is the resurrection. If you die psychologically, if the mind dies, then you are reborn. And this rebirth is not just like physical rebirth, because then the body is replaced; a new one replaces it. But when there is mental, psychic death, the mind is not replaced. Consciousness remains without the mind.

So meditation is consciousness without the mind -- an open sky without any walls around it. We can destroy the walls of this house, but not the room, because `room' means nothing but space. So now the room will be the roomness. The room will be there under the open sky. Of course you will no longer see it as the room, because now you cannot define it, it has become one with the sky. But the room is there more than before, only the walls are not. So if you define the room as the roomness, the emptiness between the walls, then without the walls the room will still be there. It will have become greater, infinite.

So as the mind dies -- when I say the mind dies, I only mean the walls of the mind -- the emptiness within this space remains, becomes greater. That is consciousness. Make a distinction. I call the emptiness within, consciousness, and the walls around it the mind. Or you can say it like this: mind with a small `m' dies, mind with a capital `M' goes on living. Then it is not your mind, it cannot be yours. If these walls are removed, this room will not be mind. The room will be there, but it will not be mind, because mind can only be the walls, mind can only be the limitations. This pure emptiness cannot be mind. So then the mind with a small `m' dies, and the mind with a capital `M' is there; you are not there. And you are not replaced by any other mind, you are not replaced at all.

So meditation is a subtle death -- a deep death of you, your mind, your ego, of all that makes you defined. But that which is within is there. That is pure consciousness.

So firstly, the walls of the mind, the mental processes, are not meditation, they are obstacles. What are walls of the mind? How has the mind defined itself? How has it become a limited thing? Where are the boundaries, the walls, due to which the mind has become separated from the Mind?

There are three things: the first is memory. The greater part of the mind is memory. And this memory is a long one, it goes back to all the infinite lives that you have lived. The mind accumulates everything, not only that which you have collected consciously. When you are asleep the mind is collecting. When you are even in a coma, completely unconscious, the mind is collecting. The mind goes on collecting. Nothing escapes it. The unconscious mind is a great Chinese wall of memories -- a very long one.

This memory is not only a part of your brain, but in fact a part of each and every cell of your being, of each and every cell of your body. That is why twenty-four cells from the male and twenty-four cells from the female begin to create you. They have a built-in program, they have a built-in memory. One day we will be capable of knowing what type of a nose you will have even when you are in the womb the first day. The new egg will indicate what type of eyes you will have, how great will be your age, how much intelligence, how much ego.

That so simple looking cell is as complex as you are. It is all the memories of the whole race. It carries on the collective mind. And then your soul, your ego, your mind, penetrates in it. So the body has its own memories, and your mind has its own. You are a crossroads -- a mind with so many memories, and a body with so many memories of the whole collective race, the whole collective mind. Bodily memories are stronger than the mind. So you always are a victim to them. Howsoever you may think against them, when the moment comes the body wins. Your mind is nothing before it, because it is a racial mind. That is why all the religions fell in a trap when they began to fight the body. You cannot fight it. If you begin to fight it, you will only be wasting your life.

You cannot fight with the body because, in fact, it is the race -- not only the race, it is the whole history of the being itself. Things go on living in you. Everything that has existed goes on living in you body. Your own self carries everything within it. That is why a child in the womb has to pass through all those stages through which the human being passes in evolution.

Those nine months in the womb are total evolution compressed. One begins just as an amoeba, the first primitive cell. One begins just in the same situation as the amoeba had to begin in sea water. The womb contains the same chemical conditions as the sea water. The womb water in which the cell swims has the same components as the sea water, exactly the same.

In the womb the evolution begins again. Of course, it is a miniature evolution. But the whole thing has to begin again, because the cell has a memory, it cannot work otherwise. It will go again through the same

process. The time will be short. The amoeba had to pass millions of years, then it was able to come on the earth from the sea. This cell, this egg cell within the womb, will pass within a week. But in those seven days there will be the same evolution, compressed from millions of years, and the same stages. These nine months are compressed evolution, and the cell has a built-in program.

So in a way your body is the whole evolution. In a very compressed atomic state the body has a memory of its own. One who desires or longs to be in meditation will first have to understand his body memory, the physiological memory. Do not fight with it. If you begin fighting you are taking the wrong step. You will be more and more disturbed. Be cooperative, there is no other way. Let the body be completely at ease. Do not create any tension between you and the body. Your real fight is not with the body, not with the body memory but with ego memory -- your psyche, your mind. And that is another thing, completely different. So do not fight with the body.

When we fight with the body, we never have time to fight with the mind. And if we begin to fight with the body, it will go on and on. It will be suicidal, it will be destructive, it will just sow seeds of its own defeat. One is bound to be defeated -- a single cell fighting the whole humanity, fighting the whole being as such; that is impossible.

So do not take bodily memories as your memories. For example, hunger is a body memory. You can fight with it, but to win will be very difficult, very arduous, nearly impossible. If you win, your victory will be your total defeat, because if you can win over your hunger you have taken a suicidal step. Within ninety days you will be dead. Even the body will not indicate to you that now is the time to feed it. So it is good that you never win over it, otherwise it will be suicidal. Then between you and your body memories there will be no bridge. That is the only way to win -- but you are not winning really, you are going to murder yourself.

So there are methods which can break the bridge between you and your body. There are methods, so many hatha yoga methods to break the bridge. The body goes on crying hunger, hunger, hunger... but you never know, the bridge is broken. The body goes on, but you never know about it, you become insensitive to it. Never practice anything which makes your body or you insensitive, because meditation is total sensitivity.

When you become meditative, your body will become so sensitive -- you cannot conceive now how sensitive the body organs can be. We never hear exactly, we never see exactly -- just so-so. You pass through a garden, you seem to be looking but you just look, you do not see. The eyes have become insensitive, you have been fighting with the eyes. The body has become insensitive, you have been fighting the body.

The whole culture is against the body -- this whole culture, wherever it is, East or West, it makes no difference. The culture that has developed on this planet is, in a way, diseased. It is against the body, and the body is a great mystery. If you go against the body, then in a way you have gone against the universe; it is a miniature universe. Your relationship to the universe, your bridge to the universe, your instruments to the universe, are all through the body. Your body is just a midway station.

So do not fight with the body. Always make a clear distinction of what is the body memory and what is the mind memory. Hunger is the body memory, and you can know it. But the mind has its own memories also. They are not existential; they have no survival value, in fact. Body memories have a survival value, and that is the basic distinction. If you deny the body memories, if you fight against them, you will not survive. But psychological memories have no survival value really. They are simply waste accumulation -- something which is to be thrown if you have accumulated it, something which needs to be thrown. You have only burdened yourself with it. And these mind memories are long.

Whenever you are in anger, there are two possibilities: it may be a body memory, it may be a mind memory. A certain distinction is to be made between them. If your anger has a survival value, if you cannot survive without it, then it has a bodily medium, But if your anger has no survival value, then it is just a habit of the mind, just a mechanical repetition of the mind. Then it is a mind memory. You have been angry so many times, it has become a conditioning with you. Whenever someone just pushes you, just pushes the button, you are angry again. So be aware.

One who is never mentally angry, not habitually angry... his bodily anger will have a beauty of its own. It will never be ugly. Then it will only mean that someone is living, not dead. But the more you are habitually angry, the less will be your capacity to be bodily angry, and your anger will be just ugly. It will not add anything to you, it will just be disturbing to yourself and to others.

We can understand it from another route also, for example, sex. It can be a bodily memory, then it has a

survival value. But it can be just cerebral, mental, just out of habit. Then it has no survival value. And one who has become trapped in the habitual pattern, his sex will become an ugly thing. Neither will it have any love, nor will it have any beauty. Neither will it have any music, nor will it have any deeper response. The more cerebral the sex, the less your body will be capable. You will think about it more, and you will not be able to know what it is exactly, what is its deepest mystery. The mind will go on thinking about sex, and the body will have to follow the mind. And whenever the body follows the mind, there is no life in it; it is just dragged along as a dead weight.

It may be anything -- sex or anger or greed. Always make a distinction as to whether it has a survival value, then you do not have to fight with it. If it is just a mental habit, then be aware of it. This mental memory of all our past actions has become a conditioned thing. You go on repeating them, you act just like a machine. Be conscious of this. You will be surprised to know, if there is no mind in your anger and if it is just a total response to a situation with the whole body in it and no mental preconditioning, then there will be no repentance. You have acted totally in the situation, as the situation required. Then there need be no repentance at all.

Another thing: when there is no repentance, there will be no psychological accumulation. Nothing will be a habit with you. You need not accumulate anything. Why does the mind need to accumulate memories? Because it is not confident whether it can act totally in a situation. It prepares, it has to go through so many rehearsals. If there is such and such a situation, it is not confident of what it will do. It must know all of what happened, it must sort things out, it must make programs of what is to be done in a particular situation. That is why the mind accumulates memories, and the more it accumulates, the less is your capacity to act totally. And the less your capacity to act totally, the more the mind will be needed.

So act with the body, do not act with the mind. This will look strange, like something never expected from a religious man -- act from the body. Then the act is immeasurable, the response is total. Do not let your mind come in. Then there will be no memory, there will be no mental accumulation, there will be no repentance. The act is just over. Things were such, the situation was such, you acted totally with no part remaining behind. So no one can repent. You were total to it. Otherwise, the part that is withheld repents later on.

The body can act totally; the mind can never act totally. Mind is always divided, mind works in dichotomies. So one part of the mind is angry, another part is simultaneously repenting or preparing to repent. This should also be noted -- whenever there is a part constantly against another part, know that you are acting through the mind not through the body. The body is always total; it cannot act dividedly. The body is just a flow, there are no divisions. When you fall in love, it is the whole body which has fallen in love. You cannot make any distinction such as that the head has fallen or that the hands begin to love. The whole body is in it, but the mind can never be totally in anything. A part of it will always be criticizing, judging, commanding, appreciating; a part of it will always be sitting in the chair to judge, to condemn. So whenever you see that some part of your mind is working against the act, you know that you are doing it cerebrally, mentally.

Begin to do things bodily. When you are eating, eat bodily. The body knows well when to stop, but the mind never knows. One part will go on eating and another part will go on condemning. One part will go on saying stop, and another part will go on eating. The body is total, so ask the body. Do not ask the mind whether to eat or not to eat, to stop or not to stop. Your body knows what is needed. It has accumulated the wisdom of centuries and centuries. It knows when to stop.

Do not ask the mind, ask the body. Rely on the body's wisdom. The body is more wise than you. That is why animals live more wisely than us. They live more wisely, but, of course, they do not think. The moment they think they will be just like us: This is a miracle: that animals can live more wisely than human beings. It seems absurd. They know nothing, but they go on living more wisely. The only ability in which the human being has become efficient is to interfere with everything. You go on interfering with you body. Do not interfere, let the body work. Do not come in its way, and then you will have a clear distinction of what is mental memory and what is body memory.

Memory in the body is a help to survive; mental memory is obstructive. This mental memory is to be destroyed. When I say destroyed, I do not mean that you will not remember anything. In fact, when I say to destroy the memory, I mean that you should not be identified with the memory, you should not become one with it. The memory must not be an autonomous affair, it must not perpetuate itself.

It goes on perpetuating. You are sitting, and the memory is working. You are sleeping, and the memory is working. You are working, and the memory is working. The memory goes on continuously working.

What is it doing? What can memory do? It can only desire the same for the future. It can do nothing else. It can perpetuate and project itself into the future: "All that has been should be again, or something that has been should not be."

The memory is always weaving a pattern for the future around you. And once you allow it to weave a pattern for you, you will never be free. You will always be in a pattern. That pattern constitutes the walls around the emptiness of consciousness. Before you take one step into the future, memory has taken many. The path is not an open path, it has become an imprisonment. The memory is always narrowing it down. But we are deceived by it because we think that the memory is helping us to live the future better. It is not helping. It is just helping you to make your future the same as the past.

The memory cannot project anything which it has not known. It can only project the known: it will project it. Do not fall into the trap. Do not allow the mind to project for the future even for a moment. Of course, it will take time to be without this dead habit. To begin to be aware of it is meditation. And once you are aware, completely aware, intensely aware, alert, the memory will not weave the future for you; it can only weave when you are dreaming.

To be dreaming is a basic condition for the memory to work. That is why, in sleep, it creates real looking dreams -- more real looking than the reality. When you are just sitting in your easy chair, then there are day dreams, there are reveries. Just be a little sleepy, and the memory begins to weave, begins to project. Be alert, conscious, and the memory stops working for the future. Alertness, more alertness within and without, is the beginning of meditation.

This alertness can be created in so many ways. By telling you to be alert I know that you are not going to become alert. You will hear this in a dreaming state, and the memory will project: "Yes, I will be alert tomorrow." And the memory will work upon this and make it a project. If you hear this, "Be alert," you will make it a project. You will say, "Yes, I will be alert sometime." And if I say that happiness follows alertness, if I say that bliss is bound to come to you through alertness, you will be more dreamy. And the memory will project events.

Only telling you to be alert will not make you meditative; it will not make any difference. So I create devices, I create situations, in which you cannot help but be alert, situations in which dreaminess is impossible.

I will tell you something.... Dreaminess becomes more possible if there is more carbon dioxide around you; you will be more dreamy. That is why in the day you cannot be so dreamy as in the night. The chemical components change. At night there is more carbon dioxide in the air and the oxygen is less. So if the reverse is possible, if the oxygen in you and around you is more and carbon dioxide is thrown out, you cannot be dreamy. That is why I insist on vigorous breathing. It is nothing but a chemical device to change the chemical atmosphere in you. Oxygen must be there more and more. The more the oxygen, the less you fall victim to the dream. And your memories cannot work without the medium of dreaminess.

In the morning we feel freshness. What happens in the morning with the rising sun? The carbon dioxide decreases and the oxygen increases. So the same chemical change is needed within you. The technique which we are using in our meditation camps nowadays is the most powerful method to create excess oxygen in the body. And after the first three stages, in the fourth, the student becomes charged with tremendous life energy that makes him very alert.

Another device to make you alert is kundalini practice. It is a system to transform sex energy for meditation and awareness. It is useful to a person whose sex energy can be easily and naturally channeled for meditation purposes. In the days of the Vedas and Upanishads, in ancient India, the people were simple and natural and they could easily convert their sex energy. For them sex was not a mental problem at all, it was not at all a problem. Once it is a problem, it becomes mental.

Today, the modern world is so sexually perverse and sexually exploited that kundalini -- the movement of psychic energy in a particular psychic channel -- has become difficult. But through this method, sometimes the kundalini is felt to be rising. That is another thing. If someone feels his kundalini rising, then I begin to work on his kundalini, then I begin to give him techniques for working on it. But unless there is a spontaneous feeling of kundalini, I will not even touch the point. I will not talk about it. You can by-pass it, and this age is such that you will have to by-pass it. Only with natural, physical sex, with no mind in it, can kundalini work -- with innocent minds it can work.

Somewhere on the way, when you have gone deeper in meditation, your mind loses its grip. As I have said to you, when you go deeper in meditation, then you make a distinction and separation of these two memories, then you become less and less mental about the body and let the body function by itself through

its own wisdom.

Then sometimes kundalini will become active. So if it works automatically, then it is good. I won't allow its practice directly. Indirectly, it comes to work itself. And it comes so many times. At least thirty to forty percent of people working on this method feel kundalini. When they feel it, then I am ready. Then they can proceed. Then through this method they proceed through the door of kundalini. But this method is only indirectly connected to kundalini, not directly.

As far as I am concerned there is no future for direct kundalini methods, unless the whole world takes sex as a natural phenomenon. And there are no kundalini techniques that are used before sex maturity. Unless the track for kundalini is created within you before sex maturity, there is every possibility -- even if sex is taken naturally -- that you may not turn out to be a pervert, but you will turn out to be just an animal.

I will tell you a story from the Upanishads....

A rishi is sitting with his wife and son. A man passes by there and he falls in love with the wife. He asks her to accompany him to his residence. The wife goes away with the man. There is no criticism or objection from the rishi, but the son becomes angry and he says to his father, "This is just animalistic. This is just like animals do. This cannot be allowed. When I will make a moral code, I will not allow this. This is just like animals do." The father says, "This is not just like animals do. But on the contrary, your rage, your anger, is just like animals do. It is a projection of moral violence, just like an animal. In fact no animal will allow what just happened, he will fight. No animal will hold on to a possession forever."

This attitude, the father's attitude, is really a higher one. It cannot be understood. He says your attitude is just like an animal's. Animals fight for their mates. They have a territorial possessive sense. And if you trespass it, they will fight. But the father says, "I am human. If someone sees your mother and falls in love, no one is at fault. And if your mother is ready, who am I? I have also fallen in love with her the same way. It makes no difference. Just like this I have fallen in love with her. She agreed to be married, she agreed to be my wife, but not my possession. Someone else has fallen. I know human weakness because I know myself, I have also fallen myself. So nothing wrong is happening. And I am not an animal, so I cannot fight for this. I know he is a human being just like me. And your mother is beautiful. I have also fallen in love with her."

But this is a very high morality, and this can only be cultivated before sex maturity, if you have trained -- otherwise not. After sex maturity you will not be able to channel the energy; it is very difficult. But if channels are ready before, then the energy just flows in them as naturally as it flows in sex. And this man, this father, this rishi, must have known kundalini otherwise he could not have been as he was. It is impossible. This rishi had kundalini development -- energy going upward -- otherwise this attitude would never come.

Downward energy is always toward violence. Upward energy is always toward love, understanding, compassion.

So this method is an indirect method. It works through so many doors. If your kundalini can be used, the method will use it. It will take its route, it is flexible. The method is absolutely flexible. If your kundalini is ready and cannot use it, if it is dangerous, it will not use it. Then there are other channels, other routes. It can use other routes.

Those other routes are not named, because no ancient teaching used them. But there are other routes. Mahavira never talked about kundalini, never. Buddha never talked about kundalini, never. Christ never knew about it, Lao Tse never heard about it. They had been through other routes.

The way Buddha went could not have been through kundalini. His sex had become absolutely a boredom to him, he was not in the least interested in sex. And that was bound to happen, because his father arranged for him so many beautiful girls of his kingdom. Every girl who was beautiful was in his palace. He just became disgusted. It was bound to happen; everyone would become disgusted like that. He became so disgusted with sex that he could not conceive that the same energy could be converted. He never tried for it. And even if someone had said to him that sex energy can become divine energy, he would not have listened to him, because he had known sex so much, and there was nothing divine about it to him. It was just carnal. Buddha used another route. He did not talk about kundalini at all, but he talked about centers, chakras. He worked for chakras.

If you work for kundalini, then there is a gradual process. Kundalini is a continuity, it has a continuity just like a thermometer. It rises just like a thermometer, slowly, slowly. The passage is a continuous one. Buddha never used that passage, but he talked about chakras working in sudden jumps. From one chakra one jumps to another. There is no continuity, one just jumps. Because of this jumping process, Buddha

conceived of the whole world in a very new way. He said that there is no continuity in the world, only jumps.

Nothing is continuous. The flower is not continuous with the bud; the flower is a jump. Youth is not a continuity of childhood; it is a jump. And so Buddhist philosophers nowadays are very happy, because today science also says that there is no continuity. Everything jumps, there is just a jump. We see continuity only because we cannot see the gaps between.

You see this light continuously; it is not continuous. Electrons are jumping, but the gaps are so small that your eyes cannot know them. It is not continuous; it is jumping. But the jumps are so speedily taken that when one electric particle is dead and the other has come, the gap in between is not noticed. There is just a sudden jump. You light the flame in the evening, and in the morning when you put it out, you will think that you are putting out the same flame. The flame has jumped thousands and thousands of times. It has gone, evaporated, and the new one has come. But it looks so continuous.

Heraclitus said that you can never step twice in the same river. Because the river is flowing, you can never step in it twice. Buddha will say you cannot step even once because the river is flowing. As soon as you have touched the surface, it is gone. Before you have gone deeper, it is gone again. Even one step, and so many rivers have gone. And it is always a jumping process.

This jumping concept came to Buddha because he never passed through kundalini. He passed through a jump, one chakra to another. So he talks about seven chakras, that also is possible. I can come to your house jumping, so I touch only some points. The gaps are there, there is no continuity.

Mahavira never talks about chakras or jumps, he talks of explosions. You are this, and then you are that. There are not even many stations to jump. This is another route -- explosion, you just explode. One moment before you are *this*, and one moment after you are *that*. There is neither a continuity nor a jump, there is an explosion. There is no midpoint to be crossed.

In Zen, there are two sects: one sect is known as the sudden school of Zen; the other is the gradual school of Zen. But even gradual Zen does not talk about kundalini. It has used another route. So there is no talk about kundalini in Zen, not even in the gradual school; another route was used.

The body has so many routes. It is a great world in itself. You can work through breathing, and through breathing you can take the jump. You can work through sex, and through sex you can take the jump. You can work through awareness -- that is, directly through consciousness -- and you can take the jump. This working directly on consciousness has been one of the deepest routes, but even one single route can be used in so many ways. You must understand the complexity of this.

For example, one road can be used in so many ways. One can use it with a car, another with a cart, and another by just walking. The route is the same, but the method is absolutely different. What is common between walking and sitting in a car? Nothing is common. In the car you are just sitting and not doing at all. You are not doing anything. So someone can say, "I passed this route just sitting," and he is not saying anything false. But one who has only walked and who has never known how one can pass the route only sitting will deny this route. He too is right.

Even a single route can be used in different ways, for example, awareness. Gurdjieff uses it, but he will call it remembering, and the method is different. The route is the same. Consciousness is to be used, but as remembering, not as awareness. And what is the difference? Remembering means you are on this street, just remember you *are*. Stand for a moment, remember you *are*. Look around completely remembering that you *are*. Never forget for a single moment that you are.

But we forget, we never remember. If I see you, I forget myself and I see you. The awareness becomes one arrowed, the other arrow is not there. Gurdjieff says to make it double arrowed. You are listening to a discourse. To listen to what the speaker says is the first arrow, and if you are aware of yourself -- of the listener -- then that is the second arrow. Do not forget yourself when you are listening, remember that you are listening. Someone is speaking, and you are listening; be beyond both and remember. Make yourself double arrowed. The route is the same, but the method is different.

Krishnamurti will say, "Do not remember this way, it will become a tense effort. Just be aware of the totality. Do not choose that you are here and he is there. Do not choose. Just let there be an all-inclusive awareness. Do not focus it -- unfocused awareness." I am speaking; you are sitting; the horn is there; the car is passing... Things are -- and awareness is unfocused. Do not make it arrowed, make it unfocused. The route is the same, but the method is quite different.

Tantra used the same method, the same route, in a different way. It was unimaginable. They used intoxicants -- bhang, charas, ganja, wine. And the method was this: take the intoxicant, and be aware. Do

not lose awareness. Go on taking the intoxicant, and be aware that you are aware. Do not lose consciousness. There are methods in which no intoxicant will be of any effect, so snake poison was used. The snake is made to bite on the tongue. And when the snake bites on the tongue and you are still aware, only then have you taken the jump -- otherwise not. The route is the same, but the method is quite different.

In this Tantra practice, if no intoxicants work and you go on remaining conscious, you behave consciously, then something has crystallized within you. Something has gone beyond body chemistry. Otherwise the chemistry will affect you. Now you are beyond chemistry. The chemistry is somewhere working in the body, but you are aloof, it cannot touch you.

So there are so many routes, and each route can be used with so many methods. My method is not directly concerned with any route. It is just like a vehicle which can fly, swim and go on the road. Whatever is the need of your personality, the need will change the method, the route. You may call it a multi-method. It is indirect, it cannot be direct. I give you the method; your body, your being, will give the route. And the awakened energy can use any route: Tantric, Buddhist, Jain, Gurdjieff's, Sufi... it can use any route. And when I say this, it is not just a hypothesis. When I say this I have worked so.

People have come to me who have worked on different routes. When they use this method, it begins to help them in their route. If someone is working on kundalini and comes to me, then works with this method, it helps him on his own route. He says, "This method is wonderful; the previous kundalini method was not working so intensely and so intently." And this is not a kundalini method at all. But this is flexible. The method will find out the route. You are to do it, and all else will be done by the method itself.

And for the coming world, and also for today's world, only such flexible methods can be used because there are so many types of people now. In the old world, that was not the case. In a particular region, a particular type existed. If there were Hindus, there were only Hindus, there were no Moslems. In fact, they never heard about one another. They never knew about each other's practices, so they were never confused. They were of a single type. If they were Tibetan Buddhists, they were Tibetan Buddhists; they never heard about anything else. Everyone's conditioning was the same, everyone was brought up in the same milieu. So one method was needed that worked.

Now that is all difficult. Minds are confused; in fact, there is no single type. Everyone is a multi-type. There are so many influences, contradictory influences. All religions say, "Do not study others. Do not go to other teachers." That is not simply dogmatism. It looks like it is dogmatic, it was basically just to protect their type. This led to unnecessary confusion. Otherwise, no method would be used fully -- neither *that* nor *this*. This was done so that one should not be confused, but now that is impossible.

But now everyone is confused, and there is no help. Now there can be no single type, and a type cannot be protected. So we need new methods which belong to no type and can be used by every type. So this method is flexible. I am not particularly concerned with kundalini, not particularly concerned with anything, but deeply concerned with all.

You use this method, and the method will find the route -- the route which can be worked out in you. I leave this to the method. The method finds it, and it finds it more exactly than you can find it. But this finding is unconscious. It just puts you in a situation, just like there is fire in the house. You are in a situation. If you can run, run. If you can jump, jump. The situation is there, and the situation will push you toward whatever is possible for you.

And the unconscious mind always chooses the route of least resistance. That is necessarily the mathematics, the inner economy of mind. You never unconsciously choose any long route, you always choose the shortest. Only with the conscious mind do you begin to choose routes which lead nowhere or are so much longer that you are dead before you reach. But the unconscious always chooses the shortest route. So this method will create the situation, and your unconscious will take the route which is potentially its type.

Chapter title: The secrets of spiritual explosion

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BELOVED MASTER,
YOU HAVE SAID THAT WHENEVER THE ULTIMATE SPIRITUAL EXPLOSION HAPPENS TO A PERSON, THERE THEN STARTS AROUND HIM A PROCESS OF SPIRITUAL EXPLOSION WHICH EFFECTS OTHER SEEKERS LIKE A CHAIN REACTION. SO PLEASE TELL US WHETHER A CHAIN REACTION OF SPIRITUAL EXPLOSION HAS STARTED AROUND YOU? ARE THERE PERSONS WHO HAVE UNDERGONE A HIGHER SPIRITUAL EXPLOSION? ARE THERE PERSONS NEAR YOU PHYSICALLY WHO ARE GOING TO EXPLODE IN THE VERY NEAR FUTURE?

First, one has to understand what is meant by spiritual explosion. Many things are implied. One, the explosion is something for which you cannot do anything directly. Your efforts are meaningless, it is not something that you can manage. Explosion happens to you. You cannot do anything positive to make explosion happen, because if the explosion is done by you, it will not be an explosion at all. *You* will remain, and *you* will continue. Even after the explosion *you* will be there. If *you* have attained it, then *you* will not explode in it. So positively no effort is possible toward explosion; this is the first thing, the first basic implication in explosion.

Explosion means a discontinuity with the past. The old has gone completely, and the new has come. There is no continuity between the two. This new is not connected with the old. There is no causal link, it is not caused by the old. If it is caused by the old, then there is no explosion. Then there is continuity, the old has continued in a new form. Then you may have gained something, you may have added something to yourself. But you are the same, the central being remains the same. Only on the periphery has something been added and accumulated. Your ego becomes more strengthened, stronger than before; you will be richer. So there is no explosion in continuity.

Explosion means the old has died completely and the new has come into being. There is no causal link between the two. There is a gap -- an unbridgeable gap, an abyss. Then you can call it explosion. This is very difficult to understand. In our lives everything is easy to understand, everything is causal. Our whole logical thinking is based on causality; everything is connected, everything is related and is in continuity with something else. Nothing is new, everything is just a modification of the old -- so it can be understood. This is because the mind is the continuity. The mind is filled with accumulated knowledge, with memory. The mind can always understand the old, but the new is incomprehensible to it. The new cannot be understood by the mind. And if your mind tries to understand the new, it will transform it into terms of the past. It will give shape to it, meaning to it, and will categorize it. If things are connected with the old, then the mind is at ease because it can understand.

Explosion is something which cannot be understood by the mind. Really, in explosion, the mind explodes and is thrown out completely. So the second thing to be understood is this: you will not be able to understand explosion. All that you understand will not be explosion. You will change something into something old which is known. You may think that what I am talking about is like any other explosion, but spiritual explosion is not similar to any other phenomenon.

If a bomb explodes, everything is destroyed. The old order is gone, and there is chaos. But this chaos is caused by the old; it is a continuity. Nothing new has come into being. This whole chaos, this whole disorder, is just a continuity with the old order. It is the old in a disordered way. No material explosion can even be symbolic or used metaphorically for spiritual explosion. The word comes from a material happening and has a connotation which is quite misleading. Spiritual explosion does not mean that the old is disordered, that the old has become chaotic. Spiritual explosion means something new is created, something

new has come into being.

Material explosion is destructive. Spiritual explosion is creative. But if we try to understand it by analogy, then we will not be able to know it. Something new, something quite new, comes into being. You cannot give it meaning because you are the old. You cannot create it. You have just to be vacant. You can only help it negatively by your absence, by your not being. If you are absent, then the explosion will take place. Your cooperation is needed only in a negative way. But to do something positively is easy, to do something negatively is very arduous.

To cooperate is easy, not to cooperate is easy; but to cooperate negatively is very difficult. To cooperate negatively means not to create hindrances. And we all go on creating hindrances for the new to come into being. We always emphasize the old, we always stick with the old, are identified with the old. The old is really the "we", the "I". When I say the "I", it is the total past. So how can "I" help the new? How can "I" help the future, "I" being the past? Whenever you say "I", it is the whole past in a single word. All that is dead now, all that must be buried now, stands behind this "I". So this "I" becomes the hindrance, the only obstacle, the only obstruction, for the new to come in.

So you cannot do anything with the "I" positively, but negatively you can do something. Understand that you are the old, and let this understanding go deep, penetrate you to your innermost depth. Become completely aware that you cannot help the new to come into being. Unless the new comes in, there is no spirituality. Unless the new explodes, you will not be reborn, you will not be in the dimension of the divine.

It is not that "I" am to be freed; rather, there will be freedom from the I, freedom from myself. It is not that I am to do something; rather, I must not do anything so that this phenomenon can happen. But we continue to do something or other. This comes out of "me"; it prolongs, it continues "me." It projects "me" into the future, and there can be no explosion.

The dead past, which accumulates like dust, goes on accumulating on my mirror-like consciousness, and the mirror-like consciousness is lost and only the dust is there. We become identified with the dust. Can you imagine yourself without your past? If your total past is destroyed, where will you live? What will you do then? Who will you be? If everything from the past is taken away, by and by you will feel you are disintegrating and disappearing.

When there is no past, who are you? Where are you? With what then will you be identified? If there is no past, still you exist, but not the same way. Really, you will be diametrically opposite to that which you were. If the whole past is taken away, you will be just a consciousness. Then you cannot be an ego.

The ego is the accumulated events, the past. If it is taken away from you, then you will be just like a mirror, mirroring everything with a new identity. If you become aware that you are the hindrance, then you do not have to do anything. This very awareness will destroy the old identity. And when the old identity is completely destroyed, when there is a gap between your real being and your memories, when there is a space between your ego and you, then within that space the explosion comes in. Within that space is the explosion.

This explosion cannot be comprehended intellectually in any way whatsoever. The more you will try to understand it, the less you will understand it. So do not be tense about it, just be relaxed. And do not try to understand me, but rather feel inside yourself what I am saying. If I say you are the past, then do not just hear my words and think whether they are right or wrong. Just go in and feel whatever is being said. Think in terms of fact. They are facts.

Go inside, and see whether you are the past, whether what I am saying is really a fact. Have you anything more than the past? Are you the dead past or is there something living in you which is not part and parcel of the past? What is that? You cannot confine it to yourself, because the "I" is the confinement. As the past is limited, you can confine it. The past can be confined, it has happened, it is finite. But when you become aware of something in you which is not of the past, but is the here and now, then even if the whole past is destroyed, it will still be.

If there is something in you which will not be destroyed by the destruction of the past, but will continue to be, it is just a mirror-like consciousness -- pure consciousness. Then "you" are not in it, but you are just a mirror which mirrors everything. Then you will feel the gap between your ego and you, you will feel the space. And if you can remain in this understanding and in this awareness, then it becomes a meditation. If you can just remain in this understanding and awareness, in this space between your real being -- your consciousness -- and your past, then the accumulated being, the ego, becomes just an outer layer.

It becomes just a boundary line, and in the center is pure consciousness. Remain in it. It will be very uneasy; it will be very inconvenient and arduous, because we have never remained so. We always run to the

periphery, we always become identified with the periphery. We live on the periphery and never in the center. The periphery is the ego, because all events happen on the periphery, on the circumference.

The circumference is the point from which you are in touch with others. If I love you, the happening of love is on the periphery, because only my periphery can be in touch with and in contact with your periphery. Everything in this world happens on the periphery, on the boundary line. So we always remain on the boundary line. That is the field of activity, but the being is always in the center. So if you can remain in this gap, in this space, and if you can be yourself -- not on the periphery but in the center -- if you can become aware of the periphery as the dead past, as a surface, as a body, the "you" is lost. I am not talking about this physical body. Really, the ego is the body.

So if there is this space, not intellectually comprehended, not logically understood but existentially felt, it will become inconvenient. You will become uneasy, as if you are dying, because you have always remained on the periphery; that has been your life. So if you go back to the center, it will be just like dying, because at present the periphery has become the life. You do not know any other life. You will feel just like sinking, dying, as if suffocated, and the mind will say, "Go back to the periphery. The life is there."

But on the periphery there is no life -- only action. There is only doing, not being. That is why when you have not to do anything, that not doing becomes so difficult that you cannot remain with it, you begin to do something. You may read a newspaper, you may put on the radio, you may do anything. Or if there is nothing to do, then you may go to sleep. But remaining in non-doing is the most arduous thing. Not for a single moment are you in non-doing. And the being is only revealed to those who can remain in the non-doing, who remain in the center.

That is what is meant by negative cooperation -- your cooperation is needed in a negative way. You are not to do something; you are to remain in non-doing. And then the explosion takes place.

It just happens to you. And when it has happened, you will always be in the center. It does not mean that you will not be able to do anything. You will be able to do, but the quality of the action will be altogether different. Now a different kind of love will be possible from the center, a different kind of activity will be possible from the center. Now love will not be an act, but a state of mind. It will not be that sometimes you love and sometimes you do not love. Now it will become your very existence. You will be loving, and every action and every relationship will have a different quality, a different meaning, a different depth. Through this explosion you will be totally unidentified with the mind, with the ego, with the body, with the periphery -- totally unidentified.

Destruction of the identification is the explosion. You will not be continuous now, because any continuity is on the periphery. This is not something continuous with the periphery, it is a jump. If you go on running on the periphery, then it is a continuity. If you go round and round on the periphery you may run for a lifetime, but each step is bound with the previous one, and each step leads you to the next. It is a linked process. But jumping from the periphery to the center is not continuous with the old. It is discontinuous -- not a further step and not caused by your previous step. It is completely new and uncaused.

This becomes difficult to understand, because in this world of happenings and events nothing is uncaused. But modern physics has come nearer to this point; modern physics has come to a parallel situation. The behavior of the electron is discontinuous. So the whole physical science, because of this behavior of electrons, has taken a new dimension.

Before this century, physics was the system most based on scientific method. Everything was caused, everything was a continuity, and everything was certain, because only with a causal link is there a certainty. When things can happen uncaused, then there is no certainty, then there are really no laws that can be applied.

The whole science is wavering today because they cannot decide the behavior of the electron. It behaves without causes. Sometimes it disappears from one point and then appears on another without any continuity in between. From point A, the electron disappears; on point B, it appears. And there is no continuity of existence between A and B. It has not been continuous, it has not traveled. This becomes mysterious, but I take it as an analogy.

There are two types of thinking: one is logical thinking and the other is analogical thinking. Logical thinking proceeds in sequence: "This is so, therefore, that will happen." The cause is determined, so the effect will follow. The logical process is a definite, certain process. Given particular premises, particular results will follow automatically. There is no freedom, in logical thinking, there is no freedom. Everything is caused by the past, so it is dominated by the past. If I will give you a particular amount of poison, you will die; you are not free. A particular amount of poison will cause death. Death must follow; it is a

certainty, a continuity, a causal link.

Analogical thinking is quite different -- altogether different. Analogical thinking is in a way poetic. You jump from one thing to another simply through analogy, not through logical sequences. For example, I may love someone and may write a poem in which I say, "My beloved is just like the moon." There is no connection. There is no causal link between the face of my beloved and the moon. There is no relationship at all, only analogy. I have jumped from one point to another without traveling in between in any sequence. It is just like the behavior of the electron.

Poets have always been behaving like that, they jump from one point to another simply through analogy. There may be no obvious resemblance even, but if it appears to the poet that it somehow resembles, something has a resonance, that is enough. Something is re-echoed. Then there is a jump, an analogical jump.

The whole literature of mysticism is analogical. Mystics can only give you analogy, that is why there are so many parables. They were all analogical; Jesus was talking in analogy, Buddha also, and everyone. They are not giving any logical reasons and arguments. Really, Jesus has never argued any point. There is no argument, but just analogy.

If you are sympathetic, only then can you understand analogical thinking. If you are not sympathetic, then you cannot understand, because analogy depends not on reasoning but on your sympathetic attitudes and on whether you can continue the same process inside yourself.

So for analogy, I take the behavior of the electron; just like this is the spiritual explosion. The old just drops on the periphery. There is no link between the periphery and the center, there is no travel. You do not travel from the periphery to the center. If you travel, then there will be a link from the periphery, then the first step toward the center will be taken on the periphery, and it must be connected with the previous one. Then there is a causal link.

You are on the periphery, and suddenly you find yourself at the center. There is no travel in between. That is explosion. We will take another analogy, because physics may not be known to you. For example, you sleep in Bombay and dream that you are in London. In the morning when the dream is over and the sleep is over, will you have to travel back from London to Bombay? Again, you dream that you are in London while sleeping in Bombay. Someone comes and wakes you up, and you were in London. Will you awaken in London or in Bombay? You will awaken in Bombay. But how did you come back? Did you travel any distance? If you travel the distance, then you will not wake up, because the distance can only be traveled in dreams. If you travel the distance, if you take a plane, then the plane will be a part of the dream. If you simply wake up, then the dream will be discontinued in London; you will wake up in Bombay, and there will be no travel in between. So the waking is something new. It is not a continuity with the dream.

So the periphery is the dream -- the dream of the doing, the dream of the ego. That is why in India mystics have said, "This is illusion." They have said, "This is just a dream; the whole world is just a dream." And when Shankara and others have said that this whole world is a dream, this is an analogy and must not be misunderstood. It has been misunderstood. You can point out what nonsense they are telling. Is this world a dream? It is so real! The Indian mystic philosopher Shankara also knew this. Really, this is real. But he is talking in analogy.

"The world is a dream." When it is said, it is not meant that the world is actually a dream. It only means that if you are awakened in it, the previous awareness will be discontinued. You will not find any connection between dream and waking. You will not find any connection whatsoever, any relation whatsoever. You will be just bewildered how you were in London and how you came back.

But no one is bewildered really. When one is out of the dream, one is never bewildered. Are you ever bewildered? You just say, "Oh! It was a dream," and the chapter is closed. You never think about it. The same thing happens whenever the explosion is there. You know, "Oh! The dreaming entity has dissolved. It was a dream, and now I am in the center." You never ask, "How? How was I on the periphery, and how did I come back to the center again? Hod did I travel?"

People would ask Buddha: "How did you become enlightened?" The question is absurd. It is just like asking someone how he came out of a dream. What is the method? What is the technique? How can you practice coming out of a dream? The dream is just broken, but the dream has its own ways of being broken. Sometimes a dream becomes a nightmare, it becomes unbearable. Then the very unbearableness of it, the anguish of it, causes it to be broken.

So if life on the periphery has become a nightmare, if living as we live has become hellish, then all of this will put you out of the dream. But when you are out of it, you will know it is not caused, it is not a

continuity. That is why we call it an explosion. Something new happens in it -- something totally new. It cannot be understood in terms of the old.

So what can you do even negatively? You can do at least three things negatively. One, be aware -- even if you can be aware for only a single moment. Be aware that you have become identified with a past which is not your being. The being is in the present, here and now, and you are identified with something which is not here and now. Be aware of this. Let this awareness come to you suddenly, anywhere. You are walking on the street -- stop for a moment, be suddenly aware. Anywhere, in any situation, stop for a moment and be suddenly aware where you are -- on the periphery or in the center? Are you identified with the memory or are you not identified with the memory? In the beginning this can come only for a moment, or not even a moment. There will be just a glimpse for part of a moment. You will feel it, and it will be gone. But that glimpse will deepen, and there will be a new movement from the periphery to the center -- a movement just like the electron -- a jump, a leap from one point to another. The situation will deepen.

Remain aware as much as you can, and use any and every situation. For example, the breath has gone out, and the breath has not come in. There is a gap -- a very minute, a very small gap between the two. Neither are you taking the breath nor is the breath going out. Become aware of that gap. Remain in it for a single moment; you will feel the center, and you will be far away from the periphery. You will be out of the dream.

You are going to sleep, be aware that sleep is coming in, is descending on you; you are sinking in it. Then there is a moment when you are neither awake nor asleep. The mind is changing its dimension. For a single moment there is neither sleep nor are you awake. Be aware of it and remain in the gap, and you will be thrown to the center. You will be off the periphery.

In the morning you are returning from a state of sleep. Feel the moment when you have not yet become awake, but sleep has gone. There is always a moment. Whenever the mind changes from one state to another, there is a gap. Everywhere there is a gap, because without the gap change is impossible; and in that gap you are never on the periphery. That gap is discontinuous with the periphery. You must understand exactly what I am saying. No gap is on the periphery; every gap is at the center.

The only continuity is on the periphery -- one event happening, another event happening. And in between, in the gap, is always the center. You always go back to the center, and for another moment you always come back on the periphery. But this happening is so rapid, it is so timeless in a way, that ordinarily you cannot become aware of it. But if you become aware, attentive, watchful and careful, then by and by you will have glimpses.

You love someone, and the love has gone and the hatred has not yet set in. There is a moment. The love happens on the periphery, the hatred happens on the periphery, but the gap in between them always happens at the center. So when you love, you are on the periphery; when you hate, you are on the periphery. But when you change from love to hate or hate to love, you are not on the periphery. The gap is always at the center. You are thrown back. You cannot change on the periphery because on the periphery you are only doing. The being is at the center. You must come back to change, but this coming and going is so rapid, is so timelessly rapid, that ordinarily you cannot become alert about it.

Be alert in any change. You have been ill, now the illness has gone, and the health has not yet come in. Be aware -- you will be at the center. No change is possible on the periphery itself. That is why everyone needs sleep, because in sleep a great change happens. If you cannot sleep deeply you will not be able to live, because life needs certain changes every day. Every day, much is to be changed in the body, in the mind, in the emotions. There is much change every day. So nature has a way of making you unconscious, because consciously you will not remain in the center for long. You are thrown unconscious so that you are not on the periphery, you are not running to the periphery. You are asleep, you are unconscious. So you are at the center, and you have settled in the being.

But even when you are awake there are changes. As an analogy, you change a gear in your car. For a very short time you put the car in neutral. It is always through the neutral position that you change the gear. Neutral means no gear. If you shift from the first gear to the second, you cannot shift it directly. It must be put in neutral first, then it can be changed. The more expert you become, the less time it takes. Really, an expert driver becomes unaware that every time a gear is changed it passes through neutral. It is changed so swiftly that he need not be aware of it. Only one who is learning is aware, no one is aware otherwise. And neutral is always the difficulty in learning. Whenever you change from one action to another, you come back to the neutral state, to the center. So be aware.

Someone has insulted you, now you will change, you cannot remain the same. You will have to change

on the periphery. The same face has become irrelevant, you will have to change the total face. Now be aware of what is happening inside. You will have to go to the center, again come back to the periphery, and then you can change your face. So when someone insults you, meditate inside. Go in. He has given a point of change.

Tantra has used intoxicants to make the seeker aware of the changing state of consciousness. They will go on giving you some intoxicant, and the teacher will say, "Be aware of the gap." Up to that moment you were aware, and now you are losing awareness. So be aware of the moment when you change from consciousness to unconsciousness. One is always changing, and if one becomes aware of these changing moments, one becomes aware of the center.

A Zen master will throw you out of the window and will cry from behind, "Be aware!" You have been thrown, you are in between, you are just passing the window, and you are about to hit the ground. He cries, "Be aware!" You have fallen on the ground, your face must change. Now the situation is quite different. You have come to ask some metaphysical question, and he has done something completely con-metaphysical. He has thrown you out of the window; you were asking whether God is or not.

It is absolutely irrelevant to throw one through the window. But he says, "Be aware!" in the exact moment when you will be changing faces, changing a state. When you are just passing through the window, it is not only your body that is passing through a change, your state of consciousness will be passing through a change also. And a teacher knows exactly when it changes. That exact moment he will cry, "Be aware!" And if you can listen to him for that moment, you will be at the center -- thrown out of the periphery.

So whenever there is any changing situation, be careful to look inside. There is no traveling. There is only a jump from the periphery to the center and from the center to the periphery. And the behavior is just like the electron, or just like dreams. Deepen this awareness. This is all that you can do. This is negative because awareness is not a doing, awareness is not an act.

Whenever you are in a changing state, be aware, and there will be no action. Action will be withheld whenever you are aware. If you become aware, then there will be no breath even. If I put a dagger at your throat, even the breath stops. You become so aware that everything stops. You are thrown to the center. Awareness is not action. The addiction with action is only to escape awareness, and we all have become addicted -- one must do something. This addiction is helping the continuity.

Use any opportunity to be alert -- any opportunity. And there are thousands and thousands of opportunities every day. Be alert, and you will feel the jump from the periphery to the center. This being at the center can become easy for you. You are outside the house; it has become hot. Just come in. Whenever you feel like coming in, you can come in. Whenever you are feeling like going out, you can go out. There is no difficulty. When this movement from the periphery to the center has become just like this, then you will have explosion.

I use the word `then'; I use the word `slowly'; I say `gradually'; I say `by and by'; these words are all irrelevant. But because I cannot do anything else, I have to use these words. They are irrelevant as far as explosion is concerned. It is never gradual, it is never slowly, it is never by and by. It is sudden. But you will not be able to understand it. So for your understanding, or if you like, your misunderstanding, these words are used.

The whole pattern of language is made for the periphery. Nothing else can be done. Language is created by those minds that are on the periphery. It is needed by those minds that are on the periphery. It is a necessity of the periphery and not of the center. The center is absolutely silent, no language is needed there. So we have to interpret the center in the language of the periphery, then this is bound to happen.

So do not misunderstand me when I say gradually. I never mean gradually. The explosion will never come by and by. So these words are only for your confidence, so that you may hope, so that it may become conceivable for you, so that something on the periphery may be understood. It is just like talking about the world of waking consciousness to a person who is in a dream.

One has to use dream language which is absurd. Any language is absurd. Any expression is absurd in a way, but nothing can be done. One feels completely helpless, and the helplessness is so great.

One knows something. For example, I know what is meant by explosion, I know what is meant by being at the center. But I cannot tell you. You ask me; I tell you something, and I know all the time that I cannot tell you. And I know what is meant by explosion, what is meant by being at the center. The moment I begin to speak, I begin to use the language of the periphery. The moment periphery language is used, everything becomes distorted. So understand these implications.

You ask about chain explosions. Whenever there is an explosion, many things begin to happen. Because the phenomenon is so great, whenever an individual goes through it, wherever he is, he cannot help but become infectious. He may not want it, but this begins to happen. His being at the center will push anyone near him to the center also. And because of this, so many times people will begin to feel repulsed by him.

For example, Gurdjieff was felt to be repulsive by many people. They just wanted to run away from him because by being near him they would be pushed unknowingly. Many women seekers ran away from Gurdjieff because they felt as if they were hit in the sex center, just by being near him. They felt he was doing something. He was not doing anything, but because out only working center is the sex center, the first hit is always felt there. If male seekers will come to Gurdjieff they will not feel it so much. But women seekers will feel it. This is because the physical body of a male has positive bio-electricity, and the physical body of a female has negative bio-electricity, so the opposite sexes attract each other. The enlightened male radiates a tremendous energy for female seekers. And both things will happen: women seekers will be attracted toward a person like Gurdjieff and at the same time be repulsed also. The inner hit will be felt in so many ways, and each one will feel it in his own way.

In the West, it was felt very deeply for so many reasons. One is that the preliminaries were lacking. In India the seeker must touch the feet of the guru. It seems unnecessary, it looks formal, but there are secrets. If you just bow down to a teacher, you just touch his feet, your sex center will not be hit by his presence, because the moment you surrender, his energy will be felt in the whole body. A surrendered body becomes a whole. You may not have felt it, but when I tell you, now you will feel it and know it.

So the Indian way of touching the feet is lying down completely on the earth. All the parts of the body should touch the earth. We call it *sashtang*. It means all the parts of the body touch the earth when you are just lying on the earth. Many scientific things begin to happen. Your body becomes one and the impact vibrates on the whole body and not just on one center. It does not penetrates a particular center, but the whole body. You are horizontal, and the impact goes through you from the head toward the legs. If you are vertical, standing, the same impact passes through you, but it cannot go through your whole body; it cannot pass through your legs. The only sensitive part in you is the sex center, so it passes through the sex center. If you are standing with a teacher who is in the center, his impact, his vibrations, will pass through your center. It may become repulsive or it may become attractive. In either case, there will be difficulties. If you are lying down, then the flow passes through you, touches you, flows in you from one end to the other end. And it has a soothing effect.

In this country, where they developed this inner science, it took centuries. And they know only by so many experiences, because man cannot be experimented upon like a pig. It took centuries to know these things -- through experiences and happenings only. They made it a basic condition that one should begin with trust, faith. If you are faithful then you become open. If you are doubting, then you are closed. If you are closed, then the same energy which would have helped you toward your explosion will go round and round. It cannot penetrate you, you are closed. It will not be possible to help you. If you are open and trusting, then it goes deep inside. Then the explosion becomes a chain explosion. And this can happen, this always happens. So a trusting attitude creates great chains of explosion.

Sometimes the chain explosion goes on continuously, even when the original teacher has died. For example, in the tradition of the Sikhs, the tenth guru is the last. Up to the tenth, gurus continued, one was followed by another. But with the tenth, the tradition was stopped and broken. What is the reason? Why did Govind Singh stop the chain? It was continuous from Nanak to Govind Singh. It was a living force, but with Govind Singh it was stopped. It could not be delivered and transferred, as no one was capable. No one was open to receive it completely, totally, and it cannot be given partially. Either you are totally open or not.

Partial trust is no trust. It is just deception. It is not that you believe ninety-nine percent, even ninety-nine point nine per cent will not do. And the one-tenth percent doubt will be enough to kill the whole thing, because the one-tenth percent doubt will make you closed. If you trust openly, then there is a chain reaction; then you come completely into the touch. Then the touch is not just a touch, it becomes part and parcel of your being.

If you are open, it does not mean that you are taking anything from me. There is no "me" as such. It is not that you are taking something from someone else, it is only that you yourself are reflected in your own self. We just look separate because of the ego. If you are open, then the chain can continue for centuries. For example, Buddha's chain still continues. Of course, it is not so broad today; it has become a very narrow stream, but it continues.

When Bodhidharma went to China from India it was not to teach someone or to give the message of

Buddha to the Chinese and to others. It was only to search for a man who can be given the explosion, who is so open that before Bodhidharma died he could transfer everything. So he was sitting in China for nine years, continuously facing a wall. If you would have gone to him, he would not even have looked at you. His back was toward all the visitors. So many people asked, "What is this? Why are you sitting like this?" Bodhidharma would say, "I have been facing persons for many years, but I have never found in their faces anything else than a wall. No one is receptive; everyone is just like a wall. So it makes no difference now. When you come to me not as a wall, then I will face you, then I will look at you."

For nine years continuously no one came who was capable, whom Bodhidharma could face. Then come Hui Neng. He came, stood behind, then cut off his hand and gave it to Bodhidharma and said, "Now make an about turn, otherwise I will cut my head." Bodhidharma just faced Hui Neng and said, "Now the man has come. For you I have traveled the whole of the Himalayas." And there was a transmission without scriptures. There was no scripture with Bodhidharma, so they say the transmission was given without scripture. He just looked in the eyes of Hui Neng and there was transmission, just like from one point to another with no travel in between.

So this too must be understood. The chain of explosion is again a jump. When something from my consciousness goes to your consciousness, it is a leap. It was here, and then it is there, and it was never in between. There is no process. If you are receptive, if you are open, the flame that is here will be found there instantaneously. There will be no time gap. The chain can continue forever, but it never does. It is very difficult because even with a living teacher it is difficult to be open.

The mind tries in every way to be closed because to be open is to die. For the mind it is death. So it will try. It will argue, it will find many reasons to be closed. It will find very absurd things. In other moments, later on, you cannot conceive that these things could have made you doubt, that these meaningless things made you skeptical. These things which have no meaning at all create barriers. And if you are not open, then the chain, the transmission, is not possible.

All your meditation, and all my stress and emphasis on meditation, is just to make you open. Any moment you will be open, and there will be transmission.

Minor explosions happen daily. They are only the glimpses of the center. But that glimpse is not enough. It can help, but do not be satisfied with it. Ordinarily we become satisfied with this. There is a glimpse, and one becomes satisfied. One makes it a treasure, then one goes on remembering it. When the glimpse is changed from the center to the periphery, then it becomes a memory. Then you nourish it, then you remember it, then you feel elated by it. Then you always wonder when it will happen again. Then it has become a part of the periphery, of the memory. It is useless.

Minor explosions can even be fatal if you nourish them as memory. Throw them, forget them. Do not ask for their repetition. Only then the major will be possible. Only then the total explosion will be possible.

So there are minor explosions, but I never pay any attention to them. And you should not pay any attention to them either, because then they only become a part of the memory. They cannot destroy the memory; on the contrary, they can strengthen it. So a small experience, a petty experience, cannot do. Throw it. Unless the total is achieved, do not be contented.

Before the ultimate explosion, do not be satisfied. Remain discontented. Never remember anything that has happened. No experience should be accumulated and nourished. As it happens, throw it, forget it, go ahead. Unless there is a total explosion... nothing short of that will do, so do not pay any attention.

Things have happened, things are happening, but I never talk about minor explosions. If someone comes to me and says that there is this minor explosion, I will just try to throw it. It should not be remembered, it will be a barrier. Continue to the center, until you reach to the point from where there is no coming back. When that point comes it is never a part of memory. You remember only the things which are lost. That which is always with you, you need not remember.

Really, you become aware only when the experience is lost. If you say, "I love you very much," be aware that there is every possibility that the love is ending. It may have gone already. It is only an ego of the past. That is why you emphasize, "I love you very much." "Very much" is an effort to fill the gap, and there is a gap. The love has gone. When love exists, you feel it and live it, silence is enough. When it is gone, you chatter about it. Now silence is not enough. On the contrary, in silence the dead love will be exposed. In silence, you cannot hide it. Now you begin to chatter about it. Ordinarily, we are not speaking to tell things. On the contrary, we are speaking to hide things. In silence, you cannot hide it with words.

Whenever you become aware of any minor explosion, do not nourish the memory, and do not long for its repetition. It has gone, it has become a part of the dead past. Throw it. Let the dead be buried, and go

ahead. And when the real explosion, the major explosion, the ultimate explosion, happens, you will not remember it. You will not need to remember it, it will be with you. It will be your center. It will be your being, you cannot forget it. There is no meaning to remembering or forgetting. And unless the major happens, the minor has no meaning.

And you also asked whether the people who are around me are going through explosion. Yes, they are going toward it. If they are not going toward it, they cannot remain with me for long, they cannot continue. So whenever incapable ones come to me, either they will go by themselves or I will create situations in which they will go. With them nothing can be done. But those who remain with me, continue with me. I allow them to do so only if they are going toward the explosion, if their understanding is deepening, if they are becoming more alert and aware. Of course, the path is arduous and there are many pitfalls. One goes one step and then falls two steps back; it happens daily. The path is not straight; it is criss-cross. And it is not on a plane; it is just like on a hilly track. So many times you come to the same point, only on a slightly higher level.

I allow only those to be near me in whom I see possibilities, potentialities, otherwise I create situations in which they leave by themselves. It is very easy to create a situation for someone to leave. It is very difficult to create a situation for someone to stay. Everyone is ready to leave, because to come to the center is really the only arduous adventure. And with me, they will be always in a struggle. With me, they cannot exist on the periphery. Their minds will try every method to be on the periphery, but they can only stay with me if they are proceeding toward the center.

When you are with me, you continue to be on the periphery, and I continue to be on the center. The whole process is the same as the inner struggle in each one of you. Your being remains at the center, and your ego remains on the periphery. There is struggle and tension. And when you come to me, you become the periphery, I become the center, and the same struggle begins. But being with me helps in many ways. If you can continue to be with me for some time, you will be able to remain with your being, with your center, more easily. This phenomenon is the same as it is within each individual; there is no difference.

When I talk to you, I talk to you as your center. When you are with me it is as if you are with your center. And when one day you will explode to the center, then you will know. Before that you cannot know, before that you will have to just trust me.

When you come to your center, then you will know that you have not lived with me before, you have only lived in your center's reflection. But that comes only later on when you pass through it. But this will happen. Everyone is potentially capable. If he hinders himself, that is another thing. Otherwise, if you do not hinder yourself, if you are not an enemy to yourself, you are as capable as any buddha, and the thing will happen.

I Am the Gate

Chapter #7
Chapter title: The occult mysteries of initiation

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BELOVED MASTER,

WHAT DOES IT MEAN TO BE INITIATED INTO THE SPIRITUAL LIFE? WHAT IS THE DEEPER OCCULT AND ESOTERIC SIGNIFICANCE OF INITIATION? WHAT SORT OF INITIATION ARE YOU GIVING TO THE NON-SANNYASINS AND TO THE SANNYASINS? PLEASE TELL US ABOUT THEM IN DETAIL.

Man exists as if in sleep. Man is asleep. Whatsoever is known as waking is also a sleep. Initiation means to be intimate contact with one who is awakened. Unless you are in intimate contact with one who is awakened, it is impossible to come out of your sleep, because the mind is capable even to dream that it is out of sleep. The mind can dream that now there is no more sleep, and in any dream you cannot know that it is a dream. You can only know that it was a dream when you are out of it.

You can never know a dream in the present. You always become aware of it when it has gone, when it has passed. No one can ever say, "This is a dream." No present tense can be used for a dream. You always say that this was a dream, because in a dream, the dream itself appears to be real. If a dream is not appearing as real, it will be broken. Only if there is an appearance of reality can dream be created.

When I say man is asleep, this is to be understood. We are dreaming continuously twenty-four hours a day. In the night we are closed to the outward world, dreaming inside. In the day our senses are opened toward the outside world, but the dream continues inside. Close your eyes for a moment, and you can be again in a dream. It is a continuity inside. You are aware of the outside world, but the awareness is not without the dreaming mind. It is over, and imposed on, the dreaming mind, but inside the dream continues. That is why we are not seeing what is real, even when we are so-called awake. We impose our dreams on reality. We never see what is, we always see our projections.

If I look at you and there is a dream in me, you will become an object of projection. I will project my dream on you, and whatsoever I understand about you will be mixed with my dream, with my projection. When I love you, you appear to me one way. When I do not love you, you appear to me completely different. You are not the same. I have used you just as a screen and projected my dreaming mind on you. When I love you then the dream is different, so you appear different. When I do not love you, you are the same, the screen is the same, but the projection is different. Now I am using you as a screen for another dream of mine. Again the dream can change. Again I can love you, then you will again appear different to me. We are never seeing what is. We are always seeing our own dream projected on what is.

So the dreaming mind creates a world around it which is not real. That is what is meant by *maya*, illusion. By illusion it is not meant that the world is not, the noise outside on the street is not. It is but as it is. We can never know it unless the dreaming mind stops inside. For someone the noise may be music, for someone else just disturbance. In some moment you may not be aware of the noise, in another you will become aware. In some moments you will tolerate it, in some moments it will become unbearable, intolerable. The noise is the same, the street is the same, the traffic is the same, but your dreaming mind changes.

With your dreaming mind the whole thing around you takes on new colors. When we say the world is illusion, maya, it does not mean that the world is not; it is. But as we see it, that seeing is illusion. It is nowhere to be found. So when someone is awakened it is not that this world just disappears, but the world that was known by him before his awakening disappears completely. An altogether new world, an objective world, comes in its place. All the colors that were given by you, all the shapes, all the meanings and interpretations that were given by you according to your dreaming mind, are no more.

As far as this world of maya, this world of illusion, this world of projection is concerned, we never live in one world. Each man lives in his own world. And there are as many worlds as there are dreaming persons. I am not the same to each one of you. Each one projects onto me something. I am one as far as I am concerned. But if I myself am dreaming, then even for me, I am different each moment. For each moment my interpretation will differ. If I am awakened then I am the same. Buddha says somewhere that the test of the enlightened one is that he is the same always, just like the sea water. Anywhere, everywhere, it is salty.

If I am awakened, then for me I am the same -- not only in this life, but I have been the same in all lives that have gone. I have been the same for eternity. The real me has remained the same. It is unchangeable, only the projection changes. The screen remains the same, the film changes, the picture changes. But the screen is never seen. You see the picture on it projected. When there is no projection then you see the screen, otherwise the screen is never seen. And the screen remains the same. The picture changes, and you see a change in me. If I am awakened, I will be the same for me, but you will look at me in so many ways, because you will come to me with your dreaming mind which will project. To someone I may look like a friend and to someone I may look like an enemy. He will project himself. We create a world around

ourselves, and everyone lives in his own world. That is why there is a collision; worlds collide, your world and mine. So when two persons begin to live in one room, there are two worlds living there, and the collision is inevitable. There are not only two persons living in the room, the room has enough place for two persons -- but the room has not enough space for two worlds. Whenever there are two persons in a room, there are two worlds.

The whole conflict of human society, of human relationship, is between worlds, not between persons. If, really, I am a person without a world created by my dreams and you are also a person without a world created by your dreams, we can live in a room for eternity without any collision, because this room is enough for two persons. But for two worlds even the whole planet is not enough. There exist so many worlds, as every individual is a world. And he lives inside his world and is closed. This is a sleep. You have around yourself a filmy enclosure of projections, ideas, notions, conceptions, interpretations. You are a projector going on and on projecting things which are nowhere, only inside you, and the whole world becomes a screen. You can never be aware by yourself that you are in deep sleep.

There is a sufi saint Hijra... an angel appears in his dream. He says to him that he should save as much water as possible because tomorrow morning all the water of this world is going to be poisoned by the devil, and everyone who will drink this water will become mad. So the fakir saves as much water, the whole night, as possible. And really the phenomenon happens. Everyone become mad that next morning. No one knows the whole city has become mad. Only the fakir is not mad, but the whole city talks as if the fakir has gone mad. He knows it is everyone else who is mad, but no one believes him. He goes on drinking his water and remains alone, but he cannot continue. The whole city is living in an altogether different world. No one listens to him, and now there is a rumor that he will be caught and sent to prison.

They have come one morning to get hold of him. Either he should be treated as ill or should go to prison. He cannot be allowed freedom. He has become absolutely mad. Whatsoever he says is not understandable, he talks in a different language. The fakir is at a loss to understand. He tries to help them to remember their past, but they have forgotten everything. They do not know anything of the past, anything about before that maddening morning. They cannot understand, the fakir has become incomprehensible. They are around his house, they have caught hold of him.

And the fakir says, "Give me one moment more. I shall treat myself." He runs to the common well, drinks the water, and he becomes all right. Now the whole city is happy. The fakir is okay now. Now he is not mad. Really, he has gone mad now! But now he is part and parcel of the common world. If everyone is asleep, you will never be aware even that you are asleep. If everyone is mad, and you are mad, you will never be aware of it.

By initiation is meant that you have surrendered to someone who is awakened. You say, "I do not understand it. I cannot understand, and I am part of the world which is mad and asleep. I am dreaming all the time. My reasoning is phony, because whenever I act, I act from the irrational part of my mind. I always act unconsciously, then later on I rationalize it. I fall in love with someone, and then I begin to rationalize why I love -- where is the reason? The phenomenon happens this way. First I begin to like something, and then I find reasons why I like it. The liking comes first, then follows rationalization. And the liking is irrational."

This feeling can come even from a sleeping person, because a sleep is not always deep. It wavers, becoming very deep, then coming up and becoming very shallow. Sleep is never on one plane. There are fluctuations in sleep, even in ordinary sleep there are fluctuations. In the whole night you are not on the same plane. Sometimes you go very deep, so deep that you cannot remember anything about it later on. If you have slept very deeply, then in the morning you say, "I have not dreamed anything." You have dreamed, but the sleep was so deep that you cannot remember. Now there are implements which can show that you have dreamed. You deny because no memory is there. You were so deep, the distance was so much from your conscious memory, that the mind could not get anything from the dream. Sometimes sleep is very shallow, just on the border. Then you can remember your dream. Ordinarily we always remember only morning dreams, just before we are coming out of the sleep, because the sleep is very shallow and the gap is very little.

Ordinary sleep is a fluctuation between so many levels, so many planes. Sometimes you are just wavering between waking and sleep. You can hear something from the outside when you are wavering, when the fluctuations are just on the border. You have gone to sleep. You hear something, someone is talking about something, something is understood, something is lost, and you can hear. But then you are fast asleep, in a deep sleep. Then someone is talking and you cannot hear. There is no question of interpretation,

there is no question of meaning, you cannot hear.

Just like in this ordinary sleep, the same happens in the metaphysical sleep I am talking about. Sometimes you are just on the border line, very near to the buddha. Then you can understand something of what the buddha is talking about, what he is saying. You can understand something, but, of course, it will never be exactly as it is said. But at least you have something, you have a glimpse of the truth.

So a person who is on his border of metaphysical sleep will like to be initiated. He can hear something, he can understand something, he sees something. Everything is as if it is in a mist, but still he feels something. So he can approach a person who is awakened and surrender himself. This much can be done by a sleepy person. This much can be done so that he can surrender. This surrendering means he understands that something quite different from his sleep is happening. Somewhere he feels it. He cannot know it correctly, but he feels it.

Whenever a buddha passes, those who are on the borderline of sleep feel that something has happened to this man. He behaves differently, he speaks differently, he lives differently, he walks differently. Something has happened to this man. Those who are on the borderline can feel it, but they are asleep. And this borderline is not permanent. Again they may go in a deep sleep, but even a word can pull them out. So before they fall down into deeper unconsciousness they can surrender to the awakened one.

This is initiation from the side of the initiated. He says, "I cannot do anything myself. I am helpless. And I know that if I do not surrender in this moment, I may go again into deep sleep. Then it will be impossible to surrender." So there are moments which cannot be lost. And one who loses those moments may not be able to get them again for centuries, for lifetimes, because it is not in one's hands to come to the borderline.

Sometimes it happens for so many reasons beyond your control. You cannot control your sleep. Sometimes it happens that a buddha is passing. You can surrender, but only if you are on the border.
There is a very meaningful story in Buddha's life....

When he himself became awakened, for seven days continuously he was silent. He did not feel like speaking. This is a very beautiful story. The gods became uneasy, because if Buddha remains silent what will become of those on the borderline? He cannot do anything for those who are in a deep sleep, even a Buddha cannot do anything for them. And he cannot do anything for those who are already awakened, they do not need any help from him. But there are a few who are just on the edge, and just a small push will awaken them. His very presence may be enough to awaken them.

So the gods came to Buddha, prayed to him, and asked him to speak. Buddha said to them that there are persons who cannot be helped. They are so asleep, it is useless to speak with them. Those who can listen to me, they are already awake. So there is no need to talk with them either. So why do you ask me to talk? It is meaningless. Let me remain silent. And the gods said, "But there is still a category that is left. Those who are not so awake that they can understand that they are just on the border. They may not even listen to all you say, but even a word may pull them out. You must speak."

It is only after thousands and thousands of years that a person becomes a buddha. He must speak, he must not remain silent. The opportunity must not be lost. Buddha became convinced. Yes, there is a third category. That third category is the category of the initiates, the mid-category.

From the one who is being initiated it is surrender, and nothing else will do. Initiation means to be surrendered. The Buddhist term for initiation and the one who is being initiated is *shrotapann*, one who has come in the current. Then you will have your aims, your goal to reach somewhere.

So there are persons who come to the enlightened one, but they will begin to argue. They will want reasons, they will ask proof, they will like to be convinced. This way is struggle -- they fight with the enlightened one. This does not harm the enlightened one, but this harms you because the moment is being lost. You were in the mid-category, that is why you have come. But now you are losing the moment; it may be that you will go again in deep sleep. Surrendering means one who begins to flow with the stream, who gives himself to the stream.

Now the stream flows; he follows it. He is just in a let-go, a total let-go. So for the initiated, initiation is a let-go, a complete trust, a complete surrender. It can never be partial. If you surrender partially, you are not surrendering; you are deceiving yourself. There can be no partial surrender, because in a partial surrender you are withholding something. And that withholding may push you again into deep sleep. That non-surrendering part will prove fatal; any moment you may be again in deep sleep. Surrender is always total. That is why faith was required and will always be required in initiation.

Faith is required as a total condition, as a total requirement. And the moment you surrender totally, things begin to change. Now you cannot go back to your dreamland. This surrendering shatters the whole

projection. This surrender shatters the whole projecting mind, because this projecting mind is tethered to an ego. It cannot live without the ego. The ego is the main center of it. I call someone my friend. Why? I call someone my enemy. Why? The enemy is one who has hurt my ego, and the friend is one who has fed it, who has nourished it. That is why we say, "A friend in need is a friend indeed." Why need? What is the need? The need comes when your ego is starving, then the friend is known. Our whole dreaming world, our dreaming mind, is based on the pedestal of ego. If you surrender, you have surrendered the very base. You have given up completely. Now you cannot continue wavering, because the dream is given up.

So from the side of the initiate, it is a total surrender. For the initiated one it is not very difficult to understand what initiation is. It is very simple. It is just a person who is asleep asking for help to be awakened, and he surrenders to someone who is awake. This is very simple. The thing is not very complex.

But for the one who initiates you, the thing is very complex, very difficult. Ordinarily we think that surrendering is very difficult. You are helpless, you cannot do anything. You may not surrender, but when you know more you will come to the point of surrendering. One day it is bound to come because you cannot do anything else. You cannot continue with a non-surrendering attitude, because this will create miseries, agony and hell for you. You cannot continue. There is bound to come one moment when out of your frustration, out of your own nightmare, you will surrender. This is not the difficult part of the initiation. This is a very simple thing. But for the one who initiates you, it is a very complex affair; there are many things involved. Many things are ESOteric, not EXOteric. It is good that we should understand from the exoteric, the outer things, and then proceed to the esoteric, the inner things.

The first thing corresponding to surrender is responsibility. The one who is asleep surrenders, the one who is awake takes the responsibility. When you go to a Buddha, to a Jesus or to a Mohammed, and surrender yourself, he takes the whole responsibility. What you are surrendering is that which is with you. You cannot surrender anything more -- you are nothing more than sleep and dream. You surrender this. Your sleep, your dreaming, your whole nonsense of the past... you surrender.

Surrendering is always of the past, responsibility is always for the future. You have no future, you are only a dreamy past. A long number of memories, of dreams, of many lives, is surrendered. That too you surrender very arduously. It is so difficult to surrender even this, just a dusty past. Nothing more is with you. You have been asleep and dreamy. You have a record of so many dreams -- good or bad, beautiful or ugly, but dreams all the same. You surrender before being lost: that too with great hardship, that too is very difficult, a struggle; that too you try to withhold, to resist. Something must be saved. What have you got? Nothing but a long series of dreams, a long sleep.

So from the initiated it is a surrendering of the past. From the one who initiates you, it is a responsibility for the future. He becomes responsible, and only he can be responsible. You can never be responsible. How can one who is asleep be responsible? Responsibility is never a part of sleep. If you commit a murder in your sleep, if you are a somnambulist walking in your sleep and you commit a murder, no court will make you responsible, because there is no responsibility.

A person who is in deep sleep, how is he responsible? You never feel responsible for your dreams. You may commit anything in your dreams, but you never feel any responsibility. You may murder, but you say that it was just a dream. Responsibility comes with awakening. This is really a fundamental law of life. One who is asleep is not responsible even for himself, and one who is awakened is responsible even for others.

A person who is enlightened, who is awakened, feels he is even responsible for the whole mess that you have created. A buddha feels compassion. A buddha feels guilty for your crimes, for your sins; he feels involved, he feels responsible. He knows that you do not know; he is fully aware. For example, the third world war is going to come. The one who is awakened knows full well that it is coming. It is coming nearer daily. Soon it will be over us. You are asleep and deep in it. He is not in a sleep, he is not in a dream. He is fully conscious like radar; he knows the future that is coming. He feels guilty, he must do something. For example, you are in a plane, flying in the sky. You are asleep, dreamy, but the pilot is aware. If anything is going to happen, if the engine begins to make a noise, a very slight noise; if no one knows about it but something has gone wrong, only he will be responsible. No one else is responsible. He is fully awake, and the only one.

A buddha will feel responsible for all our crimes and sins. The whole story of Jesus is based on this responsibility. The whole of Christianity, the whole concept, begins from this responsibility. Jesus feels responsible for all the sins of man from Adam to us. Jesus feels responsible, so he takes the cross on his shoulders in order that our sins may be pardoned, forgiven. He is in no way responsible. If Adam has done something and the whole human mind has done something, why should he be responsible? Dogmatic

Christians have discussed this for centuries. Jesus has not committed any sins; still, I say he feels responsible because he is awakened. By the very phenomenon of awakening he has become responsible for all that the sleepy ones have done. His burden is added, his cross is heavy. His crucifixion is symbolic; it is for us that he dies so that we may live. That is why the crucifixion of Jesus has become a historic event.

He is a person who has felt responsible for the whole human race, and dies for it so that man may be transformed. But even with his death we are not transformed. His message was heard in our dream, and we interpret it in our own ways. Then his life becomes a part of our dreaming world. We create churches and dogmas, we create sects. Then there are Catholic and Protestant sects and so many others. The whole nonsense returns in so many new ways, and the world remains the same.

We begin to worship him. That is, we begin to dream about him, that he is the son of God. We are not initiated, we are not transformed. Rather, on the contrary, we transform his reality into our dream. We create a church for him, we create an idol of him, we worship him -- and continue our sleep. Really, we use him as a tranquilizer. It becomes a Sunday affair. For one hour in the week we go to him, and then we continue on our own track. He helps us to sleep well; our conscience becomes easy, we feel religious. We go to the church to pray, worship, and are back home the same. We become more easy. Now there is no burden to be religious, to be transformed. We are religious already, because we have been to church where we have worshipped and prayed. We are religious already, and the whole thing goes on the same way.

Corresponding to surrender is responsibility. Responsibility means answerability. It means Jesus feels answerable for you. He feels that if there is any God, he will be responsible. He will be asked and he will have to answer why this or that has happened to humanity. Responsibility means this. He feels it as a natural happening with him. And if you come to him and surrender to him, then he becomes particularly responsible for you.

Krishna could say to Arjuna, "Leave everything. Come to me, surrender at my feet." Jesus could say, "I am the truth. I am the door, I am the gate. Come to me, pass through me. I will be the witness on the last day of your judgment. I will answer for you." This is all analogical. Every day is the day of judgment, and every moment is the moment of judgment. There is not going to be any last day. This is just what could be understood by the people to whom Jesus was speaking. "I will be responsible for you, and I will answer for you when the divine asks, and I will be there as a witness. You surrender to me; I will be your witness," Jesus said.

This is a great responsibility. No one who is asleep can take it, because even to carry your own responsibility becomes difficult in sleep. You cannot carry others' responsibility. You can carry others' responsibility only when your responsibility is no more, when you are unburdened completely -- really, when you are no more! This declaration of being no more is being made in so many ways.

When Jesus said, "I am the son of the father who is in heaven," what he meant really is that he is not a son of the person who is known as his father, he is not the son of Mary who is known as his mother. Why? Sometimes it seems very cruel. One day he was standing in a crowd and someone said, "Your mother, Mary, has come. She is calling you outside this crowd, she is waiting for you." And Jesus said, "I have no mother! Who is my mother? Who is my father? No one is my mother, no one is my father." It appears cruel. The mother is standing outside the crowd. She is waiting, and Jesus says to tell her, "No one is my mother, no one is my father." Why? He is just denying the pattern of your dreaming. "This is my father, mother, wife, brother..." This is the pattern of the dreaming mind, the dreaming world, the world of projection. Jesus just denies it. And the moment you deny the mother, you have denied the whole world, because with her everything begins -- the whole world. That is the beginning, the root of coming into this dreamy world, the root of relationship, the root of *sansara*.

If you deny your mother, you have denied everything. It appears cruel to those who are fast asleep, but it is just a fact. The emphasis that "I am the son of the one who is in heaven," is just to say, "I am not an individual. I am not Jesus, the son of Mary. I am part and parcel of the divine force, the cosmic force."

One who feels like that, like part of the cosmic, can initiate you. Otherwise, no one can initiate you. No particular individual can initiate anyone. And it happens so many times, it is happening every day -- those who are themselves asleep will initiate those who are also asleep; the blind leading the blind. Both fall into the ditch. No one who is asleep can initiate anyone. But the ego wants to initiate; this egoistic attitude has proved very dangerous.

The whole initiation, the whole mystery of it, the whole beauty of it, became ugly because of those who were not entitled to initiate. Only one who has no ego inside, who has no sleep inside, who has no dream inside, can initiate. Otherwise, initiation is the greatest sin, because then you are deceiving not only others

but yourself also -- because initiation is a great responsibility, the ultimate responsibility. Now you are becoming responsible for another. To become responsible for someone is not just a play, this is taking the impossible in your hands. You are becoming responsible for someone else who is at folly.

So this responsibility can be taken only when there is total surrender; otherwise it cannot be taken. One who is withholding himself, his responsibility cannot be taken, because he will continue himself; he will not listen to you. He will interpret you in his own ways.

There is a Sufi story....

A rich man died. He was not only rich, he was wise also, which happens very rarely. His son was only ten or twelve years of age, so he made a will in which he wrote to the eldest of the village, the *panchayat*. He proclaimed in that will, "From my property, whatsoever you like most, you take, then you give it to my child."

The will was as clear as the sunrise. The five elders divided the whole property. All that was of any worth, they divided among themselves. Nothing was left except a bit which was useless. No one was ready to take that, so it was given to the child. But the old dying man had given a letter to the boy also, which he was to open when he came of age. So when he was of age he opened the letter in which his father had written, "The elders, may, of course, interpret the will in their own way. When you are of age, give it this interpretation. This is my interpretation, this is what I mean to say: Take all that you like most, and then, all that you like most, give it to my child. "

The son produced the letter before the elders. They never conceived of any such meaning, so they had divided everything amongst themselves. They returned the whole thing, because now the meaning was clear, and the boy was ready. And the father had also written: "It is good that they should interpret in their own way until the time for you to take it comes, because if I give it to you directly, before you are of age, it will be destroyed by these elders. Let them protect it as their own property until you are ready to take it over." And they had protected it as if it were their own.

So whenever there is a partial surrender, you will interpret any message, any commandment, any order to you, in the way which appeals to you most. In your sleep, you will make it meaningful through your sleepy mind. So unless one surrenders totally, the responsibility cannot be taken. And when one surrenders totally, the total responsibility comes to the teacher, to the awakened one. Then it is total.

In the old days, initiation was not easy; it was the most difficult thing. The very phenomenon was such that it had to be difficult. One had to wait for years to be initiated. Even for a whole life one may wait, because unless one is ready he will not be initiated. This waiting stage was really a testing ground. Are you patient? Can you wait? Only in waiting is your maturity revealed. A child cannot wait even for a single moment. If he wants a toy, he wants it just now; he cannot wait. So the more impatient the mind, the less mature. So before initiation in the old days, one had to wait for so many years. This waiting was a testing ground, and this waiting was also a discipline.

For example, Sufis will only initiate when you have waited for a particular period. You wait without questioning just for the moment when the teacher himself will answer. One had to do many things. For example, a Sufi may be a shoemaker. If you are to be initiated, you will have to help him for years in shoemaking. And not even this can be questioned. What will happen by the shoemaking? How are you going to be a self-realized one? How are you going to be the divine? This shoemaking, what is the relevance? Even if this relevance is asked about, you will be thrown out, because that is not your business.

It is the teacher's business to know what is relevant. How can you know? You do not know the divine, so you cannot know how shoemaking is related to the divine; you cannot know. For five years one is just waiting and helping the teacher in shoemaking. He will never talk of prayer or meditation. He will never talk of anything except shoemaking. You have waited for five years, but this is a meditation. It is no ordinary meditation, you will be cleansed through it.

This simple, unquestioned waiting, this relying, will make the ground ready for complete surrender. And sometimes it looks so easy from the outside. It is not so easy, it is very difficult. Your mind will resist, your mind will ask questions, your mind will raise problems. It will ask, "What am I doing? Am I doing something rightly or am I just wasting my time? Is this man really worth being with, with this shoemaking? Is it in any way related to the search?"

The mind will continue to ask. Inside you will be bubbling, and yet you cannot ask. You have to rely, you have to wait for the moment. If you can wait for even one year, the mind will become silent by itself. It cannot continue unless you feed it daily, unless you help it daily. Unless you become daily disturbed by it, it cannot continue. You have been just waiting, and the mind is just chattering, raising questions.

You have waited and waited and waited, then the question will become meaningless. The mind will just be exhausted. It will just lose interest, it will just go dead. And though you are waiting, a moment will come when there is no questioning. When there is no questioning, the teacher will answer.

Exactly the moment of no questioning within the disciple is the moment for the teacher to answer, because now you can hear. Your chattering has stopped; now you are silent, now you have become a passage. But ordinarily we feed the mind daily. We are disturbed. We will not even wait for an hour, to see whether it can continue for one hour. You will not even wait and see whether this mind can continue. It cannot continue, because with the mind nothing is permanent. It will go by itself.

A Tibetan teacher, Milarepa, had it as a rule that if some question came to him he would answer only after you waited for seven days. This is the price one has to pay for everything. If you asked this moment, he would throw you out: "Wait for seven days, stay with the question." And, really, you cannot stay with it for seven days. Seven days are too long.

Sometimes someone comes to me and asks me a question, and if I can dodge him and talk even for two minutes about something else, he forgets the question; he never comes again for his question. He can talk for one hour and will not raise that question again. It was just a whim, just a wave. It means nothing. So if you can wait for five years, you will not be the same.

Waiting will be a great difficulty. In the old days initiation was done after a long waiting. Then surrender was easy, and responsibility too could be taken. Now the whole thing has become different, no one is ready to wait. The most acute disease of the modern mind is hurry. The new phenomenon of the modern mind is time consciousness, the basic change that has come in the mind is time consciousness. We have become so time conscious that not for a single moment can we wait. It is an impossibility.

That is why this whole age has become childish. There is no maturity anywhere, because maturity is always a by-product of waiting. And waiting is only possible with timeless consciousness, not with time consciousness. Because of this time consciousness, initiation has become impossible. You cannot be initiated. You run past Buddha and ask him, "Will you initiate me?" You meet Buddha on the street while you are running, and even this utterance of four or five words has not been from a standing position. You have been running.

Maturity has become impossible. But why this time consciousness which is a barrier -- the greatest barrier? Why was it not there before? Why is it now great?

Time consciousness deepens only when you become fearful of death. You may not be aware of it, but the more you become aware of death, the more you become time conscious. Not a single moment should be lost! Death is there. Every moment lost is lost forever, and death comes near; you are going to die. So use every moment! You cannot wait, because waiting only means waiting for death. Death is coming. No one can wait, no one knows what is going to happen tomorrow, the next moment. Death may come. You become uneasy, you begin trembling, you begin to run. This whole running of the modern mind is because of the fear of death.

For the first time man is so fearful of death, because for the first time man has become absolutely unaware of the deathless. If you are aware of the deathless, then there is no hurry. You live in eternity, and there is always enough time, more than enough. Nothing is lost, because time is eternal. So if a moment is lost does not mean that less time will be left. The time remains the same because it is eternal. From a treasury which is immeasurable, you cannot lose anything. You may go on losing, it makes no difference; what remains is the same. You cannot take anything out of it. But we are short of time. Time is short, and death is there.

We are only conscious of the body which is going to die. We are not conscious of the inner consciousness which is deathless. In ancient days there were people who were conscious of the deathless. Because of their consciousness, deathlessness, they created an atmosphere, a new sphere, in which there was no hurry. Things would move slowly if they moved at all. Then initiation was easy, then waiting was easy, then surrender was easy, then responsibilities were easy. They all have become difficult now. But still, there is no alternative, initiation is needed. The old initiation has become impossible, so a new initiation must replace it. The old must be replaced by a newer one. My whole effort is toward that.

If you are in a hurry, then I will give initiation in your running state of affairs, because otherwise there will be no initiation. So I cannot ask you to wait as a precondition. I must initiate you first and then prolong your waiting in so many ways. Through so many devices I will persuade you to wait, because without waiting there is no maturity. So when you will be ready there will be a second initiation, which would have been the first in the old days. It cannot now be the first.

Sometimes people are bewildered. Sometimes someone comes to me; he has not even heard me, he has not even known me, and I initiate him into sannyas. This is absurd, not understandable at all. But I know. And whatsoever I am doing, I am doing very considerately. This is just the beginning, this initiation, because only through this initiation will I be able to create devices for his waiting; otherwise he cannot wait. If I tell him, "Wait five years, and then I will give you initiation," he cannot wait. If I give it to him this very moment, then he can wait.

So let it be like this, it makes no difference. The same will be the process. Because you cannot wait, I change. I will allow you to wait afterwards, and then there will be a second initiation. This is the formal initiation, the second one will be informal. The second one will be like a happening. You will not ask me, I will not give you. It will happen. In the innermost being it will happen, and you will know it when it happens.

Now there is no other way possible for this world, for this moment. For this time conscious mind, there is no other way. First I will push you, then I will have to work on you. The working is also going to be quite different. It cannot be the same. For example, I will have to work much with your intellect, which was never before needed. It was always thought of as a barrier. I also know it is a barrier, I also am aware that nothing really can happen with the intellect. But I will have to work and labor with your intellect, because now if someone says that your intellect is not needed, this statement will be interpreted by your intellect. You will be just disconnected with the person, there will be no further intimacy. This will be a closing of the door. Today that cannot be said. Of course, it is a basic truth, but it cannot be uttered. It could be uttered in the old days.

Now I will have to do much with your intellect. And only when I have worked with your intellect so much, in a way it has never before been worked with, more than your capacity, only then will you be ready for the statement, "Throw the intellect" -- not before. If you become convinced -- and intellect becomes convinced very easily because it is a very superficial part -- that whatsoever is said is rational only, then I can begin with the irrational. There is the real beginning.

But to come to your heart I will have to go round and round through your intellectual by-passes. The labyrinth of intellect has to be traveled unnecessarily, but for this age that has become necessary. Now, even the irrational will have to be found by a rational effort.

This period of waiting will be a training for the intellect toward the beyond, and simultaneously I will force you and push you toward meditation. In the old days meditation was very secret, very esoteric. It would be given to you only when you were totally ready, because it is the most secret key of the most secret treasure. It could only be given when you were completely ready, otherwise it could not be given.

But if I wait for your readiness, it is not going to be given to you at all. So I will give you a key -- of course, a false one. You can toy with it, and with that you can wait. More than that key, the waiting will help. Even with a false key, you will be more at ease. But the key is made in such a way that if you go on using it, it will become an authentic one. The key is made in such a way that if you go on using it....

It cannot unlock the door this very moment. They key is false, it has corners which it should not have. But if you go on trying with it, those corners will fall down, will wither. It will become a real key, and daily it will move more. I think you understand me. I am not going to replace it with another key. The same key will become authentic by much using. The unnecessary corners of it will have withered. But I cannot wait for you to be ready to be given a ready key which can open the door this very moment. The door is ready, the key is ready, but you are not ready.

So there are two ways. The old way is that you should wait. I will say, "Wait five years. This is the key, that is the door, but wait for five years. Do not ask again where is the key, do not touch the door even in curiosity, do not go near the lock. Wait! Even if I see that you are looking at the lock, I will turn you out. Just wait. Never look to the lock, never have avarice. This is the key. I will give it to you when you are ready." This was the old way. People waited for years. Even for lives people have waited.

There is a story....

One disciple waited for three lives. The teacher was experimenting with him to see how much he could wait. He said, "I am going to know how much you can wait."

The disciple said, "Okay, I will also see how much *you* can wait." It is going to be a waiting for both; never think that it is going to be a waiting for you alone. If you are waiting, I am also waiting. And I am in more of a hurry than you because I may not be again." So the disciple said, "Let us see who can wait more."

It became difficult for the teacher. He had to come for three lives again, and the disciple waited. Each time he would come and sit, and each time the same story was repeated.

In the end the teacher lost patience, and he said, "Take this key. You have won; I am defeated."
The disciple said, "Why are you in such a hurry? I can wait still more."

He said, "You can wait, but I have to come to this earth unnecessarily for this waiting, and it looks as if you can continue forever. So take this key."

But the disciple said, "The key has come to me because such long waiting has itself become a key. I do not need it now."

The teacher said, "This was also one reason why I was in such a hurry -- because if you wait still more there will be no need for the key to be given! This very waiting will become a key."

This was the old way. Wait first, then the key will be given. Now that is not possible, so I have to change the whole thing. I give you the key, then you can play with it. You cannot wait unoccupied, but you can wait occupied. Now you have the key, you have the lock, the door, you have rumors about the treasury; you have everything. I go on rumoring about the treasury. You have the key. You can wait, you can play with the lock and key. And by this very playing and waiting the false key will turn into an authentic one.

The responsibility of the teacher corresponds to your surrender. There are many other things the teacher does which are not in any correspondence with the disciple. Only in one thing is the teacher in correspondence with the disciple, that is the bridge. Surrender from the disciple, responsibility from the teacher -- that is the bridge. There are many things which are only with the teacher. Really, the disciple has not to do much. The teacher has to do much. And that is right also, that is how it should be. The disciple always thinks that he is doing much, but it is the teacher who has to do much.

So he can just indicate something. He has to work with you on many layers simultaneously. He has to work with your body, which you cannot understand, because you are completely unaware of your body, you do not know anything about your body. You only know your body when you feel hungry, when you feel pain, disease; that is all. That is the only contact with your body. You do not know what a great phenomenon your body is.

The teacher has to do much with your body, because unless your body transforms, the innermost cannot be tackled. And he has to do it in such a way that you should not become aware that he is doing something with your body, because if you become aware, the very consciousness will create disturbance in your body. And the teacher will not be able to do it, because this is a secret phenomenon of the body; it works when you are not conscious of it. If you become conscious, it will not work.

You can make an experiment. Tomorrow, be conscious when you are eating, and then be conscious that the stomach is working to change the food into living nourishment. Be conscious for twenty-four hours and you will feel sick, your stomach will be disturbed. You will not be able to be nourished by the food, it will become poison. You will have to throw it away completely, the whole system will be disturbed. That is why you need sleep. In sleep, the body can function better. You are not conscious.

If someone is ill, the doctor will see first whether his sleep is good. Otherwise no medicine will do, no help can be given. He cannot be helped, because his body cannot work -- he is too conscious. Unnecessarily, we continue so many diseases because of this consciousness. Once your stomach is disturbed, you become conscious about it. Then the stomach is all right, but the consciousness continues; then this consciousness will disturb. And this will become a vicious circle -- your consciousness is disturbed by your stomach, and your stomach is disturbed by your consciousness. Now you cannot be out of it. You will go on in it, and this will become a lifelong thing.

One day your sleep is disturbed. Another day you are all right, but now you have become conscious. Now you are thinking it may be that today also sleep is not going to come. Today you have become conscious. Sleep will not come, you are too conscious. Now the next morning you will be even more conscious.

So with your body the teacher has to work many things which he cannot tell you about. Even a touch will be doing something. Even a hand on your head will be doing something. In the old world, with ancient people, it was very easy. They were not so body conscious. With time consciousness there is a corresponding corollary of body consciousness. I say it is death consciousness. Really, the more you are death conscious, the more you will be body conscious.

Today everyone has become so body conscious that you cannot touch him without his becoming self-conscious. The moment he becomes self-conscious, the touch, the inner meaning of it, the inner working of is, has stopped. We have become so touchy, everyone is constantly aware that no one should touch. You are standing in a crowd: everyone is touching, but somewhere inside you are trying all the time not to be touched. Things have become difficult in this way, unnecessarily difficult.

In so many ways, I have to create devices in which your body can be changed. In my meditation method, I have added a cathartic part only to change your body center. No old meditation has this part added, because that part can be done only by the teacher. His touching, just a single touch on any center, could have so much catharsis. But now that is very difficult.

For example, the Zen teacher will have a staff in his hand. He will beat with his staff. No Westerner could understand what is the meaning of it -- not even these who are sympathetic. And then, a Zen teacher will not tell what is meant by it. It is not just a beating, it is hammering on a particular center. It is not a beating at all. But it has to be hidden. He is beating on your backbone, on a particular part. And if he says to you, "I am touching on this center to help your body to work in a particular way," you will become self-conscious. He will not say that. He will say, "I feel that you are sleepy, so I beat you." Whenever you will feel sleepy, he will come and beat you, and this beating is a hidden trick to camouflage the whole affair. You will think, "He is beating me." You will not become aware of the center he has hammered. Now that too cannot be used.

Asanas are used to change your inner current. *Mudras* were used, but they all have to be practised a long time. No one can practise so long now. And they have to be practised in a very isolated atmosphere, not in the marketplace, because when you practise particular asanas and mudras, the particular centers become so sensitive that you must remain isolated. Otherwise you will get many unnecessary disturbing influences inside -- because your centers are open.

So the teacher has much to do with your body in so many methods. It is always up to him to devise new methods, because old methods become useless. This is because the more you know, the more you become self-conscious. So new methods are to be used, and only the enlightened ones can use new methods. All those who are initiating and are not enlightened themselves, will have to rely on old methods, because they cannot devise the new. they do not even know what is meant by the old. They know only the outer gestures. So they will continue to use hatha yoga, pranayam; they will continue. With every new enlightened person, this world gets new devices. Otherwise it cannot get new devices, and each new age needs new devices because the mind has changed.

So the teacher has to do much with your body; that is the beginning. And the difficult part of it is that you must no be aware of it. That is why it is meaningful to live with a teacher, to live in an ashram, to sleep with a teacher -- because then your body is more vulnerable for his work, without your knowing. Teachers have even used intoxicants to make you unconscious, to work with your body. Anesthetics are not only used by surgeons. Teachers have also used them in their own way. When you are completely unaware, then they can work. And the work which cannot be done in a year ordinarily can be done in a moment, because then the exact point can be touched, turned, changed. The whole current can be made different.

Then things become even more difficult, because the energy that is to be used lies in the sex center. It becomes even more difficult. That too is a part of the whole complex. I am talking about time consciousness, death consciousness, sex consciousness, these are all parts. The more you become death conscious, the more you feel sexual -- because sex is the antidote. Sex is the beginning of life, and death is the end. If you are more conscious of death, you will become more conscious of sex. Only a society which is not conscious of death will be unconscious of sex. It does not mean that it will not be sexual, but it will be unconscious of it. It will be just a natural thing.

You can go to a primitive society and touch the breast of a woman and ask her what it is. She will just reply in an automatic way; no reference to any morality, no reference to any body consciousness, no reference to sex. She will say that this is to give the milk to the child.

The energy lies in the sex center. And we have become so conscious of the sex center, we guard it so continuously and we have become so tense, it goes on being more and more difficult to help. I have created many new devices, and I have to talk about very different things from so many dimensions. For example, I have talked so much about moving from sex to superconsciousness only to relax you. If you can become relaxed at your sex center, if there is no tension, then the energy can be released upwards.

The first thing for the initiator is to help your body change. It has to be changed, because a new phenomenon is going to happen to your body. It has to be prepared for the new explosion which is going to come, which is going to descend, for the new energy which will soon be your guest. So you have to be made a host. The whole arrangement has to be changed.

This arrangement, as we exist ordinarily, will not do. This is a biological arrangement. This structure of the body, this pattern of the body, is biological. It is used only as a sex vehicle. The whole process is just to continue it. Nothing more is expected from your body as far as nature is concerned, so it is arranged in that

way. Now you want not only to continue the race, you want to change the whole biological process and to create a new dimension that is absolutely non-biological, spiritual. The whole structure of the body will have to be changed.

So the teacher has to work more with your body, then much with your emotions, and now even much with your intellect. This is the conscious, exoteric part. The teacher is going to do something to the outer parts in initiation. But there is the inner part, the esoteric. That is being worked on by telepathic messages, through your dreams, through visions, through secret communications. Your intellect can be pacified directly. It can be talked to and pacified directly, but not your emotions, here one has to work indirectly. One has to create milieus through which your emotions are changed, transformed.

But that too is outer. Your emotions, your intellect, your body, these are the outer self of your body. You reside within, your being is deeper inside. That being is also to be transformed. That is being done through telepathic, through esoteric, secret paths. Your dreams can be used, they are used. It happens ordinarily that you may not be aware of your dreams, but your teacher is. And he is more interested in your dreams than your waking state. Your so-called waking consciousness is false. It is not real, you are not expressed in it; you only act. Your dreams are more real.

Freud just used analysis of dreams because of some alchemical tradition which became known to him. Something from some esoteric circle leaked. He used it and created a whole science. Of course, he could not know your dreams directly; he had to make you confess, show your dream, remember your dream, talk about your dream. Then he could analyze it. But in initiation the teacher knows your dreams. He can go into your dreams, he can be a witness to your dreams. And then he knows more secret things about you then you yourself are aware.

Edgar Cayce could go into an auto-hypnotic coma in which you tell him something about your dream. There are your missing links. He could go into the dream in his unconscious state. He could see the whole picture of your dream. Then he would tell you that these are the missing links, this is your full dream. And you will be surprised that no one remembers his full dream in the morning -- it is impossible.

The moment the conscious mind takes charge it distorts the whole thing, because the message is from the unconscious. It is against the conscious, it distorts, it interprets. It causes something to be missing, something to be added, and the whole thing becomes just nonsense. You say this is just a dream -- meaningless. No dream is meaningless; dreams have a deeper meaning than your waking moments.

So the teacher has to work with your dreams. And unless he works with your dreams, he cannot work for your awakening, because the dream-creating source inside you is the whole thing. It has to be destroyed, it has to be uprooted from your consciousness. The complete mechanism of dreaming has to be broken, completely uprooted. When it is uprooted completely, first you will feel that you have lost dreaming, then you will feel that you have lost sleep. You will sleep, but something will remain aware. The body will be refreshed in the morning, but you will know that you have remained conscious. If dreaming is lost, sleep will be lost.

You may be surprised that the dreaming is a constant help to sleep. You cannot sleep without dreaming. Dreaming helps to continue your sleep. For example, you are feeling hungry in sleep, then the sleep will be broken. The body will break it, "Go and take something!" You are feeling thirsty; the body will say, "Go and drink something." But the dream structure will help completely; it will say, "Okay." The dream structure will create a dream. You are drinking water in the dream, then there is no need to break the sleep. You have taken something which was needed. The dream has substituted, and now you can continue sleeping.

Your alarm clock is ringing, it is five o'clock and you have to rise. The dream structure will create a dream. You are in a temple, and a bell is ringing. The alarm ringing outside has been transferred and made a part of the dream. Now the bell is ringing in the temple, now there is no need to rise, you can continue sleeping.

The dream is a help for continuing sleep; otherwise you cannot sleep. The sleep will be broken so many times, because there are so many happenings outside that the body cannot tolerate. Even a single mosquito will disturb your sleep, but the dream can help there also. It may create a dream, and the music of the mosquito will become a music in the dream. Then you continue to sleep and dream.

So the whole structure of dreaming consciousness has to be uprooted, and the teacher has to work for it. And when he destroys the whole mechanism of dreaming, then only the inner doors are open and he can communicate directly. Now there is no need of language, no need of words. He can communicate directly. And when there is direct communication without words, only the truth can be revealed to you, otherwise

not. So the most esoteric part is with your dreaming consciousness -- to change it.

Something may leak out, and there has been such a phenomenon so many times. There are even sciences based on a single leak, a single point that has come from the esoteric world. You can create a science on it. It is going to be faulty, always imperfect. Freud's analysis can never be perfect because he does not know the whole thing. He has come upon, he has stumbled somewhere, on a single point. He has worked it out completely, but the point itself is a part. The whole is not known.

When dreaming consciousness has been washed away, then the real esoteric work begins. The teacher can take your hand in his hand and lead you anywhere -- to any reality, to any depth of this universe. But that cannot be talked about, that cannot be discussed. Teachers have lead their pupils to heaven, hell, to every nook and corner of the universe, to every planet, to higher realms. But that can only happen when your dreaming consciousness is gone completely. You cannot project anything, you have just to become a screen. Then this world will be different for you because then you will be different. This world will remain the same, but you will not be projecting anything.

And there still are many things for which, if you are interested, you will have to go in. You cannot be informed about these things. They can be made known to you. I can help you, I can work with you, I can push you into an inner dimension. But I cannot inform you. Even all I am informing you of is more than ever allowed. But I can inform you about many things which were never allowed because I always drop some key points. You cannot work them up.

Something is always missing -- not to me, but to you. It is always missing unless the phenomenon happens to you. Then everything will be complete, it will be linked. So I talk about many links. There are always some missing links which will be fulfilled only by your efforts. I talk about these unlinked links so that you may be persuaded to work hard. The more you work hard, the more missing links I will talk about. But the chief link will never be talked about. It can only be experienced. But I am ready to help you to experience it, and the nature of things is such that it can only be experienced.

Do your part, and remember that you are capable of doing your part. Whenever you are able to surrender, the teacher will come. The teacher is there. Teachers have always been in existence. The world has never lacked teachers, it has always lacked disciples. But no teacher can begin anything unless someone surrenders. So whenever you have a moment to surrender, do not lose it. Even if you do not find anyone to whom to surrender, then just surrender to existence. But whenever there is a moment to surrender, do not lose it, because then you are on the borderline where you are in between sleep and waking. Just surrender!

If you can find someone, that is good. If you cannot find anyone, just surrender to the universe. And the teacher will appear, he will come. He rushes whenever there is surrender. You become vacant, you become empty; spiritually, you become empty. Then the spiritual force rushes toward you and fills you. So always remember that whenever you feel like surrendering, do not lose the moment. It may not come again or it may come after centuries and lives have been unnecessarily wasted. Whenever the moment comes, just surrender.

But the mind has a trick. If you are angry, you will be angry that very moment. But if you feel like surrendering. you will think about it, you will plan about it, you will wait. And with the mind, it is always only in a moment when it is on the boundary. So just surrender to the divine, to anything, even to a tree, because the real thing is not to whom you surrender -- the real thing is surrendering. Surrender to a tree, and the tree will become a teacher to you. Many things will be revealed to you from the tree which no scripture can reveal to you.

Surrender to a stone, and the stone will become a god. And the stone will reveal things which no god can reveal to you. The real thing is surrendering. Whenever there is surrendering, one always appears who becomes responsible for you. This is what is meant by initiation.

I Am the Gate

Chapter #8
Chapter title: I am the gate

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BELOVED MASTER,
THEOSOPHISTS HAVE TALKED ABOUT DIFFERENT GROUPS OF MASTERS EXISTING PHYSICALLY OR EVEN NON-PHYSICALLY. HOW MANY OF THESE GROUPS EXIST TODAY? WHAT ARE THESE ESOTERIC GROUPS, AND HOW DO THEY INFLUENCE SEEKERS AND THE WORLD'S ACTIVITY? PLEASE TELL US ABOUT YOUR RELATIONSHIP WITH THESE ESOTERIC GROUPS OF MASTERS.

Spiritual knowledge has many difficulties in order to exist. The first difficulty is that it cannot be expressed adequately. So even when someone comes to know, he is not able to express it exactly. What has been known cannot be transferred easily. Someone knows something, there are seekers who want to know, but the knowledge cannot be communicated. Just because you want to know it and just because someone is capable of telling you does not mean that communication is possible. The very nature of spiritual knowledge is such that the moment you try to express it, you feel that it cannot be expressed. So to express it and communicate it, esoteric groups are needed.

An esoteric group is a group specially trained to receive a particular system of knowledge. We may take an analogy: Einstein made reference many times to the fact that there existed not more than half a dozen people in the world with whom he could communicate. He was talking about mathematical knowledge, not about spiritual knowledge. But it was a fact, not even half a dozen persons really existed with whom Einstein could talk easily, because in mathematics Einstein reached such peaks that he could not communicate in ordinary mathematical symbols.

Even if Einstein tries to convey his knowledge, you will hear it but not understand it, because just hearing is not understanding. And when you do not understand it, there is every possibility you will misunderstand it, because from understanding to non-understanding there is an in between phenomenon of misunderstanding. No one is ready to accept that he has not understood. When there is no understanding, it does not mean non-understanding. In ninety-nine cases out of a hundred, it means misunderstanding, because no one is ready to say that he has not understood. Everyone will say that he understands it, and then misunderstanding follows.

Mathematics is not an esoteric knowledge and is not concerned with the inexpressible. Mathematics has existed continuously for five thousand years. Thousands and thousands of minds are trained in mathematics. Every university all over the world teaches it, every primary school teaches it. With so much training, so much knowledge, so many departments in so many universities teaching it, Einstein still says, "Only six persons exist to whom I can communicate what I know." If you understand this, then you can understand the difficulty of communicating spiritual experiences.

An esoteric group also means a group which is specially trained for a particular teacher. Because the phenomenon is rare, a buddha happens only after thousands of years. And if there is a happening like Buddha, how will he be able to communicate? Buddha will be there, the world will be there, but with no meaning. Buddha cannot communicate directly, so an esoteric group, an inner group, is trained. The training is completely so that this group can act as a mediator between Buddha and the world. A special group is specially trained to understand Buddha and then to interpret Buddha to the world, because between a buddha and the world there is such a gap that a buddha will not be understood at all.

It will be meaningful to refer here to Jesus. Jesus suffered because there was no esoteric group. Buddha did not suffer because here was an esoteric group. Jesus had to be crucified because the gap was such that the common people could not understand him. They misunderstood him. It had to happen, because there was not a group between Jesus and the common masses. There was no mediator between the two, so Jesus suffered. In India, neither Buddha suffered nor Mahavira suffered; no one was crucified. They were as capable as Jesus, but Jesus had to be crucified because no esoteric group existed. Misunderstanding was

inevitable. Whatsoever Jesus would say was misunderstood.

Of course, Jesus had a following, but a following of the common people. All his chief disciples came from the common masses, without any esoteric training. Luke and Thomas were peasants from the common and uneducated part of the society. They loved Jesus, they felt him, but they also could not understand him, so there were so many instances in which they asked very childish questions. For example, some disciple asks Jesus, "In the kingdom of God, what will be our position? You will be by the side of the divine soul. Where will we stand? What will be the position?" They could not understand what he meant by the kingdom of God. They were common people.

This esoteric group cannot be created suddenly. Buddha happens suddenly, but this group cannot be created suddenly. So countries which have been spiritual for thousands of years have esoteric groups as a continuity, as a tradition. And whenever there is this kind of happening, the group begins to work.

Ashoka created a group which is still existing -- a group of nine persons. Whenever a person dies, another replaces him, so the group still continues. Whenever one dies, the eight remaining ones will choose one to replace him. He will be trained by the eight, so the training continues. Persons change, but the group remains, and still today the group is there, because a reincarnation of Buddha is awaited. He can come at any time. And when Buddha is there, you cannot suddenly create the group, because this group of esoteric adepts is created through a long training and discipline. This is not a sudden happening.

So many times groups have been started. Sometimes they continue and then wither away. Sometimes they go on and then are no more, because so many difficulties are there. Many difficulties are there! This group of Ashoka's nine esoteric ones still continues because there are many conditions which help it to. One is it never comes directly in contact with the masses itself. It has still other groups is between. It always remains unknown, hidden. You can never know its whereabouts. And any person who is initiated in the group, the very moment he is initiated he disappears from your world -- completely disappears. Then you can never know anything about him, the group can continue anonymously.

This group has many keys and many methods. Through those keys and methods, it goes on working in many ways. This is a group whose members are in the physical body, they are as alive as we are. Once someone has become a member of the group, he cannot be chosen again in another life. Then he will work as a link between the group and the masses. This creates another circle around the nine, a greater circle, because so many persons have been members of it. They know Buddha directly, they know the esoteric adepts directly. They are so experienced that they can remain in the masses and can continue the work with the group. But they will not be its members. When someone of this group is not born on this earth, when he is without a physical body, if he remains in a non-body existence, he still continues to work.

There are so many adepts who are not in this physical body who go on working. Theosophists call them masters -- such as Master Koot Humi. These are fictitious names, but they refer to a particular personality, an individuality. They are fictitious names, but they refer to a particular unembodied soul which is helping.

This Master K.-H., one of the most ancient adepts of Ashoka's circle of nine, created the whole movement of theosophy. They were trying to create a situation in which Buddha's coming incarnation could be possible, because Buddha had said that after twenty-five centuries he would again be born and his name would be Maitreya. And an enlightened person like Gautam Buddha is capable of knowing about who is going to be enlightened twenty-five centuries later. So Buddha predicted, and for this happening Ashoka's circle of nine has been working for centuries. Now the time is near, so the theosophy movement was just a preparation.

It failed, the experiment failed. They experimented with three or four people to be made vehicles for Maitreya to descend, but the experiment failed. Something or other missed. Sometimes the thing was just on the brim of success, and something happened. Krishnamurti was ready, completely ready, to be made a vehicle. Everything was ready. He came on the pulpit to surrender himself and to become so empty that Maitreya could come in. But at the last moment he denied surrender. No one around him could think that this was going to happen. Not even a hint was given that Krishnamurti, in the last step, would fail and come back. And that is why, after that phenomenon, after that happening of coming back, for his whole life, continuously for forty years, he has been emphasizing individuality, "Be an individual!"

This has a meaning. The whole preparation was to lose one's individuality, otherwise one cannot become a vehicle: "Be as if you are not! Surrender totally to forces beyond you." He denied surrender just on the brink of jumping. Everything was ready. One step and Maitreya would have been in the world.

But the last step could not be taken. He came back. He said, "I am myself." That is why his whole philosophy became, "Do not surrender, do not follow, do not believe, do not be a disciple." The whole thing

is just an outcome; it is just rationalization and consolation.

He has been working for forty years continuously out of that step that could not be taken. Still he is not out of it. The repentance is there, the would is there. He could not surrender at the last moment. So theosophy failed with Krishnamurti and became a dead movement, because the movement existed only for the materialization of this happening. It became meaningless. The house had been built, but the master never came to reside in it. So after Krishnamurti's denial to be a vehicle for Maitreya, theosophy became meaningless. It still continues, just like a hangover, but nothing substantial exists now.

This whole movement was created by the nine adepts of Ashoka. They are still working. In so many ways, they go on working. And there is a history behind our so-called history of which you will not even be able to conceive. History has a deeper base. The periphery which we know as history is not of real events. Behind out so-called history continues another, a deeper one, about which we know nothing.

For example, we all have heard about Hitler, his fascism, his whole movement, his desperate efforts to do something. But no one knows that there is something behind which is hidden. Hitler was just a vehicle for other forces. Now there are glimpses that he was not the real actor in the drama. He was just a means, he was used. Someone else was behind him, some other forces were working. For example, the choice of the swastika, the symbol of Adolf Hitler's party -- this is the oldest, the most ancient symbol of a particular school of adepts.

In India, one of the most ancient groups is that of the Jains. The swastika is their symbol, but not exactly as it was with Hitler. Hitler's swastika design was in reverse. The Jain's swastika is clockwise; Hitler's is anticlockwise. This anticlockwise swastika is a destructive symbol. They searched for three years continuously to choose a symbol, because a symbol is not just a symbol. If you can take a symbol from a deeper tradition, then the symbol becomes a link. So persons were sent to Tibet to discover one of the most ancient symbols of the Aryan race, because with that symbol much that is hidden can be contacted.

The swastika was chosen, but in reverse. And the person who found the symbol, Hessenhoff, convinced Adolf Hitler that the symbol should be in reverse order. He was one of the persons who was in contact with many esoteric groups, but he was confused. He was searching for two things: firstly, for a symbol which was very ancient; secondly, for a symbol which could also be made new. Because of this, the swastika was chosen and was made in reverse order. It had never existed in this way before, but due to this, events took altogether a new shape.

And with this reverse symbol it was known all over the world to those who were in contact with any esoteric knowledge that Hitler was going to destroy himself. He was going to become mad; he would be in contact with suicidal forces.

The entire concept of Hitler's philosophy was given by some hidden schools. They used him just as Krishnamurti was going to be used by the theosophists and the hidden groups. Hitler continued winning up to a certain extent, up to a certain moment. He was just winning: there was no defeat. The thing was phenomenal, he could just win anything, it looked as if he was undefeatable. But beyond a certain time, everything begins to go in reverse. Why did this happen?

Forces which were against Nazism defeated Hitler, but that is not the real history. That was just an outward phenomenon. Hitler was used by an esoteric group. This was one of the most desperate efforts, because this esoteric group was working for centuries but could not help humanity as they desired to help. This was a desperate effort to help humanity before humanity destroys itself on this earth. So they had tried through saints, through persons who were powerless, who were poor in spirit. They tried through Adolf Hitler to win the whole world before it is destroyed and to give a certain teaching to humanity.

But just like Krishnamurti became independent at the last moment, Hitler also became independent. He began to go down. This is the miracle of war history. It had never happened before. Hitler would not take the advice of any general. He would move or attack, but no advice would be taken from any general. And even against the advice of all his trained persons, he would act and move as he liked, and still he would win. There were absurd moves, nonsensical moves. No one who knows anything about war would have taken those moves. But Hitler would take them and he won for three years.

Everyone who was around him knew that he was just a vehicle of some greater force. This was not explainable. And whenever he would order, he would not be in his conscious mind. This is a new fact which has become known now. Whenever he would order, he would just be ecstatic. His eyes would be closed, he would begin to tremble, he would perspire, and then his voice would change completely. Another voice would order. But the day he began to fall, his own voice began to order. From that point, from that moment, he was never in ecstasy. Some contact which was working was lost.

Now those who study Adolf Hitler and his life all feel that the phenomenon was not merely political. The person himself was not just a political maniac, not just a mad politician, because whatsoever he did was absolutely nonpolitical -- his whole approach. And those who had remained with him felt that he was a split personality. In his ordinary moments, he was so ordinary that you could not conceive of it. There was no magic; he was just ordinary. But when he was taken over, possessed, he was quite an altogether different personality.

Who was behind this? Some esoteric group was behind this, and that esoteric group was trying something. When Hitler became independent, he lost every power. In his last days, he was just ordinary. After this particular moment, when he lost contact, whatsoever he did went against him. Before this, whatsoever he did was always in his favor.

The same group I have been talking to you about, the nine of Ashoka, was behind it. They were trying to capture the whole world. With man, it is always a possibility that if you begin to work with some force from behind, you yourself are not aware of it. If you succeed, then you are not aware that someone else is succeeding. You succeeded, your ego is strengthened. And there comes a moment when your ego is so strengthened that you will not listen to any force. This has happened so many times.

This esoteric group, as I said to you, functions primarily as a continuity whenever there is any need. In many ways, they can help. It was not just a coincidence that Japan became friendly to Germany. It was because of this group of nine people. This is the hidden fact. The esoteric group that was working behind Hitler was a Buddhist group, so a Buddhist country, Japan, could be influenced to side with Hitler. And the whole East felt exhilarated when Hitler was winning. The whole East was with Hitler inwardly. The group that was working behind him was an Eastern group.

Nothing happens accidentally, everything has a causal link behind it. Whenever a teacher like Buddha happens, the primary work of an esoteric group is to help by becoming a mediator. Another work of these esoteric groups is to preserve the knowledge once it is obtained. Buddha obtained something supreme, but who will preserve it? Preserving in books is no preservation, because the knowledge is so living and books are so dead. Only words can be preserved, not knowledge. Knowledge can be preserved only by living persons, not by books, because books will have to be interpreted again, and who will interpret them? They will have to be decoded again, and who will decode them? And if someone is able to decode them, to interpret them rightly, then that person can give you the message without the books. And those who depend on books will not be able to interpret it rightly.

You cannot read any book which you have not known in some way. You only can read "yourself" and nothing else. So if you are reading Buddha's Dhammapada, it is not Buddha's Dhammapada you are reading, it is your Dhammapada. Now you will be a creator. Now your depth will become the depth of Buddha's sayings. You cannot go beyond yourself; you cannot have any glimpse beyond yourself.

So whenever knowledge is attained -- subtle, foundational, ultimate -- it cannot be preserved in books. Only ordinary knowledge can be preserved in books, which cannot be misinterpreted, in which any ordinary school training can train you. If you know the language, you can know it, but supreme knowledge cannot be preserved in that way. It can be preserved only in living persons, hence, esoteric groups. Then it is being transferred from one living person to another. And the transfer is not just like mechanical transfer. It is not mechanical, it cannot be. It is just like an art.

I will tell you a story,... a very esoteric one....

There is a Buddhist story of a master thief. He was so efficient, such a master, that he could not be caught. And whenever he broke into a house, he would leave behind something which would show that the master thief had entered. His art became so famous that if he came to one house, then others would be jealous, because the master thief only goes to the house of someone who is worthy of his skills.

Even the emperor of the country wanted to meet him. Everything would be declared: whenever he was to rob someone, there would be a rumor. The person would be notified somehow that the master thief is coming soon: "You make any arrangements you would like to make, and then, on the particular day, the particular moment, there will be a robbery" -- and the thief would never be caught.

Then he became old and his son asked his father, "Now you are old, and I do not know even the ABC's of your art. So let me be trained."

The father said, "It is very difficult. It is not a science, it is not a technical know-how. I cannot tell you unless you are a born thief, then only is it possible. It is so artistic, it is a creative art. I have lived it. This has not been an evil to me, but my spirit. So we will see."

One night he asked his son to follow him. They went to a palace. He broke the wall. His is about

sixty-five or seventy, but there is no trembling in his hands. And the son is young, strong but he perspires. The night is cold; he is trembling.

His father said, "Why are you trembling? Just be a witness. I am the thief; you be a witness. Why are you trembling?"

But the more he tries not to tremble, the more he trembles. And his father is working just as if he is in his own house.

Then they went in. He opened a lock and asked his son to go in. He went in, and the father locked the door behind him. The father then made such noises that the whole house was awakened. Then he ran away, and the son was locked in. The whole house was searching for the thief. You can understand what was happening to that boy.

The father went to his house. The night was cold. He just went to his bed and relaxed. After two hours, the son came running. He pulled at his father's blanket and said, "You nearly killed me. Is this the way to train me?"

The father looked at him and said, "Okay, you are back. Good! Then do not tell me the story, it is irrelevant. Do not go into the details. You are back; that is good. The art has been transferred. Do not tell me how you came here. It is enough that you are back. The art has been transferred."

The son is uneasy about talking but says, "Let me tell you first that you nearly killed me. How cruel you are to your only son!"

The father said, "Tell me what happened, not what you did. What happened after I locked the door?"

The son said, "I just became another person. Death was so near! I never before felt such energy as that which came to me. Everything was at stake -- life or death. I became so acutely aware. I was never so aware, I just became awareness, because each moment was precious. This way or that, everything was to be finished. Then some maid passed through my door with a candle in her hand -- and you asked rightly, `WHAT happened?' because I cannot say that I did it. Somehow I made noises as if some cat was inside. So she unlocked and opened the door, and with her candle looked in. I cannot say I did anything. It happened.

"I just blew out her candle, pushed her and ran. I just began to run with such a force that I cannot say I was running. The running happened -- I was not. I was completely not. There was just a force moving. They followed me, and I passed a deep well. It happened. I cannot say that I did it, but I took a stone and threw it in the well. They all surrounded the well, they thought that the thief had fallen in. So I am here now."

But the father was fast asleep. He had not even heard the story. In the morning, he said, "Details are irrelevant. Art cannot be told, only shown with living examples, with constant communion."

The supreme knowledge can be transferred and preserved. And sometimes these esoteric groups have preserved knowledge for centuries for a particular person who was being awaited, so that this knowledge could be transferred to him.

For example, Mahavira had fifty thousand monks. All could not be enlightened in his time, so many remained somewhere on the path. Mahavira was not to be again in this world, so those who are somewhere on this path must be supplied further knowledge. Who will supply it? Mahavira will not be here.

Scriptures cannot be relied upon because they are absurd. Some persons will have to interpret them, but they cannot interpret beyond their understanding, so this is meaningless. There must be a group which preserves keys that can be handed to persons in a particular state of mind; otherwise they will be lost or they will have to struggle unnecessarily, meaninglessly, or they will have to change teachers.

Whenever someone changes a teacher, he has to begin anew, because nothing of the old system can be used in the new. Nothing of this path can be used on that path -- every path has its own organic unity. So that which is meaningful in Mohammed's path is not meaningful in Mahavira's path, that which is meaningful in Buddha's path is not meaningful in Jesus' path. So if someone comes from the Buddhist path to Jesus' path, he will have to begin anew. All the efforts to past lives will be thrown. That is not good; that is a sheer waste.

So when the teacher is not, these esoteric groups preserve knowledge, and that knowledge begins to work as a teacher. But that knowledge can only be preserved by living persons. Of these nine persons of Ashoka's circle, each one is adept in a particular key. Individually, they do not have all the keys. Each one is a specialist in a particular key. And the group was formerly of nine persons because Buddha had talked about nine doors, nine keys, nine kinds of knowledge.

So each person is an adept only in one key. He knows only about one door. Those who want to enter from that door, they can be helped by him. Buddha can know about nine. But these nine cannot each know about all nine, to know one key of one door is enough. You need not enter from nine doors. One door will

do; you will be in.

These nine adepts have one key each. Each one knows everything about one door, one meditative path. And whenever a meed is there, that one will help. The help may be direct, the help may be indirect, but he will help you. Whenever a new buddha is coming or a new enlightened one is coming, this group will prepare the ground. They will prepare people to listen to him, understand him. If there is no such ground, then every teacher will be crucified -- crucified because there will be no group to help make the people understand him.

There are other works also with esoteric groups. Sometimes it happens that humanity forgets that which it had previously known. Somewhere, THE BOOK OF THE DEAD, the Egyptian book, says, "Ignorance is nothing but forgetfulness." Something which was known has been forgotten. Nothing is new, just something has been forgotten. When you come to know it again, it appears new. Many keys are lost, many times -- sometimes because there are no esoteric groups to preserve them.

Sometimes the group is there, but nobody is ready to be initiated in the knowledge. Then the esoteric group cannot do anything other than preserve. Sometimes preservation also becomes impossible, because this is not so easy. If one person dies out of a group of nine, it is not easy to replace him, because the replacement is not by any election. It is not democratic. Knowledge cannot depend on democracy, only ignorance can.

Knowledge is always autocratic -- always. You cannot decide by election who will be the head of the atomic commission. And when you decide that way, then you decide for your suicide.

Knowledge is always autocratic. It is never from below, it is always from above. See this distinction clearly. And anything that comes from below is bound to be ignorance. So politics is ignorance par excellence. It comes from below. The one who is the lowest chooses the one who is the highest. And what is meant by the highest? The lowest decides the highest, so the highest must be lower than the lowest. So in a democracy, leaders are nothing but followers of their followers, and knowledge cannot depend on this. Knowledge is always given from above and is, therefore, autocratic.

Esoteric groups maintain keys, preserve knowledge. But the moment someone becomes capable of being given a particular system of knowledge, a particular secret, then that key is delivered. Until someone is ready, the group has to wait; it has to wait for centuries even. And it is very difficult to replace one person from them. It cannot be decided by the others. The eight have to find a person who is capable, and even a capable person has to be trained before he enters the group. Sometimes the group works on a person for many lives, and then the person becomes capable of replacing a member. And if no one is found, that key is lost, and that key cannot be found again by this esoteric group. It can be found again only when a person like Buddha happens. The esoteric group can only preserve, communicate. It cannot discover, discovery is not within their capacity.

So many keys are lost. Many groups have worked, and many are still working. The Rosicrucians have been a parallel group in the West. It has worked for centuries. Really, it is not a Christian group, it is more ancient than the Christians. Rosicrucians are of the esoteric group of the Rosy Cross. The cross is not just the Christian symbol, but older than Christ.

Christ himself was initiated by an esoteric group known as Essenes. All the Christians holy days -- for example, Easter or December 25 -- are older than Christ. Christianity only absorbed the old tradition. Jesus himself belonged to an esoteric group that conveyed to him many things which he tried to convey to the masses.

For Jesus also they also tried to prepare a ground, but it could not be made ready. It could not function well. But we all know that John the Baptist came before Jesus. At the River Jordan, he continued for thirty to forty years just with one teaching: that "I am the forerunner. The real one is still to come. I have come just to prepare the ground, and when he comes, I will disappear."

He baptized people in the Jordan River, remaining on the bank for forty years. He was just baptizing everyone, and initiating everyone for the real one who was to follow.

Everyone was asking, "Who is to come?" The whole country was provoked about "the one who is to come." The name was not known even to John the Baptist. He had to wait also. He belonged to the Essenes. Christ had been one of the important initiated members of the Essenes group in his past life. Then Jesus came to be baptized by John the Baptist, and the day Jesus was baptized, John the Baptist disappeared forever. He baptized Jesus in the Jordan River and shortly after was never seen again.

This happening became news for the country, that the new real one had come, because for forty years continuously he was saying, "When the real one comes I will baptize him as the last one, and then I will just

disappear." John the Baptist disappeared. Baptism is pre-Christian. Before Christ baptism was there, then Christianity began.

John the Baptist belonged to one esoteric group -- the Essenes. There are so many groups, but always the difficulty comes that someone is no longer there, and no one can replace him. Then there is a missing link. In every teaching that missing link appears, and when a missing link appears you cannot be helped by the group because those gaps cannot be filled. There are gaps in Christianity now, many gaps. There are gaps in every teaching. If one part is lost, then it cannot be replaced unless a person like Jesus happens again. That is not predictable, that cannot be arranged, that cannot be planned. But a group of initiated seekers can be planned and created, who can be used whenever there is someone who is capable of using them.

These esoteric groups are not concerned with this earth alone. Now even scientists agree that at least fifty thousand planets other that this earth must have life. More is possible, but less is not possible. In such a great universe, by the ordinary laws of probability, at least fifty thousand planets must have life. The esoteric group has another task to do, to link the knowledge of one planet to that of another. That is a little more difficult, because we have not known everything. We may be missing something which was known. We may be knowing something partially. On another planet, there may be a greater knowledge; on another planet, there may now be another Buddha. The esoteric group works as an inner link between different systems of knowledge that exist anywhere in the universe. So missing links can be supplied from other planets also. Really, it always happens so.

Whenever something is missing and we cannot call upon a person on this earth to appear and discover it, then the knowledge can be supplied from another planet, if it exists somewhere, and it always exists somewhere. The esoteric group can be in contact with everything that exists in the whole universe. This work is as valuable as someone from a university going to a primitive village. The primitive village does not know anything, the university man knows. This man can train the primitive to receive the knowledge. Then he can deliver it, and he can always be in contact with his source of knowledge. This is just an analogy.

Many times this planet has been visited by other planetary beings. They have left so many landmarks. Sometimes they have left many keys of knowledge on this planet with some group. Those groups have been at work. Esoteric groups are interplanetary, but there is something missing, so it cannot be understood by description.

Each age has to devise its own methods, no old method can be helpful to you. You have changed, your mind has changed. The key fit the old lock but the lock has changed. Esoteric groups can only be the preservers of keys, not of locks, because locks are with you. You understand it? Locks are with you -- not with Buddha, not with Jesus. They have keys. They devise keys, keys that open many locks. These keys can be preserved by esoteric groups, but in the meantime the locks are changing.

You are not the same lock which Buddha opened. The same key exactly as it is will not do. If the same key can do as it is, then any ignorant person can use it. Then no wisdom is needed, anybody can use it. I can just give you the key, and you go and open the lock; you need no wisdom. This much is enough: that this is the key and that is the lock. But as the locks are changing constantly, the keys must be given to a group who is wise -- to devise new keys that are always in tune with the locks.

The locks will go on changing. They will never be the same. So not only are dead keys to be preserved, but also the science for changing these keys whenever there is any change in the lock. That is preserved in esoteric groups. You cannot preserve it in books because the locks are not known. They will change, they will go on changing. No book can write about all these possibilities of locks, about all the combinations of locks. They will go on changing. The condition changes, education changes, culture changes, everything changes, so the locks become different. Howsoever the key is preserved, it will always be faulty in a way. It will not suit the lock. So the key must be handed over to a living group of wise ones who can always change the key also. That is the difference between esoteric knowledge and exoteric tradition.

Exoteric tradition always carried the key without any reference to the lock. It continues to talk about the old key; it never notices that no lock is being opened by it. But the exoteric tradition consists of ordinary people such as members of the Christian church. The church carries the key. They know that this is the key which opened many doors in Jesus' time. Their knowledge is right; their information is correct; of course this key has opened many locks. They carry the key, they worship the key, but now it opens no lock. They cannot devise other keys, they have no time to devise keys; they have only one key. They go on worshipping it, and if it cannot open a lock, then the lock is responsible. Then the lock must be faulty, then something is wrong with the lock, not with the key.

The exoteric tradition is always condemning the lock and worshipping the key. The esoteric group never condemns the lock, it always changes the key. The Vatican carries the key. They have the key, and they go on worshipping it. But Christianity also has inner esoteric groups. And this always happens -- that the esoteric group will be in conflict with the exoteric, because the exoteric will insist that this key must do. This key is not for you, you are for this key. You must behave in such a way that this key can open the lock. The key cannot be changed; you must change. But if someone says, "We can change the key," he becomes an infidel, he becomes a heretic. Then he must be killed because of the nonsense he is speaking: "He changed the key -- the key that Jesus gave us, Buddha gave us, Mahavira gave us. This key cannot be changed!"

So always, whenever there is a teacher, a real authentic teacher who discovers something, there are two currents from him: one becomes exoteric -- the visible church with the pope, the shankaracharya, the orthodox. They always insist on the same key. They never think that a key means nothing if it cannot open any lock. But then it is not a key at all: a key only means that which opens.

If it is not opening any lock, then it is just fallacious to call it a key. It is just a linguistic fallacy. It is not a key at all, it only becomes a key when a lock opens. When you are putting something in your pocket, it is not a key, it is only a possible key. When it opens the lock, it becomes the actual key. If it does not open any lock it even loses the possibility.

The visible churches are always obsessed with the key, because the key was given by an authentic teacher. But every authentic teacher also creates an inner circle. That inner circle has the key and the knowledge of how to change it in certain circumstances. This inner circle will always be in conflict with the outer, because the outer will think that you are inferior and are changing the key the master gave us: "Who are you? How can you change it?" For example, in Islam some Sufis had esoteric knowledge, but the Mohammedans killed them. Mansoor was killed because he was talking about many changes in the key.

The esoteric group is always interested in the lock, not obsessed with the key. The exoteric group is obsessed with the key, but not interested in the lock at all. If it opens, it is good; if it does not open, you are responsible. The key is never responsible.

The Mohammedans have many Sufi orders, inner circles, inner groups. Mohammedans thought that they had worked in a very rebellious way, so many Sufis were killed. Then, ultimately, they had to disappear, so now there are Sufis, but you cannot know them. Someone may be just a sweeper; you will never even be able to detect that this man may be a Sufi. Unless someone introduces you, you will never be aware. He may be coming to your house daily, still you will never be aware that this is someone who has some key.

He may just be a shoemaker. He will continue shoemaking, and you may be thinking that those who are sitting there are just being trained in the art of shoemaking. There are some customers, but, in fact, there may be some disciples among them who are not just being trained in shoemaking. This shoemaking business is just a facade. Inside, something else is going on.

Sufis had to disappear completely because the outer tradition would not tolerate them. They would just be killed, "because if these inner ones continue, then there is no future for the outward tradition; it becomes absolutely meaningless."

Only he is a teacher who has discovered himself, who has devised a key himself, who has known the source of knowledge himself, who has encountered the reality himself. Then always there are two schools. Sometimes some teachers never allowed any exoteric groups. In Buddha's time, there were seven other teachers of the same rank as Buddha. You may not even have heard their names. Only one name is known -- Mahavira. The other six are completely unknown. They also had keys -- knowledge, as much as Buddha and Mahavira -- but they never allowed any exoteric group to be formed around them. Only the inner circle continued in some way, somewhere.

One man was Prabuddha Katyayan, another was Purna Kashyap, another Ajit Keshkambal, who were of the same level, of the same rank, of the same inner realization as Buddha and Mahavira. Their names are known only because Buddha has mentioned them, that is all. No scripture is found, no following, no temple, no church, but still they continue in a very hidden and subtle way. And no one can say they have not helped many; they have helped. They are not known to many, but they have helped as many as any buddha.

Buddha's name is known; the whole world knows about him. But the more we know about him, the less we can use him. He also has inner circles running. Only these are meaningful. But they always came in conflict with the outer religious order. And the outer order is always a force, because the masses are with it. There is always a conflict.

Buddha created a very chosen circle. He created his circle with a person by the name of Mahakashyapa.

This name is only mentioned once. Sariputra and Modgalayan were his chief disciples of the exoteric order; their names are known all over the world, they have shrines. But the real authentic key was given to Mahakashyapa -- not to Sariputra, not to Modgalayan. But his name is mentioned only once, only once in the whole Buddhist scripture.

I will narrate the incident....

Buddha came one day with a flower in his hand. He was going to give a sermon. But no sermon was given, he just sat silently looking at the flower. Everyone wondered what he was doing. It continued for ten minutes, twenty, thirty minutes... Then everyone became uneasy. No one was able to say what he was doing. They all had gathered -- at least ten thousand people -- to hear him speak. And he was just sitting, only looking at the flower.

Mahakashyapa laughed. Buddha looked and said, "Mahakashyapa, come to me." He gave the flower to Mahakashyapa and said, "All that could be said I have said to all, and all that could not be said I have given to Mahakashyap." Never before or after is Mahakashyapa mentioned -- neither who he was nor where he was born.

Why is the whole scripture so silent about him? -- such an important person to whom Buddha says, "I gave to Mahakashyapa all that cannot be said." Of course, the essential this is "that which cannot be said." Only the nonessential can be said, only the superficial can be said, only the utilitarian can be said. The most significant transfer of knowledge is possible in silence only. But never again is his name mentioned, and then for centuries no one knew what happened to Mahakashyapa. But then after eleven hundred years, a person declared in China, "I am in direct contact, in the direct chain of Mahakashyapa."

After eleven hundred years, someone declared in China, "I belong to Mahakashyapa. I am his disciple." He was Bodhidharma. No Indian scripture mentions Bodhidharma. He was born in India, lived three fourths of his life in India. No one knows about him -- where he was or what he was doing. Suddenly, he appears in China and says, "I belong to Mahakashyap, the man to whom Buddha gave the flower. And I have the flower with me, still fresh."

Of course, he is talking about something which can never be other than fresh. Someone asks, "Where is that flower?" Bodhidharma says, "He is standing before you -- I am that flower. This flower Buddha transferred to Mahakashyapa, and I have come to seek the right person, because now I am going to die. This is my last birth, so I have traveled from India to China with certain information that someone is here to whom the flower can be delivered. So I have come seeking him. But the same source of information has informed me that I must not go to him, he must come to me. So I will just wait."

What does he mean by this "source of information"? Esoteric groups go on informing the persons who need to be informed. Bodhidharma said, "But the same source has informed me that I must not seek him," because sometimes a direct seeking becomes interference. If I come to your house, it will be one thing, if you come to me, it is quite a different affair. If I come to your house, you will be closed to me; if you come to me, you will be open. *You* have come.

Bodhidharma said, "The same source of information has said to me that I must wait, and the same source has given me a particular indication how it should be known who the person is to whom the flower is transferable." So he sat for nine years without facing anyone, just facing the wall. Many people would come to him. Even the emperor of China, Wu, came to meet him, but he did not turn his face. He was just facing the wall.

Wu's courtier tried to persuade him that the emperor was coming and it is very unworthy, very unmannerly, to sit before the emperor facing the wall. Bodhidharma said, "I am not going to the emperor, the emperor is coming to me. He can choose to come to the unmannerly Bodhidharma or not. He is free. I am not coming to him."

The emperor heard that Bodhidharma had said, "I am not going to him. He is coming to me, so he must choose. If he wants to come, he must come to me as I am." Wu came. He had to come; it became obsessive. He could not check if the man was worth visiting; he came. Bodhidharma was sitting facing the wall. Wu asked him, "Why are you facing the wall? Why do you not look at me? Why do you not look at others?"

Bodhidharma said, "For my whole life I was facing you and all others, but in their eyes I never say anything other than a dead wall, so I decided that it is better to face the wall. One is at ease, as one knows that there is a wall. When facing someone and feeling the wall there, it becomes more difficult. I can talk with you more easily because you are behind and I am not looking at you."

For nine years continuously he was facing the wall just like this. The person came for whom he had certain information. The person, Hui Neng, came. He cut off his hand, gave it to Bodhidharma and said,

"Make a complete about-turn; otherwise I will cut my head." And Bodhidharma took a complete turn, faced Hui Neng and said, "I deliver you the flower. I was waiting. A certain source of knowledge gave me the signs -- `the person will come, will cut his hand, will put it in front of you, and if you delay a second he will cut his head.' Do not be in a hurry. I am ready to give you the things for which I have traveled from India to China."

That secret cult has flowered now into the exoteric cult of Zen. Zen Buddhism is just an exoteric cult around this esoteric Bodhidharma tradition. Now, whatsoever Suzuki is talking or others are talking around the world, is from the exoteric knowledge, not from the esoteric. Now that has become hidden again; it has again disappeared. But the current is there, it continues so that is why there are esoteric circles; they exist for so many reasons.

You ask me how am I connected with any esoteric group. If you can be in contact with one, you can be in contact with all. It is just a matter of tuning. If your radio can work with one station, there is no difficulty in its working with another. If the mechanism is working rightly, you can catch any station around the world. If you can be in contact with one esoteric group, you can be in contact with all. You may not like to be in contact, you may like it, but once you know the tuning you can be in contact. And many times you come across a secret school, but you lose the opportunity, you lose the track.

Whatsoever I am saying is in many ways esoteric. That is why many times I become very confusing to you. Any exoteric teaching is never confusing, it is clearcut. It is just like two plus two equals four, it is always a simple thing. But the esoteric, the inner, the secret, is difficult to understand, because your understanding becomes disturbed with any new knowledge which has to be absorbed.

Any knowledge that you know, you can absorb easily. It can become a part of you; you can easily digest it. Anything which is new to you is hard to digest. And no esoteric knowledge can be delivered in mathematical terms. It has to be delivered mystically, it has to be delivered poetically. Then it becomes living. It means many things simultaneously.

I have been in contact with many esoteric groups. I have known many persons who are still alive who belong to some group. I have known many keys which were delivered by authentic teachers. But no key of the old tradition is enough, so I am devising new keys. Because I am devising new keys, I am not directly concerned with any esoteric group, as each esoteric group is interested in and is entrusted with a particular key to preserve. I am not interested in a particular key. I am interested in devising new methods, new techniques, new keys, because all the old keys have become in many ways irrelevant.

One thing has to be understood, that all these keys were developed in a world which was local, always local. For the first time, we are in a world which is absolutely non-local, universal. Really, for the first time we are in a world. Before, we were always confined to a particular part of the world. All those keys were developed for particular local conditions and cultures. Now, for the first time, the world is, in a way, a mixed-up mess. There is no particular culture, there is no particular conditioning. Everything is mixed up. And soon this is going to be more and more the case. Soon there will be a world citizen with no local background at all -- with a universal background.

Before this century ends, we will need -- we are already in need of -- keys which are universal. For example, Jesus' key was for a particular Jewish group. This is really an irony of history, that Jesus invented a key, devised a key, for the Jewish mind, and now Jews are against him. And those who follow him are against the Jews. But the key was particularly devised for a Jewish-conditioned mind. As far as I am concerned, Christ can be used more easily with a Jew than with a Christian, because the Christian is just a later outgrowth; Jesus never knew any Christian. He himself was not a Christian, he was a Jew. But this is the irony of our history.

Buddha devised a key for a particular mind. Now only in India does that particular mind exist, but his key is nowhere in India. It exists in China, Japan, Ceylon, Burma and Tibet, but not in India. And he devised a key for a particular Hindu mind. He was Hindu born and as a Hindu he died. He never knew any Buddhism. So the key was developed for a Hindu mind. And then, around the key, there develops a sect which goes against Hinduism. Then the key becomes irrelevant. It is not of any use for anyone, except for a particular Hindu mind. But this is the irony of history. It always happens so.

So I am struggling and devising keys that are, in a way, universal -- not for a particular localized culture, but for the human mind as such. And soon we will need them, these local keys will not do. Neither will any amalgam do, nor will all these keys put together do. That makes even more nonsense. You are unlocking one lock with so many keys: something from the Koran, something from the Bible, something from Buddha, something from Mahavira. And there are many people with very good wishes, doing much wrong. They talk

about the unity of all religions. That is talking about the unity of all keys for opening one lock -- the unity of all keys! One is enough, and too many keys will not enable you to open a lock. One might have opened it, now too many will not.

These are all local keys developed in a world which was divided. There was no universal mind. There never has been as far as our so-called knowledge of history is concerned. Sometimes this phenomenon of a universal mind has happened, but that is beyond our civilization, that is beyond our memory. Sometimes this phenomenon of a universal mind has happened previously also, but that has been completely forgotten.

For example, I will tell you one or two things. In England, they change the date at midnight. That makes no sense, really. It it absurd, no one will awaken out of his sleep just to change the date. It is illogical, impractical. The date should be changed in the morning -- that is common sense. You always change your calendar in the morning. But why has it been done this way? There is a secret.

In India, when it is 5:30 in the morning, it is midnight in England. There was a time, before this civilization, when the Hindu concept ruled over the whole world. Just like when the British Empire was all over the world, Greenwich time was the real time; everyone would refer to it. Now, with the fall of the British Empire, Greenwich time is nearly forgotten. After ten or fifteen thousand years no one will know about it.

There was a world before Mahabharat -- a prehistoric Indian war -- when the Hindu mind ruled over the whole world. Whenever it was morning in India, that was the time to change the date. It was midnight in England, so they also changed the calendar date then. That continued.

You will be surprised that in England, the parliament made a special act three hundred years ago to begin the year with January 1. Before three hundred years ago, the year was ending with March 25. But what does it mean to end the year with March 25? There is no meaning in it. But that was the day in which the Indian year ended. On March 25 the Indian year ends, and that was so all over the world. They had to make a special act to change it.

The word `December' means the tenth month, but it is the twelfth. December comes from *dush* -- ten in Sanskrit. But why is it the twelfth month? It is the tenth in the Indian year. The old tradition had continued; their calendar was derived from India.

The last week of December is known all over the world as Xmas. X is Roman for ten, and *mas* in Sanskrit means month. *Xmas* means the tenth month, it means December. But why? December should not be the tenth month. But it has been tenth in the Indian calendar, before Mahabharat happened, about five thousand years ago.

In Mahabharat, which also means a prehistorical Indian scripture, we have a story that Arjuna was married to a Mexican girl. The Sanskrit word *maxika* became Mexico. And in Mexico, the civilization that existed has so many Hindu symbols that you cannot help but say that it was a Hindu civilization. The whole of the Mexican civilization was Hindu -- Hindu temples, Hindu gods. Even the deity Ganesh was found there, but now it is almost as if it never was.

We have come again to a universal world in which Arjuna can marry a Mexican girl. Soon again there will be no localized cultures. For this unfocused culture we have to devise new, more liquid keys -- less solid and more liquid, which can be used with so many locks.

I have known so many esoteric groups -- in this life and before. I have been in contact with many esoteric groups, but I cannot tell you their whereabouts. I cannot tell you their names, because that is not permitted, and it is of no use really. But I can tell you that they still exist, they still try to help.

Some groups are still very alive -- for example, Ashoka's group. If Ashoka has done something more meaningful than any emperor has done anywhere in the world, it was creating this esoteric group of nine. Akbar tried to imitate Ashoka in many ways. He made a group of nine, but it was meaningless. They were just courtiers -- Nava Ratna, the Nine Jewels of Akbar. But they were just imitation jewels -- exoteric. Someone was a poet, someone was a warrior, and that makes no sense. But Akbar knew from somewhere that Ashoka had a group of nine wise persons, so he made a group of nine jewels. He did not know everything about Ashoka's group.

The Ashoka group has persisted for two thousand years. It is still alive with the key, still working. The whole theosophical movement was initiated by this group. That is why in theosophy Buddha became the suprememost person. And the whole theosophy, in a way, was Buddhist or Hindu. That is why in Western countries it was thought that it was an Eastern effort to convert the West -- that it was just Hinduism working in a new garb. This is true in a sense, because the initiator group was a Buddhist group.

You can also be in contact with some esoteric group. There are techniques and methods. But then you

will have to do much work upon yourself. As you are, you can never be in contact. You will just pass by an esoteric circle, but you will not even be able to detect it. You will have to change yourself, tune yourself, for new dimensions, for new vibrations to be felt; you will have to be sensitive.

Then you will not ask me, "Have you been in contact with an esoteric group?" You will know just by sitting near me, you will know just by looking into my eyes. You will feel just by hearing my words, or even by hearing my silence. You will understand. But that will come only if you change yourself, attune yourself, for the new reality -- if you open yourself for new dimensions.

Esoteric groups are and always have been there. Only you are closed -- closed in thought, closed in thinking, closed within yourself -- no opening, no window, no door. The sky is there -- just open the window, and you will know the sky and the stars. Howsoever far off they may be, just by opening your window, which is so near, you come in contact with far-off stars. In a way, it is illogical. By opening such a near window, how can you come in contact with far-off stars? If I tell you, "Open this window behind you and then you will come in contact with the whole universe," you will say, "It is absurd. Just by opening this window which is so near, how can I be in contact with what is so far?" But it is so. Open a window in your mind, make a meditative window, and you will be in contact with so many far-off lights, with so many happenings which are always around.

Just around the corner, just around you, everything is happening. But you are blind or asleep or just unaware. I am here; you cannot conceive of what is happening here. You cannot conceive of it!

I was a student in a university. The vice-chancellor spoke at some birthday celebration. I was just a student in the first year. The vice-chancellor said, "I wish I had been alive in the days of Gautama the Buddha, I would have gone to his feet."

I interfered and I said, "Please reconsider this. Please think it over once again, then speak. Really, would you have gone to Buddha's feet? Have you gone in this life to any beggar? Buddha was a beggar. Have you gone to anyone who is a teacher -- a teacher of the invisible world? As far as I know, you have never gone to any, so please reconsider whether, had you been alive in Buddha's day, you would have gone to his feet, whether you would have recognized him. Have you recognized anyone in this life?"

He was bewildered, he was taken back, he became silent. He said, "I take my words back because I never thought it over. I just said it. Really, I have never been to anyone, so it seems logical that I would not have gone to Buddha. And even if I would have passed by, I would not have looked at him. And even if I would have looked at him, I would not have recognized him, because it is not so that whosoever came in contact with Buddha recognized him. It is not so!"

Buddha passes from a village... and no one recognized him. His own father does not recognize him, with his own wife even there is no recognition.

I am here; you cannot recognize what is inside. Only the outside is known. You only become acquainted with the outside. That is how it should be. You are not in contact with your own innerness, so how can you be in contact with mine? That is an impossibility. It becomes easy if you are in contact with your own innerness. Then you can be in contact with my innerness, or innerness as such. Otherwise, you will just go on asking me, and I will continue answering you. Then everything just misses the point.

But I answer you not in order that you should get the answer from my answer. No, I never hope against hope, I never hope that my answer can become your answer. I know very well that my answer is of no use to you. But then why do I go on answering your questions?

I go on answering not in order that my answer will become your answer, but because if you can listen to me silently, totally, in that silent listening you will come directly upon your own innerness. Suddenly it can explode to you, suddenly you can be in another world that is completely different from any in which you have been living. And if that happens, then you have come into a new existence.

That new existence is your own. It is an esoteric, inner secret. That inner existence has all these things.

I Am the Gate

Chapter #9

Chapter title: Even In a Single Moment

2 June 1971 in Bombay, India

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PART OF A DISCOURSE GIVEN BY OSHO ON JUNE 2, 1971 IN BOMBAY, INDIA, AND BASED ON AN INTERVIEW BY MA ANANDA PRATIMA.

Awakening is possible even in a single moment. In that single moment, one can explode into the divine. That is possible, but generally it never happens. One has to struggle for continuous lives, because the task is arduous and one cannot awaken himself. It is very much like this: if one is asleep in the morning, there is every possibility that one can dream he is awake, though he will not be awake.

A group of persons decide collectively to make some effort. Then it is more possible that sleep can be broken. So awakening is really a group work. It can happen individually, and each individual is capable of doing it alone, but it never happens so. The actual working is different, because we never work to our utmost capacity. We never work beyond a ten percent part of the mind. Ninety percent remains just potential; it is never used.

There is no difference in your dreaming whether you are asleep or awake, dreaming goes on inside. This awakening, this awareness which we all have, is only superficial. Deep inside there is a dream, and that continues.

So one can have two things: either individual work is possible or group work is needed. The whole order of sannyas was created as group work. Awakening becomes more possible if there are ten thousand people working in a group, so even if one is awakened, he can create a chain of awakenings.

Buddha created a group order, Mahavira created a group order. Their orders were really an outward phenomenon; they were sannyasins, an order of sannyasins. Inwardly they were doing a group work, and that group work continues for lives.

For example, there are still persons alive of the Buddhist group of sannyasins. And they have an inner understanding and an inner oath -- a promise to the group -- that whenever someone is awakened, he will do his utmost to awaken the others, particularly those belonging to the group. Why those belonging to the group? Because every school has a particular technique.

If you have worked with a particular technique in your previous lives, you can work easily in this life. So, there are many persons who belong to me since their other births, their other lives. And that group of persons is more capable in many ways. It has worked something, it has done something, up to a point; it is not just a beginning for them. Otherwise, with every new person, you have to do more unnecessary and unessential work.

For example, intellectual work is needed for beginners. Those who have worked in their past lives with a particular technique, they will not need any intellectual work now. You tell them the technique, and they will begin to do it.

There will be no intellectual work, they will not ask superficial questions. That curiosity will not be there, and that curiosity takes much time and much energy. So one can work with beginners if one has so many lives ahead. But if one has no life ahead, he cannot work on beginners. He has to confine his work to the old ones who are somehow on the bank. They do not need any intellectual philosophy; they have no superficial inquiries. They will just go deep, directly.

The old requirement, the requirement that one should have faith, is really a trick. It is just to distinguish between the old ones and the new ones. With the new ones, faith is impossible; only doubt is possible. Only with the old ones is faith possible, and doubt is impossible.

So faith is just a technique, a trick, to choose between them and to know on whom more work can be

done in less time. It is not that those who can have faith are in any way different than those who have doubts. It is only that those who have faith have worked somewhere, so intellectual curiosity is not there; it has been fulfilled. They have passed; they are not just entering the school, they have passed the entrance.

So to ask for faith is to ask, "Have you worked in your past lives?" If you have worked, only then can you have faith; otherwise you cannot. And in today's world doubt seems much more prominent, easier. Faith is very difficult. The reason is not that the human mind has been changed, the reason is only this: that the old traditions are running narrow.

Really, since Nanak there have been no new traditions. Now all the religions are old. They have been going on, the river is narrowing every day. With every new day, the tradition has fewer persons with it. Since Buddha there are now twenty-five centuries -- the tradition is so old that almost all who were connected with the living master are liberated! And all those persons who have remained are really very third rate. They have had twenty-five centuries of continuous work.

All the traditions and their continuity are, in a way, so old now. That is why faith is less. There were so many living traditions and so many persons who have worked in their past lives. Faith was the root for each one, doubt was very difficult.

If you ask me, I am doing many things. One is working for those who have been in any way connected with me -- and there are many. Another is to create a new continuity which we will be living in the coming days, because no old thinking is of use now.

And I would not like to change someone from his own continuity, because if we cannot liberate a man in a long tradition of twenty-five centuries, it is useless to change him now. It is better to let him go deep in his own tradition. It is better not to change him, but make his own tradition a living one. He can go deep in it. He will be another continuity with the old.

But previously, I was working for the new ones, so my emphasis was on doubt. I will always be concerned with doubt, because only through doubt can you attract the new one, never through faith. Faith attracts the old one. He has been doing something in his past lives. My emphasis has been on doubt only because I should work for a new tradition which will be living.

Now my emphasis will be on faith, and there is no contradiction. This is only changing the entrance and nothing else. When I was emphasizing doubt, no one came. Now I will emphasize faith. So I will work for those with whom I was connected in past lives.

So there will be no difficulty, because we never go deep in anything. We cannot go deep. There are levels. When I say doubt, when I say faith, this is inconsistent. Only the labeling may be different, only different words will come now. Whatsoever I was doing will continue. Now my emphasis will be for those who have worked for something. That is why this order of sannyas -- because with doubt it cannot be created.

Whenever there is doubt, one can be alone and can never work in a group. With a technique of doubt you can never work in a group, never. Doubts make you an island. But when you become a continent, then you are joined with others. Then there is no separation, and you can work in the group.

As far as man is concerned he is so weak that we cannot rely upon him individually. He cannot do anything, he can only deceive himself. So, if we are going to work on individuals we have to create mechanical helps. For example, you are asleep, and no one is there to awaken you. You will have to use an alarm clock, that is the mechanical device to help you. But no mechanical device will be very helpful for long because you will become used to it, and soon you will not be disturbed in your sleep by your alarm clock. Rather, sleep can be even more sound -- and the working of the mind is such that you will change the alarm into a symbol in a dream, and it will be interpreted in a different way. Then it will not become a discontinuity in sleep. You will create a dream in such a way that the alarm becomes just a part of it, so that it is not against your sleep but a part of your dream.

I have tried with many persons individually. I have given mechanical devices also, but they have become accustomed to them and then a new fallacy arises. That is the greatest fallacy in spirituality: one can dream he is awake. That is the most fatal disease, the most dangerous: we can continue our sleep and we can dream we are awake. Then there is no need for devices, and you are in your dreams alone.

So my emphasis from now on will be on group work. So even if one is awakened just for a single moment, he can create shocks for others. He can shake you. And this order of sannyas will be just a group with inner faith.

When you feel, even for a single second, awareness coming to you, help others. And they will help you when the need is there.

I Celebrate Myself: God Is No Where, Life Is Now Here

Talks on Zen
Talks given from 13/02/89 pm to 19/02/89 pm
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OUR BELOVED MASTER,
SEKITO SAID:
"MY TEACHING, WHICH HAS COME DOWN FROM THE ANCIENT BUDDHAS, IS NOT DEPENDENT ON MEDITATION OR ON DILIGENT APPLICATION OF ANY KIND.
"WHEN YOU ATTAIN THE INSIGHT AS ATTAINED BY THE BUDDHA, YOU REALIZE THAT NO-MIND IS BUDDHA, AND BUDDHA IS NO-MIND; THAT NO-MIND, BUDDHA, SENTIENT BEINGS, BODHI, AND KLESA, ARE OF ONE AND THE SAME SUBSTANCE WHILE THEY VARY IN NAMES.
"YOU SHOULD KNOW THAT YOUR OWN NO-MIND ESSENCE IS NEITHER SUBJECT TO ANNIHILATION NOR ETERNALLY SUBSISTING, IS NEITHER PURE NOR DEFILED. IT REMAINS PERFECTLY UNDISTURBED AND SELF-SUFFICIENT. THE SAME IS SO WITH THE WISE AND THE IGNORANT. YOUR NO-MIND ESSENCE IS NOT LIMITED IN ITS WORKING, AND IS NOT INCLUDED IN THE CATEGORY OF MIND, CONSCIOUSNESS, OR THOUGHT.
"THE THREE WORLDS OF DESIRE, FORM, AND NO-FORM, AND THE SIX PATHS OF EXISTENCE ARE NO MORE THAN MANIFESTATIONS OF YOUR MIND ITSELF. THEY ARE ALL LIKE THE MOON REFLECTED IN WATER, OR IMAGES IN THE MIRROR. HOW CAN WE SPEAK OF THEM AS BEING BORN OR AS PASSING AWAY?
"WHEN YOU COME TO THIS UNDERSTANDING, YOU WILL BE FURNISHED WITH ALL THE THINGS YOU ARE IN NEED OF."

Friends,
Good evening. And good news ...!

This evening we are starting a new series of talks: I CELEBRATE MYSELF. GOD IS NO WHERE: LIFE IS NOW HERE.

The statement of Friedrich Nietzsche that God is dead, is only symbolic because God has never been in the first place -- not even born. How can he be dead? But it was a tremendously powerful symbol to declare that God is dead.

It was a recognition that we have been worshipping a lie. And it was not only worshipping, we were being destroyed by a lie. We had been exploited by the priesthood of all the organized religions. Our dignity has been destroyed. We have been turned into puppets in the hands of a fiction.

His declaration that *God* is dead simply means that *Man* is born. That is the other side of the coin. And because man is born, he brings freedom to the earth, he brings joy to the earth, he brings dignity to the earth. And he destroys all that was clinging to the ultimate lie, God -- all the superstitions, heaven and hell, all theologies, all religions ... all kinds of false programming of man's being. They have also died with God.

Hence, I celebrate myself and I celebrate you.

Friedrich Nietzsche's statement also includes another part: "God is dead, therefore man is free." God was the slavery of man, he was the bondage. He was the prison that did not allow humanity to rise to its ultimate heights. He was keeping the whole of humanity reduced to subhuman beings, sinners. His death is a great moment to celebrate.

His death means man has come of age. He is no longer a child and he does not need a father figure. He can stand on his own feet. He is not a sheep, as all the religions have been telling him, and he does not need any shepherds. Jesus, Krishna, Mahavira, Mohammed, Moses ... no prophets are needed, no saviors are needed, no messengers of God are needed. They were all megalomaniacs, and in the name of God they have been pushing human consciousness to the lowest levels of existence.

The death of God cleans the whole sky outside and cleans the inner world also, completely -- cleans you of all the belief systems, cleans you of all prejudices, cleans you of all guilt. That is what he meant by freedom. Freedom from guilt was possible only if God was dead. And once you are free from God you have the whole sky to yourself, inner and outer both -- you can open your wings in utter freedom. Without any inhibition, and without any suppression, you can live your life with joy, with song, with dance.

God not being there is a great event, the greatest event that has happened in the whole history of mankind. The absence of God gives you a certain solid presence. For the first time you are individuals, independent souls -- not creatures who have been created, but individual consciousnesses which have been in existence from eternity to eternity.

This is a glorious moment for those who can understand all the implications of God's death. They will immediately celebrate it, because it gives you a new sense of direction, a new uniqueness, a new destiny. It makes you a master of your own destiny. Nobody is there to guide you, and nobody is there to dominate you, and nobody is there to give commandments to you.

For the first time, in Nietzsche's statement, man comes of age. But very few people have heard that God is dead and they are still worshipping him. They are still praying in the churches, in the temples, in the mosques. They are still holding the lie as if it is the truth. And because of that lie their whole life becomes phony. They cannot laugh, they cannot enjoy. Their only duty, propounded by all the religions, is to be masochists -- torture yourself as much as you can. The more you torture yourself, the greater saint you are.

All the religions have been preaching nothing but masochism. That gives me a deep insight into God.

Mankind has to be masochist, guilty -- torturing himself, torturing and destroying his own roots in nature, going against nature ... suffering all kinds of stupidities because God was a sadist. All the religions, unknowingly, are propounding a God that is a sadist. He loves humanity to suffer. He loves people to torture themselves. He does not like your laughter, he does not like your joy. He does not like your pleasure, your blissfulness, your cheerfulness. He does not like your songs, and he does not like your dances and your celebrations. He has taken away all that was beautiful on this earth. He *hates* the earth! He is against the earth. He is against life itself.

So what, in the name of God, your saints have been doing all these thousands of years is nothing but committing a gradual suicide. The more dead you are, the more you will find followers. The more alive you are, the religions will condemn you, the masses will condemn you, all the idiots of the world will be together to destroy you.

Joy is not acceptable. Laughter is not acceptable. A sense of humor is not part of any religion. Life has become sad, misery, anguish, anxiety. Who is responsible for all this? The first responsibility is a fictitious God who is represented by the priesthood around the world. Millions of people in this priesthood are living on your blood. They are parasites not priests. And their whole function is to keep you miserable, because only a miserable person can bow down to a fictitious God. And they have been respecting those -- giving them prestige and honor -- who were nothing but insane people.

Anybody who goes against life is insane.

Life is all that we have.

If you go against it, you are committing suicide. Maybe it is very slow suicide -- it may take a few years for you to die. One religion, Jainism -- unfortunately I have been born into that religion -- even supports the idea of suicide. Other religions unconsciously support it, but Jainism is clear about it.

It preaches that if you want to commit suicide, commit it because this life is not worth living. This earth is not your home, your home is beyond the clouds. They call it *santhara*, but it actually means slow suicide. Whenever a man goes on santhara, he becomes immediately a great saint. Santhara is a fast unto death -- no food, and in the end no water. For a healthy man to die it takes almost ninety days, and those ninety days are of immense self-torture. Jainism is simply making conscious that which every religion has as an implication.

What have all the saints of the world been doing? And what is saintly in their actions, in their behavior, in their style of life?

A man who was worshipped very much by the Christians in Egypt, remained sitting on a high pole for twelve years! It was a ruin of an old palace, and only one pillar was standing high. It was very difficult; it was a small place to remain on for twelve years. He could not sleep -- he had to tie himself to the pillar. He could not come down even to go to the toilet, so he was defecating from the pillar, pissing from the pillar ... and people were worshipping him ...!

He must have suffered immensely just to get this honor, honor from the ignorant masses. Just to get this prestige of being a great saint, he was living in utter dirtiness, ugliness. And he dropped from the pillar only when he died. A great memorial exists in his name because he has done the greatest penance against the original sin of Adam and Eve.

Strange ways have been found how to take your pride. Now Adam and Eve have committed a sin? I don't think they have committed any sin. They were simply provoked by God to eat from the Tree of Knowledge and from the Tree of Eternal Life. To prohibit anything is to provoke -- it is a simple psychology. God could have learned much from Sigmund Freud.

In the Garden of Eden where God lived, there were millions of trees. If he had not prohibited those two trees, I don't think that even by now we would have found them ... millions of trees with beautiful fruits. We would have still been chewing grass in the Garden of Eden just like the buffaloes. If anybody committed the sin it was God himself.

And why did he prohibit his own children from eating from the Tree of Knowledge? No father would do it. Every father wants his children to be as wise as possible. And why should a father prevent his own children from eating the fruit which will make them eternal, immortal. Every father would love -- even ordinary fathers on the earth would love their children to be immortals.

What kind of God was this? And if this is God -- who prevents his children from becoming wise, from becoming Socrates, and Gautam Buddha, and Lao Tzu, this is not a god worth having. If he has not died by himself, then somebody has to murder him. He has tortured humanity enough.

And strange is the fact that it was the Devil who persuaded Eve to eat from the Tree of Knowledge. He showed her why God was preventing them. He does not want anybody to be equal to him -- and you call this God compassionate? And you call this God love? The Devil was far more loving, far more compassionate! In fact, he showed man the way of wisdom, the way of immortality.

God is preventing his own children because he does not want them to be wise, he does not want them to be immortal. If they are immortal and wise then they will be equal to God, and he is afraid of their equality -- a very jealous God. In fact, the Old Testament declares it through God himself. God says, "I am a very jealous God." He certainly is. He was jealous of his own children. He is not even worthy to be called a father. If the Devil had not told Eve, "You have to eat these fruits, only then will you know in your innermost being that you are also gods ..."

As the story is, it makes it clear that the Devil was more in favor of human individuality, respect, dignity. God was against man from the very beginning. The whole evolution that has happened in science ... `Science' in its very roots means knowledge. Anything that has evolved in the inner consciousness of man -- the awakened ones, the enlightened ones who have come to know that life is eternal, it is a festival, beginningless, endless -- would not have been possible without the Devil. The Devil was the first rebellion against a dictatorial God.

And I have to tell you that the word `devil' is much more meaningful than the word `God'. `God' simply means nothing, but `devil' comes from the Sanskrit root *div*. From *div* are derived `devil' and `day' in English; in Hindustani from *dev*, *devata*, which means divine; from *div*, *divas*, which mean daybreak, the beginning of the day, the end of the night. The Devil seems to be more divine than God. God seems to be really a very mean fellow, and it is good that he is dead otherwise somebody would have to shoot him. It is

good that he died by himself, and we had not to have his blood on our hands.

But once God is no longer there, your freedom becomes a tremendous responsibility. It should not fall down into licentiousness, it should rise into enlightenment. Freedom brings responsibility. And I want you to understand that responsibility does not mean duty, it means only the ability to respond. Ability to respond to what? To every situation, moment to moment you should be so aware that you can find original responses to every original situation. Nothing in existence ever repeats.

They say history repeats itself, because man is an idiot. But existence never repeats itself, because existence is intelligence, wisdom, eternity. History will also stop repeating once there are millions of buddhas around the world, millions of people who have the sense of being alert, aware, conscious, and who feel that they have a great responsibility moment to moment -- not according to any scripture but according to everyone's consciousness.

Freedom brings many fruits, and many flowers, and many gifts to you. The death of God is not something to be sorry and sad for. It is something to rejoice, something to dance, something to celebrate. At last man is free from guilt, man is free from a constant judgmental eye from the sky.

It is strange that The Holy Bible says, "Judge ye not," but God does only one thing, judge. And they have also determined a day called The Judgment Day. To man it is said, "Judge ye not" -- and God is continuously judging, and is going to judge finally at The Judgement Day. What kind of contradiction ...?

Just today I have received a letter from a few Christians saying that the Bible says, "Judge ye not." But I am not a Christian, and I don't have any obligation to follow the Bible. I am not a Hindu ... I am not a person who belongs to any religion, so I don't have any obligation to follow The Holy Bible or holy Koran, or holy Bhagavadgita. All holy scriptures as I have looked into them, are absolutely unholy.

These four or five Christians who have written a letter to me want me not to judge Christians or Catholics, because the Bible says, "Judge ye not" -- and they are judging me! And their Bible says, "Judge ye not." I am not a Christian so I have no obligation to follow the Bible. They are Christians, they should not judge me. I am free to judge, and I am free to judge everybody because I don't have any prejudice against anybody. I don't belong to any organization, to any system of beliefs. A God who teaches people, "Judge ye not," himself goes on judging -- and you don't see the contradiction?

Jesus says, "God is love," but there seems to be no love flowing from the skies to humanity. In three thousand years we have fought five thousand wars. What kind of God is there who allows Genghis Khan to be born? Tamerlane to be born? Nadirshah to be born? These three generations of one family killed one hundred million people, and they were never defeated.

What kind of God allows President Truman to drop atom bombs on Hiroshima and Nagasaki? What kind of God is allowing all the stupid politicians of the world to pile up nuclear weapons which will only prove to be a global death?

But as I told you, God is a sadist. He enjoys when you are suffering. He enjoys when you are in pain. He enjoys when you are poor. He enjoys when you are starving to death. His enjoyment is simply sick!

The word `sadism' comes from a French count, de Sade; he used to torture women. He was a super-rich man, a count, and had a vast territory under his control. So any beautiful woman would be dragged to his torture chamber. You all have love chambers; he had a torture chamber -- that was his love chamber. And as the woman entered she could not believe what was going to happen because all over the walls were hanging different kinds of instruments of torture. He also used to carry a box, a portable torture chamber -- because who knows? He may find a woman in a hotel room and he may not have his instruments.

All those instruments ... First he would force the woman to be naked -- not in a loving way -- he would tear off her clothes, he would scratch her body, he would start beating her ... and he had all those instruments. You have heard only the word `screwing' -- he really used to use screws to make holes in the woman's body. Unless there was blood he did not get excited. When he saw the woman in utter torture, then he was in great sexual excitement, then he would make love.

And perhaps something of de Sade exists in every masochist man. Unless there is a pillow fight, unless there is some conflict before going to bed, a man seems not to be excited. A woman who beats him, hits him, throws things at him, excites him.

The only perfect couple possible in the world would be if one partner was a sadist, and the other partner was a masochist. `Masochist' also comes from another count who enjoyed torturing himself. His name was Masoch; hence the word `masochist'. Both were imprisoned for insanity, both were found guilty; one of torturing others, and one of torturing himself.

God must be a sadist on a far bigger scale than de Sade. He is omnipotent, omnipowerful, omnipresent --

everywhere. You cannot escape him; his eyes of judgment are following you day and night, twenty-four hours, wherever you are. He is threatening you that you will fall into hellfire for eternity.

Even a man like Bertrand Russell refused to be a Christian for the simple reason -- he has given many other reasons, but the first reason was "I cannot accept a God who is so unjust" -- that in Christianity there is only one life.

Even if you live a life of one hundred years, as Bertrand Russell almost managed to live, one century ... He counted very honestly the sins that Christians call sins -- they are not sins, they are just natural experiences. They have been converted into sins to torture you. Making love to a woman is not sin, but it has become a sin. Both are feeling immensely guilty that they are doing something against God.

So he counted all those so-called sins which are not sins, but just for the argument's sake he counted all the sins that he had committed. And he also counted all the sins that he had dreamed about but he had not committed. Still he said, "The most strict judge cannot put me in jail for more than four and a half years, and God is going to throw me into hellfires for eternity! There seems to be no proportion."

If you go on committing sin and don't do anything else, just sin and sin and sin from the moment you are born till the moment you are in your grave, then too, an eternity of hellfire is not just, it is not justice.

God seems to enjoy hellfire. God seems to enjoy poisoning all your pleasures -- you should not enjoy any of your senses. Different religions have different emphases, but the point is the same. Mohammedans are not allowed to listen to music. Strange? It is sin because you are enjoying a sense, your hearing. You are giving pleasure to your ears, so you are not to be allowed to listen to great music.

I cannot conceive in what way music can be a sin. But the idea is that enjoyment is sin, so whatever you can enjoy has to be condemned.

Jainism says you should not enjoy taste, you should eat without any taste. You are putting man into such a guilt. How can he avoid tasting? When it is sweet, it is sweet! When it is bitter, it is bitter! On his tongue there are sensitive buds which decide the taste. Unless you have plastic surgery and remove all the buds from your tongue, you cannot manage not to taste the food.

But they have poisoned your enjoyment. Just small enjoyments -- eating your food with love and joy with friends is condemned. And it is not only one sense, but all five senses.

Gautam Buddha is against touching a woman. Even touch is a sin, because touching a woman is a joy. She is warmer than you, she is more fragile than you, she is more beautiful than you. And what is wrong if touching a woman gives you joy? Joy cannot be wrong. And you are not harming anybody, you are not interfering by touching the woman against her will. She enjoys being touched; you enjoy being the toucher. Why should God come in between?

But he is there always, following you as a judge. He has become your inner conscience. Your inner conscience is false! It is created by the religions. So God does not depend only on himself, he depends on the priests to create a conscience in you. It is not consciousness, it is conscience -- a false entity which continuously goes on saying to you, "This is not right. The scriptures are against ... God is against .... Don't do this!" And your whole nature wants to do it.

Jaina monks are not allowed even to have a bath or a shower, every day, because that is enjoying the coolness of water, enjoying your body's freshness. You can see these people are criminals. The Jaina monk is not allowed even to make his teeth clean. He cannot use any toothbrush, or any toothpaste, or any mouthwash. It is so difficult to talk to a Jaina monk -- his breath is so disgusting, his whole body is disgusting.

In a hot country like India you perspire ... and Jaina monks have to travel on dirty, dusty paths. They cannot ride in any vehicle because that is pleasure; they have to walk. So they are walking on dusty roads in villages, and their perspiration under the hot sun, blazing hot, showering fire on the earth ... They become ugly, they become really tanned. Their bodies, their skin shrinks. And dust upon dust, layer upon layer ...

All the religions have shared in some way or other the desire that man's every pleasure should be poisoned. Only then will he turn towards the priest to get some advice, because he is miserable. Make him miserable, take away all the possibilities of pleasure.

I have not come across any Indian woman who knows what orgasm is. In fact, in the Hindi language there is no word equal to `orgasm'. The Indian woman has never known orgasm. Even the Western woman has started to know about orgasm just thirty years ago. It was due to the research of psychologists, psychoanalysts and psychiatrists. Sigmund Freud, Havelock Ellis, Masters and Johnson -- they opened a new door to women's pleasure.

For centuries they did not know what orgasm was, so naturally, they were disgusted with sex. They

thought that the man was simply using them, because they were not getting any enjoyment out of it. But the reason was that the man has not been allowing them to have an orgasm.

In the very primitive days he must have become aware that a woman can have multiple orgasms, and a man can have only one orgasm. So a man is not competent to fulfill a woman. Either he has to call his friends, or he has to get some hormonal injections, because a woman ordinarily is capable of having six orgasms one after the other.

It is better not to let her know that she is capable of any orgasm. It can be avoided, because the woman's vagina is insensitive. It has to be insensitive because it will be giving birth to a child. If it was sensitive, the birth of a child would have immensely increased pain; it is insensitive and still there is pain.

So the woman's orgasm has nothing to do with the vagina, it is just a reproductive mechanism. Her orgasm is not dependent on a man making love through the vagina -- that is good for reproduction. She has a separate part, just a very small part -- the clitoris -- which is not in the way of man's making love to her. Unless the man understands the physiology of the woman, which ordinarily no man understands ...

Man is the only inexperienced lover in the world, because neither does he have any experience before your marriage, nor does the woman have any experience before the marriage. This is a very strange world. When two people are going to live together for their whole lives they don't have any experience, they don't know what to do.

The woman's clitoris is the organ which gives her pleasure, and it is not part of her vagina. Man's ejaculation is just two minutes or three minutes at the most. And he has to be quick, because if you are committing sin, commit it quickly. Don't do it too long, otherwise, remember hellfire.

Unless a man understands the physiology of a woman, which he has never bothered ... her whole body is sexually sensitive. Man's whole body is not sexually sensitive. The man's sexuality is very local; it is just in his sexual machinery. The woman's whole body is sexual, and unless the man plays with her whole body and arouses her body -- that is foreplay ... No man wants to do it, because it will take too long, and one has to be quick before God comes in. So no more foreplay!

Christians particularly, introduced the missionary position, in which the beauty is under, and the beast is on top. The poor woman has to lie down almost dead, and only then is she considered to be a lady. Only prostitutes enjoy. No woman of honor will groan or moan, or start gibberish or screaming out of joy. So she has been told to be completely dead while the man is making love. It is one-sided love. The other side is completely dead; the other side has not been aroused.

The people who understand sexology say the woman should be on top so that she has more possibility of movement, and the man should be underneath her so he can remain silent, because his ejaculation happens in just two minutes! If he remains silent he can manage twenty minutes or thirty minutes. A woman needs at least ten minutes to become aroused. This disparity is there, and it can be fulfilled only if the man understands that the woman is not just a mechanism to be used. She is also a soul, equally alive, and has all rights to pleasure just as you have.

So foreplay is needed, and the man should be underneath and the woman should be on top. The man should lie down like a lady, and the woman should be a real rascal! Then only is there a possibility that they come to orgasm at the same time. When they both start throbbing and getting out of control, that is the moment when they know what sex contains. It is not only a reproductive organ, it is also an organ of immense pleasure. And that pleasure, according to me, gives you the first glimpse of meditation, because the mind stops, time stops. For those few moments there is no time, and there is no mind, you are just utterly silent and blissful.

I say it -- it is my scientific approach to the subject -- because there was no other way for man to find out that if there is no mind and no time, you enter into a blissful state. Except for sex there was no other possibility for the mind to understand that there was some way of going beyond mind, beyond time. It was certainly sex which gave the first glimpse of meditativeness. And I am being condemned all over the world because I am telling people the truth.

Nobody has come up with any other idea to explain how you have found meditation. You cannot find it by just walking on the side of the road -- it is lying there and you go over and pick up meditation. Where have you found meditation? Not a single person in the whole world ... and I have been discussed around the world, condemned, just because I am talking about going from sex to superconsciousness. But nobody has given any explanation why they are condemning me because of my book -- which has been translated into thirty-four languages, has gone into dozens of editions, and is read by all the monks whether they are Hindu, Jaina, Christian, Buddhist. Monks are the best customers for that book.

Here there was a Jaina conference just a few months ago, and my secretary, Neelam, informed me, "It is strange. Jaina monks come and they ask for one book only, FROM SEX TO SUPERCONSCIOUSNESS. Then they hide it in their clothes and just get out of the door silently so nobody finds them out."

The book, FROM SEX TO SUPERCONSCIOUSNESS, is not about sex, it is about superconsciousness. But the only possible way for man to find that there is some door, some way to go beyond his thoughts into eternal silence ... Even though it lasts only one moment, that moment is eternity -- everything stops. You forget all the worries, all the tensions.

Have you ever heard of any man getting a heart attack while he was making love? It should have happened more often if the religions were true. God would be so angry, that at least he could give a heart attack. Hellfire will be after death; right now ...

But no man has died while making love, because making love takes away your stress. It is stress that can give you a heart attack. It is stress that can drive you mad and insane. It is sex that keeps you sane, keeps you normal, keeps you within the boundaries of sanity. Otherwise you are going to be a pervert, and perversion does not give you the same key of superconsciousness.

Homosexuals cannot have the same experience that is possible in a heterosexual relationship. Nor can lesbians have the same orgasmic experience. But ten percent of American men have accepted that they have homosexual tendencies, and thousands of women have married women -- lesbian couples. And this year it is expected that forty thousand babies will be born out of lesbian couples. From where are these babies coming? From artificial insemination. Now hospitals are not only carrying a blood bank, but a semen bank. So when a lesbian couple wants a baby, the one who is ready to take the trouble for nine months, gets an injection of somebody anonymous. An injection is not a joy. An injection cannot give you any orgasm. Although doctors call it "the prick," it is not the prick.

When my personal physician, Amrito, came for the first time from England -- and he is a member of the Royal College of Physicians, highly educated -- he would say to me, "Now comes the prick!" Then I would start laughing, "Amrito, this is not the prick. You have been misguided." Now he silently gives me the injection without saying anything.

These forty thousand babies will be born this year in America through an injection. Now those women are completely out of the possibility of having an orgasm. And there are homosexuals all around the world, even very intelligent people.

I have chosen this title, I CELEBRATE MYSELF from one of the most important poets of America, Walt Whitman. But he was a homosexual -- that's where he goes wrong. All his poetry becomes superficial; he knows nothing about orgasmic joy. But you will be surprised to know that even a man like Socrates was a homosexual; hence he could not become a Gautam Buddha. Howsoever intelligent, and howsoever great a logician he was, his dialogues are great but something is missing. He is not a man of great consciousness. He has become unnatural, he has gone against nature.

But religions are forcing people to go against nature. The third man in England's hierarchy of the church ... the archbishop in England's church is equivalent to the Polack pope. This man has only one man between him and the archbishop, and there is every possibility that this bishop will some time become archbishop of England. He has come with the idea that celibacy simply means no heterosexual relationship, but it does not include homosexuality, it does not include masturbation, it does not include making love to an animal -- sodomy, bestiality. It does not include anything. Celibacy simply prevents you from being heterosexual. Great religious leaders ...!

Fifty percent of monks in monasteries are homosexuals. And there are possibilities like the monastery of Mount Athos where thousands of monks live ... They have not seen any woman since they have become monks, because no woman is allowed to enter -- not even a six-month-old girl is allowed into the monastery. When I heard this, I thought, "Are those monks, monks or monsters?" And they have their own church-state, so they have their own guards and police.

For one thousand years no woman has ever entered into the monastery. And anybody who becomes a monk in the Mount Athos monastery cannot get out alive again. Only when he is dead, will his body be taken out; it is a lifelong commitment. No intelligent man can commit himself even for tomorrow. Who knows what will happen tomorrow?

That's what I call responsibility. A man who is responsible will not commit himself to anything, will not promise anything, because who knows about tomorrow? Let tomorrow come and we will see. I will respond with my totality whatever the situation, but I cannot commit myself. I have never promised anybody anything. I have never committed myself to anything in my whole life. Let the tomorrow come. One never

knows, this may be my last day and I may not be there tomorrow to fulfill my promise.

Time goes on changing -- I may not be the same tomorrow, you may not be the same tomorrow. Today there is great love between me and you. Tomorrow, who knows? Love disappears, not only disappears, but sometimes turns into hate.

A man of awareness lives moment to moment -- that is his celebration. He enjoys everything of the world without any inhibition. Because God is dead he need not be worried. And with God, hell is dead, hellfire has been put off. With him, heaven is also dead. So don't be greedy for heaven, and don't be afraid of hell. Just live moment to moment with a dance, with a joy, with cheerfulness, with courage.

Encounter every situation with your total consciousness, without any guilt. Enjoy music, enjoy food, enjoy love -- enjoy everything that is natural.

God has been against nature, God has been against enlightenment, and God has been against your experience of eternity.

God was your enemy.

It is good that he is dead.

This is the good news for this evening.

Now your questions.

The first question:

I HAVE BEEN SURROUNDED SINCE MY CHILDHOOD BY PEOPLE WHO WANTED ME TO BELIEVE IN GOD AND TO FOLLOW HIS COMMANDMENTS.

WHY ARE THE GOD BELIEVERS ALWAYS TRYING TO CONVERT OTHERS?

This is a very delicate question.

You may not immediately grasp why God believers are always trying to convert others. The reason is they have their own doubts, and by converting others they are able to repress their doubts. If they can convert many people ... by converting others they are also converting themselves. When they see that one thousand people have started believing in God -- "Perhaps God is. My doubt was useless." When they see that the whole world believes in God -- the whole world cannot be wrong. That is the argument, very ancient, as ancient as man: the whole world cannot be wrong. And I say unto you, only single individuals, rare individuals have been right. When something is believed by the whole world, remember, it is certainly going to be wrong! The masses are living like somnambulists, sleepwalkers, in utter unconsciousness. Their belief systems cannot be right.

I have told you a small story ....

One journalist died, and as journalists are pushy people he knocked immediately on the Pearly Gates. He took it for granted that he was going to Heaven and that he was going to have an interview with God. This would be the first interview ever.

Saint Peter opened the doors. He asked, "What do you want?"

He said, "An interview with God, and this is my card."

But Saint Peter said, "You cannot enter Heaven. Your name is not on the list. And anyway we don't need any journalists. We have a quota: one dozen journalists, and they are already in."

And they are useless in Heaven because nothing happens, no sensation. All the saints are almost dead -- sitting on their white clouds, playing their harp, "Alleluia! Alleluia!" Now this is going to be forever, so what news ...?

George Bernard Shaw exactly defined what news is: When a dog bites a man, it is not news; when a man bites a dog, it is news.

But in Heaven, there are no dogs, only dead-as-dodo saints.

"So the newspaper started," Saint Peter told him, "but only the first issue was published. There was no news for the second issue. So even those twelve journalists are just waiting for nothing.

"It is good you knock on the other door; that is Hell, and there is always great news there. Everything that you may not have even imagined is happening, because all the great intellectuals are there, all the great politicians are there, all the great criminals are there ... everybody of any importance is there! So you go there."

He said, "But being a journalist, I cannot go so easily. You will have to give me at least twenty-four hours to have a look around Heaven. If I can persuade some journalist from your quota to go to Hell, are

you ready to accept me?"

Saint Peter said, "It doesn't matter. If somebody is ready to go to Hell you can take his place. This is good. For twenty-four hours you can have a walk around."

The moment he entered Heaven he started spreading a lie that there was going to be a very great newspaper starting soon in Hell, and a chief editor, and an associate chief editor, assistant editors, and all kinds of journalists were needed. He went on spreading the news so it reached to all the twelve journalists.

After twenty-four hours he went to see Saint Peter, to inquire whether anybody had gone out. Saint Peter immediately closed the door and told him, "You remain in. All the twelve have gone out."

He said, "My God! All have gone out? Then I don't want to be here. Something must be right, otherwise I could not have convinced twelve people."

Saint Peter said, "Are you sane or insane? You created the lie."

He said, "I know I created the lie, but there must be something corresponding actually happening. I cannot remain here, just open the doors!"

That is the reason why every religion is interested in converting people, because every religion, every priest, every pope, every saint, every Ayatollah Khomeini, every shankaracharya, are all deep down full of doubt because belief cannot destroy doubt. Belief can only repress doubt. A blind man can believe in light, but that does not mean he knows light. All your believers are blind people who don't know anything about the truth. Hence the doubt is just repressed underneath the belief.

To keep one's belief strong enough, one needs to propagate it continuously. That's why all the religious propagandists you see are very fundamentalist, almost fanatics, fascists. Have you seen the Jehovah Witnesses? They go on shouting, beating their drums, shouting whether you listen or not. They don't look at your eyes, they just look at the ground and they go on shouting, and they go on reading passages from the Bible. Just to get rid of them people purchase their Bibles.

Why are these people so much interested in converting people? The psychological reason is they are afraid. Their own belief is very thin; anytime doubt may arise. Doubt is very existential. Belief is only a program that has been given by your parents, and by your priests, and by your teachers, and by your society. But it is only a program.

In the Soviet Union they are giving a different program: there is no God. Every child believes that there is no God. All communists believe there is no God.

Half of the world is communist now, so half of the world for the first time believes there is no God. It is not that they know, it is not that they have explored the outer sky, or they have explored the inner consciousness and have found that there is no God. They just have been told, just as you have been told that there is God.

Every religion tries to convert people, because those who are inside the fold are full of doubt. When the fold starts growing, their doubts are settled, their belief becomes thicker, weightier -- "So many people cannot be wrong."

And have you watched this? Whenever a person moves from one religion to another religion, the new religion that he has entered gives him great respect and honor. The older religion condemns him, that he has betrayed, but the new religion gives him great honor because he has confirmed their belief -- "Even people belonging to other religions are coming into our fold. Our fold *must* have the truth, otherwise why are people coming?"

All these missionaries all around the world bringing people to Catholicism are just making the Catholics inside the fold believe, "You are the real religion, and other religions are just so-so."

A man of truth never tries to convert you.

A man of truth conveys his experience to you. He shares his experience with you, but that does not mean that you have to agree with him. It does not mean either that you have to disagree with him. It was his joy to share, and that's where he is finished.

No man of truth has been ever a missionary. All missionaries are trying to convince the insiders that they are right because outsiders are coming in. All missionaries are trying to convince themselves also, that their belief system must have some truth in it; otherwise why do people get converted?

So that is the reason God believers are always trying to convert other people. Otherwise, conversion is an interference into other people's freedom. You can enjoy sharing with your friends, with their consent, whatever you have experienced -- not your beliefs but your experience. And if you have no experience, be honest, be truthful. Say, "I don't have any experience. I have only a bunch of beliefs others have given me, which are not my experience. I am carrying borrowed knowledge, I don't know anything on my own, hence

I cannot recommend anything to you."

What am I doing here? I am not trying to convert you to any religion, or to any cult, or to any creed. I don't have any belief system, I don't have any theology, I don't have any philosophy, I don't have any religion. What I am trying to convey is my experience of truth. If it can be of any use to you, you can use it. If you see it is not of any use to you, that's perfectly all right. It is your freedom, I will not interfere in your freedom. I will not trespass your individuality. I respect you, I love you. How can I convert you?

So no man of truth, no man of compassion, no man of authentic experience is ever a converter. It is all those believers, who are afraid of their own doubt, who want to keep the insiders in, and go on bringing new people from outside. It helps the believers to have thicker beliefs, and thicker beliefs make your intelligence also retarded. The thicker the belief, the more retarded the intelligence. No belief helps your intelligence to grow, even though there is space enough to grow. When you go on pushing beliefs and hiding your doubt in your unconscious corners of darkness, you are crippling yourself. You are destroying your own buddhahood, you are destroying your own potential.

You could have been one of the enlightened ones, but you will remain just a Catholic, or a Hindu, or a Mohammedan. And these are all fictions, beautiful fictions. You can enjoy them as stories, as novels, but don't call them "holy" scriptures.

Four hundred and eighty-eight pages in the Holy Bible are pure pornography. I sometimes wonder why people go on missing those four hundred and eighty-eight pages -- not one page, or two pages. I told one of my friends to pick out all those pages, and he has published a book of four hundred and eighty-eight pages taken out of the Old Testament. Every passage is so obscene, so ugly, and you go on calling it the Holy Bible. Even playboys and their magazine PLAYBOY, and the playgirls and their magazine PLAYGIRL, and PENTHOUSE are nothing compared to the Holy Bible.

They are nothing compared to the temples of Khajuraho in India. Even Mahatma Gandhi was so ashamed that he wanted thirty temples of Khajuraho ... which are great sculpture. Nowhere have have men and women been sculpted so beautifully -- but they are making love, they are utterly naked, and millions of statues in those thirty temples ...

There used to be one hundred temples; seventy have been destroyed by the Mohammedans. Thirty were saved because they were hidden behind thick forest. Mahatma Gandhi wanted them to be covered with mud so nobody could see them.

You must have heard about the three famous monkeys of Mahatma Gandhi -- he used to keep them on his table. Even though he is dead, they are still sitting on his table. Those three monkeys were sent from Japan by a friend. They are a beautiful piece of sculpture, but they are not complete. They came from China to Japan, and the original set used to be of four monkeys, not three.

The fourth monkey seems to have been taken by the friend out of the set, or perhaps ... I suspect Mahatma Gandhi himself cut the fourth monkey out of the set. I have to describe the monkeys so you can understand why he should have cut ... because three is not the original set.

The first monkey is keeping his hands on his ears. The second monkey is keeping his hands on his eyes. The third monkey is keeping his hands on his mouth. And the fourth monkey is missing.

The fourth monkey -- I know the fourth monkey. In the original set the fourth monkey was holding his hands on his genitals.

Mahatma Gandhi interpreted them -- I don't agree with his interpretation. He interpreted that the monkey who is holding his hands on the ears says, "Don't listen to anything evil." And the monkey who is holding his hands on the eyes says, "Don't see anything evil." And the third monkey who has his hands on the mouth is indicating, "Don't say anything evil." Now, you can understand why the fourth monkey has been dropped -- in fact he should not have been dropped if Gandhi had really been a man of truth. The fourth monkey is the logical conclusion: "Hide the origin of all evil."

But this is not my interpretation. Knowing the people, and knowing that Charles Darwin has this great idea that man has come from monkeys -- and there is every possibility, because your mind still functions like a monkey. My interpretation, when I went to see Mahatma Gandhi's ashram ... He was dead, but his son Ramdas was my friend, so he invited me and he showed me around. It is an ugly place -- Mahatma Gandhi was a great self-torturer and he forced torture on other people.

I said, "These three monkeys ... where is the fourth? -- because I know the whole set."

He said, "I have never heard about the fourth." And he told me Mahatma Gandhi's interpretation.

I said, "That is not right. Looking at humanity, looking into humanity's psychology ... The first monkey says, `Don't listen to the truth because it will disturb all your consoling lies.'

"The second monkey says, `Don't look at the truth; otherwise your God will be dead and your heaven and hell will disappear.'

"The third monkey says, `Don't speak the truth, otherwise you will be condemned, crucified, poisoned, tortured by the whole crowd, the unconscious people. You will be condemned -- don't speak the truth!'

"And the missing fourth monkey says, `Hide your pleasures. Hide your enjoyment, don't show it to anybody.'"

People can respect you if you are miserable, but if you are happy everybody is jealous of you.

People have been asking me why my commune failed in America. It never failed. The reason it was destroyed by the violence of the American government was that it was such a successful experiment. Never has there been a commune in the whole history of man so successful.

That was the trouble. If we had failed, nobody would have bothered about us, but we succeeded. In five years we fought against the greatest power in the world -- and we had no power. We were not a nation, we had no army ... but we had truth on our side.

The commune was destroyed because it was successful.

The fourth monkey is saying, "Keep your pleasures, your joys, hidden. Don't let anybody know that you are a cheerful man, a blissful man, an ecstatic man, because that will destroy your very life. It is dangerous."

And looking at humanity I can say without any doubt that my interpretation is far better than Mahatma Gandhi's. He himself for his whole life was teaching celibacy. But he was an honest man, about that I have no doubt. His honesty is clear. Even at the age of seventy he was having nightmares about sex, and in his dreams he was ejaculating -- at the age of seventy! This is a whole life of suppression. Otherwise by the time a man is forty-two, if he has lived his life joyfully, without guilt, without any God, without any religion, just naturally, flowing with nature with a deep relaxation, in a let-go ... by the time he is forty-two he will become aware that these pleasures were very momentary. And now death is approaching, he has to find something more eternal.

These pleasures will have indicated the way to him, that if in a sexual orgasm, time and mind stop and you feel as if you are part of eternity ... you disappear as an ego and you become simply one with the whole. It happens only for a moment, but it can happen ... on your own if you can manage to go beyond the mind and beyond time -- no need for a woman, no need for a man. Every man, every woman is capable of going beyond. Once you know it is possible, then you can manage it.

That's what meditation is -- just getting beyond the mind and beyond time, and you have entered into eternal silence, into eternal life. And once you have tasted that life your whole existence becomes a celebration.

The second question:
WOULD YOU AGREE WITH STENDHAL WHEN HE SAYS, "GOD'S ONLY EXCUSE IS THAT HE DOES NOT EXIST"?

Absolutely!

If God existed, he would have been murdered long ago. Man could not have tolerated him; he was an enemy. It is good that he does not exist, so you can go on praying ... Just think ....

There is a story, a very ancient story ....

Once God used to live just in the marketplace, but the whole day, even in the night people were knocking on the doors and complaining about everything: "This is not the right kind of world you have created. Why is there so much sickness? If you are the creator, then why do you create bodies which are sick? Why is there old age, and why is there death?"

So people tortured him so much, the old story says, that he called a council of his angels and asked them, "I will either die out of this constant torture, or I will have to commit suicide! Can you tell me what I should do? These people don't leave me for a single moment and their demands are such that I cannot fulfill them. One woman comes and she says, `Tomorrow, remember, no rain because I am trying to dry my wheat.' And another man says, `Tomorrow I absolutely need rain because I am sowing my seeds.' Now what am I to do?

"And there are millions of people shouting and angry because their desire has not been fulfilled, their prayer has not been heard."

So the angels thought. One angel said, "It is good if you move to Everest, the highest peak of the Himalayas."

God said, "You don't know it but I am omniscient, I know everything -- past, present, future. Soon there will be a man who will reach to the highest peak of the Himalayas. And once one man has found me, there will be buses and airplanes, and all kinds of vehicles. And they will make roads and hotels, and again there will be the marketplace. You don't understand: it will only be just a little peace for a short time. That won't do. I will have to change my place again."

So somebody suggested, "Why don't you move to the moon?"

He said, "You don't understand because you don't know the future -- just after Everest they are going to go to the moon. So I will have to change again. Show me something from where I have not to change!"

Then an old angel came close to him and whispered in his ear, "The only place man may never think of is within his own heart. You just sit there ..."

He has disappeared from everywhere. Perhaps you can encounter something of divineness in your own being. In your own life you may find something which is godly. You will not find God as a person, you will find a quality, a fragrance, a presence; a certain air, a certain energy which is not yours, which belongs to the cosmos.

Stendhal is perfectly right: "God's only excuse is that he does not exist." That is saving him; otherwise there was no safety, no security.

Friedrich Nietzsche in his, THUS SPAKE ZARATHUSTRA, comes to a point where Zarathustra is coming down from his mountain cave where he has lived many, many years. And he finds on the way an old hermit's hut, and the hermit is praying to God. Early in the morning, as the sun is rising, the hermit is praying.

And Zarathustra murmurs to himself, "Is it possible that this old hermit has not heard that God is dead?"

When Zarathustra goes down he tells the crowd, "Have you heard the news that God is dead?" They all start laughing.

They say, "You must be insane. Living in a cave for many, many years alone, has made you a crackpot."

Nietzsche himself became mad in the last phase of his life, because he declared really good news but he could not manage to find something to replace God. He could not find the celebration of life, he could not find the experience of the living stream within you. He remained in a vacuum -- in a vacuum you are going to be mad.

More people go mad in the West than in the East. More people commit suicide in the West than in the East. More people murder in the West than in the East. It should be otherwise -- the East is so poor that people should commit suicide, should go mad ... but they don't. What is happening?

The Western mind has come to know God is not there -- an immense vacuum. And man cannot live without meaning, man cannot live without significance, man cannot live without joy. If God is dead, man has become absolutely empty, and man cannot live in emptiness.

He needs juices of life flowing through him. He needs to blossom into beautiful lotuses. He needs to sing songs, he needs to play music. He needs all the blessings that existence makes available to you.

The Western man is more educated, is more rich, hence his bodily needs are almost fulfilled. He looks at the sky and finds the sky is empty -- there is no God. This understanding that there is no God, rather than becoming good news to the Western man has become bad news. He feels accidental, unnecessary -- there is no reason why he should be here.

The East knows three religions which don't have any God -- Jainism, Buddhism, Taoism -- three religions which are not centered on God. And these three religions seem to be saner than the religions which have come out of Judaism -- Judaism, Christianity, Mohammedanism. These three Eastern religions seem to be more sane, because from the very beginning there is no God. So they don't have to look upward in the sky, they have to look inward. That is the only place where they have to explore for truth.

Prayer is not the way; meditation is the way.

And those who have come to the ultimate experience of meditation -- a Gautam Buddha, a Bodhidharma, a Mahakashyapa, a Mahavira, a Lao Tzu, a Chuang Tzu, a Ma Tzu, a Sekito ... they all don't even talk about God. That which does not exist -- what is the point even to say that he does not exist? It is simply out of the question to discuss God, to discuss heaven and hell.

Hence I want you to understand that Zen has come as a flowering out of the meeting of Gautam Buddha and Lao Tzu. It is the meeting of *Dhamma* and *Tao*. It is a crossbreed of Bodhidharma and Chuang Tzu. These two religions have reached to the highest peak, and they are unorganized religions. Where they have

become organized they are dead. For example, in Tibet it became organized, it became dead. In Sri Lanka it became organized, it became dead.

Wherever religion becomes organized it becomes dead because it is immediately a desire for power, a desire to dominate. It becomes politics instead of religion.

Organization destroys the individual, sacrifices the individual, and the individual is the only one who can know the highest peaks of consciousness and the depths of consciousness.

Out of the meeting of Gautam Buddha and Lao Tzu, Zen is born. Zen is neither Buddhism, nor is it Tao; it is both, just as you are both your mother and your father. You are neither -- something of your father, something of your mother is flowing in you.

Zen has come to the highest point of expression. It has become almost synonymous with eternal life. Adam and Eve could not eat the fruit of the eternal life, they were expelled from the Garden of Eden. They had only eaten the fruit of knowledge. But Zen gives you the other tree, the tree of eternal life.
So in this series we will be discussing Zen, as equivalent to eternal life.
God is no where.
Life is now here.
And Zen is the master key to open the doors of the mystery of life.

The sutra:

> OUR BELOVED MASTER,
> SEKITO SAID:
> MY TEACHING, WHICH HAS COME DOWN FROM THE ANCIENT BUDDHAS, IS NOT DEPENDENT ON MEDITATION OR ON DILIGENT APPLICATION OF ANY KIND.

The word `meditation' here may give you a feeling of misunderstanding, of confusion, because in English there are three words: concentration, contemplation, meditation. None of these three words is capable of translating the Sanskrit word *dhyana*, which became in Buddha's language -- he used Pali, a different language from Sanskrit -- *zhana*. And when Bodhidharma took the message to China, from *zhana* it became *ch'ana*. And when Rinzai took the message from China to Japan, from *ch'an* or *ch'ana*, it became *zen*. It came closer to Buddha's *zhan* or *zhana*.

But there is no equivalent word in English, because even the word `meditation' gives the idea that you are meditating *upon* something. Concentrating upon something, contemplating about something, meditating *upon* something -- but *dhyan*, or *zen*, are without any object.

Zen means neither are you contemplating nor are you concentrating, nor are you meditating, because there is no object. You simply are -- silent, no thought, no mind.

It is because of this, Sekito includes meditation also: "One does not need meditation or a diligent application of any kind to become the enlightened one."

But for your understanding and clarity, when I use the word `meditation' -- it is a poor word, it does not have the same quality as `dhyan' or `zen' -- I use it because there is no other word in the English language.

And there is a reason why there is no other word -- the West never came to the point of dhyana. It never came to the point where one simply is -- neither doing anything outwardly nor doing anything inwardly. One simply is -- a pure isness, an utter silence. That brings you to your very center, and the moment you are at the very center you start growing into a buddha, into an enlightened one. Your awareness for the first time opens its petals the way a lotus opens its petals when it is daybreak when the sun starts rising, when the night is over.

Sekito is right: no special discipline is needed. No special application of any kind is needed. No mind effort is needed -- that's what he means by meditation. What you need is just to leave everything aside. Transcend the body, the mind, the heart. Just go on transcending till you come to a point which is the end of the road. There -- you simply are.
Basho says:

> SITTING SILENTLY
> DOING NOTHING,
> SPRING COMES --
> AND THE GRASS GROWS BY ITSELF.

You don't have to do anything, you have just to sit silently doing nothing, because any kind of doing is going to take you away from yourself. When you are not doing anything, the whole energy gathers inside; it

is not invested anywhere. The moment you pass your mind, all the energy that was invested in thoughts is released. When you pass your heart, all the energy that was invested in your emotions, feelings, sentiments, is released.

Now you are becoming too full of energy. This abundance of energy gives you the first taste of existence, and as this energy becomes a pillar of tremendous height and depth, you have found the connection with the cosmos. You are no longer alone. In fact, you are no more, only existence is. Then the existence, the cosmos, the life, is a sheer dance.

I teach you to be dancers.

I teach you to be lovers.

I am absolutely life affirmative, and your all religions are life negative.

I am utterly devoted to the present moment. Don't move into the past because that is memory; there is no relevant existence to your memory anymore. Don't move into the future because that is only imagination.

Just remain here, and you will be surprised. If you are just now here, all thoughts disappear, because all thoughts are either of the past or of the future. No thought is of the present.

The present is so pure, so clean, so clear, just an opening into the cosmos. This is Zen, and this is the key to enter into life eternal. The very feel of life eternal takes all tensions, anxieties of old age, of sickness, of death, and birth away from you.

You have never been born and you will never die.

It is the body that has been changing.

You have been changing houses.

But you are the reality, the truth.

The truth is not outside you, it is at the innermost hidden center.

So Zen simply means doing nothing, just being. And in that utter silence of being, you slowly slowly relax, and the spring comes and the grass grows by itself. You suddenly start blossoming -- your eyes start having a new depth. Your gestures start having a new grace -- your every act becomes sheer joy. It may be just chopping wood, it may be just carrying water from the well -- it doesn't matter.

Once you know you are not accidental to existence, once you know you are existence itself, life takes a tremendous quantum leap. You are no longer confined to the body, you are no longer confined to the small mind. You become vast and infinite, and only in this vastness and infinity can you rejoice, can you be blissful.

And this vastness has become available to you because God is dead; otherwise he was occupying every place, he was watching you from every side. He was judging you continuously, poking his nose into your affairs, condemning you -- "This is wrong, don't do it." And all his commandments were against life.

I have heard an old story ....

When God made the world he went with his commandments to the Babylonians first, and asked them, "Would you like to have a commandment?"

They said, "First, we would like to know what the commandment is."

And he said, "Thou should not commit adultery."

They said, "Forget all about it. Without adultery there is no joy in life. Just take your commandments."

God was very much disappointed, "What kind of people are these?"

He went to the Egyptians ... the same question.

"What are the commandments? First we have to know it before we take one" -- and nobody was ready to take it.

And then he found Moses who asked a wrong question. When God said, "Would you like to have a commandment?" Moses said, "How much? How much does it cost?"

God said, "It is free."

Moses said, "Then why one? I will have ten."

But when God is no longer there, all his commandments disappear and all his holy scriptures disappear, and the world becomes one for the first time. No religions, no religious boundaries, no discrimination -- without God, humanity is one.

Zen teaches you not only to be one with humanity, but to be one with the trees and the rivers, and the mountains and the sky and the stars. This whole universe is our being. We are just flowers of different colors giving a beautiful variety to existence. We are expressions of existence, unique expressions. That gives you pride, that gives you dignity. That gives you an intrinsic honor, a self-respect which you were not able to have if God was alive.

But the whole of humanity has not heard even yet. They are still praying to a fiction, and that fiction is making the whole humanity schizophrenic, neurotic, obscene, ugly.

Three rabbis were sitting on a park bench one evening ....

They used to come to that park every evening -- old rabbis. One was seventy-five, one was eighty-five, one was ninety-five -- all retired.

The youngest rabbi who was seventy-five looked very sad. The second rabbi who was eighty-five asked him, "What is the matter? Why are you so sad this evening?"

He said, "What to do? I have to tell you so that I can be unburdened. It happened that a beautiful lady was a guest in my house, and when she was taking a bath I looked through the keyhole at her beautiful proportionate body."

Both the rabbis started laughing.

The second rabbi said, "You idiot. Everybody does that in their childhood."

But the youngest rabbi said, "You have not heard the whole story and you have interfered. I was caught red-handed by my mother."

Those two rabbis said, "We know. Everybody gets caught. This is nothing to be sad about."

But the man said, "You don't understand at all. This happened today! It is not a question of childhood."

They said, "Then it is a serious matter."

"But it is nothing," the second rabbi said. "What is happening to me, you don't know ..."

His problem was that he had not made love to his wife for three days. And both the rabbis started laughing, because they both knew what his "love" was. At the age of eighty-five, one leg in the grave, one leg out -- what was his love? They already knew it, so they both laughed.

He said, "Why are you laughing?"

They said, "We are laughing at your love. Don't be worried about it."

His love was, he would take the hand of the wife before going to sleep, squeeze it three times, and say goodnight. That was his love.

But wives are wives, and even this much love the wife was not allowing him for three days. She would turn and say, "I have a headache; you just go to sleep."

So he said, "For three days she has had a headache. At exactly the moment I try to make love to her, she says, `I have a headache; you just go to sleep.'"

The third, the oldest rabbi said, "You are all idiots. You don't understand real problems. The real problem is happening to *me*. Just this morning when I was going to make love to my wife she started screaming, `Are you a sex maniac? The whole night you have been making love again and again and again.'"

So he said to his friends, "It seems I am losing my memory. I thought it was the first time."

A repressed humanity is going to have all these problems. But who has created all these problems? Your God, your priests ... they are the greatest criminals, because very piously they appear to be your well-wishers, but they have destroyed everything in you.

Zen wants you to resurrect, to take hold of your life again, which you have given to somebody else to be taken care of. Be a master, and you will start blossoming flowers of beauty and blissfulness and ecstasy, and a divine drunkenness.

Sekito says, "WHEN YOU ATTAIN THE INSIGHT AS ATTAINED BY THE BUDDHA, YOU REALIZE THAT NO-MIND is BUDDHA ..." Just going beyond the mind, and you have become a buddha. It is such a small passage, so small a journey -- perhaps a single step. But because you are not total, I tell you about three steps. I divide one step into three steps, because you are hesitant to take such a jump -- one step. Otherwise there is only one step: from mind to no-mind. But because you hesitate to go beyond the mind, you are afraid you may go insane. That is true. If you go beyond the mind from the wrong door, you will be insane.

There are two doors to go beyond the mind: one goes below the mind, one goes beyond the mind. Both are outside the mind. If you enter from the lower door, you will be insane, and you will be lying on a psychiatrist's couch. If you enter the no-mind from the above door, you will be a buddha. No buddha has ever suffered from any madness, any neurosis, any psychosis -- nothing.

"WHEN YOU ATTAIN THE INSIGHT AS ATTAINED BY THE BUDDHA, YOU REALIZE THAT NO-MIND is BUDDHA AND BUDDHA is NO-MIND" -- they are synonymous -- THAT NO-MIND, BUDDHA, SENTIENT

BEINGS, bodhi, AND klesa, ARE OF ONE AND THE SAME SUBSTANCE WHILE THEY VARY IN NAMES.

Everything is made of the same stuff, the same existence, the same consciousness of no-mind; only names differ. You can call it anything -- *nirvana*; you can call it salvation; you can call it liberation. But these are different names of the same space which accurately described is just no-mind, or beyond the mind. You appear in a space which has no limits, no boundaries, and suddenly you become aware that your being has been here since eternity, and it is going to be here forever.

This very no-mind is the buddha, and this very moment is the lotus paradise. You don't have to go anywhere. You have to just sink inwards to find the bottom of your being.

"YOU SHOULD KNOW THAT YOUR OWN NO-MIND ESSENCE IS NEITHER SUBJECT TO ANNIHILATION NOR ETERNALLY SUBSISTING, IS NEITHER PURE NOR DEFILED."

It is so pure that you cannot even call it pure, because it is never defiled. Anything pure can be defiled, but it is so pure you cannot even call it pure. It cannot be defiled, its purity is absolute. No dust ever gathers on the mirror of your consciousness.

This makes a tremendous point. The sinner and the saint are both capable to go into no-mind, because the sinner cannot defile his no-mind, the saint cannot purify it. It is always beyond duality.

It is so pure and so innocent -- available to the sinner, available to the saint. Both have to go beyond their mind. The sinner has to go beyond the sinning mind, and the saint has to go beyond the saintly mind. But both have to go beyond the mind, and they reach to the same space of absolute purity. It is transcendental to all dualities; it simply *is*. You cannot name it, you cannot utter a single word about it.

One of the most important logicians of the West, Ludwig Wittgenstein, has written in his great work, TRACTATUS LOGICO-PHILOSOPHICUS... he wrote in a very strange and special style, the style that has been used in the Zen people's sutras. He would only write in small stanzas and put numbers. Every stanza, every line was complete in itself, made a complete statement. So he would number -- not the pages, but he would number the first sutra, the second sutra, the third sutra, the fourth sutra ...

One of the maxims -- sutra means maxim, the smallest condensed statement -- I came across when I was a student says: That which cannot be said should not be said. A complete statement -- if you cannot say anything about no-mind, then please don't say anything, because whatever you say will be wrong. Whatever you say will not be exactly what you wanted to say. So please don't say anything about that which is inexpressible.

I wrote a letter to him, but he had died. His friend sent me the reply: "If he was alive he would have accepted your amendment. He was a man of tremendous honesty and he would not have thought that you were criticizing him."

I was not criticizing. I was simply saying to him, "You are saying, `That which cannot be said should not be said,' but you have said something about it. Remove this maxim. Even to say this much is saying something. That which cannot be said should not be said -- you have said something about it." Nothing can be said about the no-mind, including this sentence: Nothing can be said about no-mind.

It is a pure experience -- you can *experience* it. You can have it, you already have it. You can dance with ecstasy when you come to recognize that it has been always there, you just never looked at it. You were so occupied outside, so involved in trivia that the essential got lost. But it is there waiting.

"IT REMAINS PERFECTLY UNDISTURBED AND SELF-SUFFICIENT. THE SAME IS SO WITH THE WISE AND THE IGNORANT."

They are made of the same stuff: no-mind -- the wise *and* the ignorant. The ignorant have not to become wise before they enter into no-mind. They can enter into no-mind from every place they are -- the sinner, the ignorant, the wise, the knowledgeable. Wherever you are, your distance from no-mind is the same.

This is a grand rebellion against all religions. It does not say the sinner has first to become a saint, the immoral has first to become a moral person. Zen gives you a tremendous insight that wherever you are, whoever you are, whatever your actions, nothing can defile, nothing can make it disturbed. From your very space you move directly into no-mind. From different spaces you move to the same center, and you will find your being absolutely clean, utterly clean. It has never been otherwise.

"YOUR NO-MIND ESSENCE IS NOT LIMITED IN ITS WORKING, AND IS NOT INCLUDED IN THE CATEGORY OF MIND, CONSCIOUSNESS, OR THOUGHT.
"THE THREE WORLDS OF DESIRE, FORM, AND NO-FORM, AND THE SIX PATHS OF EXISTENCE ARE

NO MORE THAN MANIFESTATIONS OF YOUR MIND ITSELF."

All your so-called disciplines, methods, yoga ... all your prayers, are just gimmicks, projections of your own mind. Drop everything!

I am reminded of a great Catholic bishop ....

He had a beautiful parrot who used to recite the Catholic prayer completely. It was a precious parrot. The parrot was shown to all the guests, and he would recite the whole Catholic prayer. And he was such a pious, saintly parrot. He was trained -- he used to have a rosary in one hand, and he would go on saying, "Alleluia, Alleluia!" And everybody was surprised that such a pious parrot ...

But he looked very sad, as every saint always looks -- you cannot become pious without becoming sad. Because he was looking so sad, the bishop was always worried what to do about it, because otherwise he was absolutely normal.

One day he went to see one of the members of his congregation, a woman, who had got a parrot just that day. And the parrot owner had told her, "I don't want to sell this parrot to you. You can take any other parrot. We have got many in our shop." But she became so interested in the parrot -- it was a very beautiful specimen.

She said, "I will pay anything, but only for this parrot."

The man said, "I have to tell you that this parrot comes from a very ugly place. He used to be in a whorehouse so he uses four-letter words. That is why I am trying to prevent you from taking it."

But the lady said, "I will teach him, but I will take it." He was so beautiful looking that she thought, "If he can speak four-letter words, what is the problem? Just a little training will be needed." But it was simply impossible. He would say anything in front of the guests, in front of the neighbors. He would shout anything -- all kinds of obscene words.

So when the bishop came for his weekly visit, she told him her misery, "What to do? I have purchased this parrot ... so beautiful."

The bishop said, "Don't be worried. I have a very pious, saintly parrot, who continuously goes on moving his beads on the rosary, has the complete prayer and recites it so perfectly. I will take your parrot and keep this parrot with my parrot in the same cage. And he is such a saintly person he will teach this parrot." So he took the parrot.

He put the parrot in the same cage, and he went in. As he came out, he could not believe his eyes. The saintly parrot had dropped his rosary and was sitting very close to the other parrot. And the bishop said, "What happened? Why have you dropped your rosary? And why are you not reciting Ave Maria or Alleluia?"

The parrot said, "I was praying for a woman, and I have got it. No more rosary, no more prayer. I have got such a beautiful girlfriend. You get lost!"

Your so-called saints and your so-called sinners are not much different -- only their masks are different. And my experience is that your sinners are more innocent than your saints. I have seen criminals, I have seen murderers. I used to visit the jails, and then I was finally jailed in America. I lived as an insider in five jails, and I found such beautiful human beings, far more beautiful than the politicians, than the priests -- utterly innocent people.

Zen gives equal opportunity to sinners and saints, to the good and to the bad, because its understanding is very clear. Its insight is so deep that the distance from no-mind is equal.

So it does not matter what kind of things you have been involved in. Whether you were doing things which people think are wrong, or whether you were doing things which people think are right -- it does not matter! Those were all your mind phenomena. Just go beyond the mind. When the saint drops his mind, and the sinner drops his mind, they both enter into the same space, the same buddhahood.

This is the great rebellion of Zen. And this gives you a totally different kind of religiousness. This makes you dance, live with totality with no inhibition, with no guilt, because wherever you are, the moment you want to enter into your eternal life, you can take a jump. From any point in existence, from any kind of personality, you can drop that personality and move into utter silence.

No religion has that amount of guts; no religion has that amount of courage -- Zen is really daring! It belongs only to the lions, not to the sheep of Jesus Christ.

"THEY ARE ALL LIKE THE MOON REFLECTED IN WATER OR IMAGES IN THE MIRROR."

If a saint comes in front of a mirror, the mirror does not bother "that you are a saint." A sinner comes --

the mirror makes no discrimination. The sinner is equal to the saint, to the idiot, to the so-called great scholar.
The mirror mirrors equally.
The no-mind is your mirror.
In front of the mirror everyone is equal.

Zen gives you a totally new concept of spiritual communism. All religions are against communism, only Zen has the capacity to absorb communism.
You may be an atheist, it does not matter.
You may be a theist, it does not matter.
The distance from no-mind is equal.

So I never ask you who you are. Whether you are an atheist, whether you are a theist -- it is your business. Whether you are a communist or an anarchist -- it is your business. Whether you are a Christian or a Hindu or a Mohammedan, it does not matter. What matters to me is whatever kind of mind you have make it the jumping board and jump into the no-mind. No-mind knows no differences, it is one cosmic whole. And to me, the man of no-mind is the only religious man. All else is just pseudo.

He is saying, "THEY ARE ALL LIKE THE MOON REFLECTED IN WATER OR IMAGES IN THE MIRROR. HOW CAN WE SPEAK OF THEM AS BEING BORN OR AS PASSING AWAY?"

You are never born, you have always been here. You have always been in the space, in the time, here and now; you will never die. Death and birth, are both superficial episodes in a long eternal life -- small things; they don't matter.

"WHEN YOU COME TO THIS UNDERSTANDING YOU WILL BE FURNISHED WITH ALL THE THINGS YOU ARE IN NEED OF."

I have been telling you again and again that you don't need any morality, you don't need any discipline. But if you come to the no-mind, all that you ever needed will be furnished. You will become immensely compassionate. You will have the grace which is almost not of this world. You will have love without any conditions. You will share your joy, your blessings, to all and sundry -- not only to friends, but also to strangers. You will become just like a rain cloud which goes on showering without bothering whether it falls on the stones, or on the road, or on the roof, or in the field, or in the garden. When you have abundance, who cares? You simply go on sharing. Anybody who is receptive will take it, who is not receptive will not take it. But that is not your problem.

A buddha is choicelessly good. It is not that he is practicing a certain morality, following certain commandments. It is simply that he cannot do anything wrong. His consciousness, his light is so clear that he can see exactly what is good. He knows the good is a reward in itself, not that you will have a reward in heaven. And the bad is a punishment in itself, not that you will have a punishment in hell. So there is no heaven, no hell.

Every action brings its joy or its misery. A man with clear eyes can see. And I don't think anybody is going to choose misery, is going to choose pathology, is going to choose something ugly and obscene. If you have eyes, you will choose -- the most beautiful, the most glorious, the most majestic. It will come spontaneously.

Gyodai wrote a haiku:

FOR MY SAKE,
DO NOT LIGHT THE LAMP YET,
THIS EVENING OF SPRING.

These small haikus are as beautiful as small dewdrops on the lotus leaves in the early morning sun. They shine more than diamonds, more than pearls.

"For my sake ..." It is a beautiful evening of spring. Slowly, slowly the darkness is coming. The sun is setting, the birds are returning to their trees. The fragrance of the flowers is all around. The flowers of the night are opening their petals.

Darkness has its own beauty; it is very clean, and it makes every separation disappear. Everything becomes one. Darkness has a depth which light misses. Darkness has a silence which light does not have.

So when the darkness is descending, and he can smell the night flowers opening, and the birds coming back to the trees making beautiful sounds, he says, "For my sake, do not light the lamp yet" -- don't disturb this beautiful spring evening -- "this evening of spring." Let me rest, let me watch this transformation from light into darkness.

Light is very superficial, darkness has depth. Light comes and goes, darkness remains.

You don't have to bring it in; you can't push it out. You cannot do anything with darkness directly, you can do only something with the light. You bring the light in -- darkness disappears. You take the light out -- darkness comes in. In fact it never went anywhere; it was there, the light just covered it. When the light is gone, darkness is left.

Light is momentary because it depends on fuel. And fuel -- even the fuel of the sun one day is going to be finished, because it is giving so much light, radiating every moment. It is becoming poorer every moment. Scientists think that it will take at least four million years for the sun to die. But in the eternity of existence, four million years don't matter.

Every day some suns are exhausted, become old, dead, finished. The physicists say they enter into black holes, they disappear. And every moment, as suns are disappearing, new suns are being born. Science has not yet discovered white holes. I think if there are black holes there must be white holes. If black holes pull stars and planets and they disappear, they die, then perhaps on the other side is a white hole from which after some time of rest -- maybe nine months in the womb -- they come out, again born.

But nothing in existence dies. Everything goes on, and everything gets tired. There is a moment to live and there is a moment to die. But your essential being simply goes from action to no-action. And again when it has gathered energy, it is rejuvenated, it becomes fresh; it comes back again from a new womb.

Only a buddha never comes back. His death is final because he has no desire left. It is the desiring mind that takes you into another womb. Buddha, a man who has realized his no-mind, is completely empty of desires, ambitions. Now there is no need for him to enter into another womb and suffer nine months in a prison. Then getting out of the prison is not a pleasure either. And the whole life again starts, the whole round. The same journey, the same youth, the same romances, the same failures, the same frustrations ... and the old age, and the fear of death.

The interest of Zen is how to help you to get rid of this circle of birth and death. The only way is going beyond the mind. It is the mind that contains all your ambitions, desires, tensions, anguishes, anxieties, angst. If you get out of it, you are the awakened one. You have come to the point from where you can move into the cosmos directly. You become part of the whole, or more accurately, you become the whole.

Maneesha's question:
OUR BELOVED MASTER,
IN HIS POEM, "SONG OF MYSELF," WALT WHITMAN WRITES:
"YOU SHALL POSSESS THE GOOD OF THE EARTH AND SUN ... YOU SHALL NO LONGER TAKE THINGS AT SECOND OR THIRD HAND, NOR LOOK THROUGH THE EYES OF THE DEAD, NOR FEED ON THE SPECTERS IN BOOKS ....
"THERE WAS NEVER ANY MORE INCEPTION THAN THERE IS NOW, NOR ANY MORE YOUTH OR AGE THAN THERE IS NOW, AND THERE WILL NEVER BE ANY MORE PERFECTION THAN THERE IS NOW, NOR ANY MORE HEAVEN OR HELL THAN THERE IS NOW."
BELOVED MASTER, FROM THE DEIFICATION OF A FICTION TO THE CELEBRATION OF ONE'S SELF -- IS THIS NOT THE ESSENTIAL DIFFERENCE BETWEEN THE OLD AND THE NEW MAN?

Maneesha, it is exactly the difference between the old man who lived under a slavery, and the new man who would have come out of the slavery of God, of churches, of religions.

The old man never really lived, he followed borrowed knowledge. He was always dictated to, dragged from this point to that point. The new man will live out of freedom, spontaneity, awareness. He will not have any scriptures, he will not have any dictators, he will not have any gods. He will be himself the ultimate consciousness. This is real growth.

And it is time, the right time! We have lived in slavery enough. Now drop it ...*in toto!* Move into an open sky. Open your wings, the whole existence belongs to you.

The new man is going to be an emperor, in the sense that he will be the master himself. He will not allow any other master. He will not allow any other slavery. He will not allow nations, he will not allow races, he will not allow caste systems. He will not allow all kinds of religions and their superstitions. The

new man will be absolutely clean and fresh and innocent like a child. And out of that innocence arises a divine being, the buddha.
The buddha is the new man.

It is time for Sardar Gurudayal Singh.
Put the light on!

Jerry and Judy Jam are sitting at breakfast one morning when Judy sighs and puts down her toast.

"Darling," she says, "I have been thinking about that time when you were shipwrecked. All the newspapers called you a hero because you survived alone in the Indian Ocean for three months on a life raft.

"And yet I feel, darling," continues Judy, "that you have been hiding something from me ever since. What happened?"

"Well, dear," replies Jerry, trying not to look like Mickey Mouse, "since you have been so wonderful to me, I must confess I am hiding something from you! There was a lovely girl on that raft with me. We were on that ship together when it sank. We were the only ones that survived."

"A-ha!" cries Judy.

"It was not like that, dear," explains Jerry. "It is true, she was a prostitute, but she saved my life! We had no food, no water -- all we had was ourselves and our will to survive."

"I see," snaps Judy. "So what did you do?"

Jerry takes a long drink from his coffee cup and continues. "You have to understand the conditions out there, dear. We had no food, no water. All we had was our own naked bodies."

"You have already told me that!" interrupts Judy, sharply.

"We held each other tight," continues Jerry. "All we had was our bodies -- naked under the burning sun."

Judy does not say a word. She just stares at him as though he is a snake.

"All right! All right!" cries Jerry, as he cracks under the strain. "You want to know the truth? We fucked! Yes! We screwed all the time! If it had not been for that wonderful girl I would never have survived! Believe me -- she saved my life!"

Slowly, Judy pours herself another cup of coffee. "I don't like it," she says. "But I suppose I will have to live with it. But just one thing. Have you ever seen her again?"

"Just once, dear," replies Jerry. "I met her in Las Vegas last summer at our sales convention."

"And what was she doing?" snaps Judy, suspiciously.

"The same thing, dear," replies Jerry. "Still saving lives!"

On the Buckingham Palace lawn one afternoon, Prince Edward -- the rather dim son of Queen Elizabeth -- is sitting reading PLAYBOY magazine. He looks up at his brother, Prince Andrew, and asks, "Hey, Andy, you've got brains: tell me -- what is a *fox pass*?"

Andrew thinks for a moment, and then says, "Oh, you mean, *faux pas*! That's a French expression which means a social blunder."

Edward looks at Andrew blankly. "What do you mean, `a social blunder'?" asks the dim prince. "Give me an example."

"Well," explains Prince Andrew, "remember last Sunday when the Archbishop of Canterbury came to lunch, and mother took him for a walk in the rose garden?"

"Yes, I remember," says Edward. "What about it?"

"Just listen," continues Andrew. "Remember the archbishop pricked his thumb on a thorn? It was bleeding a lot, so mother brought him into the palace. They went into the bathroom together, and stayed there for a long time. And when they came out, we all went for lunch. Do you remember all that, Edward?"

"Sure, I remember," replies Edward.

"Now," continues Andrew, "do you remember, as I was just passing the pudding to you, mother said, `Archbishop, is your prick still throbbing?' And then the archbishop replied, `No, Your Majesty, the swelling has gone down since you massaged it in the bathroom.'

"And then the pudding flew out of my hands and spattered all over everybody, and you shouted out, `Shit!' Do you remember all that?"

"Yes, I remember!" cries Edward, excitedly.

"Well," says Prince Andrew, "when you shouted `shit' -- that was a *faux pas*!"

One afternoon on the little Greek island of Crete, the local theatrical group is performing the famous Greek drama, "Eat-a-Puss Rex." Young Spiro Sphincter, an amateur Greek actor, gets a small part in the play. He only has to come onto the stage, approach a beautiful girl lying on a bed, and say the words: "I would love to kiss your lips and steal away!"

But on the opening night Sphincter is really nervous. He comes onto the stage, his knees shaking, he stumbles over to the girl in the bed, and stutters, "I would love to kiss your ... I would love to kiss your ..." but his mind goes blank.

He tries again.

"I would love to kiss your ..."

Suddenly, someone in the back jumps up and shouts out, "Pussy!"

Instantly, Old Mrs. Acreepolis, sitting in the audience, has a severe stroke and falls over dead.

The next day at her funeral, in The Holy Orthodox Church of the Blessed Bleeding Virgin, Bishop Cretin, who has now got only three old ladies left in his flock, swears revenge!

"We have got to stamp out this kind of filth!" cries Cretin. "I am going to put a stop to this moral decay!"

So that evening at the theater, Cretin is sitting at the side of the stage with a loaded shotgun on his knee and a stick of dynamite in his pocket, looking mean and menacing.

Sure enough, in the second act of the play, the young actor Sphincter comes bounding onto the stage, stumbles over to the girl in the bed, and announces, "I am going to kiss your ... I am going to kiss your ..." But again his mind goes blank.

There is a ripple of light laughter from the audience, and immediately Bishop Cretin jumps to his feet and cocks his gun.

"All right, everybody," screams Cretin, "I will blow the head off the first son-of-a-bitch who says `pussy'!"

Nivedano ...
(Drumbeat)
(Gibberish)

Nivedano ...
(Drumbeat)

Be silent, and close your eyes. Feel your bodies completely frozen. This is the right moment for turning inwards.

Gather all your energy, your total consciousness, and rush towards the center of your being which is just below the navel, inside. Two inches below the navel ....

Rush inside with an urgency as if this is the last moment of your life. Unless you have that urgency and intensity, you can never reach to the center.

It is not far away, it is very close; it only needs intensity and a deep feeling of urgency.

Faster and faster ...
Deeper and deeper ...

As you are coming closer to your center, a great silence descends over you like soft rain. You can feel the coolness of it.

A little more ....

And suddenly you find immense peace arising from the very center of your being, surrounding you like incense.

Just a little more ...

And you will start feeling immensely calm, quiet, tranquil, blissful. Just one step and you are at the center. The moment you reach to the center you are almost drunk by the divine.

You disappear.

In place of you, there is sitting the image, the symbol of the Eastern awareness, enlightenment, Gautam the Buddha.

It is your very nature.

Everybody is by his very birth a Gautam Buddha.

Very few people go deep enough to recognize it; they remain outside their whole life. You are the most fortunate people on the earth, who are trying to reach to your innermost nature.

Being the buddha simply means being alert, aware, conscious. It means you have become only a witness.

This word `witness' has to be remembered, because this is the only quality that buddha is made of.

Witness that you are not the body; witness that you are not the mind -- this is the way to transcend body and mind.

Witness, finally, that you are only a witness.

This is how one becomes a Gautam Buddha, the highest peak of consciousness ever achieved.

A great ecstasy arises in you -- you have never known it before. You are feeling in tune with the universe; your heartbeat has become harmonious with the heartbeat of existence.

To make this witness deeper and more clear ...

Nivedano ...

(Drumbeat)

Relax ... but go on remembering only one thing -- that you are a witness, nothing else. This is your transcendence.

And as your witnessing deepens, you start melting into the universe as ice melts into the ocean.

Gautama the Buddha Auditorium is turning into an ocean of consciousness -- ten thousand buddhas have become one oceanic consciousness. We are separate on the periphery, but we are one at the center. The center is the center of everyone.

At this moment, rejoice ... and gather all those fragrances that are surrounding you -- the blissfulness, the ecstasy. Drink more and more from this eternal current of your life. And persuade the buddha to come with you -- he is your nature, he has to come with you. He has to become your very day-to-day life; he has to express his grace in your actions, in your words, in your silences of the heart.

That day, you will feel the most blessed person in existence when you disappear and only buddha remains.

These I have called the three steps of enlightenment:

The first step, the buddha comes behind you as a presence -- very solid, very tangible, you can feel it. You can feel its fragrance, you can feel its power; it fills you with great cheerfulness.

The second step, the buddha comes in front of you; you become the shadow. And slowly, slowly the shadow starts disappearing.

The third step, you are no more. Not even a shadow is left, only buddha remains -- a transparent consciousness, an eternal life. Those who come to this experience are the real people who can celebrate life.

I celebrate myself.

And I want you all to celebrate yourself.

Become a dance, become a song.

Become a lotus, become a spring.

There is no religion and there is no God to prohibit you -- you are free from all superstitions, you are free from all God-oriented theologies, you are free from all rubbish that everybody in the world is carrying within himself. Throw it out so that your inner world is completely clean and ready to welcome the buddha.

Nivedano ...

(Drumbeat)

Now come back. But come back as a buddha, with the same grace, the same silence, the same peace, the same blissfulness. Sit down for a few moments just to recollect the golden path that you moved on, the immense opening that happened at your very center.

You found yourself so close to existence that it started flowing in you. Its dance became your dance; its celebration became your celebration. Its immensity, its grandeur, its splendor, became your splendor.

And see, just behind you is the buddha, with all its transparency ... utter silence ....

This is the first step.

Soon you will be able to take the second step. You will become the shadow, and buddha will become almost your very heart, your very heartbeat.

At the third and final step you will not be any more. You will be absent, and life will be present. Then begins the celebration.

Unless life is a celebration you have lived in vain. Unless life turns into a Gautam Buddha you have been wasting a tremendous opportunity given to you by existence.

Okay, Maneesha?
Yes, Beloved Master.

I Celebrate Myself: God Is No Where, Life Is Now Here

Chapter #2
Chapter title: Ringing bells in your heart

14 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
WHEN DAITEN FIRST CAME TO SEKITO, THE MASTER ASKED HIM, "WHAT IS YOUR NO-MIND?"
DAITEN REPLIED, "THE ONE WHO SPEAKS IS IT."
AT THIS, SEKITO SHOUTED, "KWATZ!" -- AND LEFT.
TEN DAYS LATER, DAITEN AGAIN CAME TO SEKITO AND ASKED, "THE LAST ANSWER I SAID TO YOU WAS NOT NO-MIND. WHAT IS NO-MIND?"
SEKITO SAID, "WITHOUT RAISING EYEBROWS OR MOVING EYEBALLS, BRING YOUR NO-MIND HERE."
DAITEN SAID, "THERE IS NO NO-MIND TO BE BROUGHT."
SEKITO SAID, "BASICALLY, NO-MIND IS. WHY DO YOU SAY NO-MIND IS NOT? THAT IS THE WRONG STATEMENT."
AT THIS, DAITEN WAS GREATLY ENLIGHTENED.

Friends, first, a few questions.

The first question:
TO US, ARE THE WORDS `GOD' AND `NO-MIND' SYNONYMOUS?

No, not at all. God can never be synonymous with no-mind. God is always there, far away. God has been always referred to by the word `that' -- invisible, just a fiction. No-mind has been always referred to as *this*.

No-mind is your reality, your ultimate nature; God was a mind-created lie. No-mind is your truth, your splendor, your very universe. They cannot be synonymous.
God does not exist; no-mind exists.
God is only a belief; no-mind is an experience.
God has been the cause of all your mental
sickness.
No-mind is pure health, wholeness.

The moment you utter the word `God' you immediately start thinking of him as a person, as a creator. No-mind is not a person; on the contrary, your very personality disappears, only then does no-mind start blossoming. No-mind is not a creator. It has always been here, and will remain always here; it is always now. No-mind is your eternity, your very source of life.

God was just an excuse to exploit humanity and to keep humanity in a very subtle and invisible bondage. God has been your prison; no-mind is your freedom. God has been in the hands of the priests, and the priests are doing the ugliest job in the world, because their whole business depends on a lie.

No-mind has no priests, it is simply there inside you. And once you experience it, suddenly you become aware that no-mind is not your property, it is not your monopoly. The first experience appears to be that it is *your* no-mind, but soon you become aware that the no-mind contains the whole universe, it contains the whole existence.

God has always been an outsider. You cannot create anything if you are not an outsider. The Hindus refer to God as a potter, but the potter has to be outside the pot, only then can he create it. If he is inside the pot, the pot is already created. What is he doing inside the pot? The potter has to be outside, only then can he create the pot. All religions have the same idea in different symbols -- but God is an outsider.

If there is a God you are only creatures, created people. Without God you are buddhas, uncreated people. God is the heaviest burden that man has been carrying, and because of that there is no progress, there is no evolution. The heavy burden, the chains, go on pulling you backwards. They don't allow you to move faster to the higher peaks of evolution.

God has to be completely demolished from your minds. It is an absolute necessity and urgency. Once you drop God you will be surprised how many other lies have simply disappeared. He is the source, the foundation of all lies. Just watch God disappearing and you will see heaven has disappeared, hell has disappeared, fear has disappeared, dread, greed ... they are simply gone. God was the source. For the first time you can breathe at ease.

God was judgmental; no-mind has no judgment. God was continuously condemning you; no-mind is a blissful, ecstatic state. God is just programmed into your mind.

In the Soviet Union they program differently. They program no-God, but both are programs. The atheist does not know that there is no God, nor does the theist know that there is a God. Both are belief systems contrary to each other. But that does not mean that one is right and the other is wrong. Both cannot be right, but both can be wrong -- and both are wrong.

An authentic man will not accept any belief system either of atheist or of theist. He will explore on his own what the truth is; he will not like secondhand knowledge. You never think about it, but you would not like to wear somebody else's shoes. You would not like to wear somebody else's secondhand clothes. But your whole mind is secondhand, and not only secondhand, in fact, your mind has been going from hand to hand to hand for millions of years. Living with this mind is not living at all.

Your mind is borrowed -- your life cannot be sincere and honest. Your mind is borrowed -- your morality cannot be truthful, it will only be hypocrisy. Out of a borrowed mind, how can you manage any truthfulness, any sincerity, any authenticity, any originality? God is the oldest lie, and no-mind is a fresh original experience.

God is no where; no-mind is now here.

No-mind is equivalent to life, is equivalent to existence. God is against life, God is against existence.

Can't you see all the religions are against life? They don't want you to live. Anything that makes you joyous, anything that makes you really alive -- they start crushing it, condemning it as a sin.

No-mind simply allows you to be natural. It gives you an opportunity to be natural, to be relaxed, to be at ease -- no guilt, no inhibition, no suppression. Nature is accepted in its totality, it becomes your very heart, your very being.

There is no morality from outside. That outside God was creating all things from outside, imposing on you. And everybody around the world is carrying mountains of loads of beliefs, moralities, commandments. They are all inventions of the mind.

No-mind is not an invention of the mind, it is a discovery. You don't have to invent it, it is already here. You just have to be here also -- and the meeting, and the transformation. And out of that meeting and transformation arises a totally new kind of morality, a new kind of spontaneity, a new kind of natural grace, a new love for existence, a new reverence for all that is here, for all that surrounds you.

But everything that comes from your very innermost being is being prevented by your God, by your priests, by your scriptures. They are your enemies. You have to take it very clearly. Unless you understand

who are the obstacles, you will never reach to no-mind.
God is the biggest obstacle to no-mind.

Because of God, the God-oriented religions could not manage any kind of meditation, because meditation goes inwards, and God is outside. And because God is outside, all the God-oriented religions have invented prayers.

Prayers are for the outside God, and nobody has seen that God. A few people have pretended -- either they were lying or they were hallucinating, but nobody has seen God. It is one of the most unproved hypotheses. Don't carry with you unproved hypotheses; they become very burdensome. As time passes they go on gathering more weight. The weight becomes so heavy that you stop growing. There is no space left for you to grow. All kinds of rubbish, furniture, rotten ... surrounds you. You don't have any space to move.

If God is there you don't have any empty space, you don't have any empty sky. You don't have any possibility to evolve -- there is no space. Where are you going to evolve? God is filling every place. That's why religions insist that he is omnipresent. If he is omnipresent, then there is no space left for you. If he is all over, then wherever you go you will be struggling against God.

No-mind is a pure space. It simply gives you an opening which goes on widening as your experience becomes ripe. Finally, you find there is only pure space all around you, infinite and eternal -- and you can open your wings. It is your home -- you can fly as high as you want. There is no weight dragging you downwards, dragging you backwards. The experience of weightlessness is synonymous with no-mind.
A strange Sufi story is ....

A Sufi mystic was staying in a disciple's home. But he used to pray to God so loudly that the neighbors started complaining. In the middle of the night he would start shouting so loudly -- you have to shout loudly if you want to reach to an invisible God. You don't know where he is. Nobody knows his telephone number, nobody knows his address. Blindly, you are just raising your hands towards the sky, which never answers because there is nobody to answer.

Looked at scientifically, people who are praying to God are absolutely insane, neurotics, because they are praying to somebody who is not there, and they are talking to somebody who has never been there. No answer ever comes.

That Sufi used to shout loudly. Finally, the disciple decided that it was better to keep him in the basement at night. So they arranged a bed in the basement of the house, so he could pray as loudly as he desired and nobody would be disturbed.

But in the middle of the night the whole neighborhood gathered, and they said, "Why have you put him on the roof of your house?"
He said, "Roof? We have put him in the basement."

But they went up to the roof and he was there praying to God so loudly. And when you are praying from the roof, naturally your sound goes on waking all the neighbors.
The disciple asked, "How did you manage to go to the roof?"
The mystic said, "I had to, because from the basement God will not hear me."

Mohammedans have great pillars around their mosque, high pillars they call *minarets*. And the priest goes to the high pillars, because if you pray from the high pillars there is a possibility God may hear you.

Hindus have in their temples -- Tibetans also have them in their temples -- different kinds of bells, gongs. Did you know their purpose is to attract the attention of God? So you give a good beat on the gong and God will listen to you. Then after giving the beat on the gong, or the drums, or the bells, you can pray.

In the Hindu temple the bell is where you enter. And the bigger the temple, the bigger the bell. The richer the temples, the bigger and bigger the bells ... deafening sound. First you have to ring the bell to wake up God for him to listen to you. But you don't know where he is. Your gong, your bells are just resounding in the empty sky. There is nobody to be wakened.

No-mind is a reality that you can experience, but for that no prayer is needed. You don't have to look outside of you. You have to close your eyes, and you have to look inwards without any idea of what you are going to find. If you have any idea that this is what you are going to find, then most probably you will imagine, and you will think you have found it.

Go inwards without any prejudice, because all prejudices are part of the mind. Your Jesus, your Krishna, your Rama -- all are part of your mind. If you carry any prejudice with you, you remain confined to the mind. If you want to transcend the mind and reach to the no-mind, which is the ultimate consciousness, pure consciousness, the very essence of existence ... But for that, prayer is not of help, nor are temples of any help, nor are scriptures of any help.

No philosophy is needed, no system of beliefs is needed, no theology is needed. All that you need is to unload yourself of everything that has been forced upon you.

Unload yourself.

Unburden yourself.

Drop everything that has been given to you by your parents, by your teachers, by your priests, by your leaders.

Drop everything that has come from outside.

Throw it out!

And suddenly you will find your mind is giving way into no-mind. You have only to drop the rubbish -- and God is part of the rubbish, the heaviest part.

So there is no possibility of God and no-mind being synonymous.

Here, we are searching without any belief, without any hypothesis. We are simply going into our subjectivity, into our interiority.

As far as I am concerned, this is the only temple: your body. As far as I am concerned, your subjectivity -- silent, peaceful, just an empty space -- is the very source you have come from, and is the very goal you are going towards.

When the source and the goal meet, you are enlightened -- the whole circle, the whole pilgrimage is complete. You have left the source as ignorant, you have come back to the source again as innocent. You have again become a child.

One birth is given by your parents, another birth you have to manage by yourself. The second birth is the birth which matters. The first birth is going to end up in death. The second birth is the beginning of eternity: no death, no end, no beginning.

No-mind is the whole universe, and it is not possible to find this no-mind by worshipping, by prayer, by believing. This mind needs you to be completely cured from all past-oriented ideologies, from all organized religions, from all scriptures, from all that has been forced upon you. It is phony, it is plastic.

Real roses come on the bush from its interiority. You can hang plastic roses on the bush, but they will not be fragrant, and they will not be alive. And because they are not alive they are not going to die. They will just hang there. They are already dead; they are man-manufactured flowers.

God is a man-manufactured idea.

No-mind is not *your* idea. No-mind is not manufactured by man. No-mind is a gift of existence. You can only be grateful, you can only be in deep gratitude when you find no-mind. You will not find even a single word to say to existence. Even saying "thank you" will look very superficial.

In the West it is very formal, you even say "thank you" to your mother, you thank your father -- not that you really mean it, it is just part of formality.

In the East it is totally different. I have never thanked my father, I have never thanked my mother. It is so superficial, it is so formal. When you love someone you cannot utter the words `thank you'. It will destroy the whole beauty of the experience.

So when you come to no-mind, you are utterly dumb.

Kabir has made a statement. He says the experience of no-mind is *gunge keri sarkara* -- as if the dumb man has tasted the sugar. He cannot speak. He knows taste, but he is dumb; he cannot speak.

The experience of no-mind is inexpressible. You can have it, you can dance in celebration but you cannot say anything about it. Your dance certainly will shine with a new joy, with a new ecstasy, with a new drunkenness. Your dance will show a new radiation, a new aura around you. Your eyes will be shining. For the first time they have seen something worth seeing. Your whole being will be throbbing with joy, because you have come back to the original source.

Let gods die. Don't carry on them. People are carrying dead gods, and when somebody is dead and you go on carrying him, *you* start stinking. All religious people stink because they are carrying a dead body.

There is a beautiful Hindu mythology ....

Shiva, one of the gods of the Hindus, one of the three gods, the trinity of Hinduism ... Shiva's wife dies, but he won't accept the death of his wife. His mind was constantly telling him, "If you go around the country there may be somebody who can resurrect her."

He used to live in the Himalayas, so he came down with the dead body of Parvati, his wife. The very word *parvati* means daughter of the mountains ... a beautiful woman, but dead. He carried the corpse around the country, asking everybody, "Is there any physician, any man of miracles?"

The body was deteriorating, and soon it started falling into pieces. The legs dropped in one place, the

hands dropped into another place ... Hindus have twelve holy places. Those twelve holy places in the country are the twelve places where Parvati's parts dropped. But even though parts were dropping, Shiva continued around the country until he found that the last part had dropped. It must have taken him years.

But your carrying a dead God is a longer pilgrimage -- millions of years. And you go on believing that someday, somewhere, God will materialize. Meanwhile you go on carrying the corpse. The corpse is destroying you also, because it is rotten, and it is making a rotten humanity.

God is a sickness; you have simply to drop it. But the only good thing is that *you* are carrying the sickness, so *you* can drop it. It is your belief, so you can throw it out! It is not something that is a part of you, it is something that you are holding unnecessarily. It is not holding you! This is the only beautiful thing about it -- that you can drop God.

One day I dropped God, and since then I have felt so weightless, so blissful. I used to carry the dead body myself, but I realized that the body was dead -- no breathing, no heartbeat -- it was up to me whether to carry it or drop it. And as I dropped it, for the first time I felt myself as an individual. The dead body was overwhelming me, it was covering me from all the sides. It had become my personality.

For a moment I felt naked, because the personality had dropped, the masks had dropped. But soon I knew that this nudity, this nakedness was natural. Everybody is nude behind the clothes. The moment you drop your clothes ... Have you ever felt a certain freedom just on the seabeach as you drop your clothes? You suddenly feel the sun with your body, the wind blowing on your body, and a tremendous sense of freedom -- just by dropping clothes, which are not of much weight.

God is very heavy. It goes on becoming heavier and heavier as time passes. A moment comes when it is heavier than you -- you are crushed under the mountainous load. Unless one is free from God, one knows not what freedom is.

So God cannot be synonymous with no-mind.

No-mind is really the antidote to the disease called God.

No-mind is your freedom.

All chains dropped, all thoughts dropped, all feelings dropped ... suddenly you find only the purest essence has remained. All that was covering it, layer upon layer, has been dropped. This dropping I call meditation.

Finally only a witness, a *sakshi*, remains -- just a pure awareness. This is ultimate freedom, and the authentic religion is for ultimate freedom and ultimate liberation.

God-oriented religions cannot even give you a sense of freedom, or a direction for freedom. Their whole effort is to direct your mind towards God. Fill your mind with God, repeat his name again and again so it becomes ingrained in your mind. The more ingrained it becomes, the more difficult it will be to leave it. The sooner you leave God, the better. And you will have to leave one day, so why not now! One cannot live a lie forever. Only truth can be lived forever.

You have to believe only in lies, you don't have to believe in the truth. Truth has to be discovered. I teach you purely the attitude of an agnostic -- one who does not believe, who does not disbelieve, but who is a seeker, a searcher, an explorer.

Certainly the first thing to be explored is your own inner being. That is the closest life throbbing, everything else is a little far away. The man of intelligence first will look inside his own house before he goes searching on the moon and on Mars. First he will look inside to see what is there. And those who have gone inside have never come empty handed. They have come with so much bliss, so much ecstasy, with such an abundance that they start sharing, because as they share they come to understand the inner economics.

The more you share the more you have. If you don't share, you won't have even that which you had. Jesus says, "Those who have shall be given more, and those who have not, even whatsoever they have will be taken away." I cannot agree with him. I say unto you, the more you give, the more you will have; the less you give, the less you will have. If you don't give at all, you won't have anything left.

Sharing is the only compassion.

Sharing is the only service.

Sharing is the only way the awakened one lives. That is real character. That is authentic morality. That is true religiousness.

You don't have a God, but you become godly. Hence I say, the moment you drop God you are moving in the right direction of becoming godly. You will be divine in your ecstasies, in your silent spaces of the being. You will be divine. But you will be divine because you will be participating in the divine existence.

Everything is sacred to the man who has come to know himself, who has discovered his hidden secret of life. Everything becomes sacred.
A story is told about the mystic Nanak ....

He went to Kaaba, the holy place of the Mohammedans. It is a beautiful story.

He reached Kaaba by the evening, but his fame had already reached, so people were waiting for him. They received him, welcomed him, but he was very tired. So he said, "I would like to go to sleep, I have been walking miles and miles."

So they prepared a bed under a tree, but he turned the bed. Mohammedans don't sleep with their legs towards Kaaba, but he turned the bed so that his legs were towards Kaaba, and his head was on the opposite side.

When the head priest of Kaaba heard about it, he came running. He said, "We thought you were a great mystic, but you don't even seem to be religious. You don't understand that you are hurting our feelings. You are keeping your feet towards the most divine and the most holy land! You should turn your feet."

Nanak laughed. He said, "As far as I am concerned, wherever I turn my feet I find they are towards the holy land, because to me the whole existence is holy. Now if you think there is some place which is unholy, please turn my legs. I am willing!"

There was a silence. The priest could not say that there was some place that was unholy. But this could not be tolerated either, that this man continued to keep his feet towards Kaaba.

I think up to this point it is factual. Beyond this point it becomes more and more symbolic. But even that is significant ....

Finally, the priest decided to turn his legs and turn his head towards Kaaba. But they were utterly disappointed, surprised. They could not believe their eyes. Wherever they moved Nanak's legs, Kaaba moved.

This must be symbolic, but it is significant. It is poetry, but it gives you the feeling that if everything is holy and sacred it does not matter where you keep your legs it will always be towards the sacred land. The whole existence is sacred for a mystic. Nanak showed his understanding very clearly. Only a man of no-mind can do that.

A man of no-mind knows that everywhere life is throbbing -- in the trees, in the rivers, in the mountains ... Even the Himalayas are still growing. It is the youngest mountain in the whole world, but really powerful because it has got the highest peaks in the world and they are still growing -- one foot per year. But that means it is alive, it is not a dead mountain. It is reaching towards the stars, perhaps very slowly because it is not a small mountain. And for mountains, even to rise one foot in one year is quite fast. Looking at eternity, if the Himalayas go on growing in this way, soon they will be touching stars; it won't be long.

When you see life everywhere, in the stones -- perhaps fast asleep so that you cannot feel it, perhaps a different dimension -- in the trees, so that you cannot understand it ... But everything is so abundantly alive, all that you need is space and perceptivity of no-mind.

God is your blindness. No-mind is going to give you fresh eyes to look again at the universe.

The second question:
NIETZSCHE MADE THE OBSERVATION THAT WHEN "ORDINARY PEOPLE" ARE IN AN UNPLEASANT SITUATION, "THEY ALWAYS SEEK TO GET OUT OF IT WITH THE SMALLEST EXPENDITURE OF INTELLIGENCE."
IS GOD SIMPLY THE FIRST AND LAST RESORT OF A RETARDED HUMANITY?

Yes, absolutely yes. God is the invention of the retarded, of the idiots, of the imbeciles, of the people who want a shortcut so they don't have to exert any intelligence. God is the belief of the unintelligent. God is the belief of the unconscious. God is the belief of those who are still asleep and dreaming. The moment you wake up, all dreams disappear, and with the dreams your God will also disappear.
No-mind is waking up from the sleep of the mind.
No-mind is a sunrise.

Mind has been a long long dark night, and no-mind blossoms into tremendous intelligence, not intellect. Intellect is part of the mind, intelligence is part of no-mind. It is a totally different phenomenon. And when that fire of intelligence rises in you in great flames, you don't find any God anywhere, but you certainly find

everything is sacred because everything is alive.

So a great reverence for life -- that's what I teach you. But you will know life only when you have touched your own life. Then you will know the criterion for what is alive. Right now you don't know the criterion for what is alive.

The third question:

THROUGH MY OWN RECENT ENCOUNTER WITH DEATH, I CAME ACROSS MANY STORIES OF PEOPLE FROM DIVERSE CULTURES AND OF DIFFERENT RELIGIOUS BACKGROUNDS, WHO TEMPORARILY LEFT THEIR BODIES AND APPEARED TO OBSERVERS TO BE DEAD. THEY REPORTED SEEING A "BEING OF LIGHT," WHICH WAS TOTALLY LOVING AND COMPASSIONATE. COULD THIS "BEING OF LIGHT" BE THE BASIS ON WHICH THE CONCEPT OF GOD HAS BEEN CREATED?

No, not at all. This experience is authentic. It happens sometimes to people who have almost died -- not completely, but almost. They see a luminous being. It is their own being, it is not God. In meditation you will encounter the same luminous being without dying.

Meditation is a kind of death. You are separated from the body, you are separated from the mind -- that's what death does. You are separated from the body, you are separated from the mind. Suddenly you become aware of a luminous being, which you think is separate from you because you have never seen such an experience before. If you have been a meditator, you would have recognized -- "This is me."

You are a light, luminous body inside this body -- a flame, an eternal flame of light. But those who have almost died and come back to life, because they don't have any experience of meditation, they think they have seen something, a luminous being. They remember it vaguely, faintly, a faraway echo, but they remember it. They have seen something luminous. Naturally they cannot conceive that they have seen themselves.

God is not based on the experience of people who were almost dead and have come back again to life. But meditation knows exactly what has been happening to these people -- they have encountered themselves. But because the encounter was for the first time, and so quick ... just like a flash it came and went away, and they were back to life. Naturally they think they have seen some object, some person standing there with a radiant, luminous body, because they have known only objects in their lives. They have never known the subject.

A meditator will not commit such a mistake. A meditator will recognize immediately -- whether alive or dead -- that he is the luminous eternal light.

The sutra:

OUR BELOVED MASTER,
WHEN DAITEN FIRST CAME TO SEKITO, THE MASTER ASKED HIM, "WHAT IS YOUR NO-MIND?"
DAITEN REPLIED, "THE ONE WHO SPEAKS IS IT."
AT THIS, SEKITO SHOUTED "KWATZ!" -- AND LEFT.

Daiten is not yet enlightened, but he must have been a great scholar. He has read in the scriptures that the no-mind is the one from where all that is original comes out. When a buddha speaks, he is not speaking borrowed words. His speaking is coming from no-mind. No-mind is flowing in his words, hence the beauty.

The same ordinary words on the lips of a buddha certainly become magical, alive. Very ordinary words suddenly take a totally different flavor, a new fragrance. They start being poetic. They have around them a certain aura. That's why the words of a buddha start ringing bells in your heart.

He is not speaking strange words. You know those words, you use those words. But when a buddha speaks those same words, because they are coming from no-mind, they carry some space around them that makes the awakened one's words so authoritative. The awakened one is not authoritative. He does not command you, he does not give quotations from the scriptures to support as an evidence. He is his own authority.

I have been telling stories, and people who don't understand me have sometimes written, "Your stories go on changing. Sometimes you say something, sometimes your story completely changes ..." They are only listening to the mere words, not to me. They are blind people, they cannot see that my story is a response to

the people to whom I am talking. In the present moment it takes a new shape, a new meaning, a new dimension.

My stories go on changing because life goes on changing. What can I do about it? Sometimes it is spring and there are flowers all over, and sometimes it is not spring and the trees are standing naked without any leaves. What can I do? Life goes on changing. My stories are not dead, they are as alive as I am alive. They are coming from a living source.

And they have told me -- great scholars and professors, linguists, those belonging to different religions -- "I like your story but it is not in the scriptures at all." I said, "Then you should put it in. Your scripture is not growing, it is dead. If you like the story, if you felt there was some meaning, then put it in your scripture."

Buddha is not the end of the world. There are going to be buddhas after Gautam Buddha. There will be buddhas after me, after you, and certainly they are going to continuously improve. It is not an effort, it is a spontaneous phenomenon.

When I start the story I don't know what shape it is going to take. I am as much surprised as you are -- "My God! This story is not the story I have heard before." But what can I do? It is not my mind. Mind has a memory system, so it goes on repeating the same gramophone record, and gets stuck at the same point each time. If it is an ancient gramophone record, the needle goes on stopping at the same place. You start again; again it will stop at the same place.

Once I was participating as a student in an inter-university competition for eloquence. I was the first one to speak, and the second person came from the Sanskrit University of Varanasi. It is devoted completely to Sanskrit scriptures and language. But the student must have been feeling a little inferior to the other students who came from different universities, because in the Sanskrit University they don't teach English. So he must have crammed one statement in English of Bertrand Russell, just to make an impression.

But he was nervous. As he started, after three or four lines, he said, "Bertrand Russell has said ..." -- in English -- and then he stopped. His mind went blank. I was just sitting by his side because he was the second person to speak. The whole auditorium was full of students and professors, and there was a great silence when he stopped. I thought I should help him, so I told him, "Repeat again."

And when you have crammed something, you can repeat it only from the very beginning. So he said, "Sisters and brothers ..." So the whole audience started laughing. He again repeated those three or four sentences and came to the point, "Bertrand Russell has said ..." -- and a fullpoint.

I said, "Repeat!" Finding no way out, he again started, "Brothers and sisters ..."

And it was such a joy -- for ten minutes it continued. I would say, "Repeat," and finding no way out ... and I was the only help. Everybody was laughing. And he would say, "Sisters and brothers ..." -- and finished! Everybody was waiting for these three sentences, "Bertrand Russell has said ..." -- fullpoint.

After ten minutes, the chairman, the vice-chancellor of the university, himself was laughing, and he told the boy, "Just sit down. Don't be worried, everything is okay. Just sit down" -- he was perspiring. And the chancellor said to me, "You should not have done this."

I said, "I was simply helping him. I never thought that he was a gramophone record. I thought some time he may slip ahead -- `Bertrand Russell has said ...' But he proved to be a gramophone record, broken. It was not my fault. And anyway, he gave such a joyous evening. Even if you give him the first prize, I am ready, because he has given so much joy, nobody can give."

Now scientists have found that your memory system functions exactly like the gramophone record. They have opened the brain for other reasons, but somehow they found that if they put an electrode on the memory point in your brain, you start saying something. And if they take the electrode away, you stop and your brain automatically reverses. Again when they put the electrode back, you start from "Brothers and sisters" -- again the same. Take the electrode off, and you stop.

They have discovered that the mind has an automatic reverse system -- once you have stopped, it goes back to its original place. You touch that spot again and the person starts saying the same thing. There is no reason why he is speaking -- nobody has asked anything. But he is helpless -- the memory starts repeating like a record.

Daiten must have been a scholar. He has quoted this sentence, not from his own experience but from scriptures.

What is he saying? When Sekito asked him, "WHAT IS YOUR NO-MIND?"

DAITEN REPLIED, "THE ONE WHO SPEAKS IS IT." One who speaks *originally*. If one speaks only that which is borrowed, it is from the mind. But if one speaks originally, spontaneously, then it is coming

from the space called no-mind. But he forgot the word `originally'. That happens to scholars; it cannot happen to a buddha. Whatever is coming, is coming from the very source. But when you are repeating a scripture which is not *your* experience, there is going to be some difficulty.

If he had said, "The one who speaks spontaneously -- that is the place of no-mind ..." He has forgotten that one word `original', and perhaps it was not written in the scripture itself, because no buddha has written a single word. All scriptures have been compiled by their disciples, sometimes after the death. Sometimes hundreds of years have passed and then disciples of disciples ... generations have passed.

The four gospels of Jesus are recorded after his death, and not immediately, three hundred years afterwards. Now nobody was a witness; all the witnesses were dead. And these gospels were recorded by people who had not seen Jesus. They had not even seen Jerusalem. Now biblical research scholars have found that even the geography that they have mentioned in the four gospels is wrong. These people have never been to Israel. They have heard from others, who have heard from others, who have heard from others.

That's why I have spoken on Thomas's gospel which was written in India. He was a direct disciple of Jesus, but his gospel is not included in the Holy Bible. It was discovered just thirty years ago, but it is the most beautiful because at least Thomas was a witness. And it has tremendous beauty because it is not only that he was a witness to Jesus, here in India he went through a transformation.

He meditated, he practiced yoga, he lived like a sannyasin and moved from monastery to monastery. Buddha's air was still there. Buddha was gone five hundred years before that, but his fragrance was still alive. So in his gospel there is a certain authority which is lacking in the four gospels of the Bible. First he was a witness, he had heard Jesus, and secondly he himself had experienced the truth. The combination of both, gives a greater authority to the fifth gospel of Thomas than The Holy Bible.

Thomas is the only man in the whole world whose body has not deteriorated. His body is still in a church in Goa. Every year at Christmas time, his body is brought out of the church and his coffin is opened for any observer, for any scientist, for any researcher. Nobody has been able to figure out why it looks so fresh, as if he had died just now. There seems to have been no device used. It is not kept in a freezing temperature, it is in a hot country, but even the skin does not look as if it is dead. He looks so fresh. I have been to see the body.

Jesus' miracles may have been a myth, but this man really managed a miracle. After two thousand years he is the only person around the world whose body looks as if it has died just now -- or perhaps he is fast asleep. No smell, and if it can remain for two thousand years; there is no problem for it to remain forever. Care has to be taken that nobody disturbs it.

There have been efforts to disturb it by Hindus, by Mohammedans, by people who are not Christians, because it is a great argument in favor of Christianity. But the man Thomas was not a Christian, he never knew about Christianity. He came just after Jesus was crucified. He left Jerusalem for the simple reason that Jesus must have told his close friends -- and Thomas was one of those who was very close to him -- about India, and about the universities of Nalanda and Takshashila, and about meditation.

So now that Jesus was crucified, he saw there was no point in being there, and he left. He came by ship, so he landed in South India. But he traveled all over India, and met all kinds of mystics who were deeply rooted in meditation. His body is a proof that he must have followed a certain method which was known to the Tibetan lamas, to the Ladakh people.

They used to use a certain method of meditation when the meditator was dying ... at the last moment, a certain process called Bardo. It was nothing but a post-hypnotic suggestion. When a man is dying, he is in a very vulnerable state. And if he has been a meditator, then he is perfectly awake. Death is coming, but he is perfectly awake. He can be hypnotized and told, "When you leave your body, the body will remain intact as it is ..." You have to continue repeating so that it enters, not only into his mind, it enters even into his bones, into his marrow, into his blood.

Bardo is a very intensive hypnosis, and it is also possible to give directions for the future to the soul that is leaving the body. Both can be done. The body can be preserved by post-hypnotic suggestion. But you cannot do it if the man has died. Then there is nobody to listen to the post-hypnotic suggestion. The man has to be alive, just on the verge of death. You give him the post-hypnotic suggestion: "Your body will remain intact, will remain intact ... you go on." And if he is a meditator, even the bones, the blood, the body starts listening. The soul will leave but the body will remain completely as the soul has left it. This was one way that Bardo was used for the body.

And there was a second way. You can give suggestions to the leaving soul as to what kind of womb will

be good -- "Choose rightly. Don't be accidental." Millions of people are making love, and millions of people are dying. So those souls are roaming around, finding a couple who is making love. This is accidental. Because they die unconsciously, they unconsciously grope in the darkness, and whoever comes close by, just by chance they enter into that womb.

Bardo prevents the accidental. It gives the soul a right direction: "You need a certain kind of womb, so don't be in a hurry. You have been a meditator, and you have to find a mother, a father, who will allow you to meditate -- not only allow you to meditate but who will help you to meditate, who are themselves meditators. So don't be in a hurry! Choose a couple."

Sometimes the man of meditation takes time to find the right womb; ordinary persons immediately enter into the womb. Bardo gives two kinds of possibilities: the body can be kept, and the soul can be given a sense of direction where to go. But this is possible only if the man has been deeply into meditation, has been practicing meditation for a long time, and was capable of remaining conscious when death comes, because death is the greatest operation.

Nature has managed it so that nobody should die consciously, just as a surgeon will not be ready to operate on you if you are conscious. First he will give you chloroform or something that makes you unconscious. Then he can operate on you because you don't know what is happening. You are so deeply asleep that things can be removed from your body, bones can be cut, replaced, anything can be done.

Death is the greatest operation, because the whole seventy years' attachment to the body has to be broken. Nature has managed -- this is the wisdom of nature, the intelligence of nature -- that a person who is not capable of detachment with the body, who does not know that "I am not the body," should be made unconscious. Otherwise he will be passing through tremendous anguish and anxiety.

So it is natural wisdom, but it is not applicable to the meditator. The meditator can afford to die consciously without any pain, without any anguish, without any anxiety.

DAITEN REPLIED, "THE ONE WHO SPEAKS IS IT."
AT THIS, SEKITO SHOUTED, "KWATZ!" -- AND LEFT.

This shout says to Daiten, "Shut up! It is not you, it is borrowed. I can see the deadness of your statement." Shouting "Kwatz!" is saying "Shut up!" And then he left immediately, because there was no point in wasting time with this man, he was just a dead scholar.

TEN DAYS LATER, DAITEN AGAIN CAME TO SEKITO AND ASKED, "THE LAST ANSWER I SAID TO YOU WAS NOT NO-MIND."

He realized. He was sincere, at least, honest.
First he had tried to deceive Sekito -- you cannot deceive a master, that is impossible. He looks through and through you. He knows from where the answer is coming: from the mind or from the no-mind. It is so clear to a master from where the answer is coming. Any answer from the mind -- "Kwatz! Shut up!"

He must have thought about it: "Why did the master behave in such a hard way? And I was a stranger, a new person. Certainly there must be some reason why he behaved without any compassion. I must be wrong." And then in ten days' meditation he understood, "What I said was only a repetition of scriptures." So he came back.

TEN DAYS LATER, DAITEN AGAIN CAME TO SEKITO AND ASKED, "THE LAST ANSWER I SAID TO YOU WAS NOT NO-MIND. WHAT IS NO-MIND? Please tell me. I don't know."

An authentic seeker begins with "I don't know, because all that I know is not mine. It does matter. I may have much knowledge, but as far as I am concerned, I don't know." This acceptance is the beginning of the search. If you know already, there is no need to search, there is no need to seek.

SEKITO SAID, "WITHOUT RAISING EYEBROWS OR MOVING EYEBALLS, BRING YOUR NO-MIND HERE."

Strange, but masters are strange people. They have their own ways of pushing you into the unknown territory of your own being.

SEKITO SAID, "WITHOUT RAISING EYEBROWS OR MOVING EYEBALLS, BRING YOUR NO-MIND HERE."

DAITEN SAID, "THERE IS NO NO-MIND TO BE BROUGHT. In the first place, I don't know what

no-mind is. In the second place, if it is no-mind how can you bring it? It is not a thing. It is not even a thought, it is pure awareness. It cannot be brought here as an object for your observation."

SEKITO SAID, "BASICALLY, NO-MIND IS." You cannot bring it -- I can understand. It is not a thing, it is not a thought, it is only pure isness, thisness, suchness.

"BASICALLY, NO-MIND IS. WHY DO YOU SAY NO-MIND IS NOT?" It is the only isness in existence. Because you cannot bring it, you think, "It is not. That's why I cannot bring it." You cannot bring it because no-mind is the whole universe. How can you bring it? It is already here.

This very moment it is here, as it was in front of Sekito.

"WHY DO YOU SAY NO-MIND IS NOT? THAT IS THE WRONG STATEMENT." Just say I don't know. Say no-mind is not a thing, not a thought, hence it cannot be brought. But don't say no-mind is not. No-mind only is -- pure *is*.

AT THIS, DAITEN WAS GREATLY ENLIGHTENED -- hearing this statement, that all that is, is no-mind. Isness and no-mind are two names of the same thing. This presence of life in the trees, in the stones, in people, in birds ... this vast isness, this presence is no-mind. You don't have to bring it here, it is already here. You cannot take it anywhere else.

As far as time is concerned, it is now.

As far as space is concerned, it is here.

If you are silent, you will immediately become aware of it.

This statement made such a deep penetration into Daiten, he was greatly enlightened.

An authentic seeker, sincere seeker, who does not hide himself behind false knowledge, borrowed knowledge, who does not pretend that he knows without knowing, if he accepts "I don't know" -- he is already very close to the truth. He has accepted his innocence now there is no barrier. No God, no scripture, no knowledge -- he is just as close as one can be to no-mind. A little push by the master, a little statement, and he will be drowned into existence. That drowning into existence is enlightenment. Disappearing into existence is enlightenment.

I have always loved one story from China ....

The emperor of China was a great painter. At his seventy-fifth birthday, he was feeling old, and perhaps the day was not far away when he would have to leave the body. So he arranged a great competition before he would leave the body: a competition for painting throughout China.

First, in every state there would be a competition, and one painting would be chosen. Then the final would be in the capital, and the emperor would choose which was the greatest painting. He himself was a competitor. He had painted a beautiful painting.

All the painters came from all over China. They all brought their great canvases that they had done. Only one man came without any painting, just paint and a brush -- strange fellow!

The emperor asked, "Where is the painting?"

He said, "I don't like old things. I will paint freshly here and now. You have to give me a room, because I don't paint on canvas, I paint on the walls. Give me the biggest room in your palace and don't disturb me. And keep a guard so that nobody disturbs me. I don't know how long it will take, because it is going to be a spontaneous thing. I don't know what I am going to paint. I am just going to paint out of spontaneity, whatever happens, however long it takes."

The king said, "I am getting old, that's why I have arranged this competition. You have to be quick and fast."

He said, "No. I don't know. It may be quick. Tomorrow morning I may inform you that the painting is complete, or it may take longer. I cannot promise."

No man of understanding can ever promise anybody, because who knows about the next moment? All promising is in ignorance.

The king said, "You are a difficult person, but I can see in your eyes, and I can see in your face -- perhaps you will be the greatest painter." So he gave him the biggest room in the palace -- and there were many big rooms -- with a plain wall so he could paint, and he closed the doors.

The painter said, "Nobody should enter, not even you, until the painting is complete. I will come out for food or anything I need." And he kept a curtain also so that even the guards could not have a look inside at what was happening behind the curtain.

It took three years for him, and the king was saying, "What are you doing? I may never be able to see your painting, I may die!"

The painter said, "It does not matter. If you die you die. If you are alive you will be able to see it. But I

cannot do anything in a hurry."
The emperor had to wait.

Four years passed and the painter came out one morning and said to the emperor, "The painting is complete. You are welcome."

Such curiosity had arisen in the emperor's mind. For four years, he was thinking, "What is that guy painting?" He himself was a painter. It did not take four years for one painting. And when he came the emperor immediately followed him. They went behind the curtain.

The painting was just unbelievable; it looked so real. He had painted a huge forest, so green, lush green, almost three-dimensional. And a small path was going -- you could see the path was going and going ... and then it disappeared into the thickness of the jungle.
And the emperor said, "Where does this path go?"

The painter said, "Let us ... Come with me. We can walk and see where the path goes, because without experience you will not know where it goes."

The story is, both went into the path -- the guards were watching -- and as the path turned around, they both turned around and since then nothing has been heard.

This story -- in a painting you cannot enter -- is a symbolic story. It says you can enter in the isness of things. The painter has made the painting so alive that branches were moving in the wind. The path was no ordinary path, and the symbolic meaning is: if you cannot enter into a painting, the painting is not worth calling a painting. But entering does not mean physical entry. Entering means you get lost completely: you are no more, only the painting is.

That's how you enter into meditation -- you are no more. You come across a tremendous isness; everything disappears, you disappear, yet that isness remains. That experience of isness is enlightenment. This story simply gives a symbolic representation of enlightenment.

A painter is not worth the salt if he himself cannot disappear into his own painting. Picasso is reported to have said, "When I am painting, I am no more, only the painting is."

Nijinsky has said many times in his life -- because he was asked again and again -- "When I am dancing I am no more. As long as I am, the dance is superficial. When only dancing remains and I am no more, then it has a tremendous quality." It was observed by scientists, and they could see the tremendous quality. Whenever he forgot himself completely in dancing he used to jump higher than gravitation allows. Scientists were simply at a loss how to figure it out, because that much of a jump was not possible.

And even more miraculous was his coming back .... Gravitation pulls everything so fast. You see every night -- you think stars are falling. All around the earth six thousand stars fall every day on the earth. They are not stars, stars are very big, a thousand times, a million times bigger than the earth. If one star falls, we are finished. Those are not stars, those are small stones which have been left hanging in space.

When the moon separated from the earth -- once it was part of the earth ... You have all these great oceans, the great Indian Ocean, and the Pacific, and the Atlantic. All these oceans are created because the mud and the stones and everything from these places fell out, because the earth was liquid -- in the beginning it was liquid. The moon is just the combination of that whole lot that has fallen out of the earth. But it created great oceans -- the Pacific is five miles deep.

But when such great lumps fell out, many small pieces also fell out. Those small pieces are just floating in space, millions of pieces of stone of different sizes. The earth's gravitation pulls these stones downwards, and at the point where the atmosphere begins, it is two hundred miles deep. Around the earth there is a thickness of two hundred miles of atmosphere, because up to that point there is air. Beyond that there is no air; it is pure space, even air is not existent. Sometimes those small stones -- and there are a few big stones also ...

The stone in the Mohammedans' holy place that they worship, Kaaba, is also one of the stones that has fallen from outer space, but it is a very huge stone. In every museum you can find stones which have reached to the earth.

But what happens when they enter the earth's atmosphere by chance? Gravitation pulls them so fast that the friction with the air makes them turn into a fiery stone, a fire. That is why you can see them up to a point, and then suddenly they disappear. If the stone was small, then it would come to a certain point and it would be burned out. The force of gravitation is such that only very big stones can come up to the earth, otherwise they disappear in the air somewhere.

Nijinsky's coming back was absolutely against gravitation. He came just as a feather comes slowly -- so slow was his movement coming back. Both the things were against gravitation: first his jump, and then his

coming like a feather as if he had no weight; gravitation cannot work on it.

And he was asked about it again and again. He said, "I have tried, but whenever I try, it does not happen so I cannot say anything about it. When I am not, when I get completely disappointed and forget all about it, that one day suddenly it happens. When I am not trying to do it, it happens. I am not, only the dance is. When I am not, only the dance is." Nijinsky perhaps was the greatest dancer in the world.

But this is the misfortune -- that these people were born in the West. They had no idea that they were so close to no-mind. They needed a master just to give them a little push. Nijinsky would have been a Gautam Buddha, and Picasso would have been a Gautam Buddha. They have come so close. But the West has no idea how to go ahead, how to go into the painting.

Just move on on the road and get lost. That will be your great experience -- when you are lost. When you are no more, only existence is.

And this existence gives you such bliss, such ecstasy, such eternity, that you are bound to feel a tremendous sacredness, a great reverence for life and this vast universe which has given birth to you.

One day it will allow you to disappear again into the oceanic consciousness. This entering into the oceanic consciousness is enlightenment.

Shiki wrote:

THE MOON RISES --
LEAF UPON LEAF UPON LEAF
FLUTTERS DOWN.

He must be sitting under a tree, and it must be the time for fall.
"The moon rises ..." -- he is watching the moon rising.

Zen has many ways of meditation -- watch the moon rising. The emphasis is on watching, not on the moon. Watch the sun rising. The emphasis is on watching, what I am calling witnessing to make it more clear -- *witness* the sun is rising. And witness "leaf upon leaf upon leaf flutters down" -- and you are just a witness.

On one side the sun is rising, on the other side, "leaf upon leaf upon leaf flutters down." And between these two you are just a mirror, no judgment.

He is not saying that the sunrise is beautiful, and he is not saying that the leaf upon leaf upon leaf are creating beautiful music in the air. No, he is not making any judgment. He is simply describing what he has been witnessing, just like a mirror, showing you the sun is rising, and leaf upon leaf upon leaf is fluttering down. He is just a watcher.
This is the whole secret of Zen.

Maneesha's question:
OUR BELOVED MASTER,
ST. BERNARD WROTE: "WHO IS GOD? I CAN THINK OF NO BETTER ANSWER THAN: HE WHO IS."
ECKHART STATED: "THOU MUST LOVE GOD AS NOT-GOD, NOT-SPIRIT, NOT-PERSON, NOT-IMAGE, BUT AS HE IS -- A SHEER, PURE, ABSOLUTE ONE, SUNDERED FROM ALL TWONESS AND IN WHOM WE MUST ETERNALLY SINK FROM NOTHINGNESS TO NOTHINGNESS."
IF ONE SUBSTITUTED THE PRONOUN `HE' WITH `IT', WOULD NOT THESE TWO CHRISTIAN MYSTICS BE SPEAKING THE LANGUAGE OF ZEN?

Maneesha, you can change the `he' into `it', and certainly they will be speaking the language of Zen, but you cannot do that. It is their statement, not yours. They are still saying `he'. They are not even saying `she'; `it' is far away -- although they have come very close to the point. That's why both the saints were in trouble with the orthodox church, particularly Eckhart who was tortured, harassed, threatened to be expelled if he published his books. His books were published after his death because of these statements.

The statement is tremendously good, but still, somehow the faint image of God is present. "Who is God? I can think of no better answer than: He who is." Using the word `he' and saying "who is," is very close; only the `he' is standing in between.

That's what I have been telling you -- even a very thin concept of God as a person is going to create enough of a barrier for you.

St. Bernard has come very close, but to be close is still to be at a distance. Closeness is a kind of distance. What does it mean? You may be one inch away, or one mile away, or one thousand miles away -- you are away. Even one inch away -- you are away. That one inch is as thick as the China Wall, solid rock.

When St. Bernard says, "He who is," using the word `he', he accepts a personality, and not only a personality but a male personality. Both are wrong. Existence is neither male nor female. It expresses in the both -- as female, as male, but it itself is simply pure isness. Its expression will be manifold, but its essence is the same. A woman in her interiority is as pure a consciousness as a man in his interiority.

If St. Bernard had really experienced isness, he would not have used the word `God' or `he'. He seems he must have been a great giant, but only intellectual. Many times philosophers have come very close, but then they go on in a round and go far away. Just coming close is not enough, but even this was condemned by the church, by the pope.

Certainly St. Bernard has some conception of a male God, and you cannot change his statement. If you change his statement, then it comes exactly to what Zen is. But then it will not be the statement of St. Bernard, it will be your statement.

So I would say that he came very close, but because of the `God', and because the programming in his mind of the Christian God was still there, that prevented him from the quantum leap from mind to no-mind. His idea is still within the mind. He has logically and rationally worked out that if God is there he can only be described as "He who is." But this is not the exact experience.

The exact experience will not use the word `God', will not use the word `he'. It is male-chauvinistic, and it gives a personality to existence which it has not. It is infinite, so it cannot have a personality. It cannot be called *who*, and it cannot be called *he*.

So St. Bernard is still not enlightened -- intellectually great, logically great, but existentially still a little far away from the truth.

Eckhart comes even more close, maybe just a fragment of an inch away, when he says, "Thou must love God as not-God, not-spirit, not-person, not-image, but as he is -- a sheer, pure, absolute One, sundered from all twoness and in whom we must eternally sink from nothingness to nothingness." He has come very much closer than St. Bernard, and hence he was more condemned than St. Bernard, because he was destroying the whole Christian theology.

But still I say he is within the framework of the Christian God, although he seems to be a far more refined intellect than St. Bernard -- a very thin barrier, a Japanese rice-paper barrier. But that is enough to keep your eyes closed.

His statement is beautiful: "Thou must love God as not-God." But why use the word `God' at all if it is to be loved as not-God? Why not say, "Thou must love not-God, not-Spirit, not-person, not-image, but just the sheer existence, pure, absolute One, sundered from all twoness, and in it we must eternally sink from nothingness to nothingness"? But his beginning, "Thou must love God," is a Christian programming.

Zen has dropped all programming. It has dared as much as human consciousness is capable of. Now making this statement has a certain compromise with the church. "Thou must love God" -- so the Christian church is satisfied that he is still talking about God, although a little crazy, because he says, you must love God as not-God. Then who is he? a woman? a man? a tree? the ocean ...? What do you mean by "not-God"?

So Christianity condemned him, but because he was saying, "Thou must love God," they told him not to publish such writings while he was alive, because they would create doubt in people's minds. And they have been doing that even today.

They prevented one great French scientist, Chardin, from publishing his papers about the Peking man -- he discovered the Peking man -- "because your papers will go against Christianity." And because he was an ordained priest, he had to follow the orders from the Vatican. They destroyed a great man. He could have contributed much. But if you don't have any feedback, if other scientists don't know what you are writing, what you are discovering, and you don't know *their* opinions ... It needs constant feedback.

Science grows, not by one scientist, it grows amongst all the scientists. There is a constant dialogue going on through papers, through conferences, through books, through periodicals ... a constant dialogue is happening all around the world. That's how science tries to figure out the best hypothesis about anything.

Now preventing Chardin from publishing any paper, from attending any conference, from writing any book while he was alive -- and of course when you are dead somebody else will write it, you will not ... Somebody else does not have the same scientific background, nor the same discovery. And after your death what happens to your ideas will not be a feedback; you will not be able to improve upon it. They destroyed a great scientist of the same caliber as Albert Einstein.

But I am also angry at Chardin. Rather than stopping his writings and researches, why did he not resign from being a Christian priest? He resigned from science in favor of Christian superstition. Nobody has raised the question that he is also part of the whole slavery game; everybody has condemned the Vatican.

I condemn the Vatican, but I also condemn Chardin -- Chardin more than the Vatican. The Vatican has been doing that for centuries -- that is not new. But why was Chardin such a sheep? Why could he not gather the courage? A man of such tremendous intelligence should have left the priesthood. What was in it? A religion that prevents you from declaring truth is not worth being part of.

But he proved a coward -- he stopped writing. And now a Chardin society exists in France which publishes his works and papers and his researches -- but it is too late. If somebody raises a question, Chardin is not there to answer. And by the time Chardin died, other scientists had come to better hypotheses. If he had been allowed, or if he had had the guts to come out of the church, he would have managed to refine. It is a continuous growth and evolution. Science is not something static.

When Albert Einstein was asked, "If you had not discovered the theory of relativity, do you think it would ever have been discovered?" Albert Einstein said, "It would not have taken more than three weeks." And finally it was found that somebody in Germany had already discovered it before Albert Einstein, but he was a lazy guy and did not publish the paper. So not *after* three weeks, but three weeks before, it had been found.

Einstein was right -- that when something is there, sooner or later it has to be discovered. You cannot go on missing it if there is a truth in it.

Eckhart also proved to be a little cowardly, just like Chardin. He came very close, but he continuously maintained that he loved God. Of course he has those conditions "as not-God ..." Then as what? And if you are loving only the isness of existence, then why go on calling it God? Why continue that old superstition, that old lie? Just a compromise with the Vatican, just a fear that if you don't do that much you are taking a risk with your life.

I was born into Jainism, and when I started speaking against their ideologies -- and when I say anything I say it with my total being -- they were unable to answer me. Their highest command decided to expel me from Jainism. But I wrote to them: "You need not expel me, I expel your whole Jainism and your whole Jaina society. You need not expel me, I have already expelled you." So they were shocked, they could not figure out what to do. They could not expel me, I was already outside -- what does it matter? And I don't think it has done any harm to me.

Compromise is always cowardly.

Truth never compromises.

Maneesha, both these people were very close to Zen, but both were cowards. God makes people cowards. Religion makes people cowards. Otherwise, what was the risk? Eckhart should have left Christianity, St. Bernard should have left Christianity, and then they would have been the very first Zen masters in the West. But they missed that great opportunity, that great dignity. They remained slaves of the Christian church.

I want you to be lions and not like sheep as Jesus wanted you to be. He has insulted humanity very badly.

It is time for Sardar Gurudayal Singh -- a really great time. Put on the light, because I want to see the faces of my people laughing!

Three women -- Betty Boobs, Lucy Legs, and Nellie Knickers -- meet at an old high-school reunion. They soon start gossiping about the men they have married, and what they are like in bed.

"My husband, Bob," says Betty Boobs, "is like a 1989 Rolls Royce -- comfortable, sizeable, powerful, and very satisfying!"

"My husband, Larry," says Lucy Legs, "is like a 1970 Cadillac -- still fairly comfortable and satisfying, but lacks performance sometimes. Generally, quite a good ride."

"Hmm, my husband, Norbert," says Nellie Knickers, "is like a vintage Model-T Ford.

"Really?" say the other two, staring at Nellie in amazement. "Why do you say that?"

"Well," continues Nellie, "what I mean is -- he manages to rally twice a year, but he has to be started by hand!"

On the forty-second floor of the Fast Buck Brokers building, executive vice-president, Bilbo Ballbag, is

interviewing girls for a secretarial job.

After examining many talented and capable applicants, Bilbo finally hires Gorgeous Gloria for the job.

After two days, Gloria is bending down to get something from the bottom drawer of the filing cabinet, and Bilbo Ballbag gets an eyeful. He immediately calls her into his office.

"Look, Gloria," he says, his eyes playing with her tits, "I wonder if you would mind working with me over the weekend?"

"Sure," says Gloria, giving Bilbo a wink, "that would be great."

"Good," replies Bilbo, "we can get all this extra work done aboard my luxury sailboat!"

"Ah, dear," says Gloria, "but I get terribly seasick."

"Don't worry!" says Bilbo, perspiring as he loosens his tie. "I will take care of everything."

That evening, on his way home from work, Bilbo stops in at the drugstore. He goes up to the counter and approaches Victor Vaseline, the clerk.

"Give me a pack of Trojan condoms," says Bilbo, "and a bottle of seasickness pills."

"Yes, sir," says Victor, fumbling around under the counter, and discreetly handing Bilbo the two items. "It is none of my business, sir," continues Victor, "but if it affects you like that, why do you bother?"

Amongst the early Christians, it was rumored that the Lord and Savior, Jesus Christ, was blessed with enormous sexual machinery, which used to terrorize all his followers, men and women alike.

As the story goes: On that fateful day on Calvary Hill, Jesus had been hanging on his cross for a couple of hours, staring up at the sky, waiting for Godot.

He looks down and sees his favorite girl, Mary Magdalena, weeping in the crowd, and feels a stirring of the spirit in his loincloth.

"Mary! Mary!" Jesus calls out. "Come closer!"

Hesitantly, Mary walks out of the crowd towards the cross. She comes closer, but stops in her tracks when she sees the huge growing lump in Christ's knickers.

"Mary! Mary!" moans Jesus. "Closer, come closer!"

Mary shuffles forward nervously eyeing the ever-growing mountain in his underpants -- then she stops, again.

"Mary! Mary!" gasps Jesus. "I have something from the Holy Ghost to impart to you -- come closer!"

"Ah! Christ, No!" cries Mary, her eyes popping out. "Don't give me anymore of that Holy Ghost shit! I can see your resurrection from here!"

Nivedano ...
(Drumbeat)
(Gibberish)

Nivedano ...
(Drumbeat)

Be silent ...
Close your eyes, and feel your body to be completely frozen.

This is the right moment to enter inwards. Gather all your energy, your total consciousness, and rush towards the center of your being, which is just below your navel, inside -- two inches below, exactly -- with an urgency, as if this is the last moment of your life. Only those people have ever reached to their center who had this urgency, this intensity.

Faster and faster ...
Deeper and deeper ...

As you come closer to your inner center, a great silence descends over you just like soft rain with all its coolness. And inside you, a great peace arises, a peace that passeth understanding.

A little more close -- and you feel so blessed.

A little more close, and you are getting drunk with the divine. Just one step and you are at the center of your being, utterly ecstatic.

As you get centered, you are no more, just a pure isness. This isness we have called symbolically, the buddha. This is your original being.

Centered, silent, no more your old being -- utterly naked, just a pillar of light ... you are the buddha.

Everybody is born with a hidden buddha in him.
The word *buddha* means the awakened one.
It is everybody's eternal birthright.
The buddha has only one quality: watching, witnessing.
Witness that you are not the body.
Witness that you are not the mind.

And finally, witness that you are only a witness -- just a mirror reflecting everything.

At this moment you are the most fortunate people on the earth. Everybody is concerned with trivia; you are entering into the essential and the eternal.

You can feel a tremendous reverence for existence, a great joy in the sacredness of everything. The whole universe becomes your home; you are not an outsider.

To make your witnessing deeper,
Nivedano ...
(Drumbeat)

Relax ... but go on remembering that you are only a witness.

As your witnessing deepens, you start melting into an ocean of consciousness. Ten thousand buddhas disappear into one consciousness, into one ocean of consciousness.

Gautama the Buddha Auditorium has turned into an ocean of consciousness without any waves and without any ripples -- utterly silent and quiet.

This is your real space, this is your no-mind. From this no-mind you can enter into the cosmos. This is the door, the opening.

Collect the peace, the silence, the blissfulness, the ecstasy, the divine drunkenness, before Nivedano calls you back.

And also persuade the buddha to come behind you -- he is your *dhamma*. He is your nature; you have just never requested him. And he has been waiting and waiting, hidden deep inside you. A sincere request, a welcoming heart, and he is bound to come behind you.

This is the first step of enlightenment: Gautam Buddha behind you as a shadow. But the shadow is miraculous, the shadow is not dark; the shadow is pure light, pure presence. You can feel the warmth of it, you can almost feel the touch of it. It surrounds you with a new fragrance, and it gives you a totally new dimension to live.

Your everyday acts start changing their color, their approach. Your very life becomes meditative.

At the second stage, the buddha comes in front of you, and you become the shadow. To be a shadow of the buddha is a beautiful experience. And the experience goes on becoming deeper and deeper as the shadow disappears.

At the third and final stage, there is no more of you -- not even a shadow, only the buddha is.

This isness is the master key to open all the doors of the mysterious existence that surrounds you. Once you have the key, you are the master of your own being. There is nobody above you, there is nobody below you. For the first time you experience a tremendous communion with the whole existence.

I call this the only authentic spirituality, the only authentic religiousness.
Now don't forget to request the buddha to come behind you ...

Nivedano ...
(Drumbeat)

Come back ... but come as a buddha, with great grace, peace, silence.

Sit down for a few moments just to remember the golden path that you have traveled, the center that you have found within you, the opening into the cosmos, and all those fragrances from the beyond; the silence showering on you, and the warmth of the buddha who has come behind you.

You can feel him. It is your very nature. It is you in your truthfulness, in your existential experience.

If the first step is complete, the second will follow automatically. When the second is complete, the third will follow automatically.

The day you will complete the third step will be the most fortunate day in your life. That day you will be awakened from a long, long sleep, a spiritual sleep. That day you will become enlightened.

Then there is no more birth, no more death. You have become one with the whole. This is the only holiness I know of. There is no other.

Okay, Maneesha?
Yes, Beloved Master.

I Celebrate Myself: God Is No Where, Life Is Now Here

Chapter #3
Chapter title: The paradise of yourself

15 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONE TIME, WHEN DAITEN CAME TO SEKITO, THE MASTER ASKED HIM, "ARE YOU A ZEN MONK OR AN ORDINARY MONK?"
DAITEN REPLIED, "I'M A ZEN MONK."
SEKITO ASKED, "WHAT is ZEN?"
DAITEN REPLIED, "IT IS RAISING EYEBROWS AND MOVING EYEBALLS."
SEKITO SAID, "EXCLUDING RAISING EYEBROWS AND MOVING EYEBALLS, BRING YOUR ORIGINAL FACE AND SHOW IT TO ME."
DAITEN SAID, "PLEASE OSHO, EXCLUDE RAISING EYEBROWS AND MOVING EYEBALLS, AND LOOK AT ME."
SEKITO SAID, "I HAVE EXCLUDED THEM."
DAITEN SAID, "I HAVE GIVEN IT TO YOU."
SEKITO SAID, "WHAT IS THE NO-MIND YOU HAVE GIVEN TO ME?"
DAITEN SAID, "NOT DIFFERENT FROM YOU, OSHO."
SEKITO SAID, "NO CONCERN ABOUT YOU."
DAITEN SAID, "REALLY, THERE IS NOT A NO-MIND NATURE."
SEKITO SAID, "IS THERE NOT A THING WITH YOU ALSO?"
DAITEN SAID, "IF THERE IS NOT A THING ANYMORE, THAT IS THE REAL THING."
SEKITO SAID, "THE REAL THING CANNOT BE OBTAINED. SO, THAT IS WHAT YOU UNDERSTAND. RETAIN IT FIRMLY AND KEEP IT."
DAITEN THEN LEFT SEKITO AND RETIRED TO MOUNT REIAN IN SOUTHERN CHINA, WHERE MANY DISCIPLES WOULD LATER GATHER AROUND HIM.

Friends,

I have been saying for years that it is time that the politicians should be watched, and they should be looked after by psychiatrists, psychoanalysts.

Since nuclear weapons have come into existence, the politicians have become immensely powerful. Power certainly corrupts, and absolute power corrupts absolutely. It not only corrupts, it gives you a megalomania. And every politician is a split personality; he has to be. He says one thing, he does another. He always has a mask to show to the people, and his real face is always hidden. The longer he remains in power, the more possibility of his going neurotic, schizophrenic.

It was okay in the past, because all these politicians could not do much harm, but today it is absolutely different. A single politician who is mentally, psychologically sick, can destroy the whole beautiful planet.

I have been waiting for psychoanalysts and psychiatrists themselves to declare this situation, and the declaration has come today.

Two psychiatrists, very famous, known worldwide, Dr. Jablow Hershman and Dr. Julian Lieb, wrote in the WASHINGTON POST recently that there should be a shrink in the White House. At present there is an official physician for the president, but no psychiatrist. They said, "In this nuclear age, when the president of the U.S. can start a nuclear war, one has to make sure that he is mentally stable, and not subject to euphoria, manic depression, or suicidal tendencies."

They cited several examples. "President Nixon, before he resigned, had been miserable for months -- avoiding people, taking long walks alone. He refused to talk about how he felt, and had drawn away from his family. He was not sleeping enough, and once could not sleep for four nights in a row. He was drinking too much, sometimes before lunch. He had become unpredictable: one minute close to tears, the next furious over some bit of nonsense, and an hour later on top of the world. Sometimes he seemed out of focus. He rambled or gave orders that were ridiculous. One night he walked the halls of the White House talking to the portraits on the walls. He hinted of suicide.

"Such episodes," say Hershman and Lieb, "are usually kept under wraps, but we have begun to realize how widespread the phenomenon is -- from the periodic inertia of Ronald Reagan, to the latest revelations about Lyndon Johnson, to the details of incapacitating conditions suffered by Woodrow Wilson and Franklin Roosevelt."

It would be a good sign if every president, not only the American president, but every prime minister -- whoever has the power to destroy this world -- had a personal psychiatrist looking after him. But that is not enough. Man is body -- the personal physician can look after it. Man is mind -- the psychiatrist can look after it. But man is something more too. So what these two psychiatrists, Hershman and Lieb, are suggesting is an incomplete cure.

Every president, every prime minister, every king around the world, should also have a master of meditation. Only then we can be safe, and this planet can be safe.

Psychiatry can only help to keep the mind normal, at the most, but its limit is the mind. But man's existence is far bigger, it is beyond the mind. That beyond has to be understood also, and that beyond only can create right sanity. That beyond can make you peaceful and silent, creative, celebrating. Once you know something of the beyond, you are no more suicidal, and you are no more murderous.

Nuclear weapons will disappear from the world if we can make the politicians understand the absolute necessity. Just as they are not feeling embarrassed by having a personal physician, they should not be embarrassed by having a personal psychiatrist, and they should not be embarrassed by having a personal master of meditation. These have become absolute necessities.

If we want the world to survive, the politicians have to be kept under control by intelligent people, by people who know the secrets of life, of eternity, and the people who can impart that energy, that understanding, that experience of the innermost being. This is the only possibility, otherwise there is no hope for humanity, and no hope for life -- no hope for Gautam Buddhas, people rising to the highest peak of consciousness, to the deepest depth of consciousness.

And this planet is special. It is a very small planet, but it is absolutely unique because it has life, consciousness, *and* the opportunity for evolving into Gautam Buddhas. It should be saved at any cost. We cannot afford a global suicide.

I thank Dr. Hershman and Dr. Lieb for their suggestions, but I would like them to know that their suggestions are incomplete, because more psychiatrists go mad than any other profession -- four times more. More psychiatrists commit suicide than any other profession. More psychiatrists are vulnerable to all kinds of mind sicknesses, because the psychiatrist is not a meditator. This is our whole inner poverty.

The psychiatrist knows about the mind, but mind is not in itself the eternal source of life. It can slip at any moment into neurosis. At any moment it can become megalomaniac. A little power ...

I am also worried about the psychiatrists who will be looking after the presidents and the prime ministers. They themselves may turn out to be megalomaniacs because they now have great power!

So their suggestion is good, but it has to be supported by a master of meditation who can look after the president or prime minister, and also can look after the psychiatrist. Do you understand what I mean?

It is absolutely urgent because we don't have much time before somebody goes crazy. Any moment the destruction of the earth is imminent.

The questions from sannyasins.

The first question:
I HEARD YOU SAY EXISTENCE IS NON-JUDGMENTAL, BUT OUR MINDS ARE FULL OF JUDGMENTS. WHERE DO THEY COME FROM? ARE THEY ALSO RELATED TO THE IDEA OF GOD?

Existence is non-judgmental.

That is one of the greatest contributions of Zen to humanity: that you need not be a saint to be awakened. You can be awakened from any angle, from any dimension of life.

It is almost like somebody is dreaming that he is murdering someone, and somebody else is dreaming a very sweet dream that he is serving the poor people. Somebody is dreaming that he is very virtuous, a saint, and somebody is dreaming that he is a murderer, the worst kind of criminal.

Do you think the saintly dreamer will wake up sooner, and the sinner and the criminal will take a little longer time to wake up? They will both wake up exactly at the same time, by the same method. Just throw one bucket full of ice-cold water on both and they will jump out of their beds. It does not matter whether they were dreaming of sin or they were dreaming of virtue.

Zen's understanding is -- and I absolutely support it, it is my own experience -- that you can wake up wherever you are, whatever you are doing; your actions, your personality, your character, don't count at all. This is a tremendous declaration because all religions have been telling you, "First you have to become a saint, then only can you enter into the paradise of God."

Zen gives you a tremendous equality. It does not matter what you are doing, it does not matter how you are behaving, it does not matter what is your personality -- polished, crude, uncultured ... You can wake up by the same method, meditation, directly, without changing anything in your character, in your actions.

And existence in this way is non-judgmental. It gives life to the sinner, it gives life to the saint, without any discrimination. It gives love, showers silence over all, without any discrimination.

Your question is, where do these judgments come from? Fundamentally, originally, they come from the fiction of God. But a fiction cannot do anything, the fiction has to hire living people. They come from your priesthood, from your popes, your shankaracharyas, your imams, your Ayatolla Khomeniacs.

Just now, one Mohammedan has written a book about the holy Koran. It has been banned by Rajiv Gandhi -- and he has not read it -- because the Mohammedan pressure in India is of immense importance. They vote in a solid block and they are second to Hindus -- they create fear. They asked that the book should be banned. It is being banned in many countries which are Mohammedan.

Ayatolla Khomeini came on the radio in Iran and declared that wherever this man is, he has to be immediately killed, murdered -- not only the person who has written the book, but the person who has published it, and the person who has printed it, and the person who has the sole agency to sell it. All four have to be butchered wherever they are. And it is the duty of every Mohammedan to finish them off as quickly as possible and burn all the copies of the book. Not a single copy should remain anywhere in existence. And that man has done an immense job of analysis.

This you call a world which is democratic?

This you call a world where there is freedom of speech?

These priests are the source, the immediate source. In the name of God they have made your minds judgmental. Without understanding anything, you are carrying judgments in your mind.

The moment you see something, immediately a judgment arises. You don't have to make the judgment it has become almost automatic. You see a rose and suddenly you watch a judgment arising: "This is beautiful." But the moment you say, "This is beautiful," the judgment is hiding the rose. The judgment is coming from past experiences of roses. But this is a new rose, you have never met it before, it has never before been on the earth. For the first and last time it has come into expression. You may have seen roses, but this one is not the same. All your judgments about other roses are figments of your memory.

The robotlike arises in you: "This is beautiful" -- not that you have understood its beauty, not that you are existentially in direct contact with its beauty, not that your eyes are absolutely pure and rejoicing the beauty of the rose.

The judgment comes and you destroy the rose.

The judgment stands between you and the rose, and you are lost into past memories of roses that you have seen before. But this is not one that you have ever come across.

Any judgment is past oriented, and existence is always herenow, life is always herenow. All judgments

are coming from your past experiences, your education, your religion, your parents -- which may be dead, but their judgments are being carried by your mind and they will be given as a heritage to your children. Generation after generation, every disease is being transferred as a heritage.

Only a non-judgmental mind has intelligence, because it is spontaneously responding to reality.

I want you to drop God.

I want you to drop your scriptures.

I want you to drop your parents.

I want you to drop everything that has been given to you with all good intentions -- that does not matter. Those good intentions don't have any weight but they have made you judgmental.

So immediately, without knowing, without understanding, without experiencing, you come to a judgment. The judgment comes immediately, so quickly that if you are not alert enough you are not going to be able to get rid of them. They are just waiting there in your mind, in your storage of the memory. The moment you see something, the moment you hear something, immediately comes the judgment: "It is right, it is wrong. It is according to my mind, hence I agree with it."

But if you are agreeing according to your mind you are not agreeing, you are simply getting your mind to become stronger.

The function of the master is a very delicate one. He has to take away all your mind, slowly slowly, so that a certain pure space exists in your mind. Then only have you the eyes to see, and the ears to hear. Then everything goes deep, without any obstacles, to your very center of being.

Everything in existence is nourishing.

Everything in existence has its own purpose, it is fulfilling its own job. That which you deny according to your borrowed knowledge is needed by existence, otherwise it would not have been there. Anything that is happening anywhere must have some support from existence, otherwise it will simply drop dead.

Life needs variety. Just think of a world where everybody is a saint -- it will be the worst world, the most boring. And the boredom will become so heavy that it will create only one desire: how to finish yourself, because you cannot finish all the saints. Only you can commit suicide to get out of that boredom. If all the people were of the same size and had the same faces ... howsoever beautiful the faces, howsoever beautiful the personalities, if they were all the same, carbon copies of carbon copies, you would be utterly bored. Knowing one woman you would know all women, finished -- there is no opportunity to have another experience. Knowing one man you would have known all men.

And that is not right because every man is different and every woman is different. Every rose is different from other roses, every flower is different from other flowers.

Just now, as I was getting ready to come here, taking my bath, the cuckoos in my garden were really going cuckoo! But I wondered that every cuckoo has its own song to sing. I could make out clearly how many cuckoos there were. Their song was different, their sound was different.

Existence takes care of variety.

Sinners are also needed in this world -- they make life more cheerful. Saints are also needed as an example that you should not follow them. They are as dead as dodos. They are good examples to avoid. Sinners are nice people. I have never seen a sinner sad and I have never seen a saint joyful. It is strange, it should have been otherwise if religions were true. But religions are not true.

Sinners have a quality of innocence which saints don't have. They are very calculating, very cunning. What they are doing in their saintliness is just purchasing some good land, some good house, some bank account in the other world. They are so greedy that they are not satisfied with this beautiful planet and this beautiful dance of life. Sinners are non-greedy people, they rejoice in small things -- a beautiful woman, delicious food, just a little drink; and they are so happy to dance and sing and celebrate. These are the real salt of the earth. They are needed. And saints are needed so that you can avoid them.

But remember, everything in this world has its own place and has its own dignity, and by your judgment you are destroying the dignity of someone, you are interfering into somebody's territory.

A man who is full of judgment becomes ugly, become unbearable. A man without judgment is always welcomed by everyone because he will never interfere into your territory, he will never trespass your spirituality and your dignity.

All your judgments are coming from the priesthood in the name of God. God cannot do it by himself because he is a lie; he does not exist, he has never existed. But priests go on supporting the lie, it is their very profession. If God is exposed completely then the priests have no way to continue their exploitation of humanity. They are selling God to almost the whole of humanity -- a God which does not exist.

I have heard about a shop in New York which was advertising: "We have manufactured invisible hairpins."

Certainly there were queues of women. Invisible hairpins? No woman can resist the temptation.

One woman looked into the box when she got it -- of course the invisible pins you cannot see -- seeing the box empty, she asked the salesman, "Are you sure that there are invisible hairpins inside?"

He said, "To be frank with you, we have run out of invisible hairpins for almost two weeks, but the empty boxes are selling. But the truth is, there are no invisible pins, and only empty boxes were selling from the very beginning."

You can sell invisible pins to people ... and God is the most invisible thing in the world. Perhaps some day we may invent invisible pins, but God cannot be manufactured. And a God manufactured by us will not be much of a God. We would like to change the model every year, and those who are super-rich would like to change every six months.

But because God is nowhere to be found, the priests can go on thriving on the business. They know perfectly well -- they are the only people who know -- that God does not exist. But they cannot say it because what will happen to their whole profession? A millions-of-years-old profession, supporting millions of priests around the world -- and they are the highest people everywhere. They don't want to lose it, they don't want to miss their whole business.

So they go on creating more commandments, more judgments, they go on creating more theological fictions and they go on feeding your mind. Their whole purpose is your mind should be full of all kinds of rubbish so you cannot have any space to be intelligent. Because if you can have an empty mind the no-mind is not far away. The empty mind becomes the door to no-mind. When the empty mind becomes a stepping-stone to no-mind, it creates no problems, no obstacles.

So your mind has to be filled with the holy Koran, with The Holy Bible, with the holy Gita, and there are thousands of scriptures. You can choose whatever kind of rubbish you want -- it comes in all sizes and all shapes. There is immense choice. There are three hundred religions on the earth. You can't imagine a new religion, they have exhausted all possibilities. Three hundred religions about one God -- you can choose. You are free to choose but you are not free *not* to choose.

And that's what I am teaching you: don't choose.

Explore, discover, don't decide before you have realized. And realization, liberation, freedom, will give you an insight into everything. You will feel compassionate and loving to the whole life that surrounds you, non-judgmental.

I have told you the story of a Zen master ....

A thief entered his house without knowing that it was a Zen master's house -- it contained nothing. The Zen master felt very embarrassed. The night was cold and he had only one blanket that he used in the day to cover his body, and in the night to cover his body to go asleep. That was all that he had, and the whole house was empty.

He felt so compassionate towards the thief that when the thief was going out he threw the blanket on his shoulders and told him: "Please accept it. You came without informing me. If you had just informed me at least three days before, I would have gathered something for you. I feel for the first time really poor. I cannot give you anything; this house is empty."

And the thief was very much afraid of this man. He was standing naked in the cold winter night and he had given his only possession, the blanket. But the man was strange, he was saying to him, "You should first inform me and then you can come. But give me a little time so I can beg from people and keep something for you. This is not right for you to come so suddenly without any information."

The man certainly was strange. The thief had come across hundreds of people -- everybody was angry, everybody was handing him over to the police. He had suffered in jails so many times. Everybody was abusive, everybody was insulting. Out of jail, life was difficult. Nobody was ready to give him a job, so finally, he had to commit another crime just to enter into jail because that became his home. At least he had food, shelter, clothes.

This man was strange. He became afraid of this man -- he rushed out of the door.

And the Zen monk shouted, "Stop! That's not right, come back. First give me a `thank you' so that you don't feel guilty that you have stolen anything -- I have given it to you.

"And then close the doors. You have opened the doors, at least this is your responsibility to close the doors. I am naked, the door is open, and the cold wind is blowing ... and you don't have any compassion."

So he gave him a "thank you," and while he was leaving and closing the door, the saint said, "Perhaps

some day this `thank you' will save you, this closing the door will be of much help to you."

He could not understand what help it could be .... But that night, looking from the window to the full moon in the sky, the Zen master wrote a small haiku which said:

I AM SO POOR.
I WOULD HAVE LOVED
TO GIVE THIS MOON TO THAT THIEF,
BUT I DON'T POSSESS IT.

Two years afterwards the thief was caught again in a very dangerous case -- perhaps he would get a life-long imprisonment.

The judge asked him, "Can you bring anybody as a witness that you are not a criminal? We don't have any evidence, only circumstantial evidence, that you have committed a crime. If you can produce a man of dignity to support you in that you are a man who is not capable of doing such a crime ..."

He remembered the Zen master because that was the only person who could support him. He told the judge the name of the Zen master.

The judge said, "You are referring to a Zen master -- I know him. If he says you are not a criminal the case is finished."

And the Zen master came and he said, "This man you are saying is a criminal -- this man is so nice. When I gave him a blanket he thanked me, and when I told him to close the door, he closed the door. He is so obedient, such a nice person. The blanket was not much, it had holes, it was old, but he received it as if I was giving him an empire. He was so grateful -- just leave him."

The case was dropped ... the Zen master was well known, even to the emperor.

The thief followed the Zen monk, and the Zen monk asked him, "Where are you going?"

The thief said, "I am not going anywhere, I am coming with you. I have found a man who has no judgments and who has returned my dignity to me. For the first time I feel I am a human being and there is someone who loves me, there is someone who feels for me, and there is someone who has compassion even for a man who has never done anything good."

The Zen master said, "Don't judge yourself."

This is the trouble. People judge others and they judge themselves too. When they judge themselves they feel guilty; when they judge others they take people's dignity and honor. This judgmental mind is a double-edged sword, it cuts both the ways. It cuts you, it cuts others. It has destroyed the whole humanity.

Drop this judgmental mind, and with this judgmental mind you will drop all your religions, all your moralities. You will become an innocent child, rejoicing in everybody and his uniqueness.

The second question:
IT SEEMS THAT MANY OF US ARE STILL PLAGUED WITH GUILT, EVEN THOUGH WE HAVE BEEN IN YOUR SURGERY A LONG TIME. NO MATTER WHAT IT IS, WE FEEL GUILTY IF WE DO, GUILTY IF WE DON'T -- A NO-WIN SITUATION. AND THE DEEPER IT IS, THE MORE SUBTLE AND ELUSIVE IT SEEMS TO BE.
WILL WE EVER BE FREED FROM THIS INSIDIOUS EMOTIONAL BLACKMAIL? IS THIS THE SURGERY YOU HAVE BEEN DOING IN THESE DISCOURSES ON GOD?

What do you think?

By killing God I am killing your guilt.

I have no concern with God because he does not exist. But I have to be very discreet not to kill your guilt directly, because you will stand in defense. So I kill the gods -- that is my indirect way to kill your guilt. Otherwise I have no concern with God. Without God you cannot be guilty, and that is certainly my concern.

I am operating on God -- that is an indirect way of operating on you. It is a very strange kind of surgery in which God is to be cut into pieces so that your clinging to God disappears and your clinging to God's commandments disappears. When there is no God, suddenly you will drop all morality, and all so-called duties, virtues. Suddenly you will become a pagan.

I love the pagan.

I want the world back in the hands of the pagans.

All the religions have destroyed the pagans because they were the people without any judgment, without any God, without any morality -- just simple, innocent, flowing with nature, in a deep let-go. So whatever was spontaneous they were doing, whatever was coming from their nature they were following. There was no question of guilt, there was no situation like a no-win situation.

The pagan was always victorious. Whatever he was doing or not doing, he had his dignity, his honor. I want you to be pagans, that is the first step to being a buddha. I have chosen Zorba as an example of a pagan, and that is the very foundation. On that foundation you can make a shrine for the buddha. But without the foundation, the buddha is hanging in the air like a balloon. You can worship it, but you cannot be nourished by it unless your roots are deep into the earth. Your branches cannot grow into the sky, you cannot touch the stars without deep roots in the earth. First you have to be very earthly, earthbound, then only will you start growing towards the stars.

Without roots in the earth you become simply a star gazer, you don't grow towards stars. You simply look at the buddha, you worship, you pray. But neither is worship going to help nor is prayer going to help. What is going to help is a real foundation, and that real foundation is to be without God, to be without scriptures, to be without discipline, to be without any commandments. Be a free man, don't be a spiritually enslaved person.

Once you have attained freedom from all these fictions, mythologies, you will feel so great, so fresh, so young, and so alive, that the dance will come by itself. So abundantly rich in your innermost being ... because your innermost being is the place from where you are joined with the cosmos. Your roots in the cosmos grow from your innermost center. Once you have accepted existence as it is, you have accepted yourself also as you are.

If you want to improve on existence, on other people, you cannot be at ease with yourself. Your own judgments will kill you. You have never thought about it ... whenever you are judging somebody, you are judging yourself also; if you condemn somebody as a thief, you are condemning yourself also. You may have have done many kinds of stealing -- you may have stolen thoughts from other people, you may have stolen hypotheses from other people.

It is not only money, anything that you take from others without being grateful to the person, without his knowledge, is stealing. Money is the most ordinary thing in the world, there are far higher values. When you imitate you are stealing. If you imitate Jesus, if you imitate Buddha, what are you doing? -- you are stealing their personality. You are a thief of the worst kind and you cannot feel at ease.

People cannot accept themselves because they cannot accept others as they are. I have never judged in my life. I have loved all kinds of people; just their uniqueness makes them more loveable. And because I have loved all kinds of people without discrimination, I have no way of feeling guilt, I have no way of rejecting myself. I have loved myself immensely.

These both go together: if you judge others you will feel guilty, and you will be judging yourself also continuously -- whether it is right or wrong. Both have to be dropped together because they are two sides of the same phenomenon. And it is so easy. Don't ask me how long it will take -- that is a cunning way of postponing. It does not take time, it needs understanding. And that understanding is possible now, this very moment. You drop all your judgments -- you drop all your guilt. They go together down the drain.

Then you will live like a healthy animal, and out of your health and out of your healthy animal will arise the greatest experience possible. As you become natural you are coming closer to the experience of the buddha.

Only Zorbas can be buddhas.

Gautam Buddha himself was a Zorba. Buddhists don't understand it. For twenty-nine years of his life -- the first part of his life -- he had as many beautiful women as any man in the whole of history. He had all kinds of comforts and luxuries that were available in those days. He lived in so much luxury, so much drinking, dancing, singing -- that was his whole life for twenty-nine years. What does not normally happen to you even by the time you are eighty years, happened to him by the age of twenty-nine.

He became fed up -- everything was repetition. Because he was surrounded with so many women he became fed up with women. You don't become fed up because of your wife. Your wife is a protection, she does not allow you to look this way or that way, she keeps you looking straight forward, looking ahead -- four feet ahead, not above! And you don't want to create unnecessary trouble for yourself, so you have to follow. And because she is imposing certain moralities on you she has to follow those moralities herself; otherwise she will not be able to impose them.

It is a very complex system. The husband becomes the prison to the wife, the wife becomes the prison to

the husband. Both are slaves and both are masters; both are prisoners and both are jailers -- and both want to get rid! But both have values -- that marriages are made in Heaven, and what God has put together you should not put asunder.

Now, no marriage I have seen happens in Heaven. God himself does not have a wife and he has escaped from women as far away -- perhaps millions of light-years away ... no possibility of finding any woman. But the desire is there so he comes once in a while to create a Jesus Christ. Once in a while, he has to be forgiven ... poor fellow is living with a Holy Ghost. I have been trying to find whether this Holy Ghost is a man or a woman; perhaps he is capable of functioning in both the ways!

I have heard a story ....

When Henry Ford died ... and he was a perfectionist and a great man, one of the greatest, richest people. He came from a poor family and all that he created was by his own effort with his own intelligence.

So when he met God in Heaven, God asked Henry Ford -- because he was the right person to ask -- "What do you think of my creation? You are a perfectionist, I know. You have created the best cars and you went on improving and improving and improving. What do you think about my creation?"

He said, "Your creation needs tremendous improvement."

God said, "For example?"

He said, "For example you have put the pleasure center of men and women at the wrong places. The woman's pleasure center is between two exhaust pipes!"

He was a manufacturer of cars, and he seems to have been right: "What kind of dirty fellow are you? The pleasure center is at the dirtiest place. Could you not put it somewhere else? -- in the hands ...?"

And I think his criticism is right.

God was just shocked -- he used to think that Henry Ford was a Christian!

But when you force judgment on people, these people are going to force judgment on God if by chance they meet him.

The judgmental mind is going to judge everybody, it is going to judge the person himself. Everything becomes miserable, everything seems to be wrong, everything seems to be negative. He always goes on counting the thorns in a rosebush and never looks at the flower. There is no time to look at the flower, counting the thorns takes his whole life. He always looks at the dark side of things. If you ask him, he will say, "It is a miserable world. Between two nights there is only one day!"

His whole perception is to condemn and he feels good in condemning. But he does not know that when he is condemning others he is also condemning himself. Deep down he will feel guilty.

Don't postpone. Don't ask me how long it is going to take -- it depends on you. If you are miserable and feeling caught in a no-win situation, then why carry it? If I could drop it, why can you not drop? I am not a messiah, or a prophet, or an incarnation of God. I don't have any miracle powers with me, I am just as human as you are. If I could do it, who is preventing you?

Perhaps you have started enjoying your misery. Perhaps you have become habituated and it seems that if you drop your misery you will be empty. Yes, you will be empty, but just in the interim period which is very small. For a moment you will feel all is lost, but soon you will see your emptiness starts becoming filled with a totally new energy that you have been repressing by your judgments, and guilt, and morality, and religion, and God.

Suddenly you will feel from your own very sources new, fresh waters of life are rising like fountains. Soon you will find yourself filled with tremendous contentment, filled with light, joy, blissfulness -- not only filled but overflowing. Such an abundance is possible, but you have to take the risk to be empty. And it is not much because what you are losing is only misery, guilt, sadness, suffering, hellfire; what you are dropping out is not worth keeping in.

And once you are clean, you are ready for existence to assert itself with all its grace and beauty, with all its wisdom and enlightenment. But for a moment you will have to be empty.

Before the new enters, the old has to go.

Before the truth enters, the false has to fall out.

And you have certainly been blackmailed. The whole of humanity has been blackmailed, and the blackmailing continues. From the very childhood it starts and it goes on even when you are going into your grave and the priest is giving a sermon. From birth to death the priest is blackmailing you in the name of God, in the name of great things. The politician is blackmailing you in the name of nationalism, patriotism. Your own parents are blackmailing you in the name of obedience and respect for the elders.

Once I participated in an all-India seminar of professors arranged by the federal government under the

auspices of the education ministry. All the professors were discussing only one thing -- after one professor, another, another, another -- that the problem was that students don't have any respect, and something had to be done about it. It seemed everybody was in absolute agreement.

When it came for me to speak, I said, "All these people are talking nonsense."

The education minister was shocked, and all the professors who had fallen asleep woke up. I said, "It is not that students are not respectable, the problem is that the professors are not worthy of respect. You are taking the whole problem from the wrong side; that's why you cannot solve it.

"And I am saying it from my own experience. I have been a professor for nine years and nobody has been disrespectful to me. Because I respect my students, how can they disrespect me? I respect them, I love them, I give them freedom. I tell them: If you want to leave the class you can leave silently without disturbing anybody. Don't ask me; you don't need to. Whenever you want to come into the class you can come. Don't ask me because your asking me disturbs me and disturbs the class."

When I first entered the university I could not believe my eyes: the girls were sitting on one side, the boys were sitting on the other side, and in between there was a big gap. I said, "What is the matter? To whom am I going to talk? To this gap? And I don't have the kind of eyes that go this way ..."

"So if you want me to teach, you have all to bring your desks into the middle and be together, because I hate to see you throwing letters -- it is ugly. Why not sit beside the girl and enjoy the warmth and share your love? You are old enough -- you don't need any control. I don't think you are cannibals and that you will eat the girl or do something ... so get mixed up immediately!"

They looked at each other thinking, "This is a very strange situation. Every professor functions like a constable, keeps us apart, and this fellow seems to be strange ..."

I said, "Be quick, otherwise I will leave the class and I will never come again!"

Unwillingly they had to pull their desks together. With great embarrassment they went to the girls who they had been throwing stones at, whose bicycles they had been puncturing. The girls were very much ... and I said, "Be close to each other. Why are you shrinking to this side and the girl is shrinking to that side? That gap between you has to be filled. Be together!"

They reported to the vice-chancellor: "What are we supposed to do? Another professor comes and he says `What is happening? Put your desks separate! Who has done this?' And we are continually carrying the desks from side to side."

So the vice-chancellor called me and he said, "This is not right on your part."

I said, "Have you ever been young?"

He said, "Yes."

I said, "Then be frank. Have you ever loved a girl when you were a student?"

He looked all around to see that nobody was listening ... I said, "There is nobody. Only I am here, and you can be truthful."

He said, "Yes."

I asked him, "Have you ever punctured their bicycles, thrown stones?"

He said, "Yes."

I said, "Then you understand everything. You are creating an unnatural situation. Now my students will not puncture anybody's cycle, they will not throw stones -- they don't have to. And this is absolutely natural. They are sexually mature -- they became mature long ago when they were fourteen and thirteen. Now they are twenty-two, twenty-four, twenty-five. You have been torturing them for ten years continuously, blackmailing them against biology, against existence, against nature. This is the time they should have as many experiences as possible before they choose a woman or a husband."

You go shopping ... even for small things you go to many shops to check the price, to see the product. You are going to live with a woman or a man your whole life and you have not been shopping ...? First do the shopping. Just go around and have as many experiences as possible. If you are intelligent, all these experiences will make you richer. Then you will be capable of finding a woman or a man with whom you can be in deep love and friendship.

There is no need for divorces. Divorces will be very few if we give children enough experience. Then they will know that there are slight differences between man and man, woman and woman. And they will also come to know with what kind of woman, with what kind of man they feel the most at ease, at home. You don't give any opportunity. This is sheer blackmail.

Your parents are responsible, your God is responsible, your priests are responsible, your teachers are responsible -- your whole society is responsible. But ultimately *you* are responsible. Why are you living in

this prison when the doors are open? Get out! And don't ask me how long it will take. It depends on you whether you run out of the prison, or walk in such a way that you will be caught again and put back into your cell.

A small child was late to school one rainy day, and his teacher asked him, "Johnny, you are always late. Again you are late?"

He said, "What can I do? It was so slippery that I would put one foot ahead and I would slip two steps backwards."

The teacher said, "If you are right, then how did you manage to come here? One step ahead two steps backwards ... you could never have come here."

He said, "You don't understand. Then I started walking towards my house! Finally, I got to school."

So it all depends on you -- it is a very slippery way. If you really want, this moment it can happen. But if you postpone, then perhaps never. Now or never.

The sutra:

OUR BELOVED MASTER,
ONE TIME, WHEN DAITEN CAME TO SEKITO, THE MASTER ASKED HIM, "ARE YOU A ZEN MONK OR AN ORDINARY MONK?"
DAITEN REPLIED, "I AM A ZEN MONK."
SEKITO ASKED, "WHAT IS ZEN?"
DAITEN REPLIED, "IT IS RAISING EYEBROWS AND MOVING EYEBALLS."

There is a certain ancient method coming from Taoism to Zen -- it can give you a very empty mind. If you just close your eyes and move your eyeballs, soon you will see you are getting dizzy just as the whirling Dervishes in Sufism get dizzy, just by whirling. But when the Sufi Dervish gets dizzy he starts feeling the center of the cyclone. His whole body is moving, but there is something at the very center which is unmoving -- that is his very being.

For Mevlana Jalaluddin Rumi it took thirty-six hours of continuous whirling. He went on and went on and went on. And that is the whole secret of it -- that you should not stop because you are feeling tired, you should go on and on till you fall. Not that you have to manage to fall, you just go on doing the whirling. A time is bound to come when you cannot manage *not* falling. You will fall down almost dead. I say almost -- the whole body is utterly tired. But there you can see the difference, because the whole body is so tired and so dead, it wants to go back to the earth just to rest. You will see inside you there is still a center full of light, full of energy, not tired at all. Contrast is needed to see that center.

Zen has a far more simple method. There is no need to stand and whirl. You just sit down and roll your eyes, your eyeballs, faster and faster, and soon you will see your whole head is whirling. A moment comes when this very whirling of the head inside gives you the passage which leads to your very center below your navel.

In Zen they call it *hara* -- it is your very life source. You must have heard that in Japan, suicide is called *hara-kiri*. If you push a knife in just two inches below your navel, it will hit the hara center which is your life source. So without a single drop of blood, the person dies because he has hit the life center and opened the door for life to fly out into existence. They have found the best method to commit suicide. But how did they find it? They found it through meditation. The same center is your birth, and the same center is your death.

So when you are whirling your head, you will find a passage which is not touched at all by your whirling -- either by whirling the body, or just by moving your eyeballs. Both do the same function -- you reach to your life center.

Perhaps this Zen monk had been using that method for meditation. So he said, "IT IS RAISING EYEBROWS AND MOVING EYEBALLS."

SEKITO SAID, "EXCLUDING RAISING EYEBROWS AND MOVING EYEBALLS, BRING YOUR ORIGINAL FACE AND SHOW IT TO ME. Neither eyebrows nor eyeballs contain your original face, the buddha, the awakened one. So leave them aside, these are unnecessary things, non-essential. BRING YOUR ORIGINAL FACE TO ME.

DAITEN SAID, "PLEASE OSHO, EXCLUDE RAISING EYEBROWS AND MOVING EYEBALLS AND LOOK AT ME."

Daiten was certainly very close to enlightenment. He is saying to Sekito, "PLEASE OSHO -- Oh, great

master -- EXCLUDE RAISING EYEBROWS AND MOVING EYEBALLS AND LOOK AT ME. This is my original face."

SEKITO SAID, "I HAVE EXCLUDED THEM."

DAITEN SAID, "I HAVE GIVEN IT TO YOU. If you have excluded the eyebrows and the eyeballs I have given my original face to you."

These dialogues are so valuable, so mysterious. But once you have got the knack to understand them they give you such tremendous keys to open the mysteries of life.

DAITEN SAID, "I HAVE GIVEN IT TO YOU."
SEKITO SAID, "WHAT IS THE NO-MIND YOU HAVE GIVEN TO ME?"

DAITEN SAID, "NOT DIFFERENT FROM YOU, OSHO. It is the same: you have it; I have also got it. There is no need for any explanation, there is no need for any answer from you. It is the same -- NOT DIFFERENT FROM YOU, OSHO."

SEKITO SAID, "NO CONCERN ABOUT YOU."
DAITEN SAID, "REALLY, THERE IS NOT A NO-MIND NATURE."

He is saying, "Once I have found my original face, I am no more. And when I am no more, my mind is no more, my no-mind is also no more. In fact, my individuality has melted into the cosmic whole. Don't ask me personal questions, I am no more a person, only a presence."

SEKITO SAID, "IS THERE NOT A THING WITH YOU ALSO? Are you sure that you don't have anything left that needs to be dissolved?"

DAITEN SAID, "IF THERE IS NOT A THING ANYMORE, THAT IS THE real THING."

When you don't have anything you have the *real* thing, the very essence of existence, the very essence of life. When you lose yourself you have found really yourself for the first time. This is the mystery of existence.

By losing you find.

By dissolving you arise.

By disappearing you find yourself becoming the whole -- not disappearing but expanding to infinity.

A great statement from Daiten: "IF THERE IS NOT A THING ANYMORE, THAT IS THE real THING."

SEKITO SAID, "THE REAL THING CANNOT BE OBTAINED."

"The real thing cannot be obtained" means that the real thing is always there. So there is no question of achieving it, obtaining it, finding it, reaching it, realizing it. All these words are meaningless. It is already there; you have never lost it.

"THE REAL THING CANNOT BE OBTAINED. SO THAT IS WHAT YOU UNDERSTAND. RETAIN IT FIRMLY AND KEEP IT."
DAITEN THEN LEFT SEKITO AND RETIRED TO MOUNT REIAN IN SOUTHERN CHINA, WHERE MANY DISCIPLES WOULD LATER GATHER AROUND HIM.

He became a master in his own right, not saying a single word when Sekito said, "If you understand this, then RETAIN IT FIRMLY AND KEEP IT." He has given him the seal of enlightenment: "You understand it, you are very clear about it. I have tried to trap you into some question, but you always managed to get out of it. So now that you have got it, retain it, keep it."

Daiten did not say a single word. In deep silence, in deep gratitude -- which is beyond words -- he simply left and moved to a mountain in southern China WHERE MANY DISCIPLES WOULD LATER GATHER AROUND HIM.

You are life, eternal life.

You are existence, infinite existence.

You are pure no-mind.

Just misguided, misdirected, you have forgotten yourself. All that is needed is, in the words of Gautam Buddha, "*Sammasati* -- just remember your self." You don't have to go anywhere, just a remembering of a forgotten language, a remembering what you already are. It is not a realization because you have never been otherwise.

You don't have to go to any Kaaba or to any Jerusalem or to any Kashi, you have just to remember, in a

silent state, your authentic being. And suddenly, all that you thought was important becomes false. All that you thought -- power, prestige, money, respectability ... just disappear like dreams of no meaning at all. Suddenly, with an easy heart, you start living life in a totally new way out of your spontaneity, out of your simplicity, out of your innocence.

Then whatever you do is good; then whatever you do is beautiful. Then whatever you do is coming out of your ultimate purity which has never been contaminated. Then your grace is the same as that of Buddha, and your clarity is the same as all the buddhas. You are fully awake, the night is over, the dreams are finished, the sun is rising. And the inner sun only starts rising, it never sets again.

Buson wrote:

A FLASH OF LIGHTNING!
THE SOUND OF THE DEW
DRIPPING DOWN THE BAMBOOS.

These small pieces of a meditative mind -- "A flash of lightning!" Visualize, you can see it -- "A flash of lightning! The sound of the dew dripping down the bamboos." Listen quietly and you will hear the sound of the dew dripping from the bamboos.

A man of utter silence comes to know so many things which are happening around you, but you are so much occupied. Have you ever heard the sound of dripping dew from the bamboos? You are so much occupied, you are so full of thoughts that these subtle experiences around you which have tremendous beauty, just escape you, just pass by your side. But you are occupied, you don't look at them. Your ears, your eyes, your mind -- everything is full. There is no space for any new experience to enter in you.

Meditation makes you spacious, it cleanses all your senses. It makes your sensitivity so sharp that the smallest fragrance passing by your side, and you will immediately get it. Just a small sound, even the sound of silence, will be heard so loudly and so clear.

We are living in trivia, and all that is great in existence we are missing. Only a man of no-mind, a man of enlightenment, knows what beauty is, what joy is, what ecstasy is. And the moment you know what ecstasy is, you know you don't need any God, you don't need any commandment, you don't need any discipline. Everything comes out of your no-mind, fresh. You live for the first time in freedom without bondage.

I define sannyas as living in freedom without bondage, living in freedom from every commandment, from every discipline, from every morality, from every religion.

This life in freedom is the only authentic life there is. And this is eternal -- no beginning no end.

Maneesha's question:
OUR BELOVED MASTER
IN HIS BOOK, PERENNIAL PHILOSOPHY, ALDOUS HUXLEY WRITES: "RELIGIONS THAT MAKE NO APPEAL TO EMOTIONS HAVE VERY FEW ADHERENTS."
LOOKING AT HOW MANY CHRISTIANS THERE ARE IN THE WORLD AS COMPARED WITH THOSE DRAWN TO ZEN, IT WOULD SEEM TRUE.
ARE PEOPLE ATTACHED TO THE IDEA OF A GOD BECAUSE IT EXCITES THE EMOTIONS? THAT MAY INCLUDE FEAR AS WELL AS LOVE, BUT AT LEAST ONE FEELS SOMETHING, AND IS FOR THE TIME BEING TAKEN OUT OF ONESELF.

No. Maneesha, Aldous Huxley is a great thinker, but he is not an awakened buddha. What he is saying is logically true, but not existentially true.

Religions that make no appeal to emotions have very few adherents, but those are the only religions there are. The religions that attract people and appeal to their emotions are not religions but mock religions, pseudo-religions, fake.

Authentic religion goes beyond emotions, feelings, sentiments, thoughts -- that is your whole mind. But inauthentic religions which are more interested in exploiting people than freeing them, making them slaves rather than awakened, are bound to appeal to your emotions. Obviously, these religions have many more followers than Zen. But these religions are not religions, that's why so many people are attracted towards them.

When the masses are attracted to anything you can be certain something is wrong, because the masses consist of the retarded people; their mental age is not more than ten. So there are traps for them. There are religions which conceive of God as a female, a beautiful woman. Suddenly you start feeling emotions arising -- God must be the most beautiful woman in the whole existence; you become possessed with romance.

That's where Sufis get stuck -- they conceive of God as a beautiful woman. They are the lovers, and God is the beloved; they are male, and God is female. Now, they are simply transferring all their biology, moving it from ordinary women made of bones and flesh and blood and mucus ... and perhaps false teeth, and false hair, and rubber breasts ...!

The scriptures don't talk about rubber breasts, false teeth, plastic surgery, false hair, but when the scriptures were written these things were not available. So they have talked only about the bones, and the flesh, and the blood, and the mucus. God must be a golden woman -- no perspiration, no need for deodorants. God must be eternally young.

This is transferring your biology to a fake idea, a fiction. But this is not religion. This is driving you mad, because if you want to love you have to understand that the real women exist here, not in heaven. And what is the problem?

I have always wondered ... The people who have written scriptures -- and I have listened to great saints in this country -- continuously talk about women as flesh, and bones, and blood, and nothing else. And I always wondered what they think about their own bodies? Are they made of gold? Or platinum? Not a single scripture talks about a man's body, only a woman's body.

My understanding is that these people are still deep down hankering for women. To repress that hankering they go on condemning the woman. They are not condemning for you, they are condemning for themselves so that they can repress the desire for a woman.

Now this is a transfer -- that God becomes a woman. I will give you another case which will be more simple ....

Meera, one of the most famous Indian women saints, thinks of God as a man, a young man, Krishna. She is the beloved and he is the lover. She sleeps with a statue of Krishna in her bed.

She got married -- she belonged to a royal family so she got married to the prince of another royal family of Rajasthan. But the prince was utterly disgusted because she told him on the first night, "My husband is Krishna. Don't touch my body, it will be sacrilegious. Only Krishna can make love to me, not you."

Certainly the prince was absolutely angry, and never went again into the room where Meera used to live, sing songs and dance in front of Krishna. Her whole idea about Krishna was that he was a real man in the sky, and it was only a question of a few years before she would meet him. But preparation was needed -- she had to make a heart-to-heart contact.

It is all repressed sexuality ....

The more she avoided a man, the more her love for Krishna grew, because sexual energy needs some expression in some way.

She left the palace, started dancing in the streets and singing songs of Krishna. You have to just look into the songs and you will see how sex is dominant, predominant: "When you come I will be waiting for you in my bed. When are you coming? The night is beautiful, the night flowers have blossomed, all lovers have reached to their beloveds, and I am waiting alone -- when are you coming?"

These are subtle expressions of sexuality, sensuality. Her songs are very sensual. She had poured all her sensuality and all her sexuality into her songs, and Krishna became her hallucination. She dreamt of Krishna, she sang of Krishna, she danced with Krishna -- she kept Krishna close to her heart.

She was worshipped by people as a great saint, but those who understand a little bit of psychology would have suggested, "You need psychiatric treatment, you are simply sick."

These people have attracted many people, obviously. You already have your sexuality ... just a little turn .... You already have your emotions and feelings ... just a little turn .... It is all a mind game.

So Catholics can number six hundred million people, but Zen is only for the chosen few, the very elite. Its appeal is not for the masses; its appeal is only for the very intelligent who can look beyond the mind where there is no feeling, no thought, no sentiment. You have simply gone beyond your body chemistry, biology, physiology. You have entered into a space which can only be called no-mind.

So, Maneesha, it is true that the religions that make no appeal to the emotions, have very few adherents, but they are the only religions worth calling religions. And the religions which attract millions of people ...

you can see it -- the lower and more pseudo the religion, the more people will be attracted to it. Now, what has the Catholic religion in it except fictions? Just take out those fictions and nothing remains. There is nothing essential.

Biblical scholars are continuously pointing out that the miracles told about Jesus are not true. They never happened because no contemporary source even reports them. And the miracles were such that they could not have gone unreported. It is a very simple thing. A man just puts his hands on a blind man's eyes and he starts seeing; a man turns water into wine; a man makes dead people come back to life again ... do you think such a man will go unreported? And he was not a Christian, so you cannot say that because he was Christian, Jews have not reported him. He was born a Jew, he lived a Jew, he died a Jew. Jesus never knew that he was a Christian.

Christianity was born three hundred years after Jesus' death. He never knew that people would know him as Christ. *Christ* is the Greek word for messiah; *Messiah* is the Hebrew word.

Christianity seems to be the lowest religion, hence it attracts the greatest mass. As religions go higher, less and less people are attracted, because less and less people can understand it.

Intelligence is not widespread. How many people can understand the theory of relativity by Albert Einstein? When he was alive it was a well-known fact that there were only twelve people around the world who could understand what he meant by relativity.

Bertrand Russell, one of the greatest philosophers of this century, wrote a book on Albert Einstein. He called it THE ABC OF RELATIVITY. And when he met Albert Einstein, Einstein asked, "Why have you written the ABC, why not the whole thing?"

Russell said, "I only understand the very beginning. I can't claim that I understand the whole implications of your theory. I have written the ABC because that's what I understand. Some day somebody will write the XYZ ... perhaps you can write it."

Twelve persons only around the world -- does that make the theory of relativity wrong? And six hundred million Catholics "know" that Jesus is born of a virgin woman -- only stupid people can believe that. That Jesus walks on water -- only stupid people can believe that. All these fictions have been created to attract the masses.

I have heard about one archbishop of England who was visiting Jerusalem. And he had two old friends, both of whom were very learned rabbis. So he informed them, "I am coming and I want to see every place where Jesus has been."

Obviously he was interested to see the sea of Galilee where Jesus used to walk on water. The two rabbis took him in a boat to the place where he used to walk. The archbishop asked, "Can you also walk ... because you are great rabbis?"

They said, "Of course."

He could not believe it. He said, "Then just give me a little example, just a few steps."

So one rabbi got down from the right side and went walking on water -- the archbishop could not believe it -- and he came back.

Those two old rabbis said to him, "Can you do it? We don't believe in Christ; you believe in Christ. If your faith is enough you can walk."

Now it was a question of faith. Faith was at stake. The archbishop was hesitating and trembling inside. But in front of these two rabbis, to be defeated would not be right. So he said, "Okay, I can. I have faith. If you people who don't believe in Jesus Christ can walk, why cannot I?"

And he went from the left side of the boat and immediately started drowning and shouting, "Save me! Help!"

So the two rabbis pulled him back. They said, "What happened?"

He said, "I don't know, but I have faith."

"Your faith does not seem to be worth much," those two rabbis said.

Finally, the rabbi who had gone out said to the other rabbi, "Should we tell the boy the right thing?"

The archbishop heard their whispering. He said, "What are you whispering?"

They said, "The truth is, you got out from the wrong side. On this side, the right side, there are stones just below the water. The water is just covering them by one inch, not more than that. Jesus used to walk here, and every Jew can walk who knows these rocks. It is not faith, it is rocks!"

Just take away all the miracles -- and what remains of Jesus? Take away the virgin birth -- what remains of Jesus? Take away his claim which is absolutely pathological: "I am the only begotten son of God" -- what remains of Jesus? Just an ordinary carpenter's son riding on a donkey -- a laughingstock!

So the Vatican has just now informed all the churches not to pay any attention to biblical scholars. Because if you pay attention to them they will destroy your whole religion. This *is* their whole religion.

But Gautam Buddha has not done any miracles, so you cannot destroy Gautam Buddha so easily. He is not born out of a virgin, and he is not the only begotten son of God. Any non-essential is not there so you cannot take away anything. But certainly he becomes more difficult for the masses to understand.

His approach can be understood by the very intelligent people. So even in India ... he was born in India, but his religion disappeared from India. These masses of India could not follow him. He did not give them what Maneesha calls "something." He gave them nothing, because nothing is the pure space.

Something is bound to be *something* in the mind.

Nothing is the beyond-mind.

Gautam Buddha disappeared after his death very quickly. For two thousand five hundred years there has not been a single Buddhist in India. Even in the temple which the king Ashoka built as a memorial at the side of the bodhi tree where Gautam Buddha became enlightened, the priest is a brahmin. There was no Buddhist even to be at the memorial to take care of the temple.

That brahmin does not believe in Buddha. He was paid and he is still being paid by Buddhists from outside India. He does not believe in Buddha, but he takes care. His family has been taking care of the temple for hundreds of years, generation after generation -- just a caretaker. He does not believe in Buddha, he does not think that he is the right person to belong to.

But Buddhism spread in China and Japan, in Tibet and Ceylon, in Korea and Taiwan -- it reached faraway places. In Mongolia, in Afghanistan, in a few states which now belong to the Soviet Union, Buddhist statues and temples have been discovered.

Its spread is wide, but the reason for its spread is that the Buddhists who went to these places started compromising. Buddha was a non-compromising man. No man of truth can be compromising -- it does not matter. What matters is truth in its purity. But how many people are able to rise to that height, to that consciousness, to understand? Surely very few people.

So all the Buddhists around the whole continent of Asia are not true Buddhists, they have compromised with their local religion, they are mixed. If Buddha comes back he will simply deny all these Buddhists because they are doing something which he was against, absolutely against. And they are all doing all those things just as a compromise.

Only Zen has not compromised -- that's why my respect for Zen. It has remained a very small thin stream of masters. It never became a mass religion -- it cannot. The day it becomes a mass religion it will not be a religion anymore. My love for it, my respect for it is because it is absolutely non-compromising, it is not interested in gathering crowds. It is interested only in the highest evolved human beings. That is my interest also. That's why you cannot see masses coming to me.

The day masses start coming to me I will not come. I hate the unconscious masses. They have been the cause of killing people like Socrates, killing people like al-Hillaj Mansoor, killing people like Jesus. There is every possibility that Gautam Buddha also was killed by being given poison. They have tried to kill Mahavira -- many attempts.

The masses are against the truth because truth is going to shatter all their lies. What Maneesha is calling "something" -- that something is a lie, a consolation.

No man who loves the truth is going to console you.

He is going to destroy all your consolations. He is there to take away all your lies so you can rise to the ultimate peak of consciousness. But that peak comes to you when you are no more.

When there is nothing inside you, then the whole existence simply starts showering on you flowers of peace, love, silence, ecstasy, a divine drunkenness.

Aldous Huxley is not right because he does not understand the difference between an authentic religion and a fake religion. He is a man of rational and logical understanding, but not a man who can be called meditative. It is because of this he started taking LSD. He wrote a book called HEAVEN AND HELL in which he preaches that LSD gives you real samadhi, real enlightenment.

A chemical can give you enlightenment ...? And after six hours, eight hours, twenty-four hours, enlightenment disappears and you are again your old fucking self!

This is the right time for Sardar Gurudayal Singh. Put on the lights!

One night, the German Zen master, Stonehead Niskriya, decides that he wants to get a date ....

It is very difficult for Zen masters to get a date. He used to have a girlfriend ... When I was telling you that I cannot see this way ...

(WITH CROSSED ARMS RAISED HIGH, THE MASTER INDICATES TO BOTH SIDES OF THE AUDITORIUM, SIMULTANEOUSLY.) ... that girlfriend used to see this way! She always missed the Zen master Niskriya, so she never knew who he is. But even she escaped. So he went to Germany -- you can see, here he could not find a single girl ...! So he went to Germany and picked up a punk girl. Even that punk girl has escaped! That's why Niskriya is missing from his place. He has a fever!

Somebody has to have some compassion on him. He was thinking to go to Goa -- not for Goa, but just to find another punk. So this story comes right on time ....

One night, the German Zen master, Stonehead Niskriya, decides that he wants to get a date. But recently, he has had trouble getting any women to go out with him because they are afraid of his fierce appearance and his Zen stick.

So Stonehead has an idea. He disguises himself in a big overcoat, a black hat and sunglasses.

Then he goes into Zorba's and sits down next to Ma Papaya Pineapple. They begin to talk. Stonehead buys her a piece of *piesta*, and one thing leads to another, and finally Stonehead invites Papaya back to his room.

Papaya thinks this guy looks a bit weird wearing sunglasses at night, but thinks to herself, "Ah! What the hell! My chakras are open this week!" And they go off together.

When they get to his room, Stonehead turns off all the lights. "Well, Papaya," he says, "I only like to do it in the dark. Is that okay with you?"

"Sure," says Papaya, and they begin to get undressed.

Papaya is sitting on the edge of the bed in total darkness, and Stonehead is standing next to her. When he bends over to take off his socks, Papaya reaches out in the dark and touches Stonehead's shiny, bald head, hovering near her face.

"Wow!" exclaims Papaya in shock. "You had better be careful with *that* thing!"

An international team of eminent zoologists gathers in Africa to do research on the life cycle of the elephant in the wild. When one year is over, all the scientists publish their reports.

The Englishman's report is titled: "The African Elephant at Tea Time."

The American's report is titled: "Fast-food Cheeseburgers and the Modern African Elephant."

The Italian report is titled: "Fitting an Elephant into a Ferrari."

The French report is titled: "The Seventy-two Love Positions of the African Elephant."

The Russian report is titled: "How to Hide Your Elephant from the KGB."

The German report is published in five volumes entitled: "An Introduction to the African Elephant's Left Testicle."

And, finally, the Polish report is titled: "Elephants? What Elephants?"

Young Father Fever is having problems again. So he goes for some fatherly advice from his superior, Father Fornicate.

"Tell me, my son," says Father Fornicate, "are you still having trouble with those nasty fantasies? You know, things like crotchless panties, French ticklers and hot buttered nuns?"

"No, no!" cries young Fever, "this time it is the big `M' -- you know, masturbation!"

"Ah! Masturbation!" replies Father Fornicate, crossing his legs and gritting his teeth. "Yes! One of my favorite subjects! What do you want to know about it?"

"Well," replies Fever, perspiring, "is it as bad as they say?"

"My boy," intones Fornicate, uncrossing his legs and adjusting his robe, "it used to be believed that masturbation led to insanity and blindness. But that is no longer thought to be true."

"I am not worried about THAT," says Father Fever, trembling. "I read in the latest Vatican report that masturbation can be the cause of a serious reduction in hearing -- even deafness!"

Father Fornicate leans forward and says, "WHAT?"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...
(drumbeat)
Be silent ...

Close your eyes and feel your body to be completely frozen. This is the right moment to turn inwards.

Gather all your energy, your total consciousness, and rush towards your center of being -- it is just below your navel, two inches below exactly, inside -- with an urgency as if it is your last moment of life. Without such urgency and intensity, nobody has ever reached the center of his being.

Faster and faster ...
Deeper and deeper.

As you are coming closer to your center, a great silence descends over you just like soft rain. You can feel the coolness of it.

A little more close and you find a great peace arising from your own life sources, and surrounding you like fragrance.
Even the night is helping you.
The whole existence is helping you.
Not only are you meditating, the whole existence is meditating with you.

Just one step more and you are at the center of your being, utterly drunk with the divine, an authentic ecstasy which is not produced by any drug like LSD, but is part of your opening of the inner lotus.

Once it is with you, it is forever and it transforms your whole life, your activities, your responses.
At the center, with this ecstasy you are no more, only a pure space.

This pure space we have personified as Gautam the Buddha. It simply means the awakened consciousness. The face of the buddha is everybody's original face. In this space suddenly you find *you* are no more but buddha is your original face. You are no more but life is, eternal life -- without beginning, without end. You are no more, but existence is.

And this isness brings you tremendous liberation. This isness is the only salvation. Nobody else can give it to you, you already have it. All that is needed is a remembrance, it is a forgotten language. You got too much occupied with trivia and forgot the essential.

At this moment you are the most blessed people on the earth just because you are traveling inwards, whereas everybody is going outwards.

One thing to remember: buddha consists of only one quality -- awareness, watchfulness, remembrance, witnessing. You can call it anything, but I prefer the word `witnessing', to make it clear to you what it means.
Witness that you are not the body.
Witness that you are not the mind.

Witness that you are only a witness, just a pure mirror reflecting, responding to every situation.

To make this witnessing deeper and clearer,
Nivedano ...
(drumbeat)

Relax, but go on remembering only one thing: witnessing. Witnessing is the whole secret of meditation, the master key to all the mysteries of existence and life.
As your witnessing deepens you start melting.

Your separation disappears, all boundaries are dissolved, Gautam the Buddha Auditorium becomes an ocean of consciousness. Ten thousand buddhas have become one solid consciousness, one oceanic consciousness.

Collect all the experiences that are happening within you, the silence, the peace, the bliss, the ecstasy, the divine drunkenness, and persuade your buddha to come with you, to follow you.

These are the three steps of enlightenment: the first step, buddha comes following you like a shadow -- it is your nature, your eternal nature.
The second step, buddha comes ahead of you; you become the shadow.

And the third step, you disappear into the buddha. Not even a shadow is left of you. Only buddha is, only life is, only existence is.

This brings you immortality, eternity. It makes you whole with the cosmos, one with the whole. It is the

ultimate sanity and the ultimate health and the ultimate holiness. This is Zen.

Nivedano ...
(drumbeat)

Come back, but come back as buddhas -- very silent, very peaceful, with a great grace.

Sit down for a few moments just to remember the golden path that you have traveled, and all the flowers that have showered on you of silence, peace, joy, ecstasy, and the opening into the eternal, into the ultimate, into the absolute cosmos.

Take care of the buddha who is just behind you as a silent presence. But you can touch it. It is tangible, you can feel its warmth. It will transform your ordinary acts into extraordinary responses.

It will bring to you a choiceless awareness where you simply do spontaneously what is good ... a totally new kind of morality that springs out of your spontaneity, a totally new kind of life that is lived moment to moment with absolute dedication to existence.

A new freedom, a new sky to open your wings, and a new celebration without any reason, without any cause. Just overflowing energy, overflowing juices of life, overflowing ecstasies, overflowing songs and dances.

To transform life into a celebration is the only authentic science of religion.

I celebrate myself and I want you to learn the art of celebrating yourself -- for no reason, for no cause. Just to be is enough, more than enough. To be part of the whole is such a great metamorphosis that you cannot resist -- you have to dance, you have to sing, you have to express your joy, your blissfulness. You have to share it.

Sharing your blissfulness is the only charity.
Sharing your joy is the only gratitude.
Existence has given you too much, share it.
The more you share the more you will have it
The less you share the less you will have it.
If you don't share it you won't have it at all.

Okay, Maneesha?
Yes, Beloved Master.

I Celebrate Myself: God Is No Where, Life Is Now Here

Chapter #4
Chapter title: Showering invisible flowers

16 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SEKITO'S "SONG OF THE GRASS HUT."
I MAKE A GRASS HUT IN WHICH INSIDE THERE IS NO WORLDLY TREASURE. I EAT AND SLEEP NATURALLY AND EASILY. WHEN I MADE THE HUT, THE REEDS WERE NEW. WHEN THE HUT GETS TORN, I COVER IT WITH REEDS AGAIN. THE PERSON LIVING IN THE HUT IS ALWAYS THERE. HE

DOES NOT BELONG TO INSIDE OR OUTSIDE. I DO NOT LIVE WHERE ORDINARY PEOPLE LIVE; I DO NOT LOVE WHAT ORDINARY PEOPLE LOVE.
ALTHOUGH THE HUT IS SMALL, IT CONTAINS THE DHARMA WORLD. A MAN OF ZEN UNDERSTANDS IT WELL. BODHISATTVAS OF THE SUPREME VEHICLE HAVE NO DOUBT ABOUT IT, BUT THE MEDIOCRE ARE BOUND TO BE DUBIOUS.
IF I WERE ASKED WHETHER THIS HUT BREAKS DOWN OR NOT, I WOULD SAY THAT THE SUBJECT IS ORIGINALLY BOTH IN THE BREAKABLE AND UNBREAKABLE. I DON'T LIVE IN THE NORTH OR SOUTH OR THE WEST OR EAST.
THE FOUNDATION OF THE HUT IS THE MOST SOLID. UNDER THE GREEN PINE TREE, IN THE HUT'S BRIGHT WINDOW -- EVEN A GOLDEN PALACE CAN'T COMPARE. IF I COVER MYSELF WITH THE OLD QUILT, EVERYTHING SETTLES. THEN I DON'T UNDERSTAND ANYTHING.
LIVING IN THIS HUT, I STOP LOOKING FOR ANY SOLUTIONS. WHO WOULD PUT THEM PROUDLY IN THE SHOW WINDOW FOR THE PEOPLE TO BUY?
WHEN EVENING COMES AND THE SUN IS SETTING, I COME BACK TO THE HUT. MY BEING IS SO VAST THAT THERE ARE NO DIVISIONS. MEETING WITH THE INTIMATE TEACHINGS OF THE ANCESTRAL MASTER, I MADE A HUT WITH GRASSES AND DON'T THINK OF LEAVING. I JUST LET THE HUNDRED YEARS GO AS THEY PASS BY.
IF I MOVE WITH MY HANDS OPEN, THERE IS NO PROBLEM. A THOUSAND WORDS, TEN THOUSAND SOLUTIONS, ONLY KEEP YOU IN IGNORANCE. IF YOU WANT TO KNOW THE IMMORTAL PERSON IN THE HUT, WHY DO YOU GO AWAY FROM THIS SKIN BAG?

Friends,

I hope that the Prime Minister of India, Rajiv Gandhi, will cancel the ban on Salman Rushdie's book THE SATANIC VERSES. It is absolutely innocent. The fanatic Mohammedans who are trying to destroy the book, to ban the book, perhaps have not read it.

Rudolph Salman Rushdie was born in India as a Mohammedan, then he moved to England, and has become a worldwide literary figure. Being born in India, he has every right of an Indian citizen too. The Indian constitution gives to every individual freedom of speech and freedom of expression as a fundamental human right.

Salman Rushdie's book has only one mention of Mohammed which is not at all condemnatory. It is a factual thing that he describes, and it has already been accepted by the Mohammedan theologians for centuries.

The incident is concerning the earlier version of the Koran, in which Mohammed accepted three female deities. Later on he cancelled those verses concerning the female deities, and declared that those verses were inspired by the devil. Now it is a well-known fact that Mohammed changed those verses. If Salmon Rushdie writes about it, it is not condemnatory, he is simply stating a fact which has been accepted.

But the anger is coming because the world will know that even Mohammed was capable of being deceived by the devil. What about the other verses? If he had not said it, those verses would have remained in the Koran.

But Salman Rushdie is not responsible for it. Mohammed himself has to take the responsibility, and Mohammedans have to accept the fact that he was capable of being deceived. Now this is hurting them. But Salman Rushdie is not responsible for it. He has simply picked up theological information and written it into his book THE SATANIC VERSES.

In Pakistan already five people have been killed because they were surrounding the American Embassy. The book has been published in England and now it is going to be published in America. And they were demanding from the American Embassy that it should not be published in America, "otherwise we will destroy you." Just to protect them from these fanatical Mohammedans, who know nothing about the book but have just heard the rumor, the police had to fire at and kill five Mohammedans, and it is a Mohammedan state.

India is a democratic secular country. Rajiv Gandhi's banning the book simply shows fear. And the fear of Rajiv Gandhi should not be against the constitution of India, against the laws of India. The ban should be immediately removed. That's why I said perhaps he has not read the book himself, otherwise he would see that it is a beautiful fiction.

And now even Mohammedan scholars are coming out in favor of Salman Rushdie. Of course, they are all outside Iran. The so-called religious leaders are the worst kind of butchers. They would have killed anybody who would have raised the question. And I doubt whether they have read the books that they are condemning or not. I suspect that the book contains nothing, nothing that should cause four persons to be murdered as a punishment. It is against Islamic law and it is against Iran's constitution. But in Iran,

Ayatollah Khomeini is the law, is the constitution.

He should be condemned from all corners of the world, whether one is a Mohammedan or not. He is taking away a human right, and that too, unnecessarily, because Salman Rushdie's book contains nothing condemnatory about Mohammed. Just stating a historical fact which has been accepted for fourteen hundred years by Mohammedan scholars is not a crime. And his coming to the radio and declaring: "It is the duty of every Mohammedan around the world to kill these four persons -- Salman Rushdie, the writer, the publisher of the book, the printer of the book, and the sole agent of the book. These four persons have to be killed without any mercy ..."

Salman Rushdie is hiding in England, and has canceled his tour of America to promote the book and its publication there.

I was waiting to tell Rajiv Gandhi, waiting until some Mohammedan scholars would raise their voices. And all around the world voices are being raised.

I have received this news report:

> EMINENT MUSLIMS, INCLUDING THE FORMER CHIEF JUSTICE OF MADRAS HIGH COURT, JUSTICE ISMAIL, HAVE UNEQUIVOCALLY CONDEMNED AYATOLLAH KHOMEINI'S "DEATH SENTENCE" ON AUTHOR SALMAN RUSHDIE AND ALL THOSE ASSOCIATED WITH THE PUBLICATION OF HIS BOOK THE SATANIC VERSES, DESCRIBING IT AS AGAINST ALL LAW INCLUDING ISLAMIC LAW.
> ISLAMIC SCHOLARS STATED THAT "THE SENTENCE WAS DUBIOUS ON THEOLOGICAL, NOT TO MENTION LEGAL GROUNDS."
> HESHAM EL-ESSAWY, SPOKESMAN FOR BRITAIN'S ESTIMATED ONE MILLION MUSLIMS, SAID, "ANYONE CARRYING OUT KHOMEINI'S ORDER WOULD BE GUILTY OF MURDER. WE VERY MUCH REGRET AND DENOUNCE KHOMEINI'S STATEMENT. THREATS LIKE THIS, OR ANY VIOLENT RESPONSE, IS NOT THE CORRECT RELIGIOUS RESPONSE. IT IS A VERY DANGEROUS DEVELOPMENT AND WILL GIVE RUSHDIE SYMPATHY WHERE IT IS NOT DESERVED."
> BRITISH MP'S HAVE ALSO CALLED FOR THE BRITISH GOVERNMENT TO FORMALLY PROTEST TO IRAN.

One has to be very aware about the fanatic and fascist attitudes of religious leaders. A great consciousness is needed, particularly for those who are in power, that they don't misuse it. Banning Salman Rushdie's book is a misuse of power, and I condemn it with my whole heart.

I have nothing to do with the book, or with Islam, or with the writer. My concern is that these things become precedents for destroying freedom of speech, freedom of expression, which are necessary foundations for a cultured society, for a humane society.

I hope that Rajiv Gandhi comes to his senses and takes the ban away.

And the same should be done around the world by all the political leaders, otherwise all creativeness in poets, in novelists, is bound to be destroyed. And they are the very salt of the earth, they are the only people who are creating something. Religious leaders like Ayatollah Khomeini have not contributed anything to the world, to its beauty, to its truth, to its culture, to its civilization. They have only destroyed. But they destroy in the name of God, and the poor God cannot even say anything because he does not exist.

The second thing I was going to say to you before I take the questions from the sannyasins is that I came to know this day that Chinese sannyasins are a little bit upset because I may have told you that a few of the Zen masters are Japanese, and their disturbance is that they are Chinese.

I am not a very informed person. I don't speak out of information, I speak out of my transformation. I know that Zen belongs to no country, so to me it does not matter whether they were Chinese, or Japanese, or Indians. At least Zen should not be confined to any country, to any race, to any language. It belongs to the whole universe. So what is the fuss all about?

I have never read the sutras. Maneesha finds the sutras; I simply speak spontaneously. My concern is Zen, not China or Japan. And you will see Sekito himself says, "I don't belong to the east, I don't belong to the west, I don't belong to the south, I don't belong to the north." If Zen is also to be confined to a race, to a language, to a certain part of the earth, then it is not Zen.

So you have to be very clear. Neither am I a scholar, nor am I knowledgeable, informative. What I am saying is my moment-to-moment response. And my consideration for Zen is that it belongs to the whole universe.

So don't be bothered. It is good that you got upset. I love upsetting people. And do you see the trivia you get upset about? What does it matter where Sekito was born -- China or Japan?

I don't belong to India, I belong to this vast universe, and I want you also to belong to this vastness. Why be confined into small prisons created by politicians and priests?

The whole effort here is to bring you back to the vastness and infinity and eternity of the universe. And still you think about China and Japan and India? Then in China there are many states, and in every state there are many districts, and in many districts there are even smaller units ...

A Zen master is simply a Zen master. He belongs to Zen, not to China, not to Japan, not to India. I would like you also to be clear about it. These boundaries have to be dropped. Why cling to such small meaningless, mediocre things? Why not open up yourself to the whole universe, this vast sky, the beyond? Zen belongs to the beyond.

Don't be mediocre. I don't want my sannyasins to be mediocres. I want my sannyasins to be universal citizens.

The first question:
NOW BEING FREE FROM THE CONCEPT OF GOD, IS OUR NEWLY FOUND DIGNITY THAT YOU SPOKE OF THE OTHER DAY, NOT PRONE TO BECOME ENTANGLED IN THE EGO?

You will not be entangled in the ego, because the ego is part of your mind, just as God is part of your mind. Both are fictions; they both are relatives. The moment you drop God ... If you have guts to drop God, you certainly will have guts to drop the ego -- that is a smaller God within you. And once the bigger brother is dead, the little cousin-brother will die. First you have to kill the big brother; it is his reflection in you. Your God is an egoist, an arch-egoist, and he gives you the idea of the ego.

Don't get confused between dignity and ego. Dignity is very humble, very simple, very innocent; it belongs to the trees. When they blossom in spring, you just look and watch their pride, their dignity. Just watch when a peacock is dancing. Those psychedelic colors, and the beautiful dance ... do you think there is any ego? But there is certainly dignity.

Dignity is a totally different phenomenon, it is self-respect. Ego is domination over others. Dignity is just standing on your own feet, independence, freedom; it is not domination over others. The moment you start thinking of dominating, you are falling into the trap of the ego. And God is the greatest ego because he created everything, he dominates everything. He is present everywhere, he is all-powerful. And his reflection in the priests ... The pope claims that he is infallible. Now this is ego.

A man of dignity, a man of self-respect will not say such things. Certainly he will walk straight with his head raised in dignity. He will not walk like a slave, surrendered, subdued. He will walk like a lion and roar like a lion. But that is your intrinsic energy, your intrinsic power.

The power that depends on others creates the ego. The power that comes from within your own sources of life creates dignity. Meditation brings tremendous dignity, a great grace, but not even a shadow of ego is found in it.

If you are capable of murdering God, you will certainly be capable of murdering his image in you. In fact, the moment God is no longer there, you will suddenly be surprised. Where has the ego gone? If the moon is not there, the reflection in the lake of the moon will disappear.

To me, egos are reflections of one moon in different ponds, in different lakes, in different oceans, in different rivers -- millions of reflections. But just remove the moon and all the reflections are removed. You don't have to remove every reflection. It will take millennia to remove all those reflections. And in fact, if the moon remains, you cannot remove the reflections.

So I am hitting directly on God's head. Zen masters have been hitting on poor disciples' heads. I am hitting to the very source from where your ego is arising. God removed, you will not find the ego at all, it is a reflection.

The Bible says, God created man in his own image. This causes ego. You are the highest creature in existence because God created you in his own image, and he created all the animals for you to eat. These are your religions, scriptures which are telling you to destroy the ecology of existence, which are telling you to destroy beautiful animals which bring grace and joy all around you. But God himself says in your holy scriptures, "I have created everything for your use." He is giving you the first incentive for the ego.

Once God is removed, you will simply find your ego is gone. It was the shadow, the reflection of God. And then you will find a totally new phenomenon, a dignity which is not a domination over others, which is not superiority over others. It is simply the joy that existence loves you, that existence creates you, that existence needs you, that you are not accidental. This gives you dignity, this gives you honor, and it is not

dependent on others. It comes from your own innermost experience of your being.

The moment you find yourself existential, that you belong to the whole cosmos, and the whole cosmos belongs to you, there arises a tremendous splendor in your being -- Himalayan peaks of consciousness, Pacific depths of consciousness. That brings you the lion's roar.

You realize for the first time you are not a slave.

You realize for the first time you are not a created creature.

You realize for the first time that existence is your home, you are not an outsider, and existence is nourishing you every moment.

There must be a certain purpose, a certain destiny that existence is seeking through you to reach, a certain height of consciousness, a certain height of love, a certain height of compassion, understanding, wisdom, enlightenment. Existence is trying in every possible way to create a buddha in your very innermost being. The moment you are a buddha, there is dignity without any superiority.

There is dignity in a roseflower. Do you think it has any power over anybody? It is so delicate, so vulnerable, but it has tremendous dignity. When it is dancing in the sun, in the rain, in the wind, it knows existence has created in him one of the most beautiful things.

Dignity arises out of meditation.

Ego arises out of mind.

So don't be worried about it.

Meditation will take care.

You will not become egoist, that's an impossibility.

The second question:

IN THE FIRST LECTURE OF THE SERIES, GOD IS DEAD, NOW ZEN IS THE ONLY LIVING TRUTH, YOU SAID: "EXISTENCE NEEDS YOU." FOR ME THIS IS LIKE A NEW BELIEF BECAUSE I DON'T KNOW THIS.

I have not told you to believe it; I have not told you to disbelieve it. It is my experience, I am sharing it with you. You don't have to believe it, you don't have to disbelieve it. You have to inquire into it. You have to go to the same depths, to the same heights from where I am speaking, to the same center of your being. Then you will understand it, not believe it. You will *know* it. Existence needs you, otherwise you wouldn't be here.

Why should you be here? Why should existence bother to keep you alive eternally?

But if you start believing in my statements, you are misunderstanding me. I am not here to create any belief system in you. Whatever I say is not to be believed or disbelieved. It has to be simply understood and inquired into. Search inside yourself for what I am saying to see whether it is true or not. Put it to the test. I know that when you put it to the test, you will come to experience it.

I am not converting you towards any theology, belief, any philosophy. I don't do that kind of dirty work. There are enough missionaries around the world doing that. I destroy your beliefs, and you start believing in me?

Please, don't believe in me! Belief in anyone is ignorance -- I am included in it. Just listen to me, and then put whatever you hear and understand to a fire test. Go into the exploration. I don't want you to believe, because I know what I am saying is truth. You don't have to believe it, you have just to inquire and you will find it.

The people who tell you to believe -- for example Jesus, who goes on saying to people, "Believe in me," is not certain about his truth. If he was certain about his truth, he would never have insisted on belief. He would have said, "Explore. Inquire. Search." I am simply giving you an incentive, a sense of direction where to go. Then find yourself. Because it is truth you have to find it, and you will find it. Only lies have to be believed.

So all those messiahs and prophets and incarnations of God who have talked you into beliefs, are destroying your truth. They are taking you away from your innermost realization. They are taking you away from your own buddhahood, from your own nature, from your own truth.

My effort is totally against all the messiahs, and all the avataras, all the tirthankaras, all the prophets, and all the messengers. My work is not only totally different, but absolutely against them. They were creating beliefs. I am destroying beliefs, because I know the truth. And I know that if you inquire -- I am absolutely certain -- you will find it.

So why should I insist on belief? Only people who are not certain about their own experience, who are concerned that if you go deeper inside you may not find what they are saying, insist on believing.

So you never go. Once you believe in a thing, all search stops. That's why I want you to be open, no belief system. Just inquire into your own consciousness, and all that is truthful, all that is beautiful, you are going to find it. You will realize, when you are centered in your being, that existence needs you, because you are nothing but projections of existence, hands of existence reaching for the stars.

Evolution of consciousness is just the greatest ambition of existence, and it has trusted you a tremendous responsibility.

Rise above the mind which is a social product. Rise above everything that others have forced upon you, and be authentically yourself. Try to find what it is that you are in your innermost being which never changes. The body goes on changing from childhood to youth, from youth to middle age, from middle age to old age, from old age to death.

The mind moves even faster. Every moment it is changing. In the morning it is one thing, in the evening it is something else. But behind mind and body there is some space which is absolutely eternal and remains the same whether your body is that of a child or of an old man, whether you are alive or dead. It does not matter to your innermost consciousness. That is the only truth, and realizing it you will see how much existence needs you.

You are its greatest potentials on the way to become Gautam Buddhas.

Now the sutras:

OUR BELOVED MASTER,
SEKITO'S "SONG OF THE GRASS HUT."
I MAKE A GRASS HUT IN WHICH INSIDE THERE IS NO WORLDLY TREASURE. I EAT AND SLEEP NATURALLY AND EASILY. WHEN I MADE THE HUT, THE REEDS WERE NEW. WHEN THE HUT GETS TORN, I COVER IT WITH REEDS AGAIN. THE PERSON LIVING IN THE HUT IS ALWAYS THERE.

He is talking about the body; the hut is only a symbol. The person living in there is always there. That will give you the clue that the hut is just a symbol, otherwise sometimes the person will have to go out to find food, to find water. But the person remains there always.

"HE DOES NOT BELONG TO INSIDE OR OUTSIDE" -- how can he belong to China or Japan?

"I DO NOT LIVE WHERE ORDINARY PEOPLE LIVE ..." Where do ordinary people live? -- in the body, in the mind. Sekito is saying, "I DO NOT LIVE WHERE ORDINARY PEOPLE LIVE; I DO NOT LOVE WHAT ORDINARY PEOPLE LOVE." What is the love of ordinary people? -- money, power, prestige.

Sekito is saying, "I also love, but not the way the ordinary people love, and not the objects that ordinary people love. I love their subjectivity. I love their subjectivity because I know my own subjectivity. Just as I am there always, they are also always there. They may know it, they may not know it. I don't love their bodies. I don't love their minds, but I love that which is behind and beyond their bodies and their minds.

"I don't love the way they love. They always love with conditions and conditions and conditions. They destroy their love because of so many conditions attached to it. I simply love because it is my nature to love. I have come to the point from where love is overflowing. There is no condition attached to it."

If you receive Sekito's love, or my love, you are obliging me and Sekito. You could have refused. It was within your power, but you received it with joy. You are not to be grateful to me or to Sekito. I have to be grateful to you. I was too full of love, and you came on the way and unburdened me. I have to be obliged to you, and I have a deep gratitude towards you.

ALTHOUGH THE HUT IS SMALL, IT CONTAINS THE DHARMA WORLD.

The hut is small in the sense that it is within you, but the moment you realize -- not as a concept in the mind, but as an actual experience beyond the mind -- you suddenly see that the smallest center of your being contains the whole *dharma* world, the whole world of nature, the whole existence. A small seed contains so much, it can make the whole earth green. Your smallest center contains so much that the whole universe can be filled by it. Once you know it, you know it; it is without limits and without boundaries.

A MAN OF ZEN UNDERSTANDS IT WELL -- that although the hut is small, it contains the whole existence. BODHISATTVAS OF THE SUPREME VEHICLE HAVE NO DOUBT ABOUT IT, BUT THE

MEDIOCRE ARE BOUND TO BE DUBIOUS. And the world is full of mediocre people.

Just today somebody has written an article against me -- as an example of a mediocre mind -- because I sent the telegram to Rajiv Gandhi. It said if you are honest and truthful, then throw away all your weapons, arms, into the ocean, and let your armies be dissolved. Put all those people into the fields, into the orchards, into farms, into gardens, to create and to work.

The telegram was in response to his address of an international gathering of scientists, and he was telling them that there was no need for nations, there was no need for boundaries, there was no need for arms, there was no need for wars. My telegram was simply to provoke him and focus his mind -- "Can you do it? And if you cannot do it, you don't have the right to tell others to do it."

I was simply making it clear to him that he is not capable of doing it. Nobody else is capable of doing it for the simple reason of the fear of being invaded. But if you are not capable of doing it, you should understand nobody is capable of doing it. Then don't talk nonsense.

My telegram was not an appeal to him to throw away the arms into the ocean and dissolve the armies. I was trying to check upon his intelligence. He has not answered, because he knows perfectly well this cannot be done.

He was simply imitating Mahatma Gandhi. Mahatma Gandhi had said it to Louis Fischer an American writer who was living with Gandhi and working out and preparing a biography of Mahatma Gandhi. Louis Fischer asked Mahatma Gandhi, "When India becomes independent" -- it was before independence -- "what are you going to do with the arms, because you are nonviolent, and you preach nonviolence? What are you going to do with your armies? What will happen to your factories which produce a tremendous amount of arms?"

And without any hesitation Mahatma Gandhi said, "I will throw all these arms into the ocean, and I will make all the armies retire and go back to work. We don't need armies, we need more people, strong people to create more food, more clothes."

The obvious question was, and Louis Fischer asked it, "What will happen if some foreign country invades you?"

And Mahatma Gandhi, without any hesitation, again said, "We will receive them as our guests, and we will tell them, `If you want to live in this country, you are welcome.'"

Rajiv Gandhi was simply imitating Mahatma Gandhi. It is very good to use sweet words, but the point is that even Mahatma Gandhi did not prove true to his own promises. He was the first man to bless three airplanes full of bombs who were going to attack Pakistan. They came over the house where he was staying in New Delhi, Birla House, with one of the most super-rich families in India. He talked about poverty, and he lived in Birla House which is a palace ....

And the three airplanes, before going to Pakistan, came as close to the house as possible to receive the blessings of Mahatma Gandhi. And he came out of the house and he blessed -- "Go away and be victorious." Seeing his hand raised as he was standing in the garden of Birla House, those three airplanes were the first to attack Pakistan. And this was the man who just a few years back was talking about throwing arms into the sea and receiving invaders as guests.

So I was simply provoking Rajiv Gandhi to come to his senses: "Don't talk nonsense." I have every right as a citizen of this country to ask that the prime minister of this country does not talk nonsense. If he is honest, he should answer me and ask for an apology for those things he said to the international conference of the scientists -- or he should do what he has said!

Now this man has written a whole article against me saying that I am suggesting to Rajiv Gandhi to throw away all the arms and dissolve the armies. "Then what will happen if somebody attacks?" -- this man asks me -- "Have you gone mad?"

I have returned him the answer that first think about Gandhi. Was he mad? And you are a dim-witted fellow that you could not understand the telegram. You are a mediocre. You don't have even the capacity to understand that the telegram was not an appeal, it was a response to his absolutely nonsense words to the international conference.

And he contradicted himself just after four days. Then he was addressing Hindu chauvinists. Then he said, "We should save our national heritage." And just four days before that he was saying, "All boundaries of nations should dissolve." From where has the national heritage come now? And if you are going to save your national heritage, why should others dissolve their national heritage? -- "We should be patriotic!"

Politicians have so many masks. I was just trying to pull his mask and let him see his original face. But this idiot who has written the article did not understand the meaning of the telegram. It was against

Mahatma Gandhi, it was against Rajiv Gandhi. It was against all the politicians who say one thing and always do just the opposite.

But this is how it has been since man started growing on this planet. The mediocre are bound to be dubious, they cannot understand. Only bodhisattvas, the potential buddhas ... that is the meaning of the word *bodhisattvas*. You are all bodhisattvas, potential buddhas in the seed, in the essence.

So when you go to your very center in meditation, I start calling you buddhas. Particularly, at that moment you are a buddha. You will again fall and become a bodhisattva, but slowly slowly, you will start feeling the difference between a bodhisattva and a buddha. I want this distance to disappear. The bodhisattva turns into a buddha, dissolves into the buddha. Only buddhas know exactly what is the truth. And only they are capable of not misunderstanding.

"IF I WERE ASKED," says Sekito, "WHETHER THIS HUT BREAKS DOWN OR NOT, I WOULD SAY THAT THE SUBJECT IS ORIGINALLY BOTH IN THE BREAKABLE AND UNBREAKABLE."

Now you can understand clearly, he is not referring to any hut. He is saying, "Whether this hut breaks down or not, does not matter." One who is living in it, the subject, your interiormost consciousness which is living in the body, is not affected whether the hut is breakable or unbreakable.

Even in your death you never die.

Even in your birth you are never born.

You have always been here. Birth and death have happened many times, just small episodes in an eternity-to-eternity long life.

I DON'T LIVE IN THE NORTH OR SOUTH OR THE WEST OR EAST.

Where is China? Now where should I put this fellow Sekito? When I don't find any place, I put people in Japan, because that is the most crowded place in the world -- no land! So I go on increasing the crowd there.

So don't be worried. Japan has to be worried, why should you be worried? I hope sooner or later, the emperor of Japan is going to object saying, "You are sending too many people to Japan, and we are already so crowded."

Tokyo is the most crowded city in the world. Now they are creating artificial islands because there is nowhere to go. It is a small country, and had an immense increase of population after the second world war. That always happens after war, because nature immediately replaces. Seeing Hiroshima and Nagasaki and that so many people have died, nature immediately rushes and starts bringing more and more children. It is a well-known fact that after every war there is a boom of children. They suddenly go on and on. It is very difficult to stop them.

So Japan had a great boom of children. And Japanese children are really beautiful. What happens to them afterwards is a tragedy. The Japanese children are so beautiful. I don't think anywhere else such beautiful children are born -- just like Japanese dolls. But something goes wrong. When they grow up, then all that beauty simply disappears. Then they look like rats, but very dangerous rats. I have always wondered what happens -- such beautiful children suddenly disappear.

I love Japan because of those children. And I love Japan because of the second birth, when a man again becomes a child -- those are the Zen masters.

So forgive me please.

A man of Zen belongs to the universe, not to the south or the west or the east or to the north.

THE FOUNDATION OF THE HUT IS THE MOST SOLID. UNDER THE GREEN PINE TREE, IN THE HUT'S BRIGHT WINDOW -- EVEN A GOLDEN PALACE CAN'T COMPARE.

I am reminded of an ancient parable ....

A poor man in his hut ... it is the middle of the night, and the hut is so small that only the husband and wife can sleep in it. That's enough space, that is all.

And somebody knocks on the door ....

It is raining so much, and the dark night -- perhaps somebody has forgotten the way. Deep in the forest they lived.

So the husband told the wife, who was near the door, "Open the door."

The wife said, "But there is no space."

The husband said, "It is not a palace, it is a poor man's hut; there is always space. Only in palaces is it

very difficult to find space."

The wife said, "You always say strange things. In the middle of the night that fellow must be drenched with water. It is pouring, and you want him to come in?"

He said, "Yes, you just open the door. Nobody should go away from my door!"

So the woman reluctantly opens the door, and then asks, "What should we do?"

He said, "There is no problem. We were lying down, now we will sit. For three persons it is enough space to sit, and we will talk. We have not seen anybody coming from the city for many days, so he may have some news, and he will gossip. And the night is not long -- half is already gone, half will also go."

So the man comes in and they sit. The man looks around and sees that he has intruded upon their privacy -- there is no space. But there is no way of going out, there is too much rain and it is too dark, and he has forgotten the way. So he said, "Forgive me."

They said, "There is no problem. It is not a palace, it is a poor man's hut. There is always enough space."

So they started talking, and suddenly another man knocked on the door. And this stranger inside was sitting close to the door, so the man, the owner said, "Open the door."

The stranger said, "What? There is no space!"

The man said, "If I had listened to my wife, who was saying there is no space, *you* would not have been in. Just open the door. There is enough space, we just have to sit a little closer. And you, who have been given space, should not object."

Reluctantly that man opened the door and another man came in. And he said, "Forgive me, but there is nowhere to go. The light from your hut has been my only safety. I have been walking all the way just looking at your hut -- a small light from the window. So forgive me for intruding."

The man said, "You are not intruding. We can sit closely and it will be warmer also. You are drenched and you must be feeling cold. So the more people who are inside, the warmer it will become. Sit down and be close."

Now this new stranger is sitting closest to the door, and a donkey comes and knocks on the door by his head.

The man said, "Please open the door, because I know that donkey loves me. He always comes. And when there is trouble, the poor fellow has nowhere to go. Just open the door."

The second stranger who was sitting by the side of the door said, "What? For a donkey ...? Where is the space?"

The man said, "This has been the problem, and I have been creating space. We will create space, don't be worried. We are sitting, we will stand, and the donkey can be just at the center -- and he is such a lovely philosophical-minded fellow. We will all enjoy him."

Those strangers said, "You are a very strange fellow."

He said, "I am. Otherwise you would not have been in. My wife is absolutely rational, she would not have allowed anybody. So please open the door. It is my hut and you should not forget you are only a guest. Another guest has come. Just open the door."

So he has to open it, but very reluctantly, angry that a donkey was being brought in. And the donkey entered and stood in between, and all those people stood up.

"Now," the man asked, "do you see how a poor man's hut is so spacious?

"It is not a question of the hut, it is a question of the heart. If you have space in the heart, you have space in the hut. In the palaces there is no space in the heart, that's why there are empty palaces, but no space. Doors would not have been opened for you.

"This poor donkey has no chance of entering into a palace, but a poor man's hut respects everybody."

So he says, "THE FOUNDATION OF THE HUT IS THE MOST SOLID. UNDER THE GREEN PINE TREE, IN THE HUT'S BRIGHT WINDOW -- EVEN A GOLDEN PALACE CAN'T COMPARE."

The foundation is on a rock. You know Sekito -- he used to remain on a rock, that's why he became famous as Stonehead. A completely shaven head that looked like a stone, and he was always sitting on a stone. And it was the master Nangaku who ordered his people to make a hut for him -- around him, because he was a strange fellow, he would not even move.

So the foundation was really strong. It was a flat rock, and he remained sitting while Nangaku's people were making the hut around him. He did not say anything -- whether to make it or not to make it, he did not take any note.

A man reported to Nangaku: "That fellow is very strange. We are making a hut around him, and he does not even inquire what we are doing."

Nangaku said, "I know him. Even when he was not enlightened he was very strange. And now that he is enlightened, he is the strangest man. But you finish the job; don't be bothered by him, and don't be afraid of him. He is a very soft-hearted man, just his head is like a stone, hard."

He is right. If you are really alive, then even a small hut with a window goes on giving you a sunset, a sunrise, the moon and the whole sky full of stars, a beautiful pine tree and the fragrance of the pine filling into the hut. Who cares about palaces?

He is saying that a man of consciousness is in a palace everywhere. His palace is this whole sky. His foundation is absolutely solid, his center is absolutely solid. Now it doesn't matter where he is. Wherever he is, he is the emperor. Wherever he is, he is in the palace.

"IF I COVER MYSELF WITH THE OLD QUILT, EVERYTHING SETTLES. There is no sun, there is no moon, there is no sky, there are no stars -- everything simply disappears, there is no world. The moment I cover myself with the old quilt, EVERYTHING SETTLES. THEN I DON'T UNDERSTAND ANYTHING."

This is the beauty of a Zen master. He can accept his ignorance. He can accept that "I don't know anything."

Out of this not-knowing arises tremendous wisdom.

Out of this ignorance arises innocence.

Out of this not-knowing, this darkness of not-knowing, comes a fresh sunrise. This not-knowing is not the mediocre man's not-knowing. This not-knowing is beyond the mind.

Mind can be a knower, it can be a non-knower -- those are possibilities of the mind. But beyond the mind you can only say, "I am." Or perhaps even "I" is not needed, perhaps "am" is also not needed, only existence is.

It is a tautology to say "existence is," because isness is what is meant by existence. So just isness, a pure isness without any disturbance of knowledge, information .... But the purity of it and the beauty of it is beyond limits. Its abundant blossoming of all the qualities that man has always cherished, hoped, dreamed, have become realities. But they are coming from an innocence. All those flowers, all those lotuses are blossoming out of not-knowing.

A mirror does not know anything, but when you come in front of the mirror it immediately responds, reflects. A Zen master functions in the same way. You put a question to him ... he is not filled with knowledge or readymade answers. You put a question to him, and just like a mirror he reflects your question. The answer is coming out of not-knowing. It is not from scriptures, it is from absolute awareness and spontaneity.

LIVING IN THIS HUT, I STOP LOOKING FOR ANY SOLUTIONS.

The man who has gone beyond has no doubts, has no beliefs, has no questions, has no answers. He simply is, and this isness is the ultimate blossoming of your potentialities.

WHO WOULD PUT THEM PROUDLY IN THE SHOW WINDOW FOR THE PEOPLE TO BUY? A man who has become a buddha, a man who is enlightened can share with you all that he has, but he has nothing to sell.

All the religions are selling. They are selling God, they are selling beautiful places in paradise, they are selling bank accounts in paradise. They are selling everything and pocketing the money from you. And you are not getting anything, and you don't know anything about what is going to happen after death. You don't have even a receipt to show to God: "I have deposited so much money with the priest. Where is my bank account? He has not given me even the number of the bank account." And one never knows.

One thing is certain that everything you give to the priest goes into his pocket. It never reaches beyond that. And how can the priest manage? He himself does not know the address of God. Where has he to send it?

He is simply selling things which don't exist. But because he is giving you hope and consolation for after death, you feel it is good to purchase something for the long journey after death. One never knows, he may be right. At least it is a great consolation that you are prepared. You have done the homework, and you can go into the darkness of death. It is a tunnel, whether it will end anywhere or not you have no idea. But at least while you were alive you dropped the fear of death. The priest was giving you the consolation, you were giving your money.

God is for sale. All churches, all denominations, all religions are selling God. They are the most dangerous people in the sense that they are giving you hopes which will never be fulfilled, and they are

giving you consolations you will be utterly disappointed in.

Hence, I don't want to give you any hope, any promise. I simply want you to explore on your own. If you can find something, good. If you can't find something, I am helpless. But I know if you search deeply enough you are bound to find. If I have found it, if Sekito has found it, then there is no problem for anybody. Every human being is born as a bodhisattva. It is only a question of turning the seed into a plant, and then the roses will come on their own.

WHEN EVENING COMES AND THE SUN IS SETTING, I COME BACK TO THE HUT. MY BEING IS SO VAST THAT THERE ARE NO DIVISIONS. MEETING WITH THE INTIMATE TEACHINGS OF THE ANCESTRAL MASTER, I MADE A HUT WITH GRASSES AND DON'T THINK OF LEAVING. I JUST LET THE HUNDRED YEARS GO AS THEY PASS BY. He lived one hundred years -- the whole century.

But he is saying, "I don't go anywhere or leave the hut. I am utterly contented. There is no need to go anywhere in search. I have found it; it is within me." So a hundred years have passed by the side, but Sekito remains almost a child. Those years have not been a corruptive influence on him. He has remained a tabula rasa, nothing is written on his slate. Utterly empty, nobody special, but hundreds of people managed to reach, finding his slippery path.

A certain magnetism arises with enlightenment, and those who are searching, knowingly or unknowingly, are pulled, sometimes in spite of themselves. They don't want, but something is more forceful than their wanting or not wanting. Some challenge is coming from some direction, and they start moving.

You can see people here from all over the earth, from every nook and corner, and I am the most condemned man, the most notorious man around the world. Why should you be here? All the governments are against me, all the religions are against me, all the nations are against me, but it does not prevent you. Something far more powerful is pulling you. You had to come; it was impossible to resist. And once you have come, it is very difficult to go away.

Even if you go away, you will be carrying me with you -- not in the luggage but in your heart, because luggage gets lost many times. Don't trust luggage. And I don't like to be in a suitcase. I don't have any!

Avirbhava has all the suitcases. She carries things for me in her suitcases -- eighteen in total. I wonder where she lives in the room when there are eighteen suitcases. Perhaps keeping her feet in one suitcase and her head in another ...? Yes?

(THE MASTER TURNS TOWARDS AVIRBHAVA WHO SHRIEKS IN SURPRISE AND SQUIRMS IN HER SEAT. EYEBROWS RAISED AND CHUCKLING, HE ENJOYS THE SITUATION FOR SOME SECONDS.)
IF I MOVE WITH MY HANDS OPEN, THERE IS NO PROBLEM. A THOUSAND WORDS, TEN THOUSAND SOLUTIONS, ONLY KEEP YOU IN IGNORANCE. IF YOU WANT TO KNOW THE IMMORTAL PERSON IN THE HUT, WHY DO YOU GO AWAY FROM THIS SKIN BAG?

Your skin bag, your body, your hut, contains the buddha. If you really want to live without any problems and without any solutions, without any questions and without any answers -- just a pure innocent life, undisturbed by anything -- then don't go anywhere else. In this very bag of skin, in this very body is the buddha, and in this very place is the lotus paradise.

Sekito's statements are tremendously beautiful. It is absolutely right to call them Sekito's `Song of the Grass Hut.' It is a song, and sung with great dignity and with great joy.

Issa wrote:

I HAVE NOTHING AT ALL --
BUT THIS TRANQUILITY!
THIS COOLNESS!

Perhaps he was writing for you. Just watch this tranquility, this coolness -- I have nothing at all. But to have such tranquility and such coolness, you don't need anything. You have all! You have the whole universe within you -- in the dewdrop the whole ocean, in the seed the whole greenery of the earth.

"I have nothing at all" -- Issa is right. He does not possess anything, but a great tranquility surrounds him, and this coolness that penetrates deep into the very center of your being. That tranquility is present here, and that coolness is possible to be felt by you.

Issa has put the whole of Zen into a small haiku.

I HAVE NOTHING AT ALL --
BUT THIS TRANQUILITY!
THIS COOLNESS!

Maneesha's question:
OUR BELOVED MASTER,
ALAN WATTS HAD A NOVEL IDEA FOR HOW EASTER SHOULD BE SPENT. "EVERY EASTER SUNDAY SHOULD BE CELEBRATED WITH A SOLEMN AND REVERENT BURNING OF THE HOLY SCRIPTURES," HE SUGGESTED, "FOR THE WHOLE MEANING OF THE RESURRECTION AND ASCENSION OF CHRIST INTO HEAVEN (WHICH IS WITHIN YOU) IS THAT GOD-MANHOOD IS TO BE DISCOVERED HERE AND NOW, INWARDLY, NOT IN THE LETTER OF THE BIBLE."
WHAT DO YOU THINK OF HIS IDEA?

Just great!

Maneesha, it is time for Sardar Gurudayal Singh. Put on the lights! I want to see my people laughing, celebrating.

In Leningrad, in Soviet Russia, the Jehovah's Witnesses have been allowed to build their own special church called The Kingdom Hall. At the first service, there is a lot of hooting, shouting, fainting, preaching and sermonizing before the service finally comes to an end.

Perspiring, old Grandma Botovitch, shuffles up to the front of The Kingdom Hall. She prostrates herself under a huge statue of Jesus nailed to the cross, and then lifts her head and plants a big wet kiss on Christ's feet.

Officer Molotov, of the KGB, has been watching Grandma Botovitch closely from behind a curtain. He marches over to the old woman and says, "Would you kiss the feet of our great leader, Mikhail Gorbachev, like that?"
"Sure," replies Grandma. "If you nailed him up like this!"

The pub door swings open and Chicken Chopper walks in with an unlit cigarette hanging from his mouth. He goes over to the bar where Dick Puller is smoking a cigar and drinking a beer.
"Have you got a light?" asks Chicken.
"Fuck off!" says Dick Puller.
"Hey!" says Chicken. "I only asked for a light!"
"I heard you," snaps Dick. "Fuck off!"
"Hey!" cries Chicken. "Why won't you give me a light then?"

"Because if I do," replies Dick, "you will buy me a drink. Then I will have to buy you a drink. And then we will both get drunk. And then we will both become friends. And then I will invite you over to my house. And then it will be too late for you to go home, won't it?"
"Gee! I guess so," replies Chicken.

"Yes! That's right," snaps Dick Puller. "And then you will want me to give you a bed at my house -- won't you?"
"Well, yes," replies Chicken. "Maybe."

"And my daughter is a real beauty," continues Dick, "so you will want to sleep with her -- won't you?"
"Yes, sure!" exclaims Chicken.
"And then," continues Dick, "you will make her pregnant, won't you?"
"Yes!" cries Chicken.
"But you won't marry her, will you?" asks Dick.
"Ah yes I will!" cries Chicken Chopper. "I will marry her!"
"Ah no you won't," says Dick, "because I am not giving you a light!"

Two Englishmen, Charles and Henry, are getting drunk at their local pub, The Duke and Tart, in London one evening. They see Paddy and Sean, the two Irishmen, at the other end of the bar, and decide to pick a fight with them.

"Just watch this, Charles," says Henry. "I will make that Irish idiot so pissed off that he will have to hit me, and start a fight."

So Henry wanders over to Paddy and says in a superior tone, "Listen here, my good man, do you know Saint Patrick?"

"Yes sir, certainly," says Paddy, putting down his beer glass. "Well, I don't actually know him personally, but I do know *of* him, certainly sir!"

"Well, then," continues the Englishman, "you must know that he was a pooftah -- or to put it more bluntly, a bloody homosexual!"

"Ah! No, sir," replies Paddy, politely, "I did not know that. That's certainly interesting though -- a pooftah, you say?"

"And not only that," continues Henry, still trying to provoke him, "but Saint Patrick was a shithead, as well!"

"Really?" replies Paddy. "That is amazing. Well, you live and learn, don't you, sir?"

Henry gives up and goes back to the other end of the bar. But Charles, seeing Henry's failure, jumps to his feet and says, "Leave it to me! I will get him going!"

So Charles staggers over to Paddy and says, "Listen here, you idiot, do you know that Saint Patrick was an Englishman?"

"Yes, sir, I do," replies Paddy, "your friend just told me!"

Nivedano ...
(Drumbeat)
(Gibberish)

Nivedano ...
(Drumbeat)

Be silent ... close your eyes, and feel your body to be completely frozen.

This is the right moment. Everything is tranquil, a great coolness surrounds you. You can move inwards very easily.

Gather all your energies, your total consciousness, and with an urgency as if this is going to be your last moment of life, rush towards your center of being. It is just exactly two inches below the navel inside you.

Faster and faster ...
Deeper and deeper ...

As you start coming close to the center of your being, a great silence descends over you like soft rain.

A little closer, and peace starts growing in you -- very luminous. This peace has been called by the mystics, "the peace that passeth understanding," because it is beyond mind. A little closer, and you start becoming drunk with the divine.

The final step into the very center -- and you are pure ecstasy, a dance without movement, a song without words, a music without sounds.

This is your original being.

Zen calls it the original face which you have been carrying eternally with you. It resembles symbolically the face of Gautam the Buddha.

Not knowing it, you are only a bodhisattva.
Knowing it, you are a buddha.
At this moment you are a buddha.
Buddha has only one quality -- that of witnessing.
Witness that you are not the body.
Witness that you are not the mind.
And finally, witness that you are only a witness.

This is the whole secret of meditation, the master key of Zen, which can open all the mysteries of existence, all the doors upon doors, skies upon skies. There is no end to it, only a beginning.

Gautam Buddha is reported to have said, "Ignorance has no beginning but an end. Enlightenment has a beginning but no end" -- a very significant statement. Let it sink deep in you. This moment you are so vulnerable you can allow it to sink in you. It will blossom into tremendous experiences.

I repeat it: Ignorance has no beginning but an end. Enlightenment has a beginning but no end.

You are at the beginning point. From now on starts a journey into the infinite, into the eternal, into the ultimate, into the absolute.

To make the witnessing more clear,
Nivedano ...
(Drumbeat)

Relax ... but go on remembering that you are not the body, you are not the mind, you are only a witness. And as the witnessing will start becoming deeper and deeper, you will suddenly feel a great melting of consciousness, all boundaries disappearing.

Gautama the Buddha Auditorium becomes an ocean of consciousness. Ten thousand buddhas dissolve into one consciousness, an oceanic consciousness without any ripples or waves.

The whole existence starts rejoicing with you. It starts showering invisible flowers over you.

At this moment you are the most blessed people on the earth, because all the others are concerned only with the trivia. You are working and searching for the essential, for the eternal.

All are concerned with lies and consolations about God. You are working and trying with intensity to find the truth.

The truth is that existence is enough unto itself, it needs no God. It certainly needs every living being to rise to such heights as Gautam Buddha.

Collect all these flowers, these fragrances from the beyond. You have to bring them with you.

And persuade Gautam Buddha -- it is your birthright, it is your nature -- to come behind you.

He will come first as a shadow, but the shadow will be very solid, a foundation for enlightenment. It will have immense warmth surrounding you, it will be almost tangible.

On the second step, the buddha comes in front of you -- you become the shadow. Your shadow is just a shadow, it starts disappearing in the light and radiance of the buddha.

At the third stage, the final stage where you become enlightened, you disappear. You have been just a shadow, a fake personality, a mask. You disappear completely, only the buddha remains.

This remaining consciousness is your essential being. It is your existential truth, it is your life. To know this, every moment becomes a celebration.

I celebrate myself, and I hope soon the day will come you will be celebrating yourself. And when thousands and thousands of people around the earth are celebrating, singing, dancing, ecstatic, drunk with the divine, there is no possibility of any global suicide. With such festivity and with such laughter, with such sanity and health, with such naturalness and spontaneity, how can there be a war?

The third world war is not going to happen! I predict it! It is not going to happen, because of you, because of my people around the earth! They are the only hope. Only millions of buddhas are capable of creating the atmosphere for peace, for love, for compassion, for celebration.

Life is not given to you to murder, to destroy. Life has been given to you to create, and to rejoice, and to celebrate.

When you cry and weep, when you are miserable, you are alone. When you celebrate, the whole existence participates with you. Only in celebration do we meet the ultimate, the eternal. Only in celebration do we go beyond the circle of birth and death.

Nivedano ...
(Drumbeat)

Come back ... but come back as buddhas, carrying with you all the peace the silence, the grace.

And sit down just for a few seconds to remember the golden path that you have followed, all the experiences that you have encountered, and the buddha that has come with you. Feel the warmth, the radiance, the light, just behind you.

The day will come soon -- soon the spring will be here -- and buddha will not be a shadow to you, you will become a shadow to buddha. And once you are a shadow then the final step is very easy. The shadow disappears in the light, in the luminosity of the buddha, the awakened one.

The third step happens so spontaneously. You are no more, only existence is.

This brings you to the celebration I have been talking about. Unless you are full of songs, full of dances, overflowing life, abundance of love and compassion, you have not lived at all. You were simply slowly dying, dying, dying.

I want you to live intensely, totally, because only those who live intensely and totally are transformed. Only they know what is the ultimate secret of life.

Okay, Maneesha?

Yes, Beloved Master.

I Celebrate Myself: God Is No Where, Life Is Now Here

Chapter #5

Chapter title: Don't knock, wait!

17 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
GOSETSU AFTER BECOMING A MONK UNDER MA TZU, CAME TO SEKITO AND SAID, "IF YOU SETTLE THIS WITH ONE WORD, I WILL STAY HERE. IF NOT, I WILL LEAVE."
SEKITO, KNOWING THAT THIS MAN HAD PROMISE, MADE A GESTURE, BUT GOSETSU DID NOT GET IT. SO GOSETSU TOOK HIS LEAVE AND MADE FOR THE GATE, WHEN SEKITO CALLED TO HIM "TEACHER!"
GOSETSU TURNED AROUND, AND SEKITO SAID, "FROM BIRTH TO OLD AGE, IT IS ONLY THE FELLOW THERE AND NOTHING ELSE -- DON'T LOOK ANYWHERE FURTHER."
AT THIS, GOSETSU WAS GREATLY ENLIGHTENED. HE STEPPED ON HIS STICK TO BREAK IT AND STAYED THERE.
ONCE, SEKITO SAID TO HIS ASSEMBLED MONKS, "EVEN IF LANGUAGE IS USED, IT IS IRRELEVANT."
HEARING THIS, YAKUSAN SAID, "EVEN IF LANGUAGE IS NOT USED, IT IS IRRELEVANT."
SEKITO SAID, "HERE, EVEN A NEEDLE CANNOT GET THROUGH."
YAKUSAN SAID, "HERE, IT IS LIKE PLANTING A FLOWER ON A ROCK."
SEKITO INDICATED HIS APPROVAL OF WHAT YAKUSAN SAID.

Friends,

I have been telling you that God has been the greatest poison to humanity and its evolution towards ultimate peaks of consciousness. Ayatollah Khomeini has supported what I have been telling to you, by declaring a death sentence on Salman Rushdie and three others for simply publishing a factual statement. No law of any country supports it. No constitution in the world supports it. But this has been the attitude of the priests all down history.

A second ayatollah -- *Ayatollah* simply means a religious leader -- not Khomeini, but another ayatollah, and there are two thousand ayatollahs in Iran, has come up with a better support to my argument. Now he has declared that if Salman Rushdie's head is presented to him, he is going to give two point six million dollars if the person who presents it happens to be an Iranian. If it is a non-Iranian, then one million dollars.

From every Mohammedan country, including Pakistan, death squads have moved into England to kill those four people -- and if not four, at least Salman Rushdie for writing the novel -- and to bring his head to Iran.

Now this will show you why I have been condemning all God-oriented religions, because finally the God-oriented religion is in the hands of the priests. God does not exist, the priest exists. And the priest does not know any civilization, any culture. Murdering a man is not an argument, it is really accepting defeat. A cultured society needs dialogue. If you have something against Rushdie, you have every right to say it and criticize him -- that is human. If you feel he is wrong, you have all the freedom to criticize him.

But religions don't believe in dialogues, they believe in murder, in the sword -- that is their argument. To me, it is their defeat.

These people have been keeping the world retarded. A few people from India, and from other countries who have condemned Ayatollah Khomeini and the other ayatollah, have been receiving anonymous phone calls, that they will be killed also.

Here in India, one of my friends, Madhu Mehta, made a statement condemning Ayatollah Khomeini. He is a man of immense intelligence, culture, education. He leads a certain movement called the Hindustani Andolan, the movement for a new language which will not be Hindi, the language of the Hindus, and which will not be Urdu, the language of the Mohammedans, but a combination of both, Hindustani. Of course, he has no support. Neither are Mohammedans ready to support him, nor are Hindus ready to support him, but he goes on. For years he has been working on it.

That seems to be the simplest solution -- for India to have a national language, otherwise this country is not going to have a national language, ever. For forty years -- more than forty years -- the constitution has declared Hindi the national language. But the government has not been able to implement it because the Mohammedans are against it and think Urdu should be the language. And there are thirty-two languages accepted by the constitution as state languages. They all are claiming that they should have the right to be the national language. Now thirty-two languages fighting amongst each other ... there seems to be no way.

Madhu Mehta has received an anonymous phone call that he also will be killed and that anybody who says anything against Ayatollah Khomeini will be murdered. Are we living in the twentieth century, or some thousand years back where only killing and murder was the argument? -- whoever kills, whoever wins in killing is the right person.

It is very easy to kill a Gautam Buddha. Any idiot can do it, in fact, only an idiot can do it. But that does not prove that the idiot's idea of religiousness is correct, nor does the death of a Gautam Buddha prove that his philosophy is wrong. In fact, it just does the opposite. It proves that the unconscious and retarded humanity, for which all the religions are responsible, have a tremendous poverty of philosophy, of argument, of a cultural and civilized dialogue. And it goes back, as far back you can see.

Socrates is poisoned -- that was not an argument against his philosophy -- poisoned by the masses. The reason? The reason was: "He is destroying our religion and our morality, and corrupting the youth." Socrates was one of the most intelligent persons who has ever walked on this earth. And anybody who has intelligence is not going to support a God-oriented religion, or a God-dictated morality, because it is coming from the priests, not from the God. The priest is interested in keeping the whole of humanity as retarded as possible. That's what makes him powerful, holier, higher and more superior.

There are two ways to become superior: one is to evolve your consciousness and become a buddha; another is to keep the whole of humanity retarded so you appear higher to them.

I am reminded of a small anecdote about one of the most significant emperors of India, Akbar. He was a Mohammedan but not a fanatic, and he gathered into his court all kinds of religious people, from different religious sources. He had in his court all the intelligent people of the country without any discrimination of religion or caste.

One day he came to the court and asked all his wise people of the court, "I am trying to solve a problem and I need your help." And then he drew a line on the wall and asked those people, "Can you make it smaller without touching it?"

Obviously, you cannot make a line smaller without touching it, so they were all at a loss. But every court in the past used to have a man of immense sense of humor, so that the court keeps balanced, it does

not become serious, tense, stressed.

Birbal was Akbar's man of a sense of humor. He stood up finally, and he went to the wall and drew a bigger line underneath the line that Akbar had drawn, and made it small without touching it.

The priests have been trying in every way to keep humanity at the lowest intelligence. This is their way of keeping themselves holier and higher.

If everybody starts growing in consciousness, intelligence, awareness, that is going to destroy all fictions about God, heaven and hell, and that is going to destroy all the business that the priests are doing all around the world. Millions and millions of priests are just parasites. Unless we get rid of the priests, it is very difficult to get rid of God -- they are both very deeply connected. It is easy to get rid of God if there is no priest, because God does not exist, and the priest exists.

It is the priests who have programmed your minds as Christians, as Hindus, as Mohammedans, in the name of God. And it has been going on for centuries.

As far as I am concerned, I don't think humanity has a mental age of more than seven years.

In America, where our commune was destroyed by the fundamentalist Christians -- Ronald Reagan himself is a fundamentalist Christian, a fanatic. And the only reason to destroy the commune was that they could not tolerate a Godless commune living so happily, so joyously, singing songs and dancing and celebrating without any fear, without any inhibition, without any guilt.

The Attorney General, Ed Meese, admitted it before a press conference. When they had already deported me, he accepted that I had not committed any crime, but I had to be deported. He said, "Our priority was to destroy the commune, but without deporting Rajneesh we would not have been able to destroy the commune."

Why was it a priority for them to destroy the commune and to propose thirty-four absolutely imaginary crimes against me?

In fact, they were committing the crime against five thousand people who had simply escaped from centuries-old slavery and declared their dignity and freedom. This was intolerable. People declaring their independence and freedom? Their dignity and their prestige and their pride. Their individuality? This could not be tolerated by any fanatical so-called religious person.

I had said at a press conference that in Oregon, where the commune was situated, people are retarded. All the politicians were angry; the whole of Oregon was angry. And finally, the University of Oregon decided to take a survey -- because that is the only civilized way to prove me either right or wrong. And their conclusions are immensely valuable.

They surveyed cross sections of society in Oregon, and they surveyed the commune. They were puzzled. They found that the average mental age of Oregonians was seven years, and the average mental age of the sannyasins was fourteen years -- double that of any Oregonian. And I don't think that if we take into account the whole of humanity, the mental age will be more than seven. It will be less than seven years, because millions of people are far more retarded than the Oregonians. When the average is taken, it may come to three and a half at the most.

People have been kept in this slavery just for a few people to enjoy the superiority. Obviously these people who have enjoyed superiority -- the brahmins, the priests, the ayatollahs, the imams, the rabbis, the popes -- will not easily allow human beings to declare their independence.

You have to understand deeply. My whole work here is to make you declare freedom and total independence from all prisons -- religious, national, racial. Only that is going to give you a life of celebration. Your freedom will give you the space to dance, to sing, to celebrate. My vision of religiousness is that of sheer celebration, a tremendous joy in life, in love, in creative actions. This is my manifesto, the Manifesto of Zen.

Unless humanity is taken out of their prison cells -- we are living in the dark ages -- every vested interest is going to be against me, it is going to be against you. Every manifesto of freedom will be crushed.

It is not accidental that Socrates is poisoned, that al-Hillaj Mansoor is murdered, that Jesus is crucified, that Sarmad is killed, that many attempts were made on the life of Mahavira, that many attempts were made on the life of Gautam Buddha, and finally, he died from food poisoning. There is every suspicion that it was deliberate poisoning. Gautam Buddha was certainly a religious man. As he was dying he told his disciples, in particular Ananda -- he called him close and whispered to him, "It does not matter that I am dying. I am concerned about the man who has given me the food that has poisoned me. You have to protect him, otherwise the people who love me will kill him.

"So spread the idea around my disciples, and my lovers, and my sympathizers, that two persons are the

most blessed: the one who for the first time gives nourishment to the enlightened one -- of course, that is the mother -- and the second is the one who gives him his last food. These two persons are the very blessed ones. Create this rumor, so that the person who has poisoned me should not suffer unnecessarily."

This is the way of a religious man -- a great concern even for the murderer. Unless we fill this earth with such people, humanity is not going to have all the great experiences which every human being has the birthright to attain.

Everybody is prohibited from making this earth a lotus paradise, and from experiencing in his own body, the very consciousness of a Gautam Buddha. All religions are against you because they are against freedom, and they are against human culture, civilization. They are against any kind of dialogue. Murder is their argument.

This simply shows the poverty of all religions, and this also shows that humanity has to revolt against these religions, these churches, these temples, these mosques. A great revolt, a rebellion can only give you the opportunity to grow, otherwise you simply grow old, you don't grow up. And remember the difference between the two.

Growing old is not of any worth, every animal does it, it needs no intelligence. Growing up is a totally different experience. Growing old is horizontal; growing up is vertical, it leads you to heights, it leads you to depths.

And strangely enough, you will be surprised to know that time is horizontal. One moment passes, another moment comes, another moment, another moment ... in a line, a horizontal line. Time is horizontal, and mind is also horizontal. One thought is followed by another thought, and by another thought, and by another thought, but in a line, in a row, a procession, or just a traffic -- but it is going horizontal.

Meditation is vertical, it is going beyond mind and beyond time. And perhaps, ultimately you will find that time and mind are equivalent, two names of the same phenomenon -- the horizontal procession of thoughts, of moments. Meditation is to stop time and mind both, and suddenly you start rising up in eternity. Eternity is not part of time, and eternity is not a thought; it is an experience.

It is a difficult task to get rid of God and God-oriented religions, and the priests who are supporting this lie by threatening people with murder. These murderers should be exposed, and they should be dethroned. The basic need is a deep understanding of your own divinity. Then there is no need for an external God, and then there is no need for any mediators between you and God.

Meditation is a rebellion, perhaps the most fundamental rebellion against all fictions, against all lies, and against all those who are living on those fictions and lies.

I teach you rebellion, I teach you revolt.

I teach you freedom of your individuality. Destroy all kinds of prisons, destroy all kinds of lies -- and you can destroy them only by meditation. Rise beyond time and mind, and you will find not only that you are divine, but the whole existence is divine, life is divine. And you enter into a totally new dimension that has been completely blocked by scriptures, by priests, by God, by heaven and hell, by all kinds of fear, by all kinds of greed.

It is a very unnatural phenomenon that a person goes on growing physically but his mind is stuck somewhere below seven years. It cannot be natural! The mind is kept retarded, otherwise just as your body grows, your physiology grows, your mental age will follow simultaneously. When you are seventy years old, your mental age *must* be seventy years old. But it is seven years old ....

According to me, if this is possible then the opposite is also possible. If a man of seventy years' age of the body has only the mental age of a seven-year-old child, then the reverse is also possible. A man of seventy may have the mental age of seven hundred years.

Once Emerson was asked, "What is your age?"

And he said, "Three hundred and sixty years."

The man who had asked could not believe it. Three hundred and sixty years ...? He said, "I did not hear, please repeat what you have said."

Emerson said, "You have heard it: three hundred and sixty years."

The man said, "I cannot believe it. You must be joking ... you don't look more than sixty years."

Emerson said, "Yes, my body is only sixty years old, but my consciousness is six times more than sixty. I count my age according to my intelligence, not according to my body, because I am not the body, I am my intelligence."

Religions have kept you chained, because a man of intelligence is not going to believe in any lies. So intelligence has to be crippled, and all the religions have been involved in this crippling process.

In Japan, there is a certain method, which is ugly to me, but which is very much appreciated by the Japanese people. There are four-hundred-year-old trees which are only six inches high. They look very ancient, but their height is only six inches. And the strategy that has been used is the strategy that has been used against every human being by your religions, by your God and God-oriented theologies.

The trick is very simple. For four hundred years a family, generation after generation, keeps a tree. It is kept in a pot which has no bottom, so they can go on cutting the roots from the bottom. If you don't allow the roots to grow, the tree cannot go high. They don't touch the rest of the tree; it simply becomes older and older and older. But the tree does not reach to the height which was its potential, because the roots are being continuously cut.

Intelligence is *your* root.

They show those trees as if it is an art.

To me, it is against nature, against those poor trees. You have not allowed them to grow. And perhaps if those trees have a certain kind of mind, a certain kind of intelligence, they will think, "This is how we are: six inches high." They will not be able to discover at all that they have been kept imprisoned by cutting their roots -- because they don't see the roots.

You don't see your roots in existence.

Only a meditator comes to see his roots in existence. Those roots have been cut completely, continuously, century after century, generation after generation, by the priest. You have been kept retarded in intelligence.

People ask me why the masses don't come to me. They cannot understand me. Only very intelligent people who have a certain individuality and a certain sense of freedom, can understand me. The masses can only murder me. Only the intelligent, the elite ...

To understand me you will have to go through a transformation, you will have to look into your roots: Who has been cutting those roots? Who are these rats who have been cutting your roots? All your rabbis, all your bishops, all your ayatollahs, all your shankaracharyas ... they are the rats who are cutting your roots. And they don't give you a chance to have a fuller life. Otherwise every person will have a tremendous life of such great fulfillment that who cares about what happens after death? One has lived so totally, loved so totally that who cares about what happens after death?

There are only two possibilities: either you die, then there is no problem, or you continue to live. And you know how to live, you know how to be total, so you will live more totally without the body. You will have the whole sky available to you. So whether you are atheist or theist does not matter. What matters is to live life so totally that death becomes absolutely unimportant, because only two alternatives are left: either you will die ... so what is the problem?

Do you think you had any problem before you were born? Just think of that. You had no problem, you were not there. So how can the problem exist without you? Do you remember any problem before you were born?

I say to you, that is one side; the other side is death. You won't have any problem if you really die. If you don't die, you will have all the opportunities, more than you have now. But you have to discipline yourself for living so abundantly that if you survive death, you will be able to live more abundantly because you will have more space to dance, more space to celebrate.

As far as I am concerned, I know there is no death. But I don't want you to believe it, I want you to experience it.

The religions have been creating all kinds of devices to keep you blind and in darkness.

An ancient saying describing a philosopher says: A philosopher is a man who is blind, in a dark house where there is no light, and he is searching for a black cat which is not there.

This is not the description or the definition only of a philosopher. This is exactly the description and definition of all human beings. Religion has kept them blind, in utter darkness, telling them lies, and telling them to find it: a black cat that is not there! All religions are telling you to find God, and you don't have eyes, and you don't have any light, and God does not exist. God is the cat!

And you go on groping and stumbling. The more you grope, the more you stumble; the more fractured you are, the more despair and anxiety and anguish that perhaps others have caught the cat and you have not fulfilled the promise. Your hands are empty and death is coming every moment closer and closer. Naturally the whole of humanity has lost the sense of humor. People smile only a lipstick smile. It does not go beyond the lipstick. And lipstick makes women so ugly -- anything fake makes people ugly.

Even my sannyasins, when they go back to the west, start painting their lips. When they come back, it

takes a few days to clean that dirt that they have been putting on their lips. I can't conceive that any man of intelligence could kiss a woman who has lipstick! That lipstick is almost a China Wall -- you don't reach the woman at all. At least I am certain about me. The moment I see lipstick, I know that this woman is phony. Avoid it; it has no soul, it is just a mask.

Just a few days ago, a very rich young Indian woman -- because Indian women don't use lipstick unless they are very rich and convent educated -- came because she is the owner of a magazine and a newspaper. She wanted to write a story about me, and she wanted a photograph with me.

And Anando was telling me -- Anando is my legal secretary -- she was telling me that she is a very beautiful woman. When I saw her, I saw only the red lipstick and nothing else. I tried to avoid her face, and I told Anando, "You were telling me this woman is beautiful? Have you not seen her lipstick?"

No falsity can be beautiful, only authenticity, sincerity. As you are, in your utter nudity, you have a beauty, you have an individuality.

But all the religions are creating hypocrites. Not only is their God a lie, but they have caused the whole of humanity to be in deep hypocrisy. Pretend -- that is their preaching. Exhibit that you are a moralist, that you are a puritan, that you are a saint. They have not allowed you any transformation. They have only given you masks, personalities, and they have deprived you of the individuality which is your eternal right.

Declare your eternal right, and that right will destroy the gods and the priests, because they are conspiring together against whole of humanity.

Your God is not a creator of life, he is the enemy of life, because life is truth and God is a lie! But he continues to live because of the priesthood. That's why the priesthood has no evidence, no argument for God, only murder!

Now this nonsense that a man who has not done any harm to anybody, but has simply stated a fact that Mohammed himself had accepted ... that the devil inspired him to write a few verses describing three female deities. If the prophets of God cannot even understand who is inspiring them -- whether it is God or the devil -- then they are not worth calling prophets of God. And what is the certainty about these prophets' others statements? Perhaps they are also dictated by the devil!

And it is a strategy, the same as I told you about this American TV preacher Bakker, who has been one of the most famous TV preachers. This is a new kind of priesthood arising in America. Millions of people used to listen to him every Sunday. He was talking about celibacy, and he was found red-handed in a sexual relationship with a woman. And then it was discovered that he was also having homosexual relations with his assistant. And because he was caught red-handed -- it is very easy to throw the blame on the devil -- he immediately said, "I was forced by the devil!"

It is strange. He had been having these love affairs his whole life, and he did not tell anybody in all these sermons -- every Sunday for years -- "I am being forced by the devil ..." Suddenly now that he is caught ... if he had not been caught, he would have remained the representative of God.

But strange, when I saw this, that the man was now blaming the devil ...! That the devil was forcing him to make love to his secretary, to make love to his assistant who was a male, to make love to other women who were part of his congregation ... it was the devil! But how do you know it was the devil and not God? If you were not caught -- and it is such an easy device ...

Then all the criminals can say in the court, "I was inspired by the devil. I have not murdered, it was the devil who was forcing me to murder. I have not raped, it was the devil!" Then no criminal can be punished -- "If you want to punish, punish the devil."

And that Bakker, after one year's penance, is back on the TV -- again as God's representative!

Watching his whole strategy, I was reminded of a woman who was confessing to a Catholic priest ....
She said, "I have been raped."

The priest said, "You have been raped continuously for six weeks. Every Sunday you come ... how do you manage it?"

She said, "It is the same person. And it is not once in a night, sometimes twice he rapes me."
The priest said, "Do you understand the meaning of raping?"
She said, "I understand."

"The same person goes on raping you for six weeks? Sometimes even twice a night ... and you just confess? And again the raping continues. Why do you confess?"

She said, "I enjoy confessing. It gives me such joy, almost exactly the same as when I am raped. Just the whole scene ..."

And she used to describe it in absolute detail, minute detail.
Now can you conceive people's blindness? Bakker is back ....

Mohammed, in the last part of his life changed those verses, and the reason was not the devil. The reason was a male chauvinistic idea. Then why had he written those three verses? The reason was his wife.

He married a very rich widow who was forty years old and he was only twenty-six. The reason to marry that woman was simply her riches, her prestige, her power. She was a powerful woman, Khadija. She was the first Mohammedan.

Mohammed himself was epileptic. He used to have fits, and one day he came home trembling and feverish. Khadija asked, "What happened?" He was a shepherd. He used to take the goats and sheep to the mountains, and on the mountain it happened. Most probably it was again an epileptic fit, because there is no God to say anything to anybody.

He said, "I became almost unconscious. I was foaming -- when I became conscious I saw the foam on my mouth, and God spoke to me. And since that moment I have been trembling and feeling deep fever."

So Khadija put as many blankets as possible on him, but he was still trembling. And she convinced him, "It was God! Don't be worried! And I am your first disciple."

Because of this woman, and because of her riches, Mohammed was able to spread Mohammedanism around Saudi Arabia. My understanding is because of this woman he included those three verses saying that there are three female deities. Once Khadija was dead, there was no reason to keep those verses in the Koran. Now his male chauvinist mind -- which has been there all over the world in *every* founder of *every* religion ...

Jainism, which is one of the most refined religions in the world, declares that no woman can become enlightened. But one woman managed to become enlightened. And the whole reason that a woman cannot be celibate was because of her menstrual period. A man can pretend to be celibate, can manage, but how can a woman pretend that she is not having the menstrual period? And particularly in the religion of the Jainas, because you cannot become enlightened unless you become nude.

So there are five stages ... slowly, slowly you drop your possessions, and the final stage is of the *muni* -- the muni becomes naked. Now a naked woman -- how is she going to deceive people when her period comes? This was the trouble.

People condemn me that I am concerned about trivia, and Mahavira and twenty-four tirthankaras of the Jainas were concerned about the woman's period! And because of the period -- because you cannot hide it, and particularly when you are nude -- the woman cannot become enlightened, she cannot be celibate. She cannot change her biology, nor does any man ever change his biology. It is beyond the mind's control. No man has ever been celibate ... all pretenders, all hypocrites.

But one woman was very courageous, Mallibai -- because women are courageous, particularly in a society like India where the woman has to hide herself in a sari ... The sari is very beautiful in hiding the woman, her proportions, her curves of the body. The sari is a beautiful device. You only see the woman's face, you don't see anything else. And in such a country, in such a culture, the woman will be shy to be nude.

But Mallibai must have been a tremendously daring woman. I have immense respect for that woman who stood nude. And unwillingly they had to accept that she was enlightened. You cannot deny enlightenment, but they managed to once she was dead. They changed her name from Mallibai to Mallinath. Now Mallinath is a man's name. *Nath* changes everything. *Bai* means a woman, and *mallibai* they changed into *mallinath*.

And not only that ... In Jaina temples you will find twenty-four statues of the tirthankaras, but you will not find any statue of a woman -- they are all naked, so you can find out.

I used to harass my father every time I went with him to the temple, "Where is Mallibai in these twenty-four statues?"

And he used to say, "I don't know at all, and you continue to ask again and again. Whenever you come with me, the first thing you ask is about Mallibai. And how am I supposed to know? These twenty-four all are male, nobody is a female."

I said, "What happened to Mallibai?" They have changed even the statue. It is not of a woman, the statue is of a man. The name changed, the statue changed -- because they have to save this male chauvinistic idea that only a man can become enlightened.

All the religions in some way or other, have condemned the woman. So Mohammed must have felt that when Khadija died, that it was time to change those three verses. Now, the blame goes to the devil.

The Koran is one of the most strange books, because it has not been written in a continuity -- one verse today, one verse ten days after ... because Mohammed was uneducated. He did not write it himself. He used to dictate whenever he found something worth dictating. So-called holy scriptures are written by self-styled prophets and messiahs -- and they are called "holy"! I don't see anything holy in them.

So many Mohammedan friends have asked me, "You have spoken on many religions, why don't you speak on the Koran?"

I said, "Do you want me to be murdered?" I have something else to do meanwhile. Finally, when I think that it is time for me to leave the body, I will speak on the Koran. And I will manage to have one of my sannyasins kill me and get 2.6 million dollars for my work! While my work is incomplete, I am not going to speak on holy scriptures, because they are the most primitive kind of literature.

These so-called prophets are suffering from all kinds of mental sicknesses; they are epileptic, neurotic, psychotic and schizophrenic. They are not worth discussing at all. These priests all around the world are holding the whole of humanity in their clutches. They are vultures, not human beings.

This is your work: to spread the message of freedom, of individuality of a religiousness which is a quality, and not to be a member of any organized religion. It is purely an individual affair, just as love is. It is the greatest and highest and the purest love with existence.

You have fallen in love with a woman, this is a small matter. You have fallen in love with a man, this is a small matter. Once you fall in love with existence itself, with life itself, then it is the great matter. Zen masters call it The Great Matter.

But it is individual, it has nothing to do with any institution. In institutions, only mad people live. When people call marriage an institution, I agree. It is an institution, because in institutions only mad people live.
Religion has nothing to do with organization.
The moment you organize truth you kill it.

A bird on the wing is one thing. You can catch hold of the same bird and put it in a golden cage. Outwardly it is the same bird, but inwardly it has lost its freedom. It has lost its joy in the sun, in the rain, going beyond the clouds. It has lost its sky, its space; it is not the same bird. Just in appearance it is the same, but in truth it is a slave.

The bird on the wing was in total freedom, dancing over the clouds, going across the sun towards the unknown without any fear. But now, there is nowhere to go -- although the cage is golden. All responsibility is taken by the owner. The bird will have his food, nourishment ... everything, but it is selling your soul too cheaply.
Don't be encaged in any religion.
Be religious.

Create the vastness of sky which is already there. You just have to discover it within you. And you will be free of all prisons, of all religions, and of all the Holy Bibles, the holy Koran, the holy Gita ... none of them is holy. The only holy place is within you. And once you have known it, then you know that it is within everybody. Wherever there is life, all over there is sacredness, holiness.

You are not only being prevented from growing into your intelligence, you are being prevented from knowing the authentic divineness of existence, the authentic sacredness of life.

These priests are murderers -- not literally -- actually. They have murdered more people than the politicians. And they are still there; they are still openly declaring and supporting murder. And anybody who opposes it has also to be murdered. They know only one language -- that of murder. They have not learned anything that can be called human; they are animals. But even animals are more cultured.

The first question:
GOD IS A FICTION OF THE MIND, AN INVENTION OF RELIGIOUS POLITICIANS. BUT MY MIND WANTS FICTIONS, HOPES, FUTURE. IS THIS NATURAL?

No, not at all. You have been programmed, you don't know what nature is. All these hopes that you think your mind needs, are created.

The old economists used to say that wherever there is a demand there will be supply. Now things have completely changed. Manufacturers of all kinds of goods first start advertising, they have not yet manufactured the thing. They put more money into advertising than in producing the product, because that

advertising creates a false need in people's minds that they need it. Once the need is there ... It is false need, because they have never needed it.

Just this advertisement consistently, constantly, hammering on their heads from every television set, from every radio, from every corner of the street, from every magazine, from every newspaper -- how long can you avoid? You are surrounded continuously by the same advertisement, and soon you start feeling that you need it, you cannot live without it. It is not even produced. When the manufacturer finds that people have started feeling the need, then he manufactures it. So now it is a created need which you take for granted as if it has been your natural need.

These priests, religious politicians, have been doing the same kind of advertising for thousands of years. They give you the idea, and they preach continuously. Their scriptures are continuously preaching all the old methods. And they are now using the new media also: television, radio, satellites ... to propagate lies.

You think you need -- your mind wants fictions. No, these fictions are created.

Just don't tell a child there is a God, and he will never feel the desire to find God. It is so easy to understand. In the Soviet Union nobody is searching for God, because they have a totally different programming, the communist programming, atheist programming. From very childhood the child is told there is no God. But in the past, people were so stupid they used to worship a lie, a fiction.

One of my friends, Rahul Sanskritayana, a scholar of Sanskrit, Pali and Prakrit, was a Buddhist monk. But he also became interested in communism because of the simple similarity that Buddha has no God and Marx also has no God. So he started becoming interested in Marxism, and finally he became a communist. And the Soviet Union asked him to go to Moscow University to teach Sanskrit there. So he went to Moscow.

Out of India, in Moscow, things were different. Here it would have been impossible for him to remain a Buddhist monk and yet fall in love. In the Soviet Union there was no difficulty. He fell in love with a beautiful woman, Lola -- she was also a professor in the same university, and she had two children.

But the Soviet government did not allow him to take the wife or children out of the Soviet Union. He could live there, but he wanted to come back to his own country. And he was also afraid. In a way the government was fulfilling his innermost desire -- how could he go to India with a wife and two children? He would be condemned by everybody, particularly the Buddhists: "You are a monk!" So he was happy in a way, that the government itself did not allow it, so there was no question.

He came back. He told me, "When I first went to the Soviet Union, I asked a small boy, `Do you believe in God?' He said, `God? People used to believe in that in the dark ages. If you want to see the statue of God, you can go into the museum.'"

But this is also programming. It is not that these small boys know there is no God, or that even Karl Marx knew there was no God. Only a man of immense meditation can know whether God is or is not.

So you are programmed, and so deeply ingrained is the program that you think it is your nature. Your fictions, your hopes, your future ... nothing is natural.

Nature knows nothing except this moment. Nature knows nothing about hopes and desires and wants. Nature simply enjoys whatever is available this moment, now and here.

You are asking:

OR IS IT A DISTORTION, A REFLECTION OF A SICK CULTURE?

Yes, absolutely and categorically, yes. It is a distortion, a reflection of a sick culture.

And you are asking:

IS THE STATE OF GRACE THAT I SEEK HIDDEN FROM ME BY NATURE FOR SOME PURPOSE?

There is no purpose. Purpose again brings the whole lot of lies in. Existence simply is.

Just look at it from this angle. When you are sick you go to the doctor and you ask, "What is the cause of my sickness?" You ask for the diagnosis. But when you are feeling healthy, do you go to the doctor and ask, "Diagnose! What is the cause of my health? Why am I feeling so happy?" You don't go to the doctor, or to the psychiatrist, or to the psychoanalyst. And if you go, that means you are mad. If you ask, "Why am I feeling so happy ...?"

No, happiness needs no cause. It is your simple nature, you are intrinsically happy. No cause, no purpose, no goal is needed. Life is in itself enough. It needs nothing else to complete it. It is complete! It is entire! It is already what it has to be. So there is no purpose in existence and no goal in existence.

Existence is a sheer dance.

Picasso was constantly bothered by people because his paintings seemed to be purposeless, meaningless. Once a critic was staying with him and he was painting. He watched and watched, and he said to Picasso,

"Why are you wasting your time? This is nothing. There is no purpose in your painting."

He said, "This is strange. I am at least painting. And why are you sitting behind me. For three hours you have been wasting your time and you are telling me that I am wasting my time. I am enjoying immensely. There is no need for any purpose. Just painting, just playing with these colors is so great. Who cares about the purpose and the meaning and the goal?

"Why don't you go into the garden and ask the roses, `What is the purpose of your being? Why are you dancing without purpose? Why are you looking so happy and smiling? Shut up! You don't have any purpose, and you are dancing in the wind and under the sun. What is the great idea? Why are you spreading your fragrance?

"Why don't you go into the garden? And if a rose need not have a purpose, why should my paintings have a purpose? They are existential." And the man was perfectly right, just in a wrong place.

These people like Picasso needed the environment of Zen, but they were living in the West where everything has to have a purpose, otherwise you are insane. Why are you doing it? They can't understand that just doing it can be out of sheer joy. Playing with colors is a sheer joy in itself. Trying to find meaning in it is just your programming: everything has to be meaningful.

I was a student in the university, and I was winning all kinds of debates, eloquence competitions, all over the country. I had filled my head of the department's office with all kinds of trophies and cups -- gold and silver. And he started telling me, "If you go on winning in this way, I think I will have to move out of my office. There is no space left."

I said, "You don't have to move out, I will move all the trophies and all the cups."

He said, "No, that is credit to the department."

I said, "Then you have to decide whether you want to be in the office or not." And finally he had to move out of the office. He created another small office on the verandah where he used to sit, because his whole office became a showplace for any guest.

One day he asked me -- because in my own university there was going to be a national university competition -- "Why do you go on unnecessarily traveling long distances? What is your purpose?"

I said, "I don't have any purpose. I love it -- that's my way of playing. That's my way of telling stories which have no purpose at all. Just the sheer joy, overflowing life. I am not old enough to think about purposes."

He said, "What?"

I said, "Yes, I am not old enough, and I will never be old enough to think about purpose and meaning. I rejoice in whatever I am doing. There is no purpose."

Do you think talking to you there is any purpose? I just enjoy it. You enjoy listening, I enjoy talking, it is complete. There is no need beyond it. If something happens within it, that is not my responsibility.

If you become enlightened, it is your problem.

So be careful!

I am just enjoying talking, you are enjoying listening. In between these two things anything is possible. You may become enlightened, but remember, never condemn me for your enlightenment. It is just your problem, not mine. I have my problem -- you don't worry about it.

So I told my head of the department, "There is no purpose. I enjoy talking. I love a heart-to-heart talk."

And that day the competition was going to be held ... There used to be two persons from each university -- one opposing the subject and one supporting the subject. I was opposing the subject, but my partner became so nervous ... it was his first time to come to the stage.

The student who used to come with me around the country had died in an accident, so I had to find a new partner, and that was his first time. I tried hard to prepare him ... to repeat his speech many times, but finally when the time came he disappeared.

So the vice-chancellor asked me what to do? I said, "I can manage. First I will speak in support -- because my partner is missing, and I don't want to lose that prize -- and then I will oppose."

He said, "My God! You will do both the things?"

I said, "Just try. It will be a great enjoyment."

So I spoke for it, and I spoke against it, and I had both the prizes, first and second.

And as I was going out, the vice-chancellor took me into a corner and said, "It was a miracle. When you were speaking in favor of it, I was thinking what will you do? You are giving such a great argument in favor, I don't think you will be able to oppose it. But when you started opposing, I thought, My God! -- your arguments are so clear. What happened to the other arguments ...?"

He said, "But I want to ask you one thing, that's why I have pulled you out of the crowd. Do you have any convictions of your own?"

I said, "I just love talking. You have heard only two sides -- there are many sides. And if you want some day I can speak from many points of view. These are only two polar opposites, but there are middle positions and there are at least seven positions on each subject."

He said "That would drive me mad. Just these two positions drive me completely out of my mind. I don't think I am going to sleep, because I am wondering what is right."

I said, "That is your problem. I enjoyed the whole game, and I have got both the prizes. And this is far better. If you can convince other vice-chancellors that only one person is coming and he will represent both the sides, it will be far easier for me because I won't have to prepare the other person. It is better and easier. I don't have any belief, I don't have any prejudice. I am utterly open. And because I love, it is a game."

Your life should be a playfulness, not a purpose.

Your life should be a fun, not goal oriented.

It should not be business, it should be pure love. What is the purpose of love? If there is no purpose in love, why should there be purpose in meditation? Why should there be any purpose in nature and existence?

Purpose is always an end somewhere far away that you have to achieve. Purpose is an achievement of a distant goal, it is never herenow, and life is herenow. It is not going anywhere, it has no purpose.

And you don't understand the implication of the word `purpose'. If once purpose is fulfilled, life will be dead. Then there will be no need for existence -- the purpose is fulfilled, the game is finished. Because it is an ongoing game, eternity to eternity, it can't afford to have a goal, it can't afford to have a death, it can't afford to have a purpose.

Unless you understand how to live purposelessly, you have not understood the meaning, the significance of life.

Life has everything that it needs in itself; it is intrinsic, not outside. It is an unfoldment of more and more joy, of more and more blissfulness, of more and more ecstasy. But the unfoldment is in the present. As you go deeper and deeper, and higher and higher, you become more and more playful. And to be playful takes all seriousness away.

Purpose makes people serious, and I consider seriousness to be sickness of the soul. Laughter is health, but laughter has no purpose. It is so beautiful in itself, it need not have a purpose. It is not a means to any end. It is means and end both together.

And finally, you are asking:

IS MY IDENTIFICATION WITH THE EGO A NECESSARY STAGE IN A NATURAL PROCESS?

No, it is again a created phenomenon by the priests, by the politicians, by your parents.

The child is born without any ego. Have you ever watched a small child who says -- if his name is Johnny -- "Johnny is feeling thirsty"? He never says, "I am feeling thirsty," I will come later on when programming has happened. In the beginning the child says, "Johnny is feeling sleepy."

One of the Hindu mystics, Ramateertha, never said "I" in his whole life. He would always say, "Rama is tired. Rama is hungry ..."

He went to America. Here, the people who surrounded him, understood him, but in America it seemed a very strange type of language that he used. "Rama is feeling thirsty" -- and people would look around wondering, "Who is Rama?" And they asked him, "Why don't you simply say `I am feeling thirsty'?"

He said, "That I cannot say, because there is no `I'. So I just use the name, which is a false thing, apparently false, because it has been given. It is a label put on me, but there is no `I' in me. And my innermost space is neither thirsty nor hungry. It is the body, and the label of the body is Ramateertha. It is not my name. I am nameless and formless; name and form belong to the body. So I cannot use the word `I', because there is no corresponding reality to it inside me."

And he was absolutely right.

The ego is created by ambition, by desire, by greed. Everybody is telling you: "Become somebody special. Have power, prestige, respectability, money, things that matter in the world." All these create slowly, slowly the idea of the ego, of superiority, of holier-than-thou, higher-than-thou. This ego creates your saints, this ego creates your so-called priests, your politicians, your presidents, prime ministers. This is all the projection of the ego.

But ego has no natural existence. It is a by-product of a certain programming that society manages to befool you with.

Once you see that the ego is false, handed over to you by others, the whole house of falsity simply

disappears, like darkness when you bring light in.

Meditation will bring the light from your very center, a cool fire. And when your interior becomes luminous, you will not find any ego, any I. You will simply find the whole existence pouring into you.

The ego is also an imprisonment.

Being egoless you are again out of the golden cage.

My parents used to say to me, "The way you are going, you will end up being nobody." And somebody else would say, "You will end up in being good for nothing." I have ended up being nobody, good for nothing. But I am enjoying this good-for-nothingness, this nobodiness so much that each moment has become a splendor, a magic, a miracle.

Out of this nothingness arises my freedom, my wholeness. Out of this nothingness I meet with existence with an easy heart, relaxed, in a deep let-go. There is no ego, no somebody to prevent me. I don't have any borders, any limits. In this nothingness I have arrived at the very source of existence.

I would love you also to be good for nothing, a nobody. And then you will find a tremendous dignity -- for no reason, but just because the whole existence is overflowing, and all around you flowers are blossoming, stars are dancing. For the first time when you are nobody, you feel your heartbeat and the universe's heartbeat are in deep synchronicity. That feeling is the greatest experience in existence, the most divine, the most godly.

Now the sutras:

OUR BELOVED MASTER,
GOSETSU, AFTER BECOMING A MONK UNDER MA TZU, CAME TO SEKITO AND SAID, "IF YOU SETTLE THIS WITH ONE WORD, I WILL STAY HERE. IF NOT, I WILL LEAVE."

His question certainly shows he is coming from Ma Tzu.

Ma Tzu is the most strange master that ever happened. He must have heard this statement from Ma Tzu, or in the air of Ma Tzu where there were many people just becoming afire, coming to their real home.

He is asking Sekito, "IF YOU SETTLE THIS" -- remember the word *"this."* The whole emphasis is on "this" -- "IF YOU SETTLE THIS WITH ONE WORD ..." He is saying, "By a single word if you can say what *this* is, I will stay *here*. If not, I will leave."

SEKITO, KNOWING THAT THIS MAN HAD PROMISE -- his very question showed an intense longing to understand *this*. But he does not want to go into details, he does not want any unnecessary commentary. He wants simply a single word: "Settle it and I will stay here; otherwise I leave."

A man fiery enough, bold enough, daring enough, challenging a man like Sekito.

SEKITO, KNOWING THAT THIS MAN HAD PROMISE -- he could see the promise in his eyes, in his very air, in his very approach -- MADE A GESTURE, a silent gesture. Even a single word is too much. That was the emphasis of Sekito, "Why are you asking for even one word? One word leads to another and to another, and then the whole theology and the whole philosophy, and the whole religion goes on growing. Words and words ... and you forget all about *this*.

"So I won't use even a single word -- that is too much. You have already gone, you have already passed *this*. You have moved into language from existence. And that is the greatest distance in the world: the experience of this, and making a statement about it. That is the greatest distance possible. Even stars are not that far away. They may be millions of light-years away -- that does not matter. The distance between *this* and the statement *about this* is the greatest distance between two points."

Sekito avoided even a single word.

Always remember, one thing leads to another and to another, and then there is no end. You are lost in a jungle of words. So he would not say even a single word, he simply made a gesture. And his gesture was immensely profound, but it was utterly silent.

Gosetsu did not get it. He wanted a word. He was looking for the word, that's why he missed the gesture. Whenever you are looking for something, you will miss the truth. Don't look for something! Just go emptyhanded, without any projection, without any prejudice, without any belief. Perhaps he had come from Ma Tzu hearing his words, and he wanted Sekito to say something greater, in a single word, condensed. But one word or one thousand words ... it makes no difference.

Sekito is utterly truthful, absolutely honest. Not uttering a single word, he simply made a gesture. And in his gesture there was thisness. In his gesture was suchness. In his gesture was the whole existence. In his

presence and the gesture, everything was contained; nothing was left out. Nothing was said, but everything was indicated -- a hint, a naked truth without clothes.

All words are clothes. The more words, the more clothes. Finally, you have layer upon layer of language, and the truth is lost in the jungle.

But Gosetsu missed it because he was waiting for a word. His focus was for a word, otherwise he would not have missed it. He was alert and waiting for the word, and the word did not come. Because of his narrowing mind upon a word, he missed the vastness of *this* that Sekito was indicating by a gesture.

Never look for anything. That which is, will declare itself to you, you simply be silent and wait. Yes, waiting is the right approach to truth.

Wait, be a witness, be patient.

Keep your doors open for the guest, because one never knows when the guest comes and knocks on your doors.

Do you remember a small poem by Rabindranath Tagore, "The King of the Night"?

There used to be an ancient temple, very ancient. The temple was vast. It had thousands of statues and one thousand priests. The high priest one night dreamed that God was saying to him, "Tomorrow sometime I am coming to visit the temple. Clean it, prepare it. I am coming for the first time to your temple. You have waited long, now the time has come."

He woke up in the middle of the night. He called all the priests from their bedrooms. They were surprised: "What is the matter?" -- because it had never happened before.

The arch-priest said to them, "I had a dream. Although it is a dream, who knows? It may be true, it may be just an indication that he is coming."

They laughed, they giggled. They said, "You are getting old, you are getting senile. A dream is a dream, and you disturbed our sleep."

The arch-priest said, "I am sorry, but I have to say to you not to take chances. There is nothing wrong in cleaning the temple and preparing the richest food, the best room for him to rest. Anyway this is going to give the temple a good spring-cleaning. It has not been cleaned for hundreds of years, so this is good chance. If he comes, good; if he does not come, there is no harm."

They could see the argument.

And he said, "If we don't do anything and he turns up, then don't blame me. I will not be responsible. I have told you."

They all felt that there was some grain of truth, an argument, very convincing in it. So they cleaned the whole temple the next day. It was a vast temple. To clean it -- and it had not been cleaned for hundreds of years -- was a tremendous job. They called many other people -- one thousand priests and hundreds of other people from the nearby villages who used to worship. So they came, and all the statues were cleaned -- fragrance, flowers, garlands, great sweets and delicious food was prepared. For the first time God was coming. But they all knew deep down, "It is just a dream, and we are unnecessarily being harassed, but what to do?"

And they waited and they waited and they waited. It was sunset and he had not turned up. And they were becoming angry because the priests could not eat unless God has taken the food. Every day they were offering food to the statues, and statues don't eat -- that is the only good thing about statues. So they would offer the food, and they would take the food back. Now it had become sacred, God had given it as a gift. It became *prasad*, it became holy, sacred. Then they would eat it.

But today was different. God himself was coming, and if he found them eating before he had come, there was going to be trouble. But by the evening they became very angry with the arch-priest. They said, "Your dream has disturbed our night, has disturbed our day. We have been laboring the whole day and we are hungry, and we cannot eat, we cannot drink. And now it is sunset, the day is finished. So it is better that we now offer our food to our statues, take it back, eat it and go to sleep."

The arch-priest could not say anything more. He also felt, "They are right." But deep down his dream was so vivid and so colorful that only with reluctance did he allow them.

But he could see their argument: "How long do we have to wait? The day is over, we have waited enough."

So they ate. They were tired, so they went to sleep early ....

And in the middle of the night the chariot of God came, making great noise ... the chariot's wheels on a dusty road. Somebody heard the noise and half-asleep and half-awake he said, "Look! It seems he has come. I have heard the noise of a chariot's wheels."

Somebody shouted, "Shut up! Now don't bring that subject up again. Do you want to disturb our sleep again? It is not a chariot! It is just clouds thundering in the sky! Go to sleep!"

And then the chariot stopped in front of the temple, but the door was closed. Still, he went up the steps -- there were many steps to the temple.

There are temples in India with one hundred steps, two hundred steps, three hundred steps ... then you find the main door.

The Kind of the Night knocked on the door. And again, another priest heard the knock. He said, "Listen, somebody is knocking on the door. Perhaps he has come."

Again somebody shouted, "Will you not stop? Can't you allow us to rest? There is nobody knocking on the door! It is just the wind!" So they again went to sleep.

The King of the Night waited at the door. There was no sign of anybody coming to open the door, so he returned to his chariot.

In the morning, they saw that a chariot had come up to the door on the dusty road. They could see the marks of the wheels of the chariot, and they could see on the dust that had gathered on the steps, that somebody had walked up to the door. But now it was too late -- nothing could be done. They missed it.

This is a small poem by Rabindranath Tagore, emphasizing one point: waiting. It is never enough. Waiting consciously, alert, witnessing whatsoever is happening but not asking a certain hypothesis to be fulfilled, because the mind has the capacity to create any hallucination you ask. You can see Christ, you can see Krishna, you can see anybody you want.

Mind has the capacity to dream, and it has the capacity to dream with open eyes -- that is called hallucination. If you go on asking for something, it will appear as if it is real. Mind can give reality to all kinds of lies.

So you have to put aside all your prejudices, all your conceptions, all your projections ... all your gods aside. You have to enter into your own being just watching, waiting, trusting existence that whenever a time is ripe and your spring comes, the grass will grow by itself.

Every tree trusts existence -- the spring comes, the flowers blossom, the fruits arrive. Why can't you wait for the right time? Why should you make demands on nature? A demanding mind is not the mind of a seeker. A seeker simply waits and allows existence its own time, its own wisdom. Whenever you are ripe, whenever you are really ready, the doors will be opened for you. You don't have to knock.

Jesus says to you, "Knock and the door shall be opened." I say unto you, "Don't knock, wait! When the time is ripe, doors shall be opened unto you." Knocking is demanding, knocking is interfering. Knocking is not trust. Knocking is forcing existence to appear in a certain way according to your hypothesis, according to your belief system. No, no knocking! Just wait and watch.

Jesus says, "Ask, and it shall be answered." No, never ask, otherwise it shall never be answered. Just wait. In the right moment you will find the answer.

Jesus says, "Seek, and ye shall find it." I say unto you, "Don't seek, otherwise you will never find it," because seeking means you already know what you are seeking. Seeking means you already believe in a certain hypothesis. Seeking means you have already an idea about truth. This is dangerous. No seeking, just waiting ... in utter silence, in tremendous trust. And as your silence deepens, you will see things are happening on their own accord. And as things start happening on their own accord, your trust deepens. This is almost spontaneous.

Just waiting, and Gosetsu would have understood the gesture of Sekito. But he was asking, demanding. Just look at his question: "IF YOU SETTLE THIS WITH ONE WORD, I WILL STAY HERE." As if Sekito needs his staying there. He is making a bargain: "I will stay here if you explain this in one word" -- now this is a demanding mind. "If not, I will leave." Whom is he threatening? But because of this he was full of bullshit and missed.

But even though he missed, Sekito knew that beyond this bullshit there was someone very promising, a bodhisattva. Once this nonsense is dropped, that bodhisattva will surface as a buddha, as an awakened soul.

SEKITO, KNOWING THAT THIS MAN HAD PROMISE, MADE A GESTURE, BUT GOSETSU DID NOT GET IT. SO GOSETSU TOOK HIS LEAVE AND MADE FOR THE GATE, WHEN SEKITO CALLED TO HIM, "TEACHER!"

You have to understand the difference between master and teacher. The master is one who knows, the teacher is one who knows not but is knowledgeable. He has collected much information, but he has not gone through the transformation. So when Sekito called to him, he used the word `teacher', not `master'.

He was full of knowledge; his question shows it. He has heard much, read much. He is a scholar, a knowledgeable person, learned; hence he called him teacher.

GOSETSU TURNED AROUND, AND SEKITO SAID, "FROM BIRTH TO OLD AGE, IT IS ONLY THE FELLOW THERE AND NOTHING ELSE -- DON'T LOOK ANYWHERE FURTHER."

What is he saying? He is saying, "What are you asking for? It has been there within you from birth to death, from eternity to eternity. And just by turning back, you have yourself given the answer. Just look there, don't go anywhere else, turn back. Turn inwards -- that is a complete turn back. Don't go further, just turn in, turn back, and you will find *this* -- the suchness of existence, the *tathata*. It has been there always.

This turning around ... "FROM BIRTH TO OLD AGE, IT IS ONLY THE FELLOW THERE ..." Who has turned? Who has heard the word `teacher'? And who has followed the word and turned around? This is it! The fellow there inside you ..."THE FELLOW THERE AND NOTHING ELSE -- DON'T LOOK ANYWHERE FURTHER."

AT THIS, GOSETSU WAS GREATLY ENLIGHTENED. HE STEPPED ON HIS STICK TO BREAK IT AND STAYED THERE.

People who go on the mountains take a stick as a support ... steep mountains. So he has come with a stick to the mountain where Sekito Stonehead was sitting on a rock.

You know that Ma Tzu said to another person who was going to Sekito, "You are going. That's perfectly good, but do you remember Sekito's path is very slippery?" He was sitting on a rock and the path was very slippery, so anybody who had to go there had to bring a stick with him.

This action of Gosetsu, of breaking the stick, shows that now he had found his master and there was no need to go anywhere. He was not going down that steep hill again. Finished! He had heard it, he had found it. This gesture on his part shows that now he is going to stay forever. All bridges were broken. With that stick breaking, all the bridges that lead backwards to the past were finished. He had found the man, he had fallen in love. He knew: "You are the master."

He became greatly enlightened by this simple act of Sekito calling him -- "Teacher!" -- and his turning around and Sekito saying to him: "This fellow has been there always and always. Don't go further."

A very immense statement, but it needs a very alert mind. First, he had asked the question, he was full of his question and wanted one word. There was wanting, desiring, and all kinds of things. Now, just as he was going out of the hut -- he had dropped the idea of finding anything from Sekito -- suddenly he heard, "Teacher!" And he turned. He must have been utterly empty because there was no question. He had not asked anything. In that silence he heard that impeccable, that profound sentence: "This fellow who has turned around has been there always and always."

A single statement from a master sometimes triggers a chain reaction and leads a silent being into enlightenment. This is one of the most important gifts from Zen to humanity.

ONCE, SEKITO SAID TO HIS ASSEMBLED MONKS, "EVEN IF LANGUAGE IS USED, IT IS IRRELEVANT."

All language is irrelevant as far as truth is concerned.

Hearing this, another master, Yakusan, said, "EVEN IF LANGUAGE IS NOT USED, IT IS IRRELEVANT."

Language certainly is irrelevant. You may not use the language, you may keep your mouth shut, but the language is going round and round in your head. So just not using language is not enough -- that too, is irrelevant. Language or no language, both are irrelevant.

SEKITO SAID, "HERE, EVEN A NEEDLE CANNOT GET THROUGH." He is saying, "HERE, EVEN A NEEDLE CANNOT GET THROUGH -- as far as truth is concerned, the path is so narrow, only a witnessing, silent witnessing can pass through. It is far more subtle than even a needle. Even a needle is too solid, too tangible, too material, it cannot enter into the immaterial space of your being."

YAKUSAN SAID, "HERE, IT IS LIKE PLANTING A FLOWER ON A ROCK."

Both masters are enjoying pulling each other's leg. That can happen only in the world of Zen; otherwise, Ayatollah Khomeini ...! These kinds of playful dialogues between masters are of immense beauty.

What Sekito said was absolutely right, and what Yakusan said is also absolutely right -- different expressions.

"HERE IT IS LIKE PLANTING A FLOWER ON A ROCK."

You can't plant a flower on a rock. Putting language in the service of truth is just like planting a flower on a rock where it cannot grow. It will simply die. The moment you bring truth to language, it dies on the way.

But just not using the language is not enough either. You have to use silence. Not using the language is negative; using the language is the positive side -- but both belong to language. Saying is positive; not saying is negative -- but both are irrelevant. You have to indicate without using language, or without not using language. You have to create a device, a gesture -- maybe just a look into the eyes of the disciple, or just as Sekito called him, "Teacher!" and he turned around utterly empty. He caught him in the right moment.

When he first came he was too full of knowledge. Now he has dropped the idea of being with Sekito, so he was caught suddenly. And whenever you are caught suddenly, your mind cannot function. The mind needs time before it can figure out what is the matter. Just a small space of no-mind and no-time, and suddenly he realized Sekito is saying, "This fellow who has turned around, this fellow is the answer. And this turning around is enough. Don't go further!"

SEKITO INDICATED HIS APPROVAL OF WHAT YAKUSAN SAID.

He did not say anything, but just indicated his approval. We don't know how he indicated. Maybe he just took Yakusan's hand in his hand and pressed it, or just looked into his eyes and showered his love, or just remained silent and closed his eyes, radiating the vibe of the man who knows his nothingness.

It is not said how he indicated, but there are millions of ways -- according to each, a master uses a certain way to indicate. But he approved what Yakusan was saying. Both were saying very significant statements.

Zen is not argumentative, it is what Martin Buber would have loved, it is a dialogue, a dialogue in which two persons are not forcing their ideas on the other, where two persons together are trying to find something existential. It is not a question of defeating the other or being victorious. A real dialogue is when two persons are discussing just to find the truth. And truth is nobody's monopoly -- nobody is a winner, nobody is defeated. Truth is victorious, and both are surrendered to the truth. You have to remember in all these dialogues this different quality.

Socratic dialogues are argumentative, they are logical. Zen dialogues are absolutely beyond logic, beyond mind. They are very mysterious, but far more profound than any Socratic dialogue. Even Martin Buber's understanding of dialogue is not the ultimate understanding, because he continues the dialogue with these two words: I and *thou*. But in the Zen dialogue there is no I, no Thou.

Two Zen masters, both are empty, and playing just like children playing on the seabeach -- running around, finding colored stones and seashells .... Two Zen masters are just like children -- shouting, shrieking, screaming, for no reason at all.

You know Avirbhava's shrieking .... That is Zen shrieking -- for no reason at all. Because I don't do anything to her ...! But I miss her when she is not there at the door. She is almost like a gong declaring: "The Master has come!" When she is not there, I miss her. Her screaming is just like a small child, so innocent, without any purpose. But she is total when she screams, it is not from her mind, it is coming from deeper spaces. So even sometimes when I have entered the hall, she goes on screaming. My car goes away and then she drops on the ground with immense joy.

The dialogue of Zen has a difference to Socratic dialogue, or to Martin Buber's idea of dialogue.

Martin Buber could not drop the idea of I and *thou*; hence he remained in the mind, could not enter into the beyond. And the Zen sky is of the beyond.

Boncho wrote:

THE NIGHTINGALE SINGING.
THIN SNOWFLAKES.

Do you see any connection? Do you see any logic?
"The nightingale singing" -- that's one thing.
"Thin snowflakes" -- that is completely another.

But in a meditative mind nothing is separate. All things are joined together. The nightingale singing and the thin snowflakes -- both are part of one existence, they cannot be separated. Only mind separates them: this is one thing; that is another. And how are you *putting* them together? But they *are* together, and not only these two. Then the bamboos cracking, and the wind blowing through the pine trees, and the clouds coming with great lightning -- everything is connected.

In these two small sentences he has said that everything is so connected with each other that you cannot create separations.

THE NIGHTINGALE SINGING
THIN SNOWFLAKES.

I have heard that scientists say that if -- and someday it is going to happen -- the sun loses all its energy ... It is losing every moment; it is burning out. One day it will be simply a black hole, no light will be coming to the earth. It takes ten minutes for the light to come to you, so if sun dies ... and it is bound to die. Everything that is born needs one day to rest. Everything gets tired, everyone gets tired. Even suns are going to die, and new suns are being born.

It will take four billion years, they say, to die. But in an eternity, four billion years are just like four seconds, or maybe not even that much. But they say if the sun dies, then for only ten minutes will you still be getting light. So for ten minutes only, life will exist after the sun dies. And then there will be no life without the sun, no warmth, no life.

But they have not looked at it from the other side, because they don't know that there is another side also. It is true that the sun gives us life, but it is one-sided. If on the earth life disappears, I say unto you the sun will die immediately. Not even ten minutes will be taken, because life is a continuous communication, it is a dialogue.

If we need the sun, the sun needs us! Without us do you think the sun will have a sunrise?

I am absolutely certain that without life on the earth, the sun will not rise again. For whom? For what? No flowers, no nightingales, no people, no birds. On a dead earth even the sun will be ashamed to arise because everything is so deeply connected -- from the smallest grass blade to the greatest sun in the sky.

Our sun is a very mediocre one, it is middle class. There are suns far bigger than it, but even the smallest grass blade on the earth is connected to the farthest star. They are all cousins, parts of the same existence.

But Martin Buber could not understand that between I and Thou there can be a discussion but not a dialogue. A dialogue needs no I, no Thou.

When I read his book, I AND THOU, I immediately wrote a letter to him -- he was alive -- asking him to please try to understand, "No I, no Thou." And I said, "That is an absolute necessity for a dialogue. What you are talking about is not dialogue, it is only discussion."

I received a small note from him saying, "I will think it over." I replied immediately, "Thinking is not going to solve it. Thinking is the barrier. It is thinking that is making you propose that there is dialogue between I and Thou. I am speaking from a state of no-thinking. No I, no Thou, then there is a dialogue, and very playful dialogue."

He did not answer again, seeing the situation that whatever he would say would be part of thinking. He was a great thinker, no doubt, but even the greatest thinker has nothing to say about the truth. Only the space which is beyond thought brings you closer to life and existence. And when two persons are settled and at ease with existence, there is no I, no Thou, just a play. That play can be called dialogue. Only Zen masters know what dialogue is.

Maneesha's question:
OUR BELOVED MASTER,
HUBERT BENOIT SUGGESTS THAT EVEN THOSE PEOPLE WHO ARE SUFFICIENTLY INTELLECTUALLY EVOLVED NOT TO BELIEVE IN A PERSONAL GOD, STILL RETAIN THE CONCEPT, ALTHOUGH IN DIFFERENT TERMS.
HE SAYS, "THEY IMAGINE THEIR SATORI AND THEMSELVES AFTER THEIR SATORI, AND THAT IS THEIR PERSONAL GOD -- A COERCIVE IDOL, DISQUIETENING, IMPLACABLE. THEY MUST REALIZE THEMSELVES, THEY MUST LIBERATE THEMSELVES. THEY ARE TERRIFIED AT THE THOUGHT OF NOT BEING ABLE TO GET THERE, AND THEY ARE ELATED BY ANY INNER PHENOMENON WHICH GIVES THEM HOPE."
BELOVED MASTER, WOULD YOU AGREE THAT THERE IS A

DANGER OF THIS HAPPENING TO MEDITATORS?

Maneesha, Hubert Benoit has written a very scholarly book on Zen, THE SUPREME DOCTRINE, but it is only an intellectual understanding . Although he went to Japan, and he lived in Zen monasteries and watched the meditators, and he thinks that he has known the inner story -- that is wrong.

Just being in a Zen monastery does not mean you have become an insider. You are still a spectator -- you are watching others meditating. *You* are not meditating, and unless *you* meditate there are bound to be such questions arising in you.

So Hubert Benoit has written a very beautiful book for intellectuals. He is a giant, and I don't think there is any other book from any Western philosopher or thinker, which conveys something about Zen in a better way than Hubert Benoit's THE SUPREME DOCTRINE.

But still it is intellectual, highly polished, refined. His arguments are beautiful, but not based in experience; they are not existential. That's why he could say that even people in their satori think they *are*. But if they think they are, then that is their personal God -- again it asserts. They denied the God, but now they themselves become the God. But this is an outsider's viewpoint. He does not know what satori is.

In satori, or in samadhi -- *satori* is the Japanese word for *samadhi* -- one is not. So who is there to think of himself that he is God? Gautam Buddha uses the word *anatta*. In the Pali language, which was the language Buddha used, *atta* means self, and *anatta* means no-self. In samadhi, in satori, you come to a point when you suddenly remember you are not -- just a pure space, throbbing with life, dancing with joy, but *you* are no more. You are dissolved just like ice melting and becoming the ocean.

He is concerned because he does not know the real experience of satori. He says, "They *must* realize ..." There is no question of realization. There is nobody to realize, and there is no question of *must*. In the vocabulary of Zen there is no must.

I have read a book written by a famous American author, Napoleon Hill, YOU MUST RELAX. Now if there is must, how can you relax?

Now Hubert Benoit says, "They *must* realize." There is no one to realize. Whom is he talking about? "They *must* realize themselves, they *must* liberate themselves." From whom? There is nobody. This is liberation: when you are not. It is not a question of liberating yourself, because if you liberate yourself, you will be there.

But it is the problem of all intellectuals. They can't look beyond the words, beyond logic and language. "You *must* realize," and "They *must* liberate" -- but liberate? Neither is there one who is unliberated, nor is there one who is forcing them to remain unliberated. There is only liberation!

The meditator comes to see that he is liberated from himself. He is no more -- that is his liberation. But looking from the outside, even a man of such a refined and cultured mind, Hubert Benoit, misses the point completely.

Once you are in deep meditation, you are not -- this is liberation, and there is no other liberation.

It has been long enough to be serious. It is time for Sardar Gurudayal Singh. Put on the lights! It is good you can be serious when it dark, but when the light comes, laughter follows.

One afternoon in Doctor Feelgood's office, Buster Chubbs comes staggering in. He is the most haggard-looking patient Doctor Feelgood has seen in a long time.

"I cannot sleep, Doc," moans Buster, pulling on his thinning hair. "I have got dogs to the left of me, dogs to the right of me, and dogs running all around me! They bark all night -- and I am telling you, they are driving me crackers!"

"Don't worry," says Feelgood, sympathetically. "There is a new sleeping pill on the market called Knock Out. I have been having a lot of success with it. Try it!"

Buster Chubbs calls in at the drugstore, buys a box of pills, and staggers home. One week later, he is back in Feelgood's office. He looks even worse than before.

"It is no good, Doc," groans Buster. "I have not slept all week. I am up all night chasing those *goddam* dogs. And even when I catch them, they refuse to swallow the pills!"

Young Duncan MacPherson tiptoes into the room where Hamish MacTavish is sitting by the fire, reading his newspaper.

"Mister MacTavish," says young Duncan, nervously. "I have come to ask for your kind permission. I

would like to ask you if I can marry your daughter, Tillie."

"Well, well, lad!" says Hamish, looking up. "Before I say a word about the matter, my boy, have you seen my wife, Mrs. MacTavish?"

"Yes, sir," replies Duncan. "But I still prefer your daughter!"

The scene is outside Moscow in the heavy snows of midwinter. Colossus G. Magnus, the greatest Hollywood movie director of all time -- known as "Big G." Magnus -- is ready to complete his most daring epic, the multi-billion dollar movie: "Napoleon Eats Russia!"

Across the vast snowy plain, "Big G." Magnus has constructed four huge towers, each complete with camera, lighting and sound crews.

Gigantic snow machines are standing ready to whip up an instant blizzard of snow. The crews are ready, and the cast of five thousand soldiers, with horses, cannons, swords, and everything, are poised and ready to go.

The big snow fans slowly start to blow, and suddenly, director Magnus, sitting in tower number four, shouts out, "Action!"

An incredible flurry of battle follows with fury and authenticity. For forty minutes the Russian and French armies clash, recreating history amongst booming cannons, and screaming men and horses.

Finally, "Big G." Magnus shouts out through his microphone, "Cut!"

Immediately, all the actors, technicians, and crews burst into loud cheers and applause.

"Big G." smiles to himself with satisfaction, and reaches for his telephone. He dials up film tower number one.

"You got everything, Paddy?" asks the director.

"Mister Magnus," hiccups Paddy, "it is Thursday -- the power failed! We did not get a single shot!"

It seems Poona also belongs to Russia -- every Thursday the power fails!

"What?" screams Magnus, slamming down the phone and dialing tower number two.

"Seamus," shouts the director, "how was it?"

"Mister Magnus," replies Seamus, "please don't get mad, but my cameraman forgot to put film in the camera."

"Idiots! Turkeys!" shouts "Big G." "You are all fired!"

Frantically, Magnus dials up tower number three.

"What about you, Sean?" he cries, perspiring. "How did it go?"

"Ah! Mister Magnus," replies Sean. "Never was there such a scene! It will make film history! You are a genius ...!"

"Cut the bullshit, Sean!" shouts "Big G." "Did you get it all on film?"

"On film?" asks Sean. "You wanted me to photograph it? I thought it was a rehearsal!"

"You moron!" roars Magnus. "You imbecile! You will never work for me again!" And he slams down the phone.

"Big G." Magnus mops his forehead with a handkerchief and then turns to his own cameraman, Stonehead Niskriya.

"Jesus Christ!" shouts Magnus. "Thank God you are here, Stonehead! I am sure everything here is okay!"

"Absolutely!" confirms Stonehead Niskriya. "First class -- number one!"

"Enough film in the camera?" asks "Big G."

"Plenty, Mister Magnus," replies Stonehead.

"Sound okay?" asks Magnus.

"You bet!" replies Stonehead. "Perfect sound."

"Those new lights from Berlin working okay?" asks Magnus.

"Just great!" enthuses Niskriya.

"Thank God!" shouts Magnus.

"Ja!" says Niskriya. "I am ready to start when you are!"

Nivedano ...

(Drumbeat)

(Gibberish)

Nivedano ...
(Drumbeat)

Stop. Close your eyes ...
Be silent ... and feel your body to be completely frozen.
This is the right moment to look inwards.

Gather your energy, your total consciousness, and rush towards the center of your being. It is just below the navel -- two inches below the navel, inside. The Japanese call it the *hara*. It is the center of life. You have to move faster, with an urgency as if this is the last moment of your life. Now or never.
Faster and faster ...
Deeper and deeper ...

As you are coming closer to the center, a great silence descends over you, just like falling rain, very soft rain. You can feel the coolness of it.

A little closer to the center, and a great peace surrounds you. Your whole inner being becomes full of light, a luminosity you have never known before, a blissful moment, utterly ecstatic.

It is the right time to step into the very source of your life. You will feel drunk with the divine. You will find the original face. Symbolically Gautam Buddha's face has been accepted in the East as everybody's original face.
Just remember one thing: the buddha has only one quality, that of a witness.
Witness that you are not the body ...
Witness that you are not the mind ...

Witness that you are only a witness and nothing else. This will take you deeper and deeper into the source of your being. It will open doors into eternity.

To make this witnessing more and more deep,
Nivedano ...
(Drumbeat)

Relax ... but remember you are only a witness. You are not the body, not the mind, just a pure witness. And immediately, Gautama the Buddha Auditorium starts becoming an ocean of consciousness. Ten thousand buddhas disappear as separate beings into one oceanic consciousness.

This moment you are the most blessed people on the earth.

Everybody is concerned with trivia, nobody cares to look inwards. Everybody's eyes are focused on objects which are not going to help you, which are not going to be with you.

Death will take everything away from you -- money, power, prestige. Death will leave only one thing: that is witnessing. If you have it, there is no death. If you don't have it, there is only death and nothing else.

There are three steps which can be remembered at this silent moment. The first, the buddha follows you behind like a shadow. The second, instead of buddha being your shadow, you become the shadow of buddha. And the third, you disappear even as a shadow, only the buddha remains.

Only the witnessing pure consciousness remains -- no I no Thou, no God no soul, just a vast nothingness. An immense universe opens all its doors to you, it pours into you abundantly, splendors, miracles. Your life starts becoming a magic, a grace, a beauty, a truth.

Gather all these experiences you are having now. You have to bring them from the center to the surface, to your ordinary day-to-day life.

And persuade the buddha to come along with you. He is your *Dhamma*, he is your nature, he is your *Tao*. He is bound to come. He has been waiting and waiting, but you never invited him. You never even bothered about him.

It has been long, a millennia he has been sitting there just like a seed. Allow him space. Invite him so he can surface just like a lotus coming from the dirty mud and passing beyond the waters and opening its petals to the sun and to the moon and to the stars.

Nivedano ...
(Drumbeat)

Come back ... but come as a buddha. Come with grace, silence, peace. Settle down just for a few moments to remind yourself of the golden path you have traveled, and the great silence, peace, ecstasy that you have experienced. You are still drunk with the divine.

You can feel the buddha just behind you, his warmth, his love, his presence. He is only a presence, he is not a person.

I hope the first step will be followed by the second, the second will be followed by the third, and it will not be long before one day you will find yourself no more and only existence is. That will be the most glorious day of your life. Not only will you celebrate, the whole existence will celebrate with you.
Celebration is my manifesto.
Let it be your manifesto too.

Okay, Maneesha?
Yes, Beloved Master.

I Celebrate Myself: God Is No Where, Life Is Now Here

Chapter #6
Chapter title: Come to your own festival

18 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SHODAI, WHO WAS BORN IN 738 IN CHINA AND DIED IN 820, WAS A DISCIPLE OF SEKITO.
SHODAI STAYED AT MOUNT NANGAKU UNDER SEKITO FOR THREE YEARS, THEN WENT TO MOUNT SHUKO WHERE HE SAW MA TZU.
MA TZU ASKED, "WHAT DID YOU COME HERE FOR?"
SHODAI SAID, "I CAME HERE FOR BUDDHA'S JAMUNA DARSHAN."
MA TZU SAID, "BUDDHA HAS NO JAMUNA DARSHAN. JAMUNA DARSHAN IS THE WORLD OF DELUSION. YOU ARE FROM MOUNT NANGAKU, BUT IT SEEMS THAT YOU HAVE NOT YET KNOWN THAT YOU NEED SEKITO. SO YOU SHOULD GO BACK."
HEARING THAT, SHODAI WENT TO SEKITO. ON MEETING THE MASTER, SHODAI ASKED SEKITO, "WHAT IS BUDDHA?"
SEKITO REPLIED, "THERE IS NO BUDDHA NATURE IN YOU."
SHODAI ASKED, "WHAT ABOUT ALL LIVING BEINGS?"
SEKITO REPLIED, "THEY HAVE BUDDHA NATURE."
SHODAI ASKED, "WHY DON'T I HAVE IT?"
SEKITO SAID, "BECAUSE YOU DON'T ACCEPT IT."
AT THIS, SHODAI DECIDED TO STAY THERE.
LATER, HE LIVED IN THE SHODAI-JI TEMPLE AND DID NOT GO OUTDOORS FOR THIRTY YEARS.
WHENEVER A SEEKER CAME TO HIM, HE WOULD SAY, "GO AWAY -- YOU DON'T HAVE BUDDHA NATURE."

Friends,

A famous psychoanalyst, Franz Strunz from Munich, has been studying child behavior in dreams, and he has found that Sigmund Freud's original idea was not right.

Sigmund Freud's original idea was that the child -- every child, particularly in the civilized and cultured world -- lives under repressive morality, repressive priesthood, repressive parents, and he cannot understand exactly why his natural and spontaneous behavior is unacceptable. He is not yet grown up in the mind -- the mind will come slowly -- but he has been born as a natural being. So he finds it absolutely difficult to understand why his natural behavior is condemned.

But because he has to be dependent on the parents -- and he is utterly helpless -- he has to accept the God that the parents believe in, and he has to accept all the commandments in which the parents believe. And they drive the child to the church, or to whatever religious organization they belong. This is the beginning of programming the child.

Sigmund Freud's original thesis was that under these circumstances the child finds only freedom in his dreams. The parents are no longer there, the priest is no longer there, God is no longer there ... no morality, no condemnation, no repression, no inhibition. In his dreams he lives a very natural and very pleasant life. That becomes a substitute for him. And I am absolutely in agreement with Sigmund Freud.

The child does not know yet what is dream and what is real, it takes a little time. That is why you cannot remember if you go backwards. Up to the age of four you may be able to remember a few things; beyond that is a complete blank, but things were happening. From your birth, up to the age of four, things were happening but you don't have any memory of them because you did not have yet a mind.

The mind is a social product. It takes at least four years to program the child to be ready to accept anything that is told to him, because he knows if he denies it, he will suffer punishment -- not only here but in hellfire.

But in his dreams, up to the age of four, he enjoys absolute freedom. Hence Sigmund Freud said that children's dreams are very pleasant, very beautiful. In fact, the child can cope with reality only because of his dreams. The dreams are compensatory.

This man, Franz Strunz, has been surveying hundreds of children and their dreams, and his conclusion is that Sigmund Freud was wrong. So first I have to give you his statement.

SIGMUND FREUD'S VIEWS ON CHILD DREAMS HAVE BEEN CHALLENGED BY MUNICH PSYCHOLOGIST, FRANZ STRUNZ.

SIGMUND FREUD CLAIMED THAT CHILDREN'S DREAMS REVEALED THE PLEASURE-ORIENTED NATURE OF NOCTURNAL FIGMENTS OF AN IMAGINATION, WHICH WAS NOT HAMPERED BY THE SUPPRESSION AND REPRESSION OF THE adult EMOTIONAL MAKE-UP, AND WHICH AIMED AT MAKING SECRET WISHES COME TRUE.

Obviously, dreams are very private. Nobody can enter your dreams, and nobody can know what you are dreaming. The child has absolute freedom, but he is not free when he is awake -- naturally he compensates. Whatever has been denied in his waking life, he fulfills those wishes in his dream. And because he cannot make the distinction that the dream is just a dream and the reality is a totally different matter, he is completely happy. He can tolerate this society and this repressive culture, and these unnatural demands made by religions, their God, their priests, just because he has a freedom at least when he is asleep.

This has been challenged by this Munich psychologist:

STRUNZ'S RESEARCH SHOWED THAT CHILDREN'S NOCTURNAL FANTASIES ARE MAINLY ACCOMPANIED BY STIFLING FEELINGS OF UNEASINESS AND UPSET, AND THAT ALL KINDS OF THREAT ANIMALS, THIEVES, ROBBERS, MURDERERS, CATASTROPHIES, DEATH AND FRIGHTENING STRANGERS GREATLY DISTURB SLEEPING CHILDREN.
MOST CHILDREN, HE SAID, ARE PARALYZED WITH FEAR BY THE DANGERS THEY DREAM ABOUT.

I absolutely disagree with this Munich psychologist. In a hurry to criticize Sigmund Freud, he has forgotten that Sigmund Freud was surveying the dreams of totally different children. A great thing has happened in between that he has not taken note of: that is television.

It is television that has changed children's dreams -- what God could not do, what the priest could not do, what the parents could not do. They used alphabetical language, logic, which the child was not yet capable of understanding. The child lives in a primitive way. Pictures he can understand; his language is

pictorial. His dreams are very vivid, very colorful and very alive.

Television has created a great impact on children, on their behavior, on their dreams, because dreams and television look alike. Now the child cannot tell the difference between television and dreams. And on the television he sees all these things that this Munich psychologist is trying to use as a criticism of Sigmund Freud's fundamental hypothesis: " ... STIFLING FEELINGS OF UNEASINESS AND UPSET, AND ALL KINDS OF THREAT ANIMALS, THIEVES, ROBBERS, MURDERERS, CATASTROPHIES, DEATH AND FRIGHTENING STRANGERS GREATLY DISTURB SLEEPING CHILDREN."

All this is the gift of television. It has nothing to do with Sigmund Freud's fundamental hypothesis; it is still right.

But this is how even your psychologists, world-famous people, behave unconsciously. He has completely forgotten that a new thing has happened between him and Sigmund Freud -- and that is television. And it has changed not only the child's dreams, but his behavior too.

He sees all kinds of robberies, rapes, murders, thieves ... all kinds of dangerous people on the television. Those are pictorial. The sermons of the priest were not pictorial, they were linguistic. His parents' teachings were linguistic, and he was not yet able to understand language and logic. But pictures he understands. So television has given all kinds of threatening, sensational, dangerous ideas to children's minds.

It is television that should have been noted by the psychologist. But rather than focusing on television, he has immediately gone to criticize Sigmund Freud.

I am taking it as an example to give you a sense that even your psychoanalysts, psychiatrists, psychologists, are as unconscious as anybody else. There is no difference.

Not only have the dreams changed, but even the behavior of children.

In America, just a few days ago one child went into school with his father's gun and killed four children at random. And it was not that they were enemies or anything -- just random. He fired just because he had been watching continual killing, murder on the television ... a great excitement. And it is not an exceptional case.

Young boys have been found trying to rape small girls. The idea is being given by the television. Children of the age of seven and eight are taking drugs. They have left hippies far behind. At least to be a hippie you used to be eighteen, nineteen, twenty ...

Hippiedom exists only from twenty to thirty. After thirty the hippie disappears -- in his place comes the yuppie. By the time he is thirty, he starts understanding that this way of life is not going to last long. Now his parents are refusing to support him, and the hippie has to change into a square world. He has to go back to the same society, clean shaved, well dressed, looking very professional and efficient. And yuppies have proved that they are capable of doing things. Now they have their homes, their cars, their wives, their children. And nobody can imagine that these people used to walk around the streets dirty, unclean.

Uncleanliness had become their philosophy. It was a reaction, because their parents were telling them, "Cleanliness is just next to God." And they have heard the news that God is dead. Now who is next to God? Cleanliness? The reaction was against the parents and their constant effort to repress their nature. They started moving to the one extreme, the other extreme. They started to have a philosophy of uncleanliness, dirtiness. But then they became dropouts, and society would not accept them; they became unfit.

But they could manage only up to the age of thirty. By that time their parents are fed up -- they have been trying hard, but they were not listening at all. They were not going to the church, they were moving towards Kabul, Kulu Manali, Kathmandu, Goa ... and ending up in Poona! This was their route. You know what route has brought you here -- Poona was the dead end!

But the new children are taking drugs because they are watching all kinds of drug stories on television, and certainly they become interested. Children are very curious to explore anything that they see on television. Seven-year-old children are taking drugs, hard drugs, and it is becoming a widespread danger in America.

Their dreams are full of dangers, murders, suicide -- that's what they are watching for almost seven-and-half hours on average per day! You cannot expect ... If you are wasting one third of your life on television, then it is going to have a deep impact. Children understand the language of pictures, and television brings all these colorful sensational stories.

Their dreams have changed, their behavior has changed.

I would like this Munich psychologist to survey a place where television has not entered, and I am absolutely certain he will have to support Sigmund Freud's hypothesis. And if he really wants to go deeper into his search, he should go to the aboriginals, where not even television has entered. Even the priest has

not reached, even God is unheard of. People are living naturally: no repressive, no inhibiting morality. If Franz Strunz goes to those places he will be surprised.

First, he should explore countries where television has not yet come, because these will be the children whom Sigmund Freud has studied.

I know children in India ... almost ninety percent, or even more than ninety percent of India has no idea of television or movies. Small villages ... there I have come across people who have not even seen a railway train. Electricity has not reached to many places, so there is no question. And television has just been introduced to India, so only big cities -- like Bombay, New Delhi, Calcutta and Madras may have television, but not the major part of the country. He can study the children there.

I have studied children for my own purposes, and I can give a guarantee that if television and movies have not reached, you will find Sigmund Freud's hypothesis absolutely correct. And if you go to the aboriginals ...

Particularly one tribe of the aboriginals in Burma has been studied by psychologists and they could not believe it: that tribe had never been in any war. They don't fight with each other -- not even in their dreams. They don't have so many dreams as you have. There are hundreds of people in that tribe who have never dreamed. When you talk about dreams, they just look at you -- "What are you talking about? When we are asleep we are asleep. What do you mean by dream?" In their language there is no word for dream.

And if once in a while a child dreams, or a man dreams anything -- for example, having a fight with some neighbor, or having a love affair with some woman -- first thing, in the early morning, he has to confess the dream to his parents. And then all the elders of the village gather together to figure out who the person is that he has murdered in his dream, or was fighting with him in his dream, or who the woman is that he has fallen in love with in his dream. They figure it out. He gives the complete detailed description, very vivid and very real. So they can figure out who the person is -- it is a small tribe.

Then the elders tell the person who has been dreaming, "You should take sweets and flowers and gifts to that woman, let her know that you have misbehaved with her in the dream, and you have come to be forgiven. Go with an apology to the woman or to the man with whom you have been violent. And unless they forgive you, don't return, sit there." And obviously, the person had nothing to do with it -- you have not murdered him, you just dreamed -- so obviously, he is willing to forgive you.

This has been their culture for thousands of years -- that even the dream has to be taken into account. And the ultimate result is that the people ordinarily don't dream. Only once in a while does somebody dream, and that happens only when he has repressed something natural. For example, he has been looking at a woman with lust, but could not express it in reality; hence the dream comes as a substitute for wish fulfillment.

That society knows a far better psychoanalysis than our so-called civilized world. They have been psychoanalyzing for thousands of years, and their method is far more effective. They have relieved people's sleep completely of dreams. They know authentic sleep, what Patanjali calls dreamless sleep.

He divides your states of mind into four: the so-called waking state, the dream state, deeper then is dreamless sleep, and deeper than that is samadhi, a real awakening. The first is called so-called waking; the last is called real awakening, which makes you a buddha.

But these aboriginal tribes don't have the dream state at all. From the waking state they simply move into dreamless sleep. And they are innocent, utterly graceful. Not a single war in their whole history, not a single murder in their whole history, not a single suicide in their whole history! They are just like flowers -- innocent, natural.

And you call yourself civilized, and you call them uncivilized ... primitive ... pagans ...?

So if this psychologist is really interested, first he should study people who don't know television, who don't know movies, and he will find the hypothesis of Sigmund Freud absolutely correct.

Then he should study those aboriginals who have lived so naturally, without any repressive church, without any Christianity, without any God, without any priest. Just like animals, just like birds, just like trees, part of this immense existence, naturally flowing, they don't have dreams at all. Once in a while somebody may have a dream, but only once in a while. And then the elders of the society gather together to decide what has to be done.

First, one has to figure out who really was the person he dreamed about. He gives the whole details, and then goes with an apology and with some gifts -- sweets, fruits, flowers; they are poor people. He just offers these gifts and asks for their forgiveness. In his dream he has been nasty to them, angry to them, violent to them, lustful to them. Now it is absolutely obligatory that he should ask for their forgiveness: "Unless they

forgive you, just sit down in front of their houses ..."

This is a more authentic psychoanalysis -- not lying on the couch of a psychiatrist or psychoanalyst and just talking about your dreams. It goes on and on, because every day you are repressing so much that it bubbles up in the dreams. No psychoanalysis has ever been complete. There is not a single man in the whole world whose psychoanalysis is complete.

It cannot be complete, because every day you are creating fresh material for new dreams. You go on getting analyzed, and you go on getting repressed by the priest in the name of God.

God and the priest together have conspired against human consciousness so deeply and so violently that they have disturbed your waking state, they have disturbed your dream state. And because these states are so disturbed, you cannot go beyond. This disturbance keeps you engaged and occupied.

People who are moving directly from the waking state to the dreamless sleep, are very easily capable of slipping down to the fourth state. That's why the ancient Zen masters continuously say you have just to relax, you don't have to do anything.

It is not a question of doing, it is a question of non-doing. Just relax and rest, so that you can reach to the fourth stage where you are suddenly awake for the first time. Then you know that your so-called wakefulness was not authentic, it was a very small, thin layer, very fragmentary, not of much use.

You will be surprised to know that in these aboriginal societies, there are no buddhas. There is no need. Those people are naturally entering finally into the fourth stage. As they become more and more experienced, and become more and more peaceful, centered, they start moving into the fourth state without any effort, without any teaching, without any scripture.

If you understand me, a natural life will end up in enlightenment without any effort. You will suddenly find you are enlightened. That's why no recognition is given to the enlightened person. That is a natural phenomenon, just as every rosebush if watered well, if allowed to have some sunlight, if given good soil, will come to flowering. That is not a miracle.

Every man comes to flowering, he becomes a Gautam Buddha without any effort. And because every natural human being is bound to become an enlightened person, no recognition is taken of it. It is just as childhood is followed by youth, youth is followed by middle age, middle age is followed by old age and you know that old age is followed by death. It is just a natural sequence.

Buddhahood should be a natural sequence. It is not, because of your God and your priest and your scriptures; they are preventing you. Freedom from all these is absolutely necessary.

And strangely enough, every government knows that television is harming people immensely, ruining their physical health, ruining their mental sanity. Still, because all the great corporations which support the politicians for their elections own these televisions ... The churches have their own television stations, radio stations, magazines, newspapers -- in different names so you will not know it.

One of the British publishers, Sheldon, has published nine of my books. I had no idea that it was just a front, and behind it was the church. As the church authorities became aware that my books were being published, then I came to know. The man who was the manager of Sheldon Press must have been sympathetic to my thoughts, my approach to things. So without asking the church, he continued publishing. Nine books he published. And then he informed me, "The church has found that I have been publishing your books, so they have put an absolute ban on it. So please forgive me, I will not be able to publish any more. And they have ordered that these books should be given for recycling -- whatever has been published -- so they can be destroyed."

But the man must have been in great love with me. He did not give them to the recycling factory. He sold them to a secondhand bookstore, and he informed one of my sannyasins, "You can get them from the secondhand bookstore." So we got all the books at a throwaway price, but it was the Sheldon Press manager who managed it. Then we became aware that Sheldon was a fake name. You would not think that it had anything to do with the church.

I have been informed from Germany that all the great newspapers are owned by the church, but you would not know. Television stations are owned by the church, radio stations are owned by the church. Satellites are owned by the church ... and big corporations.

People have not looked into the big corporations. They are international like Coca-Cola. Only the Soviet Union was not aware of Coca-Cola, but now Comrade Gorbachev has brought Coca-Cola into the Soviet Union. Now the only international thing is Coca-Cola. Wherever you go you find billboards declaring, "Things go better with Coca-Cola."

There are ten rising corporations and one survey says that in the coming ten years, there will only be

these ten corporations in the whole world, because they are purchasing all the small corporations. The small corporations cannot compete. These ten corporations will have all the wealth of the world in different names so you will not even suspect a new kind of imperialism, and a very subtle kind that you will not be able to figure out who is behind it.

These corporations own almost all the television stations, and their interest is not in people's psychology or their disturbance. Their whole interest is that fifty percent of television time is devoted to advertisements -- that is their income. But that income is possible only if millions of people are watching their programs, otherwise nobody is going to advertise.

To attract millions of people to the programs they have to make it as sensational as possible. It has to be a triangle story: two women and one man, or two men and one woman. And then murder, and suicide, and mental sickness, and insanity and all kinds of sensations have to be brought every day. It is the same story that goes on and on.

And they don't allow you to see the whole story. They give you a fragment, and then comes the advertisement. When you are getting hot, excited, then suddenly comes the advertisement. In that hot state, vulnerable, you immediately swallow the advertisement. You don't care whether it is healthy or whether you need it or not, it simply makes an imprint on your mind.

And again the story comes, so you don't even have time to think over what has got into your mind; they don't give you the chance to think. Again the story starts, and you forget all about the advertisement. A fragment again, and again the same advertisement is repeated. It goes on from six o'clock in the morning till twelve o'clock in the night. And people are just being imprinted by all kinds of nonsense and stupidity.

Television has become one of the great dangers to humanity. It could have been a great bliss, a great blessing. It could have been tremendously useful as education.

According to me, all television stations should belong to the universities, to the colleges, to the schools. And they should have programs which educate people. No advertisements -- that is not education, that is *mis*-education, that is exploitation. They should teach people history, geography ... Small children who cannot get it through language, will be easily interested in learning history, in learning geography, in learning other kinds of subjects. Sciences, literature, fiction, poetry, painting ... all kinds of arts can be brought to children of all grades.

So there must be television stations for small children, and then there should be some for the college graduates. And there should be television to the highest grade, postgraduate and research people. Professors have to be continuously made aware of all new kinds of discoveries, otherwise they are lagging behind, almost twenty years behind. They studied twenty years ago when they were in their postgraduate classes, but that knowledge has become out of date.

To update professors will be very easy with television. To bring students tremendous interest in all kinds of subjects, in whatever they are interested ... If they are interested in music, they can be taught music, musical instruments. If they are interested in painting, they can be taught painting, sculpture. They can be taught meditation. All kinds of possibilities are there, once television is taken out of the hands of the exploiters, and out of the hands of the religious preachers. And then these children will prove Sigmund Freud's hypothesis absolutely.

This man has taken a revengeful attitude. It always happens. Because Sigmund Freud is the founder of psychology, every psychologist feels to take revenge, just as every child feels to take revenge with the parents.

This research simply shows a very deep hidden secret of this psychologist -- that he wants to take revenge with the father figure, Sigmund Freud. Otherwise, this was so simple to understand that technology has brought so many things to the children which were not available in Sigmund Freud's time. The new children were not available for him to study, nor was he aware of the aboriginal children. He was aware only of Christian and Jewish children -- both repressive religions.

Christianity is a child of Judaism. So is Mohammedanism. All three religions born outside India are branches of Judaism, repressive. The God is angry, the God is jealous, the God is going to punish you with eternal hellfire. But these words do not get into the minds of the children. They start after four years of age, but television can be watched before four years of age.

Small children are watching television because they know the language of pictures and color. Their world consists of pictures. That is why in children's books first you have to print a big picture. If you want to teach them what a mango is you have to put a big picture of a mango. Saliva comes first; then comes the word `mango'. Looking at the picture, the child starts feeling to eat it, and the picture becomes associated by

and by with the word `mango'. As the child grows, the mango picture becomes smaller and smaller and smaller. In the university, pictures completely disappear from the books; words become very small, longer, complicated, and sentences become complex. Now the child has moved from pictorial language to an alphabetical language -- to words from pictures.

Now words don't have color, and words don't have that kind of impact which a child can understand.

So what this psychologist has to understand -- I am going to send him the whole discourse -- is that his hypothesis is absolutely wrong and biased, and it is just a revenge against Sigmund Freud. Otherwise, a conscious researcher would have looked at what changes have happened between the time of Sigmund Freud and our time.

Are the children the same that you are surveying? They are not the same children. Then you cannot condemn Sigmund Freud's hypothesis because he was studying a different kind of children. Those children are disappearing from the West completely, so this hypothesis will be accepted. That's why I have taken it for your consideration that this hypothesis is wrong. This hypothesis is bound to be accepted, because you can study the children and that study will support it. But the reason is television, not the children! Remove the television and you will find children exactly as Sigmund Freud found them. But he also missed the aboriginal children who don't have any dreams at all.

He could not have conceived that there are people who don't have any dreams, because the Christian-Judaic religion is so repressive. People who have been brought up in that culture cannot conceive that there are still aboriginal people around the world, hidden in deep forests, who are absolutely natural beings. Those people have never heard that there is anything to be repressed.

Just in the middle of India there is a state, Bastar. It used to be an independent state under British rule, and the king of Bastar was my friend. And he became my friend by a strange coincidence ....

We both were traveling in the same train compartment, and we both looked alike. He had a beard exactly the same size as I had at that time, and he used to wear the same kind of long robe with a lunghi wrapped around. So we were sitting in the same compartment looking at each other, thinking, "This is strange." And he was also looking at me and watching, thinking, "What is the matter?"

Finally, he said to me, "We both look so alike. From where are you coming?" I told him. He said, "Strange ... and where are you going?"

So we were going to the same place, Gwalior. And we were going to be the guests at the same palace of the Gwalior maharani, the queen of Gwalior. We were both going to participate in an annual conference she used to call a World Conference of All Religions.

He was going to represent the aboriginal idea. They are pagans, they don't have any organized religion or dogma; they don't have any holy scripture, they don't have any priest. And because he was an educated person, he was going to represent pagans.

I was invited by some misunderstanding. The maharani must have read some of my books and thought that I was a religious person. On the first day of the meeting, she became so worried, because at least fifty thousand people were there in the palace grounds.

Gwalior's palace is a very big palace, and has acres and acres of greenery around it, and small bungalows, and it is all in a walled garden. Almost half of the city belongs to the palace. And just behind the palace is a huge mountain where they run a school for all the princes of the country and even outside the country. That school belongs to the palace. It was created just for Gwalior's sons and daughters in the beginning. Then it became a royal school for all the royal states of India.

It is a beautiful palace, and it has a huge ground where fifty thousand people can sit every year. But when I spoke, she was completely shattered. She could not sleep. At twelve o'clock in the night she knocked on my door. I had left her at ten o'clock after the meeting. I could not think who would be knocking on my door, so I opened the door, and it was the queen herself.

She said, "I cannot sleep. You have shattered my whole mind. And now I cannot allow you to speak tomorrow." The conference was going to continue for seven days, I spoke only one time. And she said, "My son wants to see you, but I have prohibited him." She said, "Whatever you said feels to be true, but it goes against all our beliefs, all our religious feelings."

I said, "Do you think about truth, or do you think about lies and consolations?"

She said, "I can understand, but my young son who is going to be the head of the state is too young, and he will be impressed by you immediately." She requested me, "Just for my sake -- even if he comes, don't allow him in."

So I said, "If I am not going to speak, then I don't have to stay here. You have asked me for seven

lectures, and just one lecture and you are finished. Let me do my job. Those fifty thousand people will ask for me."

She said, "I know it, because you were the only one they seemed to be interested in, and there was absolute silence. I have never seen such silence in the crowd. The priests go on speaking, who cares? They are telling the same thing again and again, year after year, the same dogmas. For the first time," the queen said to me, "I understood what it means to have pindrop silence. So they will be asking, but it is difficult, because all the other participants are absolutely against you."

Hindus and Mohammedans and Christians -- they were all there, so they approached the maharani after the lecture, "If this man remains here for seven days, then we are leaving. We cannot sit on the same stage together, because he is destroying every religion."

I said, "They are so many, they can defend. I am alone" -- there were almost twelve people on the stage with me -- "They have enough time ... there are twelve, they can defend."

The maharani said, "I know they cannot. They don't have the guts, they don't have the argument, they don't have any idea how to defend. And you have destroyed their smallest things, which I could not have conceived *can* be destroyed!"

Just before me, one of the shankaracharyas was speaking, and he told a small story which I love to tell myself, but when anybody else tells it, that is a different matter.

It is an ancient story he was telling:

The story is that ten blind men were crossing a flooded stream. Being frightened, they were holding each other's hands, and somehow they managed. It was not deep, but the current was forceful. They reached to the other side, and somebody amongst them said, "We should count, because we don't know if the river has taken somebody away, or we are all together still."

So they started counting. Everybody counted, and it was always ending with nine because he was leaving himself out. He would count the others: one, two, three, four, five, six, seven, eight, nine -- one man was missing! They all tried, but it always stopped on the ninth!

One man, sitting by the side of the road, working in his field, was watching all this nonsense that was going on. And all the ten blind men had started crying and weeping, because one of them, one friend of theirs had been taken by the current.

So finally, the man came up and he said, "What is the matter?"

They said, "We were ten, and one person has gone with the river. Now we are only nine."

The man immediately looked -- they were ten. So he said, "I have been watching. Now I will count. Stand up! I will go on slapping. First I will slap the first person one slap, and I will say one! Then I will slap the second person twice, and I will say two, and the third person three times, and I will say three ... and this way I will count."

They said, "Any way ... just bring our tenth man."

So he counted -- and they were ten. And they were rejoicing, although they had been beaten well.

It is an ancient story. And the shankaracharya was telling it to show that this is the way we are: forgetting ourselves and looking around the whole world; trying to find peace, trying to find bliss, trying to find God, and not looking inwards, not counting ourselves.

After him I was to speak, and for the first time I had to criticize this story, which I have told you. But my context was totally different!

So I said to the shankaracharya, "Your story is absolutely stupid, because you have first to explain how they came to know they were ten. Before they started moving into the river, how did they manage to count? And if they knew how to count, how did they forget it just by crossing the river?"

Now he was at a loss.

I said, "There are only two possibilities: one is that somebody else has counted them just as somebody else counted them afterwards."

He said, "Perhaps."

I said, "That's the trouble with borrowed knowledge. Because somebody else has counted them, that created the trouble. It was not their own understanding that they were ten. It was somebody else's understanding that they were ten, and they were carrying borrowed knowledge. That borrowed knowledge is not going to help. When they themselves counted, the borrowed knowledge did not help at all. Again they needed somebody else to count them, again the borrowed knowledge.

"I am against borrowed knowledge because it is not going to help you. It is going to create more misery, more anguish, more anxiety. What happened to those blind people?" And I asked the shankaracharya,

"Whatever you know, is it your knowledge or just borrowed? And be honest, because I have ways to check out whether it is your knowledge or borrowed."

He said, "I don't know myself; I am a scholar. I know the Vedas, I know the Upanishads, but I don't know myself."

I said, "Then you are a blind man. Sooner or later, passing any current you will be in difficulty. You will always remain dependent on others, you will never be free. And without freedom there is no spirituality."

For the first time I suddenly found the criticism, I had never thought about it.

But the queen said to me, "This is dangerous. You finished that shankaracharya, and everybody was laughing and enjoying. Now that shankaracharya is very angry. He is sitting in my palace."

I was staying in the guest house. Everybody had a guest house. They had at least twenty guest houses in the thick garden ... huge and ancient trees. The shankaracharya was sitting in the main palace where the queen and the king lived. And he said, "I am not going to leave unless you make the arrangement. Either we all will leave -- twelve persons ..."

I said, "Don't be worried, I will speak for three hours continuously. Those twelve persons are not needed. I will manage the fifty thousand people. In fact, tomorrow you will have difficulty because more people will be coming. These fifty thousand people are going to tell at least one hundred thousand people. So don't be worried, there is going to be a double gathering. You have to make arrangements. Let these twelve people go, I will manage the seven days."

She said, "But I cannot do that. I am an orthodox Hindu."

I said, "That does not matter. I will finish all orthodoxy in seven days."

She said "That I can understand. You will finish, but I cannot tell all those religious leaders to go away. And they are twelve, and you are alone."

I said, "That does not matter. I am enough for those twelve. If they don't want to sit on the same stage, make another stage for them, and I will just sit alone on my stage. I will take care of each of the twelve."

She said, "You are going to create trouble, and I want no trouble."

I said, "Then if you want to keep those people, you don't understand. You will be in trouble."

At that moment the Bastar maharajah also came in. He was staying in the next room in the guest house with me. And he said to me, "You have done a great job, and if you have to leave, I am coming with you."

That's how we became friends. And he invited me to his state. So from Gwalior I went directly to Bastar. It is far away from Gwalior. And he introduced me to the people of Bastar. They are aboriginals, and they live almost naked. They put only a small piece of cloth around them when they come to the main capital, Jagdalpur -- otherwise, in the forest, in the mountains they live naked.

You can ask a woman, even by touching her breast, "What is this?" -- and she will not feel embarrassed, she will not feel offended. She will say, "This is just to give milk to my child," with no idea that "you are being offensive, you are touching my breast." She is not going to scream, and she is not going to any police station; in fact, there is no police station there.

The people are so innocent, that rarely does it happen that somebody kills someone. It has happened perhaps twice in this maharajah's lifetime. Then the person who has killed comes to the capital himself, because only the capital has the police station and the court. He goes to the police station and informs them: "I have killed a man and I need to be punished." Otherwise no one would ever have known that he had killed anybody. Nobody goes into those deep forests. They live in caves; nobody goes there. And they have such beautiful caves.

And they are such beautiful people. You will not find anybody fat, you will not find anybody thin -- they all look alike. They live long, and they live very naturally. Even about sex they are very natural, perhaps the only natural people left in India.

And exactly what they do, has to be done all over the world if you want people not to be perverted. Behind all kinds of mental sicknesses is sexual perversion. In Bastar I found for the first time, people totally natural.

After a girl and a boy come of age -- that is thirteen and fourteen ... They have in their villages, in the middle of the village, a small hall just made of bamboos, as their huts are made. The moment a girl starts having periods, she has to stay in the central hall. By the time a boy is fourteen, sexually potent, he has to live ... All the girls and the boys who have become sexually mature, they start living together, sleeping together, with one condition -- and that is a beautiful condition -- that no boy should sleep with a girl for more than three days. So you have to become acquainted with every girl of the village, and every girl has to become acquainted with every boy of the village.

Before you decide to marry someone, you must know every woman of the village, so there is no question arising afterwards that you start feeling lustful for some woman. You have lived with all the women of your age, and it is your choice after the experiment with all the woman.

And there is no jealousy at all, because from the very beginning everybody is living with every girl. Every boy has the chance to be acquainted with every girl of the village, and every girl has the chance to be acquainted with every boy of the village.

So there is no question of any jealousy, there is no competitive spirit at all. It is just an experiment, an opportunity for every child to know sex with different people, and then find out who suits you, and with whom you were the most happy, with whom you settle harmoniously, with whom you felt your heart. Perhaps this is the only scientific way to find a soul mate.

But these people are called uncivilized, and missionaries are doing a great job of civilizing them: opening schools, hospitals. They don't need hospitals. They are such healthy people, and these missionaries bring all kinds of diseases to them. They have never heard about gonorrhea, they have never heard about all kinds of perverted diseases. The missionaries bring the diseases, and then the hospital.

The missionaries bring the idea to them that you are poor. They have never thought about it -- they are all equal, equally poor. There is no question of comparison, and they are living perfectly well, and healthy, on one meal a day. They are more healthy than anybody else in the world.

Just recently scientists have been experimenting on rats, and they were puzzled. They kept two categories of rats, the same kind. To one category they were giving as much food as they wanted -- American rats. And to the other category, the Bastar rats, they were giving food only one time. And they were surprised. The rats who were given whatever they wanted, lived to be only half of the age of the rats who were fed only one time. They were double the age -- twice the American fellows!

So Bastar people live longer, although they don't know how long they have lived, because they cannot count. They live up to one hundred years very easily, one hundred and twenty very easily. If you search deeper in the forests, perhaps you can find a person who has lived one hundred and fifty years. They don't know it -- you have to figure it out. And they don't look that old either.

Even the oldest person goes on working. Life is hard, but it is beautiful. Every night -- particularly when it is fullmoon nights -- they dance to abandon. The whole day they have been working hard, and in the night they dance. All the women, all the men together ... no question that you have to dance with your wife. People go on changing partners. It is a social phenomenon, it is not a question of possessiveness that you should dance with your own wife. And if she is dancing with somebody else, then you are looking jealous, you are looking murderous.

I have watched their dances. They look so beautiful. There is no question of any lust, because they are fulfilled, sexually fulfilled, physically fulfilled.

They don't have dreams. I have asked many. I have asked the maharajah. He said, "They don't have dreams, but I have because I am an educated person. They destroyed me. I was born in these hills, and I would have loved to remain just as uneducated, as uncultured as these people. Their joy is infectious, their laughter is infectious. But they don't have any dreams."

There is no need for dreams. A dream is a need created by a repressive morality, by a repressive God, by a repressive priesthood. These are the people who have created dreams. And then another priesthood has come into being, the psychoanalyst. They exploit your dreaming. One priesthood has created the dreams, another priesthood ... and both were Jews.

Jesus was a Jew, and Sigmund Freud was a Jew. One Jew has created Christianity -- the most repressive religion in the world, and the other Jew has created psychoanalysis to analyze your dreams. And both are having great fun. Both are the most highly paid people ... psychoanalysts and the missionaries, and the priests and the bishops, and the cardinals and the pope ....

Psychoanalysis will remain incomplete unless it comes to understand the people who don't have dreams. Then you will have to change the whole idea. It is not that by analyzing people's dreams you are going to give them mental health. The question is how to help them move from dreamless sleep to relax into the fourth stage called *turiya*, *samadhi*, *satori*, where one becomes utterly awakened, the state of a Gautam Buddha.

And a good news before I take the sutras.

A famous New York sculptress, Martine Vaugel has just now taken sannyas from the New York Center of Neo-Sannyas International. She is a world-famous sculptress. She must have been listening to my tapes,

and must have been hearing Sardar Gurudayal Singh's name every day. So, without seeing him -- she has not yet come to Poona, and she has not seen Sardar Gurudayal Singh ... but this is the sensitivity of an artist, a creativity. She has made a statue of Sardar Gurudayal Singh, and she has sent me a picture of the statue to see whether she is right? And I was amazed. She is absolutely right. The picture looks almost like Sardar Gurudayal Singh.

(THE MASTER HOLDS UP THE PHOTOGRAPH OF SARDAR GURUDAYAL SINGH FOR ALL TO SEE. IN RESPONSE, EVERYONE CHEERS AND CLAPS.)
Sardar Gurudayal Singh ... take your picture!

(THE MASTER, ENJOYING THE SITUATION IMMENSELY, HOLDS OUT THE PHOTOGRAPH FOR SARDAR TO TAKE.)

The first question:
SO-CALLED "MODERN CHRISTIANS" PARTICULARLY YOUNG PROTESTANTS, TALK ABOUT GOD AS IF HE IS NOT A PERSON -- LIKE "GOD IS EVERYWHERE, IN EVERY BEING, IN EVERY TREE, IN NATURE" -- NOT A PERSON HIDDEN IN THE CLOUDS.
DO THEY GET THE POINT OR IS IT JUST OUT OF CUNNINGNESS, BECAUSE THEY SEE THAT THE OLD-MAN GOD HAS NO GROUNDS AT ALL AND NO FUTURE?

It is out of absolute cunningness, because they go on saying that God is not a person. Then why do they go to the church? Then why do they continue to pray to God as a person? If God is not a person, prayer should be stopped, going to the church should be stopped. If God is not a person, then Jesus cannot be his begotten son. Then you have to drop the idea that Jesus is related to God especially.

If God is really everywhere, then he is no more in Jesus Christ than in you. Then why should you worship? Then what is the function of the priest if there is no God as a person? The priest has to disappear.

That's why I say these people are simply repeating the approach of Zen -- which has become known to the West now -- that there is no God. But they cannot say it exactly, "There is no God" -- it hurts their programmed minds. So they are finding excuses in such a way that it appears God is, but it is not a person.

But they don't understand the implications. They say, "God is everywhere." If God is everywhere, then no place can be called sacred. If God is everywhere, in every being, then you cannot be violent to the animals, you cannot hunt animals, you cannot kill animals for your food. You are killing God. If God is in every being, then everybody has to be vegetarian. Nobody can be non-vegetarian; otherwise you are killing God and eating God.

In every tree in nature ... and you are cutting trees, you are destroying the ecology of nature.

Just when India became independent, forty years ago, there were nearabout one hundred and fifty million hectares of trees in the country. Now there are only sixty million hectares. Over half of the trees in India have been cut. And the Christians are saying now that God is everywhere, even in trees ...? Hindus have been saying it for centuries that God is everywhere. That is the meaning of `omnipresent'. And if God is everywhere, then why do you go to the church, why do you go to the temple, why do you go to the mosque? And why do you listen to the sermons? Why do you carry a Holy Bible or a holy Koran?

I don't think a non-personal God can write the Vedas and the Bible and the Koran -- or a non-personal God can send messengers and prophets and messiahs. Then if you are honest all your holy scriptures have to be burned. And all your churches have to be demolished, if you are honest. And all your priesthood has to be told: "You have exploited enough; now start working. Unless you work you will not have anything to eat."

If you don't do that then it is mere cunningness, because you cannot prove the personal God anymore. You are trying to create an impersonal God, but your whole religion continues to be the same. It does not change.

It is such a great change from a personal God to an impersonal God that your whole religion will go through a revolution -- no church, no priest, no holy scripture. Then the whole existence becomes the holy scripture.

And if God is everywhere there is no need to pray. The closest is your own being, so first find God in your own being.

But still these Christians are not interested in meditation. These Christians are still praying, to an impersonal God.

Prayer is absolutely absurd. And if these Christians do understand the implications, then Christianity disappears and the pagan appears again. That was the only problem. Christianity killed millions of pagans who believed in the whole of nature, in the whole of existence as divine; who worshipped trees, who worshipped the moon, who worshipped the sun, who worshipped rivers, mountains, anything -- because everything was sacred. Christianity destroyed them, and converted those pagans into Christians -- from an impersonal God to a personal God, from natural people into repressive maniacs!

And now if you again disperse the personal God into the whole of existence, you will have to disperse the whole of Christianity. You will have to disperse all the religions, and the whole earth will be full of pagans, Zorbas.

That is my effort -- to create the Zorba as a solid foundation for a buddha.

Zorba is the earth.

Buddha is the sky.

And when these two meet there is communion. When these two meet, there is synchronicity. When these two meet there is revolution. You are no longer the same, nor is the world anymore the same. Everything changes in a totally new perspective. New doors open -- and a new human being, and a new, fresh existence without any priests to poison your nature.

No, these people, the so-called new Christian theologians are just deceiving themselves and other Christians, because their whole structure remains the same. Just God ... because they cannot support by logic or evidence, and they can see the point of Zen, at least intellectually. Not to feel inferior, they are talking about the impersonal God.

That's what Eckhart was doing, that was what Saint Bernard was doing -- trying to make God impersonal. But they don't understand that it means destroying your whole structure of religion. If they truly understand the phenomenon they will destroy all Bibles, all churches, popes, the Vatican ... all should be finished, there is no need. God is everywhere -- there is no need for any priest to stand between you and God. He is surrounding you, he is in the air, and he is in your blood and in your bones. He is in your very marrow and he is in your inner space -- as he is everywhere.

But to know that he is everywhere is not a logical conclusion. To know he is everywhere has to be an existential experience. First you have to go into yourself. Unless you know it in yourself, you cannot say it is in the trees and it is in every animal and it is in every living being. You are a living being -- first enter into yourself.

These Christians are not talking about meditation at all. So all the talk is simply to deceive themselves and others, as if they have risen to the same height of Zen. Just by talking you cannot do that. You have to give evidence, proof, by your every gesture, by your every action, by your every word.

But I watch, I have been aware of these new Christian theologians, and their behavior is the same as any Christian. That behavior proves that their understanding is just to camouflage people's minds, to create confusion. They are protecting the old God with a new name -- "impersonal God" -- because their whole religion remains the same.

How can it remain the same if God is impersonal? That is the equivalent to there being no God only godliness, a quality pervading the whole cosmos.

There is a beautiful story ....

al-Hillaj Mansoor, who became finally a great enlightened being, was murdered by the Mohammedans. He was a poor man and he wanted to go to Kaaba because it is the duty of every Mohammedan, at least one time in your life, that you should go for *haj*, for a holy pilgrimage to Kaaba. If you don't go at least one time you are not a Mohammedan. So even the poorest Mohammedans sell their houses, their land, and go at least one time to Kaaba.

Mansoor was very poor. His father and mother died when he was very young, so he was almost an orphan, a beggar. The neighbors helped him up to his youth and then he started -- because there was no education for him .... People were going ... there is a special month every year when Mohammedans from all over the world go to Kaaba. Many people from the village were going, and he started telling them, "I would like to come." But they said, "You don't have any money." So he collected money from every house. But by the time he had collected money, the other pilgrims had already left.

So alone, he started his journey. Just outside the village, underneath a tree was sitting a man who was going to become his master -- Junnaid. And he said to the young man, "Where are you going?"

al-Hillaj said, "I am going to Kaaba. All the pilgrims from my village have already left."

Junnaid said, "Come here!" The voice of Junnaid was such ... his eyes were such that al-Hillaj could not say no. He said, "Give me the money! There is no need to go anywhere. I am the Kaaba and I have come to your village just for you. You can make seven rounds of me, just as the other pilgrims will be making seven rounds of Kaaba. That is a stone -- I am a living human being."

al-Hillaj was so magnetically drawn to the man that he gave all his money to him, and made seven rounds.

And Junnaid said, "Now you can go to your village. And I will be leaving tomorrow morning, so if you want to come with me, you can come."

He went to the village. The villagers asked, "What happened? You had gone to Kaaba" -- it used to take three months walking to Kaaba, and three months to come back -- "and you are back just within half an hour! Where is the money?"

al-Hillaj said, "What to do? I met Kaaba just outside the village. He was sitting under a tree."

They said, "You idiot! You have given the money to THAT Kaaba?"

He said, "He asked, and he told me to make seven rounds around him. So I made seven rounds and I am feeling so fulfilled, and so dignified that Kaaba himself has come."

They said, "You come with us. We want to see who this man is who has cheated you. You are a simpleton! How can Kaaba come here, and for you?"

He said, "You can come. Tomorrow morning I am leaving with Kaaba."

He said, "You come with us. First let us see who this fellow is -- he is a man?"

al-Hillaj said, "Of course. And a very magical man. I think it is Kaaba personified."

They said, "You keep quiet, you just follow us." The whole village gathered, and they could see. The man had a tremendous light around him -- it was night now -- and they could feel as they started coming closer to him, that he was in deep silence with closed eyes. The light was radiating, and al-Hillaj was not wrong, there was an immense attraction, the man had charisma.

They all went around him and Junnaid opened his eyes and said, "First put the money! I have traveled to your village and you are doing your *haj* without paying the money. Bring the money first!"

al-Hillaj said, "Now you know that he is not an ordinary Kaaba, he speaks too!"

And the whole village, whatsoever they could bring, brought and gave to him.

Junnaid allowed them to make a round, and the day after, he left with al-Hillaj. The whole village had come to send them off. They thought, "This al-Hillaj, although he was an orphan, proved to be more blessed than we are. He has found a master."

Only the enlightened man can say such a thing, that there is no God, because he knows God is a quality, it is the fragrance; you cannot catch hold of it, but it is everywhere. Wherever life is, wherever laughter is, wherever love is, that quality pervades, penetrates your heart. And in meditation it goes to the deepest part of your being. Only then can you say there is no God. That does not mean you are atheist, that simply means you are denying a personal God, a creator God, and you are accepting existence itself as divine. But then there is no church and then there is no priest, and then there is no holy scripture.

If these neo-theologians are really sincere, honest human beings, they should start destroying the holy scriptures -- at least the Christian ones, since they are Christians. And they should start demolishing the Vatican, taking away the power from the priests, and abolishing the monasteries.

But they are not doing anything of the kind, so it is all bullshit -- just bullshit and nothing else.

The sutra:

OUR BELOVED MASTER,
SHODAI, WHO WAS BORN IN 738 IN CHINA AND DIED IN 820, WAS A DISCIPLE OF SEKITO.
SHODAI STAYED AT MOUNT NANGAKU UNDER SEKITO FOR THREE YEARS, THEN WENT TO MOUNT SHUKO WHERE HE SAW MA TZU.
MA TZU ASKED, "WHAT DID YOU COME HERE FOR?"

You can see the difference between so-called religious people and the Zen masters. Ma Tzu knew that he was coming from Sekito. Rather than feeling happy that he had got a disciple from Sekito and his number of disciples had at least increased by one, Ma Tzu said, "What did you come here for? Sekito was

enough for you."

This is the beauty of Zen -- an immense reverence for everyone who is enlightened. There is no competition at all. Never heard of in the world of Zen is the word `competition' ... no effort to convert anybody. Ma Tzu simply asked him, "Why have you come here? For what? Everything was available where you are coming from."

SHODAI SAID, "I CAME HERE FOR BUDDHA'S BIRTH CELEBRATIONS, JAMUNA DARSHAN."

Buddha's birthday was coming. And Buddha's birthday has a very special coincidence. He was born on the same fullmoon night as he became enlightened, in the same month, on the same fullmoon night, as he died eighty-two years afterwards -- the same month, the same fullmoon night. A strange man -- birth, enlightenment, death, all happened on the same fullmoon night, in the same month of the year. So his birthday is also his enlightenment day. It is also his death celebration. So in a single day all three experiences happened. That's why for Zen the full moon has become something special -- because everything that happened to Buddha happened on the fullmoon night.

So in every Zen monastery on the fullmoon night people just sit under their trees and watch the full moon. The full moon has become symbolically connected with Gautam Buddha. And just watching and witnessing the full moon, they enter into deep meditation.

The fullmoon night has a specialness that is now being recognized by science itself. They have to approach it from the wrong side, because scientists are living on the wrong side of the earth, in the West. They became aware that more murders happen on the fullmoon night, more suicides happen on the fullmoon night, more people go insane on the fullmoon night ... strange. This fullmoon night certainly affects people and their psychology. It affects the ocean -- that is a known fact. On the fullmoon night waves become very tidal -- as if the ocean is trying to reach to the moon. Man consists of eighty percent of ocean water, so something in him also starts feeling a subtle vibration. Scientists say that the first living being was the fish. Man is the other end of progress -- in the beginning was the fish. So we have a very deep connection. Our real forefathers lived in the ocean -- they were fish.

So don't eat fish! You are eating your own forefathers, and that is nasty! And I see people carrying tinned fish -- forefathers tinned! And people love eating fish ....

If life was born in the ocean then life is bound to be affected when the ocean is affected. There is a deep connection, underlying currents. But Western psychologists became aware from the wrong side: suicide, murder, madness. The East became aware that more people have become enlightened on a fullmoon night; in fact, almost all except one, Mahavira.

He became enlightened on the no-moon night, *amawas*. The fullmoon night is called *purnima* -- the moon has become perfect, *purna*. And the no-moon night is when there is no moon at all, absolute darkness. Except Mahavira, nobody has become enlightened on amawas, no-moon night. Mahavira's name was not Mahavira -- Mahavira means a great warrior. His name was Vardhaman. But because he became enlightened on amawas, no-moon night, he proved that he could go against the current. It was natural for everybody to become enlightened on the fullmoon night, but this fellow Mahavira tried to go against the normal order of things, and still managed to become enlightened.

In India, people have completely forgotten why every year on a particular amawas, no-moon night, they celebrate Diwali, a festival of lights. You must have seen people putting all kinds of candles, lamps, lights in their houses. This is the night when Mahavira became enlightened. And this festival is in remembrance of Mahavira but nobody even thinks of Mahavira.

Those firecrackers are in celebration of Mahavira. He certainly did something unique which never happened before and never happened afterwards. So it is perfectly right to call him Mahavira, a great warrior. A very strong man ... otherwise it is almost impossible for anyone to become enlightened on the no-moon night.

In Zen, on the fullmoon night of every month, they watch the moon the whole night. And as they go on witnessing the moon, a deep tranquility and silence descends over them, particularly on the night when Gautam Buddha was born, became enlightened, and died. So this is a special, very special night for the people belonging to the small stream of Zen.

Shodai said, "I have come here for Buddha's birthdate celebrations." Ma Tzu was a very famous master; Sekito was not that famous. Slowly, slowly he became famous after his death, but Ma Tzu was famous while he was alive -- very famous, because of his strange behavior. Shodai must have thought that on the celebrations of this moon, it would be good to go to Ma Tzu -- something might transpire. So he said, "I

have come here to celebrate the birth of Gautam the Buddha."

Ma Tzu said, "Buddha has no birth, no death -- Buddha is eternal. Life has no beginning, no end, it is eternal. The very word `birth' belongs to the world of delusion, because that which is authentic in you is never born. It has been coming from one house to another house, from one body to another body, but it is eternal in itself. So no birth, no death happens to it. It happens only to the outside of the house, which becomes tattered so it has to be renewed, or else you have to move into a new house."

Ma Tzu said, "Buddha has no birth, no death. The very idea of birth and death is delusion. YOU ARE FROM MOUNT NANGAKU, BUT IT SEEMS THAT YOU HAVE NOT YET KNOWN THAT YOU NEED SEKITO. He is your master. I don't think it is the right time for you, or that there is any need to change your master. You have not allowed your master to transform you yet. SO YOU SHOULD GO BACK. You cannot stay here."

HEARING THAT, SHODAI WENT TO SEKITO. ON MEETING THE MASTER, SHODAI ASKED SEKITO, "WHAT IS BUDDHA?"

All the way coming back he must have been thinking, "Ma Tzu said there is no birth of the buddha and no death of the buddha. Then what is the buddha?"
The buddha is equivalent to awakened life.

SEKITO REPLIED, "THERE IS NO BUDDHA NATURE IN YOU."
SHODAI ASKED, "WHAT ABOUT ALL LIVING BEINGS?"
SEKITO REPLIED, "THEY HAVE BUDDHA NATURE."

Sekito was strange in his own way. Ma Tzu had very strange behavior; he went to the extreme. But Sekito was not just a normal enlightened master either; he had his own uniqueness. He said, "All living beings have buddha nature, but Shodai, you don't have it!" This is a very strange statement. Why does this poor Shodai not have the buddha nature? When all living beings, even animals, even trees have buddha nature -- only Shodai has not!

SHODAI ASKED, "WHY DON'T I HAVE IT?"
SEKITO SAID, "BECAUSE YOU DON'T ACCEPT IT."

The only question is of recognition, of accepting, of remembering. Even if you have immense treasures but you are unaware of them, what is the point whether you have them or not?

An ancient story says that one master and his disciple were moving from one village to another village. But they started late because people were trying to persuade them to stay a little longer in their village. Starting late, the master was continuously looking into his bag. That he had never done before. And the disciple was behind -- he was also thinking, "What is the matter? Why does he go on looking into the bag, and then close it?"

And again and again he said, "We should go faster, we have to reach the other village before sunset."

The disciple simply could not believe it, because there had been many nights when they stayed in the wildest parts of the forest where there were all kinds of dangers ... and the master had never bothered. They had slept soundly under the trees, knowing perfectly well there was danger all around. But what had happened today? He wanted to reach to the other village before sunset. There was danger -- what kind of danger?

Then they stopped at a well, and the master had to wash his face and do his evening prayer before the sun set, so he was in a hurry. He gave the bag to the disciple and told him, "Keep it carefully." That too was strange. He had given the bag to him many times, but he had never said, "Keep it carefully." Of course he *had* always kept it carefully.

So when the master started drawing the water from the well, the disciple looked in the bag. And then he knew what the problem was: he was carrying a golden brick, a complete brick of pure gold. He knew now what the danger was. So while the master was praying -- and he was praying quickly, and fast -- the disciple threw that golden brick at the side of the well into the forest and took a stone of the same weight and put it in the bag.

The master quickly finished his prayer and immediately took the bag ... felt the weight. The sun was setting and it was getting dark. Feeling the weight, and touching the bag, he was perfectly satisfied. They started moving and the master said, "We have to run. We have to reach the village anyway, we cannot stay in the forest in the night. It is dangerous."

After two miles of running, both were tired, huffing, puffing .... Finally, the master said, "It seems we are on the wrong track because there seems to be no village ahead. Far away we can see -- not even a single light. And the danger is there ..."

The disciple said, "Don't be worried, I have thrown the danger near that well."

He said, "What!!" He looked, he took out the stone, and he said, "You threw that brick gold of? I told you to keep it carefully!"

And the disciple said, "I *have* kept it carefully! For two miles you have also been keeping the stone carefully. Not knowing that it was a stone, you were worried. Now can we stay overnight?"

He said, "Now there is no problem! You really threw away the whole danger."

They slept very well in the night ....

If you don't know, you can carry a stone as if it is gold. And you can carry gold as if it is nothing if you don't know.

You are carrying a tremendous treasure within you -- the buddhahood, the enlightenment. But unless you realize it, whether it is there or not does not matter. It is the same.

That's why Sekito said, "You don't have it. All other living beings may have it, but you don't have it. That much is certain. All living beings are not here, so I don't know, but about you I know -- you don't have it."

He said, "But why? Why make me an exception then? Every living being has it ...!"

He said, "BECAUSE YOU DON'T ACCEPT IT. You don't explore it, you don't recognize it. You don't remember a forgotten language."

AT THIS, SHODAI DECIDED TO STAY with Sekito.

Ma Tzu was right. This was the right man for him.

First he must have felt a little disappointed in Ma Tzu, a little humiliated that he had been sent back. But now he recognized: "Ma Tzu was right. Sekito has the secret in his hands, and he is my master. Ma Tzu has a different discipline and he will have to begin from ABC, and Sekito has been working for years over me."

So now everything was clear why he had been sent back. "Go to the same master who has been working on you, and he has been working perfectly rightly. His method is his; my method is different."

But methods don't matter, they are pure devices to bring you a certain awareness, a certain realization, a certain deepening of your consciousness. This statement: "Because you don't accept it, you don't have it. Just realize it and you have it -- you have already had it for centuries, but you have never looked at it." At this, there must have been a lightning flash in Shodai's mind, in his consciousness. He decided to stay with Sekito.

LATER, HE LIVED IN THE SHODAI-JI TEMPLE -- he created a temple, and he lived in the temple, which used to be called Shodai-ji temple -- AND DID NOT GO OUTDOORS FOR THIRTY YEARS.

This is simply symbolic and factual, both. He did not go outside the temple for thirty years. After this statement of Sekito -- "You have it, but because you don't accept it you don't have it" -- for thirty years he did not go outside the temple. Nor did he go out of himself for thirty years, he went on in and in and in. Those thirty years he was not even counting. The only thing that mattered was that he had to remember the hidden secret of buddhahood. He had to give birth to his own buddhahood -- and he had gone to Ma Tzu for the birth of Buddha's celebration.

How can you celebrate Gautam Buddha's birth if your buddha is still unborn? You can't understand what Buddha means, you can't understand what this festival is for, because you have not come to your own festival.

First you have to celebrate yourself.

Only then can you celebrate all the buddhas, awakened or asleep, can you celebrate the whole existence. ... AND DID NOT GO OUTDOORS FOR THIRTY YEARS -- neither out of the hut nor out of himself. He went on in and in -- went on digging.

WHENEVER A SEEKER CAME TO HIM, seeing the temple, and knowing that Shodai was inside meditating for thirty years ... People used to bring some rice, some food, some water, inside the temple. But he never asked anybody and he never went out.

In the East that has been a very virtuous act if somebody is meditating so deeply that he has no time for food, no time to beg, no time to go out. People have a tremendous reverence for meditators. They may have been poor and they may have cut their own food into two pieces -- one they would eat, the other piece they would go and offer to Shodai.

In the East, meditation has not been thought of as a personal matter. It is not that you are doing

something selfish for your own self; it is something that you are doing for the whole existence. If you become blossomed, you will be a proof to everybody that they can also blossom. You will become an argument for the inner world. You will become an incentive for others also to explore -- it is possible; it is not impossible. It is not only that Gautam Buddha can become enlightened, Shodai also can. He has been refused by Sekito -- "You don't have it!" This hit him hard.

But this was the device of Sekito. He needed that much of a hit. So he retired into a temple, meditated for thirty years, became enlightened. But whenever anybody would come to him, he would say, "Go away -- you don't have a buddha nature."

The same device that had been used on him by his master, he went on using his whole life. And he helped many people, because the moment he would say, "You don't have buddha nature," immediately they would ask, "What about other living beings?" And he would say, "Of course, they have it."

Naturally, the same dialogue happened again and again, and the person would say, "You are being absurd. If everybody has it, why have I not?" And he would say, "Because you don't accept." Just remember -- it is a forgotten nature. Just go in.

Shodai was not very inventive -- that's what I call a "normal" Zen master. He simply had one small statement. Even that small statement helped many, but could not help a really great number of people, because those people who were coming to him were not in the same state in which he was when he asked Sekito. He had been meditating with Sekito for years. He was just on the verge ... the last hit ....

But the people who were coming were absolutely beginners, so with many nothing transpired. Once in a while, if a man had come from some other master ... perhaps the master was dead, or perhaps he had become tired -- how long had he to wait? And he became anxious: "My master is becoming old and I am not yet enlightened ..." People like these who had been meditating and were just on the verge -- this man Shodai succeeded by hitting them. He knew only one hit -- a poor Zen master.

There are poor Zen masters and rich Zen masters and super-rich Zen masters. You are caught up with a super Zen master! I hit you without hitting you. I hit you in so many ways, from every direction possible, and my hits are not cruel and primitive. They are very contemporary -- in fact very few contemporary people are going to understand me. Perhaps a century or two centuries afterwards, my hits will shake people into awakening. But right now you are caught up, and you cannot go anywhere because you will not find me anywhere around the world. You will find just poor masters. Those super-rich masters have disappeared from the world.

We are living in a poorer world spiritually than before. Materially we are living in a richer world, but spiritually it is a very poor world. When Ma Tzu was there and Sekito was there and Rinzai was there and Nangaku was there, Yakusan was there ... there were so many masters just in Japan -- or in China ...! When Gautam Buddha was here in India there were eight masters just in the small province of Bihar, and they transpired hundreds of people into enlightenment.

But you are blessed. You have found a super-rich Zen master. Don't miss this opportunity, because the world has been becoming thinner and thinner as far as spirituality is concerned.

You have to create a great rebellion around the earth.

You have to upset all the organized religions.

Only then will people be liberated from their mind programs. And to liberate anybody from his mental programming, conditioning, is one of the greatest virtues. You are helping that man towards freedom. But you can help only if you are free. If you are not free, there is no possibility to help. A blind man cannot help another blind man. First you have to open your eyes and recognize *your* buddhahood, and then it is very easy to trigger the same experience in others.

There are many who are ready, on the verge, but there is nobody to push them. Everybody needs a push, and everybody needs a certain proof that buddhahood is a reality.

You will be surprised to know that when the Christian missionaries first came to India -- and they were the first to translate the Buddhist scriptures into English -- they did not think that a man like Buddha had ever been there. It seemed to them almost an impossibility; they had never heard about enlightenment. They had heard about prophets coming from God, they had heard about messiahs, messengers, they had heard about the only begotten son Jesus. They *believed* in them, but they had never heard about enlightenment.

Was Moses enlightened? Was Jesus enlightened? They had no answer. They had never heard about the phenomenon at all. So Buddha was a strange phenomenon. The early missionaries simply canceled the idea that he was a historical person. It took almost one hundred years of research for Christian missionaries to accept that Buddha was a real human being, not a fiction. This shows that they had been believing in

fictions!

So they thought, deep down ... nobody can believe in Jesus and his miracles. Howsoever great an effort you make to believe, the doubt will remain underneath and will surface whenever your belief will be shaken by something -- and it will be shaken by anything, because a belief has no evidence, no proof.

Every Christian, every Jew, every Mohammedan, every Hindu, is living under such beliefs which they themselves know cannot be true. But out of fear they are accepting it.

But fear cannot transform you. There is only one way to be transformed, and that is to find your buddhahood. That will give you the proof that other buddhas have actually happened.

If you can become a buddha, you are the argument, you are the proof. And unless you know buddhahood you cannot come to a trust that such a miracle is possible. And it is the greatest miracle. Walking on water is just stupid; it is not a miracle.

It happened once ....

A man came to Ramakrishna and he had trained himself in a certain yoga method. There are yoga methods by which you can throw all the air out of the body so you become a vacuum inside. You cannot remain in that vacuum for more than ten minutes, but ten minutes is enough to show that you can walk on water. If you are a vacuum you can walk on the water.

But it takes almost eighteen to twenty years to learn that method of creating the vacuum. Once you have created the vacuum ... I have seen one man only. If you can create a vacuum you can do strange things. I have seen this man in my childhood, and my memory is absolutely clean about that man. I can see him still, because he was doing such a strange thing. From his prick he would drink water! And that is possible only if you can create a vacuum inside. Then the vacuum pulls the water, pumps the water in. But I have come across only one man. I have tried hard again to find somebody ...

I asked him, "How long did it take for you?"

He said, "It is a very difficult job. It took at least twenty years for me to create the vacuum. And only for ten minutes ...!"

A man came to Ramakrishna and he said, "I have heard much about you, but can you walk on water?"

Ramakrishna said, "That's nothing. You can?"

He said, "Of course."

Ramakrishna said, "I prefer riding on a cloud. Do you know the art?"

He said, "No, I have never heard."

Ramakrishna said, "How long did it take for you to learn the knack?"

The man said, "Eighteen years continuously I have been ..."

Ramakrishna said, "You are an idiot. Because when I want to go on the Ganges" -- and they both were sitting by the side of the Ganges under a beautiful tree where Ramakrishna used to sit and just watch the Ganges flowing. It is a beautiful place where Ramakrishna lived -- outside Calcutta, a very silent, peaceful place. Just one temple existed at that time in which he lived, just on the bank of Ganges.

So Ramakrishna said, "Whenever I want to go there, you see that ferryboat? -- it takes only two paisa. And that too, that boatman does not take from me. He says, `Not from you ... I earn enough, I can take you without it.' So when I can go to the other side without even giving two paisa, why should I waste eighteen years of my life in learning to walk on the water? And do you think it is something of spirituality? All the fishes are doing that, and there are so many water animals ... so what is the point? How do you think it is connected with your spiritual growth? You wasted your eighteen years in sheer stupidity. And I don't ride on the clouds either. I was just trying to show you that even riding on the clouds will not be of any value."

The real value is: are you acquainted with your buddha?

It is the only thing that matters.

When Christians, the missionaries, came to know about Buddha and his scriptures they were very much amazed, because these sutras of Buddha have such beauty that the Bible simply fades away, looks very childish.

One great missionary in Japan had gone to see a Zen master, and he believed he could convert him. His idea was that if he could convert this Zen master, to whom even the emperor of Japan comes -- and he had large following -- just converting this one man, he could convert the whole of Japan. The emperor would be converted, thousands of his disciples would be converted. So rather than working on ordinary people, it was better to work on this man. And certainly there are beautiful statements in the Bible, particularly the Sermon on the Mount, so he took the Bible.

He was greeted by the Zen master, and he said, "I have brought you my holy scripture. I would like to

read it to you and I would like to know your opinion."

So he started reading the Sermon on the Mount. He had gone two or three lines when the Zen master said, "Stop. Whoever wrote it, in his next life he may become enlightened."

He did not even listen to the whole sermon. He said, "Just stop. Whoever wrote it, in his next life will become enlightened. But right now these sutras are coming from an unenlightened person."

Shocked, the missionary could not understand -- "Jesus Christ is unenlightened?"

But the idea of enlightenment has never happened in the West. The very idea is missing. So it was very difficult for them to understand that there have been a totally different kind of people. They have always believed in God, his son, which is not possible without God. His prophets which come from the God, his messengers, they come from the God -- everything comes from God. That hypothesis is fundamental. If you deny that, then the whole of Judaism, Christianity, Mohammedanism, all three religions flop down. They simply disappear with one hypothesis which is absolutely unproved.

Here they came to understand a totally different process. A buddha does not come from above, he comes from below and he rises upwards. You see the difference: he becomes godly as he goes on upwards. And all the Christian or Jewish or Mohammedan prophets and messiahs come from up to down.

Buddha is an evolution. It is an intrinsic potentiality that starts going upwards like a tree, and when the spring comes it blossoms. They have never thought that man becomes godly; they have always thought only God can come down. Hindus believe in incarnation -- God comes as Krishna, God comes as Rama ...

And it is absolutely clear that God has been coming so many times -- and the world is such a mess! What has God done to the world? God comes in Krishna as a perfect incarnation -- and what has that perfect incarnation done? Nobody asks the question: Why has he come in the first place? And if he has come then what has he done?

Krishna has promised, and Hindus are still believing that he will be coming. His promise is: "When there will be danger, when humanity will be in pain and anguish and anxiety, when there will be atheism spreading in the world, when saints will be tortured ... whenever there will be such a crisis in religion, I will come." But I have been asking so-called Hindu saints, "The last time he came, what did he do? And why are you waiting for him? The last time he proved nothing. Even if he comes he is not going to do anything. And how many times has he come?"

Hindus believe that he has already come twenty-three times; the twenty-fourth time he has to come. But twenty-three times he has been a failure. That is enough proof: the twenty-fourth time he is not going to be a success.

And what have the prophets of the Jews done? And what have the prophets like Jesus or Mohammed done to Christianity or to Mohammedanism? They have created an ugly human psychology, neurotic. They have not been helping the evolution of consciousness.

So Buddha is completely a different category. He is not coming from any hypothesis downwards. He is not special. He is just an ordinary human being like you and me, but he starts growing his potentiality upwards. He touches the very stars, he grows roots into the earth, goes to the deepest possibility. He stands vertical, leaves the horizontal plane of consciousness which belongs to the animals. He is really a rebel, an authentic rebel.

Naturally, every word that has come from him has tremendous meaning, because he is not accepting any lies, any consolations. And he is not giving any lies to people or any consolations. He is simply saying what his experience is, and that it can be your experience also.

Buddha created a totally different world, and following him, masters upon masters ... but certainly they remain a very thin stream. Buddha belongs to the very intelligent people. It is not for the mediocre, it is not for the retarded, it is not for the masses.

But if the intelligent people of the world rise into buddhahood, they will help the whole of humanity at least to see what is possible for a human being, what is hidden in us. And if thousands of people can bring it to blossoming, why cannot we?

Every buddha becomes a proof, an argument to the whole of humanity. He raises the level of existence spiritually, and each buddha goes on raising the level of humanity without your knowing. You are more close now after twenty-five centuries than you were when Buddha was alive.

Most of you must have been around him. Most of you must have been around other buddhas, because you are not new to the world. You have been here always, but you never managed up to now to go as intensely as possible. Hence my insistence: Don't miss this opportunity.

You have to decide -- you have to be very decisive: "I have to bring my potential to its ultimate

flowering. I have to become a celebration, a festival. I have to contribute to the beauty and truth and the divineness of existence."

Basho wrote:

EARLY SPRING
A NAMELESS HILL KNEE DEEP
IN THE GAUZE OF MORNING STILLNESS.

These are all statements of meditators, and Basho is a great master and simultaneously one of the greatest haiku poets.

"Early spring" -- just visualize. "Early spring" -- it has just come fresh. The trees have been waiting for it, the earth has been waiting for it. Those who have some aesthetic sense -- the painters, the poets, the musicians, the dancers, the sculptors -- they have been waiting for it. It has come. Early spring -- such a joy comes following with it, such freshness all around. Such fragrance of flowers.

"A nameless hill knee deep in the gauze of morning stillness." Even the hill is feeling the spring breeze, "knee deep in the gauze of morning stillness." Not only am I kneeling down in my gratitude for existence, for this fresh spring, but once more, the mountain is also knee deep -- is as grateful as I am.

EARLY SPRING
A NAMELESS HILL KNEE DEEP
IN THE GAUZE OF MORNING STILLNESS.

Those small hours before the sunrise, when the night is just going and the sun has not arrived on the horizon, are the most peaceful. And meditators have found that that is the best time to meditate -- particularly in the East, when those moments are the coolest in the day.

Perhaps it may not be true about the West; it may be too cold. Perhaps for the West the best time will be midnight. It is good for the East also, but the early morning when just the flowers are opening to welcome the sun, and the birds are fluttering their wings getting ready to sing their songs and dance into the air ...

And that stillness ... Night is gone, almost gone, and the morning is not born yet. That in-between moment has been given a special name in the East, *sandhya*. *Sandhya* means the interval between day and night. So it comes two times -- in the morning and in the evening, when the sun has set and the night has not come. So these two times are called *sandhya*, intervals.

In these intervals you can meditate more deeply than at any other time. It is just an existential experience of thousands of meditators.

Basho is expressing his own experience in this haiku.

Maneesha's question:
OUR BELOVED MASTER,
PAUL TILLICH, THE PROTESTANT THEOLOGIAN, ASSERTED THAT "GOD WILL REMAIN SOMEHOW REMOTE AND `OUT THERE,' UNLESS THERE IS A COMPLETE TURNABOUT IN WHICH ALL REFERENCES TO THE HIGH AND THE BEYOND ARE TRANSLATED INTO TERMS OF DEPTH. THIS INFINITE AND INEXHAUSTIBLE DEPTH AND GROUND OF ALL BEINGS IS GOD. THAT DEPTH IS WHAT THE WORD `GOD' MEANS. HE WHO KNOWS ABOUT DEPTH KNOWS ABOUT GOD."
WOULD YOU LIKE TO COMMENT?

Maneesha, Paul Tillich and all neo-theologians are trying their hardest somehow to save God, and there is no way to save him, he is already dead!

Now he is giving another idea: take God from there beyond the clouds and put him deep down. But what is the difference? Deep down where? -- in America? Because from this place, if you go on digging you will suddenly see, My God! all Americans are walking upside down. Are they doing *shirshasan*, headstand? Because from here you will reach exactly into America -- the shortest way. People are unnecessarily flying ... just dig a hole! And from both the sides it can be started -- from America towards India, and from India towards America. And the meeting will happen just in between.

But as far as America is concerned, India will be the depth. As far as India is concerned, America will

be the depth. Where are you going to put God? In the depth? They are just trying absurdities to save the name God, because the danger is that God is becoming more and more an impossible hypothesis to prove.

So change his place. Take him out from the clouds, take him from there in the beyond, and put him there in the depth.

But you cannot save him. He is dead there in the beyond, and he will be dead in his grave in the depth. You are only digging a grave. Paul Tillich is just a gravedigger and nothing else.

And you can see clearly what he is saying, "God will remain somehow remote and `out there,' unless there is a complete turnabout ..." But still the distance will be the same.

First he was beyond in the clouds; now he will be deep inside the earth. In fact, it was easy to go to the clouds, going inside the earth will be more difficult. And you don't know what is inside the earth, volcanoes ... It is all hot and melted. The deeper you go, you will come to a point when everything is melted. Fire, still alive, that comes through the volcanoes. You can see it. You are putting God there? I like the place. That will be his funeral pyre.

"This infinite and inexhaustible depth and ground of all beings IS God." But he will cling to the word `God'. There is no change, just the place has been changed. God is the same -- he has moved the house. "That depth is what the word `God' means." First he was the height, now he is the depth, but he *is*.
"He who knows about depth knows about God" -- great!

Those who have known the depth or the height are the people who have declared there is no God. There is only a quality, a fragrance, which you cannot catch hold of, but you can feel overwhelmed by it. But it is not God, it is the very flavor of existence itself. It is the very life.

Why create an unnecessary hypothesis? Be a little scientific. In science it is an accepted fact that no unnecessary hypothesis should be accepted. Do with as few hypotheses as possible, because every hypothesis creates new problems and solves nothing -- and particularly unproved hypotheses which for centuries man has been trying to prove and has failed. All theologians have failed! No theologian has been able to give any proof for God.

They are trying to do, Maneesha, something impossible. God is dead, and it is good and great that God is dead, because it brings freedom and dignity to life, to existence. It destroys our spiritual slavery, it gives us a great pride that we are existence and nobody is above us.

One of the Baul mystics, Chandidas, has made a beautiful statement: *Sabar upar manus satya, tahar upar nahi*. He is a Bengali mystic; the statement is in Bengali. *Sabar upar manus satya* -- above all is the truth of man. *Tahar upar nahi* -- and beyond that there is nothing.

This is what I call the dignity of man, of life, of existence. Why unnecessarily drag humanity into slavery? Paul Tillich, and all those who are trying to save God, the neo-theologians of Christianity, are going to fail, because all that they can do is give new words, new meanings, new references, new addresses. But when you reach, you will find nothing. Neither is he beyond there, nor is he in the depth somewhere hiding.
God does not exist and has never been in existence.
Life exists.
Celebrate life.
Rejoice life.
Let life be your freedom, your pride, your dance, your celebration.

This is the right time for Sardar Gurudayal Singh. Put on the light!

Old Miss Crumbum, the Jehovah's Witness, is going round from door to door collecting money to send missionaries abroad. She knocks on the door of Hamish MacTavish, the Scotsman, and when Hamish opens the door she starts her speech.

"Praise the Lord, good sir!" intones Miss Crumbum. "We are planning to send twenty Witnesses of Jehovah to the African countries. Please give generously for our missionary service overseas!"

"Absolutely not!" replies Hamish. "I totally disapprove of those foreign missions."

"But, good sir!" cries Miss Crumbum. "The scriptures command us to feed the hungry!"

"Well, that's fine," says Hamish, "but surely we can feed them on something cheaper than missionaries?"

The new priest in the village, young Father Fever, is coming to visit the Sidebottom household. So little Sally's mother gives her daughter some instructions.

"If the new priest asks you your name," says Mrs. Sidebottom, "say Sally-Jane. And if he asks you how old you are, say you are seven years old. And if he asks who made you, say, `God made me!' Can you remember all that?"
"I think so," says Sally.

A few minutes later, young Father Fever arrives, puts down his hat and his Bible, and walks up to little Sally. He pats her on the head and says, "I am Father Fever, your new priest. And what is your name, little girl?"
"Sally-Jane," replies Sally.
"And how old are you, Sally-Jane?" asks the priest.
"Seven years old," replies Sally.

"Well, that is nice," says Fever. "And do you know who made you, Sally-Jane?"

Little Sally hesitates for a moment, and then says, "Shit! Mom did tell me, but I have forgotten the guy's name!"

Late one evening on the little Greek island of Crete, old Mrs. Lilypopolis is weeping into her black handkerchief, mourning the recent death of her old friend Mrs. Acreepolis.

"Ohhh!" wails old Mrs. Lilypopolis to Bishop Kretin who is holding her hand, "God is so unjust! He is knocking off us old ladies one by one. I must say, Bishop Kretin, that my faith in the Blessed Bleeding Virgin is beginning to wobble."

"Don't worry my child," comforts Bishop Kretin, impatiently. "You are only ninety-seven years old, you have lots of life in you still. Just pray to God Almighty and everything will be fine."

But over the next few days, old Mrs. Lilypopolis gets freaked out. She starts looking around for something else to strengthen her faith. One night she is wandering around the streets of the village and finds herself in Madam Goggle's fortune telling parlor.

"I have been a Blessed Bleeding Virgin Christian all my life," says old Mrs. Lilypopolis, "and you are a spiritualist and a pagan -- but I have come to you because I have lost faith in Bishop Kretin. I come to you in the hope of receiving the answer to one question."
Madam Goggle nods her head and closes her eyes, lapsing into a deep trance.
"Go ahead," she says in a spiritual voice, "tell me your question."

"I want to know," says old lady Lilypopolis, "when I die, will I go to heaven -- I mean my Christian heaven -- to be reunited with my friends, Mrs. Souvlaki, Mrs. Theocrapolis and Mrs. Acreepolis, in the glory of eternal paradise?"

After some time in a deep trance, Madam Goggle opens her eyes and speaks, "I have asked the sacred ones if you will go to heaven," moans Madam Goggle. "And their answer is ... their answer is ..."

And the old fortune teller rubs her thumb and forefinger together under the old Greek woman's nose.

"Oh, yes!" cries old Mrs. Lilypopolis, fumbling in her purse and bringing out a handful of money. She puts it on the table and then Madam Goggle continues.

"Well, there is some good news and some bad news. First the good news .... Yes, Mrs. Lilypopolis, because you have been such a good person you will be transported by the heavenly angels to paradise -- to the Golden Throne in the skies. And there you will remain throughout eternity with all the other blessed virgins, sitting on God's knee."
"Oh!" cries old Mrs. Lilypopolis, "Oh, I am completely overwhelmed!"
"Wait!" continues Madam Goggle. "And the bad news is ..."

"But, Madam Goggle!" interrupts the old lady. "After such wonderful *good* news, what news could possibly be *bad*?"
"Well," says Madam Goggle, "you will be going there *tonight*!"

Nivedano ...
(Drumbeat)

Be silent ...
Close your eyes ... and feel your body to be completely frozen.

This is the right moment to enter in your inner world. You have to reach just below your navel, two inches exactly below, inside.

Gather your energy and total consciousness, and rush with a deep urgency as if this is going to be your

last moment on the earth. Only those who have such urgency and intensity ever reach to their center of life.
Faster and faster ...
Deeper and deeper ...

As you are coming closer to your center, a great silence descends over you just like soft rain falling. You can feel the coolness.

A little closer, and you find an explosion of light. Your inner world becomes luminous.

A little deeper, and flowers of blissfulness, flowers of ecstasy suddenly start showering on you. Existence is rejoicing in your inner journey. This is the only spiritual pilgrimage.
Just one step more and you are standing at the very center of your being.

This is the state of a Gautam Buddha, the space of all the buddhas. At this moment you are no more, only the buddha is. And the buddha has only one quality: witnessing.
Witness that you are not the body.
Witness that you are not the mind.
And witness that you are only the witness.

This pure witnessing opens all the closed doors of existence and life, of song and dance, of the ultimate celebration of becoming one with the cosmos.

To make this witnessing deeper,
Nivedano ...
(Drumbeat)

Relax ... but continue to witness.

That is your very eternity -- no beginning, no end ... infinite, inexhaustible, sacred.

This is your original face. We in the East have symbolized Gautam Buddha's face as everybody's original face -- that is only a symbol.
Recognize it!
And rejoice in its recognition.

At this moment you are the most blessed people on the earth. Everybody is concerned with the trivia, you are trying to explore the very center of life and existence.
Other than this, there is no religiousness.
Other than this, there is no spirituality.

And this experience is absolutely individual, it has nothing to do with the collective, with the society, with an organized religion.

And from this opening, you can see there is no God, there is only godliness surrounding you -- all around limitless.
The height is infinite.

The depth is infinite, but you don't find any God anywhere. On the contrary, you start melting and disappearing.

Gautama the Buddha Auditorium has become an ocean of consciousness. Ten thousand buddhas have joined together into one consciousness.

This is your truth, and this is the beauty of the truth, and this is the divineness of the truth.
One who knows this center and this opening into existence, knows all.

Collect as many flowers as you can of serenity, of tranquility, of silence, of peace, of ecstasy, of a divine drunkenness. You have to bring all these juices of life from the center to the surface of your day-to-day life. You have to start living like a buddha, with the same grace, with the same beauty, with the same truth, with the same authenticity, with the same originality.

This opening and the experience of it will bring you a dignity which is not ego, a pride which is not ego, but simply a joy, simply a remembrance that you are existential, not accidental. Hence, the possibility of celebration.
The accidental person lives in anguish, in anxiety, in angst.

The existential person lives in celebration, in love, in grace, in gratitude.
Do not forget to persuade the buddha to come with you.
These are the three steps of enlightenment.

The first step, buddha comes behind you as a shadow. But the shadow is luminous, it has tremendous warmth, and it surrounds you with a new fragrance, fragrance of the beyond.

The next step, the second step, you become the shadow, buddha comes in front of you. Your shadow goes on becoming thinner and thinner as buddha becomes more and more solid and existential.

A moment comes and the third step happens on its own accord: your shadow has disappeared, you are no more; only the buddha is, only life is, only the existence is. Hence the celebration.

Nivedano ...
(Drumbeat)

Come back ... but come with all the glory and the splendor of a buddha, with all the grace and silence and peace.

Sit down just for a few seconds to remind yourself of the golden path that you have followed, and the depth you have reached within yourself, and all the experiences. And feel the presence of buddha behind you.

The day is not far away when the first step will turn into the second step, and the second step will turn into the third step. You will be no more. And when you are no more there is dance, there is song, there is joy, there celebration of life.

I celebrate myself, and I teach you nothing else but celebration.

Religiousness has fallen into wrong hands, and they have made the whole world sad and miserable. I want the world to be filled with laughter, with joy, with festivity.

The whole life, moment to moment has to be lived as a celebration. That is the only religious life. You have every potential and every opportunity.

Just a little relaxed effortless melting into the ocean that surrounds you -- and the dance begins. And the dance never ends.

Okay, Maneesha?
Yes, Beloved Master.

I Celebrate Myself: God Is No Where, Life Is Now Here

Chapter #7
Chapter title: Existence is celebration

19 February 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONE DAY, SEKITO ANNOUNCED TO EVERYBODY THAT THE NEXT DAY THEY WOULD WEED THE GRASS IN FRONT OF THE BUDDHA HALL. THE FOLLOWING DAY, ALL THE MONKS GATHERED WITH SICKLES IN THEIR HANDS, BUT ONLY TANKA CAME WITH A TRAY FILLED WITH WATER. BEFORE COMING THERE HE HAD WASHED HIS HAIR, BUT IT WAS NOT YET SHAVEN. NOW HE KNEELED DOWN IN FRONT OF SEKITO, AND SEEING HIM, SEKITO LAUGHED, AND SHAVED TANKA'S HEAD. AS THE MASTER USUALLY DID, SEKITO GAVE TANKA SOME SPECIFIC COMMANDMENTS, BUT AS HE DID SO, TANKA WALKED AWAY COVERING HIS EARS WITH HIS HANDS.
TANKA THEN LEFT FOR KOSEI TO SEE MA TZU. ARRIVING AT THE MONASTERY, HE WENT INTO THE HALL AND, CLIMBING ON THE STATUE OF MANJUSHRI, SAT THERE. THE OTHER MONKS WERE ASTONISHED AND TOLD MA TZU, WHO CAME IN, LOOKED AT HIM AND SAID, "MY SON IS TENNEN."

TANKA CAME DOWN, MADE A BOW AND SAID, "THANK YOU FOR GIVING ME A DHARMA NAME."
MA TZU THEN ASKED, "WHERE DO YOU COME FROM?"
TANKA SAID, "I COME FROM SEKITO."
MA TZU SAID, "THE PATH ON THE STONEHEAD IS SLIPPERY. DID YOU FALL OVER?"
TANKA REPLIED, "IF I HAD FALLEN OVER, I WOULDN'T HAVE COME HERE."

Friends,
First the questions ....

The first question:
IT SEEMS THAT NEVER HAS ANY GOD-ORIENTED RELIGION BEEN MORE ANACHRONISTIC THAN IT IS TODAY; YET CURIOUSLY, CHRISTIANITY AT LEAST SEEMS TO BE BLOOMING. BORN-AGAIN CHRISTIANS, JESUS FREAKS, AND FUNDAMENTALIST CHRISTIANS ARE RIFE.
ARE WE SEEING THE PHENOMENON YOU HAVE DESCRIBED WHEN SOMETHING IS ABOUT TO DIE? YOU HAVE COMPARED IT TO A CANDLE GOING OUT, HAVING A LAST, FINAL SPURT OF ENERGY BEFORE IT SPLUTTERS INTO EXTINCTION.

It is exactly what has happened. Not only is Christianity going out of existence, all religions as such are already out of date. They are living a posthumous life.

Whatever they have been teaching to humanity has been found criminal. Their God is a fiction, a lie. They all have been telling people to be truthful, and they are teaching lies about heaven and hell and God. They have made the whole of humanity hypocrite.

The misery that you see all over the earth is created by your religions. Once you make a man feel guilty he cannot enjoy life, he cannot rejoice in existence. You have cut his roots, the very roots that nourish your joy, your blissfulness.

All the religions have been against humanity. They are bound to go into extinction. The sooner they disappear from the earth the better. Man needs to sing with the birds, to dance with the trees. Man needs to rise to the heights of a Gautam Buddha.

The religions have not been helping any evolution of consciousness; on the contrary they are the greatest obstacles. Religion has become a business in the hands of the priests. And certainly an authentic religiousness has nothing to do with business. It has something to do with your blossoming, it has something to do with your initiation into eternity, into truth, into beauty, into good.

Religiousness has no way to make humanity spiritually slave -- but that's what religions have done. Everybody is enslaved, oppressed, exploited, and everybody is being poisoned by the religions, forced to be unnatural. And the moment you force somebody to be unnatural you are committing the greatest crime against existence.

All the religions, God-oriented or not God-oriented, have been teaching man to renounce life. They are anti-life, they are against everything that can make you a whole person. Not only physically, not only psychologically, but spiritually too. They have been cutting you into pieces, and they have been trying for centuries, insistently, to enforce the idea of renouncement. This is not a right approach to existence.

The moment you start renouncing, you start shrinking. Rather than growing, rather than becoming vaster and infinite, you start shrinking into yourself. You lose all interest in existence, in love, because you are told to torture yourself. Renunciation from the world is another name for self-torture. And a man who is torturing himself -- how can you expect him to dance? How can you expect him to be ecstatic? He is committing a slow suicide.

God-oriented religions, and not God-oriented religions -- both are going to disappear.

Religion is an individual matter; it has nothing to do with collectivity. It is not a social phenomenon, it is very private, absolutely private, your innermost affair. Even love is not that much private, because at least two persons are involved in it. In meditation, nobody is involved -- only you are. It is absolutely individualistic.

I teach you to be individuals.

Never belong to any organization, never belong to any holy scriptures, churches, temples. Never belong to any monastery. This whole existence is available for you -- rejoice in it, celebrate in it.

No religion teaches celebration; they teach celibacy! I am absolutely against celibacy and all for

celebration. I am making every effort to bring a new approach towards life which the past humanity has missed -- a new freedom, a new sky to open your wings. All religions have been cutting your wings, putting you into cages and making you believe that this is all that life is. There was a reason for them to do this. Unless you take away people's individuality and destroy their wings and their freedom and cut their roots of nourishment, you cannot enslave them. It is impossible to create armies and wars; it is impossible to make millions of people suffer in poverty -- they would have revolted long ago. But religions are keeping them subdued by the fear of God, by the fear of punishment in hell, and by the greed that if you follow their commandments you will be rewarded immensely.

I have told you about this man Salman Rushdie. The way Ayatollah Khomeini and the other religious leaders of Iran have behaved ... ordinarily people think that this is very strange from a religious man. I want to tell you this is not -- this is what religions have been doing for centuries.

Mohammed himself carried a sword his whole life, killing people, and he has given the name *Islam*, to his religion, which means peace! And on his sword was written in letters of gold, "Peace is my message" -- on the sword!

Ayatollah Khomeini is exactly behaving like all the religious leaders. It is absolutely irreligious behavior but Ayatollah Khomeini is not the only one responsible for it, he is simply a representative of the whole past history of religions: killing, murder, crusades ... fights over strange things.

Christians, Mohammedans and Jews, all three religions have been fighting over a strange idea which can be shared very easily, that Jerusalem is the holy city. So what is wrong? All three religions can enjoy going to Jerusalem. But they have been fighting. Jews have been claiming, "It is *our* holy city." And Christians of course were saying, "It is *our* holy city because Jesus was crucified here." And Jews are saying it is their holy city because the ancient Jewish temple used to exist in Jerusalem and there is still the great wall where Jews weep, cry -- that is their prayer, in front of an ancient wall. You will find hundreds of Jews every day standing in front of the wall or kneeling down in front of the wall. It is *their* holy city.

And then came the Mohammedans and with a strange fiction they have made it their holy city. The fiction is that Mohammed went to heaven sitting on his horse, and just on way to heaven he stopped for a rest in Jerusalem. Now, I cannot conceive how Jerusalem comes on the way to heaven. It does not exist somewhere in the clouds ....

So the rock on which he had rested for a few minutes before ascending to heaven is the holy rock, and because the holy rock is in Jerusalem, Mohammedans have been claiming, "It is our holy city." And all three religions have been fighting and killing for hundreds and thousands of years. I cannot understand why they all cannot share the holy city -- they all can go and worship. But the very claim that it is "ours," is absolutely non-religious.

A religious person has no possessiveness. These are not religious people, they belong only to pseudo-religious organizations. And they are doing everything wrong in the name of God. That gives a sanctity to their immoral acts.

Ayatollah Khomein'si death sentence on four persons was absolutely immoral, absolutely unspiritual. And then another ayatollah came and declared that he would give 2.6 million dollars to the person who brings the head of Salman Rushdie to Iran.

I was hoping Salman Rushdie would prove to be a man of integrity -- he did not. He has started falling from integrity, from individuality. Today he has requested Ayatollah Khomeini -- "I can feel that I have hurt so many people's religious feelings ..." Yesterday, Ayatollah Khomeini said that if Rushdie asks for forgiveness and is ready to receive a penance, then he can save his life. Otherwise there is no way.

This statement is not accurately speaking an apology, but just a recognition that he had unconsciously hurt the feelings of thousands of Mohammedans, and that he would be more careful in the future. But he was not aware that Ayatollah Khomeini is not a sane man. He rejected the statement, and said again on the radio, "Rushdie has not apologized and whatever he has said, we reject it."

Now Salman Rushdie has started falling. Soon he will have to apologize, and after apologizing, Ayatollah Khomeini will ask him to do penance. "Come to Kaaba and fast for one month ..." Salman Rushdie has taken a wrong move. This is how people out of fear have been kept imprisoned.

I was hoping that a man of the intelligence of Salman Rushdie would prefer death to apologizing. He has not committed any sin, and he has not done anything wrong. I was hoping that he would put Ayatollah Khomeini in a corner. He should ask him, "On what grounds are you saying that I have committed anything against Islam? Tell me exactly what is the reason that you are asking for an apology or giving me a sentence to death." And that would have exposed Ayatollah Khomeini because none of these ayatollahs have given a

reason.

Rushdie simply stated a historical fact, that a few of the verses which Mohammed wrote in an earlier version of the Koran he dropped later on saying that he had been inspired by the devil to write these verses. Now, this is a historical fact, it is not Salman Rushdie's imagination. Why should he ask forgiveness?

He should have said, "Give me the reasons," and he would have put these fanatics into a corner, because they cannot say what really is the problem. I want you to understand it because that will give you an insight into the murderous instinct of all the religions. This does not make any sense because it is a well-established fact, accepted by Mohammedan scholars for centuries, that a few verses have been dropped. And the statement of Mohammed is well known to those who have ever studied the Koran and the history of Islam. If anybody is at fault it is Mohammed, not Rushdie.

So they cannot really say these are the verses that are creating trouble, because then immediately the question arises that they are historical facts. So nobody has said what the problem is. The problem is that if Mohammed can be influenced by the devil, and he withdraws a few verses as the devil's inspired verses, that makes a crack in the whole fanatic idea that the Koran is infallible, that Mohammed is God's only *paigambar*, only authentic prophet. "One God, one prophet Mohammed, and one holy book the Koran" -- these are the three basic principles of Mohammedanism. Accepting the fact that Mohammed could be influenced by the devil and could not recognize it for many years makes the whole Koran dubious, makes the prophet Mohammed fallible. These are the reasons hidden behind, implied, and they cannot say why they are so angry.

They are angry because if the whole world knows that Mohammed could be deceived by the devil, then he is not a perfect prophet of God -- what about the other verses in the Koran? Who knows which verses are inspired by the devil, which verses are inspired by God? Just to avoid this implication becoming clear to everybody, these people are getting mad.

For the same reason, Galileo was called by the pope because he had written that it is not the sun that goes around the earth; on the contrary, it is the earth that goes around the sun. But the Bible states the commonsense view. Just as we see the sun rising in the morning and going around from the east to the west, setting, so it appears that the sun is going around the earth. This is a commonsense view, but the question that Galileo had asked the pope was, "Why are you are so much afraid of a truth? I have been experimenting; this is my whole life's work. And even if I withdraw the sentence that you are wanting me to withdraw, neither is the earth going to change its course nor the sun, because they don't read my books. The earth will go on circling the sun. But why are you afraid?" Galileo had asked, and he had cornered the pope: "You either prove that I am wrong on scientific grounds ... because it is not a religious matter at all. What has religion to do with whether the sun goes around the earth or the earth goes around the sun? It has nothing to do with any spirituality, it is a scientific area. If anybody can prove anything scientifically against me, then of course I will withdraw. But why are you afraid?"

Cornered in this way, the pope had to accept that the real problem was: "We are not concerned whether the earth goes around, or the sun. Our concern is that even if one sentence in the Bible is found to be wrong, the whole credibility of the Bible goes. Then it is not a work of God. God is infallible, God cannot commit such a mistake. He made the earth, he made the sun, and he does not know who goes around.

"The point is that one sentence proved wrong will create doubt about the whole authenticity of the Bible, so we cannot allow you to create this doubt in people's minds."

Galileo was very old, almost on his deathbed. He had been dragged from his deathbed to the court of the pope. He said, "I don't want to get into any unnecessary trouble. I am already dying. So I will cancel the sentence." And he must have been a man of a great sense of humor. He canceled the sentence. But in a footnote he wrote, "Although I am canceling this sentence, the fact is that the earth goes around the sun. They are not going to listen to me, and they don't follow any religion and they are not Christians."

Certainly the earth is not Christian, neither is the sun Christian. And certainly whoever wrote the Bible is not omniscient, is not infallible.

Hundreds of facts have been found in these three hundred years after Galileo which go against the Bible, which go against the Koran, which go against the Vedas ... which go against every religious scripture in the world. And that proves that these books have not been written by God, or written by the only begotten son of God, Jesus Christ, or by prophets like Mohammed or Moses who represent God. And they are the messengers .... Certainly these messages are their imagination.

All these holy scriptures are full of common sense, not of any scientific inquiry, nor of any spiritual inquiry.

It is so strange to read the holy scriptures. They look such rubbish that even newspapers seem to be more important. And if God is writing, or his special messengers are writing these scriptures, they cannot be counted sane.

My whole understanding is that all these prophets and messiahs and avataras and tirthankaras -- the founders of all the religions -- are basically megalomaniacs, great egoists. This is the greatest ego in the world, that you are related with God in a manner nobody else is related.

That's why Jesus excludes the idea that there is another son, another brother to him, or another sister. God has only one begotten son and that is Jesus Christ. Why does Mohammed close the doors -- "I am the last prophet of God; now there will be no more prophets coming. So the holy Koran is the final message from God; no correction can be made in it." But he himself corrected it, and he himself accepted that he was inspired by the devil.

Religions have been repressing truths, and now it is time that the truth should be declared, freedom should be declared, individuality should be declared. Man has lived under slavery long enough. The night has been too long; a new dawn is needed. A new man is needed, a new humanity is needed, and that humanity necessarily needs all these so-called religions to disappear from the earth.

They are having their last breaths, so your question is exactly right. The same is the case with a candle going out -- having a last final spurt of energy before it splutters into extinction.

This happens to man also. Physicians have been observing it for centuries that before death the person becomes perfectly healthy; all his diseases disappear. And they could not understand -- "What is happening? He is going to die, the logical thing would be that his diseases become more dangerous because they are going to kill him. But at the last moment all diseases disappear."

It is the last spurt of energy. Before going into darkness, the candle flares up. And many times, physicians have been deceived by this flaring up of energy; they think they have cured the person. And by the time they have reached home, the phone rings to say that the man is dead. And they were thinking they had cured him, because everything becomes normal before death. The man is making his last effort -- of course unconsciously -- to remain alive. He is for the first time being total, so the whole energy is gathered. That gathering of the energy gives a false appearance of health as if he is cured.

All these religions are gathering their whole energy -- the last flare-up of life before they disappear forever with their God, with their priests, with their monks, with their churches, with their holy scriptures. That day will be the greatest day in the history of man. Man will become free.

Hence I say that the days for celebration are coming closer. Get ready!

Celibacy is no longer scientific; we have to fill up the gap with celebration. Renunciation is no longer logical, rational; we have to fill the gap with rejoicing. That is the reason so-called religious people are against me, because they can see what I am saying destroys their lies and their fictions and their consolations. This destruction they call "having their religious feelings hurt."

Just today one man has asked the government of India, "Just as you have banned Salman Rushdie's book, why don't you ban Rajneesh's books which are far more dangerous?" It is true, they are far more dangerous. Rushdie has not done anything, and is unnecessarily being harassed. If you harass me that will be absolutely right, because I am stating things against every religion.

But to ask the government to ban my books is to accept defeat. Why can't you argue with me? Why can't you bring a dialogue into existence? If you think your religious ideology is right, I am ready for any challenge to discuss it. Why are you afraid? In a cultured society, in a democratic nation it is against the constitution to take away anybody's freedom of speech. I am ready to confront anybody -- Hindu, Mohammedan, Christian, Jaina, Buddhist. Whoever they are, I am ready to confront them, but because they don't have any way to answer my questions they immediately take the course of asking the government.

The Indian government is secular, it has no way to defend any religion or anybody's religious feelings. And it is barbarious to ask the government; it simply shows you are primitive and you don't know how to behave in a civilized way.

If Ayatollah Khomeini was a civilized, sane man, he would have asked Rushdie, "Are you ready for an argument?" To declare a death sentence ... and Mohammedan criminals, professional murderers have already entered Britain from different Mohammedan countries. Even Pakistan has sent people. I was shocked because the woman who is now the president of Pakistan, her father, Bhutto, was sentenced to death for no reason at all. He was the most prominent person in Pakistan, the most influential person. And because of him, the man who was in power -- he was a military general, it was a military dictatorship -- was afraid to call elections, so he was tolerating and making excuses and postponing. But how long can you

postpone? People were asking again and again, "Why are elections not happening?" And the reason was that Bhutto was alive. He used to be the president of the country, and this was a takeover by the army, by force. Bhutto had to be killed before the elections.

So they brought all kinds of imaginary crimes that he had not committed. He was a well educated man, and he was not a fanatic. They killed him. No appeal was granted to him; he could not appeal to the president for mercy. It was against Pakistan's constitution, against Pakistan's law, but General Zia, who was in power, was not a man of any influence in the public. He had come into power by force and violence because he was the commander-in-chief of all the forces -- the navy, the air force, and the army.

It was just luck that a few days ago, General Zia, with his seventy-four most intimate people from all the armies, had an accident, an airplane accident, and all seventy-five people died.

This woman is General Zia's enemy and has been fighting from Britain, trying to get into Pakistan. And General Zia was not allowing her, because people would have sympathy for her because her father had been killed illegally, unconstitutionally. But when Zia was dead she immediately rushed to Pakistan and she has been elected. Now she is the president -- a young woman, well educated, but she is doing the same stupidity as Zia did. Zia killed her father without any reason or rhyme, simply because he was the most impressive person in the country and Zia could not stand against him and win the elections. That was the reason.

Now, I was thinking that this woman would behave -- and she has been educated in Britain, just as her father was educated in Britain -- in a different way. First, she is a woman, and has more heart than any man. Secondly, her father has been killed. She should reconsider the very desire for killing people. And now she has sent a death squad to Britain, professional murderers, to kill Rushdie and the other three persons who are involved in the publication of the book.

It seems people don't learn at all. That's why history goes on repeating. The repetition of history simply shows that people don't learn at all. Otherwise, there is no reason for history to repeat -- if you learn, you only commit a mistake once, not twice. That's what learning means: commit as many mistakes as you want, but only commit one mistake once. Committing mistakes is not bad -- that is the only way of learning; you have to commit mistakes. If you don't commit mistakes you cannot find the way from this darkness that surrounds the earth. But don't commit the same mistake, otherwise you will be in a vicious circle.

Committing the same mistake again simply shows you are unconscious, you are not behaving consciously. Now, this woman, Bhutto's daughter, is doing the same as Zia was doing. And the man, Rushdie, has not done anything wrong.

But he seems to be a coward. And because of these cowards these insane people have been in power.

I am ready for any argument with anybody, because I know their whole religious belief is absolutely unfounded. They cannot prove God, they cannot prove heaven, they cannot prove hell. They cannot prove that God created the world, because there is no witness. How have you found it? Who told you? Obviously there cannot have been any witness when God created the world. If there was a witness, the world was already there. It is intrinsically rational to accept that there cannot be any witness -- because there was no world. From where will the witness come? So God cannot have a witness; then how have these people come to know? From whom?

Their whole idea is based on the lie of God. And I always strike at the very foundation, I don't bother about the branches and the leaves. I cut the very roots. And they cannot defend, because they don't have any foundation to their temple.

I once went to see a temple which is a very rare temple, near Indore. There is a very small village where the temple is; it is a Jaina temple. Jainas have the mythology that the temple has fallen from heaven. It does not look very heavenly ....

And it fell because the gods -- Jainism does not believe in God, it believes in gods -- and the devils were fighting about who should own the temple, and the fight was going on just above the clouds. So they became so much engaged in fighting that they lost control of the temple and the temple fell near the village. And the only reason they could manage this mythology was that the temple has no foundation. You can put a thin wire underneath and you can go around the whole temple. The wire goes through to the other side. Then two persons can take the wire and go around the whole temple -- it is a round temple, it has no foundation at all.

So this has given the idea that it must have fallen, because how can you make a temple without a foundation?

It can be made, there is not much problem in it. It is a small temple, and just some architect's imagination to make something absolutely new ... he had raised this temple without any foundation.

But when I went to see the temple -- a few friends had accompanied me from Indore, and they were all amazed. They said, "Perhaps the mythology is true."

I said, "You are idiots! No temple has any foundation. No church has any foundation. No belief system has any foundation. This temple is a proof!"

Humanity requires a totally different approach. We should discuss. Why is there so much fear about discussing? The fear is valid -- they know they cannot win. All their religions are slipping out of their hands; they cannot win, they are fighting a losing battle. If they are men of intelligence it is better that they come out of the temples and the churches and the monasteries and declare their independence.

My whole effort is to give you freedom from all chains, from all prisons, so that you can celebrate life.

Friedrich Nietzsche's statement, "God is dead; hence man is free" ... but free for what? That he has no idea. That's why he went insane. God was dead -- that was the consolation. Now the consolation is gone and there is a vacuum. If you leave the vacuum, the whole of humanity is going to be mad.

Great intellectuals in the West have committed suicide or gone mad. In fact it has become almost a criterion: if you don't go mad or you don't commit suicide you are not much of an intellectual! The greatest intellectuals have gone mad, have suffered suicide, because they could not find how to live without God. Without heaven and hell, how to live? They suddenly saw their future was complete darkness, death. To live for death ...? Without God they lost all reason for living.

And my whole effort is that before your God is taken away -- and it is going to be taken away, because it has no foundation in truth -- you should learn the art of living. You should learn the art of celebration so you never suffer the vacuum which creates insanity and all kinds of neurosis, psychosis.

Even the founder of psychoanalysis, Sigmund Freud, because he did not believe in God ... He said God is a father fixation -- and his analysis is correct, intellectually correct. That's why you call God "the Father" and that's why you call even the Catholic priest "father" -- who has no wife, no children! What kind of father ...? At least God has only one begotten son, something to brag about. But these Catholic priests -- unless they have illegitimate children -- cannot claim to be called fathers. It is very strange -- what kind of father ...?

Sigmund Freud is right that the child grows up with the idea that the father is his security. He is so powerful to the small child, seems to be all-powerful, he can do anything. But as he grows he finds that the father is not all-powerful. His security starts disappearing, he starts feeling insecure, unsafe.

Sigmund Freud's analysis was that this fear of losing security and safety has been the cause of creating a Father God far away in the sky, who never dies, who is always there to protect you; he is compassionate ... Jesus says, "God is love." He will be very loving and very compassionate, so you need not be worried about anything. All that you have to do is to believe in God.

But once this God is found to be dead, as Nietzsche found -- that we are carrying a corpse, God is dead ... He was not aware that he himself was going to get into trouble, because his own make-up was of a father-fixation psychology. Now he found the father -- even the ultimate father -- is dead. These temporary fathers go on dying, it is okay. "Daddy" has been always dead, nothing much in it. But the eternal God ... to find him dead is such a shock that although Friedrich Nietzsche wrote it, after writing it immediately he went mad.

The moment he concluded THUS SPAKE ZARATHUSTRA, where he states this sentence that "God is dead and man is free," he started behaving strangely. And finally, his friends, and particularly his sister who was taking care of him, had to put him into a madhouse.

He could not find the alternative. "God is dead and man is free" -- but free for what? That he does not say at all in the whole book. And just to be free is not enough. Free *from* something is not enough, you have to be free *for* something. So there are two sides of freedom -- from and for. You can be free from God, but if you don't have any freedom *for* you will go mad. That consolation has been very ancient and very deep rooted; it will kill you. You cannot live in insecurity, you need an immediate alternative -- freedom *for*.

Freedom for celebration, freedom for meditation, freedom for rejoicing, freedom for dancing -- because God is dead. Now there is nobody above you and you are ultimately free from any spiritual slavery. Now you can dance without any guilt. You can love without any guilt. You can live as abundantly as possible. There is nobody to dominate you, and there is nobody to send commandments to you, and there is nobody to frighten you with hellfire, and there is nobody to provoke your greed for heavenly pleasures.

Sigmund Freud analyzed from a different angle, psychoanalysis. But he found himself in the same trouble as Nietzsche. He never went mad, but almost touched the boundaries. Because God was no longer there, death became the only thing that you are moving towards. He became so much afraid of death -- God

was a security, he would be there to welcome you after death. Now there is no one, now once you enter this tunnel of death there is no way out. He became so much afraid that even the word `death' was prohibited. He had hundreds of disciples, he created the whole movement of psychoanalysis. It was prohibited in his presence ever to mention the word `death', because it was so frightening that the moment somebody mentioned death he would fall into a fit and start foaming from the mouth.

And this is your great psychoanalyst. But he was suffering from the same problem. God was the security. He psychoanalyzed people and found that there is no God, it is just an invention of a sick mind. Logically right ... but what about himself?

You will be surprised to know that Sigmund Freud founded psychoanalysis but he himself was never psychoanalyzed, because he refused. He was asked again and again by his disciples, who had become well-known psychoanalysts. They said, "It will be good if you yourself get psychoanalyzed. Now we are ready, you have prepared us so we know the whole technique. And we would like to look into *your* dreams. It will be an immense treasure to find out the dreams of the man who found dream analysis."

He refused. And the reason he refused was he was afraid because he was boiling with the same repressed desires as you are boiling. It would be a great threat to his whole movement if people came to know his dreams. They would be as sexual, as criminal, as anybody's -- maybe more. Why was he afraid? He knew his dreams.

And that shows that the man was not well psychologically, although he was the founder of psychoanalysis.

And this goes on and on. Psychoanalysts themselves are the most highly vulnerable group of people to become insane. And they go on psychoanalyzing each other. But that does not bring sanity, that brings only normal insanity.

The whole of humanity is normally insane -- a few people become abnormally insane; they go beyond the border of common sense. But the difference between your insane and the so-called sane is only of degrees. Perhaps you are ninety-nine degrees and the other person has gone to one hundred and one -- past that line. And all that psychoanalysis is to bring him back to the ninety-nine degree insanity. One hundred and one degrees is dangerous.

The whole of psychoanalysis and all kinds of other schools that have developed -- analytical psychology, or psychosynthesis, Assagioli, Carl Gustav Jung, Adler, and then there is a long line of people who are inventing their own therapies -- they are as sick people as anybody. Your priests are as ignorant as anybody, your psychoanalysts are more in danger than you are -- because they know there is no God. Your philosophers, your giants of intellect are in more danger than the retarded people. The retarded people don't worry at all; they don't know that God is dead. They have not heard it yet.

But sooner or later they are going to hear it. How long can it remain a secret? The priests have been keeping it a secret too long, and now they are themselves becoming aware that there is no God as they used to believe. So they are inventing new gods -- a last flare-up of energy before the candle goes out and it becomes dark.

My effort is not an ordinary religious sermonizing. My effort is, before this candle goes out you should have your inner light ready, so you don't fall into darkness, that you don't go mad. I want you consciously to drop God, consciously to drop all lies and fictions in the name of religion, and start the other side. First, freedom *from*, and then the other side, freedom *for* -- freedom for celebration, freedom for rejoicing.

Now there is no longer any point in renouncing. Nobody is going to reward you; don't unnecessarily torture yourself. The whole sky is open for the first time; just open your wings and enjoy this freedom.

Very few people are capable of enjoying this freedom, because they don't know how to dance. They have become crippled. They don't know how to sing, they don't know how to love. People say to each other, "I love you" -- but just ask them, "What do you mean?" They will shrug their shoulders and they will say, "I don't know ... but what *is* love?"

Their love is just a fiction.

You cannot love anybody unless you know yourself. *You* are not there -- who is going to love? You cannot love anybody unless love starts like a flood and starts overflowing you. First you must have love, then you can share it.

But do you have love? It is a by-product of meditation. Only people who have meditated deeply know what love is, and then there is no question of "falling" in love. Then comes the rising in love, you go higher and higher; your love becomes your religion, your love becomes your very existence.

I teach you love, not renunciation.

I teach you celebration, not celibacy.
I teach you to be natural, to be existential.

Then you will find yourself being very creative in some dimension or other, and you will not be suffering from a vacuum.

Celebration has to fill up your vacuum, otherwise, the whole of humanity is going to suffer badly. These religions are dead. Sooner or later everybody is going to recognize the fact and then there will be an immense vacuum which God used to fill. It was a lie, but it was a great consolation that there was somebody who was caring for you, who was your security. Even in death you need not be worried -- beyond death is paradise.

But now there is no paradise, no God. Nobody is waiting for you beyond death. You will be going alone. You have to learn how to be alone.

You have to learn how to rejoice to be alone. You have to learn how to dance -- alone; there is no need for spectators. And there is no need even for partners. You can dance alone the way a rose dances in the wind, in the air, in the sun, in the rain. Do you think the rose is waiting for spectators or for partners?

Meditation gives you the deep insight into your aloneness. And remember the difference: aloneness is not loneliness. If you don't learn aloneness, you will feel yourself very lonely. God no more, all consolation gone, no paradise after death ... suddenly you feel accidental, not wanted by existence, not needed by any God. You don't have any purpose, you don't have any meaning. Suddenly your whole personality which was supported by lies, falls down.
This is what brings neurosis, breakdown.

Unless you learn meditation you cannot change your breakdown into a breakthrough. The whole alchemy of meditation is to change breakdown into breakthrough, to teach you freedom *for*.

Freedom from is simply clearing the ground, creating a dancing hall, removing all gods and temples who are cluttering the whole space.

You cannot dance in a church, where everywhere you see all around Jesus crucified with a long face -- and you can celebrate this situation?

A small boy was for the first time found doing homework. His parents were surprised, because he never did it.

They asked, "What is the matter? We have been telling you to do homework and you never listen -- what happened?"
He said, "The new school ..."

They had changed him from the old school because they had changed their neighborhood, so he had to go into a new school. The new school was a convent school, and the little boy said to his parents, "In this school they have one Jew named Jesus, crucified everywhere -- and I am the only other Jew in the whole school! So I have to do homework and everything they say. Immediately I do it, because I don't want to be crucified!"

He is being very sensible and very rational. He is only the second Jew ... His number is just number two -- one has been already crucified. Maybe he was not doing his homework or something ....

You cannot dance when Jesus is crucified. When all your gods are watching you, you cannot love. It is loving in a crowd of gods, who will be all pointing their Saint Finger towards you: "You are committing a crime!"

You have to throw away all these gods. They are all man made, so there is no need to be worried; they are our creation. We have invented beautiful lies to console ourselves, so we are absolutely capable of throwing them away; nobody can prevent you.

But you have to learn, side by side. As you are clearing the ground, start singing a tune. Start moving your legs; get out of the crippledness of centuries. It is not only Jesus who is crucified -- all those who believe in Jesus are living a crucified life, crippled. Of course Jesus cannot dance!

That would have been a real miracle, if he had danced on the cross. He could not even laugh -- that would have been a real miracle. But he is so sad that perhaps he is having second thoughts ...

And he shouted at God, with anger, "Have you forsaken me?" Because he was waiting for six hours, and not a single white cloud. The whole sky was blue, as far he could see. There was no sign of God coming.

At least he could have sent some saints -- if he was not coming then servants would do. But somebody should have been there! Six hours he has been on the cross, waiting and waiting, and looking all around, and finally finding, "It seems that I have lived in a false consolation." He died in sadness.

That sadness pervades every church. And that sadness has become ingrained all over the world. Not

only amongst the Christians -- because Christianity is the biggest religion in the world; half of the earth is Christian -- other religions have been immensely influenced, without their knowing, by Christianity.

For example a man like Mahatma Gandhi. I have looked very carefully and I have found that ninety percent he was a Christian, nine percent he was a Jaina, one percent he was a Hindu -- and he was born a Hindu. What happened? In his life, three times he was just on the verge of being converted into Christianity. His wife just made such a fuss that he stopped. He said, "Okay, wait ..." It was the wife who prevented him from becoming Christian. Many wives are doing great jobs! She would start beating her chest and crying, "We are Hindu, and what are you doing?" And she would make such a scene that neighbors would gather and they would say, "This is not good. She is right -- why are you becoming a Christian?"

But he was influenced, and it is happening all over. You can see how Christianity is influencing -- because they serve the poor, every religion starts serving the poor. Otherwise they will not look so religious as the Christians. The Christians are taking care of the orphans, so Hindus have to open orphanages, otherwise their religion will look a little unconcerned about suffering people. So they open hospitals, which they have never done in the past. They have been in existence thousands of years before Christ and they have never made hospitals, they have never served the poor. They have told the poor, "You are suffering from your evil acts of the past life, so there is nothing to be done. You just finish it! Get cleared out."

But Christianity has been a tremendous influence. It has poisoned almost the whole of humanity, made them sad and miserable.

So once you start feeling a vacuum, your sanity is at risk. Before the vacuum comes, I want you to learn how to fill it with beautiful songs and flowers and ecstasy, and a divine drunkenness and a festivity.
The only art of life is to transform it into a celebration.

The second question I have already answered. It is:
IS IT BECAUSE OF GOD THAT SOCIETY CREATED MADHOUSES?

Of course! Without God there is no need for madhouses. The pagans who don't have any God never go mad. Animals never go mad -- I mean animals in wildlife. Animals in a zoo of course go mad, because they are living amongst insane human beings. In a zoo they start being influenced by human beings; only in a zoo do they start behaving unnaturally. Only in a zoo has it been found that animals turn into homosexuals because they can't find a female animal.

A zoo has to be studied very carefully -- your monasteries are zoos where you cannot find a woman; your nunneries are zoos where you cannot find a man. Then women turn into lesbians, and men turn into homosexuals.

All perversions you can see in a zoo. In a zoo, animals go mad -- but only in a zoo. It seems that human insanity is infectious. But in wildlife, in the forest, no animal has been ever found insane -- utterly intelligent, utterly sensitive, alert, completely alert. Because they don't have any god, they don't need any madhouses.

God creates guilt. Guilt creates unnatural behavior. Unnatural behavior leads you into madhouses. It is a very cunning device. Priests and psychoanalysts are in a deep conspiracy without perhaps knowing it. The priest creates the mad, and the psychoanalysts try to cure them. And back they go to the church!

People are moving between the church and the couch of the psychoanalyst, and they don't understand the secret conspiracy.

The third question:
COULD IT BE THAT THE WORD `GOD' IN ANCIENT TIMES, BEFORE THE PRIESTS, WAS USED BY PEOPLE TO EXPLAIN THE UNEXPLAINABLE, THE DIVINE EXISTENCE, THE NATURE OF BEING, THE BUDDHA?

Before the priest there was no God -- not even the word. God and priests come simultaneously. In fact the priest will be needed to come in first; then he brings God in. God cannot exist without priests.

There was no God before the priests. People were just pagans; they loved life, they rejoiced in life. They had no idea of heaven or hell. This earth was enough, this life was too much; they lived moment to moment.

In fact they had no idea of calendar and time, because they had no watches and no calendars. They had no idea when the year ends and when the year begins. They had no idea how many days are in a week, how many days are in a month, how many months there are in a year. All these things came very late.

If you had gone to the real, the original people on the earth they were the happiest people ever. They simply lived -- without fear, without greed. They loved nature. Everything was mysterious, miraculous. A sunrise again, and they danced; a full moon again, and the whole night they danced to abandon. They had no God and they had no madhouses; they had no priests and no psychoanalysts. They had not heard about the buddha, yet they were all buddhas. But very natural buddhas, not philosophizing about it, so they never used words like "inexpressible, unexplainable, the divine existence, the nature of being, the buddha ..." All this nonsense comes afterwards!

When the priests came they took power in their hands and declared, "We represent God ..." It took a little longer time for the priests to invent God and slowly slowly refine it. And they are still refining and trying to deceive humanity even into the future. That was what Paul Tillich was doing -- trying to improve the image of God. If God has failed as someone far away there, beyond, perhaps we should change his place.

That shows that it is our idea that he is there: "We should change our idea. That idea has failed; it worked long enough. Now put God into the depths. Not faraway there, but faraway THERE." But it is far away always, because they cannot put it close by. Close by you will see this is not God. So it has to be far away -- either way, this side or that side. But far away has to be there between you and him, an unbridgeable distance so you never can come to see him and take a close-up photograph.

No photograph exists because nobody has ever been close to God to take a photograph.

Priests have been trying to improve the image so it appeals again to the newer generations, but now they cannot manage it. Once it is declared God is dead, you may go on giving him artificial breathing, but everybody knows he is on artificial breathing. Just switch off and the fellow is gone.

A little biographical note before the sutras ...

AS A YOUNG MAN, TANKA TENNEN FIRST STUDIED CONFUCIANISM.

Confucius seems to be a giant in creating confusion! He has confused the whole of China for centuries.

He has no God, but he substitutes God with morality, and he makes so much of moral preachings that people have to live in a tight space, almost imprisoned. And he became a great influence over China.

He was a great intellectual, no doubt, but he never looked beyond intellect. So whatever he says is just rationalization, creating more convenient societies. Etiquette, morality, behavior, all are based on creating a better society. It is because of Confucius that China easily became communist, although Confucius lived twenty-five centuries ago, a contemporary of Gautam Buddha and Lao Tzu and Socrates.

China's conversion to communism is strange, because it was a poor country, it did not have a capitalist class to exploit. It was still feudal with landlords; it was an agricultural society. It has not come to technology yet.

Marx failed in all his prophecies. He is the greatest failure as a prophet. He never said that Russia would become communist, or China would become communist, no. He could not conceive, because these countries were not even capitalist; communism can only come, according to him, after capitalism has developed to its climax and society is completely divided between the proletariat, the have-nots, and the bourgeois, the haves -- a clear-cut distinction. Naturally the haves will be in the minority and the have-nots will have a tremendous majority.

In his Communist Manifesto the last line is: "Proletariat of the whole world unite. You have nothing to lose except your chains." When you have nothing to lose, revolution is possible. But if you have something to lose you cannot become part of a revolution; there is danger, you may not get anything. And what you have got may get lost -- that may also be taken away.

China and Russia both were never conceived. Not even for a single moment did it come to Karl Marx's mind that they would become the first communists -- vast countries, both together almost half of the world.

China became communist because of Confucius, because Confucius was absolutely materialist. No God, no heaven, no hell; you come from nothingness and you go to nothingness. There is no life before birth, and there is no life after death. So all that you have got are these seventy, eighty, ninety, perhaps one hundred years. Make the most of it. So his whole teaching is a materialist morality. Because you are not alone, you are living in a society, you have to take care that you don't trespass other people.

His whole idea is ethical, not religious. He managed to lay the foundation of the Chinese mind, and Karl Marx immediately got a completely ready-made foundation: materialist, atheist, believing only in this life, no eternal being, no eternal life. That was the reason China easily became communist. Confucius had done almost half the work.

But he was a well-known teacher, so people used to go to that great scholar. Even the emperors used to send their sons to learn how to be utterly moral. That would give you the ego -- he created ego. He believed in strengthening your ego, polishing your ego; giving it a prestige, an image that would be respectable in society. But he had nothing of religiousness in him.

So when this young man, Tanka Tennen, first studied Confucianism ... he had gone there in search of something essential, not outward behavior. One day he was on his way to the city -- frustrated with Confucius; all that he was saying was about social behavior. He was the first behavioral psychologist.

ONE DAY HE WAS ON HIS WAY TO THE CITY WHEN HE CAME ACROSS A MAN OF ZEN, WHO ASKED WHERE HE WAS GOING.
TANKA REPLIED, "I AM GOING FOR THE GOVERNMENT SERVICE EXAMINATION."

That was the most respected, prestigious profession, and being a student of Confucius he would be accepted for any high post. The very recommendation, that he had been with Confucius, was grounds enough that he was the right man.

THE ZEN MAN SAID, "MASTER MA TZU IS WORKING IN KOSEI COUNTY. THAT IS THE PLACE FOR CHOOSING BUDDHAS -- YOU MUST GO THERE. Rather than going into government service, at least give it a try. Ma Tzu is very close by, where buddhas are blossoming. You can go to the government service any time -- but Ma Tzu may not be available. Such a great master is so close by, just working in Kosei county. You must go there."

Suddenly, the hidden desire that had led him to Confucius -- and Confucius had completely changed his search for truth. He used to say, "There is only behavior -- good behavior, bad behavior -- there is no truth to be found. Don't waste your time." So he overpowered the young man, convinced him that the best thing is, "You are intelligent, you go into government service. And with my recommendation you will be immediately accepted."

Suddenly a hidden seed surfaced. Because of this man of Zen ... A man of Zen simply means a man who has become a buddha but who is not a master. He knows the truth but he has no way of conveying it. He is a mystic in his own right but he is not a master; he is not articulate enough to manage the inexpressible in some device to be conveyed to you. He does not know how to transmit the lamp. So he ... that type of mystic is simply called, in Zen, "a man of Zen." He is as experienced as any buddha, but because he is not a master, he knows the truth but he has not the way to lead others to it. But his personality will be luminous, his eyes will have a different quality, his gestures will have a different grace.

So when this man of Zen met the young man and told Tanka, "Master Ma Tzu is working in Kosei county; that is the place for choosing buddhas -- you must go there," without any hesitation, without thinking again that he was going to become a government officer and suddenly he has moved on a different path altogether, Tanka went to Kosei. He did not even answer the man, "I am going."

Such a deep search must have been hidden, and forced deeply into the unconscious by Confucius. It suddenly surfaced. Seeing this man was enough, that the path is towards Ma Tzu. If this man, who is not a master, has an aura of mystery around him, an energy, a charisma, then what about Ma Tzu? Without saying anything to him,

TANKA WENT TO KOSEI RIGHT AWAY. WHEN HE SAW MA TZU, THE MASTER PULLED TANKA'S HEAD TOWARDS HIM AND LOOKED AT HIM -- into his eyes -- FACE TO FACE, FOR A LONG TIME. THEN MA TZU SAID, "SEKITO OF MOUNT NANGAKU WILL BE YOUR MASTER."

He was looking into this young man's eyes -- what kind of potential? Who will be the right master for him? Should I accept him? Will it be quicker with me or with Sekito?

And you can see the non-competitive world of Zen. He saw in the young man's eyes that Sekito would be a far more suitable master for him than he would. So he told him, "Sekito of Mount Nangaku will be your master."

Seeing Ma Tzu, he could see the difference between a man of Zen and a master of Zen. A man of Zen is a small flame; a master of Zen is the whole forest afire.

And when Ma Tzu looked into his eyes, he was also looking into the eyes of Ma Tzu. He could see the compassion, the great love. It is out of compassion and love that he tells him, "Go to Sekito. That will be

quicker; here it will take a little longer time. Why waste time?" And he was so much impressed by Ma Tzu that he immediately followed his advice.

SO TANKA WENT TO MOUNT NANGAKU. WHEN HE SAW SEKITO, SEKITO SAID TO TANKA, "GO AND WORK IN THE RICE-POLISHING ROOM."

It almost always happens in Zen monasteries when a new initiate comes in, the master, even when he enters the room -- the way he walks, the way he sits -- the master is witnessing what will be right for him in the beginning. He has to be trained according to his potential. No Zen master ever imposes himself on anybody. So Sekito said to him, looking at him, he felt that he needed to learn first, waiting. He said, "Go and work in the rice-polishing room."

TANKA MADE A BOW AND LEFT FOR THE DORMITORY. HE WORKED IN THE KITCHEN FOR THREE YEARS.

He never went again to ask Sekito, "How long do I have to polish rice?"
A Zen master creates such a tremendous trust.
It is not belief -- belief is in theories, theologies.

Trust is a personal intimacy, a feeling that "he understands me; that's enough. Now whenever the time is ripe he will call me."
People have waited not only three years but thirty years, polishing rice.
Once it happened ...

The man was polishing rice for thirty years, and the master had told him, "Unless I call you, you should not come. And you are not to attend the scholarly discussions in the monastery, you are not to read the scriptures. You simply polish rice from the morning till late in the night. There are ten thousand monks, and you have to take care of the rice."

So for thirty years the man completely forgot thinking -- because what is the need of thinking when you are just polishing rice every day for thirty years? Almost half of his life had gone into polishing rice. And it is such a simple process you don't need any mind, you don't need any thinking. And he had been prohibited from going to the discourses, going to the sermons, going to the discussions of the monks, told not to read scriptures. He had been prevented completely from anything that could create a mind. He had been given a simple task that was going to uncreate the mind. Whatever mind he had got would be uncreated.

And these people were of great strength, integrity. Just to wait for thirty years, without any complaint, without even seeing the master again ... and because the master had said, "This is the only thing you have to do." He was not even talking to any other monk. People had completely forgotten about him.

He lived in a small hut by the side of the kitchen. In the morning he would enter the kitchen; late in the night he would fall back into the hut, go to sleep. This was a simple process. In thirty years' time there was no mind.

And an incident happened. The master was getting old, and seeing that his death was coming close, he informed the ten thousand monks -- excluding the one who was just polishing the rice -- "If anybody wants to be my successor he should come in the night and write on my door just the essence, the very essence of Zen."

There were great scholars, and the whole monastery knew who was the most scholarly person; perhaps he would be chosen. That scholarly person, when the master had gone to sleep, stole very silently so that nobody would find who had written it. He was even afraid; he knew the master. You could not deceive him, that was certain. And he himself knew that he knew nothing of Zen as far as experience was concerned, although he could make a scholarly statement. But that old fellow was not going to be deceived by scholarship.

And he made a beautiful statement; he wrote it on the door, very silently so that the master did not wake up: "Zen is nothing but getting out of the mind, and the beyond opens its doors." But he did not sign it, afraid, and very cautious -- "If he finds it right, I will stand up and say I have written it. If he finds it wrong, I will simply sit silently." That old fellow used to beat the disciples.

In the morning, when the master opened the door and saw the sentence, he said, "Who is the idiot who has written this?" And there was no answer from the ten thousand monks.

So he washed it off, and said, "Don't destroy my door! Unless you know ... I can die without a successor, but I will not have any scholar to be my successor."

Of course the statement was perfectly good, you could not improve on it: "Zen is going beyond the

mind." It could not be condensed more clearly and accurately. But masters have their own ways of finding ....

Two monks simply passed by the rice polisher. People did not even know his name, they simply called him the rice polisher. They did not consider him even a monk; he had never told anybody that he had been initiated, and nobody ever bothered about him, what his name was. He never came to the discourses, he never came to meditations, he never came to scholarly discussions. And the whole campus was agog with all kinds of philosophical discussions; when scriptures are read, sutras from Gautam Buddha were read, he never came. What kind of man ...? Just doing one thing ... people had completely forgotten how many years he had been doing it.

Two men was just passing by, discussing, "The sentence was perfectly right, but this old fellow is very strange ... How did he manage to find that it is a scholarly statement but not existential, not experiential?"

For the first time the rice-polisher monk laughed. In thirty years that was the first expression. Those two monks looked at him, and they said, "Why have you laughed? And we have never seen you laughing ..."
He said, "I laughed because whoever wrote that must be an idiot!"

They said, "Exactly -- these were the words of the master! Can you write something better?"

He said, "I don't know how to write. I have forgotten. In thirty years the little bit I knew how to write, I have forgotten. And anyway who wants to be the successor?"

They were shocked, "This man is strange. Thirty years completely silent, and suddenly exploding ..."

In the middle of the night the master came to the rice-polisher and he said, "Can you improve upon it?" The rice-polisher monk said, "There is no mind; how are you going to go beyond it? And there is no beyond -- all is here and now. One has to go nowhere, not even beyond mind. Mind is a fiction, and the people have created another fiction of going beyond the mind. But forgive me. I don't want to be your successor. I am so happy. You are such a great man, you gave me such a meditative job ..."

The master said, "You will have to accept my successorship because there is nobody else whom I can trust. They are all filled up with scholarship and all kinds of knowledge. You are the right person, and I have been waiting for these thirty years: perhaps you will be the successor. This waiting proved to me absolutely that you must have experienced something that is keeping you centered, without any worry, no tension. You have not even uttered a single word to anybody; you just do your job and go to sleep. But one thing: these scholars and these ambitious people will create trouble for you. So I have brought my robe and my staff and my cap" -- these are the things that the successor gets from the master. "So take this robe, this staff, and this cap." He put it on the rice-polisher monk's head, and told him to escape from the monastery as quickly as possible.

"Just go deeper into the mountains. Those who need will reach you. But beware! If anybody finds it out from this monastery they are going to kill you. They will not accept a rice-polisher monk as their master."

So the poor fellow took the robe, the staff, and escaped. But while he was escaping from the gate, the gatekeeper saw him with the robe and with the hat and the staff of the master. So he immediately informed all the ambitious monks who were trying, working out how to improve, "Now stop! The man has been chosen."
They said, "Who is the man?"

They said, "Do you remember a man who came thirty years ago and never spoke for thirty years? The rice-polisher! I saw him just going out of the gate with the master's staff and cap on his head, and the robe he was carrying in his hand and running!"

So, many ambitious people took their swords and rushed towards the way the guard had told them. And they soon found that poor rice polisher, surrounded him with their swords, and told him, "Give the robe. You don't know a single word about Zen."

The poor man laughed. He said, "Do you think there is a word that one has to know before he knows Zen?"

They were shocked. It was true, but still their ambition ... and they could not accept him. But he said, "There is no problem. Keep your swords in their sheath, there is no need to be worried. This is the cap" -- he threw the cap on the ground. "And this is the robe, and this is the staff. If you can take it, take it."

But although they were ambitious, they had a certain sensibility, living with the master so long. How could they take it? If the master had given it to him, then it would be absolutely wrong. And they knew that they knew not, and this fellow seemed to know. It did not matter that he was a rice-polisher.

So they touched his feet and said, "We were wrong. We were just ambitious. You please come back."

He said, "But I don't want to be the successor. I had refused, but the old man was so insistent. You

please take all these things. Whoever wants to be the successor, he can. I am going to the mountains."
They said, "No, you have to come back."
He became the successor.

Zen is a very strange path. No scholarship is needed, no knowledge is needed. What is needed is an immense silence, and waiting, watching ... whenever the time is ripe, existence pours all its mysteries into you.
So for thirty years he worked in the kitchen.

Now the sutra:

> OUR BELOVED MASTER,
> ONE DAY, SEKITO ANNOUNCED TO EVERYBODY THAT THE NEXT DAY THEY WOULD WEED THE GRASS IN FRONT OF THE BUDDHA HALL. THE FOLLOWING DAY, ALL THE MONKS GATHERED WITH SICKLES IN THEIR HANDS, BUT ONLY TANKA CAME WITH A TRAY FILLED WITH WATER. BEFORE COMING THERE HE HAD WASHED HIS HAIR, BUT IT WAS NOT YET SHAVEN. NOW HE KNEELED DOWN IN FRONT OF SEKITO, AND SEEING HIM, SEKITO LAUGHED, AND SHAVED TANKA'S HEAD. AS THE MASTER USUALLY DID, SEKITO GAVE TANKA SOME SPECIFIC COMMANDMENTS, BUT AS HE DID SO, TANKA WALKED AWAY COVERING HIS EARS WITH HIS HANDS

-- giving the gesture that "I don't need any knowledge, I know it. Don't fill my ears with nonsense. Don't fill my ears with words. I have come to experience the wordless." That gesture shows that Tanka had arrived.

TANKA THEN LEFT FOR KOSEI TO SEE MA TZU. ARRIVING AT THE MONASTERY -- because it was Ma Tzu who had sent him to Sekito; now he had completed the job. He got his head shaved after he had completed the job. Ordinarily, when one becomes a monk his head is shaved. But because he was told immediately to go to the kitchen and work there ... In those three years just waiting and watching and being aware, he realized his very nature. That very nature is the buddha, so now was the right time to be initiated. Before it, it would have been a formal initiation. Now it was going to be authentic initiation. And that's why, when he bowed down in front of the master, Sekito laughed -- "This fellow is really clever! He has not even shaved his head for these three years. He was waiting for the moment when he would be really worthy of initiation."

He shaved his head, and as every master does after shaving the head -- that is the initiation process -- he gave him a few commandments. But as he did so -- gave the commandments -- TANKA WALKED AWAY, COVERING HIS EARS WITH HIS HANDS, showing absolutely to Sekito that "You don't have to teach me anything. You have put me in the device and I have come to the space where no teaching is needed."

TANKA THEN LEFT KOSEI TO SEE MA TZU, because he was his original master who had looked into his eyes, and directed him to the right place where he could become quickly a buddha. He needed to show his gratitude, to show what he had attained and get his recognition.

> ARRIVING AT THE MONASTERY HE WENT INTO THE HALL AND, CLIMBING ON THE STATUE OF MANJUSHRI, SAT THERE.

Manjushri is one of Gautam Buddha's very important enlightened disciples. He chose the statue of Manjushri -- there must have been other statues, of Sariputra, of Mahakashyapa, of Maudgalyan, other disciples who had become enlightened when Gautam Buddha was alive. So they are the original forces. Manjushri he had chosen for a particular reason, because ... I have to tell you a little bit about Manjushri.

Manjushri was always sitting under a tree, the same tree. He never asked a question to Gautam Buddha, never read any scriptures. Every day he would come whenever Gautam Buddha was talking, in the morning, in the evening. He would sit under the tree with his eyes closed. And everybody was wondering why he did not ask anything.

One day, suddenly in the morning as Buddha came ... Manjushri was sitting under his tree. Suddenly, flowers from the tree started falling over Manjushri. The tree must have been blossoming with hundreds of flowers, and they were showering like rain. And Buddha told the whole ten thousand disciples to look at what was happening. All looked -- they could not believe their eyes. Why were all the flowers suddenly falling on Manjushri's head, his body, his lap? He was almost covered with flowers.

Gautam Buddha declared: "Manjushri has become enlightened. Even the tree is giving him recognition.

Existence is celebrating."

And Manjushri had arrived without asking a question, without getting an answer -- just waiting silently. Nature was celebrating. One of nature's ambitions was fulfilled: one man again had become a buddha, had reached to the ultimate consciousness.

Tanka certainly chose the statue of Manjushri and sat upon it:

THE OTHER MONKS WERE ASTONISHED AND TOLD MA TZU, WHO CAME IN, LOOKED AT HIM AND SAID, "MY SON IS TENNEN."

In Chinese, *tennen* means natural. That was the very quality of Manjushri. He had become attuned with nature. Just sitting with that tree, he had become almost one with it. So when he became enlightened the tree could not resist the temptation to shower all the flowers -- not a single flower was left on the tree. All the flowers had showered.

So Manjushri's enlightenment is called natural, spontaneous enlightenment, with no method, with no device. Tennen means natural, and when Ma Tzu saw him sitting on the statue of Manjushri ... and every disciple of Ma Tzu was stunned, they could not believe how this man was behaving. But Ma Tzu could see: the man had changed. It was no longer the same man whose eyes he had looked into. He simply said, "My son is Tennen." My son is just natural, a natural buddha.

TANKA CAME DOWN, MADE A BOW AND SAID, "THANK YOU FOR GIVING ME A DHARMA NAME."

He accepted that word `tennen' as his dharma name, his sannyas name. Since that time he started calling himself Tanka Tennen. Tanka, the natural one.

MA TZU THEN ASKED, "WHERE DO YOU COME FROM?"
TANKA SAID, "I COME FROM SEKITO."
MA TZU SAID, "THE PATH ON THE STONEHEAD IS SLIPPERY. DID YOU FALL OVER?"

TANKA REPLIED, "IF I HAD FALLEN OVER, I WOULD NOT HAVE COME HERE." I would have waited. I have not fallen over, I have risen above.

That's why he was sitting on the head of Manjushri -- declaring, "I am another Manjushri and I have not fallen over; otherwise I would not be here. I would not have come to show my face to you again without becoming a buddha."

This man, Tanka Tennen, became a master in his own right. But his whole teaching was just to be natural.

That's my whole teaching: just to be natural. Nature is dhamma, nature is Tao, nature is Zen. And the moment you are natural, flowers will shower over you. The moment you will be natural, not only will you celebrate and dance, the whole existence around you will dance and celebrate.

Hakuin wrote:

YOUR SINGING-AND-DANCING
IS NONE OTHER THAN THE VOICE OF DHARMA.

Your celebration, your singing-and-dancing, is none other than your very nature. And this nature has been crippled by your so-called religions -- your God, your priests, your theologians.

Zen is a rebellion against all religion. It is all for religiousness but not for religion. Religiousness is a totally different phenomenon than religion. Religion is a doctrine, a creed, a cult, an organization. Religiousness is simply a quality that naturally blossoms in you. You have just to go deep down into yourself to find the seed of the buddha that exists at the very center of your being.

All our meditations are concerned only with one thing: how to take you to the seed where the buddha is hidden, just as flowers are hidden in a seed. And once you have reached to the center, the seed starts growing.

Then, becoming a buddha is not a faraway phenomenon. You have started becoming a buddha, you have started on the path which brings the transformation. Right now you are all bodhisattvas, buddhas in essence, in seed. If you can find out the center of your being you have found the very center of existence.

Just finding it, and immediately something starts growing in you -- a huge buddha suddenly surfaces. You disappear. You are completely gone into the ocean, just like a dewdrop. You are no more, only life is -- dancing, celebrating.

Maneesha's question:
OUR BELOVED MASTER,
NIETZSCHE SUGGESTS THAT MAN ONLY SEARCHES FOR TRUTH BECAUSE HE PRESUPPOSES THAT TRUTH IS A CONSOLATION, A CURE. BUT, HE SAYS, PERHAPS TRUTH "EXISTS ONLY FOR SOULS WHICH ARE AT ONCE POWERFUL AND HARMLESS, AND FULL OF JOY AND PEACE ... JUST AS IT WILL NO DOUBT BE ONLY SUCH SOULS AS THESE THAT WILL BE CAPABLE OF SEEKING TRUTH."
DO YOU AGREE WITH HIM?

Maneesha, I absolutely agree, because what he is saying is absolutely true. But it does not suit the lips of Friedrich Nietzsche. It would be perfectly right if a Gautam Buddha said it.

You have to understand the difference. Friedrich Nietzsche is only an intellectual; he came to this conclusion as a logical conclusion. He has stumbled almost on the right thing, but it is stumbling in the dark. A buddha does not stumble in the dark, he is living in an immense luminosity.

So what he is saying is right, but the man who is saying it is not right. I agree with the statement, I don't agree with Friedrich Nietzsche.

It will be a little difficult for you: the distinction is very delicate. His statement is correct, but it is not his experience. He himself was not a man of joy -- very sad. He was not a man who could dance or sing; that was far below him. He was a serious philosopher. Philosophers don't dance. They look at the dancers as stupid -- "What are you doing?"

But even without a clear-cut experience, Nietzsche is a rare phenomenon. Buddhas have always been saying that, but a man who is not enlightened has stumbled unconsciously on a truth that is not his experience but only a logical conclusion.

It is perfectly right that people who search for truth, the majority of them are searching for truth because they presuppose that truth is going to be a consolation, a cure. They are sick people. Their old consolation has gone away: God is dead. Now they are seeking for truth in place of God, so they can be again consoled.

Prayer is dead, so they are searching for meditation. Perhaps meditation can be the substitute. But these are the people who will not find it.

He says truth "exists only for souls which are at once powerful and harmless, and full of joy and peace." He was not full of joy or full of peace; he was one of the most tense persons who has ever walked on the earth. And finally he had to be admitted into a madhouse. His anxiety became so serious that to keep him in the house was dangerous; he had to be handed over into a mad asylum.

But what he was saying is perfectly right. Only a man of peace, silence, joy, a man who is capable of singing and dancing, a man who is capable of celebrating, is the man who is capable of seeking and finding the truth.

I am trying in every possible way to make you nonserious, non-tense. Laugh, dance, sing, celebrate, because these are the people who will find immense power arising in themselves which is dormant. These are the people who will have power but will not harm anybody with their power. Their power will be a blessing to the world. It will not be the power that destroys, it will be the power that creates. These will be the creators.

And these will be the people who know. These will be the people who have disappeared in joy, in dance, and are no more. Only a consciousness, a pure consciousness remains. That pure consciousness we have called the awakened consciousness, the enlightened consciousness; we have called it samadhi or satori ... Gautam Buddha is just a name, representative of this ultimate blossoming.

It is time to be nonserious!
Time for Sardar Gurudayal Singh ....

Martha Grumble and Mildred Mousebreath, two middle-aged housewives, are sharing confidences over a cup of coffee.

"I don't know what to do about my husband anymore," sniffs Martha. "He never comes home until three in the morning."

"Oh dear!" sighs Mildred. "My husband used to be like that -- but not anymore!"

"Really?" asks Martha. "What made him change?"
"What made him change, my dear," says Mildred, smiling, "is that every time he crept through the door at three o'clock in the morning, I would sweetly call out, `Is that you, Raymond?'"
"Is that all there is to it?" asks Martha.
"That's right!" explains Mildred.
"But I don't understand," says Martha. "Why would that stop him?"
"Simple," explains Mildred. "Because his name is Sidney."

Jack Jerk stays out late one night and comes home at three o'clock in the morning. He walks into the bedroom and finds his wife Jill Jerk lying awake, naked, in the bed.

"Where the hell have you been until three in the morning?" screams Jill, furiously.

Ignoring her, Jack takes off his coat and opens the bedroom closet. To his amazement, he finds a naked man crouching on the floor.
"Who the hell is this guy?" shouts Jack.
Jill sits up in bed and cries, "Don't change the subject!"

It is a sunny morning on Cape Catastrophe beach, and Prunella Polygon, a very homely-looking girl, is rambling along daydreaming. She stumbles and trips over a bottle lying in the sand, and nearly faints when the top of the bottle flies off and, "Poof!" -- a genie pops out.

The genie stretches and yawns and then looks at Prunella and announces, "Ah! I am forever in your debt, young lady. You have freed me from a prison of a thousand years. Ask anything, and I will fulfill your desire."
Prunella Polygon cannot believe her good luck and does not hesitate.

"I want a figure like Sophia Loren," she says, "and a smile like Raquel Welch, and hair like Bridgette Bardot and tits like Samantha Fox. And eyes like Elizabeth Taylor and an ass like Marilyn Monroe."

The genie takes a long look at Prunella and says, "Honey, please put me back in the bottle."

Nivedano ...
(Drumbeat)
(Gibberish)

Nivedano ...
(Drumbeat)

Be silent ...
Close your eyes ... and feel your body to be completely frozen.
This is the right moment to turn in.

Gather all your energy ... and with a total consciousness, rush towards your center of being. The center of your being is just two inches below the navel, inside your body.

All that you need is an urgency, as if it is going to be the last moment of your life. With great urgency and intensity, rush towards the center.
Faster and faster ...
Deeper and deeper ...

As you are coming close to your center, a great silence descends over you just like soft rain.
You can feel it.
You can feel the coolness of it.

A little more deep, a little more close to the center ... and a tremendous peace arises in you, overwhelming you.

As you are coming closer, suddenly there arises a luminosity: your whole being becomes light.
Now step into the very center.
And you start feeling drunk with the divine.
This is what is called ecstasy.
Out of this ecstasy is all celebration.

Centered in your very being, you are no more. You have come to the seed -- the bodhisattva has

dissolved into the buddha.

The face of Gautam Buddha is the original face of every human being. The only quality Gautam Buddha has is witnessing.

Witness that you are not the body.

Witness that you are not the mind.

And finally, witness that you are only a witness. This pure witness -- *sakshin* -- is your ultimate freedom. It is your enlightenment, it is your liberation.

It is entering into the eternal dance of life.

It is because of this I say again and again, I celebrate. To me, life is celebration. Existence is celebration.

Witness the eternal dance that is happening inside you. This dance has to become your very flavor, your very fragrance. And invisible flowers are showering over you.

You cannot celebrate alone, existence participates from all dimensions. Nature rejoices when anyone comes to the very center of being. A part of nature has become awakened.

To make this witnessing deeper,

Nivedano ...

(Drumbeat)

Relax ...

Be in a let-go.

This is the peace, the joy, the silence, the power that is harmless, that is creative.

This is what Nietzsche has stumbled on in his darkness and blindness. But you are going with open eyes to the very heartbeat of the universe.

The whole universe except the so-called religions is in immense celebration every moment -- in the birds, in the trees, in the rivers; in the oceans, in the mountains, in the stars. All around you there is nothing but celebration.

You have to participate in it.

Throw out all the barriers.

They are only fictitious, and reality has immense power.

Witnessing will do the job. Witnessing is another name for meditation.

At this moment, Gautama the Buddha Auditorium is becoming an ocean of consciousness. Ten thousand buddhas are melting like ice in the ocean -- no waves, no ripples, absolute silence.

Remember, enlightenment has three steps.

The first is that the buddha you are experiencing within you follows behind you like a shadow. It is your very nature, your dhamma. It is your *tennen*.

The second step, after experiencing the buddha behind you, his warmth, his love, his truth, his compassion, his divine drunkenness ... you slowly become his shadow. He comes in front of you -- that is the second step.

And your shadow starts disappearing, slowly slowly. As you melt into the buddha -- that is the third and final step -- you are no more.

Only the buddha is -- you are no more.

Only an enlightened awareness is -- you are no more.

Only life is celebrating.

A sheer dance of joy ...

A song that has no words in it, a music without any sound.

Eternity in your hands.

You become one with the cosmic whole.

I celebrate myself. I hope soon you will be able to say the same: "I celebrate myself."

Before Nivedano calls you, collect all these experiences. You have to bring them to your day-to-day life. The grace, the beauty, the truth, the honesty, the intensity of living -- and the witnessing has to be your very breath, your heartbeat.

And persuade the buddha -- he is your nature; you have never requested it, you have never welcomed it. That's why it has been there hiding in the very center of your being.

Help it to come along with you.

It is bound to come. It has come thousands of times, to thousands of buddhas. It is every living being's birthright.

Just ask him to come along with you and he will transform your whole life -- in every gesture, in every word, in every silence you will find his presence, his light.

Nivedano ...
(Drumbeat)

Come back ... but come as a buddha, full of joy. A great serenity, a pure silence ... and sit down for a few moments just to recollect, to remind yourself of the golden path that you have followed inwards, and the silent, peaceful space that you have encountered.
You have seen your original face, the face of the buddha.

Feel the presence of the buddha behind you -- the warmth, the coolness, together; the power and humbleness together. The silence -- utter egolessness and yet a tremendous dignity.
This is what makes one celebrate life.
There cannot be anything more than existence is already.
Just participate in the dance.

Celebrate to your abandon, and all the mysteries and all the secrets of existence and life will be opened unto you.
It is my promise.
It is the promise of all the buddhas, past, present, future.

Okay, Maneesha?
Yes, Beloved Master.

I Say Unto You, Vol 1

Talks on the Sayings of Jesus
Talks given from 21/10/77 am to 1/11/77 am
English Discourse series
10 Chapters
Year published: 1983

First edition has 10 chapters in Vol. 1, and 9 chapters in Vol. 2.
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I Say Unto You, Vol 1

Chapter #1
Chapter title: The Flute on God's Lips

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MATTHEW 5

1. AND SEEING THE MULTITUDES, HE WENT UP INTO A MOUNTAIN: AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM:

2. AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING,

3. BLESSED ARE THE POOR IN SPIRIT: FOR THEIRS IS THE KINGDOM OF HEAVEN.

4. BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

5. BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

6. BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED.

7. BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY.

8. BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.

9. BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.

10. BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE: FOR THEIRS IS THE KINGDOM OF HEAVEN

12. REJOICE, AND BE EXCEEDING GLAD: FOR GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.

13. YE ARE THE SALT OF THE EARTH: BUT IF THE SALT HAVE LOST HIS SAVOUR, WHEREWITH SHALL IT BE SALTED? IT IS THENCEFORTH GOOD FOR NOTHING, BUT BE CAST OUT, AND TO BE TRODDEN UNDER FOOT OF MEN.

The Gospel starts in an incredibly beautiful way. No other book starts that way, no other book can start that way. The Bible is 'the book of the books': that is the exact meaning of the word 'Bible' -- the Book. It is the most precious document that humanity has. That's why it is called 'The Testament', because Jesus has witnessed to God in it: Jesus has become the witness to God, a testament. It is the only proof possible. God cannot be argued, but only a man like Jesus can become a proof for him.

The Gospel carries all that is beautiful in Jesus' flowering, the Beatitudes. Those statements are the most beautiful ever made. Not even Buddha, not even Lao Tzu, have spoken that way. Buddha is very philosophic, very refined; Jesus is very plain, simple. Jesus speaks like a villager, a farmer, a fisherman. But because he speaks the way common people speak, his words have a solidity, a concreteness, a reality.

Buddha's words are abstract; they are very very high words, philosophical. Jesus' words are down-to-earth, very earthly. They have that fragrance of the earth that you come across when the rains have started and the earth is soaking up the rains and a great fragrance arises -- the fragrance of the wet earth, the fragrance that you find on a sea beach, the fragrance of the ocean, the trees. Jesus' words are very very earthbound, rooted in the earth. He is an earthly man, and that is his beauty. Nobody else can be compared with that beauty. The sky is good, but abstract, far away, distant.

So I say to you, no other book starts the way the Gospel starts; no other book talks the way the Gospel talks.

The word 'gospel' comes originally from a word GODSPEL. God has spoken through Jesus. Jesus is just a hollow bamboo. The song is of God, and Jesus' metaphors are very true to life. He is not spinning concepts, he is simply indicating the truth as it is.

First the beginning: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas... And Judas begat Phares... and Phares begat Esrom; and Esrom begat Aram...' and so it goes, on and on. And then: '... Jacob begat Joseph. the

husband of Mary, of whom was born Jesus. who is called Christ.'

Then this genealogy stops suddenly. Forty-two generations have passed from Abraham to Jesus. The Gospel records the forty-two generations, and then suddenly Jesus is born and the genealogy stops. Suddenly there comes a full point. because Jesus is the fulfilment; there is no beyond. Jesus is the culmination -- there is no way to go further on. So 'Abraham begat Isaac, Isaac begat Jacob...' -- it continues. Then there is no way to go beyond Jesus: the ultimate has come. Jesus is the flowering and the fulfilment. That's why the Bible calls Jesus the PLEROMA, the fulfilment.

Those forty-two generations are fulfilled in Jesus. The whole history that has preceded Jesus is fulfilled in him. The home has arrived. He is the fruit, the growth, the evolution of those forty-two generations. Jesus is the fulfilment, that's why the Gospel does not say anything further. Jesus did not beget anybody, Jesus begat himself. And that is the meaning of the word 'Christ'.

There are two kinds of births. One, through others -- from the father, from the mother -- that is a bodily birth. The other birth you have to give to yourself, you have to be born out of yourself; you have to become the womb, the father and the mother and the child. You have to die as the past and you ate to be born as the future. You have to beget yourself. That's why I say that the book starts in an incredibly beautiful way -- very significant: Jesus begat nobody, Jesus begat himself.

That is the meaning of crucifixion and resurrection. The body is crucified, you cannot crucify the spirit. You can destroy the body. you cannot destroy the spirit. The body is gross: the sword can cut it, the poison can kill it; and even if nothing is going to kill it, death is going to come and the body will be gone. It has to go, it is meant to go; it is only there for the time being. Those who are conscious, they use that time to create spirit in them.

The body is like grapes. The grapes are to go. You cannot keep grapes for long -- they will go rotten; but you can create wine out of the grapes, that's why it is also called 'spirit'. You can create spirit in your being, a wine. Grapes cannot be accumulated, they are temporary, momentary. But wine can stay forever. In fact, the older it becomes the more precious and valuable it is. It has a nontemporal duration, it is something of eternity.

The body is like the grapes, and if you use it rightly you can create the wine in you. The body is going to disappear, but the wine can remain, the spirit can remain.

Jesus has done many miracles. One of the miracles is his miracle of transforming water into wine. These are metaphors -- don't take them literally. If you take them literally, you destroy their meaning, their significance. And if you start proving that they are historical facts, then you are stupid, and with you Jesus also looks stupid. They are metaphors of the inner world.

The inner world cannot be expressed literally, but symbolically -- only symbolically. Turning water into wine simply means creating the eternal into time, creating that which remains into that which cannot remain.

If you keep water, sooner or later it will start stinking. But you can keep wine for ages, for centuries; and the longer it is there the better it becomes, the more powerful, the more potent it becomes. Wine is a metaphor for the eternal.

Jesus is transformed through his sacrifice. Nobody is ever transformed without sacrifice. You have to pay for it: the cross is the price that you pay for it. You have to DIE to be reborn. you have to lose all to gain God.

Jesus begat himself. That phenomenon happened on the cross. He hesitated for a time, he was very much puzzled -- it was natural. For a single moment he could not see God anywhere. All was lost, he was losing all; he was going to die and there seemed to be no possibility... That happens to every seed. When you put the seed into the earth, one moment comes when the seed is losing itself, and there must be hesitation -- the same hesitation that happened to Jesus on the cross. The seed is dying, and the seed must cling to the past. It wants to survive -- nobody wants to die. And the seed cannot imagine that this is not death, that soon it will be resurrected in a thousandfold way, that soon it will start growing as a sprout.

The death of the seed will be the birth of the tree, and there will be great foliage and flowering and fruits, and birds will come and sit on the branches and make their nests, and people will sit under the shade of the tree; and the tree will talk to the clouds and the stars in the night, and will play with the sky, and will dance in the winds; and there will be great rejoicing. But how can this be known to the poor seed which has never been anything else? It is inconceivable. That's why God is inconceivable.

It cannot be proved to the seed that this is going to happen, because if the seed asks 'Then let me SEE what you are going to do', you cannot make it available, you cannot make visible to the seed what is going

to happen. It is going to happen in the future, and when it happens, the seed will be gone. The seed will never meet the tree. Man never meets God. When the man is gone, God descends.

Jesus hesitated, was worried, was bewildered. He shouted, almost shouted against the sky 'Why have you forsaken me? Why? Why this torture for me? What wrong have I done to you?' A thousand and one things must have crossed his mind.

The seed is dying, and the seed is completely oblivious to what is going to happen next. It is not possible for the seed to conceive of that NEXT step, hence faith, hence trust is needed. The seed has to trust that the tree will be born. With all the hesitation, with all kinds of fear, insecurities, with all kinds of anguish, anxiety -- in spite of all of them -- the seed has to trust that the tree will happen, that the tree is going to happen. It is a leap into faith.

And that leap happened to Jesus: he relaxed on the cross and he said 'Thy kingdom come. Thy will be done...' His heart was palpitating. It is natural. Your heart will also palpitate, you will also be afraid when that moment of death comes to you, when that moment comes when your self disappears and you are losing yourself into a kind of nothingness, and there seems to be no way to survive, and you have to surrender.

You can surrender in two ways: You can surrender reluctantly, then you will miss the real point of it, then you will simply die and will be born again. If you can relax in deep acceptance, trust, if you can surrender without any resistance... That's what Jesus did; that is the greatest miracle. To me that is the miracle -- not that he gave health to somebody who was ill, or eyes to somebody who was blind, or cured the leprosy of somebody; or even helped Lazarus to revive, to come back to life -- and he had died. No, those are not real miracles to me, they are all parables, metaphors. Every Master has given eyes to those who are blind, and ears to those who are deaf. Each Master has brought people out of their death that they call life, has called them out of their graves. Those are metaphors.

But the real miracle is when Jesus -- in spite of all of his hesitations, worries, doubts, suspicions -- relaxes, surrenders, and says 'Thy will be done,' that moment Jesus disappears, Christ is born.

Teilhard de Chardin calls it CHRISTOGENESIS: Jesus begetting Christ. Through it, CHRISTOGENESIS, man becomes that which he really is; he loses that which he is not and becomes that which he is: man becomes 'Christified'. Be 'Christified', never become a Christian. The Christian is one who follows the Christian dogma. 'Christified' means one who dies as a seed and becomes a tree. 'Christified' means that you drop the ego, you disappear as yourself and you start appearing on another plane in a kind of transfiguration: a resurrection.

'Christified' means you are no more alone: God is in you and you are in God.

This is the paradox of Christ-consciousness. Christ calls himself many times Son of man, and many times Son of God. He is both: Son of man as far as the body is concerned, Son of man as far as mind is concerned; Son of God as far as spirit is concerned, Son of God as far as CONSCIOUSNESS IS concerned. Mind is the mechanism of consciousness, just as the body is the abode of the spirit. Mind belongs to body, consciousness belongs to spirit. Jesus is the paradox: on the one hand man, on the other hand God. And when God and man work together, then if miracles happen there is nothing to be surprised about. Miracles happen only when God and man function together in cooperation.

Leo Tolstoy has said: Christ is God and man working together, walking together, dancing together. St. Augustine says: Without God, man cannot; without man, God will not. Christ is the combined operation -- the meeting of the finite with the infinite, time and eternity meeting and merging into each other.

An old gardener was digging his plot as the priest came along. 'George' said the priest 'it is wonderful what God and man working together can do.'

'Yes sir, but you should have seen this garden last year when he had it all to himself!'

Yes, that is true. Man alone is impotent. God also cannot work alone. God alone is potent but has no instrument. Man alone is a hollow bamboo -- nobody to create a song on it, nobody to fill it with music, harmony, melody. God alone has the capacity to create a melody but has no hollow bamboo to create a flute.

Christ is the flute on God's lips. So whatsoever has come from Christ is GODSPEL, IS gospel.

Fourteen generations... 'So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.'

That too is very symbolic. Books like the Bible are not written by ordinary people, they are what George

Gurdjieff used to call 'objective art'. The Bible is one of the representative objective works of art in the world. It is not like a book written by a Shakespeare or a Kalidas. These people create subjective art. They write something, they write beautifully, they have the aesthetic sense, but they are as unconscious as any other human being. They have a nose for beauty, but they are as sleepy as anybody else. Their works of art are subjective: they express themselves.

But books like the Vedas, the Koran, the Bible, the Upanishads -- they are not written by people who are asleep, they are not written as beautiful poetry or prose; they are written by people who know what truth is, who have awakened themselves to truth. Then whatsoever they write is almost like a map. You have to decipher it, you have to decode it, otherwise you will go on missing it.

Why fourteen generations? No scholar has asked it, no biblical scholar has asked it. Why only fourteen? Why not fifteen? Why not thirteen?

This I am giving you as an example of objective art. It is fourteen for a certain reason. It has to be decoded.

The spirit matures just like the body matures. The body matures in fourteen years -- it becomes sexually mature, it can reproduce sexually. At fourteen years the body is ripe as far as sexual reproduction is concerned: the boy can become a father, the girl can become a mother; they can reproduce replicas of themselves.

In exactly the same way the spirit also matures. Just as it takes fourteen years for the body to mature sexually, it takes fourteen generations for the spirit to mature spiritually. That is the meaning of fourteen generations: from Abraham to David, from David to the exile in Babylon, and from the exile in Babylon to Jesus. And when the spirit has come to its maturity, when the fruit is ripe, it falls from the tree. Unripe, it clings to the tree. Unripe, it HAS to cling -- if unripe it falls, then it will never become sweet; it will remain bitter, sour. It will be useless. To ripen, it needs to cling. Clinging simply shows that 'I am not yet ready to leave you'. Whenever somebody is ripe, that very ripeness becomes freedom, then clinging disappears.

Jesus disappears into God, Jesus disappears from this tree of life: the fruit is ripe. That's what we in the East say that whenever a man has become perfect -- perfect in the sense that he has grown all that he could grow on this earth, in this situation -- then he will not return again. Then he crosses to the beyond: he passes beyond the point of no return. Then he never comes back. We call him a Buddha, or a Jain.

Jews used to call that state 'Christ': one who has gone beyond and will be here only for a time. The fruit is ripe and waiting to drop any moment -- any small breeze and the fruit will be gone forever, and it will disappear into existence. Hence, the tree stops at Jesus: he remains unmarried, he does not reproduce. That celibacy has nothing to do with ordinary, repressed celibacy. He is not against love, he is not against sex, he is not a puritan, he is not a moralist.

I was reading the other night what Dostoevsky has said: that moralists are always very miserable people. That seems to be an absolutely true observation. Moralists ARE miserable people. In fact only miserable people become moralists. They are so miserable that they would like to make everybody else miserable also. And the best way to make people feel miserable is to make them feel guilty.

Jesus is not a moralist. His BRAHMACHARYA, his celibacy has a totally different quality to it. It simply says that he is no more interested in reproducing on the physical plane, he is interested in reproducing on the spiritual plane. He does not give birth to children, he gives birth to disciples. He creates more abodes in the world for God to descend into. He does not create bodies, he creates SOULS. And he is a miracle Master: he created many enlightened people on the earth -- he had that magic touch. And he created them out of nobodies.

Buddha created many enlightened people, but those were very very grown-up souls. A Sariputta was already a very grown-up soul; the fruit was ripe. My own feeling is that even if Buddha had not come into the life of Sariputta, he would have become enlightened sooner or later; Buddha was not very essential. He helped, he speeded up things, but was not very essential. If Sariputta had not met him, maybe in one life or two lives he would have come around the comer by himself; he was already coming, he was just on the verge. So was Mahakashyap, so was Moggalyayan, and so were Buddha's other disciples.

But Jesus really did miracles. He touched ordinary stones and transformed them into diamonds. He moved among very ordinary people. A fisherman throwing his net... and Jesus comes, stands behind him, puts his hand on his shoulder and says 'Look in my eyes. How long are you going to catch fish? I can make you a catcher of men. Look into my eyes.' And the poor, ordinary fisherman -- uneducated, unsophisticated, uncultured; has never heard about anything, may not have ever been interested in spiritual growth; was contented with catching fish and selling them, and was happy in his day-to-day life -- looks into the eyes of

Jesus, throws his net and follows him. and that fisherman becomes an enlightened person. Or a farmer, or a tax-collector, or even a prostitute, Mary Magdalene...

Jesus transforms ordinary metal into gold. He is really the philosopher's stone. His touch is magical: wherever he touches, suddenly the spirit arises.

Buddha enlightened many people, but those people were already on the path. Buddha moved with sophisticated people: learned, virtuous, special. Jesus moved with very ordinary people: down-trodden, oppressed, poor. This was one of the crimes against him put by the priests: that he moves with gamblers, with drunkards, with prostitutes. He stays with prostitutes, he stays with anybody, he eats with anybody. He is a fallen man. And on the surface, to all appearances, he looked like a fallen man. But he was falling only with those people to help them rise; he was going to the lowest to turn them into the highest. And there is a reason.

The lowest may be unsophisticated, uncultured, but he has a purity of heart; he has more love in him. Now you will be able to understand the difference. Buddha's path is of intelligence. He cannot go to a fisherman and say 'Come to me and I will make you enlightened.' That is not possible for him. His path is that of awareness, intelligence, understanding. The fisherman will not even understand his language; it is too much above him, it is beyond his grasp.

The path of Jesus is the path of love, and the poor people have more love than the rich. Maybe that is why they are poor, because when you have much love you cannot accumulate much money -- they don't go together. When you have much love you share. A rich man cannot be a loving man because love will always be dangerous to his riches. If he loves people then he will have to share.

I used to live in a family for seven years. The man was very rich, and he was interested in my ideas -- that's why he invited me to stay with him. He had made all the arrangements for me in a beautiful way. He had provided a big bungalow and a big garden. And just to be with me he came to live with me with his family. But I was surprised: I had never seen him talking to his wife or to his children. When we had become more and more accustomed to each other, one day I asked him 'I never see you sitting with your wife or with your children. I never see you talking to anybody in your family. What is the matter?'

He said 'If I talk to my wife, immediately she starts demanding. "There is a beautiful ornament in the shop", or "Better sarees have come", or this and that. Immediately she jumps on my pocket. If I talk to my children, their hands start groping into my pocket. I have learnt that it is better to keep quiet, and remain stiff and have a hard face. It protects you. Then nobody asks for anything.'

And I understood his idea. That is the idea of all the rich people in the world. The person who becomes too obsessed with money is really obsessed with the money because he cannot love. Money becomes a substitute love. He starts hoarding money because he thinks there is no other thing to be happy about. 'Hoard money, then at least you have the money and you can purchase everything.' He even believes that he can purchase love with his money.

He can purchase sex but not love. But then many people think that sex is love. He can purchase bodies, but he cannot have any intimacy with a person. Many people think that to have the body of the other, to possess the body of the other is enough. 'What more is needed? Why bother about anything more?' Many people are interested only in casual sex, not in intimacy, not in going into depth, not moving into a deep dialogue. They are afraid of the deep dialogue because then there is commitment, and commitment brings responsibility. Then they have to be very sensitive, alive. 'Who bothers? Just casual sex is good, and casual sex can be purchased, it is available in the market-place.' The man who is after money thinks that ALL can be purchased through the money. 'So why bother about anything else? You can have the most beautiful woman, you can have the most beautiful house, you can have this and that...' He thinks that this is going to satisfy him. This never satisfies. Only love satisfies, no substitute can ever satisfy. A substitute IS a substitute; it is pseudo.

Poor people have more love, because poor people have not grown their head so their whole energy revolves around the heart. These are the two centres: either the energy moves into the heart or the energy moves into the head. It is very rare to find a balanced being whose energy moves into both or who is capable of moving energy wherever it is needed -- diverting it. When he wants to have intelligence, he moves, channelises his energy into the head. When he wants to love, he channelises his energy -- his whole energy -- into his heart. This is the perfect man.

But ordinarily people are not so perfect. Either they are hung-up in the head or they are available to the

heart.

Jesus' path is of love, hence he worked miracles in poor people, in ordinary people whose intelligence was not yet very developed. But that opportunity could be used: their energy was raw and yet in the heart. They were more like children.

Just as the body matures in fourteen years, so the spirit matures in fourteen generations; that is the minimum limit. It depends on you. It may not grow even in one hundred and forty generations -- you can be very lazy or you can remain unaware. Then you can go on and on for millions of lives and it may not grow. But fourteen generations is a natural time limit; that much is needed.

The spirit is not a seasonal flower: it is like a great cedar of Lebanon. It takes time -- fourteen generations for the tree to grow, to reach to the sky. It is not a seasonal flower that comes within weeks but is gone within weeks too. The spirit means the eternal; the eternal needs time, patience. These fourteen generations are just a symbolic number.

Jesus cannot be born before fourteen generations. That state is possible only after a time -- after a few steps have been crossed. And that is so in other dimensions too.

For example, the caveman could not have given us the Platonic Dialogues or the symphonies of Beethoven or the paintings of Leonardo da Vinci or the poetry of Rabindranath Tagore. It was not possible for the caveman to give these things. The caveman could not have given us an Albert Einstein either, or a Dostoevsky or a Picasso. The caveman could not have given us a Buddha or a Lao Tzu or a Jesus. It needs time, and it needs preparation, and it needs a certain milieu in which to grow, only then is Jesus possible.

For Jesus to exist many things are needed; he can only exist in those circumstances. For Jesus to say what he wants to say a certain kind of person is needed who can understand it.

What I am saying to you can only be said now. It can only be said now, not before; it was not possible before. And what I will be saying to you tomorrow will only be possible tomorrow, not today. You have to become receptive, you have to grow. If you are not in a certain state to receive it, it cannot be uttered.

Jesus is the culmination of the whole Jewish consciousness, and the strange thing is that the Jews rejected him. And that has always been happening. Buddha was the culmination of Hindu consciousness, and the Hindus rejected him. And Socrates was the culmination of the Greek consciousness, and the Greeks killed him. This is very strange, but this has always been happening. Why can we not accept our own culmination? What goes wrong? Why could the Jews not accept Jesus? They had been waiting for Jesus, they had been waiting for the Messiah, for Christ to come. They are still waiting, and the Messiah has already come and gone too. They helped him to go, and they are still waiting for him.

What went wrong? What always goes wrong? Jesus is the culmination of the Jewish consciousness. All the prophets of the Jews that had preceded Jesus were preparing the ground for him to come. That's what John the Baptist was saying to the people. 'I am nothing compared to the person for whom I am preparing the way. I am just a sweeper. I am simply cleaning the path for him to come. The one higher than me is going to come.' John the Baptist and the other prophets were simply preparing the way for this ultimate culmination, for this peak, this Everest. And then the Everest comes, and something goes wrong. What goes wrong? The other peaks start feeling small.

They have all helped. Just think: Everest cannot stand alone if the other peaks of the Himalayas disappear; Everest cannot stand alone. It needs the whole Himalaya to support it, to be there. It cannot rise so high alone -- no peak can rise so high alone. It will need the support of thousands of other peaks -- smaller, bigger, and all kinds. But once the peak has come up, the other peaks start feeling hurt. Their egos ache; it is very painful. And they HAVE supported it -- this is the paradox -- they have supported the happening of this peak! It could not have happened without them, and now that it has happened, they are feeling very low, depressed. If all the peaks of the Himalayas were to conspire against Everest, it would be very logical. If they crucified Everest, it would be very logical.

That's what happened to Jesus. Once he was there, the Jews, the rabbis, the religious leaders, the priests started feeling very offended. His very presence was offensive; not that he offended anybody, not that he hurt anybody. How could he hurt? -- but his very presence, that Everest-like height, that plenitude, that height -- and everybody looked low and small.

Now Everest cannot do anything about it. It is not arrogant, it is not egoistic, but it is high -- that is certainly so. And every other peak is hurt, feels pained, wants to take revenge. Hence Jesus was crucified. So was Buddha rejected -- thrown out of this country completely. He has become a foreigner in his own land.

And this has been so down the ages, this is so still. And it seems this is going to remain so forever

because man is, after all, man. In his sleep, in his egoistic attitudes, this is how he functions.

Jesus' Beatitudes are God's songs through him. Remember, he is just a medium. He is not the author of these Gospels, he is just a messenger. He is simply giving you that which he is receiving.

Now, let us go into these Beatitudes.

AND SEEING THE MULTITUDES,
HE WENT UP INTO A MOUNTAIN:
AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM...

I would like you to go into each word very silently, very sympathetically.

AND SEEING THE MULTITUDES...

the crowd, the mass

HE WENT UP INTO A MOUNTAIN...

These are ways of saying certain psychological things. The multitude is the lowest state of consciousness -- the mass, the crowd. It is dense darkness. It is very dark there, and very deep sleep. When you move in the multitude, if you want to connect and relate with the multitude, you have to come to their level. That is why whenever you go into a crowd, you feel a little bit lost. You start feeling a little bit suffocated. That feeling of suffocation is not only physical -- it is not just that people are around you, no. The suffocation is more psychological, because when you are with people who are very low in their consciousness, you cannot remain an Everest; they pull you down. Whenever you go to the masses you lose something. Hence the need arises for aloneness, for meditation. And in Jesus' life you will find that many times he moves in the multitude -- his work was there, that was his field -- but again and again, after a few months, he goes to the mountains; he goes away from the multitude, and the crowd, and the crowd-mind, to be with God.

When you are alone you are with God. You can be with God only when you are absolutely alone. And when you are with God you start flying in the sky. The very presence of God takes you up and up. And the presence of the crowds takes you down and down. Only with God can you fly into the sky, can you have wings. With the crowds, your wings are cut. What to say about wings? Even your hands. your legs are cut. You become a cripple, because they are all cripples. You become paralysed, because THEY are all paralysed. And they will never forgive you if you don't live according to them when you are with them.

If you want to work with them. if you want to help them, you will have to move in their world, according to them. And this is tiring, and this is very exhausting.

AND SEEING THE MULTITUDES,
HE WENT UP INTO A MOUNTAIN...

He was staying in a village doing his magical work of transforming people -- blind people were given eyes, and deaf people were given ears; and those who could not walk, who could not grow were made whole, and those who had become dead and dull, they were again rejuvenated, revitalised. But this whole work... and many more people were coming, and a great crowd was surrounding him... he became exhausted, he became tired. Hence the need to go up into a mountain.

Going out is going down, going in is going up. In the inner world, up and in mean the same; out and down mean the same. When you have to relate with people you have to go out, and when you have to relate with people who are very low in consciousness you have to bend low. That is very tiring.

Jesus, Buddha or Mahavir, all move to the mountains. They go into a lonely place just to regain their height, just to regain their purity, just to regain their own state, just to spread their limbs again. just to be themselves and just to be with God. With God, they start soaring high. With God, you become a seagull,

you start soaring high. There is no limit to it. Again you are vital, again you are full of God, again you are like a cloud full of rainwater and you would like to shower. You come back to the multitude where people are thirsty.

People ask me what I go on doing in my room alone. That is my mountain. That is where I can soar high. I need not think about you, I need not commune with you. I need not function through the body and through the mind. I can forget the body, I can forget the mind. I can forget you, I can forget all.

In that moment of utter forgetfulness of all, one is. And that is-ness is immense. That is-ness has a splendour to it. Freshness it is, vitality it is, because it is the very source of life.

But once you are full of that life, you have to share.

So every morning I am back with you, every evening I am back with you. I go on from my mountain to the multitude continuously!

Going to a mountain does not mean really going to a mountain, it simply means going to inner height.Whether Jesus went to a real mountain or not is irrelevant; it has nothing to do with the Gospel. He may have gone to the mountain, because it was almost impossible in those days to live the way I live. It was impossible.

For fifteen years I also lived like Jesus, moving in the multitude, and it was impossible to get even a single moment alone. I had to go back again and again to my place where I used to live in Jabalpur and I kept myself absolutely alone. Jabalpur was very unfortunate. I would go around the country and everywhere I would meet people -- but not in Jabalpur. That was my mountain. And when I would come to Bombay, or to Delhi, or to Poona, people would ask me why I unnecessarily travelled so much back to Jabalpur again and again. Fifteen, twenty days... and I would have to go back to Jabalpur for three or four days, and then I would again start... It was unnecessary. I could have gone from Poona to Bombay, from Bombay to Delhi, from Delhi to Amritsar, from Amritsar to Srinigar. Why should I first go to Jabalpur and then again after a few days?

Jabalpur was my mountain. There I kept myself absolutely alone. When it became impossible to be alone even there and the multitude started coming there, then I had to leave that place. Alone in my room I am doing exactly what Jesus did.

AND SEEING THE MULTITUDES,
HE WENT UP INTO A MOUNTAIN:
AND WHEN HE WAS SET, HIS DISCIPLES SAME UNTO HIM...

To talk to disciples is a different matter. To talk to the multitude is a different talking to the crowds. I had to create a special class of my own sannyasins with whom I could have a communion of the heart.

When you are talking to the multitudes, first, they are very indifferent to what you are saying -- you have to shout unnecessarily. Second: if they are not indifferent, then they are against -- antagonistic, always afraid and protecting their ideas, always resisting, arguing. That is unnecessary work. And these things that I am talking about or Jesus was talking about are not things that can be argued. No proofs are possible -- only trust. If you can trust me, these things can be explained to you. But trust has to be a very very basic thing to it. If you don't trust me, there is no way to prove anything. Then it is simply a waste of my time and your time.

To talk to disciples is a different thing. To talk to disciples means that the other side is receptive -- not only receptive but immensely welcoming. You are welcome, the other side wants you to come in, the other side wants to become a host to whatsoever you are saying. The doors are open, the windows are open for you to become a breeze, or sunlight, and enter into their beings. They are not afraid, they are not defending, they are not arguing; they are ready to go with you wholeheartedly to any unknown dimension.

To talk to disciples is not a kind of discussion or debate -- it is a dialogue. It is as much a dialogue as it is when two lovers talk to each other. The disciple is in love with the Master, the Master is in love with the disciple. There is deep love flowing. That love becomes the bridge, and then great truths can be explained, conveyed, almost materialised.

... AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM:
AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING...

From the multitude he has escaped, but not from the disciples. To the disciples he is available. He can fly with God and the disciples can fly with him. Maybe they are not so expert at flying, but their readiness is there. And that is the only thing that is needed, the most essential. Maybe they cannot go to the very heights alone, but trusting the Master they can follow -- they can follow to any length, to any extreme they can go.

The Master flies with God, the disciple flies with the Master. The disciple cannot see God yet, but he can see the Master, and through the Master he can feel God. That's why the Master becomes almost a God to the disciple. He is. By and by, the closer the disciple comes to the Master, the more and more he will see that the Master is an emptiness or a mirror in which God is reflected. Sooner or later, he himself will become an emptiness, a mirror, and will be able, in his turn, to help others.

> ... HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING,
> BLESSED ARE THE POOR IN SPIRIT:
> FOR THEIRS IS THE KINGDOM OF HEAVEN.

This is one of the most fundamental statements ever made. Many other Beatitudes will follow, but nothing to be compared with this. It is exceptional, it is extraordinary. And the beauty is 'Blessed are the poor in spirit, for theirs IS the kingdom of God.' In other Beatitudes he will say: '... they SHALL inherit the earth.' But in this he says '... for theirs IS the kingdom of God.'

The 'poor in spirit' means exactly what Buddha was saying to Sariputta: nothingness. Ego makes you feel that you are rich, that you are somebody, this and that. When the ego disappears and you are a nobody -- that's what Jesus means by 'poor in spirit'.
Buddha's word is more sophisticated, philosophical.

Therefore, O Sariputta,
Form is nothingness
Nothingness is form.

Jesus' words are simple, unsophisticated. And it is natural. Buddha was the son of a great king, Jesus is the son of a carpenter. For many years he was just working in his father's workshop bringing wood, cutting wood. He knows the ways of the simple people, the woodcutters, the carpenters.

He says: Blessed are the poor in spirit -- those who know that they are nothing, those who know that their inside is just empty, there is no self, no ego, no claim, no word, no knowledge, no scripture -- just emptiness, pure sky, spaciousness. 'Blessed are the poor in spirit for THEIRS is the kingdom of God.' It is theirs RIGHT NOW! It is not said that they 'will have', there is no postponement, there is no time element involved. If you are nothing, THIS very moment you are God. If you are nothing, you are God! Between nothingness and God, there is no gap to be crossed -- there is no gap. From one side it is nothingness, poverty of spirit, from the other side it is the kingdom of God.

A very paradoxical statement: Those who are poor -- they will become kings; and those who think they are kings -- they will remain poor. Lose if you want to gain; gain if you want to lose. Possess if you want to remain a beggar; dispossess if you want to become a king. Don't possess anything at all -- not even yourself. That's what is meant by 'poor in spirit'. Theirs is the kingdom of God here and now, right away. It is not a promise for the future, it is a simple statement of truth.

The other Beatitudes are not so deep. If this is understood, then there is no need to read ahead. If this is not understood -- and this must not have been understood, that's why Jesus continues -- then he makes the truth more diluted, understandable.

Then he says

> BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

Now the future comes in. The disciples have missed, otherwise there would have only been one Beatitude because it contains ALL. There is no need to elaborate it. Jesus has said everything. This is his

ultimate sutra. But he must have looked around into the eyes of the disciples, and he must have seen that they had not been able to understand it -- it is too high. He has to come a little lower, he has to bring the future in.

The mind can understand the future, the mind cannot understand the present. The mind is absolutely incapable of understanding the present. If I say to you 'Right now you are Buddhas and Christs' you listen to me but you say 'What are you saying? I -- and a Buddha? and just last night I was gambling. And, Osho, you don't know me, I am a smoker. Or sometimes I even take hashish. You don't know me, I am a sinner. And what are you talking about? I know myself better. I am not a Buddha, I am the worst sinner in the world.'

So you can listen to me if I say 'You ARE a Buddha right now. Nothing is missing, nothing is lacking.' You listen out of politeness, but deep down you say 'Nonsense!'

Jesus has said the ultimate.

BLESSED ARE THE POOR IN SPIRIT:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

This can be compared to the sutra Buddha gave to Sariputta, when he said: This is the unique mantra, this is the incomparable mantra. There is no other mantra higher than this: GATE, GATE, PARAGATE, PARASAMGATE, BODHI SVAHA: Gone, gone, gone beyond, gone altogether beyond. What ecstasy! Alleluia!

And he says this is all, condensed into one small mantra.
Just like that is this mantra:

BLESSED ARE THE POOR IN SPIRIT:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

Right now, here-now, this very moment. Be a nobody, and have all. Be a beggar and become an emperor. LOSE and possess.

He must have looked around -- the arrow had not reached the target. The disciples had saved their hearts. They just went out of the way of the arrow; it passed them by. it went above their heads. Jesus had to come low -- he brings in the future.

Future means bringing mind in. The mind can understand means and ends, the mind can understand cause and effect: 'Do this and this will happen.' But remember, it 'will' happen -- it will be in the future. You put the seed in the soil and one day it will become a tree. 'Perfectly true' the mind says. 'I can understand it. There is process: step by step the tree will come up.' If you say 'Put the seed there... and look! behold! the tree is there!' it will say 'Are you a magician or what? Only magicians can do that.'

The first statement is very magical, the mind cannot figure it out; it cannot reckon what it is. The mind can understand division, duality, cause and effect, past and future, this and that, here and there. The mind divides -- and then the mind is at ease. It says 'Perfectly okay. Be righteous, and you will get that. But there is going to be a time gap, and you have to prepare, and you have to do many things.' The mind is a doer.

BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

Jesus says: Okay, then be like small children who are helpless. The child just cries and weeps for the mother, and the mother runs to the child. When the child is in misery, the mother comes to comfort. So mourn, let your prayers be cries of helplessness. Remember, the definition of a prayer is: meditation through tears, meditation with tears. When the tears are your meditation, it is prayer, When meditation is with love, and you think about yourself as a lost, small child, and existence is a mother or a father... that's Jesus' approach. He says: Then pray, cry out of your helplessness and the help will come and you will be comforted.

BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

And become simple, humble, meek; don't be arrogant. Now listen to the difference. The first was 'poor in spirit'. It does not say be humble, because in humbleness a subtle ego remains. You have the idea that 'I am humble' -- the 'I' is there. First you were thinking 'I am very great', now you think 'I am very meek'. But 'I am' is still there; the 'I' still continues.

BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

So, a little barrier, that's why it is in the future. You cannot be right now. That small barrier of humbleness, meekness will go on surrounding you, and will go on dividing you from the truth.

BLESSED ARE THEY
WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS:
FOR THEY SHALL BE FILLED.

Now do good works, be virtuous and God will come and fill you.

BLESSED ARE THE MERCIFUL:
FOR THEY SHALL OBTAIN MERCY.

Be merciful, be.compassionate. Whatsoever you want that God should give to you, you give to the world -- to God's world. That's the law.

BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.

Even with purity... some distance.
Poverty is ultimate. In purity, there is still some ego: 'I am pure, holy, sacred, holier-than-thou', and things like that continue. The sinner is one who claims the ego -- gross ego. The saint is one who claims the subtle ego: holiness. And the sage is one who claims not. The sage is one who says simply 'I am nobody, a nothingness.' And it is not just a saying, he knows it; existentially, he knows it.

BLESSED ARE THE PEACEMAKERS:
FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.
BLESSED ARE THEY
WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

REJOICE, AND HE EXCEEDING GLAD:
FOR GREAT IS YOUR REWARD IN HEAVEN:
FOR SO PERSECUTED THEY
THE PROPHETS WHICH WERE BEFORE YOU.
YE ARE THE SALT OF THE EARTH...

Jesus says 'Rejoice!' But this rejoicing is not the ultimate rejoicing, it is a desire, because great will be the result in heaven. There is a desire to attain something, to achieve something. If you don't have any desire -- not even the desire for God, not even the desire for heaven -- then RIGHT NOW you are kings, right now the kingdom of God is yours.

And Jesus says to his disciples

YE ARE THE SALT OF THE EARTH...

Now it is very absurd, looks absurd. Those were poor people. Somebody has been a carpenter, somebody has been a shoemaker, somebody has been a fisherman -- people like that. And Jesus says to them 'Ye are the salt of the earth...' And he is right, although he looks absurd. They were not kings, great emperors, viceroys, lords, rich people -- they were not. But why does he says that 'Ye are the salt of the earth'? -- because whosoever knows a little bit of God is the salt. It is because of these few people that the earth remains meaningful, that there remains some significance that there is some taste in life and some joy.

And the same I say to you: You are the salt of the earth, because whosoever has started moving towards God has started moving towards joy. And when you move towards joy, you help the whole world to move towards joy, because you are the world.

REJOICE AND BE EXCEEDING GLAD...

because

YE ARE THE SALT OF THE EARTH:
BUT IF THE SALT HAVE LOST HIS SAVOUR,
WHEREWITH SHALL IT BE SALTED?
IT IS THENCEFORTH GOOD FOR NOTHING, BUT BE CAST OUT,
AND TO BE TRODDEN UNDER FOOT OF MEN.

I say unto you too: You are the salt of the earth. You are the spearhead of the future evolution of man. You sannyasins are carrying the seeds of the future. Rejoice! And become more and more salty, more and more full of God.

I Say Unto You, Vol 1

Chapter #2
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WHAT AM I TO DO WITH THE JESUS I THOUGHT I KNEW AND LOVED FOR SO LONG?

The question is from Ma Deva Chintana. She has been a nun. She has suffered enough by being a nun, and suffered for sins she has never committed.

To be a nun is a kind of masochism, a kind of self-torture inflicted upon oneself in the name of Jesus, in the name of Buddha -- only the names differ, the torture is the same. And when you are torturing yourself,

your relationship with Jesus or Buddha or Mahavir is going to be pathological.

Relationship is healthy only when there is joy, when there is celebration, when there is full acceptance of life and all that it brings.

When there is denial, rejection, and you are cutting your vital parts, and you are destroying yourself, the relationship is not really a relationship. You are in love with your misery, and you call your misery Jesus. Never be in love with your misery. If you are in love with your misery, then wherever you are you will be in hell. To be healthy means to be in love with joy. Even if sometimes misery happens, it is unnatural. It has to be lived, but it is accidental, it is not natural. Joy is natural.

Around Christ all kinds of pathological people have gathered together down the ages. In fact they are not in love with Jesus, they are in love with the cross. That's why I call Christianity 'crossianity'. It has nothing to do with Christ -- Christ is just a symbol -- the real thing is the cross, the death, the suffering that Jesus went through. You are in love with that. But mind is very cunning; it can always rationalise its prejudices. It can always find arguments, reasons to support its own prejudices.

Now, about poor Chintana... I feel sorry for her, and she is in a kind of turmoil here. It is bound to be so. Here, the whole message is 'Alleluia'; the whole message is of ecstasy, love, joy; 'celebration' is the key word here. And for many years she has been a nun, so her whole past is against the present. But if she goes on thinking that she has been in love with Jesus, then it will be very difficult for her to drop her misery, because how to drop Jesus? And Jesus is so beautiful, how can one gather courage to drop Jesus?

There is no need either. I am bringing you a healthy Jesus. I am bringing you the real Jesus.

The real Jesus Was never on the cross, only the body was on the cross. The real Jesus never died, the real Jesus cannot die. You cannot die, nothing ever dies. That which dies was not really part of you. The non-essential dies, the essential continues. Nobody can kill you -- I mean you, not your body. Your body can be killed. But you are so much identified with the body that when you see Jesus on the cross, you think JESUS IS on the cross.

Not for a single moment was Jesus on the cross. He cannot be -- he knows himself There is no way to crucify him. That is the hidden meaning of the phenomenon of resurrection: He resurrects because, in the first place, he has never died. If he had died, then there would have been no possibility of resurrection. Only the body, the outermost shell, has been killed. But because of this -- this cross, this death, this suffering, this martyrhood -- Christianity became obsessed with death, became very morbid about death. And people are very much afraid of death, frightened, scared. The more afraid they are, the more frightened they are, the more the cross becomes very significant.

A Krishna playing his flute does not look real. Who can play the flute in this ugly life, on this miserable earth where people are killing each other, exploiting, oppressing? Where human beings exist only in the dictionary, in the language?

Just the other day I was reading about Adolf Hitler's concentration camps. In one concentration camp forty-five lakh people were killed, murdered, gassed. But they made good profit out of it. That was the real thing in it. The hair was sold, the bones were sold to the glue factories, the eyes were sold, everything was sold. Papers have been found, correspondence has been found in which factories were haggling over the price. And the officers... they were haggling about human being's hair -- how much they were going to ask. 'When they are killed, how much are you ready to pay for their bones...?' Hitler was doing business with death, through death. It was a good going concern. They were giving almost nothing for the prisoners to eat. It was very cheap, and within two weeks the prisoner would be gone. Just two weeks they had to wait. So the cost was very low and the price was very good. The hair was going to the wig-makers, the bones were going to the glue factories, and so on and so forth.

How can one play the flute here where Adolf Hitlers exist, where Hiroshimas happen? Krishna looks like a dream. Christ looks very real. But let me tell you that Christ was also playing on his flute when he was on the cross. The flute continues -- it makes no difference whether in life or in death the flute is eternal. Let me tell you that Krishna is more real! And the Christ that you have created is more or less a figment of your mind. You don't know the real Christ.

So listening to me, it is going to be difficult for you, because I will be revealing a totally different Christ that you are not acquainted with. You have a Christ preached by the priests to you. You have a Christ painted by the Vatican. You have the Christ visualised by so many hysterical saints.

There has been a long tradition of pathology in Christianity. The Christians say Jesus never laughed. Now this is utter nonsense! I say to you that Christ laughed his whole life; only he can laugh. Who else? But Christians say he never laughed. They want to depict him very sad, very burdened. They project their

sadness onto Jesus, they project their misery onto Jesus. Jesus becomes a screen, and you go on projecting your mind onto him. Jesus laughed, enjoyed, loved. If you go into the Gospels without your prejudices, you will find it. How can you think otherwise about a man who was having parties, eating well, moving with women, drinking -- yes, wine was not unknown to him, he loved it. He was a very very happy man. A man who drinks, eats well, loves eating, loves friends -- it is impossible to conceive that he never laughed. But Christians have depicted Jesus according to their own projection. The projection is of their misery. And then Jesus becomes just an excuse to be sad, to be miserable. That's why in the church there is no laughter, no joy, no celebration.

Churches have become graveyards. And it is not accidental that the cross has become the symbol. It should not be the symbol.

I can understand your difficulties, particularly Chintana's difficulties. She says: WHAT AM I TO DO WITH THE JESUS I THOUGHT I KNEW AND LOVED FOR SO LONG?

You have not known Jesus.

Through me there is a possibility to know Jesus. If you are courageous enough, you can know Jesus for the first time. Because you can know Jesus only through a man who has attained to Christ-consciousness. A Krishna can be known only through a man who has attained to Krishna-consciousness. And they are the same thing: Krishna-consciousness. Christ-consciousness, Buddha-consciousness -- the transcendental.

You cannot understand Jesus through a priest. He himself has not known. He has read, he has thought, he has contemplated, he has speculated, philosophised. Yes, he has a very cultivated mind, he knows the scripture; but to know the scripture is not to know Jesus. To know Jesus you will have to know your innermost nothingness. Without knowing it you cannot make anybody else acquainted with Jesus.

You have an opportunity here to come in contact with the reality that was there two thousand years before. The window is open again and you can enter -- you can have a glimpse at least. But if you go on carrying your ideas about Jesus, then it will be difficult. Then, rather than entering through me and coming to know Jesus, you will start condemning me and you will remain surrounded by your own ideas. And you can always find reasons.

It happened in Montreal -- it can happen only in Montreal.

Two nice looking young men were walking down the street, hand in hand. There was a married couple in front of them, arguing. One of the men squeezed the other's hand and said 'See, dear, I told you mixed marriages don't work.'

You can always find the argument. Now the marriage between a man and a woman is a 'mixed marriage'. 'How can it work? Marriage between a man and man can work, it is homogeneous.' The homosexual can find that argument.

If you have a certain prejudice in the mind you can always find support. The world is so big that it supports all kinds of things. And what can your idea of God, or Christ, or Krishna be? You don't know even yourself, Chintana. Not knowing yourself, how can you know Jesus? And whatsoever you know is going to be wrong. It will be guesswork more or less, and guesswork done in immense ignorance.

It is like painting a picture of Jesus on a dark night when there is no light. And you have never seen him, and you have never touched colours, and you don't know how to paint, and the night is dark and not even a single candle is there. And you go on painting, and you don't know how to paint, and you don't know how to keep the brush in your hand, and you don't know how to mix the colours, and you cannot see which colour is which -- the night is so dark. And you go on painting. And in the morning when you see, you say 'This is Jesus.'

It is all guesswork in deep ignorance. Whatsoever man has thought of God is just guesswork. If you are honest you will not be interested in any guesswork. God cannot be guessed at -- he can be known but not guessed at. How can you guess at God? How can you imagine God? There is no way to do it. And whatsoever you do is going to be wrong. The best way is not to guess but to drop all prejudices that you have been taught and conditioned for. Become a pure nothingness, a mirror, that's what meditation is all about. In that nothingness your eyes open for the first time. You start seeing that which is.

Two goldfish were swimming around and around in a glass bowl. One announced crankily that he had become an atheist.

'Fine, fine' scoffed the other. 'Now just explain to me who changed the water in this bowl?'

Now a goldfish in a bowl thinks that God changes the water. Your guesswork about God cannot be more than that. That's why people say -- if you say to them there is no God -- they will say 'What are you talking about? Then who created the world? Who changed the water?' Stupid ideas, because God is not the cause, and the world is not the effect. God has not created the world. If he has created this world, then that is enough proof that he is absolutely mad: that will prove only this, nothing else.

God has not created the world. God is not really a creator. It will be far better to say that God IS the world. God is not the creator but the creativity. The flower opening is God. Not that God is standing there and opening it -- not separate from the flower and forcing the petals open. God is the flowering. The star shining in the night... not that God is pouring oil into it, or some fuel, and running it and managing it somehow; God is that light. Not that God has created you; you are that. The Upanishads say TATTWAMASI: thou art that. They are far closer to the truth.

In the East we have always depicted God as a dancer, not as a creator -- God as Nataraj, the Master Dancer. Why? There is something immensely meaningful in that concept.

God is not the painter, because when the painter does a painting, the painting becomes separate from the painter. When the painter has finished with the painting, the painting has its own existence. The painter may die, the painting can live. And when the painter has finished the painting, it may be a beautiful painting, but it is dead because the painter cannot put his breath into it. That is not possible. He cannot pour his vitality into it, his life into it. The painting may be beautiful but a painting is a painting -- it is dead.

God is not a painter, God is not a potter; God is a dancer. What is the meaning of it? In dance, the dancer and the dance are one, they can never be separated. That is the beauty of the dancer. The poet is separate from the poetry, the potter is separate from his pottery, the painter is separate from his painting, the sculptor is different, separate from his creation, and so on and so forth. Only the dancer is not separate. The dancer is the dance. And when the dancer is really in the dance, there is no dancer in him, all disappears. It is just pure, vibrant energy, it is just pure energy dancing. There is no ego in it. The dance comes to perfection when the dancer dissolves into it. But the moment dance stops... then you cannot find dance anywhere, it is not separate from the dancer.

And one thing more: the dance cannot exist separate from the dancer, and the dancer too cannot exist separate from the dance. When you say that this is a dancer, and if he is not dancing, your description is not right. A dancer is only a dancer while in dance, otherwise he is no more a dancer. Then it is a linguistic fallacy that you go on calling him a dancer -- because 'Yesterday he was dancing.' Then yesterday he was a dancer. Or 'Tomorrow he will dance again.' Then tomorrow he will be a dancer again. But right now if he is not dancing, then he must be somebody else. If he is walking, he is a walker; if he is running, he is a runner; if he is sitting, he is a sitter -- but not a dancer.

Dancer and dance exist together. In fact, they are not separate. God is not the creator of the world. God is its creativity, its very soul. He is in the trees, and in the rocks, in you, in me -- he is everywhere, he is all. But to know this God you will have to drop guessing. Because when he is inside you what is the point of guessing? Why don't you go in? Why don't you close your eyes and travel inwards? Come to a point where no thought exists and you will know what God is. And to know God is to become Christ. And by becoming Christ, you will know what Christ is. By tasting Christhood, you will know what Christ is. How can you have any idea of Jesus? That idea will be Catholic, will be Protestant, will be this or that. That will be your idea, and your IDEA IS the barrier -- beware of it. All your ideas have to disappear. Your mind has to cease for Christ to be.

So it will look very paradoxical. I am saying if you are not a Christian, not a Hindu, not a Jain, not a Buddhist, then only will you know what truth is. By being a Christian, how can you know Christ? Your very Christianity will be a barrier. By being a Buddhist you cannot know Buddha. Your ideology will function as a wall, a China Wall. Drop all ideologies, and don't be a nun.

She is no more a nun, she has become a sannyasin now, but deep inside she still is. When she comes to me, I can see two personalities together, split. When she comes to me, a part of her being is with me -- she has taken the jump and become a sannyasin -- but I can see the Christian is still there and very strong. And there is every fear that when she goes back to Australia, she may again get into the old nonsense. I am not yet certain about her, because the Christian is very strong there. She has devoted her life in a certain way, she has lived in a certain way with very wrong notions. Anti-life she has been, and now I am trying to bring her back to life. I am calling to her just as Jesus called to Lazarus 'Come out, Lazarus!' -- and he was dead. But Lazarus Was a beautiful man -- he came out!

People always think Jesus did the miracle. My idea is that Lazarus did the miracle. Anybody can call... that is not the point! The point is that Lazarus came out, and he had been dead for four days, and nobody believed that it is possible now. When Lazarus died, Jesus was not in that town. But he was a follower, and Lazarus's two sisters were Jesus' followers, so those two sisters sent a message. 'Come as immediately as possible. Your beloved disciple is dead. You can save him, you can still bring him back.' Jesus came in his own leisurely way -- not with the American rush -- he came easily, the way he was to come. Four days he took. He was not very far, maybe just in the neighbourhood, the other village. He came. The sisters had become very very depressed. And when he came, the body had started stinking. They had put it in a cave, because the message had come that Jesus was coming, 'So wait. Don't bury the body, keep it.'

When Jesus came, those two sisters started crying and weeping and they said 'You are late... too late! Now what Can be done? The body has started deteriorating. It is stinking! Nobody can go near the body. Now it is so difficult. How to bury it? because nobody wants to go into the cave and take the body out. Even from outside it is stinking!'

Jesus said 'Don't be worried. Let me go to the cave.' They went, and the whole town gathered, and the body must have been stinking because Jesus also did not enter.

He called from the outside. Is this a way to call? Somebody is dead and just from the outside you are calling 'Lazarus, come out!'? Lazarus was a miracle man. He came out!
He said 'Yes sir, I am here.'

This is a parable, this is not a historical fact. This is how the Master calls the disciple -- out of your death, out of your stinking cave where you are just rotting and rotting and deteriorating, every day deteriorating. He calls you out of your death.

And so I call to Chintana, 'Come out of your mind!' Because mind is death, because mind is time. If you live in the mind, you live in death. If you drop the mind, you live in eternity, deathlessness. And that's what religion is all about. Christianity, hinduism, Buddhism -- these are just names for the same process.

A great opportunity is here. Chintana can drop her life-negative attitudes. To be a nun means to be against life. And to be against life means to be against God, because life is God. To be against love is to be against God. To be against your body is to be against God, because it is God's body. It is his temple, his shrine; he has chosen to reside in it. Don't destroy it, don't be against it.

My approach is absolutely life-affirmative. And I call this religious approach 'yes-saying' -- saying yes to all. Jesus was able to say yes even to death, and you are not even able to say yes to your life. Learn first to say yes to life, then one day that pinnacle, that consummation, that fulfilment also happens when you can say yes to death too -- because you have learned to say yes, and you have enjoyed saying yes. and you have seen how beautiful it is to go on saying yes.

Remember, the ego always says no. The no is the way of the ego. That's why when children start saying no, know well they are starting becoming egoistic. At a certain stage the child starts saying no, and starts enjoying saying no. Whatsoever you say, he says 'No!' No-saying comes easily at a certain stage. Why does he say no? -- because he has to create the ego.

And only through the no is the ego created. Say no more, and more ego is created. Say yes more, and ego starts dispersing. If you have uttered a deep yes to your total life -- with no reservations -- then the ego disappears. In that yes is your prayer. But first one has to learn to say yes to life, only then can you say yes to death. How will you be able to say yes to death if you cannot even say yes to life and joy?

Never be a nun, and never be a so-called monk. This is an ugly state, pathological, neurotic, hysterical. But why has this been chosen down the ages?

There is a certain trick in it, a strategy. The nun is taught to say no to her body, no to her sex, no to her love, no to all relationships, so all doors are closed. She cannot say yes to any life experience. Then, naturally, her yes-saying heart feels very suffocated, prevented from every door and window. In that state of suffocation she starts saying yes to Christ, because one HAS to say yes. But this is a pathological yes, this is not real. It is coercion, it is violence.

Do you follow me? When you don't say yes to anything, it is as if you are in a desert. You are lost and you cannot see any oasis anywhere, and for days you have been thirsty and thirsty and thirsty. And the thirst becomes absolute. Then you can even drink your own urine. People are known to have done that. They can drink the urine of the camel. They can kill the camel and drink the water that he reserves in his body. Nauseating! But it can be done. When there is no possibility of any other water, and you are thirsty, and the thirst goes on becoming fiery, intense, then you can drink anything -- the dirtiest water, and you can drink it as if it were the water of life.

You need not be a Morarji Desai. You can drink your urine without being a Morarji Desai if you are in a desert. And then you will understand his idea that urine is 'the water of life' -- but only in a desert... unless you are neurotic. Now he is trying to do two things in India. One he has started: that is prohibition. First the country has to go through prohibition. And the next step -- logical step -- will be to start forcing people to drink their urine, because that is the water of life.

You need not be a Morarji Desai. If you are lost in a desert you will start drinking anything. When you are hungry and you cannot get food, you will eat anything. Then you will not and cannot be very choosy. You cannot say 'Where is the menu?' -- those things will look like nonsense. If you are hungry in a desert, you don't ask for the menu. Whatsoever is available -- whatsoever, and you will jump on it.

Say no to sex, so that you are sex-starved -- sex goes on accumulating in you. You want to love somebody and that is not possible. Love is not possible. You cannot love any human being -- that door is closed. And your love capacity is just like a thirst: it goes on accumulating. You start loving Christ, and then it is pathological.

Nuns have been known to report that Christ comes in the night and makes love to them, that he comes and fondles their breasts. Nuns have been known to have become pregnant because Christ made love to them. Of course their pregnancy was nothing but hot air, but the stomach... It was found to be a false pregnancy. But the idea... These are pathological states.

When your love is starved, naturally only one direction is left open. It is as if all the doors are closed, only one hole is left open, and the house is on fire. Then you will not think of propriety, you will not think if it is proper to get out of the house through this hole. You will get out of the house. Any hole will do.

This is the situation that has been created for monks and nuns. Starve their love, and their love has to become focused on Jesus. But this is coercion. This is not conversion. This is not transformation. This is a very ugly state of affairs.

My own approach is just the opposite. I say: Make love as much as possible. Make a celebration as much as possible. Let Jesus enter from joy. You love a woman, you love a man, you love so deeply that one day suddenly you start feeling the depth of the man or the woman. And that depth will be the door of Jesus, or Krishna -- or whatsoever name you want to give to it. Love deeply, so deeply that the body of the beloved disappears, that the mind of the beloved disappears, that even the self disappears. Love so deeply, go so deeply into each other, that one day you are just two skies, utterly clean and virgin, interpenetrating each other. In that very moment you will know that your beloved has become the door.

Celebrate. Let God come through celebration, and then you will have a health, a wholeness. I call that holy.

Nuns and monks are unholy people. They need psychiatric treatment; their minds are not in harmony. They cannot be in harmony because they have taken such an ugly course, unnatural, perverted.

So listening to me, this question is going to come to you again and again. Let it be very clear from the beginning. I am bringing to you a totally new Jesus, a far truer Jesus than the Vatican has given to you. And I want Jesus to come to you through life, through love, through light -- not through perversion, not through repression.

THE GOSPELS PROVIDE NO TECHNIQUES FOR DEVELOPING A LOVING HEART. THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE. PERHAPS THIS IS WHY THE CHRISTIAN MESSAGE HAS ALWAYS SEEMED LESS PRACTICAL THAN, SAY, BUDDHA'S.

The question is from Prem Nirvan.

First, love is not based on any techniques. The path of love knows no techniques, that's why in the Gospels no techniques are given for developing your love.

The path of intelligence, gyana yoga, the path of knowing, of course has many techniques. Meditation is a technique. Intelligence moves though techniques. Intelligence always creates technology. If intelligence goes into science, then it creates technology. If it goes into spirituality, it creates Yoga, Tantra -- they are also technologies for the inner being. Intelligence is technological. It always finds out ways, shortcuts and how to do things more efficiently. Wherever you apply intelligence you will find better ways to reach the goal -- faster, speedier, with less inconvenience, with less cost -- that's what intelligence is.

But the path of love, bhakti yoga -- and Jesus is a BHAKTA, a devotee -- knows no techniques. Love is

not a technique. Please remember it: Love is not a technique and cannot be a technique, and if you bring technique into it, you will destroy love. That's what is happening in the West. There are many love techniques available in the West. Everybody is learning from books how to make love, and how to make love more efficiently, more skillfully, and how to have greater orgasms, and all that. Now, all these things available -- many books are available -- are making people incapable of being in love.

There is a problem to be understood. If you are too interested in technique, you will not achieve orgasm. Impossible, because your whole concern will be the technique -- how to do it. If you become too interested in Vatsayana and his love postures, then you will be doing a kind of gymnastics, exercises. But love will disappear.

Love needs no technique. Can't you see? Animals love, birds love, trees love, and if you have eyes to see, the whole existence is love energy. But there is no technique. It is natural, it is spontaneous. Technique is against spontaneity. Love is not a technique but spontaneity. It needs only that you drop your being into the heart. Through the head there is no way towards love, it is through the heart. And remember that the heart is capable of moving into love from the very beginning.

It is just like a rose flower opening. You need not open it, it has the capacity to open. That capacity is built-in, it is intrinsic. Of its own accord the rose flower opens -- so opens the heart. The heart needs no training. If you give training to it you will destroy it, because through training you will destroy the spontaneity.

That's why in the Gospels, Nirvan, no techniques are given. Techniques cannot exist on that path. Buddha appeals to you. Every day Buddha is gaining more and more followers in the West, because the West has become very very mind-oriented. Intelligence has become predominant in the West. The West has become technological about everything. So when you read about Buddha or Patanjali or Vatsayana, it has immense appeal; it simply fits with you. Your whole being says 'Yes! It must be so!' You are ready to accept Buddha, Patanjali, Mahavir.

The grip of Christ is lessening on the West. The reason is that the West no longer goes through the heart; it bypasses the heart. People are Christian because they are born Christians, but the appeal of Christ is every day becoming less and less and less. Buddha will fit better. Patanjali even more. Immediate appeal will be there because there is logic, there is intelligence, and there is a clearcut path -- what has to be done.

Love is not a doing. It is a happening, it is a trust, not a technique.

Jesus says: Love God. If you can love, then there is no problem. If you cannot love, then Jesus is not the way for you. Then you will have to search for Buddha. On the path of Buddha, love is non-existent; emotion, sentiment, love -- these are non-existent. Buddha says: Those who are very very emotional and loving have to find other ways. My way is not their way.

Do you know that for many years Buddha was very resistant to initiating women? He rejected it again and again. Many times appeals were made to him, 'Why don't you initiate women?' And he would say 'No. My path is the path of intelligence, not of love, and if women are allowed to enter it, they will destroy my whole thing.' When too much pressure was put on him -- he was a very very democratic man and he understood that it was not right to deprive women -- he finally, but very reluctantly, agreed. The day he initiated women he declared 'My path was going to remain pure for at least five thousand years. But now I can only hope for five hundred years, not more than that.' And that's exactly how it happened.

Through the entry of the woman, Buddhism started changing its character, because the woman brings love. Once Buddha was gone, the whole quality of Buddhism changed; it became absolutely the opposite. If Buddha comes back he will not be able to recognise the Buddhism that is prevalent in China, Burma, Thailand. He will not be able to recognise it, because its whole quality has changed. Now Buddha is thought to be the God, and people are praying to him -- and his whole life he was saying that prayer is nonsense, only meditation will do. He was utterly on the path of intelligence; prayer was meaningless. And he was saying 'There is no God, so to whom are you praying? It is crazy.' And he was saying that 'Nobody can help you except yourself.'

The last message on his deathbed was... Ananda, his chief disciple asked 'Bhagwan, give us your last message.' And he said 'Ananda, APPA DIPO BHAVA: become a light unto yourself. There is no other light, so don't look into the sky, don't look at me. There is no other light. Be a light unto yourself. Your own intelligence has to become your light, depend utterly upon yourself -- no other dependence, no shelter anywhere, no refuge.'

He was one of the most intelligent persons born on the earth, but soon, once he was gone, the quality started changing. And it is a surprise of history that Buddhism became the source of Tantra, the source of

love techniques. Buddhism became the source of love techniques. It is utterly against Buddha. There is no relationship between them, but it had to be so. Once women entered -- they came in great crowds, and they have a very loving heart so they can fall into anything very easily -- soon the proportion between men and women was one to four. One man to four women -- they predominated. And with them came love, tenderness, softness, femininity, receptivity. With them came everything that Buddha was holding out against. The quality changed: Buddha became a God, was worshipped and prayed to. Temples were erected, images were built, and all that which Buddha was saying was not possible on his path entered and bloomed.

I am not saying that something went wrong. Nothing went wrong, because so many people attain through love. But Buddha's purity was lost. His absolute grip on intelligence was lost. The path became more and more the meeting of the opposites.

To me, it is very good. Nothing like this has happened on Jesus' path. Nobody has come on Jesus' path who would bring intelligence and the path of intelligence into it, no. Nothing has happened like that. Jesus' path has remained more pure in that way. It is the path of prayer, of love -- love of the whole existence, love of God -- God simply means the whole. You will not find any techniques there. If you are looking for techniques in the Gospels, you are looking in the wrong place. Look for techniques in Patanjali's YOGA SUTRAS, look for techniques in VIGYAN BHAIRAV TANTRA: look for techniques somewhere else. Jesus is a lover.

If you can love, nothing else is needed. If you cannot love, you cannot be helped on that path. Then forE~et about it, then it is not for you.

The problem is arising... Nirvan wants to love and cannot love, so he wants to find some techniques. But love never happens through techniques so you are asking for the impossible. Nirvan, follow the path of intelligence. If Buddha appeals to you, there is no problem . Forget about Jesus! Buddha will do.

THE GOSPELS PROVIDE NO TECHNIQUES FOR DEVELOPING A LOVING HEART -- because there are none.

THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE.

There, Nirvan, you are absolutely wrong. The Gospels are difficult only for intellectuals, not for ordinary people. Jesus moved with ordinary people; he was very against intellectuals. He was all for the ordinary people. His whole disciplehood came from the very ordinary people, because the ordinary people have more pure a heart, naturally. The intellectuals lose their heart, they become hung-up in the head. They THINK about love, but they cannot love. Even sometimes when they say that they are in love, they only THINK that they are in love.

Love is not possible through the head. It is as impossible as somebody trying to see through the ears, or to listen through the eyes. You cannot listen through the eyes, and you cannot see through the ears, because they are not meant for it.

Intelligence is not meant for love. For that a different faculty exists in you -- the heart. The intellectual is trained for the head; the school, the college, the university -- they all train for the head. The more and more clever, intelligent, calculating you become, the more and more difficult it becomes to love. That's why Jesus moved with ordinary people, because ordinary people are extraordinarily loving people. The so-called extraordinary intellectuals are very ordinary lovers.

So how can it be that you say THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE...?

No, sir, they are not. If they are difficult for you, that simply shows that you are difficult for them, that you are too much in the head. From the head the Gospels cannot be approached. Through tears, yes. Through logic, no. Through dancing, yes. Through singing, yes. Through chanting, yes. But through argumentation, no. You must be approaching in a wrong way. You must be bringing your head into the Gospels.

They are very simple phenomena -- like flowers, like rivers. Jesus lived with ordinary peoPle. He is the past Master of how to relate to ordinary people. Buddha lived with extraordinary people -- great scholars, great intelligent people, poets, philoso-phers; his atmosphere was that of intelligence. Jesus walked with the fisherman, with the woodcutter, with the shoemaker. These Gospels are those dialogues. They were between Jesus and very ordinary people. In fact, he himself was very ordinary. He was not the son of a king... a carpenter's son. He cannot speak anything that cannot be understood by ordinary people.

But I understand your problem. It is difficult for you. Then it is not for you. Don't be unnecessarily worried about it. Then look for something that is for you. There are a thousand and one doors; the door is irrelevant. The real question is to get into God; by what door you enter will not make any difference. Enter

-- that is significant. So let Buddha be your door.

PERHAPS THIS IS WHY THE CHRISTIAN MESSAGE HAS ALWAYS SEEMED LESS PRACTICAL THAN, SAY, BUDDHA'S.

It depends. If you are a very very intellectual person, Buddha's approach will look very practical and Jesus' approach will look impractical. If you are a loving person, Buddha's will look impractical and Jesus' will look very practical. It depends. It depends more on you how it looks. If something suits you, it is practical for you. If something does not suit you, it is impractical. And there is no need to remain hooked with the impractical.

WHY IS JESUS THOUGHT TO BE BORN OUT OF A VIRGIN MOTHER?

There are a few points to be understood.

One: Jesus can be born only out of a virgin woman. But remember, virginity has nothing to do with celibacy -- not, at least, for me. Virginity is something immensely different. Don't reduce it to sex.

Sex can be virgin, and celibacy may not be virgin. Things are very complicated. If a man is celibate and thinks constantly of sex, he is not virgin. On the other hand, if a man makes love to a woman, or the woman makes love to a man, and there is no thought of sex -- no sexuality in the head, no cerebral sex -- it is virgin.

Virgin means pure. Virgin means uncontaminated. Virgin means spontaneous. Virgin means simple, innocent.

Now, sex is not the problem. Sexuality is the problem.

There are people who are continuously thinking of sex. And the more you try to enforce some celibacy on yourself -- you become a nun or a monk -- the more you think of sex. In fact, then you don't think about anything else, you only think of sex because that is your starved part. It takes revenge, it becomes very aggressive. It comes again and again, bubbles up, surfaces in the head. And you go on doing prayer to keep it repressed, and you go on doing this and that -- a thousand and one things. But whenever there is rest, it is there. You go to sleep and it is there. It becomes your dream, it becomes your fantasy. If you repress it too much, then it starts coming in different symbols. They may not be sexual on the surface but deep down they are sexual.

Sexuality means that sex has entered into the head, but why has sex entered into the head in the first place? It enters into the head if you repress it. Anything repressed enters into the head. Try for three days: go on a fast, and food will enter into the head. For seven days don't take a bath... I am not talking about hippies. If you are a hippy, then this won't do. For seven days don't take a bath, and that will enter in your head. For three, four days don't sleep, and that will enter in your head. And then you will be continuously thinking of sleep, sleep will be continuously coming and you will be yawning. Whatsoever is starved enters into the head. And when something enters into the head your whole being becomes polluted with it.

By 'virginity', I mean that Mary must have been in a very very non-sexual state. She must have been a very innocent woman. She must not have been thinking about sex; she must have made love, but that love was innocent. There was no idea in it: mind was not interfering. It was completely uncontaminated by the mind, uninterfered with by the mind. That's what we in Tantra say real love is.

Ordinarily what do you do? You see a woman, a beautiful woman, and you start fantasising. 'A beautiful woman... how to take her to bed?' Now you start planning. Now there is great turmoil and calculation inside -- how to introduce yourself to her, and how to 'make it'. On the surface you don't show that. Inside that continues -- calculation, thinking, planning, designing. And when you talk to her you don't show any indication that you are sexually interested in her, because she may feel offended. Things may go wrong from the very beginning. You talk about other things -- poetry, literature -- and you are not concerned with poetry and literature at all. You are concerned somehow with how to jump into the bed. You are planning inside. But on the surface you are showing interest in art, in music, you are praising the music that is on. But deep down, you are waiting for something else. This is non-virginity.

You meet a woman, you don't think about sex at all. Only pathological people think about sex, healthy people don't think about sex. There is no need. You enjoy the beauty of the woman -- her face, her eyes, her proportion -- you are simply thrilled by her being. There is no idea to do anything to her, there is no idea to exploit, there is no idea to possess. You are immensely interested, but very innocently. There is no planning in your mind, there is no future, then it is a virgin relationship. One day love can happen. One day listening

to music, dancing together, love can possess you both: you can make love to each together. But even while making love, there is no idea -- there is no mind in it. It is innocent of mind, then it is a virgin relationship.

If you ask me, then this is what I mean by 'virgin'. Jesus cannot be born in the way Christians say -- that is absurd, stupid. But why do they say that he was born out of a virgin mother? They are too obsessed with sex, and to them it seems degrading that Jesus should come out of sex, out of an ordinary love relationship. That looks very very disturbing to them. THEIR God, THEIR Master, THEIR saviour... and coming through the ordinary passage of sex? No, that is not possible. If Jesus can come through sex, then how will they condemn sex? Then how will they tell their nuns and their monks 'Don't ever go into sex. It is ugly, it is the greatest sin there is!'? If Jesus himself enters into the world through natural love, it will be difficult to condemn. Then a nun can say 'Who knows, maybe Jesus wants to come through me?' Or a monk can say 'Who knows? Joseph never knew. Who knows maybe Jesus wants to come through me?'

If Jesus can come through love, then love is enhanced, enthroned. Then love becomes a great value. If Jesus comes through love, then love will have a splendour to it, and that is difficult for the pathological people. They condemn sex, because through condemning sex they can hold people, they can make them feel guilty -- that is their strategy. Make people feel guilty, and they become slaves and serfs. Make them feel guilty and they are always crawling. Make them feel guilty and you can exploit them. Make them feel guilty and they will come crawling to the churches and to the mosques and to the temples, and they will never be rebellious. They will be so afraid -- they are sinners, they have to be saved. Create the idea in them that they are sinners, then certainly they will start searching and seeking how to be saved. And then you can trap them into the church 'This is the only way to be saved -- only those who go through Jesus will be saved' you can say to them.

The more they are trembling, the more they are afraid, the closer death is coming, the more they will start coming into the church, and the more they will believe in any nonsense that you say.

This has been used by the priest and the politician to exploit people, to repress people, to oppress people, to dominate people. They cannot say that Jesus comes through ordinary love; they want to make it special. And this tendency exists in all the religions. Somehow they want to make their Master special. Jains say that Mahavir's perspiration does not smell -- in fact, he does not perspire. He does not defecate -- he's not an ordinary human being. Defecation, urinating are very ordinary things -- Mahavir does not do that.

Now that seems to be the longest case in the history of constipation: forty-two years. I have heard about the record: the record is one hundred and twelve days. The greatest record known to medical science is one hundred and twelve days. One man kept that long. But Mahavir? Forty-two years. Now you cannot compete with Mahavir. Now this is absurd, this is foolish. But that's how things go.

Every religion tries to make something special of the Master, and the Masters are the MOST ordinary people, because they are non-egos. They are very simple people. But the disciple's ego is in trouble, the disciple's ego wants to find something which is special -- so special that nobody else can claim it.

Christians have found it through this idea of virginity. They say that Jesus was born out of the virgin Mary through the Holy Ghost. But why can't the Holy Ghost come in the usual way through Joseph -- as he always comes? Why did he get lost? Why did he go astray?

I have heard...

The problems of the world were weighing heavily on God's shoulders and he confessed the need for a rest.

'Why don't you take a short vacation, Boss?' suggested the archangel Gabriel.

'Yes, but where?'

'How about the little place, Earth? You haven't been there for a good while.'

'No, no. It's a world of busybodies' shuddered God. 'I was there two thousand years ago and that's enough. I had an affair with a little Jewish girl, and they're still talking about it.'

Christians are obsessed. This is a very ill state of affairs.

To me, virginity means innocence. And naturally, Jesus can only come out of innocence. Such a flower can only bloom in innocence. Mary must have been a virgin -- virgin in my sense. She must have been pure love. She must have been as innocent as the animals. She must have been a perfect animal -- that is the meaning -- 'like a cow'. Look into the eyes of a cow. Those eyes must have been the eyes of Mary. Jesus can only come through such simplicity, such innocence.

IF SOMEBODY KILLS YOU... THEN?

Then somebody kills me. So what?
I don't see any problem in it. Life is good, so is death. All is good: you need not choose. Choice brings conflict. If you choose life against death you are creating a dichotomy in your being. If somebody kills me, he kills me. There is nothing more to it.

Life is good, so death is going to be good. And death is going to happen, whether somebody kills or not. Death is the culmination of life, the fulfilment of life. Death is not against life, death is the crescendo, the greatest peak of life. Death is the greatest orgasm. That's why I say that even on even the cross Jesus was laughing. He must have been enjoying the whole joke.

WHY DID YOU END UP YOUR TALK YESTERDAY ABRUPTLY? HOT DATE? ANYHOW I'M CAUGHT IN THE WORDS OF THIS SERIES. WOULD YOU EXPLAIN THE BEATITUDE ABOUT THOSE WHO ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE.

There was nothing esoteric about it. Just my bladder was hurting. I am not a Mahavir! And it is hurting again, so I will not be answering it.

I Say Unto You, Vol 1

Chapter #3
Chapter title: First be Reconciled

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MATTHEW 5

23. THEREFORE IF THOU BRING THEY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY BROTHER HATH AUGHT AGAINST THEE;

24. LEAVE THERE THY GIFT BEFORE THE ALTAR, AND GO THY WAY; FIRST BE RECONCILED TO THY BROTHER, AND THEN COME AND OFFER THY GIFT.

27. YE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOUS SHALT NOT COMMIT ADULTERY:

28. BUT I SAY UNTO YOU, THAT WHOSOEVER LOOKETH ON A WOMAN TO LUST AFTER HER HATH COMMITTED ADULTERY ALREADY IN HIS HEART.

29. AND IF THY RIGHT EYE OFFEND THEE, PLUCK IT OUT, AND CAST IT FROM THEE: FOR IT IS PROFITABLE FOR THEE THAT ONE OF THY MEMBERS SHOULD PERISH, AND NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL.

38. YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

39. BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

43. YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY.

44. BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU;

45. THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN: FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD AND SENDETH RAIN ON THE JUST AND ON THE UNJUST.

46. FOR IF YE LOVE THEM WHICH LOVE YOU, WHAT REWARD HAVE YE? DO NOT EVER THE PUBLICANS THE SAME?

48. BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.

Moses brought law to the world, Jesus brings love. Moses is a must before Jesus can be possible. Law is enforced love; love is spontaneous law. Law is from the outside; love is from the inside. Law is without, love is within.

Love can happen only when a certain order, a certain discipline, a certain law exists. Love cannot exist in the jungle. Moses civilises man, Jesus spiritualises man. That's why Jesus says again and again 'I have come not to destroy, but to fulfil.'

Moses gives commandments, Jesus gives insight into those commandments. One can follow the commandments on a formal, superficial level. One can become a righteous person, a puritan, a moralist, and deep down nothing changes: all remains the same. The old darkness is still there, the old unconsciousness is still there. Nothing has really changed; you have just painted your surface. Now you are wearing a beautiful mask. Nothing wrong in wearing a beautiful mask -- if you have an ugly face it is better not to show it to others. Why be so hard on others? If you have an ugly face, wear a mask -- at least it will save others from seeing you. But the mask cannot change your ugly face. Never forget for a single moment that the mask is not your face. You have to transform your face too.

Moses gave a very crude discipline to society. He could not have done better, there was no way. Human consciousness existed in a very very primitive way. A little bit of civilisation was more than one could expect. But Moses prepared the way, and Jesus is the fulfilment. What Moses started, Jesus completes. Moses has laid the foundation, Jesus raises the whole temple. Those stones in the foundation have to be crude and ugly. Only on those crude and ugly stones can a beautiful marble temple be built. Always remember this: that Jesus is not against Moses. But the Jews misunderstood him, because Moses talks about law and Jesus talks about love.

To the Jews, particularly the priests, the politicians, it appeared that the law would be destroyed by Jesus; hence they were angry. And they were right too. The law would be destroyed in a sense, because a higher law would be coming in. The lower law would have to go. The lower has to cease for the higher to come.

Law depends on fear, law depends on greed, law punishes you. The central idea of law is justice, but justice is not enough, because justice is crude and hard, violent. Only compassion can allow your being to bloom, can help you come to your highest peak -- not justice. Law is better than lawlessness, but compared to love, law itself is lawlessness -- compared to love. It is relative, because law depends on the same evils against which it fights.

Somebody murders, then the law murders him. Now, it is the same thing you are doing to the person that he has done to somebody else. It is not higher, although it is just. But it is not religious, it has no spirituality in it; it is mathematical. He has killed somebody... the law kills him. But if killing is wrong, then how can the law be right? If killing in itself is wrong, then the law is very much lacking. It depends on the same evil, remember it.

When Jesus started talking about love, the people who had been law-abiding became very much afraid. Because they knew that if the law were dropped, then the animal hidden inside them would come up, and

would tear down the whole society. They knew that their faces were only beautiful on the surface -- deep down, great ugliness. And when Jesus said 'Drop all masks', they became afraid, they became angry. 'This man is dangerous, this man has to be punished and destroyed before he destroys the whole society.'

But they misunderstood. Jesus was not saying just to drop the mask. He was saying 'I have brought you an alchemy, so that your real face can be beautiful. Why carry the mask? Why this weight? Why this false plastic thing? i can give you a higher law that needs no fear, that needs no greed, that needs no enforcement from the outside. But it arises in your being because of understanding, not because of fear.' Remember, that is the difference: out of fear is law, out of understanding is love.

Moses is a must, but Moses MUST go also. Moses has done his work: he has prepared the ground. When Jesus appears, Moses' work is fulfilled.

But the Jews were angry. It is very difficult for people to uncling themselves from their past. Moses had become very very central to the Jewish mind. They thought Jesus was against Moses. And this has been so down the ages -- the misunderstanding.

Hindus thought in India that Buddha was against the Vedas -- the same problem, exactly the same. Buddha is not against the Vedas -- in a sense, yes, but only in a sense. He is bringing something from the depth, and once that depth becomes available to you, the Vedas will not be needed. So he looks against: he makes the Vedas meaningless. And that is the whole purpose of Jesus: to fulfil Moses and still to make Moses meaningless. The new dispensation has come in.

Jesus was a man of love, of immense love. He loved this earth, he loved the smell of this earth. He loved the trees, he loved the people. He loved the creatures because that is the only way to love the creator. If you cannot praise the painting, how can you praise the painter? If you cannot praise the poetry, how can you praise the poet?

Jesus is very affirmative, yea-saying. And he knows one very significant fact which he brings into his sayings again and again: that God is an abstraction; you cannot stand face to face with God. 'God' is as much an abstraction as 'humanity' is. Whenever you come across, you come across human beings, never across humanity. You meet THIS human being, THAT human being, but never humanity. You always come across the concrete. You will never come across the abstract God, because he will not have any face. He will be facelessness. You will not be able to recognise him. Then where to find him?

Look into each eye that you come across, look into each being that you come across. This is God in concrete form: God materialised. Everybody here is an incarnation of God -- the rocks and the trees and the people and all. Love these people, love these trees, these stars, and through that love you will start feeling the immensity of being. But you will have to go through the small door of a particular being.

Jesus has been very much misunderstood. He was misunderstood by the Jews, and he was the climax of their intelligence for which they had waited for ages. And when he came he was rejected. And then he has been even more misunderstood by the Christians. A great yea-sayer has been converted into a no-sayer. Christians have depicted Jesus as very sad, with a long face, in great misery as if he is being tortured. This is false, this is not true about Jesus! It CANNOT be true about Jesus! Otherwise who else will laugh, and who else will love, and who else will celebrate? Jesus is a celebration of being, and the highest celebration possible. Remember it, then only will you be able to understand these sutras.

An immensely beautiful anecdote:

Jesus was on the cross and below St. Patrick was praying for his soul, as soon his Master would die.

Jesus called down to St. Patrick, 'Patrick, come up here. There is something I must tell you.'

Patrick, not looking up, replied 'Lord, to be sure oi cannot for oi am praying fer yer soul, that oi am.'

Jesus then calls -- a little louder, with a hint of urgency.

'Patrick, for Christ's sake stop this nonsense and come up, it is very important what I must tell you.'

'Lord, oi cannot. Have not oi told you oi'm prayin' fer yer soul, bejabbers!'

Jesus again, almost shouting 'Patrick, for the last time I say, come up here! It is of utmost urgency, you cannot afford to miss!'

Patrick reluctantly relents, and saying under his breath, 'Goddammit! This man is a fool! Asking me to go up there when oi am busy praying for his soul!' goes off to fetch a ladder. He puts up the ladder against the cross and with slow, deliberate reluctance climbs rung after rung till he reaches the top. 'Well, Master, here oi am. Now will yer tell me what it is that you brought me all the way up here for?'

'Look, Patrick' Jesus says 'over beyond those trees you can see our house.'

Jesus, dying on the Cross... and he says 'Look beyond those trees. Can you see our house?' He was immensely in love with this earth. That is the only way to be in love with God; there is no other way.

If you deny existence, you are intrinsically denying God. If you say no to life, you have said no to God, because it is God's life. And always remember God has no lips of his own; he kisses you through somebody else's lips. He has no hands of his own; he embraces you through somebody else's hands. He has no eyes of his own, because all eyes are his; he looks at you through somebody's eyes. He sees you through somebody's eyes and he is seen by your eyes, and he goes on seeing through your eyes too.

Quakers rightly say that God has nothing else but you; only you -- that's what God has. This insight has to penetrate deeply, only then will you be able to understand the sayings of Jesus; otherwise you will miss -- as Christians have been missing down the ages. Let this become the very foundation stone: that life is God. And then things will become very very simple. then you will have the4 right perspective. Say 'yes', and suddenly you feel a kind of prayer arising in you.

Have you tried it? Sitting silently, doing nothing, start swaying in a kind of inner dance and start saying 'Yes... yes...' Go into it. Let it come from your very heart. Let it spread over your whole being. Let it throb in your heartbeat, let it pulsate in your blood. Let it electrify you, this 'yes', and you will be surprised: for the first time you have tasted what prayer is.

The English word 'yes' can become a great mantra. It is. The very sound of it is yea-saying, the very SOUND OF it creates an affirmation in the heart. Say no -- try the polar opposite sometimes -- sitting silently, say 'no... no...' Go into it. Let your whole being say no, and you will see the difference. When you say no you will be angry. When you go on saying no you will become enraged. When you go on saying no you will feel that you are cut from existence, separate, isolated, alienated -- the bridge has disappeared. And particularly the modern mind is a no-saying mind. Descartes, the French philosopher, has said Cogito ergo sum: I think therefore I am The modern mind says: I say NO therefore I am. It is a no-saying mind, it goes on saying no. 'No' creates the ego. You cannot Create the ego without saying no. You can create the ego only by saying no more and more.

Ego separates, ego makes you irreligious, because ego takes you away from the whole, and you start thinking you are a whole unto yourself. You forget that you exist in an immense complexity, that you art part of a vast universe, that you are not an island -- 'No man is an island...' We are all parts of an infinite continent. Yes-saying bridges you with the continent. Yes-saying bridges you with God. Say yes more and you will become more religious. Let 'yes' be your church, your temple. And Jesus is a yes-sayer.

Even on the cross, dying, he says 'Look beyond those trees. Can you see our house?' and this is his last moment. But his love for existence, for life is still there, radiantly there. In the last moment he prays to God 'Father, forgive these people because they don't know what they are doing.'

They knew EXACTLY what they were doing. They knew they were killing. But that is not the point. When Jesus says 'They don't know what they are doing', he is saying 'They are so asleep, so confined in their egos, they have lost their eyes, Father. They don't have any consciousness. I can see great darkness in their heart. Forgive them, they are not responsible.' This is the voice of love. He is not condemning them. Ordinarily he would have prayed 'Destroy all these people. They are destroying your only begotten son. Kill them immediately, right now! Come like a thunderbolt! Shower like fire, burn them here and now! Show them what they are doing to your son!' That may have been just, but that was not right for Jesus.

Jesus does not exist at the level of justice, he exists at the level of compassion. Compassion forgives, justice punishes. And when you punish you create in the other's mind great anger. He will watch for his own time to take revenge, and with a vengeance. Only love creates reconciliation, because love does not create any chain. Anger, fear, violence, aggression, punishment -- all create ugly chains. And one thing leads still into deeper darkness, into deeper gloom.

Jesus' whole message is 'Yes'. He says yes to his own death, accepts it, welcomes it, because this is the will of his God -- 'Then let it be so.' He relaxes into it. You are not relaxed even in life, and he relaxes into death too. That was the last test, and he passed through it victoriously.

Death is the only criterion, the only touchstone, where a man is really known -- what he is, of what mettle he is made. It is very easy to TALK about love, it is difficult to love -- because love is a cross. It is very easy to talk about compassion, but to be committed to compassion one has to lose all.

Just the other day I was reading this anecdote:

Uncle Si and Aunt Rose were up in years. but they still prayed every night. Their prayer was always 'Lord, when you're ready for us, take us. We are ready.'

A group of playful boys heard their prayers and decided to have a little fun. They got on top of the house

and talked down the chimney... in a deep voice...'Si, Si...'
Aunt Rose asked 'What do you want?'
The voice answered 'I want Si.'
'Who are you?'
'I'm from the Lord and I've come for Si.'
'Well, he ain't here, he's gone.'
'Well, I'll just have to take you, Aunt Rose, instead of Si, if he's not there.'
'Get out from under that bed, Si' said Aunt Rose sharply. 'You know he knows you are there!'

When death comes, then one forgets everything. For years they have been praying 'Lord, we are ready whenever you are ready.' And now that the Lord is ready, Aunt Rose is not ready to go.

I have heard an old Sufi parable.

An old man was coming from the forest -- he was a woodcutter. He was carrying a big load of wood. and he was really old -- seventy, eighty, tired of life. And many times he used to say to the sky 'Where is death? Why don't you come to me? I have nothing left to live for here, I am just dragging! Do you want me to commit suicide? That will be a sin. Why can't you come easily?' Again and again he would pray 'Death, come and take me, I am finished.' And, in fact, there was nothing to live for. He was an old man and had nobody to look after him, no money left. Every day he would have to go to the forest, cut wood and sell it, and somehow manage for his bread and butter.

But that day it happened that death was passing by. Suddenly he asked -- he threw down his load of wood -- and shouted to the sky 'Death! Where are you? You come to everybody. I have seen so many people dying. Why are you so angry with me? Why don't you come to me? Come on! I am ready!'

And, by chance, death was passing by, so death came. It appeared before him and said 'Okay, sc, what do you want?'

And he started trembling. He said 'Nothing much, it's just that I am an old man and I am unable to take this load onto my head, and there is nobody else to support me. Please, just help me to put this load on my head. Thank you!'

And for years he had been praying for death. In fact, he was not praying for death; he was not aware of what he was doing.

Jesus is fully aware, and yet for a moment he wavers. So what to say of other people? For a moment he wavers on the cross, and he says to God 'Why have you forsaken me? Why? What wrong have I committed? Why are you so far away? Why is this being done to me?' For a single moment he wavers -- even at that stage. So what to say about ordinary human beings. But he saw the point -- he was a man of perception, great insight -- and relaxed, and said 'Thy kingdom come, Thy will be done. Do whatsoever Jesus died and Christ was born. To me, in that moment the resurrection happened, not after the crucifixion. In that moment the discontinuity happened: Jesus disappeared. The moment he said 'Thy will be done' -- that is the death of Jesus, death of any sense of self... Jesus ceased at that moment; he became Christ. This is the real resurrection. The other thing may be just a parable -- meaningful, but not historical; a myth -- pregnant with great significance but not factual. But this is the real fact. Just a moment before he was wavering, afraid, trembling, and a moment later he settled and relaxed. He surrendered That moment he was no more separate from God.

When YOUR WILL is separate from God, you are separate from God. When your will has been surrendered to God's will, then you are not separate; then his will is the only will.

These sutras:

> THEREFORE IF THOU BRING THY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY BROTHER HATH OUGHT AGAINST THEE;

> LEAVE THERE THY GIFT BEFORE THE ALTAR, AND GO THY WAY; FIRST BE RECONCILED TO THY BROTHER, AND THEN COME AND OFFER THY GIFT.

Jesus says: If you come to the temple with flowers, with offerings, to pray, to surrender to God, and you remember that somebody is angry at you -- you have done something, you have angered somebody -- then the first necessity is to go back and be reconciled to your brother. All are brothers here, remember, because the father is one. The trees are your brothers, that's how St. Francis used to talk to the trees -- 'Sisters, brothers.' The fish, the seagulls, the rocks, the mountains -- all are your brothers because they all come from the one source.

Jesus is saying that if you are not reconciled with the world, you cannot come to pray to God. How can you come to the Father if you are not even reconciled with the brother? And the brother is concrete, and the Father is abstract. The brother EXISTS, and the Father is hidden. The brother is manifest, and the Father is not manifest. How can you be reconciled with the unmanifest? You have not even been capable of being reconciled with the manifest. This is a meaningful sentence. It does not mean only your brother, it does not mean only human beings; it means the whole existence -- wherever you have been offending. If you have been cruel to anybody...

A great Zen Master, Rinzai, was sitting. A man came. He pushed the door very hard -- he must have been angry -- he slammed the door. He was not in a good mood. Then he threw his shoes, and came in. Rinzai said 'Wait. Don't come in. First go and ask forgiveness from the door and from your shoes.'

The man said 'What are you talking about? I have heard that these Zen people are mad, but it seems true. I was thinking it was just rumour. What nonsense you are talking! Why should I ask forgiveness from the door? And it looks so embarrassing... those shoes are mine!'

Then Rinzai said 'You get out! Never come here again! If you can be angry at the shoes, why can't you ask their forgiveness? When you were angry, you never thought that it was so foolish to be angry with the shoes. If you can relate with anger, then why not with love? Relationship is relationship. Anger is a relationship. When you slammed the door with such anger, you related to the door; you behaved wrongly, immorally. And the door has not done anything to you. First go, otherwise you don't come in.'

Under the impact of Rinzai's silence, and the people sitting there, and that presence... like a flash, the man understood. He understood the logic of it, it was so clear. 'If you can be angry, then why can't you be loving? You go.' And he went. Maybe in his whole life that was the first time. He touched the door and tears started flowing from his eyes. He could not hold back those tears. And when he bowed down to his own shoes, a great change happened in him. The moment he turned and came towards Rinzai, Rinzai took him in his arms and embraced him.

This is reconciliation. How can you pray if you are unreconciled? How can you come to a Master if you are unreconciled with existence?

Jesus says

> THEREFORE IF THOU BRING THY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY BROTHER HATH OUGHT AGAINST THEE; LEAVE THERE THY GIFT...

Now the altar is secondary, the prayer is secondary, because right now you are not in the mood to pray.

One has to earn prayer. By being reconciled with existence, one earns prayer. Prayer is not just that you go into the temple and you do it. It is not a kind of doing, it is an arousal into consciousness of unknown peaks. But that is possible only if you are reconciled, relaxed with existence.

Now this is something absolutely different from what Christians have been doing down the ages. They are not reconciled. They are not even reconciled with THEIR OWN BODIES -- what to say of others? They are not even reconciled with their own existence. They have great condemnation in them. With that condemnation how can they pray? Their prayer will be just so-so, lukewarm; it will not transform them.

Prayer is a magic formula, it is a MANTRA, it is a spell. But it has to be provoked in the right moment. You cannot pray at any time, in any place. You have to get into the right tuning. That's why all the religions have chosen particular moments -- early morning when the sun is just going to rise and there is more possibility of getting in tune with existence. The whole night you have slept. For eight hours, at least, you have not been in the world. For eight hours, at least, you have not been in the business, you have not been

cutting each other's throats. For eight hours, at least, you have been in a relaxed state, fast asleep. When you rise in the morning, your eyes are clear and there are less clouds in your being. There is a kind of innocence -- not only in you, it is all around. The trees are innocent, they have also rested. The dewdrops on the leaves are innocent, the sky is innocent, the birds are innocent, and the sun is rising... Again a new day. With great innocenCe everything is coming back out of the primordial source, refreshed, rejuvenated. That's why religions have decided on BRAHMA MUHURTA -- early morning before the sun rises. Because with the sun, many things start rising in you, because the sun is great energy. When it starts pouring into you, it brings all your drives, desires alive, all your quarrels alive. Again you are moving into the world.

So the morning has been chosen just as the easiest point from which you can be tuned to existence.

But prayer can be done only when you are tuned. And Jesus is saying a very very psychologically valid thing. If, while before the altar, you remember that you have angered somebody, and somebody is still carrying a wound because of you -- somebody is angry somewhere, then go and help the person to heal, bring things to a reconciliation.

Henry Thoreau was dying and his old aunt came to see him. And she said 'Henry, are you reconciled to God?'

And Henry opened his eyes, and said 'But I don't remember that I ever had any quarrel with him. I have never quarreled with him.'

But this, very few people can say. Henry Thoreau was very saintly, very holy.

You are quarrelling every day. Remember, with whomsoever you are quarreling, you are quarrelling with God, because nothing else exists. Your life is a continuous quarrel. And then those quarrels go on accumulating; they go on poisoning your system, your being. And then one day you want to pray, and the prayer looks so false on your lips. It does not come, it does not fit. It is not possible for you to pray suddenly; you will have to prepare for it.

The first preparation Jesus says is: BE RECONCILED TO YOUR BROTHER. 'To your brother' means all human beings. animals, birds. The whole existence is your brother, because we come out of one source, out of one father or one mother. This whole multiplicity comes out of unity.

So, remember, God can be loved only through man. You will never meet God, you will always meet man. Once you have started loving God through man, you can go still deeper -- you can love God through animals. And then still deeper -- you can love God through trees. And still deeper -- you can love God through mountains and rocks. And when you have learned how to love God through all his forms, then only is your love changed into prayer.

To me, these three words are very significant: sex, love, and prayer. Sex is a reconciliation of your body with other bodies. Let me repeat: Sex is a reconciliation between your body and other bodies. That's why it is so satisfying, that's why it brings such a thrill to you, such excitement, such relaxation, such calm. But it is the lowest reconciliation. If you don't know any higher. then it is okay. But you are living in your house, not knowing that your house has many other rooms. You are living only in a dark cell, and you think this is all -- and there are many beautiful rooms in your house. But you will remain a beggar. because you remain only in the body. The body is only your porch, the porch of the palace.

But sex brings joy because it is a reconciliation between two material bodies. Two bodies vibrate to one tune. There is song, a physical song. A poetry arises between the two energies of the bodies; they dance together hand in hand, they embrace each other, they are lost into each other. For a few moments there is ecstasy, then it disappears because bodies cannot melt into each other -- they are too solid for that.

Then the second thing is love. Love is reconciliation between two minds, two psychological energies. Love is higher, deeper, greater. If you can love a person, by and by, you will see sex disappearing between you. Western people become very much afraid of that phenomenon.

Every day some couple or other comes to me and they say 'What is happening to us? We have become more loving, but why is sex disappearing?' Because they have been taught that sex and love are synonymous. They are not. And they have been taught if you love the person more, then you will be more sexually involved with the person. Just the reverse is the true case. If you love the person more, sex will start disappearing, because you are getting a higher reconciliation. Who bothers for the lower? This is more satisfying, brings greater contentment, more lasting joy.

And the third state of love energy is prayer. That is reconciliation between one's soul and the soul of existence. That is the highest reconciliation, there is none beyond. So when that happens, the so-called love also starts disappearing -- just as when love happens sex starts disappearing. And I am not condemning sex

-- there is nothing wrong in it -- it is perfectly beautiful, healthy in its own place; but when the higher energy comes, the lower starts disappearing. There is no need for it; its work is finished.

It is like a child which has become grown-up in the mother's womb -- nine months old -- now he is ready to get out of the womb. Those nine months... beautiful. He will be grateful to his mother for his whole life; he cannot repay the debt. But now he is ready to get out of it. That womb cannot contain it any more; the child has begun to become bigger than the womb.

Exactly like that it happens. If you really go deep into sex, a moment comes when your love is more than the sex can contain. Then you start overflowing, you start moving higher, and soon you are out of sex. One day again it happens. When love is too much, you start overflowing into prayer; and then love disappears.

There is a very very beautiful parable told about Jesus. Meditate over it.

This is a very curious episode in which Christ three times asks Peter 'Do you love me?' and Peter affirms with increasing earnestness.

What is the significance of this apparently pointless repetition? Why three times? Once is enough. You ask somebody 'Do you love me?' and he says yes or no and it is finished. Why repeat three times?

First, three is the symbol of those three layers: sex, love, prayer. Actually the three questions are not identical in the original, but English is a poor language -- poor compared to any ancient language, because English is more scientific, more mathematical. And the old languages were not scientific were not mathematical; that was their beauty -- they were poetical. So there were many meanings for a single word, and there were many words with a single meaning too. It was more fluid, there was more possibility. In the original it cannot be said that the three questions are all identical; they are not.

There are two distinct words used for love. Christ's original question uses the verb AGAPAO, which means a state of love, not a relationship. When Jesus says 'Are you in love with me?' he is saying 'Are you in prayer with me?' He is asking the highest. The difference has to be understood.

A relationship is a lower state. The highest state of love is not a relationship at all, it is simply a state of your being. Just as trees are green, a lover is loving. They are not green for particular persons, it is not that when you come they become green. The flower goes on spreading its fragrance whether anybody comes or not, whether anybody appreciates or not. The flower does not start releasing its fragrance when it sees that a great poet is coming by -- 'Now this man will appreciate, now this man will be able to understand who I am.' And it does not close its doors when it sees that a stupid, idiotic person is passing there -- insensitive, dull -- a politician or something like that. It does not close itself -- 'What is the point? Why caste pearls before the swine?' No, the flower goes on spreading its fragrance. It is a state, not a relationship.

When Jesus asks for the first time 'Do you love me, Peter?' he uses the word AGAPAO; it means 'Are you in a state of love with me?' -- STATE of love with me. Jesus means 'Has your love for me become your love for the whole? Have I become the door for the whole, for the divine? Do you love me not only as a person but as a representative of God? Do you see my Father in me? Can you see in me God himself?' That is the meaning of AGAPAO: it implies prayer, compassion.

'Compassion' is a beautiful word. It comes from the same root as passion. When does passion become compassion? Passion is a relationship, it is a desire to be related, it is a need; it creates dependence. bondage. and all kinds of misery come in its wake. Compassion is the same energy. but it is no more a hankering to relate. Not that it does not relate, but that desire is gone. Compassion is a state where you can be alone and perfectly happy, absolutely happy. You can be happy with people, you can be happy alone -- then you have attained to the state of compassion. But if you cannot be happy alone and you can only be happy with someone, then it is passion, then you are dependent. And then, naturally, you will be angry with the person without whom you cannot be happy. You wi]l be angry -- that's why lovers are angry at each other, continuously angry -- because nobody can like one's bondage.

Freedom is the ultimate value in human soul. so anything that degrades you from your freedom, that creates a confinement around you, you hate. That's why lovers continuously hate each other. And the psychologists have come to see that the love relationship is not a simple love relationship. Now they call it 'love-hate relationship', because the hate is always there. So why call it only love?

Between the friend and the enemy there is not much difference. With the friend your relationship is love-hate, and with the enemy, your relationship is hate-love. That's the only difference -- just the difference of emphasis. Love on top and hate hidden behind it -- it is friendship. Hate has come on top and love has gone behind it -- it is enmity.

Watch it. Observe it. Compassion means you have gone beyond the necessity of depending on anybody

else. Now you can share, because you don't need. You can share only when you don't need. You can give only when you don't need. Beggars can't be givers If you are hankering for somebody to give you love, how can you give You can at most pretend. And the same is the situation from the other side. The other is also pretending that he or she loves you, so that you can love them. Now both are deceiving each other, that's why honeymoons cannot be very long. How long can you deceive? How long? The more intelligent you are. the smaller will be the honeymoon, If you are really really intelligent, then the first night will be enough, you will be finished. You will see through and through -- that you are a beggar and she is a beggar, and both beggars are asking to be fulfilled by each other. And they don't have anything. They are just pretending, promising. That promising is only in order to get. But nobody has it in the first place. so nobody gets it. And sooner or later one starts seeing through the pretensions. Then the wife is angry because she has been deceived, and the husband is angry because he has been deceived. And nobody really has deceived.

Beggars cannot be givers. You can share only when you have. Compassion can be shared because one is overflowing with it -- like a cloud full of rainwater, ready to shower.

So in the first question Jesus asks: Do you love me? he uses the word AGAPAO. AGAPAO is compassion, AGAPAO is CONSCIOUS love, love through understanding, not love through infatuation; love through awareness. not love through an unconscious liking -- because you like the shape of the woman, or you like the nose of the man, or you like the hair colour, or the eyes. These are all silly things; how can love happen through these things? Love is not a liking, it is an understanding. It is not emotional. When it has immense intelligence, has compassion in it, then in that intensity of compassion, AGAPAO happens.

Peter's reply uses the word PHILO. Peter says 'Yes, my Lord, I love you! But he uses another word. He does not use AGAPAO, he uses PHILO -- the word that exists in 'philosophy' or the word that exists in 'philanthropist'. PHILO, which has the quality of personal affection, is a relationship, not a state. It is not conscious, it is unConscious. One rises in AGAPAO, and one falls in PHILO. That's why we say 'falling in love', you stumble in it, you go down in it, you fall into a dark pit through it. PHILO is unconscious, it is not out of alertness, awareness, understanding, observation; it is not out of an integrated soul, it is not out of individuation. It is out of some hidden impulses, instincts, infatuation -- it is lust.

A second time Christ asks the question, still using the word AGAPAO. The Master goes on and on hammering. Peter has missed; it was so simple. But you also go on missing the way, remember. He is not aware that Jesus is using one word and he is answering with another word; it is just an uncon-scious thing. Jesus has to ask again, a second time. Again he uses the word AGAPAO so that Peter can hear it -- maybe now he hears. But Peter's response is again on the personal level. In fact, he becomes a little angry. He must be thinking 'What does Jesus think of me -- stupid or something? I have said "I love you" and now he is asking me the same question again.' He must have felt a little angry. But he again uses the same word PHILO. In anger you become even more uncon-scious. Now he cannot hear what Jesus is saying. he cannot see who Jesus is. The question being asked again has disturbed him. He misses again.

The third time, Christ accepts Peter's lack of under-standing, and uses the word PHILO himself. Why? Because Jesus sees that he will not understand that state -- he has never tasted of it; it is beyond him. When the Master sees you cannot come to him, he has to come to you. When he goes on shouting, calling and you don't come, then he descends into your darkness to hold your hand and take you from there.

The third time, Jesus uses the word PHILO, and Peter, aggrieved by the insistence, protests his love even more earnestly. He must have become even more angry. 'Why is Jesus asking again and again when I have answered it? Is there some kind of suspicion in Jesus' mind? Has he some doubts about my love?' All these questions must have arisen. He goes on missing. Even philo -- Jesus has come very close to his understanding but there also... Now he is so angry. and Jesus is standing just by his side holding his hand but he cannot see. He goes on declaring 'I love you', but this declaration is his egoistic declaration.

Christ says gently 'Go and feed my sheep.'

'It is no use' Jesus says 'I will have to wait for another time. Right now it is not going to happen.' The Master sometimes has to wait for years. And the disciple on the one hand wants it to happen. and on the other hand goes on creating all kinds of hindrances, obstructions. But that too is natural, because how can you expect more from an unconscious mind? from a mind which has not known what consciousness really means? which lives in a dark dungeon and has never seen any light? And you go on talking about love and light... In compassion, Jesus says 'Okay, Peter, so you go and feed my sheep. You forget about it. Right now is not the right time. I should not have asked in the first place. I will have to -- wait '

Maurice Nicoll, one of the disciples of George Gurdjieff, and one of the most significant disciples, says 'As we cease to invent ourselves, so we cease to invent other people. We begin to feel a common existence

which is WITHOUT passion, and is simply what it is, without further definition.'

When you stop inventing yourself -- your ego is your invention -- when you stop creating a false pseudo personality around you, when you just start being just whatsoever you are, when you start relaxing into existence...'As we cease to invent ourselves, so we cease to invent other people.' Both things go together. If you are inventing yourself, you will be inventing others too. You go on creating a very beautiful image of yourself and, correspondingly, you go on creating beautiful images of other people. Neither your image about yourself is true, nor is your image about other people true. So you live in a kind of illusion, and again and again you are frustrated, because nothing comes according to your image. It cannot come -- your image is just your invention, it is not the truth.

Maurice Nicoll is right. He says: When we stop inventing ourselves, we stop inventing others, and then suddenly there is a common ground, a common existence. Passion disappears, and when passion disappears, compassion appears.

The meaning of the word 'compassion' is to have such intense passion that passion itself burns out in that intensity. It is so intense that it burns itself and disappears into fire -- the fire of its own intensity. Then there is a totally different kind of love: compassion. It goes on showering from you, goes on in ripples continuously, day and night, year in, year out. And whosoever is ready to partake of it can partake of it; whoever is ready to receive and digest, can digest and be fulfilled through it.
Then it flows for all, for all things.

In the very fire of passion, compassion is born. Out of passion, compassion is born. Sex cannot contain love, love cannot contain prayer. But love exists in sex like a child exists in a womb, or a bird exists in an egg -- the egg protects for a time, then it hinders. Then the egg has to be broken, then the bird has to come out and fly into the sky.

Sex is an egg in which the bird of love grows. Then, the bird itself -- love itself -- is another egg in which prayer grows. And when prayer has grown to its utmost, only God is, you are not. Then wherever you are, you are in the temple. Then whoever you are, you are utterly blissful. That is the meaning of heaven, that is the meaning of the 'kingdom of God'.

So Jesus says: First go and be reconciled with your brother, be reconciled with the creation.

YE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOU SHALT NOT COMMIT ADULTERY:

BUT I SAY UNTO YOU, THAT WHOSOEVER LOOKETH ON A WOMAN TO LUST AFTER HER HATH COMMITTED ADULTERY WITH HER ALREADY IN HIS HEART.

The question is not of committing something, the question is of thinking. This is the difference between crime and sin. Crime is that which you have committed, sin is that crime which you have been thinking. Crime is that sin which has become actualised into the world of things: you have done it, you have exposed it to the world. Sin is that crime which you are nursing within yourself.

Jesus says: If you think in terms of lust, you have already committed adultery. The law of Moses says: Don't commit adultery, that is one of the commandments. But it only prevents you from action, it does not say anything about thought. It only says how to relate with people, it does not say anything about what goes on in your dreams.

Jesus says: That is not going to transform you. You can be absolutely moralistic from the outside and deep inside you may contain all the snakes, and all the scorpions, and all the poisons of the whole world. The real problem has to be there.

What does he mean? Does he mean 'Don't look at a beautiful woman'? That is not possible. He cannot mean that, because if he says 'Look at the lilies in the field' how can he say 'Don't look at a beautiful woman'? If lilies are beautiful, then why not a beautiful woman or a beautiful man? If lilies represent God and his beauty, then man represents God at a higher point, woman represents the most beautiful phenomenon in the world. Jesus cannot say that. Then what is he saying? Try to understand it.

You see a beautiful woman. If you enjoy the beauty, the form, the way she walks, the grace around her -- you are simply thrilled with great awe, you are thrilled by God's beauty in her -- there is no lust. Lust enters only when you see a beautiful woman and immediately you start thinking 'How to possess her?' Thought is the culprit, desire is the culprit. When the thought comes 'How to possess her? How to have her? How to snatch her away from others?' then you have become ugly. Violence has come in.

Do you know where this word 'violence' comes from? It comes from the same root as 'violation'. You have violated a subtle law of God the moment you think of possessing. It is a profanation. The beauty was immense but you have profaned it: you have started thinking how to use it. It is as if you see a flower and you start thinking 'How to take it? How to steal it?' or 'How to take it away and sell it in the market?' This is a violation, this is a profanation -- hence, it is violence.

When lust arises -- the desire to possess and exploit -- then the beauty is lost. Then you have already made the woman ugly in your heart. It was so pure, it was so beautiful, it was such a splendour to see. Now you have destroyed everything; and rather than enjoying it, rather than being thrilled by it, rather than rejoicing about it, now you have become worried. What to do? -- because she belongs to somebody else, somebody's wife. Now you will be disturbed. Rather than being enhanced and nourished by her beauty, now you will be disturbed. And you will start thinking 'How to take her away? What to do?' You miss the whole point. A door was opening through her beauty. You missed it; otherwise you have corrupted it. That's what adultery is.

Jesus is not saying 'Become insensitive to beauty.' He cannot say it -- I can vouch for it, he cannot say it -- notwithstanding what Christians have been teaching to the people. He is a man of immense sensitivity, of great love. How can he be insensitive to beauty? He is simply saying 'Don't lust. Enjoy.' And there is no need to enjoy anything by possessing it. In fact, how can you enjoy something once you possess it? In the very possession the beauty is destroyed. You have poisoned it, you have corrupted it. That's what adultery is.

AND IF THY RIGHT EYE OFFEND THEE, PLUCK IT OUT, AND CAST IT FROM THEE: FOR IT IS PROFITABLE FOR THEE THAT ONE OF THY MEMBERS SHOULD PERISH, AND NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL.

This has been misinterpreted by neurotic people down the ages. There have been people who have cut off their genital organs -- Christian saints. There have been people who have taken their eyes out according to this. Man seems to be so stupid. But these people have been revered and respected; they have been sanctified, they have become saints. These were simply neurotic people, hysterical people, and utterly stupid! This is not the meaning. This is just a way of saying that the part has to be sacrificed for the whole. The whole cannot be sacrificed for the part -- that's all. It is just a way of saying that if you find that any part of your being is creating disturbance between you and the whole, it has to be sacrificed.

And, as far as I know, any part that has any pretensions of being whole is the disturbance. And that is only your mind, nothing else. Only your mind pretends that 'I am whole -- sufficient unto myself.'

The mind is the only pretender. It gives you the idea of separation, of ego.

Jesus is saying: Sacrifice the part. If it is your head, sacrifice the head. It does not mean cut your head off. It simply means bow down, surrender your head. If it is your mind, your thinking process, that is creating trouble for you, sacrifice it; it is not of any worth. For the whole, everything has to be sacrificed; only then will you become whole.

YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

The greatest saying of Jesus: Resist not evil.
And it has been said of old

AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH...

That is the concept of law, justice. Jesus brings love. He says: Resist not evil. Why? This looks like a very strange statement -- 'Resist NOT evil' -- then evil will grow if nobody resists it. The meaning is very very different; it is concerned with the inner alchemy. And the same is the meaning in Jesus' prayer in which he asks: Give us our daily bread.

Hindus and Mohammedans and others have been laughing about the Christian prayer -- it looks so childish -- 'Give us our daily bread.' Couldn't Jesus think of anything else than to ask for the daily bread? But these people don't know what he means by the 'daily bread'.

Jesus says: As your body exists through air, food, water, every day your soul also gets a certain nourishment from God. That is your daily bread -- daily nourishment. Every day you get a certain quantity of spiritual energy. Now, with that energy you can do destruction or creation. If you do destruc-tion, then you will be misusing it; that will be violence -- violation, profanation. If you use it in a creative way, it will become your path towards God. It will grow in you to higher peaks, altitudes. It will bring a plenitude in you, a PLEROMA.

God's energy that goes on showering on you is what he calls the 'daily bread'. If this energy is not properly used but is squandered in useless and destructive activities, then... God goes on giving, and you go on throwing, not knowing what you are throwing.

It happened... a Sufi parable...

A man came to the river early in the morning for a morning walk and stumbled upon a bag. He opened the bag; it was full of stones. Sitting on the bank, just playfully he started throwing those stones into the river. He enjoyed the splash of those stones. By and by, it became more and more light, and then the sun started coming up. The last stone was left. Then he looked, because now there was light, and he started beating his chest and crying and weeping. And some people gathered and they asked 'What is the matter?'

He said 'This is a diamond, and I have thrown thousands. For one hour continuously I have been throwing, not knowing what I was throwing. I was thinking these are just stones. But only the last is left.'

But I say, even he was fortunate -- at least he became aware when the last was left. Millions of people are not aware, even at that late stage; they simply go on throwing. They live and die. and they don't ever come to know the daily bread, the diamond that descends in you everyday.

It is your energy. You can put it into anger, it is the same energy. You can put it into love, it is the same energy. It is your choice. That's why Jesus says: Resist not evil -- because if you start resisting evil, your whole energy will go into resistance. There is much evil. It is not a moral teaching, it is an alchemical teaching.

YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

But don't waste your energy. If he wants to hit you, he has already hit you -- give him the other cheek too. And thank him, say 'Thank you, sir. And if some time you need me again, I will be ready.' And go on your way. Don't waste your energy, because that energy is so precious. Just in retaliation, reaction, fighting, anger -- don't waste it. You will be throwing diamonds.

We live in a constant inner atmosphere of objecting, complaining, condemning, no-saying. Saying no, we go on missing what is just in front of our noses. This constant objecting inside 'This is not right! That is not good! Things should be like this! Things should be like that!' Much energy gets involved with this objecting. And we start putting things right, and life is short and life is fleeting -- and nothing is ever being put right. We simply drown ourselves in our activity.

Jesus says: Be aware. Your energy is precious, and you have only a limited amount of it available. More will become available if you use this amount. Jesus says: Those who have will be given more -- his statements are the most beautiful ever made -- and those who have not, even that which they have will be taken away from them. Very paradoxical, but absolutely true.

If you save this energy you will get more. The more you save, the more you have, the more will be given to you, because you are proving yourself worthy of it. The Less you have of it, the Less you will be given. And when you don't have anything, even THAT which you have will be taken away. You will remain just an empty shell, a negative emptiness -- not the emptiness Buddha talks about. You will just be an empty shell with no meaning, '... a tale told by an idiot, full of sound and fury signifying nothing'.

By this constant wrong use of our energy we create a prison around ourselves. Yet the doors of the prison are always open, because no jailer is there except yourself. You are the prison, and the prisoner, and the jailer too. We have but to sacrifice our stupid, habitual attitudes, and the same energy that creates the prison becomes our freedom, salvation.

Nicholas of Cusa maintained that right living involved only one thing -- what he called 'learned ignorance'. Learn to be innocent again. 'Learn ignorance' he used to say. Become a child. Don't resist, don't fight. Enjoy the energy that is showering on you. Become very very primal. Learn to be innocent again. Drop your clinging to your dull and dead past, knowledge, mind. 'Learned ignorance' means KNOWING ignorance.

There is a kind of ignorance that knows, and there is also a kind of knowledge that is ignorant. The knowledge of the pundit, the knowledge of the priest is just knowledge for the name's sake; it does not know. And the ignorance of a Jesus or a Buddha...

When Bodhidharma was asked by Emperor Wu 'Who are you?' he simply said 'I don't know.'
This ignorance, this innocence KNOWS.

Stop creating securities for yourself. Stop fighting people. Stop fighting. And Jesus says specifically 'Resist not evil' because your mind will say 'But when there is evil then one has to resist. Evil cannot be allowed; evil has to be fought and destroyed.' Nobody has ever destroyed evil. Evil is eternal. You will be destroyed in fighting it. It can't be destroyed. Beware of that fallacy, that fallacious idea.

YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY.

BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU...

The whole message is very clear and loud. Jesus is saying: Not a single iota of energy has to be wasted for anything. The whole energy has to be conserved. When the energy comes to a certain degree, the transformation happens auto-matically. That is the science of alchemy.

You heat water, you go on putting heat energy into it. Then comes the hundred-degree heat and the water evaporates. Ninety-nine... it was hot, but still water. Ninety-nine point nine... and it was very very hot, but still water. Hundred degrees -- and the jump!
So it happens in the inner world.

These sayings are not moral maxims. These sayings are concerned with inner transformation. If you go on preserving your energy and you don't go on squandering it anywhere... A dog starts barking and you start barking. You say 'I have to resist evil. This dog has to be taught a lesson.' You can teach the dog a lesson. It has never been heard that they have learned any lesson -- they go on barking. Many like you have been there, teaching lessons to the dogs. Dogs are very stubborn; they go on barking. You are simply wasted. And barking at dogs, you lose the capacity of praying to God, because the barking and the praying cannot exist together.

Fighting, hatred, anger, and love cannot exist together. It is simple inner economics.

THAT YE MAY BE THE CHILDREN OF YOUR FATHER
WHICH IS IN HEAVEN...

If you want to be the children of God, then this has to be done -- you have to preserve energy. And he is giving you energy every day. If a man simply goes on preserving, nothing else is needed. Jesus is giving such a key -- a great key. It can unlock the ultimate door.

... FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD, AND SENDETH RAIN ON THE JUST AND ON THE UNJUST.

And Jesus says: Don't be bothered about the just and the unjust. Look at God. His clouds come and shower on both the just and the unjust. His sun comes and gives light and life to both good and bad. So why

are you worried? God goes on giving energy to all.

So, please, don't become a reformer. Remember, if you want to reform yourself, don't become a reformer, because you can do either one or the other. If you become a reformer, you start changing other people. Don't become a reformer if you want to be reformed. Then preserve your energy. And the miracle is that if you are reformed, if you are transformed, then many will be transformed through you. Your very catalytic presence will be enough. Just your being there, and many will be thrilled with the unknown. Just your touch, and something will start vibrating in them.

Not that you have to do much, just, if your light is burning, people will start coming towards you; groping in the dark, they will start moving towards you. And as they will be coming closer and closer and closer, one day the unlit lamp becomes lit through the one who is already lit. The flame jumps from one place to another. Just closeness is needed.

Be around a Master. Be around somebody who has arrived, and go closer and closer with no resistance, with no fight, with no protection. Be vulnerable. And all else follows of its own accord.

THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN: FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD AND SENDETH RAIN ON THE JUST AND ON THE UNJUST...

So who are you to be worried about good and bad? Who are you to be worried about how the world should be? That is again just an ego trip.

FOR IF YE LOVE THEM WHICH LOVE YOU, WHAT REWARD HAVE YE? DO NOT EVEN THE PUBLICANS THE SAME?

The puritan, the publican, the moralist, the formalist -- they also do the same. When people love them, they love them. There is nothing much in it, nothing much that can be said is special. When people love you, you love; when somebody smiles at you, you smile. But that is not the point.

When somebody hits you, and you smile... And somebody is full of hatred towards you, and your love goes on flowing... this is the miracle! This is magic! And only this magic can make you the children of God. Nothing else will be of help.

BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.

This too is one of the most fundamental sayings: BE YE THEREFORE PERFECT... Remember, you can be perfect only because intrinsically you ARE perfect. You come from God, how can you be imperfect? You belong to God, how can you be imperfect? Intrinsically, you are God, because God is in you and you are in God. But you have not given an opportunity for yourself to see into it. You are so much engaged, occupied outside -- doing this, doing that, bringing a little good to the world, justice to the world, making this reform and that. You are so much concerned with the outside, that's why you have not been able to look into your innermost shrine. And God is THERE. God is abiding in you.

Yes, you can be perfect, because you are perfect. Only the perfect can be perfect.

So perfection is not to be created, it has only to be discovered. It is already there, hidden maybe, hidden behind veils maybe, but it is there. Remove the veils, and you will find it. You are not to invent it, you are only to discover it. Or maybe even discovery is not the right word. Let me say... rediscover it.

I Say Unto You, Vol 1

Chapter #4
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LIFE SEEMS TO HE MEANINGLESS. WHY?

Life is... unless you give meaning to it. There is no in-built meaning in it; it has to be created. It has to be introduced, it has to be provoked. If you are waiting for some ready-made meaning, you will not get it... and life will seem meaningless.

Life is just blank. It is just an opportunity. You can create meaning, you can create meaninglessness too. You can create freedom, you can create an imprisonment too. It all depends on you. Your freedom is total.

Man is very afraid of this freedom, because this freedom becomes great responsibilities. You would like somebody to give you meaning so that then you are not responsible. Then meaning is given to you.

To create meaning means that if you miss. only you are responsible and nobody else. That creates fear. So man has always been creating gods who Give meaning to Life. What exactly is the notion of a God? Someone to look to, somebody to look up to, somebody who will give meaning to you, somebody who will give salvation, bliss, MOKSHA. YOU want to be on the receiving end, that's why people go to the churches, to the temples, to the mosques -- just to pray 'Give us meaning.'

This prayer is impotent The right prayer is to DO something to create meaning. Existence cooperates, it cooperates with you -- whatsoever you are doing, God is always there to cooperate. Even if you are going against him, he cooperates with you. That's the meaning of Jesus' saying that when the clouds shower, they shower on both the just and the unjust, the good and the bad. When the sunrays fall, they fall on all unconditionally -- the sinner and the saint; they don't make any distinction.

If you are simply waiting for some meaning to come into your life, you are waiting like a beggar with a begging-bowl. Then you will never get it. And because you are waiting, you will continuously feel meaninglessness. You have an idea of meaning and you don't create it, and then you go on comparing your life with that idea and life is always falling short... great anxiety. You are creating both.

First this idea that 'I am only to be on the receiving end' that 'I am not to be creative'; and second, carrying this great idea that 'Life should be like THIS, only then it is life, only then there is significance' -- and then comparing it with your life. You will not find anywhere that poetry which gives you significance unless you bring it into existence, unless you create it.

Sannyas means a creative approach towards God. Your prayer should not be just impotent. It should show that you really want it to be that way. You should do all that you can do -- no stone should be left unturned, only then God's help arises, comes, descends, transforms. God certainly comes, but only when you have done all that you could do, never before.

And the problem has become very very great -- particularly for the modern mind. In the past man has always lived with a 'giver-God'. He was there in the heaven and everything was right on the earth. People have lived very lethargically, uncreatively, just dependent on God -- praying, praising him, and thinking that they have done all that they can do -- prayer and praise. Now that is no more possible -- not after Friedrich Nietzsche. That God is dead.

Let me tell you this small parable from Nietzsche.

Have you not heard of the madman who lit a lantern in the bright morning hours, ran to the market place and cried incessantly 'I seek God! I seek God!' As many of those who do not believe in God were standing around just then, he provoked much laughter.

'Why, did he get lost?' said one. 'Is he afraid of us? Is he hiding?' said another. 'Has he lost his way? or gone on voyage? or emigrated?' said the third. Thus they yelled and laughed. The madman jumped into their

midst and pierced them with his glances.
'Whither is God?' he cried. 'I shall tell you. We have killed him -- you and 1. All of us are his murderers. And now we are plunging continuously into nothingness. Do you not feel the breath of empty space? Has it not become colder? Is not night and more night coming on all the while? Must not lanterns be lit even in the morning? Do we not hear anything of the noise of the grave-diggers who are digging a grave for God and burying him? Do we not smell.anything yet of God's decomposition? Gods too decompose. God is dead. God remains dead. And we have killed him.'

Here the madman fell silent and looked again at his listeners. And they too were silent and stared at him in astonishment. At last he threw his lantern on the ground, and it broke and went out. 'I come too early' he said to them; 'my time has not come yet. The tremendous event is still on its way, still wandering. It has not yet reached the ears of man. Lightning and thunder require time, the light of the stars requires time, deeds require time, even after they are done, before they can be seen and heard. This deed is still more distant from them than the most distant stars -- and they have done it themselves.'

What Nietzsche's madman has said :I have come a little too early, maybe my right time has not come. People cannot understand it... That time has come now, after one hundred years. The whole world is full of the smell of the decomposing God. But it always happens. This parable is of infinite significance.

Each age has to create its own God, others' gods won't do. They were created by them for their own purposes, for their own ends. They have become irrelevant. They become irrelevant all the time. And whenever one God becomes irrelevant and dies, decomposes and disappears, in the wake comes great emptiness, great meaninglessness; because that God was giving a certain meaning to people, that God was their meaning. Now he is no more there. Suddenly you are left alone -- alone on a dark night, alone on a cold night.

God was a kind of warmth; heaven was not far away, it was very close. You could have almost touched his feet any time. God was all the time looking after you. He was always observing you. You were a small child and he was your father or mother. Now that God exists no more. Now it has become very difficult to look at the sky and pray like Jesus did.

Jesus used to call God 'my Father'. His exact word is ABBA, which is far more loving, affectionate, closer -- like 'daddy'. 'Father' is a little cold. He used to call God AHBA. You cannot call, have you tried? Sometimes look at the sky, and just say 'Daddy' -- how foolish it looks.

I have heard...

Sherwood Anderson describes his own awakening to this spiritual emptiness. He tells of walking alone late at night along a moonlit road when 'I had suddenly an odd, and to my own seeming, a ridiculous desire to abase myself before something not human. And so, stepping into the moonlit road, I knelt in the dust. Having no God -- the gods having been taken away from us... by the life about us, as a personal God has been taken from all modern men... by a force within that man himself does not understand, but calls the intellect, I kept smiling at the figure I cut in my own eyes as I knelt on the road...'

Visualise a moonlit road, a silent night, a cool breeze, and suddenly Anderson is possessed by a desire to pray. But he says 'a desire to ABASE myself...'

When there is no God, how can you pray? When there is no God, it seems to be perfectly logical to say an urge 'to abase myself...' to surrender to the nothing, to surrender to the empty sky, just 'humiliate myself'. Remember that word 'abase'. Nobody who has prayed has said that it is abasing yourself. They have said it is praising God, raising God high. Now that there is no God and you cannot pray to God, then what are you doing kneeling in a dusty road? Maybe it is beautiful, maybe there is moonlight, maybe it is silent. So what? But you are abasing yourself in the dust.
'I kept smiling' he says 'at the figure I cut in my own eyes as I knelt on the road...' There was nobody else, but in his own eyes he is seeing the ridiculousness of it, the absurdity of it. 'There was no God in the sky, no God in myself, no conviction in myself that I had the power to believe in a God. And sol merely knelt in the dust in silence and no words came to my lips.'

This is the situation. You cannot call ABBA -- those words won't come to your lips. And even if you do bring them, they will be false and you will be laughing at the whole ridiculousness of it.

Each age has to create a new God. Not that God dies, but the notions of God die. Now man is left in a vacuum, in an existential vacuum. The old gods have gone, and we have not created new gods. The old

temple is a ruin, and we have not built a new temple. Each age has to search again and again, and rediscover God in its own way -- that's why life seems to be meaningless. And now the old God cannot be revived, the old God cannot be given breath alone. That's what churches, priests are trying to do: trying to breathe into the dead God. It is not possible; man has become more grown-up. Man needs a more grown-up God. Man needs a God who can fulfil his requirements which are now.

Krishna fulfilled some people's requirement then, five thousand years back. Jesus fulfilled some people's requirement two thousand years back. Moses' God was not relevant to Jesus' time. Jesus' God cannot be relevant to yours. Things change, but man cannot live without God.

By 'God' I mean MEANING. You can forget the word; the word does not matter. Man cannot live without meaning. He needs to feel that what he is doing has a relevance, that whatsoever he is doing contributes something to the total joy, the total beauty of the existence. Maybe his effort is small, his hands are tiny, but still he is not irrelevant to existence; he is required. He is fulfilling a certain need, that brings meaning to life. When you are fulfilling a need, there is meaning. And with meaning there is joy. When you are not fulfilling any need, you can disappear and there will not be any change in the world; you can be replaced easily, thrown away, and somebody else will do the work. You are only a function -- anybody else can fulfil it -- then there arises existential vacuum. Then you start feeling pain in the heart. Then why go on living? For what? What is the point of it all? Then there seems to be no point, and it drives people crazy.

I understand your question. You ask: LIFE SEEMS TO BE SO MEANINGLESS. WHY?

It seems to be so meaningless because you have not yet taken hold of life. You have not created anything that can give significance to it.

Eliot says that man is hollow. Yes, that is true, man is hollow, but so is a bamboo hollow. But when the bamboo becomes a flute there arises meaning. And so man can become a flute. But you are not flutes, you are simply hollow bamboos.

About modern man Eliot says

'Shape without form, shade without colour,
Paralysed force, gesture without motion...'

This is his description: 'Paralysed force, gesture without motion...' That's how Anderson must have looked in his own eyes, kneeling on a dusty road. He must have cut a very ridiculous figure.

'Shape without form, shade without colour,
Paralysed force, gesture without motion...'

Then your life seems to be like a wasteland, a desert where no river flows, no trees grow, no birds sing... nothing happens. It is a nightmare. One goes on and on... and nothing happens. And one day one falls down and disappears into the dust -- DUST to DUST...

Leo Tolstoy used to ask his friends -- he Was very much interested in their dreams -- he asked Maxim Gorky... Sitting together, they were talking of things, gossiping, and suddenly he asked Gorky 'Can you tell me one of your dreams which you have not forgotten? which has remained special to you in your whole life's dreams?'

And Gorky said 'Yes, there has been one dream that I cannot forget. And it has not happened once, it has happened many times in the same way again and again. So it goes on being more and more impressed onto my consciousness.'

Tolstoy became very interested. He said 'You tell me. You tell me immediately.'

And Gorky said 'The dream is that I see a vast desert with no trees, no people, no animals, utterly utterly empty, sands and sands and sands. And the sun is burning so hot, it is fire. And I see myself walking to nowhere in particular. There is nowhere to go, no destination. Not only that, the strange thing is that I see only my feet and my shoes. I cannot see anything else. I try and I try, and it becomes very very crazy. I cannot see my face, I cannot see my body, I cannot see my hands -- just two feet covered in leather shoes. I can hear the noise that they are making, and those two feet go on and on and on in that desert -- to nowhere! And it seems to continue for ages! Nothing happens, just those two legs without the body, without the soul, without the face. Where are they going? And why are they going in the first place? And what is the point of going? Why can't they stop? -- all these questions arise, and great fear grips my soul. And I always awake out of it trembling, shaking, perspiring.'

The dream is symbolic. That dream is what modern man has become.

Unless you create your face you will not find any face. You come faceless into the world. Unless you create your soul you don't have any. You can have only that which you create.

A Buddha has a soul, a Jesus has a soul -- you don't have. Don't take it for granted. That has been one of the causes of greatest miseries to humanity, that people think they have souls. How can you have if you have not created it in the first place? You can have only that which you create. You can possess only that which you have created.

Religion should be that creativity -- creating a soul, creating a face, creating a being out of nothingness. Then there is joy, then there is great exaltation. Then life has zest, juice, flow, thrill. Then life pulsates, is adventure; is not a monotony, is not a nightmare. Then trees start growing in your desert, birds start singing in your wasteland, flowers come, clouds come, and the emptiness is no more empty; it is full of life.
Let me repeat: the meaning has to be created.

OSHO, SOMETIMES I HAVE THE FEELING THAT YOU ARE NOT QUOTING THE BIBLE CORRECTLY.

That's possible. I am not a scholar, and if sometimes it is correct, it is a miracle. It must be coincidence. I am not a Christian either. I am not concerned with what exactly is written in the book, I am more concerned with what happened to Jesus in his innermost core. It has happened to me too, sol know what it is. When I am saying anything, I am not saying it according to the Bible, but according to the Christ-consciousness. And if sometimes you find that I am saying something which is not in the Bible, then at least in your Bible you can add it. And it will be absolutely true.

It is possible... because I am a drunkard. I speak out of my drunkenness. If you are listening from a scholarly standpoint, you may be worried, puzzled; and you will miss much.

You will have to remember it again and again: that I may not be true to the letter but I am true to the spirit. But you have been taught what is in the Bible, you have been forced to learn it. It is crammed into your heads, and whenever you see something different, naturally you become puzzled.

Somebody else has also asked 'It seems that Christ is not the type for you. He seems to be too much of a moralist. And the sutras that you have covered' he has said 'were very different to the meaning that you have given to them.' That too will be apparent to you many times, but it is only apparent, it is not true. In fact you don't know Jesus as he was. You know the Jesus that Christianity has depicted for you. You know a Jesus through the Christian interpretation, and you have believed that this is so. Those moralistic interpretations are Christian interpretations. Jesus needs better treatment. He needs to be brought to the world again in his originality.

He was one of the most amoral persons. That's why the Jews were so much against him. The Jews of his day were very moralistic people, very law-abiding. Their anger against Jesus was this basically: that he was not law-abiding, and he was bringing dangerous intuitions to people. He was bringing a kind of lawlessness.

Jews have always been a law-abiding people. That's why all the great revolutionaries of the world have come from the Jews. It is not accidental. When a society is very law-abiding, as a reaction it creates the revolutionary. Jesus is a great revolutionary. Karl Marx is also a Jew, and a great revolutionary. Sigmund Freud is also a Jew, and a great revolutionary. So is Albert Einstein.

These four people have influenced the history of humanity as nobody else has ever done. Why?

Jews are so law-abiding, so righteous that sooner or later somebody is born who rebels against it. Only in a law-abiding society can the rebel be born. You will be surprised: here also, more than half the people are Jews, which is strange. It is out of all proportion. Again and again Vivek brings the news that 'This sannyasin is also a Jew! That sannyasin is also a Jew!' And sometimes I start suspecting -- maybe I am a Jew, or what? If everybody is a Jew, then I must be a Jew...

In India Jews are non-existent. This may be the only place where you can find Jews, and they are so many that this is almost a Jewish place, a Jerusalem. But why? The society is too law-abiding, too traditional, so anybody who has some intelligence starts rebelling. He starts escaping, he starts finding new ways of being. That's why so many Jews are here.

The Jews were angry because he was amoral -- not immoral, but amoral. By 'amoral' I mean his morality was inner, it was not from the outside. His morality was spontaneous. He lived each moment, he had no plan, he had no blueprint for how to live. He was a conscious being, and each moment he would decide

again and again. He would not carry any conclusion from the past. He would simply be there in the situation and let the situation decide. His response was always fresh, that's why there are so many contradictions in the Bible -- there are bound to be.

A man who lives moment-to-moment will have many contradictions. He cannot be very consistent; only dead people can be consistent. A man who is really alive each moment goes on changing, because life changes so he changes. He is never out of tune with life, he is always in tune with life. And LIFE IS inconsistent so he becomes inconsistent. A truly great man is so vast, he contains contradictions.

Jesus contains great contradictions. One of the logicians of the French Revolution, Voltaire, has shouted almost madly 'Down with this scoundrel!' -- and by 'this scoundrel' he means Jesus. Why? Why should Voltaire, a man of very rational grounding, logic, philosophy, why should he call Jesus a scoundrel? 'Down with this scoundrel!' -- because Jesus is so contradictory. In fact you cannot follow Jesus without going crazy. You cannot follow me without going crazy. That's why I say: Don't follow me. Just understand me.

And sol say about Jesus: understand him; there is no need to follow. If you follow, that will be against Jesus, because he never followed anybody. If you follow Jesus you will be carrying a blueprint in your head, and you will always be looking from that blueprint: what to do? what not to do? And he never carried any conclusions. He lived an open life.

When I am responding on Jesus' sayings, many times you will feel that I am not saying that which has been taught to you.

My situation is like this:

A new priest at his first mass was so scared, he couldn't even speak. After mass he asked the Monsignor how he had got on, and the Monsignor said fine, only next week it might help if he put vodka or gin in his water glass to help relax him. The next Sunday the priest put vodka in his glass and really talked a storm. After mass he again asked the Monsignor how he had done. The Monsignor said fine, but that there were a few things that should be straightened out. First, there are TEN commandments, not TWELVE. Second, there are TWELVE disciples, not TEN. Third David slew Goliath with a sling, he didn't knock his head off with the jawbone of an ass. We do not refer to Jesus Christ as 'the late J.C.'. And next Sunday there is a Taffy-pulling contest at St. Peter's, not a Peter-pulling contest at St. Taffy's. And sixth, the Father, Son and Holy Ghost are not referred to as 'Big Daddy', 'Junior', and 'Spook'.

I am a drunkard... too much vodka in me. So sometimes if I go a little astray, forgive me.

HOW CAN MY JUDGMENTAL, SELF-OPINIONATED, GUILT-INDUCING, FEARFUL MIND BE MUTATED? IT IS GIVING ME THE SHITS. I'M COMPLETELY FED-UP WITH IT.

The question is from Nirvat.

First, it need not be mutated, it has only to be dropped -- not mutated. You don't mutate a disease, you drop it. You don't mutate something that is wrong inside you, you simply get rid of it. Mind needs no mutation. Just see the point that this is a kind of cancerous growth in you, then drop it. In fact, in understanding that this is a cancerous growth, you WILL drop it. The very seeing will become the dropping of it.

You still want to mutate it? You still want to keep it -- I little more painted, polished, a change here and there, a little whitewash and renovation? Then you are not really fed-up with it. You still have some infatuation with it, you want to keep it. You want to keep it, maybe in a little reformed, modified way, but the continuity you want to keep. And that is the whole point, the very crux of the whole problem.

You should become discontinuous with the mind, that is mutation, that is revolution -- discontinuous... When you become very intensely aware of all the nonsense and nuisance that the mind has done to you -- then you don't ask how to transform it, how to reform it, how to make it a little more civilised and tame, how to make it a little more sophisticated, how to make it so one can live with it conveniently, comfortably, how to rub its corners a little bit and make them smooth. Then it will be the same thing. Maybe the disease will be there in a subtle form, and the subtle form is more dangerous than the gross form, because the subtle goes deeper than the gross.

You say: HOW RAN MY JUDGMENTAL, SELF-OPINIONATED, GUILT-INDUCING, FEARFUL MIND HE MUTATED?

No need to go on having your mind. It is not of any worth. Drop it, and then you will have the universal mind functioning in you. Because of your mind the universal cannot function, you go on interfering. You don't allow the cosmic mind to function in you. You are the barrier, the hindrance, the obstruction. Now the obstruction is not to be made better, the obstruction has to be removed -- utterly removed.

And you say: IT IS GIVING ME THE SHITS. I'M COMPLETELY FED-UP WITH IT.

Not completely, Nirvat. If you are completely fed-up with it, you will not even ask the question. Who is forcing you to keep this mind? You are not completely fed-up with it. There must be some subtle infatuation still lingering. You are still hoping against hope that maybe something better can come out of it. 'It is such a beautiful mind, maybe something is wrong that can be put right Some nuts and bolts are loose, they can be tightened. something is missing, it can be brought from the outside. Something is non-functioning, it can be cleaned, made to function.' But this will be just a reformation. You will have a better cultured mind.

That does not make any difference. The mind will be there, and the mind creates the barrier between you and God. Because your mind means the cosmic mind is not allowed to function unhindered. You are standing there, choosing, deciding, concluding -- according to your notions, ideologies, ideas, scriptures, experiences. God comes to you, but your mind colours the whole thing so much that you cannot know what is coming to you.

Open the window, let there be no hindrance, no curtain. Look directly into existence without your mind coming in. Even if it happens for a single moment, you will have such a great insight. It can happen. It has happened to me, it has happened to Jesus, it has happened to Buddha, it can happen to you. Because you all carry the seed; the essential seed of it is in you.

So don't be in a hurry. If you are not fed-up totally with it, get a little more fed-up with it. But it needs a let-go.

Nartan has sent a beautiful anecdote:

A mountain climber was halfway up a steep precipice when suddenly he slipped and began plummeting towards the valley below. After falling several hundred feet he luckily was able to grab on to a small tree growing out of a crack in the sheer vertical face of the mountain.

As he was clinging on for dear life, he looked up into the sky and said 'Lord, please save me.'

A booming voice answered back and said 'Let go and have faith!'

The man, still hanging on, thought for a moment and then looked up again and said 'Is there anyone else up there?'

That is the situation. I am telling you: Let go of it. In its very dropping is the benediction. But you are afraid of dropping it. You are so much identified with it: you think it is you! That is the problem. And when you say 'I am fed-up with it', who is this 'I am'? It is again part of the same mind. And the mind is very cunning in playing games. It divides itself and goes on playing games. This one who says 'I am fed-up' is but a part of the mind and this is the same of the mind: it divides and then goes on playing the game of hide-and-seek. The one that you are fed-up with and the one which is fed-up -- both are the same. The object and subject are both the same.

See it! Look into it, and you will be able to see because it is so.l am just stating a fact. Seeing it, you will start laughing. If you listen to this mind which says 'I am fed-up with the mind' you will again strengthen the mind from another side. They are complementary to each other. They are not enemies, they supplement each other.

Just be choiceless. Don't choose. Choice brings the mind in. Choice is mind. That's why all the ancient scriptures and all the ancient Masters have been talking about only one thing: Be a witness. Just watch what is happening.

Ask 'Who is fed-up with the mind?' And you will see that it is the mind creating a new game -- deceiving you again on a subtler and deeper level. And it can go on and on.

Just watch. Don't decide. Don't take sides. Go on watching. Watching is a little arduous, because the mind says 'DO something. Either be for this side or that, but DO something. Don't just go on sitting there silently and watching' -- because mind becomes very much afraid when you simply watch.

My suggestion for you, Nirvat, is that for three months you simply watch without deciding that you have to do anything about the mind. Go on watching. On each subtler level you go on watching. And in those three months some day you will have the first glimpse of no-mind. It may only be for a moment, but that will become the turning-point in your life. From that moment, more and more moments will be coming to you. And soon you will see that without doing anything about the mind, the mind has started receding

backwards. It is going far away. It still makes a noise, but it is very distant: you remain unperturbed by it. One day, suddenly it is gone: you are left alone. And when you are left alone, you are in God.

You have always been in God. Because of the interference of the mind, it was not possible for you to look into your own self.

THIS QUESTION HAS BEEN HOVERING IN ME FOR YEARS. A FEW TIMES YOU HAVE TALKED AROUND IT, BUT THIS HAS MYSTIFIED ME MORE, SO PLEASE ENLIGHTEN. WHEN AND WHERE DID ENLIGHTENMENT HAPPEN TO JESUS? WAS HE BORN ENLIGHTENED? -- AS IT IS SAID SOME THREE WISE MEN FROM THE EAST TRAVELLED TO HAVE DARSHAN OF THE BABY JESUS. OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS SECRETLY AND ANONYMOUSLY TRAVELLING IN TIBET AND INDIA, VISITING BUDDHIST MONASTERIES? OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS INITIATED BY JOHN THE BAPTIST IN THE RIVER JORDAN? OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS ON THE CROSS SAYING 'LORD, THY KINGDOM COME, THY WILL BE DONE'?

There are three stages of enlightenment.
The first is when the first glimpse happens. I call it mini-satori. When, for the first time, for a single moment mind is not functioning, there is a gap -- no thought between you and existence. You and existence, you and existence... for a moment... and the meeting, and the merging, and the communion, and the orgasm... but for a moment. And from that moment the seed will be in your heart and growing.

The second I call satori: that is when you have become capable of retaining this gap as long as you want. For hours together, for days together you can remain in this interval, in this utter aloneness, in God, with God, as God. But a little effort is still needed on your part. If you drop the effort the SATORI disappears. the first SATORI, the mini-SATORI, happened almost an accident -- you were not even expecting it. How can you expect? You had not known it before, you had never tasted it. How can you expect it? It came just out of the blue. Yes, you were doing many things -- praying, meditating, dancing, singing -- but they were all like groping in the dark. You were groping.

It will not happen if you are not groping at all. It happens only to 'gropers', real gropers -- they go on groping, they never feel tired and exhausted, and they never feel hopeless. Millions of times they are defeated in their effort, and nothing happens, but they go on and on. Their passion for God is so tremendous. They can accept all kinds of defeats and frustrations, but their search continues. Unwavering, they go on groping. The darkness is great, it seems to be almost endless, but their hope is greater than the darkness. That is the meaning of faith; they grope through faith.

Faith means hoping for that which seems almost impossible. Faith means hoping against all hope. Faith means trying to see that which you have not seen, and you cannot even be certain whether it exists or not. A great passion is needed to have that much faith.

So to a groper who lives in faith and goes on and on, nothing ever prevents him. No failure ever settles in him; his journey continues. He is the pilgrim. Then one day it comes just out of the blue. You were not expecting. Unawares, it comes close to you and surrounds you. For a moment you cannot even believe... How can you believe? -- for millions of lives a person has been groping, and it has not happened. The first time it looks almost like imagination, dream. But it is there, and it is so real that all that you have known before as real pales before it, becomes very faint. It is so real that it carries its certainty intrinsically. It is self-evident. You cannot suspect it. That is the criterion of whether the mini-satori has happened or not: you cannot doubt it. You can try, but you cannot doubt it. It is so certain that no doubt arises in that moment. It is simply there.
It is like the sun has risen... how can you doubt?

Then the second becomes a more conscious groping. Now you know it is, now you know it has happened. Now you know it has even happened to you! Now there is a great certainty. Now faith is not needed, now experience is enough. Now belief is not needed. Now its certainty permeates your whole being, you are full of it. Now you grope more consciously, you make efforts in the right direction. Now you know how it happened, when it happened, in what space it became possible. You were dancing? -- then what was happening when it happened? In what way did the contact become possible? By and by, it happens again and again, and you can make out, figure out, reckon out how it happens, in what mood. In what mood do you fall in tune with it and it happens? Now things become more clear, now it is not just waiting in the

darkness. You can start moving, you can have a direction.

Still you falter, still sometimes you fall, still sometimes it disappears for months. But never again can doubt arise in you. The doubt has been killed by the first satori. Then, more and more, it will come. And sooner or later you will become capable of bringing it on order. Whenever you want you can create that milieu in you which brings it. You can relax, if it comes in relaxation; you can dance, if it comes, in dance. You can go under the sky if it comes there. You can watch a rose flower if it happens there. You can go and float in a river if it happens there.

That's how all the methods have been discovered. They have been discovered by people when they found out that in a certain situation -- make certain arrangements -- it happens. Those became methods. By and by you become very very certain that if you desire it, any moment you will be able, because you can move your focus towards it. You can move your whole consciousness, you can direct your being.

Now you become able to see that it is always there; just your contact is needed. It is almost like your radio or like your TV: it is always there, sounds are always passing; you just have to tune the radio to a certain station -- and the song, and the news. This is the second stage. But still, effort is needed to tune. You are not continuously tuned on your own, you have to work it out. Some days it is easy, some days it is hard. If you are in a negative mood it is hard, if you are angry, it is hard. If you are loving it is easier. In the early morning it is easier, in the evening it is more difficult. Alone on a mountain it is easier, in the market-place it is more difficult. So you start coming closer and closer, but still effort is needed.

Then the third thing happens. When you become so capable of finding it that any moment, whenever you want it -- not a single moment is lost -- you immediately can pinpoint it, then the third thing happens. It becomes a natural quality. That I call samadhi.

SATORI one, SATORI two, SATORI three... The first SATORI must have happened somewhere in the East -- in Tibet or in India. Jesus was with Buddhist Masters. The first SATORI must have happened somewhere here, because to the Jews SAMADHI had never been a concern.

Jesus brings something very foreign to the Jewish world: he introduces Buddha into the Jewish world. It must have happened somewhere in Nalanda, where he stayed for many years. But he was travelling -- he was in Egypt, he was in India, in Tibet. So nobody can be certain of where it happened. But more possibility is India: it remains, for centuries, the country where satori has been more available than anywhere else -- for a certain reason -- because so many people have been meditating here. Their meditation has created very potential spots, very available spots. It must have happened somewhere here, but no record is there, so I'm not saying anything historical.

But about the second: it is certain it happened in the River Jordan with John the Baptist when he initiated Jesus into his path -- the path of the Essenes. He was a great Master, John the Baptist, a very revolutionary prophet. The second SATORI must have happened there. It is depicted as a white dove descending on Jesus. The white dove has always been the symbol of peace, silence. That is the symbol for SATORI -- the unknown descending. The second satori must have happened there. And John the Baptist said 'My work is finished. The man has come who will take it over from me. Now I can renounce and go into the mountains. I was waiting for this man.'

And the third happened just on the cross -- the last effort of the ego -- very tiny, but still... Jesus must have desired how things should be in some way. Deep down, in some unconscious nook or comer of his being, he must have been hoping that God would save him. And God never moves according to you. Man proposes and God disposes -- that's how he teaches you to disappear, that's how he teaches you not to will on your own, not to have a private will. And the last lesson happened on the cross, at the last moment. Jesus shouted, almost in agony 'Why have you forsaken me? Why have you deserted me? What wrong have I done?' But he was a man of great insight -- the man of second SATORI. Immediately he must have become aware that this was wrong: 'That means I still have a desire of my own, a will of my own. That means I still am not totally in God. My surrender is still only ninety-nine per cent.' And a surrender that is ninety-nine per cent is a no-surrender, because surrender is one hundred per cent. A circle is a circle only when it is complete. You can't call a half-circle a half-circle, because 'circle' means complete. There are no half-circles. There is no approximate truth. The approximate truth is still a lie; either it is true or it is not true. There is nothing like approximate truth, and there is nothing like approximate surrender.

In that moment he realised. He relaxed, he surrendered. He said 'Let Thy kingdom come. Who am I to interfere? Let THY will be done'... and the third SATORI, SAMADHI. That moment, Jesus disappeared. And I call THAT moment his resurrection. That is the moment Buddha says: GATE, GATE, PARAGATE, PARASAMGATE, BODHI SVAHA: Gone, gone, gone beyond, gone altogether beyond. What ecstasy!

Alleluia! That is the moment of absolute benediction. Jesus became God. The Son became Father in that moment; all distinction disappeared. The last barrier dissolved, Jesus had come home.

WHAT HAPPENS IN AND WITH THE RELATIONSHIP BETWEEN TWO PARTNERS IF THEIR EGOS DROP?

Then relationship happens. Before that it is just an empty name. Relationship cannot happen before the egos are gone.

You only believe that it is a relationship. It is a conflict, it is enmity, it is jealousy, it is aggression, it is domination, it is possession, and many things -- but not relationship. How can you relate with two egos there? When there are two egos, then there are four persons.

In every bed you will find four persons sleeping together. It is very rare to find a double bed, because then four persons are there overcrowding it. The wife is there and the ego, and the husband is there and the ego -- husband is hidden behind his ego, wife is hidden behind her ego, and those two egos go on making love. The real contact never happens.

The word 'relationship' is beautiful. The original meaning of the root from which the word 'to relate' comes is exactly the same as 'to respond'. Relationship comes from that word 'respond'. If you have any image of your wife or husband, you cannot respond, and hence relate, to the truth of the person. And we all go on carrying images.

First, we have our image that is our ego -- 'who I am'. And then we have the image of the other -- who she is, or he is. The husband relates not to the woman that is there, he relates to the woman he thinks is there. So now, four are not there, six there are, and it goes on crowding. Now you are there -- that is one thing, your ego is there -- that is another thing. And now you don't relate to the woman who is there, you relate to the idea of your woman -- 'My wife is such and such, or should be such and such' and he is also having these things -- so six persons. It is really a miracle how people go on managing. It is very complicated. Relationship is not possible, there are too many people in between.

You go on reacting to the image not to the person, and hence there is no relationship. When there is no image, then there is relationship.

See it! And see it immediately, without the interference of thought. Don't have any image of the person you love. If you love me, don't have any image of me. There is no need. Just look into me as I am. The image will not allow you to see who I am. Don't have any image of the person you love; the person is enough. The truth of the person is enough whatsoever it is. And don't have any image of yourself, just be true, authentic, as you are. And there will be relationship. Then there will be a response. Then two realities will respond to each other. And when realities respond there is great harmony, melody, joy. There is great beauty.

Don't have any image of me, don't have any image of your husband, don't have any image of your son, don't have any image of Jesus, and don't have any image of God. If you can drop all your images, you will enter into a totally different dimension -- the separate reality, the other shore. Approach truth imageless, thoughtless, nude, empty, uncovered. And the response will come out of your being of its own accord.

You ask me: WHAT HAPPENS IN AND WITH THE RELATIONSHIP BETWEEN TWO PARTNERS IF THEIR EGOS DROP?

Then love happens, then ecstasy happens. Then that very relationship becomes sacred, it becomes a shrine. And through that door you can reach to God. You have to grow more and more towards the state where the 'I' is not present at all.

This is the goal of all love, and this is the misery of all lovers. Because they want this to happen and it doesn't happen, then there is great misery, then they feel cheated, then they feel frustrated. Then they start thinking of changing the partner.

Every day some couple comes to me and says 'We would like to change the partners. Enough is enough. We are tired.' But what will you do? You will do the same with the other person. It is not going to make much difference. Maybe for a few days, the fantasy, the romance, the honeymoon, and again... And they know it -- because they have done it before too. And they nod their heads in agreement. And they say 'Yes, that's true. I have been doing this to many women. But what to do? I am stuck again.'

Rather than changing the partner, rather than dropping your woman or man, drop your ego. Dropping

that ego, a different quality starts taking shape in your life, a different light, a different vision. And things settle in that vision. With that light coming in, all old miseries and conflicts and anguishes disappear.

The same energy that was becoming conflict starts becoming your joy. That's what Jesus means when he says: Don't go on squandering your energies in fighting, anger, objecting.

Veetmoha's mother has come here, a beautiful old woman. She has heard me -- I think only once, yesterday. And she was puzzled about one thing. She told Veetmoha 'What is the matter? I like what Osho says, but nobody objects! Whatsoever he goes on saying, people listen. Nobody is objecting, what is the matter?'

Her question is very natural. She must have seen lectures where somebody speaks, somebody objects -- raises a question -- and there is a quarrel, and discussion and argument. She must have been hoping for something like that. Here she sees people just sitting silently, utterly in silence, listening. This is the whole approach here. Objecting has to be dropped. Listening has to be evolved. Argument has to be dropped. A no-arguing communion has to be developed. That is the difference between an ordinary meeting and a meeting of the Master and the disciples.

The disciples are not there with their egos to object or to argue. They are there to dissolve themselves, they are there to fall in tune with the Master. It is not relevant what he is saying, it is not a question of agreeing or not agreeing. That is irrelevant. What I go on saying to you is just an excuse to allow you to be here with me. It will be difficult for you to be with me if I go on sitting in silence. Your mind has to be kept engaged. Your mind remains engaged, your heart opens. And the real thing is going to happen there in the heart, not in the mind. If the mind starts objecting, the heart closes. Then you become too much hung-up in the head.

Yes, for the head I go on giving you toys. These are all toys. Your head goes on playing with the toys, and the real work is happening somewhere else. It is happening in the heart. If you are arguing, it will be difficult. Then your heart cannot open. And remember, let me repeat again - it is not a question of agreeing with me or not agreeing, that is irrelevant. There is no need to agree and no need to disagree. You can just be here without agreeing, without disagreeing, and something will start growing in you. And that is the REAL THING.

WHAT I SAY is just an excuse. WHAT I AM is the real thing.

WHY DID JESUS' PARENTS NAME HIM JESUS?

I don't know. I don't even know why my parents named me Rajneesh. I have never asked them. But I have heard one story. Maybe that will help you a little bit.

I have heard...

It was in Bethlehem. The child had just been born and the three wise men were paying their respects. Each of them took it in turn to bow and present their gift.

The first said 'Truly a saviour' and went out.

The second: 'He will influence the whole world.'

The third, overcome with emotion and awe, silently placed his gift at the babe's feet and left. As he passed out of the stable door he bashed his head on the low beam and cried out 'Jesus!'

Mary smiled and said 'That's nice! -- we were going to call him Fred.'

I Say Unto You, Vol 1

Chapter #5
Chapter title: Pray to Thy Father in Secret

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MATTHEW 6

JESUS SAID UNTO HIS DISCIPLES:

5. AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

6. BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER IN SECRET.

7. BUT WHEN YE PRAY, USE NOT VAIN REPETITIONS, AS THE HEATHEN DO: FOR THEY THINK THAT THEY SHALL BE HEARD FOR THEIR MUCH SPEAKING.

8. BE NOT THEREFORE LIKE UNTO THEM: FOR YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF, BEFORE YE ASK HIM.

9. AFTER THIS MANNER THEREFORE PRAY YE: OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

10. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

11. GIVE US THIS DAY OUR DAILY BREAD.

12. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

13. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER.
AMEN.

MATTHEW 7

6. GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS, NEITHER CAST YE YOUR PEARLS BEFORE SWINE, LEST THEY TRAMPLE THEM UNDER THEIR FEET, AND TURN AGAIN AND REND YOU.

7. ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU:

8. FOR EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

12. THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS.

13. ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT:

14. BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Man is mind.
The word 'man' itself comes from the Sanskrit root man, which means mind. If you understand the workings

of the mind, you will understand the reality of man and the possibility too. If you understand the inner mechanism of the mind, you will understand the past of man, the present and the future too.

Man in himself is not a being but a passage. In himself man is not a being, because man is continuously a becoming. There is no rest in being a man. Rest is below man or above man. Below is nature, above is God. Man is just in between -- a link, a ladder. You cannot rest on a ladder, you cannot stop on the ladder. The ladder cannot become your abode. Man has to be surpassed, man has to be transcended.

Man is a journey between your two infinities. One is your nature, one infinity; another is your hidden God, the other infinity. And man is just between the two, a ferry boat. Use it, but don't be confined by it. Use it, but don't be defined by it. Always remember that you have to go beyond.

The whole message of Jesus is how to go beyond man. That's why he again and again says: I am the Son of man and the Son of God. He goes on insisting on this contradiction, because he wants it to be completely clear that man is both: on the one hand part of nature, on the other hand part of God. That is the meaning of the word 'son': son means a part of the father.

And because man belongs to these two realities -- two separate realities -- there is anxiety in mall, there is tension in man, there is constant conflict in man, because these two natures go on fighting. Hence, as man, there is no possibility of peace. Either you have to become absolutely unconscious, like a drunkard when he has taken so much alcohol that he has lost all his consciousness -- then there is peace, or you will have to become so conscious that all the nooks and corners of your being are full of light -- you become a Buddha or a Christ -- then there is peace. Either fall below man, or go beyond man. Don't go on clinging to being a man, because then you are clinging to a disease.

That's exactly what man is: a disease, a constant tension -- to be or not to be, to be this or to be that -- a constant fight between the soul and the body, the lower and the higher, unconsciousness and consciousness. To understand man as a conflict, to understand man as a constant tension will help immensely, because then you stop clinging to man as such. Rather, on the contrary, you start thinking 'How to go beyond, how to transcend, how to surpass?'

Friedrich Nietzsche is right when he says that mall is the only animal who tries to surpass himself, the only animal who can surpass himself. It is the greatest miracle in the world: to surpass oneself. But it has happened. It has happened in a Christ, in a Buddha, in a Krishna. It can happen in you! You are a great promise, a project, an adventure. But don't start thinking about yourself as if you have arrived. Then you cling somewhere in between, and a part of you will be pulled to one side and the other part to another side -- you will be torn apart. And you will remain in anguish, and your existence will be nothing but a long long on-going nightmare.

Before we enter the sutras, a few things about the mind -- because man is mind.

The first state of mind we can call 'pre-mind'. It exists in a very small child -- very primitive, animal-like. Hence the beauty of the children, and the innocence, and the grace -- because that anxiety which we call man has not yet evolved. The child is at ease. The child is not yet a traveller, he has yet not left his home in search for some other home. The pilgrimage has not started yet. The child is at rest -- perfectly at ease and happy to be whatsoever he is. That's why his eyes have no anxiety, and the child has a certain grace around him.

But this grace is going to be lost. This grace cannot stay forever, because it is unconscious, because it has not been earned, because it is a natural gift, and the child is completely oblivious to it. He cannot hold onto it. How can you hold onto something when you are unconscious of it? It has to be lost. The only way to gain it is to lose it. The child will have to go into corruption, into perversion. The child will have to go into the cunningness of the mind, and then the child will understand that he has lost something -- something immensely valuable.

But one can know it only when it is lost. There is no other way to know it. Then the search starts. Religion is nothing but the search for the lost childhood. Everybody carries the memory of it, the very alive memory of it, somewhere deep down. Maybe not very consciously, but it functions like an unconscious substratum that something has been lost, something has been forgotten, something was there which is no more there; something is being missed, and one starts searching for it.

The first stage is pre-mind. There is no responsibility, because a child knows nothing of duty, the child knows nothing of values, virtues. The child knows nothing of sainthood, so he is not aware of sin either. He exists before the diversion, he exists before those two paths of sin and sainthood diverge, separate and go apart. He is in a kind of primitive unity. This cannot last for long, this is going to go, but it has not gone yet. This is the state of the child nearabout three years of age.

Between three and four the child loses his innocence, loses his virginity, loses nature and becomes part of the civilised world -- really becomes man.

This pre-mind is instinctive. It is very intelligent, but the intelligence is not intellectual, the intelligence is purely instinctive. The child functions very intelligently but not intellectually. The intelligence that a child shows is natural, he has not learned it. It is part of the wisdom of his body, it is inherited.

The child has no idea of good and bad, so there is never any conflict. His desires are pure. Whatsoever he desires, he desires passionately, totally. No problem arises in his mind whether this desire is right or wrong. Whenever he is in a certain mood, he is totally in it -- but his moods are momentary. He has no identity, he is unpredictable: one moment he is loving, another moment he is angry. And you cannot tell him 'You are contradictory'; he is very inconsistent because he is always true to the moment. Not that he does anything consciously, it is just natural.

So the innocence is there, but it is not very deep. The innocence is there, but it has no meditativeness in it. It is shallow, momentary, temporary, tentative.

The child is more like an animal than like a man. The child is the link between the man and the animal. The child passes through all the stages that man has passed through down the ages. The scientists say that during nine months in the mother's womb the child passes through millions of years of evolution. He starts like a fish -- as life started on the earth -- and then by and by, he goes on growing. Within days he is passing through thousands, millions of years; in nine months he has passed through the whole of evolution. But even when the child is born, he is still not yet man -- not at least, civilised -- he is primitive, the cave-man.

The child lives in an inner chaos. He has no idea what he is going to do. He has no future, he carries no past; he lives utterlY in the present. But because he lives utterly in the present and unconsciously, his life cannot have a discipline, an order. It is chaotic, it is anarchic. This is the first stage of man, the first stage of mind. And remember, that although sooner or later you lose it, it remains like a substratum in you. You can lose it totally only when meditation has gone deep, when meditation has transformed your being. Otherwise it remains there, and you can fall into it at any moment; in any stress, in any strain you can again become childish.

For example, your house is on fire, and you can start crying like a child. And you are not a man who cries ordinarily -- nobody may have ever seen you crying. And your house is on fire and suddenly you forget that you are a grown-up man. You become like a small child, you start crying -- tears come to your eyes -- yoU are completely lost, helpless. What has happened? That pre-mind has reclaimed you. It was always there. You had grown a second layer upon it, on top of it, but it was there deep down. When the second layer cannot function. in a deep helplessness you fall to the first layer. This happens every day.

In anger you become more childish, in love also you become more childish. Listen to the dialogue of two lovers, and you will find it very childish. Remember your own memories when you first fell in love: how you behaved, what you said to your beloved or your lover, and you will find childishness. Or remember when somebody provokes you and you become angry -- you start doing things which are very illogical, unintelligent. undisciplined, chaotic. You repent for them later on, because later on, when the second layer comes back, the second layer repents for the first layer. When the civilized mind comes back, takes hold again, it repents. It says 'It was not good of me. It was not good to do.'

The first layer never completely goes unless you become a Christ or a Buddha. It remains there. Watch it.

The first layer is very chaotic. The second layer is collective. The second mind I call the 'collective mind'. Now the group, the family, the society, the nation become more important than yourself. A child is very very self-oriented, he thinks only of himself. He does not care for anything else, he is utterly selfish. The second mind starts thinking of others, starts sacrificing its own interests, becomes more collective, becomes more part of society, a clan, a tribe -- starts becoming civilised. Civilisation means to become part of a society, to become part of many people: to become responsible, not to go on living a selfish existence. Civilisation means sacrificing oneself for others.

This second mind is very prevalent. Except in very rare cases, the first mind sooner or later disappears. Some imbeciles, idiots -- in them the first layer never disappears, it remains predominant. They never learn how to be social, they remain primitive. Otherwise, normally the second layer evolves -- the schooling, the family training, the teachers, the Society, the experiences, the observation... And the child starts learning that he is not an island, but a member of an organism -- the society, the church, the nation.

This second, collective mind has a certain identity. The first mind knows no identity. If you ask a child 'Who are you?' he can't answer it. He does not know the answer -- who he is. But a grown-up person can say

'Yes, I am a Catholic, I am a communist, I am a Hindu, I am an Indian, I am a German, I am an Italian.' What is he saying? He is saying 'I belong to this group called Hindu, or Christian, or Mohammedan. I belong to this nation, to this geography -- India, Germany. Italy.' Or 'I belong to this ideology -- communism, Catholicism, fascism.'He is saying 'I am to whom I belong'.

Now he has an identity. He can say 'I am a doctor, or an engineer, or a businessman' -- then too he is saying 'This is what I do. This is my function in the society.' When you ask somebody 'Who are you?' -- he answers by showing you where he belongs, to whom he belongs, what his function is in the society. Now this is not much of a self-knowledge. If this is self-knowledge then everybody knows who he is. But for utilitarian purposes it is enough, and many people stop there.

If you stop there you will never know who you are. Then you have taken just a false identity. Just a few labels, and you think 'This is me'. This is not you. You exist on a far higher plane, or in a deeper depth. These labels that you have collected about yourself are good for functioning in the society as a member, but they don't show anything about your reality. The inward reality remains untouched by them. But this is the second layer where almost everybody stops. The society does not want you to go beyond it. The school, the college, the university -- their effort is that you should not remain childish, you should become civilised, and then their effort ends. Then the society's work is finished.

The society has made you a member of the mass, has made you a kind of slave, has given you a certain imprisonment, has taken all that was dangerous in you -- the chaos, the freedom, the irresponsibility; has made you dutiful, responsible, given you values what is good and what is not good; has pigeonholed you, categorised you. Now the society is finished. Now live silently, go to the office, come home, take care of your children, your parents, and so on and so forth -- one day, die: your existence is complete. This is a very false completion: a routine existence.

Friedrich Nietzsche has called this state 'the camel', the beast of burden. This is the 'camel state'. People go on carrying great loads and burdens for no reason at all. And they go on moving in a desert, like the camel moves in a desert. You can see these camels all around dry, dull, dead, still carrying, carrying great loads. The loads are crushing them, killing them, but they are carrying -- maybe just out of habit. Because yesterday also they were carrying and the day before yesterday also they were carrying; it has become part of their habit, it has become part of their definition. Their load, their anxiety, their sadness, their misery have become part of their definition, their identity. These camels you will find everywhere, and this desert is all over the earth.

The child has to come from the first to the second, but nobody should stop there. To be a camel is not the goal. Something more is needed, something more existential is needed. Yes, you will have respectability if you are a good camel and carry great loads. People will respect you, they will all show honour towards you. That's a kind of mutual understanding. When a person is Carrying so much load, he has to be given some awards -- that's what respect is.

The word 'respect' is beautiful, it means to look again: respect. When a person is carrying a great load of responsibility, duty, family, society, people look at him and say 'Look, what a great man!' Re-spect: they look again and again and they say 'Look! How much of a burden he is carrying. What sacrifice!' He has sacrificed his whole being.

Naturally if you sacrifice yourself for the religion, the religion will sanctify you, will call you a saint. If you sacrifice for the country, the country will give you respect. If you sacrifice for something else, they will give you respect. One can go on collecting this respect, and one can go on dying without living at all. Beware of this situation!

In this state, there is a collective responsibility: the collective mind functions; you don't have a personal responsibility yet. The child has no responsibility. The second stage has a responsibility, hut it is collective. You don't feel PERSONALLY responsible for anything, you feel responsible only because you are part of a certain collectivity.

In an Indian village you can find this state the camel very very pronounced. A BRAHMIN has no responsibility of his own. His whole responsibility is that he is a BRAHMIN, he has to behave like a brahmin. In Indian villages you will not find individualities, you will only find collectivities. The BRAHMIN, the SHUDRA, the KSHATRIYA -- they all function according to their community, according to the rules. Nobody has any responsibility to think, there is no question of thinking. The rules have been given down the ages, they are written in the scriptures. Everything is clear-cut -- there is no need to speculate, to philosophise, to ponder, to meditate. All problems have been solved -- Manu, the Indian Moses, has solved them.

That's where Jesus found the Jews -- at the second stage. Moses had done the first work, he had brought the primitive mind to a civilised state. Now Jesus was needed to bring another revolution, another transformation. People were existing just as cogs in a wheel, parts of a great mechanism. The only question was how to function efficiently.

That is not enough to live a joyous life. To be efficient is because the efficiency makes you a good mechanism but does not give you a soul. It does not give you a celebration, it can't be ecstatic. But there are a few beautiful things about the second mind you have to remember; they will help you to understand the third.

The second mind is non-tense: there is no anxiety in it. The Indian villager, or the people of the East are more calm, quiet. They move with a certain ease, dignity. Even if they are starving, hungry, ill, they have a patience, a deep accep-tance. They don't rebel. Rebellion has no appeal for them, they live in acceptance. They don't have that much individual-ity to rebel. Indians feel very good about it, they think America is going mad; they think 'We are fortunate.' But this is not my observation.

America is in a difficulty. America is in great anguish, but that anguish is higher than the so-called Indian peace. That anguish can be more creative, that anguish can bring a higher stage of mind and consciousness into the world than this cow-like peace. This peace is not very creative. Yes, it is good in a way -- one lives one's life without much anguish. But nothing comes out of that life. Just peaceful and peaceful, and that peace is never creative -- creative of something out, or creative of something in. That peace seems to be very impotent. But in this second stage the peace is there, obedience is there, patience is there, and there is a feeling of belonging to the community, to the church. Nobody feels alone.

In America people are very alone. Even in a crowd they are alone. In India, even if people are alone, they are not alone. They know they belong, they know they have a certain function somewhere, they know they are needed. They know that they need not choose, everything has been chosen beforehand. A BRAHMIN is born a BRAHMIN. He will be respected by the society, he will become the priest. He has not to work for it, it is already decided by fate, by God.

When you don't have to decide, naturally you don't feel any anxiety. Decision brings anxiety. You have to decide, then there is a problem. Then to go this way or that? and there are a thousand ways, and so many alternatives -- and choose in trembling, because who knows whether you are choosing the right or the wrong? The only way to know is to choose it. But then it will be too late. After ten years if you come to know that it was a wrong choice it will be too difficult to go back and choose again, because then those ten years will be gone -- gone down the drain.

There is a kind of belonging in the second state of mind. You need not choose, everything has been chosen, decided already; there is a kind of fatalism. All that happens has to be accepted because it cannot be otherwise. If it cannot be otherwise then why be worried? That's why in India there are less psychological breakdowns than in America. But it is not a good state, remember. And I am not saying that a psychological breakdown is a great thing, and I am not saying that to be tense and to be anxious is something valuable. But I am saying that just not to be anxious and not to be tense is not some achievement either.

This state -- the second state -- is a kind of patriarchy. The father remains very important. The father-figures are very important. God is thought to be a father.

There is a difference between the mother and the father. The father is very demanding, the mother is non-demanding. Mother's love is unconditional, father's love is conditional. The father says 'Do this then I will love you; if you don't do this you will not get my love.' And the father can get very angry.

This state is a state of patriarchy: father remains important, mother is not important. Unconditional love is not known. Society appreciates you, respects you if you follow the society. If you go a little bit astray, all respect is taken away and the society is ready to destroy you. The Jewish God says 'I am a very jealous God. If you go against me I will destroy you!' -- and that's what the state says, the government says, the priest says, the pope says. They are all very jealous. They are very dominating.

This state is very repressive: it does not allow anybody to have his own say, it does not allow anybody to have his own being. It is repressive: it does not allow one's own impulses. It is dictatorial: it teaches you to say yes; no is not accepted, yes is enforced violently, aggressively. Of course this yes cannot be of much value, because if you cannot say no your yes is going to be impotent. But this is the yes that exists all around. People believe in God because they have been told to believe in God. People go to the church because they have been told to go to the church. People go on doing things formally, ritualistically. Jesus called these people hypocrites.

Before we enter into the sutras, these things will be good to understand, then the sutras will be very very

clear.

This state of mind has only a painted exterior, the interior remains untouched, unevolved. A kind of theism -- people believe in God, people believe in hell and heaven, and people believe in punishment and reward -- but people believe, people don't know. Yes is there, but it has been forced. It has not been given a chance to evolve and unfold within you. There is a communal solidarity because you are never alone, you are always together with people, and the crowd is all around you and it feels good. The moment you are alone, trembling arises. When the great crowd is all around you, you can trust. So many people can't be wrong, so you must be right, because so many people are going in the same way, in the same direction, and you are also going with them.

The third mind I call the 'individual mind'; Nietzsche calls it 'the lion'. It is independence, it is assertion, it is rebellion. The ego has evolved. The ego has become very very crystallised. The man is no more just a part of a church, country, tribe, clan, family; he is himself. The real culture can only start when you have become an individual. The sense of the self is a must, and this is the third stage of the mind.

The identity is no more of belonging, the identity is no more that you are a Hindu, or a Mohammedan, or a Christian. The identity is more personal -- that you are a painter, that you are a poet. The identity is more creative; it is not of belonging but of contribution -- what you have contributed to the world.

In the nebulous mind a centre arises by and by. In the child's mind there was no centre. In the collective mind there was a false centre imposed from the outside. In the individual mind an inner centre arises. The first was a kind of chaos -- no order. The second was a kind of patriarchy -- an imposed order by the father, by the demanding society and the father-figures. The third is a kind of fraternity: a brotherhood arises. You don't belong to any crowd; nobody can impose anything upon you, nor do you want to impose anything upon anybody. You respect others' freedom as much as you respect your own freedom. All are brothers.

In the first, the basic question was 'Who is the father-figure?' In the second, the question is not who is the father-figure -- there is none, God is dead. That is the situation in which Nietzsche declares that God is dead: God, as father, is dead. That is the situation where Buddha says there is no God, and Mahavir says there is no God. And Patanjali says that God is just a hypothesis -- needed in certain stages, and then is needed no more.

Responsibility arises, and a very personal responsibility. You start feeling responsible for each of your acts, because now you know what is right and what is wrong. Not that somebody says 'This is right', but because you feel this is right, because you feel this is good. A greater understanding, a greater consciousness will be needed. There will be more joy because you will be more crystallised, but there will be more anxiety too, because now if something goes wrong you go wrong. And you alone are responsible for each step. You cannot look to a father-figure, and you cannot throw your responsibility onto somebody else -- no fate, no father exists, you are left alone on the road, with thousands of alternatives. and you have to choose. And each choice is going to be decisive, because you cannot go back in time. Great anxiety arises. This is the place where people start having psychological breakdowns. This is a higher stage than the second, and the West exists at a higher stage than your so-called East. But of course there are problems. And those problems can be solved, and those problems should be solved rather than slipping back to a lower stage of mind.

There is freedom, so there is tension. There is thinking, there is concentration -- abstract philosophy is born, science grows, and no becomes very important. Doubt becomes very significant. In the collective mind faith was the rule; in the individual mind doubt becomes the rule. No becomes very basic, because rebellion cannot exist without no, and the ego cannot grow and ripen without no. You have to say no to a thousand and one things, so that you can say yes to the one thing you would like to say yes to. Now the yes is significant, because the man is capable of saying no. Now the yes has a potency, power.

The man who always says yes -- his yes is not of much worth. But the man who says no ninety-nine times and says yes one time -- he means it. It has an authenticity.

It is a very creative crisis because if you go above it, it will be creative. If you fall from it, you will not fall to the second, you will fall to the first. This has to be understood. If you fall from the third, the individual mind, you will go immediately into madness, because the second is no more possible. You have learnt no-saying, you have learnt being rebellious, you have tasted freedom, now you cannot fall back to the second. That door no more exists for you. If you fall from the third you will fall to the first: you will go mad.

That's exactly what happened to Friedrich Nietzsche himself. He was a 'lion', but the lion went mad, roaring and roaring and roaring, and could not find a Way beyond the third.

When a man falls from the third, he falls to the first. This has to be remembered. Then you cannot go to the second -- that is finished forever. Once your no has become very conscious you cannot go back to faith. A man who has doubted, and who has learnt to doubt, cannot go to faith again -- that is impossible. Now the faith will be simply Cunningness and deception, and you cannot deceive yourself. Once a man has become an atheist then ordinary theism won't do. Then he will have to find a man like me. Then ordinary theism won't do -- he has gone beyond it.

Nietzsche needed a man like Buddha. And because Buddha was not available, and because the Western mind has not yet been able to make it possible for people to go beyond the third, he had to go mad. In the West it is almost a certainty that whenever a person becomes really evolved at the third stage, he starts slipping into madness, because the fourth is not available there yet. If the fourth is available, then the third is very creative. If there is a possibility to surrender the ego, then the ego is of immense value. But the value is in its surrender! If you cannot surrender it, then it will become a load -- a great load on you. It will be unbearable. Then the lion will go on roaring and roaring and there will be no other way than to go mad.

This is a very critical stage -- the third; it is just in the middle. Two minds are below it and two minds are above it. It is exactly the mid-link. If you fall, you go into the abyss of madness; if you rise, you go into the beatitude of being a Christ or a Buddha.

The fourth mind is 'universal mind'. Remember, it looks collective but it is not collective. 'Collective' means belonging to a society, a certain time, a certain period, a certain country. 'Universal' means belonging to the whole existence, to existence as such. The ego, when ripe, can be dropped; in fact, drops itself if the fourth door is available. And that is the function of religion: to make the fourth door available. That is the problem in the .West now: the third mind has developed to its uttermost, and the fourth door is not available. The West URGENTLY needs the fourth door.

Carl Gustav Jung has said in his memoirs that through observing thousands of people in his whole life, he has come to a few conclusions. One conclusion is that people who are nearabout forty to forty-five are always facing a religious crisis. Their problem is not psychological, their problem is religious. Near the age of forty-two, forty-five, a man starts looking for the fourth mind. If he cannot find it, then he goes berserk. Then the hunger is there and the nourishment is not available. If he can find it, great beatitude, great benediction arises.

It is almost like at the age of fourteen you become sexually mature. Then you start looking for a partner -- for a woman, for a man. You want a love object -- near the age of fourteen. Exactly near the age of forty-two another thing in you matures, and you start looking for SAMADHI, for meditation, for something that goes higher than love, something that goes higher than sex, something that can lead to a more eternal orgasm, more total orgasm. If you can find it then life remains smooth. If you cannot find the door -- hunger has arisen and the nourishment is not available -- what will you do? You start breaking down: your whole structure is shaken. And when a man breaks down. he always breaks down to the first; he falls to the lowest.

This fourth I call the 'universal mind' -- the ego can be dissolved because the ego has matured. Remember, let me repeat: the ego can be dissolved only when it has become mature. I am not against the ego, I am all for it -- but I don't confine myself to it. One has to go beyond it.

Just the other day I was reading Frankl's book. He says 'We must be willing to discard personality.' Why should we be willing to discard personality? And how can you discard personality if you have not grown it? Only the perfectly ripe can be discarded.

What is personality? Personality is a PERSONA, a mask. It is needed. The child has no mask, that's why he looks so animal-like. The collective mind has a mask, but imposed from the outside; it has no interior definition of its being. The egoist, the individual mind, has an interior definition; he knows who he is, he has a kind of integration. Of course, the integration is not ultimate and will have to be dropped, but it can be dropped only when it has been attained.

'We must be willing to discard personality. God is no respecter of persons.' That's true. God loves individuals, but not persons. And the difference is great. A person is one who has an ego definition. An individual is one who has dropped his ego, and knows who he is. A person is a circle with a centre; and the individual is a circle without the centre -- just pure space.

'The personality is only a mask, it is a theatrical creation, a mere stage-prop.' The longing for freedom, salvation or NIRVANA, means simply the wish to be relieved of your so-called personality and the prison that it creates.

'The trouble with the self is that it is derived from others.' Your ego is also derived from others. You depend for your ego on the others. If you go to the Himalayas and sit in a cave, what ego will you have? By and by

the ego will start disappearing. It needs support. Somebody needs to appreciate it. Somebody needs to say to you that you are a beautiful person. Somebody needs to go on feeding it. The ego can exist only in society. Although it tries to get rid of society, in a subtle, unconscious way it remains dependent on the society.

'The trouble with the self is that it is derived from others. It is constructed in an attempt to live up to the expectation of others. The others have become installed in our hearts, and we call them ourselves.'

The self is not you. It belongs to others who surround you. It exists in you, but it is possessed by others. That's why it is so easy to manipulate an egoistic person. That's what flattery is: flattery is a trick to manipulate the egoistic person. You go and say to him that he is the greatest man in the world, and he is ready to fall at your feet; you are manipulating. He knows, you know and everybody else knows that this is just false. He also knows that he is not the greatest man in the world, but he will believe it. He would like to believe it. And he would like to do anything that you want him to do. At least one person in the world believes that he is the greatest person. He cannot afford to lose you.

The ego exists in you but is possessed by others. It is the subtlest slavery yet invented by the priests and the politicians. It is like a Delgado electrode inserted in your head and manipulated by remote control.

The society is very clever. First, it tries to keep you at the second level. If you go beyond that, then it starts manipulating you through flattery.

You will be surprised that in India there has never been a revolution. And the reason? The reason is that the BRAHMIN, the intellectual, was so much flattered down the ages that he was never angry enough to revolt against the society. And only intellectuals revolt -- only intellectuals, because they are the most egoistic people. They are the most independent people -- the intelligentsia. And because in India the BRAHMIN was the highest... There was no one higher than him -- even the king was lower than the BRAHMIN. A beggar BRAHMIN was higher than the emperor, and the emperor used to touch his feet. Now there was no possibility of revolution because who would do the revolution? These are the people, these intellectuals, who create trouble. Now they are respected highly, they are flattered highly... The revolution could not exist -- it was not possible.

It has been the same thing in Soviet Russia. For these fifty years in Soviet society, the intellectual has been praised as much as anything. The academician, the writer, the poet, the professor -- they are the most highly respected persons. Now who is going to do the revolution? Revolution is not possible, because the revolutionary has much investment in the conventional mode of the society, in the traditional society.

In India revolution didn't happen, and in Russia it cannot happen. Revolution is possible only through the egoist. But the egoist can be manipulated very easily. Give him the Nobel Prize, give him a doctorate, and he is ready to do anything.

This third state of mind is now prevalent all over the world. If it is satisfied, then you are stuck in it. If it is not satisfied, then you fall back and become mad. Both are not healthy situations.

One has to go beyond it, and the fourth state, the universal mind, has to be created. The separation with the cosmos has to disappear. You have to become one with the whole. In fact you ARE one, you just think that you are not. That barrier of the thought has to be dissolved. Then there is relaxation, peace, non-violence. In India we say: SATYAM, SHIVAM, SUNDERAM: Then there is truth, there is good, and there is beauty. With the universal mind these three things flower: SATYAM -- truth, SHIVAM -- good, SUNDERAM -- beauty. With the universal mind these three flowers come into bloom, and there is great joy. You have disappeared, and all the energy that was involved in the ego is freed. That energy becomes beauty, good, truth.

This is the state of matriarchy. The collective mind is patriarchy; the individual mind is fraternity; and the universal mind is matriarchy. Mother love is non-demanding, so is the love of the universe towards you. It demands nothing, it is unconditional, it is simply showering on you. It is for you to take or not to take, but it is showering on you. If you have the ego then your doors are closed and you don't take it. If the ego has disappeared, then it goes on and on showering on you, goes on nourishing you, goes on fulfilling you.

The first stage was chaotic, the second was intellectual, the third was intelligent. The fourth is emotional: it is of love, of the heart. With the third, intellect comes to its peak; with the fourth, love starts flowing.

This state can be called 'God as mother'. When God as father has died, God as mother has to arise. This is a higher stage of religion. When father is important, the religion is more institutional, formal -- because father himself is formal, institutional. Mother is more natural, more biological, more intrinsic. Father is external, mother is internal.

The universal mind brings the matriarchy. Mother becomes more important. God is no more a he, but

becomes a she. Life is thought about, not according to logic, but according to love.

The poet Schiller has called it 'the universal kiss'. If you are available, the universal mother can kiss you, can embrace you, can take you again into her womb. Yes comes again into existence, but it is no more imposed from the outside, it comes from your innermost core. This is trust. The collective mind lives in faith. The individual mind lives in doubt, the universal mind lives in trust -- SHRADDHA. It is not belief, it is not that somebody has forced you to believe; it is your own vision, it is your own experience.

This is true religion: when you can become a witness of God, of SAMADHI, of prayer; when you are the witness; when you have not taken it as borrowed -- it is no more knowledge, no more belief -- it has become your own existential experience. Solidarity again enters, but it is solidarity with existence itself, not with society. Creativity again comes, but it is no more the egoistic creativity. It is not you as doer -- you become instrumental -- God is the doer. Then God flows through you. You may create great poetry. In fact, you cannot create great poetry before it. The ego will create a shadow, the ego can never be transparent. The real creativity is possible only with the universal.

You must have read Gopi Krishna's books on kundalini. He says that when kundalini arises, great creativity arises. That's true. But whatsoever he gives as examples are not true. He says Sri Aurobindo became creative when his kundalini arose. But Sri Aurobindo has written poetry which is simply mediocre. Although it is not creative, at least it is mediocre. But Gopi Krishna has written poetry which cannot even be called mediocre -- just rubbish, junk.

Yes, when you come to the universal, great creativity is born. Your very touch becomes creative.

There is an ancient story in Buddhist scriptures...

A very rich man accumulated much wealth -- accumulated so much gold that there was no place to hoard it any more. But suddenly something happened. One morning he woke up and saw that all his gold had turned into dust. You can think he must have gone mad.

Somebody helped him towards Buddha -- Buddha was staying in the town -- and the man went there. And Buddha said 'You do one thing. Take all your gold into the market-place, and if somebody recognises it as gold, bring that man to me.'

But he said 'How is it going to help me?'

Buddha said 'It is going to help you Go.'

So he took all his gold -- thousands of bullock-carts of dust, because now it was all dust. The whole market was full of his bullock-carts. And people were coming and asking 'What nonsense is this? Why are you carrying so much dust to the market-place? For what?'

But the man kept quiet.

Then a woman came. Her name was Kisagautami. And she said to this man 'So much gold? From where could you get so much gold?'

He asked the woman 'Can you see the gold here?'

She said 'Oh yes. These thousand bullock-carts are full of gold.'

He took hold of the woman and asked her what secret she had. 'How can she see? because nobody... not even I can see that there is any gold; it is all dust.'

He took the woman to Buddha, and Buddha said 'You have found the right woman -- she will teach you the art. It is only a question of seeing. The world is as you see it. It can be hell, it can be heaven. Gold can be dust, and dust can be gold. It is a question of how you look at it. This is the right woman. You become a disciple of Kisagautami. She will teach you. And the day you know how to see rightly, the whole world turns into gold. That is the secret of alchemy.'

That Kisagautami was a rare woman of those days. And the man learnt through her the art of turning the whole world into gold.

When you enter the universal mind you are capable of creativity -- not as you, but as God. You become a hollow bamboo and his song starts descending through you. He turns you into a flute.

If from the third, the fourth is not available you will fall into madness. Nietzsche talks only of three minds: the camel, the lion and the child. From the lion he falls back into the child: becomes mad.

There is another door too, and that is the universal mind -- which is really childhood again, but a second childhood. It is no more like the first; it is not chaotic, it has a self-discipline. It has an inner cosmos, an inner order -- not irresponsible like the first, not responsible like the second. A new responsibility, not towards any values, not towards any society, but a second kind of valuation arises because you can see what

is right -- how can you do otherwise? You see the right and the right has to be done. Knowledge here becomes virtue. You act according to your awareness; your life is transformed. There is innocence, there is intelligence, there is love, but all is coming from your innermost core; your inner fountain is flowing.

And then the fifth, the last, when you go even beyond the universal. Because even to think that it is the universal mind is to think. You have some ideas of the individual and the universe still left lingering somewhere. You are still conscious that you are one with the whole, but you ARE, and you ARE one with the whole. The unity is not yet total, is not utter, is not ultimate. When the unity is really ultimate, there is no individual, no universal. This is the fifth mind: Christ-mind, Buddha-mind.

Now three other characteristics appear: SATCHITANANDA. SAT means being, THAT means consciousness, ANANDA means bliss. Now these three qualities appear, now these new flowers bloom in your being. You are for the first time a being, becoming is no more. Man has surpassed himself, the bridge is no more. You have come home, you are a being: SAT. And you are utterly conscious because there is no darkness left: CHIT. And you are ANANDA, because there is no anxiety, no tension, no misery. All that is gone; the nightmare is over. You are fully awake. In that wakefulness is Buddha-hood, or Christhood.

These are the five stages. And remember, the third is the central. Two are below it, two are above it. If you don't go above you will fall below. And you cannot go above without passing through the third, remember. These are the complexities. If you try to avoid the third you will remain stuck in the second, and you can think that it is universal. It is not, it is simply collective. If you try to avoid the third, you may even remain in the first, which is idiotic. And sometimes the idiotic.looks saintly.

In Hindi we have two words from one root for both the stages, that root IS BUDH. The fifth we call BUDDHA, the ultimate stage, and the first we call BUDDHU, the idiotic stage. Sometimes the idiot looks like the saint -- he has some similarities, and sometimes the saint looks like the idiot. But they are far away -- the farthest points in existence. Jesus sometimes looks idiotic. And there have been many idiots who looked like Jesus. The similarity is that both are without mind. The idiot is below mind and the Christ is above mind, but both are beyond mind. That is the similarity, but that is where it ends too. Beyond that nothing is similar.

Remember, the first is not the goal, it is the beginning. The second is very comfortable, but comfort is not the question -- creativity. The third is creative but very uncomfortable, very anxious, tense. And how long can you remain creative? -- there is so much tension. The tension has to be lost; hence, the fourth. In the fourth all is silent. Just the last lingering of the ego has remained, that one feels 'I am one with the whole.'

A disciple of Rinzai came to the Master and said 'I have become one with the whole! Now what next?'

The Master turned him out and told him 'Now you get rid of this idea that you have become one with the whole. Get rid of this idea -- this is the last barrier.'

Another disciple said to Rinzai 'I have attained to nothing.'
And Rinzai said 'Drop it. Drop that too!'

With the fourth just a very thin wall-almost transparent, you cannot see it -- remains. That also has to be dropped. Then arises the fifth.

These sutras of Jesus are for the fifth.

> AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

And Jesus says: Don't be a hypocrite. Don't pray just to show others that you are praying. That creates the collective mind. You are always looking at others -- what they think about you. You are asking for respectability.

The hypocrite is one who lives for respectability. Whatsoever gives respect to him, he goes on doing; whether he wants to do it or not is not the point. He may even be against it. He may want to do just the opposite, but he goes on fulfilling the desire of the people because he needs their respect.

Jesus says

AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE...

At least when you pray, forget the society, the collective mind. At least when you pray, forget formalities. Pray only for God, not for anybody else.

VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

And if you pray only just to show others that you are a great prayer, then that is your reward -- the respect that you will get will be all that you get. That is not of any worth.

BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER IN SECRET.

Jesus says: Pray in secret, pray in privacy. Pray outside the collective mind. Forget the society and the church and the people -- forget all. Because when you forget all, only then can you remember God, not otherwise. In secret, in privacy, let your prayer be.

BUT WHEN YE PRAY, USE NOT VAIN REPETITIONS, AS THE HEATHEN DO: FOR THEY THINK THAT THEY SHALL BE HEARD FOR THEIR MUCH SPEAKING.

And Jesus says: It is not a question of repeating any formal prayer, the real question is of the heart -- not what you say, but what you mean. It should not be formal; a formal thing becomes dead. It should be alive, authentic, pulsating. It should show your heart, and this moment where you are -- it should represent it. It should be true and real. And don't be worried, Jesus says, that you have to talk much to God. The only way to talk with him is in silence.

BE NOT YE THEREFORE LIKE UNTO THEM: FOR YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF BEFORE YE ASK HIM.

There is no need to say anything. Just bowing down in silence will do. Just becoming utterly quiet will do. Silence is the language for prayer. But it may be difficult to go into silence directly, because all that we know is language.

So Jesus says, then

AFTER THIS MANNER THEREFORE PRAY YE...

If it is very difficult to be silent, to be utterly silent, then start in this manner. Remember, Jesus says: AFTER THIS MANNER... not 'exactly like this.' Find your own way, create your own prayer. At least create your own prayer if you cannot create anything else.

... THEREFORE PRAY YE: OUR FATHER WHICH ART IN HEAVEN,
HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.
GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER.
AMEN.

Jesus says: AFTER THIS MANNER... He IS JUST giving you an example, he is not giving you a prayer, remember, he is simply saying 'In this way...' just to show you a way. Then you create your own prayer.

The whole point is that you should be surrendered, that you should be full of gratitude, praise, that you should be ready to receive... open, listening. That you should be silent... IN SECRET, in privacy. Your love has to be poured out at his feet. AFTER THIS MANNER... Find out your own prayer, create your own prayer. Let it be your own. A borrowed prayer is a false prayer.

GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS, NEITHER CAST YE YOUR PEARLS BEFORE SWINE, LEST THEY TRAMPLE THEM UNDER THEIR FEET, AND TURN AGAIN AND REND YOU.

Jesus says: You need not pray in the market-place, you need not pray just to show others that you are praying. That will be wrong, that will be like giving THAT WHICH IS HOLY UNTO THE DOGS. People who don't understand prayer, if you pray there, you will be misunderstood.

... NEITHER CAST YE YOUR PEARLS BEFORE SWINE...

These pearls of your heart should not be thrown before the swine.

... LEST THEY TRAMPLE THEM UNDER THEIR FEET AND TURN AGAIN AND REND YOU. ASK, AND IT SHALL BE GIVEN YOU...

Just ask your God, just let your prayer be for him, absolutely for him.

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU.

God is always ready. It is not that only you are searching for him, he is also searching for you. KNOCK, AND IT SHALL BE OPENED UNTO YOU... He has been waiting there a long time for you. Man's search is not one-sided. From the other side there is as much longing to meet -- that is the meaning of this message.

ASK, AND IT SHALL BE GIVEN... SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU: FOR EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS.

Pray in secret... Prayer should be just an address between you and your God, a dialogue. And then your behaviour... and Jesus has completed the whole sketch for the religious life.

With people, do only that which you would like them to do to you. That is all! In short, the whole message of the law and the prophets: Do unto others what you would like them to do to you. That should be your behaviour. and that is enough preparation for prayer. And then, close your doors, go in secret and pray to your God.

If you have not done anything wrong to people, then there is nothing blocking your path. If nobody is angry, if nobody is against you, if you have not been hurting anybody -- you are ready. Your prayer is going to be heard. Then let your prayer be your own, authentic, informal.

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DEHYDRATION, AND MANY THERE BE WHICH GO IN THEREAT: BECAUSE STRAIT IS

THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Jesus says: There are two gates. One is that of the crowd, the collective mind, and another is of the universal mind. Both are in one way similar -- they are both gates. The difference is

... FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION...

But where crowds move, naturally, the gate is wide, and the way is broad. Multitudes move there. But the real gate is narrow, only you alone can move there. They are both gates -- the collective and the universal look alike -- but in the collective you are just part of the mass, in the universal you are not part of the mass. Before the universal you have attained to a certain freedom, ego, individuality, self-definition -- you move alone.

BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

This thing is to be remembered: You can enter into God only in your absolute aloneness. You cannot take even your friend with you, not even your beloved. One has to go alone. The gate is very narrow. You cannot go as a Hindu, you cannot take Hindus with you. You cannot go as a Christian, you cannot go as part of the Christian mob. You will have to go as an individual. And to have an individuality you will have to develop the third mind. Only from the third can you enter the fourth. And from the fourth, slowly slowly, the fifth comes on its own. It grows, it opens like a lotus.

These are the five stages of the mind. Watch, observe. The first exists in everybody, the second also in ninety-nine per cent of people, the third in very few -- three, four, five percent at the most, the fourth not even in one per cent, and the fifth is very rare.

Only once is a Christ born or a Buddha. But the fifth is the goal. Keep the goal in your vision, and go on moving, slowly slowly, from the first to the second, from the second to the third, from the third to the fourth.

Man is a becoming. With the fifth mind arising, Buddha-mind, Christ-mind, man becomes a being. Then man is no more man, because man is no more mind. Then man is God. And only that can be fulfilling -- nothing else. And never be satisfied by anything less.

I Say Unto You, Vol 1

Chapter #6
Chapter title: They Gave Him Crucifixion

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I COULD NOT FOLLOW THE RELATIONSHIP BETWEEN THE FIVE MINDS YOU TALKED ABOUT AND THE SAYINGS OF JESUS. WILL YOU PLEASE ENLIGHTEN.

My God, sol have to go into it again? I was thinking I WaS finished with those five minds. But it is not a surprise, I was expecting something like that, because I had not made it clear. I had only given you a few hints, and those too, very indirectly.

If you had meditated over it you would have found the relationship, but you don't want to work at all. You don't want to do any homework. Let us try to go into it again.

The five minds were: first, the pre-mind -- let us call it the primal. Second, the collective mind -- let us call it the social. Third, the individual mind -- the ego mind. Fourth, the cosmic mind -- the universal mind. And the fifth, the no-mind, Christ-mind, Buddha-mind let us call it the transcendental.

The first thing to be understood is that Jesus' sayings are addressed to the third mind, the individual, because they can be addressed only to the third mind. All the scriptures are addressed to the third mind, because only at the point of the third is understanding possible -- difficult, but possible.

Up to the second mind, the social, you don't have any understanding. You are imitative, you are just a member of a great mechanism called society. You don't have any identity. You cannot be addressed, you cannot be provoked. Nobody exists in you. You are just an echo -- echo of the society, the church, the state, the country -- an echo of many things, but just the echo. You are not yet real. How can you understand before that? That's why a Jesus or a Buddha is born in a highly evolved society. They are not born in primitive societies.

Buddha was born in Bihar, not in Bastar. Bihar was the highest peak of Indian mind in those days. Never again has Indian consciousness touched that climax. Jesus was born at the pinnacle of Jewish consciousness -- he is the fruit and the flower of the whole Jewish history; he could not have been born anywhere else.

For Jesus to exist, a certain milieu is needed, certain people are needed who can understand him. Certain people are needed who can not only Understand him, hut can he transformed by him.

So the first thing is that the sutras of Jesus are addressed to the third mind, the individual mind, the ego mind. The ego has a certain function to fulfil; it is not just useless. It becomes a hindrance if you go higher than the third, but you cannot go higher than it if it is not there. It is a must: it is a necessary step; only the ego can understand the misery of being in an ego. The social mind cannot understand it; the problem has not yet arisen, so the solution is meaningless.

If you are suffering from a disease, then the medicine, the remedy becomes significant. If you are not suffering from the disease, the remedy is not a remedy for you.

The social mind has not suffered yet from the ego. Hence anything that helps to go beyond ego is utterly meaningless; it has no point of reference, it has no context. Jesus talks to the third mind, remember it. If you are still in the second mind, Jesus will remain an enigma to you. If you are just a Christian or a Jew or a Hindu, then you will not be able to understand Jesus.

Just think. In those days the people who gathered around Jesus must have been very very individualistic people. Otherwise how was it possible for them to listen to somebody who was so rebellious, who was so radical, who was turning the whole society upside down, who was saying continuously: It has been told to you in the old days, but I say unto you...? And was denying all that had been said, was continuously dismantling, destroying -- of course, to create something new, but an ordinary Jew would not have been able to come into close quarters with Jesus. It would have been too much. Only a few individuals, rebellious people, must have gathered around him.

The social mind gave him crucifixion. The society, the formalist, the pharisee, the rabbi, the moralist, the puritan -- they all gathered together to kill him, because he was bringing something of the individual consciousness, he was creating individuality in people. This is the first thing to understand in how the sutras are related to the five minds.

First: they are addressed to the third, and they can only be addressed to the third. The first, the primal, will not be able even to listen. The second, the social. can listen, but will not be able to understand. The third, the individual, can understand, but will not be able to follow. But once under-standing -- intellectual understanding, at least -- has arisen, then the door opens. Only the fourth mind, the universal, can follow when ego has been dropped. When ego has been used and dropped, when the ego's function is fulfilled -- it's no more necessary, one has gone beyond it -- the boat can-be left behind.

So remember, the first cannot even listen; the second can listen, but cannot understand; the third can understand, but cannot follow; the fourth can follow, but only follow; the fifth can become the transcendental mind. This is how they are related.
The second thing to remember:

Jesus says

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT:

BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Visualise the third mind; it is just in the middle, half-way. Two minds are below it, two minds are above it. The social mind is below it and the universal mind is above it. Both look alike. And these are the only two ways open for the individual mind to go, otherwise you will feel stuck.

In life, one has to continuously move. It is movement, it is process. If you feel stuck you will become miserable, one has to go on and on till the goal is reached. Standing in the third mind, the individual ego faces two possibilities: either it can go up and become universal mind, or it can fall back and can become the social mind.

Both look alike, that's why Jesus says ENTER YE IN AT THE STRAIT GATE... Both are gates, and both look very alike. What is their similarity? The universal mind has dropped the ego, it is in tune with the whole. The social mind has not created the ego yet, it is in tune with the social. But both have a kind of attunement.

The social mind is at ease with the society, it flows rhythmically, smoothly. It has no struggle, conflict. It fits together, it is adjusted -- adjusted with the society. But society is a big thing; it almost looks as if you are adjusted with God. The social mind is very normal. That's what psychoanalysts go on doing. Whenever somebody becomes too much of an individual, they say he is maladjusted. Then what do they do? They bring you to a gate -- the social; they help you to adjust with the society. That they call normal health. That they call psychological health. It reduces tensions, it reduces inconveniences, it makes you more comfortable and secure, but at a great cost.

Religion also helps you to go beyond tensions, but not through the second door. Religion helps you to go through the third door. That is the difference between psychoanalysis and religion. Religion also makes you adjusted, but NOT with the society; it makes you adjusted with the whole, with the universe, with God. That is real adjustment, and great joy arises out of it.

To be adjusted with the society is a very very tiny arrangement. You will be less tense but not more joyous, remember it. The fourth mind will give you joy, celebration; the second mind will simply help you to remain more calm and quiet and collected, but there will be no ecstasy.

Let ecstasy always be the criterion. Whenever you go high, ecstasy grows. If you go low, your ecstasy is diminished. But both look alike because both are adjustments. In one you drop being the individual, you become a sheep. You start imitating people, you become part of the mob. The mob itself may be wrong -- that's not the question -- but you adjust with it. The mob may be neurotic, and in fact is so: mobs are more neurotic than individuals.

Friedrich Nietzsche has said -- and rightly -- that as far as individuals are concerned, neurosis is a rare accident. But as far as mobs are concerned, that is the rule not the exception.

Mobs have always been neurotic. Adjust with the mob. You will feel good because now you are part of the social neurosis, you don't have a private neurosis. You will never feel it -- everybody is just like you -- things feel perfectly good. That's why Jesus says both gates are alike: both are gates. But there is a great difference.

And the difference is: ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE... If you go backwards, the gate is wide:

AND BROAD IS THE WAY... But if you go upward, NARROW IS THE WAY... very narrow. In fact, you have to go alone. You cannot take anybody with you. If you go to the fourth you will have to go alone. You will have to go in absolute aloneness. That's why solitude, meditation, prayer -- all have to be done in aloneness. You cannot get into the fourth with all your friends, family, acquaintances, etcetera. You will

have to leave everybody behind, you will have to move on a very very narrow path. It is so narrow that it cannot even contain two together. You cannot even take your wife, your husband, your son, your mother. There is no way. You have to go alone. It is solitary.

You can help others also to go to it, but they will go in their own solitariness. Remember, the higher you go, the more alone you are. The lower you go, the more you are with people.

It is like a pyramid. The lowest part of the pyramid has the biggest base: the base is the biggest. Then, as you go higher, the pyramid becomes smaller and smaller and smaller, and at the apex, it is just a point. You can visualise these minds in this way. The primal is the base of the pyramid; the social is very close to the base -- a little smaller than the base; the individual is very close to the apex, to the peak -- far away from the base; and the universal is just a point, the apex. And when you have jumped even beyond that, the pyramid disappears.... and the fifth, the transcendental. It is not part of the pyramid at all.

The third mind is addressed by Jesus, and is told that these are the two possibilities. If you enter with the collectivity you will be destroying yourself; it will be destructive, it will not be creative. You will not be born out of it, it will be simple suicide. There will be no resurrection in it.

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION. AND MANY THERE BE WHICH GO IN THEREAT...

The majority follows that. That is why you don't see flowering, you don't see eyes full of splendour, you don't see people in a dance, you don't see hearts singing, you don't see pulsating life energies, you don't see streaming vitalities. You simply see dull, stale, stagnant, dirty pools, no more flow. And when the flow disappears, glow also disappears. Then you are slowly slowly dying and doing nothing. This is destruction.

If you follow the higher, the universal mind, because STRAIT IS THE GATE, AND NARROW IS THE WAY... That 'narrow' has to be remembered always. With the social you can be with the mob, with the individual you cannot be with the mob.

You call only be with a small group of people. You will always find whenever there are egoistic people that they will create small groups, their own societies, clubs, lodges. They will not move with the mass, they will have their own chosen few, select few; they will move with them. Authors will move with authors. Poets will move with poets. Painters will have their own clubs, their own restaurants where they will meet. They will have their own superior, small groups, and they will be very choosy about who is to be allowed.

With the fourth, you are alone -- not even a club of the chosen people; you are alone. With the fifth you are not even alone, even you have disappeared. This is how it goes. Slowly slowly things go on disappearing. First the mass; then the small societies, groups, clubs; then you; and one day there is only emptiness in your hands. That emptiness is what Jesus calls the 'kingdom of God', Buddha calls NIRVANA.

Third: Jesus talks about prayer. Prayer is the way -- Jesus' way -- to be alone. Buddha's way is meditation, Jesus' way is prayer. But the intrinsic quality has to be the same. Jesus says: Be silent, language is not needed.

Language is helpful in the social. In the universal, language is not needed. Language is a social phenomenon. Animals don't have language because they don't have societies. Man has language because man has society; man is a social animal. When you start moving beyond society, language becomes irrelevant. Language is to relate with the other; and God is not the other, God is your innermost core. There is no need for any language.

So Jesus says

AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

Don't pray for people to see that you are praying, that you are religious. Don't pray as a show, don't make it a perfor-mance. It is sacrilegious. Prayer should be in solitude, nobody should know about it. There is no need. It is nobody else's concern.

BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET... What does he mean by 'closet'? He means drop all language from your mind, all verbalisation from your mind. The moment you drop verbalisation from your mind, you have moved into such a private world that nobody else can go there.

Language dropped... you have dropped the whole world. Just think of it. If for a moment there is no language inside you, then where are you? You are no more here, no more in this world. You are in a world totally different from this. When there is no language in you, you are utterly private. Language makes you public. No-language makes you private.

This is what Jesus means when he says BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET -- drop all language and verbalisation. All communication has to be dropped. You just have to be there silent, present -- but utterly non-verbal, not saying a single thing.

... AND WHEN THOU HAST SHUT THY DOOR... When the door on the language, on the verbal, on the linguistic mind has been closed... PRAY TO THY FATHER IN SECRET -- then just be a deep gratefulness, a gratitude. Then bow down to the unknown. Then surrender before the mysterious. Then just be in awe, in wonder. This is what prayer is. This is the entry from the ego to the universal, from the third to the fourth.

Language is the medium to relate with others, and silence is the medium to relate with God -- because God is not the other. Only in silence do you commune with your own inner being.

Logic is the way in the world, love is the way in God. Prayer is a loving silence -- nothing else. If you ask me what prayer is, I will say a loving silence. Silence, but utterly full of love, overflowing with love. If silence is there and love is not there, then it is meditation. If silence is there, and suffused with love, fragrant with love, then it is prayer -- that is the only difference. If you can shower your silence with love, it be-comes prayer. If you cannot, then it remains meditation. Both lead there, so there is no problem of higher and lower: meditation is not higher, nor is prayer higher.

There are two types of people in the world -- the 'man' and the woman' -- the people of intelligence and the people of love. Jesus belongs to the second type: his path is the path of love. Buddha's path is the path of intelligence. Buddha says: Just be silent and you will jump from the third to the fourth. Jesus says: Be silent and full of love, and you will jump from the third to the fourth. Both are bridges.

If it appeals to you, if it feels that it strikes in your heart, that the idea simply clicks in your being -- then prayer is your way. But try both. If you are confused, try both. Whichever feels good is good, because both are as potent as the other.

All words belong to the social; silence belongs to the universal. And in the transcendental even silence disappears. First language disappears, then silence too. Then there is absolute silence when silence has also disappeared. This is the meaning when Jesus says THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. He surrenders in deep love, in silence.

And remember, these are not the words to be repeated. Christians have misunderstood Jesus. These are not the words to be repeated, these are the emotions to be lived. Not words to be repeated, but emotions to be lived.

THY KINGDOM COME... Now this can be just a word in you you can repeat it; or this can be a feel in you -- THY KINGDOM COME... Not a single word is uttered inside but this is your feeling. Your hands are raised to receive the kingdom, you are surrendered, your heart is open. You are ready for God to descend in you.

Do you see the difference? Don't repeat the words. Let it be a feeling, and then it will go deeper, and then it will really become a prayer.

And the fourth thing about the transcendental:

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU:

FOR EVERY ONE THAT ASKETH RECEIVETH, AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

What does Jesus mean by saying ASK, AND IT SHALL BE GIVEN you? He means that really it is already given to you. You have not been able to see it, because you have not ASKED for it. THE DOOR IS ALREADY OPEN! But because you have not knocked at it, it has remained open and yet closed for you. Is it just for the sake of asking that you will get it? It is possible only if you have ALREADY got it, otherwise how can you get anything just by asking?

Try. You want to have a big palace -- are you going to get it just for the asking? You are not going to get it just by asking, otherwise all beggars would be emperors. You don't have it, and you will have to work

hard, and then too there is no certainty that you will have it. You may succeed, you may not succeed. There are a thousand and one competitors too. You will have to go through being aggressive, and you will have to put all that you have at stake. And then too, more is the possibility that you will be a loser. You want money? You cannot get it just for the asking. You want prestige, power, respectability, fame? You will not get it just for the asking.

But Jesus says: God you can have just for the asking. He simply means what Buddha means when he says that you have it already there. You are not to achieve it; it is your intrinsic nature. This is Jesus' way of saying the same thing: You can get only by asking because you are already there. The asking will make you alert, that's all. If you ask consciously, if you knock consciously, if you start groping consciously, you will become alert to that which has already been there, which has always been there, which has been the case from the very beginning. God is given to you. You are carrying God within you. But you have not asked. Your desire has not become conscious.

So God is there, you are there, but there is no bridge. By asking you will Create the bridge. If the asking is immense, tremendous, total, then in a single instant the bridge will be projected. The kingdom of God is within you, that's why

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU...

This is how these sutras are related with the five minds. But they are basically addressed to the third mind.

To those who seek identity, Norman O Brown advocates 'Get lost!' and Timothy Leary says 'Drop out! ' But I say to you, that to get lost, one must have found oneself first, and to drop out one must have been IN first. You can drop out if you ARE, you can get lost if the ego is ready and ripe. That is the difference between a sannyasin and a hippie.

A hippy is one who has been trying to drop something which he has not got yet, who is trying to drop something which he has not earned yet, who is trying to renounce something which is not there. A sannyasin is one who has come to feel the ripe ego and, feeling the misery and anguish of it, drops it. Both look alike. Both look alike, but the hippy is not going from the third to the fourth. The hippy has not been in the third yet, he will fall to the second. That's why hippies start creating their own clan, their own tribe, their own society. It has almost the same structure as the old society that they have left.

If in the old society you cannot have long hair, in a hippy Society you cannot have short hair. The structure is the same. If in the old society you cannot go on without taking a bath for months, in the hippy society you are not allowed to take a bath every day. That is too conventional. You will look a little anti-social if you take a bath every day. But it is the same society repeated, the same structure -- even though it is against, it is the same structure. The hippy is not getting beyond society, he is going against one society and creating another.

The sannyasin is going beyond society. He is moving away from the very need of being part of a society.

The sutras are addressed to the egoist. But remember, the egoist can understand them, but cannot follow. To follow them you will have to start dropping your ego. Then you can follow, then the universal mind will arise in you.

Prayer is the way. or meditation. And when the universal has arrived, don't stop there. One step more... This very consciousness that you have arrived, this very consciousness that you have realised God, this very consciousness that you have become one with God has to be drowned too. This is the last barrier to be dropped. Once it is gone, you and the whole are one -- so one that there is nobody even to say 'I am one with the whole.' That is the transcendental. That's what Jesus calls the 'kingdom of God'.

WHERE IS THE MEETING BETWEEN CHRIST'S LOVE AND BUDDHA'S INTELLIGENCE?

In me.

DO YOU TEACH THEN THAT ONE SHOULD NOT PLAN FOR THE FUTURE AT ALL?

Psychologically one should not plan for the future at all, but that does not mean that practically you should not plan. The difference is great, and has to be understood.

If you are going to travel, if you are going to the Himalayas, you will have to go to the railway station and book your ticket a few days ahead. That's simply practical. You cannot say 'When the idea arises to go to the Himalayas I will simply go.' It will be difficult: you may not get a ticket on the train or on the plane. Don't be foolish. But psychologically, yes, don't plan for the future.

What is the meaning of psychological? You are here, and in your mind's eye you start trekking in the Himalayas, and you start enjoying -- just in fantasy. You are already there where you are not. This is psychological. This has to be dropped. But practical things are perfectly okay.

Don't live psychologically in the past or in the future. But practically, sometimes you will have to remember past things. You will have to remember your name, and you will have to remember your wife. You cannot come home every day and ask 'Who are you? Let us introduce ourselves.' You will have to remember the past for practical purposes. But don't LIVE there; the past is gone. The memory is there, use it whenever it is needed, but don't start living in those memories. Don't waste time, because if you live in your memories, who is going to live in the present? Then the present is wasted. And living in the memory is just a dream, it is not real life; it is pseudo, it is false.

And don't live in the future. People live in the future. They are always planning to go to Kashmir or to Switzerland. And they are living there already! They dream, they think, they fantasise what they are going to do there, how they will enjoy the life there. And remember, when they reach Switzerland they will not be there, because by that time they will start planning how to come back home... and the business, and the family, and everything.

They are never at the place they are in; they go on missing. They are always rushing and never arriving. Don't live un the future, don't live in the past. But that doesn't mean don't think of practical things.

A man was on a holiday in Ireland. One day he was driving along a little-used road when he came across a pretty young girl trying to hitch a lift. So he offered her a lift.
After a few minutes he asked if he could hold her hand.
'To be sure' came the reply.
A little further on, he asked if he could kiss her.
'To be sure' she replied.
A few miles later, they passed through a village. The girl asked him to stop at the chemist's shop.
'Why?' asked the man
'To be sure' replied the girl.

This much practicalness is allowed. More than that is not needed.

YOU SAID THAT SOMETIMES IT IS DANGEROUS TO PUSH. AND YOU ARE PUSHING ME VERY HARD. WELL, I GUESS YOU KNOW WHAT YOU ARE DOING, BUT WHAT ARE YOU DOING?

Tushita, that is none of your business.

WHY DO I CRY WHENEVER SOMETHING REAL HAPPENS IN MEDITATION? SOMETIMES, EVEN DURING LECTURE, WHEN YOU SAY SOMETHING THAT STRIKES ME AS MY OWN TRUTH, TEARS COME TO MY EYES AND I TREMBLE WITH SILENT SOBS. WHAT IS THE CONNECTION BETWEEN TRUTH AND TEARS?

The question is from Michael Gottlieb.
First, it may be, Gottlieb, that only tears are true in you, everything else has become false. Your smile, your face, your gestures, your words -- all may have become false. It may be that only your tears are still true.

That's why whenever you hear something of truth, they start surfacing. They are in tune with truth.

And this is not only so with you, this is so with many people.

Tears have not been corrupted too much, particularly un men. About women it is not so true. Their tears may he just a facade, their tears may be their diplomacies, their tears may be their tricks, strategies. But about men... men have not been allowed tears at all. People have been told from their very childhood that if you are a man, then tears are not available for you. You should NEVER cry! So tears have remained there, uncorrupted by the society, unpolluted by the society -- at least it is so with men. So whenever you hear something of truth -- something that simply goes and becomes a song in your heart, something that simply penetrates like a ray of light into your darkness -- tears come, because the true calls forth the true in you.

Michael Gottlieb's name is beautiful: 'Gottlieb' means God-love. Maybe there is a great desire for God, a great love for God which is getting ready every day, which is going to possess you. Allow those tears, because the danger is that you may be repressing them.

Gottlieb is a psychologist -- that is the danger. You may start rationalising, you may start finding explanations. You may start stopping those tears which are innocent -- as innocent as dewdrops -- which are uncorrupted by your mind; they come from the beyond. Those tears are coming from your heart. Don't start explaining them. Psychologists have become very clever at explaining away everything. Live with the mystery of the tears. When they come, allow them. Go into those sobs, those sobs are the beginning of prayer in you. Flow in those tears totally, unashamed. Don't feel embarrassed. Go wholeheartedly into them, and through them you will be cleansed and purified. Those tears will become your very alchemy. Their very touch will turn you into gold.

I have been watching Gottlieb. He has been here for only a few days, and deep down he is afraid of sannyas. First he was only going to stay for ten days, then he extended it for a few days. Now he has extended a little more, and by and by he is getting trapped. Now the tears have started to come. Now it is dangerous, Gottlieb.

But still you are not allowing them a total flow. Be swayed by them. Let that throb go to your very cells and the fibres of your being. Let those tears dance in and around you, and through those tears you will be initiated. Through those tears you are coming close to me and I am coming close to you.

If you allow, something is going to happen, something immensely valuable. But it depends on you whether you will allow it or you will escape before it becomes too much.

To be here needs courage. To be with me means risk. If you decide to be with me, you are risking finding yourself. The risk is there. And to find oneself, one has to die to one's whole past, because the new can come only when the old has disappeared. Let those tears take your past, let them wash you. They are preparing you tor me. And you have a heart which can grow in prayer. But if you allow, only then. Nothing can be done against you. And up to now you have been fighting, you have been protecting, safeguarding yourself. You are keeping a little bit aloof, distant. Then you are doing it at your own risk. You may miss the opportunity.

OSHO, IN TODAY'S LECTURE YOU SAID THERE ARE THREE STAGES -- SEX, LOVE AND PRAYER. BUT IF ONE KEEPS ON CHANGING THE PARTNERS HOW CAN ONE GO INTO DEPTH? HOW CAN ONE REACH THE HIGHEST STAGE AT ALL?

The question is from Ma Yoga Mukta.

This question arises in many people; and because she is an Indian, it has more relevance to her conditionings. People think that if you are in love with one person, only then love can go deep. That is utter nonsense!

The depth of love has nothing to do with one person or two persons. The depth of love has something to do, certainly: THAT YOU SHOULD REMAIN IN LOVE ALWAYS -- that brings depth. Now, for example, you love a man or a woman. For a few days things are really fantastic. things are going beautifully. And then, naturally, things start becoming dull. There is nothing wrong in it, it is just the very course of nature. You become acquainted with the woman, her ways; she becomes acquainted with you, your ways, your life-style -- and when everything is known, interest starts dimming. When everything is known and there is nothing surprising any more, how can the relationship remain fantastic? The wonder starts disappearing, things settle, become mundane, day-to-day, ordinary. This is what ordinarily happens.

Now you can go on living with the man or with the woman with the idea that it you change the man or the woman, love will never go deep. But the love is not going deep at all, the love is becoming shallower every day. Sooner or later, you will start taking the other for granted. There will be no joy in the other's presence, you will not be thrilled by the other's presence. You can go on clinging...

And Mukta has asked this question because she was trying to cling to a certain sannyasin, trying hard to cling. And because she tried hard, the sannyasin escaped. My people are very very intelligent! If you cling too hard, then nobody is going to be with you, because nobody wants an imprison-ment, nobody wants you to become a fetter. The more you cling, the more the relationship becomes ugly. First it loses joy, loses all charm, loses all magnetism, and then it starts becoming ill, pathological.

I call a relationship pathological when you are clinging only for clinging's sake, there is nothing else to cling for. You are simply clinging because you are afraid to lose, afraid to change, afraid to move in a new relationship. Because the new -- who knows how it is going to turn out? where it will lead? The new is dangerous because the new is not yet familiar. The old is familiar. settled, there is a certain security, a comfort, a convenience. When you start clinging for clinging's sake, then it is pathological, it is ugly; it is NOT going to bring any depth in your relationship. All depth will disappear.

You can go and see. Millions of husbands and wives... What depth? What intimacy is there?

Now I am not saying that if you are with a certain person -- with a man or a woman -- and things are still growing, change. I am not saying that. Don't misunderstand me. There are a few people who are so sensitive that they can go on finding something new in the other every day. There are people who are so aesthetic that they never feel that things are ever finished. Their sensitivity, their intensity, their passion goes on bringing new depths. Then it is perfectly good.

My criterion is: if a relationship is growing towards depth, it is perfectly good. Go on! Exhaust it if you can. But if it is not growing, if it is not deepening, if the intimacy is not flowering any more; all has stopped, and you are simply stuck because you don't know how to leave and how to say good-bye, then you are destroying your capacity for love. It is better to move, change the partner, than to destroy love -- because love is the goal, not the partner. You love a person, NOT FOR THE PERSON'S SAKE; you love the PERSON FOR LOVE'S SAKE.

Love is the goal. So if it is not happening with this person, let it happen with somebody else, but LET IT HAPPEN! Allow it a continuity. That continuity, that flow of love constantly happening, will take you deeper into it, will bring depth, will bring new dimensions, will bring new realisations.

So remember, if it is going good with one person... and by 'good' I don't mean what is ordinarily meant when somebody says 'They are a good couple' or 'Very nice'. I don't mean that; those words just hide facts. A 'nice family' means no conflict, no problem, things are going smoothly, the wheels of the mechanism are moving smoothly, that's all. But a really beautiful relationship is not just nice; it IS FAR OUT! Never settle for less. Only a far out relationship can bring depth. If it is not happening, be courageous enough to say good-bye -- with no complaint, with no grudge, with no anger. What can you do? If it is not happening, it is not happening.

You cannot make the other feel guilty. What can he do? Whatsoever he can do he is doing, whatsoever you can do you are doing. But if somehow it is not happening, you are not fitting with each other, you are not meant for each other, don't go on foreign.

It is like putting a square plug in a round hole. Go on -- it won't happen. And if you succeed. there is every possibility that you may have destroyed the plug completely Then it will not be of any worth.

But mind functions through conditionings. Now Mukta's mind is basically Indian. The Indian conditioning is very long. For thousands of years in India it has been thought that you should be true to one person. I am teaching you a totally different thing. I am teaching you: Be true to love, not to persons. Be true to love. Never betray love, that's all. If sometimes persons have to be changed, they have to be changed, but never betray love. The old Indian tradition is: Betray love but never betray the person; go on clinging to one person. And when things have been there for thousands of years, they become part of your blood and bones, part of your marrow, and you start functioning unconsciously.

Mukta, become a little more conscious. Meditate over this anecdote.

The day for the execution arrived and the three prisoners -- a Frenchman, an Englishman and a German -- were led out of their cells to the guillotine. The Frenchman was the first to be led up the steps and was asked if he preferred to face upwards or downwards on the guillotine block.

He replied 'I have led a full and good life enjoying all the delights of good wine from the finest French

vineyards, excellent cheeses, the best cuisine and the wonderful charms of the most lovely mademoiselles of France. I have nothing more to wish for and nothing to fear. Therefore, I will face upwards.

He was then positioned on his back looking up so he could watch the blade as it descended. The blade was released and it began falling with full speed until it was only half an inch from his neck, at which point the blade suddenly stopped.

Unable to explain this, the authorities who were standing by interpreted it as a sign from God, and proceeded to release the prisoner to become a free man.

The Englishman was next to be led to the guillotine and was asked the same question. He replied I have served my Queen loyally throughout the empire. In the true tradition of the refined Englishman, I have helped to spread our great English civilisation around the world and I have never flinched at danger. Therefore, I am ready to face death and will face upwards.'

He was positioned on his back and the blade was released and began falling: Again, at the last instant, the blade came to an abrupt stop just half an inch above his throat. This was again interpreted as a sign from God, so the man was freed.

Next the German was led to the guillotine and as he was being asked the same question, he immediately interrupted and said 'Before I answer your question, I want you to know that I refuse to be under that machine until you get it fixed!'

A German is a German. His conditioning is there... the machine should be fixed first!

And that's how the Indian mind also functions. Down the ages you have been taught to remain true to persons, which is not a very high value. The higher value is to remain true to love. If it is happening with one person, perfectly good. I am not saying 'Change' -- what is the point of changing? If it is not happening with this person, then let it happen somewhere else.

But LET IT HAPPEN, because if you miss love, you will miss all that is beautiful in life. If you miss love, you will miss the possibility of prayer too, because only love, when it becomes deep, brings you closer to prayer.

I DO NOT BELIEVE IN ANYTHING, BUT I DO BELIEVE IN GOD. WHY ARE YOU SO MUCH AGAINST BELIEFS?

Because a belief is a belief, and is not an experience. Belief is a barrier. If you believe in God you will never know God -- that's why I am against belief, because I am for God. Your very belief will never allow you to know that which is, because the belief means that before knowing it you have decided already what it is. Your decisive mind will not relax. Your mind with a conclusion is a prejudiced mind, and to know God an empty mind is needed -- unprejudiced, pure, uncontaminated by any belief, by any ideology. Because I am for God, that's why I am against all beliefs.

And you say: I DO NOT BELIEVE IN ANYTHING ELSE...

But if you believe in God, then what more is needed? That is enough. You have made the greatest mistake! Now every other mistake is very small. And if the great mistake has been done, then other mistakes will follow in its wake. If you can believe in God without knowing God -- without under-standing what it means, without ever experiencing even a little bit of it, without ever seeing a single ray of light; if you can believe in God, if you can be so deceptive, if you can be so cunning -- then you can believe in anything. And what else is needed? You think this belief is not a big mistake? This is the biggest mistake.

A husband walked into his house unexpectedly one evening, and noticed some men's clothing at the foot of the bed. He asked his wife, who was in the bed at the time, where the clothes came from. His wife told him that the clothes belonged to him, and she was taking them to the cleaner's. Going to the closet to hang up his coat, he eyed a man bare as the day he came into the world.

The husband: 'What are you doing here?'

The man: 'Did you believe what your wife told you?'

The husband: 'Yes!'

The man: 'Well, I'm waiting for a bus.'

If you can believe that, then you can believe anything. The naked man standing in the closet, waiting for the bus...

If you can believe in God, then you can believe in Adolf Hitler, in Josef Stalin, in Mao Tse-tung, then you can believe in any nonsense, because you have accepted the basic nonsense. Never believe in God. God has to be KNOWN, not to be believed. God has to be LIVED, not to be believed. God has to be EXPERIENCED, not to be believed.

And why do you believe in God? If you have not known, then it must be out of fear, then there can be no other reason. Remember, God can be known only out of love, and beliefs come out of fear. And love and fear never meet; they never cross each other's path. Love knows no fear. Fear knows no love. If you are afraid of somebody you cannot love that person. That's why it is very difficult for children to love their parents, because parents make them afraid. It is very difficult for husbands to love their wives, because wives make them afraid. It is very difficult for wives to love their husbands, because the husbands make them afraid.

Wherever fear comes, fear comes from THIS door, and love escapes from the other. They never live together, they can't live together. Have you not observed? When you love a person all fear disappears. In that very love there is no fear.

God has to be known through love. And belief is based in fear. Belief stinks.

A salesman couldn't make the lady understand the power brakes on the car he was selling her, so he took her for a ride. When he was almost five hundred feet from a brick building, he speeded up and at the last minute he hit the brake.
Lady: 'What is that smell?'
Salesman: 'Rubber burning, madam.'
She brought the car home to show her husband and took him for a ride. Coming to the same brick wall, she slammed on the brakes missing it by about three inches. Looking at her husband, she said 'Do you smell that, honey?'
Husband: 'I should. I'm sitting in it.'

All beliefs stink. Drop beliefs. Have the courage to know.

God is an invitation for the ultimate journey. Let God be a quest, not a belief. Let it be a question mark on your heart, at the deepest core of your being. Let the question trouble you, let the question become a turmoil. Let the question create a chaos in you, because only through chaos stars are born. And only when the quest has destroyed all your belief systems and you are freed of all conclusions given by others, will you be able to open your eyes to the naked truth. And it is facing you. It is always facing you. It is just in front of your nose. But there is a great China Wall of beliefs, and you cannot see that which surrounds you from everywhere.

I AND MY WIFE BOTH LOVE YOU, BUT WE OFTEN QUARREL ABOUT YOU AND YOUR THOUGHTS, BECAUSE WE CANNOT AGREE IN OUR INTERPRETATION OF YOUR IDEAS. WHAT SHOULD WE DO?

There is no need to agree. And how can you agree? When you listen to me, you listen through your preoccupation. When your wife listens, she listens through her preoccupation. When you listen, you listen through your own beliefs, ideas, conditionings. When she listens, she has her own mind. Interpretations are going to be different.

Just because you are both listening to me does not mean that you will agree. You will interpret, you will give colours, you will give turns to ideas according to your mind. See the fact that with the mind there can be no agreement. There is no need to argue. Rather, try to do what I am saying. Don't waste your time. I am not here to make you more argumentative. I am not here to make you more logical. I am not here to make you more capable of discussing, analysing, interpreting things. I am here to help you to see. And seeing comes when you are without the mind.

Now this simple fact that you go on quarreling with your wife -- and you both love me -- should become a great experience. You are here... a thousand people. I am saying the same thing to you all, but there are going to be a thousand interpretations. You can't agree with the other. The other has looked from a totally

different angle because the other is hooked from a totally different angle. That is the only way he or she can see it. And this is so if you are not related with the person. If you are related with the person, then there are more difficulties -- particularly in the relationship of a wife and husband. Their quarrel is eternal. It does not matter about what, but they quarrel. There seems to be only one agreement: to disagree. That is their only agreement; about that they have agreed. That is a tacit agreement in every marriage -- that they will disagree.

Mulla Nasruddin goes on fighting with his wife, and the wife goes on arguing. One day I told Mulla 'For thirty years you have been arguing, and there seems to be no possible solution. Why don't you drop it?'
He said 'How to drop it?'

I said 'Simply agree with your wife! Next time it happens, you simply agree and see what happens.'
He said 'Okay.'

So next time it happened, first, in the heat of it, he forgot. He argued for half an hour. And then he suddenly remembered, so he went out in the garden to cool down. Then he cooled himself, collected himself, decided that he would agree.

He went in and he said to the wife 'Okay, you are right. I agree with you.'

The wife looked at him with great surprise, and said 'What? But I have changed my mind!'

And the argument starts again. They have changed sides, but the argument is the same.

When you are related with somebody, relationship brings many complexities. There is a constant struggle to dominate. It is not really argument that you are interested in or your wife is interested in; it is really a question of who dominates whom. Each point becomes a power struggle: who dominates whom? See it, and don't Waste your time.
And you ask me: WHAT SHOULD WE DO?

Let her have her opinions, you have your opinions. Rather than wasting time in opinions, start doing something according to your mind and let her do something according to her mind. But do something.

If I say meditate -- whatsoever you understand by it -- start doing something. In the beginning it is always a groping in the dark. But by and by, the gropers reach.

Jesus says

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU...

Start groping, and don't be worried that you may commit some error or some mistake. Errors have to be committed, mistakes are going to happen. Nobody can reach directly; everybody has to stumble. Many times one goes astray, but if one goes on working sincerely, authentically, then sooner or later the door opens.

You open your door, let her open her door. Don't make me an excuse for your power struggle. And, remember always, have compassion on other people. They have their minds, they are hooked there just as you are hooked in your own mind. See! Because you cannot see without your mind, how can you expect the other to see it?

Watch life, and sooner or later you will see an insight arising in you. In that very insight you will become capable of understanding the other's standpoint. I am not saying that you have to agree with the other, but you can understand. There is no need to agree, but you can see why the other is looking at this point in this way, and you can have compassion for the other.

If you have compassion, you will be surprised -- the other has started feeling compassion for you. If you argue, the other argues. Argument creates argument. It goes on becoming bitter and more bitter; it poisons relationship. If you can understand the other's standpoint, you will find the other is also more compassionate towards your standpoint. And people have their own standpoints, because people are not enlightened.

Standpoints are bound to be there up to the third mind, the individual mind. With the fourth mind, there is no argument; compassion arises. One can see the other -- where the other is hooked -- and feel sorry for the other, because it is an imprisonment. Only with the fourth... understanding, compassion. And with the fifth, one forgets about others or about oneself; then there is no division.

Listen to a few anecdotes. First:

A housewife complains to the psychologist 'Something is wrong with my husband. At night when he comes back from work, he always first kisses our dog and then me.'

The psychologist thinks about it for a while, then he suggests thoughtfully 'Would you mind bringing a You cannot expect this, but this too is a possibility. There are millions of possibilities as to what the response is going to be. Now this psychologist must have been a very logical person -- hooked in logic. 'If the husband kisses the dog first, then the dog must be more beautiful than the wife, so bring the photograph.' That is his standpoint.

And everybody is closed in his own world.

Two Frenchmen are standing on the platform of the train that is pulling out of Paris. One of them waves to a friend at the station, and calls, 'Thanks loads! Had a marvelous time! Your wife was a wonderful lay!' Then he turn to the man standing next to him and says, 'It's not true, she's no good at all. I just wanted the husband to feel good.'

There are different visions. Now, whether the husband is going to feel good or bad... But this man has simply appreciated... Maybe in France it is possible.

In a certain Western city where drivers too often have a way of using only one hand on the steering wheel, devoting the other to the inevitable girl at the side, an ordinance was recently passed, requiring two hands on the wheel of a moving car. As a result of this law, a member of the police force stopped an approaching Ford coupe and severely reprimanded the spooning couple in this manner: 'Young man, do you know the laws of this city? Why not use both hands?'

The derelict at the wheel frankly retorted 'Why, I have to use one hand to drive with!'

Different visions, different understandings.

The last:

Olga was returning to Czechoslovakia after working for a year in Britain. On the plane she began to writhe and moan, clutching her belly at the same time. The stewardess was quickly at her side to find out what was the matter. 'Have you had a check-up recently?' she asked Olga.

'No, no' wailed Olga 'it wasn't a Czech, it was a Scotsman.'

I Say Unto You, Vol 1

Chapter #7
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MATTHEW 7

JESUS SAID UNTO HIS DISCIPLES:

21. NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF

HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

22. MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?

23. AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

24. THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK:

25. AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

26. AND EVERY ONE THAT HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND:

27. AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL: AND GREAT WAS THE FALL OF IT.

Man is not a meaning but an opportunity. The meaning is possible, but is not given. The meaning can be created, but it is not already there. It is a task not a gift. Life is a gift, but life is open opportunity. Meaning is not a gift, meaning is a search. Those who seek will certainly find it. but those who simply wait will go on missing. The meaning, the LOGOS, has to be created by man. Man has to transform himself into that meaning. It cannot be something exterior to man, it can only be something interior.
Man's inner being has to become illumined.

Before we enter into these sutras, a few things will be helpful to understand about man, because only then is the work possible.

The first thing to be understood is that man is a four-dimensional space-time continuum, just as the whole existence is. Three dimensions are of space, one dimension is of time. They are not separate: the dimension of time is but the fourth dimension of space. The three dimensions of space are static; the fourth dimension of time brings movement, makes life a process. Then existence is not a thing, but becomes an event.

And so is man. Man is the miniature universe. If you could understand man in his totality, you would have understood the whole existence. Man contains all -- in seed. Man is a condensed universe. And these are the four dimensions of man.

The first dimension is what Patanjali calls SUSHUPTI, deep sleep, where not even a dream exists. One is utterly silent, not even a thought stirring, no wind blowing. All is absent That absence, in deep sleep, is the first dimension. It is from that that we start. And we have to understand our sleep, only then can we go through a transformation. Only then can we build our house on a rock, otherwise not. But very few people are there who understand their sleep.

You sleep every day, you live one-third of your life in deep sleep, but you don't understand what it is. You go into it every night, and you also gain much out of it. But it is all unconscious: you don't know exactly where it leads you. It leads you to the most simple dimension of your life -- the first dimension. It is very simple because there is no duality. It is very simple because there is no complexity. It is very simple because there is only oneness. You have not yet arisen as an ego, you have not yet become divided -- but the unity is unconscious.

If this unity becomes conscious you will have SAMADHI instead of SUSHUPTI. If this unity becomes conscious, illumined, then you will have attained God. That's why Patanjali says: Deep sleep and SAMADHI, the ultimate state of consciousness, are very much alike. Alike, because they are simple. Alike, because in both there is no duality. Alike, because in both the ego exists not.

In the first, the ego has not arisen yet; in the second, the ego has been dissolved -- but there is a great difference too. The difference is that in SAMADHI YOU know what sleep is. Even while asleep your consciousness is there, your awareness is there. Your awareness goes on burning like a small light inside you.

A Zen Master was asked... It is a very famous saying in Zen:

Thus we are told that before we study Zen the mountains are mountains and the rivers are rivers. While

we are studying Zen, however, the mountains are no longer mountains and the rivers are no longer rivers. But then when our study of Zen is completed, the mountains are once again mountains and the rivers are once again rivers.

'What is meant by this?' a disciple asked a great Master.

The Master explained this: 'It simply means that the first and the last states are alike. Only just in the middle... THE disturbance. First the mountains are mountains. and again in the end the mountains are again mountains. But in the middle the mountains are no more mountains and rivers are no more rivers -- everything is disturbed and confused and clouded. That clouding, that confusion, that chaos, exists only in the middle. In SUSHUPTI everything is as it should be; in SAMADHI, again everything is as it should be. Between the two is the problem, is the world, is the mind, is the ego, is the whole complex of misery, hell.

When the Master explained this, the disciple exclaimed 'Well, if that's true, then there is no difference between the ordinary man and the enlightened man.'

'That's true' replied the Master. 'There is no difference really. The only thing is, the enlightened man is six inches off the ground.'

But those six inches make all the difference. Why is the Master six inches off the ground? He lives in the world and is yet not in it -- those are the six inches, the difference. He eats, and yet he is not the eater; he remains a witness -- those six inches. He is ill, he knows the pain of illness but still he is not in pain; that difference -- those six inches. He dies, he knows death is happening, and yet he is not dying: that difference -- those six inches. He is asleep and yet he is not asleep, he is alert too.

The first state is of SUSHUPTI. We will call it 'the first dimension'. It is dreamless undividedness, it is unconscious unity, it is ignorance, but very blissful. But the bliss too is unconscious. Only in the morning when you are awake again do you start feeling that there has been a good sleep in the night, that you have been in some faraway land, that you are feeling rejuvenated, that you are feeling very fresh, again young and alive. But only in the morning -- not exactly at the time when you are in the sleep, only later on. Just some fragrance remains lingering in the memory. It reminds you that you have been to some inner depth, but where? what? -- you cannot figure it out. You cannot give any account of it. Just a vague memory, a &int remembrance that somewhere you have been in a good space. There is no ego yet, so there is no misery possible, because misery is not possible without the ego.

This is the state where the rocks and the mountains and the rivers and the trees are existing. That's why trees look so beautiful -- an unconscious bliss surrounds them. That's why mountains look so silent: they are in SUSHUPTI, they are in deep sleep, they are continuously in deep sleep. That's why when you go to the Himalayas, an eternal silence is felt -- virgin silence. Nobody has ever been able to disturb it. Just think of a mountain, and suddenly you start feeling silent. Think of trees and you feel life flowing in. The whole of nature exists in the first state, that's why nature is so simple.

The second dimension is that of dream -- what Patanjali calls SWABHA. The first disturbance in the sleep is dream. Now you are not one any more; the second dimension has arisen. Images have started floating in you: the beginning of the world. Now you are two: the dreamer and the dreamed. Now you are seeing the dream and you are the dream too. Now you are divided. That silence of the deep sleep is no more there, disturbance has entered because division has entered.

Division, duality, disturbance -- that is the meaning of the dream. Although the duality is still unconscious. it is there; but not very consciously -- not that you know about it. The turmoil is there, the world is born, but things are still undefined. They are just coming out of the smoke; things are taking shape. The form is not yet clear, the form has not yet become concrete, but because of the dualism -- even though it is unconscious -- misery has entered in. The nightmare is not very far away. The dream will turn into a nightmare.

This is where anima]s and birds exist. They also have a beauty, because they are very close to SUSHUPTI. Birds sitting on a tree are just dreams sitting in sleep. Birds making their nests on a tree are just dreams making their nests in sleep. There is a kind of affinity between the birds and the trees. If trees disappear, birds will disappear; and if birds disappear, trees will not be so beautiful any more. There is a deep relationship; it is one family. When you see parrots screeching and flying around a tree, it almost looks as if the leaves of the tree have got wings. They are not separate... very close. Birds and animals are more silent than man, happier than man. Birds don't go mad. They don't need psychiatrists, they don't need any Freud, any Jung, any Adler. They are utterly healthy.

If you go into the forest and you see the animals, you will be surprised -- they are ALL alike! And all

healthy. You will not find a single fat animal in the natural state. I am not talking about the zoo. In the zoo things go wrong, because the zoo is no more natural. Zoo animals start following man, they even start going mad and committing suicide. Zoo animals even turn into homosexuals. The state of the zoo is not natural, it is man-created. In nature they are very very silent, happy, healthy, but that health too is unconscious -- they don't know what is happening.

This is the second state: when you are in a dream. This is the second dimension. First: dreamless sleep, SUSHUPTI -- simple one-dimensional; there is no 'other'. Second: dream, SWABHA; there are two dimensions: the dreamer and the dreamed, the content and the consciousness -- the division has arisen -- the looker and the looked at, the observer and the observed. Duality has entered. This is the second dimension.

In the first dimension there is only the present tense. Sleep knows no past, no future. Of course because it knows no past, no future, it cannot know the present either, because the present exists only in the middle. You have to be aware of the past and the future, only then can you be aware of the present. Because there is no past and no future, sleep exists only in the present. It is pure present, but unconscious.

With the dream, the division enters. With the dream, the past becomes very very important. Dream is past-oriented; all dreams come from the past. They are fragments of the past floating in the mind, dust from the past which has not settled yet.

It's her old man I fee sorry for. He was in bed the other night fast asleep. Suddenly she noticed he had a smile on his face. She thought 'Hello, he's having one of those dreams again.' So she put down her crisps and her bottle of stout and woke him up.

He said 'Blimey, you would, wouldn't you! I was having a lovely dream then! I was at this auction where they were selling mouths. They had small rosebud ones for a quid. Pert little pursed ones for two quid, and little smiling ones for a fiver.'

She said 'Ooh! Did they have a mouth my size?'

'Yes. They were holding the auction in it.'

Whatsoever you dream has something to say about your past. It may be that you see an auction -- little smiling rosebud mouths are being sold -- but the auction is being held in your wife's mouth. Maybe you have never said to your wife 'Shut up, and keep your big mouth closed!' Maybe you have not said it so clearly, but you have been thinking that so many times. It is lingering in the mind. It is there. Maybe you have never been so true in your waking state as you are when you are asleep. And you can be! You can afford to be true. All dreams float from the past. With the dream, past becomes existential. So the present is there, and the past.

With the third, the third dimension, waking state what Patanjali calls JAGRUT -- multiplicity enters. The first is unity, the second is duality, the third is multiplicity. Great complexity arises. The whole world is born. In sleep you are deep inside you; in dream you are no more that deep inside you and yet you are not out either -- just in the middle, on the threshold. With waking consciousness you are outside yourself, you have gone into the world.

You can understand the biblical story of Adam's expulsion in these three dimensions. When Adam was there in the Garden of Eden and had not yet eaten the fruit of the Tree of Knowledge it was deep sleep, unconscious -- unconscious bliss it was. There was no disturbance, everything was simply beautiful. He had not known of any misery. Then he eats the fruit of the Tree of Knowledge. Knowledge arises, images starts floating, dreams have started functioning. He is no more the same. He is still in the Garden of Eden but no more part of it -- alien, stranger, an outsider. He has not yet been expelled, but in a subtle way he is no more centered there. He is uprooted. This is the state of the dream -- the first taste of knowledge, because of the first taste of duality, the distinction of observer and the observed. And then he is being expelled from the Garden of Eden, thrown out -- that is the third state, the waking state. Now he cannot even go back; there is no way back. He has forgotten that he has an inside too.

In deep sleep you are inside. In wakefulness you are outside. In dream you are just in the middle, hanging, not settled yet where to go, still indecisive, in doubt, uncertain. With the waking state, the ego enters in. In the dream state there are just rudimentary fragments of the ego arising, but they settle in the third. The ego becomes the most concrete, most solid, most decisive phenomenon. Then whatsoever you do, you do because of the ego.

The third state brings a little consciousness -- just one per cent, not much of it, just a flickering consciousness, momentary consciousness. The first was absolutely unconscious, the second was

unconsciousness disturbed, the third is the first glimpse of consciousness. And because of that -- the momentary glimpse of consciousness -- that one per cent of consciousness coming in creates the ego. Now the future also enters in.

First there is only the present unconscious, then there is the past unconscious, now there is future. Past, present, future, and the whole complexity of time revolves around you. This is the state where people are stuck, where you are stuck, where everybody is stuck. And if you go on building your house with these three dimensions, you will be building it on sand, because your whole effort will be unconscious.

To do something in unconsciousness is futile -- it is shooting arrows in the dark not knowing where the target is. It is not going to bring much result. First, light is needed. The target has to be looked for, searched for. And enough light is needed so you can move towards the target consciously. That is possible only when the fourth dimension starts functioning. It rarely happens; but whenever it happens, then meaning is really born, LOGOS is born.

You will live a meaningless life if you live only with these three. You will live a meaningless life because you will not be able to create yourself. How can you create in such unawareness?

The fourth dimension is of awareness, witnessing -- what Patanjali calls turiya. And in the Gospels Jesus goes on saying again and again to his disciples: Awake! Beware! Watch! All these words indicate turiya. And it is one of the misfortunes of history that Christianity has not been able to bring this message clearly to the world. It has failed utterly.

Rarely has a religion failed so utterly as Christianity. Jesus was not very fortunate, because the disciples that he found turned out to be very ordinary, and the religion became almost a political organisation. The church became not a follower of Jesus but deep down really antagonistic to Jesus. The church has been doing things AGAINST JESUS IN THE NAME OF JESUS.

Buddha was more fortunate. The followers never became a church, they never became so organised politically and they never became so worldly. They carried little bits of Buddha's message down the ages.

This fourth dimension has to be understood as deeply as possible, because this is the goal. It is pure consciousness, simplicity again. The first was simple but unconscious; the fourth is simple but conscious. Unity again, bliss again -- with only one difference: now everything is conscious, the inner light is burning bright. You are fully alert. It is not a dark night inside you but a full-moon night, moonlit. That is the meaning of enlightenment: the inner illumination.

Again there is only one time left -- present, but now it is conscious present. Past is no more hanging around. A man who is aware cannot move in the past, because it is no more. A man who is aware cannot move in the future, because it is not yet. A man who is aware lives in the present, herenow. HERE is his only space and now is his only time. And because he is only herenow, time as such disappears. Eternity is born, timelessness is born. And when one is totally alert, ego cannot exist.

Ego is a shadow cast in unawareness. When all is light, the ego cannot exist. You will be able to see the falsity of it, the pseudo-ness of it. And in that very seeing is its disappearance.

These are the four dimensions of human consciousness. And people live only in the first three. The fourth carries the meaning, hence the people who live only in the three live a meaningless life. They know it. You know it! If you look into your life you will not find any meaning there, just a haphazard, accidental progression of things. One thing is followed by another, but with no particular consistency, with no particular relevance. One thing is followed by another just accidentally.

That's what Jean-Paul Sartre means when he says 'Man is a useless passion': man is accidental. Yes, he is true if he is talking about the three dimensions: first, second and third; but he is not true about the fourth. And he cannot say anything about the fourth because he has not experienced anything of it. Only a Christ or a Buddha can say something about the fourth.

Christ-consciousness is of the fourth, so is Buddha-consciousness. To remain confined in the three is to be in the world. To enter into the fourth is to enter into NIRVANA, or call it the 'kingdom of God'. These are only different expressions for the same thing.

A few things more: The second dimension is a shadow of the first: sleep and dream. Dreams cannot exist without sleep, sleep is a must. Sleep can exist without dreams. So sleep is primary, dreams are secondary -- just a shadow. And so is the case with the third and the fourth. The third is the shadow of the fourth, because the third can exist only if there is some consciousness. A little bit of consciousness has to be there, only then can the third exist. The third cannot exist without little bit of consciousness in it -- a ray of light. It is not much of a light, but a ray of light is needed. The fourth can exist without the third, but the third cannot exist without the fourth. The fourth is awareness, absolute awareness; and the third is just a

small ray of light in the dark night. But it exists BECAUSE OF that small ray of light. If that ray of light disappears, it will become the second; it will not be the third any more.

And your life looks like a shadow-life because you are living with the third. And the third is the shadow of the fourth. Only with the fourth do you come home. Only with the fourth are you grounded in existence.

The first is absolute darkness, the fourth is absolute light. Between these two are their two shadows. Those two shadows, have become so important to us that we think that is our whole life. That's why Hindus have been calling the world maya, illusion, because of these two dimensions which have become predominant -- the second and the third. We have lost track of the first, and we have not yet searched for the fourth.

And one thing more: If you find the fourth you will find the first. Only one who has found the fourth will be able to know about the first, because once you have come to the fourth you can be asleep and remain alert. Krishna defines the yogi in the Gita as 'one who is awake while asleep'. That's his definition for the yogi. A strange definition: who is awake while asleep.

And just the reverse is the situation with you. You are asleep while awake. That is the definition of a non-yogi: asleep while awake. You look awake, and you are not.

It is just an idea, this awake state. Ninety-nine per cent consists of sleep -- only one per cent of wakefulness. And that one per cent also goes on changing. Sometimes it is there and sometimes it is not there at all. It was there; somebody insults you -- and it is not there. You have become angry, and you have lost even that small awareness. Somebody treads on your feet -- and it is gone. It is very delicate. Anybody can take it and destroy it, and very easily. You Were perfectly okay; a letter comes and something is written in the letter, and suddenly you are no more okay. All is disturbed. A single word can create such a disturbance! Your awareness is not very much.

And you are awake only in rare moments: in danger you are awake, because in danger you have to be awake. But when there is no danger, you start snoring. You can hear people snoring -- walking down the road, they are snoring. And they are caged in their own unconsciousness.

A drunk bumped into a stop sign. Dazed and disoriented, he stepped back and then advanced in the same direction. Once more he hit the sign. He retreated a few steps, waited awhile, and then marched forward. Colliding with the post again, he embraced it in defeat and said 'It is no use. I am fenced in. I am stopped in every direction.'

And he has not moved in any other direction. He has been moving again and again to the post. And being hit, naturally he concludes that he has been fenced in from every direction.

And that is the situation of the ordinary human consciousness. You go on moving in the same unconscious way, in the same unconscious direction. And again and again you are hit, and you think 'Why is there so much misery? Why? Why did God create such a miserable world in the first place? Is God a kind of sadist? Does he want to torture people? Why has he created a life which is almost like a prison, and in which there is no freedom?'

Life is absolutely free. But to see that freedom, first you will have to free your consciousness. Remember it as a criterion: the more conscious you are, the more free; the less conscious you are, the less free. The more conscious you are, the more blissful; the less conscious you are, the less blissful. It depends on how conscious you are. And there are people who will go on looking into the scriptures to find out ways to become more free, to become more blissful, to attain to truth. That is not going to help, because it is not a question of the scriptures. If you are unconscious and you go on reading the Bible and the Koran and the Vedas and the Gita, it is not going to help, because your unconsciousness cannot be changed by your studies. In fact the scripture cannot change your consciousness, but your unconsciousness will change the scripture -- the meaning of the scriptures. You will find your own meanings there. You will interpret in such a way that the Bible, the Veda, the Koran, will start functioning as imprisonments. that's how Christians and Hindus and Mohammedans are -- all imprisoned.

I have heard...

After booking into a large hotel, a self-styled evangelist read in his room for an hour or two -- and he was reading the Bible -- then went down to the bar, and after a couple of drinks, he struck up a conversation with the red-headed barmaid. He stayed up until closing time and after the girl had cleared up, they both went up to the evangelist's room.

When he started to interfere with her clothing, the barmaid seemed to have second thoughts. 'Are you sure this is alright?' she said 'after all you are a holy man.'
'My dear' he replied 'it's written in the Bible.'

She took him at his word, and they spent a very pleasant night together. The next morning, however, as the girl was preparing to leave, she said 'You know, I don't remember the part of the Bible you spoke about last night.'

The evangelist picked up the Gideon's Bib]e from the bedside table, opened the cover, and showed her the flyleaf, on which was inscribed 'The redheaded barmaid screws.'

Reading the whole Bible for one hour, and this was his finding. Somebody had inscribed on the flyleaf...

If you read the Bib]e, you read it, remember. And the meaning that you give it will] be yours, the interpretation will be yours. It cannot help you, because it cannot even protect itself from you. How can it help you? The only way to have any change in life is to change consciousness. And to change consciousness you will not have to go into the Bible and the Vedas. you will have to go inwards, you will have to go into meditation. Scholarship won't help.

A blind man was invited to a festivity and there he ate some delicious pudding. He was so enchanted by its taste that he asked someone sitting next him to tell what it looked like.
'White' the man said.
'What is white?' the blind man asked.
'White? -- like a duck' came the answer.
'How does a duck look?' persisted the blind man.

Puzzled for a moment, the man finally said 'Here, feel this' and took the blind man's hand in his hand and guided it along his other hand and arm, which he bent at the elbow and wrist to resemble the shape of a duck.

At this, the blind man exclaimed 'Oh, the pudding is crooked!'

That's what is going to happen. You cannot help the blind man to know what is white, or what is colour, or what is light. All your help is going to give him something wrong. There is no way to help the blind man by definitions. by explanations, by theories, by dogmas, by scriptures. The only way to help him is to heal his eyes.

Buddha has said 'I am a physician. I don't give you definitions of light, I simply heal your eyes.' And that's what Jesus is, and all the miracles that are reported in the Bible are not miracles but parables -- that a blind man came to him and he touched his eyes, and the blind man was healed and he could see immediately. If it is just about the physical eye, this is not much. Then Jesus is already out of date, because medical science can do it. Sooner or later, Jesus will have to be completely forgotten. If he was simply curing physical eyes, then it is not going to mean much in the future. This can be done by science. And that which can be done by science should be done by science; religion should not enter into it -- there is no need. Religion has far higher things to do.

So I insist again and again that these stories are not miracles but parables. People ARE blind, and the Jesus-touch IS a magic touch. He helps them to see, he helps them to become aware, he helps them to become more conscious. He brings the fourth.

To go into the fourth, work is needed. Work in the sense that Gurdjieff used to use that word. Work means a great effort to transform your being, a great effort to centre your being, a great effort to drop all that which creates darkness and to bring all that which can help a little light come in. If a door has to be opened, then open the door and let the light come in. If a wall has to be broken, then break the wall and let the light come in. Work means a conscious effort to search, to inquire to explore into the dimension of the fourth -- into light, into awareness -- and a conscious effort to drop all that which helps you remain unconscious, to drop all that which keeps you mechanical.

A man bought a farm and a sow. He asked his wife to watch the sow, explaining that if she saw it eating grass it was ready for mating and could be taken to the next farm. A couple of days later his wife told him that the sow had started to eat grass. So the farmer put it on a barrow and took it to the next farm to be mated. When he came back, he told his wife to watch the sow again. 'If the sow eats grass again, it has not taken' he explained.

A few days later, his wife reported that the sow was eating grass again. So it was put on the barrow and taken for mating again. The farmer brought it back and again asked his wife to watch it closely. Two days later he asked his wife if it had been eating grass again.
'No' she said 'but it's sitting in the barrow.'

The mechanical mind, the instinctive mind, the repetitive mind -- that has to be broken and dropped. Work means an alchemical change. Great effort is needed. Hard and arduous is the path. It is an uphill task.

Now the sutras:

> NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

Jesus says: Prayer is necessary but not enough. It has to be supported by work.

> NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN...

Just by praising me, Jesus says, you will not enter into the kingdom of heaven Not just by praising God... Flattery won't help. And people go on flattering God in the hope that flattery will work there too. Only work, only conscious effort, hard effort will help -- nothing else can help. Prayer is good, prayer prepares the way, but then you have to walk on it!
And a very strange statement it is.

> ... BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

Two things to be understood: This sentence is strange because it says: BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS in heaven. Heaven means the unknown. heaven means that which you have not entered yet, heaven means that which you have not experienced yet. You can take it on faith, you can trust Jesus. If you love him, you will trust him. But Jesus' God is not available for you to inspect. You cannot see Jesus' God. He sees him; it is his experience. But for you it is only a trust. And Jesus says... BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

First, God is not known to you, not even his whereabouts are known. Heaven means the unknown, the mysterious. the unexplainable. His whereabouts are unknown. You have never encountered God, and the demand is that if you surrender YOUR will to HIS will, only then...

Now in this amazing statement, there are two things: you have to surrender your will and you have to follow God's will. First, surrender is possible only if you have a will. Ordinarily people think that a man who has a will will not be able to surrender. People think that weaklings, those whose wills are not very strong, can surrender. That is not right. Only very very WILLED people, who have a strong will-power, can surrender, because surrender is the ultimate in will-power. It is the last, there is nothing higher than that. To surrender you will need great will. You will have to put all your will-power into it, only then will the surrender happen. That's why I say it is an amazing statement. It is very contradictory, but life is like that -- paradoxical. And this is one of the fundamental paradoxes: the paradox of will and surrender.

Surrender happens only when there is great will. But when surrender happens, the will disappears and not even a trace is left. Surrender is the will committing suicide. And only when your will has committed suicide can God's will flow into you. These two opposites can meet: your surrender and God's will.

Surrender means receptivity. When you are receptive, utterly receptive, God can descend into you. And you cannot say 'First I have to encounter God, only then will I surrender' because you cannot encounter him, there is no way. The only way to encounter him is to surrender, because when you are surrendered he comes. You can know him only after surrender, not before surrender.

Now this is asking the impossible. But religion asks the impossible, and there have been a few people who have been able to do the impossible. Those who have done the impossible have achieved the

impossible. That is how it is, and it cannot be otherwise. You cannot have a sample of God's experience and then decide whether to purchase or not. You cannot have a look at God's being: he is not available for window-shopping. First you have to surrender -- and you have to surrender in darkness, and you have to surrender in absolute ignorance... You have no proof, and no argument can help you. Great courage is needed -- daredevil courage is needed. That's why I say the religious man is the most courageous man in the world. Those who walk on the moon are nothing. Yes, they take great risk, but that is nothing compared to religion. Because the demand, the very demand is impossible.

First you surrender, and then you come to know. But how to surrender first? How to know what is God's will? The only way to know God's will is to surrender your will. You efface yourself, you don't stand in between, you simply disappear. In your disappearance, God appears. Your absence becomes his presence. When you are empty as far as your self is concerned, you become full with his presence. He comes only when you are not.

And then the great transformation happens -- the meeting of the drop with the ocean, the meeting of the part with the whole. And then there is great jubilation.

Jesus says again and again to his disciples 'Rejoice!' For what is he talking? Why does he go on saying 'Rejoice! Celebrate! Be glad!'? -- because he is taking them closer and closer to that ultimate revolution where they will surrender and God will take over. Each step is a rejoicing, is a celebration, because each step taken towards God is taken towards your fulfilment. You can he fulfilled only when God has become a resident in you. otherwise you are empty, hollow, stuffed with straw and nothing else. Only when he comes will your temple have a deity to it. He can fulfil you by becoming a host in your being.

> NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN: BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.
>
> MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?
>
> AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

Jesus says: In that moment, in that space, many would like to tell me that 'I have been doing miracles in your name.'

There are many who are healing in the world in the name of Christ, who are serving people in the name of Christ, who are converting people in the name of Christ, and doing a thousand and one good things in the name of Christ. But deep down, if you look, the name of the Christ is just a label; deep down -- the ego.

A woman came to Jesus and touched his garment and was healed. And the woman was very thankful; she fell at his feet and thanked him from her very heart. And Jesus said 'Don't thank me. I have not done anything. It is your faith that has healed you. And if you want to be grateful, be grateful to God. I am nobody, I am just a passage, instrumental I am. You forget about me! It is your faith and God's presence that has healed you. If I was there, I was just like a link -- a bridge.'

When you cross a river you don't thank the bridge. You don't even remember, you don't look at the bridge. Jesus says 'I am just a bridge, a vehicle.' But the others...

Jesus says

> MANY WILL SAY TO ME IN THAT DAY. LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?

And behind all their works is the ego. They are claiming. The claim comes from the ego -- the claimant is always the ego. If you are not there, if there is no ego, you cannot claim; you will be silent in that moment. You will not start bragging, that 'I have done this, and I have done that.'

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU...

Jesus knows only those who are absolutely silent, who have no claims. Jesus knows only those who have utterly disappeared, who have become just vehicles of God -- who cannot claim, because they are not.

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

And Jesus uses the word 'iniquity'. It means unrighteousness, wickedness, gross injustice. It is always God who works through you, and whenever you claim, it is gross injustice.

Just watch, observe, meditate over it. You saw a man drowning in the river; you rushed and you jumped into the river, and you saved the man. And by the time you are back on the bank you start bragging 'I saved this man.' But is this true? When the man was drowning and you were on the bank, had you thought about it? Had you thought in this way -- that 'This man is drowning, I have to save him. If I don't save him who will save him?' and 'Saving is good, and righteous and virtuous', and all that? No, You were possessed by God in that moment. There was no thinking about it. You simply jumped into the water. It was not that you did it God did it THROUGH you. But later on, back on the bank, you start bragging 'I saved this man.'

This is injustice. This is gross injustice. Jesus says that this is unrighteous. Something that God has done through you... and you are claiming it as your ego glory? Claiming it as an ornament for your ego?

Remember, whenever something good happens, it happens through God. Good is that which happens through God! And bad is that which happens through you. This is religious understanding.

A religious person cannot claim any virtue. Yes, he can repent for all the sins, but he cannot claim any virtue. He will cry and weep, and he will say 'I have done this wrong and that wrong!' But not for a single moment will the idea arise in him that 'Look... and this good I have also done.' That is not possible for the religious mind. The religious mind knows that whenever something goes wrong 'I must have come in between me and God. If something goes wrong, I must have misinterpreted it, I must have deviated the energy, I must have distorted it. If something goes right -- who am I? That simply shows that I have not distorted, that's all.'

When you are standing before mirror and the mirror mirrors perfectly, it is not anything special; it is how it should be. But if your face is distorted, then the mirror is at fault, then things are not as they should be. Good is that which happens through God, and bad is that which happens through the ego. So if the ego claims the good, the good also becomes bad. And the claim is wrong.

Buddha came back to his home after twelve years, when he became enlightened. His father was very angry, naturally -- understandable. He was the only son, the father was old, and the son became a drop-out. And the father was really ill, old, and he had to carry the whole load and the responsibility of the kingdom. And when he was thinking that the son would take charge, he escaped. He escaped without saving anything. One night he simply disappeared. The father was angry.

The first meeting of the son and the father was at the great gate of the town, and the father said 'Son, although I am angry I will forgive you. You come back home and forget all this nonsense.'

And Buddha said 'Sir, will you look at me unprejudiced? I am not the same man who had escaped from your palace. I am not your son!'

And the father started laughing, and he said 'Who are you kidding? You are not my son? Can't I recognise you? Can't I see my own blood? I have given birth to you! and what are you saying... that you are not the same person?'

And Buddha said 'Sir, don't feel offended. I came through you, but you have not given birth to me.'

That's what Jesus is saying. He is saying that whenever something comes through you, you are not the originator of it. If good comes through you, God is the originator.

Never claim the life of your child; life belongs to God. You cannot produce life; you were just instrumental. While making love to your woman, what exactly were you doing? -- yoU were just instrumental. In fact, love has also happened! It was not any doing on your part. Love has happened, then

you were making love to your woman. and something happened. And you don't know what exactly -- the mystery remains mystery. The woman becomes pregnant, and a child is born. And you start claiming that 'This is my child.'

I used to live in Raipur for one year. One day I just saw the neighbour beating his small child, so I rushed into his house and told him 'What are you doing? I will call the police!'

He said 'What are you talking about? This is my kid! And I can do anything that I want to my kid! And who are you?'

I said 'This is not YOUR kid. this is God's kid. and I can claim as much as you can claim.'

He could not believe what nonsense I was talking. He said 'This is MY kid. Don't you know? -- you have been living here for one year.'

He could not understand because of the claim -- the claim that 'This is my kid, and I can do anything that I want to do.' For centuries parents were allowed to kill their child if they wanted to. They were allowed, because the thought was accepted that 'You have given birth.' How can you give birth? You have been just instrumental. Don't claim. No child belongs to you. All children belong to God, they come from God. You are at most a caretaker. And all good comes from God. If something goes wrong, then certainly you must have distorted. If evil is born, it is through you.

That's what Jesus means when he says

> AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

You are claiming that you did miracles, that you did this and that? This very claim makes you irreligious. And Jesus says: I will have to say to them that I don't know you at all.

> THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK...

By doing, not just by praying.

Prayer is cheap. One can do it, because nothing is at stake. That's why people have become church-goers, worshippers. They go to the mosque and the gurudwara, and the temple. It is very cheap and easy -- the Sunday religion. You can go to the church for one hour: it is a kind of social formality which you can fulfil. And you think you have fulfilled your life, you have fulfilled your meditation, you have fulfilled your innermost passion for God?

> ... WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK...

Only if you do, if you work hard, if you try to transform yourself... And a thousand and one times you may fail, but if you go on and on, then success comes. It comes, certainly, because it has come to Jesus, it has come to a Buddha; it can come to everybody! It is everybody's birthright. You can have it, but you cannot have it cheap. You will have to pay for it, and you will have to pay with your whole life. Less than that, and you will not attain it.

That's what Gurdjieff means when he says 'work'.

> AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

> AND EVERY ONE THAT HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND: AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL: AND GREAT WAS THE FALL OF IT.

I talked about four dimensions. If you make your house unconsciously you will be making it on sand. If you make your house IN TIME, then you will be making it on the sands. Time is the sand. If you make your house in eternity, in timelessness, in the fourth dimension, of TURIYA, of awareness, of witnessing, then you will be making it on a rock. And if you have made it on a rock, then nothing can destroy it; it is immortal, it is deathless. If you have made it on the sand, then anything -- any wind, any rain -- is going to destroy it. And you will be utterly crushed under it, because you live in that house.

And people are making sand castles -- with money, with power, with prestige. Unconscious, asleep, snoring, they go on making their house, not knowing what they are doing. They will be crushed under it.

... AND IT FELL,
AND GREAT WAS THE FALL OF IT.

Make your house on some rock. And there is no other rock than consciousness. Jesus called one of his disciples Peter. The word 'Peter' means the rock. And he called that certain disciple Peter because he was the most conscious of them all. And he told his disciples, that Peter would function as the rock for his church.

These are symbolic things. Peter was the most conscious of them all. He called him Peter because he was conscious, because he was like a rock. And he said: My church will be built on Peter. He will function as the cornerstone, the very foundation of it.

But that church was never made. The church never used Peter as the foundation. The church used Paul as the foundation, and Paul is not Christlike at all. Paul is a dangerous fellow.

At first he was against Jesus and he was against the message of Jesus. He was going towards Jerusalem to persecute Christians, and then, on the road, something happened.

It sometimes happens -- this conversion; it is very psychological. He was so obsessed by Jesus and how to destroy his message that he was continuously thinking about Jesus, dreaming about Jesus. Jesus was his obsession twenty-four hours a day. Moving on the road towards Jerusalem alone one night, he heard as if Jesus had shouted and said 'Why are you persecuting me? Why?' It may have been just his own unconscious, it may have been just his whole obsession that his whole unconscious started feeling... His conscious was against Jesus, and the unconscious always goes against the conscious -- it is just polar opposite. When the conscious was too much against Jesus, the unconscious must have become by and by interested in Jesus. This voice must have come from his innermost core, 'Why? Why are you persecuting me?'

Hearing this voice, he fell on the ground in the dust. He was very much shocked, and this proved to him that Jesus was powerful. He became converted. His name was Saul; his name now became Paul -- he became converted. First he was persecuting Jesus' disciples... He was not a contemporary of Jesus: Jesus was gone. And now he changed his whole energies. First he was persecuting Christians, now he started converting people to Christianity. And this Paul became the foundation of the Vatican church. This Paul had never known Jesus. He had never walked with the Master; he was not a contemporary. And this Paul was a dangerous man -- obsessed, angry, violent, aggressive. But he converted the world to Christianity, he became the foundation.

Peter was lost, and Peter was the rock chosen by Jesus. And why had he chosen Peter? And why had he called him 'rock'? Because he was the most conscious.

Jesus' whole message is the message of consciousness. But great work is needed, only then can you make your life on a rock; otherwise you will be building on sand.

THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM...

Doing is the question, because only by doing will you attain to being; not by saying, not by thinking. Doing means to be committed to whatsoever you feel is right.

Just the other night a young woman was here and she was saying 'I am already a sannyasin and you are in my heart, but I cannot take sannyas yet.' If I am in your heart, if you think you are already a sannyasin, then why not be committed? Then why not be involved? It is easy to say that you are in my heart -- it is very

easy. It is very easy to say 'I am already a sannyasin in my heart'. But to become committed, to declare to the world 'I am a sannyasin' is more difficult, takes more courage, needs more guts.

Jesus says: Unless you do what you think is right, nothing is going to happen. You can go on thinking and thinking. Thinking never transforms anybody; thoughts are impotent. Only acts are potent, only doings ultimately become your being.

> ... I WILL LIKEN HIM UNTO A WISE MAN...
>
> who doeth what I am saying.

> ... WHICH BUILT HIS HOUSE UPON A ROCK: AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

And there are many winds that will come, there are many rains that will descend, and floods... And they will all try to shatter your house, because life is a challenge. and anything that you attain has to be tested against challenges. The higher you grow, the greater the challenges that will be coming.

> AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

If you don't have anything there will be no challenge. This has to be understood. If you don't love, there will be no challenge; if you love, there will be great challenge in your life. If you don't meditate there will be no challenge; if you meditate, the WHOLE MIND will strike against you, will become antagonistic, will try to destroy your meditation. This is some basic law in life: that if you try to attain something higher, it has to be tested, it has to pass through many tests and many criterions. And those tests look like winds and they will strike HARD on you. But they are good, because only they will make you strong and crystallised. And only they will show you whether you have built on rock or on the sands.

Remember, only if you do what you feel, think is right, is there going to be any change, mutation -- otherwise not. Be a wise man, don't be a fool. Make something in timelessness. Make something out of your consciousness, so death cannot destroy it. There is something which is deathless, and unless you attain it, you will live in agony, suffering and fear. Once it is attained, all agony, all misery, all hell disappears. And then there is beauty, and then there is benediction.

I Say Unto You, Vol 1

Chapter #8
Chapter title: Live in Eternity

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SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT. AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS. NEVER BEFORE DID I THINK OF HIM AS AN ENLIGHTENED BEING, AS I THINK ABOUT THE BUDDHA. WHEN I FIRST CAME IN CONTACT WITH BUDDHIST TEACHING IN NEPAL. I FELT AN IMMEDIATE AFFINITY TOWARDS IT. HERE NOW IN POONA, JESUS' SAYINGS ARE BECOMING COMPREHENSIBLE AND ACCEPTABLE. YET STILL DOUBTS PERSIST. WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY, ESPECIALLY CONSIDERING THAT HE WAS TALKING TO THE COMMON PEOPLE? AND LOOK AT ALL THE CONFUSION THAT HAS NOW BEEN CAUSED BY THE MANNER IN WHICH HE SPOKE. IT DOESN'T MAKE ANY SENSE TO ME, AND I WON'T FEEL COMPLETELY AT EASE WITH JESUS AS I DO WITH THE BUDDHA UNTIL THIS QUESTION IS RESOLVED. I HAVE THE FEELING THAT IF I NEED TO READ THE NEW TESTAMENT I WOULD STILL REJECT IT.

The question is from Swami Anand Akam. First, it is very easy to accept something that is absolutely strange to you. To a Jew Jesus is not a stranger, a Buddha is a stranger. It is very easy to accept Buddha, it is very difficult to accept Jesus.

First, with Jesus you are acquainted, and acquainted through a certain conditioning -- the Jewish conditioning. Jesus is a rebel for the Jew. The same is the case with Buddha for a Hindu: the Hindu finds it very difficult to accept Buddha. It is easier to accept Jesus, because for the Hindu and the Hindu mind nothing is involved with Jesus, no attitudes are involved; the relationship is a new one. But with the Buddha much is involved. Buddha was a rebel who spoke against Hindu orthodoxy, who tried to destroy the Hindu organisation. Although he was the highest flowering of Hindu consciousness, still he was against the Hindu past. He was the future, but he was against the past. And the future has to be against the past.

So was the case with Jesus: he was the crescendo of Jewish consciousness, he was the ultimate flower of the whole Jewish history. But because he was the ultimate flower, he had to reject many things. He had to rebel against Jewish lethargy, the Jewish past, Jewish prophets. And the Jew feels very hurt.

It is like... I was born in a Jain family. Now the most difficult thing for the Jain is to accept me. It is not so difficult for a Christian, for a Jew, for a Hindu. The most difficult thing is for the Jain to accept me, because he has involvements with me. He was hoping that I would confirm his past. He was expecting that I would go to the world and spread the message of Mahavir. Then he would have been happy. But now I have my own message, his expectations are destroyed. And not only my own message, I have a thousand and one things to say against the Jain tradition -- that hurts.

So here it is very rare to find a Jain. You can see it. You will not find many Indians here, because to them also I am close, and it hurts. But for the non-Indian it is not a problem. In the first place the Jew has no expectations of me, so there is no involvement. He is not expecting anything from me. He comes to me with an open heart, without any prejudice. He wants to understand me, he does not want to manipulate me. The Jain wants to manipulate me, then there is difficulty. Because of the expectation... the frustration.

The Jews were waiting for the Messiah for thousands of years. They were hoping the Messiah would come and would fulfil all their desires. And the Messiah would come and would prove that they were the chosen people of God. 'The Messiah will come, and that will bring a Jewish era in the world...'

And then comes Jesus... and all the hopes are destroyed forever. After Jesus, the possibility of the world turning into a Jewish world has become impossible. After Jesus, the chosen people are no more chosen. After Jesus, Christians have become the chosen people of God. The Jews were hoping that Jesus would give them more consolidation, and he started to uproot them. And he had to uproot -- that is the only way to bring the future in. The past has to be destroyed, the old has to be destroyed to give birth to the new. The known has to be thrown -- that is the only way to invite the unknown.

Naturally, Jews were very much offended. They were very much offended by Jesus. And then these two thousand years after Jesus... Because of Jesus, Jews have been in misery for these two thousand years: Christians have been torturing them, killing them, murdering them. and all that the Christians have done in these two thousand years provokes again and again a great enmity towards Jesus.

So the first thing to be understood: it is very easy to accept a stranger. Jesus says two things again and again. One: Love your neighbour, and another: Love your enemy. And my feeling is that both are the same -- the neighbour is the enemy. It is the most difficult thing in life to love your neighbour. It is very easy to love a stranger. You meet a certain man or a woman on the train. You don't know anything about him, he does not know anything about you. And how open you become! Within minutes of being introduced, you are saying things to each other that you have not even said to your beloved. Nothing is involved -- the next

station will come and he will get down and disappear forever -- you will never see him again. You can be open to him, you can be true with him. Have you not observed this? With strangers you start confessing things that you cannot dare confess to anybody you are related with, because then there is danger. No danger with a stranger...

So when a Jew comes across Buddha, it is very easy to understand, because there is no prejudice, no presupposition. Your being a Jew does not become a hindrance with Buddha. He is so far away, so unrelated. He was not against Moses, he was not against Abraham, he was not against David; he is not related to Jewish history at all -- alien, a foreigner. You can accept him as a guest.

But Jesus? Jesus is not alien to you. He was born into your family, and then he started destroying the very house. Then he started to destroy the very temple that you and your ancients had worshipped in always, although he says 'I have come not to destroy, but to fulfil.' But to fulfil he has to destroy. The old has to be dismantled, the old has to be completely effaced from the earth; only then can the new temple be built.

So the name of Jesus HURTS. YOU cannot forgive Jesus yet; it is impossible to forgive UNLESS you drop your Jewish conditioning. Then there will be no problem, then Jesus will be as comprehensible as Buddha or Krishna. The problem is coming from your Jewish conditioning, the problem is not coming from Jesus. The problem is in you, not in the New Testament.

You say: SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT.

Yes, through me it will be easier, because I am not a Jew. Through me, Jesus becomes non-Jewish. The way I interpret him is the way I would like to interpret Buddha, Patanjali, Shankara. The way I interpret Jesus has nothing to do with the Jewish mind. Then you can start looking at Jesus in a new light because I am throwing a new light on him. In my light, he starts changing; he is no more Jewish. I don't put him in the context of the Jewish mind -- I CANNOT, because I am not a Jew. You will find it easier, far easier, to approach Jesus through me, because through me Jesus is no more a Jew.

SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT. AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

It is not that you could not accept his teaching, it is the JEW within you. The Jew has to be dropped. And when I say the Jew has to be dropped, I am saying the Hindu has to be dropped, the Buddhist has to be dropped, the Mohammedan has to be dropped. Then your eyes will be open, then you will have a clarity, a transparency to your vision. You will be able to see through and through, and things will come into a totally new context. And then Jesus will look beautiful. He was one of the most beautiful persons who have walked on the earth.

But, it is unfortunate, Jews missed him just the way Buddha was missed by the Hindus. It has always been the tragedy. It is very difficult for a Hindu to understand Buddha. The very name... and antagonism arises, because he said things which are against the Vedas. He said things which are against the BRAHMINS, he said things which are against the code of Manu. He said things -- not only said, but he started creating a new society; a non-Hindu world he created. He created a world where there would be no distinction between the SHUDRA, the untouchable, and the BRAHMIN, the high priest. He created a world which would be classless, with nobody inferior, nobody superior. He started putting down foundations for an utterly new society. The Hindus were angry: they destroyed Buddhism .

Do you know that Buddhism no more exists in India? Buddha is almost a foreigner. He is loved in China, in Tibet, in Japan, in Ceylon, in Thailand. The whole of Asia is Buddhist except for India; and he was born in India, and he is no more here. What happened? The Hindus took revenge: they destroyed... And remember, their destruction was far more clever than the Jewish destruction of Jesus -- because the Jews killed Jesus, and that is where they committed a great mistake. The Hindus didn't kill Buddha, they are a far more clever people... they didn't kill Buddha, but they killed Buddhism.

The Jews killed Jesus, but because they killed Jesus, they made Jesus so important, so significant -- the very centre of human history -- because of the crucifixion. If they had neglected Jesus there would have been no Christianity. You cannot conceive of Christianity without the crucifixion, or can you? If Jesus was not killed, was ignored, and people were not worried what he was saying, he would have disappeared without leaving a mark; not even a trace would have been there. But because he was killed, because he was raised on a cross, he became very very significant. The death became the seal. And when he was killed, that proved that he had something very significant to say, otherwise, why kill him?

The Hindus are more clever. They didn't kill Buddha; on the contrary, they accepted Buddha as one of the incarnations of God. I would like you to know the story of how they manipulated the whole thing...

They were against Buddha, they were against his ideas, against his revolution, but they accepted Buddha

as an incarnation of God. Just as Rama is an incarnation, Krishna is an incarnation, Buddha is also an incarnation. But they played a trick in it.

The story is that God made the world, he made heaven and hell. Then millions of years passed, and nobody went to hell, because nobody was committing sin. People were pious, simple, innocent. Everybody would die and would go directly to heaven. And what about the management which was looking after hell -- the devil, and the devil's disciples, the mini-devils, and the whole government? They became very tired, bored. Not a single entry! And they were sitting there in their offices, at their doors with their registers and files, and nobody was coming.

The Hindu story is: they went to God, and they prayed: 'What is the point? Close this thing completely! Nobody has ever come for millions of years. We are tired, we are bored! Either send people, give us work and occupation or close this thing!'

Their problem was real, and God pondered over it. And he said 'Don't be worried. Soon I will be born as Gautam Buddha, and I will corrupt people's. minds, and they will start going to hell.'

You see the point? 'I will corrupt people's minds. I will manage to confuse them, and once they are confused, hell will be overflowing.' And that's exactly what it has been. Hindus say that since Buddha, hell is overcrowded. God has to come in the form of Buddha just to help the hell management.

Now they have done two things. One: they have accepted Buddha as God's incarnation, and they have rejected his teaching, because the teaching is a corruption; it is to corrupt. 'To be a Buddhist is to be corrupted. To be a Buddhist is a guarantee for going to hell. So pay respect to the Buddha because he is an incarnation of God, but never listen to what he says. Never follow him. Be watchful. Be alert.'

The same they did with Mahavir: they ignored Mahavir. Not even the name of Mahavir is mentioned in any Hindu scripture. Such a potential being, such a powerful being, such a magnetic personality -- and not even the name is mentioned? They ignored him; they played another trick: just to ignore.

The Jews crucified Jesus and committed a grave mistake. They made Jesus very important. I am not saying that he was not an important man, he was: he was absolutely important. But if they had ignored him, there would have been no Christianity. Because they killed Jesus? Christianity took revenge -- with vengeance! And down the ages, for two thousand years, Christians have been killing Jews in one way or another.

And the wound remains open. You cannot forgive Jesus. In fact, you cannot forgive YOURSELF that you crucified this man. It has been the gravest error. Now there is no way to undo it. It is the Jew within you that will not allow you to understand Jesus.

You say: As A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

And his teachings are nothing but the flowering of the Jewish tradition. The Jewish tradition has come of age in Jesus. It is the fulfilment of all the Jewish desires, ambitions and longings. It is the fulfilment of Moses.

But certainly the root of a tree looks different from the flower of the tree. They don't look alike.

The root is ugly, the root is not beautiful. To be beautiful is not its function. Its function is something totally different: to nourish the tree, to nourish the leaves, the foliage, the fruits, the flower. And it hides underneath the ground, it doesn't come up, it doesn't show up. It remains there hidden underneath the ground and goes on working there. If you have seen a rose flower, and then you dig for the roots and put the roots by the side of the flower, you will be surprised. There seems to be no relationship. And yet, I say to you, the flower is the fulfilment of the root. And the root has existed for the flower, and without the flower the root was meaningless. Its existence would have been sheer wastage.

And so is the case with Moses and Jesus. Moses functions like the root. Of course his statements are not so beautiful as Jesus' -- they cannot be, his function is different: he is the lawgiver. He gives a pattern, a discipline, a code to the society. He makes the primitive society into a civilised society. He changes the primitive mind, the crude mind, into a more sophisticated, cultured mind, because only in that cultured mind, the egoist mind, can Jesus be possible. The third mind arises out of Moses. Jews have become very very egoistic -- the chosen people of the world, God's special people. A special covenant has happened between God and the Jews; they are not ordinary people. They have God's book, and they are his representatives on the earth.

This ego was given by Moses. Only through this ego can the mind evolve. Yes, one day the ego has to be dropped, but you can drop it only when you have it. If you don't have it, it cannot be dropped. The dropping is utterly beautiful, but the dropping is possible only when you have it. And you have to have it so much that it becomes anguish and you have to drop it. Moses gives the ego, the definition, the identity to the

people. And then comes Jesus as a fulfilment and he wants you to surrender, he wants you to drop the ego. He gives you love. Moses gives you law. And they are different, they are really different.

In many ways they are opposite. Love is beyond law, and when love is there, no law is needed. So whenever Jesus says: It has been told to you of old that you take an eye for an eye; and if somebody throws a brick at you, you have to throw a rock at him -- this is justice. But I say unto you: Love your enemy. Love those who hate you and persecute you. And if somebody hits you on your face, give him the other side too. And if somebody takes your coat, give him the other side too. And if somebody takes your coat, give him the shirt too. And if somebody forces you to carry his load and burden for one mile, go for two miles with him.

Now, this is different -- utterly different, a new vision. But this new vision is possible only because Moses has cleared the ground. Moses has gone underneath as the root, and now Jesus comes as a rose flower. He looks different, he looks opposite. Do you know? Roots go downwards and the flowers go upwards. They are opposites. Their dimension is different, their direction is different. Roots go downwards, deeper into the earth in search of more water. And the flower goes upwards in search of light, more sun, more air. They go diametrically opposite.

To understand that they are one needs GREAT clarity. To understand that Moses and Jesus are one needs meditation. To understand that the Vedas and Buddhas are one needs insight, great insight -- a radical change in your mind.

You say: AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

It is your JEW, not YOU. You can understand, but the Jew cannot understand. The Jew is the one who has killed Jesus -- how can he understand? And if the Jew understands Jesus. then there will be great repentance. and he will never be able to forgive himself, because he has killed! So the Jew has something like an investment in NOT understanding Jesus. If the Jew understands Jesus, then... then how will you be able to forgive yourself? Then you will not be able to forgive yourself and your forefathers. Then your whole tradition will be condemned, then your whole heritage will be criminal! This is too much.

Just for one man, this fragile-looking Jesus... just for one man you cannot condemn your whole race and five thousand years of existence. It is better to condemn this man and accept your heritage -- five-thousand-year-old race, rich history, meaningful incidents. That's how it goes on in the mind. You cannot understand Jesus because there is great investment in not understanding him.

And the conditioning goes very deep. The conditioning becomes your blood, your bone, your marrow.

The other day I was reading an anecdote.

Schwartz and Pincus, complete strangers, were sitting across from each other, nude, in the steam room.
'I never met you before' said Schwartz 'and yet I'll bet you were born in Brooklyn.'
'That's right!' said Pincus.
'In fact' said Schwartz, to his naked companion 'you're from my old neighbourhood, Bensonhurst, and you went to the Seventy-Ninth Street Synagogue, and your rabbi was Nathan Nussbaum.'
'Amazing!' said Pincus. 'You can tell all that just by looking at me?'
'Of course' said Schwartz 'Rabbi Nussbaum always did cut on the bias.'

It goes deep. It goes into the blood, into the bones, into the marrow.

You are not brought up as a man. You are brought up as a Jew, as a Hindu, as a Christian. You don't know who you are. You know only your conditioning, you know only the mind that has been put inside you from the outside. And that mind won't allow you to understand Jesus. That mind will have to be dropped.

NEVER BEFORE DID I THINK OF HIM AS AN ENLIGHTENED BEING, AS I THINK ABOUT THE BUDDHA.

It is easier. For Buddha you can open yourself. He has not uttered a single word against Jews, so you can open yourself towards him. He does not hurt your ego in any way. In fact, you can enjoy him very much because he is so much against the Hindu scriptures.

WHEN I FIRST CAME IN CONTACT WITH BUDDHIST TEACHING IN NEPAL,

And they are the same. Jesus had come to India and had lived in a Buddhist monastery, Nalanda. In fact,

Jesus' whole teaching is more Buddhist than anything else. The language is different, he talks like a Jew, but the message is the same.

But for that you will have to be really unprejudiced. Good, at least you can understand Buddha and love Buddha. Love Buddha, go deep into Buddha, and soon you will be surprised that from that understanding you will be able to learn much about Jesus too.

If you can love ONE enlightened person, sooner or later you will understand ALL the enlightened persons of the world, because their taste is the same! Languages differ, their words are different. Buddha speaks a totally different language; naturally, he was talking to a different kind of people. And Jesus was talking to a different kind of people: Jesus had to speak the language of those people. Wherever Buddha says 'truth', Jesus says 'kingdom of God'. But they mean the same. Wherever Buddha says: Be a nobody. Drop the ego. ANATTA: be a no-self -- Jesus cannot say that because nobody will understand. He says: Drop your will, surrender your will to God's will.

Buddha never speaks about God. Jesus brings God in -- but the strategy is the same. Whether you drop your will just by looking into it and into the misery of it, or you surrender it to a certain God who is there -- 'My Father in heaven' as Jesus says, that Father in heaven is just an excuse -- the whole point is to drop the ego, to drop your will. Once the will is dropped you become one with the whole. Whether God exists or not does not matter!

But Jesus had to speak in a Jewish world, in the Jewish way, in the Jewish language, and he had to use the metaphors, the parables of the Jews, otherwise he is a Buddha.

HERE NOW IN POONA, JESUS' SAYINGS ARE BECOMING COMPREHENSIBLE AND ACCEPTABLE. YET STILL DOUBTS PERSIST.

They will persist while the Jew persists in you.

Just as the Jew cannot understand Jesus, so the Christian cannot understand Moses. Only a man who has no ideas, who is simply like a mirror, can understand everybody and can become very much enriched by it. If you can understand Buddha, and Jesus and Moses and Mohammed and Mahavir and Zarathustra and Lao Tzu, your richness is growing. Because Lao Tzu will bring a new breeze in your being which only he can bring, because he opens a door which nobody else can open. He is a Master, a master technician. He knows how to open a certain door, and at that door, nobody else is more skillful than him. Zarathustra opens another door into your being. And your being is BIG, enormous! It is not finished with one door! You can have millions of doors in your being, and from each door, when you come in, you have a new taste, a new vision; a new treasure becomes available to you.

Now people are unnecessarily poor. When I see a Christian, I see a poor man. When I see a Hindu, I see a poor man. When I see a Jew, I feel great compassion. Why be so poor? Why not claim the whole history of man? Why not claim ALL the enlightened people as yours? That's my work here. That's why one day I speak on Buddha, another day on Jesus, another day on Lao Tzu -- I go on changing. My effort here is to make you enriched, to make you available to all the joys possible in the spiritual world, to make you capable of all kinds of ecstasies. Yes, Buddha brings one kind of ecstasy: the ecstasy that comes through intelligence. And Jesus brings another kind of ecstasy: the ecstasy that comes through love. Krishna brings another kind of ecstasy: the ecstasy that comes through action. And Lao Tzu brings another kind of ecstasy: the ecstasy that comes through inaction. These are very very different paths, but they all come into you, and they all meet you in your innermost core.

Be simply a man, a human being, with no Jewish, Christian, Hindu ideologies hanging around you. Drop all that dust and let your mirror be clear, and you will be in continuous celebration, because then the whole existence is yours. Why go on worshipping one flower when all the flowers can be yours? And why go on putting only one flower in your garden, when all the flowers of the world can flower there? Why not be rich? Why have you decided to be poor?

YET STILL DOUBTS PERSIST. WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY...?

No, he has not said anything in a roundabout way -- just the languages have changed in two thousand years. Now, one thing has to be understood: Buddha's language is still modern for a certain reason, because Buddha was so logical, so rational. His approach is of intelligence. The world can still understand him; the world is still becoming intelligent, still becoming rational. In fact, science and the explosion of science have made people more capable of understanding Buddha than ever. That's why Buddha has a certain appeal for the modern mind. Buddha is very contemporary. His logic, his rationality, his utter intelligence -- he talks the way intelligence can understand. And the world has become more intelligent. And Buddha has a certain affinity.

But Jesus has fallen very far back for a certain reason: the world has grown into logic, but the world has not grown into love, that is the trouble. That's why Jesus looks roundabout -- because the language of love has disappeared from the world.

Love? -- yes, it creates a sound in the ear, but no meaning.

I have heard...

Two hippies were sitting in front of a church, just outside in the garden. And then the ambulance came and the priest was brought out on a stretcher. And those two hippies were sitting there for hours, just sitting there, doing nothing. They suddenly became alive, and the one hippy asked the other. 'What's the matter? What happened to this priest?'

And the other hippy said 'They say he slipped in his bath-tub and had broken his leg.'

The first one brooded for a while and then said 'What's a bath-tub?'

The second hippie said 'How am I supposed to know? I am not a Catholic.'

Now, a hippy is a hippy. He may never have been in a bath-tub. That word is meaningless. He says 'How am I supposed to know? I am not a Catholic.' As if a bath-tub has something to do with Catholicism. It depends.

Jesus' language is no more relevant, because man has fallen very far away from his heart. He is more in the head, and Buddha is the Master there. Buddha is the supreme Master there, the incomparable Master there. If you want to argue, then Buddha is the right person to convince you. He will never say a single thing which cannot be proved logically. Not that he remains confined to logic -- he goes beyond it, but he goes through it. He takes you to the very end of logic and then helps you to jump out of it. But he is never against logic. He goes beyond logic, but he is never against logic. You can walk with him with perfect ease, he will not create any trouble for you. He will not talk about the 'Father who is in heaven'. You cannot say to Buddha that this is father-fixation -- he never talks about the Father. Freud can walk with him perfectly at ease, so can walk Marx; there is no trouble. Einstein can have a good conversation with him, and there will be no conflict.

But with Jesus, it is difficult. He bypasses logic. He is illogical. Love IS illogical. Only lovers can understand his language, otherwise it will look very roundabout. Have you listened to lovers talking to each other? It looks very roundabout what they are saying. To a rational person it looks absurd. And they go roundabout and roundabout. And one who is not in love will simply be bored. 'What are they doing? Why do they go on, 'gaga' -- why not be pertinent, to the point? If you want to go to bed with the woman why not simply say "I want to go to bed with you"? Why talk about the stars and the moons and the flowers, and poetry, and all that nonsense -- and finally you go to the bed? So why not jump directly? This looks very roundabout -- that "I love you" and looking into each other's eyes. For what? Come to the point! Be direct!' To the logical person that will be the right thing.

Yes, Jesus is roundabout, but he is roundabout because you have forgotten the language of love. He speaks in parables, he speaks in stories, he speaks in metaphors. He is metaphoric because he is poetic. In fact, no comparison exists.

Jesus' words are so potent, so full of love, so full of poetry, that no comparison exists. I have not come across such potent words. Buddha's words are very balanced, direct, mathematical; he never exaggerates. Jesus' words are overflowing; exaggeration is not the exception there but the rule. Love exaggerates because love has enthusiasm, because love has zest, gusto, and love speaks in metaphors because love is a poetic approach towards reality.

WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY, ESPECIALLY CONSIDERING THAT HE WAS TALKING TO THE COMMON PEOPLE?

Yes, that's why, precisely that's why -- because he was talking to the common people. And common people are the people who can understand love more easily than logic. And he knew how to communicate with the common people.

The common people have always known the language of love. The common people can understand Shakespeare very easily. They cannot understand Shakespeare very easily. They cannot understand Albert Einstein that easily. It is said that while Albert einstein was alive, only one dozen people in the whole world were capable of understanding him rightly. Of course, he speaks very mathematically, he is very particular, he never goes round about. But only a dozen people capable of under-standing him? What is the matter?

But down the ages love poetry has been understood by everybody; even the primitive person

understands love poetry, understands the song, the music. Absolutely unsophisticated, not knowing anything of philosophy, but he can understand tears and laughter, and can understand a dance, a song, can understand the whispering of two lovers.

Jesus speaks to the common people. He is not a philosopher. That's why he speaks in metaphors, in parables. A parable is a beautiful way of saying tremendous truths, because a parable can be understood on many levels. A parable can be understood by a child; he will understand it on his level. The parable can be understood by an ordinary man; he will understand it on his level. The parable can be understood by a philosopher, by a logician, by a poet, by a very very cultured person, by a wise man. They will all understand on their own levels. The parable can easily have as many meanings as there are people trying to understand it.

Mathematics has one meaning: 'two plus two is four'. There are not other levels in it. It is simple, direct. The meta-phoric language has many levels, and that is the beauty of Jesus' sayings. You read those sayings today and mark which sayings are very appealing to you. Then meditate for a few months, then again read. And you will be surprised... now the meaning has changed. Now you don't mark and under-line the same lines, now you choose something else to mark. Something else has become important. Meditate for a few months more, and then go to the Bible. And you will be surprised again and again. And that is co with the Gita, and that is so with the Koran, because all those are metaphorical treatises. One can go on reading them again and again -- they are never exhausted!

You cannot read a logical treatise again and again. Once understood it is finished, then there is nothing else in it. If you have understood Albert Einstein's treatise on the theory of relativity, once understood it is finished. Now you cannot go on reading into it, there is nothing else.

But Jesus' sayings you can go on reading every day -- morning, evening -- and always there is something new coming up, something new surfacing, because you are changing and your insight is growing deeper. Your life experience is becoming more mature, you will be able to see more every day. Because you grow, the scripture will grow with you: it can go as deep as you can go. And for lives together one can go on and on. It has an eternal quality to it, endlessness, and a depth which knows no bottom. It is abysmal.

IT DOESN'T MAKE ANY SENSE TO ME, AND I WON'T FEEL COMPLETELY AT EASE WITH JESUS AS I DO WITH THE BUDDHA, UNTIL THIS QUESTION IS RESOLVED.

It is not only a question to be resolved, it is an insight to be evolved. You have to see the point that it is the Jew that is disturbing you. Drop the Jew and then look again, and you will find great harmony arising between you and Jesus.

And I am not saying become a Christian. If you become a Christian -- you drop being a Jew and become a Christian -- then you simply change your disease. Then you have fallen from one disease into another: from one prison you have moved into another prison. Maybe while you are changing from one prison to another, for a few moments or a few hours in between you will be under the open sky, that's all. Sooner or later you will be in another prison, and again the same misery will start.

Never be a prisoner to any mind. And all minds are prisons. Beware of the mind and remain always above the mind. Remain always unprejudiced, remain without an ideology, and then the whole world and the whole world's treasures are yours.

DOES A MASTER'S RESPONSIBILITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER? WHAT DID JESUS MEAN WHEN HE SAID 'AND KNOW THAT I AM WITH YOU ALWAYS, UNTIL THE END OF THE WORLD'? WITH THIS ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER, WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?

The first thing about the question: a Master has no responsibility at all -- responsibility as you understand the word. He IS RESPONSIBLE, but he has no responsibility at all, it is not a duty. Duty becomes a burden, duty becomes a tension, duty creates concern, anxiety. A Master has no responsibility, although he is responsible. The difference is great.

When I say he is responsible, it simply means he is loving, he is compassionate. If you ask for help, the help will be given. But he has not taken it on his shoulders that he HAS TO redeem you anyhow. It has not become a burden on him that you have to be redeemed. It is not his anxiety.

He is available. If you ask, it shall be given; if you knock, the door shall be opened unto you; if you

seek, you will find. If you are ready to partake, the Master will pour his whole being into you. But it is not a kind of responsibility. He is not a missionary. He is not after you! He is not bent upon redeeming you. That's why I say he has no responsibility. He is responsive. Whenever you are ready to take, you will always find him ready to give.

But there is no anxiety in his mind. If you decide to be ignorant, it is perfectly your freedom. If you decide to remain in the world, if you decide to remain in the imprisonment, that's perfectly your choice. It is not his ambition to free you. Nobody can free you against your own will; only you can free yourself. Yes, you can partake of all kinds of help that a Master makes available...

So the first thing: DOES A MASTER'S RESPONSIBILITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER?

Even while he was alive he was not burdened by any responsibility. But the disciple's mind always creates such kinds of bondages. The disciple would like the Master to be responsible so that the Master becomes answerable, so that the disciple can claim. 'If I am not redeemed yet you are responsible!' This is a trick of the disciple to protect himself and to throw the responsibility on the Master's head. And then you can go on living the way you want to live, because what else can you do? You have accepted Jesus as your Master, now it is HIS responsibility.

This is not the way to become free. This is not the way towards NIRVANA or MOKSHA. This is not the way towards liberation. You are playing tricks even with your Master. And the disciple would like that the Master remain in a kind of contract -- even when he is dead he has to look after you. And what have you done? What have you done on YOUR part? You have not done anything. In fact, you are trying to do everything to hinder, to obstruct. You are clinging to the prison, and the responsibility is the Master's.
Don't befool yourself.

The question is from Chintana. She has been a nun and that mind goes on lingering around her. Christians have done that. Millions of Christians are thinking in their minds that they can do all kinds of things, whatsoever they want, and finally Jesus is going to redeem them. On the Day of Judgement he will he standing there, and he will call to all his Christians 'These are my children. Come and stand behind me.' And all the Christians will be standing behind Christ, and will enter into heaven with flying flags. And all others will go into hell... obviously. Those who are not with Christ -- they will go to hell.

And that is the idea of everybody. The Mohammedan thinks the same: that only those who are Mohammedans will be saved -- the prophet will come and save them. These are stupid ideas. If you go on living the way you are living, nobody can save you -- no Jesus, no Mohammed.

You will have to change your quality of life, you will have to change your vision, and then you are saved. You can learn the art of changing your vision from Jesus, from Mohammed, from Krishna, from Buddha; from any source you can learn how to change your vision. But you will have to learn the art and you will have to practise the art. Nobody else is going to transform you -- nobody can do that. And that is beautiful that nobody can do it. If it were possible for somebody to transform your being, then you would have been a thing, not a person. Then you wouldn't have any soul.

That is the difference: A thing can be made. You can make furniture out of wood, you can make a statue out of stone, but you cannot make a soul out of a man. You cannot create enlightenment out of a man. If somebody from the outside can do it, that will be very very insulting; it will be below human dignity. And what kind of freedom will it be which has been created by somebody else? If that some-body else changes his mind, then he can create your slavery again. It won't be much of a freedom.
Freedom is freedom only when you have attained it!

So the first thing to be understood is: Learn from Jesus, learn from me, learn from any other source that appeals to you. But remember, YOU ARE RESPONSIBLE for your life, nobody else is responsible. And don't go on befooling and kidding yourself. Don't go on believing in such beautiful dreams and consolations.
DOES A MASTER'S RESPONSIBLITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER?

In the first place there has never been a responsiblity. The Master was sharing -- not out of responsibility but out of compassion. He was sharing because he had so much that he had to share. He was not obliging you; he was sharing just as a flower shares its fragrance to the winds -- what ELSE can it do? Just like a rain cloud shares its rains with the earth -- what ELSE can it do? When a Master has come home, has become full of light and fragrance, he has to share it. But it is not a responsibility. That word 'responsiblity' is not a beautiful word; it is not some kind of duty that he is fulfilling, it is his joy to share.

And don't throw your responsibility on anybody. Remain responsible for yourself, otherwise you will

become lethargic, lousy, and you will become dull and dead. You will lose your vitality, because then you will be simply waiting. The Last Judgement Day will come and Jesus will save you. You have turned the whole life into an ugly affair.

Transform yourself. Learn from any source that appeals to you. Learn from all the sources. Become as rich as possible, but change your life, transform your life -- and don't wait for the Day of Judgement! There is no Day of Judge-ment. Each moment is the moment of judgement. Each moment we are facing our God, because each moment we are living our life. Let each moment be decisive. Let it be lived with art, awareness, skill.

WHAT DID JESUS MEAN WHEN HE SAID 'AND KNOW THAT I AM WITH YOU ALWAYS UNTIL THE END OF THE WORLD'?

He was perfectly right. He is with you until the end of the world, but ARE YOU WITH HIM? -- that is the point.

The sun is there, and it is there always, but if you are sitting with closed eyes, what does it matter whether the sun is there or not? You can sit inside your room with all the windows and doors closed, with a blindfold on your eyes -- you will be living in darkness. When Jesus says 'AND KNOW THAT I AM WITH YOU ALWAYS UNTIL THE END OF THE WORLD' he is simply saying: Whenever you want you can partake of me. I am available.

Once a being has become enlightened, he is available forever, forever. Because he has become part of foreverness, he has become part of eternity, he has become part of God! Where can he go?

Raman Maharshi was dying, and somebody started crying and said 'Bhagwan, are you really leaving us? Will you leave us?'

And Raman opened his eyes and he said 'What nonsense you are talking about! Where can I go?' And closed his eyes and died.

The last words were 'Where can I go? I will be here!' Raman has become part of that foreverness. Where can he go? He is part of eternity -- nowness. If you are available you can drink of him. His fountain is flowing there.

But don't think in terms of law and court, don't think in terms that when you go to God you will make him feel guilty. You will say 'Look at this man Jesus. He has said that he will live forever with us, and we were stumbling in darkness and he never came. And we were committing this and that, and he never came to stop us. And we did many wrong things and he never prevented us.'

No, he cannot prevent you, he cannot change you. He is just like the sun, the light. Open your eyes and it is there, close your eyes and it is not there. And when Jesus says 'I will be there forever with you' he does not mean 'I will be there in opposition to Buddha, I will be there in opposition to Krishna, I will he there in opposition to Moses.' No He simply means 'I will be there as part of Buddha, Krishna, Moses, Zarathustra.' They have all disappeared as persons, they have become one-ness.

WITH THIS ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER, WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?

I have never said that he appointed Peter as head of the church. He had simply said 'You will be the foundation', not the head.

He was not creating an organisation. He was not making Peter the head, the boss, the chief, the chairman, no. He was simply saying 'Peter -- I call you Peter.' 'Peter' means rock. 'I call you Peter because you are rock-like, because you have attained to that consciousness which is rock-like. If on that consciousness one makes one's house, it remains forever. You be the foundation.' He is simply saying in a metaphor 'Let awareness be the foundation of my church.'

But, a nun is a nun, Even if she is an ex-nun, even if she has become a sannyasin, that past is there. 'HEAD of the church'...!

Peter was not the head. He was not meant to be the head, he was meant to be the foundation. A foundation disappears into the earth like roots. You cannot see the foundation -- the foundation is invisible. So is awareness invisible.

And you ask 'Then how did it happen?' The question is a complaint. She is saying that 'Christ says "I will be with you, and I will remain responsible" -- then how come he didn't help his own church, the infant church, and allowed Paul to dominate it, instead of making Peter the head of it? Where is he, and what is he doing?'

He has committed a breach. He has betrayed, he has not been true to his word! He has not even helped his own church -- and the church was infant. That's why she makes it clear: 'infant church' -- helpless. His help was needed!

WITH THIS ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?

Paul was a politician. and politicians dominate everything. Paul was a dangerous fellow, murderous. First he was trying to destroy Christianity -- he was against Jesus, the arch-enemy -- he was going to the Holy Land to persecute Christians. And then, on the road towards the Holy Land, the miracle happened that he heard the voice of Jesus calling him 'Why? Why do you persecute me? What have I done to you?'

It came from his own unconscious. Let it be clear. It was not coming from Jesus. Jesus had never said, even to the real persecutors who were persecuting him when he was alive, 'Why do you persecute me?' He wouldn't come to Paul to say this on that lonely road. It was his own unconscious, because his conscious was full of hatred for Jesus, because he was full of enmity, jealousy, anger, rage.

The unconscious is always against the conscious; they move like polar opposites. If you love a man through the conscious, you hate the man through the unconscious. That's why you love and hate the same man, the same woman. In the conscious, he was full of hatred, but in the unconscious there must have been love, because only then could the hatred exist. They exist together.

Love never exists alone, and so does hate never exist alone; they always exist together. If you ask psychoanalysts, they say 'Love-hate IS ONE relationship.' Lovehate is one word. Even the hyphen that joins them is not needed; they are one word. From one side it is love. from the other side it is hate.

So in the conscious there was hate, in the unconscious was love. And when the hate was too much, extreme... the swing of the pendulum to the other side, and his unconscious said 'Why? Why are you persecuting me?' The unconscious became the voice of Jesus.

He fell on the ground; he could not believe. This was a miracle, and he was converted by this miracle. He turned and became a Christian. But he remained the same person. First he was trying to persecute Christians, then he started putting his energy into converting people to Christianity -- but the same energy, the same aggression. First he is there to destroy Christianity, now he is there to create Christianity. It is the same man.

And another miracle happened: he became a Christian and destroyed Christianity by becoming a Christian. He created the church -- that was the best way to destroy it. If he had been on the same road, and if he had remained the same person hateful against Christ, there would not have been so much harm. Because this aggressive man, this violent man became a Christian and became a missionary; he started converting people and changed the whole quality of Christianity.

Christianity is no more related to Christ. It is Pauline: it is related to Paul.

Chintana is asking 'Why didn't Jesus interfere?'

Jesus never interferes. Buddha, Krishna or people like them never interfere. They give you total freedom. They give you as much freedom as God gives you. God never interferes. Even if you are going against God, he does not interfere. He can easily interfere -- he can stop your breathing. When you are going to steal, he can stop your breathing. 'Come home and you breathe again. Go to steal and it stops.' You are going to murder somebody, and you stop breathing. God can do that, but he never does it; he never interferes.

Freedom is respected. If people wanted to Create a church, if people wanted to create a church which goes against Jesus, then let it be so -- that is their own decision. If people want a Christianity like this, then let them have it. If they don't want to choose the right, they have the choice to choose the wrong. Freedom is the ultimate value.

WHY IS THERE SO MUCH HURRY IN THE WEST WHILE THE EAST SEEMS TO BE SO RELAXED?

Different time orientation. The East thinks in terms of eternity, in terms of many many lives, incarnation after incarnation, one after another. The time span is very big, so there is no hurry. In the West the time span is very small, so there is hurry -- only one life. Only one life? -- and life is slipping by, it is going down the drain. If you live sixty years, twenty years will be lost in sleep; twenty years will be lost in some stupid job; fifteen years will be lost eating, defecating and things like that -- what is left? And whatsoever is left will be

lost sitting before a TV -- finished!

Fear arises, one becomes very much frightened. Something has to be done before it disappears... great, hectic hurry!

The East thinks in a very very infinite span -- one life after another, the wheel of life goes on moving. If you miss in this life, there is no worry, you can do it in the next life... next time round when you will be here. There is no hurry, so the East moves very very slowly.

I have heard...

A surgeon was telling his patient 'We here believe in getting the patient on his feet as soon as possible after the operation. So, the very first day I want you to get out of bed and walk around your room for five minutes. The second day you'll walk ten minutes. On the third day you must walk around for a full hour. Okay? Any questions?'

'Yes, Doc' pleaded the patient 'for the operation, do you mind if I lie down?'

This must have happened somewhere in America. The East has a different vision, attitude.

I have heard...

One American was going from Delhi airport to Delhi city. The taxi was moving so slowly, and he was getting very worked up, and he was becoming very restless...'So much time lost?' So he asked the cabdriver 'Can't you go a little faster?'

And the cabdriver, the SARDARJI, said 'Yes, I can, but I am not allowed to leave the cab.'

It is different in the East. Nobody is in a hurry. The whole thing depends on the time orientation. The Western religions, Christianity, Judaism, Islam are all offshoots of Judaism -- they all believe that there is only one life. That has created the trouble. The Eastern religions, Hinduism, Jainism, Buddhism, are all offshoots of Hinduism -- they all believe there are many, many lives to live. Many you have lived, many you will be living. There is no hurry; infinite time is available. You can go as slowly as you want. In fact, there are only two religions: Judaism and Hinduism, only two standpoints.

Christianity and Islam are offshoots, and so are Jainism and Buddhism. And the basic difference is in their time concept. Both concepts have something good about them and something bad too. The West has become very tense. Great anxiety, fear -- the anxiety 'Whether I am going to make it or not' because this is the only time. So the West is very ill with anxiety and the East has become very very slow, dull, lazy. Nobody seems to be interested in DOING anything. 'Why worry? Next time... We can wait.'

The West has become very rich because something has to be done RIGHT NOW! And they have been doing many things. The East has become very poor, because with such a time span you cannot be very rich.

Both have their good points and both have their bad points. and something new is needed -- something more like a synthesis, something which makes you very much alive to the moment, very active, alive, vital, and yet does not create tension in you. Both the visions have failed because they are half-half. Something better is needed.

An earthworm meets a centipede. 'How are you?' inquires the earthworm.

'Not so good' sighs the centipede. 'My feet won't do any more as they used to. You are lucky you don't have any.'

'Ah' sighed the earthworm 'if you had my slipped discs, you wouldn't talk like that.'

And that's how things are. West has suffered, East has suffered -- both have suffered. And now that they have come very close there is a possibility of a third attitude. West lives with the idea of one life; East lives with the idea of many lives. One has a small time span, another has a big time span. but both are time orientations.

My vision is: Live in eternity -- neither one nor many. Live in eternity. And the only way to live in eternity is to live now. Because now is part of eternity. Don't live in the future. If you have a big future you will become lethargic, poor. If you have a small future. then you will become very restless -- rich, but very anxiety-ridden. Forget! -- the future has no meaning, it is eternity. Not one life, not many lives: we have always been here and we will always be here, so there is no need to worry about it. Now the only thing is how to live in this moment. We are not going anywhere. Remember Raman: 'Where can I go?' We are not

going anywhere. We are part of this existence, we will be here. Nothing is ever destroyed, all remains. Only forms change.

But to live, there is only one way: to live this moment NOW and HERE. And live relaxedly! -- because there is no hurry. Time is never going to be finished. You cannot finish it, so live totally in the now; and live relaxedly, because there is no end to time.

WHY WAS JESUS NOT BORN IN AMERICA?

They could not find three wise men there.

I Say Unto You, Vol 2

Talks on the Sayings of Jesus
Talks given from 2/11/77 am to 10/11/77 am
English Discourse series
9 Chapters
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I Say Unto You, Vol 2

Chapter #1
Chapter title: Neither do I condemn thee

31 October 1977 am in Buddha Hall

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JOHN 8

1. JESUS WENT INTO THE MOUNT OF OLIVES.

2. AND EARLY IN THE MORNING HE CAME AGAIN INTO THE TEMPLE, AND ALL THE PEOPLE CAME UNTO HIM; AND HE SAT DOWN, AND TAUGHT THEM.

3. AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY; AND

WHEN THEY HAD SET HER INT HE MIDST,

4. THEY SAID UNTO HIM, MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

5. NOW MOSES IN THE LAW COMMANDED US, THAT SUCH SHOULD BE STONED: BUT WHAT SAYEST THOU?

6. THIS THEY SAID, TEMPTING HIM, THAT THEY MIGHT HAVE TO ACCUSE HIM. BUT JESUS STOOPED DOWN, AND WITH HIS FINGER WROTE ON THE GROUND, AS THOUGH HE HEARD THEM NOT.

7. SO WHEN THEY CONTINUED ASKING HIM, HE LIFTED UP HIMSELF, AND SAID UNTO THEM, HE THAT IS WITHOUT SIN AMONG YOU, LET HIM FIRST CAST A STONE AT HER.

8. AND AGAIN HE STOOPED DOWN, AND WROTE ON THE GROUND.

9. AND THEY WHICH HEARD IT, BEING CONVICTED BY THEIR OWN CONSCIENCE, WENT OUT ONE BY ONE, BEGINNING AT THE ELDEST, EVEN UNTO THE LAST: AND JESUS WAS LEFT ALONE, AND THE WOMAN STANDING INT HE MIDST.

10. WHEN JESUS HAD LIFTED UP HIMSELF, AND SAW NONE BUT EH WOMAN, HE SAID UNTO HER, WOMAN, WHERE ARE THOSE THINE ACCUSERS? HATH NO MAN CONDEMNED THEE?

11. SHE SAID, NO MAN, LORD. AND JESUS SAID UNTO HER, NEITHER DO I CONDEMN THEE: GO, AND SIN NO MORE.

Religion always deteriorates into morality. Morality is dead religion. Religion is alive morality. They never meet, they cannot meet. because life and death never meet light and darkness never meet. But the problem is that they look very alike -- the corpse looks very like the living man. Everything is just like when the man was alive: the same face, the same eyes, the same nose, the hair, the body. Just one thing is missing, and that one thing is invisible.

Life is missing, but life is not tangible and not visible. So when a man is dead, he looks as if he is still alive. And with the problem of morality, it becomes more complex.

Morality looks exactly like religion, but it is not. It is a corpse: it stinks of death. Religion is youth, religion is freshness -- the freshness of the flowers and the freshness of the morning dew. Religion is splendour -- the splendour of the stars, of life, of existence itself. When religion is there, there is no morality at all and the person is moral. But there is no morality; there is no idea of what morality is. It is just natural; it follows you as your shadow follows you. You need not carry your shadow, you need not think about your shadow. You need not look back again and again and see whether the shadow is following you still or not. It follows.

Just like that, morality follows a religious person. He never considers it, he never deliberately thinks about it; it is his natural flavour. But when religion is dead, when life has disappeared, then one starts thinking about morality continuously. Consciousness has disappeared, and conscience becomes the only shelter.

Conscience is a pseudo phenomenon. Consciousness is yours, conscience is borrowed. Conscience is of the society of the collective mind; it does not arise in your own being. When you are conscious you act rightly because your act is conscious, and the conscious act can never go wrong. When your eyes are fully open and there is light, you don't try to get through the wall, you go through the door. When there is no light and your eyes are also not functioning well, naturally you grope in the dark. You have to think a thousand and one times where the door is -- 'To the left, to the right? Am I moving in the right direction? And you stumble upon the furniture, and you try to get out through the wall.

A religious person is one who has eyes to see, who has awareness. In that awareness actions are naturally good. Let me repeat: naturally good. Not that you manage them to be good. Managed goodness is not goodness at all. It is pseudo, it is pretension, it is hypocrisy. When goodness is natural, spontaneous, just as trees are green and the sky is blue, so is the religious man moral -- completely unaware of his morality. Aware of himself but unaware of his morality, he has no idea that he is moral, that he is good, that what he is doing is right. Out of his awareness comes innocence, out of his awareness comes the right act -- of its own accord. It has not to be brought, it has not to be cultivated, it has not to be practised. Then morality has a beauty, but it is no more morality; it is simply moral. In fact, it is just a religious way of living.

But when religion has disappeared, then you have to manage it. Then you have to constantly think about what is right and what is wrong. And how are you going to decide what is right and what is wrong? You don't have your own eyes to see, you don't have your own heart to feel. You are dead and dull. YoU don't have your own intelligence to go into matters, then you have to depend on the collective mind that surrounds you.

Religiousness has one flavour -- whether you are Christian or Hindu or Mohammedan does not make any difference. A religious person is simply religious. He is neither Hindu nor Mohammedan nor Christian. But a moral person is not just moral. Either he is Hindu or Christian or Mohammedan or Buddhist, because morality has to be learnt from the outside. If you are born in a Buddhist country, in a Buddhist society, you will learn the Buddhist morality. If you are born in a Christian world, you will learn the Christian morality. You will learn from others. and you HAVE to learn from others because you don t have your own insight. So morality is borrowed; it is social, it is mob -- it comes from the masses.

And from where does it come to the masses? -- from tradition. They have heard what is right and what is wrong, and they have carried it down the ages. It is being given from one generation to another. Nobody bothers whether it is a corpse, nobody bothers whether the heart beats still; it goes on being given from one generation to another. It is dull, dead, heavy; it kills joy, it is a killjoy. It kills celebration, it kills laughter, it makes people ugly, it makes people heavy, monotonous, boring. But it has a long tradition.

Another thing to be remembered: religion is always born anew. In Jesus, religion is born again. It is not the same religion that was with Moses. It has not come from Moses. It has no continuity with the past; it is utterly discontinuous with the past.

It arises again and again just like a flower comes on the rose bush. It has nothing to do with the flowers that had come before on the rose bush. It is discontinuous. It comes on its own; it has no past, no history, no biography. For the moment it is there, and for the moment it is so beautifully there, so authentically there. For the moment it is so strong, so alive, and yet so fragile. In the morning sun it was so young... by the evening it will be gone, the petals will start falling down into the earth from which they had come in the first place. And it will not leave any trace behind: if you come the next day, it is no more there. And it has not left any marks; it has simply disappeared. As it has come out of nothingness, so it has gone back to nothingness, to the original source .

Just like that is religion. When it happens in a Buddha, it is fresh, young, like a rose flower. Then it disappears, it leaves no traces. Buddha has said 'Religion is like a bird flying in the sky, it leaves no foot-marks.' Then it happens in a Moses -- it is fresh, young again. then in Jesus -- it is fresh and young again. And when it will happen to you, it will not have any continuity, it will not come from somebody else -- Christ, Buddha, me; it will not come from anybody else. It will ARISE in you, it will bloom in you. It will be a flowering of your being, and then it will be gone. You cannot give it to anybody; it is not transferable. It cannot be given, cannot be borrowed; it is not a thing.

Yes, if somebody wants to learn, it can be learnt. If somebody wants to imbibe, it can be imbibed. When a disciple learns around a Master, absorbs the vibes of the Master, then too it is something that is happening within him. Maybe he gets the challenge, the provocation, the call from the outside, but that which arises, arises in him, utterly in him; it does not come from the outside. It may be like you are not aware that you can sing; you have never tried, you have never thought about the possibility. Then one day you see a singer, and suddenly his song starts pulsating around you, and in a moment of awakening you become aware that you have also got a throat and a heart. And now, suddenly, for the first time, you become also aware that there has been a song hidden in you, and you release it. But the song comes from your innermost core, it arises from your being. Maybe the provocation, the call came from the outside, but not the song.

So the Master is a catalytic agent. His presence provokes something in you, his presence does not function as a cause.

C.G. Jung is right in bringing a new concept to the Western world. It has existed in the East for centuries -- the concept of synchronicity. There are things which happen as cause and effect, and there are things which don't happen as cause and effect, but just by synchronicity. This idea has to be understood, because this idea will help you to understand the difference between morality and religion.

Morality is cause and effect. Your father, your mother have taught you something: they function as the cause, and then the effect goes on continuing in you. Then you will teach your children: you will become the cause, and the effect will continue in your children. But listening to a singer, suddenly you start humming a tune. There is no cause-and-effect relationship. The singer is not the cause, and you are not the effect. You have caused the effect yourself -- you are both the cause and the effect. The singer functioned

only as a remembrance, the singer functioned only as a catalytic agent.

What has happened to me I cannot give to you. Not that I don't want to give it to you, no -- because it cannot be given, its very nature is such that it cannot be given -- but I can present it to you, I can make it available to you. Seeing that it is possible, seeing that it has happened to another man, 'Why not to me?' suddenly something clicks inside you, you become alert to a possibility, alert to a door that is in you but you were never looking at, you had forgotten it. And something starts sprouting in you.

I function as a catalytic agent not as a cause. The concept of synchronicity simply says that one thing can start something somewhere without it being a cause. It says that if somebody plays sitar in a room where another sitar has been placed in the corner, and if the player is really a master, a maestro, the sitar that is just sitting there in the corner will start throbbing -- because of the other sitar being played in the room, the vibe, the whole milieu. And the sitar that is just sitting there in the corner -- nobody is playing it, nobody is touching it -- you can see its strings vibrating, whispering. Something that is hidden is surfacing, something that was not manifest is manifesting.

Religion is synchronicity; morality is causal. Morality comes from the outside, religion arises in you. When religion disappears there is only morality, and morality is very dangerous.

First, you don't know yourself what is right, but you start pretending: the hypocrite is created. You start pretending, you start showing that whatsoever you are doing is right. You don't know what right is, and naturally, because you don't know you can only pretend. From the back door you will continue doing the same: that you KNOW it is right. From the back door you will have one life, from the front door, another. From the front door you may be smiling, and from the back door you may be crying and weeping. From the front door you will pretend to be a saint, and from the back door you will be as much of a sinner as anybody else. Your life will become split. This is what is creating schizophrenia in the whole human consciousness. You become two, or many.

Naturally when you are two, there is constant conflict. Naturally when you are many, there is a crowd and much noise, and you can never settle in silence, you can never rest in silence. Silence is possible only when you are one, when there is nobody else within you, when you are one piece -- not fragmented.

Morality creates schizophrenia, split personalities, divisions. A moral person is not an individual because he is divided. Only a religious person is an individual. The moral person has a personality but no individuality. Personality means PERSONA, mask. And he has many personalities, not just one, because he has to have many personalities around him. In different situations, different personalities are needed. With different people, different personalities are needed. To one he shows one face, to another he shows another face. One goes on changing faces.

Watch, and you will see how you go on changing faces every moment. Alone you have one face. In your bathroom you have one face, in the office you have another. Have you observed the fact that in your bathroom you become more childish? Sometimes you can show your tongue to yourself in the mirror, or you can make faces, or you can hum a tune, sing a song, or you can even have a little dance in the bathroom. But while you are dancing or showing your tongue in the mirror, if you become aware that your child is looking through the keyhole, you change -- immediate change! The old face comes back... the father personality. 'This cannot be done in front of the child' otherwise what will he think? -- that you are also like him? So what about that seriousness that you show to him always? You immediately pull down another face; you become serious. The song disappears, the dance disappears, the tongue disappears. You are back into your so-called front-door personality.

Morality creates conflict in you because it creates many faces. And the problem is that when you have many faces, you tend to forget which is your original one. With so many faces how can you remember which is your original one?

The Zen Masters say the first thing for a seeker to know is his original face, because only then can something start. Only the original face can grow, a mask cannot grow. A false face can have no growth. Growth is possible only for the original face, because only the original has life.

So the first thing is to know 'What is my original face?' and it is arduous, because there is a long queue of false faces, and you are lost in your false faces. And sometimes you may think 'This is my original face.' If you go deep into it, you will find this again is a false face, maybe it is more ancient than the others, so it looks more original.

The Zen Masters say: If you really want to see your original face, you will have to go before birth, you will have to conceive of what your face was before you were born, or what your face will be when you are dead.

Between birth and death you have all kinds of false faces. Even a small child starts learning the pseudo tricks, diplomacies. Just a small child -- maybe one day old, just out of the womb -- starts learning, because he sees that if he smiles, then mother feels very good. If he smiles the mother immediately gives her breast to him. If he smiles, the mother comes close, hugs him, pats him. He has learned a trick, that if he wants the mother to be close to him, if he wants to be hugged and kissed and talked to, he has to smile. Now the diplomat is born, the politician is born. Whenever he wants the mother to pull him close... He cannot call, he cannot talk, but he can wait until she looks at him then he can smile. The moment he smiles, the mother comes running. Now whether he feels like smiling in this moment or not is not the point, he wants the mother, he wants to manipulate the mother. He has a trick, a strategy, a technique which he has learned: smile, and mother comes. Then he will go on smiling, and whenever he wants somebody to come close, he will smile. And this face will not be the true face.

Your smiles are not true. Your tears are also not true. Your whole personality is synthetic, plastic. The moral person, the so-called moralist, has many personalities but no individuality. The religious person has individuality but no personality. He is one. His taste is always one.

Buddha is reported to have said: Taste me from anywhere and you will find the same taste as when you taste the sea. From this side, from that side, from this shore, from that shore -- taste the sea from anywhere and it is salty. And Buddha says: So is my taste. Taste me while I am asleep, taste me while I am awake, taste me when somebody is insulting me, taste me when somebody is praising me -- you will always find the same taste, the taste of a Buddha.

The religious person is an individual.

The second thing to be remembered: the moralist is always making efforts to impose his morality on others -- for many reasons. First: he uses his morality to manipulate himself. Naturally, he does the same to others; he starts using his morality to manipulate others. He uses morality for his own strategies, diplomacies. Naturally, he learns a trick: that if he can enforce his morality on others, then things will be easier.

For example, if the moralist speaks the truth, his truth is not very deep. Deep down there are only lies and lies. But at least in society he pretends to speak the truth. He will try to impose his truth on others also. He would like everybody else to speak the truth, because he will be very much afraid that if somebody lies and tricks him, deceives him... And he knows that he himself is Lying and deceiving people in subtle words, but on the surface he keeps the truth. And he goes on shouting 'Everybody should be true!' He is very much afraid. He knows that just as he is deceiving others, others may be deceiving him.

Bertrand Russell has said that thieves are always against stealing. A thief has to be against stealing, otherwise somebody will steal things from him. And he has been making so much effort to steal things from others that if others steal things from him, then what will be the point? A thief will always shout 'Stealing is bad! Never steal! You will be thrown into hell!' So nobody steals, then the thief is free to steal.

If nobody speaks untruths, then you can speak untruths and exploit people easily. If everybody speaks untruths, how can you exploit? Just think: a society where everybody speaks untruths, and it is an accepted phenomenon that everybody tells lies. Then you will be at a loss -- you will not be able to cheat people. Whatsoever you say, people will think you are a liar -- 'Everybody tells lies here'; nobody can be deceived. So, in his own interest, the liar has to go on preaching morality. 'Speak the truth, never steal, do this, do that' -- and from the back door he goes on doing just the opposite. This has to be understood.

If somebody's pocket is picked right now -- somebody steals -- then many will be there shouting 'Catch the thief! Kill the thief! Who is there?' And many will shout. Remember, the shouters are just showing one thing: that they are also thieves. By shouting they are showing many things. One thing is: 'Remember, I am not the thief, because I am so much against. Nobody should ever think or suspect me because I am against all of this kind of thing. I am a moral person.' Those who are pickpockets will shout more, and if the real pickpocket is caught, then the pickpockets will beat him to show everybody that they are very much against it.

This is a very very complex phenomenon. A religious person is a totally different person. He will be able to forgive, he will be able to understand. He will be able to see the limitations of man and the problems of man. He will not be so hard and so cruel -- he cannot be. His compassion will be infinite.

Before we enter into these sutras, a few things have to be understood.

First: the concept of sin, the concept of the immoral act. What is immoral? How should we define immorality? and what is the criterion? One thing is immoral in India, another thing is immoral in China. That which is immoral in India may be moral in Iran, and that which is moral in Russia may be immoral in

India. There are a thousand and one moralities. How to decide? -- because now that the world has become a global village, there is much confusion. What is right?

To eat meat is right? Is it moral or immoral? The vegetarian says it is immoral. Many Jains have come to me many times and said 'What about Jesus eating meat? How can Jesus be an enlightened person -- and you say that he is enlightened -- how can he be an enlightened person? He cats meat.' For a Jain it is impossible to conceive that Jesus can be enlightened although he eats meat. Jains have come to me and said to me 'How can Ramakrishna be enlightened? He eats fish. He cannot be.' Now they have a very definite criterion with them -- vegetarianism.

One Jain monk was talking to me, and he said 'I cannot believe that Jesus or Ramakrishna are enlightened, they eat meat.'

I told him 'Do you know that there are people in the world who think that to drink milk is almost like eating meat? -- because it is an animal food. Now, milk is an animal food. It is almost like blood because it comes out of the mother's blood. It is also full of live bacteria. There are people in the world, real fanatics, who take things to the very extreme. They say that milk, cheese, and butter are all animal foods -- they have to be avoided.'

I asked the Jain monk 'Mahavir used to drink milk. What do you say? He was drinking an animal food. Was he enlightened or not? Now Indian scriptures say milk is the purest food -- SATTVIKA -- the MOST PURE food is milk. It is not. It is an animal food!'

That Jain monk started perspiring when he heard that milk is an animal food. And he said 'What are you talking about? Milk is the SATTVIK food, the purest food!'

But I said 'This is the analysis, the scientific analysis. Prove it wrong. That's why when you drink too much milk your face starts becoming red: milk creates blood -- it becomes blood in you. That's why milk is so vital. And milk is a hundred per cent food, that's why children live only on milk. It supplies everything. It becomes blood, it becomes your flesh, it becomes your skin, your bone, your marrow; it becomes everything. It is pure animal food. Now how to decide who is right?'

There are a thousand and one moralities. If you go on deciding, you will be in difficulty; it will be impossible for you. You will go mad, you will not be able to eat, you will not be able to sleep, you will not be able to do anything!

Now, there is a Jain sect which is afraid of breathing. To breathe is immoral, because with each breath you kill many many small cells living around you in the air. They are true. That's why the doctor has to use a mask, so that he does not go on inhaling things which are moving around -- infections. That Jain sect is afraid to breathe. Breathing becomes immoral.

Walking becomes immoral -- there are Jains who don't walk in the night because they may kill something, an ant or something, in the darkness. Mahavir never moved in the night, never moved in the rainy season because then there are many more insects around. Movement becomes difficult, breathing becomes difficult. If you go on looking around at all the moralities, you will simply go crazy or you will have to commit suicide. But to commit suicide is immoral!

If you listen to all kinds of moralities that seems to be the logical thing: just commit suicide. That seems to be the least immoral thing. One act and you are finished, then there will be no immorality. But that too is immoral. And when you commit suicide you are not dying alone, remember. It is not killing one person. You have millions of cells in the body which are alive, millions of lives inside you, which will die with you. So you have killed millions of people. When you fast, is it moral or immoral?

There are people who say to fast is moral, and there are people who say to fast is immoral. Why? -- because when you fast you kill many cells inside, because they die of starvation. If you fast, then one kilo in weight disappears every day. You are killing many things inside you. One kilo in weight disappears every day. Within a month you will be just a structure of bones. All those people who used to live inside you -- small people -- they have all died. You have killed all of them.

Or there are people who say to fast is like eating meat. Mow... very strange. And that is true, there is a logic to it. When one kilo in weight disappears, where has it gone? You have eaten it! Your body needs that kind of food every day. You go on replacing it with outside food. If you don't replace it with outside food... the body goes on eating because the body needs; for twenty-four hours, the body has to live. It needs a certain fuel. Then it starts eating its own flesh. To be on a fast is to be a cannibal.

These moralities can drive you mad! There is no way to choose. Then what is moral to me? To be aware is moral. What you are doing is not the question. If you are doing it in full awareness, then whatsoever it is -- it is irrelevant what it is -- irrespective of the fact of what it is, if you are doing in full awareness, it is

moral. If you are doing unawares, unconscious, then it is immoral.
To me, morality means awareness.

The French language seems to be the only language which has only one word for two words: conscience and consciousness. That seems to be very very beautiful. Consciousness is conscience. Ordinarily, consciousness is one thing and conscience is another thing. Consciousness is yours. Conscience is given to you by others: it is a conditioning.

Live by consciousness, become more and more conscious, and you will become more and more moral -- and you will not become a moralist. You will become moral, and you will not become a moralist. The moralist is an ugly phenomenon.

Now the sutras:

JESUS WENT UNTO THE MOUNT OF OLIVES.

He always used to go to the mountains whenever he would feel that his consciousness was becoming dusty, his mirror was covered with dust. He would go to the mountains in aloneness to cleanse his being, to cleanse his consciousness. It is like you take a bath, and after the bath you feel the body is fresh, young.

Meditation is like an inner bath. To be alone for a few moments every day is a must; otherwise you will gather too much dust, and because of that dust your mirror will not reflect any more, or will not reflect rightly. It may start distorting things.

Have you not watched? A single dust particle goes in your eye, and your vision becomes distorted. The same is true about the inner vision -- the inner eye -- so much dust goes on collecting, and dust comes from relationship. Just as when you travel on a dusty road, you collect dust; when you move with people who are dusty, you collect dust. They are all throwing their dust all around, they are all throwing wrong vibes -- and they cannot do anything, they are helpless. I am not saying that you condemn them. What can they do?

If you go to a hospital and everybody is ill in the hospital, and if they are throwing their infections all around -- they can't help it. They breathe and the infection goes out. Have you not seen it when you go to the hospital to see somebody? Just one hour in the hospital and you start feeling a kind of sickness, and you had come perfectly healthy? Just the smell of the hospital, just the faces of the nurses and the doctors, and the medical instruments, and that particular hospital smell, and people who are all ill, and the whole vibe of illness and death always there... somebody is always dying.

Just one hour there and you feel very low; a kind of nausea arises in you.

Coming out of the hospital you feel a great relief. The same is the situation in the world. You don't know because you live in the world. The nurse who goes on working in the hospital, and the doctor who goes on working in the hospital -- they have to become insensitive, otherwise they would die. They would not be able to live there. They have become insensitive; they go on moving. That's why many times you see doctors looking very very insensitive -- that is their protection. The patient goes on saying that this is wrong and that is wrong, and the doctor stands there almost not listening. The relatives of the patient go on running after the doctor and go on telling him that this is going wrong and that is... And he says 'Everything will be okay. I will come tomorrow morning. When I come on my round, I will see.' Now you are feeling so concerned, and he seems to be absolutely unconcerned. This is just to protect himself. If he becomes too sensitive, he will not be able to survive. He has to become hard, he has to create a kind of stoniness around himself. That stoniness will protect him -- will protect him from the hospital and the patients and the whole atmosphere. Doctors become hard, insensitive; nurses become hard, insensitive.

The same is happening in the world at large. It is a kind of big hospital, because everybody is ill here and everybody is on the deathbed; and everybody is full of anger and violence and aggression and jealousy and possessiveness; and everybody is false, pseudo, and everybody is a hypocrite -- this is the world. You don't feel it, but when a Jesus moves amidst you, he feels it because he comes from the heights. He descends from the mountains.

If you go to the Himalayas and after living few days in the Himalayan freshness you come back to the plains, then you feel how dusty, how ugly, how heavy the vibe is. Now you have comparison. You have seen the fresh waters of the Himalayas -- those fresh fountains running forever, and the crystal-clear water -- and then the municipal tap water. You have the comparison then. Only a meditator knows that the world is ill, only a meditator feels that everything is wrong here. And when a meditator moves amidst you, naturally

he feels much more dust collecting on himself than you can feel, because you have lost all sensitivity.

You have forgotten that you are.a mirror! You know that you are just a dust collector. Only a meditator knows that he is a mirror.

So Jesus goes again and again to the mountains.

JESUS WENT...

unto the mountains

... UNTO THE MOUNT OF OLIVES. AND EARLY IN THE MORNING HE CAME AGAIN INTO THE TEMPLE, AND ALL THE PEOPLE CAME UNTO HIM; AND HE SAT DOWN, AND TAUGHT THEM.

AND EARLY IN THE MORNING HE CAME... INTO THE TEMPLE...

Only when you have been to the mountains -- and that does not mean that you really have to go to the mountains. It is not an outer phenomenon. The mount is within you. If you can be alone, if you can forget the whole world for a few seconds, you will regain your freshness. And only then can you go to the temple, because only then you ARE a temple. And only then will your presence in the temple be a real presence; and there will be a harmony between you and the temple Remember, unless you bring your temple to the temple, there is no temple. If you simply go to the temple, and don't bring your temple there within you, it is just a house.

When Jesus goes into a house, it becomes a temple. When you go into a temple. it becomes a house -- because we carry our own temples inside. Wherever Jesus goes it becomes a temple, his presence creates that sacred quality. And only when you bring the temple and the freshness of the mountains, and the virginity of the mountains, only then can you teach. You can teach only THEN, when you HAVE it.

AND EARLY IN THE MORNING HE CAME AGAIN INTO THE TEMPLE, AND ALL THE PEOPLE CAME UNTO HIM; AND HE SAT DOWN, AND TAUGHT THEM.

AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY; AND WHEN THEY HAD SET HER IN THE MIDST,

THEY SAID UNTO HIM, MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

NOW MOSES IN THE LAW COMMANDED US, THAT SUCH SHOULD BE STONED: BUT WHAT SAYEST THOU?

This is one of the most important parables in Jesus' life. Go into it slowly, delicately, carefully.

AND THE SCRIBES AND PHARISEES...

Now for that you can read 'the moralists and the puritans'. In those days those were the names of the moralists, the pundits, the scholars -- 'the scribes and the Pharisees'. The Pharisees were the people who were very respectable. On their surfaces very moral, pretentious, with great egos. 'We are moral and everybody else is immoral' -- and always searching and looking into people's faults. Their whole life is concerned with that: how to exaggerate their own qualities and how to reduce others' qualities to nil.

The puritans, the moralists

... BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY,

Now when you come to a man like Jesus, you have to come there in humbleness, you have to come there

imbibe something from Jesus; it is a rare opportunity. And now here come these fools and they bring a woman. They bring their ordinary mind, their mediocre mind, their stupidities with them.

AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY...

They have not learnt even this simple lesson that when you go to a man like Jesus or Buddha, you go to partake, to participate in his consciousness: you go to become intimate with him. You don't bring the ordinary problems of life there; they are irrelevant. That will be wasting a great opportunity, that will be wasting Jesus' time. And he had not much time, as I told you before -- only three years of ministry. And these fools were wasting like this... But they had a certain strategy in it: it was a trap.

They were not really concerned with the woman. They were creating a trap for Jesus. It was a very diplomatic act.

AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY; AND WHEN THEY HAD SET HER IN THE MIDST, THEY SAID UNTO HIM, MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

Now what is adultery?
A conscious mind will say if you don't love a man -- maybe the man is your own husband -- if you don't love the man and you sleep with the man, it is adultery. If you don't love the woman -- and she may be your own wife -- if you don't love her and you sleep with her, you are exploiting her, you are deceiving her. It is adultery.

But that is not the definition of the Pharisees and the puritans and the scribes and the pundits. their definition is legal, their definition does not arise out of consciousness or love. Their definition arises out of the legal court. If the woman is not your wife and you have been found sleeping with her, it is adultery. It is just a legal matter, technical. The heart is not taken into account, only the law. You may be deeply in love with the man or with the woman, but that is not to be taken into account. The unconscious mind cannot take higher things into account. He can only take the lowest into account.

His problem is always legal. Is it YOUR woman? YOUR wife? Are you legally wed to her? Then it is good, then it is no more sin. If she is not your woman, you are not legally wed to her... You may be in deep love, and you may have immense respect for the woman -- you may almost be a worshipper of the woman -- but it is sin, it is adultery.

These people brought this woman to Jesus, and

THEY SAID UNTO HIM, MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

Just the other day I was reading the memoirs of an English Christian missionary who went to Japan in the early days of this century. He was taken around Tokyo. His host took him around to show him the city. In one public bath there were men and women taking their baths in the nude. The missionary was very much shocked.

He stood there for five minutes, watched everything, and then he told his host 'Is it not immoral -- women and men taking baths naked in a public place?'

And the host said 'Sir, this is not immoral in our country, but to stand here and watch is immoral. Sorry to say' he said 'but I am feeling very guilty standing with you, because that is THEIR business if they want to take a bath naked. That is THEIR freedom. But why are you standing here? This is ugly, immoral.

Now the missionary's standpoint is very ordinary, and the host's standpoint is extraordinary.

These people say

MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

And what were you doing there?

These were peeping Toms or... what type of people were these? What were you doing there? Why should you be concerned?

This woman's life is her life. How she wants to spend her life is her concern. Who are you to interfere? But the puritan, the moralist, has always been interfering in other people's lives. He is not democratic, he is very dictatorial. He wants to manipulate people, condemn people.

Now what were these people doing there?

And they say

MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

They have caught the woman while she was making love.

One thing more: Where is the man? She was doing adultery alone...? Nobody has ever asked THIS question about this parable. I have read many Christian books, but nobody has ever asked 'Where is the man?'

But it is a man's society. It is always the woman who is wrong, not the man. The man will go free perfectly well. He may himself be a Pharisee, he may himself be a respectable man -- but the woman has to be condemned. Have you not observed it? Prostitutes are condemned, but where are the prostituters? Where are those people? They may be the same people who condemn.

Now Morarji Desai wants to bring prohibition to the country. And in his own ministry, out of seventeen, twelve are drunkards. Twelve! And he himself does not drink, that is true, but he drinks his own urine. That is a far worse case! But he wants to bring prohibition on the country. He wants to put it through force. Maybe because he has not been drinking... He wants to take revenge on others, on what?

Puritans are always ugly people. They don't live, but then they don't allow anybody else to live. Their only joy is how to kill other people's joys, how to kill everybody's celebration.

Now what were these people doing there? Don't they have anything else to do? Don't they have their own women to love? What kind of people are these? They must be a little perverted to go out searching and seeking who is committing adultery. And then where is the man? Just the woman has to be condemned always.

Why does the woman have to be condemned? Because the woman is a woman and the man is the dominant one, and all the legal codes have been made by men. They are very very prejudicial, biased. All the legal courts say what should be done to a woman if she is found in adultery, but they don't say anything about what should be done to the man. No, they say 'Boys are boys. And boys will be boys.' It is always a question of the woman.

Even if a man rapes a woman, the woman becomes condemned; she loses respect not the rapist!

This is an ugly state of affairs. This can't be called religious, it is very political -- basically in man's favour and against woman. And all your so-called moralities have been that way.

In India, when a husband used to die, the wife had to go with him to the funeral pyre, then only was she thought to be virtuous. she had to become a SATI, she had to die with the husband. If she did not die, that meant she was not virtuous. That simply meant she wanted to live without the husband, or maybe she wanted the husband to die, now she wanted freedom, now she would fall in love with somebody else.

In India it has been thought then that for the woman there is no life once the husband is dead. Her husband is her whole life. If the husband is gone, she has to go. But nothing is said about the man if his woman dies -- no prescription for him that he should die with the woman. No, that is no problem. Immediately after the woman has died... In India it happens every day: the people are burning the woman and then coming back home they start thinking about the new marriage -- where the man should find a new woman, how to find. Not a single day is lost.

For man the morality is different, for woman it is different. Then it is a very unconscious morality, and very IMMORAL MORALITY.

My definition of morality is that of consciousness, and consciousness is neither man nor woman. Consciousness is just consciousness. Only when something is decided by your being conscious will it be classless, will it be beyond the distinctions of body, caste, creed. And only then is it moral.

MASTER, they say, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

NOW MOSES IN THE LAW COMMANDED US, THAT SUCH SHOULD BE STONED: BUT WHAT SAYEST THOU?

THIS THEY SAID, TEMPTING HIM, THAT THEY MIGHT HAVE TO ACCUSE HIM. BUT JESUS STOOPED DOWN, AND WITH HIS FINGER WROTE ON THE GROUND, AS THOUGH HE HEARD THEM NOT.

This w as the trap. They wanted to trap Jesus, because Moses has said that such a woman should be stoned. Nothing is said about the man. Such a woman should be stoned to death: Moses has said this. Now they are creating a problem for Jesus. If Jesus says 'Yes, do as Moses says' then they can accuse him, because he has always been talking about love, compassion, kindness, forgiveness. Then they can say 'What about your compassion? What about your forgiveness? What about your love? You say this woman has to be killed by stones? This is hard and cruel and violent.'
Tricky fellows.

And if Jesus says 'This is not right. Moses is not right' then they can say 'So you have come to destroy Moses? So you have come to destroy and corrupt our religion? And you have been saying to people "I have come not to destroy but to fulfil." What about that? If you have come to fulfil, then follow Moses' law!' Now they are creating a dilemma. This is the trap. They are not much concerned about the woman, remember, their REAL target is Jesus; the woman is just an excuse. And they have brought such a case... That's why they say IN THE VERY ACT, red-handed. So it is not a question of deciding whether the woman has really committed adultery. Otherwise, Jesus will have an excuse to get out. He will say 'First, try to find out whether REALLY it has happened. Bring the witnesses. Let it first be decided.' Then it will take years. So they say 'Red-handed! We have caught her in the very act. We are all the witnesses, so there is no question of deciding anything else. And the law is clear: Moses has said that such should be stoned.'

... BUT WHAT SAYEST THOU?

'Do you agree with Moses? If you agree, then what about your love and compassion -- your whole message? If you don't agree, then what do you mean when you say "I have come to fulfil"? Then you have come to destroy Moses' law. So do you think you are higher than Moses? Do you think that you know more than Moses?'

... BUT WHAT SAYEST THOU? THIS THEY SAID, TEMPTING HIM, THAT THEY MIGHT HAVE TO ACCUSE HIM. BUT JESUS STOOPED DOWN, AND WITH HIS.FINGER WROTE ON THE GROUND, AS THOUGH HE HEARD THEM NOT.

Why? Why did Jesus stoop down? Why did he start writing on the ground?

They were just on the bank of a river. Jesus was sitting in the sand. Why has he started writing on the sand? What has happened?

There is one thing to be understood: it is always a delicate problem. For example, if I see something stated by Buddha as wrong, there is a great hesitation to say that he is wrong. He cannot be wrong. Tradition must have misinterpreted him. Something must have been wrongly put into his mouth. Buddha cannot be wrong. But now there is no way to decide, because the scriptures say this clearly...

Jesus hesitating., .Jesus is concerned. He does not want to say a single word against Moses, but he has to say, hence the hesitation. He does not want to say anything against Moses because Moses CANNOT say it that way. It is his inner feeling that Moses cannot say it that way. But the inner feeling cannot be decisive. These people will say 'Who are you? And why should we care about your inner feeling? We have the written code with us, given by our forefathers. It is there written clearly!'

Jesus does not want to say anything against Moses, because he REALLY has come to fulfil Moses. Anybody who becomes enlightened in the world is always fulfilling all the enlightened ones that have preceded him. Even if sometimes he says something against them, then, too, he is fulfilling them, because he cannot say anything against them. And if you feel that he is saying something against them, then he is

saying something against the tradition, against the scripture. But that looks like saying something against Moses, against Buddha, against Abraham. Hence, he stoops down. He starts looking at the sand and then starts writing. He is puzzled about what to do. He has to find a way out.

He has to find the way out in such a way that he has not to say anything against Moses, and YET he cancels the whole law. And he really comes with a very very miraculous answer, a magical answer.

SO WHEN THEY CONTINUED ASKING HIM, HE LIFTED UP HIMSELF, AND SAID UNTO THEM, HE THAT IS WITHOUT SIN AMONG YOU, LET HIM FIRST CAST A STONE AT HER.

It is really incredible, it is beautiful -- that was his hesitation. He has found a golden mean. He has not said a single word against Moses and he has not supported Moses either. This is the delicate point to understand.

Jesus was really utterly intelligent -- uneducated, but utterly intelligent, a man of immense awareness. That's the only reason why he could find the way out.

He says

HE THAT IS WITHOUT SIN AMONG YOU...

He says 'Perfectly right' does not say directly that Moses is right. but he says 'Perfectly right. If Moses says so, then it must be so. But then, who should start throwing stones at this woman?'

HE THAT IS WITHOUT SIN AMONG YOU, LET HIM FIRST CAST A STONE AT HER.

'So start, but only those who are without sin...'
Now this is a new thing that Jesus brings in. You can judge only if you are without sin. You can punish only if you are without sin. If you are also in the same boat, then what is the point? Then who is going to punish whom?

AND AGAIN HE STOOPED DOWN, AND WROTE ON THE GROUND.

Why did he stoop down again? Because he must have been afraid; some foolish person is always possible. He knows that everybody has committed one sin or other. If they have not committed, then they have been thinking to commit -- which is almost the same.

Whether you think or you act makes no difference. Remember, the difference between sin and crime is this: Crime has to be acted out, only then is it crime. You can go on thinking, but if you don't commit it to action, no court can punish you because it never becomes a crime. And only crime is within the jurisdiction of the court, not sin. Then what is sin? Sin is if you think 'I would like to murder this man.' No court can do anything. You can say 'Yes, I have been thinking of it my whole life' -- but thinking is beyond the court's jurisdiction. You are allowed to think. No court can punish you because you dreamt that you killed somebody. You can dream every day, and you can go on killing as many people as you want. No court can catch hold of you unless it comes to actuality, unless thought becomes deed, unless thought is translated into reality. If it comes out of you and affects society, then it becomes crime. But it is sin, because God can go on reading your thoughts. There is no need for him to read your acts. The magistrate has to read your acts, he cannot read your thoughts; he is not a thought-reader or a mind-reader.

But for God there is no difference; whether you think or you do, it is all the same. The moment you think, you have done it.

So Jesus says HE THAT IS WITHOUT SIN AMONG YOU... not without crime. He says HE THAT IS WITHOUT SIN AMONG YOU, LET HIM.FIRST CAST A STONE AT HER. That distinction was known down the ages: that if you think it, you have committed a sin already.

AND AGAIN HE STOOPED DOWN...

Why this time? -- because if he goes on looking at people. his very look may be provocative. If he goes on looking at people then somebody, just from his look and out of his offense may throw a stone at the poor woman. He does not want to offend; he withdraws. He simply stoops down, starts writing in the sand-again as if he is not there. He becomes absent, because his presence can be dangerous. If they have come just to trap him, and he is there and they feel his presence, it will be difficult for them to feel their own consciences, their own consciousnesses. He withdraws into himself, he allows them total freedom to think about it. He does not interfere; his presence can be an interference. If he goes on looking at them, that will be offensive to their egos. And it will be difficult for them to escape also, because then it will feel bad that somebody was standing just in front of the mayor of the town or somebody -- the respectable people... and how can the mayor escape when Jesus is looking? And if he escapes and does not throw the stone at the woman, it will be a proof that he is a sinner.

He stoops down again, starts writing on the sand, gives them a chance -- if they want to escape they can escape.

AND THEY WHICH HEARD IT, BEING CONVICTED BY THEIR OWN CONSCIENCE...

Jesus leaves them alone. That is the beauty of the man. He does not even interfere by his presence; he is simply no more there. Their own consciences starts pricking. They know. Maybe many times they have lusted after THIS woman, and maybe they themselves have been participants with this woman in the past. Maybe this woman is a prostitute, and all these respectable people in their turn have made love to her. Because one prostitute means that almost the whole town becomes involved.

In India, in the ancient days, prostitutes were called NAGARVADHU, the wife of the town. That is the right name.

So all of these people must have been involved in some way or other with this woman or with other women -- if not in acts, then in thoughts.

My feeling is it must be evening and the sun is setting, it is becoming dark and Jesus is writing on the sand, stooping down, and it becomes dark. And by and by people start disappearing in the dark.

AND THEY WHICH HEARD IT, BEING CONVICTED BY THEIR OWN CONSCIENCE, WENT OUT ONE BY ONE, BEGINNING AT THE ELDEST -- THE MAYOR -- EVEN UNTO THE LAST...

First the eldest disappeared, because of course, they have lived long, so they have sinned long. The young people may not be such great sinners; they have had not enough time yet. But the oldest disappeared first. Those who were standing in front, they must have moved slowly to the back, and then from the back they escaped. Because this man has really created a great problem: he has changed the whole situation. They had come to trap him and they are trapped.

You cannot trap a Jesus or a Buddha; it is impossible -- you will be trapped. You exist at a lower state of mind. How can you trap a higher state of mind? That is just foolish. The higher state can trap you immediately, because from the higher state your whole being is available.

Now Jesus must have looked into these people's consciences -- that was possible for him -- he must have seen all kinds of sins raising their heads. In fact, even standing there, they were thinking about the woman: how to get hold of her. Maybe they were angry because somebody else had committed the sin and they were not given the opportunity. Maybe they were only jealous: maybe they wanted to be there instead of that man who had not been brought. Jesus must have looked from his height into their hearts. He has trapped them. They forget their trap completely, they forget about Moses and the law etcetera. In fact, they were never worried about Moses and the law. This has also to be understood.

They were really more interested in stoning this woman, enjoying this murder. Not that they were interested in punishing somebody who had committed a sin; that was just an excuse. They could not leave this opportunity of murdering this woman. And now Moses can be used.

There are a thousand and one things said by Moses. They are not worried about them. They are not

interested in all those sayings and all those statements. They are interested in this: that Moses says you can stone a woman if you catch hold of her in adultery. They can't miss this great opportunity of murder, of violence. And when violence can be committed according to the law, who would like to miss it? Not only will they enjoy the violence, they will enjoy that they are very very legal people, virtuous followers of Moses. But they have all forgotten about it. Just a little turning by Jesus, and they have forgotten about Moses... He has changed the whole point. He has changed their minds from the woman to themselves. He has converted them, he has turned them backwards -- a one hundred and eighty degree turn. They were thinking about the woman and Moses and Jesus, and he has changed their whole attitude. He has made them their own target. He has turned their consciousness.

Now he says 'Look into yourself. If you have never committed a sin, then... then you are allowed, then you can kill this woman.'

WHEN JESUS HAD LIFTED UP HIMSELF...

he saw they had all gone

... EVEN UNTO THE LAST: AND JESUS WAS LEFT ALONE, AND THE WOMAN STANDING IN THE MIDST.

WHEN JESUS HAD LIFTED UP HIMSELF, AND SAW NONE BUT THE WOMAN, HE SAID UNTO HER, WOMAN, WHERE ARE THOSE THINE ACCUSERS?

Now he is not saying 'I am accusing you.'

... WHERE ARE THOSE THINE ACCUSERS?

He is not for a single moment a participant in it. He has not judged, he has not condemned. He has not said a single thing to the woman. He simply says.

WOMAN WHERE ARE THOSE THINE ACCUSERS? HATH NO MAN CONDEMNED THEE?

Have they all gone? Has no man thrown a stone at you?

SHE SAID, NO MAN, LORD.

She must have felt deep respect, reverence for this man, who has not only saved her physically, but who has not even accused her in any way. Spiritually also he has saved her. She must have looked into those eyes which have only love and compassion and nothing else.

This is the religious man. The moralist is always condemning, accusing; the religious man, always accepting, forgiving.

SHE SAID, NO MAN, LORD. AND JESUS SAID UNTO HER, NEITHER DO I CONDEMN THEE: GO, AND SIN NO MORE.

Jesus says 'Nothing to be worried about -- the past. The past is past, gone is gone. Forget about it. But take some lesson from this situation. Don't go on making the same mistakes in the future -- if you think they are mistakes. I am not accusing you.'

NEITHER DO I CONDEMN THEE...

'But if you feel that you have done something wrong, then it is up to you. Don't do it again. Forget the past, and don't go on repeating it.'

That is the whole message of all the Buddhas and all the Christs and all the Krishnas: Forget the past, and if you understand, then don't do it again. That's enough. There is no punishment, there is no judgement. If you have been doing something, you were helpless. You are unconscious, you have your limitations. You have your desires, unfulfilled desires. Whatsoever you have been doing was the only thing you could have done. So what is the point of accusing and condemning you? The only thing that can be done is: your consciousness can be raised high.

And that woman must have moved into a high consciousness. She must have been afraid that she was going to be killed. Then this man, by a single statement, saved her from death. Not only that, those accusers disappeared. This man did a miracle! Not only that they didn't kill her, they simply became ashamed and escaped like thieves into the darkness of the night. This man is a magician.

And now, he is saying 'I don't condemn you. If you feel you have been doing something wrong, don't do it again. That's enough.' He has converted the woman.

This is what acid people call a 'contact high'. Jesus is high, If you come into close affinity with him, you will start moving high. This is synchronicity -- non-causal. The woman must have come there almost condemning herself, ashamed of herself, thinking to commit suicide. He has raised that woman, transformed that woman.

SHE SAID, NO MAN, LORD.

Jesus becomes LORD, Jesus becomes God to her. She has never seen such a godly man before. With no condemnation a man becomes a God. With no judgement a man becomes a God. And just his presence, a single statement, and those people disappeared and she is saved. And not only saved physically, but spiritually intact. Jesus has not interfered at all. He has not condemned, he has not said a single word. He simply says 'Don't repeat your past' -- not a single word more. 'Let the past be past and the gone, gone. You become new. All is good, and you are forgiven.'

Jesus transformed many people by forgiving them. That was one of the accusations against him -- that he forgives people. Who is he to forgive? Somebody has committed a sin -- the society has to punish him! and if the society cannot punish and the man escapes, then the society has prepared a punishment through God -- he should be thrown in hell.

Hindus also are very much against the idea that Jesus can forgive you. The Christian idea is immense, tremendous, very great and potential. Hindus say that you will have to suffer for your past KARMAS, whatsoever you have done, you will have to undo. If you have done a bad thing you will have to do a good thing. And the bad and its result are going to come: you will have to suffer the consequence. Hindus will not agree with this. Neither will agree the Buddhists, nor the Jains, nor were Jews agreeing with Jesus. How can he forgive?

But I say to you: a man of that understanding can forgive. Not that by his forgiving are you forgiven. But just if that consciousness, that great consciousness can give you a feel of well-being -- 'Nothing is wrong, don't be worried; you can just shake off the past like dust and get out of it' -- that very thing will give you such courage, such enthusiasm, will open new possibilities and new doors. And you are freed from it. You immediately move beyond it.

From this came the idea of Christian confession. It does not work that way, because the man you go to confess to is an ordinary man just like you. When you are confessing, the priest is not really forgiving you, he may be condemning deep down. His forgiveness is just a show. He is an ordinary man, he has no higher consciousness than you. Only from the higher can forgiveness flow. Only from the high mountains can the rivers flow towards the plains. Only from a Jesus or a Buddha, can forgiveness flow. And when there is a man like Jesus or Buddha, just his touch, just his look is enough to forgive you your whole past and all your KARMAS.

I TOTALLY agree with Jesus. He brings a new vision to humanity: to attain to freedom. The Hindu, the Jain, the Buddhist concept is very ordinary and mathematical. It has no magic in it. It is very logical but it has no love in it. Jesus brings love to the world.

I Say Unto You, Vol 2

Chapter #2
Chapter title: Go to the Very End

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WELL, I WAS BROUGHT UP AS A CATHOLIC, SO HOW COME JESUS IS A STRANGER TO ME?

Jesus is always a stranger. It does not matter whether you were brought up as a Catholic or a Protestant or a Hindu or a Mohammedan. The very being of Jesus is that of a stranger, because he is an outsider. He lives on a different plane, he lives in a different dimension: he lives in God, you live in the world. He talks a different language; he talks about things you have not even dreamt about. You cannot trust him. You cannot even understand him; he is incomprehensible.

You may have been brought up as a Catholic; that means you have been taught from your childhood things about Jesus. Those are simply words; you have not been introduced to Jesus, because that introduction is possible only through meditation -- not through any kind of teaching, not through the Catholic catechism. It is all rubbish. In fact, rather than helping you to become acquainted with Jesus it becomes a barrier; you become knowledgeable. You know many things about Jesus without knowing Jesus. The more you know about him, the less you think that you need to know him. You become satisfied by and by; you start feeling that you already know him without knowing him at all That's what Christian teachings do And the more you have been taught, the more you become familiar, the more it breeds contempt.

So sometimes it happens that one who has not been brought up as a Christian may have fresher eyes to see Jesus, because his mind will be uncluttered. He will not know anything, he will look through innocence. He will not have any conditionings, he will look empty. He will approach Jesus without any prejudice for or against. And you can know Jesus only when you go nude, naked -- naked of all beliefs, naked of all prejudices, when you approach him without any preoccupation, when your mind is utterly silent.

So in fact the Catholic upbringing has done just the Opposite.

All religions are doing that, it is nothing special to the Catholic Church. Hindus destroy the possibility of knowing Krishna, Buddhists destroy the possibility of knowing Buddha -- because knowledge becomes more important than knowing, and knowledge is second-hand. Only knowing can help. And remember, let me repeat it again: Jesus is a stranger. He may be standing by your side but he is not there, he is somewhere else. You may be standing in front of Jesus but you are not there, you are somewhere else. You and Jesus never meet, because the planes are so different. You never criss-cross -- you cannot! Unless you become something like Jesus, there is no possibility. And to become like Jesus needs great meditation, needs great intelligence -- not a Catholic upbringing, not a Sunday religion, not foolish dogmas and creeds. Great intelligence, sensitivity, awareness...

People are fast asleep. Somebody is asleep as a Christian, and somebody is asleep as a Hindu. That doesn't matter -- sleep is sleep. A Christian, a Hindu, a Mohammedan -- if all these three get too drunk, will there be any distinction, differentiation between their drunkenness The Hindu will behave as foolishly as the Mohammedan; and the Mohammedan will behave as stupidly as the Christian. Once they are drunk, they

are drunk. And people are asleep. It makes no difference what kind of theology you have used as a pillow for your sleep. Whether the pillow is white or green or blue or red does not matter. Once you fall asleep, you fall asleep; the pillow becomes immaterial. Whether you are sleeping on the Bible, on the Gita, on the Koran does not make any difference; you are using a pillow. Somebody is using the Bible as the pillow, somebody else is using the Koran as the pillow. And you are snoring over your scriptures. And Jesus and Mohammed and Buddha and Krishna remain strangers.

They do not belong to this world, that's why Hindus call them avatars. Avatar means one who has come from beyond descended from the beyond, like a ray of light descends into darkness. It comes from the transcendental world, from the world of turiya -- the fourth.

Jesus LOOKS like you, but he is not like you. Don't be deceived by the appearance. He is here on the earth, and not of it. He moves in the same world, the same market-place, the same people, rubs shoulders with you, holds your hand, looks into your eyes, but he does not belong to this world. He belongs to the other shore. He has risen, he has risen in God.

You can also rise, and only by rising will you be able to understand him; befreind him, otherwise he will remain an outsider.

Jesus is a lotus. You are still the mud. There cannot be any dialogue between the lotus and the mud -- although the lotus is born out of the mud, although the mud is carrying many more lotuses than have become manifest. Many unmanifest lotuses are there in the mud, but the mud and the lotus are so different -- strangers to each other. That is the situation. If you want to understand the lotus you will have to become a lotus. Only a lotus can have a dialogue with the lotus.

Never become a Christian. If you want to become something, become a Christ. Never become a Buddhist. If you want to become something, become a Buddha. Otherwise you will remain unaware of the reality of Jesus.

And because people feel uneasy -- uneasy because they cannot comprehend Jesus -- they create theories. Rather than transforming themselves, they load Jesus with theories, theories which can help them make him comprehensible. No theory can make him comprehensible. All theology is false.

But there are only two ways: either you wrap theories around Jesus which you can understand... In that way you feel that you have understood Jesus, but you have understood only the theories that you have wrapped around him. He remains there, absolutely far away, distant. He is not even touched by your theories. You can weave and spin beautiful philosophies around him. That philosophy you will be able to understand -- it is woven by you -- it is your creation, it is your invention rather. But Jesus, who is just standing there hidden behind your philosophies, is still an outsider. In fact your philosophies, your theories have made him more of an outsider than he was. With those theories, there has come a China Wall between you and him.

If you are a Christian you will never understand Jesus. Your very Christianity will be an obstruction, a hindrance. How can you understand Jesus when you are a Christian? Impossible! What does it mean to be a Christian? It means that you have certain ideas about Christ. You are clinging to certain theories: those theories become more important than Christ himself! Naturally, because you can understand those theories and you cannot understand Christ. So those theories become more and more important. You can discard Jesus, but you cannot discard your theories. That's why there are so many Christianities -- the Christianity of the Catholic, and the Christianity of the Protestant, and the Christianity of many many other sects. They all go on fighting, they are always at each other's necks, and they are all followers of Jesus! So where is the conflict?

The conflict is not between their Jesuses, because Jesus is one. The conflict is between their theories, and they cling to the theory. They can discard Jesus very easily -- Jesus is discarded, but they cannot discard their theory. Their theory is more important: it is their invention. Jesus has become secondary.

No, you cannot understand Christ if you are a Christian or a Catholic. You can understand Christ only if you are nobody. I am not saying that you can understand Christ if you are a Hindu. When you are nobody, when you drop all the curtains and you start moving in that reality called Christ without any preoccupied mind -- empty, clean, clear, no smoke around you, just a clarity and the freshness that clarity brings, and the vitality that clarity brings -- and you start approaching Jesus, with no idea of who he is, then there will be a meeting. Only if you are a nobody can you meet with Christ or Buddha or Krishna. And these are different names for the same state of consciousness. It is the fourth state of consciousness. Theories belong to the third state of consciousness; and Jesus, Buddha, belong to the fourth state of consciousness. You will have to drop many things before you can feel Jesus.

INDIA IS SUCH A SACRED COUNTRY: THE HEART OF SPIRITUALISM. I DON'T UNDERSTAND ALL THE CRUDE REMARKS THAT THEY WRITE IN MAGAZINES ABOUT YOU. WHY IS INDIA SO IGNORANT IN RECOGNISING YOU?

If they recognise me then I will not be of much worth. Because they don't recognise me, that's why I have something important to deliver to you. The recognition is not possible; it has never been possible. Christ was not recognised by the Jews, Buddha was not recognised by the Hindus -- how can they recognise me?

Recognition comes from the past, and I am herenow. Recognition means that I should behave in a pattern that they recognise. If I walk naked, then Digamber Jains will recognise me, because they have the idea that an enlightened person walks naked. They cannot recognise me with clothes on: those clothes are a barrier. Buddhists will recognise me only if I look like Buddha. And I don't look like Buddha, and I am not sorry that I don't look like Buddha. I am happy that I look only like me and I don't look like anybody else.

If you look like somebody else you are a carbon copy. Carbon copies can be recognised, because they tally with some original. I cannot be recognised because I myself am an original copy; it does not tally with anybody. The Christian will come and he will start thinking in terms of Christ. He will start looking for Christ in me, and he will not find. That is obvious. And the Buddhist starts looking for the Buddha, and he cannot find. Because I am ME -- and the recognition of me, if you are searching for it in some past pattern, structure. is impossible. You can recognise me only as me. And to see me AS me, you will need to become unprejudiced.

To be a Hindu is to be prejudiced. To be an Indian is to be prejudiced.

So you ask: INDIA IS SUCH A SACRED COUNTRY...

First, never be befooled by such slogans. No country is sacred, no country has ever been sacred. It is only rarely that one individual in millions becomes sacred -- countries are not sacred. Just because Buddha was in India, has India become sacred? Does that mean because Albert Einstein was born in Germany, so Germany has become mathematical? Does that mean if some country has produced a great painter, the country has become artistic? That does not mean anything. No country can be artistic because it has given birth to a Picasso, and no country can be a musical country because a Wagner is born there or a Mozart. No country can be sacred because a Buddha or a Mahavir is born there.

Jesus was not born in India. Mohammed was not born in India. Zarathustra was not born in India. Lao Tzu was not born in India. Sacred people have been coming to the world in different places. Places have nothing to do with it -- places are just places. Buddha is born, but only one in a million. And what about the million fools? And if you judge by number, then every country is a foolish country, because it produces millions of fools and rarely a Buddha!

No country is sacred. No geography is sacred. No history is sacred. That quality of sacredness happens only to individuals, because a c.*ountry has no soul to become holy. A country has no individuality, only individuals have souls. And meditation happens in a soul, not in a country. And meditation happens in an individuality, not in a collectivity, not in a society. Remember it. Although every country tries to prove itself the best in some way or other, it is part of the game of ego. Every country thinKs I am incomparable. You can go to any country, and every country thinks deep inside that it is higher than others, holier than others, more moral than others, this and that.

This is part of our egoistic mind which is being projected in the name of the country -- sometimes in the name of religion. Every religion thinks This is the highest religion there is: my religion. My religion has to be the highest because it is my religion. And I am the greatest person in the world -- how can it be otherwise?

I have heard about a professor of philosophy who was head of the department of philosophy in the University of Paris. One day he declared 'I am the greatest man in the world.'

His disciples, his students were a little puzzled, because he was a poor professor. First, he was a professor, and then a professor of philosophy -- the poorest. They could not believe it, but they had always been thinking that he was a little eccentric, otherwise why should one go and study philosophy? He v. as a little crazy, but that day they thought he had gone completely out of his mind. What was he saying... that he

was the greatest man in the world?

One student, just jokingly, stood up and said 'Sir, can you prove it? We need proof, and we can expect proof from a man like you -- a logician, a professor. Have you got any proof for your statement?'

And the professor said 'Yes, I have brought it and he had brought a map of the world.' He fixed the map of the world on the blackboard. They could not understand what he was going to do with the map of the world. And then by and by they came to understand what he was going to do.

First he said I will ask one question: 'Which is the greatest country in the world?'

They were all French, so naturally they said 'France.'

So he said 'So now, the whole world can be dropped; we can concentrate on France. If I can prove that I am the greatest Frenchman, then I will be proving that I am the greatest man in the world.'

Still they were not certain what he was going to do.

Then he said 'Which is the greatest city in France?' Naturally, it is Paris, and they were all Parisians. Now they started suspecting that he had something in it.

And he said 'Paris! And I am the greatest man in Paris. If I can prove this, then my first statement will be proved.' And then he said 'Which is the greatest place in the city of Paris?'

Naturally, it is the university -- the seat of learning, the seat of wisdom, knowledge. Now to everybody it was clear that they were trapped.

And then he said 'Which is the greatest department and the greatest subject in the university? It is philosophy, and they were all students of philosophy. So naturally it is philosophy.'

And then he said 'Who is the head of the department of philosophy?... I am the greatest man in the world.'

That's how we go on vicariously, indirectly proving that we are the greatest. So our country is the most sacred country, our country is the most brave country, our country is the most intelligent country, our country is the most aesthetic country, and all kinds of things are being claimed. And everybody else is a barbarian, uncivilised. Everybody else is the link between monkey and man. We are men and everybody else is a link.

It is not only Adolf Hitler's logic, it is the logic of everybody. And unless this logic is thrown away to the dogs, Adolf Hitlers will go on coming. They use this logic. They say Our race is the Nordic race, the Aryans... the purest blood. And these are all nonsense statements. What do you mean by pure blood? Everybody's blood is pure -- unless you mix something in it; everybody's blood is pure. What do you mean by pure blood? And what do you mean by pure race? All races have been mixing, and man has been growing by mixing each with the other. And the crossbreed is the stronger breed, because it has more complexity. And growth is from the simple to the complex.

What do you mean by calling a race 'pure'? But these are just egoistic ideas. It appeals, it appeals to people. It gives them a great nourishment; it becomes food for their egos. No country is sacred. Yes, there have been only few and far in-between individuals: a Buddha, a Christ, a Zarathustra, a Mohammed -- they can be counted on one's fingers. These are sacred people. But they have been coming to every part and place of the world, they have been coming to every poisonous.

Never be trapped by such slogans. These slogans are dangerous, poisonous.

You say: INDIA IS SUCH A SACRED COUNTRY...

It is not, because no country is.

And you say: THE HEART OF SPIRITUALISM.

All nonsense! You cannot find more materialistic a country in the world than India. But you will have to look with open eyes. You will be surprised how this idea that India is the heart of spiritualism is not allowing you to see the reality.

Just another sannyasin has written Osho, I am freaking out that the move to Gujarat is postponed. Why is she freaking out? -- because, she says In Poona it is so difficult to walk on the streets. People look at you with such lustful eyes. One feels embarrassed. They come on bikes and motorbikes and hit you. If they can touch the woman's body, they will not lose that opportunity. They are crude and ugly. And I can understand the sannyasin's letter to me.

And you call these people the heart of spiritualism? They are the most sexually-obsessed people in the world. Of course, they are against sex, but that does not make them non-sexual, that makes them sex-obsessed. Their WHOLE MIND IS sex-obsessed! They are continuously thinking of sex... and they are against it. Because they are against it, they cannot fulfil it; and because they cannot fulfil it, it goes on accumulating and it drives them crazy and perverted. Now, THIS is ugly.

If you love a woman, to hold her hand has a beauty, to caress her body has a beauty. But a woman just walking on the road and you hit her...? It is perversion! It is... Love has gone into a very poisoned and ill state of affairs. It is pathological. It is uncivilised, uncultured. But this goes on happening. And these people are against materialism.

But don't just listen to their words, watch their life and you will find them more materialistic than anybody else. Indians are so obsessed with money: money seems to be their god. No other country worships money; in India it is worshipped. They have a special day in the year when they worship notes and rupees -- that day is coming closer -- Diwali. No country in the world has ever worshipped rupees and money, yet they worship. And this is not just symbolic, this is very indicative. They cling to money like anything. It is very difficult for them to be non-greedy, to leave a single paise is impossible. And that's why if somebody renounces a little bit of money, he is thought to be a great man. That too is materialism.

Why? If somebody has renounced money, what is the point in it? Why should he be praised? But he is praised like anything, the whole country will talk about him! He will be thought to be a great man -- he has renounced money! Then money must be the greatest value. One becomes great if one renounces money. If people were really spiritual, renouncing money would be that somebody has renounced his mistake, that's all. There is nothing great in it. Somebody has found that money is valueless, so he has renounced it. But there is nothing to be praised in it; he has corrected his error. He was thinking that two and two are five, now he has come to understand that two and two are four. You don't go declaring that he has become a Buddha because now he knows two and two are four. Before, he was stupid; now he is normal.

But in India, it is worshipped if you renounce money, because the people know how much they are clinging to money. And you call India the heart of spiritualism?

This is what Indians have been teaching the whole world. Don't be deceived -- this is just advertising. They go on claiming all over the world that they are the heart, that they have the greatest secrets of spirituality. And they go on exploiting in the name of spirituality. And they can deceive people, and they can deceive only because, particularly in the West, people are no more materialistic.

Let me explain it. In the West there is material affluence. People have much more money, better houses, bigger cars, better bank balances, that is true -- but people are not materialistic. They have much material wealth, but that does not mean that they are materialistic. In the East, people are poor, but that does not mean that they are spiritual. Poverty has nothing to do with spirituality. In fact, you can become aware that material wealth has nothing in it only when you have it, not before it.

Psychologists talk about three layers or planes of desires and needs -- they call it the hierarchy of needs. The first they call physiological needs, the second psychological needs, the third spiritual needs. And this idea of the hierarchy of needs is very very important.

The first and the basic needs are physiological -- food, sex, shelter. If food is not available, you cannot think of poetry. If food is not available, you cannot think of music; a higher need. If sex is not available, you cannot think of love. Love is a higher need; it comes only when sex has become very very satisfied, not before it. When you have food, right shelter, clothes, warmth, and you are not constantly starving yourself and not constantly afraid of tomorrow -- tomorrow is coming and you may again be hungry and you may not get bread and butter -- then you start thinking of something else: music, poetry, literature, painting. When sex needs are fulfilled love arises; it cannot arise if sex needs are not fulfilled. And in India sex needs are not fulfilled, that's why people are not loving -- notwith-standing what they pretend. People are not loving because their basic need is not fulfilled: they are sexually starved.

Because the food need is not fulfilled -- thousands of people die every year because of starvation, and those who are not dying are undernourished -- so they cannot have higher needs, they cannot think of beauty, and they cannot think of stars. And they cannot see dewdrops on the grasses in the morning, and they cannot see the sun rising -- that is not possible. The body needs to be completely satisfied. When the body is satisfied, it starts moving into new dimensions: it thinks of higher things, it dreams of higher things.

The second stage is of psychological needs: love, music, art, painting, poetry, sculpture. If your love need is not fulfilled then prayer never arises. That is the third, the highest need. Sex fulfilled... Love arises; love fulfilled... prayer arises. When physiological needs are fulfilled you start singing and dancing. When the dance need is fulfilled, then arises the need to meditate. When you have heard the outer music, then you want to hear the inner music. When you have known the poetry that is created by words, then you want to know the poetry that is wordless, the poetry that arises in silence. Those are spiritual needs. And there is no way to jump them.

What I am talking about here is the highest need. So it is not accidental that the people from the West

are coming to me, and the people of India go on condemning me; it is just natural. I don't take any offense from it; it is natural, it is how it should be. I am talking of the third need -- the spiritual need -- and people in India are not even fulfilling their first need. There is no meeting between me and them. I am a stranger here, an outsider. They need food first, they don't need God at all. God does not make sense. they can't be interested in music? How can they see the beauty of a solitary tree standing in the field all alone? It is impossible. They are preoccupied with their body needs.

So whatsoever I say is completely incomprehensible to them. They take revenge. They go on criticising. In criticising me they think they have solved the problem; they are deceiving themselves. They don't want to see the problem. They don't want to see that a country can be spiritual only when it has settled as far as materialism is concerned.

Spirituality is a higher stage of materialism.

It is the same search. First you have to seek in matter, then you have to seek in mind. When you don't find in matter, you start seeking in mind, but the matter has to be searched completely, only then can you rise to the mind. When you search in the mind and you don't find it -- and you have searched the whole realm of the mind -- then you start searching in the soul. That's how it is. And because I call a spade a spade, people don't like it.

How can they like it? If I say that India is very sexually-obsessed -- how can they like it? They like Vivekananda because he says You are the greatest country in the world. You are the most spiritual country in the world. You are the source of all spirituality. You are the source of all wisdom. You are the source which is going to lead the whole world. They feel very good. They can t feel good with me. With Vivekananda they feel good. Vivekananda becomes a hero, because he satisfies their egos. And just because he satisfies their egos, I declare that he is not enlightened, because no enlightened man will ever satisfy anybody's ego. Because to satisfy anybody's ego, is really inimical, it is poisoning him.

I say things as they are. I say it is one of the most barbarous countries -- ugly, materialistic. money-oriented, sex-obsessed. And I don't deny that Buddha has been here, Mahavir has been here. They were spiritual people, but they don't make the whole country spiritual.

If I am here -- remember it -- some day, after a few centuries, Poona will claim that Poona is spiritual because of me. And I have nothing to dc. with Poona and Poona has nothing to do with me. Just the same was the case with Buddha. India had nothing to do with him. He was alone and solitary, and people were criticising him as cruelly as they are criticising me. They have always done that. They were throwing stones at Mahavir, they are throwing stones at me. They have always done that. And not only here. everywhere in the world they have done that. Whenever there is somebody who brings light into the darkness, people feel offended. Because his presence becomes a very very embarrassing phenomenon -- he reminds you of your darkness, he reminds you of your ugliness.

Have you not heard about the woman who was against mirrors? Whenever she would come across a mirror, she would immediately throw a stone and break it. Why was she so much against mirrors? This was her logic: Mirrors are against me, and whenever I come before a mirror, the mirror shows that I am ugly. She was ugly, but she was very much offended by the mirror, because the mirror showed her as ugly. She was throwing the responsibility onto the mirror.

That has always been so. Buddha is a mirror: he reflects whatsoever you are. If you are ugly, he rejects you as ugly. If you are materialistic, he reflects you as materialistic. He simply reflects without changing, without colouring -- he simply reflects that which is. Naturally people feel offended, because then their ugliness and all kinds of darknesses and snakes and scorpions moving inside their being are all reflected. They want to throw a stone at the mirror. If the mirror is not there, they will be again at ease.

Hence, they crucified Jesus, and they killed Socrates. This has been their attitude everywhere and always.

You ask me: INDIA IS SUCH A SACRED COUNTRY: THE HEART OF SPIRITUALISM. I DON'T UNDERSTAND ALL THE CRUDE REMARKS THAT THEY WRITE IN MAGAZINES ABOUT YOU.

They are very very understandable. There is nothing special about them. If they didn't write those crude remarks about me, that would not be right.

Lao Tzu has said: When I talk about Tao, very few are there who understand it. Those who understand -- they become silent. Many are there who feel offended -- they become angry. And the angry people there are more of. And Lao Tzu says: If people don't become angry, then what I am saying is not truth.

One mystic used to stay with me. He was really a beautiful old man, very strange, very eccentric, but always to the point. He used to deliver talks all over the country. He had something to give. And whenever

people applauded he would become very angry. He would say Stop! Don't applaud, because whenever you applaud, I think I must have said something wrong. If you can understand it, then it must be wrong. When you don't understand, only then is there a possibility that some truth has been said. And if you become angry, then certainly some truth has been said, then some stone has been thrown into your sleep, and you have become disturbed. Your dreams are disturbed. You are ready to take revenge.

Because I am saying the truth, because I am BEING the truth, it is very natural.

I DON'T UNDERSTAND ALL THE CRUDE REMARKS THAT THEY WRITE IN MAGAZINES ABOUT YOU.

They should be writing more and more. The more people will be coming to me, the angrier they will become, because the more dangerous I will be to them. And more and more people will be coming; they are on the way. And there will be thousands, many thousands of sannyasins around here. They will become very very angry, because then they will become afraid, more afraid that what I am saying is becoming powerful. They will try everything to destroy what I am saying. They will try in every way to destroy me.

That is natural, there is nothing unexpected in it. And you have to be ready for it: you have to be ready to accept all this. You need not feel offended, this is the way they are showing their respect towards me. When they threw stones at Buddha, they were showing their respect. That was their way of recognising that someone dangerous was present. When they crucified Jesus that was their respect -- their way of respecting a man who had brought truth to them. When they poisoned Socrates, that was their humble homage.

So this is going to happen, and this is going to happen more and more. You have to be accepting of it without any anger.

WHY IS INDIA SO IGNORANT IN RECOGNISING YOU?

Because India is very knowledgeable: India thinks it knows already. Every PAN WALA, every CHAI WALA -- they all know what truth is. They can quote the Gita and the Vedas, they are like parrots. India is a country of pundits, parrots. They go on repeating mechanically. And because they think they know, how can they recognise me? Because I am saying things which go against their parrot-like knowledge. I go on saying things which ARE against their so-called knowledge. I am trying to give truth new words, because the old words have become rotten, because the old words have been used so long they have lost intensity. They have lost life, they have become like a dirty currency note. When a currency note comes from the mint it is fresh, clean; when it moves through hands -- from one hand to another -- it starts becoming dirty.

Words are also currency. Currency means they go on moving, they are like a current -- from one mouth to another mouth the word goes on moving down the centuries. It becomes very dirty. The Vedas have become dirty, so has the Bible. I am trying to renew: I am trying to give new words to old truths, new bottles for the old wine. They cannot recognise the bottle, they don't know anything about the wine -- they have never tasted it. They only know about the old bottle. When they see the new bottle they become angry -- This can t be the truth! The truth has to be in the.old bottle. And the old bottle is rotten, maybe broken, and the wine has flowed out of it. It may be just an empty bottle, and they don't know anything about the wine, they only know about the bottle. So if I give a new bottle, they cannot recognise it. Only those who have tasted wine will recognise me, not otherwise.

You will recognise me because you are tasting with me. You are a part of the feast I am, you are celebrating with me. The more you taste, the more you will know that what I am saying is exactly v hat Jesus said, or Buddha said, or Krishna said. But first you will have to taste me, then that recognition will come. They are too occupied with Krishna's words and Buddha's words. Those words are like bottles.

And they cannot come here, they are very much scared, frightened. Maybe they have deep down somewhere a suspicion, Maybe there is truth...? and if they come close they may be converted. That fear, that unconscious fear is there. They go on talking against me and they don't know anything about me. They go on writing against me and they have never come here. They never listen, they never look into my eyes, they never come close. They go on circulating rumours, and they feed upon each other's rumours. It is a mutual arrangement. Somebody writes one article in a magazine, somebody else reads it, writes another -- basing himself on that article. And it goes on and goes on in this way.

And of course, then they have much material: they have been reflecting each other. And nobody comes to me. But that's how they have always been doing. They are afraid to come. In fact, they criticise me just to protect themselves. That criticism helps them. Because of the criticism they can think that now there is no need.

But more and more people will be coming to me. Thirsty people, seekers who have nothing to do with Christianity or Hinduism or Mohammedanism -- they will be coming to me. I am here only for the seekers

not for the mob. And what the mob says is irrelevant. I am here for those who are ready to be transformed and transfigured. And I only want to be for them. I don't want to waste a single minute on anybody else. And these people are there in the world -- many at this moment, because this moment is very critical in the history of man, in the history of human consciousness.

A great jump! Either man dies or man becomes new -- that is the only choice. The old man cannot continue. The old man has arranged for his suicide: he is ready to commit global suicide. Either the old mind wins and there will be a global suicide and humanity will disappear from the earth, or the new mind will be born -- and that's w hat the effort here is -- and humanity will take a new direction. The new man will be born.

The new man will not be Indian, and will not be German, and will not be Chinese. The new man will not be Christian, will not be Hindu, will not be Mohammedan. The new man will not be black, will not be white. The new man will not be man, will not be woman. The new man will be a totally different kind of being, with no adjectives around him... a purity, a primal innocence. My work is to give birth to that new man.

And if only a few can be transformed, they will become the heralds. Only a few seeds... if they can grow into the new man, they will create the new humanity. My whole interest is with them and in them. I want to invest my whole energy into those few people who are ready to slip out of the old skin and become new.

The Indians cannot recognise me, the Christians cannot recognise me, the Hindus cannot recognise me. To recognise me they will have to come out of their preoccupations.

Two keen football fans up in London for a big match, decided to spend the evening at a Soho strip-club. The first act was a very voluptuous blonde who went through her whole routine while the whole audience stared open-mouthed. As the curtain came down and the applause rang out, one of the two fans said 'Phooey!'

His companion was surprised, but said nothing. The second act was even more breathtaking but again, when the curtain came down, the first man said 'Phooey!'

This went on all through the show -- however beautiful and exotic the girls were, after each act the first man said 'Phooey!'

Finally the second man could stand it no longer.

'What's the matter with you?' he said. 'These are some of the most attractive and sexy girls I've ever seen -- and all you can say is "Phooey?"'

'I'm not thinking about the girls replied the friend. I'm thinking about my wife!'

Now this is his preoccupation. He is not looking at those girls, he is thinking of his wife. He is not saying Phooey! to these girls. He is saying 'Phooey!' to his wife again and again. A preoccupied mind never sees that which it is confronting, never sees that which is; it goes on comparing. When an Indian comes, he is not listening to what I am saying, he is comparing in his head -- whether it corresponds with the Vedas, whether it follows the Gita, is in harmony with this or that. He is continuously working inside his mind, comparing, judging, condemning, criticising -- and he goes on missing. He looks as if he is here, he is not here.

And it is not only a question of Indians. anybody who has come with a fixed mind, will have the same difficulty.

Yoga Prem's old mother is here. And just the other day somebody said that she went to mass in the church. Here Jesus is being made alive. Here we are living Jesus again, moving with Jesus again, here Jesus is again not a history but a presence. But Yoga Prem's mother had to go to the church, to mass, to listen to some stupid priest there.

The preoccupied mind! My Christ is not her Christ. My Christ is alien. She wants the Christ who is sold in the church, she wants the old bottle. She must have felt good there, because this must be a strange world to her. These orange people -- what are they doing here? There, with the same kind of people, with the same kind of mind, she must have felt good, she must have felt relaxed, at home. This is how it happens with the preoccupied mind.

The Christian visitor to Jerusalem asked his Israeli host to show him the Wailing Wall. Arriving at the sacred spot, the visitor put on his hat, stood close to the wall, and said 'Thank you, Lord, for all the blessings you have bestowed upon me during my life.' Then he turned to his Israeli friend and said 'Is that nice?'

That's nice said the Israeli smiling.
The Christian then turned back to the wall and said 'Please, Lord, keep my family and friends in health and prosperity. Is that nice?'
'That's nice.'
'And persuade the Israelis to see the error of their ways and to hand back to the Arab nations the land taken from them in the recent conflicts so that there may be peace in the Middle East. Is that nice?'
And the Israeli said 'You're talking to a wall.'

I AM VERY INTERESTED IN THE 'MIRACLES' OF JESUS, ESPECIALLY HIS HEALINGS AND HIS RESURRECTION. HE HAS ALSO SAID THAT OTHERS COULD DO THE SAME. IS THIS POSSIBLE? IF SO, HOW? AND IS IT NECESSARY FOR THE PHYSICAL BODY TO DIE BEFORE ONE LEARNS HOW TO MANIFEST AND DE-MANIFEST AT WILL?
I HAVE REBIRTHER FRIENDS WHO HAVE DEVELOPED SOME 'POWERS': TELEPORTATION, ASTRAL DOUBLE, TRANSFORMING ONE'S BODY FORM AND FUNCTIONS. IS IT DANGEROUS FOR THEM TO BE DEVELOPING THESE 'POWERS' BEFORE BEING FULLY REALISED? THEY SAY IT'S EASY. YOU JUST HAVE TO BELIEVE YOU CAN DO IT.

HOW DOES ONE PROTECT ONESELF FROM NEGATIVE GROUP THOUGHT FORMS? FOR EXAMPLE 'DON'T DRINK THE WATER OR YOU'LL GET AMOEBAS' OR 'EVERYONE GETS SICK IN POONA.' IT SEEMS TO BE TRUE. I HAD NOT BEEN SICK FOR TWO YEARS BEFORE COMING HERE, AND HAD LEARNED TO HEAL MYSELF. YET HERE I FEEL THE GROUP CONSCIOUS OR UNCONSCIOUS NEGATIVITY WEIGHING ME DOWN. I TOO AM SICK AND I DON'T LIKE IT VERY MUCH.

WHAT I DON'T LIKE IS FEELING THE EFFECT OF THE GROUP MIND AND UNABLE TO MAINTAIN MY SPACE. PLEASE DISCUSS. IT HAS ALWAYS SEEMED TO ME THAT BELIEFS ARE MORE CONTAGIOUS THAN 'GERMS' OR 'INFECTIONS'..

The question is from Ma Prem Mantra.
A few things... First: Mantra must be very much afraid of death -- that's why the interest in resurrection. It has nothing to ,do with Jesus and his resurrection, it has something to do with your deep fear of death.

The interest IN THE 'MIRACLES' OF JESUS, ESPECIALLY HIS HEALINGS AND HIS RESURRECTION... Mantra must be very much afraid of death and illness.

This interest arises because of that fear, otherwise who bothers? If you are not afraid of death, who bothers about resurrection? It is fear. In fact, if it is proved absolutely that there had been no resurrection in Jesus' life, ninety-nine per cent of Christians will drop being Christian, because then what is the point? They have been hanging around this person with the idea that he knows the secret of resurrecting himself, somehow he will impart his secrets and keys to them. Or maybe, if he does not show the art, at least he can do the miracles for them; he can save them. It is fear of death.

If it is proved absolutely that Jesus never did any healing miracles, then you will not find many Christians in the world; they will disappear. They are not interested in Jesus at all. Their whole interest is in how to protect themselves from illness, and finally, from death.

Mantra, rather than thinking of resurrection and healing miracles, go deep inside yourself and look into your fear of death. There is no resurrection, but if you go deep into your fear of death, it disappears. And with the fear of death, death disappears. Then you know you are eternal life. There is no resurrection. Resurrection is possible only if first you DIE! You never die. Nobody has ever died. Death is a myth!

The word myth comes from a Sanskrit root MITHYA. MITHYA means false. Death is a falsity. Death has never happened -- never is going to happen. It cannot happen in the very case. Life is eternal, only forms change. You die here, your flame disappears in this body. and it becomes embodied in some other body, you are born in some other womb. And so on and so forth. And even when there is no more birth, you disappear into God. But life lives.

And when I am saying life lives, I don't mean Mantra lives, no. Mantra is a form. You are a form. The form is not eternal. The form is going down the drain. Even while you are alive you will change your form a thousand and one times. If somebody brings a picture of you -- of the first day when you were born -- will you be able to recognise that this IS YOUR picture? One day that was your form. Now you are seventy years old, you cannot recognise it. But maybe the first day's picture can even have some resemblance.

But what about when you were in your mother's womb? If a picture could have been taken, the first day

you entered the mother's womb, would you be able to recognise that small cell? It will not have your face, it will not have your nose, it will not have any visible mark; it will just be a small life cell. It was you Then during those nine months. your form goes on changing, changing, changing. And then your whole life the form goes on changing.

Form is a flux. You never die! Form dies every clay. But the problem arises because you have become too identified with the form. You think I am the form. You think I am this body. Then the fear of death arises.

You need not learn the art of resurrection. You have simply to learn that death does not exist; there is no need to resurrect because you cannot die in the first place! Rather than being intrigued by Jesus miracles, perform a miracle, Mantra: go into yourself. That is the only miracle. Go into your fear of death, and go on deeper into it, and see WHERE it is, WHAT it is. Watch it.

And don't rationalise, and don't bring theories borrowed from the outside to console yourself. Don't say that soul is eternal, no; you don't know yet. I am saying it is eternal, but that is not your knowledge. Don't make it your consolation.

You have to go trembling, you have to go with fear, you have to descend the staircase of death. You have to go to the very end. You have to see the whole possibility of death -- what it is. In that very seeing you will be surprised that you are not it. You are not the body, you are not even the mind. You are just pure life energy, you are a witness. In that witnessing is the real miracle.

You say: I AM VERY INTERESTED IN THE 'MIRACLES' OF JESUS, ESPECIALLY HIS HEALINGS AND HIS RESURRECTION.

You are not interested in Jesus at all. If you are interested in his miracles of healing and resurrection that is a wrong kind of interest. And because of that, Jesus religion died very early. It really was a miscarriage.

Buddha still lives far more penetratingly in human consciousness because he never did anything like miracles. So only the people who were REALLY interested in inquiry came to him. Jesus attracted wrong people; wrong people came around him, and then Christianity made its base on his miracles. And I don't think that he ever did any miracles.

He did miracles which are far-penetrating, but they are totally different from what you have heard. Yes, he healed the eyes, but not the physical eyes; he healed the inner eyes. Yes, he made people listen who were deaf, but that has nothing to do with your physical deafness. All are deaf, and all are blind. And he touched people's eyes and their ears and opened them. And all are dead! -- because you are identified with the body, which is death. You are identified with the form, which is death. Yes, he helped many people to come out of death.

That is the meaning of the story of Lazarus. He called forth Lazarus, Come out! On the ordinary plane it seems that he called him from his grave. On the higher plane it means that he called him from his body -- the body is your grave. He made him aware that he is consciousness not the body. That is the real miracle! But somehow the followers of Jesus got mixed up.

That's why I say again and again he was not as fortunate as Buddha, because he didn't get the right kind of following -- and much depends on followers. A single wrong follower and he can destroy, can change the whole story, can interpret the whole story in a wrong way.

When Buddha died, his disciples gathered together to write down whatsoever he had said. Now there were millions of stories because everybody was relating in his own way. How to decide? And all these people were eye-witnesses and very cultured people, sophisticated people. And they were saying different things, contradictory to each other. Then it was decided that only those few disciples who had become enlightened in Buddha's days should be listened to. Even one of the most intimate followers, Ananda, was not allowed because he had not yet become enlightened. He was the MOST intimate disciple.

He lived with Buddha for forty years, day in, day out, year in, year out. Not for a single day was he away from Buddha. For forty years he slept in Buddha's room. He took every care of Buddha. He should be relied upon. Whatsoever he says should be the most authentic, because he had listened to everything that Buddha said in those forty years after his enlightenment. Not a single word has he missed, and he was very sophisticated, cultured -- had a beautiful memory, one of the most miraculous memories. He could repeat things word by word. But even he was not allowed. He cried, he wept, he said What are you doing? I was the most intimate. You people have lived for a few days with Buddha -- somebody for a few months; I have lived for forty years. And not only during the day, but at night too. And we had many conversations which nobody has ever heard. I know much more than anybody else!'

And they said, 'That's true, but you are not enlightened yet. You can be dangerous. Your unenlightened

mind can pollute the whole message. You may put something into it, you may delete something from it, and that will be uncon-scious! Not that you will be doing it; it will happen automatically because of your unconsciousness. And because of your unconsciousness you may emphasise something that looks more important. You may forget something or may not emphasise something which was more important or would have been more important if you were enlightened. the emphasis will be different. You will underline different things than an enlightened person would. You cannot be allowed.'

Five hundred disciples who had become enlightened in Buddha's days -- whose enlightenment was declared by Buddha himself -- only they were allowed. Buddhist scriptures are the most authentic. And Ananda was sitting outside the door crying. After twenty-four hours he was allowed. What happened?

In those twenty-four hours for the first time, the last barrier that had remained in him broke. That was a barrier that had persisted for forty-two years. He was a cousin-brother to Buddha, and an ELDER cousin-brother. When he had come to be initiated by Buddha -- he was elder and, in India, traditionally the elder brother can command the younger brother -- he said to Buddha 'Before I am initiated by you, let me command you three things. I am your elder brother. Once I am initiated, I will be a disciple, then whatsoever you say I will have to follow. But I am not yet your disciple, I am your elder brother. Promise me these three things, then initiate me.'

Buddha said 'What are those three things?'

'First' he said 'I will live with you twenty-four hours a day for ever. You will not be able to say "Ananda, you go somewhere, or you do something." I will follow you like a shadow. Promise?' And Buddha promised. Of course when an elder brother asks such a thing, how can he deny him? He said 'Okay. What is your second?'

And he said 'Even in the middle of night, if I bring somebody inside, you will have to give an appointment -- you cannot say no to me. I will have the sole right. Anybody, if I feel that he needs you, and needs you immediately... I will have the sole right. I will decide it.'

Buddha said 'Okay. And what is your third?'

And he said 'My third is that whatsoever I ask you will have to answer. You cannot postpone, you cannot say "Later on", or "After some days". You will have to answer it immediately.'

Buddha promised these three things. Ananda became his disciple, but that ego remained: 'I am the elder brother, I am the most close, I am the only one who sleeps in the Buddha's room, I am the only one who can ask any question and Buddha has to answer. That ego remained. Otherwise he became surrendered, but that ego remained.

When the conference of the monks did not allow him in, it was so painful to him, it was so wounding... it hurt, and he cried and wept outside. And then he became aware that because of this small ego, subtle ego, many more came to Buddha and became enlightened and he didn't become. In that awareness that ego melted. And you will be surprised that when Ananda became enlightened, the whole conference inside -- five hundred monks -- immediately felt it. They said 'Open the door. Ananda is no more the same person. Bring him in.'

Jesus was not so fortunate. His disciples were ordinary in a sense. Not a single one was enlightened, so whatsoever they wrote was from the unenlightened standpoint. So the real meanings got lost and unreal meanings got imposed. The miracle of giving eyes to a spiritually blind man became a miracle of giving eyes to a blind man. Healing a person from the illness called 'this world' became an ordinary healing of a person from tuberculosis or something like that. Making a person really alive for the first time -- and he was dead up to now -- became an ordinary miracle of giving life to a dead man.

Mantra, don't be interested wrongly. Your interest is wrong.

Second: HE HAS ALSO SAID THAT OTHERS COULD DO THE SAME. IS THIS POSSIBLE? IF SO, HOW? AND IS IT NECESSARY FOR THE PHYSICAL BODY TO DIE BEFORE ONE LEARNS HOW TO MANIFEST AND DE-MANIFEST AT WILL?

Will is the source of ego. Let it be understood deeply. ALL is possible if the will is dissolved into God's will. ALL IS possible -- with no conditions. But if you want to do it AT WILL, then you will become more and more egoistic. And that's what happens. People who can do a few things, which are not of any significance, become very egoistic because THEY can do them. All these so-called SIDDHIS and miraculous powers just enhance your ego and ARE AGAINST spiritual growth. Beware of them.

These things can be done! Mind has great powers, but to use the powers of the mind is to prevent yourself from going higher than the mind. You will get stuck there. A few people are stuck in the world -- in the world also there are many powers. A politician has great power, a man who has money has great power.

A few people are lost in worldly powers: those powers belong to the body level. Then a few people are lost in mental powers. Then you can have clairaudience, telepathy -- things like that -- mind reading. But you will be lost, you will never move beyond that.
Get out of the world, and get out of the mind too!

And whenever you develop something, it becomes difficult to drop it. Yes! When you become spiritual, all powers become available to you: of the body, of the mind. But then who uses them? It is so stupid then to use them. It is so meaningless, it is so childish.

These powers can be developed, these mind powers. And two are the ways: either you develop imagination or you develop will, then you can develop these powers. These are the two ways -- both are dangerous.

If you develop the power of imagination, it is a double-edged sword. For example, that's what has happened to Mantra. She says she was not ill for two years, and she was powerful enough. Then what happened? She came here, and she heard these things. Imagination can work both ways: it can make you healthy, it can make you ill. If your imagination gets the idea 'I am healthy', then you will feel healthy. If the imagination gets the idea that you are ill, you will become ill. Beware of imagination, it is dangerous because it carries the opposite in it.

Or, there is some possibility to develop will -- that is developing your ego. That is far more dangerous than imagination, because the more the ego becomes crystallised, the less is the possibility to go beyond. You will be confined.

Imagination is like this:

The team that wins the Football League Cup usually has quite a celebration afterwards. The morning after such a night before, one member of the winning team woke to find himself in a hospital bed, heavily bandaged, with one of his team-mates sitting beside him.
'What happened?' he asked groggily.
'Well, it was at the reception last night -- don't you remember?' said his mate. 'After your seventeenth or eighteenth pint, you went over to the window and said you were going to fly round the hotel and land on the roof.'
'Why on earth didn't you try and stop me?' said the man in the bed.
'Last night I thought you could do it!' replied his friend.

He must have taken at least sixteen pints himself.

Imagination can create many things. And you can live in imagination, and in your imagination you will feel that it is happening. And it happens too! If there is no doubt inside you, imagination is a great force. It can create a dream almost as real as possible. That's what is happening to LSD people.

Karl Marx has said 'Religion is the opiate of the people.' Timothy Leary says 'Opium is the religion of the people.' And I say to you: Religion is religion, opium is opium! Neither religion is opium nor opium is religion.

That's what you are enjoying when you are on an acid trip. Then you are full of imagination -- there is no bondage to your imagination. Then you live in a totally separate reality, the reality that Castaneda talks about; it is out of drugs. And in the East people have done it long. In the Vedas they talk about SOMA -- it was their LSD. And then down the ages in the East, people have tried all kinds of things -- marijuana, opium and others, mushrooms. Now in the West, the idea is-catching hold of people's imagination. Beware of imagination. Imagination cannot help, it can only give you beautiful dreams; but they ARE dreams. When they are there they look very real. When they are gone you are lost into darkness.

You-can create these imaginations without drugs, too. Through certain breathing exercises, you can create them, because breathing can change your inner chemistry. Through certain yoga exercises you can change your inner chemistry. Through fasting you can change your chemistry. But by changing your chemistry you are not changing your soul.

Or you can create great friction. Through friction, ego is created, will is created. You can start fighting with something.

For example, a man decides that he will not sleep for one year. Now there is going to be great friction. Every night he will have to fight hard. After a few nights, even in the day it will be difficult for him -- a continuous fight will be there. And if he goes on fighting, goes on fighting, it is a friction, a struggle. And if he goes on keeping himself alert, a moment comes when the body surrenders. Then he can be awake and

sleep will not come any more. With this he will become very very WILLFUL. Now he can do many things.

He can say to somebody 'You will die tomorrow!' And just his assertion will have so much will, it will go like a dagger and will kill the man. Or, he can be helpful also. Somebody is ill, and he can say 'You are cured!' And when he is saying 'You are cured' he is total; there is no doubt in him. Because there is no doubt in him, he creates a pulsation in the other person of trust, of no doubt that he will be cured.

This man can be helpful, can be dangerous -- to others. But to himself he is always dangerous. To others it is possible, helpful or dangerous. But to himself he is always dangerous, because now he is caught in a will. The will has become very strong -- now he cannot get out of it, now he cannot surrender it. And now there is much investment in it too. He has worked for it for so long, how can he surrender it? And there is always a possibility when you have power to misuse it.

Power corrupts, not only political power, but the so-called psychic power also corrupts. And absolute power corrupts absolutely.

So this is my suggestion to you: Rather than thinking of resurrection, powers, miracles, will -- think, meditate more about what this life is. Go into it, otherwise you will be moving in a wrong direction. You will be gathering junk and you will be throwing away real diamonds.

Meditate on this small anecdote:.

A young American entered a railway compartment on a British Rail train, to discover that all the seats were occupied, including one on which was seated a small Pekinese dog. To its owner, a middle-aged lady wearing a large flowered hat, he said politely 'Excuse me, Ma'am, but may I sit down?' She said nothing, but merely sniffed and turned over the pages of her Illustrated London News.

Again he said 'Excuse me, Ma'am, but may I have this seat please?' And again she ignored him.

For a third time the young American said 'Ma'am, would you please remove your dog so that I may sit down?'

And for the third time the snooty matron utterly ignored him, so he opened a window, picked up the dog, hurled it out and then sat down on the empty seat.

There was stunned silence, and then an Englishman sitting opposite said 'You know, you Yanks are the strangest people. You drive on the wrong side of the road, you eat with your fork in the wrong hand, and now you have just thrown the wrong bitch out of the window.'

I Say Unto You, Vol 2

Chapter #3
Chapter title: To the New as the New

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MARK 9

33. AND HE CAME TO CAPERNAUM: AND BEING IN THE HOUSE HE ASKED THEM, WHAT WAS IT THAT YE DISPUTED AMONG YOURSELVES BY THE WAY?

34. BUT THEY HELD THEIR PEACE: FOR BY THE WAY THEY HAD DISPUTED AMONG THEMSELVES, WHO SHOULD BE THE GREATEST.

35. AND HE SAT DOWN, AND CALLED THE TWELVE, AND SAITH UNTO THEM, IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL, AND SERVANT OF ALL.

36. AND HE TOOK A CHILD, AND SET HIM IN THE MIDST OF THEM, AND WHEN HE HAD TAKEN HIM IN HIS ARMS, HE SAID UNTO THEM,

37. WHOSOEVER SHALL RECEIVE ONE OF THESE CHILDREN IN MY NAME, RECEIVETH ME: AND WHOSOEVER SHALL RECEIVE ME, RECEIVETH NOT ME, BUT HIM THAT SENT ME.

JOHN 8

52. THEN SAID THE JEWS UNTO HIM,

53. ART THOU GREATER THAN OUR FATHER ABRAHAM, WHICH IS DEAD? AND THE PROPHETS ARE DEAD: WHOM MAKEST THOU THYSELF?

54. JESUS ANSWERED,

56. YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY: AND HE SAW IT, AND WAS GLAD.

57. THEN SAID THE JEWS UNTO HIM, THOU ART NOT YET FIFTY YEARS OLD, AND HAST THOU SEEN ABRAHAM?

58. JESUS SAID UNTO THEM; VERILY, VERILY, I SAY UNTO YOU, BEFORE ABRAHAM WAS, I AM.

The ego is subtle, its ways are subtle, its working is very complex. It is a puzzle, and a puzzle that cannot be solved -- that can only be seen through and through, but cannot be solved. There is no solution for it, because the puzzle is not anything accidental to the ego. Ego itself is the puzzle. If it were accidental, then there would be a way to solve it. Ego itself is the puzzle, it is its nature to be puzzling. So all the efforts that are made to solve it make it more complex, make it more difficult.

If you fight with it, you are fighting with yourself. There can never be any victory, you cannot defeat it by fighting. Because by fighting you will be dividing yourself into two -- the fighter and the fought. And from where will you bring the fought? It will be just ego dividing into two parts, playing the game of fight. Sometimes one part can pretend to win, sometimes the other part can pretend to win, nobody ever wins. The struggle becomes infinite and meanwhile energy is dissipated, meanwhile life is wasted. Remember, you cannot fight the ego.

Can you repress it? People have done that too. It has not helped. If you repress the ego, it goes deeper into your being. Rather than getting rid of it, you become more and more poisoned by it, because what will you do when you repress? You will force it into the unconscious; it will start going underground. But the Unconscious is far more powerful than the conscious. Ego in the conscious has not much power. Once it enters into the unconscious it becomes nine times more powerful than it was before. Rather than getting rid of it, you will be more and more in its control. And one thing more: once the ego has become unconscious, you don't know anything about it. It has gone behind you. Now you cannot even watch it. Now you are completely a victim. Now you cannot protect yourself against it. Now you cannot make any arrangements to save yourself from it. It is there pulling your strings from behind. You will become a puppet, and you will be in the hands of the ego. And you were thinking that you had repressed it. Fight does not help, repression does not help.

The the third thing that has been tried down the ages is sublimation. Sublimate it -- let it be identified with higher goals. Then it becomes very decorated, it becomes enthroned. And naturally it again becomes very powerful. Identify it with your church, identify it with your country, identify it with your colour, identify it with ideology -- socialism, communism, fascism, Christianity, Hinduism. Identify it with some high value, some utopian value, or you can even identify it with God. Then it rules suprememost. Then it rules in the name of God. God is just an excuse. The real sovereign becomes the ego. And these are the three available ways: either fight or repress or sublimate. And nothing helps. Nothing can help because by its very nature the ego is such that solutions are not possible.

I have heard...

A mother is standing in a toy shop, and she says 'Isn't this a rather complicated toy for a small child?'

The toy salesman says 'This, Madam, is an educational toy, specially designed to adjust a child to live in the world of today: no matter which way he puts it together, it's always wrong.'

And that's how the ego is. No way will ever bring you out of it. There is no remedy. To see it is to be on the right path. To see the complexity, the riddling nature of the ego, the puzzling nature of the ego, to comprehend it in its totality, is the beginning of wisdom. Otherwise it will come, and it will come in more subtle forms, and you will be deceived far more deeply.

The religious, the so-called religious person is deceived by it, because it comes hiding behind religious curtains. Sometimes it becomes humbleness, sometimes it becomes humility. Sometimes it can even pretend egolessness: it can say 'I am absolutely egoless.' And it is there, and now it has protected itself perfectly. You will not even suspect its existence. Watch the so-called religious people, and you will see a great game of the ego. The ego is there. It has become pious. But when the ego becomes pious it becomes more poisonous. It is pious poison. It corrupts you deeply.

The ordinary gross ego is not such a big problem. You can see it, it is there. Even the person who is its victim knows it is there -- the disease is known. But when it becomes pious, takes religious garb, then even the victim is unaware. He lives in its imprisonment and thinks that he is free.

Start finding a remedy and you will be in more and more trouble. Why? -- because most remedies are imposed. Why most? ALL remedies are imposed. You find them from somewhere outside, you find the clues from somebody else.

You see a Buddha. He looks so humble -- he is. His humbleness is there. You see his face, his simplicity, his utter innocence, and a clue is found -- maybe this is the way to get rid of the ego. This is not the way! It is a consequence, something has happened in him which has made him egoless. You cannot copy his behaviour and become egoless. Copying the behaviour will simply make you a carbon copy. The ego will not disappear. You can eat the same food Buddha takes; you can walk the same way Buddha walks; you can imitate him perfectly. You can become very skillful in imitation, and still the ego will be there, because there is no way to see what has happened in Buddha's innermost core. All that you can watch is behaviour,

That's why a certain school of psychologists, the behaviourists, go on saying that there is no soul in man; man is only behaviour. They are following a certain logic. The logic is that only the behaviour can be watched, observed. The soul has never been watched, never has been observed; nobody has seen it! Then how to accept that it exists? Anything that exists must be seen. Only that which is seen exists. Have you ever seen anybody's soul? All that you see is his behaviour, and still you know that your behaviour is not you.

But that is inner, an introspection. Inside you know 'My behaviour is not me' because many times the behaviour is there, and you are totally different from the behaviour. You see a man coming to your house and you smile, and you know that you are not smiling. That smile is false, just polite, just part of etiquette. You have to smile, so you smile -- but deep down there is no smile. Now from the outside you are smiling: that is your behaviour; the behaviourist is finished there. But from the inner you are not smiling at all: that is your soul, that is you, the more real you, not just a show, but authentically you. You go on doing a thousand and one things on the outside, and the inside may be different, may be far more different, may even be the polar opposite to your behaviour.

But this is introspection, it cannot be an objective observation.

You look at the Buddha, you watch his behaviour. From his behaviour you start taking cues. You see Jesus, you watch, you start taking notes in your mind: This is the way to sit, this is the way to stand, this is the way to walk, this is the way to sleep and eat... and these are the things to eat. This is how Jesus prays -- on his knees -- so you kneel down. These are the words that Jesus speaks when he prays. He looks at the sky and says 'Father, ABBA. Thy kingdom come. Thy will be done...' And you say 'So I know prayer.' You can kneel down... Millions of people kneel down every morning, every night all around the globe, and they repeat the same words that Jesus said 'ABBA, give us our daily bread.' And they go on repeating, and nothing happens. Millions of people who pray are simply wasting their time, because it is pretension, it is not prayer. They have learned a behaviour, but their soul is not in prayer. And the question is not HOW to pray, the question is not WHAT to pray.

Just the other night Gramya was telling me that since she has become a sannyasin, she does not know whom she is praying to, but the prayer is there. Now she was a little puzzled. She asked me '... whether I am praying to God, or I am praying to you, Osho, or to whom? I don't know anything about God now.' And I

told her 'This is a far better prayer -- vague, cloudy, but more alive.'

Now the prayer is not addressed to anybody in particular. It is not even addressed to God, so how can it be addressed to the Christian God? It is unaddressed. It is simply an overflow of joy, thankfulness, gratitude -- gratitude to the whole, to the total. It is a kind of thankfulness. Now it will not matter much what words you use, or whether you use words at all. Silence will do, sometimes gibberish will do -- what Christians call 'talking in tongues' -- that will do. That will be far better. Sometimes just enjoying sounds like a small child -- 'ga ga' -- that will do.

The whole question is of the prayerful attitude, the inner quality of prayer, that you are surrendered, that you are no more separate from the whole. Now this remedy cannot be imposed from the outside, otherwise you will be simply doing empty postures, empty gestures -- perfect from the outside and not at all breathing from the inside, not at all vital and alive.

Prayer is a state, not a ritual. Prayer is a state of inner silence, humbleness, love, gratitude, surrender, let-go. It has nothing to do with the outer formulations of it. But all remedies come from the outside. And people go on changing remedies. One fails, they immediately jump to another; that fails, they go on -- from one guru to another guru, from one remedy to another remedy, from one scripture to another scripture, from one temple to another temple -- they go on and on. And not seeing real fact: that no remedy is possible, that no remedy exists, that to search for the remedy is to search in vain. And why? -- because remedies are imposed from the outside either by somebody else or by yourself. And whatsoever is imposed from the outside is an intrusion, interference on your natural being -- intrusion on your natural self. They are manipulations. That creates three selves where previously there was only one self. Previously there was only one ego. If you use some remedy, there will be three egos. You have multiplied the problem, you have made it more difficult. Now it will be far more impossible for you to get out of it. And if you bring another remedy, you will have nine egos instead of three. Each remedy will bring three egos instead of one.

People have used many remedies, and they have become many egos. Mahavir has used the right word for it. He calls man BAHUCHITTAVAN -- polypsychic; man is not one mind but many minds. And that is the research of the modern psychiatrist, psychoanalyst, psychologist, too. Man is polypsychic. It is not one ego that you are carrying inside, you are carrying many egos. Egos upon egos -- they are standing in a queue, they are surrounding you from every side, they are like a crowd. You are lost in the crowd, you don't know who you are, because there are so many pretenders around you who say 'This is you. I am you. Where are you looking? I am your self.' Every desire, every fragment of your mind claims to be the master, and that's how your slavery is created.

Each remedy brings three egos into your being instead of one. How does it happen? In accepting a remedy you become the one who you are plus the one who is helping you become other than the one who you are, plus the one who you hope to become. The one that you were, now the goal that you-want to become egoless, and the remedy, the help that you are using to try and pull yourself towards the goal: you are divided in three. And this division is not going to help, it will confuse you, it will make you more and more dull, insensitive, insane, neurotic, schizophrenic.

The remedy proves far more dangerous than the disease itself.

So the first thing to be understood: the ego is the basic problem that anybody who is searching for his real self has to face. Now it cannot be countered by anything outside. No remedy is going to help, no medicine is going to help, no method is going to help. Then isn't there any way to get out of it?

There is a way, but it cannot be imposed from the outside. And the way is not like a remedy, the way is clarity, transparency, to look through and through, to watch how the ego functions, to see its subtle games. You throw it out from the front door and it has come back from the back door. You throw it from one side, it starts imposing itself from another side. You think you have got rid of it, suddenly you find it is there sitting inside. So without any condemnation, the ego has to be looked into through and through, with no idea that you want to drop it. That conclusion will be a hindrance. That conclusion means you have decided before you have looked into it. So go into the ego with no conclusion, with no idea of what you want to do: with just one idea -- that you would like to understand this mystery of the ego, what it is. All the religions say it is the hindrance, all the great Masters say it has to be got rid of, all the mystics say nothing is barring your path except your ego. But you don't know what this ego is.

So, first thing: go innocently into it. Just watch its ways; its ways are very mechanical. The first thing that you will come across is its mechanicalness. The ego is not an organic whole, it is mechanical because it consists of the dead past. Your ego consists of your past. And if sometimes your ego thinks of the future, that too is nothing but the projection of the past and from the past -- maybe a little modified, sophisticated,

decorated, but it is the same thing. You desire the same pleasures that you have had in the past. Of course you hope to make them a little better. Your past goes on projecting itself into the future, and the past is dead, the past is just memory -- and that's all that ego consists of.

So the first experience, if you go into the ego without ally conclusion, will be this: you will be able to see that it is mechanical. And you are an organic unity! You are an alive phenomenon and ego is dead, and the dead is ruling the alive. That's why people look so heavy, dragging. Their life seems to be nothing but a long story of boredom, monotony. It is not the quality of life -- boredom is not the quality of life -- boredom is there because life is too burdened by death, life is too burdened by the dead. And the grave goes on becoming bigger and bigger, and life is encroached from every side.

The first experience, and a great revealing experience it is, is to see that ego is your past, it is not your present. Ego is never found in the present. If you go into it you will be surprised. Right at this moment, if you go into yourself, you will not find any ego. And if you do find, they will just be fragments from the past floating in the present consciousness. The present consciousness is always egoless, and THAT IS your reality. But the pact consciousness, which is not consciousness at all but memory, is dead -- and that's what your ego consists of. Your nation, your family, your education, your experiences, your certificates -- all that is no more there. It has gone down the drain, it exists not, but it goes on influencing your mind. It can destroy your whole life.

I have heard a future story:

Male Robot: 'Hello I64259.'

Female Robot: 'You can call me I64 if you like. I'm sorry I'm a bit late but I was screwing on a new face.'

Male Robot: 'That's A OK, I was a bit late too. I blew a sprocket.'

Female Robot: 'How nasty!'

Male Robot: 'Might have been worse... I thought my big end had gone. My own fault, though. I went out last night and got oiled.'

Female Robot: 'Still you'd better go down to the garage for a check-up. You might have a dirty sparking plug. I've some trouble too... My employers programmed me to do the wages but I gave out the horse racing results... I've got a new operator now.'

Male Robot: 'Was the other one sacked?'

Female Robot: 'No, retired on his winnings. Hope it doesn't happen again.'

Male Robot: 'I expect one of your woggles worked loose. And talking about woggles, what's this about your sister?'

Female Robot: 'We don't talk about her. She's eloped with a petrol pump.'

Male Robot: 'That's the spirit. Not as bad as my brother, though. He fell in love with a robot with three eyes. We didn't have the heart to tell him it was a traffic light. Eventually she blew a fuse, and he did not know whether to stop or to go. Actually now we're alone, I've got a present for you.'

Female Robot: 'It's wonderful; what is it?'

Male Robot: 'I bought it at the geiger counter.'

Female Robot: 'But what is it?'

Male Robot: 'A geiger counter. It comes in useful if you go geiger hunting. They say it's made especially for girls. It's a girl geiger!'

Female Robot: 'Qh you're so wonderful, so magnetic.'

Male Robot: 'You're only saying that because you're attracted to me! Let's run away and get married.'

Female Robot: 'But I've had my heart broken before. Look, you can see where it's been soldered.'

Male Robot: 'But this time it will be different.'

Female Robot: 'How do you know?'

Male Robot: 'I can feel it in my transistors.'

So they were joined together in welded bliss and lived mechanically ever after.

This is a future story, but the past also and the present too. This is your story. This is the story of the ego, the mechanical robot-like thing that has overpowered you. You are not alive, or only so-so alive in a lukewarm way, because the ego does not allow you to be alive. It goes on pulling you towards the past.

And remember, the past is growing bigger every day, because every moment that passes becomes the past. So the ego goes on becoming bigger and bigger and bigger. The child has a smaller ego, the old man

has a bigger ego, and that's the difference between a child and an old man. The child is closer to God, the old man is far away. And if he wants to be closer to God, the old man will have to become a child again.

Why does Jesus say again and again 'Unless you are like a child, you will not enter into my kingdom of God.' Why?

He is saying that unless you become alive again like a child, which has no past... A 'child' means one who has no past: an 'old man' means one who has nothing but the past. The more you Oh old, the more the past goes on becoming bigger and bigger and the future starts disappearing. The child has future, the old man has past; the child thinks of the future, the old man simply remembers his past, goes into the nostalgia of the past. He always remembers how things were in 'the good old days' and always goes on fantasising that his past was tremendously beautiful. It is more or less imagination, consolation.

As you become older you will be getting more and more burdened by the past and then, even before death happens, you are dead. Those who know say people die nearabout thirty, then they are buried nearabout seventy. For forty years they live a dead life. The hippies are right when they say 'Don't trust a man above thirty.' There is some truth in it, because the man who is above thirty is less and less alive. His investment is more in the dead past. He is no more a rebel, he is no more free, he is no more responding to the present. His spontaneity has gone; everything has become fixed. He has become very knowledgeable. He goes on repeating his knowledge, and he goes on behaving in the past old ways which are not in context at all, which are not relevant. But he goes on. And nothing works in his life, because nothing can work.

Each moment life is new and you have to respond from your inner newness, you have to be available TO the new AS the new. And you have to respond, not out of your knowledge, but out of your present awareness. Only then life works, otherwise life stops working. If your life is not working, remember, it is the ego that is hindering, the mechanical has encroached upon the organic. To be free from the mechanical is to be in God, because it is to be in the organic unity of existence.

What has to be done? You have to watch, you have to learn the ways of the ego. Walking on the road, watch how the ego comes in. Somebody insults you, watch -- don't miss that opportunity -- how the ego raises its head, how the ego swells up suddenly. Somebody praises you, see how you become like a balloon and you go on becoming bigger and bigger and bigger. Just go on watching, in different situations, in different moments, what happens to your ego. And there is no hurry to conclude. It is a complicated matter, it is one of the greatest problems -- the greatest in fact, because if it is solved, God is available immediately. That very moment you are in God and God is in you.

So it is a serious problem, and you cannot be in a hurry. You have to go very slowly, very carefully, so that nothing is missed. Just for a few months watch your ego, and you will be surprised. You will be surprised that the ego can control you only if you are not aware of it. The moment you become aware of a certain functioning of the ego, that function disappears. Just by sheer awareness that functioning disappears. Wherever you put your light of consciousness, ego disappears. Then you have got the real key. Now go on bringing more and more light to your ego-functioning, and one day you will see it has disappeared from everywhere. You have not repressed it, so it cannot bubble up again. You have not been fighting with it, not at all, so you are not giving any energy to it. In fight you give energy. You have not been sublimating it; you were not making a divine ego. You have not done anything with it, you were simply watching. Watching is not a doing. And the miracle is that by non-doing, the ego disappears.

In fact, to say it disappears is not right. I have to use language, so many times I have to use incorrect expressions because they are prevalent and there is no other language. When I say it 'disappears', I mean it is not found. It was never there, it was invented. It was just our ignorance, it was just our unawareness that had allowed it to exist.

Now the sutras:

> AND HE CAME TO CAPERNAUM: AND BEING IN THE HOUSE HE ASKED THEM, WHAT WAS IT THAT YE DISPUTED AMONG YOURSELVES BY THE WAY?

And this is an ugly story -- an ugly story about Jesus' disciples, or maybe the story of all kinds of disciples that have existed in the world.

The disciples of Jesus were continuously arguing about who was the greatest amongst them, who was the topmost, who was closest to Jesus. Not only that, but when Jesus would die and go to his Father who is

in heaven...'When we die, who will be there with Jesus... the closest? Of course, he will be standing at the right side of God, he will be the right hand of God. Who will be at the right hand of Jesus? Who amongst us?'
Those twelve were continuously arguing.

This is a subtle ego game. Even when you are around a man like Jesus, you go on thinking about your ego. How are you going to meet this man Jesus? It is impossible. Your ego will function like an iron curtain.

These disciples are not enjoying the presence of Jesus. Their whole worry is who is the topmost of them all. The same old ambitious mind, the same old games of the ego, the same old politics. Nothing has changed it seems. They are the same people. If they were in politics they would have been thinking 'Who is going to become the president of the country?' It is the same old game. Now they are thinking 'Who is to become the first? Who is the closest to Jesus? Who is his chief disciple?' The same ambition, the same cut-throat competition, the same fight, the same violence -- of course, now in the name of religion, in the name of disciple-hood, in the name of spirituality. But nothing has changed: ego has entered from the back door.

And Jesus has said many times to them... but they won't listen. Even on the last night when Jesus is taking leave forever, this is the last time that they will see him. Tomorrow morning he will be crucified. The last supper... but still they are arguing. They are going to lose Jesus forever. They may not be able to find such a man again for millions of lives, but they are not worried about that. They are not worried about Jesus' death; they are worried about their positions in heaven. 'Jesus is leaving, now what about us? What will be our position?' The last thing they ask Jesus is this! That's why I say it is an ugly story.

But ego is ugly: it is a monster. And if you are under its impact, you become ugly, you become a monster.

I have heard...

One day a man dashed into the Space Police Station, threw himself onto the counter and gasped 'Officer! Officer! We've just been attacked by a creature from outer space!'

Officer: 'Now, sir. Can you describe what happened?'

Man: 'Well, it was like this, Officer. I was out for a walk on the common with my mother-in-law when he... it... the creature suddenly appeared in front of us and made a grab for my mother-in-law.'
Officer: 'Could I have a description, sir?'

Man: 'Well, er... that is... green, glaring eyes, two big yellow-fang teeth, hair like knotted barbed wire... and an ambling, fat, ugly, sloth-like body...'
Officer: 'How terrible!'

Man: 'Yes, and wait until I tell you about the monster!'

Just now he was telling about his mother-in-law.

That monster of the ego is making you ugly. That monster of the ego is possessing you from everywhere. Your life is not beautiful because of it. And it goes on and on in new ways, in new shapes, in new sizes. Remember, the ego comes in all shapes and all sizes -- to everybody's requirement. Whatsoever fits you, the ego is ready to fit with you. It is very very adjusting. If you become religious, it becomes religious and adjusts with you. If y ou become humble, it becomes humble and adjusts with you. If you become a disciple, it becomes a disciple and adjusts with you; it is very cooperative. It never creates any difficulty for you in that way. Wherever you go it simply follows you. It does not create any sound, it is very silent -- not even the footsteps are heard. It goes on working very silently, but goes on poisoning you.
Now think of these disciples...

AND HE CAME TO CAPERNAUM: AND BEING IN THE HOUSE HE ASKED THEM...

On the road he must have thought 'It is not right to ask my disciples in front of other people; it looks so ugly. My disciples... and thinking about who is the greatest, and who is the topmost and who is the real disciple and the chief disciple..."Who is next to Jesus?"' And remember, the person, who wants to be next to Jesus, if he is made next to Jesus, will try to become even more important than Jesus. That's what really happened.

Judas was the most knowledgeable disciple. Judas was the only sophisticated and educated disciple of

Jesus. All the others were very common and ordinary men. Only Judas was of any worth. Naturally, many times in life he tried to CORRECT Jesus. Many times he argued with Jesus, many times he advised Jesus 'Do this, don't do that.' He was deep down, the competitor.

And this has happened always. One of Buddha's brothers was initiated by Buddha. Devadatta was his name; he is the Judas of Buddha's story. He was very educated -- as educated as Buddha. He came from the same family -- royal blood, great heritage, noble family. He was as educated as Buddha and as much cultured, sophisticated, philosophical -- maybe even more than Buddha. Now it was very difficult for him to think of himself as second to Buddha. He created the rift. He started making his own group, he started initiating people himself; he betrayed.

He tried to kill Buddha so that he could dominate the Buddha community -- the disciples of Buddha; he wanted to become the leader. Buddha was poisoned once by him. Once a rock was thrown from the mountain underneath which Buddha was meditating -- just by inches he was saved. Then a mad elephant was brought to Buddha and left alone with Buddha. The elephant was so mad, he had killed many people. But even elephants are more loving, more compassionate than Devadattas and Judases. The elephant looked at this silent man; something happened in him. He bowed down and touched the feet of Buddha. Even the mad elephant was not as mad as the ego is mad.

Judas was always feeling that he could be the leader, and be the leader in a far better way -- he 'knows better than Jesus'. Maybe that rivalry, that ego conflict created the desire in his mind to destroy Jesus. Once Jesus was removed, he would be the topmost man.

But the others are also not very different. Of course, they don't say 'We are bigger than Jesus', but they certainly want him to say and let it be decided before Jesus leaves who is the greatest among them.

This is our whole life's struggle: Who is the greatest? And we waste our life in this struggle. This is politics, this is not religion. Wherever ego is, there is politics. Once the ego goes, then there is no politics, then you don't compare yourself with anybody, because each individual is incomparable. Each individual is unique, so unique that comparison is not possible. You don't put yourself higher and you don't put yourself lower: you are simply different. There is no question of putting yourself higher or lower. You are you and somebody else is somebody else; there is no question of comparison. Remember, when ego disappears, comparison disappears. And when comparison disappears, competitiveness disappears, and there arises great peace.

What is your anxiety? What is it that creates anguish, competition, comparison, conflict in you? -- the effort to be the greatest, to be the first. And everybody is trying to be the first, hence the war-like quality that surrounds society.

EVERYBODY is your enemy! Even those who are your friends are your enemies, because they are also fighting for the first place as you are fighting. How can you be friendly? With the ego there is no possibility of friendship. Then friendship is just a mask. The real nature of life is that of the jungle: the big fish goes on eating the small fish. Even if you pretend to be friendly, that is just show, strategy, diplomacy. Nobody can be a friend here unless the ego disappears. Once the ego disappears the whole life has a quality of friendship, of love. Then you are friendly, simply friendly -- and to everybody, because there is no problem. You are not trying to be the first, so you are not more a competitor. this is real dropping out.

You can drop out from the school, from the college, from the university. That is not going to help. In your hippie community you will try to be the first -- to be the hippiest amongst the hippies. But then it is the same, it makes no difference. You have created another society, and you have started playing the same games again: the same comparison, the same competition.

Just see... Jesus' disciples -- they were so fortunate to be allowed to live with Jesus so closely, but yet the old mind continued. That's why I say ego is very subtle.

AND HE CAME TO CAPERNAUM: AND BEING IN THE HOUSE HE ASKED THEM...

It would have looked ugly for him to mention the subject that they were discussing on the way. They must have discussed it the whole way. That was their basic problem: they were not interested in the kingdom of God, they were not interested in meditation, they were not interested in prayer, they were not interested in Christ and Christ-consciousness; their whole interest was 'Who am I? Where do I stand? Am I the first or not?'

WHAT WAS IT...

Jesus asks

... THAT YE DISPUTED AMONG YOURSELVES BY THE WAY?

He must have asked this many times. This story is a condensed story, representative of many stories. It must have been a daily thing. It was so with Buddha, it was so with Mahavir.

Mahavir's chief disciple betrayed him. First he tried to become the chief -- his name was Gosala. Once he started feeling that he was the chief, then the problem was how to topple Mahavir. This is how the ego goes. Then he went against Mahavir. The ego is dangerous. To be against a man like Mahavir seems inconceivable. If you cannot even be with a man like Mahavir, Buddha, Jesus, then you cannot be anywhere. Then you cannot ever be in love.

WHAT WAS IT THAT YE DISPUTED AMONG YOURSELVES BY THE WAY?

Jesus asked

BUT THEY HELD THEIR PEACE...

They remained silent. Not that they were silent -- how can the egoistic mind be silent? They were full of turmoil; there was no peace in their mind -- their mind was in pieces, there was no peace. They were not together at all. But why did they keep silent? Because it has happened many times before too, and each time they are caught Jesus says something which hurts. But again and again they fall back into the trap: the ego comes back in subtle ways.

It is so subtle that you may not even be aware that it comes. You have to be very very careful, then only will you know, because it comes like a whisper, it does not shout. It raises its head so silently that nothing stirs. Once it has taken possession of you, then it is very difficult.

Those disciples must have felt embarrassed again and again. But again and again they would forget Jesus. Jesus was walking with them on the road... Maybe he was a little ahead and they were following at the back, or maybe they were a little ahead and he was following -- but there must have been a little gap, and that gap helped them to discuss their basic problem again: 'Who is the greatest?' Jesus must have seen it, must have seen it on their faces. And when they kept silent, when they remained quiet, Jesus spoke.

... FOR BY THE WAY THEY HAD DISPUTED AMONG THEMSELVES,
WHO SHOULD BE THE GREATEST.

Jesus knew what they were discussing. It was not necessary for Jesus to listen to what they were discussing, he knew it. That was their basic problem continuously. And as the days were coming closer to Jesus' death, they were becoming more and more agitated: 'Who will be the head when Jesus is gone?' As if deep down they wanted Jesus to go so that somebody among them could be the head.
The mind is very cunning, the mind is very violent.

BUT THEY HELD THEIR PEACE FOR BY THE WAY THEY HAD DISPUTED AMONG THEMSELVES, WHO SHOULD BE THE GREATEST.

AND HE SAT DOWN, AND CALLED THE TWELVE, AND SAITH UNTO THEM, IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL, AND SERVANT OF ALL.

This he was saying again and again -- but who listens? This he was repeating every day, but people are

deaf. And they have seen this man Jesus who has become the first because he has become the last. He has come to the top because he has become capable of remaining the last.

He was saying again and again 'The first will be the last in my kingdom of God, and the last shall be the first.'

But mind has its own calculations. Sometimes the mind says 'Okay. If the first should be the last in your kingdom of God, and the last shall be the first then I will try to be the last sol can be the first.' But this is the same game. You have missed the point. Logically you have understood, but spiritually you have missed. Now, a person can even TRY to be the last, can make all kinds of endeavours to be the last, can torture himself to be the last IN ORDER to be the first. Then he is not the last, because it is the same desire and the same ambition .

When Jesus says 'Those who are the last shall be the first' he is not giving you a strategy, he is not giving you a technique how to be the first; he is simply stating a fact! This has to be understood.

Sometimes people come to me and they want to go into meditation, they REALLY want to go into meditation. But they have motives. They say 'If we go into meditation, shall we see God?' I say to them that if they have a motivation like that, meditation will not happen, because a motivated mind can never be meditative. Motivation is desire, desire is disturbance. How can you meditate with disturbance? Meditation is possible only when you are unmotivated: you don't have any desire. When there is no desire, there is meditation. Meditation is a state of desirelessness.

They understand logically, and they say 'Okay. So we will drop the motive. Now if we drop the motive will it be possible for us to see God?' They are ready to drop the motive but the motive is still there. It has slipped deep down the unconscious. They say 'Okay, if you say so, if this is the condition to be fulfilled, we will fulfil it. But are you certain that then we will see God?' So where has the motive gone? It is still there; it has gone underground.

Jesus was saying again and again 'Those who are the last will be the first.' This is simply a statement, a simple statement. It is not a question of cause and effect. He is not saying that if you want to be the first be the last. He is saying 'If you are the last you will be the first.' And there is a great difference between these two. Linguistically, not much; logically, not much. You will say 'What is the difference whether you say it this way or that?' But existentially there is such a big difference.

Be the last. Enjoy being the last and not because by being the last you will be the first. By being last with such joy, you are already the first! Now where else can you be? What higher state can you be in? Standing last, enjoying it... because to stand last is a very very beautiful space, because nobody competes for it, nobody comes to struggle with you. You are the last already.

Lao Tzu used to say 'I am the last, that's why I am the most peaceful, because nobody comes to fight with me.' Who is ready to fight with the last? Everybody has compassion for the last; everybody feels 'Poor man.' And who is ambitious to be the last? Nobody comes and throws him off his place.

If you are the last you are left alone, then you are never disturbed by anybody, then you can simply be yourself. And when you are ready to be the last, you can be in the present -- never otherwise. If you want to be the first you will have to remain in the future, because you will have to think 'How to be the first? How to drag people who are already there out of their places so I can make some place for myself? How to fight? How to manage? What to do? What not to do?' You will be in the future. To try to be the first is to be in the future: if you want to be the first you will have to project, worry about the future. And from where will you get your ideas? -- from the past. So you will remain in the past and in the future, and you will go on missing the present.

And the present is the only thing that really is. Now is the only real time.

A man who is ready to stand last -- not as a strategy to go first, but just as an understanding that it is foolish and stupid to compete... What is the point of it all? Why not enjoy life? You can only do one thing: either you can compete or you can celebrate. If you compete you cannot celebrate, IF YOU celebrate you cannot compete; it is the same energy. Either you can enjoy or you can fight. Either you can love or you can struggle; both together are not possible.

So the person who stands last -- not as a desire to be first, but as an understanding that to be first is just the stupidity of the mind, the mediocre mind, the foolish mind. Seeing the foolishness of it, seeing the uselessness of it, seeing the people who are standing first and looking like hell -- in that very understanding one has become the first. Can you see it? Do you understand it?

In understanding that, one has become the first. This is the meaning of Jesus.

AND HE SAT DOWN, AND CALLED THE TWELVE, AND SAITH UNTO THEM, IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL...

Now, the language creates trouble. You can misinterpret Jesus' language.

IF ANY MAN DESIRE TO BE FIRST...

he says

... THE SAME SHALL BE LAST OF ALL...

then he has to become the last.

But the language can be dangerous. He uses the word 'desire' -- IF ANY MAN DESIRE TO BE FIRST... And all those twelve are desiring to be the first. They can again get a clue from it. They can say 'Okay, sol will be the last because I want to be the first. Jesus says "one who wants to be the first" so this is the way to be the first. I will do all that I can do... I will do all that I can do to be the first, even if it is needed to stand last, I will stand I will suffer that But I have to be the first ' Then the message is missed.

To be the last means: no desire for being first. That is the meaning. To be the last means: all comparison has been dropped, all competition has been dropped, all aggression, arrogance has been dropped. One starts enjoying this moment -- the peace, the bliss of it, the benediction of it. One is in sheer delight because one can breathe, because one can see the flowers, because one can watch the birds, one can listen to the song of the birds or the rain falling on the roof, or the smell of the wet earth -- small things.

Jesus says 'Look at the lilies in the field. They toil not, they think not of the morrow -- and how beautiful, how incredibly beautiful they are. Even Solomon was not so beautiful attired in all his precious dresses, sitting on his golden throne studded with diamonds. And these poor lily flowers -- just standing alone in the field... Look how beautiful they are: how silent, how blissful, how meditative, how prayerful.'

What is the beauty of the flowers? -- they are non-competitive.What is the beauty of the stars? -- they are non-competitive.What is the beauty of existence? -- it is not competing. It is not going anywhere, it is not trying to be something that it is not.

That is where man has gone wrong, has gone insane. To exist with the ego is to exist in a kind of neurosis. It is a state of madness. It is the original fall. To be in the ego is to be a sinner. Not to be in the ego is to become a saint.

But remember again, I am not saying become a saint. Otherwise ego comes back and says 'Look, I am such a great saint. Look! I don't think of the morrow. Look! I am no more worried about any competition.' Then the ego has arisen again. Then there can be a competition! If somebody else is trying to be the last you will fight with him 'What are you doing? I am the last! You cannot be the last. You can be second to me but you cannot go ahead of me.'

I have heard...

A great king was praying in a synagogue early in the morning. The rabbi was there to accompany the king. It was dark, and a beggar had also entered.

The king prayed, and said 'God, I am nobody. I am just a nothingness.'

And the rabbi also prayed. And he also said 'God I am nobody. I am just a nothingness.'

And then they heard the beggar who was just standing there. And he also prayed and he said 'God, I am nobody. I am just a nothingness.'

And the king said to the rabbi 'Look who is trying to be nobody! Look who is pretending to be a nothingness! -- a beggar? How dare you... before a king? When I am saying I am nothing, a nobody -- and a beggar dares to pretend that he is also nothing, a nobody? This is offensive.'

This can happen, then you can start fighting about who is the last. And it is the same game, only the names have changed. Be very careful when you listen to a Buddha or Jesus; be very careful because they have to use your language.

It is a necessary evil. But try to be very careful so that you don't misunderstand them.

Jesus says

IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL, AND SERVANT OF ALL.

And Christians missed it: they started becoming servants of all. 'Service' became the key word, and the Christian missionary has become a servant. He runs the hospital, the school, the orphanage; he goes on serving people. But look into his eyes, look, and there on his nose is sitting the ego. 'I am the servant of the people. Nobody is serving the people as I am serving.'

A story I have heard... a very beautiful story...
In China, in some village, there was a great fair. And a man fell into a well, because there was no protective wall surrounding the well. So he shouted from the well 'Save me!'

And there came a Buddhist monk. He looked down, and the man was crying -- he said 'What are you looking at? DO something! I am dying.'

And the Buddhist monk said 'Listen to me. Buddha has said "Birth is suffering, life is suffering, death is suffering. All is suffering." So what is the difference whether you are suffering in a well or somewhere else? Accept it. Buddha has said "TATATHA -- accept. In acceptance there is deliverance." '

But the man prayed, and he said 'I will listen to your sermon, but first please take me out, then you can bore me as much as you want! But this is no moment right now -- I am not in a state to listen to your great philosophy.'

But the Buddhist monk said 'Buddha has said "Don't interfere in anybody's life." I cannot interfere. You must be suffering because of your past KARMAS. It is not a question of there being no wall and that's why you have fallen in -- because there are so many people and nobody else has fallen in. It is because of your past KARMAS! You must have thrown somebody in a well in some life. You are suffering for that, and I don't want to interfere, because if I take you out you will have to fall in again somewhere, some time. Buddha has said "Never interfere in anybody's life."'

And he went on his way perfectly calm and quiet. He thinks he has understood Buddha's message. And he is quoting rightly. All the words are Buddha's; this also can be the interpretation. And it is not just a story.

In India there is a Jain sect -- TERAPUNT. They say: If you find somebody dying by the side of the road, thirsty, go on your way, don't interfere. Even if he is dying of thirst and you have a thermos flask and you can give him a little water, don't give it, because he is suffering from his past KARMAS. Let him finish it, let him go through it; otherwise he will have to go into it again. And you will be responsible then: you will be prolonging his suffering.

Look at the logic: You will be prolonging his suffering. This time maybe two hours more and he would have been finished with the KARMA. YOU give him water. Now those two hours have remained; he will have to account for them. On some other day, in some other life maybe again he will have to fall by the side of the road, thirsty. You have disturbed his life pattern, and not only that, because you have disturbed his life pattern, you have accumulated a wrong karma for yourself; you will have to suffer. So you have not helped.

That's why you will not find a Jain monk running a hospital or a school, no. That is impossible. 'People are suffering from diseases because of their past KARMAS. They have to suffer. Help them to accept.' The Jain monk will say 'Please be silent and meditate.' And he has the thermos and he can give the water, but he will not give it.

So this is not just a story. It has happened in the East.

And then comes another man: a Confucian monk. And he looks into the well, and the man says 'Take me out! Take me out, sir, otherwise I will not survive. A few minutes more and I will be gone!' And he is shivering and he is cold.

And the Confucian says 'Don't be worried.We will create a revolution in the world.We will not leave a single stone unturned.We will force the government to make protective walls around every well!'

He says 'But what is the point of that? That will take years and I will die!'

And the Confucian says 'You are not the question... the society! Individuals come and go, society

remains. Social reform is needed! Every well should have a wall!'

This is what the communist says. He says 'If you are dying, there is nothing to be worried about. If you are poor, there is nothing to be worried about. Wait. When the revolution comes and communism comes, everything will be okay.'

You will say 'I will die' -- that is not the point. You are not the question, the question is of society. The society has to be changed first. Only when the society is changed, the economic structure is changed, the state, the law is changed, then only will people be happy. Nothing can be done about you.

And the Confucian goes, stands on a high stage, and gathers people around him and says to them 'A revolution is needed! Every well should have a wall!' And the man is dying...

Then there comes a Christian missionary, as if he was in search of somebody who has fallen into the well. He looks and says 'My God! Good! I was in search... I wanted to serve somebody. You did well!' He pulls a rope from his back. He is carrying it ready-made -- he is in search, because it is through service... Jesus has said that you have to be the servant of all. He throws the rope in, takes the man out.

The man is very happy. The man touches his feet, and he says 'You are the real religious person. The Buddhist monk came and he started preaching, and the Confucian came and he has gone... And look! there he has gathered a big crowd and he is teaching people about reform and how society has to be changed and the law. You are the only religious person. If you had not come I would have died. But tell me one thing: why were you carrying the rope? That is strange.'

And the Christian missionary is very happy because he has done a good work. He says 'I always carry a rope. I carry many things, because I am always ready. I am a servant.'

And the man says 'How should I thank you? I would like to do something for you -- you have saved me.'

And the Christian says 'You do only one thing. Teach your children also to go on falling into wells, because that is the only way to go to God. If people stop falling into wells, if this Confucian fool succeeds, then there will be no opportunity to serve. If this Buddhist monk succeeds in teaching people to accept everything, then there will be no need to serve them. They will not accept service. So just do one thing: go on falling into wells. Teach your children too.'

You will be surprised. You will think that this seems to be a little far-fetched. No, it is not.

In India, there is a Hindu MAHATMA -- Karaptraji Maharaj. He has written a book against communism. And the basic, the most fundamental question he has raised is: If there is nobody poor then religion will disappear. The poor are needed because only if the poor are there can you donate and open hospitals and DHARMASHALAS and things like that. If ALL poor people disappear, if communism succeeds, then what will happen to religion? Because Hinduism says to donate is the greatest of religions, to share your riches is the greatest thing. But if everybody is rich, then nobody would like to share your riches; and you won't have riches to share if everybody is equal. If the society becomes communist, then religion will disappear. And this man thinks that he is a religious man.

It is not far-fetched; that's how people have understood things. He quotes the Vedas and the Gita and the Upanishads where to serve the poor is praised because 'that is the only way': If you serve the poor, you serve God. But if there is nobody poor, then how will you serve the poor and how will you serve God? Then the bridge will be broken. So the logical conclusion is: Keep poverty, keep people starving. They are needed, otherwise what will MAHATMAS do? They won't have anything to do.

Down the ages, words of Buddha, Jesus, Mahavir have been misunderstood, because they have to use your language. And when they use your language it is always inadequate -- and they have no other language. And even if they have another language, they cannot speak it to you because you won't understand.

Jesus says

IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL, AND SERVANT OF ALL.

He is simply stating a fact: that the man who has understood the ugliness of the ego, the ugliness, violence, poisonousness of ambition -- in that very understanding will not compete, will be happy wherever he is. And in that happiness he will see that God is everywhere. And in that very experience that God is everywhere, he will become a servant.

Not that he will have to practise, not that he will have to search where to go and how to serve.Wherever he is, all is God, and the part is the servant of the whole. There is no deliberate effort to serve. Service comes when you are silent. Service flows from your being when you are happy, when you are so full of energy that wherever need arises, you serve.

A dog is dying and you serve. A tree is drying out and nobody has given it water, and you give water. And you don't go on pretending and posing that you have served. You don't go on shouting to everybody 'Look how great a servant I am! I have helped this tree to become green again.' That is not the point. In helping the tree to be green, you have made your life green. It is already the reward, there is no other reward. In helping the dying dog you have helped yourself -- because it is all one.

When you hit somebody, you are hitting yourself. When you kill somebody you are killing yourself -- because we are all one. And when you serve you serve yourself, so there is no need to brag about it. You don't become a great missionary, a great servant of the people, and things like that. You don't become anybody, it all comes naturally. When a person is happy his compassion is natural, out of happiness he is compassionate.

AND HE TOOK A CHILD, AND SET HIM IN THE MIDST OF THEM: AND WHEN HE HAD TAKEN HIM IN HIS ARMS, HE SAID UNTO THEM,

WHOSOEVER SHALL RECEIVE ONE OF SUCH CHILDREN IN MY NAME, RECEIVETH ME: AND WHOSOEVER SHALL RECEIVE ME, RECEIVETH NOT ME, BUT HIM THAT SENT ME.

And then Jesus takes hold of a small child. A child is a symbol of helplessness and of innocence.

And he says

WHOSOEVER SHALL RECEIVE ONE OF THESE CHILDREN IN MY NAME...

Wherever you find somebody helpless, help. And wherever you find something innocent, embrace it, love it.

WHOSOEVER SHALL RECEIVE ONE OF THESE CHILDREN IN MY NAME, RECEIVETH ME...

Jesus says 'He has received me, he has opened his heart to me.' In love you become close to Christ. Jesus is saying 'Not through competition, not by being the first, but in receiving, helping innocence, in receiving life energies that surround you, and in pouring yourself wherever the need arises, you come close to me.'

... AND WHOSOEVER SHALL RECEIVE ME, RECEIVETH NOT ME, BUT HIM THAT SENT ME.

And Jesus said 'You don't know about God, you have known me. And you don't know this child, that the innocence of this child is my innocence. In his innocence my innocence is hidden. And if you go into my innocence, you will find in my innocence God's innocence is hidden.'

Look into a flower, penetrate deep into the heart of the flower and you will touch Christ. And when Christ is touched, go a little deeper still, and you will touch God.

'You can touch God in every leaf and in every drop of water and in every pebble, in every stone -- God is everywhere. Just a penetration... And it is not a question of being first, it is a question of being last, it is a question of being egoless. Only then can you respect a child; otherwise you will respect a king, not a child. You will respect a rich man, not a helpless child. Have you ever respected a child? If you have not respected a child, you don't know how to respect Christ. You will say 'For what?'

We respect people because they have some capacity. He is a great painter, you respect him. He is Picasso, you respect him. Why, because he is world famous? Because he has a very famous ego? Because he is somebody and you would like to be associated with Picasso? This man is a great musician, this man is a great poet, this man is a great philosopher; this man is a great man of God -- a Christ, a Buddha. You

would like to respect them, because you would like to come closer. By coming closer you will feel satisfied in your ego, you are so close to Christ, you stand by his side.

This is not real respect. A real respect is not for fame, for name; a real respect is a totally different thing. You respect a flower because God is there fully alive. You respect a bird because God is on the wing. You respect a child because in those eyes is innocence, those eyes are exactly like Christ's. You respect animals, trees, stones, because God is hidden everywhere; his signature is everywhere.

THEN SAID THE JEWS UNTO HIM, ART THOU GREATER THAN OUR FATHER ABRAHAM, WHICH IS DEAD? AND THE PROPHETS ARE DEAD: WHOM MAKEST THOU THYSELF?

Listening to such words as 'If you love a child, respect a child, you have loved me and respected me. And if you have loved me and respected me, you have loved God', the Jews that were standing there must have felt offended. So what is this man claiming? Is he claiming that he is God? Who is this man... the son of the carpenter Joseph or the son of Mary? And one is not even certain whether he is a legal son, legitimate or illegitimate -- because people say he was born out of the virgin Mary. Maybe he is illegitimate.

This illegitimate son of a woman, of an ordinary carpenter is saying 'If you come close to me you come close to God.' He must have looked like a pretender, a deceiver. The Jews must have felt offended.

ART THOU GREATER THAN OUR FATHER ABRAHAM...

Because even Abraham has not said that. Even Abraham said 'I am just a servant of God.' And Jesus says 'I am the son of God, not the servant.' Jesus really says 'I am God; I am in God and God is in me. If you have seen me you have seen my Father who is in heaven.'

ART THOU GREATER THAN OUR FATHER ABRAHAM, WHICH IS DEAD? AND THE PROPHETS ARE DEAD...

Are you greater than our prophets?

... WHOM MAKEST THOU THYSELF?

Who do you think you are?

Jesus answered

YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY...

Now again there will be difficulty with the language. He is saying exactly what the truth is, but the language becomes very very inadequate.

He says

YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY: AND HE SAW IT, AND WAS GLAD.

Just think: If I say to you that Jesus rejoiced to see my day, and he saw it and w as glad...

Now somebody who is a Christian here will feel offended. So who do I think I am? And naturally the question will arise that Jesus' days -- two thousand years -- have past. How could he see MY DAY, and how could he rejoice?

There is something very symbolic in it. Whenever anybody becomes enlightened, all the enlightened

persons, all that energy which has become enlightened before rejoices, because one more person has come back home, one more person has bloomed, one more person has entered into God.
In India there are beautiful stories:

When Buddha became enlightened all the gods showered flowers from the sky, all the enlightened people sang songs around him. That day was the day of great rejoicing. The whole forest bloomed; trees bloomed out of season, dead trees sprouted again. There was music and song, and gods sang and danced, because one more had become enlightened. Enlightenment is such a great phenomenon that this should be so, the whole existence should rejoice. But Jesus is saying something which the Jews cannot understand.

> YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY: AND HE SAW IT, AND WAS GLAD.
>
> THEN SAID THE JEWS UNTO HIM, THOU ART NOT YET FIFTY YEARS OLD, AND HAST THOU SEEN ABRAHAM?

Now, two different planes talking to each other... dialogue seems to be impossible. The Jews are talking about time, and Jesus is talking about eternity. The Jews are talking about the past, and Jesus is talking about the present.

He says

> BEFORE ABRAHAM WAS, I AM.

Now, he is not talking about Jesus, he is talking about Christ-consciousness. The Jews are talking about time, he is talking about eternity. The Jews are talking about Jesus, and he is talking about Christ! That's the whole difference: two different planes. Christ-consciousness is eternal, timeless. It knows no beginning, no end; it is not confined to time or to periods. Christ-consciousness has always been there. Jesus has participated in it NOW, but once you participate in it you disappear .

It is like a drop of water entering the ocean. The moment the drop enters the ocean it is no more there. Now the drop can say 'I have been always' because now it is the ocean saying it not the drop. The river has fallen into the ocean. Jesus has fallen into Christ-consciousness... that oceanic feeling. Now he is no more there, now he is not the son of Mary or Joseph, he is not the carpenter of the village, he is not young, he is not the body, he is not the mind. Now he is the transcendental, the fourth state of consciousness: TURIYA. He is Christ, he is Buddha. That's why he uses two different tenses.

He says

> VERILY, VERILY, I SAY UNTO YOU, BEFORE ABRAHAM WAS, I AM.

He does not say 'Before Abraham was, I was' -- that would be wrong. That's why this statement is really great. He says 'Before Abraham was...' Abraham he uses as a past tense.

> BEFORE ABRAHAM WAS, I AM.

Before Jesus was, I am.
Abraham participated in Christ-consciousness and disappeared. So Jesus participated in Christ-consciousness and disappeared. Now there is no question of time, now time exists not. Now there is no more any time and no more any space. This state is what Buddha calls NIRVANA, and Jesus calls the 'kingdom of God'.

Meditate on these sutras. They are incredible. Go into them, and you will be immensely benefitted. Great will be your grace if you can understand them.

I Say Unto You, Vol 2

Chapter #4
Chapter title: Respect and Accept

3 November 1977 am in Buddha Hall

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WHAT IS THE DIFFERENCE BETWEEN GREAT SEXUAL SUPPRESSION AND FREEDOM FROM SEX? ON THE SURFACE, BOTH HAVE NO INTEREST IN SEX. HOW DOES SUPPRESSED SEX BUBBLE UP?

First, suppressed sex has more interest than expressed sex can ever have. The interest is not direct -- it is indirect, it is vicarious, it is cunning; the interest is there, immensely there. If your sex life is normal, unrepressed, uninhibited, the interest cannot be so much, because you will have a kind of satisfaction, a contentment.

It is like when you have taken your food, you forget about food. But if you fast, then you continuously think about food. Fast one day and then go to the market, and you will see only hotels, restaurants, food stores, and you will smell only food smells coming from everywhere. And you had been to this place before many times. It had never happened like that.

Repression cannot free you from interest. The repressed person becomes more interested in sex than anybody else. Maybe he shows antagonism, that's possible, but antagonism is interest. That's why your so-called religious scriptures are full of antagonism towards sex, condemnation. Your so-called MAHATMAS go on cursing sex. That simply shows their interest, nothing else. They are still haunted by it. They may be sitting in their caves in the Himalayas, but they are condemning sex. Why?

It is deep inside them, in their very guts, they are fighting with it. Their condemnation is a way of their fighting with it: they condemn it so that they can remain on top of it. If you don't condemn for even a single day, they start feeling afraid that the real thing from inside may surface, may throw away them and their control and their saintlihood and their holiness.

And the more you repress, the more it accumulates. It becomes more and more powerful.

So the first thing to understand is that it is impossible for a repressed person not to show interest. He will show DIS-interest -- but that is interest upside down. And if you watch, you will see it coming everywhere. A normal sexual life has sex in a normal way. Sometimes it takes possession of you, and it is beautiful.to be possessed by it, because to be possessed by any life energy is to be possessed by God.

That is the only natural way for ordinary people who are not trying to attain some higher consciousness, who are not going into meditation; that is the only way to have a taste of meditation.

When sex possesses you, it is God possessing you -- on the lowest rung, of course. SAMADHI IS the highest rung of being possessed by God, and sex is the lowest rung of being possessed by God. But in both ways you are possessed by God. In sex God has to function through your body, in SAMADHI he functions through your soul. In music, in art, in poetry, in dance, he functions through your mind. But whenever you are in a state of let-go, whenever you are not...

And that is the joy of sex, because you disappear for a moment. That moment is very small, but immense is its impact. For one moment you are no more the ego, you don't think in terms of 'I', for one

moment you dissolve into the unity of the all, you become one with the whole, you pulsate with the whole. You are no more an individual, you are no more confined to your body. You don't know limitations, for a moment you are unlimited, infinite.

That is the meaning of sexual orgasm -- that your frozen energy melts, becomes one with this universe, with the trees and the stars, and the woman and the man, and the rocks -- for a single moment, of course. But in THAT moment you have a kind of consciousness that is religious, that is holy, because it comes from the whole.

The attraction for sex is the attraction for God. The attraction for sex is the attraction to let-go. There is nothing wrong in it; it is the beginning of the search for God. And of course the beginning can begin where you are. You ARE in the body. So only in the body can the search start. It should not remain there, that's true, but it cannot start anywhere else. You have to go rung by rung, step by step. The higher you move, the more meaningless the lower starts becoming. Not that you are against it, but because you are gaining higher ecstasies -- who bothers about the lower?

The man who is against sex is below sex. He has fallen below sex, he is obsessed with sex. His twenty-four hours will be full of sexual thoughts, fantasies. and you can watch. He will show his fantasy, his repression everywhere. You can see him walking on the road -- he will not be able to walk naturally. A beautiful woman passes by, then what do you do if you are carrying great repression? Trembling comes in him. He starts looking the other way, or he escapes into a small street to avoid her. He cannot look at the woman.

By looking he is showing where his interest is. But by not looking he is also showing his interest.

The man who is above sex, the man who has become free of sex avoids nothing. He has no antagonism toward sex. He will have compassion for all those who are still in the world of sex. And the man who has gone beyond sex will look at the beautiful woman, and the beautiful woman will not remind him of sex but of God -- because ALL reminds him of God. A beautiful flower reminds him of God, a beautiful face reminds him of God. In fact, all reminds him of God.

A man went to his psychiatrist and the psychiatrist was trying to find out what his problem was.

And psychiatrists, psychologists, psychoanalysts have stumbled upon one great fact about humanity: that out of a hundred, ninety-nine problems arise out of sex. Not because of sex, but because of your religious conditioning against sex.

So the doctor was trying to find out where the problem was arising from. He asked the man 'When you see a tree, what does it remind you of?'

And the man said 'Of sex.'

Tree? -- of sex? To be more certain, the doctor asked 'And when you see stars, what do they remind you of?'

And the man said 'Of sex, of course.'

And the doctor, to be still more certain, asked 'When you see a camel walking by what does it remind you of?'

And the man said 'Of sex.'

And the doctor said 'Camel? -- reminding you of sex?'

And the man said 'Yes, everything reminds me of sex... It is not a question of the camel or the tree or the elephant or the dog... EVERYTHING reminds me of sex!'

If you are obsessed, repressed, everything will remind you of sex -- EVERYTHING, because you are carrying such a load, you will go on projecting. There is no need for a real woman to be there, just a SARI, hanging, will do. There is no need for a real woman there, just one of my long-haired sannyasins going by... and from the back you see... and those long hairs... and it is there.

You cannot get beyond sex by repressing it. The way beyond is through. The way beyond is through understanding.

I have heard...

Several men who had been involved in a serious road accident were brought to hospital on stretchers and the dead were separated from the living. One of those believed to be dead had been accompanied by his wife, who was mainly interested in the insurance money to which his death would entitle her.

As soon as she arrived therefore, she approached one of the harassed doctors dealing with the

emergency, and pointing to her husband on his stretcher, said 'He's dead, isn't he, doctor?'
'I'm afraid so, madam' said the doctor, incautiously assuming that the judgement of the stretcher-bearers as to who was dead and who was not had been correct.
At this moment, the woman's supposedly dead husband, who was in fact alive and had overheard the conversation, suddenly sat up on his stretcher, and said 'I'm not dead, doctor!'
'Lie down' snapped his wife. 'The doctor knows!'

Now, her interest is in the insurance money. It shows; you cannot hide it. It will show in some way or other. It will empty out of you.

You must have heard about great RISHIS and MAHATMAS doing their meditations in the forest. And then APSARAS, beautiful damsels from heaven, come to distract them. But why should these beautiful women be interested in distracting these poor people, who are not doing any harm to anybody? They are just sitting under their trees doing their JAPA, their meditation. Why should anybody be interested in distracting them?

Indian scriptures are full of these stories. But nobody asks 'Why in the first place...?' Why should God have a portfolio, a special department to distract these poor, fasting, meditating people? But they come. And those beautiful women dance around naked, and they hug the MAHATMAS, and they try to distract them from their meditations. These women are NOT coming from heaven. Heaven has no interest. Heaven really should rejoice that another man is coming higher, reaching to heaven. It is not very populated. Heaven is very uncrowded, almost a desert, because people go to hell. God should rejoice, the angels should dance and sing that a new guest is coming. There should be a sensation in heaven. Why should they send beautiful women to distract? And in the first place, where will they find the beautiful women? They all go to hell.What are they doing with beautiful women in heaven? But they come. They don't come from heaven, they come from the unconscious repressed sexuality

If you fast if you torture your body, if you go on repressing your natural desires, a moment comes when you are so full of it that the fantasy looks almost real. Then you cannot make any distinction between the fantasy and the real. Then the imagination looks objective. You are in a kind of hallucination. These are hallucinations.

No. You ask: WHAT IS THE DIFFERENCE BETWEEN GREAT SEXUAL SUPPRESSION AND FREEDOM FROM SEX?

The difference is great! The difference is: that the man who has repressed his sex will remain continuously giving signals about his sexuality and obsession. He will continuously talk against it, he will condemn it. He will never be able to forgive anybody for being sexual. Just the WORD IS enough to trigger his anger and hatred. If he sees two persons in a loving state, he will be off his rocker.

Just a few days before, it happened. One SHANKARACHARYA came to see me. Now this is the last place for SHANKARACHARYAS to come to. He was staying with a doctor in Poona, and the doctor is interested in me, and he must have persuaded the poor old man -- 'You come.' Somehow he managed and brought him to the gate. He was sitting in the car. The doctor had gone to the office to arrange for the meeting.

When he went back, the SHANKARACHARYA was very angry. And he said 'Take me away from this place immediately!'
The doctor said 'What has happened?'

He said 'Look! Sannyasins -- men and women -- holding hands! I CANNOT remain here a single moment. THIS IS not a holy place! This is AGAINST religion and against culture!' He really got very irritated.

The doctor wrote a letter to me 'I have never seen him in such anger. He was in a rage, a MURDEROUS rage!'

Now where is it coming from? Why should you be worried if a man and woman are holding hands? This is none of your business. They are not forcing you to do anything, they are just going on their way. They have not even looked at you. They are not enraged about you. Why should you be enraged about them?
But about them is not the question.

The repressed sexuality is provoked. Seeing a beautiful woman holding somebody's hand, jealousy arises. To repress that jealousy, sex starts bubbling up. To repress that sex. one has to be very very angry. Only through anger can you repress sex.

People who repress sex become angry. Have you watched it? They become irritated -- small things

irritate them. They are never at ease, always in anger. Have you seen people who have repressed sex? They become aggressive, and they start finding ways and means to express their aggression. They become politicians, they become money-oriented. They have to find some way out for their aggression. It may be politics, it may be money, it may be some other kind of ambition, but they become very aggressive.

And have you known this too -- or not -- that if you want to earn money you will have to repress sex? If you don't repress sex you will not have enough aggression left to fight in the market, to compete with people. If you want to become a great politician you will have to repress sex; otherwise, from where will you find this stupid energy to be a politician? You have to repress sexuality so that energy starts becoming more and more accumulated in you. And finding no natural way, it is ready to go into any way, any channelisation where you want it to go.

A man who has-repressed sex is not uninterested in sex -- no, not at all. He is more interested than the ordinary man. His whole interest is centered there. He is continuously afraid of sex, afraid of beauty, afraid of bodies, afraid of his dreams. He cannot sleep well, he cannot communicate well because everything reminds him of sex.

And it is not only that women... If you repress sex toward women long enough you will start turning homosexual. Even men will remind you of sex and nothing else. If camels can remind you of sex, then why not men? People who repress sex are going to have great difficulties, are going to be perverted. Men will remind you... everything by and by will start having a sexual tinge and colour.
Beware of it.

Do you know that Alexander the Great was a homosexual, Julius Caesar was a homosexual? And many other great kings and generals have been homosexuals. And the reason? -- Continuously fighting, continuously on the move, battling on the front women not available -- sex starts turning towards homosexuality. Soldiers -- people in the army, navy, air force, start turning homosexual. Monks, nuns start being homosexual or lesbian, because monks are not allowed any women in the monastery.

Now there are monasteries in Europe where for a thousand years not a single woman has entered -- not even a small baby of seven days old, no. Now what will happen there? A thousand monks in the monastery... and once you enter in the monastery you are not allowed to get out of it; you enter forever. Mount Athos is such a monastery. You enter once, forever -- it is like the grave -- then you never come out of it. Sometimes people come out of graves too, but nobody comes out of Mount Athos. And no woman ever has crossed the threshold -- not even a small baby. The limit is seven days -- a small baby more than seven days old is dangerous. What kind of people are living there? Just think of an eight-day-old girl... These people must be great MAHATMAS -- the same MAHATMAS scriptures talk about -- to whom damsels and beautiful APSARAS come to distract. Now even an eight day old baby is not allowed. It is against the code of the monastery.

When these thousand people live in a complete 'boys' club', naturally the repressed sexuality starts turning into homosexuality; nuns start turning into lesbians. This goes on. This has been so down the ages. That's why I don't like MY ashram to be mono-sexual -- only men or only women. I want men and women to mix and meet. I want this place to be very natural, healthy, whole; only then can you go beyond it, otherwise not.

And the man who has gone beyond sex is free from sex. To say that he has no interest in sex is also wrong. His interest is not personal any more. He has no involvement, that is true, but he is interested in everything -- in the flowers, in the birds, in the animals, in the people; he is interested in everything. His interest is not personal. No involvement of his own being, but he is interested in everything.

If such a man sees a couple looking into each other's eyes, he will be happy. He will thank God that he has seen love energy moving. He will BLESS this couple! He will say 'Go ahead. This is the way. Enjoy these moments.' He will show no obsession this way or that. He will not start thinking of possessing this woman and he will not start thinking of how to escape from this situation, because he has no fear. He can bless the couple.

It happens every day. Couples come to me... Sometimes Indians are also there. They become very puzzled, because Indians cannot think that any sage will give any advice about sex too. They cannot conceive of it. They think a sage only talks about God, ONLY about God. When I advise people on their ordinary life problems, Indians who have never heard of Buddha advising anybody or Mahavir advising anybody even about their sexual problems, feel very uneasy, embarrassed. They cannot understand what is happening. They expect from me only advice about God, meditation and things like that. I should not help a couple in their problems.

But how is this couple going to become meditative, if this couple which is involved, entangled in sexuality, is not helped to go beyond it? How is it possible some day for them to become meditative? I have to take their whole life, and I take great interest in every kind of problem. I get completely lost in their problems, I become completely absorbed. I forget the whole world when somebody is facing me with his problem: that problem is my whole world -- whatsoever the problem. Whether is is sex, whether it is money, whether it is over-eating, whether it is body health, meditation, God, prayer does not matter -- whatsoever it is, the person has a problem which has to be solved, and I have to bring all my energy to solve it. I am utterly interested in everything, because I am not afraid of anything. Why should I not be interested?

But remember, the interest has a totally different meaning. I am interested in a flower, I am interested in beauty, I am interested in poetry, in music, in dance, I am interested in all kinds of possibilities. And God too is interested, otherwise sex would have disappeared long before. Why should sex continue? If MAHATMAS are right, then God is wrong.

George Gurdjieff used to say that your so-called MAHATMAS are all against God, and your so-called religions are all against God. And he is right, he has something very significant to say there. They are, because God goes on creating the world and God goes on creating the world in such variety, in such richness, in all directions. dimensions. And MAHATMAS are monotonous. They just simply do the JAPA, repeat 'Ram, Ram, Ram'... go on repeating.

The life of a MAHATMA IS a very poor life -- no richness, no inner variety, no dimensions to his being. He is linear, one-dimensional.

The man who is free of sex has no personal involvement in it, he has no desire for it. Not that he is against it, just his desires have moved higher.

It is like a child. Once you were a child and you used to play with coloured stones, used to collect shells and stones on the sea beach. Then one day you became a grown-up, now you don't collect. But if your child is collecting sea shells and coloured stones, won't you be able to understand him? Won't you show interest? Won't you say to the child 'Good. This stone is beautiful. Where did you find it? Even I didn't find such stones when I was young, and like you I was searching and exploring sea beaches. You are fortunate.' You will not condemn the child. You will not say 'This is nonsense, rubbish . Throw these stones away! I know they mean nothing.' You will show all interest. That is real grown-upness. If you start shouting at the child, and you say 'This is nonsense and rubbish. Throw all these stones away. Don't carry them, they will dirty your clothes, your pockets. Your pockets will lose shape, this and that, and your mom will be very very angry. Throw them away! I have known through my own experience that they are meaningless' that simply shows you are not yet mature enough.

Maturity is mature enough ONLY when it can accept the immature. Maturity is real maturity when it can not only accept the immature but can bless you, with all the hopes that you will grow out of it. Everybody grows, just time is needed.

You had a teddy bear or a toy that you loved so much that there were days you could not sleep without it. You had to carry it to bed, you had to carry it on journeys. Your parents were feeling a little embarrassed that you have carried this big teddy bear with you, this big toy, and 'You have become a big boy now, or a big girl. Stop it.' But you had to carry it everywhere. And then one day suddenly something changed: the teddy bear got lost. It remained for a few days in the comer of your room, then you threw it out onto the rubbish heap. What happened? How did you get rid of it? You became mature.

You have not repressed the desire, you have not repressed your love affair with the teddy bear. You have simply grown up: you have gone beyond.

Freedom from sex is not repression of sex, it is the understanding of sex. And through understanding one goes beyond it. But that does not mean that you will be angry and against and antagonistic. You will be blissful, you will have a blessing for everybody. And you will bless with the hope that some day they will also go beyond it.

Real religion has to be rooted in the earth. Yes, real religion also has to rise towards the sun. It is like a lotus flower -- rooted in the mud and rising towards the sun. The lotus has to be freed from the mud, but the mud has not to be condemned at all, because the mud is the nourishment. Your sex energy is the nourishment for your SAMADHI. It is out of the mud of sex that the lotus of SAMADHI IS going to bloom. Never repress it! Never be against it; rather, go deep into it with great clarity, with great love. Go like an explorer. Search all the nooks and comers of your sexuality, and you will be surprised and enriched and benefitted.

Knowing your sexuality, one day you will stumble upon your spirituality. Then you become free. Your

energy has risen high. Now sex is just like a toy. But you are not angry with other people who are still playing with the toy. You will understand them too, you will have compassion for them. You would like to help them go beyond, but you will not condemn them and you will not want to throw them to hell to be punished. They are not doing anything wrong.

Sex is not a sin. Nobody is ever punished for sex. Nobody ever goes to hell for sex; otherwise God would be responsible, not you. He has given it to you, you are born with it; you have not created it. It is nothing like your invention, it is not like an atom bomb, it is not like a bayonet, it is not like a sword, it is not like money, it is not like politics -- these are inventions of man, of the ugly human mind. These people will go to hell, certainly.

But sex is a God-given gift, and it is a great seed. And in the seed is hidden SAMADHI. Once it starts sprouting and finds the right soil, it will become a big tree. Millions of flowers will come to it.

It is not only a child that is born out of sex, it is out of sex that you will be reborn too! Sex is the generating force, sex is the very source of creativity. It is out of sex that new life is born. You will give birth to a child -- this is new life, God coming in another garb, another manifestation, another incarnation of God in your child; but it comes through sex. Just watch it. Sex must be immensely valuable -- God has chosen it to be the passage for life.

What is more valuable than life? What CAN be more valuable than life? God has chosen sex as the vehicle for life. Life comes through sex, in sex, out of sex. And those who know, those who have gone beyond say that another life, spiritual life, also comes through it. Not only your child is born through it, you will be reborn through it: you will become twice-born through it, you will resurrect out of it. It is life-giving energy.

Sex has to be respected. Sex is sacred. Sex is the very temple of God.

So I cannot say the man who is free from sex has no interest, because sex is life. And sex is potential spirituality. How can he be disinterested in it? Yes, he has no personal interest in it. he has gone beyond it; but he is immensely interested. In fact for a man who is free from sex his interest becomes very very great. Now, he is interested in everything.

When you are obsessed with sex you are not interested in anything. You are not interested in poetry, you are not interested in music, you are not interested in beauty, you are only interested in sex. And if sometimes you show interest in music, poetry, beauty, art, you show interest only because some sexuality is there. You become interested in poetry if it is sexual. You become interested in a picture, in a painting if it is nude, pornographic. You become interested in the music if it excites you sexually; otherwise you are not interested.

This is not interest in music -and painting, this is interest in sex. That's why ninety-nine per cent of poetry, music, painting and sculpture is sex-based, because ninety-nine per cent of people don't want anything other than sex. Your films, your novels, your books -- even your so-called religious books -- are all full of sexuality. Sometimes it is in the name of condemnation, but they go on talking about the physical, the sexual. Sometimes they are obscene.

The man who is free of sex, his interest is also free of sex. His interest spreads to the whole of life.

Just the other day I was reading:

In a school, the teacher asked the children -- small children 'How many stars do you see at night?'
One child said 'Thousands.'
Another child said 'Millions.'
And the third child said 'Trillions.'

And then the smallest boy in the class stood up and said 'Three.'

The teacher asked 'Three? And these, your friends, are seeing thousands, millions and trillions, and you see only three?'

He said 'What to do? We've got a very small window.'

Now the small window becomes the frame. Only three stars...

You have a very small window through which to look at life. That window is called sex -- only three stars. When you are free of sex, you jump out of the window. The whole sky becomes available to you. Those three stars are also still there but no longer prominent. Lost, in so many stars... your interest becomes bigger, infinite. The whole sky becomes your limit: that means there is no limit anymore.

A man who has attained to freedom from sex is immensely interested in everything. Everything thrills

him, everything excites him to ecstasy, and everything reminds him of God.

WHAT IS HYPERTENSION?

Hypertension is a state of mind when you have been become too much focused on rationality and you have forgotten your feelings. Hypertension comes out of an imbalance; too much trust in reason is the basis of all hypertension. People who live in their heads become hypertense. Relaxation comes through the heart. One should be capable of moving easily from the head to the heart just as you move out of your house and inside your house. One should be fluid between head and heart. These are the two shores of the river that you are. You should not cling to one shore, otherwise life becomes lopsided.

The West suffers very much from hypertension, because it has forgotten the language of the heart, and only the heart knows how to relax, because only the heart knows how to love. Only the heart knows how to enjoy, celebrate. Only the heart knows how to dance and sing. The head knows nothing of dance. the head condemns dance as stupid. The head knows nothing of poetry, the head condemns poetry.

Do you know that one of the greatest philosophers, Plato, thinking about his ultimate utopian republic, said that no poet should be allowed there? In his republic, in his ultimate state of society, poets should not be allowed. Why? -- because he is afraid of poets. He says: Poets bring fantasies, poets bring dreams, poets bring confusion and mysticism, and we don't want any of it. We want a very clear-cut, logical, prosaic society. That society will be hypertense; everybody will be neurotic. In Plato's republic -- if it ever happens... and there is every fear that it can happen -- everybody will be a neurotic, and everybody will always be carrying his psychoanalyst with him. Wherever he moves, he will have to carry his psychoanalyst. That is already coming in the West.

I have heard...

In a New York street two small boys were talking -- as they have always talked down the centuries, but what they said was very new.

One boy said to the other 'My psychoanalyst can lick your psychoanalyst any time.'

Small boys... They have always talked that way: 'My father can lick your father' or 'My house is bigger than your house' or 'My dog is stronger than your dog' -- a small child's beginning of the ego. But 'My psychoanalyst can lick your psychoanalyst any time' -- this is something new.

Three women were talking about their children. One was saying 'He is the topmost in the class. He always comes first.'

The second said 'That's nothing. My child is only seven but he can play music like a Mozart, like a Wagner '

The third said 'That's nothing. My child is only five and he goes to his psychoanalyst all alone.'

Hypertension is a state where you have lost balance. You cannot bring your heart to function in your life; logic has become all -- and logic remains superficial. Logic, when it becomes all, only creates anxiety; it never gives any peace, it goes on bringing new problems. It never solves any problem -- it cannot solve, it is not in its power -- it only pretends, it only promises. It goes on saying 'I will deliver the goods' but it never delivers. And then problems go on accumulating and you don't know how to get out of the problems, because you don't know how to get out of the head. You don't know how to play with children, how to love your woman, how to go and have a talk with the trees, and sometimes have a dialogue with the stars. You have forgotten all, you are no more a poet, you are no more an alive heart.

And whenever any part of the body is repressed, that part takes revenge. If another part of the mind is repressed, THAT part takes revenge. And the heart is the MOST vital part, the MOST fundamental part. One can live without the head, but one cannot live without heart. The head is a little superficial, it is a kind of luxury, but the heart is very essential. The head exists only in man, so it cannot be very essential. Animals live without it and live perfectly well in a far more silent and blissful way than man. Trees live without the head, and so do the birds and the children and the mystics.

The head is superficial. It has a certain function -- use it, but don't be used by it. Once you are being

used by it you will become anxious: anxiety will come and life will become nauseous. It will just be a long stretched-out pain, and you will not find any oasis anywhere in it; it will be a desert thing.

Remember, the essential has not to be repressed. The non-essential has to follow the essential -- has to become its shadow. You cannot deny ANYTHING without getting into trouble.

Listen to this anecdote:

One day a flying saucer landed in Elsie Gumtree's garden... right in the middle of her summer bloomers, which could have been quite painful if she had been wearing them. There was a whirring sound, and a strange purple man appeared through the hatch in the side of the saucer. Straight away he headed for Elsie's back door and knocked politely.

Elsie opened the door, and quickly taking in the situation said 'Are you from the flying saucer?'

'Mm' replied the man, as though in pain.

'Are you from Mars?' Elsie asked.

'Mm' went the man again, his face contorted.

'How long did it take you to get here? Ten years?' asked Elsie.

'Mm'

'Twenty years?'

'Mm' said the man, an agonised look on his face.

'Twenty years? You've been all that time in your flying saucer?'

'Mm.' nodded the man, furiously.

'What can I do for you?' asked Elsie.

The little man opened his mouth, and with great difficulty said 'Can I use your toilet, please?'

Deny anything and it becomes overpowering. Now, for twenty years he has not been able to find a toilet and you are asking nonsense questions. 'Where are you coming from?' and 'Who are you?' and 'How many...?' How can he answer all these things? His denied part is there with a vengeance.

Your heart has been denied for so many lives that when it erupts it is going to create great chaos in your life. First you suffer from the mind, its tensions, anxieties; and then you can suffer from the explosion of the heart. That's what happens when a man breaks down. First he suffers from the tense state of the mind, and then one day the heart takes its revenge, erupts, and the man goes mad, goes berserk.

Both situations are bad. First the sanity was too much -- that created the insanity. A really sane person is one who can live between sanity and insanity in absolute balance. A really sane person always has some insanity in him -- he accepts it. A really rational person is one who respects irrationality too, because life is such. If you cannot laugh because of your reason -- because 'laughter is ridiculous' -- then you are bound for trouble, you are destined for trouble.

Yes, logic is good, laughter too is good -- and laughter brings balance. It is good to be serious, it is good to be non-serious too, and there should be a constant balancing.

Have you seen a tightrope walker? He continuously balances himself. Sometimes he leans to the left with his staff, and then he comes to a point where if he leans a single moment more, he will fall. He immediately changes his balance, goes to the other side -- to the right -- leans to the right. Then again a moment comes when one single moment more and he will be gone; he again starts leaning to the left. That's how he proceeds: leaning to the left, to the right, he keeps in between. That's the beauty -- leaning to the left and to the right, leaning toward both extremes, he keeps in between.

If you want to keep yourself in between you will have to lean toward both sides again and again. You are not to choose. If you choose, you will fall. If you have chosen the head, you will fall; you will hypertense. If you choose the heart and forget the head completely, you will become -mad. And if you want to choose anyhow, if you want to choose, then choose being mad. Choose the heart, because it is more essential.

But I am not saying that you should choose. If you insist and you say 'I HAVE to choose', then be mad rather than just dry and sane. Be of the heart. Love, love madly; sing, sing madly; dance, dance madly. That is far better than just becoming calculating, logical, rational, and just suffering nightmares.

But I am not saying... it is not my suggestion that you do that. My suggestion is to remain choiceless. 'Choiceless awareness' is the key word. Remain choiceless, aware, and whenever you see that something is going off-balance, lean to the other side. Bring the balance again, and this is how one moves. Life is like tightrope walking.

WHAT DID JESUS REALLY DO WITH MARY MAGDALENE?

Shiva, no personal questions, please.

HOW CAN I STOP WANTING TO BE SPECIAL?

Because you ARE special, and there is no need to be special. You ARE special, you ARE unique -- God never creates anything less than that.

Everyone is unique, utterly unique. There has been no person like you before, and there will NEVER be a person like you again. God has taken this form for the first time and the last time, so there is no need to try to become special, you already are. If you are trying to be special you will become ordinary. Your very effort is rooted in misunderstanding. It will create confusion, because when you try to become special you have taken one thing tor granted -- that you are not special. You have become ordinary already. You have missed the point.

Now, once you have taken it for granted that you are ordinary, how can you become special? You will try this way and that, and you will remain ordinary, because your base, your foundation is wrong. Yes, you can go to the dressmaker and can find more sophisticated dresses, you can have your hair style done again, you can use cosmetics; you can learn a few things and become more knowledgeable, you can paint and start thinking that you are a painter; you can do a few things, you can become famous or notorious, but deep down you will know that you are ordinary. All these things are on the outside. How can you transform your ordinary soul into an extraordinary soul? There is no way.

And God has not given any way because he never makes ordinary souls, so he could not think about your problem. He HAS given you a special, extraordinary soul. He has never given it to anybody. This is just made for you.

What I would like to say to you, Shaila, is recognise your specialness. There is no need to get it, it is already there -- recognise it. Go into your self and feel it. Nobody's thumb print is like yours -- not even the thumb print. Nobody's eyes are like yours; nobody's sound is like yours; nobody's flavour is like yours. You are absolutely exceptional. There is not a double of you anywhere. Even two twins are different -- howsoever alike they look, they are different. They go different ways, they grow different ways; they attain to different kinds of individualities.

This recognition is needed.

You ask: HOW CAN I STOP WANTING TO BE SPECIAL?

Just listen to the fact. Just go into your being and see, and the effort to be special will disappear. When you know that YOU ARE special, the effort will disappear. If you want me to give you some technique so that you can stop being special, then that technique will disturb. Again you are trying to do something, again you are trying to become something. First you were trying to become special, now you are trying not to become special. But trying... trying... improving in some way or other, but never accepting the you that you are.

My whole message is: Accept the you that you are, because God accepts it. God respects it, and you have not respected your being yet. Be immensely happy that God has chosen you to be, that God has chosen you to exist, to see his world, to listen to his music, to see his stars, to see his people -- love and be loved -- what more do you want? Rejoice! I say again and again rejoice in it! And in that very rejoicing, by and by, it will explode in you like lightning that you are special.

But remember, that will not come as an ego that you are special as against others. No, in that moment you will know that everybody is special. The ordinary exists not.

So this is the criterion: If you think I am special' -- more special than that man, more special than that woman -- then you have not understood yet. It is the ego game. Special, not comparatively; special, not in comparison with anybody -- special just as you are.

A Zen Master was asked -- a professor had come to see him -- and the professor asked 'Why am I not

like you? This is my desire. Why am I not like you? Why am I not silent like you? Why am I not wise like you?'

The Master said 'Wait. Sit silently. Watch. Watch me, and watch yourself. And when everybody else has gone, if the question still remains, I will answer.'

And the whole day people were coming and going, and disciples were asking, and the professor was getting very very restless -- time was being wasted. And this man said 'When everybody is gone...'

Then came evening and there was nobody. And the professor said 'Now enough is enough. I have been waiting the whole day. What about my question?'

And the moon was rising -- it was a full moon night. And the Master said 'Haven't you got the answer yet?'

The professor said 'But you never answered me.'

The Master laughed. He said 'I have been answering many people the whole day. If you had watched you would have understood. But come out. Let us go in the garden, the full moon is there in the garden, and it is a beautiful night.' And the Master says to him 'Look at this cypress tree' -- a big cypress tree, standing high, almost touching the moon. The moon was intertwined in its branches -- 'and look at this small bush.'

But the professor said 'What are you talking about? Have you forgotten my question?'

The Master said 'I am answering your question. This bush and this cypress tree have lived for years in my garden. I have never heard the bush asking the cypress tree "Why am I not like you?" And I have not heard the cypress tree ask the bush "Why am I not like you?" The cypress tree is the cypress tree, and the bush is the bush; and they both are happy in being themselves.'

I am myself, you are you. The comparison brings conflict. The comparison brings ambition, and the comparison brings imitation. If you ask 'Why am I not like you?' then you will start trying to BE like me, and that will be the undoing of your whole life: you will become an imitator, a carbon copy. And when you are an imitator you will lose aU respect for yourself.

It is very rare to find a person who respects himself. Why is it so rare? Why isn't there reverence for life -- your own life? And if it is not for your own life, how can it be for others? If you don't respect your own being, how can you respect the rose hush and the cypress tree and the moon and the people? How can you respect your Master, your father, your mother, your friend, your wife, your husband? How can you respect your children if you have not respected yourself? And it is very rare to find a person who respects himself.

Why is it so rare? -- because you have been taught to imitate. From the very childhood you have been told 'Become like Christ' or 'Become like Buddha.' But why? Why should you become like Buddha? Buddha never became you. Buddha was Buddha. Christ was Christ. Krishna was Krishna. Why should you become like Krishna? What wrong have you committed, what sin have you committed that you should become like Krishna? God never created another Krishna. He never created another Buddha, another Christ -- never! Because he does not like to create the same things again and again. He is a creator, he is not an assembly line -- one Ford comes, another Ford, another Ford -- Ford cars go on coming, all alike, on the assembly line. God is not an assembly line. He is an original creator: he never creates the same.

And the same will not be valuable. Just think: a Krishna walking again -- the same type of man. He will look like a joker. He will only get some place in a circus, nowhere else, because he will be repetitive. He will say the Gita again -- whether Arjuna is available or not, whether the Mahabharata, that great war, is happening or not -- but he will have to repeat his Gita. And he will walk in his clothes, and they will look very odd.

Just think of Jesus amidst you again. He will not fit! He will be out of date, he will be antique, he will be useful only in a museum, nowhere else.

God never repeats. But you have always been taught to become somebody else. 'Become somebody else -- the neighbour's son... become like the neighbour's son. Look how intelligent he is. Look... that girl, how gracefully she walks. Be like that!' You have always been taught to BE LIKE SOMEBODY ELSE. Nobody has told you: BE YOURSELF, and be respectful to your being; it is God's gift.

Never imitate -- that's what I say to you. Never imitate. Be yourself -- that much you owe to God. Be yourself! Be authentically yourself and then you will know that you are special. God has loved you so much, that's why you are! That's why you are in the first place, otherwise you would not have been. It is indicative of his tremendous love for you.

But your specialness is not in comparison with anybody else, it is not that you are special in comparison to your neighbours, friends, your wife, husband. You are simply special because you are alone. You are the

only person just like you. In that respect, in that understanding, efforts to become special will disappear.

All your efforts to become special are like putting legs on a snake. You will kill the snake. You think... because of compassion you are putting legs on the snake. 'Poor snake, how will he walk without legs?' Just as if the snake has fallen in the hands of a centipede. And the centipede has great compassion on the snake, he thinks 'Poor snake. I have one hundred legs and he has none. How will he walk? He needs at least a few legs.' And if he operates and puts a few legs on the snake he will kill the snake. The snake is perfectly okay as he is, he need not have any legs.

You are perfectly okay as you are. This is what I call respect towards one's own being. And to respect oneself has nothing to do with ego, remember. To respect oneself is not self-respect. To respect oneself is GOD'S respect! It is to respect the creator, because you are just a painting -- his painting. Respecting the painting, you respect the painter.

Respect, accept, recognise, and all those foolish efforts to be special will disappear.

WHAT IS THE DIFFERENCE BETWEEN MIND AND EGO? OSHO USES MIND WITHOUT EGO SO THEY CAN'T BE THE SAME. IS MIND ONLY DANGEROUS WHEN IT IS WORKING ON THE PAST OR FUTURE? I WOULD BE HAPPY TO FIND NO EGO, BUT I DON'T WANT TO DROP MY MIND LIKE A BANANA PEEL ON THE ROAD FOR OTHER PEOPLE TO SLIP ON (AND/OR FOR BUFFALOS TO EAT).

Niraj, buffalos are not so foolish. If you throw away your mind like a banana peel, no buffalo is going to eat it.

Yes, there is a possibility that some man may swallow it -- that much stupidity exists only in man. Buffalos are not interested in minds at all: they are perfectly okay, mindless.

But mind and ego are not synonymous. Ego is an illness of the mind. Ego means an ill mind, non-ego means a healthy mind. Ego is a constriction, a limitation on the mind. When the ego disappears, mind becomes Mind with a capital M.

In Buddhist literature they use mind in two ways: Mind with a small, lower case M, and Mind with a capital M. The capital M Mind is cosmic mind: the ego has disappeared, the whole has taken possession of you, you have surrendered. you are no more, God is. And the lower case M mind is you, the ego. It is against God, it separates you.

It is like an earthen pot... You take the earthen pot to the river, you fill the earthen pot with water, the pot is underneath the water. The water inside the pot is the same, and that outside of the pot is the same, but there is a wall -- an earthen wall, dividing. The wall disappears... then again the inside of the pot and the outside of the pot is one.

Ego is like a wall, an earthen wall that surrounds you and divides you from God. The question is not of the mind, the question is of the ego.

But you don't know any other mind, you only know this ego-mind. So when I am talking to you and I say to you drop the mind, I mean drop the ego. When you have dropped this mind, the ego-mind, then the cosmic Mind arises in you. Then you start functioning not from your own, you start functioning from the original source. Then God functions through you.

Beware of the ego. Sometimes even the idea of God can be used by the ego.

One man came to me. He had a big suitcase with him. He opened the suitcase and there were many files. And he said 'Now, look. God comes every day to me in the night, and he gives me messages. And in the middle of the night I have to write messages.' He was a Mohammedan, and the Mohammedans were very angry, because he was saying 'The NEXT Koran is descending on me, just as it descended one thousand years before on Mohammed. A higher dispensation is coming to me.'

I looked in his files. They were all rubbish! There was not a single word of any significance. But that man had come to me, he wanted me to recognise that he was a prophet, that God had spoken through him, that here was the proof.

And he said 'I know nobody else will recognise me, but you will recognise me.'

Now he had come with great hope and I felt great compassion for him. He was in a very very ill state, he was almost schizophrenic. One part of his mind was befooling another part of the mind. One part was saying things to the other part, and the other part was writing. No, he was not deceiving anybody, he was himself deceived. But the ego was feeling very good -- that God had chosen him to be a special messenger.

The ego can even play with the idea of God. It can claim to be God, it can claim God's realisation. One has to watch very carefully, because the ego and its games are very subtle.

It is related of Bernard Shaw that he once opened his front door to find himself face to face with two earnest young men, one of whom had some pamphlets in his hand.
'Who are you and what do you want?' asked Shaw.
We're Jehovah's Witnesses' said one of them.
'Really?' replied Shaw. 'I'm Jehovah. How are we doing?'

Now he is simply joking, but this is how the ego functions.

It happened in Baghdad that a man was caught because he declared himself a prophet of God. He was thrown in jail. After seven days the Caliph went to see the man. For seven days he had been kept starving, had been beaten continuously and was tied to a pole, swollen, scratched all over the body, very badly beaten, starving, dirty.

The Caliph asked him 'Now, what do you think? Do you still think that you are the prophet of God? Because there is only one God and there is only one prophet, Mohammed. So you take your statement back, otherwise you will be killed.'

The man started laughing and he said 'But when I was coming from God, when he appointed me as the prophet, he told me "You will be tortured, people will beat you, just as in the old days they have done with other prophets. They will insult you, they will kill you, as they have done with Jesus." So your beating, this jail and all this torture simply prove that I am a prophet. It does not disprove a thing. So I was right! In fact I was thinking that so many days had passed and nobody was beating me, and nobody was torturing me -- am I a prophet or not? You have proved that I am a prophet!'

And just then another man who was tied to another pole, started laughing very loudly.

And the Caliph asked 'Why are you laughing? What is the matter with you?'

And the man said 'This man is a liar. I myself AM GOD, and I never sent this man!' -- he had been caught one month before because he had declared himself to be God.

And I am not saying that there have not been people who have become God. Mansoor was right when he declared: ANA EL-HAQQ: I am God. The seers of the Upanishads were right when they declared: AHAM BRAHMASMI: I am God. Jesus is right when he says: My Father in heaven and I are one and the same. If you have seen me you have seen my Father

But it is a very delicate matter, because pretenders are there, egoists are there, ego-maniacs are there. You have to be very careful. You have to watch, you have to see into yourself so no ego starts claiming. When the ego has disappeared, when you have become just an emptiness, a nothingness, then the voice of God starts floating through you. That is cosmic mind.

Ego and mind are not synonymous. IN YOU they are! Right now they are. But if ego is dropped, then a totally new quality of mind arises in you which has nothing to do with you, which has existed before you, which is eternity. That's what Jesus means when he says 'Before Abraham was, I am.' He is saying 'Abraham' as the ego, as the personality. And when he says 'Before Abraham was, I am' he is using the words 'I am' as cosmic mind.

I can say to you 'Before Jesus was, I am'. Then 'I' is no more used in the sense of ego, it is just a linguistic way of saying that the eternal precedes the temporal, that the formless precedes the form, that the nameless precedes the name, that the egoless precedes the ego.

You are right, mind and ego are not the same. But don't get deceived by the idea. It can be dangerous, it can prove fatal. In you they are the same.

Drop the ego -- just peel it like a banana skin and throw it. And don't throw it on the road because, that's true, somebody can slip on it. You have been slipping on it for so many lives. And don't throw it on the road. As far as I know, no buffalo will eat it, but who knows? Some buffalo may have become stupid through living with men too long and may eat it and may get into trouble.

ARE WE NOT PUNISHED FOR OUT SIN?

No, We are punished BY our sin, not FOR our sin.

Sin itself is its punishment. You over-eat, you suffer; you over-indulge, you suffer. It is not that the suffering will come later on, that suffering will come as a result, no. Suffering comes in the act itself. So let me tell it in this way: We are punished BY our sin, not for our sin.

That FOR has created great difficulties for man, because 'for' means 'in the future', maybe in the other life. 'Who bothers about the future? And we will see when it comes if some ways and means can be found to avoid it. Or we can always go to the priest and confess, or we can go to the Ganges and take a bath and be relieved of the sin. Or we can go to a saint and be blessed by him.' Some strategy can be found, but I tell you you are not punished FOR sin, you are punished BY sin. So there is no way to get rid of it.

If you eat too much, you go against nature, and immediately... the punishment. The punishment is instantaneous, it is not afterwards; it is then and there, it is immediate. So nobody can avoid it. If you want to avoid it. you have to be very very conscious not to commit sin.

Sin is a kind of unconsciousness. You become angry. In that very anger you suffer, not that you will suffer afterwards. Anger is fire, anger is poison. It poisons your whole system: it disturbs your health, it disturbs your mind, it disturbs your tranquillity, it disturbs your soul; and then it hangs with you for days together. The disturbance has to settle again, and before it settles, you become angry again. Then it becomes chronic. Then it hangs with you.

My approach is that in the very act is the punishment, and in the very act is the reward, obviously. When you are loving, there is heaven; when you are hateful, there is hell.

I WANT TO SERVE PEOPLE. ISN'T THAT RIGHT?

It depends. It depends on you. If you have come home, if you have become that which is your destiny, if your own problems have disappeared, if you don't have any more anxiety, any more desires, any more unconsciousness, then there is no need to ask the question; service will flow from you, it will overflow. It will be a constant sharing -- not deliberate; it will be very natural, spontaneous. Wherever the need will arise you will be in service. If somebody is drowning in the river, you will jump. If somebody's house is on fire, you will rush with water. If somebody has fallen on the road, you will help him to get back up. But all these things will not be deliberate. Not that you will plan, not that you will seek for these situations, not that you will go out of your house thinking 'Where to serve? How to serve people?' You will live your life, and if some situation arises you will respond to it, with I10 plan. You will never become a servant. You will always be of service, but you will never become a servant.

These public servants are mischievous people. Never become a public servant. These are the people who have been creating trouble for man. And sometimes when you are a public servant, you go on serving whether the other person likes it or not.

I have heard...

One school in Manchester had a canal running alongside the playground. One day, two little boys came running into the headmaster's office in a state of great agitation.
'Sir, sir' said the first one, 'Bobby Armstrong fell in the canal!'
'Good heavens l' said the headmaster. 'Did you get him out?'
'Yes. sir.'
'Did you give him artificial respiration?'
'We tried to, sir, but he kept getting up and running away!'

I have heard about a missionary who told his children in the Sunday School to help people.
One child asked 'How? What should we do?'

So just as an example he said 'If some old woman wants to cross the street, help her.'

After seven days, he asked next Sunday 'Did you help somebody?'

Three hands were raised. He asked the first 'What did you do?'
He said 'I helped one old woman cross the street.'

The priest was very happy and said 'God will bless you. This is very good.' He asked the other 'What did

you do?'

He said 'I also helped an old woman cross the street.'

A little suspicion arose in the priest's mind whether they both got two old women. But old women are there, they can get them -- it is not such a big thing. He asked the third, and the third also said 'I helped an old woman to cross the street.'

Then it was too much. He said 'You all three got three old women?'

They said 'Who is saying three? It was only one woman.'

The priest was more puzzled, he said 'Then...? Three boys were needed to help the woman to cross?'

He said 'Even with three it was difficult because she didn't want to cross. It was so difficult, sir, but we did it ANYHOW! We carried her to the other side.'

Never become a deliberate public servant. Service should come as a natural growth of your meditation, otherwise you can be dangerous.

One man asked Buddha 'I would like to serve people.' Buddha looked at him and became very sad.

He said 'But why are you looking so sad? Why did you suddenly become so sad?'

Buddha said 'YOU ARE NOT. How can you serve people? First be; otherwise, in the name of service, you will do some harm. You are not yet beyond harm, you are carrying much poison in you. If you start serving people your poison will spread.'

It happened:

The chaplain of a large London hospital was doing his rounds of the wards when he came across a Chinese, desperately ill, in a side ward. He was in an oxygen mask, and looked close to death's door. The chaplain learned over him and said 'How are you feeling, old chap?'

The reply was necessarily muffled; however, it sounded so frantic and urgent that the chaplain asked him to repeat it. But he could not understand what the unfortunate man was trying to tell him. And then to his distress the Chinese, obviously suffering acutely, expired before his very eyes. He was haunted by this last word from a poor, lonely man in a foreign land, friendless and unable to communicate, so he sought out a professor of Oriental languages and repeated the, man's last phrase as exactly as he could remember it.

'Now' pleaded the chaplain what was he trying to tell me? What did he say?'

'He said' the professor answered "'You are standing on my oxygen pipe"!'

OSHO, THEY SAY THAT WHEN DRUNK THE ENGLISHMAN TENDS TO BOAST, THE IRISHMAN TO FIGHT, AND THE SCOTSMAN TO GO TO SLEEP IN CASE HE'S ASKED TO BUY A ROUND OF DRINKS. NOW I WANT TO KNOW WHAT DO YOU SAY ABOUT AN INDIAN?

There is no difficulty. The question is very simple. When an Indian is drunk, he delivers a little spiritual discourse -- minimum time limit ninety minutes.

I Say Unto You, Vol 2

Chapter #5
Chapter title: Ecstasy is Polarities Meeting

4 November 1977 am in Buddha Hall

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LUKE 7

36. AND ONE OF THE PHARISEES DESIRED HIM THAT HE WOULD EAT WITH HIM. AND HE WENT INTO THE PHARISEE'S HOUSE, AND SAT DOWN TO MEAT.

37. AND, BEHOLD, A WOMAN IN THE CITY, WHICH WAS A SINNER, WHEN SHE KNEW THAT JESUS SAT AT MEAT IN THE PHARISEE'S HOUSE, BROUGHT AN ALABASTER BOX OF OINTMENT.

38. AND STOOD AT HIS FEET BEHIND HIM WEEPING,A ND BEGAN TO WASH HIS FEET WITH TEARS, AND DID WIPE THEM WITH THE HAIRS OF HER HEAD, AND KISSED HIS FEET, AND ANOINTED THEM WITH THE OINTMENT.

39. NOW WHEN THE PHARISEE WHICH HAD BIDDEN HIM SAW IT, HE SPAKE WITHIN HIMSELF, SAYING, THIS MAN, IF HE WERE A PROPHET, WOULD HAVE KNOWN WHO AND WHAT MANNER OF WOMAN THIS IS THAT TOUCHETH HIM: FOR SHE IS A SINNER.

40. AND JESUS ANSWERING SAID UNTO HIM, SIMON, I HAVE SOMEWHAT TO SAY UNTO THEE. AND THE SAITH, MASTER, SAY ON.

41. THERE WAS A CERTAIN CREDITOR WHICH HAD TWO DEBTORS: THE ONE OWED FIVE HUNDRED PENCE, AND THE OTHER FIFTY.

42. AND WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM BOTH. TELL ME THEREFORE, WHICH OF THEM WILL LOVE HIM MOST?

43. SIMON ANSWERED AND SAID, I SUPPOSE THAT HE, TO WHOM HE FORGAVE MOST. AND HE SAID UNTO HIM, THOU HAST RIGHTLY JUDGED.

47. WHEREFORE I SAY UNTO THEE, HER SINS, WHICH ARE MANY, ARE FORGIVEN; FOR SHE LOVED MUCH; BUT TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE.

48. AND HE SAID UNTO HER, THY SINS ARE FORGIVEN.

49. AND THEY THAT SAT AT MEAT WITH HIM BEGAN TO SAY WITHIN THEMSELVES, WHO IS THIS THAT FORGIVETH SINS ALSO?

50. AND HE SAID TO THE WOMAN, THY FAITH HATH SAVED THEE; GO IN PEACE.

Who is Jesus Christ? The question has been asked down the centuries again and again, and it has been answered too. t3ut the questioners were wrong, and so were those who have answered it, because the question was out of a certain prejudice, and so was the answer. They were not essentially different; their source was one and the same.

The question was asked by those who were suspicious of Jesus' Godhood. And the question was answered by those who were not ready to believe Jesus' manhood. They were only ready to believe half of him. The Jews were ready to believe that he was a man. And the Christians were ready to believe that he was God. The Jews were denying half of him -- the Christ part. And the Christians were denying the other half -- the Jesus part.

Who is Jesus Christ? Christians don't want to see him as Jesus, son of man -- man of flesh, blood and bones, man as other men are. And the Jews did not want to believe him as God, as divine -- made of pure consciousness, not of flesh, blood and bones.

Nobody has been ready to believe Jesus in his totality. And that is not only the case with Jesus, that is the case with all the Masters -- Buddha, Krishna, Zarathustra. And unless you allow Jesus in his totality to penetrate you, you will not be transformed. Unless you allow him as he is, you will not be in contact with him. Jesus is both Jesus and Christ, and he is not ashamed of it.

In the Bible many times he says 'I am the Son of man', and as many times he also says 'I am the Son of God.' And he seems to have no idea that there is any contradiction between these two. There is none. The

contradiction exists in our minds. It doesn't exist in Jesus' being. His being is bridged. His being is bridged between time and eternity, body and soul, this world and that. His being is bridged between the visible and the invisible, the known and the unknown. He is utterly bridged, he is at ease with both, because he is both. Jesus and Christ are like two shores, and the river is only possible if there are two shores. Jesus is the river that flows between these two shores: both shores are his. He exists between them, he is a river.

Who is Jesus Christ -- God or man? And I say all the questions that have been asked were wrong, and so were the answers. Why? -- because the questions came either from Judaic knowledge or from Muslim knowledge or from Hindu knowledge. And the answers came from Christian knowledge, and knowledge cannot answer it. Knowledge cannot even ask it! Knowledge is impotent. Such questions of such importance can be asked only out of innocence, not out of knowledge. The distinction has to be understood.

When you ask a question out of knowledge, you are not really asking, because you already know. Your question is false, inauthentic. Your heart is not there. You are asking for asking's sake -- maybe for a discussion, a debate, an argument. But you know the question beforehand -- the answer is there A PRIORI. SO you cannot receive the answer, you are not open for it, you are not available for it. You are not ready to move, to explore; you already have the answer. And the question is arising out of that answer.

The Jews had the answer. They KNEW that he was not the Messiah, that he was not God. Why? -- because they had the idea that when the Messiah came EVERYBODY would recognise him! Everybody -- without any exception. That was their idea of the Messiah, that everybody would recognise him.

And if Jesus was not recognised by everybody, how could he be the Messiah? They have a definition. They had also believed -- that has also been their knowledge -- that when Jesus, the real Jesus, the Christ, the Messiah came, everybody would be liberated immediately. All past sins, present sins would disappear in that light, and it had not happened. 'Christ is there but people are not liberated yet, they are still living in sin, they are still living in misery. So this man cannot be the Messiah, cannot be the Christ.' This was not the man they were waiting for.

These are prejudices. They had never seen any Messiah. How could they define what would happen when the Messiah came?

For example, if in the dark night of your soul you have an idea that when the morning comes, money will shower from the sky: when the sun rises, everybody will become rich. And then in the morning when the sun rises, how can you accept that this is the sun? -- because the money is not falling and everybody has not become rich, people are still poor. And you go on looking at the sky and no money is coming. And because you are too concerned with the money, you don't see what is coming from the sun -- the light, the life, the ecstasy. You cannot see that because your eyes are completely covered with your prejudice, with your idea. And then you ask 'Who is this Jesus Christ?' You already know how the Messiah should be. That is hindering, that is an obstruction.

That's why the Jews missed. It was for this man that they had been waiting for centuries, and when he came and knocked on their doors, they missed. They denied him. How could they have denied? Were they bad people? No, they were people as good as you are, they were as good as Hindus and Mohammedans and Buddhists; there was nothing wrong with them. Then what was the problem? The problem was their knowledge. They had a prejudice. And when Christians answer that Jesus is the only begotten son of God, again it is knowledge.

What I want to say to you is: that the questions and the answers are coming from the same source; they are not different, they are not a little bit different. Christians say he is the only begotten son of God. Now this is stupid, because all comes from God, so how can Jesus be the son of God EXCLUSIVELY? Everybody is the son of God, we all partake of sonhood. God is our father, and that's what Jesus goes on saying again and again. But Christians won't listen. They have an idea that God has sent his only son. Why 'only'? -- too afraid that he may have another son to send, and the other son may come and then there will be conflict. Then who is right? 'So make it sure, certain, that he has only one son so that you are finished. Once more the Bible has come, now there will be no more Bibles coming again.' Mohammedans say 'Mohammed is the only prophet -- the last prophet. Now there will be no more coming. He has brought the ultimate.' So nobody can improve upon the Koran, nobody can improve upon the Bible, because nobody has the right to improve.

Why 'the only begotten son'? Are not trees, and the rivers, and the mountains, and the stars, and man, and animals, and birds created by God? Doesn't this whole existence come from God? Is it not flowing from his being? God is the totality of all. Rocks and rivers and mountains are as much his creations as you are, as Jesus is. There is no distinction. All beings participate in God. In fact, to BE IS to participate in God.

Otherwise you cannot be -- there is no other way to be!
TO BE IS to be God!

Then what is the difference between you and Jesus? The difference is not of your being, the difference is only of your knowing, recognition, awareness. Jesus knows that he is the son of God, and you have not yet recognised it. That's the difference. You can recognise it any moment. In that very recognition... the transformation, what Jesus calls METANOIA. It is only a question of recognition.

You have become oblivious of your reality, he is aware -- but there is no difference between the beings. You are as rich as he is; he knows it, you don't know. Because you don't know you remain poor, not because you are poor. You are not poor! How can you be poor when God is showering every moment on you? When he is beating in your heart, and circulating in your blood, and flowing into your consciousness, how can you be poor? You are not beggars. Everybody is an emperor, but you are not aware of the fact. You don't look inside yourself where God goes on making contact with you. You don't look into your source.

The word that Jesus uses for looking into your source is 'return'. That word 'return' has been translated as 'repent'. 'Repent' also means return, but it has fallen into wrong associations. It has become repentance. It has nothing to do with repentance. Return -- turn into your own being, a hundred-and-eighty-degree turn, and suddenly you see the light that you have always been. You see the light that you are. You see God. And for the first time you recognise that you have never lost track of him; he was just behind your back. You were not looking at him.

It is as if the sun has risen and you are standing in the full morning with closed eyes. Just open your eyes. Jesus is standing just by your side with open eyes, and you are standing with closed eyes. That's the only difference, there is no other difference.
Jesus is man because you are God.

Let me tell you what I mean. Jesus is as much man as you are man, and you are as much God as Jesus is God. God and man are not two separate entities. Man is one of the forms of God's expression in the world. Jesus is man and God, so are you. And to understand Jesus is to understand your own situation. And to love Jesus is to love your own being. To meditate on Jesus to meditate upon your own division, the gap that has come in your being between you and your own real self. To understand Jesus is to bridge that gap.

Jesus has no privilege over you, neither has Buddha. Nobody is privileged, otherwise God would be unjust. Everybody has the same powers. In the eyes of God we are all equal. Inequality is our creation. In God's eyes everyone is equal to everything else.

The Jews were very disturbed because Jesus was claiming that he was God, or God's son. For two thousand years Christians have been defending Jesus -- that he was God, that he is God.

And they have been trying to efface ALL the possibilities with which it can be proved that he is man. That's why they say he was born out of a virgin mother -- that is the beginning. So they deny his manhood, so he is not just like you; he is special. Even in his birth he is special. Then they try to make his life in such a way that no indications are left that he was human. He was very human, utterly human. He was a total man. He was not a perfectionist. When it was needed to be angry he became really angry. He threw the money-changers out of the temple and he said to them 'What are you doing here in my Father's home, in my Father's temple? Get out from here!' And he was in such a rage, that alone, single-handed, he threw many people outside.

He loved people. He had friends, he mixed with people. He ate with people, drank with people, he moved with people. He lived like an ordinary man. He had no pretensions of being anything extraordinary. And even if something extraordinary happens, he always says 'It is your faith that has performed the miracle. It is God's mercy on you. It is something between you and your God.' He does not even expect gratitude. Somebody is very grateful because a miracle has happened and he has been cured, and he wants to touch his feet and thank him, and he says 'No.' And the man says 'You are a great man, you are so good!' and Jesus says 'Nobody is good except God. You thank him. Forget about me. It is your faith that has cured you, not I. And if you have to be thankful, you have to be thankful to God. Forget about me. Don't allow me to be between you and your God.'

That's exactly what Buddha is reported to have said to his disciples 'If you meet me on the way, kill me immediately. Never allow me to stand between you and the reality. Hold my hand as far as you are not capable of walking alone and on your own. The moment you are capable of walking alone and on your own, just forget about me. Go ahead. Then don't cling to me. Then don't try to remain a shadow of me. If you meet me on the way, kill me immediately!' he says. That's what Jesus goes on saying again and again 'Forget about me. Let your thanks go directly to God. Who am I?'

Christians have been trying to efface all traces of his humanity; so he is born out of the virgin Mary, a virgin mother, which is absolutely absurd. Then he lives a life in which all human traits are removed. Christians only talk about his miracles, not about his ordinary life. They are afraid. Christians say that Jesus never laughed! Now this seems to be the ultimate in stupidity. Jesus... and never laughed? Then who else can laugh? But laughter seems too human, too mundane: they cannot allow Jesus to laugh.

But Jesus' life is such that he must have been laughing. He must have been really laughing. He must have been a man of laughter, because he says again and again 'Rejoice! Be merry! Celebrate!' These words cannot come from d man who has never laughed. And a man who has never laughed, why should he go to parties? Why should he drink with people? Why should he be mixing with people? And he was a mixer. Every day, every night, he was moving with people. He was not secluded. He must have been really laughing, enjoying. But Christians say he never laughed.

They have made his picture very sad-looking, long-faced, burdened. This is not possible! This is utterly wrong, because it goes against the basic realisation of a Christ, of a Buddha. Because a man who has attained to ultimate consciousness will be completely blissful, cheerful. His life will be a song and a dance. It will have the quality of flowers and stars. It can't be sad. Why should he be sad? It is his Father's world, it is his God's world. Why should he be sad? He has come home. When is he going to be happy? If you are not happy by knowing God, then there is no possibility.

Jesus looks so sad. He has been painted sad. He has been painted as 'the Saviour'. He has been painted as if he is carrying the burdens of everybody and sins of everybody. He forgives you! He does not carry your burden, he simply forgives you.

This is a wrong standpoint, that he takes your burden upon himself. If it is not of worth, why should he take it upon himself? And if it is so valuable, why should he take it from you? He will put some more on you. No, he is not taking anybody's burden, he is simply helping everybody to drop it. Because it is you who are holding and clinging to it, it is valueless. When he says you are forgiven, he says 'Forget all about your sadnesses and forget all about hell. It is your Father's world, and he is compassion and he is love. How can love punish you? How can love throw you in hell? How can love torture you? God is not a sadist!'

And then Christians say: resurrection. Their whole Jesus depends on three things. First: a virgin birth; second: a non-laughing, non-enjoying monotonous, sad life of miracles; and third: resurrection. These are the three things that seem to be important to them, and these are all useless because they miss the whole point. The real Jesus is missed. This is a myth that Christians have created around him, and because of this myth the real Jesus is lost.

I would like to tell you, he is a real man, an authentic man. He lived like a man, and he Loved living like a man. He lived in all the dimensions of manhood, and yet he is God.

Now there are people, strange people... Just the other night I was reading a Christian theologian, T.L.J. Altizer. He holds that 'God has ceased to be God in becoming a man, Jesus. The incarnation is the death of God in his divine being. In short, God is dead, and Jesus is his son.' Altizer says that God died because he became Jesus.

There are people who are against Jesus being the incarnation of God. They look like enemies, because they say how can God incarnate himself in such a small body? How can the infinite come into the finite? And how can the eternal enter time? They have their logic. How can the infinite be contained in a small body? It is not possible, because God is so great and Jesus is so small; they say it is not possible.

Now look at the other side. Now this is a Christian theologian. He says: Forget about God, God DIED the day Jesus was born. He became Jesus. God exists no more, now Jesus is God.

This is another extreme. First, the enemy does not allow God to incarnate because how can he incarnate? His logic is also the same; he denies Jesus' Godhood. To oppose this man, people like Altizer are there. They are ready to kill God to make Jesus a perfect God. Now God has disappeared into Jesus, he lives no more.

These are not the right ways to bridge: either 'God has to die' or 'Jesus has not to be a God'.

My understanding, my vision is totally different. God descends, not only in Jesus but in everybody. This incarnation is not only for once, it is an everyday incarnation. When a child is born to you, God is incarnated. When a seed sprouts, God is incarnated. When a sun is born, God is incarnated. When a flower blooms, God blooms. It is only God, there is nothing else. Existence is synonymous with God. And God can go on incarnating in millions and millions of forms. He remains inexhaustible, that's what the Upanishads say. They say: You can take out of the perfect as much as you want, but the perfect remains the perfect. You can take it COMPLETELY out of itself, and yet the whole remains behind intact. That is the meaning of the

infinite.

If you take something from the infinite and the infinite becomes a little less, then it was not infinite in the first place. The definition of the infinite is that you can take as much as you want, but you cannot exhaust it. God goes on being born, and remains unexhausted. And there are poor thinkers like Altizer, who think God was exhausted with Jesus. That too is a very very cunning device, so nobody can be born any more as Christ. So no more Buddha, no more Mahavir -- with Jesus God is finished, the doors are closed. God is dead because Jesus is there. God has become Jesus, so God cannot remain as God. To put the whole philosophy of Altizer in short, I would like to say, he is saying: God is dead, and Jesus is his son.

The father need not die in the son, the father can give birth to many sons.

You will be surprised, an ordinary father, a human father... How many sons can a human father give birth to, do you know? Millions. One single couple, if allowed time, can populate the whole world. That's how it has happened... Adam and Eve, one single couple, and they have populated the whole world. One single seed, and the whole earth will become green, just time is needed. An ordinary man will have intercourse at least four thousand times in his life -- ordinary, very ordinary. Those who go more into lave, they can make more -- eight thousand, ten thousand or even more. But the normal average is intercourse four thousand times. In each single intercourse, do you know how many cells are released? Millions. And each single cell can become a human being. Multiply four thousand by millions... A single human father can give birth to the whole earth. What to say about the ultimate Father?

Altizer's God seems to be very poor. A single incarnation and he dies, and he disappears. But there is a cunning trick in it so that Jesus becomes God and nobody else can become god again: so that Jesus remains the ONLY begotten son. I would like to say to you that Jesus is beautiful, he is divine, because everybody else is ALSO beautiful and everybody else is ALSO divine. The difference is of recognition not of existence. The difference is only of knowledge not of ontology.

Jesus Christ is both Jesus and Christ. He is Christ in Jesus, and he is Jesus in Christ. He is the meeting point where two worlds meet, where two utterly polar worlds meet. And hence the beauty, and hence the ecstasy of Jesus.

Ecstasy always arises when two polarities meet. The bigger the polarities, the bigger the distance between the polarities, the bigger the ecstasy. That's why while you are making love to a woman there is great joy, because two polarities meet. Not very big polarities, because a man and woman are not very far away -- not very distant, but still distant. When a man and woman meet and are lost in love there is great ecstasy, there is great joy because they are dissolved, the egos are lost. Boundaries are no more valid -- they are overlapping, overflowing into each other. Their ordinary mundane worries don't make any sense in this moment of joy. This orgasmic moment, how does it arise? It is the meeting of the polarities. What to say about Jesus meeting Christ, Gautama meeting Buddhahood, man meeting God -- those are the ultimate polarities as far away as possible -- finite meeting infinite. The very meeting is the ultimate in celebration.

Jesus must have been ecstatic. Because of the Christian painting, Christian ideology, he looks very sad. He must have been a man of great joy, overflowing with delight. What else is possible when the light has happened inside? -- delight has to happen outside. They go together. When the house is lit -- even with closed windows, travellers can see the light falling outside, from the curtains, from the doors. That is delight! When light has happened inside, from the outside people can see something immensely valuable flowing.

That is the definition of ecstasy: polarities meeting.

Ordinary man is like a person living in sleep. not aware of who he is. When God's energy touches him, when he is available to God's energy, when he is receptive to God's energy, when that stirring energy comes dancing into him, there is ecstasy. There is no ecstasy unless we join the mundane with the supramundane, the mud with the sun, the earth with sky, the body with the soul, matter with mind -- only then, when sun and the mud meet, is the lotus born, the lotus of ecstasy. Unless reality is as miraculous as the supposedly miraculous, we are frozen in ice.

Man as man is a frozen thing. And let me say to you: God as God is also a frozen thing. So it is not only that you are seeking God, God is also seeking you. It is not that without God you are sad, God is ALSO sad without you. And when you meet with God, and God meets with you, it will not be only YOUR ecstasy, it will be his ecstasy too. The whole existence will feel ecstatic. Whenever a single human being becomes a Christ or a Buddha, the whole existence dances, the whole existence is overjoyed -- goes mad with ecstasy!

Meeting is the melting of the divisions. Thinking of yourself as man is creating a division. And if you don't drop this division, this category that you have created around you, that 'I am a man', you will not allow

God to enter in you. You have to be completely free from boundaries, from all boundaries -- the boundary of the Hindu, the boundary of the Christian, the boundary of man, the boundary of richness, poorness, education, uneducation, the boundary of white and black, the boundary of the brahmin and the SUDRA -- all the boundaries have to be dropped. In that very dropping the eternal enters into your time world. Into your dark night of the soul comes that light, floods that light. And suddenly, you are no more the same. And let me repeat: God is also no more the same!

God was never so rich as he became after Christ. He was never so rich as he became after Buddha. He is not so rich as he will become when you meet him, because you will pour into him. I know you only have a small energy, but an ocean is created by small drops falling, falling, falling... Small rivers flow into the ocean and create the ocean. No single river can create the ocean, but each single river goes on creating it, goes on helping it. God is bigger than ever every day, because some water, some river again flows into him, again brings a new life, a new thrill.

God is evolving, God is hot a static thing. God is evolving every moment.

Meeting is the melting of the boundaries, blurring of the divisions, overlapping, overflowing. This is what is called trust or faith or surrender. At absolute zero, absolute surrender, life takes over once more and we are returned to God or to Tao or to DHAMMA, to free-flowing totality. God is the free-flowing totality, God is not a person.We return to our pure being only when we become a free-floating totality. In this state everything: is okay, right.

A rusting tin can fill us with radical awe as the sunlight catches it...

In Yoga they call it a certain state of NADAM, a certain state of harmony, accord. When man disappears into God and man's conflict with God disappears, there IS NADAM, there is harmony -- what Heraclitus calls 'the hidden harmony'. NADAM IS homeostatis -- harmony, rhythm. You are out of rhythm, out of tune with God, that is your misery. Jesus is in tune with God, that is his joy. If he is also miserable, if he is also sad, then what is the difference between you and him? The difference is that he feels for you, that he feels all compassion for you, but he himself is in utter joy. In &ct, because he is in utter joy, he feels sorry for.you, he feels compassion for you. He wants to bring you also to this utter J oy, and he knows it is yours just for the asking. Hence he says ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU.

The sutras:

> AND ONE OF THE PHARISEES DESIRED HIM THAT HE WOULD EAT WITH HIM. AND HE WENT INTO THE PHARISEE'S HOUSE, AND SAT DOWN TO MEAT.

Jesus was always ready to go anywhere to anybody. He wanted as many people to come in contact with him as possible. He never missed a single opportunity of Contacting people.

Before we go further into the sutras, a few things about Jesus' way, his work, have to be understood. How did he transform so many people? what was his secret? what was his alchemy?

Remember these seven words. Christ means to me these seven words, and this is his whole alchemy. First: catalytic; second: catalepsy; third: catharsis; fourth: catastrophe; fifth: cross; sixth: conversion; and seventh: Christ-consciousness. This is his whole alchemy, how he used to transform people. His work is different from Buddha's, his methodology is different; different from Krishna's, different from Mohammed's. He is a unique Master.

First: catalytic. Jesus' work is that of a catalytic agent. He wants people to be in contact with him, what Hindus call SATSANG. To be in contact with the Master, to be in the presence of the Master -- the very presence functions. Jesus does not give methods to people, that is not his way. Patanjali's way is to create devices, methods; that is the way of Gurdjieff too -- to create methods and devices so people can start growing. Jesus' way is that of SATSANG. He transforms people just by his touch. He overpowers people, he surrounds them. His energy starts dancing around them. He starts pulsating his being, and in his pulse -- that powerful pulse of Jesus -- the other person also starts pulsating. In the beginning, hesitant, afraid, not knowing where he is going, but slowly slowly he gains momentum. It is like a dancer. Have you not watched when a dancer is dancing and the music is on, something of the dancer starts happening in you? Your feet start moving, you start tapping the chair with your hand, your head starts nodding. You are filled with it. Some pulsation has reached you.

Jesus' methodology is to pulsate people through his pulse, to magnetise people through his magnetism; to be with them. And the best way to be with them is when they are very very relaxed. Hence Jesus was always ready to go to people, to drink with them, to eat with them, because that is the most relaxing moment in people's lives. Buddha has never done that -- that was not his way. When people are eating, they are relaxed.

Have you not watched it? Even businessmen like to take you for lunch, because then things are easier. You are more positive, you are more relaxed, you say yes more easily. So if the salesman wants to sell the car to you, he takes you for lunch. When your belly is feeling good and you are feeling very contented, and the aroma of the food and the joy of the food, and you are feeling really satisfied... it is very difficult to say no. It is easier for the salesman to sell something to you. And Jesus is the greatest salesman. It is not just accidental that his religion has become the greatest religion as far as numbers are concerned. The greatest salesman ever.

He would go to people to take food with them or to drink with them, and that was the moment when he would try to infiltrate their being with his presence. That was his catalytic, magnetic power. When people are drinking... You have drunk a little bit -- you become more relaxed. Then things are more easy, you are less defensive.

Gurdjieff used to do that -- that was his everyday work. Just as every day I go on talking to you, every day he used to invite his disciples for food. That was the greatest thing. Every day, every night. And it was not an ordinary dinner. It used to continue for five hours, six hours, seven hours, almost half the night. And then drinking... and he would force you to eat and drink, and he himself would be serving and it would be difficult to say no; eating, drinking, laughing, you would be less defensive. And he would be telling jokes, and people would become very very relaxed. The atmosphere would become very homely -- utterly homely. They would forget who Gurdjieff was and who they were. They would relax into his being, and his work would start.

That's exactly what I am doing I go on talking to you. That is a kind of feast, a feast of words. You become involved in the words, you become utterly involved with the.words, and my work, the REAL work starts. That is indirect.

So the first thing, the first word to be understood about Christ is 'catalytic'. He is not a great philosopher like Buddha. He is not a great scientist like Patanjali. He is not a singer like Krishna is. But he has his own method and that method is of the catalytic agent.

In the East there have been many Masters like that, but Jesus is the ultimate in SATSANGA: just being with people.

The catalytic agent means that nothing is done to you, but something happens to you. The catalytic agent does not go into you, and does not do anything in you. But just the presence, just the very presence provokes you, inspires you, and something starts growing in you. Just as scientists say, if you want to make water, hydrogen and oxygen are needed; but they cannot meet unless electricity is present as a catalytic agent. It does not enter into them, it remains aloof, but its very presence helps them to meet. That is very miraculous. Science has not yet been able to know how the catalytic agent works, because nothing goes out of it, it is simply there. But you can understand it.

Sometimes I am simply here, and something becomes silent in you. And this can happen even when you are far away if you remember me. If you remember totally, immediately you will find something has changed. The vibe around you is no more the same, something has fallen quiet, silent. The turmoil of the mind is a little far away, not so close by. You are settled and centered.

Just the other day somebody asked the question 'While I am here listening to you and to your words, much is happening to me. But when I go back, will it continue to happen when I will be listening to your tapes or reading your books?'

It depends on you. It can't depend on books, on tapes, but it depends on you. If in those moments of listening to the tapes or reading the books you can feel my presence, you can visualise my presence, you can think of me and remember me, it will go on happening. There will be no problem. Distance does not make much difference.

For the first time it is needed to be close. Once the contact has happened, then you can call me anywhere. And when I say you can call me anywhere, I mean you can simply fall into my presence anywhere, you can just remember me. Calm and quiet, remember me, be full of my presence, and suddenly it will be there, and it will function as a catalytic agent.

A catalytic agent is a miraculous thing. This is Jesus' real miracle. Tao has a word for it, they call it

WEI-WU-WEI, action without action. The Master does not DO anything to you, he does not interfere in your being, he simply is there. But he is pulsating and his pulsation is strong; his pulsation is vital. He is like a great wind which goes on blowing, surrounding you. You are like a fragile tree; you start swaying in the wind and something starts happening to you -- the dance. The wind is invisible, and in fact the wind is not doing anything to you, it is simply blowing on its own way. But it can give you the thrill, it can wake you up! This is what acid people call a 'contact high'.

It happens sometimes when somebody has taken LSD and is really deep into it, gone, and you are just taking care of the person. You have not taken LSD, you are just taking care of the person because it is dangerous to leave him, and suddenly you start feeling that something is turning on in you. This is now a universal experience, because so many people in this generation have taken LSD, marijuana, psilocybin and things like that. This is a universal experience now, that sometimes just by being in the presence of somebody who has gone deep in his LSD trip, you start feeling high. Something starts moving in you. Wings grow, and you start flying. And you have not taken anything! Then what is happening? Because that man's pulsation is so powerful in this moment, that man is blowing like a great wind, he takes you with him unawares. You are pulled by him, you are taken by his stream of consciousness.

This is a new experience in the West, but in the East it is very ancient. And this is nothing, because LSD is LSD -- such a small quantity you take. But a Jesus is pure LSD -- just LSD and nothing else! He is made of the stuff LSD. A Buddha is absolute marijuana. Each single cell of his body is marijuana. It is not chemical, it is spiritual. It is such a vital force that there is no other force which is more vital. The only question is if you become available to it -- then it turns you on.

The second word is 'catalepsy' -- the suspension of your old being. When you are in contact with a Christ or a Buddha, your old being is immediately suspended out of the very shock; you cannot function as you used to function before. The very presence of the Christ is such a shock that everything is suspended. For a moment all thoughts stop, all feelings disappear. For a moment you may miss a heartbeat. That's why it happens that around great Masters you will see many people who look like zombies. They are in a kind of suspension.

Just the other day Divyananda came to me. He works in my garden. And he said 'What is happening to me? I have become almost like a zombie, and I am afraid. Should I go and do something else?' And I told him 'You be a zombie. Be a perfect zombie, that's all. You continue your work.' Now something immensely valuable is happening, but he cannot understand it yet. This is what is happening: catalepsy. He is open to me, and working in my garden he has become even more open to me. He is in shock, he is forgetting who he is. He is losing his old identity, he is paralysed! Why paralysed? -- because the old cannot function and the new has yet to be born. So he is in the interval.

This is going to happen to many. Don't be afraid when it happens! It will go, it is not going to remain, but it is on the way. It happens. This is a state of not knowing: you don't know what is what, all your knowledge is lost, all your cleverness is gone. You become idiotic. You look like an idiot. People will say that you have become hypnotised or something, that you are no more your old self. That is true. But it is a kind of shock, and good, because it will destroy the past, it will make you discontinuous with the past, and it will bring the fresh, the new. It will allow something original to happen. But before the original happens, the past has to go.

You are like a pot in which there has been poison for a long time, for many years, for many lives. Now before something can be poured into it, the poison has to be thrown out and the pot has to be cleaned, utterly cleaned. Even if a little bit of poison remains hanging around, it will destroy the new that is coming, it will kill it.

That is the whole meaning of sannyas and disciplehood: that your past has to be completely washed away; your memory, your ego, your identity -- all have to go. When you are just an empty pot, then something more is possible. That is the third state: catharsis. When your head is in shock, your heart becomes free, because the head is not allowing the heart to be free. It is keeping the heart as a prisoner. When the head has stopped in shock... And each Master beheads you, cuts your head mercilessly; destroys your reason, destroys your logic; brings you down from the head. And the only way is to cut the head completely.

This is the third state: catharsis. When the head is no more functioning, its control is lost and the prisoner is free, then the heart starts throbbing again -- maybe after many, many lives.

And for many lives you have been repressing your emotions, feelings, tears, love -- they all flood you. That's what catharsis is -- the appearance of the heart. The repressed explodes and the emotional bursts out

-- a kind of earthquake or a heartquake, a volcanic situation. You are flooded by the unconscious and the irrational. That's why a real disciple always passes through a kind of insanity around a Master.

The fourth state is catastrophe. When reason is gone and the heart goes mad it is catastrophe. And then the ego starts falling into pieces, because the ego is nothing but control. The control of the head over the heart is creating the ego. When the head is no more functioning, it is in shock, catalepsy, and the heart is in catharsis. The ego disappears because the ego is no more there. It cannot be there, the control is gone. And when the ego falls it looks like catastrophe. All is lost, chaos arises and now one feels that one has really gone mad. It is not just a temporary madness. It looks now as if it is going to remain there forever. One cannot look beyond it.

This is what Christian mystics call 'the dark night of the soul': a kind of hopelessness arises. One is utterly lost and there seems to be no possibility of getting out- of it. One is drowned and drowning. And the powers that are drowning you are so vast that there seems to be no hope that you can get over them. The shores are no more visible; you are in the middle of the ocean.

And then comes the fifth: the cross. The ego dies on the cross.

In the fourth state it simply disintegrates, but goes on lingering in fragments, clinging here and there. In the fifth it dies, the ego completely dies -- no more identity with body or mind, a state of negation, death, emptiness. Great trembling, fear... one is on the verge of the abyss called God. That's where Jesus found him -- on the cross. That cross has to come to everybody. Jesus says everybody has to carry his cross on his shoulders.

Then comes the sixth: conversion. Only when you are dead does God become alive in you. Only when the seed dies does it become a tree, only when the river disappears into the ocean does it become one with the ocean: conversion.

'Conversion' is a beautiful word very badly used by Christians. They think that if somebody is a Hindu and becomes a Christian, this is conversion. This is not conversion. A Hindu becoming a Christian, this is nothing. He has simply changed one prison for another, one priest for another, one book for another. But there has been no real change, no transformation. A Christian can become a Hindu; Hindus think this is conversion. This is not conversion. Conversion happens only when the ego dies and God is born in you. Conversion is when the human becomes divine, not when a Hindu becomes Christian or a Christian becomes Hindu. But when the human becomes divine, when Jesus becomes Christ, then there is conversion; when Gautama becomes Buddha, then there is conversion.

In the fifth, the cross, the ego dies. In the sixth, the self is born -- the supreme self, the ATMAN, your real self. For the first time you know who you are. Mountains are again mountains, rivers are again rivers. All confusion gone... clarity arises. Your eyes become transparent, you can see things. Now there are no more any prejudices, no more any ideologies. One is neither Hindu, nor Mohammedan, nor communist, nor fascist. One simply is... a purity of isness. This is where what Hindus call SATYAM, SHIVAM, SUNDERAM IS felt. SATYAM means truth, SHIVAM means good, and SUNDERAM means beauty. Not before that.

Before that, what you call beauty is nothing but lust. What you call good is nothing but conditioned morality. What you call truth is nothing but correspondence between you, your statement and things.

It is like you say 'In the room there are three chairs.' And somebody goes and finds three chairs, so it corresponds, it is 'true'. This has nothing to do with truth, it is just correspondence, a true statement. But what about truth? What is truth? -- three chairs? If there are two chairs, it is untrue. This is only linguistic and logical truth.

Truth means that which is hidden behind the trees and the mountains, hidden behind people, hidden behind everything. That 'hidden' becomes unhidden, then you come to truth.

Truth... and then you come to SHIVAM; your life becomes good. Not in the sense of being a moral person, a Pharisee, a puritan, no; your life becomes spontaneously good. Not that you try to do good. but whatsoever you do is good. You cannot do bad! The bad is impossible, because you cannot think of yourself as separate from others. How can you do bad? You cannot hurt anybody because now hurting anybody is hurting yourself. Your ego is gone. You hurt somebody and you are hurt. You kill somebody and you are killing yourself. You steal from somebody and you are stealing from your own pocket. Now goodness is just natural -- not imposed -- spontaneous.

And SUNDERAM. And only then, when you have known what is and you have become spontaneous, can you know what beauty is. Beauty is not only poetry, it is the vision of truth, it is the vision of God.

But one step more. It is like you are one thousand miles away from the Himalayas in the early morning

and you see in the clear sky no clouds, and the Himalayan peaks are standing there. Those virgin snows shining like gold in the morning sun... but you are a thousand miles away. It is beautiful, it fills you with awe, but you are still distant.
So in conversion: SATYAM, SHIVAM, SUNDERAM.

And then the seventh state is Christ-consciousness. You are no more away from the peaks, you have become the peaks! You are no more away from those virgin snows, you are those snows. You are not seeing sunrays reflected on the snow, you are those sunrays. Christ-consciousness is born: one becomes one with the whole. One becomes that which one really is. One becomes one with God. Buddha calls it NIRVANA, Christ calls it 'kingdom of God', Hindus call it SATCHITANANDA. Now again another trinity arises.

First in the sixth: SATYAM, SHIVAM, SUNDERAM -- truth, good, beauty. In the seventh: SAT -- being, CHIT -- consciousness, ANANDA -- bliss.

Remember these seven words and meditate on them. Then you will be able to easily understand these immensely significant sayings of Jesus.

AND ONE OF THE PHARISEES DESIRED HIM THAT HE WOULD EAT WITH HIM. AND HE WENT INTO THE PHARISEE'S HOUSE, AND SAT DOWN TO MEAT.

AND, BEHOLD, A WOMAN IN THE CITY, WHICH WAS A SINNER, WHEN SHE KNEW THAT JESUS SAT AT MEAT IN THE PHARISEE'S HOUSE BROUGHT AN ALABASTER BOX OF OINTMENT.

This woman is Mary Magdalene.

AND STOOD AT HIS FEET BEHIND HIM WEEPING, AND BEGAN TO WASH HIS FEET WITH TEARS, AND DID WIPE THEM WITH THE HAIRS OF HER HEAD, AND KISSED HIS FEET, AND ANNOINTED THEM WITH THE OINTMENT.

Just the presence of Jesus... He waLked on that street, he went into this Pharisee's house, and this woman Mary Magdalene heard. This was his first meeting with Magdalene. She was a prostitute. And something welled up in her heart.

Sometimes it happens that saints miss and sinners achieve, because saints are very proud of their sainthood. The ego is strong.

Now a saint has not come to see Jesus but a prostitute. Hearing that Jesus is so close by, knowing that he has come... Maybe she had always dreamt and always wanted to see him but was afraid whether she would be allowed or not. She may have felt embarrassed, may have felt shy. What would he say? How would she stand before him? But she must have dreamt, she must have desired. Now the opportunity has come.

AND STOOD AT HIS FEET BEHIND HIM WEEPING...

Now she is standing behind, weeping. This is the way to meet Christ. How can you encounter him from the front? It will be difficult to encounter him from the front -- you will be dazzled. And encountering him from the front will be a kind of ego. No, one can only meet Jesus weeping, because the meeting with Jesus is not of the head, but of the heart. And one can come only from behind -- hesitant, knowing perfectly well 'I am not worthy.' The more you feel that you are not worthy, the more worthy you become. The more you feel you are worthy, the less worthy you are, because it is basically pride that hinders, nothing else. Rabbis won't go to Jesus, saints won't go to Jesus. I have never heard... not a single story that any saint went to see Jesus. How can they go? It is impossible. They would like Jesus to come to them. They cannot go, their pride will not allow them.

If sometimes some respected people have come to Jesus, they came hiding. One professor came one night in the dark when everybody had left, because he was very respected. His name was Nicodemus. He was also a rabbi and a professor, and a member of the board of the great temple. He was afraid to come in the daylight -- people would come to know. And when people would see that he had come to see Jesus, then they would suspect his knowledge. 'So he is also following this madman? So he has also fallen into his trap?' He comes in the dark night when nobody is there.

But this woman, this woman of the street, comes to see Jesus. She stands behind, is weeping.

... AND BEGAN TO WASH HIS FEET WITH TEARS...

And when she comes in front of him, what does she do? She washes his &et with tears. How else can the feet of a Christ or a Buddha be washed? You have to pour out your heart. Those tears are nothing but her heart. She is crying, weeping -- she is utterly happy too. She is sad about her past, she is repentant about her past, but she is utterly overjoyed too because she has been able to come to Jesus, she has been able to touch his feet.

She must have been afraid, because no saint would allow himself to be touched by a woman of the street. She must have been afraid Jesus would say 'Woman, keep away!' But he has not said anything. He is there utterly showering compassion on her.

... AND BEGAN TO WASH HIS FEET WITH TEARS, AND DID WIPE THEM WITH THE HAIRS OF HER HEAD, AND KISSED HIS FEET, AND ANOINTED THEM WITH THE OINTMENT.

NOW WHEN THE PHARISEE WHICH HAD BIDDEN HIM SAW IT, HE SPAKE WITHIN HIMSELF, SAYING, THIS MAN, IF HE WERE A PROPHET, WOULD HAVE KNOWN WHO AND WHAT MANNER OF WOMAN THIS IS THAT TOUCHETH HIM: FOR SHE IS A SINNER.

Now this woman is being transformed, and this Pharisee -- this respectable man -- is missing. He has invited Jesus but he is not pulsating with him. Now his mind, his knowledge, his prejudice are coming in the way.

... HE SPAKE WITHIN HIMSELF... THIS MAN, IF HE WERE A PROPHET...

Now he knows the definition of a prophet. Everybody thinks he knows the definition of God, prophet, Messiah, Christ, Buddha. You have not ever looked into the eyes of a Buddha, you have never tasted of it.

Just the other night a sannyasin was saying to me that in Vrindavan here, things like garlic and onions are used int he food -- -'These are harmful to meditation' -- as if he knows what meditation is. He has heard it. He runs a restaurant, so he knows about food -- that is true; but he does not know anything about meditation. Who has told you that onion and garlic are against meditation? Have you meditated without onion and garlic and then with onion and garlic? Have you experimented? Just foolish ideas, fads, go on being given from one to another. One generation gives its foolishness to another generation. And the longer it has been transferred, the more powerful it becomes, because it has a history. The onion is so innocent. If you want to avoid, avoid apples not onions, because it is the apple which created the whole trouble.

But that story also seems to be wrong because I eat three apples every day just to see when God is going to expel me -- he has not expelled me yet. My doctor had told me when I was young that an apple a day keeps the doctor away. So I started eating three to keep everybody away! But God has not expelled me yet, and he seems to be very overjoyed with me.

But the onion? It was not even forbidden to Adam. And if garlic is the problem, then Maitriji will never enter the kingdom of God -- impossible. And he would not like to either, if he has to enter without garlic.

Fads! You don't know anything about meditation. You don't know anything about Christ, you don't know anything about Buddha. But you have ideas, and you are not even hesitant. He was so certain about it that even I felt it would be very shocking to say anything to him. So I said 'You come back and you start improving things here.'

... HE SPAKE WITHIN HIMSELF SAYING, THIS MAN, IF HE WERE A PROPHET, WOULD HAVE KNOWN WHO AND WHAT MANNER OF WOMAN THIS IS THAT TOUCHETH HIM: FOR SHE IS A SINNER.

He must have been waiting. Now this is a good situation to judge whether this man is a Messiah, a prophet or just an ordinary pretender. Now he is a pretender. He has not even been able to know that this

woman is a sinner. He should have shouted 'Keep away, you ugly woman! You want to pollute me? poison my being? Keep away your ugly and impure hands! Get out from here!' Then the Pharisee would have been very happy. He would have recognised. 'Yes, this is how a prophet should be.' He would have touched his feet -- but if he fits with his knowledge, then only... He is not ready to fit with Jesus; Jesus has to fit with him. That has to be remembered always.

Many of you try, with me too -- I have to somehow fit with your inner arrangement, with your ideas. I have to behave according to you; if I don't behave, then I am wrong. But you are not hesitant about your ideas. If your ideas were right, then you would have arrived long before. You have not arrived, you are still searching and stumbling. And still you think your ideas are right?

This Pharisee knows nothing, otherwise he would have become a Christ by now. But knowledge is very stupid, very pretentious. It goes on believing in itself.

AND JESUS ANSWERING SAID UNTO HIM...

Jesus must have watched what happened, must have seen this man's face changing, must have seen that he was feeling a little ashamed that he had called this man into his house. Maybe he would have to clean his house, and whitewash it again. 'And not only this man has entered, a prostitute has come... And he does not know a thing about anything. He seems to be completely ignorant of the scriptures.'

AND JESUS ANSWERING SAID UNTO HIM...

And he has not SAID anything.

Many times you don't ask me things and I answer, because I feel the question is there. You are not gathering courage to ask it.

AND JESUS ANSWERING SAID UNTO HIM, SIMON, I HAVE SOMEWHAT TO SAY UNTO THEE. AND HE SAITH, MASTER, SAY ON.

Now things have changed. Just inside he was saying 'this man' and outside he says 'Master'. How man lives in hypocrisy! How man goes on living in two worlds -- split, schizophrenic! And these people think they can even deceive Jesus. Inside he says 'This man is not a prophet at all' outside he says 'Yes, Master, say on.'

THERE WAS A CERTAIN CREDITOR WHICH HAD TWO DEBTORS: THE ONE OWED FIVE HUNDRED PENCE AND THE OTHER FIFTY.

AND WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM BOTH.
TELL ME THEREFORE...

asked Jesus

... WHICH OF THEM WILL LOVE HIM MOST?

Jesus always talks in parables, small parables, but greatly indicative, symbolic.

THERE WAS A CERTAIN CREDITOR WHICH HAD TWO DEBTORS: THE ONE OWED FIVE HUNDRED PENCE, AND THE OTHER FIFTY.

AND WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM BOTH. TELL ME THEREFORE, WHICH OF THEM WILL LOVE HIM MOST?

SIMON ANSWERED AND SAID, I SUPPOSE THAT HE, TO WHOM HE FORGAVE MOST. AND HE SAID

UNTO HIM, THOU HAST RIGHTLY JUDGED.

But just see the point. This man says 'I suppose...' When he was thinking about whether Jesus was a prophet or not, he had not thought in the words 'I guess, I suppose, I think'. No, he was certain. Now he says 'I suppose... I guess that the one who has been forgiven most will love more.'

Jesus says

THOU HAST RIGHTLY JUDGED. WHEREFORE I SAY UNTO THEE, HER SINS, WHICH ARE MANY, ARE FORGIVEN; FOR SHE LOVED MUCH: BUT TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE.

Two things: first, if you are forgiven your many sins you will love more, naturally. If you love more, more of your many sins will be forgiven, naturally. It works both ways. It is not just that you love only because your sins have been forgiven. If you love, your sins will be forgiven. If your sins are forgiven you will love. They go together.

Jesus is giving one of the greatest criterions ever given. It is not a question of how many sins you have committed in your lives -- millions! The question is: Can you bow down to God and ask for his forgiveness? Can you surrender? Can you say to him 'I alone am not able to pay your debts, I am helpless. I am lost. If you save me, only then can I be saved; otherwise, there is no hope.' If you can say this from your very core of being: that is prayer. In that way Christianity is far more religious than Buddhism, Jainism, Hinduism. Because Buddhism, Jainism, Hinduism depend more on man's act, KARMA. They don't depend on God's compassion, on God's forgiveness. That dimension is missing, utterly missing in Jainism. That's why Jainism is very very dry, mathematical, calculating .

Sometimes I suspect because Jainism is so calculating, that's why all Jains have become businessmen. There must be some relationship between the two. Very calculating! -- you have done one thing wrong, you have to do one thing good to cancel it. It is a question of mathematics. It is not religion. It is more of a science, because love never enters anywhere. Forgiveness... the very word is not known in Jain scripture. There is nobody to forgive, and forgiveness cannot be possible because that will be favouring a few people. There is no question of favouring anybody. Everybody has to suffer his sins, and everybody has to pay for them. It appeals to the logical mind, but it has no religious quality; it is dry. Without love, no religion can be religion.

Christianity has one beautiful thing and that is: God's compassion is our shelter. It is impossible to think that man will be able to get out of the mire of his actions on his own, all alone. He will get more and more into the mire. Man is helpless, unconscious, blind. To ask that he can get out of this LONG history of sins is almost to ask for the impossible. It is to ask for a miracle.

But there is a way -- a way if you can surrender. In utter helplessness if you can- cry for God and say 'Save me! I am defeated. I accept my defeat, and I don't carry any more pride that will ever succeed. My failure is utter. I fall at your feet.'

Compassion is always there, because we come from this source. This source is our mother, God is our mother. If God cannot forgive you, then who will forgive? If this existence cannot forgive you, who will forgive? Forgiveness is possible; that is the great message that Christ brings to the world. Every Messiah brings a special message, a unique message. This is Christ's special message.

WHEREFORE I SAY UNTO THEE, HER SINS, WHICH ARE MANY, ARE FORGIVEN; FOR SHE LOVED MUCH: BUT TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE. AND HE SAID UNTO HER, THY SINS ARE FORGIVEN.

This is a miraculous statement! Just see the point of it. In his compassion, in his love, he simply says THY SINS ARE FORGIVEN. He is not miserly about it.

THY SINS ARE FORGIVEN.

Unconditionally! There is no condition attached to it. He is not saying 'You do this and do that, and then your sins will be forgiven.' No, he says 'They are forgiven. You loved much. Your tears have shown your helplessness. I have seen into your heart. You may have sinned on the outside. You may be a prostitute, but deep inside you are one of the purest souls that I have ever come across.'

Jesus has penetrated into her being. The prostitute is no more a prostitute, the body is no more a body. The visible is no more relevant, he has looked into the invisible, into that pure source: the fountain of consciousness. And this woman is really fortunate that she could cry, that she could wash his feet with her tears, that she poured ointment -- valuable ointment -- on his feet. These are just symbolic of her heart. She is pouring her heart.

AND HE SAID UNTO HER, THY SINS ARE FORGIVEN. AND THEY THAT SAT AT MEAT WITH HIM BEGAN TO SAY WITHIN THEMSELVES,

Now those Pharisees, those respectable people of the town -- they started thinking and said 'Who is this man? How can he forgive anybody? What does he think of himself?'

And yes, I say to you, Christ can forgive -- because he is not, only God is. He can forgive because HE IS NOT! He has disappeared, his ego no more functions there. It is God forgiving through him. Just as God is a rose in a rose, God is a Christ in a Christ

WHO IS THIS THAT FORGIVETH SINS ALSO? AND HE SAID TO THE WOMAN, THY FAITH HATH SAVED THEE...

These people were thinking in their minds again. To answer them, Jesus says to Mary Magdalene THY FAITH HATH SAVED THEE... He is not saying 'I have saved you.' He is saying 'How can I? I exist not, it is thy trust, thy faith.'

THY FAITH HATH SAVED THEE: GO IN PEACE.

Now there is no problem for you. Go in trust. Keep this trust alive. You are pacified.

Now those who had invited him, missed him; and this woman of the street penetrated into his deepest core and allowed him to penetrate into her deepest core.

When Jesus was on the cross, all his male disciples had left. They were hiding. Only this woman was near the cross, unafraid. It was dangerous.

In the night when he was caught, Jesus had told one disciple 'Don't follow me.' He said 'I will follow you, Master.' And Jesus said 'Don't be foolish. I know you -- before the sun rises you will have denied me thrice.' And it happened like that. In the dark night when he was being taken by the enemies as a prisoner, that disciple followed, hiding in the crowd. But the crowd became suspicious, this man seemed to be new. In the light of the torches they saw that this man seemed to be new, they were not acquainted. They asked him 'Who are you? Are you a follower of Jesus?' And he said 'No, I don't know who Jesus is.' And this happened thrice. And when it happened thrice, the sun had not risen yet. And Jesus looked back and said loudly 'So you see, you have denied me thrice!'

The only person who was close to Jesus at the moment of death was Mary Magdalene, because she loved deeply. She was utterly sacrificed, dedicated to Jesus. When he was taken down from the cross she was the first woman to help. There were two other women -- his mother was there and Mary Magdalene's sister was there -- but not a single male disciple. Not a single one! Those wh-o had been discussing all along 'Who is the greatest?' and 'Who will be next to Jesus in heaven?' they were not there. They had escaped, afraid they might be caught they might be suspected of being followers of Jesus, they might be crucified too. Only love can remain to the very end. Only love can defy death.

Read these sutras very silently, and try to feel Christ through them. His message of forgiveness is one of the most significant.

And I also say to you, that if you are ready, if you pour down your heart, your sins are forgiven. They

are forgiven in your very surrender. Not that I forgive them, they are forgiven in your very trust; you are free, you are saved.

I Say Unto You, Vol 2

Chapter #6
Chapter title: An Idea Whose Time has Come

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IS GOD OVERHEAD IN THE SKY, IN HEAVEN?

God is everywhere. God is everywhereness. God is not a person. You cannot locate him. God is the totality of all beings, of all things. But down the ages man has looked at the sky overhead for God, for a certain reason. The reason is not that God is overhead, the reason is that to search for God we have to go above our heads, that we have to transcend ourselves, that we have to look upwards. Not that God is there, God is everywhere -- below you, beside you, behind you, in front of you.

But we look up because we are low. We are living in a dark valley, and we look up. This is a kind of inner search. Just as the tree grows upwards, man grows upwards. Man is a kind of tree. But remember always, when the tree grows upwards its roots meanwhile are growing downwards. If the tree only grows upwards it will fall, it will not be able to remain rooted in the soil. The bigger the tree, the deeper it has to go low-wards, downwards. The roots go into the soil and the branches grow into the sky, and there is a great balance. It is almost in proportion. The bigger tree will have bigger roots, and the proportion is almost the same. There is a balance.

If a tree only goes downwards, it will be meaningless; and if a tree only goes upwards, it will not be able to exist. That's what has happened to humanity. A few people live only downwards: in sexuality, in food, in the body -- in the lower centres. They go on spreading their roots. Their life becomes meaningless, because meaning arises only when you start rising upwards. The higher you go, the more meaning, the more significance, because there is more light. Clouds become available to you, and the sun and the moon and the stars, and life starts taking the shape of poetry. Life starts becoming a song. You can sway and dance into the sky, and you can whisper with the stars, and you can love the wind and the rains, and you can have a dialogue with the sun -- with the source of life and light. Roots remain dismal, sad, dark, lost into the soil. If a tree has only roots and no branches, no foliage, no leaves, no flowers, no fruits, how can it be meaningful? It cannot have fulfilment. Fulfilment comes only from fruition, flowering.

But if a tree simply goes upwards and forgets to grow its roots, it will fall down; it cannot grow very far. It will be at most seasonal. Flowers will come and within weeks they will be gone. It will be very tentative. There cannot be any eternal significance in it. It will be seasonal.

To be really into existence and into God, one needs this proportion. I bring this proportion to you! That's why I am not against the body, because the body is your soil. I am not against sexuality, because that is where your roots have to grow and become strong. It is there where your roots have to get nourishment, the waters of life. But to stop there is to commit suicide. Take the nourishment from the soil, take the vitality from the body, from sexuality, and then use it for higher purposes, for higher rhythms, for higher harmony.

Then bloom. Bloom in meditation, in love, in ecstasy. Then let there be a great rejoicing and a dance.

Only then are you a total man. A total man is a balanced man; he is not extremist. So to look for God upwards does not mean that God is overhead, it simply means that if we grow upwards we will have closer contacts with God. Not that God is upwards, God is downwards too. But you will not have a closer contact with God unless you are fulfilled. In your fulfilment is the experience of God.

Don't seek God. Seek fulfillment and you will find God. Seek God, forget fulfillment, and you will not find God. God cannot come like an accident, God can come as an inner growth. It is something that happens in your innermost core. But in the old days this metaphor of looking overhead, praying to the sky, became very very rigid. People took it literally. They started thinking God is overhead. That is a natural fallacy.

But times have changed; man has come of age. Man is more alert, man is no more childish. Humanity has come a long way since the Vedas and the Talmud: humanity has passed through many stages. It is no more needed to take God and the metaphors associated with him literally. Take them metaphorically. They are metaphors.

If you ask me 'Where is God -- overhead?' I would like to tell you that the metaphor has become a little bit rotten. Too much used, misused -- the associations have gone wrong. That has to be dropped. Instead of saying 'God is overhead' it would be better to say 'God is alongside.' Let God become your 'alongsidedness'. Rather than thinking of God as a father-figure, think of him as a beloved, as a friend, and you will find the approach easier, you will find yourself more open.

Yes, one day it was so -- to call God 'the Father' was to bring him very close. When Jesus called him ABBA he was speaking the language of his day. The father was immensely respected, the father was very deeply rooted in the child, in the psyche of the child. To call God 'Father' was valuable: it meant much. Now things have changed, utterly changed. 'Father' is not a respectable word anymore. It smells of authority, authoritarianism. It smells of institutionality. It smells of a power structure. And the moment you say God is the Father, you fall apart rather than being joined by it. Father is no more a hyphen between you and God. The word has fallen, because the institution of fatherhood has deteriorated. You will have to find new words and new metaphors -- new language to relate. Let God be your beloved, let God be your friend.

If you are a woman, think of God as your lover. If you are a man, think of God as your beloved.

This has also to be understood. There have been religions -- for example, the Sufis -- who call God 'the Beloved . But that is man-oriented, what is a Sufi woman going to call God? If God is taken to be a woman, then what is the Sufi woman going to call him? It will be difficult. In the East the BHAKTAS have called God 'the Lover'. But then if the man has to call God 'the Lover' it becomes difficult: it does not sound right. Something seems missing.

There is no need for God to be man or woman. If you are a man, God is a woman; if you are a woman, God is a man. There is no need to have a fixed idea of God. Let the idea of God arise within your soul -- whatsoever your need let God be that. So I don t say who God is -- he or she, it depends on you. If you are a he, then he is a she; if you are she, then he is a he, Let God become meaningful to you -- personally meaningful, intimate -- so that you can hug him, so that you can embrace him, so you can have a love affair with him. Without the love affair, you will never find him.

So don't say 'God is overhead', it is no more relevant. God is to be understood more as 'alongsidedness'.

Martin Buber calls the relationship between man and God an l-thou relationship. It seems a little stiff. It is stuffy and churchy: I-thou. 'Thou' is no more used in ordinary conversation. You don't call your woman 'thou', you don't call your lover 'thou'. It is out of use.

His understanding is right -- man and God's relationship is an l-thou relationship; that's how prayer arises. But I would like to tell you: let it be an l-you relationship rather than I-thou. Let God come close. 'Thou' keeps him far away. It is too respectful, and respect is always less than love. When love is possible, forget about respect! When love is not possible, then that is the second best. Let it be an I-you relationship, only then is dialogue possible; then man and God can move hand-in-hand.

Remember, words become useless after a certain time. Not only useless, but sometimes dangerous, harmful. The same words which used to mean much become meaningless. The same words which were very significant go out of-date after a time; then they lose meaning.Words also are born and die. 'God the Father' has died -- the word, the metaphor. 'God the Beloved' still can ring bells in your heart.

Victor Hugo has said 'All the forces in the world are not as powerful as an idea whose time has come.' And the time for God to become your beloved, your lover, has come.

We have tried all other relationships with God. There have been religions which have called him 'Mother'; there have been religions which have called him 'Father'; there have been religions which have

thought of God as their child. But man now knows that there is only one relationship that goes to the very core; all other relationships are secondary. A child is born to you because you loved a woman or a man. The relationship of the mother or the father with the child is a secondary relationship. Somebody becomes your father because he loved a woman; somebody becomes your mother because she loved a man. All relationships revolve around the single relationship of love.

Love is the shrine, the innermost shrine of the whole temple of relationship.

Man has tried all other relationships. They did well for a time, but now only one relationship can be of any help. All other relationships look a little faint and dull. As man grows in understanding, in maturity, many things happen that go on changing his own world vision.

For example, after Freud, it is very difficult to call God 'the Mother', because ninety-nine per cent of mental problem exist because of the mother. Now, Freud has to be reckoned with, Freud has to be taken in. You cannot neglect him; he has happened. Before Freud, 'mother' was an absolutely pure concept. Nobody then had ever thought that the world was neurotic because of the mother; nobody had ever gone into it. It was taken for granted that the relationship of the mother and the child was the most divine, spiritual relationship. 'There is nothing like it. It is the purest love' -- that was thought before Freud. After Freud, things are totally different. And you cannot go on neglecting Freud, because he has some truth in him; it is not just fiction.

Man's problem -- almost ninety-nine per cent -- exists because of the mother. Now the mother has become the source of all neurosis, schizophrenia, psychosis, madness, suicide, murder. How can you call God 'Mother' anymore? It will be difficult.

After Marx, Engels and others; 'father' is no more a natural relationship; it is institutional. Father has come because of private property. It is economical; it has nothing to do with love. And once the economic structure of the society changes, once there is no more private property in the world, father is going to disappear.

You will be surprised to know that 'uncle' is an older word than 'father'. 'Uncle' existed first, then 'father'. And sooner or later 'uncle' will exist again and 'father' will disappear.

People will live communes. The child will never know who his father is, but he will know that all the people who are of his father's age are uncles. And have you watched it? The relationship with the uncle is always lovely. It is never so lovely with the father. With the uncle the child has a friend-ship. It is always beautiful. It is very difficult to find a bad relationship between the child and the uncle; it is always a happy relationship. What is the matter? With the father there is possessiveness, with the uncle there is no possessiveness. The uncle cares, just like the father, but without possessing. He is not authoritative; friendship is possible.

If the word 'father' disappears, then for the first time God will be called 'Uncle'. Nobody has yet called him 'Uncle', but things change.

To me, father is institutional, because in nature he doesn't exist. Mother exists, mother is more natural. So religions who call God 'Mother', are more natural religions. But that too is not possible because of Freud. Freud has looked deep into the mother and has found that all those fictions of the 'spiritual relationship' and 'pure love' etcetera are all nonsense. Mother has to be transformed and changed, otherwise the world will remain neurotic forever.

The mother goes on doing whatsoever she feels is right, but the question is 'What she feels right -- is it right? The mother cares about the child, but is the care unconditional, really unconditional. or are there hidden conditions in it?' The mother brings up the child and sacrifices much for the child, but that sacrifice takes its revenge on the child. It goes on taking revenge on the child. The mother starts proving herself to be a kind of martyr -- that she has sacrificed for you, now you sacrifice for her! That demand is constantly there -- deliberately made or not, but it is always there. 'I have sacrificed my life for you.' Consciously, unconsciously, that is always the message. 'I have destroyed my life, I have sacrificed my life for you -- now what about you? Now I am getting old, you sacrifice your life to me!'

And really, she has done much, so the child feels guilty. Every child feels guilty. When a man falls in love with a woman he feels guilty; he is doing something wrong to his mother: because he is moving towards another woman, he is betraying.

Mothers are never happy with the wives of their sons -- never! There is a competition, conflict continuous conflict: this other woman has taken their son away. And if the son wants to live his life he has to go away. otherwise the mother will suffocate him. He feels grateful, but that gratefulness does not mean that he has to remain hanging around her apron for his whole life. He has to go. And every mother makes

the child feel guilty.

These things have to be transformed. So God cannot be called 'Mother'; and God cannot be called 'Father' because the father has always been the disciplinarian. It was perfectly okay for Moses to call God 'Father' because the whole concept was legal. God was the super-disciplinarian, he was disciplining everybody -- punishing those who were going wrong, rewarding those who were following him. It was a kind of court. It was a continuous judgement. You cannot love your judge! You are afraid of the judge, you are always trembling before your judge.

And it is not just accidental that this century has to declare that God is dead -- God as the judge is dead, certainly dead! I agree with it. God as Father is dead. God as authority is dead. Now God can be revived only as love -- and not the love of the mother towards the child, or the father towards the child, or the love of the child towards the mother or the father.

There is only one natural love, and that is between a couple. That is the only love that descends -- one never knows from where; that is the only one that arises spontaneously.

Your love for your mother is not spontaneous, it is a conditioned love. If you had been taken away the day you were born and you were brought up by another woman who told you that she was your mother, you would have loved her. And one day, after twenty years, if you met your real mother, you would not have recognised her at all. It was a conditioning. It comes because you live in close contact with your mother, it is a kind of imprinting, continuous imprinting. She gives you milk, she gives you warmth, she gives you care; when you are ill, she serves you... she does so many things for you. She surrounds you from everywhere. Love arises, but this love is more like a liking than like love; it has no madness in it. It is a liking.

So is the case with the father. He protects you, he finances you -- he sends you to the school and the college and the university -- he prepares you for your life. You feel obliged. You have a respect for him.

But the only spontaneous love is between man and woman. Suddenly, out of nowhere, you come across a woman and something clicks. You come across a man and your heart starts beating in the same rhythm. You are possessed by something called love!

This is very mysterious. There is no reason for it -- the woman has never done anything for you, the man has never done anything for you. There is no past to it, and there is no future either! You don't know this woman -- what she will do to you in the future. And you don't know this man -- how he is going to prove to you in the future. There is no past -- you have met for the first time, and there is no guarantee for the future; still the thing is so tremendous that you forget the past, you forget the future, you start moving in the present. This moment is so valuable in itself that for no other reason you are ready to sacrifice all and everything for it. It is foolish, it is mad -- that's why all down the ages the so-called wise people have called love mad.

It is mad, because it has no reason in it. But that is the beauty of it, that is the depth of it. It comes from somewhere beyond the reason, beyond the mind. It has the same quality as God. That's why Jesus says 'Love is God.' Now love is going to be the metaphor for the future. Let God be your boy-friend or your girl-friend. And it will depend on you who he is, not on him. God has no fixed entity, he becomes what you need. He is liquid.

And the day for the idea has come. And when the day for the idea has come, then nothing is more powerful than that. And vice versa it is also true: when the day of the idea has gone, nothing is more impotent than that. God as Father is impotent, God as Mother is impotent. Those ideas will linger because a few people live in the past. You can't help. A few people always live backwards; they only look in the rear-view mirror, they never look ahead. A few people have fixed minds about the past. They are so afraid of the new that they don't look ahead, they look backwards. All people are not contemporaries. Somebody lives two thousand years back, then for him Jesus' idea 'God is Father' will be appealing. Somebody lives even more backwards, then some other idea will be appealing. But those who are contemporaries and those who are ahead of their time, for them a new metaphor is needed: the metaphor of love.

God as overhead is out-of-date.

A customs officer at Heathrow opened up the suitcase belonging to an attractive Frenchwoman and found six pairs of saucy panties. 'What are these for?' he demanded.

'I tell you' she replied. 'Sunday, Monday, Tuesday, Wednesday, Thursday, Friday.'

'What about Saturday?' he asked.

'Saturday -- oh, la, la.'

He chalked her case and off she went. Next in line was a stout, motherly party from Yorkshire. In her case she had twelve pairs of red flannel drawers.
'What's all this, Ma?' he asked.
And she answered 'January, February, March, April...'

There are people who are not contemporaries.

But remember to be a contemporary, because life belongs to those who are contemporaries. The past is no more -- don't cling to it.

HAVE I COME HERE TO ENJOY MYSELF OR GET ENLIGHTENED? DOES ONE NEED TO SUFFER TO BECOME ENLIGHTENED? I SEEM TO FLUCTUATE BETWEEN THE TWO. I'M VERY CONFUSED.

It is from Swami Anand Archan.

It is very simple. There is no need to be confused about it. If you are searching for enlightenment here, you will never find it. If you search for enjoyment here, you will find enjoyment and enlightenment comes in its wake.

Enlightenment happens only to a person who lives in immense enjoyment of life. Only he is worthy of it, because enlightenment is a greater joy -- the greatest, the highest. You have to train for it. You have to train for it by being happy, joyous, by being in tune with life, by being a celebrator.

Forget about enlightenment. You need not worry about it. It is useless to think about it. Just enjoy! Get lost in enjoyment. That is the easiest way to lose your ego, and the shortest way to lose your ego. Once the ego is lost and you are really enjoying life, you are delighted with it, a great gratitude arises of its own accord. You suddenly start feeling you are grateful to God; whosoever God may be, whatsoever it means -- that doesn't matter anymore. Your life is such a joy, how can you feel ungrateful? Your life is such a joy, it is not possible for you to be complaining.

The complaining mind is the root cause of the atheist's mind. When you complain, when everything is wrong, you cannot believe in God. And even if you try to believe, that belief will just be pseudo; it won't have any depth in you, it vv-ill be superficial. Maybe out of fear or maybe just out of conditioning, but no reality is there in it for you. When you are joyous, when you are enjoying your life -- the ordinary life, because there is no other life, only this life is there; when you start enjoying it -- your food, your sleep, your bath, your walk early in the morning, the song, the birds, the trees, the people; when you start enjoying all this, gratefulness arises. You start feeling very calm and quiet. You start feeling a kind of contentment descending on you, slowly slowly.

That contentment becomes part of your being. You become suffused with it, immersed in it. Every cell of your body starts falling into a harmony. In that harmony you will have the first glimpses of enlightenment, not otherwise.

So if you ask me, I will say: Forget about enlightenment, otherwise the idea of enlightenment will make you more miserable. You are already miserable. Everything is wrong, nothing is ever right. You are suffering. Now you bring another misery -- enlightenment; and this is very difficult. The misery of not having enough money is not very big; make a little effort and you can have it, if not legally then illegally -- but you can have it, and there are ways. You are not famous, and you are suffering, you can become notorious -- that too is a kind of fame. If people don't know you as a MAHATMA, they can know you as a devil, but you can make yourself known. And the difference is not much between the MAHATMA and the devil; between the saint and the sinner the difference is not much. Both are after fame: the basic urge is the same.

The saint is one who has made it legally. The sinner is one who could not make it legally -- was not so clever, was not so intelligent -- had to find some illegal ways, some criminal ways. But the reason is the same. These things are possible easily, so the suffering will not be much.

Now, enlightenment... You cannot make it legally, you cannot make it illegally; you CANNOT MAKE IT! YOU AS YOU cannot make it, because you are the problem! So there is no illegal way to enlightenment; there is not even a legal way to enlightenment. In fact, those who know say there is no path to it; it is a pathless path. There is no gate to it; it is a gateless gate. There is no method to it. When all methods disappear, it happens.

So once a person becomes interested in enlightenment, he is getting into eternal trouble. Now, whatsoever he is going to do is going to fail -- whatsoever! His failure is predetermined, it is built-in. In the very effort is the failure. So you do this, you do that and you go on failing. And the more you fail the more DESPERATE you will become, the more and more anguish will be there, the more and more hopelessness will be there. More and more you will feel lost -- more lost than ever before, and then you will feel that this idea of enlightenment has been a curse. It has taken your ordinary life from you. It won't allow any other life, it takes possession of you totally, utterly. And the old life is gone, and the new has not happened, and you start hanging in limbo. You are neither here nor there; you become a question mark. Your whole life becomes split.

So remember, never become desirous of enlightenment, that will give you great hell.

This is my basic approach: that you should learn how to enjoy life. Enjoy it more and more, as deeply as possible. Go into it. Small moments can be transformed into eternities of joy. Small things can become celebrations -- VERY small things. Just an unknown flower -- and if you sit by the side of it, and you look at it, and you are open to it -- will give you great ecstasy. You will start swaying and dancing, you will feel drunk. Any small thing is full of God! This ordinary reality is not just ordinary, it is carrying in it the extraordinary, the superb, the suprememost.

So love this life, and don't think of THAT. THAT always brings misery, because that brings conflict. Let THAT come through THIS! YOU love the woman, you love the man... Let God come through that love, let God center you when you are in a state of orgasm. Eat, enjoy the food; let God come to you as a taste. Listen to music, get lost in it, and let God come to you as sound, as harmony. Let God descend on you slowly slowly, without any hankering to catch hold of him, without any efforts to possess him in your hands. Just open yourself as much as possible -- to the trees, to the birds, to the rains, to the sun, to the sands. Open yourself wherever you are, absorb, and gratitude will arise, and that gratitude will become your prayer. And you will not know TOWARDS WHOM this gratitude is arising. When you don't know towards whom this gratitude is arising, it is towards God. When you know that it is towards God, you don't know a thing. Then it is the Christian God, or the Hindu God, or the Mohammedan God -- and these are not God.

God is basically hidden. Nobody knows his name. The Jews were right never to spell his name. The name of Yahweh was not allowed to be pronounced, because how can we pronounce his name? -- we don't know his name. His whereabouts are unknown. Nobody has ever seen him. Whosoever has seen him has gone into him and disappeared forever; nobody has come back. Nobody knows where he is, who he is. But still, when life is flowing, when life has a flow to it and a dance to it, one feels gratitude. Gratitude comes first and God comes second, not otherwise.

People are trying to bring God first. First they create God, and that is THEIR created God, man-made, home-made, manufactured. Then they bow down to their own manufactured statues. This is utterly stupid -- a man bowing down to a statue he has made himself, or has purchased from the market. God is not for sale anywhere! And nobody has seen his face: nobody can make his statue. And nobody knows where he is: overhead, behind, in front, right, left -- nobody knows.

But gratitude arises... just as fragrance arises out of a flower and goes on, not knowing where, unaddressed; so, in the same way -- unaddressed -- arises gratitude. That is prayer, real prayer, and you start feeling God in your heart. Because of this gratitude, because of this prayerfulness, because of this thankfulness enlightenment is not far away.

First, become joyous! And Jesus goes on saying it, but nobody listens. He says again and again: Rejoice! Rejoice! I say AGAIN rejoice!

You ask: HAVE I COME HERE TO ENJOY MYSELF OR GET ENLIGHTENED;

You have come here to get enlightened, as far as you are concerned. As far as I am concerned, you have come here to enjoy. But through enjoyment comes enlightenment, and through enlightenment just suffering.

These are all ego trips. You find beautiful names, that's all, but they are all ego trips. Now, you want to become enlightened. Why? For what? From where did you get this idea of enlightenment? And this will create much suffering, because now you will be searching. What to do? Stand on your head to become enlightened? Fast to become enlightened? Go to the mountains to live in a cave? Become a masochist -- to torture yourself? Practise a thousand and one things -- which will be of mind, and cannot lead beyond mind?

Just go and look at the people. The East has been on this trip very long. The West is new and unaware of the pitfalls. The East has been too long into it. Just go and see Eastern seekers after enlightenment and you will find all kinds of pathologies. Somebody is fasting for months, his body has become just bones, sunken eyes, no energy left, torturing himself in the hope that this is the way -- as if God were a sadist, as if God

would like you to torture yourself. 'The more you torture yourself the more valuable you will become' -- this is just something that has gone deep in the psychology of the man.

The child learns this from the parents. Whenever the child is happy, the parents are not happy. Whenever the parents are happy the child is not happy. The child learns one basic fundamental of life: 'The parents can be happy only when I am not happy.' For example, the child is ready to go out. It is raining and the rains are calling him. And it is so beautiful outside... and the sound of the rain... and it is so cool. And he wants to go out and stand in the rain. But the mother is not ready to allow him, the father is not ready to allow him. They shout at him! He remains in the house. With greedy eyes he looks outside the window; it is so beautiful there, and the trees are so happy; and the trees are so moved by the rains. And he also would like to go into this world and he would like to stand like a tree, but he is not allowed. The parents are happy if he does not go, if he suffers. If he goes, then the parents suffer. When he comes back, then he has been a nuisance to the parents; he will be punished. And the parents will be angry for days together.

Now, one thing the child goes on learning every day: 'Whatsoever I feel is joyous, is wrong, and whatsoever I feel as painful, boring, is right.'

He is so full of energy he wants to play with the dog outside or he wants to go and run around the house -- but the parents say 'Do the homework'. Now he does not like that homework. He hates it! But parents are happy only when he is in some sad situation. So he has learned one thing -- and God is 'Father' so the logic reaches easily to this conclusion: that if you are enjoying food, God will be very angry at you, he will throw you in hell -- God the Father. If you are fasting and suffering, God will be very happy, he will send you to heaven. If you love a woman and are feeling immensely happy, guilt arises. God must be watching!

God seems to be continuously watching! That's what people have been told, that he is a kind of peeping Tom -- whatsoever you are doing, wherever you are, he is watching. Just think of him also -- he must get tired of all this nonsense. And watching and watching and watching... he must have gone mad by now. Millions and millions of people have been doing... How many things are people doing? and he is watching! And he has nothing else to do, he is just a 'watcher'

But you have been taught: he is watching everywhere, wherever you go he is there, following you -- those two eyes, or, if you are Hindu, then three eyes, watching you. And continuous fear. You are happy, and he is watching. You will suffer for it. Have you not observed that whenever you are happy you feel a certain kind of guilt arising in you?

Every day somebody or other comes to me and says 'Osho I am feeling very happy. But why? Guilt arises in me, why?' It arises because of your wrong association. You have been taught a very wrong philosophy of life. You have not been taught the grammar of joy, you have been taught the grammar of suffering.

So you ask: DOES ONE NEED TO SUFFER TO BECOME ENLIGHTENED? I FLUCTUATE BETWEEN THE TWO. I'M VERY CONFUSED.

Naturally, you will have to be confused. You will have to drop one, otherwise you will continuously fluctuate. There is no enlightenment without enjoyment! Let this become your rule, the golden rule: that God comes through joy, that God comes only when you are happy, immensely happy, that God flows only towards those hearts which are glad, that God comes only to those who are dancing, that God comes to you or, if you are Hindu, then three eyes, watching you. And laughter.

Let your laughter be your only prayer. Let your joy be your only offering. Love life! Love small things! Don't miss a single moment. Go on getting more and more joyful, and you will find God is coming to you more and more.

Hindus are right when they say that God is ANAND, bliss. It is true: that is his ultimate definition. So he can be attained only through bliss, not through suffering. The suffering will help your ego to become more strong, and the more the ego is strong, the farther away you are from God. Only when you melt in happiness, you become liquid in happiness, you start flowing in happiness, you are no more frozen... And when you are not frozen where can you flow? There is only God all around you! Once you melt, you flow into him; and when you flow, he flows into you. It is reciprocal. God comes to you only in that proportion in which you go into him.

A man who is trying to achieve God, enlightenment, NIRVANA, becomes more and more egoistic, becomes more and more self-centered. His whole effort is how to attain and possess God. But how can you possess God? You can only be possessed by him, you cannot possess him. He is not smaller than you, he is bigger. How can the river possess the ocean? The river can only disappear into the ocean. The ocean will possess the river, and that is the only way for the river to possess the ocean. The man who is seeking

enlightenment is trying to do the impossible. It is not possible in the very nature of things.

Here, being close to me, learn one thing, that is: joy. Rejoice! and forget all about enlightenment, otherwise that will create continuous suffering in you, anxiety And naturally, enlightenment can happen only in the future, so the future comes in. Then you start planning for it and you go on missing the present. Live the moment as if it is all, and enlightenment will find you. You need not find it.

OSHO, YOU SAID THAT LOVE IS MORE IMPORTANT THAN THE PERSON. WELL, WHAT ABOUT YOU? I LOVE YOU!

I am not a person. You can love me. I am love. If you think of me as a person, you have not seen me yet; you are missing. There is nobody here! Or, only nobody is here. Look on me as love, not as a person.

If you look to me as a person you will become attached, and attachment brings misery. If you look to me as love you cannot be attached, and if you look at me as love you can dissolve with me. You cannot dissolve with a person; you can dissolve only with an energy, not with a person. Persons collide: that is the misery of all the lovers in the world. Persons collide, because persons are two egos. When two egos come close, sooner or later, the clash, the conflict, because each wants to possess the other, and the other cannot like it. Nobody wants to be possessed. So the natural calamity of love arises because you have not understood love as energy. Don't think of me as a person, otherwise you will start possessing me, and then there will be inner conflict. Think of me as love, as energy, as space; then you can dissolve in me, and you can allow me to dissolve in you. Then there will be no clash.

That is the real relationship between a disciple and a Master -- a non-clashing relationship. There is no conflict, there is only harmony, attunement. They move on the same wave length. I am not a person.

If you really love me, you will also become a non-person. And when you have also become a non-person there will be a meeting, not before it.

DID JESUS FATHER ANY CHILDREN?

Shiva... again?

I don't think so, because he would not go into that tedium. But there is a man... Just the other day I was reading about him, he lives in Srinagar, Kashmir, his name is Sahib Zadda Basarat Salim. He claims that he is the direct descendant of Jesus Christ. He has in his possession even today, a complete genealogical table which traces his direct ancestry from Jesus Christ.

People go for non-essential things. Now this genealogy must be fictitious. It is true that Jesus lived in Kashmir for many years, but there is not any possibility of him fathering children, because once a Master starts creating disciples, they are his children. And then giving birth to children will simply be a conflict. It will create problems, it will not help anybody. And the Master is no more interested in his physical persis-tence through children, his whole interest has moved to a higher plane. Now he would like to persist as a spiritual force through his disciples. They ARE his children, they are his real children -- spiritual children. And when you can have spiritual children, who bothers to have physical children?

The disciple is the real child. And only the disciple can take the message of the Master to the future. So I don't think that Jesus fathered any children. And my feeling is that the Bible is correct, because it stops at Jesus, the son of Mariam. It starts from the very beginning: fourteen generations -- it gives the chart, and then it stops at Jesus. It seems to be perfectly as it should be.

With Jesus things have come to the climax. In Jesus the revolution has happened: the body has disappeared into the soul. Now Jesus no more functions like a body; to have children means that he still functions like a body. He functions as a spiritual force, as a spiritual magnetism; he functions as a soul, not as a body. The body is there but it is just the abode. The identity is no more there; he does not think of himself as the body.

So, don't get involved in such unnecessary things. They are unnecessary, they don't lead you to any understanding.

WHY DOES THE BIBLE TALK ABOUT MAN'S STATE WITH METAPHORS SUCH AS LAMENESS, DEAFNESS, BLINDNESS, DRUNKENNESS, SLEEP AND DEATH?

You ask why? Just observe yourself and you will find all these things there -- lameness... A man is lame if he has not yet reached God. What use are your legs if they have not led you to God? What use are they? -- you are lame. A man is deaf if he has not yet heard the song, the music of God. It is all around, and you have not heard it yet?

Jesus has to say again and again 'If you have ears, listen! If you have eyes, see!' To whom is he talking? To you! Don't think that he is visiting some institution where only blind people live, or only deaf people live. He is talking to people just like you who have eyes and ears, but who have not seen the real and who have not heard the real; and who go on seeing dreams, and who go on hearing whatsoever they want to hear -- not that which is.

Man is deaf, man is blind.

What have you seen? You have not seen the real, you have not seen the miraculous, the mysterious. And the irony is that the mysterious surrounds you from everywhere -- day in, day out, year in, year out. You will live in the mysterious like a fish lives in the ocean, and the fish has not seen the ocean yet!

Kabir says: I wonder and I laugh why the fish is thirsty living in the ocean.

And there is an old Hindu parable that a fish became philosophic and started inquiring 'Where is the ocean?' And she moved in the ocean all the time: And she went from one place to another in search of enlightenment -- she wanted to know where the ocean was -- because she had heard that in the ocean we are born and into the ocean we disappear, and the ocean is our source and our goal: ocean is God. So she started searching for the ocean, and she asked many people and they said 'We have heard also, but we have never known.' They were all living in the ocean, those philosophers, those professors -- they were all fish. How do you know the ocean if you have never been out if it? To know, a little distance is needed. The fish sometimes comes to know when she is thrown out of the ocean. When somebody catches her in a net and takes her onto the hot sands, then she knows what the ocean is.

That is possible with a fish -- for a fish, but what about man? Man cannot be taken out of God. There is no place which is outside God. So we are born in him, we breathe in him. We breathe him, we eat him, we love him, we are loved by him, we tight with him, we quarrel with him; we are young in him and we become old in him. And one day we die in him as one day we were born in him. You must be blind because you don't see him and you go on asking 'Where is God?'

And you ask: WHY DOES THE BIBLE TALK ABOUT MAN'S STATE WITH METAPHORS SUCH AS LAMENESS, DEAFNESS, BLINDNESS, DRUNKENNESS, SLEEP AND DEATH?

This life is not life. It cannot be called life yet because joy has not happened. What kind of life is this? Maybe just a preparation, a rehearsal for the real life, but the real has not happened because it does not show in the glow of your being. That splendour is not there, present within you, that aura does not surround you. Yes, you go on dragging, hoping that some day life will happen, but it has not happened yet.

So Jesus is right, the Bible is right that you are dead, that you are sleep. Jesus goes on saying again and again 'Awake! Be wakeful because one never knows when the Beloved will come. Don't fall asleep. He may come and you may be asleep.

But there is no need for you to fall asleep, people ARE asleep! Only with conscious meditation, only with awareness, living moment to moment with absolute alertness does one come to be out of sleep.

And you ARE drunk -- drunk with money, drunk with ego, drunk with power, prestige. And there are a thousand kinds of alcoholic beverages available: money is alcohol, power is alcohol, politics is alcohol. Beware of these things. And people are so clever, they can turn anything into alcohol. Work becomes alcohol; there are 'workoholics' who cannot remain without work. They have to do something. They feel good when they are involved in doing something. When they have a little gap and they don't know what to do, they start getting crazy. They HAVE to DO! They will read the same newspaper again that they have read. They will rush to the TV or the radio and listen to the same news that they had listened to before. Or they may go to the same movie to see it again. Or they will start talking about the things that they have talked about a thousand and one times; and nobody listens, and they know it! They are bored, others are bored -- but what to do? 'Workoholics'... a great organisation, greater than Alcoholics Anonymous is needed: 'Workoholics Anonymous'. Politicians will be there, scientists will be there, artists will be there, millionaires will be there -- all kinds of people will be there. Anything that possesses you so much so that

you cannot be without it is alcohol.

Mind is very cunning. Your MANTRA may become your alcohol; your TM may become your alcohol. Every morning you have to do your MANTRA for twenty minutes, you have to repeat in a stupid way 'Ram, Ram, Ram'. If you repeat, you don't get anything; if you don't repeat, you feel lost. If you repeat you know nothing is happening, but if you don't repeat then you feel you are missing something. Then a great urge arises to repeat the MANTRA -- the same kind of urge that comes.to a smoker. He knows that by smoking cigarettes he is not getting anything -- there is no need to say that he is not getting anything. And if he is getting something, that is wrong -- maybe tuberculosis, asthma, great things like that he is getting; otherwise he is not getting anything. He also knows it. But the problem is that if he does not smoke, he starts feeling a great urge. That urge becomes more and more powerful; it possesses him. He HAS to smoke. He knows it is not good, he has decided not to smoke, he has taken a vow, but it doesn't help. He has to go and smoke, otherwise he feels very nervous, tense. Smoking helps him. Just an old habit...

Habits are very relaxing. You feel comfortable, cosy in them. Your MANTRA can become your alcohol. Beware. One has to be very conscious, otherwise anything can become your alcohol. And man is drunk.

Man is ordinarily like a person living in a trance induced by post-hypnotic suggestions. Jesus says there is only one cure: METANOIA -- turning backwards, turning into yourself, turning your consciousness towards your inner being.

Unless you start looking into your being and become very very alert... And you can. You know there are moments when you are more alert and there are moments when you are less alert. There is the key! Why are you more alert in a certain moment? A beautiful woman passes by and you become more alert. What has happened? You wanted to see her well, you wanted not to miss the opportunity, that's why you became more alert. If you can look at a tree in the same way... Because an opportunity may be missed -- you may never come across this rose bush again. Who knows? The rose bush may not be there tomorrow, you may not be tomorrow. Who knows? This may be your last meeting -- the first and the last. Have a look, a total look at the rose and you will be alert. The bird is singing. This may be the last time. You may never listen to the song of a bird again; you will be lying down in your grave tomorrow. It is not worth missing. It is so precious. How can you be unalert? Be alert.

A friend has come to your home. Be alert. Each moment has to be taken as if this were the last moment. And there is every possibility this may be the last moment! So use it totally. Squeeze the juices out of it totally. In that very totality you will be alert and the drunkenness will be gone. This is what Jesus calls METANOIA.

A drunk staggered up to a policeman, and said 'Officer, Officer, where am I?'
'You are in front of the Shree Rajneesh Ashram' said the policeman. 'It is Koregaon Park.'
'Never mind the details' said the drunk. 'What town am I in?'

A drunk is drunk. He is not interested in details. He is not even aware what town this is.

Are you aware of where you are? Are you aware of what planet this is? Are you aware of what life you have got which is slipping by through your hands without being used at all? Are you aware of the opportunity? Are you aware of WHO you are?

So if Jesus says you are drunk, he is perfectly right. Don't feel offended.

A fire-engine, with its siren screaming, tore up St. Martin's Lane towards New Oxford Street. At the same moment, a drunk staggered out of the Salisbury and immediately set off in hot pursuit. He was soon outdistanced, and collapsed, panting on the pavement. As the fire-engine receded into the distance, he shook his fist at it and shouted 'All right then! Keep your rotten old ice-cream!'

What are you running after? Please. first have a look, then start running. Your desire is not enough proof that things exist there to satisfy your desires. They may not exist, and then your whole life will prove a futile effort, in vain. That's how it proves to millions of people. Rarely does a man come to fulfilment. You can also be that rare man. You can be a Jesus or a Buddha, but that is possible only if you drop your drunkenness.

During the match, the batsman heard a cry from the crowd 'Smith! Smith! Your house is on fire!'

He dropped his bat and ran off the field, through the crowd and into the road. Breathlessly he pounded

along and then stopped. 'Why am I running?' he said. 'My name is not Smith.'

Have a look again at who you are, and why you are running. Is YOUR house really on fire? Where are you going so fast? And people are going very fast. If they don't reach, they think they have not been fast enough. So they develop, invent more speedy ways to reach, without knowing where exactly they want to reach! Man becomes more and more powerful TO REACH without knowing where he is going, without knowing where he really wants to reach.

Three drunks rushed onto the platform at Cannon Street Station just as the last train to Greenwich Was pulling out. With great difficulty, and with much shoving and pushing, two of them managed to get a door open and tumble in before the train picked up speed and disappeared. The man who was left behind collapsed on the platform, roared with laughter.
'Your friends just managed to catch the train, sir,' said a porter who was watching.
'Yes, they did' said the drunk, still laughing. 'And the funny thing is they came to see me off!'

And you ask why the Bible calls you drunk and asleep? You ARE, that's why.

I HAVE A QUESTION TO THE LECTURE OF NOVEMBER 2ND. WHAT DID JESUS WRITE IN THE SAND?

In one of the ancient monastery papers, the following foot-note is recorded just opposite the passage where Jesus said: LET HE AMONG YOU WHO IS WITHOUT SIN THROW THE FIRST STONE. His mother, Mary, was also there in the crowd and he was afraid that she, being the Virgin, may throw the first stone. And he actually saw the thought cross his mother's mind. So he was writing again and again on the sand: I really wish you wouldn't do that, Mother!

OSHO, HOW DO YOU ALWAYS MANAGE TO FIND THE APPROPRIATE JOKES FOR YOUR TALKS?

It is just the other way round.

Little Tom and his dad went to the circus. After the show on the way home the father said to little Tom 'Wasn't that clever to time the horses so finely with the music?'
'Yes indeed' answered little Tom, yet not totally convinced.
Suddenly a few steps further, little Tom stops and facing his father, said in a sure voice 'What about timing the music with the horses?'

It can be the other way round, too.
It seems natural for you, as it looked to the father, that 'Wasn't that clever to time the horses so finely with the music?' But to little Tom, the horses are more important than the musicians.

Little children live in a different world; their perspective is different. He was not totally convinced of it. He said 'What about timing the music with the horses?' Rather than the horses being timed with the music, it can be otherwise.
I love jokes. When I find a joke, I try to find a question for it. When I love a joke, then sooner or later somebody or other is going to ask the question which the joke is going to fit.

WHAT IS MEDITATION?

Now this is strange. It reminds me of a story.

A cricket fan took his girlfriend for a date -- it was a full moon night and the beach was silent and they were sitting on the beach, and it was beautiful. They were holding hands and hugging each other. And the cricket fan continued to talk about cricket for three hours. Then, suddenly he became aware that he must be boring the girl. Three hours is too long! So he said 'Sorry, forgive me. I have been talking for three hours about my hobby. I am a fan, I am mad about cricket. I must have bored you utterly?'
The girl said 'Not at all, not at all. But do tell me what IS cricket?'

Now you ask 'What is meditation?' and my whole life I have been talking about meditation. But still, I understand why the question arises. You listen, but you can't get it. You understand intellectually what meditation is, but still it remains elusive. You cannot catch hold of it. And you CANNOT catch hold of it!

It is not that something is wrong with you. Meditation cannot be caught hold of, you have to allow it to happen so that it can catch hold of you. Meditation is not something that you have to do; meditation is something for which you have to wait! It is something that comes, and comes on its own. It is like a breeze. It is not that you can pull it in, that you can manage and order it. You cannot order anything that is valuable. Ordered things are ordered things.

You cannot order God. So meditation, SATORI, SAMADHI, enlightenment, NIRVANA, God -- they cannot be ordered. The very idea is silly. You.cannot order. You can receive. Certainly you can receive. You can invite, you can wait in patience. So whenever you are feeling happy, whenever you are feeling joyous, whenever you are feeling harmonious, in tune, then just sit silently. Wait for it. Just wait for it! Nothing else is needed to be done.

Meditation is not an action. You just wait. Relax and wait. Lie down or sit or stand -- as you feel good -- and wait for it. Wait, alert, and soon you will hear the whisperings, the silent steps of something which is coming closer to you. Soon you will see something is entering into your heart, into your being. You cannot see it, but it is there. You can feel it. It is like a fragrance that fills your nostrils. It is like light. Keep the window open. That's all you need to do: just keep the window open, so when the light arises and the clouds are not there and the sun is high, the rays can enter in you.

About meditation you can do only negative things. Keep the door open, keep the eyes open, keep yourself alert, and it comes. It certainly comes. It immediately starts flowing in you. It is a benediction. You cannot pull, you cannot manipulate it. A manipulated meditation will not be of any value. That's what people are doing. Somebody is doing TM, somebody is doing something else -- trying to manipulate.

Here, when you are doing the Chaotic Meditation or the Kundalini or the Nadabrahma, these are not really meditations, you are just getting in tune. If you have seen them, it is like Indian classical musicians playing. For half an hour, or sometimes even more, they simply go on fixing their instruments. They will move the knobs, they will make the strings tight or loose, and the drum player will go on checking his drum -- whether it is perfect or not. For half an hour they go on doing this. This is not music, this is just preparation.

Kundalini is not really meditation, it is just preparation. You are preparing your instrument. When it is ready, then you stand in silence. Then meditation starts. Then you are utterly there. You have woken yourself up by jumping, by dancing, by breathing, by shouting -- these are all devices to make you a little more alert than you ordinarily are. Once you are alert, then the waiting.

Waiting is meditation -- waiting with full awareness. And then it comes, it descends on you, it surrounds you, it plays around you, it dances around you, it cleanses you, it purifies you, it transforms you.

OSHO, WHY DO YOU USE BIG AND DIFFICULT WORDS SOMETIMES?

Because I don't know much English.
I somehow go on expressing myself. I am not at home with English. The problem is: first, I am not at home with any language at all -- the first, the basic problem -- because what I want to say is beyond language. Then. English is unacquainted to me, sol have to create my own English. And I know English through the books, so maybe sometimes big words filter in, but I don't know smaller words for them; otherwise, I would have used the smaller, because the smaller word is more expressive. The bigger the word, the less expressive; the bigger the word, the more scholastic.

Listen to this anecdote:

An African diplomat, paying his first visit to England, was met at the airport by the usual gaggle of media men.

'Did you have a good flight, Sir?' asked one reporter.

'Wowie, ssssh! Yes, yes, very comfortable, thank you' replied the African.

'And how long will you be here?' asked another.

'Wowie, ssssh! About three weeks.'

'And will you be going straight to see the Prime Minister today?'

'Wowie ssssh! Yes, I am going as soon as I have answered your questions.'

'How did you learn such a distinctive style of speaking?' asked another journalist, intrigued by the strange noises which preceded each of the African's replies.

'Wowie ssssh! The English by Radio service of the BBC.'

I Say Unto You, Vol 2

Chapter #7
Chapter title: Man is an Empty Temple

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MATTHEW 24

1. AND JESUS WENT OUT, AND DEPARTED FROM THE TEMPLE: AND HIS DISCIPLES CAME TO HIM FOR TO SHOW HIM THE BUILDINGS OF THE TEMPLE.

2. AND JESUS SAID UNTO THEM, SEE YE NOT ALL THESE THINGS? VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.

34 VERILY I SAY UNTO YOU,

35. HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.

42. WATCH THEREFORE: FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME.

43. BUT KNOW THIS, THAT IF THE GOODMAN OF THE HOUSE HAD KNOWN IN WHAT WATCH THE THIEF WOULD COME, HE WOULD HAVE WATCHED, AND WOULD NOT HAVE SUFFERED HIS HOUSE TO BE BROKEN UP.

44. THEREFORE BE YE ALSO READY: FOR IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH.

45. WHO THEN IS A FAITHFUL AND WISE SERVANT, WHOM HIS LORD HATH MADE RULER OVER HIS HOUSEHOLD, TO GIVE THEM MEAT IN DUE SEASON?

46. BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING.

47. VERILY I SAY UNTO YOU, THAT HE SHALL MAKE HIM RULER OVER ALL HIS GOODS.

48. BUT AND IF THAT EVIL SERVANT SHALL SAY IN HIS HEART, MY LORD DELAYETH HIS COMING;

49. AND SHALL BEGIN TO SMITE HIS FELLOW-SERVANTS, AND TO EAT AND DRINK WITH THE DRUNKEN;

50. THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKETH NOT FOR HIM, AND IN AN HOUR THAT HE IS NOT AWARE OF.

51. AND SHALL CUT HIM ASUNDER, AND APPOINT HIM HIS PORTION WITH THE HYPOCRITES: THERE SHALL BE WEEPING AND GNASHING OF TEETH.

Man's evolution passes through three stages: the reform, the revolution and the rebellion. The reform is the most superficial: it only touches the surface, it never goes more than skin-deep. It changes nothing but the dressing of man; it changes man's formalities. It gives man etiquette, manners -- a kind of civilisation -- without changing anything essential in his being. It paints man, it polishes man, and yet deep down man remains the same. It is a delusion. It is fiction. It gives respectability, and makes everybody a hypocrite. It gives good manners, but they are against the inner core. The inner core has not even been understood. But for the society it creates smoothness.

Reform functions like a lubricant. It keeps the status quo going, it helps things remain the same -- which will look paradoxical, because the reformist claims that he is changing society, but in fact all that he does is paint the old society in new colours. And the old society can exist more easily in new colours than it could have ever done with the old ones. The old were getting rotten. Reform is a kind of renovation. The house is falling; the supports are falling, the foundations are shaking, and you go on giving new props to it. And you can keep the house from falling a little longer. Reform is in the service of the status quo: it serves the past not the future.

The second thing is revolution; it goes a little deeper. Reform only changes ideas, it does not even change policies. Revolution goes and touches the structure, but only the outer not the inner.

Man has two structures, man lives on two planes. One is the physical, another is the spiritual. The revolution only goes to the physical structure -- to the economic, to the political -- they all belong to the physical. It goes deeper than reform, it destroys many old things, it creates many new things; but the being, the innermost being of man still remains unchanged. It creates morality, it creates character. Reform creates manner, etiquette, civilisation: the formal behaviour of the man is changed. Revolution changes man's outer structure -- really changes: it brings a new structure. but the inner blueprint remains the same, the inner consciousness is not touched. It creates a split.

The first, the reform, creates hypocrisy. The second, the revolution, creates schizophrenia, it makes man unbridgeable. Man starts falling into two beings. the bridge is broken. That's why revolutionaries go on denying, the soul. Marx and Engels and Lenin and Stalin and Mao -- they go on denying the soul. They have to deny it, they can't accept it, because if they accept it. then their whole revolution seems to be very superficial, then their revolution is not total.

The reformist does not deny the soul, remember; he accepts it because it makes no problem for him -- he never goes up to that point. That point is not a problem. Gandhi accepts the soul, Manu accepts the soul -- they are reformists. They never say no to anything, they are people who go on saying yes; they are polite people. Unless it becomes absolutely necessary they will not deny anything, they will accept. But revolutionaries deny the soul. They have to deny, otherwise their revolution looks partial.

The third thing is rebellion. Rebellion is from the very essential core: it changes consciousness -- it is radical; it transmutes -- it is alchemical. It gives you a new being, not only a new body, not only new dresses, but a new being. A new man is born.

And in the history of consciousness there have been three types of thinkers: the reformer, the revolutionary and the rebel. Manu, Moses, Gandhi -- these are reformers, the most superficial. John the Baptist, Marx, Freud -- these are the revolutionaries. And Jesus, Buddha, Krishnamurti -- these are the rebels.

To understand rebellion is to understand the HEART of religion. Religion is rebellion. Religion is utter change. Religion is discontinuity with the past, the beginning of the new, the dropping of the old -- the TOTAL. Nothing has to be continued, because if something continues it will keep the old alive.

Reform paints. Revolution destroys the old outer structure but the inner structure remains the same. In Soviet Russia or in China the inner man is the same, there is no difference, not a bit. The same mind -- the

same greedy, ambitious, egoistic mind; the same mind that is found in America or in capitalist countries -- no difference in that mind. But the outer structure of the society has been changed. And the outer structure of laws, state, economics, politics -- that has been changed. Once the police force, the governmental power is taken away, man will fall back to his old pattern again. The Russian society can be managed only by force, it cannot become democratic, because to allow people to be independent will be allowing them to bring their inner being again into their lives. That is there. They have been prevented, they have been obstructed; they cannot live it. They have to live by what the government says, they cannot live according to their being.

So communism is basically dictatorial. It will remain dictatorial, because the fear is that if man is given freedom, then because his consciousness is there -- the greed is there, the ambition is there, and ALL that has always been is there -- it will start working again. People will become rich, poor, powerful, powerless. People will start exploiting each other, people will start fighting for their ambitions. Those who are powerful in Russia, they are still doing the same. Krushehev used to brag about his cars, because he had many. Nobody else can have them in Russia, but everybody wants to have. It is just enforcement, not real revolution.

Real revolution is spontaneous. That revolution is called rebellion.

A few more distinctions between these three words, then you will be able to understand Jesus' approach.

Reform does not require much from you. It says: Just make your front door beautiful, let the whole house be dirty. You live in dirt. but don't allow your neighbours to see your dirt. Just the front porch should be beautiful, because your neighbours are not interested in your inner being, in your inner house. They pass from the outside and they see only the front door. Do whatsoever you want, but do it from the back door. So the front door becomes a facade, a window, a show-case for the neighbours to see. You live from the back door really, you don't live from the front door. The front door is just there, artificial; you never enter from it, you never go out from it -- that is there just to be seen by others.

Watch your front doors -- everybody has them. They are called faces, masks, personalities because they are PERSONA: lipstick, and powder and cosmetics -- they give you a PERSONA. You are not that. It is a make-up.

Revolution goes a little deeper, but only a little deeper. It changes your drawing-room so you can invite people to sit in your drawing-room. In India it happens very much. In India the drawing-room is beautiful, but don't go beyond that. People's kitchens are so dirty and ugly, their bathrooms are almost impossible. But in India nobody takes any care of the bathroom or the kitchen. The only care that is taken is of the drawing-room; it is there where you meet your guests.

This is false; it does not touch your real being, but it keeps your prestige. That's what morality is: it is a beautiful drawing-room. And if you can afford it, you can have a Picasso painting in your drawing-room also. It depends on how much you can afford.

Just the other day I was reading a small story:

Charlie was taking his out-of-town pal, George, for a stroll through the city. They were admiring the scenery when George observed 'Say, will you look at that good-looking girl over there. She's smiling at us. Know her?'
'Yes, Betty -- twenty dollars.'
'And who is that brunette with her? Man, she's really stacked!'
'Dolores -- forty dollars.'
'Ah, but look what's coming! That's what I call really first-class.'
'Gloria -- eighty dollars.'
'My God!' cried George. 'Aren't there any nice respectable girls in this town?'
'Of course' Charlie answered. 'But you couldn't afford their rates.'

Morality goes only so far, beyond that it stumbles and disappears. Everybody has his price. The moral man has a price. You watch yourself. If you are walking on the street and you find one thousand rupees, maybe you will not take them, but if you find ten thousand... then you hesitate... to take or not to take? But if you find one hundred thousand rupees, then there is no question, you take them That shows how deep your morality is -- one thousand, ten thousand, one hundred thousand; everybody has a price. One can only afford that much, beyond that, it is too much. The morality is not worth it! Then you would like to choose the immoral.

The moral man is not totally moral; only a few layers of him are moral, beyond that the immorality waits. So you can drive any moral man into immorality very easily. The only question is that you have to find his price.

I have heard that Mulla Nasruddin was travelling with a woman in a first-class compartment. They were alone. He introduced himself, and then he said, 'Would you like to sleep with me tonight?'

The woman, who was really angry, said 'What do you think? Are you mad? What do you think of me? I am not a prostitute!'

Mulla said 'I will give you ten thousand rupees.'

The woman started smiling, she came close, she was holding Mulla's hand.

And then Mulla said 'What about ten rupees?'

And the woman said 'What do you think of me!'

Mulla said 'I know who you are. Now we are haggling over the price.'

It is always a question of 'the price'. Ten rupees -- and the woman is angry. Ten thousand rupees -- and the woman is willing. And don't laugh at her, this is the situation of everybody. Morality does not transform you. It goes deeper than reform, it has a bigger price, but still, at the very core of your being, you remain the same.

Reform is partial revolution. Revolution is outer revolution. Rebellion is inner revolution. And only when the inner has happened, is it dependable; otherwise it is not dependable. Reform will make you a hypocrite, revolution will make you a schizophrenic. Only rebellion can give you your fullness of being, spontaneity, health, wholeness.

Reform will make you respectable. If you are after respect, then reform is enough. It will give you a plastic personality. From the outside you will start looking beautiful. From the inside you will be rotten and stinking, but nobody will be able to smell your stinking being; the plastic will protect you. Inside you will go on getting dirtier and dirtier, but on the outside you will keep a good face.

Revolution will create a split in you. It will make you a saint, but the sinner will be repressed. The sinner has not been absorbed into the saint, the sinner has been cut off. Revolution will make you two persons: it will create two worlds in you. The natural will be repressed and the moral will be on top of it. The upper-dog, the moral, will try to control the lower-dog, the natural. And of course, the natural is very powerful because it is natural, so it will take revenge; it will go on sneaking into your life from the weak points. It will disrupt your morality, it will create guilt, and you will be in constant conflict because nobody can be victorious.

Your support, your intellectual support, is for the moral, but your whole being's support is for the natural. The moral is in the conscious and the natural is in the unconsCious. The conscious is very small, and the unconscious is nine times more strong, nine times more big than the conscious. But you only know the conscious, so in the conscious the morality will go on singing its song, and in the unconscious, which is nine times more powerful, all kinds of immoralities will go on getting deeper roots in you. It will make you a saint AND a sinner -- the sinner will be repressed, and the sinner will wait for his time, for the right time to erupt, for the right time to take revenge.

That's why people look so sad, people look so dissipated because their whole energy is going down the drain in the conflict. Continuous tension is there. The saint is very tense, he is always in anguish and always afraid -- afraid of his own being that he has denied. And the denied is there! And sooner or later it will throw the moralist, the egoist, the conscious pretender. It will throw -- it will throw the pretender.

Hence, the saint is always on the verge of a kind of insanity. And you know... if you try to be a saint, you will know that you are always on the verge. A small thing can change your whole balance, you can lose all your sanity. Neurosis breeds, grows, if you are split.

Rebellion is inner revolution. Rebellion starts from the 'in', reform starts from the 'out'. Never start from the outside. Start from the innermost core. Start from your very being. Reform will tell you what to do. Revolution will tell you how to be: more saintly, of a better character, of good qualities. Revolution will make a hard crust around you, an armour which protects you from the outside AND from the inside too. A hard, steel armour -- that is what is called 'character'.

A REAL man has no character. Jesus has no character. That was the problem, otherwise the Jews would not have been so against him . He was liquid; he had no character, he had no armour. He was open, vulnerable, defenseless, because he was not a moralist. He was not a saint, he was a sage.

Reform makes you a gentleman. Revolution makes you a saint. Rebellion makes you a sage. He was a sage.What-soever he did was not done because of a certain morality, but because of a certain understanding; not because of given-rules from the past, but because of a spontaneous awareness. Rebellion depends on awareness, revolution on character, reform on formalities.

Start by being more aware, then you start from the innermost. Let the light spread from there, so your whole being can be full of light. There is no way to go from the outside. The only way is to come from the inside -- just like a seed grows from the inside, sprouts from the inside and becomes a b;g tree. Let that be your inner work too -- like a seed, grow.

Reform is patchwork, a kind of whitewash -- a little bit here, a little bit there, but the basic structure is not even touched. Reform can be for revolution or can be against revolution; it depends on you. There are two types of reformists: those who are preparing the ground for revolution or those who are trying to prevent the revolution. Reform gives the feeling that things are getting better, so what is the need of creating a revolution? why go to that much trouble? Reform gives hope, and people stop. So it depends on you.

A man of right understanding can use reform also, but a man who is not conscious will not be able to use reform as a process for revolution -- on the contrary, reform will become a hindrance for revolution. And so is the case with revolution. Revolution can be a door to rebellion, but only with awareness; otherwise it becomes a hindrance. One thinks 'Now the revolution has happened, what is the need to go any deeper? It is already too much.' So reform can either be a hindrance or a help. And so is the case with revolution.

All depends on your awareness, all depends on your understanding -- how much you understand life.

So let this become one of the most fundamental rules of life and work: that everything ultimately depends on understanding -- how you understand. Even something which was going to become a great help can become a hindrance if understanding is missing. And even sometimes that which was going to be poisonous, with understanding can be changed into something medicinal. All medicines are made of poisons: they don't kill, they help people to remain healthy. In the right hands even poison becomes medicine; and in the wrong hands, even medicine may prove to be a poison.

Revolution is the change of the structure -- bodily, social, outer, economic, political; but man is not disturbed at all. It can be against rebellion or for rebellion. Out of one hundred, ninety-nine cases are against rebellion. That's why communism is so much against religion; it is not accidental.

Communism feels religion to be the REAL enemy. Why? -- because religion goes far deeper than communism can ever go. That is the jealousy, that is the problem. If there is no religion, then communism seems to be the ultimate revolution. Then there is no higher. But if religion is there, then communism seems to be just so-so, lukewarm -- it is not much to brag about. Communism wants to kill religion utterly, destroy religion from the earth. They have done that in Russia, they are doing it in China. They are doing it even in Tibet, which was one of the most religious countries, which had one of the most long-lived religions -- alive, the purest; the spring was yet not dirty and polluted. Now they are destroying that too.

Communism is very much afraid of religion because communism car see the point that religion goes deeper and it changes man from his very inner core. And only when the new mall is born, is a new society really born.

We have tried all things. We have created ladies and gentlemen, and they didn't prove to be much. We have changed societies, we have tried utopias -- they have all failed. Reform has failed, revolution has failed.

Rebellion has never been tried on a large scale. And whenever it has been tried on a small scale, it has always succeeded. With Buddha it succeeded: thousands of people went through rebellion, became new. With Jesus it succeeded, with Lao Tzu it succeeded, with Krishna it succeeded. success has always been with rebellion, but very few people... It has never been on a large scale. It has never gripped the soul of humanity. And that is where work is needed now.

The greater part of humanity has to be given the vision of awareness, rebellion, only then can man really become human. Man is only human for the name's sake; he is not yet human, because those humane qualities which make a man human are missing, are lacking. They are not there. Compassion is not there, love is not there, meditation is not there. The prayer, the gratitude is not there, the celebration is not there. In short, God is not there.

Man is an empty temple: the God is missing. And God will go on being missing unless your seed dissolves and you start sprouting into God. God is your growth!

Remember, God has not to be found somewhere outside -- not in the Himalayas, not in Jerusalem, not in

a monastery; God has to be evolved in you, God has to be your growth. It is not an object outside that you are going to meet some day. Unless you become it you will never meet it. Only by becoming it, you will meet it. And that is the whole message of Jesus.

Reform brings new ideas, revolution brings a new structure to support those new ideas, and rebellion brings new consciousness, a new man, a new being to support those structures.

Start from the very foundation. Let rebellion be the foundation, then make the structure of revolution. And then on top of that, let there be a dome of reform -- not otherwise. Otherwise the whole process will be topsy-turvy.

The basic thing is to understand the whole situation: how has man been doing up to now? what has been going wrong? why is there so much suffering? why do we always start from the wrong end and can never reach the real core of the problem?

Understanding is missing, awareness is missing. You are living in a kind of unconsciousness -- Jesus calls it sleep. Bring yourself to more awareness.

It will be difficult because everybody else is fast asleep around you. If you start awakening, you will find difficulties arising for you, because those people who are asleep will not like it. It is a disturbance for them. They are having sweet dreams, and you suddenly become awake. You create a kind of disturbance. Not only that -- once you are awake, you start shaking people to awaken them because you feel 'These poor people are missing the real joy of life.' The sun is rising, and the flowers are dancing in the breeze, and the birds are singing, and you start waking and shaking people around you -- particularly people you love, you feel for, you care for. You would like them to share this joy, this morning that is all around. And they are deep in sleep, in a slumber, snoring, not aware of what is happening all around. But they are having their dreams. Maybe somebody is earning great money, or somebody is just reaching to the highest post -- one promotion more, or somebody is fighting the presidential election. And you wake them? -- they will feel angry. Naturally, because they don't know any other reality than their dream. Their dream is their reality, and things were going well, and here you come and disturb everything! Nobody will like you.

Nobody likes a man who is alert and aware. That's why Jesus was crucified. He would have been crucified anywhere. Don't blame the Jews. He was such a rebellious man that he himself is responsible for being crucified, not the Jews. He would have been crucified by somebody else. Wherever he was he would have been crucified.

That much awareness nobody is ready to accept. That much awareness is disturbing. That much awareness hurts. And the man of awareness stands there and makes you feel guilty, because in comparison to him you are just a dark night. You hate that man, because without him everything was good; there was no comparison. You were thinking you were full of life -- now here comes this man. And in his presence you are reduced to being just a dark night and nothing else. In his presence you are a beggar. Here comes the emperor, the son of God. And in his presence you become ugly. The natural logic is that HE is making you ugly. When he was not there. you had never thought about your ugliness.

Now he will haunt you. Now he will create trouble for you. Now you will have to search for this beauty. You will have to go into many things. 'Now this is unnecessary.' It looks unnecessary. 'Better destroy this man, better destroy this criterion.' Once the criterion is no more there, nobody can prove that you are empty, impotent, a beggar; nobody can prove that you are ugly; nobody can prove that you are missing anything. Destroy Jesus and relapse back into your sleep! That's what the Jews did.

But I would like to tell you again, that's what would have happened anywhere else. Jesus was too much. Yes, I say, even in India Jesus would have been crucified.

A question may arise in you: Buddha was not crucified, Mahavir was not crucified, then why Jesus?

Yes, I say, still Jesus would have been crucified. Jesus brings a new message. Buddha is silent; his message is only for those who come to him, those who come to seek and search. He does not go to the masses, he is not active. His rebellion is a presence. Jesus goes to the masses, Jesus goes very active!

Buddha's rebellion is inactive, passive. Jesus' rebellion is very active, and that is the problem. Mahavir's rebellion was also very passive, so was Lao Tzu's. These are people who are utterly at ease, silent in themselves, happy with themselves. If somebody comes and partakes of their being, good; if nobody comes, they are not going to invite. Jesus DRAGS you into awareness, he hits you hard. He comes searching for you whether you are ready or not. He has said to his disciples 'Go and stand on the tops of the houses and shout... because people are deaf. You will have to shout. Give the good message, the good news, that I have come. shout from the housetops!'

Buddha cannot say that. Lao Tzu... not at all. It was even difficult to find where Lao Tzu was, people

had to search for him for months together. And once he would come to know that somebody is searching for him, he would escape, he would remove himself from one village to another. He would create all kinds of problems. He would allow only those who REALLY were seekers, who were ready to sacrifice all.

With Jesus it is just the opposite -- he haunts you, he goes searching for you. He says he is like a shepherd who comes home in the night, counts his sheep, finds that one is missing, leaves the ninety-nine there in the dark night, in danger, and goes with a lamp to search for the one which is lost in the jungle, in the dark night -- shouting, calling, searching. Yes, Jesus is like that. He is a revolutionary rebel.

Buddha is rebellion, pure rebellion. Silent is his message. Those who understand, they will understand; those who don't understand, they need not worry, they can ignore him. He allows people to ignore him.

Jesus does not allow people to ignore him. He shouts. He pokes his fingers into people's eyes. His compassion is great. He is a surgeon. With Buddha you may have a little bit of medicine. Jesus is a surgeon, he operates; and of course the operation hurts.

The Jews are not responsible, they should be forgiven. Anybody -- Hindus, Chinese, Tibetans -- anybody would have killed this man. This man was asking for it. He brings a new breeze into religion: ACTIVE, action. Rebellion also becomes revolution.

I was reading a parable, a beautiful parable. Meditate over it.

A parable of G. William Jones: THE INNOVATOR.

It had been a long, long time since such a crime had been committed and, as punishment, the Innovator would receive a sentence which had not been heard of for a long, long time -- not since the days of the great-great-greats. It was a sentence at once so terrible and horrifying in its aspect that the High Court and the C.D.'s felt that it justly fit the nauseous and perverse crime of innovation. The punishment was to be expulsion from the Dome!

The citizens lined both sides of the street, their expression a mixture of hatred and awe as their eyes followed the progress of the innovator, escorted by a cordon of C.D.'s towards the Lox. Gamblers in the crowd were busily making book on how long it would take the Innovator to die once he was outside the Dome, and on whether it would be death from Fallout, Poisongas, or perhaps even from a Wildbeast. There was no doubt that he would soon die (for imbedded deep in the mind of each citizen was the truism that no human life could possibly exist outside the. protection of the Dome -- that beloved plastic canopy erected by their great-great-great-grandfathers, which stretched over the city from limit to limit, cuddling it in a benevolent, airtight grip). The only question was how long would death take to come and in what form

Some of the sadists in the crowd had scraped through the thick crust of dirt on the Dome wall near the Lox so that they could see the Outside, and were selling places at these peepholes for a nice sum.

The C.D.'s and their prisoner had arrived at the Lox. The crowd retreated now in a minor panic for fear that some poisonous fume might enter the Dome when the Lox was opened. The mechanism was still good, although it had been unused for all these generations. At the press of a button from the Chief, the thick transparent door of the Lox swung jerkily open. The Innovator, with a last mournful look over his shoulder, was pushed rather roughly into the small compartment. The door was then shut, and the citizens held their collective breath as the Chief touched the next button. The outer door swung open with a great hissing into that unhealthy green Outside.

At his first breath of the Outside's air, the Innovator fell headlong, coughing, doubled up with a giant convulsion. The C.D.'s nodded their heads, pleased, and there was a clamour almost like a cheer that arose from those at the peepholes as they watched him and their wristwatches to determine the exact second of his last gasp.

But then the terrible thing happened. The Innovator slowly raised his head from the dust and, with the beginnings of a smile of great joy upon his face, filled his lungs deeply. His eyes grew wide. He sat up, and they could see his chest bulging with gulp after gulp of that alien air. The people were so startled that they cried aloud when he suddenly jumped from a sitting position straight up, coming down in the first steps of a wild dance.

'It must have hit his brain first' said one spectator, his nose flattened against the Dome wall.

The Innovator stopped his dance abruptly as he turned to see the faces peering out at him. He smiled at them -- a broad, toothy smile with no malice in it at all. He even opened his arms wide to them, making a beckoning gesture!

At this point, many of those watching him could take no more, and turned away to go back to their homes, shuddering with a nausea of fear.

After making many gestures of well-being to those amazed and still uncomprehending faces, the Innovator snapped his fingers and stooped to pick up a stick. With it, he wrote in large letters upon the ground 'Come on out -- the air is fine!'

One after another shocked faces left the peepholes, not to return.

Again he wrote in the dirt, this time with more urgency 'It is fresh air -- not poison.'
Still more left.

This time, almost frantic to make him-self understood, he wrote 'You don't NEED the Dome anymore. You can live Outside! It is BETTER out here!'

With this, every face disappeared from the clear places in the grimy walls, and the Innovator was left alone in the Outside with his brilliant sun, its fresh and moving air, its trees and plants three times the size of those inside the Dome, and its birds and animals.

The newspapers the next morning carried grisly stories of the Innovator's immediate death outside the Lox. The city fathers decided in an emergency session that the interior of the Dome should be painted opaquely to a height of twenty feet all around. And those watchers who could not be scared into abject secrecy were interned in the asylum, where talk of living outside the Dome could be taken for what it was -- the raving of a lunatic.

A beautiful parable. And this is the situation of humanity. Down the ages this has been so: man has lived in a man-created dome of beliefs, ideas, dogmas. Your churches, your temples, your scriptures are just plastic domes. They are protecting you from nature; they are not helping you to go to God, they are preventing you from going. When a man like Jesus comes, he is the Innovator. He starts talking about strange things which exist outside the domes. He talks about fresh air and green trees, and birds and their songs, and the sun and the clouds -- a thousand and one things he talks about. And you have lived in a plastic dome; you have never been out of it. You have never been out of a church, out of? temple; you have never been out of the traps of the priests and the politicians. And he comes and starts saying things which are wild -- things which appeal, things which have a great appeal, things which are magnetic, things which provoke and challenge! But those things you have not heard for ages. You become angry. You become angry because this man thinks you are all fools!

That's why people go on asking Jesus again and again 'Do you think you are far wiser than our father Abraham? Do you think you are more knowing than our old prophets? Do you think that you have brought truth for the first time?' People believe they have always had truth, that is in their possession. And there is nothing in their possession. So whenever a man of truth comes, a rebellion comes into the world, innovation comes into the world. And the people crush such a man.

We have to create a world where innovators can be accepted more easily, where innovators are not only accepted but welcomed -- because it is these innovators who help you to go higher and higher in consciousness. They are the steps towards God.

Now the sutras:

AND JESUS WENT OUT, AND DEPARTED FROM THE TEMPLE...

He was visiting the Great Temple of the Jews, and whenever he used to go to the temple he was always sad and angry, because things were all wrong there. The temple had become a trade. The temple was no more a temple, it was dominated by the businessman. God was sold there, and of course God cannot be sold. So only the false god can be sold. The temple was no more the shrine for prayer, it was no more the place to meditate, it was no more the place where one connects with God. It was dominated by the priests, and the priest was dominated by vested interests. Whenever Jesus would go to the temple, he would always come out angry and sad. Once he got so angry that he threw out all the money-changers from the temple. He shouted at them and told them 'What have you done to my Father's house? It has become a den of robbers!'

This story also starts:

AND JESUS WENT OUT, AND DEPARTED FROM THE TEMPLE; AND HIS DISCIPLES CAME TO HIM FOR TO SHOW HIM THE BUILDINGS OF THE TEMPLE.

But he was not interested in seeing those buildings, because the God that used to live there at some time had departed from there. It was a ruin. The soul had left the body, it was a corpse.

AND JESUS SAID UNTO THEM, SEE YE NOT ALL THESE THINGS?

'You still call this a temple? Don't you see all these things that are happening there?' It is politics, it is no more religion. It is reformist, it is no more rebellious. It does not transform people, it consoles them. It does not hit people awake, it goes on singing lullabies so they can fall asleep in a better way.
Remember this.

Many times you go to the religious person not to be awakened but to be helped, consoled. You go begging for a lullaby, you go begging for a tranquilliser. A tranquilliser cannot help you awaken. Yes, it may help you to be less uncomfortable in this uncomfortable world, to be less insecure in this insecure world; to be less anxious, less tense. Yes, it can help you relax a little bit, but that is not going to change you or transform you. In fact, the transformation can come only when you become UTTERLY tense, when anxiety comes to its peak -- only then, and then only is there a revolution, a radical change.

The priest goes on consoling you, and the priests are very cunning, very inventive in creating consoling theories. For centuries in India they have been consoling the poor. 'You are poor because you committed wrong things in your past lives -- this is a consolation. People are not poor because they have done wrong things in their past lives. People are poor because they are being exploited. Now the priest is in the hands of the exploiters -- naturally, because they are the power, they are the power-holders. The priest lives on the crusts that are thrown from the rich people's tables. He has to help the masters.

Down the ages he has been teaching poor people 'You are in bad shape because of your bad KARMA, and people are rich because of their good KARMA. Rich people are rich because they have been saintly in their past lives; and poor people are poor because they have been sinners.'

Now this is a very tricky thing -- great strategy, great politics in it. If you look at the rich people, they seem to be the sinners. They are! -- exploiting, cheating, deceiving. And the poor people, who are innocent in a way, are not doing any harm to anybody, they are 'the sinners of the past'. This does not seem logical, because if a man has been a sinner for so many lives, he will be a sinner in this life too. More is the possibility of his being a sinner rather than being an ordinary, innocent, poor person. And if people have been great saints in their past lives, then they cannot be black marketeers -- that will not be logical. Then they cannot go on exploiting people; their sainthood will not allow that.

The situation is just the reverse, but the ideology helps console. Then the poor person no more feels the wounds. The priest has poured ointment on the wounds. He says 'Nothing to be worried about. Nobody else is responsible. In your past lives you have done something wrong.' He gives the explanation; the explanation helps the poor person. He can find an explanation, he can find the cause -- and he himself is responsible. And now nothing can be done, one has to go through it silently. That's why in India there has never been a revolution. It is because of the priests.

How can there be a revolution if you are responsible? Then the only thing is to go on doing good things -- whatsoever you can do. The poor man cannot afford much, hut whatsoever he can do he should go on doing. He can go to the Ganges once in his life to take a bath or he can contribute a little something to the temple of the village or, once in a lifetime, he can have some ritual arranged. That's all that he can do. And he can wait for the next life. In the next life he will be happy, he will live in palaces and he will enjoy all kinds of good things. So it is only a question of a little patience. The priest has been teaching patience to people, consolation, giving explanations so that they know why they are poor -- and hiding the real facts.

The temple has become the citadel of all that is wrong, and Jesus always felt this whenever he would-go to the temple. He would see things that were going on there. He could not believe why people were not aware, why they could not see.

SEE YE NOT ALL THESE THINGS? VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER...

'This temple has to be destroyed! This so-called religion has to be destroyed! This religion of the priests and the politicians has to be utterly effaced from the earth!'

... VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.

He is angry. You will not find such anger in Buddha. That's why Buddha was saved from crucifixion. Even if he talks, he talks in great philosophical ways. Even if he says things, he does not say them in a raging voice, in anger; he is very polite.

Buddha's message is like classical music -- silent, beautiful, but no revolution in it. Jesus' message is a slogan; it is not a coincidence, it is not an accident that all the great revolu-tionaries come from Jesus' tradition. They come from the West not the East. The East misses revolutionaries. The East has known great sages, but not revolutionaries. All the great revolutions and all the great revolutionary ideas come from the West. And the foundation of the West is Jesus' ideology, his approach towards reality.

You will be surprised to know that even communism comes from Christianity, not from Hinduism, not from Jainism, not from Buddhism. Communism is also an off-shoot of Christianity, howsoever much they are against it -- that doesn't matter. A son can go against the father; that does not make him no more a son, that does not make him less of a son. He remains the son. Marx and Freud and Kropotkin and Tolstoy and Ruskin and Thoreau -- they all come from the same seed, from the same approach towards life -- that is Jesus' approach.

Jesus is an off-shoot of the Jewish approach. That also has to be understood.

Nothing like the Jewish prophets have ever existed in India or in China -- no, never. You cannot find a man like John the Baptist in India. Those great prophets of the Jews were all full of revolution, they were all hot, they were all burning fires! Prophets have never existed in India; saints, yes, sages, yes -- but not prophets. When somebody calls Mahavir a prophet, he is not right. When somebody calls Buddha a prophet, it looks simply absurd. Buddha is not a prophet. He has no prophecy for the future, he does not bring any revolution. He brings a new consciousness, his own consciousness. He makes it available, but he does not shout. He does not say that the temple should be burnt, that this temple should fall, that not even one single stone will remain upon another. Jesus has the quality of a Jewish prophet. He was a disciple of John the Baptist. John the Baptist was killed just like Jesus; he was beheaded.

And the Judaic tradition has given birth to other revolutionaries also. Marx is a Jew, so is Sigmund Freud. Whether it is sociology or it is economics or it is psychology or even physics, the revolution comes from the Jew. Albert Einstein is a Jew. There is some element in the Jewish consciousness that makes people revolutionary. Just think of a human history without three Jews -- Jesus, Marx and Freud -- and there will be no revolution. People will be patient, people will suffer, people will accept everything, people will go on dragging and finding explanations from the priests. This has to be noted, because this is specific to Jesus.

AND JESUS SAID UNTO THEM, SEE YE NOT ALL THESE THINGS? VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE.STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.

VERILY I SAY UNTO YOU,

HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.

Because his words are not HIS words, that's why they SHALL NOT PASS AWAY. Because his words are God's words. He is just a vehicle, a medium: he is simply saying what God wants to say. But God has no mouth to speak with; God uses our mouths. God has no eyes to see with; he uses our eyes. And God has no legs to walk with; he uses our legs to walk.

God used Jesus as a medium. That's why Jesus can say HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY. 'This temple is going to be destroyed, this temple is going to be demolished to the very ground, because this temple has gone against the very spirit of being a temple. It is no more a temple, it is no more religious.'

But this happens again and again. Now the Vatican, the Pope -- they are no more religious. They are in the same situation as was this temple which Jesus left. Again the same has happened. It always happens! The temple sooner or later becomes the den of the robbers, because the temple attracts innocent people.

There is a logical necessity for why it happens. The temple attracts innocent people. Once the innocent people start coming, the clever and cunning start coming, because wherever the innocent are, there is the possibility to exploit.

Jesus attracts the innocent. Once the innocent are there, then the cunning people all around will see the point. When Jesus is alive they cannot come -- Jesus' presence is a prevention. Once Jesus is gone, then those cunning people will start infiltrating, then they will come and start mixing with the sheep -- and these are wolves although they may have sheepskins to hide themselves. And sooner or later they will come out on top because they are cunning. The innocent people are not interested in being on top; only those who are cunning come for that. Once they are on top, they become the priests, the rabbis, the SHANKARACHARYAS, the popes. And then they start dominating the whole thing, and the whole quality changes.

A temple is a temple only while Jesus is alive. Once Jesus is gone, it is very difficult for the temple to remain a temple. Because Jesus will gather the innocent people: he will gather so many sheep. While he is there he will protect; once he is gone, wolves will start coming. Because wolves only come once they see that so many sheep are there and the shepherd is missing. This is the chance for them -- their life's chance.

Now the same has happened in the Vatican, the same has happened in Puri, the same has happened at the Kaaba. The same has been happening down the ages. Remember it, because the same can happen here.You will have to be very very mindful.

So I don't want you just to be innocent. Be innocent, but don't be foolish. Be innocent, but don't be childish. Be innocent, but let your innocence be illuminated by awareness. Then this cannot happen. Your awareness will make you aware if something goes wrong; otherwise this is going to happen. Somebody who is cunning will start manipulating you. Keep alert. The temple has been made again and again, and has been polluted again and again.

But man has changed down the ages very much. Maybe now this is possible. Maybe now the time has come -- the time for the idea to become a reality.

VERILY I SAY UNTO YOU;

HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.

WATCH THEREFORE: FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME.

Jesus says there is no point in going to the temple and the ritual and the rabbi and the scripture. The only thing that you need to enter is watchfulness.

WATCH THEREFORE...
'This temple is going to fall; don't go in it, otherwise you will also be crushed. Escape from it, it is already falling. I can see what is going to happen to it. Its soul has already left it It is no more glued together. These are just stones upon stones without any glue holding them together. That religion is not there. It is a miracle how this temple is still standing! It is going to fall any moment. A small wind, and it may fall; a little rain, and it may fall. Any excuse is needed, and it may fall. You escape from it, and let watchfulness be your temple.'

WATCH THEREFORE: FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME.

And the watchfulness has to be for twenty-four hours: You cannot afford to be watchful just for a few minutes once a day -- in the morning you meditate and then you forget. That won't help because nobody knows when God will knock at your door. And if you are not watchful you will miss; you will not recognise him. Only in immense awareness can God be recognised.

BUT KNOW THIS, THAT IF THE GOODMAN OF THE HOUSE HAD KNOWN IN WHAT WATCH THE THIEF WOULD COME, HE WOULD HAVE WATCHED, AND WOULD NOT HAVE SUFFERED HIS HOUSE TO BE BROKEN UP.

And the watchfulness has two purposes to it. One is: if you are not watchful you will not recognise when

God comes and knocks on your door; you will miss him. And the second purpose is: if you are not watchful, you don't know how thieves enter, when they enter, and when they rob you. To make it clear, Jesus is saying 'Be watchful so that the priest cannot enter in you -- he is the thief. And when a Christ knocks on your door, you can recognise him.'

For one real Master there are ninety-nine false masters in the world. If you are not watchful, those ninety-nine are going to rob you. And one never knows when the real one comes. You may encounter him, but if you are not very alert you will miss, because only alertness can become a bridge between you and the real Master.

THEREFORE BE YE ALSO READY...

So double are the purposes. First: you should be ready so no thief can rob you, nobody can exploit you. And second: you should be ready so that when the real comes you can welcome him, and he can become a guest and you can be the host. The moment you become a host to God, you have become the real temple. That is the real temple, not these buildings. Jesus is saying.

WHO THEN IS A FAITHFUL AND WISE SERVANT, WHOM HIS LORD HATH MADE RULER OVER HIS HOUSEHOLD, TO GIVE THEM MEAT IN DUE SEASON? BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING.

God has given you a purpose, God has given you a certain destiny, God has given you a certain work to do here on earth. If you are not aware, you will be found unworthy.

God has given you a purpose. You may not be aware of the purpose at all. He wants something to be fulfilled through you. Maybe he wants you to sing a song that nobody else can sing except you. Maybe he wants you to have a dance that is possible only through you. Only through you can he give that dance to existence. Only through you can God have that dance -- there is no other way. Maybe something else... But everybody comes here with a seed. It is just a seed and, in the seed, you cannot see what flowers are going to bloom. But the seed is there amd the flowers are waiting.

And unless you have bloomed, you will not be able to show your face to your God, to your Master. Only fulfilled, bloomed, cam you offer yourself to him, can' you bow down at his feet.

BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING.

Otherwise people are doing other things. And God will come amd find you doing something else for which you were not sent, amd NOT doing that for which you WERE sent! This is the only sin: not to do that which is intrinsic to you and to go on doing things which others have put upon you.

There are many people who are putting their trips upon you -- avoid them. Your father wants to put a trip upon you; he wants you to become the prime minister of the country. Your mother wants to put her trip upon you; she wants that you should become a great doctor, or this and that. And your teachers are putting their trips, and your friends and your society. Everybody is interested in you, because they are interested in putting a trip upon you. Nobody seems to be interested in YOU AS YOURSELF.

If you can find a man who is interested in you AS YOURSELF -- that is your Master. That is the criterion, the definition of a Master: one who is not putting any trip upon you, who is simply interested in helping you to be whatsoever you can be. He is not driving you in any direction, but simply nurturing you, nourishing you, so that you can have any direction that comes naturally to you; who is not pruning you, who is simply putting fertilisers onto your roots, so if you want to grow to the north or to the south, or you want to go high in the sky, or you want to become a thick bush, you become whatsoever you want to become. A Master is just a benevolent presence, a nourishment. He does not guide you to be this or that, he simply helps you to be that which is hidden in you.

VERILY I SAY UNTO YOU, THAT HE SHALL MAKE HIM RULER OVER ALL HIS GOODS.

If you have fulfilled God's desire that he has put in you, you, your being, will be transformed. You will be no more a servant, you will become a Master. You will no more be a beggar, you will become an emperor. But you have to prove that you are capable of doing things.

A target has been given to you, but the target is put in your deep unconscious. You have to search for it, you have to dig for it, you have to discover it. It is not available there, it is very invisible. And it is beautiful that it is invisible; it makes you a seeker and a searcher, a discoverer. It gives you the challenge to explore, otherwise life would be very dull. Hence God has put the purpose DEEP in your unconscious.

You will have to dig like one digs a well. Layers and layers of mud... and for days together you don't see any sign of water. Many times you become tired, exhausted, desperate.

Many times you are so frustrated you stop digging, you say 'It seems useless, futile. It seems there is no water here!' Many times in your spiritual journey this will come, but if you go on digging, one day the first signs of water will show. The mud is no more dry, it is wet -- that wetness is called love. When in your inner being you go on digging and the mud becomes wet, you are getting love. Love starts flowing. It is muddy in the beginning, it is full of many other things. But one goes on digging... the mud becomes less and less and more water will be flowing. One goes on digging... then the mud disappears and fresh water will be flowing. One goes on digging... and one has come to the source, to the springs. Now you can take as much water as you want and your well will never be empty. You can go on sharing, and the more you share the more you will be getting.

Jesus says 'Those who have will be given more, and those who have not, even that which they have will be taken away from them.' So go on digging so that you can have more. The more you have, the more springs will be pouring water in you. The less you have, even that which you have will be taken away.

VERILY I SAY UNTO YOU, THAT HE SHALL MAKE HIM RULER OVER ALL HIS GOODS.

BUT AND IF THAT EVIL SERVANT SHALL SAY IN HIS HEART, MY LORD DELAYETH HIS COMING;

AND SHALL BEGIN TO SMITE HIS FELLOW SERVANTS, AND TO EAT AND DRINK WITH THE DRUNKEN;

THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKETH NOT FOR HIM, AND IN AN HOUR THAT HE IS NOT AWARE OF...

But if you think there is no hurry... That's what everybody is thinking in the world: 'There is no hurry, we will see. Right now let us have more money, more sex, more houses, more cars. Right now let us indulge in the world! Tomorrow or the day after tomorrow we will think of God, we will think of meditation and prayer. What is the hurry?

Even people who are very old sometimes come to me and they say 'Yes, we would like to go into meditation, but the time has not come yet.' Because old people also think that they are not yet old enough. Nobody ever thinks that he is going to die. That is one of the strange things in human mind -- the strangest, because death is absolutely certain. Everybody is going to die; death makes no exceptions! So it is only a question of time -- today or tomorrow or the day after tomorrow -- but everybody is going to die. And still people go on thinking that their death is very far away, very very far away. They have enough time yet to fool around. And when they have fooled around and finished with their fooling, then they will meditate. But that day never comes. Even on their death bed, they go on continuing the old habits.

A Jew was dying, and he opened his eyes and said 'Where is my eldest son?'

The wife was sitting by the side and she said 'You don't be worried, he is just sitting at the left. You be quiet, you relax and remember God, because the doctors say you cannot survive this night.'

He said 'Forget about doctors! Where is my other son?'
'He is sitting' the wife said 'near your feet.'
'And where is my third son?'
'He is also sitting on this side.'
And the man started getting up and he said 'Then who is looking after the shop?'

Now the man is dying, and 'Are all the three sons here?' His mind is still in the shop.

About this man I have heard another story too.

He was small, he was in his schooldays. And the teacher gave a question, she said 'One per cent interest on one thousand pounds given for five years -- how much will the interest be?'

All the others started working, but this Manny Cohen, he was sitting there not doing anything. The teacher asked 'Why, Manny! Why are you not doing the question?'
He said 'I am not interested in one per cent.'

Now this is the beginning, and that is the end; and between also the same thing will be there. People start foolishly -- that's okay, that can be understood. How can one start wisely? But people END foolishly -- that cannot be understood. And the basic trick of the mind is: that my LORD DELAYETH HIS COMING: 'That God is coming is true -- but not today, so today we can enjoy. Tomorrow he will come, then we will see.' Then the day after tomorrow... and one goes on postponing.

Postponement is the basic trick of the mind to avoid God, to avoid the essential, to avoid rebellion.

Never postpone. If you want to postpone, postpone that which is wrong. Postpone anger for tomorrow, but not meditation for tomorrow. Postpone hatred for tomorrow, but not love for tomorrow. Postpone money for tomorrow, but not God for tomorrow. And people go on doing just the opposite! Anger they do right now. If somebody insults you, you don't say 'Okay, I will think over it, and I will come by at the end of the week and I will tell you what I think about the things that you have told me.' You immediately jump upon him, you pounce upon him; you don't give a single minute's gap.

If somebody loves you, spreads his hands towards you to welcome you, you shrink. You say 'I will think. Let me think over it.' You will brood over it, you will find a thousand and one reasons why not to fall into this trap: 'What is the motive of this person? Why does he want to hug Me? Maybe he is a pickpocket or something? Who loves without any motive? There must be some motive. He must want to use me for something or other.' When love comes, you withdraw; when anger comes, you stick there stubbornly.

Change this whole attitude. Don't delay that which is good, because good belongs to God. Delay that which is bad, because the bad keeps you away from God.

BUT AND IF THAT EVIL SERVANT SHALL SAY IN HIS HEART, MY LORD DELAYETH HIS COMING;

AND SHALL BEGIN TO SMITE HIS FELLOW-SERVANTS, AND TO EAT AND DRINK WITH THE DRUNKEN;

THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKETH NOT FOR HIM...

And God always comes when you are unaware. God always comes as a surprise. God always comes suddenly, abruptly. God does not come as a cause-effect chain, he comes out of the blue. Suddenly he is there; he surrounds you and drowns you completely.

So unless you are alert -- moment-to-moment alert -- you will miss. It may have been that God has come many times to you, and you have missed because you were not aware.

In fact, this is how it is. I know that God comes to you many times. I have seen him surrounding many of you, but you are completely unaware. He is just by the side, ready to accept you, but you are not there, you are absent. He surrounds you like a cloud, but you are not there; there is just emptiness, so no meeting is possible. You are never at home, because you are never aware! You are somewhere else. Your body is in one place, your mind somewhere else.

Let your body and mind be together, let your whole being be in the moment -- that's what awareness is all about: PRESENCE OF NOW AND HERE.

THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKETH NOT FOR HIM, AND IN AN HOUR THAT HE IS NOT AWARE OF,

AND SHALL CUT HIM ASUNDER, AND APPOINT HIM HIS PORTION WITH THE HYPOCRITES: THERE SHALL BE WEEPING AND GNASHING TO TEETH.

There is. There is misery, and there will be misery. You live in misery and you will continue to live in misery, because God is bliss, and there is no other bliss. Unless you live in God, you live in misery.

Yes

... THERE SHALL BE WEEPING AND GNASHING OF TEETH.

And your whole being facing God will be the being of a hypocrite; you will be false, pseudo. And you have become accustomed, so much accustomed to your personality that you will carry your personality in front of God too.

God can be met only when you are nude -- utterly nude, nothing to hide, no secrets to keep -- when you are just an openness. God can be met only when in that openness there is nothing but one taste -- the taste of awareness and presence. Jesus' whole message is that of awareness.

I Say Unto You, Vol 2

Chapter #8
Chapter title: Significance is Inner Nourishment

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ARE THERE DIFFERENT LEVELS OF HEDONISM? I SUSPECT 'EAT, DRINK AND BE MERRY' MEANS DIFFERENT THINGS TO DIFFERENT PEOPLE.

Yes, Anurag. There are two levels of hedonism, and they are almost polar opposites to each other. Because of that, much misunderstanding has prevailed down the ages.

The lower hedonism is of the body, and the higher hedonism is of the soul. They both speak the same language: Eat, drink, be merry. They both propound the same philosophy of life: Live in the moment, don't think of the morrow. They both want that one should not be worried about the past, should not be concerned about the future. This moment is enough unto itself. Their language is the same, their proposal is the same, yet they are diametrically opposite.

To the first hedonism -- the material, the physical, the outer hedonism -- belong the philosophies of Charvaka in India and Epicurus in Greece. To the second philosophy, the spiritual hedonism, belong all the great Masters: Buddha, Krishna, Christ, Zarathustra.

Where do they differ? Where do they go diametrically opposite?

If you live only as a physical being, then you will remain unaware of the non-physical dimension that is continuously penetrating you. Then you will know only the visible, and the invisible will remain unknown to you. And the invisible is far bigger, far more essential. The visible is just a covering, the visible is just a shell around the invisible. It is there to protect the invisible. The body is the shrine of the soul. If you live

only in the body, and you only take care of the body and the physical sensations dominate you, you will never become aware of the non-physical dimension -- the divine dimension. If you are utterly lost in the body -- as you will be if you think 'Eat, drink and be merry' is the goal -- then you will live at the very superficial level.

It is as if you have been given the Bible and you go on looking at the cover, and you start worshipping the cover and you never open the book, and you never go inside and you never see what is there. The cover can be beautiful -- it can be leather bound, printed in gold, maybe diamonds are studded on top of it; it can be beautiful, it can be very precious -- but still it is nothing compared to that which is inside the book.

Your body is only a cover. It is beautiful, it is precious, but it is carrying something far more precious in it. The man who thinks of 'Eat, drink and be merry' in the physical sense is a man who receives a letter and worships the envelope. and forgets the message. The message is important. What a message you are carrying inside you! What a destiny you are carrying inside you!

The second level hedonism is not against the body, it is for the soul. It also lives in the moment, but when the first hedonist is eating, he is only. concerned with the food. When the second hedonist is eating, he is more concerned with the awareness of the taste of the food. That is where they differ. When the first hedonist has gone for a walk, he looks around -- the trees, the birds, the people, the dewdrops, the morning sun -- but he does not look at WHO is looking at all these things. When the second hedonist goes for a morning walk, he enjoys the birds, the trees, the people, the sun, the sky, but he also goes on enjoying the one who is enjoying it all. He remains aware.

The first hedonist lives an unconscious life, the second hedonist lives a very very conscious life. The second hedonist gets all that the first is getting... plus. The first hedonist gets only the bodily sensations, and he goes on missing the REAL life.

Because the first hedonist lives in the body, there are people who are against the first hedonist and they think they are spiritual. They are not. That's a logical fallacy. Because the first goes on living in the body, there are people who Logically think 'We have to go against the body, then only can we enter into the second realm of our being, then only can we attain to happiness, to heaven, to bliss. Because the first is missing -- and the first is missing because he is too much obsessed with the body -- the second, this so-called spiritualist, becomes obsessed AGAINST the body. This is not a real spiritualist.

The real spiritualist is a hedonist. Let me repeat it: He is not against the body, he is for the soul.

So now there are three kinds of people: the ordinary hedonist who lives in the body, the REAL hedonist who lives in the soul. And naturally lives in the body too, and between these two is the spiritualist, the so-called spiritualist, the ascetic who fights with the body, who destroys the body, who is against the body, who tortures the body. And he thinks that in torturing the body he will attain to the soul; he cannot.

The first goes on missing, but the second -- the false spiritualist -- misses even more. So if you have a choice, then I will say it is better to be a physical hedonist than to be an anti-physical spiritualist, because at least you will be enjoying the body; the physical part of God will remain available to you. To the spiritualist, even that is not available. He is completely blind.

But if you really want to enjoy life, then you have to choose the second kind of hedonism, the spiritual hedonism, the divine hedonism. The second is already available to the first if he starts becoming a little alert. It is not available to the false spiritualist. He is closed to both kinds of hedonisms.

The physical hedonist can rise to the higher hedonism because he has to grow in the same way but deeper. He has to dig a little deeper into his being. So if you are to choose between Epicurus and Mahatma Gandhi, choose Epicurus. But if you have to choose between Epicurus and Buddha, Jesus, then choose Jesus or Buddha. Never become a so-called saint. He falls from grace. He misses the body, how can he attain to the soul? The body has to be used as a stepping-stone. The body has to become a staircase, it has to become a boat for the other shore. Use the body.

I am a hedonist. My whole teaching is: love the body, use the body, go into the body as deeply as you can, be sensitive to its feelings, be available to its wisdom, its joys, but don't be confined there. There is MUCH MORE in your life. That is just a beginning. Use the body as a jumping-board. And the secret is the same. So the secret can be used on the second, higher, level too. Be in the present. Live moment to moment. Don't allow the past to interfere, and don't allow the future to cloud your vision. Let the present moment be crystal clear. Enter into it with the body, with the soul. Enter into it as a unity of body and soul. Enter into it not AS body or AS soul but as a unity.

There are these two kinds of hedonism. The higher contains the lower. The lower cannot contain the higher. I teach you the higher hedonism.

WHAT DOES ONE DO ABOUT UNREQUITED LOVE? WHAT DOES ONE DO ABOUT UNREQUITED LOVE THAT SEEMS TO LIVE ON AND ON LIKE A WOUND THAT NEVER HEALS? HOW IS IT THAT A MAN CAN GO ON LOVING ONE WOMAN YEAR AFTER YEAR BELIEVING, IN SPITE OF THE PAIN, THAT AND DAY SHE WILL FIND A PLACE FOR HIM IN HER HEART? AM I A FOOL TO BELIEVE? I THINK THAT I AM A FOOL, AND YET I CONTINUE TO BELIEVE. AM I CREATING THIS SITUATION? OR IS THIS SITUATION CREATING ME?

First you are not really in love with love. That's why you got stuck on a particular woman. A real lover never gets stuck anywhere. His offering is for love, not for persons. He loves beauty, not the rose flower, not the lotus flower. He loves beauty wherever it is; he does not get confused, he does not think that the container is the content.

You got confused. You are not a real lover. You have not really loved. In fact, you are avoiding love in the name of that woman. Now this is a beautiful trick to escape from love.

What can you do? You loved a woman and she never responded to you, so what can you do? Now you can only go on playing with your wound. You are a masochist. I will not say that you are a fool, you are not. You are a masochist, a clever masochist, an intelligent masochist. You are arranging for your torture through the name of love, in the name of love You are playing the game of being a martyr. you are enjoying this crucifixion.

You loved a woman; there is no necessity for the woman to love you. Your love is not enough to make it sure. Love is a two-way street, it is not one-way. But down the ages, poets, novelists, people who go on playing with imagination, have been talking about love as if when you love the person, the other person has to love you! The only condition that you have to fulfil is that you should really love. Even then, there is no need for the other to love you. The other has freedom, the other is a living soul. If the other has to love you just because you love, then where is his freedom? Where is his soul or her soul? Then you don't leave any freedom for the other. If the other does not want you, does not like you, if the other is not turned on by you, then you can go on loving and nothing is going to happen.

Just your love is not enough. In fact, the more you try, the more the other will go far away, because the other will become more and more afraid of you. You are dangerous! Even before love has happened you are not allowing freedom. What will you do when the love has happened? You will suffocate the woman or the man. You will surround the woman in such a way that it will become a prison. Even right now the woman has not responded, but you are waiting. And you are thinking and hoping that because you love, she has to love you. Why? There is no must in it, there is no inevitability in it. Just the reverse will be the case. The more you chase her, the more you will make her afraid of you and the more she will escape from you. You are dangerous. And the paradox is, the more she will be going away from you the more you will fantasise about her.

A real woman very soon loses all charm. So is the case with a real man, because with reality the fiction cannot be continued for long. All relationships settle down by and by -- the honeymoon is only short. If you really get the woman, within seven days, fifteen days, three weeks, things will start settling; the fiction, the poetry, the fantasy will start disappearing. The real woman and the real man will come back to earth. You cannot go on moving in the clouds for long. The other's reality will pull you back to the gravitation.

So when love is responded to, it is finished soon. When love remains unrequited, it can continue for your whole life, because there is no way for it to be finished. You can go on playing in your imagination -- games, fantasies, dreams...

And the person who has asked the question is an author, Hal Musin. He must be imaginative, poetic. He must be able to create fictions. Now he cannot lose this woman because this woman is giving him great fictions. And she will go on giving you. The only condition is: she should not respond to your love, then the love can continue forever. In that way Majnun was fortunate because he could never get Laila. The really unfortunate people are those who can get their Lailas. Once you get your Laila or your Majnun, things are finished.

One man went to see the madhouse. In one room a man was beating his head, crying. Great tears were flowing down his cheeks and he was holding a small picture very lovingly on his chest.

The visitor asked the superintendent 'What has happened to this man?'

And the superinterdent said 'You see the picture that he is holding? He holds it day and night. That is the woman he wanted, he had loved, but could not get. Hence, he went mad. He cries and sings songs to her, and goes on thinking of her. That is his whole life. The whole world has disappeared, only the woman... He talks, he talks from his side and the woman's side, and the dialogue continues.'

Then they went to another room, and another man was beating his head and throwing himself against the wall.

And the visitor asked 'What has happened to this man?'

And the superintendent said 'This is the man who got that woman. Since he got that woman he has gone mad.'

You can go on living in your dreams, and you will think that you are a great lover -- how much you are sacrificing! But you are simply a masochist. This can be done only by a masochist who wants to torture himself. Now you have found a good excuse to torture yourself.

I cannot appreciate this. I have no appreciation for any pathology, whatsoever the excuse. This is pathological.

You offered yourself, the woman denied -- it is finished! There are millions of women in the world. Why are you wasting your life? If you want to waste it that's another thing, but then don't befool yourself that it is because of love. Love is just an excuse, you really want to waste your life. You are afraid of love! You are depending on that woman. You don't want to approach another woman. One woman does not mean anything. Neither does one man mean anything.

If you are hungry you will eat even if the food that you wanted to eat is not available. Or won't you? If you are thirsty you will drink even if Coca-Cola is not available -- plain Poona water will do! If you are thirsty you will drink, you will not say 'I will die, but I will not drink because I only drink Coca-Cola. I love Coca-Cola!' No, you will drink, you are thirsty. You are hungry, you will eat. If you are really hungry for love, then what docs it matter if one woman has refused you? There is no need to feel lost, because there are millions of women.

But one woman has denied you, then there are a few things involved in it. First, your ego is hurt -- as if you have some power over people. Just because you love, does somebody else have to love you? You can offer yourself, but the other has to decide. You took the initiative, but if the woman could not like you that does not mean that you are nobody, that simply means something was not fitting between you two. And it is good that the woman denied you. If out of politeness, or out of respect, or out of compassion, she had agreed to you, you would have been in far more trouble. Because compassion can never become love, and politeness is hypocrisy. If she had not liked you and decided to go with you for some other motive, you would have been in far more trouble and anguish, because there would have never been that harmony that happens between two people who are in love with each other. She would always have been the compassionate one, the sympathiser; she would have felt for your misery.

That's what you are doing. That's what people go on doing. When one woman has refused, or one man has refused, they go on crying, they go on making themselves miserable in the hope that misery will create compassion in the other. Misery CAN create compassion, and that is dangerous because compassion is never love. And you cannot be fulfilled by compassion, because the one who is showing compassion remains higher than you. You are a beggar. The woman can give to you, but there will be no passion in it. When compassion has come, passion disappears. There will be no thrill in the woman's heart, she will never feel ecstatic. She will always feel obliging. She will remain insensitive because her own heart will not open for you. She will pretend, she will do whatsoever is needed, she will fulfil the duty, but duty is not love.

Love is ecstasy, duty is dull. She will not dance because of you. She may become a good householder, she may take care of your children, she may 1(30k after you, she will be a good caretaker but these things don't fulfil.

It is good that the woman didn't show any compassion to you. And you are asking for compassion, that's why you cannot allow the wound to heal. Once the wound is healed, then nobody will show compassion for you. You cannot get down from your cross! You have to hang there, and you have to go on shouting 'Look how much I am suffering! Come!' You are trying to create a situation in the woman's heart so that she starts feeling GUILTY, that it is SHE who is responsible for all your suffering. That's why you cannot allow the wound to heal. This is not love. This is ego -- one.

And second -- this IS FEAR of love. You are afraid to knock at another door because you have been rejected once, so you are afraid you may be rejected again. You are hesitant, so you go on knocking on the

same door, and your knocking on the same door will only create nausea in the woman. You will be a nuisance. She can't love you, so you vv-ill become more and more of a nuisance.

Forget about her, and forgive her. And this is your life -- don't waste it. And this life is precious -- don't let it go down the drain. Love can still flower. If it has not happened with A, it can happen with B, it can happen with C. The real thing is the flowering of love. WITH WHOM it happens is irrelevant!

But people become too obsessed with small things. It should happen only with this woman who has black hair.' What is wrong with blonde or brunette? 'It should happen only with this woman who has such a long nose.' These are obsessions! Foolish! You get too much involved in details, and you go on missing the real point. The real point is that LOVE should happen! And once it starts happening and your heart starts flowing, it is even possible THAT woman may become interested in you. Because people only become interested in people who are happy, who are flowing, who are blooming. If you start blooming, there is a possibility... I only say possibility, I am not saying certainty, otherwise you can even do that. If you start blooming, that woman may start thinking of you. She may start feeling that she missed an opportunity, she may start feeling that there is still time, she may start thinking 'How to make it?' she may start knocking on your door.

But that is possible only when you are happy. Now you are a wound! Nobody loves a wound. And remember, if somebody loves a wound, beware of that person -- that person is neurotic. Escape, because if the person loves the wound, he will never allow the wound to heal. He will go on creating bigger wounds in you, because he loves wounds.

There are people who love wounds because when somebody is wounded, they are always upper, higher, greater, better.

One man -- he was one of my students in the University -- told me that he would like to marry a widow. In India that is a problem. Nobody wants to marry a widow. So there are people who think that to marry a widow is a great sacrifice.

I said 'You can marry, but once you have married she will not be a widow. Then what will you do? Then the whole charm will disappear because the charm is in her being a widow.'

He laughed -- he thought I was joking. And he got married. And after six months he said 'You were right. I'm no more interested in her. My interest was basically in her widowhood. I wanted to show to the public that I am a great servant of people, that I am serving people even through my love. I am sacrificing my love for a widow. I am going against the society, I am going against the tradition. I am doing something great. But now the marriage has happened and the widow has come, now there is no point.'

I said 'You do one thing. You commit suicide. She will be a widow again, and somebody else will have a chance to serve her again. If you are really a public servant, do this.' Since then I have not seen him.

Don't go on playing with your wound. This continuous fingering of the wound will not allow it to heal. And I think the woman you were in love with has some sense. She will not look at you. WHO wants to look at a wound? Be happy, become a flower: bloom. Let her feel jealous. Let her feel that she missed an opportunity of finding such a beautiful man. Let your song burst forth, then there is a possibility she may come.

And whether she comes or not is not the point. You are riot here only to love that woman. This is a vast world, and with millions of beautiful people all around. Why get so obsessed with one person? A real lover is never obsessed with persons, his devotion is towards LOVE ITSELF. He worships the god of love. Persons come and go, persons change; the god of love remains the same.

You ask: WHAT DOES ONE DO ABOUT UNREQUITED LOVE?

One forgets about it, one forgives the person. One does not make much fuss about it.

WHAT DOES ONE DO ABOUT UNREQUITED LOVE THAT SEEMS TO LIVE ON AND ON LIKE A WOUND THAT NEVER HEALS?

You are not allowing it to heal. The only way for it to heal is: fall in love with somebody else, because only love heals, because only love is a healing energy. Love is therapy. Fall in love, and it will be healed. But you have much investment in the wound; you don't want it to heal, that's why you won't fall in love with somebody else.

This wound has become your prestige. This is your ego trip. You think it is love; it is nothing, it is an ego trip. You are feeling offended. You have to show this woman, even if you have to die; but you will show this woman. You WILL DIE crying for her, and then she will be miserable for you and then she will

feel guilty about you. These are your hopes!

You don't love this woman at all, otherwise you won't think of making her guilty. If you really love her, you would like her to be happy. You will simply disappear from her world you will help her to forget you. You will become non-existent -- at least for her -- so that she can live her life without any interference from you. But that will heal your wound, and you will no longer be a martyr, and you will not be such a 'great lover'.

You are not interested in love, you are interested in being a 'great lover' -- that is the ego trip.

WHAT DOES ONE DO ABOUT UNREQUITED LOVE THAT SEEMS TO LIVE ON AND ON LIKE A WOUND THAT NEVER HEALS?

It is simple. You like certain food, and you have not got that food today, but if you don't eat anything else, naturally you will become ill. Hunger will grow. Tomorrow you will be more hungry, the day after tomorrow you will be starving. And you go on asking 'What is one to do? When one cannot get the food of one's own choice, what is one to do?' Then the second choice, then the third choice -- whatsoever is available. And one never knows, because each person is carrying such divinity in him and in her, that one never knows! If you fall in love with another woman, you may start thanking God. 'It was good that the first woman had rejected me. If she had not rejected then I would not have been able to find this woman.'

This is my observation of thousands of people. Once you look backwards you will be surprised, everything fits perfectly. The first woman denied you and the second woman accepted you, and you can feel happy. If the first had accepted, the second would not have been possible. The second deserted you and the third became possible, and you are more happy. Otherwise the third would not have been possible.

Just a few days before, a sannyasin was saying to me 'I have lived with this woman for three months, and they were so beautiful. I have never known such moments. And now she is deserting me. What should I do?'

I told him 'Help her to desert you. Because three months before you were clinging to another woman. I remember perfectly well. And that time you were saying "If this woman leaves me I will commit suicide. I cannot live without her." And after just three months you have forgotten about that woman. You have not committed suicide. On the contrary, you are saying that THIS woman has been your greatest experience in life! Now she is deserting, help her.'

Why get so obsessed with personalities? Remain in love. And let your love be fluid. Don't let your love become stale and solid and dead. Millions of flowers will bloom in your being, don't go on weeping just for one flower that didn't bloom.

HOW IS IT THAT A MAN CAN GO ON LOVING ONE WOMAN YEAR AFTER YEAR...?

Yes, if you don't get, you can go on year after year, life after life. Because then you are living in fiction, then you are living in fantasy, then you are living in your dreams. You go on creating the woman -- who is not the real woman. The beauty that you give to the woman is given by you. That woman is just a fiction. You can go on living with your fiction. Real women are difficult, as real men are. You are alone, and it is your fiction, you can paint it the way you want.

Your woman will never become old, the real woman becomes old. Now, Musin's woman will never become old. He will become old, but his woman will always remain young. She will never become ugly, HE will become ugly! He will become old, ill, death will come, and she will always remain there fresh, like dewdrops in the morning, always fresh, always young, always beautiful.

Your woman will not stink ever, she will not perspire either. And she will not throw her panties all around the bathroom. It is YOUR woman, a fiction. She will not nag you, she will not fight you, she will not be jealous. You can do whatsoever you want, she will not hinder you. She will never come in your way, she will allow you all freedom Now, no real woman can do that, so one gets fed up with the real woman, one gets fed up with the real man. With the unreal, there is no problem.

So you are in a non-problematic relationship, Musin. You can enjoy it forever. But this is not a relationship, this is neurosis. It is like a madman who is talking with somebody who is not there. You will go on talking with your woman and you will go on doing things for the woman, and you will go on hoping. And your life will be slipping by through your hands.

Be a little more alert. It is your life. You owe yourself a few joys, a few celebrations. And the real celebration is always in reality. It cannot be only in dreams.

HOW IS IT THAT A MAN CAN GO ON LOVING ONE WOMAN YEAR AFTER YEAR BELIEVING, IN SPITE OF THE PAIN, THAT ONE DAY SHE WILL FIND A PLACE FOR HIM IN HER HEART?

You can believe. If you remain hungry and you don't eat anything, you will have to believe that the food

that you demand will descend from heaven. 'One day it is going to happen, I am doing so much sacrifice. A little more, a little more -- I will sacrifice myself completely, then it will happen. How can my sacrifice go in vain?'

That is your logic. But you can go on starving -- the food is not going to come from heaven. If you want to seek food you will have to accept the food that is available. Nourish yourself. Start moving, then maybe the food that you want may become available to you. But starving, dying in a comer, no energy to move and just hoping that something will happen is a deception. You are deceiving yourself.

Deceptions can be very beautiful and artistic and aesthetic, but still they are deceptions. Love the real. It is through reality that one grows. Beware of dreams and their power over you. They can take away the whole opportunity, they can destroy the whole opportunity.

AM I A FOOL TO BELIEVE? I THINK THAT I AM A FOOL AND YET I CONTINUE TO BELIEVE. AM I CREATING THIS SITUATION?

Certainly, you ARE creating this situation. That woman may have forgotten about you. That woman may not be a part in it at all. She may not remember you at all. It is you who are creating the whole situation for yourself.

And naturally... OR IS THIS SITUATION CREATING ME?

It works both ways. First you create the situation, then the situation creates you; then you create the situation and the situation creates you. It is a vicious circle. And then you get more and more in the mire of it, entrapped, entangled, and it becomes very difficult to get out of it. You will need great courage to get out of it. You will need to jump out of it. It will not be gradual, you will just have to escape out of it. Fall into anybody's arms just to get out of it!

And every person is beautiful, you just have to love the person and the beauty starts flowing. People ordinarily think that they have fallen in love because the person is beautiful. Just the contrary is the case: you see the person as beautiful because you have fallen in love. If somebody asks 'Why have you fallen in love with this man, or this woman?' you say 'She is beautiful, that's why.' That is not true. The truth is just the opposite. You have fallen in love, hence, she looks beautiful. Love creates beauty.

Start falling in love again. And I don't think that you are a fool. You are too clever, too wise. If you are a fool, then you will fall in love easily, because only fools fall in love. Wise people never do such things. You are wise -- you tried once, and then you are finished for your whole life. Be a little more foolish. Try it once again.

And I don't see that one has to go on being a failure forever. And remember, that if you succeed in love, only then will you be able to go beyond love. One has to go beyond love. But one can only go beyond when one has gone through it. You are struggling below love. It is far better to move into love and struggle there. One grows out of authentic, real experiences of love. One goes beyond.

Then a totally different kind of awareness arises. It is not that it is unloving, but it is no more a longing for love. It is a state of love: one shares one's being. It is no more relationship then, it is your state. You ARE love, not loving.

So these are the three things: you are in the dark night of the soul, you are in a very unloving space. The second thing is: be in a loving space. And a loving space is anxiety-creating; it is conflict, it is struggle, because a real person enters into your life. And there is clash and an overlapping of the boundaries; and all kinds of diplomacies and politics enter, and strategies to dominate, to possess. There is great war. Lovers are intimate enemies.

Only out of that experience does one grow to the third state: one becomes absolutely independent. Now there is no need for love. One can live alone, and one can live alone as happily as one can live in relationship. Now there is no difference. There is no hankering. Then a different quality of love arises in your being. You start sharing it.

Musin, you are struggling at the lowest point. Try to get out of it. And don't wait for any miracle. Miracles don't happen.

WHY ARE YOU SO MUCH AGAINST LOGIC?

Because it is logical to be against logic.

Logic proves nothing, that's why I am against logic. It only pretends to prove; it proves nothing. It is an

empty game, verbal. But the pretension is such that millions of people are befooled by it, and down the ages we have been trained for logic, so it has appeal.

But logic has never proved anything. Proof comes only through experience, never through logic. Logic can help to explain your experience. No experience is ever derived out of logic. Yes, logic can be a servant. when you have attained to a certain experience, logic can help to explain it, logic can help to make it clear. Logic is secondary.

So, the first thing: logic proves nothing.

Reporter: They say the moon is made of green cheese. Is this correct?

Spaceman: We didn't find any cheese on the moon.

Reporter: (laughing) Perhaps all the moon mice had eaten it.

Spaceman: We didn't find any mice on the moon either.

Reporter: What do you expect with all the cheese gone?

Now this is how logic goes on moving: it is circular.

A famous Sufi story:

Mulla Nasruddin was seen by the people in the market-place throwing some seeds all around. From his bag he would take one fistful of seeds and throw. So a crowd gathered, and they asked 'What are you doing, Mulla?'

He said 'These seeds are very miraculous. If you throw these seeds, then no lion, no tiger, no elephant, no snakes, no wild animals ever come around.'

So they laughed. They said 'Mulla, there are no wild animals, no elephants, no tigers, no lions, no snakes here!'

And Mulla said 'See! They work! They are a miracle, they have miraculous power. It is because of the seeds they are not here.'

Logic is a game good only for small children to play. But a few people remain childish even when they have become old. They may be professors in the universities, but they go on playing with the game. It is a good game, an intelligent game like chess -- but a game all the same.

First, logic never proves anything. And second logic can prove anything -- this way or that, for or against. Logic is a whore! It has no grounds of its own. You can bribe logic, and it will be with you. Your enemy can bribe logic, and logic will be with the enemy.

A certain French general named Guillard, who lived in the time of King Louis XV and was renowned for his gallantry towards women, said, on one occasion, that there was no such thing as an ugly woman. His remark was overheard by a lady whose face was disfigured by a squashed nose and who thereupon accosted him with the words 'Confess, General, that you are now face to face with a really ugly woman.'

'Not at all, madame' replied the general. 'You are like all women, an angel fallen from heaven. You merely had the misfortune to fall on your nose.'

Logic cannot prove anything, that's why it can prove ANYTHING. Logic has no truth in it. Logic is empty of truth. Truth is attained only by existential experience. I am against logic because logic is impotent. I would like you to go beyond logic. And that is the whole meaning of the word Jesus uses: faith.

It does not mean belief. It means trust in existence not belief in dogmas. Faith simply means that you are finished with logic. The day you are finished with logic, you are finished with doubt too because logic is a support to doubt; they are in a mutual conspiracy -- doubt and logic. A doubter becomes a logician, a logician remains a doubter. They go together. Once logic is dropped, all the props for the doubt disappear, and doubt falls to the ground. And when you are free of doubt, then you are in faith.

Faith transforms. Trust transfigures. The sooner you can get out of logic and doubt, the better. A man is religious only when he has known the same of logic and is finished with it.

HOW MANY RELIGIONS ARE THERE IN INDIA?

It is difficult to say. There are as many religions in India as there are Indians. Everybody has his own religion here. The religion is basically individual, it is not organisational.

So when you talk about Christianity, it is one thing. When you talk about Hinduism, it is quite another. Christianity is a church, an organised religion. Hinduism is a chaos. It has nothing like the Vatican Pope, it has nothing like an authority. It is very chaotic, it is freedom. People are allowed to live their own ways, people are allowed to worship in their own ways. There is nobody to dominate it is a democracy. Christianity is dictatorial, so is Islam. Hinduism is basically democratic.

You can go and worship in the temple of Shiva, it is for you. You can go and worship in the temple of Rama, it is for you. You can go and worship in the temple of Krishna, it is for you. The man who worships in the temple of Krishna is a Hindu, and the man who worships in the temple of Rama is also a Hindu. And both are as opposed to each other as Christians are opposed to Muslims -- or even more. But that does not make any difference, they both are Hindus.

Hinduism has a kind of freedom. It does not decide what your prayer should be. It has no official prayer like Christianity. It has no hierarchy -- the bishop and the archbishop, etcetera; it knows nothing of that. It is an individual phenomenon. So it is very difficult to say how many religions there are in India. Each one is free to worship in his own way. In that way, it is difficult, because it is almost like chaos. If you want to find a system it will be difficult.

Thousands of philosophies are available there for people to choose from, millions of alternatives. All kinds of ideas are in the market. You can choose any. You can make your own. Choosing something from here, something from there, you can make your own mixture.

Hinduism is not one-dimensional, it is multi-dimensional. In one way it gives freedom, in another way it creates indiscipline. In one way it is democratic and beautiful, in another way it has no order, no system. Everything seems to be confused and unclear and vague.

I have heard...

When Indira Gandhi was Prime Minister, she went to Israel. And she was talking with Golda Meir -- Golda Meir was Prime Minister of Israel in those days. So both the women were talking, and chit-chatting about their countries.

Indira Gandhi said 'You don't know my troubles. Six hundred million people! And you don't know Indians. It is a chaos!'

Golda Meir laughed and said 'That's nothing! You don't know my people. Although the number is very small -- only three million people -- but it is far more difficult to rule three million Jews.'

Indira looked surprised. She said 'What are you saying? Six hundred million people... And you have only three million people, and you say it is difficult to rule over three million people?'

And Golda Meir said 'Yes, because these are no ordinary people. These are three million prime ministers!'

It may be so in politics, but in religion, in India, you have six million Masters -- enlightened Masters -- six hundred million. Everybody knows! Everybody has his own creed, everybody has his own ideas and philosophy. For ten thousand years India has done nothing but philosophise. It has gone into the bones and the blood. It is not so easy to say HOW many religions there are in India, as it is about other countries.

I have heard...

A Pakistani went home on a visit to his family, and his old father said to him 'Are they good people in Britain, my son? Do they have religion in Britain?'

'Oh, yes, indeed, father mine' said the Pakistani. 'They have three religions: the Church of England, the Church of Rome, and Bingo.'

'What is this Bingo?' asked the old man.

'Well, father mine, the people go to the Bingo church every evening; the high priest stands before them calling out the holy numbers which the congregation mark off their prayer-cards. Then one of the faithful rushes to his feet and calls out "Bingo!" and all the people say "Jesus Christ!"'

Now it is simple if you are talking about Britain -- they have three religions!

OF WHAT VALUE ARE THE 'CATHARTIC' THERAPIES: THE RELIVING OF ONE'S TRAUMATIC MOMENTS OR ACTING OUT OF FEARS ETC? IS NOT INSIGHT ENOUGH? OR BLISS METHODS, SUCH AS SUFI DANCE?

Mantra, insight is enough, but how to get the insight? It is hidden in much rubbish. The diamond is there, but it is hidden under much debris, dirt. The dirt has to be removed only then will the diamond be available, will the insight be available. The therapies do the spade work. If insight were available directly, it would have been very easy. Then you could become blissful any moment. But you are layers upon layers of repression. You have repressed your fear, you have repressed your anger, you have repressed your love, you have repressed your sex. You have repressed so many things! The insight is there, but these layers of repression have to be thrown out.

The cathartic therapies help. They will not produce your insight, they will only clear the way. They will only make the insight available to you. The insight is there. Everybody has brought it, that's why we call it insight.

Have you observed these words: 'insight', 'intuition', 'instinct', 'intelligence'? They all carry the word 'in'. It is there, built-in, but much has gathered around it. The rose bush is there, but hidden behind the weeds. The weeds have to be uprooted. And they have to be uprooted very skillfully, because there is every danger that you may uproot the rose bush itself. And the weeds are many, and the rose bush is one. You need to be helped.

The therapy group is a situation where you can be helped to sort out what is a weed and what is a rose bush. And slowly slowly, those rose bushes have to be protected, and the weeds have to be taken out. And it has to be very very skillful because the roots of the weeds are entangled with the roots of the rose. If you are not very careful you may destroy the rose itself. The insight is there; it has to be uncovered.

You ask: OF WHAT VALUE ARE THE 'CATHARTIC' THERAPIES...?

Catharsis simply means throwing out that which should be thrown out, throwing out that which should not be kept in.

Now in ordinary life it is difficult. You cannot throw your anger everywhere and anywhere. You will get into so many difficulties. It will be too costly, and dangerous too. You need a special situation where you can throw your anger, where anger is accepted. A group is an artificial situation where everything is accepted. If you become angry, the group is not repressive. Rather on the contrary, the group helps you, provokes you to be angry, brings out all your violence and aggression, accepts it -- WELCOMES even, gives you an opportunity and confidence that here you are not rejected, that here there is no expectation. Nobody's expecting that you should not be angry or this and that. Whatsoever you are, you are given total freedom to be THAT. A group is an artificial situation. The society cannot allow that.

Once your anger has started bubbling up, you will be surprised how much you have been carrying. How much poison is there in your system. And only when this poison has gone, that smoke has disappeared, will you be able to find insight or bliss methods like Sufi Dancing. If a man who is angry participates in Sufi Dancing, his dance will have anger to it. You can watch, you can watch people, and you can see their dances have different qualities. Somebody's dance is a kind of rage; anger is filtering through his dance, through his gestures. Somebody's dance has grace to it, love is flowing, a kind of elegance. Somebody else's dance has compassion in it. Somebody else's dance has ecstasy in it. somebody else's dance is just stale and dull, he is just making empty gestures, there is nobody behind them -- mechanical. Watch. Why this difference? -- because they are carrying different layers of repression.

When you dance, your anger will dance if it is there. Where can it go? The more you will dance, the more it will dance. If you are full of love, when you start dancing your love will start overflowing -- it will dance all around you, all over the space. Your dance is going to be your dance, it will contain all that you contain. If you are sexually repressed, then your dance will have that.

Now it is a problem for Indians to participate in the Sufi Dance. Many have written to me. One Indian sannyasin, a very honest man, wrote a letter. He was participating in the dance. Three days afterwards, he wrote 'I am feeling very guilty, because I become sexually aroused. Whenever I go into the Sufi Dance, I become sexually aroused. I feel very guilty.' He was asking forgiveness 'Osho, forgive me.' And he became so afraid that he stopped dancing.

Now the whole life of repression... He may never have been able to hold the hands of any woman except his wife, and that too only in the night when everybody is fast asleep. He may not have been able to move with such dancing energy of women, men. It is very natural; there is no need to feel guilt. It is just the whole repressed life.

Now this man who becomes sexually aroused in Sufi Dance, is he going to feel any insight in it? He will feel great guilt, and he will not feel spiritual at all! He will feel sexual, and he will be in a turmoil. He will be very much confused. His whole being will be on a volcano. He may start trembling, and he may become afraid that he may DO something. That's what he wrote to me -- 'I cannot participate in Sufi Dance any more, because I may DO something. I may not be able to control myself I become so aroused.'

This is bound to happen. If you are sexually repressed, then sex will bubble up when you dance. So you cannot go directly, you have to go through catharsis. Only then can blissful methods be of help.

Cathartic methods are modern inventions. In Buddha's time they were not so needed because people were not so repressed. People were natural, people lived primitive live -- uncivilised, spontaneous lives. So VIPASSANA -- VIPASSANA means insight -- was given by Buddha directly to people. But now you cannot go into VIPASSANA directly. And the teachers who go on teaching VIPASSANA directly don't belong to this century; they are two thousand years backwards. Yes, sometimes they may help one or two persons out of one hundred, but that can't do much. I am introducing cathartic methods, so that first what the civilisation has done to you can be undone, so that you become primitive again. From that primitiveness, from that primal innocence, insight becomes easily available. Then bliss methods work -- never before that.

WHY ARE THE JEWS HATED EVERYWHERE IN THE WORLD?

Because they are clever, intelligent. Nobody likes clever, intelligent people. One feels inferior, hence, the hatred.

Adolf Hitler must have felt very inferior to Jews. He Was. He was almost idiotic, imbecilic. But he must have felt it tremendously -- this inferiority. And Jews have a certain intelligence, and because of that intelligence they become rich fast. Put them in any situation and sooner or later they will be on top. How can you avoid not hating them? They simply go directly to the top; they don't wait.

And particularly about money, they are the cleverest people in the world. For a certain reason: because after Jesus' crucifixion, they lost all power -- all political power; Christianity became politically powerful. There was no way for the Jews to be politically powerful, so their whole mind turned to the second power -- money. They became focused on money. These are the only two worldly powers: either politics or money. Because they were not in the majority, they could not be politically powerful, so naturally their whole intelligence was channellised towards money. That was the only way for them to become powerful. And with money many things come. With money comes more education, with money comes more literature, more music, more drama, more art. With money Comes more intelligence. So down the ages they have been hoarding money, and money on its own creates more possibilities to be intelligent, to be clever. And when you are more intelligent, you earn more money, and so on and so forth it goes' And people who have money are hated because ninety-nine per cent of people don't have any money; they are very jealous. The poor people hate the rich, and if they can get an opportunity they will kill the rich. And whenever they get the opportunity, they kill -- they will find any excuse.

Jews are hated because they have immense power over money, and money gives them power over other things -- even power over politicians. Money is such a strange power... And it goes on creating more power, so they are hated. And they have turned the whole world into a market: they reduce everything to a commodity, they reduce everything to a certain market value. That too creates a little hatred, because if everything is reduced to money, if everything is reduced to the market and everything becomes a commodity, it creates an ugly world. Then there is no higher value. Then there is nothing more important than money. Then everything is reduced to money. That, too, creates hatred.

So poor people hate them, and rich people also hate them. Because money is a very low value -- powerful, immensely powerful! -- but a lower value. And Jews don't think that anything more valuable exists. And they have learned through experience that if they have money, then only can they survive.

So wherever they are they are hated. But they are hated because they are clever. Of course, their cleverness turned in a wrong direction, it became money-oriented. And the whole Judaic tradition fell

slowly slowly -- became very worldly. It lost the spiritual dimension. So the very word 'Jew' has a wrong association.

Jews can only be free from this hatred of the world if they start looking for higher values than money.

I have heard...

The local synagogue was holding a raffle. The winner of the third prize stood delightedly as the curtain raised to show a gleaming Cadillac. The winner of the second prize held his breath as the curtain raised -- to reveal a sponge cake.

'A sponge cake?' he said angrily. 'The THIRD prize was a Cadillac. How can the second prize be a stupid sponge cake?'

'But this sponge cake is special' said the Master of Ceremonies. 'You see, it was baked by the rabbi's wife with her own lily-white hands.'

'Fuck the rabbi's wife!' yelled the man.

'Shut up!' said the M.C. 'That's the first prize.'

Now this mind which reduces everything to a commodity is bound to be hated.

But Jews are intelligent people. There is no doubt about it -- one of the most intelligent races on the earth; otherwise they would not have survived. They have survived with no political power and with enemies all around and everywhere. They have been on the cross for two thousand years since Jesus' death. They have suffered too much. For one man's crucifixion it is enough punishment -- more than enough. They have lived in a Christian world, hated from every side. But because they were hated and they were always in danger and they were always helpless, that too has helped their intelligence to go high. Always remember: if there is danger for your life, you have to be intelligent; you cannot afford non-intelligence, otherwise you will be gone.

So in a way, the very challenge, the very danger, has helped them: they have been polishing their intelligence continuously. It-is not just accident that more Nobel Prizes go to Jews than to anybody else. And their number is small; it is out of all proportion. This century's greatest thinkers -- three: Marx, Freud, Einstein -- all belong to Jews. The greatest revolutionaries ever have come from them. They are in small numbers, but the situation has helped them. They had to fight, struggle, survive; they could not fall asleep, they could not go to rust. Their intelligence has been going higher and released towards God will bring a great revolution in the world.

I am very happy that fifty per cent -- more than fifty per cent -- of my sannyasins are Jews. What I am saying can have appeal only to very intelligent people. Stupids won't have any attraction to me -- only very intelligent people can understand what I am saying.

But they have been hated, that is true. That hatred can be dropped only when Jews start changing.

There are a few things that they can do. One is that they accept Jesus back home. If they can welcome Jesus back home almost ninety per cent of the hatred will disappear. And Jesus is theirs -- more theirs than the Christians'. Jesus was born a Jew, died a Jew. He was the greatest Jew ever. He was not a Christian. If Jews can accept Jesus back home, that will change the whole climate in the world. And if Jews can put their energies -- as they have put them into money -- if they can put their energies into meditation, they will become the greatest meditators on the earth. They can herald a new era!

I MET A MAN TEN YEARS AGO IN JAPAN ON A TRAIN. THEN I MET THE SAME MAN IN AFGHANISTAN ON A BUS. AND TWO DAYS AGO I MET THE SAME MAN AGAIN ON A PLANE COMING TO POONA. IS IT JUST COINCIDENCE, OR IS THERE SOME HIDDEN SIGNIFICANCE IN IT?

Because our life is so meaningless, we go on finding any excuse for any kind of significance. Our life has no significance, so we go on hoping in anything that there must be some significance in it. Man cannot live without significance. Significance is inner nourishment. And because we don't create any significance in our life -- because we are not creative -- we don't create God in our being, we remain empty. And to be empty hurts -- hurts like hell.

Then one goes to the astrologer or goes to the palmist; one shows the hand, maybe there is some significance in the stars, or in the lines of the hand or in the birth chart. And one starts seeking and

searching everywhere -- desperately. Anything that can give you a feeling that yes, you are significant, that something special is happening to you, you pounce upon. That's why astrology lives, palmistry lives, the I Ching lives; and people go on looking into these things. That's why psychoanalysis has become so significant. Your life has no meaning, maybe your dreams have meaning? Go to the psychoanalyst, he will show you great meanings in your stupid dreams. You cannot find, but he will find, he will manage: he will show you what your dreams mean. And you will feel very very grateful, and you will feel very happy that you have significant dreams.

People go on hankering for significance.

One thing to be remembered: this hankering is not bad, but let this hankering become creative. Don't search in accidental things for any meaning. There is none! This is just accidental that you met somebody on the train, and then again on the plane, then again on the bus -- it is just accidental! This world is a small world, and becoming smaller and smaller every day.

It is nothing to brag about or to brood about, but it shows something: life is empty -- utterly empty. You would like to find some indication from somewhere -- anything.

Just the other day one sannyasin wrote that she saw Teertha in her dream. 'Now what is the significance? There must be some significance' she thinks. Ninety-nine per cent of dreams are just rubbish, just fragments of thoughts that you go on gathering during the whole day. In the dream those fragments go on moving in the mind. And then in the morning when you remember those fragments, you start looking for significance. Then you have to find some significance. Now the woman thinks whether it is a message that she should do Encounter because she has seen Teertha? or is there some other meaning hidden in it?

Life has no hidden meaning; life has obvious meaning, unhidden. There is not a thing hidden from the very beginning! Just you are not aware, so you cannot see it. And when you are not aware, still you hanker for it so you go on imagining. And then each and every thing can become precious because you want something to be precious in your life.

There is nothing much in it. This world is becoming a small village. Now here you can find people from all over the world. It is no more the old world; the distances are gone. You can go round the world within twenty-four hours. You can reach any place within a day, within hours. But what I see in it is a great desire for significance. That is good, but you are looking in a wrong direction.

Create some meaning. Dance the dance that you were born to dance. Sing the song that you are carrying in your heart. BE YOURSELF, and there will be significance. And then you will not need to go to any astrologer or palmist or tarot reader, or things like that. Then there will be no need -- you will have significance.

But significance never comes passively. It comes only when you are creative. DO something. And I am not saying that significance is only when you are very famous -- when you become a Picasso then there is significance, no. You can paint a small picture for your child, and if your child is happy there is significance. You can paint a picture for your husband. If he likes it, that's enough. Or you can even paint a picture just for your own joy, and if you like it, or you like it while you are painting it -- you get absorbed into it -- there is significance.

Significance comes only whenever you create beauty, whenever you create truth, whenever you create good: SATYAM, SHIVAM, SUNDERAM. These three things create significance: beauty, good, truth. Be true, and there will be significance. But you remain untrue, and you go to the astrologer to find significance. Become beautiful. Beautify your being, let grace surround you, and there will be no need to go to any tarot reader, you will know that you are significant. You will continuously find a blissfulness surrounding you, you will not feel that you are here unnecessarily. You will not think for a single moment that you are accidental. You will know that God's hand is behind you, because he is breathing life in you.

The English words 'is' and 'am' come from a Sanskrit root ASMI. ASMI means: breath-life. Your 'isness', your 'amness', your being is nothing but God's breath in you. But we have not recognised it, so we search desperately in every nook and corner for meaning. Stop this search.

This happened only as a coincidence. Don't be much worried about it. Meditate over this story. This will show you that the world is really very small.

A flea phoned up a rental agency asking for accommo-dation, and the agent said 'Oh, yes, we have a very nice vacancy, just come in.' But it turned out to be a Pole's armpit, and after a few days the flea phoned the agency again and said 'I really can't stand it -- the noise, the smells, the crowded conditions -- could you give me something nicer? Something really posh?'

So the agent said 'Well, yes, we do have something -- just come in -- it's Omar Sharif's moustache.'
'Lovely' said the flea. 'I'll take it.' But after a week he phoned up the agency again and said 'Sorry, but I really must find someplace else. All the oysters and champagne are really getting to be too much, not to mention the incessant pulling, stroking and scratching. It's really not liveable.'
'Very well' said the agent. 'I do have one vacancy now -- very very exclusive, very cosy and very expensive -- it's Raquel Welch's pubes.'
'I'll take it' said the flea. The agent heard no more until a month later, the phone rang and it was the flea.
'What's the matter?' asked the agent. 'Don't tell me you don't like Raquel Welch's pubes either?'
'Oh, yes, I liked it fine' said the flea 'but I'm back in Omar Sharif's moustache!'

I Say Unto You, Vol 2

Chapter #9
Chapter title: Ye Shall Live Also

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JOHN 14

JESUS SAID UNTO HIS DISCIPLES:

1. LET NOT YOUR HEART BE TROUBLED: YE BELIEVE IN GOD, BELIEVE ALSO IN ME.

2. IN MY FATHER'S HOUSE ARE MANY MANSIONS: IF IT WERE NOT SO, I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU.

3. AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.

4. AND WHITHER I GO YE KNOW, AND THE WAY YE KNOW.

5. THOMAS SAITH UNTO HIM, LORD, WE KNOW NOT WHITHER THOU GOEST; AND HOW CAN WE KNOW THE WAY?

6. JESUS SAITH UNTO HIM, I AM THE WAY, THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BU7T BY ME.

7. IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO: AND FROM HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM.

18. I WILL NOT LEAVE YOU COMFORTLESS: I WILL COME TO YOU.

19. YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO.

20. AT THAT DAY YE SHALL KNOW THAT I AM IN MY FATHER, AND YE IN ME, AND I IN YOU.

27. PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I

UNTO YOU. LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT BE AFRAID.

28. YE HAVE HEARD HOW I SAID UNTO YOU, I GO AWAY, AND COME AGAIN UNTO YOU. IF YE LOVED ME, YE WOULD REJOICE, BECAUSE I SAID, I GO UNTO THE FATHER: FOR MY FATHER IS GREATER THAN I.

Man's evolution is from innocence to innocence.
The first innocence is ignorant, the second innocence is luminous. The first innocence is a kind of sleep, the second innocence is an awakening The first innocence is a gift of God, the second innocence is man's own effort, his earning, his work upon himself. The first can be lost, the second cannot be lost. The first has to go -- in the very nature of it, it cannot be eternal; but the second, once it comes, remains forever -- it is eternal.

Remember, whatsoever you attain consciously, only that can you possess, ONLY that. Whatsoever is given to you, and you receive it unconsciously, will be taken away. Only that really happens to you for which you work hard. Only that belongs to you which you create in your being. You become Master of it.

The first innocence in Christian terms is called Adam. And the second innocence is called Christ. And Jesus is just in-between the two. Jesus is the bridge between the first innocence and the second innocence. Hindus call the second innocence 'rebirth': one becomes twice-born, DWIJA. And that's what Jesus also said to one of the famous professors and theologians of his time, Nicodemus: Unless you are born again, you will not attain to the kingdom of God.
Unless you are born AGAIN...

The first birth has happened, the second birth has to happen. The first has happened without cooperation, the second cannot happen without your cooperation. The first birth was almost like an accident -- it happened to you unawares. The second birth can only be in immense consciousness; it cannot happen unawares, it can happen only in deep meditation.

Jesus is a bridge between Adam and Christ. That's why the story of virgin birth has a metaphoric meaning. Jesus is born innocent. Everybody is born innocent -- there is no other way to be born. Every child is born in innocence. But then that innocence is lost sooner or later, and the more intelligent the child, the sooner it will be lost. If the child is stupid, imbecilic, idiotic, then it may go on lingering for a long time; it may not be lost. If you are intelligent, you will start moving away from it. You will start exploring the world. You will start adventuring into the world, into the unknown; you will become a wanderer. And the more intelligent you are, the more is the possibility that you will not follow the crowd, you will find your own way -- you would like to do your 'own thing'. You will not move on the superhighway, you will move on small footpaths into the jungle. Because intelligence wants to take risks. Intelligence wants to dare, intelligence wants to go into the unknown and the dangerous, because it is only in danger that intelligence comes to its peak. It is only when you dare that your intelligence becomes a crystallisation. It is only when you risk that you are. The more you risk, the more you are. Risk brings being. A man who never risks remains without a being.

George Gurdjieff used to say that not everybody has got a soul. Because you have never dared, how can you get a soul? The soul comes only through daring. The only right way to attain a soul is to go into dangers, to risk all, to be a gambler, to go into the dark unknown.

The first innocence is going to go, has to go. And it is good that it goes. If it continues, you will not really be a man; you will be a vegetable or a cow or a buffalo, but you will not be a man. That is where man is different from the whole of nature. Nature lives in the first innocence, only man is capable of losing it. It is great dignity, it is glory -- only man is capable of sin, no other animal can commit sin. You cannot call a dog a sinner, you cannot call a lion a sinner and you cannot call a tree a sinner. Only man can sin, and because man can sin, only man can go beyond sin. Only man can go astray -- that means only man can come back home. Except for man, all the animals, birds and trees still exist in the Garden of Eden -- they never left it. That's why nature has such beauty, such peace, such silence.

The Himalayas still exist in the Garden of Eden. So exists the rose bush of your garden, so exist the birds that come in the morning and sing songs around you. Nature is still there; it never left home, it never went astray, it never committed anything against God, it never disobeyed. It never dared; it is completely satisfied with the first birth.

To be satisfied with the first birth is to remain unconscious. It is only through sin that you become conscious. It is only by going wrong that consciousness arises. This HAS to be understood. So going wrong is not really going wrong, because only through it does the consciousness arise. All has to be lost. One has

to come to the point where all is lost, God is lost, heaven is lost -- one cannot believe in paradise, and one cannot believe that innocence is possible. Only from that peak of frustration, anguish, anxiety is there a possibility of a one-hundred-and-eighty degree turn.

Adam is perfectly at ease, so is Christ. The problem is with Jesus. Jesus is troubled. Zen people are right when they say for a man who has never heard of meditation mountains are mountains and rivers are rivers.' He is happy, he is in a kind of natural state. He has no anxiety, because God has not yet become a challenge to him. He has no future goals, he has no destination. Pie eats, drinks and is happy -- the first hedonism I was talking about the other day: 'Eat, drink and be merry.' He lives in the body, he IS the body; he knows nothing more than that. With the body there is a kind of peace and health that surrounds him. You can always see that happiness around a child. The child is the first kind of hedonist. He believes only in eating, drinking and being merry. He simply lives the moment. He. is completely abandoned in the moment -- no anxiety, no clouds yet -- his sky is clear.

The people who have not heard of meditation and enlightenment and NIRVANA and God, who have never pondered over these great problems -- for them things are clean; they are not confused. 'Mountains are mountains and rivers are rivers.' But once a man has become interested in meditation, in growth, in spirituality, in the other shore, in the other reality -- problems bubble up in thousands. Problems crowd. Mountains are no more mountains now, and rivers are no more rivers; everything becomes confused, everything becomes topsy-turvy. Man goes into a chaos. The old cosmos, the old innocence, simply falls into pieces; not even a trace is left.

This is the meaning of the Christian parable of Adam's expulsion from the Garden of Eden. He became interested in higher things, he became interested in knowing things. He ate the fruit of the Tree of Knowledge, he started becoming more conscious. He started trying to understand what this reality is. He moves into knowing, and suddenly the doors of the Garden are closed for him. Suddenly he finds himself outside the Garden, and he does not know where the way back is. He has to go farther and farther away.

This is what Zen people say: Mountains are no more mountains, rivers are no more rivers. Then one has to go on a long journey. Tedious is the journey, full of miseries and nightmares. It is a wandering in a desert where oases are only dreams; they exist not. And then after a long long journey -- it may continue for many many lives -- one can come back. This time, coming back has a totally different meaning. Now one comes as a knowing consciousness. One is again innocent, but this innocence is no more ignorant, it is luminous, it is full of light. This is Jesus turning into Christ.

Adam finds himself outside the Garden. Jesus wanders in the world. Christ suddenly finds himself back in the Garden one day.

Adam,Jesus, and Christ -- these are the three stages of human consciousness. Adam is absolutely unconscious. Jesus is half-conscious, half-unconscious -- hence the conflict, the confusion. the division. the tension. And Christ is absolute consciousness.

Before we enter into the sutras, this has to be understood. because these sutras belong to the last night of Jesus' earthly life -- the departing message to his disciples. He is leaving them. He is going out of the world into God. He is going to die to the world, and will be reborn into God. He is going to become twice-born: the resurrection after the crucifixion. And the resurrection can only be after the crucifixion.

Adam dies to God and is born to the world. Christ dies to the world and is born into God again. And Jesus remains in the limbo -- half-half, divided, split. Something he knows and something he does not know; something he understands and something he does not understand. It is kind of cloudy there in the Jesus-consciousness. Adam is clear but fast asleep. Jesus is half awake; his eyes are full of dreams. Yes, he can see a little bit because he is half awake. Just like in the morning when you are half awake and half asleep, and you can hear the milkman knocking on the door, and you can hear children getting ready for their school, and you can hear the neighbour's radio. But you are not yet fully alert. Yes, these things go on like ripples, enter into you -- you kind of hear, and vet you don't hear. You go on swinging between sleep and wakefulness. Sometimes you hear something and again you are drowned in sleep. You cannot figure out what is happening. Then you are fully awake.

Adam dies to God, is born into the world. Jesus lives in the world. Christ dies to the world and is born into God again. And these sutras belong to his last night, the departing message to his disciples.

Before we enter into these sutras, a few things will be of great help.

Teilhard de Chardin believes that 'the evolution of consciousness depends on three steps.' And Chardin is one of the most important Christian thinkers of this century. But still he remains confined to Christianity; he cannot soar higher than Christian boundaries. These are the three steps that he talks about. Ordinarily,

consciousness is simple, innocent. After that there are three steps. First he talks about complexity. He says 'Consciousness grows through complexity.'

That is true. The original mind is absolutely simple, its taste is one, it has no duality. And because there is no duality there is no possibility of dialogue, argument. And because there is no possibility of argument and dialogue, there is no possibility of understanding. With the conflict, with friction, one evolves. So from one, man becomes dual; from unity, duplicity: from duplicity, triplicity: from triplicity, multiplicity. That's how man goes on growing -- complication.

Man's consciousness is one in the original state, then it becomes many. Through the many... the growth; that is the Hegelian concept of growth, and Marxian too. Hegel calls it 'the dialectical process': thesis creates its antithesis, antithesis and thesis join into a synthesis, and the synthesis becomes a thesis and creates its antithesis. And this is how it goes on.

You cannot grow if your consciousness is unitary. It has to create a conflict in itself. With the conflict, energy is created. Conflict creates energy, friction creates energy. You strike two stones and fire is born. You strike two dry woods and fire is possible. You rub your hands and electricity is born. All energy is created through friction. So the original human consciousness has to become divided, has to become split, has to become dual. And the more evolved a mind man has, the more fragments he will have. So a thinker is almost a crowd. He is not one, he is not two, he is not three, he is many.

The second state Chardin calls 'concentration', because once the unity is lost and man has become many, there arises chaos and one loses one's identity. One does not know who one is, then an identity is needed, a self is needed, an ego is needed to hold all these fragments together. Otherwise they will start falling apart and you will not be able to survive -- hence the ego.

Ego is an effort to create a kind of unity inside yourself. The natural unity is lost. Now you have to create an unnatural, synthetic unity. The ego is a synthetic self, a created self, a managed self. One part of your being becomes the master and forces other parts to be slaves. A kind of government arises inside you.

Complexity creates energy. Concentration creates a possibility to use that energy; otherwise there will be no use for it. Energy will be there, and energy will kill you. It will be too much and it will be in so many directions. All those directions have to be focused in one direction, the whole energy has to be channelised into one. This is what Chardin calls 'concentration'; unification around a centre; a self is born, ego is born, discipline is born.

And the third he calls 'direction'. Once the ego is there, once you have a kind of self, a kind of unity -- although managed, but still a unity -- then the goal is possible. You can become an arrow, you can have a target in the future.

These three steps Chardin thinks are enough to explain human consciousness. They are not. They are important but not complete.

The Hindu vision of life is far more complete. Chardin's vision is linear: unity, then complexity, then concentration, then direction. And the direction goes on and on, the arrow goes on and on and on, and there is no end to it. It is linear. The arrow goes on for infinity, it never comes back. This is not true. This is logical, but not natural.

The Hindu vision is circular. Hindus say everything moves in a circle not in a line. Nature moves in a circle, seasons move in a circle, stars move in a circle, man's LIFE moves in a circle. Everything natural moves in a circle. The circle is the way of nature. The linear is just a concept of the mind. The line does not exist in nature. If you are aware of non-Euclidean geometry then you will know.

Euclid believes in line; non-Euclidean geometry says there is nothing like line in existence. The line also is part of a bigger circle, that's all. No line is straight, and no line can be straight -- you cannot draw a straight line. If you draw a straight line, that simply means you are sitting on a circular earth and drawing a straight line. Go on drawing the line from both ends, go on drawing it, and you will find one day that the line has become a circle around the earth. So that small straight line was just a part of a big circle.

Hindus say it is circular. To me, the Hindu concept is far more true than the Christian concept of linear progress. But still, my own suggestion is a little different to both. My suggestion is: spiral -- neither linear nor circular; evolution is a spiral. In that way both are joined together. In a spiral the progress moves as if it is moving in a line, because it never comes to exactly the same point again.

Christ never becomes Adam again, because Adam was ignorant and innocent, and Christ is innocent and fully aware. He never comes back to Adam, exactly to Adam. So the Hindu concept misses something. But in another sense he becomes Adam again because the innocence is the same, just that now it is fully aware. Then it was not aware, then it was asleep, now it is alert. In a sense Christ becomes Adam again because it

is the same innocence. So Hindus are right. And in a sense Christ never becomes Adam again, because it is luminous innocence. In that sense Christians are right. But they are only half-half right.

To have the vision of the full truth, I would like to call evolution a spiral. It comes back to the original point but never on the same plane -- on a higher plane. It comes again and again but always on a higher plane. If you have been trekking in the mountains you know what I mean. You go on a path; the path moves around the mountain. Again you come to the same point, the same rocks, the same valley, the same trees, but a little higher. it is a spiral

To make it a spiral, I would like to add three more steps to it. Chardin says: complexity, concentration, direction. These three more steps have to be added. The first is: awareness, meditation. Concentration is just the beginning. Concentration is not relaxed, it is tense. One cannot concentrate twenty-four hours a day; one will go mad. So concentration can never become natural, but one can meditate twenty-four hours a day. One can live in meditation. It can become natural, it can become like breathing. It can be relaxed.

Concentration is focused consciousness. Meditation is just aware consciousness. For example, if you are listening to me, you can listen in a concentrated way. That will tire you, that will exhaust you. If you are listening very very tensely so that you don't miss a single word, then it will be tiring. But you can listen in a meditative way. That means you are relaxed and open, vulnerable, that's all. You will not be tired. Listening ,for one and a half hours, rather than being tired, you will be enriched, rejuvenated. You will feel more energy afterwards than before, and you will feel more flow in your being. So the fourth thing has to be awareness, meditativeness, openness.

Concentration is directional, meditation is non-directional. Concentration has an object, a content. Meditation has no object, no content; it is just an opening. You are listening to me, a bird starts singing -- that too you listen to, a train passes by -- that too you listen to. You are not listening to me c. All is included. You are open from all the sides, not only open to me. This is a higher stage of evolution than concentration is: it is de-concentration.

And the fifth I call playfulness. Christianity has no idea of playfulness, and Chardin has no idea of playfulness. 'Direction', 'goal', 'purpose' -- that is very business-like, tiring, and makes man sad and serious. Something like playfulness has to be added, because a really grown-up person is capable of play. A really grown-up person is sincere but not serious. Seriousness is a kind of illness because seriousness will create tension in you; it will never allow you to celebrate. Only playfulness can become celebration and joy.

And there seems to be no space for joy in Chardin's chart -- nothing of playfulness. Complexity, concentration, direction -- good as far as they go, but they don't go far enough. And they don't go into creating a happy, celebrating human being . And without celebration what is the purpose? All purpose leads to a purposeless play. You work, but you work finally to relax. You work hard, just so that you are able to play. You work five days, so that at the weekend you can rest on the beach. All purpose leads to purposeless play. So the fifth I call playfulness, non-seriousness, non-purposiveness, celebration, joy.

And sixth I call egolessness. Ego is needed -- because one falls into a chaos, and a synthetic self is needed. But that self is synthetic, plastic, it is not real. It has to be dropped one day. Use it, go beyond it, and throw it! One has to come to egolessness, one has to forget that one exists separately from existence. In that forgetfulness, in that dropping of the ego, one becomes Adam again in a totally new way. One becomes Christ -- again unity, again simplicity, again innocence, but now luminous this time. You are twice-born.

This way one again comes back to the original simplicity, the original face. But it is higher than the first originality, hence I call it spiral. It is primal innocence, but not just primal innocence. It has immense light in it, it is not dark. It is not primitive, it is the highest point of consciousness. It is divine innocence. What Plotinus calls 'the One' -- this is the One. First the One was not aware of itself, now the One is aware of itself. God is born in you.

In Adam God was a seed, in Christ God has become a flowering. The seed has come to its full manifestation.

This is the difference between the child and the sage. Adam is the child, Christ is the sage. They both are alike and yet not alike at all. Something similar, and something absolutely different: similarity in innocence, dissimilarity in awareness, luminosity. Or you can call the first state 'nature', and the second state 'God'. When nature realises itself, it becomes God. When nature recognises itself, it becomes God. The beginning and the end have to be the same in some way, and yet not the same in some other way. The alpha has to be the omega, and the omega has to be the alpha; and yet they have to exist on totally different planes. Adam is body, Christ is soul;Jesus is mind -- a bridge just in between the two polarities.

This is the last night. Jesus is ready to depart. That scene of departure is one of the most beautiful scenes

in the whole history of human growth -- the Last Supper. Jesus has gathered his disciples, the twelve. Amongst those twelve is Judas Iscariot, the one who is going to betray him. He washes the feet of his disciples for the first time. They are very very embarrassed. And they ask again and again 'Why? Why are you washing our feet? You are our Master, our Lord!'

But he says 'Because I want to give you my last commandment. The last commandment is the commandment to love.' And Jesus is giving it in a very existential way, not verbally.

Just the other night a new sannyasin, Lola, was there. A few days before, she took sannyas. I gave her the name Deva Lola. It means 'moved by God', 'possessed by God', but she was so thrilled on that day of her initiation that although I explained the meaning of her name she could not follow it. She was so thrilled, she was so ecstatic -- she was there and not there. She was flying high, she was drunk. So she heard it and yet she could not remember anything. Last night she was again there going back to the West, and she asked 'Please tell the meaning of my name again, because I could not remember what you had said the first day.'

She has great potential. So I told her 'Rather than giving you the meaning verbally, I will give you the meaning existentially.' And I told her to raise her hands and be possessed by God, and whatsoever happens to let it happen. And within a few moments she started swaying -- swaying like a flower or the stalk in the breeze. And then faster and faster movements... and her hands started moving, her whole body started moving. She was possessed by the divine. Now this is an existential meaning, not verbal.

Jesus touched the feet of his disciples because he wanted to give them an existential meaning of love. In love nobody is higher and nobody is lower; love knows no hierarchy. Jesus touched the feet of his disciples -- the Master touching the feet of his disciples. Jesus is declaring that 'You are exactly like me, there is no difference. You and I are absolutely the same. I have known it, you have not known it, that is the only difference. But there is no difference in our beings.'

Those disciples are not yet twice-born, those disciples are yet seeds, they have not bloomed, and Jesus has bloomed. But one who has bloomed can see that those seeds are going to bloom too. The seeds cannot recognise the flower because they have never known themselves blooming, but the flower can recognise the seeds because he has known both the states. He has known himself as the seed and he has known himself as the flower; he can recognise.

The same story happened in Buddha's life. Buddha says: Once, many many lives before, when I was not enlightened and I was as ignorant as anybody, I went to see a Buddha -- a man who had become enlightened. His name was Dipankara. And when I touched the feet of Dipankara I was surprised, because he touched my feet too. And I felt very embarrassed because there was a great crowd, and everybody started looking: 'What is the matter?' And I was very shy. And I started feeling a little guilty too, and I said to Dipankara 'Sir, what have you done? You have touched my feet. I am an ignorant man, a sinner. You are enlightened, you are a great Master, thousands follow you. I had come just for your blessings, and you have touched my feet! What have you done?'

And Dipankara laughed, and he said 'You don't know that soon you are going to become enlightened. I can recognise. You are in the state which I was once in, and you will be in the state in which I am now. You cannot see, that I understand, but I can see.' The higher can see the lower, the lower cannot see the higher.

Jesus touched the feet of his disciples. That is a rare phenomenon, a great message -- that there is no higher, no lower; that all hierarchies are of the mind, are political; that in spirituality there is no hierarchy. It is all one, it is all the same. It is one being all over the place. It is one heart beating in millions of hearts. It is one consciousness in every consciousness. It is one moon reflected in millions of pools, oceans, rivers, tanks, reservoirs -- but it is one moon.

Jesus says 'This is to give you my last commandment -- the commandment of love.' Then they ate, then they drank. Jesus never divided the ordinary life from the spiritual life: his second message -- what I was saying the other day, that the first hedonism has to be transformed into the second hedonism. Jesus is not an ascetic, Jesus is not in any way a masochist; he enjoyed life. There is no reason why one should not enjoy life. Enjoying life you will become capable of enjoying God. If you don't enjoy life, you will become incapable of enjoying God too.

Life has to be a training ground for enjoyment. God is going to be such a big blessing that if you don't taste life's small blessings you will not be ready for it; it will drown you, it will kill vou. it will be too much. Increase your capacity.

Even on the last night Jesus is breaking bread, filling cups with wine for his disciples. They are enjoying, they are eating, they are in a merry mood. Death is coming close, but celebration has not to stop for it because Jesus knows that this death is going to be the greatest celebration. He wants to leave his

disciples in celebration. He wants it to be imprinted on their consciousnesses that Jesus was a celebrant, that he was a man of feasting not of fasting; that he was a man who was thrilled by the small joys of life -- the flowers, the birds, the rivers -- that he liked the lilies in the field; that he liked people, that he was immensely thrilled -- always immensely thrilled when looking into people's eyes; that he loved, that he was not against life.

Still it happened: Christianity went against life. Still Christianity became monkish. Monasteries were created, masochists gathered there, self-torturers became dominant, and the feasting of Jesus disappeared, or it remained only as a ritual. Yes, it is repeated still.

Just the other night, Hal Musin took sannyas -- the author that I talked about in the morning. Now he is Pramod, his name is Pramod -- joy. He said to me that in his whole life these ten days that he has been here have been the happiest, he has never known such happiness. Now he is worried, because he has promised his daughter that he will be back home at the time of Christmas. I told him 'Here is Christmas. Where are you going?'

Christians have forgotten completely what Christmas is or should be. It has become a ritual. It has to be a kind of inner glow, it has to be a love for life. It HAS to be a search into the ordinary for the extraordinary, into the mundane for the supramundane. It has to be the search for the spirit in the body. It has to be the search for God into nature, for the invisible in the visible,

Jesus' last message is of love and joy. He left his disciples in a feasting mood, not crying, not making them sad. He hugged them all, he hugged even his betrayer. He KISSED Judas, because for a man of that consciousness there is no friend, no enemy.

But the disciples were feeling a little bit scared. Rumours were around; and when Jesus said 'Only a little while more and I will be gone -- gone to my Father' they became very frightened, afraid, sad. To comfort them, to give them hope, to give them courage, these sutras were spoken. These are of immense value. Meditate on these.

JESUS SAID UNTO HIS DISCIPLES: LET NOT YOUR HEART BE TROUBLED: YE BELIEVE IN GOD, BELIEVE ALSO IN ME.

Their hearts ARE troubled. Their Master is going to die, their Master is going to be tortured to death. They will be lost into this dark night of existence, their light will no more be with them. One who has been guiding them, one who has been taking them out of the wilderness, one who was their path, one who was their guide, one who was their friend, will not be any more. And they have become so dependent on him that they cannot think of life without Christ. Their hearts are troubled. It is natural, it is human.

Jesus says

LET NOT YOUR HEART BE TROUBLED: YE BELIEVE IN GOD, BELIEVE ALSO IN ME.

He says 'You know what belief is...' Belief is not the right translation for the Hebrew word. The right translation will be trust. 'You know what trust is...' Trust means that God takes care, that we need not worry, that somebody is behind the scene caring for us, that existence is mothering us, fathering us -- that we are not orphans. That's what trust means: that we are not orphans, that we are not strangers in this world; this is our home because this is our God's home -- it belongs to us.

... YE BELIEVE IN GOD...

'You know what trust is' he said. 'If you know what trust is you can trust in me too, because it is not a question of whom you trust. Once you know the quality of trust, you simply trust.'

It is not a question of whether you trust in God or you trust in Jesus or in Buddha -- remember it. If you trust, you simply trust. If a Christian says 'I trust only in Jesus not in Buddha', he has not known what trust is, because trust knows no distinctions. If you have trusted in Christ you will trust in Buddha too, because you will not see any difference. Maybe the languages are different, maybe their ways of expression are different, but trust will be able to go directly to the heart of the matter, to the very core, and will see that

Christ and Buddha exist on the same plane. It is the same consciousness, the same awareness, the same enlightenment. If you trust Buddha, you will trust Krishna and Mohammed. If you trust me, you will trust Christ, you will trust Zarathustra.

Trust knows no address. It is not addressed. Trust is an inner quality. If it is there, it is there. It is like you bring a light, you bring a lamp into the room. Now the light will not fall only on the table, it will fall on the chair too. And it will not fall only on the chair, it will fall on the walls too, and on the paintings hanging on the walls. It will not fall only on the walls, it will fall on the floor and on the roof too. When you bring light into the room, light simply falls on everything that is there. So is trust. It Is a light. If trust is kindled in your heart, then it makes no difference. You trust God, you trust Christ, you trust your wife, you trust your husband, you trust your son, you trust your friend. you trust your enemy. You trust nature, you trust death, you trust insecurity. In short, you simply trust.

Jesus says

LET NOT YOUR HEART BE TROUBLED: YE BELIEVE IN GOD...

I know you trust in God.

... BELIEVE ALSO IN ME. IN MY FATHER'S HOUSE ARE MANY MANSIONS: IF IT WERE NOT SO, I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU.

Now these disciples were again and again discussing who was the greatest of them all. Even on that last night they were discussing who was going to take the second place to Jesus in the Kingdom of God.

Jesus says 'Don't be worried...'

IN MY FATHER'S HOUSE ARE MANY MANSIONS...

'There is space for everybody. Nobody will be rejected, all will be welcomed and accepted. God is spacious. Don't be worried about who will be next to God and who will be next to me. In God's eyes everybody's value is the same, and he is spacious. His love is such that he can love all alike. He has so much to give that it can't be exhausted. So you need not be worried; there is no question of scarcity. It is not that he has only so much love that if I take love then you will not be able to get much. Or a few people have taken his love, so then a few people will miss, because no more love will be left.'

IN MY FATHER'S HOUSE ARE MANY MANSIONS...

'He is spacious, his love is spacious. It is infinite. You can take as much as you want, and still it remains infinite. You cannot exhaust it.'

... IF IT WERE NOT SO, I WOULD HAVE TOLD YOU.

'Don't be troubled. Don't become anxious. Don't be worried.'

I GO TO PREPARE A PLACE FOR YOU.

Jesus says 'I am going so that I can prepare a place for you.' He is consoling, he is giving them courage and hope. They will need it. Dark days are going to come. They are going to pass through great difficulties -- they will be haunted, they will be tortured, they will be persecuted, they will be amongst wolves. And their Master is going, and their Master will no more be with them. And he has been their protection, their solace; he has been their security. He was like an armour around them; they were not insecure with him, they were sheltered. Now the shelter is going to disappear. Rains will come and hot days will come, and

there will be summer and winter. And they don't know what they are going to do. They will be too alone and too strange in the world.

Before any Master leaves his disciples he has to put down foundations so that in the days that will be coming... And they are going-to be difficult for them, because the people who are going to kill Jesus are not going to leave his disciples in peace. If they are going to kill Christ himself, many more difficulties will be there for the disciples to face.

He says

I GO TO PREPARE A PLACE FOR YOU.

'You trust in God, trust in me too. I am going just for you -- to make things ready there -- in that other reality, on the other shore.'

AND I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF...

'And don't be worried. If you trust in me, I will be coming to welcome you unto myself.'

Yes, if you trust a Master, if you love a Master, he will remain available to you forever. HE IS FOREVER THEN. The real question is: Do you trust? Do you love? Have you really fallen into that relationship where your ego has disappeared, where you are surreredered? Where you are not, only the fragrance of the Master fills your being? Then he is forever! Then the relationship between a Master and a disciple is not a temporal relationship, it is not tentative; it is eternal. It has the quality of deathlessness, the quality of timelessness.

AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.

They are still wandering in the world. They are no more Adams, they are not yet Christs. They are in great turmoil, in great confusion. Christ has to pull them out of that confusion. Christ has to become the presence through which they can come out of the darkness. He has to become the catalytic agent, he has to become a symbol, a light, a star so they can look up to it and they can start moving out of their dark night.

... AND RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, WHERE ye MAY HE ALSO.

That is the whole effort of a Master. The Master wants to destroy the disciple so that the disciple also becomes a Master. The Master's work is complex. First he persuades you to become a disciple, he 'coos' to you, seduces you to become a disciple. Once you are a disciple, he starts killing and destroying you, because unless you are destroyed as a disciple you will never become a Master. And the real Master is one who wants you all to become Masters. That is the goal. Everybody should become an emperor, a king, a queen. The slavery -- visible, invisible -- has to be completely destroyed. All kinds of imprisonments around you have to be burnt down. Your freedom has to be made utter, ultimate.

AND WHITHER I GO YE KNOW, AND THE WAY YE KNOW.

THOMAS SAITH UNTO HIM. LORD, WE KNOW NOT WHITHER THOU GOEST; AND HOW CAN WE KNOW THE WAY?

Thomas is one of the most-loved disciples of Christ, one of the most innocent. The others are a little bit knowledgeable.

When Jesus says AND WHITHER I GO YE KNOW, AND THE WAY YE KNOW, nobody else said anything. They must have kept quiet. Nobody knows where he is going, nobody knows the way which he is going to follow, but only the most innocent of them is ready to ask.

Thomas says

LORD, WE KNOW NOT WHITHER THOU GOEST; AND HOW CAN WE KNOW THE WAY?

We have never been there.
Thomas was one of the most intimate and closest disciples. When Jesus came to India, Thomas followed him. Indian Christianity is older than any other Christianity in the world. The Indian Church is the oldest Church in the world, because Thomas was the first apostle to come to India. Indian Christianity was started by Thomas.

Thomas asks 'We know not where you are going and which way you are going. And how can we know? -- we are ignorant.'

The real disciple never pretends to be knowledgeable. If he does not know, he is ready to say he does not know, because that is the only way to learn from the Master. The knowledgeable disciples never learn a thing.

I have a few here too. When they ask questions, their questions have a different quality -- as if they are asking for the others' sake. They have no problems of their own. Sometimes they write in their questions too 'This is not my question -- just for the others' sake... People will be enlightened. Many people have this question in their minds and it will be good if you discuss it. But it is not any personal question!' This is THEIR question, but they cannot even confess that this is their question. 'It will help others.'
Tricky people.

Once a man came to me and he said 'One of my friends has become impotent. Can you suggest some meditation that can be helpful to him?'

I looked at the man, and I went on looking at him. He started trembling and perspiring. He said 'Why are you looking at me so hard?'

I said 'Can't you send your friend? He can say that one of his friends has become impotent. Can't you say even that? Have you become so impotent that you cannot even say that a problem has arisen in your being?'

Now he wants to know what can be done, but he does not want to show that the problem is his. Some friend... Now he is being diplomatic. Many questions come which are diplomatic: the questioner himself knows already; there is no problem for him.

All the other disciples kept quiet, only Thomas asked. And because of these small gestures, Thomas became more and more close, intimate to Jesus.

LORD, WE KNOW NOT WHITHER THOU GOEST; AND HOW CAN WE KNOW THE WAY?

JESUS SAITH UNTO HIM, I AM THE WAY, THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BUT BY ME.

This statement is of immense importance, and has been tremendously misunderstood by Christians, misinterpreted. This statement has become a protection for the priest, for the dogmatist, for the demagogue. Christians have taken it to mean that nobody ever comes to God unless he comes through Christ -- that means Jesus, son of Mariam. Nobody comes to God unless he comes through Jesus. They have meant, or they have interpreted it in such a way, that Christianity becomes the only right religion. All other religions become wrong. All other religions are against God -- only Christianity.

JESUS SAITH UNTO HIM, I AM THE WAY, THE TRUTH AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BUT BY ME.

What does he mean? These priests and the missionaries and the Christians who go on converting the whole world to Christianity, are they right? Is their interpretation right? Or has Jesus something else? He has something UTTERLY else.

In the Bhagavad Gita also there is a statement which Hindus go on misinterpreting. Krishna has said to Arjuna... And almost the same quality of closeness existed between Arjuna and Krishna as between Jesus

and Thomas -- the same relationship. And the same flowering had happened, and the same statement had bubbled up out of that relationship. Krishna said to Arjuna: SARVA DHARMAN PARITYAJYA MAMEKAM SHARANAM VRAJA: Drop all religions, forget about all religions and come to my feet, because it is only through me that one reaches to God.

Now Hindus are happy with this statement. Krishna has said so clearly: Forget all religions. Drop all kinds of other religions and hold unto me. Hold to my feet -- MAMEKAM SHARANAM VRAJA. Come to my feet; they are the bridges to God -- the only bridges.

Both statements happened in the same kind of situation. Arjuna must have been very very close when Krishna said this. And so is the case with Thomas -- he must have been very close. Christ must have been showering like flowers on Thomas when he said this. You will need that loving understanding of a Thomas, only then will you be able to understand the meaning of this. You will need that loving intimacy of an Arjuna, only then will you be able to understand the statement of Krishna. Both are the same, both mean the same -- and both have been misinterpreted.

The misinterpretation comes from the priest and the politician -- those who try to convert religion into organisational, political strategies.

JESUS SAITH UNTO HIM, I AM THE WAY...

I AM... That has to be understood. It does not mean Jesus, it simply means the inner consciousness: 'I am' -- the inner life. This consciousness inside you, which you call 'I am', this 'I am' is the only way. If you can understand this 'I am', what it is, what this consciousness is, you have found the way. It has nothing to do with Jesus, it has nothing to do with Krishna. When I say to you 'I am the gate' it has nothing to do with me! That I AM is the gate. The gate is within you, the way is within you, the truth is within you. You have to understand who this is calling himself 'I am' within you, what this consciousness is, what it consists of.

If you can go into your consciousness, if you can feel, see, realise the nature of your consciousness, that is the way. Meditation is the way -- not Christ, not Krishna, nor Mohammed. Who am I? -- this question will become the way.

Raman Maharshi is right when he says that only one question is relevant: Who am I? Go on asking this question, let this question become a fire in you. Be aflame with it! Let every cell of your body and your being, and every fibre of your existence pulsate, vibrate with it. And let this question arise from the deepest core: Who am I? And go on asking; don't accept any answer that is given by the mind. You have been reading the Upanishads, and in the Upanishads they say 'You are God'. And your mind will say 'Why are you asking again and again? I know the answer: You are God. And keep quiet!' Or if you are a Christian and have been reading the Bible again and again, you know: The kingdom of God is within you. So, 'Who am I?' -- 'The kingdom of God. Now keep quiet!'

No answer from the head has to be accepted. No answer from the.memory has to be accepted. No answer from knowledge has to be accepted. All answers have to be thrown in the whirlwind of the question 'Who am I?' A moment comes when all answers have gone and ONLY the question remains, alone like a pillar of fire. You are afire with it! You are just a thirst, a passionate quest: 'Who am l?' When the question has burned all the answers, then the question burns.itself too, it consumes itself. And once the question has also disappeared, there is silence. That silence is the answer. And that is the door, the gate, the way, the truth.

Please be careful. When Jesus says I AM THE WAY, he means the one who calls himself I AM within you is the way. It has nothing to do with Jesus. Just by holding the feet of Jesus you are not going to go anywhere. Just by praying to Jesus you are not going to go anywhere. Listen to what he is saying.

Each Master throws you back to yourself, because ultimately God is hidden in you as much as in the Master. You are carrying your light within yourself. You just have to turn back, you have to look inwards.

I AM THE WAY, THE TRUTH...

Yes. In your very consciousness is the truth. When you become fully conscious you become the full truth. When you are absolutely conscious, it is not that you face truth as an object, you ARE the truth, it is your subjectivity, it is you. That's what Upanishads say: TATWAMASI: Thou art that.

... AND THE LIFE...

Three things Jesus says: It is the life -- I AM, consciousness, awareness. This is life -- the life that you know, the ordinary life. Then the second: I AM THE WAY -- the way that joins the ordinary life with the extraordinary life, the way that joins Adam with Christ, the way that joins body with soul. And the third thing: I AM THE TRUTH. Jesus has said all the three things.

You are that right now, because I AM THE LIFE. And you have the way too, hidden behind you, within you: I AM THE WAY. And you are the ultimate goal too, the destiny. You are the beginning and the middle and the end. You are Adam, Jesus and Christ.

... NO MAN COMETH UNTO THE FATHER, BUT BY ME.

No man has ever entered into God unless he has entered into his consciousness, until he has entered into his 'I am'-ness. This is the meaning. This is the meaning of Krishna, and this is the meaning of Christ. This is the meaning of all the Masters.

IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO: AND FROM HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM.

A tremendously important statement. And within the single statement there comes a revolution. Meditate very very silently over it.

IF YE HAD KNOWN ME...

Jesus is saying to Thomas

IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO...

Because I and my Father are one.

While Jesus is saying IF YE HAD KNOWN ME. YE SHOULD HAVE KNOWN MY FATHER ALSO, something has changed in Thomas' being. While Jesus is saying this... And you know, when I say some things to you something goes on changing in you. Sometimes you are very very close to truth. Sometimes a single word hits you deep, shatters something; something changes. A radical change can happen sometimes. It happens all the time. That is the whole purpose of being in the presence of a Master. When Jesus was saying -- he has not even completed the statement... The statement was half, but Thomas has changed, so he has to change his statement. This is why I say this is such a beautiful statement.

IF YE HAD KNOWN ME...

There was an 'if' in it because Thomas was hesitant. IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO. But when he made this statement, there was a radical transformation in Thomas' consciousness; he turned inwards, he was converted -- METANOIA And Jesus has to change his statement.

And he said

... AND FROM HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM.

The 'if' has disappeared, because the 'if' has disappeared in Thomas. You know the phrase 'doubting Thomas'? That comes from Jesus' disciple Thomas. He used to doubt. But he was very innocent. If doubt was there, it was there; he would not hide it. But in this moment 'doubting Thomas' is no more 'doubting Thomas': doubt has disappeared.

Jesus had started with 'if' because the doubt was there. Thomas was hesitant, Thomas was not agreeing, he was saying 'Okay, but it doesn't appeal to me. You say that you are the truth? Maybe, but I am not convinced. You say that you are the way? I hope that it is true, but it has yet no validity in my being.' Maybe not in so many words -- that is not the question -- but there was a lurking doubt. Jesus has to use 'if'. Once he saw that lurking doubt has disappeared under the impact of Jesus' great statement...

In India we call such statements MAHAVAKYAS -- great statements. There are very few in the whole history of human consciousness. This is one of the great statements, a MAHAVAKYA. Jesus must have seen that the doubt has suddenly disappeared. The shadow of doubt is not there. Thomas has become trust. Something is transformed. Thomas is no more the old Thomas; a new being is born, a new man is born. He had to change his statement in the middle of it, because a Master responds to the disciple. A Master is a response. A Master is a mirror.

... AND FROM HENCEFORTH YE KNOW HIM...

Now there is no 'if'. Jesus says FROM HENCEFORTH -- 'from now onwards you know him; and you have seen him because you have seen me, because I and my Father are not two. I represent him, I am just a reflection of him, an 'echo.'

I WILL NOT LEAVE YOU COMFORTLESS: I WILL COME TO YOU. YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE...

Listen. Jesus says

YET A LITTLE WHILE...

Only a few hours are left

... AND THE WORLD SEETH ME NO MORE...

and the world will not be able to see me

BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO.

Jesus says 'Just a few hours more and I will disappear for the world, but for you Thomas, never! FOR YOU, never -- because you have seen my reality which cannot be crucified. You have seen my truth which is immortal. The body will be crucified -- a little while more and the body will disappear, the world will not be able to see me any more, because the world recognises me only as the body. But you will see me still, because you have seen my luminosity, you have seen my eternity, you have seen the non-temporal being, you have seen my truth. Thomas you will go on seeing me. For you I will never disappear.'

Love has eyes, trust has eyes to see the invisible. Only trust can penetrate deer enough to see the deathless. Only love can give you a glimpse of that which is beyond time.

YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE...

'Be happy Thomas, you are blessed, you will continue to see me.'

... BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO.

And in this moment let this seed be sown in you that when I am going to live -- even after the crucifixion, even when my body is destroyed -- if I am going to live, you will also live! Let this trust be born in you too. It is not that only I who will live... It is nothing special to me; everybody's soul is immortal. If you can see my body disappearing and yet you can go on seeing me, let that become a new understanding in you that you will also live even when you have died.

Death is only of the garments, death is only of the covering. The innermost core goes on living. It is life itself. How can it die? How can life die? Life goes on changing its abodes, true; one house becomes rotten, old, dilapidated, a ruin, and you have to leave it to find another home. Your house is just a nest, an overnight stay.

YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME; BECAUSE I LIVE, YE SHALL LIVE ALSO.

That is where the secret of resurrection is. There are no proofs -- no proofs as far as the world is concerned; but there are proofs as far as the disciples are concerned. Jesus died as the body but remained as the soul for those who had trust in him, who had seen his true reality, who had seen his true being.

AT THAT DAY YE SHALL KNOW THAT I AM IN MY FATHER, AND YE IN ME, AND I IN YOU.

Jesus says 'We are all intertwined, because we are all one.' I AM MY FATHER, AND YE IN ME, AND I IN YOU. He is saying 'Thomas, you don't know God, but you know me. I know God, you know me. I know that I am in my God, and you know that you are in me, because your love has made you part of me. And I tell you that I am in you. Hence, we are all in God, and God is in us all. We are all intertwined.'

The disciple only knows the Master, the Master knows God. The disciple loves the Master and by and by gets dissolved into the Master. The Master is dissolved into God. Through the Master the disciple is also joined with God. The Master goes on pouring himself into the disciple, and because the Master has become one with God, so God goes on pouring into the disciple in a very very indirect way. This is the real trinity: the disciple, the Master and God. And they go on pouring into each other. The disciple is not aware of what is happening.

When I touch you, do you think I touch you? God has touched you. If I am in God, then when I touch you, God has touched you. But to you it remains the Master's touch. The deeper your understanding goes, the deeper you will be able to see that the Master is just instrumental -- a flute through which God's song goes on flowing.

AT THAT DAY YE SHALL KNOW...

Jesus says 'At the ultimate day of meeting when you will become enlightened, when you will also become a Christ...'

AT THAT DAY YE SHALL KNOW THAT I AM IN MY FATHER, AND YE IN ME, AND I IN YOU.

PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I UNTO YOU.

because I am pouring my peace into you, and I am pouring it unconditionally, not as the world does.' In the world nobody gives you anything unconditionally; in the world everything is a bargain. Even if people give love to you, they give only to get; it is a bargain.

PEACE I LEAVE WITH YOU. .

Jesus says 'Don't be worried. I will be gone, but my peace will linger around you, will surround you. And whenever you remember me you will find peace showering on you. My peace will remain available to you.' To the trusting heart it is always available.

PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I UNTO YOU.

Not like in the world where everything is given to get something. Jesus is simply giving. There is no bargain.

The Master only gives -- but not to get anything. What can the disciple give to the Master? It is a one-way traffic. The Master goes on pouring. But that does not mean that he obliges you, because he knows God is pouring into him. What can he do with it? All that comes through God he has to share. With God there is no bargaining, it is pure gift.

PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I UNTO YOU. LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT HE AFRAID

YE HAVE HEARD HOW I SAID UNTO YOU, I GO AWAY, AND COME AGAIN UNTO YOU. IF YE LOVED ME, YE WOULD REJOICE, BECAUSE I SAID, I GO UNTO THE FATHER: FOR MY FATHER IS GREATER THAN I.

Jesus says IF YE LOVED ME, YE WOULD REJOICE... Love knows no death. Love never comes across death. For love death exists not.

So Jesus says 'If you trust, if you love...' This statement must have been made to all the disciples not to Thomas alone, because the 'if' has entered again.

These are subtle points to be understood. Nothing is mentioned in the Bible about who he is speaking to now, but the 'if' has entered again. To Thomas he has said 'From henceforth you have seen God because you have seen me.' Now he says IF YE LOVED ME, YE WOULD REJOICE... He must have turned to the other disciples, he must be saying to them all 'If you love me, then there is no death. Then I will be crucified and you will still see me resurrected in the divine body. You will see me going into God, disappearing into God. I am going to meet the ultimate. Your Master is going to meet the ultimate, you should rejoice. Let this be a celebration, a festival, a rejoicing.'

YE HAVE HEARD HOW I SAID UNTO YOU, I GO AWAY, AND COME AGAIN UNTO YOU.

'But I will come again and again, whenever you call, whenever you need. Whenever your heart will be in prayer without doubt, you will find me close by.'

IF YE LOVED ME, YE WOULD REJOICE, BECAUSE I SAID, I GO UNTO THE FATHER...

'So there is no question of being miserable, sad. I am not going to die, I am going to the divine.'

To the ignorant, death is the death of life. To the knower, death is the beginning of real life. To the knower, death is a door into the divine.

This his parting message is of immense value. Let it sink deep in you. Let it become your heartbeat. That is the only way to meditate upon it. That is the only way to come to its meaning. Forget all that Christians have been saying. Those dogmatic assertions are all chauvinistic. Forget what the theologians have put on top of Jesus' pure statements. Put aside all that has been taught and go directly into these sayings, and meditate. And immense will be the benefit. You will be blessed.

This is one of the greatest stories of human transformation in human history -- how Adam becomes Christ, how the unconscious becomes luminous, how the ordinary is transformed into the extraordinary, how the worldly becomes suffused with the other-worldly, how matter is transmuted into consciousness.

The Invitation

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BELOVED OSHO,
CAN YOU SAY WHO YOU ARE?

Maneesha, I am an invitation for all those who are seeking, searching, and have a deep longing in their hearts to find their home.

I am an answer to the question that everybody is, but cannot formulate -- a question that is more a quest than a question, more a thirst than a verbal, mental inquiry; a thirst that one feels in every cell and fiber of his being, but has no way to bring to words and ask.

I am an answer for that question which you cannot ask and you cannot expect that it could be answered.

When I say I am the answer, I don't mean that I can give you the answer... yes, if you are ready, you can take it. I am just like a well, ready for you to throw your bucket and draw the water for yourself. I have it but I cannot reach to you without your efforts.

Only you can reach to me.

It is a strange invitation.

It will take you on a long pilgrimage and it will end only where you already are. You will have to move many steps and on many paths just to come to yourself, because you have gone far away from yourself. You have completely forgotten the way back.

I am a reminder, a remembrance, of the lost home.

As a person I do not exist.

As a person I only appear.

I exist as a presence.

Since the day I came to know myself, the person disappeared. There is only a presence, a very living presence that can quench your thirst, that can fulfill your longing. Hence, in one word I can say I am an invitation, of course just for those who have a deep longing in their hearts that they are missing themselves -- a deep urge, that unless they find themselves, everything else is meaningless. Unless it is your a priori concern, your ultimate concern, such that if it is needed you are even ready to lose everything for it, but you cannot drop it....

There are thousands of desires, but as far as longing is concerned there is only one: to come back home, to find your reality. And in that very finding, you have found all that is of any value -- blissfulness, truth, ecstasy.

Jesus used to say, "If you have eyes to see, see. If you have ears to hear, hear." Of course, he was not talking to the blind and to the deaf. He was talking to people just like you. Perhaps he was talking just to you, because you are not new.

You are as ancient as the whole existence.

You have always been here.

You may have come across many masters; you may have come close to many buddhas, but you were too much engaged in trivia. You were not aware of your longing.

I am an effort to provoke the dormant in you, to wake up the asleep. The fire is there, but is burning very low because you have never taken any care of it.

My invitation is to make you aflame, and unless you know a life which is luminous and aflame all your knowledge is just a deception. You are gathering it to help you forget that the real knowledge is missing. But however great is your accumulation of the other, the objective, the world, it is not going to become a substitute for your self-knowing. With self-knowing suddenly all darkness disappears, and all separation from existence.

I am an invitation to take a courageous jump into the ocean of life. Lose yourself, because that is the only way to find yourself.

BELOVED OSHO,
EACH TIME I SEE YOU, I AM SHOCKED BY YOUR BEAUTY. YOU'VE GOT TO BE THE MOST GORGEOUS BEING THAT HAS EVER HAPPENED!
OSHO, IN WHAT WAY DO YOU EXPERIENCE YOUR OWN BEAUTY?

Jalada, there is no way to experience your own beauty.

All knowledge needs a certain distance between the knower and the known. If the beauty is physical then there are ways to know it -- you can see yourself in a mirror. But if the beauty is coming out of your silence, out of your peace, out of your inner splendor -- it may radiate from your physical being but it does not belong to your physical body, it is not physical -- then there is no way to know it yourself, because it is not reflected in a mirror. *You* can experience it.

The most important thing to remember is that the beauty that you have seen in me is not my own, it is yours too -- it is everyone's. The bodies may be different, but the inner fire is the same. And when that fire starts radiating from your body, it creates a certain grace, a certain beauty. It is no one's monopoly. It is everybody's intrinsic potentiality.

If you can see my beauty, that's an indication of seeing your own beauty, because I am nothing but a mirror to you. But it often happens... looking in the mirror you may see a beautiful face, and if you are asleep or drunk or half-asleep, half-awake, you may think the mirror is very beautiful. But the mirror is just a mirror; it is only reflecting you.

One drunkard was torturing his wife by continually coming home late. Every night it was a fight. Finally, the wife gave up and she told the man, "You keep the key. Unlock the door from the outside and come in silently. Don't disturb my sleep, and don't create any nuisance so that the neighbors are disturbed. Just come and go to sleep."

The drunkard was very happy. That day he drank as much as he wanted; now there was no question of any problem arising out of it. Then he came home. He tried to be as silent as possible -- opened the door, went into the bathroom to change his clothes, looked into the mirror and said, "My God."

All his face was scratched. Blood was oozing, because he had been in a fight in the pub. He said, "Right now I have managed perfectly silently, but in the morning the wife is going to discover these scratches and this blood, and that will bring the whole problem again -- the same fight. Somehow I have to hide the scratches; I should at least put some ointment on them."

He looked all around. He could not find anything except his wife's lipstick. He thought it looked like an ointment, and it was very helpful because it covered the scratches, the blood. He was very happy at his success, went to his bed, and there was no quarrel, no fight. It was one of the most beautiful nights of his life!

But in the morning, the wife shouted from the bathroom, "Are you mad or what? You have destroyed my lipstick. Not only that, why have you been painting the mirror?"

He was, poor fellow, trying to put the ointment on his face, but his face was in the mirror. So in the mirror wherever there were scratches or blood on his face, he did a great job of painting -- the lipstick was finished and the mirror was spoiled.

He could not believe how it could have happened. He said, "I did not want to disturb you so I tried some ointment, and only this thing looked like ointment. I don't know what happened to me, why I have put it on the mirror. I was putting it on my own face!"

In life, what you see shows much about you, not about what you are seeing. The same sunset looks beautiful to one person, and to another, sad. And to another it doesn't matter; he remains indifferent. The sunset is the same. It looks beautiful to the person who is capable of being in tune with it, who is capable of being silent and a mirror to reflect it into his own being; who can drink out of it, its colors, its radiance, its splendor.

The same sunset looks sad not beautiful to somebody else because he is sad; he projects his sadness onto it. And the third person lives in a way which can be called the way of indifference. He never looks at the sunset or the moon or the trees or the flowers or people. He has eyes but he never uses them. He is in such a rush, in such a hurry to reach somewhere he knows not where... just a tension, a constant running after shadows. He does not have time to waste to look at a stupid sunset.

It all depends on you.

If you see the beautiful in me, something beautiful has arisen in you.

Two men were riding on a train for the first time in their lives. One of them had a bunch of bananas. He offered one to his friend and began to peel one for himself. Just then the train entered a tunnel.

"Have you tasted your banana yet?" asked the first man, very alarmed.

"No, I haven't," replied his friend.

"Well, for heaven's sake, don't," said the first man, "I took one bite and went blind."

We are very much enclosed in our own psychology, and we project that psychology all around.

A man of silence finds this whole world is full of silence. Even the sounds only deepen the silence. And a man full of noise never becomes aware of the immense silences in the night. It all depends on you. Your world is nothing but you, projected.

It is a good indication that you feel beauty in *me* -- don't stop there. It is not an objective experience, something beautiful is growing in you. Notice it, and a day will come you will see everybody beautiful around you, everything beautiful around you.

Only be satisfied when you cannot find anything which is not beautiful. When you have become capable of looking at the beauty of everything that exists and lives, you have reached to a flowering of your own being.

Your question can be looked at very easily from a different point. You say, "Each time I see you, I am shocked by your beauty. You've got to be the most gorgeous being that has ever happened! Osho, in what way do you experience your own beauty?"

There are people who see me as the antichrist. The American government, in conspiracy with fundamentalist Christians, destroyed the commune in America. And now they have raised a memorial in Wasco County where the commune was -- a marble memorial, a memorial saying that they succeeded in getting rid of the antichrist.

It all depends on you what you see.

It always refers to you.

Two small children were standing inside an art gallery because it was raining and they could not find any other shelter. So they entered the gallery. Standing there soaked with water, dripping, one boy looked at a Picasso painting and he said, "My God, we should get away from here! If they catch us they will say we have done it. Some idiot has spoiled everything. We have not touched it, but we are in a position we will not be able to defend."

It is said, that once Picasso's car was stolen. He reported it to the police station, and the people knew him. They said, "It is very sad and sorry. Do you have some details and a description -- number plate, what kind of car?"

He said, "I never looked at the number plate, but I can draw a sketch." So he drew a sketch of his car and the police searched hard. And finally, they caught one horse, one washing machine and the Eiffel Tower!

The Picasso sketch gave them all these ideas -- and it was a sketch of a car! Picasso's way of thinking, way of looking at things, was strange and crazy. He was a great genius, but a little outlandish.

A very rich woman wanted him to make her portrait. He said, "I don't generally do that kind of painting because my fee is so much. Secondly, nobody seems to be satisfied when the portrait is finished. It will be almost one million dollars. If you are ready to pay I can do the portrait."

The woman said, "One million or two million, it doesn't matter, but I want a portrait by you."

So he made the portrait. It took many sittings and the woman became more and more puzzled as she saw the portrait coming up. When the portrait was complete she said, "Only one question, I want to know where my nose is. Everything is okay, but at least I should know where my nose is. From there I can figure out the eyes, the mouth, my ears -- that can be the center for finding myself."

Picasso said, "I told you in the very beginning...! Now it is a trouble to find the nose -- who knows where your nose is! I have painted it, that is true, but in so many sittings I can't remember exactly where I have put it. You take it home and contemplate; perhaps you may find it. It is there, that much is certain. It is there, this much I can guarantee because I remember I have painted your nose. But don't harass me! You are paying money for the portrait not for these questions. If you had told me before that you would ask questions I would have refused, because who takes care where your nose is, and in what way does it matter? Somewhere it must be in the portrait. If somebody asks you, you can say, `Just look, you will find it.' Just one thing: if you or somebody else finds it, inform me."

Picasso became one of the great painters. But all his paintings are, to say the least, insane. He himself was insane; he was pouring his insanity into colors on the canvas -- it was his projection. He was a genius. He could manage to paint, and paint in many original ways. Naturally, if you cannot find the nose, the portrait is original. What more originality can you expect? He has worked hard but his way of seeing....

I had a professor in my university... I used to listen to him with closed eyes. Finally, he could not resist the temptation. He said, "What is the matter with you? Whenever I talk to you, you close your eyes."

I said, "To talk with you and to see your eyes -- one going this way, one going that way -- makes me dizzy. Sometimes I look to whom you are talking, because you never look at me."

Those eyes were such that when he was talking to you one thing was certain, he would not be looking at you. That's the only way he could look at you: when he was looking somewhere else.

I said, "Either you get your eyes fixed or please forgive me. I want to listen to what you are saying; I don't want to get dizzy."

The way you see the world, the way you see people, the way you see trees... all depends on you.
You live in a world of your own creation.

There are as many worlds as there are people because everyone is living in his own world. No two persons agree about anything. Somebody thinks a woman beautiful, and others laugh at the very idea: "If this woman is beautiful then... finished! Then what can be called ugly?"

So, Jalada, it is perfect for you to see beauty in me, but it is part of your own seeing, it has nothing to do with me. I am just a victim! Today I am beautiful, tomorrow if you are angry at me, then too remember. If you see that this is the antichrist, remember, it is your own idea.

It reminds me that there have been found a few inscriptions contemporary to Jesus' life, which describe him as the ugliest man possible. Not only was he ugly, he was also a hunchback. And his followers have described him as one of the most beautiful men. Christians never even raised the question: What about those inscriptions? But fortunately, I am no one, neither Christian nor Hindu nor Buddhist, so I can see from a distance.

My feeling is that both descriptions may be right. It looks absurd -- how can both descriptions be right about one man? They are not descriptions of Jesus, they are descriptions of the people who were describing him.

Those who loved him, because of their love they created a beautiful personality. Those who hated him, out of their hate have created an ugly man. And they were not satisfied even with that -- they had to make him a hunchback. They had to reduce his height to four feet six inches; they had to make him a pygmy.

This has to be understood deeply, because then you don't create the illusion and make it objective. You should always remember that whatever you see in the world is your own projection. Yes, there is a state when you are beyond mind and all projections have dropped. Then you see the world as it is. It is just unimaginably beautiful, but that beauty is a totally different kind of beauty, it is not your projection.

The moment you go beyond your mind, you suddenly become a mirror -- then you reflect reality. Within the mind you project reality; you don't reflect. Being with me, meditating for years, something must be getting out of the mind, beyond the mind. And you will be absolutely certain that some transcendence is happening when if not only in me but in everybody you start seeing the beautiful, the authentic, the sincere -- even in those who are not beautiful, who are not sincere, who are not truthful. It doesn't matter; their actions don't constitute their being. Their being is far bigger than their small, tiny, actions.

It is a good indication: you love me. Naturally, you can see something beautiful, but trust in it only when you start seeing that beauty everywhere, when the whole of existence becomes beauty.

The ancient seers of India have described existence in two ways. One way they have called *satyam, shivam, sundram*. Satyam means truth, shivam means good, sundram means beautiful. This is one expression of the ultimate experience. Another trinity by a few other seers has one thing certainly in common -- satya, the truth. *Satchitanand*: sat means the truth, chit means consciousness, anand means blissfulness.

Both are right; it is their choice. They could not avoid one thing: truth. If they had a poetic approach, then the good and the beautiful were naturally experienced. If they were of a different disposition, more of a mystic than of a poet, then consciousness and blissfulness became part of their trinity.

It is because of these statements that I say religions born outside of India are very childish. Just see these trinities and compare them with the Christian trinity: God the father, God the son, and the holy ghost.

It is not even comparable to satchitanand: truth, consciousness, bliss or to satyam, shivam, sundram: truth, good, beauty. These seem to be experiences. God, the son and the holy ghost... I don't think anybody has ever experienced them. And the experience would be more like a nightmare!

But it all depends on you. Just as your dreams are yours and show something about your mind, so are your ideas while you are awake. They show something about you, and this is to be remembered by every seeker. This is a turning point. We are easily objective but our reality is subjective. We see things there which are our own projections.

A poet looks around the trees in a different way. He sees many greens, not one green. His sensitivity is so deep that he can make very subtle distinctions in the green of one tree and the green of another tree. You ordinarily simply see that the trees are green, but not even two leaves are exactly the same green. It needs a very sensitive, artistic, poetic, approach -- it depends on you; you live in your own world.

J. Krishnamurti used to say, "You are the world." Once this is understood tremendous changes are possible. You will not throw tantrums at others. You will become more centered, you will become more subjective and introvert. Your world will start losing objects; it will become more of a subjectivity -- and that is your truth.

Once you are centered in your being, beyond mind, then you can see the world as it is. Only very few people have seen the world as it is. Everybody sees it as his mood, his emotion, as his idea suggests to him.

Jalada, it has to be remembered continuously, that whatever you see, it is your own projection. Unless you start seeing the same everywhere -- in the friend and in the foe -- then your experience has entered into a new realm.

Irving Levensky, a leading dress manufacturer, decided to go on an African safari. After spending six weeks in darkest Africa, he returned to Seventh Avenue. Everyone who worked in his show room gasped when he walked in the door.

Irving, who was six feet tall when he left New York, was now little higher than two feet. His employees all looked at him and asked, "Mr. Levensky, what happened?"

He replied, "Never, but never, under any circumstances, call a witch doctor a schmuck!"

It is better not to call anything to anybody -- just remain centered in yourself. Look at the world and drop judgments, and you will have such a pure atmosphere around you -- no appreciation, no condemnation, just a pure watchfulness.
This watchfulness, I call meditation.

BELOVED OSHO,
SOMETIMES I AM BLESSED BY THIS OVERWHELMING FEELING THAT THIS COMMUNE IS BECOMING GENTLY ONE BODY, ONE ORGANISM, ONE HEARTBEAT. AM I DREAMING? AM I ONCE MORE THE USUAL UTOPIAN? OH, AMORE, PLEASE TELL ME IT IS NOT A DREAM.

Sarjano, it is a dream that is coming true, but it is a dream -- not *your* dream, but the dream of everybody who is here.

It is impossible to find a man who is not carrying a dream of utopia, of a world which is better, more human, more beautiful, more loving; a world without conflicts, wars, discriminations, a world sensitive, compassionate, understanding. Every human being carries in some corner of his consciousness the dream, and it is not a new phenomenon.

From the very beginning the dream has been present in humanity, and efforts have been made to make a reality of it. Almost all efforts have failed, not because of any intrinsic difficulty, but because of a vast world that surrounds you. Your dreams are not in tune with the vested interests of the world, and they are more powerful -- immensely powerful. The dreamer is very delicate, very fragile, just like his dream.
It is a communion of dreamers.

We created a dream in America, but the American establishment could not tolerate it, because the dream of human beings living in peace and love as an organic unity is against all politics, against all those who are in power. It is against all the so-called religions, because if you succeed in creating a dream here and making it a reality, who is going to bother about their heaven and hell and God?

Bertrand Russell is right when he says that if people were really happy, religions would disappear. Religions have a vested interest in the misery of people. The people have to be kept miserable; otherwise, what will happen to Christianity, to Hinduism, to Judaism, and millions of priests who are living as parasites because you are miserable? In your misery you need some kind of consolation!

In the first place they make you guilty, and in the second place they ask you to go to the church to confess to the priest. The priest will fine you and will pray for you to God, that you should be forgiven -- it is such a game! And it has been going on for centuries and still man is so asleep that he does not see in what ways he is being manipulated.

No child comes with any feeling of guilt and if you don't teach him guilt, he will never know about it. He will live a natural, uninhibited, beautiful life, but that will destroy the whole profession of the priests. And now the psychoanalysts have also joined in that profession; they are the latest version of the priest.

Just the other day, I was reading that a patient said to the psychoanalyst, "Last night I did not dream." The psychoanalyst was saying, "Tell me about your dreams. Unless I have your dreams I cannot analyze them and I cannot help you."

The psychoanalyst became very angry. He said, "You are very uncooperative. Why did you not dream? Without dreams what can I do? My whole profession, my whole expertise depends on your dreaming. Continue to dream, and unless you cooperate, I am at a loss; I cannot help you."

The psychoanalyst wants you to continue dreaming. That has become his vested interest. The priest wants you to go on committing sins. The priest will be at a loss if nobody commits any sin.

In a small school, the teacher was telling the children how to go to heaven. And after one hour's continuous effort to make those small boys and girls understand, finally she asked, "Can anyone tell me, what are the requirements to go to heaven?"
One small boy said, "You have to commit sin."

She said, "What? How have you managed to get this idea in your mind?"

He said, "Without committing sin, how is God going to forgive you? And without forgiveness, nobody can enter into paradise."

The child was saying something immensely significant. The priests, the saints go on teaching: Don't sin. But they don't mean that; remember, they go on saying it because they know the human nature, that you will

sin. If they were for a moment made aware that people had decided not to sin, they would be in difficulty. You would have taken their whole profession.

The pope this year declared that anybody who confesses to God directly is committing a grave sin, you have to go through the right channel. Naturally, because if people start confessing to God directly, raising their hands to the sky and saying, "God, I have committed this sin, please forgive me," what will happen to the church? What will happen to the money that goes on flowing into the church because you commit sin?

I have heard....

A bishop was very friendly with a rabbi. They became friends because both were interested in golf. And they had decided that on Sunday after the bishop was finished with the confessionals, they would go to the golf course. The rabbi waited, but it was becoming late. So finally, he came to the church to see what was the matter. He went inside.

In the Catholic church the priest sits behind a small window with a curtain. On the other side stands the man who confesses his sin, and the priest gives him the punishment: "Donate ten dollars to the church and never do such a thing again," although, deep down he wants him to do it every day. It is natural, because from where is the money going to come?

The rabbi said, "It is becoming late."

The bishop said, "What to do? There is still a long line waiting, but you can be of help. You just sit here, so I can wash, change my clothes, and get ready. Meanwhile, you do the confessional."

The rabbi said, "But I don't know what confessional is."

The bishop said, "It is very simple. You have just seen that man who raped a woman; I have fined him ten dollars. So just five dollars, ten dollars... fine them and tell them that they will be forgiven, and not to do it again."

The rabbi said, "Okay, I will try."

Of course, on the other side the people were not aware that there had been a change: the bishop was no longer there and the rabbi was sitting there. And one man said, "Father, you have to forgive me, I committed rape twice this week.

The rabbi said, "Son, don't be worried. Just put thirty dollars in the donation box."

The man said, "But last time when I committed rape, you asked only for ten dollars. Is the rate going higher?"

The rabbi said, "Don't be worried my son, ten dollars are in advance. You can commit another rape."

Utopia is what every human heart carries within him, particularly the younger generation, because as you become older you become less and less optimistic. Seeing the reality and its ugliness, seeing that all the powers are against any utopia, any freedom for human heart, any love, they don't want the world to become a paradise, because then they will be out of employment, and nobody is ready to lose his bread and butter.

So as you grow old, you slowly, slowly start thinking that utopias are utopias, and you start compromising with the society. But there are a few crazy people like me who go on dreaming in spite of the society, in spite of the whole world. And howsoever difficult the dream seems to be to materialize, still my heart says there is no harm in making another effort. Perhaps one day, if not in my life, then in the life of future human beings, utopia will become a reality.

When the commune in America was crushed, almost bulldozed criminally, anyone in my place would have dropped the idea -- but I am stubborn! I will go on till my last breath... or even after that.

Sarjano, what is happening here *again* is that the dream is becoming true. And we have learned much in the destruction of the commune in America -- it has not been a bad experience. Learning is always good, and learning always comes through failures. The commune had succeeded, almost succeeded.

Here, we will avoid those possibilities of destruction. It is better to continue to dream for a better humanity than to settle into sadness and pessimism. Things are still coming together again. People are returning and they are more experienced now. They know not to have a structure that is capable of being destroyed. Something totally new, a more organic body, not a dictatorial regime; no enforcement of ten to twelve hours' work, but a more joyous, life-affirmative. Each according to his need, each according to his choice. We are making every effort not to disturb anybody's individuality, not to sacrifice any individual for the commune. On the contrary, make every individual as strong as possible, because that will be the total strength of the commune -- and the seeds have started sprouting.

You are right, Sarjano, when you say, "Sometimes I am blessed by this overwhelming feeling that this commune is becoming gently one body, one organism, one heartbeat. Am I dreaming?" No, it is a reality that is happening.

"Am I once more the usual utopian?" We are making every effort to change the meaning of the word, `utopia'. The meaning of the word `utopia' is that which never happens, and we are determined to change the meaning. We are committed to the idea that utopia is that which *can* happen. Its old definition has to be changed totally. Utopia is the very heart of human beings. A man without dreams for a better humanity is not a man, he is a desert.

"Oh, amore, please tell me it is not a dream." Sarjano, it is both: it is not a dream because the dream is turning into reality, but it is still a dream because much more has to be done. You should not be satisfied.

This is a dream which goes on growing with new possibilities, with new dimensions. But we are determined to create it, to make it a reality. This is our religion. We are not interested in going to paradise; we are interested in making the paradise come here. It all depends on our love, on our silence, on our peace, on our meditation, and being aware and alert not to fall again into any trap of the vested interests.

Once the tree has become strong, has gained roots in the earth, it will be difficult for anybody to destroy it.

I believe in the earth.

I repeat Zarathustra who said to his disciples, "Never betray the earth." All the religions have betrayed the earth.

The earth is the only reality.

Everything else talked about by religions is only fiction to distract you. We don't want religions which are interested in a future heaven after death. Our interest is here, now -- before death. What is the point of thinking about after death? This has been the routine because people could not succeed to create something beautiful in life. They started postponing it beyond death because nobody knows what happens beyond death; so it was a very good postponement.

I am not for postponing it, not even for tomorrow. Whatever can be done should be done right now.

Don't betray the earth; don't betray the present.

Don't betray your dream; your dream is your very soul.

At a party an elderly bishop tired of social engagements sank wearily into a chair. His hostess rushed up suggesting that he have a cup of tea.

"No tea," grunted the bishop.

"Coffee?"

"No coffee," was the solemn reply.

"Scotch and water?"

"No water."

Sarjano, just avoid Scotch. Just avoid unconsciousness. Water is perfectly good. Be clear in your vision, be conscious in your efforts. The dream is gaining roots and I hope soon we will see the flowers. They are not far away.

Okay, Maneesha?

Yes, Osho.

The Invitation

Chapter #2

Chapter title: Get out! get out from your blankets!

21 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
SHUNRYO SUZUKI, ONE OF THE FIRST ZEN MASTERS TO LIVE AND TEACH IN THE WEST, WAS ONCE ASKED WHY HE NEVER SPOKE MUCH ABOUT SATORI, ENLIGHTENMENT. THE MASTER LAUGHED AND ANSWERED, "THE REASON I DO NOT TALK ABOUT SATORI IS BECAUSE I HAVE NEVER HAD IT."
COULD YOU PLEASE COMMENT.

David Hey, Zen in the West is in a very strange context. The master you are talking about, Shunryo Suzuki, must have felt immense difficulty to express himself, because Zen has a language of its own. It has a climate different from any other climate that exists on the earth.

To bring Zen to any country is a difficult task. One has to be ready to be misunderstood. Suzuki's statement seems to be clear, and anybody who will read it will not have any difficulty to understand it. But whatever he will understand will be wrong.

The master was asked, "Why don't you speak about satori?" -- the Japanese word for enlightenment. And he answered the way a Zen master should answer knowing perfectly well he could not be understood, he is bound to be misunderstood. He said, "The reason I do not talk about satori is because I have never had it."

The statement is clear; linguistically there is no problem, there is nothing to be understood in it. Suzuki is saying, "I have never talked about it because I have never had it." Now I will have to give you the whole background, the climate in which the meaning of the same sentence turns into exactly its opposite as you understand it.

Zen has an absolute certainty that no one can have satori or enlightenment; you can have things. You can have money, you can have power, you can have the whole world, but you cannot have enlightenment.

Enlightenment is not a thing; it is not possible to possess it. Those who say they have it, don't have it -- they don't even understand the ABC of it. One *becomes* enlightened -- that's what Suzuki is saying. There is no distinction between I and enlightenment, so how can I have it? The I disappears completely into enlightenment just like a dewdrop disappearing in the ocean. Can the dewdrop say, "I have the ocean"? The dewdrop *is* the ocean -- there is no question of *having* it. This is the first thing to be clearly understood.

Suzuki was an enlightened master; that's why he denied it. If he were not enlightened, but was only a scholar, learned about Zen, he might have felt very embarrassed to deny it. He might rather have lied, and nobody would have been able to detect his lie. He could have said, "I have it, but the experience is inexpressible; it was so simple, that's why I never talk about it." But the man really had it. To really have it means you can't have it; *you* disappear.

As long as you are, there is no enlightenment.
The moment there is enlightenment, you are not.

You disappear just like darkness disappears when there is light. Darkness cannot possess light; you cannot possess enlightenment.

I don't think, David, that the statement of Suzuki would have been understood by the people who asked the question and who received the right answer. It needs a totally different context to understand.

The Western education is so much of a nourishment to the ego... in fact the Western psychology supports the idea that a person should have a very clear ego -- powerful, aggressive, ambitious; otherwise, one cannot survive in the struggle of existence. To survive, first you have to *be*, and you have to be not only defensive, because the right way of defense is to offend, to attack... Before anybody else attacks you, you should attack. You should be first, not the second, because to be defensive is already losing the battle.

And because of the Western psychology, the whole educational system supports the idea that a man becomes mature as he attains a more and more crystallized ego. This goes against the experience of all the buddhas, of all the awakened ones. And none of these psychologists or educationalists have any glimpse of what awakening is, of what enlightenment is.

Those who have become enlightened are agreed, without any exception, on the point that the ego has to

disappear. It is false, it is created by society; it is not your original face, it is not you.
The false must disappear for the real to be.

So remember these steps: first, the false must disappear for the real to be, and then the real has to disappear into the ultimately real. People are living so far away from their ultimate home -- they are not even real, what to say about the ultimate? For it, they have to first move away from the ego. They have to experience in meditation their own center.

But this is not the end. Meditation is only a beginning of the journey. In the end, the seeker is dissolved in the sought, the knower in the known, the experiencer in the experience. Who is going to have satori? You are absent; you are non-existent when enlightenment explodes. Your absence is an absolute necessity for enlightenment to happen.

Suzuki is absolutely right: "The reason I do not talk about satori is because I have never had it." I am absolutely certain that those who heard him are bound to have thought that he had had no experience of satori. That is simply the meaning of what he is saying. Unless there was somebody who had experienced egolessness, and finally selflessness, Suzuki was without fail, bound to be misunderstood.

But he was a man of immense daring, of great courage, to introduce Zen to the West. Not many people were impressed. Many certainly entertained Suzuki's statements, his anecdotes from the annals of Zen; they thought them strange jokes. But there were a few who understood not what the man was saying, but the man himself. He turned a few people on; he has the same distinction as Bodhidharma who planted the seeds of Zen in China.

Suzuki can be compared to Bodhidharma. He planted the seeds in the West, and Zen became, in the Western climate and mind, a new fashion. Suzuki was very much disturbed by it. He was not introducing a new fashion, he was introducing a new revolution and a new style of being. But the West understands things only in that way -- every two or three years a new fashion is needed; people become bored with the old.

And Suzuki was received with joy, because he had brought something which no Christian or Jew was even able to comprehend. He attracted many people of the new generation; a few of them remained true to the master to the very end. Many traveled to Japan just because of Suzuki. Hundreds of Zen classics were translated in Western languages because of Suzuki. Now it is possible to talk about Zen and still be understood, and the whole credit goes to a single man, Shunryo Suzuki.

It has never to be forgotten that words don't exist without context. If you forget the context, whatever you will understand is going to be wrong. If you understand the context, it is impossible to misunderstand.

Berkowitz was crossing Washington Avenue on Miami Beach when he was hit by a passing auto. Several passersby picked him up and laid him down on a bench. A kindly, silver-haired lady approached the injured man and asked, "Are you comfortable?"
"Ehhh! I make a living," sighed Berkowitz.

In the Jewish context he could not understand the word `comfortable' in any other sense than in the sense of making a good living. He said, "Yes." He has the accident, but he cannot understand the word `comfortable' in the present context of accident. Perhaps he may be dying, perhaps he is badly hurt, but his context remains as his old mind which thinks only of money, earning.

This has to be remembered while you are studying Zen -- the differences of context.

It is said: To arrive at the truth, the German adds, the Frenchman subtracts, and the Englishman changes the subject!

I have heard...

You can always tell a man's nationality by introducing him to a beautiful woman. An Englishman shakes her hand, a Frenchman kisses her hand, an American asks her for a date, and a Russian wires Moscow for instructions!

BELOVED OSHO,
CAN YOU PLEASE SAY SOMETHING ABOUT THE DIFFERENCE BETWEEN THE SPIRITUAL QUESTION, "WHO AM I?" AND THE PSYCHOLOGICAL TRAUMA OF "WHO AM I?"?

Prem Shunyo, it is exactly the difference I was just talking about -- the difference between the ego and the self.

The ego is your false idea of who you are; it is just a fabrication of the mind. It is your own homemade mind-manufactured concept, but it has no corresponding reality to it. It is perfectly good as far as the world is concerned because there, you are dealing with other egos. The moment you go beyond your mind, you also go beyond your ego, and suddenly you realize that you are not what you have always thought yourself to be -- that your reality is totally different, that it does not consist of your body or of your mind, that in fact you don't have any word to express it.

But it is still not the ultimate reality; it is just in between, between the ultimate reality and the ultimate falsehood. It is better than the false, but it is lower than the really real. You are still carrying a certain idea of separation from existence. That separation keeps you unavailable to all the blessings which are your birthright. If you can drop those walls and open yourself to the immensity of reality, you will disappear as a separate entity.

But this is only one side. On the other side you will appear as the eternal, the immense, the vast reality -- the oceanic experience, which is the only experience of enlightenment or liberation.

You have to get rid of the ego first. That is your psychological trauma, or better, your psychological drama. There are religions which have accepted the false ego as the end of all, there is nothing beyond it. That is the religion of all the atheists of different trends, a communist. Or the atheist may not be a communist, but the atheist in any form stops himself at the ego; that is his ultimate reality.

He is the poorest man in the world. All other religions except atheism... because I take atheism also as a sort of religion, a lower form of religion than other religions. Christianity, Judaism, Mohammedanism, go a step further. They all insist to drop the ego and to recognize your authentic reality, your real self.

But there are religions like Zen which go to the very end of the road. They are not satisfied just by dropping the ego. They are satisfied only when there is nothing left to drop -- even the self is gone -- when the house is absolutely empty, when you can say, "I am not."

This nothingness is creating the space for the ultimate to blossom. It does not come from anywhere else. It has always been there, just cluttered with rotten furniture, with unnecessary things. As you remove all those things and your subjectivity becomes empty -- just as a room becomes empty as you remove everything from it -- in this emptiness of your subjectivity, blossoms the flower of ultimate experience -- you are no more.

Naturally, you cannot have your old miseries, your old traumas and dramas. You cannot have any connection with your own past; you have abruptly cut yourself away from all that you used to be. Suddenly a new, totally fresh opening... in a way, you disappear. In a way your authentic essence has the first opportunity to come into its full glory, into its absolute splendor.

This is what enlightenment is. It is a negative process: negate the ego, the psychological; negate the self, the spiritual. Go on negating until nothing remains to negate -- and the explosion! Suddenly you have arrived home, with the revelation that you have never been out of your home. You have always been there, your eyes were just focused on objects.

Now all those objects have disappeared. Only a witnessing, pure awareness, has remained. This witnessing is the end of all your misery and all your hell. It is also the beginning of the golden gate -- the doors are open for the first time.

Two white rats were chatting through the bars of their laboratory cages. "Tell me," said the first white rat, "how are you getting along with Dr. Smith?"

"Just fine," replied the second rat. "It took a while, but I have finally got him trained. Now, whenever I ring the bell, he brings me my dinner."

It is such a strange world. The psychologist, Dr. Smith, must be thinking he is training rats, and the rats are thinking they are training Dr. Smith! The games of the ego... The wife thinks she is training the husband. All wives are training their husbands their whole lives; the husbands are training their wives. It seems life is just to train and to be trained -- for what?

A woman reached Pablo Picasso. She wanted a portrait; the portrait was made. She was absolutely satisfied. She said, "Just one thing, you have forgotten to put great diamonds around my neck, a great diamond ring, diamond bracelets."

Picasso said, "But you don't have them." She said, "It doesn't matter. I have cancer, and I am not going

to survive more than six weeks. And I know my husband is going to marry immediately after I die. He is just waiting for my death, although he goes on saying, `My dear, without you I will not be able to live a single moment.' I know that without me he will not be able to live a single moment. He will immediately find another woman!"

Picasso said, "I don't understand the relationship of what you are saying and the diamonds."

She said, "You don't understand the woman's mind. I want my portrait, after my death, to be seen by the woman who my husband is going to marry. Then she will torture him, `Where are these diamonds?' I cannot leave him, even if I am dead. He has to be trained, he has to be kept under control." Great idea!

People have forgotten completely to live. Who has time? Everybody is training everybody else, how to be -- and nobody seems to be satisfactory, never.

If one wants to live, one should learn one thing, to accept things as they are, and to accept yourself as you are. Start living. Don't start training for a life sometime in the future. All the misery in the world is created because you have completely forgotten to live; you have become engaged in an activity which has nothing to do with life.

The moment you are married to a man, you start training him to be faithful. Live while he is faithful -- it will not be more than two weeks; two weeks is the human limit! Live as deeply as possible -- perhaps your living and loving deeply may help him to remain faithful the third week also. And never project too much; three weeks is enough.

My own experience is that if you have lived three weeks lovingly, the fourth week will follow. But you start disturbing things from the first moment. Before you start living, training is needed; you spoil the time by training, and a man who could have loved you for at least two weeks becomes bored within two days.

One woman never married. And when she was dying, a friend asked, "Why have you never married? You are so beautiful."

She said, "What is the need? As far as training is concerned I train my dog, and he never learns! Every day I am training and he still comes home late in the night. I have a parrot who tells me everything a husband is expected to say. In the morning he says, "Hello darling!" I have a servant who steals, who continuously lies. What need have I for a husband? Everything is being fulfilled." A husband is needed for these things?

A wife is needed, not to have an experience of intimacy and love, but to make an exhibition of her; just to show around the neighborhood and make everybody jealous that you have such a beautiful woman. Load her with all the ornaments and make everybody jealous of your richness; otherwise, how are you going to show your richness? A wife is a show-window; she shows your achievements, your power. Naturally, you have to train her how to become more social, how to help you in your businesses.

The saying seems to be perfect that behind the success of every great man there is a woman -- in many different senses. Sometimes just to escape from her, one becomes madly engaged in earning money.

When Henry Ford was asked, "Why did you go on earning and earning, when you have earned so much? It was time to enjoy and relax."

He said, "That was not the reason for earning. I was engaged in earning first to escape from my wife, and secondly, I became interested in whether I can earn more or she can spend more." A competition, a lifelong competition!

People get involved in strange dramas. Very few people live authentically -- they just act.

A man is sitting in a cinema, and the wife is continually reminding him how the hero is showing his love so deeply to his wife. Finally, the husband says, "Stop all this nonsense! You don't know how much he's paid for it! And moreover, it is only acting; it is not reality. I will certainly say he is a good actor."

The wife said, "Perhaps you are not aware that in actual life also they are wife and husband."

He said, "My God! If that is true, then he is the greatest actor I have ever seen; otherwise, even on the stage, to show so much love to your own wife is simply beyond human capacity. He is almost a genius as far as acting is concerned."

People think love is only for actors. It has been noted by psychoanalysts that people are sitting in front of their TV's for hours. An American watches TV six hours per day on average -- that is the average. There may be few maniacs watching nine hours, ten hours, twelve hours. Slowly slowly, watching movies, watching television, watching a football match, watching a tournament, people have simply become observers; they don't love. Some actor loves -- they simply watch. They don't play; some professional players play -- they watch. They don't do anything; they are glued to their chairs and are just watching everything. But watching and doing are totally different. They feel completely satisfied that they have seen

a beautiful film on love. They are completely satisfied that they have seen a great boxing tournament. And they themselves are just onlookers.

It is something of a great calamity that has reduced millions of people to onlookers. And the people who are being watched are actors. They are not in real love, they are being paid for it. They are experts in deceiving people, pretending that what they are doing is real. Their tears are false, their smiles are false, their love is false, their anger is false. What kind of world have we created? The doers are all acting because they are paid for it, and the remaining nondoing world is simply watching.

You are here to live.

You are here to dance.

You are here to experience life.

Others are doing it for you. On your behalf people are loving, people are playing, people are doing all kinds of things. And what is left for you? -- just to watch. Death will not be able to take much from you -- only your television, because you don't have anything else.

This is the false ego that has created a false life pattern and lifestyle.

Drop everything false.

Be authentic and true; that is the first step. And once you are authentic and true, you will see how beautiful it is. And that will create the longing to go beyond, in search of the ultimate truth, the final statement and the final experience, beyond which nothing else exists.

A famous surgeon went on safari to Africa. When he came back his colleagues asked him how it had been. "Ah, it was very disappointing," he said, "I didn't kill a thing. I would have been better off staying here in the hospital!"

Fifteen minutes after the Titanic sank, Morie and Louis find themselves on the same overturned raft. The water is freezing, sharks are cruising by, and the raft is slowly sinking. "Ah well," said Louis, "it could have been worse."

"Worse? How could it be worse?" screamed Morie.

"Well, we could have bought return tickets!"

People are almost crazy -- a tremendous cleansing is needed -- and most of their insanity is because of their false life; it is not satisfying. False food cannot be nourishment, false water cannot quench your thirst, and false ego cannot give you real life. It is simple arithmetics.

BELOVED OSHO,
WHEN YOU SPOKE OF MEANING AND CONTEXT, IT SET BELLS RINGING IN ME. MEANING, NOT JUST OF WORDS BUT OF EVERYTHING, DEPENDS ON CONTEXT -- ESPECIALLY MY LIFE. YOU HAVE A VAST CONTEXT, BELOVED MASTER. WILL YOU PLEASE SPEAK ABOUT YOUR CONTEXT IN THIS PLACE, THIS WORLD, AT THIS TIME? DID YOU CHOOSE IT, OR DID EXISTENCE PUT YOU HERE KNOWING THAT WHATEVER HUMANITY NEEDS, YOU ARE THE BEST MAN FOR THE JOB?

Devageet, as far as I am concerned, I have never done anything. Whatever has happened, I cannot take the credit for it. Since the day I came to know my nothingness, things have been happening but I am not the doer. Existence has taken over. I am not even concerned whether what is happening is going to succeed or fail; it is none of my concern. Hence, you cannot call it my "job." I am as much part of existence as the trees, as the moon, as the stars.

The whole functions in an organic way.

Everything is related to everything else.

The smallest blade of grass is connected with the greatest star millions of light years away. All are functioning, and there is nobody who is dictating.

Existence is, in itself, the master.

And whatever happens is spontaneous: nobody orders it, nobody follows. This is the greatest mystery.

Because this mystery could not be understood, people from the very beginning started imagining a God. Their imagination of a God is only their psychological difficulty in accepting this tremendous universe, running spontaneously on its own without any accidents. Not even a traffic policeman -- and millions of

stars...!

Just the other day Hasya brought me the news that in California a very new thing has suddenly come into being. During the last week five persons have been shot dead. And this new thing is happening on the streets, because the streets have become so small and the traffic is so great that cars are almost not moving. Roads appear as if they are parking lots.

And people are carrying guns in their cars because they become so annoyed that the man ahead is going so slow and it gets on their nerves. They have been honking their horns, but nothing is moving. Thousands of horns are honking all around. And in the last week five persons parked by the side of the road, took out a gun and shot the man ahead whom they didn't know -- and he was in the same trouble, he was not creating it. The problem was just that the man was ahead. And this is just the beginning. Last week it started, now it will grow. Because when things start, it is very difficult to stop them, particularly in California!

Almost all the races of the world have conceived God. It is simply a psychological problem, it has nothing to do with religion, nothing to do with philosophy. It is simply incomprehensible, it is inconceivable how this immense universe is running without any controller, how it has come into existence without any creator. Just because people could not stretch their imaginations and their logic, they invented... just to console themselves that there is nothing to worry about; otherwise, it would be very difficult even to sleep.

Millions of stars and galaxies are moving, and who knows in the night where the crash is going to happen? Nobody is looking after it all. There is no policeman, there is no court, there is no law -- but strangely, everything is going so smoothly.

Seasons change and the clouds come with rains. Seasons change and new leaves and new flowers... and it has been going on since eternity. Nobody keeps the record. Nobody tells the sun that it is time; there is no alarm clock that goes off exactly in the morning to tell the sun, "Get out! Get out from your blankets!" Things simply are going perfectly right.

In fact, my own denial of God is based on the same reasoning. I say God is not because no God can manage this immense universe. Either it can be intrinsically spontaneous... it cannot be managed from outside. Unless there is some inner coherence, some inner organic unity, no outside controller can go on managing it from eternity to eternity. He will get bored and shoot himself, because what is the purpose? Nobody is going to pay him; nobody even knows his address!

I have heard, a man wrote a letter to God because he needed fifty dollars very urgently. And not knowing the address, he sent it to: God the Father, c/o The Postmaster -- because the postmaster must know! The postmaster opened the letter. What was the letter, to whom was he supposed to send it -- to God? He read the letter and he felt sorry for the man; he must be in really great trouble. He had described that his mother was dying, and he has no money, no employment, no money for food, no money for medicine. "Just for once, send fifty dollars and I will never ask again."

The postmaster said, "Something should be done because this man should not feel disappointed."

The postmaster himself was not very rich, so he asked all the people in the post office to please contribute something -- forty-five dollars was managed. He said, "Something is better than nothing; only five dollars are missing." He sent forty-five dollars.

The man was very angry. He said to God, "Listen, next time you send, never send through the post office because those people have taken their discount, five dollars."

My own understanding is that it cannot be managed from outside. That is *more* inconceivable: why should any God take the trouble, and how long can he manage? Sometimes he will get tired, and sometimes he will be on holiday. What will happen on holidays? And when he is tired or has fallen asleep, what will happen? Roses will stop growing, stars will be going on the wrong path, the sun may start rising from the West -- who will prevent it? -- just for the change, just for one day.

No, from outside it is impossible -- God is absolutely absurd -- nobody can manage existence from the outside. The only possibility is from the inner; it is an organic being.

The moment you forget yourself as a separate being, you become part of it. You have been part of it; you were unnecessarily carrying the idea of being separate and feeling burdened. I have not felt burdened at all about anything. Whatever happens I have not even thought that it could have been otherwise. Why should it be otherwise? Who to complain to? Because I don't have anybody to pray to, I cannot complain either. A deep acceptance, and you have gone beyond misery.

Yes, my context, Devageet is vast -- but it is not *my* context, it is the context of the whole. It is functioning perfectly well -- nothing ever goes wrong. But if you take yourself separately, then you are unnecessarily becoming burdened. My whole teaching is: drop all the burden on the whole, be free of all

burden, and live spontaneously and totally and without any guilt.

There is nobody who can punish you, and there is nobody who can reward you. You are part of the whole; you are not doing it. The whole is doing through you, whether you know it or not. The moment you know that it is the whole which is functioning through you, you become absolutely free of all responsibility.

My colleagues in the university used to say they have never seen a more irresponsible man than me. And they said, "We cannot conceive that a man of your understanding never feels any responsibility for anything." It was difficult for them to understand that to be responsible, first you have to *be*.

I have left myself far behind, and since then there is no responsibility. Whatever the whole manages through me, the whole must be responsible for it. I don't come in its way. I don't even think whether it is right or wrong, whether it should be done or not. Who am I to judge? This, I call let-go.

Hymie Goldberg died and went to hell. He immediately started giving orders and bossing everyone around.

"Stop it," said Satan. "One would think you owned the place."

"I do," said Hymie, "my wife gave it to me while I was on earth!"

I don't own anything just because I don't have a wife! I cannot even own hell. Nobody can send me there. I simply go on living moment to moment without bothering about the past, without bothering about the future. Anything that happens, happens, I accept it with absolute gratitude.

Certainly, the context is vast, and for those who will come close to me, for those who have come close to me, that makes understanding me or my life almost impossible; it has become part of the ultimate mystery. Unless you realize the mystery of the whole you cannot have any conception where I am. I am certainly not what appears to be my place, my space.

If you look into my eyes, you can see into the depths which go beyond me.

If you listen to my silences, you will hear the silence of the sky -- it is not mine.

And I would like you also to be in the same space, where you have nothing that you can say is yours, where nothing belongs to you because you belong to the whole.

Just a joke for Devageet; I don't know why it should be said, but that's why I have told you I don't have any reason to do anything -- just this joke *wants* to be told, and I cannot do anything about it!

Stella and Eunice are in the kitchen preparing vegetables and gossiping on a Friday night when Eunice looks out of the window. She sees her husband, Bernie, coming up the walkway with a bouquet of flowers.

Eunice turns to Stella and says, "Oh, no! He's bringing flowers. That means the whole weekend I will be on my back with my legs up in the air."

Stella replies, "What's the matter? Don't you have a vase?"

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #3
Chapter title: Let yourself be a mystery

22 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I FEEL WARM LOVE IN YOUR PRESENCE AND NOW I REALIZE THAT WHEN I AM NOT CLOSE TO YOU IT DOES NOT HAPPEN IN THE SAME WAY. IS IT STILL TRUE THAT TIME AND SPACE DO NOT MAKE ANY DIFFERENCE IN THE GREAT AFFAIR BETWEEN MASTER AND DISCIPLE?

Deva Suria, it is always true that space and time make no difference in the great love affair between the disciple and the master. It is not sometimes true and sometimes not true; it belongs to the realm of the eternal. But in actual experience, particularly in the beginning, the love of the disciple is still not so pure; it still has expectations. It is not desireless yet; it is polluted by many things.

Because of this pollution of desires, expectations, it appears that space and time make a difference. They don't make any difference as far as love is concerned, but your love is not just love; it has many more things involved in it. Even the expectation of enlightenment is enough to destroy its purity.

The principle is about the pure love -- love that is simply happy for no reason at all, love that has already joined the dance of the master in the heart. Then the master is not outside you; you carry him within yourself, wherever you are. That's why space and time don't make any difference. But if the master is still outside -- an object of love -- then certainly, space will make a difference, time will make a difference. The difference comes in through impurities, and the impurities are such that it is almost unavoidable in the beginning, because you cannot think of the desire for enlightenment as an impurity.

In fact, for you the great love affair between the master and the disciple is happening only because of your longing for enlightenment. Naturally, when you are close you feel more confident. The closer you are, the more you feel the presence of the master. The further you go away, your confidence starts shaking because the master is still only a means to a certain end.

The day Gautam Buddha died... there were ten thousand disciples who always followed him on his long journeys. In that great crowd of disciples, there were people like Sariputta, Maudgalyan, Mahakashyapa, Manjushri, Vimal Kirti, and many more who had already become enlightened, who had already crossed the barrier between the master and the disciple, who had entered into the world of the devotee.

When Gautam Buddha died it was a great shock to everyone -- even to his closest disciple, Ananda; he burst into tears. He was older than Gautam Buddha -- Buddha was eighty-two; Ananda must have been nearabout eighty-five or even more -- he burst out just like a small child whose mother has died. But Manjushri, Vimal Kirti and Sariputta remained utterly silent, as if nothing was happening, or whatever is happening does not matter.

Many disciples were shocked by the coldness of Sariputta and others -- they could not understand. They could understand Ananda bursting into tears; in fact, they thought that Ananda was the most intimate. And Sariputta and Maudgalyan and Mahakashyapa -- they were sitting silently. People asked them, "When Ananda is crying, why are you silent?"

Sariputta said, "Because for me, my master can never die. Death cannot make us apart. He has only left the body, but he is here; my heart is still feeling -- in fact, feeling more than ever -- his presence."

And the same was the answer of the other enlightened disciples... not a single tear in their eyes. They were not hard, they were not cold. They had simply crossed the barrier between the master and the disciple. Either you can say they had entered into the master's consciousness, or you can say they had allowed the master's consciousness to enter into them. It means the same thing: the two had disappeared; now there was only one.

People's understanding was absolutely wrong that Ananda, who had burst into tears, must have loved the master more. Asked, he said, "I am crying because he was alive, and for forty-two years I have been his most intimate disciple -- intimate in the sense that I was always with him. In these forty-two years not even for a single day was I separate; even in the night I used to sleep in his room, just to be present in case he needed something. I am not crying because I was the most intimate, I am crying because even with such a long physical intimacy I have remained separate from him. Something has remained like a barrier."

Gautam Buddha was not dead yet. He had closed his eyes, and he was relaxing into the eternal. He came back, opened his eyes, and said to Ananda, "Don't be worried. It was my presence and your love towards me

that was the barrier, because your love was motivated. You wanted to become enlightened before anybody else, and you were always deep down jealous when other people were coming to their potential, coming to their source.

"Deep down you felt hurt that you were so close and yet others were becoming enlightened who had come after you. You could not rejoice in their enlightenment. You could have rejoiced, you could have celebrated, but your mind was focused on your own enlightenment -- *you* were too much. And your unconscious continued from the very first day, holding on to the idea that you are a cousin-brother to me, and my elder brother.

"Although, after the first day you never mentioned it, still the psychological memory was there. Consciously, deliberately you became a disciple, but unconsciously you always knew that you were the elder brother; you could not dissolve with me. But don't cry, because the moment I am dead, within twenty-four hours you will become enlightened. Without my death, you cannot become enlightened."

Ananda still could not console himself. He said, "After twenty-four hours you will not be here. To whom am I to say whether I have become enlightened or not? And I don't know when in the eternity of time I will meet a man like you -- a consciousness so great and so vast."

Buddha said, "Don't be worried; it is going to happen. I was watching continuously. I was myself puzzled why it was not happening to you. You want it too much."

And these are the problems: wanting enlightenment too much, and you will miss it; holding the desire anywhere in your unconscious to achieve it, you will not achieve it.

Relaxing, forgetting all about enlightenment, forgetting all about the future, living in the present, your love will attain to a crystal clear purity, undefiled by any desire, even the greatest desire of enlightenment.

Then you will not feel the distinction between the master and yourself; then you can carry the master within your heart. Then wherever you are, your master is with you. The duality is dropped; the two flames have become one. It is not your flame, it is not the master's flame -- when those two flames become one, they become universal. In separation, you are a disciple and there is a master -- in becoming one, the disciple disappears, the master disappears; what remains is only a pure awareness.

The transformation of love into pure awareness is the alchemy one has to learn by being close to a master. By being close to a master you can enjoy the warmth, his presence, his words, his heartbeat. But as you go far away you will not be able to listen to the same heartbeat; you will be again yourself -- back to zero. You will hear the heartbeat but it will be your own. Close to the master you are overwhelmed.

The secret to learn is to purify your love.

Drop all ambitions.

There is nothing to be achieved.

All that you want is already present in you. The master is not going to give you anything that you don't have. In fact, the master goes on taking away things which you think you have but you don't have. And the master cannot give you, of course, that which you have. He can only take away all the barriers, all the hindrances, all the obstacles, so only that which is your own, remains behind. In that unpolluted space, the distinction between the master and the disciple is no more. That does not mean that you don't feel grateful to the master. In fact, only after this has happened, you feel for the first time a tremendous gratitude.

Sariputta was going very reluctantly on a message tour. Buddha had asked him to go to his own kingdom -- he was a prince before he became a disciple. Buddha said, "Now it is your responsibility and your compassion to go to your people -- to your father, to your mother, to your whole kingdom. What you have achieved, let them become aware of it. It is their potential too; share it."

He was very reluctant to leave. Buddha said, "What is the reluctance? -- because now I am within you. I am sending you away, knowing perfectly well that you will not feel any distance."

Sariputta said, "Distance is not the question. I can go to the farthest star, still you will be within my heart. The trouble is, here I touch your feet every day. You may be in my heart, but how am I going to touch your feet?"

Gautam Buddha said, "You are an enlightened being. You don't have to touch my feet."

Sariputta said, "Before enlightenment, it was a ritual. Just because every disciple was touching your feet, I was touching also. But now it is no longer a ritual. Now it is authentic gratitude, because without you I don't think I would have attained to myself. Although it was always within me, I don't think that alone I was able to discover it -- not at least in this life.

"Your compassion, your love, your continuous showering of blessings slowly, slowly removed all that was not me. Now when I touch your feet it is not a ritual, it is a heartfelt nourishment. I feel nourished. The

day I miss touching your feet, I feel a great gap. And I know that you are within me."

Buddha said, "Do one thing. All you who have become enlightened will have to learn to be away from me, and yet not away from me. It is true you cannot touch my feet, but from wherever you are just turn towards the side you think I am and bow down to the earth. My body belongs to the earth. If you touch the earth with the same gratitude, you have touched me."

Sariputta went away. And the people of his kingdom could not believe it; he had become such a glory, such a magnificence, such a beauty. All this was miraculous, but their curiosity was that every day -- morning, evening -- he would turn towards the direction where Buddha was dwelling far away, and touch his feet with tremendous gratitude. They said, "You are an enlightened being; you don't have to touch the earth."

He said, "I am not touching the earth. I have learned a new secret, that the body is nothing but earth, that the earth contains not only the feet of my Buddha, my master, but all the buddhas of the past, of the present, of the future. Touching it, I am touching all those who have become awakened and made the path clear for me, showed me the way."

Even when Buddha died, he continued... towards the same direction where Buddha's body was lying at the last moment. He never felt any separation. And it was not only for him, it was the same for all twenty-four disciples who had become enlightened.

Ananda became -- just according to the prediction of Gautam Buddha -- enlightened after twenty-four hours. He in fact did not move from the place. He closed his eyes when Buddha died and remained without eating, without drinking, without sleeping. Those twenty-four hours were the greatest time of his life, a time of transformation from an ignorant being into an awakened soul. He opened his eyes only when the tears had disappeared and a smile had come to his face.

Manjushri was close to him. He said, "What happened? You were crying; you were sitting as if dead, and suddenly you are smiling."

Ananda said, "I am smiling because his prediction proved right. It was the impurity of my love that was the hindrance. And now he is gone, there is no question of feeling like his elder brother, of feeling any attachment. In his funeral pyre, as his body disappeared into the smoke, all my attachments also disappeared."

It is not necessary, Suria, that I have to be on a funeral pyre before you can become enlightened. I can be if you need it. One day I will be, but it will be far more beautiful if the day I am on the funeral pyre, you are without tears. As I disappear from the body you know I have become more involved deeply within you, within the whole existence.

BELOVED OSHO,
HELP! I AM FALLING TO PIECES! IS IT JUST MY MONTHLY PREMENSTRUAL EMOTIONAL TURMOIL? THIS TIME IT FEELS MORE LIKE AN EMOTIONAL DEEP CLEANING. ALL THESE TEARS AND PAINS SEEM TO REMOVE SOMETHING OLD TO MAKE SPACE FOR SOMETHING NEW, EVEN THOUGH I HAVE NO IDEA WHAT IS IS. I FEEL EXCITED AND SCARED AT THE SAME TIME, AND I DON'T KNOW WHAT TO HOLD ON TO ANYMORE.
BELOVED OSHO, WHAT IS HAPPENING?

Nandan, a purification is happening. It has nothing to do with your monthly period. It may be coincidence that both are happening together, but because you have been capable of dropping your miserable relationship, which very few people are capable... Look at Latifa -- old great Om is back! It took me so much trouble to separate them... because both were miserable, but misery is something at least to hold on to. Both must have been feeling very alone without misery.

Misery functions almost like a magnet. People complain about it, but not really to get rid of it; they complain about it just to brag about it. They are really saying, in fact without saying, "Don't think I am alone; I am miserable!" And because misery hurts, they are in a dilemma: if they leave the misery, that means leaving the miserable relationship. Then they feel very lonely, and then they are reminded of the Western proverb -- and nothing is more miserable -- "Something is better than nothing." At least there was something to talk about, to question, to figure out -- and now you are just sitting in your room doing nothing.

Ginsberg returned home from a trip abroad on business to find out that his wife had been unfaithful. Very upset, he interrogated his wife, "Was it that dungheap Goldsberg?"
"No."
"Was it that pile of filth, Levensky?"
"No."
"Was it that swine, Morrie Levy?"
"No."
Finally Ginsberg exploded, "What's the matter with my friends? Not good enough for you?"

People are so attached to misery they are searching and looking for it. Nandan, you are in a beautiful space. Just remember not to miss, that you don't have anything to hold on to -- there is no need. Why should one have something to hold on to? Are you a passenger in a commuter bus, that you have to hold on to something? And even if you want to hold on to something, avoid for the time being, human beings; otherwise, they will start the same old story again.

With great difficulty you have been able to finish a miserable relationship. Rejoice in it. And as far as holding on is concerned, anything... a teddy bear! And don't laugh, because you know the great bodyworker, Satyarthi? He still holds on to a teddy bear. He cannot go to sleep without his teddy bear. And it is an old dirty teddy bear, an old relationship, ancient friendship, from his very childhood... he has become greasy! He may be wanting to escape, but Satyarthi is holding on and he has strong hands. His art is deep massage, and I think he must be doing that massage to the teddy bear.

An outdoor man who had gone on hunting expeditions all over the world -- always accompanied by his wife at her insistence -- told his troubles to a friend one day.

"Yes sir," said the hunter, "I've taken that woman into the jungles of Africa, the jungles of Borneo, and the jungles of Malaya. The only trouble is, she always finds her way back!"

So Nandan, it is good. Hold on to anything. Keep the doors closed because the old misery may come back, the old miserable fellow will be also in the same space -- what to hold on to? Strange ideas... because I have lived my whole life without holding anything, and I don't see why you cannot.

Just learn to live. It is just a habit; there are people who cannot sleep without their intimate enemy, because it is a ritual. First they have to fight -- a good pillow fight, saying everything dirty that can be said to each other, and then, feeling tired, they fall asleep. Alone, one feels almost lost; one does not know who he is. But there is no need. It is only a question of giving a little time for your consciousness to become acquainted with aloneness.

Once you are aware of the beauty of aloneness, the purity and the ecstasy of it, you will never think to hold on to anything. And a relationship is possible without holding on to each other. Then the relationship also has a beauty. You are not dependent on each other; the other is not a teddy bear; nor should you allow the humiliation of being a teddy bear for him.

You stand as two pillars of a temple, separate but supporting the same roof. Your love is just like the roof: you are both supporting it, but you stand alone, in your beauty, in your silence, in your meditation.

Nandan, you are doing perfectly well. You ask me, "Osho, what is happening?" Nothing is happening, and that's what is needed. This constant desire that something should happen keeps one unconscious: running after shadows, throwing parties, going from here to there, to this person, to that person, for something to happen. But just watch your whole past -- has anything ever happened? One only deludes oneself that things are happening.
Stop deluding yourself.
All is perfectly good.
There is no need for anything to happen.

The moment you relax and you don't desire for any happening, you will be surprised -- millions of things are happening. So many birds are singing, so many trees are blossoming... Just get out of the imprisonment of your own making, and all around things are happening.

The whole of existence is always in a celebration -- participate in it. Dance with the trees, dance under the moon. Just for a few days, avoid human beings -- I am saying just for a few days, just to give you a gap to become acquainted with the nonhuman existence around you. Otherwise, you become so miserable with human beings, you don't have any time, nor do you have a clear eyesight. Everything becomes dismal and

dizzy, and you cannot see the tremendous universe all around you, in eternal ecstasy.

Be acquainted with this existence, and after this acquaintance and the bliss that will arise out of it, you can share it with a human being -- and without holding, without any attachment, just being with a human being as if you are with a stranger. You don't know who he is, nor does he know who you are -- and there is any need to know. Let yourself be a mystery and let him be a mystery. It is good if you can have a few moments of joy and celebrate together, but the moment you see that holding starts, beware... you are getting back into the misery again.

It does not matter with whom, holding on is the fundamental cause of all misery. If you can relate without any relationship, just a casual friendship, you will feel grateful. There was no need for it to happen, but still existence has allowed you to be with a stranger for a few hours or a few days. Don't expect too much. That's why I am saying a few hours, a few days -- not even a few weeks. Because the more you expect, the more is the possibility to cling, to hold.

One strange woman from the Philippines... I have never forgotten her; she is a sannyasin. She told me that after being in so-called relationships and always finding, strangely, that every relationship ends in hell, "I decided not to have any relationship, but only casual meetings with strangers."

She said, "I can tell it to you -- I don't say it to just anybody: In a train I meet somebody. I don't know him; he does not know me -- we enjoy the time together. And then a station comes -- he gets out. And the moments have been beautiful while we were together. Now, perhaps we will never see each other, but those beautiful moments still go on lingering in the memory."

She said, "Since I learned that, I have been only with strangers. I have not even bothered to find out their names. I remember them only by their faces. And anyway there is no need to remember, because there is no possibility of meeting them again." But I have seen that the woman has a tremendous freedom and a great beauty.

Out of this understanding -- of not creating a relationship but only moments of relatedness, friendship, or better only friendliness; not falling in love but only enjoying love without creating any bonds, without giving promises for tomorrow or taking promises for tomorrow -- just live the moment joyfully. And when tomorrow comes it will also bring its own gifts.

Nandan, whatsoever pains and tears you are passing through are all cleansing. And you can feel it, that something new is happening: "Even though I have no idea what it is." There is no need to have any idea. Let it happen, because having an idea means again you make it a mind thing. Let it happen; it is a cleansing of the unconscious. And it is good that it is happening in your premenstrual emotional turmoil -- that will clean your body and your mind, both together.

Just wait.... Some stranger is bound to knock on your doors. Never be afraid of strangers, because everybody is a stranger. However long you have lived with a person, you remain strangers. And being with a stranger has a freshness. Never hold him, and never allow him to hold you. Make it clear: "Our meeting is out of freedom; freedom is a greater value to me than love. Because if love destroys freedom, it destroys itself; if love enhances freedom, it enhances itself."

Freedom is our most precious treasure. Don't lose it for anything. And anything that comes out of it as an offshoot -- love, friendliness -- will have a great beauty to it, and will never create any misery; there is no point. The moment you see misery is arising, say goodbye; become strangers again as you have been before.

One thing I have observed which is very difficult for human beings to maintain: either they can love or they can hate, but they cannot remain just strangers neither hating nor loving. Remember, hate is also a relationship. And if you are going to have a relationship then it is better to have love, because in the misery of love there may be a few moments which are beautiful. But in the misery of hate it is all dark night -- no stars, no moon, no light, no possibility of anything; it is poisonous.

These are the secrets to learn: Love, but keep as much apart as the pillars of a temple -- don't come too close. Being at a distance is always good; a fresh breeze can pass between you. Coming too close, the bad body odor, the bad breath... and there are a thousand and one things. Life unnecessarily becomes a continuity from one hell into another. Just the names change, but the reality of misery remains continuous.

My vision of a good world is that people will be individuals, meeting with others, sharing their joy, their love, unconditionally. And not expecting that tomorrow also will be the same -- they will remain aware of the constantly changing existence.

Your love, your friendliness is also going to change. And when it changes don't cling. Allow it to change. Be like a river, constantly moving; don't become a pond.

All marriages are ponds. They don't go anywhere, they are simply there. Water is evaporating every day

and they are becoming more and more dirty. One day there will be only dirt.

The river is constantly flowing, and because it is constantly flowing, it remains always fresh. The freshness is in its flow.

Your life should be like a river.

And you will have to move through many scenes -- why get caught up with one scene? Why go on reading the same page again and again and again? It is destructive. Once, it is beautiful -- twice, it is dangerous. Keep your eyes fresh, and keep your consciousness available, available in both ways: to allow someone in and to allow someone out, with no hate but only gratitude.

Slowly, slowly... Love is not the ultimate, it is just a training school for learning how to be alone. This togetherness is so painful that finally, even the most retarded learn that to be alone is the secret of being blissful.

Even Niskriya has learned it! He is a silent fellow; he tolerated as long as possible. He has no time for anything except his work, but even to him it became a trouble and finally, he had to get rid of it. Since then, he is looking very happy. I have just been wondering how long he will remain happy. It is possible -- he may remain happy -- he has his camera to hold on to!

So Nandan, you can find something. Anything will do except a human being; these are the most dangerous animals around. Don't get caught up. Unless you are certain that you are capable of getting out of any relatedness, don't enter in.

Keep the door open; don't close it. And keep the future clean without any promises to be fulfilled.

BELOVED OSHO,
SINCE I STARTED MEDITATING FOUR YEARS AGO MY LIFE HAS CHANGED TREMENDOUSLY. CHANGES ARE HAPPENING; IT IS NOT THAT I HAVE AN INSIGHT AND THEN I START DOING SOMETHING. THIS HAS BEEN A TIME OF WAITING. THERE IS A FEELING THAT SOMETHING WANTS TO EXPRESS ITSELF, AND THAT I HAVE TO ALLOW IT. AM I WAITING FOR SOMETHING TO GROW STRONG ENOUGH OR AM I JUST LAZY? OR AM I WAITING FOR GODOT?
BELOVED MASTER, THANK YOU FOR YOUR BEING HERE.

Amrit Sagaram, things are growing.

Since you started meditating, much water has gone down the Ganges, and much has changed in your consciousness. But don't ask for more; let existence take its own time. Remember Ta Hui -- the more you hurry, the more you are delayed. You cannot do anything better than existence is doing already. Simply leave yourself in the hands of existence.

This relaxedness people have misunderstood always as laziness. It is not laziness. It looks like laziness to workaholics who cannot sit down, who have to do something because they are afraid the moment they stop doing something, they will have to know themselves. And that is their fear -- who knows who they are? It is better to avoid the encounter.

Relaxation is to be at ease. Whatever is happening to you is perfectly good.

You say, "Since I started meditating four years ago my life has changed tremendously. Changes are happening, it is not that I have an insight and then I start doing something. This has been a time of waiting. There is a feeling that something wants to express itself, and that I have to allow it." That's how it should be. Your mind is worried about what is happening because what is happening is going to take all the functions of mind out of its control. Hence, the mind is creating questions: "Am I waiting for something to grow strong enough or am I just lazy? Or am I waiting for Godot?" You are not waiting for any Godot.

Meditation is simply a waiting for the unknown, for the unpredictable, for the incomprehensible. And the more the waiting is pure, the more grace arises out of it. No hurry, no desiring, no expectations, just waiting and millions of things will happen. In fact, the things that are going to happen to a meditator are so vast you can not conceive of them, you can not have even dreamt of them; they are beyond the capacity of the mind to conceive.

You just wait and let things happen to you -- not according to you, but according to existence itself. Existence has not to be according to you; you have to be in tune with existence, according to existence.

This is the only difference between the non meditator and the meditator. The non-meditator always wants existence according to his ideas, and falls naturally into miserable states, because existence is too big; it cannot follow your ideas, your prayers, your expectations, your demands. The proverb is true that man

proposes and God disposes -- but there is no God to dispose. In fact, in the very proposal, you have disposed of it. You have created a failure for yourself because you wanted to succeed.

So there is nothing to expect, nothing to desire. Existence is so abundant that if you are simply waiting it starts showering flowers on you. A life of waiting, without any expectations, is the only religious life I know of.

A Broadway bookie was given a parrot in lieu of cash payment. The bird's vocabulary included choice phrases in English, French, Spanish and German. Sensing a winner, the bookie hauled the bird off to his favorite bar. "Speaks four languages," he said to the bartender, who snorted in disbelief. "Wanna bet this bird can speak four languages?" the bookie challenged.

Annoyed, the bartender finally agreed to a ten-dollar wager. The bookie turned to the parrot and said, "Parlez-vous Francais?" There was no response. On the street the bookie glared at the bird, "You fink!" he exclaimed, "I've got ten bucks riding on you and you clam up on me. I oughta strangle you."

"Don't be a jerk," the parrot replied. "Just think of the odds you'll get tomorrow."

Just wait for tomorrow. My own experience is, every day brings so much that when I think retrospectively I cannot conceive that I could have expected it -- and it always brings in abundance! Existence is so compassionate and so sharing, but only to those who don't demand. Desirelessness is the foundation of all great happenings.

Sagaram, just wait in trust and everything that existence has will be revealed to you.

The Lone Ranger is about to be hanged by rustlers who caught him spying on their camp. His only hope is Tonto who managed to escape and go for help. As the bandits are putting the noose around the Lone Ranger's neck, he sees three horses approaching at a gallop. Sure enough, as they get closer, he can see that it is Tonto on the first horse, but he can't make out who the other two riders are.

The Lone Ranger finally sees that Tonto is riding with two beautiful naked women. The riders burst into the robbers' camp and Tonto rides up to the Lone Ranger saying, "Kemosabe, I have returned with the people you asked me to get."

"Tonto, you idiot," says the Lone Ranger, "I told you to go get a *posse*!"

It is better, Sagaram, not to ask for anything; otherwise, there is always frustration.
Don't ask, and you will be fulfilled.

Just trust silently and wait, and miracles are always happening to the meditators. The greatest miracle is the revelation of the mystery of oneself.

You are perfectly on the right path. Beware of your mind -- it will try to disturb you, to distract you, to create doubts. Just put it aside. This great affair has nothing to do with the mind.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #4
Chapter title: Your god is as rich as your consciousness

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BELOVED OSHO,
GEORGE GURDJIEFF HAS SAID: "YOU ARE IN PRISON. IF YOU WISH TO GET OUT OF PRISON, THE FIRST THING YOU MUST DO IS REALIZE THAT YOU ARE IN PRISON. IF YOU THINK YOU ARE FREE, YOU CAN'T ESCAPE."
WHAT ARE THE PRISONS THAT I CALL "HOME"?

Rama Prem, George Gurdjieff is one of the most significant masters of this age.

He is unique in many ways -- nobody has said things in the contemporary world the way Gurdjieff has said them. He is almost like another Bodhidharma or Chuang Tzu, apparently absurd but in reality giving great indications towards the liberation of human consciousness.

You are asking about one of his significant statements. He often used to say, "You are in prison." Sometimes he was even deeper into the reality, and instead of saying, "You are in prison," he would say, "You *are* the prison." That is more true.

If you wish to get out of prison -- or better to say, if you don't want to *be* a prison -- the first thing you must do is realize that you are in prison... or *you are* the prison. This is something to be always remembered as one of the first principles for any seeker of truth.

The tendency of the human mind is to deny those things which are ugly, to hide those things which he does not want others to know -- to hide in such a way, in such depths of the unconscious that even he himself becomes unaware of them. This way he maintains his superficial personality.

Gurdjieff had a story about it...

There was a magician who used to live in faraway deep forests, and he had many sheep because that was his only food. In those deep forests he was keeping all those sheep just to kill them every day, one by one. Naturally, the sheep were very afraid of the man, and they used to run into the forest being afraid that any day can be *their* day. Their friends are gone, there is no reliability... tomorrow they may be gone. Out of fear they used to go far away, deep into the forest. And to find them was a tedious job every day.

Finally, the magician did a trick. He hypnotized all the sheep, and told every sheep, "You are an exception; everybody may be killed but you can never be killed. You are no ordinary sheep; you have a divine privilege." To some he said, "You are not sheep at all; you are lions, you are tigers, you are wolves. Only sheep are killed. You need not hide yourself in the forest; that is very embarrassing, because a lion hiding himself in the forest in the fear that he will be killed... only sheep are killed." And in this way, he managed to hypnotize all the sheep in different ways.

He even said to a few sheep, "You are men, human beings, and human beings don't kill each other. You are just like me. Never be afraid and never escape out of fear." Since that day, no sheep escaped and hid in the forest, although they all saw every day that one sheep was being killed, slaughtered. But naturally everybody thought, That must be a sheep; I am a tiger, a lion, a human being. I am special and exceptional, I have a divine privilege.... So many different stories he put in their minds.

Gurdjieff says that unless you realize the first thing -- that you are in prison, that you *are* the prison -- then there is no hope for freedom. If you already believe that you are free, you are a hypnotized sheep which believes himself to be a lion -- exceptional, there is no need to be afraid -- which even believes he is a human being. He goes on seeing other sheep being killed, and still remains in a hypnotized state, never being aware of his actuality. To be free, if you already know that you are free, there is no problem.

All the religions together, perhaps unintentionally, have created a tremendous hypnotic state. People believe they have immortal souls. I am not saying that they don't have, I am simply saying that they don't know what they are believing. And because they believe they have an immortal soul, they never discover that they already have it. They have been told, "You are the very kingdom of God"... and it is so comfortable and so consoling to believe. But then there is no way to seek and search and find whether your hypothetical belief has any truth in it, or is just a hypnotic trick used by the society to keep you unafraid of death, to keep you unafraid of disease, old age, to keep you unafraid of your loneliness.

Your God may be just a psychological hypnosis. It is not your discovery. That is true -- that much is

absolutely true. It has been implanted in your mind, and because you go on believing in it, your belief prevents any adventure in seeking the truth.

Ordinarily, you have been told continually that unless you believe, you will not find. But the truth is just the contrary. Belief is a barrier, it is not a bridge. Those who believe never find, because they never even begin the search; there is no need.

You are in prison and you think you are free.

You are in chains but you think they are ornaments. You are a slave but you have been told that you are humble, that you are simple, that this is the way a religious person should be. You are surrounded by many hypnotic strategies developed by society down the ages. And those hypnotic strategies are the root cause of your ignorance, of your misery, of your unenlightened state.

Hence the first thing to realize is that you are in prison. The moment you recognize that you are in prison, you cannot tolerate the prison. Nobody can tolerate it; it goes against human dignity. You will start finding ways to get out of it. You will start finding people who have already got out of it. You may start seeking and searching outside help beyond the walls, because there are people beyond the walls ready with every kind of help. But they are absolutely helpless if you believe that you are living in absolute freedom.

If you believe this imprisonment is your home, then of course it is absolute nonsense even to think of getting rid of it. The wall that keeps you a prisoner, you think is a protection. Then there is no question of making a hole in the wall and getting out, or finding a ladder, or taking some help from the outside. A rope can be thrown from the outside, a ladder can be arranged from the outside, but this is possible only if the basic thing, that you are in prison, is recognized. George Gurdjieff was consistently insisting, "This is a basic realization. Without it, there is no progress towards enlightenment. If you think you are free, you can't escape."

"What are the prisons that I call `home'?" Rama Prem, all the so-called homes are nothing but prisons, because they don't give you freedom, they only give you security, safety, and in place they take away your very being, your freedom, your joy, your dance. But certainly they give you security, safety -- and naturally you have to pay for it.

The price that one has to pay is immensely great in comparison to what you get. You have to sell your very soul. But then what is the point of safety and security? You were searching for security and safety for your *being*, and in the very search you have sold your being. Now you are secure and safe, but what is the point? For whom is the safety and security? It does not serve you, it serves those who have managed to convince you that "If you give your soul, your being, we will take care -- then you need not be worried, then we are responsible for your safety and security."

The moment you give up your responsibility, you give up everything.

Then you are just an empty shell, without any meaning and without any essence. Your homes are nothing but beautiful prisons made by you, decorated by you. You think they are protecting you; they are destroying you. Certainly they protect you from the rains and they protect you from the winds and they protect you from the sun, but for these trivia they destroy you completely. You lose all joy, you lose all freedom, you lose all sense of direction.

You lose the very purpose you are here for.

You get lost in your own home.

You become too much concerned about the furniture and about the decorations, and you forget yourself completely. This forgetfulness is a kind of deep psychological sleep.

Your wife, your husband, your children -- nobody is yours. All are man-made, arbitrary relationships -- even your own children are not your own. They come through you; they don't belong to you. You belong to the past; they belong to the future. There is no connection, there is no relationship; hence, as man has become more and more intelligent there has come a great generation gap.

One great Russian novelist, Turgenev, has written a book -- perhaps his best, his masterpiece -- FATHERS AND SONS. The whole book is about the struggle between the fathers and the sons, because the fathers would like the sons just to be their replicas. Naturally, they will not allow the sons any freedom. Obedience they expect; they expect their sons to be their carbon copies.

Even God the Father was expecting obedience and nothing else; what to say about ordinary fathers? He was angry because of disobedience, and his anger was too great in comparison to the disobedience. The disobedience was created by him. He provoked it; he created the curiosity in the children, Adam and Eve, to eat from certain trees, by preventing them -- that is the easiest way.

I lived in a place; just next to me was a very beautiful house, with a very big garden and compound,

with a big wall surrounding it. And in India, such places are used as urinals. A good wall... and immediately you feel the urge. And the man was very angry. He was a retired general. He asked me what to do: "It is strange, because there are so many houses, but people go on urinating around my house."

I said, "The reason is that you have not put up any notice."

He said, "What kind of notice?"

I said to him, "Just put a few notices around, all over the wall: Don't Urinate Here."

He said, "That's a good idea!"

He called a painter and wrote all over the wall, with big letters: Don't Urinate Here. And from that day, anybody who passed from that road *had* to urinate! It was such an invitation; otherwise, one might not have been reminded. But, "Don't Urinate"... and suddenly you feel that this is the right place. And you can see so many marks where people have already urinated. And the boards on the wall certainly show that the owner knows that people urinate here; otherwise, what is the need of putting such boards?

In one of the capital cities of India, Bhopal, I was surprised to know that people have to put small boards even in their sitting rooms -- "Don't Spit Here" -- because that is the only city in India where people spit anywhere. Even in your sitting room, it is common practice. And those boards don't prevent anybody from doing it. When I saw this I told the doctor with whom I was staying, "I have never seen anywhere in India such instructions. And here in your city, in every house... How did it start?"

He said, "I don't know."

I said, "Somebody must have first put up a board; spitting must have come afterwards." It is a temptation.

In the Garden of Eden, so many trees... and God indicated to a particular tree: "This is the tree of knowledge. Never eat the fruit from it." There was no need of any serpent to convince Eve, God convinced her himself; *he* is the serpent. And then the punishment for it is unbelievable. Even today we are suffering because Adam and Eve disobeyed!

Religions have created all kinds of crimes in the mind of man, just by prohibiting them. They have also created ideas which prevent man from any search. They say, "Believe" -- and belief is cheap. You don't have to do anything. Gurdjieff had to go to such extents that he started saying to people, "You don't have souls. It is a wrong idea, implanted within you by religions, that everybody has a soul."

He had to say such a thing just to wake you up to search whether it is true or not; otherwise, everybody was perfectly asleep. What is the need to search? You already have it; God is within you! So do other things which, if you don't *do*, you will not *get* -- become a president, prime minister, become the richest man in the world, conquer the world -- because these things will not happen on their own. As far as God is concerned you already have him; he is within you, you don't have to go anywhere. Any day, any rainy day when you can't go anywhere to conquer the world, and you don't have anything else to do -- to correct the mechanism of your car, or to open your wall clock, or to open your radio or television even though they are functioning perfectly well, but you don't have anything else to do.... Any day, when you don't have anything to do, you can find God. He is within you, in your pocket.

Gurdjieff is perhaps the only man in the whole of history who insisted against all religions that you don't have a soul -- that a soul has to be created, then you have it. You are not born with it, you are born only with the possibility. If you make a great effort, perhaps you may achieve it. Otherwise most people are born and die; there is no soul that survives.

He was telling a compassionate lie. He was not right, but I cannot say that he was telling the lie for any other reason than compassion. It is true you are born with the soul, but it has become such an accepted fact that you don't even look within yourself. Somebody needs to shatter your idea that you are born with a soul, to tell you that inside you are just empty, hollow. Perhaps this may shake you up, wake you up. Perhaps this may give you the idea to look inside at least one time, whether there is a soul or you have been deceived.

And George Gurdjieff helped more people in this century than anybody else, because he created a great longing:

"Don't die before you have created a soul; otherwise nothing will survive the death. Crystallize your being so that death cannot destroy it. But you are not born with it, you have to create it."

The idea of all the religions, although true, has not been helpful; it has become a hindrance. Gurdjieff's compassion is great. All the religions were against him, obviously, because that is the one point they all agree on -- that everybody is born with a soul. But Gurdjieff's point is more psychological, and more effective in creating liberation. He says you are just empty, and you will remain empty unless you make the

effort, with a determined will, to create a center within you. There is possibility, potential, but you have to make it an actuality.

His insight was great.

And since Gurdjieff, people have forgotten it completely. He was alive just thirty years ago and just within thirty years people have forgotten the great teacher who was compassionate enough even to lie, just to make you shocked; just to create an opening in you so that you can start searching whether what all the religions have been saying has any truth in it or not.

The first thing he says is to realize you are in prison. The first thing that can also be said is, you have to realize that *you* are not yet. You have to *be*. You are a seed, but you have to find the right soil, and nobody else can do it for you. If you go on depending on priests and your so-called saints, you will miss this great opportunity that life has given to you. And one does not know whether a second chance is being given or not. It has to be made emphatically clear to you that there is a *possibility* -- once missed, you have missed it forever.

Gurdjieff created a great turmoil in a few intelligent people, and he put them to great work in finding themselves. I don't agree with George Gurdjieff as far as his methods are concerned, but as far as this statement is concerned I agree totally. It is simply a psychological fact.

There are people who believe they are intelligent. In fact, it is very difficult to find somebody who believes he is unintelligent. If you can find somebody who believes he is unintelligent, there is a possibility for him to be intelligent. But for all those who already believe they are intelligent, you can't help them. And certainly this whole humanity is not intelligent. Their actions show it, their behavior shows it, their misery shows it -- it shows nothing but their retardedness.

But their belief is that they are geniuses -- life is just not giving them the right opportunities to show their talents; otherwise, they could have been Picasso, or Sartre, or Bertrand Russell, or Martin Buber; there is no problem. It is just because life is preventing them; otherwise, they have everything. It is not so.

Now education is universal, particularly in advanced countries, but even universal education does not create universal geniuses. Everybody is educated but even that does not give you the same talent. Man is living in a kind of half-awake and half-asleep state, and it is very easy to believe that you are great -- great in intelligence, great in beauty, great in everything -- rather than finding greatness, creating greatness, because that will require effort, tremendous effort. And enlightenment is the ultimate intelligence. If you already believe you are intelligent, you have stopped yourself from growing.

Just watch exactly where you are.

Be very impartial about judging yourself.

See exactly, even if it hurts, that you are a slave -- of some political ideology, of some religious theology, of some racial stupidity. Just watch and be very impartial and objective about yourself, and you will find what Gurdjieff calls your prisons. And once you recognize your prisons, it is not difficult to get out, because they are your own creations.

Bernstein died and went to hell. The receptionist asked, "Where do you want to go?"

"Do I have a choice?" asked the surprised Bernstein.

"Certainly! This anteroom is surrounded by closed doors. Just listen at each one and decide which you want to enter."

Bernstein listened at the first door and heard horrible shrieks of agony. He went to the second, then the third -- always hearing screams, cries, and yells. Finally, at the seventh door, he heard nothing but gentle murmuring.

He said quickly, "I'll take this one."

The door was flung open and he was propelled inside. He found himself up to his lower lip in a vast sea of shit. With him were millions of others, standing on tiptoe, muttering, "Don't make waves! Don't make waves!"

Whatever you have made your life is your own choice. Even in hell you have a choice -- everywhere you have a choice. Your life is your own creation. Once you recognize it, then every change is possible.

Churchill's commentary on man was: "Man will occasionally stumble over the truth, but most of the time he will pick himself up and continue on." Man is a very strange animal, strangest of all the animals you see. He goes on believing in things which are not, he goes on believing in things which he has not. He never makes any effort, even in finding one very fundamental thing: who he is, from where he comes, and what is his destiny, where he is going.

People discuss all kinds of things, and people read about all kinds of things, but generally they never bother about themselves. It seems they take themselves for granted, and that's what Gurdjieff wants to stop: Don't take yourself for granted. Look inside, search for who you are, and whether you are or if there is just emptiness and something has to be done to bring the seed to sprout, to take care of the seed so that one day it can blossom.

Sinking uneasily into the depths of the psychiatrist's couch, the patient sighed, "Doctor, I have a problem." He loosened his collar and continued, "I've got one son in Harvard and another at Yale. I've just gifted them with twin Ferraris. I have a townhouse on upper Fifth Avenue, and a summer home at East Hampton, and a sprawling ranch in Venezuela."

"Well," smiled the psychiatrist, obviously impressed, "either I missed something or you really don't have a problem."

"Doc," the harried chap croaked, "I only make seventy-five dollars a week."

Naturally you will have problems! You make seventy-five dollars a week, and you imagine all these things: two Ferraris, two sons -- one in Harvard, one in Yale -- a townhouse, a house in the hills, a big ranch in Venezuela, and seventy-five dollars a week! People create their problems. People are utterly poor in their consciousness, and go on believing that the kingdom of God is within. In your poor consciousness, you can have only a very poor God -- seventy-five dollars a week. Your God is as rich as your consciousness is, because the God is another name for your consciousness.

MY BELOVED MASTER,
THANK YOU FOR YOUR IMMENSE LOVE AND COMPASSION FOR ME! OSHO, HOW TO BE AWARE, ESPECIALLY DURING ANGER? THIS FEELING IS SO STRONG IT COMES ALWAYS LIKE THOUSANDS OF WILD HORSES RUNNING. I AM REALLY TIRED OF IT! CAN YOU HELP ME, AGAIN?

Prem Ila, you have the simplest problem -- you are making too much out of it. "Like thousands of wild horses running" -- that much anger would have burned you! From where do you bring thousands of wild horses?

I have heard that Mulla Nasruddin was having an interview to be employed on a ship, and there were three officials interviewing. One officer said, "A great cyclone, tidal waves, and the ship is almost sinking... what will you do?"

Mulla said, "No problem. I will do what is technically right -- I will stop the ship and lower down a heavy support."

The other officer said, "But another tidal wave is coming, and the ship is just going to sink. What are you going to do?"

Mulla said, "The same -- I will lower down another heavy support; every ship carries them."

The third officer said, "But another tidal wave..."

And Mulla said, "You are unnecessarily wasting my time. I will do the same -- lower down a heavy support to make the ship stable against the tidal wave."

The first official asked, "From where are you getting all these heavy supports?"

Mulla said, "It is strange. From where are you getting these tidal waves? -- from the same source! If you can imagine, why can't I imagine? You go on bringing as many tidal waves as you want, and I will go on lowering heavier and heavier supports. Anyway, the ship has to be saved. It is not a question from WHERE... you know from where you are bringing those tidal waves."

Prem Ila, anger is a very small thing. If you can just wait and watch, you will not find "thousands of wild horses." If you can find even a small donkey, that will be enough! Just watch it and it will go, slowly. It will enter from this side and will go out from the other side. You just have to keep a little patience not to ride on it.

Anger, jealousy, envy, greed, competitiveness... all our problems are very small, but our ego magnifies them, makes them as big as it can. The ego cannot do otherwise; its anger has also to be great. By its great anger, and great misery, and great greed, and great ambition it becomes great.

But you are not the ego, you are only a watcher. Just stand by the side and let all the thousands of horses pass -- let us see how long it takes for them to pass. There is no need to be worried. As they come -- they are wild -- they will go. But we don't miss even a small donkey; we immediately jump on it! You don't need

thousands of wild horses. Just a small thing, and you are full of anger and fire. You will laugh about it later on, at how stupid you were.

If you can watch, without getting involved, as if it is something on the screen of a movie house or of a TV screen... something is passing; watch it. You are not supposed to do anything to prevent it, to repress it, to destroy it, to pull out a sword and kill it, because from where will you get the sword? -- from the same source as the anger is coming. It is all imagination.

Just watch, and don't do anything -- for or against. And you will be surprised: that which was looking very big, becomes very small. But our habit is to exaggerate.

A small boy comes home running, and tells his mother -- he is not more than three years old -- "Mum, a great lion, roaring loudly, was running after me for miles! But somehow I managed to escape. Many times he came very close. He was just about to attack me when I started running faster."

The mother looked at the boy and said, "Tommy, I have told you a million times not to exaggerate! How can you find a lion in the city... and you have been running for miles? And where is the lion?"

The boy looked outside the door. He said, "He is standing there. But, to tell you the truth, it is just a small dog -- very small! But when it was running after me, it appeared.... You tell me not to exaggerate, and right now you have been exaggerating that you have told me *millions* of times."

Our minds are very exaggerating. You have small problems, and if you can stop exaggerating and just see, then by the door a poor small dog is standing. And there is no need to run miles; your life is not in danger.

When anger comes to you, Ila, it is not going to kill you. It has been with you many times before, and you have survived perfectly well. It is the same anger that you have been through before. Just do one thing new -- which you have never done; every time you get involved with it, fighting. This time just watch, as if it does not belong to you, as if it is somebody else's anger. And you are in for a great surprise: it will disappear within seconds. And when anger disappears without any struggle, it leaves behind it a tremendously beautiful and silent and loving state.

The same energy that could have become a fight with the anger is left within you. Pure energy is delight -- I am quoting William Blake: "Energy is delight" -- just energy, without any name, without any adjective.... But you never allow energy to be pure. Either it is anger, or hate, or love, or greed, or desire. It is always involved in something; you never allow it in its purity.

Every time anything arises in you, is a great chance to experience pure energy. Just watch, and the donkey will go. It may raise a little dust, but that dust also settles on its own; you don't have to settle it. You simply wait. Don't move from waiting and watching, and soon you will find yourself surrounded by a pure energy which has not been used in fighting, in repressing, or in being angry.

And energy is certainly delight. Once you know the secret of delight, you will enjoy every emotion; and every emotion arising in you is a great opportunity.

Just watch, and bring a shower of delight on your being. Slowly, slowly all these emotions will disappear; they will not come any more -- they don't come uninvited. Watchfulness, or alertness, or awareness, or consciousness, are all different names of the same phenomenon: *witnessing*. That is the key word.

Miss Johnson, the English teacher said, "Today we are going to do definitions. When you define something, you say what it is. Now, Wesley, will you define `unaware'?"

Wesley replies "It's the last thing I take off at night!"

We are all living in such a situation! The poor boy must have heard `underwear'. Nobody is conscious; nobody is listening to what is being said....

A young child was asked by the teacher, "What was the Polack pope's first miracle?"
A little boy said, "He made a lame man blind."

The Communist Party in Russia had a membership drive. The rules were as follows: Any communist who could recruit a new member would no longer have to pay dues. If he got two members he would be permitted to leave the party. And if he recruited three members, he would receive a certificate stating that he had never belonged to the party in the first place.

It is such a strange world. If you are aware, then everywhere miracles are happening. But you don't see

miracles because rarely are you aware, very rarely. Most of the time you keep your eyes open; most of the time you don't snore. But that does not mean that you are awake. It simply means that you are pretending to be awake. But deep inside are so many thoughts, so much confusion, so many wild horses, that how can you see anything? How can you hear anything? So although your eyes are open, they don't see. And although your ears are open, they don't hear.

It is a strange phenomenon that God made eyes in a different way from ears. You cannot close your ears; you can close your eyes. You have eyelids to close, to open, but what about your ears? God never bothered to give little earlids, because he knew you are so much involved in the mind, you don't need them. Your ears are always deaf; you don't hear, or you hear only what you want to hear.

Bedfellows Rule: The one who snores will fall asleep first. Naturally!

I have heard...

A bishop was very angry at a man who was snoring loudly. He caught hold of him later on and told him, "It is not right! While I was giving the sermon, you were snoring."

The man said, "I am sorry. Next time I will take care."

The bishop said, "You have to take care, because there were so many people asleep and you were disturbing them all. I am not worried about my sermon, I am worried about my congregation which was fast asleep. And you were snoring so fast, you might have woken people up. They were having a morning nap after a tiring night, and I don't want to disturb anybody. It is also a great help to me, because I go on repeating the same sermon every Sunday. Otherwise I would have to prepare again and again, and it is unnecessarily tedious. I have been using the same sermon for years -- nobody objects, because nobody has heard it."

You go into any church and you will find people fast asleep; it is a place to sleep, to have a little rest from the worldly affairs, from the world and its tensions. Man is twenty-four hours asleep as far as spirituality is concerned. And in your sleep you see anger and you see greed, and they become so magnified, so big that you get caught into their net very easily.

A man who has a simple art of watchfulness has a golden key. Then it does not matter whether it is anger, or greed, or sensuality, or lust, or infatuation. It may be any kind of disease, it doesn't matter -- the same medicine functions. Just watch, and you will be free of it. And watching, slowly, slowly as the mind becomes more and more contentless, one day mind itself disappears. It cannot remain without anger, without fear, without love, without hate -- all these are absolute necessities for mind to exist.

By watching, you are not only getting rid of anger, you are getting rid of part of the mind. And slowly, slowly... one day you are suddenly awake -- there is no mind at all. You are just a watcher, a watcher on the hills. That is the most beautiful moment, the most glorious dawn. Only from then your real life begins.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #5
Chapter title: To hell with enlightenment!

23 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I AM AFRAID -- AFRAID OF ENLIGHTENMENT. WHAT IS BEYOND ENLIGHTENMENT? WHAT TO DO AFTER THE GOAL OF LIVING IS REACHED? WHAT DO YOU AIM FOR? IT IS LIKE FALLING INTO A BOTTOMLESS PIT. YOU FALL -- NO BOTTOM, NO GOAL. THEN WHAT DO YOU AIM FOR? WHAT IS BEYOND THE GOAL?

Cliff -- obviously it is not my pilot Cliff, because the question does not show the guts of a pilot -- but whoever you are you have raised very significant questions. I am saying questions because there are many. You have condensed them into a very small question.

First you are saying, "I am afraid, afraid of enlightenment." This can be taken as a general state of human mind; otherwise there is no reason why so few people have ever become enlightened. And those who have become enlightened have been shouting for centuries of its joy, its bliss; its ultimate truth, beauty; its eternity and its going beyond death. But the larger part of humanity has not paid any attention to it, naturally. Your question comes from the deepest core of humanity.

It is not only your question, everybody is afraid of enlightenment. And the reason is clear why one is afraid: the fear is of losing yourself. For the same reason people are afraid of love; for the same reason people are afraid of trust; for the same reason they remain enclosed in all kinds of fears, miseries, anxieties and anguish, because at least these feel familiar. And one thing is certain, they don't ask you to be lost. The more painful your life is, the more you *are*.

Perhaps deep down you desire pain, you desire misery, you desire anguish, because that keeps you clearly defined. You are afraid of the same things for which you also have a longing. On the one hand, there is a longing to go beyond all fears, beyond all anxieties, beyond all suffering. But the problem becomes complex, because being beyond suffering you are also beyond yourself -- you *are* the suffering. You *are* the prison, that's why you are afraid to get out of it. On the contrary, you try to console yourself in every way, that "This is not a prison, this is my home."

So you are living in a dilemma: you want to go into the open sky and open your wings and fly across the sun. But on the other hand, you are afraid you may never be able to find the way back to your cozy, familiar space. Although it is painful you have become accustomed to it; although there is suffering it is like an old friend. The beyond invites you, calls you to take courage. But it also creates a trembling within you, because going out of the cozy circle of your misery and your hell, you know for certain -- you may not be very conscious of it -- that your so-called personality will melt away into the vast ocean, just like an ice block.

The fear is, is there something beyond your personality? You are not aware of it, you have never come across it -- you have never met yourself. You know only the superficial that has been told to you. You don't know on your own authority your essential, your inner. And of course nobody else can say anything about your inner. It is not available for observation; it is not available to be an object. Science cannot find it. Logic feels absolutely inadequate. Reason has not the wings to fly to the inner.

Karl Marx used to say, "I will believe in God only if he is caught in a test tube and scientists unanimously declare that this is God -- after dissection and autopsy to find whether he is really divine." Karl Marx was representative of you all, of the wider humanity; he is saying, "How can I believe in God? Science has no proof for it." And science has no proof either for your self. It can dissect you, it can cut you into as many parts as possible, but it will not find *you*; it will find only a dead corpse.

Only very recently have geniuses become aware that what we have been doing in physiology, in biology, in medical sciences, is not right. The moment you take blood out of my body and then you test it, it is not the same blood that is flowing in my body. In my body it is alive, it has a life of its own; outside my body it is a dead thing. And you cannot conclude from the analysis of the dead about the living. You can take anything out of the human body, but the moment you take it out, you have taken it out as a dead thing. In the human body it was an organic, living, breathing, alive part.

A few very sensitive medical surgeons have become aware of the fact that something has to be done about it, because in the medical colleges they go on studying the corpses, skeletons, to decide about living human beings -- there is such a great logical fallacy. But they are also feeling impotent -- how to approach life? All that they know is -- their whole technology, their whole methodology is to know -- the object, and

you are not the object. Hence, science is never going to accept your living being -- it is beyond its limits. Logic cannot accept, reason cannot accept, philosophy cannot accept.

And your fear, on top of it all, is that nobody is there to give you a certainty that beyond your superficial personality there is something more. You will disappear as you are, and you will appear in your authentic reality. This is the fear. People are afraid of coming closer to each other, even in love; they keep each other at arm's length. They want to come closer, but a fear... to be too close, you can be lost.

With love, the problem is not so great -- but going beyond your ordinary self, your accepted face that you have seen in the mirror, that others have told you is very beautiful, or is ugly... All your knowledge about yourself is dependent on others' opinions.

I used to have a very beautiful professor, Professor S.S. Roy. Now he is retired from the Allahabad University as head of the philosophy department. In fact, he was the cause of my going to the university where he was teaching in those days. He insisted. And I could not say no to him; he loved me too much.

One day we discussed... and every day we were discussing a thousand and one things. Our relationship as student and professor had got lost long before; it had become a very deep friendship. And he loved sharp arguments; he himself was a great logician. And I said the same thing to him, "Your idea of yourself is only a collection of opinions of others; you don't know yourself."

He said, "You will have to prove it."

The next day I went to his wife -- and she was very loving towards me because I was always going to their home. She knew that her husband had never been interested in any student in this way. I had become almost part of the family; I had spent many days there, whenever he wanted. He invited me many times to his home to discuss his doctoral thesis, which had been accepted by Cambridge University -- he was working on the philosophy of Bradley in comparison to Shankara. Late into the nights we would go on discussing.

I told his wife, "Tomorrow I am doing an experiment and you have to help me." She was all willing. It was a small experiment. I told her, "When Professor Roy gets up in the morning, you have to say to him: What is the matter? Could you not sleep? Just hold his hand: Do you have a fever? You look so pale. And write down exactly what he says."

He said, "Who is looking pale? I am perfectly healthy. I have slept well and I don't have any fever. What kind of idea have you got?"

She said, "I was thinking to call the doctor."

He said, "Have you gone mad? When I am saying that I am perfectly okay... if there were fever I would know first. And I have seen my face in the mirror; there is no paleness or anything. Are you kidding or something?" She noted every single word the way he said it.

I had talked with his gardener: "When he comes out to go to the university, just run and hold him, and tell him: You are wobbling, what is the matter? Are you feeling dizzy? And touching his hand, say: My God, you have fever!"

And to the gardener, he said, "I could not sleep as deeply as I always sleep, and perhaps you are right. I am feeling a little dizzy. But I will go to the doctor." The medical department was very close to the philosophy department. So he said, "I will go."

He used to walk; the distance was almost one mile. Next was the post office, and I had told the postmaster... and they were very close friends, because both were Bengalis. I had told the postmaster, "You be out when he comes by, and just say: Roy, I don't think you should go to the university today; you need rest. You look almost a faded shadow of yourself. You don't look to me... what has happened?"

And to the postmaster he said, "I myself was thinking -- should I go? I have never been absent. I have never taken any holiday, but perhaps I should go and inform the department that it is difficult, and go to the doctor and come back."

Just by his side used to live another professor, of economics, who had a beautiful car. And I had told him, "Tomorrow you should not come out of your house before Roy has passed the post office. Just watch, and then bring the car, and stop by his side and say to him, What is the matter, man? You come in. I will take you to the doctor, you are not in right condition to walk one mile."

And Roy said, "You are perfectly right. I was wondering that if somebody comes I can ask for a lift. You are so kind. I am feeling dizzy; I could not sleep the whole night. And I have a strange fever that does not show on the body, but I know there is something feverish inside... perhaps a brain fever? I looked in the mirror and my face looks absolutely white." And he had said just the opposite to his wife just five minutes before!

I told the professor of economics, Dr. Sahai, "The whole journey, go on talking about his sickness and tell him that it is old age, and not to be worried: It happens to everybody. Perhaps brain surgery... but don't be worried, I am here just by your side. I will take care of your family. My feeling is that you need hospitalization."

And Roy said, "Hospitalization? I was thinking just a visit to the doctor will do."

The professor of economics said, "You are not taking the thing seriously. Perhaps you have a brain tumor or something; otherwise, why are you feeling dizzy, wobbly, and a fever which is not showing on your body? On the contrary, your body seems to be cold. It must be something to do with your brain. You have been working too hard on your doctoral thesis. And I have told you there is no need. You have a doctorate; there is no need for another doctorate from Cambridge. You are unnecessarily... and you are now old. You should recognize that there is a time when one can work, and there is a time one should understand how far one is capable of going."

And Roy said, "Perhaps you are right; I should drop that project. It is three-fourths complete -- what a pity that I have to drop it; it is a great thesis."

Nobody had compared Shankara with Bradley, and both are very similar in their vision. But they were not acquainted with each other. Shankara was fourteen hundred years before Bradley, so there was no possibility for him to know about Bradley. Bradley was just in the beginning of this century, and even he was not aware of Shankara, because he was an original thinker. He was not interested in studying other philosophers; he was more interested to bring out his own ideas.

But they have both come to the same conclusions.

But Roy said, "Perhaps you are right -- I should not put too much strain on myself."

And then I had told the peon in front of the department, who used to sit outside the department to give appointments and other things... he was a strong man. I told him, "You simply take Professor Roy in your hands. Even if he resists don't worry. I promise you there will be no trouble for you."

He said, "If you promise, then there is no problem. So what do you want?"

I said, "You should force him onto the sofa: Lie down! You are not in a state to walk or to sit, and I am going to call the doctor. And just note down what he says."

And when he forced him there was no resistance. He was very happy, and said to the peon, "I never thought that you were so kind. I needed to rest. Now you bring the doctor."

It was a very small, but very beautiful university -- perhaps the most uniquely situated in the whole of India, on a hill above a vast lake, and so many lotus flowers, and thick, lush greenery all around the university. The doctor came, because he was just next door, and I had told him, "Be ready. Inject him with just pure water. Do all kinds of testing, and tell him, "You are not in a position to do any mental work for at least three months. I hope that the brain tumor will subside by itself if you don't exert yourself. There will be no need for surgery, but one cannot be certain about such things, and I will have to talk to the head surgeon."

And Professor Roy said, "You just bring your car and take me back home." And the head of the department had not yet come, so he told the doctor, "I am not in a position to write; you write that I am not feeling well and I am going back home, and perhaps it will take some time for me to get myself together." He signed the note, and you could see -- his handwriting was very beautiful, but that day his signature was shaky.

Back home, he slept the whole day. He could not eat anything; he said, "I have no appetite." The wife became afraid about what kind of experiment I was doing. He was talking about a brain tumor, and surgery, and three months rest!

And then I went and collected all the notes from everybody in serial number: one, two, three, four, five, six, seven... And I went to Professor Roy. He was under a blanket -- in hot summer! I said, "Just please read these notes."

He said, "I am not in a position..."

I said, "Don't be worried; I am in a position, I can read to you. From the very morning, these are your seven statements."

And when he heard his statements, he said, "You rascal!" He threw away the blanket and he said, "Hell to that brain tumor; I have nothing. I knew from the very beginning that it was a strange conspiracy! But I never thought about you, that you would do such a thing to me. You could have killed me! I have to phone to the head surgeon because he is to come to check me and decide whether I should rest or an immediate operation is needed!"

I said, "No operation is needed; the operation is complete! This is what I wanted to prove to you, that you live by the opinions of others, you are not independent. You can't trust even your own feeling that you are healthy. If so many people repeat something, you go on falling. Just look at your statements."

This is your personality -- this is not your individuality. You cannot do such a thing with an individual who has a groundedness. The fear, Cliff, is because you don't have any experience of your innermost being; all that you know about yourself is what people have said. And these are the people who don't know anything about themselves -- what can they know about you?

Everybody is afraid of enlightenment, because who knows? Once your personality disappears maybe everything disappears. Then what is the point of such an enlightenment? It is better to remain unenlightened -- at least you *are*. And death may come whenever it may come, but right now you are alive -- why unnecessarily commit a suicide?

Enlightenment appears to your personality as a suicide, and in fact it is a suicide. But the suicide of personality is the beginning of individuality. The death of your personality and ego is the birth of your real authentic being, of your immortality. You will have to gather courage, and remember Michel's Rule for Prospective Mountain Climbers: The mountain gets steeper as you get closer to the top.

So as you come closer to enlightenment -- and that is the greatest mountain -- it gets steeper, and more and more dangerous as you come close to the disappearance of your old personality with which you were so identified.

But I tell you, I have survived. I have lost my personality; that's why I am not at all concerned what people think about me. The whole world is against me, but they don't even create a small stir in me. It does not matter whether they are against or for; it is their business, their problem. I know myself, and I know that what I am doing and what I am trying is intrinsically right. Nobody, just because they are in the majority, can destroy my truth.

Truth has never been the opinion of the majority; it has always been an individual achievement. The majority is interested in crucifying the truth, but it is not ready to accept it.

You can understand the psychology of it all. For two thousand years Christians have been thinking about Jesus and his crucifixion. And I am utterly disappointed with the whole two thousand years' theology, because they have not looked at the psychology of the crucifixion. Why did people crucify Jesus? He had not done any wrong; he has not committed any crime. But the majority was turning against him because he was telling them, "Drop your ego; be humble. Drop your so-called false identity; just be nobody. Blessed are those who stand last in the line."

He was talking against the ambitious majority. They did not crucify Jesus, they crucified the truth that was hurting them and was making them afraid: if they become impressed by this man, there is a danger. They may lose half the bread in the hope of the whole bread, and there may not be any bread at all. It is better to keep the half and not to lose it in the hope of getting the whole. That is the majority's mind.

You say, "I am afraid -- afraid of enlightenment." It is natural, so don't be serious about it. In a way, it is a good symptom -- at least you have become interested in enlightenment; otherwise, you would not be afraid. Just go into the town and you will not find anybody... ask people, "Are you afraid of enlightenment?" And they will say, "Why should we be afraid?" They have never bothered about it. It is not a problem to them, they have never thought about enlightenment. They will think you are crazy. "Why should we be afraid of enlightenment?"

Just the other day I was looking at a newspaper clipping. It was a statement against me, that the world is coming to an end but I seem to be the only person who is not going to change, who is still talking about enlightenment. As far as I am concerned, I take it as a compliment. When the world is coming to an end, this is the right moment.

Take the risk; anyway it is going to end.

Why not take a chance and become enlightened?

The world is coming to an end -- you will end with it. So now there is no fear: before the world ends, end your personality, and at least *you* will be saved. The world may end, but you will not end. And the person who has criticized me is right. I will go on insisting. My insistence will become more and more powerful as the end of the world comes near, to make more and more people interested in enlightenment because there is no problem about losing; you can put the fear aside.

The fear is a good symptom -- it means you have become interested in enlightenment and your mind is trembling. You have become interested in the great adventure, the great affair, and your small personality is worried that this is the end. As for the small personality, which consists only of public opinions, it is going

to dissolve -- naturally.

It is said that every river before entering the ocean stops for a while and looks back -- a moment of hesitation about what she is going to do. Ahead is the vast ocean, in which she is going to be lost. Back, she had a personality of her own -- her own mountains, valleys, forests. The whole journey, long journey, maybe thousands of years, thousands of miles... Naturally, it is understandable to hesitate for a moment. But I have never seen any river go backwards. You can hesitate, but you cannot go backwards.

Cliff, you have come to the cliff! You have to take the jump. Only by taking the jump will you prove your mettle.

"What is beyond enlightenment?" First things first! Out of fear you are thinking that it seems enlightenment is bound to happen; now be clear what is going to happen after it -- "What is beyond enlightenment?"

Beyond enlightenment is all -- the whole universe. Beyond enlightenment you are no more a small dewdrop, you are the ocean.

"What to do after the goal of living is reached?" You are not supposed to do anything. I can see all your concerns are very human. You know one thing, that now you cannot avoid enlightenment; you may be afraid, but you have to take the jump. Naturally, you are asking, "What is beyond enlightenment?" And even if something is there -- "What to do after the goal of living is reached?"

You have never thought about what you have done as far as your birth is concerned -- have you done anything? What are you doing as far as your life is concerned? Do you think you are breathing? If it was up to you to breathe, you would have been dead long before; just in anger, or in some love affair, you would forget to breathe. Or in the night, will you sleep or not? Or keep yourself awake just to continue breathing, because if you fall asleep and breathing stops, in the morning who is going to get up? No, breathing you are not *doing*.

Existence is breathing.

What are you doing as far as your inner structure of life is concerned? Do you digest? Are you responsible for changing food into blood, into bones, into marrow? These are not your concerns. Your concern ends with the taste buds, and the moment the food is swallowed it goes into the hands of existence; it is no more your concern.

One day try to be continuously aware what is happening in your stomach, and then you will have a good disturbed stomach for at least one week! Your consciousness is not needed, the stomach is doing its work on its own. Your brain consists of seven million cells, and each cell is doing its own function, and you are not needed -- they don't even ask your advice. Has any part of your body stopped you sometime and asked you, "What to do? -- I am at a loss?" They are never at a loss; they are part of the cosmic organism. They have an inbuilt process; they go on doing their things.

The moment you become enlightened and disappear into the ocean, you will not be asked to do something -- to type, or to dig, or to prepare piesta... or is it pizza! You are not supposed to do anything; you are gone. Now the universal force has taken possession of you. Things will be happening, but they will not be your doing.

"What do you aim for?" You have reached beyond aim. Aim is a concern of the ego. The ego cannot exist without an aim -- some ambition, some desire, some infatuation, something to be achieved tomorrow.

The ego is a tension between today and the future. The moment there is no ego, there is no tension. You simply live in a state of let-go.

Then, wherever the river takes you, wherever the life force takes you, you simply go. It is not your goal; you have become part of the whole. Now whatever is the goal of the whole... and I don't think there is any goal. The whole is perfectly happy in singing and dancing and enjoying; in flowers, in the wind, in the rain, in the sun, in the stars. There is no goal. The whole is perfectly happy just to be, herenow.

If there is no aim, you start thinking it is like falling into a bottomless pit. Then what to do and what to aim for? "What is beyond the goal?" You are really in trouble! You will not be satisfied unless you are enlightened. All these problems: first, "What is the goal?" Then, "What is beyond the goal?" You want to determine the whole eternity!

Your question should be just about enlightenment. Beyond that, existence takes care.

Who has given you the name, Cliff? -- that's what I have been wondering. Such a dangerous name! Use your intelligence to see that the fear is arising out of the false in you, the fear is not arising out of the real. The real is really deeply challenged by the idea of enlightenment. But be intelligent; otherwise you may listen to the personality and forget to listen to the individuality.

Meditate more, so that your intelligence can become more clear, unclouded, and all fears will disappear. And all other questions are just nonsense; they will also disappear. All that you need is a little more meditation, a little more sharpness of intelligence.

Paddy and Maureen planned to get married, so they went to the doctor for a physical checkup. The doctor then tried to explain sex to them, but Paddy just listened with a dumb expression on his face. So the doctor took Maureen over to the examination table, made her lie down, and then made love to her. "Now do you understand?" said the physician.

"Yes," said Paddy, "but how often do I have to bring her in?"

A great question! Just *become* enlightened, Cliff! Don't get worried about so many problems. You will be lost in a jungle of a thousand and one problems. And enlightenment is a simple process; it is just becoming your authentic self. And it is so luminous that in its light all darkness disappears, and with the darkness all the doubts, all the questions. And a tremendous insight arises that you are not separate from existence; hence there is no question of goal, no question of direction; no question where you are going, why you are going.

Then just to be part of the whole is so immense and so overwhelming, one feels fulfilled and contented. There is nowhere to go; you have arrived.

The theatrical agent, trying to sell a new strip act to a nightclub manager, was carrying on very excitedly about a girl's unbelievable seventy-two, twenty-six, forty, figure.

"What kind of dance does she do?" the manager inquired, impressed by the description of the girl's figure.

"Well, she doesn't actually dance at all," the agent replied. "She just crawls out onto the stage and tries to stand up!"

With that kind of figure... how can you dance? Even if you can stand up, that's enough! Let me repeat the figure -- seventy-two, twenty-six, forty!

Cliff, you have come to the right place. Here we are not giving you any goals, any heaven, any paradise. We are not selling any future to you. We are not in any business -- the churches are, the temples are, the synagogues are. I am teaching you that there is no goal and that there is no meaning, but there is great joy, and great love, and great blissfulness. And all that you have to pay for it is to drop your false ego, your false personality.

Become silent. In your silence, all questions will disappear. And the dance will begin, whatever the figure! Because as far as your inner being is concerned, it has no figure; it is just a luminous flame which can dance. It has been eternally there, repressed by you. You are the greatest enemy of yourself. My effort is to turn you into the greatest friend of yourself.

BELOVED OSHO,
I FEEL REALLY CONFUSED ABOUT THIS WHOLE ENLIGHTENMENT BUSINESS. ON THE ONE HAND, YOU SAY, "BE THOROUGHGOING IN YOUR SEARCH FOR ENLIGHTENMENT." BUT ON THE OTHER HAND, THE VERY DESIRE TO BECOME ENLIGHTENED PREVENTS IT.
HOW TO SOLVE THIS DILEMMA?

Prem Dipamo, you are saying something significant, but you have to understand that life is not a rational thing; it is very irrational, because it is mysterious.

The contradiction that you see in my statements is not a contradiction. It appears like contradiction, something inconsistent, but I will try to explain to you that there is no contradiction at all. But you will come across in my statements many times the same things, and the reason is that you have never gone beyond the ordinary mind and its consistency. I remember Oscar Wilde as saying, "Consistency is the last refuge of the unimaginative." A little imagination is needed to understand that the contradictory is complementary.

For example, before I take your question... Some examples are needed from your ordinary life experience; otherwise you will never be able to understand it.

Can you deliberately make any effort to sleep? When sleep is not coming, what are you supposed to do? Thousands of tricks have been suggested; nothing works. People say to drink a glass of hot milk. You can

drink, but the hot milk will make you even more awake. People have been told to take a bath, but a good bath will make you more fresh, and less sleepy. People have been told to jog, to jump... all kinds of things; nothing helps. Sleep comes only when you completely forget about it. You just lie down, and you don't try in any way to bring sleep in; it is not in your power. You have to completely forget everything, and it comes. It comes only when you are not desiring it.

Now there are two problems: first you have to desire; otherwise, why should you go to sleep? You have to have a certain need, a desire, a longing for sleep; otherwise why...? So in the beginning a desire is needed, but in the final stage the very desire becomes the disturbance. So first you have to desire, and then you have to forget all about it. This is how sleep comes.

Your question is, "I feel really confused about this whole enlightenment business." It is a confusing business, but those who can manage to pass through it become the most unconfused people in the world.

"On the one hand, you say, `Be thoroughgoing in your search for enlightenment.'" Yes, it is true. First I have to create a longing for enlightenment; otherwise, enlightenment is non-existent on your laundry list. Nobody wants enlightenment; people are wanting all kinds of things, but enlightenment is a very rare variety. Only very unique people even become interested in it. So first I have to insist: "Be thoroughgoing in your search for enlightenment."

First I have to create the desire, the longing, the passion, so strong that you drop all other small things and put your total energy into the search for enlightenment. Once you have done this, half of the process is complete.

Then begins the other half: "But on the other hand, the very desire to become enlightened prevents it." When you have been very thoroughgoing in your desiring, in your search, you will not find enlightenment. The more you search, the more you will be frustrated, because it is not something outside you that you can find. It is not something that you have to travel to, it is something within you.

So when you have become thoroughly a seeker, a searcher -- frustrated, so utterly in a state of defeatism that you have lost everything else; you staked everything else for enlightenment, and there seems to be no sign anywhere -- then you have been thoroughgoing. Unless you are thoroughgoing, you will come to this frustration because you will know that you are not thoroughgoing -- perhaps that's why you are missing.

So first be thoroughgoing. Your total energy should be involved in the search; then comes frustration. At that moment the master says, "Now you have done enough search. Now drop all searching; just sit silently." And you can sit silently only if you have been running so long and you are tired, your mind is tired. And when the master says, "Now, sit down silently. Doing nothing the spring comes, and the grass grows by itself -- no desire, no demand," there is no contradiction -- this is the whole process.

Half the process is to bring your whole energy into the search, and the second part is to make you sit down and drop the whole search. And suddenly it is there because it is your innermost core -- no search is needed. But without this thoroughgoing search, you would not have been able to sit down silently. To make you sit down silently, you have to be made to run for miles.

Only when you are utterly tired and frustrated, then you can drop even the idea of finding enlightenment. Then you are utterly silent. You have forgotten about property, money, possessions, power, prestige, long before, because you staked everything for enlightenment. Now, the only thing to be dropped that you still have is the desire for enlightenment -- that is the last desire to be dropped. But first it has to be created.

This is the trouble that is creating confusion in you: if you don't desire, how are you going to drop it? You have to desire so totally that you can drop it totally too.

And this is the mystery of enlightenment...

Ask, do everything that is possible, and then finally -- tired, exhausted -- you need to relax; you even let go of the idea of enlightenment, it is all futile. In this silence, when there is no desire stirring your mind, you suddenly find you are the enlightened one.

That enlightenment was not somewhere else, it was within you. But it needed utter silence, no desire. How to create this state of no desire?

I used to stay in a house with a friend; he had a child -- very charming, but very active, constantly asking questions, constantly doing this and that, too full of energy. He was the first child. The mother was tired, the father was tired; the child was able to tire anybody. He started doing his exercise on me too, but I said, "Listen, I have a certain condition."

He said, "What is the condition?"

"That I only answer any question if you fulfill the condition."

He said, "I am ready."

I said, "You just go around the block seven times as fast as you can. And don't try to deceive me, because I know exactly whether you have been deceiving or not. When you come back I will see if you are perspiring... perhaps tears have come to your eyes. Then I will answer."

He said, "Okay."

He went round the block. It was a big house, and for this little boy, seven rounds were too many. When he came back he simply fell down. I said, "Rest a little, and then you can ask."

He said, "I have forgotten all questions. Just don't harass me; just let me rest."

I said, "That's perfectly okay."

He fell asleep. His mother came; she said, "This is strange. He tires us *all*. What did you do? He is fast asleep."

I said, "I have my own ways of making people enlightened!" I have learned a secret: first exhaust the energy which has become their infatuation, their greed, their ego, their lust for power, and all kinds of things. First exhaust it."

So first I teach a thoroughgoing search. And once you have been around the block seven times, and tears are coming to your eyes, and you have not found enlightenment, I will say to you, "Just rest a little; then we can discuss enlightenment."

And you will say, "I don't want even to discuss this business of enlightenment; I am utterly tired." Just rest, and in that very rest, you become aware of your inner flame. So there is no contradiction, it is simply the strategy.

Unless you are exhausted you will remain interested in something or other. When you are exhausted all your interest disappears; all that you want is to be silent, at ease, relaxed -- and that is the moment when enlightenment happens. It is not an object to be found; it is a realization of a silent being.

That's how it happened to Gautam Buddha. For six years he was thoroughgoing in his search; perhaps nobody has been so thoroughgoing. He did everything that anybody suggested. He fasted for months; he became almost a skeleton. There exists a statue of the days when he was fasting -- he was fasting under a master. The fast was a special way where you have to reduce to smaller quantities every day.

Unless you come to one grain of rice as your whole food for twenty-four hours -- and he had come to one grain of rice, just one single grain... if you see that statue you will be surprised how thoroughgoing he was. All flesh has disappeared; you can see all his bones. His whole skeleton is simply covered by the skin. You can see that he has exhausted every possibility; if he goes a little further he will be dead.

That very day, when he had come to the point of one grain of rice a day, he had gone to take a bath in the River Niranjana. It is a small river; I have been to the place. But even in that small river, he was so weak that the current of the river was more powerful. I have been there; the current is almost nonexistent. But in his situation it must have been so much that he could not gather energy enough. Energy comes from your food, and for months he had been cutting down on food. Now he had come to the last point -- his whole reservoir.... That's what your flesh is. So when you fast, in the beginning your weight goes down by two pounds per day.

Addressing a conference of vegetarians, I told them that fasting is a kind of cannibalism. They were very shocked -- fasting, and I am calling it cannibalism? I said, "It is cannibalism because where do those two pounds disappear to? You have eaten them; you have used your own meat. Because you are not eating meat you think you are not using meat, but it is your own, and inside." Just in the sheer activity of living, one pound, two pounds, is gone. After seven days your activities become less; then you lose one pound per week.

Gautam Buddha must have come to the point where there was nothing to lose; he was just bones. And the statue is tremendously significant. It is a bronze statue showing every bone. You can count all the ribs; they are just covered with dried skin, because the skin also needs nourishment. He could not get out of the river; he was so weak that he was hanging on to a root, just to protect himself from the current of the river.

At that moment, hanging on to the root of a tree, he came to think, I have become so weak that I cannot even cross a small river... And in India, the world is thought to be a great ocean -- *bhavsagar*, the ocean of being -- and you have to cross it. Only then will you become enlightened. He thought, It is beyond me, this enlightenment business. I cannot cross this poor River Niranjana; how can I cross the ocean of being? -- I am finished. I dropped all desires; today I drop the desire for enlightenment too. I don't have any energy for any desire.

That night he slept without any desire. He had no idea what he was going to do tomorrow morning. For

six years he was so much involved in searching for enlightenment, but now he had no energy even to think what he was going to do tomorrow morning. He slept one of the deepest sleeps of his life -- no desires, no dreams, no thought. And when in the morning he opened his eyes, the last star was disappearing. It was still a little dark, a little before the sun would be rising. As the last star was disappearing, he simply watched it disappearing -- utter silence all around. And suddenly he became aware of his own light. He heard for the first time the still small voice that there is no need to search anywhere: You are it.

But without those six years of thoroughgoing search this moment would not have arrived. Do you see that there is any contradiction? Contradiction only appears; deep down there is a great coherence. You can say both things. That's why there are two divisions of Buddhists: one says enlightenment happened because of six years of thoroughgoing search, and the other one says enlightenment happened because he dropped even the desire for enlightenment.

But as far as I am concerned, I don't belong to any sect, to any religion, to any party; hence, I can see clearly without any prejudice that both the schools are only half right. Those six years of thoroughgoing search created the space to be silent -- so silent that even interest in enlightenment is no longer there. That's why enlightenment happened.

He became aware of his own inner being. All outside search has disappeared; hence, the one hundred and eighty degree turn. His consciousness turns inwards, because there is no goal outside, there is no way, and there is nothing to be done.

Your question is significant, Dipamo, but remember: there is no contradiction; both are essential parts of a single process. But first start with thoroughgoing search. Don't from the very beginning think that if it has to be dropped, why not drop it from the very beginning? -- you cannot. First you have to have it.

Then why at all desire from the very beginning? -- because you will be desiring other things. The problem is first to give you a great desire for enlightenment, so all other desires become combined into a single, one-pointed goal. And then when you get frustrated... because you are bound to get frustrated, nobody can find enlightenment with thoroughgoing search. But by thoroughgoing search one finds frustration -- such utter frustration that one becomes silent. One wants just to rest, not to do anything. Even if enlightenment knocks on the door, one is not interested. One has no energy even to open the door.

In that moment, your inner flame is seen for the first time. And this seeing of the light inside you is the ultimate experience.

It is the most beautiful, and the most glorious, the greatest splendor there is.
Enlightenment as such is already there.

You are a buddha, but you are not aware of it. How to make you aware of it? Down the ages, this has been the way, and I don't see there is any other possibility. You will become aware of it only in utter silence. But the utter silence, a state of no-mind, a pure space, needs all your desires to be exhausted -- so it is a device.

Gather all your desires, make your life one-pointed towards enlightenment -- and I assure you, you will not find it! But *without* this, nobody has found it either.

One day when you get frustrated, you say, "To hell with enlightenment!" That is the day the miracle is going to happen. It happens always only in that moment.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #6
Chapter title: You don't have to become a mountain climber

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BELOVED OSHO,
SITTING WITH YOU IN DISCOURSE AND HEARING YOU TALK ABOUT ENLIGHTENMENT AND SILENCE, I FEEL IMMENSELY BLESSED, SOMETIMES ALMOST TOUCHING THIS SPACE OF COMING HOME, AND SILENCE COMES TO MY MIND.
BUT AS SOON AS YOU LEAVE THROUGH THE DOOR AND THE MUSIC STOPS, IMMEDIATELY THE CHATTERING INSIDE STARTS AGAIN. FOR ME IT IS MUCH MORE DIFFICULT TO BECOME SILENT WHEN I AM MEDITATING ALONE, BUT SO EASY IN YOUR PRESENCE.
IS THIS NATURAL IN THE RELATIONSHIP BETWEEN A MASTER AND A DISCIPLE?

Deva Anuragini, it is very natural. Being in the presence of a master, silence happens on its own accord. Just as in the deep Himalayas, where the snow is eternal and the silence almost ancient... just sitting there under a tree, you start feeling, falling in tune with the immensity that surrounds you.

To be in the presence of the master is even more deep-going. Because what is the meaning of being in the presence of the master? It is being with someone you love, someone you trust; someone with whom you are ready to go into the unknown. Being in this climate, you forget your trivial matters; and forgetting comes easy, not by your effort.

The master is silent and silence is contagious.

His heart slowly slowly brings you also into a synchronicity. You start beating with his heart, in the same rhythm.

This is a beautiful experience in itself, but it is only a lesson on the path; it simply gives you a glimpse. Silence has to come to you in your aloneness, then it is your own. Otherwise, silence in the Himalayas belongs to the Himalayas; you are simply overwhelmed. And the silence in the presence of the master belongs to the master; you are simply touched. That's why, as soon as you are left alone to yourself, your old mind is back; it has just been waiting by the side. It comes with a vengeance.

You have to understand one thing: that the presence of the master simply gives you an indication that you are capable of silence, that mind is not your master. That it is not an impossibility; that you can have a little taste of it. Whilst being alone, remember it: that the mind is just a servant mechanism.

Watch it; it is very ancient, and your silence is very new. Your silence is almost like a roseflower and your chattering mind is like a rock, very ancient, very old. It can crush the roseflower at any moment unless you are aware, unless you learn one lesson -- that mind may go on, yakkety-yak, chattering, but you should not become part of it.

Certainly you are not the mind, just as you are not the body. You are within the body, within the mind, but your center is separate from the cyclone. It has a totally different quality to it. Silence, stillness is just natural to it; it is its flowering.

We have got mixed up. Being too close to the mind, working twenty-four hours with the mechanism, you have forgotten the distinction.

Just this much has happened, that you have forgotten something which is very essential. The original root from which the word `sin' comes, means forgetfulness. To me this is the only sin. All else are just mistakes which can be corrected. And once this sin is dropped, many other mistakes, fallacies, will disappear on their own accord.

A simple strategy is needed; I call it meditation. You can call it anything -- awareness, alertness, remembering, watchfulness; the names don't matter. What matters is that you should be able not to get into the chattering of the mind. Just be a watcher. Don't participate. Just stand aside and see. Don't even try to stop its chattering, because even in stopping it you have lost your watchfulness. You have become a participant -- unfriendly, but still you have become a participant in the process.

This is a very simple phenomenon once you see the point that you can stand aside and let the mind go. Don't judge what is going on in the mind as right or wrong. Don't evaluate, just remain an indifferent

watcher. The mind is almost like the traffic on the road. It is none of your concern to think about everybody who is passing on the road; it is just a habit.

You may have heard about a great English linguist, Dr. Johnson, whose dictionary is still used. He had got into the habit, while going for a walk, of touching every electric pole. If by some chance, he would forget to touch and then remember, he would go back. He could not go ahead without touching it because he would feel something is missing. He became so identified with the habit that no friend liked to go with him, even for a morning walk, because it looked so stupid...

"I am standing in the middle of the road and you have gone back to touch an electric pole? Why do you do that?"

And he said, "That's the question: Why do I do it? But if I don't do it, it seems something is missing."

Your mind and your getting involved with it, are not very different. You have to learn to disidentify yourself.

See the mind working.

Be watchful.

But don't make any judgment, either to stop it, or to help it, or to prevent it. In no other sense should you move from your indifference.

You will be surprised: a miracle is waiting for you. The moment you are completely indifferent, standing by the side, the traffic on the road slows down. Less thoughts are coming; bigger gaps between thoughts are happening. And those bigger gaps will give you such a beautiful peace, such silence.

So two things are happening: the mind is slowing down and gaps of silence are enriching you, nourishing you, making you stronger to become disidentified. You have learnt the secret; now the key is in your hand. Watching, finally one comes to a point when one thought leaves and another thought does not come for hours. One is simply watching and the road is empty.

This silence is yours.

The silence in my presence, or in the Himalayas, or in a silent deep forest is not yours. You are simply overwhelmed by something so great that your small mind simply stops. But it is not much of a gain, you should not become habituated to it; otherwise, whenever you want to be silent you have to come close to me. That has become a dependence.

No real master would like his disciples to be dependent on him. The whole effort of an authentic master is to make you independent, to make *you* a master. How long are you going to remain a disciple?

But it is all in your hands. I can give you the glimpses at the most. But those glimpses are keys; you should learn something from them. One thing is certain, you are capable of being silent. A second thing is certain, that your mind stops. Now the only thing to get hold of is how to do it on your own so that wherever you are, you are surrounded by silence and all its beauties and blessings.

There is a rule called Finagle's Eighth Rule: Teamwork is essential; it allows you to blame someone else.

Don't blame me for your silence -- take responsibility. Even when you are here, I may be the triggering point but the silence is yours. I may have been a catalytic agent, but the silence is yours.

After acquiring enough money from handouts, an inhabitant of the Bowery decided to take his refreshment at one of Wall Street's better drinking establishments.

A financial tycoon seated next to him was visibly appalled at the appearance and odor of the down-and-outer -- so much so, that he turned to the man and pointedly said, " `Cleanliness is next to godliness' -- John Wesley."

His words were ignored by the bum.

A few minutes later, the financier again intoned loudly, " `Cleanliness is next to godliness' -- John Wesley!" Still he was ignored.

Finally, the visibly irritated financier shouted in the man's face, " `Cleanliness is next to godliness' -- John Wesley!"

To which the skid row bum calmly replied, "`Screw you' -- Tennessee Williams."

The poor fellow must have been holding himself as much as he could. But an old habit... finally, he could not manage; it was too much. He forgot completely where he was and that he had to behave in a mannerly way.

Your mind has collected all kinds of rubbish -- it is a bum. And whenever you are sitting alone, you

don't have anything to do, the mind has every opportunity to exhibit all its accumulations. And it is because you become interested in it, remember: being DISinterested in it is also a kind of interest; being against it is also a kind of friendship. It is a love-hate relationship. You wanted to be silent, but just your wanting won't help. Even if you shout to it, "Stop! Don't go on chattering," it is not going to listen.

In fact, the only way mind has ever become silent is whenever you are utterly indifferent -- as if it is not your mind and it does not matter whether it chatters or not. When your indifference is so deep that it does not matter if it chatters... Let him chatter.

If the mind stops chattering, don't start patting your back. Just remain calm and quiet, alert and watchful... and mind has always stopped. Meditation has never failed if you have followed the right rule.

BELOVED OSHO,
WHEN I HEARD YOU TELLING THE STORY OF BUDDHA SENDING SARIPUTTA BACK TO HIS KINGDOM, THIS SUDDEN FEAR AROSE: IF I GOT ENLIGHTENED, YOU WOULDN'T SEND ME BACK TO TEXAS, WOULD YOU?

Sarito, it seems you are from Texas. Nobody has ever heard that any Texan has become enlightened, so it is a very faraway possibility. Texan and enlightened? -- it has never been heard!

Moreover, if by being a sannyasin you have dropped the idea of these stupid divisions of nations, states, races, religions, and you have become simply a human being, an inhabitant of this whole beautiful planet, you may become enlightened. But certainly I will not send you to Texas, because there is a famous rule of Mars: An expert is anyone from out of town. In Texas nobody is going to hear you. I will send you somewhere else.

But I will send you, certainly, so beware of enlightenment. If you don't want to go, don't become enlightened!

But I think it is worth going. It is worth going anywhere, because once you are enlightened, you need to share it. You have to go to those who are still groping in the dark. With enlightenment necessarily comes a deep feeling of compassion. The people may not listen to you; the people may even feel irritated and annoyed by you; the people may even be condemnatory of you, but still you will have a deep compassion.

Whatever they are doing is bound to be -- they are ignorant. You have also been ignorant and you have also behaved in the same patterns. Now you are out of darkness, you can understand: those who are in darkness are going to behave accordingly. But they need help -- in spite of themselves they need help.

And by giving help to those who are living in unawareness, in unconsciousness, your own enlightenment will become richer. It will grow new dimensions to it. So it is not only helping them; you are also being helped immensely. Sharing what you have, you will have more of it.

Existence is never in favor of hoarders, of misers.

Existence believes in abundance.

Otherwise what is the need of so many flowers? -- just a few chosen flowers, lotuses, roses, would have been enough. What is the need of millions of flowers? There are hundreds of scientists, continually discovering new species of flowers... and there are still places where man has not reached.

I know a place in the Himalayas where there is a flower valley. I have looked down into it, but it seems nobody has ever descended there. The mountain is so steep that it seems almost impossible to get down to the valley; it is thousands of feet deep. And the flowers look so rare, with such rare colors; I have not seen those flowers anywhere else.

I have inquired of experts, but they say nobody wants to get into trouble. If somehow one could reach down there, then coming back is out of the question. People have looked, they have photographed. They have enlarged the photographs, and they were amazed that these flowers don't belong to any species that we know. And this may not be the only place like this.

We have thought up to now that Everest is the highest peak of the Himalayas. But just a few days ago the Chinese discovered a new peak which is higher than Everest. It is a Himalayan peak, but in the whole past nobody had even thought that there was anything higher than Everest. And there are thousands of places in the Himalayas which have never been reached by human beings. They all grow strange flowers, with a strange perfume.

Existence is very abundant. And if you want to be part of existence -- and that's what enlightenment is, becoming part of the whole -- you cannot be a miser. You will have to reach people. They will prevent you,

because the blind person does not want to hear about light. It hurts him because it makes him feel again that he is blind. He would love to know that there is no light, that it is only a fiction and there are no people who have eyes; these are just very cunning people. The blind man will be very respectful to the person who declares, "There is no light and there are no eyes and you are a perfect being. You need not feel humiliated that you are lacking something."

But this is the trouble. If you talk to the blind man about light, he is going to be angry with you because you are hurting him. But without hurting him you cannot help him. You cannot take him to a physician; you cannot help him to be cured. You cannot give him the world of light and colors and beauties.

Eighty percent of life consists of eyes; a blind man lives only twenty percent. This is the ordinary blindness. The unenlightened perhaps does not see at all in the spiritual sense.

Enlightenment brings one hundred percent a new light, a new life, and a new laughter to your being.

Sarito, you yourself would like to go to Texas, although Texas is not the right place. But if you become enlightened, don't be worried -- you can find people here who are unenlightened; help them. Why be concerned about Texas? And in Texas nobody is going to listen to you. You have heard the rule: An expert is anyone from out of town.

In Hindustani there is a similar proverb: The drums which are very distant -- it seems almost an echo -- they are the most beautiful drums.

In ancient Hebrew there is a proverb; Jesus has quoted it: A prophet is never respected by his own people.

In fact, instead of respecting, they crucify their own prophet. It is always good to reach to strangers because they will be able, at least just out of courtesy, to listen to you. If you go to your own people who have known you as blind, they cannot believe that now you have become enlightened.

I will not send you anywhere -- you will ask to be sent somewhere, to help someone. I am saying it out of my own experience. After enlightenment, I could have rested and not bothered unnecessarily about people from whom I can get only condemnation. They are not crucifying me because it is a little out of date. They are not assassinating me because they have learned one thing: once you assassinate an enlightened man, the assassination becomes the cause of a tremendous tradition. The people who were never interested in the man become immediately interested -- "Why have you assassinated him?" If Jesus had not been crucified there would have been no Christianity, no possibility at all.

So the fools have also learned something: condemn, say all kinds of lies against people you would like to crucify, but don't crucify. You have done it once, and you are still suffering. Two thousand years have passed, and Christianity goes on growing. Jews can never forgive themselves that they did such a stupid act as crucifying Jesus; otherwise, how many followers had he? -- twelve uneducated apostles, villagers, fishermen... not a single rabbi, not a single learned professor, not a single man belonging to the higher society.

And these twelve beggars who had gathered around Jesus had nothing to do with religion. Their whole interest was, "He is the only begotten son of God"; if they go on clinging to him, there is a possibility for them to enter into paradise!

On the last night when Jesus is about to be caught, you can see their desire. They are not worried about his being caught; they are not worried about the rumors that he will be crucified, they are worried: "Lord, in paradise of course you will have the second place to God, but what will be the order for us? Who will be the third? Who will be the fourth?" -- a poor lot, greedy, not concerned with religion at all. Their concern is that in this life they have suffered much; they have been poor, uneducated. At least now there is a chance to hang around the only begotten son of God. And when on the last judgment day he chooses the people who are to be taken into heaven, of course those twelve apostles will be the first; they are making it guaranteed. At the last moment they are asking such nonsense.

Gautam Buddha also asked his disciples, "Do you have something to ask?" And he had ten thousand disciples, but they all simply remained silent.

They said, "You have said so much, and we have not practiced even that. Don't make us feel ashamed. In this last moment of your life we would like you to relax and be silent. We don't have any question; we don't want to disturb you at all." This was a totally different kind of assembly; they were concerned for their master that his death should be silent and peaceful. He had done so much.

But Jesus had a different kind of gang. They were all interested in how to enter into paradise; Jesus was just the right person to hang around. If somebody had proved that he was not the only begotten son of God they would have been the first to escape. Then why unnecessarily waste your time? Just go back and catch

fish, or farm your fields, or go to your orchards. Don't waste time unnecessarily -- you are poor already.

The moment you become enlightened, a tremendous desire will arise in you to share it with all and sundry.

A wealthy, ninety-five-year-old multimillionaire is meeting with his financial adviser. The adviser is very excited and tells the old man, "I just found out about an investment I can make for you which will double your money in just five years!"

"Five years? Are you kidding?" exclaims the old man. "At my age, I don't even buy green bananas."

Who knows? By the time they are ripe, you may not be here. Experience teaches a few things. My experience is that once you are enlightened, you are so full, just like a rain cloud, you want to shower. Yes, even in Texas!

BELOVED OSHO,
TO SIT WITH YOU IS LIKE DRINKING FROM A MOUNTAIN STREAM. MY OWN ATTEMPTS AT MEDITATION AND MOMENTS OF LOVE BRING, AT THE MOST, CITY WATER. HOW CAN I FIND YOUR CLARITY AND SILENCE IN ME?

About silence and clarity, Shantamo, we will discuss later. First be sure that the city water is not from Poona -- it is polluted!

It is true; you have given a good comparison. You say, "To sit with you is like drinking from a mountain stream. My own attempts at meditation and moments of love bring, at the most, city water.
"How can I find your clarity and silence in me?"

There is no qualitative difference between the water in a mountain stream and the unpolluted water coming from your tap -- there is no qualitative difference. If you have tasted, the difference will be in richness. The stream water is cool, fresh, always new. It is coming from melted snows from the high mountain.

All that you have to know is that even if you have started to taste the ordinary city water, you are on the right way. To reach the mountain stream, you will have to raise your consciousness to that height. You don't have to become a mountain climber, you have to become a consciousness climber.

There are schools in the world where mountain climbing is taught; in this school, we teach you how to climb higher in your consciousness, because that is the only real height.

And you have it within you -- the highest possibility of consciousness. It is just that you have not worked, or not even seen upwards to your own height. You are involved in so much trivia that you don't have time, just a little time for clarifying your own consciousness. You go on postponing. Small and ordinary things you don't postpone, but all that is higher, all that is really valuable, you go on postponing.

In Hindu scriptures they have divided life into four parts. And at the time they divided life into four parts, the highest age of man was not more than forty. Their division in the scriptures is that up to twenty-five years you should be a celibate and a student; up to fifty, which was very rare, you should be a householder, raise children, run businesses, earn money, fulfill desires, ambitions -- be worldly, in a single word. Up to seventy-five years, you start by and by, slowly slowly, to get out of your trivial, ordinary life; after seventy-five you become a sannyasin. Great strategy! Neither will you live nor will you ever become a sannyasin.

This is a way of postponement, very cleverly done -- a good division, to postpone any effort of raising your consciousness.

It is not strange that the VEDAS, which define this way of how life should be... Those VEDAS are written by hundreds of learned people -- not a single one was an enlightened soul. Even the so-called seers of the VEDAS not only have their married wives, but also have purchased women from the marketplace -- because women were still sold.

Now what kind of seers were these people, who could purchase a woman like a commodity? And what respect could they have towards a commodity? Women were auctioned; hence, in Sanskrit, for `wife' there are two words -- people have forgotten the distinction. One is *patni*; patni means your married wife. Another is *vadhu*; vadhu means your purchased woman. You can use her as a wife, but her children will not be able to inherit anything from you because she is not your legal wife.

Even the so-called seers living in the forests were doing all such things. I don't think any of them... I have looked very closely into each sentence in the VEDAS. I could not see that any one of them had reached to the heights of Gautam Buddha. In fact, ninety-eight percent seem to be very stupid people, very ordinary.

Artie Finkelstein was advised by his doctor that he had a very rare disease, and the only remedy was a daily glass of fresh mother's milk. Artie finally found a young lady who was willing to sell her milk, and Artie sat down and nursed on her breast.

After about five minutes, the woman looked at him and breathlessly asked, "Is there anything else you would like?"

"Well," said Artie, "Er... maybe a cookie?"

Idiots are idiots! And the more aged they become, the more idiotic they become. Even small children seem to be more clear, more crystal clear than your so-called old idiots.

"I had tea in a Jewish house yesterday," said little Sadie.

"How did you know it was a Jewish house?" asked her mother.

"Well, because they had a fork in the sugar bowl!" replied Sadie. Even small children...

Murphy has his Sixth Rule: It is impossible to make anything foolproof because fools are so ingenious. And they are all around....

Raising your consciousness is not something that you have to plan, that you have to carefully work out; it is a simple phenomenon.

The Fourth Workshop Principle says: The more carefully you plan a project, the more confusion there is when something goes wrong.

It is always better to remain simple, and my teaching is very simple. In just one word I have summed up the whole of religiousness: Be *alert* of your thoughts, and they will die of their own accord. And as less and less thoughts are there, you become more and more weightless; you start rising high, without any effort.

Soon you will be able to taste the fresh mountain stream. It is your own consciousness at its best.

Shantamo, you are asking, "How can I find your clarity and silence in me?" Just drop all that is rubbish; just look at the whole furniture of your mind. Perhaps you are carrying unnecessary things -- how many of your thoughts are really of any use? Just sit down one day and write. Close your door and lock it, so there is no fear and you can be authentic. Just write down exactly whatever arises in the mind. Don't edit; don't add anything to make it look beautiful. Don't be worried that it looks as if some madman is writing it; nobody is looking at you. Just a ten minute exercise of writing exactly everything that is within you -- neither adding anything nor taking anything out -- and then read it aloud so that you can hear also that this is your mind. It is a madhouse. So many voices: irrelevant, relevant, meaningless, not at all related to anything, and they are all running around. But you have allowed them, you have nourished them, just by being not alert.

There is a small anecdote in Gautam Buddha's life...

A great king, Prasenjita, has come to listen to his discourse. Of course, it is his capital, his kingdom; he is sitting in front and while Gautam Buddha is speaking, he is continuously moving his big toe.

Finally, Buddha stopped and asked Prasenjita, "Do you know that your big toe is moving constantly?" He immediately stopped. Buddha said, "Don't stop. Let it move, but be aware that it is moving."

But he said, "There is no need."

"Then why was it moving? It is your toe, and you are not aware of it."

This is our state of unawareness. You are doing all kinds of things, most of them without being conscious. Why are you doing them? Smoking a cigarette -- have you ever bothered about why you are doing it? When fresh air is available you are making your breathing dirty with nicotine, poison, smelly, destroying your lungs -- and paying for it! Many governments have decided that on every packet of cigarettes there should be some statement saying that it is harmful to your health. The manufacturers were very angry, and they tried to prevent this from being done, because this would destroy their business -- and it is a big business. But medical science was absolutely insistent that it should be written. Then it is the individual's responsibility. He has read it, and still he is smoking; then he is taking his own responsibility.

It was thought that the cigarette business would fall down, that very few people will be so stupid as to read it and still smoke. This is the state of humanity; the business has not disappeared. There are more

factories, and there are more cigarettes, and there are more smokers. And it is not that they don't know how to read. The doctor goes on saying, the wife goes on saying, the friends go on saying, "Stop, it is destroying your lungs. It is cutting your life; it is dangerous; even cancer is possible through it." But it makes no difference.

That's why I say humanity is living in a deeply unconscious state. If you are conscious, just a little bit conscious, your life pattern will start changing. You will drop many things which you were doing, and you will start many things which you were postponing.

The day you start being alert and aware, you have taken a great step towards the heights of your own being. And it will not be long, if you persist, to reach to the fresh mountain stream water. Otherwise your whole life remains polluted, remains without any adventure, without any song, without any music, without any clarity.

It is your birthright to have clarity and silence. And if you don't have them, it simply means you have not tried to find what are your hidden qualities, what is your hidden splendor. You have been living outside the house, just in the porch. You never enter into the house; you don't know the treasures that are in the house.

People don't feel that they are lost, because they don't care at all about themselves. Rune's Rule is: If you don't care where you are, you aren't lost! Obviously, if you don't care then wherever you are it is perfectly good.

Create a little care about yourself.

Life is very precious; don't waste it carelessly.

Just a little care, and tremendous is the benefit. Because as you start being careful, alertness will come automatically. Consciousness will start growing in you; your actions will reflect your clarity, your silence, your beauty, your grace.

And I am not asking of you something superhuman; it is just your human right. But nobody else can give it to you, you will have to claim it. It is not in the hands of governments to declare it in their constitutions -- that won't help.

You have to do a little work upon yourself. Every man has to be a little artistic in finding and creating his own being, giving it beauty and grace, intelligence.

But people go on living so stupidly... the only reason seems to be that they find everybody else is also living the same way, so perhaps that is the right way; the majority cannot be wrong!

A man had gone to picnic with his wife, and the wife stopped at a place near a pond with beautiful trees, and said, "This seems to be the right spot."

The man said, "Certainly. Fifty million mosquitoes cannot be wrong!"

Truth is not a question of majority; truth has always been a finding of the individual. The majority has always lived in lies, in fictions, in fabricated ideas, which are consoling.

Truth needs a little effort on your part to drop all that is false, fictitious, superstitious, given to you by your parents and by your society. And immediately you will find your intelligence is becoming sharper.

Just rely on your own intelligence and you will find clarity. And just to have intelligence is to have such a treasure -- just to look at things without any prejudice, without any preconceived idea. Slowly, slowly clarity grows... but give it an opportunity.

It was the first day of the new term at Princeton, and a black freshman was learning his way around the campus. Stopping a distinguished looking upperclassman he inquired, "Say, can you tell me where the library is at?"

"My good fellow," came the reply, "at Princeton we do not end our sentences with a preposition."

"All right," said the freshman, "can you tell me where the library is at, asshole?"

Okay, Maneesha?

Yes, Osho.

The Invitation

Chapter #7
Chapter title: Even donkeys are not worried

24 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
HOW ARE ONE-POINTEDNESS, CONCENTRATION AND MEDITATION RELATED TO EACH OTHER?

Prem Dinesh, one-pointedness, concentration and meditation are not related to each other at all. This is one of the confusions prevalent all over the world.

One-pointedness is another name for concentration, but meditation is just the opposite of concentration. But in most of the books, in most of the dictionaries, and by the so-called teachers, they are used as if they are synonymous.

Concentration simply means one-pointedness. It is something of the mind. Mind can be a chaos, a crowd. Mind can be many voices, many directions. Mind can be a crossroads. Ordinarily, that's what mind is, a crowd.

But if the mind is a chaos, you cannot think rationally, you cannot think scientifically. To think rationally and scientifically, you have to be concentrated on the object of your study. Whatever the object is, the one thing necessary is that you are pouring your whole mental energy onto that object. Only with this much force is there a possibility to know the objective truth; hence, concentration is the method of all sciences.

But meditation is totally different. First, meditation is not of the mind. It is neither one-pointed mind nor many-pointed mind; it is simply not mind. Meditation is going beyond, beyond mind and its boundaries. They cannot be related; they are opposite to each other.

Concentration is mind and meditation is no-mind.

The West, particularly, has not known meditation. It has remained confined to concentration -- hence all scientific progress, technology -- but it has not known the inner science of silence, peace, of being a light unto oneself.

One-pointedness can reveal the secrets of the outside world. Meditation reveals the secrets of your own subjectivity. It can be said, concentration is objective and meditation is subjective. Concentration moves outwards; meditation moves inwards. Concentration is going far away from yourself. Meditation is coming home to your innermost center. Mind, reason, logic, all point towards the outer -- to them, the inner does not exist at all.

But this is a fundamental law of the inner reality that nothing is ever accomplished in the inner world by a reasonable man. It is an irrational, or better to say suprarational approach -- to know oneself you don't need mind, you need utter silence. Mind is always concerned with some thing or many things. There are thoughts and thoughts, ripples upon ripples -- the lake of the mind is never ripple-less.

Your inner being can be reflected only in a mirror without any ripples. No mind -- absolute silence of all thoughts, absence of the mind completely -- becomes the mirror without any ripples, without even a single fluttering of thought. And suddenly, the explosion: you have become aware for the first time of your own

being.

Up to now, you have known things of the world; now you know the knower. That's exactly what Socrates means when he says: Know thyself. Because without knowing thyself -- I want to add to the Socratic advice -- you cannot be yourself. Knowing thyself is a step to being thyself, and unless you *are* yourself, you can never feel at ease. You can never feel contented; you can never feel fulfilled; you can never feel at home in existence.

Some discomfort, some misery... you are not exactly aware what, but a constant feeling that something essential is missing; that you have everything and yet something which can make everything meaningful is absent. Your palace is full of all the treasures of the world but you are empty. Your kingdom is big but you are absent. This is the situation of the modern man; hence, the constant feeling of meaninglessness, anxiety, anguish, angst.

Modern mind is the most troubled mind that has ever existed for the simple reason that man has come of age. A buffalo is not disturbed about the meaning of life -- the grass is his meaning of life; more than that all is useless. The trees are not interested in the meaning of life; just a good shower and a rich soil and a beautiful sun and life is a tremendous joy. No tree is an atheist; no tree ever doubts. Except for man, doubt does not exist in existence. Except for man, nobody looks worried. Even donkeys are not worried. They look so relaxed, so philosophically at ease. They have no fear of death, no fear of the unknown, no concern for the tomorrow.

It is only man and his intelligence that has given him a very difficult life, a constant torture. You try to forget it in a thousand and one ways, but it goes on coming back again and again. And this will continue until your last breath unless you know something of meditation, unless you know how to turn inwards, how to have a look at your own interiority.

And suddenly, all meaninglessness disappears.

On a very high level, you are again as at ease as the trees. At a very high consciousness, you are as relaxed as the whole of existence. But your relaxation has a beauty to it -- it is conscious, it is alert. It knows that it is. It knows that while the whole of existence is asleep, it is awake.

What is the point of a beautiful sunrise if you are asleep? What is the beauty of a rose if you are asleep? Mind is your sleep, concentrated or not. Meditation is your awakening. The moment you awake, sleep disappears and with it all the dreams, all the projections, all expectations, all desires. Suddenly you are in a state of desirelessness, non-ambition, unfathomable silence. And only in this silence, blossoms flower in your being. Only in this silence the lotuses open their petals.

Remember that any teacher who says to you that concentration is meditation is committing a great crime. Not knowing that he is misleading you, and misleading you on such a fundamental subject, he is far more dangerous than somebody who can kill you. He is killing you far more significantly and deeply. He is destroying your consciousness; he is destroying your very possibility to open the doors of all the mysteries that you are.

Albert Camus has one beautiful statement to remember: "The absurd is the essential concept and the first truth." Naturally, when mind is not there, no-mind cannot be a rational concept. It is absurd. It cannot say anything reasonably -- where it is, what it is, what it signifies. It can only indicate mystically -- hence all the parables of the world. The mystics could not say in a logical way what they have experienced. They went around telling stories, parables, which can be understood on two levels: one of the mind and one of the no-mind.

That is the beauty of a parable. You can understand it just like any other story, but it was not meant to be just another story; it was meant to give you some hint, some hidden hint towards that for which mind is absolutely inadequate. I will give you a few examples.

A blind man is brought to Gautam Buddha. The blind man is not an ordinary man, he is a great logician. And his whole village is tired of his logic. They are very annoyed and irritated by the blind man, because he refuses to believe that light exists. And he requires of the whole village that if they say light exists, they have to give him proof: "I can touch things; let me touch your light. I can taste things; let me taste your light. I can smell things; at least let me smell your light. I can hear things; beat the light so I can hear the sound. Do something. These are the only four senses I have."

Light is neither available to the nose nor to the ears; neither to the mouth, nor to the hands. Unless you have eyes, there is no way to prove that light exists.

Gautam Buddha said to the people, "You have brought him to a wrong man. You have all given all kinds of proofs, and you have not been successful. What can I do? Take him to my personal physician. He is

just sitting behind me. He is the greatest physician of our time; perhaps he can cure the blind man's eyes. He does not need any argument, he needs treatment. He does not need any evidence, logical proof about light; he simply needs eyes. Then there will not be any question or any doubt or any asking for evidence."

He was given to the physician. It took six months for him to cure that man from his blindness. The day he saw light he cried and went from house to house in the village to offer an apology, "Forgive me. Although I was being rational and logical I had no idea that unless you have eyes, you cannot be given any proof that cannot be rejected by you, argued against." Although the whole world knows that light exists, the whole world cannot make a single blind man convinced of it.

Your consciousness is not available to the mind. Your mind is not the right vehicle to know yourself. Unless you have a new eye -- what in the East we have called the third eye, symbolically.... These two eyes open outwards. Just as a symbol, the third eye opens inwards. The two eyes are for the duality of the world, the one eye is for the singleness of your being.

As you start looking inwards, you are amazed: you were ignoring yourself, and that was the trouble. That was why you were in misery, anxiety, suffering. You were trying everything to remove the misery, but it was caused by your unawareness, by your unconsciousness, by your ignorance of your own being. That was the cause. And unless that cause is removed, you will never have a taste of blissfulness, of ecstasy, of immortality, of the divineness of existence.

The pretty young thing came slamming into her apartment after a blind date and announced to her roommate, "Boy, what a character! I had to slap his face three times this evening!"

The roommate inquired eagerly, "What did he do?"

"Nothing," muttered the girl. "I slapped him to see if he was awake!"

But nobody is awake. Spiritually, we are all asleep. Meditation is a way of awakening.

Concentration has nothing to do with meditation. But you have been told by Christians, by Hindus, by Mohammedans, by all your so-called organized religions to concentrate on God; concentrate on a certain mantra; concentrate on the statue of a Buddha, but concentrate. And remember, whether you concentrate on a hypothetical God which nobody has ever seen, nobody has ever met, for which no proof, no evidence exists anywhere.... You can go on concentrating on an empty hypothesis, that is not going to reveal you to yourself.

Concentrate on a statue which is man-made, manufactured by you; you can go on concentrating but you will not find anything to transform your being. Or concentrate on scriptures, mantras, chantings... but all those efforts are an exercise in utter futility.

Go beyond the mind -- and the way beyond the mind is very simple -- just become a watcher of the mind, because watching immediately separates you from the thing you watch. You are watching a movie; one thing is certain, you are not an actor in the movie. Watching the road and the crowd passing by, one thing is certain; you are standing by the side, you are not on the road in the crowd.

Whatever you watch, you are not.

The moment you start watching the mind, a tremendous experience happens -- a recognition that you are not the mind. Just this small recognition that "I am not the mind" is the beginning of no-mind. You have transcended the crowd, the voices, the chaos of the mind; you have moved into the silences of the heart.

Here is your home, your eternal being.

Here is your deathless, essential existence.

Knowing this has never been transcended by anything more blissful, more ecstatic.

You may have heard about Segal's Law: A man with one watch knows what time it is. A man with two watches is never sure.

Mind is not only two, it is many. A man with mind is not sure of anything. He is doubtful about everything; he is unsure about everything. And a life of doubt and unsureness is not a life; you don't have any roots anywhere. And without roots you cannot have flowers, and you cannot become fruitful. Your life will remain barren, a desert where nothing grows.

Two women in a train were engaged in an argument. At last, one of them called the conductor. "If this window is open," she declared, "I will catch cold and will probably die."

"If the window is shut," the other announced, "I shall suffocate."

The two glared at each other. The conductor was at a loss, but he welcomed the words of a man who sat near. These were, "First, open the window; that will kill one. Next, shut it; that will kill the other. Then we

can have peace."

That is what you have to do with your mind if you want peace, peace that passeth all understanding.

BELOVED OSHO,
I HAVE TRIED TO WRITE QUESTIONS TO YOU, BUT IT IS IMPOSSIBLE. WHEN YOU WERE IN SILENCE, I BECAME AWARE THAT YOUR SILENCE IS AN INVITATION FOR MEDITATION. IT IS PURE CELEBRATION; IT IS NOT A BURDEN OR A DUTY OR A BOTHER. IT IS A COMING CLOSER TO YOU; IT IS JOY.
MY HEART IS OVERWHELMED TO SIT AT YOUR FEET. IN DEEP LOVE I SAY, "THANK YOU, OSHO FOR THIS INVITATION."

Divyam Sakar, there are no questions which are really of any significance, because questions are asked by the mind. And the mind cannot find any answer.
The answer is in the death of the mind.

All questions are in the mind and the answer is beyond it; hence, if you are intelligent, you will find it very difficult to write a question. People who go on writing questions are not really alert to the fact that these questions cannot be answered. Yes, you can be shown a way where you can find an answer, but nobody else can answer your question; just like nobody else can breathe for you, and nobody else can drink for you, and nobody else can eat for you. You will have to do these things yourself.

It is good that you felt it was impossible to write questions. It is impossible because the mind cannot even have any idea of the right question, because to know the right question is to know the right answer. If you can recognize the right question, it is not so far away to recognize the right answer. A mind that can recognize the right question is certainly capable of recognizing the right answer. But all your questions are wrong.

There are millions of questions and there is only one answer. Questions are very complex and the answer is very simple. The questions have created so many great philosophies in the world, so many great systems of thought, systems of belief, great traditions of religion. But none of them have come to the answer that fulfills, to the answer that dispels all the questions, because the answer is your being, very being.

The answer is not to be found in any scripture, nor can it be given by any teacher. Those who know never answer your question; they simply destroy your question. They make you aware of a quest, not of a question. Their invitation is for a quest, not for a question, because only a quest can lead you finally to the space where you find not a verbal answer, but an existential answer -- yourself.

A man stepped into a very crowded bus. After a while he took out his glass eye, threw it up in the air, then put it back in again.

Then, minutes later he again took out his eye, threw it up in the air, then put it back in again. The lady next to him was horrified.
"What are you doing?" she cried.

"I'm just trying to see if there is any room up front."

With a glass eye! Your questions are just like that. And the more you would have tried, the more you would have found that it is impossible -- there is no question which is of any worth.

But then you suddenly fell upon something for which you were not looking. Because I was in silence, you thought perhaps that was my message to you -- to be silent. And this invitation for silence became your meditation.

Now you can say to me, "It is pure celebration. It is not a burden or a duty or a bother -- it is a coming closer to you; it is joy.

"My heart is overwhelmed to sit at your feet. In deep love, I say, `Thank you, Osho, for this invitation.'"

Remember Fetridge's Law: Important things that are supposed to happen do not happen, especially when people are looking for them.

When you are not looking for anything, a certain silence descends on you. And in that silence things start happening that were never happening before when you were looking for them.
It is a very mysterious life.
It does not follow your ordinary arithmetic.

When you are running too much after silence, and peace, and meditation and enlightenment you simply get tired, bored, exasperated. It is never found that way. You cannot find anything of value while you are running. And naturally, your mind says: Run a little faster, you are not running fast enough. And the faster you run, the more tense you are, the more your eyes are blurred, the more dust you gather. You don't know where you are running because you don't know which direction the truth is.

It is not in running after it, it is in sitting silently. And while you are perfectly a pool of peace, truth arises within you. You never reach truth; it is always truth that reaches you. But you must be at your home, and mostly you are never at your home.

I have heard about two men, great friends, who were talking to each other. And one said, "Boy, last night was the greatest thing that has ever happened to me. I had gone fishing and caught such great fish that even to carry one alone, by myself, was so tiring; it was such a burden. The fish was so long you wouldn't believe it. And not one, I caught so many fish. The whole night I have been carrying them, just carrying them."

The second man said, "This is nothing, you don't know what happened to me last night. I dreamt that on my one side is Sophia Loren -- in my bed, under my blanket. I said,`My God!' because I looked at the other side and I saw Marilyn Monroe. It was such a juicy night."

The first man who had been catching fish the whole night said, "You idiot. Why did you not call me?" The second man said, "I did call, but your wife said you had gone fishing."

People are never at home. Truth comes many times and knocks at the door, but your wife says you have gone fishing.
You are always gone somewhere.
Sitting silently you are at home.

And truth is not something that comes from outside, it arises out of the intensity of your silence. In fact, the intensity of your silence, a great silence crystallized, *is* truth.
Truth is not something other than silence.

A small silence becomes the door to greater silences, and finally, the silence itself becomes so condensed -- Gurdjieff used to call it the crystallization -- you find yourself. In that very finding you have found the truth. Then life is a sheer joy, a song, a dance, a celebration.

BELOVED OSHO,
COULD YOU SAY SOMETHING TO ME ABOUT FEAR? WHAT IS FEAR? WILL MEDITATION HELP ME OVERCOME MY FEAR OF DEATH? WHY AM I AFRAID TO LET GO INTO SOMETHING MORE POWERFUL THAN ME?

Prem Subuk, you have asked many questions in a single small question, and all are significant, significant for any seeker.

First, you are asking about fear. There are many fears, but fundamentally they are only offshoots of one fear, branches of one tree. The name of the tree is death. You may not be aware that this fear is concerned with death, but *every* fear is concerned with death. Fear is only a shadow. It may not be apparent if you are afraid of going bankrupt, but you are really afraid of being without money and becoming more vulnerable to death. People go on holding money as a protection, although they know perfectly well that there is no way to protect yourself against death. But still, something has to be done. At least it keeps you busy, and keeping yourself busy is a kind of unconsciousness, is a kind of drug.

Hence, just as there are alcoholics, there are workaholics. They keep themselves continuously involved in some work; they cannot leave working. Holidays are fearful; they cannot sit silently. They may start reading the same newspapers they have read three times already that morning. They want to remain engaged, because it keeps a curtain between themselves and death. But reduced to its essentials, the only fear is of death.

It is significant to realize that all other fears are only offshoots, because then something can be done if you know the very roots. If death is the basic and the fundamental fear, then only one thing can make you fearless, and that is an experience within you of a deathless consciousness. Nothing else -- no money, no power, no prestige -- nothing can be an insurance against death except a deep meditation... which reveals to

you that your body will die, your mind will die, but you are beyond the body-mind structure. Your essential core, your essential life source has been here before you and will remain after you. It has changed through many forms; it has evolved through many forms. But it has never disappeared, from the very beginning -- if there has been any beginning. And it will never disappear to the very end, if there is any end... because I don't believe in any beginning and in any end.

Existence is beginningless and endless.

It has always been here and you have always been here. Forms may have been different; forms *have* been different even in this life.

The first day you got into your mother's womb, you were not bigger than the full-point on your question mark. If a photograph is shown to you, you will not recognize that this is you. And in fact, even before that...

Two persons were arguing about how far back they could go, how far back they could remember. One could remember his childhood nearabout three years of age. The other said, "That is nothing. I remember the day my mother and father went to a picnic. When we went to the picnic, I was in the father. When we came back from the picnic I was in my mother!"

Will you recognize yourself as you were when you were in your father? A picture can be shown to you; it can be enlarged so that you can see it with your bare eyes, but you will not recognize it. But it is the same life form, the same life source that is throbbing in you right now.

You are changing every day. When you were just born, just one day old, that also you will not be able to recognize. You will say, "My god, this is me?" Everything will change; you will become old, youth will be gone. Childhood has been lost long before, and death will come. But it will come only to the form, not to the essence. And what has been changing all along your life was only the form.

Just the other day I looked at Chitten. I said, "My god, what has happened to this poor man?" Later on, I tried to find out if he has become a punk or what; he used to be a sane sannyasin. But nothing has happened to him, just to his hair, to his beard. He is the same; he is still sane.

Your form is changing every moment. And death is nothing but a change, a vital change, a little bigger change, a quicker change. From childhood to youth... you don't recognize when childhood left you and you became young. From youth to old age... things go so gradually that you never recognize at what date, on what day, in what year, youth left you. The change is very gradual and slow.

Death is a quantum jump from one body, from one form into another form. But it is not an end to you.

You were never born and you never die.

You are always here.

Forms come and go and the river of life continues.

Unless you experience this, the fear of death will not leave you. You are asking, "Will meditation help me overcome my fear of death?" There is no other way. Only meditation... and *only* meditation can help.

I can say, all the scriptures can say, but that will not help; still a doubt may remain. Who knows, these people may have been lying, or these people may have been deceived themselves. Or these people may have been deceived by other literature, by other teachers. And if a doubt remains, the fear will be there.

Meditation brings you face to face with the reality.

Once you know on your own what life is, you never bother about death.

There are beautiful stories about people of meditation, how joyfully, how jokingly they have taken their death. One great master, before dying asked his disciples, "You know me perfectly well, that I have lived always in my own way. I want to die also in my own way. Just suggest some unique idea."

The disciples said, "This old man has tortured us his whole life. Now, what original idea about death...? People are afraid of death, and this fellow is asking for some original idea of how to die."

Somebody suggested to sit dying in a lotus posture. Somebody else said, "This is not new, people have died sitting in a lotus posture."

Then the old man said, "Reject it! Find something absolutely original, and be quick because my time is running out."

Somebody suggested to die standing. People usually die lying down on their beds. That is the most dangerous place, because ninety-nine percent of people die on their beds. Beware of the bed! In the night when your wife has gone to sleep, slip down and sleep on the floor. Move into the bathroom, but don't be on the bed. That is the place where death has found ninety-nine percent of its victims. Avoid it!

Somebody said, "This is a little new, but it is not absolutely original because I have heard about a master dying standing -- just one man, but it is still imitating."

Then somebody said, "Then do one thing. Stand on your head; do a headstand -- we have never heard that anybody has done that."

It is very difficult. Even to fall asleep standing on your head is very difficult, because so much blood is running to the head it keeps you awake. Dying is much more difficult. In the night you keep your head on a pillow, so that less blood is reaching the head; otherwise, the blood flow keeps your brain cells awake.

Intellectual people need two pillows, three pillows. Then with great difficulty they can stop the rush of the thoughts. Now standing on the head, so much blood, because of gravitation, goes to the brain that it won't let it fall asleep. Dying will be much more difficult because death is a deeper form of sleep.

But the old man said, "I like that idea. Just be certain that nobody has done it."

All his disciples said, "It is true; nobody has ever done it. You can do it and feel happy that you are dying in an original way, in your own style."

And the old man stood on his head and died.

Then all the disciples became very disturbed. What to do now? They had known about people dying on a bed: you give them a bath, you change their clothes, you take them to the funeral pyre. But what to do with this fellow? -- he is standing on his head. Nobody has died this way, so nobody knows actually what should be done, from where to start.

Somebody suggested his sister. His older sister was also a great master; she lived in a nearby monastery. It was better to call her before taking any action than later on to be condemned for something that you should not have done.

They called the sister and asked, "What are we supposed to do? He has died standing on his head."

The sister said, "He has always been nasty." She was also a great meditator. She came close and told the old man, "Stop all this mischievousness! At least at the time of death, don't be ridiculous. Behave!" And she pushed him so he fell, poor man, laughing.

The disciples said, "This is strange. This old woman is also something."

And she went back, telling him, "Go to the bed and die, just as it is supposed to be done. Just do it properly. I am not going to come again. And you fellows, don't be worried. Whatever way he wants to die, let him die. Just drag him to the funeral pyre."

The disciples said, "It was good we called; he was still alive."

Naturally, it is very difficult to die standing on your head. The poor man tried hard, but could not manage. And finally, because in the East it is not right to disobey elders, he lay down on the bed and died.

Then before dying he said, "This time I am really dying; you can start your ritual."

Still they watched, pinched, took every care because this man was strange. "We thought that he had died before, and who knows, he may still be playing a joke. Death is a joke? We had been always so afraid...." They pinched, but found he was really dead.

Another master before dying told his disciples, "Listen, I have already taken a bath and I have changed my clothes, fresh, new, so you need not... after I am dead, don't try to deceive me. You are my disciples, you have to follow my order. After my death, no bath, no changing of clothes. I have already done it for you."

They said, "Yes, we are all witnesses."

He said, "Then remember, nobody should interfere."

They knew their master; he was such a man that if you interfered, he might open his eyes. He had been beating them his whole life, and they did not want him to beat them again, even after death.

So, they simply followed. And what had he done? -- he had played the last joke. As the fire caught his body -- he had hidden firecrackers inside his clothes; that's why he did not want them to change his clothes -- firecrackers started exploding beautifully all around. And people started laughing; they had never seen such a death.

But the disciples said, "He was a man who could laugh at death because he knew there is no death."

Meditation is the only way to discover your deathlessness.

Then all fear disappears. All other fears also disappear, because they were just offshoots, branches -- maybe gone far away from the roots, but still they were connected with the roots.

Finally you are asking, Subuk, "Why am I afraid to let go into something more powerful than me?" It is the same fear. All fear, *all* is the same. You are afraid of going into something more powerful than you because a dewdrop dropping into the ocean is bound to disappear; it is death to the dewdrop. The more powerful will absorb you; hence, the fear.

But if you know that your life is the greatest power in existence, there is nothing more powerful than it, not even nuclear weapons can absorb it... once you become certain about it, then the dewdrop knows it is

not his disappearance in the ocean, it is the ocean disappearing in the dewdrop. It is the dewdrop becoming as vast as the ocean. It is not disappearance; it is becoming infinite, unbounded.

After Brezhnev's death, the central committee of the Communist Party met to choose his successor. After his unanimous election as general secretary, Uri Andropov, the former chief of the secret police announced: "Very well, comrades, now that you have voted, you may lower your arms and come away from the wall."

This was voting! Naturally, it was unanimous.

Death is such a fear. But if you have just a small glimpse of your own being then even in the Soviet Union death does not happen.

When khrushchev came to power, addressing the first meeting of the Community Party, he condemned Joseph Stalin as strongly as possible. He said, "At least one million Russians have been killed after the revolution by a single man, Joseph Stalin. Thousands are in madhouses; thousands are in jails; thousands are forcibly hospitalized and thousands have been sent to Siberia for their whole lives. They cannot return to Russia, and life in Siberia must be the hardest in the whole world, just to survive."

One man from the back of the meeting said, "Comrade khrushchev, you have been a central committee leader with Joseph Stalin your whole life. Why did you not say it before?" There was great silence.

khrushchev said, "Whoever has asked the question, the question is significant. I am going to answer, but you first please stand up." Nobody stood. khrushchev called three times, "Stand up, so I can at least see your face." But nobody stood, and nobody repeated the question. khrushchev said, "Do you know why I was silent, why you are silent? You know that if you stand up, you will disappear. I knew that if I said anything against Joseph Stalin, I would not see another sunrise again."

Death is such a fear. Even to Joseph Stalin, who was so powerful, death was such a fear that he never allowed his wife to sleep in the same room. Who knows? -- in the night she may make an effort to take his life. Yes, she is his wife, but just being a wife does not mean anything. Everybody is a stranger in this world, and just by going to a registry office you can't become known to each other. He never allowed anybody to be friendly with him. In his whole life nobody ever put their hand on his shoulder. That was not possible. He always kept people far away, following the old rule of Machiavelli, that the most dangerous people to those who are in power are those who are closest.

The vice president is the most dangerous to the president. Because he is so close, the temptation is easy to push this man away in some way and capture the power yourself.

These powerful people like Adolf Hitler or Joseph Stalin or Benito Mussolini are as much afraid of death as anybody else; all their power makes no difference. Only very few people like Gautam Buddha or Bodhidharma or Chuang Tzu have been able to go beyond the fear of death.

You can go beyond....

It is within your power and it is your right.

But you will have to make the small effort of moving from mind to no-mind.

A joke for you to remember at the time of your death...

It seems there was a captain in the KGB, whose stupid son had great difficulty understanding the concepts of the party, the motherland, the unions, and the people.

The captain told the boy to think of his father as the party, his mother as the motherland, his grandmother as the unions, and himself as the people.

Still, the boy did not understand. In a rage the father locked the boy in a wardrobe in the parental bedroom.

That night the boy was still in the wardrobe when the father began to make love to the mother. The boy, watching through the wardrobe keyhole, said, "Now I understand: The party rapes the motherland while the unions sleep and the people have to stand and suffer."

Okay, Maneesha?

Yes, Osho.

The Invitation

Chapter #8
Chapter title: Only unripe mangoes are safe

25 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
IN THE STORY OF THE BUDDHA TWICE SWATTING AN INSECT FROM HIS HEAD, HOW DID HE KNOW THAT HE WAS NOT AWARE THE FIRST TIME, AND HOW CAN HE HAVE NOT BEEN AWARE? I ASK BECAUSE, ALTHOUGH I AM PERCEIVING MYSELF TO BE GRADUALLY MORE AWARE, YET I CANNOT IDENTIFY WHO IS THE PERCEIVER. THE WORST THING IS THAT THE MIND TAKES THE OPPORTUNITY OF RELATIVE SILENCE TO ENTER A HALL OF MIRRORS WITH WATCHERS WATCHING WATCHERS, WHO ARE WATCHING WATCHERS WHO ARE NOT WATCHERS.
BELOVED OSHO, COULD YOU ILLUMINATE OR ELIMINATE ME?

Rashid, both the things are the same: to illuminate you, or to eliminate you. They are two aspects of the same experience.

Without your elimination, illumination is not possible.
You are the only barrier to your own realization.

You have raised a question which has tortured humanity, particularly the intellectual part of humanity, for centuries. In logic it is called infinite regression. But existence is not logical if you remember that, then the problem disappears. If you think that existence is logical, then the problem becomes insoluble.

It is apparently true that you can watch the mind but somebody else behind you can watch you, the watcher. But you can go on and on; there is always somebody behind who is watching. In logic it is an absurd situation.

In simpler terms it is something like God creating the world. Who created God, because without creating, nothing can exist? That was the premise on which God was supposed. How can this whole existence be there without a God creating it? But it creates the same problem: How can God be there without being created? Where are you going to end? Your alphabet will end... A-God is created by B, and B is created by C, and soon you will come to X, Y, Z; and after Z there is nothing except jazz music. The whole long pilgrimage of logic ends in something illogical.

The *very* logical people have never supposed the first God because it is the beginning of a trouble which will never end, and you will get more and more into mud.

But in existence things are different. As far as God is concerned, I cannot say anything -- I have traveled my whole being, and I have not found him anywhere. And all the religions insist that he is within you. I don't know about the without -- it is a vast universe; he may be hiding somewhere -- but as far as my own consciousness is concerned, I am absolutely aware there is no God. And if it is not within my consciousness, it cannot be in any other consciousness either, because the quality of consciousness is the same. Just as the light is the same whether it is in a small candle flame, or in the big sun, or in the faraway stars -- the quality is the same.

You can watch the mind because you are not the mind.
That is the whole reason to watch it:

To become aware that you are separate.

Existentially, no problem arises because you cannot watch this watcher. You have come to the very end of the rope; in the very first step you have completed the journey.

Logically, you can manage to create the problem. Watcher one watches the mind; watcher two watches the watcher number one... and then go on ad absurdum. Don't make it a puzzle. That will be risking your own possibility of becoming aware.

It is not a logical conclusion.

Logic has no dominance over existence.

There is only one watcher; you cannot go behind it. If you can go behind it, then it was not the watcher, it was part of the mind -- mind was befooling you. A part of the mind can watch the other part. But if you have become completely unidentified with the mind and you are simply a watcher -- not a thinker, not part of the mind in any way -- you have come to the end of the rope in the very beginning. There is no beyond it; however you try, you will not be able to go beyond it, you will always remain the same watcher.

It is the experience of the meditators -- they have all tried -- that perhaps behind the watcher, they may find some other watcher. But the watcher as a word creates the problem. It is not *watcher*, it is really *watching*. It is a process; it is complete in itself. You cannot jump out of it and watch it. You *are* it, so you cannot go behind yourself.

It is possible to watch the mind because you are *not* the mind, so you can step back and have a look at the mind. And this stepping back and having a look at the mind, is the greatest transformation that can happen to man. Freed from mind, you are freed from all that was binding, imprisoning, enslaving -- your miseries, your sufferings, your desires, your fears.

The watcher has no disease; the watcher is simply a mirror, reflecting. And the miracle of the process is that the more you become clearly distinct from the mind, the mind starts disappearing. That is the elimination.

Mind exists with your support; it has no source of nourishment other than your support. And the support you can give to the mind is of identity; you have to become one with the mind. Then mind as a parasite goes on living. But the moment you are separate from the mind, the parasite dies. You can see it disappearing just like smoke, into thin air. Only watching remains.

You cannot watch it, you are it.

You know it, but you don't watch it; you feel it, but you don't watch it; you live it, but you don't watch it, because you cannot go behind it. It will be still the same watcher.

It is good that existence is not logical; otherwise there would have been no buddhas, no awakened people. There would have been number one, number two, number three... There are unending numbers, and the whole process would become tedious. But the process does not exist; it is only mind that can create the problem and can stop you from going into existential experience.

So to eliminate you is the only way, Rashid. To illuminate you, to make you enlightened, the only way is to kill you, to kill you as an identity with the mind.

As the mind is left -- like a snake leaves its old skin and slips out of it -- you have done the whole pilgrimage from darkness to light, from the finite to the infinite, from death to deathlessness.

You are asking, "In the story of the Buddha twice swatting an insect from his head, how did he know that he was not aware the first time?" When you have a headache, how do you know? Can you prove you have an headache? It is impossible. That does not mean that headaches don't exist.

One of my teachers, a very beautiful man, an old Mohammedan and a very colorful man... he never married. Once I asked him, "Why did you never marry?"

He said, "I cannot afford my clothes, my beautiful house, and a wife too. Either I can afford a wife... but then there is no house. And I love to have a new suit of clothes every day. He had three hundred and sixty-five suits, so his choice of the same dress came only once in a year, and by that time people had almost forgotten that dress. He lived a very colorful life and was a very loving man.

Before beginning a class, as the school opened, he always introduced himself with the words, "There are a few things you have to remember with me: I don't believe in headaches, in stomachaches, and things like that. Unless you can prove something, don't say anything; just sit and do the work. Don't ask for a holiday because you have a headache."

He was very logical. Either prove... but how to prove a headache? I was wondering what to do with this man, because he is blocking all the avenues to escape from school! And I was rarely in the school; I always had something: a headache or a stomachache -- which are very beautiful escapes; you don't have to prove

them, you have just to say and you are freed. It was going to be difficult with this man -- but I found a way. He had created a mental problem; mind could not solve it. But existence is always available to help you.

Just in front of his small bungalow there were two beautiful mango trees. The mangoes were not ripe yet. Mangoes have to be taken away from the trees before they are ripe because the moment they are ripe, the parrots know before you know. And parrots love mangoes; in hundreds they come. Only an unripe mango is safe! And they were really very big mangoes.

I climbed the tree... because every evening he used to go for a walk. With his colorfulness, beautiful dress, a beautiful staff in his hand, with a beautiful cap... every day everything was new; he even had three hundred and sixty-five beautiful staffs, to go with each suit of clothes. I saw him going out and then I climbed the tree. He used to come back when the sun had almost set, but still there was not absolute darkness; there was still light. When he came under the tree, I hit him with a big mango. An unripe mango hits almost like a rock and he said, "Awk!"

I said to him, "Stop the noise. You will have to prove that you have some pain, some ache in your head."

"You come down first," he said. "Why did you do that?"

I said, "It is in answer to your introduction today. It was the first day of your class. I am a student and I need as many holidays as I want. A headache is one of the best excuses, or a stomachache, and you have blocked those doors. You say, `You can have a holiday if you show me your fever; I can check it. If you have a wound, I can check it. If you have broken your leg, I can check it. But headaches and stomachaches, and like things, I don't believe, so never ask for a holiday.'"

I said, "Now, can you prove that your head is hurting? I know it must be hurting; you know it is hurting, but can you prove it?"

He looked at me and he said, "Listen. It is a compromise with you. You need not say that you have a headache because that will give the idea to others. You simply raise your hand. If you raise your hand I will give you the day free."

I said, "There is no problem. You could have said that before. You could have saved your head from being unnecessarily hit by a mango."

The other students were very troubled, because whenever I would raise my hand, he would tell me to go home and rest. The students thought, What is the communication? A few others tried raising their hands and he asked, "What do you mean by raising your hand?"

They said, "We don't know. But why do you allow one student when he raises his hand? And he raises it almost every day!"

Because the students were continually asking me what was the secret, I said, "That is not possible for me to say, because that is a commitment between me and him. And he is keeping his promise so I will keep my promise."

If you start thinking about this special question of how Buddha became aware of the insect he removed unconsciously by waving his hand... How do you become aware of your headache? How do you become aware of the headache that you had yesterday? Right *now* maybe, but about yesterday's? -- you may be imagining. Do you have any proof that yesterday you really had what you are talking about today? But you know and everybody else knows, because a headache is a common experience.

Awareness, watchfulness, is not a common experience. It can be common; it should be common because that is the only possibility for the liberation of human consciousness. But don't make it a mind problem; otherwise, it will become like the famous puzzle of Bertrand Russell.

I have told you the puzzle...

Once in England, a great mathematician, Godel, was writing a great treatise on mathematics, on the foundations of mathematics. And his assumption was that there is no problem that cannot be solved by mathematics. He had worked almost thirty years for that great book; it was very comprehensive.

Bertrand Russell was also working in collaboration with another mathematician, Whitehead, on a book -- PRINCIPIA MATHEMATICA, the fundamental principles of mathematics -- which would be all-inclusive; there would not be any need for any other book as far as mathematics is concerned.

Both of the mathematicians were of the same caliber, of the same genius. Godel was almost completing his treatise, because he was an older man than Bertrand Russell. It was almost a thousand pages of complicated argument to prove mathematics is the fundamental science and the only science which has no flaw.

Just at that time, when he was going to give it to the publisher, Godel received a letter from Bertrand

Russell. Bertrand Russell had himself received a letter, from the librarian of the British Museum -- he had received a few letters. The British Museum was ordered by the government to compile catalogs of all the libraries of England. So they ordered all the libraries to compile catalogs of all their books. And they should compile two catalogs; one they should keep in the library and the other they should send to the British Museum. Then the British Museum would compile a final catalog in which all the books of the country, including the British Museum, would be included. They would make two catalogs: one would remain in the British Museum and one would go to the Ministry of Education from where the order had come.

A few librarians became puzzled about something like your question. When they compiled the catalogs, one remained with them and one was going to the British Museum. Now the problem was whether to put that catalog also in the catalog -- because it was a book in the library -- or to leave it out. Both seemed to be not right. How can you put the catalog itself in it? And not to put it in means you are leaving one book in the library without being cataloged.

So they wrote questions to the librarian of the British Museum. He himself was puzzled by the same problem: whether to put the final catalog also in the catalog... which looks absurd because a catalog is for other books, not for itself. But there was this final catalog in the British Museum which remained uncataloged, so rather than sending it to the Ministry of Education, he sent the question to Bertrand Russell, knowing that he was a great mathematician. And he *was* a great mathematician, so great that I don't think anybody reads his book. The book is so complicated that just to prove that two plus two is four, he devoted two hundred and fifty big pages. All the complicated arguments... you cannot even think to write one page about the simple subject, two plus two is four.

But when he received the letter from the librarian, Bertrand Russell was puzzled. What to do? Just then he remembered: Old Godel thinks that everything can be solved by mathematics. It is better to send it to him.

He sent him the puzzle, saying "What do you suggest? According to you, every problem can be solved and it is a mathematical problem."

Godel thought over it, but could not find the way. And because he could not find the way, he did not publish his book. He said, "If I cannot solve a simple puzzle, on what grounds can I claim that mathematics is capable of solving every problem?"

You are saying: one can become aware, and one can become aware of one's awareness. Or one can become aware of one's unawareness and then can become aware of one's awareness of unawareness -- but where it will lead?

In existence there are no problems.

Mathematics is only an extension of logic. If the question had come to me and not to Bertrand Russell, I would have simply said, "A catalog is not a book." And it is finished.

You are required to compile a catalog of books in your library and a catalog is not a book. That's all that is needed: a definition. A catalog is simply a catalog of other books, but the catalog itself is not a book because it deals with no subject; neither is it philosophy, nor is it logic, nor is it mathematics, nor is it physics. It has no subject matter; hence it is not a book. So there is no question of including it. Once you think of including it, the problem is arising because you have not defined what a catalog is. Neither Bertrand Russell nor Godel thought of the possibility of defining it as a catalog, not as a book. That would have solved the whole thing. But they were more interested in the puzzle and the possibility of its mathematical solution.

Awareness to me is not a puzzle.

It is not even part of any philosophy.

It is an existential experience.

Just become aware of the mind and then try to become aware of awareness, and you will fail. If you can become aware of your awareness, that will prove that the first awareness was not awareness, it was part of the mind. Once you are aware you have come to the dead-end. Your journey is complete.

You say, "... although I am perceiving myself to be gradually more aware, yet I cannot identify who is the perceiver." You cannot. It is not in the nature of it to know the ultimate. You can *be* the ultimate, but you cannot be the knower of the ultimate; otherwise, there will be a division between the knower and the ultimate.

The ultimate is the situation where knowing and knower dissolve into each other and become one, where the knower is the known. In J. Krishnamurti's words, "Meditation is when the observer is the observed." All distinctions disappear.

So remember Bucy's Law: Nothing is ever accomplished by a reasonable man.

One needs to be a little unreasonable too. It brings great joy and spice in your life, being a little unreasonable. A reasonable man is simply flat.

And existence is not reasonable at all; it is simply there without any reason. If it were not there you could not have complained. If it is there you cannot explain why it is there. It is simply there.

Irving Levensky was asked by his wife to buy a chicken for Saturday night dinner. He bought the chicken and was on his way home when he remembered that he didn't have his house key and his wife would not be home for hours.

He decided to pass the time by going to a movie. In order to get into the cinema, he stuffed the chicken into his trousers.

He sat down and began watching the movie. It fascinated him so that he didn't notice the chicken sticking its head through the fly of his pants.

Two women were sitting next to him, and one of them nudged the other. "Look," she said, "look at that thing there sticking out of the man's pants."

The other replied, "If you've seen one, you've seen them all."

The first one said, "Yes, but this one is eating my popcorn."

Existence is very absurd.

BELOVED OSHO,
HOW CAN WE KEEP THE MOST BEAUTIFUL GATHERING OF REBELS AND SEEKERS WHO EVER EXISTED ON THE EARTH FROM BECOMING AN ESTABLISHED SOCIETY?

Prem Dipamo, the authentic rebellious man has no such problem; he never becomes part of any establishment.

There was a very unexpected experience in the communist revolution in Russia. When the revolution happened, that was in 1917, a great uneasiness was felt in the revolutionaries. The topmost revolutionaries, Lenin, Trotsky, and their colleagues, were all in a strange situation, and one man, Joseph Stalin, took advantage of their puzzled state.

Stalin was not a revolutionary, he was one of the great establishment makers. Just to create the establishment -- because the country was in a chaos after the revolution; there was no order, no law -- the idea of the revolutionaries was to have individuals as free as possible, teach them to be responsible so there would be no need of law and no need of the law-establishing agencies of the police, the court, the judges.

Lenin was also of the opinion that marriage should disappear, because it is one of the fundamental establishments. All other establishments use it as their foundation. But when they were not in power, it was easy to think such things; when they came into power, then the real problems were there.

Leaving individuals free, society was becoming full of crime. Responsibility was not arising, because responsibility is not just an idea -- unless one is alert enough, meditative enough, silent enough, to take all the responsibility of his life and not to disturb, not to interfere with anybody else's life, it is very difficult.

It is well known, but not well established, that Lenin, the head organizer of the revolution, was poisoned by the secretary of the party, Joseph Stalin. But the poison was given very slowly, over a long period of time of two years. Krupskaya, Lenin's wife, has written that it was absolutely certain that he was being poisoned because she was not allowed to change the doctor -- the doctor was appointed by Joseph Stalin, was in his service. He was not treating Lenin, he was simply poisoning him slowly.

Krupskaya could see -- she was an intelligent woman -- that instead of getting well, he was getting worse. The more the treatment, the more he was drowning -- something was wrong. Why this insistence that the doctor should not be changed when the doctor is not succeeding in curing him? It was a natural question that the doctor should be changed.

Trotsky was the foreign minister in the new government of the revolutionaries, but he was as authentic a revolutionary as Lenin. He wanted no ranks in the army -- somebody lower, somebody higher. Everybody should be equal: "We are creating a society of equality; at least the government should give proof to the society that the people who belong to government are equal in rank."

But the generals were not ready to be equal with ordinary soldiers. It is a childish game in the world, but even childish games are played by your oldest people. Just having a few colored stripes on your coat makes people feel very special; one color more added and they rejoice. It seems children are growing old certainly, but they are not growing up; they are not becoming intelligent.

So all the generals of the armies were against Trotsky, and Joseph Stalin was naturally in conspiracy with all the generals. They were all agreeing with him because he was going to keep them on as great generals, marshals, colonels, all the categories. He was going to give them more power.

So naturally they conspired with Joseph Stalin, and Trotsky had to run away, out of the Soviet Union -- and he was the defense minister; he was the head of all the armies. And he was also the foreign minister, because he was the most educated, most intelligent person of all the revolutionaries. Lenin was a great organizer, but was not a great intellectual or a great orator. He was number two, in that sense, to Trotsky.

Joseph Stalin's professional murderers followed Trotsky. He was killed in Mexico, and killed very brutally with a hammer on his head, and in a very strange situation. He was writing the biography of Joseph Stalin... because Stalin was destroying the whole revolution; he was not a revolutionary.

Trotsky has written a tremendously insightful, very big, biography. He was completing the last page, and as he had put the final full stop -- that was the moment; it is just a coincidence that he was looking at the last line, finishing it -- the hammer came down on his head, and his head was broken into pieces.

His blood is splashed all over the last page of his hand-written biography. It is still in a museum in Mexico, on exhibition. It is one of the great biographies, and written by an enemy. Trotsky and Stalin were enemies, enemies in the sense that Joseph Stalin was never a revolutionary. All he wanted deep down was to replace the czar and become a czar himself -- and he became it. He became the worst czar that has ever existed.

In Russian history the worst czar was Ivan the Terrible, but he was nothing compared to Stalin. He poisoned Lenin, he killed Trotsky, and he went on killing other great revolutionaries. He was satisfied only when all the great revolutionaries who were responsible for the revolution were finished. He replaced them with people who wanted law and order, and society and organization. He created the greatest establishment *ever* created, and with such strength that the whole country became a concentration camp.

It is very difficult for rebels and seekers to remain rebels and seekers. They will be rebellious even if the revolution has happened. Any revolution is bound to create another kind of establishment, and the authentic rebellious man will again revolt, revolt against the revolution he himself has created but had never thought would become an establishment. The authentic rebel never becomes part of any establishment.

The problem is that the rebels are very few, and the retarded masses are so many that unless every individual is a rebel, an establishment is bound to follow. The rebel is bound to fight against his own revolution, which is turning into a new establishment. Up to now no revolution has been able to succeed because the moment it succeeds it starts becoming another establishment. The people who had power change, but the people who come in their place are more powerful. And it is more difficult to change *them*, because they know all the strategies that they have used in changing powerful people. So they will not allow any of those strategies.

For seventy years in Russia there has not been a single rebel, because you cannot just become a rebel in a single moment. To be rebellious needs a certain understanding, a certain alertness, a certain unprejudiced mind. Russia is the only country in the world where revolution is impossible, and this is a very strange situation. It is the country where revolution succeeded on a great scale. But the moment it became a success, suddenly the water turned into ice; it became the establishment. And the rebels who are authentic cannot be tolerated anymore by the same group who changed the whole society.

Stalin was afraid of Trotsky, he was afraid of Lenin. They had to be finished because they were people who would risk everything, but would not drop their rebelliousness; they would not become a new establishment.

What you are asking for, Dipamo, is a society where everybody is so aware that no law is needed; where everybody is so peaceful that no police are needed; where everybody is so loving that rape and murder and heinous crimes become impossible; where everybody is unrepressed, uninhibited; where everyone has lived his life according to nature. There will be no need of any establishment; government will only be a functional entity like the post office, or railway trains.

Who cares who is the postmaster general? Have you ever heard? No speech, no photograph is ever published in the newspapers about who is the postmaster general. He is managing a great complex, but it is only functional.

Governments should be functional, they are servants of the people. But through the establishment, through power, they become the masters of the people. And very retarded people, when they become masters, destroy all that is delicate, all that is beautiful, all that is great.

But you can be a rebel even in a society which wants you to be part of the establishment. Don't compromise. Even life itself is a lesser value than your individuality and your rebelliousness.

Your rebelliousness is your very spirit.

You are truly a man only when you are rebellious, when you can say no to anything that goes against freedom, that goes against man's dignity. When you are ready to go to the gallows without any grudge, because you are sacrificing yourself for something far greater and more beautiful -- for freedom, for individuality, for expression, for creativity; you are sowing seeds for future generations -- you will not be sad. You will be immensely happy that you have not been forced to become a slave; that rather than being enslaved, you preferred the gallows.

Unless in this society a person is ready to choose crucifixion rather than consolations, medals, and Nobel Prizes... only such a man can be a rebel and can be truly spiritual. We hope that one day there will be a society where everybody will be so rebellious.

But rebellion does not mean reaction or destruction; rebellion means your highest flowering of consciousness. Unless rebellion brings enlightenment to you, you cannot save it; you will have to compromise. And to compromise is to lose your self-respect, is to lose your dignity as a man.

Up to now the society has lived under a false idea that people are free. Nobody is free; there are a thousand and one ways to enslave you. Only very rarely have a few people risked everything and remained individuals even at the risk of death -- but they are the very salt of the earth. They are the people who have maintained humanity's evolution. Evolution depends on only a very few people; they can be counted on your ten fingers. Others live a life of middle-class comfort, and for that comfort they sell their souls in the marketplace.

Dipamo, you are asking, "How can we keep the most beautiful gathering of rebels and seekers who ever existed on the earth from becoming an established society?" If people are really rebels, not just because of their minds but because of their meditation, then there is no problem. With Gautam Buddha there were ten thousand meditators; there was no establishment. Nobody was higher, nobody was lower; nobody had to be ordered. Even Gautam Buddha has never ordered anyone to do a single thing; he simply shared his vision. It is up to you whether to participate in that vision or not. That is going to be your decision, and that is going to be your responsibility.

Freedom brings responsibility.

Those ten thousand people around Gautam Buddha lived a rebellious life; they renounced society. People think that all the religions of the world have renounced society for the same reasons; that is wrong. Except Gautam Buddha, all other religions have renounced the world to gain something in the other world. It is not renunciation; it is pure business, almost a lottery, because here you lose very small things, and there you get a millionfold reward in paradise.

Here you lose a woman who is just a pain in the neck; there you get hundreds of beautiful young women who always remain young, who don't perspire, who don't use deodorants, who have a natural perfume arising out of their bodies; their age is fixed, they have not gone beyond sixteen. For millions of years they are just sixteen. It is perfectly good to renounce a wife here who is nothing but a trouble, in the hope of getting beautiful women there.

I have heard that when Muktananda died, one of his disciples was so devoted to him that he could not live another day -- the next day he also died. Naturally, the first thing was to look around for where his great master Muktananda was.

He was very much ashamed to see that he was lying down under a beautiful tree -- flowers were showering from the tree and Muktananda was lying down naked with a beautiful woman. As he came closer he said, "My God. He was always against pleasures, but perhaps this must be a reward for his great celibacy." Coming closer he saw that it was nobody other than the great film actress, Marilyn Monroe. He fell to the feet of his master and said, "My master, I always knew you would be greatly rewarded."

Monroe said, "You idiot! You don't understand anything. I am not his reward; he is my punishment!"

But people are hoping. Only Gautam Buddha has not given a hope for the future life to his disciples. He has given them the whole kingdom of the present, not of the future. And their renunciation of the world is not *against* the world. He is the only one who has renounced the world, and his followers have renounced

the world, not against the world but against the establishment of the society. They have created a gathering of rebels with no order, with no system except their own consciousness, their own conscience.

He was working on those people to be deeply meditative. Then there is no need of any establishment. You *always* do the right thing; you cannot, even if you want to, do the wrong thing. You don't need any supervision, you don't need somebody to keep you within the law. Once you have learned the law of love, then all other laws are of no use to you.

Gautam Buddha pulled them out of society for the simple reason that in society they will have to compromise; their consciousness is not so strong that they can remain without compromise.

I don't want my people to leave the world, because twenty-five centuries have passed since Buddha, and it is time that people should be strong enough in their awareness so they can remain in the society without compromising. Although it is far more difficult, it is a great challenge to live in society and not be part of it, to live in society but not allow society to live in you.

That's my special contribution to the religious experience and to the rebellious human beings. In the past they used to escape out of the establishment, but that shows cowardliness, fear. Be in the society and live according to your own consciousness, whatsoever the consequences. It is better to suffer those consequences than to escape and show your fearfulness, because fear cannot allow you to rise to your ultimate height. The society can be used as a fire test of whether your rebellion is just a mind game or it is a spiritual growth. Those who are rebellious because of their spiritual growth don't have to fear that they will become part of established society.

Moishe Finkelstein, a tailor from a small Ukrainian village, applies for membership of the Russian Communist Party in Kiev.

"Who was Karl Marx?" asks the Commissar.

"Never heard of him," replies Moishe.

"Who was Joseph Vissarionovich Stalin?"

"Never met him," answers Moishe.

"Who was Vladimir Ilyich Lenin?"

"Can't say I recall the name," replies Moishe.

"Mr. Finkelstein, are you taking us for idiots?" asked the irritated Commissar.

"No," replies Moishe, "Do you know Irving Levensky?"

"Never heard of him," replied the Commissar.

"So, do you know Bernie Heikleman?" Moishe asked again.

"No," was the reply.

"So you know Hymie Goldberg?" Moishe asked again.

"I don't know who you are talking about," replied the irritated Commissar.

"Well," says Finkelstein, "that's how it is -- you have your friends; I have mine!"

And this is how the compromise goes on happening in everybody's life....

The out-of-work actor came home to find his house in a shambles. Lamps were knocked over in the living room, drapes were torn, and in the bedroom the bedspread was ripped and the sheets torn. On the bed lay his wife, badly beaten and bruised, sobbing her heart out.

"What happened? Who did this to you?" raged the actor.

"I... I fought as long as I could, but he was too strong," wailed the wife. "He... he..."

"Who?" rasped the actor. "Tell me and I'll find him and tear him limb from limb."

"It was your agent," said the wife. "He came while you were out."

"My agent?" the actor brightened. "Tell me, quickly, does he have a part for me?"

He has forgotten everything. Out of employment, you cannot fight with your agent.

In life, you go on compromising without knowing, not only with the society but even with your family. Even the people you love demand compromise. Nobody likes the individual; everybody wants to overpower you, to dominate you.

The husband wants to dominate the wife; the wife in her own ways tries to dominate the husband. The parents dominate the children; the children also in their own way dominate the parents. It is a constant struggle going on in multiple ways, where nobody is allowed to be just himself, where to be oneself is a crime.

But to accept the challenge and to remain yourself, in spite of all the odds, is a great joy. To keep your individuality intact, undamaged, in a society where everybody is trying to dominate you... I don't think it is good to escape from such a society. In the Himalayas, in deep forests, you may think you are yourself -- but that is a false notion, because there is no context in which you can put it to the test.
The society is every moment a test.

And here, to be just yourself, not out of arrogance, not out of your egoistic feelings... Those people who are arrogant will have to compromise, because there are more arrogant people. Those who are egoists will find sooner or later somebody else who can crush them.

There are different kinds of powers. People slowly, slowly learn not to stand erect, but they start crawling on the ground. In this society, to remain erect and yourself -- without arrogance, without ego, but just out of your silence, just out of your awareness -- is a tremendous experience and experiment.

I have lived life the way I wanted; it was difficult but it was immensely rewarding. It gave me the feeling that although society may be powerful, if you have guts no power can enslave you. They can kill you, they can destroy you, but they cannot enslave you. And to be destroyed is not undignified; to be killed is not against your individuality, against your dignity, against your pride. In fact, these sacrifices will make you more and more authentically yourself.

Deep down, if you are a meditator, you know your body can be taken away but your being cannot even be touched -- your immortality is sure. Hence, I am adding to rebelliousness a new phenomenon. There have been meditators, but they escaped from the society, and there have been rebellious people who were destroyed by the society. I am bringing two very great qualities together that the world has not known before: the meeting of rebelliousness and meditativeness, the meeting of rebelliousness and religiousness. To me, rebelliousness and religiousness are two sides of the same coin.

There is no need to be afraid because there is nothing that can be destroyed in you. And that which can be destroyed will be destroyed whether you are in the Himalayas, or hiding in the monasteries. The body is going to be destroyed, so there is no need on the part of the body, on the part of the mind, to be ready to be enslaved. This happens because you are not aware of anything more than the body-mind structure. My effort is to make you aware of your immortality.

Once you have tasted the very source of your life which is eternal, then nothing can make you do things which are not in tune with your own being. You will say yes only when you feel that this yes is not the yes of a slave but a man of freedom. You will say no if you see that saying yes will be only falling into slavery. But this is possible only if you become aware of your being.

The old rebels were only intellectually rebellious. My rebel has to be spiritually rebellious, and that makes a tremendous difference. The intellectual rebellion is superficial and can be purchased, but the spiritual rebellion is not a commodity in the market; you have transcended the world.

I don't want you to escape the world, I want you to transcend the world -- living in it, going through all the fire because you know nothing can destroy you. This certainty can create a gathering of rebels without any establishment.

And if any functional kind of mechanism is needed, that is not a problem. Where there are so many people, something functional will be needed, But remember it is functional, it does not give you any status. A prime minister or a president of a country are nothing more than functional entities; they have a utility but they don't have any status.

Real status comes only from your realization of yourself, not by sitting on a golden throne. If people bow down to you, remember they are bowing down to the throne, not to you. Tomorrow somebody else will be there. Yesterday there was somebody else and people were bowing down.

I have heard it happened in Jagannathpuri...

It is one of the Hindu religious cities, and it has a great chariot, very ancient, dedicated to God. *Jagannath* means God, the lord of the world. Once every year, the chariot goes through the streets and millions of people gather. Once it happened that a dog was going ahead of the chariot, and thousands of people were falling on the ground, touching the earth. And the dog said, "Great, I must be someone very special!"

Millions of people, but all your presidents and all your prime ministers are in the same position as the dog. People are respectful towards them, not because of them -- once they are out of power, nobody even remembers them.

Before the Russian revolution, the prime minister of Russia was Kerensky, one of the great powerful

men in the world, because Russia is one-sixth of the whole world; it is one of the greatest countries. Kerensky was so powerful, but the revolution disturbed everything. The whole family of the czar was killed. Not even a six-month-old baby was left. Kerensky escaped, and for almost fifty years nobody heard anything about him. In the beginning, for three or four years, people thought, What has happened? But then the people forgot.

In 1960, Kerensky died in New York; he had been running a grocery store for all these years. He lived long, he was a hundred years old when he died, but he had changed his identity. And running a grocery store... nobody even bothered who he was.

These so-called powerful people don't have any power. There is only one power, and that comes from within.

Any power that comes from outside is not yours.

As it has come, it will be taken away. So if you are intelligent you will not think yourself anybody special; you are just functional.

In a society of greater consciousness, more intelligence, government will become just a small functional order, it will not be an enslaving mechanism. On the contrary, it will help individuals to become more sharp in their intelligence, deeper in their meditation, and flowering in their enlightenment with great grace.

Only this kind of evolution in consciousness, which *is* going to happen... Perhaps we are born in the right age when the transformation is going to happen, because the situation is such that either the whole of humanity will die, or it will have to change. And I don't think anybody wants to die.

The only alternative is to be more conscious, more alert, more alive, more loving -- and create a new world with a new man, bring a new dawn to humanity.

Okay, Maneesha?

Yes, Osho.

The Invitation

Chapter #9

Chapter title: Who is this man osho?

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BELOVED OSHO,
MY FRIEND, CHINTAN, IS JUST STARTING SIX MONTHS OF HEAVY CHEMOTHERAPY. YOU HAVE ALREADY SENT HIM SUCH BEAUTIFUL MESSAGES FOR HIS MEDITATION WHILE PASSING THROUGH THIS.
NOW, OSHO, DO YOU HAVE SOME JOKES FOR HIM TOO?

Prem Garima, Chintan is certainly passing through a difficult stage, but everybody has to finally pass through the difficult stage of death.

Only a meditator is capable of passing through it as if it is a joke. He can pass through it laughing and singing, because he knows that the fire cannot burn and the death cannot destroy him.

There is no sword that can cut him.
He belongs to the eternal life.

Once a small glimpse of the eternity is achieved, there is no life which can be destroyed by anything. It can be removed from one form into another, but death cannot do more than that -- just the changing of the house.

To the non-meditator death is the end, to the meditator, a beginning. It is a new beginning, a fresh beginning, freed from the old rotten body, the old mind. It is a resurrection; every death is a resurrection. But if you don't know it, you will die unconsciously without experiencing the beauty of resurrection.

If you can die consciously, death is only a door into a new life on a higher plane. But to die consciously, one has to live consciously. You cannot manage to die consciously without a long, meditative, conscious life. Only a conscious life is rewarded with a conscious death -- it is a reward, but only to the conscious man. To the unconscious man, it is the end to all his efforts, ambitions, desires. There is only darkness ahead, not a single light and no possibilities left.
Death simply takes away the whole future.

Naturally, the unconscious man is immensely afraid and deeply trembling, knowing that death is coming closer every day. Since your birth the only thing that has been certain is death; everything else is uncertain and accidental. Only death is not accidental; it is an absolute certainty. There is no way to avoid it or dodge it. It will catch hold of you in the right moment at the right place.
I have always loved the beautiful Sufi story...

A king dreams in the night that a dark shadow is putting her hand on his shoulder. He looks back. He is horrified. It is just a dark shadow, but the shadow speaks and says, "There is no need to be worried. I have just come to inform you -- it is not routine; you are a great king; it is an exception -- otherwise I never come to inform anybody. I come without any information."
The king said, "But who are you?"

The dark shadow laughed and said, "I am your death, and be prepared. Tomorrow, as the sun will be setting, I am going to come to you."

Naturally, this nightmare woke him up. Even after he was awake, knowing well that it was only a dream, he was trembling and perspiring. And his heart was beating so loudly he could hear it himself. He immediately called the council of all his wise men, and particularly the royal astrologers, prophets, and told them the dream. He asked them the meaning of it -- is it true that death is going to happen? The astrologers may be able to figure it out.

The wise men, the philosophers, the astrologers, the prophets, all started arguing about the dream. Perhaps it was the first dream analysis! But they could not come to any conclusion, just as they cannot come to any conclusion today. All the dream analysts, the so-called psychoanalysts, differ in their interpretations. You take the same dream to all and you will get different conclusions about the dream. You will be more confused than ever.

And so was the situation of the king from the middle of the night till the morning; he became more and more confused because everybody was saying something different. And when the sun started rising, the old man who used to serve the king... He was not only a servant, he had helped the king from his very childhood. He had taken care of him, because his mother had died and his father had appointed the man to take care of the child because he was his most trustworthy bodyguard. So the king respected him almost like his father.

The old man said, whispered in his ear, "These great thinkers and philosophers and astrologers have argued for centuries and they have never come to any conclusion; do you think they will come to any conclusion within twelve hours? Forget it; that is not possible. These are the people who know only how to argue; they never come to any conclusion. They argue well but the question is not the beauty of the argument, the question is what is the conclusion of all your philosophies? There is no conclusion at all. No two philosophers agree with each other."
The king asked him, "Then what do you propose?"

He said, "My understanding is let them discuss; there is no harm. But you take our fastest horse and get away as far as possible from the palace. It is dangerous to be at this place, for at least the coming twelve hours. After the sun has set, you can start turning back, but not before that." It looked practical. The old man said, "These people can go on arguing; there is no need to stop them. If they come to any conclusion, I will follow you immediately. The best way is towards Damascus, another capital of another kingdom. So I will know where to find you, to give you their conclusion. I will come behind you."

The king was convinced by the old man. He left all those great philosophers discussing, and slipped quietly out of the palace with the best horse he had. The whole day the horse was running as fast as possible. They did not stop to eat or even to drink water. It was not a time to think of water or food. And the horse seemed to be in a certain understanding that it was a very critical moment for his master.

They reached near Damascus, just outside the city, as the sun was setting. They stopped in a mango grove and as he was tying the horse to a tree, he patted it and he said, "You prove to be a great friend. You have never run so fast before; you must have understood my situation. And we have come hundreds of miles away."

As the sun was setting he immediately felt the same hand on his shoulder from behind. The shadow was there and said, "I also have to thank your horse. I was worried whether you would be able to reach this place at the right time or not. That's why I had come to inform you. This is the place destined for your death, and your horse has brought you right on time."

Whether you run or you stay it doesn't matter death comes. Death has started coming closer to you from the very moment you were born. In what form it comes does not matter.

Bertrand Russell has said that if there were no death in the world, there would have been no religion. He has some great insight there: without death, who was going to bother about meditation? Without death, who was going to bother to know about the secret mysteries of life? One would have remained always concerned with the mundane and the worldly. Who would have turned inwards? There would have been no Gautam Buddha.

So death is not just a calamity, it is a blessing in disguise. If you can understand, if you have this much intelligence -- that after birth, death is approaching every moment closer -- you will not lose your time in trivia. Your priority will be to know what this life is before it ends: Who is living in me? What force? For every intelligent man and woman this is the priority. Everything else is secondary to knowing oneself.

Once you know yourself, there is no death.

Death was only in your ignorance.

In your meditative consciousness, death disappears just as darkness disappears when there is light brought in. Meditation brings the light in, and death is found to be the greatest fiction. It appears only from the outside that somebody is dying. From the inside nobody has ever died, and that is where your life source is.

Chintan is taking his death very joyously, very peacefully. He will die consciously. He is giving every indication that death cannot make him unconscious, cannot knock him unconscious. He will retain his consciousness, and he will have a laugh as he will be dying, because the whole world is living in an illusion.

Life is neither born nor dies.

It has been before birth; it will be after death. Birth and death both are small episodes in the eternal stream of consciousness and light.

Garima, you are asking for some jokes for him....

Giovanni bumps into his friend Alfredo on the streets of Rome, and notices that his friend is looking very depressed.

"How was your holiday in-a Miami Beach?" he asks.

"Mama mia," replies Alfredo. "It was-a terrible. I go-a to Miami and check into-a bigg-a hotel. In-a the morning I go down to eat-a breakfast. I tell-a the waitress, `I wanna two pissis-a toast.' She bring only one piss. I tell-a her, `I want *two* piss.' She say, `Go to the toilet.'

"I say, `You no understand, I wanna two piss on-a the plate.'

"She say, `You better no piss on da plate, you sonna va bitch.' I don't even know the lady and she call me sonna va bitch!

"Later I go eat at the bigga restaurant. The waitress brings me a spoon and knife but no fock. I tell-a her, `I wanna fock.' She tell me, `Everyone wanna fuck.'

"I tell her, `You no understand. I wanna fock on-a da table.'

"She say, `You better not fuck on-a table, you sonna va bitch.'

"So I go back to my room in-a hotel and there is no shits on-a my bed. I call the manager and tell-a him, `I wanna shit.' He tell me to go to the toilet. I say, `You not understand. I wanna shit on my bed.'

"He say, `You better not shit on-a bed, you sonna va bitch.'

"I go to the check-out desk and the man at the desk say, `Happy Holidays, Peace to you.'

"I say, `Piss on you too, you sonna va bitch, I gonna go back to Italy.'"

Just tell Chintan: Avoid Italy and go anywhere else.

BELOVED OSHO,
YOU SAY EVERYBODY IS BEAUTIFUL. CAN YOU TALK ABOUT THE BEAUTY OF RONALD REAGAN?

Prem Samarpan, everybody is certainly beautiful. When I say this, I mean potentially, I do not mean actually. If actually everybody was beautiful, this world would have been a paradise.

Potentially everybody is beautiful -- yes, even Ronald Reagan. But the actuality is what matters. Actually, he is the ugliest man today, Adolf Hitler number one. Kaddafi has called him "Adolf Hitler number two." I made a statement that Kaddafi should correct his statement. He is not Adolf Hitler number two, he is Adolf Hitler number one. The real, poor Adolf Hitler, has become number two.

Adolf Hitler had very little power. Ronald Reagan has millions of times more power, and he is as fascist and as fanatical as any Adolf Hitler. This is the actuality.

Everybody is beautiful but everybody does not prove to be beautiful, because very few people attain to their potential; they go astray. They don't grow to be what they were born to be. They grow in an insane society and naturally, learn the whole art of being insane. Because here, whoever is more insane will be the winner.

The sane person will stand out of the race. And the insane will not take any note -- whatever happens to him or to others, and whatever the cost, he is going to be on the top.

Your presidents and your prime ministers are your most insane people. Their right place is in madhouses, but they are ruling the whole world. In three thousand years they have managed five thousand wars. And the insanity has gone on growing; it has not been stable. Today it has reached its peak, and Ronald Reagan is standing on almost an Everest of nuclear weapons, ready to destroy the whole of life on this beautiful planet.

Hence, I have to make this strange statement: I love him; I respect him as a human being if he comes back to sanity... but he is going more and more insane and senile. Retarded, he has always been. It would have been perfectly good if he had remained in Hollywood as a cowboy actor. But when he became the president, he started behaving in the same way as if he was acting in a cowboy film.

It is real life; it is not a film, but he has not been able to assimilate the fact.

When he became the president, he came to the White House with his only friend, a chimpanzee. Now, if you cannot find any friendship in human beings and you find friendship with a chimpanzee, it shows something about you. It also shows something about the chimpanzee -- that he is an intelligent fellow.

On the first day they had both gone for a walk on the beach. An old drunkard watched these two fellows. He could not believe it and he could not resist the temptation either. He went close to them and said, "Mr. President, it does not look right to have a chimpanzee as your friend. It is humiliating to the whole of America."

And as Ronald Reagan was going to say something, the drunkard said, "You shut up -- I am talking to Mr. President."

This man Ronald Reagan has gone completely astray, and he is now the most powerful man. In the hands of a great insane person is so much power that you are living moment to moment in tremendous risk. He can blow up the whole earth just by pushing a button, and I don't think that he will hesitate to do it.

His fanatical and fascist mind is capable of doing any idiotic thing. He has behaved with me, with my people, with the commune -- a group of meditators in a desert, just five thousand people in a vast desert of one hundred and twenty-six square miles, far away from any American town, at least twenty miles away from any town... He became so much interested in destroying the commune -- which had not done any harm to him, or to his country -- just because he could not tolerate a peaceful commune, joyous and happy and celebrating.

Hundreds of news media people and visitors from all over America had started coming to see what was happening: how in five years we had transformed the desert into a beautiful oasis. My garden alone had three hundred peacocks, and the commune had almost two or three thousand deer. It was such a dream come true.

As the news started spreading in America, Ronald Reagan began to fear that people would ask: If these people can turn even a desert into an oasis and can live so beautifully and so peacefully, with no court, with no law, with no government, why should the richest country of the world not live as peacefully and as joyously and as lovingly?

Why should there be thirty million beggars on the street in America? And we had absorbed a few hundred beggars into our commune. Those beggars could not believe it when we behaved with them on equal terms. They wrote letters to me saying, "For the first time we have recognized that we are also human beings. You have given us dignity and respect; otherwise, we had been treated almost like dogs, stray dogs."

Ronald Reagan and his government became absolutely antagonistic for the simple reason that we were so successful in creating a utopia. He could not tolerate us; he destroyed the commune. He had the power; he arrested me for no reason. He fined me sixty lakh rupees for no crime, and after that I was deported from America and the commune was crushed. Now, where there were five thousand people living, and where every year on festival days for one month, there used to be twenty thousand sannyasins -- a great festival of love and joy and meditation and silence and creativity...

After I was out of America, his own U.S. attorney gave a statement in a press conference that they had no evidence against me of any crime; hence, they could not send me to jail. Moreover, they did not want to make me a martyr. That shows their deep desire -- they wanted to kill me, but they prevented themselves because that may have strengthened the sannyas movement around the world. Thirdly, he said, "Our priority was just to destroy the commune and not allow Osho into America for fifteen years."

I was not thinking that they would continue their harassment, but even today that harassment continues. They have forced all the governments of the world to pass laws so that I cannot enter -- not only America, but any country in Europe. Now this is absolutely criminal. Wherever I was, he forced that government to deport me.

Just the other day I found out that one archbishop of Greece has been caught at the Paris airport, hiding a large amount of heroin in his religious paraphernalia. I was deported from Greece and I was just a tourist. I was going to be there for only two weeks more; I had already been there two weeks. I was deported on the demand of the archbishop, the highest authority of the Greek Orthodox church, on the grounds that my presence in Greece will destroy its tradition, will destroy its religion, will destroy its morality.

I could not believe that we are living in the twentieth century. I had not even left my house, the compound. And if a religion, a morality, a church, twenty centuries old -- because the Greek church is the oldest church as far as Christianity is concerned -- can be destroyed by a tourist in two weeks' time, is it worth saving?

But the force behind was Ronald Reagan. In Uruguay I was given a one-year resident's permit. The president was interested in me. He had been reading my books and he was very happy that I had come to Uruguay. That would open the door of Uruguay to international visitors, sannyasins. It is a poor country and it would be an economic help to the country. It is a beautiful country, a small country.

But as I was given the one-year resident's permit, immediately, special agents from Ronald Reagan arrived. And Ronald Reagan himself phoned the president of Uruguay, saying, "Osho has to be deported within thirty-six hours. You have a choice: If you want to keep him in Uruguay, you can, but then you have to return all the money that has been given to you as loans in the past; that comes to billions of dollars. And the money that you are going to get in the coming two years, which also comes to billions of dollars, will be canceled. You can choose."

The secretary to the president of Uruguay told me, "I have seen for the first time, tears in the eyes of the president, and he said, `Osho's coming to Uruguay at least has made one thing clear to us, that we are living in an illusion that we are independent. We are not even free to accept a guest in our country. Now America is blackmailing us. They know that we cannot pay all the loans; we don't have... and we cannot afford to have the future loans withdrawn because all of our plans for the coming five years will have to be dropped. Our whole economy will collapse.'"

He agreed, "I will send Osho away, although it is against our legal court and against the constitution of Uruguay. Once you give a man one year's residence, unless he commits some heinous crime -- murder, rape, or something of that category -- you cannot take away his residential status. But I am ready to commit something against the constitution. I will send him; I will persuade him to leave by himself."

But Ronald Reagan insisted, "No, he has to be deported; he has not to be persuaded to leave."

The president of Uruguay begged him that this was going too far: "In the first place he has every right to stay, because he has not committed any sin. He never goes out of his house. Secondly, to deport him what

cause will we show?"

President Ronald Reagan was stubborn. "That is not our problem, but he has to be deported."

The president of Uruguay tried. He sent a messenger to me, "Shift your jet plane from the international airport to a small airport nearby. And leave from there, because the American Embassy is watching the international airport. There will be no need for us to deport you."

But American detectives must have been watching the president; they must have been watching me also. Before I reached the small airport, the American ambassador was there ahead of us and he had phoned the president to send all the officials with all the necessary documents for deportation: "Without deportation he cannot be allowed to leave the country."

I was deported. I had to be stopped for two hours at that small airport, and for no reason. But they have made my passport a historical document. I had been deported from twenty-one countries without any reason -- against the constitutions of twenty-one countries.

Reagan's idea has been to close the whole world to me and then force the Indian government -- which he is doing continuously -- to allow no sannyasins to reach me. I have been informed by my friends from Washington that the attorney general said, "Our whole effort will be to completely silence Osho."

One reporter asked, "What do you mean by silence? Do you mean that he should be assassinated?"

The attorney general said, "No, we don't mean that, but it will almost be assassination."

The strategy is that no other country allows me to enter. My country of course cannot deport me, but it can prevent people from reaching me.

Many television companies have written saying, "We are continuously being refused. We are asking to come to Poona; they immediately refuse, and they don't give any reason why."

Newspapers have been refused permission to reach me. Thousands of sannyasins from all over the world have been refused visas. Somehow thousands have already got their visas, because now I have taken away the orange robe, the mala -- so they cannot figure out whether the person is a sannyasin or not.

I am not a serious man, so I have told my sannyasins, "If they ask you, simply ask, Who is this man Osho? Do you *want* us to go to him? Where is Poona? We were never thinking of going but you seem to be interested..." Although many people have got visas, some have been turned back from Bombay airport and from Calcutta airport, back to their countries. This is because, the American government has given the Indian government a whole list of the people who were living in the commune. They are asking continuously, that every sannyasin who is here should give the police commissioner his full address and how long he is going to be here, so that, even if you have reached me one time, the next time you cannot. We have not given any names; we have asked them, "On what grounds are you asking? If you are asking one religious institution, you should ask all the religious institutions of the country to keep a record of anybody who comes there and make a report every day. And if you want, you can open an office in front of the ashram, and anybody who comes you can take his name. That is your business; that is not our business. It is not our concern and it is against our philosophy and religion to discriminate between people of different countries or different races, or different colors. And we will not do anything against our own thinking."

So they are at a loss what to do, because if they do anything against the constitution we are going to fight. But Ronald Reagan goes on insisting. The American Embassy goes on insisting to the Indian government to prevent people from reaching here. Twice, the American Embassy has been here to watch how many people there are around the ashram. And now the police commissioner has asked US, "Why does the American Embassy come again and again to the ashram? This is strange."

They should ask the American Embassy. How do we know? And why should we bother? If all the embassies of the world start coming it is perfectly good. We are not doing anything criminal here.
But this man Reagan has lost his humanity.

Prem Samarpan you say everybody is beautiful -- but everybody does not actualize his beauty, does not actualize his consciousness. Everybody is capable of enlightenment, but that does not mean that Ronald Reagan is enlightened. Everybody is beautiful, but that does not mean that when you see a beautiful cobra, you should not avoid it. Even if you are enlightened, please avoid it! Appreciate the beauty, but avoid it.

What is the difference between a dead snake lying in the road and a dead politician lying in the road? Whom will you avoid first? If Ronald Reagan is lying dead on the road and a dead snake is lying on the road, I suggest, although both are beautiful, that you avoid Ronald Reagan first! Politicians cannot be trusted whether they are really dead or not.

And if you see a politician and a snake lying dead, you will also see one thing: there will be skid marks

in front of the snake, not in front of the politician.

BELOVED OSHO,
WHAT IS THE HIDDEN MYSTERY IN THE SILENCE BETWEEN THE PAGES IN FRONT OF YOU?

Prem Maharaj, all that I want to say to you is in my gaps. I use the words only to create gaps. So when I am simply looking at the pages, I am giving you a chance to receive the message which cannot be said in words, which can only be relayed, transferred, in utter silence.

There is an ancient proverb: "People will believe anything, if you whisper it." Particularly if you want the women to hear anything, whisper it! But I go one step further. If you really want to express the truth, don't say anything about it, just leave the gap. Let people hear without your saying anything. That's the only way truth has always been transferred -- from one silent heart to another silent heart.

In utter silence is the only possibility to meet, to merge, to share.

A joke for you Prem Maharaj. The purpose of the joke is not the joke. The purpose is the laughter that follows, because in that laughter your thinking stops. In that laughter, you are no more mind. And after the laughter, just a very small gap and I can reach to the deepest core of your being.

An Englishman, a Frenchman, and a Russian were arguing about the nationality of Adam and Eve.

"They must have been English," the Englishman offered. "After all, only a gentleman would share his last apple with a lady."

"They surely were French," the Frenchman asserted. "They were so hopelessly in love."

"They could only have been Russian," declared the Russian. "Who else would walk around naked, have but one apple to eat between them, and think they were in paradise?"

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #10
Chapter title: The only romance that knows no divorce

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BELOVED OSHO,
OVER THE LAST FEW MONTHS I HAVE BEEN GOING THROUGH AN AMAZING PROCESS OF LETTING GO OF MY ATTACHMENTS, OF CLEARING THE WAY FOR MY HEART TO EXPAND TO YOU, THE DIVINE.
THANK YOU, OSHO, FOR SHOWERING ME WITH SO MUCH LOVE. AM I WORTHY OF SO MUCH?

Prem Neera, everybody is worthy of much more, much more than he is receiving. But the responsibility

of not receiving more is yours.

People live a closed life. They keep all their doors and windows of the heart completely shut. It happens because of a natural phenomenon that the child is so small and so helpless, and so dependent and is always in fear; everybody is bigger and more powerful. His experience of fear in the very beginning starts the process of closing the heart.

Fear is a closing process.

Love is just the opposite, the opening process. Unfortunately, the way humanity has lived, it has lived in fear. Even if it loves, it is out of fear. And a love out of fear is absolutely false. It is better to be loveless -- because at least it will go on hurting you to the point that you will have to change -- than to have a substitute false love which consoles you, deceives you and keeps you where you are, a closed being.

The child is told by the parents to love them; it is almost an order. Love cannot be ordered. If through an order something resembling love happens it is false, and deep inside there is hate because nobody wants to be ordered, manipulated. But every parent is manipulating his own children: I am your mother -- love me!

What is so great in being your mother? What is so great in being your father? If there is something great, the child will start loving you and then there will be a totally different world. The child will learn to love on his own, not because you have ordered but because of the way you are.

Love arises out of deep respect and gratitude, seeing your beauty and grandeur, seeing your unconditional love which asks nothing in response, not even love. If the parents can shower the child with love without asking for any response from him, the response will come. And this response will have an authenticity; it will come from the opening of the heart. The child will know that there is no reason to fear. These are not the people to be afraid of; you can open, and this is the beginning of a totally different life. Once you have learned that, the open heart is not only capable of receiving love from your parents, it is also capable of receiving love from the whole existence.

The whole secret is a simple thing -- the opening of the heart. But what actually has been happening is that neither of the parents loves each other. The husband loves because he is a husband; he is supposed to love. The wife loves under submission, because she has been enslaved through marriage; she has to love.

When there is some compulsoriness, the beauty of love disappears and the reality of love changes completely to its opposite. Husband and wife love each other and hate each other too, simultaneously. They hate because they have to love under compulsion, under the rules of society, convention, law. The husband can demand love; the wife can demand love, but it is a demanding love; in subtle ways they demand, not directly.

As the husband comes home... the wife was perfectly okay listening to the radio, looking at the television, singing to herself, and as the husband comes, she immediately lies down and suddenly, the headache!

The story is that Adam was constantly bothering God: first, he was alone and he had no idea that there was something missing in his life. But then he saw a bull doing something to a cow. And he ran to God and said, "What is happening? What is that bull doing to the cow?"

And God said,"You don't bother me again and again. I have told you, the bull is loving the cow." And all the animals and the birds... and Adam was again and again asking. Finally, God became tired and told him, "I will give you a wife also."

And the next day, in the morning, Adam ran after God and said, "Just a minute, please, what is a headache?"

The first night, the very first night of humanity's beginning, and the headache is the first problem that arises -- the wife had a headache.

These are ways of manipulating. When your wife has a headache, naturally you have to be loving. This is not a time to quarrel or fight or to argue or tell her things that she has done wrong. Some other time -- this is not the time; she is already suffering. The headache is a way to ask for your sympathy, but it is not love. The man will show sympathy; and sympathy is ugly in comparison to love. Always remember: all these qualities are relative.

Sympathy is good in comparison to antipathy, but sympathy is very poor and ugly in comparison to love.

You have heard about Albert Einstein's law of relativity. Somebody has reduced it to a simple maxim: the theory of relativity says that it all depends on which side of the toilet door you are. If you are inside time is going fast, and if you are outside time is going slow. It is the same *time*, just the door is creating the

whole trouble.

Love is something that can blossom in its beauty only when unasked, when it is not demanded. When it comes on its own, even unconsciously, it has tremendous beauty. The moment you demand, it may come because the wife is dependent on you... and in certain ways, the husband is dependent on the wife. Love happens between two independent people not between two slaves of each other. And the poor children are brought up by these two persons who themselves don't know the secret of the opening of the heart.

Naturally, they start from the very beginning. The mother goes on saying, "He is your daddy, smile!" as if these things can be ordered. Smile... and the poor child has to smile. Now what is there in this dodo you call daddy that the poor child has to smile? And the poor child does not understand what this fellow has done that he has to smile. But he has to smile; that smile becomes, naturally, a Jimmy Carter smile, absolutely false. The child starts becoming a politician; he smiles because he knows that way he is appreciated, thought to be a beautiful child. If he does not smile, he is thought to be unworthy, and nobody wants to be condemned as unworthy. That's how, slowly, the child starts learning false things: false smiles, false love, false respect.

In a more conscious and authentic world, the husband and the wife should first learn how to remain independent and yet allow love to pass through. They should not come too close. Kahlil Gibran is right when he says to the lovers, "You should stand like the pillars of a temple -- far apart, yet supporting the same roof." Your love should be supported by you, but you should leave enough gap for each to have his own individual territory, his own individual space, his own individuality.

You should not trespass on each other. But what to say of trespassing? Husbands and wives become detectives, FBI agents -- against each other. They are continuously looking out of the corners of their eyes: What is happening? This is not love. This is domination; this is pure animal sexuality. A child is born out of this situation, and unfortunately has to be brought up by these people. They themselves don't know what love is; they missed the train. Now they will train the child to miss the train. And this goes on from generation to generation.

Just the other day, there was a question from Veena -- how to open the heart? It is just like somebody asking how to open the eyes. If you were forced from the very beginning and ordered to open the eyes, perhaps you would have retaliated by closing them. That would have been your assertiveness, your individuality, and you may have forgotten completely how to open the eyes. Now, do you think there can be some training to open the heart, some discipline, some technique? That will be another mistake. You can *pretend* that your heart is open. That's all that will happen by your discipline and training and technique.

What is needed is a deep understanding of why the heart is closed. There is no need to be worried about opening it. Just knowing why it is closed, you will come upon all those fears that have closed it. Now those fears are not there, but once you have closed the doors and the windows, they have remained closed.

Now nobody is forcing you; now you are grown up enough. You can assert yourself; you can be an individual. You can say to your father, "If you are lovable, I will love, but not *because* you are my father." You can say to your mother, "Create the quality of lovableness and I will love you -- not only I, but others also will love you -- but not because you are my mother."

Love is not a rational thing. It is not a syllogism: she is your mother; hence you have to love her. Wherever any kind of compulsoriness comes in, love is very delicate and disappears.

Everybody is much more worthy than he can even dream of, to receive love, to share love, to rejoice in making love your very life.

Birth is not in your hands, neither is death in your hands. Between birth and death only one thing is in your hands, and that is love. And unfortunately, that which was your only freedom is not available to everybody.

Prem Neera, you are saying, "Am I worthy of so much?" You are worthy of much more. Just learn to be receptive, just learn to be humble, just learn to be simple, just learn to be trusting. Even if the whole world deceives you, still trust, because that is their problem if they are deceptive; it is not your problem.

What happens? A single man deceives you and you start distrusting the whole of humanity. Do you see the absurdity of it? Even if the whole of humanity deceives you, I say to you, still trust -- because trust is much more valuable; it has an intrinsic value. It does not depend on whether people are trustworthy or not. And if you can trust in spite of their untrustworthiness, you may create a revolution in their hearts also, because they are also as human as you are.

They are also victims of the same society and the same pattern as you are. You are fortunate if you have opened one window. You are fortunate if by accident a door has been flung open. You are fortunate not to

be part of the closed humanity.

Now, this little opening has to be made bigger. In fact, a moment has to come in the life of love when all the windows and doors disappear; not only that, but all the walls disappear also.

You are just under the open sky, under the stars and you will be showered from all directions, all dimensions, with so much immense love and blissfulness that you cannot believe why it is happening to you.

It is the only miracle in the world. Walking on water is not a miracle; it is just a stupidity. Turning water into wine is not a miracle; it is a crime. The only miracle I am aware of is a completely, totally open heart. No situation, no condition can close it.

Meditation will help you. Meditation is almost a golden key, a master key which opens many doors. It can open the door of love too. As you become silent, as you become peaceful, as you become aware of your life force, as you become aware there is no death, fear disappears. And with the disappearance of the fear -- from the very roots -- now there is no point in keeping your heart closed. You can open your heart to friend and foe, to those who are familiar and to those who are strangers. And you will receive gifts which you had not ever imagined.

You are saying, Neera, "Over the last few months, I have been going through an amazing process of letting go of my attachments." It is an amazing process, but it is the process I have been telling everybody my whole life; that your attachment is a barrier, it is not a bridge.

Your attachment keeps you unaware of your own great potential. The more you become attached to things, to people, the more you become a slave. Attachment is another beautiful name of spiritual slavery. A man who is attached to money is a slave.

I used to know a man...

I have never come across another of the same quality of attachment. He was so money mad that even if you had a one hundred rupee note, he would say, "Just let me touch it." And he would touch it as if he was touching his beloved, with such romance. It was impossible to give him money and to get it back. I inquired about him from all the people who knew him. They said, "He has never returned anybody's money. And people feel full of pity. Nobody is angry about it. They just think he is insane, obsessed with money."

Walking on the street on a fullmoon night, he suddenly picked up something and then threw it away and said, "If I meet this man I will kill him. The son of a bitch spits mucous as if it is a rupee; it shines in the light."

Such was his madness. He had a small cloth shop, and for a few months I used to live just by the side of his shop in a small house. I was puzzled to watch the whole show that went on in his shop. There were people whom he knew would ask for things on credit. He would immediately give me a sign and then hide in the back of the shop in the bathroom. He always avoided one old woman in particular. And I had to tell her, "He is not here."

But one day I said to her, "What is the matter? Whenever you come you never find him here."

She said, "There is nothing the matter. He is afraid of me because he owes me money. And naturally, I will purchase things and I will tell him, `Deduct it from the money you owe.'"

I said, "If that is what is the matter, then he is hiding in the bathroom."

She said, "Really."

I said, "You go in."

She said, "Well it does not look right."

I said, "You go in and open the door."

So she went and opened the door. He came running out. He was very angry with me. I said, "If I had known that this was the reason, I would have never deceived that woman that you are not in the shop. You owe money to her?"

He said, "I owe money to everybody. In this whole area, nobody can say that I don't owe money to them. But you know me; I cannot return money once I get it. It is almost like a heart attack to give the money back."

It is verging on insanity. All attachments although different in degree, are a kind of putting yourself down and making something so important that people are ready to die for money; people are ready to die for power. People are ready to do anything to fulfill their ambition. All these attachments destroy your worthiness. They take away all that is beautiful and valuable in you. You become smaller than the things you are attached to and infatuated with.

A man who has no attachment has tremendous freedom; he has nothing to lose. And if everything is lost,

he will not look back even a single time.

I have told you the story of Diogenes...

He used to live naked. He is the only man in the Western world who can be compared to Mahavira in India. Both were contemporaries; both lived naked. Both had immensely beautiful bodies and were very strong people.

Diogenes was going to the river. He used to carry only a begging bowl. Mahavira did not use any begging bowl because everything that you become used to creates a subtle, psychological slavery.

Mahavira used to make a cup with his hands to drink or to take food. But Diogenes, like all old renunciates, used to carry a begging bowl. He was running towards the river; he was so thirsty and it was hot. And just then he saw a dog running by his side. The dog jumped ahead of him in the river and started drinking.

Diogenes felt very much offended, but he also felt deeply grateful to the dog.... he has shown him that a begging bowl is not needed! You can drink water without it, why carry it unnecessarily? "If a dog can manage to live without a begging bowl, I am a man; I can manage." First, he threw away the begging bowl, and he said, "That was my only possession -- and I was thinking that I had overcome all attachment, but throwing that bowl, I knew that now I had become really free. Otherwise, I used to keep an eye out in case somebody might steal the begging bowl."

It was a beautiful bowl presented to him by a king and beautifully carved. In the night also he used to touch the begging bowl once or twice to see that it was still there. He said, "Since the moment the dog taught me the lesson, I have felt such freedom, and such a burden has been relieved from my heart."

If this is the situation with a begging bowl, what will be the situation of people who are possessed of so many things, so possessive that *things* become their only life? And remember, the moment you become attached to a person, the person is no more a person. You have changed the person into a commodity, into a thing. Only things can be possessed.

If a husband possesses the wife, he has reduced her into a thing, and the wife can never forgive him. If the wife possesses the husband, she has committed the greatest sin by reducing a human being into a commodity. Only things can be possessed, not conscious human beings.

But you possess even your children. You say, "This is my child." You should be more aware. You should say, "This child has come through me. I have been the passage, but he does not belong to me. He belongs to existence." If this insight settles in you, then you will not try to make the child a carbon copy of you.

What can you teach the child? All that you know is of the past; it is dead, it is gone, it will never come back. And the child has to live in a future about which you don't have any understanding. There is no possibility for you to know the future. Prepare the child for the unknown; prepare the child to be adventurous. Prepare the child to learn to live dangerously, because the more safety and security you ask, the more you are enclosed in a prison of your own making. A prisoner cannot be a lover.

Only freedom knows the fragrance of love.

Only freedom knows your immense worthiness. And that does not give you any ego, any arrogance. It makes you really more humble than ever -- you don't deserve it; still existence out of its abundance has given you so much. You learn for the first time the sense of gratitude, gratefulness.

To me, gratitude is the only prayer. Nothing has to be said, just a feeling of gratefulness. But people are full of complaints not gratitude.

Veena has just asked how to open the heart because she had written a letter which was ugly, and now she has written another letter. She thinks she has improved upon the first one, but the basic points are still there. She used to live in this house and, to make a bigger library, seventeen people from the house have been moved into other houses in the campus; the whole campus is one. She was never grateful that she was in the house, but she is complaining very seriously that she has been moved from the house. She is not worried that sixteen other people have also gone.

Those sixteen have written letters of thankfulness, that they are grateful that they lived in the house with me, and they are grateful that they have been chosen to make a place for the library. They are immensely happy and thankful. Only she is complaining, asking why she has been moved to another house. She is living with her boyfriend in the room; she knows that we don't have enough space for people...

We are trying to find more and more places, and within two or three months, you all will have places in the ashram. But just my name, and the price of any house goes up three times. So it is a little difficult, but I

know you are living in difficulties outside. The same flat that was rented for seventeen hundred rupees per month before our coming back to Poona is now being given to sannyasins for eight thousand rupees per month. Prices have gone seven, eight times higher.

But Veena will not feel grateful that she is in the ashram. She will not think that thousands of sannyasins are living outside, paying too much, eight or ten times more than the market price.

Two thousand sannyasins are living outside, and she is demanding that she wants a separate room to herself. That means a separate room for her lover and a separate room for herself, perfectly aware that we don't have a space.

Demanding, and when your demand is not possible at this moment to fulfill, you become closed; you become angry. She has been angry, so angry that I was puzzled. Whenever I would come, she was sitting with folded hands, but she would never open her eyes. She is perfectly aware that if I see her eyes, I will immediately see what is going on in her. To avoid that... she was keeping her eyes closed, and I knew that she was boiling within.

Rather than feeling grateful that you are part of a commune where everybody loves you, everybody respects each other, where there is no hierarchy, where there is nobody higher and nobody lower, that you are living in a totally new world, a miniature experiment... she is concerned about stupid things. That's how the mind functions, and then it becomes closed. And when it is closed then she is angry that I am not loving towards her.

My love is available, just as the light of the sun is available. You just have to open your eyes. My love cannot be addressed to particular people, because love to me, cannot be a relationship.

I am love.

I can share with you.

I am sharing every moment.

Those who are capable of receiving it will receive it, as much as they are capable -- and their capacity depends on the opening of their hearts. But an angry heart or a fearful heart cannot be open.

It is simply a question of understanding. You don't have to force your heart open; that won't help. You have simply to understand. It is just like you were putting two plus two is equal to five. Now no training is needed, just a simple understanding that you have been counting wrong -- finished. Start counting two plus two is four. Don't ask what to do with five, how to get rid of five.

Life is mostly a question of understanding. So just understand and pay attention to whatever life has given to you. Are you worthy of it? We are not worthy of anything.... intelligence, love, life itself; we are not worthy. If you had not been given life, you could not have registered any complaint in the complaint office: why have I not been given life when everybody else -- Tom, Dick, Harry, everybody else -- is given life?" No, there would have been no possibility.

Life is given to you. Capacity to grow is given to you. Every opportunity to come to your ultimate peak of consciousness is given to you. A heart that can blossom in love is given to you. Just feel grateful to life, and as you will feel grateful, you will become more and more worthy, and more and more humble -- no grudge, no complaint.

This is exactly the state of a religious man. It does not need you to belong to any organized religion for you to become religious.

Religiousness is your gratefulness towards existence.

Such beautiful trees, such infinite sky, so many stars and you have not paid for anything. This immense universe is given to you with all its beauty, sunrises, sunsets, and all the flowers and beautiful people. Just watch and you will be aware that so much is already given, but you are taking it for granted. You have never looked at it as a gift from existence without your asking, without your demanding.

Once you start seeing all that has already been given, your heart will be full of gratitude. And that gratitude will open all the doors, all the windows. Existence is bridged by only one thing and that is gratefulness. Then miracles start happening to you. Then mysteries go on opening their doors to you. The more humble, the more simple, the more grateful, the more worthy you become -- and your worthiness has no limits.

Isaac Asimov has made a beautiful statement: "God loves all men, but is enchanted by none."

Existence loves everybody -- and a man who has disappeared as an ego, as a personality, is nothing but a vehicle to existence. He does not love; he *is* love. I would like to remind you about Oscar Wilde. He says, "To love oneself is the beginning of a lifelong romance."

If you will see what miracles are happening around you, within you, you will respect yourself too, you

will love yourself too. If the whole existence loves you, you will love yourself. And that is the only romance that knows no divorce. But it is not arrogant, it is not egoistic. That has to be remembered, because ego is a closing factor.
Arrogance divides you from existence.

To be nobody is the greatest achievement in the world. But we are living in a very insane world -- and when I say insane world, I only mean the insane humanity -- it goes on demanding and it has no gratitude for anything. Everybody thinks that he is very worthy; life is just not giving the right opportunities. One should understand in a different way. Whatever is given, you don't even deserve that. There is no right to demand; everything is given out of abundance, not because of your right.

A woman went to her psychiatrist and said, "Doctor, I want to talk to you about my husband. He thinks he is a refrigerator."

"That's not so bad,"said the doctor, "it is a rather harmless complex."

"Well, maybe," replied the lady, "but he sleeps with his mouth open and the light keeps me awake."

We are living in such a world where you never see that you are mad. Everybody is throwing all their garbage on other people. The woman thinks that the husband is insane, and in actuality, she is insane. She believes that he is a refrigerator, and the problem is not that he is a refrigerator -- he can go to hell -- the problem is he sleeps with an open mouth and the light keeps her awake the whole night!

Always remember -- whenever you start condemning anything, remember always -- whenever you are going to complain against existence: have you made a list of what has been given to you by existence?

No! Nobody has any idea even that anything has been given. But if any small thing is missing you make so much fuss about it; that shows your insanity.

The same person is utterly blissful just because so much is available, and without asking.

He has never asked for this wonderful world and he has been given it. And he has not even thanked the universe.

BELOVED OSHO,
ALL THESE YEARS WITH YOU IN THE COMMUNE I DID WHAT I WAS TOLD. NOW, IT SEEMS, IT IS ALL UP TO ME... BUT... WHO AM I TO KNOW WHAT TO DO? BY THE WAY, I'M GERMAN.

Siegfried Deven, even without your saying I would have known you are a German!

All the dictators in the world are created by us because we want somebody else to tell us what to do. There is a very subtle reason for it: when you are told by somebody else what to do, you don't have any responsibility for whether it is right or wrong. You are free of responsibility; you don't have to think about it; you don't have to be worried about it. The whole responsibility goes to the person who is giving you the orders to do something.

People like Adolf Hitler or Joseph Stalin or Ronald Reagan are not just there in their powerful positions because of any quality of theirs. They are there because millions of people want to be told what to do -- without anybody dictating to them they are at a loss.
We create the dictators.

Adolf Hitler was almost crazy, but a nation, one of the most intelligent nations in the world which has created a great tradition of philosophers, thinkers, theologians of the first rate... Even in this century Germany has produced people like Martin Heidegger, who is perhaps this century's greatest philosopher -- but he was also a follower of Adolf Hitler.

It seems almost incomprehensible that a man of the qualities of Martin Heidegger... I have looked into all the philosophers of the world; Martin Heidegger seems to have such a genius, such a great originality in approaching things from absolutely new directions -- but he was a follower of Adolf Hitler; he supported him. I was wondering what could be the reason -- and the whole nation supported that madman. The reason is that nobody wants to have any responsibility. But the moment you lose your responsibility -- you think it is a burden, somebody else takes it -- you also lose your individuality, you also lose your freedom.

Your responsibility is not separate from your freedom, your individuality. Once you drop your responsibility on somebody else's shoulders, you have reduced yourself into a nonentity. Of course, now

nobody will blame you if something goes wrong, but you have lost your soul.

People condemn the dictators, but nobody thinks what the psychology is, how dictators are created, who creates them? We are the people who create them, and we create them in the hope that they will take the responsibility. But we are not aware that with the responsibility goes our freedom, goes our individuality, goes democracy, goes freedom of thinking or expression -- everything.

We have lost our soul the moment we put our responsibility into somebody else's hands. And there are people who enjoy to dominate, to dictate; these are insane people.

So it is a strange situation. People want to be unburdened of responsibility, and of course there are a few people who are ready to take all the responsibilities, because they are also taking all your freedom. They are taking all your rights, your very individuality; they are people whose only will is for power. They have a different kind of insanity, but it seems to be very fitting. There seems to be a certain synchronicity between the people who want to get rid of responsibility without knowing that they are getting rid of their very soul, and the other insane people, who love only one thing, power.

In the commune, you were happy... because I was not at all involved in the commune; I was in silence and isolation. And naturally, a clique took all the responsibility, and you were very happy to work twelve hours, fourteen hours a day. Even God became tired in six days. You were working seven days. You had no other time, even to think about yourself. Why did you love it? There is some psychological background to be understood...

You loved it because it helped you to forget yourself. You loved it because it helped you to be so occupied from the morning till night and then falling asleep... never finding a small gap of time just to see that your life is slipping by and you have not done anything even to be introduced to it. Death is going to knock any day on your doors, but you are not prepared -- all these worries had no time, because you were so tired. But you were happy.

Here, nobody is dictating to you.

It was all contrary to me, because I was in isolation and silence; I was not interfering in anything. The moment I started speaking, the clique that had become the dictators all escaped from the commune. They knew it perfectly that I would disturb the whole dictatorship. That dictatorship could not be continued; it was destroying people, killing them, killing their very spirituality. The whole clique disappeared immediately as I started speaking, the moment they saw that I had come into the commune, and I would not tolerate the kinds of structures that they had maintained.

I want you to be meditative; I want you to have some time to relax; I want you to have some time to think about the vital problems of life, and to do something about them.

And we have all the arrangements for meditations, for group therapies, for counseling, for all kinds of possibilities that can help you to become a spiritual giant.

The work is needed because you need food, you need clothes. So, it is good working five hours -- and that should also not be too tight. Here we are not going to create an army to conquer the world. We are creating a commune of individuals with their own spirituality, unhindered, uninterfered with. We want them to cleanse their minds, sharpen their intelligence and enter into the deepest center of their being. Those four, five hours' work is just to keep you alive so that you can meditate, so that you can realize one day a consciousness full of light, full of joy.

Here nobody is going to tell you, Deven, what to do. I want you to find what you can do the best, what you would like to do; that which you can enjoy, which will not be a burden, which will not be imposed on you, which will be your own creativity.

I want your work also to be part of your spiritual growth; not against it, but for it. But that can come only from your own spontaneity. You have to take the responsibility on yourself.

I want individuals to be absolutely free, responsible, alert, aware, neither allowing anybody to dictate to them; nor allowing themselves to dictate to anybody. It has to be a beautiful communion. It is not based on any dictatorial ideology. It is based, basically, on ultimate freedom.

And if freedom is the ultimate goal then it should be your first step too, because only the first step will lead you to the last step. It is not possible that your whole life you are just a beast of burden, doing things that people tell you to do and then suddenly one day you will become enlightened. That is not possible.

You will have to take all the responsibility for what you are doing. And you will have to grow in your consciousness and awareness so that only the right flows through your actions, so that whatever you do beautifies the commune, helps people.

This is a gathering, not a crowd; it is a brotherhood, not a factory. Here, every individual has an equal

opportunity to grow into whatsoever he wants to grow. And my whole effort is that you should not be interfered with. Naturally, you will find it difficult, but don't be stuck to your Germanhood; that is a kind of disease.

The world has suffered two world wars because of Germans. Don't be too much concerned that you may go wrong. It is always good to go wrong sometimes. Just don't go wrong again on the same point -- do something else, some new wrong. Always be in search of some novelty. Mistakes are absolutely needed for learning, but one should not commit the same mistake again.

And everybody has to be aware of it: nobody is responsible for you. And you don't have to ask anybody's permission. Even if you commit something wrong there is a famous law, Steward's Law: It is easier to be forgiven than to get permission.

And remember another law; it is dangerous, so never follow it: It is called Jacob's Law: To err is human. To blame it on someone else is even more human.

Don't do it, ever. To err is human and to accept your responsibility is the dignity of a human being. Don't go on thinking what to do -- do something! Parkinson's Law is: Delay is the deadliest form of denial.

Don't delay. Do something that seems appropriate in the situation and congenial to your spirit. And it is not that you have to go on doing continuously; doing is not the goal of life. Being is the goal of life. Doing is only to support your survival so that you can find your being. So don't wait for somebody else to tell you.

But all these centuries that man has passed through, this has been the case -- always looking to the politicians, looking to the priest; looking to neurotic-type people who proclaim themselves prophets, the son of God, messengers of God... People who don't want to take any responsibility immediately fall into their trap.

All your prophets, and all your messengers of God are so ordinary. Your holy scriptures are not even worthy to be called great literature; it is third class journalism, nothing much more. And they are bringing laws and rules and regulations for you and people have accepted all kinds of nonsense just in order not to seek and search themselves.

To avoid search, to avoid seeking, people have even avoided thinking -- somebody should do the job for them! The people who have been giving you your moral codes, your ethics, your life styles are the people who remind me of another law, Maud's Law: A conclusion is the place where you get tired of thinking. All the conclusions that your prophets have given to you are nothing but where they got tired of thinking.

Just the other night, I was looking at a beautiful story. I became interested because it was saying why Moses and all his Jews, his followers, went on wandering in the desert for forty years. So I became interested because it seemed the man was going to give some idea why. The idea suggested was that they had lost a quarter so they looked all over the desert; it took forty years. Nobody knows whether they found the quarter or not; I don't think so.

The people you have been following are great people, great in their neuroses. This rule will explain it to you. Woop's Rule for Drinking -- they have given you ideas for everything: I always drink standing up because it is much easier to sit down when I get drunk standing up, than it is to get standing up when I get drunk sitting down.

Avoid these thinkers. They have dictated to humanity for long enough. Now, stand up on your own two legs. Remember that you are alone, there is no God, there are no messengers, and there is no dictator. You have to be decisive about your own life. It is your life and you have to live it according to your own style. Only then you can make your life a celebration; otherwise it is burdened with so many rules and regulations that you cannot dance with that much burden.

Deven, I think a few jokes may do for you. My only fear is that you are a German and whether you will get them or not, because they say that when you tell a joke to an Englishman, he laughs twice; once, just to be polite, and then in the middle of the night when he gets it. A German laughs only once, because everybody else is laughing. And if you tell a joke to a Jew, he will not laugh at all. On the contrary, he will say to you that it is an old joke and, moreover, you are telling it all wrong.

But I think being here with me for so long, you may have started getting, if not the whole joke, something of it...!

A priest and a drunken bus driver arrived at the pearly gates where they met St. Peter. "I am the village priest and would like to be admitted to heaven," said the priest.

"And I am the village bus driver and I want to come in too," said the drunk.

"Okay," said St. Peter. "You, Mr. Priest, will have to wait over there for a few years, but you Mr. Bus

Driver, you can go right in."

"But wait a minute," said the priest, "I preached every Sunday in church and taught people how to pray and be good. He is nothing but a drunkard."

"Listen," said St. Peter, "when you preached everybody slept. But when he drove, everybody prayed like crazy."

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #11
Chapter title: Just be happy that your hat is back

26 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
AM I COMING OR GOING?

Anand Surendra, the coming and going are happening simultaneously. Each moment you are dying, and each moment you are resurrecting. Each moment goes on becoming past, and past is nothing but another name of the dead. Each moment goes on bringing the future in, and the future is life. The small present moment is simply a moment of transition where death and life meet.

So your question is not so simple as you may have thought, nor is it an ordinary question. It is concerned with our very existence; this is the way life is happening to us every moment. But we are unaware that something goes on dying in us and something goes on coming fresh and new. We are not aware -- and all this transition happens within you, within your very heart.

But because we are not aware even of the heart, we are not even aware of our interiority. Our whole lives we are outside of ourselves -- always somewhere else, but never at the center of our being. If even for a single moment you are at the center, you will see that coming and going are happening simultaneously, that life and death are meeting each moment.

To know this is of tremendous importance. That means it will change your whole perspective -- you will not think of death as somewhere far away in the future. And you will not be afraid of it because it is happening every moment. What we usually call death is not death but simply that life stops coming in; the body is no longer worth living. Life starts looking for some other vehicle, some other medium to express itself. Death has always been coming, but because life was not going you continued to live. With every breath, you inhale life and you exhale death.

Have you ever thought about whether any man in this whole millennium has ever died during inhalation? Can anybody manage to die with inhalation?
Death will always be at one with exhalation.
Inhalation is the continuation of being alive.

If you see this, then death is not somewhere far away. There is no need to fear; it is every moment with

you, just like a shadow. By knowing it you will never try to postpone living, because you cannot be certain whether in the next moment life will be coming back or not; there is no guarantee. And it is not unfortunate that there is no guarantee; it keeps you more alert, more watchful, and it keeps you more in tune with the present moment.

If things were guaranteed you might not be able to live life with surprises, with mysteries; then life and death would be simply mechanical happenings and you would be just a machine. Your always being available to life and to death makes you a living being; you are not a machine. And to be mechanical in your behavior is to reduce yourself from your dignity. That which is going, say goodbye to it, and that which is coming, welcome it with deep love and deep gratitude.

But most of the people have chosen not to live. Of course they cannot choose not to die; that is beyond them. But they can choose not to live, by living in a lukewarm way. Most of the people have given their living into others' hands; others are living on their behalf.

Slade's Law says: If you have a difficult task, give it to a lazy man; he will always find an easier way to do it.

And life is certainly one of the most simple and at the same time, complex phenomena. People have distributed it: others are living for them; they are living for others. Parents are living for children. I have always felt amazed when somebody has said to me, "I am living for my wife," or "I am living for my husband," or "I am living for my children." Nobody can live for anybody else. This is a simple mind trick to befool you; you can live only for yourself. Life on behalf of somebody else is just not possible.

That's why there are millions of people in the world, but the quantity of life is very small. Five billion human beings, and the life is almost non-existent: there is no song, no dance; there is no joy, no love. On the contrary, people are putting their whole energy into creating more destructive forces. Anybody watching from another planet is bound to think that the planet earth has gone crazy. But it is not new, this craziness is very ancient; it has always been so.

One of the great thinkers, and a scientific thinker, Arthur Koestler, is of the opinion -- very firm opinion -- that from the very beginning something has gone wrong as far as the human mind is concerned. And unless that wrong is corrected, people are going to continue fighting, destroying each other -- any excuse is enough and people are ready to kill. My own feeling is that people are ready to kill because they don't know how to live. If they know how to live, they will respect life, they will have a reverence for life, and killing will become impossible. War will be an impossibility for any intelligent human beings.

Our wars prove nothing else except our stupidity. What are we proving by war? Whom are we trying to conquer? It is our earth and it is one. All demarcations and lines are drawn by us; they are not on the map.

When the first Russian astronaut, Yuri Gagarin, came back from the moon -- he was the first man to have such a close look at the moon, and the first man to have such a faraway look at the earth -- he said he was amazed that in that moment he could not conceive some part of the earth as the Soviet Union, some part America, some part India, some part China; there were no parts. And the whole earth is as luminous as the moon -- it needs only distance to see the luminosity, because the sun's rays are being reflected back.

If you look from the moon, the earth looks like the moon and the moon looks like the earth. The moon does not shine on the moon. It is in our eyes from far away that the reflected rays of the sun give the light to the moon. Yuri Gagarin was not aware before this that a miracle was going to happen: the moon becomes just like the earth, and the earth becomes luminous. The earth is eight times bigger than the moon and so its light is also eight times greater. It is tremendous. It is unimaginable.

When he came back to Moscow, the people asked him, "What was the first idea in your mind when you saw the earth from the moon?"

He said, "You will have to forgive me -- I forgot completely that I am a Russian. I simply said, `Ah, my beautiful earth.' Those were the first words that came into my mind."

To see a simple fact, one has to go that far? It is *our beautiful earth*. It belongs to no race, to no nation; it belongs to us all. But rather than using our life energies and forces, our intelligence, for rejoicing, we are working hard in manufacturing death. It seems the only function of life is to manufacture death; it is utterly absurd.

This planet has the capacity to become a paradise, but it is up to us. The poor mountains cannot do anything; the poor trees can dance in the sun, in the rain, but they cannot do anything more than that. It is man alone who can transform the whole atmosphere from death orientation to life affirmation.

And to me, the man who is life affirmative is authentically religious, not the people who go to the churches every Sunday, or the people who go to the mosques, or the people who go to the synagogues.

Those people are deceiving themselves by purchasing religion very cheaply, without risking anything, without transforming themselves. They have managed to create beautiful toys to play with: statues of God, scriptures descended from heaven, messengers and prophets imagined by us... because we love the very idea that God cares and sends messengers to us.

We have believed in those messengers because of our ego. We have believed in God because of our ego: that God created man, and God created man in his own image, and God created man as the ultimate creation. After that he did not create. This is his last signature of his creativity; since that he has retired.

To me, it has a totally different meaning. Man has believed that he is created by God because that gives him a feeling of great ego: "I am no ordinary person, but a creation of God." But to me, the very idea of God is ugly, and the idea that he created man makes man just a puppet. The idea that you are created by somebody -- manufactured, maybe handmade -- takes away all dignity and all pride and all self-respect. Then you cannot have any soul of your own. Then you are certainly a mechanism and nothing more.

And moreover, you are in the hands of a whimsical God. In the first place, why did he remain silent for eternity and not create you? According to Christianity, he created man exactly four thousand and four years before Jesus Christ. I presume it must have been Monday, the first of January; that is a logical conclusion. He cannot create you on any other day, because before the creation there cannot be any calendar. So whichever day he created you was the first of January, and the first year of Our Lord!

That reminds me: One Jewish astrologer was very famous and well known for his accurate predictions. Adolf Hitler, although reluctant -- but knowing perfectly well that the man had predicted things which had come to pass, which did happen -- finally agreed to allow him to read his destiny, because his destiny was the destiny of the nation. In his eyes, his destiny was the destiny of the whole world -- and not just for one year; his idea was to have a one-thousand-year rule over the whole of humanity.

The Jewish astrologer came, studied the stars when Adolf Hitler was born, looked into his books and said, "Only one thing is certain: you will die on a Jewish holiday."

Adolf Hitler said, "It is a strange prediction; what do you mean by it? Which holiday?"

The astrologer said, "That's not certain. Only this much is certain, and this is certain because any day you die will become a Jewish holiday!"

In the same way, any day God created the world must have been the first of January; there is no other way.

And just six thousand years ago... What about before that? That's why I call him whimsical. This whimsical God remains silent for eternity -- never created anything -- and in just six days he created the whole world. And since then nothing is known about him. On the seventh day he rested -- okay, allowed. But one has to come back to the office on Monday! He never came back to the office. And moreover, it is dangerous if he returns to the office; what will he do? Now, the only thing left is to destroy. And a God who creates the world without any reason is also capable of destroying it without any reason. Neither do you have any answer to your question why you have been created, nor will you have time to ask why you have been destroyed. Because once you are destroyed, you are destroyed. Who is going to ask?

The whole idea of God creating man has taken away the beauty of life, the joy of life; it has turned you into mechanisms. I want to take God away from your life, so that you can feel yourself for the first time independent, free, not as a created puppet but as an eternal source of life. Only then you can rejoice.

The world looks so sad, so Christian. It is not only Jesus Christ who is sad. He can be forgiven; he is a poor fellow on the cross. You don't expect that he should smile and say hello to you! But he represents almost everybody -- not only the Christians but everybody looks as if he is on the cross, the invisible cross... so serious.

Perhaps Jesus was right that everybody has to carry his cross on his shoulder. Why in the first place should everybody carry the cross? Can't you find anything else to carry? I cannot accept the idea. Nobody should carry the cross, either for yourself or for anybody else. You should not carry the cross at all. There are beautiful things to carry: you can carry a guitar. And if you like very heavy things, you can carry very heavy things: an old big-sized piano, but something beautiful, something that is worthy of an intelligent man -- not a cross.

I see the whole humanity drowned in a sea of sadness, and the reason is that you have been conditioned to be sad. Your religions don't want you to sing and to laugh and to dance, because people who laugh and sing and dance are fundamentally of independent character. They have a certain uniqueness and individuality of their own. They are not slaves, and they will not agree to be slaves whatever the consequence. And this world only wants you to work for some vested interests, and work hard; it does not

want you to waste your time in meditating, or playing on the guitar, or dancing under the stars. The vested interests will not like this idea. They would like you to be serious, sad, so that you can be enslaved easily, so that you can be purchased easily, so that you can be exploited easily.

Just think for a moment of the whole world laughing, dancing, singing -- just for one hour. All kinds of slaveries will disappear, and all nations will disappear, and all religions will disappear. Naturally, the presidents and the prime ministers and the popes and ayatollahs will look very shocked. What is happening? And they will join sooner or later, because what is the point of standing amongst the whole humanity dancing and enjoying? And nobody even asking why, what has happened -- nobody has time, everybody is enjoying. Soon you will see the pope also in the crowd, because looking from the outside at the rejoicing people will be so awkward, so embarrassing. There is every possibility that if Jesus were alive he would come down from the cross and start dancing, forget all about the cross and Christianity!

Who cares about God? -- only miserable people. Who goes to the churches? -- only people who are close to death, old people afraid of coldness and aloneness and darkness and the grave. And one never knows how long they will have to wait in the grave before the last judgment day comes. It is going to be a long, long wait in the grave, where you cannot even move; dancing is out of the question!

On the last judgment day I can guarantee you there is going to be no judgment, because there will be billions and billions of people: all those people who have been lying in the graves for centuries, all of you, and all the people of the future up till the last judgment day comes. The crowd is going to be so big that it is almost impossible... And remember, half of the crowd will be women; there will be so much chattering and so much searching -- everybody is looking for his husband or his wife. I don't think that there is any possibility, particularly on that day, of any judgment. The whole idea is nonsense. In one day...! And why should these poor people wait in their graves?

So when people come close to their graves, when they feel that their one foot is in the grave, they put their other foot in the church! Who knows, maybe all these stories that have been told in the church are true, and anyway there is no harm -- why take the chance?

Before I was deported from Greece, the archbishop of Greece threatened the government that if I am not immediately deported, he is going to dynamite and set fire to my house. And all the people who are in there with me, he is going to burn them alive. This is the representative of Jesus who says, "Love your enemy" -- I am not even a friend -- and "Love your neighbor." He has forgotten to say, "Love the tourist."

These people are religious heads! And why was the archbishop so troubled by me? Because in the garden of the beautiful house by the sea where I was the guest of a famous film director of Greece... It is an ancient, beautiful house, renovated, with a big garden, and under a tree I used to sit and talk to the people. And people gathered from all over the world who had not seen me for almost a year, or two years, or five years. I was close so they all had come. We were not doing any harm to anybody; we were simply singing, dancing. There was music; I was answering their questions.

What was troubling the archbishop? -- because he must have been troubled very much; otherwise nobody threatens to burn somebody alive.

The joy... people are dancing, people are loving to each other, there is nothing but rejoicing -- no prayer, no Jesus Christ, no cross. He became afraid: "This is going to destroy our younger generation."

I came to know from friends that ninety-four percent of Greeks are registered as Christians, but only four percent of the people ever go to the churches -- out of ninety-four percent! And who are the four percent? I inquired how many people this particular archbishop has in his congregation. A woman who is my sannyasin simply laughed and said, "I was worried that you would ask that question; it is very awkward. Only six old women are his whole congregation." And he was threatening for fifteen days continuously that he would bring a protest against me. I was waiting; we were all waiting to enjoy the protest. We would have welcomed them with music and dance, but they never came.

Finally I asked, "What is the matter? Every day it is being postponed."

And they said, "You don't understand his situation. He goes on making these threats, but he cannot bring a protest because who will come? -- six old women, and one old archbishop! Seven in all; it will look hilarious."

But he managed to make the government afraid, because the government depends on votes, and ninety-four percent of the people are Christian. Their archbishop has to be listened to. They may not go to the church, but still, their conditioned minds are the same.

Against the law, against the constitution, I was deported. I was arrested immediately. And they were so afraid; the government was so much afraid. I was asleep when the police came to arrest me, and my people

said to them, "Come, sit down and have tea and we will wake him up."

But they said, "We are not going to wait a single minute."

And they rushed and started throwing rocks at the windows, beautiful windows of that house. John had come to wake me, and when I woke up I could not understand what was happening on the first floor. I was sleeping on the other floor.

The police had dynamite also. It almost looked as if the house was being dynamited, because they were throwing big rocks and destroying beautiful glass windows; it was so noisy. I could not see the point. I asked the man who took me into police custody, "What is the point of it all?"

He said, "I don't understand myself." The government just seemed to be absolutely afraid of the threat that the archbishop was going to burn twenty-five people who were living in my house.

I said, "For fifteen days he has continuously been threatening to bring a protest against me; that has not happened. Can't you see that a man who cannot bring a protest can neither have the guts, nor the support? Who will carry all that dynamite... those six old women?"

Even the police were sad, and they could not believe it: "We have not even seen your people in the city; they never come out. They are just enjoying themselves in the garden of your house."

Just by the side of the window at the police station where I was sitting, two women police officers were standing to prevent sannyasins from reaching me. Sannyasins had come and surrounded the whole police station, and they started dancing and singing. Now it is not criminal to dance and sing, but the police officers said to me, "Stop your people; they are dancing and singing."

I said, "Dancing and singing -- is that against any law?"

The officer said, "It is not against any law but it is making us very frightened."

Those two policewomen who were standing just by the window, to watch the window, allowed the sannyasins one by one to come and to talk to me. And finally they said to me, "We are sorry that this is happening in this country, in this century. We hope that you will come again."

The policewomen told me, "The people of the island where you are staying are inquiring what they should do, because everybody has felt so wounded and hurt by the behavior of the government and the archbishop."

I sent the message: "Tell them they all should come to the airport to show the archbishop just who can protest against whom!" And when I came to the airport, there were almost three thousand people; the whole airport was full of people. It was a small island; perhaps everybody from the island had come except those six women!

Religions have lost their grip over man, but not over man's unconscious. Consciously, people can see the point; it is so simple: this kind of behavior is not only inhuman, it is according to their own religion absolutely against Jesus Christ, against THE HOLY BIBLE. But their unconscious is beyond their own power; they could not go to the archbishop to stop him, to say, "You are humiliating us, you are humiliating Jesus Christ, and your behavior is against Christianity."

Nor could the government say to the archbishop, "You should resign; you should not be in such a post. To an innocent person who has not done anything, your behavior, your constant threat -- and ugly threats, that you will burn twenty-five people alive -- is not gentlemanly, to say nothing about it not being Christian." But neither the government seems to have courage, nor the people. It is as if man has lost all his guts.

I have been around the world and my experience is that over the centuries religions have been castrating humanity; they have been destroying all your courage, all your dignity. You have become so accustomed to being a slave that you cannot revolt. And that's what is needed, urgently needed, that the whole of humanity revolts against all limits and boundaries, prisons and chains.

I came across a statement of Karl Marx; I don't agree with him, but with this statement it is impossible to disagree. He says that all the religions have put flowers on your chains. So you see only the flowers, you don't see the chains.

Throw away all the flowers and throw away all the chains. Only then will you be able to have a heart of your own, an individuality, and existence can become full of laughter. We are not here to be unnecessarily miserable, but it seems we are trained, so well trained to be miserable that even if there is an opportunity we will miss it.

In Bali there is an old saying: If you are happy you can always learn to dance. But basically man is not happy. He is so unhappy that just to forget his unhappiness he goes on drinking alcoholic beverages, uses drugs -- marijuana, hashish and opium -- just to forget, at least for a few hours, his miserable state.

And there is no reason at all to be miserable. In fact, misery should be very exceptional; happiness should be simply natural. You should not ask anybody, "Why are you looking happy?" But this is the situation. If you are looking happy and smiling and enjoying yourself, everybody will look, stare at you, as if something has gone wrong: What has happened to this poor fellow? Why is he smiling and enjoying? -- there seems to be no reason. And somebody is bound to ask, "What is the matter?" Some policeman is going to come asking, "Why are you creating this crowd in the traffic? Why are you smiling? Why are you dancing?"

Is it necessary to show some cause to be healthy and happy? But nobody asks anybody who is miserable; nobody even stops to look at him. To be miserable is accepted as our natural state. There is no need to inquire about any cause, about any reason. If you think about it, you will not believe to what an insane state man has fallen.

A doctor calls his patient to give him the results of his tests. "I have some bad news and some worse news," says the doctor. "The bad news is that you have only twenty-four hours to live."

"Ah, no!" says the patient, "What could possibly be worse than that?"

The doctor answers, "I have been trying to reach you since yesterday!"

Man cannot fall into a worse state. But he has fallen; he has forgotten the laughter every child is born with; he has lost his way to health and wholeness.

The door opens right this very moment -- always herenow, where life and death are continuously meeting. You have chosen death orientation because it was in the interests of those who are in power, and you have forgotten that life is passing by while you are being drowned in sadness.

Once Confucius was asked by a disciple how to be happy, how to be blissful. Confucius said, "You are asking a strange question; these things are natural. No rose asks how to be a rose." As far as sadness and misery are concerned, you will have enough time in your grave; then you can be miserable to your heart's content. But while you are alive, be totally alive. Out of this totality and intensity will arise happiness, and a happy man certainly learns to dance. I agree with the old Bali proverb.

We want the whole of humanity to be happy, and to be dancing, and to be singing. Then this whole planet becomes mature, evolves in consciousness. A sad man, a miserable man, cannot have a very sharp consciousness; his consciousness is dim, dull, heavy, dark. Only when you laugh heartily, suddenly like a flash all darkness disappears.

In your laughter you are your authentic self.

In your sadness you have covered your original face with a fake identity that the society expects of you. Nobody wants you to be so happy that you start dancing in the street. Nobody wants you to have a hearty laughter; otherwise the neighbors will start knocking on your walls, "Stop. Misery is okay; laughter is a disturbance." Miserable people cannot tolerate anybody who is not miserable.

The only crime of people like Socrates was that they were immensely happy people, and their happiness created immense envy in the great masses which are living in misery. The masses could not tolerate such happy people; they have to be destroyed because they provoke inside you a possibility of revolt, and you are afraid of that revolt.

Once a man falls in love with rebellion, he is on the right path.

An old Russian story...

The people of Chelm were terrible worriers; they even worried about how much they worried. So the mayor and the rabbi appointed Ira the candlemaker to do all the worrying for the people of Chelm. And for this he would earn four rubles a week.

The scheme did not work because Ira went home to Ruth and said, "Wonderful, I have got four rubles a week; we have nothing to worry about!" Naturally, he was thrown out from his employment -- that was the reason that he was going to get four rubles a week, so that he could worry for the whole town. But he forgot completely... just the joy of having four rubles a week for nothing. Naturally, he said, "Now there is nothing to worry about." But that's how he lost his job!

Paddy was feeling under the weather, so he went to see his doctor. "I just can't find any cause for your illness," said the physician. "Frankly, I think it is due to drinking."

"In that case," replied Paddy, getting up to leave, "I will come back when you are sober!"

"All right," said the psychiatrist, "tell me why you hate your sister so much."
"But I don't have a sister," said Hymie Goldberg.
"Look," said the psychiatrist, "if you want me to help you, you have got to cooperate! You can't say that you don't have a sister."

His psychoanalysis can't start if you don't have a sister! And certainly, your cooperation is needed. This is the world; it can't be worse.

BELOVED MASTER,
PLEASE, HOW CAN I FALL INTO A DEEP ACCEPTANCE OF, "I DON'T KNOW"? I DON'T KNOW. MY GOD! I DON'T KNOW MYSELF! I AM SEARCHING...!

Prem Anna, there is no need to fall into a deep acceptance of "I don't know." Either you know or you don't know. There is no question of acceptance. If you know, it is perfectly good; if you don't know, it is even better! Why are you making a problem out of it? If you don't know, it is perfectly okay I think, with everybody here... no objection! It is the most beautiful state.
Not knowing is the ultimate state of wisdom.
Socrates said in his last statement, "I know nothing." And he had to say this because the Oracle of Delphi had declared that Socrates was the wisest man in the whole world. The people who heard the Oracle rushed towards Socrates just to inform him, "The Oracle of Delphi has declared you the wisest man in the world." And Socrates said, "I am sorry to disagree, because I know nothing."
The people were shocked; they were thinking that they were bringing good news. They went back and asked the Oracle, "What is the matter? You declare Socrates the wisest man in the world, and when we inform him, he says, `I know nothing.' There must have been some mistake."
And the Oracle said, "I have declared him the wisest man because he knows nothing; he has become an innocent child, clear and pure."
Knowledge is a kind of disturbance in your innocence. It is a burden, it does not help you; it simply makes you more and more puzzled, worried -- doubts arise. And you think gathering more and more knowledge is going to help? It does not help; It simply makes you more tense. What ultimately helps is dropping all knowledge. But if in the very beginning you feel, "I don't know," you are blessed -- enjoy it.
It is not a question of acceptance, because acceptance does not mean enjoying it. You may +accept something with reluctance; you may accept it because there is nothing else to do. No, rejoice in your not knowing; make it innocence. Don't say, "not knowing," because that is a negative idea. That's why it has become a problem how to accept it. Call it innocence and there will be no problem of acceptance. You will rejoice it, you will dance it, you will sing it.

Prem Anna, have you heard this?
Hymie Goldberg, who only weighs seventy pounds, goes to Texas on business. He checks into a hotel which is fifty storeys high, and is shown into a suite the size of a ballroom. Overwhelmed, he goes down to the bar and is served a drink that is so big it takes both hands to lift. "Everything is big in Texas, pal," says the bartender. When his dinner arrives, the plate is the size of his dining room table at home. "Hey pal, everything is big in Texas," says the waiter.
Finally, overcome by all this, Hymie decides it is time to go and try out his super-king-size bed, but he loses his way in the hotel's vast corridors. Opening the door of a darkened room, Hymie falls into the swimming pool with a great splash. When he comes to the surface, he begins to shriek, "Don't flush it!!! Don't flush it!!!"

Naturally he was thinking that this must be a toilet, everything is so big.
Prem Anna, just enjoy life. And you can enjoy life more when you know nothing. The more you know, the less is the possibility of enjoying life. I have never seen knowledgeable people even laughing; it is below them. Laughter is one of the greatest qualities of the evolved intelligence of humanity, because except man, nobody else laughs in the whole of existence. And to think laughter below you is to forget that it is the highest peak of consciousness.

A man was drowning in a river and was shouting for help, saying, "I can't swim, I can't swim!"
"So what?" shouted back a drunk from the bank, "I can't play the piano, but I'm not shouting about it!"

Wishing to surprise her husband with a new wig she had just bought, the wife put it on and strolled unannounced into his office. "Do you think you could find a place in your life for a woman like me?" she asked sexily.
"Not a chance," he replied, "you remind me too much of my wife!"

So, Prem Anna, don't be worried about your ignorance, just learn to call it innocence. Always use right words, words which are life affirmative, which don't condemn you. Then the idea of how to accept it does not arise. And if you have to accept something, you cannot rejoice about it; it can be only out of compulsion, out of necessity. I don't want anybody to live a life of compulsion or a life of necessity. One should live a life of abundance, a life of innocence, a life out of freedom of the heart. Innocence is a great quality; don't call it ignorance.

The priest has just finished his sermon on charity, and so passes his hat around for donations. The hat goes around the whole congregation and then comes back to him as empty as when he sent it out.
The priest looks inside, then shrugs and looks up to heaven and says, "Thank you Lord for small mercies. At least I got my hat back!"

In such situations, rejoice! There is no point in complaining or making a fuss about it; just be happy that your hat is back!
As far as I am concerned, innocence has not to be accepted, it has to be relished, danced, rejoiced -- it is a blessing.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #12
Chapter title: A meditator needs no personal guidance

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BELOVED OSHO,
I HAVE BEEN YOUR SANNYASIN FOR SEVEN YEARS AND I AM UNABLE TO EXPRESS MY GRATITUDE, AS IT GAVE MY LIFE DIRECTION AND JOY AND GRACE AND MORE.
NOW, BEING HERE FOR ONLY ONE WEEK, I REALIZE THAT I HAVE ALWAYS HAD A NEED FOR PERSONAL GUIDANCE FROM SOMEBODY TUNING INTO ME AND MY QUESTIONS. THIS STRONG NEED WAS ONLY REINFORCED DURING A COUNSELING SESSION TODAY, HERE.
BELOVED MASTER, WOULD YOU PLEASE COMMENT?

Satyam Robert, the way you are growing in silence, in your meditations, in your grace, and the way the gratitude is coming to you, you don't need any personal guidance. You need to be more and more open to the impersonal existence. The idea of personal guidance is mind's old habit to become dependent on someone; and I am struggling hard against your habits.

The whole existence is available to guide you -- and you are now in a position to be in direct contact with the universe. As your gratitude deepens, as your grace becomes more and more clear, as your silence becomes more and more rooted in you -- it is the universe itself which takes you into its own hands. Those hands are invisible, but they are there; you are not orphans in the universe. You are immensely needed and loved, you are just not aware of it.

My own suggestion is to drop the idea of personal guidance, because anybody will try to guide you according to his mind, according to his ideas of how you should be. That's what all the teachers of the world have been doing: imposing their idea, their image on people who are searching and seeking guidance. It is one of the most dangerous games to play, because in it you are always the loser. If the teacher succeeds in imposing certain directions, certain patterns, disciplines, according to me it is not guidance; it is misguidance. Because nobody knows your unique self -- only you can know it. And you have to grow according to your nature, not according to anybody's guidance.

To me, to be natural, to be spontaneous is enough. All guides have been misguides. And you can see it: the whole universe of humanity is living in tremendous misguidance. Otherwise why should there be so much insanity? Why there should be so much misery, so much agony and spiritual suffering? The reason is that nobody has been allowed to be just himself, his natural being.

Your so-called religions don't trust nature; they trust in holy scriptures; they trust in dead words spoken thousands of years before by people we do not know. Whether they knew anything, or they were just creating fictions... unless you know, you can never be certain. But they are molding you according to patterns created in the past. This process of molding people into Christians, Hindus, Mohammedans, Buddhists, goes against the very basic human right; it does not allow you to be your natural self. And unless you are yourself, you cannot be happy.

Just think, if there were teachers teaching roses that they have to become lotuses... Fortunately, roses don't care about teachers and religions and churches. But just think for a moment: if people were there who were telling the roses to be lotuses, the marigolds to be roses, what would be the ultimate outcome of it?

Roses would try to become lotuses, which they can never become; it is not their self-nature. They can only be roses, beautiful, immensely graceful, fragrant. But if this idea of being somebody other than what their nature is, is imposed on them, two things will happen: they will never become lotuses, but their whole energy will be wasted in trying to become lotuses. And the second thing is they will not be roses either, because from where will they find the energy to be roses? That whole energy is making an effort for the impossible.

Actually the same has happened with humanity. Everybody is giving you an idea; everybody is ready to tell you how you should be.

All "shoulds" and all "should nots" have to be abandoned. You simply have to listen to your own inner voice. And wherever it leads, just go without bothering whether people think it is right or wrong.

If you can become just your own self, if you can blossom into your intrinsic nature, then only you will have blissfulness -- a peace which cannot be expressed in words, and a certain poetry to your being; a certain dance to your being, because you will be in tune with existence. To be in tune with yourself is the only way to be in tune with existence. Nobody needs personal guidance, because all personal guidance is a beautiful name for dependence on somebody and he is going to distort you.

I don't give you any discipline -- I don't tell you, you should be this or that. I simply say you should become silent, so that you can listen to your still, small voice. That is your real guide; the guide is within you. I know hundreds of psychoanalysts, psychologists, so-called counselors. They are burdened with all kinds of problems, but they have just learned the technique, either from education or from the libraries. And they go on advising -- to advise is so simple. In their own lives they are not what they are advising. If you watch the life, as I have watched very closely the life of people like Sigmund Freud -- the topmost counselors in the world: Karl Gustav Jung, Alfred Adler, Assagioli -- I have been simply shocked to see that these people have become the guides to millions of people.

I remember one small incident...

Wilhelm Reich, as a young psychoanalyst, was deeply interested to meet Sigmund Freud, the founder of psychoanalysis. He had read in the universities and he was a genius, perhaps of a far greater quality than Sigmund Freud himself. Sigmund Freud was in his old age, just the last years, and this Wilhelm Reich was asking again and again for an appointment. Finally he got the appointment. And the way Sigmund Freud treated him is so inhuman, just because he was a young man, fresh from the university.

He had come with some significant questions, and he had created in his own mind a great image of Sigmund Freud, naturally. He asked, "I have come from far away to inquire a few things: One, you insist that unless a man is psychoanalyzed, completely psychoanalyzed, he will never be out of confusion and misery. Can you show me a man who has been completely analyzed, so I can just meet him and see what a completely clear man would be like? I have read about it, but I don't have any personal experience of meeting somebody who is beyond confusion and is pure clarity."

Sigmund Freud became angry, and he said, "What kind of nonsense... psychoanalysis is not a simple thing. It takes decades for anybody to become completely psychoanalyzed."

Reich was shocked, but he said, "You have been working your whole life. Have you psychoanalyzed any person completely, so that I can go and see the person? Because other than that there is no proof that what you are saying has any significance as far as science is concerned." And seeing Sigmund Freud getting angry... because Sigmund Freud was not accustomed to such questions, he was surrounded with cronies, yea-sayers. Whatever nonsense he would say, they would say that it was a great truth. Seeing Sigmund Freud getting so angry, Reich said, "Drop that subject. I want to know whether *you* have been psychoanalyzed totally or not." And Sigmund Freud had to tell him, "Get out! And never again try to come to me; you don't know how to behave."

The reality is that all his life Sigmund Freud was being asked by his colleagues again and again, "Just as you psychoanalyze us, now we know the technique, why don't you get psychoanalyzed, by any of us you choose? We would like to have a look into your inner world of dreams, imaginations, desires, to see whether what you claim to be absolute clarity, peace, integrity is there inside you or not?"

He refused continuously; he never allowed himself to be psychoanalyzed, and he is the founder of psychoanalysis. Why was he so afraid to be psychoanalyzed? He knew perfectly well that it is easy to advise others, but it is difficult to transform yourself. He was suffering from ordinary human problems, the same tensions, the same misery, the same repressions, the same inhibitions, the same taboos. And he was afraid to open up his dream world because that would show things which would be a proof that although he was the founder, he himself was not what he was trying for the whole of humanity to be. The same is the situation today. Psychoanalysts themselves once in a while go to another psychoanalyst to be psychoanalyzed, because they have become too burdened with problems. It is such a stupid game.

If Gautam Buddha says anything about meditation it is his own experience, not just a theoretical, intellectual formulation. If he says something about the inner light, he has seen it. If he says it is possible to go beyond mind, he has gone beyond mind, only then he says it. And the people who watched him for forty-two years continuously never found any flaw, never found him at any time angry, at any time miserable, at any time sad. One cannot pretend for forty-two years continuously; one needs holidays! Even to pretend for a few hours to be what you are not is such a tension and such a burden that you are going to drop it and expose yourself at the slightest excuse.

This is the difference between the Western psychoanalytic movement and the Eastern movement for meditation.

I have told you a Sufi story...

A woman was very much impressed by a Sufi mystic, and she was very worried about her only son. She was living for him; the father was dead. That boy was her life, and she wanted him to become something.

The boy was too attached to eating sweets and all kinds of junk. She tried hard; everybody, the teachers, the priests all tried, but the boy was absolutely indifferent to their advice; he continued to eat sweets.

He was the only son, so finally the mother would relax and would give him what he wanted; otherwise, he would remain hungry. But he would not eat anything that he did not want to eat; he would eat only things that he wanted to eat. And those were things which were not healthy, which were not nourishing, which could create problems later in his life.

The Sufi mystic had come wandering into the village, and the woman thought it was a good chance. That man has such a tremendous and powerful aura around him, perhaps he may be able to change this

stupid boy's mind. She took the boy... she had been taking him to anybody who could help; it had become almost a routine thing. The boy went there very reluctantly, very resistant; it had become almost a question of his own self-respect.

When the woman told the Sufi master about the situation, he said, "You will have to forgive me. Right now I cannot say a single word to this beautiful boy. I am old, I am seventy years, but it will take at least two weeks for me to be able to say something to him."

The woman could not believe him. Anybody, any idiot was ready to advise. And a great mystic followed by many many people, says to the boy, "You will have to forgive me; you came and I cannot advise you right now. You will have to give me two weeks at least."

The boy for the first time dropped his reluctance, his resistance. For the first time he was respected, he was accepted as a dignified human being; he was not condemned out of hand. And the old man was really concerned, he wanted to give him some advice which would be of importance; he needed at least two weeks' time. The mother was absolutely shocked, could not believe that this great mystic cannot advise a small boy right now on such a trivial matter. But what to do? They had to wait two weeks.

After two weeks she came again. This time the boy came very joyously. In fact, he was very eager about how fast the days were moving, and he was counting because he wanted to see the mystic again. "He is a totally different man from all other men you have taken me to." The woman was surprised because the boy was always resistant, reluctant. He went against his will, was forced to go -- and this time he is so eager! He cannot wait for two weeks; those two weeks look like two years.

Finally the day came, and in the early morning the boy took a shower, changed his clothes, got ready. The mother said, "What is the hurry?"

He said, "I want to see the man. He is the only man that I have felt respects others."

Otherwise, advising others is a kind of humiliation; it is saying: I know and you do not know. I am the guide and you are the guided. I am the teacher and you are the taught. It is enjoying a certain egotism at the cost of humiliating the other person.

They went, and the woman first asked, "Before I ask about the boy, I want to know why it took two weeks for you -- is it such a great philosophical problem?"

The mystic said, "If it were a philosophical problem I would have answered immediately; it is an existential problem. I am seventy years old; he is just seven years old. I have lived ten times more than the boy, still I love to eat sweets. And as long as I myself eat sweets I cannot say anything. These two weeks I tried not to eat sweets, and to see what happens. My advice will depend on my own experience, not just on the common opinion that sweets are bad. They may be bad, but if I cannot drop them at seventy years of age, to expect a small boy to drop them... I cannot advise that."

The boy was immensely impressed. A man at this age tortured himself for two weeks? And he said to the boy, "My son, it is very difficult. I managed to drop sweets, and I have managed now for the rest of my life -- but to advise you I feel a little shaky. You are so young. To drop sweets if you love them will be arduous, and to impose this idea on you I will be almost being violent and violating your individual right. So all that I can say is, it is good and it is healthy, but it is very difficult. It is a challenge. You can choose whether you are ready to take the challenge. I have dropped them for the rest of my life; only now have I the authority to say to you that you can also drop. But it is certainly a difficult thing. Are you ready for a challenge, an adventure?"

The boy said, "I drop them right now, and for my whole life. If you can drop them, why can't I drop them? And you are so old; I am so young. You are getting weaker; I am getting stronger. I can take the challenge; you don't feel worried about it."

The mother could not believe what is happening: it is a miracle. The boy is persuading the old man, "I will be able."

The old man said, "My feeling is, you should also think about it for two weeks, try..."

The boy said, "No. I am dropping them right now in your presence, with your blessings."

The people you go to for personal counseling are in the same boat in which you are; they have the same problems. Here, I have all kinds of psychotherapists, and they are good at their work technically. They know how to help people, but they don't know how to help themselves. They write their problems to me, and they are the same problems for which they are known to be good counselors, good therapists. To know something technically is one thing, and to know something existentially, experientially, is another thing.

As far as you are concerned, you are already moving on the right path. These are good symptoms that you are feeling a sense of direction, joy, grace, and more; these are indications that you are on the right path

-- you don't need any personal counseling. You need to be yourself more and more, more integrated, more natural, more spontaneous. You have found the path, now anybody else can disturb it. It is possible that you may go to a counselor who has not even grown as much as you, but he is very knowledgeable. His expertise is great; he can talk about things and distract you from the path.

A meditator needs no personal guidance. A meditator, on the contrary, needs only one thing: the atmosphere of meditation. He needs other meditators; he needs to be surrounded by other meditators. Because whatever goes on happening within us is not only within us, it affects people who are close by. In this communion people are at different stages of meditation. To meditate with these people, just to sit silently with these people, and you will be pulled more and more towards your own intrinsic potentiality.

I don't want you to become somebody else, a Gautam Buddha or a Jesus Christ. I want you to become just yourself, anonymous, nobody special, but blissful. And you are already on the right path. You have taken a few steps; now just go on moving, trusting yourself, and on each step your confidence will become deeper.

Never ask for advice, because everybody is so unique and so different that there has never been any person like you before, nor is there going to be another person like you again. So really, no guidelines for you exist. But existence is greatly compassionate. It has given you the whole program of your life in a seed form. If you don't ask anybody, and just silently listen to your own heart and go on following it, you will reach the space where you can feel at home; where suddenly you realize who you are, where suddenly you feel a synchronicity with the whole existence.

All that is natural, the trees, the clouds, the mountains, the oceans, with all of them you will find a certain harmony. You will not find harmony with machines, big and great computers, factories, automobiles, railway trains. You may not find any harmony... there is no question, because these are heartless, lifeless things. They don't know how to sing; they don't know how to dance. Have you seen any computer dancing? Have you heard of any computer falling in love with a woman computer? Only machines will be left out.

With all that is natural and all that grows, all that blossoms, all that moves and breathes, all that has a heartbeat, you will find a tremendous harmony. Your heartbeat will be merging and melting into the universal heartbeat -- no personal counseling.

I am not a counselor. Never even for a single moment in my life have I thought that somebody should be according to my ideas. I share my ideas, I share my experiences -- not so that you should become a certain ideal; I share with you as fellow travelers. It may harmonize with you. You may find that it comes suddenly to your awareness that this is very natural for you; that you were not aware of it, you have become aware. But it is not my idea then. It is your own idea of which you have not been aware. I share my ideas with you, not to make you into certain prototypes, but to give you an insight into your own nature.

I know myself, I know my nature; I know that all my well-wishers, my parents, my teachers, my professors, my friends, have tried their hardest to make me something else. And I am immensely grateful to existence that I never listened to anybody; I simply went on following my own inner voice. Whether it leads me into hell or into heaven I have not cared, because my feeling is that if my nature leads me into hell then perhaps that is the place where I belong. In heaven I will be an outsider, I will feel unfit.

Wherever my nature leads is the place that can give me the feeling of joy and the feeling that life has tremendous meaning, that it has great splendor; that it is a miracle just to breathe in and breathe out; that nothing can be more perfect if you reach to the climax of your own nature.

Avoid advisers -- because they are so available all around that whether you ask their advice or not they will give it. People love to give advice; it has a certain joy. People would love to create their own carbon copies, and they will feel very happy that they are the original and everybody is just at the most a true copy.
You have your own originality.
It is better to remember it always.
Never go against your inner feelings.

Very few people in the world have come to the flowering, and the reason is that very few people have been rebellious enough against the so-called advisers. Very few people have dared to find their path and have not followed the superhighway where everybody is going. But those are the few people who have helped humanity, its whole evolution, its whole intelligence. Just take away those few people and man will be back to where Darwin thinks he started growing to be a human being.

The crowd must have laughed at that time also. When a monkey came down from the trees and stood on the ground on his two feet, the whole crowd of monkeys must have laughed, giggled: "Look at that

character! Look at that fool who is going against tradition, against our forefathers, against our religion, against our race." But they must have condemned that monkey who rebelled against the whole culture of the monkeys, their civilization; they must have said, "You have fallen down." Naturally, he has fallen down from the trees. And as time passed, he must have become weaker. Monkeys are far stronger than you are; they have to be, they are doing continuous exercise jumping from one tree to another. You have to do something else; you cannot do that kind of jumping now. You are not capable; your body has changed completely.

But the first monkey who came down must have been a genius, must have wanted to explore life on his own rather than with the crowd and the mob. Other monkeys are still hanging on the trees -- they are traditional people! They believe in their ancestors, they believe in their golden past and they don't want to change. To change, one needs courage -- and to be alone, and to make your path. And make your path by walking it; don't look for a ready-made path. It may have served somebody else but it was not made for you.

If one remembers some self-respect and dignity of his own being, then there is no need of anybody to teach you, to help you. You are born as a complete being, with all the potential. You just have to work on your potential and you will find the goal.

Leo Tolstoy is reported to have said -- and before I quote him, I have to give you the background....

He had the most miserable life possible. He was born in a super-rich family, a distant cousin to the royalty. He himself was a count; his wife was a countess. Both families were within the ten topmost families of Russia, but he was utterly miserable. He could not manage to live his life with his family, with his wife, and the reason was simply that both were of totally different natures. The wife could not even look at him. To him the way he was behaving was saintly. He used rotten clothes the way beggars do, old secondhand shoes, and lived in a way only a beggar is supposed to live. Naturally, the wife could not tolerate him. She has lived like a queen, and she was one of the richest women in Russia.

But Leo Tolstoy was a Gandhian, you will be surprised to know. Although Gandhi came later, in the last days of Leo Tolstoy, Mahatma Gandhi and he had written a few letters to each other. And Mahatma Gandhi declared that he has been under three masters; one is Leo Tolstoy, another is Henry Thoreau, and the third is a Jaina monk, Shrimad Rajchandra. These three people impressed Mahatma Gandhi.

Mahatma Gandhi was working in South Africa but he was very much impressed by the lifestyle of Leo Tolstoy. His wife was so angry that they were not even talking to each other. Talking meant always a fight. They had different natures. Tolstoy was trying hard to make his wife live a simple life, the life of poverty because, "blessed are the poor." He was a fanatical follower of Jesus Christ. Literally, he was living a poor life -- and the wife was feeling absolute repugnance. She wanted him to live like a prince, as he really was. They quarreled their whole lives, both trying to make the other be according to his ideas, or her ideas. This is an extreme case, but this is the story of all families: nobody is allowed to be himself -- people go on manipulating.

Maneesha is writing a book about her experiences with me. Just the other day I heard that her mother from Melbourne, Australia, has written a very angry letter, "First you made me condemned by the Christian society here in Melbourne, and now you are trying to write a book, I hear. That means you would expose it to the whole world, and particularly in Melbourne where I will have to suffer."

And it is not any exception. Devageet has received a letter from his mother saying, "Stop writing the book," because he is also writing a book. Now these poor mothers are in great anxiety. What are these people going to write about them? -- that must be a deep fear. Secondly, they will expose that Christianity is no longer relevant, that something new, something basically discontinuous with the past is needed. And that's what sannyas is. So they must be afraid of the crowd, of the church, of the congregation, of the priest; what they will say: "Look what your son has done," or "Look what your daughter has done. You did not bring them up rightly; they have gone astray."

Everybody is concerned that everybody else should not go astray. And what do they mean by astray? You should not go in a different direction than they are going. And you know their whole life is misery, you know their whole mind is full of anxiety and agony; you have never seen them joyous. You have never felt a deep harmoniousness with your own parents. And they have tried in every way -- in your helplessness, because every child is helpless -- to force you onto the way that they think is right.

But their whole life proves that they are not right. If their life was a life of joy and songs and celebrations, the children would have followed without any punishment, without any harassment, without any torture. And now Maneesha and Devageet are not small children; they have their lives, they have their lifestyle and they want to share it with the whole world. Why should their mothers be so concerned? What is

the fear?

Leo Tolstoy says, "All happy families resemble one another, but each unhappy family is unhappy in its own way." I cannot agree with him; I would rather change the whole statement to the contrary: All unhappy families resemble one another, but each happy family is happy in its own way.

And the same is true about individuals: All unhappy individuals resemble each other; only happy individuals have a uniqueness. Happiness, growing towards blissfulness, makes you unique in a world which is full of misery.

Always remember, the whole effort of psychoanalysis and other therapies, and other so-called wise men is nothing but to help you remain normal, to help you remain part of the crowd. The moment you try to become an individual you will be condemned, because five billion people cannot be wrong -- although they are suffering in hell. But the number is never decisive about truth.

Ralph Waldo Emerson has made a statement: "To be great is to be misunderstood."

I knew one very beautiful man...

There were only two men in India who were respected so highly as to be called Mahatma; Mahatma means the great soul. One was Mahatma Gandhi and another was Mahatma Bhagwandin. I was very much interested in Mahatma Bhagwandin, just as he was very loving towards me. I was a small child when we became friends, because he had stayed with my family. He had come to deliver some lectures in the town, and we used to go for morning walks together. By and by, we forgot completely that he is very ancient, old. We started arguing and discussing.

It was just by coincidence that he was on his deathbed in Nagpur and I was coming from Wardha, from a lecture tour. Somebody in the train told me, "Mahatma Bhagwandin is very very sick, and there seems to be no possibility that he will survive more than a week." So I stopped at Nagpur and went to see him.

He was almost dead; he had become absolutely like a skeleton. He opened his eyes and he took my hand in his hand, and he said, "I am worried about you, that you will be misunderstood your whole life. There is still time for you to agree with the masses, whether they are right or wrong." And he was saying it out of compassion. He said, "Because I have suffered my whole life, and I have been condemned, I don't want you to be condemned."

I said, "Do you want me to be a hypocrite and respectable? Do you want me to be something other than my nature allows me?"

He said, "I knew you would argue, and I know that you are right. It is just a fatherly feeling; I have suffered my whole life because I always was in favor of unpopular movements, unpopular ideologies... and you are far more dangerous, you are against everybody."

I said, "I have to be against everybody. I have to be just myself. And anybody who wants to pull me in some other direction is not my friend." I said, "I understand your love, but you should also understand my situation. I would rather be condemned by the whole world than go against my nature. Because who cares about the world? They cannot bring me the truth; they cannot bring me the meaning; they cannot bring me the significance. What can they give to me? -- respectability, honor? And what am I going to do with respectability and honor? Those are all bogus words used to cheat people. I simply want to be nobody; I am going to stick to myself. And this is my promise to you as you are dying. Remember my words even when you are dead, that I will..."

He said, "I knew you wouldn't listen. And I am happy that you are absolutely determined." He had tears of joy in his eyes -- not of sadness, joy. He said, "If you had agreed with me, I would have felt very sad that the world has lost another individual. But you don't agree with me, even when you see I am dying. In such a situation anybody will say, just to be polite, `Yes, whatever you say I will do.' Even in such a situation you are not ready to accept. I can die joyfully because I have loved you and I have watched how you are growing -- of course with a concern that you will be condemned by religions, by governments, by masses."

But what about all your psychotherapists, your leaders, your teachers, your universities -- what is their function? Their function is to keep you within the fold; to keep you just a sheep amongst the crowd of sheep and never allow you to be yourself. They are all angry with me for telling this to young people who have not yet died -- because people mostly die nearabout thirty years of age, that is average. And then they are buried when they are seventy. That is almost forty years that people live a posthumous life; they have died long before.

The day you decide that it is better to be a hypocrite and just do whatever everybody else is doing and not be different, you have died -- you have committed suicide.

My whole teaching is:
Don't commit spiritual suicide.

You don't need anybody else to guide you, because whoever guides you will guide you wrongly. He cannot know your nature and he cannot look into your future. He has no eyes, and there is no possibility. How can you see in a seed the flowers that will come one day years after? All that can be done is that the seed should be given a right soil -- not right advice. Not that you have to be a lotus, or you have to be a rose.

Care should be taken that the seed is not destroyed, that when small leaves start growing out of it, they are not destroyed. That's the function of the master: not to guide you but just to protect you when you need protection, when you are so fragile, so new. Just growing, the new leaves coming out of the earth, entering into an unknown world where strong winds blow, heavy rain falls, there is every possibility that you may be destroyed. The function of the master is not to lead you. The function of the master is to help you, to protect you, but only to the moment when you can stand on your own. Then slowly, slowly detach himself from you so that you can dance alone in the sky under the stars in your full glory.

Johannes Wolfgang von Goethe has made a beautiful statement: "All theory, dear friend is grey. But the golden tree of actual life springs ever green."
Avoid theories; they are all grey.
Let the dead people discuss theories.

The living have something more golden, something more alive. They have to love; they have to meditate. They have to become enlightened before death knocks on their doors.

Also remember that life is not the way it is lived in California! California is almost a vast crazy place where people are going from one master to another master, just like any fashion. Just as they change their toothpaste, they change their masters. Just as they change their soaps, they change their teachers, their counselors, their psychoanalysts. Oscar Wilde used to say, "Fashion is a form of ugliness, so intolerable that we have to change it every six months." There is no need.

Just the other day, I received a letter from a sannyasin saying that he is going to a teacher; has he my blessings?... can he go? People are in a strange situation; they want to ride on many boats. They are creating their life in such a way that it will be a disaster. If you are growing well... and he writes that his meditation is going well, he is starting to see things that have so far been only words. Now at this fragile moment, going to somebody is dangerous. But if I say, "Don't go," I interfere. And I would not like to interfere, even if you are going wrong.

So I have informed him: I cannot bless because I don't know to whom you are going, but you are intelligent enough. If you feel that the person is going in some way to nourish your growth, which is going perfectly right even according to you -- you are feeling that you are absolutely on the right path, that misery is disappearing, that suffering is disappearing, that you are no more worried; that a kind of playfulness, weightlessness is arising -- if you are aware of all this... Remember, that if anybody can be of nourishment, it is perfectly good to go.

But in fact, there is no need to go anywhere, you are going so right. Go more deeply into it, rather than going sideways.
Go straight like an arrow.

BELOVED OSHO,
CAN YOU TALK ABOUT THE RELATIONSHIP BETWEEN SILENCE AND BLISSFULNESS? IS SILENCE ALL THAT IS NEEDED? DOES EVERYTHING ELSE FOLLOW?

Prem Samarpan, there is no relationship between silence and blissfulness; they are two names of the same thing.

Silence is blissfulness, not in the dictionaries, but in actual experience. And I don't see that in actual experience it can be different to different people. As you become silent, you cannot be worried, you cannot be tense; you cannot be miserable, you cannot be noisy, you cannot be chattering continuously. Otherwise, how can you be silent?

And when all these stupid activities are gone, silence simply clears the ground for blissfulness to be discovered. They are almost the same phenomenon because they happen simultaneously. As you become silent, a certain sweetness, a certain fragrance, a certain beatitude spontaneously arises in you.

But your silence should not be a repressed stillness; you should not be silent by force. If you are silent by force, if you have repressed your mind then rather than doing meditation you are doing gymnastics, fighting with the mind. It is possible you can force the mind to be silent, but then there will be no blissfulness. There will be just emptiness and a silence of the graveyard, not the silence of the garden; something empty, not something overflowing.

The silence that comes out of meditation is not an empty experience, it is very positive -- it is overflowingly positive. And what is there to overflow in silence except blissfulness? So, please check. If your silence is not bringing blissfulness then you are trying to have a wrong kind of silence -- blissfulness is the criterion -- then stop doing what you are trying to do.

In meditation, silence comes on its own accord. You simply go on watching the mind without any control, without any repression, and silence comes suddenly just like a breeze, and with the silence, the fragrance of the flowers -- that is your blissfulness; it is your own fragrance which you were not capable of knowing because there was so much noise.

The mind was creating so much fuss, thoughts were creating so many dark clouds, emotions and moods, it had become a thick barrier between you and your real self. When the barrier is removed, it is as if you have removed a rock which was preventing a stream, a fountain.

And the moment you remove the rock, suddenly the fountain bursts forth in a great dance of joy. Your blissfulness is not something that comes from outside, it springs from within you. Just the rock of your mind -- thoughts, miseries -- has to be removed. It is not that you have to repress it, because by repressing it you will be repressing the fountain behind it too.

So the question can arise, Samarpan, if your silence is a wrong kind of silence. You are asking, "Is silence all that is needed?" Yes, absolutely yes. Silence is all that is needed, and everything else follows on its own accord.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #13
Chapter title: Three tickets for titsburg

27 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
LATELY, I FEEL THAT THE LONGING INSIDE TO GO BEYOND THE MIND AND EXPERIENCE SOMETHING MORE IS GROWING. IT SEEMS LIKE SUCH A LONG PROCESS -- DOES IT HAVE TO TAKE A LONG TIME?

Atit Yama, the longing to go beyond the mind is the only longing worthwhile. All that man desires and hopes for is utterly meaningless. In success, in failure, in every possible way it leads you nowhere.

It is not only that you feel the pain in failure -- the pain and the defeat and the agony. Those who

succeed also feel the same pain in a different way, perhaps more deeply than those who have failed, because they have succeeded in what they wanted and yet their inner being is as dark and as empty as ever. They have everything on the outside and nothing inside. In fact, all that they have succeeded in attaining, in achieving, becomes a contrast and shows their inner emptiness more clearly than those who have failed to attain.

It is just as if you write with white chalk on a white wall: it doesn't show. You have to write it on a blackboard and then it shows clearly. The emptiness, meaninglessness shows more clearly on the blackboard of success than it shows on the mind and its screen of failure. In failure there is still hope; in success there is no hope. You have already arrived, and your arrival is the death of all your hoping.

It is a very strange experience that the only successful lovers are those who never meet, are never allowed to meet by the society, by the parents, by the situations. They are the only successful lovers; the world remembers them for centuries. But once the lovers meet, then all hope and all romance from life simply evaporates.

There is one longing amongst all longings, and that is the longing to go beyond mind. But there is a contradiction in this longing, because all longing belongs to the mind: how can the mind long, desire, to go beyond itself? So the longing to go beyond mind has not to be understood in the same way as any other desire, any other ambition.

In fact to call it longing is not right. It is an understanding more than a desire. It is an understanding of the agony and the pain of mind that makes one feel it is better to go beyond. It is not something in the faraway future as a goal, but something that has to be allowed to happen right now.

If you can see what mind has done to you and what it is continuously doing to you, how much misery and how much suffering it goes on creating, then the very understanding of the misery of mind is enough to go beyond. You don't ask how to go beyond, you simply cannot remain in the mind. You are in the mind because you are not clear that your misery is caused by the mind. You go on throwing the responsibility on something or other.

Jean-Paul Sartre has said -- and when a man like Sartre says something it is significant; his statement has become immensely famous: "The other is hell." In an ordinary way it appears to be right, because you always suffer because of others: your wife deserts you; your husband does not love you; your children are turning into hippies. It is always the others who are creating misery; otherwise you would be in paradise.

In this ordinary sense his statement has meaning, and that's why it has become so famous and so important. But deep down it is rooted in ignorance.

The other is not hell, the other is only a mirror.

The other only reflects your mind, your face.

sI have heard an ancient parable...

A woman who was very ugly was against mirrors. She was so much against mirrors that she did not allow any mirror in her own home. Her antagonism was so deep that if she saw a mirror in somebody else's house the first thing she did was to break the mirror. And people asked, "What is the matter, why have you broken the mirror?"

She said, "The mirror makes me ugly; otherwise I am perfectly well. If there was no mirror, I would not have been ugly."

The same is the situation when Jean-Paul Sartre says that the other is hell. It is *you*, it is your mind. And because Sartre goes on depending on this understanding, a man of his caliber and genius never transcends mind, never even thinks of it. It is unfortunate that such beautiful people with such sharp intelligence remain unaware of a simple fact that in your relationships it is your mind that is reflected. In your misery it is your mind; in your jealousy it is your mind; in your hate it is your mind; in your lust for power it is your mind.

Once you see the multidimensional capacity of the mind to create hell for you, the very understanding takes you out of it. You don't have to long, you don't have to desire; you don't have to do anything else other than understand the mind.

Yama, you are saying to me, "I feel that the longing inside to go beyond the mind and experience something more is growing." Superficially, anybody will say that a spiritual desire has taken possession of you, but I am going to be a little hard on you.

First, the feeling is part of the mind, the longing is part of the mind, to have some experience is a desire of the mind... and to have something even more is the very nature of mind. It can be reduced to a simple statement: Mind always asks for more. It may be money or it may be meditation, it doesn't matter -- mind goes on asking for more.

Even if you get God himself, the mind will still ask the same thing: something more. What are you going to do with this God? Now you are stuck forever. Just think of yourself getting stuck with God forever! The mind may even suggest to you, "It is better to lose this fellow rather than to remain stuck with him; either get something more... or even less will do, but a change is absolutely needed."

Mind is a continuous thirst for more.

It never finds fulfillment.

So you have to understand one thing, that this longing should not be part of the mind. This desire to experience something more should not be mind deceiving you in the name of religion, in the name of spirituality.

The only way to avoid the mind and its deceptions -- and they are very subtle -- the only way is to drop these words: `longing', `experience', `more'. Rather try to understand the mind, what it is. Look into every nook and corner of the mind, from where all desires arise, all longings arise, from where all passions arise. Just look into this source of all your life.

With the very understanding that the mind is the hell, you will find yourself beyond it; you will not have to go beyond it.

It is almost like when you find your house is on fire. When you see it on fire, you don't think and contemplate what to do. You don't consult holy scriptures for right instructions. You simply jump out of the house -- whether it is a door or a window it doesn't matter; whether you are properly dressed or not it doesn't matter. You know a great crowd is waiting, but if you are in your bathroom and suddenly find the house is on fire, you will jump out of the window naked. You will forget to take even the towel with you. It is not a time to think of all these trivia and the crowd is not going to be angry with you, even in Poona. Even the police commissioner is not going to take any action against you. In such a situation ordinary laws don't apply.

The transcendence from mind has happened only to a very few people in the world. And the reason is that most people get deceived by the mind. The mind itself starts asking for transcendence, for going beyond, for searching the truth, and you forget that these are subtle devices of the mind to take you astray from one single thing: that is a deep understanding of mind itself.

Neither transcendence is needed nor going beyond is needed nor any spiritual experience is needed. What is needed is a total understanding of your mind and its structure and its functioning. And that very understanding, without any effort on your part, will become the transcendence, will take you beyond, will give you the experience that mind was only dreaming about and deceiving you.

Your question is certainly arising from the mind, because the next thing it says is: "It seems like such a long process." Understanding is not a long process. Understanding is immediate. You come across a snake on the road -- understanding does not take a long time. You simply jump out of the way without even thinking what you are doing.

In my childhood, in front of the house in which I used to live were only shops. On my side of the road there were residential houses, but on the opposite side there were only shops. So after nine o'clock at night the shops on the other side of the road were closed and it became utterly dark -at that time electricity had not come to my village -- and we used to frighten people, people who were very strong, particularly those who bragged so much about their strength.

Just nearby there was a gymnasium, the most famous in the area, where people were body-building, and they had champions. And we were very small but we knew that whether you are a champion or a great wrestler, it does not matter. We used to purchase paper snakes from the market and we would put them on the other side of the road attached with a thin black thread held in our hands, while we sat in our house. Nobody in the house was concerned that we were doing anything; we were simply sitting, just holding the thread and watching for the right person.

Whenever we would see some great wrestler coming we would start pulling our thread slowly. And as the snake came on the road the scene was worth seeing. The wrestler would forget everything: he was carrying a lamp in his hand, the lamp would fall down and the wrestler would run so fast -- sometimes he would fall down.

And a crowd would gather, "What has happened?"

And he would say, "There was such a great snake."

The people said, "This is strange, every night the snake appears."

One day they tried to look for the snake, "It has to be found because some day somebody is going to be killed by the snake." And they found a paper snake, they found the thread, and they found me hiding behind

my grandfather's bed! Seeing that something difficult is happening, I simply put the thread around my grandfather's leg; he was asleep. The crowd woke him up -- I also was with the crowd, asking, "What you are doing?"

He said, "I was asleep. What is the matter? Who has put this thread around my leg?"

And the crowd also saw that he had been fast asleep and that somebody else was behind the game. And this snake appears every day after nine o'clock, and it has made people so afraid that many people have stopped going out of their houses after nine o'clock.

And they said to my grandfather, "Be watchful next time; just remain alert and watch who is doing this trick."

My grandfather knew who must be doing it. But I was with the crowd saying, "You have to be a little alert." And when everybody was gone he said, "You rascal! You are doing this. I have seen you in the daytime with that snake and that thread... but this is too much, that you put it around *my* leg."

I said, "There was no other way. There was nobody else except you. I was hiding behind you when I saw that I was going to be caught and I said, "It is good, because nobody can find fault with a sleeping old man. So you have to forgive me, but it was such an urgent situation."

When you come across a snake, whether it is paper or made of rubber or plastic or dead does not matter. It does not take any time to freak out; it is not a process. You say it is a long process, "such a long process -- does it have to take a long time?"

Somebody has sent me the Ashram's Law of Shortcut: The shortest distance between two points is always under construction.

It is very difficult to find any shortcut here... but there is no need either if you follow rightly my understanding, my approach. Time is not involved at all; neither is any kind of distance.

This very moment you can look at your mind, and you can see all that your mind contains. And that will be enough just to be finished with it. It is not a question of time; it is not a question of effort. It is only a question of clear understanding.

That's what we don't do. We fight with anger, we fight with jealousy, we fight with everything, but fighting never helps because it takes time. And fighting shows one thing absolutely: that you don't understand that by fighting you cannot go beyond mind. Fighting is simply one part of mind fighting with another part. It is like making both my hands fight with each other. Do you think any hand is going to win? It depends on me; I can make the right hand win or I can change the idea and make the left hand win. But I know perfectly well that it is within my power: both hands are mine.

Any conflict in your mind, any split in your mind is just a game. You have become two teams, football teams or... And you can go on playing the game and you can enjoy that you are on a spiritual pilgrimage, that you are a great seeker -- but you are just playing football. And you are playing for both sides; there is no question of any victory, no question of any defeat.

That's what so-called religious people have been doing and are still doing. Their rituals, their prayers, their austerities certainly take time. And not only do they take time, they never arrive anywhere, they remain the same persons. Maybe they have repressed their sexuality, but the sexuality is there. Repressed, it becomes more dangerous because it becomes more deep-rooted in your unconscious, from where it will create a thousand and one perversions.

I have heard that three rabbis were standing on the railway station. They were going somewhere, obviously. And finally the youngest one said, "Now it seems the train is going to come and I should get the tickets."

So he went to the window and saw a beautiful woman working on her register. The young rabbi said to the woman, "Lady, how much will it cost for Titsburgh?" He forgot that he is going to Pittsburgh.

The woman was very angry, and said, "You are a religious man..." The rabbi felt very ashamed. He came back and told the other rabbis, "You can purchase the ticket because I am feeling very nervous, and in my nervousness I have said something wrong."

They said, "But tell us what you have said wrong."

He said, "I cannot repeat it. And don't make me feel more guilty; I am feeling very bad."

So the second rabbi, more elderly than the first, said, "I'm going. What kind of nervousness is this? Just purchasing the ticket..." And the moment he saw those beautiful tits he forgot everything -- his old age, his

austerities, his rituals, his prayers; all were forgotten. And of course, because he was older he committed more mistakes because his unconscious and his repression were greater. He said, "Just give me three tickets for Titsburgh and the change you can give me in nipples."

The woman was outraged. She said, "You rascals! You are pretending to be rabbis? The first one came and now you have come, and you are worse than the first."

And the second rabbi came back trembling. Then the oldest rabbi said, "What is the matter with you idiots? Just purchasing a ticket... What happens on the window?"

The second one said, "You go and see yourself. Something goes wrong. I was not thinking that I can do such a stupid thing, but it simply came out."

The old rabbi said, "That window seems to be mysterious. But let me try." And of course he was a very strict disciplinarian, a perfectionist, and the oldest of all. He kept himself very alert seeing that two persons have failed and something is wrong there. He saw the tits but he understood immediately, Okay, so this is the problem: Pittsburgh must be becoming Titsburgh!

He took the right approach and said, "Lady, how much will it be for Pittsburgh?"

The lady said, "You are really a religious person. Those two fellows are so ungentlemanly. They should not be accepted as rabbis."

The rabbi said, "You are right. I will put them right, but I'm going to put you right too! You are not dressed properly. And remember, when you die Saint Finger on the gate of heaven will show his peter at you!"

The old man became angry...

But you cannot get away from the repressed; it is going to come in some way or other. Now Saint Peter becomes Saint Finger, and the poor finger becomes peter.

Perversions are the only achievement of the repressed approach of all your religions. It has created a very perverted humanity. I will not say to you to do something to transcend mind -- I will say to you: the only scientific approach is to understand. First understand mind, which is your reality. Why be in such a hurry of going beyond it without understanding it? Understand it and the very understanding is transcendence. The moment you have understood your mind you are beyond it. You will find yourself beyond it within a split second; it won't take any more time. It is not a process, it is a quantum leap.

My effort is to continuously emphasize that meditation is nothing but watching the mind, understanding the mind, seeing all its subtle and cunning ways. And once you have become perfectly aware of all its conscious, subconscious and unconscious layers you are already out of it. In your very watching you have gone beyond. And beyond the mind there is no desire for more, because beyond the mind you go on growing more and more into infinity. There is no need to desire, it happens spontaneously.

So the first thing is an understanding of the mind and the second thing is to rejoice in spontaneous growth.

The young nun rushed into the mother superior's office and exclaimed, "We have got a fresh case of syphilis in the convent!" The mother superior looked up and said, "Thank God. I'm sick to death of red wine!"

It is a little difficult. The nun has reported to the superior mother that they have received a fresh case of syphilis. And the superior mother said, "Thank God. I'm sick to death of red wine. Always red wine, red wine... At least something fresh has come."

A doctor received an urgent phone call. "Doctor," said the voice. "My wife swallowed my fountain pen two hours ago."

"Why did not you phone me sooner?" asked the doctor.

"I have been using my pencil up to now," replied the husband, "but the lead has broken and I don't have a sharpener."

Life is so ridiculous and so hilarious, that if you just try to understand your mind, you will have a great laugh at yourself and what you have been doing.

Once one of the girlfriends of Pablo Picasso said, "If my boyfriend would ever meet a woman on the street who looked like the women in his paintings he would fall over in a dead faint."

But Picasso is not aware what he is painting. The girlfriend is saying, "If some day on the road he meets the women he paints, he will forget all painting; he will faint and fall over on the road." But Picasso is not aware that all his paintings are nightmarish. And he has been working so hard on those paintings all his life. And he was a genius, but he must be absolutely unconscious of what he is doing.

What are you doing? What goes on in your mind? What kinds of paintings do you make? What kinds of dreams come to you? What things make you jealous? What things make you infatuated? Just watch. You have been given, free of charge by your biology, a whole television set which needs no change of any batteries or any electricity; it runs continuously from the cradle to the grave. And who knows it may be running even in the grave.

Brain surgeons have become aware of the fact that the brain can be taken out from your skull and put into a mechanical head. All that it needs is oxygen and blood for everything to run through the mechanical head exactly as it used to run in your head on your body. Your brain continues to function. It does not know that the man has changed. It goes on dreaming, it goes on thinking; it goes on making plans, it goes on being jealous.

Brain surgeons have been very shocked that the brain does not need you at all; it goes on by itself. And it is very frightening that a brain without a body, just mechanically supported for its nourishment is perfectly well and it goes on doing the same old exercises.

You are being used by your brain almost like a mechanical support, nothing much more. This brain certainly has to be transcended, but to transcend it you are not to fall into the trap of taking any support from the same brain. If you take any support from it, you will never be able to get out of its trap. The only way not to take support is just to watch, wait and see all its functions. And you will feel immensely relieved immediately, because it has nothing to do with you, it is just a biocomputer.

And this understanding that "I am separate" is the transcendence, is what you mean by going beyond.

BELOVED OSHO,
IN MY FIRST FEW MONTHS HERE, WHILE MEDITATING, A FEW TIMES I CAME ACROSS A VERY INTENSE SPACE WHERE IT WAS AS IF TIME HAD STOPPED. BUT NOW IT DOES NOT HAPPEN, AND I CAN FEEL THAT THERE IS SOME EXPECTANCE IN ME, THOUGH I REMEMBER THAT THE SPACE ONLY CAME WHEN I WAS NOT LOOKING FOR IT. EVEN THOUGH I FEEL SO GOOD WHILE MEDITATING -- ESPECIALLY IN YOUR PRESENCE -- SO FULL AND RICH INSIDE, I WONDER WHERE THOSE SPACES WENT AND HOW I CAN GET BACK TO THE INNOCENCE OF NON-EXPECTANCE.

Shivam Suvarna, your question almost answers itself. But perhaps you have managed the answer only intellectually. Your question seems to be real, but it also implies the answer. The answer seems to be your intellectual understanding of the situation.

I will read the question to make it clear to you, because that clarity will change everything.

"In my first few months here, while meditating, a few times I came across a very intense space where it was as if time had stopped. But now it does not happen, and I can feel that there is some expectance in me..."

That expectance is preventing it. And it seems that intellectually you understand it. You say, "... though I remember that the space only came when I was not looking for it. Even though I feel so good while meditating -- especially in your presence -- so full and rich inside, I wonder where those spaces went and how I can get back to the innocence of non-expectance."

Any method -- that's what you are asking for: How can I get back into that innocence of non-expectance? Any method, whatever its nature, will make things more complicated, because you will be doing it to get into a space which comes only when you are not expecting it. Intellectually you seem to have understood the fact that it was only when you were not expecting it, it came suddenly. And now there is a subtle expectance and you are wanting to know how to get into that state again.

You simply forget all about those spaces. You are feeling good in meditations, why bother about a space where it seemed as if time has stopped? What are you going to get out of it? And moreover, it was only "as if." Even if time had really stopped, what is the gain? Perhaps the battery of your quartz watch was finished... time stopped. There is no other time except in your watches.

A man charged into a jewelry shop, slammed his fist angrily on the counter, removed a wrist watch from

his pocket and shook it under the nose of the saleswoman. "Damn it! You said this watch would last me a lifetime," he roared.

"Yeah," said the woman, "but you looked pretty sick the day you got it."

Don't be bothered about time stopping, great spaces happening. Feel good because you are feeling rich and full inside. Enjoy this fullness; enjoy this richness. Become so much involved in it that perhaps you will find again that time stops, that again that space opens up, far bigger, far more deep, far more intense, because it will be the second time.

But you have to be involved in some rich experience so deeply that there is no need for it. These things happen only when you don't need them. They follow the same law as banking: If you need money, no bank is going to give you any; if you don't need money, every bank is going to persuade you to have some. They are willing to give you as much money as you want for as long time as you want. Bankers seem to understand this wonderful working of existence. When someone needs something don't give, because it will be lost; it will never be returned. When somebody has so much money that he does not want anything -- he can open a bank himself -- then all the banks are ready to lend on lower interest rates.

Perhaps existence follows the same law. The more you run after something the less is the possibility of your getting it. The moment you stop, and you drop the very idea, suddenly you have got it.

And you can forget those spaces only if you can create another dimension of richness, affluence, blissfulness -- and that is opening up through your meditation so there is no need to worry. And worrying, you will not be a winner. Those spaces came by themselves. Let them come when they come. When they come enjoy them, when they don't come don't even look back, don't even think about them.

This is something very essential to learn on the path; otherwise, you will get stuck on every point. Whenever something beautiful happens, it will always happen without your knowing.

Unexpectedly the guest comes.

But you feel so good that you start expecting. Now you are going against the law. The guest has come only because you were not expecting, and now you are expecting -- not only expecting, but deep down demanding. And existence is very shy, it won't come. Get involved in something deeper and richer in another dimension. And that *is* happening for you, so there is no problem. You are not empty, you are feeling full and rich. Feel more rich and more full. Go deeper into meditation and you will forget those spaces, because your meditation will bring greater spaces, greater richness, greater experiences. And then suddenly, one day you will find not the same spaces that you had found, better ones; it is always getting better. On the path of meditation it is always getting better.

So never ask for anything to be repeated, because that way you will be a loser. Something better was going to happen and you were asking for something less. That past space had happened when you were not so deep in meditation. Now you are deep in meditation, you have earned more. You have become more worthy. At that time you were not feeling so rich and so full. Now you are feeling so rich and so full, you need not worry. Something greater will happen.

But if you go on asking and hoping for those same spaces, you will be preventing those spaces because existence never repeats. And you will be preventing better spaces because you are not looking for the future; you are looking backwards at the past.

There is no technique to forget. You are asking for a technique, how to become again innocent and be non-expecting. By any technique whatsoever it is not possible. It is possible to get better spaces. Why should you hanker for those old, rotten, already experienced? -- They are secondhand. Why not wait for fresher and deeper and more nourishing, more ecstatic experiences which are waiting ahead on the path? But, if you go on looking backwards, you are stuck.

Don't get stuck with anything.

Howsoever beautiful it is, there is a possibility of something better ahead.

I have always told a Sufi story...

An old man, a woodcutter, was so old, but still he had to go to chop wood in the forest and bring it back. He was just able to afford food one time a day, and he was in his old age. And when the woodcutter used to go in the forest, a Sufi mystic was always sitting on the way, under a tree, the same tree. He always used to touch the feet of the mystic, and the mystic used to laugh.

Finally, one day he could not contain his curiosity. He said, "I touch your feet twice every day, going into the forest and coming back from the forest. And it is strange, you always laugh -- Why? I am a poor man, uneducated, but this much I can understand: I am paying respect to you, and you are laughing. This

does not seem to be appropriate."

The old man said, "I'm laughing because you are an idiot. Where you have been chopping wood, just a little ahead there is a copper mine. And with the same effort that you make in one day to get enough wood for your one meal, with the same effort you can get enough copper for two meals every day for seven days. Six days you can rest; one day you can work. I have been laughing because it is strange that a man has been coming this way his whole life and he never goes a little more. He always gets stuck with the same trees. And just ahead of those trees..."

The next day the man went a little ahead and he was surprised. He was very happy. He came and he touched the feet of the master and said, "I am sorry that I could not understand your laughter."

Then he used to come only once a week. But the master started laughing again. So he said, "What is the matter, why have you started laughing again?"

The master said, "You seem to be such a sticking guy. Just ahead of that mine there is a silver mine. Can't you imagine anything? Can't you see that there is so much ahead?"

He said, "I never thought about it. But you are strange also. You know -- why don't you tell me?"

And the master said, "There are a few things one should find for oneself; that helps your intelligence to grow. I had to say because my time is finished. And I cannot just wait anymore for you to discover. So just today go a little further and find a silver mine."

He found a silver mine. Now it was needed only to come once a month. But he got stuck there. And the master said, "I have never seen such a fellow. Don't you know that there exists gold too?"

He said, "Where?"

"Just a little ahead. And it seems that unless you are forced, you will not move," said the master.

That day he went a little ahead and found a big gold mine. He said, "My God, my whole life I could have carried so much gold I would have become almost a king! And that mystic is such a strange fellow. He knows everything and he never said anything to me." But that day he thought "Now I have to make one effort on my own. Perhaps there is something more ahead."

And there was. There was a diamond mine. He said, "My God! So many diamonds. And that mystic knows everything? And he thinks I am an idiot! Now I think he is an idiot. He knows, and he goes on sitting under the tree doing nothing, just waiting for people to give something to him. And his disciples beg and bring food to him, and he knows all this. And he thinks that I'm the idiot. Today I am going to tell him, `You are an idiot. What are you doing sitting here, knowing all that perfectly well. I am an ignorant man and I don't know what is ahead, but you know.'"

So he came back. With great courage he showed the diamonds and the mystic laughed. He said, "That's good. But don't get stuck."

He said, "But what can be ahead of it?"

The mystic said, "Ahead of it? I am; otherwise why am I sitting here? I have something more valuable than diamonds. So when you are finished with your diamonds you come and sit under my feet. It is my last days and I would like to share with you something more than diamonds. But you had to pass through these stages; otherwise you would not have understood that this poor fellow, who depends on people's food, who is just a beggar, can have something inside him which is far more valuable than the whole diamond mine."

The old woodcutter dropped the diamonds there and he said, "I am finished. If that is the case then I am not going to leave you."

The old man said, "You can sit also. There is enough space under the tree. And it is beautiful and very shadowy. And my people bring food enough, so it will be enough for both."

The woodcutter said... he was an ignorant man, not a thinker, not a philosopher, not religious; he has never thought much, he has never dreamt; if he was brought to a psychoanalyst, the psychoanalyst will refuse him because he will not be cooperating. If he will ask him, "Tell me about your dreams," he will say, "I don't have any dreams." Then the psychoanalyst cannot do anything. Without dreams he cannot help anybody.

He sat by the side of the saint. And as the night grew deeper, the silence and everything became quiet and calm. He also became quiet and calm and suddenly, he started feeling the vibration of the mysterious man. He could not see anything, but his heart was dancing. He could not say anything, but his whole being was for the first time in a state of joy. He has never known anything except misery, poverty and suffering.

Early in the morning, before he could even say thanks to the saint, the saint died. But he had left behind him another saint. When the followers of the old saint came they could not believe. The old man is dead but a new fellow is sitting by his side with the same vibe.

Those followers have tasted the joy and the peace of the old man. That's why they used to come from a faraway town to bring his food. Just to be with him for a few minutes was enough. It kept them running twenty-four hours, celebrating life. They could not believe that the old man has played such a game with them. He is gone but he has left a representative. They offered his food to the woodcutter and the woodcutter became the saint. Nothing was said, nobody declared that he was the successor, but he proved to be a far greater saint, because he was an ignorant man, and suddenly silence turned all his ignorance into innocence.

All that you need is to forget always what happens, and remember always there is much more. There is no need to long for it because it always happens whenever you are right. Whenever you are in a right tuning you hear the music from the beyond. And whenever you are in a right space the whole existence celebrates with you.

There is no technique to forget, just a simple understanding. If a woodcutter can go ahead, why can't you go a little deeper into your meditation? That memory of a beautiful experience is holding you back. Forget all about it. It is not worth remembering because much more is there.

Keep yourself available for much more. On this path there is no poverty, there is always more and more richness.

On this path you don't become finally a beggar, you become an emperor.

The plane hit a storm and was going up and down and sideways. A little old lady was getting very nervous and suddenly she shouted, "Everybody on the plane pray!"

A Scotsman sitting next to her said, "I don't know how to pray."

"Well, do something religious!" the old lady cried.

So he got up, took off his hat and started making a collection.

That's the only thing he knows that is religion.

Don't just wait for those spaces, there are greater religious spaces ahead. Don't get stuck with prayers.

"Before sending you to the chair," said the judge to Moishe Finkelstein, "is there a last request you would like to make?"

"Yes, judge," said Moishe, "I would like to have a look at my wife first, then I will feel more like dying."

People have strange fixations. Don't bother about what happened in the past. What is happening right now is so beautiful, is it not? Then why create any disturbance. Just go deeper into it.

That which is available will open new skies and many, many spaces. And then you will wonder how foolish it was to expect your kindergarten experiences. Those were just little glimpses of the unknown. The whole unknown is still waiting for you to experience it.

Okay, Maneesha?

Yes, Osho.

The Invitation

Chapter #14
Chapter title: Silence is the right soil

28 August 1987 am in Chuang Tzu Auditorium

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MY BELOVED MASTER,
I REALIZED THAT IT IS EASIER TO BECOME SILENT WHILE LISTENING TO YOU THAN IN ANY OTHER MEDITATION. WHEN YOU STOP TALKING EVERYTHING SEEMS TO STOP FOR A MOMENT AND I GET A GLIMPSE OF WHAT MEDITATION CAN BE! THESE ARE THE MOST PRECIOUS MOMENTS FOR ME! OSHO, WHY IS IT EASIER TO BECOME SILENT IN YOUR PRESENCE?

Dhyan Sandesh, the question you have raised is significant not only to you, but to many more who are not fortunate enough to be in my presence, but who will be reading these words or listening or seeing this on the video screen all over the world.

The question arises almost for everyone, that the way I talk is a little strange. No speaker in the world talks like me -- technically it is wrong; it takes almost double the time! But those speakers have a different purpose -- my purpose is absolutely different from theirs. They speak because they are prepared for it; they are simply repeating something that they have rehearsed. Secondly, they are speaking to impose a certain ideology, a certain idea on you. Thirdly, to them speaking is an art -- they go on refining it.

As far as I am concerned, I am not what they call a speaker or an orator. It is not an art to me or a technique; technically I go on becoming worse every day! But our purposes are totally different. I don't want to impress you in order to manipulate you. I don't speak for any goal to be achieved through convincing you. I don't speak to convert you into a Christian, into a Hindu or a Mohammedan, into a theist or an atheist -- these are not my concerns.

My speaking is really one of my devices for meditation. Speaking has never been used this way: I speak not to give you a message, but to stop your mind functioning.

I speak nothing prepared -- I don't know myself what is going to be the next word; hence I never commit any mistake. One commits a mistake if one is prepared. I never forget anything, because one forgets if one has been remembering it. So I speak with a freedom that perhaps nobody has ever spoken with.

I am not concerned whether I am consistent, because that is not the purpose. A man who wants to convince you and manipulate you through his speaking has to be consistent, has to be logical, has to be rational, to overpower your reason. He wants to dominate through words.

One of the very famous books of Dale Carnegie is about speaking and influencing people as an art -- it has been sold second only to THE HOLY BIBLE -- but I will fail his examinations. He used to run a course in America to train missionaries, to train professors, and to train orators. I will fail on all counts. First, I have no motivation to convert you; I have no desire anywhere to impress you. And I don't remember what I have said yesterday, so I cannot bother about being consistent -- that is too much worry. I can easily contradict myself, because I am not trying to have a communication with your intellectual, rational mind.

My purpose is so unique -- I am using words just to create silent gaps. The words are not important so I can say anything contradictory, anything absurd, anything unrelated, because my purpose is just to create gaps. The words are secondary; the silences between those words are primary. This is simply a device to give you a glimpse of meditation. And once you know that it is possible for you, you have traveled far in the direction of your own being.

Most of the people in the world don't think that it is possible for mind to be silent. Because they don't think it is possible, they don't try. How to give people a taste of meditation was my basic reason to speak, so I can go on speaking eternally -- it does not matter what I am saying. All that matters is that I give you a few chances to be silent, which you find difficult on your own in the beginning.

I cannot force you to be silent, but I can create a device in which spontaneously you are bound to be silent. I am speaking, and in the middle of a sentence, when you were expecting another word to follow, nothing follows but a silent gap. And your mind was looking to listen, and waiting for something to follow, and does not want to miss it -- naturally it becomes silent. What can the poor mind do? If it was well known at what points I will be silent, if it was declared to you that on such and such points I will be silent, then you could manage to think -- you would not be silent. Then you know: "This is the point where he is going to be silent, now I can have a little chit-chat with myself." But because it comes absolutely suddenly.... I don't

know myself why at certain points I stop.

Anything like this, in any orator in the world, will be condemned, because an orator stopping again and again means he is not well prepared, he has not done the homework. It means that his memory is not reliable, that he cannot find, sometimes, what word to use. But because it is not oratory, I am not concerned about the people who will be condemning me -- I am concerned with you.

And it is not only here, but far away... anywhere in the world where people will be listening to the video or to the audio, they will come to the same silence. My success is not to convince you, my success is to give you a real taste so that you can become confident that meditation is not a fiction, that the state of no-mind is not just a philosophical idea, that it is a reality; that you *are* capable of it, and that it does not need any special qualifications.

You may be a sinner, you may be a saint -- it does not matter. If the sinner can become silent, he will attain to the same consciousness as the saint.

Existence is not so miserly as religions have been teaching you. Existence is not like the KGB or FBI -- watching everybody to see what you are doing, whether you are going to the movie with your own wife or with somebody else's wife. Existence is not interested at all. The problem of whether the wife is yours or not is just a man-created problem. In existence, there is nothing like marriage. Whether you are stealing money, taking it out from somebody's safe or from your own, existence does not and cannot make the difference. You are taking out the money from the safe -- that is a fact -- but to whom the safe belongs, that is absolutely of no concern to existence.

Once George Bernard Shaw was asked, "Can a man live his life so lazily, just keeping his hands in his pockets and enjoying?" George Bernard Shaw said, "Yes, just the pocket should be somebody else's!"

Keeping your hands in your own pockets, you cannot survive! And the fact is that almost everybody has his hand in somebody else's pocket. And that fellow may have *his* hand in somebody else's pocket, so he cannot stop you because by stopping you, he will be stopped. So he has to accept it, and if he has his hands in a richer pocket, he does not care about you. Go on doing whatsoever you are doing, just don't create a disturbance.

Existence has no morality as such -- it is amoral. For existence there is nothing wrong and nothing right. Only one thing is right -- your being alert and conscious. Then you are blissful.

It is very strange that no religion has defined `right' as being blissful, or defined `virtue' as being blissful. And they were in a difficulty to define it exactly as I am defining it because their concern was that in the world, the people they think are sinners look happier than the people they think are saints -- the saints look absolutely unhappy. And if they say that blissfulness is the criterion, whether you are right in tune with existence or not, this will destroy their whole superstructure. The saints will look like sinners and the sinners will look like saints.

But this is my criterion because I don't care about the scriptures, I don't care about the prophets, I don't care about the past -- that was their business and their problem. I have my own eyes to see, why should I depend on anybody else's eyes? And I have my own consciousness to be aware, why should I be dependent on Gautam Buddha, or Bodhidharma, or Jesus Christ? They were not dependent on me. Obviously, there is no spoken or unspoken agreement. They lived their lives according to their own understanding and insight; I am to live my life according to my understanding and my insight.

My effort here to speak to you is to give you a chance to see that you are as capable of becoming a no-mind as any Gautam Buddha -- that it is not a special quality given to a few people, that it is not a talent. Everybody cannot be a painter, and everybody cannot be a poet -- those are talents. Everybody cannot be a genius -- those are given qualities from birth. But everybody can be enlightened -- that is the only thing about which communism is right. And strangely enough, that is the only thing communism denies.

Enlightenment is the only thing, the only experience where everybody is equal -- equally capable. And it does not depend on your acts, it does not depend on your prayers, it does not depend on whether you believe in God or not. It depends only on one thing and that is a little taste, and suddenly you become confident that you are capable of it. My speaking is just to give you confidence. So I can tell a story, I can tell a joke -- absolutely unrelated!

Every intellectual will condemn me, saying, "What kind of speech is this?" But he has not understood my purpose; it is not a speech, it is not a lecture. It is simply a device to bring confidence to you and to your heart that you can be silent. The more you become confident, the more you will be able. Without my speaking you will start finding devices yourself. For example, you can go on listening to the birds, and they suddenly stop, and they suddenly start. Listen... there is no reason why this crow should make noises and

then stop -- it is just giving you a chance.... You can find them, once you know -- even in the marketplace where there is so much noise, everything is going on, crazy.

Just the other day I came to know that in Greece the government was very much worried about the taxi drivers because they were not following any rules, any regulations of traffic. Their taxis were going anywhere they wanted, against the red light! Finally they decided to specially train the taxi drivers for a week, and they announced three big awards to the perfect taxi driver.

For first place, they could not find anyone; the police were searching for someone to give the prize to, but they could not find anyone. In fact, the moment they found one taxi driver who was behaving exactly the way he should on the road -- the moment they tried to stop him to give him the first prize, he became afraid seeing the police, and he ran against the red light and spoiled the whole game! He did not think that they would give a prize; he must have thought that he was bound for trouble -- he did not care. Just in front of the police, just a moment before he was going to be the first award winner he ran against the light.

In seven days' time they could not find anyone. They could not find a taxi driver to give him the prize, because the moment the taxi driver saw the police standing there, he became even more crazy. The seven days' experience showed that the police and its presence had been making taxi drivers more nervous, and they were getting the whole traffic into a mess.

I don't follow any rules. I have read books; for example, I mentioned Dale Carnegie, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, but my whole life I have been doing just the opposite: how to influence people and create enemies. And I have been successful in that!

Your question is, Sandesh, "I realize that it is easier to become silent while listening to you." The reason is that you are attentive; your mind is still because you want to listen to me. When I stop, your mind cannot start quickly, and before it starts, I start again! I am watching you! I give you only this much gap, so you cannot start your taxi again; otherwise you will run against the red light, and create more chaos.

So my speaking is not oratory; it is not a doctrine that I am preaching to you. It is simply an arbitrary device to give you a taste of what silence is, and to make you confident that it is not a talent -- that it does not belong to any specially-qualified people, that it does not belong to long austerities, that it does not belong to those who call themselves virtuous. It belongs to *all*, without any conditions; you just have to become aware of it. And that's my whole purpose in speaking to you.

Once you are certain that you can be silent, then your whole focus will change. It is not a question of discipline, it is not a question of being prayerful, it is not a question of believing in God and all kinds of nonsense. It is a question of feeling your own possibility, and once you have known the possibility and become confident about it, the whole religion in your vision will have a different color.

It is a question of silence and consciousness and blissfulness -- it has nothing to do with sins and virtues and confessions. Existence does not bother about your sins -- what sin can you commit? What punishment should be given to poor human beings? Religions have been giving, for small things, eternal hell. One has to be a little just also.

Bertrand Russell has counted all the sins that he has committed, and all the sins that he has thought to commit but he has not committed, and all the sins that he has committed in his dreams. He has given the whole list and has asked the Christian theologians... and he has remained unanswered for more than half a century. Now he is dead; fifty years he waited for the answer. He was asking, "These are all that can be counted as sins: these things I have committed, these things I have only thought, these things I have only dreamt. How much punishment can be given to me on these grounds? The strictest judge cannot give me four and a half years of jail, and Christianity is going to throw me into eternal hellfire!"

To be punished for eternity you need another eternity to commit sins; otherwise it will not be just. In his book, WHY I AM NOT A CHRISTIAN -- he was born a Christian, but as he became aware of the stupidness of the whole Christian theology, he wrote the book -- he has asked these questions but none of his questions have been answered. The only answer was that his book was banned by the pope. It was put on the pope's blacklist, which is published every year for the Catholics, saying that "You should not read these books."

I am fortunate, my books are also on the list. In the Middle Ages the pope used to burn these books; now it is difficult. But he can at least prevent Catholics, at least old Catholics who are afraid of death and who are coming close to it. It is difficult for him to burn the books; it is difficult for him to prevent even the new Catholic generation. In fact, just by his order that this book should not be read, it becomes more attractive.

The only answer that Bertrand Russell got was that his book was put on the blacklist and his name was put on the blacklist: "This book certainly, and any other book by this man should not be read by Catholics

because he can disturb your belief. He is an agent of the devil" -- this is the answer.

He has asked very pertinent questions. He says that on the one hand, Jesus says, "Love your enemies"; he goes even to the point of saying, "Love your neighbors"... which is of course more difficult, because enemies are far away but the neighbors are always sitting on your back.

But Jesus himself threw the moneychangers out single-handedly. He was so enraged that he turned their tables and he threw them out of the temple of the Jews. What authority did he have? And what happened to the love? His authority was only his imagination saying, "I am the son of God and you are spoiling the place of my father by making business here." And those people were really helpful. Poor people could get money on interest from the temple, and the temple was taking less interest than any other moneylenders outside. It was really to protect the poor from the moneylenders.

And the temple needed some money to run. It was a big temple, hundreds of rabbis; it was the very center of their Jewish life. Throwing those people out of the temple just on the idea, on the assumption, for which he has no proof, that he is the son of God. And he behaved with such anger, such arrogance. Bertrand Russell wants to know -- what happened to his preachings?

Jesus comes hungry with his followers to a village, and the villagers are against them; they refuse, they don't give them shelter. Hungry and tired, he comes across a tree and he curses the tree because there are no fruits on it. It was not the season. What can the poor tree do? And the trees are not expected to fulfill your demands. His cursing the tree shows that he was a very angry man, blindly angry. And Bertrand Russell has classified all these things, and asked for the answers, but nobody has answered a single point.

My own understanding and experience is that the idea of sin, the idea of virtue, the idea of reward, the idea of punishment, heaven and hell, are simply ideas to exploit you, to keep you under control. It is a psychological bondage, because I don't see any point....

My own experience is that if you can be silent, and if you can transcend mind and your consciousness can grow, it does not matter what you are doing; your actions are not counted at all, only your consciousness.

Actions are very small things, but up to now all the religions have been counting your actions, not your consciousness. They have been training you how to act rightly, and what has to be avoided. But nobody was saying that unless your consciousness rises you will not be authentically religious.

And it was a surprise to me that as you become silent, as you become conscious, more alert, your actions start changing -- but not vice versa. You can change your actions, but that will not make you more conscious. You become more conscious, and your actions *will* change -- that's absolutely simple and scientific. You were doing something stupid; as you become more alert and more conscious, you cannot do it.

It is not a question of reward or punishment. It is simply your consciousness, your silence, your peace, which makes you look so far away and so deep into everything that you do. You cannot do harm to anybody; you cannot be violent, you cannot be angry, you cannot be greedy, you cannot be ambitious. Your consciousness has given you so much blissfulness... what can greed give you except anxieties? What can ambition give you? -- just a continuous struggle to reach high on some ladder.

One very successful man, perhaps the richest man of that time, was asked, "What have you learned from your life, because from poverty you have become the richest man in the world?" He said, "What have I learned? I have learned only one thing -- climbing the ladder. That is my only experience. I have reached to the highest rung of the ladder, and now I look stupid! Where else to go?"

As your consciousness becomes more settled, all your life patterns change. What religions have called sin will disappear from your life, and what they have called virtue will automatically flow from your being, from your actions. But they have been doing just vice versa: first change the acts... It is as if you are in a dark house, and you are stumbling over furniture and over things, and you are told that unless you stop stumbling, light is not possible.

What I am saying is, bring light in and stumbling will disappear, because when there is light why should you stumble over things? Every time you stumble, every time you hit your head on the wall, it hurts. It is a punishment in itself -- a wrong act is a punishment in itself; there is nobody recording your acts. And every beautiful action is a reward unto itself. But first bring light in your life.

Meditation is an effort to bring light and to bring joy and to bring silence and to bring blissfulness, and out of this beautiful world of meditation it is impossible for you to do anything wrong.

So I have changed it completely. Religions were insisting on action; my insistence is on consciousness, and consciousness can grow only in silence. Silence is the right soil for consciousness. When you are noisy

you cannot be very alert and conscious. When you are conscious and alert, you cannot be noisy -- they cannot co-exist.

So my speaking, my talking should not be categorized with any other kind of oratory; it is a device for meditation to bring confidence in you which has been taken away by religions. Instead of confidence, they have given you guilt which pulls you down and keeps you sad. Once you become confident that great things are available to you, you will not feel inferior, you will not feel guilty -- you will feel blessed. You will feel that existence has prepared you to be one of the peaks of consciousness. But you have not been going accordingly; you have been following the priests who have destroyed your dignity and your pride.

Sandesh, you say, "I realized that it is easier to become silent while listening to you than in any other meditation," because in those other meditations you are alone. It will take a little time to gain confidence -- that's why I am speaking morning and evening, almost for thirty years continuously. Perhaps two or three times in these thirty years, I have stopped because I was not feeling well; otherwise I have continued to speak.

Every morning and evening I want to give you the confidence that you are losing in your meditations. When you are meditating, of course it is *you* who are meditating; your mind goes on with its old habit. And many people who have not been given the confidence have turned back. They try meditation for a few days and it becomes a failure and a sadness that it doesn't happen. And they start thinking, "Perhaps my evil acts of the past life" -- which the religions have forced in your mind -- "or perhaps my belief in God is not total; something is wrong with me."

I want you to be absolutely certain that nothing is wrong with anybody; all wrongs have been fed into you.

Religions have not been helpful in creating a better humanity. They have only destroyed all that was beautiful in man; they have stopped its growth, they have cut the very roots. Man has remained a pygmy in the world of consciousness.

I have changed the whole focus. I don't say to you that you have to do this, you have not to do that, that this is sin and this is virtue. I say only, simply be alert and conscious and silent and blissful, and everything else will follow. Alone, it will take a little time for you. As your confidence becomes more and more solid, then alone also you will be able to be silent.

With me, to be silent is easier because of one other reason -- I am silent; even while I am speaking I am silent. My innermost being is not involved at all. What I am saying to you is not a disturbance or a burden or a tension to me; I am as relaxed as one can be. Speaking or not speaking does not make any difference to me.

Naturally, this kind of state is infectious. Seeing me, being here in my presence, looking into my eyes... even watching my hands, you can feel that they are the gestures of a silent man. Slowly, slowly you become infected, contagious; moreover, around a silent man there is a certain energy field created.

You can try one beautiful experiment: just put some sand on a plate and then when somebody is playing music, put your plate with the sand on top of it. You will be surprised to see that every sound makes a change in the pattern of the sand on the plate. It goes on changing with every sound. Classical music will put all the sand in a very silent, very harmonious state; it will create a pattern of harmony. The same sand, the same plate and any stupid kind of modern music -- from jazz to the skinheads -- and you will be surprised that your sand is in a chaos. It loses all harmony, it loses all peacefulness, and patterns are created which show immediately to anybody disharmony, discord.

A man of silence moves with a certain field of energy around him, and if you are receptive, his vibe starts touching your heart.

Have you noticed? A husband and wife, if they have really been in love, non-possessive, non-jealous -- and if they have helped each other to remain individuals and they have deep respect for each other -- living a long life, for fifty years together, you will be surprised to know... it is a well-known fact noticed down the ages that they start looking almost the same. Their voices, their eyes, their faces, their gestures... they become so harmonious with each other.

Certainly, between a master and disciple the phenomenon is a millionfold greater, because there is no conflict at all. And particularly with a man like me -- I am not in any way forcing you to be disciples, and I will not prevent anybody from leaving me. I welcome you when you are here; if you leave, my welcome remains the same. My love does not change. You can go away, you can even betray me, but my love remains the same. There is no contract between me and you; you are here out of your freedom, any moment you can go. I am here out of my freedom; you don't bind me.

In this state of freedom the master and disciple can come closest, and naturally energy flows from the higher to the lower. It is just like water coming from a mountaintop towards the valley.

Lao Tzu has actually called his philosophy of life "the watercourse way." When the master and disciple are so deeply in tune, because they are not in any bondage, both are meeting out of their freedom -- and an authentic master never thinks himself higher than the disciple, although the authentic disciple can conceive of the master as higher than anything -- energy flows slowly to the depths of your being. Meditation becomes almost a by-product; silence happens on its own accord. Your heart itself starts dancing with the master.

I was reading a statement of Walt Whitman, the only American I have any respect for. He says, "I celebrate myself, and sing myself." I agree on this point -- every master celebrates himself and sings himself. Anybody who is interested joins the dance. And slowly, slowly there is no master, no disciple, but only the dance, only the celebration.

But this is only half of the statement; the other half I don't agree with. That's where he shows his Christian roots: "And what I assume, you shall assume." That disturbs the whole thing. Again it has come to the same point -- "What I believe you should believe, what I assume you should assume." Then there comes a subtle domination. No, on that point I cannot agree.

I would have loved to agree with everything that Walt Whitman says, but I cannot go against reality. It is enough -- "I celebrate myself and sing myself" -- and if you rejoice in it, you join. It is not a question that you have to assume what I assume, that you have to believe what I believe, that you have in any way to be dependent on me. You are participating because you love the dance, you are participating because you love to celebrate; you are participating because for the first time you have come across a man who takes life as a celebration not as a burden or a punishment.

It is enough that you enjoy the song of the master. Your enjoyment will bring you closer. It is enough that you enjoy the dance; it will make you dance. It is enough that you love the celebration, the very idea that life is celebration. And then slowly, slowly there is a melting and a merging. A time comes when it is difficult to find who is the master and who is the disciple.

Masters and disciples, if they have lived long enough in tune with each other, become almost alike -- without any effort of *trying* to become alike, because that would be forced and that would be false and that would be hypocrisy. Just dancing together, sitting together, being silent together, a merging is bound to happen.

Sandesh, you say, "When you stop talking, everything seems to stop for a moment and I get a glimpse of what meditation can be." You have forgotten to note one thing. What you have noted is right, that you get a glimpse of what meditation can be. You have forgotten to note that you are capable of having such silent moments, that you see that meditation is not something impossible, that it is not only for any exceptional category of people, that it is available to everybody. You have pointed out one thing absolutely correctly, but you have forgotten to see that you are also capable of being silent, which is very important to remember.

Because I cannot go on speaking the whole day to keep you in meditative moments, I want you to become responsible. Accepting that you are capable of being silent will help you when you are meditating alone. Knowing your capacity... and one comes to know one's capacity only when one experiences it. There is no other way.

You are saying, "These are the most precious moments for me. Osho, why is it easier to become silent in your presence?" In my presence you forget your own ego, you forget yourself. The emphasis should be not on me, the emphasis should be on you, on the fact that in my presence you love me, you respect me, you trust me, so you put aside your defense measures -- your ego is your defense measure.

Pay more attention to it, to why you become silent. Don't make me wholly responsible for your silence, because that will create a difficulty for you. Alone, what are you going to do? Then it becomes a kind of addiction, and I don't want you to be addicted to me. I don't want to be a drug to you.

The so-called masters and teachers of the religions of the whole world -- I have come across almost all kinds and all categories of teachers -- want their disciples to be addicted to them, to be dependent on them. That is their power trip. I don't have any power trip. I love you, whether you are with me or not with me.

I want you to be independent and confident that you can attain these precious moments on your own.

If you can attain them with me, there is no reason why you cannot attain them without me, because I am not the cause. You have to understand what is happening: listening to me, you put your mind aside. Listening to the ocean, or listening to the thundering of the clouds, or listening to the rain falling heavily, just put your ego aside, because there is no need... The ocean is not going to attack you, the rain is not going

to attack you, the trees are not going to attack you -- there is no need of any defense. To be vulnerable to life as such, to existence as such, you will be getting these moments continuously -- soon it will become your very life.

If you ask me, I have almost forgotten the taste of misery; and because I have forgotten the taste of misery and suffering and anxiety, I have also slowly been forgetting the taste of joy, blissfulness, ecstasy -- they have become natural. Just as a healthy man does not feel continuously that he is healthy, only sick people become interested in health. The moment that you have become healthy... coming out of your sickness, you will feel health but when it becomes your natural experience of every day, every moment, you don't have any contrast of sickness to compare it with.

You don't know your head unless you have a headache -- have you observed it? Do you become aware of your head? You become aware of your head only when you have a headache. A headache gives you the idea -- people who have not experienced headaches, don't know what it is to have a healthy head without any headaches.

All our experiences depend on their opposites. If you cannot taste the bitter, you cannot taste anything sweet either -- they go together. If you cannot see darkness, you cannot see light. And if you are continuously in one state, you start forgetting about it.

That's what I call going beyond enlightenment -- the day you start forgetting that you are enlightened, the day it becomes just the natural course of your life, ordinary, nothing special. The way you breathe, the way your heart beats, the way your blood runs in the body, enlightenment also becomes part of your being. You forget all about it.

When you ask the question, I am reminded that yes, there is an experience called enlightenment. But when I am sitting alone I never remember that I am enlightened, that would be crazy! It has become such a natural, ordinary experience.

First go beyond mind. Then go beyond enlightenment too. Don't get stuck anywhere until you are simply an ordinary part of the existence, with the trees, with the birds, with the animals, with the rivers, with the mountains. You feel a deep harmony -- no superiority, no inferiority.

Gautam Buddha had some glimpses of going beyond enlightenment. He mentioned it, that there is a possibility of going beyond enlightenment. He did not say that he had gone beyond it, but he recognizes the fact that there should be a state when you forget all about enlightenment. You have been so healthy, you have forgotten all about health; only then have you come home. Finally even enlightenment is a barrier -- the last barrier.

Now a joke for you, not related to anything! I am grateful to you that you allow me to say anything that I want; you don't object....

Grandpa Goldstein got drunk one night and no one could find him. They looked everywhere -- behind the barn, in the hay shed, but no Grandpa. Finally, Bernie heard the pigs snorting and went to check. There was Grandpa Goldstein lying in the mud with an old sow, stroking her belly.

"Gee, honey," Bernie heard him mutter, "I have been sleeping with you for forty-nine years and this is the first time I have noticed your nightgown has two rows of buttons!"

... I think this much meditation for this morning will do!

The Invitation

Chapter #15
Chapter title: Kissing is absurd to the eskimos

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BELOVED OSHO,
MODEST THOUGH MY EXPERIENCE OF AWARENESS IS, WHEN IT IS HAPPENING I FEEL INTOXICATED. IT IS A FAR MORE SUBTLE, BUT HEADIER DRUNKENNESS THAN ANYTHING THAT MAKES ONE UNCONSCIOUS.
IS THIS A CASE OF ILLUSION OR A CASE OF DIVINE WINE?

Maneesha, awareness and divine intoxication are contradictory only in language but not in experience. In experience they are synonymous. But the divine intoxication is not at all similar to ordinary intoxication. It is not unconsciousness -- it is too much consciousness.

You become so small, and the whole ocean of consciousness... you start drowning in it. Particularly in the beginning it feels as if you are becoming drunk. But the difference is clear: you remain aware that you are drunk. The ordinary drunkenness is unconscious; you are not aware that you are drunk. And that is a very fundamental difference.

You can be intoxicated just by too much consciousness because you cannot contain it. It starts overflowing; it is bigger than you. And in the beginning it is so sudden and so much that you feel almost without any control over yourself. That's why the idea of drunkenness arises.

Because in intense awareness you start forgetting your ordinary mind -- your so-called ego, your mundane worries, your trivia of worldly matters -- there is a certain similarity with intoxication. The whole infatuation with intoxicants has remained down the ages, although all the religions, all the governments, all the masters, all the teachers, all the moralists, all the puritans -- everybody has been against intoxicants. But they have not been able to prevent humanity from becoming more and more infatuated with newer drugs.

Older drugs are there in their place; new drugs are being continuously added -- now man can manufacture synthetic drugs, certainly far more unconsciousness-creating than any drugs found in nature. One is surprised to know why, when everybody has been against, they have not been able to prevent it. The reason is very simple, and not far away to find. It is too obvious; perhaps that's why one feels in a state of ignorance about the cause, about the reason.

Man's life has remained miserable, so miserable that he wants to forget it, at least for a few hours, just to have a little rest. And all the religions and all the governments and all the so-called social servants have not been able to alleviate misery from human life. But without removing the cause, they have been forcing man not to drink alcohol, not to take marijuana. It was absolutely certain that they were going to fail. The cause has to be removed, not the symptom. The symptom will go on its own accord; just remove the cause.

And when in intense awareness you suddenly forget all your worries, miseries, suffering, tensions, it appears similar -- that's why one feels as if one is divinely intoxicated. Divinely because you have not taken any intoxicant, but there is a tremendous difference too, not to be forgotten: that you are aware.

Any ordinary drug makes you simply unconscious. Meditation brings awareness, but awareness is such a big phenomenon that you are bound to be drowned. And in the beginning the experience is so much, so intense, that you are almost erased, as if you have disappeared. But it is not illusion. It is not any kind of hallucination.

And to call it divine wine is just being poetic. It is pure awareness which does the same work that is expected by people through intoxicating drugs. Intoxicating drugs remove symptoms; awareness removes the very cause. Drugs simply give you a few hours of forgetfulness, and again the misery is there -- and with a vengeance, because it has to wait for six hours; it becomes more intense.

Awareness cuts the very root of being miserable, in anxiety, in anguish. And because it cuts the very roots, after you have come down from the heights of awareness you don't find misery -- you find a peace, a silence, a very mild sweetness and a very subtle fragrance, left behind the tide, the tidal wave that had come and overtaken you.

It is perfectly beautiful. There is nothing illusory in it. It is absolutely existential. It has nothing to do with intoxicants. Only in appearance, in the beginning, you will feel as if you are intoxicated.

Irving Levinsky was walking around New York City thinking how crowded and impossible city life was becoming. When he saw a man lying in the gutter Irving walked over and said to him, "Are you sick, can I help you?"

"No, it is okay," said the man. "I have found a parking space so I have sent my wife out to buy a car."

Intoxication is one thing: this kind of thing is not possible through awareness. Through awareness you can feel in the beginning things which look strange -- happy for no reason at all, smiling or laughing for no reason at all. And it becomes a vicious circle: when you laugh then you see that "This is stupid, why I am laughing?" Then you laugh more and then it becomes difficult to stop. Just seeing yourself laugh without any reason it appears as if you have gone mad, because you have never understood, never experienced that being joyous, laughing, is natural and healthy.

It does not need to have any cause. Sadness, seriousness are parts of a psychologically sick man -- *they* need causes. So when you are feeling happy, don't start asking, "Why am I happy?" When you are feeling sad ask why you are sad. But strangely, it has become conventional to our minds that when we are sad we accept it as if it is our nature. And when we are joyous even we are surprised; deep inside we even start worrying: "What is happening to me?"

Just this morning I quoted Walt Whitman, and he says, "I am the celebration, I am the song." It is one of his most beautiful poems, in which he sings the song of himself: "There is no reason. It is my nature to be a celebration, to be a song, to be a festival." It is just healthy. It is just to be yourself.

While Walt Whitman was alive he was very much condemned, just because he was so happy for no reason at all -- just because he could dance alone, sing, not for anybody else but just for himself, or just as if he was the song, he was the celebration itself. Christian seriousness could not understand him. The ordinary humanity thought him either mad or drunk. But he was not drunk and he was not mad; he was one of the most intelligent men America has ever produced.

Intelligence is a celebration.

It is a festival of lights and it is a long series, a chain of songs, joys, festivities. It is only the unintelligent who remain sad and do nothing to remove it. It is the unintelligent who accept sadness, misery, suffering, behind beautiful names: fate, kismet, luck -- all these words are nonsense. But these words help people to remain miserable.

The man of awareness gets out of all that is unnatural and certainly finds sources of juice within himself. The mystics of the East have even defined God as *raso vai saha*; "he is just juice." There is no word in English to translate exactly the depth and the meaning of the word *ras* -- juice is a literal translation.

When you are happy for no reason at all you find a certain juiciness inside you -- you are not dry. Your saints cannot dance, they are so dry. You can dance only if you are full of juice. And the mystics who defined God as *raso vai saha* had a tremendous insight. They are removing the God of the theologians, the God of the philosophers, the God of the so-called religions. They are creating a totally new concept of God with which I can agree:

It is the juice of life.

It is the celebration of life.

It is the festivity of life.

It is the flower and the fragrance.

But people are living, even in their ordinary wakefulness, a kind of sleepy life. The whole of humanity seems to be under a spell, as if they are all walking in hypnosis, as if they are all suffering from somnambulism.

You may have heard about sleepwalkers who get up in the middle of the night and without waking, with open eyes, without stumbling, reach directly to the kitchen, find the fridge, open it, eat anything to their heart's content, and in the day they are dieting! And the doctor is puzzled and they themselves are puzzled -- "What is the matter? The more I diet the more my weight is going up."

And there are almost ten percent of people capable of somnambulism. They can walk in their sleep, they can do things, and in the morning they will be disturbed: "Who has done this?" And not just ordinary people; there are cases on record of very great geniuses.

Madame Curie, one of the first women ever to receive a Nobel Prize, was struggling for three years to solve a mathematical problem, and was becoming almost hopeless. Every angle, every dimension, every process she tried, but she was not reaching the right conclusion.

Tired one night, working on the same problem, she fell asleep. When she woke up it was almost morning. She had slept three, four hours just on the table, her head on the papers on which she was working to find the conclusion. And she could not believe her eyes: in her own handwriting the conclusion was written. There was no process, but the conclusion was there.

She could not believe it, because she had been working to find this very same conclusion... and all the ways she had tried, she had reached somewhere else but never to this point. And certainly nobody else could do it, because the door was locked, her husband was not at home and the servant did not even understand arithmetic. Looking carefully, she found it was her own handwriting -- not very accurate, because it had been written in sleep.

And then she closed her eyes and tried to remember whether there had been any dream, and she found that she had dreamt that she was working on the problem, had found the conclusion, and she was writing it -- she remembered it. And then she remembered the whole process.

Now, when she was writing the answer she must have been writing with open eyes. She was a somnambulist, and this was a sudden discovery. Then it was found that many times she had been wandering through the house asleep.

And to disturb anybody who is walking or doing something in his sleep is very shocking. The person may get a heart attack, because he cannot believe what he is doing, how it happened to be.

In New York a case happened...

One man every night in his sleep, in the middle of the night, used to jump from his building to the terrace of another building, almost ninety-storey-high buildings -- if he were to fall from there it would be impossible to find his pieces. And the jump was really long; even professional jumpers in the Olympics would have refused, seeing the gap between the buildings. Just a little less, one step less, one inch less, and you are gone.

But people became aware of it, and every night it became a show. A crowd used to gather at the exact time when the man would appear on his terrace, would jump to the other terrace, and would jump back. People would watch it with awe, not believing in their eyes.

Slowly the crowd became bigger. When it was small they remained silent; when the crowd became bigger it was difficult to keep it silent. One night when he was jumping, the crowd, new people, simply cheered him, and he woke up in the middle of his jump. And you can conclude what happened: he fell from ninety storeys, just in front of the crowd, shattered into pieces. He himself could not believe what was happening. And he had done it so many times....

A wife begins to get a little concerned because her husband has not arrived home on time from his regular Saturday afternoon golf game. As the hours pass she becomes more and more worried, until at eight o'clock the husband finally pulls into the driveway.

"What happened?" says the wife. "You should have been home hours ago."

"Fred had a heart attack at the second hole," replies the husband.

"Oh, that's terrible," says the wife. "But why are you so late?"

"Well," replies the husband, "for the next sixteen holes it was hit the ball and drag Fred, hit the ball and drag Fred."

Do you think these people are awake? They may not be called somnambulists, but they cannot be called conscious, they cannot be called really awake. The poor fellow had a heart attack, he has died! Now it was time to stop the game, but the game cannot be stopped and naturally, it was a difficult job to drag the dead man and then to play the hole and then again drag...

If you watch your life and the life of people around you, you will find a thousand and one cases where people are thinking that they are aware and alert, but they are not. Their action does not show alertness or awareness.

While crossing the railway lines one day, Paddy was hit by a train and badly injured. He spent six months in hospital but was finally released. While he was walking home he saw a toy train set in a shop window. He rushed inside, picked up a hammer and started smashing the toy train to pieces. The shopkeeper came running over, shouting, "Hey, what the hell are you doing?"

"It is okay," replied Paddy, "it is dead now. But you have to kill these things before they grow up and get really dangerous."

BELOVED OSHO,
I AM ALWAYS TOUCHED WHEN YOU SPEAK OF EACH OF US HAVING A UNIQUE INDIVIDUALITY, BUT I THINK I AM OFTEN CONFUSING PERSONALITY WITH INDIVIDUALITY. IS THIS INDIVIDUALITY SOMETHING GENETIC, UNIQUE TO EACH INCARNATION, OR IS IT THE ESSENCE WHICH MOVES WITH US THROUGH INCARNATIONS?
BELOVED OSHO, CAN YOU SAY SOMETHING WHICH WILL HELP US COME TO KNOW OUR INDIVIDUALITY?

Prem Prartho, it is not only you but almost everybody who misunderstands the difference between personality and individuality. Most people live their whole lives thinking that their personality is their individuality.

The distinction is very subtle. Personality is that which is given to you by the society, culture, civilization, education; in other words, by others -- people are giving you their opinion about you and you are collecting those opinions. Those opinions are creating your personality.

You must have observed very small children whose personalities are not yet developed. It takes time; for at least three to four years the child remains more of an individual than he may perhaps ever be again. He is authentic, sincere. He does not take any note of others' opinions.

It is because of this that if you want to remember your past you can go back only up to a certain moment -- and that moment will be the age of either four years or three years, at the most three years. After that there is a complete blank. You have been here during those three years, but you don't remember anything. You were nine months in your mother's womb -- you don't remember anything at all.

The reason you cannot now remember these three years is because you had no personality. It is the personality which accumulates opinions of others and creates a false identity, a certain idea of "Who I am." You don't know exactly who you are, because to know who you are you will have to dig deep within yourself through the whole rubbish that has accumulated in the name of personality. You will have to become a child again.

That's what is meant when Jesus says, "Unless you are born again you cannot understand what I'm saying." And it was said to a rabbi, well learned, a man named Nicodemus. He was a professor in the Jewish university of Israel. He wanted to meet this charismatic young man -- so courageous... hiding behind crowds, Nicodemus had heard Jesus many times. He himself was a professor but he had never heard anybody speak the way Jesus was speaking, with such authority. He was not quoting the scriptures, he was simply quoting his own experience -- hence the authority.

Nicodemus became interested but he was not courageous enough to come to Jesus in the daytime, because if others see, what they will think? Jesus was uneducated, a carpenter's son -- perhaps what you call an illegitimate son, because virgins cannot give birth to legitimate sons. And he had no acquaintance with the ancient traditions of Judaism but he was speaking like a born prophet.

Once in the middle of the night when there was nobody else and all his followers had gone to sleep and Jesus was doing his last prayer, Nicodemus came in darkness and said, "Forgive me. I am not a courageous man, I am a coward. I wanted to meet you many times but in the crowd, before the crowd, I could not gather courage. So I have come in the middle of the night, but I *had* to come. Please forgive me for disturbing you."

Jesus did not ask Nicodemus what was his question, what was his inquiry. On the contrary, he simply said, "Unless you are born again, you will not understand me."

What does he mean by "born again"? He means unless you become a child again, unless you put your whole personality aside. Individuality to individuality, there is a possibility of a communion. With your personality standing in between -- you are a great professor, you are a learned scholar, you are a famous man; all these troubles are standing in between -- it is impossible to reach you. You will misunderstand me, you will distort me, you will interpret me, you will make whatever you want to make out of my statements."

And what Jesus is saying is my own experience -- continuously being misunderstood by people who are expected to be intelligent. It is strange but it is not only happening with me, it has always happened. If truth is not misunderstood then there is something wrong with the truth. If a man is not misunderstood then that man has nothing significant to say.

What you know about yourself is your personality. You know that you have a certain name -- are you

aware you had come in the world without a name? You have a certain education, a certain qualification -- you know you were not born a doctor or an engineer or a professor. These are things added to you. Your degrees, your name, your fame... all these things are added to you.

But this is what you are. As far as you are concerned, if all these things are taken away from you what will you be? Just a zero.... A plain slate, all writing has been removed.

Your personality is all that you know about yourself -- I am making it absolutely simple so that you can be alert -- and your individuality is that which you don't know and you are.

Meditation is an effort to get rid of personality and to reach to your living sources of life, your individuality, your flame, that you have brought from your mother's womb -- and that you had before your birth, even before you entered the womb of the mother. You have had your individuality since eternity. It is your essential consciousness which is covered with so many layers of so many lives that it is lost completely and you have forgotten the way how to reach back to it.

And every life goes on adding more and more layers of dust around your essential life. That essential life is immortal; your personality is mortal.

Your personality is dependent on other people; hence you are always afraid of other people. A famous man can become nobody if people change their minds. And people change their minds so easily. There is not much difficulty in it.

Who is Richard Nixon now? Do you ever hear anything about poor Nixon? He has lost his personality; by losing his presidency he has lost all. Now he is living almost anonymously, as a nobody.

It happened in Napoleon Bonaparte's life...

He was defeated only once -- all his life he had been winning. The battle in which he got defeated by the English general Wellington was a very cunning one. Wellington was not of the same caliber as Napoleon Bonaparte... but he had brought seventy cats in front of his army. His whole army was wondering -- what is the matter? Why these seventy cats?

It was a secret that Wellington had come to know from his detectives that in his childhood, when Napoleon Bonaparte was almost a six-month-old baby, a wild cat had jumped on him -- almost playfully; it didn't harm him, but it left a deep fear in the small child's mind.

It became the first impact on his personality, it became his foundation. Everything else came afterwards. He could fight barehanded with a lion or with a tiger with no fear -- the man was immensely courageous. But in front of a cat he simply lost all his nerve. It was beyond his powers to remain himself; his very foundation of personality slipped. And it was beyond him because it was deep in his unconscious, so he could not do anything; he had no idea even.

Only a woman who had been taking care of him, his nurse, was aware of it. But out of fear she had not told anybody, because it was her fault. She had left Napoleon, this little baby six months old, in the garden, and had gone to meet her boyfriend just behind the bushes. So it was her fault.

She never told anybody but somehow -- perhaps she may have told the boyfriend -- Wellington's detectives found out.

Wellington was afraid that there was not much possibility of his victory against Bonaparte, because he was continuously winning. And this was going to be a decisive moment: if England was defeated then there was nobody else who could defeat Bonaparte. So every effort was made to find out some weakness in his personality.

One thing must be said in favor of Wellington. He may not be a great general -- he was not -- but he was certainly a better psychologist than a general. Before going to the war front he looked into the personality structure and he came to know that Bonaparte was not afraid of anything except a cat. That's why he brought seventy cats -- not only one -- not to take any chances.

All along the front of his army there were cats. There was no possibility that Wellington is allowing Napoleon Bonaparte not to see the cats. And the moment Bonaparte saw the cats -- not only one but seventy -- it was suddenly as if all his power slipped out of him. He became so nervous that he told his assistant general, "You take charge. I cannot be in the front; I will be in the back. You arrange the battle, I am no more in my senses."

The assistant general could not understand what had happened. But it was clear that Napoleon Bonaparte had gone pale, looked almost as if he were dying. Something very essential had simply gone out of him. This was the battle in which he lost -- it was not the victory of Wellington, it was the victory of cats against a six-month-old baby Napoleon.

He was imprisoned on the small island of Saint Helena. Of course he was given all the facilities that

should be given to a great man of his caliber, and because he was having almost a nervous breakdown he was given a doctor, a nurse, a beautiful house... and he was not imprisoned like any prisoner, he was just kept on the island. The island was vacated completely. Only he was there, a few guards were there, the doctor was there. He was allowed to move on the island, on the beach, to swim; he was given every facility, knowing that he was passing through a tremendous personality crisis.

One day as he was going to the ocean, to the beach, a woman who must have been taking care of the horses of the guards, was coming from the other direction, carrying a big load of grass. It was a small footpath; the doctor was with him and the doctor shouted to the woman, "Move out of the way! You don't understand who is coming -- he is Napoleon Bonaparte!"

But that woman was an uneducated woman. She had never heard of Napoleon Bonaparte or why she should move.

Napoleon Bonaparte said to the doctor, "You are wrong. The time is gone when mountains used to move just with my orders. Now it is better I should move out of the way of a poor woman who is just carrying grass for the horses. You forget all about the Napoleon Bonaparte I once was. I am no longer that man."

He was saying a very essential truth. He had lost his personality. He died very soon after. Only one thing could have revived him: not medicine but meditation, if somebody had made him aware that "What you have lost was not yours at all. You have still got your essential being and there is no need to be worried. What you have lost was false and what is real is still within you." But one has to be aware of it.

You are too much identified with the false, the personality -- that's the meaning of the word; it comes from the Greek *persona*, and `persona' means a mask. In Greek theater actors used to wear masks; the sound was theirs but the face was not theirs. *Sona* means sound -- sound coming through a mask. You don't know who is behind it. The only real thing is the sound that is coming out; anything else that you are seeing is just false.

But with you things have become far worse; even the sound is not yours. That too has been a training, a discipline. You have been corrected continuously by your parents, by your teachers -- how to speak, how to sit.

I was being shown around a Christian theological college where they train missionaries. It is the biggest institution in Asia for training Christian missionaries and ministers and priests and bishops.

I was surprised... I had to stand outside the door with the vice-chancellor who was showing me around. A professor was teaching the students, when you are delivering a sermon in the church, how you should stand, how you should look at the audience, where you should speak loudly and where you should speak almost in a whisper, where you should raise your hand, what gesture should be used at a particular point, where you should beat on the table...

I was horrified. I could not believe that this is religion. I said to the vice-chancellor, "If this is making Christian missionaries who are going to convert people into Christians..." I asked him, "Do you think Jesus had gone through any college, through all these gestures and training and voice? He was an uneducated carpenter's son. There were no theological colleges at that time, particularly no Christian colleges. And still none of your missionaries -- and you have millions of missionaries around the world -- speaks the way Jesus spoke."

The authority was not out of training. It was not out of personality; that is the difference. That's why I said to him, "Although there have been hundreds of popes in these two thousand years, none of them has been crucified because none of them spoke with that authority. None of them spoke with that poetry, none of them spoke so dangerously -- and they all represented Jesus! I will not accept anybody as a representative unless he is crucified."

I said, "You teach these missionaries to carry a small cross, folding. They should always keep it with themselves and when Jesus is crucified, unfold the cross, stand with their hands on the cross, look upward the way Jesus looked... that is the last and the real thing."

The vice-chancellor said, "You are making a joke of our religion."

I said, "I am not making a joke, *you* are making a joke by teaching all these people. You are not even allowing them their own voices -- voice training programs, voice test!" And your voice can be changed, its pitch, its vibration can be checked and you can be trained how to change it, how to bring a new quality to it, more forceful or more peaceful, more musical.

And they had a department where they were testing people's voices, training their voices. They were even giving them hints about where they should raise their hands. Now, that hand is going to be false -- it is personality.

Jesus also had raised his hand at that point but that was individuality. It was not a training. Nobody had told him -- it was spontaneous, it was coming from his own inner being.

So remember: whatever you have learned from others is not you. That is your persona, and you have to find your innocence again. You have to find your essence before people started putting layers on you, before people started civilizing you, making you more cultured, more educated.

You say, Prartho, "I am always touched when you speak of each of us having a unique individuality, but I think I am often confusing personality with individuality."

Not often, Prartho -- always. Because once you know your individuality you will never again get confused. Once you have seen the real, how can you think of the false as real? Once you know the real, the false has disappeared from your consciousness completely.

So whatever you are thinking of as individuality and personality are both personalities. One may be deeper, more unconscious, more rooted so that you cannot recognize that it is false; one may be superficial, a fresh layer, so you can recognize it as false. But both are personalities.

The moment you know your individuality you are finished forever, in a single blow, with all that is false. Suddenly you have no name, no fame, no religion, no nation. Suddenly you are just a pure consciousness, just a human being -- not even your body, not your mind, not your heart, but just a pure source of life.

That source of life goes on transmigrating from one form into another. Once you discover it your journey is coming to an end. Totally discovered, you are enlightened. Then there is not going to be any more birth for you, any more imprisonment into a body, into a personality -- you have attained to freedom. Individuality is freedom.

That's why it touches you; even the word uttered goes deep inside you like an arrow.

And the individuality is bound to be unique. The personality is created by the society, so it wants everybody to be almost similar -- the same dress, the same haircut, the same mannerism, etiquette.

For example if you meet somebody here and you start rubbing noses with him, you will be thought mad because that is not part of the culture here. But when Eskimos for the first time saw Christian missionaries kissing each other, they said, "These idiots! They think they will teach us religion, and they are so dirty; they don't even understand the ABC of hygiene. They are mixing saliva with each other, and they think they are showing love!"

Kissing is absurd to the Eskimos; they have never kissed in their whole history. And seen from their viewpoint it seems they are right: kissing mouth to mouth is really dirty. Just think of it, what you are doing -- exchanging millions of germs. This you call love? You are giving your diseases to the person you love and that person is giving his diseases to you, and you both are in love? A great exchange is happening in the name of love!

I favor the Eskimos, they are hygienic. Rubbing noses is very clean -- noses are the cleanest and coolest part of your face. And it is possible that because of the spread of AIDS, the whole world will have to follow the Eskimos sooner or later. Kissing is going to be prohibited by law -- not for moral reasons but just for scientific reasons.

Even shaking hands is not very scientific. The Hindu way of welcoming each other with folded hands is absolutely right. Not for any religious reasons, just for purely hygienic, scientific reasons, because the virus could pass even through a handshake. It can pass through perspiration; it is possible for the virus to pass through anything coming out of your body -- saliva or perspiration. And people's hands are perspiring. It is dangerous.

Now I have been brought pictures from American magazines, from European magazines, of police with gloves on their hands because they were preventing a protest march of gay people. Now to touch the gay people is dangerous. But who knows who is gay? Popes have been gay, presidents have been gay, prime ministers have been gay, great philosophers have been gay. You would be surprised if you knew the list of great gay people... Socrates was gay. Just now I told you about Walt Whitman -- he was gay. There have been hundreds of poets and painters, writers, novelists, world-famous people, and they were gay.

It is better to fold your hands and keep away. Whoever invented the folding of hands must have been a very alert person.

For different reasons these things have come into existence. Shaking hands has not come out of love; neither has folded hands come out of love. These have both come out of showing the other, "I am not carrying any weapons. You can accept me as your friend -- I am not your enemy." When both hands are there you can see that the other person is not... Even shaking with the right hand is enough because if a

weapon has to be carried it will be carried in the right hand, unless you happen to be a leftist!

These welcoming signs, their origin is not very beautiful, it is ugly. It is just a test that the other person is not your enemy, that you can trust he will not attack you. Both are showing that they can trust each other.

Slowly, slowly the origin of things is always forgotten and then you think this is something great. Folding the hands or shaking hands -- they are really, in a way, ugly. They show suspicion, they show distrust. But in every culture there is bound to be some kind of gesture. And everybody is brought up in a certain culture, in a certain atmosphere. He learns those gestures.

It happened that when Japanese sannyasins started coming here I was in trouble in the beginning because they have absolutely different gestures. Nobody else has the same gestures in the whole world. How have they managed to have such gestures? For example saying yes, everybody in the world except the Japanese moves his head up and down. The Japanese move their heads sideways. Everywhere else that means no, but not in Japan. In Japan it means yes.

So when I used to talk with them I was at a loss. I am asking, "Are you meditating?" and they are saying, "No."

"Why have you come? You are wearing a mala, are you a sannyasin?" And they are saying, "No."
"Then why are you wearing the mala?"

Finally one sannyasin who understood a little bit of English told me, "You are not understanding those poor fellows. They don't understand you. In Japan for `yes' you have to move your head sideways and for `no' up and down."

I said, "It is very difficult. How have you managed because the whole world is in agreement about that?"

There must have been some deep reason why the Japanese developed a certain gesture so different from everybody else.

But all that you know, the way you behave, is learned from others, is taught by others. This is all your personality. The personality cannot be unique, it is social. Individuality is not social, it is existential. In existence everything is unique; every tree is unique, every flower is unique, every star is unique.
Existence believes in uniqueness.
Society is always fearful of uniqueness.

It does not like anybody to be unique. The unique seems to be a stranger. Society wants uniformity, not uniqueness. You should eat the same things they are eating; you should use the clothes they are using; you should not try to show that you are separate from the crowd. The crowd never forgives anybody who looks like an outsider, a stranger. It tries in every way immediately to force you to become part of the society. Then people feel at ease.

But you are destroyed; your individuality is sacrificed for the satisfaction of the crowd; hence, when you hear me talking about unique individuality something deep inside you is stirred. Something that is your real being needs some help, needs some support, needs some invitation to come up and throw away the personality.

Your being a Hindu or a Jain or a Buddhist or a Christian or a Jew are all personalities -- throw them away. And then you are just all one, pure human beings. And in that purity you will find uniqueness because every flame will have its own shape, will have its own light, will have its own fire. Every flower of your being will have different fragrances.

And if some day a better humanity arrives on the earth and this old rotten humanity disappears there will be variety, and variety will be respected and loved. Variety makes life more rich. If everybody is a unique individual we will have a world tremendously rich, because everybody will be showing his own talents, his own genius in his own way, in his own style. Nobody will be a carbon copy of anybody else. Everybody will be original.

And there is no other way, Prartho, except meditation to discover your individuality.

During the hotel-room shortage Bernie was given a room with two beds and told that they would have to rent the other bed to someone else. He was in bed reading when the other occupant, Shirley was shown in. Shirley was a beautiful blond.

She glanced at Bernie and started slowly to undress, exposing everything to her best advantage. When she was finally nude Shirley posed for some time in front of the mirror, first this way and then that.

Finally, she got in bed and leaning over as near as she could, whispered, "How would you like to come in my bed?"

"No, thanks," croaked Bernie, I've already come in mine!"

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #16
Chapter title: Drowned in spaghetti

29 August 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
"THERE IS SO MUCH MAGNIFICENCE IN THE OCEAN... WAVES ARE COMING IN, WAVES ARE COMING IN...." AND ONCE AGAIN I SEEM TO BE DESPERATELY RUNNING FOR DRY LAND! MY SWEET OSHO, HOW ABOUT YET ANOTHER INTENSIVE LESSON ON DROWNING?

Radha, when the invitation of the ocean comes don't run away from it.

The ocean is the very beginning of life, not only metaphorically, but factually. We are from the ocean, physically. And we are from a vaster ocean, invisible to the bare eyes, spiritual. And when the invitation comes, running towards dry land is running towards your own grave.

Only the graveyard is outside the ocean.

Life is in being oceanic.

William James has given this word, `oceanic' to the world. The ocean has always been there, but once in a while a man of insight gives it a totally new dimension. He is the first man to use the word `oceanic' in the sense of vastness, infinity, eternity, immortality. It is always there; waves upon waves go on coming. Just as in the ordinary ocean, so in the ocean of consciousness: waves upon waves, unending joy, unending dawns, unending celebration.

Why should you think of running? But it is not rare; almost everybody thinks of running away from the ocean, from anything that is bigger than you, because the fear is you will be overwhelmed, you will disappear.

You don't need any lesson in drowning; the ocean will do the whole work. You simply don't run. You simply go on sitting silently and let the ocean take you over. Don't be worried that this is going to be your death. That is the fear that comes to every mind the moment it is close to the infinite. It is a very small, very tiny thing. It has made its own cozy life, although it is dark and miserable, poor, spiritually poor.

But it seems to be safe in a way, that you are not being overwhelmed by something bigger than you. And unless a man learns how to be overwhelmed, he will miss everything that is of value. He will miss love; he will run away from love, because love is bigger than you and very overwhelming. Such a person will run away from truth. Lies are good; they are smaller than you. They are your own creation; how can they be bigger than you? But truth is not your creation; in fact, you come from the sources of truth. Naturally, the fear arises when you come across truth.

Silence is overwhelming; all noise is yours.

Silence belongs to existence.

With a noisy mind, chattering day in, day out, you are comfortable. And you have become identified with this small mind, this small personality, which you are not in reality. But you can *know* only if you allow yourself to be drowned in love, in truth, in silence, in an ecstasy that knows no beginning, no end. There is no other way to know yourself, other than drowning yourself in the very source of your life and the very goal of your life. People would like to have a little sample before they drown. It is not a marketplace; truth cannot be given to you in small pieces as samples, nor can love.

Mulla Nasruddin wanted to learn how to swim. He approached the teacher who used to teach children to swim; the teacher was very willing. He said, "It is not difficult. In a day you will know it."

In fact, everybody is born with an intrinsic capacity to swim. It is only a remembrance that is needed. So, it is not really something new added to you, but something that you were not aware of, but was always part of your being. The child in the mother's womb swims, floats in water. And the water has the same constituents, chemicals, salt as the ocean. This fact has given scientists the idea that life must have been born first in the ocean. It is still born in the ocean: a pregnant woman starts eating more salty things, because she has to keep the balance of exactly the same amount of chemicals that make up the oceanic water.

There is no way to give you a sample of life; either you live or you don't live. So Mulla's teacher said, "Don't be worried, to swim is a very minor thing -- you can see that small children are learning..."

Mulla was a little afraid. He said, "I can see small children learning, but I am not a small child." And out of nervousness and fear he slipped on the stone steps before he could enter the river. He fell down and he got up and started running without saying a single word to the teacher.

The teacher said, "Mulla Nasruddin, what happened?"

He said, "It is enough. I will first learn to swim and then I will come close to the water; otherwise, I am not going to take the risk."

But how are you going to learn swimming on your bed? You can throw your hands and your legs around. It may give you some fracture or something, but it will not give you the art of swimming. Only water has that capacity to revive in you a hidden secret which you already know.

One Japanese professor has been trying to teach children. First he started to teach twelve-month-old children how to swim. It was great news; nobody had ever thought that a twelve-month-old baby could swim. Then he went on reducing: ten-month-old, nine-month-old, six-month-old... now he is working on three-month-old babies. And his next step is that the first-day-born baby should be put immediately into a small lukewarm tub and allowed to swim, because he already knows intrinsically and just needs the opportunity.

Millions of people don't know how to swim because they have never been given the opportunity; otherwise, it is too beautiful an experience to miss. To be in the water, is to be back in your very life-giving original source. It can revive you; it can give you a freshness and rejuvenation.

Radha, you are doing just like Mulla Nasruddin -- running for the dry land. That is running for your grave because only graves are dry. The whole life is oceanic. You don't need to learn how to drown. You have just to learn not to escape, not to run away, and everything will be done by the oceanic feelings of silence, love, truth, meditation. They will drown you. It is not that when floods come, houses start learning how to drown; they simply drown.

And your dry land is not very dry...!

If Radha runs toward dry land, that would be Italy. It is one of the juiciest places on the earth, and very slippery -- so much piesta! It has made every Italian greasy. They don't need any other kind of lubrication; their whole being is full of lubrication. Where will you find dry land in Italy? In Italy it is absolutely difficult.

One woman has just gathered a ten-thousand membership for the Radical Party of Italy. She is a beautiful woman, an actress, well known. She allowed herself to sit in a square in Rome, and anybody who wanted to touch her breasts or kiss her had to enroll as a member of the Radical Party.

Now, in Italy, instead of ten thousand she has enrolled fifteen thousand. And she fought the election for membership of parliament by sitting absolutely naked in a convertible car. She went around her constituency... you can play with her body the way you want, but remember, you have to vote for her. And naturally, people enjoyed it immensely; she got more votes than anybody else. All great politicians and leaders are left far behind.

The speaker of the parliament had to declare, "I will allow this lady in parliament if she promises that she will not do tricks like this here in parliament house, because that will be an insult to the great house of

the representatives of the country." She has not promised. And I think there is no provision in any constitution of any country, that you cannot be naked in parliament.

You can do all kinds of things. Nobody has ever thought that these things have to be written into the constitution. Now, perhaps in Italy they will have to make some amendments, because in the first reception given to her by the Radical Party, she did another great thing that perhaps only in Italy is possible. She came naked and started pissing on the front line of the gathering. Those were the most important people, and the whole crowd clapped and laughed. This is a dry land? Nobody thought that she would do such a thing. Nakedness was okay; they had become accustomed to this. Now they are all wondering what she is going to do next.

Radha, just learn to be silently available for whenever a tidal wave of existence comes to drown you. It is not your death; it is your real life. You were dead before it. These tidal waves of love and truth and beauty and celebration will give you authentic life, life as it should be. And I know you so well that you cannot find any home anywhere else.

Wherever you are, you will feel thirsty for me.

And remember...

I am not going to be here forever, so don't escape from the ocean.

Look...

The ocean has started raining and is sending messages through the winds, through the dance of the trees. Accept the invitation of something greater than you, that makes you great.

The old proverb says: "A man is known by the company he keeps." Never keep company with smaller things, because they make you small. Keep company with vast experiences -- they make you great. They bring you to your ultimate splendor and glory.

One thing I can promise to you -- if you want to try it you can try -- run for the dry land and I am coming with you!

In Italy sannyasins are collecting thousands of signatures against the Italian government's order that I cannot enter Italy. They even wanted me to become the president of the Radical Party. I refused. I said, "This is not radicalism what you are doing; this is sheer stupidity. It may create a little nuisance, but it is not going to transform man." They wanted me to become the president, because then they have more weight to put over the government. Their constitution allows that they can choose the president from anywhere in the world. The secretary will be an Italian and he is the real head. The president will be a formal head. But I refused. I said, "Your Radical Party is not radical enough for me. It is more on the ridiculous side."

But, Radha, if you go there, I am coming. I have always felt a soft spot for Italians. I don't know why. I have not even tasted spaghetti, and I will never taste it; just the name makes me afraid.

If people start finding a dry land in Italy, then the ocean has to fall. It is not the ocean that is coming to you, it is me -- and you are afraid of me. You have long been associated with me and now the spring is close and the hesitancy and the fear... What will the unknown bring to you?

I informed you to come into Lao Tzu and work in the library. You became frightened, because to be too close to me is dangerous. You have chosen to continue to work in the kitchen making spaghetti. You know that spaghetti is a protection; I will not come to that side. There is no need to go to Italy. Just here if you can go on making spaghetti -- even if I smell it that is enough -- I will not come close to that place. That is the only security from the ocean. There is no need to learn how to drown or how to swim, just remain drowned in spaghetti. That will keep me away.

But *you* cannot escape. You have crossed that line a long time ago. I know my people who have crossed the line from where they cannot return. And I know my people who have still not reached that line.

Just yesterday I heard about one sannyasin who has said that he agrees with me sixty percent. Agreeing sixty percent actually means the difference between *his* agreement of sixty percent and disagreement of forty-nine percent is only eleven percent. Now this person can escape any moment.

But Radha, I don't think you agree with me sixty percent. And I have never asked anybody how much you agree with me. Either you are with me or you are not with me. There is no question of agreement, because I am not teaching you any doctrine that you have to believe. Whether you believe sixty percent, seventy percent or fifty percent, you believe.

I am simply making my own meditation available to you in different ways, through groups, through therapies, through meditation, through talking to you. You have not to agree or disagree; those are childish things. Either you have to experience me, and that is going to be a hundred percent, or you have not to open to me, and that is going to be a hundred percent. Either you open or you don't.

Radha, that time has passed; you cannot close yourself to me. Wherever you are you will remain open. And now I am not going anywhere, for the simple reason that without going physically I can reach to my people if they are open to me. Even if physically I reach those who are not open to me it is pointless. Even if you go you will be coming back, because the moment you leave me you will start thinking again to come. So don't do unnecessary exercises.

You have come, you have been one of my oldest sannyasins who has never for a moment thought that they can be against me. But the fear is natural: the closer you come, the more you will feel afraid. So when you are coming closer, come fast, faster than your fear.

An Eskimo proverb is: On thin ice one should run fast. Everybody who is around me is on thin ice. Don't stand there! Run fast! Your speed has to be faster than the breaking of the thin layer of ice. And according to your weight, Radha, you have to run really fast.

Anyway you want to run, why run for a dry land? Run towards me. I have been calling you all, inviting you, persuading you, slapping you to wake up because you go on falling asleep. Just two or three days ago I had to slap Veena because she was falling asleep. Now she looks awake.

A little six-year-old girl came to the kitchen and asked, "Mommy, can I have babies?"
"No, of course not, dear," her mother replied.

The little girl turned around and ran back outside shouting, "Okay boys, same game, same game."

For many lives you have been playing the same game of running from the ocean for dry land. This time try a new game of running towards the ocean, towards the overwhelming. Running away is cowardly. Running towards the ocean, the overwhelming is living dangerously. And only one who lives dangerously, lives; others simply vegetate.

BELOVED OSHO,
ARE THERE TWO KINDS OF MEMORIES, A FACTUAL MEMORY, AND A SPIRITUAL MEMORY? IF YES, IS THERE A CONNECTION BETWEEN THEM?

Premrajo, there are two kinds of memories, but they are not a factual memory and a spiritual memory. They are a factual memory and a psychological memory.

There is nothing like a spiritual memory. Your being, your spirit, has no past and no future; it is always in the present. It has no memories and it has no imaginations, no dreams. It is pure existence, uncontaminated by the dead past that is no more, and by the future that is not yet. But there are two kinds of memory: the factual memory and the psychological memory. And the difference between the two has to be understood because it is of great significance for you all.

A factual memory keeps you only a watcher; you are not involved in it. For example, you remember that yesterday somebody insulted you... If you simply remember that somebody insulted you, it is factual. But if you still are angry, you still want to take revenge, you are still waiting for some opportunity to insult the person, then it is psychological memory.

I have only factual memories. I am not involved in any way emotionally with those memories. They have happened, but I don't have any psychological reaction attached to them.

As you become more and more a meditator, your psychological memory will start disappearing, but the factual memory will become very clear, because now your energy is not divided. The psychological memory was creating a kind of darkness around the fact. You were not detached; you were not a faraway observer. You were too much attached to it -- for or against does not matter.

As you become more and more a witness of your mind, a disidentification arises with the mind and all its contents. Your memory will become very clear, crystal clear, because now there is no fog of your emotions and reactions around it. You can meet a man who has insulted you as if he has never insulted you, although you know factually that he has insulted you. But because you are not affected by his insult you know that it is his problem. You have not taken the insult, you have not accepted it. Now he is absolutely free to say something, whether he says it or not. He can keep it in his mind; it is his problem. You have not become part of his problem and anxiety.

It happened one night that a man could not sleep...

He was tossing and turning. His wife said, "What is the matter?"

He said, "The problem is that tomorrow morning I***** have to give back a million-dollar loan and I don't have a single dollar to give back. Tomorrow morning I will go bankrupt. How can I sleep?"

She said, "Who has given you the loan?"

The husband said, "It is nobody other than my friend who lives just in front of our house."

The woman opened the window and called, "Fred, Fred."

In the middle of the night, Fred jumped out of his bed and answered, "What is the matter?" He opened his door.

She said, "My husband has not a single dollar to give you tomorrow morning. Now you worry and let him sleep."

It is so simple once you are not psychologically attached to it. Fred was perfectly well, asleep, perhaps happily asleep thinking that tomorrow morning he is going to get one million dollars. Now, there is no possibility of any sleep. What has happened? Nothing has happened; just a statement from the woman, but now it is a psychological problem. She has shifted the problem. She told her husband, "Now you rest. You were afraid to be exposed. I have exposed you. You were worried what people will think. Now let him worry how he is going to find one million dollars."

A factual memory is perfectly mechanical. It is just like the memory of a computer. But a psychological memory is your identification.

I have heard about a very strange case in a psychology conference...

An old, well-respected, world-honored psychologist is reading his paper, but he is finding it very difficult. He is perspiring, although it is an air-conditioned hall. He has read thousands of papers, so he is not a new man afraid of the audience, and most of them are his students. He is so old, eighty years old.

But something is strange that he cannot manage to concentrate on his paper. Just in the front row is a beautiful lady; she is also a psychologist, his own student. And by her side is one of his colleagues, old colleagues, of the same age. They both have been students of Sigmund Freud and they have lived almost twenty years together under the same master.

That other old fellow is playing with the breasts of the young woman psychologist. Now it has nothing to do with the psychologist. He is neither the old man who is playing with the breasts nor is he the woman who has the breasts. But the disturbing factor is that the woman is absolutely unaffected; she is listening to the paper.

This is creating trouble in his mind. What is the matter? The woman could have stopped him, but rather than stopping him, she is absolutely quiet about it as if nothing is happening. And the old man is enjoying tremendously. This is affecting the speaker who is standing in front. He cannot concentrate, because between his paragraphs, he has to look and see whether that thing has stopped or not.

The whole conference is worried about what has happened to him? This is not the way he has ever read, and it is a very important discovery that he has made about man's mind, but his presentation seems to be very strange. Finally, he finished without waiting for the people to ask questions, which was part of everybody's paper. When you bring some new theory you have to satisfy other people working on the same ground that what you have found is valid. He did not wait for that; he simply stepped down, almost stumbled, and asked the young lady, "Why are you not stopping this dirty old man?"

She said, "It is not my problem; it is his problem. I am not losing anything. And if he is enjoying it in his old age, let him. Perhaps he has missed his mother's breast -- before he wanted to leave it he was taken away. Perhaps his mother died early and he had to live on bottled milk. There can be a thousand and one reasons. Perhaps his wife's breasts are not worth playing with. But it is not my problem; I am perfectly at ease, without any disturbance. If he is feeling some satisfaction in his old age, let him."

It looks strange, but it makes the difference between the factual and the psychological. The factual is there, but the woman is certainly beyond getting identified. She has certainly understood a few fundamentals of life. Both the two old men who are colleagues are disturbed. The one who is playing with her breast must be afraid if anybody is looking at him what they will think. He cannot be without worry of being caught red-handed. And if the woman starts shouting and stands up... He is a well-respected man, and this will be very humiliating.

The other fellow is not at all concerned with the thing -- could have remained just a watcher; it is not his business -- but he becomes psychologically involved although there is no need because factually he is out of it. You can become involved in things in which you don't have to get involved. Involvement has become people's habit. And if you get involved in other people's problems, then what about your own problems;

how can you remain detached?

One old psychoanalyst and his young assistant were coming down the elevator after finishing their work for that day; it was already late. They should have finished three hours before, but the patients went on and on telling their dreams. It had been a very tiring day, and the young man was getting tired every day, so tired that he was thinking of dropping out of this business. Although the profession is the most highly paid profession in the world he was thinking of doing anything else -- this was torture.

But he was wondering that the old man, his teacher and now his colleague, does not seem to have any worry. So on the elevator -- finding him in seclusion, nobody else was there to hear -- he said, "I wanted to ask, Professor, one thing. You never get tired, you are old; I get so tired with all kinds of rubbish and nonsense. The whole day listening, listening, listening; I cannot sleep in the night. Those patients torture me -- even in the night they become my nightmares. The whole day I am tired and in the morning I get up utterly tired. I am thinking that this profession is going to finish me. What about you, I wondered. You look as fresh by the evening when we are returning as when you come into the office in the morning to start the work."

The old man said, "You don't know the secret. Who listens?" And he showed him from his pocket two earplugs. He said, "This is the protection. Once the patient is on the couch -- and Sigmund Freud has very cleverly arranged that the patient cannot see the psychoanalyst; he sits behind the couch -- the moment the patient has started, I immediately take my plugs, close my eyes and just sit silently. It is such a meditation. It is so beautiful. He is paying for my meditation. Otherwise, I would have been dead long ago. I wanted to tell you myself, but I was waiting for you to ask. Never tell it to anybody else; particularly the patients should not become aware that they are not being listened to -- and the problems are almost the same."

The whole psychoanalytic process is that the person who goes on talking about his worries, concerns, anxieties, just by talking feels relieved. It is not a question that you have to listen to it; if he could talk to a wall that would do the same as psychoanalysis. But it is difficult to talk to a wall; you look a little weird talking to yourself. The more highly you have to pay, the quicker you get better, because then you start bringing up all the rubbish quickly. If you pay cheap fees then you go slowly -- first layer, second layer, third layer, and there are so many layers of crap. And you don't want to expose yourself so quickly. But when you are paying too much, you don't want to waste so much money and you immediately come to the basic layer.

The question is not that the psychoanalyst should listen to you; the question is that you should believe that he is listening to you. That is what helps you. If the psychoanalyst listens to you, he may become psychologically involved. Then it is tiring; then he may carry it over into the night: he wants to sleep, but what he has been listening to and thinking about is not complete yet, so he has to go on thinking. Unless his whole mind is satisfied, everything is complete, sleep will not come.

But there is no spiritual memory. When you pass from one life to another life, two things go with you: your spiritual being and your psychological memory. Your factual memory is left behind. Your factual memory is part of the brain, and your psychological memory is your mind, and you have to learn the distinction between brain and mind.

Mind is created by the identification of your being with the brain. It is an epiphenomenon; it has no existential reality. The brain has an existential reality. It is a biocomputer, a perfectly good mechanism. But when your being becomes attached to the brain, a third entity comes into being which is the epiphenomenon. It comes only out of identification. That is why all the great masters have been insisting on disidentifying yourself with whatever goes on in your brain.

This is the way to dissolve the mind; otherwise, this fog of the mind will follow your spirit wherever you go. That is why it is possible to remember about your past lives. But the remembrance is only psychological, it is not factual. So you cannot depend on its really being true. It may be; it may not be.

Because you make so much fuss about small things psychologically, your remembrance will carry that exaggeration. The fact is no longer there, and there is no way to find out how longer you have exaggerated it. So people who remember their past lives either as an accident, a freak of nature, or through certain techniques which take you back into your past life, should not depend on what they remember. It is psychological impressions which may be correct or which may contain some fact, factuality, but they cannot be absolutely right.

I have studied many cases because they happen more in India than anywhere else. In other countries where Christianity is predominant, Islam is predominant or Judaism is predominant, the very conditioning prevents people from remembering their past lives. But in India, all the three religions agree only on one

point, reincarnation. So there is no conditioning against remembering your past life.

Whatever nature creates as a barrier is so that you don't go crazy; one life is enough. If you remember two or three lives and you have been passing through hundreds of lives, you are going to be crazy. One life is enough to make you insane -- one wife is enough! When you remember hundreds of lives, you will remember wives too, and all the torture that you have gone through. And all the failures and all the humiliations, all the diseases, sicknesses, and all those deaths and the pain... it will be unbearable.

Hence, the natural process is that after each life it is as if a door closes. And it does not allow the past life's memory to infiltrate into your life. But sometimes, there may be some accident, there may be some freak of nature or if somebody is himself trying to break the barrier, then there are techniques to break it.

The man who invented the techniques for breaking the barrier is Mahavira. He calls his technique *jati-samaran*, memories of your past lives. And his technique is absolutely perfect. But I don't suggest that anybody goes into it, because you have to settle this life and that is enough. All that is only psychological impressions.

Studying people, I was wondering how they remember things which cannot be true. Nobody remembers that he was ordinary and he is ordinary right now. Everybody remembers that he was Alexander the Great, he was Nadirshar, he was the Emperor Ashoka. I have never come across any single person who remembers that he was nobody, just a shoemaker or a cloth merchant; nobody remembers. And certainly, what they are remembering is their psychological desire of that life; it has nothing to do with any factuality. They wanted to be Alexander the Great and they could not.

But that desire, that longing, that repressed idea has come with their minds. And now, they remember as if they WERE Alexander the Great. And right now they are just a shoemaker. It is against evolution. If you were a great man -- good or bad -- you will have moved directly more into that dimension. Either you would have become even worse -- if you were a Tamerlane or Genghis Khan or Nadirshar, then you may become something worse -- or remembering that you have been wrong in those lives, you may have risen in consciousness; you have become a wise man, a nonviolent man, a man of purity, innocence .

But that doesn't seem to be the problem. You are just very ordinary. That shows your past has not been extraordinary. But their memory is very certain and they don't forget it. The easiest way to lead anybody into his past lives without breaking the barrier... because I don't like to break anybody's barrier; it is dangerous. It is opening a flood of so many memories you may not be able to contain them in your head; you may burst forth; you may start doing things which nobody has ever expected; you will not be in your own control.

So the methods of Mahavira are perfectly right, but dangerous. And I don't propose that anybody uses any kind of method that breaks the barrier. Without breaking the barrier the past can be remembered, and that is through hypnosis. You can be made unconscious. In your unconsciousness you can be taken back slowly: first, to the moment of your birth in this life which you don't remember consciously; then, to the day you got impregnated which you don't remember; then, slowly backwards to your death in the past life. Naturally, if that comes first, it will be like reading a book from the back.

First, you will be dead, then you will become the old man, then you will become the young man. First your children will be born and then you will get married. The whole story will be going backwards. The beauty in unconsciousness through hypnosis is that you will not remember anything. When you wake up the hypnotist will know and he can tell you that this is what you remember of your past life. But it will not disturb you, because you don't remember; your conscious mind remains without being flooded.

To check whether the man was really getting into his past life or just imagining, dreaming, I have hypnotized the same person a hundred times. He comes always to the same memory. Certainly, it is not imagination. Certainly, it is not dreaming. It is very difficult to dream the same dream again. And he is unconscious, so he cannot manipulate. He comes back to the same point again.

Now scientists, particularly brain surgeons, have discovered seven hundred centers in your brain which contain all your life. And the strangest phenomenon that they discovered, and could not believe in the beginning, but had to believe because there is no other way, is that those seven hundred centers each control one aspect. For example, one controls your sex. Ordinarily, you think that the genitals is where sex is. It is not the genitals; it is in your brain from where your genitals are just offshoots. Your hands are controlled by the brain, your legs, everything; your tongue, your eyes, everything is controlled from the brain. And if you touch with an electrode -- a very thin needle with electricity running through it -- if you touch a center, suddenly the man starts doing things. For example: if you touch his dream center, even if he is awake he starts talking as if he is in the dream. You take away the electrode and he stops talking. The great surprise

was that if you put the needle again on the same center, the man does not start talking from the point where he has stopped. He starts the dream again from the very beginning.

It seems there is an automatic reversal process. You have to reverse a tape, but your brain reverses immediately. When you put the needle on the dream center again it starts from A B C, not from the point where it has stopped. If you take the needle away again, it reverses so quickly that no time is lost. Put the needle back and it starts from A B C again. If the man was saying, "I am Alexander the Great..." -- if you have touched his past life memory center and he was saying, "I am Alexander the Great," and if you take the needle away and put it back again, he will again start with, "I am Alexander the Great."

Your brain contains all the memories, psychological memories of your past lives. But the more you meditate, the more you go on erasing all psychological memories. Begin first from this life, then slowly, slowly your meditation gets deeper and the past life's memories are also removed, erased. And a man with no psychological memory at all is the man we call enlightened. I am trying to give you different dimensions of enlightenment.

Just a joke after a serious matter in which you had to contain your laughter. It has no concern with the question; it concerns you. So my tapes, my videos, my books should be read with the idea clearly that I am not concerned *what* I am saying, I am more concerned *to whom* I am saying, and *why* I am saying.
My concern is not theoretical.
It is absolutely practical.

So just to erase the seriousness which I know... past lives, new information, psychological memories, spiritual memories, factual memory. These are not the things that are going to help you have a good laugh. This is none of those memories....

"Mommy," asked little Sadie, "does everyone have their legs up in the air when they go to heaven?"

"No," the mother replied. "Where did you get such a silly idea?"

"Well, I just came from the bedroom. The maid had her legs up in the air and was screaming, `God, I'm coming. God, I'm coming.' But daddy was on top of her and he would not let her go."

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #17
Chapter title: G-d

29 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
DOES PSYCHOLOGICAL THERAPY HELP TO GO BEYOND THE MIND?

Vijen, psychological therapy can help you to understand the mind, but it cannot lead you beyond the mind.

Only one thing leads you beyond the mind and that is meditation. Meditation has nothing to do with psychotherapy, but psychotherapy can create a ground by giving you a better understanding of your mind to go into meditation. It cannot lead you directly into the transcendental, but it can be a help, just the way you prepare a garden. First, you prepare the soil, but that is not the garden. And just preparing the ground, removing the weeds, the grass, any wild growth, stones, roots, still it is not the garden -- this much psychotherapy can do.

Now you will have to put seeds, give nourishment to those seeds, care and love and protection. And slowly, slowly the bare ground will start becoming greener. One day there will be flowers and fruits.

Psychotherapy is only a cleansing process, but it is like all cleansing processes. You have to clean your house every day; it is not as if once you have cleaned it you have cleaned it forever. Within twenty-four hours again dust gathers. You have to take a bath every day, or twice; otherwise you will start getting dirty.

Psychotherapy is good as a cleaning method, but it does not go beyond that. And if you remain addicted to psychotherapies you will have to clean yourself again and again. You will have a better understanding of the mind but just that much is not enough to create the world of the beyond. For that, seeds of meditation, awareness, watchfulness are absolutely necessary.

And once you have gone beyond the mind, psychotherapy becomes meaningless. Going beyond the mind simply means you have realized your own being. Now mind is left far behind. Going beyond the mind also means that now mind is going to function as a servant and you are the master. So whenever you need to, you can use it. Right now the situation is just the reverse. You are not the master, and the mind uses you. The mind is almost blind and it directs your life and sooner or later you are going to fall into a ditch. All minds lead finally to misery, to suffering.

Meditation is the only possibility for creating a space where blessings shower.

I am not against psychotherapies. I am simply telling you they can be used as a foothold to jump into meditation. You can jump into meditation directly too, but you will find it a little difficult because you don't have a clean mind and a clean understanding. The mind will put every weight on you and drag you backwards. Psychotherapy is instrumental, helpful, but alone it is meaningless. I am using psychotherapy in this commune as a means towards meditation, as a help, as a preparation.

But in the West psychotherapy is used as an end to itself; hence psychotherapy in the West is not of much use. Unless it becomes a stepping-stone for meditation, you are moving in a circle. Every day you will have to clean. Once in a while you will have to go to a psychotherapist. People become addicted because it gives you a clean feeling, but that clean feeling remains only for a few days; again you have gathered all the rubbish.

Psychoanalysts ordinarily give their patients two sessions per week, for years, ten years, fifteen years, and still nobody is beyond the mind. After fifteen years of psychoanalysis one simply becomes addicted to psychoanalysis; now it has become a necessity. If you don't go twice a week to a psychoanalyst you gather too much tension, too much dust, you feel too dirty, too heavy. Now you have created a new problem. Psychology rather than giving you freedom has given you new chains. It is as addictive as any alcohol or any drug. Nothing is wrong in it; in itself it is helpful and beautiful, but you should use it for something better.

Psychoanalysis is good but the good is the enemy of the best. You should not get addicted to the good. You should use the good as a stepping-stone for the best; otherwise it turns into an enemy.

Even psychoanalysts are very embarrassed by the fact that there is not a single man in the whole world who has been perfectly psychoanalyzed. And I am amazed at their stupidity. Hoping that some day some man will be perfectly psychoanalyzed is exactly like hoping that some day some house will be perfectly clean and there will be no need to clean it again. It is absolutely absurd. The house will need cleaning continually, because as time passes dirt gathers.

Even the cleanest mirror needs cleaning once in a while because dirt gathers on it, vapor gathers on it; it does not reflect clearly, it starts reflecting distortions. There will never be any man perfectly psychoanalyzed, because the process in itself is only of cleaning. Can you get your clothes cleaned forever, perfectly cleaned? They will again become ready to go into the laundry. So the people who are going continuously into psychotherapies are going into a kind of laundry, dry cleaning. It is good, but good is not enough.

Vijen, in a sense it can help if you use it as a means and you don't forget that it is not all. In another sense it can be a disturbance, a barrier, if you think that this is all and there is nothing else beyond it.

That's what is happening in the West. Psychotherapists think this is the ultimate, but they have not

produced a single buddha. Even their founders, Freud or Jung or Adler are not awakened people. They are living in the same misery, in the same suffering as you are living. They are full of fear. They don't know anything about death, that it is a fiction. They have not experienced their own being. They are just scratching on the surface. Mind is your surface; your being is in the center. How much you clean your surface does not matter, it is not going to lead you to the center. If you can use psychotherapy as a means it is good. If you think it is the end it is the enemy of your transcendence. It all depends on your intelligence.

A Jew asks his rabbi, "I have two problems. I have asked my boss a dozen times already, but he is determined to fire me at the end of the month."
"And what is the other problem?" asks the rabbi.

"Ah well, my wife does not get pregnant, although she stays home and prays all day," answers the Jew.

"You are doing it wrong," suggests the rabbi. "Next time you stay at home to pray and send your wife to ask the boss."

Three months later the happy Jew thanks the rabbi: "Your help has worked! The boss has rehired me and my wife is pregnant!"

The rabbi was certainly a great psychoanalyst and did help the poor fellow. If you need this kind of help then psychotherapy is good, but don't ask for more.

BELOVED OSHO,
I FEEL I CAN RELAX MORE AND MORE DEEPLY INTO MYSELF. YET, AT THE PERIPHERY, THERE IS AN UNASSERTIVENESS, A TREMBLING THAT CAN CLOUD THE BLISSFULNESS OF LIFE.
BELOVED MASTER, DOES MY EGO NEED NOURISHMENT?

My God! Prem Rajya, I wonder whether you have been listening to me. Every day, morning and evening, I'm telling you to drop the ego and you are asking me a great question: "Beloved master, does my ego need nourishment?"

And you are also saying, "I feel I can relax more and more deeply into myself. Yet, at the periphery, there is an unassertiveness, a trembling that can cloud the blissfulness of life. Does my ego need nourishment?"

That will destroy whatever relaxation you have, and that will stop your growth going inwards. It will make your trembling more strong and the cloud that is covering the blissfulness of your life will become darker. Nourishment of the ego is against your authentic being; it cannot help you in any way. It can only destroy you -- destroy you as you are destined to be by your nature.

Ego is a false mask; it will hide your original face. Don't ask for its nourishment. In fact, cut off all nourishment to it. Let it die. The death of the ego will be the beginning of your real life. The more the ego becomes strong, the less is the possibility of any realization of yourself.

Little Ernie was taking a walk in the park with his father, when suddenly a bee settled on a rock in front of them. Just for spite, Ernie picked up a piece of wood and smashed the bee, whereupon his father said, "That was very cruel, Ernie, and for being cruel you will get no honey for a year."

Later, Ernie deliberately stepped on a butterfly. "And for that, young man," said his father, "you will get no butter for a year."

When they returned home, Ernie's mother was fixing the dinner. Just as they entered the kitchen, she saw a cockroach and immediately crushed it. Ernie looked at his father mischievously and said, "Will you tell her, Dad, or shall I?"

Your question really makes me wonder how you have been listening. And perhaps this is the state of many of you. You listen to what you want to listen, not what is being said. You go on continuously interpreting according to your old prejudices. Your mind is continuously interfering; it does not allow what is being said to reach to your heart. What reaches to you is something else, distorted, disfigured, maybe so distorted that it is almost the opposite of what has been said.

One has to learn very earnestly the art of listening. It is a difficult art, and the greatest difficulty is that everybody thinks he knows it. Just because you can hear, you think you can also listen. And these are two differing things, so different that unless you start listening you will never know the difference.

In the dictionaries they mean the same thing, but in actual life hearing is only because you have ears. Listening happens when just behind your ears there is no noisy mind but a silent, receptive alertness. If there is a continuously chattering mind behind the ears you only seem to listen. Then there are going to be misunderstandings.

I myself was very shocked when I came to know that psychologists have discovered that the mind does not allow ninety-eight percent of information to reach you. It only allows two percent; ninety-eight percent is simply rejected in many different ways. Either it gives it a new color, a new meaning, or it misses it deliberately, takes it into a different context where the meaning changes. But the distortion percentage is ninety-eight percent. The two percent it allows without distorting, because it agrees with its old structure.

So it listens only to itself. Those two percent are agreeable to the mind and so it immediately allows them in without creating obstructions, without creating arguments, doubts, misinterpretations. And language is vulnerable; each word can mean many things. The mind has the capacity to choose any meaning it wants, any meaning that fits with it.

The art of listening is based on silence in the mind, so that the mind does not interfere, it simply allows whatever is coming to you. I am not saying you have to agree with it. Listening does not mean that you have to agree with it, neither does it mean that you have to disagree with it. The art of listening is just pure listening, factual, undistorted. And once you have listened then comes the point whether you agree or not, but the first thing is to listen.

If you listen to something which is true there is no question of disagreement. If it is untrue, naturally you have to disagree with it. But your agreement or disagreement should come not from the prejudiced mind, but from the unprejudiced heart. Listening is from the heart, and hearing is from the mind, it is very superficial. And because the heart is deeper, any word that enters you first has to encounter the mind. Before it reaches the heart, the mind has done many things with it.

A man is standing at the bar and another guy walks up to him and says, "Are you Joe Smith?"
The man says, "Yes."

The guy says, "Were you in Chicago a few weeks ago?"

Joe says, "Just a minute," and takes out his notebook, turns some pages, and then says, "Yes, I was in Chicago a few weeks ago."
The guy says, "Were you in room two one three?"
Joe looks in his notebook and says, "Yes."

The guy says, "Did you meet Mrs. Wentworth in room two one four?"
Joe looks in his notebook and says, "Yes."

The guy says, "Tell me, did you make love to Mrs. Wentworth?"

Joe scans his notebook again and says, "Yes, I made love to Mrs. Wentworth."

The guy says, "Well, I'm Mr. Wentworth and I don't like it."

Again Joe looks in his notebook and says, "You know, that's funny. I did not like it either."

This is what you call hearing. He agrees perfectly, but he hears only what he wants to hear; he understands what he wants to understand.

And this is almost our everyday situation. At least here with me, you have to change this pattern, you have to be utterly silent because things are being said to you which can bring a transformation in your whole life. Here you are not learning geography or history or philosophy; here you are learning the very art, the alchemy of transformation. It is not collecting knowledge and information and becoming more knowledgeable.

The effort here is just the opposite: to make you less knowledgeable and more innocent, to the final point where you can say, "I don't know anything." Just like a newly born child, you are pure consciousness, unscratched, unspoiled. This is the state of a sage, of a wise man. His life has a completion. From childhood he began and he moved the whole circle of life. Back he has come again to the same point that he has left in his childhood, the pure consciousness which knows nothing but reflects everything. He is capable of understanding everything exactly as it is without any distortion because he has no prejudices to distort. The state of the sage has no preconceived ideas to mix and to mess and to disfigure.

There is a story in the life of Lao Tzu. I have loved it very much...

He used to go for a morning walk deep in the mountains very early before the sunrise when it was dark

and there were still stars in the sky. And he used to go to the peak from where the sunrise was the most beautiful. And he would stand there sometimes for hours, just watching the sunrise, listening to the birds, seeing the trees dancing with joy and life, opening their flowers, releasing their fragrance. And then he would come back.

One of his neighbors used to come with him. And he knew that Lao Tzu did not want to talk at all, because that would be a disturbance in his deep communion with nature. He had told him, "If you don't use any words not even hello, you can come. Silently you can join me, silently you can follow me, silently we come back; there is no need to say even goodbye. Words have to be completely dropped if you want to come with me."

The neighbor loved it all. He had never thought that things can be so beautiful because he had never seen the world with such a silent peaceful mind, and with such a beautiful man who must be vibrating his silence and his blissfulness to the neighbor. Because they had been doing it for years now, the neighbor had completely forgotten that it was a strange type of morning walk.

People go, and they talk and they discuss and they argue. They don't look at the trees, they don't look at the disappearing stars, they don't look at the rising sun. They are so much involved with their minds that who is there to look at all the beauty, all the joy of existence, the life again coming back from its sleep as the sun has set the day before. There is everywhere celebration, in the trees, in the flowers, in the birds.

The man was immensely grateful to Lao Tzu that he allowed him to be with him for so many years. Lao Tzu said, "But I had implored you not to use language. Why are you using language today after so many years?"

He said, "A problem has arisen. A guest is staying with me and he also wants to come tomorrow."

Lao Tzu said, "The condition you have to tell him. He should remember that nothing has to be said on the way, then he can come."

And the guest thought, It is a strange condition. Not a single word, not even hello, not even a goodbye when departing...!

But his host said, "He is a very different kind of man and he will not relax the condition. So please forget all your etiquette and mannerisms. Simply come with me, remain just like a shadow, and the experience is tremendous."

The experience was tremendous. When they reached to the highest peak from where they could see the sun rising just underneath, deep down in the valley, he forgot the condition; it was so beautiful. He had never seen such a thing, not even in a dream. He was so overwhelmed that he said to Lao Tzu, "It is so beautiful."

Lao Tzu looked at the host. Suddenly the guest remembered that words are not to be used. Nothing was said. But as they reached home Lao Tzu told his neighbor, "From tomorrow don't come."

He said, "But you are punishing me too much, and I have not spoken a single word. This guest is new; he does not know you. And he has also not said much, just that it is a beautiful sunrise."

Lao Tzu said, "You say it was just a little? That fellow is very talkative. Although he was not saying I could hear his chattering mind. All the way he was chattering: This is beautiful, that is beautiful, and finally, he asserted. Does he think that we can't understand beauty, that he has to tell us? I was present; you were present; he was present. We were watching the same sunrise; what was the need to say anything? No, he is too talkative. And because you brought him, and you disturbed my morning, from tomorrow nobody comes with me."

The neighbor finally persuaded him and he allowed him back after a week, but told him, "Never ask if any guests can come. They don't know how to be silent; they are too new. I have never felt any difficulty with you, because not only do you not say anything, you don't think anything."

Thinking and speaking are not basically different. In front of a silent man, whether you think or speak it is the same. Thinking is talking with yourself inside. People don't hear it because they are engaged within themselves; they don't hear even when you talk to them. How can they hear your inner chattering. But a man like Lao Tzu, in the deepest meditativeness, is able to catch your chattering almost like whispering. Even that much is a disturbance and you will not be able to listen to what is being said.

Gautam Buddha used to initiate people, and the first thing was for two years not to use language at all. Naturally, two years is a long period, and if you don't use language, slowly slowly your inner chattering also stops because it is getting no more nourishment from outside. How long can you continue playing football on your own? You need a partner. Slowly, slowly you become fed up repeating the same things, because what new information will you be getting? You have repeated the old information many times.

I have heard...

People were waiting in the waiting room of a railway station. The train was late. A man was sitting on an easy chair and everybody was interested in watching the man. Sometimes he will giggle, sometimes he will even laugh loudly, sometimes he will throw something away. Everybody was silently watching and wondering what he is doing. Sometimes he will make a bad face as if something bitter has come into his mouth, and sometimes he will smile so sweetly.

Finally they could not contain themselves. The train was getting later and later and that man was weighing heavier and heavier on their minds. One of them gathered courage and went to the gentleman and asked, "You have to forgive us, but everybody in the waiting room is interested to know what you are doing?"

He said, "Doing? I'm not doing anything. I'm just telling jokes to myself."

They said, "That makes sense why you sometimes giggle and sometimes laugh. But why do you sometimes throw something and make a bad face?"

He says, "When I hear some old joke I throw it away."

Now if you are telling jokes to yourself, all are old. From where are you getting new jokes? And how long will you deceive yourself? If for two years you have to sit silently just telling jokes to yourself, by the time two years have passed everything is old. You will be throwing with both the hands, and not a single giggle!

After initiating anybody into sannyas the first thing Gautam Buddha used to say was, "Now for two years be completely silent. Do not use language. If you want water then show the symbol; just be dumb. Act dumb, as if you cannot speak, so you are showing that you need water or you need food. You can point to your stomach when you are feeling hungry. Use symbols as if you cannot speak."

Two years were a long time, but after two years people were so calm and quiet, so radiant, so full of energy. Your constant chattering is destroying your energy. So Buddha used to remind them, "Now your two years are over, you can use language just if it is necessary. But now you are capable of listening to what I am saying."

But many of his disciples even after two years did not use any language. The silence of being dumb... and symbols were working perfectly well. They have survived the two years just by making symbols, the very essential. You cannot talk philosophy in symbols; you cannot argue for or against God just by symbols. You can ask for water, you can ask for food, you can ask for shelter; you can say that you are feeling feverish or you are feeling cold or you are feeling too hot -- just small day-to-day things which can be counted on your ten fingers.

Only then do you become capable of listening; otherwise you only hear. And if you are capable of listening there is nothing left for you to do. In that silence you will be able to see without any argumentation within you what is right and what is not right. The right immediately makes you so joyful and the wrong immediately makes you sad and aloof. It is a totally different kind of differentiation than mental talk: "This is right; this is wrong." On what grounds can your mind say, "This is right"? It is your prejudice; it is your preconceived idea.

But the heart has no preconceived ideas. It simply sees clearly. It has eyes but no ideas. It has a clarity but no prejudices. With that clarity it can see where the door is and where the wall is. It does not have to think about it. Only a blind man thinks, Where is the door? Only a blind man starts finding the door with his walking stick. You don't do that; you don't even think about the door. If you want to go out, you know, you see. There is no need of thinking, you simply go out of the door.

It is not because you are not thinking that first you will try to go through the wall, and then you think about where the door is. And after a logical syllogism you decide, "This must be the door." This kind of process does not take place when you have eyes. Silence becomes your eyes. Silence becomes your criterion of what is right and what is not right. And the decision that comes out of silence transforms you. You don't have to do anything.

Mahavira, another contemporary of Gautam Buddha, a man of the same height of consciousness as Gautam Buddha, has made two divisions of people who attain to truth. One division he used to call the *shravakar*. It means one who is capable of listening. *Shravan* means listening, and shravakar means the listener, one who is capable of listening in the sense I have defined listening; one who need not do anything else, just listening will be enough.

If you have a master with you, a man who knows, then listening is enough. If you don't have a master with you naturally listening will not help. Then you have to be a *sadhu*. So these are the two categories who travel towards truth. The sadhu means the monk. He has to follow certain disciplines; he has to perform certain austerities, fasting, praying, chanting, the reading of the scriptures. He has to do a thousand and one things which for the listener are not needed.

The art of listening is the simplest method of transformation.

BELOVED OSHO,
YOU DON'T EXIST AS A PERSON AND YET YOU ARE THE BEING THAT I LOVE MOST. YOU KNOW NOTHING AND YET I PUT ALL MY QUESTIONS AT YOUR FEET. YOU ARE JUST SILENCE AND YET I CAN ONLY SING YOUR SONG. YOU HAVE NO NAME AND YET I'M HELPLESS IN CRYING YOUR NAME. YOU TELL US EVERY DAY THE INEXPRESSIBLE CANNOT BE SAID, AND YET I CAN'T HELP BUT TRY AGAIN AND AGAIN.
YOU KNOW MY GRATITUDE AND YET I CANNOT RESIST TO TOUCH YOUR FEET AND WHISPER THANK YOU, OSHO. EVEN MORE TODAY, BECAUSE YOU FREE ME FROM SAYING NO TO YOU.
BUT NOW I HAVE A QUESTION:
SEEING HOW PAINFUL IT IS TO SAY NO TO YOU, HOW CAN I EVER DARE TO ASK YOU ANYTHING?

Sarjano, you are asking: "Now I have a question: Seeing how painful it is to say no to you, how can I ever dare to ask you anything?"

It is very natural to say yes when you love, just as it is natural to say no when you don't love. But there is still a deeper layer where you love so much that you can even say no. Your love gives you that power. Your love does not make you a slave, particularly as far as I am concerned.

You can say yes out of fear. Then your yes has no value. Your yes is valuable only when it comes out of your love. The value is not in your yes; the value is in your love. If you can understand this then you can understand another thing also: if your no comes out of your love, it has the same value as your yes, because the value is neither of yes nor of no; the value is of your love. Love is absolutely capable of saying yes or no, because love knows no fear.

Love trusts so much that it can say no without any difficulty. Saying yes is very natural, but there may be times when you have to say no. But the no is coming from a loving heart without any disrespect, on the contrary, with great respect. You respect so much that you know that your no will not be taken as a disrespectful or negative attitude.

Love gives freedom.

Love is freedom.

So you need not be worried that you cannot ask for anything. Always remember that you are free to say yes or no to me. I am not your enslaver; I am not your jailer. Not in any sense is there a bondage between me and you. All that exists is freedom and the love that freedom brings.

In this freedom and loving atmosphere everything is acceptable: your yes is acceptable; your no is acceptable. And unless this is possible, your love is not deep enough.

What you have said in your whole question is more a statement and very truthful, honest and sincere. There was only one question in the end that I have answered, but I would like to discuss your statement. I am not answering it because there is no question in it. I am discussing it so that it can become clear to all those who are present here. Because one day everybody has to come to this state from where Sarjano is speaking.

He is saying, "You don't exist as a person, and yet you are the being that I love most."

It is not only true about me. Anybody who does not exist as a person, but only as a presence, will be loved more than anyone else. Simply because he does not exist as a person, he attracts, provokes, invites your love. His absence is a tremendously powerful magnet. His absence is not emptiness; his absence is overflowingly positive. The person is not there, but the presence is intensely there. And what is the difference between the person and the presence? -- the same difference as there is between the flower and its fragrance. The flower is a person, the fragrance is only a presence. You cannot catch hold of it, yet you can be overwhelmed by it.

A person has boundaries, limits. And one who has limits cannot give you unlimited freedom. He himself is not unlimited. Only a person who has died as an ego and has resurrected only as a pure being, a presence, has no boundaries. Obviously he is capable of giving you freedom; in fact, he cannot give you anything

else. He has no boundaries. He can also give you a world without boundaries. And naturally, you will love such a presence more than you can love any person.

A person is a very small thing.

A presence is a vast sky full of stars.

"You know nothing and yet I put all my questions at your feet." I know nothing, it is true. And only a man who knows nothing is innocent. Knowledge corrupts because it gives you prejudices, it makes you mechanical. If you ask a question to a knowledgeable man he will not answer your question directly, he will simply repeat some dead, ready-made formula. He knows; his answer will come from his knowledge.

My answer will come from my innocence; hence, my answer will be a direct response to your question. A learned man cannot respond to you -- he appears to answer you, but the answer is ready-made; it is not a fresh, spontaneous response. It is a prerecorded answer; it does not pay any attention to *you*. The answer would have been the same even if it was asked by somebody other than Sarjano.

But my answer will be different to each person, even though the question is the same, because I am responding each time not only to the question, but more basically to the questioner. The questioner is the context. The question is symbolic only. I have to answer the questioner more. The question is only an excuse, so my answers will be different although your question may be the same. It creates great difficulty to so-called scholars.

One professor of Bhagalpur University has been doing research for his doctorate on my thoughts almost for seven years, and he becomes more and more confused. He has inquired several times, "Which answer is right? Because for the same question you have given so many answers. You have created such trouble for the scholars who will be working on your work when you are gone."

That's the way scholars work. They never work on living people, they work on dead people. They will work on Kabir, they will work on Gautam Buddha; they will work on Raidas, Meera, whom they condemned when they were alive. Raidas was a shoemaker and in India a shoemaker is not supposed to be a saint. But what to do if a shoemaker becomes a saint? He was ignored, condemned. No brahmin could go to him to ask a question.

Kabir used to live in Varanasi, which is the Jerusalem of Hindus or the Mecca of Hindus. It is their ancientmost city and perhaps it is the most ancientmost city in the world. All Hindu learned scholars belong to Varanasi. And Kabir lived in Varanasi but he was not a brahmin. In fact, by his profession he was a weaver. And weavers belong to the fourth class of the sudras, untouchables. But only by profession was he a weaver; by his birth nobody knows whether he was Hindu or Mohammedan, because their parents... certainly he was illegitimate, as people call children if they are not out of marriage.

According to me there are no illegitimate children; there are only illegitimate parents. And when I say illegitimate parents I don't mean those who are not married, but those who give birth to children without any love. Marriage is a formal thing. Love is the reality, the substantial reality. Any child which is born out of a formal marriage without any love, I call those parents illegitimate.

Perhaps Kabir was born out of a pair who were not married. Out of fear of the society they left the child on the banks of the Ganges. A Hindu monk, certainly a great sage, Ramananda, had gone to the Ganges early in the morning in darkness. And the little baby who was to become Kabir was lying down on the steps of the Ganges. And as Ramananda passed by, the little baby just took his feet in his hand. Now Ramananda could not leave the child touching the feet of the master although it was going to be a condemnation for Ramananda, as to where he got the child -- most probably it is his own child and illegitimate!

Persons like Ramananda don't care at all about the crowd and their opinions. The child has caught his feet and he could not leave the child there, knowing perfectly well that some parents have left him. He brought the child to his monastery. He was a famous Hindu monk and had thousands of disciples and they were all against him: "What are you doing unnecessarily taking a condemnation? Give the child to us; we will leave it there or we will leave it in some orphanage."

Ramananda said, "It is not that there is any question. The child has touched my feet, and I cannot refuse anybody who is ready to surrender himself."

They said, "You are getting into unnecessary trouble. The child knows nothing; it is just accidental. You must have been passing by and he caught hold of anything. It was not addressed specially to you, `I am your disciple.'"

But Ramananda said, "You don't understand. I know this child, not to whom he belongs in this life, but on his hand is written Kabir.

Kabir is a Mohammedan name which means God; it is one of the names of God. In Mohammedanism

there are one hundred names of God. One of those one hundred names is Kabir. So certainly the child seems to be born either out of a father who is Mohammedan or a mother who is Mohammedan or perhaps both are Mohammedan, but it does not matter.

Ramananda said, "I can look into the past life of the child. He has been my child, my disciple before too. It was not accidental that he caught my feet. He simply reminded me, `Your poor disciple...'"

People said, "You are getting into unnecessary trouble. Nobody is going to believe these stories. And you will be unnecessarily thought immoral, characterless."

Ramananda said, "That doesn't matter."

He raised the child and his prediction became true. Because he said, "One day this child will be a greater man than me. I will be remembered only because of Kabir."

And it is true. Ramananda would have been forgotten. There have been many Ramanandas, many Hindu saints whose names have been forgotten. But Kabir proved to be such a great man that obviously while Kabir is remembered you cannot forget Ramananda.

But because Kabir was not a brahmin, and certainly he was illegitimate in the eyes of the society, brahmins, the higher cast people, were not even ready to go to listen to him. They heard him secondhand. They wanted to know everything about him because the people who were going to him were changing so miraculously. He was one of the highest categories of consciousnesses. The same category as Gautam Buddha or Lao Tzu or Mahavira.

You reminded me of him by saying, "You know nothing and yet I put all my questions at your feet." Knowing that I know nothing, if you still put your questions at my feet, you are sure to find the answer. It won't come from me, it will arise within your own being, out of your humbleness. Just because you have put your questions at my feet shows immense trust, an innocence. And your trust will not go unfulfilled.

"You are just silence and yet I can only sing your song." It is true. I am just silence, but I am not a dead silence, I am not the silence of a cemetery. I am the silence of the mountains, the silence of the deep forests. My silence and my song are not different. My silence is a song; it has a music of its own. It has a dance too of its own. So you are right, Sarjano.

"You have no name and yet I'm helpless in crying your name." Knowing that I have no name, if you cry my name in your helplessness you will be helped, because you are not calling me in ignorance, just believing in my name. You know perfectly well that I don't have any name. But one has to address some name -- it is arbitrary. Namelessness is the reality but you cannot point a finger towards nothingness, towards silence; you cannot pinpoint. Still it is our human weakness, we have to use names.

Silence has no name but we have called it silence. Existence has no name but we have called it existence. Enlightenment has no name but we have given it a name. It is our human weakness and frailty. But if we are aware of the fact that we are calling the nameless, then there is no problem, any name will do.

I told you Mohammedans have one hundred names for God. I must remind you that in fact they have only ninety-nine names. One name they have left as nameless. That is the real name. Unfortunately the language is incapable, but they have done well. They say, "God has one hundred names," and then they give the list. The list has only ninety-nine. I have asked many Mohammedan scholars, "How do you explain this? Is there some mistake, some error? Either the man counted wrongly or he has forgotten one name." And not a single Mohammedan scholar could give me the right explanation because learning is very poor.

And when I said to them, "I have my own experience. I am not a Mohammedan, but I can give you the answer: The reality is the man has done it deliberately. Whoever has written these ninety-nine names knows perfectly well that one name is missing. But that is the true name which cannot be pronounced; hence he has left it. The number one hundred is given, but the name is not written. So the man was neither counting wrongly nor has he forgotten it."

When Jews write God they never use the O in the spelling. They use G-D, because the real essence, the very center is not capable to be pronounced. They have found a beautiful way; they leave out the O. And in a sense the English O is also exactly the same as the English zero. You can take it in both the senses, that God's real name can only be zero, nothingness, what Gautam Buddha called *shunyam*, zero; he has exactly called it zero.

It is perfectly right if you know that I don't have any name and still you call my name in your helplessness; you are not committing any wrong.

"And yet I'm helpless in crying your name. You tell us every day the inexpressible cannot be said, and yet I can't help..." Nobody can help. The inexpressible cannot be said, but yet every effort has to be made to say it, knowing perfectly well every effort is going to fail, but just making the effort is significant. Whether

it succeeds or fails, that is secondary. You make the effort knowing that it is inexpressible, yet you tried. You tried and you gave ninety-nine names, but finally you accepted your defeat that no name can be given.

But a number can be given at least: the number one hundred. It is beautiful that the man gave the number at least. Just as the English O in God can also be interpreted, in fact should be interpreted, as zero which is God's name. And that has been dropped because it is not possible for human lips to utter it. The number one hundred has also tremendous meaning. One meaning is that the inexpressible is perfect; one hundred is a perfect number. There have been different mystical ways but all have failed. But that failure is not something to be taken in sadness. That failure also shows that although we have not been able to express his name, we have caught hold of the nameless. We will not be able to count him but we have counted everything and only he remains uncounted; that is a way of counting.

"And yet I can't help but try again and again. You know my gratitude and yet I cannot resist to touch your feet and whisper Thank you, Osho."

It is true for every seeker past, present, future, that nobody can show gratitude to existence but still one has to say something. Not that that saying expresses the real experience of gratitude, but at least symbolically it gives you a certain satisfaction. You cannot express it in its totality, but you can give it a symbolic name.

In fact what do we know, even about small things? You call a roseflower red, but what do you know about red? If it was called yellow what difference would it make?

One of the great philosophers of the contemporary world, G.E. Moore, has asked the question, "What do you mean by yellow?" And all that you can do is take him to yellow flowers, marigolds, and show him that this is yellow. And he said, "That's what I am trying to tell you. Even a small and mundane ordinary thing like yellow is inexpressible; it can only be shown. And you ask, `What is good? What is beauty? What is God? What is consciousness?'"

You don't understand that these things also can only be indicated. They can be shown. I can take your hand in my hand and show you the path. I can give you the direction where you will find consciousness. But I cannot express it; I cannot give you any explanation right now without your own experience. And if you have experience you don't need any explanation.

Sarjano, lastly you are saying, "Even more today, because you free me from saying no to you. But now I have a question: Seeing how painful it is to say no to you, how can I ever dare to ask you anything?"

There is no question, no problem at all. You can say yes to me, and you can say no to me with the same love, with the same trust, and I will understand your love. I don't care about your words. I will know your heart and I will know the depths of your being.
Yes and *no* are just trivia.

Sarjano, you have made people serious, and I hate seriousness; hence this joke...

The psychiatrist had been working with the patient, a sex maniac, for many months. Finally, things had reached a point where the doctor thought that only hypnosis may help the unfortunate patient. The doctor swung a pendulum in front of the man's face and said, as the hypnotists do, "I want you to imagine that this is a big old clock pendulum, ticking away, and soon you will be asleep. Ding-dong sleep. Ding-dong sleep."

The patient lay still for a moment and then jumped up, shouting excitedly, "Doctor, it works! It works! My ding-dong is asleep!"

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #18
Chapter title: A good laugh is the greatest prayer

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BELOVED OSHO,
YOU OFTEN TALK TO US ABOUT GRACE.
IT SEEMS TO BE SUCH A BEAUTIFUL WORD BUT MY UNDERSTANDING OF ITS MEANING FEELS LIMITED. I KNOW THAT IT IS SOMETHING YOU HAVE.
COULD YOU SPEAK SOME MORE ABOUT IT?

Deva Anupo, grace is one of the great mysteries of life. It is not something physical, not psychological but something spiritual. It is not within your power to create it. Any created grace will be false, phony. Grace comes as a flowering of your being.

The moment your meditation reaches to the deepest core, to the very center of the cyclone, a tremendous silence, peace and blissfulness arise within you. Grace is the total effect of all these qualities: silence, peace, love, compassion, blissfulness, ecstasy. When these things arise in you, their flame, their fire starts radiating from your physical body. They are so much they start overflowing. That overflowing of your inner ecstasy is what can be defined as grace.

So it is possible a man or a woman may not be beautiful physically, but when grace arises their physical beauty or their physical absence of beauty is completely changed. Whatever their physique is, is overwhelmed by something inner which is far more powerful.

It is just like a lamp: the flame is inside; what you see outside the glass of the lamp is the radiation. The glass may be beautiful; the glass may not be very beautiful. The glass may be made of crystal; the glass may be made in India. Once the inner flame is lit you don't see the glass, you see the light. When the inner flame is not lit you will see the glass because there is nothing else to see. Then you will differentiate between a beautiful man and an ugly man, a beautiful woman or a homely woman. Just to avoid the word `ugly' they have found a beautiful word, `homely'.

But these distinctions remain only if the inner light is still dormant. Once the inner light comes radiating through the body, you don't see the body, you see a beautiful radiance, a beautiful aura surrounding the person. That is grace.

Grace transforms your physical body completely, because nobody can see now exactly what your physical body is. The grace is so stunning, every gesture becomes so beautiful. Your eyes radiate a totally new silence. They open to such great depths that they become almost unfathomable. Your words are not just language, something more is added to them. A fragrance, a beauty, a music, even your prose sounds like poetry. Ordinary words start having an extraordinary effect because your inner experience gives them authority.

Before, they were empty, just used cartridges, they had nothing in them. Now they are still the same words; the container is the same, but the content is a new addition to it. Now the content radiates through the words, and you can see it in many ways.

Gautam Buddha was born on the boundary line of India and Nepal. Now Nepalese are not known for much beauty. They are part of the Mongolian race. Their size is small, their faces don't show the beauty that you will find in Kashmir. But Gautam Buddha's statues are in a way not factual.

I don't believe that such a beautiful man was born on the border of India and Nepal. I have been over the whole territory of Nepal and I have never come across anything resembling this beauty. Perhaps Gautam Buddha was also just an ordinary Nepalese, but why have the statues been made so beautiful? The artists, the sculptors were not seeing only the physical frame of Gautam Buddha, they were also seeing a tremendously powerful aura around him that was making him so beautiful. And it would have been wrong

to make his statues as he would have looked before enlightenment. So those statues are all made after his enlightenment.

Almost the same has happened with Jesus. There has been an inscription found in the rocks near Galilee that describes Jesus Christ as an ugly man, extraordinarily ugly. If you had seen him he was repulsive. His height in that inscription is only four feet five inches and on top of it all, he is described as a hunchback. Now you cannot call such a man beautiful. But all the statues and the descriptions by the disciples in the gospels do not mention that he was a pygmy, four feet five inches high, that he was ugly and repulsive, that he was a hunchback. They describe him as poetically, as aesthetically as possible.

And I am absolutely certain that they are not making it up. It is not their desire to present Jesus Christ their master to the world as beautiful. They have seen his beauty, but that beauty is not the ordinary beauty; that beauty is of grace.

From the other side also you can see that you can sometimes find very beautiful people, physically -- if you look they are tremendously beautiful -- but if you are living close enough to them you will find their ugliness starts coming out of their physical structure. Their physical structure may be like Cleopatra, but Cleopatra to me was not a beautiful woman. She may have had the form of a beautiful body but her intentions and her state of consciousness were very ugly. She cannot have any grace; she was selling her body to anybody, just to remain the queen of Egypt. She was not using the army to fight, she was using her own body. And great generals like Anthony were caught into her trap. She was using her beauty for ugly ends. She could not have grace.

So it is possible that a man or a woman may be physically beautiful, but if his inner being is full of darkness that darkness will show. There is no way for her to cover that darkness by any kind of makeup. In ordinary photographs she will look beautiful. But in Russia one scientist photographer, Kirlian, has developed very sensitive films that also take the photograph of your aura. They not only take your physical frame, but the light that surrounds you, that surrounds every living being, even the trees.

Even the leaves have an aura of their own. And that aura makes such a difference. If a man has grace he will have a tremendously beautiful aura, so stunning to the eyes that you will forget about his physical body whether it was beautiful or not.

Christians have not been able to explain the inscription and the discrepancy with the gospels because they don't seem to understand the law of grace. Kirlian is the first man as far as science is concerned who has changed the whole approach. He takes photographs of the aura; his photographs are not only of you, but the subtle light that is radiating from you. There are people who have almost no aura. Their bodies may be beautiful but their personalities will be ugly. Their intentions and ambitions and their desires will be of a very low character.

Kirlian has photographed people -- simple people, innocent people, gardeners, farmers, fishermen -- with no desire to become the president of a country, no desire to become a prime minister, not even in dreams. It is enough for them if they can survive. They have nothing, but still in the evening they will play on their flutes, they will dance, they will sing. They have beautiful auras in the photographs of Kirlian. He has opened doors of a new dimension which has not been much taken care of because it is of no use for warmongers.

As your death approaches your aura starts shrinking. It means your life is gathering itself at the center from where it can leave condensed -- the way you close your shop.

He has been puzzled by many things. For example: you have five fingers on the hand and even if one finger is cut off in an accident, in a Kirlian photograph there are still five fingers. The one that is no longer there still shows its aura; the aura is still there even though the physical part is gone. There will be a difference, because the physical fingers which are still there will show a substance in the middle of the aura. But that one finger which is missing will show simply a photograph of the aura; there will be no inner substance. It is nonsubstantial, but still the aura is there.

Working deeply on it, he has given such a great contribution to medical science, but nobody seems to use it. No government is interested in life; all governments are in the service of death. Seventy-five percent of national incomes are wasted on the armies and arms. People are living only on twenty-five percent of all income.

Just the other day I was reading a calculation of a scientist who says this is the highest peak of production in the world ever. We can feed more people than there are on the earth. There is no need for anybody to die through starvation. Science has provided every possible technology, but no politician, no political party is interested in it; no government is interested in it. Their interest seems to be very insane.

If it was in my power, I would put all the presidents and all the prime ministers into madhouses. That is the right place where they belong. They are sick people; in fact, only a sick psychology can be ambitious. A healthy psychology is not ambitious -- you are happy as you are, so there is no need for you to become a president of the country. Then will you be happy? No president is happy, because happiness has nothing to do with your post, with your money, with your power. It has something to do with your inner change, inner transformation.

Kirlian has found that six months before a person is going to die his aura starts shrinking. If care is taken, that man can avoid death for a few more years. In the same way he has found that before a disease shows itself on the body, six months before, he can guarantee that his disease is going to come, although medically there is no way to check on him. The only way is when the disease comes. Before the disease happens a different kind of darkness starts to appear on that part. And different diseases have different kinds of colors.

If Kirlian becomes part of the authoritative medical world there is no need for people first to fall sick and then to be cured. Their disease can be prevented even before they have become aware of it. Six months is enough time to cure it and to check by Kirlian photography whether it is curing or not.

In the East for centuries there has been the idea that six months before your death, you stop seeing the tip of your nose because your eyes start turning upwards. A dead man's eyes are turned completely upwards; you can only see the white. That's why in every country, immediately a dead man's eyes are closed, so nobody else becomes afraid; nobody gets an unnecessarily fearful impression. Because if you meet a man with completely white eyes, no black, you are going to freak out. Perhaps you may get paralyzed then and there and fall down.

But it takes six months for the eyes slowly to turn up. Because they are turning up, the person cannot see the tip of his own nose. What Kirlian is saying has confirmed that old proverb to be absolutely right, that the time is six months. And it is not only true about men, but about leaves, about birds, about animals. And on leaves, his work is tremendous.

One of my sannyasins sent me a thesis just a few days ago. Listening to me he became interested and he worked a whole doctoral thesis on the auras of the leaves. Before a leaf starts dying you cannot see: it is still green; it is still alive. There is no way to say that it is going to die soon, fall and disappear. But through Kirlian photography other leaves which are going to live show a bigger aura, and the leaf that is going to die within six months' time starts showing a smaller aura. The day it will die it will not show any aura, as if the whole light of life has become condensed inside. Now it does not radiate. It is ready to leave this form of life for another form.

But man can be immensely helped. If Kirlian photography is used on a wider scale there is no need of so many hospitals, so many doctors; there is no need of so much surgery, so many medicines. And this is the problem: It is the establishment which is preventing Kirlian photography from becoming part of medical science because it will make many surgeons, almost all surgeons obsolete, unemployed. It will throw all the doctors on to the streets. All the great manufacturers of medicine will be out of business and bankrupt.

These are the problems because the establishment goes on preventing. Nobody thinks of *man* as such; everybody thinks about his own interest, money, power, investment. There are many inventions lying down in government warehouses. Governments purchase them, and then don't bring them onto the market, because the people who are supporting those governments with money will be affected.

A few days ago I told you about one Japanese scientist who has been in Hiroshima for one year. He risked his life. He allowed himself to be open to the radiation that has still there. But it is lessening every day; the quantity is smaller, but the radiation is there. And his thesis was saying that radiation from atomic explosions or nuclear weapons can be used for creative purposes. The first immense experience was that although he is sixty-five and has been living one year in Hiroshima -- ordinarily it was expected that he would die of radiation -- now he looks nearabout the age of forty-five. He is sixty-five. He has become younger, he has lost twenty years, and he has become stronger.

He has created a few things, and because I have talked about him -- he must have heard my tape or seen the video; perhaps I am the only man who has taken an interest in him. He is coming on the tenth of September. And he has sent me nearabout twenty thousand dollars' worth of inventions that he has made... a belt with uranium inside it which radiates in very minute doses.... And he has been experimenting that if you keep that belt on your body for one year it will give you tremendous energy, youth, long life; many diseases that you would have suffered from, now you will not.

He has also sent a small soap-like thing. That too is covered... You have to keep it in your bathtub and

within ten to twenty minutes the bathtub starts almost functioning as a hot springwater. It becomes hot, and just resting in that water is enough to keep you healthy and there is no question of you developing any diseases.

He has also sent a small bottle of which you have to take just two drops in water. For ten minutes it keeps the water radiating and after ten minutes it changes the whole quality of the water. It becomes sweeter, tasteful and immensely energy-giving.

One of the most significant war material producers in America is Lockheed. He has informed me that they wanted the sole copyright of the belt and all that he has invented. Whatsoever price he wants Lockheed was ready to offer him, but he refused. And he did well because Lockheed would have used them for destructive purposes. They would not have come on to the market for ordinary people.

With modern science this has become a problem that any invention, any discovery needs so much money and so much mechanism that only governments or very big firms like Lockheed or IBM or people like these can afford to produce them. A scientist alone cannot work; he does not have the right instruments which are too costly.

But he was surprised that at least there is one man who supports him. I have proposed that all the scientists of the world should make a world academy of scientists without any question of nation or race. And they will make it their fundamental constitution that they will function only for peace purposes. They will function only to help man live longer, live better, live more peacefully, live more beautifully; live without disease, without old age, live more intelligently. They are not going to work for any government, communist or capitalist, Russian or American, to destroy this planet.

The same has been the case with Kirlian. His discovery is now almost fifty years old, but no government, no medical institution has given much attention to him. And he has given you one of the great secrets. He can prevent all kinds of diseases happening.

The grace is your aura, and as your inner being becomes more silent your aura becomes more radiant. And just as Kirlian's photography has been able to catch the aura which your ordinary eyes cannot see, a disciple in love and trust starts seeing things which an ordinary observer, outsider, will not be able to see. He starts seeing a grace; he starts hearing the music. He starts feeling a certain fragrance arising from the man, who is centered in his being, who is no longer a personality but has become innocent individuality; whose connection is no longer with the society but existence itself.

His life is of love; he is love. That radiance of love and peace and silence is all part of his grace. That's why I said the word `grace' has tremendous meaning because all that meditation gives you can be put together in one word, and that is `grace'.

But don't create a desire for it; don't long for it. It comes if your meditation goes deep. You cannot do anything with grace directly, you can only wait. Your waiting has to become so deep, so trustful, that grace will come when the time comes. Just as the trees go on waiting for the spring -- when it comes, it comes. They are not running after spring; they are not making any speed. They are not creating any action movement: "Why does spring come only once a year... why not twice, and why does it not remain always?" The whole world is silently waiting. Except man there is no impatience anywhere.

Impatience makes you ugly.

Impatience is a disturbance in your meditation. Learn to wait. Be patient and trust that existence will give you whatever you are ready for. All that you have to do is to go on deeper in meditation, beyond mind into silence. No thoughts, no emotions, no moods, just a silent watchfulness and waiting for whatever existence finds you ready for.

Grace comes, but it comes without a whisper. You suddenly find it. You feel it within. You feel it in your movements; you feel it in your sleep; you feel it in your speech -- everywhere you are engulfed. But the only thing that is needed on your part is a deep waitfulness. Meditation will create watchfulness and you have to learn the art of waiting.

Philosophical Phyllis said she has learned three discouraging things about men. One, they go to war and kill each other when, if only they would be patient, they would die a natural death. Two, they climb trees and knock down apples when, if only they would be patient, the apples would fall to the ground. Three, they pursue women when, if only they would be patient, women would pursue them.

One has to learn the art of waiting and then millions of things will happen to you which never happen to impatient people.

A man fell out of a tenth-storey window. He's lying on the ground with a big crowd around him. A cop walks over and says, "What happened?"
The guy says, "I don't know, I just got here."

You have also just got here. Be a little patient, then you will start experiencing things.

In a school in one of Chicago's poorer districts, a questionnaire was sent home with a girl pupil requesting information regarding the number of brothers and sisters, her father's occupation, et cetera.

The next day she returned with a scrap of paper on which was written the following:

There are eighteen children in my family. My father can also do plumbing and carpentry work.

Just wait. People are engaged so much. Now think of that man: eighteen children and still he can do plumbing and carpentry work.

Give a little time to yourself and in the end you will find that is the only time you have really lived. Even if you can just give one hour out of twenty-four hours to yourself, to your meditation, to your silence -- just being, not doing anything, just waiting and learning to wait. In the end of your life you will be surprised that your twenty-three hours have gone to waste. Only that one hour, whatever you have gained in that one hour is still with you and is going with you; even death cannot take it away.

Just one hour can give you immense peace, silence, blissfulness, and slowly, slowly the aura of grace will arise around you.

BELOVED OSHO,
CAN YOU TALK A BIT MORE ABOUT ACCEPTANCE?

Chintan, I understand your question....
Chintan is on the verge of death. The doctors have told him that he cannot survive more than two months, and almost one month has passed. He had inquired of me when the doctors had said he has some canceric growth which was not operable, and was growing fast. Naturally, he was shocked. A young man who has not seen life yet, has not yet lived, just in the middle... naturally he was very shocked.

He wrote to me and I told him, "There is no need to be shocked. You are fortunate because you know the exact time when your life will be finished. Others are not so fortunate; they don't know. Their life may be terminated tomorrow. Because you know exactly that within two months you are going to die, live these two months as intensely and as joyfully and as meditatively as possible. You cannot postpone. Others can postpone because they are not aware when they are going to die. You are in a good situation because you cannot postpone. You have to do everything now."

He understood and he has been very happy, very joyous, meditating, dancing, singing. And his friends have written to me, "We could not believe such a change. His doctors are in wonder; they have never seen anybody taking his death so beautifully, so lightly."

His question needed this context for you to understand, when he says, "Can you talk a bit more about acceptance?"

Human languages are very poor. The word `acceptance' has a hidden reluctance. You may not have looked into the word, but when you say, "accept it," there is a hidden reluctance, a kind of compulsoriness, because there is nothing else to do. So why make fuss a about it -- accept it.

This kind of acceptance is not true and authentic. I would say, enjoy it. Unless your acceptance is enjoyment, unless your acceptance is wholehearted -- without any reluctance, not out of any compulsion, not out of a particular situation but out of your understanding...

Acceptance becomes a beautiful experience if it is at the same time enjoyment. You are not accepting under the pressure of circumstances; you are accepting on your own accord, with joy, with a deep welcome. Then only you understand what acceptance can do to your being. In a single moment it can change you, transform you from an ordinary human being into an awakened human being.

But don't accept reluctantly. That is deceiving yourself because deep down you don't want to accept. Just after two months you are going to die? And naturally, when somebody said, accept it, what else to do?

There is nothing. The doctors are doing the chemotherapy -- they are doing everything that is possible. But they know that nothing is going to help; the cancer has gone beyond the limits of their cure.

Seeing the situation you can accept it, but there will be a negativity inside you. You are accepting because nothing else can be done. If there was some possibility to try you would not accept it. I don't call this authentic acceptance. Authentic acceptance has no negative tone in it, no reluctance, no resistance, no compulsiveness. It is not because of the pressure of things and situations and our helplessness. Don't accept out of helplessness; accept out of your strength.

Two months are so much to live. One can live as intensely and totally in one second as people live in their whole life. But their living is very thin, spread all over a long time. That does not mean that they are the fortunate ones, because authentic living needs great intensity and great totality, not a thin layer. A lukewarm survival is not living. But if you know that the next moment you are going to die you will drop everything that you were involved in, and the only priority will be to know yourself.

Before death comes at least be aware who you are. You don't have time to postpone.

It happened that one man used to come to a mystic Eknath for many years. He was a devotee but there was a doubt in his mind that was continuously pinching him. And because there were always many disciples he could not ask. So one day he came very early, before sunrise. Eknath was just coming out of the river. He had taken a bath before his morning meditation in the temple. He reached Eknath and said, "Forgive me for disturbing you at this time, but I have been carrying a question my whole life." And he was a young man, healthy, strong; he said, "And I cannot dissolve it, it continues. It is a disturbance between me and you."
Eknath said, "What is the problem?"

He said, "The problem is that I have seen you for many years, but I have never seen you sad. I have never seen you angry, I have never seen you jealous; I have never seen you in any negative state of mind. You are always smiling and always joyous and relaxed as if there is no worry in the world, no problem in the world. You don't seem to be concerned even about death. You take it so lightly.

"And the problem is that a doubt arises in me whether you are an actor or you are really enlightened? One can manage to act smiling, always showing joyousness, taking everything lightly, never seriously. Is it just a discipline? Have you trained yourself for it? Or is it something that has happened to you -- it is not your doing but a natural, spontaneous understanding that has arisen out of your meditations? That question has been bothering me, because one man can manage to pretend. You see actors in films and you know they are the most miserable lot in the world, but in the film they look so joyous, so happy, so loving, so peaceful, so courageous. If this is possible to do in a film or in a drama, then why is it not possible to do in real life? You need just a little control not to show your real feelings but always to go on acting."

Eknath said, "Wait a minute. Before I answer your question I should not forget something that I wanted to tell you. I have been forgetting for three days, and it is important; so first I will tell you that thing and then I will answer your question. Just three or four days ago I happened to look at your hand, and I was very shocked. Your lifeline is finished; just such a small fraction has remained so that you may be able to live seven days at the most. On the seventh day as the sun will be setting you will be dying. This I have been forgetting and this too is as important as your question. Now we can discuss your question."

The man stood up. He said, "I don't have any question and I don't have any time to discuss. If death is coming within seven days why should I worry whether you are real or unreal. That is your business; it is not my problem."

The man started going down the steps. There were many steps to the temple, and Eknath watched him. Just five minutes ago he had come so strong, so young, and now he was going just like an old man, wobbling, taking the support of the railing that he had never taken before, afraid to fall. And when he reached home he simply went to bed directly, even though it was not the time, it was morning -- he had just got up from the bed. He collected the whole family and told them what Eknath had said.

It was inconceivable that Eknath will lie; there is no point in lying. So there was crying and weeping, and that man stopped eating. What is the point now when you are not going to live?

But a strange thing started happening as he became settled with the idea that death is coming and nothing can be done. "Why not use this time for the meditation that I have been postponing for many years? Eknath goes on saying every day to meditate, put your energy into discovering yourself, and I have been postponing it, because what is the hurry? I am a young man and these things, meditation and knowing yourself belong to the old people when they have nothing else to do. Anyway they are out of work, retired. That is the right time to meditate and find out who you are. Right now you have to find out many other things -- money, power, prestige, respectability. This is not the time to waste in finding yourself. That you

can do at any moment when you will not be of any use in life, and life will reject you by retiring you."

It is strange that everywhere when people are retired, their colleagues gather together just to say goodbye to them, and they always give them a pocket watch. That I cannot believe... what is the idea? But now I know. They give them a pocket watch as, "Not much time is left to remind you, but now, do the essential things that you have been postponing."

The man lay down, started watching his mind for the first time and became utterly silent within two or three days. But the whole family and other relatives and friends from far away arrived. They were even more disturbed. Death is coming; that is a shock. And what has happened to this man? He does not open his eyes; he does not eat; he does not take any interest. This was a time to meet the family, the friends, because who knows when you will ever meet these people again; there is not much chance.

But he is not interested in anything. He did not even allow them to call a physician. By the fourth day they could not believe that he was looking so beautiful, so graceful, so silent. His whole bedroom almost had the same quality which exists around a man of silence or which exists in a living temple, where not only statues are, but some living master is also present.

People came with great words prepared, dialogues which one needs to say, because it is very embarrassing to come to a man who is going to die. What to say to him? You cannot talk about movies, you cannot talk about politics, you cannot talk about football games, you cannot talk about boxing. What is there to talk about? It is very embarrassing if somebody is dying and you have to leave. Then one prepares a dialogue to console him, "Don't be worried; everybody dies. It is not that it is happening only to you. And then there is God: you have been a virtuous man, and your heaven is absolutely guaranteed."

One has to prepare things like that because now the worldly things that one gossips with each other are of no point. But as they entered, even this dialogue was not possible, the man was so silent. On the seventh day he opened his eyes and asked his family, "How much time is left for the sun to set?"

Reading this story I remember why that pocket watch is given to people: so they don't even need to ask anybody else; just look at your pocket watch and be finished. Never present a pocket watch to anybody, because that simply means that you have taken it for granted that this man is gone. The pocket watch is the last present.

And the people said, "The sun is just about to set within a few minutes." And he was showing such grace, such joy, such blissfulness, that the family could not believe the metamorphosis that these seven days have been. They all knew he was an ordinary man. The wife knew, the father knew, the brothers knew that he had nothing special, but in seven days he has gone far beyond them.

Exactly as the sun was setting they all started crying and weeping. And he was saying to them, "Be quiet. There is nothing to worry about."

At that moment Eknath arrived. The whole family touched his feet and told him, "Save him. Can you do anything?"

Eknath said, "With death there is no possibility. Just let me see him."

So they all respectfully moved and gave way to Eknath. The man was sitting silently with closed eyes, looking almost like a marble statue of Gautam Buddha... in just seven days, and he was an ordinary person. Eknath called his name and said, "I have come to see you and to tell you that it was only a device. You are not going to die. You have a lifeline that is very long. You will live almost as much as you have lived. You have lived only half the lifeline, so there are many years to live. This was a way to answer your question."

The man said, "My God. I never thought that this is a way to answer my question."

Eknath said, "There was no other way. Whatever I would have said to you, you would have remained with doubts. A man who can pretend for years to be happy can also lie that he is enlightened. I wanted to give you some experience of it, that it is not acting. And these seven days have given you the experience. Have you received the answer or not?"

The man stood up, jumped out of the bed -- for seven days he had not left the bed at all -- touched the feet of Eknath and said, "Your compassion is great. Unless your compassion was so great, you would not have lied. But you have answered my question. Now there is no doubt at all. And I cannot see that any doubt in the future is possible. I have known the space in which you are living."

Eknath said, "It does not matter whether you are going to die after seven days or seventy years. Once you become aware that you are going to die, it does not matter when."

The awareness of death makes you live life as totally, as joyously as possible. Death is not your enemy. In fact, it is an invitation for you to live intensely, totally, to squeeze every drop of juice from every moment. Death is a tremendous challenge and invitation. Without death there would not have been any

Gautam Buddha, any Jesus, any Lao Tzu, any Tilopa. There would not have been any Kabir, any Raidas, any Mansoor, any Sarmad.

It is death and its awareness that makes you live as totally, as deeply, as consciously as possible. Before death knocks on your doors you should be able to see the eternal life within you. Then there is no death; death is a fiction. It is a reality only to those who have not lived, not lived in its completeness, in its entirety. For those who have lived there is no death.

It is only a change -- just changing the house.

I am reminded...

One night a thief entered into Mulla Nasruddin's house, and Mulla Nasruddin was trying to sleep. He had only one blanket, so half was used as a bed and half to cover himself. But sleep was not coming because the mosquitoes were so interested in keeping him awake. They are great teachers who are continuously making an effort that you should not fall asleep. Their whole teaching is awareness. I always thought that these mosquitoes seem to be old masters trying their old teaching. Now they cannot speak, but they can manage to keep you awake.

So Mulla was turning and tossing, and then suddenly, he saw a thief entering. It was a dark night and the door was open. The thief was amazed. He hardly figured out that some man is sleeping; the house seems to be completely empty and all doors are open -- a great opportunity. So he entered inside the house and went on going to the innermost room, not being aware that he is being followed by Mulla Nasruddin.

Suddenly Mulla stumbled on something so the thief became aware. Mulla said, "Don't be worried. I have been living in this house for thirty years; and I have not found anything up to now. But perhaps with your expertise... we can both try to find something. Fifty-fifty?"

The thief could not believe it. What kind of man is this? It is his own house. The thief became a little afraid; this man seems to be either mad or very dangerous. And Mulla said, "Don't be worried. If you are not agreeing on fifty-fifty, you can have sixty, I can have forty -- or whatever you want. I have wasted thirty years searching and searching and I have not found anything. So whatever you want me to give, even five percent commission will do. You try. And I have brought a candle."

He lit the candle and he said, "Because it is dark it will be difficult for you. So I will keep the candle and you search."

The thief said, "I have also been stealing for the same time, thirty years, but I have never met a man like you. You amaze me."

But there was nothing at all, so they went around the whole house. They could not find anything. Finally the thief said, "You are right, there is nothing to find."

As he was going out -- he had been into other houses before and he had left all the things that he has stolen from other houses outside the house -- Mulla went with him, threw his blanket also in the pile. The thief said, "What are you doing?"

He said, "Nothing. I am coming with you, just changing houses."

The man said, "This is an unnecessary trouble and this man seems to be a little crazy." He said, "You can take your blanket."

He said, "No. Either fifty-fifty..."

But he said, "I have stolen these things from other houses."

He said, "That does not matter... otherwise the police station. Fifty-fifty? This is my only business. I keep my house open and the thieves come; they do the business."

The man said, "You seem to be the greatest thief in the world. You never go out; thieves come by themselves."

He said, "It has been happening. But if you want I am prepared to come with you, because what is there in this house?"

The man became so afraid of Mulla because he could not put him into any category. He said, "You can keep everything, just leave me... And I will never come back."

Mulla said, "As you wish, but I was always thinking of changing my house. You will also get the blanket and the whole treasure that you have stolen from other houses, and me who can advise you. You are just amateur. You may have been stealing for thirty years, but you don't know much. I don't go anywhere and thieves come by themselves and fifty-fifty, sometimes even more, sometimes a hundred percent. Because I am always happy to change the house and they are afraid to take me to their house."

The man who knows himself knows death as only changing the house. Acceptance is not the right word,

but there is no other word; this is the difficulty.
I would say, Chintan, rejoice!
Make all these days a celebration.

And if you can make all these days a celebration, your death will be found to be a fiction. These days of celebration and meditation and silence and joy and love will create in you the capacity to die consciously. And one who dies consciously knows that death is nothing but changing the house. And it is always for a better house because life always goes upwards; it is an evolutionary process.

I was really shocked by the American government particularly, Ronald Reagan's government. They have prohibited the universities and colleges and schools to teach Charles Darwin's theory of evolution. Books on the theory of evolution have been burned or removed from all libraries, because this theory of evolution goes against the Christian idea of creation. You may not immediately get the difference, but the difference is there.

God created everything so there is no question of any evolution. He created monkeys as monkeys, and he created men as men -- not that the monkeys have evolved into man; there is no evolution. God has made the world perfect. Evolution is possible only if things are imperfect.

This fundamentalist, fascist, fanatical idea of Ronald Reagan has been imposed on the whole of America, and nobody is protesting that it is against the constitution of America. It is against democracy; it is against freedom of expression. The American constitution makes it clear that religion should not interfere with people's lives, particularly via government powers: the government should be neutral. But this is not neutrality.

And to stop the whole of America knowing anything about Charles Darwin and his theory of evolution is dangerous, because it means you cannot evolve. You are what you are. It is dangerous. I am not saying whether Charles Darwin is right or wrong; that is not my business. I am saying that the idea of evolution should not be taken away from people's minds. In fact, they should be made more aware that for thousands of years we are not evolving -- we should evolve.

And now outside we have got everything. Evolution should take on a different dimension, an inner evolution. But to destroy the whole idea...! Ronald Reagan has done much harm to America, but this is his greatest harm, because this will mean that if the idea of evolution completely disappears from peoples' minds, then wherever they are, God wants them to be there: in misery, in suffering, in anguish, in angst. But that's what God wants, and there is no possibility of evolution.

I don't support the particulars of Charles Darwin, but I support the essential fact that evolution has been happening, because we have seen man becoming a Gautam Buddha. I don't agree that monkeys have become men. And even if they have, it does not bother me; it is perfectly good.

My concern is for the future, not for the past. I want man to evolve. It does not matter whether monkeys evolve into men or not, but man can evolve into superman, into new man. But that evolution will happen only through deep meditation, watchfulness, waiting and accepting life with joy, and accepting death with joy, with no reluctance, without any pressure, but from your innermost feeling.
Everything that is, is beautiful.

It can be more beautiful -- there is no limit to evolution. Particularly for consciousness there is no limit; it can go even beyond Gautam Buddha, beyond Bodhidharma, beyond all the great awakened people of the past, because consciousness has no limits. It is as vast as the sky, as the whole universe.
Chintan, accept with joy and dance and song.

Just a little joke so that you go from here not with serious faces. This temple believes in laughter and I want everybody who comes here to go laughing. Even on the way, when he remembers -- a little giggle. In the night, in the middle of the night, then he remembers -- a good laugh.

A good laugh is the greatest prayer.

A little boy on a picnic strays away from his family and suddenly realizes he is lost and night is falling. After running around and shouting for a while he becomes very frightened and kneels down to pray with uplifted hands.

"Dear Lord," he says, "please help me to find my mummy and daddy and I promise I won't hit my sister anymore."

Just then a bird flies overhead and shits right into his outstretched hands. The boy examines it, looks up

to heaven and says, "Lord, don't give me this shit, I really am lost."

Everybody is really lost. Very few people have reached their home. But your pilgrimage of finding your home should not be serious and sad and heavy; it should be of laughter and song and dance. If you can find your home dancing, laughing, it is true finding. By sadness and seriousness you are bound to find some graveyard, not your home.

We need people who are seekers but not serious. That kind of seeking, serious and sad, has not led man anywhere.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #19
Chapter title: Pick up the roses and avoid the thorns

30 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHEN YOU WERE RESPONDING TO SARJANO'S QUESTION, I HEARD YOU SAY THAT A DISCIPLE CAN SAY NO TO THE MASTER IF THE LOVE IS DEEP ENOUGH.
I CAN UNDERSTAND YOUR SAYING NO TO US OUT OF YOUR LOVE, BUT NOT THE OTHER WAY ROUND.
DO YOU MEAN THAT THE DISCIPLE MUST HAVE THE FREEDOM TO SAY NO BUT IN FACT WOULD NEVER WISH TO OR NEED TO? FROM MY EXPERIENCE, WHEN I HAVE SAID NO TO YOU I HAVE DENIED MYSELF AND THEN SUFFERED THE CONSEQUENCES.
HOW CAN THERE BE ANY SITUATION IN WHICH THE DEVOTEE WOULD SAY NO TO THE MASTER?

Maneesha, the question you have asked raises many questions: questions about love, questions about freedom, questions about the master and disciple and their relationship.

Life appears to be very simple but as you go deeper into it, it becomes more and more complex. And the ultimate complexity is that life consists of contradictions. If you understand, those contradictions become complementaries. If you don't understand those contradictions become opposites.

But in the ultimate organic unity there is enough space for both yes and no. It will not be ultimate organic unity if there is only space for yes, if there is space only for light, if there is space only for love, and not their opposites.

Our mind looks at things in categories of opposition, but mind is not the ultimate decisive factor. The ultimate decisive factor is a state of no-mind. In a state of no-mind everything is possible. The incomprehensible is also possible; the impossible is also possible.

Apparently you are right, that the disciple cannot say no; how can the disciple say no to the master? In what situations? It has been the tradition that no has always been taken as negative. With me, things have a far deeper meaning and significance. No is not necessarily negative and yes is not necessarily positive. You

can say yes out of fear, then it is negative. You can say no out of love. You love so much that you are not worried even to say no. The no becomes affirmative; it is no longer negative.

As far as I am concerned, I am not part of any old category of masters. I am a new beginning in the sense that the old master demanded surrender. I don't demand anything from you, because to me surrender is a subtle spiritual slavery. Of course, with a master the surrender feels beautiful but even if slavery is decorated with flowers I cannot be deceived by it.

I want my people to be individuals living in freedom. If they love me it is out of their freedom, not out of fear, not out of desire, not out of some longing for achievement. The old disciple was surrendering himself because he wanted to be enlightened. The master was being used as a means. I don't allow myself to be used as a means. That is ugly.

The old master was using the disciples for his own egoistic ends. The masters in the past used to brag about how many disciples they had. The number of the disciples decided the greatness of the master. The master was also dependent in a certain sense on the disciples. It is something to be understood that you cannot make anybody dependent without yourself becoming dependent too. And the same is true if you are independent, you would love to make everybody independent. Because independent individuality has such beauty and grace, such joy, such freedom to fly in the sky with no boundaries and no chains, with no conditions, no expectations, that a master would love his disciples to be ultimately free, free even of himself.

Zarathustra has said to his disciples: "Beware of me." That small statement contains great meaning, because a disciple can renounce everything to be one with the master, to come closer and closer to the master; he can even sacrifice himself. But in this sacrificing he will enjoy a certain unburdening, because now he is no longer responsible. The whole responsibility is on the shoulders of the master. The disciple has become a sheep and the master has become the shepherd. Now the shepherd will take care.

One can think in this way that the sheep has attained a certain freedom -- freedom from responsibility. But becoming a sheep, even if you become free, your freedom has no meaning. It is fear; it is irresponsibility. In a deeper sense you have lost yourself to gain something. It is not out of love that you have surrendered to the master; out of love there is no surrender, there is no need.

Love is a far bigger phenomenon than any surrender. Surrender is of the mind and surrender is an effort. Love is of the heart and it is not an effort. You suddenly find yourself in love with someone. Even if you try to be in love with someone you cannot succeed. No effort is going to be successful. Love comes just like the spring comes, and when love comes it brings many flowers.

There have been two kinds of masters. The majority of the masters in the past demanded surrender, total surrender. It was a kind of spiritual slavery. The master was enjoying a great ego, and the disciple was enjoying a great unburdening from all responsibilities. Now the master is going to save him. Now the master is his salvation, liberation, enlightenment. All that he could do he has surrendered himself. He has become an absolute yes.

To me this kind of relationship was not healthy, something was basically wrong. Because of this situation in the past one man stands separate from the whole crowd of masters, and that is J. Krishnamurti. He denied he was a master and he refused to accept anybody as a disciple; this was another extreme. The other masters were demanding absolute surrender. J. Krishnamurti has lived with masters who have asked absolute surrender from him, and as he became more and more mature he saw the whole game: the master enjoys the ego, the disciple enjoys irresponsibility. But neither the master is a true master nor the disciple is a true disciple; both are exploiting each other.

There is no question of love when there is exploitation. Krishnamurti refused to be master of anyone and he refused to allow anyone to think that he is a disciple. He has taken a great step but he has moved to the very extreme. And always remember: if one extreme is wrong the other extreme cannot be right. The right is always somewhere exactly in the middle, the golden mean. Only in the middle is there balance, and only in the middle, exactly in the middle, is there transcendence of the polarities, of the opposites.

My position is exactly in the middle. I don't ask any surrender from you; hence, I am not on the old track. I don't deny you the beauty of being a disciple. I don't insult you; I don't reject you. I accept your love, but I will not accept your surrender. In accepting your love and your disciplehood I am your master, but there is no relationship of surrender.

I am not here to erase your individuality.

I am here just to erase your ego.

That does not need any surrender, it needs a deep meditative understanding on your part.

I can give you love, I can share my own understanding with you, but there is no condition attached to it. My joy will be to see you as a growing individual in total freedom. And in total freedom, *yes* is as much possible as *no*.

I can understand Maneesha's problem, that no is very difficult, more difficult to a master who does not ask surrender. No becomes more difficult because the master allows it. If the master does not allow no, he is repressing something in you, and his not allowing no does not destroy the possibility of no in you. On the contrary, the master himself is afraid that if you are not prevented, you can say no.

The yes from you is meaningless if you are not free to say no. Your yes has meaning only because you are absolutely free to say no. It does not mean that you have to say no. It does not mean that there will be a situation where you have to say no. In fact it will become more and more impossible for you to say no.

To say no is easy when you are prevented, prohibited. Then, it becomes a question of your individuality; it becomes a question of your spiritual freedom. And certainly anybody who has any dignity is bound to find situations where he would like to say no. If he does not say it he is behaving as a hypocrite. He is not saying no because he is afraid to lose the love of the master and to lose the possibility of getting higher states of consciousness.

But this is business, this is cunningness. And there should not exist any business or any cunningness between the master and the disciple.

Krishnamurti has moved to the very extreme: no master, no disciple. But that created an absurd situation, for his whole life, and he lived long, ninety years. He started being a teacher at the age of fifteen, and he wrote his first book AT THE FEET OF THE MASTER at the age of fifteen. It was so early that later on he could not even remember whether he had written it or not. It appeared as if in a dream, far away, just an echo.

From the age of fifteen to the age of ninety, almost seventy-five years continuously -- no master has been teaching so long. Gautam Buddha was teaching for only forty-two years; so was Mahavira. Jesus taught for only three years, because at the age of thirty-three he was crucified; he started his teaching career at the age of thirty. Perhaps Krishnamurti is the only person who has been a teacher for seventy-five years.

But the question is that his situation is very absurd. If he does not accept himself to be master and he does not accept you as disciples, then what is he doing for seventy-five years? Running around and around all over the world what is he doing... to whom he is talking?

The word `disciple' does not mean anything else other than a learner; that is its original meaning. If he is not talking to people who are ready to learn, then what is the point of talking? And if Krishnamurti is not a master, from where does he get the authority to talk, to say anything to anybody? He goes on denying that he is a master, and everybody knows he *is* a master. And he goes on saying, "You are not the disciples," and everybody who listens to him, learns from him, feels a certain disciplehood.

Both are denying actualities. Out of fear that they may not get trapped into the past relationship of master and disciple. This whole seventy-five years of J. Krishnamurti are full of fear, the fear of the past heritage, centuries of master and disciple relationship, because it has become a spiritual slavery. The disciple could not say no. Rather than allowing the disciple to say no he simple denied that there is a disciple. It is not a great revolution; it is just a reaction, moving from one extreme wrong situation to another wrong situation, another extreme.

I am standing exactly in the middle. I can see both the extremes, the right and the left. And I can see that both are half, incomplete. Both are not going to help anybody to attain to spiritual freedom. The first because it insists on surrendering, and the second because it simply denies that you are a disciple. And Krishnamurti goes on teaching for seventy-five years continuously, and becomes angry when the listeners don't listen rightly.

You will be surprised to know that Krishnamurti used to become very angry at times when he saw somebody listening to him for fifty years and still he has not understood anything. He would just look at the people and beat his head -- it was absolutely natural. I will not say that it was unnatural, but *he* created the situation. In the very first place he denied disciplehood, and then he wants them to understand him.

I accept the status of a master and the status of a disciple. There is nothing wrong in it if the master and disciple are not exploiting each other. If the disciple is not using the master as a means to enlightenment, liberation, and the master is not using the disciple for his own aggrandizement, for his own ego-fulfillment. I want disciples and masters to stand side by side in deep love, with no question of any surrender, with no expectation from the master that you have always to say yes.

My own experience is the more you are prohibited from doing something the more there is a desire to do

it. Prohibition is a kind of provocation.
I don't prohibit you.

It does not disturb me or my individuality if you say no. On this point Maneesha is right, that whenever she has said no, she has suffered the consequences. But that is up to you -- not my expectation. It is going to be your understanding that when you say no, you have taken yourself as if you are wiser; you will suffer the consequences.

I have not said to Sarjano, "You will not suffer the consequences of your no." But it will not be from me: not that I will be annoyed, not that I will be irritated, not that I will be angry. It is perfectly okay with me whether you say yes or no. But for yourself there is going to be a difference. *Yes* means you are listening and following what I am saying. *No* means you are deciding for yourselves. As far as I am concerned you are absolutely free to decide for yourself, but then you have to be ready for the consequences also.
Freedom brings responsibility.

That's the meaning I continuously repeat, and I know you don't understand. Everybody likes freedom and nobody likes responsibility, but they come in the same package; you cannot separate them. I give you freedom AND I give you responsibility. You cannot complain about me, because you are always free to say no. You cannot say that I have inhibited you, because I have not asked that you say yes whether you want or not. You cannot blame me.

This is absolutely true, that whenever you will say yes, you will find a peace, a silence. And whenever you will say no, you will find a deep burden on your heart, almost a wound. But you are creating that wound. And I will not prevent you, because I know that preventing provokes people to do the same thing that is being prevented.
A famous Tibetan story...

A man was serving an old master continuously, bringing food, bringing water from the well, massaging his feet. And the old man used to say, "Why are you wasting your time?" because the old man understood perfectly that there must be some desire.

Finally, one day the man said, "I am serving you because I want to learn some miracle, just one miracle."

The old man said, "But I don't know any miracle. You have unnecessarily wasted your time. You should find somebody else who knows about miracles."

But the man said, "I have been told that you always deny that you know any miracles, and you go on continuously performing miracles. I have been told, `Don't listen. Go on serving him. One day he will tell you some secret, but only when he finds you are ripe.' Perhaps I am not ripe yet."

After a few days the old man saw that this man is still unnecessarily working. "Somebody has put the idea in his mind that I perform miracles. Perhaps miracles happen, but they happen on their own. I am not the performer."

With people of great consciousness things happen just on their own. Just as when the sun rises birds sing; it is not that the sun is performing a miracle. Flowers open their petals, not that the sun is performing a miracle, just the presence of the sun and things start happening. The presence of a very conscious awakened man is enough for many flowers to open, for many birds to sing.

The old man said, "It seems you will not leave me unless I tell you the secret."
The man said, "That's true."

So he said, "I will tell you the secret. I wrote a small mantra, the Tibetan mantra *om mani padme hum*."

Om means the eternal sound of existence. Diamond in the lotus, *mani padme hum*: *mani* means diamond, *padme* means lotus. It means the eternal sound and the diamond in the lotus. It expresses the meaning of enlightenment: the eternal music all around, the beauty of the lotus, and inside the lotus the light of a diamond. In a small mantra they have condensed the whole experience of enlightenment.

So the old man said, "Take this mantra and repeat it five times, just five times. First take a bath, change your clothes to fresh clothes, close your door, sit alone and repeat the mantra five times. Then you will be able to do any miracle you want to do."

The man rushed, he did not even show his gratitude or even say just a Thank You. He simply rushed down the steps of the temple. When he was just in the middle the old man shouted, "Wait, I have forgotten one thing. While you are repeating the mantra remember one thing: don't think of any monkey."

The man said, "Why should I think of a monkey? I have never thought of it in my whole life!"

The old man said, "That's okay, just remember that. No monkey allowed at all. If the monkey comes in you have to repeat the mantra five times again."

The man said, "But why should the monkey come?"

The old man said, "I don't know. I have told you the secret. This is the secret my master has told me."

But he could not even get down the steps before he started thinking about monkeys. He said, "My God, I have not started the mantra yet and monkeys are coming." He will close his eyes and there were monkeys and monkeys, giggling, making faces at him. He said, "It is a strange mantra. I have not started yet."

He reached home crowded with monkeys. Wherever he will look, he could see only a monkey. He went inside, took a bath, but it was no use. Even in the bathroom, inside the bathroom with the door closed, monkeys were sitting all around. He said, "That old man is such an idiot. If this monkey was the trouble he should not have mentioned it. Elephants are not coming, camels are not coming, lions are not coming; nobody is coming except the monkey."

Then he sat in a lotus posture with closed eyes but it was useless. The monkeys were nudging him; the monkeys were sitting; it was a congregation of monkeys all around. He was very worried. His wife passed, and he looked and sometimes it looked as if she is a monkey and sometimes she looked..."No, no, she is my wife." His father passed. And sometimes he looked like an old monkey, and sometimes he looked like the father. The man said, "I'm going mad."

Five times was too much. Even to complete the mantra *om mani padme hum*, just those four words, and there were so many monkeys. The whole night he tried hard. He took a bath many times. He thought perhaps the clothes are not as fresh as they should be, so in the middle of the night, in the cold winter, he stood naked. Now there was no question of dirty clothes or anything. But the monkeys were sitting in lotus posture all around. He started shouting at them and they laughed.

By the morning he was almost mad. He said, "That old man is tricky. For years I served him. Finally he gave me the secret and managed to destroy the secret by keeping the monkey with it."

He went back to the old man, returned the mantra and he said, "Keep it with you because those monkeys..."

The old man said, "You said they never come to you."

He said, "I have not dreamt or seen or even thought about a single monkey in my whole life. There are millions of animals I have not thought about; there is no need. If you had not said the word I would have been able to perform miracles but now it is impossible."

The master said, "What can I do? That monkey comes with the mantra. Without the monkey the mantra is useless. Unless you can avoid the monkeys you cannot perform miracles."

He said, "I have forgotten all miracles. I just pray that you take your mantra and relieve me of the monkeys, because I am afraid that the mantra is gone but the monkeys may not go. And I have small children and a wife and an old father. I have to take care of them. I cannot go on fighting with these monkeys the whole day and night."

The old man said, "Once you have left the mantra with me they will not come. They are very religious people."

The man went. And he was surprised, he looked all around, no monkey. When he reached home, the wife looked like the wife, the father looked like the father and the children looked like the children. He said, "It is strange." He took a bath, the bathroom was empty. The mantra was short. He said, "Although I have returned his written mantra, I have been repeating it the whole night, so I have remembered it. There is no harm... now I can repeat it."

The moment he started one monkey appeared just as he said Om. And a few monkeys were around saying Om. He dropped the whole idea. He said, "I should go to my shop and look at my business. This idea of performing miracles is not for me."

If I say to you, "Never say no to me," you will find many many times the desire to say no; hence I give you absolute freedom. It is up to you to say yes or to say no. You are to decide your own destiny. I can only help you, suggest to you, show you the way. But you can say, "I don't want to go" -- I cannot force you. You can accept my understanding. You can reject it, and in your rejection I don't think that there is less love. That's why I said if you deeply love me you will not be worried by saying no. But I have not mentioned anything that will happen to you.

By saying no you are relieving me from responsibility. You are taking the responsibility into your own hands. Now if things go wrong you cannot complain about me. When you say yes and things go right I cannot brag about it. The yes is yours; the no is yours; the consequence will be yours.

I love you enough -- hence I give you total freedom. If you love yourself enough, you will be aware what no can do to you and what yes can do to you.

I teach you awareness and then leave you. A man of awareness will not try to go through the walls, he will find the door. A man of awareness will pick up roses and will avoid the thorns.

I give you freedom, and in giving you freedom I feel absolutely free. I don't have any burden of solving, saving, liberating humanity. I don't have any burden at all. I am absolutely weightless. I am not a savior, not a messiah, not a messenger.

I have chosen a third category. Just as Krishnamurti is alone on the extreme left, I am alone in the middle. And Krishnamurti is reacting against the tradition. I am not reacting, I am simply acting out of understanding. I can see where the old pattern went wrong. I will not do just the opposite because just the opposite will also go wrong. I am doing something exactly in the middle.

So I don't deny your discipleship. I don't deny it because I respect you. I love you. I cannot say I am not a master because I know, I have experienced, I can share it with you. Then it is up to you to say yes or no.

Maneesha is right. So as a footnote remember her, that no will bring its own consequences. It is not that I will punish *you*, your no will punish you itself. Yes will bring its own rewards. It is not that I will reward you; yes brings its own rewards.

Between me and you there is no relationship other than of love. But it is good that Maneesha has raised the question; otherwise, there was a possibility that many may have misunderstood.

The concerned doctor is trying to convince the patient that he is overweight. "Now just step on the scales," says the doctor. "There... you see? Now look at this chart and compare your weight with the average weight for your height. You are way overweight."

"No, I am not," says the patient. "I am just six inches too short."

It is a very difficult world -- misunderstanding is possible everywhere.

The matronly woman was alone in the house watching her favorite television program when her husband burst through the front door, stalked into the bedroom without saying a word, and began packing his suitcase.

"Where are you going?" she demanded.

"I resigned from the firm today. I'm sick and tired of you, and I'm going to Australia. I'm told that the young ladies there will gladly pay five dollars a night for the services of a good man, and I intend to live off the earnings from my lovemaking."

He then continued to pack. Suddenly his wife pulled her suitcase from the closet and began packing her own clothing. "And where do you think you are going?" he demanded.

"To Australia," she laughed. "I want to see how you are going to live on ten dollars a month."

BELOVED OSHO,
WHENEVER ANY EMOTIONS GET TRIGGERED, MY ATTEMPTS AT WATCHING USUALLY RESULT IN MIND TRIPS, UNLESS I DO SOMETHING LIKE RUN AROUND BUDDHA HALL A COUPLE OF TIMES FIRST.
I FEEL THAT IF I COULD TURN ALL THIS ENERGY IN, INSTEAD OF OUT, GREAT THINGS COULD HAPPEN.
WHILE YOU TALK TO US ABOUT WATCHING, IT FEELS SO SIMPLE. AND BASKING IN YOUR SILENCE, I WONDER HOW IT CAN BE A PROBLEM.
BELOVED MASTER, WHAT AM I MISSING, OR AM I TOO IMPATIENT?

Prashanto, the first thing is to remember that the exact purpose of Buddha Hall is what you are doing.

Go on running as long as you don't fall down. Fall down on the ground not by any effort, but just let it happen by running continuously. The time will come when you will fall down. Then rest there and you will find immense peace and great silence which you have never known.

This is exactly the purpose of Dynamic Meditation: to exhaust your energy, so the mind has no more supply of energy to create thoughts and dreams and imaginations. So you are using the Buddha Hall perfectly correctly for the first time, knowing that that is the purpose of it.

I have never told anybody, because then from tomorrow you will see there will be two big crowds running.

Exhaust the outgoing energy and suddenly you will find you are in. To go in, you don't need any energy, you are there. The outgoing energy has to be exhausted, so you cannot go out. As far as going in is concerned that is a wrong idea; nobody goes in. How can you go in? That's where you are! You can go out -- that's okay.

So go to Buddha Hall and run as much as you can. Don't stop in the middle thinking that it is too tiring. Go on, go on, let the body according to its own wisdom fall down. Don't act, don't try to deceive, because you are deceiving yourself. And if you can allow the body to go on running till it falls, then lie down there on the ground, and you would be surprised that you have never known such peace, such silence, such deep meditation.

Gautam Buddha himself... If you go to Bodhgaya where he became enlightened -- that's why the name of the city has become Bodhgaya. Gaya must have been the name of the town but when Gautam Buddha became enlightened, *bodh* means enlightenment, so the city of Gaya became Bodhgaya. There is a temple in his memory made almost two thousand years ago and there is the tree under which he used to sit.

If you go to Bodhgaya you will still find what I have described to you by the side of the temple and nearly two hundred stones in a line. For one hour Gautam Buddha used to sit and meditate, and for one hour he used to walk on those stones and meditate. When he became tired of walking he would sit; when he became tired of sitting he would walk. This way he exhausted his outgoing energy.

One day he found there is no energy at all for any outgoing. He remained in. And this remaining in revealed to him his luminous being, his ultimate consciousness.

In language it is a problem; we say, go *in*. You cannot go in, because if you go in, then that "in" will also be out. You can only go out; you cannot go in.

In, you are. What do you mean by "in"? It is not the inside of your house; it is where you are. There you don't need going, all that you need is that you don't have any energy to go out, so naturally you remain still and silent and in. Suddenly there is an explosion of light and bliss and ecstasy.

So you have found a beautiful meditation, Prashanto. Continue, and you will find many more from tomorrow on the way. Don't chitchat with anybody. The moment you enter the path by the side of Buddha Hall forget that anybody else exists in the world: you and the road, till you fall down. Then in a day you can achieve something which you may not be able to achieve in one year's Dynamic Meditation. This is the ultimate dynamic meditation!

I have not told people but you have found it, so now I have to recognize it.

Just remember one thing, that you are not to stop by yourself. Because if *you* stop you will miss the point, you will always stop before the energy is finished. That's why I'm saying go on and on and on till you cannot go on, and you fall. Don't pretend to fall, because those are all deceptions that you can detect yourself. You know perfectly well when you are pretending to fall and when you are really falling.

So don't misunderstand me. The real thing will happen only when automatically you find yourself falling. You are just a watcher, not a doer. And a tremendous experience is possible.

The father was having a heart-to-heart talk with his son before the boy's marriage.

"Son," he said, "I have two bits of advice for you before you get married. First, you must tell your wife, right from the start, that you insist on spending one night each week out with the boys."

"And what," asked the son, "is the second bit of advice?"

His father smiled and said, "Don't waste it on the boys."

Hymie Goldberg goes for his weekly visit to the doctor and says, "Doc, I snore so loudly that I keep myself awake. What can I do?"

The doctor rolls his eyes and says, "Why don't you try sleeping in another room?"

So Prashanto, just get *exactly* what I am saying.

A Jew and an Irishman were fishing in separate boats some distance apart. The Irishman got a bite and was so nervous that he fell out of the boat. He sank twice, and as he was coming up the second time, the Jew rowed over and called out: "Mister, can I have your boat if you don't come up again?"

People have their own understanding. Just get exactly what I have told you, and when something happens report to me, because everybody will be waiting, "What happened to Prashanto?" And tomorrow everybody will be watching! I have made you a hero within a second.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #20
Chapter title: Those third rate politicians, those dwellers of the gutter

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BELOVED OSHO,
IN CANADA, WHERE I LIVE, I HAVE BEEN ASKED TO PARTICIPATE IN NATIONAL POLITICS. SHOULD I REFRAIN, GIVEN THE STATE OF POLITICS IN THE WEST, OR SHOULD I ACCEPT AND USE THE EXPERIENCE AS ANOTHER DIMENSION OF MY PROCESS?

Rupananda, it is well known what I think about politics, but I will not say anything to you, this way or that.

My whole approach to my people is that of freedom. You have to act out of your own intelligence. You don't have to depend on my advice.

I go on giving you my experiences, my attitudes, but there is no compulsion that you have to follow them. You are not my followers, you are my friends.

I cannot impose my ideas on someone I love; I give you absolute freedom to do whatsoever your intelligence, your meditativeness allows you. And I don't think you will go wrong.

Just don't be attracted by ambition, don't be attracted by power, because those infatuations are destructive. And the people who become attracted by things like money, power, prestige, miss one thing: that is life.

Balzar has a law about it: Life is what happens to you while you are making other plans. A politician has no life, he is always making other plans, and meanwhile life goes on slipping by. But still, it is going to be your choice.

I never want to be remembered by you as someone who forced, manipulated, dominated you according to his ideas. I can share everything with you, but the final decision has to be yours, because that's how one matures. If you feel like going into politics, just think what you can contribute, or you will also become part of the whole dirty game that goes on in the name of politics.

You are asking me, "Should I get into the gutter?" I will not prevent you. If you enjoy it is perfectly okay with me! But always remember, don't take part in anything unless you are ready so that you can improve it, you can give it some refinement -- not only about action, but also about talk. Cogglin's Law is: Don't talk unless you can improve the silence. It is a tremendously beautiful statement: Don't talk unless you can improve the silence -- very insightful.

Don't go into politics unless you can improve humanity and you can improve people's humbleness... not getting into a competitive will to power, because that kind of thing happens only when you are feeling empty inside. I have never heard of any politician becoming enlightened -- that will be a contradiction in terms -- nor vice versa, have I ever heard of any enlightened man being a politician.

You think you will be exploring a new dimension through the gutter? Through the gutter you will get into a deeper gutter, a bigger gutter, the main gutter. It is not a dimension; it is simply falling from your intelligence, it is not maturity. A certain retardedness is absolutely necessary in politics. If you feel you qualify...! You have to be continuously lying, you have to be promising things which you know perfectly well you cannot deliver.

Just the other night I was reading about a rabbi who wrote a letter to a friend, but a very strange letter. He wrote a small paragraph and then left almost the whole page, and signed underneath. That is not the way people write a letter. When you write a letter, you sign underneath it... this much gap. The man was also puzzled when he received the letter. He inquired of him, "What is the reason for leaving such a big gap between the letter and the signature?"

He said, "It says in the scriptures, `Keep yourself as far away from lies as possible.'"

But still, if you like there is no problem; there are many sannyasins in the same gutter in different countries. A certain cruelty, inhumanity, cunningness are the basic requirements for you to become a politician. So I am worried whether you have all these prerequisite conditions. Innocence is of no use; that will bring failure. Silence is of no use, truthfulness is of no use, to be sharply intelligent is no use. And remember one thing: politics gives you power, but it gives you power by making you a beggar. All politicians are beggars, whether they may be presidents or prime ministers.

Every five years, and they are standing on your door with their begging bowl. They are, in fact, servants of the people. At least they have to pretend after each five years. For five years they can believe they are masters, but they cannot befool anybody of intelligence.

And this reminds me that the people from whom you are going to beg for votes are ignorant, prejudiced, are not contemporaries. They belong to past centuries, many centuries back; they are superstitious. If you want to have their votes, you have to fall to their standard; they are not going to rise to your standard.

To be a politician is a tragedy. But still, if you want to make your life a tragedy I have no objection. The whole politics around the world misses anything significant for the future. It is too much concerned with trivia, small, ugly conflicts. It is not interested in reality to improve the destiny of humanity, to give new dreams to people, to bring more poetry into their lives. On the contrary, it destroys their dreams, it destroys their hopes; it destroys their trust in other human beings, because they have been continuously cheated by the politicians, exploited.

Oscar Wilde has said, "A map of the world that does not include utopia is not worth glancing at." But no politician can remain successfully in politics with a utopian mind; he has to be practical, pragmatic. He has to forget fundamental things, that through wrong means you can never reach the right end. Only the right means justify the rightness of your ends. But no politician can manage to follow right means towards right ends. He may talk about right ends, right values, but all his means will be wrong, and through wrong means you never reach to right ends; they don't connect.

You have to be mean. You have to be destructive. If needed, you have to commit all kinds of crime. If you can do all these things, only then you can become a politician. It is an absolutely foolish and absurd game, and particularly for a sannyasin who is searching for higher values, who is looking for inner reality -- who is thinking of beauty, truth, good. Politics is just the opposite. A sannyasin is trying to find his authentic being, and the politician has to create a false personality according to what people need.

A politician has to say things which he does not mean but which satisfy people. He can never speak his mind; in fact, people who have gone deep in understanding the psychology of politics, say in politics mind is not needed at all. We don't see any politician functioning in a way that shows his genius. There have been millions of geniuses, nobody was attracted towards politics, only very mediocre people. In a way they represent the unintelligent, unevolved masses. They are the representatives of the slaves.

I have heard...

A great politician's brain surgery was being done. When the surgeons opened his brain they saw so much rubbish and garbage that they thought it is better to take the whole mind out of the skull and clean it; they have never seen anything so dirty. So they left the politician in anesthesia, so he was not aware, and they went into another room.

Meanwhile, the politician came out of anesthesia, was resting on the bed, when a man came rushing and

shouted, "What are you doing here? You have been chosen as the president."

He said, "My God! What am I doing here?" -- and got up.

The surgeons looked from the other room, and said, "Hey! Where are you going? Your brain is here; we are cleaning it!"

The man said, "Now I don't need it! Clean it well and keep it. When I am no longer the president of the country I may need it, but right now there is no problem."

What use is a mind to the president?

Presidents are chosen who have no minds of their own, so they can simply function as rubber stamps.

Politics is a strange world, but if you want to have some taste of the ugliest part of human beings, you can go into politics. Just remember one thing: going in is easy, getting out will be very difficult, almost impossible. It is getting into deep imprisonment by your own desires. But there are people who are jailbirds; they like prison. I have known many politicians; I have not seen anything worthwhile in their lives. They have staked everything just to be in power. And what will these people do with power? They will create more wars, they will create more weapons, they will create more possibilities for a global suicide.

These are my ideas about politics, but these are *my* ideas, *you* don't have to follow them. If you are feeling a certain urge for power, go into it. Of course I cannot bless you. I will feel sad and sorry for your going in a wrong direction, but I cannot prevent you either, because any interference in your life is against my whole approach. So please, meditate over it.

Go around Buddha Hall; you will find Prashanto there, either enlightened or dead! That is far better than going into politics.

BELOVED OSHO,
I HAVE BEEN IN SOME LONG RELATIONSHIPS FOR MANY YEARS. WHEN I HEAR YOU TALKING ABOUT JEALOUSY AND FIGHTING AND ALL THESE PASSIONATE THINGS IN RELATIONSHIPS, I BECOME REALLY SHAKY, BECAUSE IT SEEMS I NEVER EXPERIENCE THESE THINGS REALLY STRONGLY. LAST NIGHT I GOT VERY SAD ABOUT IT, AND THE QUESTION CAME UP WHETHER I EVER REALLY LOVED SOMEBODY, WHETHER I REALLY DID LET GO AND LOSE CONTROL. BELOVED MASTER, DO LOVE AND HATE, FIGHTING AND HARMONY, COOLNESS AND PASSION REALLY ALWAYS BELONG TOGETHER?

Anand Vimlan, there are always exceptions. My feeling about you is that you are being sad unnecessarily. Life allows exceptions: very rarely you will find a couple who is not in a love-hate relationship but simply in love. Naturally, this kind of love will have a certain coolness about it, it cannot be hot.

To make it hot, you have to bring the opposite in; then fighting and quarreling and arguing gives a certain excitement to your energies. And when tired of fighting and arguing, you again move -- the pendulum goes on moving between love and hate. When your pendulum moves towards love, you feel strong love because of the contrast. It depends on your likings: people like hotdogs! Dogs are enough, but they want *hot* dogs!

Your love is of a silent type, peaceful. There are rivers which are mountainous, falling from mountains as waterfalls into the valleys; there is much going on. And there are rivers which flow in the valleys silently, so silent that you cannot see that they are flowing. But I don't think that you have to be sad about it; it is a higher quality of love which is cool, without any excitement, without any heat.

Don't you love ice cream... a cool breeze, a silent house; no pillow fighting, no plates being broken? I know it brings a little spice in life when pillows are going like missiles in the air, but that kind of spice...? That kind of excitement is stupid.

A love that can be cool, and without a hot passion, is a higher quality. Every love should become of that quality.

An ancient seer of this country has made a very strange statement. For centuries in this part of the world, when people get married they go to some master, to some wise man to have his blessings; that is conventional. That is more important than the marriage done by the priest. The blessings of a wise man or an enlightened man, if you can find one, will not be just words. He will shower you with all his love, with all his grace, with all his flowers of silence and peace.

One of the ancient seers of the UPANISHADS has a very strange blessing for couples who come to him:

"I bless you, that you will have ten children, and finally the husband will become your eleventh child." It looks absurd -- what kind of blessing is this? But I feel that the man had a great insight.

The growth of love should finally be so cool, so passionless that the husband becomes almost a child to the wife, because a woman is intrinsically a mother. In real love, the woman functions as a mother, even to the husband. How they can hate? But it rarely happens, and as the world has gone farther and farther away from their own selves and silence and peace and coolness, their life as husband and wife has also gone in the same way.

So when I am talking, I am talking not about the exceptions -- now, people like you are exceptions -- I am talking about the general rule. But it is good that you ask the question; it makes my answer complete. I have talked about the majority; now, I am talking about a very small minority in the world -- they are the true lovers. Their love knows no friction, but only deep understanding of each other. So don't be worried about what I have been saying about the majority, about the world at large. You don't have to follow; you are perfectly going right.

Bennett's Accidental Discovery says: First, most auto accidents are caused by people with driver's licenses, so I tore up my license. Secondly, according to the latest statistics, most auto accidents happen within eight miles of your own home, so I moved.

Don't be stupid about these statistics, and about these accidents. Just watch your own inner feeling. If you are feeling happy with your cool and silent, without-any-conflict love, you need not start being childish, immature. You don't have to follow others.

The people who are fighting with their spouses are really very repressed people; their repression is great. All the religions and all the cultures and all the educational institutions are repressing people, teaching them to repress sex. Repressed sex is very poisonous, because then it will not be satisfied with one woman or with one man. That is really the cause of fight, the cause of all jealousies, the cause of making spouses into KGB agents. They are watching each move of the other person.

The husband cannot even look at a beautiful woman passing by if the wife is with him, because even looking at her is going to cause immense trouble at home. It is strange. If you love your wife and your wife loves you, and you see a beautiful flower or a beautiful face or a beautiful moon, there is no difference. But because of repressedness, the wife knows the husband would like to have as many women as possible; she has to be on guard. And because the husband knows his repression, he is aware that wife is also repressed in the same way.

I have heard about a big computer they have invented in New York which answers your questions. A boy went and asked, "Can you tell me where my father is?"

And the computer said, "Your father has gone fishing."

The boy laughed. He said, "This is absolutely wrong. My father has been dead for three years."

The computer laughed and said, "My son, that was the husband of your mother who died three years ago. Your father has gone fishing!"

But this goes on happening because for thousands of years so much sexuality is repressed that it is not possible to be satisfied with one woman, with one man. There is no basic difference, and the moment you put the light off any woman is the same, any man is the same. Small details may be different, but the repressed desire is discontented. A humanity without any sexual repression will not have this kind of relationship which is continuously nagging, fighting, harassing each other.

This is the greatest psychological problem facing humanity: how to get rid of the repression that religions have planted in everybody's unconscious. It has gone so deep in the bones, in the blood, in the marrow, that one existentialist philosopher has said, "I would like to make love to all the women of the earth; still, I cannot say I would be satisfied." He is saying something true, sincerely true. And he is saying something not only about himself, he is saying it about all human beings, men and women both.

But this is madness. You don't say, "I will not feel satisfied unless I have eaten apples from every tree of the world." That kind of statement will not be relevant at all. But the existentialist philosopher's statement has a relevance; he is saying something true. That does not mean that he does not love, but his love is not capable to remove the deep-rooted, repressed sexuality; it is not enough. He wants more, and he wants change.

These are the reasons of conflict. You are fortunate if your life has been moving like a silent river without any unnecessary conflict, friction; otherwise there are everyday scenes, and this continues all your

life.

I have heard that ninety-year-old Herbie, who tried to seduce a fifteen-year-old girl was arrested for assault with a dead weapon!

It is saddening. Ninety years old and you are not beyond sex, you are not beyond childish things; it is because of repression.

Man has to be completely released from all kinds of inhibitions and repressions, and love will become a very silent and cool affair.

BELOVED OSHO,
PASSING THROUGH THE GATE OF THIS MANDIR FOR THE FIRST TIME IN EIGHT YEARS, I FELT A KIND OF FRAGRANCE WHICH HAS STAYED WITH ME EVER SINCE. IS IT POSSIBLE TO TAKE THIS FRAGRANCE WITH ME WHEN I LEAVE?
OH, BELOVED MASTER, IT IS SO BEAUTIFUL, AND I AM SO GRATEFUL TO SPEND THIS TIME WITH YOU, EVEN IF I CANNOT TAKE THIS FRAGRANCE WITH ME.

Prem Maharaj, the fragrance that you have felt in this temple of seekers is not something that you can leave behind. This fragrance contains love, meditativeness, silence, trust, life-affirmative values, a song of gratitude, a dance with the trees and with the stars... This fragrance is an experience of a totally new atmosphere that does not exist in the outside world. If you meditate, you will become the same temple. Then, wherever you go the fragrance will go with you like a shadow; even others will feel it.

It is not the first time that such a question has come to me. The moment they enter the gate many people have felt suddenly, as if they are entering into another world -- the air is different, the vibe is different -- as if they have come home. And there is bound to be a certain fragrance, because so many people are meditating, and slowly, slowly their inner-being flowers are opening. The whole purpose of all these people to be here is absolutely different from any gathering anywhere outside in the world.

These are the people who are in search of the essential, existential life source. They are at different stages of evolution in consciousness, but they are all radiating something of higher stages. So when you enter the temple, you will find the air is different, the trees are different, the people are different. And if you also become a meditator, as I know you are becoming, this fragrance will start coming from within your own being. Even others may feel it wherever you go.

I want my sannyasins... I have taken away the clothes which made them distinct; I have taken away their malas. But still people feel that they look a little different from others; still the airport officers catch hold of them! In Indian embassies when they go for a tourist visa, they immediately get the idea that they are going to Poona; Poona has become synonymous with my name. And many sannyasins have wondered -- they are not wearing the orange, they are not wearing the mala -- how they have become suddenly suspicious?

A sannyasin will have a certain fragrance, a certain style, a certain way which is subtle; it may not be very apparent to the eyes, but it can be detected.

I would like you to be known as separate from the crowds, not by your clothes not by anything outer, but just by your very being -- your silence, your peace, your love, your eyes.

Every gesture of you should declare that you are a sannyasin.

One day the pope gets a phone call from God. God says to him, "Since you have been such a good pope, I wanted you to be the first to know."

"The first to know what?" asks the pope.

God says, "I have some good news and some bad news. The good news is that from now on, the world will have only one religion."

"That's wonderful," says the pope. "Now everyone will be at peace, and everyone will get along with one another -- that's great. But what is the bad news?"

"In a few days," says God, "you will be receiving a phone call from Ma Anando in Poona!"

That one religiousness is not going to be Catholic or Christian. That one religiousness is going to be this fragrance, Prem Maharaj, that you have been feeling here. Once our people are ready, they will go on

spreading it all over the world; it needs it tremendously.

Just remember one thing: Never be miserly. Share your experiences here with me your silences of the heart, your flowering of the being. Go on sharing the song that you have heard here, that music that is all around you.

Sometimes I feel sad for a few people. One old sannyasin, Kabir, wrote a letter to me, saying "Osho, I want to share what has happened to me in all these years living with you. But can I talk about you without mentioning your name?" This cowardliness should be dropped.

I want you not to be sheep, but lions.

I want you to roar about the experience, because the world is so deaf that unless *you* roar *they* won't pay any attention. And the moment you mention my name, even if they are dead, they will wake up! Without my name, they will feel goody-goody, and you will feel very goody-goody. But only with my name, will you be able to judge whether those people have any intelligence, any awareness, any understanding, or whether they are just mediocre people with prejudiced minds.

Share without being miserable, without being miserly, and share with authority. You have nothing to lose.

It is a tremendous challenge to change this whole earth into a paradise, but you will not be able to do that if you are cowardly or miserly. There are many sannyasins who remain silent and don't share just out of the fear that they may be condemned: "You have also fallen from the traditional religion, from the convention," they simply remain quiet. That's not right; that is not compassionate. That is cruel. If you know something, share it for two reasons, because the humanity needs it, and the second reason is that the more you share, the more you will have of it.

MacTavish, O'Rourke and Hymie Goldberg were mourning the loss of a mutual friend. MacTavish said, "As you well know, my friends, I am a thrifty Scottish soul. But there is a legend in my family that if one places a wee bit of money in the casket so that it may be buried with the body, it will ease the way into the next world. For the sake of our friend, I will place ten dollars in the casket with him." And with a flourish, he released a ten dollar bill and let it flutter onto the dear departed's breast.

O'Rourke had no intention of being outdone. "Well," he said, "this strikes me as near superstition, but I will also contribute that sum." And a second ten dollar bill joined the first on the dead man's breast.

Goldberg said at once, "Do you think I won't join in this kind deed?" And whipping out his check book, he quickly made out a check for thirty dollars, placed it on the dead man's breast and took the two ten dollar bills as change!

Don't be that miserly. Share with your full heart, because it is not only for the benefit of the other, it is also for the benefit of your own being. The more you share, the more open you will become. Your sharing is not a loss. In the ordinary world of economics, if you give things to people, you lose them.

I have heard...

A man stopped his car by the side of a beggar. He was in a good mood; he had won a lottery. He was surprised by the beggar, because his clothes were very costly, although very old and dirty and rotten, and his face also looked cultured, educated. But life had been hard -- it seems he belonged to a very good family, and some calamity had happened. He stopped his car; he was in a good mood, took out a ten rupee note and gave it to the beggar, and the beggar laughed.

The man said, "Why are you laughing?"

The beggar said, "I am laughing because this is the way I finished all my money, my whole heritage that my father has left. I also used to have a beautiful car, but I was giving to everybody -- whoever needed. I laughed, because if this is the way you are also going, soon you will be standing by my side."

In ordinary economics, when you give things you lose. But in the spiritual world laws change. There, if you DON'T give you lose: if you keep your doors and windows closed, your blissfulness, your silence, all become stale. But if you go on sharing, fresh waters will be coming from the eternal sources of life, and your blissfulness will remain always fresh and fragrant. And it will go on growing wider and wider.

As far as I am concerned this is the only real charity, to share your innermost treasure with people, familiar or strangers, and to turn their eyes also inwards. Because seeing your treasure, they will be reminded of their own treasures. Experiencing your fragrance, you will be putting them on the search of how they can also be so fresh, so fragrant, so graceful. From where can they get this beauty that does not belong to the world, this music without instruments, and this poetic atmosphere without words?

Sharing with people is putting them on the right way: in search. And if they know what happens to the real seeker, they will not go on any wrong path.

The Indian constitution says three things are charitable: giving to the poor, making hospitals for the sick, opening schools for the uneducated. It is a shame that this should be the only kind of charity mentioned in the constitution of a country which knows far higher realms of charity. The constitution was written by people who had no idea -- they were politicians. They could not conceive that there can be some higher charity.

To me these are good but not great. The constitution would have been far richer if it had mentioned sharing your spiritual experiences with those who are poor in spiritual experiences.

I have been fighting for years with the Indian government. They are not ready to believe that this institution is a charitable institution, and they cannot understand that there are deeper treasures, higher consciousnesses, and those who don't have them -- they are poor.

Sharing your spirituality, sharing your meditation, sharing your love at least should have been mentioned in the constitution, particularly of a country which has been for centuries the land which has attracted seekers from all over the world. But this constitution was not written by seers or enlightened people, but by those third-rate politicians, those dwellers of the gutter. They cannot see anything more than the fragrance they feel in the gutter; that is the only fragrance they know of.

I would like you not to be bothered by constitutions and other things. You have to understand the higher economics: share so that you can have more.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #21
Chapter title: To know oneself and to be oneself

31 August 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
CAN YOU PLEASE SPEAK ON DISCIPLINE AND MEDITATION?

Niten, it is a very strange question because every day, morning and evening, I am speaking on discipline and meditation. If anybody reads your question, he will think that for the first time I have to speak on discipline and meditation! Where have you been for so long?

You remind me of two old friends; they meet on a street in Leningrad...

"How is life treating you," asks one.
"Just great," replies the other.
The first one looks at him dubiously and says, "Have you been reading the papers?"
"Of course," replies the other, "how else would I know!"

People know about their own lives by reading newspapers, and I have been telling you every day about meditation and nothing else, and you are asking...!
Okay...

A little old Jewish lady sits down on a plane next to a big Norwegian. She keeps staring and staring at him. Finally she turns to him and says, "Pardon me, are you Jewish?"

"No," he replies. A few minutes go by and she looks at him again and says, "You can tell me -- you are Jewish, aren't you?"
He answers, "Definitely not."

She keeps studying him, and says again, "I can tell you are Jewish!"

In order to get her to stop annoying him, the gentleman says, "Okay, I am Jewish."

She looks at him and shakes her head back and forth and says, "Really, you don't look it!"

I am wondering from where to begin! Niten, meditation is the only contribution the East has made to humanity. The West has made many contributions, thousands of scientific inventions, immense progress in medicine, unbelievable discoveries in all the dimensions in life. But still, a single contribution of the East is far more valuable than all the contributions of the West.

The West has become rich; it has all the technology to be rich. The East has become poor, immensely poor, because it has not looked for anything else except for one thing, and that is one's own inner being. Its richness is something which cannot be seen, but it has known the highest peaks of bliss, the greatest depths of silence. It has known the eternity of life; it has known the most beautiful flowering of love, compassion, joy. Its whole genius has been devoted to a single search -- you can call it ecstasy.

Meditation is only a technique to reach to the ecstatic state, to the state of divine intoxication. It is a simple technique, but the mind makes it very complex. Mind has to make it very complex and difficult, because both cannot exist together.
Meditation is the death of the mind.

Naturally, mind resists every effort for meditation. And if you go on without listening to the mind... It is clever and cunning enough to give you false directions and call them meditation.

Just today I was informed about one of the people who has been for many years a disciple of Maharishi Mahesh Yogi. He is now here meditating, but he continues his master Maharishi Mahesh Yogi's meditation too.

What Maharishi Mahesh Yogi calls transcendental meditation is neither transcendental nor meditation. It is a mind trick. Just one thing is missing in it -- I have been telling you about the monkey -- and the person who is here should remember it! Transcendental meditation works only if you don't remember the monkey. So from tomorrow morning, be careful! The slightest remembrance of the monkey, and transcendental meditation is meaningless.

In fact, after eighteen years being with Maharishi Mahesh Yogi and doing his transcendental meditation, what is the need to come here? But mind is so cunning that he is consoling himself that perhaps it is his master, Maharishi Mahesh Yogi, who has sent him here. But why should he send you here? I don't consider that he knows anything at all about meditation. What Maharishi Mahesh Yogi is teaching in the name of meditation has been known for centuries in the East by almost everybody that it is a psychological trick. It is not harmful. On the contrary, it can give you a little rest; it can give you a good feeling as if you have taken a shower. But it is not meditation, because it cannot take you beyond the mind.

Any effort made by the mind cannot take you beyond the mind. This is a very fundamental rule to remember. The so-called transcendental meditation is just an example. There are many of the same kind prevalent all over the East, but they don't bring enlightenment. They don't bring awakened consciousness and that is the only criterion to decide whether they are right or not. A tree is known by its fruits, and a technique is known by what it achieves.

Transcendental meditation is representative of all the meditations which mind has suggested to you; it is a cunning way to take you astray. Mind remains safe, not only safe, but becomes stronger. All these techniques are of concentration. You concentrate on some word, holy word -- the name of God, or any mantra -- and you repeat it as fast as you can, just inside your mind. The faster you can do it the better; the speed helps two things. The mantra or the name of God -- even your own name will do; it has nothing to do

with God -- any meaningless word will do because the technique depends on something else. It depends on fast repetition, so fast that there are no gaps left in between. Because there are no gaps, thoughts cannot arise; thoughts need a little space.

This is one thing: that you go on repeating a word faster and faster, and as you go on doing it for years, you really become an expert. So one thing it does is that it does not give a chance for any idea to enter into your mind. The second, more fundamental thing it does is that it creates tremendous boredom. Obviously, anything continuously repeated is going to create boredom, and boredom is the basis of auto-hypnosis.

When you become bored, you start falling into a sleep, which is not exactly sleep because it is deliberately created; hence it has a different name -- hypnosis. Hypnosis means sleep, with a difference, that it is deliberate.

Sleep comes naturally -- on its own, spontaneously. Hypnosis is deliberate sleep -- you create a situation in which it is bound to happen. This deliberate sleep is immensely healthy, and even ten or fifteen minutes in a hypnotic state gives you a good relaxation which hours of ordinary sleep cannot give. And when you come out of it, you will feel very fresh.

I absolutely agree that if you are doing it only for this purpose -- relaxation, a freshness comes, but it never takes you beyond the mind. How can it take you beyond the mind, because mind itself is repeating? By repetition, it does not need to think; repetition itself becomes a substitute for thoughts. And by repetition it falls into a deep sleep -- dreamless sleep, which gives you immense freshness, rejuvenation.

Naturally, you can be deceived that this is meditation -- you can go on doing it your whole life. It is healthy, it is good, it is nourishing, but it is not meditation.

Meditation starts by being separate from the mind, by being a witness. That is the only way of separating yourself from anything. If you are looking at the light, naturally one thing is certain, you are not the light, you are the one who is looking at it. If you are watching the flowers, one thing is certain, you are not the flower, you are the watcher.

Watching is the key of meditation:

Watch your mind.

Don't do anything -- no repetition of mantra, no repetition of the name of God -- just watch whatever the mind is doing. Don't disturb it, don't prevent it, don't repress it; don't do anything at all on your part. You just be a watcher, and the miracle of watching is meditation. As you watch, slowly, slowly mind becomes empty of thoughts; but you are not falling asleep, you are becoming more alert, more aware.

As the mind becomes completely empty, your whole energy becomes a flame of awakening. This flame is the result of meditation. So you can say meditation is another name of watching, witnessing, observing -- without any judgment, without any evaluation. Just by watching, you immediately get out of the mind.

The watcher is never part of the mind and as the watcher becomes more and more rooted and strong, the distance between the watcher and the mind goes on becoming longer and longer. Soon the mind is so far away that you can hardly feel that it exists... just an echo in faraway valleys. And ultimately, even those echoes disappear. This disappearance of the mind is without your effort, without your using any force against the mind -- just letting it die its own death.

Once mind is absolutely silent, absolutely gone, you cannot find it anywhere. You become for the first time aware of yourself because the same energy that was involved in the mind, finding no mind, turns upon itself. Remember: energy is a constant movement.

We say things are objects, and perhaps you have never thought why we call things objects. They are objects because they hinder your energy, your consciousness. They *object*; they are obstacles. But when there is no object, all thoughts, emotions, moods, everything, has disappeared. You are in utter silence, in nothingness -- rather in no-thingness; the whole energy starts turning upon itself. This returning energy to the source brings immense delight.

Just the other day, I quoted William Blake, "energy is delight." That man, although he is not a mystic, must have found some glimpse of meditation. When meditation comes back to its own source, it explodes in immense delight.

This delight in its ultimate state is enlightenment.

Anything that helps you to go through this process of meditation is discipline: perhaps taking a good bath, being clean and cool; sitting in a relaxed posture with eyes closed, neither hungry nor overloaded; sitting in a posture which is most relaxing... having a look at the whole body, every part and whether there is any tension. If there is any tension, then change the posture and bring the body into a relaxed state.

In the East it has been found, and found rightly, that the lotus posture -- the way you must have seen the statues of Buddha; that is called the lotus posture... It has been a discovery of thousands of years that that is the most relaxed state of the body. But for Westerners who are not accustomed to sitting on the ground, the lotus posture is a nightmare! So avoid it, because it takes almost six months to learn the lotus posture; it is not necessary.

If you are accustomed to sitting on a chair, you can find a way, a posture, a chair made in a certain way that helps your body to relax all its tensions. It does not matter whether you are sitting in the chair or in the lotus posture or lying down on the bed. Sitting is preferable because it will prevent you from falling asleep.

The lotus posture was chosen for many reasons. If one can manage it without torturing himself, then it is the best, but it is not a necessity. It is certainly the best situation in which you can enter into watchfulness. The legs are crossed, the hands are crossed, the spine is straight; it gives many significant supports to being watchful. First, in this position, gravitation has the least effect on the body because your spine is straight. So the gravitation can effect a very small portion. When you are lying down, gravitation effects your whole body. That's why for sleeping, lying down is the best posture. Gravitation pulls the whole body, and because of its pull, the body loses all tensions. Secondly, when you are lying down, if the purpose is to sleep then you should use a pillow because the less blood reaches to your mind, the less the mind will be active. The less blood reaches to the mind, the more possibility to fall asleep.

A lotus posture is a great combination. It has the least effect of gravitation, and because the spine is straight a lesser amount of blood reaches to the mind, so mind cannot function. In that posture you cannot fall asleep easily. And if you have learned the posture from your very birth, it becomes so natural. The crossing of the legs, the crossing of the hands have a significance. Your body energy moves in a circle; the circle is not broken anywhere in a lotus posture. Both your hands... one hand gives the energy to the other hand; your one foot gives energy to the other foot -- and the energy goes on moving in a circle. You become a circle of your bio-energy.

Many things are of much help. Your energy is not being released so you don't get tired. Your blood is reaching in a lesser amount so the mind does not function too much. You are sitting in such a position -- your legs are locked, your hands are locked and your spine is straight -- sleep is difficult. These are just supports; they are not essential.

It is not that one who cannot sit in a lotus posture cannot meditate, meditation will be a little difficult but the lotus posture is only helpful, not absolutely needed. And for the people from colder countries where sitting on the ground is not possible -- their bodies for centuries; their parents and their parents' parents from Adam and Eve... Have you seen any picture of Adam and Eve sitting in a lotus posture? In fact, it would have been very good for them, because sitting in lotus posture they could sit naked and yet nobody would have been very much aware of their nakedness. That's how the Jaina monks sit, always in lotus posture. You cannot see their genitals. Their legs are crossed, their hands are crossed; this functions almost as a protection for their nakedness.

But if for centuries people have never sat, then it will unnecessarily create trouble; your body structure has taken a certain mode. It is better to follow the body and its wisdom: use a chair. The whole thing is you should be comfortable so that the body does not draw your attention. That's why tension has to be avoided, because if you have a headache then it will be difficult to meditate. Again and again, your attention will go to the headache. If your leg is hurting, or if there is any slight tension anywhere in the body, it immediately alarms you. It is natural and it is part of the body's wisdom.

If it does not alarm you then there is danger: a snake may be biting you, and you may go on sitting; your clothes may catch fire, your body may be burning, and you may not be aware of it. So the body immediately alarms wherever there is any trouble. That's the reason to create a relaxed position in which the body need not alarm you, because every alarm will be a disturbance in your meditation.

So the first thing of discipline is a relaxed body and closed eyes, because if you have open eyes, then so many things are moving around, they can be a disturbance. It is perfectly right for the beginners to use a blindfold, so that you are completely inside, because it is your eyes, your senses that take you outside. Eyes take eighty percent of all your outgoing contact -- eighty percent is through the eyes, so close the eyes.

For the beginners, it is good if they can use earplugs. Close the ears so no noise from the outside disturbs you. It is only for the beginners; all the precautions are for the beginners. And then just watch your mind as if the mind is nothing but a traffic of thoughts or a film -- a movie passing on the TV screen. You are just a neutral observer.

This is the discipline. And if this discipline is complete, watching comes very easily, and watching is

meditation. Through watchfulness mind disappears, thoughts disappear. And that moment is the most blessed moment: when you are fully awake and there is not a single thought, just a silent sky of your inner being.

This is the moment when energy turns inwards; the turning-in is sudden, abrupt. And as the energy turns inwards, it brings immense delight, orgasmic delight. Suddenly your awareness becomes so rich because the energy is nourishment to your awareness. The energy coming back creates almost a flame of your being. You see all around pure light, silence -- utter silence, and an immense centering.

You are now at your very center.

At the right moment, when you are exactly centered -- the explosion. That explosion, we call enlightenment. This enlightenment brings you all the treasures of the inner world, the whole splendor. It is the only miracle in the world: to know oneself and to be oneself, and to know that one is deathless, one is beyond the body, beyond the mind; one is just pure consciousness.

So the discipline is just a support, the essential thing is witnessing, watching -- that is meditation. But in the name of meditation, there are hundreds of so-called teachers who go on exploiting people. Maharishi Mahesh Yogi became well known in the West, because the West was not aware that in the East, even the villagers are doing the so-called transcendental meditation. Everybody chanting, repeating the name of God -- it is an enjoyable exercise. I am not against it; it is perfectly good, but don't call it meditation and don't call it transcendental. Those are wrong words for it.

It is hypnotic auto-suggestion and nothing more. It will never give you the light that Kabir talks of, "As if thousands of suns have arisen all around." It will not give you what Rumi calls as if the whole sky is showering flowers, and the whole being is filled with perfume, unearthly, not of this world."

It will not give you the ecstasy that Patanjali, the founder of Yoga, continuously insists on in his yoga sutras. He says that samadhi, ecstasy is very similar to sleep with only one difference that it is alert. If sleep can be awake, if sleep can be full of awareness, then it is samadhi, it is ecstasy. It will never give you the buddha nature. It gives you ordinary mental rest -- physical relaxation; hence, I am not against it.

Whatever Maharishi Mahesh Yogi and other people like him are doing is good, but they are calling something meditation which is not. That's where they are leading people astray. If they had remained sincere and authentic and told people that this will give you mental health, physical health, a more relaxed life, a more peaceful existence, it was right. But once they started calling it transcendental meditation they have raised a very trivial thing to an ultimate significance which it cannot fulfill. People have been in transcendental meditation for years, and in the East, for thousands of years. But that has not become their self-knowing, and that has not made them Gautam Buddhas.

If you want to understand exactly what meditation is Gautam Buddha is the first man to come to its right, exact definition -- that is witnessing. Learn from Gautam Buddha witnessing, and learn from Patanjali the discipline that can be helpful for meditation. This way, yoga and mediation can become a synthesis. Yoga is a discipline, just an outer support -- immensely helpful but not absolutely needed. And Gautam Buddha has given to the world the very fundamental and the most essential thing: witnessing as meditation.

Niten, your question will not be solved until you start on the path a little bit; otherwise, you will ask again, "What is meditation?" Just my explaining it to you is not enough; you will have to move on the path.

Hymie and Becky Goldberg are about to take their first flight on an airliner. Hymie spends a while enjoying his comfortable, reclining seat and watching the pretty stewardess walking up and down the aisle. Next he looks out of the window and says excitedly, "Becky, look at those people down there, they look like ants."

Becky leans over, has a look and then says, "They *are* ants, you idiot... we haven't left the ground yet!"

Hymie Goldberg was so interested in watching the pretty girls going up and down the aisle, he had completely forgotten that the airplane was still standing -- it had not moved! So looking at the ants, he thought they must be people from such a height.

That's why you meditate with closed eyes!

BELOVED OSHO,
HOW YOU TALK ABOUT THE SAME OLD THINGS DAY AFTER DAY AND YET PRODUCE A NEW REVELATION WITH EACH SENTENCE IS TO ME THE GREATEST MIRACLE IN EXISTENCE. WOULD

Veena, it is very simple. First, because I have nothing to say, so I am free to say anything. I don't know what is going to be my next sentence; hence, it is not a burden or a trouble; it is spontaneous. I am not an orator who has to practice and rehearse. I love people, and I love to share my experience with them. I don't remember the past; hence, it is very difficult for me to repeat it. And because I look more at the questioner than his question... and all questioners are different; their questions may be almost the same. Looking at the questioner, my answer changes, I respond to the person. I don't have any doctrine to preach, so I don't have to be consistent. I enjoy absolute freedom.

In the past history of mankind, only poets have been given a certain license that they can use a little bit of freedom not to bother about the grammar and the language and the rules and the regulations. They had to be given that much license, otherwise they could not have poetry. That is the difference between prose and poetry: prose has to follow rules, regulations, grammar, linguistics; poetry has a certain freedom. I am even using prose with absolute license, because I don't see there is any reason to follow any limits.

All that I know is if what I am feeling is conveyed to you, whether it is right grammar or wrong grammar, whether it is the right word or the wrong word, is irrelevant. If I have conveyed my joy, my love, my peace, my blissfulness to you, any word is right. And because I have so much overflowing experience of my being I can go on for a millennium talking about it -- from different aspects, different angles, different directions; it will remain inexhaustible.

You have heard speakers, orators; I don't belong to their category. I simply enjoy gossiping! It is not a gospel -- I am not serious about it. Seriousness to me is psychologically sick. Healthy people will not enjoy gospels; they are boring. And you can see in any church you will find people asleep. The Sunday sermon is a good morning nap; people go to the church for that good morning nap... no disturbance. And the sermon is almost the same, it helps sleep.

I have heard that one great preacher was very much disturbed. He was a very learned rabbi. His trouble was that an old millionaire, who had contributed the most to the synagogue, used to sit just in front of him and sleep and snore loudly. It was not a trouble that he was snoring, it was a trouble because his snore disturbed other sleepers! And his snore kept many other sleepers awake. That disturbed the preacher because that meant every Sunday you have to bring a new sermon -- people are awake.

It is a good agreement between preachers and their congregation, that the congregation will sleep and the preacher will preach. He can go on preaching the same thing every time. There is not much to preach either. In all the four gospels, it is only one story repeated four times, the same incidents reported by four journalists! And not very educated either! So what can the poor preachers do? What can the rabbis do?

I have been looking through the TALMUD, and it is so tiring that anybody who suffers from sleeplessness, I suggest the TALMUD -- you can just manage two or three pages! It is so much nonsense, and on that nonsense rabbis go on interpreting, interpretations upon interpretations. And the original is basic rubbish. I have always suspected because the name `rabbi' seems to be so close to `rubbish' that there must have been some past connection between rubbish and rabbi!

But somehow the rabbi had to stop that old man -- and he found a way. He used to come with his grandchildren -- a little boy, sometimes a little girl -- but he always used to bring a little child with him. The rabbi one day took the child aside and said, "Listen, my boy, if you can keep your grandpa awake, particularly when he starts snoring -- you can nudge him -- I will give you four annas."
The boy said, "Settled!"

And the next sermon day it was really great; the boy did not allow the old man to snore. The moment he would snore, the boy would nudge him.

The old man was amazed, "What has happened?" The boy had never done such a thing before... always sitting silently. Outside he asked, "What is the matter?"

The boy said, "Nothing is the matter. I am getting four annas to keep you awake, because your snoring is disturbing the whole congregation."

"Who is giving you four annas?" the old man asked. "I will give you eight annas if you sit silently and don't disturb my snoring." The boy said, "That's perfectly good -- agreed!"

Next time the rabbi looked again and again at the boy, and the boy started looking downwards, and the old man was snoring. And the rabbi said, "What is the matter?" He many times made the indication, but the boy would not look at him at all. He continued to look downward. After the sermon the rabbi took the boy aside, and said, "You seem to be very cunning. Have you forgotten?"

He said, "No, the old man is giving me eight annas not to disturb him."
The rabbi said, "I will give you one rupee."
He said, "That's perfectly good -- promised."
Next time he again started nudging the old man. The old man said, "Have you forgotten?"
The boy said, "I have not forgotten. Now the rabbi is giving me one rupee, and business is business!"
A true Jew!

I don't know what is going to come through me. I am almost a vehicle, I have left myself almost completely in the hands of existence. So whatever existence wants to convey to you, I am available. That's why I went on stopping many times because it is not in my hands, it is in the hands of existence. If something goes on flowing, it is okay -- and if it is nothing, I wait. I wait for existence to pick up the last thread.

Veena, you say that it is the greatest miracle in existence. I can agree with you. I myself feel it, that either I am mad -- because for thirty years I have been continuously speaking, nonstop... Now I am speaking much less; otherwise five lectures per day had been my usual routine from morning till late night. Naturally, I thought either I am mad or it is a miracle. There are only two possibilities; I am happy with either!

A Soviet citizen who was visiting the West was besieged by many questions from persons wanting to know more about communism.
"You mean to tell me," asked a curious host, "that by being a communist, you share everything?"
"Yes," came the reply.
"You mean," the host continued, "if you had two houses you would give me one?"
"Of course."
"And if you had two cars, you would give me one?"
"Certainly," replied the Russian.
"And if you had two stoves, or televisions, or refrigerators you would give me one of each?"
"Naturally," said the Russian.
"And if," the host went on, "you had two shirts, you would give me one?"
"No," replied the communist emphatically.
"Why not?"
"Because I *have* two shirts!"

Veena, I simply enjoy talking, just as I enjoy silence. I have to keep some balance. Most of the time I am silent, and then naturally, I have to take a little holiday from silence. Then I talk to my heart's content. I do only two things: I talk to you, and then I go to sleep! In the morning I wake up, I talk to you, and then I go to sleep. My twenty-four hours are divided into two things: talking and sleeping!

My sleep is my silence, my ecstasy, my samadhi. My talking is my sharing with you what I have found in my sleep!

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #22
Chapter title: A sannyasin is never retired

1 September 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THIS QUESTION IS ASKED BY A TREMBLING HEART, WRITTEN BY A TREMBLING HAND. MY GRATITUDE FEELS SO INADEQUATE FOR YOUR GIFT. WHY DO I FEEL SO UNWORTHY OF YOU?

Veet Vidhan, there are certain symptoms of falling in love. One of them is a feeling of unworthiness, because love is so vast, and you are so small. You cannot earn love, it comes on its own accord; suddenly it starts showering on you.

Naturally, because you have not earned it, you cannot feel worthy of it. As love deepens, the feeling of unworthiness deepens. If a person in love does not feel it, that means the love is superficial, and the man has too big an ego. Only in that situation -- when your ego is too big, and your love is a superficial affair, not the great affair Ta Hui was talking about...

Before the great affair of love, it is absolutely necessary and inevitable, that one should feel unworthy. Nothing is wrong in it; it is exactly as it should be. Out of this unworthiness, slowly, slowly transformation happens. I can predict it will happen to you too, because your feeling of unworthiness is not just an intellectual question. Intellect never asks such questions; ego does not allow such questions; mind is not capable of asking such questions.

Mind and ego and intellect -- they all take it for granted whatever happens in their lives is not enough. They are worthy for more; hence the question cannot arise from those sources. The only source that remains is the heart, which is always true and always sincere. And once the heart starts feeling unworthy, it does not give a sadness to you but a gratefulness. Slowly, slowly unworthiness turns into gratitude: you are not worthy of something and it has been showering on you; you cannot even understand why existence has chosen you.

One of Gautam Buddha's disciples, Manjushri, became enlightened sitting under a tree. The moment he became enlightened, suddenly flowers from the tree started showering on him. Those who were around, they could not believe what is happening. There was not any strong wind. There is no reason why so many flowers go on showering on Manjushri. He was sitting silently with closed eyes; perhaps he was not even aware.

They reported to Gautam Buddha. He looked where Manjushri was sitting under a tree, and he said, "He has become what his destiny was; he has come to his flowering. And not only is his inner being full of joy, even the tree is celebrating."

These kinds of stories for centuries had been taken as metaphors, poetry, beautiful anecdotes. But now we can say they are factually possible on scientific grounds. Trees are very sensitive, more sensitive than you are. They join you in your celebration; they join you in your mourning. Of course, you are not aware, but now scientists have found ways to figure it out. They have made a small instrument like a cardiogram, which is attached to the tree, and the cardiogram starts working, making the graph of the tree's sensitivity.

When the tree is at ease, relaxed, the cardiogram makes the graph very symmetrical. If a woodcutter comes with his axe, with the idea to cut the tree... He has not started cutting and he has not even said that he is going to cut the tree, but if he has the idea, the tree is even sensitive to the idea. And suddenly the graph starts trembling just like your heart trembles... writing, your hand is trembling. The whole tree starts trembling deep down, and it can be caught on the graph. The graph is no longer symmetrical; it goes crazy.

Not only is it that the tree which has to be cut becomes aware of your thought, your thought creates a vibration around you which a simple heart can catch hold of. Other trees surrounding the tree -- friends and companions which have been together for years, have joined in sadness when there was no rain, have joined when the rain comes and brings great joy and blessings. They have passed through many falls and seen themselves standing naked against the sky, and have seen many springs together when great foliage comes and when flowers start blossoming. A certain communion, a certain friendliness has arisen in them.

So it has been found that the tree which is going to be cut starts trembling, catches the thought. But other trees nearby also start trembling... just the idea that one of their old friends is going to be destroyed.

Strangely enough, scientists have been shocked that it means trees are more sensitive than human beings: you don't know what thought is going on in the person who is sitting by your side; every mind is broadcasting its thoughts all around, and you are catching them but you are not aware.

They have tried bringing the same woodcutter again, but with no idea of cutting the tree. He comes with his axe, the graph continues exactly the same, symmetrical, showing that the tree is not worried because there is no idea in the woodcutter's mind -- and the other trees also stop trembling. And when the gardener is brought who has nourished those trees, cared for them, has loved them, in lonely moments has even talked with them... I had a gardener, an old man, a very beautiful man -- and he was not just professionally a gardener, he loved trees. I have seen him, when there was nobody and he thought nobody was watching him; I have seen him talk to the trees.

Once I caught hold of him, because he was continuously winning every year; almost five years he was with me and every year he was winning the corporation prize for bringing the biggest roses. I asked him, "What is the matter; you talk with trees?" He said, "I love them, I feel them. I can

tell you, but not anybody else, because I trust you will understand, that it is not one-sided; they also answer in some way or other. I have not been winning these prizes because I am a great gardener."

The city was big, and there were many millionaires in the city. They had great gardens and many gardeners. And they were all puzzled because they were all trying to win the prize, but this old man went on winning.

He said, "It is just my talking to the trees, saying, `Don't forget in the right time to give me the biggest flower. It is a question of my prestige and your prestiges.'" And he said to me, "It has never failed. Those other gardeners are doing hard work with more manure, more chemicals. They are doing everything that the art of gardening will suggest, but this is beyond the art of gardening."

As the gardener is brought, all the trees feel so immensely happy that the symmetrical graph becomes almost a dance. Just as it has become crazy out of fear, so out of love it again becomes not the ordinary silent tree, but showing a tremendous joy as if the tree is jumping, dancing. And you can see the difference between the graphs. When the tree is afraid, the graph will show you that these lines are coming out of fear. And when the tree has suddenly seen the gardener who has taken care and grown it like his own children, the graph dances. And you can see in the graph that it is not out of worry, but out of a gratitude and out of a welcome -- a friend has come. And other trees also do the same.

Man is capable of receiving immense joy if he only learns how to be grateful. So you are on the right path, Vidhan. But don't go on thinking in terms that you are unworthy, because that has to be transformed into gratitude. It is certain, nobody is worthy. What have you done to be alive? What have you done to have such beautiful eyes? What have you done to have this potentiality of becoming a Gautam Buddha? You have not done anything; it is just coming out of the abundance of existence. Existence has so much that it has to share out of sheer necessity to unburden itself; it is overflowing. And if people remain thirsty, it is their own fault.

There is an ancient saying in India that you can remain thirsty standing on the bank of a river. Unless you learn how to bow down, fill your hands with water, the river is not going to jump towards you. It is available; just a little humbleness on your part, a little receptivity on your part, and you can quench your thirst.

Everything that is great in life is abundantly available; just don't shrink in your unworthiness. It is a beautiful first step to experience it, but then for what are we worthy? Neither for life, nor for love, nor for this beautiful body -- we are not worthy for anything; we have just taken all this for granted. This is the irreligious mind.

I don't call a man irreligious who does not believe in God. I don't call a man irreligious who does not go to the temples or churches. I don't call a man irreligious if he denies heaven and hell and all that nonsense. But I call a man irreligious if he does not feel unworthy of all that he has received and is receiving every moment. With every breath, with every heartbeat life is continuously giving you. The same life is capable of giving you immense blissfulness, of which you cannot even have an idea unless you have tasted it.

Just change your unworthiness into gratefulness, into thankfulness. And to me, this kind of gratitude is the only true prayer. You don't have to say anything -- just the feeling of gratefulness that I don't deserve, I don't see why so much has been given to me and so much goes on showering on me. What can I do except be grateful?

This gratefulness should sink deep in your consciousness, in your very fibers and cells of body. You will simply become gratefulness, then it is *prayer*. And the things that are called prayer are just false. Millions of

temples and churches and synagogues, and millions of people continuously praying... but their prayers are false because they are always asking for something. They are never thanking for what they have already received.

In their prayers if you look, you will find the beggar, the ungrateful beggar. And you will also find in all the prayers of all the religions -- I have looked as deeply as possible into every religion -- there is a certain complaint that things are not as they should be: "Others are getting more; I am not getting that much." These are not prayers, they are simply wasting their time. They have not even come to understand the meaning of prayer.

It is not in the words, it is prayerfulness. And prayerfulness means only one thing, and only one thing, gratefulness -- a gratitude that goes on sinking deep into your being for everything: for trees being green, for rain coming down to quench the thirst of the earth. And when the first rains come, the sweet smell coming from the earth is earth's gratitude. And the trees becoming green, and bringing millions of flowers, that is earth's thankfulness, that is earth's prayer. That's how you should be; that's how your prayer should be -- nothing but a gratefulness.

Slowly, slowly man goes on forgetting what complaint is, what grudge is. As he becomes more attuned with gratefulness, he forgets completely that he has to ask for something. Things are coming without his asking. He has just to keep his doors open and the guest comes. He has just to wait, and wait lovingly, prayerfully.

I am giving you the meaning of prayer in a way no religion has ever given it to humanity; their prayers are so childish, stupid. A gratefulness will make you more and more capable of receiving gifts.

The so-called religions that have overruled man's mind for centuries are mostly fictions. I have come across Albert Camus' very strange but beautiful and true statement: "If God did not exist, we would have to invent him" -- otherwise, to whom are you going to complain? on whose shoulders are you going to throw all your responsibilities? with whom are you going to be angry? who is going to be your security, safety...?

Camus is saying something very important when he says that if God did not exist we would have to invent him, and if God did exist, we would have to abolish him. If God did exist why would we have to abolish him? -- because it would be intolerable. To be so grateful to him would look like humiliation: *you* are unworthy and *he* goes on giving to you -- you could not forgive him; he is insulting you, he is making you aware of your unworthiness.

I have a friend who was at a time education minister. He used to come to me once in a while, and one day he told me something that he would not have told anybody: "I have thought many times to bring it to your notice, but then I stopped myself. But there is a limit, I have to tell it to you." He was born a poor man, and he was adopted by a rich man, a very rich man, who had no children. So he suddenly rose from poverty to be a super-rich man.

He started giving money to his relatives who were poor, because he himself belonged to a poor family; his relatives were poor, his friends were poor. And now he had so much, and he had got it without any effort, and he was in a position to help everybody. He really helped all his relatives, his father, his brother, his sisters, his friends, and he made all of them very rich. I was aware of the fact.

He told me "The problem is, I have been so generous to everybody who was even faraway connected -- a faraway cousin, or just an acquaintance -- but if I saw that they were in trouble, I gave them as much as they wanted; I gave them more. Now they are all flourishing, they are all rich. But one thing strange is that they don't feel obliged towards me! On the contrary, most of them never come to see me or meet me; in fact, they avoid me. It hurts me very much, that I have done so much... and what kind of ungrateful people are these?"

I said, "You don't understand the deeper psychology behind it. You have given them, but you don't know that the giver always insults the person he is giving. In the very giving you have become higher and the person who has received has become lower. If you are an understanding man, you will see this is actually what happens. I want to ask you one thing: Have you ever accepted any help from them?"

He said, "I don't need it -- why should I accept their help?"

I said, "That's where you are humiliating them, insulting them. What is wrong? -- small things. If you just phone a friend whom you have helped, who is now rich, has a factory of his own, cars of his own... if you just ask him, `Send two cars; I need them very much.' You may not need, you have enough cars! Just let those cars come, and after an hour send them back. You don't need, but let that man feel that he can also give something to you, that he is not always on the receiving end. He is sometimes on the giving side also.

"Or you can tell some friend, `In your garden I saw such beautiful roses. Can you send me a dozen roses

today?' And he will be immensely happy to send those dozen roses. It doesn't cost him much, but he will start forgiving you, and he will start being grateful to you."

The man said, "Perhaps you are right. I have never, never asked anybody for anything, because I don't need. And I never thought that just giving to somebody, and always giving and never taking..."

"Anything, anything without any value... a few flowers or just calling the person and saying, `I am feeling very lonely. Can you come and be with me for breakfast or for the lunch? -- I will be immensely grateful.' You would have helped those people to regain their dignity. You have given them money but you have made them beggars, and nobody can forgive you, this is utterly inhuman."

And he said, "I understand, but I will not be able to do it; it is against my ego."

I said, "That is then absolutely clear why they are avoiding you: they know that you are giving to them, not because they are poor but because you are rich. You are not concerned with their problems and worries and difficulties. You are just exploiting their misery, their suffering, their poverty for your own ego fulfillment; `I have been a great help.' And you are bragging continuously... How can they forgive you?"

That's what Albert Camus means when he says that if God did exist and was available to humanity, we should have to abolish him because it would become intolerable: he goes on giving and he will not ask for anything from you because he has everything -- the whole belongs to him! He would take away all your dignity. You can forgive somebody for anything, but you cannot forgive anybody who destroys your dignity as a human being, who takes away your pride.

Fortunately, there is no God, and particularly for you. There are people who believe in God: deep down they are angry with him. They may pray and they may show their respect, but deep down they think, "Why is my wife suffering from cancer? If God is compassionate, then where is his compassion? I have been praying for years, why am I poor? The people who never pray and never come to the church or the temple or the synagogue are rich! I am honest and I am trying to be as sincere as human frailty will permit, but I remain poor, a failure, a nobody... and the people who are mean and cunning and can do anything to achieve power and money -- they are successful. The priests go on saying that God is just. Where is your justice?"

These things go on remaining in your unconscious -- you may not say them because they may make God very angry. In fact, in the TALMUD, the Jewish God says exactly the words, "I am a very angry God. I never forgive; never take me for granted." A very beautiful sentence is: "I am not your uncle, remember." That is very Jewish, but their God is a Jew, you cannot do anything about it. He is reminding you, "I am not your uncle, so don't expect any niceness from me. I am your father."

You know there is a difference between the father and the uncle: uncles are always friendly; fathers are authoritarian, powerful people; you belong to them. It is very rare to see a son and a father being friendly, trusting each other, telling each other their innermost thoughts and feelings. But you will always find people immensely friendly with their uncles. They will not say things to just anybody which they can say to their uncles; some different quality exists.

Such a God is not only Jewish, such a God is the God of all primitive people. In all primitive, holy scriptures he is very angry. If he was available in the world, Albert Camus is right, we would have to kill him. It would become intolerable -- his interference in everything, his commandments for everything, and his anger, and his violence, and his torture; his blackmailing that he will throw you into hellfire for eternity if you don't listen to him. And if you are obedient, in other words if you are just a slave, you will have all the joys of paradise. Such a God would not be tolerable, particularly to those who have some pride of being individuals. It will be easier to finish him.

In fact, Sigmund Freud sometimes comes to very great insights; he was certainly a genius. But unfortunately these people never came in contact with any meditation; otherwise they would have given the world tremendous contributions. Still, because of their genius they had glimpses and insights. One of his insights, which may not be factual is certainly psychological. The psychological is far more significant to understand than the factual, because the factual is ordinary, outside you; the psychological is within you and controls you.

Freud says that people worship God as father because some time in the beginning they must have killed some dominant father, somebody who was too dictatorial. It is a well-known fact that many kings have been killed by their sons because the king was going on and on living. And the son was becoming old and it seemed that he was not going to live to be a king; the only possibility was the death of the father. Many kings have imprisoned their fathers and taken over the throne, because they saw that there seemed to be no possibility of his natural death -- at least while there was time to enjoy being a king! What would be the point when you are seventy-five or eighty when your father dies and you succeed? Within a year or two you

would be gone too.

There is a possibility factually, but there is no historical record of it; hence, historians have rejected the insight. But I am not a historian and I think history is simply bunk! My concern with God is for psychological reasons.

Sigmund Freud says that because somewhere in the past man had to kill the father he felt the guilt of what he had done. And out of that guilt he started worshipping the ancestors, the fathers, the elderly people, the old people. All this respect has arisen out of a guilt which has settled in the human heart. Man started inventing a God as father, raising temples in his memory, statues, priests praying, worshipers worshipping.

Behind this whole scene and drama of religion, Sigmund Freud finds only one single fact and that is: somewhere in the past man has behaved so badly with his father -- perhaps murdered -- that he cannot forgive him. So the only way is to pray, make God your father, the creator of the world. All these hypotheses... It was a very original insight.

A man who has no guilt will not go to a church, will not go to a confessional in a Catholic church. For what? -- unless one enjoys talking about so-called sins...!

I have heard...

One woman was coming every Sunday to the confessional, and confessing the same sin that she had been raped. The bishop said, "That is not *your* sin, you don't have to confess it -- let the person who has raped you."

She said, "But I enjoyed it! That's why I have to confess it. I pretended to resist, but deep down I enjoyed."

The priest said, "Even if you enjoyed it, you have been forgiven. You have donated to the charity box, and I have prayed for you to God. And this is the third time... who is this man? Is he the same man raping again and again every week?"

She said, "I have to confess, he has raped me only once, and because I enjoyed it he did not bother to rape me again. He looked embarrassed... what is the point? In fact, he must have felt *he* had been raped, tricked. So I go into places where he hangs around; the moment he sees me, he escapes."

But the priest said, "If it has happened only once then what is the point every week to come to the confession?"

She said, "I enjoy the idea and to tell you in detail. It is nothing to me -- ten dollars I can give as a punishment, and you can pray for my sin. But I enjoy even describing it."

My own feeling is that the number of people who confess in the Catholic church, most of them have not committed those sins. They simply enjoy the idea, "I raped a woman." Perhaps they want to rape a woman, but it is a difficult job. But to confess is very simple, just ten dollars. And for ten dollars, enjoying the idea that I raped the woman... At least the priest is convinced and he will convince God too.

Sigmund Freud seems to me to be psychologically right; otherwise there would be no temples, no churches, no mosques, no gods. Man needed someone to pray to, needed someone to complain to, needed someone to throw all responsibility onto. But if he was available in the world, just in the M.G. market, he would have been killed -- and particularly in Poona.

You will be surprised to know that this M.G. Road is named after Mahatma Gandhi; M.G. is short for Mahatma Gandhi Road -- and Poona has killed, assassinated Mahatma Gandhi! The day a Poona-ite assassinated Mahatma Gandhi sweets were distributed and there was celebration. And now they are calling their main market M.G. market. This is the guilt that somehow has to be erased, so they have raised the statue to Mahatma Gandhi. Strange... you kill the man and then you raise the statue.

You must have seen on the hills, just nearby the bridge, there is one beautiful bungalow where Mahatma Gandhi used to stay. The people to whom that bungalow belongs used to come to listen to me in Bombay. And when I was moving to Poona, I said to those people, "That bungalow is empty and that will be the best place for the ashram because of the hills around; the road goes round and round -- and the whole hill part belongs to the bungalow. For the ashram it will be perfect, and whatever your price...

They said, "It is not a question of price, it is because Mahatma Gandhi used to stay there, so we have made it a memorial." Now it is a Mahatma Gandhi memorial -- there is a statue, there is a memorial.

Just by the other side of the river there is one palace, Aga Khan Palace, where the British government used to imprison Mahatma Gandhi, as a special concession, because it is not a jail; it is a palace, it was used for Mahatma Gandhi. Whenever the government wanted to put him in jail the palace was used, and he was free to move in the gardens. He was provided with his secretaries, with his wife; he continued to function

just as if he was outside. In fact, he was in a better position; outside he used to live in small huts because poverty was his philosophy. Here he was living in the Aga Khan's Palace, one of the most beautiful buildings in Poona, with a vast garden.

His wife died while he was in prison in the Aga Khan Palace. His wife's samadhi is in the Aga Khan Palace, so now the Aga Khan Palace has also become part of a memorial. Because Mahatma Gandhi was imprisoned there and his wife died there... And it was a group of Hindu chauvinists of Poona who killed him. And now they are trying to somehow erase the guilt feeling -- making memorials, making statues, giving names to the streets.

Sigmund Freud is right in my understanding that man must have behaved badly in the past with their elders, particularly the fathers. And there is a possibility that fathers may have been killed, because they were holding all the power -- and all the power included all the beautiful women of the clan. The sons were young, they needed beautiful women; the father was old but he was holding all the beautiful women: unless he dies, there is no possibility for the young people to have those beautiful women, they were that old man's property.

Psychologists have been trying to find the same pattern in monkeys. If you see monkeys sitting on a tree, you will be surprised to know that on top is the oldest monkey, the most powerful monkey. He is the president! Nobody else will be allowed to sit on the top of the trees; that is a question of prestige and power. And around him are all the beautiful females. He is old but even the youngest females first have to be under his control. Then underneath that are other elders, and underneath that are the young people.

Naturally, there is every possibility -- and it happens -- that the older monkey is killed by the younger monkey because he is taking away their whole life. He has lived enough and he goes on living -- and he is holding all the power. There is a deep will to power in everybody, and particularly the power over the females. Nobody can even look at those females while the old man is alive. They don't have any other money and treasure and kingdoms; their only property is the females. On this point of the females, many old monkeys are killed.

Perhaps this discovery by the scientists led to the insight of Sigmund Freud that one day men killed their fathers -- had to kill, had to remove them, otherwise they wouldn't allow you to live at all.

If God did exist, it is absolutely certain he would have been assassinated -- it would have become absolutely intolerable. But fortunately, he does not exist so nobody can assassinate him. But unfortunately, people have created a hypothetical God which neither you can assassinate nor you can communicate with. It is a simple hypothesis, but still it helps people to get rid of their guilt.

The priest is the beneficiary; he keeps the hypothesis alive. He fights for the hypothesis, because all that comes to God as offerings to erase the guilt of people reaches the priest. So the priest's whole work is to make more and more people guilty. This is a business and a very subtle structure: make people guilty about everything, every pleasure.

In Jainism, even to eat food tastefully is a sin; you should not eat tastefully. You can eat, but don't take the taste, don't enjoy it. That is possible only if your taste buds are operated on; otherwise it is not possible. Your tongue and your taste buds... and they are not many, they can be removed very easily. Then you won't taste anything. But that is not the idea. The idea is that because of those taste buds you will have to taste and then you will feel guilty. And once you are guilty, you are in the hands of the priest.

Now sex is not in your hands. Feeling good and happy with a restful night is natural, but Jainism condemns it. Jaina monks should eat only one time a day, and that too, standing because being comfortably seated you can eat more; standing you will get tired yourself. And it looks so embarrassing -- a crowd, and you are standing, and you have to take your food in your hands.

The Jaina monk is not allowed to have anything as his possession. So how much can you take in your hands? -- and you cannot take twice. So they are hungry. To think of food or to think of women or to think of any pleasure is a sin -- even to think, even to dream. And I cannot conceive that a Jaina monk can avoid dreaming about food, or that so-called celibates -- Jaina, Catholics, Buddhists, Hindus -- can avoid dreaming about women? And the priests say that whether you dream or you actually act it does not matter: even to dream about good food is as sinful as actually eating it because the question is of your mentality; to dream about a beautiful woman is as sinful as having a beautiful woman.

All the religious priests for thousands of years have been managing to find all those areas where you are weak, where nature can be condemned. And you cannot do anything because it is a natural thing, so naturally, you will feel guilty.

Guilt is the whole foundation of your religions.

The priest needs you to be guilty, and because of guilt you need God -- who is going to forgive you? What are your prayers? "Forgive us, we are sinners and your compassion is great. Forgive us father." And there is nobody to listen to you!

Because God is just a hypothesis, assassination is not possible. You cannot find him anywhere. Albert Camus is right: if God did not exist, we would have to invent him. That's what we have done, we have invented him. If God did exist we would have to abolish him. The existential problem is what I have told you, the feeling that I am unworthy.

It is true:

Nobody is worthy.

We have received everything for no reason at all.

Being grateful to existence is the only authentic religion, and it does not need to have an adjective to it -- Christian or Hindu or Mohammedan. It is simply gratefulness.

Vidhan, you are on the right track; just don't get stuck at unworthiness, that is one side of the coin. The other side of the coin is gratefulness. This is the negative side; that is the positive side.

Remember, always to go with the affirmative, the positive, and you will never go astray. The ultimate affirmation comes the day when you explode into light, into joy, into bliss, into song, into dance. All that will create more and more gratefulness in you.

You will become just a prayer.

BELOVED OSHO,
THE OTHER MORNING, WHEN YOU MENTIONED ABOUT A POCKET WATCH BEING THE LAST PRESENT FOR PEOPLE WHO RETIRE, I WAS AMAZED, BECAUSE WHEN YOU LEFT FOR AMERICA I WAS AT MY VILLAGE, AND I RECEIVED BY MAIL A UNIQUE PRESENT FROM YOU -- A VERY BEAUTIFUL SEIKO POCKET WATCH! I WAS DELIGHTED BY THIS RARE GIFT, BUT TODAY I FEEL A BIT SHAKY!
BELOVED OSHO, COULD YOU PLEASE TELL ME SOMETHING ABOUT THE SIGNIFICANCE OF THIS GIFT?

Sardar Gurudayal Singh, I remember the pocket watch that I have sent you. I have been giving watches to hundreds of my sannyasins. The significance is simple, so you need not be worried by what I said yesterday.

It was not a retirement gift; a sannyasins is never retired! He becomes enlightened, but retirement is not possible neither before enlightenment nor after enlightenment. Retirement does not exist in the world of a sannyasin, so you can drop your fear and worry; it was not a retirement gift. I have been giving watches to many people because my whole message is: *be watchful*!

So don't misunderstand me...

A man in New York for the weekend, struck up a conversation with a young lady in the bar. After a few drinks he suggested that they buy a bottle and go to his room; she agreed. When the girl began taking off her clothes, the man asked, "Say, how old are you?"

"Thirteen," she replied.

"Thirteen? Good Lord," said the man. "Get your clothes back on and get out of here."

At the door the girl paused and said, "Superstitious, eh?"

In America, the number thirteen is very superstitious! You will find in hotels that after the twelfth storey comes the fourteenth. The thirteenth storey does not exist at all because nobody is ready to stay on the thirteenth floor.

I have seen one book: a man had done great research work proving that this superstition of the number thirteen is not just superstition, it has a scientific background. I was very much amazed so I went through the book. It was sheer nonsense what he had done. He had collected the number of accidents which had happened on the thirteenth date, the number of people who died on the thirteenth, the number of people who got cancer on the thirteenth... all kinds of calamities that happened on the thirteenth. He had collected such a list that anybody would be greatly impressed that certainly this number thirteen is dangerous.

I wrote a letter to the man saying, "Unless you do the same research for the eleventh and for the twelfth -- just two dates will do, one before thirteenth... and find out what happens on the twelfth, what happens on the eleventh, all the calamities... And unless you find that more accidents happen on the thirteenth than on the twelfth or eleventh, that more people die on the thirteenth than on any other date, your thesis is just nonsense. This way you can prove any date dangerous, because people are dying on every date, every day. There is no quota given for dates."

I received a letter saying that the man had died; unfortunately he died on the eleventh! One of his friends replied that the man himself had missed the thirteenth. But in America that superstition is very prevalent. People don't want the number thirteen on their car; they avoid the number thirteen in every way. In the army you won't find a soldier whose number is thirteen.

Sardar Gurudayal Singh, that retirement watch is also a superstition, but it is possible that whoever invented it first may have had some idea similar to me, that now a man is retiring, life is in a way finished. It is good to give him a watch because the days are few, time will be rushing by faster than ever. So it will be helpful to keep him alert, watchful. Time is not money, time is life, and to give a watch... Now it has become superstition nobody bothers what is the meaning. Nobody knows either the people who are giving or the person who is receiving... but just a golden pocket watch.

But when I have given watches -- and I go on giving -- that does not mean that you are retired. That does not mean that your days are finished, "Just count the hours on your watch."

It means: Be watchful, be aware and alert.

Every moment is full of danger and full of ecstasy. If you can use it for awareness and watchfulness, it becomes a great ecstasy, the juiciest experience of life. But if you are not aware, some moment, some day, you are going to die...

Don't die before destroying your ego.

Let the ego die first so that you can realize your real immortal being.

I have given it to you, Gurudayal, just to be watchful, because one can get into any trouble -- particularly a man like Gurudayal.

A few days ago somebody came to me to inform me that Sardar Gurudayal Singh was going to marry Mukta. I said, "I am telling enough jokes, and he is trying to be a practical joke!" And Mukta is also great! She has found poor Sardar Gurudayal Singh. He is a rare man, a happy man, but to find him for marriage...! And he is such a fellow he will not say no. He has known life in many colors: he has been in the army, he has fought in the wars; he has been my bodyguard for many years, and he is of a simple and innocent heart. If somebody approaches him for marriage at this age, he will say okay.

Somehow I have persuaded Mukta not to do such a thing, because he is living a free life. He has divorced his wife long, long ago; he has not a single worry in the world. He is one of my most profound sannyasins -- poor, but immensely rich because he can laugh more beautifully than anybody else. I don't have to know where he is sitting. When he starts laughing I know because his laughter, even in his old age, comes louder than anybody else's.

No need to worry about that watch! Just be watchful; don't get into any trouble. Now, getting married to Mukta... You will be in trouble; she will be in trouble. She is enjoying fully. She has divorced her husband long ago; you have divorced your wife -- both are free. But I must say that Mukta has an eye to find a real man!

Two jokes for Sardar Gurudayal Singh...

"You will be poor and unhappy until you are forty," said the fortune-teller to her customer.

"Then what?" asked the worried customer.

"Well, by then you will be used to it," the fortune-teller replied!

A man approaching retirement went along to see the company doctor for one final checkup. To his horror the doctor said, "I don't know quite how to put this, but your heart is on its last legs and you have only got six months to live."

"Is there nothing I can do?" asked the shocked man.

"Well," said the doctor, "you can give up alcohol, and cut out smoking. Don't eat rich foods, no dancing,

and don't even think about sex!"

"And this will make me live longer?" the man asked hopefully.

"No," replied the doctor, "it will just *seem* longer!"

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #23
Chapter title: What kind of vehicle are you using

1 September 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
HEARING YOU SPEAK THE OTHER MORNING, IT FINALLY CAME TO MY CONSCIOUSNESS THAT I AM SEXUALLY REPRESSED.
I CAN'T REMEMBER BEING SEXUALLY REPRESSED BEFORE THE AIDS SCARE STARTED. ALSO, BEING REJECTED SEXUALLY BY A BOYFRIEND HAS CONTRIBUTED; ALTHOUGH I SHARE THE RESPONSIBILITY FOR THAT -- OR TRY TO.
I CAN REMEMBER A TIME WHEN, WITH NO BOYFRIENDS, I WOULD FEEL MY SEXUAL ENERGY AND YET IT WOULD NEED NO OUTLET. IT WOULD STAY IN MY BODY AND I WOULD FEEL ORGASMIC ALL OVER.
BUT NOW I FEEL IMPRISONED BY REPRESSED SEX AND NEED YOUR GUIDANCE.

Prem Shunyo, you are simply confused. You are not sexually repressed. You are simply an English lady. It seems you had forgotten it.

Just a few days ago a drunkard was arrested in France. He was making love to a dead woman on the beach. When asked, he said, "I thought she is English."

Don't be worried about repression. And moreover you are coming to the age when everybody feels disturbed, particularly women from the West. Middle age is a troublesome and anguish-creating state.
A few things for you to contemplate...

First, one has to recognize that one is getting into middle age.

Middle age is when you still believe you will feel better in the morning.

Middle age is when you want to see how long your car will last instead of how fast it will go.

Middle age is when you are home on Saturday night, the telephone rings and you hope it is not for you.
Middle age is when you change from stud to dud.

Middle age is when you stop criticizing the older generation and start criticizing the younger one.
These are just symptoms I am telling you, so..!

Shunyo, people who have been here with me for almost ten or twelve years cannot be sexually repressed. That is my whole condemnation all over the world; you can call it my reputation. And asking me a question about sexual repression is just destroying my reputation!

Two men sitting in a bar were commiserating about married life. "I know a man," says one, "who has been married for thirty years and he spends every evening at home."
"That's what I call love," says the other.
"Oh, really?" replied the first, "the doctor called it paralysis."

It all depends how you take it.
You are not sexually repressed. You suddenly remembered that you are an English lady... where are you?... what are you doing here?

A commissar was visiting a collective farm to check on the season's crops. "How are the potatoes?" he inquired.
"The potatoes are so plentiful," a farmer replied, "that if we put them end to end they will touch the feet of God."
"How can that be?" blurted the commissar, "there is no God."
"Well," the farmer answered, "there are no potatoes either."

Shunyo, all that has happened is that that crazy Milarepa has escaped from you. But don't be worried; he is crazy enough, he will come back.
You can rely on me, I will see to it that the poor fellow comes back. He will roam about in the ashram a few days. You enjoy the freedom, and don't be worried; he cannot get lost. Finally he is going to come to you.
This has been going on for years. I have been watching it, I have never said anything to you. It is not something new. Hundreds of times he must have left you and he has come back. He is a very tame fellow. You have just to give him enough rope, so that he can enjoy the idea that he is free.
There is nothing to worry about. You simply enjoy a few days of peace and silence, and paralysis.
It is very rare to find time to be alone, to be oneself. It is fortunate to find some people who once in a while escape, before they get caught somewhere else. And he has proved so reliable that many times I was thinking, now he is lost -- and I see him back again.
You just have to learn patience. And by the way, it is a good excuse to learn patience, waiting and trusting that he will come. Suddenly, one night he will start knocking on your door.
I don't think that there is any other woman who can tolerate him long enough except Prem Shunyo -- she is almost immune to Milarepa.

BELOVED OSHO,
FOR TEN YEARS I HAVE THOUGHT THAT WHEN YOU SAID THERE IS NO TIME-SPACE SEPARATION BETWEEN THE MASTER AND THE DISCIPLE, AND WHEN YOU SAID THE DISCIPLE HAS TO MELT INTO THE MASTER SO THAT THEIR HEARTS BEAT TOGETHER, I THOUGHT THAT YOU WERE SIMPLY BEING POETIC. THE OTHER EVENING WHEN YOU WERE TALKING ABOUT THIS RELATIONSHIP, I SUDDENLY GOT THAT YOU MEAN WHAT YOU SAY SO POETICALLY.
I WOULD LIKE TO TAKE YOU HOME WITH ME IN MY HEART, MY BELOVED MASTER, AND I AM A SLOW LEARNER WITH A FRIGHTENED HEART AND ONLY SIX WEEKS.
WILL YOU COME WITH ME THIS TIME?

Prem Dheera, the first time you were right, when you thought I was simply being poetic. The second time you were wrong, when you started thinking that I mean what I say so poetically -- I don't *mean*. If I start going into everybody's hearts it will be impossible to put me together again!
You can love me wherever you are.
You can feel me wherever you are.
But poetry is poetry; don't make it something pragmatic and practical. When I talk about melting and about merging and about having a heart-to-heart communion, don't take it that that's actually what I mean. Those are only indications towards a very subtle phenomenon in which I remain I, you remain you. In fact, you become more yourself than you have ever been before.
If love cannot give you individuality, uniqueness, that love is impotent. The power of love consists of

giving you freedom and authentic individuality and being. That's the way to take me with you.

When you become an individual, peaceful, silent, utterly free from all kinds of bondage, then your freedom, your uniqueness, your love all indicate that you are taking me home.

You should not take me as a person.

You should take me as the values which I am teaching to you. If you take those values with your heart, you are taking me; hence I say again, the first time you were right when you thought I was being poetic. Poetry should never be understood literally; it is symbolic, but it is significant. Just because it is only symbolic does not mean it is insignificant. Its significance certainly does not consist in being factual. It is something much more than fact, it is truth itself.

Ordinarily we don't make any distinction between fact and truth. Factually you cannot take me in your heart -- that is an impossibility. But truthfully, you can take me in your heart. That will mean my fragrance, my joy, my meditativeness, my ecstasy, my presence but not my person.

If you can understand this there is no problem -- I can come with you.

Just one thing to be remembered: what kind of vehicle are you using?

A Frenchman, a German and a Russian were boasting about the modes of transportation at their disposal.

"I drive a Renault to work," said the Frenchman. "On Sundays I drive my Peugeot. And when I go abroad, I drive a Citroen."

"I drive a Volkswagen to work," said the German. "On Sundays I drive my BMW, and when I go abroad I drive a Mercedes."

"As for me," said the Russian, "I take the bus to work. On Sundays I drive around in my little Moskvitch. And when I go abroad, I drive a tank."

So just be careful if you are taking me in you heart, that you don't drive a tank -- I am a peaceful person and I don't want to go to war! But as far as my presence is concerned you are absolutely allowed to take me with you.

My whole effort here is not to create an illusion in you, but on the contrary to destroy all possibilities of illusion. Man has lived under all kinds of illusions; he is surrounded by hallucinations. When you fall in love with someone it is very rarely a true experience. More often it is only an illusion, an idea, a projection. When you see someone as beautiful it is more your biology that is creating the illusion of beauty. Once your biological infatuation is finished the beauty will disappear; the same woman will not look beautiful at all.

From the very beginning the woman has known the psychology of man better than man understands woman's psychology. In fact, man has been continuously saying that woman is a mystery. I don't see any mystery anywhere. I have known more women than perhaps anybody else in the world, and I have known men also. None of them is a mystery. Everything is absolutely clear, but you don't want to see it clearly -- you want to go on having illusions. Illusions are sweet, nice, beautiful. The truth, the bare, naked truth is not so sweet.

Gautam Buddha continuously says that when you see a beautiful woman, don't forget that she is just a skeleton, just as you are a skeleton, covered with a bag of skin. Maybe someone has a little longer nose and somebody has a little smaller nose, and somebody has round eyes and somebody has a different shape, but inside it is the same blood, bones, flesh. Beauty seems to be only skin-deep.

If you have X-ray eyes you will be surrounded with skeletons all around.

Just recently it happened in Europe that one woman was driving a crane and she struck an electric pole. The shock was so tremendous, she fell down in a coma. She did not die, but after a few hours she came back to consciousness with a strange phenomenon: her eyes had become X-ray eyes. Now she is suffering from a tremendous migraine... but doctors are using her in the hospital as an X-ray machine. She has opened a new dimension. Because of too much electricity the eyes have changed. Now they can see deep down inside you, and she is completely horrified. She cannot open her eyes because she cannot see your face; she can see only your skeleton. She cannot see your skin and your beautiful nose. She is the first woman who sees people as they actually are, without any illusions.

Asked, "Do you feel some difference between beautiful people and ugly?" -- she laughed. She said, "There is no one who is beautiful and no one who is ugly. All are skeletons and horrible."

A man was admitted to a psychiatric hospital because he thought he was Ronald Reagan. But this caused

a problem for the staff because they already had a Ronald Reagan on the books and the director thought it might cause trouble. But then he hit upon a brilliant idea. On his first night at the hospital, one of the staff put him in the same cell as the other Ronald Reagan in the hope that this confrontation would bring one or both to their senses.

The next morning he called the new man to his office and asked how his first night had been.

"Oh, doctor," replied the man, "I have been living under a delusion for many years."

"That's an amazing insight," said the doctor excitedly. "Please go on."

"Well," continued the man, "for as long as I can remember, I thought I was Ronald Reagan, but I'm not."

"That's very good," said the doctor. "So who are you?"

The man looked at the doctor, smiled sweetly and said, "I'm Nancy."

People go on changing their illusions.

I want you to come out of all the illusions and just see reality as it is. It is simple and it is beautiful. In the beginning you may be shocked because your delusions are destroyed. But as you will become more and more accustomed and in accord with existence and reality, you will feel a tremendous freedom and a great sense of authenticity.

Gautam Buddha's statement is on record that to experience truth in the beginning is bitter, in the end it is very sweet. But illusions are totally different, just the contrary: in the beginning they are very sweet; in the end they turn out very bitter. In fact, this should be the criterion: something that is sweet in the beginning, be aware of it; it is illusion. Soon you will be awakened out of it and it will hurt and it will feel very bitter. It is better to experience truth, which is bitter in the beginning but in the end proves to be the sweetest experience possible.

So when I am talking to you, I have to be poetic for the simple reason that there are things which cannot be said in prose. There are things which can only be hinted at in a poetic way. But poetry can always be misunderstood because poetry is symbolic and you cannot take it as actual. The moment you take poetry as literal and factual, you are creating an illusion which will sooner or later be destroyed by the reality.

No illusion can live for long.

Every illusion has a very small lifespan.

I don't want you to get into any kind of illusory relationship with me. I have been talking about the master and the disciple relationship from different angles, emphasizing many things; this also should be remembered, that all that has been said to you about it is poetic and symbolic.

You cannot merge or melt actually, but you can merge and melt by dropping your ego. That's exactly the intention, that you drop the ego; that between the master and the disciple there will be only two persons -- the master and the disciple -- not four persons, the ego of the master and the ego of the disciple and then the master and the disciple behind their egos.

That is happening in almost all your relationships. On every bed where you find a couple, just look closely, you will find four persons: two real persons and two unreal persons. Those two unreal persons are created by both projecting something onto the other. Naturally there is going to be disillusionment. Every relationship comes into a state of disillusionment; then it really hurts. Never create any relationship with projection.

Avoid your ego, avoid your mind.

Just see clearly without any thoughts disturbing your vision and you will never create a relationship. You will have relatedness, you will have deep intimacy but there will be no relationship, no binding; otherwise every relationship becomes a kind of marriage. And the moment something becomes a marriage it has turned into an imprisonment. Certainly, the master disciple relationship cannot be allowed to turn into a marriage; that will destroy its whole purpose.

The whole purpose is to give you freedom, to help you to be free from all kinds of chains which you have mistaken for ornaments; to take you out of your imprisonment which you have taken as your home; to make you aware that your religion, your nation, your race, your caste, your ideology, all are different kinds of imprisonments, and they all turn you into prisoners.

They decorate their chains with flowers, they make their chains with gold, but it does not matter whether the chains are made of gold or of steel -- chains are chains, and they destroy your dignity. They destroy your humanity, they reduce you into a slave. The whole of humanity is living in many kinds of slaveries.

The slavery has become multidimensional: you belong to a race, you belong to a nation, you belong to a religion, you belong to a political party... And all these are causes of your slavery; all these are destructive

to your spirituality.

An authentic human being does not belong to any religion, does not belong to any nation, does not belong to any race. He is simply part of existence. Why belong to small trivial crowds when you can belong to the whole universe? And with belonging to the whole universe there is an immense difference.

When you belong to the whole, it gives you freedom because the whole is unlimited and there are no limitations, no boundaries.

The whole can never become a prison to you.

The awakened man lives in the whole, belongs to the whole universe. He does not belong to small cages howsoever beautiful they may be.

I want my people to belong to the whole. That's the only way I can help you, and I can show my love to you and my respect to you. It has not been the case in the past: no master has been respectful towards his disciples. He has asked that the disciples should be respectful towards him; that they should be grateful towards him; that they should be surrendered to him. These are very subtle games of the ego.

If you love, if your love is real, you will not ask for surrender. If your love is real you will have tremendous respect, it does not matter whether you are master or disciple. Respect, reverence for life, does not need any special qualification. You will be respectful to the trees and to the birds and to the stars too.

A master who is not respectful to his disciples has no right to have any respect from the disciples either; it is a mutual understanding and awareness. The master is not in any way holier-than-thou or higher-than-thou. He may be more experienced in certain ways, he may be richer in his inner world, but that does not create any hierarchy. All hierarchies are created by the ego, and to be a master, to be an awakened person, the first thing is to drop the ego then you cannot create any hierarchy.

There is a beautiful story about Gautam Buddha's past life...

He loved to relate about his many past lives. At least twenty-four past lives he has related in his discourses to his disciples -- beautiful stories. It does not matter whether they are historically true or not. There is no way to find it out, and there is no reason to be worried about whether they are historical or not -- they are significant.

He says, "In one of my past lives, when I was as unconscious as you are, when I was as miserable as you are, when I was searching for a master as you have come to me searching for a master, I heard about a man who had become enlightened. Immediately I rushed and when I reached a great crowd had already arrived.

"I touched the feet of the man who had become enlightened and the most surprising thing was that I had no thought of touching the feet -- it simply happened. Just the presence of the man was so immense, I found myself touching his feet without my will, without my thought, without my preparation, without even my readiness. I had just come to see out of curiosity whether he was really realized or not, and what had happened.

"As I came close to him something transpired and I touched his feet. I stood back and even a greater miracle happened: that man touched *my* feet.

"I said to him, `What are you doing? You are awakened, enlightened; I am an ignorant man in search of a master, and masters don't touch the feet of the disciples.'

"And the awakened man said, `I don't belong to that category of masters. I am ready to touch everybody's feet because I know they are all going to become enlightened one day or other. And there are only seven days in a week! Somebody becomes enlightened on Monday and somebody becomes enlightened on Sunday -- it does not matter. One thing is certain, that everybody carries inside him a buddha. And I can see in you that it is not going to be long before you will be enlightened. I can see the seed has already died and that new sprouts have started growing within you. Seeing your great future, I touched your feet, and also to remind you that when you become an enlightened man, remember that one enlightened man has touched your feet when you were just a disciple.'"

Gautam Buddha used to relate this story again and again to his disciples saying, "I have as much respect towards you as you have. I have found the truth; you are searching for it. It is not much of a difference. I have arrived; you are arriving."

I don't want to create any kind of illusory relationship between me and you. I want to stand alone and I want you also to stand alone, and in our aloneness we shall meet.

In our aloneness, in our freedom we shall have reverence and we shall have love, but our love will not be a bondage, and our respect will not create a hierarchy.

BELOVED MASTER,
PLEASE SAY SOMETHING ABOUT THE DISCIPLE'S ALONENESS AND COURAGE.

Anand Taral, the first thing to realize is that whether you want or not, you are alone.
Aloneness is your very nature.

You can try to forget it, you can try not to be alone by making friends, having lovers, mixing in the crowd... But whatever you do remains just on the surface. Deep inside, your aloneness is unreachable, untouchable.

A strange accident happens to every human being: as he is born the very situation of his birth begins in a family. And there is no other way, because the human child is the weakest child in the whole of existence.

Other animals are born complete. A dog is going to remain a dog his whole life, he is not going to evolve, grow. Yes, he will become aged, old, but he will not become more intelligent, he will not become more aware, he will not become enlightened. In that sense all the animals remain exactly at the point of their birth; nothing essential changes in them. Their death and their birth are horizontal -- in one line.

Only man has the possibility of going vertical, upwards, not just horizontal. Most of humanity behaves like other animals: life is just growing old -- not growing up. Growing up and growing old are totally different experiences.

Man is born in a family amongst human beings. From the very first moment he is not alone; hence, he gets a certain psychology of always remaining with people. In aloneness he starts feeling scared... unknown fears. He is not exactly aware of what he is afraid of, but as he moves out of the crowd something inside him becomes uneasy. To be with others he feels cozy, at ease, comfortable.

It is because of this reason he never comes to know the beauty of aloneness; the fear prevents him. Because he was born in a group he remains part of a group, and as he grows in age he starts making new groups, new associations, new friends. Already, existing collectivities don't satisfy him: the nation, the religion, the political party... He creates his own new associations: Rotary Club, Lions Club. But all these strategies are just to avoid one thing: never to be alone.

The whole life experience is of being together with people. Aloneness seems almost like a death. In a way it is a death; it is the death of the personality that you have created in the crowd. That is a gift of others to you. The moment you move out of the crowd you also move out of your personality.

In the crowd you know exactly who you are: you know your name, you know your degrees, you know your profession; you know everything that is needed for your passport, your identity card. But the moment you move out of the crowd, what is your identity, who are you? Suddenly you become aware that you are not your name -- your name was given to you. You are not your race -- what relationship has race with your consciousness? Your heart is not Hindu or Mohammedan; your being is not confined to any political boundaries of a nation; your consciousness is not part of any organization or church. Who are you?

Suddenly your personality starts dispersing. This is the fear: the death of the personality. Now you will have to discover freshly, you will have to ask for the first time who you are. You will have to start meditating on the fact: Who am I? -- and there is a fear that you may not *be* at all. Perhaps you were nothing but a combination of all the opinions of the crowd, that you were nothing but your personality.
Nobody wants to be nothing.
Nobody wants to be nobody.
And in fact everybody is a nobody.
There is a very beautiful story...

Alice has reached Wonderland. She came to meet the king and the king asked, "Alice, did you meet a messenger coming towards me?"
She said, "I met nobody."

The king said, "If you met nobody, why has he not arrived yet?"

Alice was very much puzzled. She said, "You are not understanding me rightly. Nobody is nobody."

The king said, "That is obvious that nobody is nobody, but where is he? He should have reached here by this time. It simply means nobody walks slower than you."

And naturally Alice was very much annoyed and forgot that she is talking to the king. She said, "Nobody walks faster than me."

Now the whole conversation goes on with that "nobody." She understands that he is saying, "Nobody walks slower than you."

"... and I am a fast walker. I have come from the other world to Wonderland, a small world -- and he is insulting me." Naturally she retorts, "Nobody walks faster than me!"

The king said, "If that is right then why has he not arrived?"

And this way the discussion continues.

Everybody is a nobody.

So the first problem for a disciple is to understand exactly the nature of aloneness. It means nobodiness; it means dropping your personality which is a gift to you by the crowd.

As you move off out of the crowd you cannot take that gift with you in your aloneness. In your aloneness you will have to discover again afresh, and nobody can give you the guarantee whether you will find anybody inside or not.

Those who have reached to aloneness have found nobody there. I really mean no body. No name, no form, but a pure presence, a pure life, nameless, formless. This is exactly the true resurrection, and it certainly needs courage. Only very courageous people have been able to accept with joy their nobodiness, their nothingness. Their nothingness is their pure being; it is a death and a resurrection both.

Just today Hasya was showing me a small, beautiful cartoon: Jesus hanging on the cross, looking at the sky, is saying, "It would have been better if alongside God the father I had Allah the uncle. It would have been better; at least if God was not listening, Allah might have helped."

Having just God for his whole life he was very happy proclaiming, "I am the only begotten son of God." And he never talked about God's family, his brother, his wife, his other sons and daughters. In the whole of eternity what has he been doing? He does not have a TV to waste time, to pass time. He does not have any possibility of having a movie hall. What does this poor fellow go on doing?

It is a well-known fact that in poor countries the population goes on exploding for the simple reason that the poor man has no other free entertainment. The only free entertainment is to produce children. Although it is in the long run very costly, right now there is no ticket, no problem, no standing in the queue...

What has God been doing for the whole eternity? He has created only one son. Now on the cross he remembers that it would have been better if God really had a few brothers, sisters, uncles. "I could have asked help from somebody else if he is not listening to me." He is praying and he is being angry saying, "Why have you forgotten me? Have you given up on me?" -- but there is no answer.

He is waiting for the miracle. The whole crowd that has gathered to see the miracle by and by started dispersing. It was too hot, unnecessarily. Nothing is going to happen; if something was going to happen it would have happened.

After six hours there were only three ladies left who were still believing that a miracle may happen. One was Jesus' mother -- naturally, mothers go on believing that their child is a genius. Every mother, without exception, believes that she has given birth to a child which is a giant.

Another woman who loved Jesus was a prostitute, Mary Magdalene. That woman, although she was a prostitute, must have loved Jesus. Even the disciples, the so-called apostles, who became second to Jesus in importance in the history of Christianity, all twelve escaped just out of fear of being caught and of being recognized -- because they were always hanging around with Jesus, everywhere. You never can believe the crowd: if they were caught, they might have been crucified, if not crucified at least beaten, stoned to death. Only three women were left.

The third was another woman who loved Jesus. It was love that remained in the last moments in the form of these three women. All those disciples must have been with Jesus just in order to get into paradise. It is always good to have good contacts, and you can't find a better contact than the contact with the only begotten son of God. Just behind him they will also be able to enter through the gates of paradise. Their disciplehood was a kind of exploitation of Jesus; hence there was no courage. It was cunning and clever, but not courageous.

Only love can be courageous.

You are asking about aloneness and courage. Courage comes out of love... Do you love yourself? Do you love this existence? Do you love this beautiful life which is a gift? It has been given to you without your being even ready for it, without your deserving it, without your being worthy of it.

If you love this existence which has given life to you, which goes on providing every moment life and

nourishment to you, you will find courage. And this courage will help you to stand alone like a cedar of Lebanon, high -- reaching to the stars but alone.

In aloneness you will disappear as an ego and personality and you will find yourself as life itself, deathless and eternal. Unless you are capable of being alone your search for truth will remain a failure.

Your aloneness is your truth.

Your aloneness is your divineness.

The function of the master is to help you to stand alone. Meditation is just a strategy to take away your personality, your thoughts, your mind, your identity with the body, and leave you absolutely alone inside, just a living fire. And once you have found your living fire, you will know all the joys and all the ecstasies that human consciousness is capable of.

The old woman watched her grandson eat his soup with the wrong spoon, grasp his knife by the wrong end, eat the main course with his hands, and pour tea into the saucer and blow on it.

"Has not watching your mother and father at the dinner table taught you anything?" she asked.

"Yes," said the boy, chewing with his mouth open, "never to get married."

He has learned a great lesson: Remain alone.

It is really very difficult to be with others, but we are accustomed from our very birth to be with others. It may be miserable, it may be a suffering, it may be a torture but we are accustomed; at least it is well known.

One is afraid to step into the darkness beyond the territory, but unless you go beyond the territory of the collective mask, you cannot find yourself.

Groucho Marx has made a beautiful statement for you to remember: "I find television very educating. Every time somebody turns on the set I go into the other room and read a book."

The teacher of a class of ten-year-olds is too shy to conduct the sex-education class and so she asks her class to make this a homework project.

Little Hymie asks his father who mumbles something about a stork. His grandmother said he came from a cabbage patch and his great-grandmother blushes and whispers that children come from the great ocean of existence.

The next day, little Hymie is called by the teacher to report on his project. Little Hymie says to the teacher, "I'm afraid there is something wrong in our family. Apparently nobody has made love for three generations!"

In fact, very few people have loved at all; they have pretended, have been hypocrites deceiving not only others but have deceived themselves too.

You can love authentically only when you are.

Right now you are only a part of a crowd, a cog in the wheel. How can you love? -- because you are not. First be; first know yourself.

In your aloneness you will discover what it is to *be*. And out of that awareness of your being love flows, and much more.

Aloneness should be your only search.

And it does not mean that you have to go to the mountains, you can be alone in the marketplace. It is simply a question of being aware, alert, watchful, remembering that you are only your watchfulness. Then you are alone wherever you are. You may be in the crowd, you may be in the mountains; it makes no difference, you are just the same watchfulness. In the crowd you watch the crowd; in the mountains you watch the mountains. With open eyes you watch existence; with closed eyes you watch yourself.

You are only one thing: the watcher.

And this watcher is the greatest realization. This is your buddha nature; this is your nature of enlightenment, of your awakening. This should be your only discipline. Only this makes you a disciple: this discipline of knowing your aloneness. Otherwise, what makes you a disciple? You have been deceived on every point in life. You have been told that to believe in a master makes you a disciple. That is absolutely wrong; otherwise, everybody in the world is a disciple.

Somebody believes in Jesus, somebody believes in Buddha, somebody believes in Krishna, somebody believes in Mahavira; everybody believes in somebody but nobody is a disciple, because to be a disciple

does not mean to believe in a master. To be a disciple means to learn the discipline of being your self, of being your true self.

In that experience is hidden the very treasure of life. In that experience you become for the first time an emperor; otherwise you will remain a beggar in the crowd. There are two kinds of beggars: poor beggars and rich beggars, but they are all beggars. Even your kings and your queens are beggars.

Only those people, very few people who have stood alone in their being, in their clarity, in their light, who have found their own light, who have found their own flowering, who have found their own space they can call their home, their eternal home -- those few people are the emperors. This whole universe is their empire. They don't need to conquer it; it is already conquered.
By knowing oneself you have conquered it.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #24
Chapter title: Virtue is the currency of heaven

2 September 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
HOW IS IT THAT GOING INTO SOMETHING CONSCIOUSLY HAS SUCH A POWER TO REVEAL ALL THE THREADS WHICH MAKE UP THE TANGLE?

Devageet, the reality is just the opposite. All our tangles in life are created by our unconsciousness, so the moment you become conscious those tangles disappear. It is not the power of consciousness that makes them disappear. It is the power of unconsciousness that creates them.

All the tangles of life, of love, of relationship are created by our unconsciousness. We don't know what we are doing, and by the time we become aware it is too late. What has been done cannot be undone. Our unconsciousness is very supportive to the ego -- they have a co-existence. Coming of consciousness will not only disperse all the tangles, it will also disperse you as an ego. It is a very complicated and complex phenomenon.

In your unconsciousness you do something. It is almost certain that once you have done something wrong that has created misery in you, around you, you will come to your senses. But you cannot undo it because the ego comes in between. You cannot even say, "I am sorry." Just a simple apology may disperse the tangle but the ego won't allow even that. And you are almost a victim; you are not doing things. Your unconsciousness, your unawareness goes on forcing you to do things.

Just last night I answered Prem Shunyo's question very lightly and very lovingly and very joyously. I joked about it, but she was pissed off -- I could see her face. Milarepa was angry.

You don't know what you are doing. What you are doing is almost beyond your hands; you are reacting. If Prem Shunyo had heard what I was saying... I was simply saying, "Don't take it seriously." I was laughing

about it, but she could not laugh. You all laughed because it was not your problem. The more you laughed the more you made her serious.

In each person's life the time of change comes. And one of the greatest things to remember is that when you change a certain pattern of life, you have to change naturally. It is not in your hands. Biology makes you capable of sex at the age of thirteen or fourteen; it is not your doing.

At a certain age, as you are coming closer to forty or forty-two, the biology's purpose is finished. All those hormones that have been propelling you are disappearing. To accept this change is very difficult. You suddenly start thinking as if you are no longer beautiful, that you need a face-lift.

I have heard about a woman who was saying to the plastic surgeon, "I need a face-lift."

The surgeon looked at her and he said, "There is nothing wrong; it is just age. Don't be worried about it. Why unnecessarily go to the trouble? But the woman was insistent, so the doctor said, "Okay, but it will cost five thousand dollars."

The woman said, "That much money I don't have. Can't you suggest something cheaper?"

The doctor said, "Yes. You can purchase a veil."

It is one of the Western problems. In the East no woman is worried. Things are accepted as they come. Acceptance has been the basic foundation of Eastern life. The West is continuously imposing on nature, demanding how things should be. Nobody wants to become old, so when the time of transition from one stage of life comes, a very strange phenomenon happens -- and that is what is happening to Shunyo. I did not say it because I did not want to hurt her.

It is going to happen whether I say anything about it or not, just as a candle comes to the very end, has only a few seconds more before it will be gone. At the last moment the candle suddenly becomes bigger with all its power.

Nobody wants to go.

It is a well-known fact to medical science that people at the time of death suddenly become completely healthy; all their diseases disappear. This is the last effort of their life -- to resist death. The people who are related to them feel very happy that suddenly all diseases have disappeared. The person has become calm and quiet, but they don't know that it signifies death. The diseases have disappeared because their function is fulfilled: they have killed the man. Now it is the last spurt of life.

The same happens with every biological change in life. When sex is becoming irrelevant, you start thinking of sex more than ever, and suddenly a great spurt... That is what is giving her the idea that it seems she is sexually repressed -- because so much sexuality is suddenly overwhelming the mind.

The mind can only understand logically, rationally one thing: from where is this sexuality coming? -- it must be coming from the repressed unconscious. That is what Sigmund Freud and their followers have been teaching to the whole world. They are right on many points; they are wrong on many points. Particularly about this point, the transition when you are no longer young and the hormones in you are going to disappear, and the interest in sex is going to die -- before dying it will explode with its full force.

If you go to a psychoanalyst, he will say that you are sexually repressed. I cannot say that, because I know that this sudden overwhelming sexuality will be gone by itself, you don't have to do anything. It is the signal that life is passing through a change. Now, life will be more calm and more quiet. You are really entering into a better state.

Sex is a little childish. As you become more and more mature, sex loses the grip over you -- and it is a good sign. It is something to be happy about; it is not a problem to be solved. It is something to celebrate.

In the East no woman ever feels the trouble of the transition from youth to old age. In fact, she feels immensely happy that now that old demon is gone and life can be more peaceful. But the West has been living under many illusions. One is the illusion that there is only one life. That creates immense trouble. If there is only one life and sex is disappearing, so *you* are finished. Now, there is no more opportunity; there will not be any more excitement in life. Nobody is going to say, "You are beautiful and I love you and I will love you forever."

So first, the illusion of one life creates a problem. Second, the psychoanalysts and other therapists have created another illusion that sex is almost synonymous to life. The more sexual you are, the more alive you are. So when sex starts disappearing one starts feeling like a used cartridge: now there is no point to live; life ends with sex ending. Then people try all kinds of bizarre things: face lift, plastic surgery, false breasts. It is stupid, simply stupid. People start trying wigs; they start trying dresses which are sex-provoking.

Almost all Western women are starving -- they call it dieting! The idea in the West is that a woman is beautiful if she is not fat. And nature has some other idea: the woman has to be a little fat because for nature the woman is a mother. A mother needs extra fat for the child, because when the child is in her womb he will need food. And when the child is in the womb, the mother starts feeling nausea; she cannot eat, she starts throwing up. She needs emergency fat in her body so she can feed the child because the child needs food; he is growing fast.

Science says that in the nine months in the mother's womb, a child grows so fast that he will never grow so fast again in his seventy years. In nine months he passes through almost the whole evolution of man, from the fish... all the stages. His requirements have to be fulfilled by the mother -- And she cannot eat... you can imagine. It is troublesome to have a child in your belly. I don't think any *man* is ready to be pregnant: he will commit suicide; without any doubt he will jump from a fifty-storey building, "I am finished... pregnant...?"

Just think, the idea that you have a child in the belly, and you will go crazy. But how to get rid of it...

The mother goes through immense suffering, great sacrifice; hence, in the East we have not created the idea of a skinny woman. Of course, the skinny woman looks more sexually attractive, younger. The fat woman looks less sexually interesting, because she loses proportions. Her waist is no longer very small. Her body has gathered so much fat that nobody will feel attracted towards her. She does not have the necessary attraction for the human mind.

The East has accepted that a woman has to be a little more fat than a man, a little more rounded.

Just the other day somebody brought me a book of pictures taken by one famous photographer and on the front page was Sophia Loren. In the East she cannot be conceived of as very beautiful: she must be dieting -- and dieting is nothing but the rich man's idea of starvation.

The poor people starve by themselves. The rich people starve in a costly way under professional guidance. The fear that you will not be attractive, that you will no longer be looked at by people... You will pass through the street and nobody will look at you; who is going...?

It is a great need of man, and particularly women, to have attention -- attention is nourishment. A woman suffers immensely when nobody pays attention to her. She has nothing else to attract people by; she has only her body. Man has not allowed her to have other dimensions where she can become a famous painter, a dancer or a singer, a learned professor. Man has cut all other dimensions from the woman's life where she can be attractive and people will pay respect even while she becomes old.

I have to remind you of the meaning of `respect': it means looking back. When somebody passes by: *re*-spect. It has nothing to do with honor; it has something to do with your being suddenly aware that a beautiful thing has passed.

Woman is left only the body by man, so she is so much concerned with the body that it creates clinging, possessiveness, fear that the person who loves her, if he leaves, perhaps will find another person. And without attention she starts feeling almost dead: What is the use of life if nobody is paying attention to you? She does not have an intrinsic life of her own.

Man has taught woman that her life depends on others' opinions about her. You can see all over the world that beauty competitions are arranged only for women, and the woman does not even revolt against these ideas. Why not for men? Just as you choose a Mrs. or Miss Universe, choose a Mr. Universe. No, nobody bothers about the man's body. He can grow fat; he can become a Winston Churchill. Still he attracts attention because he has power.

In the same book just beside Sophia Loren is Winston Churchill -- ugly, as fat as you can conceive, the whole face sagging. *He* needs a face-lift -- not Sophia Loren -- but he will not bother; there is no need. He can have power, he can be the prime minister. He can be this and he can be that...

Man has managed over the centuries to have all the other dimensions of attracting people, and he has left to woman only one dimension: her body. He has made woman just a vegetable. And naturally, the vegetable starts being worried if there are no customers.

It is not a coincidence that in the most sexually perverted country, France, while being in love with a woman, you say, "I want to eat you." Are these people cannibals? Is the woman a vegetable or what? "I want to eat you" shows a great respect for the woman! When nobody says to her, "I want to eat you," she thinks, "I am now finished. Life has come to an end!"

But here with me you have to learn something. The first thing is a deep acceptability of all the changes that nature brings to you. Youth has its own beauty; old age has its own beauty too. It may not be sexual, but if a man has lived silently, peacefully, meditatively, then old age will have a grandeur of its own.

Just as the snow-covered peaks look beautiful, the white hairs of old age also have their own beauty -- and not only beauty, but wisdom too, which no young man can claim, because all his behavior is stupid. He is running behind this woman, running behind that woman.

The old man has stopped all this running business. He has settled in himself. He is no longer dependent on anybody else. The old woman should follow the same way. There should be no difference between men and women.

That is why I was simply laughing and joking about Prem Shunyo's question because I did not want her to become serious about something which is natural. And if Milarepa feels angry, he simply proves what I have been saying, that he is crazy.

Now he is running after younger women. This shows that you are not maturing, not learning that what you call love is not love, but biological slavery. Love happens only when you are beyond biological slavery; then love has a beauty. Biological slavery and the biological relationship are so ugly that for centuries people have decided to make love in darkness without light, so they don't see what they are doing.

Particularly the woman is very sensitive when you make love to her; she immediately closes her eyes. Just to see this nasty thing that is happening...

I have heard that when Henry Ford died he was received with a great welcome in heaven and even God thanked him: "You have done great service to humanity by creating so many cars -- you are a great creator."

Henry Ford said, "That's okay, but you are not that great a creator. You have put man's body in such a stupid way that the loveliest part people think about, dream about is so close to the dirtiest part. Could you not find somewhere else in the whole body?

Why has love to be sandwiched between the ugliest parts? You don't have any sense, no aesthetics. The exhaust pipe is so close to the most lovely part that I cannot believe that you are a great creator" -- and he was right.

God has committed many mistakes. This is one of the major mistakes. The loving part could have been anywhere else: you have a six-foot-long-body, so much territory! And what kind of a stupid god... where he puts the loving parts?

Not only is it to be accepted when life is going through a biological change, but it has to be rejoiced that you have passed over all that stupidity, that now you are free from biological bondage; it is only a question of conditioning.

When you ask me questions you should remember that I never in any way want to hurt you. Even sometimes if I have to avoid the truth, I avoid it but don't hurt you. If you get hurt about something that must be your own mind. But perhaps you are just a victim in that too -- it is unconscious.

Devageet, you are asking, "How is it that going into something consciously has such a power to reveal all the threads which make up the tangle?"

They have been made in your unconsciousness. They have been made in the darkness of your being. And when you bring light, naturally you see all the tangle: how you have created your misery, your suffering, your anguish, yourself. Seeing it is enough -- all those tangles disappear.

A conscious man never creates any tangle; he lives more intensely than anybody else. But his life is without any tangles for the simple reason that in consciousness you cannot create tangles.

Abbie's wife had just died and he was standing over the grave and sobbing uncontrollably. His best friend put his arm around him and said, "Abbie, time is a wonderful thing. Believe it or not some day you will want to start a new life again and be with people, maybe even get married again. Listen to me: Time heals wounds."

Abbie looked at him and replied, "I know, I know... but what am I going to do tonight?"

Such is the unconsciousness of man. The wife died in the morning and he is worried about what he is going to do in the night -- tonight! And you are talking about time: that some day wounds will be healed. What about tonight?

I have heard an ancient story, Arabic, that a man's father died and all the old people of the neighborhood came and said, "Don't be worried, son. If you have lost your father, we are here. Don't think for a single moment that you are fatherless. We are all your fathers. You can come always to us in any difficulty, any problem."

He was very much consoled, seeing the concern of his neighborhood people. He had never thought that

they would be so considerate.

And then his mother died and all the old women came and said, "Don't be worried. We are still alive. You can look at us as your mother and whatever your mother was doing for you, we can do. There is no problem about it."

He was very much consoled. And then his wife died, and not a single wife from the neighborhood came to say don't be worried we are here. Whatever your wife was doing, we will do...!

The man was very angry. He stood in front of his house, watching if anybody would come or not -- and nobody came. Finally, he started shouting, "You nasty people. When my father died all the old people came. When my mother died all the old women came. And now my wife has died and no young woman is coming -- what kind of neighborhood is this?

"... absurd, illogical! I am waiting from the morning for somebody to turn up, but nobody has come."

One has to accept life. But your unconsciousness does not allow you to accept life as it is. You wanted something else.

It is perfectly good when sex disappears. You will be more capable of meditating. You will be more capable of being alone. You will be more capable of being blissful, without any misery because the whole game of sex is nothing but a long misery -- fighting, hate, jealousy, envy. It is not a peaceful life.

It is peace, silence, blissfulness, aloneness, freedom which give you the real taste of what life is.

Two women are talking in a tearoom at four o'clock over two large, gooey ice cream sundaes and little sugary cakes. They have not seen each other since high school days and one is bragging about her very advantageous marriage.

"My husband buys me whole new sets of diamonds when the ones I have get dirty," she says, "and I have never even bothered to clean them."

"Fantastic," said the other woman.

"Yes," says the first, "we get a new car every two months."

"Fantastic," says the other.

"And our house..." pursues the first woman, "Well, what is the use of talking about it, it is just..."

"Fantastic," finishes the other.

"Yes, and tell me, what are you doing nowadays?" asked the first woman.

"I go to the charm school," says the other.

"Charm school! Why, how quaint. What do you learn there?"

"Well, we learn to say, fantastic, instead of bullshit."

In your unconsciousness everything is bullshit. And when you become conscious, it is really fantastic: all tangles disappear, all problems disappear. But you need not go to a charm school to learn it, because in a charm school deep down the woman is saying, "Bullshit."

And she is just repeating like a parrot, "Fantastic," but she means bullshit. Not in a charm school, but in a school where your unconsciousness slowly, slowly disappears leaving a luminous being within you -- then there is no tangle in life.

I have lived a very strange life. Anybody else would have found so many tangles in it, so many troubles. I have also passed through all kinds of tangles, troubles, problems, but I have remained unscratched; I have enjoyed the journey. Whatever life brought to me, I have enjoyed it. I have tried to make the best out of it, whatever it is.

There is no point in crying and weeping over spilled milk. Any situation can be made a learning, a step towards maturity, can be turned into a beneficial opportunity. That is what I call intelligence; otherwise, what is the difference between intelligent people and unintelligent people.

Devageet, it is true consciousness has tremendous power, but it is not used in revealing and dispersing the tangles of your life; they simply disappear as you become conscious.

Gautam Buddha used to say that when the lights are on and from the windows people can see that the master is awake, thieves don't come close. When the lights are put off, only then do thieves come close to the house to see whether the master has gone to sleep and it is the right time to enter. He was saying this about consciousness. He used to call sex, greed, lust for power, position, respectability all thieves. They come to you only when they see that there is no light in the man; inside it is all dark.

Once you are radiating consciousness and light, those thieves don't come close to you. But consciousness has its own power. It is simply in the presence of consciousness that tangles disappear. The

power is not used for dispersing the tangles and problems; the power is to bring blissfulness. The power is to bring peace, silence, at homeness, at easeness and a tremendous ecstasy, a divine drunkenness.

Life becomes for the first time self-oriented; you don't have to beg from others for anything. Nobody can give you blissfulness; nobody can give you ecstasy. Nobody can give you the sense of immortality and the dance that comes with it. Nobody can give you the silence, which becomes a song in your heart.

What can people give to you? In fact, the power of consciousness gives you so much that you become capable of sharing with people. For the first time, you can give to people. They are living in darkness; they haven't seen any light. They don't have any idea what a conscious being is. They don't have any conception, comprehension of the power of consciousness, how many flowers shower, how much fragrance becomes natural to you.

You can give, and you can give them a taste and you can give them a direction, so they can also find the same power which is dormant in them.

A conscious man awakened can help millions of people to move towards the source of joy, real and authentic life, to pure love which knows nothing of hate, which knows nothing of jealousy, which has nothing to do with body and biology -- which is just a spiritual communion, a feeling of deep compassion for your innermost being.

Yes, the power of consciousness gives you many things. The treasure is inexhaustible, but your problems and tangles that have been created by unconsciousness -- for them no power is needed, just the presence of consciousness is enough.

BELOVED OSHO,
CAN YOU SAY SOMETHING ABOUT VIRTUE?

Fantastic! Here, we are not concerned about virtue at all. Virtue is for people who are unconscious; it is a training for them to say, "Don't say bullshit, say fantastic!"

Virtue is a training a discipline imposed on unconscious people. All the religions talk about virtue as being against sin. They have made fixed categories. Some things are condemned as sin and some things are praised as virtues. The virtuous man will have immense reward after death, and the sinner will be condemned to hellfire for eternity.

This is the strategy of fear and greed, because man can be easily manipulated by these two things -- fear and greed. Heaven is nothing but greed exaggerated; so hell is fear exaggerated, and human beings are afraid of eternal hellfire. Out of fear they somehow try to avoid whatever is sin. And the trouble is anything that gives you joy, anything that gives you pleasure is sin.

Out of fear they lose all contact with life, they become dry and dead before their death. There is only one consolation: that they are declared saints, they are worshipped. Just their ego is satisfied greatly; otherwise they are suffering deep down immensely.

That is why your saints cannot laugh: laughter needs a little juice. There is no juice in them; everything is dry. They are deserts where nothing grows green. So on the one hand the pressure of fear...

I have seen pictures of the Middle Ages: there were Christian preachers who made so much fuss about hell and its tortures that just to be in the church listening to their sermons many ladies used to faint. Just the idea that they were going into such detail... what would be done to you? The people thought the preachers were great according to how much they could infect people's psychologies. The greatest preacher was one in whose congregation almost everybody fainted.

A deep fear psychology, a deep guilt psychology on the one hand, and on the other hand greed to be fulfilled as a reward. You will be getting everything in paradise: all those things which are sins here on the earth, they will also be available to you.

Mohammedans are against alcohol, but in their paradise there are rivers of alcohol. You don't have to go to a small pub, you can drink, you can drown, you can swim. All the rivers, they don't consist of water -- pure wine. Here it is condemned: you should not fall in the trap of love. A woman is condemned and in the heaven -- in every religion's idea of heaven -- women are freely supplied. Of course, according to your virtue you will get. If your virtue is great perhaps, Sophia Loren -- it all depends on your virtue.

A strange game has been played with the human mind. Thousands of girls... I say girls, because they don't grow in age. They don't have to feel like Prem Shunyo; they are fixed for eternity at the age sixteen. In

fact, they are prostitutes, eternal prostitutes, but they are thought to be rewards for saints. How many other saints have used those rewards, because since the beginning the same staff has been working, not even a shift change. I have never come across anything about a shift change or any staff change in the holy scriptures -- the same young women.

They remain always young. They don't perspire; they do not need deodorants. They must be certainly made of plastic, because only plastic does not perspire. A real skin is bound to perspire if it is alive, because through every pore of the skin you are breathing in. And perspiration is a natural way of keeping you at the same body temperature.

If it is too cold you start shivering. You may not be aware why you are shivering. You think it is because of the cold; it is to keep your body temperature continuously the same. Shivering gives you inner heat. In the hot season you perspire. You perspire so that your water, perspiration is taken away by the heat; it evaporates so the heat does not affect your temperature. It simply evaporates your perspiration. It leaves you without increasing your temperature; otherwise, if there was no perspiration, your life span would not be very big.

The life span can be measured in many ways: in years, seventy years, but as body temperature from ninety-eight to one hundred and ten -- just twelve degrees is your span of life. If there was no perspiration, your temperature would be as high as the heat is around you. The moment you pass one hundred and five, you would start getting dizzy. The moment you pass one hundred and seven, you would be falling into a coma. The moment you pass one hundred and ten, you would have passed away.

It is perspiration that saves you; it is your life savior. But those poor plastic girls... and eternal promise for all joys!

The Hindu heaven has certain trees, which they call kalpavriksha, wish-fulfillment trees. You don't have to order a cup of tea or a woman or a car; you don't have to order anybody; you don't have to call any bearer or give a call to some agency. You just sit under the wish-fulfilling tree -- and they are all over heaven, everywhere -- you just sit underneath and you say whatever you want, and immediately, instantly, it will be provided.

There is a beautiful story of a man, who by some accident stumbled into heaven. He had no idea where he had reached. He was sitting under a kalpavriksha. He was feeling very hungry. He had been traveling a lot and that is how he had stumbled somehow by accident into heaven.

He said, "I am feeling hungry but I don't see any hotel anywhere, any restaurant, nothing. I don't see even a single man. But I am feeling very hungry, if I could get some good food... Immediately beautiful women appeared from nowhere with all kinds of sweets and delicious foods. He was so hungry that he did not pay attention to where all these things were coming from.

He started eating, feeling perfectly well. He was tired. He went to sleep. Before going to sleep, he thought that sleeping on the ground, uneven with stones, if someone could arrange just a mattress, and suddenly -- he could not believe -- again beautiful women appeared with a beautiful bed and they put him on the bed. But he was so tired that he still did not think what was going on.

When refreshed, he awoke. He thought, my God, there is nobody here who has brought the food, and I have not *said* to anybody; I just *thought* about it! And he looked at the beautiful bed, "Who has brought this? I had simply thought about lying down on the ground. It seems there must be ghosts around." That was the natural conclusion, because he was not aware that he was in heaven, under a kalpavriksha.

"There must be ghosts all around, my God" -- and immediately ghosts appeared, because whatever you would say... The moment he saw the skeletons of ghosts dancing all around, he said, "My god, they are going to kill me" -- and they killed him. The man never came back.

Religions have used fear to prevent you from living, and greed to help you so that you can be patient and hope that great things are ahead. Just the small things you are leaving, and for eternity you will enjoy all the pleasures that you want -- and you don't have to pay for them.

Virtue is the currency of heaven.

The more virtuous you are, the bigger a bank balance you have in heaven. I don't teach you virtue because your virtue is false, because deep down there is greed.

I teach you only awareness.

Out of awareness whatever you do is virtue according to me. And out of unawareness whatever you do is sin according to me. And according to me, your sins are not going to take you to hell. Your sins immediately give you hell -- here, just now. And your virtues are not going to give you an eternity of

paradise. Your virtues give you joy, blissfulness, the moment you act with full awareness.

The punishment and the reward is immediate: the reward follows your action. But it depends where your action will lead you. It can be unconscious action, then hell herenow. It has nothing to do with geography; it is something to do with your psychology.

Acting consciously, you are in paradise wherever you are. Once you have learned, you will not ask, "What is virtue?" You will ask, "What is awareness? What is consciousness?" You will ask, "What is meditation?" -- because that is going to make you conscious and make you alert.

What brings misery is sin.

Whatever brings joy is virtue.

Alfred North Whitehead has made a beautiful statement: It requires a very unusual mind to make an analysis of the obvious.

To me, it is absolutely obvious that virtue or sin, heaven or hell are secondary. The primary is your alertness, your awareness, but people won't ask the obvious. These are by-products, and by getting entangled with by-products you will be in trouble.

There is a tale concerning Sherlock Holmes and Doctor Watson on board a train...

They passed a flock of sheep and Watson said, "A sizable flock, Holmes."

"Ah, exactly seven hundred and eighty-four in number, my dear Watson," said Holmes sleepily.

"Good heavens, Holmes," said Watson. "Surely you can't have counted them."

They are in a train; the train has passed the sheep. The flock is left far behind and it must have taken a single moment to pass.

"Not directly," said Holmes. "I made use of a simple trick any school child knows. I merely counted the legs and divided by four."

Just don't get into nonsense; otherwise, you will always feel what Leonardo da Vinci has confessed in his letters: I have offended God and mankind because my work did not reach the quality it should have. Now, Leonardo da Vinci is one of the greatest geniuses, and whatever he has done is incomparable. There is nobody else who even comes close to him. But even such a great man feels a little guilt, "I have not reached the quality it should have."

This is the atmosphere that religions have created in the world. They don't allow anybody to be at ease, even the greatest genius. They go on telling you that you are still not doing right; you are still far away from the goal. You are still unworthy; you are always unworthy. They will not leave you at peace so that you can enjoy life and love life and be grateful to God, and be grateful to the universe -- which both mean the same to me.

God is not a person. It is this whole universe -- these trees, these clouds, the sun, the stars, you and everybody, whether asleep or awake, whether committing sins or virtues, you are part of one organic universe.

If you commit a sin... The word `sin' has been contaminated by the religions; otherwise it simply means in its roots, forgetfulness, unawareness. It means exactly what I am saying to you. Sin is your unawareness. Any action done in unconsciousness is sin. But religions have completely destroyed the original meaning of the word. Whatever you are doing consciously is virtue and there is no ready-made list of what are virtues, because in a different situation, the same thing may become sin. The thing that was virtue in one condition, in one context, may not be virtue in another context; it all depends. But how are you going to know whether in this context it is virtue or sin.

Those dead categories that have been given to you like the ten commandments, fixed forever, they don't take account of the fact that life is continuously changing and you are moving every moment into a new situation -- and a new situation needs a new response. So I don't give you, I can't give you any ready-made list to avoid these things, that these are sins and avoid them because they will lead you to hell. I cannot exploit you and your fears and I cannot say to you that these are the commandments, if you follow them yours is the kingdom of God, because in life things go on changing.

It happened...

I had a friend; he was a professor in the university -- a very learned professor of Sanskrit. He wanted to go to Tibet because many scriptures in Sanskrit on Buddhism had been burned by the Hindus in India. But

their translations exist in Tibetan still, so he wanted to translate them back into Sanskrit.

It was a great idea and he was well versed in Sanskrit. He had been learning Tibetan for years and now he was ready. But he was a brahmin by caste, a very orthodox brahmin.

In India it is perfectly good to get up at five o'clock, early in the morning and have a good bath in the nearby lake or in the nearby river, and then do your prayer, meditate. Only after that can you enter into the mundane world of your profession, your life, your family.

In Tibet, the Tibetan holy book says that only one bath a year is allowed; Tibetan monks are the dirtiest people to find. I have been harassed by Tibetan monks.

When the Dalai Lama came for the first time -- escaped from Tibet with thousands of Lamas -- I was taking a camp in Bodhgaya and all the Lamas first came to pay respect to the place where Gautam Buddha had become enlightened. I was taking a camp just there in the compound of the memorial temple for Buddha. I had never come across Tibetan Lamas. But such are habits, they die very hard. They use, I think three or four layers of clothes, one on top of another. Their clothes are greasy, dusty and they will not take any bath because their holy scripture says once in a year is compulsory.

When my friend reached Tibet, he continued to follow his pattern of life in India. He could not manage to be there more than three days, because he had to take a bath early in the morning, five o'clock, according to the brahmin religion. Without taking a bath you cannot eat; that is a sin -- and in India it is certainly right. But in Tibet the whole context is different. To take a bath in ice-cold water, five o'clock in the early morning is to freeze yourself to death. Food is not a problem. You will not be able to eat food. In three days he got so tortured by this morning bath.

One day he tried; it was too much. The whole day he was feeling as if his blood was frozen. And for another two days he could not eat because he could not take the bath. So he had taken only one bath in Tibet and one day he had eaten and two days he remained without food. But he thought, How long will it be because I cannot survive without food, neither can I survive with the bath. It is better to go home, forget all about those scriptures; it is none of my business.

He came back. I was surprised when I saw him back "... so quick you managed to translate."

He said, "Forget all about translations. Congratulate me that I am alive." And when he told me I said that this is stupidity.

In Tibet you should look at the context, not at your Hindu idea of virtue and sin -- that is stupidity. Mohammedans have been allowed by their founder, Mohammed, four wives, and it is perfectly virtuous to have four wives.

Mohammed himself married nine wives. Obviously he was a prophet, no ordinary man, but, it was perfectly right in those times because the Arabs were continuously fighting and killing. But only men were killed; it was against their culture to kill any woman. The women were raped, but not killed.

So there was a strange situation; there were four times more women than men. If he had insisted that monogamy was virtue, as is being insisted all over the world -- polygamy or even bigamy is a crime, is a sin -- he would not have been right. Because if monogamy had been virtuous, what would have happened to the three women who are left without men? They would corrupt the whole of society. They will become prostitutes and the whole society would become an ugly scene. So Mohammed is perfectly right; I support him.

But not now in India, where women and men are equal as they are everywhere, nature keeps a balance, an exact balance. To keep the balance nature has to take care: it gives birth to one hundred and fifteen boys when it gives birth to one hundred girls, because fifteen boys will pop off before the time of marriage -- boys are weak and fragile.

The ordinary idea that women are weak and fragile is just male chauvinistic imposition. Nature knows better: fifteen boys per hundred are going to die. Girls don't die; they have a greater resistance against diseases. They are not so often sick and they live longer than men, five years longer all over the world.

So by the time the marriageable age comes, there are a hundred boys and a hundred girls. Monogamy seems to be absolutely right in this context, but Mohammedans go on insisting that it is part of their religion... So even in India they are allowed to have four wives. It is such an ugly situation because it means three men will remain without wives. So the Mohammedans abduct women from other religions.

Hindus particularly are very touchy people. If a woman has been forcibly taken by the Mohammedans to their homes, even if they have not touched her she will not be accepted back in the Hindu fold, she has to go to the Mohammedans. She has fallen below the dignity of a Hindu.

So Mohammedans have been continually stealing women from other societies. They have to, because

what to do with the three men that are without women? Those three men will start relationships with others' wives and that will create a mess. And the Indian constitution, which, in the name of religion, doesn't want to interfere in any religion, cannot do anything to prevent Mohammedans from this polygamy. And those four women that they marry, they use as economic, financial help; they work and the husband rests. This is great!

The Mohammedan priests go on insisting on no interference, because a man with four women can create four children per year, very easily, but a woman with four men cannot create four children; she will create only one child. The population of Mohammedans goes on increasing as nobody else can increase the population the way they can. So you will not be surprised that India has been divided; Mohammedans have taken Pakistan and made it separate. The country has been cut into three parts: one side is Pakistan, given to Mohammedans; another side is Bangladesh, given to Mohammedans. And still, within forty years, in India Mohammedans are again number two to Hindus.

Again they can ask for another country. And you will also be surprised that India is a Hindu country but the number of Mohammedans in India is more than in any Mohammedan country in the world -- not even Arabia, or Egypt, or Iran, or Libya, or Palestine... No Mohammedan country has so many Mohammedans as India has.

India is the greatest Mohammedan country in the world if you take the number of the Mohammedans. And the number goes on growing four times more. Hindus are simply puzzled what to do because soon they will be outnumbering Hindus. They have taken Pakistan, they have taken Bangladesh, and it is not far away when they will be the majority and Hindus will become the minority in their own country.

Situations, contexts should be taken into account and that is possible only if you are living a very alert and conscious life; otherwise you will follow dead, ready-made things which may have been relevant at some time. Those times have changed and they have become irrelevant, but the list continues to be the same.

So I don't give you any list. I have been asked by priests, Hindus, Mohammedans, Christians, that I should make a clear-cut statement: what are sins, what are virtues and what are my fundamental principles of religion?

I said, "My first fundamental and the last fundamental is that religion cannot be a fixed thing. It has to be spontaneous. It has to come out of your awareness. Nobody can decide it. No catechism can be given according to me.

I can only teach you awareness and then you find out with your awareness, with your own light where to go, what to do.

Anything done with awareness is virtue.
Anything done with unawareness is sin.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #25
Chapter title: Just go and tell everybody

2 September 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
SINCE MY ARRIVAL HERE I HAVE BEEN LIVING INTENSELY, AND I SEE THAT THE PRESENT IS ONLY POETRY.
I THANK YOU DEEPLY FOR YOUR BEING HERE WITH US. I AM LEAVING IN A FEW DAYS AND I FEEL THAT YOU WILL BE EVERYWHERE I GO, BUT I AM SCARED OF THE NOISE OF THE WORLD. I DO NOT WANT TO LOSE MYSELF THERE.
CAN YOU TELL ME SOMETHING?

Dhyan Giovanna, once you have tasted the inner silence, the noise on the outside does not matter; it is not a disturbance at all. The only disturbance comes from your inner noise, the chattering noise inside, the continuous rush of thoughts -- that is the real marketplace. What is outside, is outside; you can pass through the marketplace in absolute silence. If your inner being is not disturbed, then what is happening outside cannot have any impact on you.

The fear arises only because we are not certain of our own silence -- our silence is very vulnerable. And in the beginning, it is natural -- it is nothing to be worried about. All that is needed is that the inner silence should be more crystallized. In fact, going into the outer world can be of immense help because it becomes a test. Use it as an opportunity to test your silence. And once you start feeling silent in the crowd, then you will be overjoyed -- then you can be certain that this silence is yours; otherwise sometimes one is deceived.

In the mountains you can be silent, in the deep forest you can be silent, in the middle of the night under the stars you can be silent -- but that is not *your* silence. It is just the outer silence penetrating you. In fact, there is no difference -- outer silence penetrating you, or outer noise penetrating you -- both are the same; you are under the impact of the outside. Hence I don't give any value to the silence that you feel coming from the outside. This silence will not be much help; when noise comes, you will be overwhelmed by the noise.

The silence has not to be of the mountains, of the stars, of the silence of the deep night, nor the silence of this commune. Here everybody is silent -- at least, *trying* to be silent! With so many people trying to be silent, one can just become part... But it is the same: you can become part of a commune and feel silent; in the crowd you can become part of the crowd and you will feel noisy. In fact, *you* are not yet. All your experiences are dependent; you don't exist as an individual. That is the fear; otherwise it does not matter.

I used to have a friend who was condemned in the whole city -- he was a thief, and you can say he was a master thief. For almost six months he would be in jail, and six months outside. Nobody in the city even wanted to talk to him.

From the jail he used to come directly to my house. He was a very lovable man. And whenever he would come from the jail to my house, naturally everybody in the family was disturbed. My father again and again insisted to me that this friendship was not good. I said, "Why do you believe in him and not in me? Am I your son, or is he your son?"

And he said, "What kind of argument are you giving me?"

I said, "I am saying exactly the right thing. You don't believe in me, you believe in him. You are afraid I will be affected by him -- you are not giving even a single thought that I may affect him. Why do you think I am so weak?"

He said, "I have never thought from this angle -- perhaps you are right."

Slowly, slowly that man became accepted by my family. It took a little time; there were many reasons for them to reject him. The first reason was that he was a Mohammedan; second, he was a thief.

I had to sit outside the dining room because they would not allow him in the dining room. In a Jaina family, no Mohammedan can be allowed in the dining room. Even for guests or customers, separate plates, glasses, saucers, cups -- everything is kept, but it is kept separate; it is used only for them. And I insisted that when I invited him for food, I was going to eat with him -- I could not insult him. He may be a thief, he may be a Mohammedan, it doesn't matter; I respect his humanity. So the only way was that I would also have to sit outside the dining room. And my friend used to say, "Why do you unnecessarily continue to fight with your family?"

And slowly, slowly my respect towards him changed him. He was angry with me, saying, "Your respect

prevents me from being a thief, and I don't know anything else. I am uneducated."

He was an orphan, and there was no other way for him except either to beg or to steal, and certainly stealing is better than begging. Begging degrades you very badly; by stealing, at least you are using your intelligence, your courage.

He was angry and said, "Now my life has become really a problem, and you are the cause. I cannot steal because I cannot betray your trust, your love and your respect. And nobody is ready to give me employment."

So I took him to my father and I said to him, "Now my friend wants employment. You are against his stealing, now give him employment; otherwise you will be responsible for his stealing. The poor fellow is ready to do any work, but nobody in the whole city is ready to give him work because he is a thief. People say to him, `Bring certificates from where you have been working. Who has ever employed you ever in your whole life?' And he has no certificates."

I told my father, "Listen, somebody has to give him work the first time; otherwise, how can he get a certificate? You give him employment, and then you can give him a certificate. And I guarantee that he will not steal and he will not do anything wrong."

On my guarantee my father employed him. All other friends of my father said, "What are you doing, giving a job to a thief? He will deceive you." But my father said, "My son has given his guarantee, and I have to give the man an opportunity because my son's reasoning is right: If nobody gives him an opportunity, then everybody is pushing him towards the jail. And the whole society is responsible for pushing him towards the jail. He wants to work, but if nobody is willing to give him work.... What do you want -- that he should commit suicide or what?"

Once a person goes into jail, then it becomes his only place, his home. Then within a few days he is back, because there is nobody outside to give him any protection, any dignity, any respect, any love. It is better to be in the jail.

He proved tremendously trustworthy, and finally my father had to accept. He said, "You are right. I was thinking that I was taking an unnecessary risk. I had not thought that your reasoning was going to work. He is a professional thief -- his whole life has been just going in and out of the jail. But you were right."

My father was a very sincere man and very truthful; he was always willing to accept his mistakes, even in front of his own son. He said, "You were right, that I trusted more in him -- I thought he would spoil your life. I did not trust that you might transform his life."

Giovanna, it all depends how much you trust your silence, how much you trust yourself, how much the silence is arising from your inner sources. Then there is no problem -- you can go in the noisy world and you will remain silent. And it is possible that you may change a few people you come in contact with. Why trust that they will be able to change you? Why accept your weakness?

Go in the world with courage and with strength, and the noise of the world will not be a disturbance. And your silence will help people to become silent. Talk about your experience of meditation to your friends, to your family. It is always helpful to provoke in people an invitation, to provoke in people a longing, that they have been missing something that you have attained. And the more you spread your experience and share your experience with people, the more you will be protecting yourself; they will not be able to influence you.

Start spreading your fragrance and your silence and your experience. That becomes a subtle protection around you, and that also becomes a tremendously transforming force. Rather than going with fear, go with blissfulness, spreading the experience that has happened to you.

You say the present is pure poetry -- that is so valuable; share it. And trust that the higher value is always victorious. The noise cannot win over silence, and misery cannot win over blissfulness, and darkness cannot win over light. These are fundamental rules of existence.

Just follow these fundamentals and you will be enriched in the marketplace even more than you can be enriched here. Because there, you will become stronger -- you will find the challenge to become stronger. And each time you come, you will come here to refresh yourself, to go deeper, to find greater peaks of consciousness and then go into the world. Make it a point that the world has not to be renounced. The world needs people who are silent.

In the past, the silent people have deserted the world; they have escaped to the mountains. In my opinion, they were cowards and escapists. They have not helped the world to evolve more, to become more mature, to become more peaceful; they simply escaped just out of fear that the world would destroy them.

I want my people to go into the world and destroy the world's noisiness, the world's ugliness, greediness.

It is a challenge, and it is very exciting. Always remember: the best defense is attack! Attack people with your peace, with your love, with your silence, with your joy -- that's the best defense, and that is a great service to humanity too.

Sid Levensky, aged eighty-three, goes into the confessional at Saint John's Cathedral. The priest asks him, "Have you anything to confess?"

"Yes," says the old man, "my wife died two months ago. Two days after she passed on I met another woman. She is twenty-two years old. I have been sleeping with her since the day I met her. Sometimes we do it two or three times a day."

"And how old are you?" asks the priest.

"Eighty-three," Sid replies.

"Oh dear!" says the priest, "Go home and say ten Hail Marys."

"I can't do that," says the old man, "I'm Jewish."

"Then for God's sake, why are you telling me all this?" asks the priest.

"Oh, it's not just you," replies Sid, "I'm telling everybody!"

So just go and tell everybody!

BELOVED OSHO,
I HAVE BEEN AROUND YOU FOR EIGHT MONTHS NOW, YET I FEEL I RARELY REALLY LET YOU IN.
WHAT CAN I DO, OSHO?

Prem Arpana, as far as I am concerned, I would suggest that you don't do anything. It is your effort, your desire that is preventing me being within you because all desire, longing, closes the doors.

And you are asking, "What can I do?" If you can do nothing, that will be the best -- you just leave this idea. What are you going to do with me inside you? I am perfectly happy wherever I am! And I can help you from the outside more easily.

And this eight months, you say, "I feel I rarely *really* let you in." It means sometimes, not *really*, but you let me in. Why are you engaged in this unnecessary mind game? There is no need. It happens, but it happens only when you are not waiting for it; it happens only when you are not making any effort for it.

It is one of the most difficult things to understand, that there are things which happen not by your doing, but by your not doing, your sleep -- if you make an effort, then it is impossible. People have been doing all kinds of things: chanting mantras, repeating numbers from one to a hundred and back, from one hundred... ninety-nine, ninety-eight, ninety-seven... to one. And again, going up, coming down, going up, coming down.

In fact, all this effort keeps them awake. But these are the suggestions of so-called wise people, who are all around, ready to give advice like, "Repeat the name of God." That will keep you awake! The only thing that can bring sleep is to forget all about it -- do something else, anything will do. Just lying down, what is the harm? Have a good rest, why be worried about sleep? And when you are at ease, with no worry, no chanting, no mantra, no God -- you are just resting -- you will find slowly, slowly sleep is coming, enveloping you. You will not know when you have fallen asleep.

Do you know exactly at what time you enter from waking into sleep? You have been sleeping every day for your whole life, but do you remember, any night, even a single time, the exact moment when you entered into sleep? Even if you look at your watch, sleep will be gone. That much effort on your part is enough to disturb it. Sleep comes only when you have completely forgotten about it.

And this is a vicious circle: people who are suffering from sleeplessness cannot forget it for a single moment, and that creates sleeplessness. And the more they are suffering from sleeplessness, the more difficult it becomes for sleep to come.

There are many things in life which need absolute relaxation on your part. They will come when the right moment is there, and the right moment means when you have forgotten them completely.

It happens often that you remember somebody -- seeing him, you know him, you know his name, it is just on the tip of your tongue. But why is it not coming out? The more you try...

It becomes a very weird experience -- you know, you perfectly know, you are absolutely certain that you know the name, you know the person. There is not the slightest doubt in you, but somehow it is stuck just

on the tongue -- it does not come out. It becomes a very strange feeling.

And then you start doing something else. How long can you go on sitting with this strange, weird feeling? You just go in the garden, start digging a hole, planting a tree, or pruning the trees... and suddenly it is there. When you had forgotten completely to remember it, it suddenly comes -- surfaces to your consciousness. But it surfaces only when you have forgotten to remember it.

These eight months you must have been trying hard to feel me inside you. In the first place, there was no need. You have to feel yourself; that is the basic thing that you have not done. You don't know your own inside -- how can you feel me inside you?

Just first do the homework: feel yourself, your interiority, your inner being. And the moment you feel your inner being, you will be so overwhelmed with joy, relaxation, at ease, that there is a possibility you may feel me also within you. You may feel stars, you may feel the sun, you may feel the whole existence within you. But first, feel your within.

Let me say it this way: If you can feel your within, the without also comes within. You become so expansive, your consciousness becomes so vast, it spreads all over existence. It is one of the most beautiful, most blissful experiences.

And I have no objection if you feel me within yourself -- from my side, I am absolutely willing to come in. But you don't know that the doors of your inner subjectivity are closed. First, get settled inside. Before you invite the guest, please become the host; otherwise, what am I going to do in an empty house? I am a lazy man. Unless you are there to take care of me, I am not coming!

Max Levensky is dragged out of bed at three a.m. one morning and is hauled before the KGB. He is accused of being anti-Soviet and is then interrogated.

"What is the definition of a communist?" demands the KGB man.

Max replies immediately, "Someone who has read the works of Marx and Lenin."

"And what," continues the interrogator, "is the definition of an anti-communist?"

Max thinks for a moment and then says, "Someone who has read the works of Marx and Lenin and understands them."

You just try to understand yourself, and then everybody will be coming in -- Marx and Lenin...! But the first thing first. The only thing that can be said is: the basic need is to know yourself, be yourself, and everything else will follow. The understanding of yourself opens the doors of all the mysteries of existence.

BELOVED OSHO,
YOU OFTEN TELL US THAT WE SHOULD NOT JUDGE OURSELVES OR OTHER PEOPLE.
I AM A TEACHER AND BECAUSE OF MY JOB I HAVE TO JUDGE THE STUDENTS.
NOW THAT I AM GOING BACK TO ITALY, I AM WORRIED ABOUT HOW I SHALL MANAGE WITH MY JOB. CAN YOU GIVE ME SOME HELP?

Kalo Shreeman, my saying that you should not judge does not mean that you cannot say to a student, because you are a teacher, "The answer you have brought is not right."

It is not judging the person, it is judging the act. And I am not telling you not to judge the act -- that is a totally different thing.

For example, somebody is a thief -- you can judge that stealing is not good. But don't judge the person, because the person is a vast phenomenon and the act is a small thing. The act is so small a piece... that small piece should not become a judgment about the whole person. A thief may have many beautiful values: he may be truthful, he may be sincere, he may be a very loving person.

When I say don't judge a person, I am not saying that you are not allowed to say that somebody is committing a mistake. Somebody is falling into a well -- I am not saying that you should just stand silently without judging. This judgment, "Don't go that way" -- perhaps that man is blind and you have to prevent him; otherwise he will fall into the well. But preventing him, seeing that he is blind, does not mean that you are condemning him. The moment you start thinking in terms of condemnation then judgment enters, and I am against that kind of judgment.

One student is doing something which is not right. You are a teacher, your very function is to put the student on the right path. It is your love, it is not your condemnation; it is your compassion, not your

judgment. But most often what happens is just the opposite: people start judging the person rather than the action. Actions have to be corrected -- and particularly in a profession like teaching, you have to correct; you cannot allow students to go on doing wrong things. That will be very cruel, uncompassionate.

I have been a teacher myself, but I have never judged a single student as far as his person, his being is concerned. But that does not mean I have not corrected them if they were wrong. For example, I was sitting one day with the vice-chancellor. He loved to talk with me whenever he could get a chance and could find me, because I was very rarely present. And most often I avoided passing by his office because he used to tell his peon that if he saw me, to just bring me in. He loved to talk; he enjoyed a good argument.

I was talking with him, and a girl came crying. So he said to me, "Just a moment," and he asked the girl, "What is the matter? Why are you crying?" She said a certain boy, a student in her class had been harassing her for almost the whole year. "He throws small pebbles at me in the class, he writes letters to me." And the vice-chancellor said, "Don't be worried, I will call him and put him right; such things cannot be allowed. He will be punished, you don't be worried. And if he does not stop, I will expel him from the university."

I was listening, and I said, "Just wait a minute. I want to ask the girl a few things."

He said, "Of course, you can ask. If you can help in the matter, it will be very good."

I asked the girl, "Are you really hurt by his throwing pebbles at you and writing love letters to you? Be honest! The day he does not write a love letter to you, don't you wait for it?"

The vice-chancellor said, "What are you talking about?"

I said, "You just keep quiet. When I am talking, you just be a gentleman -- keep quiet." The girl stopped crying. I said, "Do you understand? If no young man harasses you, will you feel good? Don't you know there are girls who are not harassed by anybody, and they are suffering?"

The vice-chancellor said, "What are you saying?"

I said, "You keep quiet, I am going to solve the matter completely. I will talk to that boy also."

He said, "You need not talk, because the way you are talking..."

I said, "Now I have taken the matter in my hands." I asked the girl, "Are his love letters not written well? Then I can teach him how to write love letters! Because every girl wants love letters -- I don't see that there is anything unnatural in it."

Now the vice-chancellor was boiling! He said to the girl, "You go away."

I said, "She can go only when you answer a few questions in front of her. When you were a student, just remember those old days -- those beautiful days. Have you not written love letters to girls?"

He looked at me, he looked at the girl, and he said, "My God, what..." For a moment he was silent.

I said, "Be honest!"

He said, "Yes I have written..."

I said, "And just a moment before, you were expelling that boy from the university and you had forgotten completely."

Every young man will write letters, and if somebody does not write, the function of the teacher is to help him: "Are you a dodo or what?"

As far as my classroom is concerned, from the very first day I entered after the long summer vacations, my first thing was... because in India the girls sit on one side, boys sit on another side, and in between there is a big space. My first thing was, "Just get mixed." They would look very embarrassed....

I said, "Just get up, and you can choose whomsoever you want, but get mixed! I cannot tolerate this stupidity because this is the cause -- you have to throw stones, you have to write letters... What is the need? Just sit next to each other, and if you want to say something, whisper. Whisper -- I can stop; I can give you time. For fifteen minutes you do whatsoever you want to do. I will keep my eyes closed and meditate, so that after fifteen minutes we can concentrate on the subject matter. This is more primary."

Students were very much afraid of me. With hesitation they would mix up; still they would sit so that they would not touch each other. I said, "What nonsense -- do you think each other untouchable? Sit relaxed. And if you want to nudge the girl, or the girl wants to nudge you, it is perfectly okay; nature demands it. And because you are prevented, then you start ugly behavior. Now, taking the air out of the girls' bicycles -- that I don't think is natural! That is sheer stupidity. Harassing them on the road, saying ugly dirty words -- I don't think that is right, nor is it worthy of you.

"If you want to say something, write a beautiful love letter. If you don't know how to write, I am here -- I am available. Anybody, male or female, can come to the common room where I sit. I will teach you how to write love letters."

My class was the most silent class, and I told the vice-chancellor, "Sometime you can come and you can

see -- nobody is doing anything to anybody because they are allowed; I accept it as my responsibility that they should be allowed to be as natural as possible. Every girl should feel that she is loved, desired, that there are people who look at her with loving eyes. Every boy wants to be loved. And this is the time when they should pass through these experiences."

I said to the girl, "What do you want? Tell me exactly. Do you want the boy to be expelled?"
She said, "No."
"Do you want him not to write letters to you?"

She said, "No." The vice-chancellor said, "Then why have you come here?"

I said, "It is very simple -- she simply wants your attention. She wants to say to the world that she is being loved, somebody is writing love letters, and without telling others there is no joy in the thing. The whole world should know that she is no ordinary girl -- exceptionally beautiful -- people are throwing stones."

The vice-chancellor said to the girl, "Now you go, because listening to such things... he can even spoil me. You just leave the room, and if you don't want to do anything against that boy, never come again." And when the girl had gone, he said, "You should not do such a thing, because if people come to know..."

I said, "In fact, you are afraid of your wife, it is not about people. And I am going to tell your wife that this old man is teaching... in front of me, he has been teaching that love letters are natural."
He said, "*You* were saying natural!"

I said, "You were listening silently! Do you agree with me or not?"

He said, "I agree, but don't go to my wife -- that is the only woman I am afraid of."
I said, "Then you have to behave."

Just don't judge so quickly, and don't judge the person. Judge actions, and correct them, and don't correct them according to tradition, convention, according to so-called morality, according to your prejudices. Whenever you are correcting somebody, be very meditative, be very silent; look at the whole thing from all perspectives. Perhaps they are doing the right thing, and your prevention will not be right at all.

So when I say, "Don't judge," I simply mean that no action gives you the right to condemn the person. If the action is not right, help the person -- find out why the action is not right, but there is no question of judgment. Don't take the person's dignity, don't humiliate him, don't make him feel guilty -- that's what I mean when I say, "Don't judge."

But as far as correcting is concerned: unprejudiced, silently, in your awareness, if you see that something is wrong and will destroy that person's intelligence, will take him on the wrong paths in his life, help him.

The job of the teacher is not just to teach futile things -- geography, and history, and all kinds of nonsense. His basic function is to bring the students to a better consciousness, to a higher consciousness. This should be your love and your compassion, and this should be the only value on which you judge any action as right or wrong.

But never for a single moment let the person feel that he has been condemned. On the contrary, let him feel that he has been loved -- it is out of love that you have tried to correct him.

Conrad was six years old. Although he was six, he had never spoken a word. His parents took him to the psychiatrist, but it didn't help. But one evening at the dinner table, Conrad looked down at his plate of food and said, "Take away this muck, it tastes terrible!"

His parents were elated and wept with joy. "You can talk!" cried his mother. "How come you've never spoken before this?"

"Up to now," said Conrad, "everything has been fine!"

Don't judge people -- try to understand them. Now he is saying such a beautiful thing: "What is the need to speak when everything is going fine? Only for the first time something is terrible!"

A guy lying in a hospital bed, coming around from an anesthetic, wakes up to find the doctor sitting beside him. "I have got bad news and good news for you," says the doctor. "Would you like the bad or good first?"
"Aaagh," groans the guy, "tell me the bad."

"Well," says the doctor, "we had to amputate both your legs above the knee."
"Aaagh," groans the guy, "that's really bad."

After recovering from the shock, he asks the doctor for the good news.

"Well," said the doctor, "the man in the next bed would like to buy your slippers!"

Just don't be serious! Don't think that you are a teacher so you are in a very serious job. Look at life with more playful eyes... it is really hilarious! There is nothing to judge -- everybody is doing his best. If you feel disturbed by somebody, it is your problem, not his. First correct yourself.

I have my own way of looking at things.... I was a teacher for nine years, and I never judged a single student. I have never examined a single examination paper, because I told the vice-chancellor, "If I really examine, nobody is going to pass. And if I am going to pass a few people, why should the others not be passed? So things are clear -- you can decide -- either I can pass everybody, or I can fail everybody."

He said, "You always bring strange ideas! I have been a teacher my whole life; this idea never happened to me."

I said, "This is exactly what I am going to do, so you can decide."

He said, "It is better you don't take any examination papers. I will inform the in-charge that you should not be given any papers to examine."

I said, "That's perfectly right, because that saves me the trouble of judging people unnecessarily."

Only once they appointed me as a superintendent of the whole examination. I said, "You are doing something wrong -- you don't understand me." That was my first encounter with the new vice-chancellor. I said, "You don't know me. The old man knew me; he never committed any mistake like this."

He said, "What are you saying? Is it a mistake?"

I said, "It is a mistake because you don't know me. But give it a try!"

So he said, "Okay."

He came two or three times to see what was happening, and he was feeling terrible when he heard me telling the students, "Listen, if you have brought notes hiding in your pockets, I have no objection. Just don't be caught. Do it cleverly, watchfully, because it is not a sin -- but you should not be caught. To be caught is the crime."

The vice-chancellor was standing there, listening. And I said to them, "I will try my best to catch you. So you decide. I give you two minutes -- if you are afraid of being caught, just bring everything that you are hiding and put it on the table, and I will not say anything to you. But after that, if you are caught, then your whole year is spoiled."

Immediately, students started bringing their notes -- one boy had written answers on his shirt, inside. So he said, "What am I supposed to do? I have no notes but I have written many things on my shirt, inside -- should I give the shirt?"

I said, "You have to give it."

The vice-chancellor was standing there. He said, "What is going on?"

I said, "You keep quiet. I told you beforehand, if I am the superintendent things will be going according to me."

I told the boy, "You take your shirt off, put it here."

He said, "But it is too cold."

I said, "That's not my problem -- why have you...."

So he had to take off his shirt. And the vice-chancellor said, "This is too much."

I said, "I cannot help...." And nobody was doing anything -- they had even brought books, whole books. They were hiding them behind their coats, shirts, pants, everything came out!

And I said to them, "Now you can start answering your questions. And don't be worried, if you cannot answer something, I am here; I am here to help you. You can just raise your hand and I will come and try to help you."

Nobody raised his hand. I said, "What is the matter?" They were afraid, because this has never happened -- a superintendent telling them, "I will help you." I said, "This is just human. You are in difficulty, and I am sitting here doing nothing...."

That was the first and the last time.... The vice-chancellor said, "You are a strange person. That boy is shivering -- how can he write?" It was a cold morning... the examinations used to be early in the morning, seven o'clock.... Somebody's pants had been taken, because people used to write on their pants -- people do all kinds of things.

They had their ways, and I knew. I have also been a student, and I knew all kinds of things. That was very easy, to write on your pants -- nobody will be able to see. But I told them, "It doesn't matter, even if

you have to sit naked... sit naked! Next time you will not do such a thing. But I am not uncompassionate to you; if you are in need of some answer that you cannot find, I will give it to you; you just have to raise your hand. Because according to me, all examinations are absolutely absurd."

If it were up to me, I would allow the students to have all the books available. Only a very intelligent student can find out the answers from the books in three hours. And you will be able to judge their intelligence in a better way; otherwise somebody has just crammed five answers, and he knows nothing else, and he comes first in the class. And somebody else knows everything, just has missed those five questions, and he is a failure.

This is not a good examination; they should be allowed to have the whole library available to them. They can go to the library, they can find the answer, they can write it. In three hours, they have to find as beautiful answers as possible. And only intelligent students will be able to find them.

In the Soviet Union they have changed this old idea of examinations. Now books are available -- all the books concerned are available in the hall where the students are given their examination; they can consult any book. It is far better, because the ultimate concern is to know the intelligence of the person, not his memory. So students need not memorize anything -- they have to understand things. In examination time they can either just from their intelligence give the answer, or they can look in the books. But if in a five hundred page book you have to find one answer, you need some intelligence -- mediocres will not be able to find the answer, they will become so nervous...

And there is no need that a person should have to wait for one year. I told the vice-chancellor, "If I am going to be the superintendent I will follow my ideas, I don't care what is conventional. The conventional is not necessarily the right thing. I will give them all the available material; they can find out. Only the intelligent people will be able to find out. And those who have not been successful should be given a chance again after one month. What is the problem that they should wait for one year?"

Finally, there is no need of any examinations if every teacher goes on giving marks in his diary every day to the students. And every year, all the notes from all the teachers are collected. And based on those counts the students are moved, either upward or downward. Because there are many who deserve to go back -- they have somehow slipped, they should not be allowed... they should be put back; they should earn better marks and go ahead again.

And this should remain available: if a teacher finds that an intelligent student has unnecessarily to wait six months more for examination, he should recommend that the student be moved right now to a higher class, because he has enough intelligence. There is no need for him to wait six months more. Teachers should be the decisive factors. In that situation, nobody fails, nobody passes -- people simply move. A few move faster, a few move a little slower; everybody according to his pace. Nobody is condemned as a failure, nobody is praised as first-class, nobody is praised as a gold medalist. All these things teach people unnecessary ambition, and ambition is poison.

You are a teacher; you should try in every way to change the very structure of teaching, particularly *your* teaching. And slowly, slowly things move. You should tell other teachers, "There are many things wrong with the education system itself, which nobody bothers about. And you are judging students; the first thing should be a right system of education." The whole system is rotten, old, out of date; it has to be completely changed.

So I am not saying don't judge. Particularly systems, conventions, traditions -- judge them! But don't judge individuals. If their actions are wrong, help them to get free of those wrong actions. If they are going in wrong directions, help them to find right paths. And this should be your love, this should not be your judgment.

"Young man," said the judge, looking sternly at the defendant, "it is alcohol, and alcohol alone, that is responsible for your present sorry state."

"I am glad to hear you say that," replied Paddy, with a sigh of relief. "Everybody else says it is all my fault!"

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #26
Chapter title: You have your problem -- I'm going home

3 September 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THE HARMONY I FEEL WITH YOU, THE VISION OF LOVE AND FLOWERING, TREMBLES WITHIN ME. I FEEL A GIVING OF EVERYTHING TO THIS WONDERFUL GIFT OF LIFE. SOMETHING IS HAPPENING THROUGH ME OR WITH ME OR IN SPITE OF ME -- AND I KNOW THIS IS HOME.
BELOVED MASTER, BELOVED MYSTERY, WHO AM I?

The mystery of life always happens in spite of you. In the beginning there is no other alternative possible. Only in the end does it start happening through you. But it can happen through you only when you are not. Then you become a hollow bamboo which can be turned into a flute and the song can pass through it.

In the beginning you are -- you are too much.

So when the first experience of mystery starts happening it is in spite of you. And it is good to understand that life is far bigger than you can conceive and its power is immense beyond our any conception; just we are waiting patiently, searching patiently, knowing perfectly well that we don't know the way, knowing perfectly well that we have lost our original eternal home -- knowing perfectly well that we are unconscious. All our efforts, our search, our seeking is groping in the dark.

It is good to remember our situation. Do your best. In spite of your darkness, blindness, unconsciousness, whatever you can do, do. But remember, it is not going to happen through your doing. It is going to happen because you are longing for it so deeply that existence cannot resist, cannot remain indifferent to you.

So although you are not prepared, nobody is prepared. Nobody knows the way, nobody knows where the home is, nobody knows in which direction to move, what discipline to follow.

But there are two kinds of people: those who are not aware of their situation of darkness and blindness, and those who think that they are not blind, that they are not in darkness; that they know the way, that they know where they have to go, that they know what they have to do.

These are the people to whom existence cannot happen; they *are* too much. And all that they know is absolutely false, they have not experienced it. But their falsity is so much identified with their being, it is their ego which says, "You are not blind. There is no darkness and all that is needed you know it through the scriptures, through the old masters, through reading, learning, studying." But all that is borrowed; it is not going to help.

No two persons reach the end on the same route. Hence Gautam Buddha may have reached through a certain path and Chuang Tzu may have reached through another path, but their paths are no longer useful for you. In fact, it is impossible to find their paths either. Their paths disappear just as the birds flying in the sky don't leave any footmarks.

So you cannot find out from where the world has reached to the heights, and you cannot follow because

there are no footprints. All there is, is what is written in your scriptures... and you try. The Buddhist tries the way Buddha may have followed. In the first place there is no way to find what way he has followed, because the way is inner and nobody is capable of giving an expression to it. So what is written is a faraway echo in the minds of the disciples.

It is a strange story to remember that the man who remembered the most of what Buddha has said in forty-two years... And Buddha continuously resisted their efforts to write it down because he did not want to leave any scripture behind nor did he want to leave any statue of himself. He wanted to disappear just as if he has not come. One of his names is Tathagata. It has two meanings; both are significant. One is: the man who taught the philosophy of suchness. The other is more literal but has a tremendous significance. Literally the word `tathagata' means just came, just gone, leaving no mark behind, just like a breeze comes you feel it and the coolness of it, and it is gone. Neither do you know from where it comes nor you know where it goes.

So for his whole life Buddha did not allow his statements to be compiled. And in the end he said to them, "No statue, no memorial should be made of me because I want to disappear as if I had never been. Because whatsoever is left behind becomes the hindrance for people; it does not help them."

There is a great insight, very profound -- and such egolessness, such simplicity, such humbleness that he wants to disappear silently without any footprints, because nobody can follow anybody else. Nobody can become wise by reading and studying scriptures.

So that greater part of humanity which believes that they know, they are the ones to whom the mystery is not going to happen. But if you are searching, knowing perfectly well that you know nothing -- you don't even know that your ignorance is absolute; it is not that a little bit you know and a little bit you don't know -- in this humbleness, in this acceptance that I don't know, the mysteries start happening. They happen in spite of you. You cannot manage -- they are not manageable, they are not under your control -- but once they start happening they make their way through you.

Slowly, slowly the ice of your ego melts and a passage is made. Existence starts singing its songs, sending its music, giving you directions; helping you to find the doors of all that is mysterious and is not available to the mind but only to the man of heart, to the man of humbleness -- to the man who is perfectly aware that he knows nothing.

And it is good that you ask, "Beloved Master, beloved mystery, who am I?"

You are Swami Satyadharma. This much you should remember; otherwise in the ordinary life you will get lost. Once you forget that you are Swami Satyadharma then you don't know where you are going and what you are doing.

I have told you two small stories...

One is about George Bernard Shaw. He is traveling in a train from London to some place and the ticket checker comes. Bernard Shaw looks into everything, opens this suitcase, that suitcase, all the pockets, and the ticket is missing. He starts perspiring and looks very much afraid and concerned.

The ticket checker says, "I know you; everybody knows you. The ticket must be somewhere; there is no problem. You will find it. Don't get so nervous and excited in your old age" -- he was ninety.

The ticket checker said, "I will not disturb you, I am going. You just relax."

George Bernard Shaw said, "You don't understand. It is not the question of the ticket. Who is bothering about the ticket? The question is where am I going? Can you tell me where I am going? Without the ticket... now I have got into a tangle. I am not searching for the ticket for you -- I don't care about you or anybody. But the problem is: Where am I going?"

The ticket checker said, "My God, that is impossible for me to figure out where you are going. Now I can understand why you are feeling so nervous. Your hands are trembling."

The second anecdote is about Mulla Nasruddin in the same situation as George Bernard Shaw. The ticket checker is asking for the ticket and he is looking everywhere. Other passengers are puzzled that he looks into every pocket but he leaves one pocket. He does not touch that one.

Finally, the ticket checker said, "You have looked everywhere but you don't look into this pocket."

He said, "Don't talk about that pocket. That's my only hope and I don't want to destroy that hope. If it is not there I'm finished. Then it is nowhere else. So I cannot open that way. I will look everywhere possible..."

He had thrown all the clothes and everything out of the suitcases. The ticket checker was at a loss, the passengers were at a loss. But Mulla was absolutely reluctant, "Whatever happens, I am not going to touch that pocket. That I will leave because at least there is a hope that perhaps the ticket is there. If the ticket is

not there then I am completely finished."

The problem is the same: I don't know where I am going. So as far as the world is concerned, you are Swami Satyadharma -- and there are two Swami Satyadharmas here. Remember, you are not the other one. To make it clear, the other one is German; so don't get mixed.

Just as you call me Beloved Master, beloved mystery, I call you beloved disciple, beloved mystery. Behind Swami Satyadharma everything is a mystery. Satyadharma is just a facade for the outside world, just a utilitarian identity; it is not your reality; but behind it is a mysterious being. You are becoming aware of gifts of existence, of mysteries. Something is happening through it; just allow it.

Your function is not to prevent, not to be reluctant. Join your hands with whatever is happening. That's what I mean by let-go.

Let existence cleanse you.

Allow it total power over you.

Don't be worried that you will be destroyed, because you *will* be destroyed. There is no need to worry; it is absolutely certain. When things are certain there is no worry. It is only the uncertainty that creates worries.

You will be destroyed.... That which will remain undestroyed in you is your authentic self. That which is destroyed is your personality, your false self; it needs to be destroyed. You can use that destroyed part in the world because they won't understand if you say that you are a mystery. Even your family, your wife, your children, your parents will think you have gone mad if you say, "I am a mystery." Nobody is a mystery and only *you* are a mystery? -- where did you lose yourself?

So as far as the outside world is concerned you are Swami Satyadharma -- not the other one; that you have to remember! This is a problem for sannyasins because they have the same names, many. You can get lost and start thinking, Who am I? And naturally, you are a mystery, but a German mystery or an Italian mystery... this much you should remember: that you are not a German mystery.

For the outside world, completely keep your old false identity, your name, your profession, your qualifications. But inside you will know that it is only utilitarian, not real, useful; useful in the society, but when you are alone you are not Swami Satyadharma and you are not Italian or German or English.

You are not even your body.

You are not your mind.

You are just the pure mystery behind.

Now there is no way to describe it, you will have to experience it, and you are moving rightly towards that experience. Just don't in any way knowingly out of fear hinder the process. There is no fear: only the false will die and the real will remain always and always. That is the definition of the real: That which remains.

The false is just useful. In the crowd of the world you need a name. The reality is nobody has a name, but it will be a very difficult world if everybody drops the name because it is false. Then you won't have any address. The postman cannot find you anywhere because everybody is a mystery! You will create troubles because you are not the husband and you are not the wife and you are not the father and you are not the child -- everything outside will be disturbed, will become a chaos.

Outside keep everything as it is.

Inside don't be identified with it.

This is the whole secret of finding yourself without being condemned by the society as mad.

A traveling salesman was just on the point of checking into a hotel when he caught sight of a stunning young woman who was without doubt giving him the full come-on treatment. He strolled over to her and nonchalantly exchanged a few words with her, behaving as though he had known her all his life. Then they both walked to the reception desk and booked in as man and wife. After a one-night stay, the salesman went to collect his bill and check out. He was appalled to be presented with a bill for one thousand pounds.

"Look here, this is out of the question. I have only been here for one day," he cried.

"Yes sir," replied the receptionist, "but your wife has been here a month."

So don't get into such trouble. On the outside remain exactly what you are, Swami Satyadharma.

BELOVED OSHO,

YOU ADVISE WATCHING PATIENTLY THE UNTANGLING OF THE GORDIAN KNOT THAT TIES ME TO THE PAST. SOME PART OF ME IS HAPPY TO DO THAT; ANOTHER PART WANTS YOU TO SLASH THE KNOT ASUNDER. IS THIS LAZINESS OR MASOCHISM OR A MIND TRIP?

It is not masochism, Prem Rajiva, nor is it a mind trip. You are sincerely wanting to get out of the entanglement. You want to be free of all entanglement; you want to come out of the prison. What you are calling the Gordian knot, you want it to be slashed.

It is a sincere and authentic desire, but the trouble arises because this desire is also from the mind. So one part of the mind is ready to cut the Gordian knot and another part of the mind is always against. It is not a special question about the Gordian knot that divides you.

Mind's functioning is through duality. The right word used for that is `dialectics'. Karl Marx has used that word as a foundation of communism. He calls his philosophy dialectical materialism. He says the society evolves through dialectics, and by dialectics he means it will be helpful to you for your development -- and what he says has some truth in it.

The meaning of dialectics is that one part functions as the thesis, another part functions as the antithesis and out of the conflict of the two comes the third part, a synthesis. Synthesis on its own accord becomes again thesis and creates antithesis, and their conflict brings a new synthesis. This is how step by step evolution happens.

And he is right, although he used his philosophy to support a political ideology. That is fictitious, but the idea of dialectics in itself is absolutely correct.

He says that the proletariat, the poor are the thesis, and the rich, the capitalists are the antithesis. Now there is going to be a class struggle, a revolution, a fight between thesis and antithesis that will create the dictatorship of the proletariat as the synthesis. On its own then it will become the thesis and it will create its antithesis as democracy of the proletariat. And out of the conflict between the two will arise another synthesis.

Every man's capacity to think is limited. That synthesis never becomes thesis. He has come to the end of his row; he has arrived at a state where there is no class, no government. He has achieved the utopia. Now there is no need of any conflict, any revolution. But I don't see that evolution is going to stop anywhere. So he has used a very significant principle of philosophy for his political ideology. And as he reaches to his ultimate goal he forgets all about dialectics. That is not only his fault -- everybody's. The religions say God created the world, and when you ask them who created God -- finished. They have come to the end of their row.

The Jainas in India say that man has been evolving, not in his physiology as Darwin thinks -- that in physiology he is evolving from apes or monkeys or gorillas -- but Jainism says man is evolving through different animal consciousnesses, not physiologically but in his soul. It seems more accurate than Charles Darwin. Charles Darwin does not have any evidence.

The whole thing seems to be hypothetical because nobody has seen any monkey, because if in the past, thousands of years ago, some monkey became a human being, why are other monkeys not becoming human beings now? *They* are now more evolved as *man* has evolved. Now they will be jumping every day! Suddenly you see a monkey, and he jumps and becomes a man and says, "Hello, where are you going? I am coming too."

Nobody has encountered any monkey becoming a man. And the difference between a monkey and man is so great that it cannot be possible to take a jump suddenly. Monkeys know how to jump, but that does not mean they can jump and become a human being. They can jump from one branch to another branch -- that's perfectly okay -- but they cannot jump from one state of consciousness into a totally new state of consciousness, because it needs a new brain, a different size of brain; it needs a different structure of the body. Just to stand on two legs a monkey will need so much bodywork that he will not survive.

It has happened in Lucknow...

A boy was found who had been raised by wolves in the forest, and just the other day a girl was found. She was the same age, thirteen, and she had been raised by animals. So the boy and girl walk on all fours -- naturally, they have imitated their parents.

It has happened in Calcutta too. They tried to make him stand on two legs, thinking that the man should be restored to humanity -- they killed him. Just the effort to make him stand on two legs was so difficult because he now had a fixed structure. For fourteen years he had walked on all fours; now suddenly he could

not stand.

And the same happened in the Lucknow case: in six months they had killed the boy. I put the whole responsibility on the stupid idea that these people should be restored. They were perfectly beautiful; there was no need. This boy who was killed in Lucknow by the scientists and the doctors... They were giving him all kinds of medicines and injections and bodywork and massage. And the boy was so strong that they needed four or five people to catch hold of him; otherwise he used to run faster on his four feet than any runner. He could have come first in any Olympic race anywhere; he was a wolf.

It would have been more humane to leave him back in the forest. But this is how the unconscious mind functions. Now a girl has been found in Europe and they have immediately started working on her to restore her. They will kill her. I can predict it -- because this "restoration" is not possible; it would take a lifetime.

As for the Lucknow boy, in six months the whole success for the scientists and the doctors was that he learned one word: the name Ram that they had given to him. That was their whole success -- and they enjoyed very much, that they had done "great service." All they did... There are five billion human beings, what is the point of taking a beautiful wolf back into humanity, and rejoicing that he has learned the name Ram?

And thousands of people were coming -- he had become an exhibition -- to ask him, "What is your name?" And he would say, "Ram" -- with anger. According to his mind, it was purely torture because traction was being done.

Suddenly a monkey cannot become... And Charles Darwin also was looking for a middle link. The monkey must have become first a middle link between man and monkey, and then from middle link he may have moved to monkey. He never could find any middle link; his hypothesis remains hypothesis.

All these philosophers go on using some idea. Once they get attached to it they extend it into a philosophy, into a whole system. That's what Marx did. But dialectics is a natural phenomenon, particularly as far as man's psychology is concerned: mind functions through dialectical ways.

You will never find mind without any split.

I keep coming across very intelligent people.... I wanted one of our sannyasins who is a very intelligent legal expert, to come here -- and there is no problem in coming. His wife is also as educated as he is. They were both colleagues in law college, his wife was a magistrate. He has been in the commune. The wife had also come, but because they had a small child she went back and took a job as a magistrate. Now that her husband has gone back to join her, she has dropped out of her job. So I told both of them they could come here. He informed me that ninety percent he wants to come, but ten percent of his mind thinks of security, safety; the child, his education, old age, the future...

I have come across such people all my life, and I have asked them only one thing: If you are intelligent enough, then why are you choosing the ten percent part of your mind against the ninety percent? You are not realizing at all that you are choosing ten percent of the mind -- and you are afraid to choose the ninety percent.

And mind is never going to be a hundred percent for anything. That is not the way mind functions, it is out of the question. Mind's function is always to be divided on every question: a thesis, antithesis, and then you have to find out the synthesis, and you have to function according to the synthesis.

So there is no problem about your being a masochist; you are not on a mind trip either. It is simply the way of the mind that it never functions as a total unit. In fact, if you see the dialectics in life you will find it in many places. You walk, that is dialectical. If both your legs move together one hundred percent you will fall down. Fifty percent remains static, fifty percent moves. Then the other fifty percent becomes static and the static part starts moving. That's how you walk; that is dialectical philosophy. That's how a bird flies; that's how you use your hands.

Even your mind is not one single piece; it has two hemispheres. Your right hand is connected with the left side of your mind and your left hand is connected with the right side of your mind. So if something goes wrong with the left side of the mind, for example paralysis, then your right hand will be paralyzed.

Both have different functions. The right side of the mind thinks and the left side of the mind feels, and thinking and feeling are just like two legs. They cannot join together; otherwise there will be no progress in life. You will remain static.

So it is simply a matter of not understanding the nature of mind. You have one part of the mind ready -- let it go and do its job. That is the moving leg, and the other part is the static part. And you think that you would like me to slash the knot asunder. I cannot do that because I love you.

Once I started doing things for you, you would become dependent on me. And that is the last thing that I will tolerate. I would not like you to be dependent on me. I can give you the way, I can show you the way, but I will not walk for you. You will have to walk yourself, because I want you to be absolutely independent and free. Today I am here, tomorrow I may not be here.

If you become dependent on me, as has been happening all over the world for centuries -- people become dependent on the masters, and the masters enjoy the dependence. Neither are the masters authentic nor are the disciples intelligent -- and humanity has remained static.

Are you aware of the fact that for centuries there has been no evolution? If monkeys have become human beings at some time, what have human beings done? -- they are stuck. At least some daring human being should take a jump and start flying, do something! But you know perfectly well that if you try flying, there will be no evolution, only multiple fracture.

It has happened to a few people under LSD or under impact of some drug -- particularly LSD gives these ideas that you can fly. And one woman flew out from an eighty-storey building, from the eightieth floor. She simply flew out of the window. And you know what would happen... so it happened.

LSD is a very harmless drug, but it should be used under medical supervision, because it gives such ideas, great ideas, and the mind is no longer functioning so there is no opposition; there is a

one hundred percent surety -- and that is very dangerous. A one hundred percent surety is not favorable to evolution. It is good that the mind should be divided for and against, discuss, argue, and slowly slowly progress.

But one thing is strange, that for at least one million years there has been no evolution as far as man is concerned. You cannot call this evolution: one person becomes a Gautam Buddha or one person becomes a Bodhidharma or one becomes a Tah Hui -- you cannot call that evolution. The whole of humanity is stuck somewhere.

What is the problem? The problem is, humanity is not moving with the part of the mind which is for evolution; it is staying with the part of the mind which is not for evolution. You have to learn only one thing, that you have already a part of your mind ready, happy to do that. So do it! Don't bother about the other part of the mind. That mind is pulling you back; it represents your past. And the mind that is feeling happy and excited to do something, it represents your future. Choose the future.

Don't depend on somebody else, because that dependence is dangerous. It is not only one question that can be solved, there are a thousand and one questions -- and your evolution depends on your own readiness to risk, your own acceptance of danger.

You are in a right position; there is no problem. Just listen always to the part of the mind that is for the future, that is for the unknown, that is for evolution, and the other part will come following behind.

Once you are decisive, the other part of the mind will immediately follow you. It will remain against you until you are decisive. And the decision has to come from looking at the fact of which mind is for the future and evolution, which mind is going to give you a better life, a better understanding, a better consciousness -- choose that and the Gordian knot will be slashed without any effort on your part or without any need from outside help.

A woman leaned over her side of the fence and asked the little boy next door how he was getting on with his new stepfather.

"Great," he replied, "every morning he takes me out in the boat to the ocean, puts me in the water and then I swim back to the beach."

"But is not that a bit dangerous for a little boy?" asked the woman.

"Oh, that's easy. The hard part is untying the knot and getting out of the bag."

It is certainly a little harder... but if you can manage to do it, it will give you a sudden quantum leap for a higher consciousness.

BELOVED OSHO,
YOU OFTEN TALKED ABOUT PSYCHOANALYSIS AND RELATED THERAPIES. WOULD YOU PLEASE COMMENT ON MORE RECENT DEVELOPMENTS LIKE FRITZ PERLS' GESTALT THERAPY AND -- THE LATEST FASHION -- VOICE DIALOGUE? CAN THESE THERAPIES HELP A PERSON WHO IS ALREADY MEDITATING TO SEE HIMSELF AND HIS GAMES MORE CLEARLY?

Tilo, in the first place psychotherapies like Fritz Perls' Gestalt therapy and others are already old; they are not new. The only new thing which is the latest fashion is Voice Dialogue -- but they are all just mind games.

They cannot contribute anything to a man who is already meditating -- no psychotherapy has the quality of meditation, because no psychotherapy has produced a single enlightened being. Their founders were not enlightened and the enlightened beings in the East never bothered about any psychotherapy. They have not even bothered about psychology or mind itself, because for them the question was not to solve the problems of the mind, for them the question was how to get out of the mind which is easier. Then the problems all are finished, because once you are out of the mind, the mind has no nourishment to go on creating problems; otherwise it is an unending process.

You get psychoanalyzed, whether old or new fashions it doesn't matter; they are just variations of the same theme. Your mind feels a little fresh and good after a psychological session, because you have unburdened yourself. A little understanding of mind also comes -- that keeps you normal.

In fact, all psychotherapies are in the service of the establishment; their function is not to let people go abnormal. Somebody is going outside the herd and the norms of the herd and doing things which it is not supposed that you should do...! They may be harmless but the society cannot tolerate such people. They have to be brought to the normal, to the average standard.

The psychotherapist's work is to clean your mind. It is a kind of lubricating your mechanism -- it functions a little better and you start becoming a little more understanding about the functionings of the mind, although that does not make any revolutionary change. And it is possible you may solve one problem, but you have not removed the cause.

Mind itself is the problem.

So *you* can remove one problem, *mind* will create another problem... It is just like pruning the trees: you prune one leaf and just out of self-respect and dignity the tree will grow three leaves in the place where there used to be one. That's why gardeners go on pruning; that gives trees more foliage, more leaves.

The same is the situation with the mind: you can remove one problem by understanding it -- and it is costly -- but the mind is still there which has created the problem, and psychoanalysis does not go beyond the boundaries of the mind. The mind will create a new problem, more complicated than the one that you have solved. Naturally, because the mind understands you can solve that kind of problem, it creates something new, more complicated, more foliage.

Meditation is a totally different thing than psychoanalysis or any therapies which are confined to the mind. It is simply a jumping out of the mind: You have your problems -- I'm going home.

Because mind is a parasite it does not have its own existence. It needs you inside in it, so it can go on eating you, your head. Once you jump out of it, the mind is just a graveyard. All those problems that were too big drop, they simply drop dead.

Meditation is a totally different dimension: you simply watch the mind and in watching you come out of it. And slowly, mind with all its problems disappears; otherwise the mind is going to create strange problems.

The other day in England a court released a murderer. It is a very strange case, and it may give impetus to many people to murder. The murderer was in the second world war fighting in Japan. And he pleaded in the court that in the night he dreamt that the Japanese were chasing him, and they were just about to get hold of him. He became so frightened and he wanted to survive, so he caught hold of the neck of one Japanese and killed him by pressing on his neck. And as the Japanese was killed, he awoke from the dream and the Japanese was no one but his wife.

The court was in a difficulty what to do, because he had not done it consciously, in awareness. Now to punish him does not seem right, even in a traditional England, where anything new takes years to be accepted. When the whole world will accept it then England will try!

The judge must have been a man of great understanding, but he has also opened a door of dangers. Now anybody can kill his wife and say, "What can I do? Japanese were following..." It is a precedent that you have released one man, acquitted completely from committing any crime.

Now you are able to commit crime. You just have to pretend that you are asleep, and there is no way for the court to find out whether you were really asleep and the Japanese were really following you in your dream. The poor woman was fast asleep, he jumped up and killed her -- and perhaps he is right... But now

there will be cases which will not be right. Perhaps what he is saying is true; he has been in the war in Japan and that may have come as a dream from his unconscious; and out of fear, to protect himself, he started fighting with the Japanese. And there was nobody else in the room except the wife close to him just on the bed, so he jumped, caught hold of the Japanese...

Mind is your only problem.

All other problems are just offshoots of the mind.

Meditation cuts the mind from the very roots.

And all these therapies -- Gestalt and Voice Dialogue and Fritz Perls -- we can use them for those who have not yet entered into meditation just to have a little understanding of the mind so they can find the door from where to get out.

We are using all kinds of therapies which are helpful, but not for the meditators. They are only helpful in the beginning when you have not yet become accustomed to meditation. Once you are meditative you don't need any therapy, no therapy is helpful then. But in the beginning, it can be helpful, and particularly for the Western sannyasins.

I don't suggest it much for Eastern people that they should do therapy groups. For example, Japanese have been found not to understand that in an encounter group if people are fighting it is just playful fighting. They really start fighting and they can become dangerous; they can kill somebody.

Different cultures... Japanese have been writing letters to me saying that in the therapies they are telling us that you hate your mother, your father -- and it is absolutely wrong! We will kill the therapist! Japan has a totally different culture. The very idea that you hate your mother -- and the person will commit hara-kiri. He will kill himself because it is so shameful.

I have come to know such stories of hara-kiri that you cannot believe. One famous historical case happened three hundred years ago. A very well-known master of martial arts forgot, when he went to meet the emperor, to bow down. In Japan you have to bow down even to your enemy when you go to fight.

Both bow down to each other because one never knows who will be left alive. At this moment enmity and friendship don't matter. At this moment when one person is never going to be seen again and will not even be able to ask for forgiveness, they give respect. And it is authentic, it is not formal.

Going to the emperor and forgetting to bow down... And he forgot because he was a great master and thousands of people who were learning under him were all bowing down to him. So he had become accustomed to people bowing down to him, and then he would respond by the same gesture. It was such bad manners that when he was made aware that he had committed a great crime because he had not bowed down to the emperor, he committed suicide.

That is the routine process. There is no other way except that to show that you really feel repentant. It is not so easy as in the West where you can just say, "I'm sorry" -- that is very formal and very easy. Japanese take things very seriously. The only way you can say, "I'm sorry" is by hara-kiri -- one feels so ashamed of himself that he cannot allow himself to live anymore.

The more strange thing is that his three hundred intimate disciples committed hara-kiri because their master had behaved in a shameful way. They were not at all concerned, but because their master has fallen in grace, how can they stand in the world with grace and dignity? Three hundred disciples committed hara-kiri. This is a historical fact, and this kind of thing has been happening in Japan for centuries.

So one sannyasin has written to me, "The therapist goes on insisting, `You *must* hate your mother...' Either I will kill the therapist or I will kill myself if he is right. Because I don't see that I have ever hated my mother."

And in fact the situation *is* different. In Japan almost one-third of the girls don't marry; they remain with their mother. In the rest of the world the situation is different. And what psychoanalysis has found does not apply to the Japanese. It applies only to the Western mind and its upbringing.

Sigmund Freud is right only about the Western mind and its tradition. When he says that every girl hates her mother because she loves the father, the whole thing is based on their understanding of sex, that one loves the opposite sex. So girls love the fathers, the boys love the mother. But the girls cannot express their love, particularly they cannot be sexually related with the father, and the mother *is* related sexually. So they become jealous of the mother -- the mother is their enemy. The boys become enemies of the father and because of that the boy cannot make love to the mother.

The Japanese cannot even think of this; even Indians cannot think of this -- just a totally different upbringing. Indians cannot believe what kind of nonsense this is. And for the Japanese things are very difficult. If you insist and you convince him that he hates his mother or he hates his father -- and the whole

psychoanalysis depends on these kinds of things: who you hate, why you hate... And they go on digging deeper and they prove to the person that from very childhood there has been a jealousy and that is creating all the problems.

"Why can't you love your wife?" -- the psychoanalyst will come to the conclusion that you wanted to love your mother -- and your wife is not your mother -- and the wife does not love you because she wanted to love her father and you are not her father. So you are bound to fight continuously. You have fallen in love with the girl because something in her resembles your mother. And the girl has fallen in love for the same reason: something in you resembles her father.

So you have married your mother; she has married her father. This is psychoanalysis. And because neither she is behaving like your mother nor you are behaving like her father, problems arise.

But to say to a Japanese, "You have married your mother," is simply out of the question. To say to an Indian, "You have been secretly loving your mother and you wanted a sexual relationship with her..."; he cannot even think..."Are you in your senses or..."

In India the tradition is that the son loves his mother almost like a goddess. He loves his father and respects his father next to God. And the difficult thing is that even the people in the East who are teaching or who are in the profession of psychoanalysis, as professors or as practitioners, they have all learned from the West and they don't understand that the East has a totally different orientation.

And Sigmund Freud or Jung or Adler or Assagioli or Fritz Perls have no idea. Not even in their dreams have they thought that people can be different from the Western people.

In the East psychoanalysis is not of much help. For the Westerners, I like them to go through groups just to clean the mind. With a clean mind, to enter into meditation is easier. But if you don't enter meditation and you simply depend on cleaning the mind, then you will be cleaning the mind for your whole life and you will not go anywhere else. Because of its different orientation the East should find seats in the universities for meditation, not for psychoanalysis.

One of the great Indian psychologists who was the head of the department in the Hindu university of Varanasi belonged to a village near my village; and moreover, he was father-in-law to one of my friends who had studied with me. He was one of the most respected professors of psychology, but he was condemned by everybody because people, thinking that he would be able to help them with their mind problems, would go for psychoanalysis, and psychoanalysis brings... They would ask, "Whom do you hate?" And the Indian would find himself at a loss because everything comes down to sex -- and the Indian cannot accept that idea. It is not the same orientation as in the West.

This man's name was Laljiram Shukla. And because his son-in-law was my friend, the son-in-law was continuously telling him that he must meet me at least once. He was an old man. I was just out of the university. He invited me to come to Varanasi because his son-in-law was continually praising me. It became a psychological problem for the psychologist that the son-in-law was more interested in me, and not interested in him and was continually praising me. It became a challenge to him.

I was not aware what the situation was. When he invited me I thought perhaps it was because of my friend; he may have talked about me, so I went. I was a guest in his house, and I immediately became aware of a certain tension.

I asked my friend, "What is the matter?"

He said, "The problem is that I have been talking about you not knowing that he was feeling very offended. But he never showed it, and now, because you are here -- and many other professors have become interested; all his students, nearabout twenty postgraduates, they are all coming in the morning to meet you -- he is feeling very much wounded."

So in the morning he exploded. He started arguing with me, and because I told him, "All your education is from the West; all that you are talking is simply nonsense in the East -- what do you know about meditation? All your knowledge is about the mind, and that too of a certain mind, the Western mind. You are betraying the East by teaching people all kinds of nonsense, which does not make any actual impact on them, because that is *not* their problem.

"I have never seen anybody, I have looked in so many people's minds... In the East nobody is jealous of the father, nobody wants to make love to the mother, but without these things the psychoanalyst will say, `If you want to be cured you will have to cooperate.'"

And I argued with him -- I had to because he was so angry with me that I could not understand why he had invited me. And because he could not answer, I asked him directly, "I ask you, have you ever in your childhood wanted to make love to your mother? Have you ever thought in your childhood to kill your father

because he was your competitor for the same sex object, the mother?"

He cooled down, and he said, "Never. I never thought about these things."

I said, "What are you doing now? Imposing on people ideas which are not their problems, are you helping them or destroying their integrity? You are telling them that their problems are things which are not their problems."

In the East for centuries the problem has been how to get beyond the mind -- the only problem, the single problem. But for the Western mind, because it has developed in a different way, it has never thought about transcending mind. I have looked into Jewish sources, into Christian sources; there is not a single statement in the whole history of the West where somebody has made an effort to go beyond the mind.

They have used the mind to pray, they have used the mind to believe in God; they have used the mind to become religious, virtuous, but they have never even thought that there is a possibility of going beyond the mind.

In the East that has been the only, single search. The whole genius of the East has been working for one thing, no other problems: how to go beyond the mind. Because if you can solve your problems wholesale just by going beyond, then why go for retail solving of problems. The mind will go on creating; it is a very creative force. You solve one problem, another problem arises. You solve that problem, another problem arises.

It is a good business for the psychoanalyst, because he knows you are never going to be cured. You are not going to be cured of the mind; he cures your specific problems. Your mind is there, the source. He never cuts the roots, he only cuts leaves, branches at the most, but they go on growing again -- the roots are there. Meditation is cutting the very roots of problems.

I repeat: the mind is the only problem, and unless you go beyond the mind, you will never go beyond problems.

It is strange that even today, the Western psychologists have not even pondered over the fact that the East has created so many enlightened people. None of them has bothered about the analysis of the mind.

Just as in the Western literature -- religious, philosophical, theological -- there is no idea of going beyond the mind, in the same way in the Eastern philosophical literature there is nowhere any mention that psychoanalysis or psychology is of any importance. The West has lived with the mind and the East has lived beyond the mind, so their problems don't seem to be the same.

Ugly things can happen when you impose. For example, Erhard was running the movement of EST -- and it looks stupid to the Eastern meditator. What he was trying to do is so hilarious, but people felt very good. You will also feel very good if you do it, without paying him the two hundred and fifty dollars fee for you to become enlightened. And how you become enlightened is a very simply process.

You are not allowed to go to the bathroom, so your bladder goes on becoming more and more filled with... and it starts hurting -- and you are not allowed to go to the bathroom. And the session continues from the morning till night. The whole day to contain yourself, to resist the temptation...!

In such a situation who is listening to what nonsense he is talking? You are trying to hold yourself so that in some unaware moment... And then it starts happening, because how long can you do it? Particularly women don't have any control on the bladder; man has a little control, but women don't have.

So one woman starts pissing -- and when one starts... And Erhard used to say, "That is great!" And she feels certainly immensely relieved. First you created the tension and the tension became too much; it became anguish, agony. And now, she feels so released: It is enlightenment." She says, "I have got it" -- and then follows a chain... Somebody else starts getting it, somebody else starts getting it -- they used to fill the whole hall with urine. And they have paid two hundred and fifty dollars -- you can do it on your own!

If this is enlightenment, just close your room, and if you need some help it can be very easy; your friend can tie you so you cannot go to the bathroom. Then, contain yourself as long as you can and there comes a moment when you cannot contain. Then the bladder simply takes over. You are simply surprised by what is happening. And such a great relaxation and relief follows, such peace that you have never known -- peace that passes understanding!

These idiots have been creating new fashions in psychology, in psychoanalysis, therapies -- and earning millions of dollars, and cheating people. It is not enlightenment. And if this is enlightenment then there is no need to be enlightened. It is perfectly good to go to the toilet... forget all about enlightenment.

The East has never bothered about the mind, has not even taken any note of it, has ignored it. From Patanjali to Gautam Buddha, to Shankara, to Ramakrishna, to J. Krishnamurti -- the whole tradition does not bother about the mind. The mind is mentioned only for one purpose: how to transcend it.

Hundreds of methods have been found which can help you to transcend the mind, and once you are beyond the mind all its problems look as if they are somebody else's problems. You attain to a state of a watcher on the hills, and all the problems are in the valleys. And they don't have any impact on you; you have gone beyond them.

The West has remained utterly mind centered. In the West the only thing they have thought about is matter and mind. And matter is the reality and mind is only a by-product; beyond mind there is nothing.

In the East matter is illusory, mind is a by-product of all your illusions, projections, dreams. Your reality is beyond matter and mind, both.

So we divide reality in the East into three parts: matter, the outermost; the soul, the innermost; the mind is in between the two. Matter has a relative reality; it is not absolutely real, just relatively real. The mind is absolutely unreal, and the soul is absolutely real.

This is a totally different categorization of humanity. In the West the categories are simple: matter is real, mind is just a by-product, and there is nothing beyond mind.

So remember, Tilo, if you are meditating then nothing else is needed. If you are not meditating, then these psychotherapies may be helpful as a stepping-stone for meditation.

It was sunrise, and the young athlete was doing push-ups on the beach when a drunk appeared.

The drunk weaved his way to within a few yards of the perspiring young man, sat down on the sand and laughed and laughed.

"What the devil are you laughing about?" asked the annoyed young man.

The drunk laughed and said, "Don't look now, but somebody stole your girl."

Unnecessarily doing push-ups...

The West is unnecessarily making tremendous effort in analyzing the mind -- utterly useless unless they accept a transcendental state. And that's why again and again they get cheated by frauds. For example, Maharishi Mahesh Yogi is cheating the whole of the West by any stupid thing. First it was transcendental meditation, then people became fed up with it because it was not meditation; it was mind repeating a mantra. You were not going beyond the mind, so what is transcendental in it?

So his earnings became very low; he had to invent something new. So he has invented spiritual yogic flying. First he started by spiritual levitation: you can meditate and become so light that you will start rising upwards! -- and you can find idiots everywhere... And people were paying four hundred dollars for learning spiritual levitation. In the first place what are you going to do by... even if you levitate, what purpose is going to be served by it? In the second place nobody was levitating; people were hopping.

Trick photography was being used and spread. People were shown to have levitated, and they had levitated with their mattress also -- that was strange. The mattress also has become yogic, spiritual...!

He was continually asked, "Give a public demonstration of your levitation" -- and he could not. A case was brought in the Supreme Court of America by seven of his own disciples, who had been working hard on levitation and found that it was absolute nonsense -- they were just hopping! So they had brought a case against him, demanding ninety million dollars. He has been cheating the whole world, and he has accumulated tremendous money.

Maharishi Mahesh Yogi dropped that idea because he could not give a public demonstration. He came with a new idea, and this new idea is yogic flying -- even greater. And what is the purpose of yogic flying? -- if one person can learn to fly, then ninety-nine persons in the world will become meditative and silent and peaceful.

A big business, because it means for five billion people to become peaceful -- no war, no conflict, just blissfulness -- millions of people will have to learn yogic flying. Again, he was aware that he would be asked to give a public demonstration. He has given one demonstration in Europe, and now another is planned in America soon. And what people saw was, it was the same hopping, but now it is hopping not only in one place, you go on hopping...

Every frog knows it! And it is so stupid that people are paying millions of dollars to learn what the frogs know without any difficulty. They are giving public demonstrations and they don't even see that they are being absolutely stupid. A few have become so expert that now there are hurdle races; small hurdles are places and they hop over the hurdles. They are great spiritual people.

But I don't see the connection. Even if they can hop, and go on crossing the hurdles, in what way is this

going to create peace in the world...? Nor can it create peace in the person who is hopping. It will create more retardedness in him. The very idea that he has accepted this stupid thing shows that he has no intelligence at all. And what peace, how can peace be attained by these kinds of things?

He is now proposing to the world that if millions -- he has calculated exactly how many millions of people are needed to learn hopping to prevent the third world war.

I don't believe that man is so stupid that he gets caught by such frauds. People are learning. Maharishi Mahesh Yogi has opened an academy in Switzerland where thousands of people are learning hopping.

The West is being exploited by all kinds of frauds for the simple reason that the West has not looked into the matter of meditation itself. So any idiot goes and says anything, and gathers followers because they don't know what meditation is. Neither will chanting a mantra nor hopping nor levitation...

These things have nothing to do with meditation. Meditation has only one meaning, and that is going beyond the mind and becoming a witness. In your witnessing is the miracle -- the whole mystery of life.

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #27
Chapter title: Still time to change the trains

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BELOVED OSHO,
I AM ALSO GETTING OLD. WOULD YOU TELL ME A FEW LAWS FOR MIDDLE AGE ALSO?

Amrito, everybody is getting old. Since the day you were born, you have been getting old -- each moment, each day. Childhood is a flux, so is youth -- just old age never ends, because it terminates! That is the unique quality of old age, that it brings you to ultimate rest. But you want a few laws for middle age... You are a man of medicine, you should know better.

As far as I am concerned, I have never been a child, never a youth, and never become old and never will die. I know only one thing in me that is absolutely unchanging and eternal. But just for your sake...

There are many laws about middle age, because all over the world people become old. And many thinkers have been thinking, What is this old age? The first law is De Never's Lost Law; obviously about old age, the law can be the last: Never speculate on that which can be known for certain.

You know perfectly well you are getting old, now don't speculate on that, that will make you more miserable.

The law is beautiful, never speculate on that which can be known for certain. In fact, in life, except death nothing is certain; everything can be speculated upon, but not death. And old age is just the door to death.

Middle age is when you begin to exchange your emotions for symptoms.

Lendel's Law: You know you are getting old when a girl calls "No," and all you feel is relief.

Old age is when you start to turn out the lights for economical rather than romantic reasons!

Old age is that period of life when your idea of getting ahead is staying even.

Old age is when you can do just as much as ever, but would rather not.

Old age is a mysterious experience, but all these laws have been found by the Western mind. I have not been able to discover anybody in the whole literature of the East talking about old age. On the contrary, old age has been praised immensely, because in the East it has been thought that you are not old. If your life has simply moved on the horizontal line, you are only aged. But if your life, your consciousness, has moved vertically, upwards, then you have attained the beauty, the glory of old age. Old age in the East has been synonymous with wisdom.

These are the two paths: one is horizontal, from childhood to youth, to old age and to death; another is vertical, from childhood to youth, to old age, and to immortality. The difference in quality of both the dimensions is immense, incalculable. The man who simply becomes young, and old, and dead, has remained identified with his body. He has not known anything about his being, because being is never born and never dies; it is always, it has been always, it will be always, it is the whole of eternity.

On the vertical line the child becomes young, but the youth on the vertical line will be different from the youth on the horizontal line. Childhood is innocent, but that is the point from where these two different dimensions open up. The youth on the horizontal line is nothing but sensuality, sexuality and all kinds of other stupidities. The youth on the vertical line is a search for truth, is a search for life -- it is a longing to know oneself.

A man on the vertical line cannot be called young if he is not meditative, and the same is true about old age. On the horizontal line, old age is simply trembling, afraid of death; I cannot think of anything except a graveyard, and darkness which goes on becoming darker and darker. It cannot conceive of himself except as a skeleton.

On the vertical line, old age is a celebration; it is as beautiful as man has ever been. Youth is a little foolish -- is bound to be; it is inexperienced, but old age has passed through all the experiences -- good and bad, right and wrong -- and has come to a state where it is no longer affected by anything concerned with body or mind.

It is a welcome! old age on the vertical line is keeping its door open for the ultimate guest to come in. It is not an end, it is a beginning of a real life, of an authentic being.

Hence, I continuously make the distinction between growing old and growing up. Very few people have been fortunate to grow up; the remainder of humanity has only been growing old. And naturally they are all moving towards death. Only on the vertical line does death not exist; that is the way to immortality, to divinity. And naturally, when one becomes old on that dimension, he has a grace and a beauty and a compassion and love.

It has been noted again and again... There is a statement in Buddhist scriptures that as Buddha became older, he became more beautiful. This I call a true miracle. Not walking on water -- any drunkard can try that. Not turning water into wine -- any criminal can do that. This is a true miracle: Buddha became more beautiful than he was in his youth; he became more innocent than he was in his childhood -- this is growth.

Unless you are moving on the vertical line, you are missing the whole opportunity of life. But here our whole effort is to block the horizontal line and open the blocked vertical line. Then every day you are coming closer to life, not farther away. Then your birth is not the beginning of death, your birth is the beginning of eternal life. Just two different lines and so much difference.

The West has never thought about it; the vertical line has never been mentioned because they haven't been brought up in a spiritual atmosphere where the real riches are inside you. Even if they think of God, they think of him outside. Gautam Buddha could deny God -- I deny God. There is absolutely no God for the simple reason that we want you to turn inwards. If God is -- or anything similar -- it has to be found inside you; it has to be found in your own eternity, in your own ecstasy.

To think of oneself as a body-mind structure is the most dangerous idea that has happened to people. That destroys their whole grace, whole beauty, and they are constantly trembling and afraid of death, and trying to keep old age as far away as possible. In the West, if you say to an old woman, "You look so young," and she knows she is no longer young, she will stand in front of the mirror for hours to check whether any youthfulness has remained anywhere. But she will not deny it, she will be immensely happy. In the East, nobody says to an old woman, "You are young"; on the contrary, old age is so respected, loved, so that to say to somebody, "You look younger than your age," is a kind of insult. .

I am reminded of one incident that happened life...

I was staying in Chanda -- a far corner of Maharashtra -- with a very rich family, and they were very much interested in an astrologer. They loved me and I used to go at least three times per year. That was their quota, and I used to stay there for at least three or four days each time. Once when I went there, without asking they had arranged with the astrologer to come and to look at my hands and tell some things about me. When I came to know about it, everything was fixed; the astrologer was sitting in the sitting room. So I said, "Okay, let us enjoy that too!"

I showed him my hand; he pondered over it and he said, "You must be at least eighty years old."

Of course, one of the daughters of the rich man freaked out, "This is stupid. What kind of astrology..."

At that time I was not more than thirty-five -- even a blind man could have measured thirty-five and eighty! She was really angry, and she told me, "I am finished with this astrologer. What else can he know?"

I said, "You don't understand. You are more Westernized -- educated in the Western style. You have been to the West for your education -- you can't understand what he was saying."

She said, "What was he saying? It was so clear there is no need to understand; he was simply showing his stupidity. A thirty-five-year-old young man, and he is saying that you are eighty years old."

I said, "Be patient."

And I told her a story about Emerson...

A man asked Emerson, "How old are you?"

Emerson said, "Nearabout three hundred and sixty years."

The man could not believe... and he had always believed in Emerson that he is a man of truth! What had happened -- a slip of the tongue? Or had he become senile? Or is he joking?

To make things clear he said, "I did not hear what you said. Just tell me how much...?"

Emerson said, "You have heard it -- three hundred and sixty years."

The man said, "I cannot believe it. You don't look more than sixty years."

Emerson said, "You are right in a way: on the vertical I am three hundred and sixty, and on the horizontal I am sixty."

Perhaps he was the first Western man to use this Eastern expression of horizontal and vertical.

Emerson was immensely interested in the East, and he had a few glimpses which bring him closer to the seers of the UPANISHADS. He said, "Actually I have lived sixty years; you are right. But in sixty years I have lived as much as you will not be able to live even in three hundred and sixty years. I have lived six times more."

The vertical line does not count years, it counts your experiences. And on the vertical line is the whole treasure of existence -- not only immortality, not only a feeling of divineness, but the first experience of love without hate, the first experience of compassion, the first experience of meditation -- the first experience of the tremendous explosion of enlightenment.

It is not a coincidence that in the West, the word `enlightenment' does not have the same meaning as in the East. They say that after the black ages, dark ages, came the age of enlightenment. They refer to people like Bertrand Russell, Jean-Paul Sartre, Jaspers as very enlightened geniuses. They don't understand that they are misusing a word, dragging it into the mud. Neither is Bertrand Russell enlightened nor Jean-Paul Sartre nor Jaspers.

Enlightenment does not happen on the horizontal. Even in his old age Jean-Paul Sartre was still running after young girls. Bertrand Russell changed his wife so many times, and he lived long on the horizontal -- almost a century. But even in his old age, his interests were as stupid as young people.

The East understands that the word `enlightenment' has nothing to do with genius, has nothing to do with intelligence, it has something to do with discovering your real, authentic being. It is discovering God within you.

Amrito, you need not be worried about laws. Those laws are all on the horizontal line. On the vertical line there is love, no law; there is the growing experience of becoming more and more spiritual and less and less physical, more and more meditative and less and less mind, more and more divine and less and less of this trivial material world in which we are so much enmeshed.

On the vertical line, slowly you feel desires disappearing, sensuality disappearing, sexuality disappearing, ambitions disappearing, will to power disappearing... your slavery in all its aspects disappearing -- religious, political, national. You become more of an individual. And with your individuality growing clear and luminous, the whole humanity is becoming one in your eyes -- you cannot discriminate.

There are great experiences on the vertical line; on the horizontal line there is only decline. On the

horizontal line the old man lives in the past. He thinks of those beautiful days, those Arabian nights when he was young; he thinks also of those beautiful days when there was no responsibility and he was a child running after butterflies. In fact, for his whole life he has been running after butterflies -- even in old age.

Mulla Nasruddin was passing along a street...

And he saw a beautiful young woman so he gave her a good nudge. The woman was shocked, because Mulla was old; all his hairs were pure silver white. The woman said, "You should be ashamed -- all your hairs are pure white. You are the age of my grandfather -- you should have been dead by now. You are showing your ugliness....

Mulla said, "Listen, my hairs are white, that's true, but my heart is still black -- dark black."

On the horizontal line, that's what happens -- your hairs will become white, but *you* don't become white. In fact, on the contrary: as you grow old, you become more and more infatuated by desires, because now you know that ahead there is only death. So you enjoy as much as possible, although enjoying becomes difficult, physically you have lost the energy. So the old man on the horizontal line becomes cerebrally sexual; he is continuously thinking of sex.

Psychologists have been watching thousands of people, and they have concluded that every man thinks of a woman at least once in three minutes. Just check it! That will show you on what line you are -- horizontal or vertical. And each woman thinks of a man one time in seven minutes. That is the difference that creates conflict. The moment the husband comes and asks, "Dear, what about it?" and she says, "I have a headache, don't torture me any more..." The difference is that she thinks of it only one time in seven minutes, that means one day in seven days...!

The man thinks of the woman one time in three minutes, that is average. In old age those three minutes shrink into one minute. The old man has nothing else to do but to think -- and what else is there to think about? He imagines beautiful women.

One day Mulla Nasruddin was sitting on his balcony watching the beautiful sunset...

And suddenly he shouted to his servant, "Bring my glasses, bring my glasses quickly!"

The servant said, "What calamity has happened?" He brought his glasses.

Mulla said, "You idiot, when I say quick it mean quick. We missed the opportunity."

The servant said, "I don't understand, what opportunity?"

He said, "Such a beautiful woman was going by, but my eyes can't figure out whether she is a woman or a man, whether she is really beautiful or I am imagining. Glasses were needed, but by the time you brought the glasses she was gone."

The servant said, "You are under the wrong impression; she was not a woman! He is my brother who has come to see me. Nobody else has passed."

The old man is continuously thinking of the past -- this is the psychology. The child thinks of the future because he has no past; there is no question of thinking of the past -- no yesterday. He thinks of days to come, the whole long life. Seventy years gives him space... He wants to become big enough quickly to do things that all the big people are doing.

The old man has no future -- the future means death; he does not even want to talk about the future. The future makes him tremble. The future means the grave -- he talks about the past.

And the same is true about countries. For example, a country like India never thinks of the future. That would mean it had become old; it is symptomatic. It always thinks of the past. It goes on playing the life of Rama and Sita; for centuries the same story... every village performs that drama. It goes on thinking about Buddha and Mahavira and Adinatha and RIGVEDA and the UPANISHADS.

Everything has passed. Now the country is simply waiting to die; there is no future. According to the Indian idea -- and that is the idea of the old mentality, the mind of the old man -- the best age was millions of years ago; it was called *satyuga*, the age of truth. After that man started falling.

You can see the psychological parallel; there are four ages: childhood, the young man, middle age, the old man. According to these four he has projected four ages for life itself. The first age was innocent, just like a child -- very balanced. They give the example that it has four legs just like a table, perfectly balanced. And then the decline starts....

In India, the idea of evolution has never existed, but on the contrary just the opposite idea. The word is not even used in the West -- you may not have even heard of the word -- but in India they have been thinking about *involution*, not evolution: "We are shrinking, we are falling down."

In the second stage of the fall one leg is lost; the table becomes a tripod. It is still balanced, but not as

much as it was with four legs. In the third stage it loses another leg; now it is standing only on two legs, absolutely unbalanced. And this is the fourth stage: even two legs are not available; you are standing on one leg -- how long you can stand?

The first stage is called *satyuga*, the age of truth; the second is simply named by the number; *treta* is the third, because only three legs are left. The second is called *dwapar*. *Dwa* is exactly what two is in English; this `two' comes from the Sanskrit *dwa*; moving through many other languages it becomes *twa*, and then finally it becomes two. And the fourth age they have called *kaliyuga*, the age of darkness.

We are living in the age of darkness. This is the mind of the old man: ahead there is only darkness and nothing else. The child thinks of the future, of the golden future; the old man thinks of the golden past. But this happens only on the horizontal line. On the vertical line, the past is golden, the present is golden, the future is golden; it is a life of tremendous celebration.

So rather than being worried about the laws of old age, think about which line your train is moving on. There is still time to change trains; there is always time to change trains because from every moment that bifurcation is available. You can shift, shift from the horizontal to the vertical; only that is important.

BELOVED OSHO,
CAN YOU SAY SOMETHING AGAIN ABOUT COMING TO THE MASTER AND GOING BACK TO THE WORLD?

Again?

Chetan Dhyan, it seems you have heard it before. Where were you that time? And are you certain you will be able to hear *this* time?

I can say... in fact I am saying everything again and again and again, but you are not ever at home so you don't know. You think I am saying new things every day -- from where can I get new things? I have stopped reading; for twelve years I have not touched a single book. I don't meet people, so I can't gather gossips or gospels. I don't go anywhere. I just talk to you and go to sleep!

In sleep do you think I can find new things every day? My sleep is dreamless, contentless -- just a pure silence. It is another name for meditation to me.

Nirvano just takes care that once in a while I sleep, or else the body suffers; otherwise the whole night I am awake. I have divided the day into two parts because there is nothing to read. I have read so much, and now I am utterly bored when I come to look at books. I already know what these idiots will be writing. And there is no other source....

The only thing is that you feel what I am saying is new, that you have never heard it before. You have been here, but I will not refuse your question. I will repeat it again! But before I say anything about it, to wake you up I will tell you a story. I use stories and jokes to keep you awake! If I start talking about pure philosophy there will be complete silence and people will start snoring!

For centuries people have been snoring whenever religion, spirituality, philosophy and meditation were discussed. And all the great masters have been in immense agony because of their compassion -- what to do with these people? But I have found a way: there is no need to say to you, "Wake up!" I simply tell you a joke when I see you are slipping into sleep. Then you just straighten up, open your eyes, look all around -- I don't allow anybody to snore!

A man from Warsaw in Chelm on a business trip, was walking down the street when he was stopped by Yossel the chimney sweep. "Zalman!" cried Yossel. "What has become of you? It's so long since I have seen you. Just look at yourself."

"But wait," replied the stranger, "I'm..."

"Never mind that," said Yossel. "I can't get over how much you have changed. You used to be such a big man, built like an ox. And now you are smaller than I am. Have you been sick?"

"But wait," replied the stranger, "I'm..."

"Never mind that," said Yossel. "And what has become of your hair? You used to have a fine head of black hair, and now you are completely bald. What has happened? You know, I don't see how I ever recognized you. Zalman, what has become of you?"

"I have been trying to tell you," the man replied. "I am not Zalman."

"Oy," replied Yossel, "You have gone and changed your name as well!"

If one does not want to listen, what to do! You will find some way out.

Your question is beautiful. You say, "Can you say something again about coming to the master and going back to the world?"

The moment you have found a master, wherever you are the master will be with you.
Finding the master means drinking from his well.

Finding the master means becoming yourself -- so attuned with the master, so in accord, in such a deep harmony, that you only appear two, but you have become one. The bodies are two, but the inner flames of your life have become one. Once you have found the master, there is no way to go anywhere where you can be without the master.

If going to the world you find yourself alone, without the master, that simply means only one thing, without any doubt -- you have not found the master yet.

There is a beautiful story about Mahakashyapa, one of the most significant disciples of Gautam Buddha -- perhaps just second to him, or maybe just equal to him. He never asked any question, he never bothered Buddha about any problem. Finally, Buddha became concerned, "What is the matter? Everybody is asking, everybody is receiving the answer, and this Mahakashyapa never asks anything. And if he does not ask there is no point in answering him -- what am I going to answer?"

He called Mahakashyapa. With tears, Mahakashyapa came to him and he said, "The only thing is that I am afraid of enlightenment."

Buddha said, "You are strange. You have left your kingdom and you have become a sannyasin, and now you are afraid of enlightenment?"

He said, "That's true, that's why I don't ask anything, because I am afraid if I become enlightened you will send me away to spread the message, the word. I have been watching; those people who have become enlightened have been sent away, and I cannot live a single moment without... Just leave me alone. I don't want any enlightenment, I just want to be with you. And I can be with you only if I am unenlightened; once I am enlightened I know you will send me."

Buddha said, "I promise you, I will not send you. But just out of that fear, don't prevent yourself from becoming enlightened -- you don't know what it is!"

Because of the promise of Gautam Buddha, Mahakashyapa became enlightened on the second day. All this time he had been becoming silent, peaceful -- no question, no answer; the chattering of the mind had gone away. For twenty years he had been sitting in deep closeness with Buddha, and his love for him was so much that he was ready to drop the idea of enlightenment.

You will find very few disciples who will be ready to drop the idea of enlightenment. They will say, "This is stupid. For enlightenment we have come to a master, and then for the master we drop the idea of enlightenment! It does not make sense."

But once Buddha promised him, the next day he became enlightened. And Buddha called him, "Mahakashyapa, now you have to go and spread the word."
Mahakashyapa said, "And what about your promise?"

Buddha said, "A promise was given to an unenlightened man! You are no longer the same man; that man has gone. To you I have never given any promise."

Mahakashyapa said, "That's true. That man is gone, but be kind enough... Forget about the promise because you are tricky, you are getting out of it. Let me be here."

But Buddha said, "What will you do here? Don't you know that once you have become enlightened, wherever you are I am with you? I am you. What is the difference between my enlightenment and your enlightenment? Just a day ago you were an unlit candle; today you have your own flame -- and the flame is the same. Today you are a buddha yourself."

Mahakashyapa touched his feet and said, "I will go, but just allow me one thing, that wherever I am I can bow down towards your direction and touch your feet. Your feet will not be there, but I can touch the ground and kiss the ground. This much you will have to allow me."

Buddha said, "I can allow you. There is no harm in it, but what will others think? They will think you are crazy. First you are going to talk about meditation, enlightenment -- they will think you are a little strange -- and when they see you kissing the earth and touching the earth with your head then it will become certain to them that you are really mad."

Mahakashyapa said, "That you can leave to me. That is my problem; you should not interfere in it. First

you tricked me into enlightenment -- for twenty years I was so happy. Now I am more happy and more blissful. For twenty years I was happy in spite of my ignorance, now I am happy, simply happy -- there is no ignorance, there is no darkness. I am grateful to you. I know you are within me now, but whatever the world thinks I will continue to touch your feet -- at least from far away, just in your direction."

And his whole life he continued. People were amazed seeing him every morning, every evening, "What are you doing?" But he was such a luminous figure, nobody could think that he was mad. In fact, they had never seen such a man of genius, intelligence, awareness, love, compassion, blissfulness -- twenty-four hours in ecstasy. So they could not think that he was mad, but what was he doing?"

He said, "I bow down to my master's feet. He must be a thousand miles away, just in the direction... I cannot forget my gratitude towards him. If he had not tricked me I would have remained unenlightened forever.

"Just for me to become enlightened, my master was even ready to lie. He promised me -- knowing perfectly well that he was not going to keep his promise -- and he is a man of his word; I have never seen him going against his word. But his compassion was so much, and his love was so much, how can I forget him?

"It does not matter where he is I bow down in gratitude morning and evening, and that is my most precious time. I am blissful, I am ecstatic, I am enlightened."

But I want you to know that he said to people again and again, "Even my great ecstasy is less than the ecstasy I feel when I bow down to my master. Whatever I am is his compassion and nothing else."

Chetan Dhyan, you need not be worried if you have found the master in me. Then wherever you are you will find me very close, nearby -- just following you like a shadow. But if you get lost into the world, that will also be a good experience, to understand that you have not found the master. In any case, these are the only two alternatives -- either you will find me in your gratitude, in your love, in your peace, in your silence, in your meditations, in your joy, or you will forget about me in the crowd. In both of the ways it will be a beautiful experience and a beautiful test.

I want everybody here... those who are essential to run the commune should remain here; otherwise, people should come and go. They can manage it to be here for three months -- be here three months and go back into the world.

The day you can start finding me wherever you are is the greatest day of your life.

BELOVED MASTER,
LOVING TO HEAR YOU LAUGH, LOVING YOUR JOKES, LOVING YOU -- BELOVED MASTER, WOULD YOU SPEAK TO US ABOUT LAUGHTER?

Anand Svabhavo, when you are hungry you don't want somebody to speak on food! When you are in a river drowning, you don't want somebody else to talk about the art of swimming. There are right moments and right situations, and there are things which can be talked about, yet misunderstood.

Laughter is a mystery. It is better to experience it than to hear someone talk about it. But one becomes curious, "What is laughter?"

Laughter is the most intelligent factor in you.

Buffaloes don't laugh, and if you meet a buffalo laughing you will go mad! Then it will be impossible to bring you to sanity. No animal laughs. Laughter needs a very sensitive intelligence. It means that you can understand the ridiculousness of a certain situation.

What are jokes? They are a very clever arrangement. They take you in a direction logically, rationally, you start expecting that now this is going to happen, this is going to happen... and it goes on happening according to your expectations. Then comes a sudden turn and something happens which you could never have imagined. That brings laughter to you.

It is a very internal process of your rational expectation. If what you were expecting happens, there will be no laugh. But if you see something that you could not have conceived and everything went well up to the end -- and then suddenly something happens that makes you immediately forget all your reason, logic, mind...

Laughter is the only ordinary experience when you are no longer a mind, and I use it to give you glimpses of no-mind, of meditation, of a transcendence of mind. Perhaps I am the first man in the whole

history of mankind who has been using jokes as a preparation for meditation. Jesus would not laugh; Buddha will not laugh; Lao Tzu is not heard to have ever laughed... They were serious people, and they were doing serious work!

It will be good to understand a small incident which began the tradition of Zen. Those are the people who understand -- the *only* people on the earth, a small stream who have understood the meaning of laughter because their origin is in laughter.

It was again Mahakashyapa...

He was sitting under his tree -- he was sitting under his tree for twenty years. It had almost become *his* tree; nobody else used to sit under that tree. Everybody knew that that was the place for Mahakashyapa and not to disturb that man. "He never asks, he never says anything, he never talks -- why disturb him? Just leave him alone." It had become an accepted fact. But one day he laughed -- and that day was his day of enlightenment.

A great king, Prasenjita, asked his wife... His wife was a disciple of Gautam Buddha, a lay disciple, not a sannyasin, but immensely interested in Gautam Buddha and hoping that one day her husband would allow her to become a sannyasin. Prasenjita was not interested in sannyas; he was interested in increasing his kingdom, to make it bigger and bigger. He was always fighting, invading new areas.

By chance, Buddha had come into the capital of Prasenjita, and the wife was insisting, "You have to come with me to welcome him because it doesn't show culture, refinement if you don't come. A man of the caliber of Gautam Buddha happens in millions of years. Kings and queens are a rupee a dozen! You can find them anywhere; they are not worth much. You will be forgotten, but Gautam Buddha's name will remain till the last man has become enlightened. You may be remembered if you go to Gautam Buddha and touch his feet. Just this small act on your part will make you historical".

And that is true -- who would have heard about Prasanjita? There were hundreds of other kings at that time, and we don't know anything about them, but Prasanjita is known. And because the wife was insistent, he said, "Okay, but I have to present something to him."

He had a very beautiful diamond. Other kings were jealous of that diamond; perhaps that was the best diamond available in those days. So prasenjita said, "What else can I offer to him? I will offer this diamond."

The wife said, "You don't understand, a diamond or a stone is equal to him. It will be better that you take a lotus flower, because to him the lotus flower represents a revolution -- it comes out of dirty mud. And it is the most beautiful flower on the earth, most fragrant, the biggest flower. It comes from the dirt, it crosses the water and stands on top of the water. This is a great revolution: dirt turning into such a beautiful...

"So velvety are the flowers, leaves and petals that when dewdrops in the night gather on the big petals and big leaves, they are so velvety that the water cannot touch them. They remain on the lotus leaves, but the lotus leaf remains untouched by them. The lotus flower remains in the water but the water does not touch it -- that gives it another significance that a man should live in the world untouched by it. He should live in the world but not allow the world to enter him; he should live in the dirty world, but he has the possibility of becoming a lotus flower."

So the lotus became a symbol for the transcendence from the trivial matters of the world. Gautam Buddha is represented in thousands of temples sitting on a lotus flower. That lotus flower represents his philosophy -- it has become a symbol. So she said, "In our beautiful pond at the palace I will find the best and biggest lotus flower -- you take the lotus flower."

The husband did not think that a lotus flower had any value in comparison to his diamond which could purchase a whole kingdom. So he said, "Okay, I will take both, and I will see which he prefers. This is my first meeting, so let me judge the man."

He touched the feet of Buddha and wanted to give the great diamond. Ten thousand disciples were present. They could not believe the radiance of the diamond, its clarity, purity, its perfection -- and it was so great. There was complete silence, because everybody was watching what Buddha was going to do now, because it was against his disciplines to have anything more than three changes of clothes and one begging bowl -- that had to be the only possession for any sannyasin. Now what was he going to do...? Was he going to refuse the king? -- that will be insulting. Was he going to accept it? -- but that will be against his discipline. So there was great silence and great curiosity.

Buddha saw the diamond and told prasenjita, "Drop it!"

Very reluctantly, he dropped it, because now there was no way... He has presented, and the man is saying "Drop it." Under the impact of Buddha and those ten thousand people -- in which there were nearly two dozen enlightened people -- he dropped the diamond. Then he brought from the other hand the lotus flower, thinking that perhaps his wife was right.

Buddha said, "Drop it!"

prasenjita could not believe what kind of man he was, "I have brought presents and he goes on saying, `Drop it.'"

The third time, when he had dropped the lotus flower, his hands were empty, but Buddha said loudly, "Drop it!"

He said, "I don't have anything to drop."

That was the moment when Mahakashyapa for the first time in twenty years started laughing, madly. prasenjita was very much offended, but Gautam Buddha called Mahakashyapa gave him the lotus flower, and told him, "From you will start a totally new and unique, fresh stream."

That fresh stream has developed into Zen -- but it was born in the laughter of Mahakashyapa.

prasenjita said, "I don't understand what is happening... why this man laughed."

Gautam Buddha said, "He laughed because you could not understand my third request to drop it. I wanted you to drop your ego. I am not concerned with lotus flowers, not concerned with diamonds. I only am concerned with one thing, your ego. Unless you drop it, you have not dropped anything. And I cannot accept your diamond or your lotus flower, because that will enhance and nourish your ego.

"That's why Mahakashyapa laughed because the poor emperor does not understand the language of a mystic -- but *he* understood it. In ten thousand sannyasins he was the only one who understood what I meant -- and he laughed. I have chosen him to be the first for a new stream of seekers, so he is the founder of Zen."

Zen was founded in laughter, and for twenty-five centuries the tradition has continued to produce enlightened people. Most of the traditions have died but Zen still brings flowers. Perhaps, rooted in laughter, it is rooted in the highest consciousness.

Anand Svabhavo....

Rabinovich sits down in a cafe and orders a glass of tea and a copy of PRAVDA.

"I'll bring the tea," the waiter tells him, "but I can't bring you a copy of PRAVDA. The Soviet regime has been overthrown and PRAVDA isn't published anymore" -- PRAVDA is the mouthpiece of the Communist Party of the Soviet Union.

"All right," says Rabinovich, "Just bring me the tea."

The next day Rabinovich comes to the same cafe and asks for tea and a copy of PRAVDA. The waiter gives him the same answer.

On the third day, Rabinovich again orders tea and PRAVDA. This time the waiter says to him, "Look, sir, you seem to be an intelligent man. For the past three days you've ordered a copy of PRAVDA, and three times now I've had to tell you that the Soviet regime has been overthrown, and PRAVDA isn't published anymore."

"I know, I know," says Rabinovich. "But I just like to hear it."

Two Jews sat in a coffee house discussing the fate of their people.

"How miserable is our lot," said one. "Pogroms, plagues, quotas, discrimination, and Adolf Hitler... Sometimes I think we'd be better off if we'd never been born."

"Sure," said his friend. "But who has that much luck -- maybe one in fifty thousand?"

Try to get it!

It was at the office Christmas party. As they lay on the office reception couch in the darkened room, their breath came hot and fast.

"Oh, Melvin, oh Melvin," she said passionately, "You've never made love to me like this before. Is it because of the holiday spirit?"

"No," he panted. "It is probably because I am not Melvin!"

It is possible, when you have a hearty laugh, mind stops, because mind cannot laugh. It is structured seriously, its function is to be serious, miserable, sick. The moment you laugh, it does not come from your

mind, it comes from the beyond, from your very inner spirit. According to me, all the religions have missed one of the dimensions of the greatest importance, a sense of humor. And they have made the whole world serious.

I want my people to fill the world with laughter, joy, songs, and dances. We are not seeking for any paradise -- we are seeking how to create the paradise, herenow, because we are not interested in things after death. If we can create a paradise herenow, certainly we will be able -- even if we meet in hell -- to create the paradise there.

All my people are condemned by all the religions, so I hope we will be reaching hell. But they are to be warned, "Don't send my people to hell, because they will turn the hell into a far better paradise than you have with your old, dirty and dry saints who cannot even smile!"

I trust absolutely that when a million sannyasins enter into hell with their guitars and songs and dances and jokes the whole quality and the whole atmosphere of hell is going to be changed -- I think even the devil will join you! He will become a sannyasin: Swami Anand Devil!

Okay, Maneesha?
Yes Osho.

The Invitation

Chapter #28
Chapter title: Opening the doors of light and beyond

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BELOVED OSHO,
WHO IS THIS GHOSTWRITER WHO IS MAKING THE GOLDEN RULES?

Amrito, as far as I am concerned there is only one golden rule, that there are no golden rules. What are known as golden rules are only gold-plated. These so-called golden rules are obviously made by people who have gold. You can see that these rules are not golden but only gold-plated...

Women have a much better time than men in this world; there are far more things forbidden to them.

Many a romance begins when a girl sinks into his arms -- and ends up with her arms in his sink.

Bachelor: A man who comes to work each morning from a different direction.

Milligan's Law of Home Economics: Two can live as cheaply as one, for about half as long.

You've heard of the three ages of woman: youth, middle age and, "You *are* looking wonderful."

Golding's Law of Typecasting: The world is divided into two types of people, those who divide the world into two types of people, and those who don't.

The meek shall inherit the earth, but *not* its mineral rights.

Women are entirely to blame for men's lies; they keep insisting on asking the most awkward questions.

A thing is not necessarily true because a man dies for it.

Klein's Law of Possibilities: Nothing is impossible for people who don't have to do it themselves.

In this world there are only two tragedies: one is not getting what one wants, and the other is getting it.

Middle age: Later than you think and sooner than you expect.

Old age is not so bad when you consider the alternative.

Percy's Law of Laziness: The world is divided into two sorts of people, those who are willing to work and those who are willing to let them.

Karl Marx says, "To do is to be do."

Albert Camus says, "To be is to do."

And Frank Sinatra says, "Do be do be do."

BELOVED MASTER,
IS IT POSSIBLE TO EXPERIENCE LOVE AND MEDITATION AT THE SAME TIME?

Taglish Bharti, love and meditation are not two things; hence, the question itself does not arise.

Love is a meditation and meditation blossoms in love. Of course when I use the word `love' I don't mean the love that ordinarily is understood by the word, I don't mean the biological infatuation -- anyway it is not love. It is simply your chemistry, not *you* which feels attracted, and under the chemistry's illusion you think you are in love. But that kind of love every animal, every bird knows perfectly well.

Only man seems to be deluded, and deluded so much that all the animals in the world except man have a certain season when they are infatuated -- their season of reproduction, a very limited period in the year when biology overtakes them, makes them completely blind; forces them almost against their will. Have you seen two animals making love? And have you ever seen them smiling? They look so bored that how to get out of it seems to be the only problem that is troubling them.

The whole year they look more relaxed, more at ease, more in tune with nature and with themselves, but when the reproduction season comes they all start looking sad, serious, saintly. They forget their playfulness; they forget their freedom. Suddenly they feel themselves under a kind of hypnotic trance; in fact, it is a chemical trance.

That's why scientists are able to change sexes very easily. A man can become a woman, a woman can become a man -- just a very small change, a change in the hormones, in the chemistry of their bodies. Just a few more hormones and the woman will start growing a mustache and beard.

Now there are many people in the world who have changed their sexes. Sometimes it has happened automatically because man consists of both, man and woman. Something is contributed by your father, something is contributed by your mother, so you are both: your father and your mother, part man, part woman. Whichever is more in percentage, perhaps sixty percent man and forty percent woman, then you are man or it may be otherwise, then you are a woman.

This percentage of hormones can be changed just by giving you injections. And in the developed countries there are already men who have been born as women, and women who have changed to men. But in the beginning the very idea came to mind because once in a while there was an accidental case. For example, in the very beginning of this century in London there was a case. A man fell in love with a woman and he married the woman. But after the marriage he was very much amazed that the woman slowly started changing into a man.

After a year he was so much ashamed because the whole town was laughing at him: his woman had turned completely into a man. He went to the court for divorce. The court was puzzled; there had never been a case like that before the court. And the man was perfectly reasonable. He said, "I married a woman; I have never married a man. Why should I marry a man? Obviously the marriage is canceled; in fact, I don't need any divorce, but just not to be illegal, I am asking for divorce."

His wife was sent for a medical examination. There was no need because she had a mustache and beard; her breasts had disappeared. There was not much need, but not taking any chances the judge said, "Let her be medically examined. If the doctor's report says she has become a man then there is no question, your divorce is accepted."

That gave the idea to the scientists that perhaps the woman has a very small difference between her male hormones and female hormones. Perhaps she is fifty-one percent woman, forty-nine percent man, and by some change, climate, food, some medicine... it can be anything that has altered the proportion between man and woman in her. The difference was very slight, very borderline, and she became a man.

This opened a door of great research, and it was found that every man can become a woman and every

woman can become a man.

This reminds me that in the East, from the very beginning, almost ten-thousand-year-old statues are available in which Shiva and his wife, Parvati, are represented as one personality: half man, half woman. It is a beautiful aesthetic and artistic sculpture, and that's how it has been thought always: a beautiful metaphor, but nobody has thought of it as a reality.

The people who created that statue must have come to know that every man is carrying a woman within him and every woman is carrying a man within her -- and this change is not impossible.

My own feeling is that in the future many more people will be changing -- because why not have both the experiences in one life? Most intelligent people will change -- the unintelligent always are afraid of any change -- otherwise, you have lived as a woman for thirty years, now it is time, why not have a look from the other side? Why go on living on this bank? The scenery from the other side is also very beautiful.

Only then will the old idea of the poets that the woman is a mystery will be solved. You can become a woman and know what the mystery is. You can become a man and know what the mystery is. There is no mystery at all; it is just a poetic conception. The difference is only biological, chemical, hormonal.

I don't call that kind of infatuation love; I call it lust. And to be confused between lust and love has created your problem.

You are asking, "Is it possible to experience love and meditation at the same time?" Lust and meditation you cannot experience at the same time.

Lust is against meditation.

It is desire, an ugly desire.

It takes you towards unconsciousness.

Meditation is the greatest longing, the only longing which cannot be called a desire. And it takes you upwards towards more consciousness.

Now both things you cannot do -- going upwards towards more conscious being and going downward towards more unconscious being; you cannot do them both at the same time.

But love and meditation are both reaching towards higher states of being. Meditation is a state of thoughtlessness, a state of silence, serenity, tranquility -- a state of blissfulness. There is no reason why love should be against it. Out of blissfulness love will flow. In fact, only a meditative person can be a loving person, and only a loving person can be meditative, because both are going beyond the unconscious mind, the dark mind, the blind mind, and opening the doors of light and the beyond.

They are different names and their different names have a certain meaning and significance. Meditation is possible even if you are alone. In fact, it is possible only when you are alone, in your aloneness, utter purity... no crowd of thoughts or emotions or feelings, just a flame of being conscious.

Meditation is the discovery of your own self.

But once you have discovered the treasure a tremendous need arises in you to share it. That sharing is love. Meditation is like the sun and love is like the radiation reaching to faraway flowers to open, for birds to sing, to make the whole living world alive, fresh, rejuvenated. Exactly what the sun is doing to the whole solar system, meditation does to the whole human world: it radiates love.

And if meditation does not radiate love then one is in some fallacy. What he is thinking is meditation is not meditation. It may be concentration, it may be contemplation, but it is not meditation.

Concentration is of the mind, one pointedness of the mind. Contemplation is also of the mind, not one pointedness but one subject matter. If you are thinking about light you go on thinking about light, higher and deeper and more possibilities and implications of light; but you keep track of one dimension.

So we can define contemplation as thinking in one single dimension, not going astray, not going here and there; not allowing many different sorts of thoughts but one singular path, moving in the same direction. Science depends on concentration and philosophy depends on contemplation. Religion depends on meditation.

Meditation is when mind is not functioning at all, when mind is absolutely silent and still, as if absent. In this absentness of mind your authentic being surfaces. Your mask disappears and your original face is encountered for the first time.

For the first time you know who you are.

And this experience of oneself is the experience of one's divineness. Out of this divineness radiates love. It is not addressed to anyone in particular; it simply radiates to friend and to foe, to the familiar and to the stranger; it does not know any discrimination.

When the sun rises it does not rise only for roses and not for marigolds. It does not rise only for rich people and not for the poor. It does not rise only for the strong and not for the weak. It rises unaddressed. It radiates in all directions. Whoever has eyes will be able to see it. Having eyes simply means whoever is receptive, whoever is sensitive will be able to see it. The sun does not rise only for the blind.

Only a blind man can pass a man of meditation without feeling his love. I mean spiritually blind, one who does not have any idea of who is within his being; who knows himself according to others, what they say. His knowledge of himself is nothing but a collection of opinions of other people. He does not know himself directly, immediately; and because he does not know himself he remains closed; otherwise it was not possible to crucify Jesus.

Those who crucified Jesus must have been spiritually blind. The man was absolutely innocent, and he was full of love. He had not harmed anyone; in fact, he was trying to help everyone. But it is a strange world. Here there are more blind people than those who have eyes. And because the people who have eyes and receptivity are in a minority they remain silent. It is very unfortunate that the blind are very articulate and those who have eyes, seeing that the majority are blind, remain silent. They go on seeing that Socrates is being poisoned by the blind and they don't protest.

In my eyes the people who poisoned Socrates or crucified Jesus or murdered Mansoor or assassinated Sarmad, they were less responsible than those who knew that what was happening was absolutely wrong but remained silent out of fear.

There is a beautiful incident...

When Al-Hillaj Mansoor, a Mohammedan mystic, was being very primitively assassinated... Jesus' crucifixion is far more sophisticated; Socrates' poisoning is even more sophisticated, but nobody has suffered as much as Al-Hillaj Mansoor. First they cut his legs -- they killed him piece by piece, just to torture him as much as possible, to the optimum -- then they cut his hands. Then they destroyed his eyes with hot iron rods -- they went on piece by piece.

Thousands of people had gathered to watch. Al-Hillaj Mansoor's master, Junnaid, a famous teacher, was also present. Of course he was absolutely against what was happening, but the weakness of the good... Seeing the majority he remained silent. He knew that Mansoor was born after thousands of years; he was one of the rarest flowers. Junnaid had been a teacher of thousands, but none of his students, none of his disciples had reached to the same heights as Mansoor -- all this he understood.

People were throwing stones before the assassination began. He did not want people to know that he was not throwing stones, so instead of throwing a stone he threw a roseflower, just to show that he had thrown. Now in thousands of stones, who can find out what he had thrown? People saw that he had thrown something.

But Mansoor could see. When thousands of stones were falling on him, hitting him, and blood was flowing all over his body, he could see that a roseflower also fell on his face. And he knew that this roseflower could only be thrown by his master Junnaid. He shouted from his cross, "Junnaid, these thousands of stones are not hurting me so much as your roseflower; it has created a wound in my very soul."

This statement is tremendous: "Thousands of stones have not hurt me. These are people who don't know me -- but *you* know me; I had grown under your shadow. Still, instead of protesting, you are so cowardly that you are afraid that if you don't throw something people may start suspecting that you may be a friend..." And tears came to his eyes.

And Mansoor said, "These tears are not for these stones; these stones are not worth my tears. These tears are for the man who has thrown the roseflower to me."

And still Junnaid remained silent....

The good man is responsible. The silent man, the man who has understood is responsible for all that has happened in the history of man against the people who were just pure love, pure silence, pure godliness.

But perhaps nothing can be said to those good people either, because if they had come out there would have been another assassination and nothing else. That's what Junnaid said afterwards, and he was right. Other disciples asked him, "It was very shameful when he called out your name. You behaved as if you were not Junnaid. It is shameful that you did not protest when your greatest disciple was being tortured -- tortured brutally."

No, even animals don't torture in that way. If you want to kill someone, kill. But to cut him piece by piece is so condemnable.

The other disciples said, "You should have protested."

Junnaid said, "Do you think it would have saved him? I have also thought about it. It is not that I have not felt the tragedy, I have felt as much hurt as Mansoor. I loved him, but I knew that if I had come out and protested, then instead of one man, two men would have been assassinated. Nothing would have been achieved by it."

But still I feel it would have been better that two men were assassinated instead of one. I differ from Junnaid, because there may have been a third man who would have come out, and three men may have provoked courage in many more. It is not that in that vast crowd there was only Junnaid who saw that it was absolutely inhuman and ugly -- and there was no crime. The crime was simply that Al-Hillaj Mansoor had said, "I am God," *ana'l haq*, and simultaneously he said, "It is not that only I am God -- you are also. I know it; you still have to know it. That's the only difference."

So he was not speaking because of his ego, he was speaking because of his experience. He was not denying godhood to anyone. He was simply saying, "Your God seems to be asleep; my God is awake. One day it was also asleep and I was as ignorant as you are. One day you will be also as awake as I am. It is only a difference of time."

Such a compassionate man. Why has humanity behaved so badly with these people? One of the reasons, fundamental reasons is that their height hurts people's egos. Their silence, their love, their beauty, their grace, their blissfulness... Everything hurts people, because they are living in dark holes, in misery, in suffering, in anguish, and somebody is standing on the hilltop, sunlit, surrounded by fragrant flowers. They cannot forgive such a man.

This is something to be deeply understood and remembered, that up till now man has proved by and large barbarous. All talk of civilization is nonsense. All talk of culture, Hindu, Mohammedan, Christian, is simply bullshit. Because the way we have behaved with our best sons and daughters is not cultured, is not human. It is subhuman or perhaps even below animals.

No animal murders another animal of his own species. No lion will kill another lion, howsoever hungry; he would rather die than kill. But man is the only animal again. He is unique in many ways: he is the only one who kills people of his own species -- not only kills but eats.

Just a few days ago in Palestine the people demanded from the government, "We should be allowed to eat the dead people because there is a shortage of food -- and it seems utterly uneconomical not to eat the dead people." Their demand was ugly but more ugly is that the Palestinian government has accepted their demand, saying that it is okay. The government cannot supply food. On what grounds can it deny them?

First they will start eating people who died naturally and then they will start eating people who have been killed on purpose. That has happened in Buddhist countries: in China, in Japan, in Korea, in Taiwan. You will find hotels where it is written, "Here only the meat of the naturally dead animals is available." Now so many natural deaths of animals don't happen anywhere in the world that they can supply food for the whole country. How many animals do you see dying naturally?

Those boards are absolutely false, as false as you will find in India. Every restaurant, hotel, sweetshop... they will all have a board saying, "Only pure ghee is used here." And everywhere vegetable ghee made by vegetables, not by milk, and sometimes even by rotten vegetables, not even the best quality vegetables, is available. From where can they get so much pure ghee? You cannot even get pure milk.

I was a postgraduate student and the man who used to supply the milk to all the students in the hostel was known as a very saintly man; he was really called Santa Baba, because everybody thought, He is so honest; he is supplying pure milk. He always used to come with his son, carrying the milk.

I heard him many times. If somebody asked "Santa Baba, is the milk really pure?" He would immediately put his hand on his son's head and say, "If I have mixed water in the milk my son will die."

Naturally people thought... I heard it many times. I started thinking that there must be some clue to the mystery, because I used to take his milk and I knew it was not pure. It was so thin that it was more water than milk. One day I took him aside and I said to him, "No need of your son... and no need for you to put your hand on his head. You just tell me one thing. Is it really true?"

For a moment he was silent and then he said, "It is not true."

I said, "You are every day offering your son."

He said, "It is very simple. I never mix water into milk; I always mix milk into water. So I am not making any wrong statement."

You cannot get anything pure.

I have heard about Mulla Nasruddin, that he wanted to commit suicide. So he went and got poison with great difficulty from a chemist. He had to bribe him because from where would he get the prescription for

poison? Without the prescription the chemist said, "I cannot give you anything; you have to have a doctor's prescription."

He said, "Who is going to give me the prescription? I want to commit suicide. You take these one hundred rupees or two hundred rupees, because I am going to die. What am I going to do with the rupees afterwards?"

So he bribed him, went very happily home, mixed the poison in the milk, drank it, slept, waited and waited and waited, and there was no death coming, not even sleep! Many times he woke up, looked all around -- whether he was in hell or heaven... but his wife was snoring by his side.

He said, "My God, how long is this poison going to take? The chemist was saying the moment you put it on your tongue you are gone..."

And it was becoming morning. The whole night he had been waiting. Morning came and his wife was still snoring by his side. He rushed to the chemist -- he was just opening the doors of his shop -- and asked him, "What is the matter?"

He said, "What can I do? You know, in this country you cannot find anything pure. Everything is mixed. In a way it is good; nobody can commit suicide -- at least by taking poison."

A man of love is really the only man who is cultured, who is civilized. And such a love arises only as a fragrance of meditation; hence my insistence on meditation. Unless we turn people towards meditation on a vaster scale -- as it has never been done before -- there is not much hope for the future, for future humanity.

But I am not a pessimist, not a single inch. I am an absolute optimist. I will believe to the very last moment when the world is committing suicide in a world war, to the last moment I will trust that man will wake up. Seeing such a tremendous tragedy ahead, how can people remain asleep?

Now there are only two alternatives: either suicide or meditation. Life has brought us to such a point where there are not many roads; just two roads, two possibilities, simple choice. Either humanity chooses to commit suicide under the leadership of Ronald Reagan, or humanity chooses to meditate, to be silent, to be peaceful, to be human, to be loving.

Only through meditation can we defeat the politicians -- and the politicians need to be totally defeated. Their power has to be destroyed forever. Their nuclear weapons and their atomic weapons have to be thrown in the Atlantic and in the Pacific. And if they want to jump with them they can jump also, because they are the greatest criminals in the world.

Ordinary criminals may murder somebody and you take them to the gallows. Adolf Hitler kills eight million people, alone. Joseph Stalin kills one million Russians, his own people, without any difficulty. All these politicians continue creating more and more weapons to destroy humanity. And they are the leaders, they are the guides of people.

With these blind politicians dominating the world there is no hope.

I invite the whole humanity, because this is a decisive moment, this is the time when a great revolution is needed, a revolution against all politicians, without any discrimination of whether they are socialist, communist, fascist, capitalist; whether they believe in democracy or they believe in dictatorship -- it does not matter.

For the first time all politicians are standing together to destroy humanity, and if we can make man free from the political jargon... The only way to free man is to make man loving, peaceful. So he simply drops the weapons and he says, "They are not needed. We are not going to kill each other. And if you have so much urge to fight, then the presidents and the prime ministers can have boxing matches -- and we all will enjoy. It will be really great."

What is the need to destroy so many innocent people for a few idiots who cannot come to a solution; seeing perfectly well that the time is becoming shorter and shorter and any accident is possible -- and there will be no humanity at all.

I have heard that the third world war happened, and a monkey sitting on a tree says to a female monkey, "Darling, should we start it all again?" And he has an apple in his hand. "Eat it again"... and God will throw you out of the Garden of Eden and the beginning of another humanity....

But that humanity will again end up in some Ronald Reagan -- it won't be different. The only difference that can be called a difference is the difference of consciousness. And meditation is nothing but a science of creating that difference.

You are asking, "Is it possible to experience love and meditation at the same time?"

And I am saying to you: Love is only possible if meditation is possible. They are both two wings of the same bird. And if you want the bird to fly high in the sky of consciousness, both the wings are needed, love

and meditation, but not your kind of love.

You should remember the difference between your kind of love and the love I'm talking about.

The husband and wife were having a terrible argument. Finally the wife threw up her arms and exclaimed, "Why did I have to marry you to find out how stupid you are?"

"You did not have to," replied the husband angrily. "You should have known it the minute I asked you."

Who is going to ask you except a stupid person! That very moment it was clear, there was no need for so many years to wait to find out. I am not talking about this love.

The new fully-automatic airplane was making its first cross-country flight. A recorded announcement said, "This is the first all-automatic jet. There is no pilot, no crew. Press a button and we take off. Press another button and dinner is served. Press another button and we land. Nothing can go wrong... can go wrong... can go wrong... can go wrong...."

And we are sitting on a volcano of nuclear weapons -- and everything can go wrong! Just press a button...

Your question is not only a personal question. It has now become a question for the whole of humanity, the whole earth. But unfortunately, in five billion people it is difficult to find even a few hundred people who are sincerely interested in finding what meditation is -- not by studying about it but by experiencing it.

Time is running short. Every moment we are coming closer to a situation which may be deliberately created or may be just accidental. We have known the experience a few days ago. In France something went wrong; in Russia something went wrong. You cannot trust machines. Man has not trusted man but he has trusted machines more.

You will be surprised to know that in Japan, which is the most technologically advanced country in the world today -- it has left America far behind... Its currency is now the most valuable; the dollar rates second. In America the greatest rich man has only four and a half billion dollars. In Japan the richest man has twenty-one billion dollars. And Japan is the only country where thousands of robots, mechanical men, are functioning and working in the factories. They are cheap, because they don't get temperamental, they don't go on strike, they don't ask for wages. The question of a pay rise does not arise. They work twenty-four hours a day with no shift change.

But suddenly, last month a strange thing happened -- *that's* what I call an accident. In one factory five persons were killed by the robot mechanical men; something went berserk. Those robots simply grabbed the people who were passing by, gave them a good hug -- finished. Engineers could not believe what was happening, "Is it some kind of love that has arisen in the heart of the robot?"

And not only one, five robots in one factory -- just in one day. And from that day people are keeping far away. Even engineers are looking from far away because to come close if the robot falls in love with you... Then just a good hug, and you are finished. I am not talking about this kind of love.

Man also does this kind of love, not only robots. If you watch men... How many men have killed how many women although they are alive? How many men have been killed by women although they are alive, but just alive, breathing, surviving? But they don't know any life. Love has destroyed their life. This is not the love I am talking about.

Love should enhance life, make it richer and more beautiful and more blissful. Lovers should give more freedom to each other, more individuality, more dignity. But what is happening for centuries is just the opposite. Lovers are trying to dominate each other, to destroy each other, to enslave each other. I am not talking about that love. That love cannot go with meditation.

"My wife thinks she is a chicken," the husband explained to the psychiatrist.

"That's a serious delusion," was the reply. "How long has this been going on?"

"Three years," mumbled the husband.

"Three years?" said the shocked shrink. "Why did you not bring her in before now?"

"Well," replied the embarrassed husband, "frankly, we needed the eggs."

This is going on with almost every couple; they are driving each other crazy. This is not love. If this is love then what is hate?

The very idea of domination, the very desire to be powerful over others shows a poverty of soul. It shows that you don't have power over yourself; hence the desire to have power over others.

That's why I say the politician is the poorest person in the world, because his desire is to have power over millions of people. This desire shows his poverty. He has no power over himself and he wants to have power. But it does not matter... he may have power over one person or one million people or one billion people -- it does not matter. His inner feeling of inferiority, that he has no power within himself will remain the same. He can deceive the world but he cannot deceive himself.

That's the difference between the politician and the religious person. The religious person searches for power over himself, and the politician searches for power over others. The politician is bound to be violent, destructive, ugly, barbarous.

Only a man who wants to be the power over himself, who wants to know where the source of his life is, from where he is getting his energy, where the life and energy source within him are...

The search for it is meditation.

Finding it is enlightenment.

And once you have found it you have so much, in such abundance, that you cannot help sharing it. You become a rain cloud which wants to shower on the thirsty earth. And you must have smelled the sweet fragrance that comes from the thirsty earth, from the first rain cloud's shower on it, in gratitude, in thankfulness.

A man of meditation like Gautam Buddha showers his love -- he is a rain cloud, or better to call him a love cloud, who showers his love to all those who are thirsty, to all those who are aware that love is showering.

But the majority are so foolish, they immediately open their umbrellas. They protect themselves from love, they protect themselves from Gautam Buddhas, they protect themselves from Socrates... Strange people. Something is basically wrong, and that is, they don't know themselves and they don't know their thirst and they don't know what nourishment they need.

Love is the nourishment that is missing in the world.

Yussel Moscowitz had lost all interest in life, so he went to see his psychiatrist. The usually patient shrink decided to use shock tactics this time and said sharply, "What would happen if I cut off your left ear?"

"I could not hear," replied Yussel with a sigh.

"Then what would happen if I cut off your right ear?" barked the shrink.

"I could not see," said Yussel, beginning to show signs of boredom.

The psychiatrist became alarmed. "This is serious. Why do you say you could not see if I cut off your right ear?"

"Because," said Yussel with a yawn, "my hat would fall over my eyes. Both the ears gone, how can I see?"

The people you think are psychiatrists, psychologists, psychoanalysts, the people who are helping humanity to become more sane, are the most insane people in the world. The statistics are very clear. From no other profession do so many people go mad as from the profession of psychiatry. The proportion is double that from any other profession.

In the past the professors used to be champions of going mad; now they are number two. Number one is the psychologists. They commit suicide four times more than any other profession -- and these are the people who are helping humanity to be sane, normal, healthy, intelligent. These are the people supposed to teach you how to live and how to live joyously. These are the people who claim that their function is to teach the art of living.

But if these people are going to teach the art of living it is going to be a really dangerous art of living. It will not be the art of living, it will be the art of at the most vegetating.

The professor asked the young girl in his psychology class, "Which part of the body expands to ten times its natural size under an emotional impact?"

Blushing, the girl replied, "I would rather not answer that."

The professor called on the boy sitting next to her who promptly replied, "The pupil of the eye."

The professor turned back to the girl and said, "Your confusion shows three things. One, that you did

not do your homework; two, that you have a dirty mind; and three, that one day you will be sadly disappointed."

Okay, Maneesha?
Yes, Osho.

The Invitation

Chapter #29
Chapter title: The crescendo of the insanity of centuries

5 September 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
SINCE BECOMING OLD TWO DAYS AGO, I HAVE DISCOVERED A WHOLE NEW WORLD, THE WORLD OF WOMEN'S GOSSIP. I AM NOW ACCEPTED AS ONE OF THE GIRLS -- WELL ALMOST, BUT I GUESS I WILL NEVER KNOW THAT. MY QUESTION IS: IS THERE NO END TO GRATITUDE?

Devageet, I have told you that the woman has three ages. She never becomes old; it is only the man who becomes old.

The woman passes through childhood, through youth and, "How wonderful you are looking."

I think somebody has told you, "How wonderful you are looking." That has given you the wrong conception of "Since becoming old two days ago..."

All are lunatics, but he who can analyze his delusion is called a philosopher.
From today you will be known as a philosopher....

Remember: Old age is when the candles cost more than the cake.

And also remember: Old age is when getting it up gets you down.

You have certainly entered into the age when people will call to you, "How wonderful you are looking."

The eyes of the dead are closed gently; we also have to open gently the eyes of the living. I will try my best to be gentle with you because you must be dreaming: women never become old; it has never been heard of.

You are not aware of a very fundamental law: When you are up to your nose, keep your mouth shut.

And never forget that money can't buy happiness, but it can buy you the kind of misery you prefer.

In old age certainly one wants to be happy, but nothing can buy happiness. In old age people have money, but money can buy only the misery you prefer, not happiness.

So I think, Devageet, it is better still to wait. Two days is not a long time, you can come back. It is dangerous to be old. Start falling in love with someone, and old age will disappear. That is one of the strategies to drop old age....

A man in love is incomplete -- that's true -- until he has married. Then he is finished.

So just don't get married. Always remain in love, and you will be young. The moment you are married then I cannot help.

The only thing to remember about women is: A man who moralizes is really a hypocrite, and a woman

who moralizes is invariably ugly.
Just avoid the moralizing women!

It is simply human to err -- and that's what you have done, fallen into a human error -- but the law is: To err is human, but to make a real mess of things you need a computer.

One who dares to be a fool should remember that that is the first step in the direction of wisdom.

You have the intrinsic capacity to become wise, but only two-day-old, not very old.

If you have really become old, you will come to know sex is hereditary. If your parents never had it, chances are you won't either.

Socialism is when the state owns everything; capitalism is when your wife does.

And this is a tremendously significant maxim to remember as far as old people are concerned: Whenever you feel the urge to exercise, just lie down and wait until it passes.

If you have really become old just have a look at your passport. If you actually look like your passport photo, you are not well enough to travel.

Devageet, you are perfectly young. Just to avoid women you are trying to play that you are old. That is not new. In my commune every sannyasin plays old. This is a very different world: outside men are chasing women; in my commune women chase men. Outside women have headaches; in the commune men have headaches. They look so much worried and afraid that some woman is going to get them -- and most often the woman succeeds.

It is good that you understand that two days ago you became old. Remain old!

A big Yorkshire farmer found it necessary to go to London for several months and decided to leave one of his best workers in charge: "I want you to take care of things, Harry, as if I were here myself, understand?"
Harry nodded.

Four months later the boss farmer returned to find everything in shape. Harry, pointing things out said, "The chicks have been laying plenty of eggs, the wheat has grown double strong, the vegetables are better than they have ever been, and as for those monthly spells your daughter used to have, I have even got those stopped."

Devageet's old age is the same. Let him remain old but don't believe his old age. He can get anybody's monthly problem stopped. He is simply pretending to be old.

BELOVED OSHO,
AM I MOVING RIGHTLY OR AM I JUST A HOPELESS NUTCASE?

Premnath, your question is very significant, because in this world everybody is moving rightly except the nuts -- at least that's what the whole humanity believes.

The reality is just the contrary: the whole of humanity is a nutcase, and only a few nuts escape from this madhouse you call the world.
It happened once...

Kahlil Gibran's one friend became mad. He was a very great poet, thinker of a high caliber, a genius. When Kahlil Gibran heard he came back to Lebanon. He was born in Lebanon, he was brought up in Lebanon, he was a Lebanese. But then he went to America and he spent his whole life in America.

Hearing about his friend in Lebanon he came back to see him; he went to the madhouse. His friend was sitting alone in the park of the madhouse on a bench. He looked at Kahlil Gibran but did not pay much attention, did not even show that he has recognized him. Kahlil Gibran said, "Don't you recognize me?"

He said, "I recognize everybody. But what are you doing here? With great difficulty I have been able to leave that mad world and enter into this peaceful place. What are you doing here?"

And Kahlil Gibran writes in his diary, "It shocked me, but he was making a very significant point. He was saying that only the madhouse seems to be sane, and outside the madhouse everybody is insane."

At least in the madhouse nobody worries, nobody is ambitious to become a president or a prime minister, nobody is concerned to become the richest man, nobody has any ambition. People are enjoying moment-to-moment life. You may not like their way of doing it, you may not like their way of enjoying it,

but that is your problem not their problem. In the madhouse nobody has any problem except the doctors who are running here and there worried and concerned. The mad people don't have any worry in the world; they are just at ease as they are. They are in a tremendous acceptability.

It happened in one madhouse...

The old doctor retired and a new doctor came. So there was a farewell party and a welcome party also for the new doctor. The old doctor who was retiring spoke first. There was not a single clap. Nobody laughed, nobody seemed even to hear him or what he was talking about. There was utter silence as if there was nobody present. And when the new doctor stood up people clapped, enjoyed, a few people started dancing...

The new doctor said, "This is strange. The old doctor who has served them his whole life is retiring, and they remain completely silent; they did not even clap once."

So when the meeting was over he asked a madman, "What is the matter? Why did you misbehave with the old man? You clapped for me and you don't know me at all."

They all said, "The reality is, you look just like one of us. We were so happy to find you. That man was a problem. He was continuously worried -- and here nobody is worried; things are running very smoothly."

No war, no murder, no suicide -- and it is one of the strangest things that mad people rarely fall sick. If they are sick they become healthy. Mad people are healthy people, because all the problems that can create mental tension and can affect your body are no longer there. Their bodies are natural, and they become innocent like children.

The new doctor was very much shocked when he heard the real reason for their clapping and joyous shouts and why a few started dancing. When he heard that they thought that he was one of them, he looked a little crazy.

In fact, one of the great psychologists, Adler, has created a psychology around will to power. And one day he was in his class. He said to his disciples who he was preparing for the new psychology, "The people who become teachers are the people who want to dominate others, and that is the easiest way to dominate; small children cannot do anything much about it. The people who become politicians suffer from inferiority complex. To hide that they try to magnify their ego as much as they can -- until it bursts."

And he was explaining about every kind of profession -- why people choose a certain profession. One young man stood up and he said, "You have left one profession out completely, the profession of the psychologist."

Adler was silent. He could not answer because the answer was clear. The student said, "Perhaps you cannot say it, but I will have to say to complete the list. The people who tend to become psychologists are people who are psychologically sick."

In fact, neurotics, psychotics, all kinds of nuts, enter into the world of psychology. That is the most beautiful hiding place they can find. They become experts about madness, but deep down they are mad people. I have studied the lives of psychologists and I have been really surprised that these people should have been in madhouses. They are treating mad people, and they are the most highly paid profession in the world.

You are asking, "Am I moving rightly or am I just a hopeless nutcase?" Everybody is a nutcase but nobody is hopeless. The world has unfortunately been growing for thousands of years in such a way that it has turned everybody into a nutcase. There are two kinds of nuts: normal and abnormal.

The normal nuts run the whole world. They are doctors, they are professors, they are engineers; deep down the madness is there, but within limits. Everybody is on the boundary line. Just a small incident, a small accident, and they can go beyond the boundary line: the wife dies, the business goes bankrupt -- anything can happen and the boundary line can be crossed, they immediately become nutcases.

The psychologists of the whole world are only trying to do one thing: to make abnormal nuts normal, somehow to bring them back within the boundary line. It does not help the nutcases, but it helps the world to go on running in its common way.

But why has it happened that so many people in the world are either mad or just on the boundary line? There is not any qualitative difference, but only a quantitative difference, a difference of degrees. We have been brought up with mother's milk, with all kinds of superstitions; they have gone deep into our unconscious.

I used to live in a city for a few months. Just in front of me there was a municipal water tap. And the man had the idea that while he was filling his pot with the water, if a woman passed by, that water had become dirty. He would immediately throw the water and he would start filling it again.

One day I was watching. "What is the matter?" I asked the man. He said, "According to my religion women are -- even their shadow is dirty, and I cannot drink dirty water."

I managed to find a woman and paid her so that I could tell her, "Tomorrow you go on walking and let us see how long his religion lasts."

But that man was also a man of great courage, because the whole day... The woman got tired, but I was paying her so she managed to continue. She went away for some time to eat; she sent her daughter to replace... The evening came but the man continued to throw away the water because the woman had come.

Finally it was too much. He threw the pot and came directly to me, because he understood what was happening. And he said, "You will drive me crazy!"

I said, "You *are* crazy. Nobody can drive you crazy. The very idea you are carrying that even the shadow of the woman makes things dirty... You are born of a woman, so *you* are dirty. For nine months you have been within the womb of a woman, and you have not even thought for a single moment what kind of a stupid idea you are carrying. Nobody can drive you crazy. I am trying to drive you sane. So remember, from tomorrow this superstition is not going to happen again; otherwise... I get paid enough, and I am alone -- I will keep a woman constantly on duty so that whenever you are on the tap she has just to walk there. Or she can just stand there, why walk?"

The man said, "Then something will have to be done."

And he did; he changed neighborhood. That very night he escaped from the neighborhood. I tried to find where he had gone. I was in search, but the city was big.

Somebody who knew him told me, "Don't waste your time. He has left the city itself because he knows you will not leave him easily; wherever he goes, you can appoint a woman to walk... And without the water he cannot cook his food, he cannot eat his food, he cannot drink water. You were killing him."

But he was not thought mad, because in the neighborhood in which he was living everybody had that superstition. He was just poor; others had their own running water. That poor man did not have his own bathroom, his own running water, so he was using the corporation water. But they all believed that he was right, I was wrong.

That's why I should disturb people's religions -- *these* are religions. If you just watch what kind of religions people have been brought up in, you will be surprised that they have turned the whole humanity into an insanity.

I had once a friend who was a professor, and I have been his student also. For my postgraduate studies I was his student, and then when I also became a professor in the same university we became colleagues. But our friendship was old, since my student days. He had the idea that to see a woman is the greatest sin. Now he was a well-qualified professor.... He used to walk with his umbrella covering his eyes, so that he could see only two or three feet ahead. And he used to run so fast -- his bungalow and the department were not very far apart. With his umbrella touching his head he would run almost to his house and lock his house from inside.

In the class I was the only male; there were two female students. There were only three persons in his class. He could not look at women; it was against his religion which believed that celibacy is the foundation of religion.

So he used to teach with closed eyes. Seeing him teach with closed eyes, I thought this was a good opportunity to have a good sleep. So I was also sitting with closed eyes. Those two girls wondered... and they felt strange also: the teacher is asleep -- with closed eyes he is speaking; the only male student is listening with closed eyes....

The professor thought that I must be following the same ideology of celibacy. He was very happy, because in the university he was laughed at. Now at least there were two persons belonging to the same idea. He took me aside one day and he said, "You are doing it perfectly well. But how do you manage on the road? -- because I don't see you carrying the umbrella."

I said, "To tell you the truth I don't belong to your madness. I'm simply sleeping; this is my time to sleep. My whole life I have slept from twelve to two without any exception."

Even in school I used to disappear for those two hours. In the university I used to disappear, and when I became a professor I asked the vice-chancellor, "These two hours are absolutely sacred to me. You can give me periods before or after, but these two hours you cannot touch."

He said, "What is the matter?"

I said, "The matter is that these two hours are devoted to sleep. If you give me a period I will sleep -- and I will tell all the students to fall asleep, to just keep quiet and silent and enjoy."

So he gave me periods after two o'clock.

I told the professor -- Bhattacharya was his name -- "You are under a wrong impression. I don't believe in such idiotic ideas, because with your closed eyes you are seeing the woman more. What are you seeing with your eyes closed? And in fact, why have you closed the eyes? You must have seen the woman first, then only can you close your eyes. And if in seeing a woman your celibacy is disturbed, it is not much of a celibacy. What will you do in a dream?"

He said, "You are right. In a dream I cannot do anything. Neither is the umbrella there... and the eyes are already closed -- the women are inside. Do you have any suggestion?"

I said, "Because of this umbrella and because of these closed eyes your dreams are disturbed by women. If you drop this idiotic discipline that you have imposed upon yourself... Women have their own business. Who is bothering to come into your dreams?"

He said, "No, my father followed the same ideology, my forefathers..." -- he was a brahmin from Bengal -- "and I cannot drop it, although I know the whole university thinks me mad."

But others have their own madness. It may be different, may not be detectable if everybody has it, but to be sane there is only one possibility and that comes out of meditation; otherwise, whatever you do is going to be insane because it will be coming out of your unconsciousness. You will not be doing it in your alertness, in your awareness.

According to me the madman is one who has fallen completely unconscious, who has lost even the thin layer of consciousness that you have. But even the thin layer of consciousness does not prevent you from behaving insanely.

You just watch yourself. Just watch your thoughts -- and you will be amazed what kind of thoughts go on in your mind. Watch your actions, what kind of actions you go on doing. Are they actions or are they only reactions?

A sane man behaves differently. A Gautam Buddha is surrounded by a crowd which is abusing him, using ugly words, obscene words, because he is against the organized religion of the Hindus and he is against the Hindu holy scriptures, the VEDAS. He has criticized them as hard as it is possible, and they need it. It is not that he is wrong. He has condemned the whole priesthood, that these are the exploiters, parasites. Naturally, brahmins were enraged.

And this was a brahmin village through which he was passing. And the brahmins surrounded him and said every kind of bad thing that they could manage. He listened silently. His disciples became angry, but because Buddha was present it was not courteous to say anything before the master. The master was standing so silent, and listening as if they are saying very sweet things.

Finally Buddha said to them, "If your things that you wanted to say to me are finished, I would like to reach to the place where people must be waiting for me. But if your things are not finished, after a few days when I will be returning I will inform you. And I will have enough time to listen to all that you want to say."

One man said, "Do you think we are saying something? We are condemning you. Do you understand or not? Because anybody else would become angry, and you are standing silently..."

The statement that Buddha made to these village people is immensely significant. He said, "You have come a little too late. If you had come ten years ago when I was as insane as you are, not a single person would have gone alive."

Ten years ago he was a prince, a warrior, one of the best archers of his time, a great swordsman, and those brahmins... he could simply have removed their heads with a single blow, without any difficulty. Because those brahmins know nothing about swords or arrows or being a warrior. He would have just cut them -- almost like vegetables.

He said, "You have come late. Ten years ago if you had come... but now I am no longer insane. I cannot react and I would like to ask you one question. In the last village people came with sweets and fruits and flowers to receive me, but we take food only one time a day, and we had already taken the food. And we don't carry things, so we had to tell them, `You please forgive us, we cannot accept sweets, flowers. We accept your love, but these things you will have to take away.' I want to ask you," he said to this angry crowd, "what must they have done with their sweets and flowers that they had brought as presents to us."

One man said, "What is the problem in it? They must have distributed the sweets in the village."

Buddha said, "That makes me very sad. What will you do? -- because I don't accept what you have brought, just the same way as I did not accept the sweets and the flowers and other things that the people brought to me in the other village, if I don't accept your obscenity, your ugly words, your dirty words, if I don't accept, what can you do? What are you going to do with all this garbage that you have come with?

You will have to take it back to your homes and give it to your wives, to your children, to your neighbors.

"You will have to distribute it, because I simply refuse to take it. And you cannot make me angry unless I accept your humiliation, your insult. Ten years ago I was not conscious; if somebody had insulted me he would have lost his life immediately. I had no idea that insulting me is his problem, and that I have nothing to do with it -- I can simply listen and go on my way."

This is what I call sanity. Do you think humanity is sane? It only appears... just superficial sanity, mannerism, etiquette, culture, civilization, just skin-deep. Scratch a little deeper and the barbarous comes out.

If you really want, Premnath, to be a sane being, sannyas is the way for sanity, for dropping all those unconscious layers of your mind which force you to behave unconsciously. And in your unconsciousness you are doing things for which you yourself will repent when you will become a little alert and aware, "What have I done?"

The insane person can only react. The sane person acts, the sane person responds -- he never reacts.

The way is simple and you are at the right place where your mind can become calm and quiet, so much so, as if it is absent. You should be certain of your sanity only if you can attain a state of no-mind. Only then can you be certain that nothing can drive you mad, because the mind that was possible to become insane is no more -- you have transcended it.

I am reminded of an old story...

Once there was an old couple who lived deep in the forest, and they never saw anybody else. One day the old husband was walking on a lonely path when he saw something shining on the ground. He bent down to pick it up and it was a mirror. But he had never seen a mirror before and when he saw his own face reflected in it, he thought it was his father's face. Obviously he had never seen his own face, but he had seen his father's face.

So he took it home and placed it up in the attic for safekeeping, and every evening he would go up and say good night to his father. But his wife became suspicious about what he was doing in the attic every evening. So one night she followed him. She saw him looking at the mirror and saying good night to it... but she had never seen a mirror before either! So she pushed over to him, grabbed the mirror out of his hand, looked into it and said, "You old idiot! You mean every night you come sneaking up here just to say good night to this ugly old woman?"

But this is how our mind functions. You don't know your original face -- and there is no mirror which can show you your original face. What you know as your face is only the face that you have seen reflected in the mirror; it is a reflection.

You must have seen in big cities or in exhibitions or in circuses, there are mirror halls where different kinds of mirrors are arranged: in some mirrors you become so tall, and in some mirrors you become such a pygmy; in some mirrors you become so fat, and in some mirrors you become so thin....

I don't think the mirror that you are using can be perfect. It is very difficult to have a perfect mirror. If by chance you have a mirror which makes your face look beautiful or ugly, then you will carry that idea with yourself.

But you don't know your original face, how it is, directly. It is only in the state of no-mind that you become aware of your originality, and that is the only sanity as far as I am concerned -- as far as any awakened human being has ever been concerned.

It is by going beyond the mind and entering into the no-mind that you will attain sanity; otherwise, Premnath, you will remain either a normal nutcase -- or if you are a little courageous, a little adventurous, you may go beyond the border, and you will be stamped a madman. And once you are stamped by the society as a madman you may come back to being normal, but nobody will ever think that you are normal.

I used to live with one of my father's sisters while I was in the college studying. The husband of my father's sister had a brother. He used to come just to chitchat with me, and I saw every possibility that he could go beyond the border; just a little push was needed. So one day I was talking to him and I told him, "If you are really religious" -- and he was a very religious fanatic -- "then you should touch your wife's feet every night before you go to bed."

He said, "But where is it written?"

I said, "It is not written. Great principles remain unwritten, they are transferred from master to disciple."

But he said, "People will think that I am mad or something. Nobody touches the feet of his wife."

I said, "Every woman should be taken as your mother; only then you can be celibate."

He said, "That's right."

That night he went home. He touched the feet of his wife and the wife shrieked and the whole house gathered saying: "What are you doing?"
And he said, "Every woman is a mother."

They said, "That's right but that does not mean that you have to touch the feet of your wife. Don't be stupid!"

But he became stubborn -- he was a fanatic. He said, "I will touch... She is my wife, not yours -- and what is wrong in it? I am just paying my respect."

His other brothers came to me asking, "What kind of thing have you told him?"

I said, "I was just checking whether he could cross the line or not. I will pull him back. Don't be worried."

But it was really difficult to pull him back. I had to convince him, "Just for society's sake... You have deep respect, you can touch your wife's feet when she is asleep in the night. Show your respect; it does not matter whether she is asleep or awake."

He said, "That's right. I am getting into trouble; everybody thinks I am mad."

He stopped touching the feet but everybody continued to think that he was a little cuckoo. People had never thought that he was cuckoo before when he was doing the same things. Now he is doing the same things and people are suspicious. Once a suspicion has entered, then it is very difficult to remove it from the mind of the society.

And in fact people enjoy it that you are mad and they are not mad. They provoke your madness once they know that you are vulnerable. Only one person is not vulnerable to any provocation: he who knows the secret of meditation.

A couple went to see a new movie, and the two seats in front of them were occupied by a man and his dog. When the film was over the dog applauded enthusiastically. The man behind leaned forward and said, "That's simply astonishing."

"Yes, it is," said the dog's companion, "Especially since he hated the book."

Just all around you, if you watch clearly, you will find all kinds of nuts....

The Queen of England was visiting The Royal Military Hospital, and insisted on making a round of the wards. She came into a room with three beds and asked the first soldier, "What is wrong with you?"

Embarrassed, the soldier replied, "Syphilis, Your Majesty."

Trying to appear natural, the Queen asked, "And what treatment do you get for it?"
"Wire brush and Dettol," the soldier replied.

"Is there anything you would like to make your stay more comfortable?" the Queen asked.

"No, Ma'am, I'm a soldier in the Queen's Own Regiment, and that's enough for me."

Deeply touched, the Queen moved on to the next bed, where the soldier lay on his stomach. "What is wrong with you, soldier?" she asked.
"Piles, Your Majesty," grunted the soldier.
"What is your treatment here?"
"Wire brush and Dettol, Ma'am."

Wincing the Queen asked if there was anything she could do to make him more comfortable. He answered that he was simply grateful to be a soldier in the Queen's Own Regiment, and that was more than enough.

The third soldier told her hoarsely that his problem was a sore throat.
"What is the treatment for that?" she asked.
"Wire brush and Dettol, Ma'am," came the reply.

"Is there anything I can do to make you more comfortable?"

"Yes, Ma'am. Next time I would like *my* treatment *first*."

It is such an insane world you have just to be watchful and alert and you will see ridiculous, hilarious things happening everywhere. It is unbelievable that sane people should do such things.

But remember: everybody is vulnerable. We are born in a wrong society, in a wrong world, with wrong conditions. And unless you are really interested to get rid of your past and past impacts, impressions on your mind, it is not going to leave you easily. The madness continues.

And as you grow your madness also continues to grow. It is not strange that after sixty, people start thinking you are senile; you have been always. Just now the senility has grown to a point where it is apparent. It cannot come suddenly from nowhere. It has been growing with you.

Nobody wants to talk to old people for the simple reason that they are irritable, annoyed easily, expect too much, and to you they look a little insane. Perhaps their mind is tired; not only are they retired, their sanity also is retired.

Three old men were sitting on a bench in a public park. One was seventy-five, the second was eighty and the third was ninety. They used to meet there every evening. The whole day they waited for the evening, because they were the only friends. Everybody else was far below their age. And there was such a generation gap that there was no question of making friends with anybody else.

All the three persons were retired, but that evening the first seventy-five-year-old man was looking very sad, ashamed. The second old man asked, "What is the matter with you? Why are you so sad, so ashamed? What have you done?"

He said, "Don't ask. A beautiful lady was taking a bath -- she was a guest in our house, and I was peeping from the keyhole and my mother caught me red-handed. It is so shameful."

Both the other old men looked at each other and laughed, and they said, "Don't be stupid, everybody does such things in childhood, everybody gets caught. There is no need to feel so ashamed about something that happened in childhood."

He said, "What are you saying? It happened this morning! And I don't know how I am going to go back home. I wanted to die at that very moment."

The second man said, "I can understand your problem. I have also my problems. They are bigger than yours. It is now the seventh day that I have not made love to my wife. The moment I say, `What about it?' she simply turns to the other side and says, `I have such a headache and I am so tired. Just go to sleep.'"

The third old man laughed and said to the first old man, "Just ask him what kind of love he makes to his wife."

And he asked, "What kind of love do you make?"

He said, "Love? I take her hand into my hand and press it three times. And then we say good night and go to sleep. What more can I do at this age?"

The oldest said, "Your problems are childish, stupid. I am facing the real problem. This morning my wife slapped me, and I said, `Why are you slapping me?' She said, `What are you doing?' I said, `I'm preparing to make love.' She said, `You idiot, neither do you sleep the whole night nor do you let me sleep. This is the third time you are making love.' So I think I'm losing my memory."

Just watch people....

If you are alert and silent and sane you will be simply surprised what goes on happening all around.

My whole effort here is to create a commune of people who are completely free from past conditions, fanatic religions, fascist political ideologies, and who start responding to life out of silence and peace, awareness, consciousness, not through a mind which has no eyes. It is blind. It reacts immediately like any mechanism. But it has no eyes to see directly and deeply into any problem.

Even the greatest people that you know in the world behave very childishly, and they are creating millions of problems for other people because they have power. The whole power is in insane hands; not a single powerful man in the world is even interested in meditation -- and except meditation there is no way out. We are really coming to the crescendo of the insanity of centuries.

In all of our lifetimes we are going to see the ultimate madness exploding by the time this century comes to an end -- and it is not long. It is now nineteen eighty-seven; the year two thousand is less than thirteen years away. In these thirteen years things will go on becoming more and more insane.

Just the other day I received a letter from Oregon, from a doctor, a dental surgeon, "I am very ashamed by the way the American government treated you and the commune. You had brought a new colorfulness to the state of Oregon. Rather than rejoicing in that colorfulness, they destroyed the whole commune."

Many intelligent people in America feel the same way, but the old problem -- those intelligent people feel but they remain silent, because they know the majority is absolutely insane. They are so insane that they destroyed the commune illegally, they imposed crimes on me of which I have not even dreamt.

They blackmailed me through my attorneys, because they made my attorneys afraid that if they were going to insist on trial, then my life might be at risk because the American government would not like to be

defeated by a single individual: "You know and we know that we don't have any evidence, so your victory is certain. But remember, your victory would mean the assassination of Osho."

It was made so clear by the government attorneys to my attorneys, that they came to me and said, "We have never seen such a thing happening. It is absolutely insane, absolutely illegal, criminal. Now they want you to accept any two crimes, the smallest crimes, but accept that you are guilty of two crimes so that they can save the face of America and American democracy and American justice. And once you have accepted two crimes then there will be no trial and you will be freed."

I was very stubborn. I told my attorney, "It is better to fight the case because they don't have any evidence and they *cannot* have any evidence."

But the attorney said, "The question is of blackmail. They are threatening us that they will withdraw the bail and they will put you in jail. And they can go on postponing the case for ten years, fifteen years, and in these ten or fifteen years they will harass you, torture you. And we are afraid they may even take your life, because they have made one thing clear, that the government is not ready to be defeated by a single individual."

With tears in their eyes they begged me, "Don't insist on a fight. We know that you have not committed any crime, and they know it. And we had not gone to negotiate with them; they came to us to negotiate."

This is very strange -- that the government should come to the criminal to negotiate... for what? If I have committed the crime I should be punished. What negotiations? Is it a business?

But the reason was clear: they knew they could not prove anything against me. And the Attorney General of America later on accepted -- when I had left America -- that I had not committed any crime; they didn't have any proof, any evidence, any witness. But you will not believe that even knowing this, they blackmailed my attorneys. They cried and I had to accept, because they told me, "It is absolutely futile. It is hitting your head against the wall for no meaning. It will destroy your whole movement, it will destroy all your sannyasins, and you will leave millions of people who love you. It is better to accept two crimes."

I said, "I am not a serious man. I can accept all of their thirty-four crimes. There is no problem, but don't ask for any proof, because I don't have any evidence either."

They said, "No, nobody is going to ask for evidence."

And what happened? As I accepted two crimes the judge immediately ruled that I am punished with four hundred thousand dollars -- that is nearabout sixty lakh rupees -- for two crimes which I have not committed, which they have forced in a blackmail way threatening my attorneys that my life is at risk, "just to save my life!" But they never mentioned that once I accepted then sixty lakh rupees will be the fine. They did not mention that. This was the second trick.

First they blackmailed, "This way there will be no trial and we will release Osho immediately." But with the judgment the *judge* came -- four hundred thousand dollars.

My people who were present in the court immediately collected that much money within ten minutes, because the attorneys were concerned to get me out of America as quickly as possible. And as I was coming out of the jail, immediately another summons for some other case that they had created in another court... They were waiting outside the jail to give me the summons.

As I was coming to the airport I received the news that they had put a bomb under my chair. They were waiting that if I didn't accept, and I wanted to go with the trial, then they would just explode the bomb and finish the whole thing, so there would be no person and no question of any trial.

Now that bomb cannot arrive inside the jail and under my chair without somebody who is not part of the government, who is not part of the high authorities of the jail... The jail had no interest in killing me. The idea must have come from Washington -- it must have come from Ronald Reagan.

These people who are in power are lying, blackmailing -- doing every kind of act that is inhuman. But perhaps they are doing it in their insanity, in their unconsciousness.

And there is no great movement in the world to counter the forces of violence, madness, except our movement for meditation.

The responsibility is great on each of you. Not only for your own sake, but for the sake of preventing the mad powers from destroying this beautiful planet -- this planet which has produced a Gautam Buddha, a Jesus Christ, a Zarathustra; this planet which has given birth to a Krishna, to a Mahavira, to a Lao Tzu. And these are just the beginnings of spring; there are higher possibilities in the future.

If man goes on living on the earth, we will be producing even higher peaks than we have produced in the past. Those high peaks in the past were produced in spite of all the hindrances of the society. If the society is supportive, we can create so many beautiful people around the world that it can turn from a desert

into an oasis.

And that's what the dental surgeon reminded me of in his letter: "We miss you; you turned a desert into an oasis, and we feel ashamed that the American government did something absolutely wrong. You brought a message which could have saved not only America but the whole of humanity."

They are missing now because that small commune in Oregon had become suddenly more important than Washington itself. All the eyes from all over the world were concentrated on the commune: "What is happening there? Why are people so happy? Why are people so loving? Why is there no fighting? Why is there no murder? Why is there no suicide? What has happened to those people? Their jealousies, their conflicts seem to have disappeared, they have entered, it seems, into a new state of consciousness."

But as far as I am concerned I have no complaint against anybody. My own feeling is it was good that they destroyed the commune. It helped my people to spread all over the world. And wherever my one sannyasin is, he will create the right atmosphere. And a few people are bound to gather around him to create small communes all over the world.

Now I'm not interested in creating a big commune, because any big commune is going to be destroyed by the power that is any government. It does not matter whether it is the Indian government or the American government. If I create a big commune again, which is possible now... The moment you have a power, although your power is of love and peace and silence, the powerful people in New Delhi will start getting disturbed.

I don't want to repeat history.

Only idiots repeat history.

So my new idea is that we will not create a big commune that unnecessarily comes into conflict with the powers. We will create small communes all around the earth so nobody will be worried, because a few people cannot be dangerous to the vested interests, but those few people can make the whole world afire with love, with peace, with silence, with blissfulness.

Okay, Maneesha?

Yes, Osho.

The Invitation

Chapter #30
Chapter title: Avoid the priests

5 September 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WILL YOU GIVE ME A FEW MORE LAWS TO COME OUT OF MY CONFUSION?

Devageet: When all else fails, read the instructions.

Women are meant to be loved, not to be understood.

Moscow is the city where, if Marilyn Monroe should walk down the street with nothing on but shoes, people would stare at her feet first.

When people agree with you, you must be wrong.

Women's minds are cleaner than men's; they change them more often.

After thirty-five a man begins to have thoughts about women. Before that age he had feelings.

I have told Devageet, "You must cut your sex life to half." He inquired of me: "Which half? thinking about it or talking about it?"

The human race never solves any of its problems -- it only outlives them.

Assumption is the mother of all screwups.

What you resist, you become.

No matter how many excellent decisions you make in a working day, people will only remember the single bad one.

No man is lonely while eating spaghetti -- it requires so much attention.

You can always find what you are not looking for.

In any organization there will always be one person who knows what is going on. This person must be fired.

Don't ever prophesy, for if you prophesy wrong nobody will forget it, and if you prophesy right nobody will remember it.

One can survive everything nowadays except death.

Evil, what is evil? There is only one evil: to deny life.

If you can keep calm while all those around you are freaking out, then you don't understand the problem.

Inscription on the tombstone of Peter the Pessimist: I knew this would happen one day.

A KGB agent comes across a Jew reading a Hebrew grammar book on a bench in Gorky Park. "Hey, Jew," he says, "Why are you bothering to read that? You know we will never let you go to Israel."

"Well," says the Jew, "I'm reading it in case they speak Hebrew in heaven."

"And what if you go to hell?"

"Ah," sighs the Jew, "Russian I already know."

So if you really want to get out of confusion, Devageet, read Russian. That's where you are bound to go!

A woman was filling out an application form at the bank when she came to the space for age. She hesitated a long time. Finally, the clerk leaned over and said, "The longer you wait, the worse it gets."

BELOVED MASTER,
YOU ARE THE ONLY HOPE. PLEASE GIVE ME A PUSH.

Taglish Bharti, almost everybody needs a push, because almost everybody is just on the border.

Enlightenment is not far away; you are not to go miles in search of it. All that you need is to open your eyes and just see clearly where you are, because in that very place and in that very moment you are already enlightened.

Enlightenment is not something that you can make a goal of, it is your reality. It is really foolish to search for it, because the one who is searching for it, is himself the enlightenment. It is not an achievement, it is a discovery or to be more correct, it is a rediscovery. You knew it at a time when society had not corrupted your mind, when you were still so small that you were incorruptible, so innocent that the society was not capable of teaching you anything to condition your mind. It is the layer upon layer of conditionings that is hiding your light.

You don't have to go anywhere.

You just have to put aside all the conditionings; but it is very difficult. It is difficult because you think those conditionings are tremendously important.

Just today I saw where one newspaper had published one of my talks in which I have said that Adolf Hitler, Krishna and Manu are not much different from each other. Obviously the editor was bombarded from all over the country with letters condemning it: "You should not publish such a thing. Krishna and Manu cannot be compared to Adolf Hitler."

Before I go deeper into it, I would like to tell you something about Adolf Hitler. I received a letter from

the president of the neo-fascist party, asking me that I should stop speaking against Adolf Hitler, "because it hurts our religious feelings."

Even I was shocked. It rarely happens that I am shocked. I said, "My God, religious feelings are hurt?!"

And the president says in the letter, "Perhaps you are not aware that Adolf Hitler was a reincarnation of an Old Testament prophet, Elijah."

Now somebody is hurt because I have said something against Adolf Hitler. And what have I said? -- that he has killed millions of people single-handed, just because of a prejudice against Jews. A childish prejudice, because Jews believe -- and they have suffered for that stupid belief for almost four thousand years -- that they are the chosen people of God. Moses gave them this idea: You are the chosen people of God.

Naturally, they have been hated by everybody else. Nobody can accept, "You are the chosen people of God." And particularly Adolf Hitler was very angry. *His* people, the Nordic Aryans and Germans, they are the chosen people of God. How dare Jews say that *they* are the chosen people of God?

Of course, these two chosen people of God cannot live together; one has to be demolished! Hitler alone killed almost six million Jews and millions of other people wherever he invaded. And this is the reincarnation of a Jewish prophet, Elijah -- and he is killing Jews in millions!

And the president of the neo-fascist party is threatening me, that I will have to suffer dangerous consequences if I speak again against Adolf Hitler. And when I said that I don't see much difference between Krishna, Manu and Adolf Hitler, Hindus must have felt the same: their hearts are hurt, their religious feelings are hurt.

But Krishna is responsible for the great war in which India suffered so much. Millions of people died in the war, and he was the man who provoked Arjuna to fight. It was a family war, between cousin-brothers, Arjuna and Duryodhana. They were fighting for the kingdom, and when Arjuna saw millions of people in the battle field who were all related to each other -- because it was a family quarrel... some relatives were on this side, some relatives on that side; some friends on this side, some friends on that side.

Even the grandfather of Arjuna, who loved Arjuna immensely, was on the opposite side. He loved Arjuna and he hated Duryodhana, but he loved the father of Duryodhana, Dhritrashtra, who was a blind man. Feeling compassion for the blind man he wanted his son to become the king -- but he loved Arjuna. Now it was a very strange, tangled situation. Dronacharya, the teacher of both Arjuna and Duryodhana -- he taught them the art of archery -- was the greatest archer of those days, and he loved Arjuna because he even surpassed his master in archery. Duryodhana was far behind, but still Dronacharya had chosen to fight on the side of Duryodhana because there was more possibility of winning. Duryodhana was a cunning man and he had one hundred brothers. Dronacharya had many wives, and being old there was nothing else to do.

Those one hundred brothers had thousands of relatives and friends. They were really powerful, they were all cunning, and they were bent upon having the kingdom.

Arjuna had only five brothers. And those five brothers were deceived by Duryodhana and his brothers into a game of gambling. And in that gambling they lost everything, even their wife. The five brothers only had one wife. Then Duryodhana sent all the brothers for thirteen years to hide in forests and mountains, saying if they were found they would be killed.

So for thirteen years they had been wandering, hiding themselves in mountains and forests, and being chased. Somehow they survived. Now was their only chance. Duryodhana was already in power, he had the kingdom in his hands and the armies and everything -- the treasure -- and in thirteen years these people had become utterly poor, weak; they had lost contact with friends, families.

But when Arjuna saw the situation -- he was certain about his archery, and he was certain that he could win. But a great question arose in his mind: What is the point? If I have to kill my own brothers and if I have to kill my own grandfather who has loved me, and if I have to kill my own master who has created a great archer out of me... What is the point, even if I win, of killing millions of my own people? Whether they are on this side or on that side, they will be killed.

It is simply a massacre without meaning. I don't care about such a kingdom. And what is the point of sitting on a golden throne when your own people, all of whom you have loved, for whom you would have liked to live... Surrounded by their corpses, sitting on the golden throne...

Arjuna thought, I would feel so embarrassed, so ashamed that I am afraid I would commit suicide. I would not be able to tolerate that situation. If I am defeated then two million people are going to die. If I win, that victory is not worth it.

He decided not to fight. It was Krishna who persuaded him. The whole of SHRIMAD

BHAGAVADGITA is a persuasion. Arjuna goes on arguing against war and violence, and Krishna goes on insisting, "It is your duty, it is your destiny. It is God's decision that you should fight. And this so-called ideology that you are talking about of nonviolence, of no war, of not killing is nothing but hiding your cowardice, your escapism."

So finally he managed to persuade him to be for the war. And that war destroyed this country forever. After that war -- and it is called The Great Indian War, Mahabharata -- after that great war India became poor, lost nerve, was invaded by all kinds of small tribes, barbarians, nomads; it has remained a slave country for two thousand years, such a vast country.

It is going to be the greatest country in the world as far as population is concerned, and it has been dominated by small nations, small tribes. People simply lost nerve, they simply dropped the very idea of fighting. Mahabharata, the great Indian war, was such a deep wound that India lost its guts.

If I have compared Krishna with Adolf Hitler, I don't think I have done anything wrong. But the prejudices are such that people are not ready to see their conditionings.

Krishna was a non-vegetarian; Adolf Hitler was a vegetarian. Krishna had sixteen thousand wives, and only one out of sixteen thousand was his real married wife. The remaining were all other people's wives, whom he forcibly snatched from their families, from their small children, from their husbands, from their old parents.

He destroyed sixteen thousand families and I don't think he would even have recognized those sixteen thousand women. He treated women almost like cattle. Any woman that caught his eye was immediately taken away by his soldiers to his palace.

Hitler remained a bachelor his whole life. Just for three hours before he died he married. And the only thing he did with his wife after the marriage was to commit suicide because the enemy was dropping bombs on Berlin. He had lost the war. And the woman was insisting for years, "We should get married." But he had been saying, "Wait till I am victorious; I don't have time for anything else. Once I'm victorious and I have proved that the nomad Nordic Germans are the highest and holiest and the God-chosen race... I have no time for anything else."

When he saw that now there is no question of any victory, he is finished, the whole of Germany is gone, his capital is being bombed, he is being searched -- and he was hiding in an underground basement -- he allowed the woman... He told his secretary, "Find any priest and bring him immediately; I want to be married. Let this woman's desire be completed."

A priest was brought in the middle of the night. They were married and after the marriage he took poison, and the wife took poison. And he had ordered his people that after they were dead to immediately pour petrol over them and burn their bodies completely. They didn't even want the enemy to get any trace of their bodies.

Adolf Hitler had no habits like smoking or drinking. He used to get up early in the morning and he used to go to bed early in the evening. He was almost a mahatma, a great soul.

But Hindus will be hurt, because they think Krishna is the reincarnation of God himself; they are hurt because of a conditioning. If they have a little intelligence to see, then they can see that both persons have perpetuated war, violence, cruelty, destructiveness.

Manu has for five thousand years ruled over India, particularly its morality, its caste system, and the harm that he has done to this country is incalculable. Millions of women have burned themselves alive because of Manu, because he prescribes that every wife who is sincerely faithful to her husband should jump in the funeral pyre when her husband dies; she has no right to live anymore. Because of him millions of women down five thousand years have burned themselves alive. This is so ugly.

It is because of Manu that one fourth of India has remained untouchable. They are called the sudras; they are not accepted as human beings... subhuman beings. Even their shadow is thought to be untouchable. If a sudra passes by you and his shadow falls on you, you have to immediately take a bath to purify yourself.

These sudras have been killed for any small reason: if they have entered into a street which is prohibited to them, if they have heard even words of Hindu scriptures, the VEDAS. They were killed because it is prohibited that they should be educated and they should know anything about the VEDAS; because the VEDAS would become dirty if these poor people know anything about them.

These sudras have not been accepted in society. They cannot live inside the city; they have to live outside the city. They have remained utterly poor, and they have been doing all the dirty work of the society. They don't have any dignity, any respect. They are not accepted in any way to be human beings. You don't see them. They live outside the city in their small bamboo huts, which any time -- and this has

been happening even today, any day... Hindus, high-caste Hindus, go to their villages, burn their bamboo cottages, burn living beings, rape their women and kill all of them. And it is because of Manu.

And if I have put Manu and Krishna and Adolf Hitler in the same category, then anybody who says I am wrong I am ready to accept the challenge. Rather than writing to that newspaper editor -- and that coward editor immediately has written an editorial asking for forgiveness, that it was his fault that he published my statement. It is not his fault. My statement is my statement, and I stand by it. And anybody who thinks that I am wrong I am ready for any public discussion on the point.

But just conditionings, nobody is ready to look at the actual facts. No Christian will be hurt by this because it is not his conditioning. No Mohammedan will be hurt by this because it is not his conditioning.

Your only problem in life is the religion in which you were born, the society in which you were born, the family in which you were born. But it is unfortunate there is no other way, at least up to now; this is the only way.

And because you are born in a certain religion, in a certain ideology, in a certain morality, you become so conditioned and so attached to all these ideas which are not yours. You become absolutely incapable of seeing what is right and what is wrong. This is the problem which keeps you unenlightened; otherwise there is no other problem.

Taglish, not only do *you* need a push, everybody needs a push, and really a hard push. Unless you are shocked and awakened from your deep sleep, from your unconscious acceptance and identity with others' ideas, you will never become an individual; you will never come to know your own light, you will never come to know your own innocence and the flowers that blossom in your innocence.

You have to get rid of all your knowledge; you have to get rid of all your so-called religions. You have to be as innocent as a small child. You are born just as human beings, not as Mohammedans, not as Hindus, not as Christians. All these are prisons in which you have been put from your very beginning, so you have completely forgotten that they are prisons. They appear to be cozy homes; they are not.

It needs tremendous courage to drop out from these prisons. But I think every man, every woman has the courage. Just an invitation is needed, and an encouragement is needed. And a support from a commune, from friends is needed so that you are not alone; there are other people also on the same path in the same rebellion.

Taglish, remember one thing. If you really want to be alive, contemporary, fresh, and you want to have a future not full of darkness and death but full of eternity and blissfulness, then you will have to take a little risk. A risk of dropping all kinds of borrowed knowledge, all that has been given to you by others, so that you can find what is your own.

I am reminded of one great mathematician, P.D. Ouspensky. He was world-famous when he met Gurdjieff, his master. Gurdjieff was not known outside of a small circle of seekers. He was made famous, world-famous, because of Ouspensky. But the day Ouspensky arrived to meet Gurdjieff, he had already written a very important book.

Perhaps there are only three books which can be said to be really important.

One is written by Aristotle. The name of the book is ORGANUM. It means the first principle of wisdom. The second book is written by Bacon, who is the father of all modern science. His book's name is NOVUM ORGANUM, new principle of wisdom. Aristotle is thought to be the father of Western logic, mathematics and related sciences, and Bacon is certainly the most important figure who has created the whole of science, the whole technology that has made the West strong, rich, affluent, healthy.

And the third important book is Ouspensky's TERTIUM ORGANUM, the third principle of wisdom. This seems to be the most important of the three. And the first thing Ouspensky had written inside the book, not out of any egoism but out of sheer truthfulness, "Before the two ORGANUMS existed, TERTIUM ORGANUM, my book, had already existed, because it is more fundamental than those two, Aristotle's and Bacon's books."

It is certainly one of the most well-written books I have come across, and I have seen more books than perhaps any living human being.

When Ouspensky reached Gurdjieff, Gurdjieff was nobody and Ouspensky was a world-famous mathematician. Gurdjieff gave Ouspensky an empty paper and a pencil and told him, "Go into the other room" -- no other introduction -- "and first write down on one side what you know on the fundamental questions of life, and on the other side write what you do not know -- because this will be decisive. Whatever you know I will never discuss with you. You know it, there is no need. Whatever you do not know I will teach you."

There were at least twenty disciples sitting in that dark room, doing nothing, just silently sitting. Ouspensky had not expected such an introduction. The man who brought him had been resisting for almost nine months saying, "Unless the master says `yes,' I cannot introduce you." And after nine months of waiting he was brought into his presence, and this was the behavior that he got.

He said, "It is strange," but he went into the other room -- there was nothing else to do. And for the first time in his life he started thinking, Do I know it, do I know anything about God? -- and I have been writing about God. Do I know anything about the human soul? -- and I have been writing about it. Do I know anything about consciousness? -- and I have been writing about it.

He could not write a single word on the side where he was supposed to write what he already knew. He came back after half an hour and returned the paper empty. And he said, "Forgive me, I tried hard. But really I don't know anything. You will have to teach me from ABC."

This is the way to drop your conditionings. This is the way to realize your ignorance. What your ignorance is finally turns out to be your innocence. It looks like a death when everything that you know and that you have been attached to is taken away. But on the other side it is a resurrection.

So if you really want to wake up and if you also want to become part of the great hope for humanity and the future of man, then die to the past, so that you can be reborn to the future. Less than that will not do; more than that is not needed.

BELOVED OSHO,
WHAT DOES IT MEAN TO LOVE MYSELF?

Prem Kabir, one has to begin not by loving oneself, because you don't know who you are. Who are you going to love?

If you start by loving yourself, you will love only your ego, which is not your self, which is your false personality. Almost everybody loves his personality; everybody loves his ego. Even the ugliest woman, if you say to her, "How beautiful you are," will not refuse to accept it.

I have heard...

Two old men meet on a street corner. "Where have you been for the past eight weeks?"

"In jail," says the second man.

"In jail? How come?" says the first man.

The second old man replies, "Well, about eight weeks ago I was standing on a street corner and this beautiful young girl rushes up with a policeman and says, `He is the man, officer. He is the one who attacked me.' And you know, I felt so flattered, I admitted it."

How many things you have admitted that you know perfectly well are not true. People say you are so loving, so sincere, so truthful, so beautiful, so honest -- and you never deny. This is not the love I have been talking about.

Yes, I would like you to love yourself, because unless you love yourself you cannot love anybody else. You don't know what love is if you have not loved yourself. But before you can love yourself you have to know yourself; hence love is secondary, meditation is primary.

And the miracle is, if you meditate and slowly, slowly get out of the ego and out of your personality and realize your real self, love will come on its own. You don't have to do anything, it is a spontaneous flowering. But it blossoms only in a certain climate, and that climate I call meditation. In the climate of silence -- no-mind, no disturbance inside, absolute clarity, peace and silence -- suddenly, you will see thousands of flowers have opened within you, and their fragrance is love.

Naturally, first you will love yourself, because that will be your first encounter. First you will become aware of the fragrance that is arising in you and the light that has been born in you, and the blissfulness that is showering on you. Then loving will become your nature. Then you will love many; then you will love all.

In fact, what we know in our ignorance is a relationship, and what we know in our awareness is no longer a relationship. It is not that I love you; it is that I am love.

And you have to understand the difference. When you say, "I love you," what about others? What about the whole existence? The more narrow your love is, the more imprisoned. Its wings are cut; it cannot fly in the sky across the sun. It does not have freedom; it is almost in a golden cage. The cage is beautiful, but

inside the cage the bird is not the same bird that you see in the sky opening its wings.

Love has to become not a relationship, not a narrowing, but a broadening.

Love has to become your very quality, your very character, your very being, your radiance. Just as the sun radiates light not for anyone in particular, unaddressed, meditation radiates love unaddressed.

Of course, first it is felt within oneself, for oneself, and then it starts radiating all around. Then you love not only human beings, you love trees, you love birds; you simply love, you *are* love.

You are asking, Prem Kabir, "What does it mean to love myself?"

It means meditation.

It means to be yourself.

And nature will bring love as a reward.

Just don't listen to the priests. They are the enemies of love. They have been teaching the world to hate yourself and to hate the world, because they have been teaching either it is a sin that you were born or it is because of the evil acts of your past life that you are suffering in this life. But no religion accepts this life with joy and rejoicing, as a gift, as a reward of which you are not worthy, of which you don't claim any right. You have not earned it.

So the first thing is, avoid the priests. They have taught you life-negative values. And my effort here is to bring back life-affirmation. That's what I call loving yourself, accepting yourself not as a sinner. How can you accept yourself if you think you are a sinner? How can you love yourself if you think you are nothing but full of guilt, nothing but an accumulated past of evil acts of millions of lives?

You will hate yourself. And that's what your priests have been saying: renounce life, hate life, hate pleasure, hate everything, and sacrifice everything if you want to enter into paradise. Nobody has ever returned from paradise, so there is no evidence of any paradise anywhere, no proof, it is just a futile exercise which has never been able to come to a conclusion.

The old priest was warning his congregation about sin.

"Sin," he said, "is like a big dog. There is the big dog of pride, and the big dog of envy, and the big dog of greed, and finally, there is the big dog of sex. And you have to kill those big dogs before they kill you and prevent you from getting to heaven. It can be done. I know, because over the years I have done it. I killed the big dog of envy, the big dog of pride, the big dog of greed -- and yes, my children, I killed the big dog of sex."

"Father," came a voice from the back of the church, "are you sure that last dog did not die a natural death?"

You cannot change nature. If you can simply live naturally, transformations come. If they come, then sex disappears -- but not by your efforts. By your efforts it goes on hanging around you. The more you repress it, the more you have it. The more you live it, the more is the possibility to go beyond it.

An old couple were sitting at home one evening listening to the faith healer on the radio.

"Okay folks," he began, "God wants to heal you all. All you have to do is put one hand on the radio and the other hand on the part that is sick."

The old lady got up, shuffled over to the radio and put her hand on her arthritic hip. Then the old man put one hand on the radio and the other hand on his fly.

His wife looked at him with contempt and said, "You old idiot. The man said he would heal the sick, not raise the dead!"

Live naturally. Live peacefully. Live inwardly. Just give a little time to yourself, being alone, being silent, just watching the inner scene of your mind. Slowly, slowly thoughts disappear. Slowly, slowly one day the mind is so still, so silent as if it is not there. Just this silence... in this moment you are not here, as if the whole Buddha Hall is empty.

In this silence within you, you will find a new dimension of life. In this dimension greed does not exist, sex does not exist, anger does not exist, violence does not exist. It is not a credit to you; it is the new dimension beyond mind where love exists, pure, unpolluted by any biological urge; where compassion exists for no other reason -- not to get any reward in heaven -- because compassion is a reward unto itself.

A deep longing exists to share all that treasure that you have discovered within yourself, and to shout from the housetops to the people, "You are not poor! Paradise is within you.

You need not be beggars, you are born emperors." You just have to discover your empire, and your empire is not of the outside world; your empire is of your own interiority. It is within you and it has always been there, just waiting for you to come home.

Love will come, and will come in abundance -- so much that you cannot contain it. You will find it is overflowing you, it is reaching all directions.

Just discover your hidden splendor.

Life can be simply a song, a song of joy.

Life can be simply a dance, a celebration, a continuous celebration. All that you have to learn is a life-affirmative lifestyle.

I call only that man religious who is life-affirmative. All those who are life-negative may think they are religious; they are not. Their sadness shows they are not. Their seriousness shows they are not.

A man of authentic religion will have a sense of humor. It is our universe, it is our home. We are not orphans. This earth is our mother. This sky is our father. This whole vast universe is for us, and we are for it.

In fact, there is no division between us and the whole. We are organically joined with it, we are part of one orchestra.

To feel this music of existence is the only religion that I can accept as authentic, as valid. It does not have any scriptures, it need not have. It does not have any statues of God, because it does not believe in any hypotheses. It has nothing to worship, it has only to be silent, and out of that silence comes gratitude, prayer, and the whole existence turns into a godliness.

There is no God as a person. God is spread all over: in the trees, in the birds, in the animals, in humanity, in the wise, in the otherwise.

All that is alive is nothing but godliness ready to open its wings, ready to fly into the freedom, ultimate freedom of consciousness.

Yes, you will love yourself and you will love the whole existence too.

Okay, Maneesha?

Yes, Osho.

Isan: No Footprints in the Blue Sky

Talks on Zen

Talks given from 01/11/88 pm to 02/12/88 pm

English Discourse series

8 Chapters

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Chapter #1

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OUR BELOVED MASTER,
ONE NIGHT ISAN WAS IN ATTENDANCE ON HYAKUJO, SITTING TILL LATE IN THE QUIETNESS OF THE MOUNTAIN TEMPLE.
"WHO ARE YOU?" HYAKUJO ASKED.
"REIYU," REPLIED ISAN.
"RAKE IN THE FIREPLACE," INSTRUCTED HYAKUJO.
ISAN DID AS HE WAS TOLD AND SAID, "I FIND NO EMBERS LEFT." HYAKUJO TOOK UP THE TONGS AND, RAKING DEEP DOWN, BROUGHT UP A TINY BURNING EMBER, WHICH HE SHOWED TO ISAN, AND SAID, "JUST THIS, YOU SEE!"
ISAN WAS SUDDENLY ENLIGHTENED. HE BOWED DEEPLY AND RELATED HIS POINT OF REALIZATION TO HYAKUJO, WHO SAID, "YOU HAVE REACHED A CROSSROADS ON THE BUDDHA NATURE; YOU SHOULD OBSERVE TIME AND CAUSATION. WHEN THE TIME COMES, YOU WILL REALIZE IT, JUST LIKE REMEMBERING SOMETHING YOU HAVE FORGOTTEN. IT IS NOT OBTAINED FROM OTHERS. THEREFORE, WHEN YOU ARE ENLIGHTENED, YOUR ORIGINAL NATURE MANIFESTS ITSELF. NOW YOU HAVE ATTAINED IT -- CAREFULLY CULTIVATE IT."

Maneesha, today we start a new series of talks on Zen, particularly on Master Isan. The name of the series will give you an indication what kind of man Isan was. The title of the series is ISAN: NO FOOTPRINTS IN THE BLUE SKY. He was as great a master as one can be, but has left behind him neither great scriptures nor great commentaries. Isan functioned exactly as Buddha had said an authentic master would -- to disappear in the blue sky like a bird, leaving no footprints.

Why this idea of leaving no footprints? It has great implications in it. It means a great master does not create a following; he does not make a path for everybody to follow. He flies in the sky, he gives you a longing for flying, and disappears into the blueness of the sky -- creating an urge in you to discover what it is like to disappear into the ultimate.

Isan followed exactly what Buddha had said. He is a great master, but almost forgotten. Who remembers people who have not created great followings, who have not made organized religions, who have not chosen their successors, who have not made their religion a politics, a power in the material world? Isan did none of that. He simply lived silently. Of course thousands of disciples were attracted towards him, but it was not his fault. You cannot blame him for it -- it was just the magnetic force that he had become by disappearing into enlightenment. The light shone to faraway lands and those who had eyes started moving towards a small place hidden in the forest where Isan lived. Slowly slowly, thousands of disciples were living in the forest -- and Isan had not called a single one. They had come on their own.

And remember the difference: when you come on your own, you come totally. When you are called, there is a reluctance, a fear: perhaps you will be dominated. But when you come on your own, you have lived your life, you have known the meaninglessness of it. You are coming out of a great understanding that life has nothing to offer. You are coming with your wholeness and totality -- and with an urgency, because nobody knows: tomorrow you may be here on the earth or not. Death can knock on your doors any moment, it is unpredictable. It rarely comes to warn the person, "I am coming." Once in a while it has happened, in stories....

The next moment is not certain. All that you have is *this* moment. So don't disperse your consciousness; concentrate it on this moment. If you want really to know the ultimate source of being and the tremendous blessings of it, this single moment is enough.

Don't follow anybody's footprints. Truth cannot be borrowed, neither can the path that somebody else has trodden. You have to enter into a virgin land of your own inner space, where nobody can enter in any way.

The deeper you go, the more alone you are. Friends and foes, families and the society, slowly slowly, all drop away as you are dropping your mind. Once the mind is finished, you are left in total aloneness. And this aloneness is such a great joy.... Remember, it is not loneliness. Loneliness is a desire for the other. Aloneness is a fulfillment unto oneself. One is enough, one is the whole universe. So whatsoever the dictionaries say is absolutely wrong. They make aloneness and loneliness synonymous -- that is not true.

As far as existential experience is concerned, Isan lived alone. But his aloneness became such a radiant

splendor that people came towards him on their own, towards this great silence, this immense beauty of truth.

This man has reached home; just being in his presence, perhaps you may find your way also. He is not going to give you the way, but in his presence many things are possible. One is that you will become certain that the experience of enlightenment is not an imagination of poets, or a philosophical system of philosophers. It is an authentic realization. You can feel it, you can almost touch it, and if your heart is open, you can see your heart dancing with joy. Your whole life near a man like Isan will take wings.

So thousands came. But Isan has not given any guidance; therefore I have chosen the title from Buddha's statement: ISAN: NO FOOTPRINTS IN THE BLUE SKY. He just fluttered into the sky, attracting those who had forgotten their wings; provoking, challenging those who had forgotten their sky, their freedom. Then he disappeared into the faraway sky, into the blueness, leaving no footprints but leaving a tremendous urge to go to those dimensions where you are no more.

Your being no more is the ultimate realization of truth.

You are the barrier, you are the problem. You are the *only* problem. As you melt away, something in you which is eternal, which you cannot call your self, something in you which belongs to the whole cosmos, starts appearing. What you used to call your self was only dust.

Before I take the sutras, a little introductory note about the life of Isan:

> ISAN REIYU, OTHERWISE KNOWN AS KUEI-SHAN LING-YU, LIVED FROM 771 TO 853. HE LEFT HOME AT FIFTEEN TO BECOME A MONK, STUDYING UNDER THE LOCAL VINAYA MASTER IN WHAT IS TODAY THE FUKIEN PROVINCE.

These are things that may seem non-essential, but I feel they have a great meaning to be understood. He left home at fifteen... there was a totally different world, a totally different urge in humanity. What is a fifteen-year-old boy...? But the urge must have been so widespread and so thick in the atmosphere that even a fifteen-year-old boy is intelligent enough; he will catch the fire.

It is said that there are people who go on repeating the same foolish act again and again, but never learn anything. That's why history repeats. It is because of the idiots; otherwise there is no reason for history to repeat. It will always bring a new dawn -- not old, rotten, lived, finished completely. But history has to repeat because idiots go on and on repeating themselves, and they are the makers of history. It is unintelligence that makes it possible for history to repeat.

The saying is that the unintelligent will not learn from his own mistakes, but the intelligent can even learn from others' mistakes. And the man who can learn from others' mistakes has a great potential. At the age of fifteen, Isan must have learned from others' mistakes. He must have watched carefully his parents, his neighbors, his teachers -- their lifeless lives, their meaningless wanderings, no sense of direction except misery and suffering. All that they have is some promising hope that may be fulfilled in the future, perhaps in the next life or perhaps in paradise. But this life is going to be a suffering, it cannot be otherwise. It is the nature of life and they have accepted it. At the age of fifteen he left his home. He was not going to commit the same mistakes that everybody else was committing.

HE LEFT HOME AT FIFTEEN TO BECOME A MONK, STUDYING UNDER THE LOCAL VINAYA MASTER. A Vinaya master is only a rabbi, a pundit, a learned scholar. *Vinaya* is the name of the Buddhist scriptures. The very word `vinaya' means humbleness, and Buddha teaches that to be humble is to be close to nature. All his scriptures -- and they are many -- have been called the *Vinaya* scriptures because their fundamental teaching, from different directions, is the same: just to be nobody, just to be ready to disappear into the blueness of the sky without leaving any footprints.

Obviously he was in search; he went to study under the local Vinaya master. A fifteen-year-old boy does not know where to go. So whoever was in the locality, the most famous and learned scholar -- he went to him.

> HE WAS ORDAINED AT HANGCHOW AT THE AGE OF TWENTY-THREE.

Being ordained means that now he is making an absolute commitment to find himself. He is declaring to the world, "Help me not to go astray." It is an announcement on his part of his innermost longing. Now it becomes socially known that he is a seeker, and in those days seekers were helped by the society in every possible way -- with food, clothes, shelter. The whole society seemed to be running around the central longing of becoming a buddha. If circumstances wouldn't allow them now, people were waiting for the right circumstances so they could escape in the blue sky.

Today we are very small in that sense. Our desires are for money, our desires are for beautiful houses, our desires are for success in the world -- fame, name, political power. In terms of spiritual skill we have fallen, certainly. In those old days people were poor, with no science, no technology, but still they were superior in the sense that their whole longing was to search for the meaning of life. And anybody who was searching for the meaning of life... at least if you could not go so far, you could help. Helping anybody who was searching for truth was in itself considered a great virtue.

And I accept the idea. A society should live... of course everybody cannot be a monk unless my strategy is followed. And it is a little complicated to remain a witness in your ordinary life. It is easier to be a witness if you live in a monastery, or if you are a monk and you don't deal with ordinary life. You don't earn any money, you don't have any power, you live just on begging -- just one meal a day. Because the society was so poor, Buddha told his ordained monks, "You should collect your one meal" -- only one meal was allowed in twenty-four hours -- "from seven houses. Just piece by piece, so you are not a burden on anybody."

Now, just one monk going to beg from seven houses is not a burden, because every house is giving him such a small piece. Because of this fact, the seekers and searchers would not be involved in business and waste their time. Their total energy should be directed towards a single point, their central being. Society should help them because their rising consciousness is going to help the society also.

You may know, you may not know: the few buddhas that have happened in history have raised your consciousness without your knowing. Without them you would still be in the jungles. You have not done anything, but the atmosphere has been changed by each buddha. He has given so much in abundance... don't think that a piece of bread is enough to pay him. We cannot pay him in any way; his contribution to human consciousness is so great and his carefulness....

Buddha told his monks, "Take your one meal from seven houses and never stay in one village for more than three days. Go on moving, because by remaining in one village you may become a kind of drag to people. Every day they have to give something to you. Leave before they become in any way annoyed by you."

And it is a great psychological insight, because it takes people four days to become familiar with persons or places. If you change your house, it will take four days for you to become at ease with the new house. Before the village becomes familiar, you should leave. You are an outsider, you are not allowed to become familiar, friendly. You have to remain a stranger. You have chosen the path of being a stranger.

ORDAINED AT HANGCHOW AT THE AGE OF TWENTY-THREE, HE TRAVELED TO CHIANG-SI AND BECAME A DISCIPLE OF HYAKUJO.

He found the master. The learned teachers that he must have come across could not fulfill his appetite. They could not give him what he was asking for. He was not asking for more knowledge; he was searching for the one who knows. He was interested to inquire into the very structure of the knower, of the witness.

Naturally, the scholars cannot do that. They can quote great quotations, but they cannot radiate buddhahood. They are not an argument for their own quotations, they are not a support to their own learnedness. Their whole life is so ordinary; it does not show the grace and the beauty and the blissfulness of which they are talking. So any intelligent seeker will soon realize that this man has only words; he does not know the meaning. He is carrying a dead corpse but he is not aware that the person is dead.

All the scholars of the world are gravediggers. They dig deeply into graves and find bones of all kinds of people, but they never dig deep into themselves. They may find the bones of Buddha... they even worship the bones when they find them.

In Sri Lanka, in Kandy, they have a great temple devoted to a tooth of Buddha. Every scientific test has proved that it is not a tooth of a human being, it is too big; it can only be that of an animal. But who cares about it? Kandy attracts more pilgrimages to Sri Lanka than any other temple because it has a tooth of Gautam Buddha.

Scholars sometimes seem to be so stupid. There was a hair in Srinagar, in Kashmir, thought to be Hazrat Mohammed's. Mohammedans worshipped it because that was the only relic left from the body of Mohammed. Nobody knows whose hair it is, and there is no way to prove that it is Mohammed's hair. But a few years back it was stolen.

Then there was great fuss all over the world amongst the Mohammedans. That mosque, Hazrat Bal...*bal* means hair; even the *bal* is to be called Hazrat, Osho -- "revered hair." And it was such a difficult situation. Riots started happening because Mohammedans thought certainly it must be the Hindus. And Hindus are a

very small minority in Kashmir. Even though Hindu leaders in Kashmir declared again and again, "We are not concerned at all with your religion," it was to no avail.

Finally the Indian prime minister, Jawaharlal Nehru, had to send the chief of the armies with a great number of soldiers to surround the mosque and somehow manage to restore the hair.

Now, how can you manage? Somehow it was managed: somebody's hair has been put in the tube which was empty. Now everybody is happy that the hair has been found. What kind of stupidity...? What will you do with the hair? If you find the whole head of Mohammed, that too will not help. But people are concerned with absolute absurdities, so much involved, and this is because of the scholars, the so-called learned who provoke the masses.

Isan must have moved from one teacher to another teacher. He went on, looking for a man who is essential, who is not a Buddhist but a buddha, who does not believe in any hypotheses -- who *knows*. And when he came to Hyakujo, immediately something transpired. He found the master.

That was the way students, disciples, devotees, went on searching, from one monastery to another monastery, from one monk to another monk. There are no visible signs, no certificates to say who is enlightened. You have to find with your own heart someone in whose presence your heart starts dancing. It is an inner finding -- one in whose presence your whole life becomes light, in whose presence certainly your mind is gone as if it had been a shadow, and utter silence falls over you.
When he came to Hyakujo, he immediately became a disciple.

LATER, HYAKUJO SENT ISAN TO MOUNT I AS ABBOT. ISAN LIVED AS A WILD HERMIT INITIALLY, BUT BY AND BY BEGAN TO ATTRACT DISCIPLES; THEY FINALLY INCREASED TO ONE THOUSAND IN NUMBER. ISAN TAUGHT AT MOUNT I FOR MORE THAN FORTY YEARS.
This was just a small biographical note. Now the sutras.

ONE NIGHT ISAN WAS IN ATTENDANCE ON HYAKUJO, SITTING TILL LATE IN THE QUIETNESS OF THE MOUNTAIN TEMPLE.
"WHO ARE YOU?" HYAKUJO ASKED.
"REIYU," REPLIED ISAN.
"RAKE IN THE FIREPLACE," INSTRUCTED HYAKUJO.

ISAN DID AS HE WAS TOLD AND SAID, "I FIND NO EMBERS LEFT" -- the fire is completely gone, there are no more embers left.

HYAKUJO TOOK UP THE TONGS AND, RAKING DEEP DOWN, BROUGHT UP A TINY BURNING EMBER, WHICH HE SHOWED TO ISAN, AND SAID, "JUST THIS, YOU SEE! -- you did not go deep enough."

On a silent night in a mountain temple... everything a master does has a purpose. He has asked Isan to find out if there is any fire left in the wood. The night is becoming colder; just find out. Ordinarily, it is an insignificant act. Isan did as he was told, but said, "I find no embers left. The fire has completely gone out."

HYAKUJO TOOK UP THE TONGS.... This is the way Zen is -- a direct teaching, no words. HYAKUJO TOOK UP THE TONGS AND, RAKING DEEP DOWN, BROUGHT UP A TINY BURNING EMBER, WHICH HE SHOWED TO ISAN, AND SAID, "JUST THIS, YOU SEE! You did not go deep enough."

ISAN WAS SUDDENLY ENLIGHTENED... because this was the exact situation in his meditations. He was going, but not deep enough to find the fire of life. Immediately, without saying anything -- enlightenment is not being talked about -- but seeing Hyakujo's action, that by going deep he has found an ember, Isan must have gone deep into himself. He had been meditating, but must not have been going deep enough to find the living fire.

ISAN WAS SUDDENLY ENLIGHTENED.

It is very difficult for rational people to understand how enlightenment can be sudden. It is sudden if you understand how Zen masters create, out of every situation, some indication which cannot be said in words. In words he has said again and again, "Go deep!" But it can be only said; it all depends whether you go deep or not.

Hyakujo has to create a very clear-cut, existential situation to show Isan that he has not been going deep enough. And a simple thing -- finding the ember -- made Isan go as deep as possible within himself. In that silent night he found his inner fire; he became enlightened. It looks sudden. It is not so sudden -- years of

studying, years of meditating. But at the right moment the master gives you a situation which will indicate to you what is missing.

He was not daring to go to the very center; otherwise how can you miss the living fire? You are alive! How can you miss your divinity, how can you miss your buddha?

ISAN WAS SUDDENLY ENLIGHTENED. HE BOWED DEEPLY AND RELATED HIS POINT OF REALIZATION TO HYAKUJO, WHO SAID, "YOU HAVE REACHED A CROSSROADS ON THE BUDDHA NATURE; YOU SHOULD OBSERVE TIME AND CAUSATION."

Even though he has become enlightened, he has to give roots to his enlightenment. Otherwise, it will remain only a faraway glimpse, soon forgotten, or maybe remembered only as an echo, miles away. Now you should water carefully the sudden flowering within you. Now you should keep watch around the clock that your treasure is increasing, that your inner sky is spreading wider and wider, that your wings are growing, that the time for the ultimate flight of the dewdrop to the ocean is coming closer.

Hyakujo said to him: "YOU HAVE REACHED A CROSSROADS ON THE BUDDHA NATURE; YOU SHOULD OBSERVE TIME AND CAUSATION."

Now, be watchful. What has caused your enlightenment is an ordinary, mundane thing. You should remember now that by going deeper, suddenly you became enlightened; you can go still deeper. There is, in fact, no boundary line where you have to stop. You can go so deep that you become the depth. Only then has your enlightenment grown roots. Now it cannot be destroyed, it is no longer a seasonal flower.

"WHEN THE TIME COMES, YOU WILL REALIZE IT, JUST LIKE REMEMBERING SOMETHING YOU HAVE FORGOTTEN."

What you have seen today is the first glimpse, which has put you on a crossroads. You can still go astray, the other roads are still available. Now be careful. What has caused it is going deeper, so go on, deeper and deeper and deeper. Never stop before you yourself become the depth, just an empty abyss.

That is the time when spring comes to your being. You will realize it then, that you have not achieved anything; it is just like remembering something you have forgotten. It has always been there, so it is not something new that you have achieved. It is something that you have forgotten so long ago that you don't have any idea when you forgot it. Now you have remembered.

The moment your enlightenment becomes just a remembrance, it becomes your very breathing, it becomes your very heartbeat. Then you don't need any meditation. Then your whole life is meditation. Without any effort, effortlessly, you are a buddha. If there is any effort, that means something is missing. When the buddha is natural, you are a buddha even in your sleep. Waking, working, whatever you do -- your fragrance of buddhahood will be there around you.

But this will happen only when you have reached to the ultimate depth and the realization is not taken as an achievement but only as a remembrance. So don't start bragging about it, because it is not an achievement -- what is there to brag about? You simply drown yourself into this new, abandoned, forgotten space, which is your very being.

And millions of things are going to happen, but you are not the doer. They will be simply happening because your presence has reached such depths. When your witnessing has reached to the ultimate depth, flowers will start blossoming, lotuses will open -- a dawn has come to you, you are reborn. You were dead, now you are alive. A new life spreads all over you and brings great beauty and truth and grace.

"IT IS NOT OBTAINED FROM OTHERS. THEREFORE, WHEN YOU ARE ENLIGHTENED, YOUR ORIGINAL NATURE MANIFESTS ITSELF. NOW YOU HAVE ATTAINED IT -- CAREFULLY CULTIVATE IT."

This is a very significant statement of Hyakujo. You cannot cultivate enlightenment, that will be phony. You can walk like a buddha, you can manage to sit in the lotus posture -- it may take a little time for you, the bones... and particularly people coming from the West will find it more difficult. Colder countries devise chairs; hotter countries have no problem in sitting on the floor. But in colder countries, to sit on the floor is difficult. So if Buddha is sitting in the lotus posture, that does not mean that you have to sit in the lotus posture, only then you will become a buddha. You can practice it -- there are many idiots who are doing that, unnecessarily torturing themselves.

Buddhahood is your nature, so you cannot cultivate it. But what Hyakujo means is totally different. He is saying, "NOW THAT YOU HAVE ATTAINED IT -- CAREFULLY CULTIVATE IT. This attainment is so new, it is possible to fall back into darkness. It is possible to start thinking again that it may have been an

imagination. All kinds of possibilities are there. The glimpse that you have is very fresh and young, and your past of ignorance is very long -- four million years; it has a weight. This new insight can be destroyed by that weight. This new flower that has blossomed in you can be crushed by a mountainous past."

You cannot cultivate enlightenment if you have not attained it. So first, attain it -- it looks strange -- first attain the glimpse and then protect, cultivate it; then make arrangements so that the past does not overtake you, because the weight of the old is very great and the new is always delicate.

So remember, Hyakujo is not saying to cultivate enlightenment. He is saying, first get it and then be careful in every possible way to protect it, to refine it, to go deeper into it, to find more roots to it. The real work starts when you have become enlightened. All that work you have done before enlightenment looks like a very tiny effort.

The great effort starts with your first glimpse of enlightenment. You can fall from it -- the whole past will be pulling you backwards, the whole past will be saying to you that this is all imagination.

You have to be very alert. The past is your enemy, and this fresh sprout, this new flower -- so small and so fragile, but so beautiful -- if you can manage to protect it, soon it will become your eternity. Soon it will become your nature. Then there is no effort.

When Zen masters say "effortlessness" they are referring to the state when your enlightenment is well rooted. Now there is no need of any effort; now you can be relaxed and at ease, it will grow on its own accord. It will bring much foliage, and many flowers, and many blessings.

Sekiso wrote:

THE DHARMA SPRING
HAS NEVER RUN DRY;
IT IS FLOWING EVEN NOW.
A SINGLE DROP HAS FALLEN AND SPREAD
FAR AND DEEP.
DON'T BE CAUGHT
BY THE DECORATIONS AT THE EDGE
AND THE WALL AROUND IT.
IN THE DEAD OF NIGHT THE MOON SHINES
FROM THE MIDDLE OF THE POND.

What Sekiso is saying is very symbolic. THE DHARMA SPRING -- the spring when those who are ripe become suddenly full of flowers, when the dark night ends and the morning has come -- THE DHARMA SPRING HAS NEVER RUN DRY. He is saying, "Remember, the dharma spring has never run dry; it always comes, just as it used to come in Gautam Buddha's time, or even before." It is part of eternal nature. It is just that you have to be ready to catch the train. The train always comes, but mostly either you reach the railway station before the train has come, or you reach after the train has left -- you always find an empty platform. Sad and frustrated, you go back home.

I have heard, three professors were discussing very hotly some philosophical point at the railway station. They got so involved in the discussion, and they forgot that the train stops for only three minutes. As the train started moving, still they were not aware. Suddenly one of them saw, and all three ran to catch the train. Only two could manage to get on to the last compartment. One was left, and he was standing there so sad that a porter, who had been watching what was happening, said, "Why are you so sad? Soon there will be a second train coming, and just within a few hours you will meet your friends."

He said, "That is not the point. I am the one who was supposed to go! They had come only to see me off. Now everything has become a mess...."

But in a hurry, it can happen.

THE DHARMA SPRING HAS NEVER RUN DRY. It always is available; just you are not ready. The whole responsibility has to be taken by you, on your own shoulders. The existence is as much in favor of buddhas as it has always been, but you are not even looking at it. You are not preparing, you are not even witnessing so that when it comes...

In fact it never comes, it is always there -- YOU come to IT. The deeper your witnessing, and suddenly you find a tremendous reality flooding you. In your very innermost center it is still waiting.

THE DHARMA SPRING HAS NEVER RUN DRY; IT IS FLOWING EVEN NOW. A SINGLE DROP HAS FALLEN AND SPREAD FAR AND DEEP.

The ocean of dharma spring is always ready to absorb you; it has always space for you, you are always welcome. Nobody has been rejected by dharma nature. If even a single drop has fallen, it has spread all over the ocean, FAR AND DEEP.

DON'T BE CAUGHT BY THE DECORATIONS AT THE EDGE AND THE WALL AROUND IT. IN THE DEAD OF NIGHT THE MOON SHINES FROM THE MIDDLE OF THE POND.

We are all attracted by decorations, by the non-essentials. A lake may have a wall around it with beautiful statues, sculpture, architectural designs. And you may get so much involved in those decorations that you fail to see that the pond is reflecting the moon, exactly in the middle.

This is just symbolic. It is saying that the existential truth is always shining in the middle of this whole world of decorations. Power, all kinds of desires, motivations, longings -- amongst this whole crowd, exactly in the middle, exactly in the center of your being, the full moon is reflected. Don't get caught in decorations.

Maneesha has asked:
OUR BELOVED MASTER,
I HAVE HEARD YOU SAY THAT THE ENLIGHTENED ONES, LIKE BIRDS, LEAVE NO FOOTPRINTS BEHIND THEM. YET PEOPLE LIKE ISAN TOUCH OUR CONSCIOUSNESS HUNDREDS OF YEARS AFTER THEY HAVE DIED. COULD YOU PLEASE COMMENT?

Maneesha, touching your consciousness is another matter. To the open consciousness, all the buddhas are available this very moment to celebrate you, to take you into the new space that you have been avoiding for centuries. But that is not making footprints. It is beyond the capacity of a bird to make footprints in the sky.

The inner world is almost like the sky -- it is the inner sky. And the people who have entered into the inner world cannot leave footprints either. It is just to say that you cannot follow them from the outside, through their words, through their scriptures. You have to go into yourself, and suddenly you will be surprised that you have disappeared and a buddha has appeared. You were not following Buddha's footprints -- he cannot make any. In the sky you cannot write anything.

All the scriptures and all the great religions are befooling and exploiting the masses. One has to go within, and all the religions are supporting you to go out -- towards Jesus, towards Moses, towards Mohammed, towards Buddha, but go outwards. Follow their teachings, follow their commandments. That is what Buddha says is going astray.

No buddha can leave any footprints, so how can you follow him? Following is simply impossible. You can only go within yourself. You can understand a living buddha, you can absorb his energy; you can hear his song, you can understand his silence; you can be filled by his presence -- but this is not following. This is simply the alchemy of being with a master. You can simply disappear in the silences of the master. But you are not following footprints; you are going within yourself, you have your own path from the circumference to the center.

Now comes the time for Sardar Gurudayal Singh. The poor fellow has to wait so long, and he brings his rainbow turban with such care. He used to be just an old hippie. Suddenly he has become a mini-guru! And he is enjoying it so much, and directing many.... This is called transformation.

Ronald Reagan and George Bush go hiking together in the Montana mountains. They have been walking all day, discussing the forthcoming presidential election, and Ronald is giving George lots of advice about how to wear his make-up and look good on TV.

Suddenly they look up and see a huge grizzly bear coming over the hill towards them. Immediately, Bush reaches into his pack and pulls out a pair of running shoes. Then he starts taking off his hiking boots, and putting on the sneakers.

"Hey," says Ronald, nervously. "You don't think you can outrun that grizzly bear, do you?"
"I don't have to," says Bush, with a grin. "I just have to outrun you!"

Kowalski is returning home from a morning's hunting, with his shotgun in one hand and his hunting bag slung over his shoulder.

His friend, Slobovski, sees him across the road and calls out, "Hi, Kowalski! Been hunting?"
"That's right," replies Kowalski. "Been hunting ducks."

"Far out!" says Slobovski. "How many did you get?"

"Well," replies Kowalski, "if you can guess how many ducks I've got in my bag -- I'll give you them both!"

"Ah!" says Slobovski, scratching his head. "Three?"

Harry and Harriet are a very devoutly religious couple. They observe all the Christian religious festivals by remaining strictly celibate until the festival is over.

During Lent, which lasts for a whole month, they decide to give up sex. They are especially careful -- they even sleep in separate rooms, to make sure they won't be tempted.

Lent finishes at six o'clock in the morning on Sunday, and sure enough, at exactly six o'clock, Harriet hears a sharp knocking on her bedroom door.

"Is that you, Harry?" asks Harriet.

"Yes!" he cries. "This is your ever-loving husband!"

"Ah, Harry!" giggles Harriet. "I know why you are knocking!"

"You know *why* I am knocking!" cries Harry, "but you should see with *what*!"

... This joke was given to me; somebody must have made it up. And when Nirvano told me about the joke, the person had made it a Jaina couple. The husband's name was Halvabhai and the wife's name was Mevabhai. And the Jainas have a religious festival, Paryushan, so the festival in the joke was Paryushan. The rest of the joke has remained the same.

But as I told Nirvano, jokes have their roots. You cannot change their context. Now, a Jaina couple will not be fitting. About Jews you can tell any kind of joke; their appetite is big enough, everything fits. But about Hindus, about Jainas, about Buddhists, you cannot just change the names. They will be absolutely unfitting, because they will not have any natural context.

India has no jokes of its own. All the jokes are imported -- fortunately there is no taxation on importing jokes! You can just change the names to Indian names, but it will not be right; it will not sound right. Even a joke has a certain context, a certain reference. It is not just a joke. You cannot implant it anywhere you like, it has a climate of its own. For example, a Jewish joke cannot be transplanted to another race because that joke has a history of its own.

Nobody writes jokes, you know. There are no joke writers. From where do jokes come? From the wisdom of the folk, hundreds of years... they pass through many hands, many situations and then they come to a refinement. Nobody can claim that he is the writer. And never try to change the names, because they will look absolutely out of context.

If you cannot find out to whom the joke should belong, just put some Jewish names in it. They are the only people rich enough, and it is for a particular reason that they can absorb any joke. They have suffered so much since Moses brought them out of Egypt in search of Israel. Their whole life for these four thousand years has been that of suffering and suffering and suffering.

I have heard about an old Jew dying, praying to God. His family was surprised at what he was saying. He was saying to God, "God, enough is enough! Now you should choose somebody else as your chosen people."

This stupid idea that Jews are the chosen people has been the cause of all their suffering. But suffering has to be somehow consoled -- some ointment for so many wounds. Jokes have grown in the Jewish context. They had to laugh; otherwise how to forget the agony? How to forget all the suffering that they have passed through? They lost their land....

They have got it back just now, forty years ago; now it is a struggle to keep it. All around they are surrounded by the Mohammedans. And there is no way, I can't see any possibility of their survival there. It is the ugliest and most criminal act of American politicians to give them back Israel, which has been in the hands of Mohammedans. But it was a clever strategy. This way they could get rid of many Jews without killing them. They were doing exactly what Adolf Hitler did. He killed six million Jews because the problem was that if Jews are the chosen people, then who are the Germans? This was the conflict. Adolf Hitler thought that his people, the Nordic Germans, were the chosen people of God, and Jews would not agree to that. He finished off six million Jews.

America did the same, but in a more diplomatic way. After the second world war they gave the Jews Palestine, which was once Israel and had fallen into the hands of Mohammedans. For centuries, Jews had

lived without any land of their own -- and I don't think there is any need. "Lands" should disappear, boundaries should disappear; everybody should be living on the planet. But because after the second world war Palestine was in the hands of America, Americans played a very ugly trick. They gave it back not to the Mohammedans, but to the Jews. It is true, it used to belong to the Jews centuries before. But now it had been in the hands of the Mohammedans for so long that even the name had changed. It was no longer called Israel, it had become Palestine. Under the enforcement of the Americans who were holding Palestine, they made it Israel.

Nations are not made like that. Now thousands of Jews from other countries, particularly America, have moved to Israel. And they are surrounded from all sides by Mohammedans. For forty years they have been continuously fighting and being killed.

This is the fundamentalist Christian mind, which played a very clever trick. And I cannot see any future for Israel. Any day America stops giving arms to them -- they are a small island, surrounded by millions of Mohammedans -- they will all be killed. But America played a game, forced the Jews, and the Jews thought that they were being favored by America. They had a great hope some day to have their own land, so they rushed there with all their money. And they are still sending money -- the other Jews who have remained behind -- so all their money is being destroyed in Israel.

Now they are in such a difficult position: neither can they go back -- they have brought everything they had -- nor can they see any future when they can live in peace. Every day it is continuous war, terrorists of all kinds; nobody is secure.

This situation is very rare. Four thousand years ago on some unfortunate day, Moses brought the Jews to Israel. Forty years it took him to find this barren land that he used to call "the holy land." He had to call it holy land, otherwise his followers would have killed him! In forty years' search in the desert, two thirds of the original members who had come with him had died. And he passed up Saudi Arabia and Iran -- Jews can never forgive him. If he had stopped at Saudi Arabia, they would have been the richest people in the world today. But at that time nobody knew about the petrol or the oil, so it is not his fault. But one thing is certain, that he is not a great prophet. He could not see that just there, below the earth, there was so much petrol and oil. What kind of prophet...?

Then, finding that it was getting late -- he was now eighty, and the holy land seemed to be nowhere -- in utter desperation, he simply declared Israel, which is just a barren land, to be the holy place of God, the holy land. Just to satisfy his followers... although the followers were not very satisfied. Looking at the holy land they said, "My God! And we are the chosen people of God and this is the holy land?"

Moses escaped on the excuse that a small tribe of the Jews had got lost in the desert -- "So I am going to find them and bring them back." And he never came back. He found them -- they were here in Kashmir. And Kashmir *looks* like a holy land: it is so beautiful, incomparable to any place on the whole earth; its beauty is superb. If Moses had just brought all the Jews to Kashmir, they would have been satisfied: "We are certainly the chosen people of God and this *is* the holy land."

That one small tribe that had wandered away from the main caravan of the Jews found themselves in Kashmir, and they thought that they had arrived! They remained in Kashmir, and when Moses came -- his grave is in Kashmir -- he lived with them. It is a strange coincidence that Jesus also died in Kashmir, and both graves are at the same place.

Jesus never knew that he was a Christian. He was born a Jew, he lived as a Jew, he proclaimed himself as the last prophet of the Jews. And that was the reason that the Jews crucified him, because they did not want to accept a donkey-riding carpenter's son as their last prophet. It was irritating.

So the resurrection is just a story. Jesus was brought down from the cross after six hours, because Jews observe Saturday as a holy day; no work is to be done. So on Friday evening -- it was only six hours that Jesus had been on the cross -- they had to bring him down before sunset, because that would be work.

And the Jewish cross is a very primitive, old type of mechanism. If you want to die you need to hang on it at least forty-eight hours. Within forty-eight hours you can change your mind; that's why nobody ever commits suicide on a Jewish cross, because who can maintain for forty-eight hours the idea of committing suicide? Just within one minute or two he will say, "Let us think it over again. What is the hurry? And anyway I am feeling hungry."

So after six hours -- Jesus was a young man, only thirty-three, robust and healthy -- he escaped. It was a pure conspiracy with the Roman governor. Judea was under the Roman empire. The Romans were not interested in Jews' problems, that Jesus is or is not the prophet. It was irrelevant to them. Pontius Pilate, the governor, had an interview with Jesus before the crucifixion to see whether this man needs to be crucified.

He found that the man is absolutely innocent -- maybe a little nuisance, because he is just riding on the donkey, followed by twelve idiots who believe that he is the only begotten son of God, and he has promised those idiots, "You will have a special place in the kingdom of God."

Naturally, other Jews thought that this was very annoying and irritating. Everybody laughs at the whole thing -- "This is your last prophet?" It is even suspected that his father was not his father.

After six hours Jesus was taken down, and the Roman governor and his soldiers were keeping guard on the cave in which he was put when he was brought down from the cross. He allowed Jesus' followers to take him out of Judea. No resurrection happened, because even death did not happen. He was perfectly alive; just a few days it took for healing his hands and feet which had been nailed.

Seeing the situation, any intelligent man will not go back to Judea. He also went in search of the one lost tribe and ended up in Kashmir. Moses died in Kashmir, and two thousand years later Jesus died there. Both their graves are together there. Neither Jews want to recognize it nor Christians want to recognize it, but it is so evident: on both the graves the writing is in Hebrew, and on both the gravestones the names of the persons, Moses and Jesus, are engraved. The family that protects the graves is still Jewish; that is the only family in the whole of Kashmir which Mohammedans did not convert to Mohammedanism. All other Jews were forced to become Mohammedans, but this family they left alone because they were protecting and taking care of Moses' and Jesus' graves, and because Mohammedanism also accepts Moses and Jesus as prophets. So this family is the only family. But no pope goes there to look at poor Jesus' grave, and neither do Christians talk about it, nor do Jews ever bother what happened to Moses.

And Christians have no answer: even if Jesus was resurrected, he must have died sometime afterwards. Where has he gone? Do they mean that he goes on resurrecting? Then he must be somewhere here!

Because of all this suffering, Jews have found a way of laughing, even in misery, and that way is the joke. The joke is purely a Jewish invention.

And you should never make any change of names, because just changing the names won't help. A Jaina couple... it is impossible for them to say what the joke says. "You know *why* I am knocking," cries Harry, "but you should see *with what*!" No Indian will say that. It is just impossible.

So I told Nirvano, "Change the names. Put in some Christian names"... because Jews are being hit so much. And I love them. Half of my sannyasins are Jews, and most of them are my sannyasins because I am the only person who loves Jewish jokes. They have a flavor which is their own. Countries like India are very serious. To tell a joke... Indians will feel very much hurt, they are such a repressed people. Here there are a few of my old friends who are Jainas. I told Nirvano, "Do you want them also to go?" Hearing the joke about Halvabhai and Mevabhai, then they are not going to stay!

The people who are translating my books from English to Hindi continuously send me notes: "What to do about the jokes?" And the people who are translating my Hindi books into English -- they again and again ask me, "What to do with the poetry?"

So I tell them, "If you can manage, translate the poetry into prose. If you cannot, then just leave it out." And to the people who are translating from English to Hindi I say simply, "You cannot do anything except leave out those jokes." Indians will get absolutely mad -- they are already mad about me. Such a seriousness has been a long sickness, a wound that has not healed.

Jews have certainly proved their mettle. In all their agony they have maintained their laughter, they have not lost it. But it is a strange psychology that the people who are in suffering will always love laughter. That gives at least some time to forget the misery. People who have lived peacefully, with no suffering, don't know what laughter is.

I have been thinking many times that I should speak on the psychology of jokes. It has so many implications, why a certain joke is a joke and why it arose; who were the people, who must have been the people who managed that joke? In what background has the joke flowered, and was it refined? -- because it is centuries of work. A single joke can be traced back for centuries, and you will find little differences happening and finally it comes to perfection. It is a work of art. But it needs a certain climate and a certain understanding and a certain openness, a certain unrepressed joyfulness; otherwise it can backfire.

This is a beautiful joke -- but Nirvano is not a Jew. She thought it better to make it Christian because she knows the Christian names better and she knows the festival of Lent. In a Jewish context it would have been even better, because they are the most unrepressed people in the world. It is not a coincidence that Sigmund Freud -- a Jew -- started a new science: psychoanalysis. The whole science is against repression.

Every joke has a long history and background. It will be good sometime to give the whole series to Sardar Gurudayal Singh, and find the roots of these jokes -- their psychology, the people, because there are

many people. For example, Jews tell jokes about themselves; they are intelligent people. Other people tell jokes about the Polacks, who are very unintelligent people. They cannot make a joke themselves, that is impossible. But they are good in a way; they allow the whole world to make jokes about them. Nice guys!

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes and feel your body to be completely frozen.
Now, look inwards.

Gather all your consciousness as a spear, piercing towards the very center of your being. Deeper and deeper, and you are bound to find the fire of life.

This fire does not burn, this fire is cool. This fire is like flowers. These flames are your eternal, divine sources.
At this moment you are the buddha.

Take care of the buddha twenty-four hours; cultivate the buddha twenty-four hours. Not for a single moment forget to remember your buddhahood.

As your remembrance deepens, as your awareness becomes clear, as you dissolve into your witnessing, the buddha spontaneously arises -- in your actions, in your words, in your silences.

He becomes your whole life, and a life of great joy, a life of blessings, a life which is pure poetry, essential music, an eternal dance.

But keep the witness clear, because in your whole body only the witness is eternal; everything else is mortal. Sooner or later it will be in some grave. It has come from the earth, it will go back to the earth.

Only the witness will fly, without leaving its footprints in the blue sky, to become part of the cosmos.
Buddha is simply a name for your witnessing.

To make it clear,
Nivedano...

(Drumbeat)

Relax. Witness the body lying there almost dead. The mind is there -- maybe chattering a little bit -- but you are not it. You are simply a watcher.

In this moment you are at the greatest peak of your consciousness, and also the greatest depth.
Thousands of flowers are showering on you.

In this silence, in this serenity, the evening has become tremendously beautiful. Before Nivedano calls you back, collect as many flowers, as much fragrance, as much juice of your life as possible. And persuade the buddha to come with you. He has been hiding in the center for centuries -- bring him to the circumference, the world needs it.

This is the right moment for every buddha to come out. That is the only hope for the whole planet. If buddhas can come out to their circumference, in their daily activities, we can change the very fabric of human life on the earth. It can become a benediction.

Man has lived uncivilized for a single reason: he never went deep into himself.

I call only those people civilized who have reached their center, and who have seen themselves as buddhas.

Nivedano...

(Drumbeat)

Come back, but show even in your coming back the grace, the silence, the joy, the blissfulness of this moment.

Sit for a few moments, just to recollect the golden path you have traveled and the strange man, the buddha, that you have found -- not as a separate entity from you, but just as your innermost being, your very soul.

Okay, Maneesha?
Yes, Beloved Master.

Isan: No Footprints in the Blue Sky

Chapter #2
Chapter title: Inertia of habit

2 November 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION, A MONK ASKED ISAN ABOUT THE NEED FOR CULTIVATION OF ONE'S SPIRITUAL LIFE AFTER ENLIGHTENMENT. ISAN RESPONDED THAT IT WAS NEEDED BECAUSE OF THE "INERTIA OF HABIT." HE THEN WENT ON TO SAY:
"WHAT YOU HEAR MUST FIRST BE ACCEPTED BY YOUR REASON; AND WHEN YOUR RATIONAL UNDERSTANDING IS DEEPENED AND SUBTILIZED IN AN INEFFABLE WAY, YOUR MIND WILL, OF ITS OWN SPONTANEITY, BECOME COMPREHENSIVE AND BRIGHT, NEVER TO RELAPSE INTO THE STATE OF DOUBT AND DELUSION. HOWEVER NUMEROUS AND VARIOUS THE SUBTLE TEACHINGS ARE, YOU KNOW INTUITIVELY HOW TO APPLY THEM -- IN ACCORDANCE WITH THE OCCASION.
"IN THIS WAY ONLY WILL YOU BE QUALIFIED TO SIT IN THE CHAIR AND WEAR YOUR ROBE AS A MASTER OF THE TRUE ART OF LIVING. TO SUM UP, IT IS OF PRIMARY IMPORTANCE TO KNOW THAT ULTIMATE REALITY, OR THE BEDROCK OF REASON, DOES NOT ADMIT OF A SINGLE SPECK OF DUST, WHILE IN INNUMERABLE DOORS AND PATHS OF ACTION NOT A SINGLE LAW OR THING IS TO BE ABANDONED."

Maneesha, it is one of the most important problems for any seeker, to understand a clear distinction between cultivation and enlightenment. You can cultivate enlightenment, but that will be only phony. You may believe in it, but your belief cannot make it true. Even if the whole society supports it, it does not matter.

Truth needs no support; it has to be self-evident. And how can you cultivate enlightenment if you don't know it? You will simply imitate other enlightened ones. But every enlightened person has a unique character of his own. Nobody can be another Isan. However hard he tries to cultivate, imitates every action of Isan, every word, still he cannot be Isan. He will remain himself, only with a cultured, cultivated layer around his mind. It will remain a mind act, and certainly enlightenment is not a mind act. So nobody can cultivate enlightenment.
But after enlightenment...

Enlightenment happens suddenly. You can follow a device, with no guarantee that it will lead to

enlightenment. But if you have a living master with you, watching step by step where you are moving, supporting you with one hand, as one of the Indian mystics, Gora, used to say... Gora was a potter, a very poor man, but he came to the same height as Gautam Buddha. His language, of course, was that of a potter. But sometimes the raw language of the villagers can express things which very sophisticated language cannot.

Gora says that the master has to use both his hands, just like a potter. The potter hits the mud that he is turning into a pot from the outside with one hand, and from the inside with the other hand. His hits, his support, slowly create the pot.

The master has to use every possible way to bring you to the point where enlightenment is possible. Just a little push -- either of circumstances or by the master, or by the disciple himself -- just a little turn. One step, and the old world is gone and you have entered into a new sky.

This is very sudden, because you were not preparing for it -- although for the master it is not sudden. He was preparing for it from every possible corner. Hitting you, shouting at you, being respectful to you -- in every possible way the master was bringing you to the brink from where you need to take one step more. That step only you can take; the master can bring you up to the brink.

It needs an articulate master. No ordinary master can do that; hence there are many mystics, but very few masters. To be a mystic is difficult in itself, but to bring the message to somebody else or to transform somebody else's consciousness towards mystic experiences, one needs many qualities -- an articulate way of giving an incentive to your longing, a reasonable approach, even making the irrational at least look rational, to turn even the absurd into a beautiful explanation. And to manage devices, meditations, from different corners of your being -- one never knows from which side, north or west, east or south, you are most vulnerable. But the master slowly, easily, becomes aware from which side you are most vulnerable. Then that side has to be hit as hard as possible, because the weakest link in your chains is going to give way first.

Your liberation, your enlightenment, is a tremendous artwork of the master. To find the weakest link in your chains, and to hit you in such a way that rather than being angry you feel grateful -- it is almost a miraculous alchemy. But as far as you are concerned, enlightenment happens suddenly. The master was preparing, step by step; but that was in *his* consciousness, it was not part of your consciousness. To you, the door suddenly opens.

The master never declares that you have reached the door. He waits for the right moment: when you will be absolutely silent, utterly empty, the season comes on its own. And as you are maturing and ripening, the door is getting ready to open for you. But it is always a surprise to you, not to the master who has been preparing for years in different ways, bringing you to the point where you can disappear and evaporate.

After sudden enlightenment, a certain cultivation is needed because the sudden can become a glimpse. Your sleepiness is so deep, your unconsciousness is so vast that a sudden glimpse, a lightning... and again dark clouds have taken over. That beautiful moment will be remembered by you; you will start even doubting it: "Did it happen or did I imagine it? Was it a reality or a dream?" But the sweetness of it will remain with you. The fragrance of it will remain with you.

Cultivation after enlightenment simply means to avoid any situation that can destroy your glimpse. You have to pour your whole energy into the glimpse to make it more and more authentic, more and more deeply rooted in you, so that it becomes an indubitable truth. No clouds can destroy it and no sleepiness, no inertia is able to take it away from you. Isan's statement has to be understood in this light.

ON ONE OCCASION, A MONK ASKED ISAN ABOUT THE NEED FOR CULTIVATION OF ONE'S SPIRITUAL LIFE AFTER ENLIGHTENMENT. ISAN RESPONDED THAT IT WAS NEEDED BECAUSE OF THE "INERTIA OF HABIT."

That includes everything -- THE INERTIA OF HABIT. George Gurdjieff, one of the most important men of this century, had a certain idea about the mind which no scientist has denied....

Every scientist knows that the mind is divided almost like a cross, in four parts. The right side is divided in two parts, the front and the back; and the same is true about the left side. Whatever we have done to look into the mind, we have not found any way to determine what the purpose is of the back sides. They seem to be absolutely unnecessary. But nature never produces anything unnecessary. And particularly the brain is existence's greatest creation; it will not contain unnecessary parts. The probability is that we have not yet discovered their functions.

When the researchers looked into the brain they found a strange thing: the right hand is connected with the left side of the brain and the left hand is connected with the right side of the brain. So when I am moving

the right hand it is being directed by the left side of the brain.

The people who are born left-handed -- and their number is not small; it is ten percent of the whole population -- they are in a difficulty their whole life, because they are born in a right-handed society but with a left-handed personality. And nobody knows the deeper problems -- neither the parents nor the teachers. They force left-handed children to write with the right hand, just as everybody else is doing, not with the left hand. They are not aware what they are telling the child; neither can the child say anything against them. He can see that everybody is writing with the right hand, and it is strange that he writes with the left hand. But because of continuous enforcement, he tries the right hand. It is not so easy, but continuous practice makes him capable of writing with the right hand. Only a very few people keep writing with their left hand. People who are left-handed and are writing with the right hand, are creating a great confusion in the mind.

The back of both sides of the brain, as far as we know, seems to be completely useless. But it is not. According to George Gurdjieff, who is the only one who has pointed out the fact, both of these back sides of the brain are a kind of robot. You learn something with the right hand; at first the front side of your left brain is active, but only in the process of learning. Once you have learned it, the front side delivers the learning to the back side. The back side is like a robot, or a computer. We don't *see* any function, but it goes on working without our knowing.

For example in Africa, one tribe has been found to eat only one time in twenty-four hours, and they are perfectly healthy. When they saw the Christian missionaries they could not believe it -- "What kind of idiots are these? Their whole concern is eating and eating and eating. First the breakfast, then the lunch, then the afternoon tea, then a coffee break. And it goes on!" Those simple people could not understand -- what is the point?

And the people of this tribe live longer, they are healthier; they live twice as long. If the average person here lives seventy years, in that small tribe he will live one hundred forty years or one hundred fifty years very easily. And even at the age of one hundred fifty he is not old; that tribe has known only young people dying. At the age of one hundred fifty he is functionally as young as any young man at the age of thirty-five. But they have been habituated for millions of years to eating one meal a day.

If you are habituated in the American way, then one meal will kill you! What will you do the remaining twenty-four hours? The American eats five times, and in between cigarettes are needed, chewing gum is needed; somehow the mouth should continue to chew. They have become so accustomed, that even to take away somebody's chewing gum you have to hospitalize him because of the withdrawal effects! Chewing gum -- such a simple thing. In the first place you were doing something stupid and now you are talking about withdrawal effects! So something else has to be given in place of chewing gum; then something else, less addictive, and it takes a few weeks to get out of the habit.

The problem is, the habit goes into the back side of your brain, and we don't yet have any direct approach to the back side. The back side is still the unknown continent, and it controls everything. It freaks out if you drop any habit. It forces you to take the habit back.

I was staying in Calcutta with a friend, in the house of one of the richest men of India, Sohanlal Dugar. He is dead now. He must have been at that time seventy or seventy-five years old, and he told me, "I have renounced sex four times." The stupid man who was with me was very much impressed. When we were left alone the man said, "This is great -- four times!"

I said, "You are an idiot. You don't understand: you can renounce sex only once. How can you renounce it four times?"

Then he said, "Yes, that is right. If you have renounced once, you have renounced."

I said, "Let Sohanlal come back and I am going to ask what happened the fifth time."

I asked him when he came back, "You were telling us about your celibacy, that you tried four times, and my friend is very much impressed. So I am asking you, what happened to the fifth time?"

He said, "It is a disaster. The fifth time I did not renounce it, because four times I have already failed and learned the lesson that there is no point in renouncing; it is better to keep silent about it."

That's why everybody in the world is silent about sex. Particularly the celibates are absolutely silent because they know the problem, how many times they have renounced and it comes back again. It is not in your control and it is not your personal habit. It comes with your very birth, it is a biological habit.

So, there are many kinds of habits. A few habits you can drop, but a few habits are very deeply rooted. And to remain ignorant and unconscious is a very long, millions of years old, habit. If you allow it just a single moment, it will take you over.

Enlightenment is a very new phenomenon, and there is everything against it: your whole old mind, your unconsciousness, your tendency to forget. The English word `sin' originally meant forgetfulness, but the priests destroyed the beauty of the word. Forgetfulness is certainly a sin -- not against anybody, against yourself. But you have remained forgetful so long -- it is not chewing gum, that within four weeks you will drop it. And it is such a consolation to remain in forgetfulness: it is cozy, it does not create an eternal quest, a search for the truth. It does not take you on dangerous paths. It keeps you mundane and ordinary, a part of the crowd, very happy in stupid things.

Just watch people celebrating marriages, and everybody knows what is going to be the outcome! Everywhere, all around, there are ruins and wrecks of marriages; still, idiots will sit on horses, will wear a turban. Once they used to carry a sword, but now it is a shorter version, a small knife. What is all this hullaballoo? -- the bands, and people are singing, and a festivity, celebration. Two people, one man and one woman, are being hanged and all these fools are celebrating. And they are also enjoying: for the first time, and perhaps the last time, they are sitting on a horse like a king, with a crown and if not a real sword, then just a vegetable-cutting knife.

Such a drama, and the ultimate result? Then nobody bothers about you. All those who had gathered to celebrate your crucifixion... nobody comes for the resurrection. Then *you* work it out, it is your problem. And everybody must have noticed: all the old stories end up with the marriage; they don't go any further. All the old stories say, "They got married and lived in happiness afterwards" -- that is the finishing touch, as if both have died -- because to get into what happens after marriage, the intricate and complex problems, is dangerous.

In India, or anywhere else, tragedy in the movies or in the novels is loved more than comedy. Comedy seems to be not related to life at all, but tragedy -- that is everybody's experience. Everybody knows the taste of it.

Enlightenment, first as a glimpse, has to be protected from all your miserable habits, old patterns of behavior, unconscious ways of doing things like a robot. This is what cultivation is. You are fighting against a very long past which has known only a dark night, not even a star. And suddenly you have come to have a glimpse of the dawn, and heard the songs of the birds, and smelled the fragrance of the opening flowers. In the first place, you cannot believe that this can be true -- perhaps you are dreaming. Your whole experience is of a dark night; you have never thought that this dark night was going to end at any time. It seems to become darker and darker and darker. You have never understood the logic, that the darker the night becomes, the closer comes the dawn. But the dawn is unbelievable when it comes for the first time.

And the dawn I am talking about, and Isan is talking about, is not something outside you. All your patterns, old habits, are also inside. They will try to destroy the new inside that is growing, and is fragile, and your old habits are like stones, hard and heavy. The fight is between a rose and a stone. It is a difficult problem to protect the rose against all the rocks that you have grown in the past.

To experience the first glimpse is not very difficult. The real difficulty begins after the glimpse: How to save it? How to make it so true, and so deeply rooted, and so strong, that nothing can destroy it, that no doubt can arise about it, that its truth becomes self-evident? You have to live it; that is the only way to cultivate it.

How have you cultivated your habits? Just by living them. If you have not lived a certain habit, you cannot see why somebody else cannot leave it. You laugh at chewing gum because you have not become habituated to it; you laugh about smoking because you have not become habituated to it; or alcohol... each goes deeper, transforms your chemistry and biology, becomes a deep hunger in you. In spite of you, you have to drink alcohol; you don't want to, but what to do? When the time comes the urge is so strong, every cell of your body is asking for it. And you think, "Perhaps one time more will not do much harm."

But this goes on for years -- "one time more." But the next time also, the same situation will arise. One needs to have courage to cut any habit with a sword, in a single blow. And whatever the withdrawal symptoms, it is better to suffer them for two or three weeks than to be defeated by your habits.

A man who is not a master of his own habits cannot remain enlightened. Even if he is fortunate enough to have a glimpse, that glimpse will make him even more miserable, because now he knows what is possible. Now he knows where he can reach, now he knows what is his potential. But he has to live in the darkness of his old habits and he cannot get out of the pattern.

Cultivation is the only way. Don't think of enlightenment just as an inner experience. In the beginning it is an inner experience -- then slowly bring it into your outer life. That's what I have been telling you every day, that whatever you experience, don't think the work is finished. The experience that happens in

meditation has to be present in your day-to-day affairs.

Whether you are a housewife cooking, or you are working in an office, or in a shop -- any kind of life you are living, your meditation has to be staying alert in every activity. This is what cultivation is. The more you live it, the more it becomes a normal experience; the more you live it, the less is the possibility of it being taken away by old habits. They will come like floods, but you have to remember one thing: that a small flame of a candle is enough to destroy the darkness of millions of years. The darkness cannot say to the candle, "You are too small, don't be foolish; against a darkness millions of years old you are trying to fight? You have some nerve!"

Nothing of that kind of dialogue ever happens. The small flame... and the darkness disappears, however old. Your glimpse of first enlightenment -- in Japan they call it *satori* -- is strong. It may be fragile, it may be new. It will be difficult to protect it, but it has a strength of its own. If you support it totally, it is going to take over your whole being. Satori is going to become *samadhi*.

Satori is the first glimpse of samadhi, and samadhi is when your whole being is afire. You don't have to remember, you *are* it. But this is possible only if you cultivate it in all your day-to-day affairs.

ISAN RESPONDED THAT IT WAS NEEDED BECAUSE OF THE "INERTIA OF HABIT." The cultivation in your day-to-day life is needed because of the inertia of habit.

HE THEN WENT ON TO SAY: "WHAT YOU HEAR MUST FIRST BE ACCEPTED BY YOUR REASON."

Whatever you have seen inside, first you should make it part of your reason. It should not be put aside as an irrational, absurd episode. Isan is saying that if you think about it as irrational, doubts are bound to arise. So the first thing is that you should make it in tune, in synchronicity with your rationality. You will not be able to protect something absurd -- and in fact it *is* absurd. The very experience is beyond reason; it happens when there is no mind.

So the first cultivation is to bring it closer to the mind. First you have made every effort to go away from the mind -- now bring your enlightenment closer to the mind. Make it acceptable to the mind so that the mind becomes a friend rather than an enemy in the long fight between your inertia and enlightenment. Now, make the mind your ally.

WHAT YOU HEAR MUST FIRST BE ACCEPTED BY YOUR REASON; AND WHEN YOUR RATIONAL UNDERSTANDING IS DEEPENED AND SUBTILIZED IN AN INEFFABLE WAY, YOUR MIND WILL, OF ITS OWN SPONTANEITY, BECOME COMPREHENSIVE AND BRIGHT, NEVER TO RELAPSE INTO THE STATE OF DOUBT AND DELUSION.

A very practical and scientific man -- nobody else has said it so clearly. The first experience is beyond mind. Now, the problem is that mind will try to create all kinds of doubts. Mind is full of your habits, and your new enlightenment is like a stranger who has suddenly arrived with new habits, with new directions, with a new lifestyle -- it wants to change everything in you. Obviously, your old personality and your old mind are going to give a good fight.

Isan shows a tremendous pragmatic insight. He says, the best way to avoid the fight is to bring the enlightenment closer to your reason. How can you bring it closer to your reason? If you start living according to your enlightenment, the mind at first will be unwilling, reluctant, resistant -- but soon it will see that the way of enlightenment is far superior to the old, unconscious lifestyle. Mind is intelligent enough to recognize this. But this recognition will be possible only if the mind can see it working, can see that enlightenment works better in love, in friendship, in life -- that everywhere it brings a better result. The mind will soon be willing to accept it as a better way of life.

Once mind accepts enlightenment as a better way of life, you have destroyed the greatest enemy. Then mind also starts using the insights of enlightenment and is willing to change itself. Once the mind is convinced that enlightenment gives you a better life, a more refined, graceful life, a more blissful life... that it changes everything, that it makes your touch a golden touch, that whatever you touch becomes gold... mind is intelligent enough to see, and to choose. Which is better: the old unconscious life, or the new conscious life?

This is the only way of making a RATIONAL UNDERSTANDING DEEPENED AND SUBTILIZED IN AN INEFFABLE WAY, so YOUR MIND WILL, OF ITS OWN SPONTANEITY, BECOME COMPREHENSIVE AND BRIGHT.

If the mind accepts rather than fighting, if it accepts a friendship with enlightenment, it will be filled

with light, with more joy, with more blissfulness, with more ecstasy. It will be flooded with so many treasures that it cannot fight against enlightenment.

Inside you there is going to be a fight, finally: to choose the path of light, or to remain on the path of darkness. There is a point of departure. Mind has to be allowed to have a chance to see how enlightenment functions in transforming your actions, your being, how it brings more joy to life, more songs to life, more flowers to life, more dances to life. That is the only argument to persuade the mind to accept that enlightenment has a tremendous value. There is no need to fight; a friendship is valuable. Once mind has become friendly to the stranger, you can be comfortable and at ease. There is going to be no fight anymore. Mind itself will bring more and more of enlightenment into functioning; this will become its own work.

HOWEVER NUMEROUS AND VARIOUS THE SUBTLE TEACHINGS ARE, YOU KNOW INTUITIVELY HOW TO APPLY THEM -- IN ACCORDANCE WITH THE OCCASION.

Once mind is a friend to your enlightenment, once it has seen the glory and the splendor in becoming friendly -- because in becoming friendly that splendor and glory is reflected in the mind too -- your intelligence will grow. Everything in you will start moving to a higher point. Once this synchronicity has happened, then mind knows intuitively how to respond to any occasion in accordance with enlightenment. Remember always one thing, that you will choose the better.

I have heard about a beggar who was the laughingstock of a whole village. The village was a tourist center because of its very ancient ruins, palaces, forts. And that beggar was also one of the special attractions -- the guides who used to take the tourists around would always take them to see the beggar, too.

They would say, "You will have to see this strange phenomenon: you just show him a rupee and a paisa, one in each hand, and tell him, `You can choose either.'"

They said, "But we don't see... what is the miracle in that?"

The guide would say, "You try it! You will see the miracle."

So people tried -- the beggar would always choose the paisa. And then everybody would laugh, and they would say, "Strange! -- can't this beggar understand that he is choosing a paisa against a rupee?" Then others would take the chance, and that was the beggar's whole work during the day, to choose the paisa against the rupee.

One day a very curious man saw all this happening. He remained behind after the tourists were gone; he went to the beggar and he said, "I can see that you are not an idiot. You are very intelligent. But why do you choose the paisa?"

He said, "Because of my intelligence! Once I choose the rupee, the game will stop. The game is continuing every day, for years...."

Then the man became aware of the greatness of his intelligence. "He is right: if he chooses the rupee, then the game is finished. Then the guide will not bring anybody, and nobody will try to test his intelligence. They enjoy..." And the beggar said, "I also enjoy their stupidity! My daily income is nearabout ten to twelve rupees average. But it is because I continue to choose something which nobody expects. Even the retarded person will choose the rupee -- but because I am doing something absurd, they laugh and they enjoy. I also laugh, but I don't show it. I laugh when everybody is gone."

Whatever mind you have -- it is capable to see the fact that enlightenment brings a tremendous treasure to all your actions, a beauty to whatever you do, a joy that remains like an aroma around you. The mind is absolutely capable of understanding this. And once the mind has understood it, it is no longer an enemy; it dissolves itself into the tremendous phenomenon of enlightenment. That is the right action on the part of the mind, but it can happen only in a certain way: you have to give the mind a chance to see the effects of enlightenment.

IN THIS WAY ONLY WILL YOU BE QUALIFIED TO SIT IN THE CHAIR AND WEAR YOUR ROBE AS A MASTER OF THE TRUE ART OF LIVING. TO SUM UP, IT IS OF PRIMARY IMPORTANCE TO KNOW THAT ULTIMATE REALITY, OR THE BEDROCK OF REASON, DOES NOT ADMIT OF A SINGLE SPECK OF DUST, WHILE IN INNUMERABLE DOORS AND PATHS OF ACTION NOT A SINGLE LAW OR THING IS TO BE ABANDONED.

A man of enlightenment who has come to an agreement with the mind and the body... which happens almost simultaneously, because the body follows the mind. As the mind accepts enlightenment, the body

accepts it also -- it happens simultaneously. Once it has happened, "There is not a single thing," Isan says, "to be abandoned in life."

You can transform anything you want, but the idea of abandoning things is of the old mind, of the escapist, so-called religious people -- "Abandon this, abandon that; abandon the whole of life...." That is not a very courageous way; that is the way of a coward. And all the religions have been teaching the way of the coward.

I teach you the way of the courageous, the way of the lion. Remain in the world. Don't abandon anything, transform it. If something is poisonous, you don't have to drop it; it will drop the moment you understand that it is poisonous. You will not have to make any effort. You will not abandon it; it will simply be dropped without any effort, and your life becomes more and more simple.

Sekiso wrote:

THE MOUNTAIN RANGE,
THE WATER, THE STONES,
ALL ARE STRANGE AND RARE.
THE BEAUTIFUL LANDSCAPE, AS WE KNOW,
BELONGS TO THOSE WHO ARE LIKE IT.

I will have to repeat it:

THE BEAUTIFUL LANDSCAPE, AS WE KNOW,
BELONGS TO THOSE WHO ARE LIKE IT.
THE UPPER WORLD, THE LOWER WORLD,
ORIGINALLY ARE ONE THING.
THERE IS NOT A BIT OF DUST;
THERE IS ONLY THIS STILL AND FULL
PERFECT ENLIGHTENMENT.

If you are enlightened, then there is no duality of this world and that world, of a lower world and a higher world, of a material world and a sacred and holy world. In the moment of perfect and full enlightenment, THERE IS NOT A BIT OF DUST. The mirror is so clean it reflects the whole in its totality. You become the truth, you become the beauty, you become the divine. There is not anything other than your vaster self. You lose your smaller self into the oceanic self, into the self which is cosmic. Who is there to abandon what? One simply enters into the dance and disappears.

I have just remembered an old Chinese Zen story. I have loved it so much that each time I remember it I rejoice it immensely.

The emperor of China was a very great painter; he loved painting, and he used to call other painters to the palace every year to have an exhibition. When he had become very old, he declared, at one annual function, "Now I am very old and I want to see the most perfect painting in the world. I will provide space in the palace to the painter, and whatever he needs..."

So a few painters who thought they could create such a painting stayed in the palace. Somebody completed his painting in one month and brought it to the emperor. He had done well, but it was not the most perfect.

By and by three years passed, and only one painter remained. For three years he had been painting -- and he was not painting on canvas; he was painting on the wall of the palace where his room was allotted to him.

He had painted a beautiful forest... and a moonlit night, a small river, and a very small footpath going round and round around the trees and then disappearing in the forest.

After three years he came to the emperor and said, "Now you can come. Whatever I can do I have done. I think it is the most perfect painting in the world. So I invite Your Honor to come, and I don't ask any reward -- these three years were the most precious that I have lived. Just your seeing it is enough."

All the other painters had been painting for reward, and when you are painting out of some motivation, for some reward, your painting cannot be perfect. Your motivation will be the dust.

This painter said, "I am not at all interested in any reward; you have already given it to me. These three years I have lived such a beautiful life, day and night; nothing could be more than you have given me. Now just look at the painting so that I can go back home. My children, my wife, may be waiting for me."

The emperor went with him. Certainly this painter had done the greatest job. He became so interested that he asked the painter, "Where does this small path go, finally?"

The painter said, "I have never gone on it but if you are willing to come with me, we can go and see where it leads. This question has arisen in me also many times, `Where does this small path lead?'"

So the painter and the emperor both entered the path and disappeared behind the trees, and nothing has been heard about them since.

This story has always made me immensely happy. There is no returning from perfection, there is no going back. Perfection takes you and you disappear.

Maneesha has asked:
OUR BELOVED MASTER,
IS THERE ANY RELATION BETWEEN AWARENESS AND THE INSTINCTIVE ALERTNESS MAN ONCE HAD TO RELY ON FOR HIS SURVIVAL?

There is a certain relationship. There is a physical, biological, instinctive wisdom. You are not aware of it, that your body is doing miracles every moment....

If for just six minutes a certain amount of oxygen does not reach the brain, the mind will dissolve. Those cells depend on oxygen. The body, waking or asleep, is continuously supplying that much oxygen, neither more nor less. Where the blood is needed, how much of it is needed -- the body is working it out, it is not dependent on you. How to transform your food into blood, into flesh, into bones, into nerves -- the body knows all the secrets.

Even our scientists are still far behind. To change bread into blood will be thought a great miracle! Jesus only changed water into wine, and it became a great miracle, and your body is changing thousands of things. What kinds of vitamins have to reach to certain places in the body -- the body does not ask you, it does not bother you at all. It has its own wisdom, and you should be respectful of this great wisdom.

Just as the body has its own wisdom -- it is called instinct -- your soul has its own wisdom. It is called intuition. Your mind is a borrowed thing; it has nothing like instinct or intuition. It is just a computer which goes on collecting all kinds of information. But it has tremendous power over you because it has all that you know. If it is erased you will be simply dumb, not knowing who you are, where you are going -- for what? What is the business?

Mind functions according to the knowledge it has gathered: it is a borrowed thing in you. The body functions according to nature -- and your consciousness functions according to nature. In the middle of these two is the mind, which functions as a computer. It fills a great need. As a servant it is good; as a master it is dangerous.

Once the intuitiveness of your consciousness has started functioning, the mind immediately recognizes who is the master. Once it recognizes the master, it will be a very good servant, very efficient. Because it is only a mechanism, it can do miracles, but it needs a master to guide it. Without the master the mind starts thinking itself to be the master, and that creates problems. The mind is not a master. It has not even any natural wisdom of its own. Even the body is in a far better situation.

You have to bring enlightenment to your consciousness, and make it evident to the mind that it is a far better way of living. The body is always functioning naturally; only the mind sometimes tries to master the body. That's what all the religions have been telling you. All the scriptures are full of teachings on how to force the body into a certain discipline. Celibacy is a mind idea, the body knows nothing of it. And the mind cannot manage it, so the body goes into a repression, functions abnormally, becomes perverted. The body is very innocent. It is the mind -- the priest, the philosopher, the educator -- which tries to interfere in everything.

The enlightened man does not interfere, does not allow the mind to interfere in the body. You become a solid pillar of wisdom. Your body is already in tune with nature, and your mind has stopped interrupting. It has also fallen in tune with your higher consciousness, your enlightenment. Your whole being becomes a pure pillar of light.

This is the function of the whole Zen experiment on man: to turn him into a single whole, a pillar of wisdom.

Before you all become pillars of wisdom, a little foolishness for poor Sardar Gurudayal Singh -- just for his sake. He is again sitting there with that rainbow turban. Where did he get it? (THE MASTER TURNS

IN SARDARJI'S DIRECTION AND CHUCKLES....) Yeah, that's great. That's great.

Maureen and Peggy, the wives of Paddy and Sean, are sitting in the Dainty Dandelion pub drinking wine coolers, when Maureen shakes her head and moans, "My husband is so ugly that if I want to make love to him, I have to put a bag over his head."

"That's nothing," says Peggy. "My husband is so ugly that when he was born, the doctor slapped his mother!"

Harold the Hippie is sitting around in his pad smoking a few dozen reefers and grooving to the television program "Daffy Duck" when the phone rings.

"Hullo," says Harold, completely stoned.

"This is the overseas international operator," says the voice on the other end. "I've got a long-distance, collect call from Mabel Beeks -- will you accept the charges?"

"Wow, man!" says Harold, puffing madly on his reefer. "This sounds like a bad connection -- Mabel who?"

"Mabel Beeks! Mabel Beeks!" shouts the operator.

"Ah, no, man," replies Harold, his eyes rolling around in his head. "Mabel is not here."

"No! No!" screams the operator. "Mabel Beeks is *here*! This is a long-distance call from Mabel Beeks...!"

"Really?" says Harold, completely confused. "Where the hell is Mabel Beeks?"

"No!" shouts the voice. "This is Mabel Beeks!"

"Hey, sorry," says Harold. "Mabel's not here."

"No! You idiot! This is Mabel Beeks!" cries the operator.

Then Mabel Beeks herself interrupts and says, "Never mind, operator. Let me try. Hello, this is Mabel Beeks -- is June there?"

"June?" cries Harold, scratching his head, and looking out the window. "I don't know where you are, but here it is still November!"

Big Leroy and Ruby get married and go to the Humping Hippo Honeymoon Hotel in Mexico. Ruby is a virgin and she is very worried about the size of Big Leroy's machinery.

"Don't worry, baby," comforts Leroy. "I will just show it to you a bit at a time, so it doesn't scare you."

"Okay, precious," says Ruby, shyly. "Now you go outside and wait in the hallway, while I get undressed and ready for bed."

A few minutes later, Ruby is tucked under the sheets in the bridal bed. "Come on in honey!" she cries nervously. "I'm ready!"

"Now, sweetheart," says Big Leroy, from the hallway, "before I come in, I'm going to poke my prick around the bedroom door, bit by bit, just so you can get used to the idea."

Leroy pushes the head of his machinery inside the doorway.

"Are you scared, darling?" he asks.

"No, baby," replies Ruby. "I'm not scared."

So Leroy pushes another two inches inside the doorway.

"Are you scared now, sugar-pie?" asks Leroy.

"No, honey, I'm not," replies Ruby, wide-eyed.

Then Leroy pushes another six inches through the open doorway.

"Are you scared now, sweetie?" he asks.

"No, baby-cake," replies Ruby, "I'm not scared. You can come to bed now!"

"Okay, then!" cries Leroy, "I'm coming up the stairs!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes, feel your body to be frozen, completely frozen.

Now look inwards. You have to reach to the center of your being. Collect all your consciousness, your whole life energy, like a spear piercing towards the center of your being.

At the very center you are a buddha. Your only quality at the center is witnessing, watching, awareness.

As your insight deepens, suddenly the whole universe starts rejoicing with you because your center is also the center of the whole cosmos. At your very center you are a buddha. And from this moment onwards you have to persuade the buddha to come to your daily activities -- not remain hidden inside, but come to the surface, to the circumference, to actions, to words, to silences....

To know the buddha is to know your eternal being; to know the buddha is to know your disappearance. Here you disappear -- and suddenly the buddha appears.
Everyone is pregnant with the buddha.

This silence, this tremendously beautiful serenity... you are fortunate to be here. Nowhere else in the world are thousands of people trying to discover their hidden splendor.

To make this golden space more clear to you,
Nivedano...

(Drumbeat)

Relax. But remain a witness. The body is lying there as an object, the mind is there as an object. You are the witness. You are neither the mind, nor the body. You are a pure consciousness. This pure consciousness we have been calling the buddha. The buddha is only a symbol.

So many flowers have blossomed, so much fragrance... all boundaries have disappeared and the Buddha Auditorium has become a lake of consciousnesses without any ripples. You have to bring all this fragrance with you, all these flowers with you.

Now I have brought the Buddha statue, just in front of the Buddha Auditorium. He is waiting there. When you pass by, remember: he was also one day just a human being, as you are. Pay your respects; pay your gratitude, because this man alone introduced the world to a new dimension -- of beautitude, of truth, of dignity. This man alone declared that man is God, and other than man there is no god. This was the greatest revolutionary statement ever made.

Nivedano...

(Drumbeat)

Come back, but with the same gesture of peace, silence and grace. Bring the buddha with you. Sit for a few moments silently, reminding yourself of your potential, and the glimpse, the center and the silence. Remember the beauty of eternity in the moment and the encounter with your buddha.

You have brought a few invisible flowers; while going out of the Buddha Auditorium you can shower Buddha with flowers in gratitude.

At this moment you have become his contemporary. I want to make everyone in the world a contemporary of Buddha. This is the only possibility for humanity to survive on a higher plane.

You are not working only for yourself, you are also working for the survival of this beautiful earth.

Okay, Maneesha?
Yes, Beloved Master.

Isan: No Footprints in the Blue Sky

Chapter #3
Chapter title: Start witnessing

3 November 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION, A MONK CAME TO ISAN'S MONASTERY TO BE TAUGHT, AND, SEEING HIM, ISAN MADE AS IF TO GET UP. "PLEASE DON'T STAND UP!" EXCLAIMED THE MONK.
"I HAVEN'T SAT DOWN YET!" SAID ISAN.
"I HAVEN'T BOWED YET," THE MONK SAID.
"YOU RUDE CREATURE!" COMMENTED ISAN.
ON ANOTHER OCCASION, ISAN WAS WATCHING A BRUSH FIRE, AND ASKED HIS DISCIPLE, DOGO, "DO YOU SEE THE FIRE?"
"I SEE IT," REPLIED DOGO.
THE MASTER ASKED DOGO, "WHERE DOES THE FIRE COME FROM?"
DOGO SAID, "I WOULD LIKE YOU TO ASK ME SOMETHING THAT HAS NOTHING TO DO WITH WALKING AROUND OR ZAZEN OR LYING DOWN" -- AT WHICH ISAN LEFT OFF TALKING AND WENT AWAY.
ONCE, ISAN WAS ASKED BY ICHU TO COMPOSE A GATHA FOR HIM. ISAN REPLIED: "IT IS FOOLISH TO COMPOSE ONE WHEN FACE TO FACE -- AND, IN ANY CASE, WRITING THINGS ON PAPER!"
SO ICHU WENT TO KYOZAN, A DISCIPLE OF ISAN, AND MADE THE SAME REQUEST.
IN RESPONSE, KYOZAN DREW A CIRCLE ON PAPER AND WROTE A NOTE NEXT TO IT THAT SAID: "TO THINK AND THEN KNOW IS THE SECOND GRADE. NOT TO THINK AND THEN KNOW IS THE THIRD GRADE."

Maneesha, before discussing your sutras, a little biographical note on Isan is essential. I say it is essential because unless you understand the man, his background, his upbringing, his qualities, you will not be able to grasp just the pure sutras. They are almost writings in the air, or, if you prefer, in the water. The man who has written the sutras or told the sutras, or managed these anecdotes, has to be understood to understand all that is connected with him, because his whole being covers and colors whatever he says. You cannot take it out of context.

Isan is a totally different personality than Bodhidharma. Bodhidharma was a hard master; Isan was very polite. Naturally his politeness would affect whatever happened around him. He was a very humble person, never tried to convert anybody, but on the contrary slipped deep down into the forest, so nobody came to him. He felt it a little embarrassing to be the master and degrade somebody as a follower -- a very nice, very delicate personality, the personality of a poet, of a singer, of a dancer.

ISAN WAS A MELLOW AND PATIENT MASTER IN GUIDING HIS DISCIPLES TO ATTAIN THEIR ENLIGHTENMENT.

He never used shouting or hitting or beating; that was not possible for him. He was such a loving, compassionate being that to think of him hitting the way Zen masters hit is impossible. He was very humble; hence he had to create absolutely different devices than those of Bodhidharma or Nansen.

ISAN WAS A MELLOW AND PATIENT MASTER IN GUIDING HIS DISCIPLES TO ATTAIN THEIR ENLIGHTENMENT. UNLIKE THOSE ZEN MASTERS WHO PRECEDED HIM, HE DID NOT USE THE STICK OR SHOUT.
HOWEVER, HIS MILDNESS OF MANNER WAS ONLY A VENEER FOR THE ICONOCLAST AND REBEL WITHIN.

You should not understand that his humbleness was not a rebellious quality. You should not think that his humbleness made him compromise with the past and the traditions. He remained a great rebel against all that goes towards preventing a person's enlightenment.

So his mildness of manner was only a veneer, just a cover for the iconoclast and rebel within. Deep down he was fire. On the surface he was very polite. Those who came to him because of his politeness -- because there were many who were afraid of the Zen masters who would beat, who would hit, who would suddenly jump on you; their behavior looked so irrational. Isan looked very good compared to the other predecessors. Although he never was interested in people, still in the deepest forest one thousand disciples had gathered, and they had come from such faraway places just because they had heard that Isan was not a man to hit or slap. He was so mild and so humble and so loving....

But this was only a veneer. Inside there was glowing fire. Once you had come close to him, because of his humbleness, because of his very friendly behavior, you were caught in the net. As you would come closer, you would know the fiery nature of his being -- but it was too late to go back. You had fallen in love with the man. Now whatever happens, if you have to pass through this fire, you will pass through this fire.
Maneesha has brought one anecdote:

OUR BELOVED MASTER,
ON ONE OCCASION, A MONK CAME TO ISAN'S MONASTERY TO BE TAUGHT, AND, SEEING HIM, ISAN MADE AS IF TO GET UP.
"PLEASE DON'T STAND UP!" EXCLAIMED THE MONK.
"I HAVE NOT SAT DOWN YET!" SAID ISAN.

When you are in the middle, it is very difficult to say whether you are going to sit down or you are going to get up.

Mulla Nasruddin used to suggest to his followers that if you don't want to be bored by anybody, just take your umbrella and stand in the door.

If the fellow is alright and you would like to welcome him, you can say, "You came at the right time; I was just coming in." And if the fellow is a bore, you can say, "Excuse me, you came at a wrong time. I am going out." But just standing at the door with the umbrella, now it is very difficult to decide where the man is going, whether in or out. He is standing in the door, in the middle.

The same was the position: the man has come TO BE TAUGHT, AND SEEING HIM, ISAN MADE AS IF TO GET UP. It was a strategy to know his response, how the other man will behave. Isan was not getting up; he just made as if he was going to get up.

"PLEASE DON'T STAND UP!" Because you stand up to give honor to someone, the man naturally thought that Isan was going to honor him by standing. "PLEASE DON'T STAND UP!" EXCLAIMED THE MONK.

But such was the subtle way of Isan to know about the inner mind of man. This man looks perfectly right in saying, "PLEASE DON'T STAND UP!" But on what grounds has he assumed that Isan should be standing up to welcome him?

"I HAVEN'T SAT DOWN YET!" SAID ISAN. "What about standing up? -- I was just going to sit down. Why did you assume...?"

Perhaps that assumption is a deep expectation that he should be honored. Perhaps it is unconscious, but Isan has brought it to the surface. The man could have thought that Isan was going to sit down. He was in the middle -- both possibilities were available to him -- but the man had chosen the possibility that Isan was going to stand up. That shows his mind -- a deep longing, a desire to be honored, although he has come only as a student to be taught.

Isan said, "I HAVEN'T SAT DOWN YET" -- the question of standing does not arise.

But the poor monk did not understand the subtle way: "I HAVEN'T BOWED YET," THE MONK SAID.

"YOU RUDE CREATURE!" COMMENTED ISAN.

Very strange encounters! When Isan said, "I HAVEN'T SAT DOWN YET!", that was the moment to bow down and touch his feet, and to offer himself for the discipline, for the meditation, for all his teachings.

Rather than taking that, he retorted -- he thought as if Isan was making a fool of him -- "I HAVEN'T BOWED YET," THE MONK SAID.

"YOU RUDE CREATURE!" COMMENTED ISAN. "This is not the way to be with me. You have to be grateful to be allowed to see me. Instead of it you are showing your ego."

"I HAVEN'T BOWED YET," he is saying. "Don't consider that I am your disciple or I am your student; I have not even bowed yet." And he has come to learn, but ego is such a subtle phenomenon that without your knowing, it immediately asserts. The ego simply retorted, "I HAVEN'T BOWED YET."

Now, this has to be understood. There are things which should not be said; the very moment you say them they lose all their grandeur, gratefulness. You have to behave in a way that shows your gratitude, not your words.

Bowing down is a gesture of saying, "I am ready. You can trust that I will not misuse the time that you will give me, or the meditation or any kind of discipline. I will not misuse it. I have come to you whole-heartedly." It is just a way, without words, of saying, "I am available."

But the man said instead, "I HAVEN'T BOWED YET."

As if a man like Isan is in need of your gratefulness! By being grateful to a person like Isan, you are not making him in any way richer; on the contrary, *you* are becoming richer. You are learning a new way, a new gesture and its significance.

In the West it never evolved that the disciple should touch the feet of the master, and even today the Western mind thinks it really strange -- one human being touching the feet of another human being. But they don't know the significance of it, they don't know the esoteric significance of it.

When the disciple touches the feet of the master, it is not only what you see, something else is happening. When the disciple touches the feet, the master touches his head. A circle of energy is created that is not visible to the eyes -- because no energy is ever visible to you. You only see the gesture: one is touching the feet, the other is touching his head.

But the East, for at least ten thousand years, has come to know this secret way of approaching a master. And the master will put his hand on your head only if he feels your energy is worth it. By touching his feet... You should remember that energy moves only from the fingers of the hand or from the toes of the feet; energy moves from points which are dead ends. When somebody touches his feet, the master immediately recognizes the kind of energy. If he feels that the person has to be accepted, is worth being worked upon, then he touches his head, and with his hand he gives a taste of his energy, and then both energies become a circle. And if the circle becomes smooth great possibilities can happen.

But for the outsider it seems simply that one person is touching the feet of another person. The West has not been able, even today, to understand. Life is not what it appears from the outside; it is much more, immensely more, on the inside.

The man showed an egoistic pattern of his mind. That's why Isan had to comment, "YOU RUDE CREATURE!" He was not accepted as a disciple.

To be accepted as a disciple by a great master is not a small thing. In that very acceptance your enlightenment has come miles closer, your liberation has taken a tremendous quantum leap. You are just on the verge, ready, just because the master has accepted you. He accepts only when he sees the possibility, the vulnerability, the openness. It is an inner drama which is not visible to the eyes.

ON ANOTHER OCCASION, ISAN WAS WATCHING A BRUSH FIRE, AND ASKED HIS DISCIPLE, DOGO, "DO YOU SEE THE FIRE?"

Now, it will look strange -- the fire is there, Dogo, his disciple, is there, Isan is sitting there. There is no reason why Dogo should be asked, "DO YOU SEE THE FIRE?"

Replied Dogo, "I SEE IT."
THE MASTER ASKED DOGO, "WHERE DOES THE FIRE COME FROM?"
DOGO SAID, "I WOULD LIKE YOU TO ASK ME SOMETHING THAT HAS NOTHING TO DO WITH WALKING AROUND OR ZAZEN OR LYING DOWN" -- AT WHICH ISAN LEFT OFF TALKING AND WENT AWAY.

Dogo has closed all the doors. When Isan was asking, "DO YOU SEE THE FIRE?" he should have been

alert. When you are with a master you have to be alert every moment. What he says must imply some greater significance which may not appear in the words.

Now, it is a strange question. They both are seeing the fire; but if the master asks, "DO YOU SEE THE FIRE?" he means many things which Dogo is missing. He means, "Are you here?" You can be seeing the fire and yet you may be somewhere else and the fire may be just a faraway, faded thing. It may not be a living experience right now. If your mind is full of thoughts, you can even miss the fire, because who is going to see it? You have to be here -- that is the point that is hidden behind the question.

If Dogo had had the understanding he would have immediately thought that the question means his mind has moved somewhere else. He must have been thinking of other things, other worlds, other matters.

I have told you a story about two friends.

One morning they met. The first friend said, "You will not believe it: last night I had a dream I had gone fishing, and I caught such big fish that I had to carry one fish at a time. The whole night it continued. It was strange -- for years I have been fishing and I have never found such great fish. You should have seen what a joy it was."

The other man said, "That is nothing. Last night I dreamed that in my bedroom, in my bed itself, on one side was Marilyn Monroe, utterly naked, on the other side Sophia Loren, utterly naked. I was greatly shocked. I had never believed that this chance would arise in my lifetime."

The first friend said, "You idiot! Why did you not call me?"

The second man said, "I did call, but your wife said you had gone fishing!"

People seem to be somewhere, but their minds may be anywhere. To be in the moment is a clear-cut message of Zen.

Isan's asking Dogo, "DO YOU SEE THE FIRE?" certainly meant that Dogo was not there. He was just sitting there but his mind had roamed away. It would have been right for him to say, "I don't see it, because I have gone into my thoughts somewhere else." But rather than telling the truth he said, "I SEE IT."

THE MASTER ASKED DOGO, "If you see it, can you tell me WHERE DOES THE FIRE COME FROM?" Now he is asking, from where do all things come -- the fire is only a symbol -- and where do they go finally? What is the source from which they arise and what is the point where they disappear?

To the meditator it becomes slowly clear that the source and the goal are one. The same point is the source; the energy moves in a circle, and comes back to the same point. You are at the same point both the times -- when you are born and when you die. You may have changed much meanwhile -- so much experience, so much knowledge -- that's why you miss the pure innocence of death. You missed the innocence of birth because of your ignorance, and you miss the innocence of death because of your knowledge.

Of course you were not expected to recognize innocence in your birth, you can be forgiven for that; you were not told or taught. The experience was so new, you could not name it even. But the man who dies full of knowledge again misses the innocence, because of his knowledgeability.

In mystic circles around the world it has been a long-standing understanding that unless a man is just like his birth-innocence when he dies, he missed the whole point and the whole dance of life, he missed the whole significance of life. He has taken a long route of seventy or eighty years, and has come back to the source, but missed it again.

In India, the word for the experience of this circle, the word that is used is *sansar*. Sansar means both the world and the circle. The whole world is a circular experience. In the beginning you are innocent; you should be innocent at the end. Then your life has been a great life of love, of understanding, of many flowers, of many blessings. You have not lived insanely, you have lived intelligently, you have lived meditatively; you have lived out of silence, not out of anxiety, anguish, and thoughts.

A man is complete only when at the moment of his death he is again the same as he was when he was born, again a child -- the second childhood.

So when Dogo was asked by the master, "WHERE DOES THE FIRE COME FROM?" the fire was just an excuse. He was asking, "From where do things come and where do they go?"

But Dogo again missed. Rather than answering the question, DOGO SAID, "I WOULD LIKE YOU TO ASK ME SOMETHING THAT HAS NOTHING TO DO WITH WALKING AROUND OR ZAZEN OR LYING DOWN" -- AT WHICH ISAN LEFT OFF TALKING AND WENT AWAY.

Dogo has closed all the doors. He is saying, "You should ask me something which is not concerned with

zazen -- that is intense meditation -- or a walking meditation, or a lying down meditation."

Buddha used all actions in life as an opportunity to meditate. Walking, you should walk meditatively, each step with full awareness. Lying down, you should lie down with awareness, not just out of old habit. And zazen is the intense and urgent quality of meditativeness.

Dogo is saying to his master, who has asked, "WHERE DOES THE FIRE COME FROM?"... He has not answered the question because that question implies meditation. Only in meditation can you know that everything comes from the same source and goes back to the same eternity. Nothing ever dies, nothing ever is born; everything is, only forms go on changing. What was sometime before wood, is now fire; what is fire soon will be smoke.

These are the ways of disappearing into the ultimate reality. The fire was hidden, so long remained hidden in the tree. Now it has blossomed, just as flowers blossom; it has come out of the prison. A little dance, a little joyful life, and the fire will turn into smoke. Smoke will have a little joyful life, and slowly slowly will disappear into the eternal. This implies a meditative experience.

Rather than answering it, because only a meditator can answer from where the fire comes... Unless you know your own center, how can you answer from where your fire comes? Your life is a fire, and where does it go finally? Does it disappear outside or does it again relapse into the origin? Only the meditator has known the secrets of inner life. Life sometimes is dormant in the center and sometimes comes to the circumference, and when tired goes back to the center.

One of the greatest men in history was Patanjali, who created a whole science of yoga single-handed. It is very difficult to create a whole science alone. Five thousand years have passed and not a single word has been added, it has such a completion; neither has a single word been taken out. The system is so complete in itself, there is no possibility to go beyond Patanjali as far as yoga is concerned.

But only people who will go deeper into themselves will know that they are carrying the source and the goal both at the same center. Everything comes from the same center of the universe and goes back finally into the same center.

But rather than answering the question -- perhaps he was not able to answer it -- on the contrary, he was closing all doors. He was saying, "I WOULD LIKE YOU TO ASK ME SOMETHING THAT HAS NOTHING TO DO WITH WALKING -- because in Zen monasteries there is a special place for walking meditation -- OR ZAZEN -- which is sitting meditation -- OR LYING DOWN."

These three meditations are followed by all meditators on the path of Zen. He is saying, "Leave these out and ask me something."

Now, Zen is not concerned with anything else. In fact, there have been cases when a new disciple comes to a master and the master almost always asks, "From where are you coming?" The authentic seeker will say, "I don't know. I have come to you to find out from where I am coming." This kind of disciple will be immediately accepted.

But instead of it he says, "From some town, some village..."

And the master asks, "How much is the price of rice in that village?"

And the person starts talking about the prices, not knowing that the master is trying to find out whether this man has the capacity, is made of the right stuff to be a meditator.

One Sufi mystic, Bayazid, went to his master for the first time. The master was staying in a mosque. Bayazid entered the mosque -- he was perfectly alone, as far as you could see -- but the master immediately said, "Keep the crowd out! You come alone, this is not a place for the crowd."

Bayazid looked all around and said, "What crowd? There is no one here except me."

The master said, "Don't look around, look in. You have been carrying a whole crowd -- all the friends you have left behind, your wife, your children, your parents. They had all come to say good-bye to you at the boundary of the village, but they are still in your mind. I am talking about *that* crowd. Just go out, and until that crowd is gone don't come in."

It took one year for Bayazid. He remained sitting outside, watching his mind, waiting for the moment when the mind was empty. The moment he found, "Now the crowd is gone," he entered the mosque.

The master hugged him and told him, "My hands are small, I cannot hug a whole crowd. Now you have come alone, something is possible."

ONCE, ISAN WAS ASKED BY ICHU TO COMPOSE A GATHA FOR HIM.

Gatha means a poem. Ordinarily that question is not right; it is asked only at the time when the master is dying. The disciples ask as a memorial, "Just write down a small poem. Your last word, in your own handwriting, will be our greatest treasure." That last word is called gatha.

ISAN WAS ASKED BY ICHU TO COMPOSE A GATHA FOR HIM. That was so stupid a question, because Isan was not going to die.

ISAN REPLIED: "IT IS FOOLISH TO COMPOSE ONE WHEN FACE TO FACE. When I am face to face with you, read me, read my heart. A gatha is written when a master is dying because he will not be anymore available. It is so foolish to ask such a thing when we are face to face. Feel my presence. AND, IN ANY CASE, WRITING THINGS ON PAPER!"...

Isan is saying, "In the first place, it is foolish when I am present not to rejoice in my presence, not to dance with my presence, not to be ecstatic and drunk with my presence. And secondly, IN ANY CASE, WRITING THINGS ON PAPER! -- what will be their value? When you cannot understand the living master and his word, that dead paper, that dead ink -- what are you going to do with it?"

SO ICHU WENT TO KYOZAN, A DISCIPLE OF ISAN, AND MADE THE SAME REQUEST.
IN RESPONSE, KYOZAN DREW A CIRCLE ON PAPER AND WROTE A NOTE NEXT TO IT....

It is a beautiful note. He has not compiled a gatha, but he has responded in a different, unique way, in his own way.

He has not composed a poem; on the contrary, he DREW A CIRCLE ON THE PAPER AND WROTE A NOTE NEXT TO IT THAT SAID: "TO THINK AND THEN KNOW IS THE SECOND GRADE. NOT TO THINK AND THEN KNOW IS THE THIRD GRADE."

He has left out the first grade because something has to be left for the disciple to find. What is the first grade? He says, "NOT TO THINK AND THEN KNOW IS THE THIRD GRADE. TO THINK AND THEN KNOW IS THE SECOND GRADE."

But Ichu did not ask him, "What is the first grade?"

The first grade is just to know; no question of thinking or not thinking, but just to know.

The moment you enter into deep meditation you pass through many things: the thinking mind, the feeling heart. You come into a space where everything is empty, only witnessing has remained. That witnessing is the only authentic knowing; that is the first grade.

But Ichu went on missing. In all these sutras he could not make a single step deeper into the mystery of life, although every possibility was made available to him.

Soseki wrote:

DON'T ASK WHY THE PINE TREES
IN THE FRONT GARDEN
ARE GNARLED AND CROOKED.
THE STRAIGHTNESS
THEY WERE BORN WITH
IS RIGHT THERE INSIDE THEM.

It is a very significant statement. You see the tree -- a pine tree or any tree which is not straight for any reason. Circumstances may not have allowed it to be straight, or perhaps the gardener did not want it to be straight, but in the innermost being of the tree the possibility of being straight is still there.

All these poems are about you. Whatever the symbol -- the fire, or the pine tree -- these symbols don't matter; they simply give you an indication.

DON'T ASK WHY THE PINE TREES
IN THE FRONT GARDEN
ARE GNARLED AND CROOKED.
THE STRAIGHTNESS
THEY WERE BORN WITH
IS RIGHT THERE INSIDE THEM.

This is exactly the case with you all. Whatever you have become, however far you have gone from your natural potential, it does not matter. Your buddha remains within you. Your straightness remains within you. You can come back home any moment you decide with totality and utter urgency. Nothing can prevent you.

Maneesha has asked:
OUR BELOVED MASTER,
LAST NIGHT I SAW FOR THE FIRST TIME THAT THE MIND NEED NOT BE INIMICAL TO MEDITATION. DOES WHAT YOU SAID ABOUT THE MIND ACCEPTING ENLIGHTENMENT ALSO APPLY TO ITS ACCEPTANCE BEFORE ENLIGHTENMENT, OF, FOR EXAMPLE, WITNESSING? CAN THE MIND ACKNOWLEDGE THAT WITNESSING IS OFTEN MORE USEFUL THAN THINKING, AND SO JUST STEP ASIDE IN THOSE MOMENTS WITHOUT THROWING A TANTRUM?

Maneesha, it is impossible. Enlightenment has to be first. As an experience mind can understand it, and seeing its gracefulness in action can become a friend to it. But before enlightenment mind can only believe, it cannot become a friend.

Mind can only believe that there is enlightenment. At the most the belief is possible -- but belief is of no use. The mind has to experience enlightenment in function, not as a belief but as activity. And the same is the case with witnessing: mind will always be against witnessing because it stops mind's long heritage of thinking. Mind is familiar with thinking; witnessing at the most can become a thought, but it cannot become an actuality.

You have to put mind aside to become a witness, and obviously mind resists it. Who wants to be put aside? -- and particularly from a place where the mind has been the master for centuries. And you want to put it aside for something that you don't know what it is? Mind will not allow you to remain a witness long.

You can try a small experiment. Just put your wristwatch in front of you and start looking at the second hand and remain watching and witnessing. You will be surprised: not even fifteen seconds have passed and you have fallen and forgotten that you are witnessing. Some other thoughts have come. Suddenly you will awaken after a few seconds: "My God, it was only fifteen seconds!" Not even sixty seconds -- one minute -- can you persist in witnessing. The force and the flood of mind is too big.

That's why an articulate master creates strange devices to put the mind aside without making it an enemy, because sooner or later, when you become enlightened, the same mind has to be used as a friend. It is a very useful mechanism. But in the beginning it is going to be against any effort to put it aside.

Meditation is nothing but putting the mind aside, putting the mind out of the way, and bringing a witnessing which is always there but hidden underneath the mind. This witnessing will reach to your center, and once you have become enlightened, then there is no problem. Then bring the mind in tune with you. It is a great art. First you have to put the mind aside, then you have to bring the mind back again, but now it comes as a slave. It used to be the master before, so if you try before enlightenment, it is going to throw all kinds of tantrums. There is no need, because those tantrums will hinder your progress into witnessing. Just don't create the enemy.

Silently start witnessing, without making a direct attack on the mind. You have to be very careful to reach to the center. Mind will try in every way to take you away for a worldwide tour. And it allures, persuades you, gives you great promises: "Where are you going? What is there inside? The boyfriend is waiting outside the gate and you are going inside. The party is arranged in the Blue Diamond -- and who has ever heard of a party inside?"

The mind will create many kinds of things, but you have to very lovingly and carefully put it aside. Remember my words, lovingly and carefully. Don't hurt the mind, because the mind will be of much use after enlightenment. Before enlightenment it is your hindrance; after enlightenment it is an immensely complicated mechanism which can be used for all kinds of things. Then it is no more your enemy. Just the master has to be awakened, and once the mind sees the immense light inside you, it spontaneously falls in tune. There is no question of fighting. But before enlightenment the mind will give every fight if you are going to leave it behind or put it aside. This is simple psychology.

Gurdjieff used to say that in a class where the master has gone out, there is havoc. Children are shouting, jumping, fighting, doing whatsoever they always wanted to do, but because of the master... And then the master comes in and every child is sitting in his place looking into the book. That does not mean that he is reading; that simply means he is showing that he is occupied. There is silence.

Gurdjieff used to say that something almost similar happens when you become enlightened. The master comes in and the mind, seeing the master, suddenly recognizes what his position is. Before such a splendor he is reduced. At that moment you can make friends with the mind; he will be immensely happy to be of any service to the eternity that you have brought with you. But don't try it before enlightenment: then the mind

is going to give you unnecessary trouble. The more you will fight with the mind, the more you will be engaged in mind rather than becoming a witness.

Witnessing is simply slipping out of the mind -- a very graceful way, because the moment you start witnessing the very thought process, you have slipped out without creating any fight. You are just watching the caravan of thoughts within you. You are no more part; you are standing aside, by the side of the road, and the traffic is passing. You are not in a fighting mood, you are not even judgmental. You don't say, "This is good and that is wrong." Whatever is passing, your whole work is just to see. Soon this silent seeing... and the mind is put aside.

It is witnessing that will take you to enlightenment. After enlightenment mind can be used, can be very significantly used. It is the greatest biological evolution. It has not to be thrown away in the wastepaper basket; it has to be used. But first find the master who can use it. Right now mind is using you. Everybody is a mind slave unless he is enlightened. Then enlightenment is you and mind becomes your slave.

It is time for Sardar Gurudayal Singh. I have found the secret of his rainbow turban: he keeps it tightly bound around his head, otherwise it will be very difficult to be patient so long. And he is very clever also, because when everybody starts throwing all kind of gibberish, that turban protects it.

Farmer Meadow-Muffin has a barn which catches fire and burns down in the middle of the night.

The next day, the insurance man, George Grabbit, comes to inspect the damage.

"It is the company policy," explains Grabbit, "to build a replacement barn of the same size and with the same materials, instead of paying you cash for the damage."

"Well, if that's the way your company does business," snorts the farmer, "you can cancel the insurance on my wife!"

Herman Humpski is getting married to Hilda, his childhood sweetheart, but he is very worried because he is not sure about what to do on the wedding night.

He confides in his experienced friend, Kowalski, who thinks for a moment, and then comes up with an idea.

"Listen," says Kowalski, "no need to worry. I will take the hotel room next to your honeymoon suite, and when it is time to go to bed, just sneak into the bathroom and I will give you instructions through the wall."

"Great idea!" says Herman, very relieved, and the two of them go to book the hotel rooms.

The wedding goes fine, and at the reception the cake is served by Hilda, the bride, who manages to eat an enormous quantity of it herself.

Later, at the honeymoon hotel, the young couple are getting ready for bed, when Herman sneaks into the bathroom, locks the door and knocks on the wall. Kowalski and Herman have difficulty in hearing each other through the wall, so the instructions take a long time.

Meanwhile, back in the bedroom, Hilda is dying to relieve herself of the mountain of wedding cake she has eaten. She pounds on the bathroom door but Herman will not let her in.

Finally, in desperation, she shits in a shoe box and leaves her deposit outside the bathroom door.

Sure enough, when Herman has received all Kowalski's instructions, he flings open the bathroom door and steps right into the shoe box.

"Ah!" cries Herman, "this box is full of shit!"

From the other side of the bathroom wall, Kowalski shouts, "You idiot! Turn her over!"

Pope the Polack is shocked and horrified to learn that many of his Roman Catholic priests are catching AIDS. So, in a hopeless attempt to try and preserve Christianity, he issues an edict. The edict states that all his cardinals, bishops and priests should become married immediately -- to women.

Everything goes beautifully, and all sorts of strange and wonderful Catholic weddings take place. Of course, the biggest of them all is Pope the Polack's own wedding to Sister Suzie, at the Vatican, in Rome.

The Vatican is packed with priests and politicians getting ready for the big event. And in his chambers, Pope the Polack is getting dressed in his best pope outfit, aided by his best man, Ronald Reagan.

"Are you sure that you will be able to manage married life?" asks Reagan.

"It should be simple, Ronnie," replies the Polack pope, admiring himself in the mirror.

"Yes, but you have been celibate all your life, haven't you?" says Reagan. "Are you sure that your

machinery will work?"

"Ah! don't worry," replies the pope, confidently. "I tried it with my own hands last night, and now," he adds, crossing himself, "it is in the hands of God!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes, and feel your body to be completely frozen.

Now you are ready to go inwards with all your consciousness, with all your life energy. Move towards the center of your being. That is from where you have come and that is where everybody goes back.

Deeper and deeper... the deeper you go, the more fragrant becomes the air. The deeper you go, suddenly flowers start showering on you. At the deepest point you are the buddha.

The buddha means simply witnessing, pure witnessing. Just witness: the body is there, the mind is there, but you are neither.

You are a separate force which comes from the center, and the center is joined with eternity. It knows no birth, no death. This buddha is your ultimate potential, the very Everest of consciousness. Great is the splendor of this moment.

To make it more clear,
Nivedano...

(Drumbeat)

Relax, and continue to remember witnessing. Witnessing is the only thing in you that is eternal. Everything else is temporal; only witnessing is your reality, your very soul. I call it the buddha because it is a great awakening.

This moment the Buddha Auditorium has become a lake of consciousness without any ripples. It is such a joy to join the cosmos, such a joy for the dewdrop to disappear into the ocean.

The evening was beautiful in itself, but your presence and your tremendous experiment have made it a thousandfold more beautiful, more graceful. The whole existence is rejoicing because you have reached to the center of your being.

Collect all the fragrance that you can manage. Remember, any moment you become a witness, you are a buddha. So bring the buddha with you.

Soon Nivedano will be calling you back. Before that, collect as many treasures as possible, and persuade the buddha to come with you. It is your very innermost core, it is not something separate. It has remained hidden inside. Now you have to bring it to the circumference, to your ordinary life.

If we can create a great number of buddhas around the world, we can have a great transformation happening. More love, more songs, more ceremonies...

Nivedano...

(Drumbeat)

Come back, but with the grace of a buddha, silently, peacefully. Sit down for a few moments collecting the experience.

Each day you are becoming richer and richer. Each day your circumference is coming closer to your center. Each day you are bringing buddha more and more in your day-to-day life.

I am against renunciation. I want buddhas to be here in the world doing all kinds of things. It was

unfortunate in the past that buddhas escaped from the world. If they had remained in the world, we would not have been so barbarious. More humanity and more culture and more consciousness would have been available to us.

That's why I say nobody has to leave the world. We have to transform it. We are bringing a new approach in religion. You don't go away from the world, but rather go deeper into it and change it. This is more courageous, more rebellious, more significant.

Okay, Maneesha?
Yes, Beloved Master.

Isan: No Footprints in the Blue Sky

Chapter #4
Chapter title: How about you?

4 November 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE, TO KYOZAN, ISAN COMMENTED: "ALL THE BUDDHAS IN THE SAMADHI ENTER INTO A SPECK OF DUST AND TURN THE GREAT WHEEL OF THE LAW."
KYOZAN SAID TO HIM, "HOW ABOUT YOU?"
ISAN RESPONDED, "THERE IS SOMEONE; MAKING HIM AN EXAMPLE, WE CAN GET IT FROM HIM."
KYOZAN POINTED TO A WATER-BOTTLE AND SAID, "PLEASE GET IN IT."
ISAN'S RESPONSE WAS: "ALL THE BUDDHAS BY THEIR OCCULT POWERS ARE AT PRESENT IN THE MOUTH OF THE BOTTLE, TURNING THE GREAT WHEEL OF THE LAW. CAN YOU SEE THEM DOING IT?"
KYOZAN THEN SAID, "THIS IS THE TURNING OF ALL THE BUDDHAS. HOW WILL YOU TURN IT?"
ISAN OBSERVED, "IT CANNOT BE DONE IF WE ARE SEPARATED FROM THE THING ITSELF" -- AT WHICH KYOZAN MADE HIS BOWS.

Maneesha, before I discuss the sutras, something of great importance has to be understood. Zen is neither Buddhism nor Taoism; it is a crossbreed. When the great Bodhidharma met the masters of Taoism in China, the meeting and their dialogues created something new, which has the flavor of Buddhism in it but is not dependent on Buddhist literature. It has also the flavor of Tao in it, but is not dependent on Taoist tradition. It is independent of both the parents.

As all crossbreeds are better than the parents -- even philosophical systems, theological ways, meditation function in the same way as fruits, as animals, as human beings -- the crossbreed by nature itself takes the best of both the parents and leaves all that is non-essential.

Zen's greatness and height is because it has left all the non-essentials of Buddhism and all the non-essentials of Taoism, and two great peaks have merged into a higher peak, which has only the flavor from both. But the synthesis of the flavors makes it a totally new phenomenon.

Hence the traditional Buddhist will not give any credit to Zen. He will simply laugh and will say, "It is just crazy." The traditional Taoist also will say the same thing: "It is crazy. It is not part of our system." But

this became a great opportunity to rebel against all traditions. Zen is pure rebellion.

But unfortunately, the way history moves, even the very rebellious people... Gautam Buddha himself was a great rebellious mind; he rebelled against Hinduism, he rebelled against Jainism, he rebelled against the whole past of India. He had the guts and the genius to do it.

But this is the unfortunate part: that sooner or later Buddha had to die. His words would fall into the hands of the scholars. He could not prevent it -- although his last premonition was this: "Don't make me an institution. Don't make me a tradition! I have been against the traditional way; I don't want to become myself a tradition, but I will not be here to prevent you. So my last words are: Don't make my statues, don't make my temples, don't write my scriptures -- so that I can disappear just like the birds' footprints in the blue sky. Don't be worried that my disappearance will be in any way a disturbance in the evolution of humanity. Better buddhas will be coming, greater revolutionaries will be coming. I don't want to stand in their way."

But nobody listens. The moment he died, the next thing his disciples did was to collect all that he had said in forty-two years' continually speaking, morning, evening. And he had not allowed anybody to take notes, for the simple reason that these notes would become scriptures. But the words were so profound that the first gathering -- just the second day after Buddha's death -- decided that all the enlightened disciples should gather together. There were five hundred enlightened disciples -- this was called the first great meeting -- and they decided that everybody should relate his experience, "so we can collect somehow the great treasure that is going to disappear if we don't collect it now."

One can understand their concern for the future generations, that Buddha should not be lost. But one can also understand that although they were enlightened, they could not agree about Buddha's last statement, his last words, and they did not even feel that they were disagreeing. So each person who had heard whatever Buddha had said related whatever he remembered. There were great troubles, because somebody said something and somebody else contradicted it saying that Buddha had said something else.

Soon it was clear that they were not all agreeing. Thirty-two schools arose; thirty-two different schools and traditions -- each claiming to be the right tradition -- and they started to make Buddha's statues, scriptures. In the whole world nobody else's statues exist more than Buddha's.

When the Arabians and Persians came into contact in Mongolia with the statue of Buddha, they had never seen anybody's statue, so Buddha's statue became to them exactly the word that symbolizes statue: *budt*. `Budt' is a form of `buddha'; they did not make any distinction because there were no other statues -- only Buddha's statues -- so buddha became synonymous with budt. Even today in Urdu, in Persian, in Arabic, budt means statue. It is derived from Buddha, the man who has forbidden to make his statues.

Buddhism became a tradition and again somebody of the same genius and greatness had to revolt against the tradition. It was not a revolt against Buddha; it was a revolt against the traditionalism, ritualism. The priests with whom he had been fighting his whole life have come back; the scholars have become again important.

Bodhidharma rebelled against the Buddhist tradition, and part of his rebellion was meeting with the Tao and bringing all the flowers of Tao and creating a new experience. But he was as unaware of the fact as Buddha was. Buddha was saying, "Don't make a tradition of me," but the tradition *was* made. Bodhidharma rebelled against the tradition, but was not aware that he also would fall into the same trap of human mind. He became a tradition himself.

Soon it was realized by Ma Tzu that this is a sad story, that Bodhidharma, a man of fire, burning all scriptures, destroying all beliefs... Ma Tzu was also of the same caliber. To revolt is not easy. You need to have tremendous resources within you; otherwise you become futile, your words don't have the traditional depth. Tradition gives a certain depth, a certain richness, a certain refinement. A single individual, if he stands against all tradition, needs to be of a great genius, of great creativity.

Ma Tzu rebelled against the traditionalism that had grown after Bodhidharma. He introduced totally new ideas, new devices -- hitting, shouting. Nobody had ever heard that you can wake up a man just by shouting at the right moment; it was a great contribution to human consciousness that hitting can become a reward.

In the hands of Ma Tzu, Zen became again fresh -- as fresh as Buddha wanted it to be. After a thousand years, Buddha would have loved Bodhidharma and Ma Tzu, the people who rebelled. A rebellious spirit loves the very creativity that any rebel brings to any action, thought, meditation, art, music. But Ma Tzu again -- it has to be, it seems, a matter of course that every rebellious person also becomes a tradition.

Isan also wanted to rebel against Ma Tzu. It was not against Ma Tzu, but the Ma Tzu that the tradition had created. It is a strange phenomenon: Isan loved Ma Tzu as he loved Buddha and Bodhidharma, but he

could not accept the rituals that had grown afterwards, when they had died.

But Isan was not that great a genius. He could not be compared to Ma Tzu or Bodhidharma. He was very polite, and his politeness prevented his rebelling completely. You cannot be polite and revolutionary; you have to be iconoclastic and you have to hit hard against the dead tradition. Politeness will make you respectable, but not revolutionary. And that is what happened -- it is a misfortune -- Isan became a respectable master. Because he became respectable he lost the grandeur of a revolutionary.

Whenever a person becomes respectable, he cannot say anything against the mass mind. The collective unconsciousness will feel hurt if he says anything revolutionary, and anything revolutionary will take away the respectability.

He was very much respected, and he managed the respect. That's where he lost the beauty of rebellion. That shows in his sutras: they are not very great or very profound; they are good enough, but very lukewarm. Just because he wanted to rebel against the rituals that had grown after Ma Tzu, Isan left shouting, he left hitting -- but he could not substitute anything else in their place. So he became in a way very poor. His humbleness was great, his simplicity was great, but he could not contribute anything new or profound to human consciousness.

You have to remember it: respectability and rebellion don't go together. If you want respectability, you have to conform to the society -- and the society consists of blind people. Even though you have eyes, you have to walk like the blind, you have to keep your eyes closed. If you want respectability from the blind... they can give respectability only to another blind person. A man who has eyes does not belong to the mass, seems to be a stranger. Isan could not gather the courage to be a stranger.

Those who have lived a life of being a stranger come to know strange things, which ordinarily you will not come across in life. Just the other day I received a letter from a sannyasin who was present in a Jaina gathering, which also had one night invited the great poets of the country. One of the greatest poets of contemporary India, Neeraj, was there -- he has been here, so you all are acquainted with him -- and he was hooted down, forced to leave the stage, and the reason was that he mentioned my name. He introduced himself before the recital saying, "All my poetry belongs to Rajneesh. He is my source of inspiration."

Thousands of other writers and poets go on repeating what I am saying, but don't have the courage to make it clear to people from where their inspiration comes. Sheer fear of the crowd! But Neeraj is a man of all the qualities of a lion. He said, "It does not matter even if you shout. This hooliganism, this *goonda*-ism, won't make any difference." He left the stage saying, "Long live Rajneesh!"

People are afraid to come here, and you can see the reason: if somebody knows that they have been here, then they must be connected with me in some way or other. There are many people who want to be here, but do not have the guts to face the masses. Even to come to hear me needs courage! Nobody is asked to agree with me; they may disagree with me -- but even for disagreement they cannot come to listen to me. They read my books hiding them under the covers of other books, because if somebody knows that they are reading my books, their respectability is at risk.

One of the chief ministers of Gujarat used to come here before he became chief minister. After becoming chief minister he stopped coming; not only did he stop coming, he told my secretary, "You should not come to see me for any work in Gujarat, because I don't want anybody to know that I have been influenced by Rajneesh, or any association with Rajneesh." Then he was defeated and again he started coming here. When you are defeated there is no need to fear: already people are not in your favor. He came here a few months ago. I told my secretary, "Anyway I am not seeing anybody -- and particularly I will not see this man who is such a coward that when he comes to power, he sends the message that it should be kept a secret that he has been following me, attending my camps. I don't like such cowardly sheepish human beings."

He understood that that is right. Now he has become again the chief minister, and I told one of my sannyasins there, "Ask him: does he want to see me?" He said, "Just don't mention his name -- at least while I am in power!"

To be rebellious you have to live as a stranger amongst your own people. Isan had the possibility of becoming a rebel -- and then there would have been some profoundness in his statements. In his anecdotes some new quality, some new dimension, some new flowers may have blossomed. But because of respectability he kept his rebellious spirit dormant. So once in a while something comes out; otherwise he is an example of a rebel who has repressed his rebellion.

A small biographical note:

ISAN'S FOREMOST DISCIPLE WAS KYOZAN, ALSO KNOWN AS YANG-SHAN.

You will be wondering why all these masters have two names. The reason is because of China and Japan; one name is Chinese and one name is Japanese.

BETWEEN MASTER AND DISCIPLE A NEW SECT WAS ESTABLISHED, KNOWN AS THE KUEI-YANG SCHOOL.

Isan tried his best to rebel against Ma Tzu, so between the master and the disciple -- between Isan and Kyozan -- a new school was established; its name was Kuei-Yang.

IT WAS CHARACTERIZED BY THE DISTINCTION MADE BETWEEN THE ZEN OF MEDITATION BASED ON THE LANKAVATARA SUTRA, AND INSTANTANEOUS ZEN, WHICH COMPLETELY DIVORCED ITSELF FROM THE SUTRA.

The Lankavatara sutra is one of the most profound books in the world. It contains the very essentials of Buddha, and hence it is respected and loved through all the Buddhist countries. China, Japan, Sri Lanka, Burma, Tibet, Taiwan, Korea -- the whole Far East loves the Lankavatara sutra. It has tremendous beauty. It is not like other religious books; it has a great poetry in it, it is a creative work of art.

This new sect that Isan and his foremost disciple Kyozan established was against the Lankavatara sutra. It was a difficult task. I don't think Isan or Kyozan was capable of doing it. Of course, Ma Tzu could have done it. They didn't have that genius, but still what they did was good. Every rebellion is good, even if it is a small rebellion.

The Lankavatara sutra fundamentally preaches gradual enlightenment, which seems to be more rational, practical, understandable -- that step by step you move and discipline yourself, and when the time is ripe and you have come to the point where enlightenment is supposed to happen, it will happen. But it is not an instantaneous thing; it is not like instantaneous coffee. You have to prepare yourself to receive it, and that preparation can be of years. Twenty years, thirty years it may take for you to become a vehicle for enlightenment.

It was a logical system, hence Lankavatara sutra had never been opposed. Even people like Ma Tzu and Bodhidharma did not mention it. They simply avoided it. They did what they wanted to do -- which goes against Lankavatara sutra -- but they did not mention it, because they also loved it. Its beauty is so profound that it will look almost like going against yourself. So they did not mention it, they simply bypassed it, because their preaching was instantaneous Zen. They were opposing Lankavatara sutra in the very foundations, but they were capable -- Bodhidharma and Ma Tzu, these two persons were certainly capable -- of bringing a new insight. Drop the idea of gradualness and bring the idea of instantaneous Zen.

Its implications are great. The moment you drop the gradual Zen, all discipline becomes useless, all rituals become useless, all worshippings become useless. The only thing that remains significant is meditation, and to remain in the present as a witness. I agree with them, rather than with Lankavatara sutra.

And that was the effort of Isan -- but he was not that great a genius to bring out something great and profound, comparable to Lankavatara sutra. So he was in a difficulty.

THE SCHOOL THAT EVOLVED THROUGH THE WORK OF ISAN AND KYOZAN WAS AN EFFORT TO FORMALIZE THE ANTI-SUTRA POSITION OF MA TZU.

Ma Tzu had an anti-sutra position, but Ma Tzu had the quality to create something as a substitute -- because you cannot take away from people's hands something that gives them consolation. You have to substitute something for it, otherwise your work is destructive, not constructive -- and both Bodhidharma and Ma Tzu substituted.

Bodhidharma had his own methods, not included in Lankavatara sutra. Ma Tzu went even further: the shoutings and the beatings nobody had ever heard of. His effort was so new -- that enlightenment is possible if the master hits you at the right moment, or shouts at you at the right moment; that his very shout takes your consciousness to the deepest center of your being. What meditation does slowly slowly, a good shout of the master, unexpectedly, in a situation when the disciple was asking some question, and the master jumps and shouts, or hits him, or throws him out of the door, or jumps over him... These methods were never known. It was purely the very creative genius of Ma Tzu, and he made many people enlightened.

Sometimes it looks so hilarious: he threw a man from the window, from a two-story house, and the man had come to ask on what to meditate. And Ma Tzu not only threw him, he jumped after him, fell on him, sat

on his chest, and he said, "Got it?!"

And the poor fellow said, "Yes" -- because if you say "No," he may beat you or do something else. It is enough -- his body is fractured, and Ma Tzu, sitting on his chest, says, "Got it?!"

And in fact he got it, because it was so sudden, out of the blue -- he could never have conceived it. He had heard that Ma Tzu hits people, Ma Tzu shouts at people, but he had never heard that he throws them from a two-story building. He had multiple fractures... and then Ma Tzu jumped on him and sat on his chest. At that moment he was absolutely in such a shock that the mind stopped functioning -- and that was the purpose of the whole thing. And because the mind stopped functioning, and Ma Tzu was sitting on his chest, looking into his eyes -- a great silence, the same blissfulness that comes out of meditation. What a strange way!

HIS ANTI-SUTRA ATTITUDE -- Ma Tzu burned sutras. Buddhists have more scriptures than any religion, because thirty-two schools have their own scriptures, commentaries upon commentaries; it is a whole different world of literature. He burned sutras, but he substituted something.

Isan wanted to be another Ma Tzu -- but he had not the guts of that man. It is not easy to throw a man out of the window, and the man said, "What about my fractures?" Ma Tzu said, "Forget about the fractures! One day everybody has to die. You have died today. And there are only seven days to choose from -- not much of a choice. But you have got it, and that is the essential thing."

In that utter shock the man simply moved to his center. In shocks that happens. Sometimes it has happened just accidentally: your car turns over on the road, rolls into a valley, takes a few turns. Obviously your mind will stop functioning; and if you understand Zen, that is a great opportunity, because you will be at the center. Death may occur, but if you know anything about Zen, it will not occur to you. It will occur only to your body -- your consciousness will open its wings and fly to freedom.

Zen has to be made available to every person in the world, because no one knows -- every day thousands of accidents happen, but because you don't know how to use the accident you miss a great opportunity. You just get multi-fractures and a few months in the hospital -- a chance that could have made you a buddha.

I always think that if Ma Tzu were alive today, he may knowingly turn over a car on a cliff and send you rolling down, running after you, pulling you out from the wreckage and asking you as the first question: "Got it?!"

But Isan was not... because he remained concerned about his respectability. Ma Tzu dropped the idea of respectability. People like Ma Tzu don't care a bit what the world thinks about them. The world thinks they are crazy -- so what? They say, "We think that the world is crazy!"

We are all equal in that way: the world thinks we are crazy; we think the world is crazy. The decisive factor is that our craziness is blissful and ecstatic and intelligent, and their craziness is just retardedness, misery, suffering. So if both are crazy, then too you have to choose our craziness. Your craziness is simply suffering, a tragedy that you go on carrying from the cradle to the grave, from one death to another birth, to another death. This is called the wheel of birth and death. That will come in the sutras.

The sutra:

> ONCE, TO KYOZAN, ISAN COMMENTED: "ALL THE BUDDHAS IN THE SAMADHI ENTER INTO A SPECK OF DUST AND TURN THE GREAT WHEEL OF THE LAW."

It is a mythological wheel, which goes on turning, and you go on clinging to some spoke of the wheel. Again and again the same thing happens: the birth, the marriage, the business, the misery, the death -- again the birth. But who goes on moving this wheel? -- that is the question that Kyozan is asking.

> "ALL THE BUDDHAS IN THE SAMADHI ENTER INTO A SPECK OF DUST AND TURN THE GREAT WHEEL OF THE LAW."
> KYOZAN SAID TO HIM, "HOW ABOUT YOU?"

That's where he shows his mildness, mellowness, humbleness. It is a mythological thing -- no buddha turns into a speck of dust and no buddha turns the wheel; in fact every buddha is trying to get you out of the wheel. Every buddha is functioning to take you out of this wheel of birth and death. You have died and been born so many times, repeatedly, and you have been doing the same things again and again. You don't get anything universal, immortal; you are just an actor in a drama. The curtain rises and the curtain falls, and it goes on and on.

It is immensely good that you don't remember your past lives, otherwise you will go instantly crazy,

because you have done all these things so many times that you cannot believe that you are such an idiot, so ancient an idiot; that you have been doing all these things for centuries, for many many births -- the same things, nothing has changed, you have not learned a single bit.
Buddha's work is to help you get out of this vicious circle.

So the question is not right in the first place, but Isan, being always humble and trying to be polite, will not say so. If this question had been asked to Ma Tzu, he would have given such a good beating that the person would have never again asked any question. Ma Tzu declared again and again that "It does not matter what you say, you will still get a hit. Don't think that I am hitting you because you are saying something wrong! I am hitting you because you are saying something -- and I want you to reach to the place where nothing can be said."

So whether you are saying something right or wrong does not matter; it is just superficial. The hit is certain. And in what way will it come? It is spontaneous. Nobody knows whether he will throw you, or hit you on your chest with his leg, and he used to have a big staff.... And he was really perhaps the rarest man in the world; he walked like a cow, on all fours, and he looked like a tiger. His eyes were as fiery as any tiger's can be, and this behavior -- walking like a cow his whole life... He never walked like a man; it was below his dignity. He was a very strong man, and everything you could expect from him -- anything! One never knew what he was going to do. But still the man was lovable.

If this question had been asked to Ma Tzu, multiple fractures were absolutely certain, because the question is utterly baseless.

But Isan was a humble person. So when Kyozan asked him, "HOW ABOUT YOU? You are also a buddha. Have you turned into a speck of dust? And do you help the rolling of the eternal wheel of dharma?"...

ISAN RESPONDED, "THERE IS SOMEONE; MAKING HIM AN EXAMPLE, WE CAN GET IT FROM HIM."

He avoided the question, "HOW ABOUT YOU?" because to say that "Yes, I am also a buddha," needs much more humbleness than Isan possessed. To declare yourself a buddha is not a declaration of ego, because egolessness is the essential part of a buddha. The moment you say, "I am a buddha," you are saying, "I am no more." It is only a different way of saying that you don't exist -- only a pure awareness, a witnessing.

KYOZAN POINTED INTO A WATER-BOTTLE AND SAID, "PLEASE GET IN IT. If you are a buddha, and you can become a speck of dust, then this is the bottle -- you enter into it."

ISAN'S RESPONSE WAS: "ALL THE BUDDHAS BY THEIR OCCULT POWERS ARE AT PRESENT IN THE MOUTH OF THE BOTTLE, TURNING THE GREAT WHEEL OF THE LAW. CAN YOU SEE THEM DOING IT?"

Now he is not being relevant. Rather than saying clearly that "Your question is absolutely absurd," rather than saying that "Yes, I am a buddha, but no buddha turns the wheel; every buddha is trying to stop the wheel of life, so that everybody can be immortal -- without any birth and without any death," so he goes on getting into more trouble. Just because he wants to remain humble, not to be like Bodhidharma...

Bodhidharma told the emperor Wu of China, "You are an absolute idiot!" Anyone else, Wu would have cut off his head, but looking at Bodhidharma he could see that "In comparison to him I am nothing more than an idiot. He is not being rude; he is simply being factual." That shows the great cultured mind of the emperor. But Isan has not that quality, so he goes on getting into more trouble.

Kyozan brought a bottle and said, "PLEASE GET IN IT." It should be an example for you, that whenever you are getting into any absurdity, stop in the beginning! The deeper you go, the more difficult it becomes to stop it. If you have taken one step into absurdity, you will have to take another step to be consistent with yourself -- and where will it lead? It is better from the very beginning to say that "This is nonsense!"

But Kyozan was his chief disciple, and between the two of them they have created a new school of Zen. So naturally he could not be rude with Kyozan; he was his successor. Isan considered too much about the other person -- and that was his fault, and that is the reason that in Japan the Zen people have ignored him completely. Nobody talks about Isan.

It will give you an insight that you can have respectability among the contemporaries, but nobody will remember you in the coming centuries. You will be forgotten completely, like a name written on water. But those who are condemned by their contemporaries may be remembered for centuries to come.

I am reminded of Socrates. The chief justice, who pronounced the judgment of a death sentence on Socrates by giving him poison -- that was the Greek way -- called Socrates close to him. Socrates had been arguing for days in the court. Nobody was able to argue with him, for the simple reason that he himself had no position. He never proposed anything -- any god that you can discuss, that you can argue against or for. He never proposed *anything*. So you were in a difficult position: whatever you said, he could contradict it. He was a great genius as far as argumentation was concerned. He contradicted everybody, finished everybody. The chief justice was impressed by him.

But in Greece in those days there were only city states and a very different kind of democracy. The whole city had the right to vote on any decision, and a decision on the fate of Socrates was so important that the whole city gathered. Against his will -- the chief justice could see that this man was innocent, and this man was a glory to his land. But fifty-one percent of the people of Athens wanted him to be killed. It was just a question of two percent of the people this way or that way: forty-nine percent of the people were in favor of Socrates' being released. But that was not the question; the decision depended on the percentage.

The chief justice decided -- even though he did not want to do such a thing. Before telling the masses, who had gathered to listen to the judgment, he asked Socrates, "Personally I am not in favor of killing you. I would give you a few alternatives. Of course I have to judge against you, because fifty-one percent of the people of the city are against you. You can go out of Athens; there the law of Athens is no more applicable. You can be just on the boundary, so people can meet you there."

Socrates refused. He said, "I cannot go anywhere else. If Athens, which is the most cultured city in Greece, cannot allow me to live, who is going to allow me to live? There I will be more of a stranger. Here I have lived my whole life. I have not harmed anybody -- but still fifty-one percent of the people are against me, they want me dead. Anywhere else the same thing will happen."

The judge had to agree that that was true. He said, "The second alternative is: you can stop teaching, you can take a vow of silence."

Socrates said, "That is impossible! So many people are stumbling in darkness, and I know the way, and I can show them the way. No, I cannot remain silent, seeing people stumbling in darkness and blindness. I will have to speak."

The judge said, "You are making things impossible for me. Then the only alternative is: you have to be ready, because by the evening you will be given poison."

Socrates said, "That is not much of a problem. One has to die one day; perhaps my day has come. I am ready! I just want you to remember that your name will only be remembered in reference to me; otherwise nobody will ever know that you existed."

And it is true. Nobody would have known who the chief justice was if Socrates had not been poisoned and killed. But Socrates certainly is going to remain in the memories of men as long as human beings are here on this planet.

Isan is forgotten, purposely, because he considered more the public opinion, and an authentic master does not consider what the public says. He is not here to agree with someone; he is here to declare his truth. Whether anybody agrees with it or not, it is immaterial. But that is the difficulty: Isan understood humbleness in a very wrong sense. His humbleness became a compromise, his humbleness became a fear; otherwise it was so clear that he should have told Kyozan in the beginning, "What are you talking about? -- buddhas turning into dust?! Only buddhas DON'T turn into dust! They turn into a more cosmic consciousness."

But because he did not say anything against Kyozan, Kyozan asked him, "HOW ABOUT YOU?"

Being a humble person, he could not say, "I am also a buddha." That's where Kyozan was trying to drive him: to show him "whether you are really humble or not." But humbleness does not mean to compromise with lies, to compromise with absurd hypotheses. Humbleness does not mean to have a friendliness towards lies. Humbleness is not a sheep, it has to be a lion. But because he was trying to create a different school from Ma Tzu, he was caught in a difficulty: he could not shout, he could not hit, and all these other things that from the times of Buddha masters used to do. He wanted to create something new and original, and he was not capable of it.

He was a simple man, a humble man -- but not very courageous. And humbleness needs more courage than anything else; to be nothing needs more guts than to be something. When he was asked, "How about you?", he should have said, "I *am* a buddha -- and no buddha helps turn the wheel of life and death, no

buddha turns into dust. And you are being absolutely absurd: just because I am not Ma Tzu and I am trying to create a new school -- you know perfectly well I will not shout and I will not hit you -- that does not mean that you can go on asking absurd questions. I can at least say to you, without shouting, silently and peacefully and lovingly, `Don't be stupid!'" But even that he could not manage.

KYOZAN POINTED TO A WATER-BOTTLE AND SAID, "PLEASE GET IN IT."

That's what I am saying: Don't agree with anything stupid, otherwise there is no way to turn back. Now he has accepted that buddhas turn into dust, he has accepted that buddhas turn the wheel of life and death, Kyozan is driving him deeper. He says, "Now, please get in this bottle. You are a buddha."

ISAN'S RESPONSE WAS: "ALL THE BUDDHAS BY THEIR OCCULT POWERS ARE AT PRESENT IN THE MOUTH OF THE BOTTLE."

Such stupid nonsense! All the buddhas will choose a bottle in Isan's house and they are all gathered in the neck of the bottle, so Isan cannot enter into it because it is blocked. Once you accept any absurdity, then there is no end; you will have to accept more absurdities. You will become more and more of a mess.

And what are all these buddhas doing there? -- TURNING THE GREAT WHEEL OF THE LAW, in the bottle! Even I would have hit him as hard as possible and I am a non-violent person. He is saying, "They are turning the wheel of the law. CAN YOU SEE THEM DOING IT?"

KYOZAN THEN SAID, "THIS IS THE TURNING OF ALL THE BUDDHAS. HOW WILL YOU TURN IT?"
ISAN OBSERVED, "IT CANNOT BE DONE IF WE ARE SEPARATED FROM THE THING ITSELF" -- AT WHICH KYOZAN MADE HIS BOWS.

Isan has not proved his mettle, although his last statement is correct -- that's why Kyozan made his bows. Kyozan has asked, "How will *you* turn it?"

ISAN OBSERVED, "IT CANNOT BE DONE IF WE ARE SEPARATED FROM THE THING ITSELF. I am no more close to the wheel; I am still alive, I have not turned into a speck of dust. That's why I am separate from the wheel and I cannot turn it."

But accepting the very idea that buddhas turn into dust, and then their work is only to turn the wheel of life and death, is so strange and so against the very spirit of Zen, that Isan needs a good beating. If you meet him somewhere, on my behalf do a good job!

Soseki wrote:

VIRTUE AND COMPASSION TOGETHER
MAKE UP EACH ONE'S INTEGRITY.
NOTHING THAT COMES THROUGH THE GATE
FROM OUTSIDE
CAN BE THE FAMILY TREASURE.
THROWING AWAY THE WHOLE PILE
IN YOUR HEART,
WITH EMPTY HANDS YOU COME,
BRINGING SALVATION.

Beautiful poetry -- and significant too.

VIRTUE AND COMPASSION TOGETHER MAKE UP EACH ONE'S INTEGRITY.

Compassion in fact is another name of virtue. All acts of virtue are acts of compassion. They are not two, only two words for the same quality.

NOTHING THAT COMES THROUGH THE GATE FROM OUTSIDE CAN BE THE FAMILY TREASURE.

He is saying, "Nothing that comes from the outside can be considered *your* treasure. Your treasure is already inside; it does not have to come from outside."

THROWING AWAY THE WHOLE PILE -- that comes from outside -- IN YOUR HEART, WITH EMPTY HANDS YOU COME, BRINGING SALVATION.

If you can throw away everything that comes from outside, your empty heart, your empty being is the greatest treasure, which brings salvation to you.

That's what we are doing in our meditations. Our meditations are concentrated Zen. In a very simple and

joyful way, with a great playfulness, we are trying to find the treasure inside. There is no need to be serious about it. It is there -- just a little moving inwards, a single step in fact, and you have arrived at home.

Maneesha has asked:
OUR BELOVED MASTER,
THESE DAYS WHEN YOU SAY THE WORD `WITNESS', IT HAS THE SAME IMPACT THAT THE WORDS `LOVE' OR `RELATIONSHIP' ONCE HAD. I LISTEN AS IF IT IS ACTUALLY FOOD TO NOURISH SOMETHING VITAL INSIDE.
IS THAT THE ART OF THE MASTER -- TO AROUSE APPETITES ONE NEVER KNEW ONE HAD?

Yes, Maneesha. The whole function of the master is to make you aware of your own thirst, of your own appetites, of your own longings that you have been avoiding facing.

The whole art of the master is exactly to make you thirsty, hungry to reach to your own being -- because unless you reach to your own being you will remain blind, and you will remain in darkness. You will suffer birth and you will suffer death, and you will suffer all that happens between these two.

... To take you beyond suffering, to allow you the freedom of the whole sky... to create an intense urgency, because one never knows: I may not be here tomorrow; you may not be here tomorrow. Tomorrow is so uncertain -- one has to gather all his forces in this moment if he wants to do something.

Reaching to your center is not something that can be postponed. Everything else can be postponed, but not your entering into your center, because that is the very purpose of life. That is the only goal worth anything. And it is your source, so if you make an intense effort to search for it, you are bound to find it.

Nobody can miss being a buddha; one can only postpone. You can postpone for tomorrow, for another life -- but sooner or later, this century or another century, you cannot ultimately avoid coming into contact with your own nature. So why not do it now?

But before you do it -- because you may come back, or you may not come back...

Nivedano does not allow you to go too far. The moment he sees that now a few people are going too far, immediately they are called back.

And it is a very perfect time for Sardar Gurudayal Singh to have a good laugh, because who knows? -- one may or may not come back to laugh again. So before entering in, have a good laugh. This laughter will help you to be lightweight; this laughter will make your meditation a joyful, a beautiful, nonserious playfulness.

All the religions down the ages have made meditation a great seriousness. I consider it to be one of the misfortunes, because nobody wants to be serious -- life is making people serious enough -- and on top of it, nobody wants to get into any serious trouble.

But meditation is not serious. It is just one of the easiest, most silent... a dancing towards your being.

But anyway, first comes Sardar Gurudayal Singh.

Bonzo, the Australian boundary rider, hangs up his saddle for the last time.

"Come on, Bill," he says to his old faithful dog, "I've had enough of this. I'm going to become a truckdriver."

Bonzo practices his driving skills for many days and finally goes for his truckdriving test.

"Now, tell me," says the examiner, "what would you do if a kangaroo hopped in front of your truck?"

"I would stop," replies Bonzo, "and shoo it away." "Good," says the examiner, "and supposing you ran over a prickly pear and got a puncture, what would you do?"

"I would have a few beers, eat the prickly pear, change the wheel, and then carry on," replies Bonzo.

"Good," says the instructor. "And one more question: Supposing you are driving along a two-lane highway and you see a truck coming towards you. At the same time another truck is overtaking you, and then you see another truck overtaking the truck coming towards you. There is no chance of avoiding a huge collision... what would you do?"

"Well," says Bonzo, smiling gleefully, "then I would wake up Bill."

"Really?" asks the examiner. "Who is Bill?"

"Bill is my dog," replies Bonzo.

"Really?" says the examiner. "And what good would that do, waking up your dog?"

"It wouldn't do any good," replies Bonzo. "But Bill loves to see a good smash!"

Gorgeous Gloria leaves the city one sunny morning, for a drive in her little red Alfa Romeo sports car. She is speeding through the country lanes when suddenly there is a loud banging noise from the engine. Gloria pulls the car over to the side of the road and gets out.

Obviously the car is not going any further, and it is getting late, so Gloria walks to a nearby farmhouse to explain her trouble.

Old Zeb, the farmer, offers a room to Gloria and she sleeps there for the night.

The next morning, Gloria wanders into the barn and watches Zeb's daughter milking a cow.
"That looks like fun," says Gloria. "Can I try?"
"Sure," replies the girl, getting up from the milking stool.

Gloria sits down beside the cow, grabs its tits and starts squeezing. A couple of minutes later she asks the girl, "Hey, how long do you have to pull on these things before they get hard?"

Rear Admiral Kowalski, the commander-in-chief of the Polack navy, decides to make a snap inspection of the Polack fleet. So he takes a small seaplane with Captain Cliffski, the ace pilot, to fly to the naval harbor.

While they are in the air, Rear Admiral Kowalski takes the controls of the plane and starts to guide the seaplane towards a nearby runway.

"Ahem! Excuse me, sir," says Captain Cliffski, "but this plane can only land on water, not on the ground."

"Oh yes! Silly me!" says the old Polack sea dog, and he immediately turns the plane towards the harbor and makes a perfect touchdown on the water.
As he gets out of his seat, Rear Admiral Kowalski turns to Captain Cliffski.

"I want to thank you, captain," he says, "for being so polite and tactful in telling me I was about to make a big mistake. You saved me from making a real fool of myself!"

Rear Admiral Kowalski then salutes smartly, opens the door and steps out -- straight into the sea!

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards, gathering all your consciousness, all your life energy -- almost like a spear, piercing towards the center of your being. It is a single step; all that you need is a great urgency.

Deeper and deeper... remember, at the center only the witness remains, just like a small flame of awareness.

It seems as if the body is miles away -- and the mind is even more far away. You are just a witness, and this witnessing makes you a buddha.
I don't teach Buddhism, I teach the buddha.

I don't want you to learn any philosophy, any teaching. I want you to know that you are buddha himself.

This moment, just witnessing, such a great silence has descended over you -- a great fragrance of a new dimension. Flowers start showering... just hold on to the center.

To make it clear,
Nivedano...

(Drumbeat)

Relax, remain just a witness. That is the only quality that goes on with you eternally. That *is* your

eternity. That is your real life.

The body will go down into the earth. In you only one thing is immortal, and that is your witnessing quality.

The evening was beautiful in itself. The presence of ten thousand buddhas enjoying the splendor of witnessing has made it immensely great.

I can see Buddha Auditorium turning into a lake of consciousness. You are disappearing as a separate individual, relaxing into the cosmos, without any ripples. Gather as much experience... because you have to bring the buddha to your ordinary life.

We are not the renouncers, we are the ones who rejoice. I want *my* buddhas to be singing, to be dancing, to be loving, to be blossoming in all colors, in all dimensions. The whole life is ours; there is nothing to abandon, but everything to be transformed, refined, made better.

At this moment you are the most fortunate people on the earth. You have to spread this cool fire around the globe. Only this cool fire can prevent this earth from destruction.

And the time is very short: just twelve years. Either the life-affirmative are going to win, or the life-negative, life-destructive are going to destroy. It has never been so urgent to be a buddha as it is today.

Nivedano...

(Drumbeat)

Come back, but come as a buddha -- with the same grace, with the same silence, with the same dance in the heart.

Just sit down as nobodies for a few moments to recollect the golden path that you have followed in going to your center, and you have come back from the same path again.

The buddha goes on coming closer and closer to your circumference. Soon he will become your circumference too. That day will be of great rejoicing.

Okay, Maneesha?
Yes, Beloved Master.

Isan: No Footprints in the Blue Sky

Chapter #5
Chapter title: Just be here

5 November 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ISAN SAID TO KYOZAN, "I HAVE HEARD THAT WHEN YOU WERE WITH HYAKUJO, IF YOU WERE ASKED ABOUT ONE, YOU COULD ANSWER ABOUT TEN. IS THAT TRUE?"
"I WOULDN'T LIKE TO SAY," REPLIED KYOZAN.
"ATTEMPT TO SAY SOMETHING THAT EXPRESSES THE HIGHEST POINT OF BUDDHISM," SAID ISAN.
KYOZAN JUST OPENED HIS MOUTH, ABOUT TO SPEAK, WHEN ISAN SHOUTED, "KWATZ!"

TWICE MORE, KYOZAN WENT TO SPEAK AND TWICE ISAN SILENCED HIM WITH A SHOUT. KYOZAN BOWED HIS HEAD AND WEPT, SAYING, "THE FORMER TEACHER SAID THAT WHEN I MET ANOTHER, I WOULD GAIN ENLIGHTENMENT. TODAY I HAVE MET HIM. IT IS THREE YEARS SINCE I BEGAN TO SEEK FOR BUDDHAHOOD, AND IT WAS NO MORE THAN LOOKING AFTER A COW."

Maneesha, I told you yesterday that Isan was trying hard to be a rebel against Ma Tzu -- not that he did not love Ma Tzu, but Ma Tzu had become a tradition, and he wanted to get away from the traditional mind, because tradition kills everything. It makes the dead more significant than the living.

It is such an absurd effort, to force living human beings to worship the dead rather than finding the deeper layers of life within themselves. Giving them teddy bears outside, consolations -- ugly consolations, degrading consolations...

So when Buddha became a tradition, Bodhidharma revolted against the tradition -- not against Buddha. Who can revolt against the buddha? The buddha is your very nature. You can go as far away as possible, but you cannot go far away enough. Your nature will be with you. The buddha is your highest peak of consciousness.

We are not using the word `buddha' in its historical sense. Gautam the Buddha was one of the buddhas. The title `buddha' does not denote him personally; it is simply a quality of witnessing, an arriving at home. Certainly he has become the symbol -- and a beautiful symbol if you don't make it a tradition, if you keep it alive, if you don't start worshipping it, but just start watching the beauty of it, the silence of it, the grace of it, and reminding yourself that this all belongs to you too.

So when Bodhidharma revolted, he revolted not against Buddha -- nobody can revolt against the buddha -- he revolted against the scholars and the pundits and the ritualistic religion that had grown in Gautam Buddha's wake after he was gone. But Bodhidharma became in the same way a tradition. It was very difficult to revolt against the Buddhist tradition, but Bodhidharma maintained a tremendously high quality. His rebellion brings him to the same height as Gautam Buddha. And he was capable enough -- he had a genius mind -- to create a totally different atmosphere for the seeker on the path.

But as he died, again the same thing happened: Bodhidharma became a prototype to be followed, to be imitated. Ma Tzu could not tolerate this stupidity. He had to revolt. It was not against Bodhidharma or Buddha; it was against the inertia that tradition creates.

But to revolt you need immense courage, articulateness, and a great mastery -- not only of yourself, but of mind as such. And mind expresses in thousands of ways! -- a master has to deal with thousands of types and he has to be capable to encounter each type spontaneously.

Ma Tzu maintained it even better than Bodhidharma. Ma Tzu's revolution against all tradition, against all sutras, was an immense event in the history of consciousness. He burned the sutras; he simply forced the disciples not to look out, but to look in.

Now Isan was trying to revolt against Ma Tzu because Ma Tzu had become a tradition. But Isan had not the quality of a Ma Tzu or a Bodhidharma. He was a very intelligent person and he could see that the tradition was becoming rotten; new sources of life should be made available, otherwise it will become a dead tree. Flowers have stopped blossoming on it.

Intellectually he could see the point, but he was himself not the type of master who could manage such a vast phenomenon: rebelling against a tradition is rebelling against four million years of mind, its whole structure. And it is possible to convince people only if you have such a presence, such magnetic force, that when people come to you they are ready to drop the whole past, just for your sake. Isan was not capable of such a great love affair.

That's why yesterday I told you that his sutras are humble, simple, but they don't have the splendor and the majesty. Today you will see that he has fallen back on Ma Tzu. He could not find a substitute for Ma Tzu. He wanted to break away from the tradition that Ma Tzu's life had created, but he was not greater than Ma Tzu. Only a greater man could have managed, and Ma Tzu was impossibly greater. It is almost impossible to find a man who is greater than Ma Tzu; his inventiveness, his creativeness, his absolute strangeness in the world -- nobody has been able to surpass him.

Isan had the longing to break away from the tradition. He tried, but he could see that he was failing, it was not working. He was intelligent enough to see that he could not substitute anything in place of Ma Tzu's methods -- shouting, hitting, or throwing people back out of the doors, or closing the door in people's faces. He could not find what to do. People had become accustomed to expect from the master the unexpectable. He was a good teacher, but goodness is not the point.

Ma Tzu was a very dramatic teacher, very magnetic -- lived in a way nobody had ever lived. He walked like a cow his whole life, and looked like a tiger all around, and he had those eyes and the face of a tiger, and also the innocence and the beauty of a cow. A strange combination! And he never bothered about any conformity, any respectability, any mannerism. He acted spontaneously; even he was not aware what was going to happen, but whatever is going to happen spontaneously is right.

No man has lived so spontaneously. Obviously he looked absurd, a little mad, to the outsiders. But he attracted the seekers tremendously; they could see behind the eyes of a tiger the eyes of a buddha; they could see behind his outer behavior the inner beauty, the inner joy, the inner splendor and the possibility to get from him the transmission of the lamp.

Isan was a totally different kind of person. He tried to revolt against the tradition of Ma Tzu, but finally he had to fall back on the same techniques that Ma Tzu had created. They had never existed before.

ISAN SAID TO KYOZAN, "I HAVE HEARD THAT WHEN YOU WERE WITH HYAKUJO, IF YOU WERE ASKED ABOUT ONE, YOU COULD ANSWER ABOUT TEN. IS THAT TRUE?"

Kyozan was Isan's chief disciple, and finally was going to be his successor. He was under preparation, he was almost chosen by Isan to be his successor -- undeclared, but it was known to all the disciples that Kyozan was going to be the next master. Hence Kyozan was allowed the privilege of asking all kinds of questions, because he would have to face the same kinds of questions when he became the successor.

In this question Isan is asking, "I HAVE HEARD THAT WHEN YOU WERE WITH your master, HYAKUJO, IF YOU WERE ASKED ABOUT ONE, YOU COULD ANSWER ABOUT TEN. IS THAT TRUE?"

He is saying, "I have heard that you were so much a man of wisdom, that if one question was asked, you could answer in ten different ways the same question. Your multidimensional wisdom was very much appreciated by Hyakujo."

"I WOULD NOT LIKE TO SAY..."
"ATTEMPT TO SAY SOMETHING THAT EXPRESSES THE HIGHEST POINT OF BUDDHISM," SAID ISAN.

The highest point of Buddhism cannot be said, not even one time -- there is no question of answering it ten times in ten different ways. To answer even one time is to commit one mistake; to answer ten times is to commit ten mistakes. Only silence is the answer if the highest point of Buddha's experience, his enlightenment, is concerned.

KYOZAN JUST OPENED HIS MOUTH, ABOUT TO SPEAK, WHEN ISAN SHOUTED, "KWATZ!"

`Kwatz' is just a sound, but it means indirectly `shut up'! But `shut up' is meaningful, hence it is avoided. It does not have that quality of "Kwatz!" `Kwatz' is not part of any language; it is simply shouting to produce the result of shutting his mouth. He has asked enough, now he should not open his mouth anymore.

TWICE MORE, KYOZAN WENT TO SPEAK AND TWICE ISAN SILENCED HIM WITH A SHOUT.

Now, the shout is an invention of Ma Tzu. It is very difficult to create new devices, new methods. It needs a totally different kind of personality. One can be enlightened, that is one thing; one can follow the well-trodden path, the well-experimented methods, and can be of immense help to people. But if he wants to be an individual peak, if he wants to stand on his own, then he needs the qualities of a buddha himself.

And as time passed it became even more and more difficult to find new ways. Great masters had passed before and they had almost exhausted every possibility of finding new methods. He relaxed back, he understood well that he was enlightened but he could not be a rebel. And to fight against Ma Tzu is impossible. Even to think what you will do against Ma Tzu... He has simply finished everything. Whatever you do will look cheaper, will not look so dramatic and so novel and so original as Ma Tzu.

Finally he had to go back to Ma Tzu. These shouts are the steps of going back -- because Ma Tzu had invented shouts. Before Ma Tzu shouts were not used, sticks were used; the master would beat the disciple. Those sticks don't hurt.

Just a few days ago I received one Zen stick from Korea. I am waiting for the first German enlightened man, Stonehead Niskriya, to give that to him. It is a very good device. It is a bamboo, cut down the middle in two. On one end you can hold it, and beyond that it is cut in two parts, so you can hit. It makes much sound but does not hurt anybody.

The point was the same, but Ma Tzu... Because suddenly hitting a person who is asking a relevant

question stops his mind -- "What is the matter...?" It is incomprehensible by the mind. And that is the point: that the mind should be silent, even for a moment, and you will have a glimpse.

When for the first time these anecdotes were translated into other languages, people simply laughed: "These anecdotes constitute a religion?" It seems so strange, reading that the master hits the disciple and the disciple becomes suddenly enlightened. One could not understand the rationale of it. How can it happen that the master has hit the disciple and the disciple bows down in deep respect and gratitude?

It *is* possible. You can understand it. If your mind stops completely, even for a single moment, by any method, you will have a glimpse of your own innermost nature. And that glimpse is so beautiful, that glimpse is such a majesty, such a treasure, it is your eternity. The master has shown you the way that the mind has to stop thinking. For a moment you have seen the path; now follow on!

But Ma Tzu found shouting even better than hitting, because just hitting on somebody's head, it is not necessary that his mind will stop thinking. The mind may even start thinking more, "What is the matter? Why am I being hit? I have asked a relevant question and what kind of stupidity is this?"

But when a master shouts, the shout goes deeper into you than any hitting can go. Hitting can only touch your body, your head, but shouting can go piercing like a spear, and your very heartbeat may stop for a moment. Ma Tzu's great contribution was shouting, and certainly shouting goes deeper in stopping the mind than any hitting can do.

You can see the difference: hitting is a material phenomenon, shouting is psychological. And to stop the mind, some psychological hit is needed. Shouting is a kind of hit -- invisible to your eyes, but it hits the mind completely, shakes it up, leaves it in a kind of amazement.

Someone has come from far away, hearing about Ma Tzu, his greatness, that hundreds of people have become enlightened through Ma Tzu, and thousands of people live in his monastery. A person who has traveled for miles comes to Ma Tzu, asks a very relevant question, and never thinks that this man is going to shout, or jump upon him and sit on his chest, and looking into his eyes ask, "Do you get it?"

All that the person gets is a stunned mind -- but in that stunned mind there is hidden a revelation of his own nature. He may have tried hard to find it. The mind is almost like a vast jungle of thoughts; you can go on and on, it is not a small phenomenon. To take you out from the mind instantly, shouting was a very great device.

But only a great master can do it, it is not for everybody to do it. And Isan wanted to bring something new, but failed. These shouts show that he has fallen back on the old devices of Ma Tzu.

TWICE MORE, KYOZAN WENT TO SPEAK AND TWICE ISAN SILENCED HIM WITH A SHOUT. KYOZAN BOWED HIS HEAD AND WEPT, SAYING, "THE FORMER TEACHER SAID THAT WHEN I MET ANOTHER, I WOULD GAIN ENLIGHTENMENT. TODAY I HAVE MET HIM. IT IS THREE YEARS SINCE I BEGAN TO SEEK FOR BUDDHAHOOD, AND IT WAS NO MORE THAN LOOKING AFTER A COW."

These shouts worked. Kyozan has been with some teacher -- but a teacher is not a master. A teacher can give you all the instructions that are written in the scriptures. He can make you very knowledgeable, and he has made Kyozan very knowledgeable. But those days were days of great honesty -- and particularly about truth, nobody tried to deceive.

The teacher said that "I am only a teacher. When you meet the master you will become enlightened. With me you can become only more and more knowledgeable, a great scholar, a great intellectual, because I have not found the truth myself. I myself am searching for the master who can provoke me, who can wake me up."

In the days of Gautam Buddha this country had seen a tremendous phenomenon: thousands of people moving around the country, searching for the master. They would live with teachers, and then they would find that he was only a teacher. And the teacher himself would say to them that "Whatever I could tell you, whatever I have heard, I have told you. Now move on."

Even Gautam Buddha, for six years before his enlightenment, went to many teachers. And those teachers were in a very awkward position, because they were very well known teachers, with thousands of followers, but the reason for their remaining unexposed was that no disciple was following absolutely what they were saying. So the disciples thought, "It is our fault. We are not following totally what is being said. "

But Buddha created trouble. He did a little more than those teachers had asked. He created in those six years for many teachers immense embarrassment. They had to admit to him that "I am not enlightened myself, and whatever I knew was only scholarship. Nobody has exposed me because nobody has tried me. They listened, they were happy, they accumulated knowledge, they became scholars. But you are not

interested in scriptures, you are not interested in scholarship, you are not interested in knowledge -- you insist that, `I want to see the truth!'"

So whatever they said... strange ascetic practices Buddha went through. You won't believe it but the last teacher he left had told him that he should reduce his food: from one meal a day -- and the quantity should be only that which can be held in two hands cupped, it is not a great quantity! -- then go on reducing it, bit by bit, till you come to a single grain of rice. Buddha did that. A statue exists in which he is just a skeleton, all the flesh is gone, because it took three months to come to the point where he was taking only one grain of rice per day. What can one grain of rice do?

The teacher had never thought that any man would be able to do this process, this fasting, but Buddha performed it perfectly and asked him, "Anything more?"

The teacher had tears in his eyes and he said, "Now I have to accept my defeat. I am not enlightened myself, but I have been giving such practices to people that they never can complete. That has been saving my face and my grace. You have exposed me. Now my advice is that you move on."

Thousands of people were moving all around in search of a master. There were thousands of teachers, but it was very rare to find a master who had truth as his experience.

Buddha got enlightened in a very strange way. The day the teacher said, "You have to move on. I am only a teacher, not a master. I was pretending and I am very sorry!" he was too tired. Just bones remained, and he was sitting under a bodhi tree in Bodhgaya.

The name Bodhgaya comes from Gautam Buddha's becoming enlightened there; *bodh* means enlightenment. Just because of Buddha the great city came into existence, because thousands of people wanted to live there, meditate under the same tree where Buddha had meditated, tried to do the same walking meditation by the side of the temple that one king had raised behind the tree as a memorial to Gautam Buddha's enlightenment.

Buddha was taking a bath by a nearby river, Niranjana. It is a very small river; in the summer it shrinks so small that you can walk across it, it is not even one foot deep. And he was taking a bath, but he was so weak that even that small current he could not cross. He had to hang onto a branch of a tree for a few moments to gather some energy so that he could get out of the river. That experience made it clear to him that just by fasting you can kill yourself, but you cannot attain enlightenment. This is a good gradual process of suicide, but it is not a process of samadhi.

"If I cannot pass this small stream, what about the mythological river, a vast river, that divides this world from the other heavenly world? If I cannot cross Niranjana, a small river, what are the possibilities for me? I will not be able to cross that vast river that divides these two worlds. It is almost like an ocean." It is mythology, but in his mind at that time -- up to that time -- there was only mythology, philosophy; he was not yet enlightened. But hanging onto the branch or the root of the tree, he thought that "I have been wasting my time."

He came out. It was a full moon night, and he was so weak that he could not go into the town that day to beg, so he remained under the tree. But by chance one woman, Sujata -- her name, Sujata means wellborn or born in a high-class society. I have discussed with Buddhist scholars that her name simply shows that she was born in a low-caste society. You can see it: in India the blind man is called *kamalnayan*, lotus-eyes. If you have eyes, nobody will call you lotus-eyes; that is reserved for the blind man -- not to insult him. Sujata cannot be a high-class woman, otherwise she will not have that name. That name suggests that she comes from the lowest sudra caste, the untouchables. As a consolation they give good names.

In India, when somebody dies, they say he has become beloved of God. And what are we all doing here? Only the dead become beloved of God. God seems to be a kind of cannibal! The more people die, the more happy God is of course -- more beloveds are coming. When the corpse of a dead man is taken from his home to the funeral pyre it is called *mahayatra*, the great journey. It is not more than one mile or two miles, it is not much of a great journey. The poor fellow has died, but reading about it you may think he has gone on a great journey. Just to hide the truth, man has always been clever with words.

This woman Sujata, according to me, is a *harijan*, and only harijans would come to such a poor place near the Niranjana river. She had been worshipping the tree, and only the lower classes worship the trees, not the richer. She had promised the tree that if a boy was born to her, she would bring for the tree many sweets, many flowers. And this was a coincidence, just a mere coincidence, that in the full moon night a beautiful young man was sitting under the tree. She thought, "The god of the tree has come out to receive the sweets!" She was immensely happy, because it rarely happens that the god of the tree comes out, and she offered Buddha all the sweets.

This way, after three months he had a right breakfast; otherwise, living on smaller and smaller quantities... and yesterday he had eaten only one grain of rice. Sujata was very happy. The son had been born and the god of the tree had accepted. After eating, Buddha dropped for the first time.... Six years before he had dropped the kingdom and all the material things of the world, all possessions. He had carried only one longing -- for truth. This night, with the full moon in the sky, he dropped that longing too, because that longing had become his desire, and whenever there is even a small desire, mind continues. It does not matter whether you desire money or God, it does not matter whether you desire power or enlightenment; desire is desire, and with desire the mind remains alive.

That night he dropped the last desire. Six years he had taken all kinds of torture upon himself. It was enough! And he slept for the first time after six years, utterly relaxed -- no desire, no longing, no future, no hope -- he simply slept without any mind, no dreams. All were shattered. He was finished. "There is no truth and there is no world. It is all nonsense and I have simply spoiled myself."

That night he slept without a mind, and a sleep without a mind is very close to samadhi. That's how Patanjali defines it: there is our ordinary waking state, below it is our dreaming state, below that is our dreamless sleep, and below that is our enlightenment, our absolute awakening.

The whole night he slept in a dreamless sleep. That created the opportunity. Just one inch more, a little push more... As he opened his eyes -- for the first time without any desire -- the last star was setting, and with the last star setting, he suddenly became aware, so full of awareness.... The sun was rising outside and the sun was also rising inside. From dreamless sleep he had fallen to the fourth state of awakening, of buddhahood.

This buddhahood was attained when he had dropped even the desire to be a buddha. The mind has to be utterly empty. And the master's function is to help you on the way of emptiness, because emptiness is the opportunity for fulfillment.

First you have to be empty of everything that you know of; only then can you be filled by the divine. Flowers can start showering on you from unknown sources -- and in emptiness a great flame of awareness arises in you which brings you the sense of eternity, immortality, a great peace that passeth understanding, a serenity, a silence, a blissfulness, and an ecstasy that knows no ending. You are for the first time drunk with the divine.

Those were golden days in the sense that at least there were thousands of people searching. The people were poor, there was no technology and no science and no progress, but they were rich in a different sense: their search for the innermost treasure made them the richest people of the world. Thousands attained enlightenment, and hundreds became masters of creating situations -- because enlightenment is your nature, it is not an achievement; you have not to go anywhere, you have to just be here and dig deep.

As you pass beyond your skull and beyond your bones, your skeleton, and you find the life source from where the life is spreading to your body and the mind, immediately you have found the eternal cosmic existence. Your small river of life is coming from the great ocean that surrounds you all around. It is the same ocean the trees are being nourished by, it is the same ocean the birds are being nourished by, it is the same ocean all life as such is being nourished by.

Man is the most blessed animal in the world, in the sense that he is not only capable of life, he is also capable of consciousness; not only capable of consciousness, but also capable of becoming totally conscious. This total consciousness gives you the freedom, the salvation, and the blissfulness that you were seeking in small and mundane things, where it does not exist.

When it is said that somebody has become enlightened, it simply means he has found the source of his life and consciousness. But by finding the source of your life and consciousness, you have found the source of all life and all consciousness. By becoming a buddha you have become one with all the buddhas. There are no more any separations of bodies, there are no more any separations of time and space.

If I am speaking on these buddhas, I am not a scholar and I am not speaking as a scholar. I am speaking according to my experience. These buddhas, Ma Tzu or Isan or Kyozan, cannot have another experience. It is the same ocean. Anywhere you taste it, it tastes salty.

KYOZAN BOWED HIS HEAD AND WEPT...

This weeping is of great joy. There are times when you cannot say anything through words, but you can say through tears. In a moment of great love it is so absurd to say, "I love you!" -- it is so profane! In a moment of gratitude, to say "Thank you" is ugly.

In India it is almost impossible -- the West has not known the deepest meaning. In India, if a father does something for the son, the son cannot say, "Thank you, father"; he can show his gratitude by touching his feet, he can show his gratitude by his tears, but not by words. Words are very empty, tears are very full; and tears come from your depths, words come only from your mind.

KYOZAN BOWED HIS HEAD AND WEPT, wept out of great joy and gratitude, SAYING, "THE FORMER TEACHER SAID THAT WHEN I MET ANOTHER, I WOULD GAIN ENLIGHTENMENT. TODAY I HAVE MET HIM. IT IS THREE YEARS SINCE I BEGAN TO SEEK FOR BUDDHAHOOD, AND IT WAS NO MORE THAN LOOKING AFTER A COW."

He had been with teachers and they would give him jobs -- looking after the cows, looking after the kitchen, looking after things. But without giving him any job, Isan has given him only three shouts and he has become enlightened.

It does not mean that people should not work; it simply means, "Work only around a master, a living master, otherwise you are just taking care of the cows." And being with a master simply means being no more. Dissolve yourself. Become utterly empty, with no desire, and the blessed moment can happen just now. It does not need any great practice or any ascetic torture; it needs only going back into your uttermost depth. There you are a buddha already. Once recognized, you know the path. It is very small.

Slowly slowly you can start bringing your buddha from the hidden sources to the surface of your life. Your every activity, your words, will start having a new golden flavor. Your silences will start becoming songs -- a music of a different dimension. Your ordinary walking will become like a dance -- so joyful. Your whole life will be spread as a blissfulness, a drunkenness. You will live with your totality, you will love with your totality, and this life will be your last life.

If you can attain enlightenment then you don't have to wander from one womb to another womb. You have been wandering for centuries from one womb to another womb.

If you become enlightened in this life, then death will not take you into another womb, you will disappear into the cosmic life, into the cosmic fire. You will become one with the whole -- you will be the whole.

Soseki wrote:

I HAVE SLEPT BY THE COLD WINDOW AND
COME BACK FROM THE LAND OF DREAMS.
THE EYE OF MY MIND
HAS OPENED BY ITSELF,
WITH NO NEED OF THE MORNING STAR.

He is referring to the morning star of Gautam Buddha. He is saying,

THE EYE OF MY MIND
HAS OPENED BY ITSELF,
WITH NO NEED OF THE MORNING STAR.
ALL OF HEAVEN AND EARTH HOLD UP
THIS MOUNTAIN COVERED WITH SNOW.
WHERE IN THE WORLD IS THERE A PLACE
FOR SHAKYAMUNI TO PRACTICE?

Shakyamuni is another name of Gautam Buddha; that is his family name. He was a *shakya* -- a tribe of warriors -- so he is also called *shakyamuni*: shakya who has become silent. It is a very loved name -- just to call him Shakya.

Soseki is making a very beautiful statement: I HAVE SLEPT BY THE COLD WINDOW AND COME BACK FROM THE LAND OF DREAMS.

Your land is the land of dreams. Soseki is saying, "I have come back from the land of dreams. The eye of my mind -- the third eye, the eye that looks within -- has opened by itself, with no need of the morning star disappearing into the blue sky."

Every man has to become enlightened in his own way. Although he loves Gautam Buddha, he is saying, "There is no need to follow his footprints, because no buddha leaves footprints. A buddha is just like a bird, flying into the blue sky, leaving no footprints."

ALL OF HEAVEN AND EARTH HOLD UP THIS MOUNTAIN COVERED WITH SNOW. WHERE IN THE WORLD IS THERE A PLACE FOR SHAKYAMUNI TO PRACTICE?

He is making a statement in the Zen language: "There is no need and there is no place in the world to practice. Why did Shakyamuni practice for six years unnecessarily? You can become this very moment the buddha. Why unnecessarily practice -- where is the place and where is the time?"

A loving criticism of one's own master. Soseki is right. But Buddha had his own problem. He was, as far as we know, the first buddha who has created a great impact on humanity. Certainly, it is probable that many buddhas had appeared before Gautam Buddha, but they have not left such an impact.

Even in the times of Gautam Buddha eight contemporaries declared they were enlightened -- and most probably they *were* enlightened. A few sentences have come from Buddha and Mahavira concerning the other six -- because they never wrote anything -- and the other six seem to have been more rebellious people. They never allowed any following, and the few statements criticizing them, by Gautam Buddha and Mahavira...

These two have remained in the memory of man. Mahavira has remained a very local figure; for very small reasons he could not become a world figure. Otherwise, he was older than Buddha and certainly a great individual, but he created strange confinements for himself. First, he was naked. Now no country would allow him naked, they don't allow me even with clothes! I can try naked....

Secondly, he had such strange ways -- just like Ma Tzu -- that he would have been thought of by other people as insane. He remained for months on fasts. In a twelve year period of silence, when he remained silent, he ate only thirty days -- in twelve years! And he would not accept food from just anyone. He had such a strange way, but it has its own meaning. In the morning, when he would be meditating, he would decide that if he knocks at a door for food and a certain situation is fulfilled, only then will he accept food; otherwise he will go out of town.

For example, if he knocks on the door and the woman is weeping, or she is doing a certain kind of work, or on the road two cows are standing -- anything that came to his mind in the meditation -- and if that condition was not fulfilled, he would go back. His idea was that "If existence wants me, then it has to fulfill my conditions. If existence does not want me, I don't have anything to do here. Why should I force myself on existence? I leave it in existence's hands."

A strange idea, but it has great meaning. His trust in existence is absolute: if it wanted him, then good; otherwise, "I can relax, I can disappear. Why should I carry on unnecessarily without existence needing me?" It was clear to him that "If existence needs me for any purpose, it will manage my life. I have left it in existence's hands."

Now, such a man would have been in difficulty in any other country. He would not cut his hair with a razor, he would simply pull his hairs -- because he would not use any kind of technology. What technology is a small razor? -- but it is technology. He would not use any technology -- he was far ahead of Mahatma Gandhi. Mahatma Gandhi at least used the spinning wheel; that is a technical thing.

Mahavira did not use anything -- no clothes, so there was no need for a spinning wheel; he did not use even a begging bowl. What is the need of a begging bowl? If all the animals can manage without begging bowls, you seem to be utterly stupid.... He drank water from the river just like any dog or any animal, and he would pull out his hairs.... In psychology they have a certain kind of insanity in which the insane person tears his hair -- and particularly women: when they have a tantrum, they start tearing their hair.

In any other country Mahavira would have been thought... First he was naked; secondly, his strange behavior of eating; thirdly, his pulling his hairs -- but he had a point in everything. But that confined his impact, it remained only a small stream in India. Now there are only twenty-two naked monks -- it is a very small stream. But the idea behind it was absolutely clear.

Even the followers of Mahavira don't discuss exactly the meaning of his nakedness. I have not come across a single scripture in twenty-five centuries which discusses the point about his nakedness. They simply say, "Because he has dropped all possessions, that's why he has dropped clothes." But that is not the real thing. The real thing is his celibacy: according to him the celibate person should live naked; then only can he prove that he is celibate. Just think, all your celibate monks... Because the whole mechanism of sex is such that an idea arises in your mind and immediately your sexual machinery starts giving you hints -- and the whole society will see that "What kind of celibacy is this?"

I don't think that any Catholic monk, the pope, or any shankaracharya is capable of fulfilling the test of Mahavira. His test is absolutely correct. The question is, "How do we know that you are celibate?" Even to

think in your mind about sex will immediately affect your body, and everybody will know that you are not celibate.

In twenty-five centuries nobody has considered his scientificness about it. He is absolutely scientific, because behind the clothes you can be celibate and still enjoy dreams of making love to Sophia Loren, and nobody will know. But if you are naked then it is very difficult: the moment you start thinking of Sophia Loren immediately your flag starts rising up.

I absolutely agree with Mahavira that every celibate -- if he wants to be celibate -- should be naked. I am not in favor of celibacy, but if somebody wants to be celibate, then he has to follow the rules of the game.

But Jaina monks perhaps are the only ones who can be said to be celibate. It takes years -- five stages of training. Only on the last stage they can become naked, when the master allows the disciple, "Now you can become naked." The reason is that the sexual center is not in the genitals, the sexual center is in the mind. Unless that center is controlled by your meditations, unless that center is purified completely of any desire, you cannot stand to be naked; you will be immediately exposed.

Those six others were also enlightened -- but everybody follows his own way. Buddha used clothes, and just because Buddha used clothes, he became a world-wide phenomenon. The whole East became Buddhist. Although Mahavira was old and a very beautiful personality, the way he proposed to live was not for everyone; it was immensely difficult. Just the clothes made the difference.

There must have been other buddhas.... Mahavira was a buddha. You have to be aware of the fact that Jaina scriptures use both the terms for Mahavira: jinna -- *jinna* means the conqueror of oneself -- and Buddha, the awakened one. The Buddhist scriptures also use both the terms: *jinna*, the conqueror, and buddha, the awakened one. But by and by it became settled -- because this would be confusing -- it became settled that Gautam Buddha would not be called *jinna* and Mahavira would not be called Buddha, to make things clear. But both *are* both!

And the other six perhaps were more colorful personalities, but they did not allow any followers. Obviously, if you don't allow any followers, who is going to collect your teachings, collect your life for the coming centuries? Sooner or later your name will disappear. But that was the point of those six: "There is no need for our names to remain. Just as we disappear, our names should disappear. What is the purpose for our names to remain, or our teachings to remain?"

There is a great point in it. Their insistence that "There is no need for our teachings," has many implications. First, "Only living masters can transform human beings. Our words, our teachings won't do that; they will create only teachers." Secondly, "Why should we keep in bondage the coming future? We lived our lives, we shared our lives with our contemporaries. Now let the future be free for new masters to take place, for new buddhas to take place. We should not be a hindrance and we should not become a burden on the future" -- a tremendously rebellious attitude. All these people...

Soseki says, "Where is a place, where is space, where is time FOR SHAKYAMUNI TO PRACTICE?" He is against practice. I am against practice. Practice can make you only an actor. You have to be spontaneous, not disciplined and practiced. You have to be yourself in your naturalness, in your wildness, in your spontaneity.

Maneesha has asked:
OUR BELOVED MASTER,
IS OUR IDENTIFYING WITH OUR BODY AND/OR MIND ALL THAT IS PREVENTING US FROM BEING ONE WITH EVERYTHING?

Yes, Maneesha. Identification with the body, with the mind, with our possessions, with our families, with our friends -- any kind of identification takes you outwards. All your possessions will be outwards: your wife, your husband, your children, your body -- your body is outside you; your mind -- your mind is outside you.

The only thing that is not outside you is the witnessing. Just the watchfulness -- that is your buddha. Identification means losing witnessing, falling into the trap of attachment. That is our misery, that is our slavery.

Now it is time for Sardar Gurudayal Singh.

He seems to be sitting very far away. Just put the light on! Everybody has to see his rainbow-colored

turban!

One morning, Mad Melvin, Loony Larry, and Crazy Karl all escape from the Sunnyvale Insane Asylum.

Happy as larks, the three loonies go into town and come upon the construction site of a huge skyscraper. They look around curiously, when suddenly a man in a hard-hat walks up to them.

"Hey, you guys," shouts Klopski, the job foreman. "Get back to work and finish digging that trench!"

The three loonies all smile and nod in unison, then run around and start working on the trench. A couple of hours later, Klopski comes back to see how they are doing. He is shocked to find Mad Melvin digging furiously, while the other two loonies are standing motionless, holding their shovels in the air.

"What the hell are you doing?" screams Klopski at Loony Larry and Crazy Karl.

"We are street-lights," replies Loony Larry.

"You must be nuts! You are fired!" shouts Klopski, sending the two loonies away.

But Mad Melvin stops working immediately.

"No," says Klopski. "Not you, you are working well, just continue your digging."

"What?" cries Mad Melvin. "In the dark?"

The Medical Corporation of America decides that there is only one way to cure AIDS, and that is with money -- lots of money. So they arrange with all three TV networks in America to have a giant AIDS-Telethon, to take place on Saturday night.

The idea is that Rock Hunk, the famous movie star, will make love to five hundred women on TV, while the American public phones in its pledges.

On the big night, Rock Hunk gets up to four hundred and seventy-five women and the money is pouring in. Rockefeller Foundation phones in and donates millions, NASA phones in and donates the funds for the space program. Even Ronald Reagan phones in and donates Nancy's dress fund. Money is pouring in, and it looks like AIDS is going to be cured for sure.

But when Rock gets to four hundred and ninety-five, he passes out. They throw buckets of iced water on him and he staggers to his feet and wobbles over to the next woman. At four hundred and ninety-eight, it looks like he is *really* finished, but the woman somehow manages to arouse him, and the money keeps pouring in.

But at four hundred and ninety-nine, Rock passes out, and no one is able to wake him up.

The whole country is furious and everyone phones in and takes back their pledges.

Eventually, George Bush, the host of the show, manages to revive Rock and drag him into the office.

"We almost cured AIDS!" cries Bush. "What the hell happened?"

"I just don't understand it!" replies Rock. "Everything went fine this morning at the rehearsal!"

Nancy Reagan is walking into the White House dining room to have lunch with Ronald and discuss their retirement plans. Suddenly Alvin Mindbender, a close family friend, races past Nancy in a sweat and disappears down the hall.

Nancy goes on into the dining room, sits down over a big lunch, and starts chatting to Ronnie.

Meanwhile, in the Oval Office, Alvin Mindbender is frantically phoning all over the country to find Vice President Bush, who is finishing up his presidential campaign tour.

Two hours later, in Santa Fe, New Mexico, Alvin at last gets Bush on the line.

"George, thank God!" cries Alvin. "I've been trying to reach you for *two hours*! There has been a terrible tragedy at the White House...!"

Meanwhile, back in the White House dining room, Nancy has just finished her banana split dessert. "Now, Ronald," she says, wiping her mouth. "I *insist* we take down those purple and green striped curtains in your bedroom at the ranch-house...."

Suddenly, Alvin, still sweating buckets, bursts into the room. Seeing Nancy chatting to Ronald, he stops dead in his tracks, and his jaw drops open.

"Holy shit, Nancy!" screams Mindbender. "What the hell are you doing? Ronald died two hours ago!"

Nancy, takes a close look at the senile old president. "My goodness," she says, "how can you tell?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now, look inwards with your total consciousness, with a great urgency, as if this is going to be the last moment of your life. Deeper and deeper, and you will find the path.

It is a small path, getting out of the mind, getting out of the body, and reaching to the source which is connected with the cosmos. Its only quality is witnessing. So just witness and be a buddha.

A great silence will start falling over you and a deep desire, a deep longing to disappear into the cosmos will be felt for the first time. A great joy -- for no reason at all -- will fill your whole space.

This moment is precious. Even for a moment to be a buddha is a great blessing. If you know to be a buddha even for a single moment, you know it. You can be a buddha twenty-four hours, round the clock. Just remember: being a buddha means being a witness.

Great flowers will start showering on you -- of peace, of bliss, of ecstasy.

To make it more clear, Nivedano...

(Drumbeat)

Relax, but go on holding the witness.

You are not the body, you are not the mind, you are the one who is seeing the body, seeing the mind; and as your witnessing deepens, your separation from others will disappear. The Buddha Auditorium starts becoming a lake of consciousness with no ripples, no distinctions -- just a pure dance of bliss and ecstasy.

Rejoice in it and collect as much experience of witnessing as possible. The fragrance that is surrounding you, the ecstasy -- gather all of them to bring back to the circumference.

From the center to the circumference you have to bring your buddha slowly, slowly. It is a tremendous treasure. You can bring as much as you want, it is inexhaustible.

At this moment you are eternal, you are immortal, you are one with the cosmos.

This evening has been a beautiful evening on its own accord, but you have made it more golden by your silence, witnessing, by your joyfully relaxing into the home.

Before Nivedano calls you back, collect as much fragrance, as many flowers...

Nivedano...

(Drumbeat)

Come back, but come back as a buddha, with the same grace, with the same silence, with the same beauty.

Sit down for a few moments, just recollecting where you have been, on what golden path you have moved, forward and backward, and how much of witnessing you have brought from your very life source.

This witnessing has to be carried around the clock.

A day certainly comes when you don't need to meditate, when buddha remains in every circumstance present, fully radiant. All actions are his actions, you are no more. The buddha sings, the buddha dances, the buddha smiles. You have become just a passage for the buddha.

That day is not far away. It can happen any moment. Be prepared. It is not a practice, it is simply creating the right moment for the spring to come and bring all that is possible to your potentiality. Thousands of flowers...

Okay, Maneesha?

Yes, Beloved Master.

Isan: No Footprints in the Blue Sky

Chapter #6
Chapter title: The only hope

6 November 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ISAN SAID TO KYOZAN: "MOST OF THE PEOPLE UPON THIS GREAT EARTH, WITH THEIR LIMITLESS CONSCIOUSNESS OF CAUSE AND EFFECT, LACK THE AWARENESS OF THAT ORIGINAL NATURE WHICH THEY SHOULD RELY UPON. CAN YOU TELL WHETHER THEY HAVE THIS AWARENESS OR NOT?"
KYOZAN REPLIED: "I HAVE EXPERIENCED THIS DIFFICULTY." JUST AT THAT MOMENT, A MONK PASSED BY AND KYOZAN CALLED OUT TO HIM, "JARI!" AND THE MONK TURNED HIS HEAD.
KYOZAN COMMENTED TO ISAN: "THIS IS A CASE OF WIDE CAUSE AND EFFECT CONSCIOUSNESS WITHOUT AWARENESS OF THE FUNDAMENTAL UPON WHICH ONE SHOULD RELY."
ISAN OBSERVED: "IT IS A DROP OF LION'S MILK WHICH WILL CURDLE SIX GALLONS OF DONKEY'S MILK."
ONCE, ISAN COMMENTED TO KYOZAN: "THE WHOLE DAY WE ARGUED ABOUT ZEN AND WHAT DID WE GET OUT OF IT ALL?" -- AT WHICH KYOZAN DREW A LINE IN THE AIR.
ISAN OBSERVED: "IF IT WERE NOT I, SOMEONE WOULD BE DECEIVED."

Maneesha, the anecdote touches a very fundamental problem. To understand it, you have to understand the implications of it. We all think we are aware; that is one of our unawarenesses. We are only functionally aware.

We have learned to do things, to go to bed, to get up early in the morning, to go to the job. Everything has been learned. Even a robot can do the whole process. You are not needed. And that's exactly what has happened to humanity. It is a robot humanity. You have learned everything that is necessary and given it to your robot mind who goes on doing things on your behalf. And giving the charge to the mind you have gone to sleep.

The whole effort of the buddhas is to bring out your consciousness and to make you clearly aware of the distinction between functioning consciousness and a pure consciousness which has no function, just a mirror. The mirror has no function, it has utility, but even while you are looking in the mirror, the mirror does not do anything. The reflection is spontaneous. Even if you don't want the reflection, still it will reflect -- and the mirror is not in need of you to stand before it.

The way Zen expresses it is this: The full moon shines in the lake. Neither the full moon desires to be reflected -- but it is reflected -- nor does the lake want to reflect it, but it does reflect it. Both are not at all doing any active work in this reflection. Both are just being themselves and the reflection comes on its own accord. You do your things and only in doing your things can you separate the functioning consciousness and the pure consciousness.

When you walk, do you know you are walking? When you are silent, are you aware that you are silent? When you are eating, is there any awareness standing by the side, watching your function of eating? That awareness is the great enlightenment. It has no function, it has no utility, it is not a means to some end. It is enough unto itself. It is such a contentment, such deep satisfaction with oneself and the cosmos, such a

strong let-go, that you don't have to do anything. Just being is more than you can have conceived -- the joy of just being, the blissfulness of just being.

I pass every day Mukta's pond, and those two swans are just twenty-four hours a day enjoying, doing nothing. And they look so dignified, so utterly contented... not even a shadow around them of any desire or any ambition, or of any position, of any success. All those are stupid things. They are enjoying every moment, just sitting in the pond.

A consciousness is just like what Basho calls, "Sitting silently, doing nothing, the spring comes and the grass grows by itself." What he is saying is, "As far as I am concerned, I am not doing anything, neither am I desiring anything. The spring comes on its own accord, uninvited. The grass starts growing without any effort on my part. I am just a watcher, sitting silently, doing nothing."

This non-doing awareness, which has no function in the world but is simply a blissfulness, an ecstasy, a drunkenness utterly centered in the present moment... That is the whole idea of the buddhas: to make you aware that something is hiding inside you. But because it is of no use, you don't care about it.

The world consists of utility, and your consciousness is of no utility. You cannot earn by it, you cannot sell it, you cannot do anything by it. It is not a doing energy. It is simply being -- a being energy that stands just like an Everest, silently, for centuries.

In this anecdote Isan is trying to make his disciple, Kyozan, aware of this non-doing effortless isness of your existence. And this is the greatest beauty and the greatest truth. There is no other beyond it.

ISAN SAID TO KYOZAN: "MOST OF THE PEOPLE UPON THIS GREAT EARTH, WITH THEIR LIMITLESS CONSCIOUSNESS OF CAUSE AND EFFECT, LACK THE AWARENESS OF THAT ORIGINAL NATURE WHICH THEY SHOULD RELY UPON."

People are conscious, but very superficially, of ordinary things. They are functional beings and they do a thousand things, so you cannot say they are absolutely unconscious. At the most they can be called superficially conscious.

According to the psychologists and their measurements, only one tenth of your consciousness is being used. Nine tenths -- nine times more consciousness -- simply remains, and you are not even aware of it. And that is your eternal treasure. That is your original face. That is your innocence. Everything in you will die, except only that consciousness which simply witnesses -- as Basho is doing. Sitting silently, certainly he is a witness; doing nothing, he is a witness; the spring comes, he is a witness; the grass starts growing by itself, he is a witness -- but other than as a witness he is not involved. This witnessing is our ultimate ground of existence. This is our eternity.

Isan said to Kyozan, "Can you tell whether they have this original witnessing, this original consciousness? Functional consciousness I can see, everybody can see."

KYOZAN REPLIED: "I HAVE EXPERIENCED THIS DIFFICULTY."

Because a man seems to be perfectly aware, he is doing things... how to know whether he is originally conscious or not? In the very depth of his heart, is he aware?

"I HAVE EXPERIENCED THIS DIFFICULTY."

JUST AT THAT MOMENT A MONK PASSED BY AND KYOZAN CALLED OUT TO HIM, "JARI!" AND THE MONK TURNED HIS HEAD. Now this is functional.

KYOZAN COMMENTED TO ISAN: "THIS IS A CASE OF WIDE CAUSE AND EFFECT CONSCIOUSNESS WITHOUT AWARENESS OF THE FUNDAMENTAL UPON WHICH ONE SHOULD RELY."

Now this man who is being called turns his head. Obviously he is a little bit conscious, but is he aware that he is turning his head? Turning the head is a function; it needs very little consciousness. But is he also *aware* that he is turning the head? If he is also aware of turning the head, then he will have the original consciousness, the witness. If he is only conscious enough to turn the head, that can be done by a robot, by a machine -- but no machine can ever become a buddha.

You have to understand. It was not available to Buddha or to Isan, but to us things have become more clear. The computer can do better work than you, far more efficiently, without getting tired. But it can do only that which it has been taught to do. If something new comes, the computer will be at a loss to respond because it knows only ready-made answers. You can put whole libraries in it, and it is capable to absorb in its memory all the libraries, and whatever those libraries contain will become the content of the computer's

memory. If you ask a question that is part of the contents of the memory of the computer, immediately the right answer will come. But if you ask something that the computer has not been fed before, the computer will remain utterly silent. It cannot respond on its own because it has no original consciousness.

So your superficial consciousness is not of much more value than a robot mechanism. If your name is called, you will turn and look -- but are you also *aware* that your name is called and you are turning and looking? Only that deeper awareness can transform your life; otherwise you will remain a computer. What is your whole education for? -- to make you a better computer, to feed you more information.

Whatever you do and whatever you say, ask the question: Is it you or has your mother told you to do it this way, or your father, or your teacher, or your priest? Is it you, or is it somebody else who is manipulating you? And you will be surprised that you have never acted even for once spontaneously, you have always relied upon the memory. The memory comes from others. It may come from your experiences, but the response should not come from memory, it should come from your alertness.

One day, a man asked Buddha some philosophical question and Buddha answered him. The man contemplated on it. The next day he again came to Buddha and he said, "My problem is not solved."

Buddha said, "Repeat your question." And Buddha answered in a totally different way.

The man was puzzled. He said, "Yesterday you have said something, now you are saying something else."

Buddha said, "Yesterday was yesterday, and today is today. And don't trust me: tomorrow is going to be tomorrow. I respond moment to moment. It is not a question of memory and time; it is a question of my being totally available to you right now. I don't remember your question, neither do I remember my answer. Yesterday is finished.

"And it is such a beautiful day today, why bother about yesterdays and tomorrows? Let us face each other now, this very moment. You ask the question, my mirror is ready to reflect. But I cannot promise you that I will remain consistent tomorrow also, because who knows? -- things change, everything is in a flux. What is right this moment may not be right tomorrow."

This is functioning from the original consciousness. The original man is never consistent, cannot be; only a dead man can be consistent.

It came as a surprise to me: for almost ten years we have been fighting the Indian government on the question of whether our school is a teaching school, an educational system. The government had no answer; they have taken away our tax-exempt status. But what finally the supreme authorities of taxation came to conclude was that while I am alive, tax-exempt status cannot be given, because I can change tomorrow. I agree with them. Tax-exempt status can only be given to dead people, because they cannot change howsoever they toss and turn in their graves. Everything has become dead. Then it is acceptable, respectable. But a man who is alive and spontaneous is dangerous to the status quo.

As I entered America the first question they asked me was, "Are you an anarchist?" They had a big file already on me.

I said, "You look like an intelligent person. I can say I am not an anarchist and tomorrow I can become one, because my today cannot make a confinement, a slavery for my whole life. So what is the point of asking such questions? Consistency at least is not my way. If it is convenient to you, you can write that I am not an anarchist, nor a communist -- but as far as I am concerned, I am both and a little more."

He said, "A little more?"

I said, "Of course -- because Bakunin is dead, Kropotkin is dead, Marx is dead. If they were alive they would have changed many things in their philosophy. And I have to do the work of completion; that is the `little more.'"

Life is always an open river. You never know where it will take the turn. You cannot take a promise from the river that it will not turn at such a point. Nature never promises you anything. A promise certainly means a confinement, it means a bondage. It means you are accepting that from this moment you will not live. When you say, "I am a Christian," you are dead. You cannot go beyond Christianity or against Christianity. Even if you see clearly that something is wrong, you have to keep your mouth shut. You are a Christian.

The moment you belong to an organization, to a religion, to a political party, you have to give up your freedom of thinking, you have to become blind; you cannot see because things may be different from your dead ideology which was decided hundreds of years before.

You should watch.... Just now you are listening to me. Are you aware that you are listening? Separate the function of listening, and be a witness also that your mechanism of listening is functioning and you are just a witness watching it. This separation is of ultimate urgency, because we have to separate all the garbage that has gathered around the witness, so the witness becomes absolutely free, in the present, having no ideology, having no prejudice, having nothing -- just an empty mirror. Then its capacity to reflect the truth is immense. Then its capacity to reflect the beauty is immense.

KYOZAN COMMENTED TO ISAN: "THIS IS A CASE OF WIDE CAUSE AND EFFECT CONSCIOUSNESS WITHOUT AWARENESS OF THE FUNDAMENTAL UPON WHICH ONE SHOULD RELY."

This man has turned his head, but he is not aware what he has done and why he has done it.

I have told you the story many times about Gautam Buddha. One day, walking on the road from one town to another, he was talking to Ananda. A fly sat on his forehead, and just as you do automatically, he remained engaged in talking to Ananda and shooed the fly. Then he suddenly stopped, and he again raised his hand, with great grace, and moved the hand. Ananda was absolutely puzzled. He said, "The fly is gone. What are you doing?"

He said, "I did that act mechanically. I continued to talk to you and I left the functioning mind, the automatic mind to do the work of shooing the fly. But I was not aware. I did it, but without any original awareness. Now I am doing it as I should have done it."

Another time he was passing through a village, and thousands of people were against him, as it is bound to be. Only little people are respectable; great people are greatly condemned. The enemies had gathered and they started abusing him in as ugly language as possible. He listened, standing silently, just like Basho. Those people felt a little embarrassed that he was not answering anything.

Buddha said, "You just complete your thing, because I have to go to the other town. And for you to contemplate a thing... In the previous town people love me and they had brought sweets and flowers and many presents. I cannot carry them -- it is not possible for me to carry things -- so I told those people to go back and distribute all these sweets and flowers to the people of the village from me.

"Now I ask you -- you have come with abuse, ugly words, nasty expressions. I don't accept them. You have come too late. You should have come ten years ago and there would have been bloodshed. These hands are of a warrior. Ten years ago, if a single word that you have said to me had been uttered, all these heads would be rolling on the ground. But fortunately you have come a little late. Now I don't function as an automatic machine. I can see you are ignorant people, I can see your unconsciousness -- and unless I take your abuse, you cannot give it to me.

"You will have to take all this garbage that you have brought back home. What will you do with it? -- distribute it on my behalf to the whole village. And if something is left to say, when I am returning again by the same road, I will make it a point to stay here one day. You can blame me, you can tell as many lies, complaints as you want, but remember, unless I take them, your work is absolutely futile. You are talking to the skies. Not even a scratch has happened to me by your talk. I simply enjoyed it. Thank you." And he moved on.

Ananda, his disciple -- because he was also a warrior, and a cousin-brother of Gautam Buddha -- said, "I was forgetting completely your whole idea of compassion and kindness and love. I was getting ready to cut off their heads. I was just looking for my sword -- but I could not do anything in your presence. I had forgotten completely."

Ananda remained unenlightened until Buddha's death. He became enlightened after Gautam Buddha's death, the next day. And Gautam Buddha had said, "You will remain unenlightened while I am alive. Your attachment to me is a barrier. Your love towards me is a barrier. You cannot forget that you are my cousin-brother. That prevents you from becoming a disciple, so your disciplehood is just hypocrisy. And I know you are helpless, you cannot do anything. You try to do everything, but trying to do is one thing, and its arising spontaneously is another."

And the strange thing is that it actually happened the day Buddha died. The next day, Ananda did not move from the place where he was sitting the whole day without food, without water. Everybody wanted to help him. It was such a shock, because he had been for forty-two years continuously in service, day and night, never bothering about himself, but Buddha should have all the comforts possible. Perhaps the shock was too much. He had closed his eyes and was just sitting like a stone statue. But nobody dared to disturb him either. It was too delicate a matter. Only by the evening of the next day he opened his eyes and he said,

"After all he was right. Now you can cut off my head, but you will not scratch my consciousness."

So the functioning consciousness is one thing; everybody has it. You have to find out the deeper original witness which can witness your body, your mind, your thoughts, your actions, and still remain far away from any attachment or judgment. This discovery is the greatest discovery in the history of consciousness. No discovery of science or of any other subject, mathematics, or logic, or philosophy -- no discovery can be bigger, greater, with more splendor, with more ultimate categorical character than the discovery of the witness. The witness makes you a buddha.

ISAN OBSERVED: "IT IS A DROP OF LION'S MILK WHICH WILL CURDLE SIX GALLONS OF DONKEY'S MILK."

He is saying that the original consciousness, even a small drop of it, is so valuable that it will fill oceans. Even a single moment of original consciousness, a simple and single encounter with yourself, and you will never be the same again. You will be a totally new man -- the new man I talk about every day, just to remind you that the new man is ready to be born within you. It just needs a little more witnessing.

Witnessing is nourishment to the pregnant buddha in you. And as your nourishment goes deeper and deeper every day, one day you will suddenly see: you don't have to go to the center; the buddha has come to meet you on the circumference. Suddenly one day you may wake up as a buddha, and with that awakening the whole world changes its color. Things take a different beauty, a different sacredness, a different grace. Sounds become sweeter and more musical. Small wild flowers become as valuable as any lotuses or roses.

To be a buddha is not only a revolution within you, it is a revolution in your very conception of the world, of relationships, of love, of friendship. The revolution is total. It changes all your perceptivity, all your conceptuality. It changes all your old mechanical habits. It makes you for the first time not a robot.

ONCE, ISAN COMMENTED TO KYOZAN: "THE WHOLE DAY WE ARGUED ABOUT ZEN AND WHAT DID WE GET OUT OF IT ALL?" -- AT WHICH KYOZAN DREW A LINE IN THE AIR.
ISAN OBSERVED: "IF IT WERE NOT I, SOMEONE WOULD BE DECEIVED."

Kyozan has answered with great clarity. The whole day discussing about Zen is just like making a line in the air. Discussions can't lead you, they don't have the potential to lead. Words lead to other words and it is a vicious circle. You can go on with argumentation, but it will not lead you to the center of your being, so it is as futile as a signature in the sky. While you are making the signature, the signature is already erased.

Isan said, "You are perfectly right -- because I can see, I have the eyes to see the invisible. But anybody else would have been deceived. He would have thought that something has been attained, something is attained by discussion; just he is not able to understand what this line is. Even this gesture of making the line is a disturbance. You should have been absolutely silent, because nothing is attained, not even a line in the sky. If anybody was in my place, there is a possibility he may have been deceived -- that if you go on discussing, slowly slowly you will attain to Zen, you will attain to buddhahood.

"As far as I am concerned," Isan said, "it is perfectly right, because I can see a line in the sky means nothing -- but anybody else could have been deceived."

This is all the process of preparing a successor. Kyozan is going to be the successor of Isan. Isan is giving him all the possibilities that he will have to encounter. Just to be enlightened is not enough. A mere enlightenment will give you all the joys of the world, but you will become absolutely dumb. You will not say anything, you will not find any way to express.

Before enlightenment the master has to prepare the people who are going to succeed him, to make them more articulate, to make them more able to transform the wordless into words, the absolutely silent into songs, the absolutely unmoving into a dance. Only then will he be able to convey something and may be of help to the blind humanity.

Because of this fact, Buddha has divided his enlightened people in two categories. They both have the same height -- there is no quality of lower or higher -- they both belong to the same cosmic reality, the fundamental nature. But he has made two categories: one category he calls the *arhatas* -- the arhatas are the ones who become enlightened and remain silent -- and the second category he has called *bodhisattvas*. They also become enlightened, but their work is to convey something, some device, some hints about their experience to people.

Arhatas are called *hinayana*, a little boat in which one man can row and go to the other side. Of course

he reaches the other shore. And bodhisattvas he has called the *mahayana*; it is a great ship in which thousands of people can move to the other shore. The other shore is the same, but the bodhisattva helps many. The arhata is not articulate; he is a simple, nice, utterly humble person, but will not utter a single word of what he has attained. It is too much for him to say anything. He is completely contented, why should he speak? And anyway, everybody has to find his own way, so why unnecessarily harass people? The arhata has his own standpoint.

Buddha used to argue with the arhatas and the bodhisattvas, because both kinds of people became enlightened in his own lifetime. It was a constant struggle. Arhatas have their point: you cannot deny it, that everybody has to find his own path, so it is not necessary to convey anything to them. That may become a hindrance. All the scriptures have become hindrances.

No arhata has written any scripture. He does not move even a single finger to point to the moon, because the danger is that people may cling to his finger thinking that this is the moon. He keeps himself completely silent. Don't think that he is uncompassionate; just compassion also has many ways of expression.

He is expressing his compassion by not interfering in your life, and he is showing his trust that existence will bring you somehow -- if not today, then tomorrow, if not tomorrow, then next life. But there is eternity available, so what is the hurry? "And if anybody is intelligent enough, he can see my small boat moving towards the other shore. That is enough of a hint. If he cannot understand that, he cannot understand anything else."

So Buddha finally allowed two categories of the same height, without any comparison of lower and higher. "Arhatas," he said, "you go on your way silently." And to bodhisattvas, who were ready to try, he said, "What is the harm? You have become enlightened, you cannot lose it -- there is no way of losing it -- so what is the harm in trying a little effort at provoking people and challenging people, creating a great urge and thirst in them? You may work on thousands and perhaps one may be ready, but even that is great compared to the ignorance of the whole earth. In the darkest night even a small candle glowing... its light and splendor is great, because it may give the indication to others to find candles; why live in darkness?"

Bodhisattvas moving in the masses are like torches, with a joy and with a dance and with a grace. They will create an urge, a deeply repressed hunger and appetite for the ultimate.

Soseki wrote:

A FEW PUFFS OF WHITE CLOUD
DRIFT AROUND THE MOUTH OF THE CAVE,
WITHOUT HINDERING MY DHARMA FRIEND
WHEN HE COMES TO KNOCK AT MY DOOR.
I'VE NEVER FOUND A WAY
TO HIDE MY DOING NOTHING,
DAY AFTER DAY.
WE JOIN HANDS AND WALK BACK AND FORTH
BACK AND FORTH.

A tremendously mysterious statement, but very simple. Sometimes simplicity is more mysterious than complexity. A FEW PUFFS OF WHITE CLOUD...

Just visualize, because Zen poems are not for reading, but seeing. Just visualize a cave: A FEW PUFFS OF WHITE CLOUD DRIFT AROUND THE MOUTH OF THE CAVE, WITHOUT HINDERING MY DHARMA FRIEND.

Who is the dharma friend? We have been calling him the buddha. These white clouds cannot prevent my buddha WHEN HE COMES TO KNOCK AT MY DOOR. I HAVE NEVER FOUND A WAY TO HIDE MY DOING NOTHING DAY AFTER DAY.

He is saying that these clouds cannot prevent my being a buddha. The knock does not come from the outside; you have not heard the knock that comes from inside. The buddha wants to come to the circumference. Enough is enough. He has lived hidden in the center of your being for lives, for centuries, for millennia. A day comes that he also wants to see the sunrise and the sunset and the starry night and all the beautiful flowers of the world.

The meditator finally one day hears the knock from inside. You have heard only knocks from the outside, but you will hear one day, in the middle of the night, somebody knocking from inside. It is a very strange experience. Don't be afraid, it is your dharma friend. It is your very being that is saying, "Now you

are ready, open the doors, allow me to come out. In your activities, in your gestures, in your words, in your silences -- now let me take over."

So if sometimes you hear the knock, don't misunderstand. Anando hears the knock. She thinks somebody -- particularly me -- is knocking on her door. And I am closed in my room and the key is with Nirvano; I cannot get out from there. And Anando... I again and again try to convince her, so she started thinking, "Perhaps Maitreya, who has died, is knocking." Because he used to live by her side, he was her neighbor and great friend, exchanging newspapers. "Perhaps in the night, lying in the cold grave, once in a while he wants to know what is happening in the world. He may be knocking, that is possible."

But as far as I understand the main door is closed, everything is closed. The knock is coming from inside, but because you have never heard it coming from inside, the misunderstanding arises that it is coming from outside.

So Anando, remember next time the knock comes, it is not coming from outside or from any ghost, holy or unholy. All kinds of ghosts are here, but it is your own being that is knocking. Don't repress it, don't try to avoid it. Listen to it. What does it want? It wants to come out. Your being wants to come out in the world with all its glory.

Soseki is saying, "Nothing can prevent the friend when he knocks at my door."

Of course Soseki is worried, "What will he think? -- because I HAVE NEVER FOUND A WAY TO HIDE MY DOING NOTHING, DAY AFTER DAY; I simply go on doing nothing." A small worry arises, "What will the buddha think about it? What kind of a lazy fellow, so lousy, doing nothing, day after day...?"

But finally WE JOIN HANDS AND WALK BACK AND FORTH, BACK AND FORTH, from the center to the circumference, from the circumference to the center. By and by you and the buddha become one, there are not two beings.

As you become more silent, more indefensible, more vulnerable, as you open yourself completely, those two hands are your own. Then begins a new dance, a dance whose beauty cannot be described. Then begins a drunkenness which is not of this world. You can only call it divine wine; that's what Sufis have called it.

Maneesha has asked:
OUR BELOVED MASTER,
JUST BEFORE DROPPING OFF TO SLEEP EACH NIGHT I SILENTLY REPEAT THE WORD `WITNESSING' TWENTY TIMES, RECALLING THE SPACE ITSELF AS I DO SO. INEVITABLY, THE FIRST OR SECOND THOUGHT ON WAKING IS THE REMEMBRANCE TO WITNESS.
WHAT IS HAPPENING? IS THE MIND BEING HYPNOTIZED TO REMEMBER THE WITNESS?

Maneesha, the first thing: you should not count twenty times, you should go on repeating, you should fall asleep repeating. Then it will not be the first or second thought; it will be absolutely the first thought when you will wake up, if you continue repeating `witnessing' and also creating the space -- not just the word `witnessing', but the space that comes around the word that you experience in your meditation. With that space and the word, you simply go on. Don't count, don't be so miserly -- twenty times...

It is good that Ma Tzu is not here in my place, otherwise from here he would have jumped right on Maneesha and made her a lifelong witness -- dead or alive, it does not matter. You are doing rightly. Don't call it hypnosis, because that word has been condemned by Christianity. It is a beautiful word and the whole process is beautiful, but still, because you have been brought up as a Christian it is very difficult to get rid of your upbringing.

So if you call it hypnosis, immediately the Christian mind will say you are doing something wrong. Forget about hypnosis; it is meditation. You are simply trying to make the mind remember that as you will be waking up, the first thought should be of witnessing and the whole space of witnessing. It is a beautiful process.

If you go on repeating the word and the space, overlapping the sleep, it enters into your sleep. You fall asleep, but your deeper mind goes on repeating the word and the space. The whole night becomes a meditation. In the morning, obviously, it is going to be the first thought, because the whole night it has been there as an undercurrent.

But don't call it hypnosis, although there is nothing wrong in hypnosis; it is another name of meditation. But Christianity has done such damage to the world that a great phenomenon is being avoided which can reveal many mysteries in man, which can cure many mental diseases. But just because of Christianity -- and

other religions have also started imitating, because unfortunately Christian nations became great empires around the world. So even though the countries were not Christian, their education pattern, the whole climate that the Christian empire created has entered into Hindus, into Mohammedans, into Buddhists.

The disaster has not been only to Christians, the disaster has been worldwide -- but to the Christians more so, and particularly for Maneesha. She has been trained in Christian schools to be a nurse, because nursing is a virtue, taking care of the sick is a great virtue; you will be rewarded very much in the other world.

So the more people get sick, the better, particularly for Christians. The more people are orphans, the better for Mother Teresa, for Pope the Polack to convert them to Christianity. The more poverty spreads in the world, the better for Christianity, because only the poor will be converted.

No rich Buddhist can even consider in his dreams to be converted to Christianity. Christianity is such an ordinary religion, so childish and so stupid that no cultured Hindu, or Mohammedan, or Christian -- yes, I include the intelligent Christian also -- is persuaded by the Christian theology. He simply formally maintains that he is a Christian.

I was in Greece. Amrito is here; I asked her what percentage the Greek Orthodox Church has in the country. She told me that nearabout ninety percent of the people are Greek Orthodox Christians, but only four percent of Christians ever attend church.

What about those other eighty-five percent? Just formal Christians. Any intelligent person cannot belong to a third-rate religion like Christianity. And it depends on the poor, on the orphans -- and just to create more poor and more orphans, it is against birth control.

It is a strange phenomenon, seeing the world situation, that the population will kill itself; man will be killing man, eating man. A moment is going to come by the end of this century when the whole humanity will become cannibals due to the courtesy of Christianity.

Maneesha carries the deep unconscious upbringing of a Christian.

So don't use the word hypnosis. Otherwise it is a beautiful word, as beautiful as meditation. It is synonymous, but it is better to avoid it. You meditate and you don't count, because if you are counting, who is meditating? If you are counting, who is witnessing? Don't count, because in counting your witness will be lost. The space of witnessing will be lost.

And what is the hurry? -- the sleep will come on its own accord. You simply go on enjoying the space of witnessing, and let the sleep merge with it. You will hear a faraway echo for a few moments and then you will forget all about witnessing. But it will continue as an undercurrent. You can turn your six or eight hours of sleep into a tremendously fruitful meditation.

And the sign that it has been successful is that the first thought as you open your eyes -- or even before you open your eyes, just as you become aware that sleep is finished -- the first thing that you will encounter will be the last thing that you left before you went into sleep. That means there is a connection; it remained continuously flowing underneath, from when you were awake in the evening to when you wake up again in the morning.

You are doing a beautiful meditation. Just two things you have to drop: don't count, and don't call it hypnosis.

Now it is Sardar Gurudayal Singh's time. Put the light on him! Right! Just look at his turban. He comes with such a great joy. Once he brought a turban for me too. He wanted me to come to the auditorium with the turban.

I said, "This will be too much! The government is already suspecting that I am creating chaos in Punjab. I don't go out of my room, and government detective agencies are continually inquiring what my position is about the Punjab problem. If I come with this multidimensional turban, it will create great difficulty unnecessarily."

But he comes like a bridegroom to celebrate. I have to find jokes for him. I don't know... he is very ancient, any day he can pop off. But we will keep him stuffed with the turban in his place -- that is a promise -- because without him I would not like to tell any jokes!

Nancy Reagan is having a confidential chat with her best friend, Hester Mindbender, next to the White House swimming pool.

"Life is terrible," sobs Nancy into her Pineapple Kool-Aid. "Ever since Ronald became *four* hundred per cent impotent, there is no happiness in my life!"

"Now wait a minute," says Hester. "One hundred percent impotent is bad enough -- but *four* hundred per cent impotent? He must be really rotten!"

"You don't understand," whines Nancy. "He's been one hundred per cent impotent ever since John Wayne's horse kicked him in the balls, in the cowboy movie, The Big Muddy. But last week," continues Nancy, "he fell out of his wheelchair, and broke both his hands and bit his tongue!"

The bells of the Vatican in Rome ring out a slow and dull message: "Pope the Polack is dying."

In Saint Peter's Square, the faithful Catholics gather to pray for their Polack pontiff, and Cardinal Catsass starts to perform a special ceremony.

"Listen," says Catsass to the crowd, "I want some of you sheep to donate a part of your life to God's faithful Polack -- I mean, pope. Pray before God that he will take a piece of your life and give it to our own Pope the Polack."

Mrs. Chlorex steps forward, raises her arms and cries out, "I will give a week of my life for our Polack pope!"

There are muffled cheers in the congregation. Then Father Fumble steps forward. "I offer two days of my life for Pope the Polack!" he cries.

The crowd sighs its approval.

Just then, Moishe Finkelstein and a bunch of Jewish tourists enter and immediately Moishe starts waving his arms around and shouts, "I offer twenty years of my...!"

"*What*?" interrupts his friend, Hymie. "Are you crazy? So much? -- and you are a Jew!"

Moishe looks at Hymie and continues, "... of my mother-in-law's life."

Every Friday, Nellie Nutzo escapes from the Sunnyvale Insane Asylum, and streaks naked throughout the forest surrounding the institution.

And every Friday, Loony Larry, Mad Melvin, and Crazy Karl watch her take off her clothes and disappear through the fence.

And every Friday, Attendant Eggski, the asylum guard, sends the three loonies to bring back the naked Nellie.

This time the three loonies are gone for a long time, so Attendant Eggski decides to go look for them. He enters the forest and immediately naked Nellie Nutzo streaks by him with a wide grin on her face. Then Eggski sees Loony Larry and Crazy Karl come chasing right behind her in hot pursuit.

A couple of minutes later, Mad Melvin comes huffing and puffing along, carrying a bucket full of sand in each hand.

"Hey, wait a minute, Melvin!" cries Eggski. "What are you doing, running with those buckets of sand? How the hell are you going to catch Nellie that way?"

"Well," gasps Mad Melvin, out of breath. "It is my turn to carry the sand, because I caught her last week!"

You will get it in the right time!

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards with your total consciousness, with an urgency as if this is the last moment of your life on earth. Only with this urgency can you reach in a quantum leap from the circumference to the center.

Deeper and deeper... as you start reaching towards the center, the whole climate of Buddha Auditorium changes. A great serenity, a silence starts descending with great flowers of joy and peace.

Just remember one thing: at the center you are nothing but the witness -- the witness of the body, the witness of the mind, and the witness of all the splendor that you will experience at the center. At the center you are all buddhas. Buddha Auditorium is a gathering place for buddhas.

This moment you are joined with your eternity. This moment you are no more. The Buddha Auditorium has become a lake of pure consciousness without any ripples.

Rejoice in your blessedness, because the whole world has forgotten the beauty of the source of life, the blissfulness of the original face, the tremendous blissfulness and benediction of disappearing in the ocean just like a dewdrop slipping from the lotus leaf into the ocean and becoming the ocean.

To make it absolutely clear,
Nivedano...

(Drumbeat)

Relax. But go on remembering that you are a witness. The body is not you, the mind is not you. You are nothing but a pure witness. That is the only thing in you which is immortal; everything else is just mud.

The evening was beautiful on its own accord, but you have contributed tremendous beauty and grace by being at the source of being. You have made it a memorable moment.

You are witnessing the firecrackers all around... they are in the memory of a great meditator, Mahavira. He attained to enlightenment on the night when there is no moon. That night is coming soon. And the festival of lights in India is in the memory of Mahavira. He attained to enlightenment.
Enlightenment is nothing but a festival of lights.

You are carrying within you the buddha with all its glory and splendor. Your whole life work is to bring the buddha from the hidden center to the circumference of your activities, to your songs, to your dances, to your ordinary activities and functions. Hand in hand, bring the buddha back, and soon you will find you are melting slowly and the buddha is taking your place.

The great day of festival is when you are no more and only the buddha is. Collect this beautiful space and the flowers that are showering on you, because soon Nivedano will be calling you back.
Be prepared.

Persuade the buddha to come with you. He has never failed anyone. He is always ready to come -- just a little graceful invitation, a prayerful approach.

Nivedano...

(Drumbeat)

Come back, but come as buddhas, with great silence, peace, serenity, grace.

Sit down in your places just for a few moments to remember what it has been going to the center -- what it was like, the taste of it, and what golden path you have followed back and forth, because you have to follow that path. It will become smaller and smaller every day, and one day suddenly, out of nowhere, the center and the circumference have become one.

You are the circumference; the buddha is the center. The day they meet together, the new man is born. And the new man will be the glory of the world. The new man will be the splendor of the world. The new man will create a new world spontaneously. The new man is the only hope.

Okay, Maneesha?
Yes, Beloved Master.

Chapter #7
Chapter title: Blue sky

1 December 1988 pm in Gautam the Buddha Auditorium

Archive code:	8812015
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OUR BELOVED MASTER,
ON ONE OCCASION, TWO ZEN MONKS CAME FROM A RIVAL COMMUNITY AND, ARRIVING AT ISAN'S MONASTERY, COMMENTED: "THERE IS NOT A MAN HERE WHO CAN UNDERSTAND ZEN."
LATER, WHEN ALL THE MONKS WERE OUT GATHERING FIREWOOD, KYOZAN SAW THEM BOTH RESTING. HE PICKED UP A PIECE OF FIREWOOD AND SAID TO THE TWO: "CAN YOU TALK ABOUT IT?"
BOTH WERE SPEECHLESS, AT WHICH KYOZAN COMMENTED: "DO NOT SAY THAT THERE IS NO ONE HERE WHO CAN UNDERSTAND ZEN."
WHEN KYOZAN GOT BACK TO THE MONASTERY, HE SAID TO ISAN, "TODAY, I EXPOSED TWO ZEN MONKS."
"HOW?" ISAN ASKED, AND KYOZAN TOLD HIM OF THE EXCHANGE.
ISAN COMMENTED: "I HAVE NOW EXPOSED YOU AS WELL."

Maneesha, the Zen encounter is not that of words. The zencounter is a communion in silence. When two Zen masters meet, whoever speaks first has fallen from his status. Days may pass by; they may eat together, they may look around at the beauty in the sunset and in the morning and in the starry night, but nobody is going to say a single word. Not saying a single word and remaining just a mirror...

The mirror never says anything about the reflection, neither does the lake. The moon may be beautiful, the moon is reflected; the lake should dance with joy.

Similar is the case with consciousness. At its ultimate peak words are left far below, as if you have risen above the clouds. The moment you bring any word in, you have spoiled the whole communication.

Zen is the only teaching in the world which discards absolutely words, language, scripture. This small anecdote will show it to you. It does not seem to have much meaning on the surface, but in the depths it has all the meaning that truth can have, that beauty can have, that God can have.

The anecdote is simple. Zen does not believe in complexity, in unnecessary linguistic jargon. It points to the fact directly, without even taking the help of words, because words can never help you. In fact the word is the barrier. Remove the word, allow the no-word, no-mind state, and everything is as crystal clear, clean as it has been since eternity. Just your eyes were clouded with words... your minds have gathered so much rubbish, which you call religious. In fact, all rubbish is religious, and vice versa.

The function of Zen is just to cut all this rubbish like a sword, in a single blow, without hesitation, and the whole sky is yours, and the whole expanse of the universe is yours.

ON ONE OCCASION, TWO ZEN MONKS CAME FROM A RIVAL COMMUNITY AND, ARRIVING AT ISAN'S MONASTERY, COMMENTED: "THERE IS NOT A MAN HERE WHO CAN UNDERSTAND ZEN."

There were rival monasteries of Zen. It started the day Buddha died: thirty-two schools immediately arose, and all those thirty-two schools were saying something essentially true -- but it was incomplete truth. Perhaps it is not possible in language to say the whole truth. It has so many facets -- you can cover only one facet -- it is so engrossing, so enveloping that you forget that this is not the whole truth; you have just touched a corner.

After Gautam Buddha's death the first thing the monks were concerned about was to collect all the incidents, sayings, parables, for the future centuries -- but they could not agree with each other. Amongst them were one hundred enlightened monks and even they were not ready to agree with each other. The

ultimate outcome was thirty-two schools, and then branches and sub-branches... and Buddhism became a vast tree of much foliage.

So don't think that rival monasteries are enemies to each other. The word `rival' will give you a wrong impression. Rival monasteries are simply saying that "This is the way *we* have found the truth." They are not denying that your way is right or wrong; they are not saying anything about your way. And it was a great educational method: masters even used to send their disciples to the rival masters, simply for the sake that "You should know that truth has other aspects too; I have no monopoly over it."

This is a very different and very compassionate effort. Ordinarily in the world the Christian will not send his disciples to learn from a Mohammedan Sufi, or a Buddhist monk. It is already accepted that "We have got the truth. If anybody else proclaims he has got the truth, he is wrong." Christianity and Hinduism, Mohammedanism and Judaism, have fallen very low. You can proclaim your truth but you cannot claim monopoly over truth, and everybody *is* claiming the monopoly.

The Christian can accept that Buddha may have realized truth, "but our way is far better, far shorter." He is simply conceding because he wants a coexistence in the world. Coexistence accepts the rival but does not allow the rival the same superiority as he goes on carrying in his own heart: others are also good, but not so good.

Zen has taken from the very beginning a very different approach, more human, more existential, more truthful. Zen does not want the truth to adjust with itself; it wants itself to be adjusted to truth. The man of Zen is ready to give everything -- all his conditionings, all his scriptures, all his statues he is ready to throw. And he is aware that truth is such a big phenomenon that nobody can claim its totality.

We are accustomed to Aristotelian logic -- which is a very poor logic, because it allows only yes or no. It is simple, clear. If somebody asks you, "What do you think about God?" either you say, "Yes, God is," or you say, "No, God is not." Alas, reality is not so simple.

Gautam Buddha's logic has four divisions, not two. If you ask Buddha about God, his logic is fourfold. He will say, "Yes, God is"; "No, God is not"; "Yes and no both," and the fourth, *anirvachaniya, avyakhya* -- that which cannot be said.

Now this will look very confusing; you will not be able to get any right direction where to go. Yes or no or both, or that which cannot be said...

Mahavira went even further. His logic is the ultimost -- sevenfold logic. Yes, no, both, that which cannot be said -- these four are accepted by Buddha. Mahavira goes a little deeper: yes and that which cannot be said; no and that which cannot be said, and the seventh, just the unsayable.

These differences are very indicative. They show that these people are not concerned about philosophy, they are more concerned to bring as much truth to you from as many sides as possible. That's why the last point is always *anirvachaniya* -- that which cannot be said. You have to go to the place within you where no word can ever reach, and from that point you cannot bring any explanation. You can bring an experience. You will be transformed, you will be reborn, but you cannot bring a philosophy from there. You will be a new being, a new joy, a new laughter. New flowers will blossom in you, but all that you can do is sing, dance, play on your flute. Words are the lowest as far as expression is concerned.

ON ONE OCCASION, TWO ZEN MONKS CAME FROM A RIVAL COMMUNITY AND, ARRIVING AT ISAN'S MONASTERY, COMMENTED: "THERE IS NOT A MAN HERE WHO CAN UNDERSTAND ZEN."

Obviously, the ordinary mind always thinks, "I am superior, I am more intelligent. I have more of truth."

LATER, WHEN ALL THE MONKS WERE OUT GATHERING FIREWOOD, KYOZAN SAW THEM BOTH RESTING. HE PICKED UP A PIECE OF FIREWOOD AND SAID TO THE TWO: "CAN YOU TALK ABOUT IT?"
BOTH WERE SPEECHLESS, AT WHICH KYOZAN COMMENTED: "DO NOT SAY THAT THERE IS NO ONE HERE WHO CAN UNDERSTAND ZEN."

You cannot even explain wood on fire; what can you say about firewood?

One of the most important philosophers of this century, G.E. Moore, has written a book, WHAT IS GOOD? He was concerned his whole life with the meaning of good. His final conclusion is -- after two hundred and fifty pages of long discussions about good -- the conclusion at the end is that good is indefinable.

That's what Buddha is saying: *anirvachaniya*. That means indefinable. That is what Mahavira is saying: *avyakhya* -- indefinable.

But after two hundred and fifty pages of very complex argumentation, at the very end he says that you cannot define anything. For example if somebody asks you, "What is yellow?" what are you going to say? You will say, "Yellow is yellow," but that is not much of an answer.

You will be left speechless as you come closer to reality. Even words like `yellow' become indefinable. Firewood? -- what can you say about it? What can you say that has not been said before?

The two monks remained SPEECHLESS, AT WHICH KYOZAN COMMENTED: "DO NOT SAY THAT THERE IS NO ONE HERE WHO CAN UNDERSTAND ZEN. Take your words back."

WHEN KYOZAN GOT BACK TO THE MONASTERY, HE SAID TO ISAN, the master, "TODAY, I EXPOSED TWO ZEN MONKS."
"HOW?" ISAN ASKED, AND KYOZAN TOLD HIM OF THE EXCHANGE.
ISAN COMMENTED: "I HAVE NOW EXPOSED YOU AS WELL."

This is the point to be understood -- because Kyozan himself is on the way, he has not reached. What does he know about enlightenment? What does he know about exposing a person's ignorance? And if you start exposing people, and come with pride that you have done a great service...

He had come to master Isan to be praised. But Isan could not be deceived so easily. Isan said to him, "I HAVE NOW EXPOSED YOU AS WELL. You are as stupid as those two monks. Neither they know what silence is, nor do you know what silence is."

And truth is an absolutely silent state of being, so silent that you almost disappear, so silent that you become simply an awareness, no body, no mind -- all are left behind; there is just a small flame of awareness in the beautiful silence surrounding you. Nothing can be said about it.

Just a few days before you must have heard firecrackers all around. People don't understand, they have forgotten why we have these fireworks, firecrackers. On this night Mahavira had become enlightened. And Mahavira is an exception, because all the buddhas had become enlightened on the full moon night; Mahavira became enlightened on the no-moon night. Nothing can be said except thousands of candles in praise of Mahavira. All over the country millions of candles -- it is the Festival of Lights.

If somebody asks you, "What is truth?", show him your silence. Show him your fragrance, show him your love. Share with him your presence.

It is said about Lao Tzu... He used to go every morning for a walk in the mountains. A neighbor asked him, "Can I come with you?"

Lao Tzu said, "The road does not belong to me. But if you want to come with me, then there is a condition: you cannot speak a single word."

And the neighbor managed. He gained enough insight just by following into the deep forest in silence. Just the presence of Lao Tzu slowly slowly became more and more intimate. Soon he understood why Lao Tzu had put the condition "no talk," because talk would have disturbed this great benediction, this great blissfulness that was arising from both the hearts -- these small flames, this radiation of light.

But one day the neighbor asked Lao Tzu, "A friend has come to stay with me for a few days. Can I bring him also with me?"
Lao Tzu said, "With the same condition."

But the friend was not aware that it was not to be taken casually. He kept silent as far as he could, but there were many moments when he was just going to say something and prevented himself. But when the sun started rising, it was so beautiful -- and the songs of the birds -- that he could not contain it. He forgot the condition, and he said, "What a beautiful morning!"

It was not much... but Lao Tzu looked at his neighbor. And back home Lao Tzu said, "Your friend cannot come with me. He talks too much."

The neighbor said, "He has only spoken one single sentence in two hours: `What a beautiful morning!'"

Lao Tzu said, "You only hear what he has said, you don't hear what he is talking inside and controlling. Because of him my whole morning has been contaminated. And if he feels the morning is beautiful... are we blind? We can also see the morning is beautiful; what is the point of saying it? To whom is he talking?"

There are moments when you suddenly feel an expansion of consciousness. It may be listening to great music, to great poetry, or seeing a great painting, or just meditating, sitting silently, doing nothing.

Nobody can surpass Basho -- no poet in the whole world, in any language -- when he says, "Sitting silently, doing nothing, the spring comes and the grass grows by itself."

Just learn to be silent, not a single ripple in your consciousness, and you are a buddha. This small barrier

of language is the only barrier. Otherwise, everybody is a buddha. Hence I say: it is very simple to be a buddha.

One day, seeing that the barrier is only language, I dropped it. And if spring comes for Basho, it comes for me too. If the grass grows by itself, then why bother? I simply settled in my buddhahood.

There is no need to make any effort; all efforts are to destroy efforts, to tire you, to bring you to a moment when you completely drop dead, tired -- "Enough of it!" That is the moment when a new life source, a new starry night, new roses start blossoming around you.

Soseki wrote:

ALL WORRIES AND TROUBLES
HAVE GONE FROM MY BREAST,
AND I PLAY JOYFULLY
FAR FROM THE WORLD.
FOR A PERSON OF ZEN,
NO LIMITS EXIST.
THE BLUE SKY MUST FEEL
ASHAMED TO BE SO SMALL.

Only a man of Zen, only a man of enlightenment can say that.

THE BLUE SKY MUST FEEL ASHAMED TO BE SO SMALL.

Your consciousness becomes so vast, and in that vastness, in that oceanicness, who cares about trivia, whether your tie is tied rightly or wrongly? Who cares about small things? And all our worries are about small things. You have never worried about anything great. Just look back and you will not find a single thing about which you can say, "It was great that I worried about it" -- just very small things.

Mulla Nasruddin used to purchase shoes which were too tight for him, one size too small. He was continually complaining and grumbling to everybody, "I will die with these shoes!"

People said, "Why don't you change them?"

When he came the next time to the shoe store to change them, he again asked for the same size. The shoemaker said, "Are you mad or something? That shoe is always going to give you problems."

Mulla Nasruddin said, "There is a great philosophy in it. I have so many problems; this shoe keeps me busy, and all other worries become small. I have to manage to walk in these shoes. The only way I know to avoid those other worries is to create a bigger worry. This is so simple. And in the night when I come home, and I take the shoes off... boy, what a relief! This shoe is my only hope to find some relief in life."

Maneesha has asked:
OUR BELOVED MASTER,
DOES THE TIME THAT YOU ARE AWAY FROM US HAVE A SIGNIFICANCE OF ITS OWN IN YOUR WORK WITH US?

Maneesha, everything that is happening here has its own significance. You have to learn my presence and you have to learn my absence, and you have to come to a point where presence or absence don't matter. You are not going to be tied to my presence.

That's why Gautam Buddha said to his disciples, "If I come in your meditations, immediately cut off my head. Don't cling to me, otherwise I will become a barrier."

And the love between a disciple and a master is the most intimate, is the ultimate. You have to learn my absence; you have to rejoice my absence the same way as you rejoice my presence, because I cannot remain here forever. And don't postpone it, because any day...

My work is absolutely complete as far as I am concerned. If I am still carrying on, it is just out of my love for you. But you have to learn my absence, because the days of my presence will be shorter. Every day the days of my presence will become shorter; my days of absence will be longer.

I am not going to come again in the body; this is the last time. You have to become as silent, as loving, as meditative with me or without me. The difference between my absence and presence should completely be lost.

Maneesha has asked another question:
OUR BELOVED MASTER,
THE STORY OF BUDDHA MECHANICALLY BRUSHING AWAY THE FLY IS PUZZLING. WAS IT STILL POSSIBLE FOR HIM TO DO SOMETHING WITHOUT BEING CONSCIOUS, SOMETIMES MECHANICAL? I THOUGHT ONCE ONE WAS ENLIGHTENED, ONE COULD NOT HELP BUT BE CONSCIOUS IN ALL THAT ONE DID, TWENTY-FOUR HOURS A DAY.

Maneesha, you have raised a right question.

I have spoken with Buddhist monks in their assemblies. The head of the Buddhists in India, Anand Kausalyayan, was very much puzzled by the story because it is not written anywhere. But even he could not ask the right question. He asked me, "Where is it written?"

I said, "That does not matter. You can write it!"

But he said, "The story is beautiful, makes the point of mechanical behavior and conscious behavior very clearly." But even he could not ask the right question.

Your question is far more significant. I was hoping someday somebody would ask. It is true that once a buddha you are always a buddha. Then how do I explain the story?

This was a device for Ananda, who was following him. Even on the first occasion he was not mechanical, he just *acted* mechanically -- with full consciousness. And then he stopped, and again moved his hand.

Ananda said, "What are you doing? The fly is gone."

Buddha said, "The first time I did it mechanically; that was wrong. I continued to talk with you. I should have been more conscious and aware, more graceful, more loving in shooing the fly. That's what I am doing now. The fly is not there, but what I should have done -- and I missed the situation -- I am making up for it."

As far as I know, Buddha could never be mechanical. He acted mechanically for the sake of Ananda to make the clear distinction between the conscious act and the unconscious act -- and he made it really beautifully. But it is not in Buddhist scriptures. What to do? -- the story is so beautiful that it should be.

In my book on DHAMMAPADA I have written it. After all, Buddha has not written anything. Anybody writing anything is writing after Gautam Buddha -- somebody one day after, somebody one year after. I am writing twenty-five centuries after! And a living river should move on to new territories, new pastures. The moment it stops flowing it becomes stagnant and dead.

Now comes the time for Sardar Gurudayal Singh. He has been waiting so long. Now he has come in his full glory, with the rainbow turban. I was worried whether I would see him. But he is a very stubborn guy: he is sitting in his place with his great turban, waiting for his time.

Pope the Polack has a terrible problem: he wets his bed. He gets so embarrassed by this habit that he goes to see Doctor Feelgood, the psychiatrist, in the hope of a cure.

"Sit down, your holiness," says Feelgood, "and tell me all about it."

"Well," says the Polack pope, "every night, when I go to sleep, I dream about this little red devil with horns and a tail, who says to me, `Pope, now it is time to do a pee-pee.' And then, when I wake up, I find that I have wet my bed."

"That is very interesting," says the shrink, "but very simple to cure. Next time this little red devil comes into your dreams and tells you to urinate, just say, `No, Devil! I don't need to pee -- I don't *want* to pee -- so I won't!'"

"Great idea!" says Pope the Polack, and he thanks Feelgood and goes back to the Vatican. Sure enough, that night, when the Polack is asleep, the little red devil with horns and a tail comes into his dreams and says, "Hey, Pope, now it is time to pee-pee."

But the pope says, "No, Devil -- I don't need to pee -- I don't *want* to pee -- so I won't"

"A-Ha!" says the devil. "So you don't want to pee-pee? Okay then -- tonight you can do KA-KA!"

Father Finger and Old Father Fungus are trying out some new communion wine after Holy Mass in the church one night. An hour and two bottles later, they are feeling great, so Father Finger suggests that they go for a ride to the park.

Off they go, Father Finger driving on his moped, carrying Old Father Fungus on the back -- both of

them utterly drunk. They are speeding and weaving along the city streets like two little bats out of hell, when Father Finger holds up both his hands and shouts out, "Look! No hands!"

Just then they swerve past Police Officer Muldoon, who is cruising slowly along on his motorcycle.

When the cop pulls the two priests over, he smells the wine, and pulls out his notebook and pencil.

"That will be a fifty dollar fine, Father," says Muldoon. "Your hands were not on the handlebars, and you are drunk."

"But, officer!" slobbers Father Finger, "I was praying, so God took over the driving."

"Okay," smiles the cop, writing on his paper, "then that will be a one hundred dollar fine -- for driving with *three* drunks on a moped!"

Farmer Meadow-Muffin's young son Cyril comes running into the farmhouse one day, crying. His arms and legs are covered in bee-stings.

"What happened to you?" asks Farmer Meadow-Muffin.

"Well, Dad," howls Cyril, "I was just walking through the cow field, past the bee-hive, when all the bees flew out and stung me!"

"Nonsense!" says the farmer. "Bees don't sting for no reason. You must have been fooling around with their hive."

"No, Dad, really," sobs Cyril. "I was just walking past and they all flew out and stung me!"

"You are lying!" says Farmer Meadow-Muffin. "And to prove it, you can tie me naked to that apple tree next to the beehive and leave me there for the rest of the day. And by the evening I bet you that not one bee has stung me."

"Okay, Dad!" says Cyril, brightening up. And then he ties his naked father to the tree and goes off to play.

All through the day, Cyril hears his father shouting and screaming, but he leaves him there to teach him a lesson. That evening, Cyril goes along to release his father.

"What was all that shouting about, Dad?" he chuckles. "Did you get stung badly?"

"Not one bee touched me!" snaps Meadow-Muffin. "But you see that baby cow there? All day long she thought I was her mother!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now, look inwards with your total consciousness, and with an urgency as if this is your last moment of life.

Your center of being is not far away. Just all that you need is a total urgency.

Deeper and deeper, like a spear... the deeper you go into your being, the deeper you are going into existence.

This moment you are a buddha, and to be a buddha is to attain to the ultimate potential of your being. The seed comes to blossom in a blue lotus.

This very body the buddha, this very earth the lotus paradise.

Remain a witness. That is the only thing that is eternal in you. Everything is mortal except witnessing. Witnessing is another name of buddha.

To make it more clear,

Nivedano...

(Drumbeat)

Relax, but remain a witness. You are not the body, you are not the mind; you are pure consciousness. And soon you will find you don't have any limits.
This Buddha Auditorium becomes a lake of consciousness without ripples.

Gather as many flowers that are blossoming in the invisible around you, as much fragrance... And remember that this buddha has to come slowly slowly onto the circumference of your life, in your ordinary day-to-day work. Then even that work becomes meditation. Anything done with awareness is meditation.

Before Nivedano calls you back, gather as much of this pure space as possible. Bring with you the dance of it, the music, the poetry....

Nivedano...

(Drumbeat)

Come back, but show even in your coming back a grace, a beauty, a silence. Sit for a few moments remembering the experience you have gone through.
You have to become a buddha in your day-to-day affairs, twenty-four hours.
Living or dead, you have to be a buddha. Only the buddha does not die.
To be a buddha is your destiny.
There is no other blessing that goes higher.
There is no other ecstasy that goes wider.
There is no other blissfulness that goes deeper.

Meditation is the only revolution in the world. All other revolutions are fake.

Okay, Maneesha?
Yes, Beloved Master.

Isan: No Footprints in the Blue Sky

Chapter #8
Chapter title: Essential zen

2 December 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
KYOZAN ONCE RETURNED TO ISAN TO INTERVIEW HIM. ISAN SAID TO HIM, "YOU ARE NOW CALLED A GOOD AND CLEVER TEACHER. HOW CAN YOU DISTINGUISH BETWEEN THOSE WHO COME FROM ALL PARTS AND KNOW IT, AND THOSE WHO DON'T KNOW IT; THE MASTERS WHO HAVE INHERITED IT, AND THOSE WHO HAVE NOT; THE PROFOUND LEARNING, AND THE MEANING LEARNING? EXPLAIN AND LET ME HEAR."
KYOZAN REPLIED, "KYOZAN HAS HAD THIS EXPERIENCE. WHEN MONKS COME FROM ALL DIRECTIONS, HE RAISES HIS STICK, AND ASKS THEM IF THIS IS EXPOUNDED WHERE THEY COME FROM OR NOT. FURTHER, HE SAYS TO THEM, LEAVING THIS ASIDE, `WHAT ARE THE OLD MASTERS

WHERE YOU COME FROM TEACHING?'"
ISAN ADMIRED HIM AND SAID, "THIS HAS ALWAYS BEEN THE CLAW AND FANG OF OUR SECT."

Maneesha, the silence here is so dense, one feels a little afraid even to utter a word. It may disturb the silent lake of your consciousness. But always remember that in the wake of words, silence is deepened. The higher the mountain, the greater will be the valley surrounding it. A great mountain cannot have a small valley. There is a tremendous balance in everything as far as nature is concerned.

The essential Zen is an effort to bring you to the language of existence that you have forgotten completely. You have forgotten completely the most important, and you are filled in your mind with all kinds of gibberish.

You may know, you may not know, that gibberish is not an English word. It comes from Persia, the old name of Iran, and it comes from a very mystical person, Jabbar, because he never spoke anything relevant. Not only was it irrelevant, there was no grammar, there were no words at all, but only sounds. Because of Jabbar, the name `gibberish' came into existence.

But Jabbar was saying something through his gibberish. He was saying, "All that we can say about existence is gibberish." He was very much in tune with existence.

It seems unbelievable that he had one thousand disciples. Sitting by his side, when he was silent they would be silent; when he would go into gibberish, they would go into gibberish -- and nearabout twenty-five people became enlightened. Not a word was said by Jabbar, nothing was heard by anybody.

You cannot write a treatise on Jabbar because he never spoke anything except gibberish. But he was a radiant man, a man who had come to flowering, whose spring had come, and who was not afraid to be vulnerable and open and receptive. He went along with the wind.

Zen has done the same from a different angle, but you must be aware of the fact that any authentic master -- to whatever age, to whatever country he belongs -- is not interested in preaching you a doctrine. His interest is to bring you in communion, in balance with the reality that surrounds you.

Zen has used many methods never known before. You cannot conceive in a Greek context the validity of any method of Zen. Even Socrates and Plato would have been at a loss if they had met Bodhidharma or Jabbar.

I always think what a hilarious meeting it would be: Jabbar meeting Socrates. Socrates was so logical, so rational. His honesty was exactly the same as Jabbar's; he was ready to risk his life for his truth, but still he did not rise, until the last moment of his life, to enlightenment. The day he dropped all knowledge, all wisdom, the day he dropped language as such, that very moment a tremendous silence descended upon him. And those of you who are slowly slowly moving towards the great experience will become aware of it -- not because I say so, but because you experience it so.

How can you say anything about the tremendous silence that is here now? Our minds are preventing us... our minds are taking us away from the very center of our being. The mind is not interested at all in an interior exploration. It is absolutely committed to the outside and the objective.

Before I talk about Isan's sutra... because this sutra will be the last of this series and also this sutra is the last of Isan's life. This sutra ends exactly at the time Isan dies.

The death of a person indicates how he has lived, whether he has lived at all or not. You may be believing that you are living, but don't be so certain.

Every madman in all the madhouses in the world believes absolutely that he is not mad. He wonders why people consider him to be mad. Slowly slowly he comes to the conclusion that the world is mad: "Poor fellows, they cannot understand my state."

A man who had been crazy all his life went beyond the boundary. Small trips beyond the mind can be tolerated, but he went a little too far; he started saying that "I am dead."

Everybody laughed, everybody said, "This is too much. You have already been doing great things.... And how can you be dead? -- you are speaking!"

He said, "So what? Dead people speak."

They told him, "You are walking, you are eating, you are sleeping."

He said, "That does not prove that I am alive. That simply proves that I am vegetating. But as far as my deadness is concerned... I am absolutely certain."

They took the man finally to a psychoanalyst. The psychoanalyst said to the family, "Don't be worried. It will take a little time. You leave him with me. He has to come for a one hour session twice a week."

All this time, the madman who had now become dead was smiling.
The first question the psychoanalyst asked him was, "Why are you smiling?"

He said, "Strange... a single man is alive amongst a group who are all dead. But just to convince themselves that they are alive, they are trying to convince me that `You are also alive' -- and I have never seen anything living in me."

The psychoanalyst was at a loss himself, because this was an absolutely new case. He had never dealt with dead people, but he figured out a way. He took a knife and cut the madman's finger. Blood started coming out. The psychoanalyst said, "Have you ever heard that dead men don't bleed?"
The man said, "Yes. While I was alive I heard this saying."

The psychoanalyst felt great pride, but the madman said, "Don't be proud. It does not prove that I am not dead. It only proves that the proverb is wrong. Dead men *do* bleed. I am an example, a *living* example!"

After two, three sessions, the psychoanalyst was continuously thinking about the man. And slowly slowly a doubt started arising in him, "If somebody asks me to prove it, how am I going to prove that I am alive?"

That night he could not sleep. Next day was his session. He said to the man, "I will not charge you anything, but please leave me alone. You can find some other psychoanalyst -- they are a rupee a dozen -- because I am becoming suspicious about my own life. Rather than convincing you that you are dead, you are by and by convincing me that who knows? -- I may have died! Perhaps I am dreaming that I am alive."
What proof have you that you are not dreaming?

Death is the criterion in the tradition of Zen. How a man dies proves whether he has lived or not. Only a living man can die; you cannot afford to die if you have not lived.

I have heard about a great scholar. He became aware that he was alive only when he was dead. Then suddenly he realized, "My God! I used to be alive, and I never took any notice of it."

Particularly in Zen, the masters show the highest peaks of consciousness. Death is the criterion. If you can die gracefully, blissfully, almost dancingly, that proves that you have lived, and you have lived so deeply that you know that death is only the changing of the house.

KYOZAN ONCE RETURNED TO ISAN TO INTERVIEW HIM.

You will be surprised... That is another speciality in Zen, that disciples come to interview the master -- nowhere else. But Zen is very playful. Its playfulness is so deep that it takes nothing seriously.

KYOZAN ONCE RETURNED TO ISAN TO INTERVIEW HIM. ISAN SAID TO HIM, "YOU ARE NOW CALLED A GOOD AND CLEVER TEACHER. HOW CAN YOU DISTINGUISH BETWEEN THOSE WHO COME FROM ALL PARTS AND KNOW IT, AND THOSE WHO DON'T KNOW IT; THE MASTERS WHO HAVE INHERITED IT, AND THOSE WHO HAVE NOT; THE PROFOUND LEARNING, AND THE MEANING LEARNING. EXPLAIN AND LET ME HEAR."
KYOZAN REPLIED, "KYOZAN HAS HAD THIS EXPERIENCE. WHEN MONKS COME FROM ALL DIRECTIONS, HE RAISES HIS STICK, AND ASKS THEM IF THIS IS EXPOUNDED WHERE THEY COME FROM OR NOT. FURTHER, HE SAYS TO THEM, LEAVING THIS ASIDE, `WHAT ARE THE OLD MASTERS WHERE YOU COME FROM TEACHING?'"
ISAN ADMIRED HIM AND SAID, "THIS HAS ALWAYS BEEN THE CLAW AND FANG OF OUR SECT."

A few things to be noted.
Kyozan succeeded Isan. But to interview the master before he became enlightened shows his daringness, his courage. And it also shows the grace and greatness of Isan that he did not object to it: "You don't know anything about it, and you are trying to interview me?"

But without saying it, if you look at the whole thing, it becomes just the opposite. It is an interview not of Isan by Kyozan, but an interview by Isan of Kyozan. He did not say anything to hurt him, he did not reject the interview or say that "You are not of the quality yet; you have not experienced your innermost core." Rather than rejecting, Isan accepts it and starts the interview himself.

KYOZAN REPLIED, "KYOZAN HAS HAD THIS EXPERIENCE..." because Isan has asked, "How do you teach people? And how do you know whether somebody knows or not? whether somebody is a master or only a pretender?" And Kyozan has forgotten completely that he has come to interview Isan, and he is being interviewed -- the craftsmanship of a great master.

KYOZAN REPLIED, "KYOZAN HAS HAD THIS EXPERIENCE. WHEN MONKS COME FROM ALL DIRECTIONS, HE RAISES HIS STICK, AND ASKS THEM IF THIS IS EXPOUNDED..."

He is not asking about the stick, he is raising the stick to indicate "thisness." Are you coming from a master who has explained to you "thisness," the present moment of splendor, the great moment of being nobody? -- because a master never hits a disciple unless a disciple is really able to be awakened by a single hit.

Kyozan said, "WHEN MONKS COME FROM ALL DIRECTIONS, HE RAISES HIS STICK, AND ASKS THEM IF THIS IS EXPOUNDED WHERE THEY COME FROM OR NOT. FURTHER, HE SAYS TO THEM, LEAVING THIS ASIDE, `WHAT ARE THE OLD MASTERS WHERE YOU COME FROM TEACHING?'"

In fact, if you have found a master you have found your home; there is nowhere to go. Or wherever you go you will find your master and nobody else.

When Gautam Buddha became enlightened his first words were strange: "Not only I am enlightened, the whole existence is enlightened with me. This music, this music of silence, soundless, these flowers, invisible, falling all over the place -- I was just keeping my eyes closed. Today my eyes are open, but that does not make me superior. From the smallest blade of grass to the greatest star everything is in blissfulness."

Man has created only one thing: misery for himself and misery for others. We are great creators of misery. If someday nothing terrible happens to you, that day is wasted -- something terrible so that you can talk about it, rejoice about it, some great tragedy. People don't like to see comedies, people like to see tragedies.

When there is a war going on, everybody gets up early in the morning to find the newspaper, what is happening. Everybody looks fresh; something terrible is happening, so many thousands of people are dying. We have become so accustomed to tragedy, and comedy seems to be tasteless.

When you have found a master, you have found him. You can remain, you can go, but the master has settled in your heart.

Those who go on and on are simply indicating that they have not found the man who makes your heart dance. They have not clicked with somebody. They have not found a man of presence who engulfs you with love and joy, compassion and light, life and love, beauty and truth, and all that is divine in existence. Unless you have seen those two eyes in which all that is divine reflects, you have to go on in the hope that somewhere you may find.

But remember always, because you can miss a real master, that you have to be absolutely receptive, utterly open, with no doors closed, with no windows closed. The fresh breeze comes with great fragrance, the coolness of it... the perfume of it is always available; just your doors were closed.

So if you don't find a master, don't think that there is no master. First, begin to see: Are you able to receive a master? Is your heart open? Is not your mind burdened with many kind of prejudices?

What are all your religions except prejudices? No man of intelligence can depend on birth; birth is accidental. You are born a Hindu, that does not make you a Hindu. You are born a Mohammedan, that does not make you a Mohammedan. Such a great phenomenon as religion cannot be left hanging on the accidental phenomenon of birth. You have to choose it. You have to find it. Everybody has to go into deeper search.

ISAN ADMIRED HIM....

Remember, admiration is not the real appreciation of a master. If Isan had given him a good slap, or a good stick, that would have been appreciation.

Our stickholder -- because I am a lazy man, I cannot carry the stick -- has come from Germany. Just show your stick and hit poor Maneesha! (NISKRIYA TAKES THE STICK AND TAPS MANEESHA ON THE HEAD. IT MAKES A LOUD, SHARP CLICK.)

Good!

ISAN ADMIRED HIM AND SAID, "THIS HAS ALWAYS BEEN THE CLAW AND FANG OF OUR SECT."

Seeing that Kyozan would not understand, he is not yet ripe, Isan avoided the stick.

ISAN TAUGHT FOR OVER FORTY YEARS DURING WHICH TIME HE GATHERED INNUMERABLE DISCIPLES. ON FEBRUARY 20TH, 853, HE WENT THROUGH A RITUAL ABLUTION, SEATED HIMSELF IN THE MEDITATION POSTURE AND, SMILING, DIED AT THE AGE OF EIGHTY-THREE. HIS STUPA WAS ERECTED ON MOUNT KUEI, HOME OF HIS MONASTERY.
THE EMPEROR GAVE HIM THE POSTHUMOUS TITLE TA YUAN (GREAT PERFECTION).

Isan must have worked hard in polishing an ordinary stone into a diamond. The whole glory and credit goes to Isan. He turned an ordinary man into a great perfection.

Kyozan does not show much insight, intelligence, meditativeness, but it is the compassion of the master to do his best. Forty years he worked on Kyozan. It is a long time, but for compassion neither time means anything nor space means anything. Isan succeeded in bringing him home.

I am reminded of a great emperor who dreamed one night that a great black shadow was standing before him. With trembling hands and throbbing heart, he asked, "Who are you?"

The shadow said, "That we will discuss later on. I have come to inform you that tomorrow evening as the sun will be setting you will die." And the shadow disappeared, and with the shadow the sleep also disappeared.

The king was perspiring. He called the attendant. In the middle of the night all the astrologers, palmists, prophets were called to interpret the dream: What does it mean?

They started looking in their great scriptures, "Is there any precedent?" There was no precedent at all, because death never informs anybody; it just comes without even knocking on your door.

The sun was rising. The old attendant of the emperor, who was almost like his father -- because his mother died early, and his father was so much engaged in wars that he had given the small child to this old servant to take care of... The servant had taken care perfectly, so although he was a servant, the emperor almost respected him like a father. He was a substitute father.

The old servant came close to him and said, "I am not a scholar, I am not an astrologer, and I am not an alchemist. I don't know anything about these great things. One thing I know: that you should not stay in this palace. Take our best horse and move as fast and far from the capital as possible. If possible enter into another kingdom.

"And as far as these scholars are concerned, they have never come to any conclusion -- never! They discuss and discuss and every argument leads to another argument, but in the end the hands are empty. So let them discuss. You should not wait, because once the sun has started rising, the setting will not be too far away. In the rising sun itself, the setting of the sun is intrinsic."

It appealed... so he left without saying anything to the great scholars, leaving them to confute each other and fight and argue. He took his best Arabian horse, told the horse, "We have to reach as far away as possible. It is a very critical moment." Horses and their lovers have a certain way of communicating, just as dogs have a certain way of communicating.

The horse started with full speed. They never stopped for a single moment even to drink water or to eat something. They were happy that before the sun set they had crossed the kingdom; they had reached into another kingdom.

Outside the kingdom there was a great mango grove. The sun was already setting, and the king thanked the horse. He said, "I had no idea that you could go so fast. I knew that you were one of the greatest horses, but this speed..."

And just at that moment he felt a hand on his shoulder. He looked behind him and saw the same black shadow. The black shadow said to the horse, "I was also worried whether you would be able to come this great a distance or not, because the emperor is destined to die in this mango grove. I never inform people, there is no need. The need arose because the distance was so great, and there was no reason for him to leave the palace and to come to this mango grove. Just as the emperor is grateful to you, I am also grateful."

A beautiful story, but some deeper approach is needed.

Mind always takes you far away. The servant was perfectly intelligent, rational -- far more intelligent than those so-called scholars. But mind is mind.

If an enlightened master had been there, he would have said, "It is time enough; you just go in. No horse is needed, you don't have to move a single inch outside. Just go in and there is no death. Death exists only for those who live their lives in the outside world. To those who have known their innermost core, death is

just a shadow. It has no solidity, no substance, no reality."
But Isan continued to teach Kyozan for over forty years.

Enlightenment can happen in this very moment. It depends on your urgency, totality. Time is not a question, neither is causality. Nothing is needed for it to happen, because it is already there; you only have to turn your vision to look inside.

For forty-two years, Isan, a great compassionate master, worked on Kyozan, and finally managed for an almost dead man to become a buddha.

Isan's stupa -- *stupa* is the Buddhist word for a memorial -- still exists on Mount Kuei where after his enlightenment he established his monastery.
Certainly he must have been enlightened; his death shows it.

ON FEBRUARY 20TH, 853, HE WENT THROUGH A RITUAL ABLUTION, SEATED HIMSELF IN THE MEDITATION POSTURE AND, SMILING, DIED AT THE AGE OF EIGHTY-THREE. HIS STUPA WAS ERECTED ON MOUNT KUEI, HOME OF HIS MONASTERY.
THE EMPEROR GAVE HIM THE POSTHUMOUS TITLE TA YUAN (GREAT PERFECTION).

Soseki wrote:

ONCE IN A THOUSAND YEARS
THE UDUMBARA BLOSSOMS...

Udumbara is a metaphorical tree.

ONCE IN A THOUSAND YEARS
THE UDUMBARA BLOOMS.
IT HAS OPENED ITS AUSPICIOUS FLOWERS.
MANY LABORED TO BRING IT
FROM INDIA TO CHINA.
ITS HEADY FRAGRANCE LINGERS,
WITHOUT FADING,
AND IS NOT LOST
AMONG THE THOUSAND GRASSES,
THE COUNTLESS WEEDS.

The same fragrance reached to its crescendo in Japan.

Anybody who realizes the fact of his being a buddha becomes the flower that blossoms once in thousands of years. And even if the body of the buddha dies, the fragrance remains. Those who have the right sensitivity can smell even this moment Gautam Buddha or Bodhidharma.

It is not a question of time. Buddhahood is such an experience... in the body the buddha will die, but in the spirit he will float around you for eternities to come. He has melted in the universal and you can find him even this very moment. We are searching for him every moment. The buddha is our nature.

Maneesha has asked:
OUR BELOVED MASTER,
IS WITNESSING A LEARNING OR A REMEMBERING?

Maneesha, it is both and it is both not.

It is both in the sense that in the beginning you have to learn to enter into your inner temple. And then you have to remember continuously, because to forget again and again is human. But as your remembrance becomes a silent breathing in you, the moment you start breathing buddha in and out, then it is neither learning nor remembering.
It is simply you.

You have not achieved anything, you have not discovered anything; it has always been there. And whether you remember it or not, it will always remain there.

That's why Zen does not take things seriously. What does it matter? -- in this life or in some other life you *are* to become a buddha.

The buddha is the New Man.
He is the man of the future.
The whole human consciousness is moving towards buddhahood.

Strangely, it is already there within you, but you are not aware. Hence, a master can be helpful to you.

It is just like tickling you (THE MASTER MAKES TICKLING GESTURES TOWARDS US)... and you start laughing, and I have not tickled yet! (AGAIN HE MAKES THE MOVEMENT) ... And you will start feeling...(FOR THE THIRD TIME, HE STRETCHES HIS FINGERS TOWARDS US) the master's work is to tickle you. And it is a joy to tickle ten thousand buddhas!

Now it is time for Sardar Gurudayal Singh. He waits and waits for his time. If I go on continuing to tell jokes to you, one thing is certain: I may die, but Gurudayal Singh is not going to die. He will still wait.

At the end of the Sunday school class, the teacher, Miss Holynose, turns to the kids and says, "Now, how many of you children would like to go to heaven?"
Everybody shoots up their hand, except for one little girl.
"Come on, Sally," says Miss Holynose. "Don't you want to go to heaven?"

"Sure I want to go to heaven," replies Sally looking around. "But not with these guys!"

The body of Mendel Kravitz is lying in an open coffin in Finkelstein's Funeral Parlor. As the mourners file past to pay their final respects, Hymie Goldberg clucks his tongue and shakes his head.

"He was an atheist, he never believed in heaven and hell, you know," Hymie says to Grandpa Finkelstein, who is standing by the coffin, looking somber.

"Really?" replies the Fink, looking at the dead Mendel's immaculate suit and tie. "Then I guess he is all dressed up with nowhere to go!"

Gorgeous Gloria is fed up with her usual boyfriends, so she decides to join a computer match-making service. She sends in all her personal information and preferences and then waits excitedly for the result.

The very next day she gets a phone call from her first prospective date. After ten minutes of chatty conversation, the guy suddenly says, "I'm nine inches long and four inches around! Are you interested?"

"Interested?" cries Gloria. "I'm *fascinated*! And how big is your prick?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards with your totality of consciousness, with an urgency as if this is going to be your last moment of life.
Deeper and deeper...

Silence starts deepening. A subtle, undefinable bliss starts arising, a fragrance of udumbara tree. You are very close to buddha; just a little more and you ARE the buddha.

The only quality that buddha has is witnessing. Both the words mean the same: be a witness and you are a buddha.

To make this witnessing clear, more clear,
Nivedano...

(Drumbeat)

Relax. The body is there, the mind is there, but you are neither.
You are the witness.

This witness is your only treasure. Everything will be burned on a funeral pyre; only the witness cannot be touched by any fire, by any sword. The witness is your eternity.

The evening was great on its own, but your silence, your peace, your blissfulness have made it a thousand times more beautiful. If you can keep witnessing through the day, twenty-four hours, your whole life will become just an ecstasy.
A man who dies without knowing ecstasy lived in vain, or lived not.

Before Nivedano calls you back, collect as much fragrance as possible to bring with you. You are coming back as a buddha, with the same grace, with the same joy, with the same fulfillment.

Nivedano...

(Drumbeat)

Come back silently.

Sit for a few minutes recollecting the experience you have been through, because you have to keep this experience around the clock. A day will come when you will not need to remember it. It will be there whether you look at it or not.

That day comes! -- I can say it with absolute authority, because it has come to me; why can it not come to you?
Every human being is a seed of the buddha.
Blessed are those seeds which come to their total flowering.

Okay, Maneesha?
Yes, Beloved Master.

Joshu: The Lion's Roar

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BELOVED OSHO,
JOSHU, ALSO KNOWN AS CHAO-CHOU, WAS BORN IN 778. WHEN HE FIRST MET NANSEN, JOSHU ENTERED THE MASTER'S ROOM IN THE MONASTERY. NANSEN WAS LYING DOWN, AND HIS FIRST QUESTION TO JOSHU WAS: "WHERE HAVE YOU COME FROM?"
ANG TEMPLE," REPLIED JOSHU. ("JUI-HSIANG" MEANS HOLY IMAGE).
"DO YOU STILL SEE THE HOLY IMAGE?" NANSEN ASKED.
"NO, I DON'T," REPLIED JOSHU, "I ONLY SEE THE TATHAGATA LYING DOWN."
AT THIS, NANSEN GOT UP, SAYING, "ARE YOU A MONK WHO HAS A MASTER OR ONE WITHOUT A MASTER?"
"With A MASTER," REPLIED JOSHU.
"WHO IS YOUR MASTER?" NANSEN ASKED.
"EARLY SPRING IS COLD," SAID JOSHU. "I AM SO GLAD THAT YOU ARE WELL."
NANSEN CALLED THE SENIOR MONK AND SAID, "GIVE HIM SPECIAL TREATMENT."

Maneesha, Joshu is one of those exceptional people who become enlightened without any formal initiation. They are nobody's disciple. It is a very exceptional case. But the story of Joshu is going to be very beautiful. His each statement is so poetic, so pregnant, that unless you listen in utter silence, you will miss its fragrance, its meaning, its penetrating insight into reality.

Joshu is one of the most loved masters in the Zen tradition. There have been great masters, but nobody has been loved so much as Joshu -- and he deserved it. His working on people, on disciples, was so soft, so delicate, that only a poet can manage it... a great craftsmanship in carving buddhas out of the stones of humanity.

Every man is just a big rock. It needs a craftsman, a great artist, a sculptor, who with loving hands removes all that is unessential and leaves only that which is absolutely essential.
That absolutely essential is our buddha.

You will see the working of Joshu and you will fall in love with the man, in this anecdote Maneesha has brought.

JOSHU, ALSO KNOWN AS CHAO-CHOU, WAS BORN IN 778. WHEN HE FIRST MET NANSEN, JOSHU ENTERED THE MASTER'S ROOM IN THE MONASTERY. NANSEN WAS LYING DOWN, AND HIS FIRST QUESTION TO JOSHU WAS: "WHERE HAVE YOU COME FROM?"

It has to be understood that the same questions have been asked by different masters to different disciples again and again. They don't mean exactly what you understand. When Nansen, lying down, says, "WHERE HAVE YOU COME FROM?" it does not mean that he is asking Joshu's address. He is asking his original source. He is asking, "From where have you suddenly appeared into existence? Where have you been before your birth? Where have you been before your parents were born?" Certainly somewhere....

"FROM THE JUI-HSIANG TEMPLE," REPLIED JOSHU. ("JUI-HSIANG" MEANS HOLY IMAGE).

Now there is something to be told to you which is not directly said in this anecdote. There used to be a very ancient temple, Jui-hsiang, meaning holy image -- a temple of Buddha. But it has disappeared through natural disaster, in an earthquake. That must have been before Joshu was born. His statement that he is coming from Jui-hsiang temple... and Jui-hsiang temple exists no more!

In Japan the earthquake is a daily experience. That's why wood and bamboo have become so important in Japan. You cannot make houses of marble; any moment the earthquake can come and then it will be very dangerous, it will kill. You can make only very thin walls; most of the walls are made of paper. You have to use very lightweight material, so even if the earthquake comes it cannot kill you. Just because of those earthquakes, bamboo has taken on a special significance in Japanese life.

Joshu's saying that he is coming from Jui-hsiang temple means that he remembers his past life, that he was a priest in the Jui-hsiang temple which exists no more.

"DO YOU STILL SEE THE HOLY IMAGE?" NANSEN ASKED.

... because it was said that that temple had a really beautiful image. Just because of earthquakes, in Japan they started making Buddha statues of wood. India has never known any images of wood, but China and

Japan had to change from marble to wood. The wooden image could survive an earthquake. Wood is not so hard, it is soft; but a stone image is bound to get shattered.

Nansen asked him -- he did not say anything about his past life. He could see that what Joshu was saying was right.

When you encounter a master, before you tell him anything about your being, he knows it. You cannot lie, you can only be authentic and true. Nansen did not ask for any proof, for any validation, for any argument, even though that temple had disappeared long before. On the contrary, he asked, "Do you still see the holy image? We have heard it had a very beautiful image of Buddha which was destroyed. Do you still see it?"

"NO, I DON'T," REPLIED JOSHU, "I ONLY SEE THE TATHAGATA LYING DOWN."

Nansen was lying down. Now without saying directly that "*You* are the buddha; now what have I to do with any holy image?"... this subtleness, this beauty! Joshu says, "I only see the Tathagata" -- Tathagata is another name of Gautam Buddha -- "lying down in front of me. Who cares about images when you are facing the buddha himself?" All that is implied in it. He has already accepted Nansen as an enlightened being.

AT THIS, NANSEN GOT UP, SAYING, "ARE YOU A MONK WHO HAS A MASTER OR ONE WITHOUT A MASTER?"

Seeing Joshu's great insight, that he declares that the Tathagata is lying in front of him, so who bothers about images... this is not an ordinary man. Nansen simply got up and asked, "ARE YOU A MONK WHO HAS A MASTER OR ONE WITHOUT A MASTER?"
"WITH A MASTER."

Remember the word *with*. He is saying, "I am already with the master. What are you talking about?" He did not say, "I don't have a master" and he did not say, "I have a master." He said, "WITH A MASTER."

That's why I told you that he never became formally a disciple. His clarity, his enlightenment was so close when he came to Nansen that there was no need for him to be initiated. He was going to explode into light any moment. The season was ripe, the time was right. Any moment the fruit is going to fall down from the tree, as it becomes completely ripe. It is only a question of a few moments.

His answer is of tremendous beauty. He does not say, "I don't have a master" and he does not say, "I have a master."

"WITH A MASTER," REPLIED JOSHU.
"WHO IS YOUR MASTER?"

Nansen is poking him, to see whether he is simply talking like a parrot or he really knows.

"EARLY SPRING IS COLD," SAID JOSHU. "I AM SO GLAD THAT YOU ARE WELL."

He did not answer the question, "Who is your master?" but simply indicated that, "I am *with* a master. Early spring is very cold and I am so glad that you are well." Such an indirect and delicate, so sweet an answer.

NANSEN CALLED THE SENIOR MONK AND SAID, "GIVE HIM SPECIAL TREATMENT."

He should not be thought just an ordinary monk. There were thousands..."GIVE HIM SPECIAL TREATMENT. He is almost enlightened and he does not need any guidance." Special treatment just means, give him opportunity, space, love, an atmosphere of friendliness, so he can blossom into a flower. He is already bursting to be a flower. He cannot remain a bud much longer, so give him special treatment.

On both sides it is a very special encounter. Nansen did not ask him to become a disciple. He accepted him as a guest. He gave him the same treatment as he would have given to an enlightened person. Neither did Joshu ask Nansen to accept him as a disciple. There is no need -- Nansen will do everything that is necessary. All these formalities of being a disciple are put aside. Joshu can see Nansen, his radiant buddhahood, and he is absolutely satisfied that just sitting by his side is enough. No formality is needed. On both sides it is understood that it is an informal relationship.

Joshu is a master soon to reach to his ultimate peak, and Nansen is happy to give him special treatment. It is very rare, perhaps the only case, because I have not come across any case in which the master says,

"GIVE HIM SPECIAL TREATMENT." But it happens, rarely, that such a ripe person comes. Even if he had not come, he would have become a buddha. Now that he has come it does not mean that Nansen should take advantage of his coming and make him his disciple. All those are marketplace values. Nansen is happy that Joshu is going to flower soon, and Joshu is happy that Nansen is well, healthy, and he has found a living buddha. Nothing is said directly, but everything is understood clearly by both.
Soseki, a Zen poet, wrote:

AT THOSE TIMES WHEN I CANNOT DECIDE
THE WAY BACK
WHERE I CAME FROM,
ANYWHERE I GO
BECOMES THE ROAD HOME.

He is saying, if you don't know from where you have come, don't be worried. Just go on: any road is going to end up at your home.

In this world, you should think of a center and a circumference. From the center to the circumference you can join many different lines. You don't know from where you have come, you don't know the center... no need to worry. Just stick to one path that is going inwards and you will reach.

Soseki is very representative; this is the case with everybody. You don't know your center... and I go on insisting, "Go to the center." And I know perfectly well that you don't know your center. So where will you go? But I know that *wherever* you go, just go -- if you go with your full energy, then you are going to end up at the very source of your being. This is such a valid experience of thousands of mystics that there is no anxiety about it.

I have not told you where the center is. I know only one thing, that if you go inwards with your totality and urgency, you will reach it. Nobody has ever missed. The moment you are total and there is urgency the center pulls you -- the center itself pulls you towards itself. You don't go, you are being pulled.

It is just that you have to be together. That togetherness is the problem. People are so fragmentary that even when I say totality, urgency, you think perhaps it is for somebody else -- "I am not going to die this moment." But that somebody else may be you! Some moment you are going to die -- why not this moment? Who knows?

And in the moment of death, if you have not been going and coming, in and out, and you have not made the path clean from the circumference to the center, you will not be able to in the moment of death. It has to be done when you are alive, so fully alive that you can gather all your energy and go towards the center. Totality and urgency are the absolute prerequisites. If you go in a lousy way, just with a curiosity in the mind -- "Let us see, what is in?" -- you will not enter in.

A curious mind has no way inwards. To reach your center a tremendous intensity is needed. You have to gather yourself, all that you have, into a single spearhead. Then don't be worried: go with speed, and wherever you reach will be the center of your being. You cannot go anywhere else.

Maneesha has asked:
BELOVED OSHO,
DOES WHERE WE HAVE COME FROM HAVE SOME SIGNIFICANCE IN RELATION TO WHERE WE ARE GOING?

No, Maneesha, because it is the same place. Where you have come from and where you are going is the same place. These are not two places, so there is no question of any significance.

There is no need to bother about from where you have come. That is a long route, a very long route. A few people have done that, and it creates a tremendous anguish that you cannot even conceive. One life is enough to make anybody insane, but remembering backwards, other lives... and you don't know how many hundreds or thousands of lives you have lived, because for four million years you have been here on this planet. And that is also not the end.

To those who have been concerned with that problem, it is a necessary question: from where have we come to this planet and in what way? Life must have come to this planet from another planet which was dying either because of a natural disaster, or because the beings who lived there destroyed it by creating something like nuclear weapons. But something must have happened on some planet. There are five

hundred planets on which life can exist. We must have come as seeds from some other planet.

So even if you go backwards... which is a very difficult process, but possible if you are stubborn enough, like Mahavira. He is a very stubborn man. I don't think there is any parallel. He lived naked and he would not speak. For twelve years he was absolutely silent -- so silent that one day he was standing by the side of a river under a tree meditating... And he would never meditate sitting, simply because sitting is a very comfortable position. He did not like Gautam Buddha's posture; that was too comfortable. In that comfortable posture there is so much possibility of your falling into dreams, into sleep. But standing, it is very difficult to fall into dreams or sleep. You have to remain awake. Mahavira is the only man who has meditated standing.

So he was meditating under the tree. And a man brought his cows to the river, and as the cows were drinking water, and Mahavira was standing to the side under the tree, somebody came running to the man -- he had brought almost a hundred cows -- and told him, "Your house is on fire, you are required immediately." But to leave these hundred cows in the forest... Then he saw a good point, that this man was standing there. So he told Mahavira, "You are standing here anyway, just keep a little watch over my cows and I will be coming back soon." He did not bother even to consider that Mahavira had not answered, and he had no idea who he was.

Mahavira was in his meditation. He did not bother about anybody's cows. He did not bother about his own kingdom, he had left it -- he has to look after the cows? And the cows went into the shade under the trees, behind the hedges. When the man came back, there was not a single cow, and this man was standing there. He asked, "Where are my cows?" And Mahavira would not speak. The man said, "You are a strange fellow. Do you hear me or not?"

But Mahavira remained just like stone. The man said, "My god, it seems he is deaf and dumb both! Neither he speaks nor he listens, and I left my cows in his care and all are gone. The forest is deep, with wild animals. How am I going to find one hundred cows alone?" He went into the forest to look.

But the cows had not gone very far; they were just behind Mahavira, resting under big trees. When they had rested there, they again came back, close to Mahavira. The man came back from the forest very frustrated. There had not been a sign of a single cow and here he saw all hundred cows standing next to Mahavira! He said, "This man seems to be a thief. He was playing a really great game: to me he was pretending that he is deaf and dumb, so I go into the forest and meanwhile he has gathered all the cows! If I had gone farther, he would have escaped. He was just waiting for the sun to set." Just pure imagination of his own....

He became so angry that he took two pieces of wood and hammered them into Mahavira's ears -- "I will give you a lesson. This deafness, this dumbness -- you will be *really* deaf." Still, Mahavira stood there. He did not say anything. Both ears were gone, blood was flowing....

The story is tremendously beautiful. At this point it seems it becomes more metaphorical. In Indian mythology the god of the clouds and the lightning is called Indra. Indra was watching what was happening, and he was very concerned that an innocent man who had not done anything was being punished without reason or rhyme. So Indra came down from the clouds and told Mahavira, "You have decided to remain silent for twelve years. You will not survive if such things go on happening. I can appoint two bodyguards who can look after you."

This dialogue must have happened just mind-to-mind, because Mahavira would not speak. But mind-to-mind he said to Indra, "I am grateful that nature -- and you represent nature -- takes care of the innocent. But don't be worried, it won't happen again and again. It has not happened before. And I cannot afford two bodyguards; I want to be absolutely alone. These ears and these eyes, this body is going to be burned on a funeral pyre one day, so what is there to be worried about?"

Indra said, "You are very stubborn."

And Mahavira told him, "Without being stubborn I cannot enter into my past lives. These twelve years of silence are just an effort to pierce all barriers and reach to the place from where I have come. Unless I know from where I have come, how can I go back to the source? How can I make the circle complete?"

That was Mahavira's attitude: first you have to know from where you have come. But that is not my attitude because there is no need to get into that unnecessary trouble. It is not small; it is tremendous, because it is not only remembering, it is really living your past lives. Everything becomes so complex and dense; you are surrounded by black clouds upon clouds. You need a tremendous willpower to go on and on to find the place from where you have come. This is unnecessary torture, and I am never in favor of any unnecessary torture.

I have heard about a man who was driving his car near New Delhi. He asked an old man who was sitting under a tree, collecting wood, "How far is New Delhi?"

The old man said, "The way you are going, if you go directly, it is very far. You will have to go around the whole earth because you have left Delhi eight miles behind. Now it is up to you: if you are stubborn, then go ahead. If you are sensible, just turn the car around and go back."

My approach is, when the thing can be done in a simple way and without any torturing... It is absolutely absurd -- forget about where you are coming from. One thing is certain, you have come. Now the best way and the easiest way is to look where you are going, because ultimately you will find that the point you reach is also the point from where you have come. This is the way life becomes a perfect circle.

So I don't see any necessity, Maneesha, to remember from where you are coming. But both Buddhism and Jainism, and only these two religions, have worked out ways to enter into the past. Jainism has gone very deep into the science of remembering the whole past. And because of this arduous methodology adopted by Mahavira, Jainas have remained a very small minority. Who is going to suffer so much? Life in itself is enough suffering; why invite more suffering, suffering that you have forgotten, that you have passed? How many wives you had... just remembering all those wives will not give you any insight but only migraine! How many husbands... all kinds of idiots, and just to remember them will be living a ghost life. There is no need.

Buddhism tried a little, but did not go very far into it. After Buddha, a very few monks tried but it never became a specialty of Buddhism. But Jainism is a very particular case. Buddhism became a world religion -- the whole of the Far East became Buddhist -- while Jainism remained a small community in India. Only three and a half million is their number today. If Mahavira has converted one couple twenty-five hundred years ago, that one couple would have produced three and a half million by this time!

So you can understand that Mahavira could not convince many people. He was offering such an arduous way that only a few adventurers who loved the impossible became interested in him. Buddha and Mahavira were contemporaries. Buddha's path is more soft, more human; Mahavira is absolutely dry, very stern. Buddha's path moves through a garden; Mahavira chooses to move through deserts where even drinking water will not be available. But just different, unique personalities....

Maneesha, you need not be unnecessarily trying to find out where you come from. You already have migraine, do you want it more? Poor Maneesha suffers from migraine. I suffered from migraine for almost fifteen years, so I know what it means. It is almost as if your head is splitting in two. The desire arises to hit the head against the wall.

But a strange incident happened....

I was in Jalgaon, very close to here, and it is one of the hottest places in summer. I had just reached there, it must have been two o'clock in the afternoon, and I was so tired and I had a migraine. So I told my host that first I would like to take a shower.

I went into his bathroom, and they had their taps wrongly fitted. I thought it was cold water but it was hot water, and I turned it full on, on my head. And then I jumped -- because it was not cold, it was absolutely hot! But in that jump I forgot about the migraine. Since then it has not come. What happened I don't know; I simply forgot, the shock was so much. That day I understood the wise saying, that if you have a small trouble the only way to cure it is to find a bigger trouble. Then you will forget about it.

That day I understood why Mulla Nasruddin used to wear his shoes one size too small. The owner of the shoe shop asked him again and again, "Why do you suffer? You always come limping, and again ask for the size that is not for you -- it is one size too small. And all day long the whole town knows how much suffering you are going through. Just think -- one size smaller shoe!"

Nasruddin said, "You don't know the philosophy behind it. Because of this shoe, no trouble, no anxiety touches me. This is such an anxiety that I don't have anything left except the shoes and waiting to die. Nothing else matters. And besides, when I reach home in the evening and I take the shoes off... what relief! Where else can you get such relief?!"

It is almost what was being done, unknowingly, in the EST program. For eight hours you cannot go to the bathroom. After two or three hours it starts becoming difficult, and there comes a moment when you cannot contain it anymore. But you have committed to the program and you cannot get up and go to the bathroom. The bathroom is locked and everybody will laugh at you, that you are not courageous enough. So everybody is trying to be courageous enough.

Then suddenly somebody, in spite of himself, just looks down and he sees -- what is he doing? He does not want to do it, but now it is not under his control. The bladder can contain only a certain quantity of water, now it is a flood. But it brings such a great relief. And once one person does it, everybody else is doing it. And they tell their friends, "It is something to experience -- the relief! We have never known such a relief."

So Maneesha, there is no need to know such kinds of relief. Simpler ways are available, and I am in favor of the simple and the obvious. Just find out where you are: that is the point from where you started going out and to where you have to go back.

Your original source is also your ultimate goal.

Now it is time for Sardar Gurudayal Singh.

Poor Sardar Gurudayal Singh has to wait so long and contain himself. I have known him for thirty-five years. He would have become enlightened any day, but just because of the jokes... he is a joke addict. He thinks, "If I become enlightened, then what about tomorrow's jokes? So postpone; enlightenment is not something that you are going to lose. Any day you can become enlightened, but meanwhile enjoy the jokes first."

Mrs. Wimple and her little boy Willie get onto the bus. She pays one fare and walks off down the aisle of the bus, towing Willie by the hand.

"Just a minute, lady," says the conductor. "You will have to pay the fare for your little boy, too."

"But he is only three years old," protests Mrs. Wimple.

"Well," replies the conductor, "he looks more like seven to me."

"But he can't be!" cries Mrs. Wimple. "I have only been married for four years."

"Look, lady," replies the conductor, "I only want your money, not a confession!"

There is a nasty accident at the London lunatic asylum, when one of the inmates falls down the well.

Loony Larry sees the situation and suddenly, to everyone's amazement, lowers himself down to the water on the end of a rope. After an incredible effort, Loony Larry manages to pull his fellow inmate out.

The media get to hear about the event, and the Channel Four News team are soon at the lunatic asylum to interview Loony Larry, the hero.

"That was an outstanding act of human courage and compassion," says Walter Wicket, the TV reporter, into his microphone.

"Thank you very much," replies Loony Larry, grinning sheepishly.

"And can you tell me," continues Walter, "right now where is the man you saved?"

"Oh!" says Larry, pointing to the flagpole. "I just hung him out to dry!"

"My god!" says Doctor Snooze, the hypnotist, to his newly-arrived patient, Herman. "You look ghastly. What has been happening to you?"

"Well, Doc," explains Herman, sprawling out on the couch. "I just got married and my wife Suzie is so gorgeous that we make love five times every night! And I never get any sleep."

"I see!" says Snooze. "Well listen, I will show you how to hypnotize yourself so that you can just go to sleep every night.

"When you go to bed, you just lie down and tell each part of your body to go to sleep, piece by piece."

"Thanks, Doc," says Herman, "I'll try it." And he staggers home.

That night, after a large dinner, Herman goes into the bedroom, leaving Suzie to do the washing up. Herman slips under the sheets and starts hypnotizing himself.

"Toes!" commands Herman, "go to sleep!"

"Feet!" orders Herman, "go to sleep!"

"Legs!" directs Herman, "go to sleep!"

"Body!" yawns Herman, "go to sleep!"

"Head!" sighs Herman, "go to sleep!"

Just then the door opens and Suzie glides into the bedroom wearing a tiny see-through nightgown.

One of Herman's eyes pops open, and slowly absorbs the gorgeous woman climbing into bed.

"Quick," he shouts. "Everybody wake up!"

Nivedano...
(Drumbeat)
(Gibberish)
(Drumbeat)
Be silent. Close your eyes, feel the body completely frozen.

Now look inwards with your total consciousness, with an urgency, as if this is the last moment of your life. Deeper and deeper -- go like a spear. You will reach to the center without fail.

The center of your being is also the center of existence. So many roses blossom, so much beauty, such grace and such splendor. Rejoice in this fortunate moment.

The world has forgotten the language and the golden path that leads you to your own treasure.

Truth is here, good is here, beauty is here. From this source arises everything and to this source everything comes back.
This is the eternal source of existence.

Just a small taste of it and you are no more the same person. You start becoming a buddha.
To make it more clear,
Nivedano...
(Drumbeat)
Relax. Let go of the body and the mind.
You are neither, you are just a witness.
This witnessing is the very golden key,
the master key
that opens all the mysteries of existence.

Feel the buddha as deeply, as intimately as possible. The buddha is another name of your witnessing power, and you have to live it around the clock, in all your activities.
Be graceful, be aware,
behave the way Buddha would have behaved.

Go on reminding yourself the whole day long that you belong to the transcendental, that you are not part of the mundane existence.
Your home is of the eternal, of the sacred.

This evening was beautiful in itself. But the presence of ten thousand buddhas witnessing together has made it especially beautiful. In this witnessing you have dissolved your individuality. I can see only an ocean of consciousness without any waves. The Buddha Hall has become one oceanic consciousness.
This is what makes a place holy.

This moment you are at the highest peak of consciousness, of joy, of benediction. Soon you will be called back. Start collecting all the flowers and the fragrance. When you come back, come as a buddha.

Nivedano...
(Drumbeat)

Come back, but reminding yourself how Buddha would have come -- with grace, with silence, with peace.

Sit for a few minutes just to recollect where you have been, the space, the golden path.
This will prepare you for the lion's roar.

Buddha has said that a man, when he becomes enlightened, gives a lion's roar. This series that we have started today is named JOSHU-THE LION'S ROAR.
Remember your beauty as a lion,
as a tremendous power, as a great aloneness.
The moment you roar,
all the valleys will echo it.
All the hearts which are empty will echo it.

One buddha can trigger off thousands of buddhas in the world. This is going to be your message. To a dying world, you are the last hope.

Okay, Maneesha?
Yes, Osho.

Joshu: The Lion's Roar

Chapter #2
Chapter title: Ruined and homeless

16 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ON FIRST ENTERING NANSEN'S MONASTERY, JOSHU WAS MADE TO SERVE IN THE KITCHEN AS THE STOKER. ONE DAY HE CLOSED ALL THE DOORS AND PILED WOOD ON THE FIRE UNTIL THE WHOLE KITCHEN WAS FILLED WITH SMOKE. THEN HE SHOUTED, "FIRE! FIRE! COME TO MY RESCUE!"
WHEN THE WHOLE COMMUNITY HAD FLOCKED TO THE DOOR, HE SAID, "I WILL NOT OPEN THE DOOR UNLESS YOU CAN SAY THE RIGHT WORD." NO ANSWER CAME FROM THE CROWD. BUT NANSEN SILENTLY PASSED THE KEY THROUGH A WINDOW HOLE. THIS WAS THE RIGHT WORD THAT JOSHU HAD IN MIND, AND HE OPENED THE DOOR IMMEDIATELY.

Maneesha, Joshu is a very rare case. Joshu had become a priest when he was still a child and experienced his first satori when he was seventeen. He said of this experience: "Suddenly, I was ruined and homeless."

This statement, after having the first glimpse of enlightenment, is of tremendous significance. He says, "Suddenly I was ruined. Whatever I was before, is all ruined. I was not that. I had cultivated a personality, a mind, a heart -- nothing of that was me. The satori left me suddenly ruined and homeless. The home that I had made for myself according to the rules of the society, amongst the crowd, a cozy place... enlightenment, just the first glimpse of it, has taken away all. I am standing alone, homeless, shattered, ruined."

But this is only one part of the experience. The other part, he is not saying. The other part cannot be said. Only those who enter the experience know the other part.

The first part can be said: that the old is gone. We all know the old, but the new we don't know. So when the new comes, it brings a problem: you can say what has been ruined, what has been shattered, what has been taken away, but you cannot say what have you got. On that point there is utter silence.

That's why he is talking about only one part of it, the first part. The second part has to be experienced. The second part is finding your real home. The second part is finding your original face. The second part is finding your eternity. But these are mere words if not experienced. Experienced, they are the only true realities.

Everything depends on experience. Zen is experiential. It is not a talk about great things, it is not a philosophy. It is a very simple and obvious phenomenon -- just to look in. What can be more simple? As you look in, a totally new world opens its doors and your old language becomes irrelevant. All that you can say is, the old is finished.

The new is discontinuous with the old. Neither the language nor any gesture, nothing can manage the new in the form that the old allows.
The new brings its own language.
The new brings its own home.

The new brings your ultimate reality.
I said that Joshu was a rare case.... Maneesha has brought one anecdote:

> ON FIRST ENTERING NANSEN'S MONASTERY, JOSHU WAS MADE TO SERVE IN THE KITCHEN AS THE STOKER. ONE DAY HE CLOSED ALL THE DOORS AND PILED WOOD ON THE FIRE UNTIL THE WHOLE KITCHEN WAS FILLED WITH SMOKE. THEN HE SHOUTED, "FIRE! FIRE! COME TO MY RESCUE!"

Symbolically, this is the situation of everyone. You live in fire and you die in fire. Your heart is always on fire, burning with all kinds of jealousies and anger and greed -- a psychological fire that goes on creating new anxieties, new wounds, and it never heals on its own. Joshu's effort, his first effort in the commune of Nansen, was to create a great fire and close all the doors of the kitchen. And when there was only smoke, and there was danger of his being burned, he shouted, "FIRE! FIRE! COME TO MY RESCUE!"

A seeker, whether he says it or not, really feels it: "FIRE! FIRE! COME TO MY RESCUE!"

WHEN THE WHOLE COMMUNITY HAD FLOCKED TO THE DOOR, HE SAID... This is how he shows his tremendous insight in Zen. In childhood he became a priest, at the age of seventeen he became almost enlightened, and meeting Nansen he became fully enlightened.

> WHEN THE WHOLE COMMUNITY HAD FLOCKED TO THE DOOR, HE SAID, "I WILL NOT OPEN THE DOOR UNLESS YOU CAN SAY THE RIGHT WORD."

Now, how can you say the right word? What can be the right word? And his life is at stake! Soon the flames will grow bigger, the wooden temple will be on fire, and the man is asking about the right word!

That has also to be understood. There are thousands of cases on record when masters have asked, "Say the right word! If you say it I will hit you. If you don't say it I will hit you anyway." What is asked for is a response, spontaneous. The master has not asked an examination question. He has created a situation in which you cannot say a word from your past memory. If you say it, he will hit; if you don't say anything, anyway you are going to be hit. Don't think that not saying anything means silence.

Now it depends on different disciples, how they react. Sometimes the situation becomes very crucial. In one monastery there were two wings, a right wing and a left wing, and one thousand sannyasins were living there.

The master had a cat. Because it was the master's, a tremendous respect and love was shown to the cat and both sides wanted to take it to their wing. There was a continuous fight between monks about the cat.

Finally one day the master gathered the whole assembly. Only one monk was missing; he had gone for some work, down to the plains. So nine hundred ninety-nine monks were present. And the master took a sword at the cat and he said, "Say the right word! If you don't say it, I will cut the cat in two parts and divide it for you, so this fight, this continuous fight, is finished! Say the right word quickly; otherwise the cat will lose her life."

Those nine hundred ninety-nine people just looked at each other: "What can be the right word?" The master cut the cat and gave it, half and half, to both wings. Sad, carrying the dead cat, with blood flowing... And then came the monk who had gone down to the village. He came in and hit the master with a good slap! The master said, "Good! If you had been here, the poor cat would have been saved."

This was the right word. "What nonsense you are talking -- cutting the cat! A living being cannot be divided that way." The master said, "This was the right thing, but those nine hundred ninety-nine monks had not the courage to come to me and hit me. I had given the opportunity... they could have saved the cat, but the very idea did not arise in their minds."

The idea can arise only in a mind who is coming very close to enlightenment. It is a spontaneous response. Otherwise, hitting the master is very rare. The master hits, that's okay; but the disciple hitting the master... There are a few instances, and they are always right. The disciple has shown a great insight, that the master is asking an absurdity.

> WHEN THE WHOLE COMMUNITY HAD FLOCKED TO THE DOOR, HE SAID, "I WILL NOT OPEN THE DOOR UNLESS YOU CAN SAY THE RIGHT WORD." NO ANSWER CAME FROM THE CROWD. BUT NANSEN SILENTLY PASSED THE KEY THROUGH A WINDOW HOLE.

In fact, Joshu could not open the door without the key. That was the right word. He was closed in, he

needed a key. Nobody thought of it, that the door was closed.

NANSEN SILENTLY PASSED THE KEY THROUGH A WINDOW HOLE. THIS WAS THE RIGHT WORD THAT JOSHU HAD IN MIND, AND HE OPENED THE DOOR IMMEDIATELY.

The "right word" simply means a spontaneous response, with clarity and intelligence, to the situation. There are two kinds of possibilities. One is a reaction. In a reaction you start thinking -- what can be the right word? You have missed the point. Now you can go on thinking and consulting encyclopedias, you will not find the right word. The second is responsibility, not reaction. Responsibility means you don't go into your memory storage. You look directly at the situation: the door is closed, the flames are growing bigger and bigger. Any man of clarity will think of how to help him to open the door. That will be the right word, the right response.
Gido wrote:

TOWARD DAWN,
THE SAME BRIGHT STARS RETURN,
NIGHT AFTER NIGHT
ON THE MOUNTAIN RANGES.
WINTER SNOWS APPEAR EVERY YEAR.
SILLY TO IMAGINE FROM THESE THINGS
THAT GAUTAMA IS IN ANY
PARTICULAR PLACE --
LIKE CARVING NICKS ON THE SIDE
OF A BOAT TO MARK ITS PLACE
IN THE RIVER!

First I have to tell you a small story.

Mulla Nasruddin had gone fishing... His wife had been insisting continuously, "Some day you take me with you." He said, "I will not have time for you. I will be so concentrated on fishing, and you don't know how to keep your mouth shut."

But she promised that she would not speak, so he took the wife. Strangely enough he found a place in the river where there were so many fish... he had never been so fortunate! Obviously it was the fortune of the wife. He thanked her. He said, "Strange! I have been searching and searching -- a few fish here and there. But this place is full of all kinds of fish and so easily catchable! I should mark this place so I don't forget; otherwise how to find this place again?"

So he took a piece of chalk -- he was a schoolmaster -- and made a cross on the side of the boat to remember, that "this is the place where there are so many fish." But marking on the boat won't help in any way.

Gido says: TOWARD DAWN -- always remember, these poems are visualized. TOWARD DAWN, as the morning sun is rising, THE SAME BRIGHT STARS RETURN, NIGHT AFTER NIGHT ON THE MOUNTAIN RANGES.
WINTER SNOWS APPEAR EVERY YEAR.
SILLY TO IMAGINE FROM THESE THINGS
THAT GAUTAMA IS IN ANY
PARTICULAR PLACE --

He is saying that seeing all this change, it is almost silly to think that the Buddha is in any particular place --

LIKE CARVING NICKS ON THE SIDE
OF A BOAT TO MARK ITS PLACE
IN THE RIVER!

All your marks are on the boat. And they don't in any way help you to find the place in the river, because in the river you cannot make a mark. The moment you make it, it disappears.

You will laugh at Nasruddin, but all his anecdotes are very indicative. What are your statues of Gautam Buddha? Just marks on the side of the boat. Buddha has disappeared in the universal; he has not left any footprints. Just as a bird flying into the blue sky leaves no footprints -- where are you going to find him?

So you make a temple, you put up a statue, but do you think this is marking the place? You cannot catch hold of Buddha. You cannot make a cross on eternity, on universality. Whatever you will do -- your

scriptures, your images, your temples, are as irrelevant as marking the boat to find the same place in the river.

Maneesha has asked:
BELOVED OSHO,
WHATEVER NANSEN MEANT WHEN HE REQUESTED "SPECIAL TREATMENT" FOR JOSHU, APPARENTLY IT DIDN'T MEAN JOSHU MOVING INTO LAO TZU HOUSE AND HAVING PRIVATE, DAILY CHATS WITH THE MASTER. ON THE CONTRARY, JOSHU'S FIRST JOB WAS IN ZORBA THE BUDDHA RESTAURANT, SLAVING OVER A HOT STOVE. WHAT IS THE LESSON HERE FOR US?

Maneesha, in the first place your question has come neither from mind nor from no-mind, but from migraine. I would have given you a good hit, but I don't hit people. My representative, Stonehead Niskriya, is hitting people in Germany. I have heard that he hits people, strangers, sits on their chests and asks, "Got it?" And obviously, to get rid of this fellow they have to say, "Yes!" But what is it? Niskriya says, "I don't know myself; I am just spreading the message." Fortunately he is not here; otherwise he would have given you a good hit.

"Special treatment" does not mean a special job. "Special treatment" means: Be careful of this man; his flowering is very close. Don't neglect him in any way, because there are thousands of monks... Whatever job you give him, that is not the point. But just be careful: it is a precious time for him, he is ripening. And any moment, suddenly he will explode into enlightenment. He already had a satori....

Satori is the Japanese word for *Samadhi*. I have explained to you that samadhi and enlightenment ordinarily are thought to be synonymous. That is not true. Satori is equivalent to samadhi. That's how Patanjali defines it in his sutras, the only authority on Yoga -- he says that samadhi is a deep sleep, with the innermost center awake. All around there is deep sleep, darkness, unconsciousness, but just at the center a small candle of light. So Patanjali has said it is no different from sleep; the only difference is that sleep is without any light in it, it is a house without any light. And samadhi is a house with a candle.

But enlightenment is *prajna*. To understand it more accurately you have to think of a ladder. We are exactly in the middle of the ladder. Underneath us there is the subconscious, unconscious, collective unconscious and cosmic unconscious. If you dive deep into your depth, from the cosmic unconscious you can get out into the universal. Samadhi's way is moving into the depths.

And just as there are steps going deeper in you, there are steps moving above you. Just as there is a subconscious, there is a superconscious, collective superconscious, cosmic superconscious. And when you take a jump from that point, it is enlightenment. Both experience the same; both enter into no-mind. But one enters through the dark path and one enters through the lighted path.

The dark path is dangerous because there is no certainty where you are. Very few people have reached enlightenment through the dark path. Ramakrishna seems to be the only one. Many have tried, but it is obvious that only accidentally can you reach the ultimate depth.

When you are moving towards heights you are moving in full light, and as you go above, you have more light and more light. At the highest peak everything is pure light. The path is very beautiful -- not accidental but very intentional, very conscious.

But this discrimination has not been made, so the misunderstanding continues that Ramakrishna and Buddha are the same. They are the same at the last point, but the paths they follow are very contrary. And Ramakrishna is accidental -- just by chance he has moved in the right direction in darkness. There are more chances of getting lost than of reaching to the point.

Gautam Buddha takes the safer course, more scientific: go beyond your conscious mind, make it more conscious -- superconscious. And you will always be entering a higher and more lighted space. There is no danger of getting lost; your enlightenment is absolutely certain if you continue. It is not accidental, it is a scientific conclusion.

Satori is the translation of *Samadhi*. That's why even Joshu had a satori. Coming to Nansen, he said, "Now I am fulfilled," because with Nansen he saw for the first time a lighted path where one does not become accidentally enlightened. Every step is very calculated, very conscious, very alert.

So when the head monk was told by Nansen to give Joshu special treatment, that did not mean to give him special comforts. That did not mean to give him no job, that did not mean that he had to be thought of as superior to others. Give him any job -- that is the function of the head monk in a monastery -- but keep an eye out, don't forget him. There are thousands of people you have to take care of. Keep an eye out,

because this man is not going to stay unenlightened long. He is going to become a buddha very soon.

So it is not a question Maneesha, that special treatment means "moving into Lao Tzu and having private, daily chats with the master." If you are aware of what you are asking... do you see your jealousy? Do you see your woman? How do you know that the people who are allowed to come to me are chitchatting? They have their work; they need instructions, they are called because of their work. It is not that they have the right to come to me to chitchat. What will I chitchat about?

They have their work just as you have your work. Others are jealous of you. You are also in Lao Tzu and you have the special work of collecting my words, of editing my words. When we are all gone, Maneesha's collections will be remembered for centuries. But it is very difficult to get rid of our jealousies....

The first commune was destroyed because of women's jealousies. They were fighting continuously. The second commune was destroyed because of women's jealousies. And this is the third commune -- and the last, because I am getting tired. Once in a while I think perhaps Buddha was right not to allow any women in his commune for twenty years. I am not in favor of him: I am the first who has allowed men and women the same, equal opportunity for enlightenment. But I have burnt my fingers twice, and it has always been the jealousy of the women.

Still, I am a stubborn person. After two communes, immense effort wasted, I have started a third commune, but I have not created any difference -- women are still running it. I want women here in this commune not to behave like women. But small jealousies... Now, somebody has to bring my food -- the whole commune cannot do that. Somebody has to make my room clean, my bathroom clean -- the whole community is not needed there; otherwise the result will be the opposite!

I call Anando every morning while I am eating, every evening while I am eating, just to give her instructions so that nothing goes wrong. Things go wrong so easily... and because Anando has been in all three communes, and is a law graduate, she understands very clearly why these two communes, created with such great effort, with so much money poured into them, got destroyed. She has a very clear conception. And whatever I say, she manages to do it. I have not heard her saying a single time that, "I have forgotten." She immediately takes notes and reports the next day what the situation is. Otherwise, very easily things can go wrong.

I had talked to Neelam -- she is my secretary. I had told her that I was thinking to make Anand Swabhav an ambassador, going around the country, because I am not moving. And he has been doing very good work, conducting camps, giving talks, approaching different institutions in different places. So most of the time he is going to be out. He has been in charge of the ashram, and I had told Neelam that it would be good to talk to him and ask if he would like to be an ambassador, because now we are appointing ambassadors in every country -- somebody who represents me to the news media, conducts camps, takes care of what is going on in those countries, against me or for me, and informs me.

She must have asked him, and he was happy. There was a question of putting someone else as the ashram in-charge. I had one idea in my mind and I told Neelam, "You ask a beautiful woman, perfectly capable -- Zareen." She has been doing so well with her job at the gate with the visitors, with the receptionists, taking people around the ashram. I thought perhaps she would be good as the in-charge of the ashram. Neelam talked to her, and Zareen went to Hasya, who is the international secretary. Zareen told Hasya that she is not a "puppet type." She will do whatever she wants to do; nobody can dictate to her. It is perfectly good, but in a commune it will immediately create conflicts. I had to drop the idea.

Without Anando, I would have not known and things would have gone wrong. Anando informed me -- she is my legal secretary. She informed me that Zareen is good, but she has this spoiled mind from her very childhood. Whatever she wants to do, she will do. That's perfectly good, but not good in commune life. And she is doing so perfectly we -- that work would be disturbed if she becomes ashram in-charge.

Zareen even immediately changed the word, in her unconscious. She told Hasya, "I have been asked to become the president of the ashram." Ashram in-charge is a different thing. It is a rough job. Mainly it is concerned with the police, courts, cases. And knowing that Neelam is soft, there is going to be trouble... Neelam is doing her work perfectly well, but if Zareen starts thinking she is the president and Neelam is only a secretary, then there is going to be trouble. So I had to change. I had to put Tathagata as ashram in-charge. And he is already doing that job without any title. He is continuously fighting in the courts, and dealing with the police and the government officers. He is taking care of that side and he has been here with Swabhav for years, in deep friendship. So I thought it would be better -- he should be named as ashram in-charge.

Now I would not have known, because I don't go anywhere. I don't know where the office of my secretary is, where the office of my president is, where the office of the ashram in-charge is. I know only three places: my bedroom, my bathroom, and Buddha Hall. If anybody asks me any question about the ashram, I am absolutely ignorant. Somebody needs to inform me -- and somebody who has a comprehensive insight. So only Anando comes, and she comes only because I ask her to come. Just while I am taking food, she gives me information about publications, the books, how many books are in publication, how many are going into publication... how we should manage exhibitions around the world, how we should find publishers. And just in five or ten minutes -- she is very accurate, not a gossipy type.

Now Maneesha's question is full of jealousy. Not only I am saying it; Nirvano brings the sutras and the questions to show me -- she wanted to change it. I said, "Don't change it, let it be as it is," because in commune life we should expose ourselves without fear. Love knows no fear. If something is arising in your mind, you should tell it.

And remember one thing: everybody is doing his work. Nobody is to dominate anybody. Yes, everybody is allowed to suggest, to help, but to suggest and to help does not mean that you are being made a puppet. Nobody is a puppet here. It is a gathering of absolutely independent individuals.

But just *because* it is a gathering of independent individuals there has to be much more responsibility, much more awareness, much more remembrance. Outside in the world you have learned jealousy, you have learned domination, you have learned stubbornness. You have learned that "I will do things according to my own mind; whether it is right or wrong does not matter." It is perfectly okay outside in the world, where there is so much mess that you cannot make it worse. But at least in this small commune don't bring in the outside world and the outside world's tendencies.

We are trying a great experiment, that independent individuals can live together without enslaving anyone. Here everybody is equal. It does not matter what job he is doing. He may be editing, he may be cleaning, he may be cooking, it does not matter. What matters is that you should cook with awareness, as if a buddha is cooking. And you are cooking for other buddhas; your cooking has to be done with great awareness and love. It is not a duty; it is your contribution, your share, to the commune. It is as valuable as anybody else's work. If you are cleaning bathrooms, it is as respectable as being the president of the commune or the secretary of the commune. There is no question of jealousy at all, because nobody is superior to anybody else.

This is what I call authentic communism. The Soviet communism has failed -- failed because of dictatorship, failed because it tries to dominate people, and the people who loved freedom were killed. One million people were killed by Stalin alone. He could not tolerate any difference of ideas. But the same was the situation after Stalin died and Khrushchev came into power. He had been in the same presidium, the highest committee of the Communist Party of the Soviet Union -- and there are no other parties. Khrushchev had been with Stalin for decades, and he was one of the most intimate to him amongst the other twenty-one members of the presidium. He succeeded Stalin. The day after Stalin died, he spoke on his death to the Communist Party and said, "Stalin has killed almost one million people and he has made the whole country a slave camp." Somebody from the back seats asked, "You were with Stalin all these years. Why did you not object?"

Khrushchev's answer is very significant. He said, "Please stand up, and you will know. Who has asked the question? Stand up!" Nobody stood, because to stand up means... finished! And he said, "That is the reason I was silent. Why are you not standing up? If I had opposed anything, if even a question was in Stalin's mind that `Khrushchev is not totally with me,' I would have been finished. And what was the need to become unnecessarily finished? You can see it yourself. You are silent now, you are not standing up. Because if you stand up, you are gone; nobody will ever hear of you again."

Communism has been completely destroyed by the dictatorial ideology.

I am basically a communist, an anarchist, and something more -- all kinds of dangerous ideas and something more!

Here we are trying on a small scale an experiment of living equally. Your job does not make any difference to your individuality. Nobody is a puppet because nobody is here who is a puppeteer. I don't come out, I have no post, I am not even member of the sannyas movement. I am just a guest, absolutely at your mercy.

I hate the idea that anybody should dominate anybody. And nobody is doing that, things are flowing beautifully. But your question must be the question of many people. That's why I told Nirvano "Don't change it, let it remain as it is."

Maneesha is intelligent enough not to ask a stupid question. But she suffers from migraines. And today she has a migraine, I can say it without any doubt; otherwise she would not have asked such a question. With a migraine, strange ideas arise and you cannot do anything. The whole world seems to be hell. One feels like doing something nasty. It is a chemical, hormonal matter. One wants to be nasty, one wants to behave in a way that is insulting, humiliating; but the person is not doing it, it is the chemistry.
Now Maneesha needs Amrito's injection, not my answer.

Now it is Sardar Gurudayal time, and he is sitting first in the row. He enjoys his place. Once in a while he gets there, but then he sits like an emperor, because his time is bound to come!

Boris Babblebrain, the prosecuting attorney, is striding up and down the courtroom in front of the glamorous blonde witness, Gorgeous Gloria.

"Is it true," rants Babblebrain, "that on the tenth of July you committed adultery in a snowstorm, while lying across the top of a motorbike being driven by a one-legged dwarf who was also waving the Polish national flag?"

Gloria looks unblinking into Babblebrain's eyes, and calmly says, "What was the date again?"

Pope the Polack is getting forgetful. One morning he is sitting on the toilet in Cardinal Catsass' place, reading the newspaper, when he looks at his watch and notices the time. He is nearly late for one of his famous addresses to the people from his balcony.

He leaps up and runs toward his apartment, muttering a prayer to himself as he goes -- "Please, God, don't let me be late." And again, "Please, God, don't let me be late," and yet again... when suddenly he trips and falls flat on his face!

Getting up hurriedly and straightening his robes, he shakes his fist at the sky and shouts, "Jesus Christ -- don't push!"

Ronald Reagan goes to see Doctor Bones for a complete check-up. He is very depressed and says to Bones, "Doctor, it's terrible, I get up in the morning and look in the mirror and I'm just a mess!"
"Really?" says Bones, raising his eyebrows, "tell me about it."

"Yes, Doc," continues Reagan, "I look in the mirror and my cheeks are sagging and I have blotches all over my face, my hair is falling out, and I look so ugly. What is it?"
"I have no idea what it is," replies Bones, "but your eyesight is perfect!"

Little Albert's Uncle Tony owns a sex shop and every day after school, Little Albert drops by to visit him.

One afternoon, Albert walks through the door and Uncle Tony says, "Hi, kid. Can you look after the store for a few minutes while I run out to the post office?"

"Sure, Uncle," replies Albert, and sets his school things on the counter. Tony leaves and a few minutes later, three nuns walk in.

The nuns are a little embarrassed to see a kid running the store, but they are desperate.
"How much for that big, pink dildo?" whispers the first nun.
"Ten dollars," replies Little Albert, confidently. "Batteries not included."
"I will take it," says the nun, as she is pushed aside by the next nun.
"How much for that huge, bright purple one?" whispers the second nun.
"Twenty dollars," replies Albert. "Batteries not included."

"I will take it sonny," snaps the second nun. "And put it in a plain brown wrapper."

Then the third nun looks around nervously and says, "Sonny, how much for that big black and red plaid one?"
"That one is not for sale," says Albert.

"Come on kid!" snaps the nun. "I will pay *any* price for that big one."
"Okay, lady," says Albert. "Fifty dollars!"
"I will take it," says the nun, and the three of them leave the shop.
A few minutes later, Uncle Tony comes back from the post office.
"How did it go?" he asks. "Any business?"

"Sure, Uncle Tony," says Little Albert. "Three nuns came in and I sold the first one a dildo for ten

dollars. The second nun bought one for twenty dollars. And you won't believe this," continues Albert. "The last nun paid fifty dollars for my thermos bottle!"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes.
Feel your body to be completely frozen.

Now look inwards, with your total consciousness arrowed towards the center... with an urgency, as if this is your last moment of life.

As you go deeper, it becomes more and more light. As you go deeper, it becomes more and more fragrant.

The moment you reach to your center you are only a witness. Not only a witness of your body and mind, but also a witness of great blissfulness, silence, peace, a great joy arising in you.
At the center everyone is a buddha.
That is the only equality I know of.

To make it more clear, Nivedano...
(Drumbeat)

Just be a witness.

The body is lying there, the mind is there, but you are neither the body nor the mind -- just a pure mirror, reflecting. The moment you become a pure mirror, thousands of stars start reflecting in you. You are at the very gate of the kingdom of God.

This night was beautiful in itself. But the silent of ten thousand buddhas, merging their consciousness into an oceanic reality, have made it a historic event.

Whatever you feel in this space, you have to carry out in your twenty-four hours' ordinary life.
A buddha has no holiday.
Once a buddha, forever a buddha.

Just look how thousands of flowers have blossomed. Suddenly the spring has come. The old is gone and the new is born.

Every moment the old has to be left, and the new has to arise. Moment-to-moment dying and living is the very style of a buddha. He has no yesterdays, no tomorrows, just this moment. Thisness, suchness.

Before Nivedano calls you back, gather as many flowers and as much fragrance as possible to bring with you from the center to the circumference. The whole discipline is to bring the center and circumference into a deep synchronicity, so whatever is at the center also blossoms on the circumference -- in your activities, in your gestures, in your words, in your silences. Unless the buddha becomes active on the surface, the realization is not complete.

Nivedano...
(Drumbeat)

Now all the buddhas, come back -- with the same gesture, with the same grace and silence. Remember you are a buddha. Sit for a few moments, recollecting, remembering the path you have followed, the center that you have touched, the flowers, invisible, that you have brought with you, and the fragrance that is surrounding you.

Every day it has to become deeper and deeper and deeper. One day suddenly there is an explosion. That explosion is the ultimate experience of life; there is nothing more valuable than that.

Okay Maneesha?

Yes, Osho.

Joshu: The Lion's Roar

Chapter #3
Chapter title: To know the timeless

17 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
JOSHU STAYED WITH NANSEN FOR THIRTY YEARS. AFTER HIS ENLIGHTENMENT HE LIVED FOR THIRTY YEARS MORE IN THE KUAN-YIN TEMPLE. ONCE, HE SAID:
"SMOKE FROM THE CHIMNEYS AROUND ME I SEE IN VAIN, NO BUN OR RICE CAKE SINCE LAST YEAR HAVE I EATEN. NOW THOUGHTS OF THEM MAKE MY MOUTH WATER.
"NOT MINDFUL OF BUDDHISM, I OFTEN SIGH DEEP SIGHS. NONE OF THE PEOPLE OF ONE HUNDRED HOUSES ARE GOOD: EVERY VISITOR ONLY ASKS ME FOR A CUP OF TEA. IF NOT GIVEN ENOUGH, HE ANGRILY LEAVES ME."
AT ANOTHER TIME JOSHU WAS ASKED: "A HAIR'S BREADTH OF DIFFERENCE -- AND WHAT HAPPENS?"
THE MASTER ANSWERED, "HEAVEN AND EARTH ARE FAR AWAY."
THE MONK ASKED, "AND WHEN THERE IS NOT A HAIR'S BREADTH OF DIFFERENCE?"
"HEAVEN AND EARTH ARE FAR AWAY," JOSHU REPLIED.

Maneesha, before discussing the sutras of Joshu I have to introduce to you something very modern, but relating to the ancient gods. Before I call Avirbhava and Anando to show you, I will say a few things about lightning. *

Anything mysterious that man could not understand became a god. Lightning is very mysterious: from where does it come, and where does it go? Suddenly it appears and suddenly it is gone. And it is dangerous too; it kills people, it kills trees, it kills animals -- so it must be in the hands of a certain god; a power that he throws against the enemies.

In India, the god Indra has been worshipped for centuries. He is the god of lightning and clouds and rains. Even man has been sacrificed to satisfy him so that he does not destroy their crops, so he does not kill their animals, so he does not send those lightning thunderbolts to their villages. It is out of fear that all gods are born, out of fear and out of ignorance. So first, something about lightning....

IN ANCIENT CIVILIZATIONS, THOUSANDS OF YEARS BEFORE CHRIST, SOME PEOPLE BELIEVED THAT THUNDER AND LIGHTNING WERE DEMONSTRATIONS OF THE POWER AND WRATH OF THE GODS. IN GREEK MYTHOLOGY, LIGHTNING WAS THE WEAPON OF ZEUS, FATHER OF ALL THE GODS.
IN SOUTHERN AFRICA IT IS WIDELY HELD THAT LIGHTNING IS A BIRD. IN THE MYTHOLOGY OF THE AMERICAN INDIAN, BOTH THE SUN AND THE MOON ARE MADE OF LIGHTNING BOLTS COLLECTED BY A TURTLE AS HE CLIMBED UP TO HEAVEN.
IN INDIA, INDRA WAS A STORM GOD, WIELDER OF THE THUNDERBOLT.
IN AUSTRALIA, ABORIGINAL MYTHOLOGY HAS IT THAT THE LIGHTNING MAN LIVED AT THE BOTTOM OF A WATERHOLE IN THE DRY SEASON AND IN THE WET SEASON HE RODE ON THE TOPS OF THE THUNDERCLOUDS. HIS VOICE WAS THE THUNDER AND HE STRUCK DOWN WITH HIS STONE AXES

THE TREES AND THE PEOPLE.

Associated with this is a very ancient concept, the concept of the aura. It is now a scientific fact that man also has his own energy which is electrical. In an accident in Switzerland a few years ago, a woman became so electrified that even her husband would not touch her. Even her children escaped from home, because whomsoever she would touch would get a great electric shock. She was brought to the hospital: just by holding it in her hand, an electric bulb would start to light up. There was no need of any wiring or any electricity.

Her body was too full. This energy of the body radiates about one inch around the body, around every healthy body. The more radiant you are, the bigger the aura around the body becomes. The more sickly you are, the more the aura shrinks. As a man dies the aura disappears.

And now, because of Kirlian photography, your photograph can be taken showing the aura. You have seen statues, photographs, paintings of Krishna, Jesus, Buddha; you will always see an aura around their heads. It was thought this is just mythology -- it is not. There is an energy field around them. To indicate that energy field, all the pictures of all the gods around the world have that aura. It is very symbolic. It is not confined to the head, but certainly the ancient man had come to recognize that there is a certain kind of radiation.

As a man becomes more enlightened, the area of his field of energy also becomes bigger. Anybody who enters into that area suddenly finds that it is as if he has entered into a different climate, a different air, a different silence, a different peace. This has been the criterion to find the master. There are no visible signs for how to find the master. The only way is, if you come close to a man and inside you something starts changing, flowering, blossoming... suddenly you feel as if the spring has come. The man has not done anything. The aura is invisible. But the aura can do miracles in the disciples who come close to the master.

By the way, I would like to tell you that this is what in Zen is called the transmission of the lamp. Nothing is given by the master, but something is received by the disciple. Where there was darkness in the house, now there is light.

Avirbhava has brought a mechanism which creates an aura. You cannot see the aura, but you can bring a light bulb close to the mechanism and suddenly the light bulb flares up, with no connection. Not only is there no connection with the machinery, but even if you put a hindrance, like a book, between the two, that will not make any difference. You cannot prevent the aura even with stone walls. It passes through without any doors.

Before they bring their new addition to the Museum of Gods, it will be good to know something more about the aura.

SURROUNDING THE PHYSICAL BODY IS A PROTECTIVE ELECTRO-MAGNETIC FIELD, COMPOSED OF RADIATIONS FORMED BY ALL THE BODIES OF MAN. THE AURA APPEARS AS A FOUNTAIN OF ENERGY AND WHEN RADIATING COMPETENTLY HAS A DEFINITE AND REGULAR SHAPE.
AURAS ARE ABSORBERS, SOAKING UP VIBRATIONS FROM EVERYTHING AROUND -- THE SUN, MOON, ANIMALS, PLANTS, STONES AND PEOPLE. THEY DEVELOP AS THE CONSCIOUSNESS DEVELOPS.
THE WORD `AURA' COMES FROM THE GREEK WORD `AVRA', WHICH MEANS BREEZE.

It is certainly like a breeze. You cannot see it but you can feel it.

THE AURIC FIELDS OF THE ASTRAL AND MENTAL BODIES EXTEND MUCH FURTHER FROM THE PHYSICAL BODY THAN THAT OF THE ETHERIC BODY, WHICH STANDS OUT NO MORE THAN A HALF INCH OR SO. THE UNDULATING FLOW AND RHYTHMICALLY SHIMMERING COLOR OF THE MENTAL AND ASTRAL BODIES GIVE THE IMPRESSION THAT THEY ARE MOVED BY A BREEZE.
IN PEOPLE, WHEN THE ACTIVITY OF THE BEING IS INTENSIFIED, AS DURING MEDITATION, ITS ENERGIES POUR THROUGH THE FIELDS OF THE MENTAL, ASTRAL AND ETHERIC BODIES, INCREASING THEIR SIZE AND THE BRILLIANCE OF THEIR COLORS. AURAS ARE OFTEN DEPICTED AS A FIELD OF FLAMES SURROUNDING THE PHYSICAL BODY.

Now Avirbhava and Anando, bring your mechanism.

(SURE ENOUGH, THE MYSTERIOUS BOX ILLUMINATES THE BULBS HELD BY ANANDO AND AVIRBHAVA. THE ASSEMBLY CHEERS THE NEW ADDITION, AND IT IS WHEELED AWAY.)

Maneesha has brought these sutras.

JOSHU STAYED WITH NANSEN FOR THIRTY YEARS. AFTER HIS ENLIGHTENMENT HE LIVED FOR

THIRTY YEARS MORE IN THE KUAN-YIN TEMPLE. ONCE, HE SAID:
"SMOKE FROM THE CHIMNEYS AROUND ME I SEE IN VAIN, NO BUN OR RICE CAKE SINCE LAST YEAR HAVE I EATEN. NOW THOUGHTS OF THEM MAKE MY MOUTH WATER.
"NOT MINDFUL OF BUDDHISM, I OFTEN SIGH DEEP SIGHS. NONE OF THE PEOPLE OF ONE HUNDRED HOUSES ARE GOOD: EVERY VISITOR ONLY ASKS ME FOR A CUP OF TEA. IF NOT GIVEN ENOUGH, HE ANGRILY LEAVES ME."

What he is saying is all symbolic. First you have to understand that Nansen stayed with his disciple Joshu for thirty years, waiting for the time when Joshu completely and totally opens up and becomes a flower of spiritual splendor. What you have to note about it is that neither is the master in a hurry, nor is the disciple in a hurry. Nowadays, to tell somebody that, "You will have to stay here thirty years, then you can hope -- perhaps, it cannot be guaranteed -- that you may become enlightened"...

The world has changed in many ways. The most important way is that everybody is in a hurry, not knowing for what. Everybody is running, not knowing where and why. Everybody is collecting money, power, prestige, without ever thinking -- what are you going to do with all this? Soon, death will knock on your doors and everything will be taken away.

That which can be taken away by death is worthless to accumulate. Accumulate something that death cannot destroy. There were times when people were interested only in the immortal. That which dies is already dead; it is only a question of time, whether it is today or tomorrow. The body dies, the mind dies, they are of interest no more. The interest has to go deeper -- is there something in you, hidden deep in your empty heart, which does not die? Discover it while there is time.

The whole effort of a certain golden age that we have passed and completely forgotten... all the intelligent people were interested only in one thing: to find the eternal in man. So thirty years was not a question; nobody counted time. The calendar was not consulted. Nobody said to the master, "Now I have been here for two years and nothing has happened."

It reminds me of Junnaid. He used to say to his disciples, the first lesson to every new disciple, was: "Remember this anecdote of my life.... I remained with my master for twelve years. For three years he did not look at me. I would sit by his side, people would come and go -- and he had hundreds of disciples, with their problems -- but he did not look at me. The question of being introduced and the question of asking anything was simply impossible. He behaved as if I were not there, he completely ignored me.

"After three years, for the first time he looked at me. And just his look... as if the first rains had come and I was drenched in a new energy, as if I had been dead up to now. Suddenly, his look made me alive."

New doors, new dimensions opened. And for three years again, there was not any other gesture. But Junnaid was perfectly happy and satisfied and contented. If nothing more happens, this much is too much. After three more years passed, the master touched the head of Junnaid. And Junnaid used to say, "I felt such a serenity, such a deep silence descending over me. I became completely hollow, just filled by the grace of the master."

And this went on happening. Three years again, but he was perfectly satisfied. After three years the master hugged him. And the moment the master hugged him -- and not even a word had passed in all these nine years -- he dissolved into the master, he became one with him. Now there was nothing more that he could imagine.

Three more years passed, and the master kissed his third eye. Suddenly, a tremendous lightning, cleansing all his being of all that was ugly, of all that was rubbish; making him completely pure, twenty-four carat gold. And after these twelve years, the master spoke to him for the first time, saying, "Now you can go."

Strange. He has not said a single word to him and now he says, "Now you can go. What I have done to you, try to spread it."

This is transmission: the master is ready to pour down all that is splendorous, but the question is whether the disciple is ready to receive it. Buddha used to say, "There may be a great rain falling -- you can put your pot upside down. What can the rains do? -- your pot will remain empty. Your pot has to be in a position to receive the rains."

These thirty years, Joshu stayed with Nansen. It has to be understood that it was a totally different kind of calculation about time. People were not interested in time but were interested in the timeless.

I have not come across a single incident in the whole history of consciousness and its evolution where a man was tired because "so many years have passed and nothing has happened." Nobody has ever

complained about that. It shows a very unhurried way of life. It shows an understanding that whether we know or not, we are part of eternity. If it is not happening today, it will happen tomorrow; if it is not happening tomorrow, perhaps next life. But immense possibilities are there, so don't be in a hurry. In a hurry you may miss many things which were worth being enjoyed, being tasted. Go slow.

Time went so slow that almost nobody was interested in time. The whole effort was to know the timeless.

Today, time has become very important. People are counting minutes, people are counting hours, because they have forgotten their eternity completely. And particularly Mohammedanism, Judaism, Christianity -- these three religions have been helpful in making people too hurried, too tense, because in seventy years so many longings and so many dreams have to be fulfilled. There is no time for anything else.

And all those dreams remain unfulfilled; all those longings remain as far away as the origin. Man runs and runs and reaches nowhere, but more and more he wants.

You must have read Leo Tolstoy's famous story, "How Much Land Does a Man Require?" Leo Tolstoy is one of the greatest men humanity has produced. And just a few days ago I came to know... He was never given a Nobel Prize. Nobody is more worthy of a Nobel Prize than Leo Tolstoy. His creativity is immense, he has not been surpassed by anyone. He was nominated, but the nomination was refused by the committee.

The Nobel Prize committee opens it records to the public only after fifty years, so just this year they have opened their records for the public to see, or for research workers to look into. And I was so shocked! In the records it is said, "Leo Tolstoy cannot be given the Nobel Prize because he is not an orthodox Christian." That was the reason. He IS Christian, but he is not orthodox Christian. He has his own original ideas which are not traditional.

These considerations... His great books ANNA KARENINA, WAR AND PEACE -- they are not considered at all. The consideration is whether he's orthodox Christian or not. Then they should make it clear that the Nobel Prize is only for orthodox Christians. Why go on being hypocritical?

But these three religions have created a tremendous difficulty for humanity. They have all given the idea that you have only one life. Not knowing anything about past lives, they have given man a tremendously speedy, hurried way of life. You have to fulfill so much that everything remains incomplete. You cannot complete anything because you are in such a hurry -- another thing is waiting, lined up!
People die with empty hands.

All the Eastern religions -- Taoism, Buddhism, Jainism, Hinduism -- have given a totally different dimension, the whole eternity. You are not confined into seventy years; birth and death are simply episodes in your eternity. Many times you have been born and many times you have died; still, the eternal principle of life continues.

That has given the East a certain restfulness. There is no hurry, you can sit by the side of the master for twelve years. The master can take his own time -- three years to look at you, three years to put his hand on you. Three years to hug you. Three years to touch your third eye and send a thunderbolt which transforms your whole being. And not giving you any verbal message... Junnaid was simply told by the master, "Now you can go. My work is complete. And whatever I have done to you, do to others."

This you have to remember. Just the very remembrance that we have been here forever and we will be here forever gives a deep relaxation. There is no hurry; we can do everything as minutely, in as much detail... we can do things to perfection.

AFTER HIS ENLIGHTENMENT HE LIVED FOR THIRTY YEARS MORE IN THE KUAN-YIN TEMPLE. ONCE, HE SAID -- what he is saying is very symbolic -- "SMOKE FROM THE CHIMNEYS AROUND ME I SEE IN VAIN..."

He's saying, "There are people, I see the smoke from their chimneys from my mountaintop. But in vain, because nothing ever becomes ripe. Nothing is ever completely cooked. These people are absolutely aware that I am waiting here on the mountaintop and I have something precious to give them."

NO BUN OR RICE CAKE SINCE LAST YEAR HAVE I EATEN.

He does not mean buns or rice cakes. What he means is "Since last year I have not come across a ripe man." That's what his master Nansen has said, that, "He is a very ripe fruit. Give him good treatment. He can fall from the tree any moment."

NOW THOUGHTS OF THEM MAKE MY MOUTH WATER.

He is saying, "Just the thought that these people are there, carrying inside a tremendous delight... and I am sitting here ready to open up the door, but they are absolutely unaware of their own treasures."

NOT MINDFUL OF BUDDHISM...

Naturally, when you become enlightened you are no more interested in any `ism'. It may be Buddhism, it may be Jainism, it may be Taoism, it does not matter. Enlightenment takes you beyond all `isms'. `Isms' are simply philosophical statements. Enlightenment is the very experience.

So he says, NOT MINDFUL OF BUDDHISM -- because Buddhism will not allow what he is doing -- I OFTEN SIGH DEEP SIGHS for the people, who are so close to the truth but will remain far away because even the desire, even the quest has not arisen in them.

NONE OF THE PEOPLE OF ONE HUNDRED HOUSES ARE GOOD...

Just below his mountain there were one hundred houses. Not a single individual from that village has come to inquire, "What is this monk doing here, sitting under his tree, for thirty years?" They are unconcerned.

It is not something new. In Poona there may be more than two million people, and none of them must have ever thought, "What is going in this place in Buddha Auditorium?" They may pass by on the road, they may see something is going on, but no inquiry. They are so involved in the ordinary that they keep themselves completely blind about the ultimate.

EVERY VISITOR ONLY ASKS ME FOR A CUP OF TEA. And even if someone comes by the way, a stranger, he asks me for a cup of tea. I could have given him the whole world, the whole universe. But such is the poverty of the mind. He does not look at me, he simply wants a cup of tea. He is just passing by: "Perhaps this monk in his temple must have tea. But this monk has something of the divine -- that he is not concerned about."

IF NOT GIVEN ENOUGH, HE ANGRILY LEAVES ME.

Now, Joshu has no obligation to provide tea for strangers. He himself is a poor monk. He can give something which you have not even imagined in your dreams, but you are completely unaware and blind. People even become angry if he says that there is no tea. "I can give you myself, I can share many other things, but tea is not there. I am a poor monk." They become angry.

While you are listening to these statements and anecdotes, always remember one thing: don't listen to them as if they are about somebody else.

One line of an English poem is, "For whom the bell tolls." In a Christian village, when somebody dies, the church bell rings to inform the farmers around that "somebody has died, come back from the fields."

The poem says: "Never ask for whom the bell tolls, it tolls for thee." It has a great insight. Whoever dies shows you one fact, that you are also going to die.

Before death takes you, do something to find something so that you can defeat death.

AT ANOTHER TIME JOSHU WAS ASKED: "A HAIR'S BREADTH OF DIFFERENCE -- AND WHAT HAPPENS?"

It is again an ancient Zen koan: A HAIR'S BREADTH OF DIFFERENCE -- AND WHAT HAPPENS? People are given this koan to meditate upon. Nothing else is said. What are the things in which a hair's breadth of difference makes a great difference? "A hair's breadth"... people meditate on it. As they go deeper... they cannot find any intellectual answer to it, but as they go deeper they find the answer one day.

The answer is, between you and your center just a hair's breadth of difference is a great difference. Even that much difference should not remain. You should dissolve into your center, utterly and completely. Only then can you be called a fulfilled man, an awakened man, a buddha.

THE MASTER ANSWERED, "HEAVEN AND EARTH ARE FAR AWAY."
Zen is very special in its ways of dialogue and everything.

THE MASTER ANSWERED, "HEAVEN AND EARTH ARE FAR AWAY." Now this seems to be absolutely irrelevant to what the man is asking.

THE MONK ASKED, "AND WHEN THERE IS NOT A HAIR'S BREADTH OF DIFFERENCE?" Then what happens? And Joshu said, "HEAVEN AND EARTH ARE FAR AWAY," The same answer to both questions, and both answers are absolutely irrelevant to the question! It creates a situation, and that is the whole work of a master. He is saying, "You are asking a question which is not for asking, which is only available to those who enter in themselves and find it. Otherwise, heaven and earth are far apart."

The man had thought perhaps he could ask the question differently. But the answer remained the same. The master, without saying that "You are asking irrelevant things, things which cannot be asked and answered, which can only be experienced"... But this is the way Zen has developed a tremendous language of its own. Replying to him with irrelevant answers, Joshu is throwing him back again and again; perhaps he may get the point. He does not say to him directly, "Experience!"

There is only one thing in life where a hair's breadth will make an immense difference: if you reach so close to your center... but just a hair's breadth and heaven and earth are far apart. The distance is as much as it is between the earth and heaven. It does not matter that you have come very close; even closeness is a distance.

You cannot say, "I am approximately enlightened." Even approximately enlightened you are ignorant. Either you are enlightened or you are not enlightened; not even a single hair's breadth will make you approximately enlightened. Just think: either you are alive or you are dead, you cannot say fifty-fifty! Either you are awake or you are asleep, you cannot say fifty-fifty.

Joshu is kind enough to have answered even such a man. Because Zen is a very delicate matter, a very fragile matter: it deals with the ultimate reality. You have to handle it very carefully.

Tetsuan wrote:

TOO MUCH HAPPENS HERE
WHERE NOTHING SHOULD AT ALL;
A THATCHED HUT IS NOT SUPPOSED TO BE
A BUSY PLACE,
BUT MOUNTAIN BIRDS COME
TO FLEE THE EVENING RAIN
IN THESE DENSE WOODS.
CLOUDS DRIP PATTERNS
OF SLIPPERY MOSS
ON STONE BEDS.
THIS FLOATING WORLD IS JUST A TUNE
WHISTLED ON A SWORD HILT.
FAME AND FORTUNE
HAVE FORGOTTEN ALL ABOUT ME.

Tetsuan is talking about the small hut in which Joshu lived. He is saying, "Too much happens here on this faraway mountain, in a thatched hut. TOO MUCH HAPPENS HERE WHERE NOTHING SHOULD AT ALL, because it is so far away from the world. But still so much happens. A THATCHED HUT IS NOT SUPPOSED TO BE A BUSY PLACE." But it is a busy place because to a Zen master, everything happening around -- clouds and flowers and trees -- have equal status to man.

A THATCHED HUT IS NOT SUPPOSED TO BE A BUSY PLACE, BUT MOUNTAIN BIRDS COME. Man may not come, but mountain birds come TO FLEE THE EVENING RAIN IN THESE DENSE WOODS. CLOUDS DRIP PATTERNS OF SLIPPERY MOSS ON STONE BEDS. THIS FLOATING WORLD IS JUST A TUNE WHISTLED ON A SWORD HILT. FAME AND FORTUNE HAVE FORGOTTEN ALL ABOUT ME.

Tetsuan lived with Joshu. The world may have forgotten them, their fame and name -- but a few seekers find the way, however deep in the forest a man like Joshu hides. A man of awakened soul is a great magnetic pull. Wherever somebody suddenly has an urge to search on unknown paths, they start moving towards the master, not knowing exactly where they are going.

That's how you have gathered here. There is no reason for you to be here, but something goes on keeping you here. Some immense possibility of finding the truth, of experiencing the beauty, of knowing the meaning of life.

Maneesha has asked a question:
BELOVED OSHO,

HAS ONE ONLY RECEIVED A HIT IF IT HURTS?

Maneesha, a master hits not to hurt but to heal. And a disciple receives the hit with tremendous gratitude, not with anger. Unless a hit is received with gratitude it cannot do its work of healing. You are all full of wounds, and they all need to be exposed to the sun, to the open sky. Unless you allow yourself to be exposed completely, you cannot get rid of those wounds. The normal way in the world is to hide the wounds so nobody knows about them -- go on hiding them deeper and deeper in the unconscious, so even you forget them. But to work on the consciousness, cleaning it from all the wounds is absolutely necessary. Those wounds have to be brought into the open.

You are asking, "Has one only received a hit if it hurts?" No, Maneesha. If it hurts you have missed. If it does not hurt but creates a gratitude, a love, it heals.

LAST NIGHT I DID NOT FEEL HURT.

You are an old sinner, Maneesha. You have been with this strange man long enough. But you don't know that by your side, Zareen was sitting; your migraine immediately jumped on Zareen! Today she is sitting far away from you.

For seven years she had no migraine. Last night she suffered migraine, I saw it jumping on her! But I kept quiet, because she is new and she has to understand many things.

This was also a great experience for her, that this is not an ordinary assembly of people, this is not a Lion's Club or a Rotary Club. We are involved in the greatest experiment of transforming consciousness. If you keep remembering it, you can overcome all the stumbling blocks.

I hope that Zareen has overcome the migraine. But it jumped on her because she is new and she does not know that in such a place, the master hits only when he loves. The master hits only when he finds you worthy enough.

You are saying:

I SAW THE TRUTH OF WHAT YOU SAID BUT DID NOT HATE MYSELF OR STOP LOVING YOU. DID I MISS?

No, Maneesha, fortunately you did not miss.

I KNOW YOU WILL HIT ME AGAIN IF I NEED IT -- AND THIS TIME I DON'T HAVE THE EXCUSE OF A MIGRAINE.

Look where your migraine has gone! Now, when everybody is in meditation, Zareen has to throw it as far away as possible. Whoever deserves it will get it! And I promise you, Maneesha, whether you need it or not I will hit. Just for sheer joy!

Now today's time is devoted to Zareen....

Little Ernie swaggers into the bar and shouts to the shapely barmaid, "Gimme a triple scotch on the rocks!"

"Hey, kid," says the barmaid. "You don't look to be more than seven years old. Do you want to get me into trouble or something?"

"Maybe later," says Ernie. "Right now I just want the scotch!"

Alfonso, the Italian, is dragging a large, heavy box down the middle of the street when he suddenly stops in front of a house. He knocks on the door and a woman comes to open it.

"Are you Widow Jones?" asks Alfonso.

"My name is not Widow Jones," replies the woman. "It is *Mrs*. Jones."

"Well," says Alfonso, sadly, "just wait till you see what I've got in this box!"

Old Father Fungus is getting very deaf in his advanced years, so he asks his flock to write down their sins on a piece of paper instead of speaking them to him.

Everything is going well with this method, until one day Father Fungus hears someone crash his way into his confessional booth, belch loudly, and blow his nose. The strong smell of whiskey pours from the other side of the box as Father Fungus hears his old friend Paddy fumbling around in his pockets. Finally,

Paddy passes a small, crumpled scrap of paper through the curtain into the priest's hand.

The confession reads: Ten cans of beer. One six-pack of Coca-Cola. Half a dozen eggs. Three rolls of toilet paper, two condoms and one box of tampons.

Old Father Fungus looks at the note for a minute, shrugs, and silently passes it back to Paddy.

Paddy stares at the paper in shock. "Oh Jesus!" he cries. "I must have left my goddam sins at the supermarket!"

Prince Charles and Princess Diana of England are invited to be the guests of honor at the All-England Agricultural Show.

After they preside over the opening ceremony, the royal couple dutifully walk around to mix with the farmers and look at the exhibits. Soon Charles gets bored and heads for the beer tent, and Diana walks over to admire the prize bull -- and never did a male animal have such splendid equipment!

The princess is shocked and amazed at the size of the beast's machinery, and calls over the bull's attendant, Farmer Cowtit, for a talk.

"That is a fine animal you have there," says Diana.

"Yes, your highness," replies Cowtit. "He is a champion, and the father of champions."

"Really?" says the princess, getting excited. "Tell me about him."

"Well, my lady," continues the farmer, "this bull went to stud three hundred times last year!"

"Really?" exclaims Diana. "That's amazing! I must tell my husband about this." And she runs off to get Charles.

She finds him in the beer tent, boozing with a bunch of farmers.

"Come with me, Charles!" snaps Diana. "I am going to show you an animal that will make you feel ashamed of yourself!" And she drags him over to the bull.

"Now, my good man," says Diana to Farmer Cowtit, pointing to the bull's balls. "Tell my husband what you told me about this bull."

"Well," replies the farmer, "as I was explaining to the princess here, this magnificent bull went to stud three hundred times last year."

"And *that*, Charles," interrupts Diana, "is almost *every* day!"

"Very interesting," slurs Charles. "But I bet *he* doesn't have to screw the same old cow!"

Nivedano...
(Drumbeat)
(Gibberish)
(Drumbeat)
Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards, collecting your whole consciousness -- with great urgency, as if this moment is your last moment of life. Only with such urgency can one reach to the center of life. And the center of life is the center of eternal, immortal, universal being.

Deeper and deeper, because you are going to meet, at the boundary line between you and the oceanic consciousness, the buddha himself. Your being a buddha is a necessary preparation for taking another step and jumping into the cosmic whole... not leaving even footprints in the blue sky.

The greatest blissfulness is not to be. Thousands of flowers start showering on you.

Just be an empty heart
and you will be filled
with tremendous treasures.

To make it clear, Nivedano...
(Drumbeat)

Relax.

And just remain watchful, witnessing the body, the mind. You are neither of them. You are only the witness. This witness is metaphorically referred to as the buddha, the awakened one.

How cool it feels at the center -- a fresh breeze, a new fragrance that you have never experienced. The

whole consciousness becomes full of stars.

This evening was beautiful in itself. But ten thousand buddhas dissolving themselves into the ocean of consciousness have made it majestic. I can see that your consciousnesses have become a lake. Buddha Auditorium is just a lake of silent witnessing.

In such lakes, lotuses blossom, truth is experienced, love for the first time understood. Beauty is no more a physical thing but an inner grace.

Collect as many flowers as you can before Nivedano calls you back.
This is your true nature.
This is your original face.

You don't have to go to any temple to find the buddha. Your witness is the buddha.

Nivedano...
(Drumbeat)

Now come back. But come back like buddhas, with great peace, with immense grace, with a song in the heart, with a dance in every fiber of your being. And sit for a few moments, just to recollect the whole experience -- where you have been, the golden path that you've traveled back and forth. This path you will have to travel back and forth many many times.
Only then, one day you are ripe.
Only then the time comes
for the ultimate explosion.

Okay, Maneesha?
Yes, Osho.

Joshu: The Lion's Roar

Chapter #4
Chapter title: Go on digging

18 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ON ONE OCCASION, JOSHU SAID TO HIS MONKS:
I HAVE SINGLE-HEARTEDLY PRACTICED ZAZEN IN THE SOUTHERN PROVINCE FOR THIRTY YEARS.
IF YOU WANT TO REALIZE ENLIGHTENMENT, YOU SHOULD REALIZE THE ESSENCE OF BUDDHISM, DOING ZAZEN.
IN THE COURSE OF THREE, FIVE, TWENTY OR THIRTY YEARS, IF YOU FAIL TO GRASP THE WAY, YOU MAY CUT OFF MY HEAD AND MAKE IT INTO A LADLE TO DRAW URINE WITH.
JOSHU IS ALSO REPORTED TO HAVE SAID:
THOUSANDS UPON THOUSANDS OF PEOPLE ARE ONLY SEEKERS AFTER BUDDHA, BUT NOT A SINGLE ONE IS A TRUE MAN OF TAO. BEFORE THE EXISTENCE OF THE WORLD THE SELF-NATURE REMAINS INTACT. NOW THAT YOU HAVE SEEN THIS OLD MONK, YOU ARE NO LONGER SOMEONE ELSE, BUT A MASTER OF YOURSELF. WHAT'S THE USE OF SEEKING ANOTHER IN THE EXTERIOR?

ONCE A MONK ASKED JOSHU: "WHAT IS YOUR FAMILY'S TRADITION?"
JOSHU RESPONDED: "I HAVE NOTHING INSIDE, AND I SEEK FOR NOTHING OUTSIDE."

Maneesha, the word `zazen' has to be understood before I can start discussing the sutras that you have brought. Zen I have explained to you. It comes from the Sanskrit *dhyan*. Buddha never used Sanskrit as a part of his revolution. Sanskrit was the language of the learned, it has never been a language of the masses. Buddha broke away from tradition and started speaking in the language of the masses. It was a revolt against scholarship, learnedness, the pundits, the rabbis, the people of the scripture, whose whole heart is in their books. And because of those books they cannot see the reality.

Buddha started speaking in the language of his province, Pali. In Pali, *dhyan* changes its form a little bit. It becomes *jhan*. When Bodhidharma reached China, *jhan* again changed, into Chinese; it became *ch'an*. And when the school of Rinzai took the same message to Japan from China, the word *ch'an* came very close to the very original Pali, *jhan*. It became in Japan, *zen*.

In English there is no equivalent word. There are words like concentration, contemplation... but they are all of the mind. *Dhyan* means going beyond the mind. It is not concentration, it is not contemplation; it is just letting the mind be put aside and looking at reality and your own existence directly, without the mind interpreting it.

Have you ever tried small experiments? Watching a roseflower, can you watch the roseflower without the mind saying, "How beautiful"? Can you just watch the rose without the mind saying anything at all? In that moment you are in the state of *dhyan*, or *zen*.

I am reminded of a story. Twenty-five centuries ago it was a great coincidence that in Greece there was Socrates and in India were Gautam Buddha and Mahavira, and in China there were Lao Tzu and Chuang Tzu -- all expressing the existential truth, indicating towards it. It is very strange that suddenly, all over the world, there were at least six people fully awakened. Their words may be different because their languages are different, but their indication is to the same moon. That is absolutely certain.

Dhyan means looking, either outside or inside, without thinking -- just looking straight forward. Your eyes become only a mirror. The mirror never says anything to anybody. Neither does it condemn the ugly nor does it appreciate the beautiful; it is simply non-judgmental.

Dhyan is, exactly, a non-judgmental state of mirror-like consciousness, just seeing and not saying anything. Then seeing becomes total. And in that seeing is the truth, is the good, is the beauty.

Because of this phenomenon, in the East there is no equivalent word for `philosophy'. In the East the word that has become equivalent is *darshan*, but darshan refers to a totally different dimension than philosophy. Philosophy means love of wisdom. It is love of knowledge. And darshan means just the opposite: not the love of wisdom or of knowledge, but of seeing. Darshan means seeing. Dhyan is the method, the path; and darshan, seeing the truth with your own eyes, is the goal of the whole Eastern effort.

What is zazen? Zen is, just once or twice a day... in the early morning when the sun is rising and the birds are singing, you sit silently by the side of the ocean or the river or the lake. It is not something that you have to do continuously. It is just like any other activity. You take your bath -- that does not mean that for twenty-four hours you have to continue taking a shower. Zazen exactly means that: taking a shower continuously. Zen is a periodic effort to see the truth. Zazen is a twenty-four hour, around-the-clock remaining aware, alert, in the state beyond mind. Your activities should show it, your words should show it. Even your walking should show it -- the grace, the beauty, the truth, the validity, the authority.

So zazen is an extension of Zen around the clock. Just because of zazen, monasteries came into existence. Because if you are living an ordinary life of a householder you cannot manage to contemplate, to be in the state of Zen twenty-four hours a day. You have to do many other things. And there is every possibility that while you are doing other things you may forget the undercurrent. So monasteries came into existence. The society decided that the people who want to go deeper into their being are doing such a great experiment for the whole humanity, because if even one man becomes a buddha, with him the whole humanity rises a little bit in consciousness.

It may not be apparent. It is just like when the Ganges... a big river, so big that by the time it reaches to meet the ocean its name, from Ganga, becomes Gangasagar, "the ocean of Ganges." It becomes oceanic -- so vast. As it moves into the ocean, the ocean certainly rises a little bit. The ocean is so vast that even hundreds and thousands of rivers never create a flood in the ocean, but certainly even a single dewdrop raises the level. At least you can comprehend it: a single dewdrop losing itself in the ocean, and the ocean is

something more than it was before -- one dewdrop more.

The people of those days were certainly more subjective, of more clarity that the real evolution of man is not in developing machines, technology; the real evolution has to happen in the consciousness of man. His consciousness has to become a pinnacle, an Everest, a peak that rises high above the clouds. If even a single man succeeds, it is not only his success, it is also the success of all men -- past, present, future -- because it gives a clear-cut indication that we are not trying; otherwise we could also be buddhas. Those who have tried, have become. It is our intrinsic nature.

The society supported the monks, supported the monasteries. There were thousands of monasteries with thousands of monks who were not doing anything. Society allowed them -- "We are engaged in production. We will provide you with food and clothes. You go totally into your effort of reaching the highest peak of consciousness. Your success is not going to be only your success. If thousands of people become buddhas, the whole humanity, without any effort, will find a certain rise in consciousness."

This was a great insight. And society took over the burden of thousands of monks, of thousands of monasteries; all their needs were fulfilled by the society. Today, that society has disappeared because today even the concept that you are a hidden buddha has disappeared. A strange idea has caught humanity, that every man is an island. And that is sheer nonsense. Even the islands are not islands. Just go down a little deeper and they are joined with the continent.

Everybody is joined, it is just a question of going a little deeper. Our roots are entangled with each other, our source of life is the same.

It was a tremendous insight of those days that they decided -- particularly, for example, in Tibet: every family had to contribute one child to the monastery, and in the monastery he had to do only zazen. He had no other work to distract him.

But now that possibility does not exist. Hence, I have managed different devices in which you can remain in the world -- no need to go to a monastery, because there is nobody to support you. You can be in the world and yet manage an undercurrent of fire that slowly slowly becomes like your breathing. You don't have to remember it.

Maneesha has asked:

> BELOVED OSHO,
> ON ONE OCCASION, JOSHU SAID TO HIS MONKS:
> I HAVE SINGLE-HEARTEDLY PRACTICED ZAZEN IN THE SOUTHERN PROVINCE FOR THIRTY YEARS.

He is referring to those thirty years with his master, Nansen. He is saying, "I have single-heartedly practiced zazen for thirty years continuously, without ever bothering about how far away enlightenment is." Is it going to happen or not? Is it a truth or just a mirage? Is it something real or only a fiction created by dreamers? Without any doubt, how can one sustain for thirty years the same routine around the clock -- walking, sitting, sleeping?

The whole heart is devoted to one thing: how to become more conscious, how to become a witness, how to remain a witness whatever happens. It is possible only if you have come in contact with a master, exceptions not included. The master is an example that the dream can be fulfilled. That it is not a dream, it is a reality -- it is just that we have not tried in the right way.

Joshu could continue for thirty years just because he saw Nansen. The very presence of Nansen filled him with a great explosion of joy. "It is possible! If it is possible for Nansen, it is possible for me."

Nansen had asked him, "Do you have a master or not?" and he did not reply to exactly the question that was asked. He said, "I am *with* the master." He said, "My master is in front of me," indicating Nansen, who was lying down meditating. And he addressed Nansen as "Tathagata."

Tathagata is the most lovely word used for Gautam Buddha. Just out of respect, the disciples don't use the name Gautam Buddha, they use the word "Tathagata." And *tathagata* is very meaningful. It comes from *tathata*. Tathata means *thisness*, just here and now -- a man who always remains here and now, never wavering towards past or future, is a tathagata. He neither goes anywhere nor comes back, he simply remains here. Time passes by, clouds pass by, but nothing touches him. His being here is from eternity to eternity. That is the most cherished word the followers of Buddha used to address him.

Joshu said to Nansen, "Tathagata, I am *with* my master." And in that moment something happened -- just in silence. Nothing was said, nothing was heard, but something transpired, something was transferred. In Zen they call it "transmission of the lamp." And Nansen never asked him to be initiated; neither did Joshu ask to be initiated. The initiation had happened without any ceremony and without anybody ever knowing it.

The moment he called him "Tathagata"... that moment was very precious. "I am with my master."

Nansen accepted him, without saying anything. He simply called the head monk of the monastery and told him, "Take care of this new fellow. He is going to become ripe very soon. If he can recognize me as tathagata, he has already moved half the way. It won't take long for him to recognize himself as tathagata. He has the right vision, the right direction... just a question of a little time."

But that "little time" took thirty years. Those days of patience are gone. Now you need quick things, the quicker the better. Because of this strange idea of quickness all things that grow very slowly and very silently have disappeared. Consciousness is one of those things which you cannot grow quickly. Thirty years sitting in zazen, Joshu became enlightened. What Nansen said was, "He will take just a little time." In the eyes of Nansen, thirty years are just a little time compared to the eternity of existence on both sides. What is thirty years? Nothing, not even a little time.

Joshu was talking to his disciples:

> "IF YOU WANT TO REALIZE ENLIGHTENMENT, YOU SHOULD REALIZE THE ESSENCE OF BUDDHISM, DOING ZAZEN."

The essence of Buddhism is not in the scriptures, not in the words of Buddha. It is something to be understood, because it has far-reaching implications. Whatever Buddha has said is as close to truth as possible, but even being *close* to truth, it is not true. Even closeness is only a kind of distance. So you cannot find the essence of the experience of Buddha through the scriptures. That is the ordinary conception of people, that if you read Buddhism, if you become a learned scholar of Buddhism, you will know the essence of it.

One great Buddhist monk, Bhadant Anand Kausalyayan, met me by chance in a Buddhist conference in Bodhgaya. He took me out of the crowd and asked me, "Whatever you were saying is so authoritative, but... Forgive me for interrupting you, I loved whatever you said, but I have never found in any scripture the stories you were telling. And I am the head of the Buddhist Society of India."

I had heard his name, I had read his books. I said, "It is a great opportunity to meet you. I have loved your books, but I can say to you that you don't know the essence of Buddhism. Otherwise you would have understood my stories. It does not matter whether it really happened or not."

He said, "What do you mean?"

I said, "Whatever I have said, if it has not happened it *should* have happened. That's what I mean. Even Gautam Buddha cannot deny it. It may not have happened -- that I can accept, that it is not factual. I don't care much about facts. To me, truth is something more than a factual incident. It is anything that carries the essence."

He said, "You are a strange fellow. I have never heard such an idea."

He lived in Nagpur. I used to pass Nagpur once in a while; he would always come and he would say, "This story I have read in your book. I loved it, but the problem is that it never happened in Buddha's life."

I said, "For that I am not responsible. If it did not happen, what can I do? It should have happened! You are a learned scholar; you can add it somewhere in the Buddhist scriptures."

He said, "What are you saying? Nothing can be added to the scriptures."

I said, "Any scripture to which nothing can be added is dead."

When I entered America, the inquiry officer asked me a few questions... whether I am an anarchist, a communist. I told him, "Listen, I am a living man." He said, "What do you mean?"

I said, "I may not be anarchist today, but tomorrow I can be an anarchist. So this whole stupid inquiry... with a living man! You should only allow the dead who are not going to change, ever. Living persons you should not allow in America. Because I am continuously growing, new leaves will come, new flowers will come. Who knows? Anarchism, communism..."

He said, "You are a strange fellow! I am asking a simple thing, I am not a philosopher."

I said, "I am also not a philosopher, but make a note that your inquiry is applicable to a dead person only -- not to a living person. If you ask me this moment what I am, I can tell you. Next moment, nobody knows what I will be. Even I don't know. Then don't call me contradictory. I am a communist, I am an anarchist, and a little more. Do you have any category?"

Gautam Buddha, twenty-five centuries back... I can add much more to his teachings. These twenty-five centuries have not gone by in vain. Consciousness has taken on new terms, has known new skies, has flown

farther than ever before. Because of this stupidity that you cannot add anything, all the scriptures become dead.

I asked Anand Kausalyayan, "If Gautam Buddha himself had lived for twenty-five centuries, do you think he would be saying the same things?"

He said, "You *are* crazy, but rational. It is true. If he had lived for twenty-five centuries, he would have added much."

I said, "Then it is my responsibility to add a few things here and there. I take the liberty because I have tasted the same consciousness. You have not tasted the consciousness -- that's why you are worried. You know only the dead scripture, which died twenty-five centuries ago. I am a living scripture."

To realize the essence of Buddhism is to realize what Buddha realized, is to go as deep into yourself as Buddha went in. That's what we are doing here. And we are not Buddhists, we don't belong to any dead tradition or any dead orthodoxy. There is no need. We are all carrying the buddha within us -- why go on searching anywhere else?

That is the purpose of zazen, to search through all the garbage that you have accumulated down the centuries. You have been here on the earth for four million years in different shapes, in different bodies, in different species. You have gathered so much around your small buddha that you will have to dig as deep as possible. And don't waver in digging.

One great Sufi mystic, Jalaluddin Rumi, one day took his disciples to a field where a farmer had been trying for months to dig a well. The disciples were feeling a little reluctant -- what is the point in going there? Whatever he wants to say, he can say here. But Jalaluddin insisted: "You come with me. Without coming you will not understand."

What the farmer had done was, he would start digging in one place, go ten feet, twelve feet, would not find water and would start digging in another place. He had dug eight holes and now he was working on the ninth. He had destroyed the whole field.

Rumi told his disciples, "Don't be like this idiot. If he had put all this energy into digging one hole he would have found water, howsoever deep it is. He has wasted his energy unnecessarily."

And that's what everybody is doing. You start, you go a little bit, and then you start again sometime later, or some years later. You go a little bit from a different direction.

These little bits are dangerous. Your effort should be concentrated, and once you start, and you have a master in whom you can trust and in whom you can see the realization of a buddha, then there is no going back. Then go on digging, even if it takes thirty years.

That's what Joshu is saying:

> IN THE COURSE OF THREE, FIVE, TWENTY OR THIRTY YEARS, IF YOU FAIL TO GRASP THE WAY, YOU MAY CUT OFF MY HEAD AND MAKE IT INTO A LADLE TO DRAW URINE WITH.

I promise you, at the risk of my head, that if you continue... one never knows. Three years, five years, twenty years, thirty years -- one never knows how much garbage you have gathered. Sometimes it can happen in a single moment. Sometimes it can take years. It all depends on the thickness of the layers of dust, past memories, future aspirations, and how courageous you are to cut the whole thing in a single blow.

Without any rest, go on digging. The water is certainly everywhere; so is the buddha-consciousness in every living being. Only man is so fortunate that he can understand it. Other animals are also on the way....

Scientists think that the theory of evolution is Charles Darwin's concept. In the scientific field it is true, but they are not aware of the Eastern concept of evolution. A very different concept -- far more relevant and far more valid. It is not that one monkey simply becomes man. It is very difficult. You can force him, massage him, stretch him, operate on his tail, put his tie right, but a monkey is a monkey. I don't think that suddenly one day some monkey got the idea, jumped out of the tree, stood on his two feet, and started becoming man. If so, all the other monkeys would have become man. They don't become, they are still there in the trees.

The East does not mean by evolution that a monkey becomes a man, but the consciousness of a monkey may be born into a human being. It is not the body that evolves; it is the consciousness within that goes on taking higher forms, goes on reaching towards higher peaks. Man up to now is the highest peak of all that the animals have been trying to be, unconsciously. This is the fortunate situation for man, that he can do consciously some work that other animals cannot do.

It is impossible to teach meditation to a buffalo, although buffalos look more meditative than man. But nothing can be taught, and even if there are a few birds, or a few animals who can be taught a few tricks,

that does not become their evolution. They simply become actors. A few animals have the capacity to imitate, but only to imitate. Neither can they add anything nor can they delete anything.

I told Anand Kausalyayan, "You are old, but still it is not too late. The essence of Buddhism is not in the Buddhist scriptures, the essence of Buddhism is in being a buddha." And one becomes a buddha if he reaches his own center.

Joshu is completely certain; otherwise he would not have made such a statement: IN THE COURSE OF THREE, FIVE, TWENTY OR THIRTY YEARS... because in thirty years he became enlightened. He thinks, "If a man like me can become a buddha, then anybody can become. There are more intelligent people than me, more courageous people than me. Somebody may become in three years, somebody in five years."

The question of time is irrelevant. The real thing is to begin now, don't postpone for tomorrow. Deeper somewhere, there is a life source -- that much is certain. You are alive, you are breathing, you are listening, your heart is beating. You are perfectly alive, so there must be a source from where life is coming to you. This much can be said with an absolute guarantee, that you are connected with the universe and that connection is your buddhahood.

JOSHU IS ALSO REPORTED TO HAVE SAID:
THOUSANDS UPON THOUSANDS OF PEOPLE ARE ONLY SEEKERS AFTER BUDDHA, BUT NOT A SINGLE ONE IS A TRUE MAN OF TAO.

To be a seeker in a lukewarm way, thinking that buddhahood is certain..."If I don't work it out today, there is tomorrow." The seeker without an urgency -- there are thousands of people around the world. There are even more cases now than at the time of Joshu -- there are millions of people who have a certain idea that one day they will turn inwards, but that day has not come yet. There are so many other things to be done. There are always, there have always been thousands of people interested, but not interested enough to risk their whole life. And unless you risk your whole life, unless it becomes such an urgency that it has to be done whatever the consequences -- whatsoever the losses, you have to know yourself -- unless this becomes such a total thirst, you will not become a buddha. Or a man of Tao -- which are not two things; a man of Tao is the Chinese expression for the same experience as becoming a buddha.

BEFORE THE EXISTENCE OF THE WORLD THE SELF-NATURE REMAINS INTACT. NOW THAT YOU HAVE SEEN THIS OLD MONK -- Joshu is pointing at himself. NOW THAT YOU HAVE SEEN THIS OLD MONK, YOU ARE NO LONGER SOMEONE ELSE, BUT A MASTER OF YOURSELF. If you have seen me clearly, you have seen yourself clearly, because I am nothing but a mirror. Only a blind man can pass without seeing himself in me, his own image.

The master's basic, fundamental function is to be a mirror to the disciple so the disciple can have a certain idea of what a man of Tao means, what it means to be a buddha.

Joshu, with a lion's roar, is saying, "When you have seen this old monk, you are no longer someone else but a master of yourself." A master only reflects your masterhood. He reflects your potentiality, he reflects what originally you are and you have forgotten.

WHAT IS THE USE OF SEEKING ANOTHER IN THE EXTERIOR?

Joshu is saying, "If you cannot see the buddha in me, then don't waste your time. You will not be able to see it anywhere." This certainty comes with self-experience.

I have called this book JOSHU -- THE LION'S ROAR. Normally, buddhas are very humble. Joshu is also very humble but he cannot help but say with absolute authority that "once you have seen me, you have looked into a mirror. If you cannot find your master here, then you will be wasting your time wandering around the world, and you will think that you are a seeker. There is no need to seek; just see that you are fortunate to have come across a master."
This authority arises out of absolute experience.

ONCE A MONK ASKED JOSHU, "WHAT IS YOUR FAMILY'S TRADITION?"

By "family" is not meant the ordinary family; by "family" is meant your master, your master's master. Once you have become a buddha, you are reborn. Now there is no question of your ordinary family, your ordinary parents. Your master has become the one closest to you. Your master has become a rebirth for you.

So, "WHAT IS YOUR FAMILY'S TRADITION?" someone asked Joshu.

JOSHU RESPONDED... and you have to learn how these Zen masters *respond*, they don't reply. They don't repeat. Their response... perhaps the questioner has never dreamt that somebody will respond to his question in this way.

JOSHU RESPONDED: "I HAVE NOTHING INSIDE, AND I SEEK FOR NOTHING OUTSIDE. This is the tradition of my family. Inside, an empty heart asking for nothing. Outside, no desire, no ambition. This is the tradition of my family."

This is the tradition of all the buddhas. This has to become your tradition too.

Ryushu, a Zen poet, wrote:

THREE, TWO, ONE; ONE, TWO, THREE --
HOW ARE YOU EVER GOING TO PROBE
THE MYSTERIES OF ZEN?
SPRING BIRDS BUSY ON MY ROOF
AFTER THE RAIN
TRY OUT SOME NEW SOUNDS,
TWEETING AND CHIRPING.

What does Ryushu mean by THREE, TWO, ONE? Man begins either from the concept of three... just like the Hindu *trimurti*, three faces of God, or like the Christian trinity. The words `trinity' and `trimurti' both come from the same root, *tri*. The word `three' comes from *tri*. Either one can begin from three -- the knower, the known and the knowledge, the seeker, the sought and the search -- or one can begin in a contrary way: ONE, TWO, THREE. One can start from oneself; then he finds the other, he witnesses it. The other can be anything in your inner experience. And then the third: the third is the very witnessing. The one who witnesses, the other, which is witnessed, and the process of witnessing is the third.

Ryushu is saying: Whatever you do, this way or that, you will not reach to the ultimate. These are all games, which philosophers tend to play. It is better not to get involved in games of spirituality, but just be silent and watch what is happening around you.

SPRING BIRDS BUSY ON MY ROOF AFTER THE RAIN -- watch these small things, the rain and the mist that it has left behind, and the fragrance that comes from the earth. And the birds who are busy on the roof -- they are trying NEW SOUNDS, TWEETING AND CHIRPING. Ryushu is saying there is no need to be very serious about the search. You can become a witness of ordinary things -- the witnessing is the same, whether you witness a bird chirping or you witness your mind chattering. Whether you witness a sunrise outside or you witness your innermost being, witnessing is the same.

Ryushu is saying, rather than getting involved in controversial philosophies, start from small things. Learn from small things one art -- the art of witnessing. And then use that same art inwards. It is easier to learn it in the outside world.

It is because of this that Zen became a very artistic religion. No other religion is so artistic: their monasteries are beautiful gardens, with beautiful ponds, birds, great trees, thick forests, mountains... and all this is for zazen. You sit under an ancient tree and nothing has to be done: just watch.

You know the famous haikus:

SITTING SILENTLY,
DOING NOTHING,
SPRING COMES
AND THE GRASS GROWS BY ITSELF.
ANCIENT POND,
A FROG JUMPS IN
THE SOUND
-- of the frog,

and then the great silence. And you are just sitting by the side of an ancient tree.

Zen has made the spiritual search very aesthetic. First learn it from outside, watching the flowers and the sunrise and the sunset. The effort is not concerned with the object, the effort is to learn the art of watching without any interpretation, without any judgment. A non-judgmental, mirror-like witnessing... if you have learned it from outside, it will be easy for you to enter in with the same art.

Maneesha has asked:

BELOVED OSHO,
IT SEEMS YOU HAVE CLOSED OFF ALL ESCAPE ROUTES FOR US. AM I RIGHT IN FEELING THAT ENLIGHTENMENT IS LESS AND LESS AN OPTION, BUT, RATHER, THE ONLY EXIT?

It is the only exit, Maneesha. It is not an option. You cannot avoid it. You can delay, you can postpone for centuries, but finally you will end up a buddha -- so why unnecessarily wait? That's how I became a buddha. When I saw that one *has* to become a buddha, this life or another life... when this *has* to happen, then why unnecessarily waste time? I simply dropped the idea of searching for Buddha and *became* a buddha.

The family in which I used to live at that time were suddenly surprised. They said "You are behaving very strangely!"

I said, "I have to. Last night I became a buddha."

They said, "This is not a joking matter... are you serious?"

I said, "I have to be!"

They shrugged their shoulders, they said, "But how did you become a buddha?"

I said, "That is not the question. Once I understood that it is the destiny of every living being, last night I thought: Why unnecessarily wait?"

And since then, if I have tried to take even one holiday... It is not allowed. Once you have become a buddha, I warn you, then there are no holidays. Once a buddha, forever a buddha.

So Maneesha you are right, but it is not me who has closed all the routes, it is existence itself. It gives you as much rope as you want. But why unnecessarily remain miserable? Why unnecessarily remain in anguish? If you can become a buddha and have all the blessings of existence available to you, then why not this moment? It is not me, it is existence itself asking you, "Why not this moment?"

Look at Zareen: she has come back to her place, has thrown away her migraine last night, and is again sitting behind Maneesha. Beware of Maneesha! because migraine is her old habit. She may throw it any moment. And it is very easy when the gibberish starts -- everybody is throwing all kinds of bullshit. So remember one thing: go on throwing your bullshit with your mouth, and with your hands go on protecting yourself. Otherwise, only bullshit is exchanged and you go happy to your home thinking that it was great.

A little change is good. But it is somebody else's bullshit, so remember it: when you are deeply involved in throwing all your nonsense, keep protecting your mind with both your hands; otherwise you may get new rubbish, new rotten eggs, but you will remain the same. So be clever. Forcibly move away everything that is being thrown to you.

Maneesha, existence does not allow any option except enlightenment. It goes on forcing you towards enlightenment. It has infinite time available to it, so it is not in a hurry. But you should understand -- what is the point of postponing it for tomorrow? That is what Buddha used to say: *tathata*, thisness, suchness, herenow -- try to see a simple point that you are a buddha. And a mirror is in front of you! If a master cannot be a mirror to you, then either the master is not a master, or you are blind.

Just a few days ago Hasya had gone to New Delhi for a press conference. She was showing a small video there about the ashram and its activities. She was very much puzzled that the journalists who had come, when I started speaking, started looking... somebody this way, somebody that way, somebody downwards. She could not understand what was the matter. Then the Delhi friends told her, "You don't know, they all think that even to look into the eyes of this man is dangerous, or to hear his voice. You will be hypnotized."

Thousands of people want to come here. But they will come only when I am dead, because then I cannot hypnotize them. Then they will bring flowers and offerings, too. Right now it is dangerous. And you know it is dangerous! Even though I am hiding my eyes, it does not matter. The energy that hypnotizes passes through the glasses. Just last night, Avirbhava and Anando have shown you: the energy knows no barrier. I have started wearing these glasses just to console people, so they can look towards me without fear -- and I am going to do whatever I am supposed to do!

It is existence itself that brings you to a master. It is your own urge that impels you towards a master. There is no exit. Even if you go far away from me, it will not make any difference; I will haunt you wherever you go.

Zareen had gone to her house, but I haunted her there. In the morning she was back. I inquired of Anando, "Just look to see whether Zareen is back on the gate or not." She said, "Why?"

I said, "I have been haunting her the whole night! I hope that she is well enough and back at the gate where she is needed."

Once you have become part of my caravan there is no way out, there is only a way in.

Now Sardar Gurudayal Singh is repressing his desire. He wants to laugh even while I am speaking. But he has to suppress it because it will be very embarrassing, particularly for an old disciple. So he keeps suppressing it and waiting for his time. And his time comes....

Pope the Polack dies and goes to heaven. He is met at the Pearly Gates by Saint Peter, who asks the Polack if he has any questions before he comes in.

"Yes, I have," replies the pope. "I always knew that I would go to heaven, but I often wondered what hell would be like."

"Okay," says Saint Peter. "You can visit hell if you want. But you must return after half an hour, or you will get stuck there."

So the Polack pope takes the elevator down to hell and finds himself in the lobby of a luxury hotel. He looks around and sees it is a beach resort, with beautiful men and women lazing around in the sun. There is a well-stocked bar, where the drinks are free, and a magnificent spread of multi-national food. A Brazilian band is playing a hot Samba, and everything is just far out!

The Polack wanders around in rapture for a while and then notices that his half an hour is nearly up. He makes a dash for the elevator and only just gets back in time.

The pope walks through the gates of heaven just as Saint Peter announces that lunch is ready. So the Polack pope sits himself down at the table.

After a few moments they are joined by Jesus, who brings in a plate of peanut butter sandwiches and a pot of herb tea.

"What is this?" cries the Polack, in dismay. "Down in hell, they eat pizza and ice cream, and drink French wine!"

"Well," replies Saint Peter, "it's not worth putting on a fancy spread for just the three of us!"

Young Spud Kowalski wins a fortune in the Polish National Lottery. When he comes home that evening, he finds his dad, Kowalski, sitting in front of the TV.

"Hi, Dad!" he says. "Guess what? I won the lottery today."

"I know," says Kowalski, "I just saw it on the TV. Fifty thousand dollars!"

"Well, Dad," says Spud, "you and mom have been so good to me over the years that I have decided to give you a cut. Here Dad, take ten dollars."

"Wow! Thanks, son," says Kowalski, examining the ten dollar bill carefully. "And now, let me give you some good advice."

"Okay Dad," says Spud. "I'm listening."

"Son," continues Kowalski, "don't just waste your good fortune. Settle down and get married properly -- not like your mother and me."

"Gee Dad!" cries Spud. "You mean you and mom never got married? Do you realize what that makes me?"

"Sure I do, son," snaps Kowalski. "And you're a real tight one, too!"

Three sailors -- a German, an American and a Polack -- are in a pub drinking a few beers.

"Our submarines can stay under water for a half a year," brags the German sailor.

"That's nothing," says the American, swallowing his beer and wiping his lips. "Our nuclear submarines can stay under water for one whole year!"

"Hey," says the Polack sailor, spilling his beer. "That is really nothing. Our submarines dive down and never come up!"

Nivedano...
(Drumbeat)
(Gibberish)
(Drumbeat)
Be silent. Close your eyes, feel your body to be completely frozen.

Now look inwards, gathering all your consciousness -- almost like an arrow, forcing towards the center.

At the center you are the buddha. On the circumference you may be anybody, Tom, Dick, Harry; on the circumference you are all different but at the center your essential nature is that of a buddha, the man of Tao.

Deeper and deeper -- because the deeper you go, the more will be your experience of your eternal reality. Flowers will start showering on you, the whole existence will rejoice your silence.
Just be a witness, from the center, and you have arrived home.
To make it clear, Nivedano...
(Drumbeat)

Relax. Just remember that you are only a witness. The body is not you, the mind is not you. You are just a mirror.

And as you settle down into a mirror-like witnessing, the whole existence takes on a tremendously beautiful form. Everything becomes divine.

This evening was beautiful on its own, but Joshu's lion's roar has made it tremendously beautiful.
This very moment you are a buddha.

When you come back, bring the buddha with you. You have to live out the buddha in your day-to-day life. I am against renouncing the world -- I am for recreating the world. The more buddhas there are, the world will have new skies, new dimensions, new doors opening... new mysteries, new miracles.
Collect as much fragrance and flowers as you can.
Nivedano...
(Drumbeat)

Come back, but come back as a buddha -- peacefully, gracefully. Sit down for a few moments just to recollect your experience of the space that you have visited and the splendor that you have experienced.
Every day you have to go deeper and deeper.

So always remember how far you have gone: tomorrow you have to go a little more. It may take two, or five, or twenty, or thirty years -- but you are to become a buddha. As far as I am concerned you are right now a buddha, you have only to gain courage.

In those thirty years you will not be changing into a buddha -- you are a buddha already. Those thirty years are just to drop the doubt, the doubt that *you* -- how can you be a buddha? Even if I say it, even if all the buddhas try to convince you, deep down is the doubt: "My god, me? and a buddha?" But one day you will become convinced by your own experience. There is no real conversion without your own experience.
And Maneesha, I am not allowing you any exit.
You have been out for centuries.
Now you have to go in.

Okay, Maneesha?
Yes, Osho.

Joshu: The Lion's Roar

Chapter #5
Chapter title: An open sky of witnessing

19 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
A MONK PUT THE QUESTION TO JOSHU: "I HAVE HEARD THAT YOU SAID THAT WHEN THE UNIVERSE IS DESTROYED THE BUDDHA NATURE WILL NOT BE DESTROYED. WHAT IS THIS `NATURE'?"
JOSHU RESPONDED BY SAYING, "THE FOUR ELEMENTS AND THE FIVE COMPONENTS."
THE MONK ASKED AGAIN, "THESE ARE THE VERY THINGS THAT WILL BE DESTROYED; WHAT IS THIS `NATURE'?"
JOSHU SAID, "IT IS THE FOUR ELEMENTS AND THE FIVE COMPONENTS."
ONCE, A MONK WAS SAYING FAREWELL TO JOSHU, WHO ASKED HIM, "WHERE ARE YOU GOING?"
THE MONK REPLIED, "ALL OVER THE PLACE, TO LEARN BUDDHISM."
HOLDING UP HIS MOSQUITO-FLAPPER, JOSHU INSTRUCTED THE MONK, "DO NOT STAY WHERE THE BUDDHA IS! PASS QUICKLY THROUGH A PLACE WHERE THERE IS NO BUDDHA! DO NOT MAKE A MISTAKE AND BRING UP BUDDHISM TO ANYONE FOR THREE THOUSAND LEAGUES!"
THE MONK SAID, "IN THAT CASE I WON'T GO!" TO WHICH JOSHU RESPONDED, "FAREWELL! FAREWELL!"

Maneesha, these immensely important dialogues have remained obscure even in Zen circles because only a master, only a buddha, can give a right interpretation. Anybody else commenting on them is bound to fall far away from the right.

These sutras are not written by intellect; they do not follow rationality, they are not logical in any way. They are responses. And to find the response you need to have the same experience. That's why they have remained in existence, but uncommented upon. This small anecdote will explain it to you.

A MONK PUT THE QUESTION TO JOSHU: "I HAVE HEARD THAT YOU SAID THAT WHEN THE UNIVERSE IS DESTROYED THE BUDDHA NATURE WILL NOT BE DESTROYED. WHAT IS THIS `NATURE'?"

The question is absolutely rational and right. But the answer needs a tremendous insight to understand.

JOSHU RESPONDED BY SAYING, "THE FOUR ELEMENTS AND THE FIVE COMPONENTS."

According to Buddhist mythology, existence consists of Four Elements and Five Components. Now this is an absurd answer to the question because these are the very things the world is constituted of. And the questioner is asking, "When the world is destroyed, you say the Buddha nature remains. What is that nature?" Joshu simply says, FOUR ELEMENTS AND FIVE COMPONENTS.

THE MONK ASKED AGAIN, "THESE ARE THE VERY THINGS THAT WILL BE DESTROYED; WHAT IS THIS `NATURE' that will NOT be destroyed?"

JOSHU SAID, "IT IS THE FOUR ELEMENTS AND THE FIVE COMPONENTS."

Again the same answer. Now it becomes very absurd as far as reason is concerned, but what Joshu is saying is hidden behind the words. He is saying, "The witness who knows these Five Components and Four Elements." He does not use the word `witness', because no word is really capable of explaining the witness. So rather than using the word, he again repeats: "The world may be destroyed but the witness will remain. Up to now you have not even witnessed the Four Elements and Five Components. If you go inwards you will witness these Four Elements and Five Components, and the one that is witnessing is the buddha nature -- about which nothing can be said."

The limit of language comes with Four Elements and Five Components. Beyond that is an open sky of witnessing, just a pure awareness. You can have it, but you cannot say anything about it. That's why Joshu does not say it. He again and again reminds the person, "Language ends with Four Elements and Five Components. What can I do? This is the last milestone; beyond this, what remains is the buddha nature."

This is the way of Zen, not to say things to their completion. This has to be understood; it is a very important methodology. Not to say everything means to give an opportunity to the listener to complete it. All answers are incomplete. The master has only given you a direction: go in the direction of Four Elements

and Five Components. By the time you reach the limit, you will know what is going to remain.

This way, if somebody is trying to understand Zen intellectually he will fail. It is not an answer to the question but something more than the answer. It is indicating the very reality. Joshu is saying that you, as a witness, will remain. The buddha nature is not something far away -- your very consciousness is buddha nature. And your consciousness can witness these things which constitute the world. The world will end but the mirror will remain, mirroring nothing.

But he does not say anything about witnessing, about the mirror. He leaves it to the person's meditativeness. The person has to find the answer himself. This is not a school or a college or a university.

Zen is an opportunity for anybody to rise in consciousness and awareness. The master's function is not to supply the answer. If the master supplies the answer, he is your enemy. The master can only give you the line to follow; your experience will be the answer. This way of dialogue has never existed anywhere else in the world.

ONCE, A MONK WAS SAYING FAREWELL TO JOSHU, WHO ASKED HIM. "WHERE ARE YOU GOING?" THE MONK REPLIED, "ALL OVER THE PLACE, TO LEARN BUDDHISM."
HOLDING UP HIS MOSQUITO-FLAPPER, JOSHU INSTRUCTED THE MONK, "DO NOT STAY WHERE THE BUDDHA IS!"

A strange suggestion... because the monk seems to be stupid not to see Joshu, a living buddha, before him. Obviously, Joshu does not want to say, "Remain here! I am the buddha you are searching for." On the contrary, he says:

"DO NOT STAY WHERE THE BUDDHA IS. PASS QUICKLY THROUGH A PLACE WHERE THERE IS NO BUDDHA!" Because where there is no buddha, what is the point? Pass quickly and don't stay where a buddha is.

Now, he is not leaving any place to go, because these are the only two places: either the Buddha will be there or the Buddha will not be there.

"DO NOT MAKE A MISTAKE AND BRING UP BUDDHISM TO ANYONE FOR THREE THOUSAND LEAGUES!"

He is saying, "As far as you can go -- three thousands leagues -- DO NOT MAKE A MISTAKE AND BRING UP BUDDHISM TO ANYONE, because you don't have it." So his three suggestions are, first: don't become a missionary, because it is not your experience. That which is not yours, don't repeat it to people like a parrot. Only your experience of ultimate, eternal consciousness enables you to point others towards the same route. You cannot teach Buddhism, because Buddhism is not a philosophy, it is a living experience. So if you have lived it, help others to join in living it. Share your life, your love, your compassion, your meditation, but don't teach principles. Buddhism is not interested in principles.

And second, don't stay in a place where there is no buddha, because what will you gain in a place where there is no buddha? You can gain some insight only by the side of an awakened one. You can start moving towards your center if you see someone who has reached the center, and you see the glory and the beauty and the majesty of the person. Otherwise there is no evidence that anybody has ever reached to the ultimate.

Once a great logician of Bengal, Keshav Chandra, went to see Ramakrishna. Keshav Chandra was a very great scholar, and he had founded a religion also. So he was the founder of a religion, he had thousands of followers. But he was always amazed: "Why do people go to this stupid, uneducated Ramakrishna?"

Keshav Chandra lived in Calcutta, and just a few miles away from Calcutta is Dakshineshwar where Ramakrishna lived. Thousands of people would go there. Keshav Chandra could not believe it: "What has that man got?" Finally he decided to go and put the man right.

Ramakrishna's followers were very much disturbed, worried, because Ramakrishna does not know any reason, any logic. He is just like a child, so innocent, and Keshav Chandra is known nationwide as a logician, philosopher. What will Ramakrishna do in a discussion with him?

They were worried that it was going to be a very critical moment. But Ramakrishna said, "Why are you worried? It is good that he is coming." Ramakrishna waited. Keshav Chandra came with many followers. He was determined to finish this man forever so that no followers would gather there at Dakshineshwar.

Ramakrishna danced in welcome when Keshav Chandra arrived. Keshav Chandra became a little shaky: "This is not a man to discuss with; he seems to be crazy." Ramakrishna hugged Keshav Chandra and said, "I

have been waiting for so long! Now, start the dialogue to finish me."

There was utter silence. Even Keshav Chandra could not say anything: from where to start? Ramakrishna said, "You start from anywhere. Whatever you want to say, say it. I will love it!"

Keshav Chandra was an atheist, he did not believe in God. So it was obvious that he should start by saying, "There is no God. What is your opinion?"

Ramakrishna said, "It is not a question of opinion. If a man of your knowledge says there is no God, how can I deny it? But to me you are a proof, an evidence, that existence is not without consciousness. Such beautiful logical acumen! From where does it come? That very source is God, you are the proof. But if you say there is no God, I will agree with you absolutely."

Keshav Chandra had debated with many people, he was a supreme court attorney, and he found himself completely voiceless before a man who had studied only the first two primary classes and had no knowledge of anything. But the way Ramakrishna said, "If you say so, I trust you. You are such a great rational being you must have known whether God is or not. I am uneducated; all that I know is to sing songs and dance and play music. I can do all this without God, but God is a good excuse. Otherwise it looks crazy. If I go into a house and start dancing and singing, it looks crazy, but in a temple it looks very devotional. God is a good excuse. Have you ever danced in a temple? We have here a beautiful temple..."

Keshav Chandra had never thought that dance would come into an argument. And it looked appealing, because the man was so sincere. Ramakrishna said, "If you, a man of great intelligence, say to me, who is an uneducated man, I will believe it; I will drop all gods. Just say it to me, that you have explored the whole universe and found no God."

Keshav Chandra could not say that. Nobody has explored the whole universe. But without exploring the whole universe, how can you be so decisive that there is no God? Keshav Chandra said, "I cannot say that I have explored the whole universe. Naturally, my statement that there is no God is not valid. But what about you?"

Ramakrishna said, "About me? I have danced with him, I have loved him. I have threatened him; there have been times we have not been on talking terms. I sometimes close and lock the door of the temple and keep him hungry for days. But then I start feeling compassion for the poor fellow. I open the door, I bring food for him, and he is so nice that he has not said a single word to me."

And he told Keshav Chandra, "One day it happened that there was a sword hanging by the side of the Mother Goddess in the temple of Dakshineshwar. I told the Mother Goddess, `If you don't appear to me today I am going to cut off my head.' I took the sword from Mother Goddess' hand and I danced from morning till evening. I told her, `As the sun is setting, if you don't show yourself to me, remember: you will be responsible for my murder.'"

And as the sun was setting -- he danced the whole day -- a great crowd silently watched this strange man. He had danced from morning till evening singing songs of praise, and as the sun was setting, suddenly the sword he was going to use fell from his hand. He fell unconscious for six days.

After six days he opened his eyes and he said, "I have not asked that you should come into my deep unconscious. I wanted to see you clearly, in consciousness. I wanted witnesses from the crowd. But you played a trick!" And tears were flowing from his eyes and he said, "But now the world looks very pale. Take me back to the same space where I had gone. You took away the sword and now you have created more trouble for me, because now I can compare the tremendous beauty of the inner world and the tremendous poverty of the outer world. Just take me in."

He said to Keshav Chandra, "Have you ever done anything to go in?"

Keshav Chandra said, "I touch your feet. And please forgive me that I have come to argue with you. You are not a man to be argued with; you are the proof. If there can be a proof of God, you are the proof. You cannot be argued about."

Keshav Chandra's followers could not understand what was happening, because he was the founder of their religion, an atheistic religion. And he is touching the feet of a man he used to call an idiot.

Ramakrishna used to send messages to Keshav Chandra: "Sometimes, once in a while come back again just to finish me."

Keshav Chandra said, "You have finished me!" He renounced being the head and founder of his religion. He said, "I could not argue with an uneducated man. He had some experience, and I could see that I was absolutely empty and he was so full, so full of joy. I had discussed with many scholars... but the way he received me, dancing, and hugged me. And whenever I argued something he would again stand up and say, `Good, very good!' He never used a single word against me. On the contrary, he said, `If you say, I can

join your religion, because to me you are also part of God.'"

Any consciousness is an argument that existence is conscious. That is the whole meaning of God. It is not that God is a person somewhere. God is spread all over the place, in the trees, in the mountains, in the rivers, in the birds, in men, in stones. Everywhere, there is a possibility of consciousness.

This whole consciousness in its totality you can call by any name. You can call it the truth, you can call it nirvana, you can call it God, it does not matter. One thing is certain, that existence is not unconscious; existence is not unintelligent.

These dialogues of Zen trust in the person, that "if we show him a line, his intelligence will not stay with what we have said but will follow the indication." To the monk who was going to take Buddhism to people, Joshu said, "Please don't do such a thing. You cannot share something with others which you don't have. First have it. And never stay in a place where there is no buddha because that will be a sheer wastage of time. And don't stay in a place where there is a buddha because that will transform you. You will not be anymore what you are."

Listening to this, the man understood quickly. He must have been a very intelligent, understanding man. He must have looked at Joshu again and found the buddha, just present in front of him.

THE MONK SAID, "IN THAT CASE I WON'T GO! I am going to remain here."

TO WHICH JOSHU RESPONDED, "FAREWELL! FAREWELL!" Just go wherever you want to go. Why are you changing your mind? I have not asked you to stay here.

He wants a clear-cut response from the man that he has recognized the buddhahood of Joshu.

So these are very strange dialogues. They are not like Socratic dialogues. Much that is important is left out of the dialogue and much that is absolutely non-essential is talked about. The essential is left by the corner to be understood.

One has to be very conscious with a Zen master; otherwise one can live with a Zen master and miss. The master cannot give you anything directly. There is no direct way of expressing the truth. The master can give only situations. Now, this is a situation: "Don't stay where a buddha is and don't stay where a buddha is not." Now Joshu is putting the monk in a dilemma -- then where to stay? He is not leaving him any place to stay.

Obviously he looked again at Joshu with a more conscious, alert mind. And he saw, "I was wrong in going away. This is the place where I should remain." So he said immediately, "In that case I won't go." Jokingly, Joshu responded, "Farewell! Farewell!"

But the monk remained with Joshu. How can you leave such a master? It is impossible, first, to find a master like Joshu. And second, it is impossible to leave him. He will manage a trap for you, and once you are trapped in a master's hand, your buddhahood is not far away. The very meeting with the master is the beginning of your growing into a buddha.

A Zen poet, Isho, wrote:

BEFORE THE WINDOW,
SLENDER, JADE-COLORED BAMBOOS SING
WHEN THE COOL RAINS FALL,
WITH A RUSTLING SOUND.
THEIR FEATHERY GREEN
INTRUDING AT MY DESK,
THEY KNOW THERE IS
NO PURER HIDDEN SPOT THAN THIS.

Around the world people have written poems, mostly devoted to man and woman and their love. A few are devoted to the beauty of nature. But Zen is not in the same category as other poetry. It is simply a meditative mind, just watching what is happening around. And he sees beauty all around. The splendor of existence is so much that he feels to make a note in his book. BEFORE THE WINDOW... you have to visualize. Just visualize the window:

BEFORE THE WINDOW,
SLENDER, JADE-COLORED BAMBOOS SING
WHEN THE COOL RAINS FALL,
WITH A RUSTLING SOUND.
THEIR FEATHERY GREEN

INTRUDING AT MY DESK,
THEY KNOW THERE IS
NO PURER, HIDDEN SPOT THAN THIS.

Poor Isho lived in a hut near the bamboos, and the falling leaves are running into his hut, under his desk. He says, THEY KNOW THERE IS NO PURER, HIDDEN SPOT THAN THIS.

Zen wants you to know that even the leaves falling from the trees have a consciousness of their own. Nothing is unconscious. There are different ways of being conscious, but we are living in an ocean of consciousness. Millions are the aspects... so that we cannot understand exactly what the bamboos are doing.

Now in Mukta's pond, two beautiful snow-white swans have come, flown from England. Great visitors! And every night when I come and go, I cannot resist looking at them. They look so meditative, the whole day doing zazen... because they don't have any rented bicycle, they don't have to go to any movie. They are so silent that if you sit by the side of Mukta's pond you will become silent, seeing their silence. They just don't do anything -- simply exist, no philosophical argument.

Seeing those swans I remember that in India, the man of self-realization is also called *paramhansa*. *Hansa* means swan and *paramhansa* means the great swan. Every day seeing them, I could understand: they look so buddhalike, just enjoying being -- no work, no job, no strike, no lock-out, no interest in the whole world around them; they don't have anything.

But with their coming, the pond has become a temple. They are meditating day and night. What is happening inside them is difficult for us to know, but something must be happening inside them. They are such beautiful people. It must be in a different dimension, so we never crisscross each other, but in the same direction there must be other people, other birds.

There were ducks also -- now, ducks are small; they became afraid when the swans came. So the ducks were in a very great trouble for a few days because the peacocks peck them on the head, so they cannot come out of the pond. And in the pond, two big swans are there -- so unfamiliar, one does not know what they will do. So the ducks were hiding in the bushes. But slowly slowly some communication is certainly happening, because the ducks are coming closer... and yesterday Avesh informed me that they have entered the water with the swans. In silence, something has grown, a friendship. Nothing has been said, nothing has been heard, but something must have transpired between them.

Either the swans must have told them, "Come on, don't be worried," or the ducks must have asked, "Can we come in?" Something is bound to have happened, because suddenly it cannot be. But it is outside the area of our intelligence.

That is the very effort of Zen poems -- to bring to your consciousness that the whole of existence is conscious. Different colors and different nuances and different ways, but the man who has reached the highest peak can see that nothing in the world is without a living force, without a potentiality that can grow one day into a buddha.

Buddha himself has told about one of his past lives. He was an elephant. One night the forest suddenly caught fire. The fire was going so wild, and animals were running to find some way out. The elephant was also running, because the fire was tremendous. Just to take rest, he stood under a tree which was not yet burning. As he was settling to stand there, a small rabbit just came under one of his feet which was up. Now it was difficult for the elephant to put his foot down; the poor fellow will die. So he tried hard to remain standing on three feet, but an elephant's weight....

Buddha says that because of that compassion the elephant remained standing, he could not put his foot down. The fire surrounded the whole place. He risked his life as long as he could save the rabbit, and then the fire burned both of them. Buddha says, "I was that elephant and I earned my buddhahood by being compassionate."

Now all over the world, in the birds, in the animals, something is happening. It is not a dead world. Everybody is trying to move to higher peaks. This idea of evolution is totally different from Darwin's evolution. Darwin's evolution looks very stupid, because we don't see any animal changing into any other animal. For millions of years there is no record that somebody has seen a monkey suddenly going to the tailor's shop to say that, "I have changed my mind, I want to be a man. Now prepare the dress, made to order." Neither is any other animal changing into another species. That idea of Darwin is absolutely absurd.

But the East has a different concept. The same evolution is happening -- in every animal something is evolving. At a certain point when the animal dies, he will be born on a higher scale. Up to now, man is the highest scale that millions of animals have reached. Amongst human beings, the buddhas are the highest peaks.

These small poems are just to remind you that even fallen leaves in the rain and in the storm are rushing towards poor Isho's hut and his writing table, and hiding under the table. And he says, THEY KNOW THERE IS NO PURER, HIDDEN SPOT THAN THIS. Otherwise they would not have come here.

This understanding that the whole existence is alive, conscious, makes your whole behavior different. Then you don't think of hunting animals, because they are your brothers. A little backward, a little uneducated, a little primitive, but killing them, you are killing future buddhas. Hence, the experience of all the buddhas has terminated in a very loving and compassionate relationship with existence. Not even a tree has to be cut. It is alive; it may have a different kind of consciousness. Don't wound it, don't hurt it, because every wound and hurt that you do will have effects on you, your own evolution.

Maneesha has asked:
BELOVED OSHO,
THE TERROR AND THE RELIEF OF HAVING A MASTER WHO PROMISES TO HIT "JUST FOR THE JOY OF IT"! IS THIS WHAT ZEN IS? -- WHEN RATIONALITY, RIGHT AND WRONG FLY OUT THE WINDOW, THE MIND IS ON HOLD, AND ALL ONE CAN OFFER IS ONE'S SELF?

Maneesha, that's exactly what Zen is. There are hundreds of cases on record, when a master has called a certain disciple even in the middle of the night and told him, "Let me hit you."
And the disciple said, "But for what?"

The master said, "Because by morning you are going to become enlightened and then I will not be able to hit you. And it is such a joy to hit!"

The master enjoyed hitting and the disciples enjoyed being hit. It is a very loving gesture, the hit was not hurting.

Somebody has brought me a Zen staff. It is made of bamboo, and the bamboo is cut in such a way that howsoever hard you hit, it makes only sound, not much hurt. I have put it with Anando, so when Zen Master Stonehead Niskriya comes back he can have this really authentic Zen stick from Korea. However you hit, it makes a good noise. It seems as if somebody's head is broken!

But Zen is a very playful religion. It has made even hitting a joyful play. There is no other religion in the world which allows playfulness and laughter and life and love. Zen allows total freedom in all the aspects of life.

Zen has transformed almost impossible things into very loving gestures. For example Zen wrestlers -- you will see them fighting, but not with any anger, enmity, or any desire to win over the other. That is the whole training, playful: who wins is not the point. Who plays perfectly consciously is the point. So if you don't know, you may not understand what is happening.

When the two Zen wrestlers come onto the ground, first they bow down to each other, because everybody is a buddha. Before fighting starts, the buddha has to be recognized. And you cannot be angry with a buddha, you cannot hurt the buddha. Both are meditative -- while they are wrestling you will not be able to see, but you can see the grace, you can see the silence. You can't see violence in their eyes.

And the master who is going to judge, does not declare a man the winner in the same way it is declared all over the world. You will be surprised: sometimes the man who wins is not accepted by the master as a winner because he lost his meditativeness. And the defeated one gets the trophy because he remained conscious all the time: even in his defeat, he has won.

Now, fighting is transformed into meditation. Archery is transformed into meditation, swordsmanship is transformed into meditation. Zen has done miracles, because nobody has ever thought that swordsmanship can be a meditative art.

And when there are two meditators of equal consciousness, nobody wins. The fight can continue for hours and days, but nobody wins because both have equal meditativeness -- the same depth, the same height, the same love, the same compassion. Nobody is in any way inferior to the other, and only the inferior is going to be defeated.

So most of the time archers, swordsmen, wrestlers, are declared to be equal. Nobody wins, nobody is defeated. Compared to this, Western boxing looks barbarous. The whole effort is violent, bloody. There is no respect for the other partner, nor any compassion. Every effort is an ambition to win by any means possible, right or wrong.

Zen has created a totally different approach to everything. If the world understands Zen, it will be a different world. It is certainly the most alchemical process.

So when I said to you, Maneesha, that I will hit you just for the joy of it, remember that the joy is not only my joy. It has to be your joy also; only then it takes the great quantum leap. Then the master and disciple are simply playing with each other. Nobody is higher and nobody is lower.

And the master calling in the middle of the night shows his insight, that tomorrow morning his disciple is going to become enlightened. He is just on the verge. After that, it won't be right to hit him. And it is such a hilarious job! So he sends his attendant -- "Bring him quickly!"

He is meditating. He says, "What is the purpose, in the middle of the night?"

The attendant says, "I don't know, I have just seen him holding his stick. So I think he wants to hit you. Other than that, there is no purpose in the middle of the night."

The disciple rushes immediately. If he wants to hit, it is a special privilege -- otherwise, who cares? In the middle of the night, the old man is waiting to hit you -- what more kindness, what more compassion!

When the disciple reached, the master said, "Aha! So you have come. You don't know but I know.... Come closer. This is the last hit, because early in the morning as the sun rises you will be enlightened. After that, even if you ask me to hit you I will not be able to hit a buddha. That's why I had to call you urgently."

The disciple touched the feet of the master, and the master gave him a good hit, and both laughed. And in the morning the disciple became enlightened. There are not one but hundreds of cases on record. It is sheer playfulness. It is not to harm you, it is just to announce to the disciple that, "Tomorrow morning you are going to become enlightened. And obviously, we have enjoyed for years: you have come and I have hit you. This is the last hit -- it is a memorable hit. Remember: this hit declares that the light is going to come soon and the night is just about to be over."

Strange methods, and strange people, and perhaps the most beautiful development of a small religious stream. It could never become a crowd religion. It could not be a Catholic religion; six hundred million people will not be able to understand it. It is a religion of only the chosen few, because it needs great heart and great intelligence which very few possess.

I am introducing you to Zen for a simple purpose: all other religions have destroyed your laughter, destroyed your smiles, destroyed your creativity -- destroyed even the sense of humor. And life without a sense of humor is not much of a life.

Now comes Sardar Gurudayal Singh. He is the most religious person around here. I don't think that if he dies Saint Peter will allow him in heaven. Just because of his laughter, Saint Peter will immediately close the doors: "You don't belong here, just go the other side. All your fellows are there."

I always think that nothing can be worse than reaching heaven. Such deadly people you will find there, rotten, skeletons, doing all kinds of stupid things. You cannot live with a saint even for twenty-four hours, and to live for eternity surrounded only by saints....

I have told you about a Munich porter who was a good happy fellow, just lying down in the gutter because he drank too much beer. Some mistake happened -- in every bureaucracy some mistake is always possible -- so the devils who had come to take him, took him to heaven. There, the judgment was to be given where this man should go: Should he remain in heaven or be sent to hell? Saint Peter looked into his files and found that this man had to be in heaven.

The man was continuously saying, "Just let me go! I have my duty at the station, I am a porter." But nobody listened to him. He said, "It is not my time to come into heaven -- I have not even finished my beer!" But they forced him, drunk... they gave him a harp. He said, "What am I supposed to do?"

They said, "Here, nothing is done. Everybody has a cloud. Sit on the cloud, float, have a harp, and sing hallelujiah."

He said, "It is strange. I am not that sort of person, I have never gone to church in my whole life. What kind of misfortune has fallen over me?" But he was forced to sit on a cloud, and told, "Sing hallelujiah!"

The poor fellow had to sing -- half drunk, half asleep -- and there were thousands of clouds floating like small boats, and every saint was doing the same thing, "hallelujiah." So the poor porter also said, "hallelujiah, hallelujiah" and in between he would say, "You son of a bitch!"

God heard that. He thought, "It seems a wrong person has entered. What kind of hallelujiah? Two times he says `hallelujiah' and then he says, `you son of a bitch!'" God inquired of Peter, "Look into the files better; it seems you have brought a wrong person here." And it was found that yes, he was a wrong person, so take him back.

He was very happy. He thanked Saint Peter, "I will never forget this kindness. Just let me go to my pub! And I am perfectly happy. Don't send any messengers again. I am the happiest person at the Munich station.

I don't want this singing of hallelujiah and harp and sitting on a cloud. It looks so stupid."

He was brought back, left in the gutter from where they had caught him. Looking around, finding familiar situation, he said, "My god, what kind of a nightmare was that?"

Sardar Gurudayal Singh cannot enter heaven, they won't allow him. They don't allow any intelligent man there. Laughter is a sin, and anyway you cannot joke with saints.

Paddy is drinking a few beers in the pub, and he has a worried look on his face.
"What is the matter?" asks his friend, Seamus.

Paddy drinks down his beer and says, "I am totally afraid to go near the highway, day or night."
"Why?" asks Seamus, sipping his beer.

"Well," replies Paddy, "my wife just escaped with a truck driver, and every time I hear a horn I'm afraid he is bringing her back!"

One day in English class at Horowitz High School in L.A., Tom Robbins, the famous author, comes to lecture the class on creative writing.

After discussing how to write a short story, he says, "Okay, for a successful short story, there are four essential ingredients: religion, sex, politicians, and mystery. And it should be concise and to the point."

"No problem!" shouts Bobby Babblebrain, Boris's young punk son, from the back of the room. And he scribbles something on a scrap of paper. He hands it to Tom. On it is written:
A Short Story.

"Jesus Christ!" screams Nancy Reagan. "I'm pregnant again. I wonder who the hell did it this time?"

A black couple, Luther and Ruby, and their seven-year-old kid Samson, are having a hard time living in New York.

Luther has heard that if you swim across the Mississippi River, and make it alive, you turn white. So they pack up and drive to Mississippi.

They are standing on the banks of the mighty river, and they can hardly see the other side. The water is very rough, and the current incredibly strong. Samson, the kid, seeing his parents' hesitation, cries bravely, "I'll go first!" and he jumps into the river.

Little Samson is swept along, but manages to struggle his way to the other side. As he steps out of the water, he looks down and sees that he has turned lily white.

Seeing her boy's success, Ruby jumps in next and is nearly drowned. But with incredible effort, she makes it to the other side -- as a white woman. Samson and Ruby wave to Luther to come across, so Luther jumps into the raging river. He gets halfway across, and then Ruby and Samson hear shouting and cries for help. Then there is silence.

Ruby is about to jump in to try and save Luther, when Samson takes her by the hand and says, "Don't worry, Mom -- it's only a nigger!"

Nivedano...
(Drumbeat)
(Gibberish)
Nivedano...
(Drumbeat)
Be silent, close your eyes. Feel your body to be completely frozen.

Now look inwards, collecting your whole consciousness. Try to reach to the center of your being. You live on the circumference. It is not far away -- just a great urgency is needed, as if this is your last moment of life. You have to reach to the center of your being; otherwise you will never know the taste of eternity.
Just at the very center you are the buddha, the awakened one.
Thousands of flowers start showering on you.
The whole existence rejoices in your silence.

For the first time you are not an island but part of the whole continent, of the whole cosmos.

This moment, when your boundaries disappear, is the most valuable moment. The Buddha Auditorium becomes suddenly a lake of consciousness without any ripples. Ten thousand buddhas simply become one.
This oneness is eternal, immortal, the origin of everything.

Everything changes. Only your witnessing buddha remains unchanging. It is the very center of the cyclone.
To make it more clear, Nivedano...
(Drumbeat)
Relax. But remain alert, a witness of your body, of your mind, and all that is happening in this moment within you.
The silence, the peace, the bliss...
As you go deeper, the splendor becomes more and more rich. As you go deeper, life becomes a mystery, a miracle of immense significance. And a deep gratitude arises, just for the sake of all that existence has done for you. It is not a prayer, it is a thankfulness.

The evening was beautiful on its own. But your witnessing, your consciousness, has added thousands of stars to its beauty. Gather as much of the experience as you can, because you have to bring it to the circumference, to your actual life. It has to become a twenty-four-hour, round-the-clock experience. Slowly slowly, the circumference and the center come closer. One day the circumference disappears into the center: you have attained perfect buddhahood.
Nivedano...
(Drumbeat)
Come back, but now come a little more alert, a little more of a buddha, a little more loving, a little more graceful. Sit down for a few moments just to recollect the path you have gone in, and the path that you have come out. It is the same path, the golden path.
You have to live your experience in your life, in your activity, in your gestures, in your relations with people. Remember you are a buddha, and you have to behave like a buddha, and you will find great transforming forces entering into your life.
The whole existence becomes supportive -- supportive to your metamorphosis.

Okay, Maneesha?
Yes, Osho.

Joshu: The Lion's Roar

Chapter #6
Chapter title: The ultimate here

20 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ON ONE OCCASION, AS JOSHU WAS RECEIVING NEW ARRIVALS IN HIS MONASTERY, HE ASKED ONE OF THEM, "HAVE YOU BEEN HERE BEFORE?"
"YES," THE MONK REPLIED.
"HELP YOURSELF TO A CUP OF TEA!" JOSHU SAID TO HIM. THEN HE TURNED TO ANOTHER NEW ARRIVAL AND SAID, "HAVE YOU BEEN HERE BEFORE?"
"NO, YOUR REVERENCE," THE VISITOR REPLIED. "THIS IS MY FIRST VISIT HERE."
JOSHU SAID TO HIM, "HELP YOURSELF TO A CUP OF TEA!"

THE PRIOR OF THE MONASTERY TOOK JOSHU ASIDE AND SAID, "ONE HAD BEEN HERE BEFORE, AND YOU GAVE HIM A CUP OF TEA. THE OTHER HAD NOT BEEN HERE, AND YOU ALSO GAVE HIM A CUP OF TEA. WHAT IS THE MEANING OF THIS?"
JOSHU CALLED OUT LOUDLY, "PRIOR!"
"YES?" THE PRIOR REPLIED.
"HELP YOURSELF TO A CUP OF TEA!" INSTRUCTED JOSHU.

Maneesha, the way of Zen is very light, very weightless. It expresses itself in the simplest way. But just because of that, millions of people who think themselves intelligent misunderstand it. The obviousness, the simplicity, becomes a barrier to them. The mind is always interested in the impossible.

It has to be understood why mind is always interested in the impossible: because the impossible can never be achieved, and mind can go on living, gathering more and more force, taking you farther and farther away from yourself. Because the impossible cannot be achieved, it is a great victory of the mind. The mind avoids the obvious and the simple because they are not only achievable, they are already achieved.

So it is a very political strategy, a diplomatic effort on the part of the mind, not to let you see the obvious -- the buddha that is you.

In this simple anecdote you laughed; you laughed as if it is just a joke. It says everything that needs to be said, it contains the whole essence of Zen. But you laughed because you did not understand its implications. Sometimes one laughs because he does not understand; sometimes one laughs because he understands; sometimes one laughs just to hide the fact that he has not understood. You laughed because it looks like a joke -- but it only *looks* like a joke. It is the whole philosophy of Zen. Now let me read it to you with its implications....

ON ONE OCCASION, AS JOSHU WAS RECEIVING NEW ARRIVALS IN HIS MONASTERY, HE ASKED ONE OF THEM, "HAVE YOU BEEN HERE BEFORE?"

Small things to be noted: one, the master himself is at the reception desk receiving new arrivals. Zen is an effort to look into your potentialities. Why waste time? -- not even a few moments. So the master is receiving new arrivals at the gate of the monastery. In the first encounter with each new arrival it will be determined whether he is worthwhile to work upon, or just to let him have a cup of tea and move on.

And the question that he asked does not mean what you think it means. "HAVE YOU BEEN HERE BEFORE?" He is not talking about the ordinary `here'; he is talking about the ultimate `here'. It is not concerned with the place, the monastery, or Joshu. It is concerned with a meditative state where time ceases and only now-ness remains; where space disappears and only here-ness is left behind.

This *now* and *here*, these two words, contain the whole approach of Zen. If you can be now and here, nothing else has to be done. Every door of existential mystery will be opened unto you.

So when a man like Joshu asks, "HAVE YOU BEEN HERE BEFORE?" don't misunderstand him. He is not talking about the place, he is talking about spacelessness, timelessness. "Have you ever been in deep meditation?" That is what he is asking.

"YES," the monk said.

"HELP YOURSELF TO A CUP OF TEA!"

The monk has understood the meaning of `here'. It is not that he has been here to this monastery before, it simply means he has known the taste of here-ness. A simple "yes" implies a vast meaning, that "I am not a newcomer, don't count me among the new arrivals. I have been here -- where else can I be?"

But it is not said so explicitly. That is the beauty of Zen, that it leaves the most important part to be discovered by you. When the monk says, "Yes," he is also saying, through his eyes and through his gestures, "What kind of a question are you asking? Where else can I be? Everybody is here, wherever he is -- it doesn't matter. Here is the only point where you can be."

His "yes" is not to be misunderstood. He does not mean that he has been to this place; he says, "I have been here always -- where else can I be?"

With a great respectfulness Joshu said, "HELP YOURSELF TO A CUP OF TEA!"

A cup of tea in Zen is not the same as it is anywhere else in the world. A cup of tea is the greatest

reception a Zen master can give to you. The cup of tea represents awareness. After drinking tea you cannot go to sleep; hence tea became one of the most important symbols of awareness, of meditation. "Have a cup of tea" does not simply mean, "Have a cup of tea." Certainly the tea is offered, but with the understanding that the cup is full of awareness. A cup of tea has been used in many ways by the Zen masters.

A professor of philosophy reached Joshu. He had many questions in his mind, many complicated answers which he had borrowed from all the scriptures and philosophical systems.

Coming up the mountain he was perspiring, looked a little tired. Joshu received him and told him, "You are tired... just wait, I will prepare a cup of tea for you. It is not time for tea -- otherwise tea would have been served immediately -- I will prepare it specially. You just wait and rest."

And Joshu prepared the tea, brought the tea, put the cup and saucer into the hands of the professor, and from the kettle started pouring tea -- and went on pouring, to the very brink. The professor watched and then he saw that now, if any more tea is poured in, it will start flowing out. But he still waited, till the cup was full and the saucer was also full. Then he could not contain himself, he said, "Wait! What are you doing? Now my cup and saucer cannot contain a single drop more of tea."

Joshu said, "Have you ever asked the same question about your mind? Is there any space, empty space, where even a drop of tea can manage to fit? You are too full of thoughts. So many answers, so many questions! You have read too much, you are too learned to become enlightened.

"This cup of tea is simply symbolic. I wanted to show you that before you can ask any question to me, I should make my position clear: you have to be empty; otherwise you have to excuse me, I cannot answer. You don't have the space to receive it."

Joshu used the cup of tea in different situations. Now he said, "Help yourself to a cup of tea!"

Joshu then turned to another new arrival and said, "HAVE YOU BEEN HERE BEFORE?"

You may not see the difference in the questions. The first question was, "Have you been *here* before?" The emphasis was on *here*. In the second question the emphasis is on *you*.

"HAVE YOU BEEN HERE BEFORE?"

"NO, YOUR REVERENCE," THE VISITOR REPLIED.

He is saying, "I am no more -- how I can be here before?"

Both monks have understood the difference. Although the question looks similar, they have seen the emphasis of the master. They are watching his eyes, they are watching his face, they are looking at his hands.

To talk to a Zen master is not an ordinary conversation -- it is a total, being-to-being communion.

The first monk understood well, and the second also understood well. He said, "NO, YOUR REVERENCE."

But the essential part remains by the side. The essential part is, "How can I be? I am no more, I have never been; the question does not arise. I have tried to find myself -- there is no one."

Joshu said to him, "HELP YOURSELF TO A CUP OF TEA!"

THE PRIOR OF THE MONASTERY TOOK JOSHU ASIDE AND SAID, "ONE HAD BEEN HERE BEFORE, AND YOU GAVE HIM A CUP OF TEA. THE OTHER HAD NOT BEEN HERE, AND YOU ALSO GAVE HIM A CUP OF TEA. WHAT IS THE MEANING OF THIS?"

The prior is the head monk of the monastery. He saw a contradiction in it -- must be a logical man. He could not see the hidden part that was exchanged between Joshu and those two new arrivals.

He took Joshu aside and asked, "What is the meaning of this? You offered the same to both visitors -- although one has visited before, and another has not. But your offering of the cup of tea was the same."

JOSHU CALLED OUT LOUDLY, "PRIOR!"

"YES?" THE PRIOR REPLIED.

This is also a very significant method used by Zen: suddenly to call when there is no need. When suddenly someone is called, for a moment his thinking stops because the continuity is not there. Mind can function only with a continuity.

He is asking, "You have offered a cup of tea to different arrivals; to two different persons, the same welcome. I see a contradiction in it." Now he is wanting to know the meaning of this.

Rather than giving him the meaning,

JOSHU CALLED OUT LOUDLY, "PRIOR!"
That is breaking his thinking process, suddenly bringing an awareness.

"YES?" THE PRIOR REPLIED.

"HELP YOURSELF TO A CUP OF TEA!" -- you are also capable of being a little aware once in a while -- INSTRUCTED JOSHU.

The cup of tea is a symbol of awareness. Zen offers nothing but awareness, and Zen offers awareness to everybody, without any distinction. One has been here, one has not been here; one is the head monk of the monastery -- but as far as Joshu is concerned, he has nothing else to offer them except a cup of tea. A cup of tea means Joshu can offer only awareness, watchfulness, witnessing. A cup of tea has become in Zen circles one of the most important symbols.

So it is not a joke.

Joshu has, without saying anything about Zen, made it clear to everybody, all three persons concerned, that "You have come to a man who can only offer a cup of tea; you should not expect anything else. I can teach you awareness -- and you are all three capable of it. Even the head monk is capable of it once in a while."

One Zen monk is reported to have said -- every morning of his life after his enlightenment, the first thing in the morning he would say was, "Osho!" Because he has become enlightened now, an honorable word has to be used....

`Reverence' is a little less than `Osho'. `Reverence' only means respect; `Osho' also means respect, and love, and gratitude. You may not have thought about it -- because people don't think about words; otherwise strange meanings come out of them. Have you ever thought? -- `respect' simply means looking back: re-spect, looking once again. It simply means that somebody is so beautiful that you have to look again, one more time; you cannot just go on without looking again. Out of this, `respectfulness' has arisen.

But `Osho' contains some more elements: love and gratitude. It is much more than `reverence'. `Reverence' is a Christian word and is used for learned bishops, missionaries, priests. `Osho' cannot be translated correctly as `reverence' because it is used only for the enlightened ones, not the learned ones.

And this Zen master used to call every morning, "Osho, are you still here?" He was asking himself about his own presence: "Are you still here? Then have a cup of tea!"

His disciples knew perfectly well that every morning this was the first thing he would say to himself, so they kept ready the samovar, making its song. And they would ask him, "Master, why do you do this?"

And he used to say, "I am so surprised that existence has given one day again for me. I don't deserve, I am not worthy of it. I have not done anything to deserve another day, another sunrise, and the whole sky, and the whole universe. I just want to make sure that I am here. This beautiful universe one day will be taken away from me."

And he used to answer himself also. First he will say, "Osho, are you here?"

And he will say, "Yes sir."

Then he will say, "Then have a cup of tea!"

This was a monologue. The disciples produced the cup of tea. They loved the master, they loved this small, beautiful approach to the morning. The night is over -- it is symbolic of the night in which most of us live the whole life; the morning never comes.

A cup of tea declares that the night is over, wake up! Be aware and see the whole beauty of existence. The universe has allowed you one day more -- you cannot demand, it is a gift. One day the sun will rise and the roses will blossom but you will not be there to celebrate this new morning. And there is no way to complain, it is absolutely in the hands of the cosmos.

But we have not paid our gratitude even for our life. Do you think there can be anything more precious than life, than consciousness? And existence gives it to you without asking any payment in return. At least you can be thankful. This thankfulness is the only authentic prayer; all other prayers are childish, they are nothing but hidden demands.

Just today Anando informed me... A group of Christian research scholars has been working for many years on the Lord's Prayer -- every Christian has to do The Lord's Prayer -- and their whole research has

now been exposed to the public. They have found that in the Lord's Prayer, except the word *abba*, father, everything else is fake. Jesus only called *abba*; everything else has been added by other people.

Millions of Christians will be shocked, and will be shocked even more because it is the Christian scholars who have found that all other words in the Lord's Prayer have been added by other people. They may not listen to the scholars -- most probably they will not. But when Anando reported it to me, I was thinking that just to say, "Abba" -- that is Hebrew for `father' -- is enough; the prayer is complete. Just to relate with existence in a loving relationship, to call the existence "Abba," the prayer is finished. What more can you say? You have shown your gratitude, you have shown that "You are the source of my being." Hence "Abba" is exactly right, but more than that is non-essential commentary.

These same scholars, a few months ago, have done a tremendous job of research and they have threatened the whole of Christianity with their research. I was thinking that Christians would take note, but nobody has taken any note of it. And I am not the Christian, but I have to take notes!

They came to the conclusion that Jesus was not a Virgin Mary's son, fathered by a Holy Ghost. Frankly speaking, he was really the son of Mariam and Joseph. But to avoid Joseph and to replace Joseph with God, this whole strategy was used. So, working through ancient scriptures they have found that this is absolutely false -- Jesus was not a bastard!

But strangely enough, the Christian leaders around the world, rather being happy that Jesus was a properly licensed son, were shocked. He has to be a bastard; otherwise the main stone of the foundation will be removed. That is the first miracle, that God himself... because the Holy Ghost and God are one.

It is just a trick to talk about the Holy Ghost and then in the next sentence say that the Holy Ghost and God are one. Then why hide God behind the Holy Ghost? Why not bring him directly into the case of making a virgin pregnant? That would look a little awkward to the high position of God, so a mediator has been found: the Holy Ghost.

But if the Holy Ghost is really the father of Jesus, then God can at the most be an uncle -- if he is a brother of Holy Ghost. It depends on who he is, in what way he is related with the Holy Ghost, but one thing is certain: he cannot be the father of Jesus.

The bishop of England immediately reacted, saying "The theory of the Virgin Mary and the Holy Ghost is the very foundation of Christianity and we cannot change it." But their own researchers are saying that it is just an invention to make Jesus special. Everybody is born out of his father and mother, but to make Jesus special... poor fellow has to be made a bastard! And that is the very foundation of Christianity.

The same group of scholars has found that even God is not necessary for Christianity, because there is no evidence of God. Neither is there any evidence of the Holy Ghost. All that we can say is that Jesus and his crucifixion happened. There is no evidence even of his resurrection. The problem is, can you find anybody who will become a Christian just because Jesus was crucified? The whole religion is finished! God is taken away, the Holy Ghost is taken away, the resurrection is taken away, the virgin birth is taken away....

This makes a strange exposition of Christianity. These things make up Christianity, and nothing of them is essential to any religiousness.

And the same group again made a statement that all the miracles are fake. Then the pope had to speak. He said, "Without miracles Christianity will be finished. We need miracles; otherwise what is the difference between an ordinary man and the only begotten son of God?"

The difference is that he walks on water, he turns water into wine, he makes dead people alive, he cures and heals just by touching people. And the Christian scholars' group is certainly very honest, that all these miracles have been added just to raise Jesus to a special position, above humanity.

But there is no need for anybody to be above humanity; one only has to become more aware, one has to become more aware of one's being. In that very awareness he touches the highest point of consciousness. Everything else is not only childish, but absurd.

Religion is simply another name of meditation; anything added to it is absolutely unnecessary. It is a hindrance rather than a help.

So Joshu's offering a cup of tea to everybody, without any distinction, is exactly what I am doing -- offering a cup of tea, but in a more direct way than in a symbolic way. Because the symbolic can be misunderstood -- it has been misunderstood. In every Zen monastery in China and in Japan it has become a tradition.

One young Japanese woman used to come to every celebration in the commune in America. Her mother is very famous for arranging tea ceremonies. It has become a profession; there are a few professionals who arrange the tea ceremony. And when I came back here, the girl started to come here. Seeing that I am going

to stay here, she wanted to stay here -- she refused to go back. Her mother came... and she was a famous woman, had great contacts even with the emperor of Japan.

She brought the girl to me, and said, "You tell my girl to go back to Japan!"

I said, "You are a famous woman -- you must understand the essentials of Zen. The most essential is freedom. Now it is up to her: if she wants to go, I will not prevent her; if she does not want to go, I will not tell her to go."

The woman became absolutely angry -- freaked out. I said, "This freaking will not help."
She became so angry that she said, "You are not a buddha!"

I said, "Just because I am not sending your girl away, I lose my buddhahood! I can accept that I am not a buddha but I cannot take away anybody's freedom."

She was very much shocked. She said, "I have so many contacts, and I promise to open a center for you in Tokyo."

I said, "All these bribes will not help. It is absolutely your girl's freedom to be here or not to be here. It is none of my concern whether she is here or she goes away."

The mother must have forced her -- she was a very strong woman -- she must have forced her for three days continuously, so the girl came to me to say, "I am going in spite of myself. Just give me one of your robes."

I gave her one of my robes and I told her, "Don't be worried. She will relax, and once in a while she will not object and you can come."

But once she went away, the mother would not allow her even to come for a holiday. She escaped.

I told her, "This is not good. You should have told your mother that you were going; you should have shown your integrity. But like a thief, without telling anybody, you simply escaped. You will never be able to forgive yourself. You had better go, and unless you have guts to come with an absolute declaration of your individuality... and you are old enough, you are not a child."

But I came to know from Geeta, who is Japanese and has been here almost since eternity -- as long as I remember I have seen her here -- she said that almost one third of the girls in Japan are prevented by their mothers from even getting married. The mother is such a power in Japan -- that I had never known. One third of the girls remain unmarried just because the mother won't allow it.

So Geeta told me, "You are talking of freedom, and there is not even freedom to get married!"

But man is living with beautiful words: freedom, democracy, love -- but all empty words. Civilization does not exist, culture does not exist. There is no independence in the world. My own experience has been absolutely bitter. The only freedom that I know is possible is to wake up, and to know yourself and your roots in existence. Except that, all are political promises which are not going to be fulfilled, ever.

So only a few people have lived freedom, like Gautam Buddha or Joshu or Nansen. I would like you all to live freedom, but I have to make a distinction clear to you. There are two kinds of freedom: one is freedom *from*, and another is freedom *for*. Freedom *from* is not very difficult, but the real freedom is freedom *for* -- for some creativity, for some love, for some experience.

The first, freedom *from*, is negative. It prepares the ground, but it is not all.

The second is the real thing -- freedom *for*. Creating your self, discovering your buddha, discovering your potentialities, releasing your own powers, living under the sky with a lion's roar, without any fear. But this is possible only to a man who has reached his own sources. That's what we are trying to do in this place: trying to discover the source from where you can have freedom from all bondages and for all creations.
Ryushu wrote:

QUIETLY I WATCH SPRING CLOUDS
GROW IN THE VAST SKY,
GREEN MOUNTAINS AND WHITE HAIR
ON OPPOSITE SIDES
OF SLATTED BAMBOO BLINDS;
A MYRIAD MILES OF HEAVEN AND EARTH
RAIN WITH WHITE BLOSSOMS,
AND ALL OF THEM ARE FALLING
IN ONE ZEN MONK'S EYES.

Just the last line makes it a tremendously meaningful poem. Just the last line: IN ONE ZEN MONK'S

EYES -- thousands of flowers. When you enter your subjectivity, you don't have two eyes -- that's why, in India, they started talking about a third eye. That is only a symbol, but it has great meaning: as you go deeper inside, your two eyes join together into one force; that becomes your third eye.

And in this third eye, WHITE BLOSSOMS, AND ALL OF THEM ARE FALLING IN ONE ZEN MONK'S EYES.

Ryushu is surprised, that "I am a poor monk and so much beauty is falling, showering on me."

Meditation makes even a beggar an emperor. And without meditation even the emperor is just a beggar and nothing more.

Maneesha has asked:
BELOVED OSHO,
I HEARD YOU SAY DURING OUR MEDITATION THAT THE INTENSITY OF OUR EFFORT WOULD PULL US TOWARDS OUR CENTER. I HAVE ALSO HEARD YOU SAY THAT POTENTIAL DISCIPLES ARE PULLED MAGNETICALLY TOWARDS THE MASTER. IS THERE A SIMILARITY AND CONNECTION BETWEEN THESE TWO THINGS?

Maneesha, they are not two things. It is the same energy that brings you closer to the master, and it is the same energy that will bring you closer to yourself. In other words, to be closer to yourself is to be closer to the master. They are not two things. The master is at the center, and the moment you reach the center you are surprised: the buddha has reached there before you.

Every master is a buddha, and every disciple is a potential buddha. It is the same energy; somewhere it has become manifest, somewhere it is still dormant, but there is no qualitative difference.

Now it is time for Sardar Gurudayal Singh. Poor fellow has to wait too long... and he does not become enlightened for fear that one never knows what jokes will be told when he is gone. These jokes are keeping him on this shore; otherwise he would have passed to the other shore long before. He is a very ancient man, retired from the army, but he is not going to leave as long as I continue telling jokes.

Wu, the old Chinese waiter at the Mye Long Dong Chinese Restaurant, is always being teased by Colonel Wimple and his cronies, whenever they come to eat.

Finally, one day, as Wu is serving the dessert and coffee, Colonel Wimple leans back in his chair, puffs on his big cigar, and announces in a loud voice, "Okay, Chink! We have been teasing you for a long time now. So I guess from now on we will stop playing jokes on you. What do you say?"

The wizened old waiter pauses for a moment, then says with a smile, "Okie Dokie! You no jokie, me no pee in the coffee!"

Katie the cannibal wanders out of the jungle and into town. She does a little shopping and then stops at the cannibal butcher's store.

"How much are brains today?" asks Katie.

"Well," replies Butch, the cannibal butcher, pointing to his display shelf, "the missionaries' brains are ten dollars a pound, the nuns' brains are twenty dollars, and the politicians' brains are two hundred dollars."

"TWO HUNDRED DOLLARS?" screams Katie. "That's impossible! How can they be so expensive?"

"Well," explains Butch, looking quite hurt, "have you any idea how many politicians we have to catch to find one with a brain?"

Nivedano...
(Drumbeat)
(Gibberish)

(Drumbeat)
Be silent; close your eyes. Feel your body to be completely frozen.

Now, look inwards -- with totality and great urgency, as if this is your last moment.

Deeper and deeper...
Take your consciousness like a spear, piercing to the very center of being.

This space is what we call the buddha; this silence is what we call the buddha.
Just be a witness, because a buddha is only a witness, only a mirror.
You are not the body, you are not the mind, you are just the pure witness.
At the very center of your being... utterly empty silence.

To make it clear, Nivedano...
(Drumbeat)
Relax, and watch silently your transcendence of everything -- the body, the mind, the world.
You are beyond.
You are the beyond,
the transcendental consciousness.
Rejoice! Those thousands of flowers have started showering on you.

This beautiful evening has become a very mysterious and miraculous evening. Ten thousand buddhas are merged into an oceanic consciousness. This Buddha Auditorium has become a lake of consciousness, without any ripples.

Gather as much of this experience as you can, because soon Nivedano will call you back. You have to bring the buddha to the circumference, into your ordinary activities, in your day-to-day work.

We are not renouncers of the world; we are going to be in the world and yet not allow the world in us.
This is possible only if you are a witness.
Live like a buddha.
The only thing to remember is:
just be a witness.
The witness is the master key.

Thousands of masters have come to the same conclusion: that to be at the center, just a witness, is to become a buddha, the awakened one.

Then, slowly slowly persuade the buddha to come to your ordinary life. From the hidden sources, bring him to your extrovert activities.
When the inner and the outer become one,
the miracle has happened.

Nivedano...
(Drumbeat)
Come back, but come back like a buddha -- with the grace, with the silence, with the beauty, with the gratitude.

Sit silently for a few moments, rejoicing this miraculous evening, remembering the path that you have followed to the center and back. This path has to be followed again and again. Slowly slowly, that which is at the center will also spread all over your circumference.
That day is the great day of celebration.

Okay, Maneesha?
Yes, Osho.

Joshu: The Lion's Roar

Chapter #7
Chapter title: Eternity in his hands

21 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN TOSU WAS IN TOJO PROVINCE, JOSHU ASKED HIM, "AREN'T YOU THE MASTER OF TOSU HERMITAGE?"
TOSU SAID, "GIVE ME SOME TEA, SALT, AND CASH!"
JOSHU WENT BACK TO THE HERMITAGE, AND THAT EVENING SAW TOSU COMING BACK WITH SOME OIL. JOSHU SAID TO HIM, "I HEARD MUCH OF TOSU, BUT ALL I FIND IS AN OLD MAN SELLING OIL."
TOSU SAID, "YOU SEE THE OLD OIL-SELLER, BUT YOU DON'T KNOW TOSU."
JOSHU SAID, "WELL, HOW ABOUT TOSU?"
TOSU HELD UP THE BOTTLE AND SAID, "OIL! OIL!"
AT THE FUNERAL OF ONE OF HIS MONKS, JOSHU JOINED IN THE PROCESSION AND COMMENTED, "WHAT A LONG PROCESSION OF DEAD BODIES FOLLOWS IN THE WAKE OF A SINGLE LIVING PERSON!"

Maneesha, Zen believes in a life which you are not acquainted with, a love that you have not even dreamt of. It lives in a totally different dimension, a dimension where everything is a dance, a celebration.

Zen is the only religion of life. Others are worshippers of the dead. Life contains millions of things, from the very small trivia to the greatest sacred peaks of consciousness. Zen does not renounce anything but transforms it as a stepping stone towards the higher.

It is the only life-affirmative religion that has arisen during the past centuries. Its affirmation is total. All other religions are religions of denial. Anything that seems to be a hindrance, they escape from it. Zen tries to turn it from a hindrance into a help -- and it has succeeded. Its success is of profound interest for the coming new man.

The new man will not think of Christianity as a religion, or Hinduism or Mohammedanism or any other religion, because they are all carrying a dead past. Life has escaped from them long before. They have not laughed for centuries; they have not been in tune with the universal music. They have forgotten the language of dance.

Zen alone seems a possibility for the future man. It will survive -- when all other religions are gone, Zen will be the only religion around the earth. In fact, all other religions are already dead. Just because of old habit, old conditioning, we go on carrying them, but they have not contributed anything to human consciousness. Rather than contributing they have destroyed much. They have enslaved man, they have oppressed man, they have put man against man; they have created immense violence, war, massacre.

Zen is a religion of flowers, is a religion of songs, is a religion of ecstasy. It has nothing in it which in any way tries to avoid life in any form. It lives life in its totality -- and the miracle is that by living totally, each moment becomes so precious... there is no way to measure the beauty of the moment when a person is total, herenow.

These two anecdotes are very small, but great is their significance. The first will look very strange unless you understand that in each activity, a Zen master almost disappears in the action itself. His totality is so great that you can almost say that only the dance remains; the dancer disappears.

Once the great dancer Nijinsky was asked, "What are the greatest moments in your life?"

Nijinsky said, "The greatest moments in my life are those moments when only the dance remains and the dancer disappears."

The same answer was given by Picasso. While he was painting, somebody asked him. He said, "Don't ask me anything right now. While I am painting I am just a painter; I am not that great Picasso you have heard about. And when the deepest moments come, then even this painter disappears. Only the painting remains."

If you can see this point, then the first anecdote will become clear to you, because it is a little out-of-the-way....

WHEN TOSU WAS IN TOJO PROVINCE, JOSHU ASKED HIM, "AREN'T YOU THE MASTER OF TOSU

HERMITAGE?"
TOSU SAID, "GIVE ME SOME TEA, SALT, AND CASH!"

He did not answer the question. That is one of the important things to understand: Zen answers in its own way, not in the ordinary way. We expect dialogues to happen. Joshu and Tosu both are prominent masters. Joshu asked him, "Aren't you the master, Tosu?" Without saying anything about himself, TOSU SAID, "GIVE ME SOME TEA, SALT AND CASH!" What does it mean?

It means, "You are a great master, you don't need to be answered. You can see for yourself that Tosu is standing before you. To answer you will be insulting, suggesting that you could not see for yourself the radiance of Tosu, his presence, his energy field, his aura. No, I will not insult a great master like Joshu." That's why he simply ignored the question.

This ignoring of the question would be taken anywhere else in the world as an insult -- but in Zen, this ignoring of the question has a totally different meaning. It is showing great respect: "What are you talking about? You have eyes to see. Just as I can recognize you, you can recognize me; hence the question is irrelevant and I am not going to insult you by answering it." Rather than answering, Tosu asked, "Give me some tea, salt and cash. I am a poor Zen master."

Tosu was a very poor Zen master because he lived in a hermitage on a faraway mountain where it was very difficult for people to reach. He had become known as the master of Tosu Hermitage, but he was very poor. So rather than bothering about saying, "I am Tosu," he is showing his poverty. He was known as the poorest master -- one of the greatest souls, but the poorest in the sense that he had not much of a following. He lived in such a strange place that nobody bothered to go there, it was too far away. And his behavior was very strange....

Joshu had just gone there to see him, hearing about him so much. There were many rumors about him and why he did not get disciples: "He himself is responsible because he behaves in such a way that disciples escape! In the first place nobody goes to that faraway hermitage. But sometimes somebody gathers courage, and Tosu behaves in such a way that the man loses heart and tries somehow to escape this strange man!"

Joshu has gone to see Tosu, and Tosu is showing his poverty by asking him, "Give me some tea! Don't bother about Tosu -- in this very moment I need some tea, some salt, and cash!"

A man of immense understanding -- he trusts Joshu that he will understand: "In this moment, don't ask unnecessary questions. I have not got even tea or salt or any cash. You are a great master, you have thousands of followers. I am a poor master, I don't have any followers. Nobody else is responsible for that; I am responsible. I behave in a way that they cannot understand. But I cannot change myself. I have to remain myself; I have to retain my integrity. Whether any disciple remains with me or not does not matter; I am alone enough.

"But in this moment you must be carrying some cash -- you have traveled so far from your monastery. So give me some tea -- you must be carrying tea and salt; you have been on a long journey. And a little cash won't do any harm."

Showing his poverty -- that was his fame, that he is the poorest man yet one of the greatest masters. By showing his poverty he is saying, "You can see for yourself that Tosu is standing before you, asking for cash. Even the poorest have salt, but I don't even have salt."

Joshu went back to the hermitage and that evening he saw Tosu coming back with some oil. He had remained in Tosu's hermitage the whole day, waiting for him to come. But he had disappeared somewhere. In the evening Joshu saw him coming back with some oil. He was so poor, there was no oil even for a lamp in the night. So he must have gone to the nearby village to ask for some oil, and he was coming with a bottle of oil.

JOSHU SAID TO HIM, "I HEARD MUCH OF TOSU, BUT ALL I FIND IS AN OLD MAN SELLING OIL."

TOSU SAID, "YOU SEE THE OLD OIL-SELLER, BUT YOU DON'T KNOW TOSU. You are looking only at the outside, you are not looking in my eyes. You are not looking into my very being."

JOSHU SAID, "WELL, HOW ABOUT TOSU?"
TOSU HELD UP THE BOTTLE AND SAID, "OIL! OIL!"

In this moment there is no Tosu but only a bottle of oil. As far as Tosu is concerned he is an absence. He is just an emptiness, a nothingness. In this moment at least he has something: "In the morning when you came I had nothing, so I asked you for some tea, some salt and a little cash. For the night, I don't have any

oil. I am not a oil-seller; I have begged this oil from the town. And in this moment, in my emptiness, there is no other thought than simply `Oil! Oil!' and nothing else."

It is easier to understand Nijinsky when he says, "I disappear in my dance. The dance becomes so intense that I am no more." Out of such experiences Mevlana Jalaluddin Rumi, a Sufi mystic, simply made whirling his only method. His followers are called whirling dervishes. They whirl for hours -- it is not easy. Jalaluddin Rumi himself whirled for thirty-six hours continuously, and in the whirling he became enlightened because in the whirling he got lost; only whirling remained. There was no one inside. There was utter emptiness and silence.

It is easy to understand Jalaluddin Rumi, or Picasso, or Nijinsky. It is a little more difficult to understand Tosu when he says, "What are you asking about Tosu? At this moment there is only oil. In the morning there was not even oil; I had asked you for some cash..."

This small anecdote between two masters of similar experience, similar greatness, can be of great help to you. Any activity, if it becomes so total that you are completely absorbed in it, becomes a meditation. Losing yourself and remaining conscious -- that is the simplest formula for meditation.

AT THE FUNERAL OF ONE OF HIS MONKS, JOSHU JOINED IN THE PROCESSION AND COMMENTED, "WHAT A LONG PROCESSION OF DEAD BODIES FOLLOWS IN THE WAKE OF A SINGLE LIVING PERSON!"

The man who had died was a master, and a master is more alive even in his death than you are in your life. The master never dies. That is the very secret that has made him a master -- that he knows there is no death. He has got hold of eternity in his hands. He carries immortality in his very depths. You can burn his body, but you cannot burn his eternity, his immortality.

Joshu is right when he says, "Look at the strange procession! In the wake of one living man... and that living man is lying down in the coffin; thousands of dead bodies are following."

To the man of understanding, unless you are utterly conscious you can't claim that you are alive. At the most you can say you are surviving, just at the minimum. You have not known the Himalayan peaks of life; you have not known the Pacific depths of your consciousness. So thin is your consciousness that it is a miracle that you manage for seventy years to breathe, to walk, to talk, to do all kinds of things. And your roots remain neglected. You don't know even that you have roots. You never nourish your roots.

Do you understand that attention is food for consciousness? In a very unconscious way you are aware that if nobody pays attention to you, you start feeling a little embarrassed. If the whole city decides one day that nobody will take note of you, as if you are not, you yourself will start suspecting whether you are alive or dead: "Do I exist or am I only dreaming?" You need attention continuously.

And that is the struggle between parents and children, husband and wife, and friends. What is the struggle? -- "Give me more attention!" I have seen wives taking newspapers away from their husbands' hands: "While I am here, what do you mean by reading the same newspaper the whole day? How many times have you read it?" And the poor fellow was simply reading it to avoid getting into any conversation with the wife; because every conversation ends in a fight.

Nobody can argue with a woman. As far as I know, up to now nobody has been able because the woman does not allow you to argue. She has her own, totally different methodology. She throws things, she breaks plates, she beats small children -- that is her argument. And the husband has to agree with her; otherwise she will burn down the whole house! He has to say, "Yes, you are right." And he knows that she is not right at all, but what to do? She has taken such a position that it is better to agree in the very early stages. Later on, it becomes more and more difficult and the distance becomes bigger and she becomes more and more insane.

You cannot argue with insane people. And the woman has found that it is very beneficial to her: the husband has to agree at some point, without fail. She has only to press more and more, give him as much pain in the neck as possible and finally she is always the winner. So, husbands who are intelligent enough accept defeat from the very beginning.

That's why there is only one kind of husband in the world, and that is henpecked; there exists no other kind, a single category. It is better not to get into the argument at all.

Two men used to sit in a pub, late in the night after everybody else had gone. When the pub would be closing, then, very reluctantly they would leave. They were strangers, but by and by -- because every night

they were the only ones, the last to get out of the pub -- one finally asked the other, "What is the matter? Why do you go on sitting here?"

The other man said, "It is very simple, that's why I have not asked you. It is my wife. Until she is asleep, I have to remain here. If I find her awake, then there is bound to be difficulty. She will create some kind of trouble." And then he asked the first man, "Why are you sitting here? I think the problem must be the same."

The other man said, "No, I am not married. It is because there is nobody at home, just an empty, dark house."

The man who had a wife said, "You idiot! You are the luckiest man. You should enjoy the darkness of your house! Listen to me, I am more experienced. You are wasting your time here in the pub. I have to, but you don't have to stay here."

But this is the problem. The people who have not known women will never know that they are a different kind of creatures -- very nice to look at, very good to meet at the beach, but just keep a distance. Once you come closer, into their grip, then you know -- "My god!"

Hindus have a temple in Calcutta, perhaps the most famous temple of India. It is a temple of the Mother Goddess Kali, a black woman, ferocious, with four hands. In one hand she has a naked sword, in another hand the head -- just the head, freshly cut, the blood is dripping -- standing on the chest of her own husband.

I have often been to the temple, because the people who have created it must have known some psychology. The way the society is managed, the man thinks he is the master. The woman allows him to think, because she knows *exactly* who the master is -- let him enjoy! Just an idea, no harm in it -- let him enjoy thinking that he is the master. He calls himself a "husband." Husband means the farmer, and the woman is the earth, and he farms the earth. Let him enjoy all these fictions, but the reality is totally different.

These men, these women, quarreling, fighting, never come to know what life in its purity is. They don't have time. And strangest of all... I have heard many people, playing cards or chess, or going to the movie... you ask them for what and they say, "We are going to kill time." And nobody objects!

What are you saying? Time is killing you! From where did you get the idea that you can kill time? You cannot even catch hold of time. Time is fleeting, so fast that you can't see it. The speed is beyond your visualization. How can you kill time? But millions of people around the world are killing time in different ways, as if life has been given to them just to destroy.

These people only *think* they are alive, because they have not known the secrets of life. They have not known the silences of the heart. They have never gone into the deepest source of their being. They have never nourished their roots by giving attention to them.

The deeper you go, taking your total attention, the more alive you are. And then a change comes: from time, you move into timelessness. In time, you are bound to die. In time things are born and things have to die. If you want to avoid the vicious circle of life and death and the whole agony, the anguish, then you have to move from time to timelessness.

And that is a small step. The moment you reach within your very center, you have moved beyond time. You have reached into eternity.

That eternity is your buddha.

This is the essential religion. All the prayers of other religions, all their scriptures, all their rituals, are not only useless but dangerous -- dangerous in the sense that they are preventing you from finding the essential religion. They are fake religions. Those fake religions have lost their ground, but just because of old habits we continue -- going to the church, going to the temple, going to the synagogue.

And all these religions are in the hands of a worldwide priesthood. It does not matter whether that priest is a rabbi, or a bishop, or a pundit; it is a great conspiracy against humanity. The priest, who goes on giving you toys in the name of religion, keeps you engaged, gives you the feeling that you are doing something religious. He keeps you, as Karl Marx says, under the influence of a certain kind of drug, opium.

I don't agree with Karl Marx on a thousand and one things, but on this point that the priesthood, religion, has been the opium of the people, I agree with him absolutely, unconditionally, categorically. They keep you dead. They never allow you the chance to have a look into the eternal life.

Joshu is right when he says,

> "WHAT A LONG PROCESSION OF DEAD BODIES FOLLOWS IN THE WAKE OF A SINGLE LIVING PERSON!"

You can be a living person only if you are rooted in your center. If you are not rooted in the center and are living only on the circumference, you are just so-so alive, lukewarm, without any intensity, without any urgency, without any joy. Your life is just an empty word.

You have to find your authentic life. It is there, hidden in you, but you go on running everywhere else. You never think of going inwards. The very idea seems to be strange -- "What is there inwards? Just a skeleton, blood, bones." What is the point of unnecessarily creating fear for yourself? If you see your skeleton, you will be really afraid! But that is not what we mean by the inward. By the inward we mean going beyond all that is material. Your skeleton is matter, your blood is matter, your bones are material. By going inward we mean going beyond this skeleton that you think you are.

And the going is so simple. Just a little intelligence and you can be alive, a dancing life full of songs and full of flowers. At least for my people I would like to say, never settle for less. Find out the total secret of your being, because in finding the whole secret of your being you will find the whole secret of the universe. Then life becomes a totally different phenomenon, a continuous celebration, each moment a festival. Each moment the opening of a new dimension, a new mystery. The whole of life becomes so full of miracles that naturally a deep gratitude arises in you, to bow down not to any god but to this universe which contains the trees and the animals and the birds.

This universe is your home. You come out of this universe and you go back into this universe. Prayer is meaningless. Only gratitude... you don't even have to use the word, just the feeling of gratitude.

But the feeling of gratitude will arise only when you have experienced the mysteries, the splendor, the whole garden of flowers that is given to you. And you had not asked for it; you don't in any way deserve it, you have not earned it. It is a sheer gift, from the abundance of existence itself.

Existence is heavy, so loaded with splendor it wants to share.

It cannot share unless you are centered in your being. It can share its secrets only with a buddha. And you have every opportunity to become a buddha.

Gido wrote:

THERE COULD NEVER BE AN ACCURATE PAINTING
OF BLOSSOMS IN THE AIR...

Obviously, because the blossoms are always dancing in the air, in the rain, in the sun. How can there be an accurate painting? All photographs will be dead, all paintings will be dead.

THERE COULD NEVER BE AN ACCURATE PAINTING
OF BLOSSOMS IN THE AIR.
PUT DOWN YOUR BRUSH
AND LOOK AGAIN CLOSELY:
IT IS IN THE BLANK SPACE
OF THE BACKGROUND
THAT THE FIGURE MATERIALIZES.

What Gido means to say is that everything is flowing and changing. There can never be an accurate photograph, because by the time the photograph is taken and the positive is made from the negative, you have changed. You have become older; photographs don't become old. You are no more the same person.

And that applies to your experience of the world. Everything is in change, continuously shifting, except one thing: that is your witness. So put down the brush and your camera -- just look. And in looking, remember not to get lost in the seen. Remember the seer -- that is the only permanent point you can depend on. That is the only security, the only certainty, the only thing you can rely on. Everything else is going to shift and change. It is all a flux, all around.

It is beautiful -- if you understand it as a flux, it is perfectly beautiful. It becomes a disappointment when you start making it permanent. A meeting of a man with a woman is beautiful, but the moment you start thinking of marriage, you are starting to destroy something beautiful that was growing. The moment you reach the marriage registrar's office... there is still time; escape before you go inside!

I have heard about a couple who had gone to the registrar's office, and they were filling out the form to be married. The man signed after the signing by the woman, and the woman immediately said to the magistrate, "I want a divorce!"

He said, "Are you mad or something? You have just now filled out the form! What has happened that makes you ask for a divorce?"

The woman said, "Look at this paper!" On the paper, the man had signed in such big, capital letters... The woman had signed in small, normal letters but the man had signed as if it were a headline in a newspaper!

The woman said, "This is enough. I don't want to get into trouble with this man. He has shown his reality and it is already a conflict. It is better to move out from the very beginning."

It is a tremendous experience to go to the registrar's office and watch what goes on happening there day by day. One man, ninety-five years old, went to the registrar's office with his wife, ninety-three years old. They wanted a divorce. The registrar could not believe it. He said, "When did you get married?"

The man said, "It is so long ago, perhaps seventy years before? But we are not certain. It seems, with the way we have lived in agony and continuous conflict, as if we have been married since eternity. I cannot think of any time in the past when I was not married to this woman."

The magistrate said, "If you have managed for that long, now it is only a question of a few months, maybe a few years. You are at the very end of the rope. Now what is the point? And if you wanted to divorce because of agony and struggle, why did you not come before?"

They both said, "We were waiting for all our children to die. Today our last son died; now we are finished. Now, at least for a few months or a few years, we can live peacefully. We waited and waited, and hoped that one day all would be dead so we would not be deserting our children. We suffered all kinds of agony, but this hope that one day we could divorce kept us alive. Now don't refuse us. We have lived our whole life just for this divorce, just to have a few moments of independence, of freedom."

Things become difficult because you ask and expect something unnatural. You cannot make anything permanent in this world, any relationship. The moment you try to make anything permanent, you are getting into troubled waters unnecessarily, because it is against nature. Nature is a flux. Movement, and continuous movement, is its very nature.

Only one thing is unmovable, and that is your very center.

So first get deeply rooted in your center, and your life will blossom in thousands of flowers. Life can be such a delight if you don't ask anything against nature. Just be in a let-go. Things change -- let them change. Allow them, help them change. Just remember: one thing never changes and that is your original reality. That is enough. You are safe, secure; you don't need any other insurance.

Maneesha has asked:
BELOVED OSHO,
WE WERE TOLD THAT OUR TOTAL PARTICIPATION IN THE YAA-HOO IS NEEDED FOR YOUR WORK ON US. IS IT THAT A CRESCENDO OF SOUND IN THE YAA-HOO, AND THE INTENSE EXPERIENCE OF SILENCE IN THE LAST STAGE OF MEDITATION, LEAD TO EXACTLY THE SAME SPACE -- THE "SEA OF CONSCIOUSNESS"?

Yes, Maneesha, Yaa-Hoo can lead even deeper because Yaa-Hoo can become more intense, one-pointed. It can hit, deep down. You just watch when you make the sound Yaa-Hoo. It is not a word, it means nothing. It is simply my finding, amongst many sounds which have been used by different mystics in different times. I have found that Yaa-Hoo goes the deepest.

It has never been used. HOO has been used; it has been used as part of ALLAH-HOO. If you repeat "Allah," which is the name Sufis give to God -- if you repeat it continuously, ALLAH, ALLAH, ALLAH, soon you will find it is becoming "Allah-hoo, Allah-hoo, Allah-hoo Allah-hoo." Then Sufis dropped the "Allah." There is no need, you can just shout "Hoo" and it hits at the very center of your being.

But my finding is that "Hoo" only touches your being and immediately comes back. It does not go deep, like an arrow, penetrating. For that, my experience with Yaa-Hoo has made me absolutely certain that it goes deepest in you. It goes just like a sword. It all depends with how much intensity, urgency, totality, you do it.

It is not a mantra. It is simply using sound to reach the soundless silence. After Yaa-Hoo you are left in a deep silence. So it is part of my work on you, and as you get deeper into it, you will find changes happening to you.

Now it is time for Sardar Gurudayal Singh.If Sardar Gurudayal Singh leaves his material body, he will have to come as a ghost, a holy ghost, just to help all these people with a total laughter.

Don't laugh superficially, because that is wasting time. Laugh as totally as possible, bringing your whole

consciousness to it. The jokes are just to trigger you.

Soon I will have to drop jokes, because I must have told more jokes then anybody else in the whole history of man. In fact, I have told more jokes than there are! So sooner or later we have to change the technique, from jokes to spontaneous laughter.

Why unnecessarily waste time with a joke when we can laugh without it? It is just for Sardar Gurudayal Singh that I am postponing, day by day, because he is old and any time he may pop off. At least in his lifetime, I think to continue the jokes. Anyway, when he is not here it will be so embarrassing to tell jokes in his absence.

It is Thanksgiving weekend, the big national holiday in America, and at the Sons of Columbus annual picnic, Grandpa Risotto gets up and makes an announcement.

"And-a now," he says, "for the winner of the grand-a prize! This beautiful apple pie baked by Mrs. Alucchi!"

Grandad Piesta is sitting at the back of the picnic a little drunk, and shouts out, "Fuck Mrs. Alucchi!"
"Ah!" says Grandpa Risotto. "That's-a second prize!"

An Englishman, an Italian and a German are exploring the Amazon jungle in Brazil, when they are captured by cannibals. They are tied to bamboo poles and carried to "Spoon-em-out," the village cook.

"Hmm!" says Spoon-em-out, prodding the naked bodies expertly. "I don't think we can cook them all together in the soup. But this one," he says, poking the Italian, "we can eat for dinner tonight. He is greasy enough to be fried immediately.

"This one," continues Spoon-em-out, jabbing the Englishman, "we can boil up for the sick people. He has no salt and almost no taste, like tofu!

"And this one, " grimaces Spoon-em-out, eyeing the German, "we will soak in water for a week. Then he might be less tough and easier to digest!"

Sidney Silicon, the San Francisco yuppie, is jogging on a foggy morning along the cliff-tops around the bay.

He loses his way in the fog, gets too close to the edge, trips, and falls over the cliff. He manages to grab hold of a small branch which is sticking out halfway down, and there he hangs, suspended in space.
"Help!" screams Sidney. "Is anybody there?"

There is a long silence, and then a loud voice booms from above, "Yes, my son, I am here. I am God! Just let go of the branch and my angels will catch you and bring you to paradise."
Some seconds go by, and then Sidney shouts again, "Is there anybody there?"

"My son," booms the voice from above, "I told you, I am God and I am here! Trust me!"

"I know," says Sidney, "that *you* are there. But isn't anybody *else* there?"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)
Be silent. Close your eyes, feel your body to be completely frozen.

Now look inwards, with your total consciousness, with great urgency, as if this is going to be your last moment. Just like a spear, go on piercing towards the center.

This moment that you are at the center, you are a buddha. This buddha nature is the only thing that remains forever.

Witnessing is another name of buddha nature. Just remain unwavering at the center and witnessing whatever comes before the mirror.
To make it more clear, Nivedano...
(Drumbeat)

Relax. Just witness: you are not the body, you are not the mind. You are only the witness. This experience of being only the witness is what we metaphorically call the buddha.

As silence becomes deeper, as your separateness from existence disappears... as this Buddha Auditorium contains only consciousness as an ocean, the evening becomes tremendously beautiful. It becomes a festival.

Thousands of flowers will be showering on you. Gather as much fragrance, as many flowers as possible, to bring back. Slowly slowly, you have to bring the buddha back to your circumference. In your every activity, in your every gesture, every word, every silence, you have to show the buddha.

This is the highest achievement in existence.

Bring as much of your self-nature as possible.

Nivedano...

(Drumbeat)

Come back, but remember: each movement of sitting up should be that of a buddha -- peaceful, graceful, a beauty unto itself. Blissful, grateful, sit for a few moments just recollecting where you have been, just remembering the golden path that you traveled to the center and back.

Your meditation has to become your very heartbeat. Twenty-four hours a day you have to remind yourself: nothing should happen through you which will not be suitable for a buddha. And soon you will see the great transformation happening.

Okay, Maneesha?

Yes, Osho.

Joshu: The Lion's Roar

Chapter #8
Chapter title: The lion's roar

22 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONCE JOSHU WAS ASKED, "WHAT IS THE SPECIAL TEACHING OF YOUR SCHOOL?"
JOSHU'S RESPONSE WAS, "THOUGH THE FOLDING SCREEN IS BROKEN, THE FRAME IS STILL THERE."
AT ANOTHER TIME, THE SAME QUESTION WAS ASKED OF JOSHU, AND HE REPLIED, "ASK IN A LOUD VOICE -- I'M HARD OF HEARING."
WHEN THE MONK HAD REPEATED THE QUESTION IN A LOUD VOICE, JOSHU SAID, "YOU ASK ME MY SPECIAL TEACHING -- I KNOW YOUR SPECIAL TEACHING."
ONCE, JOSHU WAS ASKED TO GO TO A KOREAN TEMPLE TO A MEETING. WHEN HE REACHED THE GATE, HE ASKED, "WHAT TEMPLE IS THIS?"
SOMEONE ANSWERED: "A KOREAN ONE."
JOSHU SAID, "YOU AND I ARE OCEANS AWAY."
ON ANOTHER OCCASION, A MONK ASKED, "WHEN A BEGGAR COMES, WHAT SHALL WE GIVE HIM?"
JOSHU ANSWERED, "HE IS LACKING IN NOTHING."

Maneesha, this is the last night of THE LION'S ROAR. Before I discuss the sutras placed before me, I have to give you a few hints to understand Joshu and his lion's roar.

A lion is a special symbol. He walks alone, unafraid of any danger. He has nothing, but still he is called

the king of the jungle.

A man of enlightenment has some similarities. He walks alone, and although there may be thousands of dead bodies following him, it does not take away his aloneness. His aloneness is something of his inner being -- no crowd can take it away, there is no way for anyone to approach it. And he walks on a dangerous path.

Most people have remained outside themselves for a particular reason: to go in is a little dangerous. The outside seems to be familiar, well known. You know how to deal with it, you are well acquainted with it, you are educated and conditioned to relate with it.

But you don't know the language of the inner, and you don't know the sky of the inner, and you don't know where you are going -- you don't have any map, you don't have any guide. Nobody can come with you to help you. This creates tremendous fear. People remain their whole life outside, engaged, keeping themselves occupied. They don't leave any time gap in their occupations because in the time gap they may become aware of something of the unknown that is always there.

One day it happened in a New York church: as the bishop entered the church he found a young man, looking just like Jesus Christ. He thought in his mind that this fellow must be a hippie... but what a similarity! He asked the man, "Who are you and what are you doing here?"

The man said, "I thought you would recognize me -- I am Jesus Christ!"

The bishop became really afraid: who knows, he may be! But he may be just deceiving; that too is possible. He immediately phoned the Polack pope in Rome, asking him, "A young man -- who looks to me like a hippie, but also looks like Jesus Christ -- is standing here. Now what am I supposed to do? I have never been taught, I have never thought that I would ever in my life encounter Jesus."

The pope remained silent for a moment, because he himself was not prepared for such a situation. But something has to be said to the poor bishop. He told the bishop, "Just keep yourself occupied, and don't pay any attention to him. Everything is possible -- he may be Jesus Christ, he may be a hippie. Inform the police, and meanwhile keep an eye on what the fellow is doing. And you keep yourself occupied -- in anything -- so that you don't become afraid or frightened. But call the police!"

Strange, that if a Jesus appears in a Christian church, this will be the welcome.

With the unknown, somehow our whole stomach gets disturbed. We don't know how to respond because our whole teaching, our whole upbringing, is to react to particular conditions for which we already have the answer.

Our mind functions almost like a computer memory and our educational system goes on pouring information into our mind computer. So whenever a situation arises for which you are already informed, you don't get frightened -- you are well prepared, you have done the homework. But for the inner you are absolutely unprepared.

Entering into the inner forest, one knows nothing about what is going to happen and whether he will be able to find anything valuable, or whether he will be able to come back again.

I have come across a man... his wife brought him to me. The man had become afraid of sleep. And his argument was perfectly right: he said, "What is the guarantee that I will not die in my sleep? Who knows, I may not get up the next morning -- then what? Sleep takes you to your deeper unconscious, inwards. You may go so deep that you cannot come out!"

The wife said, "Now he is driving the whole family nuts. He does not sleep, and he goes on asking everybody, `Are you asleep?'"

Now, to ask a sleeping person, "Are you asleep?" is to wake him up. And that was the whole strategy: everybody should be awake; alone he is also afraid because everybody is asleep and he is left alone, awake. If something happens there is nobody to look to. So neither he sleeps, nor does he allow anybody else to sleep.

He must have been taken to many people -- to doctors, to psychiatrists, and finally somebody suggested, "It is better to take him to a crazier man than he is!"

So I agreed with the man. I said, "You are absolutely right. Your wife is wrong, your family is wrong, and anybody who says to you..."

He laughed, and looked at his wife and said, "See! A wise man understands, and you have been taking me to idiots."

I told the wife, "Your husband is really doing the right thing."

The wife said, "You are creating more difficulty! Up to now, at least he felt that he was doing something wrong, something he should not do but he was helpless. Now he will be absolutely right and everybody else

will be wrong."

I said, "That's the truth, he is absolutely right. So you go away; we have made a communion, so leave us alone just for a few minutes and he will be back."

The man said, "Strange that in the whole city you are the only man who has understood my situation."

I said to him, "This is the situation of the whole humanity: nobody wants to go in. The fear of going in is that you are going into the unknown, in the darkness. And the same fear has taken over you in regard to sleep. You are a spiritual man, it is just that you have not understood the reason you are afraid of going to sleep."

He was very happy to hear that he was a spiritual man! Everybody was thinking he was insane. I said, "You are so spiritual that death cannot do anything, any harm to you. You can sleep perfectly well."

He said, "You are certain?"

I said, "I am certain."

He said, "Then it is okay, I will sleep. And if you say that I am a spiritual man, then certainly I should not be afraid of death."

The whole phenomenon of spirituality is not to be afraid of death, because death is a fiction; it does not happen. Your innermost life principle is eternal. I said, "By the way, you have found something very essential in the search of every man. Your fear is absolutely right, because you don't know that you are deathless, that you are beyond death. Just go home, go to sleep, and I will come in the morning to see you."

In the morning I went -- the whole family was puzzled about how I had managed. That man had slept, after many days. In the morning he was very fresh and he said, "You are right. Sleep has nothing to take away; not even death has anything to take away. Death, after all, is a longer sleep."

Zen, particularly in the hands of Joshu, becomes a lion's roar that resounds in faraway mountains and valleys. Only a man who knows life as an experience, not as an explanation, is capable to give a lion's roar to wake up other lions.

I have told you the story, a very ancient story, about a lioness giving birth to a cub while she was jumping from one hillock to another hillock. The cub fell into a crowd of sheep and grew up amongst the sheep. There was no way for him to know that he was not a sheep -- perhaps that was the only vegetarian lion in the whole history of animalhood! Absolutely vegetarian, just eating grass.

Even eating grass he started becoming bigger than the sheep, longer, a beautiful specimen. But the sheep were not afraid, they never thought that he was dangerous. He had grown amongst them, they had relations with him, friends. Somebody mothered him, somebody was taking care of him; there was no question of being afraid. They were just concerned... what a strange kind of sheep! -- looks like a lion, but must be a natural mistake. And they were very happy to have him amongst them. While they moved in thousands in a crowd, he stood aloof in the middle of them.

One day an old lion saw this phenomenon and could not believe it. He had never seen any lion walking in a crowd of sheep. The moment sheep see a lion they start escaping -- it was a miracle.

The old lion went down to catch hold of the young lion. The sheep started running and the young lion also started running -- naturally. He believed he was a sheep.

But the old lion was a man just like Joshu. He got hold of him. He started trembling, and the old lion said, "You idiot! You are trembling and weeping and crying and asking that you should be released because you want to join your group. There is something you don't know, it seems you are unaware, and I will not leave you unless I make you aware. You come with me!"

He dragged him to a nearby lake. The lake was silent -- no ripples, no wind was there. He took the young lion to the edge of the water and told him, "Look in the water. Look at my face and your face."

Instantaneously, from the young lion a roar came out. It was not any effort, it was simply the fact of seeing that he is a lion -- immediately a roar that resounded in faraway mountains.

The old lion said, "My work is done. Now do you know who you are?"

The young lion thanked the old lion and said, "You have been very kind to me. Otherwise my whole life I would have lived chewing grass with the sheep, continuously afraid of being alone. You have given me a new birth."

That's exactly the function of a master: to create a situation in which the lion's roar comes spontaneously, the recognition of your being. And Joshu was a great craftsman, immensely capable of devising new methods to wake up those who are fast asleep and completely unaware of their being.

These sutras will help you to understand his methodology.

ONCE JOSHU WAS ASKED, "WHAT IS THE SPECIAL TEACHING OF YOUR SCHOOL?"

Now such questions are very ordinary and common; you can ask them to any philosopher, you can ask them to any priest, any pedagogue. But you cannot ask such a question to a Zen master.

That is where the Zen master is a completely different category -- because Zen has *no* teaching, what to say about special or not special. It has a method of awakening you, but it has no doctrine, no theology. It does not teach you anything, it simply wakes you up and leaves you liberated.

It does not program you for anything. Its function is finished the moment you are aware. Your very awareness will become your discipline, your compassion, your love. Your actions will be transformed by your awareness, not by rehearsals, not by repressing the opposite.

What are teachings? What are doctrines? Ways of repressing. To teach you that you are a Christian, and you should love even your enemy... now in the first place if you are really a man of love, how can you find an enemy? And if you have an enemy, then it is going to be absolutely difficult to love him. It is difficult to love even the friend. And if you want to know the ultimate fact, it is even difficult to love yourself, because you don't know what you are. You don't know what love is. So what will you do? You will simply impose, you will become a hypocrite.

Every Christian, every Mohammedan, every Hindu, every Buddhist is nothing but a hypocrite. He has to cover up all jealousy, hate, cruelty, greed -- and cover them up with beautiful disciplines, practiced well. But howsoever you practice them, what you are doing is simply repressing. So what you have repressed remains in you, and will come out at any moment.

There was a Christian missionary who used to say in every sermon, quoting Jesus, "If somebody slaps your cheek, give him the other cheek also."

Everybody loved the teaching -- it is beautiful. But in one village, one idiot created trouble. Hearing this, he stood up and slapped the priest on one cheek, and asked him, "Now give me the other cheek!"

The priest was boiling with anger -- this had never happened, this was strange. Still, he contained his anger. It is only a question of one cheek more; then he will see.

He gave the other cheek. And that man was so stupid, he hit him again on the other cheek! Just as he hit him, the priest jumped on the man and started hitting him here and there -- everywhere.

The man said, "What are you doing? Have you forgotten your sermon?"

He said, "There are only two cheeks, and Jesus said nothing beyond that. Beyond that I am free."

So how long can you...?

Once it happened to Gautam Buddha.... A man was going to spread the teaching of his master. He asked Buddha, "If somebody is very unkind, cruel, how many times do I have to forgive him?" Because that was the teaching of Buddha -- forgive. But the problem is, how many times? And in the very question, "How many times?" it shows that the man has *not* forgiven, he is just repressing. He is asking, "How many times to repress?" -- reduced to its exact meaning.

Buddha said, "Seven times."

That man said, "Okay. The eighth time I am absolutely free."

Buddha said, "You have not understood my idea. What do you mean by saying the eighth time you are absolutely free?"

He said, "The eighth time I will kill the man! Seven times I forgave him, now it is enough."

Seeing the situation -- still, people who make doctrines and moralities and principles to live by, can't see the underlying repression -- Buddha said, "Not seven times, but seventy-seven times."

Buddha's chief disciple Sariputra said, "It does not make any difference. Even if you say seven hundred seventy-seven times, it does not make any difference, because after that he is free. And he is waiting for that moment when the principle comes to an end and he can show his reality."

All discipline is limited. You cannot condition a man absolutely. You can cover him up with a thin layer, but just scratch the layer and immediately all discipline is forgotten. All Christianity is forgotten, all Buddhism is forgotten; immediately your animal comes out.

Hence, masters like Joshu have improved immensely on Gautam Buddha. Although they are disciples of Gautam Buddha, he has shown the way... but the way is always capable of being refined, more refined.

Joshu has made a great contribution. He has no teaching, no "special teaching." He simply wakes you up and then it is up to you how to live. If your wakefulness does not prevent you from being greedy and

ambitious, hateful, jealous, revengeful, then nothing can transform you. The ultimate principle of transformation has been given to you. You are awake, alert, responsible -- now you are free. You can do whatever comes spontaneously to you. There is no abiding teaching, no abiding theology. You are your own decision, your own discipline.
That is the beauty of Zen that no other religion has.

ONCE JOSHU WAS ASKED, "WHAT IS THE SPECIAL TEACHING OF YOUR SCHOOL?"
JOSHU'S RESPONSE WAS, "THOUGH THE FOLDING SCREEN IS BROKEN, THE FRAME IS STILL THERE."

The man who has asked the question was Joshu's own disciple. He is saying to him, "THOUGH THE FOLDING SCREEN IS BROKEN, THE FRAME IS STILL THERE -- the frame of the window. The screen is broken, but the frame is still there. You have been with me, you understand that I don't have any teaching. So you are asking, `What is your *special* teaching? Must be to the very intimate, inner circle that you give the special teaching.' So THE FOLDING SCREEN IS BROKEN -- a part of your mind, that there needs to be a teaching, is broken. But only a part; the frame of the window is still there. You are again asking the same thing, just by joining on the word `special'. There is no teaching, and there is no *special* teaching."

Zen is the only way of life which has nothing to teach you. It does exactly what the English word `education' means in its original roots. To educate means to bring out what is inside you. It is almost like drawing water from a well.

All our educational systems are doing just the opposite. They should not be called educational institutions. But such is the blindness and such is the unintelligence, the retardedness, of the people who decide the fate of millions -- the politicians, the priests. They can't see a simple thing, that your educational institutions are feeding things from outside into your mind. They are programming your mind, they are not doing education. They are not drawing your life to the circumference; they are not drawing your innermost awareness into your life.

I have been fighting with the Indian government for my whole life but they cannot understand the simple fact that this is an educational institution and what you call educational institutions are not; they are programming schools. But it is almost one man against the whole world. They go on denying that this place is a place of education. They don't understand the meaning of the word at all.

Zen is not a teaching but it is an education. It draws out whatever you have in your innermost core -- the joy, the bliss, all the flowers that are possible; compassion and love, all the songs that are hidden in you, all the dances, all creativity. You are part of a creative universe; you must have some part to play in the whole creativity that is going on everywhere.

But your so-called educational systems, rather than bringing anything out from you, do just the opposite: they force things upon you. Your religions do the same, your society, culture, everybody is doing the same. Nobody is careful of the delicate seed. They go on throwing all kinds of rubbish and the seed is covered, is never given the right soil, is never given the right climate. Its season never comes. It never becomes a sprout, green and living and radiant. It never becomes foliage; it never brings roses, which you all are carrying.

I am calling those roses hidden in you "the buddha." Everybody is carrying a buddha within him, just it has to be carried out. Devices have to be made so that you can carry your center out to the circumference. This is the only education in the world. Everything else is a teaching, not education; and teaching is always in the favor of the vested interests.

Teaching can never be revolutionary. The teacher is the servant of the vested interests. Only a sannyasin can be a revolutionary because he has no vested interest, no obligation to any investment. He has liberated himself from all connections, all dominating forces. He stands alone. He is capable of giving a lion's roar, which may trigger the same roar in you also.

Only very few sannyasins in the world have been authentic rebels. Joshu is a great rebel, a whole rebellion.

AT ANOTHER TIME, THE SAME QUESTION WAS ASKED OF JOSHU, AND HE REPLIED, "ASK IN A LOUD VOICE -- I'M HARD OF HEARING."

This question was also from a disciple. And everybody knew that Joshu is not hard of hearing, he just wants to wake up the man by asking him to speak loudly. Perhaps by speaking loudly you may come out of your sleep.

Have you ever experienced that in sleep, if you speak loudly in some dream, you are immediately awake. You can go on talking in a normal way, but there are situations in dreams where you have to scream. Perhaps you are falling from a cliff and you have to scream, and suddenly you are awake. Every nightmare ends up in your waking because the nightmare brings you to a position where you have to scream loudly. Nobody has commented on Joshu's answer, even in Zen circles: why did he say, "ASK IN A LOUD VOICE -- I'M HARD OF HEARING."

WHEN THE MONK HAD REPEATED THE QUESTION IN A LOUD VOICE, JOSHU SAID, "YOU ASK ME MY SPECIAL TEACHING -- I KNOW your SPECIAL TEACHING."

The man was a missionary type. He was a disciple but he was a disciple just to gather some more knowledge so he could go pretending to be a master himself.

He missed the whole device. If he had understood why Joshu was saying, "Speak in a loud voice" -- and he knows that he is not hard of hearing, so there must be some point to be understood. He is asking for loud speaking so that you can wake up. But the man missed the point. He repeated the question in a loud voice. If he had got the point, he would have touched the feet of Joshu.

In awareness, there is no teaching, no special teaching; one just goes on acting spontaneously. Whatever situation arises, one is a mirror, and goes on reflecting whoever comes before the mirror.

Awareness is just a mirror, and your response is not a repetition from an old teaching. Your response is fresh, of this moment. Even you were not aware that you would respond in this way, because you are not repeating a memorized answer; you are simply responding with full awareness. Seeing the situation, whatever is needed in this moment comes out of you from the very center -- not from the memory but from your very being.

The man missed. And because he missed, Joshu told him:

"YOU ASK ME MY SPECIAL TEACHING -- I KNOW your SPECIAL TEACHING."

Zen is a very subtle game. It is very delicate. You have to be very alert and watchful of what is happening.

Joshu said, "You are asking my teaching -- I have not asked your teaching but I know your special teaching because all that you have are the scriptures. Everything is borrowed, nothing is your own contribution, so anybody could know what your special teaching is."

He did not say to him directly, "You missed," but indirectly he has pointed out to him that all teachings are borrowed, all disciplines are borrowed. That a man of awareness acts in the moment according to his own awareness, not according to some principle.

But all the religions are full of principles. And those principles have destroyed humanity, its awareness, its responsibility.

I have told you, when God made the world he went around asking different people -- the Babylonians, the Egyptians -- "Do you want a commandment?"

The Babylonians said, "First we would like to know what the commandment is. Without knowing, we don't want one."

He sad, "You should not commit adultery."

The Babylonians said, "Then what shall we do? Keep your commandment."

He said to the Egyptians, "You should not steal." And they said, "Life will not be so juicy. We are not interested in such commandments; stealing is a game."

Then he met Moses. And you can see immediately the response of Moses -- he did not ask, "What is the commandment?" He immediately asked, "How much?"

God said, "It is absolutely free."

Moses did not even ask what the commandments were. He simply said, "Then I will have ten, if they are free."

Now, those ten commandments are not just in the Jewish tradition. Similar commandments are in every tradition: you should do this, you should not do this. Times change, life goes on changing, but those commandments remain heavy on the heart.

For example, Mohammed gave the commandment to the Mohammedans, "You should not take interest on money." Now, all business depends on interest. If Mohammedans are poor -- and they are poor everywhere around the world -- the simple reason is that they are still following a strange idea that you

should not give or take interest on money. Now, no bank can give you money without interest. Even the richest people go on borrowing money from banks because they can use it to earn much more than the interest, but the Mohammedans are carrying a heavy principle on their hearts, that it will be a betrayal to the religion if you take or give interest. So obviously they are poor. In India the poorest jobs are being done by the Mohammedans. It is just an example.

Zen emphasizes the fact that man's consciousness in its ultimate form is enough to decide how to respond in any particular situation. So the only important thing is to become as conscious as possible. All these commandments are for children.

ONCE, JOSHU WAS ASKED TO GO TO A KOREAN TEMPLE TO A MEETING. WHEN HE REACHED THE GATE, HE ASKED, "WHAT TEMPLE IS THIS?"
SOMEONE ANSWERED: "A KOREAN ONE."
JOSHU SAID, "YOU AND I ARE OCEANS AWAY."

He is saying that the Buddha can not be Korean, can not be Japanese. Awareness belongs to no land, to no country. How can this temple be Korean? It is a temple of Buddha. It cannot belong to any country, to any nation, to any race. Buddha belongs to the whole of humanity.

The very word `buddha' simply means awareness. It is not his personal name. His personal name was Gautam Siddharth. When he became awakened, those who realized his awakening started calling him Gautam Buddha. They dropped his personal name, Siddharth. The word `buddha' comes from a Sanskrit root *budh*. It simply means one who is fully awakened.

How can awakening belong to any country? That's why JOSHU SAID, "YOU AND I ARE OCEANS AWAY." Although we are standing in the same temple, the distance between you and me is oceans away. You think it is a Korean Buddha, it is a Korean temple? Can't you see that buddha consciousness is simply everybody's? It is not the monopoly of anybody special.

It is in the normal course of things that everybody has to become a buddha one day. You can avoid it as long as you want -- you have been avoiding for centuries. But you cannot escape, because it is your intrinsic nature. Sooner or later you are bound to be fed up with the outside world and look inwards. And that inner reality belongs to no nation.

ON ANOTHER OCCASION, A MONK ASKED, "WHEN A BEGGAR COMES, WHAT SHALL WE GIVE HIM?"

Now, in the English translation of the word `beggar' there is bound to be some misunderstanding. In India, what you call a beggar is called *bhikhari*. Buddha called his sannyasins another name, which also means *bhikhari*; he called them *bhikshu*. Both words can be translated as `beggar', but the two words are as far away from each other as possible. The *bhikshu* is one who has renounced all ambition, who has renounced the objective, greed, who has renounced all jealousy. The *bhikshu* is one who has found himself and now he is enough unto himself; he does not need anything more.

So *bhikshu* is a very respectable, honorable word; *bhikhari* is just a beggar. This translation..."WHEN A BEGGAR COMES, WHAT SHALL WE GIVE HIM?" You should remember that English does not have a word like *bhikshu*. It is saying, "When a *bhikshu* comes, what shall we give him? One who has renounced everything, one who has found himself, who has found his nothingness -- what shall we give him?"

JOSHU ANSWERED, "HE IS LACKING IN NOTHING."

That answer will make it clear to you that the word `beggar' is not an appropriate translation. A bhikshu is one who is lacking in nothing, who is so contented you cannot give him anything. He needs nothing; he has come to a place where he is absolutely satisfied. So the bhikshu is really the emperor without any outside empire. He has an inner empire which is far more valuable than anything in the outside world can be.

So Joshu said, "He is lacking in nothing. Please don't think that you can give him something." But the translation gives a wrong indication. If you say, "When a beggar comes, what shall we give him?"... a beggar is not a bhikshu. A beggar has come to beg. He has all the desires and all the ambitions, everything. Begging is his profession.

I have heard about a beggar who used to stay by the side of a bridge where there was much traffic. And one man, every month when he would get his salary, would give him something. Just by chance, it was a

little late in the evening that he came back from the office. He had been given his salary, so he wanted to give something to the beggar.

He found that somebody else was sitting there -- but it did not matter, the other beggar was blind, and this one too was blind, so the man gave him a one-rupee note. The beggar looked at the note and said, "This note is fake."

The man said, "You are blind -- how did you manage to see it?"

He said, "I am not blind, and this is not my usual place. I used to be blind before, but people were cheating me just because I was blind. They would give all kinds of false coins and I could not say anything. I could see that they were cheating me, but what to do? So I dropped being blind. Now I am deaf. And my friend, who usually sits here, has gone to see a movie today. So he said, `You just take my business. It is only a question of two or three hours and I will be back. I have not seen a movie for many days.'"

Beggars have their accounts in the banks and they are perhaps even more desirous than other people. They don't have anything, they want everything of the world. The English language is poor in the sense that it does not have any word equivalent to bhikshu. It is better to remember that a bhikshu is not a beggar; the bhikshu is a master.

And the tradition in Zen is that when a bhikshu comes because he needs food just for one meal, you give him food and you feel obliged that he thought you worthy enough to ask you for food. First you give him food and then you give him something as a thankfulness, because "I am grateful that you knock on my door -- a man of your quality. I hope that some day I will also be in the same consciousness as you are. But even to provide food for you, just for one day, is a great virtue. You have made me happy -- accept my thankfulness." And the person may give a blanket, or something that can be used by the bhikshu.

A bhikshu is not a beggar. Only then will Joshu's answer be right: "HE IS LACKING IN NOTHING." You cannot give him anything, you can only ask for his blessings. You can only touch his feet and feel gratitude that he has allowed you to touch his feet.

Su Tung-Po wrote:

IN THE TEACHINGS OF THE CREEK'S SOUNDS,
IN THE PURITY OF THE MOUNTAIN'S HUES,
A HUNDRED THOUSAND HYMNS
CAME TO ME LAST NIGHT --
BUT TODAY, HOW AM I TO TALK ABOUT THEM?

In a very beautiful way he is saying, "Last night, in the teaching of the creek's sounds, in the purity of the mountain's hues, a hundred thousand hymns came to me last night -- but today, how am I to talk about them? They were so beyond words, they were such existential experiences that even if I want to say something about them, it will not be right. Only silence, perhaps, may be able to convey something. Or a dance, or a song. But straightforward prose will not help."

This is not only about the creek's sounds, it is about every aesthetic, spiritual, mystical experience. When it overwhelms you, you feel you will be able to convey it. But when you try to convey it, you find yourself utterly helpless. No word seems to be the right word. No language seems to be appropriate to convey the depth, the height.

In fact, mind is not made to communicate the inner experiences. Inner experiences only transpire, are only transferred from one being to another being. It is a heart-to-heart communication. Head to head, it is impossible.

Maneesha has asked a question:
BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN A PUZZLE AND A MYSTERY?

Maneesha, a puzzle is solvable. However difficult it may be, you can find the solution. The mystery becomes more mysterious the more you search. You cannot solve the mystery, you can only dissolve into it.

I have heard about a professor of mathematics. It was New Year's Day and he wanted to purchase some toy for his child. Being a mathematician, he looked for some kind of mathematical puzzle. The owner of the shop said, "I have got absolutely the right thing for you. I know you are a great mathematician and this is the latest toy. But before giving it to your child, please try to solve it yourself."

The mathematician tried to solve it, this way and that way -- in every way it was wrong. Desperate and perspiring, because it was looking very awkward... other customers gathered, the salesmen gathered, the owner was watching. With tremendous interest, everybody was watching to see whether a professor of mathematics could solve a simple child's puzzle or not. Finally he gave up. He said to the owner, "I don't see any way to solve it."

He said, "You need not be so sad, and don't perspire and don't be worried. This toy is made in such a way that any way you try, you will be wrong. This toy is meant for a certain purpose: to teach children that this is how life is. You try it any way, and you will end up in a wrong place."

You can ask anybody. Everybody has ended up in the wrong place. It is very rare to find a buddha, who ends up in the right place; otherwise everybody is trying hard, but always reaches the grave with empty hands.

A puzzle, Maneesha, can be solved. The mystery cannot be solved. That is the difference. The mystery becomes more mysterious as you try to solve it, and sooner or later you find that the mystery is so big, by and by you are dissolving into it rather than solving it.

Kabir, one of the most important mystics of India, made a statement worth remembering:

HERAT, HERAT, HE SAKHI KABIR RAHA HERAI.

He is saying, "My friend, I was searching and searching, and rather than finding I have lost myself."

The mystery is that in which you will be lost. It will dissolve you. You will become part of the mystery itself.

But the puzzle is a small thing, it can be solved.

It is time for Sardar Gurudayal Singh.

Mick and Stella McManus live on a small island off the west coast of Ireland. They have fourteen kids, and life is hard. One day, Mick decides that he has had enough.

"Stella!" he shouts, "I'm leaving you!"

So he jumps into his little rowing boat and starts rowing towards the mainland, leaving Stella standing on the beach.

"But Mick, what about the house?" shouts Stella.

"I'm sorry Stella," replies Mick, "but I'm leaving you!" And he keeps on rowing out to sea.

"But Mick!" pleads Stella. "What about the children?"

"It's no good Stella," replies Mick, "I am leaving you!" And he keeps on rowing.

"But Mick!" cries Stella, pulling up her dress and displaying her feminine charms. "What about this?"

"Ah! God!" mutters Mick, rowing back to the beach. "One of these days I am *really* going to leave you!"

Kowalski and Zabriski go moose hunting every year in Canada, to try and catch moose for the local zoo. This year, as usual, they hire a seaplane and a pilot. They fly deep into the Canadian wilderness, and land on a lake.

As the pilot drops them on the shore, he gives them a warning.

"Now remember," he says, "only one moose, or we will have too much weight to take off again. I will be back to pick you up in a week."

The plane takes off into the air and the two Polacks, armed with a crate full of vodka, take off into the wilderness.

One week later, they are standing on the shore with two moose when the plane arrives.

"I told you guys, only one moose!" cries the pilot.

"Come on," replies Kowalski, "last year the pilot took us with two moose. *He* was not afraid!"

Eventually, after a lot of vodka and persuasion, the pilot agrees and they push the two moose onto the plane.

The plane starts from the shore, but there is too much weight to take off and they crash into the trees at the other end of the lake. The moose escape and run off into the forest.

Kowalski and Zabriski wake up and look around at the wreckage.

"Where are we?" asks Zabriski, completely dazed.

"Ah!" says Kowalski, looking back at the lake. "About a hundred yards further than last year!"

Kevin McMurphy, a good Irish Catholic boy, goes to see the priest, Father Dingle.
"Father," says Kevin, "my wife Kathleen is going to have a baby!"
"Praise the Lord!" exclaims the priest.

"Yes, Father!" says Kevin, "and it being our first, Kathleen and I were wondering if you could be praying in the hospital chapel while she is delivering it?"

"Say no more, my son. It shall be done," says Dingle. "And bring along your parents and Kathleen's family to help with the praying."

When Kathleen goes into labor, Kevin phones Father Dingle and both sets of parents. And half an hour later, Kevin is pacing up and down outside the delivery room when the nurse sticks her head out.

"It's a boy!" she cries, and Kevin runs downstairs to the chapel, where everyone is praying.
"A boy! A boy!" cries Kevin, and dashes back upstairs.

As he arrives back at the delivery room door, the nurse pops her head out, and cries, "Now it's a girl!"
"Holy Jesus!" cries Kevin, and runs back down to the chapel.
"Twins!" shouts Kevin, "I am the father of twins! It's a girl!"

Father Dingle and the families start singing "Hail Mary's" to the blessed Virgin.

Kevin races back upstairs, and as he reaches the delivery room he hears the doctor say, "Another boy!"

Kevin turns round and rushes back downstairs, flings open the door of the chapel, and shouts, "Triplets!"
"Triplets?" cries Father Dingle.
"Yes," screams Kevin, "and for God's sake, STOP PRAYING!"

Nivedano...
(Drumbeat)
(Gibberish)

(Drumbeat)
Be silent. Close your eyes, feel your body to be completely frozen.

Now look inwards, with total consciousness and with a great urgency, as if this moment is your last moment.

One should live in the same way. Every moment is the last moment. Then only can one live totally.

Go deeper, make a spear of your consciousness. The moment you touch your center of being, flowers will start showering all over.

Just be a witness of the silence, of the peace, of the deep contentment, of the immense sky that opens up from your center.
To make it more clear, Nivedano...
(Drumbeat)

Simply witness: you are not the body, you are not the mind. You are only a witnessing consciousness.
This witnessing consciousness is the door to the divine.
This witnessing consciousness is what we have been calling the buddha.

This buddha has to be brought to every act, to every gesture, to every word, to every silence. It has to become a reality, twenty-four hours. Only then is life a perfection, a completion.
One has come home.

Gather as many flowers... and the stars and the fragrance. You have to bring the buddha with you. Soon Nivedano will be calling you back. As you get up, get up with grace, with beauty, with silence, with immense blissfulness surrounding you.
This moment, the night has become the most blissful it has ever been.

This moment, the Buddha Auditorium is just a lake of consciousness. You all have disappeared in it. Ten thousand buddhas have just become a lake of consciousness.
Nivedano...
(Drumbeat)

Come back, but come back as buddhas -- with as much grace as possible, with great serenity and silence -- a few minutes just to sit and recollect where you have been.

Remember the center, and the path that leads to it. You have to go on this path again and again till your circumference and center become one. Till you are a buddha, without any doubt.

It is everybody's destiny.

Okay, Maneesha?
Yes, Osho.

Just Like That

Talks on Sufi Stories
Talks given from 01/05/75 am to 10/05/75 am
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Just Like That

Chapter #1
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A MAN CAME TO LIBNANI, A SUFI TEACHER, AND THIS INTERCHANGE TOOK PLACE.
MAN: I WISH TO LEARN. WILL YOU TEACH ME?
LIBNANI: I DO NOT FEEL THAT YOU KNOW HOW TO LEARN.
MAN: CAN YOU TEACH ME HOW TO LEARN?
LIBNANI: CAN YOU LEARN HOW TO LET ME TEACH YOU?

Truth cannot be taught... but it can be learned. And between these two sentences is the key of all understanding. So let me repeat: truth cannot be taught, but it can be learned -- because truth is not a teaching, not a doctrine, not a theory, a philosophy, or something like that. Truth is existence. Truth is BEING. Nothing can be said about it.

If you start saying something about it you will go round and round. You will beat around the bush, but you will never reach the center of it. Once you ask a question ABOUT you are already on the path of missing it. It can be encountered directly, but not through about. There is no VIA MEDIA. Truth is here and now. Only truth is. Nothing else exists. So the moment you raise a question about it the mind has already moved away. You are somewhere else, not here and now.

Truth cannot be taught because words cannot convey it. Words are impotent. Truth is vast, tremendously vast, infinite. Words are very very narrow. You cannot force truth into words, it is impossible. And how is one going to teach without words?

Silence can be a message. It can convey, it can become the vehicle. But then the question is not of the master's concern to teach it. The question is of the disciple's to learn it.

If it was a question of teaching, then the master would do something.

But words are useless -- nothing can be done with them. The master can remain silent and can give the message from every pore of his being -- but now the disciple has to understand it. Unaided, without any help from the master, the disciple has to receive it.

That's why in the world of religion teachers don't exist, only masters. A teacher is one who teaches, a master is one who IS. A teacher is one who talks about the truth, a master is truth himself. You can learn, but he cannot teach.

He can be there, open, available -- you have to drink him, and you have to eat him. You have to imbibe him. You have to become pregnant with him. You have to absorb.

A master is one who has become the truth and is available for all those who are ready to absorb him; hence Jesus says to his disciples: Eat me. Truth can be eaten; it cannot be taught. You can allow it to reach you, but it cannot be forced on you.

Truth is absolutely nonviolent, it will not even knock at your door -- even that much will be too much aggression.

If you allow, if you are receptive, it is all there. If you are closed, if you are not receptive, for millions of lives you may search for it and you will go on missing it. And it has always been there, it has always been the case. Not even a single step was needed. Not even the opening of the eyes was needed. Not even a single movement towards it was needed. It was already there: you had to be receptive.

Truth cannot be taught, but still, you can learn it. So the whole art depends on how to become a disciple.

Humanity is divided in three parts. One part, the major part, almost ninety-nine percent, never bothers about truth. It remains oblivious. It is completely asleep. It has no inquiry. It lives a somnambulistic life. The question of, What is truth? never arises. This is the greater part of humanity.

They live in ignorance, completely unaware that they are ignorant, not only unaware that they are ignorant -- they may be thinking and dreaming that they know.

In fact this is part of their sleep, that they think they know. And what is the need to learn? To DESTROY the need to learn, this is the best thing to do: to go on feeling that you already know. Then there is no question of learning, no need to become a disciple. You are satisfied, in your grave. You are dead.

This is the greater part of humanity. Even if you approach people of this fragment and tell them about truth, they will laugh. They will say you are talking nonsense. Not only that, they will deny that there is anything like truth or God or nirvana. If you give them the message of an enlightened being they will say there never existed such a being, and he cannot exist: "We are the whole of humanity."

Somebody asked Voltaire about the origin of religion, and Voltaire is reported to have said, "Religion was born when the first charlatan met the first fool on the earth." In the encounter of the charlatan and the fool, religion was born. This has an element of truth in it. It is true in a sense, but it is true not about religion, but about pseudo-religion.

Religion is born, not between a charlatan and a fool -- pseudo-religions are born that way -- religion is born between a master and a disciple. Religion is born between a being who has attained and a being who is authentically in search to attain it. Religion is born between truth and a disciple.

But the first part of humanity remains completely unaware, blissfully unaware, because when there is no inquiry, no search, they live a comfortable life of no effort. They go on falling down. They never rise high, they never reach the peaks. And they don't know. They not only don't know, they never dream that there are peaks of experience, heights of ecstasies.

They remain almost like animals: eating, sleeping -- and confined to such things. A life of routine, moving like a wheel; they are born, they live, they give birth to others, and they die. And the wheel goes on moving: they are born again, the same thing is repeated again and again, ad nauseam.

Then there is the second part of humanity: a few, who inquire. But they don't know how to learn. They search, but they don't understand that this search needs an inner transformation, only then it becomes possible. An inner mutation is needed.

In this dimension, learning is not like other learnings. You can learn chemistry, physics, mathematics, without any change in your consciousness. There is no need to change your consciousness; as you are, you can learn. But religion is a learning in which a basic requirement is: First change your consciousness.

Even before the learning starts you have to be prepared for it. A long preparation is needed, otherwise learning cannot start.

The second part inquires, but is not ready, so it goes on round and round in theories, hypotheses, human mental projections, inventions of articulate people, verbalizations, philosophies, metaphysics -- there are thousands of theories available for this type of person.

He can choose -- the market is vast, and he can go on changing from one theory to another, because no theory can give you the right thing. Theories can't give, so you get fed up with one theory, then you choose another; you get fed up with one teacher, then you move to another teacher -- and people go on, they become wanderers.

I come across the second type of people every day. They have been to this ashram, they have been to that, they have been to this teacher and to that, and they have been moving from one to another: nothing satisfies. But they are not aware that it is not a question of the teacher, it is the basic preparation that they are lacking. They are not yet ready to be disciples, and if you are not ready to be a disciple, how can you find the master? Tradition has it that when the disciple is ready the master appears on his own accord. You need not even search for him, he will come. Whenever a disciple is ready, the master will appear immediately. You go on searching for him, and he never appears. Something is wrong within you. Something within you frustrates the whole effort. You are not ready.

You cannot meet a master on your conditions, you have to fulfill HIS conditions. And they are eternal, they have never changed, they remain the same. One has to learn how to be a disciple.

This second part of humanity becomes a wandering mass of inquirers. They never gain much. They become rolling stones, which never gather any moss. They move on... rolling.

Then there is a third part -- very rare human beings, exceptions, the cream of humanity.

That third part is those who seek, who inquire; but the inquiry is not intellectual, the inquiry is total. The inquiry is not like learning any other subject; the inquiry is so total that they are ready to die for it, they are ready to change their whole being for it. They are ready to fulfill all conditions. Even if death is a condition, they are ready to die. But they want to learn what truth is, they want to be in the world of truth; they don't want to live in the world of lies and illusions and dreams and projections.

This third type can become a disciple. And only this third type, when they have attained, can become masters.

That's why I say truth cannot be taught but it can be learned. But then the whole thing depends on you.

A master exists -- you have to be in the presence of the master completely empty of yourself. That is the meaning of death. A disciple comes and dies before the master. That's what surrender means.

He comes and leaves himself outside the door. Where he leaves his shoes, he leaves himself there also. He comes to the master completely empty. In that very emptiness, truth is possible. In that very emptiness the master starts flowing. The master becomes like a tremendous waterfall, falling into the valley of the disciple. From his peaks of being he reaches to the bottommost depth of the being of the disciple. And remember, he is not doing anything, it simply happens. When the valley is ready the waterfall happens of its own accord. The being of the master starts flowing towards the disciple.

It is not something that the master is doing, it is not something the disciple is doing -- nobody is doing anything. The master is present to the disciple, and the disciple is present to the master, and the phenomenon happens of its own accord. It is a jump of the flame of the master into the heart of the disciple. But that needs to remain open, and the disciple needs to remain empty -- just the receiving end.

That's why I say again and again that the art of disciplehood is the art of being a feminine consciousness: receptive, allowing, not creating barriers, not closing doors, not trying to be safe and secure. Trusting.

Trust is the word. And in trust, truth happens. To trust is to be ready to learn. Yes, trust is the word. To trust is to be a disciple.

If you are still thinking, then you are still in control. You have not surrendered. If you are still saying this is right and that is not right, then your mind is there, then you belong to the second part of humanity, not to the third.

Now, let me divide these three parts again from a different direction. The first part of humanity has doubt as its soul, and the doubt is so strong that it is almost like a trust in doubt, believing in disbelief. It is so strong because the first part of humanity -- the greater part -- the major part, never doubts its own doubt. It trusts doubt.

If you are so much in doubt, so certain in doubt, you will be completely closed. Not even a single window will be open. To be a disciple is very very far away; even to become a student is difficult then. Even the idea that somebody knows more than you is impossible for you to entertain.

This part remains foolish, stupid. It is a stonelike part, dead, with no life, because unless energy is moving continuously into the unknown, you can't have life.

When every day you move into the unknown, only then you are alive, throbbing. Your heart is beating. You are growing. Growth is always from the known into the unknown.

The second part of humanity inquires; its doubt is shaken. But its trust is not yet grounded. No more is it part of the greater humanity, it has moved away from them a little bit -- even that little bit is too much to allow them to go back -- but it is still in limbo, just hanging in the middle. It has no trust.

The first part trusts too much in doubt, the second part has come to doubt its doubt, but a trust is not born. The third part is trusting in trust. The trust is absolute. The people of the second part will call you blind. Your SHRADDHA, your trust in trust, will appear to them as blindness. The first part of humanity will call you mad. Your trust will look just like madness. How can a person who thinks believe so totally? It is impossible. But to the third part, to whom trust has happened, the blindness will be the only capacity to see. And madness will be the only sanity.

These three different humanities have different languages. They don't communicate with each other -- it is almost impossible. It is just like when you are talking to somebody who does not know your language, and you don't know his language -- at the most through gestures a little communication is possible, but not much.

Sufis say that only the third part of humanity can learn. Sufi masters are very choosy. It is very difficult to be accepted by a Sufi master, very very difficult. They create all sorts of obstacles around them.

First, they live in such an ordinary way that you cannot suspect that here is a master. They live in absolutely ordinary ways. For example, the master may be a blacksmith or a shoemaker or a carpetmaker or a butcher or a carpenter -- just the very ordinary world. You cannot suspect that the man who makes your shoes and repairs your shoes is a master. He won't allow any suspicion; that is the way he protects himself from those who are not ready but think themselves ready. From intruders he protects himself in this way.

You will never see a Sufi master going to the mosque or the temple -- to any public place -- to pray. No, he prays when everybody is fast asleep, in the midnight. Even his wife may not suspect that this man has attained. No, this is part of the Sufi method -- not to allow anybody to know.

Jesus must have lived with some Sufis in Egypt. He carries a few of their teachings in The Bible. One of them is: Whatsoever you do with your right hand, don't allow your left hand to know about it. This is a Sufi tradition: Live completely in the dark, so nobody knows and intruders don't come, pseudo-seekers don't knock, and foolish people don't trespass on your time and your energy.

Then second, if somehow you come to know about a Sufi master, years you will have to wait with him -- as an apprentice, not for meditation. If he is a shoemaker, you will have to learn shoemaking for years. And they are hard taskmasters. Sometimes ten, twelve years will pass and you will be simply working on shoes and preparing shoes, and the question should never be raised, unless the master himself asks, "What have you come for? What do you want?"

He will watch you. He will be with you. In that togetherness something will grow, by and by, through very indirect methodology -- for example, shoemaking. It is a meditation because the disciple is told to do only the thing that is given to be done; no thinking is allowed.

And remember this, if you work with your hands there is much possibility for the mind to remain vacant. If you work with the mind, then there is less possibility of course because the mind will have to think.

Sufis work with their hands -- carpetmaking, shoemaking, carpentry, or anything whatsoever, but with their hands. Hand and head are the two poles, and if your energy is moving through the hands, the head by and by subsides. And if for years, twelve years -- such a long time! -- you are simply working with the hands, you completely forget the head. There is no need of it. The head becomes nonfunctioning, and that is what is needed for a disciple: the head must be in a nonfunctioning state. Thinking should stop. The mind should become like a no-mind. Not filled with thoughts, dreams, ideas. Completely empty.

While the disciple is an apprentice, working on shoemaking, the master goes on watching what is happening in his head. Is the energy completely moving into the hands?

Now physiologists agree that if you work with the hands, the same energy moves from the head. The energy is the same. Your right hand is joined with your left brain, your left hand is joined with your right brain. Try this: whenever you feel that there is too much thinking, and you cannot stop it, rub both your hands fast, make them hot by rubbing, and suddenly you will feel the head has stopped, the energy is moving in the hands.

People who cannot sleep -- this is the best medicine for them yet known, better than any tranquilizer. Just close your eyes and rub your hands, and feel them getting warmer and warmer and warmer -- and through rubbing they will get warmer -- and you put into your imagination also that they are getting warmer. When the hands are warm, the head becomes cool. These are the two polarities.

Hands should be warm, and the head should be cool. But when there is too much thinking, the head will be warm and the hands will be cool. That is unhealthy. You are going towards madness. A moment will come when the head starts functioning on its own, unconnected with the whole body. That is what madness means: a part has become autonomous, a part has become dictatorial.

Zen masters in Japan always go on working with the hands. Sufi masters in Mohammedan countries always go on working with the hands. Doing something with the hands is always beautiful. It brings your head energy down into the body.

If you continue for years to work with the hands you become headLESS. The physical part of the head remains, but the energy part, the thinking part, disappears; you become headless.

For years a disciple has to be with the master. Difficult unless you trust, because who knows whether this man is a master or not? Who knows whether he has attained or not? How to judge? But if you trust, by and by an inner affinity with the master happens, an inner affinity, just as it happens sometimes with lovers, but rarely, because lovers never surrender. They talk about it, they say they have surrendered, but they never surrender. In fact through surrender they may be trying to manipulate the other, the surrender may be just a trick. The fight continues in lovers.

Rarely, but sometimes it happens, if two lovers are really in love, an affinity happens. Somewhere they become one. A bridge comes into existence. The bodies remain two, but their inner flames come so close that they become one. Rarely it happens in love; and only for moments -- again the flames go apart, come again together, go apart. It continues to be so. But between a disciple and a master, when this closeness happens it goes on growing closer and closer and closer, and a moment comes when only two bodies exist: somewhere in the inner world the beings are no more two. The jump, the leap of the flame has happened.

To learn from a master is to learn how to be with him. To learn from a master is to learn how NOT to be with yourself.

Religious learning is a totally different dimension than other learnings, other disciplines. In other disciplines you remain the same. And you start accumulating information. You want to learn about geography -- you go to a teacher and you learn. You remain the same, only information goes on increasing. You become more and more knowledgeable, but your being, your quality of being, your state of being remains the same.

When you come to learn religion, or truth, then it is different: it is not accumulation of information, it is not an increase in your knowledge; it is a growth in your being. Not that you will know more, but that you will BE more. Not that your memory will be more disciplined, no, but your being, your very being will become more still and silent, blissful.

Religion is the learning of being. And all other learnings are just training for memories. All other disciplines give you knowledge. Religion gives you KNOWING, not knowledge; knowing, the capacity to see, the tremendous energy to be. This difference has to be understood, then you will be able to understand this small dialogue -- but very potent.

A MAN CAME TO LIBNANI, A SUFI TEACHER, AND THIS INTERCHANGE TOOK PLACE.
MAN: I WISH TO LEARN. WILL YOU TEACH ME?

The man emphasizes his wish. That is necessary, but not enough. You may wish, that doesn't show that you are ready. Your wish may be just a dream, your wish may be founded on wrong reasons, your wish may have no willpower behind it, it may be impotent. Your wish may be the wish of a beggar -- and truth is not possible for a beggar. Your wish may be just childish. By accident you may have come upon the idea that one needs truth, that one needs to know God.

A wish is very feeble unless it becomes a burning desire -- what Sri Aurobindo calls ABHIPSA. Abhipsa means such an intense burning desire that you are completely absorbed by it. Nothing of you is left behind. It is not a part of you that desires, it is the whole of you that desires. The desire has become your being. Then it is abhipsa. It is a total desire in which everything is surrendered.

A wish is just a ripple on the surface of the mind. You are passing on the road and a beautiful Rolls Royce passes by: a wish comes in the mind that you also would like to have a Rolls Royce. You see a beautiful woman -- and a wish arises. A wish is just a ripple on the surface -- and truth is not open for those

who come to it in such a feeble way. Truth demands you in your totality.

Truth is like a woman: it wants to possess you totally. Truth won't tolerate any competitor, it is jealous. If you think that you have a hundred wishes, and one wish is for truth, then you are not ready for truth. When the hundred wishes disappear and only one wish remains, when all the wishes disappear in one wish, it becomes abhipsa.

It becomes a burning desire, a total desire -- your whole being aflame, afire -- and you are ready to risk anything and everything.

The man said: I WISH TO LEARN.

Learning is not possible if you simply wish. It happens every day that people come to me, they talk about God and meditation and this and that, and if I don't answer them immediately they ask something, if I go on talking about something else, within seconds they have forgotten that they had come to ask about God. It is just a wish, a whim in the mind, not rooted. Otherwise, if you are thirsty and you come and you ask about water, and I talk about other things, those other things won't quench your thirst; rather, on the contrary, your thirst will grow while I am talking about other things. Whenever I start you will say again, "Give me a glass of water, I am thirsty." And if I go on talking about other things your thirst will grow meanwhile. When I stop again you will say, "I will die! Give me a glass of water!"

But you come and you talk about God, and you say you would like to know about God, and I ask about your health and how is your wife, and how are your children? -- and you have forgotten about God. Then you remain with me for one hour and you never mention anything about God again.

It was not a thirst, just a vagrant wish, just a vagabond wish with no roots in you. Just a ripple on the surface, a breeze passed. You were passing on the road and you saw a sannyasin. The orange robe -- and a wish came into the mind: you would also like to know what this sannyas is. You had never thought about it before, never dreamed about it before, it has never been a desire -- just, you saw a sannyasin and suddenly the orange robe created a wish in you. A breeze passed and created a ripple, and you would also like what these mad orange people are doing.

And what is meditation? You come to me, and you ask about meditation. But you don't mean it. You ask and you don't mean it. You think it is as if I can give you meditation and you will carry it home just like any other commodity from the market.

Meditation will need long preparation. Meditation will change you completely.

One woman came to me -- she belongs to one of the richest families in India -- and she said she would like to meditate, but she wants to know, if she meditates, is it going to create some trouble in her life?

I asked, "What type of trouble do you mean?"

She said she had a husband and children and a big family. If she meditated, would it create a rift? -- because the husband was not interested in meditation at all. Not only not interested, he was against it: "And I have come to you without his knowledge. I can secretly meditate, but I want to be certain that it will not disturb my family life in any way."

Another woman was with her who had followed her. She said, "What are you saying?... because meditation will make you better! You will be more silent, more happy -- how is that going to disturb your life? Your life will become better!"

I listened. Then the woman said, "Yes, if this is going to be so, I am ready."

I told her, "This is not going to be so, because whether you become good or bad it makes no difference: you change, and the relationship will be in disturbance."

Sometimes I have watched: if you become bad it doesn't affect your relationship so much as when you become good, because when you become better the other ego is hurt more.

If a husband starts meditating the wife's ego is hurt more -- her husband is going beyond her, and he is moving away from her. He may become more silent, so that when his wife is angry he may not react -- but that will create more anger. The wife will think, "What does he think about himself? Has he become a saint?"

She will try to bring you down, back where you were before. Your anger is known to her but your silence is unfamiliar, you look strange. You don't look like her husband. You are a totally different man, and if you go on rising higher in meditation, you become more and more independent -- the wife feels she is being left behind. That cannot be tolerated.

If a husband becomes a drunkard it is okay, nothing much is wrong. On the contrary, deep down the wife may feel good because she appears better than the husband, and she can teach and preach and moralize, and whenever the husband comes she can create guilt in him, that he is a drunkard -- "and you are killing me

and the children and the whole family! What are you doing?" She feels good if you are bad, because it is always a comparative feeling. A drunkard can be tolerated. If a husband starts going to prostitutes, that can be tolerated. But if the husband starts meditating, becomes religious, that is intolerable, that is impossible to tolerate. It hurts, it hurts deeply.

I told the woman, "As far as I know, if you meditate it is going to create trouble. You will become silent, you will become happy, more blissful, more contented, but your husband will feel left behind. A gap will arise between you. The planes will become different. You will move farther away."

Then the wife said, "Then wait. Then I don't want any meditation, any silence, any prayer, no. I am happy in my life, I don't want to disturb it."

This is a wish. You would like to have something without disturbing your life in any way. You cannot have anything valuable without disturbing your life in any way, that is impossible. In fact, the greater the phenomenon, the more is going to be the disturbance, the more is the risk. If you want God you will be ready to lose all. If you want to become a disciple you will have to surrender all that you have. In that surrender is the only possibility, the possibility of a transfer of being.

I have been telling you again and again the story of Buddha and Mahakashyap, but it has multidimensional meanings. It is said Buddha sat one morning under the tree, with a flower in his hand. He was going to give a sermon, and the monks waited -- ten thousand BHIKKHUS waiting and waiting, and it was getting hotter, and the sun had risen high, and Buddha was silent and looking at the flower. Then suddenly one disciple by the name of Mahakashyap started laughing loudly, a good belly laugh.

Everybody looked at Mahakashyap: Has he gone mad? This morning seems to be strange; Buddha has never done this -- he has always come and talked. Today he has come with a flower and he is sitting and looking at the flower as if he has forgotten all the ten thousand disciples who are there.

And then, look! Now this Mahakashyap was laughing -- and nobody had ever heard him laugh, he was such a silent man. In fact nobody had ever KNOWN him. This was the first time that he had done something publicly. He was so silent, unassuming; he lived like a shadow. Nobody ever felt his presence even. He was absolutely nonaggressive, because when you try to let your presence be felt, that is violence. You are trying to attract attention. This man nobody knew. What has happened to him? He has gone mad!

Buddha looked, called Mahakashyap near him, gave him the flower, and told him, "Whatsoever I could give through words I have given to others, and that which cannot be given through words -- I give it to you, Mahakashyap."

In Zen they call it a transfer beyond scriptures, a transfer beyond words.

What was given to Mahakashyap? Still they go on asking in Zen monasteries, still Buddhists go on pondering over it. Twenty-five centuries have passed since that morning, and great philosophers have pondered over it: What happened that morning? What was transferred? It was not a transfer of a flower, a flower is just a symbol. It was a transfer of the whole being of Buddha to Mahakashyap. Not that Buddha entered into Mahakashyap; he remained himself. It is just -- you bring one lighted lamp near another which is not lighted; suddenly the flame jumps from the lighted lamp to the unlighted lamp. The lighted lamp remains the same, nothing has been lost, not even a bit, but a new light has come into being. It is a leap, a jump of truth -- THAT had happened that morning.

Buddha gave the flower as a symbol. The flower has remained a symbol in India of the absolute flowering of consciousness. A lotus flower means when the consciousness has flowered absolutely, and the fragrance has been released into the cosmos. That morning Buddha jumped, the flame of Buddha jumped into Mahakashyap. This is how truth is transferred.

Just wishing for it cannot be of much help. You have to desire it, you have to desire it so deeply that you become the desire, just a fire, a desire, a burning flame of desire. Be near a master and be a burning flame of desire to KNOW, and suddenly one day it happens: a transfer beyond scriptures, a transfer beyond words, a transfer from being to being, not from mind to mind. That's what Buddha said: "Whatsoever can be said through words, I have given it to others, a transfer from mind to mind, and that which cannot be said, I give it to you, Mahakashyap" -- a transfer from being to being. Others were students, Mahakashyap was a disciple. Mahakashyap became the second buddha.

The man said: I WISH TO LEARN....

This is a very feeble thing. You can learn geography, chemistry, and other such nonsense, by wishing to learn. People learn even without wishing, people learn even against their wish. Look at the children; they are forced to go to school against their wish, they never wish to go, they have been forced -- even they can learn. They come out of the universities with Ph.D.'s and they never had any wish to learn. Now they have

become doctors, Ph.D.'s, D.Litt.'s, they will become professors and they will teach others who have no wish to learn.

As far as worldly knowledge is concerned even without a wish it can be learned, but as far as religious knowing is concerned even with wishing it is not possible. The wish has to become a burning desire, abhipsa.

In English there is no word like abhipsa. It means when only the desire is left, nothing else. Even the one who desires is no more there, he is also part of the desire. When the desire is not part of you but you have become part of the desire, then it is abhipsa.

I WISH TO LEARN, said the man. WILL YOU TEACH ME?

A master cannot be asked in this way. It is not a question of the master's will to teach; he is always ready to teach. It is not a question of his willing or not willing; he IS the teaching. Even while he is sitting silently, he is teaching. He is breathing silently -- he is teaching. He is moving -- he is teaching. He is eating his food -- he is teaching. He is asleep -- he is teaching. A master is a continuum of message. He is teaching.

Once it happened: A man came to a Zen master and asked to be taught. The master said, "Okay. You be here, and I will teach you." The man remained for one, two, three hours, then his patience came to an end.

Many people were coming and going. Many people were asking many questions -- the master had many disciples, a great monastery, and he was talking to people, teaching people, giving them methods, solving their problems -- and the man was sitting in the corner. He became very impatient, almost feverish.

When he could get a time he said, "Wait. I have been here for three hours and you have not taught me anything!"

The master looked at him and said, "What have I been doing the whole time? People came, they asked me questions, I answered. There was teaching in it -- not in the answer but in the answering. You should have watched how I answered. People came, they greeted me, I responded. There was teaching. And sometimes people came and they simply sat by my side in silence, and I was silent, they were silent -- there was teaching for you. What have I been doing for these three hours, you fool! I have been teaching you." But the man was at a loss. He couldn't understand what type of teaching this was.

A master does not teach, he IS the teaching. His whole being is a message, a continuous message. The way he moves his eyes, the way he gestures, the way he looks at you -- something is there continuously being conveyed. And if you cannot see you are blind.

It is not a question to ask a master: Will you teach me? That is what he exists for. His own work is fulfilled, his own work done. As far as he himself is concerned now there is no need to breathe anymore, everything is finished. If he lingers a little while on the shore, it is for you; otherwise his ship has arrived. In fact, the ship has been waiting long. If he lingers a little while more on the shore it is for you. It is to teach. It is to share that which he has attained. It is not a question of asking a master, "Will you teach me?" Rather, on the contrary, one has to ask, "Am I ready to be taught?"

Libnani said: I DO NOT FEEL THAT YOU KNOW HOW TO LEARN.

When you come to a master it is not a question of what you say. He does not bother to listen to you, what you say. He feels what you are. You may say, "I wish to learn," or you may say, "I desire to learn," or you may say, "I am burning with desire and I am ready to surrender...."

This happens. People come to me and they say, "Accept us, we are totally at your disposal. Whatsoever you want to make of us, make. We are surrendered." They touch my feet. And if I say to them, "Then become a sannyasin, be initiated," they say, "That is difficult. It will be very very difficult to move in orange robes in the market." And just a moment before the man was saying, "I am at your disposal, surrendered, and whatsoever you want to make of me you can." He is not ready even to change his dress, and he was saying that he allows me to change his being!

He is not aware of what he has said just a moment before. People are talking in their sleep, drunk. They don't know what they are saying. They may be touching my feet, but they don't know what they are doing -- because if it is just a gesture, a polite gesture, it is meaningless. If it is just a mannerism, it carries no significance. But if it is real, authentic, then it can become a transforming force.

But if immediately I say, "Change your clothes," they are afraid. And if I say, "Change your being," how will it be possible for them?... because if just changing the clothes creates trouble in the market, when you change your being you will be constantly in trouble. Wherever you go you will be constantly in trouble because you will be an outsider. You will belong to a different world, and nobody will feel familiar to you. Even your own people will become separate and fall apart, they will not be able to understand you, you will become a foreigner in your own home. You will be an outsider and people will avoid you, they will not

come near you. They will be afraid, because your disease can be infectious.

One need not ask a master; one has to be just in the presence of the master. In India we use the word DARSHAN. That means just to be in the presence of the master. Don't say anything -- he can know without your saying, and whatsoever you say may not be true about you because you are so fragmentary. One fragment says something, another fragment says something else -- you are a crowd, you are not one. This moment you say something, the next moment you change. You are a confusion, a chaos.

When you are near a master, you just put yourself in his presence and leave it to him to decide what type of man you are and what is possible for you. Let the master decide -- don't say anything.

Libnani said: I DO NOT FEEL.... You say that you wish but I can feel you -- I DO NOT FEEL THAT YOU KNOW HOW TO LEARN. You are incapable. You don't have the receptivity. You don't have that feminine being which can learn. You are not open. I can see -- you are closed from everywhere, not even a keyhole from where something can enter... all windows closed, all doors closed.

When you are closed you have different vibrations around you. Even from miles a master can feel whether the man who is coming is closed or open. An open being has a different quality: weightlessness, as if he doesn't walk; he flies, as if gravitation has no effect on him. He is no more part of the earth.

An open being is totally different. When you come to a master, and if you are open, you are ready to learn.

This man must have been closed. He had come to learn but he was not ready to open. How can you learn if you are not open? A mind filled with prejudices, concepts, theories, scriptures, knowledge, is not capable of learning. To learn one has to unlearn first. Unlearning is the way of learning.

Whatsoever you know, you have to drop it; a clean slate is needed. You are filled too much; too much knowledge you carry already in your head. This man must have been a scholar or something, a pundit. He may have known the Koran, may have crammed it completely, could have repeated it by memory.

The master said, "I feel that you don't know how to learn. You have come to me but you have not come to me. You have carried all your luggage -- rubbish, rot, inside the mind. Throw it out!" Only then is there the possibility that you can learn something.

A man came to Ramana Maharshi and said, "I have come from very far, somewhere in Germany, and I have come to learn from you." Ramana said, "Then you go elsewhere, because here we teach unlearning. Learning is not our way. You go elsewhere."

He may have been a German scholar, he may have known the Vedas, Upanishads, it may have been because of his learning that he became interested in Ramana. Reading the Upanishads, the desire arises to find a man who knows. Moving through the pages of the Vedas one becomes enchanted, charmed, magnetized, hypnotized. One starts seeking a man who is a seer of whom the Vedas talk, a man of the caliber of the seers of the Upanishads -- a man who knows. He may have come because of the scriptures.

But you don't know the man who knows. He is always against scriptures. Scriptures may lead to him, but he will tell you to drop all scriptures. The ladder through which you have come -- he will say, "Throw it! Now that you have reached me there is no need for Vedas and Upanishads and Korans; you drop them! Now I am here, alive."

Jesus says: I am truth, no need to bring scriptures here. Ramana said, "Then you go elsewhere, because here we teach unlearning. If you are ready to unlearn, be here. If you have come to learn more, then this is not the right place. Then go somewhere else -- universities exist for learning. When you come to me, come to unlearn. This is a university for unlearning, a university to create no-mind, a university where whatsoever you know will be taken away."

All your knowledge has to be dropped so that you become knowing, so you get a perfection, a clarity, so that your eyes are not filled with theses, or theories, with prejudices, concepts; so your eyes have a clarity, an absolute clarity and transparency, so that you can see. The truth is already there. It has always been there.

Said Libnani: I DO NOT FEEL THAT YOU KNOW HOW TO LEARN.
MAN: CAN YOU TEACH ME HOW TO LEARN?

Must have been a very logical man. He reacts logically. He says, "Okay, if you think I am not ready to learn, then teach me how to learn." CAN YOU TEACH ME HOW TO LEARN?

With logic this is the problem: the problem remains the same. Libnani says: I DO NOT FEEL THAT YOU KNOW HOW TO LEARN. The man gives a logical reply. If he had been a man of understanding, not of logic, he would have closed his eyes. He would have looked within, he would have watched around his own being and self: "What does Libnani say? He says he feels that I do not know how to learn" -- he should

have observed his own being.

If he was a man of understanding then he would have meditated on it. He would have said to Libnani, "I will go and meditate over it, what you have said. You have said a great truth. Already you have started teaching me. I have already learned something -- that I don't know how to learn! I already know at least this much. This can become a good beginning. I will go and I will meditate over it. It is such a potent truth that you have said to me. You have felt rightly. Let me now watch myself to understand whatsoever you have said to me."

But no, the man must have been a logical man; not a man of understanding but a man who knows, knowledgeable. He argues the point like a lawyer. He says, "This is an argument." He says, "Okay, if you feel that I don't know how to learn, can you teach me how to learn?" Again the emphasis is on the master: "Can YOU teach me?" The emphasis has not shifted a single bit.

He goes on thinking that truth is something to be taught, and Libnani is emphasizing the fact that truth is something to be learned. And that is their polarity. Very subtle. He has missed the point. He again says the same thing: CAN YOU TEACH ME HOW TO LEARN?

LIBNANI: CAN YOU LEARN HOW TO LET ME TEACH? The emphasis remains the same on both sides. Again Libnani says: CAN YOU LEARN HOW TO LET ME TEACH?

Truth cannot be taught. But it can be learned. And if you think that it can be taught you will go on wandering and wandering and wandering. You may meet many teachers and masters, but you will not meet truth because from the very beginning you have taken a wrong step. The emphasis should be that truth can be learned. The emphasis is on the disciple, and if the disciple is ready, the master appears.

And what is disciplehood? It is openness. It is receptivity. It is a welcoming attitude. It is trust.

Have you ever watched a roseflower? In the evening when the sun is setting and the day is over and the roseflower has had its day and now it is time to dissolve, the petals of the roseflower start falling, slowly, towards the ground, with no hesitation. A rosepetal, so delicate, but so strong, doesn't hesitate about where it is falling, where it is going, whether there is any earth to find, to rest, to go to sleep, to die -- or is it falling in a bottomless abyss? Who knows? But no hesitation. So soft, so delicate, but so strong, not any uncertainty, not any clinging to the flower anymore. The time has come. It simply leaves the flower and falls to the ground.

A Sufi master used to say to his disciples: Simply trust. Do not the petals flutter down just like that?

When you come to a master be like a rosepetal. Fall into the master, fall unto the master just like that -- as a rosepetal falls towards the earth unhesitating, absolutely in trust that the earth must be there -- to rest, to die, with no effort of its own. The very gravitation of the earth does the work -- it has just to trust. If it trusts, it doesn't cling to the plant, it just trusts and flutters down.

Simply trust! That is what disciplehood is. Do not the petals flutter down just like that?

Enough for today.

Just Like That

Chapter #2
Chapter title: Why have you come?

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BAHAUDDIN EL-SHAH WAS SITTING WITH A NUMBER OF DISCIPLES WHEN A NUMBER OF FOLLOWERS CAME INTO THE MEETING HALL. EL-SHAH ASKED EACH OF THEM, ONE BY ONE, TO SAY WHY HE WAS THERE.
THE FIRST SAID: YOU ARE THE GREATEST MAN ON EARTH.
I GAVE HIM A POTION WHEN HE WAS ILL, SO HE THINKS I AM THE GREATEST MAN ON EARTH, SAID EL-SHAH.
THE SECOND SAID: MY SPIRITUAL LIFE HAS OPENED UP SINCE I HAVE BEEN ALLOWED TO VISIT YOU.
HE WAS UNCERTAIN AND ILL AT EASE AND NONE WOULD LISTEN TO HIM. I SAT WITH HIM, AND THE RESULTANT SERENITY IS CALLED BY HIM HIS SPIRITUAL LIFE, SAID EL-SHAH.
THE THIRD SAID: YOU UNDERSTAND ME, AND ALL I ASK IS THAT YOU ALLOW ME TO HEAR YOUR DISCOURSES FOR THE GOOD OF MY SOUL.
HE NEEDS ATTENTION AND WISHED TO HAVE NOTICE PAID TO HIM EVEN IF IT IS CRITICISM, SAID EL-SHAH. THIS HE CALLS THE GOOD OF HIS SOUL.
THE FOURTH SAID: I WENT FROM ONE TO ANOTHER PRACTICING WHAT THEY TAUGHT. IT WAS NOT UNTIL YOU GAVE ME A WAZIFA EXERCISE THAT I TRULY FELT THE ILLUMINATION OF CONTACT WITH YOU.
THE EXERCISE I GAVE THIS MAN WAS A CONCOCTED ONE NOT RELATED TO HIS SPIRITUAL LIFE AT ALL, SAID EL-SHAH. I HAD TO DEMONSTRATE HIS ILLUSION OF SPIRITUALITY BEFORE I COULD ARRIVE AT THE PART OF THIS MAN WHICH IS REALLY SPIRITUAL, NOT SENTIMENTAL.

The search depends on the seeker. Masters can only show the way. The search depends on the seeker -- what quality of being, what quality of inquiry the seeker brings to the search. Everything will depend on it, on why he is in search, what the reason is, because the reason of the search will become the cause of his growth. If the reason is wrong, from the very beginning he has taken a wrong step, and the right end cannot follow a wrong beginning. The first step is the last step also, because the first step implies in it, has in it already, the last step as a potentiality.

The seed is the tree because the seed will become the tree. The end will come out of the growth of the seeker, and if from the very beginning a wrong reason exists to seek and search, then everything is going to be in vain.

The masters can only show the way, they can only indicate. Everything else has to be done by you, by the disciple. The discipline is not going to be imposed; no master ever imposes a discipline on anybody. He helps you to find your discipline -- that is the difference between a pseudo-master and a real master.

A pseudo-master is one who has already a readymade formula, a pattern. He imposes that pattern on each and everybody, whosoever comes to him. The man who comes is irrelevant to a pseudo-master. The man who comes is just a number, not a person, just something on which he can project, impose his discipline -- which is a readymade phenomenon. He has already the blueprint in his mind. A pseudo-master kills many people, destroys many people, because everybody has his own blueprint of growth within him. No outer discipline is needed.

A real master, a master like Bahauddin, does not impose anything on you. He simply helps you to find your discipline, he helps you to seek your way. He helps you to grow, not according to him but according to your own being -- because you are the seed and the tree is going to come out of you. The master can at the most be a loving gardener, a compassion which goes on showering on you. But it nurses you, it does not impose anything upon you.

With a real master also you will die. But there will be a resurrection. With a pseudo-master you are simply destroyed with no possibility of any creation out of it.

This has to be remembered by you all. You are here with me. I am not giving you any forced discipline. That doesn't mean that I am against discipline. No, I am all for it. But the discipline should come out of you. Your discipline will be your discipline, nobody else's. Your flower will be your flower, nobody else's, and that is going to be unique. That is the beauty -- that whenever truth is attained it is always unique because everybody attains in his own way. Everybody flowers into it as an individual. You become more and more authentically individual.

This is the meaning of resurrection -- the false within you will die. But you carry the real. You are already pregnant with it, it has to be helped.

A real master is what Socrates used to say about himself -- that he is a midwife. A real master is a

midwife. He does not give you anything, he simply helps you, your own being, to be brought to light, to be brought to birth. But if you have come with a wrong reason then the master cannot help you because you will frustrate all his efforts.

Just a few days ago a man called Silo came to see me from South America. He traveled long just to see me, but then could not see me. He himself frustrated his own effort.

He is a sort of guru in his own right. He has many followers in Latin America. And that created the trouble. He thinks himself somebody special so he wanted a special interview with me, not with anybody else present. He was not ready to come at seven in the evening when I usually see people. With others, it was hurtful to his ego. He wanted a special interview, only for him. I could have given it, but that would have been wrong. There was no trouble in it, he could have been given a separate time, but that would have been very very dangerous to his own growth, because then I am yielding to a wrong reason.

He thinks himself special; hence he needs a special interview. This egoistic standpoint will not be of any use. From the very beginning something is wrong. The very first step is going to be wrong. So I didn't give him a special interview. I insisted: You come at seven o'clock tomorrow evening. He must have felt frustrated. He wrote a letter, and he wrote, "I will be waiting for you at Hotel Amir tomorrow at four o'clock in the afternoon." He wrote it in such a way that it can either mean that he wants me physically to go to the Hotel Amir, or it may mean that he simply wants my spiritual presence to be there. That too is tricky, clever and cunning.

At four o'clock I really tried. I really tried to make contact with him because the man HAS potential. The man has a potentiality, and can be helped tremendously. He can grow and become a beautiful flower. But the ego is also very great.

I made an attempt to be there spiritually at four o'clock but he was not even waiting for me. When I reached his room it was filled with tobacco smoke, and he was smoking, surrounded by smoke, not even waiting for me, because this is no way to wait. He should have been in meditation. He should have closed his room and become silent, as silent as possible, because physical contact is possible without any special preparation by you, but spiritual contact needs preparation. It needs a receptivity. It needs a subtle awareness, because the phenomenon is very very subtle. It is like such a small breeze coming in that if you are not aware you will not be able to feel it. It is not like a storm that, even if you are fast asleep, you will be awakened by.

I reached, I stood by his side. On the outside he was surrounded by the smoke of his cigarette, and inside, even a deeper smoke of the ego. And in his mind were racing many thoughts, and not even a single thought of me.

Of course, at seven o'clock he didn't turn up to see me. Again a message: "Because you didn't contact me at four o'clock I am not going to come to see you."

And then he had to go back. He had come a long way, but something in him frustrates his whole effort: the ego. He must have come for some wrong reason. He must have come to be recognized by me, that he is something special. And I tell you, he IS special, but the very effort that he wanted recognition frustrates the whole journey from the very beginning. The first step goes wrong.

I could have yielded if he was an ordinary man. I could have even gone to the Amir Hotel. There was no trouble. Physically I could have gone because then there would be nothing much at stake. This man has potential, a great possibility lies deep in him, but he himself is frustrating it. He needs to be humble, only then can he rightly begin. But he is already a guru. That creates trouble. He has followers. You can always find followers, the world is so stupid and you can always find more stupid people than you. They become your followers. There is nothing difficult in it.

When you come to me, why you have come is going to play a great part in the whole drama that is going to follow. And I have to watch that I do not help a wrong beginning, because once started it will be more and more difficult to change it. It will become stronger and stronger. It has to be stopped from the very beginning. The seed has to be burned if it is wrong. Once I start and the sprouts come out of the earth, the seed is already gaining roots, becoming stronger. And once the tree has become very big, then it will be difficult... very very difficult.

A seed can be burned very easily, but to cut a tree and burn a tree is going to be very difficult. And you are the tree! So when you have many branches, many leaves, many fruits -- maybe wrong, bitter, poisonous, but still then you will resist: nothing should be cut. When you resist even when the tree is not there, just the seed is there, you can imagine how much resistance you will create, how much you will fight when the tree is there and you feel you have grown -- and you can grow wrongly. Remember this, growth in itself does

not mean much. One can grow in a wrong way.

Growth in itself is not the goal. There is a right growth and there is a wrong growth. In the West now there is much work going on around the concept of growth, but I have not come across anybody in the growth movement who is aware that growth in itself is not the goal and cannot be the goal. You can grow wrongly, you can grow rightly.

So growth in itself is not the goal -- but right growth. And once you grow wrongly it becomes more and more difficult on each step, on each level of growth.... The further you have gone the more difficult it is to move back, because growth becomes a rigid pattern. Right growth is a totally different thing. From the very beginning one has to be aware; hence the need of a master, because from the very beginning how can you be aware? You will be aware at the end. From the very beginning, how can you be aware? You can only grope in the dark.

So if you move on your own, ninety-nine possibilities are there out of a hundred that you will grow wrongly, because who will say that this is not the way to grow? And every growth in the beginning feels good because you expand, you become bigger. Every growth, even wrong growth, feels good. And wrong growth does not need much effort. It is like weeds in the garden -- they don't need much care, just a little water now and then and they will grow. But if you are trying to grow roses, they need care, they need a gardener. Weeds don't need a gardener, but roses do need one.

In the West the growth movement is moving in many dimensions, but completely oblivious of the fact that you can help people to grow wrongly -- and then there will be difficulty. Then you have created something which will be more and more difficult every day to destroy. A master is needed, who can see the seed from the very beginning, and can help you to destroy it, so that the right seed can be found within you. You carry the right seed also.

You are a confusion of right and wrong. You are a confusion of good and bad. You are a confusion of weeds and roses. Somebody has to be there to sort it out for you, because you cannot do this at this moment of your consciousness. Your whole being is a confusion.

When a disciple comes to a master the first thing that arises in the master is: Why has he come to me? He starts looking into the disciple: Why? for what reason? what has brought him to me?

I must have watched thousands of people coming to me. Rarely it happens that a person has come for a right reason -- rarely. Humanity seems to be in such a bad shape; rarely it happens that a man comes with a right reason. He may think he has come for a right reason. That is not the point. His thinking is not of much value because the reason is hidden deeper in the unconscious, not on the surface. He cannot think about it.

The first thing that comes to a master is: Why? -- why has this man come to me? And he cannot listen and believe in you. Whatsoever you say is not of much worth because next moment you will change it. Tomorrow you will change it, you are a flux. You don't have a crystallized center in you which can reply. The master has to go deeper into your unconscious, to the very roots of your being, and see why you have come here. He cannot listen and believe in you, you are not yet believable. You are so deceptive that you don't know, you may be deceiving yourself. Once your why is known then something can be done. Then it has to be brought to your consciousness. And only on the right reason can your future growth be founded and based.

This small incident in Bahauddin El-Shah's life is very beautiful and will help you to understand many things.

BAHAUDDIN EL-SHAH WAS SITTING WITH SOME DISCIPLES WHEN A NUMBER OF FOLLOWERS CAME INTO THE MEETING HALL.

There is a distinction between disciples and followers. A follower is one who is not yet a disciple, attracted but not yet fallen into the trap of the master. He cannot leave him, but also cannot trust him. A follower is somebody who hangs around undecided whether to go away from the master or to come closer. He is afraid to come close because a master is a death; he is also afraid to go away because a master is a resurrection.

A follower is just either on the way to become a disciple or on the way to become an enemy. Either a follower will come closer and will become a disciple, or he will have to find excuses to go away and will become an enemy. Whenever a follower goes away he has to become an enemy; otherwise what rationalization does he have to go away? How will he satisfy himself as to why he has come away from such a great man as Bahauddin, such a pure soul that he is known as the emperor of masters? Hence El-Shah: Bahauddin is his name. EL-SHAH his disciples call him, the master of masters, the emperor of all

masters -- and he was... one of the greatest magnetic forces in the history of the Sufis.

When you come nearer to a man like Bahauddin you have to decide either to be a friend or to be an enemy. You cannot remain indifferent. You cannot afford to be indifferent. A decision has to be taken because such a man as Bahauddin creates decisiveness even in you, who are absolutely indecisive, who live in indecision, who are born in indecision.

You live in indecision and die in indecision, never knowing what you are doing, why you are doing it, whether you really wanted to do it or not to do it... just drifting with the crowd.

When you come near a master you have to decide, because it is no ordinary affair. It is a great risk, your whole life is at risk. So if you move around in India you will find either my friends or my enemies, those who are madly in love with me or those who are madly in hate with me. That is bound to happen. The reason is simple. Those who are madly in love with me and those who are madly in hate with me -- they both had to decide.

A firm decision is needed. You have to decide that you are the enemy and you have to go on talking about me and against me because that is your only protection; otherwise you will be pulled in, you will be trapped. You can protect yourself only if you are constantly talking against me -- not that you are spreading hatred against me, that may be a byproduct, but in fact you are simply protecting yourself by your attitude of hatred, continuously feeding it. You are afraid that if you stop feeding hatred you may come closer. And the fear is there that if you come closer death happens.

A follower is one who is just in the middle, on the fence, not yet decided whether to jump inside the house or jump outside the house and run away. On the fence is the follower. A disciple is one who has decided to jump into the house, who has become a part of the house of the master.

There are many who live on the fence their whole lives. They are the most foolish people in the world because sitting on the fence is not a comfortable position, and sitting on the fence gives nothing. It is wasting your life and time. Either come in or go out. Don't sit on the fence too long because it may become a habit, and then nothing will be the only outcome of it.

BAHAUDDIN EL-SHAH WAS SITTING WITH SOME DISCIPLES WHEN A NUMBER OF FOLLOWERS CAME INTO THE MEETING HALL.

Followers, still thinking, trying to decide what to do, what not to do, still afraid of the commitment and yet not decided to leave....

EL-SHAH ASKED EACH OF THEM, ONE BY ONE, TO SAY WHY HE WAS THERE.

He asked the followers, not the disciples. When you have become an initiate it is not only that you have chosen the master. In fact just the reverse is the case: the master has chosen you.

You may be given the impression that you are free to choose. That has to be given because you are so egoistic, you feel good that you are free to choose. But the real thing is that before you choose a master, the master has already chosen you. You choose him because he has chosen you already; otherwise you cannot choose him, he will create situations in which he will not allow you to choose. He may even force you to go away.

Always remember, when a master has chosen you, only then can you choose him. His very acceptance of you creates a desire in you to choose him. If he is not accepting you the desire to choose him will not arise in you, or it may be just a feeble wish and soon it will disappear like a small ripple on the surface of an ocean. It cannot persist.

As you are, nothing persists in you for long. When I ask you, "Would you like to be initiated into sannyas?" I have already initiated you. Now it is just a game. You can play around and fool around a little. You can say, "I will think about it." You can say, "Wait, as yet the right moment has not come for me, as yet I cannot be wholeheartedly in it, as yet I am just fifty-fifty, divided."

And I tell you, "Yes, decide, meditate, think about it, and when you decide, come to me." But I have already come to you. And the decision will sooner or later erupt into your consciousness. You can delay a little, that is all. You postpone it a little, that's all.

And it has to be so. How can a disciple choose a master? By what criterion? How to judge? A disciple is not in any position to penetrate the master. He can judge from the outside, but a master is not on the outside. The master is the inside of all things. The master is the VERY inside.

On the outside he may be playing tricks. He has to, because he has to avoid a few people, in fact many -- the first part of humanity, the major part, which is not in any inquiry. They also come to a master, not to

seek God or truth, just curious, with childish curiosity. A master has to avoid them. He has to create some situation around him so that they are not attracted. He may spread rumors about himself. He may show different faces to different people. He may be very hard, cruel, to certain groups. He may try to prove himself a madman to certain people so that once and for all they decide that this man is not for them, and forget the man and leave him.

On the outside there is no possibility to decide what type of man is inside. And you have not been to the inside of your own existence; how can you penetrate into the inside of a master, which is like a vast abyss? One goes on falling and falling and falling into it. That's why a master creates fear. You start trembling as if he is the brink of a deep abyss. If you look into him you will feel dizzy. Fear may take you over, you may start trembling and perspiring. No, there is no way for a disciple to decide.

For a disciple, to trust a master is just like falling in love. It happens. But for a master it is not a happening. For a master it is a very very alert, conscious phenomenon. Once he sees that the right man is there he opens his door. Once he sees that the right man is there for the right reason, he accepts him, and that very acceptance creates something in you, a decision, a will, a burning desire, ABHIPSA, to be closer and closer to this man. Even if it means death, you are not afraid. And it MEANS death, because the resurrection is possible only when death has happened.

The master was sitting with the disciples; there came a few followers into the meeting hall.

EL-SHAH ASKED EACH OF THEM, ONE BY ONE, TO SAY WHY HE WAS THERE.

It was a demonstration for the disciples. He was showing something to the disciples, and Sufi masters always do this -- they demonstrate things. They don't believe in teaching directly, they create a situation and they demonstrate.

The disciples watched. He asked the followers one by one, why they were there, what has led them to be there, what reason, what urge, what search.

THE FIRST SAID: YOU ARE THE GREATEST MAN ON EARTH. That's why I am here.

How can you know that this man Bahauddin is the greatest man on earth? What criterion do you have? What touchstone? Who is great? And who is the greatest? And how do you come to the conclusion?

Said El-Shah, I GAVE HIM A POTION WHEN HE WAS ILL, SO HE THINKS I AM THE GREATEST MAN ON EARTH.

That is the reason, the criterion, the touchstone: he was ill and I gave him some medicine that helped, so I am the greatest man on earth. And if the potion had failed he would not have looked at me again. Then he would have found some other man who was the greatest on earth, whose potion works.

How you judge! By such small things! Illness and a medicine. Even if you are cured it is not much of a point to be near Bahauddin. It would have been better if you had gone to a doctor or a physician.

Many people come to me because of illnesses. They have tried doctors, physicians, this and that "pathy"; they have tried many things and nothing happens. Then they come, then they talk about God. And I can see they are not interested in God at all; they are ill, physically, mentally, and they are in search of a miracle, some miracle medicine. They are talking about meditation, they are talking about God, they are even ready to take sannyas, but their search is wrong. They should not be near me, they should go to a physician, because they are not even aware of the spiritual urge in them. It is something physical, or something mental -- which is the same, because your mind and body are not two things. They are two poles of the same phenomenon.

And even if you are cured, nothing is cured in you. Even if you have a healthy body it makes no difference to your inner growth. Maybe, as you are health may not prove a blessing. It may even prove a curse to you.

I remember one anecdote in Jesus' life. It is not related in Christian books, it is not in The Bible, but Sufis have that story about Jesus.

The story is that once Jesus entered a small town. He saw a man running after a prostitute, completely magnetized, hypnotized. He stopped the man and asked, "What are you doing? Why are you wasting your life in such foolish things?"

The man looked at Jesus and said, "You don't recognize me, my lord, but I recognize you -- how can I forget you? I was blind and you touched my eyes, and now I can see. But what better can I do with my eyes than be charmed by a beautiful body? What more can I do with my eyes than cherish the beauty of form!

What else is there to see? And I was blind, my lord, and you are so great, you blessed me. Now I can see and enjoy."

Jesus felt very sad because he had never thought that eyes could become a curse. But as man is, as you are, you will turn all blessings into curses.

He entered the town, he saw another man completely drunk, lying in the gutter, crying and weeping and shouting and screaming. He went near the man and asked, "What are you doing? Why are you wasting your life like a drunkard? This life is a great opportunity to know and realize the divine. There is only one life -- and once missed, missed forever! And time never returns, you cannot reclaim it again. Be awake!"

Listening to this man the drunkard opened his eyes and said, "My lord, have you forgotten me? I was ill and I was bedridden for ten years, then you touched me and you cured me. Now I am healthy. But what else can one do with the body? I am enjoying! Eat, drink and be merry! I am following that rule. And now I am healthy because of you. You are so great!"

Jesus became very sad. He had never imagined that health could be turned into a curse. He turned back. He was so sad that he didn't want to go into the town.

When he was coming out of the town he saw a man who was trying to hang himself from a tree, to commit suicide. Jesus reached him in time, stopped the man and said, "What are you doing? Life is precious, every single moment of it -- and God has given you such a gift, and you are destroying it! What are you doing?"

The man looked at Jesus and said, "If I have not forgotten, you are the same man who created the trouble. I was dead. You touched me and you revived me. Now what can I do? Life is meaningless. And I must tell you -- don't touch me again. Enough is enough. I was dead and you revived me, but don't do this again to anybody else! I am fed up with life and death was a blessing, and you revived me, and for three years continuously I had to suffer again. Now I am going to commit suicide -- you please go away from here! Who knows, you may touch me again."

No, health, life, strength, youth -- everything you turn into a curse, because everything depends on your consciousness. There are people who have turned their illness into a blessing, who have turned their blindness into an inner insight, who have turned their death into a new life. It depends.

Said Bahauddin: I GAVE HIM A POTION WHEN HE WAS ILL, SO HE THINKS I AM THE GREATEST MAN ON EARTH.

And that's why he is here. Not because of me, not because of any inner search, but because of the potion that I gave him. In fact, I am not great, the potion was great. And he is hanging around me just in case he becomes ill again -- I can give him a potion, a medicine. I am not more than a physician to him.

And what a waste! A Bahauddin, and you waste him. And the opportunity that he gives you -- you waste that opportunity, and you take him as a physician.

But many people in the world go to the saints and sages thinking that they can do miracles. These are the wrong people. That's why I say if you want to see the wrong humanity, the third category, the major part of humanity, you should go to Satya Sai Baba. There you will find all sorts of wrong people around him. Whenever there is somebody doing a miracle -- it may not be a miracle, it may be just a magical trick, but if somebody is doing a "miracle" wrong people are immediately attracted. The vast mob comes running. And they all think that they are spiritual seekers. They are going for health, for money, for something worldly.

If you are here for something worldly you are near a wrong person, because I am not going to do any miracle, because that is the way to attract wrong people. I am not going to heal you. I am not going to do anything for any wrong reason.

THE SECOND SAID: MY SPIRITUAL LIFE HAS OPENED UP SINCE I HAVE BEEN ALLOWED TO VISIT YOU.

Said El-Shah: HE WAS UNCERTAIN AND ILL AT EASE AND NONE WOULD LISTEN TO HIM. I SAT WITH HIM, AND THE RESULTANT SERENITY IS CALLED BY HIM HIS SPIRITUAL LIFE.

This is what the whole of psychoanalysis in the West is all about. A psychoanalyst is not doing anything at all, particularly the Freudian psychoanalyst, the orthodox. He simply listens. The patient lies down on a couch, comfortably, and the psychoanalyst sits and listens, and the patient is allowed to say whatsoever he feels like, to move in free association. Whatsoever thoughts come he is allowed to express them. After a one-hour session one feels a certain serenity.

It is just the serenity that comes by talking. And then if you go on and on for three or four or five years of psychoanalysis, it costs a lot of money. That too helps, that too makes you calm down. Whenever a costly medicine is given to you it works better than a cheap medicine. The cheaper may have been better, but that doesn't matter. Cost matters. When you pay something you have to feel good; otherwise you will look foolish to yourself. Five years of psychoanalysis, thousands of dollars paid -- of course one has to feel good! Otherwise you will look stupid. People will laugh: "Then what were you doing there?" So one becomes very elated.

But talking helps. It is a catharsis, the mind goes on saying things. When you go on saying them again and again and again, they are released, they evaporate from the mind. And somebody listens, that is the whole trick, the whole business secret of psychoanalysis: somebody listens. In the world, in life, who listens to whom? Nobody pays any attention to what you are saying. In fact, the other is waiting for you to stop so he can say something.

I have heard, once it happened: There was a meeting in the town hall, and the speaker went on and on -- an old politician -- and he would not stop. People by and by left the hall. Only Mulla Nasruddin remained, the only one. The speaker was very happy and he thanked Nasruddin: "I never thought that you loved me so much, or you loved my thoughts so much, or you so appreciated my philosophy."

Nasruddin said, "You don't understand me. I am the next speaker -- I was waiting for you to stop!"

But this happens every day. Whenever you are talking to somebody you are interested in your talking. It is a catharsis. It helps; it helps you to calm down a little from your tensions and anxieties. You have talked about them, you become a little aware about them, they are not so much of a burden. You can accept them.

But the other is not listening because he is in the same boat. He has his own anxieties, enough of his own. How can he listen to yours? Because if he really listens to yours he is gathering your anxieties also. So he listens with a closed mind. From one ear your talk enters, and from the other it goes out. It has to be so; otherwise your anxieties will be accumulating in his mind. And he is waiting for the opportunity, for when you stop, so that he can start.

I have heard that once it happened in a madhouse: A psychoanalyst was watching two madmen through the keyhole. He didn't want to disturb them and they were in such a great conversation. Both were professors of a university. Professors are more prone to become mad. Their very profession is a mad profession. They deal in thoughts, they deal in thinking, and when thinking and thoughts become too much, madness happens.

Those two professors were talking and the psychoanalyst was looking from the keyhole. He was surprised about only one thing. They were talking nonsense; nothing was relevant, consistent, not even one sentence was related to another. One was talking about something and the other was talking about something completely different, their talking was not related. That was not surprising, that's how mad people are. The surprising fact was this: when one would talk the other would listen. When he stopped the other would start, but the other would start not in any way related to the first; he would start from somewhere of his own, out of the blue.

This continued. Then the psychoanalyst knocked on the door. They opened the door. He said, "I am very surprised about one thing, and have become very curious to know: why, when one talks does the other stop? And you are talking about such irrelevant things -- one talks about the earth, the other talks about the sky, they are not related at all -- then why do you stop when the other is talking?"

They both laughed and they said, "Do you think we don't know the law of conversation?" This is the law of conversation: simply that you talk, then the other stops; when the other starts, you stop. This is a polite mannerism. But you are related to YOUR inner talk, the other is related to HIS inner talk. You come nearer, but you remain parallel. Dialogue is not possible. Dialogue happens only when you really listen to the other, and while the other is talking, you are completely silent. Then only is dialogue possible. When the other is talking and you are talking within yourself, your inner talk continues, how is a dialogue possible? These are two parallel lines, like a railway track, parallel lines running for thousands of years, meeting nowhere.

People need catharses of their minds to throw things out. But now in a busy world, particularly in the West, nobody is there to listen; hence psychoanalysis. A professional listener -- you pay for him just to listen to you. It helps. Psychoanalysis is nothing but a professional listening.

You pay attention because you are paid. Howsoever boring you listen with a smiling face, you show interest, you pay attention. The ego of the patient is consoled. Somebody listens and not an ordinary somebody -- a Freud, a Jung, a very exceptional, extraordinary person -- famous, great, known all over the world. The greater the psychoanalyst -- I mean greater in the sense of more known -- the more he helps the

patients, because the patient feels so gratified. Somebody pays so much attention -- he is so important! Even a Freud listens so attentively.

I have heard that one young psychoanalyst asked his teacher, an old man, "This is really amazing. I get bored and tired after two or three patients because they talk such nonsense, and I have to listen and I cannot do anything, I cannot escape. I have to be attentive, I have to show interest.

I get so bored and tired after the third patient -- but you are wonderful. You do it the whole day from morning to evening, and I never see you tired."

The old man laughed and said, "Who listens? That is just a face. Now I have become expert in showing attention without paying it, smiling without smiling, giving an ear but not listening at all. Who listens?"

But that is not the point, whether the other is listening or not. If he shows interest, that's enough. The patient feels good. He goes on talking rubbish, rot, but even to his rotten mind somebody is paying such keen attention, as if something very precious is being said. Ego feels gratified.

I see it happening every day. There are people who come to me, not to know anything from me, they come to me just to tell me something, and once they get warmed up through talking they forget what they are saying and why they are talking. They go on and on and on; it is difficult to stop them. And they feel very good....

Once a man came to me, and he was asking for many days, saying he would like to come because he has certain problems and he feels only I can solve those problems -- nobody else can solve them so he has to come and I have to give him time.

I gave him time; he came. For one hour he didn't say anything about his problems. And I had given him one solid hour. He talked and talked about meaningless things, about his wife and children, and this and that, and about his business. After one hour -- and I had no way to say anything, he wouldn't give even a small gap for me to say yes or no, I simply nodded... after one hour he thanked me, he was very grateful. He touched my feet and said, "You are such a wonderful man, you told me so many beautiful things" -- and I had not said a single word! -- "and you solved all my problems." He had not talked about any problem and I had not solved any!

But that is not the point. I listened, I nodded, I showed interest, and he felt completely satisfied. That was the problem. He needed somebody, somebody he thinks is very great, who pays attention to him.

Bahauddin said: HE WAS UNCERTAIN AND ILL AT EASE AND NONE WOULD LISTEN TO HIM. I SAT WITH HIM, AND THE RESULTANT SERENITY IS CALLED BY HIM HIS SPIRITUAL LIFE.

It is nothing. It is just a gratification of the ego. And the man was saying, MY SPIRITUAL LIFE HAS OPENED UP SINCE I HAVE BEEN ALLOWED TO VISIT YOU.

THE THIRD SAID: YOU UNDERSTAND ME, AND ALL I ASK IS THAT YOU ALLOW ME TO HEAR YOUR DISCOURSES FOR THE GOOD OF MY SOUL.
HE NEEDS ATTENTION AND WISHES TO HAVE NOTICE PAID TO HIM EVEN IF IT IS CRITICISM, SAID EL-SHAH. THIS HE CALLS THE GOOD OF HIS SOUL.

Ego is so hungry. Attention is food for the ego. If somebody appreciates you -- good, beautiful. If nobody pays attention to you and everybody is indifferent, that is hell. It will be better if they criticize you, but pay attention.

Three attitudes are possible: one, somebody pays attention to you; you feel groovy. One would think that criticism is not liked by people. You are wrong. That is the second alternative.

If you are not appreciated then the second alternative is, people should criticize you. You will act in such a way that people are FORCED to criticize you, because again, they have to pay attention.

The third is indifference. Nobody likes it. And unless you like indifference your ego will never die. In indifference, ego dies. Live in such a way that you don't ask anybody to pay attention; the ego will disappear. Indifference is poison for the ego.

So either appreciation -- people should pay compliments to you; if not, then you will try at least for criticism. But indifference... indifference -- the very word gives you fear. If nobody pays attention to you where will you be? who will you be? Your identity will be broken.

There are two types of people in the world. Those who succeed in getting attention: politicians, artists, musicians, talented people in some dimension; they attract attention. If that is not possible -- because success needs talents; if you want to be a musician just a hankering for attention won't help much, you have to be talented, and you have to work for it; it is a long discipline, a whole life has to be devoted to music.

Success is a longterm affair. It is not easy, and everybody cannot be a musician, and only very rare people can rise to the height where attention is paid to them.

Then, if that is not possible -- and it is not possible for millions of people -- what should they do? They start the other way. They start becoming criminals, sinners, drunkards. No talent is needed for that. You can get drunk without any training; in fact training will not allow you to get drunk so soon. Untrained, even a small dose and you are drunk, and the whole town becomes aware of you. You walk on the streets shouting, screaming, doing things which you cannot do when you are in your saner moments. The whole town has to pay attention. You are lying in a gutter screaming and everybody who passes has to pay attention. You can become a criminal. The whole world has to pay attention.

I was just reading about one man who killed seven men in one day for no reason. He didn't know those people at all. They were strangers, not in any way related with him. One of them he killed from behind -- he had not even seen the face, who the man is he was going to kill. And in the court he said, "I wanted to see my picture in the newspaper." Of course his picture was there. He made the headlines, front-page coverage. He wanted attention. People become criminals, people become antisocials, people become rebels, but it is attention that is needed.

As I have been observing, ninety percent of hippies are not really in rebellion. Now this is a new way to attract attention: the way you grow your hair, the dirt and dirtiness that you collect on the body, the smell that people can feel from far away -- you have an aroma, a bad smell around you. Wherever you go people have to become alert; a hippie has come, tinkling his bells -- what is he doing?

An easy way to attract attention. Very easy, simple; no talent, no training, no discipline is needed. You can become a hippie right now, immediately. Throw some dirt on the hair, find some dirty rags, a bell, smoke CHARAS, and you are a hippie; wherever you go people will look at you as if you are the shah of Iran. Even if a hippie and the shah of Iran are standing together on the street, a hippie will be paid more attention.

Ninety percent of the young generation are trying to find easier ways, because in the West success has become more and more difficult an affair. Too much competition there! If you want a Ph.D. it is a competition, a long affair -- and then too there are thousands of Ph.D.'s in the West, so it is not much of an attainment.

If in India you become a Ph.D. it is something. Indians will always ask you what degree you have got. In the West degrees have become useless; in India they are still very very important because only a few are educated and millions are uneducated. To become a Ph.D. is still precious. Somebody becomes a Ph.D. -- he has attained the very last, the ultimate of life. But in the West thousands of Ph.D.'s are moving all around. Now it doesn't seem to matter much.

I was reading about the first Indian who became a matriculate, in Allahabad, somewhere in the beginning of this century. A great procession was arranged for him. He sat on an elephant like a king and eleven elephants followed him, and a great procession... the whole of Allahabad participated. It was a tremendous phenomenon, something miraculous had happened -- a man had become a matriculate.

But now it is absolutely useless. You don't attain any attention through it. Nobody will bring an elephant, not even a donkey will be brought to you! If you try to sit on a donkey they will ask: Are you a Ph.D.? Or just a matriculate trying to sit on a donkey? Get off it! Only a doctor, a man who holds a doctorate, will be allowed on the donkey.

No attention is paid. In the West education now is universal; hence the dropping out of education, because there seems to be no fulfillment of the ego in it at all. And people have become so rich -- Rockefellers, Rothschilds and Fords you cannot imagine how to compete, and you cannot dream how to surpass them. It is almost impossible.

Then what to do? Purchase a bell, grow the hair, move in a way which is unorthodox, unconventional, and you simply get attention. But the whole search is for attention, whether through Ph.D.'s or through a hippie style of life, whether by being a politician or by being a criminal, whether by being the president of a country, a Nixon, or a murderer, it makes no difference. The ego's ways are the same.

And I tell you, unless the ego is dropped, whatsoever you are you are a criminal. Your politics will be a politics of crime; your talent will be a talent for crime. Ego is the root cause of all crime, and if ego is there your success is also going to be criminal because you will succeed on the failures of many. You will succeed by destroying many. The competition will be cut-throat, it will be a murderous competition.

Wherever you move, if ego is there, whatsoever you do is going to be a crime. To me, ego is the criminal.

Don't ask for attention. Live in such a way that nobody becomes aware of you. Live in such a way that it is as if you never existed. Move in such a way that nobody comes to hear your movement, nobody even knows that you were here. Then only will you attain to the explosion which is spirituality. Otherwise the ego will be there, always like a hard rock on the possibility of the explosion. It will be destroying you within.

Why do you ask for attention? -- because you are not certain about yourself, who you are. But by attention how are you going to know who you are? You cannot know yourself by looking in the mirror, and you cannot know yourself by looking in the eyes of others -- whether they appreciate or criticize, those eyes are not more than mirrors: friends, enemies -- all are mirrors.

You have to know yourself directly, immediately.

You have to go withinwards.

Ego lives on attention. It is a false phenomenon. Understand it, and come out of it. Once you are out of it a different quality of serenity, a silence which surpasses understanding, a stillness -- natural, spontaneous -- and a bliss start bubbling within you, an inner dance. And that is the only dance there is, the only ecstasy there is. Unless you attain to that you are living a false, pseudo life, you are deceiving nobody but yourself.

THE THIRD SAID: YOU UNDERSTAND ME AND ALL I ASK IS THAT YOU ALLOW ME TO HEAR YOUR DISCOURSES FOR THE GOOD OF MY SOUL.
HE NEEDS ATTENTION AND WISHED TO HAVE NOTICE PAID TO HIM EVEN IF IT IS CRITICISM, SAID EL-SHAH. THIS HE CALLS THE GOOD OF HIS SOUL.

Please, don't call this the good of your soul.

THE FOURTH SAID: I WENT FROM ONE TO ANOTHER PRACTICING WHAT THEY TAUGHT. IT WAS NOT UNTIL YOU GAVE ME A WAZIFA EXERCISE THAT I TRULY FELT THE ILLUMINATION OF CONTACT WITH YOU.
THE EXERCISE I GAVE THIS MAN WAS A CONCOCTED ONE NOT RELATED TO HIS SPIRITUAL LIFE AT ALL, SAID EL-SHAH. I HAD TO DEMONSTRATE HIS ILLUSION OF SPIRITUALITY BEFORE I COULD ARRIVE AT THE PART OF THIS MAN WHICH IS REALLY SPIRITUAL, NOT SENTIMENTAL.

The fourth said, "You gave me a Sufi exercise, a WAZIFA exercise, and since then much has happened to me. I am growing."

And El-Shah said to his disciples, "I have given him a false exercise through which nobody can grow. It is not a technique at all. But he says he is growing. He is not even true to me. He is not only deceiving himself, he is trying to deceive me that he is growing -- and that exercise cannot help. At the most that exercise can make him more sentimental, not spiritual."

But many people think that sentimentality is spirituality. Emotions are as much mental as thoughts. And what you call your heart is as much in your head as your head. You can become emotional very easily. You can cry and weep with tears falling down, big pearl-like tears -- but nothing spiritual. Tears are as physical as anything else.

The eyes are part of the body, and emotions are a disturbance in the physical energy. You cry and weep -- of course you will feel relieved, you will feel relaxed after you have had a good cry. You will feel relieved. All over the world women know it. They know it well, that it helps. They cry and they weep and then they are relieved. It is a catharsis, but there is nothing spiritual in it. But people go on mistaking things -- things which are not spiritual they go on thinking they are spiritual.

People come to me; they say that since they have come their KUNDALINI is arising. They have jerks in the body and they think they have become very very spiritual. There is nothing spiritual in kundalini; it is a physical force. Don't be befooled by it.

Then people come -- they are seeing light. When they close their eyes they are seeing light... nothing but imagination. Good, you will have a good sleep if you can see light, because your mind is getting more concentrated. But it is MIND still. Good as far as it goes, but nothing spiritual.

Then people come -- they are seeing visions: Krishna playing on his flute, Jesus crucified, Buddha sitting under the bodhi tree. And they come to me so that I can certify, I can say, "Yes, you have attained, you have realized, this is what spirituality is." What more can you expect? Krishna playing flute, what more? Such an extraordinary experience.

But it is nothing spiritual. Good dreams, beautiful dreams. Enjoy! But don't be befooled. Really a good dream -- and after so many nightmares that you have lived through, Krishna playing flute -- nothing bad to enjoy for a while. You can also play the flute with him and dance around him, but don't be befooled. It is

nothing spiritual.

Then what is spiritual? Spirituality is not an experience. You cannot experience it. If YOU experience it, it is something of the mind, something of the body -- because how can you experience yourSELF? Your being cannot be reduced to an object. You remain the subject. You are subjectivity. Everything else that you can see will not be you. You are the seer.

Spirituality is not an experience. It is not an object; you cannot watch and see it. YOU ARE IT, the watcher, the seer. So then all experiences disappear. When there is nothing to be seen, when there is no object to be observed, but only awareness, vast, unobstructed awareness not obstructed by any experience, then you have become spiritual. You BECOME spiritual; spirituality is not an experience.

Kundalini, lights, visions... all disappear. They are good indications that you are growing, but nothing of the spiritual. And the real master is not interested in the experiences on the way, he is interested only in the goal. The way has to be passed, transcended. He is interested only in YOU, in your absolute subjectivity, with no object, no experience, nothing; when your awareness burns like a flame in an empty sky -- not even a breeze, nothing, no God....

In spirituality there is no God, that's why Buddhists, Jainas, never think of Christianity, Mohammedanism, the Jewish tradition as the last word in religion -- because they go on talking about experiences: God, angels... they go on. Happiness, bliss -- they go on talking about experiences. And spirituality is beyond all. It is the very beyondness. Only you remain, aware, fully aware, awakened, and all else has disappeared. In this total emptiness burns the flame of subjectivity, of absolute aloneness, awareness. Remember that.

I am not satisfied with your kundalini. I am not satisfied with your lights. I am not satisfied with your krishnas playing on the flute. All gods that you can see are your creations. Drop them all! Come to the point where nothing remains, NOTHING remains. Then only are you left in your total aloneness -- and that has a beauty of its own. That is the hidden splendor. That is the spiritual.

Before that, everything is a game. There are games of the body -- sex is the game of the body. There are games of the mind -- love is the game of the mind. Spirituality is not a game. Everything finished, all games dropped, one comes back home, alone... sits in the home, no experience. All experiences are disturbances.

When only consciousness remains, only then a man like Bahauddin is satisfied with the disciple. Masters demand so much. They will not leave you with some foolish imagination, they will go on destroying all imaginations. When everything is destroyed, only that remains which cannot be destroyed -- the deathless. You, in your fully awakened state.

Everything is a dream. There are layers and layers of dreams: beautiful dreams, ugly dreams, spiritual dreams, nonspiritual dreams. But spirituality is not a dream. Spirituality is the dreamer who has awakened out of all dreams. Then only the hidden splendor is revealed. The secret of all secrets becomes known.
Enough for today.

Just Like That

Chapter #3
Chapter title: An open and shut case

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SALIH OF QAZWIN TAUGHT HIS DISCIPLES: WHOEVER KNOCKS AT THE DOOR CONTINUALLY, IT WILL BE OPENED TO HIM.
RABIYA, HEARING HIM ONE DAY, SAID: HOW LONG WILL YOU SAY, IT WILL BE OPENED? THE DOOR HAS NEVER BEEN SHUT.

Nature, the whole of it, is a continuous ceremony -- a marriage, a feast. Guests go on changing, but the feast continues; the feast never stops for a single moment. Singers change, but the song remains.

Except for man, nature is always in ecstasy. Man is a special case. If you look just at the present situation of man you will feel depressed, as if something has gone wrong. But if you can understand the future possibility of man then you will be happy, thankful. Nothing has gone wrong; only, with man, nature is trying to reach a higher ceremony.

Man has been sent on a journey. He looks to be without a home -- because he has to attain a home in his being. He looks uprooted -- because he has to find a richer soil for his roots. Man is nothing but a reaching of nature towards a higher harmony, a higher ceremony, a greater ecstasy.

But that is so if you look at the whole journey, and you can see the destiny. If you can't see the destiny, then man simply looks like a child gone astray. Then man looks like a disease. That's why for Sartre, or Camus, or Jaspers, man looks meaningless, a tale told by an idiot, full of fury and noise, signifying nothing.

The whole of human consciousness seems to be ill, ill at ease. But buddhas see deeper. They don't see just this moment. Hidden in this moment is the whole destiny of man. Man is the greatest experiment nature has yet made; but it is not yet a complete experiment, that is the trouble.

Man has lost the home that trees have, and he has not yet reached the end of his journey. Man has lost the moorings that birds have, and the stars and the sea have. He seems to be homeless, a stranger, an outsider. That is right! But a greater home, a better ecstasy, and a higher plenitude of being is waiting. You have to complete the journey.

Religion is nothing but the effort to make the journey complete. Nature has thrown you into a vast world, full of millions of possibilities, and you don't know who you are, where you are going. Nature has PUSHED you, and religion is to complete the journey, religion is to fill the gap; otherwise you will feel meaningless. You will feel depressed, you will live in anguish.

If you don't know the destiny, if you can't look into the seed -- if you can look into the seed you can see the tree, the flowering, the possibility, the potentiality -- but if you just look at the seed from the outside, it is nothing. No colors, just a dead thing, not even alive. Looks like a pebble.

What is the difference between a pebble and a seed? The pebble is just a pebble, with no future in it. The seed also looks like a pebble, but with a vast future in it, with life waiting to be released, flowers waiting to flower, fragrance waiting to be spread to the winds. A vast possibility, a potentiality.

If you think man now is the end product, then you will feel, like the existentialists, that man is meaningless, a tale told by an idiot. But if you can look into the potentiality, then suddenly, man is not diseased; rather, on the contrary, nature is trying to reach a higher point, a growth, the greatest yet attained -- evolution working in man.

So this has to be understood: why nature is so harmonious, and man is in such a disharmony. Listen to the birds, constantly singing, humming, constantly enjoying; there seems to be no worry, no anxiety. Not that problems are not there, not that death doesn't exist for them -- it exists, but it doesn't disturb their song. Birds, trees, oceans, rocks -- they are unconscious, their ceremony is an unconscious ceremony... as if a man is singing while he is asleep, a man smiling while he is asleep. You can see the smile, but the man himself is not aware of what is happening -- as if in a dream, drunk.

Nature IS blissful, but absolutely unaware of it. And without awareness, what is bliss? It is meaningless. It has no significance, because the bird who is singing is not at all aware of what is happening. The song is just happening. There is nobody to listen to it, nobody to taste it, nobody to smell it, nobody to enjoy it. The song is just happening, part of an unconscious nature. Howsoever beautiful, it lacks something, something very essential.

It is YOU who listens to the sound of the bird. It is YOU who feels: How beautiful! The bird is completely unaware: the song is neither beautiful nor ugly -- as if the song doesn't exist. If you are unaware, how can the song exist? It doesn't exist for you. It may exist for others, those who are aware.

Trees have flowers. Look at this GULMOHAR tree -- complete, with flowers, more flowers than

leaves... red, like a bride. But not aware, not knowing what is happening! Nature is asleep, unconscious. Man has become a little conscious; hence the anxiety. A part of you has become conscious, a very small fragment of your being has become conscious, and the remaining whole remains unconscious. A division has happened, a conflict has arisen. You are no more one -- you have become two. A split has happened, a gap between you and yourself, a duality. You are no more one. Something of you is different from the remaining whole. This creates anxiety. You cannot be as happy as the bird, and you cannot be as blissful as the sky. No, you cannot be, because you are aware. Awareness creates anxiety.

When you are happy you know it is not going to stay. You are aware that this happiness is just going to pass like everything else. This too will pass. A sadness settles. Even while you are in your happiest mood you cannot be absolutely happy. The awareness that this will pass makes you sad. Even in the happiest moment, misery enters -- it has to be so, because now you are two, and whatsoever you do and whatsoever you are, you will always be dual, divided. The happiest moment will always carry the saddest possibility in it, and you will be aware of it. Alive, young, full of life and zest -- but death is there, following you like a shadow.

The bird will go on singing, and die, and will not be aware even for a single moment that death is coming. But if you are not aware of death, how can you be aware of life? Awareness of life is at a cost; the cost has to be paid. That cost is the fear of death. If you are aware of life, you are bound to be aware of death. And how can you be at ease? Alive, something is dying, continuously. Alive, you are moving towards the grave. How can you celebrate and dance? How can one go dancing towards the grave?

With awareness humanity enters into the world. But with awareness enters anxiety and anguish. And this will be so unless you again become one. Duality is the anxiety. Hence Sufis, Vedantists, Zen people, all the mystics of all the ages, insist only on one thing, and that is: transcend duality, become ADVAITA, become nondual. Become one again.

You WERE one, because you have been a tree, and you have been a river, and you have been a rock in the Himalayas, and you have been a million types of birds and animals, and you have lived all kinds of lives -- vegetable lives, mineral lives, animal lives. You have passed through existence many many times, in many many forms. You have been one, but unconsciously one. Now, the duality has arisen. You have to be one again, this time CONSCIOUSLY one.

Many times you will think: To become consciously one seems almost impossible. Rarely does a buddha happen. To a buddha, again the song comes, then again he is singing like a bird, he is flowering like a tree, he is open like the sky, he is rich like the earth, he is wild, like the wild ocean. Again he is one, but now this unity is a higher unity -- the highest. He is consciously one. Oneness has been attained through consciousness. He is again nature, but in a totally different way. The quality of his being has changed. He is again back to nature, but he is no more the same. Consciousness has been attained.

But this happens rarely, so your mind will say: That seems to be impossible. It seems more possible to fall back into unconsciousness; hence the appeal of drugs, alcohol. Always, governments have been against drugs. Always, religions have been against drugs. Always, moralities have been against drugs. But still, for man they have a deep appeal. No law has been able to prohibit them from man.

What is the appeal? The appeal is this: alcohol and other drugs -- now there are many in the market: marijuana, LSD, psilocybin... and many more will be coming -- the appeal of drugs is that they give you the feeling of oneness without the effort of becoming a buddha. You fall back into nature. Through chemicals you force yourself back into unity with nature, where birds are singing and trees are flowering. You force yourself back.

This is a violence on the whole system of your being, and this is destroying the effort of nature to reach a higher harmony through you. This is against nature. For a few moments you can attain a forced oneness with nature, through drugs. But it cannot be a permanent achievement. It cannot become an integral part of your inner being. It can never become an integral part because to go back is not possible. You can only force yourself back.

It is like.... You cannot become a child again. You cannot step back. You cannot enter the womb of the mother again. There is no way back. Time doesn't move that way. It moves forward, it never moves backward. So you cannot go backward. The only way, the only going, is to go forward; there is no other going.

So drugs are a deception. They give you a feeling which is imaginary, hallucinatory, they give you a feeling that you are back, part of nature. People come to me; they say, "I have been on a drug trip, and it was beautiful, and so many things happened." Nothing happened! -- because after it you are again the same,

even worse. It only releases dreams in you, but you become so unconscious that you take the dreams to be real. You are not aware, so you cannot see whether this is a dream or a reality.

Under drugs you can think yourself a bird singing in the trees, flying in the sky, but you remain all the time on the earth. You have not moved a single inch. And when the trip is over and you open your eyes, you are where you were. But in the meanwhile a dream was created, a vivid dream, a very real-looking dream, not even a suspicion that this was just a hallucination of the mind. You have done something with the cells of the mind, and they have started revolving, and they have created something -- sometimes good, sometimes bad, sometimes hell, sometimes heaven. It depends on your mood, the physical condition of your body, the situation around, the whole milieu.

So sometimes you can visit hell, and sometimes you can visit heaven through chemicals, but you are not going anywhere, you remain where you are. But man is in such anguish that if even for moments he can escape from duality it feels like freedom.

All religions have been against drugs. The reason is this: if you become an addict then the whole possibility of your higher dimension, of your higher unity, of achieving buddhahood, of becoming a christ, is lost. They are not against drugs, in fact. They are not concerned with drugs, they are concerned with your higher unity. If you start falling backwards in your mind, and if you become attuned with the lower unity of nature, then who will evolve? Then you have frustrated the very effort of nature through you. It was going to achieve God -- and you are satisfied with a drug.

It is a poor substitute, very very poor -- but the appeal indicates something; it indicates that man can be at home in only two ways. Either he falls back into nature through chemicals, through sex, or through other means, or he rises above himself, and reaches a point where his whole consciousness has become conscious; nothing remains unconscious in him. The dark continent of unconsciousness is there no more. All corners of his being are lighted up. This is the meaning of becoming a buddha. A buddha means he who has no unconscious. A buddha means he whose whole being is transformed into light, awareness. Again -- the celebration, the marriage, the feast, but on a totally different plane.

Jesus used to tell a parable -- and his parables are multidimensional -- the parable of the prodigal son. One man had two sons -- the two brothers wanted to separate from each other. The father divided the property in two, and the elder son remained with the father; the younger left with all the riches that he had now got. The younger left, gambled, indulged, destroyed the whole property, became a beggar, went completely astray.

Then one day while he was begging, suddenly a thought arose: If I go to my father, he will forgive me. I know him -- he has the heart of a father. Even though I have destroyed half of his property, his life's labor -- I have not been good to him and I have not served him -- still I know he loves me, and if I go back he will accept me.

He came back. The news reached the father that the son was coming back, so he arranged a great feast. The fattest lamb was killed, the oldest wine was brought up from the cellar. He asked friends to come and celebrate the coming of the son: "My son is coming back home!"

The elder son was in the gardens, working in the field. When he was coming back a few people met him on the road and they said, "Look -- look at the injustice! You have been serving your father for all these years. You have been an absolutely obedient son, you never went against any of his wishes. But he never celebrated for you, a feast was never given, and now comes your younger brother, who has gone astray, gambled, indulged, indulged in sins, became a beggar. He was disobedient, a rebel.

Now he comes and your father is giving a feast. This is injustice!"

Of course, the elder brother also felt very angry, in a rage. He came running home and he asked his father, "What is this? What is going on? and for what? and for whom? This is injustice! I have been an obedient servant to you, and you never, never celebrated for ME. And now comes your younger son, who has destroyed everything, your whole life's labor, and you are arranging a feast! I cannot believe my eyes! Don't you love me? It seems you only love your younger son."

The father said, "That is not the point. You misunderstand me. He has gone astray, and now he is coming back. You have never gone astray, you have always been with me: there was no point in celebrating."

This parable is meaningful here, in the context of what I have said to you. Man is the prodigal son. Trees have always remained with the father, the birds always remain with the father. The rocks and the skies always remain with the father. They have never left home, they never went astray.

Man is the prodigal son. He went astray, he indulged, he destroyed much. But whenever a man comes

back, there is a feast, because when somebody goes astray, becomes rebellious, he attains much experience. Whenever someone goes rebellious he is enriched. Whenever someone goes off singing, he knows life more than those saints who have never left home. He is enriched. Going astray is a way of knowing. Going wrong is a way of becoming more aware. Man is the prodigal son.

Whenever a prodigal son comes back, a Buddha, a Jesus, a Mahavira, the whole existence -- the father -- celebrates. The fattest lamb is to be killed then, and the oldest wine brought up from the cellar. There is going to be much dancing, singing, drinking. The whole existence celebrates a buddha: the son has come back. And the son has not come back the same, but enriched -- enriched with a higher consciousness, enriched with a higher unity. He has attained to something which nature was seeking through him.

But if you remain in the rebellion, if you remain on the road constantly going astray and astray and astray and never come back home, then there is going to be no celebration for you. Going astray is good, then so is coming back. One has to leave home to come back to it. In fact unless you leave it you will never be able to know what it is. You have to go astray in the wider world, only then when you come back will you realize what a home is. A buddha is nothing but a man come home.

You are buddhas still astray, still wandering here and there. Still you have not gathered the courage to come back to the father and ask his forgiveness. You don't trust. You don't trust the father that he will accept you. You don't accept yourself; how can you think that the father is going to accept you? You condemn yourself; how can you think that the whole is going to take you into its bosom, into its very heart?

Trust. Come back home. You have traveled enough, suffered enough -- it was necessary, but don't prolong it too much. The problem is: if one remains in suffering too long one becomes attuned to it, it becomes a habit. One starts enjoying it, one starts clinging to it.

Religion is nothing but an effort to help you come back home. Nature has thrown you into the wider world. It has been the greatest experiment ever. A part of nature has been uprooted, has been made homeless. This is a great opportunity to learn, a great opportunity to grow, a great opportunity to become aware, and come back home. Become more and more aware, and you are coming back home. When you are perfectly aware, suddenly you are in, at home.

You know the Christian parable that Adam was thrown out of the garden of Eden. But my feeling is: Where can he be thrown out TO? -- because the whole IS the garden of Eden. There is no outside to it. Existence has no outside. Existence is only INSIDE, because the whole is implied in it, so where can the outside be? No, Adam has not been thrown out of the garden of Eden, only, his eyes are closed. He has always lived inside the garden, but he cannot see it because he is not aware.

Once you start seeing, suddenly you find you are in the garden -- you have always been in the garden. In fact, you have never left home, it was only a dream. But it was needed to become aware. It was a hallucination, but it was needed. It was a nightmare, but it was needed. There was a need to be anxious, in anxiety, in anguish.

I would like to add one beatitude to Jesus' other beatitudes: Blessed are those who are in anguish, because they will attain to perfect consciousness.

Through anguish is the way. It passes through many hells, because without suffering nobody can become aware. That's why birds are not aware -- they are not in suffering. Trees are not aware, they are not in suffering. Only man suffers; man is a special case. You should be proud of it. Man is an extraordinary phenomenon, man is not ordinary nature. Man is something new happening in nature, but it is so new that not even man is aware of what is happening to him. You have been thrown astray so that you have to seek and find where your home is. You have to make an effort to come back.

Now, this small anecdote:

> SALIH OF QAZWIN TAUGHT HIS DISCIPLES: WHOEVER KNOCKS AT THE DOOR CONTINUALLY, IT WILL BE OPENED TO HIM.
> RABIYA, HEARING HIM ONE DAY, SAID: HOW LONG WILL YOU SAY, IT WILL BE OPENED? THE DOOR HAS NEVER BEEN SHUT.

It is something rare in the history of Sufis, this small anecdote. It is rare because both are enlightened: Salih, a master in his own right, and Rabiya, a rare woman, very rare, because very few women have become enlightened. Rabiya is one of them. Both are enlightened masters. Neither can be wrong, both have to be true, but they contradict each other.

Listen again. Salih taught his disciples: WHOEVER KNOCKS AT THE DOOR CONTINUALLY, IT WILL BE OPENED TO HIM. He says, "Go on knocking at the door. And be continuous -- don't rest!" The

door has to be knocked at continually. Just like Jesus says: Knock and it shall be opened unto you; ask and it shall be given, Salih used to say continuously: Knock and go on knocking! Don't rest. Don't go on holiday, because nobody knows when the doors will open -- you go on knocking! And nobody knows how much knocking is needed -- so go on knocking. At a certain point, at a certain degree, the door opens.

Salih can't be wrong. But RABIYA, HEARING HIM ONE DAY, SAID: HOW LONG WILL YOU SAY, IT WILL BE OPENED? Your whole life you have been saying: It will be opened, it will be opened. Go on knocking. And I say unto you, Rabiya said: THE DOOR HAS NEVER BEEN SHUT. What foolishness to say: Knock! The door is already open -- enter!

The problem is that both have to be right. Had Salih been a man of scholarship, knowledgeable, there would be no problem. The anecdote would be simple. He didn't know, he is not aware of what he is saying. He must have read in the scriptures, must have come across the saying of Jesus: Knock, and the door shall be opened to you. If he was a knowledgeable man, a pundit, there would be no problem: of course, Rabiya has to be right. But the problem is, Salih himself is a buddha! This man Salih is as enlightened as Rabiya -- he cannot be wrong. And of course there is no possibility of Rabiya being wrong. Rabiya has to be right, and Salih has to be right. That is the puzzle.

Sufis have been thinking about this, how to solve it. It is always easy if one person has not attained; you can decide -- he is wrong. The same type of problem has existed in the whole history of man. Mahavira contradicts Buddha, Buddha contradicts Mahavira, and the problem is, both have to be right. And people who cannot go so deep decide that only one can be right. A few have decided that Mahavira is right -- they have become Jainas. A few have decided that only Buddha can be right, Mahavira has to be wrong -- they have become Buddhists. And I tell you, those two persons, those two guys, Mahavira and Buddha, they are both right; otherwise is not possible.

Then we have to go deeper. The matter cannot be settled so easily and on the surface. When Salih says, WHOEVER KNOCKS AT THE DOOR CONTINUALLY, IT WILL BE OPENED TO HIM, he is not saying anything about the door, whether it is shut or open. He is not saying anything about the door, he is saying something to the seeker: Knock continuously. The question is not about the door; the door is not referred to at all, the door is not the context. The gestalt is different, the emphasis is different. The emphasis is on the seeker.

Salih is concerned with the disciple. He says, "Go on knocking. Make every effort, knock continually." When he is saying to the disciple, "Make an effort, knock continually," it is not a question of the door opening to him; by knocking continually the DISCIPLE will open. The door is not the point of reference. Salih is not concerned with that. He is saying, "You go on knocking!" -- because if you continually knock, YOU will open; otherwise you will remain closed. Salih also knows the door has never been shut. It is open, but YOU are shut.

And had the door been shut, even, Salih would have opened it for you. It would be easy! Salih would have opened the door and stood in the doorway, and allowed everybody who wanted to enter. The question is not of the door, the question is of your being. Your eyes are closed, your consciousness is closed, your being is closed, and unless you knock continually you are not going to open the door. And the door is not something outside; YOU are the door, and you are the one who has to enter it.

Of course, Salih is right. But his statement is not about the door, his statement is about the disciple, the seeker, one who is on the path.

This is how Patanjali talks. Patanjali is like Salih, thinking continuously of the disciple, of the seeker, thinking continuously of those who are closed, blind. They don't understand the language of the final attainment. Salih has more compassion, and he knows that the door is open, it has never been shut.

You have always been in the garden of Eden; Adam has never been expelled. He may be hypnotized, and a suggestion may have been given to him that he is expelled, so that he thinks that he is expelled; but he has never been expelled. Where can he be expelled to? The whole is the garden of Eden. Wherever he is, he is in the garden.

You cannot be out of God, wherever you are. You may be a thief, a murderer, a robber, it makes no difference, you are in God. When you rob, God robs through you. When you rob, God is robbed by you. When you murder, God is murdered. And when you murder, God is murdering. You cannot be outside. You may think so, that may be your idea, but that idea closes your eyes, not the door.

Each individual has to open his own heart. That's why Salih says, "Go on knocking continually; no holiday allowed, no rest. Don't be lazy, because if you work for a few days and then you stop, the whole work is undone; again you have to start from ABC. If you stop again, then again the same will be repeated."

It is just like heating water: you heat the water up to fifty degrees, or eighty degrees, and then you take it off the fire, or you put the fire off and again the water cools down; it comes down to room temperature. Next day, again you heat it; again you put the fire off.... Unless the water reaches to a hundred-degree temperature it is not going to evaporate.

So go on knocking. A hundred-degree knocking is needed. Only then, suddenly, the door opens. Not that the door opens, suddenly YOU open. Your eyes open; suddenly you are closed no more. Your consciousness has become total. Unconsciousness has dissolved in it. No corner of your being is dark; everything is lighted up.

Salih is right, and Salih is more helpful. He thinks of those who have not yet reached. He has more compassion. He is not bothered about the right statement about truth. If even lies can help the travelers, he will use lies.

Buddha has defined truth as that which works. If a lie works, it is true. And if a truth cannot work, of what use is it? Throw it into the garbage can, it is of no use. Buddha's definition is really wonderful. He was the first pragmatist in the world. Now scientists agree with Buddha. But science took twenty-five centuries to learn the secret. Now, science doesn't talk about truth; it says everything is just a hypothesis. And what is a hypothesis? -- something that works. We don't know whether it is true or not, but it works. Next day, if we can find a better theory which works better than the old, that becomes the truth. Science goes on changing every day.

Truth cannot change, but you can always find a better working hypothesis. If it is more workable, it is more true. Nobody knows what truth is. All that we can decide is, if something works it is true, and if something doesn't work it is not true. The criterion can only be the working.

Salih must be agreeing with Buddha. He is not bothered about the door, whether it is such or not such. He is bothered about those who are seeking, on the path, groping in the dark. He is talking to THEM. He says, "Knock, knock continually."

WHOEVER KNOCKS AT THE DOOR CONTINUALLY, IT WILL BE OPENED TO HIM. And remember, it will be opened to HIM, not for all. If it is a question of the door being opened or closed, then one man can open it, and then it is open for all. Once opened it is opened, then all can enter into it. But it is not a question of the door at all. Everybody has to open it for himself, and nobody can open it for somebody else.

Buddhas only show the way. YOU have to travel, yOU have to work it out. They can only give you indications. They can only give you indications of the maps of higher consciousness, workable hypotheses. You have to work them out, because deep down it is not a question of doing something, it is a question of being different from you as you are. A different quality of being is needed. That is the door! Salih is absolutely right.

This is the distinction between Patanjali and Tilopa. Salih is like Patanjali; Rabiya is like Tilopa.

RABIYA, HEARING HIM ONE DAY, SAID: HOW LONG WILL YOU SAY, IT WILL BE OPENED? THE DOOR HAS NEVER BEEN SHUT.

This is the statement of one who has attained. It is meaningful only to those who have attained. It is truer than Salih; that's why Salih did not contradict it, he simply listened. And nothing is said about what he said, how he reacted. He would not react because he knows Rabiya is right, but uselessly right... uselessly right. Absolutely right, but of no use.

You cannot eat the absolute truth. You cannot drink the absolute truth. The absolute truth is like the water of the ocean -- beautiful, but if you are there thirsty, of no use. For a thirsty man, sitting by the shore of the ocean, with tremendous waves coming, there is an infinity of ocean, but it is useless. Absolute truth is like the water of the ocean. When you are thirsty, you need a small spring, you need a small well, to drink. An ocean won't help, it is too salty. It will kill you.

Rabiya is absolutely true: the door has never been shut. Who will shut it? Nature is not against you, God is not your enemy. Who will shut the door? The door has always remained open.

Move back to the story of the prodigal son. The father's heart was never shut. Nothing was needed to open it, not even a knock was needed to open it. Just the message -- or not even the message, just the rumor -- that the son was coming back, and the father started preparing a feast for him. Just the rumor, not even a knock, not even a message from the son saying, "I am coming"; just the rumor that the son is coming back, and the father started creating a feast for him, a reception, a welcome.

This is the meaning of God as father. The heart of existence is always open for you. It is waiting,

throbbing for you, just waiting for the rumor that you are coming back; you have been away long, long, far away.

Who will shut the door? Rabiya is absolutely right, but this is the standpoint of the SIDDHAS, of those who have attained. Tilopa will talk in this way. Krishnamurti goes on talking in this way, but whatsoever he says is just like the water of the ocean -- too salty to drink. It won't help anybody's thirst. A final statement of truth, of course, absolutely right, but absolutely useless.

Rabiya is saying something which can be understood only by the buddhas. But they don't need it! Salih, of course, understood it; that's why he remained silent, he wouldn't say anything. Of course Rabiya is right, but he won't say anything. And Salih continued to teach -- even after this encounter with Rabiya he was heard again and again every day to say the same thing: WHOEVER KNOCKS AT THE DOOR CONTINUALLY, IT WILL BE OPENED TO HIM. He didn't say a single word to Rabiya because there was nothing to be said; she was right. But that didn't change his own mind. He continued.

Once a messenger came to me saying that Krishnamurti would like to meet me. I said, "That is beautiful. And whenever the possibility arises I will come and see him and meet him." But it is going to be useless, because I am Salih and he is Rabiya. I am talking to the disciples, and he is talking to the sky. I am talking to actual people who are thirsty, and he is talking in a vacuum. Whatsoever he says is true but useless. And whatsoever I say may not be so true, but it is useful.

Salih continued. He didn't say even a single word to Rabiya because what to say? -- she is right! The door has never been shut. But this truth is meaningful only when you have attained. When you have entered the door, then you come to know that the door has never been shut. But those who have not attained -- if you say to them that the door has never been shut, you misguide them. You don't help them; rather, you hinder them, because if they hear that the door has never been shut, you don't know how they are going to interpret it. They are going to interpret it in this way: then there is no need to knock on it continuously, no need to knock when the door is not shut. And if they don't knock, the door is going to remain shut for them, because they will not open to it. You need a constant knocking.

It is just like Shankara used to say again and again; he used to use a metaphor: On a dark night a traveler is going along. Suddenly he sees a snake moving. He becomes afraid, he runs, backwards. But there is no snake -- just a rope lying on the street, and the rope has moved because a wind came and moved it.

He saw the rope moving, just a slight tremor in the rope, and he thought: "It is a snake!" He projects the snake, becomes afraid, as afraid as if the snake is real, and escapes from the place. But he has to go on, he has to pass that snake.

So he asks somebody. The man says, "There is no snake, because snakes are not found in this part of the country. You need not be afraid. Maybe it is just a rope."

But the traveler won't listen. He says, "I have seen it myself, and not only have I seen it, it moved, and it seems to be a very long and dark, dangerous snake!"

Then another man who is listening to the whole dialogue comes with a lamp and he says, "Come, follow me." This man also knows that in this part of the country snakes are not found. He also knows that it is more possible that it is going to be a rope, because sometimes he has also encountered ropes on the street and thought that they were snakes, and always it was found later on that there was no snake -- snakes are not found in that part. But you can't tell this man, "There is no snake, don't be afraid. You go ahead, don't bother about it." That will not be of much help. He brings a lamp. Knowing well that there is no snake, still he brings a lamp. The man follows behind the lamp. They reach the place. There is no need to say anything: with the lamp the man can see it is just a rope. He laughs, thanks the man who has brought the lamp, and goes ahead.

Salih is the man who will bring a lamp, knowing well that there is no snake, just a rope. Rabiya will just make the statement, "There is no snake to be found in this part of the country. Don't be foolish; go ahead." She is absolutely true, but useless. This statement is not going to help this man. This statement can be understood only by those people who know that part of the country, who live there -- but for them it is not needed.

If I was listening to Rabiya it would be useless to say to me that the door is not shut, because I also know it. The question is not of me, the question is of those who don't know. If it is said to them it is going to become a hindrance.

This has been my observation: Krishnamurti has not helped people, he has created many hindrances. And he has been talking about truth and nothing else. He has hindered many people because he says, "It is YOU who attain the truth." It is absolutely true, nobody can help you -- that too is true. But this assertion

has not helped anybody, it has hindered. Many people listening to him have become very egoistic. They think: "Nobody can help us. No master is needed. No reverence, no trust -- we alone are enough." And they have not reached anywhere. They have not become humble through it, they have become egoists.

Krishnamurti says no meditation is needed. Absolutely true, a hundred percent true. But people who have listened to him have not achieved that state which he means by "no meditation." And they are as miserable as anybody else. They come to me and they say, "We understand that no meditation is needed, but still nothing has happened to us." Then I tell them, "Then do meditation. You have tried no meditation, now you try meditation."

But they say, "This is not right, because Krishnamurti says no meditation is needed." Now he has created a barrier for meditations, and by his saying that no meditation is needed, these people have become addicted to the idea of no meditation.

I also know that no meditation is needed, but that state comes only after you have meditated for a long, long time. When you have been knocking continually, one day suddenly you become aware that the door is open: "It is not shut, why am I knocking?" But this realization comes through knocking for years and years, and even for lives. The knocking doesn't open the door, the knocking breaks your sleep. The knocking itself creates a situation in which you become alert, jostled out of your sleep, shocked out of your sleep.

When I say meditate, I know that through meditation nobody reaches, but through meditation you reach to the point where no meditation becomes possible. Unless you meditate, how will "no meditation" become possible? One has to go through meditations, and as strongly and as totally as possible. Nothing should be left out. You should bring your total energy to it. You should knock your head against the wall. Not that the wall will break and the door will open -- the door is always open, but knocking your head against it, suddenly you will come out of your sleep. The dreams will break, not the door. The door has always been open.

I will tell you one anecdote. It happened: A man came to Nagarjuna, the great Buddhist mystic, and the greatest alchemist that India has ever produced. The man said, "I would like to meditate, but I cannot. I try to concentrate on the name of God, but my mind goes on slipping here and there. I completely forget the name of God, and other things come into the mind. My mind is a crowd, and I cannot manage it in any way. Help me."

Nagarjuna looked at the man and said, "Forget about God. Tell me one thing: do you love somebody?"

The man felt a little awkward, embarrassed. He said, "You have asked and I cannot be untrue to you. But don't laugh at me, I am a foolish man. I don't love anybody; I love only my buffalo. But I really love her, she is a beautiful being."

Nagarjuna said, "That will do, because it makes no difference whether you love God or the buffalo. Even a buffalo is a god -- a goddess. So that will do. You just go into that cave, and sit inside the cave, and you just continuously think only one thing -- that you have become your buffalo."

The man said, "This will do, I can do it. In fact, I am wondering how you came to know it, because sometimes I think... I love my buffalo so much that sometimes I think how it will be if I become a buffalo in my next life."

Nagarjuna said, "You go, and don't come out of it until I come and ask you to come out."

One day passed. The second day passed. The third day passed. On the fourth day, in the morning, Nagarjuna reached the cave and he said to the man, "Now please come out." The man tried, tried but he would not come out. Nagarjuna said, "What is the matter?"

The man said, "You see? the door is so small... and don't you see my horns? I cannot get out of it!" Three days, continuously thinking that he is a buffalo, a buffalo, a buffalo.... He autohypnotized himself: he WAS a buffalo! Whatsoever you think, you become. Thinking creates your identity.

The man started weeping. He said, "Now it seems that I will never in my life be able to get out of this cave. And for three days I have been hungry and thirsty, and now I cannot get out. You help me, please!" And tears started rolling down his face.

Nagarjuna said, "It is difficult, I can see it is so difficult. Now you have to go back and again become a man. Now think that you are a man and not a buffalo."

The man had to think for at least three hours that he was a man and not a buffalo -- in three hours the buffalo disappeared, the delusion disappeared. He opened his eyes. He came out laughing, and he said to Nagarjuna, "Whatsoever I needed, I have attained."

Nagarjuna said, "Now you know. You can meditate. But through meditation one starts getting new identities. You are a worldly man; you meditate, then you become a spiritual man: a new identity. But to be

spiritual is as wrong as to be worldly. The real thing only happens when there is NO identity. Now this is a new illusion. But it helps. From the world you move to the spiritual. From being a householder you become a sannyasin. From being a materialist you become spiritual. You create a new illusion. To throw the old out, the new is needed."

But, passing through the old to the new, there is a gap between the two in which you will be nobody, and once that nobodiness is realized, you can follow it. Then no meditation is needed. No methods are needed, no techniques are needed.

I am as much against techniques as Krishnamurti, even more, but I am not talking to myself here. Krishnamurti is in a monologue; it is not a dialogue. He is talking to himself, he is not talking to you, you are just an excuse. He is in a monologue.

I am talking to YOU, otherwise what is the point of talking? And when I am talking to you, I look to your need. And the question is not: What is truth? The question is: If I say something to you, what are you going to do about it? If I say the door is not shut, you will stop knocking. That is the logical conclusion. If I say no methods are needed, you will drop methods, but then you will remain the same as you are.

A man who has compassion has to think how others are going to react to his statements. The statement is not the point -- how you react to the statement is the point: what energy it creates in you, where it leads you. If that leads you towards truth, towards the door which is always open, then I will also say: Knock, and knock continually.

One day you will realize that Rabiya was right, Salih was not right. But still, you will feel grateful to Salih and not to Rabiya, because without Salih you would have never been able to realize that Rabiya was right. This is the complexity. Rabiya cannot be a master, Salih can be a master; Krishnamurti cannot be a master, Patanjali can be a master -- because being a master means that an enlightened person is relating himself to the ignorant ones. And when ignorance and enlightenment meet, there is bound to be a happening. In that happening the ignorant person will contribute something, and something will be contributed by the enlightened person. Something will be wrong, something will be right. And the whole art of the master is how to bring you out, by and by, slowly, step by step, layer by layer, towards himself.

He has to compromise with you. To help you to come towards him, he has to come towards you. In that coming, he will say things which are not absolutely true, cannot be. He will have to devise things which are in a way arbitrary. They are like boats. You use them, and when you have used them, when you have crossed the river, you leave them in the river and you go on. They are like ladders. You pass over them, and then they are useless. They are means, not ends.

Salih is saying something as a means. Rabiya is talking about the end. Both are true. Rabiya will be found, in the end, absolutely true. But Salih is true in the beginning, and the beginning IS the end, because if there is no beginning there can be no end. Remember this: you have to take care of the beginning. The end will take care of itself. Rabiya, Krishnamurti, Tilopa -- if you forget them, nothing is lost. They are the ends. But if you forget Patanjali, Buddha, Bodhidharma, Salih, then everything is lost, because they are the beginning.

You take care of the beginning and the end will take care of itself. The end follows the beginning. Go on knocking at the door. Continually knock at the door. And I know that the door has never been shut, it is open. But still you have to knock -- only then will it open for you, because through knocking, you will be open to it.

Enough for today.

Just Like That

Chapter #4
Chapter title: Asking the experts

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A MAN WHO WAS BELIEVED TO HAVE DIED AND WAS BEING PREPARED FOR BURIAL, REVIVED. HE SAT UP, BUT WAS SO SHOCKED AT THE SCENE SURROUNDING HIM THAT HE FAINTED. HE WAS PUT IN THE COFFIN AND THE FUNERAL PARTY SET OFF FOR THE CEMETERY.
JUST AS THEY ARRIVED AT THE GRAVE HE REGAINED CONSCIOUSNESS, LIFTED THE LID, AND CRIED OUT FOR HELP.
IT IS NOT POSSIBLE THAT HE HAS REVIVED, SAID THE MOURNERS, BECAUSE HE HAS BEEN CERTIFIED DEAD BY COMPETENT EXPERTS. BUT I AM ALIVE! SHOUTED THE MAN. HE APPEALED TO A WELL KNOWN AND IMPARTIAL SCIENTIST AND JURISPRUDENT WHO WAS PRESENT.
JUST A MOMENT, SAID THE EXPERT. HE THEN TURNED TO THE MOURNERS, COUNTING THEM. NOW WE HAVE HEARD WHAT THE ALLEGED DECEASED HAS HAD TO SAY. YOU FIFTY WITNESSES TELL ME WHAT YOU REGARD AS THE TRUTH. HE IS DEAD, SAID THE WITNESSES. BURY HIM, SAID THE EXPERT.
AND SO HE WAS BURIED.

Is existence a problem? If it is a problem, then philosophers can help, then experts are useful. But philosophers have failed utterly. For centuries and centuries they have been thinking and thinking. Nothing comes out of their grinding, no conclusion is reached, no truth arrived at. Something is basically wrong with their attitude.

It is not that their competence is lacking, their competence is perfect. They are absolutely efficient. But somehow they have mistaken existence for a problem. It is not. It is not there to be solved, it is there to be lived! If it was a problem it could have been solved long ago. It is not a problem at all. It has to be lived. Life is not separate from you, to be tackled as a problem, it is YOU. Who is going to solve whom?

Existence is not there outside you. It is inside you, it is your very inside. And existence is not apart; you are part of it, organically one with it. How can a wave solve the ocean? The ocean is not a problem for the wave, it is something to be lived. And the ocean is not separate; in fact the ocean is waving in the wave. The wave and the ocean are not two things: they are one unity.

You are existence, existence is you. Who is going to solve it and how?

Philosophy starts from a wrong beginning. It takes it for granted that there IS a problem. It never doubts the very ground -- that maybe there is no problem. Once you start wrongly you go on and on, and if the first step has been wrong, the last is already missed. From a wrong beginning nobody can come to a right ending; that's why philosophy goes on theorizing, philosophizing. Its very attitude is such that it turns everything into a problem.

A great philosopher, a professor of philosophy, was ill, mentally ill. He was psychoanalyzed, treated. He started feeling a little better. And then the psychoanalyst said, "Now it will be good if you go to the hills. It is hot on the plains and the climatic change will help you. So go to the Himalayas."

The philosopher went. There he felt very good. The hills were covered with ice, and it was so silent that he felt a sort of euphoria bursting in him. Immediately he telegraphed his psychoanalyst: "I am feeling happy. Why?"

The very attitude of philosophy is to make a problem out of any and every thing. If you are happy -- why? That too becomes a problem. How to solve it? If you are sad, of course, why? If you are happy, again: why? It makes no difference to a philosopher what the case is -- he creates problems out of it. A philosopher is a problem-creator. First he creates the problems, and then he starts solving them.

In the first place the problems are false, they are not there. Happiness is there. There is no question mark around it, the question mark has been added by the philosopher. Happiness simply exists, there is no why. Existence IS, there is no why. Trees are, flowers are... birds singing, clouds floating in the sky -- there is no why. The why is added by the philosopher, and once the why is added and the question mark is there, of course he has to solve it. And how can you solve a problem which doesn't exist? Whatsoever you do will create more problems. You will find one answer -- you think it solves. Immediately that answer creates

more questions.

So philosophy has been simply a search for more questions, more whys. Not even a single answer has been given by it. For millennia philosophers have been grinding. Nothing comes out of it because in the first place nothing has been put in. The why is empty. Philosophy is the most absurd effort of humanity.

Existence is not a problem to be solved, it is a mystery to be lived. And you should be perfectly aware what the difference is between a mystery and a problem. A problem is something created by the mind; a mystery is something which is there, not created by the mind. A problem has an ugliness in it, like disease. A mystery is beautiful. With a problem, immediately a fight arises. You have to solve it; something is wrong, you have to put it right; something is missing, you have to supply the missing link. With a mystery there is no question like that.

The moon arises in the night.... It is not a problem, it is a mystery. You have to live with it. You have to dance with it. You have to sing with it, or you can be just silent with it. Something mysterious surrounds you.

A philosopher has completely forgotten the language of mystery. Mystery is natural. Problems are man-created. If man is not on the earth, the mystery will be there, but there will be no problems. Crows will caw, and they will not ask why. Cuckoos will go on singing, and nobody will ask why. Trees will flower as they have been flowering always; nobody will sit underneath and philosophize. Life doesn't bother about philosophization. It is a foolish effort -- but very ego-fulfilling, because you create the problem, then you try to find the solution, then more problems are created.... You start feeling that you are doing something great.

You are not doing anything. Nothing is there, just hot air, bubbles of hot air in the mind that you call thoughts. Ripples, confusion, chaos. A philosopher misses life completely. He bypasses life, completely unaware that there was something to be lived, loved; that there was something to be merged with; that there was something to float with; that there was something to dance with and become one with. A philosopher is a closed mind, completely life-proof. Life does not penetrate him.

And these philosophers become great experts about life because they can talk, they are articulate people. They can create problems where none exist, and then they go on supplying answers for them. They are self-sufficient, they don't need anybody. They create the problems and then they create the solution. And then they create more questions and questions, and they go on and on. They create an illusion around them that they know.

In India, we don't have a word like philosophy in Indian languages. This Greek word philosophy means love of knowledge. We don't have any word like that. And the word that we have is totally different: it is DARSHAN. It means the capacity to SEE. Not love of knowledge, but love of realization. Not love towards more and more knowledge, no, but towards a greater, clearer vision. That's why we call those who have known, seers -- those who have seen. Life has to be lived and seen, not thought about. Philosophy creates experts, and those experts go on giving answers to you which are false. The whole effort of philosophy is a false effort, and this is one of the greatest systems of human effort to know.

The second system is science. Science again takes it for granted that life is a challenge; not a problem in the sense of a philosopher, but a challenge. One has to fight. That's why scientists go on in terms of conquering nature: as if there is an enemy, not a problem, but an enemy who is challenging you and whom you have to conquer. Scientists become warriors, conquerors. They fight with nature. But how can you live if you start with hate? Science is based on hatred, enmity, fear, as if life is there surrounding you like an enemy: not like your mother, not something beloved, not caring about you, but ready to kill and destroy you. Science has taken the attitude of hatred, and through that, science goes on fighting. If you fight, you miss again.

Philosophy theorizes, and misses. Science fights, and misses. How can you live if from the very beginning your whole attitude is based on enmity?

A scientist lives a desert life. He may get the Nobel prize award, but LIFE never awards him. Life never comes any nearer to him. He does not allow that closeness with life. He is always in search of ways and means to conquer. The system of science is aggressive, it is violent. It is a rape against nature.

So scientists may get a few facts here and there. They may snatch something, just as a robber can. It is possible: you can steal, you can rob life of a few facts. Life will give those few facts to you very reluctantly. It is as if you gather a few crumbs from the table of an emperor, but you don't become the emperor... you remain a beggar, or a robber, and life was there ready to crown you as the emperor.

There was no need to fight because life is the mother -- you come out of it! You are born out of existence, existence carried you in its womb; how can existence be inimical to you? It has given birth to

you, it has protected you, it still protects you. You come out of it and you dissolve into it again. You are part of it: a hand raised by nature. Eyes, ears... through all your being nature is trying to reach a certain height of consciousness. You are not the enemy, you are the beloved son.

That is the meaning of Jesus' saying of himself, "I am the son and God is my father." The Jews never understood him, what he was saying: he was saying that life is a family, existence is not inimical, it mothers you, it fathers you. You are the son, loved by it, nourished by it. Something is meant through you, some greater significance has to evolve in you. Don't fight, because if you start fighting the friend you will create unnecessary barriers for yourself.

Science creates the attitude of fight; that's why science has been very very destructive. Philosophers have failed, but they have not done any harm to anybody. They have failed so utterly they cannot do any harm. Science has been a success, and science has completely crippled life. Now, in all the countries where science has become very developed, it has become a menace. The whole ecology is suffering. Rivers and lakes are becoming dead, trees are dying. The earth itself is dying, on its deathbed. The whole atmosphere is poisoned. And there is panic in those who know, for there seems to be no possibility of stopping it -- because who will stop it? Scientists themselves are impotent now. They have released the demon; now they don't know how to put it back in the bottle again. And the politicians won't allow them to put it back in the bottle.

Two types of mad people have joined together: the politicians and the scientists. The scientists go on supplying them with secrets and the politicians go on using those secrets in Hiroshima, in Nagasaki, and in everyday life. Technology is killing completely the whole of nature. Things are disappearing... because existence is a coherent whole: if you destroy one part of it, the whole is affected. Finally one day the whole system collapses. This is how it is happening.

Science has been a dagger driven into the back of nature. Philosophers have not done much harm -- they cannot because they are absolute failures -- but science has done much harm. Now the greatest enemy today is science. And why has it been so harmful? -- because from the very beginning enmity has been at the base. Hatred, not love... enmity with life, not friendship. Science has created the idea in humanity that you are unaccepted guests here and you are not at home. You have to fight. From Darwin to Einstein they have been teaching survival of the fittest -- as if life is just a struggle! The fact is otherwise, just the contrary. Life is a vast cooperation.

Prince Kropotkin is nearer to the truth than Charles Darwin. Prince Kropotkin says -- and he is a religious man, a really religious man -- he says that cooperation is the base of life, not struggle, and it is not a question of survival of the fittest, because if it is a question of the survival of the fittest, then might becomes right. It is not a question of survival of the fittest; most tender things also survive. Look at the flowers! They are not Adolf Hitlers, and they have survived. Look at the birds, the small birds, singing beautiful songs: they are not Genghis Khans and Alexanders, and they have survived. Life must be a deep cooperation -- it is. Everything is cooperating; it is a cosmic whole, interdependent.

Look: the earth goes on feeding the tree, the sun goes on feeding the tree, the air goes on feeding the tree, and then a fruit is born. That fruit feeds you. It becomes your body, it circulates in your blood. It becomes your bones, it becomes your heart, it becomes your brain, it becomes the very marrow of your brain. Then one day you die. Insects start eating you. Then the insects die, they are reabsorbed in the earth. The trees start eating the earth. Again fruits will come. Your grandchildren will eat you in the fruits. Everything related, interrelated, connected. You have been eating your grandfathers, your grandmothers; they are again reabsorbed! You will be reabsorbed.

Waves come and go, the ocean remains -- and each wave is connected with each other wave. Past and future -- you are related to the whole past, you are a link; and you are related to the whole future that is going to be there. You are a link in the chain, and if one chain link is broken, the whole chain suffers. It is a cooperation. Nobody is independent and nobody is dependent. because even to be dependent you have to be separate. No, it is not a question of independence or dependence. Life is INTERDEPENDENCE. Nobody is independent and nobody is dependent, everybody is interdependent.

So I call those messiahs pseudo who teach people independence, because it is a false attitude, untrue to life. Nobody can be independent. If you try it, you are being stupid. You can go to the Himalayas and you can try to be independent: you cannot be, because there also you will be part of the interdependence that is life.

Monks have been trying over all the centuries to become totally independent because they think if you are dependent then you are in bondage. So escape from the wife, escape from the children, escape from

society; but where will you escape from oxygen? Where will you escape from water? Where will you escape from food? Where will you escape from the sun and the moon? Wherever you go you will remain part of the interconnected pattern of life.

You can never become independent, absolute independence is not possible, because that means you become an isolated unit, you become an island -- and there exists no island. Islands that you see in the ocean, they also are not separate, they also are part of continents hidden under the sea. No island exists. Nobody can be independent. It is interdependence. It is a deep cooperation.

Don't start with enmity; otherwise you will destroy life and your whole energy will be engaged in destruction -- and existence is creative. You can enjoy it, you can become one with it, only when you are creative. And science has been destructive. It is not needed. Or, a totally different type of science is needed, based more on Kropotkin and less on Darwin. A totally different science is needed based on love, not on hate, based on Lao Tzu and not on Aristotle.

Science has to be Eastern if it is to be right. It need not be so logical. It has to be a little more loving, then it is not against nature, then it is not a rape, rather it is a courting. You court nature. Nature becomes the bride, you become the bridegroom. You court nature, you persuade her to reveal her secrets. A lover also persuades a woman, and the woman reveals everything that she can reveal, everything that she has. She reveals her very heart.

And then a man can rape a woman. The rape and the lovemaking may look similar from the outside, but they are not, because when you violate a woman she simply shrinks, she closes. You may violate the body, but you cannot violate the soul. The soul remains virgin. It simply shrinks back. A man who rapes a woman never touches her soul -- he cannot. And that is what has happened with science. It has been a rape of nature. It could have been love.

And science has accumulated much expertise about everything. If you have to prove anything you have only to say that science says so: enough! -- nobody questions it. It is proved already if science says so. Science is the model superstition. In the old days it was enough to say that the Vedas say so, or The Bible says so, or it is written in the Koran; and if you could show that it was written in the Koran -- finished, then nobody asked whether it is right or wrong. If it was written in the Koran, in the Vedas, it had to be right; it was enough if you could prove that it was in the Vedas. Now it is enough if you can prove that scientists say so.

Who are these scientists? What have they been doing? They are experts. They have gathered a few facts. But they don't know what life is because life can never be known through analysis, through dissection.

You love a woman, a beautiful body, but you don't go to a surgeon to ask whether this body is beautiful or not. A surgeon of course knows many bodies, deeper than anybody else; he has been dissecting, he has cut thousands of bodies. But don't go to a surgeon because a dissected body is no longer alive, and beauty belongs to life. Analyzed, a thing becomes dead. Life exists as a whole. You cannot dissect it. If you want to know it, and the beauty and grace of it, you have to watch it while it is alive. You have to love it as it is -- alive. If you try to cut it and find the innermost parts, and how they function and what is happening inside, you may come to know the mechanism of the body but you have missed the soul.

The soul lives in the unity -- the unity IS the soul. And the soul is greater than all the parts put together. The soul surrounds all the parts -- in fact the soul keeps all the parts together. Once the soul has left a body, it starts deteriorating. Within hours it is dying, things are falling apart. You leave the body there a few days and it is already becoming one with the earth. Who was holding the whole as a whole? Who was keeping things together? What was the source of the togetherness?

A desire arises in me -- I feel thirsty; my hand immediately reaches towards water. From where comes this unity? A desire arises -- the desire is not in the hand, the hand never feels thirsty. My throat is feeling dry. I feel thirst. That thirst is recorded in the brain, is witnessed by the soul. The hand never feels thirst, but immediately, without any order, without any message given to the hand, if the throat feels thirsty the brain immediately starts functioning. Not a single moment is lost -- the hand reaches towards water. The hand, the throat, the brain -- they are functioning together.

There must exist an organic whole which keeps all parts together. That whole is the soul. You cannot dissect a body and come to know the soul, because the moment you dissect, it is gone. It is there only when the unity is functioning. It is the very unity.

If you go to the scientists to ask about life they have many answers, but all their answers belong more to death than to life, because they have been fighting, destroying, dissecting, analyzing. In the whole process they have missed life. They will never come to encounter it; that's why they always say that there is no soul

-- because they never encounter it in their lab. They have dissected many bodies and they have never come to see any soul. Before they start dissecting, the soul has left. They will never come to know it, and science will go on denying that there is any soul, and science will go on denying that there is any God. But this is not the point, whether there is or is not a God, because the very method of science prohibits... the very method becomes the barrier.

Then there is a third system, which is art. These three systems produce experts: philosophy, science and art. These are the three dimensions in which the human mind functions. Art is not interested in theorizing, and art is not interested in dissecting; that's why art is closer to religion than anything else. Philosophers are the farthest. You may have thought otherwise, but philosophers are the farthest from religion. Even scientists are nearer, because if there exists a hate relationship it can be converted into a love relationship, because hate is nothing but love upside down.

So an Einstein can become religious more easily than a Bertrand Russell. At least he hates. At least he is fighting life -- even fighting is a way to live; even fighting is an alive moment. A scientist is not just in theories, he is experimenting. A philosopher is sitting with closed eyes, thinking about "woman": much fantasy. A scientist is raping a woman. At least that is better than the philosopher, at least a real woman is there. Maybe a right relationship doesn't exist between the man who rapes and the woman raped, but some type of relationship exists. Even the enemy is related to you.

The scientist can be converted -- and it happens that many scientists by and by, as they grow older, with more understanding, start turning towards religion. But philosophers remain stubborn. To the very end they go on talking their nonsense and theories and this and that. A scientist by his whole life's effort of struggle, fight, murdering nature, may suddenly awake. His whole life may take a turn of one-hundred-eighty degrees. That's possible. An enemy can any day become a friend. You are related at least -- wrongly, but related at least.

Farthest from religion is the philosopher, the system of philosophy. Closer than philosophy is science, and closer than science is art.

What is art? What is art doing in the world? Art is just like a child -- enjoying the butterflies, running after them. Art is a childlike attitude. It tries to make life a little more beautiful. It is an interior decoration; it decorates life. It gives a quality of dream to life. Through painting, through poetry, through music, it enhances the beauty, the euphoria. It tries to give momentary pleasures, a quality, something resembling permanence. It is an effort to live, but it is still not religion. It does not accept life as it is, it tries to improve it; it tries to make it more beautiful. It feels as if raw life is not worth living. It tries to improve existence. It is nearer to religion because it tries to live, but still it is not religion.

Religion is the jump into raw existence as it is. Religion accepts totally. It says there is no need to decorate life; it is already such a beautiful poem that no Shakespeares can improve it, no Kalidases are needed. It is already such a tremendous poetry that all improvements are just futile. It is as if you are trying to put legs on a snake. Foolish! The snake is perfect, there is no need to put legs on the snake. And if you put legs on it then sooner or later somebody will come and try to fix shoes on the legs, and you will kill the snake!

Art is trying to put legs on the snake. There is no need -- life in the raw is tremendously beautiful, it is utterly wonderful. To enjoy it nothing is lacking. The more you decorate it, the more false it becomes. It becomes like the painted face of a woman.

I have heard one anecdote. It happened that one saint was very much against women using any decorations for the face, powder, lipstick, this and that -- he was very much against them. Another saint lived there also, just in the neighborhood, who was very much in favor of it. The first one used to say that as life is, it is beautiful, there is no need to improve upon it, and you cannot improve on it, it is the final word. The other used to say life is ugly, one has to hide it.

A woman used to go to listen to both the saints and she was very troubled and puzzled. She went to an expert, a logician, to ask what to do because one saint said this and another saint said that. The philosopher, the logician, pondered over it, meditated upon the matter, and he said, "You do one thing: paint half your face... because when two saints are against each other this is the only logical answer. Be in the middle, follow the middle path."

This has happened, this IS happening every day to you. Somebody is saying something, somebody else is against it. What do you do? You compromise. You paint half your face. You become uglier.

Life as it is is perfect. That's why we say life is God. God means perfection; there is no beyond to it.

But art comes closer, because it doesn't bother about theories, it does not bother about any fight. It

simply tries to decorate. It simply tries to make it a little more beautiful so that you can enjoy it. But there it misses also, because life can be enjoyed as it is. In fact it can be enjoyed only as it is.

Art is childlike. Philosophy belongs to old age, to the cunning mind. That's why whenever you think of philosophers you always think them very ancient, old. Artists are always children, playing on the beach, trying to accumulate colored stones.

It happens again and again that there come periods in art when the art simply becomes absolutely unsophisticated and childlike. That has happened with Picasso, and that is his appeal: he paints like a child. There is great art in it, but the painting looks like a child's, as if he has been playing with colors with no idea what to do... as if just by playing with colors it has happened. But a child has to grow because a child is only the beginning, not the end, and if the child grows rightly he becomes religious. If an artist grows rightly he becomes religious. If he does not grow, then he remains an artist.

For a philosopher to become religious is a long journey... very very difficult, almost impossible. Seems arduous. His whole being is at stake, he has to destroy himself completely; only then can he become religious. That's why philosophers have created a game. The name of the game is theology. It is not religion, it is just a trick of philosophers to feel as if they are religious. They have been thinking about truth, beauty, this and that, then they think about God. Theology means logic about THEOS, logic about God. They make God a problem also, and they start thinking about it. Theology is a false religion. It is part of philosophy, it has nothing to do with religion.

For a scientist it is difficult, but possible, to turn and take a hundred-and-eighty-degree conversion and become a religious man, because science and religion both belong to the age of youth. Just try to understand it: art belongs to the child, philosophy belongs to the old man, science and religion both belong to the young man. Both need energy. Science is hate, religion is love. Science fights with life, religion loves it.

A child is nearer to the young man because he will have to grow up sooner or later. Unless he is a retarded child he is bound to become religious. Every artist, if he moves, grows, will find one day he has entered the temple of the divine. Every poet, every musician, every dancer, if he goes on growing, if his growth is not stopped somewhere in the middle, then he will become religious. That is a natural consequence of being an artist.

A scientist will have to take a hundred-and-eighty-degree turn. He cannot grow into religion; he has to change himself, his direction. He can grow easily into a philosopher. So many scientists in their old age -- Eddington, James Jeans -- they all become philosophers. It is easy.

For a religious man it is impossible to grow into old age because a religious man never grows old; he grows and grows and grows, and becomes younger and younger. He never becomes old. Old age does not belong to the religious man because he lives moment to moment so fresh. He remains young. He loves life so deeply that life nourishes his youth. An old man simply means somebody who has been rejected by life and is now getting ready for the garbage can, being thrown away. Used, now there is no need for him.

A religious man never grows old, that's why you never see a statue of Buddha as an old man. He became old, he lived for eighty years, but you never see a statue of Buddha, or Mahavira or Krishna or Rama as old, no. We have never painted a single picture of them as old because we know a religious man never grows old. The body grows old, but that is not the point; consciousness remains young and fresh.

A religious man never becomes a philosopher. It is impossible. It is not in the very nature of things. It is difficult for a philosopher to become religious, because he will have to go back. It is against nature to go back, but it is possible. Rarely it happens, very rarely, but it is possible; one can go back. Much is involved, investment is there -- a whole life invested in philosophy; it is difficult to move back. Philosophers, to the very last, go on insisting on their theories, remain confined in them.

These are the four ways of living life. A religious man lives life without becoming an expert, he never becomes an expert because life is so vast -- how can you claim expertise? Life is so infinite, beginningless, endless, how can you become knowledgeable about it? In fact the more you know, the less you feel that you know. The greater your knowing becomes, the more intensely ignorance is felt. When knowledge becomes absolute, the man of religion simply feels that he doesn't know anything. He is not an expert.

So if you find anybody expert in religion, know well he is not a religious man. He may belong to the false discipline of theology. Theology is the false coin which tries to deceive people that it is a religion. Christianity died because of theology; too much theology suffocated it.

The Jews could not kill Jesus. They crucified him, but he survived. Then the theologians -- and Christianity has produced great theologians; in fact Christianity has not produced anything else, just rotten theology that has suffocated Jesus completely -- they murdered him. Jesus was not murdered on the hill of

Golgotha, he was murdered in the Vatican.

Religion is always killed by theology; it is a dangerous, cancerous growth. Religion never makes you an expert, it never makes you a pundit. A man with eyes can never become a pundit because life is not a theory, it is not a scripture; it is not a hypothesis to be learned, it is a mystery to be lived. And the more you move into this mystery the more you are lost.

A day comes when life is and you are not. A day comes when you are dissolved completely. The wave has disappeared into the ocean. This is the final, the ultimate -- what in India we have been calling SAMADHI, the enlightenment, SAMBODHI. When you are no more you have become a buddha.
Now, this small parable.

> A MAN WHO WAS BELIEVED TO HAVE DIED AND WAS BEING PREPARED FOR BURIAL, REVIVED. HE SAT UP, BUT HE WAS SO SHOCKED AT THE SCENE SURROUNDING HIM THAT HE FAINTED. HE WAS PUT IN THE COFFIN AND THE FUNERAL PARTY SET OFF FOR THE CEMETERY.
> JUST AS THEY ARRIVED AT THE GRAVE HE REGAINED CONSCIOUSNESS, LIFTED THE LID, AND CRIED OUT FOR HELP.
> IT IS NOT POSSIBLE THAT HE HAS REVIVED, SAID THE MOURNERS, BECAUSE HE HAS BEEN CERTIFIED DEAD BY COMPETENT EXPERTS.

When competent experts have said that he is dead, how is it possible that he has revived? People believe in theories, not in life. The man is there alive and crying for help, but no, their eyes are closed by theories, knowledge, and competent experts have given the certificate that he is dead. How can they be wrong? It must be an illusion: "Maybe we are hallucinating, or maybe this man is hallucinating: he is dead and he thinks he is not. Something has gone wrong, because how can the experts be wrong?"

And don't laugh, because this is your attitude also. If something is said in the Vedas and life denies it, you will forget life and you will believe in the Vedas. You will say, "How is it possible? The RISHIS of the Vedas, the great experts, they say this is not so. Something must be wrong in life. Life can go wrong, experts never go wrong."

It has happened so many times, it is happening every day, with you, with others.

When for the first time astrologers and astronomers proved that the earth is round-shaped, not flat, the pope of the Vatican denied it. He said, "How is it possible? because in The Bible it is said that the earth is flat."

They had all the proofs that the earth is round but the Christian theologians wouldn't listen. They said, "How is it possible? The earth HAS to be flat. How can The Bible be wrong? The Devil must be playing tricks with your minds; that's why you are finding these arguments. But you cannot deceive us, we know the word of God."

Then it was proved that the sun is not moving around the earth as it was believed. Just the contrary, the earth is moving around the sun. Every proof was there, and not a single proof existed against it. But again Galileo was called to the court of the pope, and he was forced to take his statement back.

Galileo, on his knees in the court, said, "I also believe that the sun must be moving around the earth, because it says so in the scriptures, and I must apologize for making a statement that the earth moves around the sun." And he said to the pope, "My Lord, if you wish I can write another book to prove that the scripture is true. But one thing I must say: Even if I prove it, it makes no difference, the earth is moving around the sun. Nothing can be done about it. I can write a book to disprove my argument -- that is nothing, that is not the point."

Galileo must have been a rare man. People think that he was a coward; I don't think so. People think that he was a coward because why should he apologize? He should have become a martyr. But as my feeling goes martyrs are almost always foolish, stupid people. Ninety-nine percent are stupid. Galileo must have been a very very understanding man.

If you live with fools you have to accept their foolishness. Why unnecessarily become a martyr for just this ordinary thing? And whether the earth moves around the sun or the sun moves around the earth, what difference does it make? Why waste your life for it? He must have been a very rare, understanding man. He was not a coward at all. He was not foolhardy, that's right, but his statement is beautiful in the end. He says, "But I cannot do anything. I can prove it, but that sun won't listen, and neither will the earth follow."

It happened that Galileo made the first telescope, and he asked his friends -- university professors, priests -- to come and see through it, because many stars were there which could not be seen by the naked eye but they could be seen through this telescope. Nobody was ready to look through it, because everything is counted in The Bible, and it is said how many stars are there, and God created only that amount, that

number, and how can you suddenly find more with an instrument? That instrument must have been supplied by the Devil!

Nobody was ready to look through it -- so afraid... because maybe you can see some stars there which are not written about in the scriptures. Then there will be trouble. When a few courageous people tried to look, they looked and they laughed and they said, "You must have been playing tricks!" The stars were there; this Galileo must be playing tricks.

This has been the attitude, that life has to follow the scriptures, life has to follow the theory. So don't laugh about these people -- they are following a well-established law of foolishness.

IT IS NOT POSSIBLE, they said, THAT HE HAS REVIVED, BECAUSE HE HAS BEEN CERTIFIED DEAD BY COMPETENT EXPERTS.

I have heard: It happened that somehow Mulla Nasruddin's wife's name was missed in the voters' list. Then there was an election, and his wife was very anxious to vote, but her name was not there. So Nasruddin took his wife to the election commissioner -- and not only was the name not there on the list, it was said that his wife was dead. Of course his wife was very furious, and she was more furious because Nasruddin was taking the thing with much ease. He was not disturbed and he was not angry, and he should have been because how dare these people count her as dead when she was alive? She was very angry. They went to the commissioner and she told him, "This is not right. I am alive! And in your list it is said that I am dead. What is this?"

She was so angry that Nasruddin said, "Wait. You cannot fight with the officers. They must be right; how can they be wrong? Of course they know better than we do, and you, a foolish woman, not educated at all, trying to argue with a great officer? If they write that you are dead, you must be dead. Experts cannot be wrong."

BUT I AM ALIVE! SHOUTED THE MAN.

And life is shouting all around you, but you have never listened to it. You are too engaged with experts. You go on reading your Ramayana, your Bible, and life is all around shouting, "I am here! Look at me!" It shouts through the birds, through the trees, through the rocks, through the clouds -- but you are deaf. Your ears are filled with the scriptures and the experts and the theoreticians. You are reading your book, you are looking in the book, you are searching for life in the book.

Ramakrishna used to say that it happened: The wife of a disciple of Ramakrishna told her husband that in the neighborhood, just two or three houses away, a house had burned down in the night. He was an educated man. Immediately he took his newspaper and went through it. The wife said, "What are you doing?" He said, "If the house has really burned down then there must be news of it in the newspaper, and it is not there. I don't think that house could have burned down, it must be a rumor." Just three houses away -- but you have to look in the newspaper, you have to check in the newspaper. The newspaper has become more alive than life. Words have become more meaningful than facts.

Existence has gone far away from you. Between you and existence there is a vast wall of China, made of words, theories, scriptures, religions, philosophies. It is difficult to penetrate the wall and reach existence; that's why you are so miserable, so thirsty, so starved. You have not lived at all. You have been just dragging.

BUT I AM ALIVE! SHOUTED THE MAN. HE APPEALED TO A WELL KNOWN AND IMPARTIAL SCIENTIST AND JURISPRUDENT WHO WAS PRESENT.

There he also committed the same mistake as the mourners were committing, because he also belonged to the same crowd. Sometimes I think, reading this story, that he may also be thinking inside: Maybe they are right, because how can the experts be wrong? Maybe I am deceived!... because he was part of these mourners, of the same crowd. He was not a different man but a member of the same group. He must also be thinking inside: I feel that I am alive, but who relies on his own feelings? You also don't rely on your own feelings. You feel suspicious. Who knows? -- you may be wrong. The man was alive, he was feeling alive, he was shouting, "I am alive!" but still he appealed to the wrong man -- a well known and impartial scientist.

First, he was a scientist, which means he was an expert about dead things. No scientist ever encounters life, he cannot. His methodology debars it. A man who knows about dead things -- appealing to him about life was a wrong step, and the step was even more wrong because the man was well known. When an expert is not well known sometimes he can put his expertise aside; nothing much is at stake. But when a well

known expert is there he has to save his expertise. The question is not whether this man is alive or not; the question is, he has to save his prestige of being a well known scientist. A small man can commit suicide but not a well known scientist. An immature scientist may have looked at the man and thought: Maybe he is alive. But that would mean that he was immature, not really well established.

The more a man is established the more he has invested in it and the less is the possibility for him to allow any new fact to arise. He will have to push away the new fact because the new fact, if accepted, will destroy the whole old pattern. More established people are less rebellious, they have to be. They cannot afford rebellion. This is one of the basic tricks that societies play against revolution.

In India, for five thousand years there has been no revolution because we gave the brahmins so much prestige. The man of knowledge was made the highest, the topmost; the man of knowledge was the base of the whole establishment. Who will rebel? Because to rebel you first have to be a brahmin, an intellectual. Only the intelligentsia rebels. But if the intelligentsia is made the very base of the establishment, then nobody can rebel, there is no possibility. All the brahmins in India were the topmost people. They could not afford to be rebellious because in rebellion their prestige would be lost. If the establishment is lost, they are lost. They exist with the establishment. They cannot afford rebellion.

And the same trick is being played in Soviet Russia. That's why in Soviet Russia there is no possibility of any revolution, no possibility at all. The same trick. They must have learned it from Hindus, because India is the only country which has been on Earth for thousands of years without revolution, the only social structure with no rebellion, no possibility of any rebellion -- they must know some secret. The man who gave Hindu society its foundation, Manu, must have known the secret.

And now, Marx plus Manu is the structure of Soviet Russia. They pay much respect to authors, professors, writers, novelists, scientists -- the brahmins, the intelligentsia. Again, in Russia the brahmin is the highest, the top class. Now there is no possibility of any revolution there, because who will revolt? Laborers, SUDRAS, never revolt; on their own they will never revolt. The intelligentsia is needed to provoke them, but who will provoke them? -- because a revolution will go against the intelligentsia itself. Warriors, soldiers, they never revolt, they are the most obedient people in the world, soldiers -- the MOST obedient, even foolishly obedient. Their whole training is for obedience. They never revolt. And business people of course cannot revolt, because they will be robbed in a revolution. They have much to lose. Business people never revolt, VAISHYAS never revolt -- they cannot. They are always against revolution. That's why in America revolution is not possible, because the whole country consists of the middle class, the whole country is the business class, vaishyas. In America revolution is not possible -- who will revolt? The major part of the country is middle class. A middle-class mind is always trying to reach to the topmost. He has no time for revolution, and any revolution will disturb his own ambition. Vaishyas are never revolutionaries.

Warriors, soldiers, KSHATRIYAS, are the most obedient part of a country. They never revolt. Whosoever rules, they follow him. Sudras have no mind -- laborers, the proletariat, they have no mind to revolt. They are contented with whatsoever they have. They drag on with it. They don't hope much. They are not frustrated. To create the frustrations, brahmins are needed. The brahmin is the only revolutionary class, and if you make the brahmins the top, then revolution is killed from the very seed, burned. Experts can never be revolutionaries. They are the brahmins. They are already so established that they would not like any change.

The man appealed to the wrong person. He appealed to a well known and "impartial" scientist -- and there is one more condition: impartial.

This is something to be understood, it is a very delicate point. Science thinks that it is impartial, science thinks that it is impersonal knowledge. This is wrong. No knowledge is ever impersonal, all knowledge is personal. No knowledge is impartial, all knowledge is partial, because the knower enters into the knowledge, he cannot remain outside of it. Whenever you know something, YOU know. You have entered into it, you have become part of it. That's why in Soviet Russia a different type of science exists than in America -- because they have different investments, different commitments.

In Stalin's Russia many scientific theories were denied. They were not accepted because they were against Marxism, so nobody would talk about them, nobody would discover them. They were discovering something else. In Soviet Russia, Freud's psychoanalysis is not accepted. Not a single psychologist there says that Freudian analysis is right, no. The whole world has said so, but not Russia.

They have their own psychology -- Pavlovian. Pavlov is their Freud because he supports communism, because he says there is no soul, no mind: man is nothing but behavior, a mechanism; biological, but still a

mechanism. And the whole point is how to condition it. Wrong conditioning leads to psychic illnesses, right conditioning will change the man. There is no need for psychoanalysis. Psychoanalysis is bourgeois, it is capitalistic. Freud has not entered into the Soviet bloc. They have their own psychology, and they also think they are impartial, and Freud also thought he was impartial. In fact, impartial knowledge is not possible, because the man who finds it, he has his own bias, his own prejudice. He has his own knowledge, he has his own mind; it colors the whole thing. Nothing is impartial.

Only one possibility exists of impartial knowledge, and that is when you have lost your mind completely. We in the East say: Only a buddha can be impartial, a buddha, who has no mind, who has no self, who has no prejudice, no ideology, who lives in emptiness -- he can be impartial. But a man who lives in mind -- how can he be impartial? His mind is going to color, his mind is going to interpret.

This man must have been a very well-known scientist, "impartial" -- because what he did proves that he must have been well known, and he must have been thinking that he was impartial. That impartiality killed the man. He appealed to the wrong man.

> JUST A MOMENT, SAID THE EXPERT. HE THEN TURNED TO THE MOURNERS, COUNTING THEM. NOW, WE HAVE HEARD WHAT THE ALLEGED DECEASED HAS HAD TO SAY. YOU FIFTY WITNESSES TELL ME WHAT YOU REGARD AS THE TRUTH.

Of course, this is the only way to be impartial: Take votes. And of course the majority is always right, truth is to be proved by majority. This is how the whole world is run by experts -- truth is to be proved by majority. And in fact just the reverse is the case: the majority always believes in lies, because the majority consists of fools.

Democracy basically is mobocracy. It cannot be otherwise. You have to ask the fools who is right, what is right, and there is a tendency in the mob to follow others. The mob has no standpoint of its own. It is a chaos. Somebody raises his hand, the others follow. The mob are like sheep.

One teacher was asking a small boy -- because the boy was the son of a shepherd -- he asked, "You have ten sheep. Five jump out of the fence, how many are left behind?"

The boy said, "None."

The teacher said, "What! You can't even figure it out? Five have jumped out, and there were ten in the beginning, so how many are left?"

The boy said again, "None."

The teacher was at a loss. He said, "Then you can't figure it out?"

The child said, "You may know figures, but I know sheep. None is left. Even if one jumps out, that will be enough; the other nine will follow."

And he is right. What did this impartial, well known scientist do? He did a democratic thing.

> JUST A MOMENT, SAID THE EXPERT. HE THEN TURNED TO THE MOURNERS, COUNTING THEM. NOW WE HAVE HEARD WHAT THE ALLEGED DECEASED HAS HAD TO SAY. YOU FIFTY WITNESSES TELL ME WHAT YOU REGARD AS THE TRUTH. HE IS DEAD, SAID THE WITNESSES. BURY HIM, SAID THE EXPERT. AND SO HE WAS BURIED.

And so you have been buried. Your experts have buried you. Your scriptures have buried you. Your theologies have buried you. You were alive but you went to ask the experts.

Don't go to the experts, go to life itself. Don't go to the scriptures, go to existence itself. Don't ask the theoreticians, ask life itself.

The man was just foolish. He should have run from the expert. The moment he had seen that a well known scientist, an impartial man, was there, he should have jumped out of the coffin and run as fast as possible -- that was the only way to save himself.

And you also should do the same: jump out of your coffin and run as fast as you can from all your experts; otherwise they will kill you. They have already killed you. They will bury you. If you want to be alive, listen to life, not to knowledge. If you want to be alive, listen to your own heart. What a foolish man that man must have been who asked the expert to decide!

Remember, your own HEART is the only judge. No other judge exists. Listen to it. Listen to the inner voice, and follow it, wheresoever it leads. If you listen to the inner voice, if you don't bother about theories, if you make contact with life itself, direct and immediate, you will attain to the ultimate.

God is waiting there, alive and kicking. And there is nobody who is hindering you except yourself. Just don't come in your own way.

Enough for today.

Just Like That

Chapter #5
Chapter title: Mind games

5 May 1975 am in Buddha Hall

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THERE WAS A MAN WHO LOST HIS AXE, AND HE SUSPECTED THE BOY NEXT DOOR.
HE WATCHED THE BOY WALKING -- HE HAD STOLEN HIS AXE. HIS EXPRESSION, HIS TALK, HIS BEHAVIOR, HIS MANNER, EVERYTHING ABOUT HIM BETRAYED THAT HE HAD STOLEN THE AXE.
SOON AFTERWARDS THE MAN WAS DIGGING IN HIS GARDEN AND HE FOUND THE AXE.
ON ANOTHER DAY HE SAW THE BOY NEXT DOOR AGAIN. NOTHING IN HIS BEHAVIOR AND MANNER SUGGESTED THAT HE WOULD STEAL AN AXE.

Every man, and you are included in it, lives a closed life, lives in his own world. There is not one world around you, there are as many worlds as there are minds. Each mind has its own world and is closed. Sometimes you come in close contact with other worlds, but that is only on the periphery. Your centers remain separate, and they go on living in their own capsule.

The mind is a wall around you. You are enclosed in it as a prisoner. But the wall is transparent. It is a glass wall made of only thoughts, prejudices, theories, scriptures; that's why you cannot touch it, that's why you are not even aware of it. But you live behind it, and whatsoever you see and feel is not the fact. It is an interpretation.

You look at a woman and you feel: How beautiful! This is an interpretation. Somebody else may not agree with you. And somebody else may absolutely disagree with you. You think she is the paradigm of beauty, and somebody else thinks that she is just homely, can be tolerated, that's all. And somebody else thinks that she is positively ugly, the worst that he has ever seen; she is a nightmare, not a beautiful dream.

What are they talking about? Are they talking about the same woman? How can it be that they are talking about the same woman and they differ so much? They are not talking about the same woman. The same woman is an illusion. They are talking about different interpretations. The woman is being used just like a screen, and they are projecting their own minds on her. They are seeing whatsoever they want to see. They are seeing whatsoever they are capable of seeing. They are seeing whatsoever they are conditioned to see from the very beginning. It is an interpretation, it is not a fact.

That's why aesthetics for centuries have been trying to define what beauty is. They have not yet been able; they will never be able to define it because beauty is not a fact. It doesn't belong to the world of reality, it is an interpretation -- and so is ugliness.

And the same is true about all dualities, because the reality is one. The reality is not two. It is neither ugly nor beautiful; it is simply there without any beauty and without any ugliness. There is no question of any comparison because nothing else exists besides it. It is the only reality. There is no other reality, so how can you compare what is beautiful and what is ugly, and what is good and what is bad, and what is divine and what is evil? No, only one exists. All divisions are of the mind.

You say someone is good, some other man is bad. You think someone is a saint and you think someone else is a sinner. All projections, all interpretations. That's why Jews thought Jesus to be a criminal. And Christians think him to be the only begotten son of God, the greatest who ever walked on Earth. And Jews -- they thought him to be the worst, sin incarnate.

When they crucified Jesus, they didn't crucify him alone. On both his sides were criminals; three persons were crucified together. He was crucified like a criminal. Not only that, every year the viceroy of the country, the Roman viceroy, had the power to forgive one person, to release him from the death penalty. Four persons were to be crucified -- Jesus and three others. The other three were murderers, and when the viceroy asked the Jews, "I can free one man" -- and he was thinking of Jesus because to him it looked as if he was just innocent, childlike. It was simply unjust to kill this man.

The viceroy was not a Jew, his standpoint was different; he could not project the same idea as Jews were projecting on Jesus. He could not see the badness, the evil. He talked to Jesus and found he was a simple man. Maybe too bold, maybe too bold because of his innocence; he may have been saying things in a metaphorical way, but he never meant it. He wanted -- deep down in his heart was the idea that the Jews would ask for Jesus to be forgiven.

But no, the Jews wouldn't ask for Jesus. They decided for a criminal, a murderer. Barabbas was his name. They decided that he should be freed but Jesus had to be killed. Jesus died like a criminal. What happened? Why are the standpoints about Jesus so contrary, so diametrically opposite?

Not that Jesus is the problem, the problem is of the interpreting mind. You call somebody good and you call somebody bad, but have you ever thought -- what is goodness? Can you define it? Has anybody ever been able to define it?

One of the greatest logicians of this century, G.E. Moore, has written a book. The name of the book is Principia Ethica -- one of the rare books, so penetrating, so logical -- and he starts by asking "What is good?" And a man of the caliber of G.E. Moore is rarely born. You cannot find anybody else in this century who has such an acute penetrating quality of the mind.

He starts by asking: What is good? and he ends the book by saying that good is indefinable. He works hard through the book, round and round he goes, tries many ways to penetrate the mystery of good, and fails. And this is the conclusion: you dig the whole mountain and not even a mouse is found; good is indefinable.

But that has been known forever -- that good is indefinable. The question is, Why is good indefinable? Why is beauty indefinable? It is indefinable because it doesn't exist as a fact in the world, it is an interpretation. It depends on the mind. It is just like like and dislike.

Somebody says, "I like this flower," and you can say you don't like it. There is no quarrel about it; we know that likings differ. Beauty is also like like and dislike and good is also like like and dislike. They are not facticities in the world. You bring your own idea to the fact, and between your idea and the fact a notion is born: you say it is beautiful. It fits YOUR idea of beauty.

But your idea is not universal, it is personal to you. That's why Sufis insist that all knowledge is personal. No knowledge is impersonal. They insist that all knowledge is partial, no knowledge is impartial, cannot be. Only a man like Buddha, Jesus, Mohammed, is impartial -- but then he has no knowledge. He has no mind to interpret. He looks at reality, he simply looks! He does not bring any idea to reality. He is passive. His mind is not an activity. He is alert, but just receptive; he does not project.

That is the difference between a buddha mind and an ordinary mind. An ordinary mind is an active agent. It is not like a mirror. It is not just showing whatsoever is the case; no, it penetrates ACTIVELY. It brings its own ideas to reality. It colors reality, it gives a shape. It gives a form to reality which is not there, which has been brought by the mind itself.

The flower is there; the mind says, "Beautiful." Only the flower is there -- nothing of beauty, nothing of ugliness. The mountains are there. Nothing beautiful, nothing ugly; they simply are there. Existence simply is. It is not divided. Mind brings its knowledge, divides it, and then you go on and on, and you never become aware that a subtle wall surrounds you. Because of that wall you are unable to penetrate reality. One has to become passive. Remember: alert, but passive -- that is my definition of meditation. Alert but passive.

Just the other day somebody sent me a small cartoon. I loved it. Two men are standing -- maybe neighbors, friends -- and one says to the other, "I hear that your son has started meditating."

The other says, "Yes, he has started meditating. And I think it is far better than just sitting and doing nothing."

But that is the meaning of meditation! -- just sitting and doing nothing. If you DO, it is not meditation.

Alert, and passive. Says Zenerin: Sitting quietly, doing nothing, spring comes, and the grass grows by itself. Nothing has to be done, because once you do, YOU are there. Once you do something you have changed reality; already it is no more the same. Don't do anything. Just watch. Be passive but alert. Aware, nondoing, sitting quietly... suddenly the reality is there. The mind is dropped. When the mind is not, then you know what is real. The mind won't allow you to know the reality, because the mind goes on creating its own hallucinations.

Once I was working as a teacher in a university, in a far corner of India. I lived in the bachelor quarters and shared my room with a colleague, a very gentle, good-hearted man, simple. But then came the festival of Holi, and he took some BHANG, a psychedelic -- and he had never taken it before. So he went completely crazy. He was found in the street naked. He was caught, and the whole night he had to stay in the police station. That disturbed that poor soul, and that disturbed him so much, he became paranoid.

He came back -- I had to go and find him, where he was. I found him in the police station; I persuaded the police officer that he was a simple man, just a victim of some friends, and he had never taken bhang before, so it affected him too much. I brought him back. But from that day he became afraid, so afraid that a car would pass and he would jump on my bed and he would say, "The police are coming!" In the night, somebody would be knocking at somebody else's door, and he would immediately hide under my bed: "The police are coming!" He became so afraid that it became impossible for him to go and teach, because anywhere you can come across a policeman.

Twenty-four hours a day I watched him, because he was just an exaggerated case of ordinary humanity. And when a case is exaggerated you can watch more easily. He started creating fantasies of his own, nightmares, that the government was conspiring against him. An ordinary teacher in a university, why should the government bother? There are many other things to bother about.

A simple-hearted man, but now he created in his own imagination -- he worked it up, and the more he worked it up the more he got into it -- that the whole world was against him, and everybody was watching him, and they were just trying to find an opportunity to catch him and throw him into jail. He stopped going outside the room. Even if I came back he would look first from the window, make certain that it was me and not somebody else trying to deceive: maybe the police have come, or somebody else -- the enemy. When I came, minutes would pass, even sometimes half an hour, then he would open the door, when he was absolutely convinced that it was me and nobody else.

Then it became too much because I also could not sleep or rest -- the whole night, the whole day! Even if just a breeze came on the door and knocked he would jump up and hide in the cupboard. So I had to do something.

I went to the police station, I persuaded those men: "You have done this. Now help me -- because he says that the police have some documents against him. So you please come tonight, bring a file, just a false file, because there is no document against him or anything, he has never done anything else other than this taking bhang once. So you bring a false file, his name written on it, with many papers inside -- any papers will do, and you beat him hard. A shock is needed, otherwise he will not come out of his enclosure, and he is shrinking and shrinking inwards. So you beat him hard, don't be worried. Hit him hard. And bring the chains, put him in chains, then I will try to persuade you, and I will bribe you in front of him, so he is satisfied that now the case is closed, and you burn those files in front of him."

That was arranged -- a mock show. And it worked. He was beaten hard, really beaten. But when they were beating him he was looking at me and saying, "Look. It is happening as I said, and nobody listened to me!" He was feeling a deep satisfaction also in it, that finally he was proved right. When they were putting chains on him, he winked at me, and he said, "Look at the file: my name." But he was shocked. Then I bribed the police, the file was burned and the matter closed.

While watching him for one month continuously I became aware that he is not in any way different from ordinary human beings. No qualitative difference, just the difference of quantity, degrees. He may be at the topmost rung of the ladder, you may be just in the middle, and somebody may be just in the beginning; but the difference is of degrees, not of quality. Whosoever has a mind is mad in some way or other. Mind IS madness. But you may be mad, and you may not know it, because all others are mad to the same degree. You fit together; there is no problem.

There is an old Sufi story: It happened that a witch came to a capital town. She threw something into the well, chanted a mantra, and said, "Whosoever will drink the water from this well will go mad." The capital had only two wells: one for the ordinary humanity, another was in the palace for the king and the prime minister.

Of course, people had to drink, knowing well that they will go mad. But there was no other way -- that was the only well. They were not allowed to go to the palace to get water from there.

So the whole town by the evening, when the sun was setting, became mad. But nobody was aware, because when everybody goes mad, how can you be aware of it? As hippies say, everybody was doing his own thing. People were dancing naked, crying, screaming; women were running naked on the streets. People were doing all sorts of yogas... somebody standing on his head, somebody doing other asanas -- the whole town was in a nightmare. Much rejoicing was going on. People were celebrating and jumping and screaming -- the whole town was awake!

Only the king and the prime minister were sad, very sad: "What to do? The whole town has gone mad, and poor souls, they are not even aware of it because when everybody goes mad, how to judge?" In fact, the prime minister and the king became suspicious of their own sanity. Maybe the madness had happened to them, because the whole town seemed blissfully unaware. Thousands of people, and they had all gone mad, and nobody thought that anybody was mad.

In that town of course the king and the prime minister became suspicious of themselves: maybe the madness had happened to them! And by midnight there was great trouble, because the whole town gathered and the town also became aware that something had gone wrong with the king and the prime minister. A rumor spread that the king and prime minister had gone mad. And of course everybody agreed.

They surrounded the palace. The guards were mad, the police were mad, the army was mad, so there was no protection, and they started demanding, "Either you come back to your senses, otherwise we will dethrone you."

The king said, "What to do?"

The prime minister said, "You talk to them, and I will run and fetch some water from the well, because there is no other way now. In this mad capital, if we want to survive even for a single minute we have to be mad."

He fetched some water from the well of the town. They both drank, they both started dancing, they threw off their clothes -- and the whole town was happy that the king and the prime minister were back to their senses, they had regained their sanity.

The whole of ordinary humanity is mad because mind IS mad, and whatsoever you see through the mad mind is just your own interpretation of reality. It doesn't exist anywhere else than within your mind. It is an idea.

A madman lives closed in his mind. You are also closed. Maybe not so closed, but closed. Maybe here and there, there are a few apertures and sometimes a little light breaks in. But you are just like the whole crowd, so you don't have any comparison.

Scientists say that if suddenly God decides to reduce everything to one-tenth of its size nobody will become aware of it. If you are reduced -- you may be six feet, and you are reduced to point six feet, but everything is reduced in the same proportion. The tree that was sixty feet is reduced to six feet, and the mountain that was six thousand feet is reduced to six hundred feet. If everything is reduced in the same proportion -- you become point six feet and everything comes down in the same proportion -- nobody will ever become aware that anything has happened. How can you become aware? Even your yards will be reduced. Nobody will ever become aware.

You become aware only when you don't fit; otherwise you are not aware. And the reverse is also true: when you become aware, you don't fit. The more you become aware, the less and less will you fit with ordinary humanity. A Jesus is an outsider; he becomes a stranger to you. He fits with existence perfectly, but with this mad world he does not fit at all. On the contrary, you think that he is mad. A Socrates, a Jesus, a Buddha are thought to be mad; something abnormal has happened to them. You live in such abnormality that a normal, healthy man will look abnormal to you.

Sufis say the mind is the disease. And all those who have known agree with them. And the trick is such that whatsoever the mind thinks, it always finds there... because first you put something in reality and then you read it. With the right hand you put it, with the left hand you read it and you think you are reading reality.

I am talking to you. But you are not listening to me, to what I am saying. You cannot; there is no possibility. You may be listening to a thousand and one things. You will be listening differently from one another. Your interpretation will be yours, your friend's will be his. And if after this talk you gather together and decide what you have heard, you will be surprised: everybody has heard a different thing, a different story, because the mind is there continuously adding, deleting, interpreting, philosophizing....

You are not simply hearing me. You are active. And if you are active, you will miss me. An active mind is the barrier to understanding anything. A passive mind is needed. A vacant mind is needed, empty of all thoughts. You become like a mirror. You simply LISTEN. You don't try to think about it because if you think about it, you miss. You have gone astray, you have already gone far away.

Simply listen! Listen to me as if you are listening to music. Listen to me as if you are listening to a bird, or to a river. Simply listen passively. To listen passively is to become a learner. To listen passively is to learn. There is no other way to learn.

This is one of the most fundamental things to be understood. Otherwise you can read the Gita and the Koran, and you will not be reading the Gita and the Koran at all, you will be reading yourself. Through the Koran you will be reading your own mind. You move in a vicious circle, and the wall surrounds you -- but it is very subtle and you cannot see it and you cannot feel it. Once you understand that the mind is the wall, you start dropping it.

Be with the trees sometimes and don't say anything, don't verbalize, just be. Sit under a tree. Many flowers have come to it. But don't verbalize. Just look at the flowers, look at the tree, touch the tree, embrace the tree, kiss the tree; but don't verbalize! Do whatsoever you want, simply don't verbalize. Don't bring the mind in. Allow the tree and your reality to be together. Don't have the mind in between. Drop the mind. Be related directly and immediately with the tree. Be related directly and immediately with the sky. Be related immediately and directly to me... or to your beloved or friend.

Remember only one thing: the moment you bring in the mind, you bring madness. The moment you bring the mind in, you bring the distorting factor, the frustrating factor.

Can you be a no-mind? That is the only possibility to know reality.

Now this small parable.

THERE WAS A MAN WHO LOST HIS AXE, AND HE SUSPECTED THE BOY NEXT DOOR.

Once you suspect, the mind has become active. Now the suspicion is there, and the suspicion will start projecting things. The man suspected the boy next door.

HE WATCHED THE BOY WALKING -- and of course, he was absolutely certain that in the very walk he could see the thief. The way he was walking was the way thieves walk -- HE HAD STOLEN HIS AXE. HIS EXPRESSION.... The eyes of the boy were trying to hide something. He was not looking directly, he was avoiding: he was the thief. His talk was roundabout. He was trying to deceive: he was the thief. His behavior was not normal... something abnormal, something on his heart, heavy. He was no more the same as he used to be. The axe was heavy on his head. His manner... all gave the man proofs, everything about him betrayed the fact that he had stolen the axe.

You also know that this happens to you. Once you suspect a thing you start projecting it. Once the suspicion enters, the seed is there. Then everything changes.

If you are in love with a woman -- and she may not even have dreamed that she is in love with you, but if you are in love, then everything -- the way she walks, the way she says hello, the way she stands near you, everything helps: she is in love. You become more and more certain that she is in love. She may not even have suspected, the very idea may not have occurred to her, but you are certain. She may be just the same, but you are no more the same -- your mind is carrying something in it, a seed, a projection. Your mind is loaded with an idea. Or, you suspect your wife or your husband of being unfaithful. Once the idea enters then you will find proofs.

Remember this, this is what madness is: first you decide and then you find proofs. And you will always find them. Life is vast. Once you decide -- and this is the path of madness, that first you decide then you start finding proofs. Those proofs are not real proofs, those are pseudo-proofs. They are more or less rationalizations. But you have already decided the case.

Proofs should be first, and then the decision. But people decide first, then they always find. Remember, whatsoever you decide, you will find. Nobody can prevent you from finding it. If you decide there is a God you will find one. If you decide there is no God you will find that there is no God. If you decide that the number thirteen is a bad omen, it is evil, you will find proofs every day that number thirteen has something evil in it. On the thirteenth day of the month something will go wrong. It goes wrong every day, but then you don't take notice of it. But on the thirteenth, you take notice. In America, in many hotels they don't have a thirteenth floor because nobody wants to stay on the thirteenth floor. So after the twelfth floor comes the fourteenth. The thirteenth never comes.

I was reading one article: A man has found thousands of things to prove that the number thirteen

belongs to the devil. He has accumulated thousands of facts: on the thirteenth of each month -- how many murders are committed in the world, how many robberies, how many people commit suicide, how many auto accidents, how many people become mad on that date, the thirteenth. He has accumulated thousands of facts. Somebody sent me the article -- he was also impressed. One has to be impressed; the man has forced so many facts to support the idea.

I wrote to the man who had sent me the article, "You try to find the same about the number twelve, and you will find the same number of murders, robberies, heart attacks, suicides, people going mad. Any number will do. You just decide first on the number, and then you go on looking in life and you will find.... If you decide that number thirteen is a good number, then you will find some other facts: how many people get married, how many children are born, how many people fall in love."

On the date of the thirteenth, people get married, people get divorced also. It depends on you, which you choose. People are born and people die also. In reality every day is the same. Reality does not favor. But your mind... if it starts working, you will find....

People come to me -- if they have decided that I am a bad man, almost always they find proofs. Nobody can prevent them; they will always find proofs. Life is vast. It is both summer and winter. It is both good and bad. It is both right and wrong. It is just like two wings of a bird -- you cannot be without both. A man comes who has decided that this man is bad -- he will find all proofs. Another comes who has decided that this man is good -- he will also find all proofs. Life gives you ample opportunity. All alternatives are open.

Once that man suspected that this boy had stolen his axe, he watched him walking, and in the very walk he could see the thief. Everything about him betrayed that he had stolen the axe.

SOON AFTERWARDS THE MAN WAS DIGGING IN HIS GARDEN AND HE FOUND THE AXE.
Suddenly everything changed.

ON ANOTHER DAY HE SAW THE BOY NEXT DOOR AGAIN. NOTHING IN HIS BEHAVIOR AND MANNER SUGGESTED THAT HE WOULD STEAL AN AXE.

Everything changed. The boy remains the same. The boy is not even aware of what is happening. He had become a thief, now he is no more a thief -- a beautiful, nice boy, very good! Look at his walk -- so innocent. The boy remains the same but the mind of the man has changed.

If you bring your mind to reality you will see something which is not there. You may miss something which is there. Hindus call this bringing of the mind to reality, maya. This is the root cause of all illusion.

If you want to understand the Hindu concept of maya, this is the base. If you live through the mind you live in maya, you live in illusion, you live in your own projections and ideas. Layers of your thoughts hide you from reality and hide reality from you. Dropping the mind is dropping the maya, the very base of all hallucination. Once the mind is not there, suddenly that which is, is revealed. And that is God, not your ideas about God.

A Hindu will always find Krishna playing on the flute; no Christian ever finds Krishna playing on the flute. In fact, to a Christian mind all this playing on the flute and girls dancing around looks a little bit profane. It doesn't look right. Krishna looks like a hippie. Christians cannot think of him as a god. Impossible. A god should be serious. In fact a god should be always on the cross, a martyr, carrying the whole burden of humanity, trying to rid humanity of all sins. How can he be playing on the flute? Impossible. He is the savior of sins; he is carrying a mountain load -- of all humanity. The fate of humanity depends on him -- and he is playing with girls? Krishna looks like a playboy. No, not like a god at all.

To Christians, Jesus comes sad, the saddest you can imagine -- the very face more like death than like life. Crucified. Death worshipped, not life; very serious. Christians say that Jesus never laughed. It may not be true but Christians have that idea. How can God laugh when there is so much misery, when there is so much sin? How can God laugh when there is Vietnam and when there is Cambodia and when there is Israel and all types of wars and killing and murder? How can God play on a flute? Impossible. He should be serious, on the cross.

To a Christian mind the cross is the symbol, not the flute. But to a Hindu, to think of God on the cross will look simply absurd, because God should be a laughter, a singing, a rejoicing, a celebration! A god should be blissful, playing on the flute, because the whole existence is a celebration.

You never see any flower on the cross, you never see any bird on the cross, you never see any river sad, any mountain sad. The whole existence is playing on the flute. That is the meaning of Krishna playing on the flute: the celebration that goes on all around, continuously. And the feminine energy dancing.

That's how a god should be: both polarities meeting in him, in a deep embrace with his own energy, with his own creation. The creator and the creation, the male and the female, the yin and the yang, the positive and the negative must be dancing together -- otherwise there can be no dance. How can a man dance alone? It will look foolish. For what? ... Because man is half, and how can a half dance? Only a whole can dance.

When the circle becomes whole the dance happens by itself, on its own accord. There is no need -- celebration comes on its own accord. It simply happens -- just like that. It happens! -- Krishna is not trying to dance, he is not an actor. He is not manipulating. The female energy is there, and the male energy is satisfied, a deep content. A meeting, a marriage. The dance is spontaneous.

Hindus cannot think that Jesus never laughed. If he never laughed, then he does not know anything. He must be laughter itself -- the deepest that is possible. Jesus must be a belly-laugh; otherwise is not possible.

But these are conceptions. A Hindu will think in his own terms, then a Hindu god appears; a Christian thinks in his own words, in his own phraseology, ideology, and a Christian god comes. But both are mind creations. Neither is true, both are projections.

Unless all krishnas and all christs drop, you will not be able to know reality. They are all dreams, created by you. Beautiful dreams, but dreams still.

When you alone are left, a passive alertness, doing nothing, just being, suddenly the reality bursts into an explosion. And it is not going to be according to any ideology, not Hindu nor Christian nor Mohammedan. All ideologies are transcended. Ideologies are very narrow. Reality is infinitely vast. It cannot be contained by any idea. It cannot be contained by any concept. It cannot be present.

Mind is too narrow a thing: it cannot surround reality, it has to dissolve into reality.

When you are not a mind, reality is. And reality is God. And that God -- you will not find that it fits with Hindus or it fits with Christians. It fits with nobody. It cannot. Hence I go on insisting that religion is not Christian, not Hindu, not Buddhist. Religion knows no adjectives, religion knows no labels. It is life itself, in its tremendous vitality, in its unlimited expanse, in its endless, beginningless flow.

God is life. And all concepts are poor, and if you become too much attached to the concepts, you will FIND -- this is the trouble. A Christian will find that his God is true, because he realizes it. A Mohammedan will find that his concept of God is true, because he finds it. And they all say, "We have experienced!" And how can you deny the experience? A Hindu finds his own God. Mind is self-fulfilling. Whatsoever you have as an idea, you will find as a fulfillment. You will find whatsoever you seek. But whatsoever you find will be only a projection of the mind.

Then what to do? Truth cannot be sought through the mind. The mind has to be dropped if you want to seek truth. To truth, to reality, to life, to existence, you have to come completely stripped of your mind, completely nude, completely innocent of all ideologies, completely empty, totally empty. Only then you come to truth. Otherwise, whatsoever you come to is your own mind playing tricks with you. And you can go on deceiving, for many lives you have done that.

It is time, the time is absolutely ripe to drop out of this game. You have played it long enough, more than it was necessary. Drop out of the game! And the game is this: if you have an idea, the mind will create the dream, and the dream will be thought of as reality.

Reality is never known through the mind because mind is the known, the past, the dead. The past has to cease for the present to be. The known has to cease for the unknown to be. The mind has to cease for God to be. You have to drop all that you have. If you can drop it, if you don't cling, the greatest revolution, the greatest mutation becomes possible within you.

Meditation means a state of no-mind.

Every day, EVERY day, I come across the same trouble: you have read in a book that the KUNDALINI rises in a certain way. If you have read it in the book it WILL rise! And then it will be difficult for anybody to prove that you are wrong, because you have the experience, and you say, "I have felt the experience, how can you say that I am wrong? I have felt the snake of kundalini rising in the spine. It goes with tremendous energy, upwards." And you FEEL it -- and the feeling is so solid that no doubt arises. But I tell you it is your mind. Because there are people who have never heard of kundalini; then it never arises, then it is never felt. They have also attained. Jainas never talk about kundalini, but a Mahavira attains to the ultimate unfoldment of being without any kundalini. Buddhists never talk about kundalini. Hindus talk about it -- then it arises.

Buddhists talk of four chakras; then a follower of Buddhism feels only four chakras. Hindus talk of seven chakras; a follower of Hinduism feels seven chakras. Once I told a man who was feeling seven chakras, "You don't know there are thirteen chakras?"

He said, "What! Thirteen? But I have felt only seven up to now."
"Six more are left," I told him. "You go and try, and when you have felt the thirteen all together, then come to me."

After six months he was there. He had felt thirteen -- and the man was not deceiving, he was deceived. He was not a liar, he was not lying to me; he is a sincere man.

Mind can create experiences. So remember, I repeat again and again, that spirituality is NOT an experience. It is the experiencer, not the experience; the witness of all experiences, not any experience in particular. When all experiences have been transcended, then you come to the spiritual experience. Spiritual experience is not an experience of this or that. Simply YOU are left with a consciousness, not experiencing anything.

The greed to experience is of the mind, and when it is fulfilled the mind feels very gratified, even with foolish things. What can you gain out of the feeling that energy is rising in the spine? It is just a sensation -- and created by the mind. Mind is powerful.

Have you seen somebody walking on fire? red-hot coals? Now it is a proved fact that people can walk on them. Just a few years back in Oxford University, one yogi from Sri Lanka walked on fire -- with all scientific arrangements so that he could not deceive. He was not deceiving! -- he walked on fire. What happens when a yogi walks on red-hot burning coal? He is not burned -- what happens?

Mind has tremendous capacities. If the mind feels that the fire is not going to burn, if the feeling is absolute, total, the very feeling becomes a protecting energy all around you. Then your feet are not touching the coal. In fact between the coal and the feet there is a pad of unknown energy. And the fire is not passing through; an invisible pad of energy protects you. It is your body aura, concentrated there under your feet. You are not walking on the fire really, you are walking on your own energy. It protects your feet like a shoe, a shoe of energy. The mind has forced it.

It happened that a professor of the university became so magnetized seeing this man walking on fire, he became so certain, that he came near. When he came near, the yogi who was walking on the coals pulled him on to the course and he also walked. He had never tried it before and he was not a trained man. What happened? Even in a certain moment if you have total belief, immediately the body is protected.

Now medical science has become aware of certain phenomena. One of them is really very peculiar, and the phenomenon is this: every country has different types of prevalent diseases, and every community, every religion, sect, has different diseases occurring more.

For example, Eastern people are more prone towards epidemics: plague, cholera, more prone towards communal diseases, infections and diseases which spread by infection, because in the East the individual doesn't exist much. Only the community exists. In an Indian village, the village exists. Nobody exists as an individual; the community exists. When the community is too great, then infectious diseases will be prevalent, because nobody has a protective aura around himself. If one becomes ill, then the whole community by and by will become a victim to the illness. And in the same community there can be a few Westerners -- they will not be affected by the infection.

In fact, just the reverse should be the case, because a Western man in India should be more prone to diseases because he is not immune. He is not immune to this climate, to such diseases; he should become a victim sooner. But no. For the last hundred years it has been observed that whenever there is an infectious disease, Europeans are protected by some unknown force. Indians become victims.

The Indian mind is more a communal mind. The European mind is more egoistic and personal. So in the West certain other diseases are prevalent. For example, heart attack; it is an individual disease, noninfectious. In the East heart attack is not so common unless you are Western, you are educated in a Western way and you have become almost Western. In the East, heart attack is not a big problem, diabetes is not a big problem, blood pressure is not a big problem -- these are noninfectious diseases. Christians are more prone to them. The Western mind lives as an individual unit. Of course, when you live as an individual unit, the community cannot impress you too much. You will be protected from infections.

In the West, infections have disappeared by and by, but people are becoming more and more personally ill. Heart attacks, suicide, blood pressure, madness -- these are individual diseases. They don't carry any infection. Tenseness, anguish, anxiety.... In the East people are more at ease. You don't find them too tense. They don't suffer from insomnia. They don't suffer from heart illnesses. From that they are protected by the community. Because the community has no heart. If you live a communal life you cannot suffer from a heart disease.

This is a rare phenomenon. It means your mind makes you available to certain diseases, and makes you

protected against certain diseases. Your mind is your world. Your mind is your health, your mind is your illness. And if you live with the mind, you continue to live in a capsule and you cannot know what reality is. That reality is known only when you drop all types of minds -- communal, individual, social, cultural, personal... when you drop all types of minds. Then your mind becomes universal. Then your mind becomes one with the mind of the universe.

When you don't have your own mind, your consciousness becomes universal. God is known not as an object. Truth is known not as an object. You become the truth. You become God himself. That is the meaning of al-Hillaj Mansoor's famous assertion: ANA'L HAQ. He says, "I am God; AHAM BRAHMASMI, I am the Brahman."

Sufis believe in the universal mind. And they want you to drop the individual mind, the communal mind, the social mind. They want you to drop all the barriers that divide you from the universal mind. You become a drop in the ocean. You become the ocean, only then you know what it is. Only then you know what existence is, never before it. The mind has to die.

Until you die, God will not be possible for you. God is not an experience. He is never separate from you. You cannot look at him because he is hidden in the looker. You cannot confront him. Where will you confront him? He is hidden in you.

I would like to tell you one story, a very old Hindu story. It is said, God created the world. Everything was going well. Then he created man, and something went astray. With man trouble started. And in those days God used to live just on the Earth. He had created this Earth to live on, and to be here and in it. These trees and these flowers, and these rivers and mountains -- for what should he create them? The story says he created the Earth to live on, to be here. And he was here, and everything was going well with the birds, trees, rivers and animals; everything was perfect.

Then he committed a mistake: he created man, and trouble started, because man started complaining. He would not see if it is night, midnight, and whether God is asleep, he would come and knock at the door with his complaints. He was always there. Man started driving God crazy -- his complaints were infinite. And the problem was this: if you solve one man's complaint, then the very solution creates another man's complaint.

Somebody says, "I need rains today." And if God gives rains, somebody else comes and he says, "You have destroyed my house -- I had just painted it!" But somebody was needing it for his garden. It was impossible to satisfy all, so God asked his advisers what to do. Somebody said, "You had better go to the Himalayas and hide there."

God said, "You are right, but you don't know the future. Sooner or later a man named Edmund Hillary will come even to Everest. They will not leave me alone there. And once they know I am in the Himalayas, the whole world will go there. No, that won't help much. For a time, okay, a temporary arrangement, but you don't know this man Edmund Hillary. I can see him already approaching, because I can see the future."

So they said, "Then it will be good if you go to the moon."

God said, "No. For just a little while it will help. But man is going there. Man is going everywhere."

Then one old adviser whispered something in God's ear, and God nodded and said, "Yes, you are right."

That old man said, "Better hide yourself in man himself. Go deep into his heart and hide yourself there."

God said, "You are right, because he will never suspect...." This is the one place rarely possible for any man to suspect that God can be -- within you.

God is not an experience. He is hiding in you. You are just a hiding place. God is not an experience, he is the experiencer of all experiences.

Become passive, alert, and suddenly you will find him within yourself. The story is true, absolutely true... because I followed the story and found him. You also follow the story. It is not a fiction; it is absolutely, literally true. He is hiding in you.

Enough for today.

Just Like That

Chapter #6

Chapter title: Blind man's buff

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SAADI SAID: A MAN HAD AN UGLY DAUGHTER. HE MARRIED HER TO A BLIND MAN BECAUSE NOBODY ELSE WOULD HAVE HER.
A DOCTOR OFFERED TO RESTORE THE BLIND MAN'S SIGHT. BUT THE FATHER WOULD NOT ALLOW HIM FOR FEAR THAT HE WOULD THEN DIVORCE HIS DAUGHTER.
SAADI CONCLUDED: THE HUSBAND OF AN UGLY WOMAN IS BEST BLIND.

Man is ignorant, blind, as if living in sleep, drunk, not aware. This is the situation. This has always been so. Many cures have been invented, many methods to awaken him. But he resists. So the real problem is not ignorance but the resistance. Ignorance can be cured, but man insists on remaining ignorant. His eyes can be opened -- the medicine exists, the doctors are there but man is not ready to open his eyes. He is against it.

This is the real problem. Ignorance is not the real problem; it can be cured. It is a simple disease, there is no complexity in it. But something in man is against curing it. There seems to be a great investment in it, as if with ignorance many other things will disappear; as if man clings to ignorance in the hope that something valuable is hidden there, a treasure.

Once it happened: A man was brought to me; his wife brought him. He was seriously ill but he wouldn't go to the doctor, and he would deny absolutely that he was ill. He would say, "What is the need to go to the doctor's? I am not ill. I am perfectly healthy. Something has gone wrong with my wife -- she has become neurotic, she is obsessed with the idea of bringing me to the doctor's... not only that, she wants to hospitalize me. For what?"

The man was really ill, and he was saying these things to me: "I am not ill. What is the purpose? Why are people forcing me? What do they want? There must be something they want out of it. All my relatives, my wife, my children -- they are all conspiring against me, and I am perfectly healthy!"

I could see that the man was trembling, his face was ill and pale, his body weak, his eyes murky, with no health around his body, no wellbeing. What to do with this man? Why is he insisting...? I asked the wife the details.

She said, "He has always been afraid of death, always afraid of illness. When he was healthy, then too it was difficult for him to go to the hospital, even if some relative was there, or friend; even to see and visit the patient was difficult for him. The moment he reaches near a hospital something in him catches fear -- death, the idea of death. And now it is creating trouble because he is ill and he won't go -- and he insists that he is not ill so what is the use of going to any doctor? Why should he go?"

I looked at the whole situation. The man was really afraid. I told him, "Your wife has gone really mad. You are perfectly healthy" -- he smiled, his face changed -- "nothing is wrong with you."

As if a new lease of energy, something came up. He started laughing and he said, "I always suspected it. You are the only man who has understood me. Nobody understands! I am perfectly healthy." And he told his wife, "Look! Look at what Osho says: I am perfectly healthy. Do you need any other certificate?" He asked me, "Now there is no need to go to the hospital?"

I said, "Absolutely no need to go to any doctor, to any physician. Don't think of it, you are perfectly healthy. Rarely have I seen such a healthy man."

He smiled, but a suspicion was there in his eyes. He could not believe me completely -- how could an ill man believe me? He knows deep down that he is ill, but he is afraid to accept the fact. Then he said, "Then there is no need?"

I said, "There is no need, but just for your neurotic wife, it will be good if you go to the doctor. You are

perfectly healthy -- but this poor woman is suffering so much."

He laughed. He said, "Then I can go. But are you certain that I am not ill?"

I said, "Absolutely certain. Nothing is wrong with you. But just to console this poor woman, go to the doctor and let your body be examined. There is nothing wrong."

He said, "Then I can go." And that's how he was caught in the hospital.

And the same is the trouble with you. The same is the trouble with every man. You are afraid of something. From Socrates up to now, or from the Vedas up to now, all those who have had any glimpse of themselves have been insisting on self knowledge: Know thyself. Nobody listens to them, nobody really listens to them. Everybody creates a protective armor around himself AGAINST self knowledge. Something seems to be at risk. And the problem seems to be very complex. Why are you afraid of self knowledge?

In your ignorance you have a certain feeling of blissfulness. Ignorance gives a false feeling of blissfulness because one lives on the surface. In fact one doesn't live, one simply drifts. Irresponsibly one drifts. With self knowledge enters responsibility. You cannot be as you are if you know yourself. You cannot indulge in whatsoever you are indulging if you know yourself. You cannot remain the same if you know yourself. There is going to be a radical change through self knowledge, and that change seems to be too much. You feel almost established. You feel almost in comfort.

You have made a house; you think this is the home. But you have made the house on the road. The journey has not yet ended, but you have convinced yourself that the end has come. Now, to know yourself will mean again a beginning, again a birth, again moving. Now, to know yourself will mean this is not a house where you are staying. This may be a serai, a DHARMSALA, but it is not a home. For an overnight stay it is good, but in the morning -- the journey.

You feel comfortable. Even in your misery, anguish and anxiety, you feel comfortable because everything looks familiar. If you start trying to know yourself you are moving into the world of the unknown, the unfamiliar. That gives fear, a trembling comes. Why bother? Things are going well -- not so well that you KNOW, but still, somehow well. Things are drifting, time is passing. Half your life you have lived, only half is left; you can drift the same way. And then comes death, and oblivion. And nobody knows where one goes. Why bother about self knowledge?

In your ignorance you have created a comfortable, an established life, a secure life with a bank balance, insurance, the government, the society, membership of a religion, the church -- you have created a false world around you. Nothing is protective, just it gives the notion that you are protected. Nothing is secure -- just an illusion of security.

You have a wife -- what is secure in it? Tomorrow she can fall in love with someone. She fell in love with you, one day you were also a stranger to her; she can fall in love again with another stranger. She could fall in love with you, so what is wrong in falling for another stranger? You were a stranger one day. You could fall in love with this woman, you can fall in love with another woman. What is secure?

But man tries to create a notion of security. You have a marriage certificate, that is your security; you can go to the court. But what type of security is it if the court is needed to protect love, if the policeman is needed to protect marriage, if the vast machinery of government, of violence, is needed to protect your love? What type of security is this? You are not together, you are forced to be together: the government is forcing, the police are there with the bayonet.

And the government is nothing but the agency of absolute violence. No government can be nonviolent; a government has to be violent. It is violence, pure violence. Are you in love really? Or just protected, forced, by bayonets and the courts and the laws...? But it gives a feeling that things are secure.

With self knowledge again a chaos is born, a chaos which unsettles everything, which unsettles all values. It is a transvaluation of all values. You again have a new vision. You look at the world -- not with the old eyes, nothing will seem to be the same -- as if you have been suddenly thrown into a strange world.

You were fast asleep, comfortably tucked in your blanket, sleeping, having a beautiful dream, and suddenly self knowledge awakens you. The dream is not there. You may have been an emperor in the dream -- and all beggars always dream that they are emperors. They have to substitute. A dream is a substitute; whatsoever you don't have in life, you substitute in your dreams.

Suddenly you are no more an emperor. The dream disappears, the cozy comfort of sleep disappears. The day stands, the sun has risen, and the world of worries, responsibilities, anxiety -- this is nothing. When one awakens, then for the first time one feels responsible. And not responsible as an obligation -- no, one simply feels responsible, without any obligation in it. It becomes part of one's being.

You also feel responsible, because this woman is your wife, so you are responsible to feed her and look

after her. You have to go to work and to the job. You have children, you feel responsible.... But this responsibility is just a duty. You have to do it, so you do it. But you are not really responsible, it is not coming from the heart.

When somebody awakens he becomes responsible for whatsoever he is; even for his breathing he becomes responsible. And he becomes responsible for the whole existence; whatsoever happens anywhere he feels that he is part of it. If there is violence in Vietnam, he feels: "I am part of it, I am responsible for it -- not related at all, but still responsible." ... Because a man of self knowledge comes to know, "No man is an island, and the whole existence is interlinked. The whole existence is one, one organ. We are waves in it, and whatsoever happens in the world, I am responsible. Not only for whatsoever is happening today: for whatsoever has happened in the past I am responsible, and for whatsoever is going to happen in the future I am responsible, because now I have become a conscious part of the whole. Up to now I was an unconscious part. Somebody was killing somebody else -- I was not responsible. I had a small responsibility around my family, my wife, my children, and that was all. Somebody is killing somebody else -- how am I responsible? No, that doesn't bother me."

But a man of knowledge, a man of awakening, a buddha, knows now consciously that he is part of every leaf and every tree, and every tree and every leaf is part of him. The individuality is no more there, he has become universal. The self is a universal entity, it has nothing to do with you. The self is BRAHMAN.

Your hidden being has nothing to do with you. Your innermost center is the very center of existence itself. One suspects it somehow. One feels the tremors on the surface of this phenomenon. One doesn't want to awake -- it will be too much responsibility.

Right now you may be moral or immoral, but your morality and immorality are just on the surface, conditioning. A society thinks something is moral -- it conditions you. But you are not moral yet. Only a man who has awakened becomes moral, moral in the sense that now nothing wrong can happen through him. Not that he avoids wrong, not that he tries to do the good; now there is no effort to do the good and no effort to avoid the wrong.

With awakening, with awareness, only that which is true, that which is good, that which is right, happens. That which is untrue, evil, bad, does not happen. It is just as if you have lighted a candle in the room and the darkness disappears. When one is awake the immorality, the sin, the evil, disappears. One has, for the first time, virtue.

This has to be understood, because it is one of the most delicate things. A perfect man has no character; he can't have. He has consciousness, not character. You have character, no consciousness. Character is a poor substitute for consciousness, a very very poor substitute. That's why your life is a life of poverty -- impoverished.

What is the difference between character and consciousness? When I say Buddha has no character, try to understand it. A buddha can't have any character, there is no need. Character means you are not so alert, you cannot be allowed total freedom to be. A character hangs around you to force you to do the right.

We teach every child not to be untrue, not to steal; be true. Why? -- because we can't rely on the child himself, his consciousness. We have to force a pattern over his being. We have to give him a character. Character means a conditioning. If you go on enforcing.... A character means just a dead pattern given from the past. And then the being of the man starts flowing through the lines that the character allows. He is not free.

A man of character is in bondage. He is a slave, a slave of a particular society he happened to be born in. He may have a Hindu character or a Mohammedan character; both are slaves. He may have a Christian character or a non-Christian character; both are slaves. He is a slave of the society; the society has forced his mind to learn certain things. Now they hang around him. He cannot go in any way different from his character. If he goes, then he feels guilt. That guilt brings him back, because it is too much.

A man of character has a conscience. The perfect man has no conscience, no character. He is simply conscious, but being conscious is enough. He does not live his life through the past, he lives his life here and now. And he is aware, so he need not have concepts from the past, routine morality from the past; he need not have any notion of what is good and what is wrong. It is not needed.

Look: if a blind man is sitting here and he wants to go out, he will start inquiring where the door is. He has to inquire, he has no eyes. And even if he has inquired from you he would like to inquire from a few other people because, who knows, you may be deceiving him. How can he trust you? He will inquire from a few others, "Where is the door?" -- because many times people have played tricks on him. People are cruel. They even play tricks on blind men. They will say: "This is the door" -- and the wall is there, and the blind

man has stumbled many times, and then people laugh.

People are ugly. He cannot trust them. He will have to ask a few more, and if everybody says, "This is the door," only then can he believe, at least ninety-nine percent. Then too he will grope for the door with his stick. He cannot just go, he has to check.

This is what a character is. A man who is not conscious -- he has a character. Character means notions, values, given by others. He has a conscience. Conscience is a trick played by society on the blind man. Conscience means, if you go wrong; wrong means, if you go against the society. The society may itself be wrong altogether -- that is not the point. If you go against the society, the society has put the idea inside you that you are doing something wrong and you will suffer through it. You yourself will feel condemned. You will feel rejected by yourself -- not worthy, not valuable. You will feel a deep rejection, a repulsion against yourself. This is the trick of the society. You are punished by your own being.

The society has placed the court and the constable on the road, and conscience inside you. Conscience is the constable standing inside and the constable is the conscience standing outside. The society tries to control you from the outside and the inside, both. It appreciates if you follow. It awards you, rewards you, if you follow. It punishes you, condemns you, if you go astray.

A man of perfect awareness has nothing to do with character. He comes out of it. He has no conscience because he has consciousness. He is like a man who has eyes. He doesn't ask, "Where is the door?" He himself can see. And he doesn't grope with his stick -- where is the door? There is no need, he has eyes. In fact, a man who can see does not think at all: Where is the door? Even thinking is not needed. When he wants to go out he simply goes out, without even thinking: Where is the door, what is the door, and how to go through it? He may not even for a single moment think about the door, he simply passes through it. A man of awareness simply passes through the door, he doesn't stumble against the walls. Whatsoever he does is good. He never repents. He has no conscience, he never feels guilty.

He lives moment to moment. He does not live out of the past, he lives in the present. He does not live out of the future, he lives just here, just now. This is all. His existence culminates, converges, on the only existential moment that is -- here and now.

You live through the past. Your parents are still guiding you. Your society is still following you like a ghost. You live through the past -- The Bible, the Vedas, the Koran still guiding you -- the dead leading the alive. Mohammed, Manu and Marx, they still go on forcing you to move in certain directions. You are not an alive man yet, because the dead are still your leaders. Or you live through the future. Either through the past which is no more, or through the future which is not yet. Rewards in heaven, or rewards on this Earth; some future rewards -- respectability, honor, hope of gaining something in the future -- these are the forces that lead you.

A man of awareness is not controlled either by past or by future. He has nobody to force him. The Vedas are no more on his head, Mahavira and Mohammed and Christ no more force him to move anywhere. He is free. That's why in India we call him a MUKTA. A mukta means he who is totally free. He IS freedom.

In this moment, whatsoever the situation he responds with full awareness. That is his responsibility. He is capable of response. His responsibility is not an obligation, it is a sensitivity to the present moment. The meaning of responsibility changes. It is not responsibility as an obligation, as a duty, as a burden, as something which has to be done. No, responsibility is just a sensitivity, a mirrorlike phenomenon. You come before the mirror, and the mirror reflects, responds. Whatsoever happens, a man of awareness responds with his totality. He does not hold anything back; that's why he never regrets, that's why he never feels guilty -- whatsoever could be done, he has done, he is finished with it. He lives each moment totally and completely.

In your ignorance everything is incomplete. You have not completed anything. Millions of experiences are inside you, waiting for their completion. You wanted to laugh, but the society wouldn't allow it. You suppressed it. That laughter is waiting there as a wound. What a miserable state -- even laughter becomes a wound! When you don't allow laughter it becomes a wound, an incomplete thing inside you waiting and waiting and waiting someday to be completed.

You loved somebody, but you could not love totally, the character prohibited it, the conscience wouldn't allow it. Even when you are with your beloved in the dark night, alone in your room, the society is present. The constable is standing there and watching. You are not alone. You have a conscience, your beloved has a conscience: how can you be alone? The whole society is there, the whole marketplace is standing all around. And God, looking from the top, watching you, what you are doing, God seems to be the universal Peeping Tom -- he goes on looking.

The society has used God's eyes to control you, to make you a slave. You cannot even love totally, you cannot hate totally, you cannot be angry totally. You cannot be total in anything. You eat halfheartedly, you walk halfheartedly, you laugh halfheartedly. You cannot cry -- you are holding thousands of tears in your eyes. Everything is a burdened thing, loaded; the whole past you are carrying unnecessarily. And this is your character.

Yes, I say to you, a buddha has no character because he is fluid, because he is flexible. A character means inflexibility. It is armorlike. It protects you from certain things, but then it kills you also.

Just now India has absorbed a small Himalayan country, Sikkim. It is the same game of politics. China absorbed Tibet; then India was against -- now they have absorbed Sikkim in the same way; China is against.

The king of Sikkim, the CHOGYAM, is under house arrest. But the Indian government says that he is not under house arrest, the military is surrounding his palace so that nobody enters and harms him, because people are against him. So the Indian government is protecting him; he is not under house arrest but under protection, because his own people are against him and they may kill him, or they may enter the palace, they may burn the palace. So the Indian government says, "The military is there to protect him from his people." And he goes on saying that he is under house arrest and he is not allowed to go out.

This is what is happening to everybody. You are under house arrest by the society. The character is the army around you. But the society says, "You are not under house arrest. We are protecting you; otherwise you may do something wrong or something wrong will be done to you. It is a protection."

But as I see it, everybody is under house arrest. And this is a subtle house arrest; even if you escape to the Himalayas you cannot escape it, because character is now something inbuilt in you. It is not around you, it has penetrated you. It is not like a dress that you can take off; it is now like the skin. You cannot peel it off easily. It is going to be hard. It is going to be a TAPASCHARYA, an austerity.

That's why you are afraid to leave your ignorance, you go on protecting it because you feel it protects you. Ignorance is not a simple thing; otherwise the cure exists. There are a thousand and one complexities in it. You want to remain ignorant, you insist. You like to remain ignorant because in your ignorance in the past you have created a volcano within you, a volcano of incomplete desires, incomplete experiences. That volcano is there, suppressed but alive, waiting for the moment when it can explode and throw you to thousands and millions of bits.

You are afraid. You don't want to go in, you want to go out. Everybody is interested in going out, nobody is interested in going in, because the moment you think of going in you think of many things that are there, hidden. YOU have suppressed them, nobody else, so you know well that anger is there, hatred is there, sex is there, greed is there, jealousy is there.... Thousands of things are bubbling and boiling and any moment they can explode. It is better to go out, not to go in. It is better to escape somewhere and you have tried many ways to escape.

People want to remain occupied. If they have nothing to do they will find something to do, something or other. They may start reading the same newspaper again. In the first place it was rubbish, so why are you reading it again? Nothing to do -- and you would like to do something, because whenever you are not doing anything, suddenly the energy starts moving inwards. If it has something to cling to, only then can it remain out.

Sitting alone you feel restless. You want to go to the club, to the theater, or just to go and move in the market so that you are occupied. At least walking, looking at the shops, at the shop windows, or talking to people about absolutely nonsense things -- neither you need to talk, nor do they want to listen, but people are talking and talking -- somehow, something to cling to....

People are busy without business. And they may say that they would like to rest, but nobody wants to rest because if you rest really it automatically becomes a meditation and you start falling inwards. You start moving towards your inner center and fear grips you. You become afraid. So go to the market, go to the club, become a member of the Rotary Club, the Lions Club -- thousands of stupidities exist all around for you to waste your time in.

Do something. And if you cannot find anything, or if to be a Rotarian is difficult, or you are not rich enough and you cannot go to the restaurant, you can go to the church, you can go to the mosque, you can go to the temple. They are at least free; there you can chant, "Hare Krishna, Hare Rama," and get occupied. Or you can listen to a stupid priest who is repeating the same thing again and again. But at least you are occupied. Remain occupied. Go on moving outwards and cling to something exterior, because if you don't cling, suddenly the energy starts moving inwards.

When people come to me and they ask, "How to meditate?" I tell them, "There is no need to ask how to

meditate, just ask how to remain unoccupied. Meditation happens spontaneously. Just ask how to remain unoccupied, that's all. That's the whole trick of meditation -- how to remain unoccupied. Then you cannot do anything. The meditation will flower."

When you are not doing anything the energy moves towards the center, it settles down towards the center. When you are doing something the energy moves out. Doing is a way of moving out. Nondoing is a way of moving in. Occupation is an escape. You can read The Bible, you can make it an occupation. There is no difference between religious occupation and secular occupation: all occupations are occupations, and they help you to cling outside your being. They are excuses to remain outside.

Man is ignorant and blind, and he wants to remain ignorant and blind, because to come inwards looks like entering into a chaos. And it is so; inside you have created a chaos. You have to encounter it and go through it. Courage is needed -- courage to be oneself, and courage to move inwards. I have not come across a greater courage than that -- the courage to be meditative.

But people who are engaged outside with worldly things or nonworldly things, but occupied all the same, they think -- and they have created a rumor around it, they have their own philosophers -- they say that if you are an introvert you are somehow morbid, something is wrong with you. And they are in the majority. If you meditate, if you sit silently, they will joke about you: "What are you doing? -- gazing at your navel? What are you doing? -- opening the third eye? Where are you going? Are you morbid?... because what is there to do inside? There is nothing inside."

Inside doesn't exist for the majority of people, only the outside exists. And just the opposite is the case. Only inside is real; outside is nothing but a dream. But they call introverts morbid, they call meditators morbid. In the West they think that the East is a little morbid. What is the point of sitting alone and looking inwards? What are you going to get there? There is nothing.

David Hume, one of the great British philosophers, tried once... because he was studying the Upanishads and they go on saying: Go in, go in, go in -- that is their only message. So he tried it. He closed his eyes one day -- a totally secular man, very logical, empirical, but not meditative at all -- he closed his eyes and he said, "It is so boring! It is a boredom to look in. Thoughts move, sometimes a few emotions, and they go on racing in the mind, and you go on looking at them -- what is the point of it? It is useless. It has no utility."

And this is the understanding of many people. Hume's standpoint is that of the majority: What are you going to get inside? There is darkness, thoughts floating here and there. What will you do? What will come out of it? Had Hume waited a little longer -- and that is difficult for such people -- if he had been a little more patient, by and by thoughts disappear, emotions subside. But if it had happened to him he would have said, "That is even worse, because emptiness comes. At least first there were thoughts, something to be occupied with, to look at, to think about. Now even thoughts have disappeared; only emptiness.... What to do with emptiness? It is absolutely useless."

But had he waited a little more, then darkness also disappears. It is just like when you come from the hot sun and you enter your house: everything looks dark because your eyes need a little attunement. They are fixed on the hot sun outside. Comparatively, your house looks dark. You cannot see, you feel as if it is night. But you wait, you sit, you rest in a chair, and after a few seconds the eyes get attuned. Now it is not dark, a little more light.... You rest for an hour, and everything is light, there is no darkness at all.

If Hume had waited a little longer, then darkness also disappears. Because you have lived in the hot sun outside for many lives your eyes have become fixed, they have lost the flexibility. They need tuning. When one comes inside the house it takes a little while, a little time, a patience. Don't be in a hurry.

In haste nobody can come to know himself. It is a very very deep awaiting. Infinite patience is needed. By and by darkness disappears. There comes a light with no source. There is no flame in it, no lamp is burning, no sun is there. A light, just like it is in the morning: the night has disappeared, and the sun has not risen.... Or in the evening -- the twilight, when the sun has set and the night has not yet descended. That's why Hindus call their prayer time SANDHYA. Sandhya means twilight, light without any source.

When you move inwards you will come to the light without any source. In that light, for the first time you start understanding yourself, who you are, because you ARE that light. You are that twilight, that sandhya, that pure clarity, that perception, where the observer and the observed disappear, and only the light remains.

But it takes time. In the beginning you will feel chaos. One has to pass through it. And nobody else can do it for you, remember, you have to pass through it. The master can only do this much -- he can help you to pass, he can give you courage. He can say, "Don't be afraid, just a few steps more."

It happened: Buddha was moving from one town to another. They had lost their way. They asked a few

villagers on the way, "How far until the next town?"

They said, "Just two miles," as is always said in India. Whether it is fifty miles or twenty miles, it makes no difference; villagers always say, "Just two miles."

Buddha and his disciple Ananda, they walked two miles but there was no sign of any village coming nearer. They couldn't see any possibility that the village was any nearer. They asked again a few villagers, "How far is the village?"

They said, "Just two miles."

They moved two miles. Ananda became desperate. He said, "Are these people absolute fools or are they knowingly deceiving us? -- because we have again moved two miles and there is no village. Are they playing tricks? Why should they lie?"

Buddha said, "You don't understand. They are like me. It is because of compassion that they say, 'Just two miles,' so you get courage. And you say, 'Okay, so just two miles? Let two miles be passed.' They help you. If they say, 'It is a hundred miles,' you will drop dead. You will be flat on the earth. You will lose courage."

A master cannot do it for you. He cannot pass through the misery, through the chaos. If he could he would have done it, but that is not possible in the nature of things. But he can help you, he can give you courage, he can say, "Come on, just a little more, and the night will pass. And when the night is the darkest the morning is nearest." He will give you courage, and that is needed.

That's why without a master it is almost impossible to travel on the path, because who will help give you courage? Who will say, "Just two miles more..."? Who will say that you are almost at the end of the journey, you have almost reached, just a little bit more...? And as Lao Tzu says, a thousand-league journey is completed by taking only one step at a time. You take one step, then another, then another, and a thousand-mile journey is completed.

Chaos is going to be there. When you enter inside, all diseases that you have suppressed will erupt to the surface. All the miseries that you have been avoiding -- they are waiting for you there, restlessly waiting for you. They will surface. You will pass through hell. But nobody ever reaches heaven if he is not ready to pass through hell. Hell is the gateway. Hell is the way, heaven is the journey's end. But one has to pass through the hell. Through a dark night one has to pass to come to the morning. And you will have to encounter it.

Man is ignorant, and he resists any effort to break his ignorance because he is afraid a chaos is waiting. And you rightly suspect, the chaos IS there. You will almost go mad. A master will be needed who can hold your hand while you are going mad, and take you out of the madness.

These are the implications. That's why the mind goes on playing games with you. It says, "Yes, tomorrow I am going to meditate." But it is afraid. Meditation is like death. And it is. You will have to die as you are; only then the new can be born.

This is a small story by Sheikh Saadi, one of the great Sufi mystic poets. A very simple anecdote, but carrying much meaning. And all those who have known, they talk in the simplest words possible... because the truth itself is so complex. Why make it more complex by complex words and theories? The truth is itself so difficult to reach, why make the journey more difficult? They talk in parables, so that even a child can understand -- and as far as that ultimate is concerned, everybody is a child, ignorant, playing with toys and wasting life.

Said Sheikh Saadi: A MAN HAD AN UGLY DAUGHTER. HE MARRIED HER TO A BLIND MAN BECAUSE NOBODY ELSE WOULD HAVE HER.

Yes, this is the case. Many things that you are embracing are such that no man with eyes would look at them. But you are blind. You can marry an ugly woman, you are already married to an ugly woman. This world is the ugly woman you are married to. Money is the ugly woman you are married to. Politics is the ugly woman you are married to. Ambition is the ugly woman you are married to. But you cannot see the ugliness.

Have you ever watched an ambitious man, how ugly he looks? He loses all grace, because with ambition grace is not possible. An ambitious man is violent, aggressive. An ambitious man is almost mad. And that's why only mad people succeed in this race of ambition: Hitler and Mao Zedong and Stalin -- they reach the top because they are the maddest. They become powerful... because if you are a little sane you cannot be in the competition at all. You will feel foolish. The madder a person is the more he is competitive because the more aggression is in him. He is full of fever. He has to do something. He is so restless that he has to run in

the race. Of course, he will win.

Those who win in politics in fact should be in madhouses; they should not be in the capitals. But they are in the capitals, unfortunately, and they create wars and they create suffering and they create misery all over the Earth.... They are bound to create them -- mad people in power.... You have given a sword to a madman: now he is going to cut many throats and many heads. Without a sword he was dangerous enough; now he is danger incarnate.

Watch yourself. Whenever you feel ambitious go and look in the mirror. You will see a certain ugliness spreading on your face, in your eyes; you will lose the grace that belongs naturally to a human being. You even lose the grace that belongs to animals. You lose the grace -- even that that belongs to rocks.

Violence is ugliness. A man after money, a victim of money mania -- look how ugly! A miserly man, clinging to money -- you cannot find more ugly a phenomenon in the world. Greed is like spiritual leprosy. Everything stinks. Saadi is right in writing this small anecdote.

A MAN HAD AN UGLY DAUGHTER. HE MARRIED HER TO A BLIND MAN BECAUSE NOBODY ELSE WOULD HAVE HER.

Who would have an ugly wife? If you were not blind you would not have been married to this world and all its uglinesses. And deep down the suspicion comes to you also. How can it be otherwise? Howsoever unaware, a ray of awareness is in you. If the ray was not there I could not help you. If the ray was not there Buddha could not help you. If the ray was not there then nothing could be done. If the ray is there, then through that ray you can move towards the very source of light. That ray will become the bridge. You also suspect in your more silent moments, in your still moments you also become aware of the ugliness that you are doing, the ugliness that has become your life, the ugliness that is your ambition, aggression, violence, hatred.... You have become so ugly that even if you touch love it becomes ugly. You touch gold and immediately it is dust; no more gold is there.

A DOCTOR OFFERED TO RESTORE THE BLIND MAN'S SIGHT. BUT THE FATHER WOULD NOT ALLOW HIM FOR FEAR THAT HE WOULD THEN DIVORCE HIS DAUGHTER.

Who is this father? Can you suspect and find this father within you? This is what we have been calling the ego. All your miseries, all that has happened to you and is happening -- the ego is fathering it all. And the ego won't allow the physician to cure your eyes. I am here, ready to cure your eyes. Who is creating the resistance?

The ego says, "No, don't surrender. Be an individual, and be free. If you surrender you become a slave! And why surrender? There is no need -- one has to be oneself...." And the ego goes on rationalizing.

But the whole point is, it protects your blindness because once your eyes are open the ego will not have any possibility to exist. It will not have any place to exist inside you. It is like darkness; light comes in -- it has to leave. That's why it is afraid. It is afraid to go nearer a buddha because buddhahood is infectious. The ego creates all sorts of barriers.

I have come across people who are dead against me. They have not seen me, they have not read a single book, they have not listened to me,

they don't know what I am doing and they are dead against me. Sometimes it is surprising. Even to be against, one has to come a little nearer, to know, to watch, to judge. They have not even seen me. They will not recognize me if suddenly they come across me. But they would like to kill me.

What has happened to them? A deep fear -- the volcano inside and the ego is sitting on top of it. And they are afraid to come near. Even to hear they are afraid; to read, they are afraid, because, who knows, you may be caught in the trap. So it is better to protect yourself and protect your ignorance. Create some idea. That becomes the barrier.

The father is not somewhere outside of you. It is within you, the ego.... He is fathering all your hell.

A DOCTOR OFFERED TO RESTORE THE BLIND MAN'S SIGHT. BUT THE FATHER WOULD NOT ALLOW HIM FOR FEAR THAT HE WOULD THEN DIVORCE HIS DAUGHTER.

There is investment; the father is afraid, the ego is afraid.

SAADI CONCLUDED: THE HUSBAND OF AN UGLY WOMAN IS BEST BLIND.

If you are a husband of an ugly woman you will have to protect your blindness -- one way. The other way is: if you want to drop your blindness you have to be ready to face all ugliness that your ego, your

blindness, your ignorance, has created in its wake. You have to encounter yourself.

Self encounter is a suffering in the beginning, painful, deeply painful; it hurts, and hurts like hell. But only through suffering bliss is achieved; there is no other way. One who has passed through all sufferings becomes capable of the ultimate ecstasy -- what Abraham Maslow and the humanistic psychologists call the "Aha!" experience.

When you have passed through a suffering it is like a long journey. Journey-tired you come, you cannot even move, and suddenly you see the goal -- and your whole being feels: Aha! -- an ecstasy, and all suffering disappears. And you are in a totally different dimension.

Self encounter is the deepest suffering in the world; that's why you are avoiding it. Socrates goes on saying: Know thyself -- but nobody listens, because to know thyself means to know thyself as suffering. Of course, bliss follows, but that is not in the beginning, that is in the end. The beginning is painful. It is like a birth. Birth IS painful.

If a child becomes afraid in the womb of the mother, afraid to pass through the birth passage -- it is very narrow, it is painful, suffocating, it is a trauma, it leaves a wound forever -- if the child becomes afraid, then there will be no birth, and there will be no life. Then the child will die in the womb. If the bird in the egg becomes afraid to leave the protecting shell.... He is closed in, completely closed in, and protected from everything, and he has whatsoever he needs inside. If a seed becomes afraid to sprout... because as a seed there is no suffering, there is no death because there is no life. As a seed there is no danger; the seed can remain for millions of years.

In Mohenjo Daro seeds have been found that are ten thousand years old. They are still alive, they can sprout. In a cave in China seeds have been found which are one million years old. They are still alive. Put them in the soil, water them, care -- and they will sprout. One million years a seed has remained inside!

And you are the same seed. Wherever you are, in the cave of China or in the cave of New York, it makes no difference: you have been a seed for millions of lives. You have been afraid to take the jump and become a plant. It is a great jump. It is a risk. The shell is torn asunder, the protection lost; the security disappears.

The tender plant comes out, so delicate, so tender, and such a difficult world! -- where all sorts of hazards exist. Animals are there, and children are there -- and nobody knows what will happen. And the plant is so tender, so soft, so feminine, and the seed was so masculine, so protective, so hard, so strong. And life IS soft, death IS hard. Life IS tender.... For death there exists no hazard, because a dead person cannot die again. For life -- millions of hazards. Hazards and hazards -- it is an adventure into the unknown.

Watch a seed sprouting, breaking the hard shell, then the hard crust of the earth, then rising into the world -- the unknown, unmapped, uncharted future. Nobody knows what is going to happen and all sorts of danger all around. If the plant becomes afraid and remains in the seed, then it will never taste what life is.

Don't be afraid. Come out of your ignorance, come out of your protective shell, come out of the ego. Ego is just like the egg: a shell which protects. Come out of your character, come out of your conscience. Take the challenge! Adventure into the unknown.

In the beginning much misery, much suffering will happen. But it is only in the beginning, I promise you; it is only in the beginning. And if you can pass through it -- and the more totally you pass through it the sooner it passes away.... If you can be really total, in a single moment it passes away. But in the single moment you suffer all hell.

And that suffering, when it passes then you know what it has done to you. It cleanses you, it purifies you. It is like fire; you are like gold. It purifies you. It doesn't burn you, it doesn't destroy you. It destroys only all that is rubbish in you, all that is not gold. All that is just foreign to you is destroyed.

But your nature, your TAO, is saved, purified, absolutely cleansed of all impurities. And in that pure heart happens that ecstasy which we call MOKSHA, the absolute liberation. Or you can call it God. Purified, you become God. Purified, cleansed, you become divine.

That ultimate ecstasy is yours, but at a cost. And the cost is to pass through the suffering.

Enough for today.

Just Like That

Chapter #7
Chapter title: A man who loved seagulls

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THERE WAS A MAN LIVING BY THE SEASHORE WHO LOVED SEAGULLS. EVERY MORNING HE WENT DOWN TO THE SEA TO ROAM WITH THE SEAGULLS. MORE BIRDS CAME TO HIM THAN COULD BE COUNTED IN HUNDREDS.
HIS FATHER SAID TO HIM ONE DAY: I HEAR THE SEAGULLS ALL COME ROAMING WITH YOU -- BRING ME SOME TO PLAY WITH.
NEXT DAY, WHEN HE WENT TO THE SEA, THE SEAGULLS DANCED ABOVE HIM AND WOULD NOT COME DOWN.

The greatest secret of life is -- and remember it always -- that life is a gift. You have not deserved it in the first place. It is not your right. It has been given to you, you have not earned it. Once you understand this, many things will become clear.

If life is a gift then all that belongs to life is going to be a gift. Happiness, love, meditation -- all that is beautiful is going to be a gift from the holy, from the whole. You cannot deserve it in any way and you cannot force existence to make you happy, or to make you loving, or to make you meditative. That very effort is of the ego. That very effort creates misery. That very effort goes against you. That very effort has destroyed you -- it is suicidal.

In the American constitution they have given a right, a basic right -- and they call it the basic fundamental right -- to pursue happiness. It is impossible to pursue happiness. Nobody has ever pursued it. One has to wait for it. And it is not a right at all. No law court can force you to be happy or force happiness to be with you. No government violence is capable of making you happy. No power can make you happy.

The founding fathers committed a very deep mistake. It seems Jefferson didn't know much about happiness. Politicians can't know -- they are the unhappiest people on earth. Jefferson added this right to the American constitution, and you will be surprised that because of this, the very wording of it, America has become one of the unhappiest countries in the world, ever. ... Because the very idea that you can pursue happiness, that you can deserve it, that you can demand it, that you have the RIGHT to be happy, is foolish. Nobody has the right to be happy. You can be happy, but there is nothing like a right about it. And if you think that it is your right you will go on missing, because you have started to look in the wrong direction from the very beginning.

Why is it so? If life is a gift, all that belongs to and is intrinsic to life is going to be a gift. You can wait for it, you can be receptive to it, you can remain in a surrendered mood, waiting, patient, but you cannot demand, and you cannot force.

Emile Coue is more alert than Jefferson. Emile Coue has discovered a law he calls The Law of Reverse Effect. There are certain things which, if you try to do, you will undo. If you don't try to do them you may be able to do them. The very effort leads you to the reverse effect. For example, sleep. You want to go to sleep -- what can you do? Everybody has a fundamental right to sleep, but what can you do? Can you ask

the police to come and help? What can you do when you don't feel like going to sleep? Whatsoever you do is going to disturb you because the very effort works against sleep. Sleep is an effortlessness. When you simply relax, not doing anything, by and by you drift into sleep. You cannot SWIM towards it -- you drift. You cannot make any conscious effort.

And this is the problem with all those people who suffer from sleeplessness, insomnia. All insomniacs have their rituals. They do certain things to cause sleep to come to them. And that is where they miss, that is where everything goes wrong. How can you force sleep? The more you force the more YOU will be there -- aware, alert, conscious. Every effort will make you more aware, more alert, and sleep will be put off.

What do you do when you want to go to sleep? You don't do anything. You simply wait, in a restful mood. You simply allow sleep to come to you -- you cannot force it. You cannot demand, you cannot say, "Come!" With closed eyes, in a dark room, on your pillow, you simply wait... and waiting, you start drifting. Like a cloud glides, drifts, you drift by and by from the conscious mind to the unconscious.

You lose all control. You have to lose control; otherwise you cannot go to sleep, because the part that controls is the conscious mind. It has to allow. Control has to be left completely. Then -- you don't know when and why and how -- sleep comes to you. Only in the morning you become aware that you have been asleep, and you slept well. Ninety-nine percent of people who suffer from sleeplessness create their own trouble. I have not come across more than one percent of insomniacs who are really suffering from something in their body chemistry. Ninety-nine percent are simply suffering because they don't know Emile Coue's Law of Reverse Effect. They are followers of Jefferson; they think sleep is a right.

In life, only on the surface, in the marketplace, rights exist. As you move deeper, rights disappear. As you move deeper, gifts appear. This is one of the most basic things to remember always: you have not deserved life, and life is there! Absolutely undeserved, you are alive, with tremendous energy -- alive!

How does it happen? And if life can happen without deserving it, without any right to it, why not happiness? why not love? why not ecstasy? They can all happen, but you have to understand the law. The law is: don't try directly. Happiness cannot be pursued. It can be persuaded. Persuasion is indirect. It is not an attack. You move, but not directly, because when you are direct you are aggressive. Nothing is as direct as violence. And nothing is as violent as directness.

Life moves in circles, not direct. The Earth moves around the sun. The sun moves around some greater sun. Galaxies move, the whole universe moves, in rounds. Seasons move in a round. Childhood, youth, old age, move in a round. The whole of life is circular, it never goes direct. It is not like an arrow that goes direct to the target. An arrow is man's invention. In life there is nothing like an arrow. An arrow is man's violent mind. An arrow chooses the very shortest cut between two points. The arrow is in a great hurry, seems to be too time-conscious. But God is not in a hurry.

Just the other day I was reading a small booklet from Jesus freaks -- ninety-nine percent nonsense, but one percent really beautiful! And even if something is one percent beautiful it is so much, because if you go to the Christian theologians, they are one hundred percent nonsense. The one percent that was meaningful, I loved. That part says, "Hurry kills! Haste is waste." And God is not in a hurry. He moves with infinite patience. God is a loafer, he hangs around. In fact, God is not going anywhere -- he is already there. So there is no goal. The arrow is dancing round and round and round. It is not going to any target -- there is no target. Just BEING is the target. So God hangs around like the fragrance of a flower which hangs in a summer night -- just around and around, nowhere to go.

And God has infinite patience. He works with care, and in very indirect ways. He creates a baby, and takes nine months -- he doesn't seem to have any efficiency experts around him. This has been going on for millions of years, and he has not learned anything; otherwise he could have managed to create better instruments so that a baby could be created within nine minutes. Why nine months? And from the very beginning he has been doing the same thing; he has not learned anything. He should ask the experts, particularly the efficiency experts. They will show him how to produce, how to produce on a mass scale, and not waste so much time -- nine months per baby!

But it is not only with babies -- with flowers also he takes infinite care; with birds, even with a blade of grass he takes infinite care and time. He is not in a hurry. In fact it seems he is not aware of time at all. He exists timelessly. If you want to be with him, don't be in a hurry; otherwise you will bypass him. He will be always loitering here and now, and you will always be going there and then. You will always be like an arrow, and he is not like an arrow.

And to be with God is to be happy, to be with God is to be alive, to be with God is to be in meditation.

But the whole training of man is how to do things fast. Speed in itself seems to be a value. It is not. In

itself it can create only madness -- and it HAS created madness.
Move indirectly. And what is indirectly?

I used to know an old man who was always complaining, always grumpy. Everything was wrong -- he was a born critic. And of course as critics suffer, he suffered, because sometimes it was too hot, and sometimes it was too cold, and sometimes it rained too much, and sometimes it didn't rain at all. All seasons, all the year round, he was suffering. A negative mind, a negative attitude -- and he was continuously in search of being happy, continuously making every effort to be contented and satisfied. But I have not seen a more discontented man than him; he was the very personification of suffering, dissatisfaction, discontent. In his eyes there was nothing but discontent. On his face many wrinkles of tension and discontent, all the grumblings of his whole life were written there.

But suddenly one day he changed. He had become sixty and the next day was his birthday; people came to greet him, and they could not believe their eyes -- he had changed so suddenly, in the night. Somebody told me about it also, so I walked down to his house to inquire, because this was a revolution! The Russian Revolution was nothing compared to it. The Chinese Revolution, nothing compared to it. A revolution! For sixty years this man had trained himself for discontent. How, suddenly...? What had happened, what miracle? I could not believe that even Jesus could have done such a miracle, it was not possible, because you never hear in The Bible.... Jesus cured blind men, he cured the deaf and dumb, he cured even the dead, but you don't hear a single story of Jesus curing anybody of discontent. It is not possible.

I asked the old man -- he was really happy, bubbling with happiness -- I said, "What has happened to you?"

He said, "Enough is enough! For sixty years I tried to be happy and could not, so last night I decided: Now forget about it; don't bother about happiness, just live. And here I am, happy."

He PURSUED happiness for sixty years. If you pursue, you will become more and more unhappy. You are going direct, like an arrow, and God doesn't believe in shortcuts. You will attain to YOUR target, but happiness will not be there.

Millions of people attain their targets: they wanted to be successful, they are successful -- but unhappy. They wanted to be rich, they are rich -- but unhappy. The richer they get, the unhappier they become, because now even the hope is lost. They were thinking that when they became rich they would be happy; now they are rich, and happiness -- they cannot see any sign of it anywhere. Now, with unhappiness hopelessness also settles.

A poor man is never hopeless, a rich man always is. And if you find a rich man who is not yet hopeless it is certain he is not yet rich. Hopelessness is the symbol of being rich. A poor man can hope. Millions of things are there which he has not got. He can dream, he can hope that when these things are there he will have attained the target. Then everything will be okay, he will be happy.

This man pursued happiness for sixty years. At sixty death is coming nearer, and he must have felt it that night, because whenever a birthday comes a subtle feeling of death arises. To suppress that feeling we celebrate birthdays. Whenever a birthday comes, on that day it is impossible to forget death. To help you forget, friends come and greet you and they say, "This is your birthday." Every birthday is a death day, because one more year has gone, death is nearing. In fact a birthday is not a birthday, cannot be -- death is approaching, death is coming nearer. Time is slipping fast through the fingers. The very earth on which you are standing is being pulled away. Soon you will be in the abyss. A birthday is a death day. To hide it, to suppress it, the society has created tricks. People will come with flowers and gifts to help you forget that death is coming nearer -- and they call it a birthday.

He had become sixty. Next morning a new birthday was approaching. He must have felt, he must have heard the sounds, the footsteps, of death somewhere around... the shadow. And he decided: Enough is enough. I pursued long -- almost my whole life has been wasted in trying to be contented, and I could not be, so now I will do without. The old man said, "Now here I am. I have never been so contented as I am today, absolutely contented. There is no discontent, no unhappiness."

In the very search you create unhappiness. When you don't search, happiness searches for you. When you search, you search alone and you will not find. Where will you seek? How will you search? Mind can never be happy. Mind is your accumulated discontent. Mind is your accumulated unhappy past, the whole suffering that you have passed through: it is a wound in your being. And the mind tries to seek, to pursue, and you miss.

When you forget about happiness, suddenly you are happy. When you forget about contentment, suddenly it is there. It has always been there around you, but YOU were not there. You were thinking:

Somewhere in the future a target has to be achieved, happiness earned, contentment practiced. You were in the future and happiness was just around you like the fragrance of a flower.

Yes, God is a loafer. He is always loitering somewhere around. And you have gone too far, seeking. Come back home! And just be. Don't bother about happiness. Life is there as a gift; happiness is also going to be there as a gift -- a gift from the whole, a holy gift.

When you are seeking too much you are closed; the very tension of seeking and searching closes you. When you are desiring too much, the very desire becomes such a tense state of affairs that happiness cannot penetrate you. Happiness penetrates you in the same way as sleep; contentment comes to you in the same way as sleep: when you are in a letgo, when you allow, when you simply wait, they come.

In fact, to say they come is not right: they are already there. In a letgo you can see them and feel them, because you are relaxed. In relaxation you become more sensitive -- and happiness is the subtlest thing possible, the most subtle, the very cream of life, the essence. When you are relaxed in a total letgo, not doing anything, not going anywhere, not thinking of any goals, no target, not like an arrow but like a bow, relaxing, without tension -- it is there.

I have heard a story about a great mogul emperor, Babur, who conquered India. He became one of the greatest emperors in the world, ruled almost the biggest part of the world any man has ever ruled.

A man, a very wise man, came to see him, but the wise man was very disappointed because Babur was talking to his court people in such a profane way -- vulgar, cracking jokes; ordinary, not refined even -- and laughing a belly laugh. The wise man was disappointed. He said, "I was thinking that you were a cultured man, and I have heard many stories that you love wisdom; that's why I am here. I have heard that in your court you have many wise men, learned men, scholars, musicians, philosophers, religious men, and what do I see here? A simple vulgarity. It is intolerable. I cannot be here in your court a single moment more!"

Babur said, "Just one moment, then you can go. Look in that corner." In that corner was a bow.

The wise man said, "What has that to do with the situation?"

Babur said, "I cannot be always tense. If the bow is always tense, and the arrow is always on it, soon the bow will be broken. It will lose its elasticity. It won't be flexible then, and a bow has to be flexible; only then is it alive... the more flexible, the more alive. That is my bow, and I am like my bow. Sometimes, yes, I am tense; the arrow is on it, the bow is stretched. But only sometimes. Then I rest and relax also."

I don't know what happened to that wise man. I feel Babur was wiser than that wise man. A bow needs relaxation. You are also a bow. You also need relaxation.

For small matters, the world of the market, you can move like an arrow, because that is man-created. But for that which is not man-created, you cannot be like an arrow -- you have to be like a relaxed bow.

God is total relaxation. Hence Patanjali says that perfect SAMADHI is like sleep, with only one difference -- otherwise the quality is the same, the same flavor, the same taste -- with just one difference: in sleep you are unconscious, in samadhi you are conscious. But the relaxation, the letgo, is the same. Everything untense, not going anywhere, not even a thought of going anywhere, just being here and now -- suddenly everything starts happening.

You are not to do anything to be happy. In fact you have done too much to become unhappy. If you want to be unhappy, do too much. If you want to be happy, allow things, allow things to be. Rest, relax, and be in a letgo.

Letgo is the secret of life. Letgo is the secret of religion. Letgo is the greatest secret. When you are in a letgo many things, millions of things, start happening. They were already happening but you were never aware. You could not be aware; you were engaged somewhere else, you were occupied.

The birds go on singing. The trees go on flowering. The rivers go on flowing. The whole is continuously happening, and the whole is very psychedelic, very colorful, with infinite celebrations going on. But you are so engaged, so occupied, so closed, with not even a single window open, no cross-ventilation in you. No sunrays can penetrate you, no breeze can blow through you, you are so solid, so closed, what Leibnitz called monads. You are monads. Monad means something without any windows, with no opening, with every possibility of opening closed. How can you be happy? So closed, how can you participate in the mysteries all around? How can you participate in the divine? You will have to come out. You will have to drop this enclosure, this imprisonment.

Where are you going? And you think that somewhere in the future there is some target to be achieved? Life is already here! Why wait for the future? Why postpone it for the future? Postponement is suicidal. Life is slow; that's why you cannot feel it. It is very slow, and you are insensitive; otherwise postponement is the only poison. You kill yourself by and by. You go on postponing -- and you go on missing the life that is

here and now.

For those who have attained to the here and now, the whole life starts showering flowers on them. Many things start happening which they never dreamed of.

When for the first time you are really relaxed in a meditative state, you cannot believe that life is so beautiful, so euphoric, such infinite bliss, such a SAT-CHIT-ANAND; you cannot believe it! It is unbelievable. When a Buddha reports, nobody believes. When a Jesus talks about his kingdom of God, nobody believes. Even those who follow, they also are not absolutely trusting.

There is a story that Thomas was Jesus' most beloved disciple, but even he was not an absolute believer, even he doubted; hence the phrase, Doubting Thomas. Thomas was the most beloved disciple, the closest -- and yet he too was a doubting Thomas.

It happened that Jesus was moving from one shore of Lake Galilee to the other shore. He told his disciples to move ahead and he would be coming. So they moved off in a boat. Then suddenly, when they were just in the middle of the lake, they couldn't believe their eyes -- Jesus was coming on the water, walking. They forgot everything about Jesus; they thought this must be a ghost. They had seen so many miracles, even the dead had been raised, but now they could not believe. They forgot everything in the moment of surprise, it was such an unbelievable phenomenon -- Jesus walking on the water.

The disciples became so afraid and trembling, they started praying to God: "Save us! Who is this man coming? It must be a ghost! We are in danger." Even Thomas cried, "Who are you?" when Jesus came near.

Jesus said, "Can't you see me? Have you forgotten me completely? Can't you believe that I am Jesus, your master?" But still they were trembling.

Thomas said, "If you are really Jesus and not a ghost, or the Devil in disguise, if you are really Jesus, and if you are really walking on the water, then let me also walk on the water, master." This was a trick to test.

Jesus said, "Yes, you can come!" Then there was trouble. Thomas walked two, three steps. Yes, he could walk, but then the doubt arose: "Maybe this is the Devil playing a trick on me; otherwise how can I walk? It is impossible!" The thing was happening, he was walking on the water, but he couldn't believe it himself: a doubt arose and immediately he sank into the lake and Jesus had to run and bring him out.

And Jesus said, "You man of little faith." From that day the phrase Doubting Thomas became prevalent. But he was the MOST beloved. The others were not even trusting enough to come out of the boat, even to TRY.

When Jesus brings the news, the good news of the kingdom of God, nobody believes him. When Buddha talks about the infinite emptiness within, nobody believes him. We cannot believe! How can we believe unless we know? At least a glimpse is needed.

We live in such a suffering, hell, the news about the kingdom of God seems to be just a dream, a poetry maybe, but nothing more. Religion seems not more than literature: fictitious -- great fiction, but nothing more. It has to be so, it is natural in a way, because you don't know where you are standing, what is happening all around you. You are so insensitive, closed....

Open the windows, break the doors open! And run out of this imprisonment, stand under the skies. Feel again! Thinking won't help. Thinking can go on and on inside you without opening a single window. Only feeling brings you out of yourself -- and you are so afraid of feeling, so much at ease with thinking and so afraid of feeling, because feeling will bring you out. It will bring you again into the very current of life. You will be in the river, moving towards the ocean.

Feel more, think less, and by and by you will see that the more you can feel, the more relaxed you are. The more you can feel, the more you become aware of the secret of life -- that you need not do anything about it, you just have to be available. Just available, I say, and everything comes to you. Once the idea arises to catch hold, to cling, everything disappears. This is the meaning of this Sufi story.

THERE WAS A MAN LIVING BY THE SEASHORE WHO LOVED SEAGULLS.

Love is the very center of all feelings, love is the soul of all feelings. All feelings hang on love. If you don't love, by and by all feelings will disappear. If you love, all feelings will be revived. And remember, I say ALL feelings: negative, positive, all. When you love, you start hating also -- immediately. When you love, you start feeling anger also -- immediately. When you love, you feel sad, you feel happy. When you love, all feelings are again back to life.

This is the trouble. That's why no society allows love; because if it were the case that with love only good feelings, feelings that society decides are good, came up, there would be no trouble. But with love, the

trouble is that not only heaven starts flowering, but hell also. They are together, they are two aspects of the same coin. They cannot be separated -- and there is no need to separate them, because a heaven without a hell would be poorer. A love without anger would be impotent. A love without sadness would be shallow.

Life is a polarity, and through polarities life becomes richer and richer and more and more complex. Life is not like ordinary Aristotelian logic, life is more like Hegelian dialectics: thesis, antithesis. Two polarities meet and fight, and a third phenomenon arises: synthesis. A greater harmony arises out of two polarities; then that greater harmony again becomes thesis, a new antithesis arises, then again a higher rung of the ladder of synthesis is reached.

This is how life moves. Life is Hegelian dialectics, it is not Aristotelian logic. It is not simple duality. It again and again reaches to oneness through duality -- and that oneness again becomes a pole. It creates another pole; the movement starts. This is how life is trying to reach higher and higher pinnacles of being.

When you love you become happy, and you become sad also. These are the thesis and antithesis. Love is a harmony, the synthesis. Life moves through opposites, just like a river moves through two banks. You cannot conceive of a river with one bank. If you conceive of this, then all rivers disappear. If you try to ensure that one shore will be better, then rivers cannot exist.

That's what has happened to human consciousness. In the very beginning man decided against hate, against anger, against all negative poles, that they are not good. They are not good if they are alone, they are very bad. If a man is simply angry without love, he is mad. This anger is a disease. But if a man is angry because of love, a father angry with his child, with love, then anger has a beauty of its own.

No child will ever feel bad towards a parent who was angry with love. But a parent who was simply angry without love cannot be forgiven. The child may forget him, but he cannot forgive. Just anger, with no love? It is illness. It is poisonous. But if you are angry with love, the child understands. He understands your love. And in that bigger whole of love, the anger fits. It is just love in action, nothing else; and the child immediately feels it, and loves you more for it.

A husband angry without love is just ego, trying to possess, dominate. A husband angry with love is not ego trying to possess, but love, trying to help. Even if anger is needed, love is ready to be angry.

When love arises, all feelings erupt; a volcano explodes and man becomes afraid. So it is better, man decided, not to touch this volcano. Let it be there, hidden, because it brings negatives also. But those who know, they say don't be afraid of the negative. The negative is bound to be there with the positive, like a shadow is bound to be with you. If you want no shadow, you will have to kill yourself. Then only can the shadow disappear. But nothing is wrong in a shadow. If you are there, nothing is wrong. If love is there, nothing is wrong.

Somebody asked Saint Augustine, "Tell me in one sentence, in a simple sentence, the whole message of Christ, because I am an ignorant man, and I cannot understand the subtleties of theology. And I don't know much about morality, so don't give me complex disciplines I may not be able to follow. Give me a simple discipline, so simple that I can understand and follow."

It is said Saint Augustine closed his eyes and meditated, and then he said, "Then there is only one thing -- love, and everything else will follow."

Love is the greatest morality, because it brings the feeling part of you up, and the thinking part goes down. Nothing is wrong with the thinking part, but it is playing the role of the master, which is wrong. Reason is good if it helps feeling. Feeling should be the master and reason should be the servant. Feeling should guide and reason should manage. But if reason becomes the master and feeling has to follow, you will be dead... because how can you be alive only with reason? Life is feeling. Trees can exist without reason, but they cannot exist without feeling.

Now even scientists are becoming more and more aware that trees feel, and feel tremendously. Stars, rocks, rivers -- they cannot exist without feeling. Feeling is their very life. Birds, animals, the whole -- exist with feeling. Except man. Man is upside down. The head has become the prominent thing, and head has been suppressing feeling.

And it has happened all over life in that way. Politicians rule, dominate; in fact, poets should be the guides, not politicians. But as it happens in the atomic individual, so it happens on a vaster scale in society. If feeling rules the individual, then poets will rule life, then poets will rule nations. The world will be totally different. If the head rules, if reason rules the individual, then politicians will rule the world, and the world is going to be constantly in trouble, constantly at war, in constant conflict.

It is good to feel, and if feeling surrounds you, then there is nothing wrong in thinking. If thinking follows feeling -- beautiful; it helps. It is like a radar. It opens the way for the feeling to move on. It protects

the feeling from dangers. It helps the feeling to know what is going to happen next, to plan a little. It is good! But good only as a servant.

If you love, you will have a deep affinity with existence. Trees will talk to you. Birds will start coming nearer to you. Animals will not be afraid of you -- there is no need. Man creates fear because of his head. With his heart he is again one with the universe.

THERE WAS A MAN LIVING BY THE SEASHORE WHO LOVED SEAGULLS. EVERY MORNING HE WENT DOWN TO THE SEA TO ROAM WITH THE SEAGULLS. MORE BIRDS CAME TO HIM THAN COULD BE COUNTED IN HUNDREDS.

Thousands of seagulls gathered around him. They jumped and hopped, and they flew and they danced, and they moved with him on the shore. The man was accepted by the seagulls, because feeling is everywhere accepted. That is the language of existence: feeling. Reason is the language of humanity, not of existence -- a local phenomenon, not universal. Feeling is the language, the forgotten language. If you understand feeling, you understand the whole.

lt is said of Lukman, one of the wisest men ever born -- he is the founder of Yunani medicine -- it is said about Lukman that he would go to plants, to bushes, trees, sit there, feel them, and ask them, "What use can you be put to? What disease can you be helpful in?" And it is said that he discovered millions of herbs, just by feeling them. The herb would say, "It will be good if you use me in tuberculosis; I can help."

This looks like a myth, a fiction, but scientists have been at a loss: if this is a fiction, then how did Lukman come to know?... because whatsoever he knew has been proved by all scientific experiment to be right. And no laboratories existed then, like they exist today; not such refined instruments, not at all! If this is a fiction, then a greater problem arises: How did he come to know? And not one or two or a hundred herbs -- millions! If he had been experimenting with crude implements then it would have taken at least ten to twenty thousand years for him to discover all that. That seems to be more fictitious. The first fiction seems to be nearer reality -- that he asked.

And there is the same story in India also. Ayurveda, the Indian medicine, is based on the same secret. Those secrets were revealed by the plants themselves. But then a language is needed, a language which is universal and not local to humanity. Feeling is that language. Greek or Arabic or Sanskrit won't do. No language originating in the mind is divine language. No, the divine language originated in the heart. Feeling is the language.

If you start really feeling, and your heart starts really throbbing with feeling, you can ask a tree, and a tree is always ready to reveal its secret. You can ask a bird, and the bird is ready to reveal its secret. You can ask existence, and existence is ready to reveal its heart. That heart is God, the kingdom of God, the ecstasy, the final liberation, MOKSHA, nirvana; whatsoever you want to call it, you can call it.

MORE BIRDS CAME TO HIM THAN COULD BE COUNTED IN HUNDREDS.

He knew the language of feeling. It is love. Nobody is afraid of love, not even birds. And they can certainly feel more than you because they have no thinking apparatus, no disturbance of the mind.

In the West now they are experimenting with plants. They say that if you come near a plant with the idea to pluck the flowers, just with the idea -- you have not plucked the flowers yet -- if just with the idea you come near the plant then the whole plant starts trembling. A fear arises: the enemy is coming.

Now they have made very refined instruments which can check what emotion the plant is going through. If it is fear, then just like a cardiogram, on the paper the instrument records fear. If you come with the idea to water the plant, the whole plant feels happy. This is recorded, the instrument goes on recording that the plant is very happy. You water the plant, the plant is satiated, very thankful; in fact, showing all gratefulness towards you.

It happened in one of the laboratories in New York, suddenly it happened: A scientist was working on insects, and a plant was in the room, a cactus plant. He was working with earthworms, experimenting in many ways -- and scientists, in the name of experiment, are torturing many types of insects, animals; he threw one earthworm in hot boiling water. He was also working with plants, and the cactus plant was accidentally connected with the instrument that records the feelings of the plant. Suddenly the plant went through much anger, fear, a very violent state. An earthworm had just been thrown into hot water!

Life is dying: a plant feels it. You cut one plant -- the whole garden feels it, because everything is surrounded by an ocean of feeling, all around. You create vibrations. When you are angry you create vibrations. When you are lustful you create vibrations. When you are loving you create vibrations. Those

vibrations are the universal language -- they are understood by the whole existence.

It is said that when Buddha attained to enlightenment, trees flowered out of season. It may not be a fiction, it may be true. And one day we may be able to prove it scientifically, because if an earthworm, not related to a plant at all, of a totally different species, is thrown into hot water, and the death, the torture, the violence, is felt by the plant and the plant goes through a turmoil, a terrible turmoil, shaken to the very roots, then the other thing also seems possible.

Buddha attains to nirvana, he becomes enlightened. One life has reached the goal: it does not seem too fictitious that the trees around him suddenly flower out of season, in celebration. If pain can be felt, celebration can also be felt. Just a few steps more and science will be saying, "Yes, this is not a fiction." Life sometimes is stranger than fiction. It is.

HIS FATHER SAID TO HIM ONE DAY: I HEAR THE SEAGULLS ALL COME ROAMING WITH YOU -- BRING ME SOME TO PLAY WITH.

Now an idea had entered the head. The man was no longer the same. Love was not there. The heart was not functioning that day. A desire had entered. He had a target now. He had come to the seashore now with a business. He was no more a friend to the seagulls -- he was going to catch them -- he was the enemy.

NEXT DAY, WHEN HE WENT DOWN TO THE SEA, THE SEAGULLS DANCED OVER HIM AND WOULD NOT COME DOWN.

The seagulls cannot understand what you are thinking in the mind but they can understand the vibes that you are creating around -- and you are continuously creating vibes around you. You are a continuous broadcast of vibes, CONTINUOUS. Whatsoever happens in your heart, it is just as if someone has thrown a stone in a lake: ripples arise, and they go on and on and on -- they will go to the very end, to the very shore, all around. A feeling arises in you; immediately a stone has been thrown in the lake of your being. An idea arises in you -- ripples arise. They go all around.

Those seagulls don't know exactly what the father has said to the son, because they don't understand the local language of man. They don't know what has really happened, but deep down they still know that this man is not the same. Somebody else has come, a stranger, not the old friend. Now he has come with an idea. The idea is not known, but throughout his whole body he is now not in a letgo. He has some idea to DO, some plan, some desire. He is not the same relaxed man with whom seagulls could feel at home.

And this is the secret of the whole of life: not only seagulls but happiness, meditation, ecstasy -- they all come to you when you are in a total letgo, in a deeply friendly mood, in a loving attitude towards existence. When you are at the heart, they come. When you are persuading them, and you think that happiness is something like a right, that you have to pursue it, suddenly the seagulls of happiness are not descending. They will dance above your head but they will never come down to play with you, to move with you, to jump and hop! No, they will never become one with you. They will not descend into your being.

Yes, happiness is a seagull. Meditation also is a seagull. Ecstasy is also a seagull. Existence understands only letgo. If you are in a letgo, you will attain. You will attain to whatsoever this existence can give you -- and it can give you infinite blessings, infinite benediction. It can give you total satiety, contentment. You can become a buddha.

Existence is ready to give, but you are not ready to take it, because you are thinking in terms of how to snatch it. Existence gives to you as gifts; you cannot snatch, you cannot conquer, you cannot achieve. You surrender, please. Please, be in a letgo.

All that is beautiful is like seagulls. Remember this: nothing can be done. The feast is already ready -- you have been invited. You can enter from the front door. But you are foolish, you are trying to enter from the back door, and in existence there is no back door. You are trying to enter like a thief. The front door is open for you, and the host is waiting on the steps to receive you, and you are trying to enter from the back door like a thief.

Life has no back doors. You cannot steal life. You cannot be a thief. Life gives, and gives infinitely and gives unconditionally. You please be just in a letgo. Let the seagulls descend and play with you, and loiter with you on the seashore. Everything is ready. The feast, the host -- everything is ready, just waiting for you to come in from the front door. Effort is not needed. Effort is the back door. Effortlessness is needed.

Don't listen to Jefferson. Happiness is not a right, you cannot pursue it. You have to persuade it. It is like a shy woman: you have to court it, indirectly. You don't go to a woman and say, "I would like to go to bed with you." That is too direct, too insulting, too vulgar. Any worthwhile woman would slap your face. One

has to be a little more subtle with a woman. One has to be a little more indirect.

Patience is needed. Poetry is needed. And even if you have the idea in your mind to go to bed, that will be a disturbance, that will create an unbridgeable gap. If the idea is not there then you simply enjoy being with this woman. One day you will go to bed with her, but that will happen. The seagulls will descend on you.

Let life happen, don't try to force it. Through doing, only worthless things are achieved; through nondoing -- all that is beautiful, all that is sacred, all that is divine.

Enough for today.

Just Like That

Chapter #8
Chapter title: Beyond mother's knees

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THREE MEN MADE THEIR WAY TO THE CIRCLE OF A SUFI, SEEKING ADMISSION TO HIS TEACHINGS. ALMOST AT ONCE ONE OF THEM DETACHED HIMSELF FROM THE GROUP, ANGERED BY THE ERRATIC BEHAVIOR OF THE MASTER.
ON THE MASTER'S INSTRUCTIONS, THE SECOND WAS TOLD BY A DISCIPLE THAT THE SAGE WAS A FRAUD.
THE THIRD WAS ALLOWED TO STAY, BUT HE WAS OFFERED NO TEACHING FOR SO LONG THAT HE LOST INTEREST AND LEFT THE CIRCLE.
WHEN THEY HAD ALL GONE AWAY THE TEACHER INSTRUCTED HIS CIRCLE THUS: THE FIRST MAN WAS AN ILLUSTRATION OF THE PRINCIPLE: DO NOT JUDGE FUNDAMENTAL THINGS BY SIGHT.
THE SECOND WAS AN ILLUSTRATION OF THE INJUNCTION: DO NOT JUDGE THINGS OF DEEP IMPORTANCE BY HEARING. THE THIRD WAS AN EXAMPLE OF THE DICTUM: NEVER JUDGE BY SPEECH, OR THE LACK OF IT.
WHEN ASKED BY A DISCIPLE WHY THE APPLICANTS COULD NOT HAVE BEEN INSTRUCTED IN THIS MATTER, THE SAGE RETORTED: I AM HERE TO GIVE HIGHER KNOWLEDGE, NOT TO TEACH WHAT PEOPLE PRETEND THAT THEY ALREADY KNOW AT THEIR MOTHER'S KNEES.

I am talking to you, not ABOUT something, I am talking that very something. And whether I am talking or not talking, I am that very something. You may call it God, you may call it X.

The unknown cannot be taught, the unknown has to be learned. And even when you have learned it, it remains unknown -- that's the beauty of it. It never becomes the known. God never becomes knowledge. On the contrary, the more you know, the more he becomes mysterious. The more you penetrate him, the more he is elusive. As you come nearer to the center you start feeling lost -- all certainty gone, all clinging disappeared. In fact YOU are disappearing.

And when you have really reached the center, God is there in his absolute grandeur. But you are not there; the seeker has disappeared, the knower has disappeared. And when there is no knower, how can you reduce the unknown to knowledge? The unknown becomes knowledge through the knower. If the knower has disappeared, there is no possibility of knowledge. The abyss remains, the mystery remains. But, in a very paradoxical way, the mystery is also revealed to you. You know it, you feel it, because you ARE it.

A master is not there to impart knowledge, a master is there to impart himself. A master is not communicating something about God, he is communicating God himself. The ABOUT does not interest a master; the about is lower knowledge. If you have come to me to know about God, you have come to a wrong person because I am not interested in about. If you have come to know God, you have come to the right person. But then, you have to be ready, ready to die for it -- nothing less will do. It is the greatest risk that one can take.

Unless you lose yourself you will not gain anything here. And if you have come to gain something, and you are not ready to lose yourself, then you are wasting your time -- and a master will not allow that wastage, he will push you away. Subtle will be his ways. He will not push you away in such a way that you feel that you have been pushed; rather, he will give you the impression that you yourself have left him: he was not worth it, there was nothing to be got there. The master, even in rejecting you, will not give you the feeling of being rejected. That is his compassion. On the contrary, he will give you the impression that you have rejected the master.

Sufis have the essential religion with them. This story is a very fundamental one. Before we enter the story a few things have to be understood.

First, when you come to a master decide well that you will not judge him, because if you judge you cannot trust. It is better to leave. If you trust, you cannot judge. A disciple has to decide whether he is still continuing judging, or he has started trusting.

Trust is a totally different dimension from judgment. In judgment YOU remain the center, and from YOUR center and from YOUR mind, you judge. YOU remain the criterion, the touchstone. In trust, you are no more. You have no center to judge from, no values to judge by.

When you surrender to a master you surrender your valuation. You say to him, "Now, I will not be a judge. From now onwards I will be a shadow to you, a surrendered soul. Whatsoever you do, it is none of my business to judge."

It happened: A king wanted to become a disciple of one Sufi master, Bayazid, Bayazid of Bistam, one of the greatest names amongst the Sufis. When the king approached it was difficult for Bayazid to say no -- and the king was not ready at all. He was not worthy to become a disciple and to be accepted.

Bayazid asked, "Why have you chosen me? There are other masters better than me. Why have you chosen me? I am nothing, just an ordinary master."

The king said, "I have chosen you because of your character, your behavior, your morality. You are a good man. About others I am not so certain; their behavior is a little erratic, and they confuse me. About you I am certain. You are a good man, a saintly man, that's why."

Bayazid said, "Then wait a little. Postpone a little, because you don't know me and my character. You wait a little and watch."

One day the king had gone for some hunting in the forest. Suddenly he saw, near a lake, Bayazid sitting on the other shore -- it was a small lake and the king could see to the other shore -- and he was not alone, he was with a woman. What was he doing in the forest with a woman, with no disciples around? Whenever he had gone to see Bayazid in the town he was always surrounded by hundreds of disciples. What had happened? What was he doing with the woman? Suspicion arose: in this privacy with a woman...?

And not only that, as he watched, hiding himself behind a tree, the woman poured something into a glass. Maybe it was wine? The flask seemed to be of wine. Now he was absolutely certain that it was good he didn't surrender to this man. He seemed to be a debauchee.

He started moving from the shore but Bayazid called out loudly, "Don't go. Come nearer, because a judgment from that far can be wrong." And judgments are always from a distance. In fact if you judge, the distance cannot disappear. Just to remain a judge you have to be at a certain distance. If you move closer you will lose the capacity to judge, you will become so intimate you will get involved, you will be committed. You will lose the clarity of judgment.

Seeing that Bayazid had seen him the king felt a little awkward and embarrassed, but when he had seen him and was calling him, it was difficult to go away. And there was also a lingering curiosity inside: What was happening here?

He came nearer. Bayazid said, "Now what do you decide? The right moment has come for me to accept you. What do you say?"

The king laughed, and said, "You are not even worthy to be my servant, so how can you pretend to be my master?"

Bayazid said, "So you take back your idea of being initiated by me? If you take it back, then the reality

can be revealed to you." He threw back the screen under which the woman was hiding, the BURQA, the cover, the veil Mohammedans use. The king could not believe his eyes: the woman was Bayazid's mother. And then Bayazid gave the flask of "wine" to him and said, "Taste it. It is nothing but pure, colored water."

The king fell at the feet of Bayazid and said, "Accept me."

Bayazid said, "You have missed. If you judge, you cannot trust -- and you can judge from that faraway distance? No, we are not made for each other."

This situation Bayazid created so that he could show the king that judgment can never be trusting. Trust is a blind leap.

It is not that you judge that the jump is worth it. No, if you have taken the jump with judgment you have not yet taken it. If you have taken it by your own values, mind, you have not taken it, because the jump is possible only when you drop judging.

Through judgment you can never be intimate with a master. Judgment creates barriers. Only through trust an intimacy arises, and that intimacy is deeper than any love; hence it is blind. But to see the other world you have to be blind in this world, because when these eyes are closed, your other eyes open. Blindness in spirituality is the capacity to see. Your eyes stop looking at the outside and you start a new journey inwards.

Remember, judgment can never lead you to trust, and if judgment has led you to trust, that trust is false, not rightly grounded. Underneath there is nothing but sand and foam. Your house is going to fall any moment. It is better to abandon it before it falls and destroys you.

The second thing to remember is: You may be inquiring but that doesn't mean you are ready to receive. There are curious people who go on inquiring about higher things, but they never mean it because they are not ready to take any risk. They are not ready to put themselves at stake. They are curious people, in a way childish, inquiring about each and every thing as if just by inquiry you can attain to truth.

Curiosity is not enough. You have to be ready. Sufis say that a master accepts you not because of your inquiry, he accepts you because of your preparation -- and that is a totally different thing.

Just a few days ago a young man came and he said he would like to be initiated by me. I asked him, "Have you really decided?"

He said, "Fifty-fifty. Sometimes I feel like taking sannyas, and sometimes I don't feel like entering into it, and I am at a loss. So I leave it to you, whatsoever you say."

I told him, "You had better wait three days more. There is no hurry. Just wait for three days more, and let your mind come to a decision. But the decision must be a hundred percent."

He came to a decision, and the decision must have been a hundred percent, because the next day he simply disappeared. He never came back, and I don't think that he is going to come back again.

He was ready to be initiated -- he was thinking that he was ready to commit himself, to enter the path -- and just a three days' postponement.... As I feel it, it is postponed for at least thirty lives. The man was not ready at all, not even a ray of light in him, not even a seed ever sown in his past lives, and he was ready to cut the crop, and he has never sown a single seed. But people remain in absolute unawareness. They don't know that you cannot cut the crop if you have not sown the seed.

But a master has to see within you whether the possibility exists. When I accept anybody I have to see whether the possibility exists in THIS life, because I am not going to come back again, and it is better not to start work on you if you don't have the potentiality to attain in this life.

You may not attain, you may miss, but I must be certain about the potentiality, the very possibility, because if I start a certain type of work in you, and I am no more there, it will be difficult for you to be adjusted with any other master. You will have a certain structure given by me, and that will create trouble. It is better not to start so that you are completely available for somebody else to work upon. When I am certain that this man can attain in THIS life, in this very life, only then I initiate. The man may not be aware of his possibilities. He may be completely oblivious of the type of work he has done in past lives.

You are very ancient ones, you are not new ones here. You have trodden the same Earth thousands of times. The Earth is new in comparison to you because you have been to other planets also. You have been eternally here. You have been millions of things. You are not a clean slate, much is written there. Many incomplete systems are alive there. I have to look: Is something possible in this life? -- otherwise it will be more compassionate not to start the work, so that you remain open. Otherwise I can create trouble.

So when a master rejects somebody it is because of compassion. If he accepts, it is because of compassion. Nothing else is possible because a master is nothing else; he IS compassion.

I know well that I cannot be here very long. In fact my ship has arrived, and has been waiting for almost

two decades. I have to leave the shore any moment. Somehow I go on postponing. A little longer I can be here, and a little more I can help you.

Of course, I cannot accept people at random. Even when you think I am accepting people at random I am not accepting at random. You may not be aware -- because you don't know who you are, what you are, what is possible with you. When I reject a certain person I reject because he has no possibility in this life, and he cannot take the risk. He is not prepared. He is asking for things which he is not ready to receive.

And the spiritual, the occult, is not like something that can be given to you whether you are ready or not. You can inherit riches from your father, but you cannot inherit spirituality from your master. It is not a simple inheritance. It cannot be transferred. You have to be absolutely ready for it; otherwise it can be given and it will never reach you. You will forget it somewhere or other.

Sufis say a master starts working only when he feels the potentiality exists, that the man is ready in many ways; a few strokes here and there and the painting will be complete. Otherwise he will not waste his time and your time. And a master is not there to teach you ordinary things. For that many teachers exist; you can go to them. A master is to give you something of the higher, of the extraordinary, of the invisible. You have to be very refined, very delicately prepared, because only then can the music of the unknown descend on you. A master cannot teach you if you already think that you know.

Many knowers come to me: pundits, scholars.... One old man I know has been coming to me for at least ten years. After every few months he comes again, and he talks about his knowledge, the Vedas, the Upanishads, and he talks about his yoga and what he has been doing, and what type of experiences he has attained. If he is right, he need not come to me. But he persists in coming. Whatsoever he says is just pretension, imagination. He thinks he has attained. And I can see that he has not attained anything, he has just learned from the scriptures. He has been moving in the spiritual circles, so he knows many rumors about KUNDALINI and about CHAKRAS and about light and this and that, and every time he comes he wants me to say something to him, he wants my help. But he himself prohibits it. If he wants my help he has to stop pretending that he knows. He has to stop all this nonsense that he thinks is knowledge. And he goes on repeating that these things are not sayings from the scriptures, he has experienced them.

So I say, "It is very beautiful that you have experienced -- this is what I am here to help happen. But you have attained, so no need.... Why do you bother to come to me?" But then I see that his face becomes sad. He has not known anything. But he cannot drop the pretension either, he cannot say, "I don't know." Such a simple thing seems to be impossible for him. And unless he realizes that, nothing is possible.

If you think that you know without knowing, your doors are closed. You have to feel the ignorance, and feel it profoundly, feel deeply in the very depths of your being that you don't know. In that knowledge of ignorance, the door opens. You become available to a master, and then he can work.

Sufis are very choosy. Every master is, has to be, by necessity, otherwise the wrong people will surround him. I had to get rid of wrong people, in subtle ways. I was surrounded in the beginning by Jainas. Of course, because I am a born Jaina they were the first to come to me. But they were around me not because of me, they were around me for a wrong reason -- that I am a Jaina. And I am NOT a Jaina. I am not a Christian, not a Hindu, not a Mohammedan... or I am all. I am nobody in particular.

They surrounded me by the thousands all over the country. They were not seekers. They were not in any way interested in any transformation. They wanted me to strengthen their beliefs that Jainism is right, that whatsoever Mahavira says is true. They were not interested in me, they were interested in Mahavira. They already knew that Mahavira is true; they simply wanted my support also.

I had to get rid of them. But how to get rid of them? I started talking about sex. They disappeared, because BRAHMACHARYA, celibacy, absolute celibacy, remains their foundational doctrine, and when I talked about sex, and I said that from sex you can go towards superconsciousness, that SAMADHI is possible through sex, they simply disappeared. Nothing else was needed. Then those who were left were the seekers. There was one left in a thousand. That crowd has never turned up again.

Then I found another group around me -- of Gandhians. They had been in search of a mahatma. When Gandhi died, they had been left without a guru. I had to do simple things. I used to wear KHADI. I loved it: it is so cool, and handmade -- so aesthetic. But I had to stop using it, because there was a link: I was using khadi and Gandhians were thinking that I was a Gandhian. I had to suffer. Now I am using terricotton. It is a suffering -- but that was necessary, they made it necessary. The moment I stopped wearing khadi many of them left me. And then I criticized Gandhi -- since then I have not seen those faces again. They were not seekers. Only one in a thousand has been left behind.

To the seeker -- the real seeker who is really in inquiry, who does not bother whether I am for Gandhi or

against Gandhi, or for Mahavira or against Mahavira, who is directly related to me and who is not in any way judging me, who trusts me -- whatsoever I say does not make any difference.

A master has to be very very choosy; otherwise work becomes impossible. You can talk to the crowds, but you cannot convert them. They exist on a very low level of being. Only a man who is finished with this world, completely frustrated, has become hopeless, and has been able to feel that all this is not more than a dream -- at the most a good dream, at the worst a nightmare -- who is really frustrated and is in a situation where he starts thinking of committing suicide, is ready for a master. ... Because a man who starts thinking about suicide, finishing his life because life seems so meaningless, is ready to be transformed. He is ready to die in front of a master. And then the master can resurrect him.

When you are near a master you don't just listen to his words, you listen to him, his being, the symphony of his being, the subtle music of his being. You try to listen to that, not to what he says, because whatsoever he is cannot be said in words. Even in silence only a part of him is expressed. In words almost nothing is expressed, in silence only a part. You have to listen to his being. Whatsoever he is doing -- talking, in silence, walking, sitting, not doing anything -- you have to watch,

and you have to be alert, and you have to become receptive to the subtle music that surrounds him, the subtle vibrations. It is there.

One has to be in an absolutely feminine mood to be near a master and to be profited by him. The male attitude won't help.

Just the other day one sannyasin, one woman sannyasin, told me that this is rare: Why is it happening that many male sannyasins have started leaning more towards the feminine side of their being? They have become feminine.

That's right, it happens, because to be a disciple is to be feminine. It is to be receptive, not aggressive. You cannot snatch, you cannot steal; you have to be receptive. A master has to be eaten, chewed, absorbed, so that he becomes your blood, your bones, your marrow.

The other night a sannyasin came and said that it is just unbelievable what is happening to him. He said, "I start feeling, while I am doing meditation, I start feeling like a dog, and I bark -- and not only that, sometimes I feel that I am eating your toe!"

Yes, a master has to be eaten, chewed, absorbed, digested. I told the sannyasin, "Don't take it literally" -- because once it happened, one sannyasin did exactly that. He jumped on me like a dog, and he started eating my toe. Blood came out, he hurt the toe very much. He took the vision in a literal way.

That vision is right. One of the American seekers -- he is dead now -- has written a beautiful book; I love the title. The name of the man was Rudi, and he has written a book the title of which is Spiritual Cannibalism. The title is good, the book not so much, but the title is really wonderful. One has to eat the master, one has to become a cannibal.

But don't take it literally. It is an inner vision, and an inner phenomenon. By and by you are replaced completely by the master. You no more exist, the master exists in you. Saint Paul has said, "I don't exist. Christ exists in me."

The master by and by replaces you. When you go in, you don't find yourself, you find the master there. When this has happened, the knowledge -- knowledge that cannot be known -- has been transferred. The master transfers himself.

It is a very subtle phenomenon. So people who have come just as curious people, childish inquirers, have to be rejected; they cannot be allowed. They exist in millions. If they are allowed, then the seekers will never be able to reach near the master.

I have heard: Mulla Nasruddin's father was dying, on his deathbed, and he wanted to give some advice to his son who was going in many ways astray. He had become the Don Juan of the town, and was chasing every woman. The old man said, "Nasruddin, remember one thing: beauty is only skindeep, and don't be mad for it -- and this is my whole life's experience I am telling you. I have chased women, but this is how I feel now, at the end of my life, that beauty is nothing but a skindeep phenomenon, an appearance."

Nasruddin brooded over it and said, "Dad, that much will do -- because I am no cannibal, I am not going to eat women. Skindeep is enough for me. Who wants the inside of a woman?"

But if you are related to a master in a skindeep way, with only the skin of the master, you are not related at all. With a master you have to be a cannibal. You have to eat him all, whole and all, all of him, in his totality. But that is possible only if YOU drop totally. You create the vacuum, you create the emptiness, and suddenly that emptiness sucks the master in. It is a transfer of being to being. It is not a transfer of knowledge but a transfer of life itself -- just as if you bring an unlighted lamp near a lighted lamp and the

flame jumps.

The master loses nothing, and you gain everything, because from the lamp that is already lighted nothing is lost. Another lamp is lit -- it gains everything, and from the first lamp nothing is lost, it loses nothing. And you can light thousands of lamps from one lighted lamp, and the lighted lamp remains the same. Nothing is lost. Just the flame jumps.

A master is a lighted lamp. Come to him, be close to him.

Judgment won't allow you to be close, and then the flame cannot jump because the flame can jump only when both lamps have become so intimate that no distance exists.

Now, this beautiful story.

THREE MEN MADE THEIR WAY TO THE CIRCLE OF A SUFI, SEEKING ADMISSION TO HIS TEACHINGS. ALMOST AT ONCE ONE OF THEM DETACHED HIMSELF FROM THE GROUP, ANGERED BY THE ERRATIC BEHAVIOR OF THE MASTER.

Masters are difficult people. Never take them at their face value, never take them by their appearance; their appearance can be deceptive.

It is said about Gurdjieff that whenever a new disciple would come who would like to enter into the inner circle, he would start behaving erratically, suddenly he would start being crazy. And the old disciples would know that again he was playing his old trick, but the new one would escape, looking at this madman, what he was doing.

Once it happened, a journalist came. He wanted an interview, and he was showing much interest in Gurdjieff's teachings. Gurdjieff looked around, saw an old disciple and asked, "What day is it today?"

The disciple said, "Today is Saturday."

Gurdjieff said, "How is it possible? Yesterday it was Friday, how is it possible that it is Saturday today? That is just mad -- yesterday was Friday, how is it possible then that today is Saturday?"

The journalist stood up and he said, "I am not in search of mad people. What's going on here?"

And Gurdjieff looked at him in such an angry way, such a penetrating way, that the journalist started perspiring with fear, feeling that this man can be dangerous. And Gurdjieff was a very strong man. If he jumped, he could kill you. The journalist simply escaped, never came back again. And Gurdjieff had a belly laugh.

Some disciple asked, "But why did you behave in such a way? He could have been helpful. He could have written an article. And he has contacts, he is a very well known man. Why...?"

Gurdjieff said, "It is better to finish from the very beginning, because once he starts coming he will be coming more and more, and he cannot understand; he is a superficial man. He just took the appearance, how can he understand deeper things?"

ALMOST AT ONCE ONE OF THEM DETACHED HIMSELF FROM THE GROUP, ANGERED BY THE ERRATIC BEHAVIOR OF THE MASTER.

ON THE MASTER'S INSTRUCTIONS, THE SECOND WAS TOLD BY A DISCIPLE THAT THE SAGE WAS A FRAUD.

ON THE MASTER'S INSTRUCTIONS THE SECOND WAS TOLD BY A DISCIPLE, "Don't be deceived by this man, he is a fraud." And the second disappeared.

Man is really something! If somebody says that the master is a fraud, it is enough. You never see that maybe THIS man is a fraud, or this man is playing some game, or this man has some motive for saying it.

To believe in the master is difficult, but to believe in this man is so easy. You never ask about HIS credentials, HIS bona fides you never ask about -- you simply believe. It seems that whenever somebody says that something is wrong you are always ready to trust. Whenever somebody says that something is good you are reluctant to. In the bad you trust, in the Devil you believe. In God you have doubt.

In English we have the expression: Too good to be true. This shows the mind. You never say: Too BAD to be true. No, there exists no expression like that. Too bad is never too bad, and it is almost always true. But too good cannot be believed. You distrust humanity so deeply that you are always ready to believe if something wrong is said about something or somebody.

If somebody comes and says, "This man has attained to buddhahood, you laugh, you say this is not possible; this is all fiction, it has never happened, and it will never happen. How can it happen that somebody else can become a buddha and you have not become a buddha yet? Impossible. If ever buddhahood is going to happen to anybody, it is YOU to whom it is going to happen. Nietzsche says somewhere: I cannot believe in God, because if he is already the God then what are the chances for me? I

don't believe that there is any God. If there was, I would have been him.

You always believe negative things about people, you never believe the positive. Even if you don't show the doubt, the doubt is there. How foolish! Somebody says that this man is a fraud and immediately you accept. You don't go into it, you don't inquire. You don't say, "I will postpone and I will inquire, and then I will decide." Immediately trust comes to you. But even if a buddha comes to say to you, "I have attained to perfect bliss," you look at him with suspicion. How is this possible? It is too good to believe.

You believe in the Devil. God may be dead, the Devil is never dead. And I have seen people who are absolutely atheistic -- they don't believe in God -- but I have not seen a single person who does not believe in the Devil. Everybody believes in the Devil, even the atheist. Atheists have never brought any arguments against the Devil. Against God they have thousands of arguments, but against the Devil, no argument. Everybody seems to be the disciple of the Devil! He seems worth believing.

When you come nearer to a master it is very difficult to judge. The master had instructed the disciple to say, "This sage is a fraud." This was under the instructions of the master. He was creating a situation.

Can you believe the Devil easily? Then you are not for spiritual growth. Do you resist belief in the wrong? the negative? Then you have taken one step towards the right, the good, the divine. How can you trust a master if you trust so much what any ordinary man says?

There are thousands of people who have never reached me because somebody, just a taxi driver, or a PAN WALLAH, or a coolie on the station, a porter, said, "Where are you going? It is all fraud." And they have stopped many reaching me. They may be my disciples under instruction! You never know.

The second man left.

THE THIRD WAS ALLOWED TO STAY BUT HE WAS OFFERED NO TEACHING FOR SO LONG THAT HE LOST INTEREST AND LEFT THE CIRCLE.

The third was allowed to stay, but was offered no teaching for so long that he lost all interest and left the circle. A master knows well how to instruct you. You need not advise the master how he should instruct you. He knows well. One has to trust and wait. When the right moment comes he will say something.

The first man was an absolutely third-rate possibility. Nothing was possible. The master immediately disposed of him by his erratic behavior. The second must have had a little possibility. The master gave him a chance, but he failed. The third must have had the most potential of all three. The master allowed him to remain but wouldn't instruct him, wouldn't say anything -- not that he was not saying, because a master is a constant message. Even while he is talking to others, he may be talking to you.

This has been my observation. Many times when I am talking to somebody else I am talking to you, because I feel that is the most appropriate way. When I am talking directly to you, you may miss, because your ego becomes too prominent. When I pay attention to you, your ego comes up to the surface, and the ego won't allow.... No, you are just sitting by the side, I am talking to somebody else; then you are listening more properly. Then the ego is not involved.

If I am telling somebody else how to drop anger, you are listening, and because you are not concerned you are a little detached, and when you are detached you listen better. When you are concerned, when it is YOUR problem, you are so worried about it that there is a barrier. When I am talking to somebody else and talking on his problem, I may not be talking to him at all, I may be talking to somebody else really. And when I start talking to you I may be talking now to the other person, not to you.

That has to be decided by the master: what to do, how to do it. I had to stop personal interviews because of this, because I felt it took a longer time for the thing to reach you. If you are alone with me you become so nervous -- and it is YOUR problem, you cannot be detached, you cannot be an observer. And you are burdened so much by the problem that whatsoever I say, when I am saying it you know well it is impossible, because you think you have tried everything, and nothing happens.

I had to stop personal interviews completely. Now it is better: ten, twelve people are there in the interview. I talk to A, and I may be talking to B; I talk to C, and I may be hinting to A. Now it is simple. When I hit somebody else, the hit may be for you. And you can take it easily, because it seems not to be meant for you. But it works. It finds you unaware. It penetrates deeper in you. It moves into the subtle layers of your unconscious without any effort because you are sitting relaxed. It is somebody else's problem.

You may have observed that whenever somebody else is in difficulty you can be a wise counselor, a good adviser -- everybody is a good adviser, I have never seen anybody who is not a good adviser when others are in difficulty. Everybody is a good adviser. You can give such wise counsel that even Lao Tzu will feel jealous. Such a great wise man! But when the problem is yours, suddenly you become childish.

Suddenly you lose your bearings, you lose balance.

Why does it happen? -- because now it is too close a problem. You are already disturbed and you are expecting a miracle. You cannot give the same advice to yourself that you have given to others in the same situation. A detached feeling helps.

The third was allowed, but no particular instruction was given to him directly. Then he became uninterested. It seemed the master was not interested in him. And the master WAS interested; otherwise he would have disposed of him already, as he had disposed of the other two. He was interested, but he was waiting for the man to become a little more patient, become a little more settled. He may have been giving instructions, but the man was foolish. He was thinking that instruction is only instruction when it is given directly to you.

Subtle are the ways of masters. They know better how to give an instruction. Sometimes when they don't give you a message, that is the message: Wait. Wait a little more; you are not yet ready and ripe. But the man lost interest -- he left the circle.

It may have been an interest, but it was not a thirst. An interest can be lost, but never a thirst. If you come to me through your intellectual interest, or even a bit of your spiritual interest, if it is only interest, sooner or later you will have to leave me because interest cannot be sustained for long. One gets fed up with one's own interest, it becomes heavy.

But if it is a thirst, a hunger, then the more you wait the more the hunger grows. The more you have to wait the more fiery becomes the thirst. In the beginning it was just a slight sensation. The master waits until the thirst becomes the totality of the man, because only then will the meeting be possible, only then can he be instructed. When the thirst is so much that the man is ready to stake anything for it, when for just one glass of water he is ready to pay with his life, when the thirst is so great that he is ready even to lose life for it, only then positive instruction, direct instruction, becomes possible -- never before. Otherwise the master has to look at somebody else and talk to somebody else; as yet the thirst is not enough, it is just an interest.

If you are forced to wait, thirst will grow. A moment comes when your whole being is thirsty, every cell of it. It is not only in the throat -- the whole body is burning with it. Only then the cool breeze from the heart of the master can penetrate you. And in deep thirst and hunger your trust is tested, whether you really trust.

It happened to Bayazid, with his master. For twelve years, the tradition has it, Bayazid had to wait. For twelve years the master didn't say anything to him. One day the master said, "You go into the hall" -- the hall that Bayazid had passed through every day, coming and going to the master -- "and there in the hall there is a book. Bring me that book."

Bayazid said, "But I have never seen the book. In fact, I have never looked in the hall, because I was interested in you, not in any book, not in any hall. But I will go -- if you say, I will go."

The master said, "No need. I was just trying to learn whether you are interested in anything else or not." Such a total interest -- thousands of times in twelve years coming and going to the master he passed through the hall and he never looked around. That was not his interest, his whole interest was the master. The master said, "There is no need for the book. There is no book there. I was just trying to find out whether you are looking here and there also, or if you are completely focused, arrowed."

That very night the transfer happened. The master said, "Don't go. Tonight you sleep here." Bayazid slept just by the side of the master -- but he could not sleep. It was such an intense moment. He could not dream, he could not think, it was such an intense moment, so expectant, so pregnant. His mind completely stopped in that intensity of thirst, hunger, and the flame jumped.

Next morning Bayazid was no more the same man. The old died, the new was born. And no instruction was ever given. He just had to wait for twelve years, that was the message, that was the method the master used for him. If he had left even one day before, the whole effort of twelve years would have been lost.

And he could have left, because one gets uninterested: twelve years -- such a long phenomenon. And how long has one to wait? The mind goes on saying, "Now what are you doing here? Now leave this man, because nothing is going to happen -- twelve years have passed!" But even twelve lives are nothing, because when it happens then you know that you could have given twelve thousand lives for it. That too would not be costly; then too it would be cheap.

THE THIRD WAS ALLOWED TO STAY, BUT HE WAS OFFERED NO TEACHING FOR SO LONG THAT HE LOST INTEREST AND LEFT THE CIRCLE.

WHEN THEY HAD ALL GONE AWAY THE TEACHER INSTRUCTED HIS CIRCLE THUS: THE FIRST WAS AN ILLUSTRATION OF THE PRINCIPLE: DO NOT JUDGE FUNDAMENTAL THINGS BY SIGHT.

... Because by sight you can see only the appearance, not the reality. The first judged by sight. Behavior is just an appearance, the man is hidden deep down. Behavior is just like the ripples on the surface of the ocean, the ocean is hidden deep down. You have to go in deep. Eyes cannot go in deep, they are meant to see only the appearance.

Sufis have it as a fundamental principle: Do not judge fundamental things by sight. The first man was an illustration of this principle; he judged by sight and missed. How can you see the depth with your eyes? You can see what I am doing; how can you see ME with the eyes? You can listen with the ears to what I am saying; how can you listen to ME with the ears? You can touch my body -- how can you touch ME? All senses are superficial. Never judge anything by sight, by the senses, because everything has an inside; everything, even a rock, has an inside. Don't judge it by sight.

And when you come to a master, a realized man, he is as deep as existence itself -- that's why he is enlightened.

Never judge by sight; otherwise you will miss. You may have come many times near a buddha and missed, and you haven't even known. You must have missed because Buddha walked on this Earth for forty years after his enlightenment, and thousands of buddhas before him, and hundreds after him. Jesus walked on it -- you may have been somewhere in Israel; Mahavira was here and you may have been somewhere in Bihar; and Krishna, and thousands of others....

It is impossible, almost impossible that you never came across a buddha. In millions of lives, many times it must have occurred that you passed a buddha, you touched a buddha, you listened to a buddha, and you missed. If you judge by sight, then that is going to happen. You can miss me also if you judge by your senses, if you judge by your mind, when you cannot penetrate to the depth that is talking to you.

THE SECOND MAN WAS AN ILLUSTRATION OF THE INJUNCTION: DO NOT JUDGE THINGS OF DEEP IMPORTANCE BY HEARING.

He simply heard a disciple say that this sage was a fraud, and he believed him -- and the disciple was under instruction from the master.

People will say a thousand and one things. Don't be too trusting of your ears. Ears cannot penetrate to the depth. One has to be with a master to feel him, to feel him from the heart. A thousand and one things will be said -- don't listen. Good and bad things will be said -- don't listen, because how can you judge by the ears? It is not ordinary music, that can be judged by the ears; it is the eternal music. You can hear it, but not with your ears. You can hear it, but the ears are not enough.

And how foolish man is! Fundamental things he goes on judging by appearance, or somebody says something and he judges.

THE THIRD WAS AN EXAMPLE OF THE DICTUM: NEVER JUDGE BY SPEECH, OR THE LACK OF IT.

... Because the truth cannot be said, and all that can be said cannot be true. Truth remains unsaid, so don't judge by speech or by the lack of it.

The third simply waited for the master to instruct him, in words, what is to be done and what is not to be done. He missed because of that. He should have listened to the very being of the master, to the miracle that had happened there in the master, to the unknown that was throbbing there in the master, to God that had descended in the master. He should have listened to that reality, not to the words.

And the master was continually giving messages, in thousands of ways -- sometimes silent, sometimes talking to others.... But the man wanted attention to be paid to him, and a master never pays attention to you unless you stop asking for attention, because if he pays attention to you when you are demanding it, it will strengthen your ego more; he will not be a help, he will be a hindrance. A master gives you attention only when you have completely dropped the very idea.

Everybody asks for attention because attention is food for the ego. So whenever people pay attention to you, you feel very important. If more people pay attention to you, you feel very very important. When nobody pays attention to you, you feel already dead; people have forgotten you, you are worthless. You start feeling your uselessness.

And when you come to a master, of course that desire is there; it has to be. It is natural that he should pay attention to you -- not only attention, but special attention. But he cannot do that, because he cannot give you poison. He will have to wait. And you will have to drop the very hunger for attention. The day you drop it, he will look at you.

The day you drop it he will become all attention towards you, because only in that attention, when the

ego is not demanding, can he help. That attention becomes a bridge. When ego is there, attention becomes food for the ego. When the ego is not there, attention becomes food for your being.

WHEN ASKED BY A DISCIPLE WHY THE APPLICANTS COULD NOT HAVE BEEN INSTRUCTED IN THIS MATTER, THE SAGE RETORTED: I AM HERE TO GIVE HIGHER KNOWLEDGE, NOT TO TEACH WHAT PEOPLE PRETEND THAT THEY ALREADY KNOW AT THEIR MOTHER'S KNEES.

A master is to instruct you in the highest dimension of life and existence. That's not possible if you already think that you know. Then you are closed. The first man knew already what erratic behavior was. The first man knew already, he had decided what erratic behavior was.

The journalist who met Gurdjieff already knew that this was sheer insanity; this man was neurotic who was saying, "How can today be Saturday when just yesterday it was Friday?" This man was either a fool or a madman. The journalist simply decided this, without looking at Gurdjieff. Such a light this man was! Such a tremendously wonderful phenomenon this man was! But just an ordinary trick, and the journalist was befooled.

How could he be befooled so easily? -- because he already knew that he knew how to define a neurotic man, a madman or a fool. He had definitions. The first man immediately knew that this man was not right. Without knowing what is right and what is wrong, without knowing what is good and what is bad, he had conclusions. A disciple should not have conclusions; otherwise conclusions will become the obstacles, and there will be no possibility to reach the master. By your conclusions you become surrounded and walled and imprisoned. If you have knowledge, you have conclusions. Drop all conclusions. Don't be the first man.

The second man simply believed somebody without even knowing the name of the man. Without knowing his past, without knowing anything of what he was saying, he believed him. If you believe in this way you will never reach a buddha, because on the way towards a buddha you will meet thousands of people, and they will say a thousand things, and you will believe them, and you will return to your home.

Buddha is not standing just in front of you, you will have to pass thousands of people before you reach a buddha. They can distract you. Anybody can distract you, and you never think how impotent you are. Anybody can distract you. Somebody you meet on the road says, "Where are you going? Are you mad?" And suddenly you stop. Somebody has put an idea into you, and now you will follow this man. And you will never ask anybody who this man is. And you will think yourself very wise. You are simply gullible. And you have no strength of being. You can be led astray by anybody. Don't be the second man.

The third man waited. But he wanted attention to be paid to him, and special attention. Because of that, he missed. Don't be the third man also.

And right was the master. He said: I AM HERE TO GIVE HIGHER KNOWLEDGE, NOT TO TEACH WHAT PEOPLE PRETEND THAT THEY ALREADY KNOW AT THEIR MOTHER'S KNEES.
Enough for today.

Just Like That

Chapter #9
Chapter title: When Shibli is absent

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SHIBLI WENT TO VISIT ANOTHER GREAT SAGE, JUNNAID. THE WIFE OF JUNNAID WAS ABOUT TO CONCEAL HERSELF MODESTLY BEHIND A SCREEN.
JUNNAID SAID: STAY WHERE YOU ARE -- SHIBLI IS ABSENT. AT THAT MOMENT SHIBLI BEGAN TO WEEP. JUNNAID SAID TO HIS WIFE: YOU MUST NOW BE ABSENT, FOR SHIBLI HAS RETURNED.

Why does man go on missing that which is always present, that which is everywhere present, that which has always been, is, and will be, within and without? Why does man go on missing that? It should be the easiest thing to be realized. But something functions as a barrier.

Why can't you see it? Why are your eyes closed? You cannot see it because you are too full of yourself, too much filled with the 'I'.

Just a few days ago a man came to see me and he said, "I am a humble man. I am just like the dust on your feet. I have been trying for almost twenty years to achieve higher consciousness, but I have been a failure. Why can't I attain?"

And on and on he went. Every sentence started with I. If the grammar allowed, every sentence would have ended with I. And if everything was allowed, every sentence would have consisted only of I's. "I etcetera, I etcetera, I etcetera," it went on and on.

You are filled too much. There is no room, no space for God to enter in you. You are too crowded. A thousand I's milling inside -- they don't leave any space for anything to enter in you. That's why you go on missing that which is always present.

This is the arithmetic of spirituality: If YOU are present, you will miss the divine. If YOU are absent, only the divine is, nothing else exists. God may be absent if you are present. God will be present if you are absent.

So the whole effort of a seeker is how to be not present, how to become an absence. Absence is meditation. That space where you exist but not as an I, not focused in the ego, unfocused, not centered anywhere... you exist without a center, an empty house, a temple, not even the worshipper inside -- suddenly, God is there! God has always been there, not even for a single moment was he absent. But you were too much present. Your presence is the barrier.

Self-consciousness is the barrier. Self-unconsciousness is the gate. And remember, self-unconsciousness means unself-consciousness. Self-unconsciousness is the highest form of consciousness. It is unself-consciousness: consciousness exists, but there is nobody in it. The self has disappeared, melted away, has been absorbed. You are and yet you are not.

It looks paradoxical, but the whole existence is paradoxical. When you are not, it can be said that for the first time you are, because now you are divine. Now you don't exist separately. Now you exist as an organic part -- not even like a mechanical part, because a mechanical part, howsoever joined, still remains separate. It functions with the whole but it is still a part. An organic unity -- you are not even a mechanical part. You have become the whole, and the whole has become you.

I have heard: Once a great Sufi saint, Hassan, had a dream. For years he was seeking and seeking, and suddenly that night in the dream he found God himself standing in front of him, and in his hand God was holding an onion. Hassan was surprised: Why an onion? And God said to him, "Now you choose. Now you have become able to choose. Would you like a slice of onion or the whole onion? The alternatives are open, and whatsoever you want you can have -- you choose."

Hassan started meditating in his dream. He was at a loss to choose. He could have chosen the part if the ego was there; he could have chosen the part because the ego always chooses the part. It cannot choose the whole because in the whole is fear. It will have to disappear. Or, he could have chosen the whole, because ego is greedy; not knowing that in the whole it will have to disappear, it may choose the whole.

But he opened his eyes in the dream and said to God, "It is difficult. I cannot choose because if I choose the part there will always be conflict. If I choose the part there will always be fear and death. The part has to die, it cannot live forever; only the whole can live. If I choose the part I am choosing struggle, conflict, disharmony; I am choosing limitation, bondage, because I am choosing the finite. No, I cannot choose the part."

God laughed and said, "Then why don't you choose the whole?"

Hassan said, "I cannot choose the whole because a whole without the parts won't be much alive."

God blessed Hassan and said, "You did well. It is right."

If you choose the part there will always be conflict, struggle to survive -- because the part is always on

the verge of dying, it is always near death. In fact it is already dead. If you choose the whole against the part you again choose a dead thing. A whole without parts won't be alive. It will be monotonous. It will have no inner tension in it to make it alive. It won't throb. It cannot dance, it cannot walk. It will be like a dead rock, with no music coming out of it. Music needs tension, a throbbing, expectant tension.

With the part and the whole there is continuously a tension -- and that tension is the very life. Between the part and the whole the river of life flows as between two banks. Between the part and the whole, God exists, as the subtlest, delicatemost tension. Between the duality, the oneness exists. The duality is like two banks and the oneness is the river between the two. It doesn't belong to either, and it belongs to both; hence the paradox.

A part is always going separate and coming nearer together again. A part is moving away from the whole and still is rooted in the whole -- just like a plant moving towards the sky, away from the earth, and still rooted in the earth; trying to be a bird, but rooted, trying to reach the sky, but rooted in the earth. Only then the tree can exist. It is a subtle tension between the earth and the sky.

A part is continuously marrying the whole and continuously divorcing it. And there is the whole beauty of it: moving away and coming nearer, falling in love and fighting -- and this goes on simultaneously. The oneness is not against duality; in fact the oneness is between the duality, and hence it is so alive.

God is not a dead concept. If God is simply one, the whole, it will be a dead concept. That's why the Hegelian absolute is a dead concept -- it is the god of the philosophers.

Soren Kierkegaard, one of the great Danish philosophers, has said a very beautiful thing. He said, "My God, I pray to you, but you are not the god of the philosophers. I don't pray to the god of the philosophers," says Kierkegaard. "I pray to the god of Abraham, Jacob and Jesus. The god of philosophers is dead. The god of Abraham, Jesus, Jacob, is totally different."

The god of the lover, the god of the poet, the god of the devotee, is different. The god of the lover is alive. It has all the contradictions in it, and still the harmony exists.

God is harmony in contradiction. God is relaxation in tension. God is one in the many. God is formless in the form, nameless in all names.

Hindus have a very beautiful scripture. The name of the scripture is Vishnu Sahastra Nam, one thousand names of God. Hindus continuously say that God has no name, and then they write a book in which they compile simply the names, nothing else. The whole scripture consists only of one thousand names of God. Almost all the names have been compiled. God is nameless, and yet all names belong to him, because to whom can they belong? Your name is also God's name; otherwise is not possible, because to whom will it belong?

Only God exists. So the sinner is God, and the saint is also God. In fact, between the sinner and the saint, remember, BETWEEN the sinner and the saint exists the harmony. Without sinners, God will be impoverished, infinitely impoverished. Without saints, God will not be so rich. Sinners alone, and the whole harmony will be lost; saints alone, and you cannot find more boring a phenomenon, more monotonous. There will be no music.

The whole music throbs between tense notes, contradicting and yet not contradicting, going apart, and still coming together. If you understand this, then Hassan's dream is really tremendous. God said, "Hassan, you did well. Had you chosen one, you would have missed an opportunity. I will give you both. I will give you the part in the whole, and the whole in the part."

The whole exists in the part. The part exists in the whole. In fact part and whole are not two things. You cannot draw a dividing boundary. The part melts into the whole and the whole melts into the part.

But you have become too much of the part; you have chosen, you have become a self. And you have completely forgotten the no-self. You have become too much of a presence, and you don't have absence; hence, you have lost the music. You have become a discord. The same notes can become a disharmony -- only a new arrangement is needed.

Everything you have; you don't lack anything. I have not come across a single man in my thousands of lives who lacks anything. Maybe a little mismanagement, but you are not lacking anything. Maybe things are not in their right places, but you are not lacking anything. Maybe you have put A in the place of B, and C in the place of D, but the whole alphabet exists in you. It may not be in order, maybe there is a disorder, but you lack nothing.

And the clue exists within you. The clue is: Become as much absent as you are present. Exist in a deep contradiction. You may have never thought about it. You have been trying to exist very consistently. You are trying to be consistent, never in contradiction. Then, either you choose the part -- as you have chosen, as

many have chosen -- and then there is conflict, continuously, because the part feels it is against the whole. If you choose it, if you get identified with the part... that is what I mean when I say 'I', the ego: it is an identification with the part.

You are vast, as vast as the universe, and you are trying to get into a small hole. For a mouse, okay, but for you -- too narrow. Misery follows. You feel in bondage. You feel from everywhere walled in, imprisoned. You become angry, you get irritated. You start fighting, you start being destructive, because life seems to be a narrowing, a continuous narrowing.

A child is born -- and the narrowing starts. A child is born and he comes through a very narrow passage, from the mother's womb. From the very first moment of life narrowing has started, and then the whole life, until death releases you -- for entry into another hole -- you feel yourself being narrowed continuously, you don't feel the expansion. And the further ahead you look, the more the hole seems to be like a tunnel. Have you ever stood in front of a tunnel and looked in? The far end looks very small.

Once I was traveling with a villager in a bullock cart, and we had to enter a tunnel to pass over a river. The villager refused completely. He said, "It is okay from this end, we can enter, but look at that end: how can we get out?" He had never been in a tunnel, and I tried and tried... but he said, "Whatsoever you say, I can see the hole here is big enough -- we can enter, but then it goes on narrowing. What will happen at the other end? You will kill my bullocks! And it may be difficult even to come back if once we are caught."

Death looks like the other end. The passage of the mother's womb is the beginning, and then life goes on narrowing, and then one day somebody simply disappears. That means the whole process has become so narrow you cannot find the man again.

The whole process of narrowing, why is it so? -- because you get identified, and when you start getting identified with the part, then it is a natural process that you will be getting identified with smaller and smaller parts. In the end only a very small thing, the narrowest thing in the world, the ego, is left. To be too much present, to be too much in the I, to be too much the I, is an identification with the part.

Hassan did well. He said, "I cannot choose the part, because that is the foolishness I have been doing all along. Now I cannot choose the part." But he must have been a very perceptive man, because it ordinarily happens that if you have been too much identified with the part, you are too prone to choose the whole. Simple logic. One moves to the other extreme.

Many have done that also. Then they try destroying their egos. The monks in the monasteries, the traditional sannyasins in India, you go to them, they have been trying to kill the ego, to destroy the part. But they don't know: if the part is destroyed, the very path to the whole is destroyed.

It is a delicate affair. Life is very very subtle and mysterious.

You should not get identified with the part, that's right, but you should not destroy it, because then the very base is destroyed.

That's why monks live a very monotonous life -- that is my definition of a monk: one who lives a monotonous life. He may not be living in a monastery, but he lives in monotony. Monotony is his monastery. He lives a life of a single note, he has no other notes. He cannot create a harmony, because he is afraid of the conflict. He is trying to destroy the part. If you destroy the part, in the destruction of the part the very possibility to move to the whole is lost.

But fortunately nobody can destroy the part, you can only think that you have destroyed it: it always remains hidden in you. At the most you can suppress it, that's all. You cannot destroy it.

Destruction is not possible in this world. You can neither create anything nor can you destroy anything, because destruction means something was there and now it has become nothing. Something cannot become nothing, there is no way to reduce something to nothing. And there is no way to create anything, because creation means to bring something out of nothing. There is no way. Something can change into something else, but there is no creation and no destruction.

You cannot destroy the part, because in fact the part never belonged to you -- who are you to destroy it? The part belongs to the whole, how can you destroy it? You never created it. Can you create the ego? If you cannot create the ego, how can you destroy it? Don't be stupid.

All that you can do is to create a gestalt or to destroy a gestalt. This German word is beautiful. Out of this word a whole attitude towards life has arisen -- gestalt psychology. It is meaningful, tremendously meaningful. There is no way to translate this word into English or into any other language. Gestalt means: the relationship between the figure and the ground.

Gestalts change. For example, I am talking to you. Then everything else that is going on around -- the airplane, the constant singing of the birds, chirping, the movement of the wind in the trees, the traffic noise

-- everything has become the background, the field. You are listening to me, attentive to me -- my words have become the focus. You are focused on my words, on me. That has become the figure.

But if I stop, suddenly the gestalt disappears. You start listening to the birds, to the noise around. The gestalt has disappeared. Gestalt means: when you pay attention to something it becomes important, and everything else becomes just the background. It does not disappear, it is there; the chirping of the birds is there even while I am talking. Even while you are listening, it is there, it has just gone a little back, stepped a little back to the boundary. It has become the very background. You are concentrated towards me. This has become the gestalt.

Gestalts go on changing. A child has a different gestalt of the world. If you give him a flower and a one hundred rupee note, he will take the flower.

I used to know a beggar in my town who was always sitting under a tree near the river. And it had become a joke, not only in the town but all around in the surrounding towns, that people would offer him one anna or a one rupee note, and he would always choose the one anna, he would never choose the one rupee note. Even if you offered a hundred rupee note and one anna, and gave him the choice -- "Whatsoever you want between the two you can take" -- he would take the one anna piece. It had been going on for years.

Once I asked that old man, "You must know the difference by now, and you don't seem so foolish -- why don't you choose the hundred rupee note if somebody is offering it?"

He said, "Then the whole game will be lost. Then they won't give me even one anna. They enjoy my foolishness, but I am not so foolish. Don't tell me that I should choose the hundred rupee note. I can choose it, but only once; then nobody is going to play the game. They enjoy my foolishness and my emotions. I am not so foolish as they think. For twenty years I have been living on the game. I always choose the smallest coin they offer, and they enjoy and they laugh at my foolishness. But I am not a foolish man."

A child will choose the flower. He is not foolish, his gestalt is different. A hundred rupee note doesn't mean anything, he has not yet come to the world of the market where a hundred rupee note means something. But if you offer him a plain paper or a hundred rupee note, he may choose the hundred rupee note, not because it is a hundred rupee note, but because it is painted, colored. He has a different gestalt.

A young man has a different gestalt, an old man has a different gestalt. That's why there is the gap between generations -- they have different gestalts, and gestalts go on changing. They not only change over the years, every moment they go on changing. This morning you were so loving, and now you are so angry, your gestalt was different. When you were loving anger disappeared into the background, love came into focus. Now you are angry, love has gone to the background and anger has come into focus.

But nothing disappears, remember. Everything remains, always remains. Only gestalts change. Something comes up, something goes down; something surfaces, something goes to the bottom. But nothing disappears, nothing CAN disappear. Everything is everlasting and eternally everlasting. Everything always is. That's what Hindus call NAMA RUPA. This Hindi word, nama rupa, can give a little feeling and nuance of gestalt. Hindus say only name and form change; otherwise reality remains the same.

So don't try to kill the ego -- you cannot. If you try to kill the ego you will become a very very humble man, but remember, "very very" is important. You cannot be an ordinary humble man but very very humble -- and that will be the hiding place of your ego. Then you will claim that you are the humblest man on earth.

I was reading an anecdote: Three monks belonging to three Christian monasteries met at a crossroad. Of course they started bragging. One said, "You will have to concede that our monastery has produced the greatest saints. Your monasteries are nothing in that matter. Look at our legendary past -- how many saints we have produced!"

The second said, "You are right. But you will have to concede that all the great theologians have come from our monastery -- the great philosophers, the great knowers, systematizers. You cannot boast even a single theologian of the caliber that we have produced in thousands."

Both looked at the third, and they said, "We feel sorry for you because you have nothing to claim."

The third said, "No, we have not produced great saints, that's right. And we have not produced great thinkers, theologians, that too is right. But as far as humility is concerned we are the top." Concerning humility we are the top! What type of humility is this, when you are the top?

The gestalt has changed. The ego has gone to the bottom, but starts functioning from there. Now you are humble, but at the top. A humble man has to be last, how can he be at the top? But a humble man always claims that he is at the top. The ego is not dead, cannot be dead. It has only gone to the deeper layers of the unconscious and functions from there and controls from there. Humility on the surface and ego deep down, controlling humility. Humbleness is controlled by the ego.

Look at people who say and think that they are humble, look in their eyes: you will not find any humbleness there, but a very subtle pride. Pious egoists they are, holy egoists they are. And when ego becomes holy it becomes more poisonous. Poison in itself is bad, but when poison becomes holy then it is very dangerous.

You cannot kill the ego. If you try to kill it, two things will happen. One, your life will become monotonous, it will lose the tension of the opposites. It will lose the music. That's why monks are so monotonous.

Once it was asked of a great American actor -- somebody interviewed him and asked him, "Can you say what has been the greatest disappointment in your life?" The interviewer must have been thinking that in the life of an actor there are many failures: when people don't respond, don't clap, then whatsoever the actor is doing goes flat.

The actor said, "The greatest disappointment in my life, you ask? Yes, it happened.... I was a child, a small kid, and I was passing down a road, and near the road I saw a big tent. I thought there must be a circus going on, but I had no money, so I tried to enter the tent from somewhere other than the main entrance, and somehow I sneaked in. And when I entered, it was not a circus but a priest was giving a sermon -- and that was the greatest disappointment in my life."

Priests, monks, are so monotonous, so deadly monotonous, with no music, with no harmony, because they have been trying to walk with one leg, or to fly with one wing. They have been trying to improve upon God himself. Even God cannot be without the two, and they have been trying that. Of course, they can hop on one leg a little -- that is what their sermons are. Or they can try to fly on one wing -- just an ugly effort, and they fall to the ground. Or they can go on producing the same note on their VEENA....

I have heard, Mulla Nasruddin's wife was very very irritated one night and she said to Mulla, "Enough is enough -- now you stop! Why do you go on playing the same note on your veena continuously for hours together? I have seen many people playing but they never do this. They change, they change notes, they move their hands. You go on playing on the same spot!"

Nasruddin said, "Stop! You don't know, I have been playing for twenty years. The others have to move their hands because they have not yet found the right spot. I have found it, so why bother? I go on playing the same note."

That is the note of the monks, the priests, the religious people. They are so sad, so serious, so somber and solemn -- dead graves, no music of life arises out of them. They have killed religion everywhere. They have captured all the temples and all the churches.

And temples are meant to be places of celebration. Temples are meant to be places of thanksgiving. Temples are meant to be places where one learns how to love and how to live, and how to pray and how to be blissful. They have turned all those places into very serious, deathlike places. They are more like cemeteries than temples. And in those temples only a dead god is worshipped.

God is alive, near in the trees, in the clouds, in the birds chirping! God IS life, and life depends on duality. Of course it is not only duality, it is a deep harmony between the two, between the many. It is one manifesting as many.

Don't try to kill the ego; otherwise you will suppress it, and you will miss the whole point of being alive here. You will miss the whole opportunity.

Then what to do? Just change the gestalt. Don't be identified with the part -- because you are also the whole. And don't be identified with the whole -- because you are also the part.

To cut it short: Don't be identified at all.

You are both and neither, and that is transcendence. Then suddenly you are absent, and everything is present. Nothing is lost. But when you lose identification the feeling of 'I' is lost. You remain, you remain more than ever, you are more than ever, your being is infinitely rich. Without identification, the I disappears. But the I is getting identified either with the part -- that is the I of the worldly man -- or getting identified with the whole; that is the I of the so-called religious man.

Real, authentic religion is born when you are not identified at all. You move in the part and you move in the whole also. You are both: part in the whole, whole in the part, a harmony in discord, a continuous marriage and a continuous divorce, a continuum of coming together and falling apart. Then there is flow, then there is movement -- and then there is grace.

Now this small anecdote.

SHIBLI WENT TO VISIT ANOTHER GREAT SAGE, JUNNAID.

This must have happened before Shibli became an enlightened man himself. Junnaid was already a perfect master, but Shibli was still on the path, still moving towards the perfect illumination of being. He was not a beginner, that's right, he was already an adept. But the journey had not ended yet -- far advanced on the path, but the journey not yet complete.

SHIBLI WENT TO VISIT ANOTHER GREAT SAGE, JUNNAID. THE WIFE OF JUNNAID WAS ABOUT TO CONCEAL HERSELF MODESTLY BEHIND A SCREEN.

As is the custom with Mohammedans, the wife tried to conceal herself behind a screen as she should do for ordinary mortals.

JUNNAID SAID: STAY WHERE YOU ARE -- SHIBLI IS ABSENT.

There is no need to hide yourself, because nobody has come. When I say nobody has come, I mean two things. One, NOBODY has come, he who is a nobody; and second, nobody has come -- Shibli has come but there is nobody like Shibli in him.

STAY WHERE YOU ARE -- SHIBLI IS ABSENT.

Nothing has happened, as if Junnaid is sitting with his wife and nobody has entered. What do you do when a breeze enters the room and passes by? You don't hide behind a screen. Or if a sunray penetrates, you don't hide. "No need to hide," said Junnaid. "Shibli is coming, but he is deeply absent inside."

At that moment when Shibli entered, he was not identified with himself; a nonidentifiable being without any gestalt coming in like a breeze comes in -- unobtrusively. Not even giving a feeling: What is happening? As if a drunk man comes in, drifts in, rather, because there is nobody who is coming in. It may be better to say, Shibli DRIFTED into the room of Junnaid. The wife started hiding herself.

Said Junnaid: STAY WHERE YOU ARE -- SHIBLI IS ABSENT. AT THAT MOMENT SHIBLI BEGAN TO WEEP.

The identification entered immediately. A gestalt formed; he is no more the same. Just this being said, that Shibli is absent, must have brought the ego back. So much appreciation from the mouth of a great sage like Junnaid. Even a look from Junnaid would have gratified you tremendously. And a man like Junnaid said, "Stay -- Shibli is absent."

This is the highest appreciation that can be given for people who are on the path. This is the greatest achievement -- when a man is absent. Nothing more is there then, because when you are absent, God is present. In fact Junnaid said, "Don't be worried. Shibli is not coming, God is entering." It is the same. To say that Shibli is absent is to say that God is present. And where can you hide from God? And what is the need to hide from him? -- because God is nothing but your purest being.

Immediately the gestalt came in.

AT THAT MOMENT SHIBLI BEGAN TO WEEP.

Why did he begin to weep? Immediately, when he was appreciated by Junnaid, the ego came back. Immediately he felt: Yes, I am absent -- and the I was there. God disappeared.

He was moving dazed, filled with the grace of the divine. An aura was surrounding him -- not HIS aura, but the aura of the very center of existence. He was filled with unknown bliss. He was like a flower, with a divine fragrance. Suddenly, in a single moment, or even in a particle of a single moment, in a split second, a gestalt formed.

The gestalt takes no time to form. Just a look and the gestalt forms. It is constantly being created and being destroyed. That is the only thing you can create and destroy, you can do nothing else. It is just like waves coming high and falling down.

At the peak was Shibli, at the peak of absence. The moment he heard Junnaid saying, "Shibli is absent," and, "Shibli has not come, nobody has entered. It is God, look. Where are you hiding?" -- hearing this, the ego entered, jumped back in. A gestalt formed: "So I have achieved? So I have entered? So Junnaid has certified, recognized me?" Everything is lost.

Junnaid played a trick. In fact, the wife was not the concern. He tried a trick on Shibli and helped him to see what was happening to him.

From the peak Shibli has fallen into the abyss. Just a second before he was the divine; now he is just a worm on the earth, an ordinary mortal, fallen from immortality. Just a moment before he was in the garden

of Eden, and just a moment afterwards he is thrown out, expelled. The peak has gone far away. Even to dream about it will be difficult now.

The valley and the darkness... the fall. This is the fall all religions talk about. It is not something that happened in the past. It happens to every individual and it happens many times. The fall is not something that happened to Adam and Eve. It happens to every Adam and every Eve. And the snake in the parable is nothing but the ego, that rises, persuades you. Why has the symbol of a snake been chosen? -- because a snake seems to be the most cunning animal in the world, very clever and cunning. Ego IS cunning and clever. The snake persuaded Eve to eat the forbidden fruit. This is not something which happened in the past, somewhere one day, and then the doors of the garden of Eden were closed. No, it happens to every man. Whenever you are at a peak, you are again in the garden -- and immediately, if the ego arises, you have fallen back.

It happened in that moment to Shibli. He was floating in a different world; altogether different was the quality of his being, a different dimension. He was not part of this world; he was floating high like clouds, and suddenly he has fallen. A cloud has fallen into the dust -- a sudden fall. The ego has arisen.

Junnaid did well. And he has not even uttered a single word to Shibli -- he was talking to his wife -- but he created a situation. This is how Sufis work. They create situations very deliberately.

AT THAT MOMENT SHIBLI BEGAN TO WEEP.

Seeing that he had fallen he began to weep. Adam must have wept, wept bitterly, when he was being expelled from the garden of Eden. What else could he have done? Tears must have been flowing down... his whole heart in a turmoil.

It is the greatest misery that happens -- when one comes out of bliss into the darker realms of suffering. Up to now he was innocent. Now, suddenly, all innocence is lost. The child has suddenly become old. In a single moment the flower of innocence is dead.

SHIBLI BEGAN TO WEEP.

Why is he weeping? He is weeping for his own fall. He became aware of what Junnaid had done: not even uttering a single word to him, he had penetrated him so deeply. He provoked his ego. Shibli started weeping. Again he is present and God is missed. No more is he a child, no more in ecstasy. The samadhi has disappeared.

JUNNAID SAID TO HIS WIFE: YOU MUST NOW BE ABSENT, FOR SHIBLI HAS RETURNED.

Don't come out. Now there comes an ordinary man, just an ordinary man, filled with lust and greed and sex, filled with anger, jealousy, ego. Here comes an ordinary mortal. Now you hide yourself, don't come out.

You are both; that's why this can happen. You are both the peak and the valley; that's why this can happen. You are the expelled Adam, and the father who expelled him. You are both; that's why it can happen. Otherwise, how is it possible to come from the peak to the valley so suddenly and so immediately in a single moment? How is it possible if you are not both?

Both these extremes are yours: the devil and the divine. You will weep when you get identified with the devil, because you cannot be blissful with the devil. With the part you will weep. With the whole, if you get identified, you may feel happier, but that identification also cannot last forever -- a Junnaid can bring it immediately back. A man who knows the art can throw you back. No, don't get identified.

Where did Shibli miss? What was the point of his misfortune? He was getting identified with the idea of his liberation, freedom, enlightenment. He had forgotten completely that the ego existed; it had just moved into the background, but it was there. And you can be a victim again. Just a slight provocation and the gestalt will change: the figure will become the background and the background will become the figure. A small change, just a slight change. This man Junnaid must have been the greatest gestalt psychologist.

I have been doing it every day. Just a slight device and you are suffering no more; you are flowing high, moving in the skies, no gravitation. You have become weightless, you are not walking on the earth. Just another sentence, and you fall -- and you fall so fast, as if no time is needed, and you are back in hell.

You have been moving between heaven and hell continuously. And wherever you are you get identified, that is the problem. You have suffered. You have seen the downs, the blues, but you get identified; you say, "I am suffering." You become one with the valley and the darkness.

And then, someday suddenly, a woman laughs at you, smiles, and you are high and the doors of heaven are open. Again you get identified. You are in love, not walking on the earth. In fact not walking, flying -- no gravitation exists for you. You have completely forgotten the valley, the darkness, that existed just a minute before. It has moved into the background -- the gestalt changed. And the woman is not laughing now. She has turned her face away. She is looking at somebody else. And the doors of the garden are closed, you are expelled, weeping bitterly, weeping and crying. The valley, the darkness -- you are again identified with it.

Pain comes, pleasure comes -- but you go on missing the thing. You should not get identified, you should remain transcendental.

In the valley, yes, but you are not the valley. At the peak, yes, but you are not the peak. The peak is the situation around you. You are in it, but not of it. In the world? Okay, move in the world -- but you are in the world, the world is not in you. Go to the Himalayas -- nothing wrong with it -- but you are in the Himalayas, the Himalayas are not in you. Remain transcendental. Pain and pleasure, suffering and bliss, day and night, summer and winter -- remain unidentified. Disidentification, remaining unidentified, is the way of transcendence. Then you remain always far away: in, and yet away. Then life becomes a beautiful game. Hindus call it LEELA, a game, a play.

Then you neither suffer nor do you become blissful. You simply move through all the shades and nuances -- and millions are the shades and millions are the nuances. God has taken thousands of names and thousands of forms. Everywhere is his mark. If you are transcendental, even in the valley you are in him. Then you never lose contact with him, because God means: that which transcends duality yet lives in it, yet surrounds it, yet enjoys it. God is the greatest paradox, the mystery.

Once you understand the art of nonidentification, you have learned all that Sufis can teach you. Gurdjieff introduced Sufi essentials into the West. He was the man who brought to the West the secrets of the Sufis. His whole teaching depends on one word, and that is nonidentification. Don't get identified with anything because consciousness is always transcendental. It cannot be reduced to anything.

Seasons come and go, consciousness remains. Childhood comes and goes, youth comes and goes, health and disease; consciousness remains. That which remains always is God. That which passes is the world. That which comes and goes is not you.

You are the witness, to whom things happen but who remains a witness. Witnessing is the art of nonidentification, and nonidentification is all. Nonidentification is all there is to meditation. It is the whole meditation.

It is said that this situation created by Junnaid helped Shibli, and after a few days, just after a few days, he himself became enlightened.

Someone asked Shibli when he became enlightened, "Who have been your teachers?"

He counted many. A dog -- because the dog was thirsty and tried to jump into the river and drink to his heart's desire, but as he looked into the river he would see another dog and he was afraid. But the thirst was too much. Finally he overcame his fear and jumped into the river -- and the reflection disappeared. There was no other dog, it was just a reflection. The river was just mirroring himself.

And Shibli said, "That dog was my first teacher... because there is nobody else -- only I am, and everybody else is just mirroring my face, and I am unnecessarily afraid. Once I understood the art of jumping into the river, I jumped, and reflections disappeared and only the river was there -- the river of God, the river of existence. And since then I have never been thirsty. I live in the river."

He counted many. He said, "The second master was a thief, because I was lost in a town one night, and all the doors of all the serais were closed and I was at a loss to find some shelter for the night. Then I found a thief. In a dark street, he was trying to enter a house, and I asked him: 'Where can I stay for the night? I am tired, and I am hungry.' He said, 'You can stay at my house, but I must be frank with you because you look like a saint -- I don't know whether you are or not because I never believe in appearances -- but for me it will be bad if I don't tell you that I am a thief. And I am REALLY a thief. You may not be a real sage but I am a real thief. So if you are ready to be a guest in a thief's house, you are welcome. Come!'"

Shibli hesitated a little -- to go to a thief's house and stay there, and people would come to know and what would happen to his respectability? He was an honored man.... The thief stopped immediately and he said, "You are afraid, and a real sage is never afraid. Why are you afraid? Are you afraid that the thief can convert you to an atheist? I am not afraid of YOU. I don't care -- you cannot change me a little bit. I am a perfect thief, but you don't look a perfect sage."

And Shibli said, "He was my second teacher. I stayed in his home for one month. He was really a lovely

person, and very true and authentic. Every night he would go out and by the morning he would return. I would open the door and I would ask, 'Have you been successful?' And he would say, 'Not today. But tomorrow....' He was always happy -- and for one month he was never successful. Every night he would go out and every morning he would come back emptyhanded. But he was always laughing and happy, and he was never miserable. He could live with failure, and he could hope. His hope was great."

And Shibli said, "When I was seeking God, many times the moment came to me when it seemed to be absolutely futile, the whole search nonsense. Many times I was just on the brink of stopping the whole nonsense and going to the world to enjoy and indulge a bit while life lasts. I had been doing everything that I had been told to do and there seemed to be no God appearing, not a sign. I had not even heard a footfall, not even seen a footprint. The whole thing seemed to be imaginary, a great deception. But immediately, whenever I was ready to drop the search, I would see that thief in my vision, standing at the door and saying, 'Tomorrow...' and I would again hope, and I would say, 'Okay, one day more.' That is how one day I attained. I am very much obliged to that thief. He was my second teacher."

And he said, "My last teacher was the wife of Junnaid -- because she tried to hide behind a screen. That became a situation. And Junnaid brought me down from my high flight to the earth, I crashed to the earth, shattered. Junnaid was cruel -- but he helped. And the wife was just helping the device. When I started crying, she started laughing behind the screen. I was shattered, completely shattered and destroyed. But that became the destruction of my identification. Since then I have been in the valleys, and I have been to the peaks, but I remain aloof. I can still hear -- whenever I go to the peak I can still hear the laughter of Junnaid's wife behind the screen. She is still laughing. I never get identified." Soon after this situation Shibli became an enlightened man.

What is enlightenment? It is to live in transcendence.

Enough for today.

Just Like That

Chapter #10
Chapter title: Just a small coin

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UWAIS AL-QARNI WAS OFFERED SOME MONEY. HE SAID: I DO NOT NEED IT AS I ALREADY HAVE A COIN.
THE OTHER SAID: HOW LONG WILL THAT LAST YOU? -- IT IS NOTHING.
UWAIS ANSWERED: GUARANTEE ME THAT I SHALL LIVE LONGER THAN THIS SUM WILL SUFFICE ME AND I WILL ACCEPT YOUR GIFT.

Life is always in the now. There is no other moment to it. Only one moment exists -- this moment -- all else is just a projection of the mind. Only today is, and only today remains. Tomorrow never comes, it cannot come because it doesn't belong to reality. Only today comes, goes on coming, because today belongs to reality.

Tomorrow is your dream. And you need a dream because you are not rooted in reality. This has to be

understood. Why are dreams needed? When reality is available, why do you dream?

A man fasts. The whole day the body suffers; the hunger is there. He suppresses the hunger because he is on some religious fast, a religious ritual. To satisfy the ego he makes the body hungry -- so that the ego can feel that he is religious, something special, not an ordinary man, a saint, a sage, not an ordinary sinner.

To feed the ego you make the body hungry. You starve the body. Ego is a dream -- the body is the reality. The whole day you have been fasting; in the night you cannot sleep because the body goes on asking for food. It is a need, it is a necessity. You feel restless, you turn from one side to another, you cannot go to sleep. Food is a need, but rest also is a need. So the mind creates a dream: You are an honored guest in a great feast given by the king; you are eating delicious food, you go on eating.... Of course the body doesn't get nourishment, but there is a false notion that you have eaten well; now you can go to sleep. In the morning you will be hungry, more than ever, but at least the dream helped you to rest and relax. One need, the need for food, could not be fulfilled, but another need, the need for rest, could be fulfilled through the dream.

If you are tense you will need dreams, because they help you to relax. If you are not HERE, you will need a dream of being THERE, because you have to be somewhere. If you cannot be here then you will feel suspended in the sky, uprooted, unanchored, just hanging in the middle. That will give you a very restless, uncomfortable feeling. So... a dream: "I may not be here, but I am going to be there." The dream helps you to rest and relax.

If you cannot be now, then you create a future. The future is needed. The future gives you a consoling sleep, it relaxes you. Millions of things are there which you cannot fulfill right now, and if there is no future you will be too much burdened by unfulfilled desires. A future is needed so you can at least say to yourself: "If things are not as they should be, there is tomorrow. Don't get panicky, things will be better tomorrow." You can hope, because there is time.

Hope needs space, desire needs space, ambition needs space to move.

Look at the trees -- they don't dream. They don't need to, they are already here, in the now -- fulfilled, flowering. Listen to the birds -- they are singing NOW, they are not preparing to sing tomorrow. Except man, nobody is preparing for tomorrow. This day is so beautiful, who bothers for tomorrow?

If this day is ugly and it is inconvenient to live with it, a beautiful dream of the future is needed as a substitute for reality. Otherwise you will feel so much anguish -- intolerable. You will not be able to live! The more desire you have, the more future you need, the more ambitions the more future you need. For needs, this moment is more than enough. Today is enough. Jesus said to his disciples, "Look at the lilies. Look in the field -- the flowers are flowering, and they are so beautiful that even Solomon in all his grandeur was not so beautiful."

Solomon is the greatest king in the mythology of Jews -- the richest man ever on earth, and the wisest man also. The wisest, the richest, the greatest emperor in the world was not so beautiful as these ordinary lilies in the field. "Look!" said Jesus to his disciples. "These lilies must be carrying a secret within their hearts." What is the secret? The secret is, lilies are here and now. Solomon may have been very very wise but he was not here and now.

All beauty is here, and all life is now.

Tomorrow is death, tomorrow is no life. But why do we live in the tomorrow? It looks absurd: How can you live in the tomorrow? -- but you live there. You never live here; that's why you look so dead. How can one live in the tomorrow? Jesus said to his disciples, "Take care of this moment. Live today, and tomorrow will take care of itself. Don't worry for the morrow because the moment you are losing in worrying about tomorrow is the real moment. And tomorrow is never going to be there."

For dreams you are losing life. Needs don't need them, but desires need them. For example, you are hungry, you can eat; if you are thirsty, you can drink. There is not much trouble about it. There would have been no trouble and there would have been nothing like poverty in the world if man remained true to his needs. Then everybody has more than enough. The Earth has plenty. The sky is not poor, the rivers are rich, the oceans vast -- life has tremendous treasures. Not a single bird sleeps without food, not a single tree remains thirsty. Everything is more than is needed. Life is affluent, very luxuriant -- if you stick to the needs. But if you start desiring, then life becomes poor.

If you are hungry you can eat and feel satiated -- and there is nothing like satiated hunger. It is a deep prayer, a gratefulness. I tell you, not by fasting will you become religious, but when hunger is satisfied. In that moment of satisfaction a gratefulness, a gratitude arises, a prayer. You feel fulfilled. You can thank God. Never by fasting do you become religious. How can you become religious by destroying your body

and being violent towards it? That is the way of the murderer, the torturer, the sadist, the masochist, the somehow perverted.

When you have eaten well, eaten rightly and the food suits you, in that moment a prayer arises, not only from your mind but from your body also. Satiety is a prayer. You were thirsty and you have drunk to the full. Now suddenly nothing is needed. You are absolutely perfect in that moment. You are a god, a fulfilled god. No thirst... what else is lacking?

If you stick to the needs -- and this is my message, that a religious man sticks to his needs. He is never against needs and never for desires. Desires are false needs. For example, if you are hungry you can eat right now, but if you are desiring a Rolls Royce, how can you get it right now? If you are ambitious for a big palace -- Rome is not built in one day, a big palace will need time. You will have to exploit money. You will not only have to exploit others you will have to exploit your own needs also, because you will have to accumulate money. You will sleep hungry, because tomorrow -- the palace, and when the palace is ready, then you are going to eat. How can you eat without a palace? Tomorrow comes the Rolls Royce, and there is nothing wrong in being a little hungry for a few days, starving your needs; otherwise how are you going to have a Rolls Royce?

A Rolls Royce is neither a thirst nor a hunger, it is simply a foolish desire. When it is not there you will be waiting for it and destroying your life, and when it comes you will feel nothing has come. And you waited so long, and you killed yourself so much. The Rolls Royce is there, but you are already dead. There is no real need for it; that's why it can never satisfy. Satisfaction comes out of real dissatisfaction.

Contentment comes out of real hunger, real thirst. You were dying, you could not do without it; only then contentment happens. Desires need the future; they cannot be fulfilled right now. If you want to be the president of a country, how can you be the president right now? You will have to pass long ladders of ambition, much time will be needed. By the time you reach, if death has not reached before, you will be already dead. People become presidents when they are already senile, past their sixties, becoming seventy, just ready for the grave. Then they enter the presidential house. And the whole life wasted, -- for nothing. Even if your picture is in all the newspapers, what does it matter? How does it satisfy? Birds are happy without newspapers, trees are happy without the radio and the television. If trees are happy and birds are happy, and they don't bother a bit for the tomorrow, why can't man be happy right now?

The whole of religion, real religion, is the message to drop desires and to fulfill needs. And needs are simple and beautiful. Thirst is beautiful -- it comes out of nature -- and then being satisfied is also beautiful. It gives a balance, a subtle tranquility. A silence happens to your whole existence. You are at rest; no dream is needed.

A man who lives true to his needs will live here and now; he has no tomorrow. But look, the bigger the need for desires, the bigger the ambition, the bigger the future you will need. But worldly people don't really need a big future because their desires, howsoever big, can be fulfilled in one lifetime. If you need a Rolls Royce, you feel you need it, okay -- you put your life at stake and you will get a Rolls Royce. If you want to be a president you can, because people just as stupid as you have already become presidents. You are not lacking anything. You can also become one, there is not much of a problem about it; you need to go a little madly after it, that's all. One only has to go madly after something, and he will attain. Others have attained, you can attain.

If you have not attained, that means only that you are not so stupid and so mad. A desire comes but it is a vagrant desire. You are not ready to stake your whole life for it. A dream comes, but it is a very superficial dream. If somebody makes you a president you will become one, but you are not going to stake your whole life for it.

One day I saw Mulla Nasruddin on the road, smoking. I was surprised. I asked him, "Nasruddin, just the other day you told me that you have stopped smoking."

He said, "Yes, I have stopped purchasing cigarettes, but if somebody offers me one, it's okay." He said, "One has to go by and by, in steps. I have stopped purchasing -- that is my first step towards no smoking -- but if somebody offers me one, it's okay. Later on I am going to drop that also."

If you have not become a president of a country or a prime minister, you have just a superficial dream about it, that's all. If you become obsessed by it, nobody can prevent you. You have to be mad. An ambitious man is mad, crazy! -- obsessed by one idea. Unless that idea is fulfilled he himself is not going to rest, and he is not going to allow anybody else to rest.

Worldly desires can be fulfilled in a mere lifetime, but what about MOKSHA? What about God? What about nirvana, enlightenment? A mere one life seems to be not enough. There are so many things to do, and

for nirvana there seems to be no time.

If you live for seventy years.... Life has an inner pattern, it is good to understand it. Every seven years, physiologists say, the body and mind go through a crisis and a change. Every seven years all the cells of the body change, are completely renewed. In fact, if you live seventy years, the average limit, your body dies ten times. Each seventh year everything changes. It is just like changing seasons. In seventy years the circle is complete. The line that moves from birth comes to death. The circle is complete in seventy years. It has ten divisions.

In fact man's life should not be divided into childhood, youth, old age -- that is not very scientific, because every seven years a new age, a new step is taken.

For the first seven years a child is self-centered, as if he is the center of the whole world. The whole family moves around him. Whatsoever are his needs they are to be fulfilled immediately, otherwise he will go into a tantrum: anger, rage.... He lives like an emperor, a real emperor. The mother, the father -- all are servants, and the whole family just exists for him. And of course he thinks the same is true for the wider world. The moon rises for him, the sun rises for him, the seasons change for him. A child for seven years remains absolutely egoistic, self-centered. If you ask psychologists they will say a child for seven years remains masturbatory, satisfied with himself. He does not need anything, anybody. He feels complete.

After seven years -- a breakthrough. The child is no more self-centered; he becomes eccentric, literally. Eccentric -- the word means going out of the center. He moves towards others. The other becomes the important phenomenon -- friends, gangs.... Now he is not so much interested in himself; he is interested in the other, the bigger world. He enters into an adventure to know who is this "other." Inquiry starts.

After the seventh year the child becomes a great questioner. He questions everything. He becomes a great skeptic, because inquiry is there. He asks millions of questions. He bores the parents to death, he becomes a nuisance. He is interested in the other, and everything of the world is his interest. Why are the trees green? Why did God create the world? Why is this so? He starts becoming more and more philosophic; inquiry, skepticism -- he insists on going into things.

He kills a butterfly to see what is inside, destroys a toy just to see how it works, throws a clock just to look into it, how it goes on ticking and chiming -- what is the matter inside? He becomes interested in the other, but the other remains of the same sex. He is not interested in girls. If other boys are interested in girls he will think they are sissy. Girls are not interested in boys. If some girl is interested in boys and plays with them, she is a tomboy, not normal, average; something is wrong. This second stage psychoanalysts and psychologists will say is homosexual.

After the fourteenth year a third door opens. He is no more interested in boys, girls are no more interested in girls. They are polite, but not interested. That's why any friendship that happens between the seventh year and the fourteenth is the deepest, because the mind is homosexual, and no more in life will such friendship happen again. Those friends remain friends forever; it was such a deep tie. You will become friendly with people but that will remain acquaintance, not that deep phenomenon that happened between the seventh and the fourteenth year.

But after the fourteenth year a boy is not interested in boys. If everything goes normal, if he is not stuck somewhere, he will be interested in girls. Now he is becoming heterosexual -- not only interested in the others, but really THE OTHER, because when a boy is interested in boys, the boy may be other but he is still a boy just like himself, not exactly the other. When a boy becomes interested in girls, now he is really interested in the opposite, the real other. When a girl becomes interested in a boy, now the world enters.

The fourteenth year is a great revolutionary year. Sex becomes mature, one starts thinking in terms of sex, sex fantasies become prominent in the dreams. The boy becomes a great Don Juan, starts courting. Poetry arises, romance. He is entering into the world.

By the twenty-first year -- if everything goes normally, and a child is not forced by the society to do something which is not natural -- by the twenty-first year a child becomes interested more in ambition than in love. He wants a Rolls Royce, a great palace. He wants to be a success, a Rockefeller, a prime minister. Ambitions become prominent; desiring for the future, being a success. How to succeed, how to compete, how to move in the struggle is his whole concern.

Now he is not only entering the world of nature, he is entering the world of humanity, the marketplace. Now he is entering the world of madness. Now the market becomes the most prominent thing. His whole being goes towards the market: money, power, prestige.

If everything goes right -- as it never goes, I am talking of the absolutely natural phenomenon -- by the twenty-eighth year a man is not in any way trying to enter into an adventurous life. From twenty-one to

twenty-eight one lives in adventure; by the twenty-eighth year one becomes more alert that all desires cannot be fulfilled. There is more understanding that many desires are impossible. If you are a fool, you can go after them. But people who are intelligent, by the twenty-eighth year enter another door. They become more interested in security and comfort, less in adventure and ambition. They start settling. The twenty-eighth year is the end of hippiedom.

At twenty-eight hippies become squares, revolutionaries are no more revolutionaries; they start settling, they seek a comfortable life, a little bank balance. They don't want to be Rockefellers; finished, that urge is no more there. They want a small house, but established, a cozy place to live in, security -- so at least this much they can always have; a little bank balance. They go to the insurance company nearabout the age of twenty-eight. They start settling. Now the vagabond is no more the vagabond. He purchases a house, starts living... he becomes civilized. The word civilization comes from the word CIVIS, citizen. Now he becomes part of a town, a city, an establishment. He is no more a vagabond, not a wanderer. Now he is not going to Kathmandu and Goa. He is not going anywhere -- finished, traveled enough, known enough; now he wants to settle and rest a little.

By the thirty-fifth year life energy reaches its omega point. The circle is half complete and energies start declining. Now the man is not only interested in security and comfort, he becomes a Tory, orthodox. He becomes not only not interested in revolution, he becomes an antirevolutionary. Now he is against all change. He is a conformist. He is against all revolutions; he wants the status quo because now he has settled, and if anything changes the whole thing will unsettle. Now he is talking against hippies, against rebels; now he has become really a part of the establishment.

And this is natural. Unless something goes wrong a man is not going to remain a hippie forever. That was a phase, good to pass through, but bad to be stuck in. That means you remain stuck at a certain stage. It was good to be homosexual between seven and fourteen, but if one remains homosexual for his whole life that means he has not grown up, he is not adult. A woman has to be contacted, that is part of life. The other sex has to become important because only then will you be able to know the harmony of the opposites, the conflict, the misery, and the ecstasy: agony and ecstasy both. That is a training, a necessary training.

By the thirty-fifth year one has to become part of the conventional world. One starts believing in tradition, in the past, in the Vedas, the Koran, The Bible. One is absolutely against change because every change means your own life will be disturbed; now you have much to lose. You cannot be for revolution -- you want to protect.... One is for the law and the courts and the government. One is no more an anarchist; one is all for the government, rules, regulations, discipline.

By the forty-second year all sorts of physical and mental illnesses erupt, because now life is declining. Energy is moving towards death.

As in the beginning energies were coming up and you were becoming more and more vital, energetic, you were becoming more and more strong -- now just the opposite happens, you become weaker every day.

But your habits persist. You have been eating enough up to the age of thirty-five; now you continue your habit. You will start gathering fat. Now that much food is not needed. It was needed but now it is not needed because life is moving towards death, it does not need that much food. If you go on filling your belly as you were doing before, then all sorts of illnesses will happen: high blood pressure, heart attack, insomnia, ulcers -- they all happen nearabout forty-two. Forty-two is one of the most dangerous points. Hair starts falling out, becoming grey. Life is turning into death.

And near the age of forty-two religion starts becoming important for the first time. You may have dabbled a little here and there in religion before, but now religion starts becoming for the first time important -- because religion is deeply concerned with death. Now death is approaching and the first desire for religion arises.

Carl Gustav Jung has written that in his whole life he has been observing that people who come to him at the age of forty or nearabout are always in need of religion. If they go mad, neurotic, psychotic, they cannot be helped unless they become deeply rooted in religion. They need religion; their basic need is religion. And if the society is secular and you have never been taught religion, the greatest difficulty comes nearabout the age of forty-two, because the society does not give you any avenue, any door, any dimension.

The society was good when you were fourteen, because the society gives enough of sex -- the whole society is sexual; sex seems to be the only commodity hidden in every commodity. If you want to sell a ten-ton truck then too you have to use a naked woman, or toothpaste -- then too. Truck or toothpaste, it makes no difference: a naked woman is always smiling there behind. Really the WOMAN is sold. The truck is not sold, the toothpaste is not sold; the woman is sold. And because the woman comes, the smile of the

woman comes with the toothpaste, you have to purchase the toothpaste also. Everywhere sex is sold.

So this society, a secular society, is good for young people. But they are not going to remain young forever. When they become forty-two suddenly the society leaves them in limbo. They don't know what to do now. They go neurotic, because they don't know, they have never been trained, no discipline has been given them to face death. The society has made them ready for life, but nobody has taught them to become ready for death. They need as much education for death as they need education for life.

If I was allowed my way then I would divide universities into two parts: one for young people, another part for old people. Young people would come to learn the art of life -- sex, ambition, struggle. Then when they became old and they reached the forty-two mark, they would again come back to the university to learn about death, God, meditation -- because now the old universities wouldn't be of any help to them. They would again need a new training, a new discipline, so that they can become anchored with the new phase that is happening to them.

This society leaves them in limbo; that's why in the West there is so much mental illness. It is not so much in the East. Why? -- because the East still gives a little training in religion. It has not disappeared completely; howsoever false, pseudo, it is still there, it exists, just by the corner. No more in the marketplace, no more in the thick of life, just by the side, but there is a temple. Out of the way of life, but still it is there. You have to walk a few steps and you can go there. It still exists.

In the West religion is no more part of life. Nearabout the age of forty-two every Westerner is going through psychic problems. Thousands of types of neuroses happen -- and ulcers. Ulcers are the footprints of ambition. An ambitious man is bound to have ulcers in the stomach: ambition bites, it eats itself. An ulcer is nothing but eating yourself. You are so tense that you have started eating your own stomach lining. You are so tense, your stomach is so tense, it never relaxes. Whenever the mind is tense the stomach is tense. Ulcers are the footprints of ambition. If you have ulcers that shows you are a very successful man.

If you have no ulcers you are a poor man: your life has been a failure, you failed utterly. If you have your first heart attack nearabout forty-two you are a great success: you must be at least a cabinet minister, or a rich industrialist, or a famous actor; otherwise, how will you explain the heart attack? A heart attack is the definition of success. All successful people will have heart attacks. They have to.

The whole system is burdened with toxic elements: ambition, desire, future, tomorrow -- which is never there. You lived in dreams. Now your system cannot tolerate it anymore. And you remain so tense for the future that tension has become your very style of life. Now it is a deeprooted habit.

At forty-two, again a breakthrough comes. One starts thinking about religion, the other world. Then life seems to be very much. Little time is left. How can you achieve God, nirvana, enlightenment? Hence the theory of reincarnation: don't be afraid, again you will be born, again and again, and the wheel of life will go on moving and moving. Don't be afraid: there is enough time, there is enough eternity left -- you can attain.

That's why in India three religions were born -- Jainism, Buddhism and Hinduism -- and they don't agree on any other point except reincarnation. They don't agree on any other point. Even about such an important theory as God there is not an agreement. Jainas say there is no God, Buddhists say there is no God.... Even about a more important theory than God, the theory of the soul, ATMAN -- Buddhists say there is no atman, no soul. Such divergent theories! -- not even agreeing on the basic foundations: God, self.... But they all three agree on the theory of reincarnation. There must be something to it.

They all need time, because to attain BRAHMAN -- Hindus call it Brahman -- much time is needed. It is such a great ambition, and at the age of forty-two you become interested. Only twenty-eight years are left.

And this is just the beginning of the interest. In fact at the age of forty-two you become again a child in the world of religion. And only twenty-eight years are left. Time seems too short, not enough at all to attain such great heights -- Brahman, Hindus call it. Jainas call it MOKSHA, absolute freedom from all past karmas. But thousands and millions of lives have been there in the past; within twenty-eight years how are you going to cope? How will you undo the whole past? Such a vast past is there -- bad and good karmas. How are you going to clean your sins completely within twenty-eight years? It seems unjust. God is demanding too much, it is not possible. You will feel frustrated if only twenty-eight years are given to you.

And Buddhists, who don't believe in God, don't believe in the soul -- they also believe in reincarnation, nirvana, the final emptiness, the total emptiness. When you have remained filled with so much rubbish for so many lives, how are you going to unburden within twenty-eight years? It is too much, seems an impossible task. They all agree on one thing, that more future is needed, more time is needed.

Whenever you have ambition time is needed. And to me a religious person is one who does not need

time. He is liberated here and now, he achieves to the Brahman here and now, he is MUKTA, liberated, enlightened here and now. A religious man does not need time at all because religion happens in a timeless moment. It happens now, it always happens now. It has never happened otherwise, in no other way has it ever happened.

At the age of forty-two the first urge arises, vague, not clear, confused. You are not even aware of what is happening, but you start looking at the temple with keen interest. Sometimes, by the way, as a casual visitor, you come to the church also. Sometimes, having time, not doing anything, you start looking in The Bible which has always been gathering dust on the table. Vague, not exactly clear, just like the small child who is vague about sex starts playing with his own sex organ, not knowing what he is doing. A vague urge.... Sometimes one sits alone silently, suddenly feels peaceful, not knowing what he is doing. Sometimes one starts a mantra heard in the childhood. The old grandmother used to do it; feeling tense, one starts repeating it. One starts seeking, searching for a guru, somebody to guide you. One takes initiation, starts learning a mantra, repeats it sometimes, then again forgets for a few days, again repeats.... A vague search, groping....

By the forty-ninth year the search becomes clear; seven years it takes for the search to become clear. Now a determination arises. You are no more interested in the others, particularly if everything has gone right -- and I have to repeat this again and again because it never goes right -- at the age of forty-nine one becomes uninterested in women. A woman becomes uninterested in man -- the menopause, the forty-ninth year.... The man doesn't feel like being sexual. The whole thing looks a little juvenile, the whole thing looks a little immature.

But the society can force.... In the East they have been against sex and they have suppressed sex. When the boy is fourteen they are suppressing sex, and they want to believe that the boy is still a child: he doesn't think about girls. Other boys maybe -- these always belong to the neighborhood, never your boy; he is innocent, like a child, like an angel. And he LOOKS very innocent, but that's not true: he fantasizes. The girl has entered his consciousness, has to enter -- it is natural -- and he has to hide it. He starts masturbating, and he has to hide it. He has wet dreams and he has to hide it.

In the East a boy of fourteen becomes guilty. Something wrong is happening -- only to him, because he cannot know that everybody everywhere is doing the same. And much is expected of him -- that he should remain an angel, a virgin, not thinking about girls, not even dreaming about girls. But he has become interested -- the society is suppressing.

In the West this suppression has disappeared, but another suppression has come -- and this has to be understood, because this is my feeling, that the society can never be nonsuppressive. If it changes one suppression, immediately it starts another. Now the suppression is near the age of forty-nine in the West: people are forced to remain in sex, because the whole teaching says, "What are you doing? -- a man can be sexually potent up to the age of ninety!" Great authorities are saying it. And if you are not potent, and you are not interested, you start feeling guilty. At the age of forty-nine a man starts feeling guilty that he is not making as much love as he should.

And there are teachers who go on teaching: This is nonsense. You can make love, you can make love up to the age of ninety. Go on making love. And they say if you don't make love you will lose potency. If you continue, then your organs continue functioning. If you stop, then they will stop. And once you stop sex, life energy will drop down, you will die soon.

If the husband stops, the wife is after him: What are you doing? If the wife stops the husband is after her: This is against the psychologists, and this may create some perversion!

In the East we did one stupidity, and in the West also in the ancient days they did the same stupidity. It was against religion for a child of fourteen to become sexually potent -- and he becomes so naturally. The child cannot do anything, it is beyond his control. What can he do? How can he do it? And all teaching about BRAHMACHARYA at the age of fourteen is stupid. You are suppressing. But the old authorities, traditions, gurus, RISHIS, old psychologists and religious people -- they were all against, the whole authority was against. A child was suppressed. A guilt was created. Nature was not allowed.

Now just the opposite is happening at the other end. At the age of forty-nine psychologists are forcing people to continue to make love; otherwise you will lose life. And at the age of forty-nine... as at the age of fourteen sex naturally arises, so at the age of forty-nine it naturally subsides. It has to, because every circle has to be complete.

That's why in India we had decided that at the age of fifty man should start becoming a VANPRASTH, his eyes should move towards the forest, his back towards the marketplace. Vanprasth is a beautiful word; it

means one who starts looking towards the Himalayas, towards the forest. Now his back is towards life and ambitions and desires and all that. Finished. He starts moving towards aloneness, towards being himself.

Before this, life was too much and he could not be alone; there were responsibilities to be fulfilled, children to be raised. Now they have become grownup. They are married -- by the time you are forty-nine your children are getting married, settling. They are no more hippies, they must be reaching the age of twenty-eight. They will settle -- now you can unsettle. Now you can move beyond the home -- you can become homeless. At the age of forty-nine one should start looking towards the forest, moving inwards, becoming introvert, becoming more and more meditative and prayerful.

At the age of fifty-six again a change comes, a revolution. Now it is not enough to look towards the Himalayas, one has to really travel, one has to go. Life is ending, death is coming nearer. At the age of forty-nine one becomes uninterested in the other sex. At the age of fifty-six one should become uninterested in others, the society, the social formalities, the club -- Rotary and Lions. At the age of fifty-six one should resign from all Rotaries, all Lions; it looks foolish now, childish. Go to some Rotary Club or Lions Club and see people, tip-top with their ties and everything. It looks juvenile, childish; what are they doing? Lions -- the very name looks foolish. For a small child, good. Now they have for small children Cub clubs, and for women Lioness clubs. For cubs, perfectly right, but for lions and lionesses...? It shows that the minds are mediocre. They have no intelligence, nothing at all.

At the age of fifty-six one should be so mature as to come out of all social entanglements. Finished! One lived enough, learned enough; now one gives thanks to everybody and comes out of it. Fifty-six is the time one should naturally become a sannyasin. One should take sannyas, one should renounce. It is natural -- as you enter, so you should renounce. Life should have an entrance and it should also have an exit; otherwise it will be suffocating. You enter and you never come out and then you say you are suffocated, in agony.

There IS an exit, and that is sannyas. You come out. You are not even interested in others by the age of fifty-six.

By the age of sixty-three you again become like a child, only interested in yourself. That is what meditation is -- to be moving inwards, as if everything has fallen away. Only you exist. Again you have become a child -- of course, very much enriched by life, very mature, understanding, with great intelligence. Now you again become innocent. You start moving inwards. Only seven years are left, and you have to prepare for death. You have to be ready to die. And what is the readiness to die?

To die celebrating is the readiness to die. To die happy, joyfully, to die willingly, welcomingly, is to be ready. God gave you an opportunity to learn, and be, and you learned. Now you would like to rest. Now you would like to go to the ultimate home.

It was a sojourn. You wandered in a strange land, you lived with strange people, you loved strangers, and you learned much. Now the time has come: the prince must return to his own kingdom.

Sixty-three is the time when one becomes completely enclosed in one's self. The whole energy moves in and in and in, turning in. You become a circle of energy, not moving anywhere. No reading, not much talking. More and more silent, more and more with one's self, remaining totally independent of all that is around you. The energy by and by subsides.

By the age of seventy you are ready. And if you have followed this natural pattern, just before your death, nine months before your death, you will become aware of your death. As a child has to pass nine months in the mother's womb, the same circle is totally repeated, completely repeated, utterly repeated. By the time death comes, nine months before, you will become aware. Now you are entering the womb again. This womb is no more outside in the mother, this womb is inside you.

Indians call the innermost shrine of a temple the GARBHA, the womb. When you go to a temple the innermost part of the temple is called the womb. It is very symbolically called so, very consideredly; that is the womb one has to enter. In the last phase -- nine months -- one enters into oneself, one's own body becomes the womb. One moves to the innermost shrine where the flame has always been burning, where the light has always been, where the temple is, where the god has always been living.

This is the natural process. For this natural process no future is needed. You have to be living naturally THIS moment. The next moment will come out of it on its own accord -- as a child grows and becomes a youth. There is no need to plan for it, one simply becomes; it is natural, it happens. As a river flows and comes to the ocean the same way, you flow, and you come to the final, the ocean. But one should remain natural, floating, and in the moment. Once you start thinking about the future and ambition and desire, you are missing this moment. And this moment missed will create perversion because you will always lack something; a gap will be there.

If a child has not lived his childhood well, then that unlived childhood will enter into his youth -- because where will it go? It has to be lived. And when a child is at the age of four and dances and jumps and runs around, butterfly-catching, it is beautiful. But when a young man of twenty runs after butterflies he is crazy. Then you have to admit him to the hospital; he is a mental case. Nothing was wrong with it at the age of four; it was just natural, it was the thing to do. It was the RIGHT thing to do; if the child was not running after butterflies something was wrong, he had to be taken to the psychoanalyst.

Then it was okay; but when he is twenty and running after butterflies then you should suspect something has gone wrong, he has not grown up. The body has grown, the mind is lagging behind. It must be somewhere in his childhood -- he was not allowed to live it completely. If he lives the childhood completely he will become a young man: beautiful, fresh, uncontaminated by the childhood. He will shed the childhood as a snake sheds its old skin. He will come out of it fresh. He will have the intelligence of a young man, and he won't look retarded.

Live youth completely. Don't listen to the Eastern and ancient authorities. Just drop them out of the way. If you meet them on the way, kill them immediately. Don't listen to them because they have killed the youth, they are suppressive of youth. They are against sex, and if some society is against sex, sex will spread all over your life. It will become poison. Live it! Enjoy it!

Between the fourteenth and twenty-first year a boy is at his highest peak of sexuality. In fact, near the age of seventeen or eighteen he reaches the peak of sexuality. Never will he be so potent. And if those moments are missed he will never achieve the beautiful orgasm that could have been achieved near the age of seventeen or eighteen.

I am in a difficulty continuously, because the society forces you to remain celibate, at least up to the twenty-first year. That means the greatest possibility of achieving sex, learning sex, entering sex, will be missed. By the time you reach twenty-one, twenty-two, you are already old as far as sex is concerned! Near the age of seventeen you were at the peak -- so potent, so powerful, that the orgasm, the sexual orgasm, would have spread to your very cells. Your whole body would have taken a bath of eternal bliss.

And when I say sex can become SAMADHI, I don't say it for people who are seventy, remember. I am saying it for people who are seventeen. About From Sex to Superconsciousness... old men come to me and they say, "We have read your book but we never achieve anything like this."

How can you? you have missed the time, and it cannot be replaced. And I am not responsible; your society is responsible, and you listened to it.

If between the ages of fourteen and twenty-one a child is allowed to have free sex, absolutely free sex, he will never bother about sex. He will be completely free. He will not look at the magazines PLAYBOY and PLAYGIRL. He will not hide nude, ugly, obscene pictures in the cupboard or in The Bible. He will not go out of his way to throw things at women. He will not become a bottom-pincher. These things are ugly, simply ugly, but you go on tolerating them and not feeling what is happening, why everybody is neurotic.

Once you find a chance to rub against a woman's body you never miss it. What ugliness! -- rubbing against a body. Something has remained unfulfilled in you. And when an old man looks with lustful eyes, there is nothing like that; it is the most ugly thing in the world when an old man looks with lust in his eyes. His eyes should be innocent now, he must be finished by now. Not that sex is something ugly; remember, I am not saying sex is ugly. Sex is beautiful at its own time and season, and sex is ugly out of season, out of time. Sex is a disease when it is in a ninety-year-old man. That's why people say "dirty old man." It IS dirty.

A young man is beautiful, sexual. He shows vitality, life. An old man, sexual, shows unlived life, an empty life, immature. He missed the opportunity and now he cannot do anything, but he goes on thinking, rambling in the mind about sex, fantasizing.

Remember, between the fourteenth and the twenty-first year a right society will allow absolute freedom for sex. And then society will become less sexual automatically. Beyond this time there will be no sex; the disease will not be there. Live it when the moment is ripe and forget it when the moment has gone. But that you can do only if you have lived; otherwise you cannot forget and you cannot forgive. You will cling, it will become a wound inside.

In the East, don't listen to the authorities, whatsoever they say. Listen to nature. When nature says it is time to love, love. When nature says it is time to renounce, renounce. And don't listen to the foolish psychoanalysts and psychologists in the West. Howsoever refined instruments they have -- Masters and Johnson and others -- and however many vaginas they have been testing and examining, they don't know life.

In fact I suspect that these Masters and Johnsons and Kinseys in the West, that they are voyeurs. They

themselves are ill about sex; otherwise who bothers to watch one thousand vaginas with instruments -- watching what is happening inside when a woman makes love? Who bothers? What nonsense! But when things go perverted then these types of things happen. Now the Masters and Johnsons -- they have become the experts, the final authorities. If you are having any sexual problem then they are the final authority to go to. And I suspect they have missed their youth, they have not lived their sex life rightly. Somewhere something is lacking and they are fulfilling it through such tricks.

And when a thing is in the garb of science you can do anything. Now they have made false, electric penises, and those electric penises go on throbbing in the real vaginas, and they go on trying to find what is happening inside, whether orgasm is clitoral or vaginal, or what hormones are flowing, what hormones are not flowing, and how long a woman can make love. They say: to the very end. On the deathbed a woman can make love.

In fact their suggestion is that after the menopause a woman can make better love than ever -- that means after the forty-ninth year. Why do they say that? -- because, they say, before the forty-ninth a woman is always afraid of getting pregnant. Even if she is on the pill, no pill is a hundred percent proof; there is a fear. By the forty-ninth year, when the menopause comes and the period stops, then there is no fear; a woman is completely free.

If their teaching spreads women are going to become vampires, and old women will chase men because they are unafraid now and the authority sanctions it. In fact they say that then it is the right time to enjoy -- without any responsibility. And for men also they go on saying the same. And they have come across men -- so now they say there is no average -- they have come across a man who in his sixtieth year can make love five times a day. This man seems to be a freak. Something is wrong with his hormones and his body. ... And at the age of sixty! He is not natural, because as I see it -- and this I am saying out of my own experience in many lives, I can remember them -- by the forty-ninth year a natural man is not interested in women; the interest goes. As it comes, it goes!

Everything that comes has to go. Everything that arises has to fall. Every wave that arises has to disappear. There must be a time when it goes. At fourteen it comes; at forty-nine or nearabout it goes.

But a man making love five times a day at the age of sixty -- something is wrong, something is very very wrong. His body is not functioning rightly. It is the other end of impotence, the other extreme. When a boy of fourteen does not feel any sex, a young man of eighteen has no desire, something is wrong -- he has to be treated. When a man of sixty needs to make love five times a day, something is wrong. His body has gone berserk. It is not functioning rightly, naturally.

If you live in the moment totally, then there is no need to worry for the future. A rightly lived childhood brings you to a right, ripe youth -- flowing, vital, alive, a wild ocean of energy. A rightly lived youth brings you to the very settled calm and quiet life. A calm and quiet life brings you to a religious inquiry: What is life? Living is not enough, one has to penetrate the mystery. A calm and quiet life brings you to meditative moments. Meditation brings you to renounce all that is useless now, just junk, garbage. The whole life becomes garbage; only one thing remains always eternally valuable, and that is your awareness.

By the time of the seventieth year, when you are ready to die -- if you lived everything rightly, in the moment, never postponing for the future, never dreaming for the future, you lived it totally in the moment whatsoever it was -- nine months before your death you will become aware... you have attained that much awareness, you can see: now death is coming.

Many saints have declared their deaths, but I have not come across a single instance when the death was declared before nine months. Exactly nine months before, a man of awareness, uncluttered with the past... because one who never thinks of the future will never think of the past. They are together, the past and future are together, joined together. When you think of the future it is nothing but the projection of the past; when you think of the past it is nothing but trying to plan for the future. They are together. The present is out of them. A man who lives in this moment now and here is not cluttered with the past and not cluttered with the future. He remains unburdened. He has no burden to carry, he moves without weight. The gravitation doesn't affect him. In fact, he doesn't walk, he flies. He has wings....

Before he dies, exactly nine months before, he will become aware that death is coming. And he will enjoy and he will celebrate and he will say to people, "My ship is coming, and I am only for a little while more on this bank. Soon I will be going to my home. This life has been beautiful, a strange experience. I loved, learned, lived much, I am enriched. I had come here with nothing and I am going with much experience, much maturity."

He will be thankful to all that has happened -- good and bad both, right and wrong both, because from

EVERYthing he learned, not only from right, from wrong also. Sages that he came across, he learned from them; and sinners, yes, from them also -- they all helped. People who robbed him helped, people who helped him helped, people who were friends helped, people who were enemies helped. Everything helped. Summer and winter, satiety and hunger, everything helped. One can be thankful to all.

When one is thankful to all and ready to die celebrating for this opportunity that was there, death becomes beautiful. Then death is not the enemy, it is the greatest friend, because it is the crescendo of life. It is the highest peak that life achieves. It is not the end of life, it is the climax. It looks like the end because you have never known life. To one who has known life it appears as the very crescendo, the very peak, the highest peak.

Death is the culmination, the fulfillment. Life does not end in it; in fact life flowers in it, it IS the flower. But to know the beauty of death one has to be ready for it, one has to learn the art. That's why I go on saying that I am here to teach you how to die. A master is a death. He allows you to die in him. He helps you to die every moment to the past, and he helps you to live an uncluttered moment -- this moment.

This small parable is beautiful. It says:

UWAIS AL-QARNI WAS OFFERED SOME MONEY....

Money is a symbol of the future. Why do you accumulate money? -- for the future. Money is future, money is hidden future; that's why people who don't live in the present will always cling to money. They can afford to lose love but they cannot afford to lose money, because love is not a promise for the future. It may be good right now but what will you do in your old age? Be miserly, accumulate money, because in the future money will be helpful.

Why are people so mad after money? It is a symbol of future. Money is future. Money is condensed future in a coin, in a note. It is a promise for the future. Every note says, "I promise that this much amount of money whenever demanded will be given to you." It is a promise for the future.

Misers never live here, they cannot. They live in their money. Uwais is an enlightened master. He was offered some money. It is a symbol, a symbol for the future. He was offered some future -- let me put it that way.

HE SAID: I DO NOT NEED IT AS I ALREADY HAVE A COIN.

Already I have a coin, I don't need it. Right now I am living, he said. And right now it is enough. I have a coin. What coin? This moment is the coin. It is a single coin, a very small coin. You can live it herenow, it is not of much use for the future. It is such a small coin, you will look foolish if you gather it for the future. A moment is so small, it is a coin. Time is a promissory note, a thousand rupee note, a one lakh rupee note, a one crore rupee note. Time is big money. A moment -- it is just a drop, a small coin.

I DO NOT NEED IT AS I ALREADY HAVE A COIN, said Uwais.

The other must not have understood. Difficult, difficult when you talk to a man like Uwais. He has a different language, you have a different language; communication becomes impossible.

THE OTHER SAID: HOW LONG WILL THAT LAST YOU? -- IT IS NOTHING.

And he was looking at the coin, thinking of the coin; he did not understand what Uwais is saying. He said, "How long will it last you?" The present moment, how long can it last? It is such a small coin. It will be finished.

"Don't think of the moment," say the wiser ones. They say, "Think of the future." Say the wiser ones: "Don't think of the immediate, how long will it last you? Think of the future." And I tell you, these "wiser" ones are the poisoners of humanity. They have poisoned your mind completely... because the immediate is all that is there. The immediate moment is the only reality that is there. Howsoever small, it is the only reality. And your promissory notes, howsoever big amount they promise in the future, are simply promissory notes. The future never comes. No governor-general of the reserve bank can give you the guarantee for the future. Future? -- who can guarantee it? who can predict it? How long will it last you? It is nothing, just a moment.

The wiser ones say, "Don't live the momentary life." They say, "Think of the future." They say, "Don't live just here and now, look ahead! Think of the long range -- not only of this world, of the other world also. Think of heaven and hell, moksha, Brahman, nirvana." And I say to you, these wiser ones are poisoners. The real wisdom consists in being here and now because for the real wisdom that is the only existence, there is no other existence. It is the only existence there is.

UWAIS ANSWERED: GUARANTEE ME THAT I SHALL LIVE LONGER THAN THIS SUM WILL SUFFICE ME AND I WILL ACCEPT YOUR GIFT.

It is a beautiful dialogue. Uwais said: Guarantee me that I shall live longer, longer than this moment, this small coin. Can you guarantee me that I will live the next moment? Can you guarantee me that I will live tomorrow? If you cannot guarantee me that then please let me live today. If you cannot guarantee the next moment, then howsoever small this moment is please let me live it right now. Once lost, it is lost forever, and you cannot guarantee the next. So why should I waste my small coin for bigger coins which cannot be guaranteed?

Future is never; only this moment is. Don't listen to so-called wise ones who are really foolish. Listen to life! And listen to existence. It is better to go to the trees and listen how they live, go to the animals and watch how they live. Look all around, except at man. Man is perverted. Look at existence and see how existence lives -- it lives moment to moment, with no planning for the future. That's why it is so beautiful, it is so ecstatic. Its ecstasy knows no boundaries. From one moment it flows into the other, but it never thinks of the other. One moment lived totally automatically brings another moment, with more possibilities -- because the other moment is not coming from somewhere else, it grows out of you as leaves grow out of trees.

If the tree has been healthy, lived really, then out of beautiful trees come beautiful leaves, beautiful flowers and fruits. It need not worry about them. Have you seen any tree sitting like Rodin's statue of "The Thinker" with the hand on the head, wrinkles on the forehead, thinking how to bring fruits, how to flower this season again? where to go? who are the experts to ask? where to find a guru? It doesn't bother. Even if gurus come to them and talk to them they won't listen. They will say, "Go somewhere else, find some stupid human being. Here no gurus are needed. We are already okay, absolutely okay."

When the time comes the tree flowers. When the time comes it is laden with fruits. When the time comes, fruits are ripe, ready to fall, die into the earth, create new seeds, new trees -- and the circle goes on and on and on. It is eternal. From each moment is born another moment -- it comes out of it. Live it as totally as possible, because through that totality another will be born.

Uwais said: GUARANTEE THAT I SHALL LIVE LONGER THAN THIS SUM WILL SUFFICE ME.

This small coin of the moment seems to be enough for me because who can guarantee that there is going to be another moment for me to live? If you can guarantee it, I will accept your gift.

Nobody can guarantee the future.Only the present is. Live it as deeply, as ecstatically, as dancingly as possible, because from it will come the next....

I don't talk to you about the next life because I don't talk about even the next moment. The next life will come, I know. It comes, it always comes, why bother...? You live this life totally and the next will come out of this. If this has been beautiful the next is going to be better than this.

This moment will decide the fate of the next moment that is going to follow. There is no other way. Death is the only guarantee. This moment lived well is the only guarantee for the next moment which is going to follow it, because it is not following really, it is coming out of it, it is an outcome. You are growing each moment. Don't leave gaps, otherwise those gaps will hang around you. They will be holes in your being. In those holes will be wounds, and they will color your whole life to come.

Die to the past. Die to the future and live in the present.

Death is the only message that I would like to give to you -- and if you can allow, millions of things will become possible to you. Let me repeat the Sufi saying: Simply trust. Do not the petals flutter down just like that? Trust life. Trust this moment here and now and allow things to take their own shape. You need not worry, there is no need to worry. Trust life, simply trust.

Do not the petals flutter down just like that?

Go and see a rose, and by the evening the petals are fluttering down towards the earth, going to rest. They lived their day. They enjoyed, they enjoyed the strong wind, they took the challenge, they rose high to the sky. They have spread their fragrance to the four winds -- the winds have taken it already to the corners of the earth. They loved the sun, they played with it a little while. Their day is over. Now they don't cling. Now they don't hesitate to fall. They are ready.

A beautiful life creates a beautiful death, because death is nothing but the whole life condensed again in a seed.

Now the petals are falling. Evening has come. The sun has set, the night will take over. The death has come, the petals are falling towards the earth. They don't hesitate. They don't know where they are going,

they don't know whether there is any earth down there or not -- maybe it is a bottomless abyss -- but they don't doubt, they don't hesitate.

When you have lived your life, trust arises. It arises -- it is an afterglow of a lived life.

Petals falling, fluttering down towards the earth. Simply trust -- do not the petals flutter down just like that? And everything -- God, moksha, nirvana -- everything, I say to you, becomes possible.

Just trust. Just like that.

Enough for today.

Kyozan: A True Man of Zen

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OUR BELOVED MASTER,
ONCE, WHEN HE WAS STILL WITH HIS MASTER, KYOZAN SAID TO ISAN, "WHERE DOES THE REAL BUDDHA DWELL?"
ISAN REPLIED, "BY MEANS OF THE SUBTLETY OF THOUGHTLESS THOUGHT, CONTEMPLATE THE BOUNDLESS SPIRITUAL BRIGHTNESS. CONTEMPLATE IT UNTIL RETURNING TO THE GROUND OF BEING, THE ALWAYS ABIDING NATURE, AND ITS FORM OF THE UNDICHOTOMOUS PRINCIPLE. THIS IS THE REAL BUDDHA."
ON HEARING THIS, KYOZAN WAS ENLIGHTENED.
LATER, WHEN KYOZAN HAD BECOME A MASTER HIMSELF, ISAN SENT HIM A MIRROR AS A GIFT. WHEN HE WENT TO THE HALL WHERE HIS MONKS WERE ASSEMBLED, KYOZAN HELD UP THE MIRROR AND SAID TO THE ASSEMBLY, "PLEASE SAY WHETHER THIS IS ISAN'S MIRROR OR KYOZAN'S MIRROR. IF SOMEONE CAN GIVE A CORRECT REPLY, I WILL NOT SMASH IT."
NO ONE ANSWERED, AND KYOZAN SMASHED THE MIRROR.

Maneesha, a new series of talks begins today.

These are not sermons in a church; these are communions. A discourse, a sermon, remains within the

limits of the mind. Only a communion can raise you beyond the mind, and that which is beyond the mind is Zen. A new series of communions is a great event. We will be looking into the very heart of Kyozan.

Kyozan was a very simple man -- not the philosophic kind, not a poet, nor a sculptor. Nothing can be said about him except that he was absolutely authentic, honest. If he does not know a thing he will say so, even at the risk of people thinking that he has fallen from his enlightenment. But this makes him a unique master.

Zen is full of unique masters, but Kyozan's uniqueness is his simplicity. He is just like a child. It took Isan, his master, forty years of hard work to make Kyozan enlightened. He was determined, and he said he would not leave the body until Kyozan became enlightened -- though he was old enough.

Kyozan did everything that Isan said, but nothing penetrated to his very being. He was a very ordinary man. Heaven and hell, God and the beyond had never worried him. He was not a seeker in the sense every seeker is -- a seeker of truth.

No, he was not seeking truth, because he is reported to have said that, "If you are seeking the truth you have certainly accepted that truth exists, and I will not accept anything on belief. So I am just seeking, searching in all directions, trying to come in tune with the universe. It may be just my fallacy, my fantasy, but I want to go without any prejudice."

Even the prejudice may prove right, but when a prejudice proves right, you will never know the truth. You will go on projecting your prejudice. And you can create a whole paraphernalia of prejudices, a system of beliefs -- rational, logical, appealing, presentable -- but if belief is the base stone on which you are creating the whole palace, you are working unnecessarily hard.

Nobody can come to know the truth by any preconceived idea. His preconceived idea will give a certain shape, a certain color to the experience. The experience will not be pure. It will be as polluted as Poona's air!

But Isan, it seems, took it as a challenge: if an ordinary man like Kyozan cannot be transformed into a buddha, how can you allow others to trust in the existence of the buddha?

All the religions have done just the contrary. Krishna is God's incarnation, so is Rama, so is Parasurama. They have made them sit on such a high pedestal that you can only worship, you can only pray; you cannot conceive that you yourself can also experience what these people on the heights are experiencing.

And the creation of hierarchies makes it difficult for almost anyone to be unprejudiced. When the child is born, we have good intentions, but good intentions do not mean that they are going to lead you to the truth. Everybody is burdened with good intentions -- with Shrimad Bhagavadgita, with the Holy Koran, with the Holy Bible. Continuously repeating anything, slowly slowly it becomes a truth to you. And for centuries these religions have been repeating.

Isan chose Kyozan to be his successor. It took forty years of tremendous work on him, because he was a simple man, and in the first place he was not in search of truth. Just think of some man who is not in search of truth, and you go on knocking on his door every day.

Look at the Witnesses of Jehovah! Whether you want to listen to them or not -- that is immaterial -- you have to listen, you have to confess. And now Pope the Polack has made it a sin... He is a discoverer of a new sin -- all old sinners who are dead must be tossing and turning in their graves that they missed -- he has declared that to confess to God directly is a sin; you should go through the right channel. You should go to the priest, confess to him, receive the punishment, and the priest will take care of you, so that on the Judgment Day when God opens all the graves, the priest will be a witness that, "This fellow is good; as punishment he has given five dollars to you."

But God is going to be in a difficulty, particularly in India. Most of the population believe in fire and burn the dead body. When he opens the Hindu graves, he himself may freak out -- just skeletons, and not even a passport! But I always think how you will look, something similar to the photo that you are carrying in your passport but without the skin.

And I cannot conceive that the judgment is going to be over in one day. In the millions of years, trillions of people have lived on the earth. Some researcher has calculated that, wherever you are sitting, you are sitting on ten dead men's skeletons. Don't be afraid, they are very good people! And remember also that the judgment is not only for men. Women will also be there. And women will be chattering so much: "What is the news? Who are the new arrivals?"

I don't think God will be able to manage, and perhaps that is the reason Jesus says, "The Judgment Day is coming soon -- in *your* life," but it has not even come up to now, though two thousand years have passed. I can say to you the judgment will never come, because it is not feasible.

And there will be on Judgment Day a tremendous bloodless fight amongst the skeletons; because one man has been a husband in his hundreds of lives to hundreds of women, one woman has been a wife to hundreds of men in her past lives. And everybody will be pulling at each other. Somebody is pulling at your leg, "Where are you going?" The whole world will be such a mess that I say unto you definitively that the idea of judgment has been postponed forever.

Choosing Kyozan as his successor, and waiting for forty years -- what patience! -- almost transforming a stone into a diamond. But Isan was determined to make one point absolutely clear to humanity: if Kyozan, a simple and ordinary person, not belonging to any speciality, any category, without any talent, any genius -- if he can become enlightened, it will be a proof. To give this proof to humanity he chose Kyozan and worked hard on him. And the day Kyozan became enlightened, the day Isan transferred his enlightenment and the two flames became one, Isan disappeared from the world of matter, body, mind.

Kyozan was so radiant now. He was not only once enlightened, he was twice enlightened. His master has given him richer experiences, far deeper spaces, far clearer skies.

A little biographical note:

WHEN KYOZAN WAS FIFTEEN, HE WANTED TO BECOME A MONK, BUT HIS PARENTS WOULD NOT ALLOW IT. TWO YEARS AFTER THAT, HE CUT OFF TWO FINGERS OF HIS LEFT HAND AND PLEADED WITH HIS PARENTS TO LET HIM FOLLOW THE SPIRITUAL PATH, AND FINALLY THEY AGREED.

They *had* to agree. If he can cut off two fingers he can cut off his whole hand, and the blame would be on them.

KYOZAN STUDIED UNDER SEVERAL MASTERS AND THEN REMAINED WITH ISAN FOR MANY YEARS, BEFORE MOVING TO MOUNT KYO WHERE DISCIPLES CAME TO BE WITH HIM.

In Zen, there is not much to a biography. What is important is that the man has become an eternal flame, that the man has achieved his ultimate potential, that his blue lotus has blossomed. Who cares about dates of birth, about your parents? Those become negligible. That's why in the East there is nothing like Western history.

Western history is factual; it take notes of all the facts from birth to death. Eastern history does not bother about physical appearance; it takes care of your spiritual growth. Those are the real progress points.

For the experience you should go to a Jaina temple. Don't mention my name! And you will see in the temple twenty-four statues of the Jain masters. And you will be puzzled because they all look alike; there is no way to find out who is who.

I am trying to make the point clear to you that it does not matter who is who. Those statues don't represent the physical body; they represent spiritual silence, spiritual grace, spiritual peace. If you sit there, you will be engulfed if you are not a Jaina -- because the Jaina goes with a prejudice.

Just go on inquiring why these twenty-four statues are exactly the same. The reason is, the inner experience is the same- whether it happens to Adinath or to Mahavira or to Gautam Buddha, it does not matter. The inner flame and the fragrance and the silence will surround you. Just sit silently, let it happen. Don't be in a hurry.

So we don't know many names, we don't know when they were born, we don't know when they became enlightened, but we know that a sudden explosion of light has happened in a man. We have included only these people in our history.

All that is concerned with the physical we have deleted from Eastern history. But we have remembered, and we continue to remember... and if you sit before the statue of Buddha outside the entrance, just sitting silently, you will be surprised how for the first time you feel so relaxed, so peaceful, so unworried. The form of the statue creates a certain space and a certain energy.

This was discovered in the early days of this century when there was great excitement about the Egyptian pyramids. They are completely sealed. When one pyramid was opened -- the first pyramid -- there was a strange peace inside, a strange fragrance inside.

And the most puzzling thing that came to light was a cat that must have died hundreds of years before,

but there was no rottenness of the body. It was as if she had died just then. They could not believe it because the *stupa* was three thousand years old, and it had never been opened.

When they were closing the last doors, somehow the cat must have got in, and remained in, and of course had to die; there was no way out. She must have died three thousand years before, but the problem is there was no deterioration.

And scientists became interested that perhaps the form of the pyramid creates a certain space in which nothing can die. Death came because there was no food, no water, but the pyramid kept the cat as if it was as alive as any cat can be.

Now there are on sale in the world markets small pyramids. You just sit under the pyramid for an hour and you will see some changes; you are no more in a hurry, you don't have any tension. The stupa has done something, but it is still a mystery.

The Buddhists also have made *stupas*: in India, Bodhgaya, where Buddha became enlightened... in Sanchi, where many buddhas became enlightened. But nobody seems to be interested except in their architecture. Studying the architecture is not the way to find the mystery of why these stupas were made in a certain way.

In India, in Tibet, in China, in Japan, in Ceylon -- wherever Buddhism went, these stupas, these memorials were raised to give an indication that nobody dies; only the body and the mind are left behind and you open your wings of consciousness. And for the first time when all the shutters are broken the whole blue sky is your empire.

Kyozan studied with many masters, but either they were not masters... and certainly he was not ready to be a disciple. The moment he saw Isan, suddenly a new breeze, a new fragrance passed through him.

They met on a small footpath on the mountain. He could not resist... this man smells like sandalwood and has such a light around him, such an at-easeness.

He turned and asked Isan, "Can you accept me as a disciple?"

Isan looked at him. He said, "I have never rejected anyone, that would be humiliation -- although I am aware, looking at you, that it is going to be a long task. But if you are ready to go on a long pilgrimage with me, perhaps that which can happen may now happen."

Isan had one thousand disciple-monks, and they were all puzzled that, having such a great scholarly assembly, he had chosen a farmer, uneducated, who had not even heard the names of the Buddha's sutras. "Why has he become so interested in him?" And they were great scholars with a fine discipline who had been with him for years -- and, "This is a newcomer, a villager."

Isan said to his other disciples, "Today he is not ready, he is just a seed. But tomorrow you will know why I have chosen him. I am trying to serve two purposes in a single event. If this man can become a buddha, then the doors are open for all men." And he made it a promise that he would not leave his body until Kyozan could satisfy the whole assembly of disciples that the master had not been wrong.

The sutra:

> OUR BELOVED MASTER,
> ONCE WHEN HE WAS STILL WITH HIS MASTER, KYOZAN SAID TO ISAN, "WHERE DOES THE REAL BUDDHA DWELL?"
> ISAN REPLIED, "BY MEANS OF THE SUBTLETY OF THOUGHTLESS THOUGHT, CONTEMPLATE THE BOUNDLESS SPIRITUAL BRIGHTNESS. CONTEMPLATE IT UNTIL RETURNING TO THE GROUND OF BEING, THE ALWAYS ABIDING NATURE, AND ITS FORM OF THE UNDICHOTOMOUS PRINCIPLE. THIS IS THE REAL BUDDHA."
> ON HEARING THIS, KYOZAN WAS ENLIGHTENED.

It is a very strange incident.

Western education everywhere has made us very limited and one-dimensional. So if you read this you will simply laugh. You can understand each word and its implications, but that is not the real thing that is happening between Isan and Kyozan.

> ONCE, WHEN HE WAS STILL WITH HIS MASTER, KYOZAN SAID TO ISAN, "WHERE DOES THE REAL BUDDHA DWELL?"

ISAN REPLIED, "BY MEANS OF THE SUBTLETY OF THOUGHTLESS THOUGHT, -- when the

mind is thoughtless and just empty, that is the temple of the buddha -- CONTEMPLATE THE BOUNDLESS SPIRITUAL BRIGHTNESS. CONTEMPLATE IT UNTIL RETURNING TO THE GROUND OF BEING, THE ALWAYS ABIDING NATURE, AND ITS FORM OF THE UNDICHOTOMOUS PRINCIPLE. THIS IS THE REAL BUDDHA."

Always move into unity with the cosmos. Dichotomy is division; undichotomy is no division, no division of any kind. Contemplate it, and this very contemplation... you will not find the buddha; you will find you *are* the buddha. There will not be two, because that will create dichotomy. There will not be you standing looking at buddha. You will merge in silence, disappear in the oceanic experience of consciousness, the eternal serenity of existence. There is no knower and nothing is known, but everything is. This `isness' is buddha.

ON HEARING THIS, KYOZAN WAS ENLIGHTENED.

This makes difficulty for the modern mind. How can one become enlightened just by listening to a few lines? You can go on reading these lines again and again, you will not become enlightened; you will simply become crazy.

Underneath, something else is happening. While the master is speaking, the disciple is not only listening because he has ears. The disciple is listening with his total being, every fiber of his being; not only with ears, he is also listening with his eyes, looking at the master; he is also feeling the master, his vibe. It is a total phenomenon. He has forgotten himself and disappeared in the tremendous statement.

The moment you forget yourself and only a silent consciousness remains, you have come home. Enlightenment is not something special; it is hidden in you, your hidden splendor. It is just that you are so much occupied with the outside world that you can forget anything, particularly those things which are very obvious.

In the first world war rationing was introduced and everybody had to appear before the rationing officer to get a ration card. Thomas Alva Edison, a world-famous figure -- all your facilities and comforts, most of them are because of Edison; he discovered one thousand things -- he was also standing in the queue. And as he was coming closer to the top of the queue, people were leaving, taking their cards, and finally the clerk shouted, "Now it is time for Thomas Alva Edison."

Edison looked here and there; he could not see anybody. A long queue was behind him. Somebody from the back said, "As far as I know, the man who is standing in front of you is Thomas Alva Edison."

Edison said, "Perhaps I may be, but for fifty years nobody has used my name in front of me." He was so famous; in the university he was called `the professor', nobody used his name. And he was so engrossed and engaged in his experiments, he had no time to meet people, to talk to people. He was a man who was absolutely alone in the crowd. He had forgotten his own name -- fifty years is a long time.

If nobody uses your name, you will also forget, or you may think, "Perhaps I have heard this name somewhere far away, far back, as an echo, but I cannot guarantee it. I have to find witnesses."

Now, if your name is not used by others out of respect and love, you are not going to use it yourself. Naturally, not being used for fifty years -- and a name is an arbitrary device -- Edison forgot his.

But you have forgotten your innermost being. His loss was not much of a loss, just a label. Your loss is far deeper and greater. For centuries you have lived, but you don't know who you are.

The explosion of enlightenment is: Suddenly you become aware of your eternal being.

LATER, WHEN KYOZAN HAD BECOME A MASTER HIMSELF, ISAN SENT HIM A MIRROR AS A GIFT. WHEN HE WENT TO THE HALL WHERE HIS MONKS WERE ASSEMBLED, KYOZAN HELD UP THE MIRROR AND SAID TO THE ASSEMBLY, "PLEASE SAY WHETHER THIS IS ISAN'S MIRROR OR KYOZAN'S MIRROR. IF SOMEONE CAN GIVE A CORRECT REPLY, I WILL NOT SMASH IT."

This is how in Zen very subtle and intricate matters become immensely important. To the outsider it will look a stupid question.

In the first place, you should remember that sending a mirror as a gift -- he is opening a new monastery,

he will be the master -- sending the mirror to him is to remind him: "Don't forget. This mirror will remind you that whatever the mirror reflects is not you. But whoever witnesses the reflection in the mirror, that is your buddhahood."
Kyozan rose to these heights. He said to the assembly of monks:

PLEASE SAY WHETHER THIS IS ISAN'S MIRROR OR KYOZAN'S MIRROR. IF SOMEONE CAN GIVE A CORRECT REPLY, I WILL NOT SMASH IT."
NO ONE ANSWERED, AND KYOZAN SMASHED THE MIRROR.

To answer the question a man of enlightenment was needed. Spontaneously he would have responded -- thousands of ways are open -- but remaining silent, dumb, simply shows your ignorance, your unawareness. And Kyozan's smashing the mirror is just to make a beginning to what is going to happen in his monastery.

If anyone had been enlightened he could have done anything. He could have come and slapped Kyozan and taken the mirror from him, and said to the assembly, "The mirror is mine! There is no need to smash it." Or anything!

The mirror is nobody's. And to use a gift of the master on the first day of the opening ceremony... this is not nice to smash the mirror. Somebody was needed to smash the face of Kyozan, which would have saved the mirror! But nobody was enlightened enough.

You will come across many incidents, and when you hear about them, just think that you were there; just close your eyes and feel the energy that had gathered in Kyozan's monastery; what would you have done?
It reminds me:

A great Zen master had two wings to his monastery, and he had a beautiful cat. Everybody loved that cat, and everybody claimed that, "Of course the master cannot possess anything, so it belongs to the right wing," or "it belongs to the left wing."

Things became so hot that one day the master had to call the whole assembly of both wings, to say, showing the cat and a sword, "Do you see this cat and this sword? If anybody can answer -- this is a question about this cat and this sword -- if anybody can answer, the cat will belong to him. If nobody answers then the only possible way for me to settle this hot dispute and struggle is to cut the cat in two pieces and divide it between the right wing and the left wing."
A great chill went through the people, but what is the right answer?

Seeing their silence, the master cut the cat in half. He gave a bleeding half to each of the parties. At that very moment Lieh Tzu, who was going to be his successor and had gone to the marketplace for some work, entered in and slapped the master, and said to him, "You old idiot! You unnecessarily killed a beautiful cat."

The master laughed and said, "Lieh Tzu, if you had been here the poor cat would still be alive."

Zen has a language of its own. Most particularly, it needs courage, spontaneity, clarity, and then out of that clarity whatever you do is right.

Issa wrote:

PLUM BLOSSOMS:
MY SPRING
IS AN ECSTASY

Just visualize.

PLUM BLOSSOMS:
MY SPRING
IS AN ECSTASY

If you start looking silently at things, the roses will become your ecstasy, the mountains will become your ecstasy, the naked tree without any leaves will become your ecstasy. The ecstasy is an utter silence, watching, witnessing the tremendous beauty that surrounds you. This beauty is alcoholic. Experiencing this

beauty around you, you forget about small things. Your life becomes a golden life.

Maneesha has asked:
OUR BELOVED MASTER,
IS OUR ORIGINAL FACE THAT OF THE WITNESS? IS IT THAT WE LIVE AS AMNESIACS, FORGETTING THAT WE HAVE ONLY ARBITRARILY ADOPTED A BODY AND MIND, AND THAT ENLIGHTENMENT IS SIMPLY REGAINING OUR MEMORY?

Yes, Maneesha. You have condensed in your question the whole answer.
But she goes on writing:

P.S. WHY DO YOU CALL ME "POOR" MANEESHA?

Stonehead Niskriya, give a good hit to poor Maneesha.
(NISKRIYA TAPS MANEESHA LIGHTLY ON THE HEAD WITH HIS ZEN STICK.)

I call you "poor Maneesha" because there is a poverty of the outer world, and there is a poverty of the inner world. I am against the poverty of the outer world, but I am not against the poverty of the inner world. The poverty of the inner world means: no ego, no pride, no arrogance, pure humbleness, as if you are not. And what begins "as if" soon you find it is so. There is no need to call it "as if."

Whenever I call you, Maneesha, "poor Maneesha," that is to wake in you a silence, a peace, a blossom, a spring.

Because of this, Buddha used to call his sannyasins -- against the whole tradition of India -- *bhikkshu*, the beggar. But he is a beggar on the outside. The more beggarly he becomes on the outside, the richer becomes his inner being.

The poverty of a humble man, the poverty of an innocent man, the poverty of a silent meditative man is not a poverty. Through this poverty you are attaining the whole world. The whole blue sky becomes smaller than you.
Now it is time for Sardar Gurudayal Singh.

It is that fateful day on Calvary Hill. Jesus has been hanging from his cross for hours, and he is getting weaker and weaker.

Suddenly he sees Moseki, his Polish disciple, among the faces in the crowd below.

"Moseki, Moseki," gasps Jesus to the Polack. "Moseki, come here; I have a message for you and your people."

Moseki shimmies up the cross, bringing his ear next to Jesus and says, "Yes, Lord, what is the message for us Polacks?"

"The times are dangerous for my Polish disciples," whispers Jesus, "so until I come back, just play dumb!"

Little Ernie walks into his parents' bedroom and sees his father putting on a condom.
"Hey, Dad," says Little Ernie. "What are you doing?"
"Uh, er... I am going out to hunt rabbits," stammers his embarrassed father.

"Really?" says Ernie. "What are you going to do when you reach them, Dad? Fuck them?"

Little Ernie and Little Sally are discussing what big boys and girls do together when they are alone at night.
"What do you *think* they do?" asks Sally.

"I'm not sure," replies Ernie. "But I know a way of finding out. Tonight, when my sister Suzy takes her boyfriend Herbert into the sitting room, I will hide behind the curtains and watch them."

"Great idea!" says Little Sally. "Then you can tell me all about it tomorrow."
The next morning, the two little kids meet.

"Sally!" cries Little Ernie, excitedly. "You won't believe what happened last night. I was playing behind

the sofa, when my sister, Suzy, and her boyfriend, Herbert, came home. They sat on the sofa and did not know I was there.

"They talked for a while, then Herbert turned off most of the lights. Suzy must have been cold, because he put his arms around her back and blew hot breath on her neck.

"I guessed she must have been feeling sick, because her face looked funny. He must have thought so too, because he put his hand inside her blouse to feel her heart -- just like the doctor. Except he is not as smart as the doctor, because he seemed to have trouble finding it!

"I guess he was feeling sick too, because pretty soon both of them started panting and getting all out of breath. His other hand must have been pretty cold because he put it under her skirt.

"About this time, Suzy got worse and began to moan and groan and started squirming around and slid down to the end of the sofa.

"This is when the *fever* started! I know it was a fever because Suzy told Herbert she was getting *really* hot.

"Finally, I found out what was making them sick. A big snake jumped out of Herbert's pants, and stood there -- it was about ten inches long! It was incredible! Suzy got really scared. Her eyes got big and her mouth fell open and she started saying, `MY GOD!' and stuff like that. She said it was the biggest one she had ever seen!

"Anyway, Suzy got braver and tried to kill it by biting its head off! I guess it bit her back, because suddenly she made a noise and let go. Then she grabbed it with both hands and held it tight while Herbert took a plastic muzzle from his pocket and put it over the snake's head to keep it from biting again.

"Then Suzy and Herbert lay back on the sofa and tried to squash the snake between them. But the snake put up a hell of a fight. They both started groaning and squealing and almost turned over the sofa! And after a long struggle they finally stopped and gave a big sigh.

"When Herbert got up, I could tell that the snake was dead. It was all limp and just hanging there.

"You know, Sally, I think they are the bravest people I know."

"Why is that?" asks Sally.

"Because," replies Ernie, "as Herbert was leaving, he and Sally decided to do the same thing again next week!"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen. Now look inwards with your total consciousness, with an urgency as if this is the last moment, and pierce into the very center of your being.

Your center is also the center of the universe. We are all connected at the center. On the circumference we have different personalities.

Deeper and deeper.

This is your very life source. Go deep into it, it will refresh you, rejuvenate you. It will bring freedom to you from all the nonsense that societies have poured into your mind.

This moment you are the buddha. Just witnessing, doing nothing -- the same mirror that Isan has sent to Kyozan as a gift. The mirror only witnesses.

To make it clear,
Nivedano...
(Drumbeat)

Relax and witness the body is separate from you, the mind is separate from you. Your only identity is witnessing. The Sanskrit word for witnessing is *buddha*.

You are those few blessed people on the earth today, who are entering on the ancient golden path which leads you to eternity, immortality. Slowly slowly you start melting, and Gautam the Buddha Auditorium

becomes a pure lake of consciousness: one buddha you all share.
Do you see the change in your inner climate?
Has not the spring come?
Are not flowers of joy showering over you?

Is not this moment the most precious, because you are at home? To be a buddha simply means to be at home.

Soon Nivedano will be calling you awake. Before he gives his beat, collect as much of the experience as possible. Bring all those flowers to your circumference.

The ultimate in the search for truth is to bring the hidden buddha into your day-to-day actions, gestures, words, silences.

Nivedano...
(Drumbeat)

Come back, but remember you are coming with the grace of buddha, with the silence and the joy of the buddha.

Sit down for a few moments just to recollect, to remember where you have been, the golden path that you have gone on; and you have returned back on the same path. One has to go on repeating -- going in, coming out, going in, coming out -- and slowly slowly the going becomes so deep that you need not come back, you can remain a buddha in the world.

I am against all renunciation. My *philosia* is to live in this beautiful world with grace and love and blissfulness.
It is a great opportunity to blossom. Don't miss it.

Okay, Maneesha?
Yes, Beloved Master.

Kyozan: A True Man of Zen

Chapter #2
Chapter title: Zen is like wild flowers

4 December 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE, KYOZAN'S MASTER ASKED HIM, "THE NIRVANA SUTRA HAS ABOUT FORTY CHAPTERS OF THE BUDDHA'S TEACHING. HOW MANY OF THESE ARE DEVIL TEACHINGS?"
"ALL OF THEM," REPLIED KYOZAN.
THE MASTER COMMENTED: "FROM NOW ON, NOBODY WILL BE ABLE TO DO WHAT HE LIKES WITH YOU."
THEN KYOZAN ASKED: "FROM NOW ON, WHAT SHOULD BE MY MODE OF LIFE?"
HIS MASTER RESPONDED, "I ADMIRE YOUR JUST EYE; I AM NOT CONCERNED ABOUT THE PRACTICAL SIDE OF THE MATTER."

ONCE KYOZAN WAS ASKED BY A MONK, "CAN YOU EXPLAIN THE LAW BODY?"
"I CAN'T," SAID KYOZAN, "BUT THERE IS ONE WHO CAN."
THE MONK THEN SAID, "WHERE IS THE ONE WHO CAN EXPLAIN IT?"
BY WAY OF RESPONSE, KYOZAN PULLED FORWARD THE PILLOW.
KYOZAN'S MASTER, ON HEARING OF THIS INTERCHANGE, SAID, "KYOZAN IS USING THE BLADE OF THE SWORD."

Maneesha, Zen is both a religion and a revolution against religion; this makes people confused. But the thing is not confusing. The so-called religions have become fossilized -- they no more breathe, they no more sing, they no more dance. They have become a hidden organized politics.

Against all these things Zen is a revolution, and by this revolution Zen thinks religion can be purified, raised to the highest stars of its possibilities. Hence the strangeness of Zen. It is a religion but not like any other. Even the Buddhists do not accept Zen as authentic Buddhism.

The moment an experience becomes an explanation, a philosophy, a theology, it loses life. It may catch many people in its fold but these will be the people who want religion at a very cheap price.

Religion needs you to risk all, nothing less will do. Hence the organized religions -- Christianity, Judaism, Hinduism, Mohammedanism, Jainism, Buddhism -- they are not only giving you a false idea of religiousness, they are also preventing you from searching for the right one. When you think that you have the right one already in your hands, there is no need to search for it.

I agree with Karl Marx on this point, when he says: "Religions are the opium of the people." They have consoled... for centuries. They have not done any creative work for consciousness, nor have they enriched the earth, its beauty and its productivity. On the contrary they have taught people to renounce the world -- and this is the only world we know.

Somebody of the caliber of Gautam Buddha was absolutely needed in his time to declare a constant war against those who have a negative attitude towards life. They only count the thorns in a rose bush and, amongst so many thorns, naturally they forget the beautiful roses. Looking positively, affirmatively, looking with love they should first count the flowers; they should become engulfed by the perfume of the flowers.

And then those thorns would appear in a totally different context. Those thorns would appear as bodyguards, as protective armor around the rose; that is their function. The same life juice that becomes the rose becomes the thorn. At their source they come from the same roots; they cannot be enemies. But all the religions were afraid of one thing: that religion may become a changing, moving, alive river. The fear was that if religion remains a flowing river... who knows, people may change tomorrow.

Mahavira closes the door on anything else being added. He is the twenty-fourth *tirthankara*. That is the last number; now nothing can be added to Jainism. It is a very tricky game.

Mohammed is the last prophet. Why this insistence on being last? Why not be first? But being last means you are closing the doors. Now the Holy Koran will remain, forever and forever, the only directions and guidance for the followers. It cannot take note of the changing circumstances; it cannot take note of the changing consciousness of man, his changing and deepening insight into reality. Christians are waiting for Christ. These are the tricks -- one day Christ will come and he has promised them, "Soon." The "soon" seems to be very long... He cannot come again. He can only come in those same circumstances that existed in Judea two thousand years ago. Now, declaring oneself the only begotten son of God... any child will laugh.

Two small children were sitting on the steps of their house. The small one asked, "I wonder why these Christian bishops and cardinals are called `father.' They don't have any children."

But the question, although it has come from a small child -- and what is always being done to children's questions is, "Just wait. In time, in your maturity, you will know" -- even Jesus never asked it. And if you are the only begotten son of God... is God so miserly? And at that time I don't think there were available any birth control methods.

Why did he stop at one? The same problem from a different angle. He has to stop at Jesus because somebody may later on declare, "I am another son of God." But what is the problem? Jesus has no proofs so evidence cannot be asked. Any idiot... and idiots are abundant, you try to seek one and you will find a thousand!

It happened in Bhagdad, the capital of Mohammedanism, that a man was brought to Kalif Omar. He was claiming to be the latest messenger from God. "Mohammed is perfectly right but things have changed and a

new dispensation from the direct source is needed." Mohammed cannot be bypassed in this way.

Omar said, "Listen. You will be beaten for seven days -- no food, no water -- and then I will come to see you in the jail. I hope by that time you have changed your mind."

The man laughed. He said, "These were exactly God's last instructions to me: `People will not believe you. Even a man of the insight of Omar will first test you.' So I am available." He was taken to the prison, tied to a pole, naked, and beaten -- no food, no water, no sleep. It was real torture.

After seven days when Omar came, he asked the man, whose whole body was oozing blood, but his eyes were glittering, shining, "Have you changed your mind?"

He said, "I was thinking to change but these seven days have proved to me that I am the prophet. That's what God said to me, `You will be tortured. You will be harassed. You may be killed.' You have fulfilled all this and made me more certain. I was a little hesitant and it felt a little embarrassing to call myself a messenger of God."

At the same time at the next pole another man was tied. He had come a month before and he had not come with any Koran, any message from God. He declared that, "Because all the prophets have failed -- Mohammed included -- I finally decided to come myself." Now this is too much for fanatic, fascist fundamentalists. The man shouted from his pole, "Omar, don't be deceived by this man. After Mohammed I have not appointed any messenger."

All these religions are grabbing everybody by the neck. Freedom means disobedience. To decide your own life means going against the organized religion, morality, ethos. Zen has specialities of its own. Perhaps it is the only religion which can be called religiousness. Religion becomes solid and centered, and then there is the hierarchy: the pope, the cardinal, the bishop, the priest.

Zen has no fixed teaching because every fixed teaching will become out of date tomorrow. Tomorrow new flowers will come on the bushes. Tomorrow new leaves will sprout. Tomorrow new waters will be flowing from the Himalayas. Tomorrow nothing will be there that you used to know. Every new dawn brings a totally new world around you. If it does not look new it is because you continue to hang on with old eyes.

Zen is rebellious at all possible points. It fills my heart full of great gratitude for these lions. At least a few people have declined the offer, the invitation to become slaves. At least a few people have roared and declared their freedom from bondage. And these are the only real people. Unfortunately they are not many.

But even those few people prove one thing for certain, that you also carry the same consciousness, dormant. You have not dared to go inside yourself to find the diamond which will give you the whole universe as yours.

This anecdote... And Zen is not very serious about things. It could have been very scholarly; it could have been very philosophic -- like Bertrand Russell who wrote a book on mathematics and took two hundred and fifty pages to argue that two plus two are really four. Zen is just like wild flowers; it grows anywhere. It does not need much effort; all that it needs is a deepening in your consciousness so that you can see the world around you more clearly.

Now your vision of the world is very shadowy, very dark, and your world looks very small. As you go deeper inwards you will be surprised that the world goes on becoming bigger and bigger and bigger, and a point comes where you know there is no end, no boundary line of existence. Being born in this infinite existence brings a tremendous bliss and a great ecstasy and a sense of eternity.

And Zen has found the right way by small anecdotes which even a child can understand, though it is possible that even an old man may not understand. The older a man becomes, he becomes so knowledgeable -- he knows everything. The child is open and clean. The function of meditation -- and that is the meaning of Zen -- is to bring your childhood back to you, and from there on to look at the beauty, the godliness, the truth that has always been there but you have never looked at it.

ONCE, KYOZAN'S MASTER ASKED HIM, "THE NIRVANA SUTRA HAS ABOUT FORTY CHAPTERS OF THE BUDDHA'S TEACHING. HOW MANY OF THESE ARE DEVIL TEACHINGS?"

A strange question, which can only be asked in the Zen atmosphere. You cannot ask in a Christian monastery, "How many teachings in the Bible are devil teachings?" The idea simply looks awkward. But in Zen you can ask anything because nothing matters. It is not a serious, philosophical system. Asking such a question... The Nirvana Sutra is one of the most respected sutras in the Buddhist world and it contains

almost everything essential that Buddha has said. It is called Nirvana Sutra because it concludes at the point where you disappear. Its whole process is how to help you disappear.

First you become silent. And as the silence goes deeper you start feeling that you are not the body, that you are not the mind. You are living in the body but you are not it. You are using the mind but you are not it. As the silence goes to serenity you suddenly become aware that, "I am only a witness, witness of the whole world and witness of my body and mind too." Just a pure witness, a cool breeze, a fragrant breeze.

The word `nirvana' means blowing out the candle. Buddha chose a really beautiful word for the ultimate. When you disappear into the ultimate ocean, the dewdrop disappears. Or you can say in other words, the dewdrop becomes the ocean. Or, you can even say the ocean disappears in the dewdrop. But something disappears, just as if you have blown a candle flame out and there is absolute silence and darkness.

Isan asked, "THE NIRVANA SUTRA HAS ABOUT FORTY CHAPTERS OF THE BUDDHA'S TEACHING. HOW MANY OF THESE ARE DEVIL TEACHINGS?"

In no other religion can such a question be asked. But the answer is even greater.

"ALL OF THEM," REPLIED KYOZAN.

Isan was not expecting that much. Buddha's words, and Kyozan is saying *all* of them are devil's words! And it is perfectly in line with Buddha's approach to life. It is not through books, it is not through words.

So Isan will go on teaching the Nirvana Sutra, and at the same time will remind his disciples, "Don't cling to any sutra -- Nirvana or Diamond Sutra -- don't cling. These are simply footsteps leading to your ultimate disappearance."

"If you start thinking that these words of Gautam Buddha's... You may start loving them, you may become attached to them. Attachment is very easy when you love a book. And the Nirvana Sutra is so full of splendor, with so much of beauty; each word implies so much. It seems impossible for a man to make words dance like this; one is bound to fall in love. And of course the Nirvana Sutra will not say no to you; it is just a dead book, paper and ink and nothing else."

Kyozan said to his master, "ALL OF THEM."

It simply means: all words are only echoes of faraway truths. Don't cling to the echo; otherwise, who is going to discover the truth? Avoid the echoes.

What are all the buddhas? -- just an echo of the ultimate truth, just echoing the eternity of your being. Experience what they say, but don't cling to the explanations.

There is so much difficulty. First, the man who has come to realize his ultimate consciousness is in a difficulty how to convey it. There are not words which are capable of conveying it. Whatever he says, he immediately looks and finds it is not the same as it was in the experience. Explanation has fallen far away; it has betrayed.

And then the explanation is caught by the disciples, which is another tragedy, because the disciple is going to comment according to his conditioning. That will change the meaning again. And if the disciple also starts teaching people, then the truth has been left far behind. Not even a single ray reaches that far. Hundreds of mystics have remained silent for just this reason.

So when Kyozan says, "All of them," he is not talking about the Nirvana Sutra only. He is talking about all words. Words are incapable of containing the truth; some other way has to be found. That some other way becomes meditation.

Mind has to be put aside, so it does not start interpreting. And you have to go deep to where your life is arising, as if a rose is going deeper into the roots from where the juice of life is arising, manifesting in great foliage, in flowers. Once you know your original source you know also your ultimate destiny.

THE MASTER COMMENTED: "FROM NOW ON, NOBODY WILL BE ABLE TO DO WHAT HE LIKES WITH YOU."

Obviously, if all words are useless and all words are from the devil, then there is no more possibility of any communication, any dialogue.

One of the most famous Jewish philosophers, Martin Buber, worked for his whole life on a single

theme: dialogue. I wrote him a letter -- I was very young -- saying, "In your dialogue the two remain, and a dialogue is not worthwhile that does not culminate in one. Two bodies may be there, but one consciousness." I was informed that he was dead. I said, "It is fortunate for him. If he was alive I would have tortured him. Now he can rest, toss and turn in his grave."

But the man remained for his whole life concerned with only one thing: that there should arise a dialogue between religions, between politics, between ideologies, between man and man. His effort was right, his direction was right, but he did not come to the point where it becomes *nirvana*. Two *must* ultimately become one, because ultimately we *are* one.

Meditation is not a dialogue. Meditation is to get out of the mind and slowly enter into the oceanic reality.

THEN KYOZAN ASKED: "FROM NOW ON, WHAT SHOULD BE MY MODE OF LIFE?"

"What should I do now? If you say even the words of Gautam Buddha are those of the devil, what about me? I was teaching people." Of course, you cannot teach without words.

HIS MASTER RESPONDED: "I ADMIRE YOUR JUST EYE; I AM NOT CONCERNED ABOUT THE PRACTICAL SIDE OF THE MATTER."

No man of strength, integrity, individuality, is ever concerned about the practical side of the thing. If your consciousness is right, it will manage somehow your practical side.

A consciousness harmonious with existence is under the care of existence. You have said to existence, "Now it is up to you. If you want me to breathe, I will breathe. If you don't want me to breathe, I won't. Up to now I have been a separate being, now I dissolve my separateness."

That's what Isan means, "I ADMIRE YOUR JUST EYE. You have understood what I have said, but I AM NOT CONCERNED ABOUT THE PRACTICAL SIDE OF THE MATTER."

Why is he not concerned about the practical side of the matter? Nobody needs to be concerned. In your enlightened being you have become one with the universe. You are no more.

Existence takes care of trees and birds and animals, why should existence not take care of you? In fact, you are existence's greatest flower. And when you become enlightened you have attained your destiny. Now everything is care of existence; you need not be worried about it.

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BY WAY OF RESPONSE, KYOZAN PULLED FORWARD THE PILLOW.
KYOZAN'S MASTER, ON HEARING OF THIS INTERCHANGE, SAID, "KYOZAN IS USING THE BLADE OF THE SWORD."

What has conspired? The question that was asked is relevant, because Buddha says you have many bodies, but the ultimate body that is immortal he calls the Body of Law. `Law' gives a different connotation to the word. He calls it the Body of Dhamma, the body of nature. You have gathered many bodies around it; they will all fall down. Only the body that has been moving through eternity to eternity he calls your authentic body.

And the man who has asked Kyozan has not asked a nonessential point:

"CAN YOU EXPLAIN THE LAW BODY?"
"I CAN'T," SAID KYOZAN...

These points show the humbleness; these points show the simplicity. If he cannot explain, he will not try some arbitrary explanation. He will simply accept that, "I cannot, BUT THERE IS ONE WHO CAN."

THE MONK THEN SAID, "WHERE IS THE ONE WHO CAN EXPLAIN IT?"

BY WAY OF RESPONSE, KYOZAN PULLED FORWARD THE PILLOW.

In any reference, in any context, it will look absurd. The man is asking a question and you give him your pillow! And this is the one that can give you the answer.

The pillow represents total rest, total relaxation, going inwards so deep that the outer world is almost like a dream you have seen sometime. When the outer world starts looking illusory, you have come to the center point of your being. There is the answer. The answer is in your experience of utter restfulness.

KYOZAN'S MASTER, ON HEARING OF THIS INTERCHANGE SAID, "KYOZAN IS USING THE BLADE OF THE SWORD."

An ordinary man will not understand anything. Only a man who has the sharpness of intelligence like a sword will be able to understand.

A beautiful answer he has given, but you would have been puzzled. You would have looked at the pillow. And how does the pillow explain the question, "What is Buddha's ultimate natural body?" It certainly conveys something.

Zen is very earthbound, very pragmatic. By showing his pillow to him, he is saying, "What cannot be said can be experienced. Just rest, and rest with totality."

That's what we are doing here every day. Your meditation is an ultimate rest.

But Isan commented, "KYOZAN IS USING THE BLADE OF THE SWORD."

The person may not understand it, most probably will not understand it and will think that this Zen is all nonsense, or may think that the pillow actually is the answer; so, "Keep a pillow continuously with you and you have found the body of the buddha." Now what the person does with such an exchange can be dangerous.

But masters look deep into disciples and say only things or indicate only things which they are capable of. No master is so unkind as to give a child a sword.

Basho wrote:

DEWDROPS --
HOW BETTER WASH AWAY
WORLD'S DUST?

The experience of truth is just washing away the dust that goes on gathering on your mirrorlike consciousness.

Basho says:

DEWDROPS --
HOW BETTER WASH AWAY
WORLD'S DUST?

The dewdrops may be small but they can cleanse your inner eye, your mirror, which has gathered so much dust. And that dust has to be cleared. Only then can you see the depth in things, the life in things; a world full of love, a world full of blessings, a world which could be a dancing place but has been turned by stupid politicians into a battlefield.

When more people become buddhas -- they are already buddhas -- when more people remember their being buddhas, this world will have a totally different aroma, a totally different fragrance, a totally different ecstasy.

Right now, what we have done, we have made the world a tragedy. Each step we are moving further into tragedy, and at the end of the tunnel is death.

Maneesha has asked a question.
OUR BELOVED MASTER,
IT SEEMS TO ME THAT FORMAL RELIGIONS HAVE USED THE SENSE OF THE MYSTERIOUS

NEGATIVELY -- TO DELUDE AND BAFFLE PEOPLE. ON THE OTHER HAND, UNLESS SCIENCE HAS A SENSE OF THE MYSTERIOUS, IT SEEMS THAT IT WILL ALWAYS BE DESTRUCTIVE.
IS THIS SO?

Maneesha, your question is two questions.

The first is perfectly right. All the religions have made the world ugly; they have made the world unlivable; their whole teaching has been to renounce.

A man who renounces the world will certainly not create a painting or a poetry or a sculpture. He will become uncreative. And where is this whole uncreative energy going to go?

Energy is neutral. If you don't move your energy in creative ways, it is going to be a calamity to you and to the world. But because all the religions have condemned the world and worldly relations, they have made the world poor. They have a reason, an investment in the world being poor.

They have cut the world into fragments, and seventy percent of the energy of man goes into war. War seems to be the only god. Man is just a sacrifice, either in the name of nationality or in the name of religion. Whatever the name may be, man has to be slaughtered.

It is true that coming down from a hilltop is easy. Destructiveness is coming down from your humanity, becoming animals again. Hence, it is easy. And you can find any excuse, any excuse will do.

But the second part of your question:
ON THE OTHER HAND, UNLESS SCIENCE HAS A SENSE OF THE MYSTERIOUS, IT SEEMS THAT IT WILL ALWAYS BE DESTRUCTIVE.

No, Maneesha. Science is coming every day closer and closer to the mysterious. Science is no more than three hundred years old, but it has evolved in three hundred years and gone far away from the destructive and negative mind of the religions.

As I said to you, energy is neutral. Science creates energy, discovers energy, but it falls into the hands of the politicians, and the politicians use it for negative purposes. Their only goal is war. And science itself has become so complicated that you have to depend on some government or corporation. Because so much money is needed, you cannot be a scientist just by yourself.

Those days are gone when Galileo could be a scientist, just using instruments which were ordinarily, easily available. He did not need trillions of dollars. Now the situation is different.

The Wright brothers could manage to make the first aeroplane with discarded parts of bicycles. Now you cannot create an aeroplane so easily.

But one thing is certain: that if a World Academy of Sciences -- which is not committed to any government, to any ideology -- can be created... in my opinion that must be the whole and sole reason for the existence of organizations like the UN.

Create a world academy. Every nation contributes to it, but the energy is in the hands of a world organization. And the world organization has the power to use it in any way it deems fit.

Science is not destructive in itself. Destruction has come from politics, and because politics has the money....

Albert Einstein's last dying words -- he must have suffered deeply. He was a man of great conscience, and he could see that he had given a dangerous weapon into the hands of the politicians. He discovered atomic energy, and in a hurry....

He was employed by Germany first, but because he was a Jew he had to escape from Germany. But he knew that even without him all the basic facts were in German hands. "It may take a year or two, but Germany will harnas atomic energy. Before Germany does it, somebody else should be able to do it; otherwise the world will fall into the hands of fascists." But he was naive; he wrote a letter to Roosevelt. Roosevelt was very happy and gave him all the facilities to develop atomic energy, which could destroy millions of people within seconds.

Einstein never thought that it would be used. He thought just its presence would be enough for Germany and Japan to surrender. Germany surrendered and Japan was going to surrender within a week at the most. Without Germany, Japan could not stand alone against the whole world. It is a small land, but full of great people. And Roosevelt had gone by that time. Truman was the President and his generals also insisted to him, "Don't use such a destructive force, which will remain for generations affecting people; and not only

people -- trees, fish, animals. And there is no time to create any preventive cure. And there is no need in the first place. Germany is collapsing every moment. Our forces have entered Berlin."

You may not believe it.... Adolf Hitler was hiding underneath his building in a bunker, and because he never liked the idea that, "We are being defeated," he was given a radio for which his own people created a small station that would give him the news that, "We are progressing," that, "We are winning." Such a deception has never happened before. The enemy's forces were entering into Berlin and the radio was proclaiming, "We have reached London."

And poor Adolf Hitler was kept until the last moment.... When bombs started falling on Berlin, he could not believe that, "I can hear, hiding in this bunker, the falling buildings of London?" He called his general and asked, "What is the matter?"

He said, "I am sorry. So as not to make you tense, this was a special arrangement to give you good news, always good news." He had been kept in darkness for almost one year.

And the American generals persuaded Truman not to be in a hurry: "Within seven days with ordinary weapons Japan is going to go down." But Truman was in a hurry, because if Japan goes down and surrenders then there will be no chance to experiment with atomic bombs. He did not listen to his generals and ordered two cities to be killed, Hiroshima and Nagasaki, more than two hundred thousand people. And the radiation is still killing, is still effective and will remain effective one knows not for how long; because there were many people not in the area where everyone was dying, but whom the radiation started to reach with the winds, with the water, with the rivers, in the fruits, in the vegetables. There was no way to say that, "You are eating your own death."

Science can give contribute immense energy for creative purposes, Maneesha, and the great scientists alive today are all coming closer to the mysterious. A day can be hoped for when science and religion will merge into each other. Religion will become the inner science and science will become the outer religion. And their meeting point is when both are facing the miraculous.

Now Sardar Gurudayal Singh's time. Sometimes I think that I should begin with Sardar Gurudayal Singh's time but that will destroy the serious attentiveness. So I keep him for the last. And it is respectful also.

Sally and Joan are chit-chatting over tea. Joan says, "When I married George, I was looking for sex and good humor, and I have found them both with him."
"Oh, really?" Sally asks.
"Yes," says Joan, "every time we have sex, it is a joke!"

The black dude in a full-length mink coat walks into the Rolls-Royce show room. He goes over to the most expensive model and proceeds to kick the tires and fenders. The usually staid salesman runs over and exclaims, "Excuse me, sir, but were you thinking of buying a Rolls-Royce?"

The black dude looks at him with a scowl and replies: "I is not *thinking* of buying a Rolls-Royce. I is gonna *buy* a Rolls-Royce. I is thinkin' of pussy!"

Jesus is hanging from the cross. Mary, his mother, sits a short distance away. Suddenly Jesus begins to cry uncontrollably. Seeing this, Mary has a pained look on her face.

"I am sorry to upset you, mum," Jesus sobs. "I just could not help but think -- what a hell of a way to spend Easter!"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards with your total consciousness, and with an urgency, as if it is going to be the last moment of your life.

Deeper and deeper, reach to the center of your being.

At this moment you are the buddha, unscratched by thousands of lives. The deeper you can go the more splendor, the more miraculous it becomes. The Buddha Auditorium has changed into a silent lake without any ripples.

A little more... Because buddha is your eternity, and buddha is your infinity, you can go deep, but you can never find the bottom. That's why it gives you ultimate freedom.

To make it more clear-cut,
Nivedano....
(Drumbeat)

Relax. Just witness the body -- you are not it. Witness the mind -- you are not it. You are only the witnessing consciousness.

Thousands of lotuses have blossomed. The evening was beautiful enough on its own, but you have poured your witnessing, your consciousness and made it a majesty, a miracle.
Such blissfulness.
Such benediction.
Such ecstasy.

Collect as many flowers and as many juices from your center, because you have to bring them to the circumference. You have to remember in your day-to-day life, whatever you are doing, you are the buddha. That small remembrance will become ultimately a transformation of being.

Nivedano...
(Drumbeat)

Come back. But come back as a buddha, silent, graceful, at ease.

Just for a few moments sit, remembering where you have been, to what miracle you have reached. And the golden path that you have been traveling every day back and forth will become shorter and shorter... because your buddha has to come from the hidden to your ordinary life.

Meditation is the only way to know yourself and to know the very meaning of life. It cannot be said, but it can be transferred.

When you are in deep meditation here, utterly receptive, it is so easy to enter into your hearts. It is so easy to become a song, so easy to become a subtle music.

You will feel it for a few moments later on also, like a drunkard. You have been drinking from the divine.

Okay, Maneesha?
Yes, Beloved Master.

Kyozan: A True Man of Zen

Chapter #3
Chapter title: A very fresh communion

5 December 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
WHEN HE WAS WITH KYOZAN, RYUSEN WAS THE MONK IN CHARGE OF FOOD. ONE DAY A STRANGE MONK CAME AND ASKED FOR A MEAL, AT WHICH RYUSEN GAVE HIM PART OF HIS OWN. KYOZAN KNEW OF THIS BUT CALLED RYUSEN TO HIM AND ASKED, "THAT ENLIGHTENED MONK WHO CAME JUST NOW -- DID HE GIVE YOU ANY FOOD?"
RYUSEN SAID, "HE DENIED HIMSELF AND PASSED ON HIS ALMS."
KYOZAN COMMENTED: "YOU MADE A GREAT PROFIT."

Maneesha, the understanding of Zen is not an ordinary understanding, for the simple reason that Zen does not care about language, does not care about common communications. It has evolved in its own way, a unique way. So those who are spectators and are afraid to enter into the stream will feel the cool breeze but will not understand the heart of Zen. In a word, Zen has contributed to the world a totally new language, a totally new communication, a very fresh communion.

Just in the morning as the lotus opens,
so newness is that of Zen.
The sun rises, the lotus opens,
and the dewdrops on the lotus leaves shine,
better than real pearls.

It is a very delicate matter, and rather than putting Zen into any category... Religion is too strict and hard, and in that very hardness the heart is crushed to death. Philosophy is so vague, making castles in the air, beautiful castles but it does not bring to the world any new fragrance, any new form of transformation.

Zen in some way accumulates all that man has created, but its approach is more aesthetic. All religions talk about truth, about beauty. In fact, truth, beauty and God -- *satyam*, *shivam*, *sundram* -- has been the ancient search. These are the three doors: *satyam*, truth -- but truth is a little hard, demands too much of you. Hence many never bother to ask what truth is. Godliness seems to be far away beyond the skies; the distance is so great that it discourages the traveler. Beauty is very close, in the flowers, in the birds singing; a solitary cuckoo deep in the forest gives a love call.

Zen's approach is to find the truth, but not to be as hard as philosophers tend to be -- more peaceful and more graceful. That's why no philosopher in the whole history of man has raised his consciousness to the point where you can call him a buddha. He talks much of things beyond, but if you look into his ordinary life he is just as you are. All his flights of thought, his dreamlands are writings on water. Writings on paper don't differ from writings on water. The only difference is: water is quick and finishes the writing; the papers, the books, the scriptures take a long time.

Zen has a very musical approach, a very poetic approach, the approach of a dancer, the approach of a lover. You have to treat existence with loving hands. You have arisen out of it, you will be dissolved into it one day. It is your life, it is your death. But whether in life or in death, you will remain part of the cosmos.

Zen does not talk about God, for the simple reason that there is no such person as God. What is there? -- a tremendous quality of eternal life all around. Nothing dies; if this wave is disappearing another wave is coming, and the disappearing wave will simply go to sleep just to rest, and will be back soon.

Hence, I will not say anything about God. Zen does not talk about it; but it certainly implies godliness. Then God becomes melted ice. Then the personality of God disappears into all living beings. Then God is not a person but the very existence.

Religions have been concerned about God and good, and they have created fossilized dogmas. And they are not willing even to change a little, although anybody can see the foolishness. The foolishness is not God's. That poor fellow suffers at our hands.

Somebody has made the elephant a god. Somebody has made the monkey a god -- even without its permission. There are people who worship trees, and the trees must be giggling, "Why do these idiots waste their time bringing flowers and coconuts?"

Our own coconut has gone on a missionary trip. He was here and it was a good coincidence that when he was here, our Stonehead Niskriya, the first German Zen master, was not here. A single hit on the poor coconut, who used to go to Goa and come back....

And do you know why people offer coconuts? There was a time some five thousand years back, when men's actual heads were offered -- living men, young, in robust health, that was the condition. But because it was a great ritual and whoever offered themselves became immensely loved by the society. And particularly, the idea of meeting God... But slowly slowly, people started thinking that this is very stupid: nobody has returned, nobody has even written a postcard saying, "We have arrived," or any kind of news. And it looks so inhuman. The coconut is a substitute, because it has a little beard, two eyes, hairs.

If you go into the implications of your religious rituals you will find strange things hidden behind them. You will find the statues of the elephant god, Ganesha. You can make any stone a statue just by painting the stone red, and soon people will start worshipping it.

When for the first time the British empire started to put down tracks for the railway lines, they were in a very great difficulty, because they could not put the stones in that denote the miles. Wherever they put the stone they would make it bright red, because bright red is more visible than any other color. And it was a difficulty for them. The villagers would come, would bring sweets, some flowers. A god has arrived in their town.

The British officers tried hard: "What are you doing? This is just a stone."

And the villagers laughed. They said, "You don't understand. This is not a stone; this is the symbol of the god Ganesha."

Why did red become so important? It was symbolic of blood. You could not pour blood on the god, but you could paint. And nobody thinks of the connection, that first blood was poured on, and later... For thousands of years man has been cutting off men's heads, offering heads with blood oozing out of them. As a little intelligence arose, they substituted a coconut for the head, and they substituted the red color for blood.

But if you tell them, you are in danger; you have hurt their religious feelings. I hear this phrase "religious feelings" only when they are hurt; otherwise nobody knows what these religious feelings are.

Zen is the purest religion, with no hang-ups.

Before I take the sutras, a little biographical note:

> RYUSEN WAS A DISCIPLE OF KYOZAN. HE BECAME A MONK AT THE AGE OF SEVEN AND STUDIED ZEN UNDER DAIJI, A DISCIPLE OF HYAKUJO AND THEN WENT TO KYOZAN, UNDER WHOM HE BECAME ENLIGHTENED.
> WHEN RYUSEN WAS ABOUT TO DIE, AT MIDNIGHT HE SAID TO HIS MONKS, "IF YOU USE UP THE MIND OF THE THREE WORLDS, THAT IS NIRVANA." SAYING THIS HE SAT IN THE PROPER MANNER, AND PASSED AWAY.

A man who has been going deeper into meditation passes the door of death many times. Whenever he goes, he passes it, whenever he comes back... It is simple to understand that death has nothing to do with life. Death is a door. If you move inside the door, you move into the universe. If you move outside the door, you move into mortal existence. And because we go on living on the outside our whole life, the fear of death arises.

And out of fear -- it is a chain -- other things will arise: out of fear you will believe in God; out of fear you will believe in the priest; out of fear you will go to the temple, to the mosque, to the church. Out of fear you will fast, out of fear you will worship; out of fear you will do all kinds of things. But anything done out of fear is not religious. That point is absolute. Anything arising out of fear cannot lead you to truth.

Truth needs guts and courage. It comes out of a loving search. The inquirer is a lover; he is trying to find the ultimate lover. Even the ordinary love affairs are stepping-stones. I am not against love, for the simple reason that that's how you will learn something, in fragments. Each love affair will give you some maturity, some integrity.

But love is in bondage. The society has sealed every love. Anything that becomes a law becomes dead. When love becomes a marriage you are committing suicide. If love remains a freedom, step-by-step you will be able to reach your innermost being. And you will have a good laughter, that the search was for yourself; the lover and the loved are not two. Other loves were failing because you were depending on the other. Unless you find in your inner consciousness both together, the love and the lover...

We have in India one of the most beautiful statues. It is ancient, because examples have even been found in the excavations of Harrapa and Mohanjo Daro. The statue is of *ardhanarishwar*; half of it is male, and half of the statue is female -- a tremendous insight.

Only Carl Gustav Jung in this century again brought up the question of what does it mean. As a psychologist he had of course a certain insight, but his insight was the lowest possible. He interpreted *ardhanarishwar* as meaning that all men and women have also their opposite sex within them. It is true, because you are born out of a father and a mother and both have contributed. How can you be only male? How can you be only female? But he stopped there, and that statue needs a much deeper exploration.

It is saying that if you go deep in meditation a moment comes when the lover finds the beloved -- not as a separate entity, but as one with himself. One is both: the lover and the loved. This non-duality, this non-dichotomy takes you to the point at the highest peak of consciousness where everything starts blossoming.

Ryusen moved from master to master with an open heart, with a receptivity, with a begging bowl, and finally he found Kyozan. And it is a strange experience, when you find your master; deep in your heart so many bells start ringing, so much dance, every cell of your being... It becomes a celebration; you have found the master.

And when he found Kyozan, the road came to an end. Then he remained with Kyozan, and became enlightened. He established a new monastery in the mountains. And the night that death was going to come to him, he asked his disciples to wait, "because in the middle of the night I am going to leave my body."

This has been a Zen tradition, that at the last moment disciples ask the master whatever is the most prominent question in their mind, because the master will not be available any more.

Ryusen said, "IF YOU USE UP THE MIND OF THE THREE WORLDS, THAT IS NIRVANA." SAYING THIS HE SAT IN THE PROPER MANNER -- that is the lotus posture -- AND PASSED AWAY.

What does he mean?

According to Gautam Buddha -- and confirmed by all the awakened ones -- we are divided into three parts: the body, the mind, the being. And every part has its own mind.

Even the body has its own mind. Without the body having its own mind you will not be able to live a single moment, because so much work is going on inside you. Blood is circulating, food is being transformed into its basic elements, and different parts of the body need different kinds of nourishment. The blood is continuously running, distributing... for example, if your mind does not get oxygen for six minutes, it will die, and you will die with it.

And the wisdom of the body is independent, because you have to sleep too. In sleep you may forget breathing. In fact, even awake you cannot remember your breathing. If you can remember your breathing for one minute, you are on the right path. You will be surprised that you cannot remember even for one minute; there are so many distractions.

Just put your wristwatch in front of you. Start looking, and suddenly you forget. You say, "Aha! So Stonehead is going somewhere with his staff," and you have forgotten what your work was. And then you remember, and then you feel full of repentance. Then you are again wasting time. Go back and remember.

It takes months to remember something for a single minute continuously without being distracted. All kinds of distractions are there: bananas... you cannot resist being distracted.

The mind has its own mind too. That's why it is not needed in the body. If surgery is needed, your whole brain can be taken out and put in the proper conditions where it gets the necessary nourishment. It is amazing that you will not know that it has been taken out of the body, and you will not know that there is any difference. You will still be counting on the lottery, "Let us see what happens this time. Tomorrow the lottery is going to be opened." And all kinds of things that were going on inside your mind will continue.

I have heard about a politician. They had to take his brain out to clean it; there was so much dust, so much garbage. So they took the brain to another room and left the politician.

A man suddenly came running in and woke up the politician. "What are you doing here? You have been declared president of the country!"

Things looked a little different. When a person becomes a president, naturally it looks a little different. And he was going out with his friend when the doctors called him, "Where are you going? Your brain is still in the lab."

He said, "At least for five years I will not need it."

It is possible, and is going to become an actuality -- we have wasted so much brain energy -- Einstein's

mind or Bertrand Russell's mind could have been kept. If they want to go, let them go. Their brains need a certain nourishment that could be given artificially; the minds could be kept alive as long as you want, and could continue to work. We have wasted so many minds. The day is not far away when great minds will be saved for the progress of science, for the progress of consciousness.

When the dying master said, "IF YOU USE UP THE MIND OF THE THREE WORLDS, THAT IS NIRVANA... If you can create a synchronicity between your mind, your being and the body, you have come to your fulfillment. Now there is no more. I am leaving this body in the middle of the night; otherwise in the morning as the news spreads so many people will come to prevent me, out of their love, out of their respect. So I am leaving this body like a thief. Remember my words as the last words of one who knows."

Now the sutra:

OUR BELOVED MASTER,
WHEN HE WAS WITH KYOZAN, RYUSEN WAS THE MONK IN CHARGE OF FOOD. ONE DAY A STRANGE MONK CAME AND ASKED FOR A MEAL, AT WHICH RYUSEN GAVE HIM PART OF HIS OWN. KYOZAN KNEW OF THIS BUT CALLED RYUSEN TO HIM AND ASKED, "THAT ENLIGHTENED MONK WHO CAME JUST NOW -- DID HE GIVE YOU ANY FOOD?"
RYUSEN SAID, "HE DENIED HIMSELF AND PASSED ON ALL HIS ALMS."
KYOZAN COMMENTED: "YOU MADE A GREAT PROFIT."

There are things which you can see, and there are things far superior, far more precious, that you cannot see.

In this incident the strange monk asked Ryusen -- who was in charge of the food of the monastery, but there was nothing to spare; only his own food was left, so he gave part of it to the stranger. This is the visible part; anybody can see it. Kyozan, the master, can see what is happening. He is also seeing what is not ordinarily seen. He called Ryusen and asked, "THAT ENLIGHTENED MONK WHO CAME JUST NOW -- DID HE GIVE YOU ANY FOOD?" He is asking him, "Did he give you anything in return?"

RYUSEN SAID, "HE DENIED HIMSELF AND PASSED ON all HIS ALMS."
KYOZAN COMMENTED: "YOU MADE A GREAT PROFIT."

Ryusen has given only a small part of his food, but the strange monk showered him with all his joy and blissfulness, with all his light and love -- which are not visible to the ordinary eye, but which are visible to one who is in the same state and height of consciousness. Kyozan had seen everything, but he wanted to know whether Ryusen had consciously received with thankfulness what that strange monk had given to him.

He does not call him "strange monk." In the beginning the anecdote says "a strange monk," but Kyozan calls him the enlightened monk. He was simply watching whatever was going on, the exchange.

What Ryusen gave was material, anybody can see it. But what he received is immaterial, it is spiritual. You can see it only if your inner eye is open. Listening to Ryusen's answer, Kyozan commented: "You made a great deal. You gave him ordinary food and he showered so much nourishment on you without being asked. YOU HAVE MADE A GREAT PROFIT."

The Buddha created a line which deviated from Hinduism on every point, on smaller immaterial points too. For example, the Hindu sannyasin for centuries has been called *swami*, the master. It has its own reasons. It is to remind him that he is the master, not to get subdued either by his mind or by anybody else. But there is also a danger. And the danger is by calling somebody a swami he may start thinking that he *is* a swami. And it may simply give nourishment, strength to his ego; the target has been missed. Buddha changed it. He did not call his sannyasins *swami*; he called them just the opposite: *Bhikkshu*, the beggar. Why did he change it? There were reasons.

You should be as humble as a beggar. You should be humble to see how much existence is pouring out for your growth. You must be so humble that you can find your master. It was an absolute extreme from *swami* to *bhikkshu*.

But Buddha gave *bhikkshu* a great meaning. He made it golden. There are fingers which make things golden. There are people whose words bring the wordless into the world.

Issa wrote:

CUCKOO'S CRYING --
NOTHING SPECIAL TO DO,
NOR HAS THE BURWEED.

Zen's whole vision is: everything is exactly in its right place. You just have to relax. You don't have to do anything to make a better world; it is your activity which is making it worse every day. The lazy people certainly have one quality: they have never disturbed anybody.

Lazy people cannot be Genghis Khan killing thirty million people. They cannot be Tamerlane killing forty million people. They cannot be Nadirshah, they cannot be Alexander the Great, they cannot be Napoleon; they cannot be Ivan the Terrible, they cannot be Stalins, Mussolinis, Adolf Hitlers. Lazy people have one thing that is good: because they cannot be bothered, they remain out of trouble.

You may not have seen an authentic lazy man, but he is sitting before you. I have never done anything, so the question of good and bad does not arise.

Maneesha has asked:
OUR BELOVED MASTER,
DOES THE URGE TO UNDERSTAND EVER BECOME A VIOLATION OF THE MYSTERY OF LIFE?

Maneesha, nothing can be a violation of the mystery of life, for the simple reason that there is no solution. So you can do as much gymnastics, what people call mind-fucking, as you like, but the mystery remains the same.

It is a good time for Sardar Gurudayal Singh.

George is watching a TV show, when it is interrupted by a special bulletin.

"Good evening," the announcer says. "The directors of the National Institute of Health have announced that, as of today, they will no longer be using rats in their experiments. Instead they will use lawyers. The chief director gave three reasons for the change:
First -- there are more lawyers than rats.

Second -- the lab technicians don't get as attached to lawyers as they do to rats.
And Third -- there are just *some* things that rats won't do!"

Mary returns home to America after her marriage to a Polack. She meets her friend, Susan, on the street.
"I heard you got married in Poland!" Susan exclaims.

"Yes," says Mary, "and after our wedding my husband gave me the longest, hardest thing I have ever seen!"
"Oh, really!" shrieks Susan. "What was that?"
Mary replies, "His name!"

Fred and Bill, two historians, are comparing ancient and modern history.
"Do you remember Julius Caesar's war slogan?" asks Bill.

"Yes," replies Fred. "In Latin it was: `Veni, Vidi, Vici.' It means: `I came, I saw, I conquered.'"

"Correct," says Bill. "And nowadays, all the young `Caesars' have a different slogan -- `Vidi, Vici, Veni' -- `I saw, I conquered, I came!'"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes, and feel your body to be completely frozen.

Now look inwards with your total consciousness, your whole life energy, and with an urgency as if it is your last moment of life.
You have to reach to the center of your being.
It is from this center you are connected with the universe.

Those who have reached this point are called buddhas, the awakened ones, because they know that what they appear they are not, and what is hidden can be known only by themselves.
Their outer personality starts melting like ice.

This moment you are all buddhas. And the Buddha Auditorium has become a lake full of lotuses, utterly silent.

Just witness all this, because witnessing is your only nature. Everything is added to you; witnessing is your eternity.

To make it clear,
Nivedano...
(Drumbeat)

Relax, and remain a witness. The body is there, the mind is there, but you are neither. You are just a witness. A pure witness without any flaw is the goal of all the buddhas.

Melt, melt. For the first time know your real nature. The evening was beautiful on its own, but ten thousand buddhas it has not seen for centuries. There is rejoicing... Flowers are showering on you.

Collect as many flowers as possible, and persuade the buddha to come from the hidden to the circumference. And remember around the clock as many times as possible that you are the buddha.

Nivedano...
(Drumbeat)

Come back, but come back as buddhas. That is your dignity and your privilege. Peacefully, gracefully, sitting for few a moments just recollect the depth you have reached -- because every day you have to go deeper. The deeper you go, the closer comes the buddha. If you take one step towards the buddha, he takes one thousand steps.

And remember the blissfulness, the peace, the serenity, in your acts, in your behavior, in your gestures, in your words, in your silences. Fill your whole life with roses.

Okay, Maneesha?
Yes Beloved Master.

Kyozan: A True Man of Zen

Chapter #4
Chapter title: A stone striking bamboo

6 December 1988 pm in Gautam the Buddha Auditorium

Archive code:	8812065
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OUR BELOVED MASTER,
KYOZAN WAS UNCERTAIN AS TO THE VALIDITY OF KYOGEN'S ENLIGHTENMENT SO, BY WAY OF TESTING HIM, HE SAID TO KYOGEN, "I HAVE HEARD THAT YOU COMPOSED A VERSE EXPRESSING YOUR ENLIGHTENMENT. PLEASE LET ME HEAR IT AND I WILL STUDY IT."
WHEN KYOGEN HAD FINISHED RECITING THE VERSE, HE SAID, "WE WILL LEAVE IT READY FOR SOME LEISURE TIME," AND HE THEN PROCEEDED TO MAKE ANOTHER VERSE:
"LAST YEAR MY POVERTY WAS NOT REAL POVERTY;
THIS YEAR MY POVERTY IS THE REAL THING.
LAST YEAR THERE WAS NO PLACE
FOR THE AWL TO BE STRUCK;
THIS YEAR I HAVEN'T EVEN AN AWL."
ON HEARING THIS VERSE, KYOZAN COMMENTED, "WHAT YOU HAVE GOT IS JUST NYORAI ZEN, NOT PATRIARCHAL ZEN."
KYOGEN THEN MADE ANOTHER VERSE:
"I HAD A POTENTIALITY
WHICH I SHOW TO HIM.
IF HE DOESN'T UNDERSTAND IT,
LET HIM CALL THE ATTENDANT!"
KYOZAN THEN COMMENTED:
"FORTUNATELY, YOU HAVE NOW ATTAINED TO PATRIARCHAL ZEN."

Maneesha, it hurts me to disturb your silence by using words, but I hope a day will arrive when we will be sitting together allowing the silence to become deeper -- because whatever can be said only touches the periphery, it never goes beyond the periphery. No word has ever reached to the center.

Zen brought it in, in a very strong way. No other religion has been so strong on the point. Words have to be discarded by words themselves, just as poison has to be destroyed by more poison.

These sutras bring many implications. You are not only hearing my words, you are also hearing me, and that is the true hearing: my heartbeat. And when all the present buddhas here breathe in tune, in a rhythm, even the impossible becomes possible.

I have entitled this series, KYOZAN: A TRUE MAN OF ZEN. I have not given any speciality to him, for the simple reason that he avoided speciality, uniqueness, some higher quality. He removed himself deep into the forest just to avoid seekers. But if you have found the truth, if your innermost lotus has blossomed, wherever you go seekers will come. There seems to be an inner pathway.

The seeker may not know even where he is going. He may not be aware of his thirst, may not be aware of the truth, but he starts moving towards the master.

Mostly the master has nothing to do. He teaches you simply a different way of being graceful. He gives you a beauty that no mirror can give to you. He gives you a dignity. He declares your potential buddhahood, and unless your potential buddhahood is declared you may never think that in the innermost core you are a buddha. The master makes many devices, but the aim is the same.

Zen is religion and is not religion. It is religion in the sense that it brings you to your godliness, which no other religion has been capable of doing. All other religions live with the idea of a god far away beyond the clouds. Zen proclaims your god is your innermost being, and the moment you reach to your innermost being all your personality disappears as if it was a dream, and now you are awake.

Have you ever asked what happened to the dream when you have been dreaming the whole night? Strange, so much time is devoted to dreaming. If you sleep eight hours, then six hours are devoted to dreaming, only two hours for dreamless sleep. But in the morning, the moment you wake up, suddenly you realize you were asleep and you were dreaming. And that cuts you off from a world you have been in for six hours.

Zen is religion in the sense that it helps you to drop the false, the sleepy, the fake, that which up to now you believed was your personality.

A great king, Prasenjita, came to Buddha. He brought a beautiful lotus flower. It was out of season, and it has its own story.

A shoemaker had a pond behind his house. And suddenly they were puzzled -- out of season a beautiful

blue lotus. It had never happened before. So the shoemaker thought, "Somebody who goes every day to worship Buddha and listen to Buddha may purchase it. Perhaps one rupee?" The poor man could not think it could be more.

As he came out of his house the richest man of the town was going to pay his respects to Buddha. He suddenly stopped his chariot and he asked Sudas -- that was the name of the shoemaker -- "How much will you take for this flower?"

Sudas said, "I have never sold flowers, never purchased them. It is better you give your offer. It is out of season."

The richest man, according to his dignity, said, "I will give you one hundred rupees" -- beyond the conception of Sudas.

But just then another chariot stopped. The king was going to Buddha, and the king said to Sudas, "I have purchased that flower. I will pay ten times more than the rich man is offering you."

This was even more surprising -- one thousand rupees for one flower! So that flower was a revelation to Sudas. He thought, "I am so poor I cannot afford to refuse, but my whole being says, `Refuse this offer. Go yourself to Buddha and offer the flower directly.' But my poverty is so much I cannot afford it."

The king thought, "Perhaps he considers the price is not yet right." He said to Sudas, "Don't think. Whatever you want to ask will be given. I have offered one thousand rupees. Do you want ten thousand rupees, one hundred thousand rupees?"

Sudas was going mad. One hundred thousand rupees he cannot even count!

Prasenjita ordered his people to deliver one hundred thousand rupees to Sudas.

Of course, the rich man did not contest it, it was futile. The king would not accept defeat in any way. It could even lead to bloodshed.

And when Prasenjita offered the flower to Buddha, all that Buddha said was, "Drop it." He dropped the flower. What else can you do before a buddha if he says, "Drop the flower"?

Now he was standing with empty hands and Buddha again said, "Drop *it* too!" This was beyond the mind and its comprehension.

Sariputra said to Prasenjita, "Buddha does not mean the flower; Buddha means the ego. You are so full of ego; even offering, touching the feet of Buddha, your ego has not changed even a little bit. And to be with Buddha, the only way is to drop your ego, your personality."

In this small anecdote is contained the whole of Zen. You have to drop all that has been given to you by others. You have to reach to your innermost center which you have carried from eternity to eternity. And then life is a bliss, then life is love, then life contains all kinds of ecstasies.

Zen is not a religion because there is no reference to God, soul, heaven and hell, no rituals. It is a very concentrated effort to penetrate to your very being. Drop, go on dropping anything that you can drop. When only a witness remains which you cannot drop, you have arrived home. Zen has brought religion to its scientific crescendo.

Before the sutras...

KYOGEN WAS A FELLOW DISCIPLE OF KYOZAN. HE STUDIED UNDER ISAN FOR A WHILE BUT, FAILING TO ATTAIN ENLIGHTENMENT, HE LEFT ISAN AND WENT TO NANYANG, WHERE HE LIVED A SOLITARY EXISTENCE IN A HUT IN THE FOREST.
HE REALIZED HIS ENLIGHTENMENT ONE DAY ON HEARING THE SOUND OF A STONE STRIKING BAMBOO.

Somebody must have thrown a stone that struck the bamboo and created a sound. And this is strange: hearing the sound of a stone striking bamboo brought his enlightenment. What has happened?

He lived with Kyozan's master, Isan, who transformed a great number of disciples into enlightenment, but Kyogen failed.

Sometimes when you think you have failed you drop the mind, the mind of the achiever. The mind turns everything into an object: "Achieve this, attain that!" Mind makes everything a goal.

Frustrated that he is not attaining enlightenment, HE LEFT ISAN AND WENT TO LIVE A SOLITARY EXISTENCE IN A HUT IN THE FOREST.

HE REALIZED HIS ENLIGHTENMENT ONE DAY ON HEARING THE SOUND OF A STONE STRIKING

BAMBOO.

There are moments of which you may not be aware, but if you have dropped the idea of attaining anything, any achievement, mind slowly slowly settles. If there is nowhere to go, why prepare for it? If nothing has to be achieved, then why unnecessarily harass yourself?

It was not the stone hitting the bamboo, it was really the right moment, a coincidence. The bamboo made the sound in a mind that was utterly empty, that had dropped even the idea of enlightenment. What Isan could not do, what no master can do, was done by hearing the sound of a stone striking bamboo.

AFTER THIS, KYOGEN LEFT HIS HERMITAGE AND WENT BACK TO ISAN, WHO CONFIRMED HIS ENLIGHTENMENT.

He has gone for two reasons back to Isan: to see whether Isan recognizes his enlightenment or not, and to express his gratitude to him, to say that without being with him for fifteen years doing all kinds of meditations, he could not have dropped everything; without those fifteen years of strenuous work, it would not have been possible for him to have become enlightened by the sound of a stone striking the bamboos.

He still considers Isan his master; he prepared him. Although enlightenment did not happen in his vicinity, the preparation had been done by Isan wherever it was going to happen. So these were the two reasons: to show his gratitude by putting his head on Isan's feet, and to wait to see whether Isan recognizes what has happened to him.

Recognition is not a kind of certificate. It is simply that a man of clear insight can decide more easily about the new phenomenon. For Kyozan it was so new. He has never known such a thing; what to call it? Is this enlightenment? He wanted to know also.

AFTER THIS, KYOGEN LEFT HIS HERMITAGE AND WENT BACK TO ISAN, WHO CONFIRMED HIS ENLIGHTENMENT -- without his asking.

Enlightenment is such a subtle fragrance, so invisible a flower that only another enlightened person can recognize it. As far as others are concerned, they are absolutely blind. If you ask them whether the sun has risen or not, they will say, "It never set. The question of rising does not arise. I am a blind man, I cannot make judgments about light. That window is closed for me."

So first people go from one teacher to another teacher in search of the master. And even if they have found the master, it is not certain that they will become enlightened. Their greed for it, their ambition for it prevents it.

Perhaps tired, bored, they leave the master. They find far more freedom, a greater space, more clarity just being away from the master. And if they have really dropped the ambitious mind, then anything -- a cuckoo singing, or the bamboos making songs of their own in the strong wind, or the oceanic waves -- it does not matter what....

The point is, if you are prepared, and not asking for anything, not even for enlightenment, the right moment has come for you. Then the whole world from anywhere may bring you the light, the eyes, the interiority which you were missing -- although you were trying. And you were missing because you were trying. Don't try! Simply let it happen. And watch.

Here, when you do the meditation every evening, your function is to watch very silently how the body makes itself comfortable. It is not a question of trying. You cannot try relaxation -- only in America!

There are books sold in millions of copies. When I came across such a book, it said, "You *must* relax!" Now that `must' will not allow you to relax; that `must' is your problem; that `must' is keeping you tense, strained.

You must not be; and suddenly there is relaxation. You are not, then relaxation is.

The sutra:

KYOZAN WAS UNCERTAIN AS TO THE VALIDITY OF KYOGEN'S ENLIGHTENMENT SO, BY WAY OF TESTING HIM, HE SAID TO KYOGEN, "I HAVE HEARD THAT YOU COMPOSED A VERSE EXPRESSING YOUR ENLIGHTENMENT. PLEASE LET ME HEAR IT AND I WILL STUDY IT."

WHEN KYOGEN HAD FINISHED RECITING THE VERSE, HE SAID, "WE WILL LEAVE IT READY FOR SOME LEISURE TIME," AND HE THEN PROCEEDED TO MAKE ANOTHER VERSE:
"LAST YEAR MY POVERTY WAS NOT REAL POVERTY;
THIS YEAR MY POVERTY IS THE REAL THING.
LAST YEAR THERE WAS NO PLACE
FOR THE AWL TO BE STRUCK;
THIS YEAR I HAVE NOT EVEN AN AWL."

The awl is an instrument -- just like a bamboo but very pointed -- for marking surfaces, piercing leather. What is false poverty and what is real poverty?

LAST YEAR, he says, MY POVERTY WAS NOT REAL POVERTY; I was only pretending to be nobody. But I knew who I was. In fact I was enriching my ego by the idea that I was nobody, that I was the humble, the simple person.

THIS YEAR MY POVERTY IS THE REAL THING. This year I am not proclaiming my ego or any egoistic attitude. This year I don't know what is humbleness. This year I don't know what is egolessness. This year I have really become poor.

But in the world of Zen this poverty, the real poverty -- which is not concerned with your possessions, with your money, with your acquirements in the world -- the real poverty means the ego has shattered, ambition has left you. Even if you meet God you will not have anything to ask him. Such deep poverty is really great richness.

When a man can meet God himself -- this is just for argument's sake; there is no God. Don't start searching for him; you will not find him, particularly in Koregaon Park. But just for the argument's sake, if you meet God, do you have some ambition to be fulfilled, a desire to be completed?

If you don't have anything to beg for, in your poverty you have become the richest man in history. You don't have anything to depend on. Now this richness, this poverty cannot be taken away from you.

ON HEARING THIS VERSE, KYOZAN COMMENTED, "WHAT YOU HAVE GOT IS JUST NYORAI ZEN, NOT PATRIARCHAL ZEN."

Nyorai Zen implies Buddhist, pre-Daruma Zen. Patriarchal Zen is that handed down from master to master after Daruma.

Bodhidharma's name in Japan changed into Daruma, and with Daruma there came a divergence of paths. Traditional Buddhism does not recognize what has grown through Bodhidharma's insight.

So when, ON HEARING THIS VERSE, KYOZAN COMMENTED, "WHAT YOU HAVE GOT IS JUST NYORAI ZEN, NOT PATRIARCHAL ZEN," he means, "You have got a great insight into things by following the traditional Buddhism, but you don't know there are higher skies beyond the skies, which Bodhidharma opened, which is called Patriarchal Zen"

Bodhidharma has contributed so much that he has become himself a new source of realization, and his insight is more revolutionary. He has used new methods; he has used new devices, finding words impotent. His contribution is so great that the traditional Buddhism has become as dead as all traditional religions have become. But what Bodhidharma brought is still alive.

He himself is a disciple of Buddha, but his addition of new methods, of new strategies which were not even thought of by Buddha...

You cannot think of Buddha hitting a "poor" Maneesha. When she asked the question, her poverty was not true poverty. But when Zen Master Stonehead hit her head with his staff, she bowed down with gratitude.

Just think, if somebody hits you and you bow down and express your thankfulness, the poverty changes. It becomes real poverty, and the real poverty is the real richness. The false poverty is dependent on your possessions.

The man who brought me to Poona sometime in the sixties was a good Marathi and Hindi writer, Rishabhdas Ranka. He had lived in Mahatma Gandhi's ashram and was very much respected. According to Gandhi, all religions are one, no religion is higher or lower. Rishabhdas Ranka was writing a book on this theme. I asked him what the title of his book was. The title was: BHAGWAN MAHAVIRA AND MAHATMA GAUTAM BUDDHA: A COMPARATIVE STUDY.

I told him, "You have already decided that Mahavir is "Bhagwan" and Buddha is just a mahatma. You

are not an unprejudiced researcher. What are your grounds?"

All that he could find was that Mahavira's dispossession of things was total, because he discarded even clothes, he remained naked, and Buddha kept three garments. "That's why I cannot call him `Bhagwan'."

I said, "Then how can Buddhism and Jainism and Islam and Christianity all be at the same level of evolution? Jesus even drinks alcohol. Where are you going to put Jesus? And just three garments put Buddha lower than Mahavira! Because you are born a Jaina, you are still carrying the conditioning."

I refute completely the idea that all religions are the same. Most religions are not even religions. And if you look without any prejudice, any predetermined idea, you will be able to see who has reached to the Everest of consciousness. Others are perhaps on the way, and some others may even be going backwards. It is a whole panorama.

And small things make people fuss so much.

This man says, "Your Zen is not Patriarchal. It is traditional." That is not the point. If you are enlightened, you may have become enlightened from a Hassidic tradition, you may have come from a Sufi source, you may have come from a Zen background -- it does not matter. The enlightened man is simply enlightened consciousness, a house full of light, a house full of songs, a house where dance continues, a festivity for eternity. At that point who cares by what path you traveled? When you have reached the ultimate consciousness, you have reached!

Still you make distinctions: "This fellow used to wear clothes; he should be given a lower seat." What will you do with Mohammed? What will you do with Jesus? Or Moses? And from their side it does not matter if once in a while Jesus gets a little drunk. He has harmed nobody, a nice fellow, does not give disciplines that are too restrictive.

I refute the very idea that all religions are the same. Most of them are not religions at all. A few individuals in those traditions have reached ultimate consciousness; by what path, from north or south, is immaterial.

You should see the fruit, the ripe fruit. You should not bother in what climate, in what soil it has grown.

KYOGEN THEN MADE ANOTHER VERSE:
"I HAD A POTENTIALITY
WHICH I SHOW TO HIM.
IF HE DOESN'T UNDERSTAND IT,
LET HIM CALL THE ATTENDANT!"

Calling the attendant means: throw this man out. "I have told in a small, summarized form my understanding of enlightenment. If he does not understand," he says, "it is better to call the attendant."

KYOZAN THEN COMMENTED: "FORTUNATELY, YOU HAVE NOW ATTAINED TO PATRIACHAL ZEN."

Kyozan was simply trying to figure out whether this man has reached the peak. What he said would be acceptable to the old Buddhist tradition. But now calling the attendant to throw him out would not be accepted by Buddha. But it would be accepted by Bodhidharma, the patriarch.

KYOZAN THEN COMMENTED: "Good, FORTUNATELY, YOU HAVE NOW ATTAINED TO PATRIARCHAL ZEN -- in a single moment. First you were talking the way traditional Buddhist priests talk. Now you are calling the attendant to beat you and throw you out. This shows that you have also understood the contribution of the patriarch, Bodhidharma."

Basho wrote:

CICADA -- DID IT
CHIRP TILL IT
KNEW NOTHING ELSE?

I have told you, Zen masters just note down their impressions of the world. And their impressions are certainly golden. They have clarity and subtlety.

Basho wrote:

CICADA -- DID IT
CHIRP TILL IT
KNEW NOTHING ELSE?

Just chirping, just chirping, the cicada did it without knowing anything else, utterly blissful, in tune with existence, no problem, no anxiety -- the cicada did it.

The whole existence is doing it except man. Man has got puzzled in his mind. Rather than seeing, he has started thinking. And our whole education, our whole society wants us to think, not to see, because we have hidden many ugly things around us. "Don't see them!" -- as if they are not there.

Life needs a total openness. The more open you are, the more existence you have.

Maneesha has asked:
OUR BELOVED MASTER,
TO REMEMBER TO WITNESS, COULD IT BE HELPFUL TO START WITH ONE ROUTINE -- LIKE SHOWERING OR MAKING THE BED -- IN WHICH AS MUCH AWARENESS IS BROUGHT TO THE MOMENT AS POSSIBLE? THEN WHEN ONE IS ABLE TO MAINTAIN THAT FOR SEVERAL DAYS, ANOTHER ACTIVITY COULD BE UNDERTAKEN IN THE SAME MANNER. PERHAPS TRIGGERS COULD ALSO BE USED -- LIKE A PARTICULAR PERSON OR A CERTAIN COLOR -- TO RECALL THE SPACE OF WITNESSING.
IS THIS A GOOD IDEA OR ARE THERE PITFALLS I CAN'T SEE?

Maneesha, it is a good idea, but you will still get a hit. Stonehead, a real German hit!
(THERE IS THE SOUND OF NISKRIYA'S ZEN STICK TAPPING MANEESHA ON THE HEAD.)
Good!

Now Gurudayal Singh is thinking his time seems to have come.

The third-grade teacher calls on Little Ernie and says, "Can you use the word `beautiful' twice in the same sentence?"

"Oh, sure," replies Ernie. "Um... Yesterday, my sister came home, told my father that she was pregnant, and he said, "Beautiful, fucking beautiful!"

Doctor Geet, the dentist, begins to work on the teeth of a voluptuous young woman. All of a sudden, he feels soft warm fingers slide up the inside of his thigh, encircle his family jewels, and then gently squeeze them. Doctor Geet stops his work.

"Now that I have got your attention, doctor," says the woman, smiling sweetly, "we are not going to hurt each other, are we?"

"The Israeli War"...

The prime minister of Israel calls a special cabinet meeting in secret session. The prime minister reports that the prolonged Middle East conflict is weakening the country; inflation is rampant; the people are discouraged and the future is very gloomy. He asks for proposals.

One cabinet member suggests that Israel declare war on the United States. "Then," he says, "after the defeat, they will do with us what they have done with Germany and Japan. We will become a great, prosperous nation!"

The prime minister remains somber and says, "Yes, but suppose *we* win?"

Gorgeous Gloria walks into the bar and sits down next to Big Black Rufus. She eyes him up and down carefully, then orders herself a drink.

"I am really impressed with the size of your huge chest," Gloria whispers to Rufus.

"Yup," says Rufus. "It is sixty-two inches -- I measured it this morning after pumping iron."

"Really?" says Gloria, her eyes widening. "And I must say," she coos, "that you look very strong with those steel-packed arm muscles you have."

"Yup," replies Rufus. "Twenty-five inches -- I measured them this morning."

Gloria swallows down her drink, smiles hotly at Rufus, points at his machinery, and says, "My, that looks rather nice, too."
"Yup," replies Rufus, "two inches -- I measured it this morning."
"*Two* inches?" gasps Gloria, "only *two inches*?"
"Yup," replies Rufus, with a grin. "From the floor!"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards with all your life energy, with all your consciousness, and with an urgency to reach the center of your being, urgently as if this could be your last moment.

This moment, at your very center, you are the buddha. This is the only thing: witnessing, which is eternal. Thousands of bodies you have lived in before, but you lived only outwardly. Don't miss this life.

You are the buddha when you are witnessing the body as separate, the mind as separate, and yourself just a mirror reflecting.

Nivedano...
(Drumbeat)

Relax. The body is there, the mind is there, but you are neither. You are the one who is witnessing, and that is the meaning of the buddha: the one who is witnessing.

The night was beautiful in itself, but by your relaxed consciousness merging into each other, it has become a splendor, a miracle.

You have to collect as much grace, peace, silence, as many flowers that are showering, as much juice that is flowing from your center as possible, because you have to bring buddha every day closer to your outer life.

The day your center and circumference are one, that will be the day of your enlightenment.

Before Nivedano calls you, collect as much gold to bring to the circumference as you can. And persuade the buddha -- it has been long he has been hiding in you -- to come with you.

Nivedano...
(Drumbeat)

Even in coming, show the grace, the beauty of a buddha, of an awakened being.

For a few minutes sit silently recalling the golden path you had moved on to the center and again back to the circumference.
In your day-to-day life remember as much as you can,
but don't make it a tension -- a relaxed undercurrent
that you are a buddha. And in your being a buddha,
the whole universe becomes the buddha.

Okay, Maneesha?
Yes, Beloved Master.

Talks on Zen
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The Language of Existence

Chapter #1
Chapter title: Remember, remember!

29 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DAIO ONCE SAID TO A MONK: THE PEAK EXPERIENCE, THE FINAL ACT -- AS SOON AS YOU TRY TO PURSUE IT IN THOUGHT, THERE ARE WHITE CLOUDS FOR A THOUSAND MILES. BUT EVEN IF YOU GO BACK UPON SEEING THE MONASTERY FLAGPOLE AT A DISTANCE, OR HEAD OFF FREELY UPON SEEING A BECKONING HAND, THIS IS STILL ONLY HALF THE ISSUE; IT IS NOT YET THE STRATEGIC ACTION OF THE WHOLE CAPABILITY.
YOU HAVE TRAVELED AND STUDIED VARIOUS PLACES AND SPENT A LONG TIME IN MONASTERIES. DON'T STICK TO THE RUTS IN THE ROAD OF THE ANCIENTS -- YOU MUST TRAVEL A LIVING ROAD ON YOUR OWN.
EAST, WEST, FOOT UP, FOOT DOWN, USING IT DIRECTLY -- ONLY THEN WILL YOU KNOW THAT THE PEAK EXPERIENCE ILLUMINES THE HEAVENS AND COVERS THE EARTH, ILLUMINES THE PAST AND FLASHES THROUGH THE PRESENT. THIS IS YOUR OWN PLACE TO SETTLE AND LIVE. WHEN I SAY THIS, I AM ONLY USING WATER TO OFFER FLOWERS, NEVER ADDING ANYTHING EXTRA.
ON ANOTHER OCCASION DAIO SAID TO A ZEN NUN, "AT THE TOP OF THE HUNDRED-FOOT POLE, GO FORWARD."
THE NUN REPLIED, "AT THE TOP OF THE HUNDRED-FOOT POLE, THERE IS NO PLACE TO GO."
DAIO SAID, "WHERE THERE IS NO PLACE TO STEP, GO A HUNDRED THOUSAND STEPS FARTHER -- ONLY THEN WILL YOU BE ABLE TO WALK ALONE IN THE RED SKIES, PERVADING THE UNIVERSE AS YOUR WHOLE BODY."
THE NUN AGREED AND DAIO CONTINUED: "THAT'S ALL. NOW YOU WANT TO RETURN TO YOUR OLD CAPITAL AND HAVE COME WITH INCENSE IN YOUR SLEEVE TO ASK FOR A SAYING. I ONCE MADE A VERSE OF PRAISE ON THE MASTER OF IKUSAN, SO I WILL WRITE THAT:
"`ATOP THE POLE, WALK ON BY THE ORDINARY ROUTE. IT IS MOST PAINFUL, WHEN TAKING A TUMBLE IN A VALLEY. EARTH, MOUNTAINS, AND RIVERS CANNOT HOLD YOU UP, AND SPACE SUPPRESSES LAUGHTER, FILLING A DONKEY'S CHEEKS.'
"I ASK YOU, ZEN NUN," CONTINUED DAIO, "TO BRING THIS UP AND LOOK AT IT TIME AND AGAIN: HOW TO GO FORWARD FROM ATOP THE POLE? SUDDENLY, WHEN THE TIME COMES, YOU CAN GO FORWARD A STEP, AND SPACE WILL SURELY SWALLOW A LAUGH. REMEMBER, REMEMBER."

Maneesha, before I discuss these very significant statements, I have to inaugurate Avirbhava's Museum of Gods. She has brought a few great gods, but before she brings her gods before you I have to say something about them.

"Octopus: On the island of Corfu in the Greek archipelago, the octopus was worshipped as an

incarnation of one of the Greek gods.

Known as the most evil of the sea animals, the innocent octopus acquired the name `devil-fish' by fearful ancient fishermen."

The second is, "Crocodile: Among the southern Bantus of Africa, the crocodile is considered sacrosanct.

The Egyptian god Sebek was believed to take the shape of a crocodile; sometimes he was represented as wholly animal, sometimes only with a crocodile head. Offerings of cake, meat, and honey wine were made to the sacred crocodiles, some of which were tamed by priests. Oracles were drawn from the crocodiles' behavior, and they were embalmed at death."

And the third is, "Lobster: The lobster was generally considered sacred among the ancient Greeks.

In New Caledonia, the crab goddess, or demon, is known to have a sacred grove. On the trees in her grove are hung little packets of food for her. She is the enemy of married people, and is known to cause elephantiasis.

Even today, the lobster is worshipped in the Isa district fishing villages of Japan. Huge replicas are paraded through the towns during their festivals."

Before I ask Avirbhava to bring her newly acquired gods, I have heard a joke about an octopus:

Klopski is overjoyed with his new pet octopus, Clyde. The magnificent creature drinks vodka like a fish, but also can play any musical instrument in the world.

One evening, after polishing off a few bottles of vodka together, Clyde and Klopski go out to the Jumpin' Jellyfish Jazz Club.

Klopski shouts, "Hey, everybody! I will bet anyone here that my octopus can play anything anyone gives him."

Laughter fills the bar. Then Benny the banjo player says, "Okay, I bet you fifty dollars he can't play my banjo."

Klopski nods enthusiastically, swallows back a shot of vodka and gives one to Clyde. The octopus swallows his drink and crawls onto the stage, grabbing not one but two banjos on the way.

As he plays "God Save The Queen," he sneaks out a free tentacle and snatches another glass of vodka.

"Hey, man," yells Pete the piano player, "that is cool. But I will bet you a hundred bucks he can't play my grand piano."

"Right!" yells Klopski, swallowing his vodka, and pouring one for the octopus. Clyde knocks back the vodka and jumps on the piano. Waving all his arms about wildly, Clyde plays the Polish national anthem stylishly.

"That is fine," comes a shout from the corner, "but I will bet you five hundred dollars he will never be able to play this!" It is Hamish MacTavish, and be brings a big, old Scottish bagpipe up to Klopski.

"Okay," says Klopski. But before Klopski can touch it, Clyde leaps on the bagpipe, squeezing and tangling his arms all over it. Then the octopus and the bagpipe fall onto the floor in a knotted heap, making only a pitiful gasping sound.

Losing the bet, an enraged Klopski grabs the octopus, holds him up in the air and cries, "What the hell went wrong with you?"

"Well," grins the octopus, drunkenly, "she looked so beautiful, but I just couldn't get her cotton panties off!"

Now, Avirbhava, come on.

(A GREY VELVETY OCTOPUS APPEARS IN FRONT OF THE PODIUM, HOLDING BETWEEN HIS TENTACLES A FLUTE, PLAYING THE BEATLES TUNE "IN AN OCTOPUS' GARDEN," AND DANCING UP AND DOWN IN FRONT OF THE MASTER.)

So let him settle on the Stonehead, now...

(BUT THE OCTOPUS LANDS ON NIRVANO'S HEAD INSTEAD. MEANWHILE, A LARGE CROCODILE IS INCHING ALONG THE PODIUM, WHILE A RED, CUDDLY LOBSTER IS DANCING IN THE AIR. FINALLY, THE OCTOPUS GETS TO HIS DESTINATION -- STONEHEAD'S HEAD. THE MASTER IS CHUCKLING AND ENJOYING THE SHOW TREMENDOUSLY, AS WELL AS THE ASSEMBLY, WHICH IS SIMPLY DROWNING IN AN OCEAN OF LAUGHTER.)

Great, Avirbhava! Take your gods away.

DAIO ONCE SAID TO A MONK:
THE PEAK EXPERIENCE, THE FINAL ACT -- AS SOON AS YOU TRY TO PURSUE IT IN THOUGHT, THERE ARE WHITE CLOUDS FOR A THOUSAND MILES. BUT EVEN IF YOU GO BACK UPON SEEING THE MONASTERY FLAGPOLE AT A DISTANCE, OR HEAD OFF FREELY UPON SEEING A BECKONING HAND, THIS IS STILL ONLY HALF THE ISSUE; IT IS NOT YET THE STRATEGIC ACTION OF THE WHOLE CAPABILITY.
YOU HAVE TRAVELED AND STUDIED VARIOUS PLACES AND SPENT A LONG TIME IN MONASTERIES. DON'T STICK TO THE RUTS IN THE ROAD OF THE ANCIENTS -- YOU MUST TRAVEL A LIVING ROAD ON YOUR OWN.
THIS CAN BE CALLED ONE OF THE VERY FUNDAMENTALS OF ZEN: DON'T STICK TO THE RUTS IN THE ROADS OF THE ANCIENTS -- YOU MUST TRAVEL A LIVING ROAD ON YOUR OWN.

The fact is, you cannot travel on anybody's road because that road will never lead you to yourself. It will lead you to somebody else, whose road it is. Never be a follower; always be a path finder. And the path in the unknown reality of your inner world is made by walking into the unknown, without any road prepared by others for you.

All the religions are doing that: they are preparing roads for millions of people -- highways, super highways. There are six hundred million Catholics walking on one road. They are not going to reach anywhere; not a single one of them has reached even to the state of Jesus Christ. And nobody even thinks about it. Six hundred million Catholics for eighteen hundred years following a certain road persistently, and they have not produced a single Jesus worth the name. It is not their fault, it is our whole mental makeup. We have been told that we have to walk on paths which are prepared. But this is a different path.

All paths that go outwards are prepared beforehand. You can go to the north, you can go to the south; you can go anywhere, the road is ready. But to go inside, no road is ready, you will have to create it by walking. It will remain always an individual pathway. Nobody else will ever walk on it and nobody else should ever walk on it, because that will lead him into a hypocrisy. He will become someone else that he is not. It is a very important message:

DON'T STICK TO THE RUTS IN THE ROAD OF THE ANCIENTS.

All the religions emphasize the opposite; all the religions try to prove that they are the most ancient -- to be an ancient religion is a great value. The reality is, the more ancient a religion is, the more rotten it is bound to be. The more ancient, the farther away from you. There is no question of following any ancient way. You should not follow even a modern way, because all ways that are created by others may only be suitable for them.

This is a great challenge of existence, that you have to create your own path to your own temple. No help is possible, and it is the grandeur of humanity, a tremendous dignity, that you can follow only your own path.

All religions are leading people wrongly; they are destroying people, making them into sheep. An authentic religion will make a man into a lion who walks alone, who never walks in a crowd. The crowd never suits him, because with the crowd you have always to compromise. With the crowd you have always to listen to others: their criticism, their appraisal, their conceptions of right and wrong, their values of good and bad.

In the crowd you cannot remain natural. The crowd is a very unnatural environment. Unless you are very aware, the crowd is going to crush you into dust. It is because of this that you don't find many buddhas in the world. A buddha has to fight inch by inch for his individuality. He has not to give way to the crowd, whatever the cost. Unless such an uncompromising attitude remains constantly in you, you cannot remain unaffected by the crowd in which you live.

And unfortunately everybody is born in a crowd -- the parents, the teachers, the neighbors. Nobody is fortunate enough to be born alone, so that is out of the question. You are born in the society, in the crowd. Unless you can keep your intelligence clean of the pollution that will be surrounding you from every side, sooner or later you will become somebody else, somebody who nature had never intended you to be.

Remember constantly that you have your own destiny, just as everybody else has his own destiny.

Unless you become the flower, the seeds of which you have been carrying within you, you will not feel blissfulness, fulfillment, contentment, you will not be able to dance in the wind, in the rain, in the sun. You can be in paradise only as an individual, if you have followed the path that you create by walking in. There are no ready-made pathways.

When you enter in, you enter into pure space -- not a road; there are not even footprints. Buddha used to say that the inner world is just like the sky. The birds fly but they don't leave their footprints. Nobody can follow their footprints because in the sky their footprints are not; as they have flown away, their footprints have dissolved.

The inner sky remains always pure, just waiting for you, because nobody can get inside you. He is saying:

> YOU MUST TRAVEL A LIVING ROAD ON YOUR OWN. EAST, WEST, FOOT UP, FOOT DOWN, USING IT DIRECTLY -- ONLY THEN WILL YOU KNOW THAT THE PEAK EXPERIENCE ILLUMINES THE HEAVENS AND COVERS THE EARTH, ILLUMINES THE PAST AND FLASHES THROUGH THE PRESENT. THIS IS YOUR OWN PLACE TO SETTLE AND LIVE.

Following your own path, not imitating anybody, you are bound to reach the space where you will feel you have arrived at the home, where you can settle for eternity.

> WHEN I SAY THIS I AM ONLY USING WATER TO OFFER FLOWERS, NEVER ADDING ANYTHING EXTRA.

He is perfectly aware that people may start following him. Such is the stupidity of humanity. To the man who is saying, "Never follow anybody," they say, "Okay." But their okay means, "Now we are going to follow you." When the person is saying, "Never follow anybody," *he* is included in that "anybody." Then why is he speaking, what is he doing? He says:

> I AM ONLY USING WATER TO OFFER FLOWERS, NEVER ADDING ANYTHING EXTRA.

I am saying the very essential, not adding anything extra, just like watering flowers.

Such a simple thing... following yourself is such a simple thing. The flowers will start blossoming, you just go on watering them, nourishing them with your attention, with your love, with your silence, with your celebration, with your laughter. Just don't add anything extra from other sources, from scriptures, from great teachers, from buddhas. Nobody is to be included on your path. Your path has to be absolutely pure and virgin.

> ON ANOTHER OCCASION DAIO SAID TO A ZEN NUN, "AT THE TOP OF THE HUNDRED-FOOT POLE, GO FORWARD."
> It will look a very absurd statement.

> AT THE TOP OF THE HUNDRED-FOOT POLE, GO FORWARD.

You will think that man is mad. There is no way to go anywhere, you will cling to the pole. But going inside is just like this, as if you are standing on a hundred-foot-long pole. And when you go in there is no road, just pure inner sky. It is a jump into the unknown, but a jump of tremendous beauty.

You may have heard, or you may not have heard.... On the China Wall that surrounds the whole of China -- it is the biggest wall in the world... It took one thousand years to build; it is almost a mountain. And it is so wide that you can drive a car on it, and as high as sixty feet, seventy feet, eighty feet -- as the terrain allows. It was built against the Mongol attackers, to prevent them from entering China. And of course they were absolutely unable -- a hundred-foot wall standing between Mongolia and China.

China had suffered so much from the Mongols that it took on this tremendous task -- almost inhuman. It took one thousand years to make the wall, and millions of people were engaged in the work. But it had to be done because great Mongols like Genghis Khan... he alone killed forty million people. Killing was their joy. His son killed thirty million people; another Mongol, Tamerlane, again killed forty million people. The successor of Tamerlane, Nadir Shah, is thought to have killed more than any of his forefathers, but there are no records available. The whole of China must have become so threatened by these monsters -- murderers for no reason, just for the simple joy they would burn a whole city alive -- that they made this China Wall.

A fictitious story is connected with the China Wall. There is a place in the China Wall where it is said that if you stand there and look at the other side, you simply give a good laughter and jump, you never

return. Many people tried but they simply laughed and jumped. And it is one hundred feet high, a mountainous terrain. The fiction became so much of a reality that the government had to put soldiers there to prevent people from looking from that place. Nobody could explain it. What happens? Why do they simply laugh? What do they see? And then without saying anything to anybody, they simply jump.

I don't think it is a historical fact but I understand it as mythological, and a very beautiful phenomenon. When you look in, you are looking into a tremendous nothingness. And all that the mystics have done is, they have given a laugh and jumped. They have simply said goodbye and jumped.

It is so enchanting, so magnetically pulling; the gravitation is so much that once you look in, you cannot resist taking the jump. It is risky, it is dangerous, you may be lost. But on the contrary, you find yourself for the first time. You were lost before; hence the laughter. And now you have come home, which was just looking inwards, and everything that you ever wanted is fulfilled. You have entered the lotus paradise.

This statement -- AT THE TOP OF THE HUNDRED-FOOT POLE, GO FORWARD -- is not concerned with an actual pole. It is concerned with your hundred-foot-long ego. That is your pole, where you are standing.

Look within and take a jump!

Then go forward.

> THE NUN REPLIED, "AT THE TOP OF THE HUNDRED-FOOT POLE, THERE IS NO PLACE TO GO."
> DAIO SAID, "WHERE THERE IS NO PLACE TO STEP, GO A HUNDRED THOUSAND STEPS FARTHER -- ONLY THEN WILL YOU BE ABLE TO WALK ALONE IN THE RED SKIES, PERVADING THE UNIVERSE AS YOUR WHOLE BODY."

Zen has a language of its own. It is simple, but because we are complicated we cannot understand the simple language. A hundred-foot-long pole... you would never have thought that it could be representative of the ego.

Once you see the metaphor, it becomes very clear that everybody is standing on a very long pole. And people are trying to get on longer poles. When Henry Ford was dying, before his death he was asked, "What have you learned in your whole life? Because you became the world's greatest rich man -- from poverty to riches."

Henry Ford said, "Don't remind me. I have learned only one thing: climbing poles. And when you have climbed the pole, you look so awkward, so stupid. Fortunately you are alone there sitting on your pole. I have learned the art of climbing poles, that has been my whole life. I have not learned anything. I am dying without having learned anything from life."

But Daio's interpretation:

> WHERE THERE IS NO PLACE TO STEP...

`Place' is always outside. Inside there is no place, there is only space. And you should understand the difference between place and space.

You are sitting here. The place you are sitting in is one thing and the space that you are within is another. It is nothing material, so there is no question of falling. There is no fear of falling into a ditch. There is no place of any kind, just pure silence and spaciousness. Where there is no place to step, that is the real place from where to begin the journey.

Howsoever absurd, he has said a great truth.

> GO A HUNDRED THOUSAND STEPS FURTHER --
> ONLY THEN WILL YOU BE ABLE TO WALK ALONE
> IN THE RED SKIES, PERVADING THE UNIVERSE
> AS YOUR WHOLE BODY.
> THE NUN AGREED AND DAIO CONTINUED: "THAT'S ALL. NOW YOU WANT TO RETURN TO YOUR OLD CAPITAL AND HAVE COME WITH INCENSE IN YOUR SLEEVE TO ASK FOR A SAYING. I ONCE MADE A VERSE OF PRAISE ON THE MASTER OF IKUSAN, SO I WILL WRITE THAT:
> `ATOP THE POLE, WALK ON BY THE ORDINARY ROUTE. IT IS MOST PAINFUL, WHEN TAKING A TUMBLE IN A VALLEY. EARTH, MOUNTAINS, AND RIVERS CANNOT HOLD YOU UP, AND SPACE SUPPRESSES LAUGHTER, FILLING A DONKEY'S CHEEKS.'"

Once you have taken the jump into the inner space, everything is easy. Before taking the jump everything is difficult. You have never thought that you have any interiority, you have never thought that there is any space inside.

When I say "your interiority" I don't mean your bones and your heart and your brain. These are all outside coverings of your inside nothingness. When you detach yourself from your body and mind and heart, you find that place from where the journey begins. That is the true pilgrimage, the only pilgrimage that is of any worth. All others are unnecessarily running here and there, not knowing where they are going.

I have heard.... Once George Bernard Shaw was caught in a railway train without a ticket. He had purchased a ticket, but where had he put it? He had much luggage. He must have been like Avirbhava -- she travels with twelve suitcases! So he looked into this suitcase, into that suitcase. The whole compartment was filled with his clothes and things and books, and the ticket collector finally said in desperation, "I know you, everybody knows you. I cannot conceive that you are traveling without a ticket. It must have got lost -- you have so much luggage. Don't be worried, I will not come again, and I will give the message to the other ticket collectors on the train not to bother you."

George Bernard Shaw shouted at him, "You idiot! You think I am taking all this trouble for you? The problem is not the ticket, the problem is that without the ticket I don't know where I am going. The train is going so fast and I don't know which station I am to get out at. And why are you standing here like an idiot? Just do your work and let me find my ticket!" He was a world famous man, but he was a man with a very bad memory.

A similar story is told about Mulla Nasruddin, but juicier. The ticket collector comes, and Mulla Nasruddin looks into everything -- his bags, his pockets. The ticket collector is standing there and he says, "You have looked in every pocket, but you don't look in the left-side pocket of your coat."

Mulla Nasruddin said, "Don't interfere in my work. Never mention that pocket!"

He said, "You are strange. I am simply helping you because you cannot find the ticket. Perhaps... why are you leaving out that pocket?"

Mulla Nasruddin said, "That is my only hope. If the ticket is not in the left pocket, I am finished. So first I will look into everything else. Only as the last resort may I touch that pocket. That is my last hope, don't destroy it."

"I ASK YOU, ZEN NUN," CONTINUED DAIO, "TO BRING THIS UP AND LOOK AT IT TIME AND AGAIN: HOW TO GO FORWARD FROM ATOP THE POLE?"

I give you this poem. Remember, that this is my message: that you have to leave the place and enter into space.

"SUDDENLY, WHEN THE TIME COMES, YOU CAN GO FORWARD A STEP, AND SPACE WILL SURELY SWALLOW A LAUGH. REMEMBER, REMEMBER."

Don't be afraid of laughing. Just take a step from place into space, have a good laugh and just go on. We are doing that every day -- not one laugh but many laughs.

(A LOUD LAUGH IS HEARD FROM SARDAR GURUDAYAL SINGH.)

Sardar Gurudayal Singh, wherever this caravan is going you will be needed. Without you life will not be so juicy.

A haiku by Sodo:

AFTER THE MOON-VIEWING,
MY SHADOW WALKING HOME
ALONG WITH ME.

AFTER THE MOON-VIEWING... A full moon -- that has become traditional in Zen. On the full-moon night the Zen seekers don't sleep, they walk into the mountains where the moon has made waterfalls look as if silver is falling, where the moon has made the whole surroundings a dream.

Sodo says, AFTER THE MOON-VIEWING... This is called moon-viewing; it is a tremendously aesthetic experience.

MY SHADOW WALKING HOME

ALONG WITH ME.

Such silence. Nobody is with me, just my shadow walking along with me. After seeing this whole beautiful world, when you enter into your home nobody will be with you, not even your shadow. Your aloneness will be total.

Every meditation is a preparation for enjoying the aloneness which is our nature.

Issa wrote:

NOT YET HAVING BECOME A BUDDHA,
THIS ANCIENT PINE TREE,
IDLY DREAMING.

According to those who have awakened, everything is full of buddhahood. Buddhahood is just the nature of existence. Issa's haiku is saying:

NOT YET HAVING BECOME A BUDDHA,
THIS ANCIENT PINE TREE,

Although it is ancient, it has not yet become a buddha.

IDLY DREAMING.

It is still dreaming. Someday it may wake up. This can be said about everybody. We are all unconscious of our ultimate reality, and we go on dreaming, we go on sleeping, we go on desiring, we go on longing for this and that, not knowing that the greatest treasure is within our awakening.

There is no more than becoming a buddha. You have come to the highest peak of consciousness. Consciousness is the only wealth.

Maneesha has asked:
OUR BELOVED MASTER,
WHAT WOULD YOU SAY IS THE ONE, MOST SIGNIFICANT ATTRIBUTE A SANNYASIN OF YOURS NEEDS?

My sannyasins don't need, Maneesha, any attribute. My perception of sannyas is to be just yourself. If I say any attribute, I am imposing that attribute on my sannyasins. My sannyas is absolute freedom. With freedom of course a great responsibility comes, but that is not my business.

There is a special event happening in the streets of Jerusalem, and there is great excitement throughout the city. Pontius and Mrs. Pilate are standing on the balcony of the palace, waving to the crowds below. They are watching as Jesus and the procession following him slowly make their way through the streets towards Crucifix Hill.

Suddenly, Jesus stumbles and he and his cross crash to the ground. The procession grinds to a standstill. Slowly, Jesus gets back on his feet, picks up the cross, and carries on.

"Pontius, did you see that?" remarks Mrs. Pilate, out of the corner of her mouth, as she continues waving with a smile plastered on her face.

"Yes, dear," replies Pontius, "I'm afraid he did it again."

"Well, I really don't care who he is," remarks Mrs. Pilate. "If he drops his cross one more time, he is out of the parade!"

In the small hours of the morning, Paddy is crawling along the street on his hands and knees. Suddenly, he notices a large pair of boots in front of him, and looking up, he sees the outline of Police Officer O'Leary.

"What is going on here?" asks the cop.

"I'm just looking for a ten-dollar bill," mumbles Paddy.

"Oh!" says O'Leary, "are you sure you lost it here?"

"Well," slobbers Paddy, "I didn't say I had lost one. I'm just looking."

Luigi gets home to Italy from his holiday in California. He is very depressed, and his friend Alfonso

asks him, "What's the matter? You no like-a California?"

"Mama mia!" replies Luigi. "What a nightmare! I go-a to California and stay at the Pope and Pasta Hotel in Palm Springs. In the morning, I go-a to breakfast. I tell-a the waiter, `I want two pissis of toast.' He bring-a me only one piss.

"I say, `I want-a two piss.' He say, `Go to the bathroom.' I say, `You no understand. I wanna piss on the plate.' He say, `You no piss on the plate, you son-of-a-bitch!'

"Later, I have-a lunch. The waitress brings me a knife and a spoon, but no fock. I tell her, `I wanna fock.' She tell me, `Everyone wanna fock.' I say, `You no understand, I wanna fock on the table.' She say, `You no gonna fock on the table, you son-of-a-bitch!'

"So I go-a back to my hotel room, and there are no shits on my bed. I call-a the manager and tell him, `I wanna shit.' He say, `Go to the bathroom.' I say, `You no understand, I wanna shit on my bed.' He say, `You no gonna shit on the bed, you son-of-a-bitch!'

"So, I'm-a finished. I go-a to check out, and the man at the desk say, `Happy holidays, and peace on you.'

"I say, `Piss on you too, you son-of-a-bitch, I go-a home!'"

Now is the time. The air is clean, you have laughed and you are ready.

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be completely frozen.
No movement.
Gather yourself in.
Just like an arrow, move deeper and deeper
within yourself.
Soon you will reach the one-hundred-foot pole
from where begins the journey into space.
Take a jump without looking back.
It is our space, it is our origin.

You are blessed.
This evening is blessed by your being a buddha,
just a pure awareness.
This awareness is your very nature;
you can forget it but you cannot lose it.
It cannot be stolen. It is your very center.

To make it clear, Nivedano...

(Drumbeat)

Relax, but go on entering
deeper and deeper into yourself.
The body remains far away, miles away,
the mind remains miles away.
You are just a silent watchfulness,

a peace that passeth understanding,
a bliss that no word can express.
An experience of eternity and immortality
which will bring you a great feeling
of dance, rejoicings, songs.
Even your silence will become a song
and your no-movement will become a dance.
Those who have known this source
have become pure love, compassion, consciousness, purity.
This is your ultimate nature.

Life is only a school to bring you to this ultimate nature. Those who remain unfortunately unaware of this grandeur of your being, this Everest of your consciousness, are really pitiable.

Feel this moment and the silence of it because you have to carry it with you twenty-four hours.

On this path there is no specific period for meditation. The whole life has to become meditation. Sitting, standing, walking; waking, sleeping, meditation continues just like a thread in a garland of flowers. It does not show up but it is there, the connecting link of each flower.

All your actions, gestures, are just like flowers, but a consciousness should run through all of them. Only then the garland is a garland; otherwise it is just a heap of flowers.

Let your life be a garland with a consciousness connecting every action, every movement, every mood, and it will bring a total transformation. You will be a new man.

Each meditation will take away something false from you and will bring some new, fresh quality.
Slowly slowly a day comes when your whole life becomes the life of a buddha.
It is not far away,
it is always within your reach.

Nivedano...

(Drumbeat)

Come back. But bring with you
the silence, the experience.
Sit down for a few minutes like a buddha.
This is your nature.
As Daio said, REMEMBER, REMEMBER!
He was referring to this experience of meditation:
REMEMBER, REMEMBER!
In twenty-four hours,
whatever you are doing it does not matter,
your remembrance should remain a continuity.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master.

The Language of Existence

Chapter #2

Chapter title: Go like an arrow

30 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
HAKUIN SAID:
THE STUDY OF ZEN IS LIKE DRILLING WOOD TO GET FIRE. THE WISEST COURSE IS TO FORGE STRAIGHT AHEAD WITHOUT STOPPING. IF YOU REST AT THE FIRST SIGN OF HEAT, AND THEN AGAIN AS SOON AS THE FIRST WISP OF SMOKE ARISES, EVEN THOUGH YOU DRILL FOR THREE ASAMKHYEYE KALPAS, YOU WILL NEVER SEE A SPARK OF FIRE.
MY NATIVE PLACE IS CLOSE TO THE SEASHORE, BARELY A FEW HUNDRED PACES FROM THE BEACH. SUPPOSE A MAN OF MY VILLAGE IS CONCERNED BECAUSE HE DOES NOT KNOW THE FLAVOR OF SEA WATER, AND WANTS TO GO AND TASTE IT FOR HIMSELF. IF HE TURNS BACK AFTER HAVING TAKEN ONLY A FEW STEPS, OR EVEN IF HE RETURNS AFTER HAVING TAKEN A HUNDRED STEPS, IN EITHER CASE WHEN WILL HE EVER KNOW THE OCEAN'S BITTER, SALTY TASTE?
BUT, THOUGH A MAN COMES FROM AS FAR AS THE MOUNTAINS OF KOSHU OR SHINSHU, HIDA OR MINO, IF HE GOES STRAIGHT AHEAD WITHOUT STOPPING, WITHIN A FEW DAYS HE WILL REACH THE SHORE, AND, THE MOMENT HE DIPS THE TIP OF ONE FINGER INTO THE SEA AND LICKS IT, HE WILL INSTANTLY KNOW THE TASTE OF THE WATERS OF THE DISTANT OCEANS AND THE NEARBY SEAS, OF THE SOUTHERN BEACHES AND THE NORTHERN SHORES, IN FACT OF ALL THE SEA WATER IN THE WORLD.

Maneesha, Hakuin is one of the most respected Zen masters. His respect is because of his ability to express the inexpressible, to create devices that somehow can manage to give you a glimpse of the unknown. He is basically concerned with the method. If a right method is used in the right time and ripe time, it is not going to fail. If you are on the right way, it may take some time to reach, but you will reach. The whole question before Hakuin is: the right way, the right method, the right beginning.

It was Gautam Buddha's habitual way of expression. All the great qualities that he has called for in an experienced, self-realized man, all begin with the word `right'. For example, he will not say simply *samadhi*. He will say *samma samadhi*. Samadhi can go wrong, people can mistake similar experiences for samadhi and get lost.

That's what happened to Aldous Huxley when he took LSD. He was a man of tremendous knowledge, particularly of the East, and most of the saints of the East he knew well. He immediately said that, "The experience of LSD is samadhi, the same experience that Patanjali has described, the ultimate phenomenon."

This gives a clear illustration that Buddha was right not to use simply the word samadhi. It is dangerous. You can find something else and think it is samadhi; there are similar phenomena. There are people who have become addicted to opium, or hashish, or marijuana. And these drugs have been used for centuries, from the very beginning of man. It is nothing new.

The reason why they became addicted is because the drugs gave them a glimpse of something... how things should be. They are temporary glimpses, and they are produced by chemicals so they don't go beyond the mind. But mind gets a glimpse, just as the lake reflects the faraway moon. And the experience is so beautiful that not to repeat it again and again becomes impossible.

All the societies have been fighting against drugs but the fight has not been successful. It will never succeed the way the society is. It can succeed only if you give people the right experience of *samma samadhi* -- `samma samadhi' means right samadhi -- so that they can make a differentiation, a discrimination between what is right and what is wrong. Those who have known their buddha-nature are not addicted to drugs, do not need drugs for their experience. Their experience is not caused by any chemicals; their experience is caused by turning their whole energy in towards the center of their being. That has nothing to

do with chemicals. But chemicals can give you an illusion, something very similar.

Hakuin has adopted Buddha's habit. Buddha never spoke about anything without adding the word `right' first, because his understanding was -- and he is correct -- that everything can go wrong if you get caught up with something similar which is illusory. And you cannot make the distinction because you don't know the real. Unless you know the real, how can you expect to make a discrimination between the unreal and the real?

It was a great contribution of Gautam Buddha that he would talk about all the qualities using the word `right' first. *Samma* means right. Because everything can be taken for granted as right if you don't have any experience of it. Then any illusion, any hallucination... and these hallucinations will drag you through life after life.

A man like Aldous Huxley, one of the most intelligent men of this century, got caught into it. He became addicted to LSD and he preached that what he was experiencing was the same as what Buddha experienced and Kabir experienced. This is definitely going beyond the limitations. Aldous Huxley has no way to know what Kabir experienced, he has no way to know what Buddha experienced. Buddha's experience was not dependent on any LSD, it was an inner experience dependent only on his own consciousness.

LSD gives you unconsciousness, not consciousness. If you are in a good mood LSD can give you paradise; LSD is simply a magnifying glass. If you are in a good mood, a loving mood, and you take LSD, you feel the whole world is filled with love. You will even touch your chair with a loving hand. All around everything will be beautiful, nothing will be wrong.

But it lasts only for a few hours and when you wake up, you wake up in a far worse world than the one you had been in before you took the LSD, because you have seen something beautiful and now you see an ordinary world which has lost its luster. You have seen in LSD rainbows all around; suddenly they have all disappeared. You have seen people having auras and now they are just so ordinary. But even to imagine that they had an aura looks stupid.

But Buddha or Kabir, once they become enlightened... this enlightenment is not something that has to be renewed every year like a license. Once it has happened, it has happened. It may become bigger and more mature, but there is no way of going back. That is the criterion of whether you are hallucinating through drugs or you are authentically meditating.

The word `right' has to be understood. Many people have been worried about why Buddha continually uses the word right about every quality. They are not aware that for every real quality there is a phony quality available -- "made in U.S.A." That phony quality is cheap, but it serves only for a few hours, and then you are caught in it because it is so beautiful -- again and again... And every time you take it, you have to take it in a bigger dose because your body becomes immune. A moment comes when no LSD can make any difference; your body has become completely immune.

India is far more experienced with drugs because for ten thousand years at least it has been trying to use all kinds of drugs and poisons to create a cheap imitation of the ultimate experience. They have gone even to the point... even today there are monasteries in Ladakh where they keep cobra snakes.

When a person becomes so accustomed to all the drugs that no drug helps anymore, then the last thing is a cobra bite. The cobra bites on his tongue, then he feels a little samadhi. Otherwise a cobra bite usually means the end. And you will be surprised: there are cases of the cobra dying, because the man is so full of poison.

It has been used in India for centuries. Each great king used to raise a beautiful girl, and from her very childhood she was given poison -- from smaller doses to bigger doses. It made her so immune that she was able to absorb any dose of poison without falling unconscious. And the final stage was, when she became a young girl, blossomed in her youth, she could be sent to the enemy king. There was no difficulty in it, she had just to move to the other capital and the king himself would become interested in her. Those girls were chosen from thousands of beautiful girls; they were unique specimens. Immediately the king would become aware that there was a beautiful girl he had never seen before, and just a kiss from that girl was enough to kill the man.

It is good that nowadays you don't find such trained and disciplined girls. They were available at the time of Gautam Buddha. And it was not something that you use one time and then throw away, in the American way. They would kill the king and they would come home ready to be sent somewhere else, because nobody could think that the kiss of the girl had killed the king.

Aldous Huxley and his colleagues are not aware of the whole history of drugs. And why was the girl

ready to take it? It gave such a good feeling, such a joyful feeling. She was not thinking about what she was being prepared for, but she was floating in a euphoria.

Buddha is right when he says samma samadhi. He will not accept Aldous Huxley's samadhi as a right samadhi. It is an illusion.

But I wonder that nobody has criticized Aldous Huxley. All the governments are against drugs; obviously they should criticize Aldous Huxley first. But they don't have either the intelligence or the experience. That man at least had the experience of the illusory -- the governments don't have the experience even of the illusory. But down the ages, although every government has been against drugs, this has not made any change. No prohibition ever makes any change; on the contrary it increases your interest in the things prohibited.

I am against all prohibition. My own understanding is that if LSD can give some glimpse of samadhi, then all its bad aftereffects should be removed, because it is a chemical and it is in our hands. Those bad aftereffects are the problem. They should be removed and an LSD number two should be made -- clean, taken in complete awareness that it is going to give you only a glimpse. Its addictiveness can be taken out, and when you know it is going to give you only a glimpse there is no harm. It may lead you to the search for the real.

Rather than prohibiting the drugs, what is needed is to produce drugs which lead people to samadhi, which give an indication: if a chemical drug can be such a blessing, what will the real thing be? It is just a dewdrop in comparison with the real oceanic feeling, the oceanic ecstasy.

But nobody listens to any right approach. Thousands of people are unnecessarily in the jails. The number may be millions, not thousands, and most of them are under-age; even six-year-olds have been found taking drugs. Nobody has suggested any solution for it.

And once a boy or girl, whatever their age, takes the drug, they cannot forget the experience. Everything else becomes just rotten; the mind continuously hankers for the drug. It is the duty of the governments of the whole world, through their chemical drug research, to produce drugs which are not harmful, which are not addictive. Any bad aftereffects have been removed, and only that part which gives a joyous feeling, a desire to dance and a desire to find something real is left, because that feeling will disappear within hours.

These drugs can be used in a right way. Everything can be used in a right way and everything can be used in a wrong way, but it is still the same thing.

Hakuin said to his disciples:

> THE STUDY OF ZEN IS LIKE DRILLING WOOD TO GET FIRE.

An old, ancient method.

> THE WISEST COURSE IS TO FORGE STRAIGHT AHEAD WITHOUT STOPPING. IF YOU REST AT THE FIRST SIGN OF HEAT AND THEN AGAIN AS SOON AS THE FIRST WISP OF SMOKE ARISES, EVEN THOUGH YOU DRILL FOR THREE ASAMKHYEYE KALPAS...

Asamk means innumerable, and *kalpas* means *yugas*, or ages. If you drill for asamk, for innumerable ages, you will never find a spark of fire.

What he is saying is that there are things which have to be done fast. If you do them slowly, at the most you may create smoke but not fire. To create fire you have to drill hard and without resting. If, seeing that the wood is becoming hot, you say, "Let us rest a little," the wood will become cool again. If, seeing that the wood is smoking, you say, "Now the fire is not far away we can rest a little," the smoke will disappear, the wood will become cool again. The fire is hidden in the wood but you have to be very continuous until you find the spark, the flame jumping up from the wood.

This is a very good example for meditators. You go a little while and then you say, "I have to go tomorrow again, what is the hurry? It is enough, now rest -- and if finally everybody has to become a buddha, what does it matter whether it is Sunday or Saturday? There are only seven days; some day I will become a buddha." But if you think in terms of going slowly, in a lousy way, taking rests, you will never reach.

Although the path is very short, it is short only for those who go like an arrow. The arrow does not stop on the way, there are no stations for the arrow. It does not rest a little while in the air and then go again, it simply goes straight without halting on the way. And that should be remembered by every meditator.

I have been using the word `arrow' purposely so that you can understand that going into yourself is not a

morning walk -- that you can return from anywhere. It is not something that you can do in parts; you have to do it one day in a single quantum leap. Whenever you decide, then don't look back, just go ahead.

Certainly it needs guts and courage because you are moving in a dark and unknown space. You don't have with you even a lamp -- no companion, you don't have any map. And meditation demands that you go with the speed of light, so fast that the journey of thousands of lives is completed in a single moment.

Hakuin says:

> MY NATIVE PLACE IS CLOSE TO THE SEASHORE, BARELY A FEW HUNDRED PACES FROM THE BEACH. SUPPOSE A MAN OF MY VILLAGE IS CONCERNED BECAUSE HE DOES NOT KNOW THE FLAVOR OF SEA, AND WANTS TO GO AND TASTE IT FOR HIMSELF. IF HE TURNS BACK AFTER HAVING TAKEN ONLY A FEW STEPS, OR EVEN IF HE RETURNS AFTER HAVING TAKEN A HUNDRED STEPS, IN EITHER CASE WHEN WILL HE EVER KNOW THE OCEAN'S BITTER, SALTY TASTE?

You have to go to the ocean; one hundred feet or two hundred feet, that is not the question. You have to go all the way.

> BUT, THOUGH A MAN COMES FROM AS FAR AS THE MOUNTAINS OF KOSHU OR SHINSHU, HIDA OR MINO, IF HE GOES STRAIGHT AHEAD WITHOUT STOPPING, WITHIN A FEW DAYS HE WILL REACH THE SHORE, AND, THE MOMENT HE DIPS THE TIP OF ONE FINGER INTO THE SEA AND LICKS IT, HE WILL INSTANTLY KNOW THE TASTE OF THE WATERS OF THE DISTANT OCEANS AND THE NEARBY SEAS, AND OF THE SOUTHERN BEACHES AND THE NORTHERN SHORES, IN FACT OF ALL THE SEA WATER IN THE WORLD.

But the question is of going to the sea, not just going in a lukewarm way: "Today a few steps and then we will see tomorrow." But tomorrow you will have to take these few steps again. And if this becomes your habit -- "A few steps today and then we will see tomorrow" -- if this becomes your pattern then you will never reach. Always you will be going on those few steps, and then the decision that, "It is enough, now we will see tomorrow."

For the meditator there is no tomorrow.

Future is not the concern of meditation. Future is the concern of the mind; mind cannot live without future. If suddenly all future disappears, mind will be at a loss what to do. Future is the space in which mind goes on weaving imaginations, projects, ideas: what one is going to become, what one is going to achieve. All ambitions are laid out in the future. But if the future completely disappears -- suddenly you come to the point where you see that there is no future -- either your heart will stop or you will run away backwards, thinking that at least the past will be there. But the past is not there.

The past and the future both are in your mind.

Existentially there is only this moment.

So when you meditate today, do it as if this is the last day. You may not have any chance to meditate again, so go all the way to the seashore. And once you have got the taste of your being -- the rejoicing, the dancing, the blessing, the ecstasy -- then there is no problem, you know the way. It is not far, it is just within you, just a few inches away from your mind. But *once* you have to know it. Just once you have to know it, then there is no problem. Then you cannot forget it, then you cannot go away against it; then it becomes your very life. And when meditation becomes one's very life, there is nothing more in this existence to make you richer, to make you more of a splendor. The secret is hidden within you.

A Zen poet wrote:

WITH A PIERCED NET -- a net with holes.

> WITH A PIERCED NET
> I'VE CAUGHT
> ALL THE BUTTERFLIES
> OF THE UNIVERSE.

He is not talking about butterflies; neither is he talking about a pierced net. He is talking about your mind, which is certainly pierced -- so many holes, so many loopholes, so many stitches here and there, so many cracks. But the poet is saying, don't be worried:

> WITH A PIERCED NET
> I'VE CAUGHT

ALL THE BUTTERFLIES
OF THE UNIVERSE.

Just know the secret. And the secret is to go beyond the pierced net. Be a master of your mind, then even a pierced net is capable of catching all the butterflies of the world. Right now your mind catches nothing. From all the holes and loopholes everything goes on leaking out. Have you seen that you are leaking continuously? I don't think... but now you will see.

Basho says, sitting silently... It is right, but he does not know that when you sit silently it is not necessarily true that the grass grows by itself. What seems to be more likely is that the mind leaks by itself. Basho's experience is a great experience, but this is a very simple experiment that you can do. Just sitting in your room with closed eyes, see: thoughts are rushing this way and that way, everything is leaking.

When I say go beyond the mind, I mean go beyond all this leaking so that you can find something solid to stand upon. Before you take the jump, you need to find a spot at least to stand on, from which to jump into the darkness, into the unknown territory of your own being.

Buddha is reported to have said that everything that is great is bitter in the beginning and very sweet in the end -- and vice versa. That which is very sweet in the beginning, for example a honeymoon, is very bitter in the end. Meditation may be entering into darkness, unknown territory, but it ends up in self-illumination, in a great explosion of light. And once the explosion has happened, you remain the buddha forever; you cannot go back. The mind has gone, just as a shadow disappears. You function now from no-mind, and any action from no-mind is good, is a blessing to the world.

Maneesha has asked:
OUR BELOVED MASTER,
HAKUIN SAID, "THE WISEST COURSE IS TO FORGE STRAIGHT AHEAD WITHOUT STOPPING." BUT IF WE KNEW WHERE STRAIGHT AHEAD WAS, WOULD WE NEED TO WALK IT?

It is just a way of saying it. There is no problem in it when Hakuin says, THE WISEST COURSE IS TO FORGE STRAIGHT AHEAD. He is talking to the disciples, not to the students; he is talking to the meditators.

When I say to you, go straight in, you don't ask me, "Where is this `in'?" You don't consult an encyclopedia or a map of the world -- where is this `in'? You understand, you know perfectly well where it is, just you have not gone that way before.

So, Maneesha, you know perfectly well where you have to go. Just go straight ahead. Walking will not do, not even running. That's why I have used the word `arrow' -- with the speed of light. I have used the words `quantum leap'. One moment you were not a buddha and another moment you are a buddha -- so fast.

There is no distance between you and your buddhahood, only a misunderstanding. It is something like, two plus two is four but by some mistake you have been calculating that two plus two is five, and I tell you that this is a mistake: two plus two is not five, it is four. Do you think you will have to do something? Immediately you see the point.

It is said that psychotics are ones who think two plus two is certainly five. They are very fundamentalist. All fundamentalists are psychotics. They know everything -- where God is... They know that the Holy Ghost committed a crime, and rather than hanging God on the cross, the Jews hung the poor boy Jesus -- it was not his fault.

The Holy Ghost and God are not separate. The Holy Ghost seems to be God's personality, his mask. Not to say directly that God committed adultery, and with a poor virgin, Mary, they say that the Holy Ghost did it. And the poor boy who was born out of this criminal act, they crucified. They should have crucified God, but the difficulty is... In fact everybody would like to crucify God, but where to find him? They found the only begotten son, so they said, "It is near enough. Crucify this fellow at least."

The psychotics cannot be convinced that two plus two is not five; the neurotics are those who think that perhaps two plus two is four, but they are very uncertain of it, very worried: why is it four? Why is it not five? With five they were perfectly at ease. This is the way psychologists find out who is a psychotic and who is a neurotic.

You cannot remove the psychotic from his position, whatever position he has taken. The neurotic you can remove, but he will remain always worried: "This seems to be right, but who knows? Perhaps I was right before, because then I was at ease. Here, with two plus two making four it creates such an anxiety."

There is no distance between you and your ultimate reality. Just an about turn... just, rather than looking outwards, close your eyes and look in. In a single instance, when you have forgotten the outside world completely -- the past, the future, everything -- and you remain only in this moment, looking inwards, the happening, the transformation, the arrival of the buddha...

Maneesha is also asking:
IS NOT OUR UNCERTAINTY, OUR GROPING, BECAUSE WE HAVE TO DISCOVER FOR OURSELVES WHAT IS STRAIGHT AHEAD AND WHAT IS GOING OFF TRACK?

If you look in you cannot go off track, because there are no tracks. There are not two ways even. It is the outside world where if you don't know, naturally you will have to grope around. In the inside world you don't even have hands with which to grope. The inside world is a pure seeing.

In this country we have called this seeing *darshan*. *Darshan* means just seeing. And that does everything, you don't have to do anything else.

Before you do the seeing, a little laughing. That's why you have not done it before.

Pope the Polack is visiting the optician.
"I keep seeing spots in front of my eyes," complains the Polack pope.
"Really?" replies the optician, putting a new pair of glasses on the pope's nose. "There! How's that?"
"Wow! That's great," replies Pope the Polack. "Now I can see the spots much clearer."

Luigi is sitting with his teenage son, Spagnoli.
"What-a do you want-a for your birthday, my son?" Luigi proudly asks his son.
"I wanna watch," says the son.
"Okay," shrugs Luigi. "It is-a okay with me if it is okay with-a your mother."

Get it? Otherwise in the middle of the night you will get it!

(WAVES OF INCREASING LAUGHTER ARE ROLLING THROUGH BUDDHA HALL AS MORE AND MORE DISCIPLES ARE GETTING IT.)

Do you see? Somebody got it!

One morning, Miss Goodbody, the fifth grade teacher, asks the class what the best kind of business is.
"Real estate," says little Ernie, "because everybody needs somewhere to live, and houses always increase in value."
"Oil!" exclaims little Albert, "because cars always need petrol."
"No," says little Peggy Sue, from the back of the room. "The best business in the world is prostitution."
"What!" cries Miss Goodbody, shocked. "Peggy Sue, how can you say such a thing?"
"Easy," replies Peggy Sue, "because it is the only business where you have it, you sell it, and you still have it."

Three women arrive at the Pearly Gates. Betty and Margaret are English girls, and Lolita is Italian. Saint Peter looks the women over very carefully. Then he turns to Betty and says, "Have you been a pure and honest woman?"
"My good man," replies Betty, "I am English. I have been honest and clean my whole life."
"Okay, okay," says Peter, checking his list. "Follow that angel to the pink room."
Then Peter turns to Margaret. "And have you been a pure, forthright woman?"
"Oh Peter," replies Margaret, "I have been as pure as the driven snow."
"Okay," says Peter, checking his list, "follow that angel to the pink room."
Then he turns to Lolita. "And have you been honest and pure?"
"I never did-a no harm to anyone," replies Lolita. "I could-a say I was honest. I loved love. And I was-a pure. I loved loving purely for love, and only for love."

"Okay," says Peter, dropping his list, "follow me to my room!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be completely frozen.
Now look inwards.

Collect all your life energy just like an arrow and without stopping anywhere go straight forward to the center of your being.

This moment you are the buddha.
This moment you are the glory of being.
This moment all that is yours
will be revealed to you,
all the secrets, all the miracles.

The greatest miracle is that as you go deeper darkness disappears and a totally different kind of light, a light without source, illuminates your being. And you have an absolute feeling of immortality, of eternity.

To make it clear, Nivedano...

(Drumbeat)

Forget your bodies -- you are not your body.
And forget your mind -- you are not your mind.
You are the watcher of both.

The body is lying there, the mind may be chattering -- you are watching. You have always been a watcher, unscratched by any thought, any desire, any action. Your purity is eternal.

Nivedano...

(Drumbeat)

Come back.
But come back with your experience,
come back with the light that you have seen.
Come back with the joy, with the blissfulness,
the pure space in which you have moved.
Sit down for a few seconds, just as a buddha.
Utterly silent, immensely contented,
knowing nothing but full of wonder,
desiring nothing but full of love.
This is your truth.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the buddhas?
Yes, Beloved Master.

The Language of Existence

Chapter #3
Chapter title: Seek nothing outside

1 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
FOLLOWERS OF THE TAO, SAID RINZAI, THIS MOUNTAIN MONK'S VIEW DOES NOT DIFFER FROM THAT OF SAKYAMUNI BUDDHA. IN ALL THE VARIETY OF OUR DAILY ACTIVITIES, IS THERE ANYTHING LACKING? THE SPIRITUAL LIGHT MANIFESTING THROUGH THE SIX SENSES HAS NEVER BEEN INTERRUPTED. HE WHO IS ABLE TO PERCEIVE IT IN THIS MANNER CAN BE AN UNCONCERNED MAN FOR THE REST OF HIS LIFE.
VIRTUOUS ONES, THERE IS NO PEACE IN THE THREE WORLDS WHICH ARE LIKE A HOUSE ON FIRE. IT IS NOT A PLACE FOR A LONG STAY BECAUSE THE MURDEROUS DEMON OF IMPERMANENCE WILL, IN AN INSTANT, MAKE NO CHOICE BETWEEN THE NOBLE AND THE HUMBLE, AND BETWEEN THE OLD AND THE YOUNG. IF YOU DO NOT WANT TO DIFFER FROM THE PATRIARCH AND THE BUDDHA, IT WILL SUFFICE FOR YOU TO SEEK NOTHING OUTSIDE.
IF, IN THE TIME OF A THOUGHT, YOUR PURE AND CLEAN NO-MIND SHINES, THIS IS YOUR OWN DHARMAKAYA BUDDHA. IF, IN THE TIME OF A THOUGHT, YOUR PASSIONLESS NO-MIND SHINES, THIS IS YOUR OWN SAMBHOGAKAYA BUDDHA. IF, IN THE TIME OF A THOUGHT, YOUR NON-DIFFERENTIATING NO-MIND SHINES, THIS IS YOUR OWN NIRMANAKAYA BUDDHA.
THIS THREEFOLD BODY IS THE ONE WHO IS NOW LISTENING TO MY EXPOUNDING OF THE DHARMA. THIS CAN ONLY BE ACHIEVED IF NOTHING IS SOUGHT FROM WITHOUT.

Maneesha, I have to say something about my absence yesterday before I can enter into the discussion of Rinzai's statements. I could not come yesterday because Anando took all my clothes to some dry cleaner. First I thought the dry cleaner must be in Poona, but by the end of the evening it became clear that the dry cleaner was in Bombay. And in the night she phoned to say that she was going to Switzerland, with all the twelve suitcases of Avirbhava full of my clothes for dry cleaning!

Somehow she had to be persuaded to come back, because without clothes the government will have immediate reason to arrest me. Fortunately she has returned from Bombay. The whole credit of my being here today goes to her.

FOLLOWERS OF THE TAO, SAID RINZAI, THIS MOUNTAIN MONK'S VIEW DOES NOT DIFFER FROM THAT OF SAKYAMUNI BUDDHA.

In fact he is saying that not only are his thoughts actually the same as Gautam Buddha's, all the buddhas, past and present and future, have the same insight, the same illumination. But he can say only about himself for the simple reason that this is his actual experience. Since the moment when his buddhahood became known to him, he has been watching that every action, every activity, every response is exactly that of Sakyamuni Gautam Buddha.

IN ALL THE VARIETY OF OUR DAILY ACTIVITIES, IS THEIR ANYTHING LACKING? THE SPIRITUAL LIGHT MANIFESTING THROUGH THE SIX SENSES...

The six senses have to be noted down. Ordinarily we talk only of five senses; the sixth is dormant. The moment you turn in, the sixth sense starts working. Hence when the Buddhists talk about six senses it amazes people -- where is the sixth sense? It is not visible, it is when you close your eyes: suddenly you see a new sense penetrating in your interiority which you have never known before. It has always been there, but you have never turned inwards. So Buddha always talks about six senses.

THE SPIRITUAL LIGHT MANIFESTING THROUGH THE SIX SENSES HAS NEVER BEEN INTERRUPTED.

Now it should be made seven senses, for the simple reason... Up until this century physiologists were not aware that in your ear there are two senses, not one. One is the sense of hearing and the other is the sense of balance. The drunkard wavers, wobbles as he walks, for the simple reason that the alcohol affects the sense of balance. He wants to put his foot in one place, and it goes to another. This sense that is hidden in the ear has never been mentioned in the past, because it is not as manifest as eyes, ears or hands. The poor drunkard suffers because of the sixth sense.

So I would like to change the order. The seventh sense is the buddha-sense, the buddha-eye. The sixth you all have. Somebody hits on your ear, and suddenly you feel the whole world moving -- that is the sixth sense.

A drunkard is trying hard to open the lock of his door. His wife had got tired of him; he won't listen, he will come home whenever he feels like it -- in the middle of the night... So she said, "You keep the key and you silently open the door, go into the room, and sleep. And don't disturb me!"

He was in great trouble, and a policeman on the street was watching the difficulty of the poor man. He could not manage to enter the key into the lock; both his hands were wobbling. You need a little balance to make the lock stand still, and you need also balance for your other hand which is holding the key.

The policeman, feeling for the old man, came by and asked him, "Can I help you?" He said, "You have to. Just hold my house while I open the door. Everything is trembling, it seems there is an earthquake going on." The policeman laughed, and he said, "This idea never entered in my mind."

At that very moment the wife, hearing some noise, opened the window on the second story and asked, "What is the matter? Is the key not working? Shall I throw down another key?" The man said, "The key is perfectly okay, you just send another lock so that I can open it."

Just, everything loses its sense of balance. One starts not only walking wobbly, one starts seeing things which are not there, avoiding things which are not there, and staggering against things which are there. There is a confusion. To follow a drunkard from the pub to his house is a great experience. How many great things happen on the way, you cannot believe.

So I would like for you to remember that there are seven senses. The sixth, that Rinzai says is the buddha-sense, I would like to call the seventh. About the sixth Rinzai is as traditional, conventional, as everybody else. It was not his fault, it was never thought that there needs to be a sense of balance. It was only the discovery of the deeper structure of the ear that made it clear to us that we have a certain sense of balance, too. From all these senses, Rinzai is saying, constantly a certain light is radiating.

HE WHO IS ABLE TO PERCEIVE IT, IN THIS MANNER, CAN BE AN UNCONCERNED MAN FOR THE REST OF HIS LIFE.
VIRTUOUS ONES, THERE IS NO PEACE IN THE THREE WORLDS WHICH ARE LIKE A HOUSE ON FIRE.

This is the experience of all the buddhas. There is no peace anywhere. Everything is as if it is on fire, and all that you need to do is to jump out of this fire. Your jealousy is fire, your anger is fire, your fear is fire, your love is fire -- all that you are living is nothing but a house on fire. Every moment there is anxiety, every moment there is anguish.

VIRTUOUS ONES, THERE IS NO PEACE IN THE THREE WORLDS WHICH ARE LIKE A HOUSE ON FIRE. IT IS NOT A PLACE FOR A LONG STAY BECAUSE THE MURDEROUS DEMON OF IMPERMANENCE WILL, IN AN INSTANT, MAKE NO CHOICE BETWEEN THE NOBLE AND THE HUMBLE, AND BETWEEN THE OLD AND THE YOUNG. IF YOU DO NOT WANT TO DIFFER FROM THE PATRIARCH AND THE BUDDHA, IT WILL SUFFICE FOR YOU TO SEEK NOTHING OUTSIDE.

That is the essence of the message: nothing to seek outside. Seeking for something outside is entering into a house which is on fire. However much you try... You may even become comfortable in an

uncomfortable situation, just by saying to yourself, "This is what life is." But this is not so. You may settle with your sadness, your misery -- everybody has settled with things believing that, what else can one do? Anger comes, love comes, hate comes, and they all possess you like demons.

The only way to avoid this vicious circle -- from one prison to another prison, from one fire to another fire -- the only way is to seek nothing outside and turn inwards. There is no seeking inwards, you simply find. Outside you seek and you never find anything; inside you do not seek, it is already there.

IF, IN THE TIME OF A THOUGHT, YOUR PURE AND CLEAN NO-MIND SHINES, THIS IS YOUR OWN DHARMAKAYA BUDDHA.

Buddha has made categories. *Dharmakaya* means the body of religiousness. If in the time of a thought, your mind is clear, clean, no-mind shines, this is your *dharmakaya* Buddha. You are entering into a realm of your inner space which can be said to be the very body of religiousness.

IF, IN THE TIME OF A THOUGHT, YOUR PASSIONLESS NO-MIND SHINES, THIS IS YOUR OWN SAMBHOGAKAYA BUDDHA.

No-mind shining itself is meditation. That's what is called samadhi. Buddha has called it *sambhogakaya* -- the body of blissfulness.

IF IN THE TIME OF A THOUGHT, YOUR NON-DIFFERENTIATING NO-MIND SHINES, THIS IS YOUR OWN NIRMANAKAYA BUDDHA.

Perhaps Buddha is the only person in the past who has given any credit to creativeness. *Nirmanakaya* means the body of creativeness. *Nirman* means creativeness.

If no-mind shines without any differentiating, your whole energy itself spontaneously starts creating. It does not matter what it creates; you may be a potter, or you may be a musician, or you may be a poet. Whoever you are and whatever you are doing -- you may be just a housewife -- your work will take the quality of creativeness. Your work will take the quality of love, of silence, of peace.

THIS THREEFOLD BODY IS THE ONE WHO IS NOW LISTENING TO MY EXPOUNDING OF THE DHARMA.

Rinzai says, "You are all these three bodies, although you are not aware of them. You are aware of only one body, the skin body, which is just a skeleton. Hidden behind it are treasures." Buddha has divided them into three: Dharmakaya, Sambhogakaya, Nirmanakaya.

THIS THREEFOLD BODY IS THE ONE WHO IS NOW LISTENING TO MY EXPOUNDING OF THE DHARMA. THIS CAN ONLY BE ACHIEVED IF NOTHING IS SOUGHT FROM WITHOUT.

If you do not seek anything from without, you are complete, you are entire, you are perfect. The moment you start desiring something from outside, trouble starts. You have already descended from the throne of an emperor and become a beggar. And once you are a beggar, it will be very difficult to find the throne again.

The world is vast and desires take you far away. Whole lives are devoted to fulfill childish desires.

One of the richest men of his time, in 1940... I was a small child and my father was sick, so I was with my father in the hospital. This rich man, Sir Seth Hukumchand, had created a really great hospital in Indore. He used to come, and by chance we became friends. He was an old man but he used to come every day and I used to wait for him at the gate. I asked him, "You have so much..." Almost three-fourths of the houses of Indore were his property. And Indore is the next most beautiful and rich place to Bombay.

He said, "You are asking a strange question. Nobody ever asked me."

I had asked him, "Why are you still creating new industries, creating new palaces? And you are becoming old. How is all this going to be of any help at the time of death?"

He said, "I know, everything will remain here and I will be gone. But just a desire to be the most successful, rich man in the country keeps driving me. For no other reason, just that everything I have must be the best."

He has the only Rolls Royce in the whole world made of solid gold. It was never driven, it was just for show, standing in front of his beautiful palace. He has the best horses in the world that you can imagine. I have never seen such beautiful horses. He had a whole palace filled with all kinds of exotic things. And the reason was that he wanted to be the only owner of a certain thing. It was his absolute condition: whenever he purchases a thing, that thing should not be produced again; he should be the only owner. And he was

ready to pay any money for it.

His only desire was -- because Indore in those days was a state -- to purchase all the houses in the state, even the palace of the king. And he almost succeeded -- seventy-five percent of the houses of Indore belonged to him. Even the king had to borrow money from him, and he was giving to him very generously in order to finally settle that the whole of Indore..."He may be the king but it is *my* property."

I asked him, "What will it do to you? What peace will it bring? You are always anxious, tense, coming to the hospital, asking the psychiatrist about your troubles. These houses cannot solve your troubles and this money cannot solve your troubles."

And finally a time came when he captured all the gold of India, he became the gold king of India. He purchased all the gold, wherever it was possible. And once you have all the gold in your hands, you have the whole country in your hands. If you start selling it, the prices will go down. He kept the whole market dependent on him just because he was holding the gold.

And I asked him, "What enjoyment are you getting out of it?"

He said, "I don't know, just there is a tremendous desire to be the richest, to be the most powerful."

The inward journey begins only when you understand it clearly that anything outside is not going to give you contentment.

Takuan wrote:

INVITED BY OUR PARENTS,
WE CAME HERE
AS TEMPORARY GUESTS,
AND WITHOUT REMAINING MIND,
WE GO BACK TO OUR NATIVE PLACE.

In a small haiku he is describing the whole of life. A child comes invited by the parents as a guest in the world, stays here some time, and again moves into the unknown universality, just as a wave arises and disappears in the ocean. This much is our so-called life.

If you understand it, you become humble, you become utterly peaceful. You know that you are just a guest here; there is no need to possess anything, there is no need to cling to anything. Everything will be left behind and you will be gone. The tidal wave of death will be coming and will clean the shore of all the signatures that you have been making.

Hotei, another Zen master's haiku:

MAITREYA! MAITREYA!
FOREVER DIVIDING HIMSELF,
HE IS HERE, THERE, EVERYWHERE --
YET SCARCELY NOTICED.

This haiku is particularly important for us, because Maitreya is lying here. Hotei was not aware where Maitreya is. He used to sit here in the front row, and he has been missed. I can provoke him...

(SARDARJI GIVES A LOUD BELLY LAUGH FROM THE BACK OF THE HALL.)

You see, Sardar Gurudayal Singh... he will have to go and provoke him, that is the problem. Because Maitreya won't listen to anybody, he will have to be dragged out. And once in a while he comes, still knocks on doors in Lao Tzu House. For a few days Anando was very much terrified because he was knocking on her door every night. He used to be her neighbor.

He is being missed tremendously, but anyway he is here in the trees, in the air.

MAITREYA! MAITREYA!
HE IS HERE, THERE, EVERYWHERE --
YET SCARCELY NOTICED.

Maitreya is Buddha's other name. `The friend' is the meaning of the word `maitreya'.

A question by Maneesha:
OUR BELOVED MASTER,

WHEN YOU TALK ABOUT NIRVANA, OR ANYTHING ELSE THAT OUR MINDS DO NOT KNOW, IT IS EASY ENOUGH TO LISTEN WITHOUT THE MIND -- JUST ALLOWING YOUR WORDS TO FILTER THROUGH OUR CONSCIOUSNESS, TO USE YOUR WORDS TO MEDITATE. HOWEVER, WHEN YOU SPEAK ON AN ISSUE THAT MIGHT AFFECT OUR DAILY LIFE, IT IS MORE DIFFICULT TO LISTEN WITHOUT ENGAGING THE MIND.

FOR EXAMPLE, APPARENTLY, THE OTHER NIGHT SOME OF US HEARD YOU ENDORSE DRUGS; SOME OF US HEARD YOU SAY THEY WERE OF NO HELP FOR SEEKERS.

IF WE USE OUR MIND AT ALL IN LISTENING TO YOU, HAVE WE MISSED THE POINT OF SITTING HERE?

Maneesha, your question is significant because it may be the question of many, and it arises because you are not listening. What I said the other night was neither that I want any kind of drugs, nor that I don't want them. What I said was a third thing: I said that for centuries humanity has struggled to stop drugs, but has failed. The only way to get rid of drugs is to purify drugs. And it is possible because they are chemical -- we can change their composition. And we can make them so useful that they don't destroy or harm anybody, but just give him a restful, peaceful moment to look beyond his ordinary life. That may help him to inquire more deeply, that small incident may become a search for meditation.

Unless drugs can be used as a step towards meditation they are dangerous. As they are today they are all dangerous, and no government has been able to prevent them. All kinds of measures... millions of people are in jail -- particularly young people, who have been utterly destroyed by those drugs. And a simple solution... I have always wondered why the people who are in power always go for something that is impossible and don't try that which is very simple. The simplest thing is that no factories should produce any drug that destroys anything in people's minds. The drug should be a nourishment and creative of an urge towards meditation. But nobody has even proposed that.

The situation is the same with all our difficulties. Those who are in power are in power only because most of the humanity is sick. Either they are sick because of undernourishment, or they are sick because of wrong nourishment. Either they are suffering from drugs, or they are suffering from anxieties and other anguishes.

It seems the elite, the powerful, want people to remain as they are. Nobody wants that everybody should become a buddha. And every opportunity should be provided -- by education, by parents, by neighbors -- every opportunity to help the person to meditate.

My understanding is that there is nothing in the world to be denied. I am absolutely in affirmation of everything, because even poison can be used to cure something. So nothing has to be denied, only you have to find how to use it in an affirmative way so that life becomes richer. Now, you say a few people heard that I endorse drugs. In a way, yes; however, not the drugs that are available, but the drugs that can be created, which will not be the same as marijuana or hashish or LSD. They will have a different composition of chemicals, helping your body and mind in all the possible ways. So they heard rightly, but they may interpret it wrongly.

They may think, "My god, I have been thinking Osho is against drugs." And they may have rushed after the meeting, thinking, "Enough of the buddha, now find someone who is selling all kinds of drugs." But they misinterpreted me, they did injustice to me. I am not for these drugs.

And you say, "Some of us heard you say they were of no use for seekers." That was also wrong. As they are, they are of no use for seekers, they are hindrances. But it is in our hands to change them.

Man can reach to the moon, and he cannot transform a drug with its negative, harmful aspects to have life affirmative, life enhancing qualities. It is simply a surprise. Nobody is trying in that direction just because the religious leaders are afraid: if people become satisfied with drugs, who is going to go to the church? Who is going to go to the temples? People will simply be enjoying drugs, and without any bad effects so you cannot even speak against them.

The governments will be afraid of such drugs, because soldiers will be taking them and then you cannot convince them that they have to go to war. They will become so peaceful. They have to be kept in such a state that they are ready any moment to kill anybody. But if such drugs are available then there will be such peace in the soldiers. The general may order, "Turn left!" and nobody will turn left.

I have told you the story of the professor in the second world war who was enrolled because more soldiers were needed, and from every profession. He was a professor of philosophy. He said again and again, "I am not the type one needs to become a soldier. I am a professor of philosophy," but nobody heard

him -- everybody was finding excuses not to go to the front. He was forced.

The first day he stood in line at the morning parade and the orders were given: "Turn left, turn right. Go forward, come back." He remained standing.

The general came to him and asked, "What is the matter, man? Why don't you do what you are told?"

He said, "What is the point? Finally everybody has to come here where I am standing. All this exercise... can you tell me the point of it, where they are going? Because finally they fall in, in the line. So I am already standing here. Nothing new is going to happen out of this left and right -- I am watching."

The general said, "You are a very strange person. Who has recruited you into the army?" He said, "I have said beforehand that I am not the type. All these idiots -- you included -- are unnecessarily doing things. I don't see any enemy here."

So he was taken to the man who had brought him -- he was the manager of the mess. He was asked, "What to do with this man? He does not listen to the orders; on the contrary, he argues. And he is dangerous because others laugh, and his arguments may spread around, others may start saying the same things. He is a very dangerous person; I don't want him in my regiment. He called me an idiot before everybody else. And in fact I cannot refute him, it *is* idiotic. So he was right, but I cannot have him, you put him to some other work."

The manager said, "I will put him in the mess."

There was a pile of peas, and he told him, "Sit down and sort out the peas -- the bigger ones on this side, and the smaller ones on this side." He said, "At least this I can do."

After one hour when the manager came, nothing had happened. The professor was simply sitting there, almost meditating. The manager said, "My god, what happened? You have not done anything, you have not even touched a single pea."

He said, "I am a man who never takes a single step without comprehending all the implications."

The manager had never heard the word `implications'. He said, "Implications? It was such a simple task."

He said, "It is not simple. You don't understand the theory of relativity."

The manager said, "We don't need Albert Einstein here. Anybody can do that -- bigger ones on one side, smaller ones on the other side."

The professor said, "And what about those which are in the middle? That is the problem I've been meditating on -- where to put them? They have no place, and you never told me where to put the middle ones. And this is a very complicated problem because some are bigger, some are smaller, some are even smaller, and some are even smaller than that. If I do it accurately then I will have to make a line out of the peas, which will go for miles. If you want me to do that I can do it, but I don't see in what way it serves the country.

"I thought you were a sensible man, but it seems the whole company here is of idiots. The first idiot was saying, `Left, right!' And you are telling me to do a thing that is almost impossible. The line will go for miles, and who will take care? -- I will be going with the line. So without comprehending all the implications, I cannot touch anything. I had told you beforehand that my profession is philosophy."

It is a trouble. Either you hear and then interpret it wrongly, or you don't hear and then you think that drugs cannot help. Both are wrong, because both are thinking of the present day drugs. And I am saying that something that has not been solved for centuries and has disturbed millions of people's lives... It is time that somebody points out to the scientists and to the governments of the world that they are unnecessarily torturing millions of people in jails. The simple thing will be to change the composition of the drugs and make the drugs healthier.

But the trouble is, the government is interested in violent people, not silent people. And the priest is interested in tense, anxiety ridden, miserable people. Otherwise, who is going to pray for whom? This is the basic reason why nothing has been done; otherwise it is a simple matter, nothing can be more simple. And the same is the situation with other matters.

And, Maneesha, I understand that you can listen about nirvana or anything else that your minds do not know. Do you want me to talk only about things which you don't know? That will simply mean that I do not talk. Because in fact I have talked so much about nirvana that you know about it already as much as you know about drugs -- perhaps more about nirvana than about drugs.

And don't you want me to talk about your practical life? You simply want me to talk about things you have nothing to do with -- just have an entertainment and move towards the canteen.

No, I will talk about your practical life and I will talk about the beyond together, because half is not possible. If you only talk about the beyond then your actual life remains the same and the beyond cannot be reached; it can never become your experience.

I have to talk about the beyond so that slowly, slowly it sinks into every fiber of your being. And I have to talk about your practical life so that you can start changing that according to your life beyond. They have to become one. But right now nirvana has no meaning to you -- it is just a word.

People like to talk about things which make no difference in their life. But I am not interested in that kind of gathering. If you are not interested in transforming your life, you are wasting your time here unnecessarily.

Your practical life and your life beyond are one single whole; they both have to be discussed. And you have to learn not to interpret, but to listen clearly to what I am saying.

Maneesha has asked another question:
OUR BELOVED MASTER,
SOMETIMES DURING MEDITATION THERE IS THE SENSATION OF CONSCIOUSNESS ARISING AND EXPANDING. IS THAT THE SAME PHENOMENON THAT IS INVOLVED IN WATCHING?

Maneesha, watching is the highest point. What arises in meditation is the beginning, it is just a dewdrop. When you will go farther and farther and farther and reach the ocean, then you will know the tremendous vastness and greatness and grandeur of watchfulness. Meditation is only a technique; watchfulness is your nature.

Meditation is a way to reach to watchfulness.

Now, something serious....

Maggie Muldoon finally decides to go to see that infamous shrink, Doctor Feelgood.

"Doc," says Maggie, "my husband is unbearable. He drinks three bottles of whiskey a day, smokes five packs of cigarettes, and screams at me all day and all night to `do this!' and `do that!' He pushes me around, and he can't keep a job."

"Well," says Feelgood, putting down his notepad, "if he's as bad as all that, why on earth did you have fifteen children by him?"

"I was hoping," replies Maggie, "to lose him in the crowd."

Kowalski is brought to court for stealing a frozen chicken from the local supermarket. Boris Babblebrain, the young lawyer, puts up an amazing defense for Kowalski and the Polack is found "not guilty."

"You are discharged," says Judge Rumcake. But Kowalski does not move, he only looks back, blankly.

"The judge says you can go," says Babblebrain, waving his arms at Kowalski and the door.

Suddenly, Kowalski's face lights up and he smiles at the judge. "Thank you, your honor," Kowalski says. "And does that mean I can keep the chicken?"

Polly gets religion -- it happens in Christianity; a few people get religion -- and when she leaves her profession in a whorehouse she starts a new life with Christ's Salvation Army. One night she is beating a drum on a street corner.

"I used to lay in the arms of men!" shouts Polly. "Boom!" goes the drum.

"White men!" shouts Polly. "Boom!"

"Black men!" shouts Polly. "Boom! Boom!"

"Chinamen!" shouts Polly. "Boom! Boom! Boom!"

"I used to lay in the arms of the devil himself!" she shouts. "Boom! Boom! Boom! Boom!"

"That's right, sister. Hallelujah!" comes a voice from the back of the crowd. "Screw them all!"

But this is a common phenomenon, when people get religion. It is a great contribution of Christianity to the world -- they get religion and also a drum! So they shout their sins and beat the drum to attract the attention of people, so they also can have religion. But it is such a stupid thing. Religion is not something that one gets -- one has it, nobody can give it to you. It is your very being.

Now, Nivedano... Boom!

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes.
Feel your body to be completely frozen.
Look inwards.
This is the way to your innermost being.
As your look centers,
you become slowly aware of your real nature.
The real nature we have called the buddha.

In this moment you are all buddhas.

And this moment can be carried all around the day. Not as a tension, not as a thought, but just as a fragrance, as a remembrance, an undercurrent. It will show in your practical life.

The buddha is your beyond. It will show in your actions, in your responses, in everything that you do -- the buddha will be present.

And this is the greatest experience in the world, to have buddha present twenty-four hours inside you, like a burning torch radiating light all around, filling you with a deep contentment, making you aware of all the blessings of life that are continuously showered on you, but you have been blind.

To make it more sharp and clear, Nivedano...

(Drumbeat)

Relax, let go.
You are just a watcher.
The mind is there, the body is there,
but you are not the body,
neither are you the mind.
You are simply a watcher.
Just watching, you become more and more centered.
Just watching, you come closer and closer
to the universal center.
Just watching, and you have got it:
the eternity of it,
the immortality of it,
the tremendous rejoicing of it.
A man who has experienced buddha within himself,
his whole life becomes a festival,
a festival of lights.
Each moment a ceremony,
each moment a dance,
each moment thousands of flowers
blossom in the consciousness.
The deeper the watcher goes,
the more hidden treasures open their doors.

Nivedano...

(Drumbeat)

Come back. But come back as a buddha,
remembering the space in which you have been.
Bring that joy with you,
that peace, that silence, all those flowers.
Sit for a few seconds just like a buddha.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the meeting of the buddhas?
Yes, Beloved Master.

The Language of Existence

Chapter #4
Chapter title: Beyond life-and-death

2 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
BUKKO SAID:
THE WAY OUT OF LIFE-AND-DEATH IS NOT SOME SPECIAL TECHNIQUE; THE ESSENTIAL THING IS TO SEE THROUGH TO THE ROOT OF LIFE-AND-DEATH. THAT ROOT IS NOT SOMETHING THAT FELL FROM HEAVEN OR SPRANG UP FROM EARTH. IT IS AT THE CENTER OF THE FUNCTIONING OF EVERY MAN, LIVING WITH HIS LIFE, DYING WITH HIS DEATH, BECOMING A BUDDHA, MAKING A PATRIARCH. THESE ARE ALL IN DEPENDENCE OF IT, AND ONE WHO GOES INTO ZEN HAS TO PIERCE AND BREAK THROUGH TO THIS THING.
WHAT IS CALLED ZEN SITTING IS NOT SOME SORT OF OPERATION TO BE PERFORMED, AND TO TAKE IT SO IS WRONG. IN OUR LINE, IT IS SIMPLY REALIZING WHAT ONE'S OWN TRUE HEART REALLY IS, AND IT IS NECESSARY TO PLEDGE ONESELF TO THE TRUE HEART.
GOING INTO ZEN IS SEEING ONE'S ORIGINAL NATURE, AND THE MAIN THING IS TO MAKE OUT WHAT ONE WAS BEFORE EVEN FATHER OR MOTHER WERE BORN. FOR THIS, ONE MUST CONCENTRATE ONE'S FEELING AND PURIFY IT, THEN, ELIMINATING ALL THAT WEIGHS ON ONE'S THOUGHT AND FEELING, ONE MUST GO TO GRASP THE SELF.
WE ARE SAYING THAT THE SELF SEEKS TO GRASP THE SELF, BUT IN FACT IT IS ALREADY THE SELF, SO WHY SHOULD IT GO TO GRASP THE SELF?
IT IS BECAUSE IN THE MASS OF KNOWINGS AND PERCEIVINGS AND JUDGMENTS, THE TRUE SELF IS ALWAYS SO WRAPPED UP IN THE DISTINCTIONS AND EXCLUSIVITIES THAT IT DOES NOT EMERGE TO SHOW ITSELF AS IT IS.

Maneesha, in the world of Zen, Bukko is something like George Gurdjieff. When George Gurdjieff for the first time said, "You all don't have souls. Unless you achieve a crystallization of your being, you will live and die just as a signature on the sand; winds will come and you will be forgotten. There will not be left

a single trace of you," it shocked the whole spiritual world, because all the religions and all the spiritual traditions at least agree on one thing, that the soul is immortal. You have it whether you know it or not and it can never die.

Death happens to the body, not to the soul. It is simply a separation from the body and a movement into a new body. But the journey of the soul is eternal: body to body, species to species. Finally it achieves its nature, matures, and it is revealed to it that it is the buddha. That has been a common understanding around the whole world for centuries.

Gurdjieff was alive just fifty years ago. He made a point of it that not everybody has a soul, the soul has to be earned. This was a very new idea, that you have to deserve it. Ordinarily you are just an empty bottle; inside there is nothing. You have to earn, you have to be worthy, you have to gather your consciousness in such a crystallized way that it can pass through death without dying.

So according to George Gurdjieff, only a few people live eternally, most people are just experimental. They are born, they do all kinds of stupid things, and the final stupidity -- they die. But they don't leave even a trace in the world of eternity. Only very few people, like Gautam Buddha, achieve to the eternal. And because of these few people, the fallacy has come into being that everybody has an eternal being: Buddha achieved it, Mahavira achieved it, Bukko achieved it. Gurdjieff's logic was, because these few have achieved it, people think everybody else has it -- just he has not discovered it.

Gurdjieff was not ready to agree on only discovering, because discovery means it already exists -- you have just to pull back the curtains. Gurdjieff used a word never before used in spiritual experience, and that was `crystallization'. You have this small life and this small consciousness. You can make it so concentrated, so hard, like a diamond, that it can pass through fire without being burned. But unless you do it, don't hope.

Have you ever observed that coal has the same chemical elements as a diamond? There is no chemical difference between diamonds and coal, but coal has no value. What has happened to the diamond? How has it become the diamond? A piece of coal, for millions of years, under tremendous pressure, becomes crystallized, and because the heat has been tremendous, now no fire can burn it. It is the hardest thing in the world. Crystallization means a coal becoming a diamond.

I am prefacing Bukko's statement with Gurdjieff. Perhaps Gurdjieff was not aware of Bukko at all. He traveled in India, he traveled up to Tibet, but he never went to Japan or China. He gathered from Mohammedan mystics, Hindu mystics and Tibetan mystics many secrets of crystallization. I don't think he even heard the name of Bukko; otherwise he would have found at least one person who agrees with him. Bukko's idea is also the same. The terminology is almost similar but being in a Buddhist world he uses different words. But the sense and the fragrance can be caught by anyone who is acquainted with Gurdjieff.

I would like you to understand Bukko as a predecessor of George Gurdjieff; George Gurdjieff is not alone. And they have a point. I don't agree with either of them but I certainly appreciate their idea -- their idea is a device. To say to you that, "You are just empty, without any soul, unless you earn it," is very necessary for sleeping people, for unconscious people, for their awakening. Even if you are fast asleep and the idea suddenly occurs to you that "I am empty," you will jump out of the bed and try to look: What is the meaning of my life? Who am I?

I have told you Mulla Nasruddin's famous anecdote.... He had come to Kaaba for a great fair that happens every year -- millions of Mohammedans go to the stone of Kaaba to worship it. There was so much crowd; every caravanserai, every hotel, every possible place was completely filled. He went around... finally he collapsed before a hotel manager.

He said, "I will die. The whole day I have been searching for somewhere to stay and I have not been able to find a place. You have to help me; otherwise my death will be on your head."

The manager said, "It is very difficult. Every room is full, just... I am a little concerned but I will tell you one thing. One room has two beds, and one bed is unoccupied. The other fellow is fast asleep, so if you can silently go to sleep without disturbing the other fellow -- because it is against the laws of the hotel -- I can allow you. And in the early morning you will have to leave."

He said, "I am absolutely willing." Feeling a great relief, he went into the room. But Mulla was Mulla -- his nature... He could not resist to say at least good night to the other fellow.

The other fellow was dead. That's why the manager had said, "Silently you go to sleep -- don't disturb the other fellow. He is fast asleep." But when he did not answer good night, Mulla pushed him from this side and that side, and finally tried to open his eyes. And when he saw that that man was dead, he freaked out.

The whole hotel gathered and the manager said, "I was afraid of this -- and you did this. What was the need for you? You had a bed, you simply should have gone to sleep. What were you doing with that fellow? He is fast asleep."

Mulla said, "Fast asleep? My God, I cannot sleep in this room. He is dead!"

But the manager was a mystic, and he said, "You only think that you are alive. He also thinks he is alive. I have tried the whole day to persuade him that `You are not alive,' but he does not listen. Now, you think you are alive -- do you have any proof that you are alive?"

Mulla said, "Never in my life has anybody asked for proof of my life, and I don't know whether really I am alive or just fast asleep like that fellow, only speaking in sleep. Many people speak in sleep, have great dialogues."

According to George Gurdjieff, this is your situation. You sleep, you wake up in the morning, you do everything according to a routine, but is there really a soul in you? Do you think you will be able to pass through the funeral pyre? Is there anything in you that you have touched, felt, experienced, that will not be burned?

Perhaps you have never thought about it. You have simply believed the idea of all religions that everybody has a soul, an immortal soul. It is a good idea, that you will be here always, enjoying different ways of being: sometimes a tiger, and sometimes an elephant, and sometimes a man -- but you will be here. That idea has gone so deep in man's mind that he does not feel the necessity to discover it; there is no need.

To create the need Gurdjieff and Bukko both insisted that as you are, you are really empty. You can be filled with fulfillment and contentment, with tremendous joy and celebration, but you will have to do something.

BUKKO SAID:
THE WAY OUT OF LIFE-AND-DEATH IS NOT SOME SPECIAL TECHNIQUE.

To go beyond life-and-death there is no certain technique. The essential thing is to see through to the root of life-and-death. Do you know you have roots? You know perfectly well any tree uprooted is going to die. Roots are hidden underneath the ground. Just because you don't have roots in the ground, because you walk here and there...

Have you heard about trees in Africa which walk? Not very fast, no traffic rule is needed, but they go on moving towards the sources where more water is available. What will you say -- their roots are their legs? Nothing can exist without roots.

In the same part of Africa where trees move -- sometimes miles from their place -- another kind of tree also exists: the cannibal tree. It has big leaves and a very intoxicating fragrance so that any bird that comes close is bound to have a little desire to experience it. And the flower is so full of juice that it is irresistible. It has not yet been heard of that any bird has renounced and passed beyond the tree; no bird can do that. The bird simply sits on the flower, drinking. While the bird is drinking the juice, the flower closes and crushes the bird.

Rather than the bird drinking the tree, the tree drinks the bird. And as the bird is completely squeezed out, the flower opens again, throwing the dead body outside, waiting for somebody else. Its flowers are very big -- even a human being can be caught in them -- and very strong, very muscular.

It has eaten a few human beings! Ordinarily it does not happen because those flowers open too high up... unless some fellow like Mulla Nasruddin climbs the tree and tries to look inside the flower -- what is happening there? But it will eat birds of any kind, any size. Once in a while if some accident happens -- perhaps in a high wind the tree has fallen and a man is passing by... You cannot go away without having a closer look, because so much fragrance you have never smelt, and it is so intoxicating, alcoholic. When you come close the flower gives you a good hug, but then you cannot get out of the hug. He sucks all your blood and leaves you just as an empty shell. Have you ever thought that you are an empty shell?

But Bukko and Gurdjieff both insist... although they know everybody has the potentiality of becoming a buddha. But that does not mean that you can simply remain believing it. You have to be awakened, and you cannot be awakened unless you are really shocked. This is their way of shocking people into awakening.

Once you start looking inwards, you will find your roots. Those roots are not in the earth and those roots are not in heaven. Those roots are in your own being, connected with the universal being. Neither can you see your own being, nor can you see the universal being. But once you feel your roots, you have come to a place from where you can take the jump into the universal life.

Then fire does not matter. Then you are beyond ordinary material things. Then no sword can cut you and no fire can burn you. Now there is no life and no death, but a totally new phenomenon which is beyond.

The other ordinary fallacy is that by being spiritual you will overcome death. But you don't understand that you can overcome death only if you overcome life also. They are both part of one coin, two sides; you cannot have a coin which has only one side. The moment you transcend death, in the same moment you transcend life. Then what remains? All that we know is our mundane life... and then one day people are carrying you towards the burning ghat. We don't know anything at all beyond life-and-death.

Bukko's approach is:

> THE WAY OUT OF LIFE-AND-DEATH IS NOT SOME SPECIAL TECHNIQUE; THE ESSENTIAL THING IS TO SEE THROUGH TO THE ROOT OF LIFE-AND-DEATH.

From where this life is arising, from the same place death will arise. To be more accurate, life and death both are walking together. They are two wings, or two legs -- side by side.

Every day you live, every day you die. It is not that after seventy years, one day suddenly you die. It is not possible so suddenly, for no reason -- just lying in your bed and you die. And what have you been doing for seventy years? Seventy years' training of life ends in a single moment? No, the more accurate account is that you start dying the day you are born.

Every day you are living and dying, living and dying; both processes are together. At a certain point in the journey -- seventy years, eighty years, ninety years -- the energy that was carrying you is finished. The roots no longer support you, the roots no longer nourish you; you shrink, you close your eyes and you die.

All the meditations are in fact in the search for the roots from where the life has arisen and to where the life goes back -- to where? If we can find the roots, we can find from where it is getting its nourishment. And to know the universal life as your nourishment, you have gone beyond life-and-death. This is the authentic Zen experience.

> THAT ROOT IS NOT SOMETHING THAT FELL FROM HEAVEN OR SPRANG UP FROM EARTH. IT IS AT THE CENTER OF THE FUNCTIONING OF EVERY MAN, LIVING WITH HIS LIFE, DYING WITH HIS DEATH, BECOMING A BUDDHA, MAKING A PATRIARCH.

Whatever you do, at the center of your being is the root that is connecting you with the universal life source.

> THESE ARE ALL IN DEPENDENCE OF IT, AND ONE WHO GOES INTO ZEN HAS TO PIERCE AND BREAK THROUGH THIS THING.
> WHAT IS CALLED ZEN SITTING IS NOT SOME SORT OF OPERATION TO BE PERFORMED, AND TO TAKE IT SO IS WRONG. IN OUR LINE, IT IS SIMPLY REALIZING WHAT ONE'S OWN TRUE HEART REALLY IS, AND IT IS NECESSARY TO PLEDGE ONESELF TO THE TRUE HEART.
> GOING INTO ZEN IS SEEING ONE'S ORIGINAL NATURE, AND THE MAIN THING IS TO MAKE OUT WHAT ONE WAS BEFORE EVEN FATHER OR MOTHER WERE BORN. FOR THIS ONE MUST CONCENTRATE ONE'S FEELING AND PURIFY IT, THEN, ELIMINATING ALL THAT WEIGHS ON ONE'S THOUGHT AND FEELING, ONE MUST GO TO GRASP THE SELF.
> WE ARE SAYING THAT THE SELF SEEKS TO GRASP THE SELF, BUT IN FACT IT IS ALREADY THE SELF, SO WHY SHOULD IT GO TO GRASP THE SELF?
> IT IS BECAUSE IN THE MASS OF KNOWINGS AND PERCEIVINGS AND JUDGMENTS, THE TRUE SELF IS ALWAYS SO WRAPPED UP IN THE DISTINCTIONS AND EXCLUSIVITIES THAT IT DOES NOT EMERGE TO SHOW ITSELF AS IT IS.

Bukko's way is very special in the lineage of Zen masters. He ends up in the same place but he follows a very different route.

He is saying: first you have to encounter your heart, the very center of your being. And as you encounter it, hold on to it. The holding of your own self is necessary because so many judgments, imaginations, theories, rationalizations have been forced upon you. They drag you away from yourself; otherwise every child is born with a pure self. Just turning his eyes in, he will encounter himself, there is no need to grab. But for you, you are lost in a crowd of many conceptions, many ideas about the self -- what it is, how it functions, whether it is or not.

So the first thing is to find the center of your functionings. One thing is certain, that you *are* functioning: speaking, talking, walking, breathing. One thing is certain -- you are functioning, so we are not moving from any theoretical point.

That is the contribution of Bukko and Gurdjieff both: they always move from a real point, not a point of

belief. The only thing that you know about is that you are a functioning mechanism. Your mind thinks, your heart falls in love, you feel hungry, you drink water when you feel thirsty. All that you know about you is so many functions. These are not theorizations; it is not a question of being a Hindu or being a Mohammedan. When you are thirsty, whoever you are, water is needed to quench the thirst. You cannot say, "I am a Catholic -- how can water quench my thirst if it is quenching the thirst of the Protestant?"

The actual functioning should be your starting point. Then just look inwards to find the center -- from where these functions are arising. From where you become hungry, from where arises the thirst. Where is the point from where the breathing arises? Just choose these functions, any function. For example, Buddha has chosen breathing; it is one of the functions. From where does it arise? When you breathe, just watch. But breathe fully, because nobody breathes fully.

You will be surprised that our breathing reaches only to thirty percent. Seventy percent of our lungs are full of carbon dioxide; they never breathe. Only when you are running or doing some gymnastics do you start breathing more. To breathe one hundred percent without running, just sitting and taking in the breath, in silence, to its deepest source, you will find the roots not only of breathing, but of hunger, of thirst, of intelligence, of everything.

When I say "Go to the center" that's what I mean. Every day we "go in" in meditation. People think that just by closing the eyes you are in. If you were just-born, certainly you would be in. But there is so much garbage, so many scriptures and so many scholars standing in between you and your real self that before you go anywhere they will say, "Where are you going? I have the answer. There is no need to torture yourself. Just say, `I am the immortal self' and you will be back home. Why bother unnecessarily? *Aham brahmasmi* -- I am the ultimate."

I have asked many Hindu sannyasins, "Have you really experienced it -- *aham brahmasmi* -- or just read it in a scripture?" If they are alone, without their disciples, they will say, "To be true, we have not reached to that point yet, but someday we will reach. At least we have understood the scripture." It is just scripture. It is not your experience. All religions have managed to turn humanity into parrots.

A bishop used to have a parrot -- a very unique specimen. He used to give the whole Sermon on the Mount. And everybody was surprised about his authority, accuracy. The parrot died and the bishop was very sad. He went to every pet shop, and finally at one shop the man said, "I have the right parrot for you, come within. It is very special." The parrot was very beautiful, and the man described him: "Do you see around one of the legs of the parrot a small thread, and around the other leg another small thread?"
The bishop looked and he said, "Yes."

He said, "If you pull one thread he will immediately give you the Sermon on the Mount."

The bishop said, "That's what I have been looking for. And what about the other leg?"

He said, "If you pull the other leg he will give you a lecture on the Koran. He has been trained for both religions, so anybody can purchase him, either a Mohammedan or a Christian."

The bishop said, "This is even better -- just for a change..." But the bishop said, "I have an inquiry. If I pull both threads together, what will happen?"

The parrot said, "You idiot! I will fall flat on the ground. What will happen? This way you must have killed your last parrot. I refuse to go with this man."

The owner of the pet shop said, "You have disturbed my parrot -- he is a very intelligent person, and you asked such an unintelligent question. If you pull both legs, obviously he will fall."

All the religions have converted everybody into a parrot. And people are perfectly satisfied with being parrots; it is so easy, so simple. But the experience needs tremendous energy to inquire, a great love to find out who you are, where are your roots.

Our effort here is not to create parrots. That is being done in every church, in every synagogue, in every temple, in every mosque. Our effort is to bring you to your own roots, because from those roots, slowly slowly you can sink deeper into the universal, into the ultimate. There is no other way.

It is not a technique, it is simply grabbing your original roots, from where you are coming. Naturally you have to dig deep -- and without any fear because nothing can be taken from you. The day you were born your destiny was decided, that you will die. Between birth and death, whatever you do is of no meaning.

Only one thing can be meaningful: if you can find the roots of birth and death. Then you can sit silently like a buddha, in utter peace, with no fear, in great ecstasy.
Tokken wrote:

SEVENTY-SIX YEARS,
UNBORN, UNDYING:
CLOUDS BREAK UP,
MOON SAILS ON.

Zen has such a beautiful way of saying things.

SEVENTY-SIX YEARS,
UNBORN, UNDYING:
CLOUDS BREAK UP,
MOON SAILS ON.

He is giving you the idea how you have been moving. Clouds are there but the moon goes on moving. Once you have got hold of the moon, it does not matter whether clouds are there or not -- they don't leave their marks on the moon.
Issa wrote, on the death of his child:

THIS DEWDROP WORLD --
IT MAY BE A DEWDROP,
AND YET... AND YET....

He loved his child very much -- the mother had died. He loved his small child and that child also died. On his death he wrote this small haiku... not saying much, still it says much.

THIS DEWDROP WORLD -- IT MAY BE A DEWDROP.
Agreed, it is a dewdrop -- and particularly this small child.

AND YET... AND YET....

Yet a love arises. Yet one feels for it.
Zen is not against the world. On the contrary, it makes your dewdrop love into an oceanic love. It is absolutely for reality -- it is not an escape. It is a tremendous indulgence into the very roots of your being. And the man who knows his roots, only he lives. Others only pretend; others are simply actors acting somebody else's role.

A man who is original is not acting anybody's role, he is himself. And his authority does not come from anybody, it comes from the universe itself.

Maneesha has asked:
OUR BELOVED MASTER,
I AM SERIOUSLY CONCERNED: LAST NIGHT WHEN YOU WERE SPEAKING OF THE SENSES, AS TRADITIONALLY CLASSIFIED, YOU DID NOT MENTION THE EIGHTH SENSE, THE SENSE OF HUMOR. WHAT HAPPENED?

I thought you would understand it without saying. All that we are doing here is practicing the sense of humor -- that's why I left it out of the count. But if you want, it can be counted in, because certainly only man has the sense of humor. No buffalo laughs -- and if you find a buffalo laughing you will run so fast. You will lose all control over yourself if suddenly your horse starts laughing!

The whole world is silent as far as laughter is concerned -- only man laughs. Man can laugh because he has a small consciousness. As the consciousness grows deeper, his humor also becomes deeper. At the ultimate peak, everything becomes a hilarious festival, a carnival.
Something about the sense of humor....

Captain Kurtski, the pilot, turns on the public address system.

"We will be landing at Moscow airport in three hours' time. We hope you have had a pleasant trip. Thank you for flying Polack Airlines."
Then, forgetting to turn off the loudspeaker, he turns to co-pilot Cliffski.

"Take over, Cliffski," says Kurtski, his voice booming through the plane. "I'm going for a cup of coffee, and then I'm going to take that new stewardess, Gertie, and give her *all* my hot Polish machinery."

Gertie, the stewardess, hears this in the main cabin of the plane. She dashes towards the cockpit to tell Kurtski to shut up. On the way, she trips and nearly falls over, next to a little old lady.

"Don't be in such a hurry, dearie," says the little old lady. "Let him finish his coffee at least."

Paddy is feeling sad as he orders his tenth beer at the Loony Licker Pub.
"What's wrong, Paddy?" asks Igor, the bartender.
"I lost my dog," sobs Paddy.
"Why don't you put an advertisement in the newspaper?" suggests Igor.
"It is no good," moans Paddy. "My dog can't read."

Old lady Gilda runs the town drugstore with her sister, Maggie. One day, a large stranger comes to town and is feeling very horny. But the town is very quiet, and he cannot find anyone to help him relieve his hormonal harassment. So he decides to go to the pharmacy to get something to take for it. When he walks in he sees old lady Gilda at the counter.

"Excuse me," says the stranger, slightly embarrassed, "but I would like to see the boss."
"Well," says Gilda, "I am the boss."
"Oh," stammers the stranger, "then I would like to see a man clerk."

"Sorry," says Gilda casually, "we ain't got no man clerk. But you can tell me what you want, I won't be embarrassed."

"Okay," says the stranger. "I have got an awful erection. What can you give me for it?"
"Just a minute," says Gilda, and she goes back inside the store.
Five minutes later she returns.

"I have just been talking with my sister, Maggie, who makes up the prescriptions," says Gilda, smiling, "and we decided the best we can give you is the whole store and two hundred dollars."

You get it?

No, even Sardar Gurudayal Singh is silent. Late in the night think of it again. Then you will know what the sense of humor is.

It is training time at Camp Killjoy and the American General, Lard Peckerhead, is hosting a training camp for a group of Russian and Polack soldiers.

General Popov, the Russian officer, and Field Marshal Dogski, the Polack, are discussing courage with General Peckerhead.

"Let me demonstrate real courage," barks the Russian officer. "Climb up that telephone pole," he commands one of his men, "and jump straight down." The soldier obeys immediately, and is carried away by the medical team.

Not to be out-done, the American general yells, "I'll show you courage! Climb that telephone pole and jump down backwards," he screams at his soldier. The man does and is also carried away, broken and battered, by the medical team.

"That's nothing," says Field Marshal Dogski, the Polack. "Watch this. Hey, Klopski! Climb that telephone pole, jump off, do a double-flip, and land on your head."

The soldier looks at the general, then yells back, "Fuck you, you stupid bastard!"
"You see, gentlemen?" replies Dogski, proudly. "Now, that is courage!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes.

Feel the body to be completely frozen.
Look inwards... to the very roots of your being.
Deeper... and deeper,
as if you are digging a hole in the earth.

To reach to the roots is to discover the buddha within you, the eternal principal of life. A little more... a little more...

Sometimes one returns from only one step away -- if he had taken one step more, he would have found the roots. So until you find the roots go on digging -- they are there.

One thing is absolutely certain, that you have roots in existence. It is only a question of digging deep enough to find them. And you are prepared to reach to the roots and to reach the universal nourishment which is our eternal life.

Only once you have experienced this can you say, *aham brahmasmi*, I am the divine.
Before this experience you are just an emptiness.
With this experience life becomes a fulfillment,
a great benediction.

Now, Nivedano...

(Drumbeat)

Relax... let go, just be a watcher.
The body is lying there, the mind is lying there...
You are not the mind, you are not the body,
you are just the watcher.

This watcher is another name for your roots. This watcher is the original man, the buddha. Let it sink into every fiber of your being, drink it deeply. It is the greatest moment in life -- to drink the divine.

What a beautiful evening... so many drunkards, and such a great silence... and the rain drops creating a song of their own, the coolness of the wind making your experience richer.

In this moment you are all one consciousness. It is no more a crowd of people,
it is just one consciousness,
one divine being pervading all of you.
It is just an atmosphere,
an ocean in which you all have drowned.

Nivedano...

(Drumbeat)

Come back... but come back as a buddha.
Come back slowly, peacefully, gracefully,
collecting the experience...

You have to carry this experience in your day-to-day life. Sit down for a few moments, remembering that you are a buddha. It is no more parrot talk, it is your experience -- you have been to the ocean yourself.
With deep authority sit down as a buddha.
Slowly slowly it becomes
your normal, natural heartbeat.
The rains have come to rejoice with you,
and to celebrate with you.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

The Language of Existence

Chapter #5
Chapter title: The gateway of the buddhas

3 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
TOREI SAID:
IF YOU WANT TO BE FREE FROM THIS WORLD OF SUFFERING, FIRST YOU MUST CONTEMPLATE IMPERMANENCE.
THOSE WHO ARE BORN MUST INEVITABLY DIE. EVEN THE YOUNG ARE NOT EXEMPT; EVEN THE STRONG ARE IN DANGER. EVEN A LONG LIFE DOES NOT LAST MORE THAN EIGHTY YEARS OR SO.
IF YOU DON'T ANNIHILATE THE NATURE OF AFFLICTIONS SOMEHOW, AND ARRIVE ON THE PATH OF LIBERATION, EVEN IF YOU ASCEND TO THE RANK OF SOVEREIGN OF A NATION, GREAT MINISTER, DEITY, SPIRIT, OR WIZARD, IT IS STILL EVANESCENT AS LIGHTNING AND MORNING DEW, LASTING ONLY FOR A WHILE.
WHEN CONDITIONS MEET, EVERYTHING SURELY SEEMS TO EXIST; BUT WHEN THE CONDITIONS DISINTEGRATE -- EMPTINESS. THIS BODY IS GAINED THROUGH THE RELATIONSHIP OF FATHER AND MOTHER, AND COMES FROM THEIR CONDITIONS. SOLIDITY BECOMES SKIN, FLESH, LIGAMENT, AND BONE; FLUIDITY BECOMES SPITTLE, TEARS, PUS, AND BLOOD; HEAT BECOMES WARMTH AND FLEXIBILITY; AIR BECOMES BREATH AND MOVEMENT.
WHEN THESE FOUR CONDITIONS SUDDENLY ARE EXHAUSTED, THE BODY GETS COLD AND THE BREATH STOPS -- THERE IS NOTHING CALLED "ME." AT THAT TIME THIS BODY IS REALLY NOT OUR OWN; IT IS ONLY A TEMPORARY INN. HOW CAN WE BE SO GREEDILY ATTACHED TO THIS TEMPORARY INN THAT WE IGNORE ETERNITY?
CONTEMPLATING THESE FOUR TRANSCENDENCES -- IMPERMANENCE, SUFFERING, EMPTINESS, SELFLESSNESS -- SEEKING THE WAY OF ENLIGHTENMENT IS CALLED, "THE TEACHING OF FOUR REALITIES FOR DISCIPLES." THIS IS THE ESSENTIAL GATEWAY TO BEGINNING ENTRY INTO THE WAY FOR ALL ENLIGHTENED ONES.

Maneesha, before I discuss Torei's serious things, I have to introduce a few new animal gods into Avirbhava's Museum of Gods. Before I call her, I will have to tell you something about these gods.

"Sheep: The male sheep is known as a ram and has been a symbol of numerous gods. Osiris and Ammon-Ra of Egypt were both worshipped as rams. The ram was sacrificed each year in Egypt. It was skinned and the skin placed over an image of the god, recalling the time when Ammon-Ra was incarnated in the form of a ram.

Apes: In ancient Egypt, apes were considered sacred and were preserved by embalming them at death.

Mouse: One of the greatest of the Greek gods, Apollo, was known to take the form of a mouse in his role as sender of the plague. Apollo, the sun god, would incarnate as mice and rats to dispel the forces of night.

Horse: In Hinduism, the tenth incarnation of Vishnu is a white horse, Kalki. It has not yet happened. Nine incarnations have happened; the tenth is awaited. The tenth will be called Kalki. It will be a white horse, who is to come to judge the world at the end of this yuga, the fourth and the last cycle of one million, eight hundred thousand years in the Hindu concept of the world. He will destroy the wicked, reward the good, and enable Vishnu to create a new world."

It seems the time for Kalki is coming near. Beware of the white horse!

"Bull: In ancient Persia, the bull was worshipped as the god who caused the grass to grow. In Greece, the great god Zeus used the guise of a bull to seduce Europa, hoping thereby that his animal transformation would elude his ever-watchful wife, Hera, from detecting his adultery. The followers of Dionysius would kill a bull during midsummer festivals in honor of the great god Zeus."

This Museum of Gods is not just a museum, it shows how human mind has remained retarded. Rather than bringing consciousness to its heights, man has been worshipping all kinds of animals. Even the future, the final incarnation of God in Hinduism, Kalki, is going to be a white horse -- not a man, not a buddha. It shows the retardedness, the primitiveness of our intelligence. This museum will be a symbol to the whole world to remind them: "This is what your forefathers have been doing, what you are doing. And you call it religion!"

Before I ask Avirbhava to bring her new acquisitions, two little jokes about these gods.

Late one night, Satan the devil and his partner, Lucifer the monkey, knock on the door of Pope the Polack's Vatican apartment. The Polack pope comes to the door with an arm around his best friend, Simon the sheep.

"Good evening, your phoniness," says the devil, grinning cheekily and fondling his forked tail. "My friend and I were wondering, do you have any midget nuns in your apartment?"

"Certainly not!" snaps back the pope, trying to slam the door.

"Well then, Holy Father," chuckles the devil, licking the flames of his lips and jamming his pitchfork in the doorway, "do you have any midget nuns living in the Vatican?"

"I don't know of any," cries the frightened Pope the Polack.

"Perhaps," giggles Lucifer, the monkey, swinging from Satan's pitchfork, "you know of any midget nuns living anywhere?"

"I cannot say," shouts Pope the Polack, infuriated, "that I know of any midget nuns anywhere at all!" And he grabs Simon the sheep's crucifix, and waves it wildly under the devil's nose.

The devil picks up the monkey by the shoulders, lifts him in the air, and shakes him hard.

"You see, you idiot!" shouts Satan. "I told you you fucked a penguin!"

Pope the Polack goes for a summer retreat into the mountains of Italy. He lives in a little stone cottage, and the only companions he has are a flock of sheep.

After a few days without any company, the Polack pope becomes crazy for sex, and he chooses one of the horned sheep as a partner.

He takes off his gown and puts his machinery into the sheep. But while he is in action with the poor animal, it suddenly starts to run. Pope the Polack, with his underwear down around his ankles, is unable to do anything but hold on to the sheep's horns.

They race down the mountainside together, past a field where Grandma Pickle is picking daisies. Grandma is a little short-sighted, but looks up in amazement as the sheep and the Polack pope go racing past.

"My god!" she mutters to herself. "No money to buy pants, but he is driving a white motorbike!"

Now, Avirbhava, bring your gods.

(THE MASTER LAUGHINGLY BECKONS AVIRBHAVA FORWARD. AVIRBHAVA COMES FORWARD WITH A BULL DRESSED AS THE POPE, WHILE SIMULTANEOUSLY SHEEP AND MICE START DANCING IN FRONT OF THE MASTER ON A STRING, AND AN APE IS BOUNCING UP AND DOWN WILDLY ON A PIECE OF ELASTIC.)

Great!

(AVIRBHAVA ASSISTS THE LITTLE POPE IN KISSING THE MASTER'S FEET, WHILE A LIVE RECORDING OF THE POPE'S SERMON BOOMS OVER THE LOUDSPEAKERS.)

Great, Avirbhava!

(THERE IS GENERAL HILARITY WITH THE MICE SQUEAKING, THE APE GROWLING, ETC. BY

THIS TIME THE MASTER IS REALLY ENJOYING IT!)

That's good!
Now the serious matter....

Torei is not a master but he is certainly a great teacher. And I have chosen him so that you can make a clear-cut distinction between the greatest teacher and the smallest master.

Even the smallest master, the humblest master, has a beauty, a truth, a realization. He may not say a single word, but his silence is a scripture. The greatest teacher may know all the scriptures, may have great interpretations, but he remains a parrot. What he says he does not know; his saying is dependent on his learning, studying, but not on his experience, not on his existential approach to his own being.

Torei is a good example of a great teacher. But such teachers can deceive humanity -- they *have* been deceiving, because they talk beautifully. Their words are the same as the words of the masters -- sometimes more refined, more cultivated, more cultured -- but still they are empty. Once in a while they may quote a sentence which has significance; not because of them, but because that sentence has come from some great living master. They have been great collectors, but as far as their own reality is concerned they are as ignorant as one can be.

TOREI SAID:
IF YOU WANT TO BE FREE FROM THIS WORLD OF SUFFERING, FIRST YOU MUST CONTEMPLATE IMPERMANENCE.

I have told you these words: concentration, contemplation, meditation. The fourth, which is missing in the English language, is *dhyana*, or Zen in Japanese.

Contemplation is the way of the philosopher. He thinks it over. It is not beyond mind, it is within mind. He may be very sophisticated, his words may be arranged beautifully, but he cannot understand what meditation is; he can only understand contemplation. The very word `contemplation' means thinking about higher things. But if you don't know those things, what can you think about?

Contemplation is one of the most empty words. If you know, you know; there is no need to contemplate. If you don't know, how can you contemplate? What are you going to contemplate? What is going to be your subject matter? You are simply groping in darkness and calling it contemplation.

He certainly is acquainted with the scriptures, very well acquainted, but he is committing the same mistake millions of teachers around the world have committed. First:

IF YOU WANT TO BE FREE FROM THIS WORLD OF SUFFERING...

Can you find a person who does not want to be free from suffering? There is no question about it. Everybody wants to get rid of suffering, misery.

The way that Torei suggests is, FIRST YOU MUST CONTEMPLATE IMPERMANENCE. It won't help. You can think everything is impermanent: birth is impermanent, youth is impermanent, wealth is impermanent; life itself is running out. Everything is impermanent. That does not mean it will take you out of suffering. It simply makes you more aware that while there is time, enjoy as much as you can, because time is passing and death is not far away.

Strangely enough, the same argument is given by Charvakas, the Indian atheists. They say, "Everything is fleeting, so don't waste time in temples, in rituals, just eat, drink and be merry. And if you don't have money, borrow money, because after death everyone is finished, nobody is going to ask for his money back. After death, in the graveyard everybody sleeps soundly. The man who borrowed the money and the man who gave the money both are dead. So don't miss a single moment. Enjoy it, even if it is to be enjoyed on borrowed money."

The statement in Sanskrit is very beautiful. The statement says, no one who has gone beyond death has ever come back. This is enough proof, more than enough, that death is the end. And if death is the end, then why be worried about small things? It may be your own pocket or somebody else's pocket, it does not matter. Death will not differentiate between the sinner and the saint. There is no one to make the judgment.

RINAM KRITVA GHRITAM PIBET. Even if you have to borrow money, borrow it, but drink refined butter. Don't be worried about tomorrow.

It was a great school, not only in India but in Greece also. These were the two countries at that time

which were touching the peaks of civilization. In Greece there was a great man, Epicurus, and he still has a small following. But generally, the whole Western world is Epicurian; they may know, they may not know.

Epicurus' whole teaching was that all is matter, and when all matter disintegrates nothing is left behind. So don't bother about any spirituality, and don't bother about any other world -- there is none. There has not been a single witness. It is certainly a tremendous argument, that there is not a single witness of the other world, the paradise. It seems to be all fancy, imagination, wish-fulfillment. What you cannot get here, you project that you will get it after life. It gives a certain consolation.

But what can you contemplate? Even if you contemplate that everything is impermanent, that simply means do it quick, be speedy, things are fast running out of hand; squeeze the juice of every moment without delay. Contemplation can take you into an atheistic worldview.

THOSE WHO ARE BORN MUST INEVITABLY DIE. EVEN THE YOUNG ARE NOT EXEMPT.

Just because everyone is going to die... Torei and similar teachers think that it is enough for people to become detached because everything is going to die. The result is just the contrary -- because everything is going to die, be quick before it dies.

A man was brought into a court in France for making love to a woman on the sea beach. The charge was that he had been making love to a dead woman.
The magistrate asked him, "What do you have to say?"
He said, "I thought she was an English lady."

Man has been told by these teachers:

EVEN THE STRONG ARE IN DANGER. EVEN A LONG LIFE DOES NOT LAST MORE THAN EIGHTY YEARS OR SO.

The desire is that you will think, "Everything is so changing, what is the point in going after it?" That's what Torei is thinking. But he is absolutely blind to the fact that the more people think things are going to change, the more they increase their speed. Why has humanity been increasing its speed?

I have heard... A newly-wed couple is rushing in a fresh, new Ferrari. The girl feels afraid because the car is going at one hundred and fifty miles per hour. She is trembling, and she asks the man, "Please at least look at the map."

The man says, "Who bothers about the map! Is it not enough to enjoy the speed itself? We must reach somewhere, it cannot be nowhere. You can consult the map -- I am enjoying the speed. I don't have any time to waste consulting the map. What is the point? Wherever we reach, we will find a hotel; whether its name is Honeymoon Hotel or not does not matter."

Increasingly, humanity has been interested in speed, more speed. Perhaps you have not taken into consideration the implication. The implication is, do everything as fast and quickly as you can because life is short. But these people like Torei thought that if people contemplate that everything is going to die... why love this woman if she is going to die? -- if not today then tomorrow or the day after tomorrow. Even if she does not die, she will be in a worse position -- she will become old. What is the point in loving a woman who will become old?
A man was telling a woman, "I love you. I love you more than my life."
The woman said, "Really? Will you love me always as you love me now?"

The man contemplated and he said, "There is only one problem. When you become old, will you look like your mother? Then I withdraw my statement. I cannot love your mother -- that much is certain. Will you remain the same?"
Nothing remains the same.

From the point of change there are two roads. One leads to atheism, materialism -- enjoy, there is nothing much to discover. The other road is that because everything is impermanent, try to find something permanent. That is what the masters do -- help the person to find something in himself that is absolutely eternal.

That is the goal of meditation, not of contemplation. But a thinker cannot understand meditation. He cannot understand that you can go out of your mind. How can you jump out of your mind? You *are* mind. To him you are nothing more than mind. And you can see his statement:

IF YOU DON'T ANNIHILATE THE NATURE OF AFFLICTIONS SOMEHOW, AND ARRIVE ON THE PATH OF LIBERATION, EVEN IF YOU ASCEND TO THE RANK OF SOVEREIGN OF A NATION, GREAT MINISTER, DEITY, SPIRIT, OR WIZARD, IT IS STILL EVANESCENT AS LIGHTNING AND MORNING DEW, LASTING ONLY FOR A WHILE.
WHEN CONDITIONS MEET, EVERYTHING SURELY SEEMS TO EXIST; BUT WHEN THE CONDITIONS DISINTEGRATE -- EMPTINESS.

You are just a certain combination of conditions. When those conditions meet, you are. When those conditions disintegrate -- nothingness. A buddha can also say the same thing, but he says it because he knows nothingness is not nothingness, because he knows you have entered into your inner sky -- which looks to the outsider like nothingness.

But when a teacher says this, not knowing anything about it, there is every danger that he will create people who will become materialists. If everything ends then what is the point of being virtuous, what is the point of prayer, what is the point of donations, what is the point of service to the poor? Why waste time? Just enjoy life -- drink, dance, do whatever you want to, because death will come. And it comes to everyone, the saint and the sinner, in a similar way; it does not make any categories.

THIS BODY IS GAINED THROUGH THE RELATIONSHIP OF FATHER AND MOTHER.

This type of thing can be told only by a teacher. Everybody knows this body is gained through the relationship of father and mother. And then more stupid things he goes on saying:

... AND COMES FROM THEIR CONDITIONS. SOLIDITY BECOMES SKIN.

How can solidity become skin? If I had met this fellow... I have every respect for his learning but I would put him to task, to turn solidity into skin -- or skin into solidity, that would do.

... FLESH, LIGAMENT, AND BONE; FLUIDITY BECOMES SPITTLE, TEARS, PUS AND BLOOD; HEAT BECOMES WARMTH AND FLEXIBILITY; AIR BECOMES BREATH AND MOVEMENT.

Great philosophy! And he is talking as if he is stating some scientific discoveries.

WHEN THESE FOUR CONDITIONS SUDDENLY ARE EXHAUSTED, THE BODY GETS COLD AND THE BREATH STOPS.
Great contemplation!

THERE IS NOTHING CALLED "ME." AT THAT TIME THIS BODY IS REALLY NOT OUR OWN; IT IS ONLY A TEMPORARY INN. HOW CAN WE BE SO GREEDILY ATTACHED TO THIS TEMPORARY INN THAT WE IGNORE ETERNITY?
CONTEMPLATING THESE FOUR TRANSCENDENCES -- IMPERMANENCE, SUFFERING, EMPTINESS, SELFLESSNESS -- SEEKING THE WAY OF ENLIGHTENMENT IS CALLED, "THE TEACHING OF FOUR REALITIES FOR DISCIPLES." THIS IS THE ESSENTIAL GATEWAY TO BEGINNING ENTRY INTO THE WAY FOR ALL ENLIGHTENED ONES.

This is the problem with the learned scholarship. They see that the enlightened one shows in his every action non-attachment, impermanence, because the enlightened one never suffers; in his consciousness he is beyond suffering. The scholar watches all these qualities from the outside and then he creates his great ideology: if you contemplate impermanence, non-attachment, suffering, you will enter into the gateway of the buddhas.

He himself has not entered. These are not the words of a buddha, these are the words of a great teacher who has collected fragments of teachings from here and there. And he is not honest, either -- no scholar is. It is very difficult to find a scholar who will say that what he is saying is not his knowledge. He pretends that what he is saying, he knows, that he is saying it only because he knows.

Every scholar, almost without exception, is a pretender. And because of these pretenders, it becomes very difficult for people to figure out who the authentic masters are. The scholars speak of the gateway of the buddha, they speak about eternity, they speak about emptiness. Their words are perfectly right, but the men who are speaking them are not right, because these words are borrowed.

Once you borrow a truth it becomes untrue. Truth can arise only within you; it cannot be adopted -- you have to remember this. In life you will meet many people who appear to know so much that you are overwhelmed by their knowledge. But inside there is nothing, no experience.

A great psychologist, head of the department of psychology in Varanasi University... I was only a student and one of my friends had gone from the college to study in Varanasi. He came into contact with this psychologist, Professor Laljiram Shukla, and the professor became so much interested in him that he married his daughter to the young man.

The young man was continuously talking about me to him: "You should meet my friend." Continuously mentioning me, he became obsessed.

He started writing to me saying, "I will pay all the fare and you will stay with me in the university. You come, just be a guest for one week, because I have heard so much about you from my son-in-law that now it is becoming a disturbance in me." So I went.

In the morning, nearabout twenty-five professors of the university had gathered to meet me. The professor of psychology, Laljiram Shukla, was perhaps the only great psychologist in India; people were very respectful about him. We all waited because he was worshipping the monkey god, Hanuman. When his worship was over he came and he greeted me, and he said, "I have been waiting. How long are you going to stay?"

I said, "That will be decided within ten minutes."

He said, "What do you mean?"

I said, "Just sit down. You think you are a psychologist and you worship a monkey! Do you believe in Darwin -- that man is born out of the monkeys? Perhaps you are worshipping your forefathers?"

He said, "This is very insulting."

I said, "That's why I said that just within ten minutes I will decide how long I have to stay here. I can stay here my whole life, but I don't think that even for one hour you will be able to tolerate me."

I questioned him directly. I said to him, "You are worshipping for what? There must be some desire. Some desire perhaps to be the vice-chancellor or to be the education minister or to be the prime minister of India? For what are you worshipping? Because a man who has no desire has no need to worship. Do you think a monkey can manage what you cannot manage? Why are you putting yourself into such humiliation before a monkey?"

He said, "Don't refer to my god again and again by the name `monkey'."

I said, "What can I do? He is a monkey. And it is not a question of whether he is your forefather or not. The question is, a psychologist is still primitive. Have you seen God?"

Those professors who had gathered became very uneasy. They had come to see if some discussion will happen which will be profitable to them, but there seemed to be no way to discuss with me. I said, "Non-essentials aside, just remember the monkey god and tell the truth: have you ever seen God?"

He became so angry, he called his son-in-law and told him, "You idiot! You have been harassing me again and again, and now he is disturbing my belief system."

I said, "A man of your understanding should not remain with belief systems. He should have something which he knows, not only believes, and you don't have anything that you know. Or if you know just tell me, we can discuss it. What is the point of discussing something which you don't know?"

The ultimate result was that he told his son-in-law to pack my suitcases and take me immediately to the airport. "I don't want such a man; in seven days he will destroy my whole life's religiousness." And because all the professors came down to say goodbye to me, he was very angry. Later on his son-in-law wrote to me, saying that he was so angry with all the professors: "You left me alone and you went with him to say goodbye to him. It seems you agree with him."

They said, "There is no question of agreement -- you misbehaved. If you don't know, you should have said, `I don't know.' That would have been more dignified. You had been inviting him, he had not come on his own; now you have thrown him out of the house. Still, he was not angry, he was just laughing."

I said, "I knew it. That's why I did not give the time, how long I would be there. I know myself."

But later on he felt very guilty. And he also felt, how is he going to face all those twenty-five professors in the university? He wrote to me a letter of apology. I answered him that "There is no question of apology. You have not insulted me, you have only insulted yourself. You have been insulting yourself your whole life -- by your worshipping, by your so-called religiousness, by all kinds of belief systems. And not knowing a single thing. It is good that I accepted your invitation and created a chaos in your mind. Perhaps, seeing the chaos, you will come out of the mind. And that is the world I had come to discuss with you -- the world beyond mind." But for the scholars mind is all.

When all the conditions collapse, Torei is saying, nothing remains. This word `nothing' has very strange

connotations. When a buddha says "nothing" he means no-thing, and when a scholar says "nothing" he simply means emptiness. When a buddha says "nothing" he says there is no-thing anymore: pure space, utter silence...

We all speak the same language. The master has also to use the same language but he gives new meanings to words, new fragrances to words, new poetry to words. They go dancing into your heart, the same ordinary words, with such extraordinary radiance, penetration. But one has to be a knower himself.

This gathering is not for those who are interested in studying religion. This gathering is only for those who are interested in experiencing what religion is all about. It is an existential, experimental lab. It is as scientific as any science. No question of belief -- you are not asked what you believe. No question of your mind -- whatever kind of mind you have, just put it aside.

You may have a great learned mind; that is perfectly okay, put it aside. You may have a very ordinary mind, uneducated; no matter, just put it by the side of the great scholar's mind. Mind has no value here. The value arises only when mind is no more there. Then you start growing into a different dimension which can only be called existential.

Before we do our meditation, a few words from some authentic masters.

A haiku by Issa:

LISTEN,
ALL CREEPING THINGS --
THE BELL OF TRANSIENCE.

Nothing to be done, just listen... everything is changing. What is the point? The point is that the listener is never changing; the watcher is always there. That is the only permanent thing in existence.

LISTEN -- or watch --

ALL CREEPING THINGS --
THE BELL OF TRANSIENCE.

Now, any scholar can repeat that, there is no problem -- the words are very simple. But Issa KNOWS it.

Sengai says:

WHAT MIND DO YOU PUNCTUATE?
THE PAST, PRESENT, OR FUTURE?
THE CANDLE IS BLOWN OUT,
AND THE DIAMOND TURNS TO ASHES.

He is saying the same thing: WHAT MIND DO YOU PUNCTUATE? The past is no more, the future is not yet, and if there is no past and no future, how can there be any present?

What time... WHAT MIND DO YOU PUNCTUATE? Neither the mind is there, nor time is there. When mind and time both disappear, THE CANDLE IS BLOWN OUT.

That is exactly the meaning of the word `nirvana': THE CANDLE IS BLOWN OUT. Now can you find the flame of the candle? Even if you look through the whole universe you will not find it. It has simply become one with the universe. The moment the candle of mind, which is equivalent to the candle of time, is blown out -- utter silence... Nothing is found, but tremendous peace, a feeling of coming home....

Maneesha has a question:
OUR BELOVED MASTER,
CAN IT HELP TO CONTEMPLATE ON A CONCEPT? IF THE CONCEPT IS JUST ONE'S INTELLECTUAL UNDERSTANDING, OR SOMEONE ELSE'S INSIGHT, WHAT IS THE VALUE? AND EVEN IF IT IS OUT OF ONE'S OWN INSIGHT, WHAT IS THE POINT? -- IF YOU HAVE KNOWN IT, YOU HAVE KNOWN IT.

Maneesha, this not a question -- this is the answer. There is nothing to contemplate and there is nobody to contemplate. When you disappear with all your mind and not even a trace remains behind, just a pure sky... you have found. I will not say what, because the moment you say what you have found you defile it. It is inexpressible ecstasy.

Thousands of buddhas have tried to bring it down to words; nobody has succeeded. It is just not in the nature of things that the ultimate ecstasy can be brought into words.

Before we enter into, not contemplation, but meditation, I don't want you to be serious. I am so against seriousness -- it is a spiritual sickness. Laughter is spiritual health. And laughter is very unburdening. While you laugh, you can put your mind aside very easily. For a man who cannot laugh the doors of the buddha are closed.

To me, laughter is one of the greatest values. No religion has ever thought about it. They have always been insisting on seriousness, and because of their insistence the whole world is psychologically sick.

"Hey, listen to this, man!" says Starlight Butterfly, the aging hippy, passing a reefer to his friend, Golden Buffalo-Grass.
"These guys at Ectoplasm Arcade are offering Astral Projection Tours."
"Really?" says Golden Buffalo-Grass, puffing madly. "What does it say?"

"It says," replies Butterfly, "if you are an average occult freak off the street, you are probably pretty good at popping out of your body and staring at yourself. Like acid, man -- you only do it so many times, then you get bored.

"Wouldn't it be great if you could put your ability to some greater use than just hanging out in Nowhere's-Ville? How about a trip to the divine Deep-Space Disco, or the Big Dipper Dance Hall?"

Coughing on his reefer, Butterfly reads on, "Now we introduce Astral Projection Tours. We get you to those far-out scenes where the physical body just can't make it. Pop out of your skinbag, and cruise to outta-sight places and meet strange beings.

"Astral Projection Tours offers individual or group tours to the seven hells of Horowitz. Experience the mindless wanderings of Baba Rum-Raisin and space out for fun on Allah-Hoo Bandstand! -- all for only twenty dollars."

"Wow, man! This is cool," shouts Buffalo-Grass, lighting another reefer. "This sounds far-out. I'm packing right now. I'm gonna drop my body and tune into the Cosmos!"
"Hey, man!" shouts Butterfly, in a cloud of smoke, "where are you going?"

"Going? I'm halfway there!" shouts Buffalo-Grass, swallowing his reefer and standing on his head. "I'm gonna take my astral ass and jog with Jesus, mule ride with Mohammed, and go bowling with Buddha!"

Big black Leroy is trying to get religion, so he goes to a Holy Rollers meeting in a small southern Mississippi town.

Sister Sara, a beautiful and shapely black girl, suddenly leaps to her feet and shouts, "Praise be to the Lord! Last night I was in the arms of Satan, and tonight I will be in the arms of Saint Peter!"

"Sister," says Leroy quietly as the girl sits down, "so what are you doing tomorrow night?"

When Madam Fifi's whorehouse is raided by the police, the whole place is in confusion. Somehow Pinky, the talking parrot, escapes and flies away. She lands in the graveyard and is immediately captured by the preacher's wife and put in a cage.

"Polly wanna a cracker?" asks the preacher's wife, as Pinky sits in the cage above the piano. But Pinky says nothing.

The days go by and Pinky sits silently in the cage wondering what has happened. One day there is a gathering of the church women's club, and amongst all the girls present, the discussion turns to silk underwear.

"Look at this wonderful slip!" says Mrs. Jones, turning up the corner of her dress.

"Ah! And look at these wonderful panties!" says Mrs. Foster, pulling her skirt all the way up.

"Thank God!" sighs Pinky, eyeing Mrs. Foster. "Welcome home, girls! Anybody got a cigarette?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Mind you have thrown out.
Close your eyes.
Feel the body to be completely frozen.
Look inwards.
At the very center of your being,
is the door of the buddhas.
Deeper... and deeper.
Without any fear, go in as far as you can.

You will not meet anybody on the way except yourself. And meeting with oneself is the meaning of being a buddha.

One who has encountered himself, realized himself, has become centered into himself, is a buddha. This is the potential of everyone.
Just a little going in.
The way is very short:
from mind to no-mind.

To make it clear, Nivedano...

(Drumbeat)

Relax. Feel the body to be completely dead.

The head has fallen somewhere else and you are simply a watcher, not a doer; not a thinker, but just a witness. And the evening becomes beautiful. And you will come out completely drunk with the divine.

You have to carry this silence, this suchness in every action, around the clock. There is no greater ecstasy, no greater blessing, than to have found your inner being -- the buddha.
This moment you are all buddhas.
This moment you are not separate from each other.
It is an ocean of consciousness
in which you are all dissolved.
Let it sink deep in you
that you are not separate from existence.

Nivedano...

(Drumbeat)

Come back. But come back as buddhas,
without any hesitation,
in silence, in grace, in beauty.

Just sit like buddhas for a few moments -- remembering, collecting the experience you have passed through. Slowly slowly it is going to become your very heartbeat. That day will be the most fortunate day in your life.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master.

The Language of Existence

Chapter #6
Chapter title: Be a rare person

4 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
A MONK ASKED BANKEI, "THE ANCESTRAL TEACHERS SINCE ANCIENT TIMES WERE GREATLY ENLIGHTENED THROUGH DIFFICULT AND PAINFUL PRACTICES. I HAVE HEARD THAT YOU, TOO, ACCOMPLISHED THE GREAT TEACHING THROUGH VARIOUS DIFFICULT PRACTICES. BUT FOR PEOPLE LIKE ME, WHO DON'T CULTIVATE PRACTICE, AND ARE NOT ENLIGHTENED, JUST REALIZING THAT MY VERY STATE IS THE UNBORN, ENLIGHTENED NO-MIND DOES NOT REALLY SETTLE ANYTHING."
BANKEI REPLIED:
"IT IS LIKE THE CASE OF TRAVELERS WHO CROSS THE PEAKS OF HIGH MOUNTAINS WHERE THERE IS NO WATER, AND BECOME THIRSTY. SOMEONE SEEKS OUT WATER IN A DISTANT VALLEY, BREAKING HIS BACK SEARCHING HERE AND THERE. FINALLY, HE FINDS WATER AND BRINGS IT BACK TO GIVE TO THE OTHERS TO DRINK.
"EVEN THOUGH THEY HAVE NOT STRUGGLED SO, THOSE WHO DRINK ARE REFRESHED, JUST THE SAME AS THE ONE WHO WENT THROUGH THE TROUBLE BEFORE. AS FOR THOSE WHO ARE DOUBTFUL AND WILL NOT DRINK, THERE IS NO WAY FOR THEIR THIRST TO BE QUENCHED.
"BECAUSE I DIDN'T MEET SOMEONE WITH ENLIGHTENED EYES, I MISTAKENLY WORE MYSELF OUT. I FINALLY DISCOVERED THE BUDDHA IN MY OWN NO-MIND, AND AM TELLING EVERYONE ABOUT THE BUDDHA OF THEIR OWN NO-MIND, WITHOUT THEM HAVING TO DO ANYTHING DIFFICULT -- JUST LIKE DRINKING WATER AND HAVING THEIR THIRST QUENCHED.
"USING THE ENLIGHTENED NO-MIND INHERENT IN EVERYONE, JUST AS IT IS, HAVING FOUND PEACE AND BLISS, WITHOUT THE DIFFICULTIES OF CONFUSION -- IS THIS NOT A SACRED TRUE TEACHING?" AT ANOTHER TIME SOMEONE ASKED BANKEI, "IS THE COMPLETE ILLUMINATION OF THE EYE OF REALITY ACCOMPLISHED WITH TIME AND SEASON, OR IS IT REALIZED EVEN IN ONE DAY?"
BANKEI REPLIED, "IT IS NOT A MATTER OF TIME AND SEASON; IT IS ACCOMPLISHED ONLY WHEN THE EYE OF THE WAY IS CLEAR, WITHOUT ANY GAP. IT IS ACCOMPLISHED BY THE PRACTICE OF SINGLE-MINDED DEVOTION TO NURTURING IT."

Maneesha, Bankei is one of my most favorite Zen masters, but that does not mean that I agree with him on every point. With the essentials I am in absolute agreement, but with the non-essentials I disagree. And it has to be remembered by you that to love a man does not mean to agree with him or to disagree with him. Agreement and disagreement are far below the world of love. I love Bankei just for his own sake. He is a unique enlightened man with a tremendous vision of reality, but on the non-essentials I don't agree with him.

Perhaps the times have changed. Perhaps I am a different kind of person, and perhaps the people who are hearing me are a totally different world. I respond to Bankei according to you, I see Bankei in the context of you; otherwise Bankei has no meaning. We are discussing him for the simple reason that he may give some light to you on the path. Even if a slight glimpse of the ultimate is attained through him, it is more than enough.

I will tell you where I agree and where I don't agree, but as far as my love is concerned it is absolute. I

love the man and respect him. But it is natural that as time changes, language changes. Symbols change, metaphors change, and everything that was said a thousand years ago cannot be repeated exactly, except by parrots.

Bankei had a great school of his own. He is still followed by thousands of people. I have met a few of Bankei's disciples, and when I told them that I agree on the fundamentals but I don't agree on the non-essentials, they could not believe me. They said, "If you love the master, if you have some feeling for him, then how can you disagree?"

My position is totally different. If you love a person only then do you have the right to disagree. If you don't love a person, what right have you got to disagree? Only love gives you the freedom of agreeing or not agreeing. Without love there is no freedom. You are forced to agree as all the religions of the world are doing -- forcing people in psychological ways to believe in certain things and not to believe in certain other things.

Their ways of forcing are very subtle, they are using your whole unenlightened unconscious mind. Your greed is expanded up to heaven. What is heaven or paradise except your greed multiplied by thousands? And what is hell except your fear? And what are all the priests of all the religions of the world doing? They are doing the same thing whether they are Mohammedans or Hindus or Christians or Jews. They are giving you a consolation in your misery, in your suffering; they are consoling you that it is not going to last forever -- this world is miserable but beyond this world open the doors of paradise and eternal pleasure, so just have a little patience. Karl Marx was not wrong when he said that religions have functioned as the opium of the people. I am not a Marxist but this statement I cannot deny, he is absolutely right. Religions have proved to be opium.

In Indian villages where women go to work in the fields, or somewhere where a road is being made, or a bridge is being made, and the women working have small children.... One day I was just walking by the side of the river, a bridge was being built and there was a small child under a tree, so happy, so joyous, so ecstatic. I could not believe... what could be the cause of it? So I waited by the side of the tree. His mother was working on the bridge, and she came back to give some milk to the child. I said to her, "You have a really great child. I have never come across such a psychedelic child in my whole life."

She said, "It is nothing. We poor people, what can we do? We cannot afford somebody to take care of the child, so we give the child some opium. Whether he is hungry or thirsty, whether it is hot or cold, it does not matter. In his opium, he is enjoying paradise."

All the religions have been giving opium to their followers and hell to those who don't follow them. But it is not the way of authentic religion to use people's psychology -- their fears, their greed, their ambitions. It is not the way of love. It is very cruel because if you use people's greed you are not going to transform them. And you will be afraid if somebody else tries to transform them, because you cannot afford that they should drop their greed and their fear.

Very few people in the whole of history have been able to drop their fears and look directly into reality. There is no hell and there is no heaven, but there is a beautiful existence, so beautiful that your dreams cannot dream it. You have to realize it.

The authentic experienced master will not ask for your belief or disbelief, he will ask only for your inquiry. He will tell you that the well is not far away, so don't remain thirsty. If you are clinging to your suffering, nobody except you is responsible. You can drop all your suffering, all your misery, if you can just drop your mind. It is all mind phenomena.

I love Bankei. He was asked:

> THE ANCESTRAL TEACHERS SINCE ANCIENT TIMES WERE GREATLY ENLIGHTENED THROUGH DIFFICULT AND PAINFUL PRACTICES. I HAVE HEARD THAT YOU, TOO, ACCOMPLISHED THE GREAT TEACHING THROUGH VARIOUS DIFFICULT PRACTICES. BUT FOR PEOPLE LIKE ME, WHO DON'T CULTIVATE PRACTICE, AND ARE NOT ENLIGHTENED, JUST REALIZING THAT MY VERY STATE IS THE UNBORN, ENLIGHTENED NO-MIND DOES NOT REALLY SETTLE ANYTHING.

For centuries there have been seekers divided on this point. There are seekers who say that enlightenment comes gradually. You have to work for it, you have to do many kinds of practices for it. It is a faraway star and the journey is tedious, and you almost have to pass through self-torture in the name of disciplining yourself. The other school says that enlightenment is always sudden. It is not a question of traveling anywhere or going anywhere, it is simply a question of awakening to your own self.

Perhaps in the night, in your dream you may have been visiting a faraway star. But as you wake up, you

know you have not gone anywhere, you have always been here. Your mind feels misery, suffering; it feels all kinds of emotions, attachments, desires and longings, but it is all the projection of the mind. Behind the mind is your real self which has never gone anywhere. It is always here and here.

So the question of enlightenment, whether it is gradual or sudden, is a very complicated one. Those who say it is gradual, they make steps, procedures, disciplines to be followed. And in this way, perhaps, after many lives you may become a buddha. The people who believe in sudden enlightenment have no discipline, no rules, except for a simple thing -- wake up, don't remain a somnambulist. Don't act out of sleep, act out of awakening!

So on the path of sudden enlightenment all that is needed is to go withinwards, to look inside and to find the point which can be aware twenty-four hours. And the point is there, you are just keeping your back towards it. Wherever you go, it is always with you. It is the very center of your existence; without it you cannot exist for a single moment.

The question is not of some gradual attainment or achievement. The question is of a great turning in. Our eyes look outside, our desires reach for the stars. Turning in means no desires, no greed, no paradise, no God -- just looking into your own space, what is hidden in you. From where comes this life? From where comes this consciousness?

As you go deeper within yourself, you will find the center, and not only of yourself. It will be the center of the whole existence. At the center we meet, on the periphery we are separate. We are separate only in our bodies, in our minds, but beyond body and mind we are just an ocean of consciousness. There is no `I am', there is simply pure awareness with no distinctions, no divisions.

In the moment of enlightenment even the trees and the birds and the mountains -- everything becomes enlightened. There is a saying of Gautam Buddha, "The moment I became enlightened, the whole universe became enlightened." It could be disputed, because we can see that we are not enlightened, but his meaning is totally different. He is speaking for himself. From that moment everything becomes enlightened because he has seen the very root from where life arises and goes on eternally arising, with no beginning, no end.

Bankei was asked, "In the ancient times sages used to practice difficult and arduous disciplines and then finally after many years, after many lives, they became enlightened. But in your case it seems to be different. You have not practiced any discipline, you have not tortured yourself by fasting. You have not distorted your body by yoga. How did you become enlightened?"

BANKEI REPLIED: IT IS LIKE THE CASE OF TRAVELERS WHO CROSS THE PEAKS OF HIGH MOUNTAINS WHERE THERE IS NO WATER, AND BECOME THIRSTY. SOMEONE SEEKS OUT WATER IN A DISTANT VALLEY, BREAKING HIS BACK SEARCHING HERE AND THERE. FINALLY, HE FINDS WATER AND BRINGS IT BACK TO GIVE TO THE OTHERS TO DRINK.
EVEN THOUGH THEY HAVE NOT STRUGGLED SO, THOSE WHO DRINK ARE REFRESHED, JUST THE SAME AS THE ONE WHO WENT THROUGH THE TROUBLE BEFORE.

I don't agree on this point. Everybody has to find his own enlightenment. Nobody can give it to you.

Bankei is saying that somebody else can bring the water. About water it is okay, it is something objective and outside. Water can be brought, but nobody can bring enlightenment to you.

It has to be very deeply understood that enlightenment is an individual revolution. Somebody can give you a challenge, somebody can provoke you to the search, somebody's presence may infect you, but nobody can give you enlightenment.

If it was something that could be given, it would have been very easy to make the whole world enlightened. It could be patented, marketed -- then you just go to the M.G.Road and have a little drink of enlightenment; then the rich will gather great amounts of enlightenment and the poor will suffer.

At least as far as enlightenment is concerned, don't make it a material, quantitative phenomenon. It is a subjective, qualitative experience just like love. Can you give love to somebody? There is no way. You can love somebody, but you cannot give love to somebody.

Love is your inner experience, so deep that you cannot even define what it is. All the poets, all the philosophers have been trying to define what love is. And thousands of years of search and enquiry have resulted only in the simple statement that love is indefinable. You can sing it, you can dance it, but you cannot define it. Exactly the same, on a higher level, is enlightenment.

According to me love is the lowest rung of the ladder and enlightenment is the highest. They have a similarity on many points. They both happen suddenly -- you fall in love and if somebody asks you why, you simply shrug your shoulders. You cannot answer why. Love is not something to be questioned. You don't know yourself, it just happens.

Enlightenment is the same kind of phenomenon on a higher peak. It just happens. It happens when you are silent, looking inwards. Just like lightning, you suddenly become aware, full of light, luminous. It is not an answer to any question. All questions and all answers dissolve into the luminous splendor of your own inner being.

I differ from Bankei in saying that nobody else can give it to you. If somebody has found it, perhaps he can inspire you -- not by his words, but by his very being, by his every gesture, by his every look. You can see that a different kind of presence surrounds the man, a different kind of silence radiates from him. You can have a taste from somebody else, but nobody can give it to you.

It used to happen that seekers would come to Gautam Buddha. A great philosopher of those times, Maulingaputta, came with his five hundred disciples. He himself was a well-known teacher, and he had come to challenge Gautam Buddha to a debate; that's why he had brought all his disciples.

In India it was a common phenomenon that has now disappeared... it was so beautiful -- but now to challenge somebody seems to be a way to create enemies. For centuries it was not considered that way in India; challenging was simply a matter of coming face to face, with inquiring, penetrating questions, and finding out who has gone deeper. The one who went deeper was victorious. It was a very loving phenomenon, very friendly.

Maulingaputta said to Gautam Buddha, "I have come here to pay my respects to you and also to challenge you."

Buddha said, "I love your challenge. But you will have to fulfill a condition which I have been keeping my whole life. I cannot make any exception."

At that time there were ten thousand monks, disciples of Buddha. Maulingaputta said, "Any condition, and I am ready to accept it."

So Buddha said, "The condition is that you have to sit by my side for two years, silently -- no question, no answer. After two years I will tell you, now you can question."

Bankei's lineage comes from Mahakashyap. Mahakashyap was a rare being, nobody had ever heard him speak. He never asked any question, he never answered anybody, even a hello was too much. People simply passed by his side as if he was not. He had a special tree where he used to sit whenever Buddha was speaking. When Buddha said to Maulingaputta, "You have to sit for two years silently by my side and then you can have any inquiry, any debate, any discussion, any question," there was suddenly a great outburst -- Mahakashyap laughed loudly.

The whole assembly felt very strange because this man had never talked to anybody, and there was no special reason that he should laugh. But he must have been a reincarnation of Sardar Gurudayal Singh, or vice versa. Sardar is the only man in the whole world who can laugh before a joke is told. It does not matter, what matters is the laughter. Why not enjoy it, why wait? It is a deep trust that something good will be coming.

Maulingaputta said, "Why is this fellow laughing?"

Buddha said, "You can ask him yourself. He is a rare person, he never speaks. In the twenty years he has been with me he has never asked any question. It is for the first time that suddenly he has exploded in laughter."

So Maulingaputta asked Mahakashyap, "Why did you laugh?"

Mahakashyap said, "I laughed because this fellow Gautam Buddha is a tricky guy. He tricked me with the same trick; he told me to sit for two years and I have been sitting for twenty years! Now the desire to question or to debate has been left miles back. So if you want to ask, ask now; otherwise you will be sitting just like me. And there are many other monks who will be witnesses to what I am saying."

Buddha had a lotus flower in his hand. At that moment he called Mahakashyap and gave the lotus flower to him with the words, "What I have been able to say, I have said to everybody. And what I have not been able to say, I transfer it to you."

This is called in Zen the transmission of the lamp. Nothing is said. But in twenty years of silence one becomes enlightened oneself. It is not something that Buddha has given. Buddha has simply created a situation.

Maulingaputta remained silent for two years and he even forgot the time, that two years had passed. It was Buddha who had to remind him, "Maulingaputta, now two years have passed. Come on and confront me."

He came and touched Gautam Buddha's feet and he said, "I am sorry, I was arrogant. I did not understand what enlightenment is. Now don't make me more ashamed. Just being in silence for two years all

thoughts have disappeared. A deep silence reigns inside and I have found myself and the beauty and the truth and the good -- all together in my own being. Now there is no seeking, no search. Mahakashyap was right."

After touching the feet of Gautam Buddha, he touched the feet of Mahakashyap. It is on this account that Mahakashyap is thought to be the first Zen master. He was a disciple of Buddha, but he started a new tradition, of people who simply sit silently for years.

You remember Basho -- and today there are many poets here, they will understand Basho -- perhaps one of the greatest poets the world has produced.

SITTING SILENTLY
DOING NOTHING
SPRING COMES
AND THE GRASS GROWS BY ITSELF.

The whole philosophy of Zen is contained in this simple statement, this small haiku.

SITTING SILENTLY
DOING NOTHING
SPRING COMES
AND THE GRASS GROWS BY ITSELF.

You don't have to do anything. Enlightenment is not your doing. And it is not a gift. You already are enlightened, just you have not looked in the right direction. The difference between the enlightened being and the unenlightened is not much; it is negligible. One has looked into himself, the other has not looked into himself. This is not much of a difference. At any moment the other can also look into himself. Perhaps when your eyes are tired of looking outside, you close them in utter boredom and tiredness and look inside.

You have searched much and found nothing outside. You look in and suddenly all that you were seeking is already there. You have come with it into the world, it is your intrinsic quality.

Bankei is saying that someone else can bring the water, but it is not a right way of explaining it. He says:

AS FOR THOSE WHO ARE DOUBTFUL AND WILL NOT DRINK, THERE IS NO WAY FOR THEIR THIRST TO BE QUENCHED. BECAUSE I DID NOT MEET SOMEONE WITH ENLIGHTENED EYES, I MISTAKENLY WORE MYSELF OUT. I FINALLY DISCOVERED THE BUDDHA IN MY OWN NO-MIND, AND AM TELLING EVERYONE ABOUT THE BUDDHA OF THEIR OWN NO-MIND, WITHOUT THEM HAVING TO DO ANYTHING DIFFICULT -- JUST LIKE DRINKING WATER AND HAVING THEIR THIRST QUENCHED.

On this point I am in absolute agreement. Bankei himself became suddenly enlightened although he had been trying. I have to remind you of Gautam Buddha himself. For six years continually he tried all the methods and all the disciplines available in those days, but nothing happened. He became so tired, so utterly bored, that one full-moon night sitting under a tree, he dropped even the desire for enlightenment. He had dropped all other desires. The only desire that he had been carrying for six years -- on that full-moon night he dropped that too. Utterly desireless he slept a tremendously deep sleep. And as he woke up in the morning, the last star was setting, and as the last star disappeared, he became enlightened.

It was not those six years of training that made him enlightened, it was that relaxed night, that utter let-go. There was no desire, no ambition, the mind had no function at all. When you don't have any desire, any ambition, any longing, mind disappears, because mind is nothing but a combination of all these things. It is not an entity in itself, it is only a combination, just like my fist. A fist is not an entity, it is just the five fingers closed. You open the fingers and the fist has disappeared.

Mind is not a reality. It is not a fact, it is simply a combination of all desires. Even a single desire is enough to keep it breathing. But when the last desire drops, and that can only be the desire of enlightenment... in the morning he woke up without a mind. In the morning he was a no-mind, so silent, so peaceful. Watching the last star disappearing, he also watched himself disappearing. He remained just a watcher.

This state of watchfulness is your pure consciousness. And it is not yours, it is the universal consciousness. You can call it awakening, you can call it buddhahood, you can call it enlightenment, names don't matter.

USING THE ENLIGHTENED NO-MIND INHERENT IN EVERYONE, JUST AS IT IS, HAVING FOUND PEACE AND BLISS, WITHOUT THE DIFFICULTIES OF CONFUSION -- IS THIS NOT A SACRED TRUE

TEACHING?
AT ANOTHER TIME SOMEONE ASKED BANKEI, "IS THE COMPLETE ILLUMINATION OF THE EYE OF REALITY ACCOMPLISHED WITH TIME AND SEASON, OR IS IT REALIZED EVEN IN ONE DAY?"
BANKEI REPLIED, "IT IS NOT A MATTER OF TIME AND SEASON; IT IS ACCOMPLISHED ONLY WHEN THE EYE OF THE WAY IS CLEAR, WITHOUT ANY GAP. IT IS ACCOMPLISHED BY THE PRACTICE OF SINGLE-MINDED DEVOTION TO NURTURING IT."

He is making a great statement. He is saying that it is not a question of time, it is not a question of season.

In my village one old priest was very much respected as a wise man. I used to go to him. And to any question that I ever asked him, he would say, "Wait. At the right time, in the right season, you will find the answer."

I came back from the university and I went to see the old man; he was dying. I said to him, "You have been deceiving me. I have been waiting for the right moment and the right season. It has not come. And I want to ask you, at least while you are dying, to be honest. Tell me, has your right time come?"

He had tears in his eyes. He said, "Forgive me, I used to say that to everyone, just to avoid their question -- because I don't know the answer. I am myself as ignorant as anybody but people think I am a wise man, and by and by they have convinced me that I am a wise man. I too have started believing in it."

I said, "At least now drop that belief. Die as ignorant as you are. Your whole life you have been dishonest, but even a single moment before death, if you are honest, perhaps the right time and the right season may come suddenly." And actually it happened. He closed his eyes, and I was sitting by his side and I saw the change happening around his energy; there was a freshness, a different fragrance. His old face became so beautiful -- wrinkled with age, but now showing a maturity.

He opened his eyes and he took my hand in his hand and he said, "I cannot be more grateful to anybody in my life than to you, although you have not done anything. But seeing the fact that death is coming, I closed my eyes and for the first time I looked inwards. It was there, it has always been there." He died an enlightened man. He lived unenlightened, in misery, in suffering, but he died enlightened, in tremendous joy.

He told me, "Nobody should weep or cry; nobody should be sad or serious because my death is an illumination. What life has not been able to give me, my death has given to me. Celebrate! Tell the people that my death has to be celebrated."

And when I told the people, they wouldn't believe me. I said, "Whether you believe me or not, that old man's last wish should be fulfilled. If you cannot celebrate I will have to bring my friends, and we will celebrate."

I had to gather people, and they were hesitant because death is not celebrated, death is a calamity. But the death of an enlightened being, and particularly a death which makes a man enlightened, has to be a festival. It is far more valuable than birth. Birth brings you life. Enlightened death brings you eternal life, a timeless ecstasy, a blissfulness that never ends.

Daio wrote:

THE SPHERE OF PERFECT COMMUNION
IS CLEAR EVERYWHERE.
THE WATER IS ALIVE,
THE WILLOW EYES ARE GREEN.
WHY ARE PEOPLE THESE DAYS
IN SUCH A GREAT HURRY?
IN EACH LAND,
THE SPHERE OF PERFECT COMMUNION.
THOSE WHO GO RIGHT IN
ARE RARE.

Daio is saying: everything is so beautiful, the stars and the trees and the birds, why can't you simply sing and dance and join into the cosmos? Where are you hurrying to? Wherever you go you will be frustrated, because the thing that you are trying to find is hidden within you.

This very moment can become your illumination. Not a single step has to be taken.

IN EACH LAND,
THE SPHERE OF PERFECT COMMUNION.
THOSE WHO GO RIGHT IN

ARE RARE.

Just go right in, be a rare person! Don't search it outside. This is the whole teaching of all the buddhas.

Maneesha has asked one question:
OUR BELOVED MASTER,
I HAVE MET SOMEONE WITH ENLIGHTENED EYES WHO DOES NOT JUST BRING US WATER TO DRINK, BUT SHOWERS US WITH IT. AND YET, AND YET....
ARE WE SO NEUROTIC, SO COMPLEX, SO FAR REMOVED FROM INNOCENCE, THAT WE CAN ONLY RECEIVE THAT FOR WHICH WE HAVE SUFFERED?

It is the whole wrong training of the religions, of the societies, of the cultures, which says that unless you deserve a thing, unless you are worthy of it, you cannot get it. That is the reason, Maneesha, that if I tell you that you are enlightened, you look here and there. You cannot trust -- "My god, I am enlightened! And I have not done anything. I have not tortured myself, I have not prayed. I have not fasted, I don't know the scriptures."

But I say to you that for everything except enlightenment you will have to work. If you want money, you cannot sit with closed eyes. If you sit with closed eyes, you may even lose money -- somebody may cut your pocket. For money you have to work hard. If you want political power, you have to work hard. You have to be cunning, you have to be dishonest, you have to be a hypocrite. You have to use all kinds of right or wrong means to achieve the end. Only enlightenment, in the whole phenomenon of existence, is without any need to deserve it.

It is already there. You can deny it as long as you want, you can find excuses as long as you want, but finally you will be tired of excuses and you will have to accept it -- "Yes, I am enlightened."

It is just a totally different phenomenon. It is neither money, nor power, nor prestige, nor reputation. You don't have to learn it, you don't have to earn it. It is in your very heart, it is your heartbeat. You have just to look into your own being.

Now something really serious. You see, Sardar Gurudayal Singh already laughs. And it is a difficult one, Sardar!

Before I tell the joke, I have to tell you that if you tell a joke to an Englishman, he laughs twice. Once, not to look stupid; and again in the middle of the night when he gets it. If you tell the same joke to a German, he simply wonders why people are laughing. My oldest sannyasin, Haridas, is here. He is from Germany. He has been with me almost for fifteen years, but even today he asks people, "Why were you laughing?" The German mind has a speciality, it is a very serious mind. Laughing is a non-serious affair.

If you tell the same joke to a Jew, he will interrupt you in the middle. He will say, "Shut up. This is an old joke and moreover you are telling it all wrong." It is very difficult to make a Jew laugh at a joke because almost all the jokes are Jewish. That is their monopoly. And the reason is that they have suffered most in the world. Just to keep going, they have had to find something to laugh at; otherwise life was nothing but suffering.

Since Moses left Egypt with his followers to find the holy land in Israel, for four thousand years the Jews have been continuously in suffering. It has not stopped for a single moment. Adolf Hitler alone killed six million Jews. But because of their continuous suffering they had to invent something to laugh at, something to enjoy. There was nothing in their life to laugh about.

I have always wondered that there is not a single joke which is Indian. I have been searching for a long time to find a single Indian joke, but it is because India has never suffered. Even in its poverty, even in its slavery, its religion was so much that it kept it patient, like opium. The rationalization is that you are suffering because of your past lives' evil acts. The explanation is that if you suffer peacefully, your gain in the world beyond life is going to be great.

It is certainly a very poor phenomenon. India has been a serious land of seers, of saints. You don't expect a saint to tell a joke. Can you imagine Mahavira laughing? It will be as strange as meeting a buffalo laughing. You can believe in the buffalo, but you cannot believe that Mahavir will laugh.

Mabel is putting her hair up in curlers in front of the mirror in her room at the Dark Shadows Hotel.

"Do you realize, George," she says, "that this room is supposed to be haunted by a blood-thirsty ghost that returns every year on this date at midnight to find a human sacrifice?

"George...? George...?"

Do you see that Sardar Gurudayal has not laughed? In the middle of the night he will get the idea.

Wu, the Chinaman, always eats at Plato Salado's Greek restaurant, because Plato makes such good fried rice.

Every night, Wu comes in, sits down, and orders "flied lice." And every night, Plato collapses laughing when he hears Wu making his order. Sometimes, Plato even tells all the other customers to be quiet and listen to Wu asking for his "flied lice."

Finally, Wu gets really pissed off and decides to practice saying "fried rice" correctly.

The next time Wu goes into Plato's restaurant, he announces very plainly, "Fried rice, please."

Plato looks up in shock.

"What did you say?" asks the Greek.

"You heard what I said," shouts back Wu, "you flucking Gleek plick!"

Rainbow Banana-Kiss, the aging hippy, is puffing away frantically on his reefer in complete distress over his failing marriage. Desperate, he picks up the phone, pulls out a phone number that he has been keeping in his pocket, and dials it.

"Hello," says the tape-recorded voice at the other end, "this is Julie Frostbelly of Soulmate Divorce Company.

"We know your troubles," the voice continues. "Your story probably goes something like this... A few years ago, you met someone special. It was wonderful. The honeymoon was ecstatic. You instantly remembered your past lives together. Your sex was true tantric love. Channels and psychics confirmed what you already knew intuitively, that you had found your soulmate.

"Now, it is years later," the taped voice goes on. "The glow is gone. The sex is ordinary, and your soulmate is a pain in the neck. Your partner takes the biggest piece of cake, wants more money, and falls in love with any shmuck that walks by and winks. Face it -- the relationship is dead.

"Soulmate Divorce is here to help you. Our attorneys , Boris Babblebrain and Henry Hypojerk, will get you a complete legal divorce in keeping with your cosmic lifestyle.

"Through creative therapy, you can make crucial decisions like who gets to keep the water bed, the Tarot cards, and the children.

"Come and see us, and for your comfort, our staff psychics will help free you from any karmic stress. Each of you will be given your own personalized divorce mantra.

"After all, you'll probably wind up together again in the next life!"

Percy and Peggy Sue get married and go on honeymoon to the Bahamas. While they are there, Percy buys a beautiful parrot in a cage and takes it back to the hotel room.

But every time that Percy and Peggy Sue start making love, the parrot starts commenting on their movements.

The cheeky parrot says things like, "Thatta girl, Peggy Sue!" and "Come on Percy, you can do better than that!" and "Oh! Oh! Slow down! Speed up, turn left...!"

Finally, the parrot's descriptions get so explicit that Percy jumps off the bed and flings a sheet over the cage. "If you don't shut up," he shouts, "I'm going to send you to the zoo!"

That evening the honeymooners are packing to leave their hotel. But Peggy Sue is having some trouble closing her suitcase; she cannot fasten the lock.

"Darling," says Percy, "why don't you get on top, and I'll try." But the suitcase will not close.

"Look, sweetheart," says Peggy Sue, "you get on top and I'll try." But that does not work, either.

"Listen," suggests Percy, "why don't we both get on top, and we can both try."

At this point, the parrot pulls the sheet off its cage and shrieks, "Zoo or no zoo, this I've gotta see!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
You have thrown away your mind.
Close your eyes,
feel the body to be completely frozen.
Look in. The deeper you can go,
the closer you will be to your buddha-nature.

It is very simple because it is your own space, you are not trespassing in anybody else's space. You are entering into your own being.

Deeper and deeper. You will start feeling a deep silence, a peace that passeth understanding, and a new fresh life energy, a blissfulness that you have never dreamt of.

This is your eternity, this is your inner buddha. Those who go in search somewhere else are lost.

Those who go in are surprised to find that the whole splendor and treasure of existence is available to them.

Being at the center of your life source, you are also connected with the universe. Your heartbeat slowly starts becoming more harmonious with the heartbeat of the universe.
When they become one you have arrived home.

To make it more clear, Nivedano...

(Drumbeat)

Relax... let go... just watch.
The body is there, the mind is there,
but you are not.
You are the watcher.
This watching witnessing self is the buddha.
Rejoice in finding it.
Let it sink into every fiber of your being
so when you come out you are not the same person
as you were going in, you bring something of the buddha with you.

Every day it goes on increasing. A moment comes that the buddha is there, whether you are in or out. That is the ultimate fulfillment.

The process is very simple. Whatever you are experiencing now, go on experiencing it in your twenty-four hour activities. Just like an undercurrent, just like breathing, just like a heartbeat.
You don't have to remember it, it is there.

You know it is there, and this knowing will transform your whole being, all your activities, your whole personality.
It will give you a new birth, a resurrection.

Nivedano...

(Drumbeat)

Come back,
but don't come back as you have gone in,
bring something from the inner treasure with you.
Peacefully, silently, gracefully
sit down like a buddha for a few seconds,
just remembering,
just reminding yourself
that this is the only experience in the world

for which nothing special is required,
no effort, no discipline.
It is already your nature.
You are it.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the resurrection of the buddhas?
Yes, Beloved Master.

The Language of Existence

Chapter #7
Chapter title: Now you have it

5 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
TOZAN SAID:
THE TEACHING OF THUSNESS HAS BEEN INTIMATELY COMMUNICATED BY BUDDHAS AND PATRIARCHS. NOW YOU HAVE IT, SO KEEP IT WELL.
FILLING A SILVER BOWL WITH SNOW, HIDING A HERON IN THE MOONLIGHT -- WHEN YOU ARRAY THEM, THEY ARE NOT THE SAME. WHEN YOU MIX THEM, YOU KNOW WHERE THEY ARE. THE MEANING IS NOT IN THE WORDS, YET IT RESPONDS TO THE INQUIRING IMPULSE. IF YOU ARE EXCITED, IT BECOMES A PITFALL; IF YOU MISS IT, YOU FALL INTO RETROSPECTIVE HESITATION. TURNING AWAY AND TOUCHING ARE BOTH WRONG, FOR IT IS LIKE A MASS OF FIRE. JUST TO DEPICT IT IN LITERARY FORM IS TO RELEGATE IT TO DEFILEMENT.
IT IS BRIGHT JUST AS MIDNIGHT. IT DOESN'T APPEAR AT DAWN. IT ACTS AS A GUIDE FOR BEINGS -- ITS USE REMOVES ALL PAIN.
ALTHOUGH IT IS NOT FABRICATED, IT IS NOT WITHOUT SPEECH. IT IS LIKE FACING A JEWEL MIRROR: FORM AND IMAGE BEHOLD EACH OTHER. YOU ARE NOT IT, IT ACTUALLY IS YOU.
IT IS LIKE A BABE IN THE WORLD, IN FIVE ASPECTS COMPLETE. IT DOES NOT GO OR COME, NOR RISE NOR STAND.
ULTIMATELY IT DOES NOT APPREHEND ANYTHING, BECAUSE ITS SPEECH IS NOT YET CORRECT.
IT IS LIKE THE SIX LINES OF THE DOUBLE SPLIT HEXAGRAM: THE RELATIVE AND ABSOLUTE INTEGRATE. PILED UP, THEY MAKE THREE; THE COMPLETE TRANSFORMATION MAKES FIVE. IT IS LIKE THE TASTE OF THE FIVE-FLAVORED HERB, LIKE THE DIAMOND THUNDERBOLT.

Maneesha, Zen is more like poetry, like music, like dance. It is not a philosophy; hence, no conceptual thinking can comprehend it. Mind is absolutely impotent as far as Zen is concerned. You have to go beyond mind to have some taste of Zen. Going beyond the mind simply means dropping all thoughts, creating a vacuum -- a nothingness. But that nothingness is not empty; it is just like the sky. It is full of nothingness.

And when your eyes are without any dust and your mind is without any thoughts, you see clearly, straight into reality. It is not a question of belief. You don't have to believe what you will be seeing, you have simply to clean your inner eye, your vision, and the reality will appear on its own accord, not

according to anybody's belief. Hence, those who have beliefs never attain to reality.

I am making a statement against all religions. They are all based on belief -- believe first, then you will know. But once you believe you have closed the doors of inquiry, once you believe you have accepted your ignorance, your blindness. You have accepted that somebody else has known -- "What is the need for me to know? I have just to believe in Jesus Christ or Krishna or Buddha." But when Buddha drinks the water, your thirst is not quenched; and when Jesus eats, your hunger does not disappear. Even these ordinary things, mundane, you have to experience individually -- what to say about the ultimate experience? And Zen is the name of the ultimate experience.

You cannot depend on anybody. You cannot believe anybody's experience. You have to drop all beliefs, all thoughts, all philosophies, all religions, and you have to go, utterly innocent, inside your own being.

From there the door opens and life takes a new color, a new radiance, a new joy. Your words are no more empty, they contain overflowing significance. Your gestures become meaningful for the first time. Your actions have a poetry of their own. Your very movement is a dance because you have known the innermost blissfulness. It starts overflowing you in your actions, in your words, in your silences. It starts overflowing and reaching to others. You become almost a fountain, showering all around.

Or you can say you become a beautiful lotus spreading, radiating its perfume all over the space; whether anybody is there or not is not the point. Even in the faraway forest the rose will spread its joy, its fragrance. Perhaps a passer-by may be enriched by it, but it is not the point, whether anybody gets it or not.

When truth is realized, the overflowing of it is intrinsic. This you have to understand before I take up Tozan, because Tozan is one of the great masters. All his statements are just an overflowing of his experience; he is not quoting scriptures, he is simply sharing his experience.

And whenever somebody is sharing his own experience it is not a question of belief or not -- just enjoy it. Perhaps in your enjoyment you may get some glimpse, very invisible... some click, not available to the outside world. Perhaps for a moment the heartbeat stops, or takes a totally different rhythm.

If Zen was a philosophy it would be very easy to convey it. If it was a religion it would not be difficult -- there are thousands of scriptures depicting religion. But it is something more miraculous than anything else in the world. You can taste it, you can drink it, you can relish it, you can dance out of sheer joy, but you cannot say it.

That is the only difficulty with Zen -- you cannot say it. And unfortunately man has become too much language-oriented; he has forgotten other ways of communication. There are many other ways of communication. The idea that language is the only way of communication has made humanity very poor, very prosaic. It has lost the mystery of poetry, it has lost the meaningless, but utterly significant, music of existence. Now dance has become a discipline, outwardly practiced, rehearsed, but not something growing from within you and spreading out.

Discussing Tozan, you will have to remember that he is trying his best to say that which cannot be said. Every master has tried to say it; nobody has ever succeeded. One wonders why, if it cannot be said, why people should try to say it. One of the most prominent philosophers of the modern world, Wittgenstein, has written perhaps the most profound book of this century. In one of his books, TRACTATUS, he comes to the point where he is almost turning into a mystic. He says, "That which cannot be said should not be said."

I was a student -- he was alive -- and I wrote him a letter saying, "You have contradicted yourself: `That which cannot be said should not be said.' You are also saying something about it."

He must have been a man of tremendous honesty; immediately a letter came with an apology. He said, "It is true. I never thought about it, that even to say that nothing should be said, you have already said something."

One has to understand that all the mystics of the world have been in a tremendous difficulty. They know it cannot be said, but still they say -- they try at least their best. My own understanding is, it cannot be said but it can be heard. That is the reason why the mystics go on speaking, knowing perfectly well it is not possible to put it into language, but hoping that somebody may hear it between the words, between the lines, in the gestures, in the eyes of the master, in his presence, in his intimacy.

Perhaps just as a flame can jump to another unlit candle if you bring them close enough, intimate enough... The master's work is to bring the disciple close enough to his inner flame, which is a fire. Because it is a fire, only the daring ones come very close to the master, because it is going to burn you completely and utterly. It is going to be your death -- and a resurrection.

The old, ancient Sanskrit scriptures say that the master is a death, but that is incomplete. The master is also the eternal life, beyond death. But of course, first comes the death. The disciple comes close to the

master and dies into his fire, into his love, and is resurrected in a totally new being: fresh, innocent, and a child of eternity. That's what Tozan's first statement is.

TOZAN SAID:
THE TEACHING OF THUSNESS HAS BEEN INTIMATELY COMMUNICATED BY BUDDHAS AND PATRIARCHS. NOW YOU HAVE IT, SO KEEP IT WELL.

Every word is so full of significance.

THE TEACHING OF THUSNESS...

It is a very strange way, particularly for people who are not acquainted with the world of Zen. Thusness is as important, or perhaps more important, than the so-called gods of all your religions. `Thusness' means this moment your silent existence is all there is to discover.

Its splendor is great, but you will have to pay for it. You will have to pay for it with your mind, with your personality. You will have to go beyond your facade, your so-called cultured personality, your knowledge cultivated by others and from others. You will have to lose all this garbage... you will have to be utterly empty. In that emptiness you will feel for the first time the experience of thusness.

Thusness can also be translated as `thisness'. It can also be translated as `suchness'. The original word used by Gautam Buddha is *tathata*. Just being in the moment -- no past, no future -- just being here, one-pointed, and the door of all the mysteries of existence opens.

The teaching of thusness is the teaching of all the great masters, and it has been intimately communicated because there is no other way. I am communicating it this very moment, but not through my words, in the silences, in the gaps. When you feel simply this moment in its utter purity, you have become intimate with all the buddhas -- past, present, future.

The word `buddha' is very significant; it means one who has attained to thusness. Just because of thusness, Buddha's other name is Tathagat. `Tathagat' means one who lives moment to moment, who knows nothing of the past and who knows nothing of the future, who is utterly settled and centered here and now.

The moment you are centered here and now you are an intimate of all the buddhas. The moment you are intimate with reality, obviously you are intimate with all the masters and all the mystics.

This very moment you are connected with existence, but you go on roaming in the mind and you completely forget that behind the mind and beyond the mind there is a witness which is watching silently. You come across these experiences every day but you don't take much note of it.

For example, I was a student of a Mohammedan teacher and he was very strict; he was known in the school as the most strict person. The first day of his class he entered and said to us, "I want you to remember always, don't ask me for leave because you are having a headache or stomachache. Anything that I cannot see, I don't believe." Students do that continuously: "I have a headache so I want to go home."

That very evening... He used to go for an evening walk, and just in front of his house there were two kadamb trees, very beautiful trees, so I waited in one tree with a big rock in my hand. He returned -- it was getting dark -- and I dropped the rock on his head. He freaked out.

I said, "Shut up! Now do you believe in headaches?"

He looked at me surprised, a little bit shocked. He said, "Listen, we can negotiate. If you have a headache just raise one finger and I will allow you to go out, but don't make it a public thing. I will not say anything about this rock that you have thrown on me. It is a compromise."

I said, "I never compromise. In the first place, I don't believe that you have been hurt."

He said, "You are strange..."

I said, "You are strange. Remember in the morning, at the beginning of the class, you said you don't believe in headaches? I am going to make this incident public knowledge."

But it is something far more important than just an incident. When you have a headache, how do you know? There must be a watcher behind the head who knows the headache. The headache itself cannot know; there must be a witness, a watcher, who knows the headache, who knows the stomachache, who feels emotions and can watch those emotions.

When you are full of anger, if you sit down and watch you can watch the anger clouds all around you, dark. When you are in love you can watch a certain perfume, a certain beauty, a certain blissfulness all around you. Every moment in ordinary life you are coming across the witness but you have never recognized it, you have just not taken note of it. At this very moment I am speaking to you, you are hearing me. Just look a little more back -- there is a witness who knows that you are hearing. That witness is your

eternity.

"By all these mystics, the message has been conveyed intimately" means, they have brought people closer to them. All their words are nothing but fishermen's nets. Through their words they bring you closer. If their words trigger something in you, you feel pulled, magnetized, and the closer you come the less you are. And when you have become really intimate, you disappear -- you, as you have known yourself -- and the one who is behind, who you had never taken note of, comes in front. For the first time you know you are only a witnessing consciousness, everything else is a clothing.

Your inner center, which is the connecting link with the universal heart from where you get your life, your love, your joy, is to be found in witnessing. The master is a witness. Becoming intimate with him, the fire of witnessing simply jumps in a single, instantaneous moment. Where there was all dark suddenly becomes light; where there was all misery suddenly becomes a tremendous joy overflowing you, and a great longing arises in you.

Just as before you wanted more money, more power, more prestige, now there is only one longing -- how to spread this fire. Because unless a person is burned completely, all his falsities gone, he will never know the beauty and the truth and the splendor of existence, which was available to him every moment.

THE TEACHING OF THUSNESS HAS BEEN INTIMATELY COMMUNICATED BY BUDDHAS. NOW YOU HAVE IT...

Tozan must be talking to his disciples.

I am saying to you, you have it. I am not simply reading Tozan. On my own accord I am saying to you: you have it. Take note of it and don't forget it. In ordinary life go on remembering that you are a buddha. Nothing else is needed, this very remembrance that you are a buddha is going to transform all your activities.

I am reminded of a great mystic, Nagarjuna. He used to live naked, and even kings and queens used to touch his feet. He was absolutely a beggar -- he had not even a begging bowl. So while he was visiting the capital the queen presented him with a golden begging bowl studded with diamonds. With tears she asked him not to reject it.

Nagarjuna said, "I will not reject it, I will not hurt your feelings, but it will be very difficult for me to keep it for long -- a naked man, and I have to sleep also. Anybody can steal it. I sleep under the sky, I sleep under a tree... It is not going to be with me for long."

But the queen said, "It does not matter, I will prepare another better than this. Now it is a question of my prestige. So if it is lost, whenever I see you again you will get another."

Nagarjuna said, "I have no objection."

A thief was hearing all this and said, "My god. A golden bowl worth millions of rupees, studded with diamonds, and this naked man... it is absolutely unsuitable, it does not fit." So he followed Nagarjuna thinking, "Let this fellow go to sleep..." Nagarjuna was staying in ruins outside the town where doors were missing, where walls had fallen -- and this thief was hiding behind a wall.

Nagarjuna was watching -- "Somebody is following me. Obviously he cannot be following me to these ruins. He must be following for the begging bowl." Then he saw the thief hiding behind a wall. He threw the begging bowl outside the window and told the man, "Take it. I will not force you to become a thief, I give it to you as a gift."

Do you see how the buddhas behave? "I will not force you to become a thief because that will be my crime, not your crime. I give it to you as a gift. Just take it and run away." The man could not run away, could not believe it. He was almost frozen. He had never seen such a man, who can throw a thing worth millions of rupees just as if it is nothing, and he is saving him from being a thief. He is giving it to him as he would give a friend a gift.

Something triggered in the thief's heart. He said, "Can I come inside and touch your feet and sit by your side just for a few minutes? I have never seen such a man like you."

Nagarjuna said to him, "That was exactly the purpose of throwing the bowl, to bring you in. Come in, sit down."

He followed everything. He asked Nagarjuna, "How could you manage to throw such a precious thing? I am a thief, to be honest. I cannot be dishonest to a man like you. And you have been so compassionate that you don't want me to be a thief, but that is my profession."

Nagarjuna said, "There is no harm, you continue to be a thief. Just remember one thing, that you are a buddha."

He said, "My god, I am a thief and you are telling me to remember that I am a buddha!"

Nagarjuna said, "This is enough. You just try, and I am going to stay for two weeks. You can come anytime, day or night, to give me the result, what happens."

After the third day he was there with the begging bowl, asking Nagarjuna, "Please take it back; otherwise I will be murdered. Now the whole town knows that I have got it. I have been hiding it here and there but it can be protected only by a queen or a king."

Nagarjuna said, "You leave it here, it is not important. What is important is, what happened to the discipline I had given to you?"

He said, "You have given me a tremendous discipline. I first thought, `It is so easy just to remember that I am a buddha.' But you are very clever, because when I went to steal something, just the remembrance that `I am a buddha' and I would get frozen, my hands would not move to take anything. For three days I have not stolen a single thing. This is unprecedented in my life. And I don't think that again I will be able to steal. This is a dangerous thing you have said to me, because the moment I find an opportunity to steal something, the remembrance that I am a buddha... I simply relax, I escape -- it is not right for a buddha. I cannot let you down or let the buddha down."

Nagarjuna said, "That is your problem. But take this begging bowl because somebody will take it, and it does not matter who takes it."

He said, "Forget all about it. Just as you remember, I also remember: I am a buddha."

The very remembrance of who you are is going to transform your whole life. You cannot do anything against your consciousness. You have been doing it because you have been unaware. The only secret is to achieve a recognition that inside you there is a witnessing self. The name of the witnessing self is the buddha. In every act, in every word, just remember your inner being -- its blissfulness, its silence, its grandeur, its eternity -- and you cannot be the same man.

This is called the transmission of the lamp. It happens in the intimacy of the master and the disciple. Nothing is said but something is understood. The very energy of the master, the very presence simply penetrates you and awakens you, brings you out of your dreams and your sleep. That is the meaning of the word `buddha': one who is awake.

NOW YOU HAVE IT, SO KEEP IT WELL.
FILLING A SILVER BOWL WITH SNOW, HIDING A HERON IN THE MOONLIGHT -- WHEN YOU ARRAY THEM, THEY ARE NOT THE SAME. WHEN YOU MIX THEM, YOU KNOW WHERE THEY ARE. THE MEANING IS NOT IN THE WORDS, YET IT RESPONDS TO THE INQUIRING IMPULSE. IF YOU ARE EXCITED, IT BECOMES A PITFALL; IF YOU MISS IT, YOU FALL INTO RETROSPECTIVE HESITATION. TURNING AWAY AND TOUCHING ARE BOTH WRONG, FOR IT IS LIKE A MASS OF FIRE.

When you go in, you are entering into a mass of fire. Touching it is dangerous. Turning away from it is dangerous. Just remembering it, that your inner world is not dark but is radiant with thousands of suns, is going to transform your life in every detail.

JUST TO DEPICT IT IN LITERARY FORM IS TO RELEGATE IT TO DEFILEMENT.
IT IS BRIGHT JUST AS MIDNIGHT. IT DOESN'T APPEAR AT DAWN. IT ACTS AS A GUIDE FOR BEINGS -- ITS USE REMOVES ALL PAIN.
ALTHOUGH IT IS NOT FABRICATED, IT IS NOT WITHOUT SPEECH. IT IS LIKE FACING A JEWEL MIRROR: FORM AND IMAGE BEHOLD EACH OTHER. YOU ARE NOT IT, IT ACTUALLY IS YOU.

When you are facing a mirror, you see yourself in the mirror. Tozan is saying,

YOU ARE NOT IT, IT ACTUALLY IS YOU.

It is a complicated phenomenon. When you stand before a mirror, one ray of light is going towards the mirror, making your reflection in the mirror; another ray is coming towards you so that you can witness that the mirror is reflecting you.

But you are neither the reflected one nor the reflection. You are the witness, which no mirror can reflect. A witness is always simply a witness. It cannot be anything, not even a reflection.

IT IS LIKE A BABE IN THE WORLD, IN FIVE ASPECTS COMPLETE. IT DOES NOT GO OR COME, NOR RISE NOR STAND.

It simply is. It neither goes nor comes, it is neither born nor dies, it is neither young nor old, it is neither man nor woman. It is simply a pure witnessing, watching.

You cannot go behind it, or beyond it. You cannot watch your own watching. That will create a logical regress -- what they call in logic `infinite regression'. If you say that you can watch your watcher, that means watcher number one is being watched by watcher number two -- what about number three? Where are you going to stop? Wherever you will stop... you will have to stop somewhere. You will get tired -- millions and trillions, all watching the next. Finally you will have to say that "This is the last." But why go so far away? The first is the last! You cannot go behind it.

Have you seen small children when for the first time they see a mirror? If you have not, you can do the experiment. A small child who cannot stand up yet and moves on all fours, just put a mirror in front of him. First he will be very inquiring -- the fellow is there... He cannot think that it is his own reflection; he has never seen his own reflection. He does not know that mirrors exist.

First he will try to touch the fellow. But it is strange, the fellow also touches him. He laughs, the fellow laughs; he mimics, the fellow mimics. A strange fellow! And when he touches there is nothing but glass. Without exception, every child is going to have a look behind the mirror -- where is the other child hiding? He will crawl around the side and look behind.

A Mulla Nasruddin story.... By the side of the road he found a small mirror. He looked into it, and he said, "My god, this looks like my father. I had never thought that he is so fashionable." He could not conceive that it was his own reflection, he had never seen a mirror before -- this was the first encounter.

And of course it looked... the only way for him to conceive it was, it looked like his father. His father was dead; he himself had become very old. It really looked like his father. But he said, "I have never thought that he is so fashionable. He was a very traditional man, very orthodox. But anyway, it is good I have found it. I will keep it as his memory."

So he came home, but he did not want his wife to know about it. But no man has ever been able to hide anything from his wife. Just by the way he entered the wife said, "It seems you have done something wrong."

He said, "My god, I have not done anything wrong."

She said, "I will see. Your face seems to be that of a guilty man."

He went upstairs and put the mirror in an old trunk. And when he had gone out for work the wife went up, opened the box and took out the mirror. She looked into it and she said, "My god. So, he is having a love affair with some ugly looking, tattered woman. Now let him come back..."

If you have never seen a mirror, it is obvious -- you cannot immediately think that it is your reflection.

A drunkard came home. Not to create trouble, he went very silently into his wife's room. He had to go to the bathroom, so he went into the bathroom and there he saw in the mirror that his face had scratches and blood on it, because he had been fighting in the pub.

He said, "This is going to be troublesome in the morning. When the wife sees it, I will be caught red-handed." So he tried somehow to hide those scratches, but he could not find anything other than a lipstick. He managed to cover all the scratches and was very happy at his success.

In the early morning, when the wife went into the bathroom, she shouted, "Who is the person...? It must be you, you idiot! You destroyed my lipstick and you have destroyed the mirror." Because he had made all those lines on the mirror, where his face had been. This face was in a drunken state. Even that much was a great intelligence, to find that this is his face.

We are all drunk, almost living in sleepiness. Our actions go wrong; our intentions go wrong; our life becomes a misery, a pain, an anguish. But the ultimate reason and cause is that we are not aware of our being. Just a single thing contains all the essence of all the religions: awareness of oneself. And then you cannot do anything wrong.

ULTIMATELY IT DOES NOT APPREHEND ANYTHING, BECAUSE ITS SPEECH IS NOT YET CORRECT. IT IS LIKE THE SIX LINES OF THE DOUBLE SPLIT HEXAGRAM: THE RELATIVE AND ABSOLUTE INTEGRATE. PILED UP, THEY MAKE THREE; THE COMPLETE TRANSFORMATION MAKES FIVE. IT IS LIKE THE TASTE OF THE FIVE-FLAVORED HERB, LIKE THE DIAMOND THUNDERBOLT.

The Zen experience is certainly a diamond thunderbolt. It comes like lightning, and suddenly everything that was dark becomes light. And once you have seen yourself, you cannot forget, even if you want to. Have you tried one thing: can you forget your name? Just try. The more you try to forget it, the more you will remember it, because each time, to forget you have to remember.

We have never looked in. Once you look in, a lightning thunderbolt... and the recognition of the face of

the buddha within you, your original face. Then even if you want to forget it you cannot. Once a buddha, forever a buddha. It is your essential self. It is not an achievement; it is not something far away, that you have to travel to get it. It is just a question of looking in, where you have never looked before.
All our meditations are devoted to a single thing, looking in.
A poem by Kanzan:

MY MIND IS LIKE
THE AUTUMN MOON,
UNDER WHICH THE GREEN POND
APPEARS SO LIMPID,
BRIGHT AND PURE.
IN FACT, ALL ANALOGIES AND
COMPARISONS ARE INAPT.
IN WHAT WORDS CAN I DESCRIBE IT?

No words can describe the beauty of a moon reflected in the pond.
Daio wrote:

NO LONGER AWARE OF
MIND AND OBJECT,
I SEE EARTH, MOUNTAINS, RIVERS
AT LAST.
THE DHARMAKAYA'S EVERYWHERE.
WORLDLINGS, FACING IT,
CAN'T MAKE IT OUT.

Dharmakaya means your body of religiousness. Those who are looking outwards cannot find it; those who look inwards, they immediately jump into it. It is always there.

Maneesha has asked:
OUR BELOVED MASTER,
THOSE DIAMOND THUNDERBOLTS YOU HURTLE AROUND YOU WHEN YOU DANCE WITH US EACH EVENING -- AT THE RATE WE'RE GOING, SOMEONE COULD BE KNOCKED CONSCIOUS!
BUT PLEASE, DON'T STOP!

Maneesha, I want you all to be knocked conscious. But you are so clever, such accomplished actors that you even act meditation. You follow Nivedano's drum just like actors. Nivedano drums and you start your gibberish just as if you are a robot, just waiting for Nivedano to push the button. But you are not total. If you are total, it will not be acting anymore.

You do, and you try to be total, but trying will not help -- you have to be total. I can hear and I can see: people are trying to do, in every possible way, but they know inside that it is all acting. That's where they miss the point.

Make it a reality, throw out all your garbage. Don't say relevant things; that you are doing every day, the whole day. Just for two minutes, go crazy without any fear. When you are going crazy yourself, you can come back any moment. When Nivedano beats his drum you will become silent.

But remember one thing: everything has to be authentic, sincere. Otherwise you will do every day the same thing; it will become automatic. You will become a good actor, but not a meditator. I want you really to be knocked conscious, because that is the only way to find the meaning and truth of life.

This evening, don't act, be real and be as total as possible. Throw out all the gibberish -- and you have enough. Don't be worried that you will miss it, it will come back! When you throw it out, it is just like a thrown ball. It hits the wall or the tree and comes back to you. Here, all around, everybody is throwing his garbage. Once in a while it gets mixed up, entangled; I can see it, that you are getting somebody else's garbage.

But garbage is garbage... and that's why I warn you, don't sit silently. Throw everything as fast as possible, because you have to throw yours and you have to avoid others' coming -- because everybody is throwing towards you. If you sit silently, you will collect such a good load of garbage that it will be very difficult for you even to move with that load -- a truckload!

I go on seeing, when people are throwing their garbage it goes on slipping from Stonehead Niskriya's

head; it falls over it, jumps away. But he is really a stonehead. He remains silent, does not allow anything to enter into him.

Don't remain silent. Gibberish is one of the most scientific ways to clean your mind. And if somebody wants the garbage, he can take it; but here nobody wants it. So when you are throwing, be honest, don't act. When you are silent, be really silent. When you are looking in, then don't open your eyes even for a split second just to see what is happening to others. It is not your concern what is happening to them. Let them tackle their problem; you manage yours.

And when I say -- and Nivedano beats the drum -- to relax and let go, just fall like a falling tree; don't try to make yourself comfortable. That is the point where you miss. I see people making themselves comfortable. From the very beginning they look all around -- where will they have to relax? Which side to fall? You just fall as if you are falling dead. And there is no harm if you don't return. We will miss you, but you will give us another occasion for celebration!

Before this knocking out happens, a few laughters just to prepare the way. Even if you have to die, die laughing. And one never knows... everybody has to die. Someday somebody is going to die here, but here death will be a totally different phenomenon. It will be a conscious death. And to die consciously is the greatest achievement in life because then you are never born again, you enter into the eternal sources of life.

That's why I tell a few jokes for you to remember in your eternity. Once in a while you may meet another sannyasin. And you will be able to recognize sannyasins when they tell jokes; nobody else is going to tell jokes. You will meet dry-bone sannyasins, old-type, old-fashioned. This will be your distinction, you will be known by your laughter.

Jablonski wants to have a date with Sally-May, so he goes to the pharmacy. Behind the counter is pretty Lucy Go-Good.

"Ahem!" says Jablonski, clearing his throat. "May I see the manager or a male clerk?"

"I am the manager now," smiles Lucy, "and we have no male clerks. Tell me what you want."

"Well," says Jablonski, nervously. "I would like a few condoms."

"Okay," replies Lucy. "What size?"

"Gosh!" says Jablonski. "I don't know. Do they come in sizes?"

"Come back here," says Lucy, taking him behind a curtain at the back of the store. "Just put it in," she says, lying back on a couch and lifting her skirt.

Jablonski is shocked, but seeing the situation, decides that it is okay. As he inserts his machinery, Lucy smiles and says, "Size seven. Take it out. Now, how many condoms do you want?"

Dazed, Jablonski staggers out of the store, with his package in his hand, and wanders down the street. He runs into Paddy.

"What do you have there?" asks Paddy, quietly finishing off a bottle of whisky.

Jablonski tells Paddy what just happened in the pharmacy, and Paddy's eyes light up. He dashes off and wobbles into the store where Lucy is still waiting behind the counter.

"Excuse me," slobbers Paddy, "but do you have condoms?"

"Yes," smiles Lucy. "What size?"

"Size?" smiles Paddy, trying not to laugh. "Gosh, I don't know."

"Well," remarks Lucy, easily, "come with me."

They go behind the curtain, Lucy lifts her skirt, throws herself on the couch and says, "Put it in." Paddy does, and does and does, until he is done.

"You take size eight," says Lucy getting up. "How many would you like?"

"Well," replies Paddy, "actually, I don't want any. I just came in for a fitting!"

Fergus Fillup makes himself a small distillery and starts to brew some illegal White Lightning whiskey. His whiskey is so strong that Fergus boasts it can burn its way through a steel plate.

One day, Fergus drinks a little too much of his home-made whiskey, and he sees so many animals running around his room that he sticks up a sign outside his house which reads: "Fergus Fillup's Circus."

Police Officer O'Leary and his men go to investigate. Fergus invites O'Leary into his room and puts a large glass of White Lightning whiskey into the policeman's hand.

When officer O'Leary staggers out half an hour later, his men gather around him excitedly, asking him what happened.

Officer O'Leary raises his hand for silence.

"It is all right, men," he slobbers, "the worst is over. He has agreed to sell me half of the elephants!"

Ivan Ivanovitch is sitting at home in his apartment in Moscow, when he hears a loud knock at the door.
"Who is it?" asks Ivan nervously.
"It is the Angel of Death!" booms a voice.
"Ah, thank god," says Ivan. "I thought it was the KGB."

Paddy and Sean are out duck hunting. They creep down to the edge of Farmer Banana's pond and find lots of ducks swimming around near Banana's cows.
"Hey," says Paddy. "Those ducks are not afraid of that cow."

"I can see that," replies Sean, "but if you shoot at the ducks you might hit the cow."

"Yes, man," says Paddy. "But think -- what if *we* were in the skin of the cow?"

The next day they go to the theatrical outfitters and hire a cow costume. Paddy is in the front end and Sean in the rear. As they approach the pool, the ducks do not move at all. Suddenly, there is panic in the front end of the cow, as Paddy tries to start running.
"Stop that, Paddy," hisses Sean. "You will frighten the ducks."

"Okay," says Paddy, "but you had better brace yourself. There is a bull right behind you!"

Now, Nivedano...
(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes.
Feel your body to be frozen.
Go inside. Look deep,
as if you are looking into a deep well.
Deeper and deeper...

until you find the center of your life radiating, a light unto itself. The moment you feel the light, a great joy and a great silence arise in you. This center connects you with the universe.

To be more intimate with the universe, Nivedano...

(Drumbeat)

Relax... let go. Just watch. The body is there, the mind is there, but you are not the mind or the body. You are just the witness. This witness is the buddha.

Remember, around the clock, that you are carrying a buddha within you. Act accordingly, respond accordingly. This small remembrance of the buddha within you is going to transform you totally into a new being:
radiant and dancing with joy,
grateful to the universe,
utterly humble, peaceful and loving.

This is the moment when Tozan must have said, THE TEACHING OF THUSNESS HAS BEEN INTIMATELY COMMUNICATED BY ALL THE BUDDHAS. NOW YOU HAVE IT, SO KEEP IT WELL.

Nivedano...
(Drumbeat)

Come back... but not the same as you have gone in. Come back as a buddha, without any hesitation, silently, peacefully, gracefully.

Sit down for a few moments just reminding yourself that you are a buddha. And let this remembrance continue around the clock, and you will see a tremendous revolution happening within you and without you.
Your every act will become a poetry,
your every movement will become a dance,
your very breathing will become musical,
your very heart will beat
in deep synchronicity with the universe.
You will not be separate,
you will be one with the oceanic consciousness
that surrounds us all.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

The Language of Existence

Chapter #8
Chapter title: Please, settle for no-self

6 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
BUKKO SAID:
IT MAY BE ASKED, HOW IS THE SELF TO BE APPROACHED? BY LOOKING INTO IT THROUGH THIS SORT OF INQUIRY: FORTY YEARS AGO, WHERE DID IT COME FROM; AND A HUNDRED YEARS HENCE, WHERE WILL IT HAVE GONE TO? AND RIGHT NOW, WHO IS THE PERSON WHO IS MAKING THE INQUIRY? THAT TRUE FACE WHICH WAS BEFORE FATHER AND MOTHER WERE BORN, WHERE IS IT RIGHT NOW? WHEN SUDDENLY ONE DAY THE LIGHT OF LIFE, NOW SO BRILLIANT, WILL BE WITHDRAWN, WHERE DOES IT GO TO?
IN THIS SORT OF WAY, CONTINUED BUKKO, LOOK INTO THE SELF. LOOK WHEN YOU SLEEP, LOOK WHEN YOU SIT, LOOK WHEN YOU WALK. WHEN YOU FIND YOU CANNOT LOOK ANYMORE, THEN YOU MUST LOOK AND SEE HOW THAT INABILITY TO LOOK APPEARS AND DISAPPEARS. AS YOU ARE LOOKING AT HOW THE SIGHT COMES AND THE SIGHT GOES, SATORI REALIZATION WILL ARISE OF ITSELF.
ON ANOTHER OCCASION, BUKKO SAID: THE DHARMA IS DIFFERENT FROM SEEING, HEARING, PERCEIVING, KNOWING -- SEEING, HEARING, PERCEIVING, KNOWING ARE ALL DHARMA.
THIS MOUNTAIN PRIEST MAKES A HOME FOR THE PEOPLE OF THE WIDE EARTH. WITHOUT THE DUST BEING RAISED, THEY ENTER THE REALM OF PARADISE.
LIFTING HIGH HIS STAFF, BUKKO SAID: OM, OM, OM! HASTE, HASTE, HASTE! QUICK, QUICK, QUICK! BOW, BOW, BOW!
THROWING HIGH, NOT REACHING THE SKY; LAYING DOWN, NOT REACHING THE EARTH. ALL THE BUDDHAS AND PATRIARCHS FIND NO HOLD AT ALL. HOLD, NO HOLD. OM! -- DIVINE STREAMS RUSHING, RUSHING!

Maneesha, all the religions of the world are concerned with something objective, a God who is somewhere above the clouds, a heaven, a hell. But they are all outside of you, they are all objective. Zen's basic difference from all religions is, its inquiry is absolutely subjective. It does not bother about whether there is a God or not, whether there is a heaven and a hell or not. These are all fictitious questions, and all the answers given for or against are going to be fictitious.

To the Zen seeker, the only reality is inwards. He does not deny the outside reality, but he does not concern himself with it. That is the work of science, to inquire into the objective reality. The authentic religions should be confined to the inquiry into the subjectivity of your consciousness: from where arises your life, your love, your dance; from where this whole existence arises, and to where you disappear.

Now we know even existence does not allow anything to be stable; even the greatest stars, which may have lived millions of years or trillions of years, one day have to die. Every day great stars die, and every day new stars are born -- but from where? What is the source of all life? Whether it exists in the poor grass leaves or in the richest and greatest star, it does not matter, the source of life is the same.

And the only right inquiry is to go withinwards, to find your roots, to find your center, to go deep into your center as much as possible. Finally you will be surprised to know that as you go deeper you start disappearing. A moment comes when you disappear and the whole universe opens all its mysteries.

The individual is a fiction -- the whole cosmos is a reality. We are just dewdrops on lotus leaves, very beautiful in the early morning sun. But a small breeze comes and the dewdrop slips into the ocean. It does not die, it simply becomes infinite, eternal. As a dewdrop it was going to die sooner or later. As an individual we are all going to disappear into the universe. Before we disappear, the only way to live a life of joy and blissfulness, a life of gratitude and prayer, is to find your eternal roots. And they are so close within your grasp, you don't have to go anywhere, neither in time nor in space.

This very moment you are breathing the universe, your heartbeat is in tune with the universe; this very moment your roots are being nourished by the universe, just you have never looked within. And you have been unnecessarily begging for small things, while inside you are an emperor. The splendor that you have inside you is unimaginable, the treasure is incalculable. Just a single look inside and a new dimension of existence opens up. And this is your reality, authentic reality. It is so blissful and ecstatic that once you have tasted it you will carry this taste around the clock.

In terms of Zen this is called the experience of the buddha. Everybody is a buddha. A few buddhas are looking outward; hence they are not aware of their inner treasure and majesty. And a few buddhas have looked inward and are amazed: what you are seeking outside is trivial, the real treasure is inside. And you were born with it -- it is not something to be achieved, it is something to be recognized, to be remembered. It is a forgotten language.

Zen can be reduced into a simple definition: it teaches you the forgotten language. It teaches you the language of the inner world. Simple are the steps; there is no complication. You don't need to have a great intelligence, all that you need is a little courage... a little courage to forget all the desires that lead you outwards; a little courage to look inwards, which is an unknown territory, untraveled. In the beginning it will look very dark and you will be very alone.

Most people in life have tried to look inwards, then immediately came back to the outside world. They have become too much accustomed to being a sheep in a crowd. They don't have the guts to be a lion, and to be alone. They don't know the beauty of aloneness; they don't even know the distinction between loneliness and aloneness.

Loneliness is always begging for somebody, loneliness is missing somebody. Loneliness is a miserable state. But aloneness is finding yourself in such glory, in such beauty and benediction, that no desire remains. Even clouds are below your feet, even faraway stars suddenly come close to you, because you are getting more and more intimate with the existence.

The only richness is to know oneself.

By knowing oneself one comes to know that he was only a door to the vast and the infinite, to the eternal and the deathless. It is a very strange paradox that the moment you know yourself, you are not, the whole is. The dewdrop has disappeared, and all around is the ocean.

One of the Indian mystics, Kabir, in his youth wrote a small poem, the beginning of which means, "I have been searching my self, my friend. But on the contrary, finding myself, I found no `myself.' The dewdrop disappeared in the ocean, now where to find it? I am no more."

At the time of his death he called his son, Kamal, and said to him, "Correct those lines. As I have become more intimate with reality I see that a correction is urgently needed, and I am going to die. After me nobody will have the courage to correct me." And in fact those lines are so beautiful, there is no need to correct them.

Kamal said, "Those lines are so beautiful -- the dewdrop disappearing into the ocean -- what more do you want?"

Kabir said, "Change it, make it the other way around -- the ocean disappearing into the dewdrop. My first experience was that the dewdrop is disappearing; my last experience is that the ocean has disappeared into me. Now I am the whole."

What people like al-Hillaj Mansoor say -- "ANA'L-HAQ!" I am the truth -- is not bragging, they are simply stating an ordinary fact of everybody's life. You either know or you don't know -- it is up to you. You can delay as long as possible; you have the whole eternity to postpone. But by postponing the truth you are living in utter misery, suffering, anguish, anxiety. Your whole life is just a tragedy -- tragedy upon tragedy, failure upon failure. Everybody is trying to hide his tears and failures. Your love is unfulfilled, your desire is incomplete, whatever you have longed for has disappeared as a mirage...

You know the ordinary proverb of the ancients: man proposes and God disposes. There is no God, and what purpose will be served by God disposing your desires? He will be getting mad by disposing everybody's propositions. Everybody is proposing a thousand and one things, and God goes on disposing! He seems to be a head clerk or something, who simply disposes of files without even looking in them.

But the proverb carries meaning. God may not exist, but in the very fact of proposing you have disposed yourself. In the very fact of proposing you have asked existence to be according to you, and this vast existence cannot be according to you. If you want it to be according to you, you will have to be according to it.

Don't try to swim upstream, just let the river take you to the ocean. Why make unnecessary effort and get tired? That is one of the essentials of Zen: no effort, total relaxation into the hands of totality; no seeking, but just looking in. Because it is already there, you don't have to seek.

Zen will not agree with Jesus -- neither do I agree. The words are very beautiful; one is tempted to agree with Jesus when he says, "Seek and ye shall find" -- it is poetry -- "Knock and the doors shall be opened unto you. Ask and the answer will be given to you."

It hurts to object, but one is helpless. Jesus has to be criticized on those points, because Zen says, if you seek you will go far away. Don't seek, just be. In seeking you have to go somewhere, you have to do something, you have to follow some guide. Don't seek, just be; or don't seek and find. On whose doors are you going to knock? It is beautiful when you read Jesus, "Knock and the doors shall be opened unto you." We can forgive him for his poetry, but on whose doors are you going to knock?

There are no doors to existence. Don't waste your time knocking on doors. Just close your eyes and the whole sky of the inner is open; there are no doors, no windows, no locks, no keys. And Jesus says the answer will be given to you if you question. Zen says you are the answer, just drop the question. It is the question that is hindering your finding the answer. Don't question, just enter inside yourself with grandeur, an essence of birthright. Without any question, you are the answer. Your consciousness, your awareness, your being, reveals all the truths and all the mysteries of existence.

Bukko is an important master. He says:

> IT MAY BE ASKED, HOW IS THE SELF TO BE APPROACHED? BY LOOKING INTO IT THROUGH THIS SORT OF INQUIRY: FORTY YEARS AGO, WHERE DID IT COME FROM; AND A HUNDRED YEARS HENCE, WHERE WILL IT HAVE GONE TO? AND RIGHT NOW, WHO IS THE PERSON WHO IS MAKING THE INQUIRY?

That is the most significant point. You are asking a question, but are you aware who the person is behind the question, who is asking the question? The question cannot arise from nowhere, there must be someone hidden inside you who is asking the question. Drop the question and find the questioner. And in finding the questioner, you will find the answer. It is a very strange and paradoxical world. Howsoever difficult it may seem in the beginning, if you just take a single step inwards, everything goes on becoming more and more simple.

Gertrude Stein, one of the most significant women poets, was on her deathbed. Her friends had gathered, knowing that her death was close. Suddenly, she opened her eyes and asked, "What is the answer?" Everybody looked at each other, thinking, "It seems she has gone senile... We don't know the question, how

can we say what the answer is?" Somebody gathered courage and asked, "You are being very illogical. You are asking us, `What is the answer?' but we don't know the question."

Gertrude Stein laughed and said, "Okay, then tell me what the question is!" And she died with a smile.

To me, in the West very few people have attained to the state Gertrude Stein attained. In her last moment she certainly became a buddha. She is saying, there is no question and there is no answer. Life is so simple, so beautiful, so honest. There is no place for any question or for any answer. Life can be sung, life can be danced, life can be loved; but there is no question and there is no answer.

Bukko is saying:

> WHO IS THE PERSON WHO IS MAKING THE INQUIRY? THAT TRUE FACE WHICH WAS BEFORE FATHER AND MOTHER WERE BORN, WHERE IS IT RIGHT NOW?

You must have had a face before you were born. Or were you faceless? And you will have a face when you are dead. Or do you think you won't have any face?

Zen's most significant inquiry is to find the original face. This face that you have right now is not your original face, it is changing every moment. Every moment you are becoming older; every moment death is coming closer. Just a few years before you were a child, and just a few years afterwards you were an old man. A few more years and not even a trace of you will be found anywhere. How many millions of people have lived before you?

Some crackpot has inquired -- because only crackpots inquire into such things -- and found that wherever you are sitting, there have been at least eight graves in the past. You are sitting on eight ghosts! And just think of the implication -- you will be the ninth. And the tenth ghost will be sitting on your head. Where have all those people disappeared?

No. This face, this body, this mind which comes and goes, is not your true being, your original face. You have to find something in you which never changes. In Zen language, that which never changes in you is your original face. All others are masks.

Only one thing never changes in you and that is witnessing, watchfulness, awareness. Everything changes. You are aware of the anger, anger will change. How long can you be angry? The hottest person is going to be cool sooner or later, and the coolest person can be driven to be hot. You love, but the moment you say, "I love," you should remember that love has started dying. Soon you will be carrying the corpse of love, still saying the old words, repeated dialogues. But deep inside you know the love that was a romance, a poetry, a song, is no more there; your heart no more sings, no more dances.

But awareness remains the same. At one time it was aware that you loved, now it is aware that love is gone. Seasons come and go, flowers blossom and disappear in the dust, but at the deepest core of your being is the greatest mystery of awareness, which is eternal, which is your original face.

> WHEN SUDDENLY ONE DAY THE LIGHT OF LIFE, NOW SO BRILLIANT, WILL BE WITHDRAWN, WHERE DOES IT GO TO?
> IN THIS SORT OF WAY, CONTINUED BUKKO, LOOK INTO THE SELF. LOOK WHEN YOU SLEEP, LOOK WHEN YOU SIT, LOOK WHEN YOU WALK.

And you will be surprised that the awareness remains the same. When you are sitting, it does not mean that the awareness is sitting also. When you are walking, it does not mean that the awareness is walking also. When you are going to your bed, it does not mean the awareness is also going to sleep. Who watches the dreams? Asleep or awake, sitting or standing, walking or not walking -- one thing in you is absolutely the same. And to find this is the whole of religion; everything else is non-essential.

> WHEN YOU FIND YOU CANNOT LOOK ANYMORE, THEN YOU MUST LOOK AND SEE HOW THAT INABILITY TO LOOK APPEARS AND DISAPPEARS.

It is the experience of all meditators that sometimes you are aware, and then you forget and you are not aware, and then again you remember. But behind this awareness, forgetfulness, awareness, forgetfulness, there is a deeper awareness, which always remains. What changes is your mental recognition of awareness. Sometimes it is there, sometimes it is not there.

Mind cannot continue remembering a thing forever. It is a flux. Every moment new thoughts are coming, every moment new desires are arising, every moment new longings are knocking on your doors. There is so much busyness without business in the mind that remembering you are a buddha is only a momentary thing. Soon you will forget and you will start behaving in the ordinary way. And suddenly, at

some moment you will again remember, what are you doing? You are a buddha and you are smoking a cigarette? It does not look good -- a buddha and smoking cigarettes? You may drop the cigarette -- nobody can drop buddhahood for a cigarette.

But these are mind recognitions which change; otherwise, underneath there is an awareness which knows when you remember and when you forget. That is your original face.

AS YOU ARE LOOKING AT HOW THE SIGHT COMES AND THE SIGHT GOES, SATORI REALIZATION WILL ARISE OF ITSELF.

Satori is the Japanese name for SAMADHI. Samadhi is the ultimate experience; its very meaning is, everything is solved. Samadhi means everything is solved -- no question, no answer. One is at peace with existence, one has come home... a tremendous relaxation which is never disturbed again. Just following awareness, going deeper and deeper from the mental to the non-mental awareness, you end up in realization of satori, or samadhi.

ON ANOTHER OCCASION, BUKKO SAID: THE DHARMA IS DIFFERENT FROM SEEING, HEARING, PERCEIVING, KNOWING.
But he does not include awareness.

SEEING, HEARING, PERCEIVING, KNOWING ARE ALL DHARMA.

But none of them is comprehensive enough to make dharma-nature its monopoly.
But he has not mentioned awareness. Perhaps he is talking to people who are not yet meditators; otherwise awareness is dharma. Awareness includes everything, and something more that cannot be said.

THIS MOUNTAIN PRIEST, says Bukko, MAKES A HOME FOR THE PEOPLE OF THE WIDE EARTH. WITHOUT THE DUST BEING RAISED THEY ENTER THE REALM OF PARADISE.

There is no need to make much fuss about your religion. It has to be utterly silent; even your neighbor should not know what you are doing inside yourself. But the people of the earth have been behaving differently. Everybody is proclaiming who he is -- a Hindu, a Mohammedan, a Christian, a Jew, a Jaina, a Buddhist. A dharma should be such a secret phenomenon, so intimate that you would not like to talk about it.

I have not, in my whole life, voted in any election, for the simple reason that the form that has to be filled in to become a voter has a question in it: to what religion do you belong? That I cannot say. That is my secret, that is my privacy. No government is allowed to enter into my privacy.

And when I refused, saying, "I will not fill in this question," the poor man who was collecting the forms said, "But you are a strange fellow -- everybody fills it in. If you don't have any religion you can say you are an atheist."

I said, "I am not an atheist, but I am not a theist either. I am just myself. And finding myself, I have found the beauty of being natural. It need not be given an adjective -- Hindu, Mohammedan, Christian. To give an adjective to nature is to defile a great experience."

But everybody is making so much fuss about religion. Religion should be an absolutely silent phenomenon. In the deepest night, sitting on your bed, you should enter into yourself. Your own wife, or your husband, or your children will not know about it. It is not something which can be done as a crowd, or as a family. It is something which is absolutely individual. Your awareness is only *your* awareness.

Yes, at the ultimate peak, when you will be disappearing into the universal energies, your individuality will also be lost. Then nothing is private, then everything is universal; but there is nobody to declare it.

I have just mentioned al-Hillaj Mansoor, a Sufi mystic who was killed just like Jesus Christ -- of course in a more primitive and ugly way. He was cut part by part -- legs, hands, head... And his only crime was that he had declared "ANA'L-HAQ" -- I am the truth. His own master, Junnaid, used to calm him down: "Yes, we all know you are the truth, but there is no need to say it."

I have been deeply inquiring into Junnaid, because al-Hillaj Mansoor has become world famous. Junnaid also knew, "I am God, I am truth," but he was a more understanding, more sane person.

He used to tell Mansoor, "If you know it, you need not say it. Your saying simply means that you want a confirmation. But who can confirm it? Only you know." There is something in the inner experience that nobody can confirm and nobody can certify. No government can give a certificate to you that, yes, you are enlightened. No committee can confirm it, no university can offer a degree in enlightenment -- it is absolutely private.

I agree very much with Junnaid; he understands the psychology of enlightenment far more deeply than al-Hillaj Mansoor. He is saying, "Your statement means you want others to recognize you, but this very desire for recognition is poor. This desire for recognition simply means you are not certain, there is still some doubt lurking inside you about whether you are enlightened or not."

But Mansoor did not listen to him -- he was too young. He was right, but to declare that you are the truth in a crowd means that you are going to offend people. And he did not complete the sentence. If he had said, "Just as I am the truth, you are also the truth," things would have been different.

Jesus was crucified for his proclamation that he is the son of God; Mansoor was crucified for his declaration that he is the ultimate truth. In India thousands of buddhas have expressed this, but they have always expressed it in a way which includes you, which does not exclude you from their experience. They say that they are the buddha, but they also say that you are also the buddha, and the difference between them and you is very slight, not even worth calling a difference. They have opened their eyes to their own reality; you are still a little sleepy -- maybe last night's hangover... Just a little more -- another turn in the bed, pulling the blanket over your face. But how long are you going to do this? I don't think you will be able to do it for eternity. One day you are going to jump out of the bed: "Enough is enough, Ana'l-haq!"

LIFTING HIGH HIS STAFF, BUKKO SAID: OM, OM, OM!

Om is the silent sound, when the mind stops all chattering and you enter into the world of no-mind. The music of no-mind is something closer to Om. It is not exactly Om, but Om comes very close to that subtle sound.

BUKKO SAID: HASTE, HASTE, HASTE!

All the buddhas are saying that. Why are you postponing your own blissfulness, your own divinity? Why are you postponing?

QUICK, QUICK, QUICK!

This is not only Bukko. All the buddhas down the ages have been concerned about your continuous snoring. They make every effort, they throw cold water into your eyes, but rather than getting up, you simply freak out. You become angry rather than becoming a buddha. They have been pulling your legs, they have been pulling your blankets, and you become angry: "In the early morning it is too cold, and this old guy has nothing else to do -- he is pulling my blanket."

You become angry, you shout, but you don't understand that all these buddhas are calling for you to be quick out of compassion.

Bukko says: BOW, BOW, BOW!

Existence is calling for your gratitude, for your prayer, for your gratefulness. But how can you be grateful if you have not experienced it? You have been sleeping for centuries, for hundreds of lives. You cannot be grateful to existence. It has given you only misery up to now, only suffering. It was not existence's responsibility, you were creating it yourself.

You are a great genius in creating misery! If someday you find yourself untroubled, unworried, unconcerned, you will jump on your rented cycle to go somewhere, to do something. This is not natural, sitting silently; it looks a little weird. Just sit silently like a buddha and the neighbors will start looking at you -- "Something has gone wrong; what has happened to this poor fellow? He was running here and there on his rented bicycle, and now he does not even care who is taking his bicycle! He is sitting with closed eyes, undisturbed. Something must have gone wrong."

And you will also think, "Something seems to be wrong. Somebody is taking notes from my pocket and I am saying nothing. Have I gone mad?"

All your miseries are your own creations; you cannot live without them. You hug them, you sleep with them. They are very familiar, friendly, well known to you. And you brag about them: how many migraines you have. As if it is something great that you have a migraine, that your stomach... People are talking about amoebas, stomachs, headaches, migraines, and they call it great conversation! It seems the whole world is a big hospital.

THROWING HIGH, NOT REACHING THE SKY; LAYING DOWN, NOT REACHING THE EARTH. ALL THE BUDDHAS AND PATRIARCHS FIND NO HOLD AT ALL. HOLD, NO HOLD. OM!

He is saying, there is nothing to hold, but don't be worried -- existence will take care of you. It has always taken care.

If it was left for you to remember to breathe, do you think you would have been alive? If it was left up to you to remember to keep your heart beating, do you think you would be here today? Long ago you would have been in your grave, or on a funeral pyre. You would have forgotten very easily.

If somebody insults you, at that time do you think you will remember to breathe? If somebody is taking away your rented bicycle, do you think at that time you will remember that the heart should continue to beat? There are a thousand and one opportunities in a day to forget.

Existence has not left essential functions up to you, it has kept essential functions in its own care. So you can sleep and breathing will continue, you can be angry and breathing will continue, you can fight and still your heart will not stop. You can do everything; the essential things of life are not dependent on you. They are connected, rooted in the universe.

The universe is already taking care of you, but you have not been grateful. The only prayer I know of is the prayer of gratitude -- "I am nobody and still the whole existence takes care of me."

ALL THE BUDDHAS AND PATRIARCHS FIND NO HOLD AT ALL. HOLD, NO HOLD. OM! -- DIVINE STREAMS RUSHING, RUSHING!

You don't be worried. HOLD, NO HOLD, whether you have any possessions or no possessions, whether you are or you are not, the divine stream is rushing continuously. You are part of it, or you are the whole of it -- it all depends on you: to remain a part or to become the whole

I mentioned Kabir. First he was just a dewdrop disappearing into the ocean, but at the last moment of his life he recognized, from the other side, that the ocean had disappeared into the dewdrop. The truth became complete.

Daio wrote:

THE CLOUDS ARE THIN,
THE RIVER ENDLESS.
THE UNIVERSAL DOOR APPEARS
WITHOUT DECEPTION.
QUESTIONING THE BOY,
HE DOES NOT YET KNOW IT EXISTS.
HE WENT USELESSLY SEARCHING
IN THE COLD OF THE MIST AND WAVES
IN A HUNDRED CITIES.

There are people who are searching in the mountains, in the cities, in the forest, and they don't know that it is their own consciousness that they are searching. They cannot find it anywhere -- until they fall, tired of the search, as Gautam Buddha fell one night. It was a full-moon night and he dropped the very desire of searching; he was tired and fed up. That very night he became enlightened.

When you give up, the universe takes you in its millions of hands. Let-go is the only way to find yourself, and to find yourself dissolving into the ultimate.

Maneesha has asked:
OUR BELOVED MASTER,
LATELY I HAVE FELT AWARE THAT WE ARE JUST BIG VACUUMS, EMPTINESSES, WALKING AROUND WITH A FACADE OF PERSONALITY THAT DOES THINGS AND THINKS THOUGHTS. BUT BUKKO TALKS OF "APPROACHING THE SELF." IS THE SELF ANYTHING OTHER THAN THAT SENSE OF EMPTINESS? ARE THE QUESTIONS JUST A MEANS TO DISCOVER THERE IS NO SELF?

Yes, Maneesha. All inquiry in the beginning is to find the self. But when you find it, it is not the self. When you find it, it is no-self. But to tell somebody, "Go on a search for no-self," he will say, "Are you mad? I am already puzzled and in trouble, and I should go in search for no-self, no-mind, emptiness, nothingness? I am already troubled and you are encouraging me to go into more troubled waters. Why should I search for no-self?"

Hence the buddhas say to you, "Go to search the self." Because they know you will find no-self, so there is no problem. They say, "Go and search inside and you will find everything." But you will find only a pure

nothingness.

But that cannot be said. That can be said only to the adepts, to those who are on the path and are able to listen and understand that the ultimate search can only be a dissolution into the whole cosmos, just like a wave disappearing into the ocean, or a stream running fast -- according to Bukko -- with haste, reaching to the ocean just to disappear.

People's minds are oriented to achieve something. If you say to them, "Search for God," it is understandable, because finding God will be a great joy, and he will give you all that you had always desired. He will give you a right place to live in heaven, a beautiful palace, where rivers are full of wine, and where young women who never grow old... at least up to now it has never been heard that they ever grow old -- they have been at the age of sixteen, fixed, for centuries.

My own understanding is that they are not real women but plastic, pumped with air. They don't perspire -- that is significant to understand. The scriptures make it clear that they don't perspire. Only plastic does not perspire, and only plastic never grows old. And it is very good and transportable. Just take the air out, fold up the woman, put her in your suitcase, and wherever you are going, go. You can even have two or three women in one suitcase.

I have heard.... Two scientists were going to explore in Siberia. They were in the last village post, and they were collecting everything that they would need in the cold, in the eternal snows. And they were going to live there for almost a year, so they were collecting all the things that they would need .

The shop owner said, "Listen, I have been here selling things to scientists, explorers, and I always suggest to them... first they feel shocked, but then finally they agree with me." Those two scientists said, "What do you mean?"

He said, "You take a plastic woman with you -- I have very beautiful models."

They said, "What nonsense! Plastic women? What will we do with plastic women?"

The old shopkeeper said, "You will miss... don't take the chance, be on the safer side. And it will not take much space in your suitcase." And he brought a folded woman, pumped air into it -- and it was really a good model, a Sophia Loren. They both thought, "It looks a little weird, but what is the harm?" But one said, "No, I don't want to be so stupid. Carrying a plastic woman... and I am a great Nobel Prize winner!"

The other said, "You remain a Nobel Prize winner, but remember, it is my woman. I am purchasing it, and if I ever find you fiddling with her, you know my temper -- then I will not remember whether you are my friend or not. My gun is always loaded."

The friend said, "You are getting unnecessarily hot; let the time come. Let us go -- you put the woman in your suitcase."

The man who had the woman enjoyed the woman very much, and the other fellow forgot all about Nobel Prizes; he felt very lonely. One day when the friend had gone out, he pumped up the woman... When the other fellow came back he saw the woman flying out of the window. He came inside and he said, "What happened? Why has the woman flown out of the window?"

He said, "I forgot, and I bit on her breast too hard; the air leaked out and the woman simply jumped!" True to his word, the man simply shot his friend immediately.

After a year when he came back to the village to collect things again, the old man said, "How are things going with the woman?"

He said, "It is a very sad story. You will have to supply me with another woman -- but that one was a very rare model."

The shopkeeper asked, "And what happened to your friend?"

He said, "I told him from the very beginning, `Don't fiddle with my woman!' And that idiot bit on her breast so deeply that she flew out of the window. And she flew out just when I was coming back, so I shot the man. Now you can give me another woman and we will live in peace. And I have discovered a great truth: it is better than a real woman, because there is no harassment, no nagging. And whenever you want to fold it you can; it is so convenient. It never says, `I have a headache.' It is always available..."

My feeling is that if there is a God and there is a paradise, then those saints must have been playing with plastic women for centuries. Real women anyway are not allowed to go to heaven. No religion allows women to go to heaven, so naturally that is the only alternative, a plastic woman. And the poor saints, they can't afford a real woman; they could not manage here -- how can they manage there?

They escaped from the world -- in fact they escaped from the woman. `The world' is just the name. When they say somebody has renounced the world, they mean he has renounced the woman. The world? Where are you going? Wherever you go it is the world; nobody can renounce the world.

But people call it `renouncing the world' to hide the fact that it is simply renouncing the woman. And without renouncing the woman you cannot be a saint. It is a tragedy that you renounce a real woman, and in paradise you get a plastic woman with a pump.

I don't believe that you should think of any positive achievement through meditation. You won't get any God, because what will you do with God? You both will feel very awkward. After saying, "Hi!" what are you going to say to God? All the miseries of the world that he has created... This is the worst kind of world that anybody could have created.

I had an old Mohammedan tailor. I used to go to different cities, lecturing in different universities. I told the old man -- he was a very nice guy -- I told him, "I am going in six days, so you have to prepare my clothes; give the priority to my clothes, put everything else away."

He said, "Listen. Do you know that God created the world in six days?"

I said, "What has that to do with my clothes?"

He said, "It has something to do with it. Look at the world -- it is in a mess! If you want your clothes to be made in six days, then don't complain -- they will be a mess."

What are you going to say to God? Perhaps you have never thought about it, that it will be a very awkward encounter. And what are you going to do with your paradise? It is a question of eternity; forever and forever the same plastic women, and the same dirty wine flowing in the rivers. And I know perfectly well that Indians must have reached there, and they will be doing all kinds of nasty things -- that wine is no more of any use.

So please, settle for no-self.

Enough of seriousness. This is not a serious place, it is a temple of laughter.

Ace pilot, Captain Cliffski, and his faithful co-pilot, Captain Kurtski, borrow a small airplane from the main runway of Bombay airport to go for a joy-ride.

They are flying around and having a great time, and everything is going fine, when suddenly Kurtski remembers he has a hot date with Gertie, the Polack Airlines stewardess.

"Hey, Cliffski," shouts Kurtski, over the buzzing of the engines, "it is time to land. I've gotta pee and I've got a date."

"Roger-dodger," shouts Cliffski, taking the plane into a nose-dive towards the earth.

Kurtski is clutching the controls while Cliffski is frantically working the foot pedals, and shouting out readings from all the instruments.

They finally get the plane onto the ground, but have to screech to a stop.

"Wow!" screams Cliffski, mopping his forehead. "That was a short runway."

"Yes," pants Kurtski, collapsing in his seat, "but look how wide it is!"

Mrs. Benzini, the big Italian Catholic mama, herds her large family into the cinema, and explains to the cashier which of them is entitled to half-price admission.

"These-a two," points out Mrs. Benzini, "are under five. These-a two are under seven. These-a two are under eight, and the older twins will be-a ten next week."

"Mama mia!" exclaims the cashier. "Do you and Mr. Benzini have-a twins every time?"

"Not every time," blushes Mrs. Benzini. "Lots and lots of times we don't-a have-a any kids at all."

Olga Kowalski enters an elevator on the forty-second floor of the Polack Salami Emporium.

It is the operator, Mad Melvin, the escaped lunatic's first day on the job.

Suddenly Melvin, giggling hysterically, throws the switch and drops the elevator through space at a dizzy speed. Then he throws on the brake and brings the elevator to a grinding, shuddering halt.

Seeing Olga standing there in the lift with her eyes crossed, Melvin asks, "Did I stop too quick?"

"Oh no, Melvin," replies Olga, wobbling. "I always wear my panties down around my ankles."

Now, Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent... close your eyes...
Feel your body to be completely frozen.
No movement, so that all your energy can gather inside.
Look in!
Deeper, and deeper...
The deeper you go, the more you will feel
what it is to be aware, what it is to be a buddha.

Don't come back without reaching to the very sources of your life. Be acquainted with this territory, with this space.

Remember this silence, this peace, this bliss, twenty-four hours, just like an undercurrent. Soon it will become your very breathing, your very heartbeat.

Then there is no difference between you and a buddha. You have reached to the ultimate significance of existence and you have touched the eternity, immortality of your being.

To make it clear, Nivedano...
(Drumbeat)

Relax... just let the body be there, the mind be there, and you are neither. You are a watcher. Watch the body, watch the mind, and remember: you are simply the watcher.

Bodies come and go, mind changes every moment, only the watcher remains for eternity.
This watcher is your original face.

Let the experience sink deep into every fiber of your being. It is going to transform all your activities. It will radiate in your actions, in your gestures; it will radiate from your eyes, from your words, from your silences.

This moment you are in
the very land of the buddhas.
This moment you are a contemporary
of all those who have known.
Be grateful.

Nivedano...

(Drumbeat)

Come back,
but don't come back as you have gone in.
Bring something new with you;
bring the buddha with you.
Sit silently for a few moments,
just recollecting and remembering
where you have been, to what space.
This has to become your everyday experience.
It has to penetrate all your life
around the clock.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master.

The Language of Existence

Chapter #9
Chapter title: Lovers of tao

7 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
RINZAI SAID:
FOLLOWERS OF THE TAO, I AM TALKING ONLY ABOUT THAT WHICH IS DISTINCTLY SOLITARY AND BRIGHT, AND IS LISTENING TO MY EXPOUNDING OF THE DHARMA. THIS ONE KNOWS NO OBSTRUCTIONS AND IS OMNIPRESENT IN THE THREE WORLDS OF EXISTENCE IN THE TEN DIRECTIONS OF SPACE. IT CAN FREELY AND COMFORTABLY ENTER ALL THE DIFFERENT STATES, WITHOUT BEING INFECTED BY THEM.
IN THE SHORTEST INSTANT, IT WILL PENETRATE DEEPLY INTO THE DHARMA-DHATU WHERE IT WILL TALK ABOUT BUDDHAS, WHEN MEETING BUDDHAS; ABOUT PATRIARCHS, WHEN MEETING PATRIARCHS; ABOUT ARHATS, WHEN MEETING ARHATS, AND ABOUT HUNGRY GHOSTS, WHEN MEETING HUNGRY GHOSTS.
IT WILL GO TO ALL PLACES AND JOURNEY TO LANDS WHERE IT WILL CONVERT THE LIVING. IT HAS NEVER, EVEN FOR THE TIME OF A THOUGHT, STRAYED FROM OMNIPRESENT PURITY AND CLEANNESS, SHINING THROUGH THE TEN DIRECTIONS OF SPACE, WHERE MYRIAD THINGS ARE IN THE STATE OF SUCHNESS. FOLLOWERS OF THE TAO, MEN OF ABILITY KNOW ONLY NOW THAT FUNDAMENTALLY THERE IS NO CAUSE WHATEVER FOR CONCERN. IT IS JUST BECAUSE YOU DO NOT UNDERSTAND THIS, THAT EVERY THOUGHT OF YOURS IS DIRECTED TO THE PURSUIT OF EXTERNALS, LIKE ONE WHO REJECTS HIS OWN HEAD TO LOOK FOR ANOTHER; HENCE YOUR INABILITY TO APPLY THE BRAKE TO YOUR THOUGHTS.
... WHAT THIS MOUNTAIN MONK IS TALKING ABOUT IS JUST AN APPROPRIATE MEDICINE TO CURE A PARTICULAR AILMENT OF THE MOMENT BECAUSE THERE IS NO FIXED DHARMA. THE HOLDER OF SUCH A VIEW IS A TRUE LEAVER OF HOME, AND CAN ENJOY HIMSELF TO THE FULLEST, AS IF HE WERE SPENDING, EVERY DAY, TEN THOUSAND OUNCES OF YELLOW GOLD ON HIS PLEASURES.

Maneesha, Rinzai has a special place just as Bodhidharma has. Bodhidharma introduced Zen to China from India, and Rinzai introduced Zen to Japan from China. These two were key figures in creating a whole new approach to reality. You will see, at some points, it is so difficult not to say that this man has certainly seen the original face. He is not philosophizing, although his words are that of a philosopher.

It is a strange fate that when a philosopher turns to the world of Zen, he never shows exactly what Zen is. He goes roundabout. He does not show Zen directly, immediately, because of his old training. For an ordinary human being who has not been trained in philosophy it is far easier to understand Zen. Rinzai was unfortunate in the sense that he was professionally a philosopher. So what can be said in a single sentence, he goes on elaborating about, around and around; you have to find that single sentence almost in a forest of words. He cannot forget his old habit of conceptualization -- he tries his best.

This was not the case with Mahakashyapa who created Zen. He was not a philosopher, he was a very simple, innocent man. And Zen was born out of a laughter -- that you should never forget -- because Mahakashyapa laughed at the very stupidity of a philosopher asking a question about the ultimate reality. You can ask questions about relative reality, about the outside world, and you can get answers, too. All the encyclopedias are full of those answers. But you cannot raise a question about your inner reality. There is no

question and no answer. There is absolute silence; no dust is raised, just a pure, clean sky. What question can you make out of it?

Philosophy in a way avoids the inner world because in the inner world there is no place for philosophy. It talks about God and it talks about paradise and it talks about a thousand and one things, just avoiding one thing -- yourself. In other words, philosophy is an avoidance of reality, not an inquiry into reality.

Rinzai tried his hardest to forget the old training of his mind, and once in a while he succeeded. There was no difficulty for Bodhidharma. He never knew any scripture, he never knew any philosophy. He was a pure, original man -- uncultured, uncultivated, absolutely raw. Zen fits with the original, uncultured, unsophisticated very well, because Zen is a gesture. All philosophies are linguistic.

Zen has a totally different language of the presence of the master, of allowing his experience to filter into your being, of receiving with joy his song of silence, of being blessed when the master is showering all his blessings... like flowers falling on you with invisible mysteries. Zen has to create a totally existential language. Our ordinary language is good enough for theology, for religion, for philosophy, but not for Zen.

I will tell you when he goes into his old habits, and when he remembers to come back to directly pointing to the truth.

RINZAI SAID:
FOLLOWERS OF THE TAO...

Now, this is... from the very beginning he commits a mistake. Not intentionally -- he is a great lover of Buddha and Lao Tzu, of Tao and Dhamma. Dhamma is Buddha's finger pointing to the moon, and Tao is Lao Tzu's finger pointing to the same moon. Only the fingers differ. That's why Buddhism never came to clash with Taoism when it reached China.

This is a rare incident in history. Whenever one religion travels there is immediately conflict with the existing religion -- naturally, because their concepts differ. This is the only instance in the whole of history where this did not happen, when Buddhism reached China and was welcomed by the Taoists. It is a phenomenal thing, it is absolutely unique and rare.

Do you think Christianity will welcome Hinduism in the same way, or Hinduism will welcome Mohammedanism in the same way, or Mohammedanism will welcome Judaism in the same way? They have all been in conflict, arguing, fighting, killing, burning for fictitious concepts which have no evidence of existence at all. This is the only instance in the whole of history, where the lovers of Tao simply welcomed Bodhidharma. They saw that the finger is different but the moon is the same, and to fight for fingers is absolutely idiotic. They are all pointing to the same moon.

Rinzai commits his first mistake because Tao does not allow any followers. You can love Tao, you can live Tao, but you cannot be a follower -- because Tao is not an ordinary religion. It is not a church, it has no organized discipline. It is the path of very unique, eccentric people. You cannot fall into the trap of following because there is nothing to follow -- no doctrine, no discipline, no special way to reach to the truth.

And further on he says that Dhamma is not fixed; Dhamma and Tao are exactly equivalent. If Dhamma is not fixed, how can you follow it? You can follow a thing which is dead and fixed, but Tao is a living phenomenon. It has no scripture, it has only a deep, personal intimacy which is handed down, hand to hand, from master to disciple. The same is true of Zen. It is a transmission, invisible to outsiders, because it is a heart meeting another heart, joining in a dance, falling into the same rhythm.

You cannot call these people followers. I cannot call my people followers because there are no rules to follow. You are not here to follow a certain doctrine, as Christians are doing in churches, you are here simply to experience your own self. It is easier when there are so many people engaged in the same search of their inner reality. It creates a magnetic field. In that magnetic field it is easier for you to relax, it is easier for you not to doubt. It is easier for you to enter into yourself, seeing that so many people are entering; there is no fear.

Tao is an energy field which is being transferred from master to disciple. And the moment it is transferred, the disciple becomes a master in his own right. Now he has his own field of energy. Energy is invisible; only its effects are visible. You can see light, but you cannot see electricity. Have you ever seen electricity? These lights are just the effects of electricity. Electricity can do a thousand and one things, but nobody has ever seen it and nobody will ever see it.

Energy is not something to be seen, but only felt. Have you seen love? You may have seen lovers --

even that is very difficult -- but to see love... You yourself may even be in love -- you can have a subtle feeling of a great change in your behavior. You walk differently, your eyes have a different gleam, you smile in a more understanding way, you relate with other people with grace -- but these are all effects. One can act all these effects without having love at all.

I have heard... Mulla Nasruddin's wife drags him to a movie house. And in the picture which is shown the hero hugs and kisses the heroine so gracefully, so sweetly, that immediately Mulla Nasruddin's wife turns to him and says, "You never do that to me."

Mulla Nasruddin said, "You don't understand -- he is paid. Am I paid?"

But the wife was also a rare personality. She said, "Paid or not paid, you don't know that in real life also they are husband and wife."

Mulla said, "My god! If in real life also they are husband and wife, then he is a great actor. I can certify that he is a great actor." Showing so much sweetness to one's own wife -- who has ever heard of it?

You can act. People have acted as if they are enlightened, knowing perfectly well inside that it is just acting. But followers are not possible. Gautam Buddha is reported to have said, "Watch me, feel me, but don't follow me." You have to find your own path alone. And that is a great beauty, that your enlightenment will be fresh and virgin, not second hand.

There are no followers of Tao, but Rinzai is a man of philosophy where there are only followers. In Tao, in Zen, in Dhamma, there are only lovers... love at the highest peak, where you open your heart to the unknown realities, to the unknown invisible mysteries of your own being. It is a trust certainly, but not a following.

Remember, trust is not a belief. These things I have to remind you of again and again, because all your dictionaries are misleading. I have not come across a single dictionary or encyclopedia which is not mixed up and confused about trust and belief.

Belief is in a system of thoughts and trust is the essence of love. You can trust only a living being; you can believe in a dead scripture. Trust simply means that you have already tasted something and you have heard the call of the master..."Come closer, be more intimate. I can show you my inner world in order to help you to see your own inner world." The function of the master is to provoke a quest in you for your inner treasures.

There are no followers of Tao.

There are only lovers.

Rinzai says:

> I AM TALKING ABOUT THAT WHICH IS DISTINCTLY SOLITARY AND BRIGHT AND IS LISTENING TO MY EXPOUNDING OF THE DHARMA. THIS ONE KNOWS NO OBSTRUCTIONS AND IS OMNIPRESENT IN THE THREE WORLDS OF EXISTENCE IN THE TEN DIRECTIONS OF SPACE. IT CAN FREELY AND COMFORTABLY ENTER ALL THE DIFFERENT STATES, WITHOUT BEING INFECTED BY THEM.

This I call philosophical -- going round and round. In this whole passage what he is saying is simply, "Look into yourself. The reality of your being is as big as all ten dimensions. Nothing can penetrate it and nothing can burn it, nothing can steal it." If Bodhidharma was to say it, he would simply hit you with his sandal, and that would be enough. "It is you, there is no need to go on talking about it." Why not wake you up directly?

IN THE SHORTEST INSTANT, says Rinzai, IT WILL PENETRATE DEEPLY INTO THE DHARMA-DHATU.

The poor fellow cannot forget his philosophy. Now, DHARMA-DHATU is simply a philosophical way to say, enter into your fundamental nature. Rather than saying that -- enter into your fundamental nature -- he brings in the word dharma-dhatu. To the fools these strange words sound very profound -- the man must know, must be a great buddha: dharma-dhatu! And it does not mean much, it simply means your foundation.

> WHERE IT WILL TALK ABOUT BUDDHAS, WHEN MEETING BUDDHAS; ABOUT PATRIARCHS WHEN MEETING PATRIARCHS, ABOUT ARHATS, WHEN MEETING ARHATS, AND ABOUT HUNGRY GHOSTS WHEN MEETING HUNGRY GHOSTS.

Now you can see how philosophy goes on creating great systems of thought and belief. Your very foundation is certainly the foundation of all the buddhas; your ultimate consciousness is the source of all the buddhas. A single sentence is enough, that you are containing a buddha within you.

And as far as hungry ghosts are concerned, I cannot agree with him. There are hungry people, but

hungry ghosts? There is no reason for them to be hungry, they can eat in any restaurant without paying -- and they do it. You cannot see them, so they can enter anywhere; locks and doors don't matter. This is a stupid idea he must have got from his childhood which is still hanging around -- hungry ghosts! To frighten a child just a ghost is enough, but to make it hungry means, "Beware!" A hungry ghost immediately gulps you. One moment you are and next moment you are gone. I know ghosts, but I have never heard..."Poor ghosts, hungry ghosts." There is no reason for them to be hungry -- just something to frighten children....

But Rinzai is still carrying his own childhood. There are no ghosts in the world, but all the religions talk about ghosts because their very foundation is dependent on a belief in God. And if people start asking questions about God's existence, they are immediately repressed: "Even to disbelieve or doubt for a single moment about God you will be in trouble." The ghosts come in the same line.

God lives far away; ghosts live just in the neighborhood. They may be living in your own house. To frighten children with a God who lives far away -- no child is so unintelligent to be afraid. By the time the message reaches to him the child will think, "We will see. But first, bring the ice cream from the refrigerator." But hungry ghosts? They may be in the refrigerator itself enjoying all your ice cream!

But a man like Rinzai talking about hungry ghosts simply shows that even if you grow older the child within you remains. And then he became very learned in his scriptures, so the scriptures and the childhood superstitions all got mixed up. Finally he became enlightened, but his whole past was still hanging around him like shadows. And when he starts talking about religion he has to come down to the mind, and the mind is full of those shadows of the past.

He says:

> IT WILL GO TO ALL PLACES AND JOURNEY TO LANDS WHERE IT WILL CONVERT THE LIVING. IT HAS NEVER, EVEN FOR THE TIME OF A THOUGHT, STRAYED FROM OMNIPRESENT PURITY AND CLEANNESS, SHINING THROUGH THE TEN DIRECTIONS OF SPACE, WHERE MYRIAD THINGS ARE IN THE STATE OF SUCHNESS.

Now he is saying something of experience. He knows that your suchness, your nature, your Tao is immortal, and it is all over the cosmos.

It is a very difficult job... and I have suffered so much from these people. Reading their scriptures, I had to sort out what was their childhood, what was their training, what was their scripture knowledge, and what was their actual experience -- that was very small. And to search in a mountain for a small diamond, it is really difficult. Now, what he is saying is true but still the language is not of Zen. The language is of philosophy.

> IT HAS NEVER, EVEN FOR THE TIME OF A THOUGHT, STRAYED FROM OMNIPRESENT PURITY AND CLEANNESS, SHINING THROUGH THE TEN DIRECTIONS OF SPACE, WHERE MYRIAD THINGS ARE IN THE STATE OF SUCHNESS.

Just a simple sentence: in your suchness you are the whole. This very moment if you become aware of your suchness, you are not separate from the cosmos. But a small thing philosophers tend to make much fuss about. Philosophy is so much garbage that it is very easy to forget whether the philosopher has found it or not.

Rinzai is counted as a great philosopher in the Japanese history of philosophy. He should not be, but his words give the impression that he is a philosopher. I want to say that he is a mystic who does not know the language of the mystics. He is a mystic who knows the language of philosophy, and then everything becomes unnecessarily pompous.

Again he says:

> FOLLOWERS OF THE TAO, MEN OF ABILITY KNOW ONLY NOW THAT FUNDAMENTALLY THERE IS NO CAUSE WHATEVER FOR CONCERN.

He is saying a great truth, but again using wrong words. Followers don't exist in the world of the buddhas -- only lovers, only those who are ready to expose themselves to their very core. Otherwise what he is saying is significant. Just change `followers' into `lovers of Tao'.

> MEN OF ABILITY KNOW ONLY NOW THAT FUNDAMENTALLY THERE IS NO CAUSE WHATEVER FOR CONCERN.

But it has still to be reduced to a more Zen way, to a more Zen language. He is saying that when you

become a buddha, you know that there was no cause for concern. Even if you are not a buddha there is no cause for concern. Your not being a buddha is only a small sleep, just a little dream. In the eternity of time it does not matter that you dreamed for few a seconds. Our whole lives are so small in comparison to eternity that nothing matters, but this is known only to people who have come to suchness, who have come to realization of their center of being.

Suddenly, for them nothing matters. All judgments drop -- nobody is good, nobody is bad; nobody is a sinner and nobody is a saint. All these are different dreams people are having. One person is dreaming that he is a thief, another person is dreaming that he is a saint. When they wake up, both will be the same. And the difference in dreams is not much of a difference; hence his statement is absolutely correct, that men of understanding know perfectly well that there is no reason for concern.

IT IS JUST BECAUSE YOU DO NOT UNDERSTAND THIS, THAT EVERY THOUGHT OF YOURS IS DIRECTED TO THE PURSUIT OF EXTERNALS, LIKE ONE WHO REJECTS HIS OWN HEAD TO LOOK FOR ANOTHER; HENCE YOUR INABILITY TO APPLY THE BRAKE TO YOUR THOUGHTS.
WHAT THIS MOUNTAIN MONK IS TALKING ABOUT IS JUST AN APPROPRIATE MEDICINE TO CURE A PARTICULAR AILMENT OF THE MOMENT, BECAUSE THERE IS NO FIXED DHARMA.

Now, this is something very original that he is saying. THERE IS NO FIXED DHARMA, so there is no question of following somebody. It may be right for him to do something; it may not be right for you to do the same thing because you are a different individual, in a different context, in a different time. You have to find your own truth and act accordingly -- not according to anybody else's truth. There is no certainty, stability, permanence in the world of existence. But one thing he forgets, or perhaps is not aware of.
He is saying:

WHAT THIS MOUNTAIN MONK IS TALKING ABOUT IS JUST AN APPROPRIATE MEDICINE TO CURE A PARTICULAR AILMENT OF THE MOMENT.

On a very low level the statement is right, but from the heights of a buddha, the ailment is as illusory as the medicine.

You are suffering from illusions. Certainly you need a cure, but the cure has to be as illusory as your suffering; otherwise it will disturb rather than help. Once your ailment is cured you don't keep the bottle of medicine with you, you throw it away.

The people who go on carrying their scriptures are carrying medicines prescribed perhaps five thousand years before to a certain person, who was certainly suffering from an illusory ailment. The prescription you are carrying... the time has changed, so much water has gone down the Ganges. You are no longer living in the world where the BHAGAVADGITA had a truth, or the Bible had a truth. The whole world has changed, but you cling to your medicine bottles, and you are no longer suffering from those ailments. Now the medicine has become your illness.

THE HOLDER OF SUCH A VIEW IS A TRUE LEAVER OF HOME, AND CAN ENJOY HIMSELF TO THE FULLEST, AS IF HE WERE SPENDING, EVERY DAY, TEN THOUSAND OUNCES OF YELLOW GOLD ON HIS PLEASURES.

It is true that a man of enlightenment lives each moment in such bliss and in such splendor --

AS IF HE WERE SPENDING TEN THOUSAND OUNCES OF YELLOW GOLD ON HIS PLEASURES.

He is not spending a single paisa but what Rinzai is saying is that his blissfulness is far bigger than any emperor. He may be a beggar, but his inner silence and his inner peace and his inner dance is far bigger than any Alexander the Great.

Rinzai has to be understood with very open eyes. He is carrying all his childhood superstitions, he is carrying all that he has learned as a student of philosophy, and he has attained the truth. So when he says something it is very mixed up. It is not pure twenty-four carat gold; it has some truth mixed with some falseness.

Studying Rinzai is arduous, you have to sift it. But how can you sift it unless you know? My own understanding is that people should read scriptures only when they have attained to the truth. In fact, then there is no need. But that is the only right way, because then they can see what is false and what is right, what is superstitious and what is just garbage. There may be a small truth hidden somewhere, but the problem is that those who have attained don't read and those who read have not attained.

I have read much, but I started reading after my attainment because before that I simply refused... Philosophers, my professors, well-wishers wanted me to read this book, that book. I said, "No. Before that I have to be absolutely certain about my truth. I don't have any criterion to judge and I don't want to get confused with all kinds of thoughts." But fortunately the enlightenment came very early to me, and then reading was an absolute joy because I could separate the false from the true, the fictitious from the real.

One of my professors used to say, "Why do you unnecessarily waste your time in reading?" Because he had seen my books. I would make comments on my books -- that this is stupid, this is idiotic, this is nonsense carried from their childhood. He said, "Why do you read if you... he is such a great philosopher and you are making such comments."

I said, "Only now am I able to read it."

This is a strange world. When you are able to read there is no point in reading, and when you are incapable of reading you read too much and that goes on creating more confusion in your mind.

I have read Rinzai, and I have found that it is very rare to find such a confused enlightened master. He certainly did a great job -- others have to sort it out. But at least he carried the message from China to Japan. Those who followed Rinzai, they dropped his philosophy, they dropped his superstitions. They carried only the pure, clean experience of consciousness.

Rinzai is still worshipped. He has his own school, one thousand years after he was alive. But the masters who followed really did a good sorting out; almost ninety-nine percent of Rinzai has been dropped. One percent is so true that you cannot drop it. But he was not the man to express only that one percent, he made much fuss about it. It would have been far better for him first to forget his philosophy, drop his superstitions, sort out for himself what is actually his own experience and then give an expression to it. But others have to do this laundry job. He left a mess behind him.

A master, Kansan, of the same lineage as Rinzai, says in a few words much more than Rinzai's big discourses.

Kansan says:

I CLIMB THE ROAD TO COLD MOUNTAIN,
THE ROAD TO COLD MOUNTAIN THAT NEVER ENDS.
THE VALLEYS ARE LONG AND STREWN WITH STONES;
THE STREAMS BROAD AND BANKED WITH THICK GRASS.
THE MOSS IS SLIPPERY,
THOUGH NO RAIN HAS FALLEN;
PINES SIGH, BUT IT IS NOT THE WIND.
WHO CAN BREAK FROM THE SNARES OF THE WORLD,
AND SIT WITH ME AMONG THE WHITE CLOUDS?

He is saying, the road is a non-ending road. Your inner world has no limitations to it. Just as the outer universe has no boundaries, your inner world also has no inner boundaries. He is simply describing the whole path he has moved through.

I CLIMB THE ROAD TO COLD MOUNTAIN.

Because as you go deeper it becomes colder and colder. All the heat is sickness, it is fever.

THE ROAD TO COLD MOUNTAIN THAT NEVER ENDS.
THE VALLEYS ARE LONG AND STREWN WITH STONES;
THE STREAMS BROAD AND BANKED WITH THICK GRASS.
THE MOSS IS SLIPPERY,
THOUGH NO RAIN HAS FALLEN;
Of course, inside no rain has ever fallen, but still the path is slippery.

THE MOSS IS SLIPPERY,
THOUGH NO RAIN HAS FALLEN;
PINES SIGH, BUT IT IS NOT THE WIND.

It is not the wind passing through the pines. It is the pines themselves which are sighing.

WHO CAN BREAK FROM THE SNARES OF THE WORLD,
AND SIT WITH ME AMONG THE WHITE CLOUDS?

That one is my disciple, my devotee. This is the language of Zen.

Maneesha has asked:
OUR BELOVED MASTER,
LANGUAGE IS USUALLY ABOUT THE COMMUNICATION OR TRANSFER OF IDEAS; AND THE UNDERSTANDING OF MOST RELIGIONS SEEMS TO BE THAT ONE DOES NOT NEED TO BE GIVEN SOMETHING.
HOWEVER, ZEN IS DIFFERENT IN THAT IT APPEARS TO BE SAYING ONE ONLY NEEDS TO UNDERSTAND WHAT ONE ALREADY HAS. IS THIS WHY YOU HAVE CALLED ZEN "THE LANGUAGE OF EXISTENCE"?

Maneesha, you are right. Zen has nothing to give to you, but has something to take away -- your personality, your mask, your false identities. Zen has to rip *you* away, so that only the existence, pure existence remains unpolluted in you. It does not bother about philosophizing. Its concern is experiencing, its concern is existential. That's why I have called it "the language of existence." All other languages are man's languages -- for purposes of the mediocre and for purposes of the marketplace. Zen is not a marketplace phenomenon. It needs a tremendous courage to enter into one's own existence, leaving everything that one values so much.

It does not want you to renounce the world, it simply wants you to renounce yourself, and just let the existence express and radiate through you. The Zen master, or buddha, does not speak, he only allows existence to sing its song. The buddha is just a flute, a bamboo with holes. Existence can sing any song that it wants; the flute does not interfere. The flute allows existence to commune with those who are capable of listening to the music that is flowing through it.

Rinzai has been a very serious trip. My understanding of Zen is that it is full of laughter and giggles. It is not a serious concern at all.

History records many examples of people in restaurants who have found flies in their soup. Professor Dingleberry, a world famous authority, has run a survey on the international situation; his findings are revealing.

In America, if a diner finds a fly in his soup, he sends the dish back and complains to the manager.

In English restaurants, the fly is carefully removed between finger and thumb, placed on the table, and then politely ignored for the rest of the meal.

In France, the fly-finder consumes the soup, but pushes the fly to the side of the plate.

In Scotland, the fly is lifted forcibly out of the soup and squeezed over the plate, then dropped to the ground and trodden into the carpet.

The Chinese consume the fly with one swallow, and then wash it down with the soup.

In Jewish restaurants, particularly in New York, the diner immediately sends for the manager and complains, "Is this all I get, just one fly?"

Captain Cartwright Num-Nuts, the astute commander of the latest electronic miracle battleship, the U.S.S. Turkey Shoot, proudly scans the horizon for smoke. He is standing on the deck of his observation tower, on board ship.

The Turkey Shoot is floating a few miles from the coast of Florida, and Num-Nuts has just commanded the destruction of a mysterious aircraft flying too nearby.

What he does not know is that he has just shot down the latest multi-billion dollar American rocket launched to explore Mars.

Captain Num-Nuts strides proudly up and down the deck, sniffing the salt air and whistling the Turkey Shoot battle song, to celebrate his uncanny marksmanship.

Suddenly, an aide comes running up to the captain. "Here is a special message from the admiral, sir," reports the sailor.

"Read it to me, my son," says Num-Nuts, puffing out his chest, and gazing towards the horizon.

"But, sir," says the sailor, "it is addressed to you personally."

"Just read it to me," snaps back Captain Num-Nuts.

The sailor reads, "Of all the blundering, stupid, idiotic morons, you take the cake!"

Captain Num-Nuts shifts his gaze to the sailor and pauses. Then he says, "Have that decoded at once!"

Luscious Miss Willing starts her new job as a waitress in the Goatburger Cafe.

She approaches a table where Kowalski and Zabriski are sitting after just finishing their meal. She leans over and, cleaning away the plates, asks, "What would you gentlemen like for dessert?"

"Uh, I would like raisin cake," stammers Zabriski, noticing her full, white breasts.

"Okay," she says, turning to Kowalski and leaning all the way over, exposing her beautiful tits. "And is yours raisin, too?"

"Well," says Kowalski, looking down at the napkin on his lap. "Yup, mine is raisin' too!"

Now, Nivedano...
(Drumbeat)

(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes.
Feel your body to be completely frozen.
Gather all your energy inwards.
Look, almost like an arrow,
searching deep for your center of being,
because your center of being is also
the center of the universe.
One who knows it becomes a buddha.
Deeper and deeper...

This moment is precious. You are very close to your own being and to the being of the universe. Realizing it is going to transform your whole life.

Without any fear... because it is your own territory, it is your own space. Nobody can enter here. It has been waiting for you for millions of lives. Just penetrate it and you will find the greatest blessing showering on you.

To make it more clear, Nivedano...
(Drumbeat)

Relax, let go of the body and the mind. You are just a watcher. The mind may be creating some dust, the body may be feeling uncomfortable. You are simply a watcher.

Don't get identified, because this body will change, this mind will change. A thousand times they have already changed. Only this watcher is your treasure, which always remains... eternity to eternity.

Lao Tzu calls it Tao.
Buddha calls it Dhamma.
Whatever the name,
this is your pure existence.

It opens the doors of all the mysteries -- mysteries that you can feel, but you cannot say; mysteries that you can sing, you can dance, you can live, but you cannot say. This is the world of Zen, and experiencing existence is its language.

Blessed is this evening.
You have all disappeared into an oceanic love,
into an oceanic consciousness,
dissolving your thin boundaries.

Remember this universal experience twenty-four hours, just like an undercurrent. Remain a buddha -- walking or sitting, sleeping or waking.

Nivedano...

(Drumbeat)

Now you can come back, but come back not the same as you had gone in.
Come back much more solid,
much more integrated,
much more centered,
and then sit silently for a few moments
as a buddha.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of ten thousand buddhas?
Yes, Beloved Master.

The Last Testament, Vol 1

Interviews with the World Press
Talks given from 16/07/85 pm to 20/08/85 pm
English Discourse series
31 Chapters
Year published:

The discourses listed as being titled "The Last Testament, Vol 1" are titled that way on the tape. The book "The Last Testament, Vol 1" contains a different numbering scheme, as it contains interviews selected from the whole Ranch period. Volumes 2, 3 and 4 (as numbered on the tapes) will probably never be published as such.
All other series in the database have been numbered and titled as in the books they appear in, this will not be so for the Last Testament series, they will take their numbering from the original numbers given them.

The Last Testament, Vol 1

Chapter #1
Chapter title: The Blessed One

17 July 1985 om in Jesus Grove

Archive code: 8507173
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[NOTE: this discourse is published in The Last Testament Volume 1, chapter 1.]
Ken Kashiwahara
GOOD MORNING AMERICA

QUESTION: BHAGWAN, FIRST OF ALL, THANK YOU VERY MUCH FOR SPEAKING WITH US TONIGHT. A NUMBER OF YEARS AGO, YOU ADOPTED A VOW OF SILENCE. RECENTLY, YOU HAVE DECIDED TO SPEAK OUT TO YOUR SUPPORTERS AND THEN TO US HERE TODAY. WHY HAVE YOU DECIDED TO SPEAK OUT NOW?

ANSWER: I live spontaneously. I never decide anything beforehand. I keep tomorrow open. If I feel like speaking, I speak. If I feel like being silent, then there is no other way than to be silent. And I never ask myself why, because no why is answerable. All answers are arbitrary. So I simply go on floating with the river, never asking where it is going, why it is going, where it is going to end. And this is my basic approach to life: a total letgo.

Q: WAS THERE A REASON THAT YOU DECIDED TO ADOPT THE VOW OF SILENCE IN THE FIRST PLACE, OR WAS THERE ALSO NO REASON?

A: There is never any reason. I don't live by reason. I simply allow things to happen. I don't know why I became silent. I don't know why I started to speak again, but I enjoyed being silent and I'm enjoying being out of silence again. I don't know about tomorrow. I may be silent, I may be speaking. I may not be here at all.

Q: WHEN YOU WENT BEFORE THE IMMIGRATION SERVICE FOR A VISA AS A RELIGIOUS LEADER, THE COMMENT WAS MADE BY THE OFFICIALS OF THE SERVICE THAT HOW COULD YOU BE A RELIGIOUS LEADER IF YOU DIDN'T SPEAK? DID THAT HAVE ANY INFLUENCE ON YOU AT ALL?

A: No. Nothing influences me. Nor do I want anybody to be influenced by me, because the very fact of being influenced is a kind of mental slavery. I keep myself totally free from influences, and I never influence anybody, never try to convert, convince anybody.

I am the first one who can claim to be religious. The whole past and its religions have been pseudo, false. To me religion has a totally different meaning. There is no God. There is no heaven and hell. All those past religions have exploited man with fear of hell and greed for heaven, and all those religions have kept man retarded, dependent on God, a big daddy somewhere above who is taking care of you. This made man irresponsible. This made man unintelligent.

My religion is basically centered around consciousness, silence, and silence has its own way of communication. Just as words speak, but can be misunderstood-they ARE misunderstood-silence also speaks. It also can be misunderstood. To understand silence, the other side, the receiving side, should also be silent. Then there is a meeting of the hearts. Something starts falling into tune, harmony, a kind of synchronicity. Nothing is said, nothing is heard, but everything is understood. Lovers know it; just sitting side by side saying nothing, something goes on moving between them.

Q: IF YOU WERE TO EXPLAIN TO SOMEONE LISTENING AND WATCHING WHO KNOWS NOTHING ABOUT YOU OR YOUR RELIGION...
WHAT IS YOUR THEOLOGY, WHAT IS YOUR BELIEF WHAT DO YOU STAND FOR, WHAT ARE YOU TRYING TO ACHIEVE?

A: I have no system of belief I have no catechism like Christians, and I don't have any dogmas, principles, theology. If somebody wants to understand me he will have to learn meditation, learn being

silent and sit with me, live with me. There is no other way. All those belief systems are nothing but a process of conditioning you.

A belief simply means you don't know -- still you believe. My effort here is that you never believe unless you know. When you know, there is no question of believing, you know it. I destroy all belief systems and I do not give you any substitute. Hence, it is not easy to understand me.

Q: YOU HAVE NO PHILOSOPHY OF LIFE?

A: No philosophy of life. I have LIFE itself. There are people who have philosophies of life, but they don't have any life.

Q: YOUR PHILOSOPHY, IF THERE IS ONE, HAS BEEN EXPRESSED IN "THE THREE L'S, " LOVE, LIFE, LAUGHTER. IS THAT A PHILOSOPHY OF LIFE?

A: No.

Q: COULD YOU EXPLAIN THAT?

A: It is just a consequence of being silent and in tune with existence. Love arises in you. Life becomes abundant; laughter, for no reason, just because this whole existence is so hilarious. This is not philosophy, this is the consequence of being silent.

Q: IS IT TO ENJOY LIFE AND NOT WORRY ABOUT TOMORROW?

A: There is no tomorrow. If there is tomorrow, you cannot stop worrying about it. Tomorrow never comes, it is a process of worrying. Nor is there any yesterday. One is no more, one is not yet. All that is in our hands is the present moment, now, here. And this is a miraculous experience. If there is no yesterday, no tomorrow, and this very moment you are silent, all worrying disappears. All imagining, dreaming, projecting disappears.

And it is not that you have to enjoy this moment. That rejoicing arises out of this moment. But you are never here, you are always somewhere else. You are never in the now, you are always then. Otherwise, everything is available, but you are absent. I want my people to understand a very simple fact -- not a philosophy, something existential, not philosophical -- be present to this moment and then see what happens.

Q: LET ME ASK YOU ABOUT SOMETHING YOU SAID A MOMENT AGO. YOU SAID YOU DIDN'T BELIEVE IN CONTROLLING PEOPLE, AND HAVE NO CONTROL. BUT DO YOU NOT HAVE EITHER CONTROL OR TREMENDOUS INFLUENCE OVER 350,000 OF YOUR FOLLOWERS?

A: I don't have any control. I don't give these half million people who love me any discipline. I don't give them any commandments. I insistently emphasize that they are not my followers, but only fellow travelers. It is up to them to go a few miles with me or not to go. If they join with me, I'm happy; when they depart, I say goodbye.

Q: IF THEY LOOK TO YOU, THEY WORSHIP YOU, WOULD THEY THEN NOT DO WHATEVER YOU TELL THEM?

A: I am trying on my part that there should be no worship. They should not be influenced by me. But if they worship and if they go on being influenced, they are not understanding me.

Q: WHO IS BHAGWAN SHREE RAJNEESH? HOW DID YOU BECOME BHAGWAN?

A: The word *Bhagwan* means "the Blessed One." When people started feeling my blessing throbbing in their hearts, when they started feeling that something has happened to me of immense value which they would like to share, they started calling me Bhagwan. I could not deny it because it was a fact: I was the Blessed One.

Q: HOW DID YOU KNOW THAT YOU WERE THE BLESSED ONE?

A: How do I know when I have a headache? I know

Q: WHEN DID YOU KNOW IT?

A: Thirty-two years ago.

Q: HOW DID YOU KNOW IT?

A: That question is absurd. When you are sick, you know. How do you know? When you are healthy, you know. How do you know? That "how" is absurd. You simply know it.

Q: WAS THERE A VISION?

A: No, there is no question of vision. Vision is always objective, of something else. It was an experiencing. Not even an experience, but experiencing. I was full of it. I *was* it. And since then not for a single moment have I been otherwise. It was not something that happened and disappeared. It was a transformation. It has remained with me.

Q: DID YOU KNOW AS A CHILD, FOR EXAMPLE, THAT YOU WOULD BECOME THE ENLIGHTENED ONE?

A: No. I never knew... not even a single moment before. But I was searching from my very childhood. I was seeking and trying in every possible way not to be influenced by any religion, by any ideology, because if I am already having a faith, already believing, the search stops. The inquirer has to be very alert and aware that no belief enters into his being. He has to remain open and agnostic, knowing perfectly well that he does not know. From that space of not knowing, the search, the seeking, arises. But who can say when it is going to be fulfilled? It is unpredictable.

Q: DO YOU CONSIDER YOURSELF A GOD?

A: My God! There is no God, so how can I consider myself a god? God is the greatest lie invented by man.

Q: WHY?

A: Because man feels so helpless, so afraid of death, so burdened with life's problems. Because he has been raised by a father, by a mother, and those were the beautiful days -- no responsibility, no worry -- somebody was taking care of him. That psychological childhood is projected into all the religions: God becomes the father. And there are a few religions in which God becomes the mother. It is a simple psychological projection of a child. It has no basis in reality.

And whenever you are afraid, whenever you are in trouble, you start seeking help. No help ever comes. Even Jesus on the cross was waiting for the help to come, and finally got disappointed and shouted, "Father, have you forsaken me?" A great doubt must have arisen in him, a great question. Nothing is happening, and he was believing all these years that God would come to save him, his only begotten son. Nobody came. Jesus Christ must have died in utter disillusionment.

I don't have any illusion. I cannot be disillusioned.

Q: HE ALSO SAID, "FATHER, FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO."

A: That was again the same mind. I call Jesus' mind sick.

Q: WHY?

A: Because his whole life... whatsoever he was teaching and doing was just nuts. Only a crackpot can claim to be the only son of God. And then, preaching to people that he is the savior, and whosoever is with him will be saved, and whosoever is not with him will fall into hell -- eternal hell... all these things. His behavior: he cursed a fig tree because he and his disciples were hungry and there were no fruits on the fig tree. In fact, it was not the season; it was not the fault of the fig tree, but he cursed the fig tree.

I cannot conceive of this man as sane. And this prayer to God that, "Forgive these people because they know not what they are doing," is again out of that same arrogant, egoistic idea. I don't think that it is out of compassion. It is the emphasis of the Christians for centuries that out of compassion he prayed even for his enemies. But let me repeat his sentence: "Forgive these people because they know not what they are doing." In fact, it was not an act of compassion, he was still condemning the people that they knew not and he knew.

Q: BUT HAVEN'T THERE BEEN SOME TEACHINGS HANDED DOWN FROM JESUS WHICH FORM THE BASIS OF MUCH THAT IS GOOD IN CIVILIZATION TODAY?

A: Nothing. Not a single thing has come out of Jesus which has helped humanity in any way. All those teachings have proved not blessings, but curses. They are beautiful words and because they have been repeated so often, you have -- and everybody has -- forgotten the implications of them.

He says, "Blessed are the poor, for theirs is the kingdom of God." It looks beautiful, but basically it is ugly. It is a consolation to the poor. It is an exploitation of the poor. It is giving false hope to the poor, and the ultimate result is that the world has remained poor.

Who would not like to inherit the kingdom of God? Jesus says that even a camel can pass through the eye of a needle, but a rich man cannot enter through the gates of heaven. Now this man is responsible for all the poverty in the world. He is condemning richness. He is condemning the creativity which can make the world rich.

I am all for richness in all dimensions, and I cannot say, Blessed are the poor. That is just what Karl Marx said: Opium of the people. It is possible to use beautiful words, but if you go into the implications, what are the Christians doing today and what have they done for two thousand years? They will open orphanages. They are against birth control. They are against abortion.

Q: SOME OF THEM.

A: Those who are not will soon be expelled. They *are* being expelled. And those who are... for example the pope himself is against abortion, against birth control. He is against the greatest revolution in humanity -- the pill. Population goes on growing, poverty goes on growing, and who is responsible for this? I think these people are criminals.

Q: THE POPE?

A: The pope. He should be behind bars.

Q: WHY?

A: Teaching such stupid things to humanity: go on producing children -- they are gifts of God. He is responsible for Ethiopia. He is responsible for poor India. Anywhere poverty happens, these people are responsible. On the one hand, they go on increasing the population, which is already too much, in the name of God. But the real thing is that they can convert only the poor to Christianity. I have never seen a single rich man being converted to Christianity in India. Beggars, orphans, prostitutes-these people get converted.

Q: IS THERE ANY PART OF CHRISTIANITY, HINDUISM, BUDDHISM, ANY OF THE ESTABLISHED RELIGIONS THAT YOU THINK ARE GOOD?

A: Nothing is. I want to be finished with the whole past completely, I want it to be erased completely. I want a discontinuity with the past. Only then the new humanity is possible, a new world, a new man. So I categorically say everything is wrong. And the proof is there: the whole world is in a mess. These are the people who have given the world principles how to live, ideologies, systems. This is the outcome of Buddhism, Hinduism, Christianity, Mohammedanism. This is the outcome.

Q: YOU SAY THE WHOLE WORLD IS A MESS. WHAT IS IT THAT YOU'RE TRYING TO CREATE IN MAN, IN THE WORLD?

A: I'm simply saying that there is a way to be sane. I'm saying that you can get rid of all this insanity created by the past in you.

Q: HOW?

A: Just by being a simple witness of your thought processes. That's my method of meditation. It is not a prayer because there is no God to pray to. It is simply sitting silently, witnessing the thoughts passing before you. Just witnessing -- not interfering, not even judging, because the moment you judge you have lost the pure witness. The moment you say this is good, this is bad, you have already jumped into the thought process. It takes a little time to create a gap between the witness and the mind. Once the gap is there, you are in for a great surprise: you are not the mind, you are the witness, a watcher.

This process of watching is the very alchemy of real religion, because as you become more and more deeply rooted in witnessing, thoughts start disappearing. A moment comes when there is no thought at all. You are, but the mind is utterly empty. That is the moment of enlightenment. That is the moment when for the first time you become unconditioned, sane, a really free human being.

Q: BHAGWAN, SINCE YOU CAME TO THIS COUNTRY A NUMBER OF YEARS AGO, THERE HAVE BEEN A LOT OF THINGS WRITTEN -- ALLEGED -- ABOUT YOU AND THE RAJNEESHEES. SINCE THIS IS THE FIRST TIME YOU'RE SPEAKING IN PUBLIC, I'D LIKE TO GET YOU TO SET THE RECORD STRAIGHT ABOUT SOME OF THESE THINGS THAT HAVE BEEN SAID. FOR EXAMPLE, IT HAS BEEN WRITTEN AND PEOPLE HAVE TALKED ABOUT YOU AS A "FREE SEX GURU," BELIEVING IN PROMISCUOUS SEX WITH VIOLENT ENCOUNTER SESSIONS AND MIND CONTROL. TRUE OR FALSE?

A: Do you think sex should be charged for? Should it not be free? Should it be paid for?

To me, sex is a simple, beautiful, natural phenomenon. If two persons want to share the energy with each other, it is nobody's business to interfere. And to say "free sex" implies that you want sex also to be a commodity, that it has to be purchased -- either from a prostitute for one night or from a wife for the whole life, but it has to be purchased and paid for.

Yes, I believe in free sex. I believe that sex is everybody's birthright to share, to enjoy. It is fun. There is nothing serious about it. The people who have been talking about me as teaching free sex are really pathetic. They are sexually repressed people.

Q: I THINK WHAT THEY WERE IMPLYING IS THE IMAGE OF WILD SEXUAL ORGIES GOING ON.

A: No orgies are going on. And if people should want an orgy, it is nobody's business. If a few people want group sex, what is harmful in it? If two persons can enjoy, why cannot ten persons enjoy together? Once we think of sex as a natural, joyful fun....

That's why I call the pill the greatest revolution since fire was discovered. The pill has freed sex from all nonsense, seriousness, marriage, legalities. It has made man enjoy sex for the first time as man, not like other animals who are in a biological bondage.

No orgies are happening here, but I am not prohibiting them. It is up to the people. If they feel like having an orgy, so far so good. But these people are also conditioned by your society. They also have the idea of relationship one to one. They also have the monopoly, monogamy, planted in their minds.

Q: IS THAT NOT GOOD?

A: It is absolutely unnatural. Man is not a monogamous animal at all. He is polygamous and everybody knows it. You may have the most beautiful wife, but that does not mean you don't get attracted to other women, that once in a while you don't dream about other women. Somebody may have the best possible husband. That does not make any difference. Man is by nature polygamous. Monogamy iS enforced on him.

Q: ARE YOU SAYING THAT MAN SHOULD FOLLOW HIS POLYGAMOUS INSTINCTS?

A: He should simply follow nature wherever it leads. Polygamy is perfectly good. In fact, there is no need for monogamy or polygamy. I'm a little further ahead. I see the relationship of love or sex as an absolutely free phenomenon.

Q: YOU SEEM TO BE SAYING-AND I BELIEVE YOU'VE SUGGESTED BEFORE -- THAT PEOPLE SHOULD NOT HAVE ANY "WESTERN HANGUPS, " SO CALLED, ABOUT SEX. RECENTLY YOU PREDICTED THAT AIDS WILL KILL TWO-THIRDS OF THE WORLD'S POPULATION, AND YOU TOLD YOUR FOLLOWERS TO ENGAGE IN CELIBACY OR HAVE SEX WITH ONE PARTNER. WHY?

A: AIDS is a totally new phenomenon, and the old religions are again responsible for it.

Q: RESPONSIBLE FOR AIDS?

A: For AIDS.

Q: WHY?

A: They are responsible for everything that is wrong. Homosexuality and all kinds of perversions were created by religious people, by teaching celibacy. Now, to force men or women to remain celibate is taking them against their biology, chemistry, physiology -- their whole nature. It is impossible for them. They will find some way, and it will be perverted.

Nuns were kept in one monastery, monks were kept in another monastery. There are monasteries still where no woman has ever entered. Now these monks are the original homosexuals. These nuns are the pioneers of lesbianism. All kinds of perverted things have brought AIDS as the ultimate result.

I'm not telling my people to be celibate because celibacy has any spirituality. I'm telling them that you can be celibate without any repression, just out of sheer understanding. You are not going to be rewarded in heaven for it, you will just be being careful about your health. That is enough reward. But if you feel that celibacy is difficult for you, then use all possible methods to protect, to prevent. AIDS is going to kill the larger part of humanity.

Q: WHY DO YOU BELIEVE THAT?

A: Because it is spreading so fast. And it will spread... just one contact with a person who has AIDS is enough, and then those contacts will go on spreading. Just the other day I was looking into it because we were having the festival. Fifteen thousand people were going to come here from all over the world. Now it was a problem: many people can bring AIDS and destroy the whole commune.

We tried to find out. Two sannyasins had it confirmed, and we asked them how many other contacts they had. One woman had fifty contacts. Those fifty people may be carrying AIDS and may be having other contacts. That's why I have said remain with one partner. It is nothing to do with monogamy, it is just pure hygiene, health. I am telling that on medical grounds, there is no religious basis to it.

Q: BHAGWAN, LET ME MOVE ON TO ANOTHER SUBJECT. AGAIN, IN KEEPING WITH SOME OF THE THINGS THAT HAVE BEEN WRITTEN AND SAID ABOUT YOU AND THE RAJNEESHEES, AND THAT IS THE FEAR WHEN PEOPLE SEE YOUR BODYGUARDS CARRYING WEAPONS -- SUBMACHINE GUNS-AND RUMORS THAT THERE ARE LARGE CACHES OF WEAPONS HERE ON THE RANCH. IS THAT TRUE? AND IF SO, WHY ARE THE WEAPONS KEPT HERE?

A: I'm not a man like Jesus Christ. I will not carry my cross on my own shoulders. And I'm not suicidal. Jesus must have been suicidal. I love life, my people love life. I'm not afraid of death. I will enjoy death as much as life, but my people don't want me to leave the body now, and they have every right to protect me. I'm not going to prevent anybody who is going to assassinate me. Why should I prevent my people from protecting me?

If the assassin is free, I'm not going to interfere. And the people who love me and want to protect me, I'm not interfering with them either. This is something between those who love me and those who hate me. This is their business, I am simply out of it. Yes, guns are there, but not according to the rumors. Those rumors are too much exaggerated.

Q: LARGE NUMBERS OF GUNS?

A: No, not large numbers.

Q: DO YOU EXPECT TO BE ATTACKED? ARE YOU AFRAID OF ATTACK?

A: I am not afraid of anything. I have been attacked many times before. I can be attacked any time and I'm not concerned about it, but my people are concerned. Who am I to prevent them if they love me and want to do something? And I have around me one of the most intelligent groups of people.

Jesus had only twelve fools -- uneducated, unintelligent fishermen, carpenters -- and he himself was uneducated, uncultured. And when he was crucified they all escaped. They were not in love with Jesus; they were hoping that through Jesus they would enter into paradise and enjoy paradise.

I give no hope to my people, no promise to my people. They are not going to gain anything as reward.

Q: SO WHY SHOULD THEY STAY HERE?

A: They stay here because meditation is its own reward. There is no other reward beyond it.

Q: IN FACT, RECENTLY YOU SEEM TO BE PAINTING A VERY PESSIMISTIC FUTURE OF THE WORLD AND MANKIND WHEN YOU WARNED THAT A CYCLONE OF DESTRUCTION BOTH NATURAL AND MAN MADE WILL HIT THE WORLD, AND THAT THE RAJNEESH RELIGION WILL PROVIDE A "NOAH'S ARK OF CONSCIOUSNESS," ALLOWING YOUR SUPPORTERS TO SURVIVE.

A: It is not pessimistic. It is simply factual.

Q: COULD YOU EXPLAIN THAT? WHAT DOES THAT MEAN?

A: It simply means that all the centuries that have passed have been bringing this day closer and closer. Religions have been talking about peace and fighting and killing and murdering, burning people alive. On the one hand they will say God is love, on the other hand they will be burning living people. Christians have been killing, Mohammedans have been killing, Hindus have been killing. It is a strange phenomenon that Buddha was born in India, but in India there are no Buddhists. For twenty-five centuries there have been no Buddhists. They had to escape because Hindus were killing them.

Q: BUT WHAT ARE YOU SAYING WILL HAPPEN WITH THIS CYCLE OF DESTRUCTION?

A: We have destroyed the harmony of nature through our unguarded scientific experiments. We have now in the hands of politicians; who are the most mediocre people in the world, such immense energy to destroy that they can destroy this whole earth seven hundred times. Now if just one politician goes nuts, that's enough -- and they are all nuts. So I am not painting any pessimistic picture of the future. I am not a pessimist, neither am I an optimist. I am simply a realist.

Q: BHAGWAN, A MOMENT AGO YOU SAID THAT YOU WERE NOT PESSIMISTIC; YET, IF I MAY READ ANOTHER QUOTE WHEREIN YOU SAID "THIS WORLD IS NOT WORTH SAVING. ONCE IN A WHILE I THINK IT WILL BE BETTER IF THE THIRD WORLD WAR HAPPENS AND DESTROYS THIS WHOLE STUPID HUMANITY." ISN'T THAT PESSIMISTIC? VERY GLOOMY?

A: This is optimistic!

Q: WHY?

A: Because if something has become so rotten, it is better to be finished with it.

Q: YOU THINK THE WORLD SHOULD BE DESTROYED?

A: The world has become almost a madhouse. If we cannot change people's consciousness, if we cannot destroy the boundaries between nations, the boundaries between colors, and the boundaries between religions -- if that is not going to happen....

I am trying on my own whatsoever I can; but one cannot simply forget the reality. The world is divided into nations, into religions, all fighting and trying to kill each other. One cannot forget America and Soviet Russia, ready to destroy the whole world any moment. This is simple realism. As I see it, *this* humanity, if it is not going to change, is not worth saving.

Q: BUT YOU, AS A RELIGIOUS LEADER, SHOULDN'T YOUR ROLE BE ONE TO ENLIGHTEN AND TO HELP TO CHANGE...?

A: That I am doing....

Q: RATHER THAN TO SAY THE WORLD SHOULD BE DESTROYED?

A: That is part of my effort. That makes my thing emphatically clear: Either change, or the world is going to be destroyed. So your change is absolutely necessary. It is not something that can wait, that tomorrow we will change.

Q: LET ME GO BACK... I KNOW WE'RE RUNNING OUT OF TIME. WHEN YOU FIRST GOT HERE TO OREGON, YOUR SUPPORTERS SAID THAT YOU WOULDN'T TAKE OVER THE TOWN OF ANTELOPE. YET NOW RAJNEESHEES ARE IN CONTROL OF THE TOWN AND THE RESIDENTS THERE HAVE CHARGED THAT THEY WERE FORCED OUT. THERE HAVE BEEN SUGGESTIONS THAT PERHAPS THE RAJNEESHEES REALLY WANT TO TAKE OVER THE ENTIRE STATE OF OREGON. TRUE, OR FALSE?

A: I want first to make it clear that I am not a Rajneeshee. You should ask Rajneeshees -- that is their problem. I am an outsider. I am just a guest here, not even a resident. I am not even living in the City of Rajneeshpuram, but outside the city in a guest house. I am not a Rajneeshee; I don't belong to any organization. Now, whatsoever they are doing, you should ask them.

Q: WELL, WOULD YOU WANT TO SEE THEM TAKE OVER THE STATE OF OREGON?

A: I would like them to take the whole world! -- because I feel that they can manage this world better than anybody else. But I am not interested. I am not a politician, and that is not my concern.

Q: THERE IS A PERCEPTION THAT YOU AND YOUR RELIGIOUS FOLLOWING ARE EXTREMELY WEALTHY. IF IT'S TRUE, WHERE DID THE MONEY COME FROM?

A: My people are rich. In fact, only the very rich, educated, intelligent, cultured can understand what I am saying. Beggars cannot come to me. Poor people cannot come to me. The gap is too big. They can hear me but they cannot understand me. So it is natural: I am the rich man's guru.

Q: ISN'T THAT A CONTRADICTION WITH THE TRADITIONAL PERCEPTION OF A LIFE OF AUSTERITY LED BY RELIGIOUS LEADERS AND ASCETICS?

A: I simply think those traditions just rubbish. There is no question of contradiction; I am simply against them. I don't want to be consistent with them. I want to drop all connections with the past. They have done enough harm.

My conception of a beautiful, flowering being is not that of austerity, it is of luxury. He will enjoy all that is beautiful in the world -- great paintings, great music, poetry. I don't conceive of him standing on his head in the hot sun of Oregon, fasting, slowly destroying himself. To me, all religions of the world up to now have been sado-masochistic. My religion is for the first time life-affirming.

Q: ONE THING I THINK PEOPLE ON THE OUTSIDE REMEMBER ABOUT YOU WHEN THEY READ STORIES OR SEE YOU ON TELEVISION IS THE FACT THAT YOU OWN SO MANY, OR HAVE SO MANY ROLLS ROYCES. WHY IS THAT?

A: How many?

Q: EIGHTY?

A: No.

Q: FORTY?

A: Ninety. And they are not *so* many.

Q: WHY DO YOU NEED NINETY?

A: I don't need even a single one. And they don't belong to me, either. But my people want 365, one for every day. And I go for a drive only for one hour. But if my people want it, if they are happy and rejoice doing it, I don't want to destroy their joy. It is perfectly okay.

Q: COULDN'T YOU TELL THEM TO GIVE THEIR MONEY FOR SOMETHING ELSE, OTHER THAN FOR ROLLS ROYCES?

A: All other religions are doing that. Let them do that as their work. Let me do my work. All other religions are looking after the poor. At least leave me alone to look after the rich.

Q: BHAGWAN, THERE HAVE BEEN FEARS EXPRESSED, AS YOU KNOW, EVER SINCE YOU FIRST GOT TO OREGON, THAT RAJNEESHPURAM MIGHT TURN INTO ANOTHER JONESTOWN.

A: That's absurd.

Q: ARE THERE ANY SIMILARITIES BETWEEN YOU AND JIM JONES?

A: There is only one thing between me and Reverend Jim Jones, and that is of absolute opposition. He was a Christian, and Christians are cowards, afraid to take the responsibility for whatsoever happened in Jonestown. From Jesus till this Pope the Polack, all are responsible for it, because Christianity is a death-oriented religion. The cross is its symbol.

There is nothing common between me and Reverend Jim Jones. Everything is opposite to him.

Q: PEOPLE THINK THE POWER YOU HAVE OVER YOUR FOLLOWERS....

A: I don't have any power. I don't have any position. I don't even know my people by their names.

Q: BUT YOU SEE THEM OUT THERE EVERY DAY AS YOU DRIVE BY.

A: I see them, but I don't even know their names. I don't relate with them personally, I don't talk with them personally.

What power? I don't have any power.

Q: YOU CAN SEE THAT THEY'RE DEVOTED TO YOU.

A: That is *their* thing. I am not exploiting their devotion for any power for myself. I could have declared myself the only begotten son of God. Then it would have been a power trip. But I say I am simply an ordinary man just like you. And I emphasize it again and again so that my people can understand that if this experience can happen to me, it can happen to them, too. It is nothing special. It is absolutely natural and ordinary.

Q: SO YOU SEE NO SIMILARITY BETWEEN RAJNEESHPURAM AND JONESTOWN?

A: Not at all. But I see every similarity between Jonestown and the whole world.

Q: THAT THE WHOLE WORLD WILL END UP LIKE THAT?

A: They are trying. Seventy-five percent of their national incomes is going into making more and more weapons, nuclear weapons. Even poor countries are trying to create nuclear plants. They are all in tune with Reverend Jim Jones. Except Rajneeshpuram, the whole world has a similarity with him. This is the only place.... We are absolutely opposed to destruction. We believe in creativity. We don't believe in the creator, we believe in creativeness.

And my people *are* creative. They have changed the shape of this desert, with all the hindrances from the state, the government, the politicians, the religious people. Still, they have changed it into a small, beautiful oasis. If no barrier is created, we can make it one of the most beautiful places in the world.

Q: A NUMBER OF OREGONIANS HAVE EXPRESSED A CONCERN, HOWEVER, THAT YOU WILL EVENTUALLY ATTRACT UP TO A HUNDRED THOUSAND PEOPLE TO LIVE IN THIS CITY AND THAT IT'S SIMPLY A MATTER OF TIME BEFORE YOU CALL ALL 350,000 OF YOUR SUPPORTERS

TO COME HERE TO LIVE.

A: I may.

Q: YOU MAY?

A: Yes.

Q: WHEN?

A: Anytime. Tell the Oregonians that their fear is perfectly right. Tremble. Have nightmares. I can call my followers anytime.

Q: AND YOU MAY DO IT.

A: But I may not.

Q: SOME ENVIRONMENTALISTS SAY THAT THIS LAND SIMPLY CAN'T SUPPORT THAT MANY PEOPLE, THAT IT WOULD HURT THE LAND IF THAT MANY PEOPLE LIVED HERE. ARE YOU CONCERNED ABOUT THAT?

A: The people who say these things, have they ever come here? Just four years ago there was no water. We managed two big lakes, small ponds all around, enough water. And we can create more lakes, more water. We can make more land ready to be cultivated. It is only a question of effort, devotion, and the joy of creation. Those people are simply jealous, lazy, lousy, and nothing else. And it is our problem, not their problem. If my people die because the water is not enough, the land cannot support them, then it is my problem, not their problem. I will not come to them for help.

Q: WHY DO YOU FEEL YOU ENGENDER SUCH HOSTILITY ON THE PART OF YOUR NEIGHBORS AND OTHER OREGONIANS?

A: There are no neighbors. We are alone here, and we want to be alone here.

Q: PEOPLE IN NEARBY TOWNS....

A: We don't want even to relate.

Q: WHY DO YOU THINK THERE IS THIS HOSTILITY?

A: It is not hostility. It is simply that we want to be left alone.

Q: NO, ON THE PART OF SOME PEOPLE WHO LIVE IN OREGON, SOME OREGONIANS.

A: Now, that is their problem, and you have to ask them. We don't have any hostility towards them. All

that we want is to be left alone to do our thing. They are hostile because this land was there, available, for fifty years, and they could not make anything out of it. And within four years we have made a beautiful place where five thousand people are joyously living, luxuriously and comfortably living. They are simply jealous and hostile because they know we can manage one hundred thousand people here. And to them, number is power. To us, there is no question of any trip for power.

Q: ISN'T IT REALLY BECAUSE YOU'RE DIFFERENT THAT THEY DON'T UNDERSTAND YOU? THAT PEOPLE DRESS ALIKE, WEAR VARIOUS SHADES OF RED, WEAR BEADS?

A: There are so many reasons besides. There was a time when the Christians were treated by the Jews the same way. Just to be a Christian was enough to be a criminal.

Q: WHY DO YOUR PEOPLE WEAR VARIOUS SHADES OF RED? WHY DO THE PEOPLE here WEAR VARIOUS SHADES OF RED AND BEADS?

A: I want them to be recognized by me, and by other people. I want them to face the world... that they have dropped out of it. I want them to be clearly individual. They don't belong to this rotten world around. The day I see that there is no need, they will be using all colored clothes. It is nothing spiritual, nothing religious; it is simply an identification card put all over the body.

Q: THERE HAVE BEEN THOSE WHO HAVE ACCUSED YOU AND THE PEOPLE LIVING HERE OF OBSCURING THE LINE BETWEEN CHURCH AND STATE. IS THIS A RELIGIOUS CITY, OR IS IT A CITY, FOR EXAMPLE, THAT SHOULD QUALIFY FOR SCHOOL AID? WHAT ARE YOUR VIEWS ON THE SEPARATION OF CHURCH AND STATE?

A: This is not a religious city. The city has its own functions, religion has nothing to do with it. Religion is an individual phenomenon. It has nothing to do with the streets, the houses, the maintenance of the city. Religion is purely individual. The city is taking care of the collectivity of the community. They are two separate dimensions. They don't overlap, they don't meet anywhere.

Q: BUT EVERYBODY LIVING HERE BELIEVES AND FOLLOWS YOU.

A: Nobody follows me because I don't have any followers. If somebody is walking behind me, that does not mean he is a follower. If somebody feels that what I am saying is true and experiences it as true, what does the city have to do with it? The truth of the individuals living in this city is their private experience. The city is for other purposes, mundane. It has nothing to do with religion.

What I am saying is true only about Rajneeshpuram, that there is no mixing of state and religion. About the outside world that is not true. Everywhere else state and religion are mixed. Otherwise, why should the Bible be there in the court for somebody to take an oath? What does it mean? Every Bible should be thrown out of every court. It is mixing religion....

And do you think the people who are presidents, premiers, governors, are not prejudiced in favor of some religion? Are they capable of discriminating, so that when they are in the office they are no longer Christians? It has not been our experience here.

Q: LET ME GO BACK, IF I CAN, A NUMBER OF YEARS, BECAUSE THERE HAVE BEEN SOME THINGS WRITTEN ABOUT IT. WHY DID YOU LEAVE INDIA?

A: For health reasons. I never wanted to leave. India may be poor, may have its troubles and problems,

but it has a beauty of its own.

Q: THERE WERE STORIES AT THE TIME THAT YOU WERE FORCED OUT. IS THAT TRUE?

A: That is nonsense. I can go back there. Nobody can force me out of anywhere. If Oregonians cannot force me out of Oregon, do you think Indians can force me out of India?

Q: DO YOU PLAN TO LEAVE OREGON?

A: No, I never plan anything. But I can leave any day. Or I may not leave ever.

Q: DO YOU THINK THE IMMIGRATION SERVICE IS HOPING YOU WILL LEAVE THE COUNTRY?

A: They are waiting, perhaps. They can wait... and if I don't want to leave, I will not leave. I will go on fighting to the end. I will not leave. If I want to leave -- even if the whole of America begs me to stay here -- I'm not going to stay a single moment. Nobody forced me out of India. In India I was living with my commune, ten thousand sannyasins were living with me. It was my health that was getting worse and worse.

Q: ARE YOU RECOVERED NOW? ARE YOU BETTER?

A: Not completely. I am feeling better, but it is just on the boundary line; at any moment a small thing, and the trouble can arise.

Q: WHAT DOES THE FUTURE HOLD FOR YOU AND FOR RAJNEESHEES?

A: I never think of the future. We are happy now.

Q: BHAGWAN, I MUST TELL YOU THAT I AM NOT FEELING WELL TONIGHT BECAUSE I'VE STOPPED SMOKING.

A: I knew. You must be feeling nervous. One hour more, and you will be in a nervous breakdown. Smoking is a difficult thing for people to stop.

Q: CAN YOU TELL ME A LITTLE BIT, JUST BRIEFLY, OF YOUR DAILY ROUTINE, WHAT YOU DO HERE?

A: I am a very lazy man. I call myself the lazy man's guide to enlightenment. I don't do anything. In the morning I have started talking again, as I have been doing for thirty years. I love it. It is not a lecture, a prepared speech, or anything. People ask questions, and whatsoever spontaneous response happens in me, I tell it to them. And because I am not concerned at all about any consistency, I have made it clear to my people never to say "Yesterday you said this, and today you are saying this, and these seem to be contradictory." I always insist whatever I am saying right now is the truth.

Q: YOU'VE BEEN DESCRIBED AS A PERSON OF CONTRADICTIONS. ARE YOU?

A: I am. Because life is full of contradictions and I am in tune with life.

I am not in tune with Aristotle. Aristotle, I think, is a disease. I call him Aristotle-itis. Life is very different. It is not a logical system. Now modern physics has come across facts which have baffled all the scientists because they contradict Aristotle's logic and Euclid's geometry. They have no obligation to perform according to the logic man has created. They just go on their way doing their thing in their own way. I am not a logician, and I have never claimed that I am not a man of contradictions. I am big enough, as Walt Whitman once said: "I am big enough to have all the contradictions in me."

And yet, there is a possibility that all those contradictions may become a deep harmony. They may not remain contradictions, they may become complementaries to each other. That's how it is in existence; that's how it should be in life.

Now, give him his cigarettes!

The Last Testament, Vol 1

Chapter #2
Chapter title: I Change With Reality

19 July 1985 pm in Jesus Grove

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ERICH WIDDEMAN & RAINER WEBER
DER SPIEGEL
HAMBURG,
WEST GERMANY

QUESTION: BHAGWAN, BEFORE WE START, I'D LIKE TO MAKE A COUPLE OF THINGS CLEAR. I DON'T KNOW WHAT MA ANAND SHEELA HAS TOLD YOU ABOUT THE WAY WE LIKE THESE DISCUSSIONS GOING. WE DO A COMPLETE WRITE-UP OF WHAT HAS BEEN SAID, WE EDIT IT, AND THEN SEND THE COMPLETE TEXT TO YOU OR TO YOUR CONFIDANTS TO BE REEDITED. THIS IS NOT MEANT TO BE... IF THEY ARE GOOD, THESE INTERVIEWS ARE NOT MEANT TO BE MUCH OF A QUESTION AND ANSWER GAME, BUT SOMETHING OF A CONTROVERSIAL DISCUSSION WHICH FOR YOU IS ONE OF THE MANY OPPORTUNITIES TO GET RID OF A LOT OF PREJUDICES THAT MAY EXIST AGAINST YOU AND YOUR RELIGION.
ALSO, THERE WILL BE A COUPLE OF QUESTIONS WHICH HAVE BEEN ASKED SOME THOUSANDS OF TIMES BEFORE, BUT STILL I APOLOGIZE FOR SOME QUESTIONS THAT PROBABLY YOU HAVE ANSWERED SO MANY TIMES.

ANSWER: No problem. You just ask whatsoever you want, and in whatever way you want. And a question may have been asked thousands of times, but I have not given the same answer again and again and again. My answer has been a thousand times different. So you need not be worried; this is my business.

You just ask.

Q: THAT MIGHT BE ONE OF THE REASONS YOU'RE BEING JUDGED BY THE PUBLIC SO CONTROVERSIALLY, BECAUSE YOUR ANSWERS ARE NOT ALWAYS THE SAME ON THE SAME SUBJECTS.

A: But I am controversial! It is not a judgment of the public. It is the reality.

Q: YOU SAY THAT IT IS NOT YOUR ANSWER THAT CHANGES, IT IS THE REALITY THAT CHANGES?

A: Yes. It is reality that changes, and I change with reality. I am certainly controversial. There is nothing wrong about the public thinking me controversial.

Q: IS THERE ANYTHING YOU ARE REALLY ANGRY ABOUT? ANY CONTROVERSIAL ISSUE?

A: No.

Q: YOU'RE BEYOND ALL THIS CONTROVERSY?

A: I just enjoy it.

Q: YOUR FOLLOWERS CALL YOU BHAGWAN. HOW SHOULD PEOPLE WHO DO NOT BELONG TO YOUR GROUP ADDRESS YOU?

A: They have to address me as Bhagwan.

Q: WHAT DOES BHAGWAN MEAN?

A: The Blessed One.

Q WHAT IS THE DIFFERENCE BETWEEN THE MEANINGS OF THE BLESSED ONE, THE ENLIGHTENED ONE, AND THE AWAKENED ONE?

A: There is no difference.

Q: SO IT'S ALSO TRUE THAT A BLESSED PERSON IS A CONTINUOUS LAUGHTER?

A: That's true.

Q: AND ALSO EVERY ENLIGHTENED PERSON IS A CONTINUOUS LAUGHTER?

A: That's true.

Q: WOULD YOU PLEASE FOR OUR AUDIENCE GIVE A BRIEF RUNDOWN OF YOUR BIOGRAPHY AND YOUR FIRST ENLIGHTENMENT? WHAT HAPPENED? AND HOW?

A: I don't have any biography. And whatsoever is thought to be biography is utterly meaningless. On what date I was born, in what country I was born, does not matter. What matters is what I am now, right here.

Q: SOMETHING THAT MATTERS, FOR INSTANCE, FOR THE AMERICAN IMMIGRATION AUTHORITIES IS WHETHER YOU WERE ADOPTED BY AN INDIAN GENTLEMAN WHO IS AN AMERICAN CITIZEN, FOR INSTANCE. COULD YOU ELABORATE ON THAT?

A: Everything has been explained to them. All the documents have been given to them. Now it is for them to decide. If they decide against me I am going to fight up to the Supreme Court.

Q: THAT MEANS THEY HAVE NOT YET ACCEPTED THE EXPLANATION?

A: Four years those lousy people are just sitting there, doing nothing -- no decision this way or that.

Q: I UNDERSTAND THAT YOUR REAL ESTATE AGENTS HAVE STARTED PURCHASING PROPERTY IN THE HIMALAYAS. IS THAT TRUE? DO YOU PLAN TO MOVE?

A: No. I don't plan to go anywhere. I am going to be here.

Q: WHATEVER HAPPENS?

A: Whatever happens.

Q: I SEE. BUT YOU ARE STILL BUYING PROPERTY IN THE HIMALAYAS?

A: That is my Indian followers making a commune there, just as I have communes all over the world.

Q: FOR THEIR OWN USE?

A: For their own use.

Q: I SEE. THAT MEANS WHATEVER HAPPENS, YOU HAVE DECIDED TO FIGHT FOR YOUR STAYING HERE.

A: I will fight to the very end.

Q: WILL IT BE A HARD BATTLE?

A: It is going to be.

Q: WILL IT BE A LEGAL BATTLE, OR MIGHT THERE BE OTHER MEANS INVOLVED?

A: I would like it to be legal, but if they force me, then everything can be involved.

Q: THAT MEANS EVEN BY WAY OF ARMED RESISTANCE?

A: Not from my side....

Q: BUT FROM THE SIDE OF YOUR SANNYASINS?

A: No, not from my sannyasins' side either, that is my side.

Q: I SEE.

A: But if anybody tries to be violent in any way with us, we are not nonviolent people. We are neither violent nor nonviolent, we are simply human beings.

Q: BUT IF VIOLENCE ERUPTS, YOU ARE....

A: We will answer tit for tat.

Q TIT FOR TAT, JA. OKAY, THAT'S A VERY STRAIGHTFORWARD QUESTION, UH, ANSWER. WHAT DO YOU DO ALL DAY?

A: Nothing. Just nothing.

Q: AND WHERE DO YOU DO NOTHING?

A: Just sitting in my room, in my chair, enjoying myself.

Q: AND WRITING BOOKS? DID YOU WRITE ALL THESE BOOKS THAT ARE CARRYING YOUR NAME?

A: I have never read my books. Any of my books.

Q: AH, THAT MEANS YOU HAVE YOUR GHOST WRITERS, THOUGH?

A: No, those are my discourses, and my sannyasins edit them.

Q: I SEE

A: And they are published, but I have never read them. What is the point? They are my words.

Q: HOW COME JUST NOW SOMEBODY, WHOM YOU MAY KNOW, HAS PUBLISHED A THING WHICH IS CALLED The Rajneesh Bible? THAT'S A BIG TITLE FOR A BOOK.

A: Bible simply means "the book." It is not a big thing.

Q: WELL, IT ALSO HAS AN ALLUSION TOWARDS THE FOUNDER OF A RELIGION. ARE YOU ABOUT TO FOUND A NEW RELIGION NOW?

A: I am the founder of the only religion. All those founders were all hocus pocus.

Q: WHY IS YOURS TRUE?

A: Because I find them all... Jesus, Mohammed, Buddha, Mahavira -- you name the person and I will show you why he is not the founder of a religion but is simply exploiting people's gullibility.

Q: WOULD YOU EXPLORE THAT ON JESUS?

A: Jesus, in the first place, knew nothing of religion. He never meditated in his life. Whatever he was doing was prayer, and prayer means you have already accepted the existence of God, to whom you are praying. Your prayer is based on a belief, and all beliefs are ignorant. Knowing is something else. If you have experienced a headache, then you know it; but if the whole world goes on talking about headaches and you have not experienced it, just for etiquette's sake you may believe in it. But that belief is ungrounded.

Q: AND THEY ALSO TAKE AN ASPIRIN.

A: If you believe too much, perhaps you may take an aspirin. Then things become worse than before. Jesus' whole ideology is based on belief.

Q: WHERE I SUPPOSE YOURS, I THINK...

A:... is on experience. I don't say to my people that you have to believe in anything that I say. I explain to you my experience, you try to experience. If you find it right, there is no question of believing in it. You know it. If you find it wrong, of course, there is no question of believing it, either.

Q: APPARENTLY YOUR RELIGION DOES NOT HAVE A SET OF DOGMAS.

A: No.

Q: HOWEVER, THERE ARE SOME SENTENCES WHICH MIGHT, UH, HELP US TO UNDERSTAND THE ESSENCE OF YOUR RELIGION?

A: No.

Q: WELL, FOR EXAMPLE, YOU TEACH SELFISHNESS.

A: Yes, because it is natural. And I teach to be natural.

Q: YES. LION EATS MAN... SO DO YOU TEACH THE SURVIVAL OF THE FITTEST?

A: It happens. It is not a question of my teaching.

Q: WHEN YOU SAY IT HAPPENS, YOU ARE NEVER CONCERNED WITH WHETHER IT'S GOOD OR BAD, THESE THINGS?

A: No question of good or bad; there has never been a question of good and bad. The fittest survives. And the fittest writes all the histories and all the judgments. And, of course, he is right. Might is right; and being Germans, you will understand it better.

Q: WELL, YOU'LL MAYBE UNDERSTAND IT AS WELL, AS YOU OCCASIONALLY HAVE STRONG PREFERENCES FOR HITLER.

A: I love the man! He was crazy.

Q: SO ARE YOU, YOU HAVE SAID.

A: I am more crazy than him.

Q: THAT'S WHY YOU ARE A BIGGER OR GREATER MAN THAN HIM?

A: No, not bigger or greater -- just crazier.

Q: LAST TIME WHEN WE TALKED TO MA SHEELA, I WANTED TO HAVE SOME CLARIFICATION OF A SENTENCE IN WHICH YOU SAID, "HITLER, IN THE END, FAILED BECAUSE HE WAS ONLY A TOOL IN THE HANDS OF HIGHER POWERS."

A: Don't bring in Sheela or anybody. Just I am here; be direct.

Q:... SHE SAID, "ASK THIS QUESTION TO BHAGWAN, "WHICH I HAVE NOW DONE. COULD YOU EXPLAIN THIS SENTENCE TO US?

A: You ask directly, don't bring anybody in. Don't make it unnecessarily complex, ask directly. Why are you afraid of asking the question directly?... Afraid of people in Germany?

Q: NOT REALLY....

A: No? Then just ask directly.

Q: THIS WAS ONLY A POLITE REFERENCE TO MA SHEELA.

A: Don't be polite to me, because I will not be polite to you.

Q: I WAS ONLY BEING POLITE TO MA SHEELA....

A: Ma Sheela is no more concerned here.

Q: OKAY. THE QUESTION IS: "HITLER WAS AN INSTRUMENT IN THE HANDS OF MAGICAL POWERS. THIS IS WHY HE WAS VICTORIOUS ONLY UP TO A CERTAIN POINT." WHAT DOES THIS MEAN, AND WHO ARE THESE MAGICAL POWERS?

A: Adolf Hitler was very much concerned about astrology. He was not listening to his generals, where to attack, when to attack. Rather he was listening to his astrologer, what is the right time, and what is the right place. And the generals were puzzled because astrologers have nothing to do with military science. But for five years continuously he went on winning simply because leaders of the opposite nations -- Roosevelt, Churchill, Stalin -- were following the rules of military science, and he was just going according to something which is not part of military science. They could not conceive where he was going to attack. They could not conceive where they should gather their forces. Finally, Churchill had to import astrologers from India to England.

Q: APART FROM MILITARY ASPECTS, HOW WOULD YOU JUDGE HIM MORALLY AND POLITICALLY?

A: Morally, he was as moral as Mahatma Gandhi.

Q: AS MAHATMA GANDHI?

A: Yes, because I consider both absolutely immoral. In fact, he was more a Hindu than Mahatma Gandhi himself

Q: IN WHAT RESPECT?

A: In his life. In his way of living....

Q: BECAUSE HE WAS A VEGETARIAN...?

A: He was a vegetarian..

Q: BUT HE WAS NOT NONVIOLENT, AS MAHATMA GANDHI WAS.

A: Mahatma Gandhi was also not nonviolent. Just wait a bit; let me finish with Adolf Hitler. He was a vegetarian. He was an early riser in the morning, going early back to sleep. He remained a bachelor almost his whole life -- only three hours before he died, he married. He was not a drunkard, he was not a smoker. He was a puritan in every possible way, and he lived a life of discipline, just as a saint lives in a monastery.

You ask me if Gandhi was nonviolent. That was a political strategy -- but he was not nonviolent. He had declared that after India became independent, armies would be dissolved. But when India became independent and he was asked about armies being dissolved, he remained silent. He was really a cunning man. His secretary said that it was his day of silence.

Q: MAY I DRAW BACK YOUR ATTENTION TO ADOLF HITLER: IS IT TRUE THAT YOU HAVE A CERTAIN AMOUNT OF ANTI-SEMITISM IN COMMON WITH HITLER? THERE WAS A JOKE RELATED BY MA ANAND SHEELA -- I DON'T KNOW WHETHER IT'S TRUE. YOU ARE SUPPOSED TO HAVE TOLD THE JOKE OF A TIGER WHO STUCK HIS NOSE INTO THE ASS OF ANOTHER TIGER AND WHEN HE WAS ASKED WHY HE DID THAT, HE SAID, "WELL I JUST ATE A JEW AND I WANT TO GET RID OF THAT BAD TASTE. " IS THAT TRUE? IS THAT PROPERLY RELATED, THAT JOKE?

A: It will be good if you don't bring Sheela or anybody in between me and you. Be direct.

Q: DID YOU TELL THIS JOKE? IS THAT YOUR JOKE?

A: I cannot remember. For thirty-three years I have been speaking constantly, two hours in the morning, two hours in the evening. Perhaps there is no single individual alive who has spoken as much as I have spoken. So, ask the question!

Q: DO YOU LIKE JEWS OR DON'T YOU LIKE JEWS?

A: I love them -- what is the question of liking? I have among my sannyasins more Jews than anybody else. Almost forty percent of my sannyasins are Jews.

Q: FROM ISRAEL, OR AMERICAN JEWS?

A: From America, from Israel, from Europe, from Germany.

Q: THAT MEANS YOU DON'T HAVE ANY NATIONAL, ANY RACIAL PREJUDICES?

A: I don't believe in the very concept of nations, or religions. I don't draw any lines between one human being and another. And if I have told any joke which you think is anti-Jewish, then I have also told jokes which are anti-Hindu, anti-Mohammedan, anti-Christian. In fact, I have been telling jokes which are against me! Jokes are just jokes. They are not a philosophical standpoint.

Q: YOU SAID YOUR RELIGION IS THE FIRST AND LAST RELIGION. SO, AFTER YOU THERE WILL BE NO MORE NEED FOR ANY RELIGION ANYWHERE?

A: Yes.

Q: DOES THAT APPLY TO AFTER YOUR DEATH?

A: I say it is the first and last religion for the simple reason that I don't consider old religions authentic religions. They were pseudo. They pretend to be religions, but they were not religions.

Q: BECAUSE THEY WERE RELIGIONS FOR THE POOR?

A: No. Because they were religions of superstition. Not a single religion has been able to prove God's existence. Not a single religion has been able to give any proof for heaven and hell.

Q: THAT DOESN'T MEAN GOD DOESN'T EXIST, IF YOU CAN'T PROVE THAT HE EXISTS.

A: It does not mean that; it simply means you cannot go on worshipping something for which no evidence exists in the whole history of man.

Q: SO, MAYBE FOR AN OUTSIDER IT IS SOMEHOW CORRECT TO PUT THE CORE OF YOUR RELIGION INTO THE SENTENCE: FIND YOUR OWN EGO, FIND YOUR OWN SELF.

A: NO. Not your own ego, but your own being. And there is a great difference between the two. Not only different, but they are absolutely contrary to each other. The ego is the false idea in you created by the society... you are a Jew, you are a Mohammedan, you are a Nazi, you are a communist; you belong to this family, this is your holy book, this is your name. You have to remain attached to your tradition, convention.

All these things contribute to your ego. Out of all these your ego is created... as just a combination. Your being is not given to you by the society, church, education, family -- nobody. Your being you bring with yourself when you are born. It is existential.

Q: IS THIS WHY YOU HAVE SAID -- AND PROBABLY HAVE DONE -- IS THIS WHY YOU HAVE SAID, "I HAVE TO DESTROY ALL YOUR EGOS"? -- MEANING THE EGOS OF YOUR FOLLOWERS."

A: Yes.

Q: SO, THE TWENTY OR THIRTY PEOPLE SITTING RIGHT BEHIND MY NECK HAVE NO EGO ANYMORE?

A: You can just look and see.

Q: WELL, THEY DON'T REALLY LOOK LIKE IT, BUT YOU'RE STILL WORKING ON IT, AREN'T YOU? I MEAN, IF THIS IS YOUR AIM, YOUR TARGET... WHEN DO YOU, THE TEACHER, NOTICE THAT SOMEBODY'S EGO HAS BEEN CRUSHED, DISAPPEARED, VANISHED, OR WHATEVER HAPPENS?

A: Yes. I immediately recognize it.

Q: YOU SENSE IT?

A: Yes.

Q: DOES YOUR PUPIL SENSE IT? (To the audience): WHEN DID YOU ALL REALIZE YOUR EGOS HAD BEEN DESTROYED?

A: My disciples are at several stages of development. Somebody's ego has completely disappeared, somebody's ego is just on the boundary to disappear, somebody's ego is still trying to survive, somebody is trying not to let it go. So they are at all stages. But I try to explain to them where they are, and where they have to move from there.

Q: WOULD YOU AGREE TO CALL THIS METHOD OF TREATING PEOPLE TOTALITARIAN?

A: No, because I am not giving them any orders to follow me. I am simply sharing my experience. I have not called them here, they have come on their own. It is their decision to be with me; it is not my decision that they should be with me.

Q: SO, HOW DO YOU MAKE THEM, MAKE PEOPLE GIVE UP THE FAMILY, THEIR PROPERTY, THEIR HOME...?

A: I don't.

Q: BUT YOU MUST HAVE AN IDEA WHY THEY ARE COMING HERE. I MEAN, THEY GIVE UP EVERYTHING THEY HAD BEFORE JUST TO BE CLOSE TO YOU. THEY GIVE UP EVEN THEIR OWN PERSONALITY, AND WHAT ARE THEY GETTING FOR IT?

A: Whatsoever they feel around me, they are on their own accord ready to leave everything behind. But I have never told a single person to leave his family or leave his job. I am not in favor of renunciation. All the old religions were in favor of renunciation. They were telling people to leave the family, to remain celibate. They were telling people to move to the monastery. They were taking people out of the society. I have never told anybody to do anything on my order. But if, being with me, they start feeling that something is stupid that they are carrying and they drop it, that is their business.

Q: THE VAST MAJORITY OF YOUR FOLLOWERS ARE COMING FROM WESTERN CIVILIZATIONS -- FROM THE UNITED STATES, FROM WESTERN EUROPE -- BUT HARDLY ANYONE IS COMING FROM YOUR OWN HOME COUNTRY, HARDLY ANY INDIANS. OR AM I WRONG?

A: India is a dead country.

Q: MENTALLY OR PHYSICALLY?

A: Both.

Q: ECONOMICALLY, OF COURSE, AS WELL. A COUNTRY WITH SUCH A BIG CULTURAL TRADITION, YOU CALL IT MENTALLY DEAD?

A: It was once, but for two thousand years slavery....

Q: WHAT HAPPENED TO THE TAX CASE, BY THE WAY? IS THERE ANY NEW DEVELOPMENT?

A: I have no idea, because I have never paid any tax. I have no income, either.

Q: YOU HAVE NO INCOME?

A: No income.

Q: WHAT ARE YOU LIVING ON THEN?

A: Just my friends -- I am their guest. I have been a guest for thirty-five years continuously -- in fact my whole life. In the beginning I was a guest in my family, and after that I have been a guest in other families.

Q: JUST ONE MORE QUESTION CONCERNING THE MOTIVATION OF PEOPLE COMING TO JOIN YOU, TO JOIN RANKS WITH YOU. I HAVE THE FEELING THAT PRINCIPALLY FRUSTRATED WESTERN YOUTH ARE COMING WHO SEEM TO BE THE MORE OBEDIENT KIND OF CUSTOMERS, WHO DON'T ASK TOO MANY QUESTIONS. AREN'T THE INDIANS, FOR INSTANCE, MORE PRACTICALLY MINDED?

A: Do you think you are an Indian?

Q: NO, NO.

A: Do you see anybody here more frustrated than you?

Q: NO, NO.

A: You go to the commune and see if you can find a single frustrated person.

Q: NOT HERE, BUT THEY SEEM TO BE DISSATISFIED WITH WESTERN CIVILIZATION....

A: They are dissatisfied because they are intelligent people. Only buffalos don't get frustrated.

Q: YOU FIND A NUMBER OF INTELLIGENT PEOPLE IN YOUR OWN HOME COUNTRY, TOO. WHY DON'T YOU ATTRACT ANY OF THEM?

A: I'm telling you, India is a dead country. And everything which is born has to die one day. Even civilizations are born and they have to die. But it is very difficult for people to drop the corpses of the ancient past, their glory, their tradition. They go on carrying the corpses on their shoulders. They are very traditional, very orthodox, and completely closed to anything new. They have the idea that their scriptures have all the truth that is possible There is no need for them....

Q: WE HAVE THE IMPRESSION THE MAJORITY OF YOUR FOLLOWERS ARE -- I'LL SAY IT, I DON'T MEAN IT NEGATIVELY -- SOME KIND OF DROPOUTS OF WESTERN CIVILIZATION.

A: No.

Q: I READ A BOOK BY ANDRES ELTEN AND HE DESCRIBED EXACTLY THE FEELING THAT HE WAS DISSATISFIED COMPLETELY WITH WESTERN CIVILIZATION, AND....

A: Will you call Jean-Paul Sartre a dropout?

Q: WHO?

A: Jean-Paul Sartre. Will you call Bertrand Russell a dropout?

Q: IN THE WESTERN SENSE, JA.

A: Bertrand Russell, a dropout?

Q: IN THE WESTERN SENSE, JA, I WOULD CALL HIM A DROPOUT

A: In no sense can you call Bertrand Russell a dropout. You give on the one hand the Nobel prize to the man, and on the other hand you call him a dropout.

Q: WELL, LIFE IS FULL OF CONTRADICTIONS.

A: I understand perfectly what you mean. Anybody who is intelligent, is a little aware of the situation of the world, of the society, of the family, is bound to be a dropout. Dropping out is absolutely positive. If the house is on fire, you run out of it. That is not escapist.

Q: BUT YOUR WAY IS THE ONLY WAY TO SALVATION, YOU FEEL?

A: No, I don't say that I'm the only savior, or the only salvation, but....

Q: WHAT ALTERNATIVE WOULD YOU SUGGEST THEN?

A: I don't suggest any alternative.

Q: WELL, YOU CALLED FOR THE CREATION OF WHAT YOU NEW MAN....

A: I simply explain to them what I have experienced, and if they feel themselves somehow falling into a kind of synchronicity with me, then it is up to them. Whether they want to be with me or go back to their home... I never persuade anybody to be here; I never prevent anybody from going. It is all up to them. This commune is completely free.

Q: BUT YET, YOU ARE TRYING TO FORM THE NEW MAN, AS YOU SAY. THAT'S WHAT YOU

WROTE.

A: I am trying to form a new man. It is just an idea, it is not that a new man can be made like a sculpture. I am just explaining what a new man should be.

Q: THERE HAVE BEEN MANY EXPLICATIONS BY LENIN, BY MARX, EVEN BY ADOLF HITLER, BUT NO ONE EVER MANAGED TO REALLY CREATE THE NEW MAN....

A: Because all their ideas were not right, they did not fit with existence, they all failed.

Q: WHAT'S THE DIFFERENCE BETWEEN YOUR NEW MAN AND NIETZSCHE'S SUPERMAN?

A: Superman is a fascist idea. A new man is not superior in any way. A new man is really the most ordinary and simple man. Just try to understand one thing: that I want man to live naturally, ordinarily, without trying to become superior, without going into a pilgrimage towards paradise. Just be here and now, and enjoy whatsoever life gives to you. Be creative, be intelligent -- but this is not making you a superman. Nietzsche's superman created Adolf Hitler and the whole stupidity that followed. The new man is not the superman.

Q: WHAT HAPPENS IF BHAGWAN DIES? WILL THERE BE A SUCCESSOR?

A: Who cares?

Q: YOUR FOLLOWERS.

A: That is up to them.

Q: WILL THEY VOTE FOR ONE? WILL THERE BE AN ELECTION?

A: I have nothing to do with it. The moment I die....

Q: HOW WILL HE BE CHOSEN?

A: You have to understand me: I don't CARE.
Q: SO YOU HAVE NO RESPONSIBILITY WHATSOEVER FOR YOUR CHURCH?

A: No responsibility whatsoever, because every responsibility makes them slaves. Then I am totalitarian.

Q: ONCE YOU SAID WHEN YOU GO, "MANY OF YOU WILL GO WITH ME." WHAT DID THAT MEAN IN PARTICULAR? WHAT DO YOU MEAN BY THAT?

A: When did I say it?

Q: OH, I DON'T KNOW WHEN YOU SAID IT, BUT I READ IT FROM ONE OF YOUR SCRIPTS. IT WAS..."IF I GO MANY OF YOU WILL GO WITH ME." DOES THAT MEAN THAT IF YOU DECEASE THAT OTHERS WILL HAVE TO FOLLOW YOU?

A: No. If you have read somewhere, you must have read wrongly, out of context.

Q: THAT'S A VERY INTERESTING QUESTION BECAUSE IT KEEPS CROPPING UP IN THE BIBLE, AS WELL. YOU ARE STRONGLY FOR WHAT YOU CALL DEATH CONTROL -- EUTHANASIA, ISN'T THAT THE ENGLISH WORD? -- DEATH CONTROL. A MAN HAS THE RIGHT TO GO TO THE MEDICAL BOARD TO BE FREED FROM HIS BODY, THIS SORT OF THING.

A Yes.

Q: SO THAT'S WHY I'D LIKE TO KEEP TO THIS TOPIC. ALSO, YOUR FIRST ENLIGHTENMENT STARTED WITH A....

A: You are not keeping to any topic at all. I am trying to keep you....

Q: I HAVE TO ENTERTAIN MY READERS, NOT ONLY YOU.

A: I am not concerned with your readers. I am concerned only with the truth that I can impart to you.

Q: WHAT'S TRUTHFUL ABOUT DEATH CONTROL THEN?

A: Once birth control is there, death control has to be there. It is just the logical consequence of birth control. If you try to control birth, you are only trying to control on one end. What about the other end? You are preventing new children being born; it becomes absolutely necessary that people should not be just vegetating in hospitals. They want to die; if they want to die, this is their birthright. And all medical facilities should be provided to these people....

Q: I THINK I HAVE THE VERY POINT HERE. THE RAJNEESH TIMES QUOTED YOU JUST RECENTLY, SAYING, "I TEACH YOU TO REALIZE SUICIDE SO THAT YOU CAN GO FOREVER." WHAT DOES THAT MEAN? DOES THAT MEAN YOU ARE TEACHING SUICIDE AS PART OF YOUR RELIGION? IS IT DESIRABLE?

A: I am simply saying that nothing is wrong with death. It is as beautiful as life. If you have lived, and you feel that now life has no more to give to you, and you feel that you are tired, exhausted and spent, then what is the point of forcing you to drag on because an old idiot, Hippocrates, created the medical oath for doctors that they should always try to save the man? The man wants to die; he is hanging between life and death, and they go on trying every way to keep him alive. Who are you?

Q: WILL YOU COMMIT SUICIDE ALSO, UNDER A CERTAIN CONDITION?

A: If I feel like it, if I feel like now there is no work for me, I will. There is no problem in it. I am Master of my own self; nobody is to control me.

Q: AND WILL YOU ENCOURAGE SOMEONE ELSE TO FOLLOW YOU?

A: No. I never encourage about anything. I simply explain myself, I never encourage anybody.

Q: YOU ARE A GREAT ADMIRER OF VINCENT VAN GOGH, THE DUTCH PAINTER, THE ONE WITH THE EAR. YOU SAID SOMETHING LIKE, "HE COMMITTED SUICIDE FOR THE SIMPLE REASON THAT HE HAD PAINTED EVERYTHING HE HAD WANTED TO PAINT. SO TO THE WHOLE WORLD IT SEEMS SUICIDE, NOT TO ME. TO ME IT SIMPLY SEEMS A NATURAL END. THE PAINTING IS COMPLETED, LIFE IS FULFILLED."

A: Yes, absolutely.

Q: BY THE WAY, WOULD YOU LIKE TO OWN A PAINTING BY VAN GOGH, IN ADDITION TO YOUR NINETY ROLLS ROYCES?

A: No. I own nothing.

Q: BUT WHO IS THERE TO DECIDE WHETHER THIS EUTHANASIA SHOULD BE DONE? IT'S AN IMPORTANT QUESTION -- MAYBE NOT FOR YOU -- BUT IF DEATH CONTROL IS EXERTED, WHO SHOULD DO IT? A COMMITTEE OF DOCTORS? A LAWYER? A POLITICIAN?

A: Politicians, certainly not. Legal experts have no business in deciding about life and death. But the medical profession should be freed from the Hippocratic oath; that their function is just to save, whatsoever the situation. They should be allowed... their function is to serve, whatsoever the condition. If the person is still capable of living a meaningful life, if he is still wanting to live, if he has still the lust for life, help him. But if a person has nothing to live for and he is telling you that it is time for him to be freed from this body....

Q: WELL, HE MAY HAVE REGRETTED IT NEXT DAY.
(BOTH JOURNALISTS CONTINUE TO TALK SIMULTANEOUSLY....)

A: You go on interfering with each other!

Q: (FIRST JOURNALIST): BUT WE'RE SPONTANEOUS PEOPLE, YOU KNOW....
Q: (SECOND JOURNALIST): YOU KEEP SAYING YOU HAVE NO INFLUENCE AT ALL, AND YOU'RE NOT TRYING TO INFLUENCE PEOPLE, BUT YOU KEEP WRITING THICK BOOKS. AND YOU'RE HOLDING INTERVIEWS.

A: I will continue, but I am not trying to influence anybody.

Q: BUT CAN'T YOU UNDERSTAND THAT PEOPLE ARE AFRAID OF WHAT YOU DO...? MR. TEERTHA SAID IN AN INTERVIEW, "IF BHAGWAN TOLD ME TO COMMIT SUICIDE, I WOULD IMMEDIATELY TAKE A GUN AND KILL MYSELF." IS THAT A REAL EVIL KIND OF INFLUENCE?

A: What he is saying is his side. He is not saying that I am going to tell him, because I don't tell anybody even to drink a glass of water or a cup of tea.

Q: THERE ARE OTHER MEANS OF INFLUENCING PEOPLE, JUST....

A: No, I am not. I am consistently making them alert not to be influenced by me. I may be wrong. What that man has said IS HIS trust.

Q: THERE IS A BOOK WRITTEN BY YOU. THE TITLE IS Dying for Enlightenment....

A: That's perfectly good.

Q: JA, BUT DON'T YOU THINK THAT PEOPLE MIGHT FEEL ENCOURAGED BY SUCH A TITLE, AND WHAT IT CONTAINS?

A: No. That dying means the death of your ego.

Q: THE DEATH AND ENLIGHTENMENT THROUGH DEATH.

A: Yes, that means the death of your ego... not the death of you.

Q: ANOTHER THING YOU TRY TO DESTROY IS CONSCIENCE.

A: Yes, the conscience that has been created by the society; because only that is the way to free his consciousness. And these are two different things, except in the French language. In the French language, there is only one word, CONSCIENCE for both consciousness and conscience. But they are two different things. Consciousness the child brings with himself Conscience is given by the society, the family, the educational system and everybody else.

Q: SO, IF HE IS FREED, IF SOMEBODY IS COMPLETELY FREED OF CONSCIENCE, HE MIGHT GO AROUND AND DO REALLY HARMFUL THINGS.

A: What?

Q: ISN'T IT CONSCIENCE THAT REFRAINS PEOPLE FROM GOING ROUND HURTING OTHER PEOPLE?

A: It is conscience that has been creating all the wars in the world and killing millions of people.

Q: MAYBE THERE'S DIFFERENT TYPES OF CONSCIENCE.

A: All the consciences: Mohammedans have done that, Hindus have done that, Christians have done that. For three thousand years there have been five thousand wars in the world, and they are still preparing for the third, total war. This is the conscience of your presidents, of your prime ministers, of your leaders, of your popes, of your priests. A man of consciousness cannot do anything wrong. It is impossible.

Q: IS MOTHER TERESA A WOMAN OF CONSCIENCE? I AM JUST MENTIONING THE NAME

BECAUSE I HAVE A QUOTE....

A: Can't you find anybody better?

Q: IT'S VERY GOOD FOR A START, THAT REMARK; AND YOU CALLED HER, BY GOD, CRIMINALLY MINDED AND IDIOTIC...!

A: Yes.

Q: DO YOU THINK THAT'S THE RIGHT WAY OF CALLING SOMEONE WHO DEDICATES HIS LIFE TO HELPING THE MISERABLE IN THE WORLD?

A: The people who devote themselves to helping the miserable keep misery alive.

Q: THEY ARE TRYING TO FIGHT IT, AT LEAST.

A: No. They are simply exploiting the misery for their own glory. Misery can be destroyed completely, but it cannot be destroyed by Mother Teresa. Mother Teresa wants more orphans. Mother Teresa wants more poor people so that she can convert those people to Catholicism. It is sheer politics. All the religions have been exploiting and doing the same thing. I don't make any distinction between those religions.

Q: YOU WOULDN'T APPROVE GOOD HEARTEDNESS AS...?

A: No, not at all. I approve only of one thing: If you have plenty -- abundant life, joy, anything -- and you want to share it, and if that sharing is a joy to you, share it. It does not matter with whom you share. Whether the other person is rich or poor, Hindu or Mohammedan, Western or Eastern, if you are full of fragrance, you will share it. There is no other way. When the cloud is full of rain water, it showers.

I do not teach serving the poor, I teach destroying poverty. And we have all the means in our hands to destroy all poverty. But the politicians will not allow, the priests will not allow, because they both will disappear with poverty, remember.

Q: WHO IS "WE" -- MANKIND, OR THE RAJNEESHEES?

A: I mean the intelligence of mankind. I am not a Rajneeshee.

Q: I STILL FIND IT DIFFICULT TO ACCEPT THE FACT THAT IT SHOULD BE A BIG STEP FORWARD FOR MANKIND IF CONSCIENCE IS DESTROYED.

A: All that conscience has done up to now has been simply ugly, destructive. We need a better concept, and that is consciousness. Consciousness is a purification of your being through meditative methods. That's my whole work. Then whatever a conscious man does is right. Then there is no question of choosing for him.

Q: HE MAY KILL?

A: If he feels it right, he may kill.

Q: THAT'S QUITE FAR AWAY FROM CIVILIZATION AS WE UNDERSTAND IT.

A: You are not civilized. And where is civilization?

Q: RIGHT HERE... IN AMERICA.

A: Nowhere does civilization exist. It is just an idea that humanity has been hoping for. What exists is barbarism with clothes covering it, masks hiding the real faces of people. But true civilization does not exist.

Q: DID I REALLY UNDERSTAND YOU CORRECTLY? ANYBODY WHO HAS REACHED CONSCIOUSNESS MAY KILL IF HE FEELS LIKE IT?

A: I am saying the man who has become totally conscious cannot do anything wrong. Whatever he does is right. There is no question of choosing right and wrong.

Q: UNREGARDING OF THE EFFECT ON THE COMMUNITY...?

A: There is no question for him. He sees where the door is, and he moves. He has eyes of his own; he does not need to borrow eyes and insight from others.

Q: THAT MEANS, IN PRACTICAL TERMS, IF IT COMES TO THE WORST, AND THE OREGON POLICE SENDS I DON'T KNOW HOW MANY POLICEMEN TO SEND YOU OUT FROM HERE BECAUSE OF SOME LEGAL REASONS, YOU WOULD RESIST BY MEANS OF ARMS AND EVEN ON THE RISK OF KILLING PEOPLE?

A: We will decide in the moment. We never plan.

Q: BUT IF IT HAPPENS, YOU WOULD BE PREPARED TO KILL PEOPLE?

A: No. We will see at the moment what we can do, whether it is right to stand before them with our chests open and tell them to kill us and prove that they are civilized, and prove that they are democratic....

Q: YES, PROVIDED THIS IS A CIVILIZED DEMOCRACY.

A: It is not.

Q: THE AMERICAN SOCIETY IS NOT DEMOCRATIC?

A: No society anywhere is yet civilized.

Q: I SEE. THAT MEANS YOU WOULDN'T APPROVE OF AN INDEPENDENT JUDGMENT OF AN

OREGONIAN JUDGE IF HE DECIDES TO EXPEL YOU...?

A: I have seen their judgments.

Q: THAT MEANS YOU WOULDN'T APPROVE IF THEY DECIDE TO EXPEL YOU, YOU WOULD RESIST?

A: I will resist, certainly.

Q: BY ANY MEANS AVAILABLE?

A: Certainly.

Q: EVEN ON THE RISK OF CREATING BLOODSHED -- LIKE JONESTOWN?

A: It does not matter. Nothing matters if somebody is being nasty to innocent people who are not doing any harm to anybody. Then, whatever happens....

Q: YES, IN A DEMOCRACY IT'S UP TO THE JUDICIAL AUTHORITY TO DECIDE WHAT IS HARMFUL AND WHAT IS NOT.

A: We will go on fighting up to the Supreme Court of America, and even if we see that....

Q: SO, IF YOU LOSE THERE?

A: Then we will fight.

Q: WITH THE ARMS YOU ARE COLLECTING ALREADY?

A: No. We don't have arms to fight America.

Q: SO WHAT ARE THE ARMS FOR? THEY SAY YOU HAVE ARMS FOR -- I READ THE QUOTE SOMEWHERE, I THINK IT WAS FROM A SENATOR -- HE SAID "THEY HAVE ARMS FOR A COMBAT REGIMENT, LIKE A COMBAT REGIMENT IN VIETNAM." WHAT ARE THE ARMS FOR?

A: Just two dozen arms for the police, which are declared to the government? You think they are enough to fight America? Then what is the Soviet Union doing?

Q: YOU MEAN THE TWO DOZEN GUNS YOU HAVE....

A: They are just cowards.

Q: THEY SAID IT'S ENOUGH FOR A REGIMENT IN VIETNAM, THAT'S HOW IT WAS

A: No. They are absolutely absurd.

Q: YOU ARE SUCH A LOVING COMMUNITY, WHY DOES YOUR POLICE FORCE NEED ARMS?

A: We are such a loving community, that's why. We don't want this loving community to be destroyed by idiots. In these four years in this commune, no crime has happened, no drug has entered in, no theft has happened, no murder has happened, nobody has been raped... no violence. These few arms and policemen are part of the Oregon government.

Q: JUST IN CASE A CRIME WOULD HAPPEN, DO YOU HAVE THE JUDICIAL MEANS TO DEAL WITH THEM?

A: We have every judicial means. We have four hundred sannyasins who are legal experts. Perhaps nowhere else will you find such a big legal firm. And these four hundred legal experts are going to fight to the very end.

Q: HOW IN YOUR COMMUNITY IS "DEVIATION" TREATED?

A: Hmm?

Q: WELL, IF SOMEBODY DOES SOMETHING THE REST OF THE COMMUNITY DOESN'T FEEL RIGHT, WHAT HAPPENS?

A: He is just taken to the hospital.

Q: AGAINST HIS WILL?

A: Otherwise he is told to leave. If he does not want to live here in communion with people, he is free to leave. If he wants to live in communion here, and if the community feels that something is wrong in him, he goes to the hospital. And in four years, nobody has resisted, nobody has been taken to the hospital forcibly.

Q: YOU DO PERFORM YOUR OWN BIRTH... WELL, YOUR OWN MARRIAGE AND DEATH CEREMONIES. WOULD YOU PLEASE DESCRIBE THEM TO US?

A: I do not perform anything, my people do everything. I am just a non-doer, just good for nothing. My people do everything. If they want to perform marriage, they will perform marriage. If they want to perform divorce, they will perform divorce. It is up to them, their business, nothing to do with me. I am completely an outsider. Let me repeat, I am not a Rajneeshee. I don't live even in the City of Rajneeshpuram. I live outside in a guest house. I am not a resident.

Q: WELL, AT LEAST THEY DON'T GIVE YOU DOG TAGS, LIKE THEY DO WITH OTHER VISITORS.

A: I'm not a visitor.

Q: WHAT I'M TRYING TO SAY IS IT SEEMS SOMEHOW SIMPLY STYLISH AND VERY COQUETTE TO SAY, "I HAVE NOTHING TO DO WITH THIS COMMUNITY."

A: It is true, so what else can I say? I have nothing to do. I have never performed a single marriage, I have never gone to any service for somebody who has died.

Q: BUT IF YOU DRIVE ALONG THE STREET, THEY STAND AND CHEER.

A: That is their business and their joy. Just now they were standing outside; I had not asked anybody to stand there, and they will be standing still, just open the door and see. And nobody is telling them. Two hours those loving people will be waiting for me....

Q: YEAH. YOU SAID ONCE, "IT IS DANGEROUS TO BE A PART OF MY COMMUNE, YOU ARE TAKING A RISK." WHAT KIND OF RISK DOES EVERYBODY TAKE WHO JOINS YOU?

A: The risk is of dropping all rubbish that everybody carries and thinks is very valuable -- all kinds of crap. Your religion will disappear, your nationality will disappear, your whole idea of racism will disappear. Your belief systems, your political ideologies will disappear. Here you will be just a simple, innocent human being. I believe in the individual.

Q: INNOCENCE ALSO MEANS IRRESPONSIBILITY.

A: Yes. It means both. It means irresponsibility to those who have been forcing responsibility on you. But in fact it means responsibility, because a person who is totally free, whatever he does he is responsible for. He cannot say, "My commander-in-chief ordered me," that "It was from the pope, what can I do?" "It is from Jesus, the only begotten son of God." He has nobody to dump anything on. All responsibility is his, so whatsoever he does, he has to take the responsibility upon his own shoulders. So to him it means responsibility, but certainly to others it will look like irresponsibility.

Q: PERHAPS HE CAN ALSO BE MANIPULATED EASIER.

A: Everybody is being manipulated everywhere and very easily.

Q: NOW LET'S COME BACK TO ONE MORE PRACTICAL TERM. TWO DAYS AGO YOU WERE ASKED WHETHER YOU WERE TRYING TO SPREAD YOUR POWER, OR YOUR INFLUENCE, OVER THE WHOLE OF OREGON. YOU SAID YOU WANT TO TRY TO SPREAD IT OVER ALL OF THE UNITED STATES. WAS THAT MISUNDERSTOOD?

A: No. These are not my words. They had asked, "Are you going to take over Oregon?" The question is stupid, and a stupid question does not need....

Q: BUT WHAT WOULD BE YOUR HONEST REPLY TO THAT STUPID QUESTION?

A: I told the person that I would love them to take over the whole world. Oregon is too small.

Q: BUT THERE IS AT LEAST A CERTAIN RISK FOR THE OREGONIANS. I MEAN, NOT THAT YOU'D TAKE OVER THE WHOLE OF OREGON....

A: There is no risk for anybody from my people.

Q: BUT THEY FEEL IT'S A RISK.

A: They are just cowards.

Q: BUT YOU BROUGHT IN TRUCKLOADS OF DISPLACED PERSONS AND DRUNKARDS AND WHAT NOT JUST TO INCREASE YOUR VOTING POWER. CAN'T YOU UNDERSTAND THAT PEOPLE ARE A LITTLE BIT AFRAID OF YOUR TACTICS?

A: We did not vote at all! They were absolutely creating the whole situation.

Q: BUT WHY DID YOU BRING IN ALL THESE PEOPLE?

A: They are still here.

Q: JA, BUT THEY WERE NOT SANNYASINS... ARE THEY?

A: A few of them are still here. A few of them have become sannyasins. Those who wanted to leave, they left. We brought them because we wanted to share something with them. Next year we will bring someone else. Next year... every year after our annual celebration we have enough money to share.

Q: OR IT JUST SO HAPPENS THAT THIS COINCIDED WITH THE ELECTION DATE?

A: It was just a coincidence, and we did not vote at all.

Q: SO IT WAS THE SAME KIND OF COINCIDENCE WHEN YOU DISCOVERED THAT YOU WERE ADOPTED... WHEN IT JUST CAME IN HANDY FOR THE IMMIGRATION AUTHORITIES?

A: No. It is not a question of my declaring it. I was myself not aware up to that point that I was adopted in my childhood. It was a secret pact between Swami Swarupananda and my father. They were friends. And it was just superstitious astrology. Astrologers said that if I was not given in adoption I would die, and I should be given to somebody who does not belong to my family, does not even belong to my caste, to my religion... somebody utterly a stranger.

Q: BUT SOMEBODY MUST HAVE KNOWN THAT ALL THE WAY.

A: Only Swami Swarupananda and my father. Those two persons knew it all the way. My father is dead, now Swarupananda is the only person who knows, and who has all the documents. So when he declared, I came to know about it.

Q: WELL, I'M QUITE AMAZED BY THAT HIGH RATE OF COINCIDENCE.

A: It is not a coincidence. It happens in India every day. If people are told by astrologers that their children will die, it is good to let them be adopted that way they think they are going to deceive the stars and death, and everything. It is foolish, but it happens every day. And they kept it a secret pact between themselves....

Q: UNTIL THEY COULD USE IT, OR UNTIL SOMEBODY COULD USE IT.

A: There was no question.... Yes, my father told Swarupananda, "If there is any need any day, you are authorized, he is your son."

Q: WE HAVE STILL TWO, THREE MORE IMPORTANT CONFLICTS. YOU PREDICTED WORLD WAR THREE FOR SOME TIME, FOR SOME UNDISCLOSED YEAR BETWEEN 1984, I THINK, AND 1999. HAVE YOU GOT ANY MORE PRECISE IDEA NOW? I MEAN, COULD YOU PREDICT EXACTLY WHEN IT WILL HAPPEN?

A: No. It is not a prediction.

Q: OR YOUR FEELING?

A: It is simple reasoning.

Q: A VISION.... HOW...?

A: No. It is not a vision.

Q: BUT HOW REAL IS THE VISION? COULD WE RELY ON IT, OR IS IT JUST AN IDEA?

A: I don't say rely on it. I am an unreliable man. What I said is a simple, logical conclusion of the world situation.

Q: A CONCLUSION OF WHAT? OF POLITICAL EVENTS OF THE RECENT YEARS?

A: Yes. The political events, the nuclear weapons....

Q: HAVE YOU GOT ANYTHING PARTICULAR IN MIND: SDI, OR AMEX OR PERSHING, OR WHATEVER IT IS?

A: No. It is just the whole mess in which the humanity is. And the politicians go on creating more and more weapons to kill; sooner or later they are going to explode.

Q: JA, BUT YOU COULDN'T SAY WHO IS MORE RESPONSIBLE, AND WHO IS NOT SO RESPONSIBLE...?

A: Everybody is responsible.

Q: YOU GOT SOME ADVICE FOR THE POLITICIANS?

A: One piece of advice: that all nations should dissolve into one global government. The only way to avoid the third world war is that there are no more nations, but only one world.

Q: IN THAT CONTEXT YOU HAVE SAID YOU WERE GOING TO SAVE THE ELITE OF THE WORLD BY CREATING UNDERGROUND SHELTERS. FURTHERMORE, THAT ONLY SANNYASINS WILL SURVIVE THAT WAR, AND THAT ALL THE REST OF MANKIND WILL PERISH OR COMMIT SUICIDE OR WILL DEGENERATE INTO MONKEYS. SO, ARE THESE THE PROSPECTS OF WHAT THE WORLD WILL LOOK LIKE AFTER THAT WAR?

A: If the war happens, then only a few people are going to survive. Perhaps even they will not survive.

Q: AND THE SANNYASINS WILL SURVIVE, YOU SAID? ARE YOU PREPARING FOR IT? ARE YOU CONSTRUCTING SHELTER, A NUCLEAR-PROOF SHELTER?

A: The state is preventing us from making anything -- from making even a house. And we are fighting the case in court.

Q: WELL, I MEAN, ARE YOU BUILDING BUNKERS FOR...?

A: We will make them once our case is finished....

Q: YOU WILL START BUILDING....

A: We will....

Q: NUCLEAR-PROOF BUNKERS?

A: We will. I would love my people to survive.

Q: BUT, I MEAN, ARE YOU TAKING PRACTICAL STEPS?

A: We are fighting in the court. What more practical steps right now do you want me to take?

Q: NO, PRACTICAL STEPS AGAINST DYING IN A HOLOCAUST -- NOT AGAINST SURVIVING IN RAJNEESHPURAM, AGAINST BEING EXPELLED FROM RAJNEESHPURAM. ARE YOU PART OF THE PEACE MOVEMENT, THIS SORT OF THING?

A: No. I am not interested in the peace movement. They have never succeeded, and they are utter nonsense.

Q: IS IT TRUE WHEN THE RAJNEESH TIMES WROTE "EVERYONE WHO DIES IN RAJNEESHPURAM OR WITHIN TWENTY-FOUR MILES OF ITS BOUNDARIES WILL BE ENLIGHTENED"?

A: That's true.

Q: IS IT TRUE? WHAT IS EXACTLY MEANT BY TWENTY-FOUR MILES? WHY NOT TWENTY-TWO?

A: At one hundred degrees, water evaporates. Why not at ninety-nine? It is simply a law of existence that if there is one man in the state of absolute enlightenment, his being there creates a certain vibe in a twenty-four-mile radius around him. In that radius....

Q: WHEN DID THAT HAPPEN BEFORE? WHEN BUDDHA DIED, OR...?

A: Yes, Buddha also had exactly the same twenty-four mile radius.

Q: WHAT ABOUT JESUS?

A: No.

Q: MOHAMMED?

A: No.

Q: OTHER RELIGIOUS LEADERS?

A: None, except Buddha.

Q: AND YOU.

A: There have been many others whose names are not known; but these people, Jesus, Moses or Mohammed were not enlightened themselves. But there have been many: for example, Kabir, in India; Farid, a Mohammedan in India; Bodhidharma, an Indian in China; ChuangTzu, a Chinese; LaoTzu, a Chinese. It has happened around many people in different countries, and I have spoken on all these people. There are at least 350 books that I have spoken and I have talked about these people, their methods, what happened in their lives, and what happened in their death.

But these people, Mohammed, Moses, Jesus were themselves not enlightened. Jesus was a mental case, thinking that he is the only begotten son of God, thinking that he is the savior of the whole world, telling his people that he will come back to save them. And the things that he did-condemning, cursing a fig tree because he and his disciples were hungry and the fig tree was not welcoming them with fruits. And it was not the season, it was not any responsibility of the fig tree, and this man curses the fig tree. You think this man is sane?

Q: THIS IS A VERY IMPORTANT QUESTION -- NOT A VERY PHILOSOPHICAL ONE, BUT A QUESTION THAT INTERESTS LARGE CROWDS OF PEOPLE AND READERS IN EUROPE. IN POONA YOU FAVORED UNLIMITED SEX AS A KIND OF BIRTHRIGHT. AND SO, AS IT LOOKS, IT WAS EXERCISED. NOW, AS IT LOOKS TO US, AND AS I UNDERSTAND FROM WHAT I READ, IT SEEMS TO BE RATHER THE CONTRARY. YOU SAY SEX IS ONLY ALLOWED WITH RUBBER GLOVES AND EVEN KISSING IS FORBIDDEN. WHAT MADE YOU CHANGE YOUR MIND SO MUCH?

A: Because of that fact of life. In Poona I had said to my people that sex is simple, natural, a joyous game... you can enjoy it; don't take it seriously. It is not sin; it is not a crime, but don't impose yourself upon anybody. Two persons willing to be together, it is absolutely their right to enjoy a sexual meeting.

Q: BUT YOU'D RATHER SEE THAT THEY TURN IT INTO CONSCIOUSNESS, YOU SAID.

A: Yes. I would love that slowly their meditation grows so that even while making love....

Q: LIKE THE CHRISTIAN MONKS IN THE MONASTERIES...?

A: Christian monks in the monasteries have been masturbating and nothing else.

Q: THEY ARE NOT TURNING IT INTO CONSCIOUSNESS?

A: They cannot because they are repressive people. If you repress your sex, you can never become meditative. The moment you become silent, immediately sexual fantasies will come up.

Q: IS IT A MATTER OF AGE OR IS IT A MATTER OF STAGE OF CONSCIOUSNESS OR WHAT WOULD YOU SAY? I MEAN, YOU SAY YOU ARE NOT OPPOSING IT DIRECTLY, BUT YOU WOULDN'T FAVOR IT THE SAME WAY AS YOU DID IN POONA. IS THAT RIGHT?

A: It is exactly the same as it was in Poona. Their sexual freedom is there, but a new disease, AIDS, is spreading. Now we have to take account of it, and to my people I have said that if you want....

Q: HOW IS YOUR OWN SEX LIFE? ARE YOU STILL ACTIVE?

A: My sex life?

Q: YOU WERE ACTIVE BEFORE IN POONA?

A: I have been active all my life. But now it is enough. I'm finished with it. I enjoyed it before my enlightenment, and I enjoyed it more after my enlightenment. And I proved one traditional idea wrong: that an enlightened man cannot enjoy sex. It is something of historical importance. But now I am completely satisfied. Too much!

Q: YOU'RE NOT A VERY HEALTHY MAN THESE DAYS, ARE YOU?

A: I am not. My body is fragile. My back is bad.

Q: WILL YOU HAVE TO UNDERGO ANOTHER OPERATION, OR...?

A: Every possibility is always there, because I have allergies to many things: dust, perfume, smoke.

Q: HAS IT BECOME WORSE FROM THE TIME YOU CAME HERE, OR HAS IT IMPROVED?

A: No, it has improved. Oregon's dry climate has been immensely helpful. I am grateful to Oregon not to Oregonians -- my asthma has almost disappeared because there is no humidity around, and my back is perfectly good.

Q: HOW ARE YOU MEDICALLY TREATED?

A: I have my own two physicians.

Q: DO THEY DO MASSAGE, OR WHAT DO THEY DO?

A: No. Medically, if my back is bad, as it was in India... then they were massaging it, giving me traction, giving me medicines for it. For my asthma they were giving me medicines. So whenever it is needed, whatsoever is needed....

Q: SO YOU ARE NOT OPPOSED TO PHARMACEUTICAL PRODUCTS?

A: Not at all. I am absolutely in favor of all sciences, and I am against all religions.

Q: MAY I PLEASE JUMP BACK IN DISCUSSION TO A POINT WE HAD SOME TIME AGO: WE WERE TALKING ABOUT DOCTORS AND YOU SAID THEY SHOULD BE FREED OF THE OATH OF HIPPOCRATES, IN FAVOR OF SCIENCE. NOW, IF DOCTORS ARE NOT BOUND BY THE HIPPOCRATIC OATH THEY CAN DO HUMAN EXPERIMENTS, CAN'T THEY? IT'S PERFECTLY ALL RIGHT TO EXPERIMENT WITH HUMAN BEINGS?

A: It is absolutely right. In fact, it is needed. Not to experiment with human beings is dangerous.

Q: EXPERIMENTS WITH HUMAN BEINGS OFTEN ARE BROUGHT ABOUT AGAINST THEIR OWN WILL. SO, FOR SCIENCE ONE SHOULD SACRIFICE HUMAN BEINGS?

A: It is not a question of sacrificing; just people like Mother Teresa should offer themselves in the service of humanity. And there are six hundred million Catholics; they should offer....

Q: I WAS NOT TALKING ABOUT INDIA AND MOTHER TERESA, BUT ABOUT HUMAN ENGINEERING.

A: I am also talking about human engineering. You were saying, "Should people be forced against their

will?" No, but people can be invited. And there will be enough people.

Q: SHOULD THEY BE FORCED TO BE STERILIZED IF POPULATIONWISE, IT'S NECESSARY, LIKE IT HAPPENED IN INDIA?

A: If the population becomes a problem for the whole country, then it is up to the country to decide. They should vote for it, for absolute birth control.

Q: YOU ARE FOR IT?

A: I am not for it. I'm saying THAT country should vote for it; the whole country should decide if they want to die starving. It is up to them.

Q: WOULD YOU FAVOR STERILIZATION...?

A: Not against anybody's will.

Q: NOT AGAINST HIS WILL BUT, FOR INSTANCE, WOULD YOU TRY TO PERSUADE SOMEBODY HERE IN RAJNEESHPURAM BECAUSE THE FAMILY AND CHILDREN DO NOT FIT INTO THE FRAMEWORK OF THIS COMMUNITY?

A: I never persuade. I simply explain the situation and my people are intelligent enough that there is no need for persuasion.

Q: DO THEY EXERCISE STERILIZATION HERE?

A: Not a single baby has been born here in four years.

Q: DUE TO STERILIZATION OF WOMEN HERE, OR IS IT...?

A: Every kind of birth control method is being used.

Q: IS STERILIZATION A VERY WIDESPREAD KIND HERE?

A: In India it was.

Q: AND IN RAJNEESHPURAM?

A: No.

Q: NOT MANY WOMEN ARE STERILIZED BECAUSE OF THE NOT WANTED CONSEQUENCES?

A: No, they can use other birth control methods. There is no question....

Q: IS THAT THE WAY YOUR RELATION TOWARDS THE COMMUNITY WORKS? YOU EXPLAIN THE SITUATION, AND THEN SOMEBODY ELSE DRAWS THE CONSEQUENCES AND DOES THE DIRTY WORK?

A: No. Everybody has to take his responsibility. I simply....

Q: EXCEPT FOR YOU....

A: ... explain the situation, the consequences. And everybody has to think for himself, what he would like.

Q: AND YOU CALL THAT NOT HAVING INFLUENCE ON THE COMMUNITY?

A: It is absolute democracy. Nowhere does it exist except here.

Q: I MAY BE OLD FASHIONED, BUT MY NOTION OF DEMOCRACY WAS TWO PEOPLE ARGUING A POINT AND REACHING A CONCLUSION.

A: But when you have somebody who can see the light, then of course he is not going to grope like a blind man. Your idea of democracy is the idea of people who are blind. So blind people are arguing about the shape of the elephant; they are arguing about whether light exists or not. And to what conclusion can they ever come?

Q: IF YOU ARE NOT RESPONSIBLE FOR WHAT YOUR COMMUNITY DOES, IT WORKS THE OTHER WAY ROUND, TOO, BECAUSE BASICALLY YOUR COMMUNE ISN'T RESPONSIBLE EITHER. SO NOBODY IN THIS VALLEY IS RESPONSIBLE FOR ANYTHING.

A: Everybody is responsible for himself. Nobody is responsible for anybody else. That's why I don't call it even a community. I call it a commune. And I make a distinction between the two words. A community is a certain kind of contract between people. A commune is open, without any contract.

Q: JA, IT'S LAWLESSNESS.

A: It is lawlessness, because there is no need of law.

Q: TELL ME ONE MORE QUESTION: HOW CAN A COMMUNITY SURVIVE WITHOUT THE FAMILY, WITHOUT CHILDREN?

A: It is surviving.

Q: FOR A CERTAIN PERIOD, YES, BUT....

A: Who cares? I'm very irresponsible about the future. I don't bother at all about tomorrow. If tomorrow

the whole world simply evaporates...

Q: YOU WON'T HAVE FINISHED YOUR ATOMIC BUNKER....

A:... I will say goodbye. Good morning, America.

Q: THAT WOULD BE A VERY GOOD FINAL SENTENCE, BUT FINALLY WE HAVE TO DRAW YOUR ATTENTION TO SOME MATERIAL QUESTIONS. PROBABLY, AS YOU SAID, IT'S A QUESTION YOU HAVE BEEN ASKED A HUNDRED TIMES BEFORE, BUT CONCERNING YOUR ROLLS ROYCES.... WE UNDERSTAND THAT YOU ARE PREACHING SOME KIND OF, WELL, AT LEAST NOT MATERIALISTIC IDEOLOGY, BUT YET YOU ARE ENJOYING A LUXURY LIFE....

A: Matter and spirit are not two different things. Existence is materialist/spiritualist. It is together. There is no duality.

Q: BUT BEING MATERIALISTIC AT THE EXPENSE OF OTHERS IS WHAT OTHERS HAVE DESCRIBED AS EXPLOITATION. WOULDN'T YOU APPROVE FOR THAT?

A: Not at all. I don't possess a single Rolls Royce. You are talking about Rolls Royces; I don't possess

Q: WHO OWNS THEM?

A: My people possess them.

Q: BUT YOU USE THEM.

A: They allow me for one hour. If they don't allow, I will stop.

Q: YOU GO EVERY DAY AND SAY, "MAY I PLEASE...?"

A: Every day for one hour I go for a ride, and my people allow me. I am not against riches, and I am not against LUXURY, but I am not asking anybody.

Q: BUT WE SEE OTHERS ARE....

A: You were talking about the watch. Yes....

Q: IS IT ORIGINAL DIAMONDS, OR IS IT...?

A: Are you a jeweler?

Q: IS IT IMITATION? I'M NOT AN EXPERT ON JEWELRY, BUT IT LOOKS RATHER GENUINE. IS IT?

A: It is not. To me, diamonds or stones are the same.

Q: I SEE.

A: I enjoy. It is beautiful; and it has been made by my people. It is not Piaget, but they have defeated Piaget. And these are all ordinary stones.

Q: DO YOU KNOW HOW MANY COMPANIES, HOW MANY RAJNEESH ENTERPRISES THERE ARE IN THE WORLD?

A: No, I don't know and I don't bother.

Q: BUT NEVERTHELESS, I MEAN, YOU ENJOY A KIND OF LUXURY. WOULD YOU AGREE TO THAT?

A: I am a perfect showman.

Q: AT LEAST EVEN IF YOU DON'T OWN THEM, IF YOU WANT TO HIRE A ROLLS ROYCE... I WOULDN'T BE ABLE TO AFFORD IT.

A: Not one? My people have managed to have ninety.

Q: BUT IT'S VERY UNECONOMIC TO HAVE NINETY ROLLS ROYCES AND HAVING THEM IN THE GARAGE AND USE ONE EVERY DAY.

A: We don't bother about economics, economy, future. They are going to have 365.
Q: BUT WOULDN'T IT BE BETTER TO LET YOUR PEOPLE ENJOY THE FRUITS OF THEIR WORK A LITTLE BIT MORE?

A: That is up to them. My commune has hundreds of other cars, hundreds of buses, four planes, they have everything. It is not that only I am enjoying luxury -- they have everything. It is simply out of respect they will not use a Rolls Royce. And I am using it because I have tried all the cars and just by coincidence only the Rolls Royce seat suits my backbone.

Q: AND A MERCEDES WOULDN'T BE GOOD ENOUGH?

A: I have tried it; it was not good enough. Not even other Rolls Royces, which are far more costly. I had a Corniche; it didn't suit me. That was the costliest Rolls Royce. Then I had a Commarque -- that was the number two Rolls Royce in cost; it didn't suit me. Now I am on the third grade, the Silver Spur.

Q: BUT YOU WOULD NOT, FOR INSTANCE, IN SPECIAL REGARD TO OUR GERMAN READERS, RECOMMEND A MERCEDES FOR WEALTHY PEOPLE WITH BACKACHES?

A: No. I have used it. I would not recommend it.

Q: I AM VERY MUCH IN DOUBT WHETHER WE WILL BE ABLE TO PRINT IT, BECAUSE THEY HAVE BIG ADVERTISEMENTS IN Spiegel, YOU KNOW.

A: You have to print it!

Q: ALL RIGHT, WE PROMISE.

A:... Because I love Germans. I have among my sannyasins a large number of Germans. And they are the most stable, intelligent, reliable, responsible people in the commune.

Q: THEY ALSO PROVIDE THE MOST MONEY INTO THE FUNDS.

A: Certainly.

Q: AND WERE THEY ALSO THE MOST FRUSTRATED ONES BEFORE THEY CAME HERE?

A: That I don't know, what they were.

Q: WE'RE TRYING TO BUILD A BRIDGE TOWARDS CURRENT GERMAN CIVILIZATION. YOU HAVE THE IMPRESSION THAT FRUSTRATION -- THAT'S WHAT ANDRES ELTEN WROTE -- FRUSTRATION WITH CIVILIZATION DROVE THEM TO YOU?

A: There may be some truth about it, because as man becomes more intelligent, more alert, he starts looking for any meaning in life; and he does not find it, hence frustration. Then he starts looking for some way....

Q: SO GERMANY IS FIRST IN INTELLIGENCE, BUT ONLY SECOND IN MAKING CARS?

A: Certainly. You have not yet been able to create a Rolls Royce.

Q: WE ARE TRYING HARD, YOU KNOW.

A: You can try hard.

Q: DO YOU KNOW WHO DECIDES WHO COMES COMPARATIVELY CLOSE TO YOU, WHO SURROUNDS YOU IN YOUR STUDY, IN YOUR EVERYDAY LIFE? OBVIOUSLY, NOT FIVE THOUSAND OR TWO THOUSAND PEOPLE CAN BE AROUND.

A: No. Just in the morning, everybody listens to me, the whole commune together. In the evening, my secretary, Sheela, comes if there is any problem for which she needs guidance from me. In the day, Vivek, another sannyasin, takes care of my food. She comes only when I give her a call to bring my food or my tea. Otherwise, I remain completely alone.

Q: DO YOU HAPPEN TO KNOW WHY THE PEOPLE SITTING HERE HAVE THE PRIVILEGE OF SEEING YOU TONIGHT?

A: No. That is the decision of Isabel. People who are editing, people who are part of the publicity department, people who are in some way concerned with our magazine, with our newspaper, with our newsletter; these are the people Isabel has collected because they need to be here.

Q: IN YOUR BIBLE YOU TOLD A VERY NICE AND VERY MOVING LITTLE STORY ABOUT A BILLIONAIRE -- AN OLD MAN OF SIXTY-FOUR OR SO -- WHO TRIED TO JOIN THE MOVEMENT OR TO JOIN THE COMMUNE, AND THEN HE HAD TO STRUGGLE WITH HIS FAMILY, AND THIS SORT OF THING. THIS WAS IN DECEMBER, 1984. HAS HE JOINED NOW?

A: This morning I told this story you are mentioning?

Q: I CAN'T RECALL HIS NAME, BUT IT'S A LONG EPISODE IN The Rajneesh Bible.

A: I am such a materialist, the moment you said millionaire, billionaire, then I immediately remembered it. He was here. He still comes every month almost. His family is much disturbed, because he is the head of the family and head of the businesses and corporations, and they are naturally worried that if he becomes a sannyasin, he may start donating to my Rolls Royce collection. But nobody is interested in converting him to be a sannyasin. In fact, he was amazed that nobody had even asked him to be a sannyasin.

For almost one year he has been coming here. His family is worried. Here nobody is bothered, here nobody takes any interest in anybody's personal life: why you are not a sannyasin, why you don't become a sannyasin. If you have been coming for one year continuously and doing all the groups and the therapies, you must be somehow thinking of becoming a sannyasin. Even that is not asked.

Q: JUST LET ME ASK ONE LAST QUESTION I ASKED SHEELA BEFORE:

A: You drop that Sheela completely....

Q: NO, I'M NOT ASKING HER, I JUST WANT TO ASK YOU THE SIMILAR THING BECAUSE I'M INTERESTED IN WHAT YOU THINK ABOUT IT....

A: You just ask directly.

Q: YES. WHY IS IT YOU HAVE ONLY WOMEN IN YOUR INNER CIRCLE, IN YOUR INNER POWER CIRCLE? ARE YOU CONVINCED THAT THEY ARE MORE INTELLIGENT, OR THAT WOMEN ARE GENERALLY MORE INTELLIGENT THAN MEN, AS SHEELA PUT IT? OR IS THERE ANY OTHER REASON FOR IT?

A: There are many reasons. The woman is not more intelligent than man. But because the woman has not been allowed to use her intelligence for centuries...

Q: SHE KEPT IT FRESH....

A:... she has kept it fresh. That's why she looks superior and better and more capable. Otherwise, there is no question. It is just a land which has not been used, not been cultivated. She gives better crops, and

woman has always been symbolized by the earth. That's why the husband -- the word HUSBAND simply means the cultivator.

Because women have suffered for centuries, I would like to compensate. Man has done sheer inhumanity to women. They have been treated worse than cattle. So in my commune, I have allowed them to express and come up with their whole potential. One thing is certain, that they are more loving.

Q: CLEVER?

A: More loving. And as far as religion is concerned, a loving person has more possibility to grow than a man who is stuck in his head with logic, ideas, philosophies. The woman is free. If she falls in love, she is more courageous than any man. And to be with a Master is a kind of love affair. For men, for women, it makes no difference. These people love me.

Q: BUT NOT IN THE REAL SENSE OF THE WORD.

A: In the real sense of the word.

Q: NOT ONLY PHILOSOPHICALLY... I

A: Not in the unreal sense of the word to which you are accustomed.

Q: YOU SAID ONCE THAT DEATH WOULD BE A NEW DOOR OPENING WITH THE WHOLE LIFE CONDENSED, A NEW DIMENSION OPENING. ON THE OTHER HAND, YOU ATTACK VERY SHARPLY ANY CHRISTIAN OR ANY OTHER BELIEF OF LIFE AFTER DEATH. WHAT'S THE DIFFERENCE BETWEEN A NEW DIMENSION OPENING AFTER DEATH, AND LIFE AFTER DEATH?

A: The difference is that I am not saying that you have to believe in it. I am saying it is my experience. I am not telling you either to believe or disbelieve. I am simply telling you my experience and continuously insisting side by side that you are not to believe in anything. I remember my past lives, so I know absolutely that life goes on and on. There is no end to life. It only changes the bodies.

Q: WHICH PAST LIVES DO YOU REMEMBER, AND WHICH ONES DO YOU LIKE BEST NOW?

A: The best is this moment.

Q: AND WHICH ONES DO YOU REMEMBER?

A: I remember many: sometimes fragments, sometimes a few incidents, sometimes the whole series. But it is pointless.

Q: TELL US SOME....

A: It will be meaningless.

Q: BUT WE ARE CURIOUS.

A: I am not curious.

Q: IF IT'S MEANINGLESS, IT DOESN'T... THE SAME AS SO MANY OF YOUR STATEMENTS....

A: No, because those will be simply stories for you. What is the point?

Q: WELL, IF NOTHING IS THE POINT OF ANYTHING -- WHICH IS THE WHOLE POINT OF YOUR RELIGION -- YOU ARE COMPLETELY UNATTACKABLE....

A: I am....

Q: WE QUITE UNDERSTAND THAT.

A: ... completely unattackable -- because there is no point, no principle, no dogma. I will attack everybody and nobody can attack me. That is simply true.

(THE JOURNALISTS' TAPE RECORDER CLICKS OFF....)
Q: GOOD! NOW THAT WAS A COINCIDENCE.

A: This is a coincidence, right.

Q: NO MORE QUESTIONS, THANK YOU.

A: Good.

Q: IT HAS BEEN A GREAT PLEASURE TALKING TO YOU.

A: I enjoyed it.

Q: WE DIDN'T GET ENLIGHTENED, BUT WE ARE QUITE SATISFIED WITH OUR INTERVIEW....

A: One day you will get enlightened too.

Q: HOPEFULLY....

Chapter title: The Fruits Are Ripe

20 July 1985 pm in Jesus Grove

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WORLD PRESS CONFERENCE
OPEN FORUM
RAJNEESH MANDIR
RAJNEESHPURAM
OREGON
SALLY HALE
ASSOCIATED WIRE SERVICES, USA

QUESTION: BHAGWAN, I'M SALLY HALE OF THE ASSOCIATED PRESS FROM PORTLAND. MY QUESTION IS THIS: CAN THE RAJNEESHEES AND THEIR NEIGHBORS IN OREGON EVER COEXIST PEACEFULLY?

ANSWER: Never.

Peter Gillins
UPI Wire Services, USA

Q: BHAGWAN, PETER GILLINS FROM THE UNITED PRESS. ON ABC'S MORNING INTERVIEW PROGRAM THE OTHER DAY YOU SAID THAT YOU CONSIDERED YOURSELF TO BE THE GURU OF THE RICH AND YOU WOULD LEAVE IT TO THE OTHER RELIGIONS TO TAKE CARE OF THE POOR. IN LIGHT OF THAT, DO YOU THINK YOU HAVE AN OBLIGATION TO PAY TAXES ON THE MONEY THAT YOUR FOLLOWERS GIVE YOU IN THE FORM OF DONATIONS?

A: Nobody has given anything to me, and I don't accept anything from anybody. Whatsoever I use is loaned to me just for the time being. I am wearing this watch only for these two hours.

Q: SHOULD YOUR FOUNDATION BE REQUIRED TO PAY TAXES ON DONATIONS? DO THE RICH NEED CHARITY -- WHICH IS THE PURPOSE OF TAX-EXEMPT STATUS?

A: Those rich people are intelligent enough to pay their own taxes. I don't have to take care of that. I myself have never paid any tax because my work is concerned with outcome, not with income.

Mark Haas
KATU TV, Channel 2,
Portland, Oregon, USA

Q: BHAGWAN, LAST YEAR YOU BROUGHT THE POOR AND HOMELESS INTO YOUR COMMUNE, PRESUMABLY TO HELP THEM AND IN LIGHT OF THAT MY QUESTION IS, WHY DO YOU ACCEPT THE ROLLS ROYCES THAT YOU ACCEPT WHEN PERHAPS THAT MONEY MAY BE USED TO HELP THE POOR AND HOMELESS THAT YOU WANTED TO HELP LAST YEAR?

A: I have not accepted a single Rolls Royce. Those Rolls Royces are owned by the sannyasins. And remember clearly that I am not a Rajneeshee. You can see from my clothes. I am just a guest here, and if my host feels to take care of me and enjoys it, who am I to interfere in it?

Greg Hoy
7 Network Australia TV, Australia

Q: BHAGWAN, THIS MORNING YOU EXPLAINED TO US THE DIFFERENCE BETWEEN YOURSELF AND HISTORY'S SELF-PROFESSED PROPHETS AND MESSIAHS. YOU EXPLAINED THAT YOU WERE NOT SPECIAL AT ALL AND THAT YOU DID NOT WISH TO PLACE YOURSELF ON A HIGH PEDESTAL. DOES IT OCCUR TO YOU THAT THERE MAY BE THOSE THAT SEE THE REGAL WAY YOU DRESS, AS OPPOSED TO THOSE WHO FOLLOW YOU, SEE YOUR JEWELED, BORROWED WATCHES AND NOW -- FAMOUS BORROWED ROLLS ROYCES AND THINK THAT YOU HAVE VERY SUCCESSFULLY PLACED YOURSELF HIGH ON A PEDESTAL, AND IT'S AN ELEVATION YOU OBVIOUSLY ENJOY?

A: I am certainly successful. I am going to be more successful... and I highly enjoy my people, whatsoever they offer. But you must remember these are not real diamonds, and this is the cheapest, most beautiful watch in the whole world.

This is made by my own sannyasins, artists, craftsmen, jewelers. The same watch from Piaget is half a million dollars. This watch, as far as dollars are concerned, is not more than one hundred dollars. But if you want me to sell it to you -- I am not going to sell it to you for ten million dollars.
This is a work of love, and love cannot be purchased.

Richard Draper
KOIN TV, Channel 6,
Portland, Oregon, USA

Q: BHAGWAN, TEN DAYS AGO IN THIS HALL, YOU TOLD A GROUP HERE -- AND I QUOTE -- "WE HAVE TO DEPROGRAM AMERICA FROM DIRTY POLITICS, FROM FANATIC RELIGIONS, FROM ALL KINDS OF HYPOCRISY."HOW DO YOU PROPOSE TO DEPROGRAM AMERICA?

A: America is too small a thing for me. We are trying to deprogram the whole world. I have my people around the world trying to deprogram every country, every religion, from all the conditions that have been forced upon them.

And remember one thing. Don't get confused when I use the word deprogramming -- because there are psychologists who are trying to deprogram people. They are not really doing deprogramming, they are doing RE-programming. A Christian moves out of the fold, he is brought back forcibly to the deprogrammer, who reprograms him back into Christianity.

I am simply deprogramming and then leaving you alone to your own consciousness, your awareness, and to do whatsoever your insight allows you, your responsibility feels. It is you who have to be decisive about yourself. Neither the Bible, nor Koran, nor Gita; neither Jesus, nor Buddha, nor me -- nobody is going to dominate and manipulate you like a puppet. A deprogrammed person is one who is no more a puppet, who has declared his independence from the bogus God and his prophets, messiahs and incarnations.

We are already doing it. If you want to see how we are doing it, come to these people, be with these people, live with these people and you will understand it. There are things which can only be experienced. Don't be afraid, because you will be deprogrammed; only through deprogramming you will know what it is and how it is done. You are welcome.

Jon Tuttle
KGW TV, Portland, Oregon, USA

Q: BHAGWAN, AS WE UNDERSTAND, THERE ARE JUST TWO RAJNEESHEE COMMUNES LEFT IN THE UNITED STATES. ACROSS THE COUNTRY WE HEAR REPORTS THAT BOTH MEMBERSHIP AND DONATIONS ARE ON THE DECLINE. IT APPEARS THAT TO DATE AMERICA HAS LOOKED AT RAJNEESHISM AND SAID, "NO THANK YOU." DID YOU COME TO THE WRONG COUNTRY AT THE WRONG TIME?

A: Whenever I would have come, it would have been the wrong time. I cannot come at the right time -- in spite of all the watches given to me. I just either come before the time or come after the time.
But this is the fate of a person like me.

The message that I am giving will never fit with the existing society. But I enjoy to be a misfit. That means I am still alive. Those who have fitted completely, comfortably, are just small parts in a big mechanism. I have belonged to no society, to no country, to no religion. I will always be a misfit even amongst Rajneeshees, because I am not a Rajneeshee. It is just their love and their tolerance that they allow me to be here. Otherwise I don't follow anything of Rajneeshism.

I can't follow anything. I simply live moment to moment. It is perfectly true. I have come at the wrong time. But that is the way, the ONLY way I can come. But we will try to change the time.

I am not going to fit with your dead and rotten society; I am going to change it.

Q: THE OTHER HALF OF MY QUESTION WAS WHETHER THIS WAS THE WRONG COUNTRY. WAS IT A MISTAKE TO COME TO THE UNITED STATES?

A: All countries are wrong, because the very idea of country is idiotic. This whole earth, this whole world, is one.

Don Lattin
San Francisco Examiner,
San Francisco, California, USA

Q: BHAGWAN, I WOULD LIKE YOU TO ELABORATE ON TWO THINGS YOU SAID IN POONA ON WHAT HAPPENS WHEN RELIGIOUS MOVEMENTS BECOME INSTITUTIONS -- WHEN BUDDHA BECOMES BUDDHISM OR RAJNEESH BECOMES RAJNEESHISM. YOU WARNED THAT ONCE A RELIGION BECOMES ORGANIZED, VIOLENCE ENTERS INTO IT. ORGANIZATION IS GOING TO BE VIOLENT; IT HAS TO FIGHT ITS WAY. I WANTED YOU TO COMMENT ON THAT, IN LIGHT OF THE WEAPONRY WE SEE AND THE SECURITY FORCES IN RAJNEESHPURAM.
THE OTHER THING YOU SAID ON THAT SUBJECT WHICH I FOUND VERY FASCINATING WAS "WE HAVE TO LEARN ONE THING, NOT TO INSTITUTIONALIZE RELIGION. WHEN THE MASTER GOES, LET THE RELIGION GO." I WANTED YOU TO COMMENT ON THAT IN THE LIGHT OF THE ANNOUNCEMENT THAT WAS MADE HERE LAST SUMMER THAT THREE COMMITTEES WERE BEING FORMED TO OVERSEE RAJNEESHISM ONCE YOU -- IF YOU -- LEAVE YOUR BODY.

A: Your question needs no answer, because the answer is all over the place. Look at the guns around me; look at the organization of Rajneeshism -- and I am still alive, I am not dead. But I am fighting with everybody, not only the people who are not Rajneeshees. I am fighting with every Rajneeshee too.

Don't get institutionalized. Don't become an organization; remain an organism. Whatsoever I have said is absolutely true, and you can see the organization and the guns as evidence of it. And when I am going to die, who cares what happens? Please at least let me die peacefully.

Mr. Romano Giachetti
EPOCA Magazine, Italy

Q: BHAGWAN, I LIVE IN NEW YORK, BUT I AM ITALIAN.

A: It is great. In America, everybody is a foreigner!

Q: I HAVE BEEN IN THIS CITY EIGHT HOURS NOW, AND I HAVE A NUMBER OF EMOTIONS, MOST OF THEM STRONG. BUT I WAS FOLLOWING YOUR LECTURE THIS MORNING AND THERE WERE MANY THINGS THAT YOU SAY THAT BROUGHT ME BACK TO ITALY. MY... THIS IS A SERIOUS QUESTION!

A: Just ask it. Don't say it's serious. If you say it is serious you have already destroyed its seriousness. Just say it.

Q: AMONG THE MANY THINGS THAT YOU SAID THAT IMPRESSED ME, THERE WERE A FEW THAT BROUGHT ME BACK TO A CULTURE THAT I THOUGHT I HAD LEFT IN ITALY, NAMELY THAT GOD DOESN'T EXIST; THAT ANY RELIGION THAT IS ORGANIZED MEANS EXPLOITATION OF A LOT OF PEOPLE -- AND MANY OTHER THINGS THAT YOU SAID. IT CAME TO ME THAT THERE WAS ONE ITALIAN THINKER, ANTONIO GRAMSCI, WHO HAS SAID MANY THINGS THAT WERE VERY SIMILAR TO YOURS, ESPECIALLY THE ONE ABOUT GOD, THE ONE ABOUT RELIGION, AND ABOVE ALL THE ONE ABOUT THE NEW KIND OF CONSCIOUSNESS THAT WE NEED IF WE WANT TO CHANGE LIFE ON THE PLANET. HE WAS ONE OF THE FOUNDERS OF THE COMMUNIST PARTY.
THE QUESTION THAT I HAVE IS, DO YOU SEE ANY POSSIBILITY FOR THE BIRTH OF A NEW CONSCIOUSNESS IN THE FRAMEWORK OF COMMUNISM, OF ALL THE SYSTEMS THAT EXIST ON THE PLANET?

A: There is every possibility -- not only possibility, but I would say almost certainty of its happening.

Even in a communist country, consciousness cannot be prevented from growing, from spreading; love cannot be prevented. In communist countries they can nationalize your house, your money, your other commodities, but they cannot nationalize your being. That is everywhere just the same. It makes no difference.

And to bring the consciousness to its highest peak, any place is as good as any other place. The question is basically the individual's decision.

I have sannyasins in the Soviet Union. Of course, they cannot come into the open, they are underground sannyasins. They are being persecuted, but persecution somehow always helps people to spread the message and their number is growing every day. My books are prohibited in the Soviet Union, but my people are writing them with their own hands or making typescripts, and they are moving hand to hand, from one person to another person.

In fact, in the basements of houses where my people meet in Soviet Russia, they are more excited than anywhere else, because for the first time certainly they are doing something that gives them their dignity back.

Communism has nothing to do with God, heaven, hell. Communism is an economic theory. In fact, this should not interfere with religion. Religion is not their domain, but Karl Marx is their Holy Bible because he said there is no God, there is no consciousness even. What consciousness we have is only a by-product. The moment we die, the consciousness is finished.

They have not explored within, they have not meditated; they have simply believed in Karl Marx, in DAS KAPITAL. So I include communism also in all the other rotten religions. That is a different kind of Christianity, a different kind of Hinduism, a different kind of Buddhism -- and they all are bent upon destroying the individual. All the religions of the world, communism included, are bent upon destroying the individual, his freedom.

I am trying my best, even in communist countries, and the message is reaching. And the problem is not so big as it appears. Even if there are only two hundred enlightened people in the whole world, the third world war is not possible. So the work is not that big. We CAN manage it, we WILL manage it, and I am absolutely certain about it.

Jeff McMullen
60 Minutes, Australia

Q: BHAGWAN, WHO IS THE BETTER SHOWMAN, IN METAPHYSICAL TERMS IF YOU LIKE, YOU OR PRESIDENT RONALD REAGAN?

A: Nobody can beat me. I am the best showman in the whole history of man.

Q: IF THAT IS TRUE, WHAT KIND OF SHOW DO YOU ENJOY? IS THIS THEATER, OR CIRCUS?

A: This is my circus, my carnival. And I enjoy it immensely.

Marilyn Deutsch
Public Broadcasting System, USA

Q: BHAGWAN, I'D LIKE TO GO BACK TO THE IDEA THAT YOU HAVE SAID YOU ARE THE RICH MAN'S GURU. I AM WONDERING, THOUGH. YOU KNOW OF SUFFERING ON THIS EARTH AND STARVING PEOPLE IN AFRICA. DO YOU HURT WITH THE KNOWLEDGE THAT OTHER PEOPLE SUFFER SO AND DIE FROM STARVATION, OR HAVE TO SLEEP ON STREETS AND THINGS LIKE THIS?

A: I know, and I know also why they are suffering there. They are suffering there because of your priests and your politicians. Still, all the religions are against birth control methods. They want abortion to be made illegal. Pope the Polack continuously says that these children are sent from God, so we cannot prevent them.

I am not responsible for this poverty that you see on the earth. If the world listens to me, this poverty can disappear immediately. But they are listening to the wrong people, because they have become accustomed to listening to them for centuries. The Hindu shankaracharya, the Mohammedan caliph, the Christian pope, howsoever they may be different in small, meaningless matters, are absolutely together in that people should continue to produce more and more people. Then this world is going to die, naturally.

My few Rolls Royces -- which are not mine, I just use them -- I can give to Ethiopia. Do you think Ethiopia will be saved? If you are certain, then take all the Rolls Royces from here, and give them to Ethiopia. Ethiopia is created by the pope, and I have to sell my Rolls Royces...? What kind of logic is this?

Why should I bother about the people who don't listen to me, if they are starving? They are not even ready to understand me, to listen to me. This I am saying from my own experience.

India... I have been there, for thirty years continuously moving around the country, a wandering teacher. Nobody is ready to listen. They are ready to throw stones at me, they are ready to throw shoes at me, they are ready to throw knives at me, they are ready to make attempts on my life, and when these people start dying I have to sell my Rolls Royces? I am not going to do that.

Whether there is Ethiopia or not does not matter at all. What does it matter? If India disappears, it will be unburdening the whole world, bringing a little more richness. In fact this world needs one fourth of its population, and the only way is for twenty years, absolute birth control. And abortion should not only be legal, it should be rewarded.

You should stop giving Nobel prizes to criminals like Mother Teresa, who is increasing the world population by saving the orphans. You should give your Nobel prizes to people who can bring this whole world to one fourth of its population.

Q: WHAT ABOUT YOURSELF? DO YOU THINK YOU DESERVE A NOBEL PRIZE?

A: I do not, because what will it do -- only two more Rolls Royces...!

Peter Coster
Australian Newspaper Service,
Australia

Q: BHAGWAN, WHY DO YOU THINK SUCH A DISPROPORTIONATE NUMBER OF ATTRACTIVE YOUNG WOMEN ARE DRAWN TO YOU?

A: I am not a homosexual. I am heterosexual. I love women and they love me. And what I am saying to them is absolutely appealing to them, because I am speaking against all male chauvinists of the past. I stand for absolute liberation of women from man's hold, even to the extent that there should be no marriage, because marriage is a bondage, a life-long bondage.

People should live naturally just as all animals live -- no marriage, no divorce, no quarrels, no problems. Have you seen any henpecked camel? And on the other hand, have you seen any man who is not a henpecked husband?

You have repressed the woman, you have taken away everything from her. They were not allowed to be educated, they were not allowed to be economically independent, they were not allowed even to go out of the house, they were not allowed even to show their faces to other human beings. These people who have continuously killed the spirit of the woman are the worst criminals we have known, but they are worshipped. They are worshipped by men, because they have given men power over half of humanity.

Here, everybody is absolutely free. If two persons feel like making love, and they agree, then it is nobody else's business to prevent them. Anybody preventing them -- any law, any court, any politician, any priest -- is simply going beyond his limits.

My community is a community of love. And of course, as I have said, I am the greatest showman in the world. Women are bound to be attracted to me.

Q: I HAVE ANOTHER QUESTION. YOU TALK OF PHYSICAL LOVE WITHOUT AMBITION AMONG SANNYASINS. ARE YOU CELIBATE?

A: No. Why should I be? I am just natural, why should I be unnatural? If you want to meet celibates you go to a Catholic monastery, and you will meet celibates doing nothing but masturbating.

I don't see that anybody can be naturally celibate. He is bound to become a pervert, some way or other.

And I am a simple, natural man. I follow my natural instincts in every way. I have loved many women -- perhaps no man may have loved so many women. In the beginning I used to keep a count; then I dropped it, because what is the point?

Q: BHAGWAN, ONE FINAL QUESTION. WHY DO YOU THINK OUTSIDE PEOPLE FEEL THREATENED BY THIS COMMUNITY OR YOU?

A: I don't care at all. The outside does not exist. We are absolutely contented and happy herenow. They should take care of themselves. We are not hostile to them, we are simply unconcerned. They are hostile towards us.

And remember one fundamental law of life. If they are hostile, they have hate towards us, sooner or later they are going to fall into my trap, because hate can turn into love very easily, just as love can become hate very easily.

But my people have nothing to do with them. We are not hostile to them, we are not against them, we never think about them.

For five years I have not seen a single newspaper. I don't read. I don't see television. I don't know what is being said about me. I don't care, because I have no desire to be a respectable great master, a messiah, a prophet. I am just an ordinary man. And I am notorious enough -- what is the point of reading it again and again?

Bruno Glaus
World Press Institute, Switzerland

Q: BHAGWAN, MY QUESTION REFERS TO THE WORLDWIDE FAMINE CRISIS. DON'T YOU THINK YOUR LECTURE THIS MORNING MAKES THE ECONOMIC SYSTEM AND THE CURRENT GOVERNMENTS VERY HAPPY, BECAUSE THAT'S EXACTLY WHAT THEY THINK ALSO. I QUOTE: "STARVATION IS A WAY OF NATURAL BALANCE" OR I QUOTE, IF I QUOTE IT WELL: "HELPING THE POOR IS DESTROYING THEIR LICENSE TO HEAVEN." THAT'S EXACTLY THE SAME WAY THEY SEE THE WORLD.

A: They must be quoting me.

Q: DON'T YOU THINK YOUR COMMUNITY STABILIZES, BY THIS KIND OF VIEW, THE CURRENT POLITICAL AND ECONOMIC SYSTEM?

A: No, my community is so much more intelligent that there is no need for nature to balance it. In four years' time here, not a single baby has been born. Four sannyasins have died. I am not going to overburden the earth. It is simply a way of nature to establish harmony.

It is in fact absolutely true that service to the poor has been the basic cause of poverty remaining for centuries. You go on throwing a few crumbs off your table, and those poor people go on hoping for more, and your priests go on telling them, "Just wait a little. After death you are going to be in paradise." And in paradise, even a camel can pass through the eye of a needle, but no rich man can enter the gates.

They console the poor to remain poor. They make him happy because the rich man will suffer in hell. They make the rich man happy because their consolation of the poor prevents revolution. The happy rich man goes on contributing to make big cathedrals, churches, because he knows that if he can manage here, he will be able to manage there too -- if even a camel can manage, do you think Rockefeller, Morgan or Ford will not be able to manage? They are certainly far more intelligent than a camel.

I am certainly against poverty, and I want to destroy it completely. But to destroy it completely one thing has to be understood, that all preventive measures should be taken.

People who are not giving birth to children should be rewarded. People who are giving birth to children -- their income taxes should go higher and higher. People are doing just the opposite. If you have more children, you have less income tax. This is strange. The government policy is family planning, and on the other hand if the family is bigger you support the bigger family, you don't support the person who has no family.

These priests and politicians are responsible for keeping poverty somehow alive. They are still doing that. Send help to Ethiopia, send help to India. It fulfills the ego of the super-rich countries, and it also keeps those poor countries in a subtle, mental slavery, always dependent on you.

If I am listened to, it is so simple a matter. We just need one world government; we don't need any countries. We need one government, one world, and that government, that world can easily see where the problem is.

Even a poor country like India, where people are starving, is exporting wheat to other countries. It seems we are living in a madhouse! Indians are dying, starving, and they are exporting wheat. But they have to export, because they want to make nuclear weapons. From where are they going to get nuclear plants? They need money for that.

Seventy-five percent of the national incomes of all the countries goes to war, either fighting or preparing for fighting. If the world is one, seventy-five percent of the income of the whole world is immediately released. Poverty disappears like a dewdrop in the early morning sun.

Ma Mary Catherine
The Rajneesh Times,
Rajneeshpuram, Oregon, USA

Q: BHAGWAN, WHAT DO YOU HAVE TO SAY ABOUT POLITICS?

A: Do I have to say?

I curse it. It is the calamity that has made us live for centuries in suffering. Politics is absolutely unnecessary. But politicians will not allow it to become unnecessary because then they lose their presidencies, their White Houses, their Kremlins, their prime ministerships.

Politics is not needed, it is really out of date. It was needed because nations were continuously fighting. In three thousand years there have been five thousand wars.

If we just dissolve the boundary lines -- which exist only on the map not on the earth -- who will bother about politics? Yes, there will be a world government but this government will be only functional. It won't have any prestige to it, because there will be no competition with anybody. If you are the president of the world government, so what? You are not higher than anybody else.

A functional government means the way railways are run. Who cares who is the president of the railways? The way the post office is managed and managed perfectly, who cares who is the head postmaster general?

Nations have to disappear, and with the disappearance of nations politics itself disappears. It commits suicide. What remains is a functional organization that takes care. It can be made rotary like a Rotary Club, so sometimes a black man is the head, sometimes a woman is the head, sometimes a Chinese is the head, sometimes a Russian is the head, sometimes an American is the head -- but it goes on moving like a wheel.

Perhaps not more than six months should be given to one person, more than that is dangerous. So for six months be president and then go down the drain forever. And no person should be chosen again. This is simply poverty of intelligence that you go on choosing the same person as president again, again and again. Don't you see it as poverty of intelligence? You don't have any intelligent people? You have just one dodo to go on?

In one world there is no need for political parties, either. Individuals should decide individually. There is no need for any political party, it is very destructive of democracy. Although people say that democracy cannot exist without political parties, I say to you democracy cannot exist if political parties are there, because they have their vested interests.

Each individual is free to run for any post or to vote for anybody he feels right. And whoever comes out may be far wiser than your presidents and prime ministers. Perhaps because he is going to be there for only six months, he cannot waste his time inaugurating this university, inaugurating that bridge, inaugurating this road, inaugurating all kinds of nonsense and wasting time. And the parliament is simply arguing about absolutely meaningless affairs as if they have eternity in their hands. A small bill takes years to pass.

A man who has only six months cannot allow this stupidity. He will choose scientific advisers, experts in different fields. For example, in economics he will find all the best economic minds in the world to advise him. He has not much time. He cannot go on with third-rate politicians who know only the art of lying and nothing else. If he has to decide about education, he will ask the advice of the great educationists of the world. But right now strange things happen....

In India, when I was there, in Morarji Desai's government a man became the education minister of the central government. I know the man. I have seen many idiots, but he is only number two -- because number one is Morarji Desai. He is the education minister. He is going to decide the whole educational system of the country.

But he decides nothing. The bureaucracy goes on running in the same way. They go on playing the small games of back-biting, of pulling legs, of making every effort to reach to the top. Just a single formula I give to you: one world.

Q: MANY POLITICIANS HAVE ASKED IF YOU ARE RUNNING THIS PLACE.

A: No. Never. Who wants to fall back in all that bullshit? It was so difficult to get out of it. It took many lives for me to get out of it all -- and you are asking me again to take a dive into the bullshit? No. Absolutely no!

Emico Franceschini
La Repubblica, Italy

Q: BHAGWAN, I AM ENRICO FRANCESCHINI FROM La Repubblica, AN ITALIAN NEWSPAPER.

A: I love Italians... except their spaghetti.

Q: IF I MAY FIRST FOLLOW UP ON THE QUESTION CONCERNING COMMUNISM THAT A COLLEAGUE OF MINE ASKED YOU BEFORE. YOU SAID THIS MORNING THAT MESSIAHS, PROPHETS, INCARNATIONS OF GOD ARE CHEATING US, KEEPING US REPRESSED AND PREVENTING US FROM REBELLING AGAINST THE STATUS QUO. YOU SAID THAT POVERTY AND HUNGER ARE NOT A BLESSING. BUT COMMUNISTS HAVE SAID THESE SAME THINGS FOR MANY YEARS AND HAVE TRIED TO DO SOMETHING TO ELIMINATE POVERTY AND HUNGER. WHAT DO YOU THINK OF THAT?

A: Yes, they have tried to eliminate... not poverty, but richness. And they have eliminated it. Now the whole of communist Russia is equally poor. That gives a certain satisfaction, of course, but it is not my goal. I want to destroy poverty.
I am all for the rich man. I am the rich man's guru.

Q: LET ME ASK YOU ANOTHER QUESTION. IF, AS YOU SAID THIS MORNING, YOU ARE JUST AN ORDINARY MAN, WHY IS THERE A BUDDHAFIELD AROUND YOU THAT MAKES THE GRASS GREENER, AND PUTS MORE BIRDS IN THIS VALLEY?

A: It always does around an ordinary man. To be ordinary is the most extraordinary thing in the world. You can go around the world and you will never find an ordinary man. Everybody is exceptional, everybody is special, everybody is imagining himself something big.

I am just an ordinary man, that's why a Buddhafield exists around me. You become an ordinary man, and see.

Q: JUST A VERY BRIEF QUESTION: SINCE TO LAUGH IS SO IMPORTANT TO YOU AND TO THIS COMMUNITY, IS THERE ANYTHING IN THE ARTS, LIKE MOVIES, LITERATURE, THAT MAKES YOU LAUGH? DO YOU LIKE WOODY ALLEN?

A: I am so happy that I am continuously laughing with my sannyasins -- and there is no reason why. Sometimes even I am surprised why they are laughing, but I join them in their laughter.

To me, life is not rational, it is very irrational. I enjoy everything -- except spaghetti.

Tarcisius Munaku
World Press Institute, Kenya

Q: BHAGWAN, ONE CORRECTION. I AM FROM ZIMBABWE.

A: That's okay. From wherever you are, I am glad to see a black man. To me black is beautiful, and I am all for the black people, although they have not started coming to me; perhaps they are so poor, so downtrodden, that they are involved in their own misery.

But take my message to them, that I would like as many black people as possible here.

Q: HOW DO YOU EXPLAIN THE LACK OF FOLLOWERS WITH BLACK SKIN IN THIS COMMUNITY?

A: The world has been divided into the East and the West. Now it should be divided between the North and the South. The South has been completely denied, ignored. It has not been able to grow in intelligence. It has the same potential as the white people of the North. Perhaps the black man has more potential than the white man.

One thing is certain, that black people's intelligence has not been used for centuries, perhaps never. So it is absolutely raw, unused, ready to burst forth. They are not coming to me for the simple reason that my teaching is difficult for them to understand. The poor people may turn Catholic, may turn communist, but they cannot become Rajneeshees, because the poor people have hopes with the Catholics -- yes, after life, after death -- they have hopes with the communists in this life. Of course it is a big bargain, but they are certainly impressed by those things.

What I am saying just goes above their heads for a simple reason: you cannot ask everybody why they do not understand Mozart's music -- but what can Mozart do about it? You have to learn classical music, its delicacies -- only then you can understand Mozart. I am speaking in favor of luxury, richness in all dimensions of life. Naturally the poor, wherever they are, will not feel in tune with me. But in fact, I am the only person they SHOULD feel in tune with. I can drag them out of their poverty.

Just look at my communes around the world. We have hundreds of communes around the world, and they are all living richly, joyously. We would like the same for you and for your country and for your people. But it is a very strange phenomenon: you tend to listen to those same people who are the cause of your poverty, your degradation, your slavery.

In India I have experienced it. I was talking to people to make them free of all mental bondage, all spiritual slavery, but they were turning against me, because they think their spiritual slavery is not slavery, it is something holy, a divine heritage.

It is very difficult. I can very easily reach people who have known the taste of richness and have found frustration in it, those who are educated and have found that all this education is worthless. It does not give you wisdom to live; it gives you only knowledgeability that can allow you somehow to vegetate.

The gap is big, even in India. Here you will see all white people. In India it was the same. All white people, ten thousand sannyasins from all over the world, were living with me -- but the Hindus were trying to kill me. They made attempts to kill me. Before ten thousand white people a Hindu stood up and threw a knife at me. That is their response. I can understand it, because I am speaking against their tradition, and they are so burdened with tradition they cannot imagine themselves free. (SOUND OF DOORS BANGING) Has some black man reached there?

SHEELA: TODAY ONE OF THE PRESS PERSONS IS REPORTED TO HAVE COME WITH A GUN TO SEE IF SOMEBODY ELSE HAD A BETTER SHOW THAN HE DID, THEN HE WAS GOING TO SHOOT YOU.

A: That's great. Shoot me before all these media people. I would not like to die in a dark dismal room lying on a bed. Shoot me! This is the right moment. I have done everything that I wanted to do, I have experienced everything that is possible to human consciousness. There is nothing to lose. Shoot me this moment. Gather courage, don't be afraid. I will tell my guards not to prevent you. My guards are not to shoot the person. Assassinate me, because Jesus missed the media... at least don't let me miss the media.

Q: I WAS GOING TO ASK WHY -- YOU SAY IT'S BEEN FIVE YEARS SINCE YOU LAST READ NEWSPAPERS, LAST SAW THE TELEVISION HOW COME YOU KNOW ABOUT ETHIOPIA IF NOT FROM THE NEWSPAPERS AND THE T V?

A: Ask the Ethiopians. Go there. What have I to do with it and how can I answer it? Go to Ethiopia and ask those people why they have not come. That is their business, not mine.

Q: NO, HOW COME YOU KNOW THERE IS HUNGER AND STARVATION IN ETHIOPIA WHEN YOU DON'T READ THE NEWSPAPERS, WHEN YOU DON'T WATCH TELEVISION? WHERE DO YOU GET THE INFORMATION?

A: Just from your questions -- that's enough for me. I answer your questions, that's enough. I don't want to go into details. I have a vision of my own, a clarity. I am just like a mirror; you come before it and the mirror will reflect you. The mirror is not a photograph; the moment you are gone, the mirror is again empty.

I am just an empty mirror; you ask the question -- I will respond with my totality. But my response is pure, it is not the response of a scholar. It is not out of knowledgeability, information, it is simply the clear insight of an ordinary man.

John Ng'anga Thuruo
World Press Institute, Zimbabwe

A: Great. I was thinking there is only one. Two is too many!

Q: BHAGWAN, YOU DESCRIBED PROPHETS, JESUS AND OTHER MESSIAHS AS LIARS. WHAT MAKES YOU THINK THAT WHAT YOU TEACH IS THE TRUTH?

A: I am not teaching anything, so there is no question about my teachings; nobody can ask whether they are true or not. I am teaching only methods. I don't give you any dogma, any philosophy that you can discuss and argue and find out whether it is true or not. I give you only a method. Practice the method, and you will experience what I am saying. Your experience will prove that what I am saying is truth.

These people here are here because they have experienced something. They have left their countries, their families, they have left everything they had, just to come to me.

And LOOK at me. This is stupid; when you are asking a question, looking here and there is simply stupid. Just look at me. And listen to what I am saying, because when you are moving this way and that, you are not listening. Perhaps you are thinking that it is nothing.

Q: I AM LISTENING.

A: Then you must have understood what I have said -- I have no teachings, I have only methodologies. I am a scientific person; science has only experiments. I have only experiments.

Those who are courageous enough go through the experiments, and if they find something there, it becomes THEIR truth. It is not my truth. I don't emphasize to believe in me; even the method has to be accepted only as hypothetical.

This is very pleasant for me because I don't have any principles. Nobody can contradict me, nobody can criticize me, nobody can say that what I am saying is not true. To say that he will first have to go through the experiments, the meditation, the silence, the joy, the blessing, and he will know. And I have never come across a single person who has followed the path and has not reached. Existence is very compassionate.

Q: BHAGWAN, ANOTHER QUESTION. THE FOLLOWERS, YOU CALL THEM SANNYASINS, LOVE YOU SO MUCH -- I HAVE SEEN THAT AND YOU MUST BE AWARE ABOUT A COMMUNITY LIKE THIS THAT LIVED IN JONESTOWN, GUYANA, WHO COMMITTED SUICIDE SOME YEARS BACK. DON'T YOU THINK THAT IF YOU EVER TOLD THEM TO TAKE A POTION, THEY WOULD DO SO?

A: They love me, I love them; how can I help them commit suicide? Reverend Jim Jones was a Christian. And the whole responsibility of Jonestown's suicidal act is the responsibility of Christians from Jesus to Pope the Polack. All Christians are responsible for it because they have been teaching that all that is

beautiful is beyond death. Jesus was doing the same as Reverend Jim Jones, they belong to the same category. Jim Jones was only repeating Jesus. Jesus was saying, "You are all going to be with me, and soon I will come back and take all of you into the glory of God." Two thousand years have passed. The guy has not been seen again.

Nevil Aschen
National Public Radio, USA

Q: BHAGWAN, IS IT PLANNED THAT THE LEADERSHIP OF THE RAJNEESH FOUNDATIONS AND ORGANIZATIONS ARE ALL FEMALE? IS THERE A REASON FOR THAT? IS IT SOMETHING DELIBERATE?

A: Yes, there is a reason. I love women, and I want to give them all that has been taken away from them through the whole history of man. This is just a little compensation. All the women are running this whole circus of mine, and they are doing it beautifully. And there are other reasons also.

A man is more head-oriented. He thinks for and against. It is really very difficult for a man to say a total yes or a total no. He is a split personality. Some part of him says yes, some part of him says no.

The woman functions through her heart, which knows no division. If it says yes it is total, and yes is beautiful only when it is total. If it says no it is beautiful. Anything which is total has a beauty. Anything which is half and half, fifty-fifty, is schizophrenic.

So not only the women who are in a biologically feminine body are running the show, but also the men who are there have become more feminine than they would have imagined ever. They have become more graceful, more loving. Their heads are not more in the way, they have fallen deep into their hearts.
In fact, all my sannyasins are women!

Howard Sattler
6PR Radio, Australia

Q: BHAGWAN, I HOPE I WON'T REPEAT MYSELF YOU HAVE BEEN CONTINUALLY TELLING US THAT YOU HAVE THE GREATEST CIRCUS IN THE WORLD AND AS WE KNOW GREAT CIRCUSES TRAVEL. I WONDER IF YOU WOULD RESPOND TO STORIES FROM THE SOUTHWEST OF AUSTRALIA THAT YOU ARE ABOUT TO TOUR THE CIRCUS THERE AND THAT THE CIRCUS IS GOING TO SET UP ITS BIG TOP THERE NEAR A LITTLE TIMBER TOWN CALLED PEMBERTON.

A: Spread the rumor that I'm coming!

Q: I WONDER IF YOU WOULD LIKE TO TELL THE PEOPLE THERE, PARTICULARLY THE CHRISTIAN LEADERS WHO HAVE BEEN LEADING A LEGAL AND A MORAL BATTLE AGAINST YOUR PEOPLE OVER THERE, WHAT THEY CAN EXPECT IF THE CIRCUS COMES TO TOWN AND WHAT IS YOUR MESSAGE FOR THEM?

A: They are going to be shocked by my message. Make it clear to them that my coming to Australia is going to create an immense turmoil in the whole continent, because I don't believe in their morality -- it is all hypocrisy. I don't believe in their values, which are only a mask, and I'm going to hammer on that mask as hard as I can.

My whole work is to reveal your original face to you. Naturally, if you hammer on somebody's mask he freaks out, because he has been thinking that that mask is his face. So the first response to me is always that of a shock. But if he has some guts -- which I think Australians have -- if they have some guts, they will wait to see what is behind the mask. Let the mask slip and you will be surprised: your personality was just mumbo-jumbo. This is your individuality, your true being, and it brings freedom with it. It brings wisdom with it. It brings a new kind of morality with it.
So just tell them to get ready!

Q: WE'RE READY. THANK YOU.

Tom Senior
KPTV, Portland, Oregon, USA

Q: BHAGWAN, GETTING BACK TO YOUR WRISTWATCH FOR A SECOND. AS AN ENLIGHTENED MASTER, WHY DO YOU CARE WHAT TIME IT IS?

A: Just for your sake. I know the heat; my people are suffering in the heat and you must be suffering too. I can continue forever. I am sitting in an airconditioned place, you are not. It is just a little bit of concern for my people and for you all who come from all over the world. I don't want you to be ascetics. I want you to enjoy Rajneeshpuram, not to suffer the heat here. Otherwise there is no problem... I can stop looking at the watch. You seem to feel offended by it. If that is so then it is great, because to offend is my whole work.

Carlo Silvestro
Grazia Magazine, Italy

Q: YES, ANOTHER ITALIAN. BHAGWAN, I WOULD LIKE YOU TO SPEAK ON WHAT KIND OF LOVE IS POSSIBLE BETWEEN A MAN AND A WOMAN, AND ALSO IF THERE IS ANY HOPE FOR A RELATIONSHIP BETWEEN A MAN AND A WOMAN WHICH IS NOT GOING TO BE ENTANGLED IN THE USUAL PATTERN OF SADO-MASOCHISM.

A: It is a very significant question. Ordinarily, religions have made it impossible. Any beautiful relationship between man and woman -- they have destroyed it. There was reason to destroy it.

If a man's love life is fulfilled, you will not find so many people in churches praying. They will be making love, early morning love, on Sundays. Who bothers about the idiot who is preaching in the church? If people's love lives are of immense content and beauty they won't bother about whether God exists or not, whether the philosophy preached in the Bible is true or not. They are so contented with themselves.

Once in a while it happens that I pass on the road and two lovers are hugging each other. They don't even look at me. I feel so happy; they must be in an immensely groovy place.

Religions have destroyed your love by creating marriage. Marriage is the end, not the beginning. Love is finished. Now you are a husband, your beloved is a wife. Now you start trying to dominate each other. It is politics, no more love. Now every small thing becomes a point to be argued.

And marriage is against human nature, so sooner or later you are going to be fed up with the woman, and the woman is going to be fed up with you. And it is natural, there is nothing wrong in it. That is why I say marriages should not be there, because marriages make the whole world immoral. A man sleeping with a woman, and they are not loving each other but still are trying to make love because they are married -- this is ugly, disgusting. This I call real prostitution.

When a man goes to a prostitute, at least it is straightforward. He purchases a certain commodity. He does not purchase the woman, he purchases a certain commodity. But he has purchased the whole woman in marriage -- and for her whole life. All husbands and all wives without exception are caged, trying to get free of it. But even sometimes in countries where divorce is allowed and they manage to change the partner, within a few days they are in for a surprise. The other woman or the other man proves an exact copy of the one they have left behind.

I remember hearing about one man who married eight times -- of course, it must have been in California. When he married the eighth time, after two days he recognized that he had married this woman once before too. And then he started thinking, "What have I gained by changing women? It all comes back to the same rut."

Stability in marriage is unnatural. Monogamy is unnatural. Man is by nature a polygamous animal, and anybody who is intelligent will be polygamous. You can't go on and on eating Italian food. Once in a while you want to visit the Chinese restaurant!

I want people to be completely freed from marriage and marriage licenses. The only cause of their being together should be love, not law. Love should be the only law.

Then what you are asking is possible. The moment love disappears, say goodbye to each other. There is nothing to fight for; love was a gift of existence. It came like the wind, it has gone like the wind. You will be grateful to each other. You may part, but you will remember those beautiful moments you had been together. You may remain friends, if not lovers. Ordinarily lovers when they part become enemies. In fact, they become enemies before they part -- that's why they part.

Ultimately, if both persons are meditators, not just lovers, trying to transform the very energy of love into a meditative state.... And that is my whole approach towards man and his relationship with woman. It is a tremendous energy. It is life. If, while making love to your woman, you can both move into a silent period, utterly quiet, no thought passing through your minds-as if time has stopped -- then you will know for the first time the real taste of love. That kind of relationship can remain for the whole life, because it is no more just biological attraction which fades away sooner or later. Now you have a new dimension opening.

Your woman has become your temple. Your man has become your temple. Your love has become your meditation, and this meditation goes on growing, and when it is growing you start becoming more and more joyful, more and more nourished, more and more strengthened. There is no relationship, there is no bondage to remain with the woman. But who can renounce joy? Who can ask for divorce when there is so much joy? People are asking for divorce because there is no joy, just despair and twenty-four hours a day nightmare....

My people here and around the world are learning that love is only the jumping board. There is much more ahead of it, which is possible only if two persons remain intimate for a longer period of time. With a new person, again you begin from scratch. And there is no need for a new person, because now it is not the biological or the physical aspect of the person, but you have come into communion spiritually.

To transform sex into spirituality is my basic approach. And if both are lovers AND meditators, they will not mind, once in a while, if you visit a Chinese restaurant, or she goes to visit some continental restaurant! It is not a problem. You love the woman; if she is feeling happy once in a while with somebody else, what is wrong in it? You should be happy that she is happy, because you love her. Only meditators are capable of dropping jealousies.

Be a lover -- that is a good beginning, but not the end. Go on trying to be more meditative. And be quick, because your love may be finished the day the honeymoon is finished.

So meditation and love should go hand in hand. If we can create a world where lovers are meditators too, then there will be no problem of continuous torture, nagging, jealousies, hurting each other in every possible way.

Love without meditation is bound to turn into hatred any moment -- beware -- but love with meditation will become deeper and deeper, more and more intense. And perhaps two persons will feel together so attuned, a kind of at-one-ment, that they would love to be together forever.

But that is not a condition. Any day, even if one partner decides, "Now I am moving from this crossroad, away from you. Thank you for all you have done. I remember all these beautiful moments, but I cannot continue" -- that's enough. No court is needed to decide for you that you are married, to decide for you that you are divorced. What an insane world we are living in! Even our love is not free.

And when I say that love should be our freedom, they condemn me all over the world as the "free-sex guru." Certainly I am all for freedom of love. And in a way they are right: I don't want sex to be a commodity in the market. It has to be freely available just two persons agreeing, that's enough. And this agreement is only for the moment; no promises for the future, because they become chains around your neck. They will kill you. No promises for the future, just relish this moment. And if next moment you are still together, you will be able to relish it more.

So I don't use the word RELATIONSHIP. I use the word RELATEDNESS. You can relate, but don't create relationship. If your relating becomes a lifelong process, good. If it does not, that is even better. Perhaps this was not the right partner, and it is good that you separated. Find another partner. There must be someone somewhere who will be waiting for you. But this society does not allow you to find out who it is who is waiting for you, who is the person who will fit with you.

They will call me immoral.... To me, this is morality. What they are trying to practice is immoral.

Burt Rudman
KOMO Television,
Seattle, Washington, USA

Q: BHAGWAN, WE'RE HERE TO DO A STORY ON YOUR PERSONAL SECRETARY, SHEELA, AND I WAS HOPING THAT YOU MIGHT BE ABLE TO DESCRIBE YOUR PERSONAL RELATIONSHIP WITH HER, AND PERHAPS WHY IT WAS WITH SHEELA WITH WHOM YOU SPOKE DURING YOUR VOW OF PUBLIC SILENCE.

A: You can just see Sheela: she is so beautiful. Do you think anything more is needed?

I have chosen her as my secretary because she has lived with me for many years, and I have seen not only her physical beauty, but also her spiritual beauty. I have seen her intelligence. I have seen that she can manage this whole commune of crazy people.

Q: SHE WAS DISCUSSING WITH A GERMAN MAGAZINE RECENTLY THE FACT THAT THE REASON THAT MOST OF THE PEOPLE IN THE RAJNEESH TRUST WERE WOMEN WAS THAT BECAUSE WOMEN ARE MORE INTELLIGENT THAN MEN. AND I WAS WONDERING IF YOU SHARED THAT FEELING WITH HER?

A: That's true. Even if a man wants to function more intelligently, he will have to acquire some feminine qualities. As a man, he is just a barbarian.

To acquire some feminine qualities.... And just see, all qualities are feminine: love, compassion, sympathy, service, sharing -- all qualities are feminine. Even if a man wants to function at the highest peak of his intelligence, he will have to be guided by his heart.

And we are suffering so much because we have ignored the heart, we have completely bypassed the heart. Our whole educational program is how to bypass the heart -- the feeling part, the emotions, the sentiments, the smiles, the tears -- and just go directly to the head. And the head is the most insensitive place in the whole existence.

Inside the skull there is no sensitivity at all. Even if a bullet is put inside your skull or my skull, under anesthesia, and I wake up, I will not feel that there is anything inside the skull. The skull is completely insulated in a way -- it is insensitive. That's why all of science has gone in an insensitive way and has become a curse rather than a blessing.

The heart has to be the master, and the head has to be the servant. Just because physiologically the heart is lower and the head is higher, it does not mean that the head is superior. The superior part of your being is your heart. The delicate, the nice part, the most beautiful part, is your heart. So whenever you start moving towards the heart, the heart guides the head. Then whatever you do, you do with sensitivity.

That's why I said all my sannyasins are women in essence. They have accepted the heart as the master and the head as the servant. As a servant, the head is perfectly good. As a master, it is absolutely wrong.

Swami Ramateertha
The Rajneesh Times, Germany

Q: BHAGWAN, I WAS VERY SHOCKED AT HEARING YOU SUPPORT THE PRODUCTION OF TEST-TUBE BABIES, SAYING THEY COULD BE GENIUSES, MORE BEAUTIFUL AND HEALTHIER THAN HUMAN BEINGS. SURELY THE BEAUTY OF OUR INNER BEING IS ALL THAT MATTERS? -- OR WERE YOU JOKING?

A: No. Very rarely I am serious, and at the time I made that statement I was very serious. I mean it -- because the man that has been created by blind nature, blind biology, has not proved a real growth for humanity. You can see it.

Charles Darwin says that monkeys became man. But, since that time -- that must have happened a million years ago -- for these one million years man has not created anything better. Monkeys were far more intelligent; at least they gave birth to humanity. Human beings seem to be absolutely impotent. They go on creating carbon copies of themselves. This has to be stopped.

I have heard... it happened in an office. The orders from above came that the office is too cluttered with

old files -- thirty years, fifty years old -- they should be destroyed. But make sure that every file's carbon copy is kept.... But what is the point? Why destroy the originals?

Man has been meeting with woman accidentally up to now. Hence, you feel shocked -- anybody will feel shocked, I can understand -- to think that a baby should not have the mother's womb, the warmth of the mother, the care of the mother, the love of the mother.... But, you know, there are many other things also in the mother: her nagging, her hatred, her jealousy, her stupidity. He will get all those things too.

And we can see, the specimens are available all over the world. This is what has come out of your relationship: Adolf Hitler is born out of your human relationship, he was in a mother's womb. Joseph Stalin is born in the same way. And all these criminals -- Alexander the Great, Napoleon Bonaparte, Mussolini, Mao Tse-tung, Nadirshah, Tamerlane, Genghis Khan -- history is full of these monsters. They have also come out of loving women.

I don't trust any more in blind biology. I trust more in a conscious human being. It is better to give the birth of the child to a test tube, where we can choose the best semen, the best egg from the woman. And there is no need to be worried because they are anonymous; in fact, every hospital should have a bank. They have banks for blood; they should have banks for semen and eggs, and they should look into the best semen cell and the best egg meeting in a very clinical way -- in a test tube. They will not have the heritage of your ugly past. They will be fresh beings and we can program those eggs and the semen cells so that more health, more life, more intelligence becomes possible.

In each love affair the man releases millions of living cells. Only one of them will reach the female egg; he will become Ronald Reagan. They all rush -- it is really a great rush.... Millions of living beings, although they are very small and you cannot see them with your eyes -- and it is a big race, bigger than any race that happens on the earth.

Thinking of their size, the track between the semen and the woman's egg proportionately is two miles long. If they were your size, the track would be two miles long. A two-mile track... and they are fighting hard to survive, because there is not much time. They are always close to the third world war. They can live only two hours, not more than that. And only one cell reaches the egg and the egg closes. It rarely happens that two cells reach simultaneously, that's why twins are born.

Rabindranath Tagore, one of the great poets of India, was the thirteenth child of his father. The other twelve proved just idiots, nobody knows their names even. Now, it is a long blind passage. If Rabindranath's father had stopped after the twelfth child -- which seems to be a good point to stop; one dozen is enough, more than enough -- then you would have missed one of the most beautiful beings on the earth: a great poet, a great painter and a great human being... in every way beautiful.

But in a test tube it is so easy. Those twelve should have been discarded. We have chosen Rabindranath to be the first child -- and who knows how much more potential would have been in him if he had gotten the best female egg. Nobody knows.

We don't know the potentiality of humanity. Give it a chance. What I am saying is, give it a chance. It looks in the beginning inhuman. Everything new looks inhuman in the beginning.

Do you know, when the first railway train moved from London to a nearby station, just eight miles' journey, nobody was ready to sit in it... even for free. Lunch was served, free, but nobody was ready to enter the train because the priest in the early morning said in church that God never created any railway train; this is unnatural, this is dangerous, this is inhuman. Don't sit in it.

What do you think would have happened if people had stopped? There would have been no trains, no cars, no airplanes, no rockets to reach to the moon, and we have to reach to the stars. We need more stronger bodies, we need more intelligent people, and we need people who are clean of all old crap. That is possible only if we make a clinical, medical arrangement for the birth of man. I am absolutely in support of it.

Bob Chase
KEX Radio, Oregon, USA

Q: BHAGWAN, FOR THE LAST MANY YEARS WE'VE BEEN TOLD BY RAJNEESHEE LEADERS THAT THE REASON FOR THE VOW OF PUBLIC SILENCE WAS BECAUSE YOU HAD NOTHING MORE TO SAY, THAT YOU HAD SAID IT ALL IN YOUR TEACHINGS AND WRITINGS. IS YOUR FEELING NOW THAT THERE IS SOMETHING NEW TO SAY, THAT THE PAST BEARS REPEATING, OR IS IT THAT YOU ENJOY THE SHOWMANSHIP IN THE SETTING THAT YOU HAVE HERE TODAY,

FOR BREAKING THE PUBLIC SILENCE?

A: Your question implies so many things.

First, my silence was not because I have said everything. My silence was because I wanted to drop those people who were hanging around my words. I wanted people who can be with me even if I am silent. I sorted out all those people without any trouble. They simply dropped out. Three years was enough time. And when I saw all those people -- and they were not many, but they were hanging around my words. I don't want people to just believe in my words; I want people to live my silence. In these three years it was a great time to be silent with my people, and to see their courage and their love in remaining with a man who perhaps may never speak again.

When the work was done, when those people had left, there was no need to remain silent. I am back again, and I have much more to say -- and I will always have much more to say. Even on my deathbed, or in the chair being assassinated, I will still be saying something. I will not die silently.

And I enjoy talking to my people. I enjoy their response. And, of course, I am a showman. Everybody is, they just don't have the guts to say it.

Ma Prem Isabel
Press Relations Bureau,
Rajneeshpuram, Oregon, USA

Q: BELOVED BHAGWAN, I'M NOT A JOURNALIST, BUT I DEAL WITH JOURNALISTS ALL THE TIME. AND BEFORE THE PRESS CONFERENCE IS OVER, I HAVE A QUESTION THAT EVERYBODY ASKS ME BUT NOBODY ASKED YOU TODAY. AND THAT IS, DURING THE TIME YOU DIDN'T SPEAK, SHEELA WAS SPEAKING ALL OVER THE PLACE, AND MANY PEOPLE GOT OFFENDED WITH HER COMMENTS. AND EVERYBODY ASKS, "HOW COME SHEELA IS YOUR SPOKESPERSON? HOW COME SHEELA MAKES THOSE STATEMENTS? SHE IS ANTAGONIZING PEOPLE." WOULD YOU SAY SOMETHING ABOUT THAT?

A: I was also very much offended by Sheela.

Whenever she came back, I hit her hard, because she was not the way I would like her to be-really outrageous! She was falling below the standard. And I was continuously telling her, "Don't be worried, we don't have anything to lose. We have the whole world to gain and nothing to lose. Be outrageous!" There is a saying that "No news is good news." It is only half, the other half I have to make. If no news is good news, then good news is no news! It has to be sensational. I have been sharpening her like a sword. "Go, and cut as many heads as you

Isabel, I agree. I was also offended.

Kathleen Stone
KBND Radio, Bend, Oregon, USA

Q: BHAGWAN, YOU HAVE SAID YOU HAVE NO INTEREST IN THE OUTSIDE, NO INTEREST IN POLITICS. WHY THEN DID YOU TAKE OVER THE TOWN OF ANTELOPE, OR YOUR FOLLOWERS, YOUR COMMUNITY? AND WHY THEN DID YOU SAY YOU WOULD LIKE YOUR FOLLOWERS TO TAKE OVER THE WORLD?

SHEELA: BHAGWAN, I WOULD LIKE TO MAKE A CORRECTION. IT'S THE TOWN OF....

A: No. No need.

Q: I'M SORRY. THE CITY OF RAJNEESH, THE FORMER TOWN OF ANTELOPE.

A: I am not a Rajneeshee, first, you have to remember.

Q: I UNDERSTAND THAT.

A: And I have not taken over the dead city of Antelope.

Q: BUT YOUR FOLLOWERS HAVE.

A: They are not my followers either. They are my fellow travelers.

Now, I have such a big caravan. If a few people decide to make a dead city alive, why should I interfere? They should try to find other dead cities around and make them alive with laughter and joy. That's why I said -- because the question was asked to me, "Are you going to take Oregon?" -- I said, "No! It is too small a thing. I would like my people to take over the whole world."

But that was simply a joke. And I love jokes.

Penny Allen
Esquire Magazine, USA

Q: BHAGWAN, A NUMBER OF YOUR SANNYASINS HAVE TOLD ME THAT THEY SENSE A CERTAIN RIPENESS IN THIS MOMENT. THEY FEEL THAT THE FRUIT OF RAJNEESHISM IS RIPE NOW AND READY TO BE PLUCKED FROM THE TREE. DO YOU FEEL THIS ALSO, AND IS THIS WHY YOU HAVE CHOSEN THIS MOMENT TO ADDRESS THE QUESTIONS OF THE PRESS?

A: Yes, they are right. And this is the right moment to declare to the whole world that our tree has blossomed and the fruits are ripe, and to invite them to come and share with us. It is true.

The Last Testament, Vol 1

Chapter #4
Chapter title: Come Again And Again

21 July 1985 pm in Rajneeshmandir

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Jeff McMullen
60 MINUTES,
AUSTRALIA

QUESTION: BHAGWAN, OF THE MANY EXTRAORDINARY THINGS THAT YOU SAY, THE ONE ON WHICH I WOULD NEVER DEBATE YOU IS THAT YOU ARE AN ORDINARY MAN. HOW ORDINARY A MAN ARE YOU?

ANSWER: Extraordinarily.

Q: ARE YOU THE NEW MAN THAT YOU SAY THE WORLD NEEDS?

A: Yes.

Q: DO YOU PUT YOURSELF ON A PLANE WITH OTHER GREAT MEN, JESUS, BUDDHA, KRISHNA?

A: No. I am just myself and I don't belong to any past, past prophets, messiahs. I am the beginning of a new man, absolutely discontinuous with the past. I have nothing to do with Jesus, Moses, Abraham, Krishna, Buddha. To me they are all dead and of no use for the future new man. In fact they are the barriers for the new man to be born. I am fighting against all those fellows.

Q: ARE YOU A GOD?

A: No. There is no God. God is the greatest fiction created by cunning priests. The new man is not going to have any God. The new man is enough unto himself No God is needed. God is needed by retarded people.

Q: WAS EINSTEIN RETARDED? HE BELIEVED IN A GOD.

A: Then I will have to explain to you that Einstein was a great physicist. He was a genius, but as far as other directions of life are concerned, he was below average.

I am reminded: he was traveling in a bus. He gave some money for the ticket, the conductor returned some change to him. He counted, and he said to the conductor, "This is not right, you are cheating." The conductor counted it again and he said, "Mister, it seems you don't know how to count." And this is the greatest physicist of the world.

It is a strange phenomenon that the great scientists are very stupid as far as religion is concerned. They are absolutely ignorant about it. Even the ordinary man is more aware of the religions. The expert is basically to be understood as a man who knows more and more about less and less. The ultimate expert is one who knows all about nothing. The religious man is not an expert. His situation is just the opposite. He knows less and less about more and more, and ultimately he comes to a point when he knows nothing about all. And that nothingness has been called nirvana. It is not ignorance, it is innocence.

Q: LET ME TRY YOU ON SOME OTHER NOT SO ORDINARY MEN. IF I GIVE YOU A NAME, PERHAPS YOU COULD GIVE ME ONE OF YOUR WORDS OF WISDOM FOR EACH OF THESE PEOPLE: MAHATMA GANDHI.

A: He was the most cunning politician the world has ever known.

Q: ADOLF HITLER.

A: He was the most idiotic politician the world has ever known.

Q: POPE PAUL.

A: He should be behind bars.

Q: MOTHER TERESA.

A: It is time for her to jump into a lake.

Q: YOUR FOLLOWERS LAUGH AND YET, WITH THAT KIND OF VERY UNSETTLING RAW STATEMENT THAT YOU MAKE, YOU CLEARLY DISTURB PEOPLE, WHO SEE THAT SORT OF STATEMENT AS PROFANE.

A: I love to disturb people, because only by disturbing them can I make them think. They have stopped thinking for centuries. Nobody has been there to disturb them. People have been consoling them. I am not going to console anybody, because the more you console them, the more retarded they remain.

Disturb them, shock them, hit them hard, give them a challenge. That challenge will bring their capacities to the climax.

Q: HOW WOULD YOU FEEL IF HELLS ANGELS, A MOTORBIKE GANG -- LEATHER JACKETS, HELMETS, A TERROR GANG -- HOW WOULD YOU FEEL IF THE HELLS ANGELS RODE INTO RAJNEESHPURAM AND DISTURBED YOUR TRANQUIL OASIS?

A: We will enjoy them. We will receive them as our guests. They cannot disturb us. Nobody can disturb us. Even if they throw an atom bomb on Rajneeshpuram, the atom bomb will have a shock, because we will be celebrating, dancing, enjoying. Even death cannot disturb us. We will celebrate it.

We do celebrate it. Whenever a sannyasin dies, even when my father died, we danced, we celebrated. We enjoyed a beautiful departure, a goodbye.

So there is no question: anybody can come, he will have an appropriate welcome.

Q: THEN, BHAGWAN, WHY THE ARMED GUARDS AND THE PERIMETER AROUND YOUR EXISTENCE HERE? SURELY NOT ANYBODY CAN COME?

A: Those guards are the responsibility of the Rajneeshees, I am not concerned. I don't interfere in anybody's life. I have never interfered in any way. If somebody wants to assassinate me, I am the last person to give him any resistance. I will simply welcome him. I will say, "Glad to meet you. Shoot me and let me be free from the body and its cage." But if people who love me want to protect me, I am not going to interfere with their work, either. Those guards have nothing to do with me, they are managed by people who love me.

Now, I am an outsider to both the assassin and the guard. It is between them. They have to settle. I am simply an outsider.

Q: A TECHNICAL LIMITATION OF FILM, WE HAVE TO PUT A NEW MAGAZINE ON.

A: Okay.

Q: EVEN IN THE ATOMIC AGE.

A: Okay.

Q: HOLLYWOOD ISN'T EASY....
YOU SEEM VERY FOND OF THE WILD WEST, HERE IN AMERICA. DO YOU HAVE AN EQUAL AFFECTION FOR THE WILD WEST OF WESTERN AUSTRALIA? DO YOU HAVE ANY INTENTIONS OF GOING THERE AND TAKING YOUR FOLLOWERS THERE?

A: I never function through intentions. I am a man of spontaneity, so beware. Any time I can come with my whole circus. I may never come. I never decide for the next moment. One moment is enough to live at one time. And nobody can get two moments together. We always get one moment, so why bother about other things? -- because while we are bothering about other moments, this moment will be gone, empty, unlived, and that is the misery of humanity. They go on thinking of tomorrow and today is disappearing.
We are the people who are living in the present. So it is possible.

Q: BUT NOT LIKELY....

A: It is likely.

Q: NOT AT THIS MOMENT....

A: Not at this moment. But perhaps tomorrow morning.

Q: YOU DO LOVE THIS THEATER, YOU SAID THAT. YOU LAUGHED YESTERDAY... IT IS A CIRCUS. BUT IN ANOTHER MOMENT WILL YOU TIRE OF THIS CIRCUS, THE TRAPPINGS?

A: No, never, because it is such a beautiful circus, and changing continuously. New flowers, new seasons go on coming. I am not tired of it. And the people who make my circus are not the animals of a circus. They are the most intelligent people of this earth, the very salt of the earth. They go on creating something new every day. It is always new.

And it is always new also because I never compare anything. Yesterday is gone. I don't bring it back to compare with today. Tomorrow has not come. Who cares? It is always new, fresh. People get tired because they go on comparing.

Comparison means: you have lived this thing many times, you have seen this rose flower many times; so slowly, slowly you become blind to it, you start taking it for granted. I take nothing for granted and my people take nothing for granted, so every moment we are ready for any surprise.

The day I left India, I informed my people to immediately prepare, that I was going to leave. It was a shock! Ten thousand sannyasins were settling there, making arrangements, purchasing houses, lands. And within twenty-four hours' notice I told them to make arrangements, that I was leaving. And ordinarily I never come back to any place that I have left in my life. So I am not tired or bored, I am rejoicing in it as much as possible. (THERE IS A SLIGHT TECHNICAL PROBLEM WITH THE FILM)
You seem to have in Australia very ancient equipment!

Q: THIS IS HOLLYWOOD, THIS IS FILM AS DISTINCT FROM MERE TELEVISION, MERE VIDEOTAPE. BUT THE FINAL LOOK -- YOU TALK OF BEAUTY AND GOODNESS -- THE BEAUTY OF THE FILM IS STILL THE ESSENCE, I THINK, WHICH IS WHY WE TAKE A LITTLE MORE TIME. BUT WHEN WE GET THERE IT IS WORTH IT.

A: That is good.

Q: YOU SOUND LIKE YOU WILL NOT GO BACK TO INDIA. EVEN IF THE MADNESS WERE TO CHANGE, THAT DOESN'T SEEM TO BE A PLACE YOU WOULD BE DRAWN TO AGAIN?

A: Nothing can be said about it. But in my whole life I have never gone back. The place I have left, I have left. So looking at my crazy behavior of the past, it is very unlikely that I will go to India. But then, one never knows. I am not a reliable person.

Q: THAT IS YOUR MOST RELIABLE QUALITY.
WE HAVE HAD A VERY PEACEFUL TIME HERE FOR... IT HAS ONLY BEEN A FEW DAYS BUT...

A: Come again and again.

Q:... GIVEN THE MADNESS THAT WE PARADE AROUND IN FOR MOST OF THE YEAR IT'S BEEN VERY ENJOYABLE.

A: Come whenever you feel like having a holiday.

Q:... THANK YOU FOR SHARING THIS WITH US. YOU HAVE SO MANY AUSTRALIANS HERE ALREADY, WHAT DO YOU THINK OF US?

A: I love you. I see a beautiful human being in front of me, open, available. I don't see you as a prejudiced man. I don't see you as unintelligent, and I see every possibility of growing more and more into higher and higher consciousness. I don't predict ordinarily, but I see one of my potential sannyasins sitting here in front of me.

Q: DID YOU FOLLOW OTHERS, AS OTHERS NOW FOLLOW YOU?

A: No. I have never followed anybody, and I have never allowed anybody to follow me. These are my fellow travelers. My sannyasins are not my followers, they are my friends.

Q: WELL, I THINK I AM JUST A FELLOW TRAVELER TOO. I AM AN ORDINARY MAN AND I AM AN ORDINARY STORYTELLER. WHEN I ASK ABOUT AUSTRALIANS AND YOU SAY WE ARE OPEN... I THINK WE ARE OPEN.

WHEN SHEELA CAME TO AUSTRALIA, SHE HAS LEARNED YOUR SKILL -- FOR HOW TO UNSETTLE PEOPLE, SHE HAS MADE PEOPLE burn. IS THAT REALLY NECESSARY? I MEAN, WHAT DO YOU WIN WITH THAT? WOULDN'T YOU HAVE MORE SUPPORT REALLY TO SHOW...?

A: We don't need any support. I am not a politician seeking for support. I want to share something, but that is possible only when you are shocked and disturbed in your sleep. I have to wake you up, and Sheela has been doing a good job of shaking people and waking people. She prepares the ground for me. When she has done enough, then perhaps I may come there to find people with whom I can relate heart to heart. And there are millions of people in the world who need just a little bit of shaking and they will be awake. Their sleep is not very deep.

Q: YOU DO SEEM TO LIKE TO SHAKE THE RICH MOST. MAYBE IT IS THE JINGLE OF THE COINS IN THE POCKET YOU LIKE TO SHAKE LOOSE.

A: The reason is that the poor man is fast asleep; otherwise he cannot tolerate his poverty. He needs deep sleep. He needs some opium given by the politicians, by the priests. His sleep is not just ordinary sleep, it is narcotic. The rich man needs no consolation from anybody. The rich man is not worried about heaven and hell. He knows he can purchase everything -- the priest, his God, his heaven, his hell -- everything can be purchased. He is not in the same situation as the poor man, he can be easily awakened. Between the poor man and me there is a great distance.

Q: AND THE BLACK MAN? THERE ARE FEW BLACKS HERE.

A: A few blacks have come... because they are as beautiful people as anyone. The problem is, once a person comes here and just gives us a little chance to shake him and wake him, he is not going to leave the place. So those few black people had come just for three months to live with us -- we had invited anybody to come and live with us for three months -- and they have remained.

Many have gone, but they go on continuously writing to us that they miss us and would like to come back because for the first time they had been treated as human beings. For the first time a white man has hugged a black woman or a black man has hugged a white woman, made love to a white woman. For the first time he was not thought to be second rate. He was respected, just the way everybody else is respected. There was no discrimination.

The problem is, people are afraid to come, because the politicians are making them afraid. The religious leaders are making them afraid, creating all kinds of rumors, preventing them from coming here, because they know perfectly well that anybody who comes here with open eyes, alert mind, is going to fall in love with this place.

Q: IT IS VERY PEACEFUL. I SAY THAT TO YOU, THAT ANY VISITOR HERE FINDS IT PEACEFUL. ONE OF THE RUMORS ABOUT THE PLACE IS ABOUT THAT SIDE OF FREE LOVE. IF THERE IS THIS MUCH FREE LOVE HERE, WHY THE RUBBER GLOVES IN THE HOTEL ROOMS? WHAT HAS CHANGED?

A: It is being careful about my people. They should take every precaution that they don't get AIDS, which is spreading fast. There is no cure for it. Once you have AIDS, at the maximum you have only two years more to live. That is the maximum. Most probably within six months you will be finished.

I would not like my people to be finished that ugly way. Love is free, AIDS is not free.

Q: YOU ARE MORE CERTAIN ABOUT SOME OF THESE THINGS THAN SCIENTISTS THAT I HAVE TALKED TO. WHAT IS IT? HOW DOES AN ORDINARY MAN BECOME A GURU, BHAGWAN, WITH SUCH CLARITY AND CERTAINTY ABOUT THESE THINGS?

A: Only an ordinary man can become so certain, so clear. The extraordinary man is so much burdened with his ego, with his knowledgeability, with his schizophrenic mind, with all kinds of arguments.

I am reminded of Immanuel Kant, one of the most important philosophers of the West. A woman fell in love with him. He said, "I will have to think about it."

Now, you don't think about love -- either yes or no -- but Immanuel Kant is a big philosopher. He thought about it for three years and he managed to find all the arguments for marriage and against marriage. The trouble was, they were equal. After three years he went to the woman's house, knocked on the door. He had gone to say, "Forgive me, I cannot decide. The arguments are equal, fifty-fifty." But the woman was not there....

Q: PLEASE FINISH.

A: Let them change (THE FILM).
Q: TALKING TO AUSTRALIANS WILL NOT BE LIKE "GOOD MORNING, AMERICA." WE DON'T PLAN TO EXHAUST YOU. THERE IS ENOUGH WIT AND WISDOM AND MAGIC AND THEATER ALREADY IN WHAT WE HAVE TO FILL TWICE THE LENGTH OF OUR TELEVISION PROGRAM. BUT THERE ARE ONE OR TWO MORE SPECIAL QUESTIONS THAT I WOULD STILL LIKE TO BRING TO YOU, IF YOU COULD.

A: Okay.

Q: THE DAM THAT YOU HAVE HERE IS NAMED AFTER GURDJIEFF. THIS IS NOT THE QUESTION FOR THE CAMERA, BUT I AM CURIOUS ABOUT IT. HE WAS ALSO A FELLOW TRAVELER ON THE ROAD. WAS HE TO YOU AT LEAST, IF NOT AN INSPIRATION, WAS HE A REMARKABLE MAN?

A: He was an immensely remarkable man. In fact nobody else has been so remarkable in this century. But he was an ordinary man. He never claimed that he was a prophet. He lived just like an ordinary man, but he was most remarkable. His insight and clarity are just inconceivable.

Q: HE MOVED, WHEREAS YOU SIT STILL. DO YOU THINK ONE IS SUPERIOR? HE SEEMS TO BE A TRAVELER; WHEREAS YOU ARE TRAVELING HERE, BUT YOU PHYSICALLY REST ANYWHERE. IT SEEMS NOT EVEN VERY IMPORTANT TO YOU WHERE YOU ARE IN THAT SENSE. DO YOU THINK ONE IS A SUPERIOR CHOICE TO THE OTHER, OR...?

A: No, there is no question of any superiority. It is just with whom your heart starts beating. It is just a question of liking, loving. Somebody may like Mozart and somebody may not like. Somebody may like Vincent van Gogh and somebody will think him crazy, mad. (SOME PROBLEM WITH THE VIDEO EQUIPMENT) If you are ready, I have to finish my answer.

Q: HE STILL HAS HIS HANDS IN THE MAGIC BAG.

A: So when he is ready, please tell me, because I don't forget anything. You can talk about things that you don't want to put on the film.

Q: WELL, WITHOUT GIVING YOU THE WIT AND WISDOM OF YET ANOTHER ORDINARY MAN, ONE THING MIGHT BE USEFUL MAYBE MORE TO THE RAJNEESHEES, BUT I THINK IT IS A LITTLE SILLY, THE TOY SOLDIERS THAT YOU HAVE HERE. I KNOW THAT THEY ARE DOING IT OUT OF LOVE FOR YOU, BUT IT WOULD SEEM TO ME OUT OF KILTER WITH THE SERENITY OF THE PLACE, THAT PROBABLY THE MORE PEACEFUL SIDE OF WHAT YOU DO HERE IN THIS OASIS IN THE DESERT IS ENOUGH DEFENSE WITHOUT THE WILD WEST TRAPPINGS. I MEAN THAT SEEMS TO ME WHAT GOVERNMENTS AND ARMIES DO, AND I DON'T REALLY THINK THAT THE RAJNEESHEES NEED TO BE THE SAME AS THE REST.

A: You have not been here long enough. And you have not seen... I have been attacked...

Q: YOU HAVE...?

A:... many times.

Q: HERE THOUGH, OR IN INDIA?

A: In India. Efforts were made to poison me, to kill me.

I know, those guns are silly. In an age which is nuclear, they are carrying toy guns. But what is the harm, if they enjoy and they feel that they are doing something?

Q: IT DOESN'T UPSET YOU?

A: It is perfectly okay. Let them enjoy. They are toys, but what they are doing -- their love is not a toy. They cannot have nuclear weapons, otherwise they would have nuclear weapons too. Whatsoever they can.... (THE FILM IS READY)

A: I come back....

Q: WOULD YOU LIKE ME TO PICK UP ON WHERE WE WERE TALKING?
A: YES.
Q: YOU SAID THAT IMMANUEL KANT COULDN'T CHOOSE...

A: Yes, that will do.

Q:... BETWEEN ONE VERY SIMPLE MATTER OF LOVE. COULD I INTERJECT AND ASK YOU SOMETHING ON THAT...?

A: Just wait. Let me finish, because I had not finished it.

He knocked on the woman's door. There was no woman. An old man opened the door and recognized Immanuel Kant. Kant asked about the woman.

He said, "She was my daughter, but she has been married for three years and she has two children, too. She does not live in this town anymore. What business do you have with my daughter? You go and think a little more."

Thinkers are the most clumsy people in the world, most indecisive. I am not a thinker. I simply SEE, and whatsoever I see I say it without bothering about the consequences. I am an absolutely open person -- nothing private in me.

Q: THE SAME QUESTION THEN, THAT IMMANUEL KANT HAD TO ANSWER, THE YES OR NO ABOUT LOVE. ARE YOU IN LOVE WITH SHEELA? IS SHE YOUR...?

A: I am in love with so many women around the world. Sheela, of course, is one of them. But I cannot point out a single woman that I love. I LOVE, and my love is not addressed to anybody in particular. And I have loved so many women, I don't think anybody else could have managed it. Even Gurdjieff is far behind me in that matter. He loved many women, but not more than a dozen.

Q: IF SHEELA IS THAT SPECIAL, IS SHEELA THE POWER BEHIND THE THRONE? IS SHE THE HEIR APPARENT TO YOUR SPIRITUAL KINGDOM?

A: No. There is no power, no kingdom. I am here. She is just a fellow traveler, as others.

Q: IT IS A KINGDOM WITH MORE ROLLS ROYCES THAN ANY OTHER CITY IN THE WORLD.

A: That is true. I am a man of very simple taste. I like the best of anything -- this is certainly true. I would like this city to be in many ways the only city in the world which has that capacity. Certainly, we have ninety or more Rolls Royces. No city of a comparable membership can claim that. In every way: we don't have a single beggar, we don't have a single thief, we don't have any crime, no murder in four years -- in America, where twenty percent of the presidents are being murdered -- no prostitution.

In many ways this place is unique, and we are going to make it more and more unique and beautiful. Just the stupid politicians cannot understand a simple thing: that we are not doing any harm to anybody. Don't prevent us from doing things which are not harmful. But they go on, they are so afraid. The governor goes on speaking against us and we have been inviting him, "First come and just visit. Be here and see the people and the place, then if you feel to speak against, speak against. We have no problem with that. But at least be acquainted, at least be a gentleman."

Q: IT DOESN'T FEEL LIKE JONESTOWN TO US.

A: It is just exactly the opposite of Jonestown. They were death-oriented. We are life-oriented. We love to enjoy everything. They were just an unintelligent group of people -- mostly black, uneducated, knowing nothing -- following this man who was telling them that if they go with him, they will enter into the kingdom of God. We are creating the kingdom of God here. In fact, we are waiting for God to knock on our doors some day and say, "Let me come in."

We are just the opposite. Reverend Jim Jones and his people are really the logical conclusion of Jesus and the Christian theology.

Q: NOT THE LOGICAL CONCLUSION OF THE POWER OF ONE MAN OVER A GROUP OF PEOPLE?

A: That was exactly what Jesus was doing. That is exactly what the popes have been doing. That is why I say he is the logical conclusion from Jesus through all the popes and all the Christian theologians. They have all been trying to prove the power, the glory of Jesus, his specialness and his special connection with God. And if you follow him then you need not worry about the future. He will take care of you.

Here I teach people that nobody can take care of you. I am not your savior. I am not going to help you in any way to enter into the kingdom of God, but I can explain to you how we can live here in the kingdom of beauty, love, joy. To me GOD is a dead word. It is a dirty word, a four letter word.

Q: I THINK I ACTUALLY WOULD PREFER TO END OUR INTERVIEW WITH SOMETHING YOU SAID A BIT EARLIER, AS FAR AS THE WAY WE STRUCTURE THE BEAUTY OF SOMETHING AS YOU SAID EARLIER, RATHER THAN THE UGLINESS OF JONESTOWN. SO, AS FAR AS THE TELEVISION PART, I WOULD LIKE TO TALK TO YOU A LITTLE MORE, IF WE CAN TURN THE CAMERAS OFF UNTIL THEY NEED TO GET A FEW MORE SHOTS OF US SITTING HERE.

A: Okay.

Q: IF WE COULD CONTINUE TALKING.... WAIT A SECOND, LET'S GET THESE MICROPHONES OFF

A: Do whatsoever you want to do.

Q: FOR OUR PURPOSES, WE ARE TRYING, I SUPPOSE, IN THE SPACE OF THE VERY CONDENSED TELEVISION PROGRAM TO GET YOUR ESSENCE, AND THAT IS AS MUCH, I THINK, THE FEELING OF WHAT WE HAVE HAD THESE THREE DAYS. IT IS TRYING TO COMPRESS WHAT YOU HAVE BEEN SAYING -- FOR FIFTY-THREE YEARS OR FIFTY-THREE LIFETIMES -- INTO A SIXTY-MINUTE PROGRAM, WHICH IS ALMOST AN IMPOSSIBLE TASK. BUT WE DID THINK THAT WE HAVE CAUGHT FOR THE SAKE OF OUR FILM SOME OF THE MAGIC AND THE TRANQUILITY OF THIS EXPERIENCE.

A: Good.

Q: I HOPE YOU DON'T MIND MY SAYING THAT I ENJOY THE CIRCUS AND THE THEATER OF IT AS MUCH AS... MAYBE THAT IS CLOSE TO A SPIRITUAL FEELING. BUT TO ME YOU ARE TRULY ONE OF THE FUNNIEST PEOPLE THAT I HAVE EVER MET.

A: That is right.

Q: YOU HAVE A WONDERFUL SENSE OF HUMOR. AND WHERE DID YOU LEARN SUCH TIMING?

A: I have never learned anything. I just go on doing naturally whatsoever I feel to do. Whatsoever I have to say, I say it, because I don't have any obligation to anybody, and I don't have any commitment to anybody. I don't belong to any party line. I am absolutely free to be funny, to be shocking. I don't even bother about contradicting myself, because to me it seems that a man who remains consistent his whole life must be an idiot. A growing person has to contradict himself many times, because who knows what tomorrow brings in? Tomorrow may cancel this day completely. And I am ready to go with life with no hesitation.

Q: DID YOU LOVE THOSE CONTRADICTIONS WHEN YOU WERE A DEBATER MANY YEARS AGO?

A: I have always loved the contradictions, because for me contradictions have something of tremendous value. They appear contradictions to the intellect, but the deeper you go into them, you will find they are compensatory, they are not contradictions. They somehow depend on each other; if one disappears, the other will not be there. For example, if there had been no British rule in India there would have been no Mahatma Gandhi -- no possibility. If there had been no Adolf Hitler, forget all about Churchill and Roosevelt and Stalin. Life exists in such a way that it makes contradictions, complementaries. I have always loved them.

Q: WOULD YOU BE HAPPY THEN, IF WHAT YOU INSPIRED OUT OF THIS BRIEF PART OF A VERY LONG JOURNEY, IF SOME OF THESE PEOPLE WHO NOW FOLLOW YOU IN FACT WANDERED OFF TO SOME OTHER SPHERE OF DISCOVERING WHAT IS TO THEM, THEMSELVES?

A: I will be happy and I will bless them to go there, because they have come here to seek some truth, some tranquility, some sanity. If they feel they can get it better somewhere else, I will be the first person to send them and help them to go. I have been doing that for years. In fact, I have had to do it in such a way

that they don't feel they are leaving me. Even against their will, I had to bless them and tell them to go. I knew that they loved me, but now their minds were in difficulty; they wanted to go somewhere else, but their love for me had become an attachment. I had to destroy that attachment -- only then could they go.

And I have been destroying many attachments for their sake, because I don't want anybody to be a slave. Out of freedom they have come to me, out of freedom they should go. And if they want to remain here, out of freedom they should remain here. This is not a concentration camp. It is a meditation camp.

Q: THIS HAS BEEN NOT SO MUCH AN INTERVIEW AS A CONVERSATION.

A: No, I loved it.

Q: I HAVE WRITTEN IT HERE, ANYWAY. I WILL FIND OUT LATER HOW MUCH IS ON THE TELEVISION FILM, BUT....

A: Do whatsoever you feel like doing. Just remember one thing: I love you, and whenever you feel alone sad, tired, come here. Again and again, come here. Good.

The Last Testament, Vol 1

Chapter #5
Chapter title: Be Ready

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Howard Sattler
6PR RADIO,
AUSTRALIA

QUESTION: BHAGWAN, YOU HAVE THE CHAMPAGNE, I HAVE THE WATER. YOU SAY YOU'RE AN ORDINARY MAN. WHERE DOES THAT PLACE THE REST OF US?

Answer: You will be drinking water and I will not be touching the champagne. There is the difference.

Q: YOU AND PARTICULARLY YOUR RAJNEESHEES HAVE CREATED QUITE AN IMPACT ON WESTERN AUSTRALIA, WHERE I COME FROM, THROUGH A LOT OF THINGS -- THEIR COMMERCIAL ENDEAVORS, AND THEIR EFFORTS TO START A COMMUNITY SCHOOL IN OUR SOUTHWEST. THE PEOPLE OF WESTERN AUSTRALIA WANT TO KNOW ABOUT YOU, ABOUT YOUR

PEOPLE. COULD YOU TELL THEM WHAT SORT OF PERSON YOU ARE?

A: I don't know at all. I just live moment to moment, so you cannot confine me into a personality. You cannot define me, you cannot predict me. I don't know even myself what I am going to do tomorrow morning. I am simply as open as the existence, and as indefinable as the existence itself. So people have to figure out whatsoever they want. I am available. There are people who love me, there are people who would like to kill me. They have chosen different parts of me. They have focused their eyes according to their prejudices. But I am not concerned in any way about the opinion of others. I don't have any opinion about other people, any judgment about other people.

Q: ARE YOU A THREAT TO THEIR EXISTENCE AND THEIR FUTURES? MANY PEOPLE HAVE BEEN TOLD YOU ARE.

A: Perhaps. If you don't understand what I am saying, I am a threat, certainly. But if they understand what I am saying, they will rejoice, there is no threat. In fact, I want to make these people contemporaries. They are not. Somebody is hanging two thousand years back with Jesus Christ, somebody is hanging even farther back with Moses or Buddha. These people certainly will feel me a threat because I belong to the present.

I want them to come to the present, otherwise there is no hope for humanity. These people are simply walking corpses, burdened with the whole load of the past -- ugly, superstitious. Certainly I am a threat to their superstitions. I am a threat to their rotten theologies. I am a threat to their concepts about morality, God, religion, about everything they have that is out of date. Certainly they will feel threatened because that's how they have become identified in their own eyes, and it is always difficult to change.

Whenever a man like me is there, there are not two ways: either you have to be with me or you have to be against me.

Q: DOES THAT MEAN THAT THEY HAVE TO BECOME RAJNEESHEES?

A: No, there is no need. They have to become contemporaries, that's enough. Rajneeshees are not an alternative. It is simply the groundwork for the contemporary man to begin with. Once the world has understood that we have to live in the present, not in the past, Rajneeshees will simply dissolve. It is not something that I would like to remain forever and forever, it is a simple device to challenge people, to bring them to their senses. And once our work is done they don't need to become Rajneeshees, they need to become contemporaries. And the moment they are contemporaries, our work is done. Rajneeshees will simply melt and dissolve into the whole world.

Q: YOU CERTAINLY CHALLENGE PEOPLE'S TRADITIONAL VALUES, AND THAT'S ONE OF THE THINGS I BELIEVE MAKES YOUR JOB MORE DIFFICULT. DO YOU THINK THAT YOU COULD BE A LITTLE BIT MORE MODERATE AND LOOK FOR THE END RESULT RATHER THAN THE IMMEDIATE REACTION?

A: I don't care about the end result. My whole concern is not diplomatic, not political. I am simply responding with my totality to anything that comes in front of me. I cannot be cunning. What you are saying to me -- be a little more cunning -- I cannot be.

Q: YOU'RE NOT A POLITICIAN, ARE YOU?

A: I am not a politician. That is the ugliest thing that can happen to a man. I am not diplomatic. I do not want people to be manipulated politely. I am not a hypocrite, I simply say the truth as it is. If it hurts, it is

your problem. If it creates enemies I am not worried, because the enemies are the first step to becoming my friends. They have already recognized me in their hate. They have already recognized their defeat and death. Now nobody can save them. They cannot ignore me. If they can ignore me, then there is no threat for them. That's why I have to be intense, fiery, and I have to hammer hard on each traditional value, because the only thing that I would not like is to be ignored.

Q: YOU CERTAINLY WON'T BE IGNORED, I CAN ASSURE YOU OF THAT.

A: Thank you for the compliment.

Q: YOU HAVE A SITUATION WHERE I COME FROM IN WESTERN AUSTRALIA WHERE YOUR RAJNEESHEES HAVE GOT TO GET APPROVAL FROM GOVERNMENTS, FROM POLITICIANS, TO GO AHEAD WITH THEIR PROJECTS THERE. WHAT'S YOUR ADVICE TO THEM IF THE POLITICIANS ARE AGAINST YOU?

A: Fight.

Q: WITH GUNS?

A: No. Legal methods are available. Those politicians themselves are claiming that they are democratic. Use their own democracy and fight with them. They are saying that their judicial system is fair? Use it and fight them. Guns are just barbarous.

Q: YOU WOULD NEVER USE GUNS OR CONDONE THAT SORT OF...?

A: I myself will never even touch a gun. My advice to the people who belong to me is to be intelligent, use your intelligence. And against those idiotic politicians it is a simple matter: we are going to use their own devices for their own destruction. We need not use any guns.

Q: YOUR PERSONAL SECRETARY, SHEELA, CREATED AN INCREDIBLE IMPACT IN WESTERN AUSTRALIA. CERTAINLY SHE WAS PROBABLY NUMBER ONE ENTERTAINMENT FOR AROUND ABOUT A MONTH ON RADIO AND TELEVISION OVER THERE. BUT I UNDERSTAND THAT YOU ARE A LITTLE BIT UNHAPPY WITH THE WAY SHE HANDLED THINGS. YOU THOUGHT SHE COULD HAVE BEEN A BIT TOUGHER.

A: She could have been.

Q: I DON'T BELIEVE IT.

A: And I have been very tough with her because I don't see any limit anywhere. You can go in any direction infinitely. Sheela is not ever going to satisfy me. She is doing her best, but I would like her to do a little more... more.

Q: WELL, PERHAPS YOU SHOULD COME NEXT TIME.

A: First she has to go on preparing the ground for me. One day I am going to come.

Q: TO AUSTRALIA, TO WESTERN AUSTRALIA?

A: Certainly. When Sheela comes, that means I am coming.

Q: SHE'S GETTING US READY, IS SHE?

A: Yes. She is coming again. She will come again and again, and prepare the ground. And she will hit people more and more, and their values more and more, so they become ready. Because when I come, then comes the final hit.

Q: ALL YOUR OPPONENTS WILL BE ALMOST KNOCKED OUT BY THEN.

A: Just tell your people, "Be ready."

Q: WHAT WILL YOU DO WHEN YOU GET THERE?

A: I cannot say that now because I don't know myself When I come there and I see the situation and I feel the atmosphere, then whatsoever happens in me as a response.... I never prepare myself for anything. I am not an actor. No rehearsal.... I simply start the drama without knowing what is going to happen. We will see it. And up to now everything has gone well.

Q: IT SURE HAS. I HAVE BEEN TOLD THAT ONE OF THE REASONS YOU LIVE IN OREGON IS BECAUSE THE WEATHER SUITS YOU, BECAUSE OF YOUR MEDICAL CONDITION. THE WEATHER IN WESTERN AUSTRALIA IS ALMOST THE SAME AS OREGON.

A: That's great! It may become my permanent residence.

Q: THAT'S NOT GOING TO BE GOOD NEWS FOR YOUR OPPONENTS.

A: Certainly not. But wherever I am the situation is the same. I will find my friends, I will find my enemies. Both belong to me. In fact, they are two polarities, complementaries. There is nothing wrong in it.

Q: YOU SAID JUST A LITTLE WHILE AGO THAT YOU ARE NOT AN ACTOR. BUT A LOT OF PEOPLE MIGHT CLASS YOU AS ONE OF THE GREAT COMEDIANS OF THIS WORLD.

A: I am.

Q: WHERE DOES THE TALENT COME FROM?

A: Just because I don't expect any respectability from anybody. So I can act the way I want. I can be funny without any trouble. I have nothing to lose, because in the first place I have never expected the world to praise me and give me Nobel prizes and this and that. I have everything that I need, and it is within me. And I am completely fulfilled. Now I can be crazy, mad, a comedian. I am absolutely free to be anything. I

can afford anything, even to be a madman. But it is within my control. And I enjoy the whole show so much....

Q: YOU ENJOY THE LAUGHS?

A Yes

Q: MORE THAN ANYTHING ELSE?

A: Yes

Q: YOU'VE SUGGESTED THAT PERHAPS YOU CAN BE A MADMAN. I DON'T THINK YOU ARE A MADMAN AT ALL. BUT THERE ARE MADMEN AROUND THE WORLD WHO ARE RELIGIOUS LEADERS AND I'D ASK YOU, IF I COULD, IF YOU WOULD COMMENT ON SOME OF THEM. THE AYATOLLAH KHOMEINI?

A: I said to you I can be a madman, and that is possible only if I am not mad. I can enjoy being mad, but I am not mad. That's why I can enjoy it. The madman has become identified with his madness. One thing is absolutely certain about every madman: he will never accept that he is mad. The religious leaders are mostly mad people, fanatics, and just because they are mad, fanatic, they gather all kinds of idiots around them.

Q: WHOLE NATIONS SOMETIMES, LIKE IRAN.

A: Yes... because most human beings are retarded. Scientifically, the average mental age of a human being is below thirteen. Now if thirteen is your mental age, you may be seventy years old, but you can be exploited, you can be conditioned for any nonsense. You can be made afraid of hell, for which no evidence exists. You can be motivated. Your greed can be aroused for heaven, for which no evidence exists. You can be conditioned to pray to a God who is the greatest lie in the world.

And the wonder of wonders is that even in your supreme courts, where you have your best judges, the cream, the oath has to be taken in the name of God. The oath to be truthful, in the name of the greatest lie! None of those judges have seen God, none of those judges have any idea what God is. But it is being used. Most of humanity is so mediocre that it can follow any madman. The madman just has to be a little methodological, and the religious madmen are very methodological. There is no contradiction in being methodological.

Methodology does not need intelligence. Now, what is the methodology of Jesus? -- "I am the only begotten son of God." And the mediocre people are going to believe it, because not to believe in it is to go to hell and suffer for eternity. Nobody wants to suffer for eternity. As it is, one is suffering enough already. One wants some relief. Even if the relief comes after death, one wants to live peacefully and joyously, not starving, not sick, not old, not ugly. Naturally, simple methodology -- "I am the only begotten son of God, I can save you, I have come to save the whole world, those who believe in me I will choose for paradise, and those who don't believe in me will fall into an abysmal darkness of hell" -- a very simple methodology. And the suffering, the poor, the starving, the uneducated, the downtrodden, the oppressed, exploited are ready to cling to any hope.

Q: WHY?

A: Because there is nothing in their life. It is so empty that if there is no hope for them they will commit suicide. Then there is no other way. For what should they go on, continue dragging their empty lives? Just

to suffer? Just to get hit, just to be crushed under the boots of people who are in power? The hope helps.

And that is the methodology of all the religions: give people hope. But the strategy is very cunning: keep the hope beyond death -- because they know perfectly well that hope in this life cannot be fulfilled, and then these same people who are their followers will kill them. So keep the hope beyond death. You can never be caught. Nobody comes back from death to say that these people are lying. So they go on lying, and the more a lie is repeated, day by day, year by year, century by century, for thousands of years... it almost starts sounding as if it is true.

Q: SO IS THE POPE A FRAUD?

A: Certainly. Absolutely. All religions up to now have been fraud. They have deceived people and because of their deception humanity has continued to suffer. Otherwise, we have enough intelligence. If we can reach to the moon, do you think we cannot manage enough food for humanity?

Q: PERHAPS WE ARE SPENDING TOO MUCH MONEY REACHING THE MOON.

A: That, too, is foolish. If you cannot feed people here, what are you going to do on the moon? Seventy-five percent of every nation's income, even poor nations, is going into construction for the coming war. Everybody is getting ready.

Q: IS IT GOING TO HAPPEN?

A: If all these people are getting ready and getting excited about it, any fool can start it. My effort is that it should not happen, but the only way to prevent it is to make human beings more alert, so that they cannot be exploited by priests and politicians. And that's what I am doing. Naturally, politicians are against me -- all kinds of politicians. It is a miracle: the capitalist is against me, the socialist is against me, the communist is against me, the fascist is against me. It is simply a miracle.

Q: BUT YOU'RE A CAPITALIST HERE, RUNNING A COMMUNE.

A: I am not a capitalist. I use capital as a servant. It is not my political ideology. I want people to live richly in every possible way. Luxury should be available to everybody. I don't want people to become equally poor and call it communism. I want people to become equally rich, and then whatever name you want to call it, you can call it. Names don't matter.

Q: IS THAT SORT OF WEALTH AVAILABLE TO THE PEOPLE OF, LET'S SAY, INDIA, THE SORT OF PEOPLE THAT MOTHER TERESA TRIES TO HELP?

A: These people like Mother Teresa, who have been helping the poor for centuries, are really the causes for continuing poverty. The poor cannot be helped the way Mother Teresa is helping. This is not help. This is politics, because all those orphans she helps are transformed, converted into Catholic Christianity. In fact, Mother Teresa would be out of a job if there were no orphans in. India. She needs more orphans. That's why they are all against birth control methods, against abortion. Otherwise, where are you going to get orphans? They need the poor, because without the poor whom are you going to serve? And without service you cannot reach heaven. This is a simple strategy to reach heaven.

I love one story: It happened in China that a man fell into a well. It was the annual fair and there was so much noise that nobody took any note that he was shouting, "Save me!" A Buddhist monk passed by. He looked into the well and told the man that there was no need to cry and scream. "Accept whatsoever is the

case, be contented. In the next life you will be fulfilled a thousandfold." The man said, "I am not here to listen to philosophy. I am dying and you are talking philosophy. First, please help me to get out."

The Buddhist said, "That is against my religion, to interfere into the actions and the consequences of somebody else. You must have committed some sin in your past life. You have fallen into the well. Be happy that your sin is finished, your punishment is over. But I am not going to take you out, because tomorrow if you murder somebody then I will also be responsible for it. I am not going to be responsible for any murder." And he went away.

The man could not believe it: "These Buddhists talk about compassion. I am dying and he talks philosophy. I am not in a state even to understand what he is saying."

And just after him came a Confucian monk. In the old days in China the wells had no walls surrounding them, so it was very easy to fall into them in the darkness, there was no preventive measure. The Confucian monk said, "Listen, you are the proof of what my master has said. My master has said that every well should have walls around it. Don't be worried. I am going to create a great revolution in the whole country, so that every well is well protected." The man said, "But when will the revolution happen? And when will all the wells have walls? By that time I will be gone."

The Confucian said, "You are not the question. Individuals come and go. It is a question for the whole society. We cannot bother about a single individual, we think in terms of the whole civilization." And he went away to create revolution.

And then came a Christian monk with a bag hanging on his shoulder. He took out a rope from the bag, threw it in, took the man out. The man was immensely grateful, fell at his feet and said, "You are the only religious man. But tell me how you guessed that somebody has fallen into the well. And you came with the rope... why are you carrying the rope?" He said, "We carry everything in this bag for emergency purposes, anywhere. Somebody will need to be served, and our lord Jesus Christ has said that those who serve will receive immense rewards in heaven."

Now, think of a world where nobody is in need of anybody's service; everybody is happy, healthy, comfortable, luxurious. What will happen to the great Christian servants and saints? They will simply be out of a job. They need poverty to remain. That is their very source of becoming saints, holier than thou.

I don't say to my people, "Go and serve the poor." Service, to me, is not a beautiful word.

I say to my people, "If you have something, share it. But remember one thing: there is no reward beyond it. Sharing, enjoy -- that is the reward. If you pull out somebody who is drowning in a well, that's a great joy. What more reward do you want? You saved a life; you should be immensely happy. The reward is in the act itself and the punishment also in the act itself They are not extrinsic, they are intrinsic."

But all these religions have been telling people the reward is somewhere far away -- beyond death, and punishment, too. Neither can it be proved, nor can it be disproved; hence their business goes on and on, and mediocre people go on following it. If all these religions disappear two things are possible: either the poor will die out of poverty... Ethiopia will disappear. So what? -- it is better that Ethiopia disappears from the earth, rather than thousands of people dying in hunger. And in hunger you don't die in a day; a man can live hungry for three months. He will become just a skeleton, and what is the point of these three months of torture?

So, there are two alternatives if all these great servants of people don't interfere. Either countries like Ethiopia, India, other poor countries will disappear.... Let them disappear. This earth cannot manage so many people.

Q: WHAT WOULD YOU SAY TO THE MILLIONS OF AUSTRALIANS WHO HAVE DONATED TO BUY FOOD FOR ETHIOPIANS WHO ARE DYING OF HUNGER, DYING OF WAR?

A: It does not help. It simply will save a few Ethiopians, who will produce more Ethiopians.

Q: WE SHOULD STOP AID TO ETHIOPIA?

A: You should completely stop, because the world needs only one-fourth of the population that it has right now. Only then can people be peaceful, living comfortably, joyously. There is no need. What is the

point? I have been in India for fifty years, and for thirty years I have been teaching people that birth control is absolutely essential, that abortion is absolutely essential. And they were throwing stones at me, knives at me, shoes at me; that was my reward.

Q: IN PLACES LIKE INDIA AND PERHAPS SOUTH AMERICA, OPPRESSED COUNTRIES, SHOULD THERE BE A MORATORIUM ON ALL BIRTHS FOR, SAY, TWENTY YEARS?

A: That's what I said, that there should be total birth control for twenty or thirty years.

That's what I was saying, that there are two possibilities. One, the poor will disappear. Please don't serve them, be compassionate. Your service is not compassion, your service is your greed for heaven. You are using human people and their poverty for your own joys in heaven -- beautiful women who are always young, who don't even perspire and don't need any deodorant.

In the Mohammedan heaven there are rivers of wine. You cannot get water in the Mohammedan heaven, only wine. Here it is a crime, here it is a sin. And the same thing that is sin here -- Mohammedans are against alcohol; by a miracle, the same wine becomes virtue. Saints are enjoying it. To look at somebody else's wife with lustful eyes is sin. And your saints, what are they doing in heaven? They are not married, there is no marriage in heaven. They are enjoying all kinds of women.

Be compassionate. Either let the poor die, or if you are REALLY compassionate, then stop this wastage of your energy and money for war efforts and drop these boundaries between nations. Let there be only one government -- which is enough! There is no need for America and Soviet Union and India and Ethiopia. Just let there be one global government.

Q: WHO WOULD BE ITS PRESIDENT, RONALD REAGAN?

A: Certainly not!

Q: YOU?

A: No! Not I, because I don't want to get into any stupid mess. Not Reagan, because if the world is one, people will find a better, wiser man. Because the world will be available to choose, and they will not choose Reagan, with a chimpanzee as his friend. There are wiser people in the world.

And the moment nations are not there, war is impossible. Seventy-five percent of the income of the whole world can change the whole scene. There will be nobody who is poor. There is no need for anybody to be poor. And if there is one world, all scientific effort will become creative. Right now it is destructive, right now it prepares only for war; but when there is no need for any war all scientific minds will take a 180-degree turn. It will be creative. We can create so much that nobody will bother about paradise.

Q: WHAT'S IT GOING TO TAKE FOR THIS TO HAPPEN? YOU'RE ENOUGH OF A REALIST TO KNOW THAT IT WON'T HAPPEN TOMORROW.

A: I don't know. I am simply saying that these are the two alternatives. Either let the poor die and don't make a fuss about it, or, if you are really concerned, then let the nations disappear so there is no need for war. And scientific efforts automatically will go towards making more comfort, more luxury, more health, longer life. I am not concerned what happens, I am simply saying these are the only two alternatives. There is no third alternative. And I am telling my people to spread the word all over the world. Four years we have been here, and not a single baby has been born. Just simple intelligence is needed.

Q: BUT WHY NO BABIES HERE? PEOPLE HERE, I WOULD HAVE THOUGHT, COULD AFFORD TO PROCREATE.

A: No. If they want to live really joyously and luxuriously, there is no need. If they want freedom and equality between man and woman, then it is better to avoid babies.

Q: BUT SURELY THE HUMAN RACE WILL DIE OUT OF EXISTENCE IF EVERYBODY DOES THAT?

A: No, no. I am not saying that. My proposal is that people stop this accidental creation of babies and start looking for a more scientific way. Any man, any woman who wants a baby, should be given permission by the medical board. It does not matter if the medical board says to the husband, "You are not the right person for this woman. You will have to take some semen, either from the hospital bank or from somebody whom we propose, to make this woman pregnant. Then your child will be a genius."

Q: SO YOU'RE ATTRACTED TO THE TEST-TUBE BABY PROGRAM?

A: I am absolutely in favor of scientific production of children.

Q: A MASTER RACE.

A: Right now it is mass production -- and accidental. That will not be mass production and it will not be accidental. It will be intelligent, and we will not be producing in a factory. There is no need for so many people to be produced, we need only a few people. And as science goes on serving humanity and human needs, people will be living longer and longer, and we will need fewer and fewer new people. It is an absolute certainty that we have the capacity to live at least three hundred years.

There is no question of mass production. And even if you want to call this mass production, so what? If it is better than your individual, haphazard way of production, not knowing what you are doing, not knowing what is happening....

You are just making love to a woman, absolutely unconscious of what is going on in the biology, of what kind of child is going to be born: blind, deaf, retarded, mad, sick from the very birth, crippled.... You call it an intelligent way? The intelligent way will be that we can manage that the best human seeds meet together from the very beginning. And we can program -- now it has become possible -- we can program the egg and the semen cell for anything. It is a question of giving a certain program.

Q: BHAGWAN, I AM FIFTEEN THOUSAND MILES AWAY FROM HOME, AND EVEN NOW I THINK I CAN HEAR PEOPLE SCREAMING THAT YOU'RE TRYING TO DESTROY THEIR FREEDOM OF CHOICE.

A: Let them scream. It will give them good exercise. I call it Dynamic Meditation. I am always for scientific, intelligent efforts because all religions and political efforts have failed. Now there is only one thing left, and that is science. Let us try it once. If that too fails, that means life is impossible on this earth. Perhaps it has come to its death point.

Q: IF YOUR PREDICTIONS ARE CORRECT IT WILL BE AIDS THAT WILL REDUCE AND CONTAIN THE WORLD'S POPULATION, BECAUSE YOU HAVE SAID THAT IT WILL KILL TWO-THIRDS OF THE PEOPLE. PEOPLE HERE HAVE GONE TO EXTREME LENGTHS TO STOP IT INFILTRATING YOUR COMMUNITY. THERE ARE CONDOMS AND RUBBER GLOVES SUPPLIED TO ALL. MEDICAL SCIENTISTS, HOWEVER, ARE CLOSELY MONITORING AIDS, AND THEY SAY THAT ONLY A FEW THOUSAND PEOPLE WILL BE AFFECTED. HOW DO YOU KNOW IT IS GOING TO

KILL SO MANY PEOPLE?

A: It is absolutely clear, simple arithmetic. It is scientifically certain now that there is no remedy for AIDS. The man who has it is going to die within two years' time. Two years is the maximum limit. He may die within six months or two months or six weeks or today, but he cannot live more than two years. And medicine has nothing to help. There is no way, because AIDS is not an ordinary disease. It is a very strange disease. It simply destroys your resistance against diseases. You become vulnerable to all infections, all contagions. Nothing inside you is there to fight against it, it is as if the very life force has disappeared.

And this man who has AIDS can have many contacts. Before he became aware, he may have had many contacts, sexual relationships. He must have given AIDS to those people, and they will be spreading it. And now it is known that it can be given to a person even by kissing -- not even sexual intercourse is needed -- because saliva carries the disease. Kissing should be absolutely illegal.

Q: WHAT'S THE ALTERNATIVE?

A: Rub your noses. There are tribes who don't kiss, they just rub their noses and enjoy. I don't see that there is any problem. And noses are hygienic. Find some other alternative. But kissing cannot be in favor of human life anymore. It can pass, they suspect, even through breathing. That's why I say it can spread like wildfire.

I would not like my people to die from AIDS. Dying is not a problem. I am not afraid of death, but death should be a celebration, it should come out in a joyful, blissful mood. We celebrate death here. We dance, we sing. This is the final goodbye to the person whom we have loved and with whom we have known many beautiful moments. What more can we do? But dying from AIDS will not be a celebration.

Q: WHAT DO YOU THINK OF HOMOSEXUALS? -- BECAUSE THEY HAVE BEEN BLAMED FOR SPREADING MOST OF THE AIDS.

A: They are all perverse. But the religions are responsible for homosexuality, it is a religious perversion. The first homosexuals happened in monasteries where men were not allowed to see women, in nunneries where women were not allowed to see men. There are monasteries where for one thousand years not even a six-month-old female baby has entered. It is not allowed. Sometimes I wonder! A six-month-old female baby is not allowed to go inside... are there monks living there, or monsters? But they have become monsters. They are not meditating, they are masturbating.

Q: THEY TELL US THEY'RE CELIBATE.

A: They go on telling that to the whole world. But they should come to the scientific lab and prove it. How can they be celibate? Nobody can be celibate. It is just as if somebody says that he does not urinate. You will not believe him. He will say it is his religion not to urinate. Nobody will believe him, but everybody believes celibacy.

There is no celibacy. It has never existed, and all those who have pretended either became homosexuals or became masturbators. Or, if they were not courageous enough even to be homosexuals or to masturbate, then nature has its own way: in their sleep their semen will be released. They will be having beautiful women in their dreams. Mahatma Gandhi, who tried his whole life after he had given birth to five sons -- he must have been forty at that time -- for thirty years he tried to be celibate. Impossible. He was having wet dreams even at the age of seventy.

Q: HE MIGHT HAVE BEEN LUCKY. NOT MANY SEVENTY-YEAR-OLDS HAVE THAT SORT OF DREAMS, DO THEY?

A: No. If you are repressed, only then can you have them. If you are enjoying love, you will be spent.

Q: HAVE YOU EVER BEEN CELIBATE?

A: Right now I am celibate, but if my health gets better I am not going to be celibate. I have never been celibate. I do not do anything against nature. Right now I am celibate not because celibacy has any value, but just because I am sick. I don't have any energy to make love to a woman and do all the gymnastics, no. I have enough energy to talk to my people, to talk to you. If I get healthy again, I promise you, I will not be celibate.

Q: DON'T PROMISE ME, PROMISE THEM. ALL THESE LADIES ABOUT THE PLACE TELL ME THAT YOU'RE A GREAT LOVER.

A: I am!

Q: HOW DO THEY KNOW THAT?

A: Many of them must have loved me. I must have loved them.

Q: DOES THAT MEAN YOU'VE HAD SEX WITH THEM?

A: Certainly. How do you love if you don't have sex with them?

Q: HOW DO YOU CHOOSE YOUR SEXUAL PARTNERS?

A: No question, because I don't have any contract, any relationship, anything similar to marriage. No, just for the moment, in the moment.

Traveling in a train I meet a stranger... I don't ask even the name of the woman, because we may never meet again. What is the point? But if she is willing.... And I am really the Blessed One: I don't know why, but women are always willing. I have never come across a woman who was not willing. If I was not willing, that is another matter -- but if I was willing, then I have never come across a woman in my life who was not willing.

And there was no question of any promise that, "I will love you forever, forever." There is no problem. It is just a momentous, momentary affair. We share this moment, we enjoy this moment. And perhaps at the next station I will be gone, or she will be gone and we may never see each other again. I have not seen again many women with whom I had a beautiful moment of love.

But there are many women here in my commune, and that proves a very fundamental thing: that although I have loved so many women they are not jealous of each other.

Q: HAVE YOU EVER COME CLOSE TO GETTING MARRIED?

A: No, never. I have been against marriage from the very beginning, because that means cutting down your freedom. Getting attached legally to a woman or to a man, no. Freedom to me is the ultimate value There is nothing higher than freedom.

It was difficult, because I was fighting from the very beginning. My parents were in difficulty, my

family was in difficulty, but I told them absolutely clearly that I was not going to be married. They would have been perfectly happy if I had been going to be a celibate monk. I said, "No, I am not going to be a celibate monk either."

That was their trouble: if I was going to be a celibate monk they would be happy. In fact, they would have felt proud that their son had become a great monk. I said, "No, both are ditches. I am going to walk just in the middle, on the razor's edge." And I have enjoyed the walk tremendously.

Q: WHAT ABOUT THE PRESSURES FROM THE SOCIETY IN WHICH YOU LIVED? -- NOT JUST YOUR PARENTS -- BECAUSE PARTICULARLY IN THOSE DAYS INDIAN SOCIETY WOULD HAVE BEEN VERY, VERY CLOSE AND WOULD HAVE DEMANDED THAT YOU DID ONE OF TWO THINGS.

A: I am intelligent enough for that society.

Q: SO, WHAT WOULD YOU SAY NOW TO ALL THE PEOPLE IN THE WORLD WHO ARE MARRIED? SHOULD THEY ALL GET DIVORCED?

A: Everybody should get divorced, without exception. People should meet and love each other occasionally, as opportunity comes. There should be no ugly state when a wife has to make love to a man whom she does not love anymore, but she has to fulfill her duty. The husband is fulfilling his duty. While he is making love to the woman he may be thinking of some other woman, she may be thinking of some other man. What kind of neurotic society have you created? If you don't love each other, at least be human and say frankly that it was beautiful to be together, but now it is finished. Say goodbye.

I would like marriage to disappear completely from the world, and with marriage, divorce will disappear. With marriage, prostitution will disappear. With marriage, most of the work of the priest will disappear. With marriage, almost ninety-nine percent of the psychoanalysts, therapists, psychiatrists will disappear. It is marriage that is creating all kinds of psychological perversions, repressions, guilt.

It is simply human that you see a beautiful woman and you would like to have some time with her. It does not need any God's permission. Even your God committed rape with the Virgin Mary without her consent.

Q: DO YOU BELIEVE THAT STORY?

A: I just believe that story because it proves that your God is a rapist; otherwise, I don't believe in the story. Jesus must be a bastard. It is certain he was not the son of Joseph, and just to cover up the whole thing, that great story has been invented.

Q: GOT GOD TO DO THE JOB!

A: They say God is a trinity: God, the Holy Ghost and the son. The Holy Ghost did it, but he is part of God. It is just like my hand is part of me and your genitals are part of you, the Holy Ghost is part af God. Perhaps he is his genitals. Otherwise, how could he manage to make a virgin girl pregnant?

Q: WHAT ABOUT FAMILY RESPONSIBILITIES, THE MARRIED PARTNERS' RESPONSIBILITY TO THEIR CHILDREN, FOR A START?

A: Children should be the responsibility of the commune, not of the family. It is the family which creates tremendous problems in the children's minds. It gives them all their sickness, all their superstitions, all their stupid ideas, theologies, religion, political parties. It enforces on the child. The child has to be freed

from the family. If you want a new man... then the family is an ugly institution, its time is over. It should be replaced by the commune. And then it is very easy: the commune takes care of all the children.

There will be the father, the mother. They can meet the child, the child can come to them. But basically it is the responsibility of the commune to take care of the children. The children will have many uncles and many aunts, and they will have more opportunity for human contact with different types of people. They will be immensely enriched.

Our children are very impoverished. They know only one man, one woman, and they know the constant quarrel between the two. The woman is nagging the husband, the husband is beating the woman. And this is what you are training them for. Your boy will repeat you. He will be your carbon copy, knowingly or unknowingly. Your daughter will repeat your wife, knowingly... unknowingly. That's why no son can ever forgive his father, and no daughter can ever forgive her mother. They destroyed their lives. It is absolutely a psychologically proved phenomenon.

But if the commune takes care, then they will have experiences of so many different kinds of people. It is my experience that every person is so unique that the more contacts, intimacies, love affairs you have, the richer you will be. I have not seen two women who are similar. Making love to many women, I have seen every woman is a unique personality in herself, her way of making love is totally different. The people who have never known anyone except their wives are really poor. They don't know how many nuances, how many fragrances, how many different ecstasies are possible through love.

The same is true about children. They should be available to the whole commune. And because the commune is responsible, you need not be afraid what will happen to the children if you separate. You can separate. Nothing will happen to the children, the children will be the same.

Q: HOW DO YOU RELATE THAT TO A WESTERN SOCIETY WHERE MOST PEOPLE LIVE AS AN INDIVIDUAL FAMILY IN EACH HOME, NOT IN A COMMUNE? WHAT SHOULD HAPPEN THERE?

A: It can be immediately transformed into a commune. There is no problem. Just understanding is needed. A whole big building which has ten thousand people living in it can become a commune. It is a question of understanding, there is no problem in it. Now there are skyscraper buildings -- each building can be a commune.

Q: AND A STREET ROW OF HOUSES?

A: Yes, they can also become communes. We are making communes all over the world; purchasing properties, different houses, making one commune. Sometimes we have difficulty getting all the houses in one place. No difficulty then, either. We have one main house, the meeting house, and the commune people live in different places.

But they have dropped the idea of the family. It is not a question of arrangements. Arrangements can be made very easily The question is of understanding. Our mind is created by the family, so it is very difficult to think that there should be no family. But the family is the basic unit of the nation. Unless the family disappears, the nation cannot disappear. The family is the basic unit of the church, so I am cutting at the very root.

Q: YOU SURE ARE.

A: If the family disappears, then nations cannot exist anymore. Churches and their congregations will simply disappear from the world.

We need individuals. I respect the individual the most. The individual should be able to have as many experiences about everything as he is capable of, so that all his potential becomes actual.

Right now the situation is really sad. Even our geniuses like Albert Einstein use only fifteen percent of their potential. What a poor world we are creating. If an Albert Einstein uses only fifteen percent of his potential, then what about the ordinary people? -- perhaps three percent, four percent, at the most five

percent... and you will call these people talented. Beyond five percent you will call them geniuses. I am not ready for this retarded world.

Q: YOU TALKED BEFORE ABOUT WOMEN AS SEXUAL PARTNERS AND AS LOVERS, BUT YOU SEE THEM AS A LOT MORE THAN THAT. IN FACT, LOOKING AROUND HERE, IT WOULD SEEM TO ME THAT IT'S THE WOMEN WHO ARE RUNNING THE PLACE.

A: Yes, that is true.

Q: WHAT'S WRONG WITH THE MEN?

A: Man has been running the whole society for thousands of years, and he has proved absolutely impotent to run the society in the right direction. Give the chance to the woman now.

My commune is running far better than any society which is dominated by male chauvinists. It is running perfectly beautifully. There is no problem. All my communes around the world are run by women. Man has proved his incapacity. He has tried hard enough to repress women, to keep them uneducated, to keep them economically dependent, to keep them almost like cattle, so that he can prove he is very superior. But the basic phenomenon is that man feels inferior to a woman because he cannot give birth to a child. The woman can give birth to a child; man's function in giving birth is only that of an injection.

The woman has the capacity to give birth to children. That creates a deep sense of inferiority complex in man. To cover it up he started repressing woman, cutting her talents, telling her that she is not capable of anything, that she is only capable of doing the jobs of cooking, taking care of the children, washing the floor; of more than that she is not capable. Only man is capable of all the great things.

All religions are founded by man, and all religions have condemned women. Jainism, one of the most ancient religions in India, says that from the body of a woman nobody can be liberated, nobody can become enlightened. From the female body, nobody can grow into consciousness. Strange. The same people go on teaching that body and soul are separate, and the soul is neither male nor female, and that growth happens in the soul, and that liberation is of the soul, not of the body. Then why can't women enter into paradise?

No, they have to be put down in every possible way. First, they should practice religious disciplines so that they are born in a man's body in their next life. All that they can do right now is pray, meditate, fast, to get into a man's body in the next life. Then there is a possibility. From the female body there is no possibility. In India they were not allowed to read religious scriptures.

Jesus had twelve apostles, twelve idiots around him, who could not do anything to save the man. They all knew that the next day he was going to be crucified, they all knew that he was going to be caught that night, and not a single one of them was courageous enough to tell Jesus that going to Jerusalem was suicidal. There was no need. Why should they go there? It was not the right time. He would be crucified.

Not a single woman was Jesus' apostle. But when he was crucified all the men had escaped. Only three women were there under the cross: his mother, Mary; his lover perhaps, Mary Magdalene, who was a prostitute; and another woman called Martha. All the apostles had disappeared.

Men have been telling women that they weak, which is medically wrong. Women live longer than men, five years longer. Women suffer less from diseases than men. Women go mad half as often as men. Women commit suicide half as often as men. Still, the woman is weak, and she has to be kept cut off from every corner so she cannot grow. And half the society consists of women. They give birth to your children.

What you are doing to the woman you are also doing to your children, because they will be taking care of the children; the children will be learning from and imitating the woman. That's why every language is called mother tongue. Even Germans don't have the guts to call their language father tongue.

Q: SO WHEN YOU GO, WHEN YOU DIE, WILL A WOMAN BECOME THE LEADER OF THE RAJNEESHEES?

A: I don't care. I don't care at all. I am a man who is not concerned with past or future.

Q: BUT YOU CARE FOR THE FUTURE OF RAJNEESHEES?

A: I care in this moment. It is not caring about their future. In this moment I care. What happens tommorrow I have nothing to do with. But in this moment, whatsoever response arises in me I have to share with my people.

Q: HAVE YOU MET A WOMAN WHO COULD DO THE JOB THAT YOU'RE DOING AS WELL?

A: It is very difficult to say. Because unless the opportunity is given, one never knows what a woman can do, what a man can do. It is always the opportunity. While I am here it is difficult for any woman to do what I am doing. Once I am gone, perhaps a woman can do it better than a man. Perhaps she may do even better than me. After all, unfortunately, I belong to the male race.

Q: WOULD YOU HAVE LIKED TO HAVE BEEN A WOMAN?

A: No, because I love women so much. I would not be able to love men, that would be the difficulty.

Q: WHAT MAKES YOU SO SPECIAL? WHY ARE YOU THE ONE WHO IS THE LEADER? YOU TELL PEOPLE THINGS, AND THEY FOLLOW WHAT YOU SAY, BUT WHY YOU? WHY NOT SOMEBODY ELSE? WHY NOT NOBODY? COULD THESE PEOPLE NOT JUST FOLLOW YOUR PHILOSOPHIES WITHOUT YOU TELLING THEM?

A: You ask them -- because I am not their leader. I have not told them that they are my followers. I have not asked them to come and be here with me. It is their business and their problem, and their responsibility. I am a very irresponsible person. I don't take anybody else's responsibility. It is enough that I take my own responsibility.
You will have to ask my people why.

Q: DOES IT SURPRISE YOU THAT THEY FOLLOW YOU THE WAY THEY DO?

A: It surprises me immensely. It is really a miracle. I am nobody's leader, but there are half a million people who think they are my followers.

Q: DO YOU ENJOY THE ADORATION?

A: No. Not at all. I hate it. I enjoy friendship. Adoration is putting somebody high above you. I don't have any ego. I am not higher than anybody else, not holier than anybody else.

But it certainly surprises me. They adore... they must be crazy! Now what can I do about it? You tell me.

Q: I'D JUST GO ALONG WITH IT.

A: That's okay.

Q: I'M NOT GOING TO ASK YOU ABOUT YOUR ROLLS ROYCES AND I'M NOT GOING TO ASK YOU ABOUT YOUR HALF-MILLION-DOLLAR WATCH, BUT I KNOW THAT ANY FASHION-CONSCIOUS PEOPLE, PARTICULARLY WOMEN, WHO'VE SEEN YOU WOULD SAY, "WHERE DOES HE GET THOSE MAGNIFICENT CLOTHES FROM?"

A: My women make them. They love to see me in fabulous clothes.

Q: ARE YOU FASHION CONSCIOUS?

A: I love everything that is beautiful. I will not say I am fashion conscious, because my robe is not a fashion.

Q: WELL I'VE GOT A FEELING YOU MIGHT BE GOING TO START A NEW FASHION.

A: That is possible. I love everything that is beautiful, but I am not fashion conscious, otherwise I would be imitating somebody else who is fashionable. My people design my clothes. They enjoy, and they know that I love only the best of everything. So they do it, and try their best. And I am perfectly contented with my people. In fact, I adore them. Nobody has been so fortunate as I am.

Jesus certainly was surrounded by fools. Buddha had not the guts to allow women to enter into his commune. For almost twenty years he continuously refused to initiate a woman. What was the fear? And when he was asked why, he said, "If I allow women into the commune, then my religion will last only five hundred years. If I don't allow women into my commune, my religion will last for five thousand years."

But why this desire that the religion should last for five thousand years? This seems to be only greed, immense greed, to keep your firm running for five thousand years. What is the point? And why are you afraid that if you allow women entry, your religion will be gone within five hundred years? The fear is every man's fear.

Man feels deep down that he is inferior; the woman is superior. She is beautiful. The man tries also to imitate. For what reason does he shave his mustache, his beard? Just think of a woman growing a beard and mustache -- do you think she will look very beautiful?

Q: SHE'D BE IN THE CIRCUS.

A: Yes. And that is the situation about the men who have cut their beards and mustaches. They are in the circus.

Q: BHAGWAN, YOU'VE RAISED A LOT OF CONSCIOUSNESS, I KNOW. I CAN PREDICT THAT ALREADY FROM WHAT WE'VE TALKED ABOUT HERE. ARE YOU SERIOUS ABOUT IT ALL, OR IS IT ALL JUST ONE BIG JOKE?

A: Not serious at all. It is all a big joke. Seriousness is not my business at all. I am an absolutely nonserious person, enjoying the small things of life, unconcerned about the next moment.

I have lived my whole life this way and I don't repent. I don't feel that I have missed anything.

Q: PERHAPS A FINAL MESSAGE TO THE PEOPLE IN WESTERN AUSTRALIA ABOUT YOU, ABOUT WHAT THEY'RE GOING TO HEAR FROM YOU IN THE FUTURE, AND PERHAPS WHAT THEY'RE GOING TO SEE FROM YOU? DO YOU HAVE ONE? THEY'RE ALL WAITING.

A: Nothing can be said about the future, but they will see some great circus, certainly.

Q: SOON?

A: Soon.

Q: THANK YOU FOR AGREEING TO APPEAR ON THE PROGRAM.

A: I was glad to talk to you.

Q: IT'S BEEN A PLEASURE.

A: Come again and again whenever you can. And tell the people there that I am coming.

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QUESTION: BELOVED BHAGWAN, ON BEHALF OF ALL THE SANNYASINS I WANT TO THANK YOU THAT YOU ARE SHOWING US EVERY DIMENSION OF YOUR BEING -- SO CASUALLY, SO MATTER-OF-FACT. ONE OF THE FIRST THINGS I WANT TO ASK AS A DISCIPLE MYSELF AND AS A REPORTER WHO COMMUNICATES IT TO FELLOW SANNYASINS, IS: HOW, IN WHAT WAYS WOULD YOU LIKE TO SEE US BECOME AS ORDINARY AS YOU ARE?

ANSWER: One never becomes ordinary. You can become extraordinary. The very process of becoming leads you away from being ordinary. So there is no *how* as far as being ordinary is concerned. You *are* ordinary. You don't have to become. You have to drop becoming, you have to start living. These are the two types of people in the world: those who are continuously becoming and in their very effort of becoming this and that, they are losing being what they are. They are losing time, life, energy, and their becoming is never

going to end.

It is just like the horizon there, appearing so close that you can reach it -- just a few more miles to go. But as you reach the few miles, you find the horizon has receded again, the distance remains always the same. The person who is caught in the net of becoming wastes his whole life, dies unfulfilled, in tremendous despair, because he can see that the whole life was there for him to live, but because of his desire to become something, someone, he sacrificed all that was freely available to him.

One does not become ordinary. You *are* ordinary. You are *born* ordinary, just like everything else in existence: animals, birds, trees. No bird needs to be ordinary. No tree asks, inquires how to be ordinary. But man asks it. And this very process of becoming makes you insane.

Drop becoming anybody else. Drop the very idea that you have to be according to some discipline, some scripture, some theology. Forget completely that you have to be like Jesus or Buddha or Mahavira, and suddenly you will find you are who you are. Live it joyously, without any guilt. Existence wanted you to be what you are. If existence wanted another Jesus he would have created thousands of Jesuses, there is no problem. He would have made Jesuses on an assembly line. But he makes only individuals. Existence never duplicates, never makes anybody similar to somebody else.

This is the beauty and the glory of existence. This is a blessing, that nobody like you has ever existed and will ever exist again. You are simply *unique*. Don't waste this uniqueness in running after some goal, some shadow.

Now, because I am telling you it is so beautiful to be ordinary, it is so joyous to be ordinary, you have made being ordinary also a goal. Your question would have been perfectly right if you had asked how to become a Jesus Christ, how to become a Buddha, how to become a great celebrity.

But the very processes of becoming and being ordinary are absolutely diametrically opposite to each other. You *are* where you are trying to reach. There is nowhere to go. You have not to become anybody. This very moment you *are* what existence wanted you to be. Don't miss it. Enjoy it. All the religions have deceived humanity and created the idea of becoming in the mind of man. Once you get caught in the idea of becoming, then there is only misery, suffering, anxiety, anguish, despair, defeat, death.

That's what has been happening to millions of people for thousands of years. Everybody was trying to become something. You cannot go against nature. You cannot in any way be anything other than what you are. The very effort of becoming something, someone, is absurd. But how have the religions managed to make this whole earth a madhouse? They gave you goals, they gave you great ideals you have to fulfill. It is impossible. By the sheer nature of things, it is impossible. But because it is impossible, far away, it becomes a challenge to your ego. The impossible has a tremendous attraction, but you are forgetting that it is impossible. It may have tremendous attraction because of its impossibility, but you are going to be a failure finally.

There are so many people who realize that they were alive only when they die. When they were alive they were so busy with so many things, they completely forgot about life. They remembered it only when they knew that only a few breaths are left -- the heart is sinking, only a few beats more -- that is the moment the realization occurs to them, "What a fool I have been. The whole life has simply passed by my side. I have not drunk from its wine, I have not eaten its fruits, I am not even acquainted with its fragrance. What was it? And now it is too late."

That's why I say only the ordinary being is capable of rejoicing, because his energy is not involved in any process of becoming. It is all available, it is overflowing. What can you do with overflowing energy? Sing, dance, rejoice.

My insistence for ordinariness has tremendous implications you may not be aware of. By telling you to be just ordinary, I am making you free from all strategies of religions, theologies, political ideologies. I am cutting their very root, even without mentioning it. If you are ready to be ordinary, nobody can exploit you. Nobody can push you in a direction which is not for you. Nobody can create a guilt in you. Nobody can say that something is wrong in you. I am making you free from all kinds of parasites.

All over the world they have been using the same methodology just to make you feel guilty. What you eat is wrong, how you live is wrong, how you sit is wrong, how you walk is wrong. They have not left anything for you to decide for yourself. Somebody else -- Manu, five thousand years ago -- has decided for Hindus how they should be, and for five thousand years Hindus have been imprisoned by that man Manu. And it is so stupid.

You just be what you are... no becoming. Being is my message. Up to now becoming has been the message of everybody. Being is my message. Becoming has created guilt, sadness, despair, because you

cannot do it. On each step you fall, and on each step you realize how poor, how inferior, how powerless you are. On each step you are forced to recognize that you are unintelligent, stupid; otherwise, why are you not succeeding?

You are not stupid, you are not unintelligent, you are not powerless. You are just trying to do something which simply cannot be done.

Have you seen sometimes a dog trying to catch his tail? A dog is sitting, is in a thinking mood, contemplating; he sees the tail, becomes curious: "What is this?" Naturally, if human beings are doing such stupid things, you cannot expect a dog not to do a stupid thing. He tries to catch hold of the tail that is lying there, but as he tries, the tail moves away. He tries harder -- that is logical -- he jumps with as much force as possible, but he is simply amazed that the tail also jumps in the same proportion and the distance remains the same. But I think dogs are not so idiotic. After a few efforts he realizes that this is not possible. He drops the idea, forgets about the tail. It is his own tail, there is no problem. But man goes on and on, chasing something, a shadow.

No, don't make ordinariness a goal somewhere away from you, so that a path is needed, a discipline is needed; so that you have to follow a leader, you have to listen to a priest, you have to change your habits, you have to fit with the goal. Nobody in the whole history has ever succeeded in becoming anybody else. And it is good that everybody has failed, because even if one man had succeeded, he would have proved all the religions right. One exception would have been enough. If one can succeed, then why not others? History totally supports me. Without exception, everybody has failed-except those few rare people who have never tried to become anybody, who simply lived ordinarily without any plan, without any tomorrow, without any ideals, *without any philosophy*, who have simply lived.

Living is my religion. Living herenow, and living *as you are* without any conditions, without any qualification, that's my message.

Q: BHAGWAN, WHY DO RAJNEESHEES, WHEN THEY GO OUT INTO THE WORLD, INTO THE COURTS, ALREADY FEEL AS IF THEY ARE GUILTY? WHY DOESN'T OUR CONVICTION COME OUT? WHY AREN'T WE PROUD OF OURSELVES? WHY DO WE BEHAVE LIKE SUCH WIMPS?

A: For the simple reason that you are not yet what I am trying to get you to understand. When you go out, you try to prove you are somebody special. You try to prove that you are no ordinary human beings. You are somebody chosen, you have a message, you have a special way of life. You have certain understanding which everybody else is lacking. Naturally you will feel in difficulty because they are in the majority and you are alone.

Here in the commune you can rejoice in being special, because everybody is rejoicing in being special, there is no problem. And nobody cares what anybody thinks, nobody is trying to impress anybody. In the commune you are living simply. There you become tense, tight, afraid of public opinion; you want to prove in the public's eyes that you are a superior being to them, which you cannot prove. Nobody is superior or inferior. There is no question of comparison. And the very tension, tightness, anxiety makes you feel guilty, as if you have betrayed me, as if you have not been the way you were expected to be.

I have no expectations of you. Go to the courts, to the marketplace, anywhere, but remain ordinary, with no attitude of holier than thou. And you will be surprised: there is no tension, there is no anxiety, there is no guilt. And your intelligence will function more efficiently because you will be so relaxed.

It is a miracle to know the beauty and the power of being relaxed. Suddenly your intelligence has a sharpness that you were not aware of Your capacities come to their very peak. You function not just on the minimum survival level, but on the maximum. Your torch of life burns from both ends together.

It is a strange thing. You were trying to be special and you felt guilty. You were trying to prove yourself holier, higher, and you were feeling a failure. Now you are not trying to be higher, and you are. You are not trying to be better than anybody else, but you are, because they are not relaxed and you are relaxed. And that small difference makes such a great difference that it is immeasurable.

In my whole life I never felt guilty about anything. I don't have any idea how you feel guilty. What kind of thing is guilt? Intellectually I understand, but existentially I have never experienced it, for the simple reason that I have never tried to be anything other than I was.

I have been in the courts and I have enjoyed it. In fact, the judges became tense, the advocates became tense, my own advocate became nervous about what I was saying, what I was doing. The whole court was

full of tension. I could not understand what was the matter. I should have been tense. Why were *they* in such anxiety? The case was against me, I was ready to face it, because I didn't see there was any crime....

There was one church, specially for British people, which had been closed for many years, because when the British rule ended in India, all the foreigners moved out. The archbishop of England -- thousands of miles away -- was the owner of that church in Jabalpur.

I had a few Christian friends. I said to them "This beautiful church always remains closed." They said, "The congregation of that church is no more here, the nearest authority is in the capital, Nagpur. The bishop of Nagpur is the nearest authority who has the keys. But the real authority is with the archbishop of England."

I said, "You are just fools. Break the lock -- it is already falling apart since ten years. Clean the church. This is *your* church. Use it."

They became excited, the idea was good. The church was a beautiful building with a very big garden around it, but it had become a jungle, nobody was taking any care. They broke the lock. They asked me to inaugurate the opening. I said, "I am perfectly ready" and so I inaugurated their church.

It took a few days for the bishop of Nagpur to understand what was happening there. Then he inquired of the archbishop of England what to do, "because a few Christians have broken the lock, entered the property, and are worshipping every Sunday there." Of course the archbishop was angry and he told him, "Take legal action against them."

The legal action was taken against them. That's why I was also found guilty. I inaugurated it, I inspired those people to enter into the church, so I was the most responsible person. I said to the judge, "A church, a temple, a mosque, a synagogue belongs to those who worship there. It is no ordinary property. For ten years the church has remained without a single worshipper. The archbishop of England is guilty for that, the bishop of Nagpur is guilty for that. Who are they to lock a church and prevent worshippers?

"I am not a Christian, but I can see that a beautiful place which was meant for worshipping, for prayer, is lying empty. Jesus Christ is still hanging on the cross and nobody comes. He must be getting bored."

I said, "Yes, I inspired these people to make that church again alive. It is dying. And to make any church alive is not a crime. To keep it locked... locked against whom? In fact, churches and temples should not have doors, so that they are available twenty-four hours for anybody to meditate there. It is a place of silence."

My advocate was getting to the point of nervous breakdown when I said that the archbishop of England should be given an arrest warrant... and these people were going to continue worshipping in the church. The judge said, "Whatever you are saying is absolutely right, but it is not legal. The church is a property owned by the Church of England. Entering into somebody else's property, taking possession of it, using it, is trespass."

I said, "Then I am ready to be punished, to be jailed. But remember, you are doing something absolutely wrong. You are not making any difference between a place of worship and an ordinary house. A place of worship cannot be owned by anybody, cannot be possessed by anybody. It belongs to those who are ready to worship there. Tell the archbishops of Nagpur and England that either they should come here and bring their congregation, so the church becomes alive, or... why are they worried? They were happy for ten years. The church was gathering dust, it was going to become a ruin.

"And I am not a Christian at all. I have no concern with that church, just a human concern, a compassion. These people I know, and I told them, 'If you are ready to worship, the church is yours.' And I take the whole responsibility on myself, these people are not in any way responsible. They simply got inspired by me."

There was silence. The advocate sent by the bishop of Nagpur could not figure out what to say. The judge told me that it was legally wrong, but spiritually right: "I cannot give any punishment to you. But please don't do anything like that again."

I said, "That I cannot agree with. I will continue my whole life doing things like that, because I don't care about man-made laws. My concern is with the existential, with the spiritual, with the real. Man-made laws go on changing."

But those Christians who had agreed and opened the church became afraid. The bishop of Nagpur put another big lock. I lived in Jabalpur for twenty years, and by the time I left Jabalpur the church was in ruins, the roof had fallen. This is according to the law.

Why should I be afraid or guilty? And I am ready to accept any consequences of my actions. I have been moving for thirty years in the country facing hostile masses -- sometimes fifty thousand people, all hostile.

But I have never felt any guilt, because whatever I was doing, I was doing with my totality. And whatever I was doing, I was doing with full consciousness. And seeing me, listening to me, although they had come with aggressive prejudices, I could see slowly, slowly a calmness was descending on them. And by the end, when I left, many were in tears.

In Ahmedabad a man came just after I had finished the meeting, fell at my feet and said, "Forgive me." I said, "But you have not done anything to me, why should I forgive you?" He said, "I have not done what I had come to do," and he showed me a big knife that he was carrying. He said, "I had come to kill you because I had been told that you are against religion, and I am a great devotee of Krishna." He was a fanatic Hindu.

I said, "Then why don't you kill me?" He said, "Listening to you I became aware that what you are saying is religion. You are not against religion, you are against *religions*. Those religions I have followed up to now, but I want to change. I had come to kill you, but you have killed me!" And that man is a sannyasin since then and has been a very stable, reliable sannyasin.

Just go simply anywhere as you are and present yourself openly. We don't have any secrets; only guilty people have secrets. Only people who are burdened with the idea of sin have secrets. We don't have any secrets. We don't have any theology, so nobody can contradict you.

There is a saying that man proposes and God disposes. What I am doing here is: I have disposed of God and I am asking you not to propose anything. So both parts of the proverb, "Man proposes...." Why? Why should you propose? Proposals can be contradicted, better proposals can be produced. There is no need to propose anything. *Live* whatsoever you feel is right. And it is your life, nobody else's business to interfere. God I have disposed of completely. And if you don't propose, even if God is there, how can he dispose it?

I am making a very strange and unique effort with you. Buddha was making people special, holier, higher than the layman. The layman was almost a word of condemnation. The *bhikku*, the sannyasin, was truly a man. The layman was not worth anything. Now, he was creating a class, helping their egos to become stronger and stronger.

And these are the methods to make your ego stronger: Do things which are against nature. Do things which other people find very difficult to do. Fast, and then people will respect you. They cannot fast for seven days, and you have fasted for twenty-one days. You have done something superhuman. They cannot drop even one breakfast; they cannot live without eating for just a single day. But whatever you have done is against nature. You have tortured yourself, but it will give you a very sophisticated ego. So do things which are not natural: be celibate, which is not natural. Don't enjoy anything, because every enjoyment iS condemned.

Jainas, Buddhists, Hindus have five great principles of life which can make a man a superman. The first of those five is *aswad*. The word means tastelessness. Drop all taste. They are asking of you something absolutely unnatural: don't enjoy your food, don't enjoy eating anything, or, before eating it, destroy its tastefulness.

The Hindu monk begs from houses and then goes to the river, mixes all kinds of food into his begging bowl, gives the begging bowl a dip in the river, so whatsoever is left unmixed, the water does it, and then eats it. Now, in that begging bowl was every kind of thing -- salty, with sugar, sweets. They have all lost their taste. Now it is religious. People will worship you because you have conquered taste. All you have done is destroy a sensitivity that is part of your individuality.

Islam is against music. Strange: "Don't enjoy music." Someone is against the tongue, another is against the ear. And there are Mohammedans who have never listened to any music. Then why not become deaf? Why not give your tongue plastic surgery? Remove those small buds on your tongue which taste things -- which is so much easier and so scientific -- rather than the whole life suffering. And because these things are unnatural, you are never absolutely successful. Hence the guilt arises and hypocrisy, because you have to go on pretending that you have succeeded.

I have been very friendly with a few Jaina monks and nuns. They had become very intimate and were almost ready to drop their monkhood. Then I came to know about a few things which no Jaina knows. These monks are not supposed to enjoy taste, but I found that in the temple where they were staying, they were keeping Coca-Cola, Fanta, hidden behind the statue of God, Mahavira. And because I was very intimate and they trusted me, they offered me their Coca-Cola. And I said, "Great, but how do you manage?" They said, "A few laymen love us so much that whatsoever we say, they manage." They all had small transistor radios; no Jaina can suspect their monks are carrying transistor radios, listening to all kinds of film music.

Whenever you ask people to fulfill unnatural things, you are asking for them to be guilty. So on the one

hand they are creating a big ego, the ego becomes bigger, becomes a mountain; and on the other hand, side by side, a deep valley of guilt. The bigger the mountain, the bigger the valley.

I want you to be just walking on the earth. There is no need to go to Everest. I don't want you to be anybody special. Your dress is not to make you special; on the contrary, it is to remind you that you are an ordinary human being. Behave with that ordinariness and you will be surprised that you are received and welcomed. Your ordinariness will destroy the hostility in the other person. Just go into the whole world. It is ours; why should we feel anxiety and tension in any way? By making you realize your ordinariness, I am giving you the whole kingdom of God here on the earth, and only an ordinary person can enjoy the kingdom of God.

Try. And when I say try, I don't mean make effort. I mean give it a chance the way I am saying. Give it a chance, and something will trigger.

I was in the university, a student of philosophy, and I was never in agreement with my professors because they were all outdated. They had studied in the universities twenty, thirty years before. In these thirty years the whole world of philosophy had changed. They had read Bradley, Bosake, Kant, Feuerbach, but they had not heard about Wittgenstein, Jean-Paul Sartre, Jaspers, Heidegger. I was ahead of them, so there was continuous argument. And because I was ahead of them, they were always in trouble. They had never conceived that Kant can be criticized, that Bradley can be criticized. And after they left the university they had never touched another book of philosophy.

So it was an everyday trouble. I would not agree with their arguments, their arguments were so poor, and they were continuously in a nervous breakdown because the whole class was with me, and nobody was ready to agree with them.

One of my professors, finding it almost impossible to manage me, one day invited the vice-chancellor, the head of the department, the assistant head of the department and all other professors of the department, almost eight persons. As I entered the class I could not believe what was the matter, because in my class there were only three students: two girls and me. What were the vice-chancellor, head of the department and other professors doing there?

And the professor said, "Now I am going to teach, and you, before all these people, bring your arguments." He was thinking that I would become nervous. The vice-chancellor was there, the greatest authority in the university. The head of the department was there, who could make or mar my whole future. All the other professors were there. Anybody in my place would have collapsed. His mind would have gone berserk, he would not have been able to argue.

But I got so ecstatic that first I thanked the vice-chancellor, the head of the department and the other professors. I said, 'I was waiting for this opportunity to show you what kind of professors you have. This man must have been dead thirty years ago. In thirty years' time philosophy has taken such quantum leaps he is not aware of. He does not know even the names of the latest philosophical minds, developments. I am grateful that he has gathered you; in fact I was going to invite you all one day, but I am lazy. So I waited for some day, but he has done my job. I am thankful to him also." And I told him, "You start."

He was teaching Gautam Buddha at that time and he said, continuing, that the country in Gautam Buddha's time was so moral, so religious, so spiritual, that there was no crime, no theft, no murder. In fact, people never used locks on their houses. Even if they were going for months, their houses remained unlocked, because it was unheard of that anybody would steal. That's what Buddhist scriptures say. He asked me, "Now what do you have to say?"

I said, "They had no locks on their doors for two simple reasons: for the first, there were no locks invented. You will have to give me proof that locks existed. Otherwise, how do you suppose poor people locked their houses? You will have to give evidence that there were locks in existence. Secondly, I say to you that the people were so poor, they had nothing in their houses. Even if locks existed, they would not have been able to purchase them. And for what? -- there was nothing in the house to be stolen." And he turned to the vice-chancellor and said, "You see, this is how the whole year goes by. Now what am I supposed to do?"

I said, "You are not supposed to do anything, just listen to me a little more and withdraw whatever you have said. If it is true that people were rich and there was nobody who was poor, then why does Buddha continuously teach to help the poor, serve the poor? Why does he make it a great virtue? If there were no poor people, whom are you going to serve? He continuously preached for forty-two years.

"I can bring all the scriptures tomorrow," I said, "and put them before you. Every day for forty-two years he was teaching that stealing is a great sin, never steal. If there were no thieves and everybody was a

spiritual saint, who was he talking about, who was he addressing? Where could he get every day for forty-two years people he had to teach, 'Don't steal, don't be violent, don't be jealous, don't be this, that'? It certainly proves people were stealing, people were thieves, people were lying. That's why he goes on insisting, 'Don't lie, speak the truth.' What more evidence do you want?"

The professor was absolutely dumb. The vice-chancellor stood up and said to the professor, "It will be good for you to learn from that student. And if you don't have any argument, then accept his argument. It does not matter who is arguing, whether he is a professor or a student; the question is whose argument is closer to the truth."

The vice-chancellor was a retired chief justice of the high court. I thanked him. I said, "I was expecting fairness and I am happy that you have not been unfair. You have not supported the wrong side just because he is a professor. You have supported a student."

In my whole life I have never found there is any problem, any need to be nervous, to be guilty, to be tense. But people are. Everybody is, not only you. Perhaps you will feel it more because you can immediately be distinguished by your dress, by your mala. You can immediately be distinguished, and you are standing against a thick wall of prejudice.

But remember: truth may be very small, but its power is almost like an atomic explosion. And howsoever big the lie may be, almost as big as God himself -- God *is* the lie -- a small truth is capable to expose the greatest lie.

I don't say you need conviction, because that is a wrong word here. A Christian needs conviction, because he does not know. Don't make conviction a problem at all. Just say whatsoever you know, and just be whatsoever you are. Don't pretend to be bigger than yourself. Don't pretend to know that which you don't know.

Always be ready to say, "I do not know this." There is no guilt in it because in fact nobody in the whole history of humanity has been able to say that he knows everything. There is always a point where he has to accept and say, "I do not know." So why be afraid? We are ordinary people. If even Socrates has to say, "I do not know," why can't Pratima say, "I do not know"? Conviction is not needed. Experience, and don't pretend beyond your experience, and you will be always at ease and relaxed.

Can't you see me? I never think what I am going to say to you, because one thing is certain with me: if I know, I will answer; if I don't know, I will say I don't know. What is wrong in not knowing? There are limitations to everything. If I don't have to say I don't know, it is because of you. You cannot find the place, the point, the question, where I will have to say,"I don't know." It is your problem, not my problem. Seek and search and try to find something that I have to answer, "I don't know," and I will say it with the same strength as I say anything that I know. I will not speak out of weakness, I will not hesitate. I will not be wishy-washy, I will not try to divert the subject.

But to ask a question for which I have to say, "I don't know," you will have to come to the same space where I am. And in that space you cannot ask. You yourself know that in this space all questions are futile and no answer is possible.

People are afraid of me. Strange: I am not a Muhammad Ali, and I am not going to do any boxing, so why are they afraid of me? The journalists have been continuously asking me why people are afraid of me. They are afraid for the simple reason that whatsoever they know, they really don't know. And coming in front of me, they are going to be exposed. They will be standing utterly naked, and that is the fear.

I am not afraid of anybody. What can anybody do to me? At the most somebody can assassinate me. To me it seems exciting. Death is bound to happen, and assassination is not a bad way, in fact perfectly suitable to a man like me. I will enjoy it. I will thank the man; I will not die before thanking him. And I will ask you that that man not be punished, because to me he has not given any pain, he has simply given me an opportunity to move beyond the body. So don't drag him to the court. Don't force him to be sentenced to death. Make history out of it: be the first people in the whole history whose Master has been assassinated, but you are not against the assassination or against the assassin. And there is every possibility the assassin will become a sannyasin, otherwise he will not be able to survive.

Do you know what happened to Judas? He sold Jesus for only thirty pieces of silver. When Jesus was crucified, he was also expecting a miracle would happen and God would save him. And meanwhile, just being a Jew, if he has earned thirty silver pieces, what is wrong in it? Jesus is not dead; on the contrary, on the cross God fulfills his promise and Jesus is recognized as the real messiah for whom the Jews have been waiting for thousands of years.

So in fact I don't think he was betraying Jesus. He was just being an authentic Jew. It is all profit: Jesus

will be recognized as the messiah, God will be known by thousands of people -- an opportunity which is rare -- the ultimate miracle of God descending to save Jesus will be a proof that God is, that Jesus is God's only begotten son. There is no problem in it. Judas believed it; and if he can make some money by the way, it is simply Jewish and human.

But the miracle did not happen. Nothing descended from the sky. Judas was hiding in the hills waiting for the miracle. When the miracle did not happen, Judas committed suicide within twenty-four hours. He felt that he had done wrong, just for thirty pieces of silver. If he had really betrayed Jesus, there was no point in his committing suicide. He felt so full of guilt that he had to punish himself with the same punishment that poor Jesus got because of him. He hanged himself from a tree.

Christians never talk about Judas. He is a man of a certain character; I don't see anything in him that has to be condemned. He believed in Jesus, that's why he sold him. His trust was so much that he thought there was nothing wrong in getting thirty pieces of silver. Jesus was going to be saved by God. But Jesus was not saved. He must have thrown those thirty pieces of silver in the mountains and hanged himself out of sheer guilt: what has he done? As far as I can see his crucifixion by his own hand is far more significant than Jesus' crucifixion by others. Judas should be counted among the great names of world history. He is as valuable as Jesus.

But why did the guilt come in? It came because he was convinced. It was not his experience that Jesus was something divine. He had heard Jesus say that he was God's son, but it was not his experience. These were words repeated so often that he started believing in them. The conviction of Judas was greater than the conviction of the other apostles. But conviction is superficial. It is not that you don't have conviction, so you feel afraid; no, it is because you have certain conviction that you feel afraid.

Do you see my point? I am emphasizing continuously: *don't believe in anybody, particularly in me*. Between Jesus and you is a great distance; Moses even greater. These people are just names to you. But I am not just a name. I am flesh and bones, and as real as you are. It is possible that you can start believing in me; then, that belief will create fear. Facing the hostility of others, your suspicions which you have repressed by the belief may start asserting. Perhaps, if so many people -- and the world is large -- are against Bhagwan, then who knows whether he is right or not? That hesitation will create fear in you, nervousness in you.

I have been surprised giving interviews to the journalists, seeing that they are so nervous. And this must have been their experience also... because whomsoever they go to interview is usually nervous about what they are going to ask. They may ask questions which may create trouble. They may ask questions that if he answers them, he will be exposed; if he does not answer them, then a great suspicion will arise. People are very much afraid of journalists, very nervous. With me the experience has been totally different. And I have told Isabel, "Now find all the journalists from all over the world, and bring each guy and I am going to give him a good heart attack. This will be his real experience of journalism." If I am open, you cannot expose me. If I am utterly available, if I put all my cards before you on the table, what can you do? In fact, they become nervous because they start feeling the truthfulness of what I am saying. They forget that they are here only as journalists. Their human being is also there in the same search as everybody else, in search of silence, serenity.

One journalist was here. His people wanted only a thirty-minute interview and it went on for two hours. His director was getting very disturbed, but the man forgot completely that he was only a journalist and he was to ask only questions in which the ordinary public and the audience would be interested. He became so involved personally, he started asking questions which were relevant to *his* growth. Of course the director was puzzled about what he was doing. They had prepared all the questions. He was given the list again and again, and he would hold the list, and carry on with me.

You need not be nervous, afraid. And remember, it is not lack of confidence. It is your belief, conviction, your confidence that you feel here in the commune, where everybody is supportive of you, nobody is hostile to you. Outside, you are alone there with hostile people. But enjoy it. My whole life I have enjoyed facing the hostile public. It is such a beautiful challenge, and if you have something to say, they are going to hear it. They will *have* to hear it. If you have something authentic, existential, experiential, their lies will start dropping from their heads. If you are open to them, soon you will find they start becoming open to you. It is infectious.

Q: WHY ARE WE AFRAID, AND SOMETIMES EVEN RESENT TAKING RESPONSIBILITY FOR

OURSELVES, AND WE EXPECT EITHER YOU OR THE COMMUNE TO TAKE THE RESPONSIBILITY?

A: It is because from your very childhood you have been taught not to be responsible. You have been taught to depend. You have been taught to be responsible to your father, to your mother, to your family, to your motherland, to all kinds of nonsense. But you have not been told that you have to be responsible for yourself, that there is nobody who is going to take your responsibility.

No, on the contrary, your parents were taking your responsibility. Your family was taking your responsibility. The priest was taking your responsibility for your spiritual growth. You were just to follow all these people and do whatsoever they said. When you are grown up and you are no more a child, a great fear arises because you have to take responsibility and you have not been trained to take responsibility for yourself.

You go to confess your sin to the priest... what kind of stupidity are you doing? First, to think that you have committed sin; second, feeling guilty that you committed it; third, now you have to go to the priest to confess it, so that he can pray to God to forgive you. A simple thing has become so complex, so unnecessarily long and circuitous.

Whatever you have done, you wanted to do it, that's why you have done it. And who is there to decide what is sin and what is not sin? There is no criterion anywhere, no weighing scale that you can go and weigh how much sin you have committed -- one kilo, two kilos, three kilos. How long a sin have you committed? -- one yard, two yards, three yards? And what was this sin, and who is this priest you are going to confess to?

And this is his strategy: if you go on confessing to the priest, you are certainly afraid of him, because he knows all the ins and outs about you. The priest knows every gossip going in the town; he knows how many husbands are flirting with other people's wives, he knows who is doing what. They themselves go on confessing it. This is the priest's strategy to keep control of his congregation. You cannot leave the congregation because the priest can expose you. And also you are afraid that if you leave the congregation the priest may not ask God for you to be forgiven, and you have committed so many sins.... Now it is too late. You have to remain in the same herd, in the same crowd, for your whole life.

I teach you not to be responsible to anybody; the father, the mother, the country, the religion, the party line -- don't be responsible to anybody. You are not. Just be responsible to yourself. Do whatsoever you feel like doing. If it is wrong, the punishment will immediately follow. If it is right, the reward will follow immediately, instantly. There is no other way.

This way you will start finding what is wrong, what is right, on your own. You will grow a new sensitivity -- Indians call it the third eye. You will start seeing with a new vision, a new eye. Instantly you will know what is wrong, because in the past so many times you have done it and always suffered in consequence. You will know what is right, because whenever you did existence showered great blessings on you. Cause and effect are together, they are not separated by years and lives.

You are responsible then. If you want and enjoy a certain act, although it brings suffering, then do it. It is good, because you enjoy it. The suffering is not big enough to deter you from the enjoyment that your act brings. But it is up to you, wholly and solely up to you to decide. If the suffering is too much and the act brings nothing, no joy, and necessarily a long anguish follows it, then it is up to you if you are an absolute idiot, and what can anybody do about it?

This is what I mean by being responsible to yourself. There is no God on whom you can dump your responsibility, but you are always searching to dump on somebody, even on a poor man like me, who is continuously telling you that I am not responsible for anything, for anybody. Still, somehow, deep down you go on carrying the illusion that I must be joking.

I am not joking. He is our Master, you must be thinking, how can He say that He is not responsible? But you don't understand. Dumping your responsibility on me, you will remain retarded, childish. You will never grow. The only way to grow is to accept all good, bad, the joyful, the sorrowful. Everything that happens to you, you are responsible for. That gives you great freedom.

If I am responsible for something, then the key to your actions is in my hands. Then you are a slave to me. Then you are a puppet and the strings are in my hand. I say dance, you dance; I say stop, you stop. Of course, the puppet cannot be responsible for anything. The puppeteer, who is behind the screen, is always responsible.

God is the great puppeteer. And all these popes and saints and mahatmas are great puppets, just

mediators between the big puppeteer and you. They are also puppets, but they are great puppets because they follow every single instruction from on high, absolutely. You are a little smaller puppet. Once in a while you dance on your own, too. Once in a while the puppeteer goes on pulling your strings and you don't dance.

The moment I say there is no puppeteer, no God, no saint, it is all rubbish, I am trying to give you total freedom. I am making you absolutely responsible for everything that happens to you or does not happen. Rejoice in this freedom. Rejoice in this great understanding that you are responsible for everything in your life. This will make you what I call *the individual*. And to become the individual is to know all that is worth knowing, is to experience all that is worth experiencing. To be an individual is to be liberated, is to be enlightened.

Okay, Pratima.

Q: THANK YOU, BHAGWAN.

The Last Testament, Vol 1

Chapter #7
Chapter title: The Time Is Short

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Swami Anand Maitreya
BHAGWAN MAGAZINE,
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QUESTION: BELOVED BHAGWAN, WE HAVE CHOSEN TO BECOME DISCIPLES, TO PARTICIPATE IN YOUR VISION IN THIS NEW PHENOMENON. YET WE ARE AFRAID TO TAKE THE RESPONSIBILITY AND DEFEND THIS VISION. THE FEW PEOPLE WHO DO TAKE THIS RESPONSIBILITY ARE OFTEN CRITICIZED BY SANNYASINS FOR THAT. WHY THIS CRITICISM?

ANSWER: My vision is so new, so revolutionary, that if you are all massacred for it, it will not be a surprise to me. I am fighting against the whole past of humanity. Nobody has ever done that. Christians were fighting with the Jews, Mohammedans were fighting with the Hindus, Jainas were fighting with the Buddhists; but this is happening for the first time -- one single man standing against the whole history of man. And you are choosing to be with such a man. Your participation, your devotion, your love, are towards a very dangerous man. But I don't see that the whole past -- it is vast and big -- can destroy what I am saying.

The past is not in my favor. I don't want it to be in my favor, I want to destroy it from the very roots. But the future is mine, the future is yours, and the future is far greater than the whole past. The forces of the

future are far bigger than all the forces of the past, because the past is dead. Life knows no past. It is in the present and always moving into the future.

People will be against you. People will condemn you, particularly those who are trying to materialize my vision. Don't care a bit about their criticism and their condemnation. They are just on the verge of their graves. They have failed. They have been promising man for thousands of years and all their promises have proved false. Man has remained poor, sick, starving, a slave to so many things, imprisoned, chained. They have driven man almost to madness. They have completely failed.

Naturally, they will be offended by your small successes. They have not even been able to achieve small victories. Just your very presence is offensive to them for the simple reason that you are rejoicing, enjoying, loving, and they have never loved, they have never enjoyed. They have always been guilty, feeling the burden of so many sins. How can they dance? When you see their situation, you will be able to forgive them for their condemnation. They have missed their life, and you are not missing a single moment.

They are jealous of you. Their condemnation and criticism arise out of their jealousy. When everybody else is depressed, you are dancing. You are taking a risk. Those depressed people will not allow you to dance. They will try to prevent you. They will start telling others that you are mad.

I have heard a story about a faraway mountain land where a community of blind people lived. Nobody was born blind, but there was a certain fly whose bite made the person immediately blind. Every child was born with eyes, but those flies were there all around. It was impossible to escape from those flies. All the older people, the adults, the mothers and fathers, could not do anything -- they were all blind. The whole community was blind.

The fly affected only a certain age-group, below five years of age. Five years is a long time for a child, and the fly was all around. Within those five years... any moment. In fact, within six months every child was blind; those flies were not waiting for five years.

For the first time, a stranger came into the community from faraway lands. He was an adventurer. Seeing from the hilltop thousands of blind people, he could not believe his own eyes. He felt immensely sorry for them. He forgot about his further exploration in the mountains and he remained with those people. He wanted to help them somehow. He wanted to find what had happened. It is acceptable that in thousands of people there may be one man blind -- that he knew -- but in thousands of people not a single man with eyes? -- it was a great challenge for him. He wanted to find out what was the matter, what had happened.

Soon he was able to find out that every child was born with eyes, and every child became blind within six months. He discovered the fly, too, which was a common fly. But while he was doing this research, why these poor people had all gone blind, he fell in love with a blind girl. She was immensely beautiful. He had seen beauty before, but this girl's beauty was a category in itself, incomparable. Although she was blind, she looked like a marble statue made not by any amateur, but by some Leonardo da Vinci.

The girl was still unmarried. A great problem arose in the community, because never before had it happened that anybody from their community had married somebody, particularly a stranger -- and more emphatically, a man who is mad because he thinks he has eyes. But they were simple mountain people, they did not want to make these two young people miserable.

The community agreed that the man could marry the girl, but first he had to become blind. Then he would be one of them, no more a stranger. First he had to drop that madness that he had eyes -- who had ever heard about eyes? -- if he was not willing to drop that insane idea, then the marriage was not possible. He was not only a stranger, he was insane too. The man so loved the girl that he destroyed his eyes. In his life, for the first time, love became blind. For love he became blind.

Why could those people not accept that he had eyes? It was against the egos of the whole community. They were blind and he had eyes. He was somebody special, so either he was mad, imagining, hallucinating about eyes, or perhaps he *had* eyes. But then he could not be tolerated, allowed to continue to have eyes, because he would remain a stranger, an outsider, and the very idea that he had eyes made everyone feel inferior. The day he destroyed his eyes and said, "I have dropped that idea of being a man with eyes," there was great rejoicing, dancing, singing.

This is the situation. This is *my* situation. This is *your* situation. On your own accord you have become part of my caravan. I had started alone; then people went on coming, and the caravan went on becoming bigger, and bigger, and bigger. Now we are a reality the world cannot tolerate. They will condemn you, they will curse you, they will criticize you -- but they cannot destroy you for the simple reason that they are mere ghosts of the past.

They are not living people. They can make much noise, but you just have to remember that they are

dead and that the future does not belong to them. They can look backwards into the past. They can sing songs of glory about Jesus, Moses, Mohammed, Mahavira, but they don't have any eyes for the future. They don't have even eyes for the present. And to have eyes for the past is absolutely meaningless, because the past is no more. It is dead, it is a long, long graveyard.

And suddenly you come and start dancing and singing and celebrating. It hurts their egos. It makes them feel inferior. When they have missed joy, how dare you dance and sing? And for what? They know only one thing, that you can be happy. But for happiness you need a certain cause... and I am teaching you that happiness is your nature. You don't need any cause.

It is not that when you win a lottery of one million dollars, you give a big party, wine and women and dance. This will be understood. I am saying you need not win any lottery, you need no cause to be blissful. Blissfulness is your very nature. Sadness needs a certain cause. Bliss is free of all causality. Once you have understood it, you become a participant in a new way of life, a way so new that it is discontinuous with the past.

But you have to understand that all those poor people who have missed are going to be angry with you. In their criticism, in their condemnation, there is nothing but jealousy, anger. They cannot believe that you can be right, because for millions of years they have lived the life of sadness and sorrow and suddenly a few strangers arrive on the earth as if from another planet and start doing things which have never been done. They would like to destroy you so they feel comfortable; they would like that you are not. They will feel a certain satisfaction that whatever they are is the only reality, that there is no other reality.

But they cannot destroy you for the simple reason that you are living. You are vital energy and they are spent cartridges. They can shoot you with their guns, but their guns are full of spent cartridges. They cannot destroy you. Life is so strong and death is so weak. Joy is so strong and sadness is just a shadow. You are undefeatable.

When they condemn you, enjoy that, too. When they criticize you, sing a song as a response to their criticism, and don't pay much attention to them. Ignore them. Anyway, they are going down, drowning. Don't waste your time arguing with drowning people. You continue your dance, and you go on spreading your dance. Religion, in the authentic, true sense, is *here*.

You may not be aware that you are participating in something which is so important that nothing like it has ever happened before. And because you are capable, intelligent, you can forgive them. Not to let them feel inferior, you can forgive them, knowing that they are on their deathbed and you are just starting to grow and live and flower. There is no comparison.

One journalist has asked if my commune can live in coexistence with the neighbors. In the first place, there are no neighbors, we are alone on the earth. Ghosts are not neighbors, graveyards are not neighborhoods. Those dead people, although they are still breathing, are not *alive*. Just to breathe is not enough to claim life. Much more is needed.

Just to breathe is to vegetate -- even trees are breathing. Being able to walk is not much; animals and even a few trees can walk. In Africa, trees walk miles away from their place of origin to find new sources of water. Of course it is a very slow journey, but they go on spreading their roots, and slowly go on moving miles away to where they can find water, miles away to where they can find open sky, the sun.

Yes, these people we are surrounded with are breathing, walking, eating, doing all kinds of things which any robot is capable of doing. Any mechanical device will be able to do all that these people are doing, but no robot can feel joy without any cause. No robot can be meditative and experience silence, ecstasy, blissfulness. What coexistence can there be between living, overflowing people and the dead? -- or the nearly dead, which is even worse. If you are dead, at least a misery is finished, a long tragedy has come to an end; but nearly dead, almost dead, life is not there but the tragedy continues. They have enough energy for misery. Misery does not need much energy. You cannot say that you are so weak you cannot be miserable. Can you say that? -- that I am feeling so weak today that I cannot feel miserable?

Misery needs no energy. It is easy, cheap, costs nothing. But to be blissful, to be dancing and singing, to be a joy to yourself and others, certainly you need energy, more energy than is needed only for survival. If a tree gets enough energy just to survive, it will not flower. No fruits will come for the simple reason that flowering is an overflowing of energy. The tree has so many colors within it, so much fragrance that it cannot contain it anymore. It has to be shared with existence, with the sun, with the moon, with the wind, with the birds. That's how flowers come and open up. That's how it gives you fruits -- it has so much life energy that it can *give*.

These people who condemn you because you have become a participant with a man who is against the

whole past of man, just forgive them. They do not know that they are being foolish. Rather than wasting their energy in condemnation and criticism, they should come closer to you, know you better, feel you deeper; because if this ecstasy is possible to you, it is possible to them also. Howsoever late, it is still possible.

There is a proverb in India: if you get lost in the morning but somehow manage to come back home by the evening, you are not lost. These people you are surrounded by are coming closer and closer to evening, but they are still far away from home. And if they could not find home in the sunlight, it cannot be conceived that they can find home when the sun has set and the darkness of night covers the earth.

That darkness is not far away. Its name is the third world war. Every moment we are coming closer to it. That is going to be the night, unending, perhaps forever and forever. It is going to destroy all that is living and all possibility for life to exist on this planet. It has happened on other planets; it is now a recognized scientific fact that there are planets which give indications that some day life had existed there. How it disappeared nobody knows, but soon we will know how it disappears.

But there is time still, even if the sun is setting, there is time still. Those people, if they are intelligent, will come and try to mix with you, so that they can understand where they got lost, where they missed the right path.

So remember, those who are intelligent are going to become participants in this caravan. Those who are retarded will criticize you, condemn you. Ignore them. They are already stepping into their graves, soon they will disappear. They don't have any vision for the future, they don't have any solution for the problems that the past has created.

Every day more and more problems are being created by their past, and not a single solution. We don't have any problems from the past, any hangups. And we can see clearly that all their problems can be solved. But they are blind and deaf; they cannot listen, they cannot see. Perhaps they don't want to see, they don't want to listen because that will make them feel more inferior. They want to continue to feel that they are superior beings, that the problems are bad, the problems are insoluble, but they are doing their best. If the problems still remain, what can they do?

I want to say to you that those problems are their creations. With one hand they go on creating the problem, with the other they go on trying to solve it. Their right hand knows not what their left hand is doing. I have not come across a single problem which cannot be solved right now. But they have their vested interests -- and if the problem is solved, then what will happen to their vested interests? So they go on talking about solving the problem -- poverty, war, disease, death -- but just talking, and they have been talking for thousands of years. Their philosophers have been thinking, creating great treatises, but what is the outcome? What is the outcome of that whole genius of the past? How have Kant, Hegel, Feuerbach, Bradley, Bosake helped to solve any human problems? Has Mohammed, or Jesus, or Buddha, or Mahavira been able to give any solution so that man can live at peace?

No. On the contrary, they all created more problems, they added more problems. The older ones were there, they created new ones with their so-called solutions. It is really very surprising and amazing to see into the past and to see the people who have been adored in the past, respected like gods. And what is their contribution? Nobody asks.

What has Krishna given to the world? Nothing at all. Yes, a few problems, certainly. He has given the idea to the Hindus that they are the right people, that everybody else is wrong in the world. Hindus think they are the purest race, everybody else is impure. Hindus go on saying that it is a great blessing, that they are fortunate to be born as Hindus. To be born as Christians or Mohammedans would have been a condemnation from the very beginning. Unless you have committed some great sins in the past, how can you become a born Mohammedan, a born Christian? All the virtuous people are born brahmins, Hindus.

But the same kind of idea is given by these so-called geniuses to everybody. Jesus says to Christians the same stupid thing: You are the very promise, all God's hopes are with you. Everybody has gone wrong, now only you can help people to come to the right path. Moses says to the Jews: You are the chosen people of God. You are born to rule over the world.

Now, what is the difference between Moses and Adolf Hitler? From where did he get this idea that German Nordics are the purest Aryan race in the world and they have, by their very birth, the right to rule over the world? Adolf Hitler must have got it from Moses. Perhaps that's why he killed one million Jews.

You will be wondering what the relation is between them. It is very simple. What Hitler is claiming is also being claimed by Moses. Those claims are going to be clashed against each other -- either the Jews are to rule the world, or the German Nordics. Both cannot rule the world, both cannot be the purest and the

highest race. Something had to be decided, and he decided. By killing one million Jews, he made it clear to them who is higher, more powerful, stronger.

Religious leaders, political leaders, they are all sailing in the same boat. I see man's whole past as utterly impotent. It has not contributed more beauty to the world, more joy to beings, more health, more happiness. It has not been creative. It has been simply destructive. I am totally against it.

It has been asked by very scholarly professors, "As you are a rational person, how can you say that everything in the past is wrong? Something must be right, too. There must be something that is good in Buddha's approach, something good in Jesus' approach. You may not agree with their total message, but to deny the total message -- not of one person, one country, one culture, not of one civilization, but of all the civilizations, all the cultures, all the prophets, all the messiahs, all the religions!"

This professor was the professor of Buddhism in Benares University. His name was Bhikshu Jagdish Kashyap -- he said, "You are a rational man. I cannot see how you can say this." I said to him that just because I am a rational man I can say it, and also can prove it.

Yes, there are things in Buddha which look beautiful. There are words of Jesus which look beautiful. But remember one thing: Jesus is one organic whole, his good words cannot be separated from his bad deeds. Buddha has to be taken as a whole, because whatsoever he says and does is interconnected. You cannot just cut pieces from different people, the good ones, the nice ones, and make a living culture out of it. That is impossible. In the first place, the moment you take a small piece from Mohammed, it is already dead. It was alive in the Mohammedan context. Once it loses that context it has no meaning at all.

For example, Jesus says: Blessed are those who are the last in this world, because they will be the first in my kingdom of God. A beautiful sentence. To find something wrong with such a beautiful sentence is difficult. Even enemies of Jesus cannot do that.

I am not an enemy, neither am I a friend. I am simply looking with open eyes, with no emotional antagonism, favoritism. He says: Blessed are those who are the last. But how many people can be the last? If the whole humanity is standing in a queue, one man will be the last; and if humanity is standing in a circle, then it will be impossible to find who is the last. And how do you determine? What is the criterion to decide who is the last?-the beggar?

Buddha was a beggar. Do you have the guts to say that he is the last? He had nothing but his begging bowl, that was his only possession, but you cannot say he is the last. He was so magnificent a person that you can only put him as the first -- this world or that does not matter. And Jesus is saying this thing without considering how long humanity has existed. How many people would have been the last in each generation? And why were they last in the first place? They had no intelligence, they had no strength, they had no guts to move. These will be the first in the kingdom of God? -- then in the kingdom of God only idiots will be found, and those who are intelligent, geniuses, they will be thrown into hell because they were never the last.

A beautiful sentence, but if you start thinking and dissecting it, you find that you will have to accept Jesus' whole theology. Only in that context can that sentence have any meaning.

Buddha says beautiful things but also says stupid things. Now, I cannot conceive of a man doing both things together. On the one hand he says that men and women are equal; on the other hand he is not willing to initiate women into sannyas. Now what to make of it? If they are equal, then why are you preventing the equal people equal opportunity?

Certainly they are not equal. Your action proves they are not equal. You initiate the most idiotic man and you are not willing to initiate the most intelligent woman. Then, when you say men and women are equal, it seems to be just a political, diplomatic statement. It has no value. You yourself have canceled it completely.

I have looked into the past, I have tried my best to find something. It is always connected with something which is ugly. Now the Hindu god Rama is a beautiful person, if you are not very alert. If you are very alert, you will find that this man is an enemy of humanity. His wife was stolen by another king. Three years he had to fight to get the wife back. Poets and Hindu saints praise him because he respected womanhood so much that he fought for three years. Otherwise, in those days, who bothered? Every king had many wives, who cares if one is lost? It looks right, the man must be very respectful towards women.

But the same man when he is victorious, when he takes out his wife Sita from the imprisonment of the enemy king, the first words that he says destroy him completely. He says: Listen, woman -- he is not even saying, My dear, my darling. Three years of separation, and the word he uses is derogatory -- "Listen, woman, I have not fought this war for you. I have fought this war for my own prestige, for my kingdom's

prestige, for my forefathers' prestige. It is not a question of you, so don't get a big head because Rama fought for you for three years."

These are ugly words. And then he is known to have forced the woman to pass through fire to prove that she is pure, that she has not made love to the enemy king. In the first place, it is such a stupid idea that the fire will judge whether the woman is pure or not.

You can try it. Do a small experiment. Speak something absolutely truthfully. Speak something which cannot be in any way untrue. Say the time in your clock at this moment, and put your hand just on a candle flame to see whether you are true or not. And you will know that the candle flame does not bother whether your clock is there or not, whether you are saying the truth or untruth. It is going to burn you. Then try a lie, anything that cannot be true in any possible way, that two and two make five, and put your hand on the flame. See whether it burns you more, less, or the same. Fire has its own laws.

Now, putting this poor woman who has been three years in prison waiting to see her husband, crying and weeping... this is the welcome. And I do not understand how she becomes impure even if she has made love. On what grounds is she impure? And, secondly, Rama himself was three years without his wife. He also should have walked through fire to prove his purity. That he does not do. This is strange, that only the woman has to be pure, and man need not bother about such small things. You ask the wife to be pure, at least you should have the courage to go through the same test.

The story is beautiful. Sita passes through the fire, is not burned by the fire. It cannot be an historical fact, but just for argument's sake we accept that she survived the fire. But it did not make Rama any more respectful towards her.

When they reached their capital, one washerman, just one washerman, condemned -- that too in his privacy -- his wife, because she had not been home the whole night. In the morning when she came, he was angry, started beating her, and told her, "This won't do. Where have you been the whole night? With whom? And remember, I am not Rama that I will accept you. One night is enough, now get out of here. I am not Rama, who accepted Sita after three years." The message was brought to Rama by one of his people who was passing and heard the washerman's statement, that one man in the capital was shouting loudly, "I am not Rama. I cannot tolerate such things" -- and this was enough.

What happened about the fire test? Rama renounced Sita again, and sent her back into the forest, into an ashram. He abandoned her. And Hindus go on saying that this must be something right, unless there is nothing right. Then people like Mahatma Gandhi continuously worshipped Rama. His last words were, "Ah, Rama!" when he was shot dead. But the way Rama behaved with his wife was just ugly, inhuman. She was pregnant, and she was thrown into the forest, abandoned. For what? Again it was a question of prestige.

One man has suspected her integrity.... I don't see the point. If he thought that it was a question of prestige, he should have gone with Sita to the forest and renounced the kingdom -- "I don't care about the kingdom, I love the woman. I love her purity. I put her under the fire test, now what more I can do?" But no, the kingdom was too precious. The prestige of the family was too precious, and just one idiot washerman was enough to make a statement and Sita was abandoned.

Now, whatsoever good things this man may have said and done -- I have looked into everything minutely, and I have tried to find something good that can be taken out -- I am puzzled, because with that good thing so many things are joined absolutely. You choose it, you choose all that which is connected with it organically.

It is not a hasty judgment on my part that I abandon the whole past of humanity. For almost forty years I have been continuously trying to be fair and to find something that can be saved. But I'm sorry to say to you that there is nothing. It is far better to start humanity anew, from the very scratch, fresh.

Naturally, you will be in danger. I am in danger. I have put myself in danger, this is my responsibility. You have become my participant; that is not my responsibility, that is your responsibility. I have made it clear to you that being with me is dangerous. Still you choose to be with me. It is your responsibility.

I don't want to take your responsibility, because with responsibility goes your freedom, too. That's how things are connected. You will feel good if I say, "I will take your responsibility, don't be worried." You will feel good, not knowing that your freedom is finished. Now I am the Master and you are simply a follower. I have reduced you into a certain inferiority. No, I cannot do that.

I am a master of myself, but you are not my followers. My mastery does not depend on your following. It depends on my experience. Even if all the followers are gone, I will still be the same Master. You are not my followers. I emphasize it again and again that you are my fellow travelers, that I am doing something risky, that I am walking on the razor's edge. And you have chosen to be with me, with full responsibility and

freedom. Then you are not inferior and I am not superior.

I want to destroy all kinds of inequalities in the world. They are all the same -- man is higher, the woman is lower; the white man is higher, the black man is lower; the Master is higher, the disciple is lower. I want a very simple fact to be recognized: Everybody is unique, incomparable. Nobody is higher, nobody is lower.

Let the whole world condemn; the victory is going to be ours, because we are the people of the rising sun and they are hanging around the sunset. Soon they will disappear into the darkness and be lost forever. And the sooner it happens, the better. But you have a vast future ahead of you, a tremendous opportunity to create man again, because the old man has failed, and the new man is needed urgently. We are living in one of the hottest times. There has never been such an emergency before. The time is short and the job is immense. But, if you are intelligent, silent, blissful, it can be done.

And it can be done without any hardship. It can be done almost as if it is fun, and I don't want you to be serious. I want to create the new man in a very nonserious way, playfully. The old man was serious. I don't want even that connection with the new man. The new man must be playful, nonserious. No God, no hell, no heaven, nobody to impose what is right and what is wrong except your own awareness to decide and then to accept the consequences.

I love one of the statements of a Baul fakir -- baul means a mad man. His name was Chandidas. He says, *Sabar upar manus satya, tahar upar nahin*. "Above all is the truth of man, and above that there is nothing." No God, no heaven, no hell. He was condemned as a madman, and he was saying one of the basic fundamentals. You will be condemned, you will be cursed, you will be criticized, but you cannot be defeated, because the time is with you. The future is with you.

Only the new man can survive. The old man is almost fading away. Say goodbye to the old man, he has done enough nuisance on the earth. It is time that the new man takes over and does not repeat the old mistakes.

Q: BELOVED BHAGWAN, THE MIND IS AN EXPLOITER OF EVERY SITUATION. EVEN THE MOST BEAUTIFUL SITUATION OF BEING AROUND YOU IS EXPLOITED IN TERMS OF HIGHER AND LOWER, SPECIAL AND NON-SPECIAL, MORE MEDITATIVE AND LESS MEDITATIVE, CLOSER AND NOT CLOSE. HOW CAN AVOID THESE EXPLOITATIONS?

A: There is not much difficulty in it. Simply drop the whole idea.

I am teaching you every day that there is nothing higher, nothing lower. It is simply man's ego creating if not money, if not politics, then meditation. The ego can exploit any situation, but it will play the same game. One is higher in meditation, the other is lower in meditation. One is an older sannyasin, senior -- as if it is a government bureaucracy -- and the other one is a new fellow. You can tolerate him, but he is not to be considered much, not to be taken seriously. It is the same ego, you just have to watch.

It is the same ego. Whenever it creates any comparison and brings the qualities of higher and lower and judgments, immediately cut its head, then and there. Take a deep breath and drop it. Exhale it! And it is only a question of a few days and the wrong habit disappears. It is only a wrong habit, nothing to be worried about, a hangover from the old society where everything is compared, everything is put in a certain hierarchic system.

You have come from the old society with much junk from the old society within you. Be alert and go on cleansing yourself of the old, of the past, of all you have brought with you. Become emptier, become cleaner. And it feels so beautiful. It feels so ecstatic that I can only be silent about it. I cannot say anything about it.

Chapter title: Commune Is The Way

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Denise Kovacevic
KATU TV, CHANNEL 2
PORTLANDS,
OREGON

QUESTION: WE APPRECIATE YOUR TAKING THE TIME OUT TO SPEAK WITH US THIS AFTERNOON.

ANSWER: Thank you.

Q: PROBABLY THE FIRST QUESTION ON MY MIND IS, WHAT IS IT ABOUT YOU, WHAT IS IT ABOUT YOUR RELIGION, THAT PEOPLE FIND SO APPEALING? WE SEE PEOPLE LIKE ISABEL AND SHEELA AND SARITA AND K.D., PEOPLE THAT WE THINK ARE LIKE OURSELVES, AND SEE WHAT THEY HAVE HERE, AND WE ASK OURSELVES, WHAT IS IT ABOUT YOU AND THIS PLACE THAT IS SO ATTRACTIVE TO PEOPLE?

A: It is very simple. I am so ordinary a man that nobody can feel any inferiority with me. And all the so-called religious leaders of the world were nothing but egoists, making everybody feel inferior, guilty, sinners. I don't make anybody feel guilty. If he feels guilty already, just coming to me his guilt disappears. I transform sinners into saints instantly, and that's what appeals to them -- that I am one of them, and they're my fellow travelers, not my followers.

I am nobody's leader. They are not sheep and I am not their shepherd. I am just a human being, as they are. And my emphasis is that every human being has the birthright to become enlightened. This is nothing special.

Q: BUT ARE YOU REALLY AN ORDINARY MAN? WHEN WE SEE THE PEOPLE WHO ARE PART OF THE COMMUNE AND WHO SUBSCRIBE TO YOUR WAY OF LIFE, THEY SEEM TO WORSHIP YOU, AND THEY TREAT YOU WITH REVERENCE, THEY TREAT YOU WITH RESPECT THAT, PERHAPS, THEY WOULD NOT TREAT OTHER PEOPLE. SO DO YOU REALLY CONSIDER YOURSELF AN ORDINARY MAN? YOU CALL YOURSELF THE ENLIGHTENED ONE.

A: I am. I don't consider, I don't think. I am just an ordinary man. And that's why they adore me. They have adored for centuries people who are just egoists, people who have been deceiving them, calling themselves prophets, messiahs, only begotten son of God, and all kinds of nonsense. They are intelligent enough to see that I am not putting any burden on them. I am trying to remove all burden. I am saying to them continuously there is no need to worship me, because I am just amongst you. There is no need for adoration.

Q: BUT THEY DO GIVE IT, AND THEY DO NOT TREAT YOU AS AN EQUAL.

A: That is the problem. The more I try to be nobody, the more they love me. Now what do you propose I should do?

Q: I HOPE YOU'RE NOT WAITING FOR AN ANSWER. I REALLY DON'T KNOW. I'M SUPPOSED TO ASK THE QUESTIONS. IF YOU SAY THAT YOU ARE NOT THEIR LEADER, WHAT DO YOU DO FOR THEM? DO YOU JUST SET AN EXAMPLE? WHAT DO YOU OFFER THEM?

A: I don't offer them anything except myself. I am available to them. I have no secrets. I am completely open. All the prophets and the messiahs had secrets, esoteric philosophies. I have none.

But I say to them that being nothing, nobody, brings you all the blessings of the world. And just being close to me, slowly they start feeling also that they are nobodies, nobody is special. And the moment one feels he is nobody, the whole existence starts pouring immense blissfulness. It showers on him like flowers. And once you have known the secret, that is how you can commune with existence.

With your ego you cannot commune with existence; you are separating yourself. With no ego, there is communion. And that communion is enlightenment. That is real godliness. I don't have any God to offer them, but certainly I can show them the way to godliness. And remember, godliness is nothing special. It is our birthright, we just have to claim it.

It has been said for centuries, again and again, that you have to earn virtue. It will take many times, many lives for you to reach the kingdom of God. They have made it very far away, it is always beyond death. I say to my people that this is sheer stupidity. They were exploiting people's gullibility. They were exploiting people s hope.

I am saying to them that there is nothing beyond this moment. Don't wait for any Godot. Live this moment in its totality and squeeze the whole juice out of it. And if the next moment comes, do the same to it. Go on squeezing each moment and you will be surprised that unawares you have entered into paradise. In this very life, here and now, existence knows only one tense: the present. It knows no past, it knows no future.

So I simply help them to be here and now, getting more rooted in the present, and then everything becomes possible. And it is not a question of deserving God. We are part of existence already. It is not a question of earning. No virtue is needed, because it is not a bargain, not a business. Just we have to be a little quiet, silent, so we can hear the still small voice within. And we can also hear the silent music that surrounds the whole existence.

And that I call godliness. There is no God, but there is certainly a quality of tremendous beauty, grace, love.

Q: SIMPLY AND BRIEFLY: IS THERE A WAY THAT YOU CAN HELP THE PUBLIC UNDERSTAND WHAT IT IS TO BE A SANNYASIN? I WILL GIVE YOU AN EXAMPLE: MOST PEOPLE ARE FAMILIAR WITH CHRISTIANITY AND CHRISTIANS. THEY BELIEVE THAT CHRIST IS THE SAVIOR, THE MESSIAH. CHRISTIANS TRY TO LIVE THEIR LIVES ACCORDING TO A CERTAIN SET OF STANDARDS. CAN YOU GIVE ME SOMETHING BRIEF LIKE THAT FOR HOW SANNYASINS LIVE?

A: I don't have anything like that. I don't have any catechism, any dogma. I don't offer any principles, any philosophy, any theology. My sannyasins live individual lives in freedom.

Q: SO THERE IS NO SUCH THING AS A BAD SANNYASIN, LIKE THERE IS A BAD CHRISTIAN, OR...?

A: No. There is no good sannyasin, there is no bad sannyasin; there are only sannyasins. Good and bad are ugly words and I have dissolved them completely. Here is no judgment. Everybody has to be responsible

for himself, his freedom and whatsoever he wants to do with his life. So it is difficult for me, impossible, to explain to the outside people how a sannyasin is. The only way is to invite him to be here, live with the sannyasins, experience what they are going through. Taste it -- their fragrance will be my explanation. The taste of being with the sannyasins is my theology. Those people will have to come to the well, the well does not go to the thirsty.

Q: SO, IF THERE IS NO GOOD AND BAD AND NO JUDGING, HOW DOES ONE KNOW IF HE IS IMPROVING? OR IS THERE EVEN A NEED TO IMPROVE? OR IS THAT UP TO THE INDIVIDUAL? OKAY, AM I HAPPY WITH WHAT I AM DOING NOW, AM I HAPPY WITH THE LEVEL I AM AT NOW?

A: I do not teach that you have to become somebody other than what you are. No improvement is needed. No goal is there to be achieved. Whatever you need is already provided by existence each moment. It is up to you how to use it, or not to use it.

Q: YOU KNOW, I'M NOT VERY FAMILIAR WITH THE BIBLE. I DO KNOW A LITTLE BIT ABOUT IT. BUT WHAT YOU JUST SAID IS ALMOST SOMETHING THAT I THINK IS IN THE BIBLE: THAT ANSWERS ARE THERE, YOU JUST HAVE TO OPEN YOUR EYES AND SEE THEM. EVERYTHING THAT YOU NEED IS HERE RIGHT NOW. YOU JUST HAVE TO OPEN YOURSELF UP TO IT. THE ANSWERS ARE ALL THERE.

A: No, it is not in the Bible. You don't know anything about the Bible. In the Bible it is said, seek and ye shall find, ask and you will receive the answer, knock and the door shall be opened. This is totally against what I am saying. I am saying, seek and you will miss. *Do not seek* because it is here right now. In seeking you will forget the moment which is slipping by. *Do not ask* because you *are the answer*. Why become a question? It is simply stupid to become a question when you can become the answer.

Q: WHAT DO YOU THINK OF THOSE OF US WHO DO NOT SUBSCRIBE TO YOUR WAY OF LIFE?

A: I don't care. I simply allow them their freedom -- nor do I subscribe to their philosophy, their religion. It is perfectly right they don't subscribe. But we are not at all worried about them. They are worried about us. That makes the difference. Somehow they are troubled by us. We are not troubled.

Q: DOES THAT AMUSE YOU?

A: Yes, it amuses me immensely. It is our whole entertainment. Their worry, their concern, their continuous curiosity makes it clear that whatever philosophy, theology, religion they belong to, it is not giving them what they want. It is not making them joyful. It is not making them sing, dance. It is not giving them anything substantial, any nourishment.

That is the reason they go on looking, perhaps somewhere else.... They are curious, but also afraid, because they have been conditioned. They have lived according to a certain dogma. A man who has lived for seventy years according to a certain dogma is in a really big mess if he comes across sannyasins. He can see there are people who are happy, dancing, singing for no reason at all. To dance is enough, a reason unto itself. To sing is enough, you need not be rewarded for it in heaven. In the very singing of it you are rewarded.

They can see these people are happy. That makes them curious. But they are afraid to come too close, because of their seventy years' devotion to Christ, to the Bible. They don't want to recognize the fact that for seventy years they have been idiotic, not Christian. They have been calling their stupidity Christianity. It needs guts to come close to my sannyasins. Those who have guts, they are coming, from all over the world. Those who have no guts, let them go to hell. It is none of our business to interfere in their journey, in their

pilgrimage to hell. Let them go.

Q: HOW MANY SANNYASINS ARE THERE NOW THROUGHOUT THE WORLD? WE HAD HEARD THAT PERHAPS YOUR NUMBERS WERE SHRINKING AND THERE WERE NOT AS MANY.

A: Never shrinking. We are always expanding. But we don't bother about numbers, we don't even have an exact account of how many people are there. But they are every day growing; around the world in every center people are taking sannyas, joining communes. There are almost eight hundred thousand sannyasins.

And a few have left; they can be counted very easily on ten fingers... a dozen or two dozen people. And even though they have left, they are in tremendous trouble, because once a sannyasin, you cannot again become part of the old world. Now they are in a limbo. They cannot mix with the old world. I have already deprogrammed them. They cannot go to the church and listen to the sermon without thinking this is idiotic. They cannot come back because of their egos. Now that they have left, how should they approach Bhagwan again? I would like them to know that the doors are open. Nobody is going to ask you why you had left. We never ask anybody why they have come.

Q: IT APPEARS THAT MOST OF THE PEOPLE IN TOP, OR VISIBLE POSITIONS ANYWAY, IN THE COMMUNE AND WITHIN THE ORGANIZATION AND THE RELIGION ARE WOMEN. WHY? HOW DID THAT COME TO BE?

A: Certainly. Because I am a man.

Q: AND WOMEN ARE IMPORTANT TO YOU?

A: Certainly. I love them. I love you.

Q:... AND WE HAVE ONLY MET.... DO YOU THINK THAT -- THIS IS GETTING INTERESTING -- DO YOU THINK THAT WOMEN ARE NECESSARILY BETTER THAN OR MORE IMPORTANT THAN, OR PERHAPS SMARTER THAN MEN?

A: They are lovelier, delicious, tasteful. And they have been repressed for centuries, that's why they appear not to be so intelligent as men. Otherwise, they are exactly equally as intelligent as men. And more earthly than the man. Man is always a moongazer: the woman doesn't care about the moon. She cares about the earth, her concern is very practical.

And I am creating a certain way of life which is not schizophrenic, which does not divide materialism from spiritualism, a life in which materialism and spiritualism are together -- not as enemies, not as contradictories, but as complementaries. And one has to begin from the earth. Even if you have to go to the moon, you have to begin from the earth. The woman is very earthly. I don't need moongazers, I need very earthly people. And the woman gives roots to you. A man without a woman is without roots.

Q: IS THERE A SPECIAL WOMAN IN YOUR LIFE? OR DO YOU HAVE MANY?

A: I have so many that it is very difficult to say who is special. In this moment you are. It is moment to moment.

Q: WELL, OKAY, OTHER THAN THIS MOMENT, IS THERE A COMPANION THAT YOU SHARE YOUR LIFE WITH?

A: No. I don't make any contracts, particularly about love, because love is a very delicate phenomenon. It is just like the wind. A cool breeze comes in and passes from the other door. You cannot catch hold of it, you can enjoy it, but if you try to catch hold of it you miss the moment of enjoyment. In a closed fist there is no wind. If you want to enjoy, keep the fist open.

I have no contract with anybody. I never promise anything. Because I don't know if tomorrow I will be there or not. And who knows, the next moment somebody else enters into my life, and I am enchanted. I never make any promise.

Q: HOW CAN SOMETHING SO FLEETING GIVE A MAN ROOTS THEN?

A: It gives you roots. It is not that you love one woman, then you will get roots. What gives you roots is that you love. Lovers can change but your love remains. And that gives you roots. That is permanent, that is not a fleeting thing. I have always loved. Addresses have changed, but I have been writing love letters my whole life. That gives roots, and that gives you a very beautiful centering and a feeling of earthliness. From there you have to start to grow, just like a tree. The phenomenon of the tree is exactly similar to what I call my religion. (BHAGWAN SPEAKS TO THE VIDEO CREW) Change it. There, you see? No contract even with the film. In the middle of a sentence the film changes... what to do?

A tree is exactly symbolic of what my religion is. The tree grows roots deep under the earth. The deeper the roots go, the higher the tree stands up. It is equal, proportionate. If the tree wants to reach to the stars then the roots will have to reach to the very hell.

My commune is a very balanced phenomenon. There are more women than men, for the simple reason that I am preparing the earth. Men are coming. Soon you will see equal numbers. But they can come only, the trees can grow upwards only, when the ground is ready. The woman is of tremendous importance.

Q: WHAT WILL THE CHILDREN PLAY?

A: The children are the commune's. They are not yours or mine. In the first place my approach is that the world is already overpopulated, so don't burden it anymore. And science has given you the greatest revolution in human history, the pill, which makes you absolutely capable of making love just a play, a fun, a game. There is no need to be serious about it anymore. In the past, of course, people were serious, because children will come, and who is going to take care of the children? So first my emphasis is, remember, the earth is already too burdened and we have to unburden it. So in four years' time, in my commune not a single child has been born. Although four sannyasins have died, we have not even replaced the four sannyasins with four children.

Q: IN HOW MANY YEARS?

A: In four years.

Secondly, there are children, because when sannyasins come, a few sannyasins come with children. When they became sannyasins they were already mothers and fathers. Those children are here, but the commune is responsible. We remove the responsibility from father and mother. We make them free, unburdened. Their children are there, they can love them, they can live with them, they can go to them, they can call them, but they belong to the commune. If they don't care about their children, the children are not going to suffer in any way. The children have the whole commune of uncles, aunts, and they go on making friends with different kinds of people.

This is a tremendous education and a great preparation for a rich life. It is an established fact that the boy loves his mother and the girl loves her father. But this kind of love remains only in the mind. The boy cannot make love to the mother. That is unimaginable. The boy fantasizes but goes on repressing it, feels guilty. The girl feels guilty. You can see small girls flirting with their fathers. It is natural; he is the only

man she knows from the very beginning.

This is a very significant thing, because the girl becomes impressed with the idea of men according to the image she carries of her father. And the same with the boy: his whole life he will remain frustrated. He will not find the right woman for the simple reason that it is always his mother that he is looking for, unknowingly, unconsciously.

When he falls in love, he cannot say why he has fallen in love with this particular woman, but psychologists know perfectly well. Something in this woman resembles his mother -- perhaps the color of the hair, the style of her dress, the way she walks, the sound of her voice, her eyes, her face, her color -- anything. But something resembles the mother so much that the boy has fallen in love. But the woman soon will not be able to fulfill all the demands that the boy is going to make, that he was making on the mother. And soon he is going to discover that she only walks like his mother, but she is not the woman he was seeking, searching.

In the commune we destroy this neurosis completely, because the child goes on moving with many aunts, many uncles. And remember, father and mother are later additions to language. Uncle and aunt are far more ancient; because there was a time when there was no family, so everybody of the age of the father was an uncle. Nobody knew exactly who was the father.

I would like my commune's children not to be focused on one figure, but to have a rich experience of many women, many men, so they have only a general, vague feeling which can fit with any woman, any man.

Q: HOW WERE YOU RAISED? WERE YOU RAISED IN THE SAME WAY?

A: No. How I could be raised in the same way? I had to fight for it. I had to struggle for it. I was raised in a family, but the family never thought that I belonged to them, because I never listened to them.

In fact I had made it clear that if they want me to do something they should keep quiet. If they say they want me to do it, then I'm not going to do it. Then I will do just the opposite, because I don't want to be ordered in my life, and I don't receive anyone's commandments. I told them, "If you want to throw me out of the house you can. This is your house. Remember, I am born through you, but I have my own individuality and I have to discover it on my own. Your orders will not help me."

Soon they became understanding, because how long could they fight? And slowly they started understanding what I was saying. Now my mother is a sannyasin. My father, who died a few years ago, died a sannyasin, and before his death he told me, "We were trying to mold you, we were trying to make you. Forgive us. If we had succeeded, we would have destroyed something beautiful."

Q: HOW OLD WERE YOU WHEN THEY FINALLY UNDERSTOOD?

A: When I came back from the university, then they had to understand it, because their first thing was to get me married -- just the general idea around the world, that if a person is married then his wings are cut, he is chained. Then he forgets all about revolutionary ideas, rebellion, those youthful dreams of a better world, better humanity. Just chain him to responsibility. He has a wife who nags him. He has children who are not allowing him to sleep in the night, and he has a job where he never reached in time because of those children and the wife. He forgets all about revolution, a new man.

So that was their way. They thought that the first thing after I came back from the university was to force me to get married.

Q: HOW OLD WERE YOU WHEN YOU STARTED REBELLING?

A: I must have been four years old when I started rebelling.

Q: FOUR?

A: Four.

Q: THAT'S YOUNG.

A: It is, yes, certainly young, but I was strong enough. I was even ready to go and beg on the street, but not to be commanded, and not to be forced to do anything.

Q: AT FOUR?

A: Four.

Q: WAS THERE ANYONE THAT YOU ADMIRED WHEN YOU WERE GROWING UP?

A: Yes... a few people I admired, but very few people. I admired one of my professors, for the simple reason that he had as much respect towards me as I had for him. When I used to enter his room, he would stand up to receive me. I would say, "This is not right, this is not done." He said, "I don't do it for anybody, but somehow, the moment I see you I cannot remain sitting. It feels embarrassing."

I loved the man. He was a gambler, a drunkard, but a very prominent philosopher. Most of his years he was teaching in America. Only in his old age he had come back home, and that was the time I entered the university. He had just come back from Havana. We fell in love with each other for the simple reason that he had been in rebellion his whole life. His wife, his sons, his daughters were all in New Delhi. He never lived with those people, only on holidays. He made it clear to them that, "Too much time with you drives me insane, so I will be coming only on holidays."

And then he found my ideas... because I was continuously arguing in the class. I was not just a silent listener getting ready for the examination. The examination never meant anything to me. Learning was my purpose. And I said to him that the examination does not matter, what matters is learning, so I have to argue if I see that something is wrong, that something you are saying is illogical -- and on so many points he found himself wrong. But he was a man of tremendous courage. He accepted that he was wrong and I was right.

Slowly, slowly we became more and more close and intimate, so intimate that one day he took all my luggage from the students' hostel to his own house. He said, "You don't live outside, you live with me." I said, "It will be a little difficult for you. For me it is just beautiful -- so silent a place, and a beautiful bungalow with a beautiful garden -- but for you it is going to be difficult."

And within three days he understood what I meant. After three days he said, "You were right, because I want to drink, but I cannot drink before you, I feel bad. I want to smoke, but I cannot smoke before you, so in my old age I am hiding in the bathroom and smoking. You have brought my childhood back. When you go to sleep, then I drink. I have to keep my bottles hidden." I said, "I know everything, because when I see cigarettes in the bathroom, and only we two persons are here, it is a simple deduction who is smoking. I am certainly not smoking. And I know that you are drunk; in the morning I see your hangover. So I know where you are hiding your bottles; I have figured it out, because you go to the university every day."

He was the head of the department of philosophy, and I was a rare visitor. I was a student, but I visited the university very rarely, only to some professors whom I liked. If their period was happening I would go, otherwise I would remain in the house. So I explored the whole house and I found out where he had been hiding the bottles. I said, "You don't do this. Now it is becoming embarrassing to me. Just for me, you have to smoke hiding, you have to drink like a thief. If you cannot smoke before me, and cannot drink before me, I am leaving."

And you will be surprised: he said, "No, you don't leave. I will stop smoking, I will stop drinking." He threw away all the cigarettes, the best that he had brought from Havana. He poured all the wine that he had brought from outside into the gutter, and he said, "Nobody has been able to convince me. My doctors were

against my smoking because my heart is weak, my lungs are weak. My doctors were against drinking because I have diabetes. But I never cared, I told those people, 'I may live two years less, that does not matter, but I will live in freedom.' You never asked me not to smoke. On the contrary, you told me, 'Smoke in front of me. If you feel too embarrassed, I will start smoking with you. If you feel too guilty drinking, I will share.'"

I loved that man. Only very few people I have found, but I was never impressed by anybody. I have never followed anybody. I have met remarkable men, but the more remarkable a man was, the more alert I was not to be influenced, because I want to remain myself -- good, bad, famous, notorious, but I want to be just myself And I have retained my individuality, not even a dent on it. I don't like even a dent on my car.

I was born just as everybody is born -- in families -- but with a rebellious mind. And as far back as I remember -- that is four years old -- I started asserting myself, slowly, and then it became absolute assertion when they asked me to get married. I asked my father, "Are you satisfied with your marriage? I have seen you being nagged by my mother every day. You cannot even eat your meals peacefully... I have seen you eating your meals, your eyes down, and the mother continuously hammering you, because that is the only time she gets when you are at home, otherwise you are in the shop. Do you want me also to be harassed by another woman? You think it over."

I asked my mother, "Are you happy that you got married? Are you happy that you have eleven children? Your whole life is wasted -- what have you got out of it? -- not even a single moment of peace. So please, before asking me to marry, think for fifteen days, and then, if you both say so, I will get married. But remember, I am giving you a great responsibility... my whole life." And that was really a great challenge for them.

My father broke down within three days. He said, "I take my words back. I will never again ask you to marry. I have suffered much, and I know everybody is suffering." My mother took fifteen days -- naturally, women are stronger, can resist anything longer than men -- but after fifteen days she told me, "You forget about marriage. Our life is enough proof, and we don't want you to get into the same trap. You be yourself."

Q: WELL, BHAGWAN, THEN WE KNOW YOU'RE NOT MARRIED; WE KNOW YOU GET TO EAT YOUR MEALS IN PEACE. HOW DO YOU SPEND THE REST OF YOUR DAY? DO YOU MEDITATE A LOT? DO YOU GET INVOLVED IN ANY KIND OF PHYSICAL ACTIVITY? WHAT DO YOU DO IN A TYPICAL DAY?

A: I do many things. One, I have always loved my bathroom -- the bathtub, the shower. So, one and a half hours in the morning, one and a half hours in the evening, three hours every day, I devote to my bathroom -- that is my temple.

Q: WHAT EXACTLY DO YOU DO IN THE BATHROOM FOR THREE HOURS A DAY? OR SHOULD WE NOT DISCUSS THAT ON VIDEOTAPE?

A: Just I enjoy sitting under the shower, lying down in my tub. I change from hot, extreme hot, to extreme cold, freezing water. That is immensely healthful to the body. One and a half hours is not long. It goes so fast because I enjoy it so much. So three hours go into the bathroom.

Two hours, or two and a half hours in the morning, I talk to my disciples. Then in the night, two hours, just the way I am talking to you, I talk to some journalist, some author. So four or five hours I am talking.

Then I enjoy my food. I don't like to talk even, because whatever I am doing, I want to do it totally. When I am eating, then I just want to eat and relish every bite to the fullest. So one hour or one and a half hours -- because I take two meals, lunch and supper -- and then I take, before I go to sleep in the night, my whole life I have taken some special sweets which are made only in Bengal, India. So in all, one and a half hours goes to my food.

Two hours I sleep in the day. I have napped as long as I can remember, and I love to sleep because to me sleep is just meditation, as pure and as simple and as relaxing. And whatever time remains in the night, I go to bed at about ten or eleven, it depends on the interview. I wake up at six in the morning. I love sleeping on a king size bed -- I love big things! (LAUGHTER)

Q: WHAT DO YOU DO FOR FUN? WHAT DO YOU DO FOR RECREATION?

A: I go for a one-hour drive in one of the ninety Rolls Royces.

Q: IT WOULD TAKE ABOUT AN HOUR TO SELECT ONE OUT OF NINETY, I IMAGINE....

A: So, one hour after my sleep in the afternoon -- I wake up at two -- I go for a drive. My people have made a special road for me. Perhaps I am the only man in the whole world who has a special road without any traffic. It is used only for one hour in twenty-four hours. I love driving, I have always loved it.

Then whatsoever time is left, I am sitting in my chair. I use only one type of chair -- this is the type -- I have many chairs of the same type, so wherever I am, I am in the same type of chair. I have designed it myself, and I have not found any other chair more comfortable than it is. Then I simply relax with closed eyes. You can call it meditation. I cannot call it meditation because to me meditation is now my very nature. Not that I am doing anything, I am just sitting with closed eyes, no ideas floating in my mind. Just utter silence.

My life is simple in a way, no complexity; in a way a very strict routine, too. Every day at the same time in the morning I wake up, every day at the same time in the morning I talk to my people -- and that's how I go around the clock.

Q: DO YOU EVER GET BORED OR TIRED OF ROUTINE?

A: Never. For thirty-two years I have not experienced boredom. And I don't see any hope that in the future I will have to experience boredom, because I am never comparing. The same bath, the same bubbles, the same pine fragrance... but it is the same only if you compare with your yesterdays. I never compare anything with my yesterdays.

I can eat the same food for years. The sannyasins who cook my food -- they get bored cooking the same thing, they want to change. But if I like something, I simply like it, and I like it every day. The same thing for years creates no boredom in me because there is no comparison. It is always fresh, and I am always excited.

You can ask Vivek, she is here. She brings my food, she takes care of my clothes, my bed, my whole routine, that it goes exactly right. She asks again and again, "We can change to some other sweet...." I say, "Wait. If I feel bored sometime, I will tell you." But I never feel bored. If sometimes I change anything in my food, it is for her sake, because she is getting so bored. And I am eating -- she is simply bringing the plate. She is getting bored carrying the plate, it is human -- so change it.

Q: HOW IS YOUR HEALTH? YOU SEEM TO BE LOOKING VERY WELL.

A: My health is very good and getting better. Oregon, its dry climate, its hostile people, all have been tremendously helpful. I am feeling very good.

Q: WELL, THAT'S ALL THE QUESTIONS I REALLY HAVE -- UNLESS THERE IS ANYTHING ELSE THAT YOU WOULD LIKE TO ADD. IS THERE A MESSAGE, ANYTHING THAT YOU WOULD LIKE TO SAY?

A: I would like to say that Oregon is so beautiful that the people who live in Oregon should not behave in ugly ways. It is an insult to this beautiful land. If you have such a beautiful land, it needs and deserves beautiful people, too. So tell the people that I would like them all to come and visit this place, and see that there is a different way of living, too, without hostility, without antagonism, without hatred, without crime. In four years' time, no crime has happened in this commune, no woman has been raped, nobody has been murdered, nobody has committed suicide.

People are so happy and relaxed and rejoicing, who wants to die? And who wants to waste time quarreling, fighting, killing? Who wants to steal? Their very blissfulness prevents them from everything the world is full of.

My people work hard, but they call it worship. It is worship. Working on the farm, digging the earth, if you are sensitive enough you will feel it as worship. And if you feel it as worship, you will not get tired. They work ten hours, twelve hours, whatever is the need -- it is their responsibility -- and still nobody is complaining. Nobody is saying that this is too much.

And these are not average, common people. There are Ph.D.s, D.Litt.s, almost everybody is highly educated. Doctors are there, professors are there, engineers are there, architects are there, legal experts are there. Perhaps we have the biggest legal firm in the world: four hundred sannyasins are legal experts. Everybody is doing, but nobody is being coerced to do anything.

So tell the Oregonians: I love this land and I am not going to leave this place.

Q: KNOWING WHAT YOU KNOW ABOUT HUMAN NATURE, CAN'T YOU UNDERSTAND HOW SOME OREGONIANS MIGHT FEEL THREATENED BY YOUR PRESENCE HERE?

A: They are all -- not some -- almost ALL are threatened.

Q: IF THE TABLES WERE TURNED, WOULD YOU PERHAPS NOT FEEL THREATENED IF OREGON WERE YOURS AND A SMALL UNKNOWN GROUP CAME IN, WOULD YOU NOT MAYBE FEEL THREATENED?

A: No. We don't feel threatened even when we *are* a small group. So it is unimaginable that we own the whole Oregon and a small group is there, and we feel threatened. We will enjoy that group, we will absorb that group. We will not leave it alone, we will not be hostile to it. They will be our guests.

And it is beautiful to have different kinds of people, strangers. It gives richness. It is simply ugly that the same type of people, the same churches, the same Bible... it makes life dull. I would like any small group, there is no question of being threatened. One feels threatened because one feels one is not happy where he is, what he is, and these people *are* happy. Their dance is threatening. Otherwise, such a small commune... what is the fear?

But just a few days ago, a secret document has been discovered and it has been on television. The governor and all the big officials, the secretary of state, the attorney general, the head of the police and all the government agencies had a secret meeting. And the governor lied. Because they did not allow any journalists in....

This is ugly: in a democracy why should they try to hide things from people? They did not allow any journalists, and the governor said, "I will have a press conference after the meeting" -- and he lied in the meeting. Everything he said was a lie.

Now that secret document has been found. He had the idea that it had been destroyed -- perhaps he had ordered it to be burned, but somehow it was not burned and somebody discovered it. The document says that in that secret meeting they decided that the army should be put on alert, against us; that the military should be ready. At any notice, within three hours they have to reach Rajneeshpuram.

So it is not a few Oregonians who are threatened.... I am simply amused at the foolishness of this man, Governor Atiyeh. We are not a nation, we don't have an army. You can simply throw a few bombs on the commune and finish it. Just one airplane bringing half a dozen bombs -- small, old fashioned bombs -- and that will do. You don't need an atom bomb. It is not Hiroshima -- Hiroshima was big -- it is not Nagasaki. And there is no need to waste so much money. You can bring just any old-fashioned, out-of-date bombs and just finish us.

But remember, while your bombs will be falling on us, we will be dancing and singing. We will celebrate it. We celebrate everything. We are celebrants.

Q: HOW OLD ARE YOU?

A: I am ancient.

Q: COULD YOU BE A BIT MORE SPECIFIC?

A: Very ancient. You can see in me, in my eyes... you will see the whole past of humanity. I am as old as existence itself -- because I have always been here. I am part, just as you are part, of this existence. And I have been in so many bodies that now I cannot get identified with any body. When you have to change so many trains, you are bound to feel that no train is yours; at the coming junction again you have to change the train.

In this body I have been fifty-four years. But in fifty-four years I have lived a life which is not possible to live even in two hundred years. I have lived intensely, totally. Whatever I have been doing at whatever time, I was doing it with my whole heart, as if the next moment is death.

Q: WHAT HAPPENS AFTER DEATH? THAT'S AN INTERESTING QUESTION. YOU WILL COME BACK IN ANOTHER BODY?

A: No.... No more. This time is the last time. I have been coming into bodies again and again, but this time it is the last time. After enlightenment, you cannot come back to the body. That is the only disadvantage.

Q: WHEN DID YOU BECOME ENLIGHTENED? HOW OLD WERE YOU? WAS IT THIS LIFE FOR YOU?

A: Yes. When I was twenty-one years old.

Q: WHAT ABOUT OTHERS? WHAT ABOUT THE SANNYASINS: WHEN THEY DIE, WHEN THEY LEAVE THIS LIFE, WILL THEY COME BACK AS HUMANS?

A: A few will not come. A few are bound to come. It all depends on them. If they die unenlightened, they will have to come back. This is an existential condition, that existence sends you back again and again and again unless you have passed the examination. Enlightenment is the examination. Then there is no question of coming back to the university -- you have learned everything, experienced everything. Your being dissolves into the whole, becomes one with it. It is tremendous freedom. Being caged in a body is really carrying your jail around you wherever you go. But as far as I am concerned, this is the last time, so I am trying to make the most of it.

Q: SO THEN, IS THE ULTIMATE EXPERIENCE TO BECOME ENLIGHTENED, SO THAT WHEN YOU DO LEAVE THIS LIFE YOU NO LONGER HAVE TO CARRY AROUND THE PRISON OF YOUR BODY?

A: Right.

Q: THANK YOU FOR YOUR TIME. IT'S BEEN A PLEASURE.

A: Good. Come back again.

The Last Testament, Vol 1

Chapter #9
Chapter title: Your Politicians Are Responsible

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Swami Shanti Prabhu
THE RAJNEESH TIMES
RAJNEESHPURAM,
OREGON

QUESTION: BHAGWAN, IT HAS BEEN SAID THAT VIOLENCE IS AS AMERICAN AS APPLE PIE. WHY IS THE UNITED STATES -- A COUNTRY THAT PRIDES ITSELF AS A LAND OF FREEDOM -- SUCH A VIOLENT PLACE? IS THERE A RELATION BETWEEN VIOLENCE IN AMERICA AND ITS SO-CALLED FREEDOM?

ANSWER: Violence in America has deep roots. It is the only continent in the world which is being ruled by foreigners. The native red Indians, to whom this continent belongs, are almost finished; and the people who think they are Americans, none of them are American. They have all come from other countries, invaded the poor country, invaded the poor innocent natives. The roots of violence are *there*.

The people who had come into power over this continent through violence have remained in power through violence. Unless the continent is given back to its people, this violence is going to remain.

It is a strange phenomenon that the foreigners who are ruling the country are trying to prevent others from living here. We are not trying to rule the country. We are not invaders. They are trying to call us foreigners just because they came here three or four generations ago. Time makes no difference. They are all foreigners.

We not rulers. We have not invaded the country. We have not killed its people. We have not destroyed its people's integrity and spirit. We have purchased the land and we have purchased it for the right price. Do you know how much the invaders paid the red Indians for the whole of New York City? -- thirty dollars. The whole of New York was purchased for thirty dollars. This is not purchasing, this is cheating innocent people.

The people who came in the early days of America were really criminals. They were thrown out of their countries, expelled. Those criminals became presidents, became chief justices of the Supreme Court. They were expelled from their own countries for crimes which were so big that the countries could not tolerate them. They would either kill them or throw them out.

Then people from Africa were forced, bribed, persuaded and given great promises, hopes that they were going to a rich world where they would receive all the facilities. What they found here was that they were sold in the marketplace just like cattle. Slavery had disappeared from the whole world, and it appeared just three centuries ago in America. And the slaves, although no longer called slaves, still are not first-class

citizens.

This continent is based on violence. It has repressed the red Indians in such ugly ways... it is difficult to imagine what man can do to man. Red Indians are living almost in concentration camps. Of course, they are not called concentration camps. They are called *reservations*, especially reserved for red Indians.

Why should red Indians not be allowed to mix in society? It is their land. They have lived here for thousands of years, but now they are confined to forests and mountains, on reservations, and they are being given pensions. On the surface it look humanitarian, as if we are ruling over their continent and we are paying them. For generations we have been paying them but to pay them salaries for no work is not humanitarian.

What will they do with that money? They will get drunk; they will take drugs. They will gamble; they will fight, kill each other. What else do they have to do? Money comes without any effort. They will go on creating more and more children because with each child comes more money. To give people money without work is to reduce them into drunkards, gamblers, murderers. You have taken their dignity.

On the surface everything looks so whitewashed, clean. It can be claimed that you are giving them money because you are using their land. But the real purpose is to keep them drunk, fighting, gambling, rowdy, and to keep them in such a state that they never again think of being free, that they never think of getting rid of all the invaders of this continent.

The whole society is interwoven with violence. The black people are downtrodden. There are thousands of people on the streets with no home. What do you expect them to do? They will do every kind of crime, they have nothing to lose. And America goes on pretending to the whole world, that wherever there is any trouble, we are going to help. You can't help your *own* people. Twenty-five percent of Americans who are able to work are unemployed, and America goes to help Ethiopia!

In America, Ethiopia is spread everywhere -- just thinly, but it is there -- and violence will come out. These people who have lost everything, respect, humanity, integrity, they have been treated like animals. You cannot expect the country to live without violence.

Basically, America is one of the greatest destructive powers in the world. The whole government is working with only one object, to win the third world war. But they are simply fools, because nobody can win the third world war, neither the Soviet Union nor America. The difference may be at the most ten minutes. Whoever attacks first, it will take only ten minutes for the other party to attack back. Nuclear weapons are ready on both sides, so it is not a question of somebody getting defeated and somebody else becoming victorious. It is simply suicidal. Both will be destroyed, and with them all life on earth will be destroyed.

If your great leaders, political, religious and others, are bent upon having a third world war, if all your scientific and military efforts are just aimed at one point -- how to destroy the Soviet Union and how to destroy communism in the world -- who are you to take responsibility for the whole world? Who are you to decide that the Soviet Union should not be communist? It is none of your business.

Your government is utterly violent. The whole structure of society is violent. There are the superrich and there are the super-poor in this country. The distance between the rich and the poor is too big. Naturally, the poor man becomes violent -- he is angry. Your priests and bishops go on teaching the poor to be contented, but how long do you think you can keep them contented?

Now old strategies won't work. You have used this strategy for thousands of years in the whole world, but it is not going to work in America. It is a new country. It has only three hundred years' civilization, which is nothing compared to countries like China or India with histories of thousands of years.

This country is new and its poor have seen clearly that they have been exploited. In India they have never seen it clearly -- they have been exploited for thousands of years. They don't remember any time when there was not poverty. They have accepted poverty as the law of nature, the will of God.

But you cannot deceive the American poor. He has seen with his own eyes that those who were cunning and clever have exploited him and become rich. He has seen people who were criminals becoming rich; and he has seen simple, innocent people who were not criminals becoming poor. You cannot deceive the American poor. You cannot tell him that he is suffering from his past lives' actions, because he knows perfectly well that he is suffering from other Americans and their actions.

In such a small period of history -- three hundred years -- things are very crystal clear. They had all come to America. They were all equal. Nobody was rich, nobody was poor. Then, suddenly, a few people started becoming richer and richer and richer, the richest in the world, and a few people started falling down. They have seen with their own eyes how one becomes rich. It is not by right means. It is by

exploiting, by cunning, by every kind of means -- good or bad does not matter.

The American poor have a very different attitude from the poor in any other country, because all those countries are very ancient. They don't remember their beginnings; they don't know what happened in the beginning so that a few people became poor and a few people became rich. They think it has always been so. But the American poor have a unique situation. They know what has happened. They cannot forgive it. They cannot forget it. That brings violence.

Violence is the religion of America. And America is despised and condemned all over the world -- even those countries receiving American help are not sympathetic towards America. I know it. In India you will not find a single person who is sympathetic towards America. And America has been helping: whenever there is a famine or floods or no rain for years, and people are dying, America is always ready to help. But American help does not create sympathy for America. On the contrary, it offends, because they know what you are doing to your own poor.

Why are you helping others when you yourself are not doing anything for your own downtrodden? It is not compassion that you go on helping Ethiopia, India, wherever there is poverty and sickness. It is an effort to make ground for your armies, for your nuclear weapons. All those countries understand perfectly that this is simply business, not help.

America is the most condemned country in the whole world. America has no friends anywhere, for the simple reason that it is the most destructive power today. When your whole government and the energy of the people and the intelligence of your scientists are moving in only one direction -- destruction -- how can you avoid violence?

There is only one way, which is really difficult. Give the country back to its native people. If they want you to remain here, you can remain here, but you will have to remain on reservations. If you don't want to live here, that is far better. Just go back to your own countries.

Somebody is from England, somebody is from Spain, somebody is from Portugal, somebody is from France, somebody is from Italy, somebody is from Greece. The whole of Europe has to accept the responsibility to take these people back. Give the country to its own people. If they allow you to live here, you live, but you live under their rule, and violence will disappear. I don't think red Indians can even imagine about nuclear war.

When you are in power, and you are the greatest power in the world, you are not going to be human, considerate. So it is not a simple phenomenon, it is very complicated, and the violence has many aspects. In America, more rapes happen than anywhere else. Strange. In a country which is educated, rich, why should there be so many rapes? It is because your priests go on talking stupidities to the people. They go on talking about monogamy, they go on saying that if you are not married any sexual relationship is sin.

I wonder how a marriage license transforms a sin into a virtue? Just a license, a piece of paper, signed by a judge who may be committing adultery himself. In fact, sometimes I wonder from where this word adultery comes. It looks so simple -- any adult must be capable of it; the moment you are capable of adultery you must be an adult. What other meaning can it have? From where can it come?

American women still are not free. Protests go on happening in the name of liberation, but the woman is not free, not equal. The woman is angry, and her anger is turning into a perversion. The American woman is educated enough. You cannot keep her repressed like the women of the East, of Arabia, who are uneducated, not knowing anything about the world. The American woman is educated. If you want her to be a dependent partner in a marriage, she would rather move into lesbianism than become a slave of man. In America there are more lesbians than in any other country, and naturally, when women become lesbians, men start becoming homosexuals.

These are all different shapes of violence. Your priests are responsible, your politicians are responsible. Do you know what happened in Vietnam? You forced your young people to fight there without understanding the fact that they are not soldiers as they exist in other countries. They were educated, highly qualified, and you forced them to kill innocent, poor Vietnamese for no reason.

Who are you to interfere in the whole world? You want to put your nose in everywhere? It is Vietnam's decision whether it wants to be communist or not.

And what happened there? Thirty percent of the American soldiers did not kill anybody. They could see that this American violence was absolutely ugly, uncalled for. They could see that the poor Vietnamese have difficulty to arrange even two meals every day and you are bombing them, destroying their houses, burning their houses.

Many American soldiers went insane for the simple reason that they could not believe that this was what

their country stands for. Many of the American soldiers had to be treated psychologically when they came back home from Vietnam; they were so much disturbed they had to be rehabilitated psychologically. They were not like other countries' soldiers -- uneducated, unaware of what is going on -- who when they come home, come with great pride. The American soldiers came back home with guilt and, you may or may not know, many who were in Vietnam have never moved back into American society. They are hiding in jungles and mountains, in Alaska, living a very primitive life.

Many of them have been approached by their families and friends to come back home. They said, "We are finished with home, country, nation, flag, American Constitution, democracy, all that nonsense. Just leave us alone. We would like to live here in complete isolation. At least we will not feel guilty. We will not be forced to do something violent, unnecessarily. Back home, they're going to put us back into the army, prepare us again for the third world war. We are not going."

There are hundreds of young American men who were professors, doctors, engineers, living in the forest like primitive people, in caves. They don't want to come back to America for the simple reason that this whole society is basically wrong. It is based in violence. Twenty percent of American presidents have been murdered. This is a record! In no other country has this happened. Once in a while a person may be murdered, but not twenty percent of the presidents. And if the president is so much unprotected -- remember, the American president is the most protected man in the world -- if the most protected man in the world can be killed by his own people, who else can be at ease? Even the president is not at ease. Every moment, violence!

It is not something superficial. If we want to change the violent structure of America, there are three things to be done. One, the country should be ruled by its native people. It belongs to them. Anybody who wants to remain here should remain here, but he cannot remain here as a ruler. Secondly, America should stop bothering about other countries' poor people. It should help its own poor people. Thirdly, America should stop piling up nuclear weapons. They are pointless, and so costly, so meaningless. You already have enough to destroy the whole world, what more do you want?

America should declare, "We drop the whole idea of war. We destroy all our nuclear weapons. We drown all those weapons in the Pacific, in the Atlantic. We're finished with it." America should declare, "We will not have any defense department any more -- it is just pointless."

If America can do that, its people can be immensely rich, happy. And people who are happy do not do violence. It is out of misery, suffering, anger, that violence comes. When you are comfortable, happy, at home, and all that you need is available to you, you don't want to be violent -- because your being violent will destroy your cozy home, your beautiful surroundings, your love life. Your children, your wife, your parents will be lost. It is the people who have nothing to lose who become violent. And one cannot say to them, "Don't be violent."

I, personally, cannot say to them, "Don't be violent." On what grounds can I say it? They have been cheated of all that a man needs, and if they are revengeful, it seems logical. America should take care of itself Then unemployment is impossible, everybody can be comfortably rich. You just have to stop piling up nuclear weapons, and you can make this country actually, literally a new world by declaring that you are not going to defend.

Defense is meaningless. Even with all your nuclear weapons you can be destroyed, so what is the point of having all those nuclear weapons? It is a very strange fact that in the past weapons were significant; now they are not, but idiotic politicians go on following past policies of politics. They don't understand that the whole thing has changed.

Only a nation which is not burdened by the past can become the first nation in the world to declare, "We are no longer a separate entity. We are open and available to the whole world. We declare that we are not enemies to anybody. We declare friendship to be our basic policy, and we are ready to lose everything rather than be violent."

If these three things can be done, it won't harm America in any way. It would give America prestige, pride. America would gain sympathy from all over the world. America would become the beginning of the new world. Other nations would follow just as they are following America now. They are starting to make nuclear plants, atomic plants; if America stops it, they will stop it too.

And the whole world now has become free. The British Empire has disappeared. Only America has not been capable of freeing the people who are the real owners of this country. Give it back to them. You have reduced them to such a situation that they cannot even struggle for freedom. They are doped, drugged. They are almost asleep. They cannot fight for freedom, they don't know what freedom is. And they don't want it

either, because this is going so well: no work, and money is available; no work, and alcohol is available; no work, and all drugs are available. Even those drugs which are prohibited to other people are available to the red Indians, to destroy them, to destroy their spirit.

I say these three things: the land has to go back to the real owners -- those who are capable of living here under the red Indians as rulers can remain, otherwise they should go back to their own country; America has to stop all interference with other countries, and put its whole energy into changing the conditions of the poor, of the blacks, of the women; and third, it has to drop the very idea of war, to become the first country in the history of the world to drop war, defense departments, armies, to become a precedent -- for others to follow....

I am perfectly convinced that if America can do that, soon other countries would have to follow, would certainly follow, because they are also suffering. Under the pressure of war effort, their whole economies are going down and down. But out of fear they cannot stop creating more weapons.

These simple things just need a little understanding, and America can open a new dimension for the whole of humanity.

Q: BHAGWAN, YOU HAVE SAID THERE IS NO GOD, ONLY GODLINESS; AND THERE IS NO RELIGION, ONLY RELIGIOUSNESS. IS THERE SUCH A THING AS A MASTER, OR IS IT MASTERLINESS? PLEASE EXPLAIN.

A: There is no such thing as a Master, but there is certainly something you can call masterliness. Everybody cannot manage -- even all the people who have become enlightened have not been Masters.

To be a Master, different qualities are needed than just enlightenment. You can become enlightened and perhaps nobody will ever know about it. To give the message you have got, you need to be articulate, immensely articulate, because you are going to do something which is almost impossible -- you are going to transform the experience of silence, wordlessness, into words.

You have to be a charismatic personality so that people are automatically attracted towards you. No need for advertisement: mouth to mouth, people start hearing about you, that something immense has happened to a man... and not only that, the man is capable in some strange way to relate it to you. Through words, through silence, just by his presence, just by looking into your eyes, just holding your hand, something transpires. Something starts happening to you which you have never thought about, never dreamed about.

Yes, there is a certain quality which makes a man a Master. But I say that there is no need of a Master because people in their ignorance, in their unconscious state, start becoming dependent on the Master. He becomes a father figure, and that is where everything goes wrong. He himself unknowingly destroys what he is doing.

I am here with you, and I say that I am not your Master and you are not my follower -- and you know perfectly well, I know perfectly well, that I *am* your Master and you *are* my follower. But I go on insisting that you are not my follower and I am not your Master -- you are my fellow travelers -- just so that you don't become dependent on me, just so that you don't start thinking it is my responsibility; you need not be worried: the Master is there, he will take care, he is the savior. He will save you, you need not do anything....

No, I want you to be responsible. I want you to take all your responsibility on yourself. I can impart whatsoever has happened to me, and it is no obligation to you. I am not obliging you; I am simply enjoying sharing.

To have enlightenment is tremendous bliss, but it is nothing compared to sharing it. When one starts seeing the same flame in thousands of eyes, the same luster and glory around thousands of faces, no enlightenment can be compared to it. It transcends all bliss that you have known in enlightenment. That was an individual affair, small; a window had opened and you had looked through the window. The sky, the stars... but the frame of the window was there. Your experience was framed. You have never been out of the house, so naturally you will deduce that this is the sky -- the frame of your window.

Yes, you are seeing real stars and the real sky, but you are confined, limited. Your window is giving a frame to your experience. If you want to share with others, you will have to come out, you will have to seek people with whom you can share. You will have to go and knock on many doors to find people who are almost ready to receive it. And when you go out of the house searching for seekers and disciples, then you

know the whole sky, the infinity of it, the unlimited number of stars. Now you know that sky you had seen was framed.

There is no frame, there is no boundary to existence. Sharing your enlightenment, you come to know there is no boundary to enlightenment, either. It is not yours or mine, it is existential.

This I call transcendence of enlightenment. This is the moment when the enlightened person becomes ordinary: he has transcended even that speciality of being enlightened. Now he is at ease with himself and his ordinariness.

But this ordinariness has an immense impact of its own, it has the charisma I am talking about. It makes the man a magnetic force. He becomes the very center of the whole existence, and all those who are in search -- even groping in darkness -- start moving towards him. But don't give it a frame. When you call it a Master, you have given it a frame. Let it remain a quality -- masterliness.

There is no God, there is godliness. There is no religion, there is religiousness. There is no Master, there is only mastery, masterliness. And as the Master becomes a quality, immediately the disciple becomes a quality. Then there is no disciple, only discipleship.

Discipleship is a totally different thing. Disciplehood, or to come to the exact right word, discipline. The word discipline means learning, the process of learning. There is no disciple, no learner, but there is a process of learning.

There is no Master who teaches you, but there is a Master -- being who shares that which he has found. And his treasure is infinite, inexhaustible.

Q: BHAGWAN, IN THE PAST, MONARCHS, STATESMEN AND POLITICIANS ALWAYS LOOKED TOWARD THE WISE ENLIGHTENED MEN FOR THEIR ADVICE IN AFFAIRS OF STATE. WOULD IT BE A BOON TO MANKIND IF RONALD REAGAN SOUGHT YOUR ADVICE? WHAT WOULD YOU SAY TO HIM?

A: In the first place, the politicians of today are not so wise as some emperors in the past have been. The emperor was born, so sometimes there were idiots who became emperors, mad, crazy people who became emperors. Once in a while, there was a person who was wise enough and yet became an emperor. Augustus in Rome and Ashoka in India were such emperors. They went to seek advice. They knew there were people who knew much more; they knew there were people whose word is truth.

But today's presidents and prime ministers are going to be just third-rate cunning politicians. It is impossible for a wise man to become the president of a country, for the simple reason that he is wise. He cannot lie, he cannot give you promises which he knows can never be fulfilled.

He will tell you things which will hurt you. Just think of me: in the first place I cannot run for the presidency of a country, because I don't like running. I can drive in my Rolls Royce, so my campaign for the presidency will not be running for president, but driving for president.

My whole life I have been practicing a certain art: how to influence people and create enemies. This is not a way to become a president or a prime minister. No wise man can even think of it, because he cannot fulfill the basic conditions of a politician.

And you are asking me that if a president -- for example, Ronald Reagan -- came here for my advice, would I give it to him? Of course. If I can give advice to you all, why can't I give advice to Ronald Reagan? But he will have to come not as a president, but as a disciple, because unless you come to learn, I cannot teach you.

If he comes as a president, he cannot get an appointment from Sheela; but if he comes just as a human being he is welcome. Any politician from any country is welcome, but he should come just as a human being; otherwise it is useless, wasting my time and wasting his time.

So from my side, I am clear. But your question is only "if" -- you should not forget. No president is going to come. No president has the guts to come. It is my whole life's experience, I am not just saying something without any support from my experience.

I knew Jawaharlal Nehru, the first prime minister of India, personally. He was a man of great aesthetic, poetic qualities, but still he had not the guts to accept my advice.

He said, "You are right, but you don't know this dirty politics. If I start doing things the way you are suggesting, I will simply lose my premiership. I will not be able to do what you are saying -- I will just lose my power, my prestige. I will look crazy. And I say to you that what you are saying is right."

His successor, Lalbahadur Shastri, was immensely interested in me. He died with one of my books on his chest. He was reading it and must have fallen asleep, had a heart attack, and died. He was in Tashkent, Russia, for a summit meeting -- the American and Russian presidents, the Pakistani president, and he. These four were there to settle matters about Kashmir, because a part of Kashmir was occupied by Pakistan.

Pakistan's army had been standing ready there for almost forty years. The Indian army was ready -- confronting Pakistan's army for forty years. And the UNO's representative army was just standing in between at the cease-fire line. Now, how long is it going to be there, this cease-fire line? Forty years is too long a time. They had gone to settle it, but Shastri died.

He lived just to be the prime minister for one year. He was very simple in a way, and it was by chance that he was chosen prime minister. No one could have thought that he could win the race, but in the political game it sometimes happens. He was the most unexpected candidate.

The commanding, ruling party of the country was very much afraid of Morarji Desai because he was the most stubborn type of person. Once he became the prime minister, he would not care a bit about the committee who had chosen him. The committee was afraid to choose him for the simple reason that they knew that man. Once he had power in his hands, he wouldn't care even about those who had given him power.

So on the one side was Morarji Desai, on the other side was Indira Gandhi. They were afraid to choose Indira Gandhi because in the whole political atmosphere there was the idea that India is not a democracy, but a monarchy. Jawaharlal was the first prime minister; now his daughter will be the second prime minister. They wanted to avoid Indira, because turning it into a family affair would bring condemnation to all of them and would make the opposite parties more powerful.

And certainly it has turned into a family affair. After Indira, her son became the prime minister. For forty years one family has been ruling, except for that one year when Lalbahadur was chosen.

He was chosen because he was a very simple and weak person. The committee knew perfectly well that even if he were the prime minister, they would remain the masters, the kingmakers. He would be only a puppet. Whatever they wanted, he would do.

Morarji Desai could not be chosen. He wanted to be chosen; he was forcing the committee -- "I am the most experienced, the most senior person, why are you not choosing me?" Against him was standing Indira Gandhi. She had her reasons: she had lived with her father, she had seen the whole freedom struggle, its problems. She had seen the beginnings of the independence of India, its complexities, its problems. She knew every in and out of all the politicians of the country. Nobody else had such knowledge.

She claimed that Morarji Desai might be senior, but that he knew nothing about all the chief ministers of the states, all the governors. He knew nothing. She had all the files of her father and his whole experience, and she had been living with him. She knew everybody -- who was dependable, who was not, who was reliable, who was not, who was certain to betray the country.

Both had their claims, but the committee persuaded Lalbahadur. He was a very small-sized man, and he was very afraid: "Forgive me, I cannot manage, I am a simple man...." He had never been in the public eye, he was not a national figure. Just because Jawaharlal loved him for his sincerity, truthfulness, reliability, he was in the supreme commanding committee of the ruling party. Jawaharlal had put him there.

The committee unanimously chose Lalbahadur. It sometimes happens.... He was very available to me, but even he was not courageous enough to come to see me. He managed a lunch, in a political way, in the house of one of his cabinet ministers.

This man, Karan Singh, was interested in me -- he was the king of Kashmir, and because Kashmir became dissolved into India, he was immediately taken into the cabinet. Naturally he had to be given something; he was the first to join India and give his whole country to the union. He was very much interested in me, so Lalbahadur said, "This would be good. You call him and me for lunch, so just casually we meet and discuss. My going to him will be dangerous to my career." And he confessed it to me that this is how diplomacy works. Nobody knows -- just a casual, accidental meeting. And before lunch, after lunch, for almost three hours he was listening to me about every problem that he was facing.

But I told him it would be good if he came to my place and lived a few days with me. Everything could be cleared. He said, "That is impossible. If people come to know that I have gone to you for advice, I am finished. You have so many enemies in the country, in my party, in my cabinet, that I cannot take that risk. And I am simply a weak manI have been chosen for my weakness." But he was sincere.

Indira, the third prime minister of India, was very much interested in me, but not courageous enough to come to Poona. She was continuously telling Laxmi, "I want to see Bhagwan, I want to come. And next

time when I come to Bombay or anywhere nearby, I am going to come to the ashram.

And she came *twice* to Poona itself, but she never could gather courage to come to the ashram. Political fear.... Just to be associated with a man like me needs courage, because all those who are my enemies will become your enemies. And all those who are your friends may stop being your friends just because you are associated with me.

The last time she came to Poona, she told Laxmi, "This time, whatsoever happens I am going to manage and come." But when Laxmi went to see her, she said, "There are so many engagements, I cannot find time."

And this was a *lie* -- because she went to Kohlapur, four hours driving, to meet the shankaracharya, the head of the Hindus, like the pope is the head of the Catholics. She found time to go to the shankaracharya -- four hours going, four hours coming, and just two minutes to touch the feet of the shankaracharya. But that was politically helpful. Thousands of Hindus had gathered for the shankaracharya. He was an old man from the south, very much respected by the Hindus because he was absolutely fulfilling all their demands of how a religious person should be. He was an ascetic, a masochist -- those were the qualities that Hindus were asking. Intelligence has never been asked. Scholarship, yes -- he could recite Hindu scriptures without reading; he knew them by rote. He was very much respected and he was very old, eighty or eighty-five.

Now Indira lied that she had no time; but the reality is that she had no courage -- even to meet the person who was the only one who supported her when she was defeated and lost her premiership. The whole country was against her, it was a tremendous defeat, and when she stood in a by-election, I was the only man to bless her. *No* shankaracharya blessed her, not even Vinoba Bhave, who was her political guru, blessed her. Now they were afraid that to bless her means to lose many friends.

She went to the shankaracharya again to get his blessings. He did not speak a word. She was told that he had taken silence for the day. This was simple diplomacy: if he has taken silence, good; when she touches his feet he can bless her with the hand -- that is not breaking your silence. But no, he remained sitting just like a statue -- because it was a problem for him too. If he blessed Indira, then all the Hindus who were against Indira would be against him. It is a simple rule. The enemy of your enemy is your friend.

So I would like to say to you that your question is only *if*. Ronald Reagan cannot come, cannot have the courage. But from my side I have no ifs, no buts. If he wants to come, he is welcome; but he has to remember that here he is not the president, that he has come here to seek advice, to learn something. He has to be here like a disciple. If that much humbleness is there, then certainly my advice can reach to his heart. Otherwise, it is meaningless.

Okay?

The Last Testament, Vol 1

Chapter #10
Chapter title: My Work Has Just Begun

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Ma Anand Rose
DIE RAJNEESH TIMES
COLOGNE,

QUESTION: BHAGWAN, NO COUNTRY, NOT EVEN AMERICA, IS AS UPSET AS THE GERMANS AT YOUR PRESENCE IN THE WORLD TODAY, AND AT YOUR INFLUENCE ON INTELLIGENT AND CREATIVE PEOPLE. THEY ARE TRYING HARD TO SEE YOU AS ANOTHER HITLER. WHAT DOES THAT TELL ABOUT THE GERMAN MIND, FORTY YEARS AFTER HITLER'S DEATH?

Answer: The ghost of Adolf Hitler, his long shadow, is still present. And Adolf Hitler is not something that you can confine to one person. It is something deep down in the German mind itself. Adolf Hitler would not have existed if the German mind had not been supportive of him. And not only ordinary people -- who can be easily influenced, impressed -- but many exceptional people: geniuses like Heidegger, who is certainly the most important philosopher of the twentieth century, he was a follower of Adolf Hitler.

What these people were seeing in Adolf Hitler was something that was in themselves. In Adolf Hitler it was magnified. In themselves they could not see it, but Adolf Hitler became the mirror; they could see it, and he became the representative of the collective unconscious mind of Germany. Hence, the influence that he had.

Although forty years have passed, the German mind is still the same. And when they see my influence on people they become afraid, for the simple reason that if I can influence so many young intelligent German people, I can paint the whole of Germany red. And Germany has suffered through Adolf Hitler's influence so much, the wound is still there and it hurts. They don't know much about me. All they know is that thousands of young Germans are ready to die for me. To their knowledge, this phenomenon had happened only with Adolf Hitler. In the same way, thousands and thousands of people were ready to die for him, to do anything for him. So they see a certain similarity. But there is no similarity at all.

I teach people to *live* for me, not to die for me. I teach people to *dance* for me, not to die for me. All your so-called great leaders of the world have told their people that they should be ready to die for them. That was thought to be something of great pride. And certainly millions have died for idiots. They died, they killed, all kinds of neurosis was released by these so-called leaders.

I am not a leader. I am not a politician. I insist to my people to live long, to live happily, to rejoice. Even if I die, celebrate it. Nobody has ever said to his people, "When I die you rejoice and celebrate, sing and dance." In thousands of years not a single man has been there to say this. They were just saying, "Be ready. If you love me, be ready to die for me, because we are going to conquer lands, conquer the whole world. If you are not ready to die for me, you are a coward, and then how are you going to conquer the world?"

I have a different way of conquering the world. I don't need nuclear weapons, atom bombs. I have a different approach totally. And they have all failed. None of them could conquer the whole world, neither Alexander the Great, nor Napoleon Bonaparte, Ivan the Terrible, Adolf Hitler, Joseph Stalin, Mussolini, nor Mao Tse-tung. They all have, without exception, failed, because this is not the way to conquer. Hate is not the way to conquer. It will destroy the other, and in consequence it will destroy you too. Your victory is going to be just a very passing phase.

I say to my people: Yes, we are going to take over the world -- by our rejoicing, by our love, by our peace, serenity, by our meditation. We are not politicians. We are not going to rule them. In fact, we are going to teach everybody not to be ruled by anyone and not to rule anyone. Only then are you really an authentic human being.

My influence on German people is exactly the opposite of Adolf Hitler's. But influence is there, and those who don't know me can find a certain similarity. Those who know will find that the influence is there, in fact it is far greater than Adolf Hitler's.

And it is not me who is saying it. One of the most important Western journalists, author of many significant books, Aubrey Menen, wrote a book almost ten years ago about the new mystics. He put my picture on the cover. The book was published by Thames and Hudson in London. What he said inside, even I could not believe. He said, "I have seen Adolf Hitler, interviewed Adolf Hitler, I have listened to Adolf Hitler in a meeting sitting in the front row, and I have seen his tremendous influence on people, but it is nothing compared to Bhagwan." His influence, he says, was only that of oratory, there was no substance in it. Those people were enchanted because their egos were fulfilled. He was saying to those people that you are the highest race amongst human beings. You are the purest Nordic Aryans. It is your birthright to rule

all over the world.

Naturally, all those who had ambitions, ego trips, were influenced. Here is a man who can manage to fulfill their hidden desire. They themselves, of course, cannot manage, it is too big. Aubrey Menen says that people were influenced, but that influence was something sick. It was fulfilling their egos.

The people who are influenced by me are totally different. I am making every effort to destroy your ego. And to destroy the German ego is the hardest thing! In fact the intelligent, German, young generation is influenced by me against Adolf Hitler and against any possibility of Adolf Hitler ever happening again in Germany. I am the greatest enemy of Adolf Hitler's anywhere. And any country which is influenced by me, particularly the young generation -- I don't care about the graveyards, I only trust the young blood, fresh blood -- if they are in love with me, that means Adolf Hitler is impossible, destruction is impossible. And it is true about other countries too.

If all over the world the intelligent young people become attuned with me, fall in love with me, not only Adolf Hitler but even the third world war is impossible. To create a third world war you will need all kinds of geniuses, talented people, young. And if they have in some way fallen in love with me, they are not going to serve any destructive cause at any price. They are going to simply refuse.

My influence is diametrically opposite to Adolf Hitler. The older generation may be afraid. They have seen Adolf Hitler, they have seen his great influence, they have seen people becoming almost mad after him. And he himself was a retarded mind. He himself was not intelligent at all, just a third-rate person. He was refused admission to schools, colleges. He was refused admission to the university -- he wanted to learn architecture. Then, seeing everywhere rejection -- nobody could think him capable of anything great -- he joined the army.

That was the last resort of all the idiots, of all the fools, of all the stupid minds. The army is the last resort: you don't need intelligence. In fact, intelligence is a barrier in becoming a good soldier. Just as a retarded person cannot become a sannyasin, an intelligent person cannot become a soldier. What does it mean to become a soldier? It means you have accepted death as your profession. You don't have any sensitivity for what you are doing. For a little salary and employment you have accepted to murder innocent people, children, women, old people who have done no harm to you, to whom you are not even introduced.

This needs something of a very low kind of person, almost the animal. Physically he looks like a human being, mentally he is not. And these people have fought all the wars. Of course, when you want to kill people you have to be ready to be killed any moment. They have not only sold their intelligence and their freedom into the hands of some dictator, for just a little employment they have become murderers. And simultaneously they have accepted for that little salary to be suicidal also, because in war it is not necessarily so that you will only kill and you will not be killed.

So those leaders were emphasizing, "Be ready to kill or be killed. The stake is great: the nation's pride, the race and its ego, the religion and its messiah." All these people have been teaching you just death, either somebody else's or your own.

I am simply amazed when people start comparing me with people who are absolutely opposite to me. In anything, my influence is to live more, to allow others to live more, to love more, to allow others to love more. Let this whole earth become a celebrating planet. There is no reason to kill and be killed, and just for some fool like Adolf Hitler, Mussolini, Joseph Stalin. If they want, they can commit suicide, they can hang themselves from any tree, but why spread this poison? They spread this poison because it fulfills their ego. The name of the nation, race, religion is just a facade, just a curtain, a mask. Behind it is some monster who looks like a human being. My message is for love, life, laughter.

But not only in Germany, everywhere there is fear, because it has always happened that whenever there was a man of charismatic influence who can attract people so much that they become identified with him, there has always been difficulty. That's why, because of their past experience, they *are* afraid. All over the world there is great fear. And the strange thing is, their fear is absolutely baseless.

I am a totally new kind of man, the beginning of a new humanity. But I can understand them. They have only their past, and their past is long, and their experience is wrong. And whenever there has been a man of influence, he has created trouble. Adolf Hitler created the second world war. Now they are afraid; if their younger generation is being influenced by me and is ready to do anything that I say, naturally fear arises. Again the same situation may happen. But just tell them, with me it cannot happen. Without me it can happen.

They are so afraid in Germany that perhaps sometime I may be coming to visit my communes, they have already put a bogus law case against me. Just in case I want to enter the country I can be immediately

arrested. I have never been in Germany and I have never done anything in Germany. But they can file a case against me.

That case will help them in many ways. First, they can refuse my entry. Secondly, they can allow me to enter but refuse to let me out of the country. Thirdly, as long as the case is not finished, they can force me to remain there. And they can put other cases. If I win in one case, they can put another. There is no problem in it. Somebody simply goes to the court and says that what Bhagwan has said hurts my religious feeling. That is enough.

It is a very strange world in which we are living. If your religious feeling is hurt, then it is your problem; get treated, or drop that religion which cannot help you to be strong enough not to be hurt by a small criticism from anybody. And if your heart, your religious feelings are disturbed, that simply shows they are superficial. You need a new religion which goes deep to your roots and nobody can hurt you. Can any of my people be hurt? None of my people have gone to the courts, filing cases, and had their religious feelings hurt.

I have been condemned all over the world, in all the newspapers, in all the media. They have called me all kinds of names. You could have easily gone to court. In every country you could have fought that your religious feeling is hurt, but none of my people has even thought about it. They simply laughed and ignored it. Filing a lawsuit means giving attention to idiots. And whatsoever they are saying, they are saying without any argument. They have no argument.

In India once there was a case against me -- of a similar type -- that I have hurt the religious feelings of Hindus. That is enough in any country. This is very strange. And why was the case accepted by the court? It went for almost one year and I had to come back to Ahmedabad again and again for that case. They were simply wasting my time, and the case was utterly stupid.

Speaking in Ahmedabad, amongst fifty thousand people, I had said that Mahatma Gandhi used to listen to the story of Rama every day. Vinoba Bhave, one of his disciples, but a very scholarly person, used to read the Ramayana, the story of Rama. It is read in every house in India. The drama of Rama is played in every town, city, village, every year. Rama is in every Hindu heart's center.

I said in the meeting that Vinoba was reading the story of Rama, and there comes a passage where Rama's wife, Sita, is stolen. Just to leave some clues as to what direction she has been taken, she went on throwing her ornaments on the way. Indian women have many ornaments, and she was a queen, so she had enough ornaments. And it was bound -- she felt it was certainly logical -- that Rama would find these ornaments and they would give him a clue to the direction, and if he found more, that made it more certain. If he found more he could reach to where she was being taken.

And he found -- precious diamonds, emeralds, rubies.... He asked his brother Laxmana, "Do you recognize? Are these ornaments my wife's? I cannot recognize them myself because whenever I am with Sita, she is so beautiful that I get lost into her. I don't pay attention to her ornaments, so I cannot be certain that this ornament belongs to her. But in this thick forest, who is going to throw rubies and diamonds and ornaments made of all kinds of precious stones? Laxmana, perhaps you can find." Laxmana said, "Please forgive me, because I have never seen Sita, except her feet, because I used to touch her feet every morning." Your elder brother's wife in India is thought to be equal to your mother. "And I have never seen her face, I have never seen above her feet. Yes, if we come across the ornaments she used on her feet, I will recognize them immediately."

Gandhi was a little puzzled. He said to Vinoba, "I don't understand. First, I cannot understand Rama, that he lived for so many years and he could not recognize the ornaments of his own wife. But perhaps he was still on his honeymoon. Sita may have been very enchanting -- but why Laxmana never saw Sita?" Vinoba produced an argument -- which is not in the story, the argument is Vinoba's -- he produced an argument that Laxmana never saw Sita's face because he wanted to remain celibate. He wanted to remain unimpressed by Sita's beauty because he was under a strict discipline. And Gandhi accepted the idea that it was because of a strict discipline; that Sita was so beautiful, perhaps looking at her he may get passionately interested in her.

Gandhi accepted the idea. Not only that, it was because of this argument he gave Vinoba the title of Acharya. *Acharya* means the master mind. He said, "The explanation that you have given makes you a master. I could not have conceived that this would be the explanation."

I told this whole thing to the people, fifty thousand people -- and they were all Hindus, followers of Rama, followers of Gandhi, followers of Vinoba -- and I told them that Laxmana's explanation is ugly. It simply shows that he was afraid to see the face. This fear is already part of desire and passion. He was

perfectly aware that if he saw her, he would like to have her. All this must have been going on in his mind. He must have been dreaming of Sita, because it was not that he had never seen her. Before the marriage, Laxmana and Rama both had gone to see her.

In those days in India, the king's daughters used to have a certain ceremony. It was called *swayamvara*. The princess chooses her husband by a certain device. Sita was the daughter of a very big emperor. Hundreds of kings had come to marry her. The device was that Sita's father had one very long bow, which was known as "Shiva's bow." And the condition was that anybody who could just by hand break the bow into pieces, he would be the person to marry Sita.

The bow was so heavy that many kings tried to take it up from the platform, but they fell themselves. They could not move the bow. There was no question of breaking it just by hand. Sita was sitting there ready with the garment. Whoever breaks the bow.... And Laxmana was getting very eager. They had gone with their teacher, Vashishtha. The father of Rama had sent Vashishtha to take care of the boys and see that they were not defeated, that no cunningness was being used. Laxmana was getting so excited that he was asking again and again, "Vashishtha, just give me permission and I will break it." Vashishtha said, "You just keep quiet. Rama has the first right, he is your elder brother. If he fails, then you have a chance."

Of course Rama broke the bow. Laxmana had seen Sita, seen the beauty of the woman. She must have been a rare woman. Now he had to treat her as if she were his mother. You can imagine his mind.

I explained to those people that Vinoba's explanation simply shows Vinoba's mind. It has nothing to do with Laxmana. Vinoba was a celibate, and he knew perfectly what celibacy means. Your dreams are full of girls, your whole day is continuously a fantasy of sexuality. The repressed sex tries in every possible way to break your unnatural idea of celibacy. Vinoba was afraid of meeting women, seeing women. He used to live isolated. He never lived in Gandhi's ashram itself, because there were women there. He lived a few miles away. He used to come every day at the prayer time, reading the story of Rama or some other scripture, and would go back. But he lived in isolation. Around Gandhi's ashram was dangerous: there were women, beautiful women, and he was a celibate monk.

The explanation that he gave was his own mind, and the explanation is a condemnation of Laxmana. It makes him a repressed sexual person. It is a condemnation, it is not appreciation. Neither Vinoba understands the psychology, nor Gandhi understands the psychology, because he confers the degree of Acharya for this stupid explanation!

A case was filed against me, that somebody's religious feelings were hurt. I said to the court, "This is strange. I have not said a single word against Laxmana. I was criticizing Vinoba's explanation." Vinoba was alive then. I told the court, "You call Vinoba, and I am ready to argue with him that his explanation is wrong -- not only wrong, but condemnatory.

"And from where does this man get the idea that his Hindu feelings are hurt? Vinoba is not yet a Hindu incarnation of God, and I am trying to save Laxmana, that this is not the right explanation. In any Sigmund Freud's hands this explanation will mean Laxmana is sexually so much repressed, so much afraid of his own repression that he cannot look at the face of the woman."

The court finally agreed with me, but the court was also Hindu, so they were not daring enough to call Vinoba also into the court. I said, "This is unfair. I criticized him, this man says I have hurt his feelings. Now the court gives the judgment that I am not speaking against Hinduism, I have spoken against the explanation. Now it is the duty of the court to call Vinoba. Vinoba has hurt the Hindu mind and the Hindu mind's religious feeling."

But Vinoba was a great Hindu leader, so naturally he was never called. The case was really against him, not against me. But one strange thing happened. Whenever the case was in the court, thousands of people would be there, inside the court, outside on the verandas, on the lawn -- thousands of people, at least ten thousand people would come to listen to what I was saying. And they were all Hindus. And when I won the case, the man who had filed the case against me told the magistrate that he needed police protection. I said, "For what? I need police protection because I have hurt the feelings of the Hindu religion, religious people, and these ten thousand people are Hindus. And I have to go out of this room -- these ten thousand people can kill me. And this fellow is asking police support and police protection -- for what? Are these Hindus against him?"

They were. They could see the point clearly, they could see that this man is simply a Hindu chauvinist. They could see that I had been unnecessarily harassed for the whole year. And they were really angry, they were shouting and screaming and asking that the man should be delivered to them, so they could teach him what it means to be "religiously hurt."

The magistrate himself was afraid that the situation was dangerous. He told the man to go inside, behind, which was the magistrate's private room, and just remain there until everybody was gone. "No police protection will help, because these ten thousand people.... From where can I bring the whole army to prevent these ten thousand people? The court has a few policemen, but they are not enough to protect you. You just sit." And he went inside the room and waited. I left, so naturally other people left by and by. Perhaps he must have left just when the court was being closed, or he must have left with the magistrate in his own car.

Exactly that type of case they have put in Germany. And soon they will be putting it in every country. Because I told the Australian media, "Get ready, I am coming," now the whole of Australia is agog, afraid. Newspapers have started coming, saying that people are very much disturbed, afraid that I may remain there, may not leave Australia. But the man himself who was here was an intelligent man. I really loved the man, he was not just a journalist.

He is answering the phone calls continuously coming to his studio. He informed us, "I have never answered myself, my secretary answers, but this time I am answering myself because I can say to them that I have been there, I have seen the man, I have seen the commune that is there, and they are beautiful people, and you need not be afraid. And don't get unnecessarily excited by rumors. There is no danger." But it is now all over Australia, a great wave of fear. I have not gone there and there is not much possibility.

But my people are there, and my people are growing in every country. And in every country my people will have to face the same problems. They cannot believe, the politicians and others, that I am not going to use my influence politically. It is something inconceivable to those retarded people, that there can be a man who has great influence and is not going to use it in any way.

My influence is that of love. I love my people, and I would not like to put my people in any kind of destructive situation.

But what can you do with people who are so afraid that they cannot even come to visit the commune to see and experience themselves that there is nothing to fear? My people are peaceful and wherever they will go they will bring the peace, the silence, the rejoicing. They will bring songs to every country and ecstasy to every land.

Our war is totally different. They don't understand. We are spreading a certain kind of atmosphere around the world which can prevent wars, which can prevent Adolf Hitlers, which can prevent nuclear weapons being used.

Q: BHAGWAN, IN YOUR VISION OF THE WORLD BEING ONE COMMUNE, IS IT STILL SO THAT THE ITALIANS SHOULD BE THE COOKS, THE FRENCH THE LOVERS AND THE GERMANS THE ORGANIZERS?

A: Most probably, because who can cook better than the Italians? And in my commune everybody is to do the best he can. Yes, the Germans will be the organizers. They have proved -- and I have a greater number of Germans than from any other country -- they are the best organizers, the most reliable people. You can trust them, they can never betray. They certainly have a very strong spirit.

But nobody is going to force them. If they want to change places they can change, and that is how it is happening in my communes all over the world. People don't remain stuck to one job, they want to learn many more things. The doctor wants to learn plumbing, the plumber wants to be a mechanic, the mechanic wants to be a cook. The commune is also a university. It is so many things together. It is a religion, it is a university, it is the birth place for the new man.

So my feeling is that Italians will try to learn how to organize, although in the beginning their organization will be greasy, lousy, spaghetti all over. Nobody is going to condemn them, that's natural. The Germans cooking, you can understand, Koran Grove will be full. If we can survive German cooking, that means a miracle has happened, but we will try. We are open to all possibilities.

And it is already happening that way. In fact the moment you enter a commune nobody recognizes you as Italian, as German, as Indian, as American. All those things simply disappear; you are just my people -- the red people. A new identity comes up and throws out all old identifications.

I don't know who is a German, who is an Italian, who is Greek, who is Spanish. I don't know myself, except for a few people who had come to me in the very beginning, so I know them more personally. That's why when I want to say something about Germans I will use Haridas, because except Haridas I don't know

any German. If I have to talk about the English, I have to talk about Teertha because I don't know anybody else. If I have to talk about Italians, then Asheesh is the only Italian.

But there are many and now there is no possibility for me to be acquainted the way I am with Teertha or Haridas or Asheesh. That way is not possible any more. I will love you but I will not know your name. I will do everything for you but I will not know your name, your race, your country. And the thing has become so enormous and big, and it is expanding with such speed, you cannot expect me to. In the beginning, when there were only a few people who could be counted on fingers, naturally I knew their name, their country, their background and they had the chance of being more intimate. In the beginning it was possible.

But don't feel that those who have come late are deprived of anything, because my work has really begun now. After I started speaking again, those three years that I remained silent were just to give a gap. All that I had done before that was only a preparation; then a three years' gap so that all those who want to escape can escape before my real work starts.

So those who have come just now, they should not feel deprived. My work has begun just now. Now I am talking directly to you. There is no Krishna between me and you and no Jesus between me and you. I am cutting their heads right and left and creating a direct passage. I am not allowing even people whom I love -- Bodhidharma, Chuang Tzu -- I am not going to let anyone stand between me and you. I am going to chop their heads. Of course, lovingly. I can ask them, "Forgive me, but I have to chop your head because now nobody stands between me and my people."

However beautiful is Heraclitus, and however much I have loved Pythagoras and Zarathustra, it does not matter. That is my personal affair. As far as you are concerned I am not going to let anybody else stand between me and you. So nobody needs to feel that he has missed something -- no!

My work has begun just now and you have all come in the right moment. Those who have remained in the preparatory period, in the silent period, of course, are more fortunate. But if you have courage enough you can take a long jump and be in the front line with the old sannyasins. It only needs courage. They had enough time to go slowly, step by step. The new sannyasins will have to jump four steps at a time. Soon you will be all in the same line. And that's my effort, that's why I am giving you so many shocks. Shocks are particularly good to keep people jumping. I don't let them stand in one place. Another electric shock and they jump four, five steps immediately. A day or two I may let them rest there, but not more than that.

Q: BHAGWAN, WHY IS THE MEDIA SO NERVOUS AROUND YOU?

A: Because they have never come across a man like I am. The media knows politicians, popes, other kinds of leaders. They are all afraid of the media and nervous. The politician is nervous, he has reasons to be nervous. And the journalist is assertive and aggressive, and the politician is simply dodging and trying to save his skull.

A few days ago I saw an interview with Rajiv Gandhi, who has become now the prime minister of India. He was here in America. The interviewer goes on continuously hammering and Rajiv Gandhi looks almost frozen, as if any moment his breathing is going to stop. And I can see the reason, because the interviewer tried in different ways to get Rajiv Gandhi to say something against Russia. That Rajiv Gandhi cannot do. Before coming to America, first he had gone to Russia. In fact, he must have been prepared there in Russia, what to say and what not to say, because India is almost in the hands of Russia. It is not a communist country but on the very verge. Any day it is going to become a communist country.

The interviewer was also trying to force Rajiv to say something against America. That he cannot do. In America, he has come to create more friendship, he has come to get more uranium for nuclear weapons in India, he cannot say anything against America. He cannot praise America, either, because Soviet Russia will get upset. He cannot praise Soviet Russia because America will get upset. So, naturally, the politician is nervous before the media.

I have no problem. I can say exactly what I want to say. All the media become nervous because they know they will not be able even to report the things I say, because if they take all these things to the editor, perhaps they may be thrown out of the job. They are nervous because what I am saying is also hurting their prejudices. They are human beings. First they are human beings, then they may be journalists; first Christians, then they may be journalists. And when I am hitting on Jesus they want to scream, but they cannot do that. Naturally, it becomes a nervous feeling. They forget to ask what they wanted to ask. They

have never met a man like me who has nothing to lose, who can say anything, who does not belong to your society, who does not care about respectability.

Now the pope is continuously concerned that his respectability as the greatest religious leader in the world should not be affected by any statement. All his statements are prepared by other bishops, looked at by a committee, everything is edited. He is simply a spokesman, he is not speaking himself The whole church, the Catholic hierarchy is decisive. He has just to speak what they teach him, what they tell him to say.

Another fundamental reason they get nervous is that I am an absolutely free man. I don't care about contradicting myself, so they cannot put me into a corner by saying, "You said this fifteen years ago, now you are saying that." They cannot put me into any corner. I say forget it, to hell with those fifteen years. Whatever I am saying now is true now. Tomorrow I do not promise I will say the same thing, because I don't bother about consistency, about respectability, about what people will think. I have no reason to be nervous, I simply enjoy their nervousness.

It is strange, something new. The table with the water is placed by the side of the person who is being interviewed. When he feels nervous he can start drinking just to do something: get busy, forget nervousness, and meanwhile he has time also to think what to say next. Here it is just the opposite. The water and everything is placed by the side of the media. And I see them plucking grapes, taking water, tossing and turning in their chair, sometimes looking at the photographer, sometimes at the director. They will never forget the interview, because that kind of interview is never going to happen to them unless they come here again, to have another nervous breakdown.

But my work is first to give you a nervous breakdown, because only from there is there a possibility of a spiritual breakthrough. Breakdown to breakthrough, that's the *whole* story.

The Last Testament, Vol 1

Chapter #11
Chapter title: No God But Godliness

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Bob Fleming
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QUESTION: I SUPPOSE I AM FROM PROBABLY THE SMALLEST NEWSPAPER EVER TO INTERVIEW YOU. WE HAVE VERY INTELLIGENT READERS, THOUGH. I BROUGHT YOU A SMALL PRESENT, A COPY OF THE PAPER, SO YOU CAN READ ALL ABOUT DAVIS. MOST OF WHAT PEOPLE IN MY TOWN HAVE HEARD OF YOU AND RAJNEESHPURAM HAS BEEN ON TELEVISION AND IN THE NEWSPAPERS. NONE OF THEM HAS BEEN HERE THAT I KNOW OF AND I KNOW THE TWO DAYS THAT I'VE BEEN HERE HAVE BEEN MUCH DIFFERENT THAN I EXPECTED. IN FACT,

WHEN I CALLED MY EDITOR TO SAY I HAD AN INTERVIEW, SHE WANTED TO KNOW WHERE I WAS GOING TO BE BECAUSE SHE WAS AFRAID YOU GUYS WOULDN'T LET ME COME BACK! SO, ANYWAY, DAVIS IS A VERY ORDINARY MIDDLE CLASS KIND OF TOWN, AND IT SEEMS LIKE PEOPLE NEED A STRUCTURE OR FRAMEWORK TO?UNDERSTAND YOU. YOU SAY YOU ARE NOT A PHILOSOPHY OR RELIGION.... CAN YOU STATE IN ORDINARY AMERICAN MIDDLE CLASS TERMS WHAT YOU STAND FOR?

ANSWER: It is very difficult for me, almost impossible, because I never adjust to speak with you or anybody. I speak, you have to adjust with me to listen. It does not matter whether your readers are middle class, higher class, or lower class. I will say the same thing. If they are middle, they will have to raise their heads up a little to understand, for the simple reason that whatever I am saying, I have brought to its simplest form. To make it more simple is just not possible.

I am not a philosopher. The philosopher thinks about the truth. His approach is rational. Reason is his instrument, and here just the opposite is the case. I am an irrational man. And the people who have gathered around me -- around the world -- the appeal to them is my irrationality, because reason has failed so utterly. For three thousand years in the West, ten thousand years in the East, philosophers have been struggling to find the truth, and not a single philosopher has been able to find it.

The way of philosophy does not go with truth at all. It is just rational gymnastics. So one philosopher can argue against another philosopher, and they go on arguing for centuries, but they have not come to agreement on a single point. Philosophy is the worst wastage of human intelligence that is possible. When I say I am not a philosopher, I simply mean that my approach towards reality is not through the head, it is through the heart.

I also say that I do not preach a religion because religion is something like love -- you cannot teach it. There is no way to teach love, and if you teach love and somebody becomes trained under your teachings, he may go to Hollywood and become an actor, but he will never become a lover. Your very teaching, your very discipline will be the barrier. So I say I don't teach religion. Religion is something that passes heart to heart, not head to head. The moment religion passes head to head, it becomes theology. It is no more religion.

I compare it with love because that is the only human experience that comes a little close to the experience of truth. The only difference is that in love, you need somebody else... at least two is a basic necessity. Whom are you going to love? Who is going to respond to you? So love is a dialogue; religion is a monologue. You don't have anybody there -- God, some messiah, some prophet. There is no one with whom you can have a dialogue. You, in utter silence, feel it. It is simply a state of mind at rest -- and the heart throbbing in a deep harmony with existence.

So I cannot call it a religion the way Christianity is, the way other religions are. They can manage to give you a catechism which the middle class people will understand. For example, middle class people can even understand the atheist who says God does not exist. They may not agree with him, but they can understand what he is saying. They can understand the priest who says God exists. They understand, the statements are simple. My position is a little more delicate.

I say there is no God, but there is godliness. So I destroy God as a person. He becomes more like a fragrance than a flower. I am not a theist because I don't believe in God as a person creating the world. I am not an atheist because I am taking God higher than he has ever been. From a quantity I am transforming him into a quality. But I am not a theist and I am not an atheist. And for people to understand godliness is certainly a little difficult. It is as difficult as if you tell me that you come from a town where everybody is blind, and ask me to say something about light so those people can understand.

What can I say about light to people who are blind, who have never experienced light? There have been preachers around for centuries telling blind people what light looks like, what light is. And there are three hundred religions and three hundred different definitions of light. They all cannot be true, but they all can be false. In the first place to try to make an endeavor explaining light to the blind is stupid. What the blind man needs is not a priest, but a physician, not a teacher, but a surgeon who can give him eyes. It is not a question of giving him the definition of light. The question is to give him eyes. If he can see, he will never ask what light is -- he will know. But the priests have been preventing people because they go on supplying definitions of light to the blind.

And of course, nobody wants to be ignorant. That's why people believe. It is not coming from their

hearts, because it is not their experience. Anything that is your experience is bound to have its roots in your heart. But people cling to beliefs about things which they don't know. They cling for a simple reason: they cannot accept that they are ignorant. And the first step to understand is to accept the fact that, "I do not know."

Those middle class people about whom you are asking, they are all knowers. You may think they are middle class, but they all know God exists. What kind of God... Jewish, Christian, Hindu, Mohammedan.... They know the holy book. They know the holy Koran, the holy Gita. And everything is known to them, that's what they *think*. They know nothing -- knowing should be your experience, and they confuse knowledgeability with knowing. And my effort is to prepare the ground for knowing, not for faith, belief. So only the very intelligent people can come to me.

But remember one thing: the greatest intelligent people have come from the middle class. The poor man is so hungry and starving, he has no energy for thinking and inquiring about truth. He is searching for bread and butter. His basic physiological needs are not fulfilled, so no genius has ever come from the poor. It is impossible.

From the rich it is also impossible, for a totally different reason. The rich man has everything that he needs. He misses all the challenges of life. He is too much protected, and if you protect a child too much you will cripple him. What does he need intelligence for?

When I was a student in the university, I met a student who had been in the same master's degree class for ten years continuously! I could not believe it. I asked him and he said, "Who cares about passing? I enjoy being among the students. I have money, I have time, I have a car. I can get the most beautiful girl any time. I don't come here to learn geography and history and psychology. I am not concerned, I am not interested. What can they give me? If I pass and I have a degree, that cannot make me richer. I am already too rich."

Geniuses have never come from the super-rich people, they are born in the middle class. The middle class has been the source of all great scientists, mystics, philosophers, so don't take middle class in a derogatory way.

And what is the reason why the middle class brings intelligence to its climax? The reason is simple: the middle class is continuously struggling to reach higher. There is a possibility for the middle class to enter into the richer class. It is just there, a little more effort and he will cross the boundary of being a middle class person. There are only a few rungs on the ladder. It is not impossible for a middle class man to conceive himself becoming super-rich. This is one side, he goes on sharpening his intelligence. On the other side, he is always afraid of falling down among the poor. So he is fighting a double fight. First, not to fall into the poor class, not to become a proletarian; second, he is fighting, competing, because he can see the goal is not far away. Just a few steps more and he has arrived. This gives him a double chance of sharpening his intelligence. That's why all the geniuses have come from the middle class.

So don't be worried about the middle class in your city. They are fortunate to be in the middle class. To be poor is ugly; to be super-rich makes your life closer to vegetation. The rich man is almost a cabbage, perhaps a cauliflower. The difference is not much: the cauliflower is only a cabbage with a college degree.

I am absolutely certain they will understand what I have to say, but I will not adjust, because I don't compromise on anything. I say the way I feel to say. Whether anyone understands or not, it is their business. I will not come down and compromise and say things which are appealing to them, which they can understand. What can they understand? Only that which they already know, for which they have been conditioned. They can understand absurd, idiotic things.

Just now, I saw a newspaper cutting that the prophet Mohammed teaches Mohammedans that the woman has only one chance of reaching paradise, no other qualification is needed from her. Only one chance, one simple chance, and that is to make her husband entirely satisfied as far as sex is concerned. Great! This is the qualification to enter into paradise, just to satisfy the husband sexually. Mohammed says that the woman cannot say no any time the husband wants to make love to her, because her no is a sin. And, you may believe or you may not believe, he says that even if the husband and wife are riding a camel and the husband wants to make love on the camel's back, the wife should not say no.

And these people have been teachers, masters, prophets, God's messengers. Great messages God is sending: make love on the back of a camel. Just to sit on the back of a camel is so difficult! Lovemaking itself is such gymnastics, and to do those gymnastics on the camel's back.... It will be really a scene! And these are the messages that are being sent, and these are the messengers. He is simply a male chauvinist, just trying to make women into complete slaves. But Mohammedans have never questioned it. Mohammed

himself married nine women. Nobody told him that the quantity of men and women on the earth is equal, almost equal, that to marry nine women means you are depriving eight men of having wives. And these eight men are not just going to be sitting and waiting. They will do something. They will become homosexuals.

You may not know that in Mohammedan countries homosexuality is thought the biggest crime. And for homosexuality, the only punishment is the death sentence. Now, I cannot see the logic. On the one hand, Mohammed allows every Mohammedan at least four wives. Of course, he is a prophet, so he has nine, but his followers, because they are his followers, are entitled to have only four wives. This is so unscientific, unbiological, that the remaining men are bound to become homosexuals, perverts.

But nobody, not a single Mohammedan in the fourteen centuries since Mohammed, has even bothered. Christians can understand perfectly well any absurdity that is Christian. They can accept that Jesus was born out of a virgin mother. They know perfectly well it is not the way of nature. The whole story that the holy ghost makes her pregnant is a cover-up. Who is this fellow, the holy ghost? And why did he stop making other virgins pregnant? He has done a great job, giving Jesus to the world. He should be continuously making virgins pregnant. The more Jesuses, the better. But he did it only once -- never before, never after -- just a single act and the holy ghost has disappeared. Nobody bothers to ask. If he is a Christian, he will accept the virgin birth. He will accept the resurrection of Jesus after death.

People understand easily what they have been conditioned for. And my work is unconditioning people, deprogramming people. There are other deprogrammers, but they are not really deprogrammers, they are reprogrammers. If some Christian starts becoming a Hindu, they will deprogram the person and reprogram him back into Christianity. I simply deprogram, and then leave you alone. I have no program to give you. I want you to be totally alone, fresh, without any borrowed knowledge. Because only then there is a possibility of experiencing the beauty of this existence, the ecstasy of being alive, the meaning, the truth.

If anybody really wants to understand, he should come here. For a seeker, an inquirer, Rajneeshpuram is not far away. People are coming here from all over the world. If a person is here for a certain period of time, experiencing the people who are here, the way they relate, the climate of love, the serenity of the place, the silent communication between me and my people -- if they can come and dance, sing, and be part of us -- then perhaps they will get something, a taste that you cannot describe. Nobody has been able to describe what sweetness is. The only way is to drink a Coca-Cola.

I am a drunkard. I am drunk twenty-four hours. The source of my drugs is inside me, so no government can catch me. There is no way to find out from where I am getting my champagne. And my people slowly, slowly start getting drunk. So it is a question of taste. If you can simply provoke those people that there is something worth tasting, that they should not miss it, then it will be possible for them to understand whatever I am saying. I use simple language, I have no jargon. I am not an expert about anything. To understand me is very easy.

The problem arises that you cannot understand me just through words. And it is not a new problem, it has always been so. The person who experiences something in his innermost core finds it difficult to translate it into language, because language is created for mundane affairs. What can lovers say to each other? At the most, "I love you." And if, unfortunately, the woman has a philosophical mind and asks, "What is love, what is it that you are proposing?" explain that first you have to understand what love is, only then can you understand whether to take it or not.

Fortunately women are not philosophers. They don't ask what love is. In fact, they know more of love than men. It is men who have created all kinds of violence on the earth, and are preparing to destroy the whole life on earth. It is absolutely men's responsibility. Women have not been participants in it. But if a woman has a philosophical mind, then no lover can explain. Then the only way is, rather than saying, "I love you," he starts making gestures of love, holding her hand, dancing with her, looking into her eyes, singing with her, listening to the music, or just sitting silently together looking at the night, the stars. Perhaps just being together something will transpire.

And that is love. It is a transfer of some invisible energy, and exactly the same thing is religion. One who has known his own being is capable of sharing his being with you, and in that sharing, something will be triggered in you. And the moment you know the truth, it will not be the truth of the Master, it will be your own. He has never given you truth. He has never talked about it. He has not said a single word about it, because nothing can be said about truth.

All words are futile as far as truth is concerned. No word has the potentiality to express values like truth, joy, blissfulness, ecstasy. There is no way. But one thing you can do. You can give them a challenge: if

there is something worth experiencing, at least don't condemn it before you have experienced it. And I know that anybody who comes here open and ready to learn puts his conditioning aside and forgets that he is a Christian or a Hindu or a Mohammedan.

It is a very simple and natural phenomenon. It starts happening to you. It is happening, and that's the purpose of creating communes around the world. So that anywhere there is a group of a thousand or two thousand people vibrating with their meditative energy, dancing to abandon, singing madly, ecstatic for nothing, a man is going to get drunk just being in an open contact with the commune. There have been teachers, great masters, but what they were doing was theology, not religion. Religion needs a human lab, and that's what the commune is; because religion is the highest human engineering.

It is said -- and perhaps it is true.... In India, music is a very ancient tradition, and Indian music has qualities of its own, its beauty, its silence. It is not sexual the way jazz is sexual or the Beatles are sexual. It is something totally different. Listening to the classical music you will feel something coming from a different world. In the history of Indian music it is said, and perhaps it is true, that if in a silent room a master sitar player plays the sitar and you keep a few other sitars in the room, soon those other sitars start vibrating. Nobody is playing on them, but they start getting in tune with the master player. And I see every possibility that it is not just a story, because vibrations can hit those sitars; just a master player, a maestro is needed.

In Indian music there are ragas. A raga is a certain type of music for a certain period of time. For example, for the morning, one raga; for the evening, another; for the middle of the night, another. Around the clock those ragas are played, but each has its own time. And it is really strange, that if you play the raga that is meant to be played in the early morning, in the evening, it does not create the same climax within you. The same man is playing, but something is missing.

It is just like at sunrise when the birds start singing and the flowers open up. At sunset the birds stop singing, the flowers start closing. Existence is going into rest, so there is a different music for this moment which will be in tune with the whole existence. There is a different tune for the morning Because the sun is rising, your music should be harmonious with the rising energy, the wakening energy of existence.

I am not a musician, but I have meditated around the clock, and I was surprised that a certain method functions at a certain period, perhaps in the morning. Another method opens the doors in the evening, and you cannot use the same method for the morning.

In a commune where five thousand meditators are living, working, being, you will get drunk. It is bound to happen. So the people were really right when they told you, "Don't go there, we are afraid you may not come back again." It has happened to many, and I can see the possibility that it can happen to you. Because who would like to leave this beautiful commune for that ugly world that exists outside with all the politicians, with all the rapes and murders, and everybody trying to cut everybody else's throat? Who wants to live there? Here there is no competition, no struggle, no crime. People don't have time. Either they are meditating or they are working or they are loving. There is no time to do anything stupid.

I have no philosophy, I have no religion; yet, I inspire people for a different kind of life which is religiousness, divineness, godliness. But my emphasis is that all nouns are wrong, only verbs are right. When you say, "Look at this tree," when you say, "This is a tree," you are not stating exactly that the tree is not a noun, and cannot be a noun, because it is growing. It is *treeing*. In existence there are no nouns at all. The river is rivering, the tree is treeing. Each moment you are somebody else. Each moment you are growing.

The growth never stops, and if you are consciously helping the growth, then you will not only grow old, you will also grow up into wisdom -- which brings peace to the heart and which brings the light which reveals to you the immortality of your being. And at the same time it reveals the immortality of everything in existence. Things go on changing their form, but nobody dies.

Death is illusory, it has never happened; only consciousness is transmigrating into other bodies. And I don't want people to believe me, I don't teach transmigration of the soul. I simply help them to come to that space where they will be able to know it on their own. If a person can see his past lives, which is very simple, if he can see his thousands of past lives stretching to eternity, the logical conclusion is that he is going to continue in the future also to eternity. Eternity to eternity.

With that experience, all fear disappears, because all fear is somehow rooted in death which is coming closer every day. We try to deceive ourselves and others in every possible way. We make our graveyards outside the city so that we are not reminded of death again and again. Whenever you pass by the graveyard, the thought is bound to come that sooner or later you will also be lying down in some grave. Perhaps the

next grave that is being dug is for you. Nobody knows. It is certainly for someone, and that someone can be you. We have tried to deceive ourselves with the belief that the soul will not die. But that is a belief, and belief is just useless. It won't help you to any transformation. You are believing it because it is helpful. You can keep your eyes closed to death, although you know that this is only a belief, that life is eternal.

So I don't teach any belief I teach methods of how to enter into different spaces which are available inside you. So those who are interested, bring them. Perhaps what they have not found in their whole life they may find here in this small oasis in the desert of Oregon. And don't think at all that those middle class people will not understand me.

Q: I APPRECIATE THE THOROUGHNESS OF YOUR ANSWER. I DON'T REMEMBER MY QUESTION, BUT I'M SURE YOU ANSWERED IT.

A: That's good.

Q: SINCE AMERICANS, AND ESPECIALLY OREGONIANS, PRIDE THEMSELVES AS HAVING THE LAND OF THE FREE -- WE HEAR THAT ALL THE TIME AT GRADE SCHOOLS, NATIONAL ANTHEMS AND SO ON -- WHY DO YOU THINK SO MANY PEOPLE ARE SO OPPOSED -- I MEAN NOT JUST OPPOSED, BUT REALLY ARDENTLY OPPOSED -- TO WHAT YOU'RE TRYING TO DO?

A: I'm not surprised by it. If I was not opposed then certainly I would have been surprised.

It is just a natural phenomenon. If you have been miserable your whole life, if you have lived in a society where everybody is miserable -- they all have their styles of being miserable, different colors, different shades, but basically everybody is miserable -- then you don't see people just laughing for no reason, or just dancing because the moon is full tonight. Your society condemns such people as crazy. So when they have to encounter a commune like this, their first reaction is that if such blissfulness has not happened to them, these people and their existence prove to them that they have missed the train.

It will be good that these people are removed, destroyed, because they become a question mark. It hurts that there are people who are happy: *Why am i not happy*? If others have been able to manage it, then what is wrong with me that I cannot manage it?

A great inferiority complex arises. And whenever you are under the impact of feeling inferior, there are only two ways to think: either think that these people are mad, perhaps hypnotized, or that something is wrong with them. But this explanation cannot stand long, because these people are doing everything so intelligently, they cannot be mad. They are so conscious and alert, they cannot be just moving like robots, hypnotized. They are not sleepwalkers. So condemn them, that they are immoral, that they are against God, that they are not religious.

Just condemn them so you can feel a certain guarantee that you have not missed life. Whatever life has, you have: television, a car, a good job, a wife, children. This is what life gives, so you have got it. But these people have got something else, and that hurts. Condemn them. Find out bogus, false charges against them. I invite these people just to come close and see, but they are afraid to come close, because deep down they know they will be infected by these people, and they will be left in a limbo.

All their investments are there in the world. Here, they will be coming into a strange space where they have no idea even what is happening, where these people are going. And there is the conflict in the mind of leaving the old world, where you had all your acquaintances and friends and family. They also were all miserable, so there was a certain affinity, a family feeling, a certain equality; there you cannot risk. Those who come here only come if they have the guts to risk.

You mentioned that they can tolerate Olympics, they can tolerate boxing, they can tolerate every other thing, and asked, "Why are they against you?" The reason is clear. The boxing does not make them feel inferior. In fact, the boxing helps them to release their violence. California University has been studying why, after a boxing match, violence increases immediately fourteen percent. They have studied only violence. They should also study other things after boxing -- how many more rapes happen, how many more murders happen, how many more suicides happen -- and you will find they are all increased.

The society is so violent, so full of violence that just a football match, and people are ready to kill each

other. A boxing match is simply ugly, barbarous. People enjoying two persons hitting each other like animals, breaking their noses, hurting their eyes, bringing blood... and people are clapping and shouting and enjoying. They get in some way identified with one of the fighters. Everybody in the stadium is identified with one wrestler, boxer. His victory is their victory. When he hits the enemy *they* are hitting the enemy. It is unconscious, but it is a release.

Those who have too much violence, when just the identification won't help, they raise the percentage of actual violence after the match is over. For four days the percentage remains higher and then slowly it goes down. The same is true about football matches, about Olympics. They fit perfectly in their violent society. Even war fits perfectly. Nuclear weapons fit perfectly.

I am nonviolent and I stand for love, not for war. And I don't see that there is any need... things like boxing should be absolutely prohibited. They are ugly and barbarous. People can go there, thousands go, and millions of people are sitting glued to their chairs before the TV. It is strange that violence is so much appreciated, enjoyed. These people must be all carrying some violence in them, otherwise I don't see it, I cannot enjoy boxing. It is disgusting.

The phenomenon of the commune is just the opposite, and that's why it is so troublesome to them. If we were also boxers here, eating meat, doing all kinds of crime, they would have been perfectly happy to accept us. We are strangers to them. It hurts their egos. We are creating civilization. Up to now it has been only a word.

The Romans thought they had come to the peak of their civilization, and at the peak, what were they enjoying? Throwing Christians to hungry lions. I think they must have been very compassionate people. They could see lions hungry, and they provided the best food they could find. Why were they against Christians? The same reason: in the beginning Christianity was a stranger.

Now nobody is against Christians because Christians have compromised with the society. They are only nominally Christians. Sunday morning religion is their whole religion, and their church is nothing but a club where they go to gossip. And nobody listens to the priest. There is nothing to listen to. That man has been repeating the same sermon again and again, but he can repeat the same sermon because nobody is listening.

I have heard that a Christian minister was very much disturbed by one old man who was the richest man of his congregation. Of course, he used to sit just in front of the priest, but he was old and he had heard these sermons so many times that they were like sleeping pills for him. The moment the priest would start he would fall asleep. That was not a problem; the problem was he snored. But he was the richest man, the richest donor. In everything, he was helpful to the church. In fact, he was the only man who was keeping the minister paid, otherwise the congregation would disappear. So the minister could not say anything to the man; but complaints started coming to him from other people.

They were saying, "We are not against his sleeping, he can go to sleep for good. What troubles us is that he disturbs our sleep by snoring. And just a beautiful Sunday morning and one feels so good to have a little nap. But this old man...."

The old man used to come with his great-grandson. The boy enjoyed sitting there by the side of the old man. The priest took him away from the old man and told him, "I will give you one dollar every Sunday if you keep hitting the old man with your elbow so that he does not fall asleep. That is your work." The boy said, "Done! There is no problem. I will not let him sleep a single moment, but I don't believe in priests and I don't trust them. Pay me in advance."

The priest gave him one dollar, and the next Sunday morning the boy continued pushing the old man with his elbow. The old man was very angry, and looked at the boy again and again, but he could not say anything. The priest was there, the whole congregation was there, but he did not allow him to sleep.

Outside, the old man was enraged. He said, "You stupid. What happened to you? Why did you go on hitting me with your elbow and waking me up? I'm old, in the nights I don't have any sleep. This is the only place where at least for one hour, one and a half hours, I can have a good time. Doctors have failed. In fact, doctors have suggested, 'Why don't you start going to Sunday sermon? When we fail to give sleep to any patient we send him to the church, and it always succeeds without exception.'

"So, you rascal," he said to the boy, "you disturbed my whole joy; now I will have to wait one week again. But what went wrong, why were you doing this? You were always sitting silently." The boy said, "It is something concerning business." The old man said, "What business? What business have you started doing?" He showed him the dollar. "The priest is paying me one dollar to keep you awake." The old man said, "Then you should have told me before. I will give you two dollars every week. Don't disturb me." The boy said, "So far, so good. The business is going good. Two dollars, in advance."

He got the advance, and the next Sunday morning he was sitting silently. The priest made many hints, but the child would not look at him at all. He would look here, there, everywhere else. The priest said, "What has happened to this boy? Last Sunday was so peaceful." After the service, the priest caught hold of the boy and said, "You are cheating me. I am giving you one dollar per sermon. Why have you stopped hitting the old man?" The boy said, "He is giving me two dollars for not hitting him. Now if you want, the price has gone up. If you give me three dollars I will keep him awake."

The priest said, "I cannot compete with your old man. He is so rich he can give you any amount of money. I am a poor priest. Three dollars per sermon, I will go bankrupt."

These people who go to the churches are no disturbance to the society. It is their society. Jesus was a disturbance, hence they crucified him. After Jesus, his apostles started compromising with the society, and what a coincidence. He was crucified by the order of the emperor of Rome, and later on Rome became the capital of world Christianity.

Existence works in strange ways. These people who are against me, hostile towards me and my people, one day you will find them in red clothes. I just have to manage to be assassinated. Then everything will be good, then I will gain their sympathy. Right now I am such a disturbance. They have never conceived such a religious man, one who has ninety Rolls Royces, hundreds of diamond watches, and a 126-square-mile ranch, three times bigger than New York. Naturally they should be offended. I am responsible for their being offended. And I am trying to introduce a totally new religious phenomenon which goes against their morality, their etiquette.

Everything that they have, my commune goes against it. Because I have seen one thing clearly: every society is an organic whole. If there is rape, murder, theft, and all kinds of crimes and perversions, then whatever good is there is so interconnected with the bad that we stand even against those things that appear good. We can see the interconnection between the good and the bad. They are two sides of the same coin, and we have renounced both. We are amoral people. We are not immoral, we are not moral.

We are amoral people. This is their problem. They can deal with moral people, they can deal with immoral people, but they don't know how to deal with us. It is so new to them, they are puzzled and confused. But this is really the shock of the beginning of a new man. These are the birth pangs. The society is going, but we are going to continue to grow -- not in spite of them, but because of them. If they are hostile and they hate us, we are already connected. We have a certain relationship already. Sometimes friendship is not so deep as enmity.

Just the other day I received a letter from a sannyasin: "I love you. My wife likes you but does not love you. I love my wife. I want to move to a commune, and now I am in great difficulty. My wife likes you but she is not ready to move to the commune. She does not love you that much. I love you so much I want to move, but what will happen to my wife and children? I am in a dilemma." When I heard the letter I said, "This man is going to be in great difficulty." If the wife hated me, things would have been simple, but she likes me. Like never changes into love. Hate has the capacity to change into love. In fact, it is love standing on its head.

I am really happy that people are hostile. How long can they remain hostile? And they are unnecessarily wasting their time and energy, and having nightmares, and we don't care a bit. We are not bothered. We are enjoying the time that is available to us. Tomorrow is uncertain, so we are not going to sacrifice today for any tomorrow. We are existential people. Just this moment is so much, who cares whether the next moment we survive or not?

But they will have to change their attitude. You cannot carry hostility long. It starts disturbing your stomach, raises your pulse beat, and gives you heart attacks. We have not done any harm to anybody. They are doing it on their own. They are creating it for their own death. If they understand just a little psychology, before becoming hostile, please come and become acquainted. I am not a missionary and I don't convert anybody.

If a person wants to be converted, wants to become a sannyasin, that is his responsibility. We are not making any effort to change any man, because I think that is trespassing, and I respect the individual as one of the highest values in the world.

Q: I'VE ONLY GOT ABOUT THIRTY OR FORTY MORE QUESTIONS. MAYBE WE GO TO A TRUE/FALSE FORMAT.

A: Next time. Next time, and till all your questions are finished, go on coming. And when all questions are finished, then what are you going to do? Be careful.

Q: THANK YOU, THANK YOU VERY MUCH.

The Last Testament, Vol 1

Chapter #12
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Lynn Hudson
INDIA ABROAD
NEW YORK

QUESTION: YES, BHAGWAN, I'VE BEEN ASKED TO TELL YOU A LITTLE BIT ABOUT 'INDIA ABROAD.' IT'S AN ENGLISH-LANGUAGE WEEKLY NEWSPAPER ABOUT INDIANS AND ABOUT INDIA, MAINLY FOR INDIAN AMERICANS IN THIS COUNTRY, OR ASIAN INDIANS IN THIS COUNTRY, BUT IT IS CIRCULATED SOMEWHAT IN INDIA, AS WELL. ANOTHER THING I WANT TO SAY IS THAT I HAVE COVERED THE ACTIVITIES OF THIS COMMUNITY SINCE ITS INCEPTION. SINCE YOU'VE BEEN IN THIS COUNTRY FOR FOUR YEARS NOW, I'D LIKE TO ASK YOU WHAT YOUR REACTIONS ARE TO AMERICA, AMERICANS AND AMERICAN INSTITUTIONS.

ANSWER: America is not what it pretends to be. It is just a second Soviet Union. But they are truthful; America is hypocritical. The democracy is just in the name, it does not function.

Q: WOULD YOU LIVE IN THE SOVIET UNION?

A: I *am* living in the Soviet Union. Oregon is a state in the Soviet Union.

Q: WELL, IF YOU FEEL THAT WAY ABOUT IT, WHY ARE YOU HAPPY HERE? OR ARE YOU HAPPY HERE?

A: I am happy anywhere.

Q: EVEN IN A PLACE AS OPPRESSIVE AS THE UNITED STATES?

A: Yes, even in Oregon.

Q: HOW ABOUT THE INDIVIDUAL AMERICANS? HOW DO YOU FEEL ABOUT THE ONES THAT YOU'VE MET, THAT YOU'VE COME INTO CONTACT WITH? OR THE ONES THAT YOU'VE READ ABOUT?

A: I know only the Americans who are with me, but they are no longer Americans. I don't come in contact with other Americans, because I never go anywhere.

Q: BUT MANY AMERICANS COME HERE TO SEE YOU, DO THEY NOT? THE PARENTS OF YOUR SANNYASINS, AND OTHERS?

A: I don't meet them. Thousands of Americans are my sannyasins, but the man who becomes a sannyasin drops all hangovers: American, Christian, Hindu, Indian, Mohammedan, communist. He throws all that crap away. That is the essential thing for a sannyasin to do, to be just a human being without any labels. Man is not a commodity that you can label. To label human beings is ugly. So there are people who were once Americans who have become sannyasins. I can tell you about them; they are in contact with me. They are some of the best and most beautiful people in the world.

Q: I WONDER IF I MIGHT ASK YOU ABOUT YOUR CHILDHOOD IN INDIA? WHAT WAS IT LIKE? HOW DID OTHER CHILDREN RELATE TO YOU? HOW DID YOU RELATE TO THEM? HOW DID THEY FEEL ABOUT YOU? HOW DID YOU FEEL ABOUT YOURSELF AS A CHILD?

A: I was a little strange as a child. I never played with any children because deep down I never felt that I was their age. In my childhood I was discussing with adults, old people, but my relationship with my own age group was nil.

Q: YOU FELT YOURSELF A TEACHER EVEN THEN, ISN'T THAT RIGHT?

A: Yes. I have always felt that I have something to give, and as I grew up, that thing became more and more clear. I had always related with people who were at least twenty, thirty years older than me, only with them could I argue and discuss things in which other children were not interested.

Q: DID THIS MAKE YOU AN OUTCAST WITH CHILDREN YOUR OWN AGE? DID THAT MATTER TO YOU?

A: I was an outcast, and I am still an outcast. Perhaps that's my fate, my destiny -- to be the outsider -- but I have enjoyed it my whole life. I don't remember a single moment when I have felt badly about whatever I am. I have rejoiced in my being and I have kept my freedom completely intact. Nobody has been an influence on me -- neither a teacher, nor a professor, nor a saint, a religious leader, a political leader. In fact, as I grew up and my arguments became sharper, teachers and professors were afraid of me. And I was not just an outsider; I was expelled from many colleges for the simple reason that the professors felt embarrassed. They were not able to answer my questions, and they were not courageous enough to accept my answers.

Q: DO YOU THINK THERE'S A PSYCHOLOGICAL DYNAMIC THERE, THOUGH, IN YOUR FEELING AN OUTCAST, THAT LED YOU IN THE DIRECTION OF FORMING A COMMUNE OF WHICH YOU ARE THE CENTER?

A: I have not made the commune. I started on the way alone. People started coming to me and it became a vast caravan which is now spread all over the world. And people are still coming. I have not made it, it has happened. It was not a planned thing, not something considered.

I don't have any discipline, any rules, any regulations. Somebody coming and becoming a fellow traveler is welcome. If he leaves at some crossroads, we say goodbye to him with the same joy, ecstasy, as we had when he joined us. And we tell him, "Whenever you want, the doors will always be open for you."

But I have not made the commune. Certainly, when five thousand people are living here, so many arrangements have to be made; but all that credit goes to the sannyasins. I have nothing to do with it.

Q: THE ADULATION THAT IS OBVIOUSLY FELT FOR YOU HERE IN THIS COMMUNITY, DOES THAT GIVE YOU A SENSE OF HUMILITY OR A SENSE OF OMNIPOTENCE?

A: Just ecstasy.

Q: I BEG YOUR PARDON?

A: Just ecstasy, it gives to me. It does not give me a bigger ego; it does not give me the opposite, the humble ego. They are both egos. Sometimes the humble man is more egoistic than the straightforward egoist. As far as I am concerned, it is not adoration. They rejoice. They love me. I am not higher than them; they are my friends, my lovers, on an equal basis as far as I am concerned. Now it is up to them whether to listen to me or not to listen.

Q: ONE OF THE THINGS I'M ASKING, I GUESS, IS WHAT DOES IT DO TO YOUR HEAD, AS THEY SAY, TO FEEL ALL THIS LOVE? -- I MEAN, AS A HUMAN BEING TO BE THE CENTER OF SO MUCH WHATEVER YOU CALL IT, LOVE, ADORATION, ADULATION?

A: I rejoice. It is beautiful to have so many hearts beating in the same tune as my heart is beating.

Q: DO YOU THINK YOU WOULD BE AS HAPPY IF YOU WERE ONE OF THE SANNYASINS AND THERE WAS ANOTHER LEADER?

A: I cannot be more happy; I cannot be less happy. Happiness is something that is within me, it is not dependent on anybody. If all the sannyasins are gone, I will be happy with the trees, I will be happy with the stars. And I can dance with the trees and the stars; it does not matter -- I can dance in my bathroom. I am a happy person.

Q: IN REGARD TO THE REMARKS YOU MADE EARLIER ABOUT THE UNITED STATES, I WOULD GATHER THAT YOU DO COMMENT ON POLITICS. I WOULD LIKE TO ASK YOU WHAT YOUR FEELINGS ARE ABOUT RAJIV GANDHI AND THE PRESENT GOVERNMENT OF INDIA.

A: Rajiv Gandhi is just an amateur politician, knowing nothing about politics, and he is going to be destructive. He is going to impose the same emergency that his mother did. All that he knows is his mother and he simply will be repeating what she has done.

Q: SO YOU FORESEE ANOTHER EMERGENCY?

A: Another emergency, another assassination. And this time it is going to be worse than before.

Q: WHAT ARE YOUR OPINIONS OF SIKHISM AND OF THE SIKH EXTREMIST ELEMENTS?

A: Sikhs are beautiful people. Perhaps the community of the Sikhs is the only community in the whole of India you can rely upon for something. They are simple, courageous people -- most trustworthy, reliable, not cunning. They are unafraid of anything; otherwise, the Indians are cowards.

Q: DO YOU FAVOR SEPARATE STATEHOOD FOR PUNJAB?

A: India has never been one nation and can never be. It is something forcibly put together. In Gautam Buddha's time, India was divided into two thousand independent nations. It was the Moguls who conquered India and started making other states dissolve into the Mogul empire. They created the background for the British raj. When the Britishers took over, India for the first time became one country -- but forcibly, under slavery, because there was no other way.

Once India became independent, all the troubles started. Even before independence, Mohammedans were asking for a separate country of their own. And I think they were not wrong. In a country in which Hindus are a majority, Mohammedans will have no chance. They will be suppressed and Hindus will take the revenge of thousands of years. It was good that Pakistan was taken apart from India. I am in favor of freedom at any cost.

If Sikhs want to be free, if they want their own nation, they have every right to have it. To prevent them is undemocratic, against freedom, against the dignity of people. Who is Rajiv Gandhi to prevent them? Who was Indira Gandhi to prevent them? I have been a friend to Indira Gandhi, and she had immense respect for me. But when she was assassinated, I didn't feel sorry. I simply felt it was her own doing. It is a simple thing: if Sikhs want independence, give it to them. Why enforce? -- and other provinces are also asking.

Assam is asking for independence. Their leaders have been crushed, jailed, or they have escaped from the country, but the fight continues. The same is going to happen sooner or later to the south Indian states, because they don't belong to the north in any way. They are not Aryans as the northern Indians are. They don't have any language derived from Sanskrit as are all the languages of northern India. In color they are different, in culture they are different. Why should they be forced? Everybody should be given independence. Even if India disappears completely, it is perfect. It is disappearing in favor of freedom and democracy.

Q: YOUR STATEMENTS ABOUT MRS. GANDHI SEEM TO SUGGEST THAT YOU WERE ON GOOD TERMS WITH THE INDIAN GOVERNMENT WHEN YOU LEFT INDIA.

A: I was with Indira Gandhi not with the Indian government.

Q: HOW DID THAT WORK? WHAT WERE THE DYNAMICS OF THAT?

A: Because she was interested in my ideas, she was reading my books, and whenever I was passing through New Delhi, she always tried to meet me and discuss with me. She always agreed with what I said to her, but she said, "I know what you are saying is right, but I cannot do it" -- because this whole political game is so dirty that if you want to be at the top, you have to follow the whole cunning, hypocritical style.

Q: WERE THERE PROBLEMS BETWEEN YOU AND OTHER MINISTERS OR DEPARTMENTS OF THE INDIAN GOVERNMENT?

A: Yes. With Morarji Desai I have been enemies for many lives.

Q: WAS THAT A KEY FACTOR IN YOUR LEAVING INDIA?

A: No. I remained in India until he was no longer the prime minister. I had made it a point that while he is the prime minister, I was not going outside India. I was hammering him every day, hitting him every day, for the simple reason -- I am not a politician, I am not a competitor to anybody -- that I can't see stupid things happening.

Q: WHAT WAS YOUR QUARREL WITH DESAI?

A: Everything -- because I was against his political master, Mahatma Gandhi. I am against the whole philosophy of Gandhiism because it drags people backwards. It is not a forwards movement; it does not take account of the future. It adores, and teaches people to adore, the dead past. He was not ready to accept anything that was invented after the spinning wheel. For him the spinning wheel was the last human invention, for him time had stopped there. This is stupid. On the spinning wheel you cannot keep your country clothed. If a person spins for eight hours every day, then he will be able to have enough clothes just for himself.

Now this is an idiotic ideology. If a person spins eight hours, then when is he going to earn his food? How is he going to take care of his children, his wife, his old parents? How is he going to have a roof? Gandhi was against simple things: telegraph, telephone, railway. Just think....

Q: BUT HAVEN'T YOU YOURSELF SAID THAT IT'S THE TECHNOLOGY WE'VE DEVELOPED THAT'S GOTTEN US INTO THE POSSIBILITY OF A HOLOCAUST?

A: I have said it, but I have said it from a totally different direction. I say it is technology that has disturbed the whole harmony of nature. Now it is the duty of technology to put it back. Nobody else can do it. I am not against technology; I am simply against the technology which has been growing blindly, unconsciously, unaware of its effects. I would like a better technology, superior to the technology we have, which takes care of nature and human beings. Our whole technology has developed as an effort to destroy.

Q: BUT NO ONE'S EVER FOUND A WAY TO PUT A CAP ON SCIENCE, HAVE THEY? I MEAN, IT HAS A LIFE OF ITS OWN.

A: It has NOT a life of its own. It is politically dominated. No scientist can manage a nuclear plant. The nuclear plant is owned by the American government or the Soviet Union or some other idiots, and the scientist has to work under the direction of the politicians. This technology has not developed independently. Scientists are simply the servants of the politicians; and the moment they start just a little to do something on their own, their careers are finished. In the ancient days it was difficult and different. It was difficult to create all that technology is now creating because it needed a certain background which was not available. Second, it was simpler for a scientist to work independently in his own small lab. Galileo was independent, Copernicus was independent, but not Albert Einstein.

Q: BUT EVEN GIVEN THAT, DO YOU REALLY SEE A WAY TO PUT THE NUCLEAR GENIE BACK IN THE BOTTLE WHEN EVEN GRADUATE STUDENTS HAVE THE TECHNOLOGY TO MAKE A

NUCLEAR BOMB TODAY?

A: There is no need to put it back. Any energy which can be destructive can also be creative. It is only a question of application. The nuclear weapons are meant to destroy. The whole science is motivated towards a third world war. The same energy that is being put into making these weapons and these new discoveries can be put into creative ways. There is no need for Ethiopia to starve and die.

Q: DOES THIS PUT YOU ON THE SIDE OF NUCLEAR POWER PLANTS?

A: Not to destroy -- but the energy can be used in a creative way, and the sooner we realize it, the better. All governments should be forced by the people to see that atomic, nuclear, or any kind of energy that is in the service of war, has to be released into the service of humanity to destroy hunger, poverty, unemployment. We can make this earth for the first time a paradise. It will be really so foolish to have so much energy in our hands and destroy the earth, destroy all life.

Q: HOW DO YOU THINK WE CAN GO ABOUT CHANGING THE PRESENT ATTITUDE IN THE WORLD TO CREATE THIS SORT OF FUTURE THAT YOU SEE?

A: The people just have to be made more alert and aware. They have to be made conscious of what their politicians are doing. And once the politicians see that the masses are no more for war, they will immediately jump ahead of the masses. That's a necessity for being a political leader -- you have to be ahead of the crowd. It is not that the crowd follows you, it is just the opposite. The politician has to keep alert to where the crowd is going, and the successful politician is one who always keeps himself ahead of the masses. The unsuccessful politician is one who goes on without looking back to see that the followers have taken some other route.

It is very simple. Just the people -- the media, all kinds of newspapers and magazines, the universities where intelligence exists -- should start a campaign for consciousness raising. It is not a question of one person, it is a question of life being destroyed.

Q: AND HOW WOULD YOU GO ABOUT CREATING THAT CONSCIOUSNESS THROUGHOUT MANKIND?

A: I am trying. I am trying in my own way. I have more than half a million sannyasins around the world who are trying in every possible way to raise human consciousness. Perhaps nobody else is doing what I am doing and on such a vast scale. My methods of meditation are in reality sabotaging the political structure that exists anywhere today. If people meditate, they become more rebellious, they become more understanding. Their eyes see more clearly. Their consciousness is on a far higher level. They can become teachers to those who are lagging a little behind. They can help them.

Within ten years it is possible we can make humanity alert and aware of their own politicians. American politicians are making Americans aware of the danger of Soviet Russia; Soviet politicians are making Soviet citizens alert to the danger that America is. Americans have to be made aware of the danger of their own politicians. Russians have to try to become aware.... I have my sannyasins there -- of course, they are all underground.

Q: HOW MANY IN RUSSIA?

A: I cannot give you the number. I cannot give you the names. The Russian government is already persecuting the people they have found with my books. A few Russians have escaped and they are here.

Q: ARE THERE OTHER LEADERS TODAY THAT YOU FEEL ARE WORKING IN THE SAME DIRECTION YOU ARE? OR DO YOU FEEL THAT YOU ARE DOING THIS ALONE?

A: There is nobody. Political leaders cannot do it; it would be suicidal on their part. They would lose all power. The so-called religious leaders have been in deep conspiracy with the politicians for centuries. They are afraid that if people become more alert, more conscious, then who is going to bother about their God? And who is going to believe that there is a God?

There have been two religions in India devoted to meditation: Jainism and Buddhism. Both deny the existence of God, for the simple reason that when your consciousness becomes clear, you can see that this God and the creation of the world is all fiction. The religious leaders are afraid of a person like me. They are afraid of my sannyasins. They are afraid because among my sannyasins there are Hindus, there are Mohammedans, Sikhs, Christians and Jews. And of course the moment they become my sannyasins, they have to leave their Jewishness, their Christianity, outside. They cannot bring it in. Naturally the religious leaders will be afraid.

I am the only person who is condemned by all religious leaders, all political parties. Strange: a single person is being condemned by all those who are against each other. Even communists are against me, socialists are against me. A few days ago, I received a letter from the president of the American Nazi party: "You are hurting our religious feelings by speaking against Adolf Hitler." He told me in the letter that Adolf Hitler was not a politician, he was the reincarnation of the ancient Old Testament prophet Elijah. Now do you think these are the people who are going to raise people's consciousness? They are exploiting people in the name of religion.

Q: AS I RECALL YOUR PRESS CONFERENCE LAST WEEK, YOU MENTIONED EUGENICS AS A WAY IN WHICH WE COULD AVOID CREATING OTHER MONSTERS SUCH AS HITLER, STALIN, AND GENGHIS KHAN. IS THAT CORRECT?

A: Yes, it is right.

Q: BUT WHEN YOU INTRUDE INTO PEOPLE'S LIVES TO TELL THEM WHEN AND HOW THEY CAN HAVE CHILDREN, ISN'T THAT SOMEWHAT FASCISTIC, SOMEWHAT HITLERIAN IN ITSELF?

A: No. If you can operate on their cancer, is that Hitlerian? When the doctor says, "Take this medicine for your tuberculosis," is he intruding in your life? Is that fascist? You are entering in everybody's life in every way, but because eugenics is something new, people freak out.

In fact, a couple making love has no idea what kind of a child they are going to produce. This is blind biology. It is better to be in the hands of scientists than to be in the hands of blind biology. We can conceive that there can be exploitation, but that is true about any invention, any discovery, any new thing. But I am totally in favor of it, because I see it can really change man even though he has not changed in thousands of years. Since the first monkeys jumped on the earth and started walking on two legs, man is the same. Yes, he wears better clothes, flies in airplanes, but just scratch a little bit and you will find the monkey there.

Q: IF YOU'LL PARDON A COUPLE OF PERSONAL QUESTIONS, HAVE YOU NEVER WANTED TO HAVE A CHILD YOURSELF?

A: No, for the simple reason that I don't want to burden this earth. It is already burdened too much. There is no religious reason why my sannyasins are not giving birth to children. In the four years we have been here, not a single baby has been born. And nowhere is so much love being made as is made here.

Q: THERE'S BEEN A STORY RECENTLY THAT YOU PLAN TO RETURN TO INDIA AND TO MOVE

THIS COMMUNE BACK TO INDIA. IS THERE ANY TRUTH IN THAT?

A: I go on creating many kinds of rumors; they are part of my work. But I am not going anywhere. I am going to remain here.

Q: WHY ARE YOU DETERMINED TO REMAIN HERE, INASMUCH AS YOU SEEM VERY CRITICAL AND UNFAVORABLY DISPOSED TOWARD THE UNITED STATES GOVERNMENT AND THE UNITED STATES IN GENERAL?

A: Because I want to spread that idea. I need to be here.

Q: IS THERE ANY REASON THAT THERE ARE NOT MANY INDIAN SANNYASINS HERE IN OREGON?

A: Only a few are here... not many. There were not many even when I was in India, for the simple reason that what I am saying goes against their conditioned minds, and they have the oldest conditioned minds in the world. They are so much conditioned over thousands of years that they have become incapable even of listening to anything new. They believe that everything that is true is in their scriptures, that there is no need for anything new. The old is gold. The older it is, the golder it is.

Q: WERE YOU EVER A PRACTICING HINDU?

A: Never, never. I have never been practicing any religion. I have been trying to remain an individual on my own, right or wrong, heaven or hell. I have never considered about anything. I want to remain completely myself. It gives a certain strength, freedom, dignity; and that's my teaching to my people. It is not a religion -- it is just the gathering of people who feel some similarity, some synchronicity. But each is respected as an individual.

This commune is not an organization, it is an organism just like the body. They are all working on their own responsibility. There is nobody higher, nobody lower; there is no hierarchy. The professor and the plumber are equally respected and loved. In fact, nobody even bothers whether you are a plumber or a professor. Nobody even asks anybody, "What are you doing?" because everybody is doing what is needed. So all are equal; they are fulfilling the needs of the commune in different ways, in the way they can fulfill.

Q: WELL, HOW WOULD YOU DESCRIBE THE THING THAT BRINGS YOU ALL TOGETHER?

A: I had not come here to stay. I had come here because my health was bad. My back was so bad that we tried everything.... Experts from England were called but they could not fix it. I was suffering from asthma so much that sleep became difficult. I am allergic to all kinds of perfume, smoke, dust; any small thing immediately triggers my coughing and then it goes on for hours.

Otherwise, why should I choose Oregon? It is a desert, dry. Humidity is dangerous for me. Whenever I went to Bombay, attacks of asthma would immediately increase. And whenever I went to the desert part of India, Rajasthan, it would settle down. That gave me the clue that it is not a question of medicines; I had to find some desert place, and big enough. For simple reasons.... If I was living in the city and at somebody's house they were having a fire or celebrating a Hindu festival with firecrackers, that was enough to trouble me. You cannot stop them just for my allergy. So I needed a big place, and this place is big enough. It is 126 square miles.

My sannyasins know what my troubles are, so they don't do anything that can trouble me. And the climate is dry. I had never come here with the intention to stay. I came only so that I could get healthier, and I have been getting healthier. I am far better than I was there, but my troubles are such that they can be

triggered any moment. You just come here and you have been smoking, that is enough. You are not smoking here, just talking, and if I get the smell of tobacco, you have done it.

So it has become a problem. My Indian commune is there. They are waiting for me; but I know that if I go back the same problem will arise again. I was 180 pounds when I came; now I am 132 pounds. Just the dry climate helped me to reduce the weight without any difficulty.

So I am going to be here. And I am not a person to just sit and watch whatsoever goes on, because I don't think America belongs only to Americans and India belongs only to Indians. This whole earth belongs to us. I am feeling perfectly good here, healthwise, so I am not going to leave.

Secondly, I am feeling immensely interested by the hostility of Oregonians. For thirty years in India I had been hammering people. By and by they became accustomed to me, to my criticism. These people are new and they are really getting disturbed, and I am getting great joy out of it!

Q: YOU APPARENTLY ARE THE HEAD OF A VERY RICH WORLDWIDE ORGANIZATION. WHAT IS YOUR POSITION ON ANY OBLIGATION YOU MAY HAVE TO CONTRIBUTE TO WORLD CHARITY? TO THE FAMINE COUNTRIES? TO POVERTY IN INDIA? TO THE MANY OTHER PLACES THAT NEED HELP?

A: First, I am not the head of a worldwide organization. I am not even a sannyasin. Nothing is in my hands; it is my sannyasins' business. I am simly a guest.

Q: WHAT IS YOUR PERSONAL FEELING ABOUT IT THEN?

A: My personal feeling is that there should be no more preparation for future war. And all the nations who are putting seventy-five percent of their energy and income into making new weapons, should move all that energy to help those who need it. I don't have anything to give to Ethiopia, because I don't possess anything.

Q: DO YOU NOT BELIEVE THAT IF YOU WISHED TO HELP ETHIOPIA, YOUR SANNYASINS WOULD COMPLY WITH YOUR WISHES AND RENDER HELP?

A: No. I would not wish it either. This should be the work of the politicians and the religious leaders. They should take the responsibility -- I have nothing to do with it. In fact, if people had listened to me, India would not have been poor. For thirty years I was saying to them, "Go for birth control. Abortion should be made legal" -- and I was condemned for that. They were throwing stones and shoes and knives at me for teaching them immorality.

So I don't feel responsible if they are starving. It is their doing. Anybody who is dying and starving should remember that the whole crime is due to people like the pope, Mother Teresa, and other religious leaders who are against birth control, against abortion. They are increasing the population of the world, and they are getting Nobel prizes. Mother Teresa should be hanged!

Q: WELL, EVEN IF YOU BELIEVE WORLD HUNGER IS A RESULT OF MISGUIDED POLICIES ON THE PART OF WORLD LEADERS, WHAT ABOUT HUMAN COMPASSION FOR THE PEOPLE WHO ARE STARVING? -- SIMPLE HUMAN COMPASSION.

A: If you really want to know the truth, I say just send medical groups to help the Ethiopians die peacefully if you cannot provide food and clothes. And how long are you going to provide? Ethiopia has been starving and dying for four years continuously, and those dying Ethiopians are still creating children.

The people who have increased the population of the world by their teachings should take the responsibility and feed those people; or, if they are incapable, my suggestion is that rather than starving, suffering, dying, it is better to give them an injection so they can go peacefully into eternal sleep. And I

know the soul never dies, so I am not worried about anything. They will be incarnated somewhere else, and next time they will find something better than Ethiopia.

Q: YOU BELIEVE IN REINCARNATION, THEN?

A: I know. I don't believe.

Q: WOULD THAT BE PART OF YOUR INDIAN HERITAGE, SINCE IT IS A STRONG BELIEF AMONG INDIANS?

A: No. It is not because they believe. I have tried to find it. It is not my belief, I never accept any belief. It only covers your ignorance, it never makes you wise. I have meditated; I have come to a point where I can see my own past lives, and that's proof enough. It is my knowing, my experiencing; it is nothing to do with Indian heritage, beliefs, or anything. I speak on my own authority.

Q: YOU'VE OFTEN EXPRESSED A VIEW OF A COMING WORLD APOCALYPSE IF MAN DOESN'T CHANGE HIS OUTLOOK. IS THAT VIEW OF AN APOCALYPSE SOMETHING THAT'S RATIONALIZED FROM AN ANALYSIS OF HISTORY AND CURRENT EVENTS, OR IS IT A VISION?

A: It is an analysis of man's whole past. The way man has been functioning -- continuously unconscious, fighting, violent -- one day it will come to its ultimate logical conclusion. And it is coming. After the second world war, you cannot have the first world war -- you can only have a third world war. It is not a vision, I am not a visionary. I can calculate the way nuclear weapons are growing. In 1945 the first atom bomb was used in Hiroshima and Nagasaki. Within just forty years our power of destruction is seven hundred times more, and it is growing every day.

Q: YOU WOULD CALL YOURSELF A RATIONALIST ABOUT THIS, THEN?

A: Absolutely.

Q: AND YOUR ANALYSIS ALSO SUGGESTS A WORLD EPIDEMIC OF SOME DISEASE -- POSSIBLY AIDS, I BELIEVE YOU SAID.

A: Yes. It is also part of all that man has done to nature, to man, to animals, to everything. He has created the situation.

For example, in my childhood in India -- and it is not long, just fifty years ago -- the seasons used to come exactly the same day each year. India has three clear-cut seasons. Every year winter starts at the same time, disappears at the same time. Since 1945 it has not been so. Now the seasons are not predictable. Some great disturbance has shaken the routine of millions of years. The water is polluted, the air is polluted; it is really a miracle that we are still surviving. So it is simply a rational analysis that if we don't change human consciousness by the end of this century, the chapter of life on this earth closes forever.

Q: I BELIEVE THAT YOU'VE ALSO PREDICTED A TERRIBLE FLOOD. WHAT REASONS DO YOU SEE FOR THAT?

A: That, too.... All around the world even poor and small nations are experimenting with atomic energy, even India. People are starving, dying, and India is exporting its wheat -- for what? Your people are dying.

They have been producing the wheat, they will not get even one meal a day, and you are exporting wheat. Naturally, the government will have to impose an emergency, because how long can people tolerate that they are dying and their food is being exported? But India is exporting because money is needed for more nuclear plants, atomic bombs. All that India has is farming. Eighty percent of Indians are farmers; they can only sell their raw product. And they will be purchasing death.

So if great explosions go on happening, it is scientifically estimated how many explosions will start melting the eternal snow of the Himalayas. And even just the Himalayas melting is enough to drown India completely, because the height of the ocean will rise fifty feet, and cities like Bombay will have no future. And this is only about the Himalayan ice. If the ice of the north pole and the south pole starts getting heated and they start melting, then you can understand....

It is a man-made calamity. And there is still time to stop, because it has not happened yet. I am not a prophet in the sense that I am a visionary. I don't support all that rubbish.

Q: YOU DO HAVE SOME FAITH IN THE PROPHECIES OF NOSTRADAMUS, THOUGH. IS THAT CORRECT?

A: I don't have any faith in him. The fact is that the man was crazy, and what he has written can be interpreted in any way you want. I found this rational analysis and managed to look into Nostradamus, and found similarities, which was very easy. There are many books of that kind in the world.

In India there is an ancient scripture thought to be written by Vyasa himself, five thousand years ago. Everything about you is written in it. You just have to go to the priest, you have to give your name, your birth time, your birth chart, and he will figure it out and find the right page where Vyasa has described you. And it is possible because in the Sanskrit language, each word has at least one dozen meanings. So looking at you, watching you, talking with you, the scholar will figure it out, and he will start reading from the scripture. And he will be very much correct.

Copies of the scripture exist all over India; so you have it done in Delhi but if you are not satisfied -- who knows if it is right or wrong? -- you can go to Madras or Calcutta, and they will find the same page again. And because in the process of finding the page the clue is given by you, you can just change your name.... Go to Delhi, tell one name, one date of birth; in Madras, tell another name, another time of birth and you will know what is going on. He will not be able to find the same page. He will find some other page. But ordinarily, the type of people who go will not do this. They are immensely impressed.

Nostradamus can be interpreted in any way you want. The sentences are not clear, the grammar is not correct. The words are such that you can fit them into any context you want.

Q: BUT HAVEN'T YOU USED HIM AS THE SOURCE OF THE PREDICTION THAT THIS DREAD DISEASE WOULD SWEEP THE EARTH?

A: No. I use all kinds of devices. If people are foolish, I can use even their foolishness to raise their consciousness. I don't feel any problem in it. If I was predicting on my own they would not listen to it, so I drag in Nostradamus. And that's what I have been doing my whole life. If I speak to Christians -- I have been speaking to Christians in India; they have the biggest theological college in Jabalpur where I was for twenty years -- and I was speaking on Jesus, I was simply speaking on myself. Just here and there I would have to put Jesus' name, and they were immensely happy; not only happy, they said, 'We have never heard any Christian, any theologian, finding the true meaning of Jesus." I said, "Yes, how can they find the true meaning of Jesus?"

Q: YOU DO NOT BELIEVE IN THE EXISTENCE OF A GOD, IS THAT CORRECT?

A: I don't believe in anything. Belief is simply not part of my vocabulary. Belief simply means you don't know, yet you believe. A blind man believing in light -- what can that belief do? He does not need a prophet, a messiah; he needs medicine, a surgeon, perhaps an operation on his eyes, so that he can see.

And do you believe in light? Nobody asks such questions -- you know light is there. The question of belief is asked only when the thing is non-existential. You cannot see it, you cannot touch it, you cannot feel it. God is a belief, heaven is a belief, hell is a belief The reason why you believe in these things is within your psychology; the priest is only exploiting. You have greed for immortality, you have greed for paradise and all the pleasures there. You have fear of death, you have fear of falling into the darkness of hell and all the tortures there. Naturally you start believing, because you don't want to go to hell, you want to go to heaven.

It is because of this psychology that an idiot like Reverend Jim Jones managed the suicide of his whole commune. He persuaded them to die with him, because if they died with him, they would all enter into heaven. This is the logical conclusion of Jesus' telling his disciples, 'I will take you into heaven." Jim Jones went a little farther. He was really a great Christian! -- after Jesus only he is the prophet.

Q: SO YOU BELIEVE THAT IF GOD EXISTED, GOD WOULD REVEAL HIMSELF IN SOME TANGIBLE WAY?

A: There is no God, and there is no question of his revelation. I don't see any possibility of God's existence. I can understand the existence of consciousness, because it is within me and I can experience it. And in my silent moments of awareness, I have never come across any God, any hell, any heaven.

Q: IS RAJNEESHISM A RELIGION?

A: No. It is a religionless religion. It is simply religiousness.

Q: DO YOU CONSIDER YOURSELF A PROPHET?

A: No. I am not so stupid. I don't consider myself in any way special, extraordinary, a messenger of God, a prophet, a messiah. No. I am just an ordinary human being like you and everybody else.

Q: I HAVE ONE MORE QUESTION FOR YOU. WHAT ARE YOUR ULTIMATE AIMS HERE IN OREGON?

A: I never think of tomorrow... and you are asking about the ultimate aim!

Q: WELL, SIR, I GREATLY APPRECIATE YOUR LETTING ME COME HERE TO VISIT YOU.

A: I loved it.

Q: IT'S BEEN A PLEASURE, AND I THANK YOU VERY MUCH....

A: Whenever you feel like coming, come.

Q: THANKS VERY MUCH.

The Last Testament, Vol 1

Chapter #13
Chapter title: America Is A Hypocrite

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Laura Parker
POST INTELLIGENCER
SEATTLE,
WASHINGTON

QUESTION: HELLO. WHAT WE WOULD LIKE TO DO IS WRITE A STORY PROFILING YOU. THERE ARE A GREAT NUMBER OF READERS IN THE SEATTLE AREA WHO ARE NOT AS FAMILIAR WITH THE COMMUNE OR WITH YOU AS THE NEWSPAPER READERS ARE IN OREGON, AND SO I WOULD LIKE TO KNOW SOMETHING ABOUT YOUR BACKGROUND IN ADDITION TO SOME OF THE THINGS THAT YOU WANT TO SAY ABOUT RAJNEESHISM. I GUESS WE COULD START WITH: WHY DID YOU DECIDE TO SPEAK, AND WHY DID YOU DECIDE TO SPEAK TO REPORTERS?

ANSWER: I have never asked any "why" in my life. I simply do anything that I feel like doing. I am not a man of thinking. I function through my feelings. If I feel to stop speaking, I can stop in the middle of a sentence, I will not even complete the sentence. And if I want to speak, even from my grave I will continue.

Q: I'M SORRY, I DIDN'T HEAR ALL OF THAT....

A: Even from my grave, I will continue to speak.

Q: IS THERE ANYTHING THAT YOU HAVE TO SAY TO THE MEDIA THAT YOU COULDN'T SAY THROUGH YOUR DISCOURSES OR BOOKS? DO THE REPORTERS CARRY A MESSAGE TO THE AUDIENCE IN AMERICA FOR YOU?

A: Certainly. Whatever I can say to my people, I say to them; but that is not going to reach to the people outside the commune. I would like them to be acquainted with what is happening here, and not to depend on rumors. I would like to invite them to be our guests, see our people, and see that there is a different way of life, too.

Q: IS THERE ANY WAY SOMEONE WHO HAS NOT COME HERE COULD UNDERSTAND THIS WAY OF LIFE?

A: It is almost impossible, because there are things which can only be experienced and cannot be explained. In fact, if you try to explain them, you explain them away.

Q: IS THERE ANY WAY THE PEOPLE IN OREGON.... WILL THERE EVER BE PEACE HERE BETWEEN THE PEOPLE IN OREGON WHO ARE SO OPPOSED TO THE RAJNEESHEES, AND THE COMMUNE HERE OR THE RANCH HERE? DO YOU SEE THAT EVER HAPPENING IN THE FUTURE?

A: I don't think of the future at all. Right now we are enjoying their opposition, their hostility, because this is the beginning of friendship. If they had ignored us, then I would have had to think of something....

Q: COULD YOU ELABORATE A LITTLE? IF THEY HAD IGNORED YOU, IT WOULD HAVE BEEN WORSE, THEN, THE HOSTILITY?

A: No. I would have created something so that they could not ignore. I can accept their hate, their hostility, their opposition; but I cannot accept their ignoring us, because it is easier to transform the hate into love, hostility into friendship. But there is no way to communicate with someone who is ignoring you. The people of Oregon have proved really receptive.

Q: IF WE COULD GO BACK TO INDIA, AND WHEN YOU WERE YOUNGER.... I HAVE READ SOME THINGS ABOUT YOUR BACKGROUND, BUT I DON'T KNOW VERY MUCH ABOUT IT. COULD YOU TELL ME... I HAVE HEARD THAT YOU LIVED WITH SHEELA'S FAMILY FOR A WHILE, AND I HAVE READ THAT YOU LIVED WITH YOUR GRANDPARENTS AS A YOUNG BOY. I'M NOT CERTAIN WHICH IS ACCURATE. COULD YOU TELL ME ABOUT YOUR CHILDHOOD?

A: Yes. My early childhood, up to six or seven, I was with my maternal grandfather and grandmother. I loved the place. It was a very small village surrounded by lush greenery and the house of my grandfather was just on the bank of a beautiful lake. After that, for three years I lived with Sheela's father. He loved me not like a small boy, but just like a contemporary friend.

It was a strange relationship -- he loved me, he respected me, too, which is very rare. I loved him, that was nothing new; I respected him, but I respected him more because he could respect a child just like a friend. And for three years it was a tremendous experience, because I could never communicate or relate with my own age group. I had never played any game in my life. It all looked stupid.

Q: EVEN AS A VERY SMALL CHILD?

A: Never. As far back as I can remember, I loved only one game -- to argue.

Q: TO ARGUE?

A: To argue... about everything. So very few grownup people could stand me. Understanding was out of the question. In Sheela's father, I found a man who was ready to understand me, and I never felt that he was tired or bored or not ready to answer. He never tried to shut me up. He never told me a single time, "These things you will understand only when you are grown up." If he did not know something, he accepted it: I don't know it, I am searching as you are searching. If in argument he could not convince me, and my argument was weightier than his, he was able to accept it without feeling insulted, humiliated. He is a man of tremendous understanding, caring, and our relationship has remained the same. Now he is my sannyasin.

Q: THIS WAS WHEN YOU WERE TEN YOU LIVED WITH HIM, APPROXIMATELY?

A: It must have been nearabout... between six to nine.

Q: DID HE SEND YOU TO SCHOOL? WAS HE RESPONSIBLE FOR EDUCATING YOU?

A: No. Because I was never interested in going to school. That was the worst place. I was forced finally to go, but I resisted as much as I could, because there were only children who were not interested in things I was interested in and I was not interested in things they all were interested in. So I was an outsider.

Q: WHAT WERE YOU INTERESTED IN?

A: My interest has remained the same: to know what is the ultimate truth, what is the meaning of life, why I am here and not anyone else. And I was determined that unless I find the answer, I am not going to rest, and I am not going to let anybody around me rest, either.

So he was teaching me at home, because he loved me; if I did not want to go to school, then he would teach me at home. After living with him for three years, finally I had to go back to my house, because he -- Sheela's father -- left for England for his further studies.

Q: YOUR FATHER WAS A MERCHANT, IS THAT CORRECT?

A: He was a cloth merchant, and that's how he came in contact with Sheela's father. Sheela's father lived in Bombay, and my father used to come to Bombay for his business. And they immediately became almost like twins.

Q: WHEN YOU WENT TO SCHOOL, YOU WERE OLDER?

A: I was older than any child.

Q: HOW DID THE OTHER CHILDREN IN SCHOOL TREAT YOU?

A: Then they were afraid of me.

Q: THEY WERE AFRAID OF YOU?

A: They were afraid... and since then everybody is afraid. The students were afraid, the teachers were afraid....

Q: BECAUSE OF THE THINGS YOU WERE SAYING, OR BECAUSE OF YOUR ARGUING?

A: My argument was their greatest problem. They never accepted any argument from children.

Q: THEN YOU WENT TO THE UNIVERSITY, IS THAT CORRECT?

A: Later on I was in the university, but....

Q: WHY DID YOU CONTINUE IN SCHOOL AND GO THE UNIVERSITY IF YOU DIDN'T...?

A: I wanted to fight with everyone... from the primary school to the university. And I wanted to know if all these knowledgeable people have something in them, or it is all borrowed. And I found that all they had was borrowed: not a single teacher or professor had any experience of his own.

Q: WHEN YOU WERE STUDYING AT THE UNIVERSITY, WAS THERE ANYONE WHO YOU READ, OR ANYONE WHO YOU FOLLOWED? -- I DON'T MEAN A TEACHER, BUT PERHAPS SOMEONE WHOSE WRITING THAT YOU PARTICULARLY READ?

A: No.... I have read so much that perhaps nobody in the whole world can compete. My own personal library slowly, slowly became so big that the day I left India it had 150,000 rare books. I have read VASTLY; in fact, it is difficult to mention the name of any book that I have not read.

Q: I THINK I READ SOMEWHERE THAT YOU STOPPED READING AT SOME POINT.

A: For the past five years I have not read anything.
Q: FOR THE PAST FIVE YEARS?

A: Not even a newspaper, no magazine, no book. I simply stopped reading because I understood that all those books are just rubbish. You can be lost in the jungle of words, but you are not going to get any truth out of those books.

That was the time when I started feeling to go into silence for a group of years, just to give a gap, so that the life that I had lived before silence becomes completely separated from me. It is now completely separated from me. Now whatsoever I say, I say on my own authority. I say only that which I know. I don't believe in anything. I don't quote anybody unless he coincides with me.

Q: WHEN DID YOU MEET SHEELA?

A: Sheela's father was not even married when I started living with him. He got married after three months. Sheela came long afterwards. But Sheela's father has been trying to bring all his children to me, he wanted them not to miss me. His two sons are sannyasins, all his daughters are sannyasins. Sheela was studying in America for about ten years before. She was not interested in any search for truth, she was not aware that there is something to seek in life.

When she came to me, she was almost a TABULA RASA, a clean sheet, nothing written on her. That helped her immensely. Once she came to me, she never left. And because she was open, clean, without any prejudice, she could understand me immediately. Her understanding has not been any mental effort on her side... she simply absorbed me. She ate every word that I uttered to her.

Q: YOU TAUGHT AT THE UNIVERSITY, IS THAT CORRECT?

A: Yes.

Q: YOU TAUGHT PHILOSOPHY? AND YOU WERE A YOUNG MAN IN YOUR TWENTIES?

A: Yes.

Q: DESCRIBE THE YEARS THAT YOU WERE A TEACHER AND WHAT YOU WERE TRYING TO TEACH TO YOUR STUDENTS WHILE YOU WERE AT THE UNIVERSITY.

A: It was a very difficult situation. I was teaching my students everything that the university prescribed, and I was also teaching them how much in this prescribed teaching is bogus and bullshit. So it was a difficult job... I was teaching Aristotle and at the same time I was teaching them that Aristotle is not right. So my period was divided in two sections: first I would teach them what Aristotle means, and then I would say that he is wrong, that as far as I am concerned Aristotle has been a great calamity for humanity.

So I was complained against because this was a strange way of teaching, and the students were getting confused. They used to ask me: "What are we going to answer in the examination?" I said that they had to choose: If you feel Aristotle is right, it is up to you; if you feel I am right, it is up to you. If you feel we both are wrong and you are right, it is up to you. Choose. And I also recommended to the vice-chancellor not to bother about these complaints, because I am giving them a challenge, and it is the challenge to the mind that sharpens it.

Q: AND WHAT DID THE VICE-CHANCELLOR SAY TO YOU?

A: He said to me that those students had not come to know the truth, they had come only to earn a degree. I told the vice-chancellor, "Then accept my resignation, because I have not come here to make students clerks, teachers, station masters, postmasters... I am not interested in their degrees and examinations. My whole interest is to sharpen a student's intelligence, make him an individual, unprejudiced, open, available to reality." And I resigned.

Q: AND THEY ACCEPTED YOUR RESIGNATION?

A: They tried not to accept it. They tried to persuade me, but this is not my way. Once I have done anything I never go back. I told them, "I can feel your concern for me, I can feel your respect and love for me, but once I have resigned, it is finished. Now I will be a wandering teacher."

Then for almost twenty years I was just a wandering teacher around the country and I found that it was foolish wasting time in the university teaching twenty students. When I can teach fifty thousand people in one single meeting, what is the point of wasting time in the university? So I have not been at a loss. From the university I moved to the universe.

Q: I WANT TO MAKE SURE MY READERS UNDERSTAND ALL OF THIS. YOU BECAME ENLIGHTENED WHEN YOU WERE IN YOUR VERY EARLY TWENTIES, AND THEN YOU BECAME A TEACHER AFTER THAT. IS THAT CORRECT? -- AND THEN TRAVELED AFTER THAT. COULD YOU DESCRIBE FOR ME WHEN YOU BECAME ENLIGHTENED, AND HOW THAT OCCURRED?

A: Enlightenment simply means an experience of your consciousness unclouded by thoughts, emotions, sentiments. When the consciousness is totally empty, there is something like an explosion, an atomic explosion. Your whole insight becomes full of a light which has no source and no cause. And once it has happened, it remains. It never leaves you for a single moment; even when you are asleep, that light is inside. And after that moment you can see things in a totally different way. After that experience, there is no question in you.

So for twenty-one years I was continuously questioning people, and after that day I have been continually answering people. I don't have any questions.

Q: WHAT WAS THAT DAY LIKE? WHAT WAS THE DAY LIKE WHEN YOU BECAME ENLIGHTENED? I WOULD LIKE TO EXPLAIN THE DETAILS TO PEOPLE WHO, AS I SAY, ARE NOT THAT FAMILIAR WITH BECOMING ENLIGHTENED.

A: It will be difficult for them to understand. Because when that experience happens, there are no words, no thoughts; and when you want to express it, obviously words are needed, thoughts are needed.

Q: WERE YOU A STUDENT AT THE TIME?

A: I was a student.

Q: DID YOU SHARE THIS WITH ANYONE?

A: No. For seven years, I kept completely silent about it because I was waiting for somebody to recognize it -- perhaps I had gone mad, perhaps it was just insanity. I wanted somebody to recognize it, and there were a few people who started recognizing that something had happened which is rare and unique.

The first man to recognize was an old man who was almost silent for his whole life. Once in a while he would utter a word -- meaningless, you could not make anything out of it, but he was respected immensely. His name was Magga Baba. People used to come to him from faraway places, and he never spoke. To have a contact with that man people used to massage his feet and just sit around him. He might be sleeping and people would be sitting around him, because there was something radiating from that man, something that they could feel like a fragrance.

The first day I went to see him, he immediately hugged me and whispered in my ear, "My boy, so you have got it... and it is good that you have not told anybody. Wait for the right moment to tell, because it immediately creates opposition, antagonism, and you are too young... you may not be able to fight. So just wait a little."

Q: COULD SHEELA'S FATHER TELL?

A: No.

Q: DID YOU SEE HIM AFTER YOU BECAME ENLIGHTENED, BUT BEFORE YOU HAD TOLD PEOPLE?

A: Yes. The moment I met him afterwards, he immediately became a sannyasin.

Q: YOU SAID THAT THE OTHER MAN TOLD YOU TO WAIT UNTIL THE RIGHT MOMENT. WHEN WAS THAT MOMENT? WHEN DID YOU TELL?

A: When he told me, it must have been... I must have been twenty-eight. And once that old man had recognized it, I slowly started speaking about it. And soon I was in the world fighting, arguing against anything that prevents people from becoming enlightened.

So I have been fighting all the religions, all the politicians, all the educationists; and the more I have fought them, the more I have attracted intelligent people around the world towards me. My people are not like Jesus' apostles. My people are professors, engineers, doctors, writers, poets, musicians, painters, dancers.... I have the most talented group in the whole world.

Q: DESCRIBE FOR ME WHEN YOU WERE TRAVELING AROUND INDIA LECTURING.... WHERE DID YOU GO, WHAT WAS THE RECEPTION THAT YOU RECEIVED FROM THE GROUPS...?

A: It was different in different places, in different groups. For example, I was lecturing in different universities in India -- and India has almost one hundred universities. The students were the ones who got the point most. I was teaching in religious conferences. The people who gathered to listen got the point, but the organizers, the religious leaders, became my enemies.

So any conference, any gathering of religious people I have visited only once, I was not invited there again. Just in one visit I had disturbed their people so much, stirred so many doubts and questions in their minds. Because this is one of my basic standpoints: the way to truth is not belief, but doubt; not faith, but inquiry.

Because of this I say religion and science start from the same point, although their directions are different. Science moves towards the objective world, but its basic foundation is doubt. Doubt everything unless you come across something which is indubitable. And religion moves inwards; but the basic point remains the same: Doubt, and go on doubting unless you come across something that even when you try to doubt it -- it is there in front of you -- all your doubts disappear.

So to me science and religion both meet at a certain point, the beginning. And if it is understood, it will not be difficult to help them to meet at the end, too. And it will be a great day of rejoicing when science and religion become fellow travelers.

Q: WHEN DID YOU START THE ASHRAM IN POONA? DID THAT COME MUCH LATER?

A: Much later in '73.

Q: SO YOU TRAVELED AROUND INDIA FOR QUITE A FEW YEARS?

A: Yes. I continuously went....

Q: WHY DID YOU STOP TRAVELING AND START THE ASHRAM?

A: Traveling, I was trying to find people who are ready to go with me to any end. The moment I became aware that I had enough people in India, that I need not bother to go on traveling, I could now settle in one place and let people come to me.... As I became settled, Indians came... and soon people from around the world slowly, slowly started coming.

In Poona, there were ten thousand sannyasins living with me. It was a strange place, almost like an island; ten thousand people of different nations, races, colors, languages, and Indians themselves became a minority group. The moment they saw that what I am teaching and saying is not propagating Hinduism, I am not propagating anybody's religion, I have got my own experience.... The Hindu mind is the oldest mind and the most rotten, of course; it is so full of conditionings. When the people from the West came to me they were less conditioned -- particularly the young people. To have a communion with them was far more easy.

So I don't see any difference between Poona and Rajneeshpuram. In Poona, I was among non-Indians; in Rajneeshpuram, I am among non-Indians.

Q: WAS THE ASHRAM LARGE ENOUGH? OR DID YOU WANT TO EXPAND AT THAT POINT?

A: I wanted to expand it. It was large enough, but not large enough for the people who were going on coming. There were two thousand sannyasins living in the ashram itself, and the remaining eight thousand were living in hotels, guest houses, in other people's houses. The whole of Poona was overflooded with sannyasins, and I wanted all of them to live together because they had been continuously cheated by people.

Indians proclaim themselves very religious.... That is just nonsense; they are the most materialist people on the earth. Rents went ten times higher as soon as they saw many foreigners coming. Prices of everything went high. In the market, if an Indian was purchasing a thing there was a different price; and if a sannyasin, a foreigner, was purchasing the same thing, it was ten times more. When I had started the ashram a huge bungalow with two acres of garden around it was available at $20,000. Soon it became impossible... even $100,000 was not enough. People were asking absurd prices.

Q: FOR ADDITIONAL LAND?

A: For land, for houses, for food, for everything We were searching for land in India somewhere else; but the Maharashtra government would not allow me to leave Maharashtra. They had found a strategy to prevent me: one, that any property, any land, any house that we purchased was never allowed to be transferred into our names. Even now....

Q: SAY THAT AGAIN...?

A: Any property, any land, any house that we purchased, the Maharashtra government did not transfer it to our name.

Q: WHY NOT?

A: Simply so that we could not sell it. And we had invested so much money there that unless we could sell, it was difficult for us to move. So this was their one strategy. Now, even now, those properties are not in the name of the commune -- because still the commune exists there. And the second strategy was they were forcing the central government that we should not be allowed land anywhere else. The reason was that they were earning so much out of the visitors, Poona became the biggest tourist place in the whole of India. The people who now have gone to Poona say it looks a deserted place: hotels are empty, houses are empty, prices have fallen.

And you will be surprised to know that the people who were against me had arranged a Hindu ritual -- a fire ritual, which one hundred brahmins have to perform for seven days continuously, twenty-four hours of continuous prayer to God that I should be brought back. And these were the same people who had even made an attempt on my life!

Q: WHEN DID THEY PERFORM THIS RITUAL? RECENTLY, OR...?

A: Just two years ago.

Q: HOW DID YOU GET THE FINANCING TO START THE ASHRAM IN POONA?

A: I had so many rich friends all over the country. I don't have a single cent, and now I have people all over the world who have money and who have guts to risk that money with a dangerous man like me.

Q: WHEN THE GOVERNMENT WOULDN'T ALLOW YOU TO GET ADDITIONAL LAND, IS THAT WHEN YOU MADE THE DECISION TO LEAVE INDIA?

A: No. They were not allowing for seven years, so that was not the problem. I had no intention to leave India. If they would not allow us land outside, we would have gone on purchasing more and more properties

in Poona without changing it into our name. The law in India provides that if somebody has occupied a house for nine months, you cannot throw him out, so it does not matter... who cares in whose name the property is? -- we are the users. So we went on purchasing properties. Still our people are growing there.

Since I have not been there, the opposition has died down. In fact much sympathy has arisen, so our people have purchased four hundred acres of land near Poona, and they are developing a new commune there.

Q: DID YOU WANT TO LEAVE POONA?

A: No. For me it makes no difference: wherever I am, I never go out. Rajneeshpuram may be in the Soviet Union, or in America or in India. It does not matter to me, I don't know who is living outside.

Q: HOW IS RAJNEESHPURAM DIFFERENT FROM POONA, PHYSICALLY?

A: In many ways. First, it is 126 square miles of land; the Poona ashram was only six acres of land. It differs because all the sannyasins can live together here. In Poona it was difficult, they were living in separate places. Now they have their own home, and all are living together, working together, producing, creating. The Rajneeshpuram commune is no longer dependent on anybody -- we are self-sufficient.

Right now five thousand sannyasins are here, but it changes. People go on coming, living here for three or four months, as much as they can afford. Each thing is made by sannyasins: the food, the clothes, everything is created by sannyasins with great love.

In Poona it was sad -- they were cheated, exploited. They were falling sick continuously because India is dirty, the water is polluted.

Here we have pure water, we have pure air, we don't have neighbors -- it is easy to love your enemies, but it is not easy to love your neighbors. We are alone here, in our own world, totally independent. In Poona, everything had to be done so that the old conditioned mind was not disturbed too much. Here, there is no problem. Even if people want to go to the lake and have a sunbath naked, nobody is bothered by that. If people want to dance and sing, nobody is bothered. In Poona it was a difficult problem: if people wanted to dance, then there were so many complaints from the neighbors, and soon the police were there, saying that they are disturbing the neighbors.

Now, at last, we are not disturbing any neighbors. And those who are disturbed, they are far away. Let them boil up within themselves. Let them enjoy... if they enjoy hostility. But they don't have even the guts to come here and see. They may be just thirty miles away, but they don't have the guts to come and see. Deep down they are afraid that perhaps we are right and they are wrong. That is the threat. Anybody who has come here has gone away with a different attitude, with a new attitude about the commune.

Q: YOU AND OTHER PEOPLE HAVE DESCRIBED THE POONA ASHRAM TO ME AS HAVING MANY LUSH GARDENS, AND WHEN THIS RANCH WAS FIRST PURCHASED IT WAS ALMOST WORTHLESS DESERT LAND.

A: Yes.

Q:... WHAT DID YOU THINK, OR WHAT WAS YOUR IMPRESSION WHEN YOU FIRST CAME AND SAW THE LAND HERE?

A: I did not like it, because I have always liked greenery and this was a desert, so I was not impressed. I told my people that they have to change this place into an oasis, and in these four years we have done much. Just four years more, and it will not be a desert anymore. We will make it lush green.

Q: ALL OVER? YOU WILL TURN THE WHOLE RANCH INTO AN OASIS?

A: No. There is no need. Just Rajneeshpuram, the city. An over, I would like it as it is, as a remembrance; all over I will keep it as it is, as a remembrance of how it used to be and what we have done to it. Mountains have also their beauty, naked. The juniper -- that is the only tree around here -- has its own beauty and strength. We will make many lakes... we have already made one, one was already there. We will make many lakes, and we have created a small river just with rain water. We are growing our food, we are working in the fields, we have our own vegetable gardens, our own flower gardens, our own greenhouses. So whatsoever we want to do we can do.

And now I can see that it was good to have a desert. It has given us a challenge, and challenge brings creativity to function. And it is far more enjoyable that all the trees and all the lakes and all the greenery have been made by us. It is our creation, it is not second-hand.

Q: IT HAS BEEN SAID TO ME THAT YOU LEFT POONA IN THE DEAD OF NIGHT. IS THIS TRUE?

A: Certainly true!

Q: THE IMPLICATION BEING THAT YOU SNEAKED AWAY, AS OPPOSED TO ANNOUNCING IT....

A: That is wrong.

Q: CAN YOU EXPLAIN FOR ME HOW YOU LEFT POONA?

A: I left in my Rolls Royce, and not in the dead of the night. I left Poona in the day, in the midday sun, with two Rolls Royces, three Mercedes Benz. With five cars I left in the middle of the day. I left BOMBAY at midnight, because the plane leaves at midnight. What could I do?

Q: DO YOU ENVISION RAJNEESHPURAM BECOMING A CITY THAT WILL BE ABLE TO HANDLE MORE PERMANENT SANNYASIN RESIDENTS THAN THERE ARE NOW?

A: Certainly.

Q: IN A SELF-SUSTAINING WAY, I MEAN; A LARGER VEGETABLE FARM AND...?

A: Yes.

Q: HOW DO YOU ENVISION RAJNEESHPURAM GROWING AS A CITY? BY HUNDREDS, OR THOUSANDS, OR...?

A: Nothing can be said about that. But it is growing, and I don't see any reason except a third world war to prevent Rajneeshpuram from growing.

Q: CAN YOU DESCRIBE FOR ME WHAT YOUR DAY IS LIKE? GETTING BACK TO.... I'M SERVING READERS WHO DON'T KNOW MUCH ABOUT... NONE OF WHOM, EXCEPT FOR A FEW, HAVE EVER BEEN HERE, AND THEY ARE CURIOUS ABOUT YOU.

A: It is all over ecstasy.

Q: I'M SORRY?

A: It is all over ecstasy. I enjoy everything. I enjoy my breakfast, I enjoy my lunch, I enjoy my supper, and I enjoy my sweets before I go to sleep. Just please don't tell my physicians.

Q: WHAT DO YOU DO DURING THE DAY?

A: I am completely engaged. In the morning I speak to my sannyasins for two and a half hours. In the night I meet media people as long as they want; and after the media has left, Sheela has her work -- she is my secretary -- for one hour, two hours, as much as she needs. A few things I have absolutely private: three hours in my bathroom, one and a half hours in the morning, and one and a half hours in the evening. That's my luxury. Sometime you should come and see my bathroom.

Q: I'LL ACCEPT YOUR INVITATION ANY TIME!

A: Good! Because it is almost a temple to me, and my people have created such a beautiful bathroom because they knew I love big things! I have a swimming pool only for myself, olympic size. You should see my garage -- almost one hundred Rolls Royces. And my people have improved upon them.

Q: HOW?

A: They have painted them better. They have changed many faults that were there. Even the president of the Rolls Royce company in America was here to see, and he remarked that there is no other garage where a Rolls Royce is treated in this way. Just because I use them, my people take care of them. They have painted my Rolls Royces in psychedelic colors.

Q: IF I COULD BACK UP FOR A MINUTE.... WHEN THE UNITED STATES WAS FOUNDED ON RELIGIOUS FREEDOM, AND WHEN THIS GROUP OF PEOPLE CAME TO OREGON AND WHEN YOU ARRIVED HERE, DID YOU HAVE ANY EXPECTATIONS OR WERE YOU SURPRISED AT THE KIND OF RECEPTION THAT YOU RECEIVED FROM OREGONIANS, WHO ARE AMERICANS, WHO ARE CITIZENS OF A COUNTRY THAT WAS FOUNDED ON RELIGIOUS FREEDOM?

A: I was not only surprised, I was utterly disappointed, because I have always respected America. I had always thought that democracy really exists here. I have been always against the Soviet Union and its dictatorial government, but when I came here I found it is another Soviet Union -- perhaps the dictatorship is more sophisticated, the democracy only a mask -- because our people have been treated so badly, and they are continuously harassed for no reason at all. Their ways of harassment are really ugly, fascist.

Democracy exists only in the Constitution. Perhaps for Christians there is democracy and freedom of religion, but not for us. And I want the whole world to know that there is nothing much to choose between the Soviet Union and America, only that the Soviet Union is straightforward, frankly accepting that it is a dictatorship of the proletariat. America is a hypocrite.

Q: CAN YOU ENVISION YOURSELF EVER RETURNING TO INDIA?

A: No, for the simple reason that that's not my lifestyle. I never return to anything. What is past is past. I have changed places many times, in India too, but once I have left a place, I have never visited it again. So, seeing my pattern of the past, a logical conclusion is that I'm not going anywhere -- particularly because of this hostility, this hypocritical democracy I have to fight here. We are fighting in so many courts, and we will go on fighting up to the Supreme Court. Either they have to be fair with us and democratic, or we are going to expose them all over the world as another dictatorship -- not of the proletariat, but of the super-rich.

Q: YOU DESCRIBED YOURSELF, I THINK IN AN INTERVIEW, AS THE RICH MAN'S GURU.

A: I am.

Q: CAN YOU EXPLAIN FOR ME WHAT THAT MEANS? AND HOW THAT WOULD BE DIFFERENT FROM, SAY, A POOR MANS GURU? ARE YOU TALKING ABOUT A STATE OF MIND, OR A STATE OF THE POCKETBOOK? ARE YOU TALKING ABOUT STATE OF MIND -- THAT THE RICH HAVE A DIFFERENT STATE OF MIND THAN THE POOR -- OR ARE YOU MERELY TALKING ABOUT ECONOMICS?

A: I am talking in all the dimensions. A man can be reached in many ways, and economics is not excluded. He can be reached in music, he can be reached in poetry, he can be reached in wealth. All need a certain kind of intelligence to create; and when I say I am a rich man's guru, I mean I am the Master of all those who are creators in any dimension of life. Of course, the poor man cannot create, he cannot even manage his physical survival. You cannot expect him to understand Van Gogh or the theory of relativity or Bertrand Russell. And if he cannot understand Bertrand Russell, he cannot understand me.

I have doubts whether Bertrand Russell would be able to understand me or not, most probably not, because he never meditated in his whole, long life. He lived almost a century, and he went on denying the existence of God without even bothering to look into himself Not a single moment in a century-long life did he sit down and look into himself to ask if he is only a body or there is something more to it. And if the body is just the outer shell of something which is not material, that means this whole existence is full of life. Even the soul has to be in a tree, if the tree is alive.

To me, life is God. There is no other God than life. And to experience life, there is no other way than meditation. So, naturally, it is difficult for the poor people. You cannot hope that Ethiopians will come to meditate here; nor am I going there to teach them meditation. Their need is different. I fulfill the needs of those who are hungry for something higher than bread and butter.

And you ask me what it means to be a poor man's guru. It means Mother Teresa, Pope the Polack, these are the people who are the gurus of the poor, because those poor people can be converted to Christianity very easily. Just give them a little support economically, financially; give them schools, hospitals, free food, free milk for their children. That is enough, but that is not religion. That is simply purchasing people, making them Christians on financial grounds. They are simply playing a politics of numbers. They want that poor people should go on existing, because that is from where they can get Christians.

In India, I have not seen a single rich man who has converted to Christianity. I have seen beggars, poor people, hungry people, dying people, sick people being converted to Christianity, but I have not seen a painter, a musician, a poet, a wealthy man turning to Christianity. In fact, exactly the opposite is happening. All the great painters of the West, all the musicians, all the dancers, all those who can think intelligently have dropped out of Christianity. With them I can have a communion -- very easily.

The pope cannot have a communion with Jean-Paul Sartre, it is impossible. The pope will look retarded before Jean-Paul Sartre. He will not be able even to understand what Jean-Paul Sartre is talking about: anguish, meaninglessness -- these are the poor man's guru. Up to now, the world was only divided into the poor and the rich. I have made a new division: the poor man's guru and the rich man's guru.

Q: A FEW YEARS AGO, YOU WERE QUOTED AS SAYING THERE WAS NO SINGLE PATH, THERE WAS NO EXCLUSIVE RELIGION. YOU EMBRACED ALL FORMS OF RELIGION. AND THEN, A FEW YEARS LATER, YOU SAID SOMETHING DIFFERENT, AND WHEN YOU WERE ASKED ABOUT THAT, YOU SAID THAT YOU WERE FULL OF CONTRADICTIONS....

A: I am a man of contradictions, and I am proud of it! Only an idiot is always consistent. The intelligent person goes on growing, finding new ground, new spaces. And when I go on finding new groovy spaces, naturally I have to talk about them. And if they contradict my past, so what? Past is dead anyway.

Q: I HAVE BEEN HERE BEFORE, AND I HAVE SEEN THE DRIVEBYS, AND I THINK I HAVE A SENSE OF WHAT SANNYASINS ARE EXPERIENCING DURING THE DRIVEBY. WHAT DO YOU EXPERIENCE INSIDE YOUR CAR WHEN YOU DRIVE PAST YOUR DISCIPLES?

A: I love them. Just to see them is a great nourishment to me. to see them dance, to see them laugh. Perhaps I start feeling: I am certainly the Blessed One -- so much love I don't think anybody has received ever. Jesus had only twelve fools around him.

Q: DO YOU HAVE DOUBTS THAT YOU ARE THE BLESSED ONE?

A: Not doubts... I am a perfectly Blessed One. I was just joking a little bit.

Q: YOU DON'T GO OUT DRIVING ANYMORE AROUND HERE, IS THAT CORRECT?

A: Not every day now. When I was not speaking, when I was in silence, I wanted to see my sannyasins every day... that's why the driveby was invented. Now I am seeing them in the morning for two and a half hours every day, so there is no need. But we have four celebrations around the year. In each celebration -- it will be a seven day celebration -- they will have driveby also.

Q: YOU DON'T DRIVE AROUND THE HILLS OUTSIDE RAJNEESHPURAM ANY MORE?

A: In the beginning I used to, but the county road that connects us is exactly the road that goes to hell. So I don't go. I dropped the idea.

Q: HAVE YOU SEEN THE SIGN AT THE LAST TURNOFF TO RAJNEESHPURAM RECENTLY? I SAW IT ON THE WAY IN TODAY: "ABANDON YE ALL HOPE WHO ENTER HEREIN." HAVE YOU SEEN THE SIGN?

A: No, because I don't go there, but I have heard about it. It is right -- because what is the need of hope here? We are eating the cake, and they are simply hoping for it.

Q: I HAVE ONE FINAL QUESTION. IT'S A LITTLE FRIVOLOUS.... IN ORDER TO GO ON DRIVING, I KNOW YOU HAD TO GET AN OREGON DRIVER'S LICENSE. CAN YOU DESCRIBE FOR ME WHAT THAT WAS LIKE, TO TAKE THE EXAMINATION WITH THE OREGON TESTER, OR THE MAN WHO GOES WITH YOU AND GIVES YOU THE DRIVING TEST? I MEAN, WHAT HE WAS LIKE WHEN HE WAS GIVING YOU THE TEST?

A: There was really no need. The person who examined me could understand it clearly: I can drive from here to Madras, and I have an Indian license for driving, and I have an international license for driving, so he simply thought it was absolutely foolish. I could examine him! He just went around with me to show that an examination was being done -- a nice fellow.

Q: AND ON THAT NOTE, THANK YOU VERY MUCH.

A: Good... I was happy!

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QUESTION: THE 'SANTA ANA REGISTER' IS IN ORANGE COUNTY, WHICH IS APPROPRIATE, I THINK. I'VE DONE MANY ARTICLES ABOUT RAJNEESHEES; I DID SOME ABOUT GEETAM ASHRAM, AND I'VE DONE SEVERAL ABOUT UTSAVA IN LAGUNA BEACH, BUT I NEVER THOUGHT I'D GET THE CHANCE TO COME HERE! THAT TAKES CARE OF MY QUESTIONS!
THEY SAID IT WAS SAFE TO TELL YOU THAT I'M A LITTLE NERVOUS!
ONE OF THE THINGS THAT I'VE READ THAT YOU'VE SAID, AND I'VE HEARD YOU SAY IT ON VIDEOTAPE, IS THAT YOU TELL A FEW JOKES TO WAKE THE WORLD UP. WHEN DID THE WORLD GO TO SLEEP? AND IS IT WAKING UP?

ANSWER: It has been always asleep. Only a few individuals in the whole history of man have been awakened. Their names can be counted on the ten fingers, not more than that.

And it was natural. Man has evolved out of the animals. Animals are in a deep sleep, but they don't know that they are. That is the meaning of sleep: one is, but one is not aware that one is. No animal is aware of himself.

I agree with Charles Darwin on different grounds. His grounds are ordinary, mundane, and can be criticized, have been criticized. In fact, he is no longer an accepted scientist about the evolution of humanity. The majority of scientists have deserted him. But I support him on a totally different ground. My ground is looking at man's sleep. This is the only possibility, that he has grown up from the animals --

monkeys, chimpanzees, whatsoever, whosoever was there in the beginning. Man's sleep proves it. And only rarely, once in a while, a Gautam Buddha, a Bodhidharma, a Socrates.... Once in a while there has been a man who has the *guts* to come out of sleep.

It needs tremendous courage to come out of sleep because we have so much invested in sleep. It is just like a man who is dreaming that he is living in a golden palace, with a great kingdom, with all the luxuries, and you try to wake him up. He is just a beggar on the street. Only beggars dream of being emperors; emperors never dream of being emperors. That will be simply illogical. The beggar has so much investment in his sleep and his dream that he will resist being awakened in every possible way. He will get irritated, he will oppose you, "Who are you to interfere in my life? Can't you even tolerate a man who is having a sweet dream?" And even if you force him to be awakened, he is going to fall asleep again, because waking he is only a beggar... asleep he becomes an emperor.

The investment in psychological sleep is tremendous. That's why all those people -- Gautam Buddha, Bodhidharma, Chuang Tzu, Plotinus, Heraclitus have failed. They did their best; they struggled against the sleep of man, but still man is asleep, and whatever he is doing proves that he is asleep.

The two world wars prove that he is asleep. The coming third world war can be prevented only if we can awaken enough people so that they become infectious and go on awakening other people in a chain. And it has to be done so fast, because there is not much time. Otherwise, the sleepy people are going to destroy this earth, this life.

Politicians are asleep. No awakened person can become a politician for the simple reason that he cannot lie. He cannot give you promises that he knows can never be fulfilled. No awakened person will be a politician, because he has no desire for his ego to be fulfilled. There is no ego any more. Ego exists as a substitute self in sleep; the moment you are awakened, ego has no function, it is useless. *You* are there, now you don't need it.

And the man who knows himself has no inferiority complex. Unless you are suffering from some inferiority complex, you will not be involved in any kind of leadership, political, religious, social. You don't have the base. The inferiority complex is the cause of everybody becoming ambitious. If they don't become somebody in the world, in their own eyes they have failed. They want to prove themselves: "We are here! We have been here!" They want their names to be recorded in history, although they know that even the greatest names in history, by and by, go on slipping from prominence, become footnotes, move into the appendix and out the door. Naturally, how many people can we go on carrying? -- but they want to make their names. That, too, proves something animal.

All the animals of the world have an instinct; scientists call it the territorial imperative. The dog pissing on the tree is simply making his signature. He is saying, "This tree belongs to me." He won't allow another dog to come near. Other dogs will smell his urine and will know that this tree is not free, not available, that somebody possesses it. There are animals, particularly lions, who will go on urinating on a vast territory just so that everybody is aware that if they come there, they will be getting into danger.

Man also works in the same way. All these nations are nothing but people pissing and making a boundary: this is America, this is Soviet Union, this is India. You can smell it is a different country, so don't enter without a visa, without a passport. Otherwise, there is no need for any nations on the earth. What is the need? Can't we all live as one humanity? It would be tremendously beautiful and tremendously beneficial... because if the whole world is one, you cannot create wars. Unless you find some planets and start creating wars with them, there is no possibility of war.

The only way to let war disappear is to make the world one, with a functional world government, with no political parties in the world, each individual choosing on his own, nobody propagating, nobody trying to get more votes. If we can create a functional world government which only takes care of things like railways, post office, telegraph, telephone -- things which are essential and should be taken care of by the *whole* commune around the earth -- seventy-five percent of all the nations' income will be freed. It is now being poured out for weapons: atom bombs, nuclear weapons and other weapons.

People are dying. In Ethiopia they are dying, thousands a day. In India they are starving, and soon other countries will follow. This third world of poor countries is there because of your politicians. A man who is awake cannot be a politician. He cannot be a religious leader, either, because these are all ego claims: I am the prophet of God; I am the messiah; I am somebody special sent from God; you are just ordinary human creatures, I am divine. This is simply sickness of the mind. These people are suffering from inferiority complex and covering it by fictions.

Q: WHO ARE YOU?

A: I am just myself. No prophet, no messiah, no Christ. Just an ordinary human being... just like you.

Q: WELL, NOT QUITE!

A: That's true... not quite! You are still asleep -- but that is not much of a difference. One day I was also asleep; one day you will be able to awaken. You can wake up this moment, nobody is preventing it. So the difference is just meaningless. A person who is capable of being asleep is capable of being awake.

Q: IS THERE SUCH A THING AS GOD?

A: No.

Q: WHAT IS WITHIN US? YOU TALK ABOUT TURNING INWARD. WHAT DOES THAT REALLY MEAN?

A: First, let us finish God; otherwise, he will interfere again and again. God is just a projection of the ego. As ego is false and a substitute for a true self, God is the ego of the whole world -- a substitute self, because our egos cannot exist without support. They need universal support, and God gives immense support.

When I say go inwards... you are not going to find God at all. You are going to find a pure, silent consciousness, and you are going to realize immediately that the same consciousness pervades all. I call it *godliness*, not God, because this is a quality. Don't give it a personality, don't confine it into a person. Let it remain free, flowing. It is more like a fragrance than like a flower. A flower can be painted, a flower can be photographed; a fragrance can only be experienced, you cannot photograph it, you cannot paint it. It is a quality far superior to the personal God. It is an impersonal consciousness, universal consciousness.

Q: DOESN'T THAT SEEM SORT OF BORING?

A: Boring?

Q: YEAH, BECAUSE IT'S ALL THE SAME.

A: Yes. To an asleep person, it is boring. The person who is asleep needs colorful dreams, changes -- every night, marriage, divorce, job change. The asleep person becomes bored very easily for the simple reason that his joy is derived from something, it is not coming from his own inner source.

I have never been bored since I came to know myself. I have been trying in every possible way. Eating the same food for years, I don't get bored. Sleeping at the same time, waking at the same time, doing the same thing round the clock for years, I don't get bored because there is no comparison with the past, there is no comparison with the future.

Boredom needs comparison. You have to remember that this rose is nothing new: you have seen it yesterday, you have seen it the day before yesterday. You are bored. And slowly your boredom creates a barrier between you and the rose. You cannot smell it any more, you cannot see it any more. Although you see it, you cannot see its newness, its freshness. The rose that you had seen yesterday is not the same rose. It has the same quality, the same fragrance, but it has its own individuality.

When you feel a cosmic consciousness, you are not lost like a dewdrop in the ocean. For the first time

your individuality is revealed to you. For the first time you know the luminous being that you always have been; that you will always be immortal, that now there is no death. There is a tremendous insight into the beauty and the grace of things, and it goes on becoming bigger and bigger, fresher and fresher. It is not that it remains the same -- the universal energy is a constant growth.

That's why I wanted to finish with God in the first place, because God cannot grow. Where will he grow? He is perfect. Now perfection cannot grow. He knows all; what more is there for him to know? He is omnipotent, omniscient, omnipresent... and don't you get bored with God?

My godliness is imperfect; it is an opening, always bigger and bigger. It is expanding, and there are no limits to its expansion. And each moment is a discovery for the awakened man. In small things -- sipping the tea in the morning,the smell of the tea.... The taste of the tea is so new, it is as new as the sun rising outside the window.

It depends on how conscious you are to make the world new every moment. It is already new every moment; nothing is static, everything is changing, in a flux. The tree that you had left at home, by the time you go back a few leaves may have died, the wind may have taken them. A few new leaves may have come up, a few flowers may have fallen to the ground, a few new buds may have opened. It is only to a sleeping man that the tree is the same. To the awakened man, it is new every moment.

Heraclitus said, "You cannot step in the same river twice." And I say to you that you cannot step even *once* in the same river, because while your feet touch the surface of the river, it is flowing. Your feet go into the river, and it is flowing. By the time your feet have touched the bottom, it is not the same river you touched on the surface.

Heraclitus is wrong. Many people have said Heraclitus is wrong, that the world is permanent. I say it from a totally different direction -- and I know Heraclitus will have to agree with me, because I am not contradicting his basic standpoint, I am refining

When he says you cannot step twice, he is trying to say that everything is changing, the wife is not the same, the husband is not the same. If people are awake, I don't think there will be so much despair, gloom, grumpiness, so many complaints about everything. The husband is bored because it is the same wife, the same geography he has to explore every day. The wife is also bored; the moment the husband starts making an approach, immediately she has a heart attack, a headache, anything will do, but somehow..."at least one holiday. Just go to sleep silently. Don't disturb me." And this is the same woman who had been dreaming about this man one day, writing beautiful poems and letters to him -- and this is the same man.

What has happened? What went wrong? Why are they thinking to divorce each other? They have become bored, and they think that the other is responsible for the boredom. My point is that your sleep is responsible for all boredom. No divorce is going to help. The other person will bore you just the same.

Q: WHAT DOES IT TAKE TO WAKE SOMEONE UP?

A: It needs people who can shock you. Your sleep is deep; it is no ordinary sleep, it is spiritual sleep. You need people who can shock you and break all your shock absorbers. Every person has grown buffers around his sleep. Even if a shock is given, the buffers absorb it. It never reaches to the person.

The real function of a religious man is to teach how to break the buffers, how to come out of the shell of darkness in which you have been living for many lives. No prayer is going to help. Only a Master can help you -- and by a Master I mean a craftsman who has broken his own buffers, who has somehow sneaked out of the shell of sleep. That is the function of a Master. But all the so-called religious leaders go on putting more buffers on you.

Q: I JUST SPENT TWO WEEKS COVERING BILLY GRAHAM, WHO IS A SOUTHERN BAPTIST EVANGELIST.

A: I know him.

Q: WHAT DO YOU THINK OF HIM AND PEOPLE LIKE HIM?

A: Just worthless, and dangerous to people's spirituality, because these people like Billy Graham, who are helping people, comforting people, consoling people, are making their buffers thicker and thicker. These are not the people who shock you. You need a Gurdjieff, you need a Krishnamurti, not Billy Graham. Billy Graham is simply a good salesman amongst sleepers. And, of course, sleepers will be very much impressed. This man is giving them what they want.

When you come to a person like Gurdjieff, he is not going to give you what you want, he is going to give you what really is your *need*, because the wanting comes from your sleep, and your need comes from your real being. So, a man like Gurdjieff will not have gatherings like Billy Graham. He will shock you so much that you will never come near him again. Billy Graham is good entertainment, with nothing spiritual in it.

Q: WELL, RAJNEESHEES LOVE YOU. ARE YOU GIVING THEM WHAT THEY WANT?

A: No. NEVER! I am giving them what they need.

Q: THEN WHY ARE THEY STILL HERE?

A: Because they have started loving the shocks that I give them.

Q: DOES THAT MEAN THAT THEY ARE AWAKE?

A: Getting.... Taking time.... Turning this side and that side, pulling up the blanket, but I am after them! No blanket can help, no tossing and turning can help. I will do everything to force them to jump out of the bed. And I have all kinds of devices so they cannot sleep.

Q: LIKE WHAT?

A: Like my methods of meditation. You have to breathe so heavily for ten minutes that not only will you start awakening, but somebody else sitting near by will start wondering what is happening. In the dynamic meditation, they have to scream for ten minutes. Whatsoever it feels like: shouting, roaring, screaming. These are methods to break their buffers.

I have lived in many cities and finally I decided that I cannot live in a city. It is impossible, because every day the neighbors were complaining to the police that they cannot sleep in the morning: "This man gathers people who scream and jump and dance and sing and do all kinds of crazy things. And we are tired and we want to sleep. Even on Sunday morning, these people won't leave you alone. Just at five o'clock they start...."

I have 112 methods of hitting you. If one misses, another will do.

Q: DO YOU ONLY HIT PEOPLE WHO WANT TO BE HIT?

A: Certainly. I never hit anybody who does not want to be hit. That's why I never go anywhere. You have to come to me, because otherwise that is against the freedom of the individual. If he wants to sleep, it is his decision, and he is completely free to sleep. If he wants to hang around Billy Graham, who am I to create any disturbance and tell him that he is hanging around an idiot?

Q: WHY ARE SOME PEOPLE AFRAID OF YOU?

A: Just because of the way I hit and shake and wake you. They don't want to wake up, they want to go on sleeping. They really want only consolations, not revolutions in their lives. They want to be consoled, "Don't be worried, Jesus Christ will take care of you. Just have faith in Jesus Christ, and that's enough. Don't be worried. Have faith and you will be saved -- he is the savior."

This is a consolation. You start feeling you have to do nothing, only at the most go to the church on Sunday morning and have faith in Jesus Christ, which costs nothing. Yes, one day it *used* to cost. That time it was significant.

Q: WOULDN'T JESUS BE PRETTY UPSET WITH THE SCENE THAT YOU ARE DESCRIBING? I MEAN, HE SAID THINGS LIKE, "TAKE UP YOUR CROSS, " AND "LOSE YOUR LIFE TO FIND IT, " WHICH ISN'T LIKE WHAT YOU'RE TALKING ABOUT.

A: Jesus is two thousand years old. Don't compare a bullock cart with a Rolls Royce. They both do the same work, but please don't compare.

Q: SPEAKING OF ROLLS ROYCES, TWO QUESTIONS. ONE IS, WHY ROLLS ROYCES AND NOT FERRARIS? AND THE OTHER IS, WHAT DOES WAKING UP HAVE TO DO WITH THE MATERIAL WORLD? I READ ALL THESE WIRE STORIES THAT PEOPLE SAY THAT THEY ASKED YOU IF YOU'RE THE GURU TO THE RICH. AND THERE ARE ALL THESE ROLLS ROYCES AND THERE'S ALL THIS MONEY, ALL THIS STUFF... THIS IS A BEAUTIFUL PLACE, AND IT OBVIOUSLY DIDN'T COME FROM NOWHERE. WHAT DOES WAKING UP HAVE TO DO WITH THE MATERIAL WORLD?

A: That, too, is giving a shock to the whole world. I can manage even with the oldest model of Ford -- the same model in which God drove Adam and Eve out of the garden of Eden -- but that will not shock anybody, not even the Oregonians. Even they have better four-wheelers. All my efforts are to shock people. My ninety Rolls Royces have shocked millions of people around the earth. Can you see the joke? And I am going to make them 365, one for every day. That will give heart attacks to many people -- but I wonder what it has to do with them. It has nothing to do with them, but they are certainly shocked.

Q: WHY DO YOU CARE?

A: I care out of my compassion. It comes with the cosmic consciousness itself. It is a quality of cosmic consciousness; you cannot separate it.

Q: A COUPLE OF YEARS AGO, YOU TALKED ABOUT THE WORLD COMING TO AN END -- EARTHQUAKES, FLOODS AND WARS AND THINGS. IS THAT STILL HAPPENING? DO YOU STILL SEE THAT COMING TO HAPPEN?

A: I will go on saying yes, it is going to happen, because if it is emphasized continuously that it is going to happen, it can be prevented from happening. If the whole world becomes alert that it is coming close, something *has* to be done to prevent it.

Politicians go on saying, "Don't be worried, nothing is going to happen." It is the same as they were saying before the second world war, before the first world war: "Don't be worried, we will take care; and God is with us."

The third world war can happen only if people are not alerted beforehand. If people are alerted in every country, in America and Soviet Russia, then these same people will hang their politicians rather than have a third world war. This will be far better, when I see the president of America hanging from the tree, and by his side the Soviet prime minister and the queen of England.... Just hang all these people on one tree, make

it a great memorial, and be finished with the third world war.

I have been saying those things because they *are* possible; but if you say to people that they are only possible, then they think there is nothing to be worried about, it is only a possibility, far away. People don't see that far ahead; they don't have that farsightedness. They are too much occupied in their day-to-day affairs. They have to be hammered continuously to realize that the war is coming closer, that the holocaust is coming closer and something has to be done to prevent it.

My prediction is not the prediction of an astrologer. I don't mean that it is *bound* to happen, that it is destined to happen, no; I am not an astrologer. My prediction comes from a man who wants that it should not happen. And the only way is to emphasize that it is going to happen -- it is almost certain -- unless you wake up.

Q: WHAT DO YOU THINK THE ODDS ARE?

A: Not much. I am here. My people are around the world. We are going to make a great fuss. And we are not going to pray to God -- that I can leave to Billy Graham -- God has never helped.

For five thousand years the wars have been continuing, and in every war God has been asked to help. And sometimes it is very hilarious: the Germans were asking the Christian God to help them; the English were asking the same Christian God to help them, the French were asking the same Christian God to help them, the Americans were asking the same Christian God to help them, Mussolini was asking the same Christian God to help him.

I have heard a story that after the war ended, one German general was staying with an English friend. Just at the tea table the talk drifted towards the second world war. The German said, "I have always wondered what went wrong. We were strong, we had a rare leader, we had unity, we had a strong nation. What went wrong?"

The Englishman said, "Perhaps you forgot to pray to God." The German said, "No! We were praying to God every day. All our armies were praying to God every day." The Englishman laughed and said, "Then I know what is wrong. You must be praying in German, and God understands only English! Next time, don't do that... pray in English, and then see."

We are not going to pray. There is nobody to whom prayers can be addressed. But we can create a great fuss among the masses around the world. And we are going to, if the moment comes. Right now I am gathering my people and they are coming in thousands every day. Around the world I have communes just like this. Even in the Soviet Union I have my sannyasins. Of course, they have to be underground there, they have to meet in basements.

The Soviet government is already persecuting my sannyasins, although they are not wearing the red clothes, not wearing the mala, so there is no reason for them to find out. But even if somebody has one of my books, that's enough; or somebody has my picture in his house, that's enough. One person is caught, and they persecute the person, they harass the person to the point that he has to give addresses of others, other contacts. But, strangely enough, the more they are persecuting, the more new young people are becoming sannyasins in the Soviet Union itself.

We will create *as much* disturbance as possible to prevent the third world war, because it is not only a question of some nation being victorious and some other nation being defeated. If it was only that, I would not have cared. It is a question that nobody will be victorious, nobody will be defeated, and all life will disappear from this beautiful planet.

Q: IS THAT WHY YOU HAVE DECIDED TO TALK TO THE PRESS, AND ALSO TO START TALKING AGAIN? BECAUSE IT'S SOMEHOW THE MOMENT?

A: Certainly! That is one of the most important reasons I have started to talk to the press. I want the word to be spread through all possible media. And I don't belong to the past and past methods; I am a contemporary man -- perhaps belonging to the twenty-first century. I will use every way of approach ing people in as many directions as possible, because we don't have much time. The decisive moment will come by the end of this century.

In the coming fifteen years, the nuclear weapons will have piled up so much that the politicians will be under a great pressure -- what to do now? Except a nuclear war, they will not be able to see any other possibility. Already so many nuclear, atomic and other weapons exist on the earth that they can destroy this earth seven times. They can kill each person seven times. And the poor people in the world are not Jesus Christ that they will be resurrected. Once dead, they will remain dead.

Even Jesus Christ was never resurrected. It is a fiction. Once a man dies, he dies. Jesus Christ did not die on the cross, that is true, because he was brought down from the cross within six hours, and to die on the Jewish cross in those days a person needed to hang at least forty-eight hours. Because the blood would ooze slowly out of his hands and legs, it took twenty-four to forty-eight hours. Jesus was brought down after six hours... and then he disappeared from the cave. This was a simple conspiracy between a rich disciple of Jesus' and Pontius Pilate.

Jesus escaped from Israel, and died in India, in Kashmir. I have been to his grave. His grave is there. It is a strange coincidence that Moses also died in Kashmir, not in Israel. When they found Israel, Moses was already out of date. It took forty years for him to find a third-rate place like Israel. In forty years, almost all his contemporaries were gone -- it was a tedious journey, hungry, thirsty -- only one-third of the original people remained.

Meanwhile, children were being born, and by the time he reached Israel, he could not feel any connection with his own people. The first generation gap was felt by Moses. A new generation had come which had no idea of Egypt, of their slavery. That all looked like mythology. He found a way out because one of the tribes of the Jews was lost somewhere on the journey. It was just an excuse, "Now that we have found the holy land, you settle and I will go in search of the lost tribe" -- and that tribe had reached Kashmir.

Kashmir is completely Jewish, although there are no Jews. They have all been forced to become Mohammedans, but you can see from their noses that they are nobody else than Jews. Moses died in Kashmir. He must have been ancient by the time he reached Kashmir. His grave is there; Jesus' grave is there. Jesus lived long in India. When he was crucified, he was only thirty-three, and he died at the very ripe age of 112. That is inscribed in Hebrew on his grave, but in India nobody knows Hebrew.

These are the only two graves in which the head of the dead person is not pointed towards Mecca. The other graves are Mohammedan. When Mohammedans make a grave, the head has to be pointed in the direction of Mecca. If the feet are put towards Mecca, it is a great sin. So *all* the graves are directed towards Mecca; only these two graves are not.

And both the graves have Hebrew inscriptions. Of course, Jesus' grave is not inscribed JESUS CHRIST, because that is a Greek translation of the Hebrew, JOSHUA, THE MESSIAH. Messiah means Christ, in Greek, and Joshua got changed to Jesus in Greek. On the grave it is absolutely clear, but Christians are not interested.

I talked with prominent Christians -- I talked one time with Stanley Jones, a world famous Christian theologian -- but they were not ready even to go there. I said, "On my expense you come with me and I will show you the grave of Jesus." And it is strange that Christians are taking no interest in it -- but if it is proved that this is the real grave of Jesus Christ, then there will be trouble. Their whole Bible will be upset.

Q: THIS MORNING IN DISCOURSE YOU SAID THAT SOMEONE WHO HAS A SLAVE IS A SLAVE TO THAT SLAVE. AND I WONDER, WATCHING THE TWO MEN WITH GUNS AND READING ABOUT THE THREATS ON YOUR LIFE AND THE THREATS ON THIS COMMUNITY, WHAT PEOPLE WHO WOULD WANT TO DO THAT KIND OF HARM ARE ENSLAVED TO? AND I WONDER IF YOU'RE AFRAID?

A: I am not afraid; otherwise, I would be carrying the gun. But the people who love me are concerned, and I don't prevent anybody. I don't prevent any assassin even. If he comes I will say, "Hi! Do your job the best you can." I will not prevent him, so why should I prevent my people if they want guards? Let them have them. Those guns in a nuclear age are only toys; they mean nothing. Why should I prevent them? They are not carrying nuclear missiles on each side, just toy guns.

I respect their love. Whatsoever those people can do they are ready to do it. It is out of respect for their love that I don't object to those guns, and I know that those guns mean nothing. In this world a bomb can just be thrown on this small commune, and you can create an American Hiroshima. What will those guns

do? And it will be good that America also has one Hiroshima, otherwise you are missing something. Japan has two, Hiroshima and Nagasaki; you should at least have one. And my commune is here, available.

I don't object to their guns. They have not done any harm to anybody in four years, and they are not going to do any harm to anybody. Perhaps this is the only place in the whole world where there is no crime, no fighting, no theft, no rape, no murder, no suicide. We have the police sitting uselessly. I have my guards, but they must be getting bored with their guns. I don't think they will have any chance to use them, but my people are concerned. I respect their love for me, and if they want to do some small things, let them.

Q: COULD WE TALK ABOUT SEX? WHAT PLACE DOES IT HAVE IN RELATIONSHIPS BETWEEN HUMAN BEINGS?

A: I don't have any relationship with human beings.

Q: THAT'S NOT WHAT I ASKED, ALTHOUGH....

A:... And that is not what I have answered. I know what you have asked. First, get over your nervousness.

Q: I THOUGHT IT WAS GONE.

A: No. It happens to every journalist, so don't be worried. I love mankind, but the way they are, they need immense changes. Because I propose those changes, they become hostile. They think I am taking away very precious things from them. I am taking away only their chains, but they have been in those chains for centuries. They have already accepted them as ornaments, so my compassion and my love and my concern only create hostility in them.

In the French Revolution it happened that there was in France a castle, Bastille, where they used to imprison people who were sentenced to remain in prison till they die. Their hands and legs were chained with heavy chains, and they were put in dark cells with no light. Even in the day it was night.

When the French Revolution happened the revolutionaries thought that those people should be freed. They went to free them, but those people fought against the revolutionaries, saying, "We don't want to go out of the prison. We are comfortable here, and now to get into the world again, to think of earning your bread again.... We have been here for forty years and may be living just a few years more. At this stage we are not in a position to come out. In fact, even the sun makes us afraid. We have lived these forty years in darkness. Have mercy on us. Just leave us where we are."

But revolutionaries are always fanatic people. They forced them, they threw them out of the castle and took away their chains. You will not believe it, but half of those prisoners returned to their cells in the night and asked the revolutionaries who were holding the castle, "Please, chain us again. We miss our chains. That weight has become part of us. We cannot sleep. If we do not feel the chains, we cannot sleep"

That is the situation of humanity, so many chains: God, heaven, hell, Christianity, Hinduism, Mohammedanism, Buddhism, communist. All kinds of chains are there -- political, social, psychological, spiritual -- and I am speaking against them all. I want to cut them.

Naturally, they feel offended. They cannot understand me, but I can understand them. I'm not hostile towards them; *they* are hostile. I don't feel badly that they are hostile towards me. The hostility went so far that efforts were made on my life in India. But still I can understand their problem, so I will not go to them; I will wait here and spread the message.

And I particularly depend on the young generation, the intelligent people around the world. And they are getting interested in it. I don't have anybody retarded, average. You can meet my people and you can meet Billy Graham's people and you can see the difference. Most of these people have been professors, doctors, engineers; they have degrees, Ph.D., D.Litt. Almost everybody is at least a university graduate. These are intelligent people, not gullible. Billy Graham cannot impress a single sannyasin; and, of course, I cannot impress anybody from Billy Graham's audience. Anything I say will create hostility, enmity.

That is the art I have been practicing my whole life, how to influence people and create enemies. So I have stopped influencing... I am just here, and if anybody feels thirsty the well is available. If you don't feel thirsty it is your business, but I'm not preventing you from drinking from my well. I'm available, but I will not even call you to come and drink from my well.

The well is there, open, available, so those who are intelligent are going to be caught in my net sooner or later. And I want only the intelligent people, because they are the people who will be able to prevent what is going to happen to humanity.

The ordinary masses and the crowds, the cripples and the blind and the sick who go to Billy Graham for some spiritual miracle, to be healed, they are not my people. If somebody is sick, we have a hospital. I don't think there has ever been any miracle in the world, or that there can ever be. Everything happens according to existential laws. If sometime you see something like a miracle, you have to do some research and find how it happened. Mostly it is psychological. There is psychological blindness.

Now it is a known fact that if a person does not want to see, somewhere deep down in his psychology he has come to the conclusion that he does not want to see. Perhaps he loved a woman who deceived him, and she was the one for whom he wanted his eyes always to be there. Now he does not want to see anybody, and a miracle happens: he goes blind. Nothing is wrong with his physiology; the eye specialist cannot find anything wrong with his eyes, the eye hospital cannot help him. Billy Graham can help him.

But he was not blind, and that is why he has started seeing again. He was simply psychologically blind. He really needed a great crowd of believers around him shouting hallelujah, the glory of God, the miracles of Jesus. This whole atmosphere around him makes him courageous enough to see again. The credit should simply go to the crowd, but it goes to Billy Graham. Nothing happens in nature which is against the universal laws.

Q: DO THOSE LAWS CHANGE?

A: No. The universal laws never change. Everything changes according to the universal laws, but the universal law itself never changes.

Q: WHERE DID IT COME FROM?

A: It is always here. It does not come from anywhere. Why should it come from anywhere? The question is absurd. If I say it comes to New York, you will ask me from where it came in New York. The question is absurd, because whatsoever answer is given, the question will remain the same: from where did it come, from where God came? Nobody asks such a simple question: from where God came? From New York? New Jersey? I have come from New Jersey, but from where God came?

Universal law is to me exactly what God is to the believer, to the faithful. But calling it *universal* law makes a tremendous difference. You cannot worship a law, you cannot pray to a law; the law has no ears, no eyes. The law goes on functioning the way it has always functioned. It won't change for any prayer.

All prayers are simply asking that you should be treated as an exception. Somebody is praying to God, "I am blind, please give me eyes." In the first place he is distrusting God... because God made him blind. He wants to change God's mind: "Please give my eyes back"and he is ready to bribe God, "I will believe in you, I will worship you. I will go every Sunday to the church. I will donate to the church, to the congregation." These are all bribes: "Give me my eyes back."

These simple people -- most of them simpletons -- who gather around Billy Graham and people like him can be easily exploited. All the religious leaders of the world have been doing that for centuries in the name of God. All the religions... not only Christianity.

My religion is more a science than a religion. If somebody is sick, he should go to the hospital. We have a beautiful hospital here. If somebody needs education, he should go to the university. We have our own university here. If somebody is feeling anxiety, anguish, tension, nervousness, he should go to the meditation classes. If somebody is having some problems about relationships -- wife and husband and children and friends -- we have therapy groups for him. For every need we have a scientific process.

But a miracle is not possible here... because I don't want to exploit gullible people. And what is the

point? The world is on the threshold of committing global suicide, and somebody makes a small miracle, gives some solace to one human being, when the whole of humanity is on the brink. It is stupid. These people should think on a larger scale.

I am absolutely concerned because I see what is going to happen if humanity remains the way it is. But the problem is that if people are not going to listen to me, then it is their business. As far as I am concerned, my work is finished. If this earth simply dies out, it makes no difference to me. I am making an effort with my people that whether the third world war happens or not, you get enlightened! Be awake! -- because this earth may not be able to survive after this century. Only fifteen years are left.

It is a great device, too. When you are challenged with global death and the gap is only fifteen years, you have to think about yourself. For the first time, you cannot go on living the same old way, doing the same old stupid things. Something essential that can bring a transformation to your being before the world comes to an end becomes significant. So if my people are awakened, I don't care. If those people don't understand, let them have the third world war. Let them be satisfied to their hearts' content.

Q: DO YOU THINK THINGS LIKE BIOENGINEERING WOULD PRODUCE PEOPLE THAT WOULD BE MORE LIKELY TO WANT TO BE AWAKE?

A: I believe in bioengineering. I want science to create a better man in every way, but the problem is that all the governments are forcing the scientists to create more and more destructive weapons. They are forcing them into the service of death.

I would like all the scientists to be in the service of *life*. Then bioengineering certainly can create far superior men, healthier, more talented. In fact, we can fill the whole earth with geniuses; there is no reason why not. We have all the basic things in our hands. We can make man live at least three hundred years very easily without getting old, without having cancer, without having AIDS. This is all that your old past has given as a heritage.

We can have people we need: we need more Albert Einsteins, we need more Picassos, we need more van Goghs, and bioengineering can make it available. All kinds of artists, scientists, geniuses, mystics, philosophers, scientists -- we can fill the whole earth with such intelligence and glory that people like Billy Graham will have to commit suicide. Nobody will go and shout around them.

Q: ARE YOU CONCERNED ABOUT THE WORLD POPULATION?

A: Certainly. I am very much concerned about the world population, because if somehow we can postpone the nuclear war, the world population is going to kill humanity. It is growing with such a speed that unless science is diverted towards human needs, it is very difficult not to have many Ethiopias. And it is a sad thing that all around you there are people dying and you cannot do anything, you feel almost helpless.

Everything can be done, but all science is geared towards death. Who cares about Ethiopia or India? Who bothers? Their whole concern is how to be more powerful than the Soviet Union. The Soviet Union's scientists' whole problem is how to be more powerful than America. And small, stupid nations also are lined up either behind America or behind Russia. There are a few fools like India, too, who think that by remaining unaligned, they will be in a better position and can have the friendship of both sides. They are wrong. They don't understand the ABC of politics. Unaligned, they are enemies of both parties, not friends. Nobody can trust them, and nobody can help them.

The world is almost cut into two parts, and the population is growing in the poor countries more because the poor man has no other entertainment than sex. The rich man has many other things. He can afford many other entertainments. He can listen to music, he can enjoy Mozart, he can see a great dancer, he can go to the theater, he can have the best wine available. He has all the beautiful books to read, all the beautiful statues to collect.

But the poor man has nothing other than sex as his entertainment. So he goes on producing, and the religious leaders *help* him to go on producing, because they want more numbers.

Q: DO YOU ADVOCATE ENFORCED BIRTH CONTROL OR STERILIZATION?

A: Certainly. Absolute birth control for twenty years... because it is not a question of small importance. If for twenty years there is absolute birth control, it will give two things to humanity. One, the population will start disappearing. I want the world to come to one-fourth of its population; only then can it be a beautiful garden of life. Second, if people become accustomed to birth control for twenty years, sex will not remain a serious problem. After the pill, sex has no significance at all -- it is just fun. It has nothing profane about it and nothing sacred about it. It is just a biological game. And if two persons feel like playing tennis, let them play.

Q: WHAT ABOUT DISEASES LIKE AIDS?

A: They are also contributions of your religions, because your religions first forced celibacy on monks and nuns and people. Now, celibacy is absolutely against the laws of biology, against your body.

Nobody has ever been celibate, unless he was impotent, and nobody can ever be celibate. He can pretend he is celibate, but from the back door he will find all kinds of perversions. Homosexuality was born in the monastery. That is why I say it is a religious contribution. Monks living in separation from women, nuns living in separation from men -- what do you expect? Those monks are going to start homosexuality.

It is now a well-recognized fact that animals in the wild never become homosexuals, but in zoos they do. It is very revealing. In the zoos, if there are no females the animals become homosexuals. And your monasteries are nothing but zoos. They converted men into homosexuals, women into lesbians.

AIDs is the ultimate outcome of homosexuality, and the pope should take responsibility for it. Mother Teresa should take responsibility for it, the shankaracharya should take responsibility for it, Ayatollah Khomeini should take the responsibility for it. These are the people.

My approach is: Stop this nonsense of celibacy! Let your monks also have fun with their biology -- it is a gift of nature, beautiful. Let your nuns also enjoy their bodies. Why are you making them dead before they are dead?

If I am listened to, I will make nunneries and monasteries mixed, and I will take away all barriers which prevent people from taking sex just as fun. It is not a sin. It is not something to be repressed. That is as stupid as somebody repressing urination. I wonder why there has not been some religion preaching celibacy as far as pissing is concerned? -- and believe me, there will be people who will follow that ideology also. Of course, they will have to piss somewhere, hiding, but before the world they will be celibate.

This AIDS is certainly one of the major problems, just as much as a third world war. Unless homosexuality and lesbianism disappear completely, we cannot prevent it from spreading. So heterosexuality should be preached from every pulpit; it should be rewarded, praised, and the people who do not follow heterosexuality should be put under treatment. They are psychologically sick.

If we want AIDS to disappear, then homosexuality and lesbianism have to disappear. Otherwise, there is no way. Medical science has not been able to figure out any medical cure for it. It is a sure killer. Once you have it, you can live at the most two years more -- that is at the most. More probably you will live not more than six months; and it is good if you die sooner, because the longer you live, the more you will spread it.

Now the rich people who have AIDS are hiding it. Only the poor people become exposed to the public. The rich people have their private physicians; they can manage that the physician keep his mouth shut. They don't want their families to know that they have AIDS. They don't want anybody to think that they have AIDS.

I know senators in America who have AIDS. I know senators who are homosexuals. But the trouble is, these people are in power; the doctor cannot say anything, and they go on and on spreading it. There have been great artists, painters, poets who were homosexuals. We should look to stop every homosexual from having any further contact with any man or woman. If we cannot stop them....

We have found two persons having AIDS in our commune. We immediately put them into isolation far away in the mountains with everything comfortable provided for them. All that we can manage, we give to them; but they should not mix with the other people of the commune, because AIDS can be caught not only by sexual intercourse, it can be caught even by kissing.

Kissing should be completely prohibited all over the world. Of course, people will feel a little awkward, they will need some substitute. My substitute is that lovers should start changing from kissing to rubbing

their noses together. And enjoy it... what else can be done? There are aboriginal tribes where this already happens. They rub their noses, they don't kiss. They are far more scientific. Kissing is not hygienic at all; rubbing noses is perfectly hygienic.

Q: IF YOU DON'T HAVE A COLD.

A: That is not much of a problem. A cold is such a small problem that even if you catch it, nothing is wrong in it. It lasts for seven days if you don't take any medicine; if you take medicine it lasts one week -- so what is the problem in it?

The Last Testament, Vol 1

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QUESTION: GOOD EVENING. YES, THE GUARDIAN NEWSPAPER IN ENGLAND. IF YOU DON'T KNOW IT, IT'S A LIBERAL, SERIOUS -- AS OPPOSED TO TABLOID -- DAILY NEWSPAPER. AND I ALSO DO WORK FOR A SIMILAR PAPER IN AUSTRALIA, THE MELBOURNE AGE, AND A SIMILAR PAPER IN CANADA CALLED THE GLOBAL MAIL IN TORONTO. I'VE BEEN HERE ONCE BEFORE, THREE YEARS AGO, AND I'M ABSOLUTELY AMAZED WITH THE DIFFERENCE I FIND TODAY. ASTONISHING, ABSOLUTELY ASTONISHING! -- SO MUCH SO THAT I COULD HARDLY RECOGNIZE ANY LANDMARKS BECAUSE EVERYTHING WAS SO DIFFERENT. AND YOU'VE BEEN LIVING HERE ALL THIS TIME. DOES IT GIVE YOU A LOT OF JOY TO SEE THE PLACE FLOWERING? OR DON'T YOU INTEREST YOURSELF A LOT IN THAT?

ANSWER: I am absolutely interested. This place has to become one of the most beautiful places on the earth.

Q: DO YOU THINK IT WILL? YOU HAVE YOUR TROUBLES, EH?

A: No troubles.

Q: WITH THE NEIGHBORS...?

A: We enjoy it.

Q: IN YOUR PRESS CONFERENCE, I READ IN YOUR PAPER HERE THAT YOU ONLY GAVE A ONE-WORD ANSWER WHEN YOU WERE ASKED IF YOU AND THE NEIGHBORS WOULD EVER COEXIST PEACEFULLY. YOU SAID: "NEVER." THAT'S A LONG TIME.

A: That's true. In the first place, we don't have any neighbors here. In these 126 square miles, we are alone -- an island in itself. In the second place, I don't believe in any compromise. If they are right, we will mix with them, we will drop our own philosophy of life. And if we are right, then they have to drop their prejudices. But I don't believe in coexistence; I believe in existence. Either we, or they....

Coexistence is a political word, and coexistence is simply a cold war. Just to avoid, postpone real war, politicians go on talking about coexistence. If I love you, we don't coexist, we exist together. Only enemies coexist. I don't have any enemies. If they are hostile, that is their problem. We are not hostile towards anybody.

Q: I SEE YOU USE THE WORD COEXISTENCE. IT HAS BECOME POLITICAL, INDEED, BUT YOU ARE SAYING THAT YOU COEXIST IN THE SENSE THAT YOU HAVE TO LIVE WITH THESE PEOPLE, SO YOU TOLERATE IT; AND YOU'RE SAYING THAT YOU WOULD RATHER ENJOY LIVING WITH THESE PEOPLE. DO I INTERPRET YOU CORRECTLY?

A: Tolerance is an ugly word. To tolerate means you have already humiliated the other person, you are already higher, holier, more understanding. The people who talk about tolerance are the most intolerant people. I never *tolerate*; either I accept, or I simply forget all about the person. Why should I tolerate? He has the right to be himself. I have the right to be myself. There is no need for any tolerance.

And *they* are hostile, we are not hostile. So we enjoy their hostility; that is the only entertainment in this desert.

Q: BUT IT'S NO LONGER A DESERT, AS WE HAVE SEEN.

A: We will change it into an oasis -- we are changing.

Q: BUT DON'T YOU THINK THAT A LOT OF PEOPLE WOULD MISUNDERSTAND WHAT YOU'VE SAID ABOUT TOLERANCE, WHO HAVEN'T THE BENEFIT OF SITTING HERE AND THINKING IT OVER, AND DISCUSSING IT AND EXPLORING THE IDEA? THEY SEE IT, IF YOU LIKE, IN PRINT, AND THEY HAVE BEEN TAUGHT ALL THEIR LIVES, IN THIS COUNTRY AT LEAST -- IT SEEMS TO ME -- IN DEMOCRACIES, THAT TOLERANCE IS A GOOD THING, THAT ONE SHOULD TOLERATE BECAUSE OTHERWISE THE ALTERNATIVE IS IN FACT HOSTILITY, POSSIBLY LEADING TO VIOLENCE.

A: No, that is not the only alternative. They are wrong. Just listen to the sound of the word *tolerance*: there is hostility in it. Already you have accepted that there is no possibility of friendship, there is no possibility of being together lovingly. Tolerance simply means somehow to live and let them live. It is not a beautiful word, it is certainly ugly. There is no need for tolerance if there is no hostility. It is simply to cover up hostility.

We don't tolerate anybody because we are not hostile in the first place. For example, Jesus says, "Love

your enemies," but that means first you have to create enemies; otherwise, how are you going to love enemies?

Q: THERE ARE PEOPLE, THOUGH, IN THE WORLD, THAT WE'VE NEVER MET AND PROBABLY NEVER WILL MEET WHO JUST START OUT LIFE PURSUING COMPLETELY DIFFERENT GOALS WITH A TOTALLY DIFFERENT ATTITUDE, A DIFFERENT SET OF VALUES FROM OURSELVES. AND WHO'S TO SAY WHICH IS THE BETTER SET OF VALUES? WHEN YOU SAY, "LIVE AND LET LIVE," THAT ALSO, DOES IT NOT, MEANS TOLERANCE, AND THEREFORE, IN ORDER FOR THESE TWO IDEAS TO LIVE AND LET LIVE WITH EACH OTHER, YOU HAVE TO ADOPT THIS UGLY WORD TOLERANCE AND TOLERATE EACH OTHER?

A: No. I accept their right to be themselves, I am not tolerating; I will criticize them if I feel it is wrong. It is out of compassion and love that I will criticize them because I am concerned about them. Tolerance simply means go to hell -- we aren't bothered.

There are different sets of values, different ideologies, and I love the freedom for myself, and for them. They may be against me, that does not make any difference. I will fight for *their* freedom too, just the way I will fight for my freedom. But I will not tolerate. I will criticize them.

Either someday they have to accept me, or someday I have to accept them. Tolerance means that we have decided that now there is no possibility of any bridge, so what to do? Just let them be, and you be. I am not....

Q: SO THAT'S YOUR USE OF THE WORD never, THEN, BECAUSE YOU MEAN INFINITY?

A: Infinity? -- to the very end of infinity, I will not tolerate anybody.

Q: I SEE. SURE. WHEN YOU MENTIONED DIFFERENT IDEOLOGIES -- AGAIN REFERRING TO SOME OF THE ANSWERS YOU GAVE -- YOU SAID THAT YOU DIDN'T REALLY... I DON'T THINK YOU SAID, "BELIEVE, " THAT YOU DIDN'T APPROVE... DON'T GET INSTITUTIONALIZED. YOU SAY YOU FIGHT THAT. AND DON'T BECOME AN ORGANIZATION, REMAIN AN ORGANISM. IN OTHER WORDS, YOU DON'T REALLY APPROVE OF INSTITUTIONALIZED RELIGION. I READ THAT AND THEN I LOOK AT THE SIGN ON MY HOTEL WALL -- YOUR HOTEL HERE -- AND IT SAYS "RAJNEESHISM." I WOULD HAVE THOUGHT THAT -- AGAIN IT'S SEMANTICS, PERHAPS -- BUT ism WOULD TEND TO SUGGEST A STRUCTURE, AN IDEOLOGY WHICH WOULD TEND TO SUGGEST ALSO AN ORGANIZATION. SO THAT IF YOU HAVE RAJNEESHISM, YOU'RE BOUND TO BECOME ORGANIZED.

A: That is simply the poverty of language. There is no other word to replace *ism*. It is just out of necessity that my people have used that word; otherwise, there is no ism here, no organization here. We are living in an organic unity. But it is always a problem with language: language is old, language is coming from thousands of years, and you have to use that language.

An ism needs a certain dogma; we have none. An ism needs a certain discipline; we have none. An ism needs a fanatic approach; we do not have any fanaticism. So it is just a necessary evil that we have to use the word *ism*. If you can suggest another word, we can change it.

Q: WELL, RAJNEESHISM HAS BEEN DESCRIBED AS A CULT. DO YOU DISAGREE WITH THAT?

A: Absolutely.

Q: YOU DO?

A: Yes

Q: WHY WOULD YOU DISAGREE?

A: Because we are not a cult. Christianity is a cult, Mohammedanism is a cult, Hinduism is a cult. You have to understand my idea about the cult: When the Master is alive, it is religion; when the Master is dead, then it is only a corpse. And that corpse becomes the cult.

With Jesus, Christianity was a religion. Jesus gone, now it is just a dead weight over humanity. For two thousand years we have been carrying a corpse.

I am still alive, that's why I say this is religion, not a cult. And I tell my people: the moment I am gone, please disperse. Don't keep any church behind me. We don't want any popes, and we don't want any Vatican, and we don't want any dead thing to be carried by the coming generations.

Q: I DON'T SEE THAT HAPPENING, TO BE QUITE HONEST. I DON'T SEE YOUR ADHERENTS HERE, YOUR DISCIPLES, FOLLOWERS, FELLOWS IN YOUR COMMUNITY -- HOWEVER YOU WANT TO DESCRIBE THEM -- I CAN'T REALLY SEE THEM JUST DISPERSING LIKE THAT, SORT OF THE DAY AFTER....

A: That's up to them. I cannot force them, I can simply say. I never force anything.

Q: SO YOUR FINAL WISHES WILL BE DISOBEYED, THEN...?

A: Yes, if they want to disobey me, they are absolutely free. That's the difference. I am not a prophet, or a messiah, or a messenger of God. My word is not the authority. They have to think over it and decide on their own -- and take the responsibility. But nobody can throw the responsibility on me.

Q: WELL, YOU'RE ON THE RECORD! WHEN YOU TALK ABOUT NO ORGANIZATION AND DISCIPLINE, I MUST SAY, LOOKING AROUND COMING BACK THREE YEARS LATER, I SEE PEOPLE -- I THOUGHT THEY WERE CHAUFFEURS, EVERYONE WEARING THESE SORT OF PLUMCOLORED PEAKED CAPS. THEY APPEARED TO BE UNIFORMS, IN FACT, AND A LOT OF PEOPLE DO APPEAR -- I DON'T MEAN JUST THE CHOICE OF THE COLORS, BUT ACTUALLY WEARING IDENTICAL CLOTHES -- I MEAN THIS WOULD STRIKE ME INSTANTLY AS ORGANIZATION OF A QUITE EXTREME KIND.

A: It is not. I have given these red clothes to my people so that I can recognize them and the whole world can recognize them. This is their identity card, all over the body, so there is no need to pull it out of the pocket and show to people who you are. But it is not an organization, and I don't think that there is any spirituality in the color red. You can see me: I *hate* the color red!

Q: (INDICATING HIS FEET) THESE SOCKS WERE GIVEN TO ME!

A: I hate them! I have put my people in red because that is the only color I will not use.

Q: I TAKE THE POINT, BUT I MEANT NOT REALLY THE CHOICE OF A CERTAIN COLOR -- FAIR ENOUGH, OR VARIATIONS ON IT -- NO, THESE PEOPLE THAT I SAW WERE WEARING IDENTICAL CLOTHES. THEY WERE CUT THE SAME WAY, THE SAME SHIRTS. THEY MATCHED, IN OTHER

WORDS, IDENTICAL... LIKE AN ARMY.

A: If they love to have identical clothes, it is perfectly okay.

Q: DO YOU THINK THEY DO? HAVE YOU ASKED THEM?

A: I have never asked. That is their business. And if you look closely, they are using different shades of red. That is up to them what they do. And they are using different kinds of clothes, not similar. Yet there are a few uniformed people that belong to the police department of Oregon. They want them to be in a certain uniform, so we have to put them in a uniform. But they belong to the police force of Oregon; you must have seen their caps and everything.

Q: BUT THEY'RE IN RED....

A: Here they have to be red.

Q: THEN THE POLICE DON'T MIND IF THEY WEAR RED?

A: Here they have to be red. Even if the governor wants to be the governor of Rajneeshpuram, he will have to be in red. This is just to shock the people around the world. And it has proved of great significance.

For example, thousands of people have come to me in all these thirty years. Those who became sannyasins remain somehow related with me. Even if after thirty years they come, I recognize them, I remember them; and they also feel a certain connection with me. Others had also come, had loved me, but never became sannyasins. They are lost in the big world. I cannot recognize them, and I don't think there is any communion existing between me and them. This has been immensely helpful. I know where my people are and I know whether they are increasing or decreasing. I know what they are doing, and I know that I can suggest to them -- I never order, I can advise -- to take it or not to take it is their business. I am happy both ways.

And, secondly, my red people around the world have shocked everybody. That is of great importance. The moment you shock somebody, he starts thinking about you, he starts inquiring about you. He becomes curious what is the matter. He starts reading my books. So many people have come here and become sannyasins and told me that the first experience was of a shock.

But that shock led them to inquire, to read, and finally they ended up here. So this has been of tremendous significance, useful. And it has made my people also strong because moving in red clothes in society you immediately become the focus, the center -- you need some guts to face all kinds of hostility. It creates something like steel in you. My people have been expelled from universities as professors, from schools as teachers, from businesses, simply because they were wearing red clothes.

Q: THAT'S KIND OF A HARSH PENALTY FOR WEARING RED CLOTHES.

A: But a person who is ready to renounce the job, a good salary in the university, just to be himself, becomes stronger. I don't want my people to be ignored. Hostility is perfectly okay. Hate I accept, opposition I welcome. Even if they start shooting my people, there is no problem. But I would never like my people to be ignored.

Q: I DON'T THINK YOU'LL HAVE TO WORRY ABOUT THAT VERY MUCH. TALKING ABOUT NOT WEARING RED, IT WOULD BE TRUE, OF COURSE, WOULDN'T IT, THAT BY YOUR NOT WEARING RED, EVERYBODY LOOKS AT YOU BECAUSE YOU'RE THE ONLY PERSON NOT WEARING RED?

AND YOU DID SAY THAT YOU'RE THE GREAT SHOWMAN, AND THAT WOULD BE PART OF THE SHOWMANSHIP, WOULD IT?

A: Certainly.

Q: VERY GOOD! AND YOUR ROBES, THEY ARE ALSO PART OF THE SHOWMANSHIP?

A: Part -- everything is part of my showmanship.

Q: DO YOU DESIGN THEM YOURSELF OR DO YOU HAVE PEOPLE...?

A: My people design everything for me.

Q: OH, IT'S NOT YOUR CREATION, THEN? I THOUGHT YOU CHOSE THEM YOURSELF.

A: No. No need, because I have so many intelligent people from every profession. We have the best legal experts, we have the best professors, scientists, carpenters, seamstresses, tailors, we have every kind of people. Our commune is absolutely self-sufficient. So I have my seamstresses who design, and they are doing so well that I need not interfere. I love whatsoever they are doing.
I have my own jewelers -- you just look at my watch!

Q: I SAW, YES. I'VE EVEN READ ABOUT IT.

A: My own people made my watch.

Q: OH, REALLY?

A: And these are real stones, remember. They are not diamonds, they are real *stones*!

Q: GLASS, CUT GLASS?

A: But idiots think it is a fake watch: it is *real stones*, authentic stones. They are fools, they think it is diamonds. Then they start thinking it is a fake watch. It is not a fake watch, it is as authentic, existential, as any diamond can be.

Q: DOES IT TELL THE TIME AS WELL THEN?

A: The best! My people don't do anything less than the best!

Q: AND YOU WEAR SILK. IS THAT YOUR PREFERENCE? I THINK WHEN I WAS HERE LAST, YOU WERE WEARING MORE WOVEN, SORT OF NATURAL -- LOOKING FABRIC.

A: My people were doing that.

Q: HAVE YOU GONE UP IN THE WORLD, TO SILK?

A: My people were weaving those clothes. I liked them, but then my physicians were not ready for me to use even synthetic wool, because I am allergic.

Q: OH, SURE. I KNOW THAT.

A: So I had to drop those beautiful dresses, and I had to move to other clothes. So this is my physicians' change.

Q: ROTTEN OLD SILK.

A: Yes. Whenever we change, we go higher.

Q: AND I ALSO READ THAT YOUR CARS -- YOU DON'T OWN THESE, OF COURSE; THAT YOU ARE A GUEST HERE, IN FACT; AND THAT... SO REALLY, YOU DON'T OWN ANYTHING.

A: I don't have anything.

Q: IT STRIKES ME THAT IT'S COSTING YOUR FOLLOWERS A FORTUNE TO KEEP YOU IN POVERTY.

A: That is true, but they enjoy it and they love it. If I refuse it, they will have heart attacks!

Q: I WAS WONDERING -- ALL THE DISCUSSION THAT HAS TAKEN PLACE IN THE MEDIA ABOUT YOU AND THIS PLACE AND SORT OF AGONIZED APPRAISALS OF THE SPIRITUALITY AND THE RELIGION AND ITS CONTENT, AND HOW RELIGIOUS IT IS OR IS NOT... AND YOU SAY, WELL, YOU'RE A SHOWMAN. IT STRUCK ME THAT PERHAPS PEOPLE OUGHT TO TAKE YOU AT YOUR WORD.

A: Every religious Master has been a showman, and I have defeated them all.

Q: BUT WHY DO YOU THINK THEY HAVE TO BE SHOWMEN? WHY DO ALL THE RELIGIOUS MASTERS HAVE TO BE SHOWMEN?

A: It helps their work. It attracts people to them, and those who come close, they know that the showmanship is just on the outside. Inside there is immense work to be done.

Q: IMMENSE WORK? WOULD YOU LIKE TO ELABORATE ON THAT? WOULD YOU EXPLAIN TO ME THE IMMENSE WORK... YOU DON'T MEAN IN A PRACTICAL WAY?

A: That means meditation. That they have to become more conscious, more alert, and finally they have to come to a point where their unconsciousness becomes completely conscious.

Sigmund Freud divides consciousness into three layers: consciousness, subconsciousness,

unconsciousness. Meditation moves in the same way, from conscious to subconscious: the conscious overwhelms the subconscious and finally it overwhelms the unconscious.

If Sigmund Freud was to look into one of my sannyasins, he would be surprised....

Q: EVEN HE, EH?

A: Yes. Because there is no division, there is only single consciousness. There is no shadow, no darkness around. So that is the inner work -- and showmanship certainly helps. The other religious leaders never said they were showmen. They had no guts to say the truth. Don't you think Jesus was a showman?

Q: OH, YEAH. MIRACLES, THAT'S PRETTY....

A: Yes, miracles and walking on water, and bringing dead back to life and proclaiming himself the only begotten son of God. I don't do any such stupid things. But all religious leaders of the world have been showmen in different ways. The founder of Jainism, Mahavira, remained naked. Now, that is great showmanship, without clothes... you cannot think that he is a showman, but what is the point of being naked? He never used any razors, blades. Every year he would pull out his hair, and thousands of people would gather there, tears in their eyes because their leader is pulling out his hair. Every year it was a great congregation of his followers. And what was he doing? Because he said that he would not use any mechanism -- even a razor is technology -- he made great showmanship out of pulling his own hairs. And this needs only a little practice, nothing much; once you have learned it, you can do it.

I am the first religious man who is telling you exactly what is the case. I am exposing myself totally, I am not keeping any secret, no private life. All your religious leaders were somehow cheating, exploiting, deceiving.

Q: I WOULD ABSOLUTELY AGREE. I PERSONALLY AM AN ATHEIST, SO THIS IS MUSIC TO MY EARS. BUT THEN, YOU'RE SAYING YOU ARE THE FIRST ONE WHO IS NOT?

A: Certainly.

Q: I BELIEVE YOU, BUT WOULD YOU LIKE TO EXPLAIN THE VALIDITY OF THE CLAIM?

A: For example, no religious leader will accept that he is not celibate. All religions require celibacy, and celibacy is impossible. It is scientifically impossible.

Q: WELL, THAT'S NOT QUITE TRUE, IS IT, BECAUSE... I MEAN THE ORIGINAL MORMONS WERE POLYGAMOUS, WEREN'T THEY? AND SO THEY MADE A VIRTUE, THE MEN AT LEAST, OUT OF MANY WIVES -- AND MUCH SEX, I PRESUME. SO NOT ALL RELIGIONS -- I MEAN MANY, BUT NOT QUITE ALL, SURELY...?

A: There have been a few religions who made that, too, a virtue, and that was for the same purpose. For example, Mohammed had nine wives. Now that too is showmanship. He allows Mohammedans to have only four. Only the prophet can have nine, he keeps himself special. So what other religions were doing with celibacy, he was doing with the number of women. The basic thing is the same: that he is special, higher, holier than thou.

Q: BUT YOU'RE SPECIAL TOO, AREN'T YOU?

A: No.

Q: I MEAN, YOU'RE THE ONLY MAN OR WOMAN HERE WHO ENTERS A BUILDING ON A PATH STREWN WITH ROSE LEAVES. I THOUGHT THAT WAS FAIRLY SPECIAL.

A: That is their joy. I am not special. I have not asked them. If they don't put the flowers, I will never inquire what happened to the flowers. If they don't dance, I will not inquire what happened to the dancers. I can dance alone. Just I need the camera....

Q: SHOWMANSHIP, YES! I DON'T SEE HOW YOU COULD SAY THAT YOU'RE NOT SPECIAL IN THESE CIRCUMSTANCES.

A: No, I am not.

Q: YOU ARE THE ONLY PERSON WHO DOESN'T WEAR RED, OR A SHADE OF RED....

A: Because I am not a sannyasin. I am nobody's follower.

Q: NO, BUT IN THIS CONTEXT, THAT'S ANOTHER SPECIAL THING ISN'T IT?

A: No, it is not. You are here also.

Q: TWO OF US! YES, WELL INDEED I AM SPECIAL FOR SOME OF THOSE SAME REASONS -- BECAUSE I AM NOT A SANNYASIN, I'M NOT DRESSED IN RED, IN WORKING....

A: No, you are not special. Every day journalists are here, you are not special. You are a guest only for one day or two days; I am a guest for a little longer time; that is the only difference. I can leave this place any moment. I don't even live in Rajneeshpuram, in the city. I live outside.

Q: IN WASCO COUNTY, EH?

A: In Wasco County.

Q: SURE, BUT I MEAN AS I SAY, YOU MAY NOT ACTUALLY SEEK BEING SPECIAL, BUT NEVERTHELESS THAT'S THE CASE, ISN'T IT?

A: No.

Q: I DON'T SEE HOW YOU CAN DENY THAT, GIVEN THE CIRCUMSTANCES. EVEN JUST AN EYEWITNESS WOULD LOOK AT THE CROWD AND SAY, "HE'S SPECIAL, HE'S WEARING BLUE."

A: Anybody will get that idea that I am special. But I myself am saying I am not. I am just a guest here, and if they enjoy my being here, I can remain here. I don't have any belongings, I haven't had anything for

almost thirty years, no bank balance, not a single cent: I don't have even pockets in my dress. Even if I have to leave this place, somebody will have to arrange a ticket for me because I don't have anything. I think, I hope, the American government will do it.

Q: I AM REMINDED OF ANOTHER CLASS OF PEOPLE, VERY SELECT AND SMALL CLASS OF PEOPLE, WHO DON'T CARRY MONEY, LIKE YOURSELF, AND THAT'S ROYALTY. THE QUEEN NEVER CARRIES MONEY, AND THAT IS A SORT OF MARK OF BEING SPECIAL, BECAUSE OTHER PEOPLE HAVE TO DO IT FOR HER, WHICH ELEVATES HER IN IMPORTANCE, DOESN'T IT? -- SO IT MAKES HER SPECIAL. SHE'S A GREAT SHOW WOMAN AS WELL.

A: They have to do it for her. They have to do it for her, and she knows she is special and she has never said that she is not.

Q: THEY DON'T HAVE TO, DO THEY? I DON'T KNOW; I MEAN, I'VE NEVER GONE INTO IT BUT THEY WISH TO DO SO, PRESUMABLY.

A: She is special. She belongs to the royal family, she has the special blood that is only stupidity -- and everything that she gets is ordered. If it is not given to her there will be problems immediately. For me there is no question of ordering anybody. I am not of royal blood, because I don't think that any blood is royal; and she must be special, otherwise who would choose such an ugly woman as a queen?

Q: OH, ABSOLUTELY! I KNOW, SHOCKING, SHOCKING, NATIONAL DISGRACE. A NATIONAL DISGRACE -- HER SON AS WELL, AWFUL, ISN'T

A: Yes, he is retarded.

Q: THOROUGHLY, YEAH; WELL HE IS AN UPPER CLASS ENGLISHMAN, SO HE MUST BE.

A: And that retarded son soon will become your king....

Q: L KNOW, I KNOW. IT'S A SHOCKING THOUGHT. THERE'S HOPE YET; THERE COULD BE A COMMUNIST REVOLUTION, BUT PROBABLY NOT LIKELY.

A: In England, you think, a communist revolution...?

Q: NO, I'M AFRAID NOT. WELL KARL MARX THOUGHT THERE WOULD BE, ACTUALLY. HE THOUGHT GERMANY AND BRITAIN WOULD BE THE PLACES WHERE THERE WOULD BE COMMUNIST REVOLUTION.

A: Karl Marx proved wrong on all the counts....

Q: ON A LOT OF THINGS... RIGHT, SURE, RIGHT -- ANOTHER ISM. YOU'VE SAID SOME REALLY CRITICAL THINGS ABOUT COMMUNISM. DO YOU MEAN COMMUNISM AS THE SYSTEM IN THE SOVIET UNION AT THE MOMENT, OR DO YOU MEAN THE COMMUNISM ENVISAGED BY KARL MARX AND ENGELS?

A: I mean both. Karl Marx, Engels, they were simply bookworms. Karl Marx spent his whole life in the British Museum. He knew nothing about the real humanity. He knew nothing about the mechanics of how evolution goes on. He was only concerned with the British Museum. Before the museum opened he was there, standing, and many times he was carried out of the museum unconscious, because he worked so hard on the books that he was found unconscious and had to be taken in an ambulance.

Q: MAYBE HE MEDITATED TOO MUCH... LAPSED INTO THE UNCONSCIOUS.

A: He never meditated for a single moment. If he had meditated for a single moment, communism would have a different quality and flavor to it. He was simply the mind. And meditation is a state of no mind. You don't go for meditation to the British Museum.

He was a scholar, a great scholar, but whatsoever he said did not prove right. He was thinking that communism would happen in the richest countries, which was a logical conclusion of his philosophy, that where the division between the poor and the rich is bigger the revolution will happen. And the revolution has happened in Soviet Russia -- which he had never dreamed -- revolution has happened in China. If he wakes up in his grave, he will not be able to believe what has happened. Soviet Russia was a poor country, China even poorer; his whole idea of class struggle went wrong.

In America there is no possibility for communism for the simple reason that most of the Americans are middle class. The super-rich are few, on one hand, and the super-poor are few, on the other hand; and the middle class is never for revolution The middle class has too much to risk. Revolution is possible only when you have nothing to lose. The middle class has much to lose, and the middle class also has the hope that sooner or later they are going to enter into the higher, the super-rich. They cannot lose that hope by creating a revolution.

I am completely against Karl Marx for the simple reason that no two human beings are equal. Equality is psychologically wrong, physiologically wrong. Every individual is unique and incomparable. I am not saying that somebody is higher and somebody is lower. I am simply saying it is absurd to compare a marigold with a rose flower. It is not that the rose flower is higher and the marigold is poor; they are different. People are so different and unique.

I believe in the individuality of human beings, and I don't want them to be counted in a class that makes numbers of them and destroys their individuality: you are the proletariat. Then the dass is important, you are not. That's what has happened in Russia. All individuality has been erased, and if anybody tries to be individual, like the man Sakharov, then immediately he is punished. You cannot be individuals. The nation, the society, the communist party -- you can be a member, but you cannot assert your individuality. Now, Sakharov is one of the best physicists of the contemporary world, and he is suffering in Siberia. And he had not done anything....

Q: EXCEPT DISAGREE....

A:... Just he had signed a few petitions for other scientists who were suffering, and this was enough to finish that man completely.

Q: WITH YOUR BELIEF IN THE INDIVIDUAL AND THE SUPREMACY OF THAT, THEN THE USA WOULD BE THE PLACE FOR YOU TO BE, OF COURSE, WOULDN'T IT? -- AND HERE YOU ARE. BECAUSE IT'S ALMOST THE NATIONAL PHILOSOPHY, ALMOST THE CULT -- IT'S BEEN CALLED THE CULT OF THE INDIVIDUAL, HASN'T IT? BUT THERE ARE CRITICS WHO SAY THAT IT LEADS TO LACK OF COMPASSION, A LACK OF CIVIC SENSE, A LACK OF SOCIAL COMMUNITY IN THIS COUNTRY. AND THAT'S WHY, WHEN YOU SAID THERE ARE VERY FEW POOR PEOPLE, THAT MAY BE SO, COMPARED WITH STARVING PEOPLE IN ETHIOPIA. BUT IN AMERICA'S OWN TERMS, THE GOVERNMENT ITSELF LISTS THIRTY MILLION PEOPLE WHO ARE OFFICIALLY POOR -- IN OTHER WORDS, DON'T HAVE ENOUGH MONEY FOR THE ROOF OVER THEIR HEADS, THE BASIC NEEDS, THREE SQUARE MEALS A DAY AND SO ON.

AS YOU WELL KNOW, I'M SURE, THE REASON FOR THIS HAS BEEN GIVEN AS THE EMPHASIS ON

INDIVIDUALITY TO THE POINT THAT THE COMMUNITY IS NEGLECTED, AND YOU'VE GOT PRIVATE WEALTH AND PUBLIC SQUALOR. DO YOU ACCEPT THAT? IS THAT A CONSEQUENCE THAT YOU ARE ABLE TO LIVE WITH?

A: Just wait. You have asked so many things. First, America is a hypocritical country, so whatsoever they say is one thing and the reality is totally different. In these four years being here, I have started believing that Oregon belongs to the Soviet Union, not to America.

They *are* fascists. They are fanatics. They talk about freedom of expression, freedom of the individual, but we are denied everything.

Q: YOU MEAN YOU, HERE?

A: Yes. They have been trying to destroy us in every possible way. It is not a democracy; it is only a pretension.

Secondly, when the American government recognizes that thirty million people here are poor, you should remember that that is according to the American standard. Those thirty million people in India will not be poor, they will be middle class.

Q: YES, SURE. IT'S RELATIVE.

A: It IS *very* relative. To be poor in America is far better than to be richer in India.

Q: WELL, IF I MAY SAY, I WOULDN'T AGREE WITH THAT, BECAUSE IT'S LIKE THE CAGED BIRD, ISN'T IT? -- -BORN IN THE CAGE IS A DIFFERENT MATTER THAN CATCHING A BIRD AND PUTTING IT IN A CAGE -- AND I AGREE WITH YOU THAT THE POOR PERSON IN AMERICA MIGHT BE RICH COMPARED WITH THE PEASANT IN BANGLADESH. BUT THE PEASANT IN BANGLADESH IS NOT NECESSARILY BEING EXPOSED EVERY DAY TO INCREDIBLE RICHES. OR CERTAINLY NOT THE WAY THEY ARE HERE. HERE, IT'S THE CONSTANT TAUNTING, ALMOST, THE CONTRAST OF THE TWO, THAT MAKES FOR A LOT OF VIOLENCE AND DISSATISFACTION, DOES IT NOT?

A: It is *good*; it is healthy, because it keeps them going on, bringing their intelligence, their potential. America allows them to struggle for themselves, and the contrast is there so they know people can make it, people have made their mark, and if they are failing they are responsible themselves.

In the Soviet Union they will not feel like that because there is nobody to be compared with. The Soviet Union is a poor country, still. It is not that the poor have disappeared and the poverty has disappeared from Russia. On the contrary, the rich have disappeared, and poverty has been distributed equally, so all are equally poor.

And man has a psychological necessity to have somebody ahead of him; otherwise, he is a lazy animal. If there is nothing to achieve, nobody to compete with, he relaxes into whatsoever situation he is in. Russia will never become rich for the simple reason that the Russians are all poor. They don't have anybody there whom they would also like to be. In a free society where individuality is respected, it is the individual's responsibility if he is poor. All opportunities are there for him not to be poor.

Q: WHAT YOU JUST SAID THERE, IN JUST THIS RECENT ANSWER THAT YOU GAVE TO MY QUESTION -- I BELIEVE THAT IF I WROTE THAT OUT VERBATIM AND SHOWED IT TO SOMEONE WHEN I LEAVE THIS PLACE TOMORROW AND SAID THAT AN AMERICAN CONSERVATIVE POLITICIAN TOLD ME THIS LAST NIGHT, THEY WOULD READ IT AND SAY, 'YES, OF COURSE, THAT'S THE THING THEY USUALLY DO SAY." IT SOUNDS TO ME VERY MUCH LIKE THE WORDS OF A CONSERVATIVE REPUBLICAN AMERICAN POLITICIAN. THERE'S NOTHING WRONG IN THIS, OF COURSE, BUT I'M A BIT SURPRISED THAT, WITH YOUR EMPHASIS OF COMPASSION,

HUMANITY, LOVE OF INDIVIDUAL, YOU COULD SOUND SO MUCH LIKE PEOPLE WHO ARE, IN FACT, ACCUSED OF HAVING NONE OF THOSE THINGS.

A: In fact, it is because of my compassion and love for them that I am saying it. I would like people to prove themselves. That is part of my compassion. I would like them to struggle and prove their mettle, I would not like them to become numbers. That is out of my love. And I am not a politician, Republican or Democratic. I am not a politician at all.

But the poor has to be given a chance to rise. Opportunities should be made available to the poor; but communism gives no opportunity. It forces equality, which is wrong. In that equality, the people who are genius creators of wealth disappear. Henry Ford cannot be born in Soviet Russia. Even Karl Marx cannot be born in Soviet Russia; impossible! -- they won't allow such a man.

It is my compassion. It is not my politics; it is my love. And people have the potential, you just have to give them the challenge. And if the American government is failing with thirty million people, it is not the philosophy of individuality; it is the American government's stupidity. They should make more opportunities available -- and they can, but their whole energy is going into nuclear weapons. In America there is no need for anybody to be poor, but the American government is interested in nuclear weapons. They have another race going on with Soviet Russia which keeps Russia poor, which keeps America's thirty million poor, and small poor countries also joining in the race out of fear. This nuclear race is making the whole world a big Ethiopia. I would like the American government to stop completely piling up nuclear weapons. Those thirty million poor will disappear tomorrow. And it is so absurd to go on piling up more and more nuclear weapons, because you have already more than you need. You can destroy humanity seven hundred times, so what more do you want?

Q: AND YOU BELIEVE IF I READ YOUR MESSAGE CORRECTLY, IN THE QUOTATION FROM YOUR BOOK -- YOU BELIEVE THIS IS INEVITABLE, THEN, THE WAY THINGS ARE GOING, THAT THERE WILL BE A HOLOCAUST NUCLEAR STYLE. DOES THIS INCLUDE THE NUCLEAR HOLOCAUST ABOUT 1990? YOU GAVE A DATE THAT BETWEEN NOW AND -- DID YOU SAY 1990, WAS IT?

A: Just by the end of the century, because the way things are going -- and they go on continuing -- at the most they can take fifteen years to reach to the climax and then have an explosion.

Q: I CAN THOROUGHLY ACCEPT AND SEE YOUR REASONING ABOUT THE NUCLEAR THREAT AND THE INEVITABILITY OF A HOLOCAUST, BUT DID YOU NOT ALSO SAY THAT YOU THOUGHT THERE WOULD BE CATACLYSMIC EVENTS -- I THINK YOU SAID IN CALIFORNIA, PARTICULARLY, AND ELSEWHERE -- OF THE KIND ASSOCIATED WITH NATURE, GEOGRAPHY: CATASTROPHES, FLOODS, EARTHQUAKES? HOW DO YOU KNOW THIS?

A: That too is not a vision. I am not a visionary. That too is part of my reasoning. For example, in my childhood in India, the seasons were absolutely fixed. On a certain day every year for thousands of years the summer has begun, on a certain day the rains have come -- it was absolutely fixed, there was no question of change. But after Hiroshima and Nagasaki, that changed. Now in India the weather is no more certain. Something great has happened in the atmosphere.

And these explosions go on. They go on trying in the oceans, at the poles, and if these explosions go on, there is a possibility that the eternal snow of the Himalayas may start melting down. Even if the Himalayas alone melt down, all the oceans will be raised fifty feet. And that is only the Himalayas -- if the North Pole and South Pole also join together, and other small mountains follow, which is natural, then cities like Bombay, Calcutta, Karachi, New York, San Francisco, poor Portland -- all will be gone.

Q: IN FACT, THE WEATHER IN CALIFORNIA HAS BEEN DIFFERENT, I KNOW THROUGH MY OWN EXPERIENCE. IN THE LAST THREE OR FOUR YEARS THE USUAL PATTERN HAS GONE

AWRY. IS THAT WHY YOU SELECTED CALIFORNIA AS THE SCENE OF THE WORST DISASTERS THAT YOU FEAR?

A: For many reasons. One, California is in the most perverted psychological state in the whole world: more homosexuality, more lesbianism, more AIDS. Perhaps the ocean will not need to destroy them; they will destroy themselves.

Q: IT SEEMS I'M GETTING ALL MY INFORMATION OUT OF MY HOTEL ROOM; BUT I SAW IN MY BATHROOM A NOTICE THAT SAID THAT AIDS WILL KILL TWO THIRDS OF THE WORLD....

A: Perhaps more.

Q: THAT'S AMAZING... I THINK THAT'S AN EXAGGERATION, ISN'T IT? I'VE NEVER HEARD ANYBODY SAY ANYTHING APPROACHING THAT NUMBER.

A: It is not the maximum number, it is the minimum.

Q: TWO THIRDS?

A: Yes -- for the simple reason people are not thinking of it, because they are not aware of what AIDS is. They have only heard the name; they don't see the implications of it and how it can spread like wildfire.

Q: WELL, HOW?

A: For example: first, wherever there is homosexuality, lesbianism, it is going to spread immediately. One contact with a homosexual is enough for you to get it. Not only that, even kissing a person who has AIDS is enough for the transfer.

Q: DOCTORS DISAGREE WITH YOU. THEY SAY ABSOLUTELY THE OPPOSITE.

A: No.

Q: THEY DO!

A: No. There are doctors who agree. There is no problem in it: your mouth, my mouth, they all carry thousands of cells, living cells, and saliva is one of the things that carries the AIDS to your mouth. Kissing should be absolutely prohibited.

Q: HAVE YOU MENTIONED THAT TO...?

A: To my people I have mentioned. I have told them to start rubbing noses with each other. And there are a few experts who say that there is a possibility even that AIDS can spread just by breathing. It is not yet established and agreed by all, but the possibility is there; and if AIDS can spread through breathing, then it is impossible to avoid it. No precautions can be taken, unless everybody wears a doctor's mask. Only Jaina monks do in India -- they will be saved. They cover both their face and their nose, for different reasons --

they were not aware of AlDS -- but they will be saved.

Q: WELL, YOU TAKE A VERY PESSIMISTIC VIEW, BUT MAY I PUT THIS TO YOU: GOING BACK TO THE IDEA OF CULTS -- AND YOU SAID THIS IS NOT A CULT, AND YOUR REASONING IS DIFFERENT, I KNOW, FROM A PSYCHOLOGIST, BUT THERE IS A PSYCHOLOGIST WHO STUDIED CULTS IN THE USA AND ELSEWHERE CALLED DR. MARGARET SINGER. HAVE YOU HEARD OF HER? SHE'S EMINENT AND HAS IMPECCABLE ACADEMIC CREDENTIALS AND SO ON, AND SHE HAS STUDIED A LOT OF THE CULTS. AND SHE SAYS THEY HAVE THINGS IN COMMON, AND SOME OF THE THINGS SHE MENTIONS COULD APPLY HERE.
ONE OF THE THINGS SHE MENTIONS IN PARTICULAR IS THE CREATION OF WHAT SHE CALLS "GROUP PARANOIA." AND THAT IS, THAT IT'S IN THE INTERESTS OF THE PEOPLE WHO ARE LEADING OR ARE PROMINENT IN THE CULT TO CREATE THE SENSE OF GROUP PARANOIA, BECAUSE BY DOING SO THEY ACHIEVE GREATER LOYALTY, GREATER COMMITMENT FROM THE FAITHFUL.
WHEN I SEE THE GUNS AND THE SEARCH, AND I SIGN FIVE DOCUMENTS AS A VISITOR, AND WHEN I HEAR YOU ON THE SUBJECT OF AIDS AND NUCLEAR WAR -- WELL MANY OTHERS HAVE DEALT WITH THAT -- BUT YOUR FATALISTIC WORDS ON THE SUBJECT OF AIDS... IT SORT OF ADDS UP.

A: But let me first.... Just wait a minute. Let me first finish that impeccable lady. I love ladies, but not impeccable ladies.

Q: BUT SHE HAS DEVOTED MANY YEARS OF HER LIFE TO THE STUDY OF RELIGIOUS CULTS.

A: She is an idiot if she has spent so much time studying cults. Has she studied Christianity as a cult?

Q: OH, YEAH

A: No!

Q: OH, YES. I MEAN, SHE DEALS... SHE DISCUSSES THAT.

A: No. Not Christianity. Not Hinduism, not Buddhism, not Mohammedanism. In the cults they will study the Hare Krishna movement, Scientology, the Moonies. And remember, whatsoever criteria they have.... For example, if she says that the group has to be in a kind of paranoia, then she should come here and see. Nobody has any paranoia.

Q: WELL, AS I SAY, I DON'T OBJECT TO IT, AND I AGREED BEFORE I CAME; BUT I HAVE BEEN SEARCHED, MY LUGGAGE HAS BEEN SEARCHED, AND A DOG HAS SNIFFED OVER THE HIRED CAR THAT I.... AND THAT DOESN'T EVEN HAPPEN TO ME WHEN I GO TO THE WHITE HOUSE.

A: That is because we have been persecuted by the Oregon government and the American government. The responsibility is theirs. We don't like... we hate to search anybody! But what are they trying to do? To send drugs with somebody. They have not been able to find anything against us in four years; now they want to plant. And once we became aware from very reliable sources that now they are trying to plant, that they want to bring drugs or other things and plant them here, then we had to start that search.

That is not paranoia, that is simply precaution against idiotic politicians. We have done no harm to anybody, we don't mean to do any harm to anybody. In fact, I *hate* anybody searching; it is a humiliation,

distrust. I don't want to distrust anybody, but what to do? They have tried even to bribe my sannyasins. And whatever I am saying to you may reach to them within just a few hours. They have planted their people amongst the sannyasins.

Q: OH, SURE. I'LL BET THERE ARE A COUPLE OF FBI PEOPLE SITTING HERE, RIGHT NOW. NO, THAT COULD BE POSSIBLE, I AGREE.

A: So that's why we had to be cautious. It is such a small commune, they can find anything and destroy it. We will make every effort not to let them do what they want to do. The dog is not searching you; the dog is searching the Attorney General of Oregon. So you please don't feel offended. Those guns are not for you; those guns are for those Oregonians who have been saying that they would like to shoot me, that they would like to destroy, burn the whole commune.

We will do everything. We are not suicidal people, nor do we hanker for any martyrdom. This is not another Jonestown. They forced the Jonestown people to commit suicide. We are not the people to commit suicide. We love life, and we will do everything that is possible to prevent their doing any harm to us. Even if we have to invite Soviet Russia for our protection, we are going to do that!

Q: BUT ALL THE ATTORNEY GENERAL OF OREGON HAS DONE TO YOU, IT SEEMS TO ME, IS HARASS YOU WITH LAWSUITS. HE HASN'T SENT ANY PEOPLE WITH GUNS. I MEAN, HE HASN'T SHOT AT YOU. I MEAN, THE MAN WHO BLEW UP THE HOTEL MAY HAVE BEEN A RANDOM MADMAN....

A: No, he is not mad; because he jumped bail and for one and a half years he has been hiding. Now he has been caught again. He is not mad.

Q: WELL, MAD PEOPLE CAN RUN AWAY AS WELL AS SANE PEOPLE.

A: No. Mad people will not be so intelligent, the way he has been. But I'm not concerned with that

I am concerned with the Attorney General and the Governor. They had a secret meeting. They did not allow any journalists -- they talk about freedom! -- and the meeting was about us. They did not even allow one of our representatives so that he could present the case from our side. And the Governor told the press, "I will give you the information after our meeting." And whatsoever he said was an absolute lie...! Because the confidential secret file has been found. They thought that it had been burned, but it has been found, and it has been shown on television.

In the secret file, they say that the army should be kept on alert, that the army should be aware that if they are ordered, then in three hours they have to reach Rajneeshpuram. And you ask me about these few toy guns that my people have! And this man, Governor Atiyeh, told the press conference,

"We are trying to cool down the atmosphere. We are trying to get the commune people and the people of Oregon to cool down, not to get too heated." This is what he gave to the press conference. And inside the conference, they decide for the army to be ready so they can reach here in three hours' time.

We have now filed a case against the state for conspiracy. Now we have the document, and what have we done that they think they need the army and the military to reach here? So these few toy guns are just... my people love me and they want to protect me. But you should understand that it is silly. What can you do with these toy guns? In a nuclear age, these toy guns should be given to children to play with.

Q: BUT I DON'T SEE, PERSONALLY, THAT THERE'S NEED FOR SUCH WEAPONRY BECAUSE THE THREAT HASN'T BEEN OF THAT MAGNITUDE.

A: No? You think putting the army on alert and telling them to be ready any moment...?

Q: WELL, I DON'T KNOW THAT. I HAVEN'T READ THAT.

A: You don't know that. Your ignorance does not mean that you have to make an opinion -- then try to know it before you make an opinion.

Q: I MEAN, I MIGHT ASK FOR PROOF. THE DOCUMENT ITSELF, IF IT WAS ON A DOCUMENT. THEN I WOULD ACCEPT IT.

A: Yes. You can see it.
(ASIDE) Perhaps you have the full document? Okay.

Q: BUT THAT SOUNDS TO ME LIKE WHAT THEY CALL A CONTINGENCY PLAN, ISN'T IT?

A: Whatsoever they call it... but that means certainly they want to harm us.

Q: WHY DO THEY WANT TO DO THIS?

A: That you have to ask them.

Q: WELL, THEY DENY IT. THEY SAY, AS FAR AS I UNDERSTAND IT, THAT SOME VARIOUS LEGAL MATTERS THEY FEEL YOU MAY HAVE CONTRAVENED IN THE OPINIONS OF SOME LAWYERS.

A: We are in the courts, and we have won almost fifty percent of the cases. The remaining fifty percent we *are* going to win; because it is so true, they cannot....

Q: BUT YOU DON'T THINK THAT WILL BE THE END OF THE MATTER, IT SEEMS?

A: They will appeal if they fail here. Or if we fail, we will appeal. It is not going to end easily.

Q: BUT SUPPOSING THEY EXHAUST ALL THE LEGAL POSSIBILITIES TO THE SUPREME COURT IN WASHINGTON, AND YOU WIN EVERY SINGLE CASE, DO YOU THEN THINK THAT WILL BE THE END OF IT?

A: No.

Q: WHY NOT?

A: We will then invite them to drop bombs on us and finish us.

Q: OH, COME ON! I KNOW THE POLICE DID IN PHILADELPHIA, BUT SO I SUPPOSE, YOU KNOW, IT'S BEEN DONE....

A: That's what I will do: invite them, and finish it. But we are not going to leave this place alive! If they want us to leave this place, they will have to destroy -- and with it they will have to destroy their mask of democracy, respect for individuality, the Constitution and freedom of expression. All that will go down the drain with Rajneeshpuram.

And it will be a good experiment to do something like Hiroshima. We will enjoy it. We will celebrate it.

Q: I HAVE TO SAY THAT I THINK DR. MARGARET SINGER WOULD BE VERY INTERESTED IN THAT COMMENT YOU JUST MADE. I ABSOLUTELY ACCEPT WHAT YOU ARE SAYING ABOUT THE SUICIDE, BUT YOU DO HAVE ONE THING IN COMMON WITH REVEREND JIM JONES. HE ALSO SAID, "WE'LL ASK THE SOVIETS FOR HELP, IF WE NEED IT." AND HE WAS REFERRING TO THE AMERICAN GOVERNMENT. DOES THAT BOTHER YOU IN ANY WAY THAT YOU SHARE THAT SAME...?

A: No. He was a Christian, a Christian priest, and he had a congregation of the most retarded black people. And there is nothing common between me and him....

Q: EXCEPT THAT APPEAL TO THE SOVIET UNION.

A: With that appeal I am saying that we are not going to die so easily as they think. We will fight. Although we are such a small community, we will fight in every possible way. If legal ways are finished, then too we will fight; because basically we know we are being true, and they are being fascist. And we are not afraid, remember -- they are afraid.

Tell that impeccable lady that we are not living in paranoia. The whole of Oregon is living in paranoia: they are afraid. Journalists have been telling me that people are afraid that we are going to take over Oregon. I said, "Oregon! So small a thing... we will not bother. We would like to take over the whole world."

And our way of taking the whole world is totally different; it is not war. I will just go on spreading my red people around the world. We will take it spiritually.

Q: WELL, AS I SAY, I'M REALLY SORRY THAT YOU TAKE SUCH A GLOOMY VIEW OF THE INTENTIONS OF THE OREGON STATE GOVERNMENT, BUT I FIND IT VERY DIFFICULT TO BELIEVE THAT ANYBODY PLANS THE DEATH OF YOU OR YOUR FOLLOWERS BECAUSE THAT STRIKES ME AS HYPERBOLE, TO SAY THE VERY LEAST.

A: You don't know what has happened to me in the past, that's why. Attempts on my life have been made in India. I have been given poison, a knife has been thrown at me before ten thousand sannyasins. And it is a miracle that ten thousand sannyasins were eyewitnesses; and because the police got the information that something is coming, they had reached there before the person who was to throw the knife. So there were twenty police officers -- eyewitnesses. Still we lost the case. Ten thousand eyewitnesses, twenty police officers as eyewitnesses; still we lost the case because that man was a Hindu chauvinist and the Maharashtra government is a Hindu chauvinist government.

Q: BUT ISN'T THERE A WORLD OF DIFFERENCE BETWEEN SOMEONE ATTEMPTING TO MURDER A POLITICAL OR RELIGIOUS LEADER -- AND AFTER ALL, MAHATMA GANDHI WAS ASSASSINATED, WAS HE NOT? -- ISN'T THERE A WORLD OF DIFFERENCE BETWEEN THAT AND THE PLANNED BOMBING OF AN ENTIRE COMMUNITY SUCH AS YOU HAVE HERE? WHAT WERE YOUR MARIGOLD AND A ROSE AGAIN? -- INCOMPARABLE.

A: I am saying it because I don't go anywhere; it is very difficult to assassinate me. It was easy in India because I was traveling. It is no longer easy to assassinate me. Because that has become impossible for

them, that gives the possibility for them to destroy the whole community with me.
But we are not afraid about it -- that you have to remember.

Q: OH, I HAVE NO DOUBTS ABOUT YOUR RESOLVE; IT'S YOUR REASON THAT BOTHERS ME A LITTLE BIT. WHY DO YOU THINK THAT THEY HATE YOU SO MUCH THAT THEY WANT TO MURDER FIVE THOUSAND PEOPLE HERE?

A: Because I am against all the religions, and here, particularly, against Christianity. I am against all the politicians because I think the world has suffered for thousands of years because of the politicians. They are the greatest criminals around. I don't agree with any kind of morality in which they believe. I think it is immoral. I have my own conception of morality. I don't believe in marriage, I think marriage is an ugly institution which has put the whole humanity in a madhouse.

The problem is that I stand for totally different values and they *are* afraid because they have no argument. We have been inviting the Governor, "Come here. Let us have an open argument." He would not come. For four years, he would not come.

Q: THAT STRIKES ME AS UNREASONABLE, I MUST SAY.

A: We are ready to have an open discussion. Anybody they can find to stand for their values... I am ready to discuss our values. That seems to be the human way to decide a thing. But *none* of them is ready to come here. They are in a paranoia; they think anybody who comes here is hypnotized. So, you be aware!

Q: SHALL WE CHANGE THE SUBJECT? OR DO YOU WISH TO GO?

A: No.

Q: I WAS GOING TO ASK YOU ONE THING MORE. I ADMIRED YOUR COMMENT AS QUOTED HERE ON THE SUBJECT OF WOMEN AND YOUR ARDENT SUPPORT OF WHAT SOME PEOPLE WILL CALL FEMINISM OR EQUALITY. I ALSO SEE A LOT OF YOUR PEOPLE ORGANIZING HERE ARE WOMEN. IS THAT ANOTHER OF THE THINGS THEY PROBABLY HAVE AGAINST YOU?

A: That too, certainly, because I am against all that man has done to woman. And in my own way I am trying to do a little compensation.

Q. TO SOMEONE OBSERVING THE VARIOUS VIEWS THAT YOU HAVE -- IT IS QUITE A MIXTURE, BECAUSE SOME OF YOUR VIEWS APPEAR CONSERVATIVE, SOME APPEAR QUITE RADICAL, OTHERS APPEAR REFORMIST/LIBERAL, IF YOU LIKE -- HOW ARE YOU ABLE TO ENCOMPASS SO MANY THINGS WHICH SOME PEOPLE WOULD SAY DISAGREE WITH EACH OTHER? HOW CAN YOU BE ALL THOSE THINGS ALL AT ONCE?

A: I am not a mediocre thinker. My consciousness is vast enough to contain all, all contradictions, but within me they become complementary to each other. So you can find anything you want in my writings. If you love me, you can find everything that makes your love deeper; if you hate me, you can find everything that makes your hate deeper. I give opportunity to all kinds of people to choose whatever they want to choose. I am vast.

Okay?

Q: THANK YOU. I'VE ENJOYED OUR DISCUSSION.

A: Come again.

Q: THANK YOU.

The Last Testament, Vol 1

Chapter #16
Chapter title: The Future Is Always Open

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Ma Prem Arup
DE RAJNEESH TIMES
AMSTERDAM,
NETHERLANDS

QUESTION: BHAGWAN, YOU ONCE SAID, "HOLLAND WILL BE ONE OF MY MOST ORANGE COUNTRIES." WHY IS THAT SO?

ANSWER: You can see it already happening. It needs guts to be my red people, and Holland is one of the countries which has existed all through history with tremendous struggle, because the earth level is low and the sea level is higher. Holland has been continuously fighting against the ocean, and it has given a certain strength to the people. Only those who have strength to stand with me can belong to the red commune around the world.

Holland is certainly going to be my country. My people are continuously growing in Holland.

You will be surprised to know the fact that when the theosophical movement decided to declare J. Krishnamurti as the world teacher, Holland was the country chosen for the declaration. Six thousand topmost leaders of the Theosophical Society had gathered there in Holland.

Out of all the countries, why Holland? There is something very essential that the Dutch people have grown within them; just somebody needs to trigger it. J. Krishnamurti chickened out, could not take that great responsibility. I can take any responsibility without any problem, because basically I am an irresponsible man -- it does not matter.

But the Dutch people have grown something in them down the centuries which can have a synchronicity with me; the same with the German people. Germany cannot remain without becoming red, because they have been through two wars which would have destroyed anybody forever; but if you go to Germany now, you cannot believe that this country has survived two world wars -- not only survived, but is now the richest country in Europe. They have some guts.

I cannot say the same about the French. They are simply lousy. There is no possibility for France. It is

doomed; it has no spiritual corner in its being. Yes, a few French people will be coming, those who have still the soul alive in them. But about the whole country this cannot be said. Every country grows in different ways on different lines and gathers a different kind of energy. One of the reasons why Gurdjieff failed and could not help humanity was that he chose France to be his headquarters. Germany would have been of much significance, Holland would have been better, but not France.

France has become satisfied with women and wine. It has no aspirations for something beyond the horizon. It is very limited in its vision and very closed too, because it is a very egoist country. France thinks itself to be the most superior country in the world. Their language is the most superior, their philosophy is the most superior, their paintings are the most superior. These are just ornaments for the ego, and the more a country is surrounded by egoistic projections, the less is the possibility of its transformation.

On the other hand, Germany has given birth to the biggest genuises in philosophy, in theology has produced the greatest mystics, but it has no bragging about it. As I have felt people from almost all over the world, I can say certainly that it is hard to bring a German to transformation, hard because he will resist and fight; but if you go on persisting, the day he drops his resistance he is forever yours. Then there is no way back. Then he will never waver. You cannot say that about the American. You can predict that he is going to waver.

American history is only three hundred years old, and America is not an ancient race. It is not a race at all; it is a hodgepodge. The French are there, the English are there, the Spanish are there, the Portuguese are there, the Italians are there... it is a marketplace. People don't have roots, and to have strength you need roots.

The deeper the roots go... yes, it is harder to change you, but once you are changed, it is almost impossible for you to fall back. Once a German is deprogrammed, nobody can reprogram him again. The American can be reprogrammed within two days and you can deprogram him again within two days. He has no roots.

In India, we have a certain creeper without roots. It simply lives as a parasite on other trees, from one tree to another tree. It spreads far -- sometimes miles, in the forest -- but it has no roots, it simply lives on those other trees.

Americans are simply like that creeper: they don't have any roots; they don't have anything to stand upon, their past is so small. That's why they cannot project about the future either, because this is the logical way: the longer the past, the longer you can project the future.

The third world war is just knocking on the doors. This century is going to end, and with the end of this century either we have the new man on the earth or no life at all. But Americans are fast asleep.

Many Americans have come to me. In almost twenty years, many have come, many have gone, very few have stayed. And those who have stayed are really not Americans. The American Jew has stayed with me, because he has no country; he has only his past, but a long past and of tremendous importance. He knows how to deal with people like Moses, Ezekiel, Jesus, Baal Shem.

And what does America know? Henry Ford, Rockefeller? -- they cannot have a deep intimacy with me.

Yes, a few Americans have remained with me. Mukta is sitting there, but she is not really American, she is Greek. The American generation is just changing continuously -- everything is a fashion. They can come to me also as part of a fashionable movement, but they are not going to remain here, because soon they get attracted to something else. They don't know how to grow roots.

And different countries have different ways. It is not a coincidence that forty percent of my people are Jews. And I have been hitting hard on Jews -- so much so that rabbis have started writing letters to me saying, "You seem to be anti-Jewish." They don't know that Jews are the majority of my people, and I can hit on them because I love them and they understand my love. In my hit, they receive my love.

Not a single Jew has left me. Once he has come, he has come forever, he has found his Israel in me. He need not go to Jerusalem, he need not bother about Moses and Jesus; there is no need. They have found a more contemporary Moses here.

Each country can be given a certain characteristic. For example, Indians: they pretend to be spiritualists, and that is the most materialistic country in the whole world, most greedy. They could not be with me for the simple reason that I was exposing them -- and unless I expose you totally, you cannot be reborn.

Indians started escaping from me the moment I started exposing them. They took the hint, and it was right: they *are* greedy, they *are* materialist; they don't have any longing for spirituality, only pretensions. Yes, once, twenty-five centuries ago, perhaps they were spiritual, and that idea of the past has followed them like a shadow. But they forget completely that for twenty-five centuries you cannot go on pretending

that the shadow that is following you is alive. Indian spirituality is dead, and I don't see much hope for its revival.

But a few Indians have been with me all along, in all the seasons, in all the changes. So when I say something about a country, it does not apply to individuals. Now Avesh is sitting there -- a great Frenchman -- and he is going to sit there forever. I have destroyed his French-ship completely. Arup herself is Dutch. Can she conceive of ever leaving me? Not even in dreams; it is impossible. I can say that with certainty, because love is never uncertain.

England is so sad and depressed -- obviously: they were on the top, they had the biggest empire any country ever had.... It was said that the sun never sets in the British Empire, somewhere or other it is always rising. As far as the whole Empire was concerned, the sun was always rising somewhere; it never set in the British Empire. Neither Alexander, nor Napoleon, nor Hitler, nor Stalin has known such a vast empire. Nobody has been able to know such immense power, and suddenly all that has disappeared like writing on water. It is natural that they will be so depressed, sad. They would not like to come out of their depression. They cannot accept laughing, dancing, singing. They have lost so much, and you are thinking to dance? They have lost everything, and you are proposing, "Let us sing a beautiful song!"

England will find it more difficult than anybody else to be with me. But that does not apply to individuals, let me remind you again. Teertha is there... the moment he entered my room, many years ago, not for a single moment has he left, not even to visit England again. He has dropped his wife, he has dropped his parents, he has dropped everything. He was a well-known encounter leader, he had the best growth institute in Europe; but once he looked into my eyes, all that was finished. I knew it, he knew it -- that he was bound that day and a new life began which had nothing to do with the past.

Individuals will be coming from everywhere, but a few countries have more potential. For example, it is very difficult to get into the Mohammedan countries -- almost impossible, because they are still so uncivilized. Civilization has not happened anywhere, but there are countries which are a little less uncivilized and there are countries which are more uncivilized. Civilization is still waiting to happen. It is waiting to happen for you: you are to become the heralds of civilization.

But Mohammedan countries are not even contemporaries. They have not moved a single inch from the times of Mohammed. Fourteen centuries have passed and they are still thinking that the Koran is the holy book. In the Koran ninety-nine percent is just nonsense. One percent you can manage to give some spiritual meaning, with great effort, otherwise it is not of any importance. And Mohammedans have remained faithful to the Koran. They are not ready even to listen to anybody.

A few Mohammedans are my sannyasins, but those poor people ask me, "Bhagwan, we want to be sannyasins, we want to be contemporaries, we want to have the revolution that you are giving us, but we cannot go in red clothes back home. They will simply kill... they don't argue."

Mohammedans don't know argument. They don't know any philosophy. Their only argument is the sword: either kill them, or be killed by them; whosoever is killed was wrong. That is strange. It is very easy to kill Socrates, any idiot like Muhammad Ali can kill Socrates without any difficulty. Socrates is not a wrestler, he is not a boxer; just a good punch on his nose and he will be finished with all his philosophy. Physical strength or strength that comes through weapons cannot be a substitute for argument. Argument needs intelligence, and that intelligence is missing there.

In India, I had come in contact with hundreds of Mohammedans. You may not know that India is still the biggest Mohammedan country in the world as far as numbers are concerned, even after the division with Pakistan. When Pakistan and Bangladesh were one with India, of course, half the population of Mohammedans was in India. But even after Pakistan was separated, Bangladesh got separated, still India had a larger Mohammedan population than any other country. Countries which are completely Mohammedan -- even they are far behind.

These Mohammedans in India are a little better than any Mohammedans in any other country because for centuries they have been living with all kinds of philosophers, all kinds of religions, all kinds of attitudes, approaches. Obviously their fanaticism has become less, but even that fanaticism is enough to kill you. You cannot say anything against one holy book -- and that is Koran; one God -- and that is that of Islam; and one prophet -- and that is Mohammed. In these three statements, the whole Mohammedanism is complete. You cannot speak against any of these three... and there is so much to say against all these three.

The Mohammedan God does not look like a God at all, their holy book is just rubbish, and their one and only one prophet is just an uneducated, uncultured man, with no idea of philosophical heights, with no knowledge of anything, who has never meditated in his life. He knows nothing about meditation.

But the sannyasins who are Mohammedans have asked me, "Give us permission.... We will keep the mala hidden in our houses, we will keep the robe hidden in our houses, we cannot even let our family know about it because that will be just the end. And if you want," they have told me, "that we should be killed, we are ready."

Now, I am not a fanatic about the color of the dress or the mala. I said, "Don't be worried about it. I need your heart, and if that has become red.... I need to be within you. If I have reached there, then don't be worried. And I don't want anybody to be killed in my name, I want people to live longer, healthier, happier in my name."

Mohammed says to Mohammedans, "If you die in my name, your paradise is certain." I say to you, "If you live in my name and love in my name and dance in my name, you are already in paradise." I don't guarantee anything about the future, how can I tell anybody to die in my name?

The earth is so small and it is divided in so many different groups who have grown differently, had different histories -- and their past is significant, that has to be taken into account. So, whenever I have said anything about Holland, or Germany, or England, I was simply indicating the possibility.

I have so many Italians -- but not reliable; well greased and slippery! They try hard, nice people, but what can they do about their greasiness? Some thing in them is always slippery. Many Italians have come to me, very few have stayed. Those who have stayed have changed a lot, but still something of greasiness is there. Now they are not going to slip back, but the possibility remains... they are not absolutely out of it.

But if we can get the right people, the people who are not that ripe may start following them. That's how the human mind functions; it is imitative. If we have enough red people around the earth, then more and more Italians will slip into being red people. Slipperiness has no direction, you just have to give them the right place from where to slip.

And if we can create a rejoicing around the world, how long can England remain depressed? Nobody *wants* to be depressed. How long can they go on singing "God Save the King"? And what about them? God only saves the queen or the king? -- what about the people? God has not been in favor of the people.

Those people are waiting for something to happen in the world that can drag them out of their gloominess, their depressiveness, and can make them free, free of the glory that they had of the empire, which they are missing.

We can give them a new glory which nobody can take away from them. That glory that they had was really ugly: exploiting people, poor people all around the world -- and your whole joy was dependent on these starving people, and you went on exploiting them. If you are sad and depressed today, it is the consequence of your own actions. You have made millions of people sad, depressed, you have killed millions of people around the world to save the empire; now who is going to suffer the consequences?

England is now a dark hole. That does not mean that people want to live in that dark hole, but we have to make an effort to reach into their darkness with our torches, we have to throw ropes into that dark hole. Somebody is bound to catch hold of the rope and we can pull him out. And it is a question only of a few people starting moving, and others may follow.

So in every country we have to work in a different way, seeing the country's characteristic. Now we have communes all around the world. Every commune has to understand what kind of people you are surrounded with, and what can be done so that they can be pulled within you. It is simple arithmetic.

Q: BHAGWAN, WHEN YOU WERE TALKING ABOUT WERNER ERHARD, THE BUSINESSMAN WHO DISCOVERED THAT PERSONAL GROWTH SELLS BETTER THAN ENCYCLOPEDIAS, YOU SAID THAT THE BUSINESS OF GROWTH IS JUST AN AMERICAN NAME FOR GOD.
THE SAN FRANCISCO EXAMINER CHRONICLE, REPORTING THIS, NOTED THAT YOU DID NOT COMMENT ON THE PERSONAL GROWTH MARKETING OF YOUR OWN RAJNEESH INTERNATIONAL MEDITATION UNIVERSITY HERE. WHAT IS THE DIFFERENCE AND WHAT PART DOES THE UNIVERSITY PLAY IN THE LIFE OF THE COMMUNE?

A: The difference is great. He was a door-to-door salesman of encyclopedias. Our university is not going door-to-door to sell anything to anybody.

Our university is a well. Those who are thirsty can come and drink out of it. It is available, but we are not persuading anybody. On the contrary, I am making every effort to offend them, to make them angry, become our enemies. Do you think this is business tactics?

In business, the customer is always right. Here the situation is totally different: the customer is always wrong. From whatsoever source he comes, he is always wrong -- and he comes on his own, in spite of all that I go on doing continuously to prevent him from coming. Nobody in the whole world has offended so many people as I alone have done, singlehandedly.

But even after all this turmoil that I create, and offensiveness and antagonism in their minds, a few daring people come. These people can be relied upon. Just their coming is significant. Certainly, my university is not part of the marketplace.

Werner Erhard was part of the market world. He was taking his est from one hotel to another hotel around the country, then outside the country. And he was neither a philosophical man, nor religious; he had registered est as a corporation, a business corporation. He was paying income tax for all his incomes.

Our university is not a business. We don't have to pay any taxes for the university. The degrees that our university gives are of no use in the marketplace, because we don't want our degrees to be recognized by any government or by any university or any other institution. We refuse to be recognized by them, because just the fact that we let them recognize us means they are somebody higher than us, somebody more authoritative. We don't accept any government's recognition, because no government is worthy of it.

Our university is absolutely a free phenomenon. Those who want to come, come knowing that whatever we have to offer is of no use in the marketplace. In fact it may make their market world more difficult for them, because a person who comes here for three months or four months to do a course in the university... we are not giving him growth the way Werner Erhard was giving. He started from where you are.

Our work is first to destroy whosoever you are -- whosoever, without any condition. We destroy you first, dismantle you first, and unless we have deprogrammed you completely there is no growth possible. We don't teach you any growth. To be deprogrammed... you start growing on your own accord. Werner Erhard was teaching you techniques of growth, but if you are a monster and you are being taught techniques of growth, you will become a bigger monster.

Werner Erhard never offended anybody. That's simply the way of the businessman: never offend anybody. Everybody was happy with him. The government was happy, the churches were happy, the politicians were happy -- not only in this country, but in other countries too. He used to go to India to pay respect to the so-called Hindu mahatmas. Muktananda was his guru. He even went to pay his respects to Morarji Desai, when he was the prime minister of India. And by mistake he even came to me, thinking I also belong to the same category of mahatmas that he has known all his life. He must have been shocked.

When he was sitting in front of me, I could see how difficult it was for him just to sit there. And when I told him he can ask anything, he simply said, "No, I don't have any questions." Laxmi had given him my latest books, just as a present. He went into the hotel -- which was not far away, just a few minutes walk -- and gave those books to one sannyasin, Hridaya, without even looking at them. Some great fear must have arisen in him. Reading those books might disturb his mind. And certainly I was not the person that he had expected. I would have destroyed his whole est first.

I have to begin from scratch. First I have to demolish the old building completely, I don't believe in renovation. Howsoever beautifully you renovate a building, it still remains the old rotten thing; just painted here and there, a little bit supported, but it is just the old rotten building that you have given a facelift. No, it is better to live in an A-frame, but new, fresh, young.

Werner Erhard is a businessman, there are no two opinions about it. And nobody can compare me with Werner Erhard. Our whole approach is totally different.

Our approach is first to deprogram the person completely, and then leave him alone to himself. Don't give him another program. Leave him alone, empty, just a pure nothingness. And out of that nothingness grows everything that existence wanted to grow in that man.

We bring the person close to existence, from where he has been taken away. Once we see that you are communing with existence, our work is finished. We don't give you growth, we simply take away all nonsense that is surrounding you and which perhaps you think is growth. Growth comes of its own accord, you just have to be utterly open and vulnerable.

I am not a businessman. I could have been and then I would have defeated all the businessmen in the whole world. But I have chosen to offend everybody, ready for their hostility from every nook and corner of the world.

A businessman tries to be respectable, and I have been trying my whole life to be notorious. Unless you understand me, you will not be able to see why I unnecessarily create hostility in people. I am not a businessman. I have nothing to sell to them. If they are courageous enough to come nearer to me, I am going

to burn their whole personality. I'm going to take their whole skin off their body and then leave them alone so they can grow fresh from the very beginning.

That growth will not be in any way a credit to me. That growth will be a credit to the person who dared to come, who dared to pass through the fire, who dared to risk his whole life. The whole credit goes to him.

Q: BHAGWAN, GOING BACK TO HOLLAND: YOUR COMMUNE IN HOLLAND WAS LIVING IN A PRISON AND NOW HAS MOVED INTO A MONASTERY. IS THIS PROGRESS? AND WHAT DO YOU THINK OF THEM HAVING A DISCO IN A CHURCH NEXT?

A: That's great. I want discos in all the churches and cathedrals and all the mosques and all the temples around the world. They are the best places for disco. So this is a great advance, that they have turned a church into a disco! That's what I want.

And if they have moved to the monastery, for the first time the monastery will have real people, not hypocrites, in it. For the first time, the monastery will hear laughter and singing and dancing and people loving each other. The monastery may have seen monks who were simply monsters and nothing else. Now the monastery will see what really the word *monk* means and what is the meaning of being a monastery.

The word *monk* means one who is capable of being himself, individual, alone, independent. That is the meaning of the monk: alone. It has nothing to do with Christianity. You will recognize the word in other words: monogamy, monopoly -- it is the same word. Monk, monastery... MONASTERY means people living there totally independent, completely free from any strings and yet they have one thing in common: that they all want to be alone and individuals. This is the common factor that keeps them together.

So it is good that our commune in Holland has moved into a monastery. We will make it a real monastery because my people are real monks, and the monastery will be really celebrating. My people, even if you give them a graveyard, are going to make a carnival there. The graves will become tables for drinking wine. They will soon turn the graveyard into such a beautiful place that you would never imagine that thousands of dead bodies are under the ground.

The actual fact is, wherever you are sitting, at least ten persons' dead bodies are on that spot underneath you. So many millions of people have lived down the millions of years, it has been calculated that not a single inch on the earth is not a graveyard. And for all these people who have lived on the earth and died, this is the minimum -- that on every spot at least eight persons are buried deep down.

So there is no problem: when we can make any place a place of joy, we can change a graveyard into a joy. Just inquire of those people.... Because it happens often that by the side of the churches there are graveyards, by the side of the monastery there are graveyards. If there are graveyards, transform them into dancing places, playing grounds; fill them with laughter and joy. Perhaps those who are buried there will have for the first time a time which they never had in their life. It is just great.

Q: DO YOU THINK SOME OF THOSE GHOSTS MIGHT STILL BE KICKING AROUND UNDERNEATH?

A: There are no ghosts. There was only one ghost -- the holy ghost -- and he too finished only by making a poor girl pregnant. Then what happened to the holy ghost? He must have committed suicide, thinking of the consequences that followed his making the woman pregnant, which was illegal, criminal, irreligious, a sin.

Secondly, out of that sin, what else can you expect but Jesus Christ? People had to crucify him. Seeing his son being crucified, do you think the holy ghost would have survived? Since then, nothing has been heard about him. No news... the Vatican is silent.

There are no ghosts, there are only dead skeletons underneath. The soul goes on moving to new forms. It depends how you have lived. Your whole life essence determines your new form. What you have desired your whole life and have not been able to fulfill, that desire at the last moment of your life stands as the only thing that determines your life. There is nobody directing anything, it is simply the law.

For example, a man goes on writing to me -- obviously he's from California. It is so difficult to find anything right in California. The man goes on writing to me that he loves to dress himself in women's

dresses. When he was in California, there was no problem. There are many who are doing that and they are doing it perfectly. It is very difficult to detect that this is a man -- with tits and all!

But here he finds it difficult, because everybody knows he is a man. So he goes on asking me what he should do: "Should I go through plastic surgery and become a woman?'

Now, this man if he dies will become a woman. That is his whole mind, full of only one desire: to become a woman. And it is my experience that this is not an exceptional case, this is the rule. Men get tired in seventy years' life of being men, and every man thinks women are more juicy, enjoying life more, and he has been simply sucked of all his energy.

And the woman her whole life goes on thinking that, as a woman, whatsoever she is going to do, she is not going to be really equal to man. Liberation or no liberation, man is going to dominate her. The woman carries the desire to be a man, and my experiments with many people about their past lives even surprised me in the beginning, because the man was a woman in the past life, the woman was a man in the past life. For many lives you have been human beings, man or woman.

But if we go deeper, you have been animals. If you go still deeper, you have been plants -- but that is millions of lives back. The whole physiological, biological evolution stopped at man. This whole growth up to now was horizontal. At this point, man has come to a crossroad. He can go on horizontally, changing man to woman, woman to man, but there is no growth. Now he has to take a vertical route, not horizontal. And that vertical route is my whole effort.

Meditation is a way of giving you a vertical route. Then there is no need to be reborn. Bodies move horizontally, souls have wings. Once you are fully alert, aware, conscious, enlightened, then this is your last body, because only bodies can move on the horizontal line. Now you are a soul. You will have to move vertically.

But what a joy! Not to have a cage of bones, muscles, blood vessels, nerve system, a skull.... Sometimes it is good experience to go to a medical college and see a skeleton: this is you, really naked. Not only the clothes are removed... he has gone too far; he has removed everything. Just bones, just the fundamental structure is there, and everything else has been removed.

Once in a while, standing before a mirror, just close your eyes and think that you are a skeleton. Then open your eyes and look into the mirror. Try to figure out what kind of skeleton you have. That's why I say you should first see a few skeletons. I suggest to Vedant and Siddha that in the university you should have a few skeletons hanging around all over the place, so nobody can bypass -- and that will prove also that this is not a marketplace, and everybody has to understand that this is your reality. When the soul is free from all bondage, it moves into the cosmos, it becomes one with the sky, with the sunrise, with the flowers, with the birds, with all that exists. It spreads all over. It has no more any limitations, it is as big and vast as the whole universe itself. That's what I call liberation. That is the end, because nothing is more blissful, more ecstatic, than to achieve it.

Q: BHAGWAN, EARLIER ON YOU WERE TALKING ABOUT NATIONAL CHARACTERISTICS AND YOU WERE JUST TALKING NOW ABOUT THE LAST DESIRE AT THE MOMENT OF DEATH, SO IF SOMEONE GETS REBORN INTO SOME NATIONALITY, DOES THAT WHOLE NATIONAL HISTORY BECOME PART OF THE BODY, OF THE MIND, OR HOW DOES IT CONNECT?

A: Mostly it never happens, or very rarely. A Dutch is born again in Holland; a Hindu goes on again and again being a Hindu, because his whole conditioning can be adjusted in a Hindu environment. Perhaps, rarely.... I have yet to come across a person who was something else in his past life; now he is an Italian, and in the past life he was a German. People go on being born in the same race, in the same atmosphere. The only change that happens is from man to woman.

Perhaps my people will find it difficult where to be reborn, because now they don't belong to any race and they don't belong to any country. But don't be afraid, we have so many sannyasins throughout the world, you can get born as a sannyasin somewhere -- and there are a few sannyasin women, sannyasin men, who want children. But I have not come across a case where somebody is born from Tibet into India, or from India into China. It is unnatural. The soul flows in the same rut to which it has become accustomed.

There are many cases in India of small children remembering their past lives. It happens only in India, for the simple reason that that is the only country that believes in rebirth. Christians believe in only one birth, Jews believe in only one birth, Mohammedans believe in only one birth. It is only the religions born in

India who say that there are thousands of births. It is a long process -- seventy years is not enough for a sleeping person to be awakened. He needs more time.
They believe it; I *know* it.

It is certainly true; it is not a hypothesis. But I don't want you to believe it, because for you it will not be a truth. I would like you to explore. Go back into your past lives -- it is really a tremendous trick, just terrific -- and as you go backwards, you are simply amazed what kind of person you are and how many forms you have taken before. And this is a great help, to understand that no form has been a contentment to you. From every form you have died in discontent and despair, so now don't miss the chance of moving vertically.

It is good for animals to move horizontally. Ordinarily, they also move horizontally, and it is symbolical, really significant. The only animal on the earth standing, against gravitation -- walking on four is easier because it is not against gravitation, the force of gravitation is equally distributed all over the body-you are also vertical, just as gravitation is vertical. That's why in sleep you find so much relaxation, because in sleep you become horizontal. You get tired standing up, sitting long; then you need lying down.

How does that lying down bring you relaxation, rejuvenation? Just being in tune with gravitation. Standing, you are really doing a miracle. You are against gravitation, which pulls everything down, and your heart has to pump blood into your head, upwards. It is a miracle that you are performing every second. Your heart is really a rebel, a revolution against gravitation. It is forcing blood upwards.

It is now a well-established fact why animals have not been able to grow brains: for the simple reason that they are horizontal. In their heads, blood flows so much that the necessary small cells which constitute your brain-seven million cells in your small skull -- are so small that in that flood of blood they cannot survive. They cannot be born, either.

Just because man stood on two legs and the head became against gravitation, a very small blood flow reaches to the head and the head can grow a very delicate system of nerves, a delicate combination of cells. But for that a very small and silent flow of blood is needed.

That's why I'm against anybody doing the headstand posture of yoga. More than three seconds is dangerous; your brain cells cannot stand too much blood coming to them for more than three seconds. And you can see the result: not a single Hindu yogi has contributed anything to the world. Those yogis are standing on their heads, they destroy their brain, and the brain is the necessary instrument to create anything. The Hindu yogis have been the most uncreative people in the world, they have been just the parasites of our society.

So, anybody who is interested in standing on the head, it is really a good exercise -- but only for three seconds. Then just be back on your feet. It is good because it refreshes your mind: just a sudden shower of blood and the whole mind is refreshed. All the dead cells will go back when you jump again to your feet, the blood returning back to the body will itself take all dead cells that were hanging around in your head. The exercise is good, but exact timing... nobody should do it more than three seconds.

So, people are continuously born into the same culture, except a few exceptional people -- travelers, nomads, who don't have any home, who don't have any attachment, who may be born into some new environment. And that's from where the trouble child is born.

You know the word *problem child*. It is not the child's decision to make any trouble, but he is a misfit, he does not belong to your heritage, your conditions, your past. He has some other past, some other conditions, and there is going to be a clash between the parents and the child. Most probably the parents are going to prevail, they will destroy the child's heritage and force him to belong to them, to their race, to their religion.

But these children who are born into a different race, into a different country, for some reason, are really very valuable. Any problem child is a very valuable phenomenon. If we allow him freedom to grow, he will bring new richness to your race, to your country. He will introduce something that your race has never known. These children prove to be the geniuses.

And vice versa: you can look into the lives of your geniuses and you will always find in their childhood their parents had as much trouble with them as human beings can tolerate. All geniuses are a trouble in their childhood, and any child who is not a trouble in his childhood is going to do all kinds of businesses -- Werner Erhard and all kinds of shops and marketplaces -- but he cannot be a genius. It is difficult... he is burdened with his own past, and his parents have burdened him with their past. He is in a kind of split.

Perhaps this will give some insight to you about schizophrenia. Why do some people suffer from schizophrenia? Because from two different directions two conditions meet in them, but they cannot mix and

become one, they remain two. Sometimes one is up and the person starts speaking in a different way, behaving in a different way; another time the other is up and the person behaves so diametrically opposite to his normal behavior that all you can do is take him to the psychiatrist. You start thinking he is sick.

He is not sick, he is simply suffering because two long traditions have met in him. All that he needs is to be a witness of both the conditionings and separate himself, disidentify himself from both the conditionings, and the whole schizophrenia will disappear.

In fact, the moment he disidentifies himself from both the conditions, he will have a richness that you cannot have, because he can use from both the conditions, both the heritages, things which he wants. He is now the master.

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Willem Sheer
PERS UNIE
THE HAGUE,
NETHERLANDS

QUESTION: I HAVE BEEN READING YOUR BOOKS FOR SOME YEARS AND I HAVE BEEN SEEING SOME VIDEOS OF YOU. AND I WAS HERE LAST WINTER AT THE WINTER FESTIVAL. AND ONE WEEK AGO AT THE OFFICE I GOT A TELEPHONE CALL FROM BHAGAWATI WHO ASKED ME IF I WOULD LIKE TO HAVE AN INTERVIEW WITH YOU. SO HERE I AM. I HAVE APPROXIMATELY 100,000 QUESTIONS. AND I CHOSE ABOUT TWENTY... I SELECTED ABOUT TWENTY OUT OF THEM.

ANSWER: Good, let's start.

Q: MY FIRST QUESTION WOULD BE: BHAGWAN, I HAVE BEEN TRAINED IN A CLIMATE OF CRITICAL JOURNALISM. I AM TAUGHT AS A JOURNALIST NEVER TO BELIEVE ANYONE ON HIS WORD. ARE YOU CAPABLE TO COMMUNICATE YOUR MESSAGE TO SUSPICIOUS JOURNALISTS? OR IS TRUST NEEDED TO UNDERSTAND WHAT YOU REALLY MEAN?

A: No. No faith, no belief, no trust is needed. And what you have been taught as a journalist, to be critical, skeptical, is exactly my message. Be critical, be skeptical. Go on saying no until you can find the yes which you cannot deny.

My people are not people who have gathered here because of a certain faith or belief. They are inquirers, seekers with open minds, and they are being taught only one thing: never accept anything unless you can experience it. Critical journalism is just third rate, because it is only the mind, the reason. But the mind and reason can be very easily defeated. Just a little sharper intelligence is needed and your criticism will be gone.

But the criticism I am teaching to my people is something far deeper and far wider. I am teaching them not to argue about truth, because there is no way through argument to reach the truth. Whenever two arguments fight, all that is proved is who was more capable of arguing. Truth is never proved that way, truth has to be experienced. So deny every belief and deny it absolutely. Not even a lingering shadow of belief should be within you.

Q: SO YOUR SANNYASINS ALSO SHOULD BE SKEPTICAL ABOUT WHAT YOU SAY?

A: They are.

Q: AND WHEN YOU SAY, "DO THIS AND THAT AND THIS WILL BE THE RESULT," THEN THEY ENTER IT WITH A SKEPTICAL, CRITICAL MIND?

A: Certainly. Whatever I say to them is hypothetical, just the way science works. A scientist enters into an experiment with a hypothesis. Hypothesis means not belief, but just that one has to begin somewhere, so for the moment he accepts a certain concept and enters into it with absolute alertness so that he is not deceived by his own hypothesis. He has to be aware that it is only a hypothesis and not a truth.

Q: BUT YOU ALSO SAID, "TRUST ME, FOLLOW ME."

A: That is said to those people who have arrived. I have been speaking to millions of people. And when I speak to a person, I cannot take account of the whole world. My statement is direct and immediate and personal. When I have said to somebody, "Trust and follow me," that means the person has arrived. Now there is no need of any skepticism, no negativity. Now there is no need for him to unnecessarily harass himself, he has done enough. But not before that.

Q: SO TRUST IS A LATER STATE?

A: Yes.

Q: MAY I ASK ANOTHER QUESTION? I BELONG TO THE DIMINISHING MINORITY OF DUTCH PEOPLE WHO REGARD THE HOLY ROMAN CATHOLIC CHURCH AS A WONDERFUL INSTITUTE IN WHICH A LOT OF WISDOM CAN BE FOUND. AT THE SAME TIME I ENJOY YOUR BOOKS AND VIDEOS. IS THIS A PARADOX, AND IF SO, WHAT CAN BE DONE ABOUT IT?

A: It is a paradox and you know exactly what has to be done about it. If you could have left me, you would have left. You cannot leave me. So the paradox is dissolved: Catholicism is finished.

Q: I MEET IN THE CATHOLIC CHURCH PERSONS WHOM I SINCERELY EXPERIENCE AS SINCERE. AND I HAVE OFTEN READ THAT FOR EXAMPLE MOTHER TERESA... YOU MOCK HER A LOT. I ONCE MET HER MYSELF AND I FOUND HER A BEAUTIFUL WOMAN. WHEN I ASKED HER, "SHOULD CHRISTIANS CONVERT PEOPLE OF OTHER RELIGIONS TO CHRISTIANITY?" SHE ANSWERED, "NO, LET EVERYBODY GO HIS OWN WAY. YOU GO YOUR WAY TO GOD, I GO MY

WAY. " AND I FOUND HER A SINCERE WOMAN, AS FAR AS I CAN EXPERIENCE.

A: First, there are sincere people in every religion, but groping in the dark. So if you meet in the Catholic Church sincere seekers, it is your duty to bring them out of the Catholic Church, because there they are not going to find what they are seeking. A seeker cannot seek if he is surrounded by dogma, by a certain attitude about reality -- and that too, two thousand years old, out of date, out of *existence*. Those Catholic Churches are just graveyards. Those people may be seekers and sincere. Tell them, "You are searching in a graveyard. Come where life is. Come where dance is. Come where the fresh wind is blowing. In this stale, closed Catholic Church, you are going to get suffocated and die, you are not going to find it."

Because they are sincere, that's why you have to be sincere with them too. They need respect -- but not only respect; they also need a shock so that they can wake up and come out of the boundaries of Catholicism, or Protestantism or Hinduism or Mohammedanism -- that doesn't matter. My work here is to bring everybody out of his prison; what the name of the prison is does not matter.

The person who wants to know the truth has to be completely deprogrammed. He should not have any belief, he should not have any religion, he should not have any nation, he should not have any race, he should be just a simple human being. From there, with that innocence, like a child, he has to start.

Q: IT SEEMS, BHAGWAN, WHEN YOU ARE AN OUTSIDER -- WHEN YOU ARE A COMPLETE OUTSIDER -- IT SEEMS THAT RAJNEESHISM ALSO IS A PRISON. I WENT INTO IT A LITTLE BIT AND I SEE THAT THIS IS NOT THE CASE. BUT HOW CAN YOU MAKE CLEAR TO OTHER PEOPLE THAT THIS IS IN FACT AN ANTI-CHURCH?

A: Just wait, let me first finish your question completely. I cannot leave Mother Teresa alone. So whenever Mother Teresa comes in, please don't change the subject.

You say she is a beautiful woman. I have no disagreement about it. But what she said to you is not beautiful -- that you follow your path, I follow my path. This is not compassion. If I see you following on a wrong path I will try every effort to obstruct you from going there, and I will try to convince you that what you are doing is wrong. That is compassion.

And all the paths are not right. There are three hundred religions in the world. All three hundred religions are not right. This is nice to say that you follow your path, I follow my path and everybody follows his path, but that means Mother Teresa does not know at all what is right. This can be said only by an ignorant person. If I know what is right, I also know what is wrong, and I will make every effort to prevent you if you move on the wrong path. To me that will be compassion. You got influenced by the old woman....

Q: I THINK SO, A BIT....

A:... But things are not as they appear. She goes on converting orphans into the Catholic Church. The orphan may be a Mohammedan, may be a Hindu, may be a Jaina, may be a Buddhist. She does not think those orphans should follow their path. Just because she has been feeding them, she has purchased them for the Catholic Church. She wants more and more orphans, she wants more and more poverty, because without poverty and without orphans, the number of Catholics cannot increase.

It is power politics, the politics of numbers. And when you look deep down into the whole thing, you will not say that she is a beautiful woman. She is a politician and her answer was diplomatic. It consoled you, that you go on your path, I go on my path. It gave you certain strength, but that strength is going to be given to your ego. I cannot say, "You go on your path." You don't know what your path is, where you are going. I know there is only one path, there are not many paths.

So the man of compassion will try in every way to persuade you, to convince you; rationally he will make the effort. And if there is a possibility of an open heart, he will make a heart to heart contact too. When somebody is drowning and you are standing on the bank of the river, you don't say, "You go on your path and I am going on my path." Do you think that is beautiful? You have to jump and save that man who is drowning.

And now Catholics need to be saved. Jesus started saving people, although he could not save himself; and for two thousand years these people are trying to save people. They have not been able to save anybody. On the contrary, they have been fighting crusades, burning people alive. These are the saviors of man. And if Mother Teresa has any intelligence left -- I suspect not, but if she has any intelligence left, the first thing would be to get out of the Catholic Church.

Q: AND BECOME A SANNYASIN....

A: Certainly. Because I can say on my own authority that I can save her. She cannot say on her own authority anything. She can quote the dead Bible, she can quote Jesus Christ. I am not quoting anybody. I am saying it myself.

Q: AND YOUR PATH IS OBJECTIVE?

A: Absolutely objective.

Q:AND ANYBODY WHO FOLLOWS YOUR PATH FINDS THIS TRUTH?

A: Certainly.

Q: MAY I PASS TO ANOTHER QUESTION?

A: Is Mother Teresa finished...? Pass on.

Q: READING YOUR DISCOURSES, BHAGWAN, ONE MEETS WITH CONTRADICTIONS CONSTANTLY. I DID NOT STUDY ALL YOUR BOOKS OF COURSE, BUT BASING MYSELF ON THE ONES I DID READ, I THINK THERE ARE NOT MANY STATEMENTS OF YOURS WHICH ARE NOT COUNTERED BY OTHER STATMENTS. AM I RIGHT THAT YOU CONSTANTLY UNDERMINE YOUR OWN TEACHINGS? WHAT IS THE UNCHANGING NUCLEUS IN YOUR VISION?

A: You are right. I am a man of contradictions; and my understanding is that only idiots are consistent. The higher your intelligence, the more contradictions will be in your life, because you are constantly growing, expanding. Every day new facts arise in your consciousness, and then the question arises to go with the reality that has been revealed today or just to remain consistent with your past, dead statements.

I am not such a coward as your philosophers and theologians are. I don't bother about anything that I have said, ever. My whole concern is this moment. If it contradicts my whole life, it is perfectly okay, there is no harm, it is good. And I am not saying that I will remain tomorrow with the same statement. Tomorrow will bring its own light, tomorrow will bring its own experience, and only tomorrow will decide what statement I am going to make.

Q: BUT IS THERE AN UNCHANGEABLE NUCLEUS, THEN, IN YOUR VISION?

A: Yes, my consciousness, my awareness. But that you cannot find in the books. That you can find only in yourself.

I am absolutely alert. Whatsoever I am saying, I am not saying according to some dogma, according to my own philosophy up to this moment. No, I am simply responding to this moment, to *you*. And I don't care about anything else for the moment. I am a man who lives moment to moment. And whatsoever happens in

the moment, I am available to it.

Q: AM I WRONG WHEN I SAY, WHEN I TRY TO DESCRIBE YOUR NUCLEUS, THE NUCLEUS IN YOUR VISION, AS CELEBRATING LIFE?

A: No, that is just a by-product. The nucleus is consciousness, absolute consciousness. Out of it many things will be there: celebration of life, love, laughter. Out of it so many branches and so many flowers... but the nucleus remains consciousness. And that I have never contradicted in my whole life. I cannot, because whatsoever I have said, I have said with full consciousness. But that was in that moment.

For example, I may fall in love with a woman, and in that moment I may say to the woman that I will love her forever. And I am not cheating, I am not deceiving; that's my response in that moment, and I am absolutely clear about it. But that does not mean that tomorrow I will not change. I am not saying that I will never change; I am simply stating my response to the moment. The next moment nobody knows what will happen, and the next moment I will not find myself chained by my own past.

So my approach is to go on dying to the past moment continuously so that you can be alive in the new moment that is coming. Death to the past, life to the present. And the future is going to come to you as present, never as past.

Q: THAT MEANS, I THINK, TRY TO LIVE WITHOUT TRADITION.

A: Certainly.

Q: AND NOW MY QUESTION IS: THIS IDEA THAT YOU TRIED TO DESCRIBE OF LIVING OUT OF THE FULLNESS OF YOUR CONSCIOUSNESS AND IN THIS MOMENT, HERE AND NOW -- IS THIS IDEA NOT ALSO A PRODUCT OF TRADITION?

A: No, because nobody has said it before. No tradition exists around this idea. Buddha was very consistent. Forty-two years' teaching... you cannot find a single contradiction. In Buddha, Mohammed, you cannot find any contradiction. In Jesus you cannot find any contradiction either. These people lived according to a certain dogma. They were prisoners.

I am a free bird with no cage around me. And I want to break all the cages of everybody, so the whole sky is yours. Sometimes it is sunrise, sometimes it is sunset. Sometimes it is day and sometimes it is night. Things go on changing in existence, and a man of consciousness remains in harmony with existence, with the continuous flux of existence. My statements in the past are as dead as I am to the past.

Q: BUT WE ARE ALL STILL READING THE BOOKS YOU SPOKE IN THE PAST. IS THAT SENSELESS THEN?

A: It is significant. But don't trust those books against my present. Perhaps reading them you may be able to understand what I am saying now. All those contradictions and all those books will help you to understand my present state and my present statement about existence. That is their only use. If you can understand it without them, burn them. There is no need of all those books.

I have never read any of my books, and I am not ever going to look at them -- because past is past, gone is gone, and I don't live in a graveyard. Only dead people can be consistent, because they cannot contradict anymore. I am alive, and I am going to be alive to the very last breath of my life. My last breath will also be a statement, perhaps contradicting all that I have done and said before, so wait.

Q: SO, IT WOULD BE POSSIBLE THAT AT THE END YOU WOULD SAY, THE VERY NOTION OF ENLIGHTENMENT -- FORGET IT!

A: I can. I can say anything, I am so free. Don't you see the beauty of freedom? You can say anything, you can live anything. There is no bondage on me. At the last moment I can say, "All this business of enlightenment is simply bullshit. Forget all about it" -- and perhaps a few people may get enlightened only when I say that.

Nobody can make a dogma out of me; nobody can be a pope after me, because he will be in so much trouble. Nobody can be a successor to me because he will not be able to manage all the contradictions, thousands of contradictions.

Q: SO THE ONLY NUCLEUS IN YOUR VISION IS BHAGWAN HIMSELF

A: Certainly. I am the center of my circus and when I am gone, who bothers what happens to the circus?

Q: YOU SAID JUST A MOMENT AGO, "I WANT TO SHOCK PEOPLE AWAKE." AND I HAVE THE FEELING THAT VERY OFTEN YOU SHOCK WITH SUCH A HEAVINESS THAT YOU PROVOKE A LOT OF AGGRESSION AGAINST YOURSELF, AGAINST YOUR SANNYASINS. IS THIS PRICE WORTHWHILE?

A: It is absolutely necessary -- no question of its worthwhileness. I want their hostility, I want their aggressiveness, because their hostility and their aggressiveness is going to work in two ways. If my sannyasins are simply ignored, nobody takes any offense, that simply means I have nothing to offer to the world, no contribution, nothing new. It can be ignored. The only thing that I hate is to be ignored. Be aggressive -- that I accept, because at least a certain relationship has started happening between me and the person who is aggressive.

Hostility is emotional and the beauty of the whole game is that the hostile person is burning himself. I am not hostile; I have simply triggered something in him and he is burning himself.

And nobody can remain hostile for long. It is a sickness. He has to find some way out of it. Either he has to forget all about me -- which is impossible because I have hurt him so deeply.... Neither can he forgive me nor forget me -- the only possible way is to come close to me and try to understand what I am doing. "Is it really right for me to be hostile to these people? Is it right for me to be so full of hate with these people?" And anybody who comes closer is going to change. This has been happening every day.

In Ahmedabad a man came and fell at my feet. I said, "What is the matter?" He was crying. He pulled out a big knife and he said, "I had come to kill you because what I have heard about you, that you are destroying the whole tradition of Hinduism, made me so angry, but when I heard you something suddenly changed in me. I could see that you are not interested in destroying any tradition. You are simply interested in helping people to find the truth, and if something has to be demolished on the way, removed from the way so the person can reach to the truth, you are doing that." And he wanted to be initiated into sannyas.

Hate can very easily turn into love, just as love can turn into hate. They are two sides of the same coin.

So it is with full awareness that I am continuously creating enemies around the world. I don't want anybody to go on sleeping without being disturbed. Perhaps a few of them may wake up. Most of them will take a turn, pull over their blanket and go to sleep again, but that is not my responsibility. If out of a hundred even one person wakes up and sees what has happened, that my hit over his head was not against him but was against his sleep, he will be grateful to me. Those who are hostile to me can be grateful to me if they wake up. If they don't wake up, they are already asleep, let them sleep.

And what harm can anybody do to me? At the most they can kill me -- that is nothing, because I have known everything that can be known and I have experienced everything that can be experienced. Now I am almost living a posthumous life. As far as I am concerned, I have come to the point beyond which there is nothing. And I am so.blissful that if somebody wants to assassinate me I don't see any harm in it.

People are afraid of death because they have not lived yet and death is coming closer. I have lived, I have tasted the nectar of life. Now there is no problem for me, so I can create as much hostility as possible in the hope that perhaps a few, out of thousands, may wake up. And they are waking up.

Q: WOULD YOU DESCRIBE WHAT IS ORDINARILY UNDERSTOOD AS "MENTAL HEALTH" IN SOCIETY... WOULD YOU DESCRIBE THIS AS SLEEP?

A: The society that exists today is retarded. Its mental age is below thirteen. It is worse than asleep. What do you expect of a seventy-year-old man, carrying a small intelligence of a thirteen-year-old boy? The distance between his intelligence and his life is so big.

This is sleep. The awakened person moves together almost as an organic unity. With his physical age, his mental age goes on growing. With his mental age, his spiritual awareness goes on growing. If a person really goes on growing simultaneously on all levels of life, then only you have a perfect Master someday. Otherwise, the so-called masters are masters just for those retarded people; the so-called saints, saints only for the retarded. And nobody wants -- your politicians, your priests -- nobody wants man to be intelligent because it is against their vested interests.

An intelligent man cannot be Catholic, an intelligent man cannot believe in the boundaries of nations, an intelligent man cannot conceive that white and black colors make any difference. An intelligent man will have a totally different vision of life.

These vested interests cannot allow this earth to become awake. Before it wakes up, they are ready with all their nuclear weapons to destroy it. It is such a calamity. To me, the destruction of life is not the real problem. The real problem is that man is now at a point where thousands of people can become enlightened, and the politicians are preparing to destroy this whole living beautiful earth.

Q: YOU MEAN WITHIN THE COMMUNITY OF SANNYASINS, THESE THOUSANDS OF PEOPLE WHO CAN BE ENLIGHTENED?

A: There are many who are not even sannyasins... they can be awakened. Man has gained a certain maturity.... Sannyasins certainly, but there are many who are potential sannyasins, like you; I can see you in the orange robe any day. It all depends on your courage. But I can see a man of intelligence in front of me, who can understand, and he would like to have his consciousness blossom to its fullest.

Q: YES, BHAGWAN, BUT IT WOULD BE, FOR ME, A BLIND GAMBLE.

A: Every search is a blind gamble. Those who are afraid of blind gambles remain stuck and starve, they never grow. One has to take the risk. One has to stake everything. And as far as I have known, anybody who has taken the risk has never been a loser.

I don't play the game of being a loser in any way. And if I tell my people to stake everything, I can say it with certainty, categorically, because I know that if they can stake and risk, they will be reborn.

There is an old story. A man was traveling and got lost in the night, in the mountains. He was really very much afraid, alone. The place was unknown, the road was lost, there was no light. As far as he could see, there was no village, no lamp. But still he tried to find his way, and then he slipped from a rock. Holding the roots of a tree, he was hanging.

The night was becoming colder and colder and he knew that soon he would not be able to keep a grip on the roots; the hands were becoming frozen. His death was near. He looked, and by the side, there was abysmal darkness. He knew there was a big valley by the side of the mountain and there was no chance of surviving.

Finally, his hands started slipping. There was no way to prevent it. But he was in for a great surprise. When the hands slipped and he thought, "This is my last moment," and he prayed to his god in whom he believed, the roots slipped out of his hand and he was standing on the ground. There was nothing, and the whole night he had suffered. And it was getting to be sunrise and he could see that this was strange, he was standing on the road!

Risk is there, but I know the path. I know that if you are ready to lose your grip, you will be immediately on the clear ground, on the way; you are not going to lose anything. This is the whole function of the Master. The function of the Master is not to give you beliefs, is not to give you philosophy. His

function is to give you confidence in yourself, to make you a gambler from a businessman.

Q: BHAGWAN, WHEN I GET AROUND YOUR SANNYASINS -- I GET ALONG VERY WELL WITH THEM, IT'S PLEASANT TO BE WITH THEM -- BUT I VERY OFTEN FEEL THAT THEY FOLLOW YOU BLINDLY, AND I DON'T KNOW IF I AM WRONG OR RIGHT BUT I VERY OFTEN GET THIS FEELING. FOR EXAMPLE, YOU SAID THE OTHER DAY IT'S A GOOD IDEA TO PRODUCE TEST-TUBE BABIES. NOW I'M SURE, IN SOME DAYS, ALL YOUR SANNYASINS KNOW THIS IDEA OF YOURS AND THEY AGREE WITH YOU. NOW, IN TWO WEEKS YOU SAY SOMETHING OPPOSITE -- ALL YOUR SANNYASINS AGREE WITH YOU.

A: That means they are also growing with me. That does not make any problem.

Q: BUT WHERE IS THEN THE DOUBT AND THE RESPONSIBILITY FOR YOURSELF? I CANNOT, EVEN IF I WOULD LOVE YOU DEEPLY, I COULD NOT FOLLOW YOUR OPINIONS EVERY DAY. EVERY DAY YOU CHANGE YOUR OPINIONS, DON'T YOU?

A: That means you are not growing with me, you are lagging far behind. My sannyasins are my fellow travelers. Sometimes I walk fast, they have to walk fast. Sometimes I dance, they have to dance. Sometimes I just relax and they have to relax. They are just my fellow travelers. There is no philosophy, no belief, no faith. They are love, pure love towards me, just the way I am pure love towards them. It is a love affair.

Q: BUT YOU CANNOT DECIDE TO HAVE A LOVE AFFAIR.

A: Nobody decides. I am simply love. I never fall in love. I am in it, I am *it*. Others go on falling in love with me. But they don't lose anything; the moment they fall in love with me, they have discovered their life's juiciest moment. They could not have even dreamed about it. Your question is very relevant.

In the beginning, a sannyasin is baffled, confused that I said one thing yesterday and I am saying another thing today. Now what am I supposed to do? In the beginning, it happens to every sannyasin. Soon he starts understanding that what I say is not the point. Somewhere between my statements there is a gap. Between my words there is a gap. Between my lines there is a gap. That is my real statement.

Soon they start learning it, then they don't care what I said yesterday and what I said today. They don't compare. The gap is the same, the words have changed. The lines are different but between the lines.... The moment they start seeing me between the lines, between the statements, all their trouble disappears. And it is not belief

Q: THERE IS OBJECTIVITY BETWEEN THOSE LINES?

A: Yes

Q: MAY I ASK QUITE ANOTHER QUESTION? ALL OVER THE WORLD, AND IN THE NETHERLANDS ALSO, WE ARE VERY CONCERNED WITH YOUR ROLLS ROYCES, OF COURSE, AND I DECIDED I HAVE TO ASK A QUESTION ABOUT THIS.

A: You ask anything you want.

Q: SO I WOULD LIKE TO EXPLAIN THAT I, MYSELF, AM THE HAPPY OWNER OF A CAR OF THE JAPANESE MAKE, TOYOTA COROLLA. NOW, I WOULD RATHER HAVE TWO OF THEM, SO I WOULD HAVE ONE IN RESERVE BUT I COULDN'T IMAGINE WHAT TO DO WITH THREE TOYOTAS.

YOU HAVE, IF I AM RIGHT, SEVENTY-FIVE ROLLS ROYCES AT YOUR DISPOSAL. THEY'RE NOT....

A: You're not right. One has just arrived -- and I have no problem. There are ninety Rolls Royces, and I have no problem; and you are having problems, even with three? Poor guy! And that, too, Toyotas, a third-rate car... just a toy. And just with three you are....

And I am soon going to have 365, and still there will be no problem. I don't see any problem. I never go to the garage. I don't even know what car they are going to give me today. My people are there and they are intelligent enough, they can take care of anything. If they can take care of ninety Rolls Royces, they will be able to take care of 365. This is their problem, not mine. And I don't think they are troubled either... they look so happy. A new car arrives and they are rejoicing.

There is no problem in having two or three cars. The problem is somewhere else which, out of respect, you are not asking me.

Q: WHERE IS THE PROBLEM?

A: Yes. It is not the number. Your question is not Rolls Royces but Ethiopia, India, poor countries, poor people around the world. I am making it clear to you, because I can see it is there within you. A Rolls Royce is just to bring the question out, but you love me so you cannot ask directly. You are going around about... there is no need.

Q: MAY I PHRASE THIS QUESTION?

A: That's what I was doing. You can phrase.... I was phrasing your question.

Q: MY QUESTION, WHICH I HAD WRITTEN DOWN FOR THIS, IS WHY, IN YOUR VISION, IT IS IMPOSSIBLE TO WORK ON YOUR OWN PERSONAL GROWTH AND AT THE SAME TIME HELP YOUR NEIGHBOR? WHY IS IT IMPOSSIBLE TO BE A SANNYASIN AND AT THE SAME TIME HELP ETHIOPIA?

A: Nobody is preventing anybody. I am not saying to my sannyasins, "Don't help the neighbor." I am telling them, "Help them!" And the only way to help them is to *hit* them. They are asleep, they have to be awakened first. Any other help will be coming later on. Set their houses on fire so they have to wake up and escape out, then we will catch hold of them.

I'm not preventing my people from helping, but again the same problem. Because you love me, you cannot say it directly -- I have to phrase it for you.

Q: PLEASE DO.

A: You want that the poor should be given bread, butter, clothes, shelter, that there are sick people who need hospitals, that there are beggars in the world... something has to be done for them, and this should be my sannyasins' responsibility.

I don't consider it my sannyasins' responsibility. If there are poor people in the world, the priests and the politicians, and the scientists and the educationalists all are guilty of it. They have created a world which has to be poor and they exploit the poverty in many ways. For example, this beautiful woman, Mother Teresa. I don't think her face looks beautiful, but tastes differ. Your taste is a little strange. Would you like to get married to her? -- then you will know how beautiful she is.

These people who have been serving the poor, catering to the poor, are helping the poor to remain poor. Otherwise, the poor either would have died out of poverty or would have gone through a great revolution and changed the whole society. Only two things are possible if no help is given to them. I want no help to be

given to these people; they should take their own responsibility. If they are poor and they don't want to go through a revolution, change the whole structure of the society, destroy the whole status quo, throw these governments away... and if you cannot do that, then at least you can die. Don't unnecessarily be a nuisance around.

For example, in Ethiopia where thousands of people are dying every day, the priests and the bishops and the popes and politicians are all just sympathy for Ethiopia. And they are trying to send food, medicine, but their whole effort is very hypocritical. On the one hand they want to save the poor in Ethiopia, on the other hand they are piling up nuclear weapons. For whom? They are not lifeloving people, they are showing sympathy to Ethiopia just as part of diplomacy. It has nothing to do with service to humanity, because their small support that they are sending is not going to help, it has not helped. It is almost like dropping a teaspoon full of sugar in the ocean to make it sweet. Great responsibility you are fulfilling: you destroyed one cup of tea!

I am not in favor of sending any help to Ethiopia. Only one thing is possible: if these big dodos around the world, presidents and prime ministers and kings and queens, if they are really concerned with Ethiopia, then there are two alternatives for them. Stop piling up weapons and divert the whole money and energy towards Ethiopia, and Ethiopia will be saved today.

Or, if you cannot do that, then at least do one thing: send your medical people to inject these people with something that takes them into eternal sleep. It is better to die than to starve for ninety days and then die. It is compassionate. And there is no harm if there is no Ethiopia... what harm?

Q: SO, IF I UNDERSTAND YOU WELL, BHAGWAN, YOU SAY THAT THE MISERY IN ETHIOPIA IS VERY REAL.

A: Mm hmm.

Q:... AND THIS REMINDS ME OF ONE OF YOUR DISCOURSES IN WHICH YOU SAID, "YOUR MISERY IS BOGUS." AND THIS AT THE TIME MADE RATHER AN IMPRESSION ON ME, AND I BEGAN TO SUSPECT THAT MY PERSONAL MISERY IS BOGUS INDEED.

A: Mm hmm.

Q: BUT THEN I WONDERED, IS THE MISERY OF THIS ETHIOPIAN MOTHER, SEEING HER CHILD DYING OF STARVATION, BOGUS ALSO?

A: It is a totally different context. When I said your misery is your responsibility, I meant your anxieties, your anguishes, your expectations, your frustrations, your aspirations, your ambitions which are not going to be fulfilled. I meant your mental anguish. That statement was in a totally different context.

But in Ethiopia, it is not that the mother is imagining that her child is dying. He is really dying. The child is not imagining that the mother is dying; the mother is really dying and soon she will be dead.

And fortunately in Ethiopia there are not Christian Scientists. There has been a movement in America of Christian Science. Christian Science has as one of its fundamentals that whatsoever you think becomes sooner or later a reality. Thoughts are the beginning of a certain reality.

I have heard the story that a young boy met an old Christian Scientist lady. The lady asked the boy, "I have not seen your father for many days. Is he not coming to the meetings of our group?" The boy said,"He's sick. He's in his bed." The old woman said, "Nonsense. This is just mind. You just tell your father that he is only thinking he is sick:'Just think you are healthy. Think positively that you are healthy. Get out of your bed, be positive.' Don't fall into negativity -- this is our whole philosophy: positive thinking."

After three or four days, the boy meets the old woman again in the market and the old woman says, "What happened? Did you manage to convey the message to your father?" He said, "Now my father thinks he's dead. And not only my father -- everybody thinks he is no more in the house, he is in his grave!"

The misery in Ethiopia is real, objectively real, and these sympathies are not going to help. They are

simply keeping people starving, dying. And it is better to die instantly rather than to wait and suffer all kinds of torture that this hungry man is bound to suffer.

And this is a thing to be understood, that a normally healthy man can live without food for ninety days, then he will die. Now, making these people suffer for ninety days does not seem to be compassionate. To me it is more compassionate that they are given injections so they go into eternal sleep. And anyway the soul does not die, so what is the problem? All these religions believe that the soul does not die, so what is the problem?

Communists believe that when you die, everything dies. Then, too, there is no problem. I don't see a problem from any side. And if Ethiopia is not there, who bothers? What has Ethiopia contributed to the world?

Q: DO I UNDERSTAND YOU CORRECTLY, THAT YOU SAY NOBODY SHOULD DO ANYTHING ABOUT ETHIOPIA?

A: I am saying either *do* -- that means stop piling nuclear weapons, that is my first alternative. If you are really sympathetic towards dying people, then why are you creating weapons for death? That is simple hypocrisy. Stop! If you are really concerned with dying people, then whatsoever is happening in Ethiopia is nothing to what has happened in Hiroshima and Nagasaki.

Those few moments, the people of Hiroshima and Nagasaki have suffered as much as one can suffer in the Christian hell. And you have now seven hundred times more nuclear weapons than there were available at the time of Hiroshima and Nagasaki. And they go on piling up.

On the one hand, seventy-five percent of the income of every country goes to war; and on the other hand, these politicians really have beautiful masks. And they must be having many because they have to change again and again. When Ethiopia is there and people are dying, you are so sympathetic and you want to save Ethiopia.... These two things don't go together, they are inconsistent.

So my first alternative is that the nations should stop creating more war, and the poverty not only from Ethiopia but from the whole world will disappear today. The poverty is there because our whole energy is involved with war, with the preparation for war.

And if you cannot do it, then at least don't be a hypocrite. Be direct and say, "Let Ethiopia die. We don't care. We are going to make more nuclear weapons and we are going to have a third world war, and what does it matter?" The whole world is going to end in the third world war. Ethiopia will be saved from nuclear weapons, they will die before that. That's perfectly good. Let them die, but don't be a hypocrite.

Q: BHAGWAN, IF PRESIDENT REAGAN WOULD DECIDE TO ASK YOU TO BE HIS ADVISOR, WHAT WOULD YOU ADVISE HIM IN REGARD TO THESE NUCLEAR ARMS?

A: Just tell your scientists to find some creative use for all these weapons, because you cannot throw them into the Pacific; sooner or later they will explode just by accident. You cannot throw them into the Atlantic, you cannot throw them and bury them under the earth. Anytime, anything can trigger them and they can explode your own country or somebody else's. But energy is neutral, energy is never decisive whether it can destroy or it can create. It depends on the direction that the human mind gives it.

If the human mind can create nuclear weapons to destroy, it can change nuclear power into construction. It can create more electricity, it can give better rains, it can give better earth. It can do miracles.

So much energy is piled up in these two nations, and smaller piles in smaller nations, that if they all simply think once, "What are we doing? Our scientists should be together...."

My advice is that the scientists should not be under any national regime. There should be a world academy of scientists who can decide how to convert nuclear weapons and energy into positive things. It is possible.

Q: BUT PRACTICALLY, SHOULD THE UNITED STATES DISARM?

A: I am not saying disarm. Changing nuclear weapons into creativity does not mean disarm; because you have many more arms than just the nuclear weapons. You could fight the first world war without weapons, you could fight the second world war -- you had already won before you threw the atom bomb on Hiroshima and Nagasaki. Germany had already surrendered and Japan was on the verge of surrendering.

Atomic and nuclear weapons should be completely converted to serve humanity. And go back before the first world war: those bombs and those airplanes are good. Whenever you feel an itch to fight, fight!

Up to the first world war I allow; then fight. It is perfectly good once in a while, good exercise. But I am not ready to accept the third world war. Every effort should be made to prevent it -- and this is a beautiful chance.

Ethiopia, India and other countries of the third world are on the verge; any moment there will be more Ethiopias. It is good we start transforming that energy into something positive and creative that can help these people who are dying.

If you cannot do it -- remember my condition -- if you cannot do it, then don't unnecessarily try to pretend that you are Christians and Catholics and Protestants, and you are sending money and you are sending blankets, and you are sending clothes and food. It is not going to help, it has never helped before. This has been happening again and again through history. Just be very clear and send medical teams so all Ethiopians in one night go into eternal sleep. At least they will not be hungry tomorrow morning.

Q: YES.

A: And you will be at ease, Ethiopia will not be a troublesome problem for you. So I am giving two alternatives. And remember my first priority is to stop nuclear weapons piling up more and more, and divert the whole money that you are wasting on nuclear weapons.

My second alternative is: if that is not possible, then just simply accept the fact that we cannot save Ethiopia, but we can at least help them to die peacefully. We cannot help them to live peacefully, at least we can help them to die peacefully. And that will be really great compassion on the part of politicians. Rather than leaving them starving, dying, getting tortured by hunger.... For four years there have been no rains. Water has become almost impossible to get. Not only food is not available, water is not available.

And it is only in one country right now, but soon India will be joining it, because half of the Indian continent is starving. And you will be surprised to know that the Indian prime minister is selling wheat to other countries. Fifty percent of his own nation is starving and the wheat is being sold because he wants a nuclear plant in India. Can you see the stupidity of this whole thing?

Q: MAY I CHANGE TO A SUBJECT WITH A BIT MORE FUN?

A: You can change.

Q: IN THE PRESS CONFERENCE, YOU DESCRIBED YOUR COMMUNE AS A CIRCUS AND YOURSELF AS A GREAT SHOWMAN, THE GREATEST IN THE WORLD. WERE YOU MOCKING YOURSELF AND YOUR COMMUNE? WHY DID YOU SAY IT?

A: Again, you are bringing the past here. Forget all about that nonsense. I am a showman? And my people a circus? I contradict it completely.

Q: HOW WOULD YOU DESCRIBE IT NOW?

A: Yes... there is no circus here. This is the only place where a circus is not happening.

Q: AND YOU ARE A SERIOUS TEACHER?

A: I am a very non-serious teacher! And I have already forgotten about what news conference you are talking! I just respond to you. Why drag the dead unnecessarily out of their graves? Let them sleep silently. You are alive, I am alive, we can have an existential encounter.

And I see the potentiality in you, that's why I am saying that. I would not have said it to another person. I have been interviewed every night, every evening -- and now this is going to be continuous -- but I would not have said that to another journalist. I don't see you just as a journalist, I see you more as a seeker. I see you more as a human being. And I see your heart throbbing with me, in tune with me, that's why I am saying it. Otherwise, I can go on answering about the past, anything that comes to my mind, there is no problem about it.

I love jokes. And to joke on other people's account is not very good, not nice. So, once in a while, I joke upon myself, upon my people. And it was simply a joke, and those idiotic newspaper journalists thought it is something serious. Do you think a showman will sit here in the desert? Is this the place for a showman? Then I would have chosen Hollywood. On the contrary, I have pulled all my Hollywood people here.

In this desert, 126 square miles, I am sitting the whole day in my room. I only come out twice: in the morning to talk with the sannyasins, in the evening to talk with any interviewer. What kind of a showman do you think I am? This is not the way of being a showman.

The showman has to be always running -- like Mother Teresa. She is in New York, she is in Chicago, she is in Washington, she is receiving a Nobel prize in Norway, she is in India, Calcutta. I wonder when she gets the time to serve the poor people. All the time she is moving around the world, becoming a bigger and bigger celebrity. The more she is becoming senile, the bigger a celebrity she is becoming. And when does she serve the poor people? She is inaugurating colleges, schools, hospitals....

I don't have any time for showmanship. I will tell you my routine and you will see: from where can I get the time? Six o'clock in the morning, I wake up. That too, my caretaker, Vivek, has to wake me up, otherwise I will not wake up. Who cares to wake up again? I have been waking for half a century again and again. It is enough.

But she wakes me up, gives me a cup of tea. Just to be respectful to her, I drink the tea. My tea is not much, it is just water and tea leaves. No sugar, no milk. If that kind of tea is served in heaven, all the saints will start moving towards hell. Then -- I have always loved water, from my very childhood -- one and a half hours in the morning I am in my bathroom, enjoying the bathtub, the shower; and the same in the evening, one and a half hours again.

After my bath, immediately I have to get into the car and move to the Mandir where my people are waiting. Back to my place, it is lunchtime. I take my lunch at eleven, and go to sleep again, which I have done most of my life. I had to miss my classes when I was a student, and my teachers allowed it because if they did not allow, then I used to sleep in the class. I said, "There is no way... I have to sleep these two hours."

When I was a professor, I was sleeping two hours and I had told the vice-chancellor that during these two hours no classes should be given to me; otherwise I would be sleeping there.

At two o'clock I wake up, and for one hour I go for a ride. That is the only time I come in contact with the Rolls Royces. I love driving, and I have certainly one of the most beautiful roads, because it is made by my sannyasins only for me. There is no traffic, so I need not bother whether I am driving on the right or on the left. The whole road belongs to me. One hour there and back home.

One and a half hours I simply sit silently in my chair doing nothing and let the grass grow by itself Then my bath.

After the bath, I take my supper; and after the supper, I am here. I will be back there nearabout nine, nine-thirty. Then comes my personal secretary -- with letters from all over the world; news cuttings about me from all over the world, anything that the personal secretary feels I need to know -- because I don't read. Since five years I have stopped reading anything: books, newspapers, magazines, anything.

The clippings that my personal secretary brings she has to read; I simply listen. Nearabout eleven, I go to bed again. Now, where will I find the time to be a showman? Yes, you can look at my dress and think it looks like the dress of a showman. It is not, it is the love of my people. I am dressing for them. They make beautiful dresses, they enjoy making them for me. I cannot refuse them. And to whom am I going to show? I never go out of this place.

You see my watch? I have hundreds. My people are really intelligent people -- no Master in the whole

history can claim such an intelligent group. Now, this is made by my sannyasins. It has already defeated Piaget -- and it is made of *real* stones, not diamonds.

Q: REAL STONES?

A: Real stones, not diamonds. So don't carry the idea that it is a fake watch. Real stones are as real as real diamonds, there is no question of its being fake.

I just heard on television one stupid journalist saying that I have been using fake watches. I cannot understand: so authentic stones, and you call it a fake watch? Its time is absolutely perfect; in a year only one second will be the difference, and that is the best any watch can do. It is as beautiful as any diamond. The same watch from Piaget is a half million dollars, just because of an idiotic idea that diamonds have some value. This watch costs nothing, but I will not sell it even for ten million dollars because it is invaluable. It is made with such great love that it is not a saleable thing. Love cannot be sold. But to whom am I going to show the watch? My people know my dresses, my people know my watches, my people know me. I don't mix with anybody else, I don't go anywhere else. As far as I am concerned, the third world war has happened, and only Rajneeshpuram is saved. There is nowhere else to go.

I was simply joking. And my people are working hard, twelve hours, fourteen hours a day, transforming a desert into an oasis -- and do you think these people constitute a circus?

You will not find anywhere in the world such hardworking people, and they are not being paid, because we don't believe in any way inside the commune that money should be used. There is no need. We fulfill our needs, our food, our clothes, everything, so nobody needs any money. Whatsoever he needs, he can get.

These people are working so hard, and for what? To entertain somebody? These people are creative people. They love me and now they want to materialize my vision into reality. And they are ready to do anything for it. In festival times, they are working fourteen, sixteen hours a day with no complaint. Nobody is telling them or forcing them.

Q: YOU'RE NOT SUGGESTING THEM?

A: No. Not at all. I never talk to them about these things. I never talk about the commune, about any mundane things. They are intelligent enough that they can manage themselves. And they are doing so well that it cannot be improved.

Q: IT WAS THEIR IDEA, IT WAS NOT YOUR IDEA, THIS COMMUNE?

A: It is my vision, and their love for my vision, but the idea to materialize it is theirs. I am a dreamer: I can give you beautiful dreams, and I give for free -- I don't charge for them. But then if you get caught up in the dream and you start trying to materialize it, that is your responsibility. I simply watch from the outside.

It is not a circus. The Vatican may be a circus, and with Pope the Polack it is bound to be a circus. Nothing more can be expected of this thick head. I was just joking, laughing. And our people were there in the press conference and they enjoyed. You should listen to the video of the press conference, then you will see how much our people enjoyed and how silly the journalists looked. They could not manage to ask any significant question.

But you need not bother about those people. You have a certain acquaintance with me, so I know these answers will be enough for you. If you want to add something, you can add -- I give you the authority. I love you and I trust you. I know you cannot do anything that will be against me.

Okay?

Q: THANK YOU.

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Mike Wolfe
KBND RADIO
BEND
OREGON

Q: BHAGWAN, MY NAME IS MIKE WOLFE. I'VE BEEN IN THE RADIO AND TELEVISION BUSINESS -- IN WASHINGTON D.C., DENVER, COLORADO -- SO I'VE TRAVELED A BIT AND GOT TIRED OF THE BIG CITIES AND CAME TO CENTRAL OREGON. ONE OF THE THINGS THAT I THINK IS INTERESTING TO ME, AND WILL ALWAYS MAKE ME REMEMBER YOU, IS THAT I HAVE A SIX-AND-A-HALF-YEAR OLD SON WHO WAS ALSO BORN ON DECEMBER 11TH. SO I WILL ALWAYS REMEMBER BHAGWAN'S BIRTHDAY.

A: That's great!

Q: I DON'T BELIEVE IT WAS THE SAME YEAR, HOWEVER.
THE HOSPITALITY, I MUST SAY, IN THE BEGINNING HERE THAT WE HAVE RECEIVED.... AND FOR THOSE WHO ARE LISTENING, THERE IS OF COURSE CONTROVERSY, MAYBE MISREPRESENTED CONTROVERSY, THAT RAJNEESHPURAM IS AN ARMED CAMP. I HAVE NOT SEEN THAT; THAT THE PEOPLE ARE COLD AND DISINTERESTED IN THOSE OF US WHO LIVE OUTSIDE -- AND I HAVE NOT SEEN THAT. AND I WOULD SAY TO YOU THAT I HAVE NOT FELT IN MANY ROOMS IN MY LIFE AS MUCH LOVE AS THERE IS IN THIS ROOM RIGHT NOW. AND I DON'T THINK PEOPLE MAY REALIZE THAT.
I WANT TO TALK FIRST ABOUT THE CITY OF RAJNEESHPURAM WHICH I HAD THE OPPORTUNITY TO VIEW AND VISIT IN A VERY QUICK WAY TODAY, AND ASK IF THIS DEVELOPMENTAL PROCESS, THAT MAYBE THE OUTSIDE WORLD IS NOT AS FAMILIAR WITH AS I NOW BELIEVE THEY SHOULD BE, COULD IN YOUR MIND DEVELOP INTO A PROTOTYPE OF WHAT CITIES POSSIBLY COULD AND SHOULD BE?

A: Yes, that's exactly my idea. This loving commune should become a prototype, because in the vast world, even though you are in the crowd, you are alone. Here, even if you are alone, you know and you feel the warmth of people all around you.

Love is something which is nobody's monopoly. A loving person is simply a love-radiating energy. And when there are thousands of people radiating love, there is a certain energy field. I called it the Buddhafield.

Anybody who comes will receive the love, the friendship, the hospitality... but people are afraid to come.

Q: WHY?

A: For the simple reason that we are strangers. This is animal instinct. Animals are afraid of strangers. Every animal has its own territorial prerogative. If you keep out of the territory he will not get disturbed or upset, but if you enter into his territory, then immediately he is hostile. That instinct is still alive in man.

We are outsiders. In many ways our ways of thinking are different, our values are different, our priorities are different. We are for a better man and for a better humanity, and their fear and hostility is natural.

Q: ARE THE HOSTILITIES CREATED OR PERPETRATED BY THE LACK OF UNDERSTANDING AND THE ABSENCE, AS IT WOULD APPEAR TO THE OUTSIDE WORLD, OF A WILLINGNESS FOR THE RAJNEESHEES TO GO OUT, RATHER THAN ACCEPT IN, SO PEOPLE CAN LEARN MORE ABOUT THEM?

A: No. This is my basic standpoint: not to go out, because that is interfering into somebody's world. I am not a missionary and I hate the word. I don't want anybody to be converted, and I don't want anybody to be convinced that we are right. In fact the people who try to convince others that they are right are basically, deep down in themselves, not convinced that they are right. Convincing others, they are making an effort to convince themselves.

When they see they have a crowd convinced, then they feel at ease. Then they know, "I cannot be wrong. If so many people are converted by me, then I cannot be wrong."

This outgoing is impossible for me or my people. We are here, we do no harm to anybody, and we don't want to interfere in anybody's thinking, way of life, his style, his religion, his politics -- we do not want to interfere. We accept him as he is. But if he wants to be acquainted with our world, he is welcome.

Q: BUT TO BE EXPOSED TO YOUR WORLD, TO HAVE SOME POSITIVE EXPOSURE -- THERE ARE PEOPLE WHO hate THIS PARTICULAR GROUP, THERE ARE PEOPLE WITHIN THE GROUP, I WOULD IMAGINE, WHO FEEL THAT AND REALIZE THAT HATE OUTSIDE. THERE ARE PEOPLE WHO HAVE ABSOLUTELY NO KNOWLEDGE OF WHAT GOES ON HERE -- WOULD IT NOT BE A GOOD IDEA, not AS A MISSIONARY, not REACHING OUT TO CONVERT, BUT IN FACT TO INFORM?

A: I will wait, because if they are hating me and my people, they are on the way towards Rajneeshpuram. Hate is a relationship, and sometimes far stronger than love. And once they come here, then we will see....

Q: BUT IT SEEMS THAT SOME OF THIS HATE -- USING THAT WORD, SINCE I BROUGHT IT UP -- IS BRED BY FEAR, WHICH IS BRED BY SOMETHING UNKNOWN. THIS IS A MYSTERIOUS WORLD INSIDE THIS VALLEY.

A: Yes, that is true. That mysteriousness in this valley will attract only those people who are ready to go on an adventure, who want to explore, who want to know the unknown -- and those are the only people who have any worth.

Q: WHAT KIND OF WORTH?

A: They are adventurers -- they are on a pilgrimage to know the unknown -- they are the real people.

Others are just living like animals, without exploration.

Q: SO YOU'RE TALKING ABOUT THAT SELECT GROUP OF RISK-TAKERS?

A: Yes. With me, only that select group can have a communion.

Q: WHAT IS... WHAT IS THE FUTURE -- AND I KNOW YOU DON'T LIKE TO TALK ABOUT THE FUTURE OR ADDRESS YOURSELF TO IT -- BUT WHAT IS THE FUTURE OFRAJNEESHPURAM? WE GOT OFF THE TRACK A LITTLE BIT. I WANTED TO TALK ABOUT THE DEVELOPMENT OF THE CITY, THE TECHNOLOGICAL DEVELOPMENT THAT I'VE SEEN TODAY -- AGRICULTURALLY, CERTAINLY THE COMMUNAL WAY OF LIFE. WHAT DO YOU VIEW AS THE DEVELOPMENT OF THIS VALLEY FOR THE PEOPLE WHO ARE IN THIS TRAVEL WITH YOU?

A: I'm not concerned with it. My concern is with people and their growth. The city is *their* concern, not my concern. And I have so many intelligent people here, architects, engineers, doctors, professors -- from all the professions, daring, adventurous people have come to me. Now it is up to them, a mundane affair, I don't care about it. I trust them, they will be able to manage, and they are managing. And they will be able to develop it technologically, but it is not my concern at all.

Q: WHAT IS YOUR CONCERN?

A: My concern is their spiritual growth. Their intelligence should come to its highest peak. They should be deprogrammed from all past, rotten and dead, meaningless and harmful.... My work is not to create the city, but to create the man, and then the man will take care of the city and the houses. That is a totally different matter. I don't bother about it.

But my basic concern is the individual. The individual is to me the highest value in life. And all the religions of the world have repressed the individual. They have all made him feel guilty, they have all made him somehow think himself unworthy, a sinner. All the religions, in different ways, have forced everybody into a corner where he is no more human. They have humiliated humanity. It was their vested interest.

They needed a world of slaves, not a world of rebels. And you can make a person shrink if you make him guilty. You can make him afraid of hell, you can make him greedy for heaven, and this way you can make him completely forget this moment, this life. All the religions have been trying... either they are focusing you on the past, or they are focusing you on future, beyond death. No religion bothers that you should be alive, laughing, living, loving, flowering -- here and now -- and that's my purpose.

Q: DO YOU THINK THAT THEY DO THIS BECAUSE THEY ARE BIG BUSINESS AND THAT IS THE WAY TO CONTROL PEOPLE?

A: It is a great conspiracy between the politicians and the priests. It has been for thousands of years. The conspiracy is that the politician rules people as far as worldly things are concerned and the priest rules people as far as their psychology, their mind, their souls are concerned. And they have enslaved man in every possible way: the politician from the outside and the priest from the inside -- they have destroyed all potential of human beings.

My work is to bring that potential back, make the person aware that he is not guilty if Adam and Eve disobeyed God -- that is their business. You cannot be guilty for Adam and Eve disobeying God. This is so stupid! In the first place, disobedience is not always bad. And as far as Adam and Eve's disobedience is concerned, it was certainly beneficial to humanity. In fact, God was the enemy, because he was prohibiting Adam and Eve from eating from the tree of knowledge and the tree of eternal life. Now, who is the enemy?

Wisdom, knowledge, science -- all that we value in life -- paintings, poetry, sculpture, nothing would have happened if Adam and Eve had not disobeyed. They would have been still naked animals in the garden

of Eden, chewing grass!

Q: MY GOD, I HOPE THAT... I CAN'T PICTURE ALL OF US IN THIS ROOM CHEWING GRASS!

A: You cannot picture it because of Adam and Eve. You should feel grateful to Adam and Eve!

Q: I DO NOW!

A: Yes!

Q: YOU KNOW, PSYCHOLOGISTS TELL US ALL OF OUR PROBLEMS ARE DIRECTED BACK TO OUR MOTHER, BUT NOW YOU'RE TAKING IT SO DAMN FAR BACK, I CAN'T EVEN COMPREHEND IT!

A: They take all the problems to the mother and they forget the real father. That is male chauvinistic psychology. The whole psychology is created by man, just as all the religions are created by man. The woman is condemned by the religions, and she is condemned now by the psychologists. In fact the psychologist is slowly taking the place of the priest because the priest is becoming out of date. Younger generations are no more interested in the priest. They have seen five thousand years of human history, what these priests have done.

The younger generation is more interested in psychotherapy, in psychoanalysis, in other different methods of psychic exploration. The priest is no more in the powerful position that he has always been.

So you will be surprised that all the priests in the world are now studying psychology, to become psychotherapists. It is going to become a necessary qualification for every bishop, every priest, to have some degree of psychology, psychotherapy, psychoanalysis, because they are aware that their power is slipping away and the psychologist is replacing them. He is becoming the new priest. But the trouble is, the new priest is also serving the old vested interest; he is not revolutionary.

Q: IS NOT THE PROCLIVITY TOWARD PSYCHOLOGY APPOINTMENTS OR PSYCHIATRY APPOINTMENTS -- WHERE PEOPLE ARE TRYING TO ESSENTIALLY, AS THEY STATE IT, FIND OUT ABOUT THEMSELVES -- SOMEWHAT THE SAME PARALLEL AS TO WHAT YOU'RE OFFERING HERE IN RAJNEESHPURAM?

A: No! Because your psychologists, even the founders -- Sigmund Freud, Carl Gustav Jung, Adler, Assagioli -- even they knew nothing about themselves, so how can they help you to know yourself?

Jung had been to India. He went to see the Taj Mahal, he went to Calcutta, to Bombay, and everywhere he was told, "You being a great psychologist, the place you should go first is to a man in south India, Maharishi Raman." That man was conceived by the whole country as one who knows himself "You should go there and see whether it is true or not. And if he knows himself, perhaps you can learn something from him; if he does not know, you can help him to know."

But he would not go there, and in his diary he wrote: "I was afraid to go there, to face the eyes of a man who knows himself, because I don't know myself." He returned without going to Maharishi Raman. And when he was back he must have been feeling guilty, that this is not right. Going to see the ruins of palaces was worthless for a psychologist. He was not a historian. Going to see big cities, what was the point for him? He must have started feeling guilty, that everywhere he went, every friend he knew, all the professors in all the universities, in all the psychological departments, were pointing towards one man -- and he did not go there.

Out of that guilt he started writing against Indian mysticism. He started saying that Westerners should remain aloof to the Eastern tradition of mysticism, because it is dangerous for the Western man. Western man's development is different, Eastern man's development is different, their psychologies are different.

This he said for the first time after coming back from India.

Psychologies are not different. There may be minute details which are different, but the basic psychology is not different, cannot be different. He projected his own fear over all history.

So I don't think these psychologists are helping anybody in any way. They can't help themselves. Do you know, the suicide rate of psychologists is double that of average human beings.

Q: I THINK IT'S EVEN WORSE....

A: Yes. It may have grown higher, because for five years I have not been reading a single word, of any book, of any newspaper. For five years I have simply stopped... so perhaps it may have gone higher. But five years ago, it was double. And the same was the situation with madness -- it was double any other profession. And the same was the proportion of all kinds of perverted acts.

These people -- suicidal, insane, committing perverted acts, finding excuses to do them through psychology -- do you think they can help anybody to know himself?

Q: IF YOUR THINKING AND YOUR BELIEF IS AS YOU STATE IT -- AND I ASSUME CERTAINLY THAT IT IS -- AND THE WORLD IS IN THE CHAOS THAT IT'S IN... I MEAN, THIS IS ABOUT AS SCREWED UP AS IT CAN GET....

A: Yes.

Q:... MAYBE A LITTLE WORSE DOWN THE LINE, BUT I MEAN, IT'S PRETTY CLOSE TO MAXIMUM.

A: It is.

Q: WHY THEN DOES NOT BHAGWAN STEP FORWARD, NOT AS A SAVIOR OF THE WORLD, NOT AS A GOD, BUT AS A MAN WHO HAS RECOGNIZED WHAT THE PROBLEM IS, HAS AN IDEA OF THE SOLUTION, AND MAKE THAT AVAILABLE TO THOSE WHO DO NOT KNOW? GRANTED, IT'S AVAILABLE IF THEY COME HERE, BUT IT IS A MASSIVE JOURNEY TO COME HERE, AND THE ROAD IS TERRIBLE, BY THE WAY, WHICH DOESN'T HELP, EITHER....

A: It is a massive journey. That's why you are here: you take the message.

Q: BUT I'M NOT A MISSIONARY EITHER.

A: No, you are not a missionary.

Q: AND I DON'T WANT TO BE A MISSIONARY.

A: No. I don't want anybody to be a missionary....

Q: BUT YOU'VE BECOME A MAN OF THE WORLD.

A: No.

Q: YOU HAVE BECOME A MAN WHO IS VERY VISIBLE. OH, BUT OF COURSE YOU HAVE.

A: Mmm?

Q: THE WORLD PRESS KNOWS ABOUT BHAGWAN. YOU MUST BE ONE OF THE GREAT SHOW BUSINESS TEACHERS OF ALL TIME.

A: That's true!

Q: AND I BELIEVE THAT'S WHAT YOU WANT TO BE. HOWEVER, I THINK THAT AT THE SAME TIME, ON A SERIOUS NOTE -- WELL, AM I CORRECT OR AM I NOT? -- IF YOUR MESSAGE IS AS YOU STATED, WOULD IT NOT BE TO THE BENEFIT OF ALL MANKIND IF BHAGWAN WOULD TAKE HIS SHOW ON THE ROAD?

A: No, not on the road. I can manage from here! And I am managing it well!

Q: WELL, I'M SURE YOU ARE. BUT WHAT I'M SAYING THOUGH, GETTING BACK AGAIN.... YOU KNOW, I WAS INTIMIDATED.... I READ IN THE RAJNEESH TIMES, A RECENT ARTICLE -- AND ON THE BACK PAGE IS THE KIDS' CORNER WHICH WAS THE ONLY ONE I UNDERSTOOD. AND AT THE BEGINNING OF THAT COLUMN, A YOUNGSTER HAD TALKED ABOUT HOW HE WAS VERY EXCITED ABOUT THE PRESS CONFERENCE THAT WAS HELD HERE TWO WEEKS AGO AND THE OPPORTUNITY FOR THE WORLD PRESS TO GATHER AND MEET WITH YOU, AND TO HEAR WHAT YOU HAD TO SAY, BUT ALL HE HEARD WAS THE SAME OLD QUESTIONS.
NOW I HAVE BEEN RACKING MY BRAIN SINCE THE PRESS KIT WHICH CONTAINED THAT PARTICULAR EDITION CAME TO ME, TRYING TO THINK OF SOME OTHER QUESTIONS. BUT I'M JUST A PRETTY SIMPLE GUY. WHAT I SEE IS, VERY SIMPLY, THAT YOU HAVE SOME THINGS TO SAY THAT A LOT OF PEOPLE AT THIS POINT DON'T BUY, WHICH YOU MAY NOT CARE ABOUT. WHY DON'T YOU CARE ABOUT IT?

A: Why should I care?

Q: BUT WHY SHOULDN'T YOU CARE?... AND WE CAN PLAY MONOPOLY WITH THIS ALL THE WAY THROUGH.

A: No.

Q: YOU STATE THAT YOUR INTEREST IS IN THE INDIVIDUAL. IS THAT ONLY THE INDIVIDUAL WHO IS HERE, OR WITHIN THE RAJNEESH GROUP?

A: No. The individual is everywhere, whether he is here or not, because only the individual exists. Societies are just names, collectivities are all names. The reality is only of the individual. And I am trying my best, sitting in my room. That's why You can see in all the papers, on the radio, on the television, a man who does not go out of this small valley. And I will go on hammering all over the world from here. What is the point of traveling?

Q: WELL, LET ME ASK YOU THIS: YOU DO NOT GO OUT OF THE VALLEY, BUT IS IT NOT

CORRECT THAT YOU SPENT THREE NIGHTS IN BEND AT THE RIVERHOUSE MOTEL A COUPLE OF WEEKS AGO?

A: No.

Q: THEN SOMEONE IS PAYING YOU THE HIGHEST COMPLIMENT BECAUSE THEY ARE IMPERSONATING YOU.

A: Hmm!

Q: BECAUSE IT WAS TOLD TO ME THAT YOU SPENT A SUNDAY NIGHT, A MONDAY NIGHT AND A TUESDAY NIGHT, WITH A NURSE AND A BODYGUARD. AND YOU WERE SEEN IN THE JACUZZI AND IN THE LOUNGE AND YOU WERE HAVING A GREAT TIME. SO I WANTED TO KNOW WHY THEY KEPT SNIFFING MY HAIR TODAY BEFORE I SAT DOWN TO TALK TO YOU, BECAUSE I KNOW THEY DIDN'T SNIFF EVERYBODY'S HAIR AT THE RIVERHOUSE IN BEND, OREGON. THOSE KINDS OF MISDIRECTED IDEAS -- IF IN FACT YOU WERE NOT THERE -- SOMETIMES BREAK DOWN A LITTLE CREDIBILITY FOR BHAGWAN, AND I WONDER IF IT'S POSSIBLE FOR WHAT YOU ARE SAYING -- GETTING BACK TO IT SOMEWHAT SERIOUSLY -- TO BE PROJECTED TO THOSE PEOPLE WHO JUST DON'T UNDERSTAND.

A: First, the nonserious part.

Q: DON'T TRY TO GET A BIGGER LAUGH THAN I DID.

A: I was not in the hotel, but I can be.

Q: WELL, YOU PROBABLY COULD BUY THE HOTEL IF YOU WANTED TO.

A: In fact, I have... and I have everything that any hotel in America can have. You have just to see my bathroom. Perhaps it is the best in the whole world.

Q: YOUR BATHROOM?

A: My bathroom.

Q: IS THAT AN INVITATION?

A: Yes.

Q: I'VE NEVER BEEN INVITED TO THE BATHROOM BEFORE. I'VE BEEN TOLD I BELONGED IN THE BATHROOM BEFORE, BUT NEVER INVITED TO ONE.

A: I am a rare and a unique person in every way: I invite you into my bathroom!

Q: THAT IS UNIQUE. BUT WHERE DO WE GO FROM THERE?

A: There is nowhere to go. Enjoy the jacuzzi there, enjoy the shower there, enjoy the hot shower, enjoy the ice-cold shower....

Q: AND THEN GET OUT... L UNDERSTAND! I NEED TO KNOW THIS FOR MY OWN EDIFICATION: HAVE YOU EVER INVITED A MEMBER OF THE PRESS TO YOUR BATHROOM BEFORE?

A: No...

Q: THANK YOU. I THINK THAT'S IMPORTANT.

A:... because I never liked any man the way I like you.

Q: I WONDER IF THIS COULD BE LOVE?

A: This is!

Q: INVITED TO THE BATHROOM.... WELL, I'M SURE THE LISTENERS OF THIS PROGRAM ARE THINKING YOU AND I ARE GOING TO START A NIGHTCLUB ACT.
WHAT IS THE POTENTIAL -- SINCE YOU WERE TALKING ABOUT THIS A MOMENT AGO -- OF UNITING THE WESTERN PHILOSOPHY, WHICH IS SOMEWHAT MATERIALISTIC, AND THE EASTERN PHILOSOPHY, WHICH IS TRADITIONALLY NOT MATERIALISTIC BUT IS MORE AN INNER -- WHAT WOULD YOU CALL IT -- AN INNER RECOGNITION OF ONESELF?
NOW YOU HAVE DONE A MAGNIFICENT JOB IN MANY RESPECTS -- THAT DIAMOND WRISTWATCH OF COURSE IS CERTAINLY NOT AN EASTERN PHILOSOPHY -- AND YET THE REST OF YOUR PRESENTATION IS SOMEWHAT EASTERN. IS IT POSSIBLE FOR THOSE TWO CULTURES TO UNITE?

A: That's what I have been doing! And that's why both sides of the culture are angry at me. The Easterners are angry with me because they think I am materialist....

Q: AND ARE THEY RIGHT?

A: No.

Q: YOU'RE NOT MATERIALISTIC?

A: No, not in their sense. And the Western people -- particularly the materialist, the communist -- they are angry with me because I am bringing spiritualism.

My approach is that man is both together. This existence is not split into matter and spirit. This existence is one organic unity, just as your soul and your body are an organic unity. Your soul cannot exist without your body, and your body cannot be alive without the soul.

I am destroying the whole idea of the separation, of a split between matter and mind, body and soul, materialism and spiritualism. I call myself Zorba the Buddha. My restaurants, my discos are all named after

me: Zorba the Buddha.

Now Buddhists are angry. The ambassador of Ceylon in America wrote me a letter saying, "In my country people will be angry about it. Please don't use Buddha's name with Zorba." I replied to him, "We don't mean your Buddha; your Buddha's name was Gautam Siddhartha. Buddha is not anybody's name, it is a quality. It means the Awakened One. It can be used for anybody who is awakened. So don't get upset about it."

My effort is that Zorba and Buddha have to be bridged. Zorba represents the materialist's life in all its luxury -- hence this diamond wristwatch, hence all my Rolls Royces. I live the most luxurious life that any man has ever lived, with no worry. People have much more money -- I don't have a single cent -- but they cannot live such a luxurious life as I am living, with no worry, no bank account, no income tax... and having everything that anybody can have!

Q: WHAT IS YOUR SECRET, BHAGWAN? I REALLY THINK YOU'RE IN THE WRONG BUSINESS. I MEAN BECAUSE OF WHAT YOU'VE JUST DOCUMENTED, YOU MUST BE ONE OF THE WORLD'S GREAT CON MEN, IT WOULD SEEM.

A: I am!

Q: AND IT TAKES A GREAT MAN TO ADMIT THAT.

A: Certainly!

Q: AND IT TAKES AN EQUALLY GREAT MAN TO SIT AND ACCEPT IT AND REVEL IN IT, BHAGWAN.

A: Right!

Q: I WANT TO ASK YOU A QUESTION ABOUT THE FORMER DEAD CITY OF ANTELOPE. THIS HAS OF COURSE CREATED A GREAT DEAL OF CONTROVERSY. I HAVE ONLY LIVED IN THIS CENTRAL OREGON AREA FOR ABOUT FOUR AND A HALF MONTHS. THIS IS MY FIRST TRIP TO THIS PARTICULAR AREA. IT WAS MY FIRST TRIP THROUGH ANTELOPE, AND I GUESS THE QUESTION I WOULD HAVE TO ASK IS: WHY WOULD ANYBODY WANT ANTELOPE? I MEAN WHAT IS THE PURPOSE AND WHAT ARE THE PLANS? I DON'T SEE IT BECOMING A RESORT AREA. I DON'T SEE IT BECOMING AN INDUSTRIAL AREA. THERE ARE PEOPLE WHO LIVE THERE FOR THEIR OWN PARTICULAR REASONS, WHO OF COURSE DON'T THINK YOU'RE SUCH A GREAT MAN -- AS I'M SURE YOU'RE AWARE. WHAT WAS THE POINT?

A: In fact, again you bring me to something in which I have no interest. Just not to be impolite to you, I am answering it.

When we came here four years ago there was 126 square miles of land, just desert, and that one house there, for a guard to take care of the land -- what could he do with 126 square miles of land...? And the owners had been trying to sell it for almost half a century, but who would purchase this desert, for what?

When we came here I wanted a big place. That big a property was not available anywhere else. When we came here we needed our people to stay in Antelope, because there were no houses here. Before we made houses and roads and restaurants and eating places, they had to remain in Antelope. The population of Antelope was less than my sannyasins. And the Antelope population started behaving with great hostility: they wouldn't allow any permit, they wouldn't allow them to purchase any land, they wouldn't allow change of zone -- small things. My people told them, "We don't want your city or your government. We are simply here for the time being, and we will be moving to our own city. But we have to create the city, and before we create it we have to be here. This is the nearest place."

And because they wouldn't listen, and they tried in every possible way to hinder, naturally my people thought that the best way was to take over the government. What is the need of asking permission from these people when we have the government and we give the permission? -- so they took over, there was no problem in it.

If you had come four years ago and seen Antelope, you would not have believed it.

Q: I DIDN'T BELIEVE IT TODAY. I COULDN'T FIGURE OUT WHAT ALL THE FLACK WAS ABOUT.

A: Four years ago it was absolutely a cemetery.

Q: WHAT IS IT NOW?

A: Now it is a dancing place. We have made a dead city alive. Now hundreds of sannyasins are living there. And since we took over the government, we have done many things there: we have made better roads, we are trying to make new houses, a big housing colony, we are going to make a big hospital there, we have taken the school and raised the standard of the school. We are doing everything there, and now it is part of us. Now nobody can take it over from us.

Q: BUT THEY ARE TRYING?

A: They are trying and we are enjoying. They are trying to collect 84,000 signatures so that in the next election they can ask the governor to dissolve Antelope into Wasco County.

They certainly know they cannot win, because only eight or ten old Antelopians are there and one hundred sannyasins are there. They cannot win democratically, and this is absolutely unconstitutional. If it is done, then we are going to fight up to the Supreme Court.

Q: WAS IT CONSTITUTIONAL TO TAKE IT OVER IN THE FIRST PLACE?

A: Taking over is not the problem. They are the majority; the majority should rule. It is not a question of taking over.

Q: IS IT AN IMPORTANT ENOUGH QUESTION THOUGH, NOW THAT YOUR CITY IS ESTABLISHED?

A: Not yet. They are not allowing it to be established yet. Our city is under litigation. And we have been telling them that if you allow us whatever we need, if you help -- and we are creating a beautiful place for you in a desert -- we can leave Antelope. That was our basic proposal to them.

Q: AND THAT STANDS NOW?

A: No. No more.

Q: NOW YOU'RE NOT GOING TO LEAVE?

A: Now we are not going to leave!

Q: AND YOU'RE NOT GOING TO INVITE ANY OF THOSE PEOPLE INTO YOUR BATHROOM?

A: No.

Q: YOU WILL FIGHT THIS AS HIGH AS IT MUST GO?

A: We will fight it, and I know constitutionally it is absolutely wrong to dissolve. So let them.. and then we go to the Supreme Court. And it has been so in many cases; we have never been losers.

Last year we brought thousands of street people to share our homes with us, and the Oregon government got simply mad about it. They started thinking that we were going to take over the county or we were going to take over Oregon.

Q: THEIR FEELING WAS THAT YOU WERE CONTROLLING THE ELECTION, I THINK, IS THAT NOT CORRECT?

A: No, not at all.

Q: NO, I MEAN their FEELING WAS THAT.

A: Their feeling was that.

Q: AND THAT WAS REJECTED BY THE ELECTION COMMISSION LAST WEEK.

A: Yes. That has been rejected.

Q: BUT, IN DEFENSE OF YOUR ACTIONS, IS NOT THE OREGON ELECTION LAW, RESIDENT LAW -- I MEAN YOU CAN WALK IN AND TEN MINUTES LATER YOU CAN VOTE -- SO ANTIQUATED THAT, ON THE BOTTOM LINE, IF YOU WANTED TO CONTROL THE ELECTION -- WHICH PROBABLY YOU DID...

A: No.

Q:... THAT YOU COULD BRING THESE PEOPLE IN AND THAT THEY COULD HAVE VOTED LEGALLY IN THAT ELECTION. IS THAT NOT CORRECT?

A: We were not concerned with taking over the county. What will we do with the county? It is unnecessary, taking the burden of the county, which is bankrupt -- why should we bother? We have to develop our own place!

Q: WHAT DID YOU BRING THE PEOPLE IN FOR?

A: We had surplus money. After every festival we have nearabout two to three million dollars and we want to share it. This time we will be bringing some other group. Each year we are going to bring different groups of people -- perhaps we may invite the blacks!

Q: MY GOD, I DON'T KNOW IF OREGON'S READY FOR THAT!

A: Get ready! But every year we are going to invite somebody or other.

Q: WELL, THE COMPLAINT THOUGH, IN THE BEND AREA AND IN OTHER AREAS, WAS THAT YOU BROUGHT THEM IN AND THEN YOU TURNED THEM LOOSE.

A: No.

Q: AND THAT THEY THEN BECAME WARDS OF THE VARIOUS VENUES THAT THEY LANDED IN, FOUND THEMSELVES IN... FOUND THEMSELVES INTENTIONALLY BREAKING LAWS SO THAT THEY WOULD HAVE....

A: No. That is absolutely wrong, because we had brought people first with a contract that whenever they wanted to go, we would give them the ticket, return ticket.

Q: YOU PROVIDED THEM ALL A TICKET?

A: We provided all those people with whom we had the contract. After two weeks, we dropped the idea of the contract, because the idea was... how would these poor people dare to come here on a one-way ticket? So we gave them round trip tickets -- they could go back -- but once they settled here, they started sending messages to their friends. Then we told the people, "If they want to come.... Your people are there, you can contact them. You know what the situation is here -- if they want to come, we will give them only a one-way ticket" -- and that was the contract. So those people who had the contract for a one-way ticket got a one-way ticket, and that was their responsibility. We have nothing to do with it.

And we were giving them three months to be here, every facility, but the Christians -- particularly Christian churches and associations around -- became very much troubled about that. The fear was that perhaps we would turn them into sannyasins. Christians started coming here, Christian priests started having demonstrations in Madras, in Portland, and they persuaded them to go back.

Here they were receiving everything free, here they were living better than they had ever lived before, and many of them are still here. After three months it was a free choice for them: if they wanted to go back, their ticket was there; if they didn't want to go back, they could remain here. They HAVE remained here, and we have been receiving hundreds of letters from the people who have left saying that it was wrong on their side to listen to the Christians and leave the place. They would love to come back again.

It was not our responsibility letting those people loose in Oregon. It was the State of Oregon and the Christian churches of Oregon who created the whole paranoia. The state created the paranoia about the election, and the churches created the paranoia about religion. But the people who are here -- nobody has tried to make them sannyasins. If they wanted to become, that was their business.

And sannyas is such a nonserious phenomenon. It is not a fanatic type of group; it is very loose and free. If you want to become a sannyasin we don't make any conditions, we don't ask for any qualifications. You simply become a sannyasin. If you want to drop it, goodbye, you drop it. When you drop nobody stops you, when you want to become a sannyasin nobody stops you.

So those people who are still here are never going to leave. And we had no intention about the election. That's what the commission has found, that we had no intention at all to bring those people for the election.

Q: IS THERE ANY WAY FOR THIS SEGMENT OF THE GENERAL SOCIETY TO COEXIST WITH THE GOVERNMENT AND THE PEOPLE OF OREGON UNDER THE CURRENT STRUCTURE OF THINGS? CAN YOU GUYS GET ALONG WITH THE FOLKS OUTSIDE? IS THERE A POSSIBILITY OF THAT?

A: I don't think so.

Q: I MEAN, I DON'T CARE WHETHER YOU WANT TO OR NOT, BUT NO MAN OR NO GROUP IS AN ISLAND, AND I THINK THAT'S PROBABLY THE TRUTH. AND AT SOME POINT THERE IS GOING TO HAVE TO BE SOME COOPERATION IN SOMETHING. I KNOW YOU ANSWERED AT THE PRESS CONFERENCE IF THERE WOULD BE ANY POSSIBILITY FOR COEXISTENCE, SAY WITH THE PEOPLE OF WHAT USED TO BE ANTELOPE, AND YOUR ANSWER WAS NO. BUT MY QUESTION IS: IS THERE THE POSSIBILITY THAT THE RAJNEESHEES CAN BECOME COEXISTING, NOT SUBSERVIENT, BUT COEXIST WITH THE PEOPLE OF OREGON?

A: No. To me the word COEXISTENCE is political, and it does not carry any good connotations with it. Coexistence means that we are enemies, but -- what to do? -- we have to get along.

Q: CHOOSE ANOTHER WORD THEN, WHERE THE PEOPLE OF OREGON, WHERE THE STATE OF OREGON IS CONCERNED, THAT THE RAJNEESHEES COULD IN FACT ACCEPT.

A: I don't compromise on anything.

Q: WELL, I DON'T THINK THAT I'M ASKING YOU TO COMPROMISE.

A: No. I will make every effort to bring to the Oregonians what we are. We are exposing ourselves to all media and everybody is welcome, but we are going to remain ourselves and there is no need for any coexistence. They exist there in their way, we exist here in our own way -- PARALLEL EXISTENCE, that is my word.

Q: PARALLEL MIGHT BE EVEN A BETTER WORD.

A: Yes

Q: Coexistence, I THINK, DOES DENOTE A HOSTILITY THAT IS ACCEPTED.

A: That's it. That's why I said "Never." When the question was asked about coexistence, I said, "Never." But the woman did not even wait for me to explain what I wanted to say. She did not ask about the implications. She simply left. That was enough. Coexistence finished! That woman immediately left the mike, and that was really symbolic.

Q: WELL, I DIDN'T WANT TO COME TO THE PRESS CONFERENCE, BECAUSE I KNEW THAT YOU AND I WOULD GET ALONG VERY WELL, AND I'D PROBABLY DOMINATE THE WHOLE PROCEEDINGS.
AT THE... AT THE RISK OF BEING REDUNDANT -- AND THESE ARE THE MECHANICAL THINGS, SOME OF THE OTHER THINGS THAT CAME OUT OF THE PRESS CONFERENCE TALK TO ME FOR A MINUTE ABOUT GOD, AND THE FACT THAT YOUR ANSWER OR RESPONSE WAS, I BELIEVE, PARAPHRASING "HE IS MAN'S GREATEST LIE."

A: Right.

Q: OR SHE IS MAN'S GREATEST LIE -- WHICHEVER THE CASE MAY BE.

A: Right!

Q: THAT'S IT?

A: Yes.

Q: LET'S TALK AGAIN ABOUT YOUR BATHROOM!
WHAT ABOUT THE QUESTION THAT CAME UP AT SOME POINT.... I HAD READ SO MUCH ABOUT RAJNEESHEES AND BHAGWAN. FOUR AND A HALF MONTHS IN THIS AREA, I HAD NOW BECOME SO INUNDATED WITH INFORMATION.... YOUR CHAMBER OF COMMERCE, YOUR PUBLIC RELATIONS DEPARTMENT, SENT ME THE WORLD'S LARGEST PRESS KIT. IN SIXTEEN YEARS I COULD NOT READ EVERYTHING THAT WAS IN THERE, BUT I TRIED! THE QUESTION THAT HAS COME UP IS THE JIM JONES PROBLEM, THE PARALLEL THAT HAS BEEN DRAWN THAT THIS IS IN FACT A RELIGIOUS FANATIC WHO IS CONTROLLING A CULT OF PEOPLE WHO WILL DO ANYTHING THAT HE DECIDES THAT THEY SHOULD DO -- WHETHER OR NOT HE DECIDES THAT. I BELIEVE YOUR ANSWER WAS SIMPLY THAT THE CHRISTIANITY FACTOR IS NOT IN EXISTENCE HERE, THAT LIFE AFTER DEATH IS BETTER THAN LIFE DURING LIFE. IS THAT THE COMPLETE ANSWER, AND IS IT NOT PROBABLY SAFE TO ASSUME THAT IN SOME RESPECTS THE TRAGEDY THAT HAPPENED AT JONESTOWN WAS A RESULT OF PEOPLE FOLLOWING AN INDIVIDUAL BLINDLY, AS OPPOSED TO A CHRISTIANITY QUESTION?

A: Wait!
It is not only that he was a Christian priest. There is great implication in it. The whole Christianity is death-oriented; the cross is its symbol. And if Jesus was not crucified, there would have been no Christianity at all. The Jews simply missed the point. The man was nuts! They should have ignored him, he was doing no harm to anybody. To crucify that nut created Christianity. I call Christianity, CROSSIANITY. It is not Christianity.

Q: HOW ABOUT THE PEOPLE WHO SAY BHAGWAN IS NUTS, AND IF THEY WERE TO CRUCIFY YOU WOULD THE SAME THING HAPPEN?

A: It will happen again if they crucify me. Again there will be another Christianity, so better tell them....

Q: LEAVE YOU ALONE!

A: Leave me alone!

Q: OKAY.

A: It is in their favor if they leave me alone. If they assassinate me, it will be in my favor.
Reverend Jim Jones had no similarity at any point with me. All his disciples were mostly black, illiterate. All my disciples are white....

Q: I SAW THREE BLACKS TODAY.

A: Yes, three you can see in five thousand people. That does not make even one percent. These white people have come from all over the world, they are all well educated, most of them are graduates, a large number of them have master's degrees, many are Ph.D.s, few are D.Litts. His group and my group are poles apart.

Those people were blindly following him, because that is what Jesus teaches. He was simply repeating Jesus' drama. Jesus is responsible.

Q: FOR JONESTOWN?

A: Yes. And the pope should be hanged!

Q: WHO SHOULD BE...?

A: For Jonestown -- the pope.

Q: WELL, HE WASN'T IN OFFICE THEN. THE POPE AT THE TIME SHOULD HAVE BEEN HANGED...?

A: Any.

Q: JUST PICK ONE OUT.

A: Any will do, because he represents Jesus Christ.

Q: BUT THEN WHY NOT HANG ALL THE PRIESTS AND THE BISHOPS AND THE CARDINALS AND THE ARCHBISHOPS...?

A: That will be great!

But that's what Jesus was doing with people, his followers: "Believe in me, have faith in me, follow me." And that's what Reverend Jones was doing: "Whatever I say you have to follow."

Here I am saying to my people, "Don't believe in my statements. Think over them, argue over them. You love me -- that is another thing. That should not become your belief."

Q: BUT ONE OF THE GREAT PLOYS IN THE HUMAN MIND AND MANEUVERABILITY IS FOR SOMEONE TO SAY, "DON'T DO THAT," WHICH MAKES THEM WANT TO DO IT EVEN MORE.

A: So what do you want? I should say, "Do it"?

Q: NO, NO. DOES THAT NOT PUT AN AWESOME RESPONSIBILITY ON YOU TO HAVE THIS KIND OF DEVOTION?

A: No. Because I have been consistently denying to them, telling them, almost every day for thirty years, that I am not your leader, that I am not a prophet, that I am not a messiah, that I am not the only begotten son of God -- I am just an ordinary man as you are, with a slight difference: you are asleep, I am

awake. But that is not much of a difference. I can just shake you a little and you will be awake.

I have been telling them that I don't have any dogma to give them, any belief system to give them. Christians have told me that I should publish a catechism in which my whole doctrine is presented in short, but that is impossible. I have 360 books and I have contradicted myself thousands of times, because to me, consistency is something that belongs to the stupid, unintelligent, retarded. A consciousness which goes on growing is bound to contradict at each step the step that preceded it.

They cannot make any belief out of my books, out of my teachings. They can love me, and love is not adoration. Adoration is for somebody who is higher than you. Now I am doing my hardest to tell them that I am not higher, but I don't take any responsibility if they don't listen. If somebody adores me, that is his responsibility, not mine. If somebody thinks he is my follower, that is his idea, not mine. I am not responsible for anybody. I am only responsible for myself, and I want my people to be responsible for themselves.

Q: IS ANYONE HERE RESPONSIBLE FOR ANYONE ELSE?

A: No, nobody is responsible for anybody else.

Q: IS ANYONE IN THE WORLD RESPONSIBLE FOR ANYONE ELSE?

A: In fact they should not be. Only politicians and priests have been exploiting people and saying "We are responsible for you. We take the responsibility." That is a strategy to make them enslaved. The priest says, "Don't be bothered. You just follow the Christian dogma, have faith in Jesus Christ and you will be saved."

They are taking their responsibility. Jesus was taking the responsibility for saving the whole of mankind, and he has not been seen for two thousand years -- what a great savior!
I am nobody's savior. I have saved myself, that's enough.

Q: QUITE LUXURIOUSLY TOO.

A: Quite luxuriously, because I don't believe in any ascetic ideas. My idea about asceticism is that it is a psychological sickness, it is masochism. It is torturing yourself, and in a sick mind you can enjoy torturing yourself

There are two kinds of torturers: the sadist who tortures somebody else and enjoys, and the masochist who tortures himself and enjoys. Both kinds of people fit together very beautifully. The best couple in the world will be a sadist husband, a masochist wife, or vice versa. Both will be of great....

Q: A MARRIAGE MADE IN HEAVEN, RIGHT?

A: Yes, a marriage made in heaven, because one will enjoy torturing the other and the other will enjoy being tortured. So that is perfect, the best marriage I can conceive.

I am not a masochist, hence I enjoy everything that life can give to me. And I am not a sadist, so I don't tell any of my people to torture themselves in any way: enjoy to the fullest. And I don't give them any promises.

Just see the difference: I don't give any promises for their future, after death, that they will be benefited, rewarded -- I don't even talk about the future, I simply talk about this moment. I cannot believe how people can even think of me in reference to Reverend Jones and Jonestown. This is just the opposite place.

Here we love, we live, we live to totality, and we try to squeeze every moment to the very last drop of its juice. I have never ordered them in anything.

And as far as death is concerned, I am life-affirmative. I want death to disappear from the earth, and there is a possibility if the idiotic politicians don't go on wasting scientific genius in piling up nuclear

weapons. There is a possibility, very commonly accepted by biologists, that a man can live for three hundred years very easily, and without any old age.

In India I have seen people, in a small part of Kashmir which is now under Pakistan -- they have invaded that part; it is a very small place, a few thousand people -- who live for 150 or 160 years. The oldest man in that community was 180 years old when I went there, and he was working in the field!

I asked him, "How long have you worked?" He said, "I don't know how to count. People say that I have been working here for at least 150 years. When I was thirty, my father died, and since then I have been working." And he was still young!

There are hundreds of people in the Soviet Union who have reached beyond 150; they also are middle Asian, from the other side of the Himalayas. Scientists think that three hundred years is very easily possible, and if more efforts are made, we can postpone death as long as possible.

Unless a man wants to die -- because who would like to live for one thousand years? Perhaps....

Q: I CAN'T FIGURE OUT WHY THE GUY OF 185 WOULD WANT TO KEEP LIVING WHILE HE'S WORKING IN THE FIELDS.

A: You cannot. It is difficult to believe when you....

Q: THEN WE'D HAVE TO CHANGE THE WHOLE STRUCTURE OF THIS PLANET. THE ENTIRE PLANET WOULD HAVE TO BE CHANGED.

A: No, nothing. All that we have to change is the way we have been producing children -- only that has to be changed, nothing else, because the father's cell and the mother's egg have the program for the whole life. The meeting of those two decides the whole life of the person: how long he will live, what kind of nose he will have, what color of hair, what color of skin, what kind of diseases he will have, when he will die. The whole program is in the first two genes.

The only thing that bioengineering has to do is to change the program. And they ARE capable, they are saying they are capable of changing the whole program, that the child will not have any old age, that the child will live three hundred years, that he will not be vulnerable to all kinds of diseases, infections, that he will have the highest I.Q., intelligence possible.

Q: WOULD THAT BE, IN YOUR MIND, A HEALTHY WORLD?

A: It will be for the first time healthy. Up to now it has been just a sick and mad world. It will be really healthy when there are no diseases....

Q: WELL, WOULD YOU DO AWAY AT THE SAME TIME WHEN YOU TALK ABOUT CONSTRUCTING GENES AND THE DNA PROGRESS THAT'S BEING MADE, AND PROCREATION AND THE ENTIRE PICTURE -- WOULD YOU DO AWAY WITH EGOS, WOULD YOU DO AWAY WITH THE COMPETITIVE FACTOR? COULD YOU DO AWAY WITH ALL OF THE NEGATIVES LIKE JEALOUSY, LIKE GREED AND THINGS LIKE THAT?

A: Yes. That can be done.

Q: SO YOU'RE REALLY TALKING THEN ABOUT A GENEALOGICAL, BIONIC PERSON, CONSTRUCTED?

A: Certainly. And that will be the dream of all those people who for centuries have been thinking of a

superman.

Q: DOES THE WORLD REALLY WANT A SUPERMAN?

A: This world does not deserve it.

Q: BUT THIS IS WHERE IT HAS TO START, OR AT LEAST WHERE OUR LIFETIME IS CONCERNED.

A: It needs it.

Q: THIS IS NOT "THE PRICE IS RIGHT" AND YOU SUDDENLY OPEN THE CURTAIN AND THERE IS A SUPERMAN -- IT'S THE DEVELOPMENTAL PROCESS, THE EVOLUTIONARY PROCESS....

A: Very simple. Within twenty years -- because one generation of twenty-year-old young people, supermen moving around, not hippies -- you will see the difference. Within twenty years -- it is not a question of a very long time. And when we can give the child the intelligence of an Einstein, we can give him the aesthetic sense of a van Gogh, we can give him a face as beautiful as Alexander the Great or Cleopatra, why should we go on living with this mediocre, biological, accidental world?

And it is strange that whenever I mention it to people, they raise the question that it will be something inhuman, mechanical, but about other things they don't bother. When you have cancer, then you don't say,"It is natural. Leave it, don't do anything, because that operation is going to be mechanical, that operation is going to be technological, and this beautiful cancer in me is natural."

When we are ready to take man-made medicines for our diseases -- and diseases come from nature -- nobody bothers about it, everybody is willing for medicines, operations, surgeries.

Q: WELL, THEY ACCEPT IT TO HEAL, BUT NOT TO CREATE.

A: That is just the next step! If so much healing is needed, why not create a man who needs no healing?

Q: I DON'T KNOW IF I BUY ALL OF THAT PART OF IT. I SEE WHAT YOU'RE SAYING BUT... I DON'T KNOW IF I'M READY TO START ACCEPTING.... WE'VE GONE FROM YOUR BATHROOM TO CREATING SUPERMAN AND THAT IS A GIANT, QUANTUM LEAP FOR ME.

A: It is!

Q: AND FOR MOST PEOPLE?

A: No. Not for my people! They are accustomed to

Q: BUT WE'RE BACK TO THE ACCEPTANCE OF WHAT BHAGWAN SAYS....

A: No. That is not the way. They have been listening to me and they know that I give them every day a quantum leap that they have never expected. And they have been with me for a decade or two decades, and they had not been expecting that I will say this. They go on waiting for tomorrow morning.

Q: AND THEN THEY SAY, "WHAT HAS HE GOT FOR US TODAY?"

A: Yes!

Q: COUPLE OF THINGS, POPULAR QUESTIONS. THERE HAVE BEEN NEWSPAPER REPORTS, TELEVISION, RADIO, ANY OTHER FORM OF MEDIA THAT THERE MAY BE, THAT THE RAJNEESH EMPIRE -- YOU EXCUSE MY WORD -- IS CRUMBLING, THAT THERE ARE MAJOR DEFECTIONS, SOME OF THE CORPORATIONS ARE NOT DOING AS WELL FINANCIALLY, AND SUSTAINING THEMSELVES AS IT HAD APPEARED THEY WERE. TRUE OR FALSE?

A: It is all wrong. But those people need some consolations. People who are hostile to us need some consolations. If these things give them consolations, good. But everything is wrong -- my empire is increasing every day.

Q: WELL, PROBABLY IT'S BECAUSE YOUR RESTAURANT CLOSED IN PORTLAND, DID IT NOT?

A: We closed it not because we are shrinking; we closed it because we wanted our people to be here.

Q: DIDN'T BUSINESS GET A LITTLE BAD?

A: No, our business is increasing so much in Europe that we have to send people from here to Europe.

Q: DIDN'T YOU HAVE A BUSINESS THAT JUST WENT BANKRUPT SOMEWHERE?

A: Nowhere!

Q: I WONDER WHO I WAS READING ABOUT. WHERE DO THEY GET THESE REPORTS?

A: These reports come to you or to the newspapers and they make big headlines out of them. If a sannyasin has a business of his own and he goes bankrupt, that does not mean that my empire is going bankrupt.

Q: BUT IT DOES TO THOSE PEOPLE WHO WOULD LIKE TO THINK THAT YOUR EMPIRE IS NOT SUCCEEDING.

A: They can go on dreaming.

Q: IS THIS AN EMPIRE? IS THAT A QUOTE?

A: It is certainly an empire!

Q: I WANTED TO MAKE SURE I CHOSE THE RIGHT WORD.

A: It is the right word.

Q: I FOUND IT INTERESTING THAT WHEN SOMEONE ASKED YOU AT THE PRESS CONFERENCE IF YOU WANTED TO TAKE OVER ALL OF OREGON AND YOU SAID NO, IT WAS TOO SMALL, YOU WANTED THE WORLD, THEY PROBABLY TOOK YOU SERIOUSLY. DO YOU WANT TO TAKE OVER THE WORLD, BHAGWAN?

A: I was serious!

Q: ARE YOU INVOLVED IN AN EFFORT TO TAKE OVER THE WORLD?

A: Certainly!

Q: WHEN CAN WE LOOK FOR SOMETHING LIKE THIS TO TAKE PLACE? ANTELOPE TODAY, THE WORLD TOMORROW?

A: No. We are not going to take the world the way we have taken Antelope. This is nothing. We are going to take the world over in a totally different way which is not political at all. We are increasing our people all around the world. We will take it over spiritually. We are not interested in politics. They forced us to take that dead town, Antelope, they FORCED us to take it.

Q: HAD THEY NOT FORCED YOU -- AND I THINK WE TALKED ABOUT THIS BEFORE AND I WANTED TO CLARIFY IT -- HAD THEY NOT FORCED YOU, WOULD YOU HAVE GIVEN IT BACK?

A: Now, no.

Q: I THOUGHT YOU SAID EARLIER THAT YOU WOULD HAVE. NOT NOW.... I MEAN, HAD THEY COOPERATED.

A: Things have gone.... In the beginning if they had cooperated there would have been no question of us taking it, because it is unnecessary trouble for us. We have our own work to do, we need more people here; we don't want our people to live in Antelope, because it is unnecessary trouble. Every morning they have to be brought here, every evening they have to be sent back.

Q: THEY'D NEVER HAVE TO DISPLAY THEIR COURAGE TO ME, RIDING THAT ROAD TWO TIMES A DAY, EVERY DAY.

A: It is something, because this road, this county road, is worse than the road that goes to hell!

Q: I CANNOT YET SPEAK FROM PERSONAL AUTHORIZATION ON THAT.

A: I can, because I visited.

Q: I WILL TAKE YOUR WORD FOR IT. IS THERE A HEAVEN AND IS THERE A HELL? AND WOULD YOU LIKE TO TELL ME WHAT PART OF OREGON THEY ARE BOTH IN?

A: You are sitting in heaven and the county road goes to hell!

Q: YOU ARE A MAN WHO CERTAINLY, THERE IS NO DOUBT, LOVES THE CONTROVERSY THAT SURROUNDS YOU.

A: I love it.

Q: YOU ARE A MAN WHO I THINK WOULD LIKE TO HAVE EVERY HUMAN BEING IN THIS ENTIRE WORLD AT LEAST TO HAVE HEARD ABOUT YOU.

A: Certainly. I would like the entire world either to love me or hate me; I would not like a single individual in the whole world to ignore me. And that's the way my empire is expanding. I have more friends, I have more enemies -- every day they are increasing.

Q: YOU ARE ALSO A MAN WITH, WITHOUT QUESTION, A MAGNIFICENT SENSE OF HUMOR. AND IN ORDER TO RULE THIS EMPIRE -- NOT RULE, I'M SORRY... YOU DO NOT RULE; YOU JUST LIVE IN THIS EMPIRE -- TO ACCEPT ALL OF THE HASSLES AND CONTROVERSIES AND MISREPRESENTATIONS AND PROBABLY SOME OF THE TRUTHS ABOUT YOURSELF, YOU WOULD HAVE TO HAVE A GREAT SENSE OF HUMOR.

A: I really enjoy....

Q: LET ME STOP YOU ONE SECOND. I READ IN THE OFFICE, IN THE WELCOME ROOM -- WHAT DO YOU CALL IT?... THE VISITORS CENTER -- THAT IF THE WORLD COULD LAUGH, IF EVERYONE IN THE WORLD COULD LAUGH OVER A TWENTY-FOUR HOUR PERIOD IT WOULD CHANGE THIS ENTIRE MALIGNANCY THAT WE ALL SEEM TO LIVE IN. THAT'S NOT WHAT YOU SAID; THAT'S WHAT I SAID.

A: It will help, but it will kill that woman.... Laughter is good medicine, but you should take as much as you can absorb; otherwise it can kill you, it can drive you mad.

Life is a very mysterious phenomenon where laughter is part and where tears also are part. Once in a while to be sad, really sad, is not bad. Sadness has its own beauty. You have just to learn to enjoy the beauty of sadness, its silence, its depth.

Life is everything all together, and we allow our people to live in all dimensions. If somebody is crying and weeping, nobody is going to stop him here. Somebody may give him a hug and go on his way. That hug was not to stop his tears, but just a spontaneous response.

We believe in life in its totality, in its days, in its nights, the sunny days and the cloudy days. We believe that everything in life can be enjoyed. You need just a little more awareness, more consciousness of what is happening. You are not your mind, you are not your body. There is a witness somewhere inside you who can go on looking at the mind, at the emotions, at the physiological reactions. That witness is you. And that witness is capable of enjoying everything, once you get centered there.

My whole method of meditation is to get centered at your witness, and then let life and its games go on. Enjoy, laugh, cry, but whatever you do, do it totally, with no shame, with no guilt.

And, as you said, I am certainly a man who enjoys being controversial. I cannot conceive a man who has any guts not being controversial. The people who are not controversial are simply hypocrites -- just goody-goody, nice to everybody, just changing their masks the whole day, to fit with everybody.

One American, Dale Carnegie, has written a book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. My idea is "How to Influence People and Create Enemies."

Q: WHY? WHY IS IT IMPORTANT, BY COMPARISON, TO CREATE ENEMIES?

A: Because if you can create an enemy, you have created a potential friend. I will tell you one old Hassidic story.

Hassids are not traditional Jews. Jews don't accept Hassids as religious for the same reason that nobody will accept my people as religious: the Hassids sing and dance and enjoy and eat and drink.

This Hassid sent one of his disciples to the chief rabbi of Jerusalem to present him the first copy of his book that had just been published. And he said to the disciple, "When you give it to him, remember, give it to him, not to anybody else. You have to be very alert and watch what he says, remember exactly every word; what he does, remember exactly his acts."

The disciple went. The chief rabbi was sitting in his garden -- it was a beautiful evening, the sun was just setting -- and the wife of the rabbi was also sitting there. He presented the book of his Master and said, "It is my Master's book's first edition and this is the first book that has come off the press. Out of great gratitude he sends it to you."

The chief rabbi said, "That Hassid? He has some guts to send me his book." He took the book from his hand and threw it over the fence into the street. The wife said to him, "This is not right. You could have thrown that book when the disciple had gone, or you could have put it in the library where you have thousands of books. What harm could that book have done to you?"

The disciple came back and he said, "That chief rabbi is just a rotten man! He is not even a gentleman. You send him a present and he throws it with such hatred over the fence into the street. But his wife is certainly a woman worth respecting. She suggested to him,'You could have thrown it afterwards. Why hurt him? Or you could have just put it in your library where there are thousands of books. What harm could that book have done to your library?' "

The Master said to the disciple, "I am going to convert that rabbi one day, but his wife is beyond me."

Q: WHAT KIND OF A MAN ARE YOU? NOT WHAT YOU BELIEVE WE'VE TALKED ABOUT THAT -- WHAT YOUR THINKING IS.

A: Just crazy, nothing.

Q: JUST A CRAZY OLD MAN? SOMEHOW I FELT THAT YOU WOULD ANSWER SOMETHING LIKE THAT.

A: It is a fact!

Q: WHEN YOU SAY, "JUST A CRAZY MAN..." WHAT DOES THAT MEAN?

A: Exactly what it means.

Q: MENTALLY DERANGED?

A: No.

Q: WELL, IN THE INTERPRETATION OF CRAZY, TO SOME, THAT'S WHAT IT MEANS.

A: No. Crazy simply means one who has gone out of his mind. Now, two types of people go out of their

minds. One is the madman that you know ordinarily as crazy; another is the meditator. He also goes out of his mind, but going out of his mind he goes higher, to the witness. The madman going out of the mind goes lower, to the mind. Both are crazy! I belong to the first category.

Q: TOMORROW I'M GOING TO TALK TO SOME PEOPLE WHO ARE INVOLVED IN YOUR CITY AND I LOOK FORWARD TO THAT. AFTER THAT I'M GOING TO TALK TO THE FORMER AND CURRENT RESIDENTS OF OUR FAVORITE SUBJECT, ANTELOPE.

A: Good!

Q: IF YOU WERE TO WANT ME TO SAY SOMETHING TO THEM DURING THIS CONVERSATION -- NONE OF WHOM I'VE MET -- WHAT WOULD IT BE, IF ANYTHING?

A: No. I have nothing to say to them, because I don't consider they will be able to understand anything. I have seen idiots around the world, but Antelope simply defeats all the idiots. You will come across them tomorrow!

Q: BHAGWAN, THANK YOU FOR YOUR TIME. I HAVE ENJOYED IT. I THINK YOU ENJOYED IT TOO.

A: I enjoyed even more!

Q: THANK YOU!

A: Good!

The Last Testament, Vol 1

Chapter #19
Chapter title: Half Of Humanity

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Carlo Silvestro
(Swami Swatantra Sarjano)
PANORAMA
MILAN,

QUESTION: I'D LIKE TO SAY A FEW WORDS ABOUT OUR MAGAZINE, WHICH IS A WEEKLY MAGAZINE IN ITALY WITH A REPUTATION OF AN OPINION MAKER, LIKE NEWSWEEK IN AMERICA. SINCE IT IS THE FIRST TIME ANY ITALIAN JOURNALIST HAS THIS OPPORTUNITY TO SPEAK WITH YOU, WE WILL HAVE QUITE A LOT OF QUESTIONS AND WE HOPE THAT WE HAVE AN ANSWER FOR ALL OF THEM FOR OUR READERS.
THE FIRST QUESTION IS: YOU SAY THAT YOU ARE NOT A PROPHET, YOU ARE NOT A MESSIAH, YOU ARE NOT A GOD, YOU ARE NOT A SAINT. SO WE WANT TO KNOW, WHO ARE YOU?

ANSWER: Is it necessary for anyone to be a messiah, to be a prophet, to be a son of God? Cannot one just be a human being? I am simply a human being as everybody else is, with a *very* little difference: I am awake and others are asleep.

It may look like a great difference to the person who is asleep, but to the awakened there is no difference at all. Just a little shaking, shocking, and the asleep one will be awake and they both can laugh at the whole stupid game of Master and disciple, of messiah... of the savior and the saved. Except laughter there will be nothing, because they will know that they are both exactly the same. And because these names -- prophet, messiah, incarnation of God -- have been used in the past to exploit people, to create bondage for their spirits, for their psyches, these names have divided people into different religions and the result was thousands of wars. Five thousand wars in three thousand years... crusades in the name of God, people killing thousands of other people, burning people alive in the name of God, and with the authority that they are the representative of the messiah or the prophet or the successor.

I don't want to be in this company of criminals. I want simply to be an ordinary human being -- that's what I am.

Q: IN ANY CASE, DO YOU THINK THAT YOU HAVE A BIG POWER?

A: I don't have any power. I have love, big love, but love knows no power. Power is desired by those who are incapable of love. Only the loveless become politicians, power hungry. They think that if they have power over people perhaps their desire for love will be fulfilled. It is never fulfilled. No politician dies contented. It is impossible -- he has gone wrong from the very beginning. The path of power leads farther away from yourself, and from love. The path of love brings you closer home to yourself

I have immense love to give, inexhaustible love to give, but no power to order or command or tell somebody to be this, be that. I don't give any ten commandments.

Q: WHY HAVE YOU SAID THAT YOU ARE A GUEST HERE? DO YOU PLAN TO LEAVE, TO TRAVEL?

A: No. I have always been a guest wherever I was, because I belong to the whole universe. So anywhere I am, that particular place is only a guest house. I am not planning to leave -- I never plan. I can leave any moment, I may not leave ever.

Q: YOU SAID, "I MUST CHOOSE, I PREFER TO BE ZORBA RATHER THAN BUDDHA." WHAT DOES IT MEAN?

A: It means that Zorba is the foundation and Buddha is the palace. Buddha is the peak, but the foundation stones are laid by Zorba. It will be foolish to choose to be a Buddha without having the foundation stones.

I am absolutely mathematical about it: Zorba should be there and the stronger a Zorba is there, the better

a Buddha is possible. So I can become Buddha any moment, Zorba is absolutely needed as the basic energy out of which the Buddha is going to be carved. Zorba is the marble rock out of which the Buddha statue has to be carved. I choose the rock... and Buddha is easy.

It is just a question of opening your eyes. I don't bother about Buddha; I am worried about people who are not Zorbas. How will they become Buddhas? They don't have the basic material out of which a Buddha is made.

And this poverty has been given to people by our religious leaders. They have been told not to be materialists. They have been told to be celibate. They have been told to live in poverty. They have been told that life is out of sin. All these things have destroyed their Zorbas. Otherwise, every man is a born Zorba the Greek.

And if everything goes according to me, every man will die as Zorba the Buddha. Between the Greek and the Buddha there is not much distance, but first you must be the Greek.

Q: WHAT DO YOU MEAN WHEN YOU SAY THAT YOU ARE THE GURU OF THE RICH PEOPLE? ARE YOU AS RICH AS MANY OF YOUR SANNYASINS? YOUR CRITICS -- AND I'M TRYING TO UNDERSTAND -- SAY THAT YOU COLLECT MONEY JUST AS YOU COLLECT THE ROLLS ROYCES AND THE WATCHES. ARE YOU AGAINST THE POOR?

A: First, I collect nothing. There is not a single thing that I possess. For thirty years I have been the poorest man in the world. And on the judgment day, if there is a line you will find me in the front, ahead of Jesus Christ.

But my people who love me are there. That is my possession, that makes me rich. Their love is more to me than power over the whole world. I would not like to become Alexander the Great. Out of their love, whatsoever they want to do, they do.

If they want me to have Rolls Royces, they are free. If they want me to have diamond watches, they are free. They know my taste, and for that simple reason my people can manage to offer me everything that not even a king or queen is capable of having.

The reason is very simple: whatever I teach can be understood only by the very intelligent and creative people. So only the cream of intelligence comes close to me.

I am against poverty and against the poor. I don't want any poverty, any poor people in the world. I am not in agreement with Jesus that the poor are the blessed; they are the *cursed*, they shall inherit the kingdom of hell. There is no need for anybody to be poor. We have enough intelligence, we have everything that can make the whole earth a beautiful garden. But politicians will not allow it to happen; priests will not allow it to happen, because if the garden of Eden can be created *here*, then what is going to happen to their paradise, their God, their hell and all the business that goes on around those bogus words which mean nothing?

Politicians would not like that there are no poor people in the world. If there are no poor people in the world, communism will lose all hold immediately. If there are no poor people in the world, it will not be easy for the capitalists to exploit anybody. In the capitalist countries, the capitalist wants there to be poor people because they can be purchased easily. In India you can purchase any vote for two rupees; that is the highest price for any vote. Now what kind of democracy can exist where you can purchase a vote for two rupees?

The rich people want the poor to exist, the priest wants the poor to exist, because without the poor, who is going to go to the church? The rich people have their Rotary Clubs, their Lion's Clubs, the Club of Rome -- who is going to the church? The priest wants the crippled, retarded, blind, sick, old, starving, all kinds of people who are not wanted at all. The priest needs them; otherwise, who is going to gather around Billy Graham?

If there are not orphans, who is going to give a Nobel prize to Mother Teresa? These people are exploiting. With all the scientific and technological developments in the twentieth century, I am saying that it is *absurd* to allow poverty to exist for even a single moment more.

Q: WE'VE BEEN HERE A FEW DAYS NOW AND THE COMMUNE LOOKS SO PEACEFUL AND PEOPLE ARE REALLY BEAUTIFUL. YOUR WORDS ARE VERY BEAUTIFUL, TOO. WHAT I AM ASKING MYSELF NOW IS, HOW COME THE PRESS AND THE OREGONIANS ARE SO UNUSUALLY

AGGRESSIVE AGAINST YOU AND YOUR PEOPLE?

A: Because I want them to be aggressive. They are simply following my wishes. If they are not aggressive, then there is not much hope. If they are aggressive, we can put them right.

Their being aggressive is their first step towards friendship. They may not understand, but I understand it. For my whole life I have been creating enemies and turning enemies into friends. And in fact it is better this way, rather than vice-versa: you put all your energy into creating a friend and then he becomes your enemy. That is sheer wastage. The better thing is to put your whole energy into creating enemies, and then let them turn into your friends. And they are *bound* to turn, because whatsoever they are carrying is absurd. The moment they come to know the truth, they will become your friends.

And it is a simple psychology: the deeper their hate, the deeper will be their love, in the same proportion. I do not believe in people like Dale Carnegie. I work just in the opposite way, and you can see my business is succeeding. And where is Dale Carnegie? And how many people has he turned into friends?

I want the whole earth, the whole humanity to be divided in two camps -- no more Russian, no more American -- either they hate me or they love me, but both ways they are connected with me, and I love both of them. They are like the two wheels the bullock cart moves on; they are not aware that they are playing into my hands.

Q: YOU SAID, "I AM A SIMPLE MAN." BUT WHY DO THOUSANDS AND THOUSANDS OF PEOPLE, SIMPLE MEN, FOLLOW A SIMPLE MAN?

A: Because it is very difficult to find a simple man. Nobody is simple, everybody thinks himself extraordinary. He may not have the guts to say it -- that's another matter -- but everybody, deep down, thinks himself to be the most superior, the most beautiful, the most intelligent person in the world. And if he is not succeeding, it is because the whole world is hostile to him, everybody is preventing him. Otherwise, he would be on top of Everest.

I am a simple man with no ambition to be anybody other than I am, and these people have been attracted towards me just because of my simplicity, humanity. They have fallen in love with an innocent man who has no secrets and no privacy, who is absolutely open, available.

You cannot find people open, available, innocent, simple. Even the most idiotic people think they are great geniuses. I am not a genius, just an average, ordinary person.

Q: DO YOU HAVE ANY KIND OF PERSONAL STRATEGY FOR THE FUTURE, ANY MESSAGE TO LEAVE? DO YOU HAVE ANY IDEA OF RAJNEESHISM AND RAJNEESHPURAM AFTER YOU? DO YOU HAVE ANY SUCCESSOR?

A: No, because all the religions who have followed those lines have turned poisonous, have turned into curses on humanity. I don't want to be a curse to humanity. I am a blessing and I want to remain a blessing. So nobody is going to succeed me.

And my message for my people is that the moment I am gone, your religion is gone. Then whatever remains is just a corpse. Don't start worshipping the corpse. I am a free man and I want every sannyasin to be a free man. My love is the only binding force between them; otherwise, there is no theology, no belief system, no agreement on anything.

Only one thing is keeping them together around the world, and that is their love for me. When I am not there, nothing can keep them together. There is no bridge. Each sannyasin is individually connected to me. You don't ask the sun, "If one day you stop rising, what is going to happen to the rays?" You know that the rays will not be there the moment I am dead and gone.

They have lived with me, they have danced with me, they have enjoyed with me -- now they know the secret of how to enjoy life, how to live life. And there is no need to go on making a church, popes, successors... because they have done so much harm. I will not allow my people to do that.

When I am gone, then you disperse. What is the point? my love was keeping you together, and I am no more there. It is good that I am no more, because now your last attachment is also dropped. I was the last

attachment to be broken, now you are totally free. You were free from your family, from your nation, from your religion, but a small thin thread of love was binding you with me. Now I am no more there; I give you the last, the final taste of freedom.

And then whatever happens, happens. I am not responsible for it. The people who will be coming after me will have the responsibility. And I never think about the future. I am so totally involved with the present... I am talking to you, and at this moment only you exist for me. The whole space has disappeared and the whole time has stopped. Just you and me... only then can there be some communication.

And I don't think about what is going to happen tomorrow. I am not thinking what you are going to write about me, and I am not going to read it, whatever you write! It doesn't matter at all. What matters is that we enjoyed this moment together, loved this moment, laughed together, felt each other's humanity.

I cannot see anybody as a journalist, as a doctor, as an engineer. Those are not your realities, they are just your jobs. When I look at you, I put aside your journalist, I am talking directly to you. Journalism is just your way of earning bread and butter. What importance does it have? I cannot love bread and butter, but I love you as a person, as an individual, and whatsoever I am saying is totally different from what you would have found in the past with the many other people you have interviewed. Even in the future you may not come across a man like me.

My whole interest in this moment is how to help you enjoy the time you have been with me. Your magazine, your writing, does not come between me and you, so when you started introducing the magazine, I was going to stop you, but just out of politeness I listened. What concern do I have with magazines, newspapers?

My concern is purely with the individual, and then it is up to him. Whatsoever he wants to make out of it, he will make out of it. I trust in my love, and I trust in the dignity of the individual that is sitting before me, and the trust will take care of everything. I never think of tomorrow.

Q: BUT YOU DON'T THINK THAT YOU ARE RESPONSIBLE FOR ALL THE SANNYASINS LIVING HERE, FOR THE LIFE AND THE FUTURE OF THE CHILDREN I HAVE SEEN IN THIS CITY?

A: I am not responsible for anybody. I am not even a member of this commune. I live outside the City of Rajneeshpuram. And I am not a sannyasin, as you can see. It is the commune's responsibility. I am very irresponsible.

When I was leaving the university, one girl used to love me. But just the way girls are -- and particularly in India -- she was shy, and I am not the one to chase anybody. I do chasing sitting in my chair... I am just a lazy man. She loved me; and continuously she was sending messages to me. She wanted to get married to me. Then the day of departure came and we were leaving. We had passed our final examinations and then she could not contain it any more.

She pulled me aside and told me, "I have loved you for two years, but I had not the courage to say it. And you are a strange man... I made so many efforts and so many messages, and you just remained as if I am not here."

I said, "You do not know. It is just out of compassion that I have remained that way, because I am a very irresponsible man. I may marry you, and tomorrow morning I may forget all about you. I may give birth to children and then I will not bother at all what happens to you and your children."

Just out of compassion, I kept out of it. It is enough that I am carrying my own responsibility towards myself That's why I have never accepted any responsibility for anything.

India's first prime minister, Jawaharlal Nehru, wanted me to join politics. I was introduced to him by India's very old seniormost parliamentarian, who had been a member of parliament from 1916 up to 1976. He was known as the father of the Indian parliament. Jawaharlal used to stay at his palace -- his father was given the title of *rajah*, king, so his house had become the palace, and it was palatial.

And Jawaharlal was a man of tremendous intelligence. He talked just for five to ten minutes with me and he said, "You'd better join politics. You don't waste your time here and there, you have a great future and I am with you and I will support you."

I said, "Thank you for your generosity, but I am not going to be in any position where I am responsible for anybody."

Politics means responsibility, and if you are not responsible you have to become a hypocrite. That's what all the politicians have become. They talk about being responsible and nobody is responsible.

Now, millions of tons of food in Europe have been thrown in the ocean, but they will not send it to Ethiopia. One hundred thousand dollars were needed to take it to the ocean, and they dumped it there -- fresh fruit, fresh food. But its presence was going to bring the prices down, and that they would not like. And who cares about Ethiopia? And why should anybody care?

In speeches, everybody will talk about Ethiopia and responsibility, but the real face is totally different. The prime minister of India, Rajiv Gandhi, is one of my friends. He is Jawaharlal's grandson. If I had accepted Jawaharlal's offer, perhaps I would have been in his place. He is selling wheat to other countries while half of India is starving and dying.

And they go on talking about sympathy and compassion for the poor... but he needs nuclear weapons. For that he needs money, and India has only raw materials to sell. It has no technology, no high technology. The poor man works his whole life producing wheat and dies starving while the wheat will be sold to purchase uranium to make nuclear weapons.

I don't take anybody's responsibility. In this way I help whoever comes close to me to be responsible for himself. People who take others' responsibility are responsible for creating retarded, dependent slaves all around the world. If nobody had taken their responsibility, they would have taken the challenge of life and struggled for themselves.

I have heard about a very super-rich woman. She had come to a holiday resort, to the best hotel. Her boy, who looked perfectly young and healthy, was carried from the car on a stretcher. Even the hotel manager and others thought that there must be something wrong. The young man looked perfectly healthy, in the best of health. They said, "What is wrong with this young man? What has happened?" She said, "Nothing has happened, but he can *afford* to be carried on a stretcher. Why should he walk?"

Now, this woman thinks she is making the life of the boy luxurious, but she is crippling him. He may become crippled, he may not ever be able to walk. Somebody took the whole responsibility.

It is a known fact that in the whole history of humanity, not a single genius has come from superrich families. And the reason is simple. All that he wanted was available, there was no challenge. When there is no challenge intelligence goes out of function, it is not needed.

It is strange. It should have been otherwise. The richer people should have given birth to better geniuses, better Einsteins, better painters, musicians, poets, but they have just given birth to buffalos.

I don't take anybody's responsibility, because I love people and I have compassion enough not to take their responsibility on my shoulders. They have to take their own responsibility.

Q: I WANT TO EXPLAIN TO OUR READERS WHO THE SANNYASINS ARE. IS THE SANNYASIN A SORT OF NEW MAN? YOU SAY THAT THE SANNYASINS ARE INNOCENT CHILDREN. YOUR CRITICS SAY THAT THEY ARE YOUR SLAVES, SLAVES OF YOUR ATTITUDE TOWARDS WORK, LIFE, LOVE, SEX. MAY WE HAVE YOUR OPINION OF THE SANNYASINS?

A: I don't care at all what the critics say. They all can go to hell -- the sooner the better. But I can tell you about my sannyasins.

I don't have any dogma that they can follow. I have no philosophy that they can live. I don't have any catechism that they have to repeat and cram.

Being with me, all that happens is a very delicate deprogramming, and once a person is deprogrammed I don't have any program for him. In fact, my sannyasins are simply losing what they have, and I am not going to replace it with with anything. They will lose Christianity, they will lose Hinduism, and I will not replace it with another program. I will leave them to themselves.

They are not my slaves; neither am I their slave. Slavery is a very strange phenomenon, it is a double-edged sword. The master is dependent on the slaves as much as the slaves are dependent on the masters.

I am nobody's slave, nobody is my slave, because I know that if you create a slave, you become a slave immediately. My sannyasins cannot even expect anything from me for the simple reason that I never expect anything from them. When I said that I am not celibate because I am not unnatural, a few sannyasins were shocked. They started writing letters to me, and I informed them that they cannot have any expectations about me. I can do anything I want. We don't have any contract that I will follow your expectations or you will follow mine.

I have no contract of any kind. My sannyasins cannot expect what I am going to do tomorrow. I can do

anything, and they also are absolutely free. They can do anything they want: they can be here, they can leave. It is their freedom.

Out of freedom they have become sannyasins, out of freedom they can become non-sannyasins. There is no problem. It is not a church and it is not some contract which has always existed between the leader and the follower, the Master and the disciple. But this delicate thing is rarely understood -- that they both become dependent on each other.

I am reminded of a beautiful story about Diogenes. Greece has given a few beautiful people to the world, but none comparable to Diogenes. He is not much mentioned in the history of philosophies or even if he is mentioned, it is only in the footnotes -- for the simple reason that the man was so rebellious and such an outsider that the professors of philosophy would find it difficult to explain the man and his behavior.

He lived naked. Now, in India it is a tradition, there are many naked sannyasins. But in Greece, he was the only one in the whole of history who lived naked. Just like Buddha in India, he used to carry a begging bowl to beg food or to drink water.

One day he was thirsty. It was hot and he was rushing towards the river to fill his begging bowl with cool water. Just before he was going to dip his begging bowl, a dog came running in and started drinking. He stopped, for a moment he thought, and he said, "This dog seems to be more independent than me. I have to depend on this begging bowl. If a dog can manage without a begging bowl, then Diogenes is going to manage it, too."

He immediately threw the begging bowl into the river. Even in small things -- what to say about human beings -- when you make human beings your slave, you are entering into a mutual slavery, a mutual dependence.

I have no contract with my people. I have not promised them that I should be this or that, so they can never question my behavior. I remain individual; and that's what I want them to remain, individual.

Now, the persons who were shocked when I said I am not celibate had carried the idea for centuries that a religious person should be celibate -- and particularly nobody has heard that an enlightened man had made love to any woman after his enlightenment. Naturally they were shocked.

It is up to them. They can think that perhaps I am not enlightened. Perhaps it is time for them to leave this place. Perhaps they have come to a wrong person. But as far as I am concerned, I am going to be totally free, absolutely frank, no secrecy, no privacy.

I know for certain that celibacy is unnatural unless you are impotent; and I don't think any impotent person has ever become enlightened. No, there is no mention of it. In fact, just the opposite is the case. The people who became enlightened were really too much sexual, that's why I call them Zorbas; they were really too much sexual -- so much that finally they understood that there is nothing much in it. They experienced it through and through and found nothing in it. And that was the point from where they started searching for something else. That led them towards Buddhahood, enlightenment.

But once they had become enlightened -- they were fulfilling people's expectations because they wanted to be great enlightened Masters, prophets, messiahs -- they could go on fooling with women. Buddha would not even look at a woman. What cowardliness! Buddha would not allow any woman close to him, she had to remain eight feet away.

Is this enlightenment? so afraid, so shaky that even a woman coming close and you become afraid? This is repression, this is not enlightenment.

I want to declare to the whole world that unenlightened people can have only sexual relationships, which they call love. This is not right. They should stop calling it making love; they are simply making sex. Only an enlightened person can make love, because it is no more his need. He can be without it for years and not even for a single moment will he feel its need. But he can enjoy it as fun.

I can play cards; it is not a need. I can drink once in a while; it does not disturb my enlightenment. I can make love. I don't see... but it can disturb people's *idea* of enlightenment. That is their business. My enlightenment is not made of such fragile matter. It cannot be disturbed by anything. In fact, they have been asking whether enlightened people transcend sex, and I have sent the answer to them that the enlightened person finally transcends enlightenment, too.

And I have transcended enlightenment, too. Now I am again the same old ordinary man I was before all this round trip jet journey. I am back home.

I have passed through everything, all meditation, all enlightenment, and come back home, with new eyes, new clarity, new vision. It is almost like living continuously on LSD.

Q: WHY ARE SO MANY WOMEN SANNYASINS?

A: Because I am a man, and it is natural for women to be attracted to me. You can see my grey beard. This beautiful grey beard is the work of the ladies. The whole credit goes to them; otherwise, I would be having a black beard by this time. But so many ladies... but I don't bother about the color of the beard -- the grey is so beautiful!

Q: IT SEEMS THE WHOLE COMMUNE IS RUN BY WOMEN. IS THERE A PARTICULAR PURPOSE OR STRATEGY TO THAT?

A: Certainly there is a particular strategy. Man has dominated women for centuries and forced the idea on them that they are the weaker sex, that they cannot do anything that man can do. They can do small homely things -- that is their world. I want to destroy that idea completely. And you can see I have destroyed it.

My communes are run by women, and they have proved *far* superior to men in every possible way. My sannyasins are doing better business than any man can do, finding better bargains than any man can find. I wanted it to be a solid argument before the whole of humanity that women are not inferior, that if you give them a chance, they can even prove superior in many matters. At least they are going to prove equal.

And this is a strange way: to keep half of humanity in a downtrodden state. How much is the loss? -- half of humanity means that women, if they were accepted equally, would have produced a Dostoevsky, a Turgenev, a Chekhov, a Gorky, a van Gogh, a Picasso, a Nijinsky. They may have proved a Buddha, a Jesus.... Half of humanity! -- it is a vast ocean to whom you have denied all possibilities of creation, expression. And you have behaved with women as if they are cattle, not human beings.

It is not going to be so in my commune.

But I do not agree with the liberation movement of women, because that is going in a reactionary way, creating hate for men -- so much so that their basic approach is now that no woman should love any man, that they should all be lesbians.

Here, women are running the whole commune, everything, but no man who is here has ever felt that he is inferior. In fact, for the first time he feels a respect for women. He can see the dignity of women. Every day I receive letters from my male sannyasins asking, "What is happening? The commune sannyasins, the women, are becoming juicier and juicier, more and more graceful, more and more beautiful. And they are working so hard!"

For the first time, they have been given the chance to show their mettle. It is not a loss to men: they have found a companion, equal to themselves, side by side with them.

You were missing half of humanity.... And remember, because you have repressed that half, that half was trying to take revenge in every possible way. Of course, the woman has her own ways of taking revenge, and every man knows how the woman can take revenge. Every woman has been taking it for centuries. She will be nagging the husband, she will be spying on the husband. She will make the husband just a henpecked person.

All husbands are henpecked! I have never come across another category. Outside they may roar like lions, but that is not to be believed. Just look through the keyhole in their houses -- the woman is roaring and the husband is hiding like a rat behind this chair, behind that table. It is natural, because if you repress their energy, somehow they are going to revolt against it. Here, men also are feeling tremendously relieved because no woman is nagging them.

Women's liberation is automatically men's liberation. Women's slavery is automatically men's slavery. They go together.

But this is only a transitory period.... Once I have proved my point, all around the world in different countries and different communes -- even where I am not present -- women will be on the top, once the point is proved and people can see.

Just four years ago, when we came here, we did not have a single dollar. My women sannyasins managed to purchase 126 square miles, an area three times bigger than New York. In four years we have poured almost two hundred million dollars into creating this oasis, and all has been managed by women.

They have proved their mettle -- and without insulting men, without putting them down, without in any way taking revenge. And they are not lesbians.

So it is, in fact, a tremendous revolution which is needed, which has been needed for centuries. And the sooner the whole world goes the way my communes function, the better, because I don't think women will be ready to use nuclear weapons in the third world war. Women won't want to kill; that is not part of their feminine psychology. They would like people to come closer, to be more loving.

If the world is run by women -- and man can take his place more significantly in scientific research, in the service of life and creativity -- and the governments and all other functional things are run by women, we will have a tremendous balance.

It will take a little time for women to produce Einstein and Picasso and Michelangelo. It will take a little time to bring a Mozart, a Leonardo da Vinci, because for thousands of years -- in fact, for the whole history -- they have been repressed, so it will need a little time. And once the repression changes into expression, it will be just like land which has been lying fallow for thousands of years gathering all kinds of fertilizers, rain water, and nobody cultivating it. When you cultivate it, it is going to give you a bumper crop. All other fields will look poor because they have been exploited every year; they have lost their energy to produce more.

The same is the situation of the human mind. The feminine mind has not been used, has not been allowed to function. If it is allowed, it may take a quantum leap. And it will be a blessing for all.

An intelligent woman, respected as equal to men in the society, will not become a lesbian because it is unnatural, absolutely unnatural. She will be heterosexual. And if all women turn to heterosexuality, we will be declaring war on homosexuality, too, because from where are they going to find men? They will chase the homosexuals to their deaths. They *are* chasing them here. We have got a few homosexuals, and they go on writing letters of complaint to me: "We are homosexuals and women are chasing us. We are not interested, but we do not want even to declare that we are homosexual." I say, "What can I do? Drop your homosexuality."

We can make a better world together. Men and women should be really half-and-half of a whole. There are qualities which men have and women do not have; there are qualities which women have and men do not have. Both together, the human being will be richer in every possible way.

Just think of a woman pilot dropping the atom bomb on Hiroshima and Nagasaki. I cannot conceive of it. If there had been a woman pilot, she would have refused to follow the order. She would have preferred to be shot dead, but she would not go to kill innocent people who have nothing to do with war.

And anyway, the war was ending. Germany was already on its knees, it was only a question of a week or two until Japan would surrender. There was no need of an atom bomb to create a hell for two beautiful cities.

I don't think a woman could have done that. A woman would rather have said, "You can court-martial me. You can shoot me. That seems to be easier than killing 100,000 people in one city, and 120,000 people in another city."

But what did the man pilot do? He dropped atom bombs on both the cities, came back to his base, had a good dinner, smoked the best cigar, joked with his friends, and went to sleep with a woman. In the morning when the journalists reached him, they asked the man if it had been very difficult for him to sleep having caused 220,000 people's deaths.

He said, "No, I slept beautifully. I did my duty, and once the duty was fulfilled -- and it was a great duty to be fulfilled -- I was feeling so happy that I managed to do it that I went to sleep with a woman and had a beautiful sleep."

Because it had been his orders, President Truman was asked early in the morning the next day, "How was your night?" He said, "I felt immensely relieved. Now there is no question of the war being prolonged any more. Not only that, we have made a point to the whole world: Don't come in conflict with America, otherwise the result will be more Hiroshimas, more Nagasakis" -- not a single word of sympathy for those innocent people. They were civilians, they were not in military camps.

I have seen a picture that I cannot forget. One friend from Japan sent me a photograph of a small child, maybe eight or nine years old. His bag hanging on his shoulder, his books in the bag, he was going upstairs into the attic which was allotted to him as his place to study and sleep. And just when he was on the middle of the staircase, the atom bomb fell on Hiroshima. The boy simply got burned and got stuck into the wall -- just a burned body with a burned bag, burned books.

When I saw that picture, I could not believe that man can do this to man. If a woman was president of

America, I don't think this could have happened. Man has been given enough chance; now let the woman come up, and man can pour his energies more into scientific fields. Meanwhile, women will pick things up.

Yes, there is a certain basic strategy why my communes are run by women. But you can meet my male sannyasins. They are not in any way thought to be inferior. No woman is treating them as inferior in the way they have always treated women as inferior.

Perhaps it is that the male ego functions in that way: unless it makes somebody feel inferior, it is not satisfied. The woman functions in a different way: unless she feels somebody needing her, desiring her, she feels frustrated. A man's need seems to be to dominate, and the woman's need seems to be to be needed. That is a far better need -- to be needed.

And I am doing an experiment, I am not a philosopher. I *hate* philosophy because it is simply a wastage of time. My commune is my experiment, and everything that I have envisioned has come true in it. The same can happen all over the world. This is a prototype.

Q: YOU HAVE ALSO SAID, "WE ARE NOT MISSIONARIES." WHY? DON'T YOU WANT MORE SANNYASINS?

A: We are not missionaries because we don't want anybody to be converted into sannyasins by us. We are available for anybody who wants to join us. He is welcome. We are receptive to anybody without conditions, but we are not going after people like the Christian missionaries or the Witnesses of Jehovah, forcing their Bible on you, knocking on your doors every morning. We are not going to knock on anybody's door.

Yes, we will spread the message -- that's why I am talking with you. We will spread the message and if anybody wants to come with us and join our caravan, we are perfectly happy.

But this is a very different approach from missionaries. It is not aggressive, it is receptive; it is not masculine, it is feminine. That is the difference I make between these two psychologies. The male psychology is to go after the woman -- that is the missionary. The woman's psychology is to escape from the missionary, but remain receptive. She never escapes too much. She always remains within the boundary so you can catch hold of her, but she lures by running away. By running away she becomes more beautiful; by running away she becomes a dream girl a very homely girl can become a dream girl.

I trust in the feminine psychology because these missionary types of people around the world are aggressive. They are in a kind of war; very subtle, but it is a war. They are in politics -- very subtle, but it is a politics of numbers. What has the pope got that he should be respected? I have seen his statements, which are not even *his* statements, his secretary goes on writing them. Even then, all those statements prove only a thick head. Nothing of importance ever comes out of these popes.

And the missionaries I have been in touch with in India were of a very high caliber -- men like Stanley Jones -- but the whole effort is how to convert people into Christianity. What did Stanley Jones do? He created a Christian ashram. To exploit Hindus, he used the word ashram. He managed his ashram just the way Hindus live in their ashrams: getting up early in the morning, going to the Ganges for the bath, then going to the church to pray. Every ritual of the Hindus was copied.

The only difference was that Krishna was missing, and there was Christ. And that is not much of a difference because there are scholars who say that Christ never existed, it is just another name for Krishna. I was looking at how Krishna can become Christ in Indian languages, and then I came across Bengali: in Bengali, Krishna is called Christo. Now that comes very close to Christ.

There are scholars who think there has never been any Christ, it was just that the story of Krishna, changing through many forms, finally took this Aramaic transformation; and Christianity was born out.of a borrowed myth.

I asked Stanley Jones, "Can't you see your diplomacy? Whom do you want to deceive?" He used to wear Hindu clothes. In his ashram, everybody used to wear Hindu clothes. Nobody could smoke there. No alcohol was allowed. But the whole point was somehow to attract Hindus there, and then convert them.

This is aggression, violence. It is interfering into your inner being. It is *far* worse than cutting off your head. At least I cut off your head without changing you. I respect you as you are and cut off your head. They don't cut your head, but they destroy your mind, they reprogram you. They replace Krishna with Christ, they put a cross in place of a flute -- which is an ugly replacement.

The flute is life-affirming and the cross is death-oriented. No Jonestown could have ever happened

under Hinduism, Buddhism, Jainism. It is impossible. A Jonestown needed absolutely a Christian context. It needed a cross.

And Reverend Jim Jones was doing exactly the same foolishness that Jesus did. He was simply following step by step. Jesus had told his people that they would be coming with him into the kingdom of God. Of course, he would be going first to make arrangements for them. And for two thousand years he has been making arrangements -- and the idiots are still waiting.

Jim Jones was more contemporary. He thought it better to take the whole lot, the whole congregation with him. Why should he go first and prepare the ground? -- and then Jesus has not been heard from for two thousand years. Perhaps people are not allowed to come back here; it seems to be better to take everybody with.... This could happen only in a Christian context.

If women *are* leaders in politics, leaders in science, leaders in poetry, painting, they will bring a totally new perspective to everything. Women should be professors, educationists, they should be everywhere. They are half of the world -- they own half the world. And my experience here is that they are tremendously capable, reliable. You can trust them more because they connect with you not from the head, but from the heart.

Q: YOU SAY YOU CAN'T COEXIST WITH THE REST OF THE WORLD. DO YOU WANT A RED OREGON, A RED WORLD? AND ARE YOU READY TO FIGHT FOR THIS PURPOSE?

A: We never plan anything, but we are always ready to fight for human rights. Whatever the consequence, we will fight for democracy. We will fight for freedom. We will fight for respect towards the individual. We will fight for America and will not allow Americans to destroy its beauty, its Constitution, its Declaration of Independence. We are on the side of America, and the Oregonians are not. That is my basic standpoint.

We have not committed a single crime, we have not done anything illegal. We have not done anything against the Constitution, and the State of Oregon has done everything against the Constitution, against the law. They have used the law in a way it has never been used against anybody. They have taken advantage of the loopholes in the law.

But my commune is not Reverend Jim Jones' uneducated black people. My commune has four hundred law experts. There is no other firm in the whole world which has four hundred law experts.

We are going to fight to the very end. And remember, we are fighting for the values America stands for, and they are fighting against their own values, their own Constitution, their own law.

They are fascists, and I don't think fascism can win. We are a small minority, but we are not threatened by them; they are a big majority, and they are threatened by us. You can see clearly what is the reason.

The reason is that we are standing for their Constitution, and they are going against their own Constitution. In the courts they are getting defeated everywhere. In the lower courts perhaps they may succeed, because they belong to the state, they are under the pressure of the state; but as we move higher, our number of wins gets bigger.

The moment we are in the federal courts, we immediately win. And I am absolutely certain I myself am going to stand in the Supreme Court of America to save the Constitution of America against all those who want to prostitute it.

Is it a Constitution or a prostitution?

We are not threatened, we are really enjoying the whole game.

Anything more?

Q: THE LAST QUESTION! ONCE YOU SPOKE ABOUT A HOLOCAUST BETWEEN 1984 AND 1999. WHAT DOES IT MEAN?

A: It means nothing. Eat more spaghetti! There will be no holocaust.

The Last Testament, Vol 1

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INTERVIEW WITH PENNY ALLEN, FREELANCE JOURNALIST, SISTERS, OREGON

QUESTION: I HAVE READ THAT YOUR GOAL IS TO MAKE ENLIGHTENMENT AVAILABLE TO AS MANY PEOPLE AS POSSIBLE. NOW I HAVE HEARD THAT YOU'RE SAYING THAT ENLIGHTENMENT IS NOT ALL ITS CRACKED UP TO BE, AND THAT YOU WANT TO BE NORMAL. WHAT'S HAPPENING?*

ANSWER: Enlightenment is only the beginning; there is infinity to go for. Enlightenment is only a door, and then there is an unending existence, an unending evolution, expansion.

The people who are unconscious, for them enlightenment is the goal; they are not aware of the fact that enlightenment is only a door. Once you have reached it, then a new kind of pilgrimage starts. Up to this door, you were an entity. Beyond this door, you will not be an entity. You will be just pure consciousness without a body, without a mind; you will be just a fragrance which will go on spreading all over existence.

And the fragrance is luminous. It is full of awareness. It knows itself and it knows the whole existence around it -- not as separate, but part, a kind of at-one-ment. It is the universe, and the universe is it; there is no division, no duality.

Now the observer becomes the observed; the seer becomes the seen. He is both. It is difficult to explain to people who have not even thought about the door, whose lives go on like sleepwalkers, somnambulists. They live, but at the very minimum level without any intensity, without any totality.

And this calamity has happened because of a few vested interests. The priest, the politician, all those who have been in power. They never wanted man to be awake, because if humanity consists of awakened individuals, there is not going to be any Christianity. There is not going to be any Hinduism. there is not going to be any American, and Russian, any German. There is not going to be the white man and the black man; there is not going to be man the superior and woman the inferior. All these stupidities will disappear.

For the awakened man, the whole existence is one. Not only this earth, but now he is joined with the stars, too. And in his vision the smallest blade of grass is as significant and important to existence as the biggest star millions of light years away.

The priest does not want people to be awake because they can be exploited only when they are asleep. The politician does not want people to be awake; otherwise, they will not be democrats, republicans, socialists and communists. They will be individuals intelligent and conscious enough to decide for themselves. They will not need parties and religions and cults and all their struggles and squabbles.

The vested interests have kept man almost drugged. I don't agree with Karl Marx on any other point, but on one point I absolutely agree with him -- religion is the opium of the people. On that point also I have my

reservations.

First, he was only aware of Western religions: Judaism -- he was a Jew; Christianity -- which is an offshoot of Judaism; and a little bit of Islam -- that, too, is an offshoot of Judaism. He had no knowledge about the Eastern religions: Buddhism, Jainism, Tao, Zen. They were unknown dimensions to him.

Secondly, he was not aware he could not be aware, of me and my people -- we were not yet there -- and a totally new quality of religion which I call religiousness. Not religion, but religiousness; no God, but godliness. I change every noun, every pronoun into a verb because existence is a verb, it is not a noun. It is continuously growing, flowing, expanding.

Now physicists say that the stars you see in the night are continuously running farther away from the center. We don't know where the center is; we don't know where they are going, and the speed is immense -- 186,000 miles per second. With that speed, although the stars are going farther and farther away, this continuous growth needs not static things but growing things.

That's why you will find so many contradictions in me. I have never stopped anywhere. I have been going in absolute tune with existence, wherever it leads. And if it contradicts my yesterdays, it is perfectly okay. They are dead anyway.

I am happy that I am in tune in the present moment. I am happy that I know the secret of being in the present, because time has no other tense. It is always *now*. And once you know the secret of being in the now, you have known the greatest mystery of existence.

But the people who are in power would like human beings to remain involved and occupied with very stupid things -- communism, socialism, this party, that party, Christianity, Hinduism. The people are burdened with their own problems. They, too, are mostly created.

For example, marriage is a problem created by the priests. It is unnatural, it has not happened naturally. Now the man is being nagged by the wife; the wife is being continuously put down by the man. Then there are children. And the Pope and Mother Teresa go on telling people that these children are sent by God, so don't use any birth control methods -- that's sin.

So people have dozens of children, thousands of worries. How to bring them up? How to educate them? We have made a world for human beings so difficult, and on top of it there is hell. If you just slip a little bit, you fall into eternal hell. For *small* things. And there is paradise luring you with all those things every religion condemns here on earth. And the saints are enjoying all those things there.

I have heard a story of a Zen Master. He was always teaching his disciples that celibacy is categorical. Without it, you cannot enter into nirvana, the kingdom of God. The poor disciples were trying hard to be celibate. It is really doing something unnatural, almost impossible. They were all feeling guilty. And then the Master died. His last words were, "Remember celibacy is the foundation of religion."

After a few days, one of the disciples died, and the moment he entered paradise he was so full of joy that now he would be meeting his Master. He had been with the Master for thirty, forty years.

He saw the Master sitting by the bank of a beautiful river under the shadow of a very huge and ancient tree, with a beautiful naked woman sitting in his lap. The disciple could not believe his eyes. Still just out of old habit, he fell in the Master's feet and asked, "What is happening? What happened to celibacy?" The Master said, "You will always remain an idiot! This is the reward for all my celibacy. Now I can enjoy as many women as I want, and here no woman grows old, no woman perspires, no woman has menstrual periods. You cannot improve upon the women that are available here. Their very body is fragrant; they don't use French perfumes." But the poor disciple was at a loss. It was such a shock.

This is the situation of all the religions. All the things that they deny to people here, they will give a million times more as a reward in paradise. Naturally, the poor human being is pulled. To be, or not to be? To enjoy a woman here or to wait just a few years more and enjoy as many women as you want for eternity. No marriage happens in heaven; all marriages happen in the churches. And they say that marriage is made in heaven, but in heaven there are no couples, only individuals.

The poor man is pulled apart. His fear of hell represses him; his greed for heaven represses him. With so many problems of day to day living he has no time to think of enlightenment. He has no time to think that there is anything more than this miserable world.

And this is a created situation, because only in such a situation can you keep them enslaved. You can send them to Vietnam to kill innocent people without any hate. You can send your pilots to destroy Hiroshima and Nagasaki within seconds without any feeling. You have turned people into robots. Millions of people around the earth are in the armies, just functioning like robots. And those who are not in the armies are also imprisoned in some kind of social, political, religious ideology. It is so difficult to find an

individual who is clean, completely clean.

And that's my whole effort: to create a complete *clean* human being, unburdened of the past, unburdened of any guilt. unburdened of fear and greed, unburdened of politicians and priests. Just clean, so clean that he becomes a mirror. And in that mirror, you see for the first time where the door is. In that mirror, the door reflects.

Just as our eyes are mirrors in which things reflect -- we find where the table is and where the chair is because our two eyes are mirroring things around us -- when a man is completely clean, silent, serene, his inner being becomes a mirror and the inward door that was always there is reflected in it. And the magnetism of the door is such that once one has seen it, there is no way to escape from it.

You start moving toward that door the way a moth moves toward a flame knowing perfectly that coming closer to the flame he is going to be burned, he is going to die. But some strange attraction, the moth is ready to die.

The same is the situation when you see the door of enlightenment for the first time. You become the moth and the door becomes the flame. You know you are going to die; but at the same time you know that you are going to be reborn on the other side.

This is resurrection.

Q: IF I COULD ASK YOU A QUESTION ABOUT YOUR PAST.... WHEN YOU WERE LOOKING FOR THAT DOOR, YOU SPENT A YEAR WHEN YOU WERE MAD -- IN WHICH YOU COULDN'T FORMULATE A SENTENCE -- AND YOU LOST YOUR PERSPECTIVE. IS THIS CORRECT? IS THAT THE TIME THAT YOU WERE LOOKING FOR THAT DOOR?*

A:* I have been looking for that door as long as I remember, from my very childhood. I must have carried that idea from my past life because I don't remember a single day in my childhood in this life that I was not looking for it.

And as far as my craziness is concerned, naturally I was thought crazy by everybody. I never played with any children. I never could find any way to communicate with the children of my own age. To me, they looked stupid, doing all kinds of idiotic things. I never joined any football team, volleyball team, hockey team; of course, they all thought me crazy. And as far as I was concerned, as I grew I started looking at the whole world as crazy.

In the last year -- when I was twenty-one -- it was a time of nervous breakdown *and* breakthrough. Naturally, those who loved me, my family, my friends, my professors, could understand a little bit what was going on in me -- why I was so different from other children, why I would go on sitting for hours with closed eyes, why I sat by the bank of the river and went on looking at the sky for hours, sometimes for the whole night. Naturally the people who could not understand such things -- and I did not expect them to understand -- thought me mad.

In my own home, I had become almost absent. I would be there in the room and my mother would be asking me, "If you see someone in the house, just tell me, because I don't see anybody here and I have to send somebody to fetch some fruits or some vegetable from the market." The market was not far away, just two minutes walk; but I was not considered to be anybody. They had accepted the fact that I was good for nothing.

And they were right. In the morning they would send me to purchase something which was needed immediately and I would return in the night. And then I would say, "I think you had sent me for something, but I completely forgot about it. If you remind me, I can run again." And they said, "Please, excuse us that we sent you. Now if you go again, then the whole night nobody knows when you will turn up."

By and by they stopped asking me anything, and slowly, slowly they started feeling as if I were not there. And I loved it, the way I had become a nothingness, a nobody, an absence.

That one year was tremendous. I was surrounded with nothingness, emptiness. I had lost all contact with the world. If they reminded me to take a bath, I would go on taking the bath for hours. Then they had to knock on the door, "Now come out of the bathroom. You have taken enough bath for one month. Just come out." If they reminded me to eat, I ate; otherwise, days would pass and I would not eat. Not that I was fasting, I had no idea about eating or fasting. My whole concern was to go deeper and deeper into myself, and the door was so magnetic, the pull was so immense -- like what physicists now call black holes.

They say there are black holes in existence. If a star comes by chance to a black hole, it is pulled into the

black hole. There is no way to resist that pull, and to go into the black hole is to go into destruction. We don't know what happens on the other side. My idea, for which some physicist has to find evidence, is that the black hole on this side is a white hole on the other side. The hole cannot be just one side; it is a tunnel.

I have experienced it in myself. Perhaps on a bigger scale the same happens in the universe. The star dies; as far as we can see, it disappears. But every moment new stars are being born. From where? Where is their womb?

It is simple arithmetic that the black hole was just a womb -- the old disappeared into it, and the new is born. This I have experienced in myself -- I am not a physicist. That one year of tremendous pull made me farther and farther away from people; so much so, that I would not recognize my own mother. I might not recognize my own father. So far that there were times I forgot my own name. I tried hard, but there was no way to find what my name used to be.

Naturally, for everybody that one year I was mad; but, to me, that madness became meditation and the ultimate of that madness opened the door.

I passed through it. I am now beyond enlightenment -- on the other side of the door.

Q: EVEN THOUGH YOU'RE BEYOND ENLIGHTENMENT ON THE OTHER SIDE OF THE DOOR, DO YOU STILL HAVE BLACK MOMENTS? FOR EXAMPLE, THIS SPRING WHEN YOU STOPPED GIVING DISCOURSES FOR TWO MONTHS, WHERE WERE YOU? WERE YOU IN THE BLACK HOLE?*

A:* No. I have passed the black hole. Now I am always in the white house. Presidents will come and go, but I am going to remain in the white house all the time.

Q: IS THERE A REASON WHY YOU WERE SILENT FOR ABOUT TWO MONTHS AROUND APRIL AND MAY OF THIS YEAR?*

A:* Yes. I was sick at that time. I was not feeling fell, so I simply rested. But I was not in silence.

Q: IT WASN'T A LOSS OF PERSPECTIVE, OR SOMETHING LIKE THAT?*

A:* No, nothing. That cannot happen now. That is an impossibility.

Q: YOU HAVE SAID THAT HERE ON THE RANCH, IN THE BUDDHAFIELD, YOUR SANNYASINS EXPERIENCE AND SHARE MOODS; THAT JOY IS CONTAGIOUS. DOES A BAD MOOD EVER PASS THROUGH THE COMMUNE?*

A:* Just wait a minute. First let me finish your last question; otherwise you will be in a difficulty to figure it out.

For three and a half years I was silent to sort out those people who were hanging around my words, who were enchanted by my words, who loved my voice, who loved the way I speak, I argue. But that is not my basic function. I speak to help you to be silent. I say something so that you can go beyond words.

I use words to help you to go into wordlessness. It is just like having a thorn in the foot, with another thorn you pull it out. Your mind is full of birds, so many and so much chattering, yakketty-yak, yakketty-yak. It goes on and on.

But then, people became intoxicated with my words. That was not my purpose. I continuously insisted, "Don't be concerned with my words; be concerned with my silences, the gaps between the words, the gaps between the lines."

Three years I remained silent. Those few remained hanging around for a few months. Some managed to hang around for one or two years. Three years was too much; by and by they all left me thinking that I was going to remain silent forever. The day I saw that all those people who were interested in my words but not in silence had left, it was time to speak.

And this speaking is totally different from the speaking that was there three and a half years ago. I was speaking to people who were listening through the head. I was arguing, I was rationalizing, I was doing everything to convince their heads. Now there is no need of that. I have got people with whom I can talk heart to heart. My words don't pass their heads. There is no scrutiny in their heads when they hear my words. My words simply penetrate directly into their hearts.

Albert Einstein has proved according to non-Euclidean geometry that there are no straight lines in existence. He is right as far as objective lines are concerned. Every line is a curve -- of a very big circle, so you cannot see it as a curve -- if you go on drawing the line on both ends, one day you will find that you have made a circle.

In existence there are no straight lines. If we draw a straight line here on the floor, it looks absolutely straight, but it cannot be because the earth is round. This small straight line is just a piece of a vast round which goes around the earth.

Einstein is dead; otherwise I would have said to him that I know there are lines which go straight, too. But those lines are not of geometry, they are lines of love.

I experience it every day. My being and my sannyasins' beings are joined not by curved lines but by straight lines. Now it is a totally different affair. I can say whatsoever I want to say. Three and a half years ago I had to say things which people wanted to hear. I had to drop a few things because they would not be able to digest them. I had to impose interpretations on Jesus on Krishna, on Buddha for the simple reason that if I impose that interpretation on Jesus, I can have a certain communication with the Christian. We can come close.

Now I have my own people so I don't take the trouble to interpret Jesus, Mohammed, Mahavira, Buddha, Lao Tzu. On the contrary, all the things that I left unsaid before my silence began I am saying now. And the interpretations that I had managed through Jesus's mouth I am taking back and putting Jesus in his own place.

So my work has really started *now*. Before the silent period, I was just preparing the ground and finding the people who will be able to remain with me in every climate, in every season, in every change. I am not a thinker who remains consistent. Because I am an existential man who moves with existence, only those who don't bother about what I said yesterday can move with me. If today I am contradicting it, they don't worry about it.

One thing is to be understood very clearly: to my sannyasins whatever I am saying is *not* important; what is important is that I am saying it. Whatever is being said has no significance; but in saying it on my part and hearing it on their part, something else side by side with the words has transferred.

Those words were just vehicles creating a way for something which cannot be said, cannot be reduced to language at all. that's why they are never concerned about contradictions. I am not creating a philosophy or a theology. It is a religious field of experience.

Now, you were asking something.... You can ask.

Q: I ASKED ABOUT THE ENERGY FIELD HERE; AND I WAS WONDERING IF IT EVER HAPPENED, PARTICULARLY WHEN YOU WERE NOT FEELING WELL, THAT A MELANCHOLY CAUGHT ON? OR, IS THE ENERGY HERE ALWAYS POSITIVE?*

A:* It is always positive. My sickness is a physical thing; the energy has nothing to do with my body. The energy is never sick. It is never negative.

I mean the energy of an enlightened person is *never* negative. the energy of an unenlightened person is *always* negative. The unenlightened knows nothing of positive energy. He only reads books on positive thinking and this and that. Idiots like Norman Vincent Peale go on writing books on positive thinking, and millions of people read those books thinking that perhaps by positive thinking they can become millionaires, by positive thinking they can produce palaces. And they don't bother about how many palaces Norman Vincent Peale has created. They don't bother at all that Rockefeller has never read Peale, that Henry Ford has no idea of Peale.

It is not a question of positive thinking. Positive thinking is appealing only to negative people, because they know their negativity continuously. But without enlightenment, you cannot have positive energy. So I saw throw away all those books on positive thinking. They are deluding you. They are giving you a sense as if without being enlightened you can be positive. That is impossible.

Positivity is beyond the door of enlightenment. Negativity is on this side. The night is on this side -- the black hole -- and the day is on the other side where the sun never sets.

So as far as I am concerned, I am always overflowing with energy. My body can be sick -- but that makes no difference to my innermost being; it remains exactly the same. and whether I am speaking or silent, my field is vibrating, is ready to welcome anybody who comes with an open heart, is ready to receive into the innermost center of the energy field one who is not resistant, not reluctant, but is ready, vulnerable, open, is willing to risk.

There is a field already existing. And the moment you enter Rajneeshpuram, you will feel a different air, a different milieu, a different silence, a different loving energy all over the place. But those who come with closed eyes and closed heart, those who come with prejudices already determined with their conclusions -- naturally, they come, they go, and they remain untouched by the immense energy that was available, free.

I have been known around the world as the free sex guru. Now they should change it because things have gone far beyond sex. Sex is energy, the energy of the sleepy man. The moment a man becomes enlightened, the same energy turns into a positive field. Now they should start calling me the free energy guru, because I have traveled miles, and the go on calling me something which I have left far behind.

Even if I die and my people can remain rejoicing, loving, the energy field will remain. I cannot take it away with me. But if *they* start being ordinary again, jealous, full of hate, hostility, violence, then they will destroy the energy field.

I have created the energy field; now it is existing almost independent of me. And my whole effort is that while I am alive I should detach myself completely from the energy field and see whether my people can manage it.

And that's what I am doing every day. I am giving more and more responsibility to my people. I am sending people from one commune to another. If twenty people are ready here, I send them to Germany. If in Japan they need, I send people there. So twenty people go to Germany and from that commune twenty people come here. So in both ways it is a great exchange program. My twenty people there will try to create the energy field, and those twenty people here will learn how energy fields are created and how one should preserve them.

Soon I want a belt of energy around the earth. And as far as I am concerned that energy belt is the only hope for life to exist beyond this century. Otherwise the politicians have already arranged for global death.

Q: HOW CAN THE ENERGY FIELD, THE GESTALT, OF THIS PLACE CONTINUE WITH NO CHILDREN BEING BORN? I CERTAINLY UNDERSTAND YOUR VIEWS ON THAT SUBJECT AND I AGREE WITH THEM. I JUST WONDER HOW WILL YOU ACCOUNT FOR THAT? HOW CAN IT CONTINUE AND EVERYONE JUST GETS OLDER AND THERE ARE NO YOUNG PEOPLE COMING UP?*

A:* They will be coming. I am telling my people not to produce children. Enough young people are all around the world. why bother creating children and waste your energy in growing them up? I need all that energy for my energy field. So right now I cannot spend any amount of energy in giving birth to children and rearing them.

And what is the use when all over the world there are millions of young people frustrated with the whole society, searching for a new way of life? It is so easy. When you can get ready-made young people, it is simply uneconomical to produce children. And we are going to get hold of the whole youth because there is no competitor around.

The young man has fallen away from the old generation and the old people are trying hard to bridge the gap. Their priests are learning psychology, doing research work, getting Ph.D.s in psychology, in psychiatry and philosophy to figure out somehow what has happened, why this generation gap goes on becoming bigger and bigger and bigger.

But they are not going to be able to bridge it for the simple reason that they are still trying to bridge it so that they can keep the young people in the old fold. The young people need a milieu of freedom, love, responsibility, joy. They are not concerned with your God, whether he exists or not. They are not interested in your heaven and hell.

The whole old mind is so out of date that just by changing words and paraphrasing old things into new language, they are not going to manage to fulfill the needs of the young people. In fact they are the cause of

creating this whole frustration, anxiety, anguish in young people all around the world.

I am the alternative. I will tell my people to produce children only when we cannot get any from the ready-made market. And I don't think that is going to happen. The ready-made market is so big, and people are continuously bringing new children into the world, not knowing that they are bringing people for me. They would stop if they knew that Pope the Polack and Mother Teresa-type people are all working for me by preventing people from using birth control methods, the pill, by teaching people that abortion is a sin. They don't know -- unknowingly, they are my agents. They are working; and, for centuries, you need not worry, new people will be coming in.

And when we have enough energy field that the whole earth is surrounded by a certain belt of energy, then I can tell to my people: it is time. You produce. Certainly your children will be far better. They will come out of your meditativeness, out of your love. They will not be accidental. But not now. The way I have got all these people from ready-made shops -- I am going to continue my business the same way.

Q: I KNOW THAT YOU HAVE SAID THAT YOU DON'T WORRY ABOUT WHAT THE COMMUNITY IN OREGON THINKS ABOUT YOU; THAT THEY WORRY ABOUT YOU, YOU DON'T WORRY ABOUT THEM. BUT I WANTED TO ASK SOMETHING ABOUT THE POLARIZATION THAT HAS GONE ON FOR FOUR YEARS OR SO IN OREGON. I FINALLY CAME TO THE CONCLUSION THAT THE POLARIZATION WAS A KIND OF PUBLIC DYNAMIC MEDITATION THAT YOU WERE CARRYING ON TO TRY AND INCREASE TENSION FOR A LONG TIME SO THAT AFTER A WHILE IT WOULD RELAX. YOU'RE SHAKING YOUR HEAD, "YES."*

A:* I will go on finding new ways to create more and more madness in the Oregonians because that is one of my ways of working. That's what I have been doing in India, and I am going to do it in America. Wherever I am, my way of finding friends is to create enemies. Then a clear-cut polarization happens. If there are no enemies outside, your friends become lousy, lazy, dull, dead. A certain hostility around is absolutely necessary for you to be alert, to be stronger, to be together. This happens naturally. I can create any kind of opposition. If one dies, another; there is no trouble in it. And since we are not troubled and we are always the beneficiaries of it, why should we stop it?

That's why I refused point blank the question of a journalist who asked if there were any possibility of coexistence. I said, "Never. Either we or they." It is a question of either/or. It is not politics in which nations coexist. Jews and Christians coexist with all their hostility repressed. They are not friends.

Now the Pope is trying to make some arrangements with the Jews, trying to forget all those two thousand years of hostility. But neither can Christians forget that Jesus was crucified, nor can Jews forget what has been done to them continuously for two thousand years. This is a political way: You keep your hostility repressed and I keep my hostility repressed, because somehow we are here; we have to be here, so we *coexist*.

I don't like that word at all. I have my own word. I call it *parallel existence*: We will exist the way we want to exist; you exist the way you want to exist. There is no question of coexistence, it is parallel existence -- two lines running parallel, meeting *never*.

The only way is that you convince us that you are more joyful, more dancing, more blissful. I am not concerned about theories -- that you convince us about God; I am concerned about people. You have to prove that you are more joyful than we are, you are more blissful than we are, you are more peaceful than we are. Then certainly we will mix with you. What is the need to remain separate?

Or, sooner or later you have to recognize -- ion fact, even in their hostility people have recognized it reluctantly -- that these people are certainly happy, far happier than they have ever been.

Their theology has not helped. It has helped them to become more miserable. Their Jesus Christ has not come to save them. Their politics and their politicians have failed them. Their leaders are just professional liars.

They have to see that there is a small oasis amongst them where no politics exists, no competition exists, no jealousy exists; where the people are working so hard for twelve and fourteen hours a day, seven days a week with no holiday. Since I don't believe in God, I don't believe that on Sunday he stopped working, so I cannot give any holiday. People are working fourteen hours a day and looking so happy and so radiant and so joyful and so dancing -- how long can they ignore that fact?

It is something existential, not theoretical. It is not like Protestant Martin Luther arguing with the

Catholic Pope. It is not Hindus arguing against Buddhists. It is a totally different kind of argument. We are not saying anything -- we are *showing* them something; and sooner or later they will *have* to see it. They will have to hear our laughter, they will have to see this desert becoming again green, bringing flowers. For fifty years it has been a dead land. They will see birds coming again, animals coming.

I don't think that they are more stupid than the animals. You go in the night in the commune and you will find deer standing on the road not caring at all about you. They know my sannyasins -- nobody is going to hurt them. People have to get out of their cars to push them away.

In my own garden I have one hundred peacocks. They don't allow even me in the house. They are blocking my way all over the place; not only blocking, if they are somewhere else, they *rush* toward the car just to stand in front. I enjoy. That means they have understood that nobody is going to harm them, and they love the play. I will move the car slowly, they will go on moving backwards slowly, but they will not go out of the way.

I don't think Oregonians are more stupid than the peacocks and the deer and the swans that we have. Nobody is worried here, not even animals.

When I came to this place the junipers were small, dying, almost dead. Now they are lush green, have become thicker, bigger. Just four years more and you will see all these hills green and all this valley full of laughter.

Oregonians cannot resist the temptation to come here, to see the people, to understand the people. That's why I don't believe in coexistence. My denial was not understood by the journalist who had asked, because the moment I said, "Never," she immediately left the mike. She should have asked what were my implications, what did I mean by never, why was I saying never.

Perhaps she had come to hear that word, and once she got it, her prejudice was fulfilled and she immediately left. If she had asked my implications, she would have understood -- we coexist only with enemies.

I would like to be one with the Oregonians, not coexist -- that word is ugly, but that woman was so prejudiced she could not stay a single moment. She did not give me a chance to explain what I meant. That's what I was going to do, but as I looked, she was gone. So I said it is better to let her go; that will create more hostility and it will do something good.

In my life everything has been doing good to me. I have never come across any situation which finally has not been a blessing. So I have learned to trust life and its ways.

Q: THERE'S SO MUCH MUSIC THAT HAS COME OUT OF THIS PLACE, A MUSIC OF AN ORIGINAL SORT. DO YOU THINK THAT THERE WILL EVER BE A LITERATURE COMING OUT OF HERE?*

A:* Soon everything will be coming out from here. And everything that will come out from here will have a different flavor to it. We have sculptors here, for example, but right now they are making houses, roads, and other things which are of more basic necessity. Once we are finished with the infrastructure of the commune, all our sculptors will be free, all our painters will be free, all our poets will be free, and you will see something of a totally new quality coming in every direction, every dimension.

I have here around me the most intelligent group you can find -- the most talented people who can do *anything* -- you just have to give them time, the opportunity, and they are ready to do anything.

Do you see my watch? Piaget was asking half a million dollars for it. One of my sannyasins I sent to Switzerland to learn how to make watches. Within two weeks he was back and since then he has made four or five watches and he has been teaching other sannyasins. The other sannyasin has made this watch. It is *far* better than the Piaget, far more accurate, and it is made of real stones -- not of diamonds. It is not fake: real, authentic stones.

One of the idiots from Portland said on television that I was wearing a fake watch. He does not understand language -- these stones are not fake. These stones are as real as any diamonds. If he cannot make the distinction between diamonds and stones, that simply means he should accept his ignorance about jewelry.

But he cannot make my watch fake! It has been made with so much love, that to me, these stones are far more precious than any diamonds can be. I will not sell this watch for ten million dollars; no price will be accepted for the watch. It cannot be sold: love cannot be sold and purchased.

Hearing the man calling the watch fake, I could see how people are blind. If I was saying that these are diamonds and later on you find they are not, then certainly it is a fake watch. But I am saying these are stones. And if you cannot understand any difference between stones and diamonds, it shows your state of knowledge or ignorance. To me it makes no difference. These stones are so beautiful, I don't see any reason why diamonds should be costlier than these stones. These stones have cost nothing, and my sannyasin's work was a meditation for him.

We have all kinds of people here. We have made all the houses ourselves. We have made the big Gurdjieff Dam, and soon we are going to double it because there is still space and we can go deeper into the mountains. We have made all our roads ... and sometime I can take you to my own road which my people have made especially for me. Perhaps I am the only man in the whole world who has a road for himself. No traffic, no need to follow any rules of the road. I can go the British way or the American way or the Russian way, it makes no problem. The whole road is available.

And my people who made the road had never made roads, but they learned it immediately. You need just a little intelligence to learn anything. My people are doing all computer work. They have become so expert that now they are selling their expertise in the outside world. My people had never made any houses. Now they have become so expert that they are making houses for others in Germany, in Switzerland, in England. Cheaper, better, more comfortable, more contemporary.

Novels will be coming. Dramas will be coming *everything* that man can do, we are going to do, and better. We just have to settle down.

And we are settling down even against the Oregon government, the Oregonians. Nothing makes any difference -- we are settling down, we *are* settled -- nobody can throw us out from here.

Q: WOULD YOU PERSONALLY LIKE TO EVER TRAVEL AGAIN?*

A:* No, because there is nothing outside. Here, yes -- I have been to the disco yesterday. I enjoyed it!

Q: DID YOU DANCE?*

A:* Yes.

Q: I READ IN THE RAJNEESH TIMES FROM ONE OF YOUR INTERVIEWS THIS PAST WEEK THAT YOU SAID THAT YOU DIDN'T HAVE THE ENERGY TO MAKE LOVE TO A WOMAN ANY MORE -- YOU DIDN'T HAVE THE ENERGY FOR THOSE GYMNASTICS -- BUT NOW THAT YOU'RE GOING TO THE DISCO....*

A:* I have energy for women also. I just wanted my men sannyasins not to be worried! Because if I am interested in any women, then her boyfriend is finished. It is just to solace them. I have enough energy, there is no problem. So all my male sannyasins have been immensely happy. The women sannyasins look a little sad, but I find other ways to make them happy. There is no problem.

Q: WHAT HAPPENED TO YOUR GLASSES?*

A:* That was just because of these lights, my eyes were feeling teary. Continuous exposure for two hours in the morning or two and a half hours, two and a half hours in the evening, my eyes started feeling teary. That's why I used those glasses; I don't need them now that they have managed to put the lights a little farther away. I think they need still to adjust because I can feel the strain on the eyes a little. Otherwise, my eyes ... you just look at my eyes.

People think they get hypnotized ... I don't know. Journalists avoid looking into the eyes that perhaps they may get hypnotized. And for me it is such a simple job that I don't need to exert too much energy -- just a little smile toward a woman is enough.

I don't have to chase her and go through all the dramas and traumas. There is no need. In my whole life I have never met a single woman who was not ready the moment I looked into her eyes. Where she was going to find such a simple man who has not even asked her name, who has not asked her address? And on the next railway station, I get down and we shall never meet again. The introduction has not happened, but I have made love to the woman.

I am not British. They will not do anything without introduction.

But to me everything is love. Talking to my people is making love to them. My words reaching into their hearts create orgasmic reactions in their being. Just coming and going, dancing with my people ... just for a second stopping to dance with someone, and that's enough. That woman is not going to sleep the whole night -- you can ask the woman -- she is going to dream continuously of the dance.

I have already made love. To me love is nothing in particular to do with sex. there are a thousand and one ways of making love. Sex is the lowest, the animal heritage. And I would like my people to rise above biology. Only then will they be really free. Then you can find thousands of ways of making love. Just sitting silently together doing nothing, but full of love for each other, and there is a certain meeting which is happening between the two energies. So I am continuously making love to my people in every kind of possible way.

Don't be worried about my energy. And don't be worried about my eyes. They are perfectly okay and I am a non-serious man, so I have the freedom to say anything that comes to my mind without ever bothering about the consequences. And my whole life's experience is such that nothing has ever gone wrong. So I have become absolutely certain that nothing ever goes wrong, you just have to trust existence. And whatever happens is right.

You meet my people and you ask them ... everybody will say I have made love to them. Talking is a way of making love. Dancing is a way of making love. But these are higher qualities of love. Animals cannot understand it; you can go on playing the flute and the buffalo will go on chewing the grass. She will not even stop to look at what you are doing. The flute makes no sense to her. But to the lover, you play the flute and something immediately starts transmitting from your song and showering on your beloved.

And my people are searching all possibilities, finding all possibilities of being in love. Sex is only one of them, and the very lowest of the kind. In fact, everybody should have a film of himself making love and see it once in awhile. Then he will see what kind of gymnastics and what happens to the woman's face -- distortions, and you call it orgasm? She is having a fit. And the man is trying so hard, huffing, puffing.

Everybody should have a film of his own lovemaking just to see it whenever the desire arises. Just see the film and that will be enough. That is the very lowest type of thing that is available to all animals. Man can manage to have many other dimensions, many other levels. And the higher you reach towards enlightenment, new dimensions open up.

For a man who has passed through the door to the other side, everything is love. My whole twenty-four hours, I am making love to existence in different ways. If I am taking a shower, I enjoy it as much as making love to a woman. So what is the difference? I am contacting existence through water. It is not necessary that I should make the contact with existence through a feminine body.

Eating, I am making love, because I eat with such joy. And I don't see any difference. My joy is the same. So twenty-four hours I am in love. It does not matter what I am doing. That you can take as a criterion of the man who has gone beyond enlightenment: whatever he does is love. Whatever he says is love. If he does nothing, that is love. If he remains silent, that is love.

Now, should we start dancing?

The Last Testament, Vol 1

Chapter #21
Chapter title: none

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INTERVIEW WITH KNBC-TV, LOS ANGELES, CA

QUESTION: HOW SHOULD I ADDRESS YOU? WHAT NAME DO YOU PREFER?*

ANSWER:* Whatever you like.

Q: CHOICES MAKE IT SO DIFFICULT FOR ME. ALL RIGHT.*

A:* Choices are always difficult.

Q: DURING THE THREE YEARS OF YOUR SILENCE, WAS THERE ANYTHING SPECIAL IN THE WORLD OCCURRING THAT ALARMS YOU? MORE SO THAN WHAT HAD TRANSPIRED PREVIOUSLY?*

A:* Two things: One is that nuclear weapons are coming to a point where either we have to stop producing them totally, or we have to be ready to evaporate from this planet. The second thing that has been of tremendous significance is the discovery of the disease AIDS.

Now it seems humanity is between two ditches. Almost walking on a razor's edge. Either nuclear weapons will destroy it, or the disease AIDS will destroy it. The destruction is becoming more, more probable than it was before.

It is easy to control the politicians, convince the politicians not to go forward, but how to convince the virus that creates AIDS, and how to convince the people to turn away from all the perversions that religions have forced upon their sexuality? AIDS is the culmination of homosexuality, lesbianism and all kinds of perversions.

But the source is religious insistence on celibacy, which is unnatural. If you force people to be celibate, and you force men and women to live separately in monasteries and nunneries, homosexuality is bound to happen. You cannot prevent it, because man's sexuality will have to have to find some way out.

And AIDS is the ultimate of that perversion. They don't know that there is any possibility to find a cure for it. Almost all the experts are agreed that a person who has confirmed AIDS is going to die within two years.

But within two years he can spread the disease to thousands of people. By sexual contact, just by kissing somebody, and a few experts are even suspecting that it may be contracted by breathing. Then we are on wildfire, which can spread all over the earth without any limitation.

It seems everything is against humanity. It is as if this planet is going to die. That's why I started speaking again. I felt that seeing the death of the planet just as an observer is irresponsibility. I have to respond to the situation, and I am spreading -- through my sannyasins, through mass media, in every possible way -- how we can destroy the idea of celibacy from religions, how we can convert homosexuals into heterosexuals, how we can convince the women's liberation movement that lesbianism is not liberation but sheer stupidity, and how we can create an atmosphere around the world that will force politicians to stop piling up more and more nuclear weapons.

It is almost an impossible task, but not absolutely impossible, and when the life of the whole planet is at risk, everything should be done to prevent it. Every intelligent man's door should be knocked on. It is time to take the challenge and come out.

The artists, the painters, the scientists, the dancers, the musicians, all the creative people around the world should declare that any government that goes on piling up nuclear weapons is *anti-people, anti-humanity*.

Q: YOU SPEAK OF CHANGING HUMAN NATURE. NOW THAT THE VIRUS AIDS IS HERE, IT IS PRESENT, IT IS THERE. NOW THE NUCLEAR WEAPONS ARE IN EXISTENCE. IS CHANGING HUMAN NATURE AKIN TO CLOSING THE BARN DOOR AFTER THE ANIMAL HAS ESCAPED, NOW THAT THE PROBLEM IS ALREADY HERE?*

A:* Changing human nature can make a lot of difference, because AIDS is not a natural disease.

Q: HOW DO YOU KNOW THAT?*

A:* Because all the medical experts are agreed that it is a by-product of homosexuality. No heterosexual couple who has remained together without sexual contacts with other people has come up with AIDS. Homosexuality -- if we can simply convince the popes and the imams and Ayatollah Khomeini and all these idiots to stop this idea of celibacy -- allow your monks, your nuns to make love, and allow humanity freedom from the guilt of making love, don't make it a sin. At this moment every resource should be used to convert perversions back to nature. Heterosexuality is a natural phenomenon. And out of heterosexuality there is no possibility of AIDS.

Secondly, the very fact that we have so many nuclear weapons that we can destroy the whole humanity 700 times is enough, if everybody comes to know about what the politicians are doing. Even the politicians are no more so enthusiastic about a nuclear war. They can also see that in this war nobody is going to be defeated and nobody is going to be victorious. This war is a global suicide, it is not war. Just a huge amount of nuclear weapons is enough to prevent it being used.

So I am not without hope. I see every possibility that we can change the course where we are going unconsciously. There is no need for AIDS to be there, and there is no need for a nuclear war to be there. In fact, we can change the nuclear energy into creative sources. We can make this earth a beautiful garden without hunger, without poverty, without disease. It will be simply idiotic to use so much energy for destroying innocent people, and for destroying the only planet around here that is alive.

Q: ARE YOU GETTING USED TO THE TAPE CHANGES, THE INTERRUPTIONS?*

A:* I am accustomed to every kind of change.

Q: BHAGWAN, WE HEARD A LOT OF RUMORS DURING YOUR THREE YEARS OF SILENCE ABOUT YOU OWN HEALTH. HOW DO YOU FEEL NOW?*

A:* I am feeling better.

Q: THE BACK PROBLEMS, THE ALLERGIES, THEY ARE IMPROVING?*

A:* No, they are there, but these are not sicknesses which can ever be cured. You have to take care and avoid the situations in which they can occur. I am as allergic as I have ever been, but all the possibilities of allergy are prevented. I don't come in contact with any perfume. I don't come in contact with crowds,

perspiration, smells, dust. Then I am perfectly okay, there is no problem. Those allergies are not diseases -- they are simply my heritage.

Q: ARE THEY FRUSTRATIONS, LIMITING YOUR...?*

A:* No, no frustration in it. In fact, it keeps me absolutely clean. And it keeps me isolated, which I enjoy. Because to be silent and alone gives the greatest bliss that is possible in life.

So I don't take allergies as a disadvantage -- it has proved a blessing in disguise. My back also has been a blessing in disguise. It is the same -- the problem is there. The best experts in India and from England confirmed that it is not something that will leave me. I will have to live with it.

And, you will be surprised, because of my back, only Rolls Royce suits me. No other car, no other chair. So you can see the blessing in disguise: my back has brought Rolls Royces to me.

Q: SO THAT'S THE REASON! I'VE BEEN WONDERING!*

A:* Yes, that's the reason. Everybody has been wondering, but that is the reason. I keep people wondering about many things.

Q: HOW CAN A MAN WHO LIKES ROLLS ROYCES DISLIKE SPAGHETTI?*

A:* That is a long story! I used to have a very beautiful woman around me -- an Italian woman -- twenty years ago. I don't think she ever took a bath. She was simple against it, it seems. She *smelled*... just disgusting! But she was a beautiful woman....

At that time I was not aware that I am allergic. The day I became aware that I am allergic, I got rid of that woman. She was the first woman who brought spaghetti to me, and it smelled of *her*. That's why I am against spaghetti -- even the name of spaghetti reminds me of that woman, and I immediately start feeling that my attack of athsma is coming. Otherwise, I have nothing against spaghetti.

Q: LET ME ASK YOU ABOUT A SUBJECT THAT MAY BE LESS PLEASANT THAN SPAGHETTI, OR MORE UNPLEASANT....*

A:* No, nothing is more unpleasant....

Q: WHAT WILL HAPPEN TO YOUR FOLLOWERS WHEN YOU PASS ON?*

A:* Who cares? What was happening to them when I was not here? The world goes on. When I was not here -- it is not a problem to me -- what was happening in the world was happening.

I was not here, I was not responsible for it. When I am gone, to *you* I am gone; to me *you* are gone. So the curtain falls.

Q: WHY IS IT IMPORTANT TO YOU NOW TO BE HERE, TO REMAIN IN THE UNITED STATES, TO REMAIN IN OREGON, TO HAVE THE ATTORNEYS FIGHTING THE BATTLES WITH IMMIGRATION?*

A:* I enjoy fighting. And because I have found the most backward people here in Oregon, I have chosen it. The fight is going to be long. The longer it goes, the longer it will keep me alive. The longer it goes, the stronger it will make my people. And we are on the right path.

We are fighting for those values America stands for, and they are fighting against America. We are fighting for the Constitution of America, and they are doing everything against the Constitution. So it has to be seen who wins. We may be a small minority, but I promise you that we are going to win in *every* case against the state of Oregon.

And we are going to prove to these people that it is not so easy to go against the only constitution in the world which has some democratic fragrance about it.

Q: DO YOU THINK IT IS POSSIBLE TO PERSUADE THE PEOPLE OF OREGON, OR DO THEY HAVE TO BE DEFEATED?*

A:* I don't want to persuade anybody. Either they defeat me, or I defeat them. No compromise.

Truth knows no compromise. The lies always are ready to compromise. Naturally, because in compromise, truth will always be the loser and the lie will always be the gainer. The lie is *zero*, it has nothing to lose.

Yes, the state government has been trying to compromise. The federal government has been sending their mediators to compromise. I am not going to compromise, and when the other party is trying to compromise, that shows where they are. They know that if they don't compromise, they are going to lose the whole thing. And why should I compromise when I know that the whole thing is going to be mine?

Q: WHEN YOU USE PHRASES THAT ARE TAKEN BY THE PEOPLE OF OREGON AND OTHERS AS INFLAMMATORY IN YOUR DISCOURSES.... YOU HAVE REFERRED TO PEOPLE WHO ARE HELD VERY DEARLY BY PEOPLE HERE ... BY PHRASES SUCH AS "POPE THE POLACK," "CHRIST THE CRACKPOT," "MOTHER TERESA, THE CRIMINAL." ARE THOSE PHRASES INTENDED TO BRING ENLIGHTENMENT TO PEOPLE, OR DO THEY INSTEAD FILL THE HEARTS OF THOSE PEOPLE WITH SUCH HATRED THAT THEY CANNOT HEAR WHAT YOU ARE SAYING?*

A:* It works in many ways. Those are my devices. First, I am talking to my own people. They are not hurt by what I am saying about Pope the Polack, Teresa the Terrible, Christ the Crackpot -- nobody is hurt. On the contrary, they start looking at things in a totally new way, the way I want them to look at them.

I want outside people to get hurt, shocked. I want them to be angry, hateful, because it is a very fundamental principle of psychology that if you can create hate in a man, it is very easy to change it into love. Love and hate are not so different as people think, and certainly they are not opposites. They are two polarities of one energy, just like darkness and light.

So without going anywhere, just sitting in my room, I can manage to give shocks all around the world, shake people in their sleep, in their slumber. Because to me their Christianity is a kind of opium, and their Hinduism is a kind of marijuana, and so on, so forth. These people need to be shaken *really* badly.

And I will go on throwing ice-cold water on their eyes as long as they don't open their eyes and jump out of the bed. It is not a question of persuasion. You don't persuade a sleeping person to wake up, because between a person who is awake and a person who is asleep there is no possibility of communication. So whether they hear me or not, I want them to be hateful against me, that's enough -- I have done my job. All these people....

And there are almost one million sannyasins around the world. Even in Soviet Russia, even in East Germany I have my sannyasins. Of course, they are underground sannyasins. From where are these people coming? First they were shocked, first they were hurt, but their shock and their hurt started a great question, a great quest in their minds.

They became suspicious about their own conditioning: Perhaps Christ *was* a crackpot? Let us give it another thought. And Pope is certainly the Polack, there are not two opinions about it, and you cannot find a thicker head than Pope the Polack's, because the world is suffering from overpopulation, and he is preaching around the world against birth control, against the pill, against abortion.

This man -- if I call him a criminal, I am not condemning him, only describing him -- perhaps he is the greatest criminal alive. And the same is my attitude about the Hindu leader, shankaracharya, Mohammedan leaders like Ayatollah Khomeini -- I call him Khomeiniac -- because these are the people who are insisting

on more and more population on the earth.

Ethiopia is dying, India is dying, soon the third world will be dying of starvation. And who will be responsible for it? Mother Teresa will be responsible for it, Pope will be responsible for it. In the eyes of the future, these people will be as criminal as middle ages popes are criminal in our eyes. They burned innocent old women, just calling them witches. So what? If somebody wants to be a witch -- the word is not bad, it just means a wise woman -- so whose business is it to prevent?

In the middle ages, the same popes representing the same Jesus Christ, calling themselves infallible, burned thousands of women alive because they decided that they are in conspiracy with the devil. Now no intelligent person today can stand on their side in that matter. They themselves feel ashamed. In fact, they burned Joan of Arc as a witch, but it was so much against people's love for that courageous young woman that finally after three hundred years, they changed their verdict.

One infallible pope burns the woman alive, declares her a witch; another infallible pope declares Joan of Arc a saint. From the grave the bones are pulled out and worshipped.

Now these idiots -- you want me to be polite with them? And they are dragging the whole world towards poverty. They have a vested interest in poverty -- they have to be exposed. Mother Teresa wants more and more orphans in the world; otherwise who is going to give her Nobel prizes and all kinds of awards and titles? She is roaming around the world -- I don't know when she finds time for serving humanity -- receiving rewards, awards, titles, opening functions, conferences. I can't think when she serves humanity. All she is doing is collecting Hindu and Mohammedan orphans and converting them into Catholics. This is sheer politics of number, she is a cunning politician. It is not even right to call her a *woman* -- she has no heart. She is simply a puppet in the hands of the Vatican.

Q: IS IT POSSIBLE FOR YOU TO LOOK AT A CHILD DYING OF STARVATION AND NOT TO FEEL A TUG AT YOUR HEART, A DESIRE TO DO SOMETHING FOR THE CHILD?*

A:* I will do something for the child: I will give him an injection and send him into eternal sleep. That is my compassion. To keep him alive for his whole life to starve again and again, fall sick, create more children who will be sick, who will be again orphans -- this is sheer stupidity.

I am a simple man of mathematics. If Ethiopia is dying, my compassion says there is no point in sending food, because these Ethiopians with that food will crate more Ethiopians. This is not a solution.

Either give them so much that they can live at *your* standard of living -- but for that you will have to stop all your nuclear weapons and all your war efforts and all the money that you go on pouring into them. Or, if you cannot do that -- and nobody is willing to do that -- these hypocrites go on calling themselves compassionate. What kind of compassion is this?

[text missing here in change from tape one, side A to side B]

... a little butter to the Ethiopians. For four years they have been dying, because for four years there has been no rain. And now every day thousands of people are dying. All over the world politicians feel compassionate. They send a little bit, but their gifts prove to be only spoonfuls of sugar thrown into the ocean to make it sweet.

No, I am not so gullible. I can see the point is either, if you want to destroy poverty from the earth, stop war, stop all this nonsense of America and Soviet Union; or, be at least *honest* and say we cannot save Ethiopia, we cannot save India.

Why allow those people to starve and suffer? We can easily send medical teams -- I can send my own medical team. And this is such a simple affair, just one injection and the person goes into eternal sleep. And there is no problem, because if the soul is eternal, as all the religions say, then you have not done anything. Just the house was falling and you have moved the soul into a new house, a better house, a fresher house.

But if all these religions are wrong and communists and materialists are right, then too, there is no problem. They say when the body dies, everything dies, there is no soul left -- no problem is there. So whether one believes in the soul or does not believe in the soul, it is better to let these poor people at least die peacefully. You could not help them to live peacefully, joyously, but you can at least send them to death peacefully, silently. That is my compassion.

Q: BHAGWAN, LET ME ASK YOU ABOUT SOME OTHER MISFORTUNATE SOULS....*

A:* You can ask about anything, because I have no secrets to keep about anything, I have nothing private, I am absolutely open to all kinds of queries. And I am going to say exactly what everybody wants to say, but they don't have the *guts* to say it. And I don't care about any respectability -- I am already notorious enough. And I enjoy it.

Q: YOU ENJOY IT? HOW SO?*

A:* Yes, I enjoy it. To be respectable means *bourgeois*; to be notorious means rebellious. Every revolutionary will be notorious in his time, and every respectable person is nothing but in the service of the vested interests. Certainly, you don't give Nobel prizes to notorious people like me. You give Nobel prizes to Mother Teresa. She is respected because she is serving your vested interests.

I am notorious, but I enjoy it. I don't want to be respectable. To be respected this mad humanity is insulting.

Q: LET ME ASK YOU ABOUT ONE OF THE THINGS THAT'S PERHAPS MADE YOU NOTORIOUS IN THIS HUMANITY -- BRINGING THE UNFORTUNATE SOULS I WAS ABOUT TO TALK ABOUT EARLIER, THE HOBOS, THE TRANSIENTS, THE DERELICTS WHO WERE BROUGHT HERE LAST FALL. DID YOU APPROVE OF THAT? WAS THAT A WISE THING TO DO?*

A:* We enjoyed doing it, and it was the best thing to do. And we are going to do something better soon, so you will forget about it completely. And each year we are going to do something better. That's the only way.

When you have a headache and you feel it is unbearable, I will just set fire to your house, and soon you will forget all about your headache.

Q: WHY DID THOSE MEN NOT FORGET ABOUT THEIR HEADACHES? WHY COULDN'T THEY ADAPT HERE? WHY DID THEY LEAVE?*

A:* Because they were uneducated, because they had been provided for their whole life food, clothes and other things by the churches and Christian associations, to live a life of misery on the streets. Those people were retarded.

Q: BUT YOU KNEW THAT. WHY DID YOU STILL BRING THEM HERE?*

A:* I tried it as an experiment. Those who could understand me are still here. Those who could not, they have left -- they were free. In an experiment, you have to take the risk.
I am going to take a greater risk soon.

Q: COULD YOU AMPLIFY ON THAT?*

A:* No.

Q: WHEN WILL YOU?*

A:* Not right now. It is going to be declared in a world press conference. It is not a simple, small thing. It is really big.

Q: BUT THE INTENT IS TO BRING THE WORD TO ADDITIONAL PEOPLE?*

A:* No. Just to bring more notoriety to me!

Q: ARE YOU HAPPY WITH THE WAY THIS COMMUNE HAS DEVELOPED? LET ME ASK IN PARTICULAR ABOUT ALL THE SECURITY PRECAUTIONS THAT APPARENTLY HAVE BECOME NECESSARY TO MAINTAIN THE INTEGRITY OF THE COMMUNE. IS THAT THE KIND OF ENVIRONMENT IN WHICH YOU LIVE TO LIVE?*

A:* No. Your question is wrong. I am absolutely happy with the commune and its development.

But behind the question, you are being journalistic. You are saying, "To save the integrity of the community there are guns and guards." That is absolutely wrong.

Q: WHAT IS THE REASON FOR THEM, THEN?*

A:* The reason for those guards is because I have been attacked many times in my life: I have been poisoned; an attempt was made to kill me with a knife before then thousand sannyasins -- and twenty police officers, because they got the message that something was going to happen that morning, so they reached in time before the knife was thrown at me. The man was caught red-handed. Ten thousand witness, twenty police officers as witnesses -- and still the man was freed by the court with punishment.

Now, if my people feel to protect me, I am not going to interfere, for the simple reason that I don't interfere. If somebody is going to assassinate me, I will say hi to him, too. I will not interfere.

And if my people who love me want to protect me -- and what protection? In a nuclear world, do you think those guns mean anything? Except for their love for me, those guns are toy guns. What can they do?

But I respect their love. I don't care about their guns. And those guns are not for the integrity of the community. The community is integrated on its own. Those guns have nothing to do with it. And those guns have not been used for four years to harm anybody. And they will never be used to harm anybody.

But if somebody tries to harm the community, certainly, we will do everything to fight back. I believe in tit for tat.

Q: THE COMMUNE HERE DEFENDING ITSELF IF THERE SHOULD BE SOME ATTACK -- IS THAT IN CONCEPT ANY DIFFERENT FROM A NATION STOCKPILING NUCLEAR WEAPONS TO DEFEND ITSELF FROM AN ATTACK?*

A:* No.

Q: I GATHER FROM YOUR CONDEMNATION, THEN, OF STOCKPILING NUCLEAR WEAPONS THAT YOU ARE NOT PLEASED WITH WHAT THE COMMUNE IS DOING.*

A:* No. I am not stockpiling nuclear weapons here, and I won't allow my commune to stockpile nuclear weapons. And I don't want nations not to have armies, not to have other weapons. I am just against nuclear weapons. Other weapons are just a football match, and man is an animal -- once in a while there is an itch to fight.

I am in favor of pre-first-world-war weapons. Do your best -- those weapons were perfectly good. And the world was a far more pleasant place to live before the first world war, because the population was small,

and your wars helped to keep the balance of population. You *need* wars.

I am not a pacifist. I think if wars completely disappear, it will be a loss. It is perfectly good for this mad humanity once in a while to erupt into a war, destroy a few people, because they were surplus, and keep the balance.

I am against nuclear weapons because that will destroy the whole humanity and then there will be no fourth world war. And that I don't like! I would love fourth world war, fifth world, war, and history goes on. But this third world war is dangerous -- it simply puts a full point on history. That's why I am against it.

Otherwise, I am not against war. It is just children playing. Let them play -- there is no harm. So if my commune wants to collect pre-first-world-war weapons, I am for it!

Q: I DON'T THINK THEY HAD OUZIS IN WORLD WAR I, DID THEY?*

A:* They are not nuclear weapons. They are freely available in the market, anybody can purchase them. The government does not think them serious weapons. Anybody who wants to purchase them in any numbers can purchase them. They are freely available.

And if Oregonians have them, I will not prevent my people. If Oregonians have one, my people will have two, because in a game you should not lag behind. And what does it matter? People have to die anyway.

And the strangest thing is that most of people -- ninety-nine percent of people -- die on their beds. That is the most dangerous place! Ninety-nine percent. Only one percent manage to die in varieties of ways.

So this is nothing wrong. Just if people want to fight, have a good fight -- enjoy it, celebrate it! Oregonians will be fighting with hostility and we will be fighting with songs and dances and celebration.

Perhaps they will be able to kill us, but they cannot kill our spirit -- the spirit of ecstasy. And that will haunt them more. The ghost of Rajneeshpuram may haunt the whole of America!

Q: THAT'S AN OMINOUS STATEMENT. I MEAN, DO YOU HAVE A VISION? IS THIS COMMUNE GOING TO BECOME SOME FORM OF MARTYR?*

A:* No, no. I am just joking!

Q: HOW MUCH OF THE TIME ARE YOU JOKING?*

A:* All the time!... One hundred percent! I am absolutely a non-serious person, so I can say *anything* because a non-serious person has no bondage.

Q: BUT WHAT DO YOU DO ABOUT THE PEOPLE WHO TAKE YOU SERIOUSLY?*

A:* They are foolish! They should learn to take me non-seriously, the way I take the whole world non-seriously. If they don't learn it, then they unnecessarily get terrified, go through nervous breakdowns. I am absolutely non-serious. What I am saying to you, I may contradict tomorrow -- or if you want, right now! I can do that, too.

Just don't change the cassette in the middle!

Q: YOU AT TIMES HAVE SPOKEN WELL OF SOME OF THE THINGS JESUS SAID, SOME OF THE WORDS THAT ARE ATTRIBUTED TO BUDDHA, TO MOHAMMED. AND I HAVE ALSO UNDERSTOOD YOU TO SAY THAT MUCH OF WHAT THEY DID THAT IS GOOD WAS LOST IN THE FORMALISM OF THEIR FOLLOWERS, WHAT THE FOLLOWERS TRIED TO ESTABLISH. I WANT TO ASK YOU IF YOU SEE A PARALLEL HAPPENING IN THIS COMMUNE HERE -- THAT WHAT YOU ARE SAYING IS BEING LOST IN THE FORMALISM OF YOUR FOLLOWERS?*

A:* No. It is impossible. First I have to remind you that whatever I have said about Jesus, Buddha, Mohammed -- and that there is much good in them which has been lost by their followers -- is centuries old. You are quoting Old Testament, and I am now in the middle of the LAST TESTAMENT.

Those statements belonged three and a half years ago, before I went into silence. And do you know why I went into silence for three and a half years? Because I got tired of telling beautiful things about Jesus, knowing perfectly well that he was a crackpot.

Q: WHY DIDN'T YOU SAY IT, THEN?*

A:* Because I wanted to catch hold of Christians, and I got them! I have my devices -- I may be a madman but I have my methodology.

Q: DO THE ENDS JUSTIFY THE MEANS?*

A:* Yes.

Q: DO YOU BELIEVE IN MACHIAVELLI? IS THAT PART OF YOUR PHILOSOPHY?*

A:* Machiavelli can be my disciple, and he will enjoy learning a few more things that he has missed. I spoke on Jesus and I said he had said many beautiful things. And I interpreted him, but that interpretation was mine. It has nothing to do with Jesus. I was simply trying to catch hold of a few Christians, but that I was doing with all the religions.

It is natural, because all the people of the world are already divided. When I came into this world, somebody is a Mohammedan, somebody is a Christian, somebody is a Hindu -- no customer available! And I have to do my business, too. I have every right. So, how to get customers?

I had to plan devices. And the natural way was -- the simpler way -- that anything that is wrong in Jesus, throw it on his disciples. And anything that can be seen as good, can be polished, given a more contemporary ring, bring it above and give the credit to Jesus.

Great Christians like Stanley Jones, who was a world-famous missionary, he told me, "I am puzzled. No Christian down the centuries has even been able to give such beautiful meaning to the words of Jesus." I said, "The trouble is, I cannot tell you the truth." That poor fellow is dead now -- but to you I can tell the truth:

What beauty can be in Jesus' words? He was uneducated, uncultured, a carpenter's son. In his time it was said laughingly, "Look at the Messiah.... Who has ever heard that prophets and messiahs are born in Bethlehem?" Bethlehem became a laughing stock because of Jesus, and he was looked at like a buffoon. Riding on his donkey, proclaiming himself as the only begotten son of God.... Just see it, visualize it: a man sitting on a donkey looking like a perfect hippie, declaring he is the only begotten son of God, and telling you, "Unless you follow me, there is no way to be saved. At the last judgment day, I will choose my sheep and they will enter into paradise. And those who are not chosen by me, will fall into eternal hell."

And have you ever thought of the meaning of eternal hell? In a seventy-year life, how man sins can you commit to deserve eternal hell? Is there any fairness, justice in existence, or not? In seventy years -- because Christians believe in only one life -- how many sins can you manage to commit to deserve eternal punishment? This is simply stupid. Because of this simple statement, Bertrand Russell went against Jesus and he wrote a book, WHY I AM NOT A CHRISTIAN, because this is simply unfair, unjust, inhuman. And the man certainly is a mental case.

Now I have got my people -- from all sources I have caught them, from Buddhists, from Hindus, from Christians, from Jews. From every land, from every country, from every race, I have caught hold of those who can now listen to me directly, and I don't need any Jesus, any Buddha, any Mohammed to stand between me and my disciples. So I am kicking them out.

For three years I remained silent, just to give a gap so people forget all about what I said before those three years, and I can start from the very beginning again. So don't quote anything from my books. Those days are dead -- those books are dead.

Q: DO YOU WEAR THAT WATCH EXCEPT DURING TV INTERVIEWS?*

A:* I have got hundreds of watches. And this is the least costly -- just $180,000. I have watches which are a half-million dollars, or more. And I have hundreds -- but they don't belong to me, they belong to my sannyasins. This watch, too, is borrowed. Nothing belongs to me; everything is provided for me. I am just a guest here in this commune. I am not even a sannyasin.

Q: IF I UNDERSTOOD YOU CORRECTLY, THAT YOU SAW SPEAKING HIGHLY OF JESUS AS A STRATEGY TO APPEAL TO CHRISTIANS, TO GET YOUR WORD TO THEM, AS A TACTIC. DO YOU HAVE NEW TACTICS NOW? IS YOUR TALKING TO US THIS EVENING -- IS THIS PART OF A NEW TACTIC TO REACH PEOPLE?*

A:* Everything I do is a certain device. Talking to you, too. I am involved in some great alchemical work of transforming people from their sleep into enlightened souls, and I have to try every kind of device possible.

This, too, is part of it. Everything that I say or do is part -- organic part -- of my whole work. And my work is to bring to people awakening on as big a scale as possible, as it has never happened before.

Q: YOU USED THE FIGURE EARLIER, IF I UNDERSTOOD CORRECTLY, OF A MILLION SANNYASINS AROUND THE WORLD. WOULD THAT BE YOUR ESTIMATE?*

A:* Yes.

Q: I HAVE READ -- I HAVE NOT PERSONALLY ASCERTAINED THE ACCURACY OF THIS -- THAT A NUMBER OF YOUR MEDITATION CENTERS BOTH IN THE UNITED STATES AND IN EUROPE HAVE CLOSED, AND THE CONCLUSION THAT SOME PEOPLE HAVE DRAWN FROM THAT IS THAT THE NUMBER OF SANNYASINS IS SHRINKING.*

A:* Their conclusion is wrong. We have closed a few centers because those centers were too small, and the sannyasins were finding it difficult to live amongst the hostility around them. So we have consolidated a few centers into a big commune. So those centers have disappeared, but a new commune has come into existence.

The number has not decreased, the number has increased because many who were afraid before to become sannyasins are no more afraid because they have five hundred sannyasins with them. Now their enemies are afraid.

I am consolidating all over the world, and the number is increasing every day. From a half-million it has reached to one million, and these are above-ground sannyasins. The underground sannyasins are not included in it.

In communist countries, in China, in Russia, in other small communist countries I have my sannyasins, and they are spreading fast there, too. In fact, they are more excited than sannyasins anywhere else. Naturally, human psychology is such that in Moscow they have to meet in a basement of a friend's house -- silently, afraid even the walls in Russia are detectives and belong to the KGB.

There is great excitement in meditation, in reading my books, listening to my tapes. For sixty years in Russia, religion had almost disappeared except in a few places which the Russian government has been keeping up for tourist purposes. Only a few churches are there which are maintained for foreigners to visit and see that religion has not been disturbed. Everybody is free -- and you can see.

But in fact all the churches have become either hospitals or schools, and the whole country has become atheistic. After sixty years, these people were born after the revolution. They have been brought up in an atheist atmosphere. They have been conditioned that there is nothing in you -- you are only a component of physics, chemistry, biology, but there is no spirit in you.

And for the first time they are becoming aware through me that they are consciousness. All these things are just their house, and they are not just a composite whole of all these things; they have an individuality, a consciousness. And the only way to discover it is meditation, and people are meditating.

And the government is already starting to persecute them, trying to find out where they meet, what they do, where they go. They have started taking my books from them. My books are banned. These are good signs -- this means the youth will get more excited. It has become a revolution, and that's what the young blood always needs -- some rebellion.

I have one million people, and they will be growing every day for the simple reason that there is no other alternative. The old world is already dead -- or almost dead, which is worse!

And for the new world there is no other movement except *this* movement. It is not a political movement. It does not belong to any nation. It does not belong to any race. It does not belong to the past. It is absolutely fresh -- just born, young.

And you are asking: Can your followers do the same as happened with Jesus? In the first place, the followers have not destroyed Jesus, Jesus had everything ready. He had sown the seeds, the followers have only been reaping the crop. Jesus *is* responsible.

I am not giving any theology to my disciples. I am not giving them any catechism. I am not giving them any belief system. And my statements are so contradictory, that there is no possibility for anybody to figure out what kind of man this was. Nobody can bring any deformation, because I am not giving anything to the disciples -- no discipline, no dogma, no creed. What can they do?

I am giving them freedom to do whatsoever they want to do. I am giving their responsibility to themselves. I am not taking their responsibility on me. I am not their savior or prophet or messiah, no.

Q: YOU ARE THEIR MASTER.*

A:* I am master of myself!

Q: ARE YOU THEIR MASTER, AS WELL?*

A:* No. I am trying to help them to be masters of themselves. I am just a catalytic agent. I am master of myself, so I know how one becomes a master of oneself. I am simply sharing my experience with these people. They are not my followers, they are my fellow travelers. And they are absolutely free to do anything they want. No restrictions, no inhibitions, no repressions.

What can they do? The moment I am gone, they will also go on their way separately, because their connection with me is direct. They are not interconnected like Christians or Hindus or Mohammedans. They are connected to me directly. Each sannyasin has a direct communication line with me. The moment I am gone, his last barrier is also finished. Other barriers I had finished before -- now the last barrier, the love towards me, is also finished.

He is now totally free. Utterly free -- to be himself. So there is no problem. The followers of Buddha or Confucius they all destroyed their Master's things because the Master himself has given all the poison that was needed to destroy it. For example, Buddhas has given 33,000 rules of conduct. Even to remember them is impossible, the question of following them does not arise. And any man trying to follow 33,000 rules of conduct will soon be in an insane asylum. He will be in the same position as happened in Aesop's fable of the centipede.

A centipede is just going for his morning walk. One hundred legs -- a small rabbit could not believe his eyes, how he managed to walk. One hundred legs? Which one first, which one second, which one third? He stopped the centipede and said, "Uncle, I have a question if you don't mind. How do you manage to walk with one hundred legs? He said, "My God, I never thought about it! Now I will watch how I walk and then I will tell you. Up to now I have been simply walking without thinking."

And he could not walk even a single step. He fell down, because he was trying to figure out which leg first and which leg second -- and the number was one hundred. Even a great mathematician like Albert Einstein would have fallen with one hundred legs. That poor centipede -- knowing no arithmetic.

But the centipede was very angry and told the rabbit, "It's okay that you asked the question to me, but here is a big commune of other centipedes. Don't ask such a stupid question to anybody. Perhaps you have crippled me for my whole life! I will never be able to walk again, because I don't know how I used to walk. It was simply natural."

33,000 rules of conduct? Are you trying to drive humanity insane? And if they don't follow, they feel guilty. If they follow, they look mad. And if you look at those rules, you will be absolutely aware. For example, one sannyasin, Buddha's disciple, was going to spread his message. Buddha said to him, "Never look at a woman. You are going far away."

The man said, "It is a little bit difficult, because half the people are women. Everywhere is full of women, and you are giving me a message not to look at a woman? But how am I supposed to know *before* looking that a woman is coming? And by the time I know that she is a woman, I have already looked."

The man raised the question that it would be almost impossible for him to follow it, Buddha gave him the advice, "No, it is possible. I will give you the clue. You walk looking just four feet ahead of you, so if you see a woman's feet, you know. Don't look up, always keep your eyes glued four feet away." In India, women use ornaments on the feet, on the toes, and just by looking at the feet you will know it is a woman.

The man was a little of a philosopher. He said, "That's okay. Anything else?"

Buddha said, "Never touch a woman." The man said, "But there can be a situation.... For example, a woman is drowning and I am standing on the bank. What do you want me to do, jump in the river and save the woman, or just go on my way without looking at her? A woman may have fallen on the street sick or old or blind and she needs the help of someone to take her at least to the nearest town, and I am passing by. What do you suggest?"

Buddha said, "Okay, you can touch a woman, but remain absolutely alert. Keep yourself *as* a witness, don't get in any way involved. Do it as if she is only a corpse, and you are fulfilling your duty."

Now this kind of discipline will soon create disturbances. People are going to disobey such things and find loopholes and destroy the whole thing.

I have not given them anything in which they can find loopholes -- I have given them only loopholes. Now what can they destroy? It is said a fishing net consists of holes. I have given them only holes,no fishing net. Now they can do whatsoever they want to do with holes. I give them absolute freedom to be themselves.... No guilt, no promise, just enjoy the moment to the fullest, and you are not responsible to anybody.

No God to be responsible towards, no hell to be afraid of, no heaven to be greedy for. All that is present this very moment, enjoy it intensely, totally, because no one knows -- the next moment may come, may not come.

You want to do something?

Q: BHAGWAN, HOW DO YOU THINK WHAT WE'VE DISCUSSED EARLIER THAT IT'S KIND OF HARD TO CATEGORIZE YOU, BUT WHAT CONCLUSIONS DO YOU THINK HISTORY WILL REACH ABOUT YOUR EXPERIMENT HERE?*

A:* I don't know

Q: AND FURTHERMORE, YOU DON'T CARE!*

A:* I don't care. Who cares when you are dead; you are not going to come back to read what others are writing about you, whether your name is in the history books or not. What is the point?

Alexander the Great did so much, tried to conquer the whole known world, almost succeeded. But what is the point? He died when he was thirty-three, and after that he has not been seen around -- reading history and enjoying that his name is everywhere, and he is one of the greatest heroes in history. What does it matter? I don't know, and I don't care, either.

I am perfectly happy right now, so blessed that I can bless the whole world. Still my blissfulness will not be exhausted.

Q: WHY SHARE IT WITH THE WORLD? YOU MENTIONED EARLIER YOUR HAPPINESS IN YOUR OWN PERSON.... WHY NOT KEEP IT WITHIN YOURSELF?*

A:* Because it goes on increasing if you share. It is profit-making.

Q: THERE ARE A FEW GIGGLES THERE. DEFINE WHAT YOU MEAN BY PROFIT-MAKING.*

A:* The more you share your bliss, your joy, the more it increases. It is a totally different kind of economics from that which you are aware of. In the ordinary economics the rule is if you go on sharing your money, it will decrease.

In the higher economics, which is my business, the more you share, the more existence goes on pouring into you. It is just like a well: you go on drawing water from the well and new water goes on flowing from everywhere. If you stop drawing water from the well, the water will become stale, dead, even poisonous.

Bliss has to be shared. It is not out of compassion. That is why I said it is profit-making. It is not out of compassion that I share my bliss. it is just out of simple profit motive. It increases the more I share. It is like the rain cloud full of rain. It *has* to shower somewhere, otherwise it will become heavy, burdened.

Yes, I say, if you don't share your bliss it will go stale. It will start stinking very soon. It will die. You have to share it to keep it alive, flowing, increasing, expanding. I am an imperialist. I don't believe in any limits on anything.

I can understanding why you are scratching your beard. You don't have a beard and you are scratching it. You take a few grapes -- that will help you. That scratching is nervous. You just take some grapes! Those grapes are there just to avoid doing anything else that shows nervousness.

But it is something new. All journalists feel nervous, because they have never met such a crazy man before. Who will not feel nervous? You take a few grapes.

Q: I DON'T THINK THEY ALLOW ME A MEAL BREAK UNTIL I'M OFF WORK.*

A:* Okay.

Q: WHY IS IT IMPORTANT, OR WHY IS IT NECESSARY TO SELL BLISS, WHY CAN'T YOU GIVE IT AWAY?*

A:* No. Because anything that is just given away is never taken by anybody. The higher the cost, the better people will keep it, save it in their treasuries. Give it free, and it has no value, because people don't understand value unless it has a price. They understand price, they don't understand value.

Q: IN THAT CASE, HOW MUCH ARE YOU GOING TO CHARGE ME FOR THE GRAPES?*

A:* Nothing.

Q: SO, NO VALUE?*

A:* I know that if you eat those grapes your program is going to be for me. Just taste something sweet, so you are not bitter on television. It is *all* profit-making business! I am a very simple man, and truthful. If

you are shy about eating right now, when I go, please....

[the cameraman has problems]

Q: I WOULD LIKE TO ASK YOU TO REPEAT SOME OF THE WORDS YOU JUST SAID... WHY BLISS HAS TO BE SOLD.... WHY YOU SELL BLISS.*
COULD YOU GRANT US THREE MORE MINUTES?

A:* I can, but I cannot repeat what I have said; I will say something else.
I don't believe in repetition.

Everything in this world has to be achieved. You have to pay a price for it, and the bigger the price you pay for it, the higher is your estimate of it. If bliss, ecstasy, joy, were all available, like water, free -- nobody will be able to appreciate their value.

You don't know the real value of water unless you have been thirsty in a desert. While he was in India, Alexander was asked by a great Master, "If you are in a desert and thirsty and I have a full bottle of water, how much will you be ready to pay for it?" Alexander said, "I will pay half my empire in such a situation." But the Master said, "I will not sell until you pay me the full empire. Why should I sell? If you are willing to pay half, that is indication enough that if I just wait a little more, the customer is going to feel more thirsty and is going to pay the full empire."

And Alexander agreed that perhaps he would give the whole empire. And the Master laughed. He said, "Then what are you doing? Wasting your whole life for a bottle of water? Are you stupid or something?"

The world understands things in its own way. Otherwise, my bliss is freely available to anybody who can appreciate it, who is vulnerable to it, who is open to receive it. There is no price tag on it. But those who cannot understand anything unless they pay for it -- for those poor people, we have to put a price on everything. It is out of compassion.
That's why I said my answer will not be the same.

Q: BHAGWAN, THANK YOU VERY MUCH.*

A:* I enjoyed it.

The Last Testament, Vol 1

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INTERVIEW WITH THE RAJNEESH TIMES, TOKYO

QUESTION: BELOVED BHAGWAN, BUDDHA THE JAPANESE SEEMS QUITE CONCEIVABLE, YET, ZORBA THE JAPANESE QUITE INCONCEIVABLE. WOULD YOU COMMENT?*

ANSWER:* It is one of the most significant questions to ask. Buddha is not only conceivable in Japan, a Buddhist country, Buddha will be conceivable anywhere, even though the countries are not Buddhist. Perhaps Buddha is the only human being in the whole history who is loved, respected by ALL, not only by Buddhists.

On the other hand, Zorba is inconceivable in every old culture, civilization, religion, because they all have condemned materialism and they all have raised spiritualism to its ultimate height. They have created a duality between matter and spirit, between the mundane and the sacred.

Zorba represents all that has been condemned for centuries upon centuries by all the religions. Buddha is loved certainly by Buddhists, but respected by non-Buddhists, too. He represents something of the purity of the highest conceivable spirituality. That's why I say the question is significant.

My whole effort is to bring Zorba and Buddha closer and closer -- so close that both can exist in one human being without any contradiction, as complementaries, helping each other, not fighting with each other.

Separately, both are missing much. Buddha is absolutely bloodless, just a skeleton, because he has denied everything that life is. Life is love, life is laughter. Buddha has denied everything. He is just a skeleton. Zorba is full of life, love, laughter. Eat, drink, and be merry is his whole religion. He does not know anything beyond eat, drink, and be merry. He does not know ... he has no question or curiosity about something that is higher -- higher than the alcohol, higher than the woman or man, higher than this world, the visible world, the tangible world.

Zorba has no quest; he is perfectly happy drinking, dancing, enjoying. Buddha is missing the blood, the life, the love, the joy, the celebration. Buddha cannot dance. It will be simply inconceivable, Buddha dancing. Zorba cannot sit silently and meditate. That, too, is as inconceivable as Buddha dancing. Zorba is dancing, singing, drinking. He is making love to any woman, who by chance meets him.

Zorba represents the materialist in its best form. Buddha represents the spiritualist in its best form. but you are both, spirit and body. Existence is both, matter and consciousness.

Therefore I say that spiritualists have been denying the very base of the temple. They accept the temple but they deny the foundation of the temple, and without the foundation, no temple can stand. That's why religions have failed.

Gautam the Buddha has failed, for the simple reason that he was trying to make a temple without any foundations going down into the earth. He was trying to grow roses, but he was not ready to accept the roots under the ground which life in darkness and, of course, are not as beautiful as the roses. But neither the roses can exist without the roots, nor the roots can afford to exist without the flowers.

The roots without the flowers will be barren, and the flowers without the roots can only be of plastic. so all the religions of the past have created a plastic humanity. Denying Zorba, they have denied all that is solid in you. And the materialists, communists, Marxists and other brands of materialism -- Epicurus in Greece, Charvaka in India -- they are eating, drinking, womanizing, but at the very end they find nothing but frustration.

Something is missing. They may have all the money, all the power, everything that a man can ask for, but still inside they are empty, hollow. They may be dancing, but their dance has nothing of divinity in it. Their dance is just an exercise of the body. There is no soul to it.

These are the two ways humanity has lived up to now -- divided, split, schizophrenic, both have to repress something. Buddha has to repress Zorba. Zorba has to repress Buddha. As far as I'm concerned, both are sick because both are half of one whole, which can be healthy only if both the parts meet together and fill the gaps. Zorba can become the foundation, Buddha can become the temple.

I don't see that there is any conflict between the rose and the roots. On the contrary, the roots are continuously sending food, water, nourishment, color, fragrance to the rose. the rose is on the receiving end. All that the rose gives to you comes from the roots. Cut the roots away, and the rose dies, disappears. All fragrance, all life, all dance in the wind ... the joy in the sun ... simply withers away. Take the roses away, and what meaning is left for the roots?

That's why materialism is bound to come to a point where it feels meaningless, everything meaningless. It is the Zorba in the West which has come to its climax in the so-called philosophy of existentialism. Existentialism is the ultimate logical conclusion of Zorba. There is no meaning in life according to European existentialism. There is only anxiety, anguish, despair. Zorba had started with love, laughter, life, and it is strange that in the end the conclusion is that there is only one way to get rid of it all, this whole mess and madness, and that is suicide.

The whole Western intelligence is in a great insane space, because they have accepted only the roots and now they are asking, "Where are the flowers?" They never allowed the flowers to grow. On the contrary, they went on cutting the branches, the leaves, the trunk of the tree, and now they are asking the roots, "What is the meaning of you? For what do you exist?"

And in the East, just the opposite has happened: only the spiritual is true, and the material is illusory. All the spiritual masters in the East have been emphasizing only one thing: that the world in which you live is only a dream. It does not matter whether you are rich or poor -- what does it matter if it is only a dream? Whether you are hungry, sick, old, healthy, it is only a dream. It is not the reality.

The natural consequence was, that in saving their spirit and their spirituality they have lost their roots. That's why the East is poor. Gautam Buddha is responsible for it. If you deny materialism, then how can science develop? If matter is illusory,then the whole scientific endeavor is illusory -- Hiroshima and Nagasaki have never happened, it was just the Japanese dreaming about it. If matter is illusory, then how can the atom be real, which is the constituent of matter? And if life is illusory,then why make so much fuss about life disappearing from the earth in a third world war.

Because Gautam Buddha and the people like him in other religions emphasized only the other world, this world was neglected, ignored. No science was developed, although it could have been developed long before it started to develop in the West. The Western development of science is only of the last three hundred years. Mathematics was discovered in India ten thousand years ago, but what happened? Guns and dynamite were discovered in China five thousand years ago, but then what went wrong? In three hundred years the West has developed nuclear weapons, and they have managed to reach to the moon. What has the East been doing for ten thousand years?

You will be surprised to know that when Marco Polo came back from China, he brought from the Chinese emperor many presents for the pope. He was laughed at about everything that he brought, and he thought he was bringing something of immense value. For example, up to that time, the West had no idea of printing machines, and he had brought printed books from china. The West had no idea of currency notes, but in China currency notes had been in use for three thousand years.

What went wrong? People who invented mathematics, people who invented printing presses, people who invented guns and gunpowder...? The whole responsibility goes to Gautam Buddha and his type of people. They emphasized that all this is illusory -- don't waste time. The small time that you have got has not to be wasted in the desert of materialism. You should devote your whole life to the search for truth, for that which is far above what you see. Seek the invisible, the intangible. Seek the eternal, the immortal. Seek the immaterial.

Emphasis from people like Buddha who had charismatic personalities influenced the whole of civilization, and for centuries all progress stopped. India knew everything about mathematics, but could not produce an Albert Einstein. If things had moved rightly, India would have reached to faraway stars by this time, not just to the moon. The moon is very close. If Western science can reach to the moon in three hundred years, India cold have reached to the farthest star in ten thousand years. All the basic principles of mathematics were known, but they were never applied. They remained theoretical. They remained undeveloped because the genius of the country was attracted by Gautam Buddha, Mahavira, Shankara, who were emphasizing that matter is illusory,that this life is just a dream, and the only use you can make of this life is to find that which remains forever.

Naturally, the East has remained poor. Nobody else is responsible for it. it was bound to happen. If I had been there at Buddha's time, I would have predicted that what he was teaching would result in poverty, sickness and death to the same people who were influenced by him. And remember, when people are poor, hungry, dying, do you think they can meditate? With a hungry stomach, can you go on sitting silently and let the grass grow by itself?

Basho's stomach was full when he wrote those lines. He must have begged and eaten well. Then, sitting under a tree by the side of a pond, he could write beautiful poetry of tremendous significance. But we should not forget that Basho was not hungry. If he had been hungry, then there was no possibility of these

beautiful lines coming out of him.

"The ancient pond, the frog jumps in. The sound." Or, the silence. It is difficult to translate exactly the Japanese word, because Japanese has no alphabet. In India, we have a word,which is pronounced "chapak," -- the sound of the frog. When a frog jumps into the pond, there is something like chapak.

But these beautiful statements are not out of a hungry stomach. The East went on becoming poorer and poorer, because without technology and science you cannot be rich. And if Ethiopia is dying today -- almost one thousand people per day are dying, and in the last four years, millions have died in Ethiopia -- who is responsible for these people dying there? Why have they not been able to develop enough technology and science to create and produce wealth? Because wealth was condemned by their religious leaders and the people listened to their religious leaders. Wealth was condemned. Children were declared to be gifts of God, so they went on producing only one thing: children. Now, no child brings with him a piece of land, seeds for the new crop, water to nourish the plants. God goes on sending children without any equipment to be here, and the religious leaders go on saying they are gifts of God, but they have proved to be the very curses against humanity.

The East was bound to remain poor because of Gautam Buddha. It was bound to remain unprogressive, backward, because of Gautam Buddha. And I love the man; you can understand my anguish that I have to say that Gautam Buddha is responsible for this whole misery. For twenty-five centuries, millions of people have suffered, have gone mad, have become perverted -- and the man who is responsible for it, I love him.

I love Zorba, too, but I know it is because of the materialists we have suffered two world wars and now the third is impending to destroy the whole humanity at any moment. Because of Zorbas, the West has remained superficial. Yes, its stomach is full, perhaps much too full, but its being is empty. The house is really beautiful, a palace, but nobody lives there. It is empty. Yes, there are precious paintings on the walls and great sculptures in the garden. Everything is immensely valuable, but nobody lives there; nobody IS there, because the materialist forgot completely to come back home. He went out, and out, and out, and went on searching farther and farther away from his home base. Now he has completely forgotten who he is, where he comes from. Now he is asking, what is the meaning of my life, what I am searching, what I am going here, what the hell am I doing here? He is angry, angry at life itself.

In one of Dostoevsky's novels, THE BROTHERS KARAMOZOV there are three brothers. One brother is an atheist, one brother is a very pious religious innocent person, and the third brother simply does not care about either. The atheist says: If I meet your God, Ivan -- Ivan is the religious one -- if I meet that fellow anywhere, the first thing I am to do is to return the ticket, and ask the gentleman, "Is it right to send me into a world without asking my permission? Who are you? What authority have you got to force me to live a life which is meaningless? And everything that is joyful, you and your representatives condemn it. You have done a great job of creating. You create us without asking us. That is the first crime you have committed. Then you give us instincts which we have not asked for and send your prophets and messiahs who condemn those instincts saying that sex is sin, that attachment is sin, that possessions are sin. So what kind of game is going on? Are you some kind of a sadist? Have you created us to suffer? Are you enjoying our suffering and misery?"

That brother is speaking for the whole West. Everything is available, but what is the point? You will go on making love to this woman, to that man, but what is the point? After a few experiences, you simply look silly. What are you doing? You may eat in this restaurant,in that restaurant -- Japanese food, Chinese food, Italian spaghetti -- but sooner or later you are bound to recognize what is going on. What is the point of it all? Why should I go on living tomorrow, because again tomorrow, spaghetti?

It is enough for any intelligent man -- and the more intelligent a man is, the sooner he gets bored. Retarded people can go on living with a woman or with a man their whole life. But intelligent people, the greater their intelligence, the greater is their capacity to see that there are thousand of beautiful women. Why remain with one? There are thousands of beautiful men, so why cling to one? There is no natural law that you have to remain clinging to one. Why create a bondage?

But even if a man goes on moving from one woman to another, soon he gets tired and founds out that he is in a vicious circle. Finally he finds to his great surprise that all women are exactly the same. What you call making love -- whether you make love to Cleopatra or Mother Teresa -- it is the same, the same stupid thing.

So the whole West has created the foundation of the temple, but a foundation is meaningless without a temple. They go on making foundations, and then they are stuck: "What are we doing? For what are we making this foundation?" They don't have any idea that a temple has to be created. They have denied that

temple for centuries: there is no consciousness.

Karl Marx says, "Consciousness is only a by-product of matter." See the point: Shankara, Buddha and Mahavira say that matter is illusory, that consciousness is immortal reality. Charvaka, Epicurus, and Karl Marx say just the opposite, that matter is the ONLY reality and consciousness is only a by-product.

It is just like a clock on the wall that goes on clicking, giving you time. If you bring an aboriginal into the room and show the clock moving, he will look all around and say, "Where is the spirit of the clock?" Because if it moves, there must be a mover hidden inside. But there is no mover, the movement is a by product of a certain mechanism. You can take apart all the parts. Do you think the soul of the clock goes upwards to meet God? If it was a good clock, giving the right time all the time, it will go to God; if it was a bad clock, giving the wrong time all the time, it will go down into hell to suffer. But you know there is nobody who is going anywhere. You can put those parts together again, and the clock starts clicking. that clicking of the clock is just a by-product.

The West denied consciousness; the result is a tremendous feeling of despair. The East denied matter; the result is Ethiopia, India. Half a million people are going to die out of poverty this year. Two million people will be barely able to survive. You cannot tell them that being barely able to survive will be life.

And who knows about the next year? Right now the world population is four billion. In every decade we are producing one billion people, so by the time this century ends, we will be nearabout six billion people. Our resources are being exhausted, and this increase of population will be happening in the poor countries,not in the rich countries. The poor countries will become poorer, much porer, and it will be impossible for richer countries to give any help. And why should they give? The poor don't give their meditation to the rich. They don't give their experiences of ecstasy, blissfulness to the rich. Why should the rich give the fruits of their technology to the poor? They are going to be in difficulty themselves, because they are piling up nuclear weapons.

This is where Zorba has brought them. Sooner or later nuclear weapons are going to destroy the world. Yes, they will die with their stomachs full. In fact, half a million people only in America suffer from obesity, fatness. They go on growing like monsters. They don't have anything else to do except eat. Eat more. A small child, an American, was puzzled why the Ethiopians go on dying. He told his father that it seems so stupid that one thousand people are dying every day, starving. Why don't they open their fridges? If there is nothing else available, they can eat cakes, biscuits.

Now, the American child cannot conceive a home without a fridge. What a distance we have created amongst human beings! The Ethiopian has never seen a fridge and perhaps will never see one. There seems to be no way for Ethiopia to survive.

Zorba has brought half of the world to where they have everything. Only the man is missing, the spirit is missing -- and with the spirit, all meaning, all ecstasy, all joy, everything has gone down the drain. In the East, they are poor, dying, sick, suffering in every possible way, and that is the consequence of what Buddha has been teaching to these people.

I want East and West to disappear into each other. I want Zorba and buddha to disappear into each other. Only then will we have a whole man, and the whole man is the need of the day. It is because of this that I am going to be condemned from both sides. The religious people will condemn me as a materialist; and the materialists, the communists are condemning me for diverting peoples' minds towards meditation. That means the young generation is being diverted away from the revolution, that I am serving in some way the interests of capitalism.

I am the greatest danger to them, because I am attracting so many young people. If they had not come to me, they would be communists. But now the situation has come to such a point that red no longer represents the communists, it represents me.

They both are angry: Zorba is angry, Buddha is angry. But I am not to be stopped by either. I am going to put both of them into a mixture and put the electricity on, so that when the juice comes out, you cannot find which is Buddha and which is Zorba. That is my sannyasins: one who will live with intensity and totality like Zorba. But that is not the end, that is only the beginning. He will go on searching, seeking for something higher to live, something better to live. He will be in favor of science and technology. He will not deny this world. He will not call it a dream. It is true -- as true as anything can be. Who can say roots are untrue? Just to prove that roses are true, have you to prove roots to be illusory? I don't see the point. Roots are roots, and as roots they are real. Roses are roses; as roses, they are real. The problem is that they are joined together and they depend on each other.

I have told you that juices are flowing continuously from the roots towards the flower; but it is not a one

way affair. the flower is taking the sun rays deep down to the roots. Because those roots are underground, they also need the life that sun rays give. Without those sun rays, those roots wil die. The flower does not open for you to make a garland, it opens for the roots which are hidden. In fact, it is an extension, a hand of the roots to catch hold of life and energy from the sun, the wind, the rain,and send it back to the roots which are hidden deep down. It is a two way traffic.

And this is how it should be between Zorba and Buddha. If Buddha has eyes -- and certainly he has eyes -- but he doesn't have legs, what is he going to do with his eyes? The house is on fire.He can see it. He can see the way out, but he doesn't have legs, he is crippled. And somebody is sitting by his side who is blind, but has strong legs.

I am suggesting a simple thing: get introduced to each other! Tell each other what you have got and what you have not got. It is a simple thing to come to an understanding that the crippled man, who can see, sits on the shoulders of the strong man, who is blind but who can walk. Now they are together, functioning as one unit. One sees and shows the way, and the other follows -- that's the only way to get out of the house which is on fire.

And we ARE in the house which is on fire. It is exactly the right moment when Zorba and Buddha should drop all their antagonism and become one.

Yes, Zorba is blind, but he is a strong person. Buddha has eyes, but he is fragile. He can sit under the bodhi tree, but if the jungle takes fire, perhaps he will not be able to escape.

It had happened in Buddha's life.... I have been to that place near Bodhgaya, where Buddha became enlightened. There is a small river, Niranjana. Buddha was so weak because of fasting, meditating. He had devoted everything to meditation. He had forgotten his body, he had forgotten everything else. He went to take a bath in Niranjana. It is a small river. When I went there, I could not believe -- perhaps at that time it may have been a little bigger river -- but the story is that he was so weak that the current of the river started carrying him away and he could not manage to stand against that small river's current. He tried hard somehow to get out, and had to hang onto the root of a tree on the side of the river. He had to rest for a time to gather energy enough to get out of the river.

This situation, this story, is the story of the whole East. Yes, Buddha has got eyes. He can see as far as existence is. His vision is limitless but he has done one thing wrong: he has gone against the body, against nature. His achievement is partial. So is the achievement of Zorba partial.

Remember one thing: truth can only be the whole. It is just like a circle. You cannot draw half a circle. That is not possible. Just the word circle means FULL-CIRCLE. You cannot draw half a circle. That will be only an arc, not a circle. A circle has to be whole. And that's the situation about truth: truth has to be whole. Half a truth is worse than a lie.

Buddha is half of the truth, and Zorba is half of the truth. It is going to be difficult to explain to Buddhist that I am making an effort to create a synthesis between Zorba and Buddha. They may feel offended, but that does not matter. Truth is on my side, and I am ready for an open discussion with both Buddha and Zorba. And my vision is so clear that both are half and both have disturbed the whole humanity.

Now it is time for Zorba the Buddha to appear. Perhaps I am the first Zorba the Buddha. I take the responsibility of bringing this new kind of animal into the world. And my sannyasins have to be Zorba the Buddha. Nothing has to be sacrificed, and everything has to be experienced. From body to soul, from earth to sky, all is ours.

Q: THE PROBLEMS OF SOUTH AFRICA ARE BASICALLY REFLECTED IN THE GOVERNMENT'S ATTITUDE TOWARDS JAPANESE. WE ARE ACCEPTABLE IN BUSINESS, BUT CULTURALLY WE ARE CONSIDERED COLORED AND HAVE SEMI-HUMAN STATUS. IS THERE ANY SOLUTION POSSIBLE IN SOUTH AFRICA?*

A:* South Africa is not a big problem. Like all problems it is very simple, but the vested interests make everything complex. In South Africa only fifteen percent of the population is white, and these fifteen percent white are invaders. Eighty-five percent of the people, the natives of the land, have been living in slavery for centuries. They are simply slaves, servants, working in the coal mines, gold mines, diamond mines. Those mines belong to them, but they get only a little bit of money to survive. And the fifteen percent white people exploit their rich country, and have been doing so for three hundred years.

Now it has come to the point where something has to be done, but the problem is that these fifteen

percent whites came three hundred years ago, and now they don't have anywhere to go. There are Dutch people, English people, Italians. There are others, but the majority is Dutch. Their own countries are not ready to accept them back, because no country wants its population to grow suddenly. Somehow they are keeping things in balance. Neither do these people really want to go back, because in their own countries they will be ordinary second-rate citizens. Maybe clerks, waiters, porters, while in South Africa, they are kings. All their investment is in South Africa. All the technology that they have brought, all the mechanism is in the mines of South Africa, and they know how much more is still there to be exploited. They have only scratched the surface. This is their greed and their fear of going back to their own countries where they will be almost foreigners.

They have started calling themselves Afrikaaner, they don't call themselves Dutch, English, French, Portuguese, Spanish. No, they have become a new race: Afrikaaner, and they call their language Afrikaans. They don't want to leave and I can understand the human greed. I can also understand their problem of who is going to accept them. Nobody is willing to accept them, but that does not mean they have to continue to exploit eighty-five percent of the people, their country, their land; nor that they have to go on being the ruling ones.

It is strange that in the twentieth century only the fifteen percent, the white people, have the voting right in South Africa. The eighty-five percent majority has no voting right, so the question of their coming into power does not arise. They have nothing to do with power. They can't even vote. It is inhuman.

I can see the difficulty of the white people; I can see the exploitation of the black people, but it cannot continue the way it has up to now. It has come to a point of explosion. Now there is emergency rule. The whole country is under military rule, and South Africa has one of the biggest armies in the world. No journalist is allowed in, so nobody knows how many people are being killed and burned every day.

My suggestion is simple: fifteen percent of the land should become a new country -- Afrikaaner. Fifteen percent of the wealth should go to the new country, Afrikaaner. Fifteen percent of the army should go to the new country, Afrikaaner. Everything according to the percentage, with South Africa divided into two countries, Afrikaaner and South Africa.

It is so simple, if people really want to solve the problem. The white people should remain there. They have been there for three hundred years, and their old countries are not going to accept them back. It is enough time. But they should get according to their percentage. if they don't want to divide the country, then the eighty-five percent majority should be given the voting right. Naturally then the government will be of native South Africans.

These are two clear alternatives. And I think the white people will prefer the first. They would have at least fifteen percent of the country -- fifteen percent of its wealth, diamond mines, gold mines, and fifteen percent of the army -- and they would be their own rulers. And the native eighty-five percent of the people would have eighty-five percent of the army, eighty-five percent of the wealth, eighty-five percent of the land, and would be their own kings. I don't see a problem at all. They just have to sit with each other and find out the way to divide.

If the ruling minority insist that they don't want division, then they must give the eighty-five percent majority their voting rights. But then they will not have even the fifteen percent that was possible in the first place, because the native majority will throw them out of the government. Then they will be at the natives' service. Those natives who have served you for three hundred years -- now you serve them. they have worked in your mines and died -- now you work and die.

The whole world should insist that either of these two alternatives has to be accepted; otherwise, the South African government simply will be rejected by all the governments of the world. They should be thrown out of UNO. They have no right to represent a country where eighty-five percent of the people are against them. They should not be given any support. All businesses from other countries should be completely stopped. The present government should be forced either to accept the first conclusion, or accept the second alternative.

And I think the first is perfectly beautiful. They don't lose; they get as much as they deserve, fifteen percent. The native South Africans don't lose anything, they get as much as they deserve. One just needs the clarity to see. But this is the problem: even when things are very simple, millions of people have to die, innocent people have to suffer. The idiotic politicians and power-hungry people go on massacring poor innocent children, women, old people.

In South Africa the army now is given the power to shoot anybody they suspect. No inquiry is needed; no arrest warrant is needed; no court has to decide. The military itself has all the powers to shoot

ANYBODY, and suspicion is not something that you can later prove wrong or right. Whether it was wrong or right, it makes no difference -- it was not a certainty, it was only a suspicion. So now they are killing anybody they want to kill. It is the responsibility of the whole world to reject South Africa as a member of civilized humanity, because what they are doing is barbarous.

But even countries like America that are supposed to be the most advanced, progressive, democratic countries do things which are inconceivable. In the Second World War, when Japanese armies attached Pearl Harbor, one and one-half million Japanese -- who were living in America, who were American citizens, who had been living here for generations, and most of whom were born in America -- were given fifteen days notice to sell their properties, land, everything, and move to a special place that the American government was providing for them.

And the whole of America was kept in darkness. Even today that part is not mentioned in books of history about the Second World War.

In fact, all around the world, nobody knows what actually happened to those one and one-half million Japanese-Americans. Fifteen days was such a short notice -- how could you sell your businesses, your houses, your lands? -- and who is going to purchase them when the local buyers knew that within fifteen days you will have to go, that the lands, the buildings, your car, your shop, your business, everything will be left in their hands, free? Why purchase?

These one and one-half million Japanese-Americans who had earned all this with their own labor with their own intelligence, were really rich people. The Japanese have the knack of becoming rich; they know how to create wealth.

They had to leave, and they were not supposed to ask why or where they were going. Just one thing was told to them -- that the American government suspected that when America and Japan were at war they might favor Japan. And in a democratic country, the government had not a single proof that a single Japanese in America supported Japan. Out of one and one-half million people, they could not find a single proof that anyone was really or willing to support Japan.

They were ready to support and fight for America because they considered America their country; but they were taken into isolation in the desert where they were told that they would be taken care of on a reservation, just like the Red Indians. But it was not a reservation. Now facts have become available: it was the same kind of concentration camp that Adolf Hitler had created in Germany for Jews.

After the Second World War, the people who had been running those concentration camps in Germany were punished, but America was not punished even though they had behaved in the same way with absolutely innocent Japanese-Americans who were not in favor of Japan. They were tortured, no medical facilities were given, their food was not up to standard, and they were crushed like sub-human beings.

When they were brought back after the war, their properties were not returned, and have not been returned even yet. And this is a democracy! During the whole period of wartime, America was not able to find any proof to support their actions. When the Japanese-Americans were released, their businesses were in American hands, their cars were in American hands, Americans had taken over everything without giving a single paise in compensation.

Now forty years have passed and those Japanese-Americans are still asking the American government: "Give us some compensation. It was your duty.You forced us and we had not committed any crime, and you don't have a single case against us." And it is not a small thing -- one and a half million people and their properties -- and the American government is silent.

That's why I say that civilization has yet to come. It has not yet happened. There are only pretenders, hypocrites, but not truly democratic people anywhere. America is different from the Soviet Union only in hypocrisy. The Soviet Union is straightforward, a dictatorship. America IS a dictatorship proclaiming itself as a democracy, and now we can say it from our own experience.

For four years, Rajneeshees have been harassed by the American government -- the state government, the federal government -- without any legal reason on their part to support their acts against us. All their laws are in our favor and their constitution is in our favor, because from the very beginning I have made it clear to my people not to do anything knowingly or unknowingly against the American constitution; that it is the only constitution which at least accepts democracy, accepts freedom of speech, accepts respect for the individual -- so don't do anything.

We have not done anything against the constitution, but still we are being harassed in every possible way. They are taking advantage of all kinds of laws, which have never been applied to anyone in the whole history of America. Suddenly those laws have become applicable to us, and those laws go against the

American constitution. So now my new stand is that we will fight the American government in Oregon, and if needed, then the federal government, to save the American constitution. We are for the American constitution and its values, and even if we have to fight with the Americans themselves, we will fight to the very end -- because that constitution is the only hope for humanity some day to become democratic, some day to become really civilized and human. Okay, Nartan?

The Last Testament, Vol 1

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INTERVIEW WITH NATHAN WOOD, THE ROGERS CABLE SYSTEM, PORTLAND, OREGON

QUESTION: YOU LOOK VERY NICE IN BLUE. IS THAT ONE OF YOUR FAVORITE COLORS?*

ANSWER:* All colors are my favorites, except red.

Q: DO YOU SEE A LOT OF RED AROUND HERE?*

A:* Your tie!. That is a lot.

Q: WHY DO THESE PEOPLE LIKE YOU SO MUCH? WHY ARE YOU SO APPEALING?*

A:* I am also wondering.

Q: IS IT THE BEARD OR THE MONEY OR THE PRESTIGE?*

A:* I don't have any money. I don't have any prestige. I am notorious all over the world. What prestige can I have? To be with me needs courage. To be with a notorious man... you will lose your prestige if you are with me.

Q: WHY IS THAT?*

A:* Because I am notorious. You need not do anything; you just be with me and you will lose your prestige, your respectability, your service. Everything will be gone.

They love me because I love them, and they cannot love me more than I love them. The love of all my sannyasins around the world is put on one side of a scale and my love for them on the other side, I'm going to be weightier.

Q: WHEN OR IF YOU DO PASS AWAY, OR IF YOU DIED, IF SOMETHING HAPPENED, WHO WOULD TAKE OVER? WOULD THERE BE SOMEONE TO TAKE OVER? WHAT WOULD HAPPEN TO RAJNEESHPURAM IF SOMETHING HAPPENED TO YOU?*

A:* Let me start from some point.... I have been waiting my whole life for somebody to ask it, but nobody asks me what will happen to me when I die. Nobody is worried about that.

I will be dying and you will be living here. The whole trouble and the journey into the unknown is for me. Nobody seems to be concerned about that; everybody is concerned about those who will be left behind, living. What kind of minds have human beings got? Very egocentric. I am dying and even at my last breath you will be asking, "What will happen to all these people who will be living?" Nobody will ask, "Bhagwan, forget all about us. We will be living and you are going on an unknown pilgrimage. What can we do for you?"

Q: WHAT KIND OF A PILGRIMAGE WOULD YOU BE GOING ON WHEN YOU DIE?*

A:* Whatever kind of pilgrimage, when one is dying at least he is out of this world, out of this life, out of all that is known. He is moving into the dark and the unknown and the unfathomable. If you really love the person you will be concerned about him. But the trouble is that everybody is concerned about himself, although you will be living and I will be dying.

Q: WHAT COULD WE DO THEN? WHAT COULD WE THE LIVING DO TO HELP?*

A:* At least you could ask the question. But for my whole life I have been waiting and nobody has asked it. I am simply pointing at the fact of how egocentric man is. Now your question....

My whole teaching is centered on the present moment, this moment. I do not care for any tomorrows. In the first place, the tomorrow never comes; whatever comes is always the now. You are never there, you are always here. Existence knows only two words, *now* and *here*.

I have heard about an atheist who was very much against God. To remind himself and his clients, his children, his wife, his friends, he had written in his sitting room in big bold letter, "God is nowhere."

Then a child is born the the atheist, a small child. He starts growing and learning. Learning the alphabet, he reads the sentence, "God is nowhere." But nowhere is such a big word for him that he splits the word in two. He reads, "God is now here." That mistake transformed the whole mind of his father. For the first time he could see that nowhere consists of now and here.

Existence is now and here. I have never bothered about the future. When I leave the body these people will celebrate, as we celebrate everything. And I have no responsibility for them, so the question of anybody succeeding me does not arise. The successor is needed only when I am having any responsibility. I have no responsibility. My approach is that everybody is responsible for his own life.

In this commune they are not here to dump their responsibility on me; they are here to learn how to stop dumping responsibility on others, how to take the whole responsibility of life on one's own shoulders. That's what gives a man dignity, integrity, self. For the first time he feels he *is*. And the responsibility makes him free of all kinds of slaveries, enslavements.

So, I'm not going to say what they have to do when I am gone. That is manipulating people even when you are dead. Moses is still manipulating the Jews. He was not satisfied while alive. While alive he tortured

his people for forty years in the Middle East desert in search of some holy land.

Q: SO WOULD YOU SAY THAT THE BIBLE IS ACCURATE IN SPEAKING OF MOSES, OR IS THAT A MYTH?*

A:* The BIBLE is just fiction.

Q: YOU MENTIONED GOD JUST A FEW MINUTES AGO AND I WAS WONDERING WHAT YOU CONCEPT OF GOD IS. I KNOW YOU'VE BEEN ASKED THAT SO MANY TIMES, BUT....*

A:* My concept is exactly whole because I can read nowhere; I don't have to cut words in two. God is nowhere.

Q: GOD IS NOWHERE. I WAS WONDERING THAT, BECAUSE WHEN...*

A:* No, wait, don't wonder, let me finish. Moses tortured Jews for forty years. Almost seventy-five percent of his followers died in that stupid search for a holy land. And finally, not because they had found the holy land, but just to save face, he declared Israel to be the holy land. Now there is nothing holy in Israel! And Moses gave commandments to them to be followed after he is gone. The same was done by Mohammed, by Buddha. They were too much concerned about what their people are going to do when they are gone.

It is something of tremendous importance that they were so much concerned. The reason is that in their presence they have persuaded the disciples to repress every natural instinct. Sex has to be repressed and they have to be celibate. Under their influence and charismatic personality people have accepted something absolutely unnatural. Only an impotent man can be celibate; and no impotent man has been known to become enlightened, not yet. He has no energy in him. Enlightenment will need a tremendous explosion of energy. He cannot even create a child; how can he create himself in a totally luminous way? So no impotent man has ever become enlightened.

And all the people who became enlightened were really over-sexual. In fact their over-sexuality was one of the causes for their enlightenment. They had so much energy that the woman was not enough. Many women were also not enough. They had such a great energy that they wanted to make love to the whole existence itself, and that's what enlightenment is, and orgiastic experience with existence itself.

Q: ARE YOU ENLIGHTENED?*

A:* Yes.

Q: HOW ENLIGHTENED. ARE YOU VERY ENLIGHTENED?*

A:* There are no quantities in enlightenment; either you are enlightened or you are not enlightened.

Q: I WANTED TO ASK YOU A QUESTION AS FAR AS OTHER RELIGIONS....*

A:* No, I have not answered your first question. You asked me what I am thinking about these people after I am gone. I am not even thinking now, when I am here.

I am giving them total freedom. I have not enforced anything on them that will make me afraid that once I am gone these celibates are going to create trouble. I have not repressed anything. If they want to smoke, I

tell them to smoke the best cigar possible -- don't go for anything second rate. If you want to love, find out the best man, the best woman, and go into it as totally as possible. I am in support of *expression* and all the so-called religions were in support of *repression*. When you repress people you are certainly afraid that when you are gone there is going to be chaos.

That problem does not exist for me. When I am gone there is going to be no chaos because chaos was all that I have been training my people for. My commune *is* a chaos and yet a very organic chaos, a very creative chaos, a chaos out of which stars are born. That's why that kind of question becomes very difficult for me to answer. I am not giving them any discipline, any rules of conduct. I am simply teaching them to be aware, alert, to be independent. Take your responsibility and do whatsoever you want to do. Don't bother about Moses, or Jesus, or Buddha, or me.

Jesus lived his way; he never bothered about others. If he had bothered about others; the Jews would never have crucified him. Buddha never bothered about anybody. I don't accept anybody as my master or my leader. I am nobody's shadow, nobody's carbon copy, and that's what I am teaching to my people: Don't be anybody's carbon copy, including me.

So, alive, dance with me, rejoice with me. When I am gone continue to dance and rejoice in remembrance of a man who gave you freedom, who gave you individuality. What else is there to bother about the future? Wherever I am -- somewhere I must be -- I will go on showering my love on my people and I know they will find ways to respond. But that is something very private; I cannot reveal it to a non-sannyasin.

Q: YOU HAVE MADE A LOT OF DIFFERENT REMARKS ABOUT RELIGIONS, AND -- I BELIEVE THIS IS YOUR MOST RECENT ONE; YOU'LL CORRECT ME, I'M SURE YOU WILL -- THAT THIS IS THE TRUE RELIGION, THIS IS THE TRUE CHURCH. CORRECT?*

A:* Right.

Q: YOU ALSO SAID THAT YOU WERE BUILDING AN ORCHESTRA OUT OF ALL THESE OTHER RELIGIONS. HOW DO YOU PROPOSE TO DO THAT?*

A:* I have done it already. There is no question of proposition. You can see my commune, Jews, Mohammedans, Christians, Hindus, Buddhists, Jainas.

Q: SO YOU WEREN'T SPEAKING OF THE WHOLE WORLD, THEN, YOU WERE JUST SPEAKING OF IN THE COMMUNE?*

A:* I am just speaking of *my* world. Hell to the whole world!

Q: YOU MADE A COMMENT A FEW YEARS BACK, I BELIEVE, THAT TWO THIRDS OF THE WORLD POPULATION WOULD DIE OF AIDS. NOW RECENTLY ALL THE THINGS THAT WE'VE SEEN IN THE NEWS, THAT THE FIGURES ARE JUST ASTRONOMICAL, DO YOU FEEL THAT YOUR PREDICTION IS STARTING TO COME TRUE?*

A:* No need because they are going to die; there is no way to save them.

Q: HOW SOON DO YOU THINK?*

A:* Within the last twenty years before the twenty-first century, they are going to die either by nuclear weapons or by AIDS. The nuclear weapons are the culmination of our whole past politics. AIDS is the

culmination of our whole religious past.

AIDS is the logical conclusion of all sexual perversions; and religions have caused all kinds of perversions in man. Homosexuality is a very religious discipline. Monks were forced to live together in monasteries where no woman was allowed to enter. There is a Catholic monastery in Athos, one thousand years old. In these one thousand years not even a six-month-old baby girl has entered the monastery. Even that is not allowed. I sometimes wonder -- a six-month-old baby girl -- what is the fear and what kind of monks are living inside? Are they monks or monsters? And in Athos the rule is that once you enter the monastery only your dead body comes out. You will never come out alive to have any contact with other human beings. There are nunneries where only women can live; no men can enter. Now what do you want? You are creating the situation for homosexuality, lesbianism, masturbation and all kinds of things. These monks, these nuns are the original sources of AIDS.

So your politics have brought you to the third world war, which is looming on the horizon, and your religions have brought you to AIDS. Your political and religious leaders have done great service to humanity and to this planet.

I am certainly concerned about my people. They have been given all the information about AIDS. Meanwhile, the governments are trying to repress exact information for the simple reason that if they accept that AIDS is spreading, if may create anarchy, chaos, turmoil. Rich people can afford private doctors, private physicians, and they can keep their mouths shut with their dollars. There are many people who have AIDS; they are confirmed by the medical profession but the public does not know about them.

Just think of the situation. A person who has AIDS can live at the most two years, *at the most*, which is almost impossible. If he remains secluded, avoids all kinds of infections, does not come in contact with anybody, perhaps he may survive two years; otherwise, six months is going to be the average. Just think, you are given six months to live. You would not like to be condemned by people that you have AIDS. You bribe the doctor. And you have only six months to live, naturally you will make as many sexual contacts as possible. Life is fleeing out of your hands. You would like to do everything that you always wanted to do but you had time to postpone. Now there is no time to postpone, so these people who are not made known to the public are going around spreading AIDS like wildfire.

Q: SO YOU DON'T THINK THE FEDERAL GOVERNMENT IS DOING ENOUGH TO CONTROL AIDS, THEN?*

A:* Not at all. They are doing nothing. Their senators have AIDS and they have not yet imprisoned those senators. Their senators are homosexuals; they should be immediately arrested. There is no other way: put them into imprisonment.

Q: WOULD YOU DO THAT WITH A SANNYASIN IF HE OR SHE HAD AIDS?*

A:* There is no need because my sannyasins are living in a totally different world. I have one million sannyasins around the world and I am trying for them all to come and live in communes, not to live in the outside world. So I am segregating them into different places, into different countries, in communes. We do not condemn anything; every sannyasin goes through the medical test and if he finds that he has AIDS the whole commune is full of compassion for the person.

Q: ARE YOU TESTING FOR AIDS, THEN?*

A:* Yes, we have our own medical center, all kinds of expertise: doctors, nurses, a hospital. And we have a special place far away in the mountains where we remove those people who have AIDS. We take care of them. We give them everything they need, books to read, films to see, games to play. They are respected in the commune, and everybody is responsible that they are no longer to make any sexual contact. Not even kissing, because AIDS is caught through kissing.

So I'm telling my sannyasins to change their patterns and drop the idea of kissing which is certainly

unhygienic even without AIDS. Two persons mixing their saliva which contains all kinds of germs. And there are idiots who are doing French kissing. I have suggested that my sannyasins change that pattern: start rubbing noses with each other. Hygienic, clean, and if sometimes somebody has a cold, at the most you can catch cold. And this is not a big problem. Nobody considers a cold a disease. If you don't take medicine it goes in seven days; if you take medicine it goes in one week. And this is not something new; Eskimos have been doing it for their whole history. They don't kiss, they rub their noses and they enjoy rubbing their noses. As much as you want, you can rub. There is no problem and I think Eskimos are far more progressive, at lest about kissing. There are other aboriginal tribes also, in India, where noses are rubbed and kissing is simply laughed at.

When Christian missionaries reached those aboriginal tribes to spread Christianity, the aboriginals have not stopped laughing yet about two things. One they call the missionary posture, man on top of the woman, which looked very ugly to the aboriginal. The woman is fragile, delicate, she should be on top. And this huge animal is putting all his weight and doing push-ups on the poor woman. In India this posture is called missionary posture because they came to know about it for the first time through Christian missionaries. Otherwise in India there are known eighty-four different postures and in those eighty-four different postures the Christian missionary posture is not included. And second thing that they could not believe is that these people kiss. And these people are trying to open hospitals, medicine -- can't they understand what they are doing, that this is very unhygienic?

The aboriginals who are five thousand years behind the civilization have never agreed for kissing. Even though they had become Christians -- they were poor and Christians could provide them with food, clothes, education -- they have not started kissing. They still rub noses.

So, as far as my sannyasins are concerned, perhaps they will be the only ones who can escape the calamity of AIDS. We don't condemn anybody; if he has AIDS, so what? Take precautions. He is not humiliated and disrespected for that; on the other hand, he becomes the center of the love of the whole commune. Now we have two sannyasins who have confirmed AIDS. We are taking care of them and we have given them the most beautiful part of our land, the best beautiful view.

Q: ARE THEY HERE IN THIS COMMUNE?*

A:* Yes, they are here in this commune, but we have one hundred twenty-six square miles, so they are miles away, beyond the lake, living in a beautiful place and doing whatsoever they can do. They can do proof-reading, they can do editing or whatever they want. They can simply make a beautiful garden there. And if both those two sannyasins want to make love to each other there is no problem. Nothing more can happen to them; what has to happen has happened. Perhaps two persons having AIDS making love may come to discover this is the only way to get rid of the disease -- nobody knows. So we may be able to find out: if they survive more than two years that means we have found what medical science has failed to find. But we will be taking care of these people. They are victims of religions, but what they can do?

If the politicians and the religious leaders -- that means nuclear weapons and AIDS -- are in a race to destroy humanity, I don't think politicians have guts enough to go for a third world war, because both sides, America and the Soviet Union, have enough nuclear weapons to destroy this planet seven hundred times. I don't think any politician in America or any politician in Russia has guts enough -- and what is the point?

The whole point in a war is to be victorious, but in this war nobody is going to be left alive. The question of who was victorious and who was defeated will remain unsettled and there will be no one to write the history, either. Just because of the totality of war, war is an impossibility. There is no need for pacifists, unnecessary to scream and take protest march. Just forget all about it; nuclear weapons have already done. They have finished the idea of war. Politicians can go on talking about war because that keeps them in power, but there is going to be no war.

Q: WHAT WOULD HAPPEN IN YOUR OPINION IF A THIRD WORLD COUNTRY GOT HOLD OF A BOMB AND DETONATED IT AND STARTED ANOTHER WAR?*

A:* NOBODY can start it because everybody knows that starting it is finishing the whole humanity.

And those poor countries who are dying.... Do you think Ethiopia is going to have nuclear weapons? Do you think India is going to have nuclear weapons? They are trying, but half of their population is on the verge of becoming another Ethiopia. They are selling their wheat. The people who have produced the wheat are dying because they are hungry, and their wheat -- their production, their labor -- is being exported so that India can manage to have a nuclear plant. Sheer stupidity. But even if they can get, nobody can conceive India becoming a nuclear power comparable to the Soviet Union or America.

Q: INDIA MAY NOT HAVE IT NOW AND IT MAY NOT BE A THREAT, BUT WHAT ABOUT CUBA OR LIBYA OR KHADAFI?*

A:* NOBODY. Even if they can afford, even if they can make, nobody has guts to start seeing the whole perspective. The whole thing is clear that if you start, that is not the end; soon you will be retaliated with nuclear missiles and you will be destroyed. And your starting it will mean the end of the world. So I don't think there is any possibility of third world war. It is simply canceled. It is strange how things happen in history -- war goes on becoming bigger and bigger and bigger and a point comes when it is to big, and you cannot manage to have it. War itself commits suicide, that's what the third world war is.

Once Albert Einstein was asked, "Can you say something to us about the third world war?" He said, "I have no idea. If you want to know about the fourth world war I can say something." The inquirer was simply at a loss. He could not believe what Einstein was saying. "About the third world war you cannot say anything? What can you say about the fourth world war?" And Einstein said, "It will never happen; that much can be said about it. But about the third world war there is no way to say anything."

So the war is certainly canceled -- *nuclear* war. Any other kinds of war can go on. They are just football games, so I'm not concerned about that. But AIDS is certainly my concern because it is spreading, individual to individual.

No government control is possible. Even your president, your prime ministers may be having it. Nobody knows unless everybody is checked. You should begin with President Ronald Reagan -- that is the place to start with -- the White House should be completely checked because this White House is just like white lies. What is going on inside it is all black. In Oregon catch hold of Governor Atiyeh and start checking from there. First all your assembly members, your senators; first do it on the highest level because these are the people who can keep it to themselves and go on spreading. And then by and by come lower and lower, and find out people, then these people have to be segregated someplace.

It is such an urgency it cannot be delayed. And the whole humanity has to be made aware of all the facts relating to AIDS, all precautions that are possible. And around the world create the atmosphere that if anybody has AIDS he is simply a victim of centuries of stupid religious ideas. Don't be hard on him. Help him so at least in these last days of his life, he can relax. There is no need for him to be employed, no need for him to think of other responsibilities. Free him from all responsibilities. Let him enjoy music, movies, literature. Be compassionate to him.

I don't think your world is going to do it, but my communes are doing it already.

Q: NOW YOU'VE MADE A POINT IN THE PAST THAT YOU HAVE A VERY OPEN SEXUAL COMMUNE HERE. HOW DOES THAT EFFECT THE CHILDREN IN REGARDS TO CHILDREN ON THE OUTSIDE? ARE THEY BEING EXPOSED TO SEX AT AN EARLIER AGE? HAVE YOU NOTICED ANY DIFFERENCES?*

A:* There is no problem at all. Children are told everything about sex not in any roundabout way of explaining, but direct and exact. And once their curiosity is satisfied they don't bother about it; they will bother only when they are sexually mature. In the outside society they become interested before their sexual maturity because they see in the movies, they see in the streets, they see in their parents, and they wonder what is going on.

A child is very curious to know about everything that he comes access, and you create all kinds of curiosities. He knows his father is reading magazines like PLAYBOY, and he also looks into the magazines when the father is in the bathroom. He knows his mother is frittering with somebody else. Children are very

conscious, very alert, silent, but watching everything that is going on around them. Naturally he becomes curious -- something is being kept secret from him. -- and this curiosity is dangerous; he may try to do something that others are doing. It must be really great because everybody is doing it, every movie, every family. All the children are talking about it, so there must be something really experienceable.

But in my commune it is totally different. We tell our children everything. We tell them they are allowed to ask all the question, that there is nothing to hide, there is no secret. And we tell them that soon they will become mature, soon they will be having sexual experiences, so it is better to be acquainted with all the facts about sexuality as well as all the fictions which are all untrue but have been told to children down the ages. So we are making them aware of the facts and the fictions. Then, when they are sexually mature, we do no not prevent them from having sexual affairs. We simply introduce them to precautions; that is their responsibility. If a girl becomes pregnant she becomes a burden on the boy she loves and she becomes burdened by her own act, so we provide to them all birth control methods. In every bathroom we have free birth control methods available. They can go to the medical center and get the pill. We help them in every way.

We don't want them to remain celibate because celibacy is cause of AIDS. We want them to know as many girls, as many boys as possible. The richer their experience the better for choosing a life partner later. If a boy has known hundreds of girls he is more experienced and more capable of finding the right girl with whom he can manage to live. There will be less nagging, less fighting, less jealousy because the girl has also experienced hundreds of boys before she decided for this boy. The boy had experienced hundreds of girls before he decided for this girl. They both know.

And in my commune it is absolutely allowed even after marriage that if the girl wants to go with someone for a day or two, or the husband wants to go with someone, it should be respected. It is their freedom. Once in a while a little change is good, and it is not destructive of marriage. On the contrary, it helps the people to remain together. Their love becomes more and more a friendship. In the ordinary world people are together but their love becomes more and more an intimate enmity. Here, their togetherness becomes more and more a friendship, and any day they want to change their partners that is their freedom, their choice. So nobody is crying and weeping and screaming. If you hear anybody screaming, crying, you should know that he is doing Dynamic Meditation; it is not the ordinary screaming that goes on in every other household. And we give them one hour every morning to scream as much as they can, so for twenty-three hours there is no need. We are absolutely simple and natural.

In the four years we have been here not a single child has been born. People understand their responsibility. We are the only people in the whole world who understand responsibility. Right now the world population is four billion and it is increasing at the rate of one billion per decade. By the end of this century there is not going to be elbow room -- on both sides you will find somebody standing. What are your governments doing and what are your churches doing? Four sannyasins have certainly died in our commune but not a new child has been born. And we are not going to give birth to children till the world population is reduced to one fourth.

Q: ONE FOURTH OF WHAT IT IS TODAY?*

A:* What it is today. Without coming to one fourth there will be Ethiopias, there will be Indias, there will be small-scale wars. These are just methods of nature to bring balance. Nuclear war is out of the question; there will be diseases, AIDS and everything, just to cut the population.

But my commune is perfectly responsible, happy, rejoicing. It is not that anybody is controlling them; we only inform them that these are the facts -- now they are intelligent enough to draw the conclusions. And my communes certainly are intelligent enough. Almost everybody is a graduate. Most of the people have masters degrees, a few have Ph.D.'s, a few are D.Litt.'s. And they come from all professions: psychiatrists, professors, doctors, engineers, electronic experts, computer experts. We are absolutely self-sufficient. And that's what we are doing around the world. We are trying to make every commune self-sufficient.

If the outside world dies of AIDS or anything we can still survive and we can manage humanity's heritage. The planet need not die with the popes and with the presidents and the prime ministers. It can live, go on living with dancing and celebrating sannyasins. But we are not serious about anything. This, too, is not a serious affair. We do everything playfully.

Q: I JUST HAVE ONE FINAL QUESTION TO ASK YOU. WHAT IS A TYPICAL DAY FOR YOU? WHAT DO YOU DO FIRST IN THE MORNING? HOW DO YOU START YOUR DAYS?*

A:* First, I'm an absolutely lazy man. I call myself the lazy man's guide to enlightenment, so I am a non-doer. In the morning I have to be awakened otherwise I'm not going to wake up. At six o'clock they wake my up, and then I take one and a half hours in my bathroom relaxing in my bath. I love my bathroom the best; it is my temple. They have made for me really beautiful, gorgeous bathrooms. And not only one because I'm always for two of everything, not less than that, because if something goes wrong in one bathroom I'm not going to miss my bath. A second bathroom has to be constantly alert and ready. So for one and a half hours I enjoy in my bathroom. I have the best bubble baths. I'm allergic to perfumes, so I can take only herbal bubble baths. If you come to my bathroom you will be surprised to see what a treasure I have got there: the world's best shampoos, hair conditioners, liquid soaps without perfume, all kinds. It is really difficult every day for me to choose.... It takes my almost five minutes to figure out what this combination will do.

After my one and a half hours I take one glass of juice; that is my whole breakfast. And then I go for my morning talk, two and a half hours gossiping with my sannyasins. I don't have any gospel I have only gossips, and I laugh with them, enjoy with them. By eleven I'm back. Eleven is my time for my lunch. and has been for my whole life. I have never missed my lunch at eleven. At eleven-thirty I go to sleep. That, too, I have never missed.

I have always slept from eleven till two for the simple reason that if you sleep in the day for one or two hours, you have two mornings instead of one. And why miss the other? And sleeping is just a beautiful activity. Patanjali, the founder of yoga, has described the ultimate state of consciousness as very similar to deep sleep. The only difference is that in the ultimate state of consciousness -- what he calls *samadhi* -- one is aware; in deep sleep one is not aware. For me now there is no difference: my sleep is my samadhi. I am aware, so I am enjoying my sleep in a double way. Patanjali, Buddha, Mahavira, all those great Indian founders of religion missed something that I am enjoying -- they missed the afternoon nap.

They could not sleep because all these so-called great prophets and messiahs were fulfilling the expectations of mediocre people who were their followers. Now it doesn't look right for a Buddha to sleep in the day -- it looks lazy, it looks luxurious. And Buddha had not guts enough to say to those followers, that "If you cannot accept me as having an afternoon nap, then just get lost. Just to fulfill your expectations, I am not going to change myself."

Many times many people have told me that a religious man, particularly in India, should wake up at three o'clock in the morning. That is the traditional Indian spirituality, three o'clock in the morning. I said, "I am ready to lose my enlightenment, my religiousness and everything, but forget completely that I am going to wake up at three o'clock in the morning. That is the best time to sleep; the most precious time is between three and five -- those two hours are the deepest. It is a scientific fact, but I have known it according to my own experience that those two hours are the most important because you go deeper. And I am fully conscious, so I can see when I go deep. Now science has come to support it. They have found a way -- your temperature falls down when you go deeper into sleep. Between three and five, your temperature comes. down; otherwise for twenty-two hours it remains the same, normal. For two hours, it suddenly falls down. So I enjoy my afternoon sleep.

Then at two o'clock I have to be awakened again. I go for a drive that I have always loved, and my sannyasins have made a beautiful road just for me. Perhaps I am the poorest and the richest man in the world: I don't possess anything, but everything that anybody can possess, I use it. I don't think even the Queen of England has a private road going into the forest in the hills by the side of a lake. It is used only for one hour, and there is no traffic, so there is no question of following any stupid laws of being on the right or being on the left. Mostly I follow being in the middle, which is not allowed anywhere else in the world. That's why I enjoy it.

Back at three o'clock, I rest just sitting in my chair. I have a beautiful haiku from a Japanese poet which says: Sitting silently, doing nothing, and the grass grows by itself. That's all -- haikus are very small statements, but of tremendous meaning. So for one and a half hours, I am just sitting silently, doing nothing, and let the grass grow itself. And it is growing. My grass is not green, it is red. And it is growing all around the world while I am simply sitting in my room, doing nothing. Even Basho was not aware -- he was thinking only of the grass by his side in the Zen garden where he was silently sitting. My grass is growing

all over the world and I am not doing anything for it. But one and a half hours I enjoy sitting; then again for one and a half hours, I am back in my bathroom for my evening shower. Then I have my supper, and from the supper I come directly here for the interviews. By nine, nine-fifteen, I will be back. Then my personal secretary has one or two hours -- whatsoever she needs -- for any advice for the commune around the world, any letters to be answered. Mostly, they do them themselves, unless they find something that needs my advice; then they bring it to me. At eleven in the night, all my life I have eaten a certain kind of Indian sweet that I eat and go to bed. Without eating my sweet, I cannot sleep.

Q: WHAT KIND OF A SWEET IS IT?*

A:* It is a Bengali sweet which is not known in the West, but is the best. It is made of milk but the butter is taken out. You heat the milk and just pour lemon juice into the boiling milk. It separates, and what is left is called *** (name of sweet).

It is something that the West has not used. It is the lightest sweet. In Bengal it is given to patients or to those who are recovering from a long sickness. It is very helpful and tremendously delicious. From eleven to six, I am again knocked out. And it existence wants me again tomorrow, I will be awakened; otherwise I am gone -- gone with the wind.

My life is very simple -- the same. For thirty-five years it has been the same. I never got bored by it for the simple reason that I never compare two days. If you go on giving me the same food for a whole year, I will not complain because I don't compare. Yesterday is gone, finished. I again enjoy the same food with the same freshness, with the same excitement, with the same enlightenment as I have always done. My people go on doing everything for me. You see this beautiful robe? You were impressed by the colors -- my people make my robes, my people make my shoes, my people make my watches. Everything that I have on is made by my people. That's why I say everything that I am wearing is priceless because it is made of love. If somebody is going to give me a billion dollars for this watch, I am not going to sell it. There is no price which can purchase this watch because it has been made by my sannyasins with so much love and so much care. And these are not diamonds -- and that's why I loved it even more -- these are *real stones*, defeating diamonds.

I have always enjoyed whenever a stone defeats a diamond, whenever a genius comes out from the lower classes and defeats all the super-rich. And it has been always so -- all the geniuses have come from lower classes. The super-rich have been absolutely impotent; they have not contributed to civilization in any way. They have not given birth to a single Picasso, a single Dostoevski, a single Turgenev, Gorky, Marx, Albert Einstein... they are just *futile*, getting fat.

In America there are half a million people suffering from over eating, obesity; and this year exactly half a million people in the third world are going to die of hunger. It is a strange world we have created in which half a million people are dying because they have no food, and the other half-million are dying because they are eating too much. Their fridges are so full.

I have heard a story of a man whose wife was becoming bigger and bigger, fatter and fatter and was looking so ugly that to go with her in the society was just a shame. So he brought a beautiful picture of a nude girl, well-proportioned, and put that picture inside the fridge, where his wife was continuously going to give an idea what a woman should be like. But the trouble changed: the man started going to the fridge to look at the girl! The wife stopped; she hated to see that girl. She would have killed that girl. She stopped going to the fridge and she started getting slimmer. But the husband started going to look at the girl and while looking at the girl, he would get interested in the ice cream and this and that. Soon the situation changed -- the wife was slim and the husband was ashamed to go with her in the outside society.

But this is what is happening around the world. A few people are dying because they have too much; a few people are dying because they have nothing. Just a little understanding, and we can create a beautiful humanity and a beautiful world where nobody needs to die, where nobody needs to suffer from AIDS. All that you have to do is to change stupid ideas and make man a natural human being, and allow his humanity and nature total freedom.

The Last Testament, Vol 1

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INTERVIEW WITH MARCEL BRUYNS TROS NATIONAL TV, THE NETHERLANDS

Q: BHAGWAN, ABOUT YOUR HEALTH. HOW ARE YOU DOING?*

A:* Just great.

Q: YOUR DISCIPLES LAUGHING IN THE BACKGROUND, WHY DO YOU THINK THEY LAUGH?*

A:* Just my presence is enough for them to laugh, rejoice, sing, dance. I am here.

Q: HOW DOES IT FEEL TO BE THE MASTER OF HALF A MILLION PEOPLE AROUND THE WORLD?*

A:* Groovy.

Q: BHAGWAN, YOU HAVE BEEN SILENT FOR THREE AND A HALF YEARS. WHAT MADE YOU DECIDE TO SPEAK UP AGAIN?*

A:* Because the world is at a very great crisis. The politicians have brought the world to the ultimate destruction of this beautiful planet. It has to be stopped.

Q: HOW CAN YOU DO THAT?*

A:* Just by spreading my red people around the earth; creating more and more silence, peace, meditativeness; destroying people's old programs of being American, Russian, Indian, Dutch, German; destroying their old ideas of being Mohammedan, Christian, Jew, Hindu. Because this whole earth is ours, all the boundary lines of nations should disappear. Only then there is a guarantee there is not going to be a war in the future. I am for one world, one government. if nations are there, then war is inevitable.

Q: BHAGWAN, RECENTLY YOU MADE AN ATTACK ON THE CHURCHES AND ON MOTHER TERESA CALLING HER A CRIMINAL AND BLAMING HER FOR THE POVERTY AND THE ANGUISH IN THE THIRD WORLD. DO YOU NOT BELIEVE THAT LIFE IS GOD-GIVEN?*

A:* There is no God.

Q: WHAT DO ALL THE PEOPLE IN THE WORLD BELIEVE IN, THEN?

A:* Their beliefs are blind; the very word *belief* means blind. If you know, you know; you do not believe. You don't believe in the sun, in the moon. You don't believe in the roses, in the trees. You believe in God. You believe in heaven. You believe in hell. Those are all fictions.

Q: ARE YOU A GOD?*

A:* No.

Q: ... OR A MAN? YOU ARE A MAN?*

A:* I am just an ordinary man.

Q: BUT YOU ARE ENLIGHTENED.*

A:* That is not much of a difference. It is just a difference between closed eyes and open eyes.

Q: YOU BELIEVE IN POLYGAMY, BUT YOU ARE AFRAID OF OVER-POPULATION. YOU BELIEVE IN FREE SEX, AND YOU ARE AFRAID OF AIDS. HOW CAN YOU PROPAGATE POLYGAMY AND FREE SEX WITHOUT PROTECTING YOUR FOLLOWERS FROM AIDS?*

A:* I am protecting them already; there is no question of how. First, I am not in favor of polygamy as against monogamy. I am in favor of dissolving the very institution of marriage. That is the ugliest institution that has happened to man. Marriage dissolved, there is no question of monogamy or polygamy. People are free: if they want to be together, they are together; if they don't want to be together, that is their decision. And children should be taken care of by the commune. Children should not belong to families, but to the commune. And I am taking perfect care of my people. In four years not a single child has been born in this commune.

Q: WE KNOW BHAGWAN, THAT YOU ARE LIVING A RATHER RICH LIFE. BUT DO YOU THINK THAT LIFE IS WORTH LIVING FOR THE POOR?*

A:* Those who are poor are themselves responsible for their poverty. They have believed in idiotic religious ideologies which have made them remain poor.

Q: AND YOU DON'T WANT TO HELP THEM?*

A:* They have to suffer whatsoever they have done. And if they have to punish someone, they should punish the Pope, Mother Teresa, Shankaracharya, Ayatollah Khomeini. Hang all of them: these are the people who are against birth control, against the pill, against abortion. These are the people who are increasing the population. The Pope increases the population and I am responsible for it? And those poor people listen to the Pope, not to me, so what I have to do with them?

Q: IT DOESN'T MATTER TO YOU THAT YOU ARE INSULTING MAYBE HALF THE WORLD BY SAYING THIS?*

A:* I want the world population to be reduced to one fourth. Only then can this world be comfortable, luxurious; can people live, enjoy, rejoice, create. Life can be a blessing. With this population it is a nightmare, and the responsibility goes to your religious leaders. I am not going to suffer for their crime. Neither me nor my people. We are living in comfort, in luxury. And I believe in comfort and luxury. Man has the intelligence to create more comfort than nature is capable of giving, more luxury than nature has ever intended to offer. And man should use the opportunity. These poor people who are dying in Ethiopia, in India, or anywhere, have listened to the wrong people. Now they should take revenge. They should burn the Vatican; they should take over all the churches. I am not responsible for their poverty. For thirty years I have been teaching birth control methods, abortion. And the poor people whom I have been teaching these things have been throwing stones at me, have been throwing shoes at me, have made attempts on my life. Strange reward -- I am trying to show them how to prevent becoming more and more poor, and they want to kill me. I am simply finished with all that nonsense. They should go to their Pope, to their Khomeini, to Shankaracharya and settle their things. i am concerned only with my red people and with nobody else.

Q: DO YOU REALLY HAVE TO BE A LITTLE BIT OUT OF YOUR MIND TO BECOME A SANNYASINS? YOU ONCE SAID THAT.*

A:* Certainly. There are two ways of being out of the mind. One is falling below it; then you go into an insane asylum. The other is going above it; then you become enlightened. But both are out of mind. Hence there is a certain similarity between the madman and the Buddha. A certain similarity.

Q: AREN'T YOU FREEZING?*

A:* No.

Q: IT IS COLD IN HERE.*

A:* I love freezing.

Q: BUT YOU HAVE BEAUTIFUL CLOTHES ON.*

A:* They are not thicker than yours.

Q: BHAGWAN, RECENTLY THE POPE OF ROME PAID A VISIT TO THE NETHERLANDS. DON'T YOU THINK THAT YOU HAVE TO COME THERE TO SEE HOW YOUR FIVE THOUSAND DUTCH FRIENDS ARE DOING?*

A:* No. I don't have any need to go anywhere.

Q: YOU LET THEM COME TO YOU.*

A:* They come here. Always the thirsty have to come to the well.

Q: BUT YOU ONCE CALLED HOLLAND YOUR MOST ORANGE COUNTRY, SO I WONDER WHAT YOU ARE DOING IN OREGON?*

A:* In Oregon I am doing something else. In Holland, even without me, the country is going to turn red; but in America my presence is needed.

Q: BHAGWAN, YOU HAVE BEEN MAKING ATTACKS ON RONALD REAGAN SEVERAL TIMES. I NEVER HEARD YOU ABOUT THE RUSSIAN LEADERS.*

A:* I simply don't know anything about the Russian leaders -- except that I am against communism.

Q: BUT YOU DO KNOW ABOUT AFGHANISTAN AND THE RUSSIANS BEING THERE.*

A:* Yes, I have heard about it. But I don't read any books, any newspapers. I have dropped all rubbish. For five years I am just without any contact with the outside world.

Q: HOW DO YOU KNOW WHAT YOU KNOW THEN?*

A:* Just my secretary.

Q: SHE TELLS YOU?*

A:* If she feels something has to be informed to me, she informs.

Q: AND SHE DIDN'T INFORM YOU ABOUT THE RUSSIAN LEADERS DOING ALMOST THE SAME BUT THEM IN ANOTHER ANGLE AS THE WESTERN LEADERS?*

A:* She has never informed me about the Russian leaders. One thing I know is that they are not hypocrites; they are openly dictatorial. They believe in the dictatorship of the proletariat so whatsoever they do, they do it without hiding themselves behind beautiful words. America talks about democracy, but that is only talk.

Q: WHAT WILL HAPPEN WHEN YOU LEAVE THIS PLANET, BHAGWAN? WILL THERE BE ANOTHER BHAGWAN?*

A:* I don't know, and neither do I care. When I was not here the world was not missing me.

Q: BUT NOW THAT YOU ARE HERE, YOUR SANNYASINS WILL MISS YOU WHEN YOU ARE GONE.*

A:* Only my sannyasins will miss me.

Q: SO WILL THERE BE ANOTHER MASTER?*

A:* No. Nobody can replace me; nobody can be my successor. I am making it absolutely clear that we are not to create another Christianity, another popedom, another Vatican. No. My sannyasins are related to me: Drink as much as you can from my well, and when my life disappears you are free to live the way you want. There is nobody going to dominate you, order you, discipline you. I am against all discipline, against all commandments. My whole emphasis is on the respect of the individual and his freedom. Even if he wants to go to hell, nobody should interfere. So when I am gone, you see only from one side: when I die, you all have died to me.

Q: WE HEARD THIS STORY OF THE REVEREND JIM JONES WHO ORDERED HIS FOLLOWERS TO COMMIT SUICIDE. YOU ONCE SAID THAT WHEN YOU WILL GO, MANY WILL FOLLOW. DO YOU MEAN THIS AS A MASS SUICIDE?*

A:* I am not a Christian. I am not a Reverend Jim Jones.

Q: YOU DON'T WANT YOUR DISCIPLES TO FOLLOW YOU WHEN YOU ARE DEAD?*

A:* No, never. I want them to live and live abundantly. And when I am gone, I want them to celebrate my death because we celebrate everything: defeat or victory, life or death. Celebrate, dance, enjoy.

Q: IS THERE A LIFE AFTER LIFE? AFTER DEATH? A LIFE AFTER DEATH?*

A:* Yes, there is. But unless you experience it, my answer will be only a belief to you. I know it, but I don't want anybody to believe in my knowledge. I can help my people to come to the point from where they also can know. And that is one of my basic tenets: unless you know, don't believe: doubt to the very end till you come to know. And when you know, there is no need to believe. I don't believe in life after death -- I know.

Q: DO YOU MIND WHEN THERE ARE PEOPLE THAT DO BELIEVE?*

A:* I mind because their belief will prevent them from knowing. They have moved in a wrong direction.

Q: YOU DON'T WANT TO TAKE AWAY HOPE FROM THE PEOPLE, DO YOU?*

A:* I want to take away all hope from people. Every hope. Because hope is the opium that all the religions have been supplying to the people.

Q: WHAT IS IT, THEN, THAT PEOPLE SHOULD HAVE WHEN THEY MAY NOT HAVE HOPE?*

A:* This moment is enough. Hope is for those who are unable to live this moment, those who are suffering and are in misery. They need hope; they only think of tomorrow. My people live today. And tomorrow never comes, it always comes as today. They know the secret of how to live today, so they will be knowing the secret anywhere, anytime.

Ethiopia needs hope. India needs hope. Poor countries need hope. Retarded people need hope. Miserable couples need hope that in heaven everything will be perfectly good: your wife will not be nagging you there. Your children will not become hippies there. They will not start taking drugs and dropping out of the university there. You need hope. I am giving to my people the reality; hope is only a fantasy. The sick man needs hope for health. But why should the healthy man need hope for health? He is already healthy.

Q: IS THE MESSAGE YOU ARE BRINGING ONLY FOR SANNYASINS, ONLY FOR 500,000 OF YOUR DISCIPLES? OR DO YOU WANT TO BRING THIS MESSAGE TO MORE PEOPLE IN THE WORLD?*

A:* I don't want anything. My people are there. I have not searched for them, they have come to me. Those who are in need, they should seek me. If they are not in need -- get lost -- it is none of my concern.

Q: HOW DO YOU LIKE MY TIE? THIS WAS THE ONLY RED THING THAT I COULD FIND?*

A:* That is the only color I hate. I never use red.

Q: YOU MUST LOVE SHEELA.*

A:* Sheela I love, but not the red color.

Q: SHE IS RED AND ALL YOUR DISCIPLES ARE RED.*

A:* That is why I have given red colors to them -- because that is the only color I will never use.

Q: SO NONE OF YOUR CARS IS RED, EITHER?*

A:* There are a few cars which are red, but I am sitting inside and I don't see them.

Q: YOU ARE A VERY WISE MAN.*

A:* Of course. The wisest who has walked on this earth.

Q: IS THIS CLIMATE FINE FOR YOU, BHAGWAN? MUCH BETTER THAN IN INDIA?*

A:* Much better in every way. The water is clean, pure. In India it is difficult to find water which is not polluted. Just the other day I was informed that in India half the crops are eaten by rats and other animals. And the people, fifty percent of India's people, are almost starving. Whatsoever they eat, half of it is eaten by bugs in their stomach. So almost three fourths of their production goes to the animals or to the bugs. All rivers are polluted. Here, we have the purest water possible, the cleanest air possible. And we have enough

land, space, 126 square miles. It is three times larger than New York City.

Q: ARE YOU CREATING A WONDER HERE IN THE DESERT, BHAGWAN?*

A:* Certainly. An oasis I am creating. And we have already succeeded much. When we came four years ago, there was only one house -- that was all. Now we have houses for five thousand people, fully equipped with everything modern. All the houses are centrally air-conditioned. The air is dry; that is what has helped me most. Because I suffer from asthma, humidity is a trouble for me. And I suffer from all kinds of allergies which are not curable. No allergy is curable; you have just to protect yourself against it. So here we have managed everything. My people have done everything so that for four years I had not suffered from any allergy. My back was bad in India, and in India they could not manage to do anything. Experts from England were called, the best expert. He also could not figure it out. But strangely -- I have used all kinds of cars available in the whole world -- just one car Silver Spur by Rolls Royce, fits to my back.

Q: IS THIS A COMMERCIAL, BHAGWAN?*

A:* I am absolutely a business man.

Q: BUT YOU HAVE ALREADY NINETY. WHY WOULD YOU HAVE MORE?*

A:* Three hundred sixty-five soon.

Q: EVERY DAY ANOTHER ONE?*

A:* Yes.

Q: AND YOU DON'T WANT TO GIVE THEM AWAY TO THE POOR PEOPLE, I UNDERSTOOD.*

A:* No. *Never*.

Q:* I KNOW, BUT CAN YOU GIVE THE POOR PEOPLE THEN MAYBE A BIT OF UNDERSTANDING, A BIT OF LOVE?

A:* I have given them for thirty years and in return they have given me poison, they have thrown knives at me. I am finished with all that nonsense. These Rolls Royces will go to my sannyasins, not to anybody else.

Q: WHAT YOU ARE ADVOCATING IS LOVE. WHY DON'T YOU GIVE LOVE TO PEOPLE THAT NEED IT?*

A:* My people are enough. I have one million sannyasins. What do you want of me? I am loving one million people. Do you want to kill me?

Q: YOU WOULDN'T MIND....*

A:* Is it not enough? One million people? I am loving and loving as much as nobody else can love.

Q: ARE YOU A BETTER SHOWMAN THAN RONALD REAGAN IS?*

A:* I am certainly better in everything. I believe in the best. And if I start loving all those people, then what Ayatollah Khomeini is going to do? Then Pope the Pollack will be out of employment. And what Mother Teresa the Terrible is going to do? I take care of these people also. I leave business for them also. I don't want them to die without business. I have my business going fast like a wildfire; their businesses are shrinking, so I leave the whole world to them: serve the poor because your religion teaches that through service to the poor you will reach to paradise. I don't believe in any paradise. I say: Live richly herenow. This is paradise.

Q: YOU ARE THE GURU OF THE RICH, YOU SAY, AND THAT MEANS THAT YOU WILL NEVER HAVE VERY MANY DISCIPLES OR FOLLOWERS, BECAUSE THE MAJORITY OF THE WORLD IS POOR.*

A:* I don't want them. I have more than enough.

Q: YOU DON'T WANT TO CONVERT ME, FOR EXAMPLE?*

A:* No.

Q: WHY NOT?*

A:* I don't believe in conversion. To me conversion is interfering in somebody's freedom. You can become a sannyasin; I will not convert you. You will have to ask. You will have to beg on your knees to be accepted. And then too perhaps I may not accept.

Q: MAYBE I WON'T, BHAGWAN, HEARING ABOUT YOUR IDEAS. DO YOU RESPECT THAT?*

A:* That's great. I respect everybody and I respect everybody's decision, individuality. Even if he is wrong, it is his right to be wrong. But I will never try to convert anybody. In my whole life I have never tried to convert anybody. The people who have come to me have come on their own; if they stay with me, they stay on their own. If they want to go, they receive a good farewell. They can go. It is all freedom: no conversion, no enforcement, no conditioning. So I will not convert you, but if you want to become a sannyasin....

Q: YOU WON'T LIKE MY COLOR IN RED...*

A:* I will put you all in red.

Q: YOU WERE TALKING YESTERDAY ABOUT HOW SOMEBODY CAN LOVE JESUS CHRIST. I THINK HUNDREDS OF MILLIONS OF CATHOLICS CAN. AND WHAT IS WRONG WITH THAT?*

A:* How many contemporaries of Jesus loved him?

Q: TWELVE, AT LEAST.*

A:* Twelve. And how many were present when he was crucified? One, at least, and the eleven had escaped -- and these are great apostles of Jesus. And the one who has remained has refused that he knows Jesus.
You take few grapes.

Q: I DON'T KNOW WHERE TO BE WITH THE LITTLE THINGS.*

A:* You just take a few grapes.

Q: INSTEAD OF SMOKING, BHAGWAN.*

A:* Yes, they are very helpful.

Q: I MUST BE A LITTLE BIT IN LOVE WITH YOU, BECAUSE I DIDN'T SMOKE ALL DAY. I DIDN'T DRINK. I HAD ALL MY CLOTHES DRY-CLEANED. AND I HAVE COLD FEET. JUST TO SEE YOU AND TO HEAR YOU SAYING WHAT YOU WANT TO SAY.*

A:* I know you must be in love with me. And you can see in my eyes and see my love for you. That's why I am saying take a few grapes.

Q: SO YOU DON'T WANT TO TAKE OVER THE WORLD, BHAGWAN?*

A:* No. I am going to take over the whole universe.

Q: YOU THINK THAT THERE IS LIFE ON OTHER PLANETS?*

A:* At least fifty thousand planets have life.

Q: AND DOES THAT COME ONCE TOGETHER? ARE WE VISITING THEM? ARE THEY VISITING US?*

A:* Yes. Life moves from one planet to another planet -- not bodies, but spirits.

Q: DO YOU BELIEVE IN UFO'S? UNIDENTIFIED FLYING OBJECTS, YOU KNOW.*

A:* No. That's all nonsense.

Q: PEOPLE FROM OTHER PLANETS VISITING US?*

A:* No.

Q: INVADING MAYBE? IT COULD BE A TEACHER OF THEIRS, A MASTER OF THE PLANETS.*

A:* Nobody is interested in invading this madhouse.

Q: WHAT IS YOUR SEX APPEAL, BHAGWAN? YOU HAVE SO MANY GORGEOUS WOMEN AROUND YOU AND IN YOUR NEIGHBORHOOD.*

A:* I love women, and women love me.

Q: ARE YOU A CELIBATE?*

A:* No. Why should I be? This is a strange question. Nobody asks: Do you breath? Do you eat?

Q: HOW DO YOU SPEND YOUR DAY SINCE YOU DON'T READ?*

A:* With so many gorgeous women, you are asking me: How do you spend your day? Read the book Arabian Nights and you will be reading my autobiography.

Q: WHY DO YOU SPEAK UP NOW AFTER YOU HAVE BEEN SILENT FOR THREE AND A HALF YEARS? IS THIS BECAUSE THE FRUIT ON THE TREE IS RIPE?*

A:* Yes, that is one of the reasons. But even deeper than that, I had gone into silence to let a few people drop out from sannyas. These were the people who were enchanted with my words, my philosophy, my approach towards the fundamental problems of life. I have been insisting that what I say is not important: the important cannot be said; the truth is inexpressible. You can know it in silence, but you cannot put it into words. So I wanted to get rid of those people who cannot understand my silence. The only way was to be silent. In three years I sorted out all the wrong kinds of people. In three years those who remained as happy with me as before -- these were my people. After sorting out the wrong kind, now is the time for me to say what I really wanted to say. The right opportunity was not there; now I have enough people who are ready to listen to me without any prejudice. And I have not to fulfill any of their expectations -- they don't *have* any expectations about me. So just to sort out the wrong people was one of the most fundamental reasons. Secondly, it is true -- in these three years of silence, the people who were living with me have come to a state of maturity, centering, grounding -- the fruit is ripe. The flowers have blossomed and now I would like to spread the fragrance unaddressed. Whoever wants it can have it; the fruits are here, just be the side on the table.

Q: IT IS THERE, RIGHT, BUT NOT FOR A NEW GENERATION, BHAGWAN, BECAUSE YOU ADVOCATE COMPLETE BIRTH CONTROL.*

A:* I don't care. Nobody cared about me. All of you are just accidental products. Who cared for you? Do you think your father and mother were thinking about you?

Q: YES.*

A:* NO. You are just accidental.

Q: THEY WANTED ME.*

A:* No. Because they never knew who you are. They may have wanted a child, but not you.

Q: I HAVE THEIR CHARACTER, A COMBINATION OF THE TWO.*

A:* There were millions of possibilities -- not only you. When your father was making love to your mother, he released millions of germs and one of them -- that is you -- reached to your mother's cell. All your millions of brothers could not reach and died. And their life is only two hours. If they don't reach the mother's egg within two hours, they will die. And the problem is that only one can reach, and the moment one reaches, the egg closes. It is rare that two male cells reach together so there are twins. Once a cell has reached, all others have to die. In every love affair millions of beings are being killed. And nobody knows who is going to win the race. I don't think your mother or father knew anything about who was going to win the race. It was fortunate that you won it, but nobody cares.

Q: THANK YOU.*

A:* Come back again and again. I will be waiting here.

Q: THANK YOU VERY MUCH. I HOPE YOU ARE NOT ANGRY WITH ME THAT THIS INTERVIEW MIGHT NOT BE THE KIND YOU ARE ACCUSTOMED TO.*

A:* No. I am never angry about anything. I am always ready to adjust to anything, any situation. There is no problem in it.

Q: BHAGWAN, IF YOU WOULD BE SO KIND TO TALK VIA ME TO YOUR DISCIPLES, THEN THE CAMERAMAN CAN MAKE SOME CUTAWAYS IN THE MEANTIME.*

A:* Okay. I would like to say to you that you are a potential sannyasin -- be careful.

Q: YOU HAVE SO MUCH LOVE FOR ME?*

A:* I can see it. I can feel it. I will be following you and I will coming in your dreams. I am a little bit dangerous.

Q: I AM NOT GOING TO WORK SEVEN DAYS A WEEK, BHAGWAN.*

A:* No, that I can manage. If you want to come here and you want not to work seven days, you can work six days.

Q: THEN FIRST YOU MUST HAVE A GOLF COURSE HERE, BECAUSE I LOVE PLAYING GOLF.*

A:* We are going to have it. Whatsoever you love, we will manage to have it. Just come.

Q: I CAN BE YOUR GREEN KEEPER.*

A:* Perhaps our golf course is waiting for you to come here. I want my sannyasins to have everything that the world can provide.

Q: THAT IS BEAUTIFUL.*

A:* And they are having everything they need. Nobody has asked about a golf course yet.

Q: BUT THEY ALSO ARE THINKING OF PLAYING TENNIS, BHAGWAN.*

A:* Yes. They have tennis grounds ready. They have grounds ready for football. And soon we will be having a golf course. We can have the best golf course in the world.

Q: I SAW THAT YOUR GRASS IS GREENER THAN ANYWHERE ELSE.*

A:* It is going to be. It is my grass -- real authentic grass -- which every government is afraid. Okay? Good.

The Last Testament, Vol 1

Chapter #25
Chapter title: None

11 August 1985 pm in Jesus Grove

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INTERVIEWS WITH HELMUT WERB, PHOTOJOURNALIST WITH: ROCK STAR, ITALY; MUSIC EXPRESS, GERMANY, HOLLAND; O'KEG, SWEDEN; MUSIC MAN, AUSTRIA; FI, ENGLAND; CONCRETE, MEXICO

Q: I'M WORKING FOR TWELVE DIFFERENT MAGAZINES IN EUROPE AND AUSTRALIA. I ASKED EVERY SINGLE MAGAZINE TO SUBMIT ONE QUESTION, WHICH I THEN RELAY TO YOU. SO SOME OF THE QUESTIONS WILL BE DIRECTLY FROM THE MAGAZINES; ROUGHLY ONE-THIRD ARE MY OWN QUESTIONS. SOME OF THE QUESTIONS ARE VERY SIMPLE, SOME OF THEM WILL BE CONTROVERSIAL...

A: I will make the simple ones also controversial.

Q: SEVERAL NEWSPAPERS IN NEW YORK, UNITED STATES, REPORTED THAT THE NUMBER OF RAJNEESHEES WORLDWIDE ARE DECLINING, AND THAT YOU'RE SLOWLY RUNNING OUT OF RESOURCES. NOW AFTER SEVERAL YEARS OF SILENCE YOU HAVE STARTED TALKING AGAIN, YOU STARTED GIVING INTERVIEWS, YOU STARTED TO TALK WITH THE DISCIPLES. IS THIS PART OF A MEMBERSHIP DRIVE, OR IS IT JUST YOUR WISH TO COMMUNICATE?

A: In the first place, sannyasins are increasing all over the world, so there is no question of their decrease. Secondly, I don't believe in converting anybody. I believe that the very effort to convert somebody is trespassing his freedom, his being.

I can say what I want to say, but there is no effort to convert anybody to sannyas. In my whole life, I have never converted a single person to sannyas. Although there are one million sannyasins around the world, they have all come to me on their own accord. And I am against all kinds of missionary work, conversion, making people Christians, or Hindus or Mohammedans. Every individual has the right to be himself.

I can say to the person -- not as an authority, that I am the only begotten son of God, so you have to believe me, and until you believe me, you are lost. If you believe in me, you are saved. These strategies are simply cunning, political, playing on man's fear and greed. Exploiting man, taking advantage of his innocence, ignorance.

I am against the whole company of messiahs, prophets, founders of religions. A single man has declared war against all the religions of the world. I am fighting with every argument that they have proposed for thirty-five years continuously, and they have not been able to support any of their dogma, and they have not been able to answer any of my questions.

So the people who have come to me have come out of their own freedom, intelligence. They could understand me, what I am saying, and they could see the fallacy that I was showing them. But unless somebody comes to me, asks for sannyas, I am in no way going to interfere into his fundamental right of being himself. Right or wrong -- that does not matter -- who am I to decide what is right for him, what is wrong for him?

I can say how I have found my bliss, my joy. That's all. If your heart starts feeling with me, if your heart starts beating with me, and a desire for adventure arises in you for new spaces, new ecstasies, I am available. *Not* as a leader, but only as a friend.

This is for the first time that one million people have gathered around a man who claims no miracles, who claims no authority, who claims no speciality -- who only claims that he is a friend. And if you enjoy my friendship, you are welcome. The moment you feel that our paths now separate, I give you my heartfelt blessings, the same way as I had given to you when you had come to me.

Nobody is prevented from going. Nobody is pushed, manipulated to come in. I have started speaking for my own reasons. I do everything according to my own reasons. I never bother about the world around me, and I don't care at all. For three years I was silent because I wanted few people who were wrongly hanging around me because they were intellectually convinced -- and that is not really to be with me -- I wanted to get rid of those people. But I am not rude to anybody. I have never said to anybody come in, I have never said to anybody to go out. But I have my own devices.

Three and a half years of silence was enough for them, they could not stand it. They were interested in words, they were interested in my theories, they were interested in my arguments -- their approach was intellectual. They dropped out.

The moment I saw that the wrong people had dropped, I have started speaking again. Now I am speaking to those people who do not expect me even to speak. In three and a half year silence they were with me with the same joy. If I was going to remain silent forever, they were going to be with me with the same joy. Now it is a question deeper than intellect. It is more close to a love affair. You don't think about it -- suddenly you know you are in love, suddenly your whole being starts feeling a dance, suddenly you start whistling, you want to sing.

If something like this happens to anybody around me, then only he is with me, my fellow traveler. So I have sorted out the people politely, given them the opportunity to leave on their own accord so I need not have to tell them to go away because they are with me for wrong reasons.

Logic is a game. If two persons discuss something and one person wins the discussion, that does not

mean that what he is saying is truth. All that it means is that he has more logical argumentative calibre than the other one. The other one may be the truth. The defeated one may have the truth, but is not articulate enough. So truth cannot be decided by logic, argumentation. Its decision is something deeper -- it is of the heart in the beginning, and in the end it is of the being itself.

So now I am speaking to my own people, and now I can open my whole heart to them without even bothering to argue what I am saying. Without giving any evidence, any proofs. They know me, that until it is something that is going to help them, I am not going to say it. It is not a question of right and wrong. It is a question of helping them on the path.

So now I have my people around the world. They are increasing every day, because I am the only alternative in the whole world against all the religions and against all the politicians. Against all nations and against all races -- I am the only alternative. I stand for the simple human being -- I don't want him to be German, I don't want him to be African, I don't want him to be American or Russian, I don't want him to be Catholic, Protestant, Hindu, Buddhist, Mohammedan. All these are meaningless.

History is full of all this nonsense, and because of this, man has stopped growing thousands of years before. I want man to be completely clean of the past, so he can become available totally to the present and to the future.

The numbers of sannyasins will be increasing every day faster and faster. For two reasons: The politicians are creating the situations -- I am not converting anybody. The politicians are creating the situation in which, if they succeed, this whole beautiful life on the earth will be destroyed. And the politicians can disappear only if nations disappear. War can disappear only if nations disappear.
My people belong to no nation. They claim the right of the whole earth.

The religious leaders, on the other hand, have led people to a very dangerous disease: AIDS. Politicians have come to the nuclear weapons, that is their logical end: and religious leaders have come to AIDS.

AIDS is a by-product of monasteries, nunneries and the preachers who have been telling people to remain celibate. If you put people, man in one place confined, women in another place confined, you are preparing the ground for homosexuality. *Nobody* can be celibate, it is against nature. It is against your physiology, against your biology, against your chemistry. So just taking a vow of celibacy is not going to change the whole program of your biochemistry. Then your biology will find some roundabout way -- that's what perversion is.

And that homosexuality has ultimately culminated into this disease AIDS which is going to take over the whole world like wildfire. Only my communes will be the refuge, because only my communes, I am trying to destroy all kinds of perversions and bringing people back to nature, to their natural being, respecting their bodies, loving their bodies. And trying to understand that sex is natural only with the opposite pole.

A man and woman can only create authentic orgasm. *All* other ways of orgasm are just phoney, and in the name of orgasm, nothing is achieved, cannot be achieved.

Against nuclear weapons, I am the alternative because I am creating meditative people, silent people, peaceful people who do not want to destroy this earth. And against AIDS I am creating communes all over the world like oases where people will be back into the garden of Eden from where that idiot God pushed them out.

Q: IN ONE OF THE INTERVIEWS, YOU MENTIONED THAT YOU WANT TO TAKE OVER THE WORLD. I THINK IT WAS A TV STATION HERE IN THE UNITED STATES.

A: I *am* taking over it. I am already on the way, but my ways of taking over the world are not that (those) of Adolf Hitler or Alexander the Great. Those idiots have failed so badly that no intelligent person can try to take over the world in their way. I have my own way.

My way is to create more and more loving, peaceful, silent people around the world. That's my; empire, but in my empire, everybody is an emperor. Nobody is a slave.

I am taking over the world. There is no other way for humanity to survive. Soon the people who are hostile to me will be begging that they should be allowed in the commune, because in the outside society if it is found they have AIDS, they are going to be condemned the way lepers were condemned in the past. Lepers were not allowed to live in the cities, they had to live outside. They could not move in the daylight, they had to move in the night. They could not take water from the well of the town -- they had a separate

well outside the city. And leprosy is not such a dangerous thing.

There has never been anything more dangerous than AIDS. So anybody who has a little intelligence, then the politicians and the religious leaders are pushing him to become a sannyasin. I don't need to go for conversion. They are pushing people toward me.

Q: THAT WILL BE IN THE END THE ONLY WAY TO SURVIVE?

A: This is the only way -- not in the end -- right now, in the beginning, because in the end.... It is all finished.

Q: YOU IDENTIFY YOURSELF, HOWEVER, AS A RELIGIOUS LEADER....

A: No.

Q: WHAT ARE YOU, THEN?

A: Just a simple human being, just like you -- with a little difference that your eyes are closed and my eyes are open. But you can open your eyes any moment and the difference disappears. Or, I may close my eyes.... Just that much difference, nothing much.

First I will try to open your eyes but if I feel that everybody wants to sleep, then why I should bother? I should go to sleep myself! I don't take anything seriously.

Leaders are serious people, taking the responsibility of the flock. And that's why I call them names, because I cannot find worse condemnations for these people. Jesus I call crackpot, a mental case, a man with a wish to die. And his whole life is a life of a schizophrenic. The behavior is enough proof -- he curses a fig tree -- can you thing of why a man sane should curse a fig tree because there are no figs on it? And it was not the *season* for figs! The poor fig tree, what can she do? But he was angry because he had come from a village where people had refused to give food to him and to his twelve fools that he used to call apostles. And they were all hungry and tired, and then they came to the fig tree and there were no fruits.

And this man talks about: Love your enemy. Even love your neighbor, which is even more difficult than loving your enemy. I can love the enemy very easily because there is so much distance between the enemy and me, but to love the neighbor is just like loving your wife. .

This man is talking about love, this man is talking about compassion, kindness and he is not compassionate to the poor fig tree. And anybody cursing a tree, what do you think about him? If I call him a crackpot, nothing is wrong in it. he was absolutely insane.

He interfered with people's ways of life. For example, in the temple of Jerusalem where money changers have been doing that kind of business for centuries, since the time of Moses when the temple was built. And in fact those money changers were of tremendous help to the land and to the people, because with all the donations that came to the temple, those money changers were giving loans to poor people on a very nominal interest. And Jesus goes and throws their tables and pushes them with a whip out of the temple, and he says that this is my father's house and I will not allow anybody to pollute it with money.

Now this man has no proof that he is the son of God. There are many mad people around the world who think they are son of God, they are prophet, they are messiahs, and they are all in mental asylums. They also don't have any proof. What proof Jesus has? Any certificate from God, any, message stamped by God, signed by God? What proof he has got -- just a poor carpenter's son. That too is not certain whether his father was his father.

Q: BUT YOU ARE BHAGWAN, YOU ARE THE ENLIGHTENED ONE. ARE YOU PERFECT?

A: No. The Enlightened One simply means one who has come to know himself. That's all.

The prophet dominates. He predicts. He gives you doctrines, theologies. You have to believe in him --

he himself cannot prove anything about hell or heaven or God, all are fictions -- but if all are fictions, his being a prophet flops because then without those fictions, how he can be the prophet? If there is no God, then how Jesus can claim that I am the only begotten son of God?

So these prophets are trying to keep all the fictions, all the lies, because amongst those lies they can declare themselves to be a prophet. And the people who can believe in a God no one has ever seen, the people who can believe in hell and heaven no one has come back to give us a little detail about these places, are gullible. Any cunning person, a little articulate can declare himself a prophet and these people will believe him because believing is all that they know. And if he is the type of Jesus, so angry that he throws single-handedly all the money changers out of the temple and declares that it is my father's house and I am going to clean it of all impurities, naturally the gullible will see and believe in him.

I am not a prophet because I don't have any consolation for anybody, and I don't have any hope for anybody. I don't sell opium to people, and that is the basic function of a prophet -- he is a dope dealer.

The messiahs are trying to save the whole humanity. They have not been able to save themselves. Now Jesus must have been a fanatic idiot. Even on the cross he still believes that he is going to be saved by God, but when he sees that time is passing, blood is oozing, he is thirsty, he shouts at the sky.

The sky is empty, no answer comes. Never any answer has come from the sky. Millions of people have been praying -- no prayer has been answered. Jesus shouts, almost angry, frustrated, that: Have you forsaken me? He is talking to God. He was still believing that God will come sitting on a white cloud with angels playing on their harps singing alleluja. Nobody came, nothing happened. People simply laughed at the stupidity of the man -- even on the cross, he has not come back to sanity.

And upon his crucifixion the whole Christianity is based. That's why cross has become its symbol: I call it "crossianity." I don't call it Christianity, it has nothing to do with Christ. Its whole thing is the cross, and the cross is a symbol of death.

So I don't say that Reverend Jim Jones did anything which goes against Jesus. he simply followed him to the very logical end. Jesus was saying to people: soon I will go and prepare ground for you and soon you will all be coming, and you will be with me and with God the Father in paradise. Reverend Jones, of course, was an American and believed in speed and he knew that 2,000 years have passed and the "soon" is not finished yet. It seems a different time scale exists in paradise, so he did not want to take any chance -- he took all his followers with him. Why bother coming back and then take them.

Reverend Jones is just part of the whole Christian attitude, but strange it is that Christians started condemning that man.

Q: A LOT OF EX-SANNYASINS LEFT YOU DISAPPOINTED -- MAYBE IN THAT PROCESS WHEN YOU DECIDED NOT TO TALK ANY MORE -- AND SOME FELT AND VOICED THEIR CONCERN PUBLICLY THAT YOU EXPLOIT YOUR FOLLOWERS TO SUSTAIN AN EXTRAVAGANT LIFESTYLE. YOUR FORMER ITALIAN COOK, DEEKSHA, CALLED YOU A LIAR IN THE OREGONIAN; YOUR FORMER BODY GUARD SHIVAMURTI SAID YOU ARE DISHONEST -- I THINK IT WAS IN THE OREGONIAN, AS WELL. HOW DO YOU FEEL ABOUT THESE PEOPLE PERSONALLY? WHAT WOULD YOU SAY TO THEM?

A: I love them still, the same as I have always loved them; and what they are saying is not wrong. I have never said that I never lie. If a lie is helpful, I am the first person to lie immediately.

Truth is not a *value* to me. Helping those people who have come to me in every possible way -- and they are all asleep, they cannot understand the language of the one who is awake.

So *every* enlightened person has lied and, of course, they did not have the guts to say so. I don't have any problem in accepting the truth that I lie. The whole question is: What helps to wake you up? For example, if you are not waking up, I can lie and shout in your ears that your house is on fire. It is not on fire, but what to do? Hearing that your house is on fire you jump out of the bed and you wake up, and then I can say I am sorry that I had to lie, but there was no other way to wake you up.

Q: HOW FAR WOULD YOU GO TO WAKE SOMEBODY UP?

A: To the very end. I don't believe in half-hearted things. Anything I can do will be total, so if Deeksha says that I lie, she is perfectly right. There is nothing wrong in it. She is not condemning me.

Q: WELL, SHE TOLD THE OREGONIAN REPORTERS THAT SHE HAS TO HIDE FROM YOUR FOLLOWERS NOW.

A: That is up to her, and you have to ask *her* what she said, and why she said. How can I answer for her? I can answer for myself. About anything she has said about me, I am ready to answer; but about anything else that she says, she is answerable, I am not.

If Shiva says that I am dishonest, he is right. To me everything can be used as a device to wake people who are fast asleep, unconscious. To me it is just a game. If honesty helps, good; if it does not help, dishonesty will do.

And I love those people who have left. The reason must be in themselves. If they say they left disappointed, that means they have some appointment with me? Certainly, unconsciously they must be hoping that some expectations will be fulfilled by me, and I don't fulfill anybody's expectations.

Those who can remain with me without any expectations, only they are capable to understand me and capable to understand the work that I am doing. These people, if they feel disappointed (it) simply means they had come with a certain idea, hope, desire -- and I fulfill nobody's desire. I teach desirelessness. I don't fulfill anybody's hope.

You must have seen the Christians have put a board outside my commune that those who enter here, drop all your hopes forever. That's perfectly true. They are doing my work.

Q: DO THEY KNOW THAT?

A: They don't know -- this is the difficulty. That's why I call these people idiots!

So anybody who leaves me, leaves on his own responsibility. Anybody who joins with me joins on his own responsibility. So if you see these people, tell them that since I don't take anybody's responsibility and I don't promise you any hope, then the whole frustration is your own making. I am not a party to it.

I have never claimed that I am an honest person. I have never claimed that I always speak the truth. Even under oath, you cannot manipulate me to say anything that I don't want to say. I will say only the thing that I want to say.

So all these allegations *they* think are allegations -- I don't think so. By saying such things against me they are simply showing that for its ten years or eleven years they were with me, they could not understand a single word of mine. They are simply saying that they are retarded, their minds are not more than thirteen years of age. Their physical age may be anywhere, but their minds are stuck at the thirteen. If they don't believe me they should go to a psychoanalist and let themselves be examined that how much is their mental age.

With me only people who have tremendous intelligence can stay. I am not Jesus. With Jesus all those twelve uneducated, illiterate fishermen, farmers, woodcutters, carpenters -- those were his disciples, not a single learned rabbi was convinced. That is very strange because he was a Jew. he was fulfilling, long awaited prophecies of the Jews for a messiah. In fact, they should have rejoiced that our days of waiting are over and he has come.

But not a single educated person was converted by Jesus. He could manage only with fishermen and woodcutter, uneducated, illiterate people. It was a kind of bribery and exploitation because he promised them: If you believe in me I am going to take you to paradise. Naturally those fishermen, woodcutters have never thought that they would ever be able to make -- rabbis, great scholars, saints, prophets, they will enter into paradise -- and this guy is saying that if we just believe in him, we will be the first to enter. So what is the problem, we are not losing anything. he says simply believe in me, so we will believe.

But no intelligent person can do that. In my people you will find just the opposite. My commune must be the only place in the whole world with so much education -- almost everybody is a graduate from some university. Most of them have masters degrees, few have PhD degrees, few are D.Litts. They come from all professions -- they are not fishermen and farmers.

They people who have left me -- for example, Deeksha; she is illiterate, she would have fitted with Jesus perfectly well, but not with me. She could not understand me. She was a good cook, but being a good cook you don't become enlightened. Shiva -- what intelligence he has got? If it took him ten years sitting by my side -- he was always sitting by my side -- if it took him ten years to discover that I am a dishonest man... then do you think I have to answer anything?

Q: LET ME GO INTO THE NEXT QUESTION, IF I MAY.

A: Go anywhere!

Q: THE IMMIGRATION SERVICE OF THE UNITED STATES TRIES DESPERATELY TO DEPORT YOU. WHAT WOULD HAPPEN TO YOU AND WHAT WOULD HAPPEN TO RAJNEESHPURAM IF YOU WOULD HAVE TO GO?

A: No, I never think of tomorrow. I am here right now, and we are enjoying! And for four years they have been trying desperately top deport me. If in four years they could not find a single reason to deport me, I don't think in forty years they are going to find it.

Four years is (are) enough against a single individual; and a whole department is continuously working. Their people are going around the world to find something so I can be deported. They will find that this is the most difficult case that has come to them.

I am going to fight up to the Supreme Court.

Q: BUT YOU HAVE SAID DURING THE PRESS CONFERENCE SEVERAL WEEKS AGO THAT YOU WOULD GO TO AUSTRALIA.

A: That was just to visit. And if I love it there, then the same problem will be in Australia. Wherever I am the problem is going to be the same, so I don't care about it whether the INS in America is trying to deport me, or INS in Australia trying to deport me. What difference does it make to me?

Q: BUT IT WOULD MAKE DIFFERENCE TO RAJNEESHPURAM, WOULDN'T IT?

A: Nobody can destroy Rajneeshpuram. If they succeed -- in the first place they cannot succeed, because I have applied on five grounds. They have only six ground. I can do the sixth, too. They have six grounds for application. For five grounds I am capable. They cannot deny on any grounds. Sixth is marriage -- I can do that, too. With as many women as they want!

So it is just out of (the) question. They cannot deport me, they simply will get crazy and cracks and retired, and I am going to be here.

And if -- just for the argument's sake -- if I decide to go, they cannot deport me, but if I decide to go, they cannot stop me, either. Let them know it. They are absolutely impotent either way. If I decide to go, they cannot prevent me. And If I go, that does not mean that the commune will be in any way harmed or wounded.

I have prepared my people that without me they can exist as beautifully as they are existing with me. Because I have not taken any responsibility. You should see the point: I have not taken any responsibility. I am not responsible for anything in the commune. I am just a guest. I am not even a member of the commune, I am not a sannyasin. I don't have any responsibility that they will miss me.

I don't do anything; in fact, they have to do everything for me. If I am gone, they should really rejoice, and my being here is a constant trouble for them. Once I am gone from here, nobody is going to bother them.

And I have my communes all around the world -- without me they are running exactly the same way, so there is no problem at all. INS or American government, or any government cannot create any problem for

me. I can create thousand and one problems for them.

The moment I decide to create problems, they will be at a loss to find how to tackle with me. Up to now, I have not created any problem.

Q: WHAT PROBLEMS WOULD YOU CREATE, FOR EXAMPLE?

A: I can create any problem. For example, I can go to the Supreme Court that the whole American government is functioning against (the) American constitution. And I stand for (the) American constitution, and the whole American government is against it. And I have grounds to fight how they are exploiting and deceiving people.

The state government of Oregon is doing the same. They accepted this city, incorporated it, everything was done according to the constitution. For two years the city was legal. We were getting the support of the state, the federal government support to the city -- and after two years, suddenly the city became illegal.

Then who is responsible? All those people who make this city legal should be immediately arrested and imprisoned. The governor is part in it. The attorney general is part in it. What these idiots were doing for two years? They were giving state support, money, everything to the city. What the federal government was doing? They were giving money to the city.

And idiots can go in such a berserk way about everything, that I don't think they have given much. (To Sheela, off mike:) How many dollars from the federal government have we received?

SHEELA: ABOUT $32,000 LAST YEAR FROM FEDERAL GOVERNMENT, I THINK IT'S ABOUT THAT MUCH.

Bhagwan: That is nothing. I cannot even purchase one-third of a Rolls Royce.

And these idiots are now asking the money back! In the first place they did wrong. They gave that money to a city which was not legal. They are responsible for it. In the second place, they have guts to ask the money back. From whom? The city does not exist. You gave money to a non-existent city, so go and ask the holy ghost if he knows anything about it!

Q: THE PRINCE OF HANOVER WAS ONE OF YOUR FAVORITE SANNYASINS. HE WAS VERY ILL, AND THERE IS A RUMOR THAT YOU ASKED TO CUT THE OXYGEN TO SHORTEN HIS SUFFERING. HOW DO YOU FEEL ABOUT HELPING PEOPLE TO DIE IN INDIVIDUAL CASES?

A: That rumor is absolutely wrong. Do you think if the rumor had any evidence then the royal family of Germany would have remained silent? And the father of the Prince, the mother of the Prince were present at the funeral in India. The brother of the Prince was there, the wife of the Prince was there, the daughter of the Prince was there.

If the rumor has any validity, then the Prince of Hanover, his sannyas name was Vimalkirti. He was related to almost all the royalties of Europe. Prince of Wales is his cousin-brother. His mother is Princess of Greece. First she had married the Prince of Denmark, and then she divorced him and married Vimalkirti's father. His mother's sister is a queen -- perhaps in Spain or somewhere.

All these royalties against a poor man like me? Could not do anything if the rumor had any evidence in it? Just their being silent is enough proof that all this is nonsense. So as far as Vimalkirti's death is concerned, the rumor is simply a rumor.

So please don't get confused about my idea, my approach about the death of an individual. My way of life accepts that every individual has the birthright to et out of life if he wants. Death is not something that should be in the control of government, law. It is an individual freedom.

If I don't want to live in this body anymore, nobody can prevent me. And in fact, even though all the governments and all the legal systems are against it, suicide goes on happening every day. And it is such a amusing phenomenon, that if a person is caught redhanded committing suicide, then he is sentenced to death. Because he was trying to commit suicide! What kind if lawmakers we have? He was trying to commit

suicide, now you are making arrangements for his death. He should have come in the first place to you -- that I am going to commit suicide, please kill me. Why I should unnecessarily take the risk of falling from a tree, getting broken legs, hanging myself from the ceiling, feeling suffocated, but not dying, jumping into a river -- but because I know swimming, getting out of it? Why should I, or anybody should take all these difficulties.

So as far as philosophical opinion is concerned, I am for individual's total freedom -- death included. And it is the duty of the community to provide him beautiful facilities for death. Why one should wait for old age and the troubles of old age, the degradation of old age, the rejection of the young people, the old person feeling constantly an unnecessary thing in the house, a burden to everybody? He is not capable to do anything for them, and they have to do everything for them. All his companions are dead, his friends are dead. He goes to the same park where he used to go and sit with his friends -- now he sits alone on the bench, nobody comes near him. Mostly he is sick in the bed. And if that person wants then it is simply ludicrous just to wait for death to come.

And this death is going to be terrible, because he will be old, sick and he will die by and by, inch by inch, and we have now every scientific way to send him joyously into deep sleep forever.

If you and your society cannot give a man a beautiful life, at least you can arrange for him a beautiful death. And if he wants, it is his birthright. And anyway, anyone who wants to go out of life will find the way, so why unnecessarily create a legal system against? He *will* find a way. The people who fail in committing suicide are really people who are hesitant -- 50/50. In fact, they have a split mind. One part says it is good to get out of life, another part shrinks back and feels afraid. This inner conflict is the cause of their failure. Otherwise, I don't see that there is any way to prevent me from dying. There are so many million possibilities all around.

So you *cannot* prevent, and you think the penalty has to be an electric chair? Why you could not provide that beautiful electric chair before? The man would have said goodbye to his friends, enjoyed the best meal that he always wanted to, but because of sickness and old age and diabetes, he was not allowed. He can have beautiful ice cream, now there is no problem. He is going to the electric chair, he can have champagne. One day of absolute freedom because there is no tomorrow anymore. So he need not worry about his blood sugar going high, his blood pressure going high, or he is getting drunk and doing something stupid. Who cares now? At least one day give him total freedom and let him die. Help.... Your medical hospitals, all the hospitals in the world should have a beautiful place for those who want to die.

He can be taught even on the last day how to be silent, how to relax, so when you are given the injection which will take you deep and deep into sleep, you don't fight it. Otherwise, you will be in suffering. This can be simply explained. He can practice beforehand, do a little rehearsal. And I am ready to provide to every hospital one of my sannyasins to teach meditation. And his room for death should be a temple, beautiful, with flowers and with everything. He should go from this earth like a king. Just resting, relaxing and going forever into deep sleep.

When we can manage it, I don't think we should prevent it. And, anyway, it is going to help world population problem immensely because 1,000 people are dying every day in Ethiopia.

Out of hunger when one dies, it is real torture. Out of thirst one dies, it is a torture of days together. Why not they should be given injections which is simple, so they can relax and die and be reborn in America? Because they all want, all over the world, the poor people think America is the paradise on the earth. So if they died with the idea of being born in America, great; let them die with the idea, and let them be born there.

I am perfectly in favor of freedom, and death is only one part of my whole idea of freedom.

Q: HOW DO YOU SPEND YOUR DAY?

A: Have I to spend it?

Q: HOW DO YOU SPEND IT?

A: No, I am asking you -- have I to spend it? I *live it*! Spending is not a right word. Life is not money,

you don't spend it. Otherwise, one day you may go bankrupt. No, I live it and I live it intensely.

Each moment of my life is a blessing. Whatever I am doing, I do it to the very climax. I don't believe in Gautam Buddha and his middle path. Gautam Buddha was teaching the middle path, I teach the extreme. If you are enjoying, what will be the middle path? 50/50? 50 percent enjoying, 50 percent in despair. When I am taking my bath, I enjoy it as much as I have enjoyed my enlightenment, not in any way different.

And one and half hour in the morning, one and half hour in the evening -- three hours I am in the bathroom. And it is tremendously meditative, silent, beautiful just to lie down in the hot water and play with bubbles. I don't play with anything else.

Q: HOW IMPORTANT IS SEX FOR YOU?

A: Not at all. Just fun.

Q: YOU SAY THAT RAJNEESHEE IS THE ONLY RELIGION WHO CAN REALLY FREE THE PEOPLE. INDIAN OFFICIALS SAID TWO YEARS AGO ACCORDING TO SEVERAL NEWSPAPERS HERE THAT YOUR ORGANIZATION DOES NOT RESEMBLE A RELIGION. DOES THIS HURT YOU PERSONALLY, OR DO YOU FEEL ANY REMORSE ABOUT THIS?

A: No. There is no problem. In fact, that is what I am saying -- that my people don't resemble any people who have ever lived on the earth. They don't resemble any old religion. Neither do we want to be categorized with those insane theologies. It is a totally new phenomenon.

Q: YOU SAID ONCE THAT YOUR RELIGION WILL DIE WITH YOU. WILL YOU NOT ASK ANYBODY TO CONTINUE FOR YOU -- PERHAPS SHEELA, PERHAPS ANOTHER PERSON, LAXMI, OR AN ORGANIZATION FOR YOU?

A: Nobody. It is up to them whatever they want to do when I am gone. Do you see the politics in the whole idea of successors? That even when I am gone I will control through Sheela the commune. Because I have trained Sheela I can trust her, and she will remain in control. Then she prepares somebody else. And in a subtle way, though I am dead, I am controlling the living people. No, I cannot be so inhuman. While I am here, rejoice with me. When I am gone, you are intelligent enough, whatever you want to do, do. I am not going to declare anybody as my successor, and I am not going to say to my people what you have to do when I am gone.

Just look at it from the other side: People only see one side always they ask me "When you are gone," but you don't ask me when I am gone, you are gone as far as I am concerned. The world is dead. The moment I am dead, for me the whole world is dead. Now who bothers about a dead world? It is not one-sided death, that I am only dying. I am disappearing to you, you are disappearing to me. It is equal, equal death on both the sides. And I have no desire to control. I don't control even while I am living. But these people, for example, John the Baptist, baptizes Jesus, initiates him as his successor. This is a subtle strategy. Then Jesus appoints these twelve apostles as his messengers. And out of all that, by and by, the popes come in and for 2000 years, these people have been torturing.

The whole responsibility goes on Jesus, or even on John the Baptist. There is no need. I was not in the world one day, and the world has been here for millennia. Nobody asks me: "Bhagwan, what have You done when You were not here for the world?" Nobody asks that question. It is as relevant as the other question. One is about the past, when I was not here; one is about the future when I will not be here. But both are absolutely meaningless. I am here -- that is the only place; and I am now, that is the only time. And I don't care anything. I am not going to write a will that somebody should be my successor.

There is no need. I give freedom, I don't give bondage like a Catholic church. In Spain just a few days before, the government has legalized abortion. *Had* to legalize because the population is destroying the whole economy of the country. Reluctantly, they legalized abortion, and now the church is fighting against it. And Spain is a fanatic country. They are protesting and they are saying that anybody who goes for

abortion will be expelled from to Catholic religion.

These people can't see that who are you to dominate the whole world and its troubles and miseries and sufferings? On the one hand you go on saying we are here for your salvation, and whatever you do is just to create more misery for people. I do not belong to this mafia gang of popes, shankaracharyas, ayatollah Khomeini. I do not belong to these people.

My approach is very simple: while I am here, I will sing my song, I will have my dance, and when I am gone, I am gone.

Q: IN AN INTERVIEW WITH AN AMERICAN NEWSPAPER, YOUR FORMER RANCH MANAGER BOB HARVEY, SAID THAT HE RESTORED SEVERAL MINES ON YOUR REQUEST ON THE GROUNDS OF THE RANCH -- THE OUINNS MINE, FOR EXAMPLE. WHAT IS IN THESE MINES? AND IS IT CORRECT WHAT SANNYASIN DHYAN JOHN SAID THAT YOU; HAVE BUILT A KALI TEMPLE?*

A: That is absolutely wrong. Because in those three and half years while this man Bob Harvey was here, I was silent. I spoke only to Sheela. I never instructed him. That's absolutely wrong; I was not speaking. And it is true that there is a possibility of mines on the land, it is 126 square miles of land. It comes in the range which directly comes from Canada and moves through this property. Every possibility -- it may have oil, it may have gold, it may have silver, it may have copper; but we are not going to open those mines for the simple reason that we love our people so much that we don't want any hazard for our life. If you start working on a gold mine, you have to use chemicals which finally pollute all your water -- poisonous. In fact, one ranch just ahead of us has also gold mines. They were going to open them and we had to go to the court because their water moves into our ranch. We will not allow our water to be polluted, and we have stopped them.

So there is no question of our people digging up all the metals or oil or whatsoever is available in the land. And legally ten feet of the earth is ours, and unless we allow anybody to penetrate those ten feet, nobody -- not even the American government -- can dig the gold underneath. And we know how to be rich, how to be wealthy. Who cares about the gold? Let it lie down.

And this man is absolutely lying that I had instructed. I have never talked with him. He had no business with me; he was a servant. He used to take care of this land before we came here. The past owners had put him as a servant here, and we accepted him for a time being, so that we can become acquainted with the whole territory. But that man cheated the commune. he was getting one thousand dollars per month from his owners. Our sannyasins are innocent people -- the accountant... he started going to the accountant every week to get $1000. Just a misunderstanding, the accountant thought perhaps he is salaried $1000 per week. Now, $4000 per month for a servant! Even a poor man like me cannot afford. And what qualifications he had for $4000? Even a vice-chancellor of a university does not get that much. The chief justice of the supreme court in Oregon does not get that much. He had no qualification, nothing -- just an ordinary servant. I had never given him any instructions. And because we are not interested at all in the mines, I don't think anybody else has given him instructions to find out. Because we are not interested at all. So many people have approached that they know there are mines here and they are researchers and they would like to research. We have refused them point blank. We don't want any research on our ground, because basically we don't want to create mines here.

Q: SWAMI PREM LEELADHAR WAS INTRODUCED IN THE RAJNEESH TIMES AS A PLASTIC SURGEON WHO SPECIALIZES IN SEX CHANGES. DO YOU PERFORM SEX CHANGES ON THE RANCH HERE?

A: If somebody wants, it is part of their freedom. If somebody wants to change his sex, I think there is nothing immoral in it. You have lived as a man: you know what being a man is, and naturally every man is curious about women. In fact, it is said that nobody has yet been able to find the mystery of the woman. This is a perfectly good way -- change your sex and be a woman, and find the mystery. There is no mystery. (Laughter.)

But if you can live in one life both the sides of the coin, why not? I don't see any problem in it. The sex

change is such a simple thing. The difference between men and women is so mall, almost negligible. It is just like if you pull your pocket out it becomes man; you put the pocket back, it becomes woman. And Leeladhar is really a great plastic surgeon, one of the best. I only believe in the best. So if anybody wants...

Q: THERE ARE CONSISTENT RUMORS THAT THERE IS A HUGE ARMS CACHE IN RAJNEESHPURAM. I HAVEN'T REALLY SEEN SUCH A PEACEFUL PLACE BEFORE -- I MEAN PEOPLE HUGGING EACH OTHER ON THE STREET, SMILING AT EACH OTHER, WAVING AT EACH OTHER -- WHY WOULD YOU NEED SO MANY WEAPONS?

A: There are not so many weapons. We have a police force which is part of Oregon state. And for the police force, all the weapons and everything, the Oregon state is responsible, not we. We have a commune security force because I have been attacked many times, attempts on my life have been made, the last time in India when a knife was thrown at me, there were 10,000 sannyasins present. It was in a morning discourse. And because the police got some information ahead of time, 20 police officers had reached almost few minutes before the man threw the knife. So 20 police officers were eyewitnesses, 10,000 sannyasins were eye witnesses, and yet the court freed that man without any punishment. Because the politicians wanted him to be freed, because the religious leaders wanted him to be freed. There is so much hostility in Oregon, it is not a problem to me. In fact, I created it.

But my people are concerned about me, and if somebody comes to assassinate me, I will not hinder him. That is his freedom, I will not interfere with it, although he is interfering with my life, but even at the risk of my life, I will not interfere into his freedom. But my people -- why should I interfere in their freedom to protect me. So those few guards are here. And what a strange thing that in a world which has gone nuclear -- just those toy guns -- do you think we are going to attack America or Soviet Union?

Q: YOU DECLARED DEATH AS THE BIGGEST ORGASM OF ALL TIMES ONCE. DO YOU WANT TO LEAD YOUR DISCIPLES INTO THIS SUPER ORGASM, OR DO YOU FEAR ANOTHER JONESTOWN AMONG THEM?

A: No. This is the only place where Jonestown cannot happen. it can happen in the Vatican, it can happen in any Christian context. You should be aware of few things:

Both the world wars happened in a Christian context. Christianity for centuries has killed millions of people -- burned people alive -- it is a death-oriented religion, in the service of death.

Poor Reverend Jones was simply doing the best he could. This is the only place where Jonestown cannot happen, because there is nobody who is a "reverend" here. As far as my idea about death is concerned, if a man can go meditatively into death, then death is the greatest orgasm you can feel. Because death is the separation of body and soul; it is just like when the physicist breaks the atom, there is such a great explosion. Just a single atom, which is not visible to the eyes, can destroy Hiroshima, Nagasaki.

When man's body and his soul separate, if the man is alert and aware in that moment, he will see a tremendous explosion of joy, light, eternity, truth -- whatever you want to call it. But most people die unconsciously. Before death, they become unconscious, so they never come to know it. My people are learning meditation. There is no need for them to be especially prepared for death. I am preparing them for life, and in that very preparation, they are getting ready for death. Any time they will have to die.

Q: IF I MIGHT INTERRUPT YOU, IF I UNDERSTAND YOU CORRECTLY THAT IF SEPARATION BETWEEN BODY AND SOUL IS SUCH A TREMENDOUS EXPERIENCE, WOULDN'T IT BE DESIRABLE TO ACHIEVE THAT?

A: No. Because before that you have to learn how to be alert and meditative; otherwise, you won't get anything, no orgasmic experience. Because the experiencer will be in a coma. The whole life is a preparation for death, and you should be able to be so conscious in life that when you are making love, there are not only two persons, but four persons. Two persons making love, and two consciousnesses watching,

witnessing. Or you are walking on the road, you have to walk with watchfulness, alertness, so that you can see your own body walking.

The whole life you have to prepare; then only in death you may be able to retain consciousness. So it is not just separating the body and soul; otherwise everybody who is given electric chair will enjoy an orgasm. Then Jesus being crucified would have enjoyed an orgasm. Then all those Jews -- one million -- whom Hitler put into gas chambers. He did really great religious work: gave one million people spiritual orgasmic experiences, and still these Jews are against him. No, just death won't do.

Between death and you there must be full consciousness. Then only it can become an orgasmic experience. The whole life you need to prepare, and then death is the climax of life. Then it is not the end of life, but the climax of life. The whole perspective changes.

Q: YOU SAID THAT EVERYBODY WHO WILL DIE IN A TWENTY-FOUR MILES RADIUS OF RAJNEESHPURAM WILL AUTOMATICALLY ENLIGHTENED. WHY IS THAT SO?

A: That is true. Not everybody. There you are wrong. Only a sannyasin. Not Oregonians.

Only a sannyasin dying within a twenty-five mile radius will become enlightened. And this is not something new. It has been known in the East for thousands of years. Gautam Buddha had said exactly the same. He said within twelve cosas radius, any bikkhu that is his sannyasin dying will become enlightened.

I was puzzled myself that how, what mechanism works? Twelve cosas are approximately twenty-five miles; but then I saw few sannyasins dying around me and becoming enlightened, their death was not death. I could see it.

When Vimalkirti died, we celebrated his death as it is celebrated for an enlightened man. You could have seen on his face the joy, the marks of that orgasmic experience through which he had gone. He was still radiant. The body was still somehow carrying the stamp of the experience. And then, many sannyasins in these fifteen years have died.

Then slowly, slowly I became aware why it happens. I am continuously in contact with my people. They love me so immensely that it is not a question of believing in me -- it is a simple unconditional love. So whenever a sannyasin will be dying, these twenty-five miles are something like an existential law, like the law of gravitation or the law of water evaporating at 100 degrees. Nobody asks why.

And the scientist has no answer, he can say only that that's how it is. Never at 99 degrees; never at 101 degrees. Exactly at 100 degrees the water evaporates. But why the water has chosen 100 degrees? It is simply a law.

These twenty-five miles, Buddha has recorded; these twenty-five miles, Mahavira has recorded, another founder of a great religion, Jainism, a contemporary of Buddha. And I have experienced it, and now I can feel that the energy of a commune if it is a single enlightened person, then the radius will be only five miles at the most. But if it is a commune of thousands of sannyasins, the radius becomes twenty-five miles. Why? Nothing can be said about it. That's how it happens.

And I don't know if the commune becomes bigger and still bigger, perhaps the radius will become greater. I hope one day here you will see 100,000 sannyasins, and then I want to see how big the radius can be. Can we cover the whole America? Our effort will be to cover the whole world. We have communes all over the world which will soon have the same effect. Just they need one enlightened person amongst them, and then all other sannyasins become kind of radiating, reflecting the energy field further and further away.

And when a sannyasin dies in this loving energy field, it is easier for him to be awake than otherwise. It is just like if you are sitting amongst a few people who are yawning and dozing, soon you will find yourself yawning and dozing. And you will be surprized -- why you are doing it? Those people are creating a certain vibe. If you sit with people who are bored to death, soon you will feel a certain boredom entering in you. You may have experienced sometimes to be with someone, you feel as if you are nourished. And with someone else, you find as if you have been sucked.

These are very simple experiences everybody knows that with a certain person you gain energy, with a certain person you lose energy. People avoid these people because they are parasites. The enlightened person has an energy field of five miles, alone; but if he has a commune around him, then at least twenty-five miles radius is ready to wake any sannyasin dying within it. Why it works, there is no way to say. It is just the same as other scientific laws -- it is also a scientific law.

Q: YOUR PERSONAL ASSISTANT AND SECRETARY, SHEELA, HAS MADE TREMENDOUS WAVES HERE AND IN AUSTRALIA RECENTLY ON TELEVISION AND PRESS INTERVIEWS AND IN THOSE WAVES CREATED, YOU'VE GOT SOME REALLY BAD PRESS -- THE ORGANIZATION, YOU DID. DID SHEELA ACT UNDER YOUR INSTRUCTIONS OR DO YOU FEEL SOMETIMES THAT SHE'S GONE MAYBE SOMETIMES TOO FAR?

A: No. She never goes as far as I want. She gets hit every time she comes back home, that this is not enough. You say I, my people, my commune got bad press. I want none of it. Because I know certain laws that if we can create bad news immediately existence balances it with good news.

In existence nothing can remain unbalanced -- soon the balance settles. Now, to create good news is very difficult, almost impossible. But to create bad news is very easy, very simple. And I know that the simplest should be followed. Create bad news and let existence balance it by good news. And you will see what I am saying; it has already starting.

Q: BUT THEN IT WOULD BE EASY THAT ALL YOU HAVE TO DO IS YOU HAVE TO SIT DOWN, HAVE A PRESS CONFERENCE, AND TELL EVERYBODY WHO WANTS TO HEAR THAT THERE ARE HUMAN SACRIFICES ON THE RANCH, THERE ARE, WHATEVER HORROR STORIES YOU CAN COOK UP.

A: We will do. We will do.

Q: I WOULD LIKE TO HAVE AN EXCLUSIVE ON THAT.

A: We will do. Everything. But we always wait for the right time to do it. There is a saying that no news is good news. It is not complete; it has waited for me to complete it. It says no news is good news. Its other part is good news is no news.

Bad news is the only news there is. Create as much bad news as possible. Don't be worried.

Q: DO YOU CREATE THEN THE BAD NEWS TO WAKE UP YOUR DISCIPLES, OR DO YOU CREATE THE BAD NEWS....?

A: I create the bad news to wake up my disciples and also to wake up those who are not my disciples, but will have to become my disciples sooner or later -- sooner the better.
Sheela is doing good, but she can do better.

Q: QUOTED AS SAYING "WHEN THIS WILL BE ALL OVER, I WILL BUY MYSELF A DARK SUIT, GO TO THE BAR, AND BUY A CIGAR." WILL YOU GO AND BUY YOURSELF A DARK SUIT?

A: Someday.

Q: SOON?

A: Soon -- just like Jesus said, "Soon."

Q: THANK YOU VERY MUCH.

The Last Testament, Vol 1

Chapter #26
Chapter title: None

12 August 1985 pm in Jesus Grove

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INTERVIEW WITH KGO TV, SAN FRANCISCO, CALIFORNIA

QUESTION: WHAT WOULD YOU HAVE A REPORTER LEARN HERE?*

A:* One thing and only one thing: that this is the alternative to your world. Your world is on the verge of death. The politicians have brought the nuclear weapons to create the funeral of the whole humanity. And the religious leaders, insisting on celibacy, have brought humanity to the ultimate disease -- AIDS.

And the politicians and the priests both are bent upon to destroy the world. We are creating a totally new kind of man, with new values. And these communes are around the world now -- one million sannyasins, and we provide the alternative to your mad world.

Q: HOW IS THAT ACCOMPLISHED?*

A:* First the sannyasins only requirement is to be a meditator. And meditation means going into yourself, to the deepest core of your being, where absolute silence, serenity, peace, bliss are experienced. And once a person experiences those values then all ambitions about becoming a president of a country, or the prime minister, or becoming famous, a celebrity, all ambitions disappear. And if we can create millions of people who have no ambitions, that is the only way to prevent war. War is the culmination of ambitions.

And the peaceful man, the silent man who has touched his own source of being, is no more Christian, no more Hindu, no more Mohammedan, no more Buddhist, no more American, no more Russian, no more German, no more Italian, he is simply a human being, and the whole earth is his home.

If we can destroy those ugly lines on the map which divide humanity -- there is no reason for war: one thing.

Second, if we can create such serenity and joy in people's lives all their perversions; homosexuality, lesbianism, bisexuality, group sexuality, which all have culminated finally into AIDS, will disappear. Because we are creating such a contented man who needs no one to fulfill him. He is alone enough.

Q: I SUSPECT THAT MANY OF THOSE WHOSE RELIGIONS YOU FEEL THE WAY YOU DO ABOUT, WOULD PROBABLY AGREE WITH THOSE TENANTS, AND THOSE GOALS. OR AT LEAST WOULD VOICE AN AGREEMENT WITH IT.*

A:* They would not. There is no question of suspicion. I am certain they will not listen. They will fight back. They will be hostile towards me. They are.

But that makes no difference. I am not a serious man. If the world is going to go we will do whatever we can do, but our work is playfulness. We are not saviors and we are not here to save anybody. That is just by the way. Otherwise we are celebrants not saviors. We enjoy and we are enjoying, and who cares for tomorrow? Today is so tremendously beautiful.

Q: I HEARD YOU BEGIN BY SAYING THAT THE WORLD IS ON THE VERGE OF SELF DESTRUCTION ESSENTIALLY. AND THAT THERE IS AN ANSWER, THAT SANNYASINS AROUND THE WORLD, CAN BRING THAT ABOUT. BUT NOW YOU TELL ME HOWEVER, FORGET IT. BUT I THINK THERE'S PURPOSE HERE. THERE'S NOTHING IN THIS PLACE SPEAKS OF ACCIDENT. EVERYTHING SPEAKS OF PURPOSE AND INTENTION.*

A:* That's the beauty of being playful, and yet not becoming accidental. Being nonserious, laughing, enjoying, dancing and yet doing everything that is needs. There is no contradiction. That's why I say we are creating a new man in which this contradiction melts, becomes complimentary.

We are certain that those idiots are not going to hear. Still we will make our best effort playfully. Knowingly that it is a hopeless task, we will enjoy the challenge. There is no contradiction in it.

Q: MUCH THAT YOU DO, OR YOU CONSIDER PLAYFUL IS RECEIVED OTHERWISE. AND THE CONFLICT WITH MANY AROUND YOU, WHICH I SUSPECT YOU RELISH, IS RECEIVED OTHERWISE. WHERE IS THE MESSAGE IN THERE FOR THE OUTSIDE WORLD?*

A:* No message for anybody.

Q: WELL, IF IT'S A PLAYFUL... IF IT'S A PLAYFUL ATTEMPT I MEAN....*

A:* Not even attempt, that's what I am saying, that our language is different, that our way is different. We are not making any attempt, any effort. We are simply enjoying the game.

The world is on the brink of death. We are celebrating our life. By the way, if we can make those people also understand that there is an* answer and life can be saved on the planet, good. If they don't hear, if they are hostile that is their problem. We are not concerned. We are living already and we don't bother about future.

Our whole concern is the present -- here-now.

Q: THIS PRESENT YOU ENJOY IN THIS PLACE CAME THROUGH PLANNING FOR THE FUTURE THROUGH WHICH YOU ARRIVED AT THIS DAY, DID IT NOT? THAT'S WHAT I MEAN BY EVERYWHERE I SEE PLANNING, INTENTION, CONCERN WITH CREATING WHAT IT IS THAT YOU SEE TO CREATE.*

A:* That is your way of seeing. For example, I am here. You think I am serious answering you?

Q: NO, I DOUBT IT.*

A:* But I will answer you, and anybody will be clear that there is a purpose in the answer, that I am answering out of concern. No, I am simply responding playfully -- just a game. You put the question, and I respond with the answer. I don't care whether the answer received anywhere any response or not. That is not my business. My business is finished with the answer I have given. And I enjoyed answering it. My basic

purpose is to enjoy. I love talking.

Q: IS THIS THE BEST GAME YOU'VE ...*

A:* The best, because it needs the most intelligent people to play it.... It is not football; it is headball.... It is not football. Idiots can do that. It is head ball.

Q: IT HAS BEEN REPORTED THAT YOU WERE A STUDENT IN YOUR EARLY YEARS, THAT YOU WERE A BRILLIANT STUDENT, THAT YOU READ EVERYTHING ON THE SUBJECT YOU STUDIED, AND THAT YOU HAD GREAT GRASP OF IT. WHAT DID YOU STUDY? WAS IT ANOTHER GAME? WHAT WAS IT THAT YOU USED FOR PREPARATION?*

A:* No preparation I have done for anything, ever.

I have loved reading from my very childhood. My own personal library consisted of one hundred fifty thousand rare books of all the religions, philosophies, poetry, literature. And I have read all of them, but with no purpose; I enjoyed it. And the moment I felt that enough is enough.... I have enjoyed the best geniuses of the world, and now there is no more. I dropped. For five years I have not read a single book, not a single magazine, not a newspaper. No reading at all.

The students may have felt that I am prepared. In fact, I would like you to go with me a little more back. When I was a student, my professors felt that I am more prepared than them -- and I was. But I was not prepared.

They had stopped thirty years before when they left the university and became professors. And I have read everything that has happened in these thirty years. They were thirty years behind me. I was expelled from many colleges for the simple reason that many of the professors could not stand me. Understanding is out of the question, even they could not stand me.

Finally I was admitted in a college with a condition that I will never attend a class. But I ask the principal how I am going to enter into the examination. Class is no problem, that is great freedom, good, but how I am going to enter into the examination? The principle said, that "That is my problem. I will give you enough attendance to enter into examination. But it is a promise between you and me that you will not come into the college at all."

And for two years I never entered that college, and I got into the examination, and I got the gold medal, I topped the whole university and the principal was amazed. He said, "This is simply miraculous."

I said, "There is nothing. I have never read your textbooks. I have never listened to your lecturers, but I have such a love to read everything, and to go to the very depth of, to the very roots of everything.

In my reading there was no purpose, just joy. I relished it. For nine years I have been a lecturer in the university after that. That too, was a great joy. I relished, but the students were in a trouble. The university was in a trouble, because I will teach Aristotle, and I will also say that he is absolutely wrong. So first I will finish the course, and then I will destroy the whole that I have been teaching them. And they were in a great confusion then what is right.

I said, "Now, it is up to you. It is your intelligence to find out. I have presented Aristotle with absolute sincerity, but I cannot say that he is right. So I have to criticize him with the same sincerity. Now both are present to you; you can choose or you can remain confused."

I was reported to the vice-chancellor many times. And I told the vice-chancellor that, "Any day you want -- I have always carrying the resignation, but I will do only the way I want to do, because it is not a serious matter to me -- your service, your university, your textbooks, your examinations, that is nothing to me. To me, teaching is a joy. I am a born teacher."

Q: YOU'VE WRITTEN THAT YOU WOULD TRICK A FOLLOWER OR A STUDENT. YOU DON'T REFER TO THE SANNYASINS AS FOLLOWERS, ALTHOUGH THEIR FEET SEEM TO BE FOLLOWING YOU.*

A:* That is their problem.

Q: BUT YOU SAID YOU WOULD TRICK A STUDENT TO TEACH A LESSON, AND THAT YOU HOPE THEY WOULD FORGIVE YOU THAT. IS THAT A TECHNIQUE THAT'S USEFUL TO YOU?*

A:* I have been simply enjoying everything that I have been doing. And you can enjoy only anything if you are not serious about it. If you become serious about it, enjoyment disappears, it becomes work, hard work.

I have never worked, I'm a lazy man. I call myself a lazy man's guide to enlightenment. I don't do anything.

Q: SO THE ANSWER THEN IS THAT TRICKERY WOULD BE WORK?*

A:* Just enjoyment. Everything that I have done or am doing, to me is a joy. What it is to others, that is for them to decide. I have not missed a single moment of my life without enjoying it.

Q: THE ROLLS ROYCES OBVIOUSLY RAISE A LOT OF SILLY QUESTIONS... BECAUSE THE WHOLE THING IS A LITTLE SILLY.*

A:* It is not. It is not yet the whole thing.

Q: THERE MUST BE SOMETHING ELSE BEHIND THAT.*

A:* There is nothing else.

Q: JUST TO PRICK THE HIDE OF THOSE OF USE ON THE OUTSIDE AND GET THEIR ATTENTION.*

A:* No, because I am loved by my sannyasins. Whether I have ninety Rolls Royces or not, will not make any difference to their love and their trust. And I don't purchase those Rolls Royces. They are purchased by sannyasins, and they are intending to bring three hundred sixty-five Rolls Royces. So tell those people that the silliness is still not absolute. It will be absolute soon. As far as I am concerned I possess nothing. Everything that I have belongs to the commune. You will be happy to know that from the shoes to my cap, everything is made by my sannyasins themselves -- even my wrist watch.

They love me and they want to do something for me -- love always want to do something -- and I don't hinder them. Why I should hinder them? Those who hate me, they go on doing their things and I cannot hinder them. I have been poisoned. I have been in every way put in a dangerous situation. Stones have been thrown at me, shoes have been thrown at me, knives have been thrown at me. Attempts on my life have been made. I have not prevented anybody. And why I should prevent my people who love me if they bring Rolls Royces, diamond watches?

It is simply a balance between the hostility and love, and in existence it is always balancing. I am just a witness, an outsider.

Q: A FORTUNATE ONE.*

A:* Certainly, the blessed one -- that is the meaning of Bhagwan. The word itself means the blessed one. And I am, and far more blessed than any other -- Jesus or Moses or Buddha, because nobody had such a

worldwide family of friends and lovers and fellow travelers, none of them.

Q: WHY DO YOU SO POINTEDLY AVOID THE TITLE 'LEADER'?*

A:* Because it is ugly, it is exploiting.It is putting somebody down... suggesting that I know and you don't, so you follow me.

Q: IT IS A FAIR ASSUMPTION THOUGH.*

A:* That is their problem, you can ask them, you cannot ask me. As far as I am concerned, I am nobody's leader, nobody's... any responsibility I have taken on myself.

Q: BUT IF A THING LOOKS LIKE AN ELEPHANT, WHY NOT CALL IT ONE?*

A:* I cannot, because to me I have to insist my truth. If they are insistent in not listening to it, I am more insistent and will make them listen it. It is a competition between lovers. Nothing to be worried.

Q: THE QUEST TO INFLUENCE THE HUMAN MIND MAY WELL BE THE CENTRAL ISSUE OF THE NEXT DECADE OR SO -- FROM ALL FRONTS. HOW DO YOU SEE THAT? IF YOU AGREE OR DISAGREE, HOW DO YOU SEE THAT KIND OF COMPETITION FOR BELIEFS?*

A:* My approach is totally different. I want to destroy all belief systems -- Catholic or communist, it does not matter.

Q: WHAT ABOUT THE BELIEF SYSTEM THAT DOESN'T BELIEVE IN BELIEF SYSTEMS?*

A:* It is not a belief system. It cannot be a belief system. It simply deprograms people, but does not program them. It leaves them clean, tabula rasa, no writing on them, just the way they were born, innocent. My function here is to deprogram the Jew, the Hindu, the Mohammedan, whoever comes here. I have to destroy his belief system. I am not trying to influence him in favor of another belief system. I have none.

Q: IT IS SAID THAT NATURE DETESTS A VACUUM, THAT SOMETHING WILL FILL THE HUMAN MIND.*

A:* No. That is not true, because for thirty-two years I have been absolutely nothing. So it may be objectively true as far as science is concerned, that nature abhors vacuum, but as far as spiritual interior world is concerned, it is just the opposite.

The deeper you go, the more you find yourself empty. Ultimately, you find yourself just a zero, and that is the point of enlightenment. Your ego has disappeared,your greed has far away disappeared. *You* have disappeared, there is only light, life, infinite, eternal, but you are not there as a person, but just a pure consciousness, and it is nothingness. Buddha has actually given it the name nothingness -- nirvana; that* means nothingness.

In the western world, no religion has reached to that point -- all the western religions -- the three: Christian, Judaic tradition and Mohammedanism, which are born out of India. The other three religions which are born in India: Hinduism, Jainism and Buddhism -- all three have reached to the point where you enter into an inner zero. And that is their ultimate goal: to be nothing, and it is never filled by anything.

Q: YOU WON'T BE SURPRISED TO LEARN THAT I DON'T UNDERSTAND ANY OF THAT.*

A:* You will not, and I am not surprised, because how can you understand something that you never have experienced. For example, if you have never tasted sugar, whatever I do, there is no way to explain you the taste of it. I will have to ask my sannyasins to hold you and force a spoonful of sugar into your mouth -- the only way. Looks a little hard, but what can be done? Unless you taste it you will not understand it. So if you really want to understand what I am saying about inner nothingness come here, be here for few days. Meditate with my people who have experienced it. Just being close with them, some kind of synchronicity happens.

If there are a dozen people who are deep in meditation, you simply sit in the middle of those people and try whatsoever they say, just sit down and watch your thoughts and do nothing. But those twelve people are radiating something towards you, and your effort together will give you the taste. If I have given the taste to thousands of people, you cannot be exceptional, nobody is. Everybody has the same spiritual potential.

Q: I AGREE WITH YOU.*

A:* Okay, and you will remember your questions, otherwise your questions will remain unanswered. Don't get involved with me, you just remember your questions.

Q: WHAT DO YOU MEAN, DON'T LISTEN TO YOU?*

A:* You just remember that you have brought questions. I have not brought any answer, so whatsoever you ask I will answer. It is going to be immediate, but to me it makes no difference what you ask.

Q: I'M AWARE OF THAT.*

A:* But it is my concern to remind you.

Q: THERE ARE PATTERNS AND SIMILARITY BETWEEN WHAT IS TAUGHT HERE AND HOW, AND WHAT'S TAUGHT IN OTHER ORGANIZATIONS AND HOW. AND SPECIFICALLY IN THE MANNER WHICH INVOLVES RHETORIC AND PSYCHOLOGY. THAT'S WHY PEOPLE ASK YOU, "IS THIS PLACE ANOTHER JONESTOWN? IS THIS PLACE ANOTHER WHATEVER?" BUT THEY ARE CLEAR SIMILARITIES, AND THERE MUST HAVE BEEN SOMEWHERE SOME SHARED KNOWLEDGE.*

A:* There are bound to be some similarities, because we are not the only human beings. Outside also there are human beings, so there are bound to be some similarities. I have two eyes, you have two eyes, but that does not mean that our basic attitude is the same. For example, you mentioned Reverend Jim Jonestown.

Q: I DON'T MEAN TO SUGGEST THAT YOUR INTENTIONS ARE THE SAME. I'M OBSERVING THAT A LOT OF THE TECHNIQUES ARE.*

A:* No. Neither our intentions are the same nor is there any possibility of such a thing to happen here. Reverend Jim Jones and his Jonestown can happen only in a Christian context.

Q: HE WAS A MARXIST.*

A:* Marxism is a Christian product.

Q: HE FORSOOK RELIGION AS HE DEFINED IT, AND I REMEMBER A SERMON HE PREACHED ONE DAY WHERE HE THREW THE BIBLE ON THE FLOOR AND STOMPED UP AND DOWN ON IT AND SAID, "THAT'S ALL BULLSHIT," AND WENT ON TO TELL HIS FOLLOWERS IF THEY FOLLOWED HIM TO GUYANA* THAT EVENTUALLY THEY COULD GO TO THE SOVIET UNION AND THAT RELIGION WAS TO BE FORSAKEN. PERHAPS PHILOSOPHICALLY YOU COULD CONNECT THE TWO, MARXISM AND CHRISTIANITY, BUT ON THE LEVEL THAT MOST PEOPLE DEAL AND WILL UNDERSTAND, THEY AREN'T RELATED.*

A:* They *are* related.

Q: BUT ISN'T IT MISLEADING TO REFER TO A MAN WHO DEFINES HIMSELF AS A MARXIST AS BEING A CHRISTIAN?*

A:* Certainly, because he still remains the Reverend Jim Jones. Reverend is a Christian title... not a Marxist title. You don't refer Reverend Joseph Stalin. And as far as Marxism is concerned, it is simply a reaction to Christianity. Remember that Jesus and Marx both were Jews, never forget that. And both were trying to change the Jewish tradition -- Jesus in his own way, Marx in his own way. Because Jesus has failed on certain points: the only begotten son of God, the existence of God, heaven and hell, Marx simply denied. There is no God, there is no question of any begotten son of God, there is no heaven and hell. In fact, there is no consciousness in man, it is only a by-product of material things.

It was really Jesus in a new edition in which all those points have been deleted which brought Jesus to the crucifixion -- only those points are. Otherwise, just as Jesus is concerned with the poor and says, "Blessed are the poor for theirs is the kingdom of God," Marx is not different. He says, "Proletariat of the world unite, because you have nothing to lose and everything to gain." The only difference is that Jesus was talking about a fictitious kingdom far away in the heavens, and Marx was a more pragmatic and practical man -- he was talking that, "We can create that paradise here -- all that is needed is: destroy classes, make a classless society." But both were in favor of the poor, both were against the rich.

Jesus says, "A camel can pass through the eye of a needle, but not a rich man can pass through the gates of his god." Now this man seems to be the first communist! What do you expect of a communist? Even Marx has not such a strong statement against the rich. In fact he was living on the money provided by a rich man, Friedrich Engels; whole life he never earned anything. Friedrich Engels was an industrialist, a rich man, and he supplied all his needs, his whole life.

He could not say that Engels cannot enter into the kingdom of God; without Engels, Marx himself will not find a way into kingdom of God.

Jesus raises the poor to the highest level. He praises them and that's what Marx was doing in a more scientific way. Jesus was too young. He was crucified when he was thirty-three, uneducated, knowing nothing -- he was just a carpenter's son. Maybe he knew something about wood, but about God he knew nothing.

Karl Marx is just another Jew, against the Jewish tradition, the richness of the Jews, their immense intelligence to create wealth -- Marx was poor, just as Jesus was poor. And you must remember that Marx's father was a reverend, so he was brought up in the context of Christianity. His father was converted -- he was a Christian -- and he was teaching Christianity to his children too. And whole communism is just a reaction against the Jewish wealth, their capacity to create wealth.

This man, Reverent Jim Jones, is doing exactly what Jesus was doing. He was saying to people that, "You just follow me, believe in me, and you will enter into my kingdom of God." The only condition was, "Believe in me!" And that was the condition of Reverend Jones, "Believe in me, and I will lead you to the kingdom of God." His kingdom of God may have been Sovietland -- that does not matter -- but he was the

leader and you were the led; he knew what and where they are going -- you need not bother about it, need not even question about it.

Secondly, Jesus said to his disciples, "I will come back. First I will prepare the ground for you in the kingdom of God and then I will come back to take you." Reverend Jim Jones were far more intelligent than Jesus: why go and prepare; why not take the whole lot with you?

This is the only place where Jonestown cannot happen. It can happen anywhere within Christian context; it cannot happen in India, you cannot conceive. In Hindu concept you cannot conceive.

Q: OF WHAT? -- SUICIDE. THOUGH NOT ALL WHAT HAPPENS THERE WAS SUICIDE.*

A:* Jonestown -- Jonestown you cannot conceive under Hindu or Buddhist or Jaina or Tao traditions -- impossible, for the simple reason that Krishna, who is the God of the Hindus is a lover of life. He has sixteen thousand wives. Do you think such a man will...?

Q: COMMIT SUICIDE? YES, FRANKLY.*

A:* No! Suicide is committed by people who have only one wife. Having sixteen thousand wives, one is already living in paradise! What more you can want?

Q: I USED THE JONESTOWN THING JUST AS AN EXAMPLE OF, OF THE ISSUE OF THE SIMILARITIES TO WHICH I WOULD LIKE TO RETURN....*

A:* There are *no* similarities.

Q: I DON'T SEEK TO DRAW A CONCLUSION OF A SIMILAR END.... WHAT I'VE SEEN IS REMARKABLE SIMILARITY IN TECHNIQUE.*

A:* Just tell me what.

Q: IN THE TECHNIQUE OF ATTRACTING, WORKING WITH PEOPLE.*

A:* What technique?

Q: THE TECHNIQUES OF MEDITATION -- NOT PRECISELY THE SAME (TAPE INAUDIBLE)*

A:* Reverend Jim Jones.... Or even Jesus, has never heard what meditation is. They knew only prayer and prayer is not meditation.

You are finding difficulty now to... show the similarities. Meditation you mentioned, which cannot exist in Jonestown.

Q: THE CONTROL OF INFORMATION.*

A:* No. There is no control.

There is no control about anything. People are absolutely free to be here or not to be here.

I DON'T SEEK A TRICK HERE AND I DON'T SEEK A FALSE COMPARISON, SO....

A:* No. I understand. I understand your intention. Just see one thing: in Jonestown, the major following was Black people, in this place the major following is White people. In Jonestown the people were all illiterate, uneducated... except for few. Here everybody is educated, most of them are graduates of universities, most of them has Masters' degrees, few have Ph.D.'s, few are D.Litt's. Not even few are uneducated. The uneducated, the illiterate, the poor, the Black -- these are the people who are very gullible, these are the people who are victims of all kinds of systems of belief.

Q: A STREET BLACK WOULD TELL YOU THAT THAT'S NONSENSE, THAT HE'S HARD TO CON, SO WHAT WOULD YOUR REACTION BE?*

A:* They were just here for three month, to share homes with us. They were not going to be part of the commune and we were not interested in transforming them. Just whenever we have surplus money, and our people are so productive all around the world, that whenever we have some surplus money, we would like to share it with different groups. That was just the our first experiment to share it with the street people and to give them the same dignity as any other human being needs: give them the same love, the same equality, the same clothes, the same food, the same air-conditioned housing -- a taste of what they are missing on the streets.

Never again we are going to invite them, because we have other projects, far more dangerous. In the next month we are going to have another project which is going to shake the whole America.

Q: I TAKE IT FROM THE FACT YOU DIDN'T VOLUNTEER TO TELL ME WHAT IS, THERE'S NO POINT IN ASKING.*

A:* There is no point in asking, because I would like to keep people in curiosity, suspense.

Q: A SANNYASIN ONCE TOLD ME DURING THE PERIOD OF YOUR SILENCE THAT YOU WOULD BEGIN TO SPEAK AGAIN WHEN AN ECONOMIC NEED AROSE.*

A:* That's wrong. We have never faced any economic need, otherwise my Rolls Royces will not be go on growing. One has come just now, one is coming within the next week, and one I am informed, my people are specially making: an old model of Rolls Royce, Phantom.

It is going to cost four-hundred-thousand dollars. Ordinary Rolls Royce costs only one hundred thousand dollars; it will take one and half year to be made, but it will be the most unique Rolls Royce in the whole world. So we are not out of economy. There is no question, for me to speak because my commune was not going well.

My commune is going so well that nothing else in the whole world is going so well! Five thousand people are here. They all have the best standard of food, the best housing, the whole commune is centrally air-conditioned, they have hundreds of cars, hundreds of busses, they have five planes, and we are not expanding, because the legality of the city is under litigation, so they have prevented us to expand. Otherwise I was going to bring one hundred thousand sannyasins here and I *will* bring. The litigation we are going to win.

In a democratic country nobody can defeat me.

Q: WHERE COULD A MAN LIKE YOU BE DEFEATED?*

A:* Only in the Soviet Union, never, no other place. They are afraid in Soviet Union. Already my books

are banned. I have sannyasins underground in Soviet Union, they are being persecuted, already, but because of the government persecution, there is great excitement to become sannyasins. For the first time, against communism, there is a new movement. And the new generation needs something new. Communism is already out of date. Marx's books, who reads? No communist, nobody bothers -- it is just old testament. So that is the only place where I may be defeated, but not in America. If I am defeated in America then America is not different from Soviet Union; then it is a bogus democracy, hypocrite.

Q: DO YOU SAY THAT IN CONFIDENCE OF YOUR BEING ABLE TO PLAY THE GAME OF DEMOCRACY BETTER THAN ANYONE ELSE...*

A:* Certainly.

Q:... SO THAT IF YOU CAN'T WIN THEN THE GAME IS WRONG?*

A:* I know the constitution of America and I am going to stand for it *against* the Americans, because the American government, the state governments are all violating the basic rights given to human beings in the constitution.

I can play the game. I can play the game in Soviet Union also, if the need arises, because I don't think anybody has read communist literature more than I have read. I can play the game, but first I have to try America.

Q: WHY ARE THERE SO MANY PEOPLE WHO STUDIED PSYCHOLOGY AND PSYCHIATRY HERE?*

A:* This reason is clear: psychology is the latest development of intelligence, the latest science. And they can understand me more than anybody else. They are the most intelligent people.

Q: CAN THEY TEACH BETTER THAN ANYONE ELSE?*

A:* That is not certain. To be a psychologist is one thing; to be a teacher is totally different art.

We have so many psychologists here that many Ph.D.'s are farming, many Ph.D.'s are creating dams, many Ph.D.'s are looking after my peacocks.... Few perhaps are functioning as psychologists, psychiatrists, in the medical center. If somebody needs any help, if somebody is schizophrenic....

Q: WHAT ABOUT IN THE MEDITATION COURSES AND IN THE UNIVERSITY?*

A:* Meditation is beyond psychology. It is not psychology. It has nothing to do with brain, it has nothing to do with the mind either. It is a state of no-mind. Even Sigmund Freud and Carl Gustav Jung and Alfred Adler, had no idea of meditation, what it is. They all thought in terms of concentration. Concentration has nothing to do with meditation. Concentration is a method of the mind and meditation is a way how to transcend the mind, how to go above the mind -- so you are on the top of the hills and all your thoughts are just in the valley -- and you can watch them and you can have a bird's eye view of what kind of mind you have.

These are three things: the state of no-mind which is your being, the mind which is what the society has conditioned you for, the third -- the brain -- which you have brought into the world with the body. The most bogus is the mind. The brain is a reality. The no-mind is a reality. The mind is only a program: Hindu mind, Mohammedan mind, communist mind -- the mind has to be labeled, because it is a program. And meditation is a deprogramming. It is going beyond the mind. Nobody can deprogram a meditation man -- impossible.

There is no way. He has nothing.

I am available: I give the challenge to any psychiatrist in the whole world if he can deprogram me. Just he has to be alerted that by deprogramming me, he may get deprogrammed!

Q: I SEE THIS BUSINESS OF COMPETITION FOR THE THOUGHTS OF MAN AND FOR THE INDOCTRINATION PROCEDURES THAT ARE GOING ON ALL OVER THE WORLD. IT HAPPENS IN ADVERTISING, IT HAPPENS IN THE MILITARY, IT HAPPENS IN CHURCHES, BUT IT SEEMS TO HAVE BECOME MORE SOPHISTICATED.... THERE SEEMS TO BE A LEVEL OF IT THAT'S ALMOST FRANCHISABLE.*

A:* No. No indoctrination happens here -- sophisticated or unsophisticated -- because if you look at my books you will find thousands of contradictions in them. Talking to me is just a beautiful game, with words. I am not trying to preach a certain doctrine, otherwise I will be consistent. I will repeat the same thing.

I have never repeated anything. And I have contradicted myself every day and I tell to my people never bring yesterday what I said. You ask directly right now whatever is your question, but don't bring that, "Bhagwan, you said ten years before this and now you are saying this...." I have never read my books, and I don't remember ten years back. And why should I remember unnecessary luggage on my head?
I am available, more alert, more aware, than I was ten years before.

Q: DO YOU THINK THAT'S GOING ON IN THE WORLD?*

A:* No. That indoctrination is going on all over the place, except my communes.

Q: WHERE DO YOU SEE THAT LEADING, YOUR COMMUNE QUITE ASIDE, JUST AS AN OBSERVATION?*

A:* Everywhere. The pope is doing, Mother Teresa the terrible is doing.... That woman is terrible!

Q: THIS RULED MY QUEST: TO MAKE FOLKS SEE THINGS HOW WHATEVER PARTICULAR LEADER SEES THEM. IT JUST SEEMS TO ME TO BE HEATING UP AND HEADING SOME PLACE THAT MAKES ME UNCOMFORTABLE IN THE WORLD AT LARGE.*

A:* It is happening there and the politicians are leading the world to a nuclear war, because they go on piling up nuclear weapons inspite of all their speeches about peace, love, friendship, coexistence -- but they all are piling up nuclear weapons.

In fact it seems to be a little crazy: already they have so much nuclear weapons, they can destroy this planet for seven hundred times. Now there is no need. There is no way for life to escape; they have already seven hundred times more than it is needed. But they are heading out of fear of each other.

The religious leaders are continuously trying to convert, particularly Christianity which is the biggest religion in the world, is trying to convert the poor people very easily. Because those poor people need food, those people need medicine, they need houses, they need jobs, and Christianity can provide them few things. And their own religion cannot do anything else but prayer to a God who does not exist.

So Christianity is trying to convert people more and more into the church, because it is also a political game -- politics of numbers.

Politicians and priests have been in a certain conspiracy always. The conspiracy is that they both need wars, they both need poverty, they both need people in suffering, misery, orphans, widows, sick people -- they both need all these people. Without these people Adolf Hitler has a statement in his biography that, "Only in a wartime you can become a great hero," and that is true: all your heroes are wartime heroes. You don't know anything about, not a single peacetime hero.

Politicians, if they want to achieve their ambition -- and they are ambitious people, otherwise why they

should be in politics? Their ambition can be fulfilled only in war. The trouble is that the third world war is going to destroy all, so both parties are waiting and trying to find out ways how to prevent nuclear weapons or sabotage them.

Once either America or Soviet Union finds a method, that can nullify nuclear weapons, the war will be immediately on. It will be postponed till that moment, and that moment cannot be very long -- both the sides are continuously working how to find something as an antidote for nuclear weapons. Right now they don't have any antidote. Till they don't have the antidote, you can remain assured there is not going to be war. But soon they may find. There is not much problem in it. If they can find nuclear weapons, they can find something which negates nuclear weapons.

And the religious leaders are trying to convert the poor countries, the poor people -- that is also the program of the capitalist countries. Against communism. America don't have a philosophy to argue. Against communism, America needs Christianity to argue. You cannot convert Indians into Americans, obviously. You cannot convert Japanese into Americans, obviously. But you can convert them into Christianity. So Christianity is serving the capitalist politicians and is spreading Christianity all over the world.

And these Christians, their leaders, are against abortion, because if there is abortion.... The religious leaders are against abortion.

Q: NOT ALL OF THEM.*

A:* All.

Q: EVEN THE ONES WHO SAY THEY'RE NOT?*

A:* Everyone is against abortion -- religious leaders. The Hindu religious leaders, the Buddhist religious leaders, the Christian, the Jews -- they are all against abortion, against birth control methods, against the pill for they all want more numbers. Number is their strength.

Q: YOU PAINT SUCH AN UTTERLY DARK PICTURE.... YOU PAINT SUCH A PICTURE OF THE TOTALITY OF SELFISHNESS OF EVERYONE OUTSIDE HERE.*

A:* It is true. It is true. I am neither....

I am not a pessimist, I am not an optimist either. I am just a realist. So if it is night I cannot say it is day. And I am not painting it dark; it is dark.... Absolutely dark.

Q: THIS IS THE ARK?*

A:* This is Noah's ark. This is where we are trying to pull the intelligent youth, so they can be saved from AIDS -- outside world will not be capable to save people from AIDS. They may be able to postpone the third world war, but who is going to postpone AIDS.

Q:* HOW WILL YOU ACCOMPLISH THAT HERE?

A:* Only we can do it.

We are already doing it. Every sannyasin is going through tests, and if somebody is found to have AIDS, he is not condemned; he is a victim of all old religions. We love him, we have made a beautiful place. Two persons we have found who have AIDS -- we have made a beautiful place, the most scenic for them, because their life is now short, and we are supplying them everything that they ever wanted. And we are going to create that place bigger -- if more AIDS people come to the commune, we will put them there with all medical facilities -- but AIDS cannot be in any way cured. All that can be done is those people can be prevented from spreading it, and that you cannot do in the outside world -- it is impossible.

Q: YOU'RE SAYING IT HAS TO BE A CONTROLLED ENVIRONMENT?*

A:* Yes. It has to be a certain commune where people love each other, respect each other. Even the person who has AIDS does not feel condemned. In the outside world the people who have AIDS are trying to hide it, otherwise the whole society will be turning their backs on them.

Q: I KEEP HAVING DIFFICULTY... IT'S THE TOTALITY WITH WHICH YOU CONDEMN US.... Q:* I'VE BEEN TO AIDS HOSPICES, I'VE SEEN THE TREMENDOUS CARE, THAT DECENT GIVING HUMAN BEINGS PRESENT TO MEN WHO WERE DYING. I'VE SEEN PEOPLE OF RELIGION WHO YOU CONDEMN BEING GENEROUS AND GOOD AND OPERATING FROM POINTS OF CONSCIENCE.*

A:* It is just your prejudice that has given you all these ideas. For example, if you look at mother Teresa from your attitude.... I am just taking an example, because I know her and her work....

Anybody who sees her work will appreciate it -- she is doing a great service to humanity: saving the orphans. But the real purpose of saving the orphans is converting them to Catholicism. All those orphans are being adopted by Catholic families. One American Protestant family went there. They were not aware that they will be refused. They were asked, "Are you Christians?" They said, "Yes." So they were taken in and the receptionist informed that, "There are seven hundred orphans -- you can choose -- but first you fill the register to what religion you belong," and then they wrote, "Protestant." And the clerk said, "Wait. Let me first inquire," and out he comes back and says that, "We don't have any orphans right now." A minute before there were seven hundred orphans.

This man wrote a letter to all biggest Indian newspapers. I condemned on that letter mother Teresa. She wrote a letter to me. I had told her that this is absolutely ugly; you are trying to convert orphans into Catholicism, your concern is not the orphan. Your concern: one more Catholic.

Secondly, you are against abortion, you are against birth control, because if there is birth control and abortion, where you are going to get orphans -- the whole supply of orphans. So on the outside it is white house, inside it is all black. @D She wrote to me that, "I will be praying to God on your behalf, that he should forgive you." Nobody can say that something is wrong in it, but I know everything is wrong in that sentence. I wrote her back that there is no God, so don't try to befool me. Secondly, who are you to pray on my behalf without my permission? You are interfering into my life, without my permission -- this is trespass.

So the sentence looks beautiful, but when you dissect it, what she is saying that I am wrong, so wrong that I will be punished by God, and she is right and she is praying for me -- what great generosity.

Q: I CAN'T, I CAN'T SEE THINGS IN THAT BLACK AND WHITE. LIKE YOUR STORIES ABOUT MOTHER TERESA -- I KNOW NOTHING. BUT I DO KNOW THEY'RE DECENT PEOPLE OUT THERE.*

A:* You have to look more deeply into these generous people. These are the people who have kept humanity poor.

Q: YOU ARE TREATING TWO PEOPLE WHO HAVE AIDS; I HAVE SEEN THE PEOPLE WHO ARE TAKING CARE OF THEM...*

A:* They are not serving, they are not servants of the people, they are not serving the poor. Service is not a respected word here.

They are simply sharing their love. And in sharing it is totally different. You give your love to those people who have very little time to live... and without any greed. All the religions in the world are serving the poor with a certain motivation that if they serve the poor they will reach to the kingdom of God.

My people have no greed, no motive; there is no God and no paradise.

Q: HOW DO WE KNOW THAT THESE PEOPLE I SAW WORKING.... WON'T GET IT?*

A:* They enjoying it, they are just enjoying it. I have made everything here a celebration, and that is my religion: celebration. And we don't bother about anything else. If those two people are sick, it is part of our celebration to share our energy with them and prevent the disease spreading to other people. And we can do it perfectly. In the outside world, I know there are Senators in your parliament who have AIDS. But these people can hide it -- they are powerful enough -- they can hide it. And the person who has AIDS knows that he is going to die within two years time: he will make as many sexual contacts as possible.

Q: ARE YOU SUGGESTING THAT I WOULD GO OUT KNOWINGLY CONTAMINATE PEOPLE IF I KNEW I HAD AIDS*

A:* No, no. It is not a question of knowingly contaminating. The question is a man who knows that he's going to die. His immediate reaction will be how much he can live in these two years or six months time. He has to live with speed, with intensity, that he had never done before....

So this man is going to have as many sexual contacts as possible. Not that he is trying to contaminate anybody; he is just the flame which is going out.

In the outside world it is happening.

Soon you will see.

Q: WELL, IT'S HARD TO BELIEVE.*

A:* The question is: you can be contaminated even by kissing and you may not know, because it is not only sexual intercourse that you get, get the AIDS.

Q:* THERE IS A THEORY ABOUT THAT.

A:* Yes. You can be just kissed by a friend and you may get it. And without knowing it, you may contaminate other people. It is a wildfire. And now there are few experts who are saying that there is a possibility to contaminate even by breathing -- then it becomes absolutely impossible. But in my commune, we will try to prevent that too. Everybody, all the sannyasins can use the doctors' mask. You will not be able to do that in the outside world. That's what I am trying to make the difference; the difference is here we are living together, caring about each other, loving each other. Outside world, you have your family, a small circle friends, but the outside world is big, and it is beyond control.

All the states and all the governments are trying to repress the information about people who have AIDS. For the simple reason, because it is such a condemnation. And if you repress the information, you are a criminal. For example, in Oregon, they have made the test for AIDS so difficult that almost ninety percent people who are suffering from AIDS will not be caught into it. This is what my medical people have informed me, that the test they are doing is such that ninety percent will be cleared out.

Q: I'D LIKE TO TALK WITH THEM ABOUT THAT.*

A:* Yes, you should talk with them. And these ninety percent people who are given a clear certificate will not be contaminating anybody knowingly, but they will be contaminating all the same. Knowledge is not needed to contaminate anybody.

The outside world is crushed between nuclear weapons and AIDS. Perhaps nuclear weapons may be avoided, for the simple reason if we cannot find an antidote, the nuclear weapons cannot be used, but AIDS is unavoidable. Unless the world turns into small communes, and people start going on their own accord to be examined, and every commune manages for those people special places to live and supplies their demands -- I don't think the outside world is going to do that.

Thirty million people in America are almost in Ethiopia....

And America cannot do anything for thirty million poor people in America itself, but it goes on making more nuclear weapons. You have these mad people in power to be removed immediately. A great concern should be created in the outside world that these people are mad -- when your people are dying, even in India -- fifty percent people are on the line any moment they will be dying like Ethiopia: one thousand people per day. And the prime minister of India is selling wheat to outside countries, exporting wheat, because he wants nuclear plant and for that money is needed. Now these people should be behind bars.

Rajiv Gandhi is one of my friends... but still I say he should be imprisoned immediately, because what he is doing is criminal. People are dying and you are preparing for more death.... Strange. And you call that they are generous -- the pope is generous and goes on continuously telling, "No abortion, no birth control, no pill -- these are all immoral," and to go on creating more children is moral.

Q: THANK YOU.*

A:* Although your questions have remained -- I'm worried about your questions.

The Last Testament, Vol 1

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INTERVIEW WITH ILLUSTRATED WEEKLY OF INDIA BOMBAY, INDIA

Q: FOR ABOUT THREE AND A HALF YEARS, YOU KEPT A MAUN. AND AFTER THAT , YOU GAVE IT UP. WHY DID YOU CHOOSE TO TAKE A MAUN? WHY DID YOU CHOOSE TO GIVE IT UP?*

A:* There were many reasons. The most fundamental was concerning my sannyasins. I don't want them to be intellectually related to me, because that has nothing to do with the real experience of your being.

There were many people who were just hanging around me. They loved my words, they loved my way of thinking, and I am not a thinker, and I am not a preacher. I am not a prophet or messiah.

I want to share my experience and for that only those who are capable of living with me in silence are ready to understand me. So for three and a half years I was silent. The basic reasons was that those people who were hanging around my words, were interested intellectually in me, dropped out.

And the people who were in love with me -- not with my words or theories -- they remained. The moment I saw that all people whose concern was their head are gone, I have started speaking again. Now with these people, speaking is a totally different experience.

They can read me between the words, they can read me between the lines, and they are not addicted to my words. If I silent they are as happy as when I am speaking to them.

Q: BUT WHAT IS THE DIFFERENCE BETWEEN BEING ADDICTED TO YOUR WORDS AND BEING ADDICTED TO YOU?*

A:* There is a great difference. Being addicted to my words is just being intellectual. Being in love with me is total. Being in love with me is not a conviction, it is an experience. Being in love with my words, somebody can destroy it very easily -- just a little better argument and the person is finished.

But a person who is in love with me -- nothing can disturb him. His trust is not based on any argument, it is not philosophical, it is existential.

Q: ONE MAY DRAW SUSTENANCE FROM HIS LOVE FOR YOU; SOME MAY DRAW SUSTENANCE FROM THEIR LOVE FOR WHAT YOU ARE SAYING. WHY DO YOU THINK ONE KIND OF LOVER IS LESS IMPORTANT THAN THE OTHER AND NEEDS TO BE DROPPED OFF?*

A:* He is not only less important, he is absolutely wrong. His approach toward me is wrong, and what he is doing with my words -- creating certain belief systems, creating some philosophy, some ideology which is going to prevent him from knowing himself.

My whole work is to help people to know themselves, and those who become addicted with the words are creating a hindrance for themselves. It does not matter whether they are Christian or Hindu or Mohammedan or addicted with my words. It is the same thing: They are hanging in their heads, and the reality is somewhere far deep where no word has ever entered, and no word is ever possible to enter.

It is in your uttermost silence, in your meditative peaceful serenity. So it is not a question only of difference or degrees, they are polar opposites. Those are the wrong people -- unnecessarily wasting their time here.

Q: BUT DOES A MASTER CHOOSE HIS FLOCK?... HE LEADS HIS OWN LIFE AND BY HIS EXAMPLE, PEOPLE FOLLOW HIM. HOW DOES IT MATTER TO HIM WHO FOLLOWS HIM?*

A:* I am not a leader. So nobody is allowed to follow me. They are my fellow travelers, they are my friends, and I am absolutely certain that who should be my friend.

Followers -- who cares? Flocks -- who cares? Crowds -- who cares? These are individuals. I *care*. And I don't want any wrong person for any wrong motive to waste his time. It is not harming me -- he is harming himself. It is out of compassion that I want him to be released.

And they went away. The device worked perfectly well: they went away and new people have come in their place. While I was silent they became sannyasins. Their approach is totally different; their search is different.

So remember, I am not a leader, I am not a prophet, I am not a messiah. I have no business to do with all that company. I am a simple man just like you and my people. If there is any difference the difference is very slight.

The difference is that you are asleep, and I am awake.

Q: ONLY THIS MORNING IN YOUR DISCOURSE, YOU SAID THAT YOU ARE NOT A SIMPLE MAN, YOU ARE EXTRAORDINARY MAN.*

A:* Only an extraordinary man can say it that he is a simple man.

A simple man cannot say that.

Q: OKAY -- THESE ARE YOUR FRIENDS.*

A:* These are my friends.

Q: BUT YOU HARDLY INTERACT WITH THEM.*

A:* Continuously I am interacting. I am dancing with them, I am talking with them. I am sitting in silence with them.

Q: BUT IT IS HARDLY A ONE-TO-ONE COMMUNION WITH ANYONE.*

A:* There is no need. I have created the field where just sitting by my side is enough. Otherwise, they will be gone if there is no communion. What they will be doing here? For what they will be here? I dance with them, and they feel my love. They know my love.

Love is something that need not be expressed in words, or expressed even in actions. They can see it in my eyes. You are seeing it in my eyes. Not only they are my friends, *you* are my friend.

That's why you are here. This is the beginning of a friendship and it is not going to end easily.

Q: IN INDIA YOU WERE PERHAPS IN CLOSER TOUCH ON A DAY-TO-DAY LEVEL WITH PEOPLE.*

A:* No. Not much. Just when I was initiating them into sannyas.

Q: BUT YOU ARE SLOWLY WITHDRAWING YOURSELF?*

A:* Yes, that's true. Because now I can have a contact even from distance. Now physical contact is not necessary, particularly with my people. Even though I never come out of my room, they know I am there. They know and they feel. In the beginning it was necessary to come into contact because that was the only language those people could have understood.

As love deepens, as meditation deepens, distance makes no difference. I have my communes all around the world. Those people who are in a commune in Germany, or in Holland or in Switzerland feel me as deeply as my people.

Q: BUT YOU HAVE THIS GORGEOUS FEMININE MAFIA IN BETWEEN.*

A:* That is true. Love always has a feminine mafia in between. It is really gorgeous!
You just be here and you see the whole ARABIAN NIGHT is actually lived here.

Q: YOU SPEAK OF FREEDOM OF ALL KINDS: INTELLECTUAL, EMOTIONAL, SEXUAL. HOW CAN YOU YOURSELF LIVE SUCH A RIGID, BORING, DULL, DISCIPLINED LIFE?*

A:* It is not disciplined for me. It is not dull for me. It is not rigid for me. To me, it is the most comfortable life. It is not that I have disciplined myself, it is that living in many ways I have found the most comfortable way, the most luxurious way to live.

Q: BUT SURELY THE MOST COMFORTABLE AND THE MOST LUXURIOUS IS NOT NECESSARILY THE BEST WAY TO LIVE ONE'S LIFE.*

A:* To me it is. To me it may not be. But whatsoever is the best to you is luxurious for you. And I don't say that all my sannyasins have to live in my discipline, the way I live, or the ritual of my living.

No. They are free to find out their ways. But I have found mine and I am perfectly contented with it. So it is not dull -- I am every moment enjoying it.

Q: IT'S AN EXTREMELY STRUCTURED LIFE.*

A:* It is not structured. It may look from the outside. It may look from the outside it is structured, it is not structured. I have....

For example, I have tried to wake up three o'clock in the morning, I have tried to wake up four o'clock in the morning, I have tried to wake up five o'clock in the morning. I have tried to wake up eight o'clock in the morning -- and finally I found that six suits me the best.

Now, for an outsider it may look a structured life that every day I wake up at six, but to me that has been the best moment. After that, the sleep becomes a headache. Before that, the whole day becomes dull, sleepy. But exactly at six I have found my time. And now scientists say that for two hours every night, you have the deepest sleep. If you wake up after these two hours exactly, you will have the most awakened day.

In those two hours, your temperature falls down, so it can be measured from outside, too. And I have tried that, that when my temperature falls down, it falls down between four and six.

And exactly at six -- and this is a later thing -- I had found my time long before. For thirty years I have been waking up at six. But this is just recently I found out that scientists say that these two hours -- wherever in the night they happen, and to different people they happen at different times. Somebody may find it at five o'clock, somebody may find three o'clock.

Vinoba Bhave used to wake up at three o'clock, and that became the discipline of his ashram. Everybody has to wake up three o'clock. Now that is nonsense, that is stupid. Vinoba it may be the right time, but all those people in Vinoba's ashram are unnecessarily suffering. Then in the whole day they feel dull, sleepy. Change your diet, your diet must be wrong. Change your other habits, something must be wrong. And the *only* thing wrong is that they are waking up at the wrong time.

So, to me, it is not structured. I have looked for it and found the right point, the balanced point. The same with my food. I have found what suits me, how much is needed, how much keeps me in a well-being, and I go with it.

I am a very luxurious, lazy, comfort-loving man. And I have found everything that is needed to make me comfortable. I possess nothing -- I am the poorest man in the world in that sense. Otherwise, I am the richest, because my people have made everything available to me. It does not belong to me, it belongs to the commune, but you will not find such a commune anywhere in the world -- now, or in the whole history of man.

No ashram with five thousand people has ever been there living in centrally air-conditioned. This is the only city which is completely air-conditioned in the whole world. And my people are eating the best food possible. Enjoying their life in different ways. It depends on them.

Q: IT'S SAID YOU ARE THE GURU FOR THE RICH.*

A:* Yes, I am.

Q: BUT HOW DO YOU COMBINE YOUR OWN LEVELS OF COMFORT AT EVERY POINT... WITH THE PRINCIPLES OF COMMUNITY LIVING WHICH YOUR OWN PEOPLE FOLLOW?*

A:* My people have every facility available. We have the Italian restaurant, we have the Chinese

restaurant, we have the Indian restaurant. We have the continental food available. We have the American food available. All kinds of wines and champagnes, all kinds of cigars and cigarettes. Everything is available -- they have to choose and find.

Q: THEY HAVE BASIC NORMS OF COMMUNITY LIVING WHICH THEY FOLLOW, WHICH MAY BE SELF-IMPOSED, OR STRUCTURED BY THE COMMUNE.*

A:* Nobody is imposing anything... It is not even self-imposed. The very word *imposed* is not right.

Q: HOW DO YOU COMBINE THIS HIGHLY INDIVIDUALISTIC PHILOSOPHY OF YOURS WITH THE GROUND RULES OF THE COMMUNE?*

A:* There is no ground rules in the commune. It is a commune of individuals who are not in any way *parts* but *members*, living. And they have to live according to their own way. If they feel this is fitting to them -- good. If they feel this is not fitting to them -- good. If they feel this is not fitting to them, we have all kinds of work available.

For example, a doctor is tired with patients and hospitals and he becomes a sannyasin. We have a hospital, but he does not want to become a part of the hospital. He is fed up and finished. He wants to go farming: perfectly good, he does farming. And he enjoys it for the first time in his life. His whole life, he wanted to do farming.

There are professors....

Q: THIS COULD BE EXTREMELY DANGEROUS IF A FARMER WANTED TO BE A DOCTOR...*

A:* A farmer cannot be allowed to be a doctor. He will be sent to study medicine. Even the doctors who have come here from different countries are not allowed to practice unless they get Oregon certificate to practice. The farmer needs no certificate. It is not a qualified job. It is not something that is harmful to anybody.

Q: BUT HE MUST KNOW THE LAND USE LAWS.*

A:* That we are fighting and we are creating our own land use. And the way *we* have used the land, Oregonians have never used it.

For fifty years this land was just lying down barren, a desert. We have made it an oasis. They will have to change their ground rules for land use, because we are showing them how land should be used.

When I had come here there was only one house. And 126 miles of land -- just barren, dead, only few junipers. Junipers are known as camels of the trees, but they were also in a very poor, dying condition. Since we have come we have managed to make dams, we have collected rainwater enough that all the junipers have become big, thick, green.

We are making the whole city a green place, and those idiots are discussing in the courts about land use. They should come here and see how land has to be used. And they have much land in Oregon lying down like this. Otherwise, where can you find 126 square miles land so easily?

It was for sale for fifty years -- nobody purchased it. What they will do with a desert? We have changed it into a garden. Go on coming every year and you will be surprised that every year you will find expansion, more people, more trees, more birds.

There was not a single *bird* when we came here -- now there are peacocks, swans and -- because of the water -- deer from all other places have moved. We have thousands of deer now, and we are thinking to make a deer park especially for them. In fact, deer have never enjoyed such a luxurious life as they are enjoying here, because we have put the grass that they love most -- alfalfa. They are eating it too much that you will not find such fat deer anywhere in the world.

Q: YOU WILL NOT FIND SUCH PROSPEROUS AND WELL-KEPT SANNYASINS ANYWHERE, FOR THAT MATTER.*

A:* No, you will not. And these if you go in the night in the roads, they will be standing in the road, you will have to stop because they know my sannyasins don't harm anybody. So peacocks are there....

In my own garden there are one hundred peacocks, and they won't give *me* way to drive. They are standing just there in front of me....

Q: I WAS ACTUALLY PREVENTED FROM SEEING YOUR HOUSE.*

A:* You will be prevented, but not by peacocks! For that we have sannyasins.

But those peacocks or those deer, they have understood one thing: that these people are nonviolent, not any way harmful. You can be with them without any fear.

Q: THE OREGONIANS DON'T THINK SO....*

A:* Oregonians are far retarded than the deer.

Q: THEN WHY THE SUB-MACHINE GUNS?*

A:* For the Oregonians who are retarded, because they will understand only the machine guns, no other language. It is not for the deer. No bird, no animal is being killed here. In Oregon there are every year ten years* freedom from the government to kill deer. All over the state deer are killed. This is the only place we have stopped... that no deer can be killed here, and if anybody kills a deer on this land he will be in trouble.

Those guns have never been used yet, and I don't think they will be ever used. Those retarded Oregonians are so afraid, they don't come near. And we don't have long-distance guns. But if it is needed, we will have them.

We are nonviolent. We don't want to do any harm to anybody, but we are not Gandhians, that if you do harm to us, we will give you the other cheek. We are not Christians.

We respect you so much that if you hit, you will get a bigger hit. We respect your dignity, your individuality, your humanity. Christ's statement that when somebody hits you on one cheek give him the other cheek is a humiliation of the other man. You are reducing the other man into an animal, sub-human species. You are becoming holier-than-thou.

Just by giving one cheek.... What about if he wants to hit you third time? What cheek you are going to give? We don't give another cheek -- if somebody hits on our cheek, we will hit on both of his cheeks together, simultaneously. We respect people. We respect their humanity. We don't want to prove that we are holier than you. We are just as human as you are.

The hostility in the Oregonians is perfectly good for us. One thing: they don't come here -- no disturbance. That's what I wanted, for all sides fifty miles around we are completely isolated, doing our thing without any interference, without any trouble....

Q: WHAT IS THAT "OUR THING?"*

A:* Many things.... People are meditating. In India it was a trouble. Others were getting disturbed because my meditations are one hundred twelve methods in which few methods are chaotic, dynamic, active. The people have to throw out all their screams, shout, throw out their anger, dance, jump, jog. Naturally the neighbors will be disturbed in the early morning, and every day the police were there that

neighbors are complaining. So I told my people we have to find a place where no neighbors are. One thing certain, the police is ours, so there is no problem.

Q: THAT CAN BE VERY DANGEROUS.*

A:* No. Not dangerous at all. The police belongs to the state government. They are part of the police government of the state, they have been trained by the state, but they are sannyasins and they know what you are doing -- you are not disturbing anybody. And we have such a vast land that you can go on doing in one corner and nobody will know.

We have a nature institute which allows people to live naked. They have a special lake for themselves. They can live naked, walk naked in the forest. Nobody is interfering. Even if you move naked in the streets of the city, nobody is going even to look back, what is the matter. It is your thing. That's your thing.

Q: IT'S A SAD COMMENT IF AN ATTRACTIVE PERSON IS WALKING NAKED AND NO ONE LOOKS AROUND.*

A:* Because everybody has his own freedom, even looking around is an interference. More than three seconds -- that's what psychologists have come to the conclusion -- more than three seconds if you look at a man, that is interference.

Q: WELL, I'VE BEEN LOOKING AT YOU FOR ABOUT FIFTEEN MINUTES ALREADY.*

A:* You have been doing *immense* interference. But, it is perfectly okay with me because you at least blink. I don't blink. You should see that. That blinking, I don't blink.... When I am talking, I forget blinking.

But everybody is free to do his thing. If somebody wants to hug somebody on the street -- in India it was a problem. Unnecessary, that somebody is hugging -- it should be nobody's business. If you don't want to see, don't see. Just turn your back and go away, or close your eyes.

Here, we are having absolute freedom. If people want to hug each other -- and it is a beautiful experience to hug each other....

Q: BUT HERE YOU HAVE TOTAL FREEDOM TO HUG EACH OTHER, YOU ALSO GIVE TOTAL FREEDOM TO HIT EACH OTHER. AND THAT COULD BE DANGEROUS....*

A:* No. When people hug each other, nobody wants to hit each other; when people are prevented from hugging, then the only way to touch the other is by hitting. There is a basic psychology involved in it. Sigmund Freud said that people have invented guns, arrows, because they were prevented to hug each other, to love each other.

Love is really a man trying to enter the woman. Now if that is prevented, the man will try to enter from a distance with a gun. That gun is phallic, according to Freud, and all other psychologists agree with him: that if you allow people total freedom of love, violence will disappear. Gandhi and people like him are responsible for violence in the world.

In Gandhi's ashram, nobody could fall in love with any woman. There was great discipline that no woman meets in secrecy with any man. His own secretary Karilal* could not follow this discipline. His own sons could not follow this discipline. The discipline is stupid.

But when you prevent people from loving, then their very energy of love becomes hate. Hate is not different from love, it is love standing on its head, doing sirshasan*.

Q: IN OTHER WORDS, YOU BELIEVE THAT IF HITLER HAD A JEWISH GIRLFRIEND TO MAKE LOVE TO, HE WOULDN'T HAVE COMMITTED VIOLENCE ON THE JEWISH POPULATION?*

A:* Certainly. Hitler was rejected from everywhere. His parents rejected him, he was never given love by his parents. He was continuously condemned. He wanted to become an architect; no school of architecture allowed him. Then finally he became a soldier. Now there is no way to avoid the fact that the man was basically interested in art, in architecture, but being denied from everywhere, only army was the place where he was accepted.

And even from the army -- after the first world war -- he was thrown out. He was one of the most rejected persons in the world, and he took good revenge -- he did well.

Q: WHAT DO YOU MEAN HE DID WELL? YOU WOULD SUPPORT WHAT HE DID?*

A:* It means he has given you a lesson that: love people, respect people, a person should not be rejected so much that he becomes simply a maniac. That's what you made Adolf Hitler....

Adolf Hitlers will be born again and again if we cannot allow people freedom of love, warmth, dignity, respect -- just for being themselves. We respect people if somebody reaches on the Everest -- some Edmund Hillary*, then we respect him. If somebody invents something, we respect him. If somebody is a painter like Picasso, we respect him, but we don't respect people just for being themselves.

Everybody cannot be a Picasso and everybody need not go to the Everest, and it will be silly. We have to respect people as they are without any demands on them.

Q: BUT YOU DON'T EITHER -- YOU ATTACKED MOTHER TERESA RECENTLY.*

A:* I attack Mother Teresa because she is doing so much harm to humanity. These are the people -- Mother Teresa is only symbolic, I call her Mother Teresa the Terrible. These people, Teresa, or Polack the Pope, or Jesus Christ, or Mahatma Gandhi, all these people in a very subtle way.... I never suspect their intentions, their intentions may be good, but their actions are dangerous: these are the people who are keeping the world poor.

Jesus says, "Blessed are the poor." Now this is something absolutely wrong. The poor are not the blessed, they are the cursed! -- the condemned. But he consoles them by saying that you are blessed.

Q: BUT YOU ARE SELECTIVELY USING THAT VERSE. THE FULL VERSE IS: BLESSED ARE THE POOR FOR THEY SHALL INHERIT THE EARTH. SO THOSE WHO INHERIT THE EARTH CAN NEVER BE POOR, SO HE WAS USING THE WORD POOR PURELY METAPHORICALLY.*

A:* Just wait a minute.... Just wait a minute, you are quoting wrongly. I was quoting rightly: blessed are the poor for they shall inherit the kingdom of God, *not* earth.

Q: THERE ARE TWO VERSIONS -- THE KING JAMES VERSION SAYS THE EARTH.*

A:* There are *not* two versions!

Q: THE KINGS JAMES VERSION SAYS THE EARTH.*

A:* It is the kingdom of God basically in Hebrew. Kingdom of the earth is already possessed by the rich, it is already inherited. Jesus can only promise something in far away future, after death. All religions have been playing that game of promising people things beyond death. There is no evidence of anything beyond death, whether poor enter into the paradise, or rich enter -- more probability is that rich will enter.

There is no possibility for poor in paradise if there is no possibility for them here on earth! And these

people... Teresa collecting orphans, what she is doing? Creating more poverty in the world. She is against abortion, she is against birth control, she is against the pill. These are sins. Naturally, if these things are there, orphans will disappear, and with orphans disappearing, who is going to give Nobel prize to Mother Teresa?

I condemned her; she wrote a letter to me. In the letter she said, that "I will pray to God to forgive you."

Now the sentence looks perfectly nice, but not to me. It is *nasty*. I wrote her back, that "In the first place, I don't believe in any God, so who are you to pray to a God who does not exist? At least you should have asked me.

"Secondly, who are you to pray on my behalf? I have not given the authority to you, and I have not committed any sin that God should forgive me. If He meets me, He will have to ask forgiveness from *me*, because what He has done to the world is enough! All these Tamerlane, Genghis Khan, Nadirshah*, Alexander the Great, Ivan the Terrible, Adolf Hitler, Mussolini, Joseph Stalin -- who is responsible for all these people? Who is responsible for Ethiopia dying? Who is responsible for half the world being poor and on the verge of death? Who is responsible for nuclear weapons?

"If God is the creator, and if He is omnipotent, omniscient, He knows everything -- past, present, future -- He knows that there will be Hiroshima and Nagasaki. And even knowing that, He creates the world? He knows that there will be a nuclear war, and people are piling up nuclear weapons. Even the day he created the world he knew that one day there will be a nuclear war, and millions of people will suffer tremendous torture and death. And this is your God," I told her. She never replied. I again wrote her, that "You reply, because otherwise I am going to sue you in the court. Who can on my behalf -- without my permission -- ask my forgiveness from God?"

These people are simply trying to increase their number. All those orphans become Catholics; all those poor people, aboriginals, become Christians. The hospital, the schools, the food -- these are all strategies. Islam had the strategy of the sword. Christians have the strategy -- because the world has changed, ways have changed -- they come with bread and butter and one hand and Bible in another. Mohammedans used to come sword in one hand and Koran sarif* in another hand.

But it is the same -- just to purchase you. They are using people's poverty to make great numbers of Christians, because number has power. It is simply politics, nothing else; there is no religion in it. Just the pope before this polack who is now the pope, was a homosexual -- well-known over the whole Italy. And he was a bishop before becoming a pope, in Milan. And the whole Milan knew because he was continuously moving with a homosexual, a young man.

Q: BUT THAT'S PURELY A SEXUAL PREFERENCE.*

A:* That's what I am saying, that it is perversion, not preference.

Q: YOU MEAN A MAN LIKE YOU WHO BELIEVES IN FREE SEX, YOU WOULD OBJECT TO PEOPLE EXERCISING A SEXUAL PREFERENCE?*

A:* No, it is not a preference. Otherwise soon you will be making love to the camera, love to the electric pole. And please, don't disturb my junipers. It is not preference, it is unnatural. It is a religious contribution to humanity, this homosexuality.

It started in the monasteries where only men were living and no woman was allowed in. It started into nunneries where only women were living and no man was allowed. Naturally, man is intelligent enough to find some way.

All the monks have been either masturbators or homosexuals, but in some way they have to do something. Their biology you cannot change by just preaching. Their bodies won't listen to your Bible.

Q: BUT YOU WERE A CELIBATE AT TWENTY-ONE. WHY CAN'T THEY BE?*

A:* I have never been a celibate.

Q: YOUR BIBLE SAYS THAT.*

A:* I have never been a celibate. If people believe, that is their foolishness. I have always loved women, and perhaps more women than anybody else. You can see my beard. It has become grey so quickly because I have lived so intensely that I have compressed in fifty years almost two hundred years.

Q: OF SEXUALITY?*

A:* Yes. But I am not a homosexual. These people have been talking of celibacy and creating sexual perversion. And the sexual perversion has led to the disease AIDS, which can kill almost two-thirds of humanity. Who will be responsible for it?

Q: WHERE DO YOU DRAW THE LINE BETWEEN SEXUAL PERVERSION AND SEXUAL EXPERIMENTATION?*

A:* There is no sexual experimentation. Sex is a purely biological thing, absolutely determined by biology. For example, in the wild no animal is homosexual, but in a zoo if only male animals are there and no female is available, they turn into homosexuals. Your world is a zoo, not a wild place.
In a wild jungle, nobody, no animal ever turns into a homosexual.

Q: SO WOULD YOU, LIKE ROUSSEAU, TALK IN TERMS OF GOING BACK TO NATURE, TO THE WILD?*

A:* No. I am not saying back to nature, I am saying forward to nature. Not back -- back is not my vocabulary -- *forward* to nature. There are tremendous treasures hidden in nature which these perverted people have denied humanity to enjoy. I am against these people because what they are saying and what they are doing ultimately results into something like a curse.

All the religions have been preaching celibacy. And nobody has ever bothered whether celibacy is medically possible or not. Even Mahatma Gandhi at the age of seventy was having wet dreams in his night. And you cannot find a more sincere man trying more sincerely than he tried to be a celibate. For forty years, no success. And do you know in the end he started sleeping with a naked woman? But Gandhians don't talk about it.

Gandhians even approached Mahatma Gandhi, that please don't do it. Vinoba was one of them, Kalila* was another, Maulana Azad*, Kreplani*, all asked him, "Please don't do this experimentation" -- in your language. It was not experimentation; it was forty years of failure of celibacy.

And *all* these popes -- just two days before, one Christian minister has been jailed for one and a half years because he was using small children. That is experimentation. In the pulpit, in the church, he is talking about celibacy and inside the church he is abusing small children.

On father filed the case. He got for one and half years jail. How many others have come, because they were afraid to say anything against the religious leader. But now when he is in jail, many other children have said that the same he has been doing with them.

But this is not about one priest I am saying. All the priests have to do it! We are forcing them to do it. We respect their celibacy, and that respect is a bribe to remain celibate. And their biology does not know about your respectability -- their biology has its own laws and it follows its own laws.

The people who have been consoling the poor are the enemies of the poor. Poverty can be destroyed immediately. All that is needed is that nations should disappear -- only then wars can disappear.

And seventy-five percent of every nation's income is going into war efforts. Even America is doing eighty percent income pouring into nuclear weapons. Now if the whole world stops this nonsense, what is the need to be poor. We have so much energy, so much money, so much scientific intelligence.

But strange, in England, in Europe, in America, too, they are destroying food and Ethiopia is *dying*, and soon India will be in the same position. And if you see Rajiv Gandhi, tell him that he will be responsible for India's poverty and people dying there, because he is exporting wheat OUTSIDE India and his own people are on the verge of death -- half of the country. But he wants a nuclear plant. Tell him that this is not a child's games, and you don't understand anything about humanity. You better go and become a pilot again, that is your place. You don't understand and you don't *need* to be a prime minister of a country which is suffering from poverty and you are looking for creating a nuclear plant. For what?

Even if India puts every penny into creating nuclear weapons, it will take three hundred years for them to be equal in power to America or the Soviet Union. And do you think for three hundred years, America and Soviet Union will be staying where they are? It is stupid -- absolutely stupid -- for a country like India to think of nuclear weapons, atomic energy.

But they go on saying to the poor -- in India, all Indian religions: Buddhism, Hinduism, Jainism, all go on saying -- "It is your past life's bad actions, that's why you are poor." That's the reason -- because of these religions -- for five thousand years at least India has never revolted, suffered all kinds of poverty, slavery, accepted it, because the religious leaders were telling them that if you reward or if you do anything against it, you will have to suffer in the future life.

Let me tell you one thing: you will be surprised.... One of the Jaina great teachers in India is Acharya Tulsi -- it is a Jaina sect, Terapanth. He is the head of that community. Their basic philosophy is that if somebody is dying of thirst and you have water, don't give it to him because he is suffering from his past life's karmas. And giving him water means interfering into the punishment. He will be punished soon again. He cannot get rid of it, and by interfering, you have committed a crime; now you will suffer also.

If somebody is drowning, you simply go on walking. Let him drown -- it is his past life's actions, and you should not interfere in any way. For example, if you pull that man out of the water and tomorrow he murders somebody, you are also responsible in that murder. You see, the logic is great. If you have not saved that man, the murder would not have happened. So in the next life you will also suffer because you saved that man and took part into murder.

If you teach people for thousands of years that it is your bad actions in past lives which create poverty, you are stopping them from revolting, you are stopping them from doing something to change their situation. You are telling them, "Just accept the situation in which you are." And that's how the East has accepted and remained poor.

And still you want me that I should not speak against these people -- Buddha, Mahavira? I *have* to speak. To me these are far bigger criminals than Adolf Hitler and Benito Mussolini, because those people have done very small harm. One million Jews Adolf Hitler killed, but how many poor people Mahavira has killed? And living in poverty is far more dangerous, far more suffering than dying in a beautifully, scientifically managed gas chamber in Germany. Within a second you are smoke, holy smoke, rather than suffering for millions of years.

No, I am against all these criminals. And I mean what I say.

Q: DO YOU THINK THAT IF THE NATIONS OF THE WORLD DID NOT INVEST SUCH A LARGE PART OF THEIR MONEY, OF THEIR GROSS NATIONAL PRODUCT IN NUCLEAR ARSENALS, THEY WOULD HAVE USED IT MORE MEANINGFULLY? THEY WOULD HAVE FOUND SOME ALTERNATIVE MEANS OF CREATING A SITUATION OF TERROR IN THE WORLD?*

A:* The question is whether they invest in nuclear weapons or into something else all depends on *us*, not on them.

Q: IT IS BORN OUT OF THE DESIRE TO CONQUER, TO RULE.*

A:* I understand, but now it is absolutely idiotic. Up to now it was meaningful to conquer. With the nuclear weapons you cannot conquer -- nobody is going to be victorious and nobody is going to be defeated. All are going to be finished. In that way, nuclear weapons have served great cause: now war is meaningless.

Q: M.A.D. -- MUTUALLY ASSURED DESTRUCTION.*

A:* Yes. So it is meaningless. They are not going for the third world war -- they will talk about it, talk about peace. They will play the games, and they will put small nations into fights and wars so they can sell their out-of-date weapons to them. But they are not going for a big war. Pakistan and India may go into a war, Bangladesh and India may go into a war, but Russia and America are not going into war because both are perfectly aware what it means. There is no victory.

War *was* meaningful, you are right, because it was conquering. Now with nuclear weapons, the whole situation changes. We can put this whole energy in conquering new planets, going to the stars. We can conquer nature which is deteriorating, and we can put the nature back into its harmoniousness as it was always. We can feed people. We can create medical food, just pills. If you cannot grow more wheat, you can just swallow a pill and that will do.

The whole world has to be made aware in what a situation we have reached: that war is absolutely meaningless. So now no more pouring your energies into more nuclear weapons.

Q: THEN WHY ARE YOU INVESTING IN MISSILE SILOS?*

A:* I am investing only in toy guns. Those toy guns are enough to keep the Oregonians afraid. They don't do any harm, but just keeping them there, they remain far away.

Q: THE RUMOR THAT YOU ARE SHIFTING TO AUSTRALIA, ARE THEY RIGHT? DO YOU HAVE ANY SUCH PLANS WHATSOEVER?*

A:* No. I will be visiting.

Q: WHEN IS THAT?*

A:* That will depend. If America wants me to go out, to Australia.... Perhaps I may stay there forever. I have a beautiful commune there, on the sea beach. I may stay there. So there is a great opportunity for America to get rid of me. But first, my green card. With green card, I am not going out of America. I am going to fight up to Supreme Court.

They have six clauses -- six types of people to apply for American green card. I have applied on five. On each I will fight separately. One file will take twenty years to be finished by the time it reaches to the Supreme Court. On five grounds again I will start on the second ground. One hundred years, they cannot do anything to me. And the sixth clause is not difficult for me -- that is marriage. I can marry as many women as they want. But they cannot throw me out of America. If they are intelligent, they should immediately issue my green card, then perhaps I may never come back. If Australia is there... and I have my communes in beautiful places. In Holland we have purchased a great ancient Christian monastery.

And it was meant for Christian monks and a school for Christian children, beautiful gardens, three hundred people's accommodation. And we are renovating it. I may stay in Holland.
I may stay in Germany. In Germany we have twelve communes of the same size.

Germany is my country. Now the color red is no more connected with communists, it is connected with me. And we have sannyasins in the Soviet Union. We have sannyasins in other communist countries. We have sannyasins in the East Germany. They are not only there, they want to make a commune. I am stopping them because if you make a commune and you come over-ground, you will be in difficulty. You remain underground. But they are so excited they want to make a commune in East Berlin. My sannyasins in Soviet Union are more excited than anywhere else.

Q: HOW DO YOU STAY IN TOUCH WITH THEM? OR HOW DO THEY STAY IN TOUCH WITH*

YOU?

A:* That I cannot say to you. But I am in touch and they are in touch, and everything is going just groovy! Anything...?

Q: IF RUMORS ARE TO BE BELIEVED, ON THE 5TH OF SEPTEMBER, YOU ARE STARTING A NEW PROGRAM WHICH WILL POSSIBLE HAVE SOMETHING TO DO WITH AIDS?*

A:* That's only a rumor.

Q: WHY IS THIS PARTICULAR AFFLICTION SO IMPORTANT THAT YOU KEEP TALKING ABOUT IT EVERYWHERE?*

A:* Because it has no medicine, no cure.

Q: NEITHER HAS CANCER.*

A:* Cancer only of one type, but there are many types of cancer which have cure. They can be operated.

And the people who have cancer are not contagious. They will not spread the cancer all over the world. AIDS is a different phenomenon -- no cure. The person is sure to die within two years. The person can contaminate not only by sexual intercourse, but by kissing. If his saliva comes in contact to you, you can get it. Kissing is going to be prohibited. In my commune I have told people that you drop kissing completely. You learn the art of Eskimos who rub noses... which is far more hygienic, and no fear of any epidemic. At the most, cold, which is not a disease. If you don't take medicine, it goes away in seven days; if you take medicine, it goes away in one week.

I am concerned about AIDS, certainly, particularly for my people. My communes are creating every prohibition, precaution. Every sannyasin is going through tests.

We have found two sannyasins. For them we have made a beautiful... the most scenic place in the commune we have given to them. And we will take care of them, and they are respectable people, they need not hide it. They are simply victims of religions.

In the outside it is totally different. If somebody is found to have AIDS he will be just treated the way lepers used to be treated in the past. He will be no more a respectable citizen. In his own eyes he will fall down. He will not be allowed into restaurants. He may not be allowed to visit. Even his own family would not like him to live in the house.

So what is happening -- which is the most dangerous thing -- that people who have AIDS are hiding it. They are bribing physicians, doctors, and hiding it. I know absolutely certainly that one of the senators has AIDS. Now he has every power to hide it, and he will be continuously spreading it.

If it can spread even by kissing or by saliva... and there are few experts who are thinking that there is a possibility that if the disease becomes of enormous proportions, which it is becoming.... But governments are hiding, state governments are hiding, because nobody wants to accept the fact that your country is full of homosexuals -- because it is a homosexual disease.

Q: BUT IT HAS SPREAD BEYOND THE GAYS.*

A:* Yes, it has gone beyond now. It is not confined to only homosexuals, but it is created in homosexuality. Then it spreads. It can go to a woman; then from women it can go to another man who has never been homosexual. And there is no way....

Q: BUT TO STOP KISSING IS LIKE SAYING THAT YOU DON'T SHAVE BECAUSE YOU MIGHT GET A NICK IN YOUR CHEEK WITH THE BLADE WHICH MIGHT GIVE YOU TETANUS.*

A:* No, it is not that way. In fact, a man shaving his beard looks like a woman -- it is ugly. As far as women are concerned, they love beards. You can ask my women here. A man without a beard and a mustache is just half man. Just think of a woman with a mustache and beard -- looking like a SARDARJI*. That's what is happening to men. A stupid idea because men biologically feels attracted to the feminine physiology -- her face. He thinks that the woman's face is beautiful because it is without beard and without mustache. He is just a fool -- he does not know simple laws of nature. To a woman a man without a beard and mustache has no appeal. And you can see that all your prophets, all your messiahs... They had beards, and beautiful beards. And they influenced tremendously. Most of it will go to the beard.

It happened when Lincoln was standing for the presidentship in America, he had no beard, no mustache. He was a thin man, tall man, and ugly. While he was campaigning one small girl told him, "Uncle, if you grow a beard and a mustache you will look far more beautiful." And the idea got into his mind and he grew his beard and mustache. Now it is very difficult whether that played some part in his winning.

I am not saying that there are not exceptions. I am simply saying that it is not like a beard that out of fear you stop shaving -- because if that becomes the situation, then ninety-nine percent people die on the bed, so don't sleep on the bed! Just sleep on the floor.

Q: THEN HOW DO YOU STOP KISSING? THAT'S EXACTLY WHAT I'M SAYING.*

A:* No. Kissing is totally a different matter, because we can find better ways.

Q: OF FOREPLAY? HARDLY ANY.*

A:* Many! Because you don't know the feminine body. It is all erotic.

Q: I'LL ASK YOU THOSE QUESTIONS SEPARATELY, PERHAPS!*

A:* You can ask separately, but for this you have to remember that the woman's whole body is erotic. You can play it from anywhere. It is a strange musical instrument. Vatsyayana knew it five thousand years before when he wrote his sutras. He suggests that lovers should press each other's earlobes and that gives great joy. That seems very hygienic. And, in fact, there are tribes... Eskimos never kiss, they rub noses....

Q: THEY DON'T KNOW WHAT THEY ARE MISSING....*

A:* No. They know, because they see the missionaries and they think that these are fools. Even Eskimos think the missionaries are fools because they are transferring diseases to each other. It is not that they are unaware of kissing, they are perfectly aware. There are aboriginals in India, in Thailand and in other parts of the world where rubbing of the nose is the common practice, kissing is not.

And when something like AIDS is standing on your door, it is a small question of being intelligent to take precautions. And at least try once, and how you feel... you may enjoy it more than kissing. At least it is more fun -- something new and novel.

The Last Testament, Vol 1

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INTERVIEW WITH KEYI TV, EUGENE OREGON, TRACY BERRY,

Q: ABOUT THESE PRESS INTERVIEWS THAT YOU'VE BEEN DOING THE PAST FEW WEEKS: JOURNALISTS HAVE LEARNED A LOT ABOUT YOU FROM THESE SESSIONS. WHAT HAVE YOU LEARNED ABOUT SOME OF THE JOURNALISTS?

A: Nothing.

Q: WHERE DO YOU GO FROM HERE? YOU'VE CALLED YOURSELF THE WORLD'S GREATEST SHOWMAN. ARE YOU PLANNING TO PERHAPS TAKE YOUR SHOW ON THE ROAD?

A: No, the roads will come to Rome. All roads will be coming to Rajneeshpuram. I'm not going on any road.

Q: DOES THIS HERALD AN EXPANSION PHASE FOR RAJNEESHEES -- YOUR GOING SO PUBLIC?

A: They are increasing, and they are expanding all over the world.

Q: SPECIFICALLY, WHAT SORT OF EFFORTS ARE GOING ON?

A: The same that is happening here is happening around the world in all of my communes. People are trying to live in a new way.

The past of humanity has failed, utterly failed. It has not been able to create a better man, a better society. Civilization has only remained a word; it has not been yet actualized.

In my commune, you can see the beginnings of a new man. The commune is not a family. It is just the opposite -- dissolution of the family. Families are small units which have kept people confined -- their love confined, their respect confined.

A commune is coming into the open, out of your small circle of hypnotic conditioning. In the commune you are not a Hindu, nor a Christian, nor a Mohammedan. In the commune you are not a communist nor a

fascist. The commune does not live according to any ideology -- political, or religious, or social. Each individual lives according to his freedom, according to his responsibility, according to his meditative consciousness. And the more a person meditates, goes deeper into himself, he starts living on the outside with new values which he had never known before: love, compassion, friendliness, joy, celebration -- and for no reason at all.

People celebrate when there is some reason to celebrate. We simply celebrate, because celebration in itself is a reason. There is no need for any other reason. It is enough unto itself.

Our people are free in every possible way. So we are dropping the old patterns of jealousy, competitiveness, politics. There is no politics, there is no competitiveness, there is no jealousy. If one lover moves to another lover, there is no antagonism. It is simply understood that it is human.

Many inhuman things have been imposed on man. For example, marriage is inhuman. It is forcing two people to live together for a future about which they know nothing.

Here, this moment is enough, and if the next moment also you find yourself loving each other -- good. And if you find that it is difficult, it has become nagging, it has become poisoned -- that you are no more interested in each other -- then to go on living is ugly. It together is wasting energy, the life of two people Both can move, and both can move before things become bad, before things go sour. When they are sweet, friendly, they can move with gratefulness for all those beautiful moments that they lived together.

Q: DO YOU FEEL THAT YOU HAVE A MORAL CODE? IS THERE A WRONG? IS THERE A RIGHT?

A: No. I don't have any moral code. All moral codes are inventions of different societies in different geographies in different situations, but there is no moral code which is universal.

So I don't teach any moral code, because what is moral today may become immoral tomorrow. What is immoral today may become moral tomorrow. So I don't teach a code that fixes people with the past. I give them insight to see, to be clear, to be aware, to be conscious so that they can find what is good, what is bad in each situation without any code.

My people are not living according to any code, any doctrine, any creed. They are living according to their consciousness. And the whole effort is, how to raise your consciousness higher and higher. So to me, there is only one morality and that is being a conscious being. And then act out of it. You cannot act wrongly.

Q: THE PERCEPTION OUTSIDE OF RAJNEESHPURAM IS THAT WHAT YOU'RE TEACHING AMOUNTS TO ANARCHY -- MAYBE A PLEASANT SORT OF ANARCHY.

A: That is absolutely wrong. Anarchy is a reaction against what the governments have done to man. It is not a revolution; it is simply a reaction. And by reactions you cannot live.

For example, the founder of anarchy, Prince Kropotkin, simply wants all the governments to be dissolved immediately. That is stupid, because the man is not capable to cope -- even with all the courts, all the police, all the army and the whole hierarchy of government. Man is criminal, man is murderer, man is rapist -- so a this is stupid idea to dissolve all the governments.

My idea is not for anarchy -- that is not my goal -- but to create better individuals. Finally, perhaps one day we will have so many conscious individuals on the earth that there is no need of any government. But I am not preaching anarchy.

Q: HOW DO YOU COUNSEL YOUR FOLLOWERS TO DEAL WITH THE LAWS OF THE LAND? FOR EXAMPLE, DO YOU URGE THEM TO PERFORM CIVIL DISOBEDIENCE WHERE THEY SEE IT NECESSARY?

A: No, We fight the government, the government agencies. And we follow their rules, because we are playing their game. And we can play the game better than they are playing. And in four year's time we have proved to them that how stupid they are. Laws are made by them, rules are made by them, but we can find

loopholes in their laws and loopholes in their rules. And we are going to be here, and going to fight to the ultimate end.

So we are not against their laws. But their laws are made by mediocre politicians, and we have far more intelligent people to fight. We have the biggest law firm in the whole world -- four hundred legal experts continuously getting ready for more and more fight on more and more grounds.

And your governments -- state government, the federal government -- they are all doing many things illegally, against the Constitution. It is their Constitution, it is their law, but they are doing things against it, going against it.

We will be in favor of the Constitution and we will go against them. We will be in favor of the laws and prove to them that they are acting illegally. So our way of fighting is not to disobey. Our way is to prove that we are obeying the laws and you are disobeying your laws. And laws are yours, made by you, and you have committed so many stupidities in them that we are perfectly capable to fight with you.

Q: IT MUST BE DISAPPOINTING TO YOU TO HAVE MET WITH THE LEVEL OF REJECTION AND PERSECUTION.

A: No. In fact, it was perfectly expected. Any new idea has to be ready to accept the challenge of hostility, rejection, persecution. I would have been disappointed if they had ignored me. They could not ignore me.

And strange, it is a small commune, living in a desert trying to make the desert green, an oasis, and they are terrified. These people who are living, loving, dancing, singing -- what harm are these people going to do to them?

In four years' time we have not committed a single crime. In the commune not a single rape has happened. There is no prostitute in the commune. There is no murderer in the commune. There is no thief in the commune. The police in the commune are just sitting, doing nothing, because there is nothing.

We have the city magistrate, but in the court, in four years, nobody has been brought as a criminal. Against such peaceful, loving people the whole of Oregon is afraid. They must be just retarded people.

Q: IT ALSO SOUNDS, THOUGH, LIKE YOU'RE ENJOYING SOME OF THE COMMOTION YOU'RE CAUSING AROUND THE STATE.

A: Mm? I want -- because that gives us strength. Every challenge brings us strength. And we will go on creating more and more challenges. We will not let them sleep peacefully. We sleep peacefully -- we have no trouble.

Q: HAS THE FUROR THROUGHOUT OREGON AND THE U.S. CONTRIBUTED AT ALL TO THIS CYNICISM?

A: The U.S. has nothing to give to me. In fact, in that way I am disappointed. I was thinking that America must be more intelligent than any other country, less prejudiced than any other country -- really democratic -- but being here for four years what I have found is that democracy is just in the name. Behind the democracy everything undemocratic is going on.

Our own experience is a proof of it. I have not found that America is really a country where individuals are respected, freedom of speech is respected. It is only talked about. And I don't see any sense of humor -- not at all.

They have been taking us so seriously -- and we are taking them so nonseriously; but they cannot understand. We are all the time joking, but they cannot understand simple jokes. They are having secret meetings -- the governor, the attorney general, and they did not allow -- they were discussing us and they did not allow any one of our representatives to be there. If you are discussing us -- at least it is simple courtesy that at least one person from our side should be there and you should listen to what we have to say. They did not allow... they did not allow any journalist either. The governor said, "After our secret meeting I

will talk to you and inform you." And whatever he informed us about was simply lies and nothing else because we have found the confidential file which says just the opposite.

What he had said to the people, to the journalists, to the media -- he was saying that everything is under control and we are pacifying people, there is no problem to be worried, the heat is cooling down.

And in the secret report that they prepared inside they are alerting the army to remain ready. Any moment, if they are ordered, they have to reach Rajneeshpuram in three hours.

Now, what kind of people are these? And what is the need of bringing the army here? We are not a nation, that you have to attack us? And they are lying to the media that things are getting settled and there is no problem. If there is no problem, then why is the army given the alert? And why have you given them a time, that within three hours you have to reach Rajneeshpuram?

So these people, I don't think, have any sense of humor. They are just dodos.

Q: WHO DO YOU FEEL HAS TREATED YOU FAIRLY SINCE YOU'VE COME TO THIS COUNTRY? I CAN'T BELIEVE THAT EVERYONE HERE HAS BEEN AGAINST YOU.

A: Not everyone. Most of the journalists have been very fair, very loving. And those are the only people I have come in contact with from the outside world. And they have been intelligent and they could understand what I am saying and they could understand the sense of humor.

All the journalists who have come here, except one or two, have enjoyed the place, loved the place, wanted to come again and again.

Q: DID YOU PLAN TO MAYBE GO OUT AND SPEAK TO PEOPLE?

A: No...

Q: IF YOU WENT OUT AND MET OREGON AND TALKED TO THE PEOPLE, AND THEY FOUND OUT YOU WEREN'T THIS HORRIBLE MONSTER, IN THE MIDDLE OF A BUNCH OF RED-ROBED FOLLOWERS, IT WOULD BE EASIER THAT WAY?

A: No, it would not be, because I have been for thirty years in India, moving around the country; no, it is not so. Shoes have been thrown at me; stones have been thrown at me. I am speaking and in the crowd a band is playing so nobody can hear what I am saying.

Poison has been given me twice, to kill. And the last thing before I left was an attempt on my life.

So I know... and I have had enough of it, so I want to be here; if anybody is thirsty, he can come. If he wants to think me a monster, so far so good. That will give him good nightmares.

Q: WELL, LET'S SAY, I'M THE AVERAGE PERSON IN EUGENE OR PORTLAND, I HAVEN'T SEEN ANYTHING EXCEPT WHAT'S ON THE NEWS OR IN THE PAPER, DOES THAT MEAN THAT I HAVE TO DRIVE TO RAJNEESHPURAM TO FIND OUT OR HOW WOULD I GET.

A: That's the only way. You have to come. And it is such an experiment that there is no other way, you have to come here and be here and meet people and see with your own eyes what is happening.

And it is open. It is not like Soviet Russia, that you can not enter here, that you cannot meet people, that you cannot remain for a few days as our guest. And you can move freely, nobody is preventing you. That's the only way.

And we have our communes all over the world. So if Germans wants to know about us, in Germany we have twelve communes. If Holland wants to know us, we have our communes there. On the same pattern, the same way of life, the same approach towards life, we have places in Australia, in India. We are opening in Japan, and soon we'll be all over the world. Small oases, so whoever wants to know about us has to travel and visit our communes.

Q: THE RUMORS THAT PERHAPS YOU MIGHT BE MOVING TO AUSTRALIA... AND YET, I SEE A LOT OF EXPANSION GOING ON HERE, WHAT IS THE REAL STORY?

A: I was just joking. Because Australia seems to be so much afraid of me. Only Sheela has been there, my secretary, and she has created so much turmoil there, that they are getting very much afraid that I may be coming, so I told the journalist that yes, I am coming; tell them get ready. But I am not going anywhere. I am going to be here and fight the American idiots who are destroying democracy and all human values for which America stands. It is a very strange situation. I, I am fighting for the American Constitution, American values, against the Americans. But this will expose America to the whole world. That is their fear. And I'm not going anywhere.

Q: QUESTION ON THE JOKING: YOU'VE RATTLED SO MANY PEOPLE'S CAGES BY SAYING, "OH, WELL MAYBE I'LL GO TO AUSTRALIA." OR OH, YES, I WANT TO TAKE OVER THE WORLD."

A: Yes.

Q: DO YOU AND SHEELA SIT DOWN AND SAY, "OK, LET'S FRIGHTEN AUSTRALIA THIS WEEK," OR IS IT...

A: No, it is spontaneous. There is no need. Because we are absolutely nonserious about it. In Joke, everything is allowed. There is no problem.

Q: THE CONSTITUTION OFFERS FREEDOM OF RELIGION. IT SEEMS THAT WHAT YOU ARE OFFERING IS FREEDOM FROM RELIGION.

A: Certainly

Q: SO, HOW DO YOU COUNSEL PEOPLE TO PURSUE THAT? IS FREEDOM FROM RELIGION POSSIBLE?

A: It is possible, and should be made possible, because religion has dominated people, exploited people, kept poverty in the world. Religion has committed so many crimes that it is time we should be finished with it... Jesus says, "Blessed are the poor." The same is the tone of Buddha, the same is the preaching if Mahavira.

They all are consoling the poor people that you will inherit the kingdom of God. Marx was right only on one point in his all writings: that religion has been the opium of the people. And I agree with him only on *that* point. It has been the opium! They have drugged people to remain poor... Even in a country like America which has all riches -- the richest country -- there are thirty million people suffering from poverty. Thirty million people are suffering from poverty, and Ronald Regan goes on piling up on nuclear weapons. And there is no point in having more nuclear weapons, because both Soviet Russia and America combined have enough nuclear weapons to destroy humanity seven hundred times. So what is the point now? Nuclear weapons have made war absolutely obsolete. It is meaningless. The whole meaning of war is to win. Now there will be no winner and nobody defeated. The whole of life will be finished. So now war is against life and in favor of death. It is not a question if American democracy or Russian communism, it is a question of whether life has to exist on the earth or not. Thirty million people in your own country are starving on the streets, and you are preparing for war. And you are already equipped too much. But the politicians are not interested; in fact they want poor people because they can always be purchased. The

religious people want poor people because they can be easily converted. That is what Christianity is doing all over the world. Islam used to do it -- in one hand the sword, in the other hand the Koran. You can choose: either the Koran, or the sword will behead you. Christianity has changed its techniques. In the one hand the Bible, in the other bread and butter. A little bit nicer, but the inner game is the same.

In India, I tried to find out whether any rich person has ever been converted to Christianity: I could not find a single case. Those who are converted to Christianity are orphans, beggars, poor people, starving people. Now, naturally the catholic pope and his bishops and the whole army of their priests would like that abortion should not be legal, because if it becomes legal, Catholics will be less in number -- where are they going to find orphans. Birth control should not be allowed, it is against God; population should be allowed to grow as people become more and more poor. And that means more customers for Christianity.

Q: MANY PEOPLE BECOME RELIGIOUS BECAUSE THEY WANT TO BE TOLD WHAT TO DO WITH THEIR LIVES. THEY NEED A CHURCH TO MAKE DECISIONS FOR THEM. AND IF THAT IS TRUE, HOW COULD THESE RELIGIONS EVER BE ABOLISHED WHEN IT IS THOSE PEOPLE WHO ARE SUPPORTING THEM?

A: In fact, this is a very vicious circle. Religions teach every child as the child is born, immediately religions catch hold if it -- either Hindu or Mohammedan or Christian. And they start making him feel that he is not capable of deciding for himself, that he has to depend on those who know. That he has to listen to the parents, that he has to listen to teachers, that he has to listen to the priest. They make children slowly dependent, and those children lose their sense of strength, their being, and then naturally they want on everything to be advised and commanded, to be ordered. They can function only if they are ordered. If they are nit ordered, they are in confusion. They are always in search of a father figure. It is not strange that they call the Christian priest father: It is not strange that God is called the father. There is simple psychology behind it. They need a father figure; but I am saying it is a vicious circle. Religions create it and then they say people need guidance. Nobody needs guidance. I have people here -- five thousand people are here, one million sannyasins are around the earth -- none if them needs any guidance. None of them is dependent on anybody else. If one million people can depend on themselves and take the sole responsibility for themselves, because I am not their father -- I as not even their uncle! *And* I Am not their leader; because I cannot humiliate a person by forcing him to follow me. I am just a friend, not more than that. I can talk to these people. It is up to them to decide for or against. I am not asking them to believe in me. And all the religions have done that; that's why they are called faiths. I am against faith. My whole approach is unless you know it, never believe anything. And the beauty us that when you know, there is no need to believe -- you know it. Belief is always for the ignorant. Faith is always for those who are not courageous enough to enquire. I teach doubt; I *teach* skepticism; I teach enquiry. And a person has to remain in the state of not knowing until he comes to know. Belief covers his ignorance. You do not know about God, you do not know about what happens after death. Naturally, you start believing in somebody who pretends to know. Neither your popes know about it; nor Jesus Christ knew about it. Even on the cross, he shouted toward the sky: "God have You forsaken me?" He was a believer -- just illiterate, uneducated. And the people who were following him were also of the same grade, third rate. Those third-rate people became apostles of Christianity -- carpenters, woodcutters, fishermen. Not a single rabbi was a follower of Jesus Christ, and the whole Judea was full of learned rabbis. What does it show? It simply show that Jesus appeal is only for the very ignorant, and those ignorant people want to cover their ignorance, they are ready to believe. You will find totally different kind of people around me. You will not find ignorant people, you will not find illiterate people; you will find people who are almost all graduates from universities, have master's degrees, have Ph. D.s, D.Litts. Most of them are highly qualified professionals: psychologists, professors, doctors. You cannot enforce these people to believe. They have come to me because everywhere they are being indoctrinated and their intelligence was in rebellion. Here they have found a place where no indoctrination is happening. I don't have any doctrine to teach; I don't have any program to give. I only deprogram people and leave them to themselves. Now find you way, be courageous and go into the unknown.

Q: HERE IN RAJNEESHPURAM THEY'VE MADE THE DESERT FLOWER. THERE ARE SOME PARALLELS WITH THE MORMONS SETTLING IN UTAH, THE JEWS IN ISRAEL; AND THE ONLY

THING THAT REALLY SEPARATES ORGANIZED RELIGIONS FROM CULTS, IS JUST TIME AND MONEY AND EFFORT. DO YOU SEE SIMILARITIES BETWEEN THE RAJNEESHEES AND...?

A: No! How many Rolls Royces do the Mormons have? (Laughter) In a five thousand member community we have ninety Rolls Royces, hundreds of other cars, one hundred buses, five planes, the city centrally air-conditioned. Why these people can...?

Q: WELL, YOU HAVE ROLLS ROYCES, THEY HAD WIVES.

A: They cannot have many more wives that we can have. We can defeat anybody. And just look at my commune women. You will not find more juicy women anywhere else. They are just gorgeous!

Q: THE PRECAUTIONS THE COMMUNE HAS TAKEN AGAINST AIDS IS PROBABLY ONE OF THE FOREMOST EFFORTS WORLD-WIDE TO FIGHT THE DISEASE. HOW DID YOU FIRST BECOME AWARE OF IT AND RECOGNIZE THE SERIOUS NATURE OF THAT ILLNESS?

A: I have a medical center here. We have the best doctors possible -- from all over the world, not only from Oregon -- we have FRCS from England, and they are continuously watching about everything, so that our commune can be protected from any kind of attack. And AIDS is going to be the most tremendous disease that man has ever seen. So it is their research on it, and if they feel there is something I should know they inform me.

And soon we are going to do something about it. We will be the first in the whole world to do something; right now what is being done is that every government is trying to suppress the information about it, because no government want the world to know how many AIDS patients they have. The Oregon government has made such a test that ninety percent of AIDS patients will pass through it. This is simply criminal, because those ninety people that you have passed and cleared will be spreading the disease; and the disease is such that even by kissing you can give it to another person. It is not necessary that you should make some sexual contact -- just by kissing. Saliva is the carrier. I have told my people to stop kissing, instead of it, rubbing your noses against each other and enjoy it. And, in fact, these are people -- Eskimos do it already. They are five thousand years backwards, but as far as AIDS is concerned, they are far more superior than us. It is not that they don't know about kissing -- they have seen missionaries kissing, and they laugh at it that what kind of dirty people are these? Because kissing is simply laughed at. They have their ways -- and man is no inventive -- they rub noses, they rub each others' ear lobes. And these are all erotic points, and the women is so erotic her whole body is erotic. There is no need to put her in danger. In India, you will be surprised to know that the ordinary posture of making love -- man on top of woman -- is known as "missionary posture," because it was the first Christian missionaries who were seen in that posture. Otherwise in India it was insulting. A woman who is softer, more fragile, and a huge animal is doing push ups on the poor woman.

Q: THERE WERE THOSE CHARGES FILED SEVERAL MONTHS AGO REGARDING YOUR CHILDREARING TACTICS HERE IN THE COMMUNE. COULD YOU JUST BRIEFLY DEAL WITH THAT ISSUE?

A: That is absolutely wrong, and the court has completely cleaned us. The charges were invalid. And now we are going to sue the woman who had put the case for child abuse. She has never been here; she know nothing about what is happening here to the children -- and she puts a case against us. And now she is defeated. This is insulting and disgusting. There is no abuse. Our children are the ones who cannot be abused. In the outside world, children can be abused, are abused. Here it is impossible because we are giving them all the information about sex -- not in a roundabout way. We are giving them actual facts -- that these are the facts of sex and these are the effects of sex, and until you are sexually mature don't get

involved in any relationship which will destroy your whole life, may make you retarded, may make you perverted. And when you are of age, the medical center provides every contraceptive, pills. We don't prevent them, but first let them be ready. If a boy is fourteen and has the energy now to make love -- he has the greatest power to make love between fourteen and twenty-one, and that is the time which is wasted in universities. After that, he is on decline. By the time he gets married after his Ph. D, he will be twenty-eight, twenty-seven; he has already declined. By thirty-five he is becoming older, he loses interest, he make love but he is a spent cartridge.

Q: I PEERED THROUGH THE WINDOW AND WATCHED AS YOUR CAR ARRIVED, AND YOU DANCED WITH YOUR SANNYASINS. WHEN YOU LOOK INTO THEIR EYES, WHAT DO YOU SEE ON THEIR FACES?

A: Just love and nothing else. Great love and great gratitude. I don't think anybody has been loved so much as I have been loved. Jesus has only twelve disciples -- I have one million; and out of one million, ninety percent are women. So it is really groovey.

Q: ARE YOU AFRAID OF DEATH?

A: Death it not the end of life, it is the culmination of life. It is one of the most beautiful experiences. If you have really loved then only will you experience the beauty of death; if you missed life itself in listening to the sermons in the churches, in reading the Bible, and all kinds of nonsense... if you have missed life itself, you will die in a coma. Before death comes you will become unconscious, so you will miss the experience of death. The people who are living consciously -- and that is my basic teaching, live consciously every moment. Even while making love, remain conscious and a witness. It is a life... long growth if becoming alert. Then you can die consciously and you can experience death as the ultimate orgasm. It is far bigger than any sexual orgasm. In fact, the difference is not only of quantity, the difference is of quality. It is immeasurable. Living moment to moment, one learns how to die. beautifully, silently, joyously. One is going on another adventure. Unknown -- I don't give them any ideas what is going to happen after death, because that is absolutely wrong, destroying. it is like if I loved a movie and I tell you the whole story of the movie, and then tell you that I have brought a ticket for you, go and see. I have destroyed it already; what is the point of seeing it? I give them the ticket, but I don't tell them what is going to happen. That they have to discover on their own. It is tremendously beautiful because I have lived before and I have died before, and I have died consciously so I know what beauty it is. It is not the end; it is always a new beginning.

In existence nothing dies -- it cannot. You cannot destroy even a small pebble. You can grind it, but it will be there. Now in powder form. You can throw the powder into the ocean. It will be there, resting somewhere in the bottom of the ocean, but now it is an accepted scientific truth that nothing can be destroyed, you can only change its form. And if this is so about matter, what to say about consciousness? -- Which is the highest evolution on the earth. Existence cannot be so stupid, so unintelligent to destroy consciousness -- it does not destroy even stones, how it can destroy your soul? But I don't say to anybody believe in me. I say experiment; and right now you are alive, so don't bother about death. When it comes, it comes. Right now you experiment with life, and be ready: death can come any moment. And particularly in these days where politicians are preparing to destroy the whole humanity, and religions have contributed their contribution through AIDS. That will destroy if politicians cannot, then AIDS will destroy humanity. So we are really living without any tomorrow. Always man has lived without tomorrow, but never with such a crisis. And I say AIDS is a religious disease because its beginning is in homosexuality, and homosexuality was born in monasteries of religions because there they segregated men and women and they did not allow men and women to meet. No women can enter in a monastery where only men live; neither men can go into the nunnery. You are creating the situation for homosexuality. Religions have been teaching for celibacy -- which creates perversions because it is unnatural. It is just as if somebody says to you that unless you stop urinating you will not enter into the kingdom of God. That is just nonsense! But you can find a few idiots who will start making an effort, because if this is the price, they are ready to do it.

But what they will do -- they will pretend, they will be hypocrites, and they will find perverted ways from the back door. You cannot go against nature: celibacy is against nature. And all the religions have been preaching celibacy. They are responsible for AIDS. So today the situation is really more dangerous than it has ever been. Tomorrow is more uncertain than it has ever been. So live today with intensity, with totality, with as much consciousness as possible. And I have here one hundred and twelve methods how to increase your consciousness. So if death comes tomorrow, there is no problem -- there will be only my people dying joyously with a smile on their face.

Q: AT YOUR NEWS CONFERENCE A COUPLE WEEKS AGO, YOU INVITED SOMEONE TO ASSASSINATE YOU. IS IT A JOKE? IS IT FEAR OF DEATH BY NATURAL CAUSES, OR IS IT JUST BECAUSE THAT WOULD BE LOGICAL WAY YOU COULD SEE THE END OF YOUR LIFE?

A: Most probably, that will be the logical end of my life. It is a serious joke. And I would prefer it that way, rather than dying on the bed. Ninety-nine percent of people do that. I don't want to belong to that crowd! I would rather like to be assassinated than to die on my bed. And to me there is no problem. I have experienced life. I have tasted all its joys. There is nothing that I have missed. If death come this moment, I will not ask even one more moment to complete my sentence. It is perfectly Okay. In existence, nothing is ever completed. Only in novels, stories begin and end. In life there is no beginning and there is no end. Abruptly things start and abruptly things finish. There is no preface, there is no appendix, there are no footnotes, nothing. It is always in the middle that the story begins. When I used to read -- for five years I have not been reading anything -- but I loved reading so much that I have to find out ways to make the book more interesting. I would begin in the middle, then go to the end, then come to the beginning. And that was more hilarious, gave more suspense. Life is really hilarious. Just you have to know how to love it. We don't have any God, we don't have any heaven and hell. We have only this moment, so we can pour all our energies into it. And we are doing that. We are celebrating and enjoying and loving and laughing and dancing. In fact, that is what creates hostility toward me. The poor is hostile toward the rich; the sad people are hostile towards those who can laugh and love and dance. The whole world lives in such misery and suffering that they cannot tolerate me. My existence and my people's existence proves them wrong -- and I am not a person just to argue. I give existential argument: my commune is an existential argument to the whole world that you also could have loved and danced and sung and enjoyed, but you have chosen wrong paths, so you go to church, you go to the synagogue. My people don't go there. There is no need for them to anywhere. They don't pray. They are not beggars. And to whom to pray? There is nobody in the sky to pray to. My people meditate. They sit silently doing nothing, they enter into their own silence, enjoy it. The more you enjoy it the deeper and deeper you enter into it. There come a point where you are exactly at your center of being. And that's what I call enlightenment: a great explosion of luminosity, clarity. All questions disappearing, all doubts dissolved, you have found the answer. The answer is within you -- nobody can supply it. And all these prophets and messiahs have been doing just that: they are suppling you the answer. And borrowed answer is not going to help. Those borrowed answers have made the whole humanity miserable. They have taken their enquiry, they have taken everything away from the people and left them utterly poor. My people are multidimensionally rich.

Q:SO WHAT HAPPENS TO THEM? YEARS FROM NOW WHEN YOU DIE, WHAT HAPPENS TO THE RAJNEESHEES?

A: They will celebrate my death.

Q: AND THEN GO TO THE FOUR WINDS, OR STAY TOGETHER...?

A: That is for them to decide what to do. I am not to decide. Remember, that is the strategy of a politician: he want to even control people after his death. The religious leaders declare their successors, but what is the point in it? The point is dead over-ruling the living... When I am gone, I am gone. And it is a

double thing to be understood: when I am gone, I am gone to you -- you are gone to me. I will be doing whatsoever I want to do; you should do whatsoever you want to do. Nobody has to control. You cannot control me when I am dead. You cannot tell me what I should do after death. Neither will I say to anybody. I have made you love life, relish every moment. You know the secret. You will not miss me; you don't need any successor. You are my successor -- everyone individually. If you still decide to remain together -- good; if you want to go separate on your own ways, that is even better. But I am not going to dominate you, either alive or dead. To dominate anybody in any way is criminal.

Q: WHAT WILL RAJNEESHPURAM LOOK LIKE IN TEN YEARS? OR WHAT DO YOU WANT IT TO LOOK LIKE IN TEN YEARS?

A: Nothing -- I never think about the future. Future is not my concern at all. To me, time is only now, and space is only here: beyond that I have no concern. While I am here, I love my people making a desert into an oasis. When I am gone, these people will be here. These are intelligent people, they don't need any instructions. Even now I am not giving them any instructions. They can understand. They know that I love greenery, so they started planting as manu trees possible. They know I love water, so they have made dams, lakes. They love me -- from my shoes up to my hat they make everything for me. I never think about the future. That's why my life is without any tensions -- I never think about the past, so I am not burdened with the past. I never imagine about the future, so I'm not worried about the future. And today is enough unto itself. I enjoy it. When I go to bed, I thank the whole existence that it has been beautiful today, and if by chance I wake up again, we will see.

Q: YOU MADE THE COMMENT THAT THERE CAN NEVER BE PEACE BETWEEN OREGONIANS AND RAJNEESHEES. WHY IS THAT? DO YOU NOT WANT PEACE?

A: I always love peace, but what I had said actually has been misunderstood and it was bound to be because the question was asked, it was not about peace, it was about coexistence. And I said: "Never." Because coexistence is an ugly word, political; it means you are you *are* an enemy, I am hostile, I am an enemy, but what to do -- we have to live. I am here, you are here, and we have to live somehow, so some compromise is needed. That is coexistence. I don't believe in coexistence. Either I will turn Oregon red, or they are free to turn us into Oregonians. That is peace, not coexistence: One existence. Till that happens, the fight will continue.

Q: WHAT IF OREGONIANS DECIDED JUST TO LEAVE RAJNEESHEES ALONE?

A: I don't think everybody can leave Rajneeshees to live alone we won't allow that!

Q: THE MOST OPEN WOUND IN THE STATE WAS WHEN THE RAJNEESHEES WON THE ELECTION IN WHAT WAS THEN ANTELOPE. ALTHOUGH IT WAS LEGAL, PEOPLE FELT IT WAS A TAKE-OVER. IS THERE ANY CHANCE THE RAJNEESHEES WOULD EVER PULL OUT OF THE CITY OF RAJNEESH?

A: There is no way, because they are absolutely wrong and we cannot compromise with anything wrong. It is simple democratic process that sannyasins are the majority, and whoever is the majority will rule. If they want to rule, they should create a majority and they can have the rule. There is not problem in it. And one should not be so ugly in behaviour that you don't want to be ruled by the majority, and the minority wants to rule the majority. It is not a take-over. Otherwise, Ronald Reagan has taken over America. If majority supports, then that's a democratic process. And it is not a small majority. There are not more than one dozen people in the dead Antelope, and there are hundreds of sannyasins there. They can bring more people if they want; otherwise, we are going to bring more people.

Q: WILL YOU AND RAJNEESHEES GET INVOLVED IN THE OREGON POLITICAL SYSTEM YOU SO DESPISE, RUN FOR OFFICE?

A: No. There is no political problem for us, and we are not involved in any way with the politics. The sannyasins who are living in Antelope, they were being tortured by the minority. For small legal things that they wanted, they were not allowed. The minority should have thought about it -- it was such a simple thing -- that they were denying the majority things which they legally asked. They are not asking any illegal thing. If they want to make a house, permit will not be given; if they want to purchase a land, permit will not be given. On what grounds? Their children will not be admitted in the school. On what ground? A minority torturing a majority -- that is democracy? And since we have come there, nobody can complain that we have harassed any Oregonian? We invited them they gave taken their children out of school. And still you think that there should be some peace! And many of them have already left; and the others who are still hanging are hanging because there is nobody else except us to purchase their properties, so they can leave. If they cannot be with us, there is no reason for them to be there; but we are going to be there.

Q: CAN WE EXPECT PEOPLE IN RAJNEESHPURAM TO BE RUNNING FOR THE STATE HOUSE OR THE STATE SENATE IN THE NEXT FEW YEARS?

A: No. We are not interested in politics. Our interests are our own comforts -- our houses, our lands -- we wanted more lands, we wanted more houses. Our interest was not politics at all; nobody is running for Assembly... You have many idiots to do that in the State, you need not...

Q: YOU'VE RECEIVED SO MUCH OPPOSITION FROM THE POLITICAL ARENA THAT YOU'VE MENTIONED THAT YOU'VE BEATEN THEN AT THEIR OWN GAME BEFORE.

A: No. But if sometimes the need arises, we will do everything to beat them on their own grounds. But we are a small minority, and the majority of millions of people in Oregon is threatened by us -- this is something ridiculous. We should be threatened by them, we are not; they are threatened by us which is simply absurd. That's why I say I have known people from all the countries of the world, but Oregon seems to be special. It seems all the idiots of the world go on being born in Oregon. Strange! For example, they are unnecessarily harassing us. That's what they did in Antelope. If they had not harassed our people, we were not interested in making a mayor or a council. Why we should bother about all that? We are not interested in power or prestige. In fact, it was so difficult for our people to persuade somebody to be mayor, to persuade somebody to be the councillor -- nobody wants. Who wants to get that sort of job? There are so many groovy things going around, and the poor mayor is sitting in the town hall having a meeting about unnecessary things... We are not interested, but if they harass us too much, we can do anything. We will fight in every possible way. We do not want to harass anybody and we do not want to be harassed by anybody. We are harmless people, we will not do any harm to anybody; but if somebody does harm to us, then we are not Christians -- we are not going to follow Jesus Christ that when somebody hits on you cheek, give him the other cheek. To me that is insulting the other person who as hit you. It is making him subhuman. You are becoming holier than thou. No. We are just human being and we respect you. If you hit me on one cheek, I will hit you your both cheeks immediately. I just respect you as a human being. You needed it, you deserved it, you earned it. There is a story in Buddha's life. He said in one sermon that you should forgive a person seven times. One of his disciples stood up and asked, what about the eighth time?

Reasonable question. Buddha was at a loss for a moment. He had never expected that somebody would ask about the eighth time, so he said, OK, Make it seventy-seven. But the man stood up again and he said it makes no difference. What about the seventy-eighth time? I have heard one story of a Christian saint who was hit on one of his cheeks. Obviously, being a follower of Jesus, he gave his other cheek, but the man was also some man of guts -- he hit on the other cheek even more forcibly. And at that moment the saint jumped on the man, clutched his neck and told that now I am going to kill you. But the man said wait,

you a saint and your master has said that give the other cheek. He said: OK, I followed the master, I gave you the other cheek, but now I have no other cheek. Now I am free. And I will teach you a lesson. If they go on harassing us, we enjoy it, so there is nothing serious in it; but we will harass them in our own way.

Q: BUT YOU'RE NOT PLANNING TO RUN FOR GOVERNOR?

A: No we don't need. We don't need; it is far better to harass the governor than to put our governor and then that governor is being harassed by Oregonians. No. We will do this way; Let the governor be theirs, we will harass him. And we are enjoying the whole game. If they can understand a little sense of humor, all the clouds can disappear within a second. From our side there is no problem at all. Ok? Good

The Last Testament, Vol 1

Chapter #29
Chapter title: None

15 August 1985 pm in Jesus Grove

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INTERVIEW WITH BHASKAR, CORREO BRASILIENSE, BRASILIA, BRAZIL

QUESTION: BHAGWAN, I'M SO GRATEFUL FOR THIS MOMENT. BRAZIL'S A VERY POOR COUNTRY. SEVENTY PERCENT OF THE PEOPLE ARE LIVING MISERY. THERE IS NO FOOD, NO HOUSING, NO EDUCATION. BUT THEY HAVE THREE HOPES: TO WIN AT THE LOTTERY, TO BE SAVED BY GOD, OR TO MAKE A POLITICAL REVOLUTION.*
THERE IS A VERY POPULAR EXPRESSION IN BRAZIL WHICH SAYS, "GOD IS BRAZILIAN." DO YOU THINK SO?

ANSWER:* God must be Brazilian, but it is very unfortunate, because only poor people, suffering people need a God.

God is just opium. You can take the opium and forget your suffering your misery, your poverty. So, the more a country is poor, more it sill be addicted with God. It is the same proportion always. So the more a country is poor, the more it will be addicted to God. It is the same proportion always. More the country is happy, contented, comfortable, who bothers about God? For what?

Even in the ordinary life of a man, one remembers God only when he is in misery, suffering, trouble, sick, bankrupt. When everything is going great, nobody remembers God; there is no need. God is the need of the suffering, downtrodden.

So perhaps, if you say seventy percent of Brazilians are without food, without houses, then God must be a Brazilian.

God is the property of the poor, the hope of those who are living a hopeless life. And they will continue

to live in poverty until they get rid of this God. So tell the Brazilians he is a Brazilian, so it is our duty to finish him.

Once God is finished from the world, man need not suffer, for the simple reason, then we start functioning intelligently.

There is no need for poverty, there is no need for misery, there is no need for so much sickness. There is no need for man only to live seventy years. These are just because we have not tried intelligence in living. Wherever we have tried it, we have reached heights of immense dimensions.

Only as far as man is concerned, we are dependent on God.

It is only three hundred years since science came into being. It revolted against the world and all kinds of superstitions. And within three hundred years science has given man so much that in thirty thousand years, religions have not been able to provide. And this too, against the priests, against the politicians, science has contributed. If politicians and priests are not there, man can take a quantum leap.

There is no barrier between man and paradise. But the priest wants people to be poor, because only the poor need him. It is a simple business ideology. The politician wants people poor, because only the poor can be conditioned. They are illiterate, uneducated, and they are so much in suffering that any hope and they are ready to buy it. It may be God, it may be communism, it may be revolution -- something in the future, faraway. The poor are ready to buy it.

The politicians have been selling hope for thousands of years. The priests have been selling hope, and it is really strange that after such a long time they are still doing good business. And man seems to be fast asleep, without looking at the whole strategy.

The priests and the politicians have to disappear from the earth. Only then the new man -- rich, comfortable, skillful, creative -- can come into being.

So it is Brazilians' duty to kill God. He must be there.

It is the duty of the poor people of the world to kill God. The rich people would like him to survive. For the rich people God is a beautiful investment, because God creates a buffer between the rich and the poor. And because of that buffer the rich are protected. Remove the buffer and the rich and all their exploitation will be exposed. And then no priest can go on befooling the poor in the name of God, in the name of fate, in the name of the law of action, past lives. All kinds of things have been invented just to keep the poor poor, ready to be sucked by all kinds of parasites.

And the poor man has lived in poverty for so long that he has become accustomed to it. He accepts it as his life. He does not know what life is, so he cannot think that he is missing something. To miss something, first you have to have it.

And that's the function of my communes. In every country I want my communes to live as richly, abundantly, contented, joyously, without God, without heaven, without hell, without politicians, with out priests, and prove to the world that people can live without all this nonsense! And they are living far more beautifully than anybody else.

Nobody on the earth is singing a song of joy.

Nobody on the earth is in a state to dance.

We have to create these oases in the whole desert of the earth, so people at least can see the possibility. They can also be part of this ecstasy, this pilgrimage.

First, they will be hostile, because it hurts the ego to see that others have attained, and you have failed. So the first reaction is that the others are pretending. Their laughter is just a makeup. Their joy, their dance is just show-business.

But how long can you befool yourself by finding such explanations?

People cannot go on working for twelve hours, fourteen hours a day, and still be able to laugh, enjoy, dance, love. Sooner or later the outside people are bound to be attracted to our communes.

Our communes have to become finally, a kind of university where we teach -- not three r's, but three l's: love, life, laughter.

And there is no other hope for the poor. Revolution has failed.

In Russia, the politicians were giving them the hope that after the revolution everything will be paradise. Sixty years have passed, there is no sign of any paradise. Of course, one thing has happened: they have distributed poverty equally. And they don't allow Russian people to come in contact with the rich countries, for the simple fear that if they can see how richly, intensely and totally people are living, then this communism has failed. It could not make them rich, it has only made them all poor -- equally poor.

So equality has been achieved. The classes have not disappeared. Their names have changed. It was the

bourgeois class and the proletariat -- the poor and the rich. Now it is the ordinary citizen and the member of the communist party.

The member of the communist party has more power than any rich man ever had, is using all luxuries for himself that any rich man ever had, is living comfortably with all technological devices at his hand. And it is only in Russia, that to become a member of the communist party is the most difficult. In any other country, you can just become the member if you want -- any moment. No qualifications, no conditions have to be fulfilled.

But in Russia, to become a member of the communist party is a long process, a long discipline -- far longer than a poor man has to travel to become rich. The distance between the hierarchy that is in power and the people is bigger in Russia than anywhere else, for the simple reason, that the middle class has completely disappeared and it has left a big gap.

In other societies, the society is divided, not only in two classes -- about that Marx is absolutely wrong. Society is divided into many steps. Those two may be the extreme steps -- the poorest and the richest, but there are in between both, many classes. So there is a link.

And the middle class is the biggest class, because on one hand it joins the poor, on the other hand it joins the superrich.

In Russia the middle class has disappeared, because the rich are no more there. So the rich and the middle class both have been reduced to the proletariat. Poverty is so equal that you don't feel hurt, you don't feel jealous. There is nothing to feel jealous of, everybody is just like you.

God has failed. Marx has failed. And I don't give any hope. Naturally I cannot fail. They were all giving hope, they could not fulfill the hopes. I am not giving you any hope. On the contrary, I am taking away all your hopes, all your future, so that you can live in this moment. Even if you have not much to live, still one can make this moment a paradise by small things.

And if the whole humanity is convinced that this is the only moment to live, the misers will disappear on their own accord -- because they are not living, they are accumulating for the future. The monks and the nuns will disappear, because they are not living in the moment; they are living for some heaven, some paradise somewhere.

So the basic thing today is, that God -- which is another name of hope, revolution -- which is a materialistic name for God... But they function exactly the same. Their function is to keep people intoxicated.

My work is to wake people and stop taking all these opiums.

If people are just a little bit awakened, we can disperse all nations, all nuclear weapons, all atomic plants -- which are simply wasting energy. And the same energy can become creative and make people as rich as no Alexander the Great was ever rich.

The clothes that I am wearing, no emperor in the past could have used them. And I am a poor man! It was simply impossible, because the technology was not there.

We can make the whole earth full of emperors living better than Ashoka, Akbara, Alexander, Napoleon -- in every possible way.

I don't see any problem, except the mind of the poor itself -- which is so conditioned that it still goes on believing in God, who has never answered any prayer, who goes on believing in paradise. If God was so compassionate, he would have given you paradise here. Why after death? Why not before death?

And the poor people have to see the fact that all the revolutions have failed. The French Revolution failed, the Russian Revolution failed, the Chinese Revolution failed. They were bound to fail, because the revolutionaries who were going to take over the power will become the power elite, and the society will be still divided.

And these power elites will be more dangerous than the rich people of the old. For the simple reason, in countries like Russia and China, you cannot create another revolution, because the revolutionaries who have taken over the power know how it has been taken over, so they have prevented all possibilities. Even to talk about revolution is enough to be persecuted, killed, or exiled into Siberia.

Even if Karl Marx, Friedrich Engels, or Lenin himself, were to be born into Russia, there is no possibility that their books would be published. Only government has the publication department. Anything that is published is published by the government, approved by the communist party.

And Marx would not have been allowed to sit in the British Museum the whole day doing nothing but reading and taking notes. His whole life he never did anything, except reading and writing. His writings are voluminous. But in Russia that is not possible. He will not be counted as a proletariat.

One of my friends was visiting Russia -- he is a Buddhist bhikku, a follower of Buddha, a monk.

He told me, "The first thing that was shocking to the Russians were my hands."

I said, "Your hands?"

He said, "Yes. Whenever I shook hands with them, they immediately shrank back. And they said, `You must be a bourgeois. Your hands don't show that you have ever worked.'"

I told the Buddhist monk, "You touch my hand. Then you will know that you are a proletariat and I am a bourgeois! That will give you great consolation."

Marx would not have been possible. No revolution in Russia is possible.

Everything has failed that man has done up to now, for the simple reason that man does not change his conditioning and goes on doing things with the same conditioned mind.

All that is needed is a simple deprogramming. Your mind should be cleaned from being a Brazilian, from being an American, from being an Indian, from being a communist, from being a socialist, from being a Christian, Jew, Hindu -- whatever the name of your limitations. All those limitations should be dropped, so you can become an unlimited being.

That is freedom, and that is true revolution, and it is an individual affair.

So take my message to Brazil, "please stop hoping, and start living! Out of your living there is hope. Out of your hoping there is only death and nothing else."

Q: BHAGWAN, TODAY, BRAZIL HAS THE SECOND HIGHEST RATE OF AIDS IN THE WORLD. DO YOU THINK IT IS POSSIBLE TO FIND A MEDICINE AGAINST AIDS? AND WHY ARE THE GAYS MORE SENSITIVE TO AIDS?

A:* First, the homosexuals have created the disease AIDS. It is a homosexual contribution to humanity. Then it can spread to heterosexuals, but the source of the disease is homosexuality.

Few things will have to be understood. One, homosexuality is not the way of nature, not the way of existence.

Existence always wants the opposite polarities to meet. Then only you can create a better generation. Homosexuality is uncreative, and homosexuality is between two men, two women. There is no polarity, there is no tension, no challenge.

First, people started becoming homosexuals in monasteries, soldier camps, school hostels, university hostels -- wherever man was separated from women. It was going to happen.

Biology knows nothing about your moralities. By the time a boy is fourteen, he is capable of giving birth to a child. The same is true about the girl. But in all the societies, this is the time when their sex is repressed, and this is also the time when their sex energy is at its climax -- between fourteen and twenty-one. Nearabout eighteen you have your peak sexual energy, which you will never have again.

It seems all societies have conspired that man should not know the blissfulness of orgasmic experience. This was a beautiful way to divert: that he has to be educated first, he has to go to the university. And by the time he is back from the university -- he may be twenty-six, twenty-seven, twenty-eight -- he is already on the decline. He has lost the time when he could have attained orgasmic experience. Now he can only experience ejaculation.

That proves to the religious people that it is sheer wastage of energy, you don't get anything. And after making love, a man feels frustrated, nothing comes out of it. He has lost the right timing. The society has diverted him.

If we want a more joyous world, the best thing will be that between fourteen and twenty-one, all girls and all boys are given birth control methods and total freedom to mix with many boys, with many girls, because you will never have this energy again. It is lost, then it is lost forever. Then you will have to wait for next life. That is why everybody is waiting for the next life, because they have missed something very essential in this life. They may not be aware of it. Perhaps they are not aware, but there is a wound inside. Something that could have blossomed in them has not blossomed. That's why there is so much despair.

And then all the religions are teaching celibacy. First, they prevent the best time to know the secrets and mysteries of sex, and then they impose the idea of celibacy, that it is very spiritual. It is simply against nature, against your biology.

The monks in the monasteries of all the religions, have been the first to find homosexuality. And the disease is basically homosexual, because nature never forgives. You have to follow the law.

If you put your hand into the fire, you are going to be burned.

Nature simply goes on its way. There is no question that you are a saint, so you will not be burned, you are a celibate so you will not be burned, only the sinners will be burned -- that is stupidity. Everybody is going to be burned who puts his hand into the fire.

The law of nature is impartial, accepts no exception. And anybody who goes against nature, sooner or later will have to suffer for it.

Homosexuality was the greatest crime against nature.

Few things to be understood before you can understand why AIDS evolved out of it.

In ancient China, it was a common practice if an emperor was getting old and his people did not want him to die, the method that was used to prolong his life was not a medicine. It was two beautiful young girls who will be lying on both of his sides in the night. And strange as it may seem, it has worked for thousands of years in China. Finding himself between two beautiful girls, he again becomes psychologically young. A great lust for life arises in him. He would like to be young again. Playing with those girls, there are moments when he forgets that he is old. And the life of emperors in China has been the longest of any emperor in the whole world. This was the medicine. @B003

I mention it so that I can explain what is happening to the homosexuals. Because they are both men, their energies don't have any tension, their energies don't have any challenge, their energies by and by start losing the will to live. For what? There is no challenge. They start losing the desire to live.

They may not be conscious of it. Just as the Chinese emperors started feeling a tremendous desire to live more, perhaps forever-life is so beautiful it is not worth losing great lust arises in them. That lust gives you energy. That lust provokes all your stagnant forces into functioning.

You can see it happen to a man who suddenly falls in love with a woman and you meet him on the road. You met him yesterday, too, but you can see the difference. The man is looking radiant. His walk has a dance in it. He is whistling. And this man used to walk the street as if he were dragging himself against his will because he has to reach his home. But today he is not walking, but running. because he has to reach the home -- the woman will be waiting there.

Something that was dormant in him has become dynamic. The homosexuals slowly, slowly go on losing their desire to live. and that is the basic cause of the disease called AIDS.

It is not a disease. If it was a disease, there would be a possibility of finding medicine for it. This is the most strange thing about it -- it is not a disease. Otherwise, it may take some time, but we will be able to find some medicine for it. But it is simply loss of the will to live. Now, what medicine can bring the will back?

The man really wants deep down to die. He has dropped all hopes to reach the bank. He is ready to be drowned any moment. He has given himself a life sentence. He has crucified himself.

Jesus only said everybody has to carry his cross on his own shoulders -- I wonder why he forgot that everybody has to crucify himself also. But people are doing that: carrying their cross on their shoulders, and then finally putting themselves on the cross.

Homosexuality has to disappear if we want AIDS to be prevented. All homosexuals have to be taught again that the woman is something significant to their life. Her warmth is something significant to keep them alive.

Now it is a well-established psychological fact that if a child is given every nourishment except the warmth of the body, blankets are given -- he is not kept in cold, he is warm; every food that is needed for his growth is given -- but there is no human touch anywhere. There is nobody to hug him, to hold him close to her chest, to her breasts where he can feel warmth, love.

They have tried with one child keeping scientifically perfectly healthy checking that nothing is going wrong, and another child is kept with the mother -- no check, nobody is bothered whether anything is going wrong or not. But the first child dies within three months. And this experiment has been first done on animals many times, and the same is the result: without the mother's warmth, the feminine warmth, the child perhaps never gets the will to live.

That is my explanation for the phenomenon. He never gets, in the very beginning, a desire to live. This is one side of the case which is now well established. Homosexuals cannot give to each other the warmth that they need. They need a feminine warmth.

Two women cannot give to each other the same quality of energy and love that a man can give to them. But it has to be understood that AIDS is not created by lesbians.

That too is very strange. Homosexuals have created AIDS, not lesbians. The reason is clear: a woman is

always a receiving center, and man is always an assertive energy. Two women can live together without disturbing each other's life for the simple reason that they are not assertive agents. They are completely closed and alone . They can be together, but they will not affect each other.

Two men are both assertive. So when homosexuals are making love, they not are giving energy to each other which is not needed at all -- they both need feminine energy, feminine warmth.

So lesbians have no part in contributing Aids. I am sorry to say that on that point they have not proved equal to men.

Homosexuality has to disappear from the world, and we can make it disappear, at least in our communes. It is just a question of understanding. And, because it is artificial, superficial, it can be easily removed.

And precautions should be taken against AIDS because it is already rampant. This is not the beginning -- we are almost in the middle of it. The ind is not far away. It spreads like wildfire. And now they have come to find that even kissing can give it to you.

Looks as though medical people will not be able to find any medicine for it. We have to find a way, and we can find a way. My own understanding is that in our communes slowly, slowly homosexuality should disappear. About lesbians we can take care later on -- it may not be giving AIDS, but it is ugly, unnatural. Perhaps someday it may bring something better than AIDS, nobody knows, because nobody knew about AIDS before and homosexuality has been in existence since religions have been in existence.

It took thousands of years to create the situation in which AIDS can happen. But to me it is not a disease -- it has nothing to do with medicine. Medicine and medical care can keep it from spreading, can keep the man who already has it, alive to the maximum -- that is two years... if he is completely isolated where no infection is possible.

That gives the clue to me: the AIDS patient loses all resistance power. His life energy has shrunk withinwards. The petals of his life energy are no more open -- they are closed, they are getting ready for the night. Hence, any infection can enter into his body.

Because his own will to live is not there, his body will not create the antibodies to prevent AIDS. In my communes I will suggest: First, try to help homosexuals turn into heterosexuals. Everybody in the commune should go to every possible test, because we love each other so much that we would not like one of us to become the cause of the death of so many people. No sannyasin would like it.

And we are not going to condemn, because he is simply a victim -- victim of Jesus Christ, victim of Mahavira, victim of Buddha, and those big criminals are no more there. Otherwise, they should be shot immediately. Fortunately, they are dead.

So help them -- these are victims of thousands of years of homosexuality. Respect them. Be loving to them and compassionate. And then each commune has to create a corner for them where they can live. And my idea is that a male AIDS patient should live with a female AIDS patient.

Perhaps that may be the only medicine possible. I say perhaps because it has not been tried, and I am not a man of medicine. I am just crazy, and crazy ideas come to me. But when nothing is working, why not try a crazy man's idea?

All the sane people are saying there is nothing that can be done, so you are not going to lose anything except a madman's idea. My idea is that a woman and man -- both having AIDS so there is no question of giving AIDS to each other, or as much they can give, that is up to them, there is nothing more to it -- have come to the very end of the journey.

But my feeling is that the female energy and male energy meeting again may provoke the will to live. The warmth of a woman, the love of the man may postpone the date of their death.

And this can be done only in my commune with my people, because they all understand each other. They would like to help each other. Here we are going to start... soon. And perhaps that may prove the only cure. If it is out of homosexuality that the disease is born, then something out of heterosexuality will be the medicine.

This is my simple logic.

Q: BHAGWAN, YOUR SANNYASINS IN BRAZIL ARE TRYING AGAIN AND AGAIN TO MAKE SOME BEAUTIFUL SPACE WHERE EVERYBODY COULD LIVE TOGETHER, AND IT'S ALWAYS DIFFICULT. WHAT WOULD YOU LIKE TO SAY TO THEM?

A: It is difficult?

Q:YES. MY FEELING IS BECAUSE OF THE ECONOMIC SITUATION OF THE COUNTRY. IT IS DIFFICULT TO MAKE BUSINESS, TO MAKE A COMMUNE.

A: You talk with Sheela and Savita about that. Some way can be found, and a commune can be created. Start on a small scale and slowly it can grow. And few businesses you can do very easily. And we can send you sannyasins from outside, all around the world to help you. For example, you can start publications. In Brazil, many of my books are published, but they are published by publishers. Somebody else is taking the profit out of them -- our sannyasins should publish them themselves. Just that will bring you good money.

There is no need to create huge palaces. Just workable houses, simple. For example, in India where poor people are in millions, in a village a beautiful hut can be made almost for nothing. This has been a tradition in Indian villages that whenever somebody is making a house, the whole village will help. And the houses are made with bamboos -- the bamboo functions as the wall -- cow dung mixed with mud is put on both sides of the bamboos, whitewashed it looks so clean, so beautiful. And just bamboos on the roof with mud tiles. For two hundred rupees, you can make a beautiful house. Two hundred rupees means, today, five dollars, or at the most ten dollars.

Between five to ten dollars, you can make a house. So when the situation is bad, then think of your local products-whether bamboo is available, other kinds of wood are available cheap -- and use that material. There is no need for marbles, and there is no need.... Yes, one day when you have money then have marble palaces, but meanwhile, till the palaces come, you need a certain kind of shelter that can be made very easily.

Not difficult -- you can create a commune of five hundred people with small cottages. And you can start businesses. For example, publication you can start with your own press, your own editors, your own designers. And you can make it an art -- hand binding, hand stitching.

And in fact you can sell in the market for a better price than book printed mass scale in a factory, because that will not have that beauty. And about other things you talk to Sheela and Savita. There is no problem which cannot be solved.

But Brazil needs a commune.

Q: I WOULD LIKE TO ASK SOMETHING ABOUT THE THIRD WORLD WAR. WE FEEL EACH DAY THE WAR COMING CLOSER AND CLOSER. IS THERE SOME POSSIBLE WAY TO PREVENT THE WAR?

A: The truth is that the nuclear war is never going to happen. Even when I say it is coming closer and closer, the reason to say it is not that the war is coming closer and closer, the reason is to awaken you somehow that the war is coming so close now there is no time to waste -- get up as quickly as possible before the war finishes you.

But the third world war is impossible for the simple reason that both the nations America and the Soviet Union are equally balanced with nuclear weapons. And if a war starts, the whole point of a war is to win, but in a nuclear war nobody wins. So war has lost its basic foundation. Why should you fight when both are going to be finished in it?

The possibility of one becoming victorious and the other being defeated is no more there. So I say with nuclear war, war has reached to such totality that it has committed suicide. Now war is not possible -- I mean nuclear war is not possible.

Just the other day I saw a petition of American scientists who had made the first nuclear war plant in America -- the pioneers of nuclear weapons. Fifty scientists have signed the petition to the president and to the Supreme Court that we are trembling with fear -- what we have done. And we have already so much nuclear weapons on both sides that they are enough to destroy all life from earth within ten minutes.

Those fifty scientists who have been making nuclear war possible have visualized the situation that is happening. The same is happening in Russia -- the scientists are becoming aware that what they are creating is a mass scale world-wide suicide.

It is so absurd and meaningless. Those fifty scientists have mentioned one thing which I have been telling again and again: that up to now all our efforts to find some antidote for the nuclear weapon has failed. And we don't think that we will be able to find something that destroys the power of nuclear weapons -- no counter energy is available.

It is because of this fact they have put the petition because now it is simply destruction -- there is no way of protecting anybody. I am tremendously happy that nuclear weapons have come to a point where fighting becomes useless, war becomes utterly stupid. And even if seeing this stupidity the politicians decide to go for a nuclear war, then I think this earth deserves it.

If its leaders are ready to destroy it, then perhaps it is good we finished. The universe will go on -- it has been going on before this earth was born, it will go on with the same beauty and with the same splendor. It doesn't matter that the earth is gone. There are 50,000 planets exactly like this earth in the universe where life exists.

So if the situation for life to exist on this earth disappears, the bodies will be dead here and your souls will be transplanted into other planets. They don't need missiles, they don't need rockets, they can simply jump a quantum leap from this planet.

But as far as I am concerned, I am totally convinced that war is impossible for the simple reason that that's why they have been postponing it. And they will go on postponing it -- they want to find something, either party -- whoever finds it first will immediately go for nuclear war because he can protect his country and you cannot protect your country. Then war again gains meaning -- somebody will be victorious and somebody will be defeated.

But I don't see there is any way to find an antidote. For the simple reason that 300 years of continuous creation of war mechanisms, destructive weapons, has led to the nuclear weapon. You have never worked for life, you have never thought about how to create more beautiful life-healthier, intelligent, lengthier. If side by side you were working for these 300 years, putting your whole energy as you have been putting into war, perhaps you may be able to find an antidote -- but there is not time enough.

If all the scientists of the world together start working now, perhaps in one hundred years they may be able to find a clue which nullifies all nuclear weapons. That seems to be impossible.

So to me the third world war is over. We have passed it -- now think about the fourth. And prepare for the fourth. Third is not possible.

And I am not a pacifist, and I don't want my sannyasins to be pacifists. A pacifist is against war; so much so that if he had nuclear weapons he will fight with nuclear weapons against war. A pacifist is not a peaceful man.

Our sannyasins are not pacifists, but peace loving, silence loving, trying to find their inner serenity. If we can create around the world millions of people who are centered in their meditation, who know who they are, who know the tremendous bliss that comes when you enter into your innermost core, that will create a energy blanket around the earth. That is the only possibility to prevent.

So directly I am not concerned with war. My concern is how to create more peaceful people, more loving people, more meditative people. Because if the balance for peace-loving people is more in the world, then any war can be prevented.

If there are millions of meditators in the world, nobody can force them to go war, to go destroy innocent people. In fact, these people who have attained some light within themselves will become a tremendous barrier -- not only against nuclear war -- but against any kind of war.

I am aware that nuclear war is impossible, and it is possible that the Soviet Union and America will come to a conclusion to drown all their nuclear weapons into the Pacific -- I don't know who gave it the name Pacific. Perhaps for this purpose -- and stop all traffic in the Pacific. Although it is five miles deep, there is always danger anything can trigger, and then it can become a chain explosion.

So for at least a decade, no traffic in the Pacific. Drown all the weapons there.

And my feeling is, soon Russia and America will come to that conclusion. But that does not mean war will not happen. Then old type of war -- first world war, second world war -- those type of wars will continue. Thinking of the third world war, they look like children's play. But they were immensely horrible.

So as far as I am concerned, third world war is out of the question. But still other wars will be there.

If we want to prevent all kinds of war in the world, then we have to spread the red people to the farthest corner everywhere, so that we have a commune of millions of young people who declare that they are the owners of the earth, and they refuse any kind of passport, any visa.

Movement is our birthright, and the whole earth is ours. If we have millions of people to destroy the

boundaries of nations, the boundaries of religions, then there is nothing to fight for. Fight with whom?

So my direct effort is not to prevent war or to be a pacifist and print pamphlets against war and protest and put posters on the walls and scream and shout. All that nonsense is not going to prevent. They were doing the same thing before the first world war. They were doing the same thing before the second world war. They are doing the same thing before the third world war. They are just useless people. Good intentioned, but unintelligent.

My effort is to create a vast atmosphere of peace around the earth and that will be enough. War will become impossible.

In every country we will have thousands of sannyasins who will prevent that country itself, because they will say, "First kill us and then you can kill the neighboring country." They will be sitting on the boundary line meditating, "Kill us first." On both the sides. On the other sides also. Back to back.

And I don't think any politician has the courage to kill millions of his own people, because then the whole country will destroy the government and the politicians and everything. Because these children are not doing anything wrong, and they belong to the whole country.

So create peaceful people, and if time arrives, we will risk all our peace-loving people. And I don't think that any country can go to war.

It has never happened that the people of the same country are opposing its own government, that "War is not going to be our game anymore." And it is happening in both the countries. The enemy camp -- young people are ready there too: "Kill us first and then you can do whatsoever you want."

There are a thousand-and-one possibilities to change this world. But the basic need is to spread more and more sannyasins all over the world.

Already the red color is no more associated with communists. We have taken its possession already, copyright is ours now.

Even in Russia we have a beautiful group of sannyasins. Just the other day there was an article against me in a Russian magazine. They have been persecuting sannyasins. They have been taking their books away. The sannyasins have done nothing wrong -- no illegal thing, no crime -- so they cannot do anything to them. In the article they have published the main prominent sannyasins' names, so that they can be recognized by the people anywhere, because they don't wear red clothes, they don't wear a mala. They are my underground sannyasins. They meet also in the basements of houses, so that they can meditate and nobody hears. They can listen to the tape, they can read a book.

And they are more excited than anywhere else, because for sixty years Russian youth has been missing something which is the very flavor of youth, something revolutionary, something rebellious. For sixty years, Soviet youth is the poorest youth in the world.

From their childhood they simply become adult. The youth -- that season -- never comes. Those days of dreaming of changing the whole world, of changing man, of creating a new humanity -- if they are not there, youth loses all its glamour, its splendor.

So they are immensely excited. And I know that communist countries will soon be having thousands of sannyasins -- without any question.

And nobody else can provide communist countries anything that I am offering to them.

They have been taught there is no God. I say, "Perfectly good, there is no God."

They have been told there is no hell, no heaven. Perfectly true.

They have been told not to believe -- that's my whole teaching.

Only on one point... I am giving them something new -- that is meditation. And Marx or Lenin or Stalin, nobody has said that meditation is against communism.

Just sitting silently, doing nothing... How can it be against communism? Or against anybody?

So my sannyasins need not be afraid in communist countries either, because my teaching agrees with Marx on every point, except meditation. But that is the whole secret: that meditation will destroy all those communist ideas, those Marxian concepts. And about meditation, there is not a single word against it in the whole communist literature, because they have never even heard about it. Marx knew nothing about it.

So try to spread meditation far and wide, and find out whatever is possible in your situation. The country is poor, then manage something. But communes have to exist. And once a commune is there, soon you will be able to produce many things, create many things.

And the commune is not going to remain poor long. And it will become a prototype for other people, "If we can create and we can live comfortably and we are not starving, and we are rejoicing, why can't you just do the same as we are doing."

Okay.

The Last Testament, Vol 1

Chapter #30
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INTERVIEW WITH FRED BRUNING OF NEWSDAY, LONG ISLAND, NEW YORK

Q: BHAGWAN, HOW DO YOU STAY WARM IN SUCH A COLD ROOM?

A: is not cold.

Q: TO ME IT IS VERY COLD.

A: To me it is only cool.

Q: HAVE YOU ALWAYS FELT BETTER IN COLD SURROUNDINGS, EVEN AS A CHILD?

A: Always

Q: I WOULD LIKE TO ASK A QUESTION THAT IS ASKED IN MEDITATION: WHO ARE YOU?

A: It is a little bit complicated. It is not an ordinary question. When you ask "Who am I?" you are not waiting for an answer. There is nobody to answer you. But by constantly inquiring "Who am I?" slowly, slowly other thoughts start disappearing. You become more and more attuned with only one thing -- this quest: "Who am I?" When all thoughts have disappeared and only the sound "Who am I?" remains, that is the miracle moment. That sound also disappears. First it kills all your thoughts, and finally it commits suicide -- not that you get an answer, but the question disappears. And that is the moment of ultimate bliss.

Q: HOW OULD YOU DESCRIBE YOURSELF?

A: Impossible.

This question is possible [to ask] only of an object. And I am not an object; I am subjectivity. I can describe the table, I can describe the grapes, I can describe the whole world -- except me. Description is applicable only to objects. I am always the witness. If I describe myself -- in the very nature of things -- that description becomes false, because I am again witnessing it. I am always the witness, which cannot be reduced to an object.

Q: IS IT POSSIBLE FOR YOU TO DESCRIBE OTHERS, OTHER INDIVIDUALS?

A: No. As objects of course, but not as a subjectivity. I can describe the color of your hair, I can describe the clothes you are wearing, but I cannot describe you, the being that you are -- that remains indescribable. And that's the whole mystery of existence: that at the ultimate core, at the very center, is something that you can experience, but you cannot explain.

Q: DO YOU EVER HAVE DOUBTS ABOUT YOUR WORK, ABOUT YOUR ROLE?

A: There is no question. For thirty-two years I have not encountered any doubt in me, any question in me. Yes, before I became enlightened I had millions of questions, millions of doubts. The moment I came to know myself, that dark night was over. Now there is no question of doubt, no question of repenting, no question of planning for the future. Just this moment is enough -- I am totally contented with it as it is.

Q: THINGS COULDN'T BE BETTER?

A: No, not for me. For you, yes.

Q: I DON'T UNDERSTAND EXACTLY WHAT YOU ARE SAYING.

A: That's why I am saying it. You are not sure; I am sure.

Q: MAYBE YOU CAN HELP ME UNDERSTAND?

A: I can -- that's my whole business.

Q: AND YOU ARE GOOD AT IT?

A: I am just perfect -- not good.

Q: YOU HAVE TO KNOW HOW THINGS ARE FOR ME BEFORE YOU CAN DETERMINE WHETHER THINGS COULD BE BETTER OR WORSE.

A: No need for me [to know]. All sleeping people are sleeping people. It does not matter to me whether this man has a Ph.D. degree and asleep, this man is a doctor and he is asleep; that man is an engineer and he is asleep -- that does not matter to me. My problem is simple: they are all asleep and they will be better off if they are awakened.

Q: I AM ASLEEP AS WELL.

A: You are asleep as well.
People [have been] doing everything in sleep for millions of years.

Q: IS EVERYONE IN THE ROOM ALSEEP, AS FAR AS YOU ARE CONCERNED?

A: As far as I am concerned, yes.

Q: IS SHEELA ASLEEP?

A: Yes -- sound asleep.

Q: HOW WILL YOU AWAKEN HER?

A: I am trying...

Q: DO YOU EVER GET TIRED OF THE SOUND OF YOUR OWN VOICE? DO YOU EVER FEEL 'ENOUGH'?

A: I have never read any of my books.... I have never heard any of my tapes. I don't even bother what I said yesterday. And if you ask me tomorrow about this meeting, I will not be consistent with it at all. Because I don't carry comparison, memory; I simply go on existing moment to moment. You get bored because you compare: the same wife every night, the same kiss, the same geography... It is strange, unless you are asleep, to remain with one woman for thirty or forty years -- it is just a miracle!

Q: THAT IS JUST WHAT MY WIFE KEEPS SAYING!

A: That's good. Somehow help her to come here... All wives who run come here finally. Because you can run from one husband to another husband, but finally you have to run from husbands to my place.... Here there is no husband and no wife.

Q: IS MARITAL FIDELITY WORTH ANYTHING?

A: Nothing -- just nothing.

Q: YOU DON'T THINK IT MIGHT BE GOOD FOR SOME, NOT GOOD FOR OTHERS?

A: No. The very word `fidelity' is ugly, dirty.... If I love you, I love you. If I don't love you, I don't love you. I am a simple, sincere, straightforward man.

What do you mean by fidelity? Fidelity means: when you don't love, even then remain faithful. Anything that goes against love is ugly. What is the need of fidelity? If I love you, is that not enough? You need some fidelity too? That means there is a doubt in your mind -- you are afraid: today love is there; tomorrow it may not be. So something legal, religious -- the church, the court, and some condition of

fidelity -- so when love goes away and the spring is over, you can cling to these props: fidelity, court, law religion, church. Love needs nothing.

Q: HAVE YOU EVER CONSIDERED MARRIAGE?

A: Never considered marriage.

Q: DO YOU HAVE CHILDREN?

A: No. How can I have children? Not even my sannyasins have children.

Q: WHY DO YOU SAY: "HOW COULD I HAVE CHILDREN?" OF COURSE YOU COULD HAVE CHILDREN.

A: I don't want my child to be in this world with Ronald Reagan, Soviet Union, Ethiopia, India. In this starving world, where people are piling up nuclear weapon to destroy the whole planet... I would not like my child in this world -- no!

Q: WHO DO YOU CONSIDER HISTORY'S MOST ADMIRABLE FIGURES AND MOST DESPICABLE?

A: Your whole history is bunk.... I mean the whole human history is bunk, because it is written by people who were victorious; it is all false. For example, in India, Britain ruled for three hundred years and they were the writers of history. And whatsoever they wrote was wrong. They were not writing about the reality, the fact. To them the Indian revolution was only a mutiny; it was not revolution. Revolution has respectability about it; mutiny is something ugly to be crushed. The moment India became independent, they rewrote the history -- they changed those three hundred years. Now, who is right?

When Stalin came into power in Russia, he changed the whole history of the revolution -- he even changed pictures. Trotsky was the second figure to Lenin, so in every picture he was sitting next to Lenin. Stalin was nobody. He changed the pictures: Trotsky was removed; Stain's picture was put instead. And all the old books were destroyed. Trotsky himself had escaped and he was in Mexico, writing history. He was on the last page, when one of the murderers from Stalin hit him on the head with a hammer.

Looking at Trotsky's history -- and he was one of the chief characters in the history... Lenin was not a very impressive person; he had no charisma. He was a great organizer...

Trotsky had charisma, and he had influence over the masses. Both together were immensely helpful and complementary to each other.

Q: YOU HAVE READ WIDELY?

A: I have read immensely.

Q: DESPITE THE FLAWS IN HISTORY, WHO DO YOU CONSIDER TO BE ADMIRABLE INDIVIDUALS?

A: You will not even have heard those names that I consider admirable. For example, I consider admirable a poet in Japan, Basho, who has written a few small haikus -- three-line poetries. But each haiku is a tremendous experience of meditation. No poet in the whole world has been able to put so much in those

few words. But only a meditator can understand it.

Q: YOU HAVE EXPRESSED YOURSELF IN THE PAST ON CERTAIN INDIVIDUALS, THOUGH?

A: I have spoken on many individuals.

Q: JESUS FOR INSTANCE?

A: Yes, I have spoken on Jesus, Moses, Mohammed. I have spoken on hundreds of people... There are three hundred fifty books that I have spoken; I have never written anything -- those are all spoken words.

I have admired one Chinese: Chuang Tzu. He is the most absurd character in the whole history of man; that is why I admire him.

Q: WHY DO YOU ADMIRE ABSURDITY?

A: Because life is absurd. To search for meaning in it is going to be frustrating. That's why western philosophy has come to a certain philosophy of existentialism, which talks only of meaninglessness.

Chuan Tzu says that there is no need to search for meaning. If you search for meaning, then you will end up in meaninglessness, and that will be frustrating. Life is an absurdity -- it is a mystery. You need not search for meaning, you have just to live it, enjoy it. And I agree with him.

Q: YOU SEEM TO DELIGHT IN CONTRADICTIONS. I THINK THAT IS PART OF WHAT YOU ARE SAYING?

A: Yes, that's what I am saying; I am always contradicting myself knowingly, so that nobody can make a consistent philosophy out of me.

Q: BUT IN THE END, WHAT WILL BE LEFT BUT A SERIES OF CONTRADICTIONS?

A: Those contradictions, if you pass through all of them, first will create confusion in you; second, will create a tremendous silence in you. If you persist, if you don't escape from the confusion, they will create a silence in you -- and that silence will be a revelation. So I am not giving a philosophy to people; I am giving a device for them to discover the ultimate silence of existence -- which is meaningless, as meaningless as a roseflower is.

Q: HOW DO YOU WANT TO BE REMEMBERED?

A: I don't want to be remembered.

Q: BUT YOU WILL BE!

A: That is other people's problem.

Q: WHAT DO YOU WANT SET ON YOUR TOMBSTONE?

A: No. Nothing. Once I am gone, I am gone. Then whatsoever my people want to do, they can do.

Q: CAN YOU TELL ME A LITTLE BIT ABOUT YOUR DAY TO DAY LIFE; WHAT DO YOU DO?

A: First thing to understand about is that whatever I am doing, I am not a doer -- I am always a witness. Taking a bath in my bathroom, there are two persons: one is taking a bath, another is watching. And the watcher is me. The one who is taking a bath soon will be in a grave. So as far as my inner being is concerned, it is just the same, twenty-four hours. Sleeping, I am watching; talking to you, I am watching; sitting silently in my room for hours, I am watching. So as far as my essential being is concerned, I am only a witness. But the doer is there -- I have to get up in the morning. But I never get up on my own -- I am a lazy person.

Q: WHO WAKES YOU?

A: Somebody takes care of me... she is here: Vivek. She wakes me up at six o'clock in the morning. And then one and a half hours I enjoy my bathroom.

Q: ONE AND A HALF HOURS?

A: One and a half hours -- that is minimum.

Q: WHAT GOES ON?

Great things...

Q: I SAW THE INTERVIEW ABOUT THE VERY ELEGANT BATHROOM AND YOUR INVITATION.

A: Yes, I have not only one bathroom -- I have two, because if something goes wrong with one bathroom, the other is all ready, emergency ready. I cannot miss anything.

Q: WHAT KIND OF EMERGENCY?

A: Just some plumbing problem arising...
Because I cannot miss anything -- I want to take as much out of each moment as it is possible. I love taking a bath(tub), playing with soap bubbles. Albert Einstein discovered everything about the universe, playing with soap bubbles. My one and a half hours is nothing -- he was sometimes six hours in his bathtub.

Q: MAYBE HE HAD TROUBLE GETTING OUT.

A: His wife had trouble getting him out. But because I won't have any wife, there is no trouble.

Q: SO YOU ARE READY FOR THE DAY AFTER?

A: Yes. One and a half hours taking my bath, I am taking my shower. And I have all the best hypo-allergenic soaps, shampoos, conditioners -- I enjoy them immensely.

Q: AND THEN AFTER... DO YOU DO ANY ROBUST WORK, ANY KIND OF EXERCISES?

A: Just a little exercise in my bathroom.

Q: ALSO IN THE BATHROOM...

A: My bathroom is big enough.

Q: AND THEN IS THERE A PERIOD OF STUDY?

A: No. For five years I have stopped studying anything; not even a newspaper -- nothing.

Q: DO YOU HAVE ANY INTEREST IN THE OUTSIDE WORLD?

A: No.

Q: IF I ASKED YOU WHAT WAS HAPPENING IN NICARAGUA OR EL SALVADOR, WOULD YOU KNOW?

A: No -- unless Sheela informs me; that is her duty. She is my secretary; if she feels that something is happening which needs to be informed, then she brings it to me.

Q: IS THERE ANYTHING IN CURRENT HISTORY?

A: Yes, right now she is bringing every information about AIDS, which is significant.

Q: IT IS MY UNDERSTANDING THAT IN SEPTEMBER YOU WILL INVITE SOME VICTIMS OF AIDS TO THE COMMUNE FOR CARE. IS THAT TRUE?

A: Perhaps, perhaps. Spread the gossip.

Q: HOW DO YOU THINK THE SANNYASINS WOULD RESPOND?

A: Just the way they are responding -- they will laugh.... They will laugh, because my sannyasins don't consider death a calamity; it is a celebration, a new beginning.

Q: DO YOU THINK AIDS REPRESENTS SOME COSMIC PUNISHMENT FOR WHAT'S GONE WRONG SOMEHOW?

A: No. There is no punishment in existence and no reward -- each action has its consequence. It depends

on you, what you want to call it.

Q: SO AIDS HAS NO SIGNIFICANCE BEYOND ITSELF? IT EXISTS, IT KILLS AND IT MEANS NOTHING MORE THAN THAT?

A: That's all -- nothing more than that; nothing more in it. Religions bring the idea of punishment and reward, and through that they bring heaven and hell and the whole theology: that you are a sinner, that you are a saint. To me, there are only people -- neither sinners nor saints. And everybody has to do what he wants to do. If a person ends up with AIDS it is totally his responsibility; he was doing things which have brought him to a certain end. And he should be perfectly happy with it -- nobody has forced him.

Q: WHAT DO YOU THINK ABOUT THOSE THINGS: HOMOSEXUALITY AND DRUG ABUSE?

A: I don't. Each individual's thinking... as far as I am concerned, anything that is unnatural, anything that is not part of the program or your biology, physiology, is going to lead you into trouble. But you may like the trouble -- you may love the challenge.

I am against homosexuality, lesbianism and all kinds of perversions. But that is my personal opinion. If any individual chooses to be homosexual, there is no condemnation in me for the person. I am not going to throw him into hell; I am not going to judge him. That is his [way]. I have told my opinion; [if] still he feels that homosexuality is the only thing that is appealing to him, then he has every right to be a homosexual.

Q: BUT YOU SEE THAT AS AN UNNATURAL ACT?

A: Not only see -- I say also say that it *is* an unnatural act. But you are free to do something unnatural.

Q: WHAT FOR YOU IS SEXUAL PERVERSION?

A: It is a religious disease, sexual perversion.... It is a religious disease. All the religions of the world are responsible for it because first they started forcing celibacy on people, which is unnatural. Unless you are impotent, you cannot be celibate. And the strangest thing is: not a single impotent person has become enlightened in the whole history of man.

That means that all these people -- Gautam Buddha, Jesus Christ, Krishna -- all these people were more sexual than ordinary people. It is their oversexual energy that does not feel contented with women and children and the ordinary, mundane world. After all this experience they are still too full of energy and they want to go on some higher quest. All these people are oversexual.

No impotent person has contributed anything to the world, because he cannot be creative. His basic creative energy, sex energy, is missing. Telling people to be celibate and then putting monks in one place, in one monastery and putting nuns into another place, and not allowing men and women to meet, you are creating the situation for homosexuality. So Catholics are responsible, Hindus are responsible, Buddhists are responsible -- they are creating the situation.

Q: I DON'T THINK CATHOLICS OR BUDDHISTS OR HINDUS ARE ANY MORE LIKELY TO BE HOMOSEXUALS THAN ANYONE ELSE.

A: They have to be. Particularly their monks -- what will they do?

Q: BUT THAT DOESN'T EFFECT NECESSARILY THE MASSES OF PEOPLE.

A: That reflects, because those... for example, in India there are five million Hindu monks. Now these five million Hindu monks are staying in Hindu families, are coming in contact with Hindu children, women -- all kinds of people. And they are bound to spread their perversion in every possible way. They will be abusing children for their sexuality.

They have been caught: just now, three or four days before, one Christian priest has been imprisoned for one and a half years because he was abusing small children.

Q: BUT THESE SEEM ISOLATED INCIDENTS...

A: They are not isolated. They don't come to your notice -- that is one thing... because the church wants to repress them, the society wants to repress them, the government wants to repress them. How many homosexual senators do you have?

Q: GOT ME...

A: No information about your senators.

Q: YOU SUSPECT THAT THEY ARE ALL...

A: I know.

Q: HOW DO YOU KNOW?

A: One personally I know.

Q: YOU PERSONALLY KNOW A HOMOSEXUAL UNITED STATES SENATOR?

A: Yes, yes. Yes.... Not only homosexual, perhaps he may have AIDS.

Q: WHO IS THE PERSON?

A: Name I cannot tell you -- that's your work to find out.

Q: HOW DID YOU COME UPON THIS INFORMATION?

A: I will not tell you anything, but one thing I can tell you: that every vested interest is trying in every way to repress such information. For example, the pope before this pope was a homosexual -- everyone in Italy knew. He was a bishop in Milan, and he was always hanging around with a homosexual, and everyone knew. Then he became the pope and that homosexual man who was hanging around him became his secretary, came to Vatican.

Q: WHEN YOU SAY EVERYBODY KNOW, WHO IS EVERYBODY?

A: Because you could have asked in Milan to anybody. These are things which people know, but which will not come to be given as evidence in the court. These are not easily provable things.

Q: BUT PEOPLE SAY THINGS ABOUT YOU THAT MAY NOT BE TRUE.

A: There is no problem. No, no -- you can ask me. I am not a pope and I am not a president and I don't care a bit about any respectability -- you can ask me. And I can put their information. correct. They may not be well informed. I can inform them about myself perfectly well.

Q: THERE MAY BE SOMETHING THAT YOU ARE UNABLE TO SPEAK OF.

A: No -- not a single thing.

Q: PEOPLE ON THE OUTSIDE...

A: Whatever they say, you just tell me.

Q: THEY SAY THAT YOU HAVE DEVELOPED THIS ORGANIZATION FOR YOUR OWN BENEFIT, THAT YOU ARE A LLIAR, THAT YOU ARE A CHEAT, THAT YOU TREAT PEOPLE UNFAIRLY, THAT YOU HAVE BEEN COARSE AND UNKIND IN YOUR DEALINGS WITH OREGON AND OF ANTELOPE FOR VERY PARTICULAR SELFISH REASONS.

A: So start with one, so I can answer you.... For example, I have not been coarse and unfair to Oregonians; I have been very lenient and very liberal. I should not have been so liberal. And from now onwards I will be coarse and I will show them what roughness means.

Q: HOW HAVE YOU BEEN TOO LIBERAL, TOO LENIENT?

A: We have just been factual -- calling a spade a spade. But now I am going to call a spade a *fucking* spade -- you can go and tell those Oregonians.

Q: I THINK PEOPLE FEEL THAT YOU HAVE BEEN DOING THAT FOR SOME TIME.

A: No, I have not been doing anything. Go point by point, so I can put you right.

Q: THE POINT WAS THAT THINGS CAN BE SAID ABOUT PUBLIC PEOPLE WITHOUT THERE BEING ANY TRUTH TO WHAT IS BEING SAID.

A: No. But you don't come across a man like me in your public people -- you can ask me and I can answer you directly. For example, you cannot ask your public people; they depend on you, their respectability depends on you. If a senator says he is a homosexual, perhaps next election he is gone. But as far as I am concerned, I am not dependent on anybody in the whole world -- not even your God. So I can simply be true. Only I can be true -- anybody who is dependent cannot be true.

Q: I MIGHT ASK YOU HOW MUCH MONEY YOU HAVE IN THE BANK, AND YOU MAY TELL ME

THAT YOU HAVE NOTHING IN THE BANK. I CAN'T TELL WHETHER THAT IS TRUE OR NOT.

A: Just listen to me: you can inquire. Has anybody ever seen me with a single dollar? I don't even have pockets. I don't have even a diary to keep my accounts. I don't have any connection with any bank in the whole world. You can put your F.B.I. or C.B.I. or whatsoever nonsense you have in America -- if they can find a single bank account of mine, I am ready to be shot. They should inquire. And I am ready -- if they can find a single paise in my name anywhere...

Q: YOUR BEING WILLING TO ANSWER QUESTIONS DOESN'T SETTLE THE ARGUMENT.

A: Nothing settles the argument. Has any argument ever been settled? Is it settled that Jesus was the son of a virgin girl? For two thousand years theologians have been arguing, and he was simply a bastard.

Q: YOUR BANK ACCOUNT IS MORE EASILY DEALT WITH THOUGH...

A: No, this is a simpler case to decide, because a virgin woman giving birth is a simple matter to decide. My case of bank account will take a long investigation.

Q: BUT IT COULD BE DETERMINED.

A: Yes, it can be determined.

Q: THE OTHER CANNOT.

A: The other can also be determined -- I determine it. And no medical person can refuse me.

Q: THAT HAS TO DO WITH MATTERS OF FAITH. WHAT IS YOUR NOTION OF FAITH?

A: Faith is simply for the ignorant and the idiots; faith is not for intelligent people. Intelligent people try to know things. Either they know, or they don't know. If they don't know, they simply accept that they don't know.

Q: BUT PEOPLE SAY THEY HAVE FAITH IN YOU.

A: Nobody can say that.

Q: I TALKED TO MANY PEOPLE HERE WHO SAY...

A: Then they are wrong...

Q: ... WHO SAY THEY TRUST YOU.

A: ... because I am continuously saying to them that nobody should have belief in me, nobody should have faith in me. What more can I do?

Q: IT SEEMS TO ME, THAT MAKES YOU MORE APPEALING TO PEOPEL.

A: So what do you say: Should I start saying to everybody they should believe in me, everybody should have faith in me? -- will that convince you?

Q: I THINK THAT PEOPLE ARE DRAWN TO YOU FOR THIS VERY KIND OF CONVERSATION.

A: That is people's business, but as far as I am concerned, I can only do two things: either I can say, "Have faith in me" or I can say "Don't have faith in me,"or I can remain silent. But in all the cases I am guilty. Just look at the situation: if I am silent, you can say I am silent and that is misleading If I say "Don't have faith in me" you say, "They have faith in You because they love Your idea of not having faith in You."

Q: EXACTLY RIGHT, YES. YOU ENCOURAGE QUESTIONING, BUT IS THERE ANY FORMAT SET UP FOR YOU TO BE QUESTIONED BY THE PEOPLE?

A: No format is settled. They have to ask their questions. And there is no need for any format, for the simple reason that I don't come to you or to my people with any answers ready -- your question creates the response in me. So if I know, I will tell you. If I don't know, I will tell you I don't know anything about it.

Q: A SANNYASIN MY FEEL THAT PERHAPS THE MONEY SHOULD BE USED DIFFERENTLY. HOW WOULD THAT PERSON MAKE IT KNOWN TO YOU THAT HE HAS RESERVATIONS ABOUT THE WAY MONEY IS SPENT?

A: I have nothing to do with money, and I have nothing to do with how it is spent.

Q: HAVE YOU NO INFLUENCE IN THE WAY MONEY IS SPENT?

A: No, I have no influence, no information -- that is different corporations, different corporation heads; they have to settle their own things.

Q: I THINK WHEN YOU SAY THAT, PEOPLE ON THE OUTSIDE SIMPLY DON'T BELIEVE IT.

A: That is their business.... By not believing it, it does not mean that they are right. There is half of the world not believing in God. All the communists around the world don't believe in God. All the Buddhists in the world don't believe in God. All followers of Jainism don't believe in God. But even that does not prove that God is not. -- neither it proves [does it prove] that God is, because half of the world has faith in God. It simply proves that God is just a bogus word. You can go on arguing about it for millenia and you will not come to any conclusion, because in the first place there was nothing to conclude about.

Q: WOULD YOU DESCRIBE YOURSELF AS A CAPITALIST?

A: I am a super-capitalist -- without a single cent.

Q: YOU ARE IN A VERY FORTUNATE POSITION.

A: That's why I am known as the Blessed One. I don't have to bother about any taxation. I don't have to bother about any bank account. I don't have to bother to earn, and [know] how to spend -- and still everything is available to me.

Q: HAVE YOU EVER WONDERED WHY YOU HAVE COME INTO SUCH GOOD LUCK?

A: No -- I have simply accepted everything that has come (on) my way. Good or bad, I have accepted it.

Q: DID YOU FORESEE ANYTHING LIKE THIS YEARS AGO?

A: No.

Q: WHAT WERE YOUR HOPES THEN?

A: I am a without-hope person.

Q: NEVER HAD HOPES FOR YOURSELF? NEVER DREAMS AS A YOUNG MAN?

A: No. Just before twenty-one, I had.

Q: WHAT WERE YOUR DREAMS THEN?

A: They were dreams about becoming enlightened, and they were fulfilled. They were dreams about knowing myself, and they were fulfilled. And after that,now I have nothing to dream.

Q: YOUR DREAMS DID NOT HAVE ANY KIND OF MATERIAL ELEMENT IN THEM?

A: No. From the very childhood I was not interested in anything else than myself.

Q: THAT'S UNUSUAL.

A: It is. It is, in such an insane world, to be so sane is...

Q: HOW DO YOU ACCOUNT FOR THAT? IS IT YOUR UPBRINGING, YOUR PARENTS?

A: Very difficult to account for it, because my parents were just ordinary people, as everybody's parents are. They tried their best to bring me to their religion. But I was rebellious -- I made it clear to them that `please leave me alone; let me search for myself'.

Q: WHEN DID YOU BEGIN SAYING THINGS LIKE THAT TO YOUR PARENTS AND WHAT DID THEY SAY TO YOU IN RETURN?

A: Almost when I was four -- I started small. About small things -- it is not only about big spiritual things -- about small things. For example, if my father would say, "You just get out of the room -- don't disturb me." Then there was no way. I would simply refuse and say, "You can go out if you are disturbed. I am not going out of the room alive."

Q: WHAT HAPPENED WHEN YOU DISOBEYED; WERE YOU PUNISHED?

A: I was punished.

Q: HOW?

A: In every possible way corporal punishment was used. I was punished but I was never angry and I had no complaint. I said...

Q: YOU WERE HIT? YOU WOULD BE HIT BY YOUR FATHER?

A: Yes. My father hit me, and he...

Q: WITH HIS HAND?

A: With his hand. And his whole life he repented for that one hit. Only once... because I had long hairs when I was a small child; I had very long hairs. And my father was in continuous trouble because he was a small shop- keeper, and I was continuously passing through the shop; the house was behind the shop. And everybody will ask, "Whose daughter is this?" That was very much hurting him -- that he has to tell everybody that `he is my boy, not my daughter'. And one day he became very angry and he said, "This is an unnecessary irritation... and the whole day you are coming in and out. Either you start going through the back door or you cut your hairs." And he hit me.

I simply went to a barber shop just in front of my house. And I told him, "Shave my hairs completely." He was an old opium addict -- otherwise nobody would have cut my hairs completely. So he was in his mood -- he simply shaved my whole head. In India you shave your head completely only when your father dies; otherwise nobody will shave your hairs.

I came back, and before I came back home, others had already reached there, thinking that my father is dead. My father was sitting there, and they said, "What is the matter? I saw your son shaved -- and you are alive!"

Then I reached there and he said, "What have you done?" I said, "This is the answer to your hit. If you are against long hairs, you will be half against small hairs" I said, "Let's satisfy you one hundred percent. So I have shaved them completely. And in the future, remember: if you want to hit me, I will not complain about it, but I will respond in my own way."

Q: SHOULD CHILDREN DEFY THEIR PARENTS?

A: Certainly. If Adam and Eve had not disobeyed God there would have been nothing in the world.

Q: WHEN SHOULD CHILDREN OBEY THEIR PARENTS?

A: Nobody should obey anybody unless your intelligence says it is right. But that is you obeying your intelligence -- not your father, not your mother.

Q: BUT IS A CHILD PREPARED TO DO THAT?

A: Yes, certainly.

Q: SO IF A CHILD CHOOSES TO WALK INTO WHAT AN ADULT...

A: Perfectly good. Rather than creating this stupid and mediocre world, it is far better that few thousand children every year jump into the ocean and die -- but leave the world with intelligent, rebellious, vibrant people.

Q: BUT THAT WOULD TERRIFY PARENTS.

A: Let them be terrified! I have terrified my parents -- why should I bother about other parents?

Q: BUT YOU'VE NOT BEEN A PARENT. ISN'T THAT TOO EASY FOR YOU TO SAY?

A: No, because I know my parents and it was not easy for them. In fact I had not been a parent because of them, because they wanted me to be married. I said, "Then there is no way. If you keep quiet, some day perhaps I may get married. But if you continue in some way persuading me, then there is no way."

Q: IF YOU SAW A CHILD PUTTING HIMSELF OR HERSELF IN DANGER, YOU WOULD NOT REACH OUT TO THAT CHILD?

A: I will tell the child that "there is danger, and you are going into danger; you can die. I can make help available to you if you want, but if you have decided to go into it, then go -- with all my blessings."

Q: YOU WOULD NOT PHYSICALLY RESTRAIN A CHILD WHO INSISTED ON WALKING ON THE RAILROAD TRACKS?

A: No, I will not. I will not interfere in anybody's freedom, whatsoever the freedom is for.

Q: BUT THAT'S ONLY THE FREEDOM TO DESTROY YOURSELF.

A: No.

Q: IN THE CASE OF THE CHILD.

A: This is only one case. The question is: out of a hundred cases there may be one case where your example may be applicable In about ninety-nine cases there is no death involved. Just for one percent I am not going to destroy the freedom of ninety-nine percent of the people.

Q: BUT IS THAT ANY MEANINGFUL LIMIT ON A CHILD'S FREEDOM -- TO PROTECT THE CHILD FROM DANGER?

A: I will tell everything to him, and if he allows me I will help him physically to get out. But if he says that he wants to go into it, that he understands what I am saying, then with all my good wishes he can go.

Q: AND IF PEOPLE SAY THAT YOU ARE TOO DETACHED FROM THE WORLD, YOU ARE MAKING NO SENSE EXCEPT YOURSELF; WHAT YOU SAY REALLY DOESN'T APPLY TO THE BROAD POPULATION?

A: I don't care -- why should it apply? Everybody has intelligence, everybody has to decide for himself. This whole idea that you should interfere in other people's life is being brought by the political leaders, by the religious leaders. They have conditioned the whole humanity that you have to serve others, you have to sacrifice yourself, that you have not to be selfish. My whole approach is that you have to be selfish, and only if you enjoy serving somebody -- serve -- because there is no other reward.

Q: YOUR STATEMENTS ABOUT SERVICE TO THE POOR: YOU'VE SAID A FEW THINGS THAT ARE NOT NECESSARILY CONSISTENT?

A: I am not a consistent man -- you should remember that.

Q: SHOULD YOU BE HELPING THE POOR? ARE WE NOT OBLIGED AS HUMAN BEINGS TO HELP THOSE IN LESSER SITUAITONS?

A: No. All these are just nonsense words: `human beings' -- where are human beings? Just in theory... Monkeys never became man -- perhaps human monkeys may have become -- but I cannot say Ronald Reagan is a man; a chimpanzee perhaps.

Human beings would not have been in such a stupid state in the first place. Why is there so much poverty? -- those poor people are responsible for it.

Q: THE POOR PEOPLE ARE RESPONSIBLE FOR THEIR OWN DILEMMA?

A: Certainly, yes.

Q: WOULD YOU SAY THAT TO SOMEONE WHO LIVED IN THE GHETTOS OF NEW YORK OR CHICAGO?

A: I have lived in India which is far worse.

Q: AND WERE YOU SAYING THOSE KINDS OF THINGS?

A: Yes. I have been saying there and they were trying to kill me. They are responsible because they have accepted religious ideas which make them poor. They have accepted a certain ideology that your poverty is your past life's punishment: in your past life you have committed bad actions -- that's why you're poor.

Q: I DON'T THINK THAT IS WHAT THE POOR OF THE UNITED STATES BELIEVE, BHAGWAN.

A: No, I don't know about... This they cannot believe, but they also believe that you are born is sin; you are born because Adam and Eve disobeyed God. And the whole humanity has to suffer for it until you repent, until you become Christians, until you become a follower of Jesus, who will persuade God -- because he is the only begotten son of God -- to save you. So the question has been removed from its real context: that there is exploitation. The rich are rich because they know how to exploit. The poor are poor because they are not intelligent enough and not allowed to be intelligent enough so that they are not exploited -- one thing. Second -- the poor go on increasing the population of their own; the rich people don't increase their population.

Q: SO SHOULD THE POOR BE PUNISHED FOR THAT?

A: They are already punished. Who is saying that they should be punished?

Q: WHEN YOU SPEAK THIS WAY YOU SOUND SO UNSYMPATHETIC.

A: I am, I am.

Q: YOU ARE UNSYMPATHETIC TO THE POOR?

A: I am, because those poor are a great calamity on the earth, and they go on producing because they don't have any other entertainment than sex. And they are not ready to listen to me. They are ready to listen to the pope, who goes on saying that birth control is against God, that the pill is the worst thing that has happened to humanity, that abortion is anti-life. They listen to these people, and these people are making them more and more poor.

Q: COULD THE POOR SAVE THEMSELVES BY LISTENING TO YOU?

A: Certainly -- immediately.

Q: HOW WOULD THAT WORK, THOUGH?

A: It would work immediately. For example, in India I had been telling people for thirty years to use birth control methods, to use the pill, to use abortion -- whatsoever prevents population growth. But it goes against their religious ideas, it goes against their tradition.

Q: BUT EVEN IF THEY WERE TO BEGIN PRACTICING BIRTH CONTROL, THAT WOULD NOT PAY THEIR FOOD BILL FOR THE NEXT MONTH. HOW CAN THEY SAVE THEMSELVES NOW BY LISTENING TO YOU?

A: The government was providing for free every birth control method. And in thirty years they have doubled the population. When I started speaking to them they were one four hundred million Indians; now there are eight hundred million Indians.

Q: BUT WHAT ABOUT THE POOR TONIGHT; THE PERSON WHO IS HUNGRY TONIGHT, THE PERSON WHO HAS NO MONEY TO PAY HIS ELECTRIC BILL TONIGHT; WHAT CAN HE DO?

A: He should go to the church and first ask the priest there to give him food. Ask your god, ask your savior -- he has been saying that he is coming back. Two thousand years have passed and and he has not come back yet, so `you give us'. And your savior was turning stones into bread, walking on water, raising the dead. So why can't the pope do the same? He's his representative, an infallible representative -- he should do all these things. If he cannot, then burn the whole Vatican.

Q: YOU SPEAK WITH SO MUCH DISDAIN FOR JESUS, ALTHOUGH WE ARE IN PART OF THE COMMUNE CALLED JESUS GROVE, AND IN THE PAST YOU HAVE SPOKEN RATHER FONDLY, IT SEEMS TO ME, OF JESUS AS A... FIGURE. HAVE YOU CHANGED YOUR MIND?

A: No. I have spoken about only half of Jesus before; now the remaining half. Before, I spoke abut the day; now I am speaking about the night -- twenty-four hours I have to finish.

Q: PEOPLE SAY YOU ARE THE GURU OF THE RICH, THE YUPPIES' GURU?

A: People don't say -- I say.... This is actually the fact. That's why I say I am not like other public figures. Nobody -- Jesus or Mohammed or Buddha -- had the guts to say that they are the rich man's guru, and they all were. Buddha had all of the kings of India come to his feet, offer him thousands of acres of land and gardens. He was the rich man's guru but he had not the guts to say it. I have the guts to simply say what is the fact: I am the rich man's guru, because only a rich man can be religious -- a poor man cannot be.

For example, if you ask Albert Einstein, "Can you teach a poor man higher mathematics, physics?" he will say, "How can I? First he has to go through the complete courses of the university and at least have a master's degree in physics. Then, perhaps I may be able to start from scratch."

Religion up to now has never asked for any qualifications from anybody. And religion is the highest experience in life. This is a strange situation: Only a rich man -- who has lived with all luxuries, all comforts, who has attained to his ambitions and is now feeling that nothing satisfies, that nothing brings the delight he was hoping for -- is ready to go into the direction of religion. A poor man asks for food, a poor man asks for medicine; he does not ask for meditation.

Q: HE HAS MORE IMMEDIATE NEEDS THOUGH, BHAGWAN.

A: And I don't have food to offer him.

Q: BUT IS IT A WORTHY WAY TO SPEND A LIFETIME, MINISTERING TO THE RICH?

A: Only one man in the whole world ministering to the rich, and the religions -- three hundred religions are there -- and all their priests and all their public servants are serving the poor. And just look: one man is looking after the whole rich world so well, and everything is going perfectly well. And all those idiots -- three hundred religions -- and millions of monks and nuns, and what are they doing?

Q: WELL, YOUR JOB IS EASIER THOUGH, ISN'T IT?

A: So I am ready to change. If they have guts, I am ready to change -- I can become the pope, pope can come here.

Q: WHAT WOULD BE THE FIRST THING YOU WOULD DO IF YOU WERE THE POPE?

A: First I will destroy Catholicism completely.... Because if six hundred million people are deleted from the world, we have solved a great problem for poverty.

Q: DO YOU HAVE ANY USE FOR PROSTESTANTISM?

A: I will take them when their number comes. First: Catholics... because Protestantism is nothing much -- it is below my dignity even to condemn them.

Q: YOU DON'T THINK OF MARTIN LUTHER AS A SUBSTANTIAL INDIVIDUAL?

A: Martin Luther was simply a politician, and wanted to be a pope himself. Because he could not be a pope -- so the protest, and the Protestantism. And that is just a German mind and nothing else. And you cannot think...

Q: WHAT IS YOUR IDEA OF A GERMAN MIND?

A: Just zero! Mind and German...? German and mind are contradictory terms.

Q: WHAT KIND OF MIND SCORES HIGHER?

A: Polacks! They are the highest. So just see a single man taking care of the whole world's rich people, without moving out of his place, and all these people are taking care of the poor... And just compare the work of one man against three hundred religions and their millions of servants, and you can see.

In my commune, not a single baby has been born in four years, and I have not told anybody that you have *not* to give birth. Simply stating that the world is too much populated... you should think -- you are intelligent.

Q: THERE SHOULD BE NO MORE CHILDREN?

A: For twenty to thirty years there should be no children.... Only then can we cut the population to one-fourth of what it is now. And once one-fourth of the population is there, then every couple can be allowed to have two children.

Q: HOW COULD THAT EVER WORK?

A: If it is not going to work, then AIDS will work, then third world war will work.

Q: DO YOU HAVE A VISION OF THE FUTURE THAT INCLUDES A THIRD WORLD WAR?

A: If I am not the alternative, then there is no world.

Q: YOU OR WORLD WAR III?

A: It is me or the whole world. Really, things have come to such a point: either they have to listen me or go to hell.

Whomsoever they have listened to up to now have led them wrong. The politicians have created the nations, the wars, and now the ultimate war -- the third world war -- they are preparing for every day, piling up more and more nuclear weapons. They already have more than are need -- seven hundred times more. They can destroy the whole earth seven hundred times -- still they are piling up. I don't know what kind of arithmetic these people have learned.

Q: WHAT'S YOUR ADVICE TO RONALD REAGAN IN REGARD TO NUCLEAR WEAPONS?

A: Just drop all those nuclear weapons in the Pacific Ocean -- that is the meaning of the name `Pacific Ocean'. Drop all nuclear weapons. Be first and declare that "we are not for war, whatsoever the consequence."

Q: DO YOU FEAR THE SOVIET UNION?

A: There is no problem, nothing to be worried [about]. If the whole world drops war, what can Soviet Union do? Let them conquer the whole world -- what is wrong? Rather than getting destroyed completely, it is perfectly good to have a Soviet government all over the world. What is wrong in it?

Q: IN THIS COUNTRY THERE IS A TERM PEOPLE DESPISE: 'BETTER DEAD THAN RED'

A: So then, be dead; but we have decided to be red. We are not deciding for being dead. So our slogan is: Better to be red than dead.

It is only a question... Just think: if I say [this] to Soviet leaders, they will ask the same question that `American is going to run over us'. If I say to Americans, they think `the Soviet Union is going to run over us'. So nobody is willing to do it first, but somebody has to do it first. And America, being a far more intelligent, far younger nation, far more democratic, far more intelligent -- I would like to appeal to America first: that you be the pioneer.

Q: YOU'VE SAID SOME HARSH THINGS RECENTLY ABOUT AMERICA. YOU SAID THAT VIOLENCE IS THE RELIGION OF AMERICA...

A: I say all kinds of things in different contexts.

Q: YOU'VE SAID THAT "I BELIEVE THAT VIOLENCE IS THE RELIGION OF AMERICA, THAT AMERICA HAS MISTREATED MANY GROUPS: RED INDIANS, BLACK PEOPLE..."

A: That's true.

Q: WHY, THEN, DO YOU REMAIN HERE IF YOU FIND SO MUCH EVIL IN THE UNITED STATES?

A: I will fight it.

Q: WHAT ARE YOU DOING ABOUT, SAY, RACIAL DISCRIMINATION?

A: We are creating the commune of joyous, happy, silent, dancing, singing, loving people. And this commune is going to create a sabotage your whole American Society. If just a small atom can explode and destroy Hiroshima and Nagasaki, then don't think a small commune cannot sabotage the whole American continent.

Q: HOW WILL THAT WORK?

A: You will know only when it has worked. Had you any idea how atom bomb would worked before it worked? Even those who made it had no idea how it would work. Einstein suffered his whole life after Hiroshima and Nagasaki, repenting that,in the first place, he wrote a letter to President Roosevelt that atom bombs can be made. He was not aware that so much is possible through a single explosion. And now we have seven hundred times more power to destroy.

This small commune is a life-energy phenomenon. If dead matter can explode... This type of experiment has never been done; what we are doing here is totally new -- we are creating a certain kind of energy field.

Q: THIS IS WHAT THE EVANGELICALS SAY. REALISTICALLY, DO YOU THINK THAT WILL HAPPEN?

A: Those people have no idea what is going on here. Don't compare with all those retarded people.

Q: LIKE BILLY GRAHAM, FOR INSTANCE?

A: Yes. Billy Graham is the final word as far as retarded people are concerned. You can even just look at his face, and this is a face of a chimpanzee, not of a man. Well shaved.... Dressed in American way, but he is a chimpanzee. Just undress him and you will find...

Q: WHICH IDEAS OF HIS DO YOU FIND MOST OFFENSIVE?

A: Everything, because I find Jesus a crackpot -- so what about these people. I don't criticize Billy Graham or that kind of people. I think of Jesus as a crackpot, and these are...

Q: WHAT DO YOU THINK OF REVEREND MOON?

A: He should be sentenced for his whole life, not for one and a half years... and with him, all the other bishops and priests who have signed a petition for him, that he should be released and should not be punished.

Q: ARE YOU DISTRESSED THAT SOMETIMES PEOPLE PUT YOU AND REVEREND MOON IN THE SAME CATEGORY?

A: They can put wherever -- everybody is free to do that. In fact, Moon's and my name mean exactly the same thing: the moon.

Q: WHAT'S THE DIFFERENCE BETWEEN THE TWO OF YOU?

A: Absolute difference -- there is nothing similar. I don't have any god, I don't have any paradise, I don't have a savior, I don't have a gospel, I don't have a holy book, I don't teach a certain theology, doctrine, creed, discipline. On the contrary: I teach individuality, freedom, doubt, skepticism, agnosticism: these words are anathema to those people like Reverend Moon.

Q: AND YET, IN YOUR COMMUNITY THERE IS A SENSE OF ORDER AND AUTHORITY HERE.

A: There *is* a sense of order, and that sense or order is coming out of the intelligent people living here. Nobody is ordering.

Q: BUT THOSE PEOPLE SAY THEY DRAW THEIR ENERGY FROM YOU.

A: They can say whatsoever they want to say -- what do I have to do with that? Nobody is ordering, nobody is trying to enforce a certain system of them. I am simply explaining my experience, my attitude, my approach to life, and leaving it to them. If they want to live, they are free; if they don't want to live, they are free. If they want to be here, good; if they want to go away, that is even better.

Q: I SPOKE TO A YOUNG WOMAN TODAY WHO ONCE SAID THAT, WHILE SHE THOUGHT THERE WAS NOT CHANCE THAT YOU WOULD EVER DO THIS, THAT IF YOU DID AS JIM JONES DID, SUGGEST A MASS SUICIDE, THAT SHE WOULD HOPE THAT SHE WOULD DO THAT. WHEN YOU HEAR THAT, WHAT DO YOU FEEL? WHAT DO YOU THINK?

A: Certainly, that woman is telling her heart. She is not telling anything about me -- she is telling about herself. And as far as she is concerned, you have to ask her. That is her love for me, but I have not asked anybody to die for me -- I have asked people to *live* for me.

This is the only place on the earth where Jonestown cannot happen, because I am in total love with life -- with everything that life is. There is no denial, no renunciation of anything. And I would like my people to live as long as possible. But if somebody feels that way, that is his freedom. What can I do, I...

Q: WOULD YOU CONSIDER THAT A FANATICAL KIND OF RESPONSE?

A: No, not at all. Not at all.

Q: WHY NOT?

A: It is simply her love.

Q: ISN'T THAT A DANGEROUS KIND OF LOVE?

A: Love is always dangerous. So people who are not capable of living dangerously are not capable of loving, either.

Q: WHEN YOU HEARD ABOUT THE JONESTOWN INCIDENT, WHAT DID YOU THINK?

A: I thought this is where Jesus had led people.... This was Jesus's doing. If I get him, I am going to slap him on both his cheeks together, so he cannot give me another cheek....

Because that's the whole conclusion, logical conclusion, of Jesus. Jesus was telling to his people that he is going to his Father's house to prepare a place for them, and then he will come and take them. Now two thousand years have passed; he did not come back.

Now it is simply logical that Jim Jones thinks, "Why bother first going, preparing?" -- it is better to take the whole lot with you. I think this seems to be more logical and mathematical, and if Jesus had done that, that would have been better -- there would have been no Christianity. That would have been a great blessing in the world: if he had taken those twelve fools that he used to call apostles, humanity would have been saved from so much misery and suffering.

Q: YOUR FOLLOWERS HAVE BEEN CALLED FOOLS AS WELL.

A: They are!

Q: DO YOU TELL THEM THAT?

A: Yes. They are here -- I tell them.

Q: THEY JUST DON'T LISTEN THOUGH?

A: They do not. They know me -- they don't care what I say.

Q: YOU ONCE LIVED A VERY SIMPLE KIND OF LIFE; NOW YOU LIVE A VERY OPULENT KIND OF LIFE. WHAT HAPPENED?

A: I am just a contradictory man. One day I can again live a simple life; there is no problem in it. But whatsoever I do, I do it totally.

Q: IS THERE A POSSIBILITY THAT ONE DAY YOU WILL GIVE ALL THIS UP?

A: Every possibility -- any moment, because in the first place, nothing belongs to me, so I have not to give up anything. This watch is given to me for your interview. In my room, I am not... even wearing a watch. The car comes to me when they have to take me here. Nothing belongs to me. Everything belongs to the commune or to the Trust. So in the first place, I am still a poor man -- pretending to be a rich man.

Q: IF YOU GAVE ALL THIS UP, WHAT WOULD YOU DO?

A: I will just go to sleep.

Q: PERMANENTLY, OR FOR THE EVENING?

A: Permanently.

Q: WHAT SHOULD HAPPEN TO ALL THIS AFTER YOU ARE DEAD?

A: I don't care, because nobody bothers. When I was not here, I was not concerned abut the world; neither the world was concerned about me. When I am not here, you think only one thing: that I am dead. You forget the other part: that you are dead for me, too. The connection is finished: The world is no more there for me, just as I am no more there for you. I become absent to you; you become absent to me.

Q: DO YOU BELIEVE IN REINCARNATION?

A: I *know*; I don't believe. I don't believe in anything.... I know my own past lives. That's why I know there is reincarnation.

Q: WHAT WERE YOUR PAST LIVES?

A: Now, that will be a belief for you, only fiction. And a man who can write three hundred fifty books can write three hundred fifty fictions, also. So that is not much use...

Q: BUT HOW MANY LIVES HAVE YOU HAD IN THE PAST?

A: As many as you want. One thing I can say: I can lead you to the point from where you can look at your past lives -- at least one life -- and that will be proof enough of reincarnation. Telling my stories will not be of any use.

Q: COULD YOU GIVE ME SOME EXAMPLE OF HOW IT HAPPENED IN THE PAST?

A: No. I never give anything which can become a belief in any way.

Q: WHAT ABOUT FUNERAL PREPARATIONS? HAVE YOU MADE SOME ARRANGEMENTS?

A: No.

Q: WOULD YOU WANT TO BE CREMATED IN THE NEW CREMATORIUM?

A: That my people will think of. Who bothers? -- I am gone. People are so much worried about controlling, things, even after their death. When I am not there, this body is just matter. So whatsoever they want to do... if they want to throw it into the river, most probably that will be the right thing.

Q: DO YOU THINK YOU WILL BE IN OREGON FOR THE REST OF YOUR LIFE?

A: I don't know. If I get the green card, I may go out. If I don't get the green card, I am going to be here.

Q: YOU'VE GOT THE PEOPLE IN AUSTRALIA WORRIED NOW, I UNDERSTAND?

A: In the whole world I have my communes, but everywhere I will have the same problem, so first I will have to settle here. If the green card is settled here, then I will go to Australia to fight again -- whatever card they have.

Q: THE LAST THING, BHAGWAN: DO YOU HAVE A MESSAGE FOR THE PEOPLE OF AMERICA?

A: I certainly have a message. Because America is not an old country like India, which has existed for thousands of years and has a burden of a long past, prejudice, conditioning. America is just a child compared to a country like India or China -- three hundred years mean nothing.

America has a very superficial layer of conditioning. If it can drop that conditioning -- being Christian, being Jew, being American -- America can become the first country of the world opening the doors for a new humanity. It is a risk thing, dangerous, but only America is young enough to take the risk.

Drop all religions, drop the boundaries of the country, throw away all nuclear weapons, declare to the whole world that "we are no more for war -- if anybody wants to invade us, we will welcome them."

Q: IF YOU WERE AN AMERICAN CITIZEN AND YOU CHOSE TO VOTE; WOULD YOU BE A REPUBLICAN OR A DEMOCRAT?

A: I will be simply what I am. I cannot conceive myself in any other role....

They both are the same type of people -- this is just a political conspiracy. It depends on a certain psychology of people, and democracy is using it.

People's memory is very short -- three years. So four years, five years, one party rules, and naturally it cannot fulfill all the promises that it has given to the people. It starts falling in people's eyes, and for five years the other party has been giving promises that "we will do what they have not done." So after five years, the other party comes on top, and this game goes on playing. Those two parties are conspirators, shareholders in the same company. It is a rotation of a wheel.

I don't see any difference in their ideology; I don't see any difference in their principles; I don't see any difference in their faces -- they are all the same people, playing a game. It is a football: one time on this side and one team on that side. It doesn't make any difference to me.

I am against parties. I want democracy to be partyless. Unless it is partyless, it cannot be democracy -- it is only temporary dictatorship. Four years, five years or whatsoever time in different countries... You give to a party four years' dictatorship: it is temporary dictatorship; it is not democracy.

Democracy will be possible only when there are no political parties and each individual decides on his own. Nobody is going to campaign, nobody is going to convince him. He is not a party member; he has not to follow a party line -- he has to decide himself.

Q: RONALD REAGAN THINKS HE PRESIDES OVER A DEMOCRACY. IS HE INCORRECT?

A: Absolutely incorrect. He does not preside over Rajneeshpuram.

Q: IS HE A DELUDED MAN?

A: He is... senile.

Q: HE'S TOO OLD TO BE PRESIDENT?

A: He really should go back to cowboy work, cowboy films, to Hollywood -- don't waste the time of the world unnecessarily. Even as a cowboy actor, he was a third class actor.

Q: YOU LIKE MOVIES, ISN'T THAT RIGHT?

A: Once in a while, if my people suggest them to me.... Perhaps one or two which I liked. One was "The Brothers Karamazov." That is Dostoevsky's novel that I have always loved, and I consider it more valuable than the holy bible. Another was "Anna Karenina" by Leo Tolstoy. That is a masterpiece of genius. So once in a while, if somebody sees something beautiful that they would like my time to be wasted on, they bring it.

Q: I READ SOMEWHERE THAT YOU LIKED "PATTON" AND "THE TEN COMMANDMENTS."

A: "Ten Commandments" I liked, as a film!

Q: YOU DIDN'T LIKE THE BOOK!

A: No. `Commandment' -- the very word -- is not for me.

Q: DO YOU SPEND MUCH TIME LOOKING AT VIDEOS?

A: No.

Q: AND YOU'RE NOT READING ANYTHING ANY MORE?

A: No, for five years I have not read anything, but before five years I have read as much as people will read in five lives.

Q: THANK YOU.

The Last Testament, Vol 2

Interviews with the World Press
Talks given from 21/08/85 pm to 21/09/85 pm
English Discourse series
30 Chapters
Year published:

The discourses listed as being titled "The Last Testament, Vol 1" are titled that way on the tape. The book "The Last Testament, Vol 1" contains a different numbering scheme, as it contains interviews selected from the whole Ranch period. Volumes 2, 3 and 4 (as numbered on the tapes) will probably never be published as such.
All other series in the database have been numbered and titled as in the books they appear in, this will not be so for the Last Testament series, they will take their numbering from the original numbers given them.

The Last Testament, Vol 2

Chapter #1
Chapter title: None

21 August 1985 pm in Jesus Grove

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INTERVIEW WITH SWAMI AMANO WILFRED, AUTHOR OF DAS ROTE TUCH, GERMANY

QUESTION: THIS INTERVIEW WILL BE PART OF THE BOOK. LOOKING BACK ON THE DEVELOPMENT OF THE NEO-SANNYAS MOVEMENT, IT APPEARS TO ME VERY WELL PLANNED, JUST LIKE A SEED WHICH HAS IN ITSELF THE WHOLE PLAN OF THE TREE. IN WHICH STATE OF GROWTH IS THE TREE OF YOUR RELIGION NOW?*

ANSWER:* It is true, but nobody has planned it. Looking backward, you can see all the stages from the seed to the flower, but if you see at the seed, you will not be able to predict what is going to happen.

The seed is completely closed. It has potential, but we don't know whether the seed will fall in the right soil, or will fall on a stone and will never grow, or may be eaten by animals, destroyed by children. Nobody knows what is going to happen in the future; the future remains open, unknown, unknowable.

And that's how sannyas has grown. I have never planned it -- not the way an architect plans how the building is going to be. The building is a construction, it is not a growth. A construction can be planned, but growth is life. It is an opening into many dimensions. What root, what dimension it will take, nobody knows.

I have functioned from this innocence continuously. I am not a man who plans. I trust existence so much that planning means distrust. I know the existence has helped me up to this moment, and I have never done anything. The next moment also will be taken care of. To me, this trust is real religion -- not believing in Jesus Christ or God, or believing in The Bible, or Koran.

No. Living a life of spontaneity without any plan, trusting whatsoever happens is the right thing. And when I say whatsoever, I mean whatsoever, because we don't have any plan, we cannot have any judgment of what happens. If we have a plan, then there is every possibility of disappointment.

Existence has no obligation to follow my plan. That's why religious people have been telling all along the centuries, "Man proposes and God disposes." There is no God to dispose, we have disposed God himself, but if man proposes, he is bound to come to a point where there will be disappointment.

Our vision is small; existence is infinite. So whatsoever we can decide will be of no significance. In fact, it will create all kinds of hindrances. If existence is going to the south and we plan to go to the north, then there will be a tension between you and existence. This is the cause of so many people around the world living in anxiety, anguish, tension, disappointment, frustration. The reason is, that in the first place they started expecting, hoping, desiring, planning. Existence is not at fault. Existence is not deposing their proposals. Existence is simply going on its own way; and my experience is to just go with existence. I call it the "let-go way." So wherever the river takes....

Yes, retrospectively you may be able to figure that there seems to be a planning, but there has never been a planning. But things have happened that should give every sannyasins courage to live without bothering about future. My whole experience proves this.

Just things go on happening. You allow them to happen, that's all. Don't hinder. Don't try to change the direction. Relax. Trusting like a small child holding his father's hand, unworried that the night is descending, that the way is long, that there is every danger in the way -- wild animals, thieves, robbers. he has no worry, he knows his father is holding his hand.

While the father is tense, in great anxiety, the child is enjoying every moment just by his side, not affected by his anxiety at all.

Q: ARE YOU THE FATHER WHO IS HOLDING THE HAND OF THE SANNYASINS?*

A:* Existence itself. A father is not much of help; that's what the old religions have provided man, they have provided God the Father. That is a small projection. The child had trusted the father, and now he is grown up. Now he knows perfectly well his father is fallible. When he was a child he knew his father is infallible, but not he is in a great dilemma. The father is fallible and he has become dependent on an infallible God.

This is the simple reason why every religion projected an infallible God far above, omnipotent, everywhere present so you need not worry that he may not be seeing you. Omniscient, knowing everything, past, present, future, so you need not worry that something he may bypass or may ignore. Omnipotent, all powerful, he can do everything, there is nothing which is impossible for him.

The religions used the child's psychology to create God the Father. But it is a dangerous game. It means you are depending on a fiction. It means you are living in a dream world. It means your prayers are addressed to nobody; no answer is going to come.

Existence is there, surrounding you everywhere; there is no need for any theologian to prove that existence is. There is a great need to prove that God exists. Still nobody has been able to prove it. For five thousand years, philosophers, theologians, logicians, all have been trying hard to prove the existence of God, but nothing is proved. So I am not projecting anything. I am simply saying *you* exist, it does not need any proof; the trees exist, the sun exists, the moon exists, the stars exist, so many animals, men, women. No theologian has ever tried to prove that existence exists.

Existence simply means that which exists; it needs no proof. It is solidly here, now. So I am not in favor of projecting any imaginary thing, because if you live with imagination you will never grow. You will remain a child. With God the Father, you will remain the child, retarded. It is your retarded child's need that a fiction of God is required. Without the God the retarded child feels nervous, afraid; he does not know where to go, what to do. Nobody is there to take care of him. Nobody is to guide him, nobody is.... All is darkness, and there seems to be no possibility of light.

But with the God in heaven, the retarded child is perfectly happy.

Q: ISN'T THERE A DANGER THAT SANNYASINS PROJECT ALL THESE THINGS TO THE MASTER?*

A:* I am continuously destroying their projections. I am not allowing any projections as far as I am concerned, and this is being done for the first time. In the past, the so-called Masters were all allowing people to have all kinds of projections about them because it was a simple, logical thing: they were projecting God, the fiction of God was projected by those so-called Masters.

The people had no acquaintance with God, but they know the Master, so they were believing in the Master. And to create such a belief, faith, Masters have been doing things which are really ugly, which may be right for a street magician but are not right for a Master.

For example, all the miracles of Jesus -- either they never happened and were created when he was dead by his disciples, because in no Jewish literature contemporary to Jesus.... It is impossible to ignore such a man, he must have been a great news -- a man who walks on water. Do you think the contemporary literature can ignore him? A man who makes a dead follower come back to life again will be ignored? If

these things are ignored, then what is news?

Not a single mention of Jesus Christ, not even his name. So the most probable all these miracles are created by the followers to create that man as a reliable representative of God. No ordinary man can walk on water, and he walks. Naturally, he has some direct relationship with the original source of life.

So first, either they were most probably invented around all the Masters of the world, and few cunning people had even managed to arrange them. I know about a man, a friend of mine, who was worshipped like a God. He has done a small thing. He was traveling from Havarrah* station, he entered into the first class. He was a Mohammedan fakir. The ticket collector came, he asked for the ticket. The fakir said, "I never travel with a ticket. I am a God's man; everything belongs to me. You don't waste my time. Move on!"

And this was simply insulting. A government servant doing his duty, you are without ticket and behaving in such an arrogant manner. The ticket collector also became adamant. He said, "You get down the train, otherwise, I will call police. The train will not move until you get down. And don't force me, because I don't want a religious man to be arrested. You simply get out. I have nothing to do with you, but without ticket in this train, I am not going allow anybody to travel -- God's man or not."

The fakir said, "If you want me to get out, you will have to push me out. I am not going by myself."

One thing led to another, and finally the conductor became angry and pushed the* man outside the door, threw his box, his bags. The fakir laughed and he said, "Now, you were saying if I am inside the train the train will not move; now listen to me. If I am outside the train, the train cannot move!"

A crowd gathered, and the driver is trying his hard, the engineer is trying his hard. Nothing seems to be wrong, but the train is not moving. The guard is showing his flag, but the train is standing. By and by all the passengers got out, there was a huge crowd, and the fakir was standing there with closed eyes.

The station master came running and he said, "What is the matter?" The conductor said, "Now this is my duty." But people and crowd were so angry at the conductor, they were ready to kill him:"You insult a man of God? And we are being delayed unnecessarily? Somebody has to attend court, somebody has to do some business, somebody has some appointment -- who will be responsible for this?"

The crowd forced the conductor for an apology. The fakir said, "Touch my feet, and remember, never misbehave with any man who seems you to be religious and is traveling without ticket."

He had to touch his feet. The fakir entered the train and passengers had to rush into their compartments because the train started moving. That made him famous for thousands of people -- that this is divine power.

And there was nothing! He has bribed the conductor and the driver -- just two persons, and a miracle is done and he becomes a Godman.

Now it is possible Lazarus was Jesus Christ's friend. It can be managed very easily that his death is bogus, and Jesus revives him back to life, because Lazarus was not the only person who has died in Jesus's life. He was here for thirty-three years, in thirty-three years, thousands of people in Judea must have died. And if the man knew how to bring them back to life, then he was really cruel, knowing the secret and not bringing the people back to life.

And only why Lazarus? A friend, who can conspire.

I am in that way the first man who is not allowing my people to make me an object of any kind of projection. Many of them will feel hurt, because their expectations it is a very complicated phenomenon. If I am a miracle man, then they are disciples of a miracle man. If I walk on water, then I am fulfilling their ego, too. And I am a totally different man -- I will start drowning in the water -- that will destroy their ego and they will most probably run away from me, never will mention my name, that they were my followers who drowned in the river.

With me only people who are really ready to grow can remain. Thousands have come to me, but they all wanted some fulfillment of their ego from me. But that I cannot do; I cannot be a source of their retardedness, stupidity, superstition. No, because I will not support, they had to find some other Master somewhere who was ready to support.

In fact, there have been moments when, without my knowing, they managed to project some things. I came only to know about it later on; but the moment I knew it, I destroyed it completely. A young man one night came. I have never seen him. He was well educated. He asked me that, "My doctor has suggested to come to you and ask for a glass of water."

I said, "But who is this doctor and why he should suggest me, because I am not a doctor and I don't treat patients?"

He said, "He has told me that you will refuse, but you remain there, you don't leave."

It must have been nine o'clock in the night. Up to twelve he was sitting there in front of me. I said,

"Okay, you can sit." I continued my work, whatsoever I was reading. I went on reading, and once in a while he will say, "Why, I have to go four, five miles; my house is far away, my mother will be waiting." And because I am sick, my mother had come to visit me. She had gone to sleep, but seeing the light is on of my room and I am talking to somebody at twelve o'clock, she came out and asked what is the matter.

That young man just fell into my mother's feet and he said, "You help me! Just I am not wanting anything, just a glass of water."

So my mother said, "Why don't you give him a glass of water? And there is no problem in it, I will bring it."

I said to her, "You don't know: that glass of water can be very dangerous." She went in and brought a glass of water just to satisfy her, otherwise she was getting very much upset, that "What kind of compassion you have? He is simply asking one glass of water. If it can help him, why you should hinder?"

I gave the man, and as he drank the water, his whole face I could see changing. He touched his stomach; he said, "My God, the pain has gone."

He was suffering from stomach pain for six months, and the doctor finally got fed up of him because there was no pain, there was just something psychological. And the doctor knew me. I had to ask that man, that "It is good that your pain has disappeared, but be kind to me. Don't start talking about it to other people, otherwise there are so many sick people all around, and I don't want to be surrounded by all that kind of crowd."

He said, "No, I will not say. Just you do one thing. Once in a while I will come with a bottle of water, you just touch it. I will do."

He cured many people! And I told him that "I myself fall sick, and I have to call the same doctor who has sent you to me, and I am drinking water with my own hand. Can't you see a simple thing?" He was not willing to listen. He said, "I have experienced a miracle. Not only in myself, I have seen the miracle happening into others, and you have just touched the water."

It took me months to convince that man that it was just his mind, there was no pain, that's why the doctor had failed. Finally I had to call the doctor and tell the doctor, "Explain to him that medicines were creating more trouble because there was no pain and he was continuously asking for medicines." And the doctor told him, that "I had sent you here because your thing was completely mental. And you may have helped some people, because out of hundred, almost ninety percent people are suffering from mental diseases which don't exist. That's why there are so many "pathies" in the world: allopathy, naturopathy, homeopathy, acupuncture, ayurveda.

In every country there are many pathies, and the miracle is they all work. And their working is totally different, except allopathy, no pathy is scientific. but even allopathy cannot defeat those pathies -- percentage is the same. They also cure people: just ten percent people they will not be able to cure. But ninety percent people are there, they can be cured by any pathy, and these ninety percent people are the people allopathy will not be able to cure.

So if you look at the figures, those bogus pathies are doing greater work than allopathy. Allopathy is certainly going to cure the ten percent; about the ninety it cannot be certain. But those pathies certainly will not cure the ten percent, but about ninety percent they can manage.

I had a friend who was a doctor without any degrees, without any education medicine, but he was a great physician in that way -- if you count the people that he cured. In his house -- he was a bachelor and he lived alone -- his lab was worth seeing. His lab was all bogus. There was nothing in it -- test tubes, bottles, all kinds of colored water moving from one bottle into another bottle, and many kinds of beds and chairs, electric chairs. And any sick person seeing his lab will be immensely impressed. He never took the stethoscope in his hand. He has invented a certain bed ... you will have to lie down on it ... the stethoscope will be put on your chest, and above you there were two bottles of colored water and they will start jumping up and down because of the stethoscope. And you will look at them, and this man seems to be a great scientist. And he will be watching those colors, and that's how he will decide what color of medicine is going to help you. And it was *all* water.

He was caught, because the medical profession will not allow him.

I stood for him in the court. I said, "It is not a question of whether he has a certificate or not. The question is, the man managed thousands of people, from suffering he has saved them. And you bother too much about a piece of paper that he is not an MBBS, and all these MBBS who has filed the case against him. The reason is not that they are against him, the reason is that he is attracting the patients and they are all losing their business. And they cannot compete with him, he is really such a genius.

The magistrate laughed. He said, "What you are saying is right. I know this man because he has even cured me. But as far as law is concerned, I have to prevent him from practicing medicine. And because I understand your argument and my own experience is in his favor, so I will not give him any punishment -- just he should stop being a physician any more.

I told the man, "You don't be worried. You move to another town in a faraway place where people don't know you. Take all your instruments and start again." And he is still doing.

And I told him, "Remember, that as medical profession becomes alert about you, change the place. You cannot remain in one place, they won't let you, and this time this magistrate has helped you. We don't know any other court will help you or not."

I have been trying in every possible way to destroy the projections. I don't want my people to have faith in me. I want them to experience me. I want them to experience what I have experienced. I can show the way. I cannot walk for them.... They will have to walk alone. I can give them encouragement, but I cannot give them the truth.

And the real function of the Master is to give you encouragement. Just by his presence, his blissful life, peaceful life, creates a certain milieu in which you can move easily toward dropping your plannings, projects, and allowing existence to happen. So what is happening in sannyas is not a doing on my part or on anybody's part; it is a happening.

And it has gone so beautiful, and it is going so beautifully. And I don't see that I can ever be disappointed, because in the first place I don't bother whether the river is going to the north or to the south. Wherever it goes, wherever it lands, that's my home. That's where I always wanted to go, but I was not aware.

Q: THE MODERN AGE, THE SO-CALLED AGE OF ENLIGHTENMENT, IS AN AGE OF LIBERALIZATION FROM OLD BELIEF SYSTEMS AND RELIGIONS. YOU CLAIM YOUR RELIGION A MODERN RELIGION. ISN'T THIS A CONTRADICTION IN ITSELF?*

A:* It is. It is a contradiction to call it a modern religion, or better, a religionless religion, which will make the contradiction more clear. But to me, existence allows contradictions. it is not logical; it is very illogical. In fact, existence depends on contradictions. What is life and death? Are not they contradictory? But both are going to happen to one person, to the same person. In fact, a dead person cannot die. That would be consistent. If some dead person dies, it is absolutely logical; but what happens is contradictory. A living person, life suddenly becomes death.

If you look into existence -- and I am not a philosopher, I am simply existential, not even an existentialist, just existential, I see everywhere contradiction. Light cannot exist without darkness; darkness cannot exist without light. For example, ordinarily people think that a blind man must be living in darkness. They are wrong. A blind man knows nothing of darkness, because to see darkness you need eyes. If a blind man cannot see light, he cannot see darkness. They are two poles of one phenomenon; for both, eyes are needed. Now it is something almost impossible to conceive what the blind man experiences: no light, no darkness, then what? Is there something else that he feels?

No. You must be thinking that a deaf person is enjoying silence continuously. You are wrong. A deaf person knows nothing of silence, because he knows nothing of sound. Sound and silence go together. Light and darkness go together. Everything -- if you find anything, you can predict that there must be something polar opposite to it. Without the polar opposite, it cannot exist.

For example, man cannot exist without women: they are polar opposites. And that's why they are so much attracted to each other, they are like positive and negative polarities of electricity. But because they are polar opposites, you have to understand the whole thing. First, they will be attracted to each other and they will be opposed to each other. This is the whole problem of all the couples in the world, of all lovers in the world. They are attracted to each other, and the *same* is the cause of their continuous fight. They are opposites to each other. That's why homosexuals became known as gay people -- they have no polarity, there is nothing to fight. They are always smiling (laughter) They look really gay. But their gayness, their delight is very superficial. It has not the tension of the opposites. The force is not there.

Have you ever heard any story about gay people which can be compared to the stories of Romeo and Julio, Majnu and Laila, Shiri* and Farhad*? Not a single love story about millions of gay people who have lived on the earth. There was not that attraction to create a story, there was no conflict. In fact, a man loving

another man is simply loving his own mirror image. So you can go on loving your mirror image, there is no trouble.

Lesbians have no trouble with each other, but these are mirror images. If you want excitement, you have to pay for it. If you want a tremendous experience of ecstasy and love, then you have to fight for it. It all comes in single package. That's why I am continuously contradicting myself. It is absolutely in tune with existence.

I call my religion "religionless religion." I call it religionless because it has nothing to do with all the religions which have existed up to now. But still I call it religion, because I also want to deny the atheists, the anti-religious.

They both were part of the old game. The theist and the atheist, they were the polarity in the past. If I simply call this a religionless phenomenon, it becomes atheism, and it is not atheism. I want to insist that I am not a theist nor an atheist. In fact, both are idiots -- they are discussing about something which does not exist. One is saying God is; another is saying God is not. But both are concerned about God, and they are wasting their whole life arguing about God.

So I am giving a new term to religiousness. It is no more concerned with God, no more concerned with heaven and hell, no more concerned with all kinds of theologies or anti-theologies. It is a scientific search into your consciousness. But because it is a search into consciousness, I call it religion. I cannot call it simply science, because science is arrowed toward the objective reality. Religion is arrowed toward the subjective reality.

A scientist goes on working with all kinds of things -- except himself. In his lab, he has done all kinds of experiments, but he has completely forgotten himself. He is the only one in his lab who has not been even touched by any experiment. Religion is experimenting on your own consciousness, so I use a little different word just to make the distinction. Science experiments, religion experiences.

Science is objective, religion is subjective. Science is concerned with all that you can see, and religion is concerned with the one who sees. To make this distinction clear, I have to use a contradiction. There is no other way, otherwise, I will be falling into something wrong which is not my approach.

Q: MY BOOK IS BASICALLY ABOUT YOUR COMMUNES IN GERMANY. IN GERMANY, THERE ARE MORE SANNYASINS AND MORE COMMUNES THAN IN ANY OTHER COUNTRY. THE CRITICS SAY THE REASON IS THAT THE GERMAN SOUL IS DRAWN TOWARD THE IRRATIONAL, AND LONGS FOR A LEADER. ACCORDING TO YOU, WHY IS YOUR RELIGION AND WHY ARE YOU SO ATTRACTIVE FOR GERMANS?*

A:* The reason is simple. What the critics say is absolutely wrong. The reason is that Adolf Hitler has cheated Germany, deceived its youth as nobody else has ever done to any country. They are so much frustrated with political leadership, messiahs -- Adolf Hitler was pretending to be a messiah. he thought that he is a reincarnation of Old Testament prophet Elijah. And after the second world war, Germany has seen something which no other country knows about. Millions of people were killed, and the people of Germany itself were not aware what is happening. They were not aware that one million Jews were being gassed, and what they see the smoke from chimneys of concentration camps are thousands of peoples' lives becoming smoke.

Adolf Hitler cheated them by saying that you are the people who are *meant* to rule over the world. Of course, the people cannot say that they were not responsible in supporting Adolf Hitler. They were responsible as much as Adolf Hitler. It was a mutual thing -- Adolf Hitler was giving them a great ego project -- to conquer the whole* world. And they were overjoyed that they had got a prophetic leader, charismatic leader. And for five years continuously he was winning, which made Germany feel that now there is no doubt at all. The man goes on being victorious, so more and more support to Adolf Hitler. But finally, all ambitious projects fail -- existence cannot support any idiotic thing -- sooner or later. Five years does not mean anything in existence, not even five seconds. So just a little dream that Germany saw, and the glory, and then the tremendous fall. Almost as if Hitler had taken Germany to the Everest, and from the Everest, the fall.

It has created two things in Germany -- that's why it becomes my country. One, now no Adolf Hitler can deceive them. Enough is enough; no prophet, no messiah can deceive them. They have suffered too much. They know perfectly well that nobody is special. Neither German, nor Italian, nor English -- nobody is

special. The suffering that they have gone through and the suffering they created for the whole world, at least proves one thing: that nobody is meant to rule over the world. And purity of blood is simply nonsense. You cannot tell whether a certain blood is German, English, Chinese, Hindu, Mohammedan -- impossible. There are blood types, but they are not German, Italian English ... blood is simply blood. There is no pure blood or impure blood.

So on the one hand, a tremendous frustration with Adolf Hitler and what he did to the country, and on the second hand, a guilt that they were also part of this stupid game. Now they want to get rid of all messiahs, and they want to get rid of the guilt, too, that they are carrying within themselves.

They have no other alternative than me, because every religion will create guilt. They cannot be freed from guilt; all religions are based on guilt.I am the only person who frees you from all guilt. There is no thing as sin -- there are mistakes, and to err is human. And, in fact, that is the only way to learn; there is no other way to learn. So, I say to my people, commit as many mistakes as possible, just don't commit the same mistake again. That is stupid, not sin. Committing the same mistake again simply means you are not watching what you are doing, you are not being intelligent. And because of your mistakes you are not going to suffer in hell, you will suffer into your mistakes themselves.

If you don't commit a mistake, the reward is there. There is no need for a God and a paradise where all those people who did not commit mistakes will be rewarded. There is no need. Each act brings its punishment or its reward. And there is no need to feel guilt because there is no idea of sin in my approach to life. Sin is the opposite polarity of guilt. If you have any idea of sin, then the idea of guilt is bound to be there.

No religion of the world can free the German youth from a tremendous burden of guilt. In fact, they will exploit it. And no religion of the world can make the German youth independent, free from all these saviors, prophets, messiahs, because they are dependent on these people themselves. It is a strange thing that I am the only person who can free you from messiahs and who can free you from guilt.

Naturally, Germany needs me, and I need Germany. Soon you will see it: whole Germany will be my commune. Adolf Hitler has made the ground for me, that's why I have a certain love for that man. Without him, my work in Germany would have been impossible. It is difficult in America because there has been no Adolf Hitler -- just a poor Nixon!

Q: A FEW WEEKS AGO A YOUNG WOMAN WAS VERY MUCH INTERESTED IN SANNYAS AND VERY MUCH AFRAID THAT SHE MIGHT BECAME A SANNYASIN, SAID TO ME, "BUT I HATE THAT PERSONAL CULT AROUND BHAGWAN." I TRIED TO EXPLAIN HER THAT THERE WAS NO PERSONAL CULT, BUT I WASN'T VERY SUCCESSFUL. CAN YOU HELP ME?*

A:* Just tell her that if she hates enough, she is already in love with me. She cannot escape. She can delay, but hate is already a relationship, and who wants to remain in a relationship of hate? Because it is not bothering me, it is bothering her. I don't know about her, but *her* hatred will torture her. She will have to change it into love. Only then she will be free of that torture. One thing.

Second thing: Bhagwan does not mean God or personal God. In fact, the problem has arisen because in India there are three religions. And three religions have three different languages. Hinduism has Sanskrit as its language; Buddhism has Pali as its language; Jainism has Prakrit* as its language.

Hinduism believes in a personal God. So when in Hindu scriptures the word *Bhagwan* is used, it means a personal God Buddhism and Jainism don't believe in any God; they are Godless religions. So when in Buddhist and Jainist scriptures *Bhagwan* is used, it simply means "the blessed one." That is actually the meaning of the word: the blessed one. it has nothing to do with God.

I am reminded of H.G. Wells and his famous statement about Gautam Buddha. He does not believe in God, but he is known to his disciples as Bhagwan Gautam Buddha. H.G. Wells was very much puzzled when he was writing a world history, so he inquired what is the matter? Gautam Buddha denies God, and his followers are calling him God. Then he came to know that in Pali, *Bhagwan* means the blessed one, it has nothing to do with God.

For God in English there is only one word; in India there are many. The Buddhist, to deny God -- they don't believe in God -- but to deny you have to use a word. The word that is used is *Ishwara*. The Jainas also deny God, so naturally you have to use a word; they use the word *PParamatma*. Bhagwan is not used by both of the religions for God; it is used for the enlightened person. And it simply means one who has come

to a fulfillment so deep that there is nothing missing any more.

So tell that woman that I myself don't believe in any God, personal or impersonal. And I am not a God. And she need not be worried about that. But I insist that I am certainly the blessed one. That I cannot deny, because that would be a lie. And my whole function is to make you also the blessed one. If I am myself are not in that space, how I can lead you into that space? Ask that woman, "Do you want to be the blessed one? Then there is no other way than falling in love with someone who is already the blessed one. Or if you want to be a miserable one, you can go to Vatican -- the polack pope is there -- and be miserable as much as you want. So make it clear that it has something to do with self-realization; it has nothing to do with God.

Q: MANY ASPECTS OF YOUR COMMUNE AND YOUR VISION ARE VERY SIMILAR, IN MY VIEW, TO KARL MARX'S VISION OF THE CLASSLESS SOCIETY, AS THERE IS NO PERSONAL PROPERTY, NO MONEY. EVERYBODY GETS WHAT HE NEEDS, EVERYBODY WORKS OUT OF JOY AND CREATIVITY, AND FEELS RESPONSIBLE FOR THE WHOLE, NO POLITICIANS, NO NATIONS, ETC. NEVERTHELESS, YOUR COMMUNE FEELS TOTALLY DIFFERENT FROM ANY MARXIST VISION. THE MARXISTS OF TODAY SEEM TO BE MORE AFRAID OF YOU THAN ANY OTHER PEOPLE. CAN YOU SAY A FEW WORDS TO THAT?*

A:* It is true. The Marxists have to be more afraid than anybody else, because the others are really fading out on their own accord. The real conflict and the decisive conflict is going to be between my red colors and the communist red flag. There is nobody else in the field. And their fear is natural because they cannot condemn me on all these points. So everything that Karl Marx wanted -- a classless society, a nationless world, and everybody according to his need -- I am in perfect agreement. What I am not in agreement is that Karl Marx thought that consciousness is only a by-product of material things: chemistry, physics. About that he is absolutely wrong.

He had no right even to say that, because he has never meditated. He had never sat in silence even for one hour in his whole life to look in what he is talking about. And on what grounds? -- because he pretends to be a scientific thinker. He calls his philosophy "scientific communism." Now that pretension won't stand. If he is scientific, on what grounds he says that consciousness is a by-product? He has to prove in a scientific lab, mixing all the chemicals and things that a man is made of. And if consciousness arises, he has proved his point, but he never entered any scientific lab in his whole life. He was sitting in the British Museum reading books on economics, politics, but he never knew anything about the Eastern ways of finding oneself. All that he knew about religion was Christian religion and Jewish religion. He was a Jew. Jews have contributed such great people to the world: Jesus, Karl Marx, Sigmund Freud. And they all have given as much insanity to the world as possible. These three people -- this is the real trinity of the whole insanity of humanity. And the whole credit goes to the Jews. All three were Jews.

Karl Marx knew only about Judaism and Christianity. And both are third rate religions. there is nothing, they don't have any philosophic ground. Their arguments are childish. Compared to the Eastern religions, Buddhism, Taoism, Jainism, they are simply in the kindergarten school. To condemn them is very easy; it does not need a great mind to condemn Judaism or Christianity. It is so simple a job. But to condemn Gautam Buddha is not a simple job. You will have to face the basic thing -- meditation, because on meditation his whole structure is based. And meditation is not a belief. You have to experience it. So that is the trouble for the Marxist.

In India, they were constantly coming in contact with me. They have written books against me, because I seem to be more dangerous to them than anybody, because nobody in the whole world -- no religion -- is capable of giving a counter-argument. They cannot prove the existence of God. They cannot prove that Jesus was born of a virgin girl. They cannot prove that Moses really saw God or simply got mad in the hot desert roaming for forty years -- anybody can go, it is nothing special to Moses. Forty years wandering hungry, thirsty, people dying, and he was responsible for all this, because he has promised the people to take them to the holy land and there was no sign. People were dying. Forty years is a long time. The original people who had started the pilgrimage had all gone. By the time he declared that we have arrived to the holy land.... I can say with certainty that it was not the holy land he has arrived, it was simply despair that now people cannot be deceived any more -- this is the holy land.

Israel is not worth anything! If he had stopped a little earlier, Jews would have all the oil of the world. Every Jew knows that he cannot forgive this fellow Moses. They passed all the oil fields, and reached in a

place where is nothing. And that was holy land! And Moses was God's representative. And what kind of God wouldn't say, "Moses stop! This is the place." (laughter)

I don't think he saw God. In a desert heat, forty years can drive anybody mad with so much responsibility. And everybody was torturing him. Where is the Holy Land? People were dying, he was not able to arrange for their food and water. This man is in the foundation of Judaism. He had no time to meditate. He had no time to create a scientific methodology about meditation. He has never *heard* the word meditation. All that he knew was prayer.

Prayer presupposes God. Communists are not worried with Jews. All their religious doctrines can be very easily finished, there is nothing in it. And Jesus is just an offshoot of Judaism; he does not bring anything new to the world. He simply repeating Jewish ideology. And even Jews got fed up with this man. He has nothing to offer. All that he say repeats scriptures, so any rabbi can do in a better way.

He was uneducated, illiterate. Any rabbi would have been far more philosophical, intellectual. And this carpenter's son is declaring himself the only begotten son of the Jewish God. Remember: it is the JEWISH God. He has nothing to do with Hindu God; he has never heard about Hindu God. He has nothing to do with any other God; his God is the Jewish God. Now Jews are angry, naturally. God giving birth to his only begotten son into a poor carpenter's house. He was born in a stable. God could not manage a better place for the fellow? Whole of his life he was riding on a donkey. God could not even manage a Rolls Royce for him. And the things that he was saying were nothing but old scripture. And he had to repeat that scripture because he wanted to prove that he is the promised messiah of the Jews, that he has come to save the Jews.

Jews could not accept; this was simply insulting. This man is their messiah! And all his following consisted of twelve fools! Those fools are called apostles. When he was crucified, they all had escaped. Only one remained there, and that one also denied that he knows Jesus, because people looked at him and found that he seems to be a stranger here. He does not belong to Jerusalem. They insistently asked, "Who are you?" He said, "I have come to Jerusalem for a pilgrimage, and I have nothing to do with this man. I don't know even anything about this man you are crucifying." Eleven escaped, one denied: these were the followers.

So it was very easy for Karl Marx to criticize Christianity and Judaism, but facing me, Karl Marx will be in difficulty, because I have the whole heritage of thousand of years of inner experimentation in the East. He will not be able to argue that consciousness is a by-product. He will have to prove it, because he says he is a scientific thinker. Then why, on what grounds you are accepting this as a belief -- calling consciousness a by-product of matter? In fact, modern physicists* proved just the otherwise: matter does not exist any more.

Karl Marx is simply out of date -- absolutely out of date -- because he was thinking only matter exists and consciousness is a by-product. Now physics has come to the conclusion that matter does not exist. Then what exists? Except consciousness, there is no other alternative left. Something certainly exists.

I was arguing with communists and they were in difficulty. I was proving that Marx is unscientific; he is simply an atheist believer. And the man who is not even scientific about the most important thing -- consciousness -- how can you rely on this man about other matter? In fact, in all other matters, he has proved wrong. He had never thought that revolution would happen in Russia. If somebody had suggested that revolution would happen in Russia, he would have simply laughed. That revolution would happen in China, he would not have conceived. Revolution was going to happen in a capitalist country like America, where it has not happened and there are no signs at all that it is going to happen. Communist party in America is the weakest party in the whole world.

In any other country, communist party is far more stronger. In America what communist party? what revolution. Here it should happen, because here the rich are super rich and the poor are super poor. The distinction is vast than anywhere else. Marx's predictions have not proved right. In a poor country like Russia and China, revolutions happened. And whatever he was thinking about the revolution and its after effects, nothing of them has proved right. He was thinking once the revolution has happened, the country will not have any classes. It will take maybe five years, ten years, but seventy years have passed and in Russia, the classes still exist. Their names have changed. The poor is still poor; in fact, more poor than in America. And the communists who are in power are more powerful than any rich man has ever been in power. So there is a new class division: the powerful and the powerless. In America there is a possibility -- I say only a possibility -- because at least one is free to express -- in Russia there is no possibility for revolution. Marx cannot be born in Russia. There is no way for anybody to say anything different from the government policy. Classes are there and there is no sign of their disappearing, they are becoming more

consolidated. Marx thought that those who were in power soon will decentralize power, but they go on centralizing power.

When Stalin died -- and perhaps no man had that much power for that long time, for almost forty years he was omnipotent. At least in Russia, he was God, had all the qualities. His detectives made him omniscient. He was looking at everyone, watching at everyone. People could not even talk to their spouses, because one never knew that the woman may be a detective or the husband may be a detective. People cold not talk to their kids, because those kids belonged to the children's communist party, and to prove themselves as loyal to the country and to communism, they were speaking to their leaders everything that was happening in the family: what the father said, what the mother said. Wives had their own communist party; husbands had their own communist party. Everybody, for the first time in history, was completely surrounded. For the first time, walls were hearing you.

Such slavery, and Marx wanted that great freedom would happen. Marx was thinking that once rich people are no more there, immense riches will suddenly fall from the sky. That has not happened. The Russian people are very poor people. So communists are worried with me because I say they have only distributed poverty. And that is not my way. I also want a classless society, but not enforced by a dictatorship. A classless society because people have so much money that nobody wants to hoard it.

For example, in a desert, if you have an oasis, you hoard it. You keep people on guard that nobody takes the water. The water is scarce. But when water is enough available, there is no question of hoarding it. You don't hoard water for tomorrow, because tomorrow the tap will be available. Money can be created, and to me just as there are people who are born poets, born painters, born scientists, there are people who are born wealth creators. Everybody is not Henry Ford, and cannot be. Everybody cannot be a Rockefeller, and if you destroy Henry Ford, Rockefeller, Morgan and other people who continuously create wealth, the poor people will not become rich. They will be poorer than before because the creators of wealth are gone.

I would like money to be respected in the same way that any other art is respected. Wealth should not be condemned; in fact, we should encourage people to become wealthier. I would like a classless society which is totally rich. Marx's classless society is totally poor. I want it on the highest peak to be equal, and he wants people crawling on the earth to be equal.

My commune is working in that way. Secondly, I respect the individual: Marx has no respect for the individual. Marx is utterly a socialist. Society is important, all individuals can be sacrificed for the society. To me that is not the case, on the contrary, every individual is so unique and valuable that he cannot be sacrificed for nation, for society, for ideology, no.

So my commune will be rich. It will have all affluence, abundance, but still individuals will be free. They will not be forced to be of equal size. Somebody prefers a Ferrari and somebody prefers a Mercedes. I don't think that everybody should have a Ferrari whether he likes it or not. Individuals should be free. Not only about expressing their words, because all these things make your individuality. Your car is also part of you, your expression. Your dress is also part of you, your expression. Everything should be allowed to individuals, but things should be in such abundance. For example, in this small commune there are only one thousand five hundred people are permanent residents. We have hundreds of cars, hundreds of buses, five aeroplanes, the whole commune is centrally air-conditioned. Everybody, whatsoever his need, the commune tries to provide it.

Still, they are not cut equally -- that your size should be equal -- that everybody has to be six feet, then those who are six and five, five inches have to be cut. And those who are five inches less, they have to be given traction and lengthened. This is stupid.

To me, classless society simply means that we give everybody an opportunity, an equal opportunity to be himself. If somebody wants to live naked, in my society he will be allowed. In Russia, no. In China, no. In China he has to use a certain dress determined by the government. Nobody can even have the freedom to be naked. This kind of inhuman society is not my vision.

My vision is people having so much that they can have anything they want. There is no need to hoard, because everything is always available, you can get it any moment you want. And still there will be differences. Somebody does not want to use car at all, likes walking. Now you cannot force car on him, that you have to go in a car because it is an equal society and everybody has to be in a car. People should be allowed their differences. All should be equally allowed to be themselves, and at the highest peak. that is why communists are very much against me.

In fact, all the religions are against me. The communists are against me, the fascists are against me, the capitalists are against me. It seems only I am for myself, nobody else in the whole world.

Q: UP TO NOW, MOST OF THE SANNYASINS DON'T LIVE IN THE COMMUNE. RECENTLY, YOU HAVE SAID -- I DIDN'T HEAR THE LECTURE -- ALL YOUR SANNYASINS SHOULD JOIN THE COMMUNE. AND FOR ME, AND I GUESS FOR MANY OTHER SANYASINS,THAT CREATES A BIG PROBLEM. I MYSELF HAVE TWO VERY SMALL CHILDREN AND A BEAUTIFUL WIFE -- SHE IS NOT A SANNYASIN. WE WOULD LIKE TO LIVE TOGETHER WITH OTHER SANNYASINS, BUT AS THE COMMUNES ARE NOW, WE CAN'T LIVE TOGETHER IN A COMMUNE, IN A BIG COMMUNE. SO WHAT TO DO?*

A:* Take the challenge and accept the trouble of it. Don't choose the easier way. The easier will be, live outside with your wife, with your children, because that is where you are, nothing has to be changed. Moving into a commune will bring many problems, many of which you are not yet aware. Your wife may fall in love with another sannyasin, most probably, she will do. You may fall in love with some sannyasin, in fact, you have already been thinking! So troubles are going to be there.

But my suggestion is choose the way where troubles are, because one grows through them, facing them, encountering them. In the outside world, you will remain more safe, more secure -- a salary, a job, a position, a house -- in the commune you have nothing. All that you have you pour into the commune's pool. It is risky, but to take risks is one of the basic devices for growth.

Many kinds of new dimensions will open to you. For example, you think you have a very loving wife. Give it a chance -- whether it is just an idea, or a reality. If she is a very loving wife, she will soon fall in love with somebody.

Q: WHAT ABOUT THE CHILDREN, BECAUSE THEY ARE REALLY VERY SMALL?*

A:* They will be part of the commune. That's my approach toward children, that children should not be possessed by the parents. It is creating thousand and one psychological difficulties for the children.

Humanity has not yet been aware that family is one of the most criminal institutions in history, because it gives the child a very limited area of growth. The husband, the wife, the child -- a very small area. And the child learns to depend on the father, on the mother; he learns their habits, learns their religion, learns everything from them. His learning is very linear. He is not rich in his learning. If the child is a boy, he loves his mother and hates his father. If the child is a girl, she loves the father and hates the mother: the mother is almost a competitor. You can see small girls flirting with their fathers, not knowing; it is simply the way of nature. That is the only man available. If the family moves into the commune and dissolves itself into the commune, the children have a tremendously vast scope. Hundreds of uncles, hundreds of aunts, and every woman is different, every man is different. And the child will have the opportunity to learn from everybody.

You can give your love, but you should not *possess* the child. You should give him freedom to move, relate with as many people as possible. It is one of the greatest problems for psychologists that no man ever finds a women who is totally satisfying; neither a woman ever finds a man who is just tailored for herself. It is always either the coat is loose, or it is too tight, because it is not tailored for you. The boy raised in a family unconsciously gets continuously conditioned by the mother. In his unconscious, an image of the mother becomes impressed, so deeply that his whole life he will try to find a woman who is exactly his mother. But that is impossible -- existence never repeats. So whenever he falls in love, it is only part of the woman that resembles his mother, but it is always part. So when you are just having a love affair, everything goes good, because something in you resembles father of the girl, something in the girl resembles your mother. It is good -- on the beach, in the garden -- you both are at your best. But when you get married and you have to live twenty-four hours, then it becomes troublesome because you cannot pretend that the whole is only that part with which you were in love. The whole is far bigger, and when the whole starts showing it -- and it happens from both the side -- the woman wonders that she never knew this man, she could not have conceived that this man will be such. The man cannot conceive that this women will throw every night tantrums and pillows and scream, and neighbors will come, and even if you are right you have to apologize, otherwise she goes on screaming and crying. You have never thought about this; on

the beach she had never behaved like this. (laughter)

No couple in the whole world is absolutely fitting, and the reason is the family. If a child is raised by the commune, then he will not have a fixed image. He has known so many women, one day he sleeps with one aunt, another day with another aunt. Once in a while he sees his mother, too, once in a while his father. Otherwise, there are so many uncles and everybody is loving to him. He never gets impregnated with one idea; he has a very vague sense of womanhood, not of a particular woman. The same is true about the girl. She has a certain idea of what it means to be a man, but she has no fixed picture. There will be no disappointment in their life because they will be more flexible, they will be more adjusting, and they will be able to cope with new realities that may be coming, because they have seen so many people they know that people *are* different. And they don't have some picture to compare with. They can love more; they can accept even difficult parts of the other person, and they will never be angry with their parents. otherwise every boy remains angry with his father because he was the person who was making love to his mother. He was the hindrance, otherwise, he would have been the lover. That's what he wanted, but the father was always there, and he was stronger and bigger and powerful, so he had to repress himself.

No girl ever forgives the mother, because she was always there around. And as the girl grows, comes of age, the mother is continuously watching whether the father is taking too much interest in the girl, or the girl is taking too much interest in the father. And she is continuously cutting and creating a barriers between them. The girl can understand; she cannot going to be forgiving. She will always be angry.

In a commune, the child will not have any anger against the father or the mother. In fact, his experience of richness will be so vast because a commune is already a world. For a child, five thousand people are enough an experience. With this experience he will enter into the world. He will not need God the Father. He will not need the priest, the father. He will be independent enough, because he was never dependent on the father or the mother; he was not dependent on anyone. To belong to the commune means he was independent; he was not dependent on anybody. so he has been nourished and nurtured into freedom.
And that should be the new man.

So my suggestion is you take the risk and help other sannyasins also who are outside the commune to move to the commune, because only in a commune you will have a real experience of sannyas. Outside, you cannot have; the world is rotten, simply a graveyard. Drop all security of the world, safety of the world, and take the risk.

And don't be afraid. Just look at me. Not a single cent. When I resigned from the university, my father started crying. He said, "What are you doing?" I said, "from this moment, I want to live totally with existence. If existence wants me to be hungry, I will be hungry and thankful." He said, "You have always been difficult. Now you have taken the most dangerous step." I have given my whole property to other children, because I had told him that "I don't want any inheritance because when I refused your religion -- which was my inheritance, when I refused your party politics -- which was my inheritance, how can I accept your money, your house, your lands, your garden? That will be very insincere of me. So I cannot receive, because I have rejected everything and I receive only the money, I don't receive anything from you. Your love, your blessing is enough." So he had distributed the whole money. He said, "You should have told few days before. I would have kept a part for you reserved any time you are in difficulty." I said, "I will never be in difficulty; nowhere I will be in difficulty. For the simple reason because I know how to love. And that's enough; I can take any risk. I can jump into any challenge, because I know how to love. I know how to trust. And it is such a tremendous joy to discover every day that you are still here, with not a single cent. I must be the poorest man in the whole world.

Q: YOU DON'T LOOK LIKE!*

A:* I live like an emperor, because what a poor man can lose? I live like an emperor -- even an emperor is worried about losing land, money, this and that -- I don't have anything, so I can live as no emperor has ever lived -- without any anxiety. But the fact is that I am the poorest man in the world. Even beggars have their account.

So don't be worried. Just take a jump. And next time when you come here, bring your loving wife!

Q: THANK YOU!*

The Last Testament, Vol 2

Chapter #2
Chapter title: None

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INTERVIEW WITH QUESTLINE -- CJOR RADIO, VANCOUVER, CANADA

QUESTION: THERE IS A LOT OF TALK ABOUT THE NEW AGE, AQUARIAN AGE, YOU TALK ABOUT A NEW MAN. I HEARD, YOU WERE TALKING ABOUT A MERGING OF ZORBA AND BUDDHA, AN ALIGNING OF THE SPIRITUAL AND THE MATERIAL. CAN YOU PLEASE DEFINE ENLIGHTENMENT?*

A:* It simply means becoming aware of yourself. Ordinarily, a man is awake to everything around him, but is not aware who is awake and aware of all the things around. So we remain on the periphery of life and the center remains in darkness. To bring light to that center, consciousness to that center is what enlightenment is.

It is just being absolutely centered in yourself, focusing all your consciousness upon yourself as if nothing else exists, only you are.

Q: YOUR OWN ENLIGHTENMENT CAME AT THE AGE OF TWENTY-ONE?*

A:* Right.

Q: AND YOU LIKENED IT TO AN ATOMIC EXPLOSION, YOU SAID IT WAS LIKE A LIGHT THAT NEVER LEFT YOU. HOW WOULD YOUR PERCEPTION THEN, BEING ENLIGHTENED, DIFFER FROM PEOPLE THAT HAVE NOT AWAKENED TO THEIR OWN ENLIGHTENMENT?*

A:* Just the same way as a person is asleep. How are you going to define the difference between the person asleep and the person who is awake? The person asleep is dreaming or, not dreaming, but one thing is certain -- he is not aware that he is asleep.

The man who is awake, whatever he is doing, one thing is certain, he is aware that he is awake. This is the only difference on the spiritual level, too. Spiritually asleep person is not aware that he is asleep; and spiritually awakened person is aware that he is awake, and of course, he is aware of all those who are

asleep.

The awakened person has two definite positions: one, that he is aware; second, that all others who are around him are asleep. But the asleep person has none of these two. He is not aware he is asleep and he is not aware that others around him are asleep.

Q: WHAT IS BLOCKING THE AWAKENING IN MOST PEOPLE?*

A:* Just a continuous flow of thoughts.... A continuity of thoughts. That is functioning as a barrier. That is the layer that keeps you unaware; either you are thinking about the past or you are thinking about the future, but nether the past exists nor the future. And between these two is the very small gap of the present which you go on missing. That is the point where awakening happens.

That small gap, I make it equivalent to atomic gap. Smallest possible gap which slips so quickly that if you are not completely free from thoughts, you are going to miss it.

Q: I SAW SOME DEER IN RAJNEESHPURAM. THEY WERE OBVIOUSLY VERY MUCH IN THIS MOMENT. IS MAN'S INTELLECTUAL MIND THE BAGGAGE THAT WE'RE CARRYING AROUND AND BLOCKING OUR OWN AWARENESS?*

A:* That is the only mind you have. And the deer are not aware of the present; it is you who are thinking that they are aware of the present. They are not. They are neither aware of the present, nor they are aware of the past, nor of the future. They don't have any thought process.

It is man's prerogative to be aware of the past, to be aware of the future; and, if he makes effort, then there is a potential in him to be aware of the present. No animal can become enlightened.

Every man has the potential to become enlightened. If he does not become, he is responsible -- nobody else is responsible for it.

Q: WHEN YOU TALK ABOUT ENLIGHTENMENT, AND BEING IN THIS PRESENT MOMENT, SURELY THERE MUST BE PLANNING FOR THE FUTURE. THERE MUST BE A CERTAIN AMOUNT OF PLANNING THAT'S GONE AROUND RAJNEESHPURAM. CAN YOU EXPAND ON THAT DIFFICULTY THAT I HAVE IN UNDERSTANDING WHAT YOU ARE SAYING?*

A:* I have not planned anything.

Q: WELL, THE PEOPLE AROUND YOU HAVE.*

A:* And they are asleep, and they are free to plan.... They are sound asleep and doing great things! I am the only person who is not doing anything!... Because I cannot afford to dream and to project and to do. They can afford; they are asleep.

Q: IN TERMS OF MY MODEL OF SOCIETY THAT I'VE BEEN BROUGHT UP IN, IF EVERYONE WERE TRULY AWAKENED, I HAVE TO SIT BACK AND SAY, "WELL, WHAT TYPE OF SOCIETY WOULD IT BE?" THERE HAS TO BE PLANNING; BUT CAN YOU PLAN IN THE NOWNESS OF THIS MOMENT FOR THE FUTURE?*

A:* If everybody is awakened, there will be no planning and there will be no need for planning. People will spontaneously function. For example, I have never planned my life; I don't know what I am going to say the next sentence. You will ask the question and my response will be there; but it is not prepared. No planning has gone into it.

So if everybody was enlightened, we will have a totally different world, almost inconceivable now. You will not have atomic weapons, you will not have war. You will not have crimes; you will not have courts. You will not have politicians. You won't have saints, popes; these all will disappear. You will have very innocent, simple but joyous people all around. They will be doing things, but they will be very simple things, not complicated. Nothing like nuclear weapons. They will make houses, but they will not have architecture and schools for architecture. They will do whatsoever is needed simply, without getting into deep details. They will start things without knowing where it is going to end.

That's how I have lived; without planning for all these three decades, not knowing anything about tomorrow. But everything has gone perfectly well. In fact, I cannot conceive it could have been better.

Q: HOW MANY ENLIGHTENED BEINGS ARE THERE? AT THIS POINT IN TIME?*

A:* I don't know. There is no way of knowing.

Q: DO YOU THINK THE EXPERIENCE OF ENLIGHTENMENT FOR OTHER INDIVIDUALS WOULD BE THE SAME AS IT WAS FOR YOU -- THAT ATOMIC EXPLOSION YOU REFERRED TO?*

A:* Not necessarily.... It is very unique and very individual.

Q: AND THAT'S WHY IT'S SO DIFFICULT FOR SOMEONE LIKE YOURSELF TO EXPLAIN WHAT IT IS?*

A:* I am explaining it.... And I am explaining it better than anybody else has ever explained it.

Q: YOU'VE WRITTEN ... 350 BOOKS HAVE NOW BEEN PUBLISHED ON THE SUBJECT.*

A:* I have not written a single book.

Q: LET'S TALK ABOUT HOW TO GET TO ENLIGHTENMENT, OR TO BECOME AWAKENED TO YOUR ENLIGHTENMENT. I'VE READ SOME OF YOUR WORK AND YOU SEEM TO SAY THAT THERE'S TWO WAYS TO DO IT: THE ALONE ROUTE, THROUGH MEDITATION; AND THE OTHER, THROUGH RELATIONSHIPS.*
WOULD YOU TALK ABOUT RELATIONSHIPS BECAUSE IN NORTH AMERICA RELATIONSHIPS COME AND GO, COME AND GO ... AND I DON'T SEE THAT AWAKENING THAT YOU WERE TALKING ABOUT.

A:* The basic thing is meditation; but meditation can happen in two ways. Either it can happen in your absolute aloneness, unrelated to anybody. You can move inwards in your silence. Just sitting there watching your thoughts moving. As you watch, you become aware of a strange phenomenon: that the gaps between thoughts are becoming bigger and bigger. The thought process is no more so thick as it was before.

Just few days of sitting silently, doing nothing, no interference with thoughts, no judgment about them whether they are good or bad, just sitting by the side of a river -- as if -- and the river flows by. But the strange experience comes to you that the more you are watchful, less are the thoughts. As your watchfulness grows higher, your thoughts go on becoming lesser and lesser and lesser.

A moment comes when your thoughts are nil, and your awareness is full. It is exactly proportionate: 100 percent awareness means zero thoughts; 100 percent thoughts means zero awareness.

So either it is possible in your aloneness, or it is possible in your relationship. In relationship particularly, in moments when you are making love, meditation is very easy, because the very experience of

making love brings you to a point where thoughts stop.

Q: YOU ARE REFERRING TO THE ORGASM?*

A:* Yes. When thoughts stop and you are simply there, experiencing the thrill. If you know that this moment can be transformed into meditation then this is the simplest way. Rather than sitting under a bo tree for six years, it can happen in your bedroom, there is no need to go in a forest. And far more easily, because you are following a natural course. Your biology will support you, your physiology will support you, your woman will support you. Everything will be supportive, just you have to be alert that when orgasm happens, don't get lost into it. Remain a witness. Remain a watcher.

So the whole thing is simple, but that is the difficult point. In relationship the difficult point comes because in orgasm you are feeling so pleasant, so blissed out, that you will tend to forget your awareness.

Q: YOU'RE TALKING ABOUT GETTING ATTACHED TO THE EXPERIENCE?*

A:* Yes. Getting lost into the experience, not attached. Attachment is a different thing. Getting *lost*, getting drowned in the experience. You should not get drowned in the experience. Your physiology is in it, your biology is in it, your chemistry is in it, but you are not. You are not just a watcher. So in your bedroom there are three persons, or even four.

Q: ARE YOU TALKING ABOUT THE ETERNAL PART OF THE ETERNAL BEING AS BEING THE WITNESS?*

A:* That is the witness.

Q: COULD YOU EXPAND A BIT ON ATTACHMENT? GETTING ATTACHED. HOW ATTACHMENT CAN ALSO PROVIDE A BLOCKAGE FOR AWAKENING.*

A:* Just you become unconscious immediately. The whole thing is to be *conscious*, and the moment you become attached, you lose consciousness. The moment you become one with the experience, which will be a natural tendency. Millions of people know the experience of orgasm, but they all don't become enlightened for the simple reason because the natural tendency is when there is so much a blissful moment, who wants to be a witness? That will be missing the point in a way. You will be standing away, and when the experience is happening for which you have been hankering your whole life.... And it is a very small moment. It is not going to continue for hours so that you can stand also, you can get into and get out. There is not time. It is very momentary, very atomic.

Natural tendency is to be drowned in it. That's why many people come very close to enlightenment, but just miss by a single step.

Q: WHEN YOU SAY GETTING LOST IN THE EXPERIENCE, IS THAT DIFFERENT THAN -- OR MERGING INTO THE EXPERIENCE. IS THAT DIFFERENT THAN A ONENESS, BEING AT ONE WITH ALL. ARE YOU DIFFERENTIATING BETWEEN THOSE TWO?*

A:* They are different things.... Being one with all is a by-product of becoming a witness. It comes as a shadow to it; it does not precede it. Merging into an experience precedes it; and if you are merged into an experience then you are in the state of a drunkard. It may be love, it may be anything, but you are drunk. You are not alert, aware. And when I say becoming one with the whole, that is not in your hands. That comes as a reward of being a witness.

What you can do is to be a witness. There your doing ends. More than that, man cannot do.

Q: SO AN ENLIGHTENED PERSON LIKE YOURSELF WOULD NEVER REACT TO ANYTHING? IF I GOT ANGRY AND JUMPED UP AND DOWN HERE, OR SWORE AT YOU, YOU WOULD NOT REACT? MIGHT YOU ACT, THOUGH, WOULD YOU?*

A:* No. I will respond, I will not react.

Reaction is impossible. Reaction is always unconscious; and response is always conscious. For example, Jesus says if somebody hits on your one cheek, give him your other, too. Being a Christian, if I hit you on your one cheek, you may remember Jesus' statement and you may give me the other cheek. This is reaction. You are not responding to the moment. Your mind is reminding you what has to be done, what is right to do. This is the moment when you can prove that you are really a Christian. All these things will not take much time -- just in a flash.

That will be reaction. Response is unpredictable.

Q: IT'S NOT CONDITIONED?*

A:* No, it is not conditioned. It is unpredictable because it is not Christian, it is not Hindu, it is not Buddhist. It is my individuality, so even I cannot say if you get angry what I will do.

Q: DO YOU HAVE A MASTER/DISCIPLE RELATIONSHIP WITH THE PEOPLE HERE?*

A:* No. They are all my friends.

Q: WHERE DO YOU DRAW THE LINE BETWEEN LOVE AND IDOLATRY? CAN YOU DIFFERENTIATE BETWEEN THESE TWO? THERE'S A LOT OF LOVE TOWARDS YOU, BUT IS THERE A POINT WHERE LOVE CAN GO OVER TO SORT OF IDOL WORSHIP?*

A:* That is love going wrong. Love moving into a wrong direction. Adoration is not love. You have put somebody on a high pedestal, and this is not an act of love. It has its consequences.

If you adore somebody and put somebody higher than you, you are bound to put somebody lower than you, and you would like to be adored by somebody. It is an organic phenomenon.

It happened, I was meeting one of the shankaracharyas, the Hindu pope; he was sitting on a high platform and just by his side on a smaller platform, another Hindu monk was sitting. He introduced me that, "Do you see who is this man sitting by my side?" I said, "I don't know." He said, "He has been the chief justice of the supreme court of India; but he is so humble that he never sits on the same platform as I am sitting."

I said, "I can see that." He had a smaller platform, but I am sitting on the floor. And I told that chief justice of the supreme court that you should dig a hole in the earth here and sit there, because I am sitting here -- what kind of humbleness is this. And I told the shankaracharyas, that he is simply waiting. The moment you fall in your grave, he will jump on your platform and there is a third sannyasin sitting on the floor, he will jump on his platform. This is simple hierarchy.

And you call it humbleness? Neither you are humble, nor he is humble. You are fulfilling his ego by calling him the most humble person, and what is the need to remind me that he is a retired chief justice of the supreme court of India? What is the need? He is a sannyasin now; he has renounced the world, but he has not renounced the retirement. He has not forgotten yet that he was the chief justice of the supreme court. And do you recognize the fact that your saying this is simply fulfilling your ego, too? That I don't have ordinary disciples. And calling him humble, you fill his ego; and he, refusing to sit on the same platform with you, fulfills your ego. This is a mutual conspiracy. You are enemies of each other. You are destroying each other without knowing what you are doing. You are poisoning.

Adoration is dangerous. Anybody who adores somebody is the wake of it, would like to be adored by somebody else. Otherwise it is impossible for him to adore somebody. That would be only one pole. Where is the other pole? A polarity is needed. In love there is no hierarchy. Nobody is higher than you. You don't require anybody to be inferior to you. There is no question of equality, either. When there is nothing higher and nothing lower, the very question of equality becomes irrelevant. Everybody is himself.

Q: SOME PEOPLE LOOK AT YOU AS A GURU, AND FEEL THAT THEY CAN SEE THEMSELVES THROUGH YOU, THAT YOU CAN MIRROR THEMSELVES TO THEMSELVES.*

A:* That is their fault.... Because I am nobody's guru.

Q: YOU DON'T HAVE A CAPACITY TO MIRROR MYSELF BACK TO MYSELF?*

A:* I have the capacity to mirror; but no mirror needs to be a guru.... In your bathroom, you have a mirror. Is that mirror your guru?... A mirror is just a mirror. There is no need to make a guru out of it. It is his nature; just because it is a mirror it reflects. There is no need to bow down and touch the feet of the mirror, and put the mirror on your head and move around the world that you have a guru because it mirrors you. There is no need.

Yes, I can mirror. Only you have to open your eyes; otherwise, what the mirror can do? You can stand before the mirror with closed eyes. The mirror will be still reflecting, but a man with closed eyes, the man will not know that he is being reflected. He will not know that there is a mirror. Mirror will be doing its function. It is nothing on the part, in fact, mirror is not doing anything. It is just the nature of the mirror.
If you are not there and a dog is standing there, he will be mirrored.

Q: SOME OF YOUR QUOTES ARE IN THE PRESS. WHERE YOU SAY THERE IS NO GOD -- ARE YOU SAYING THAT THERE IS NO GOD OUTSIDE OF CREATION, PER SE?*

A:* Certainly I am saying that there is no creator. Creation itself is enough unto itself; it needs no outside agency to create it. The moment you accept an outside agency to create it, you fall into a vicious circle. Because the reasoning is that how can existence be there without being created by someone? That is the reasoning of all the religions. If you accept their reasoning then the question arises: Who created the God? And if God can be there without being crated then what is the problem? Then existence can be there without being crated, so why unnecessarily go from A to B, from B to C, and those are all hypothesis. God A creates god B, god B creates god C unnecessarily. The whole theology is simply nonsense. It begins with God, theo means God, and logy means logic about God. That is a contradiction in terms.

Q: SO CREATION ITSELF IS GOD. WE'RE GOD, YOU'RE GOD, I'M GOD, EVERYBODY HERE IS GOD ... THE WHOLE ... THE WHOLE GAME IS GOD.*

A:* Yes, if you want to use word God.

Q: OR SOURCE.*

A:* There is no problem. There is no problem for (typewriter defect -- check tape) have to change the meaning. Because the donkey will be the god, even the yankee will be the god. Better drop that word because that word is dangerous. Then sometimes you are riding on a donkey, you are riding on a god. Sometimes you are....

Q: I GUESS THE FORCE THAT GIVES US LIFE OR WHATEVER IT IS, ENERGY.*

A:* I would like to call it pure consciousness. Just consciousness. Or if you are too attached to the word god, call it godliness, but don't make it a noun, make it a quality. Godliness is perfectly okay.

Q: WHY DO YOU SAY MAKE IT A QUALITY RATHER THAN A NOUN?*

A:* Because the moment you make it a noun you kill(?) it. The moment you make it a noun you stop its growth. Nouns don't grow, only verbs grow.

Q: YOU HAVE SAID JESUS IS A MADMAN. YOU SEEM TO BE PUSHING ALL OTHER RELIGIONS OUT OF THE WAY BECAUSE OF THIS ATTACHMENT -- BECAUSE IT'S KEEPING PEOPLE OUT OF THE MOMENT?*

A:* That is one of the reasons. There are thousands and one reasons more.... Jesus would be a crackpot even if he accepted that there is no God. That will not make much difference.... Because there have been people, like Gautam Buddha, who does not believe in God. Still he makes the same kind of statements as Jesus is making, and I will call those statements also mad. For example, the story also is just as it is in Jesus' case, that he declares himself the only begotten son of God. Buddha cannot say that, because there is no God in his ideology, but he declares that, I am the supreme most awakened person. That is equivalent to God. Why you should be the supreme most? Past, present, future, Buddha is the supreme most enlightened person. Nobody can go higher than him. If I met him I'm going to kick him. He is a crackpot. This type of person, he does not believe in God, but he himself put in God's place. He's in fact worse than Jesus Christ. At least Jesus Christ is only the begotten son of God. He does not claim himself to be the God.

Krishna claims himself to be God (in?). Now Krishna is a bigger.... All these people need psychiatry.

Q: YOU ALSO SAY THAT JESUS WAS SUICIDAL?*

A:* Yes, he was suicidal.... Jesus is in many ways trying to prove that he is the awaited messiah of the Jews, and that is the whole conflict between the Jews and Jesus. Jesus was never a Christian, you have to remember it. He was born a Jew, he lived as a Jew, he died as a Jew. He never heard the word Christian. It was only after three hundred years, when the bible was translated into Greek that messiah became Christ, and the followers of the christ became Christians. This is a three hundred later -- three hundred year later development.

Jesus was continuously emphasizing that he is the awaited Messiah. And not a single Rabbi was convinced of it. Those twelve fools that he convinced, who became his apostles, were all illiterate, poor people, fishermen, woodcutters, farmers who had no idea of what he is talking about. They were simply happy that they are the followers, the chosen few of the only begotten son of God. Something was wrong with their psychology too. They were becoming without any cause, special. And they were raising Jesus as high as possible because with Jesus they go on rising higher. The night Jesus was caught, you will be surprised that his disciples asked him, "Lord, now you will be gone, how long it will take for you to come back and take us?" He said, "Soon, I will be coming back on the glory with God's light and I will take you all. I am going to prepare places for you." They said, "One question more. Of course you will be on the right side of God. Who will be by your side amongst these twelve people? Who will be second to you?" They wanted to decide the hierarchy. This type of gathering cannot be sane. These people would be perfectly right if they were in politics.

Q: BUT JESUS HIMSELF DIDN'T WRITE ANY OF THAT, HIS OWN THOUGHTS.... IT WAS FILTERED THROUGH OTHER PEOPLE, THE DISCIPLES PARTICULARLY, I THINK THAT THAT HAS*

HAPPENED IN CHRISTIANITY, HASN'T IT, I MEAN THAT MISINTERPRETATION?

A:* Let me explain to you. It is not only about Christianity. Buddha has not written anything, Mahavira has not written anything, Krishna has not written anything. No founder of any religion has ever written anything. They have all spoken. So everything was written by others. But, as far as Jesus is concerned, it is more probable that he said it than Krishna, or Buddha or Mahavira. Because there are four gospels, in fact five. Five disciples writing almost exactly the same thing. Without any contradiction. It is enough proof that it has come from the same source, that the person has said something because it is reflected in all the five gospels almost in similar words.

Q: THERE HAS ALSO BEEN A LOT OF TALK, BHAGWAN, THAT OVER THE TWO THOUSAND YEARS, THAT THE BIBLE HAS BEEN CHANGED BY THE CHURCH ITSELF. THERE IS TALK ABOUT REFERENCES OF REINCARNATION HAVING BEEN TAKEN OUT. I THINK FOUR HUNDRED, FIVE HUNDRED....*

A:* That is true. That is true. The church has changed. But fortunately one gospel has remained outside the church. That is the gospel of Thomas, on which I have spoken. I'm the only man in two thousand years which has spoken on something which has remained outside the church. Because church accepted these four gospels. Thomas was not here, Thomas was in India, so his gospel remained in South India. But that gospel exactly repeats the same what the four gospels say. Of course more accurately, more exactly and more significantly. Churches may have done something but they have not messed much because there is an independent source to be compared.

As far as Jesus is concerned, it is very difficult to defend him on this ground that these were perhaps not his words. These were certainly his words.

Q: DO YOU FIND ANY REDEEMING FEATURES OF THE OTHER RELIGIONS; BUDDHISM, HINDUISM, CHRISTIANITY?*

A:* Christianity, Judaism, Mohammedanism, these three religions have nothing to offer -- except stupidity. Buddhism, Taoism, Jainism, have much to offer. Hinduism is just in the middle of these two -- much nonsense, much sense, all mixed. What Buddhism Taoism, Jainism, has to offer in a sense is the method of meditation. Those are the three religions who are based on the method of meditation. All the three have no idea of God. All the three are completely free of this father figure, which is really a projection of child psychology -- you need a protector, you need somebody to create, you need.... Those three religions are more mature. But the contribution is the same. Their methods of meditation may be a little bit different. I have tried all their methods, but they reach to the same conclusion. They are all existential, experiential, they are not theoretical, and they are not based on belief. They don't require you to believe anything. Their approach is very scientific. So those three religions have offered one thing, which is all that is needed. They have offered many more things which are rubbish. And it is very difficult for someone, unless he himself has meditated and experienced this space to find out of the whole garbage. For example, Buddhism has as many scriptures as thirty-three thousand scriptures, and each scripture has hundreds of commentaries on it, and then commentaries on commentaries. It is said that if all the literature on Buddhism, in India, in Tibet, in China, in Japan, in Korea, in Sri Lanka can be accumulated, then you can put all the books of the whole world on one side, still the books on Buddhism will be the weightier. Just in weight.

Q: YOU CLAIM TO HAVE THE ONLY RELIGION THOUGH.*

A:* I claim to have the first and the last religion. For the simple reason that except meditation I have nothing else. So I have found the very essential core. No garbage around it, nothing non-essential, just a simple methodology. And I have looked into all the methods of meditation -- there are one hundred and

twelve methods. I have spoken on the one hundred and twelve methods of meditation, and out of one hundred and twelve methods that have been practised in the East by these three religions, I have chosen one essential point that is connecting all those one hundred and twelve methods. They differ only in small details, but their basic foundation is witnessing.

Q: I'D LIKE TO MOVE ON TO YOUR RELATIONSHIP WITH YOUR NEIGHBORS HERE IN OREGON. YOU'RE QUOTED: "I ALWAYS LOVED THE AMERICAN CONSTITUTION AND NOW I THINK IT WOULD HAVE BEEN BETTER IF I HAD NOT COME HERE AS I AM FEELING ABSOLUTELY DISAPPOINTED. THAT CONSTITUTION IS BOGS, THE WORDS; FREEDOM, INDIVIDUALISM, CAPITALISM, FREEDOM OF EXPRESSION ARE ALL JUST WORDS." THAT WAS IN THE EUGENE REGISTER GUIDE OF NOVEMBER 6TH '84. YOU SEEM TO HAVE THE PROTECTION HERE THOUGH. YOU HAVE BEEN ABLE TO PUT THIS OASIS IN VERY ARID LAND. WHY WOULD YOU SAY YOU ARE DISAPPOINTED IN THE CONSTITUTION?*

A:* Because it is a question of degrees. I have respected American constitution more than anybody else in the whole world -- Americans included. Because I have respected the constitution as the only democratic constitution in the world, hence my disappointment. I would not have been disappointed in Soviet Union, because I had no respect for their dictatorship in the first place. If they had even killed me I would have accepted it as a matter of course. But I cannot accept any nonsense here in America because of my respect for the constitution, my respect for the word democracy, freedom, individuality, respect for the individual. We have crated this oasis not because of American government, but in spite of American government. They are creating every king of hindrance. They are putting every kind of trouble and they are absolutely illegal. What they are doing is unconstitutional. It is against their own constitution. That's why I say....

Q: BUT THE CONSTITUTION IS REALLY THAT WHICH WILL EVENTUALLY PROTECT YOUR RIGHTS. AND I KNOW THAT THE GOVERNMENT, WHICH IS PEOPLE, HAVE BEEN CAUSING YOU PROBLEMS HERE.*

A:* Wait a moment. I will protect the constitution.

Q: YOU'RE DOING THAT?*

A:* Not the constitution. Constitution is a dead thing. What constitution can do for me? I will do something for the constitution. I am going to fight for the constitution against the Americans who are prostituting it.

Q: WHY DO YOU THINK THE NEIGHBORS AROUND HERE HAVE BEEN SO DISTURBED ABOUT YOUR MOVING IN?*

A:* Anywhere it would have been the same.... For the simple reason, man is an animal, has come from animals, has a territorial interrogative. It is their territory and we are strangers. And you will be surprised to know that even in India where I was born, I was a stranger. Because I did not believe in their traditions, I did not believe in their conventions. I did not support their religions. I did not support their values. I was a stranger in India too, and the Indian neighbors were as much against me as the Oregonians. So Oregonians are not doing anything special....

Q: WHY ARE PEOPLE REACTING THIS WAY? WHY DO THEY FEEL THREATENED BY YOUR PRESENCE HERE?*

A:* It is not a question of my presence. Why Jesus was crucified by Jews? Why Gandhi was assassinated by Hindus? Why many attempts on the life of Buddha were made? It is just a simple thing to understand, that's why I'm not angry about it. I accept it as part of man's animal nature. I am a constant threat to them. For example, my people are happy, joyous, dancing, enjoying. And those Oregonians around me look sad, bored -- as the whole world is sad and bored and everybody is feeling cheated by life. Nobody seems to find contentment. Nobody is able to rejoice life. And suddenly they see few strangers coming here and enjoying for no reason at all. Trying hard, twelve and fourteen hours a day working and changing the desert.

And in four years we have changed it. Now we are self-supportive, self-sufficient -- for our food, or vegetables, for our milk. And this is when everything is being done against us. We are fighting in every court. We must be having the biggest law firm in the world -- four hundred legal experts. Here four hundred sannyasins are working continually to fight in so many courts unnecessarily. In every case we are winning. And they know finally we are going to win. But they can delay at least. They can harass at least, and this is human nature.

So I'm not angry about it, and I don't think that it is anything unexpected, but as far as America is concerned, my expectations were higher than about any other country. It is a new country, only about three hundred years old. It should be more fresh. It should be more capable of existing new ideas, new people. But they are behaving just as idiotically as Indians.

India is an old country, almost dead. I was not disappointed with the Indians. They had made attempts on my life, and I was not disappointed even in that. But with America I have a certain love affair.

Q: DO YOU SEE THE POSSIBILITY OF RECONCILING YOUR DIFFERENCES WITH THE NEIGHBORS AROUND HERE?*

A:* That depends on them. I never compromise on any point. Either I am right or I am wrong. If they can prove me wrong I am perfectly willing to be with them. Or I am ready to prove them wrong, then they have to be with me. I don't compromise on any point. Compromise is only for impotent people.

Q: YOU ARE ALSO QUOTED SOMEWHERE, I HAVE IT HERE. YOU SAID THAT IF THEY WOULD HATE US YOU COULD DEAL WITH HATE BECAUSE YOU COULD TRANSMUTE THAT INTO LOVE.*

A:* Yes, that is true.

Q: BUT YOU CAN'T STAND BEING IGNORED....*

A:* That's right.

Q: BUT YOU'VE HARDLY BEEN IGNORED BY THE PRESS, SINCE YOU BROKE SILENCE ON JULY 20TH.*

A:* They cannot ignore, and I will not allow them to ignore.

I mean by that, that whatsoever media is doing right now, is not according to my standards. Although my Commune is small, but it is a worldwide phenomenon. We have communes all over the world, even in East Germany. Even in Soviet Russia. Of course they are underground.

Q: THEY'RE NOT WEARING RED AND ORANGE YOU SAY?*

A:* They cannot. Red has become my monopoly. I have taken it away from Communists.

Q: SO YOU'RE DISAPPOINTED IN THE NEWS COVERAGE THAT YOU'VE BEEN GETTING?*

A:* Yes, it is nothing. Much more is needed, and we will bring it.

Q: SO YOU DON'T MIND WHETHER IT IS SENSATIONALIZED?*

A:* That does not matter....

Q: AS LONG AS YOU ARE GETTING COVERAGE?

A: Anything will do. That we can manage.

Q: YOU PREDICTED THE START OF THE APOCALYPSE, TEN TO FIFTEEN YEAR PERIOD OF TRANSFORMATION HERE ON EARTH -- IT WAS SUPPOSED TO START IN '84. HAS THIS STARTED AND WHAT ARE SOME OF THE CONCRETES YOU CAN POINT TO SAY THAT IT'S STARTED?*

A:* Just creating gossips ... don't bother about these things.
That's my way of not being ignored. I can predict anything without any trouble.

Q: WELL HAS IT HAPPENED? IN `83 YOU SAID IT WAS GOING TO START IN `84.*

A:* It is not going to happen.

Q: IT'S OVER. WE'RE IN THE NEW AGE?*

A:* I don't take life seriously.

Q: I'D LIKE TO TAKE A QUOTE FROM THE RAJNEESH TIMES OF AUGUST 16TH: "AIDS IS THE ULTIMATE DEVELOPMENT OF HOMOSEXUALITY. IT HAS NO CURE. YOU HAVE GONE SO FAR AWAY FROM NATURE THAT THERE IS NO WAY BACK. YOU HAVE BROKEN ALL THE BRIDGES BEHIND YOU. THAT'S THE DISEASE AIDS." NOW THIS IS ATTRIBUTED TO YOU. COULD YOU EXPAND ON THAT STATEMENT?*

A:* That's exactly right.

Q: JERRY FALWELL SAYS THAT THAT IS GOD'S REVENGE ON THE HOMOSEXUALS. NOW ARE YOU SAYING THAT HOMOSEXUALITY HAS MOVED THAT FAR AWAY FROM NATURE, NOT GOD BUT NATURE, THAT THAT IS NATURE COMING BACK AT THE HOMOSEXUAL COMMUNITY?*

A:* God himself is a homosexual. First make it a point: the Christian trinity has not a single woman in it. It is a gay company. If anybody has to suffer from AIDS it is your God first.

Q: WELL HOW DOES THAT DIFFER?*

A:* It is absolutely different, because he is trying again to create fear in people. He's not giving a factual analysis of the disease. Let me give you an example: There was an earthquake in Bihar in India. And Mahatma Gandhi said that the earthquake has happened because God has punished the sinners. I was very young. I wrote him a letter that it is very strange only in Bihar God should punish the sinners. What about the whole world? Do you consider Bihar only consists only of sinners, and the whole world consists of saints? And he has not guts neither a gentleman's attitude. He never returned any answer. I wrote a letter to his son: That whether you father -- because he was my friend -- I wrote to Ramdas, his son, that whether your father has received my letter or not? He said he has received, but he has no answer to give, so he is keeping quite.

These people are diverting things. Now bringing god into it. That God has punished homosexuals, then why God has not punished lesbians? -- you ask that fellow. Because no lesbian creates AIDS. In fact if women are intelligent, they should all become lesbians. That is the greatest safety for women, and then they will leave men to suffer from AIDS or whatsoever they want to do. And then we will see how God makes them punished. Because this is strange that homosexuals should suffer and lesbians be protected.

Q: IF I COULD JUST SUMMARIZE YOUR RESPONSE.*

A:* No. I will.... Exactly what I am saying is that AIDS is the ultimate outcome of a perversion. God has nothing to do with it....

Religion has nothing to exploit on its ground. It is a simple fact that has tremendous implications. One, that men and women, if not allowed freedom from marriage, then there is going to be perversion of many kinds, because monogamy is unnatural.

Q: IT IS UNNATURAL FOR MEN?*

A:* It is unnatural. No man is there who will not like to love many women. In fact, Soren Kirkegaard has a statement that, "I would like to make love to all the women of the earth. Still I don't think that I will be satisfied." And he is stating a very significant point. Religions have managed a certain kind of bondage between men and women. And they have created the idea of sin and guilt, so people cannot easily move from one relationship to another relationship.

In countries, for example, in the middle east, it is very difficult to make a contact with a woman -- even to see the face of a woman. And in the middle east homosexuality is very ancient. For the simple reason, because whenever a man wanted just to change his taste, women were not available. He had to look towards men or even towards animals. This is ugly.

If we make marriage dissolve -- for example, in my Commune marriage is just a game, like any other game. And every game has its rules so marriage has its rules. But no rules of any game are ultimate. We make them, we can change them....

In this Commune it is very easy to move from one woman to another, from one man to another, without creating any kind of scandal, without feeling any guilt, without creating any jealousy.

Q: IN THE TRADITIONAL MARRIAGE, MONOGAMOUS MARRIAGE... YOU SAY THAT THAT LUST IS WITHIN THE INDIVIDUAL FOR DIFFERENT PARTNERS, DIFFERENT EXPERIENCES. SO THEN THE INDIVIDUAL IS TRYING TO CONTROL THESE DESIRES SO MUCH THEY MUST BE DISSIPATING A LOT OF ENERGY. THAT WOULD HAPPEN?*

A:* It is. It is. The more monogamous a country is the more people will be repressed. And their repressiveness will become violence, war, homosexuality, prostitution, sodomy. It will take all kinds of forms, which will be difficult because they have already moved away from nature. If we want that the world

should not end into such an ugly disease, marriage has to be dissolved, every religion has to drop the idea of celibacy -- because all those celibates are bound to become homosexuals.

All your popes, all your bishops, all your cardinals, all your priests of any religion, all your monks -- Buddhist, Christian, Hindu -- does not matter, because you have put man and women separately. There are monasteries where no woman has entered in one thousand years. Then those monks -- man is intelligent, he will try to find out some way for his repressed energy. Now what can you do? Just by an idea of celibacy, your biology does not change. Neither your blood changes its ways, nor your food, nor your hormones. Nothing changes by your idea of celibacy, your idea of celibacy is simply an idea. Your body knows nothing about it.

The body goes on creating semen. What you are going to do with that? How long you are going to repress it? And repressing it is a double wastage, because in repression you need much energy to repress your own energy. So you become a vicious circle. You cannot create anything so none of the monks of any religion have been creative of anything. They have not contributed anything to human civilization. They have been parasites, and they have created masturbation, homosexuality, lesbianism, sodomy....

Q: THIS IS ALL THROUGH THE REPRESSION?*

A:* It is all because of repression. Man's sexual energy should be allowed absolute freedom. It should be man's birthright.

Q: ARE YOU TALKING MAN INCLUDING BOTH MEN AND WOMEN?*

A:* Yes.

Q: YOU PREDICTED THAT TWO-THIRDS OF THE WORLD'S POPULATION WOULD DIE BY AIDS. DO YOU STILL STAND BY THAT?*

A:* Perhaps more, because there is nobody bothering to do anything about it....

Not a single step in any country is being taken to prevent it. On the contrary, every government is trying to repress the information about AIDS. Every individual who suffers from AIDS is trying to repress the information about it leaking into the public, because he will be condemned. If in a monastery you find that people are suffering from AIDS, that whole monastery and the whole religion will be condemned. So every vested interest is trying to repress information.

The disease is already widespread, and the problem is that it is not only by sexual intercourse that you can get it. You can get it by kissing somebody, because saliva is a carrier. Now kissing should be prohibited, completely, absolutely, with no exception. Tears carry it. If you kiss a woman and a tear comes to your mouth you can get it. And my understanding is: if tears and saliva can carry it, then perhaps soon they will discover perspiration also -- any liquid coming out of the body.

For the first time such a dangerous disease, so contagious, and which has no cure -- because basically it is not an ordinary disease. It is more an existential disease. A man looses interest; in women, for any reason: religious, physical, medical, for any reason, legal, a man loses interest in women, becomes interested in men. Soon he gets fed up with that, because in man and woman there is a contrast, a polarity, a attraction. Between man and man there is no polarity. It is just trying to create electricity with only positive poles, without negative pole.

Man and man making love simply means sexual energy will not be creative of life. Love making with a woman is healthy. In places where older people are not condemned for love making, people live longer. In countries like India, when even a person at the age of fifty starts feeling that, now, it is ugly, guilty, a sin, when your sons are married, to make love to your wife -- it is not right -- people die sooner.

In Caucasus Soviet Russia there are people who are one hundred seventy years old still making love. One hundred eighty years old people but you cannot call them old. Because they are still working in the farms just like any young man. And my explanation is that in the Caucasus sex has never been repressed but

has been appreciated, enjoyed, loved. In Caucasus it is exactly like the Eskimos: if you are a guest, the wife will be offered to you. Just as we offer food and a good room to the guest, the wife is also offered to you. It is not in any way thought to be immoral. Caucasus people live longer than any other people in the world. And they are poorest people with no medical facilities, with not enough food.

My feeling is that man can live at least three hundred years if his energy is not disturbed and perverted, and he starts fighting with himself. That is very destructive. AIDS is just your own energy fighting with your energy (doesn't make sense here) has come to a balanced state: like Soviet Union and Russia. The balance is such that except death nothing can disturb it.

Q: I'D LIKE TO GET TO ANOTHER QUOTE: YOU SAY THAT THAT'S HOW WE ARE GOING TO TAKE OVER THE WHOLE AMERICA. ARE YOU SAYING THAT YOU ARE GOING TO BE TAKING OVER AMERICA IN THE SENSE OF CONTROLLING IT -- FOR EXAMPLE, THE GOVERNMENT, PHILOSOPHY OR JUST YOUR HAPPINESS?*

A:* Just through our rejoicing, singing, dancing. We are gypsies and gypsies have their way of over conquering the world.

Q: ARE YOU SENDING OUT A WARNING YOU MIGHT BE MOVING SOMEWHERE ELSE?*

A:* Certainly, with my whole circus.... And tell Canada, it is not far away.

Q: YOU JUST TOLD THEM. ARE YOU THE RINGMASTER OF THIS CIRCUS?*

A:* Certainly.

Q: WHEN YOU SAY: I HAVE THE ONLY RELIGION -- I'D LIKE TO GET BACK TO THAT. ARE YOU SAYING: I, BHAGWAN, HAVE THE ONLY RELIGION. OR ARE WE OUR OWN MASTERS, EACH OF US INDIVIDUALLY?*

A:* No. Each individual here. When I say I, that is not my ego, that represents my whole people around the world. I am just their spokesman.

Q: ARE YOU SAYING THAT IT'S WITHIN EACH INDIVIDUAL?*

A:* No. When I say that this is the first and the last religion, the meaning is that all the religions up to now have not been scientific. They were all superstitious. They were based on a certain belief system. Belief was basic. Now nobody can believe without repressing doubt. Belief is only repressing doubt. If there is no doubt there is no need for repressing belief. You don't believe in the sun. You don't believe in science, you don't believe in light. You know they are there so no belief is needed. All religions up to now have remained beliefs. That's why they have been called faiths.

Science for the first time, three hundred years before, started a new movement which was based on doubt. Just absolutely against belief. Go on doubting till you find something which is indoubtable. That's my approach too. I am trying religion to have a scientific base.

Science inquires into objects, religion inquires into our own subjectivity. But the method need not be different. The same scientific observation, I call it witnessing: very alert, just go on inquiring within yourself, without any belief, without any prejudice. If you have courage enough to go without any prejudice, if you have courage enough to go without any belief system, soon you will stumble upon truth. It is there within you.

I say this is the first religion, because this is the first scientific approach towards man's interiority. And I say that this is the last also because there is no other possibility. There are only two possibilities: either belief or doubt. Hence, I say this is the last because you cannot do anything else. Either you believe or you doubt. If you believe you will never know the truth. If you doubt, persistently, and go on doubting, you are bound to find it. And when doubt finds something, that is no more belief, that is no more faith. That is your experience. You can stand by it. You need not go Jesus or Buddha. You need not take support from bible or Koran. You are your own authority.

So when I say this is the first and the last religion, I am not saying about Tom, Dick and Harry. I am simply stating a fact: that no religion up to now has tried doubt as its basic method. This is the first religion. And I am also calling it the last for the simple reason that there is nothing else that can be done. Only two things are possible and I have done the second thing. First all the other religion have done, and failed.

Q: CLAIRVOYANCE, TO BE ABLE TO SEE INTO THE FUTURE -- IS THAT A REALITY?*

A:* No.

Q: WHAT ARE YOUR COMMENTS ABOUT PEOPLE THAT TRANSCHANNEL, WHAT THEY CLAIM TO BE, SPIRIT ENTITIES?*

A:* Just they are crazy, surrounded by idiots.

Q; SO SOMEBODY LIKE EDGAR CAYCE, THE SLEEPING PROPHET.*

A:* Just rubbish.

Q: WHERE DOES IT COME FROM? IT WOULD APPEAR TO BE LEGITIMATE, SOMETHING HAPPENS. IS IT ALL FROM THE MIND?*

A:* It is all psychic. Just mind.

Q: CAN YOU GIVE ME SOME COMMENTS ON SOME PEOPLE HERE: RONALD REAGAN, THE PRESIDENT OF THE UNITED STATES.*

A:* Just a third-rate cowboy, film actor.

Q: ARE YOU AWARE OF THE PRIME MINISTER OF CANADA, BRIAN MULRONEY?*

A:* No. I have never heard about that fellow.

Q: YOU HAVEN'T?*

A:* He's fortunate.

Q: WHAT'S A TYPICAL DAY LIKE FOR YOU?*

A:* My daily life is just a constant bliss. Everything is blissful: eating, sleeping, talking, just sitting silently doing nothing. Everything to me is meditation. Sitting under my shower it is meditation, eating my food, it is meditation. Because I am always the witness. Even in sleep I am a witness. I know that I am sleeping. So it is, in a way, the same witness, but enjoying different things, different scenes. And because I never think of the past or of the future, nothing bores me because I -- you can go on giving me the same food every day and I will enjoy it the same way every day. My sannyasins who work in my kitchens, they get bored.

Q: ARE YOU VEGETARIAN?*

A:* Yes, I am vegetarian.

Q: IS DIET IMPORTANT TO AWAKEN?*

A:* No. It is not important, but once you are awakened, it is difficult to destroy life for your food. So before enlightenment it is not important, but after enlightenment it is immensely important.

Q: WHAT ARE YOUR THOUGHTS ON THE DRUG PROBLEM IN THE NORTH AMERICA SOCIETY -- COCAINE USAGE, MARIJUANA?*

A:* In fact, all the governments should help the scientists to find better drugs with lesser side effects, rather than repressing drugs. It is stupid. Whenever you start stopping something you give great importance to it, and particularly to the youth. It becomes a provocation. The government is responsible for all young people who are being destroyed by drugs. There is no need.

In my birthplace, just in front of me, my house, there was a beautiful temple. I persuaded the priest of the temple that because of the big wall around the campus, people used that wall as urinated place, and it was in such a space where you can sit down. Nobody will be seeing you. So you write down on the wall in big letters that pissing here is absolutely prohibited. He, of course, was convinced. Before that nobody had pissed. After that you could count lines of people. The priest was very angry. He came to my father and said, "Your boy is dangerous. I have never seen people queueing, and when I ask them they said, `Just because you have written it, immediately the idea arises.'"

Any prohibition is dangerous. But the Christian God started the whole stupid thing by prohibiting Adam and Eve not to eat from the tree of knowledge and the tree of life. Now in the Garden of Eden there must have been millions of trees. If God has not prohibited about those two trees, I don't think even now we would have found it. It was impossible. But prohibiting it, and then dumping the whole thing on the poor snake, the serpent -- God had done it already. He provoked.

All these governments should make an effort that better drugs are available, which give you more euphoria, more joy, and no side effects. Now science is capable of doing it.

Q: BUT YOU DON'T ALLOW DRUGS HERE ON RAJNEESHPURAM.*

A:* No.

Q: BUT YOU ARE SAYING OUTSIDE OF RAJNEESHPURAM, IT'S OKAY?*

A:* No. I am saying these drugs are not okay. And the reason is because governments are prohibiting. Otherwise science could have figured out very easily. LSD can be more purified, and it should be made

available without prescription, through medical stores, through hospitals. In fact, every hospital should have a room. Anybody who wants a drug experience, under medical care, he should be given it, because it is worth having. And i think that is the only way to take away that whole charm away from drugs.

In India they have tried many times to prohibit alcohol. And each time they prohibit it, many more people start drinking. And they drink wrong kind of alcohol, because it is made by people themselves. All kinds of poisonous accidents happen. Thousands of people die. Because they have drunk something they knew nothing about. Again and again the same stupidity. Then they withdraw the prohibition and the percentage of people drinking alcohol falls immediately. In fact, the way you have made the society, people are so miserable that they need something to forget what is happening to their life, what their wife is doing to them, what their boss is doing to them, what their husband is doing to them, what their children are doing to them. They need, those poor people need something, at least to have a few hours of relaxation.

My people do not need. That's why I don't allow here. We have better methods. Our meditations are nothing but drugs -- perfect drugs, without any chemicals in them. A man who can meditate will not be able to enjoy the drug, any drug. Because, his meditation gives him so much peace and the drug will disturb it.

Drug never gives you anything. If you are too much disturbed, then the drug relaxes you. But if you are at the peak of your bliss, drug will relax you down. So people who live in the valleys need drugs. People who live on the peaks don't need. Our people don't need.

It is not because of any government law that we are prohibiting people not to bring drugs in. It is because of our own people. They don't need it. In fact it is destructive of their meditation, their love, their joy. The drug makes them dull, stupid -- takes away the sharpness of their intelligence. But what I am saying about the outside world is that governments should emphasize the fact that it is a tremendous problem.

Sending young people to imprisonment does not help. You simply destroy those young people. You destroy their education. And I have not seen a single person who has been imprisoned, has been changed. He comes out, and again back to the drugs. Now he comes out more professional than he had gone in the prison. Because there are experts already inside the prison who know more about drugs. He was just an amateur. From all those people he gets ideas of other drugs that you will get in Kabul, Manali, in Katmandu, in Goa. Where you will get the real thing. There is no need for all this nonsense. Courts are involved, jails are involved, young people are destroyed. It is the duty of every government to provide people with some kind of relaxation, some kind of peace, some kind of silence. If you cannot provide meditation, at least you can provide medicine. To me drugs should be medicine. And if we want, we can change all bad effects. It can become a healthy thing. Each Sunday morning, rather than go to the church, you just go on a trip.

Q: THANK YOU VERY MUCH.*

The Last Testament, Vol 2

Chapter #3
Chapter title: None

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INTERVIEW WITH TED VIRAMONT, MADRAS PIONEER, MADRAS, OREGON

QUESTION: WHAT IS AN AVERAGE DAY FOR BHAGWAN SHREE RAJNEESH CONSIST OF?*

A:* Only of blissfulness. The same.

Q: DO YOU HAVE LEISURELY PURSUITS AT ALL?*

A:* Nothing.

Q: DO YOU BELIEVE IN FIGHTING INJUSTICE?*

A:* I don't believe in anything.

Q: DO YOU THINK THAT ONE SHOULD FIGHT JUSTICE, INJUSTICE?*

A:* One should not have shoulds and should nots.

One should simply exist spontaneously. If the moment brings fight, fight -- and fight totally, intensely. But don't fight for a belief. Don't fight for a prejudice. Live in the moment. Be alert. And out of that alertness, whatsoever happens, enjoy it.

So let me explain it exactly because that may help you to understand other questions and answers.

I don't have any belief system. I don't have any creed, dogma. My whole approach is existential.

Right now, you are there, I am here -- and this is enough. You may have prepared your questions. I have not prepared my answers. So you can ask your questions, and I am a crazy man, I may say anything that comes in the moment. I don't care for any consistency, and I don't care for any respectability. My whole responsibility is to this moment. Beyond that there is nothing.

Q: HOW'S THIS MOMENT GOING FOR YOU?*

A:* Beautifully. Your moustache giving me great joy! Only you are missing a beard. It is half-hearted. Just go the full way.

Q: WELL, I'VE BEEN THINKING ABOUT GROWING ONE.*

A:* You do it! A man without a beard and moustache is just like a woman with a moustache and beard!

Q: ABOUT A YEAR AND A HALF AGO, I HAD A REALLY DARK TIME IN MY LIFE AND SOMEBODY SUGGESTED TO GET INTO MEDITATION, AND I BOUGHT YOUR ORANGE BOOK ON MEDITATION. AND THE ONE THAT CHANGED WHAT WAS HAPPENING FOR ME WAS THE LAUGHTER MEDITATION. AS SOON AS I KNEW I WAS AWAKE, AND I STARTED LAUGHING, THE WHOLE DAY WENT COMPLETELY DIFFERENT THAN BEFORE. SO I NEED TO THANK YOU FOR SHOWING ME THIS MEDITATION.*

A:* Just one meditation has done that much for you. If you try few others, you will not find words to thank me.

I have 112 methods of meditation. And if a person can manage even 10 out of those, his life will be a sheer joy with no dark moments, with no frustration, with no tension, no anxiety. Whatsoever happens, he will be able to accept it, without any grudge, without any complaint. His gratitude towards existence will be infinite.

We are very ungrateful to existence. It has given so much to us, and without our asking. And we are such ungrateful creatures, that we don't even bother to look around what existence is continuously doing for us -- the sun, the moon, the stars, the trees, the birds, the animals, the people. You are living in a tremendously beautiful dream, but you have to be awake about it. Then only a gratefulness arises.

I call that gratefulness, true religion. A man need not be a Christian to be religious, need not be a Hindu to be religious. All that he needs is a deep gratitude towards existence -- he need not believe in God, he need not believe in heaven and hell -- just a simple phenomenon: a deep felt gratitude that this existence would have been missing something without you. That this vast existence needed you, no one else. And your place was empty before you, will be empty after you -- it is irreplaceable. That gives a great contentment.

Man's greatest need is to be needed. And when you feel that the whole existence needs you.... Otherwise you would not have been here!

Q: SOMEBODY TOLD ME THAT THE ONLY DEVILS RUNNING AROUND ARE THE ONES THAT ARE IN OUR OWN HEARTS. DO YOU THINK THAT THAT'S TRUE?

A:* There are no devils. With the God, all devils disappeared. They were shadows of your God. Without God the devil cannot exist.

You will be surprised to know that the word devil and the word divine have the same root. They come from the same root. It is a Sanskrit root. In Sanskrit divine is called deva. From deva comes the English word divine and the devil. In fact the devil and God are two sides of the same coin. There is neither God nor devil.

you are there -- either asleep or awake. If you are asleep then life is misery, suffering, anguish, meaninglessness. If you are awake all dis-ease disappears. For the first time you find yourself surrounded by tremendous beauty, bliss, silence, serenity.

And to experience this, all that is needed is very simple. One should put his prejudices aside. One should not be a Christian; otherwise he cannot come to this moment of luminosity. One should put one's communism aside, just for the moment. I am not saying put it aside forever. I am saying just for the moment put it aside. Because I know once you have put it aside for a single moment, you have put it aside forever.

Q: WHY DO YOU THINK THAT IS?*

A:* Because the experience will transform you so totally, you need not go to the church. The whole existence becomes your church. You need not read the Bible. The songs of the birds, the fragrance of the flowers, the sound of the running water will give you all the gospels that you need. And they will be *living*. They will not be dead words printed in a book. They will be alive, as alive as you are. And if your heart starts dancing with the living that surrounds you, what is the need to be a Christian, what is the need to be a Mohammedan?

These are for people who are asleep and have never tasted anything of life. These are toys given to children to play with, to remain engaged, to remain busy. Your religions are not for mature people. They are childish.

Q: DOES SOCIETY HAVE A RESPONSIBILITY TO ITS DISADVANTAGED PEOPLE?*

A:* No. None. Society has destroyed people in the first place and then starts talking about responsibility. Each child is being destroyed by the society, distracted from his nature, distracted from what

he was going to be, what existence has meant him to be.

First the society distracts him, disturbs him, and when he is disturbed, then these great public servants start coming and saying that the society has responsibility. This is a very cunning game.

First make a man sick and then run to fulfill your responsibility, service, duty, humanity, compassion, and bring medicine. But why hit the person in the first place?

All children are born so innocent that if you can just leave them alone to be themselves.... If you love them, and love is not a responsibility.... I am reminded of an small anecdote. One Hindu monk was traveling towards the highest Hindu sacred place, Badri* Khedar*, in Himalayas. It is a long journey, tedious. And just in front of him, a small girl, not more than twelve or thirteen years old, was carrying a boy, fat and heavy. The sannyasin was too much tired and just when he was passing the girl, he said to the girl, "My daughter, you must be tired. You are carrying so much weight." The girl was very much angry. She said, "Weight? You are carrying weight. This is my brother."

Love is not a responsibility. Love is not a duty. Love is your joy. So out of your love do whatever you can do, but not out of your Christianity, not out of your ideology, not out of a sense of responsibility. Otherwise you will never be able to forgive your son, and neither your son will be able to forgive you ever. Duty is a four-letter dirty word. Never do anything for the sake of duty, because you are doing it reluctantly. And whomsoever you are doing, you are humiliating.

Children are there just like flowers. What responsibility you have towards the roses? Yes, to give water, some manure, but that is not responsibility. That is your joy, because your roses will be bigger and more fragrant. What you are doing is nothing in comparison to what you are going to get. You are not doing any compassion on the rosebush. In fact the rosebush is being compassionate towards you.

What you have done? -- just put a little water, manure, taken care. And the rosebush comes with all its thankfulness, with all its flowers, and your whole house becomes fragrant. Suddenly you are no more in an ordinary house; you are in a palace, you are in paradise.

And the same happens with children. They are also flowers. Nourish them, but that is not your responsibility, that is your love. If there is no love, please don't do anything. Otherwise you are going to destroy the child. Love is the only safety. The child is too fragile. Handle it with care. Responsibility is too big a word and too heavy.

Duty is just ugly. Why not rejoice in nourishing the child? Why not enjoy in making him an individual? But you are trying to make him a Christian. You are dragging him to the church. You are forcing him to believe in a God. You are creating fear in him. If you don't believe, you will go to hell. You are creating greed in him. If you follow the church line, you will be rewarded thousandfold in heaven after death. You will destroy his whole life, and you will feel great that you have done your responsibility.

This is not responsibility; this is simply irresponsibility. A response should come only out of your loving heart. If you love the child, then you would like the child to find his own truth. You would not like him to live on a borrowed truth. *your* child and living on a borrowed truth. What are you doing? -- making him a beggar? You will not like your child to be obedient against his reason, against his will. You will teach the child that obedience is not a virtue. Neither disobedience is a virtue. You have to choose.

We can offer you whatever our understanding is, which is not perfect, which is not infallible. We can place everything that we have experienced in life, and it is up to you to choose or not to choose. You have to be yourself, not just my son.

He has come through you, but he does not belong to you. You have been a passage, but if roads start claiming people who walk on the roads, just think how much more difficult life will become. Once you travel on a road, the road said, "Stop! Now where are you going?"
And what are parents except roads?

Q: LAST YEAR'S PROGRAM FOR THE HOMELESS, WAS THAT YOUR IDEA?*

A:* I don't have any idea.

Q: WERE YOU HAPPY WITH THE RESULTS?*

A:* Perfectly happy with any kind of results, so it does not matter.

Q: WHAT WERE YOUR FIRST IMPRESSIONS WHEN YOU ARRIVE HERE AT RAJNEESHPURAM?*

A:* I love every challenge, and that was my first response. Seeing this desert.... I had not come to stay here, but this desert won't let me go.

I have to make it in an oasis. And in four years we have done much. For fifty years the land was lying there for sale. And it is not a small piece of land -- 126 square miles. And the Oregonians have not done anything for this poor land.

My first reaction was that I *have* to be here now....

I had not come with the intention or in America or in Oregon, but seeing the desert I decided that this desert has to be changed into a lush, green garden.

Q: ARE WE TALKING FIGURATIVELY OR...?*

A:* No, I am talking literally. I don't talk figuratively ever. We *are* going to change it. We *have* changed it. Now there are houses for five thousand sannyasins, all centrally air-conditioned. We have our own crops. We are self-sufficient. We have our own vegetables. These grapes are ours; you should taste them. And soon we will be making wine and everything. So go on coming.

Q: WHAT ARE YOUR IMPRESSIONS OF THE CITY NOW? YOU WERE HERE AND YOU HAD TO MAKE THE ADJUSTMENT WITH THE DESERT. WHAT'S YOUR IMPRESSION?*

A:* I enjoyed it. I am enjoying it.

I always enjoy anything which is creative. To paint on a canvas is a small thing, but to change the desert into an oasis is real creativity. And our people are enjoying. They are working twelve hours, fourteen hours every day. Even God tired in six days, and on the seventh day He had to rest, and since then nothing has been heard about the fellow.

That's great (unintelligible). Our people don't have any holiday, because our work is our pleasure. Our work is our worship. And even working twelve, fourteen hours a day, they have enough energy to laugh, to dance, to sing, to love. We are enjoying it immensely. It is really groovy.

Q: YOU TOLD SOME REPORTER TO TELL THE AUSTRALIANS YOU WERE COMING DOWN THERE. SO DO YOU HAVE ANY PLANS IN THE IMMEDIATE FUTURE TO GO...?*

A:* No, not at all.

Yes, I go on creating gossips.

Q: HOW'S YOUR HEALTH?*

A:* Health ... mm, very good.... Because my sickness is such that it just needs to be taken care of. It is not sickness. For example I have allergies. For four years here I have not suffered a single attack of asthma, breathing trouble, because the climate is dry. Humidity is difficult for me.

And my people love me so much that they will not wear any perfume. They will not come close to me when they have been working for twelve hours and perspiring, because any smell can disturb me. So this small oasis is taking every care. My sickness is not something which needs any medicine. My problem is born with me. Nothing can be done about it. You can only take precautions.

It was difficult to take precautions in the ordinary world. Now how can I prevent a neighbor not to use *

perfume, not to burn incense, and particularly in India.... Every house has a god. Every house is burning incense, and they were giving me asthma attacks. I had to find a place where at least for twenty miles there is no neighbor.

Jesus said*, "Love your enemies" and later on he adds, "Love your neighbors too" which is more difficult.

I don't have any neighbors; this is almost an island. And my people are aware of my difficulties, so they take care. That's why I am perfectly healthy. Otherwise I can be immediately sick. That is not a question of time. Just you open a bottle of French perfume here, and I will be sick. And I will not be able to sleep the whole night. My breathing gets so disturbed.

So that was one of the reasons I had told Sheela to look some place big enough that we are far away from neighbors. Because I don't want to interfere in their life. And if they enjoy perfume then who am I to prevent them from enjoying it? And she has found the perfect place for me.

Q: WHAT HAPPENS TO RAJNEESH AND RAJNEESHPURAM WHEN YOU DIE? IT CONTINUES ON AS IT IS?*

A:* I cannot say anything, simply because I *hate* to dominate people. Even now what is happening is none of my concern. I am just a guest. It is *their* place. I am not even a sannyasin -- you can see. You are a little sannyasin ... almost half. I am not a sannyasin at all. They love me, so they tolerate me.

Q: YOU MUST ADMIT THAT YOU HAVE SOMETHING TO DO WITH THE RELIGION OF RAJNEESHISM?*

A:* Nothing.

Q: NOTHING?*

A:* Nothing. I enjoy talking. And out of those talks if somebody creates any ism, that is *their* business.

Q: NOW YOU NOW ADVOCATE NONVIOLENCE....*

A:* No. I don't advocate. I simply share my experiences of life. And it is up to my people to decide for themselves. I am not going to decide for anybody. They cannot dump any responsibility on me....

And this thing that Christians used violence, they killed people, they burnt people, they did everything seems to be going against Jesus Christ. It is not so.

Because Jesus himself in his behavior is very violent. He talks about love; he talks, but he behaved just the opposite. He threw away the money changers from the temple with a whip in his hand. Is that nonviolence?

He cursed a fig tree because he and his followers were hungry and the tree did not welcome them with fruits. And it was not the season for figs to appear on the tree. Now he is not only violent, he is idiotically violent, cursing a poor tree which has nothing to do.... When the season comes, the figs come. This man you think is nonviolent?

Q: I'D BEEN LED TO BELIEVE THAT FOR A WHILE.*

A:* Yes. Every Christian has been led to believe that.

Christ himself was not a Christian. He was a Jew. He never heard the word Christ or Christian, because in Hebrew these words are not there. He was known as the messiah, which is equivalent to the Greek Christ.

His whole life -- and it was not a long life, only thirty-three years -- is full of incidences in which he proves himself arrogant, aggressive, violent, egoistic. And if his followers turn out to be the same on a larger scale, he is responsible for all that. No sane person can say, "I am the only begotten son of God."

Just think, anybody in Madras declaring, "I am the only begotten son of God" -- what you will think? That this man should be informed to the police, should be sent to a mental institute. He is a crackpot. And that's what Jews thought of Jesus. In fact they never crucified a messiah; they crucified only a crackpot.

And Christians have proved perfectly well that Jews were right to crucify this man, retroactively. The two thousand years of Christianity give evidence that that man was worth crucifixion. Jews were right: that man was dangerous. He was himself insane and he was creating insanity in other people.

In fact they delayed. He should have been crucified three years before. Because he started teaching only when he was thirty. If I would have been there, I would have suggested crucify him right now. Don't wait. In three years he will be able to collect few fools, few idiots, which are everywhere. And then it will become difficult. And then crucifying it will be wrong, because crucifixion will become the beginning of a new religion.

So whatever Christians have done, they have followed Jesus Christ step by step. And until Christianity disappears from the world it is very difficult to live peacefully. It is Christianity which has been making every effort to prevent science from progressing.

Science would have been in these three hundred years developed immensely, but the Christians on every step from Copernicus to Galileo to Columbus.... The America is discovered against the Christians, against the pope, and still I am amazed when the pope comes you welcome him.

Q: YOU WERE IN INDIA AT THE TIME THAT INDIA GAINED HER INDEPENDENCE FROM BRITAIN. YOU WERE TEN, BETWEEN TEN AND TWENTY AT THAT TIME; IS THAT CORRECT? WHAT KIND OF AN AFFECT DID THAT HAVE ON YOU AFTER WHAT WAS GOING ON BEFORE... LIVING UNDER THE BRITISH RULE, AND THEN NOT TO HAVE THEM ANYMORE. IT MUST HAVE BEEN RATHER TRAUMATIC FOR MOST INDIANS. WAS IT?*

A:* I am a little eccentric. I was more pro-British than pro-Indian. Because everything that has happened in India -- technology, science, education, colleges, universities, railway lines, roads, cars, airplanes -- everything has happened because of the British rule. If there was no British rule, India would have been the same as Ethiopia.

Before the British rule, for thousands of years they were burning women alive if their husbands died. Husbands were never burned when their wives died. I don't see ... a simple arithmetic that this is a male chauvinist society. The husband is trying to control even after his death. The wife was forced in such a ugly way that if you visualize the whole scene you could not believe it. And these are the Hindus who talk about great spirituality.

It is obvious that to push a living person into a funeral pyre, the person is bound to escape. So what they used to do: first, they will make the funeral pyre, put the dead body of the husband, then put the living body of the wife and tie her with the woods, put many more logs on top of her, and then pour as much purified butter, so when fire comes up there is great smoke. You cannot see what is happening there. Surrounding one hundred priests will be chanting mantras.

In the second circle musicians will be playing drums and all kinds of noise, so nobody hears the screams of a living woman dying and burning there. And this was all religious ritual.

For thousands of years they have done that. The whole credit goes to British empire that they prevented it. They made it criminal. It *was* criminal.

For thousands of years India has been poor. It is said in Hindu scriptures that people never used locks on their houses. Even if they were going for few months' pilgrimage they will not use locks, because there was no fear of anybody stealing. This is absolutely wrong.

My understanding is that they had nothing to be stolen, first. Second locks were not yet invented.

Indians are so lousy. They will not try to do anything. They would like rather to starve, but they will not make any effort how you can be rich. The country is tremendously capable of being rich, but the people's mind are not able to use the opportunity.

These poor people, before Britain came into India's history, were giving birth to ten children -- only one will survive and nine will die. There was no medicine, no medical care. Now it is just the opposite because

of Britain, that out of ten children only one dies, nine live. And that one also dies because of Indian stupidity.

Because Mahatma Gandhi was against vaccination. He was against allopathy. He was against everything that has been invented after the spinning wheel. And nobody knows when the spinning wheel was invented, perhaps ten thousand years. After that everything is evil.

It seems God made the spinning wheel on the sixth day and after that anything: railway trains, telegraph, post offices -- he was against all these things -- telephones, radios, televisions, he will not agree. You will be surprised. I was a guest in his son's house, who was my friend, and there were* so many mosquitoes in his ashram, and there were bound to be, because he was keeping many cows there, which are worshipped like mothers, and so much cow dung everywhere. I have never seen a dirtier place in my life, but it was all in the name of spirituality.

In the day somehow I managed, but in the night I told the friend, that "I will have to go to the nearby station, which was nine miles from there, and I will sleep there. Because how you can sleep with so many mosquitoes?" He said, "No, we sleep." I said, "I don't see any mosquito net." He said, "My father will never allow the luxury of sleeping in a mosquito net." So* I said, "What substitute he has given?" And he had given a substitute: kerosene oil. You paint your face, your hands, your legs, anything that is open with kerosene oil and go to sleep.

Now even the mosquitoes are intelligent enough not to come near to you. But how you can sleep, with kerosene oil? And I said, "I suffer from allergies; I cannot even try it. And this is my first and last visit to you. Any time you want to come you can come to me; I'm not going to come her. This is sheer stupidity."

Britain introduced much sanity. I am against slavery. I am against Britain dominating India, but I am not a fanatic in any way. I condemn Britain for whatsoever wrong they have done, but they have done so many beautiful things, I have to appreciate them.

So when India became independent in 1947 my whole family was involved in the freedom movement. Almost every member of the family had gone to jail, has suffered. But I was absolutely against, against my family, my father, my uncles. And I told them, that "What you are doing you don't know. Britain has maintained peace for the first time in the whole history of India. Before Britain there was continuous civil war. In Gautam Buddha's time India was divided in two thousands* independent kingdoms. India had* never been one country before Britain. It was Britain's contribution that India became one."

And as Britain was leaving India starting falling apart. Pakistan became separate. Bangladesh became separate. Now the Sikhs want their own country separate. Soon the Bengalis, the Assamese.... They have always been separate; it was under the British force that they remained one.

I used to tell my father, that "You don't understand the enormity of what can happen if Britain simply leaves the country. There will be violence and millions of people will be killed." And that's what happened.

My father wept before me, and he said, "You were right. We were thinking that you are always arguing against anything; any unpopular thing and you are for it. And this was so much*: that you were protecting and arguing for the British government." * I said, "Now you look. Britain has left; the country is divided. Trains are burning, houses are burning, children are being mutilated, women are being raped. This is your independence. This is for what you had gone to jail and suffered."

And after Britain left, in these forty years India's situation has been becoming worse and worse. The population goes on growing. Birth control, the pill, abortion, all are against the religions, against spirituality.

When Britain left India, the whole India -- including Pakistan, Bangladesh -- was only four hundred million. Now, India -- without Pakistan, without Bangladesh -- is eight hundred million. It has doubled in forty years' time. Its soil is completely prostituted.

Q: IS THERE ANYTHING THAT CAN BE DONE TO SAVE INDIA, DO YOU THINK?*

A:* I don't *think* that anything can be done. Perhaps it is time for India to die. And there is a time to born, there is a time to live, and there is a time to die. It is impossible, because thirty years I have been trying just that hopeless job in India: touring all around the country continuously, telling people what you are doing is going to destroy you. And my reward? They will be throwing shoes at me. They will be throwing stones at me. They poisoned my food twice, and before I left they made their last attempt on my life by throwing a knife.

Ten thousand sannyasins were present when they threw the knife at me. And the police somehow got from their agents, so twenty police officers were present there before the knife was thrown at me. It seems almost impossible that ten thousand witnesses -- perhaps you can say they are all sannyasins, maybe lying; but your twenty police officers, high-ranking, they are witnesses -- still the man was released from the court with respect. He has not done anything. The knife has never been thrown. And the knife was presented there by the police itself. It was lying down on the table of the magistrate. And the magistrate informed me from a friend, that "Forgive me, I know, but I am a man with a family, so many children. My promotion is due. I am being pressurized by the politicians and by the religious leaders that, `If that man is not freed completely, then you will be in trouble.' And I don't want to be in trouble."

Now that man belonged to a fanatic Hindu organization. That organization, sooner or later, is going to overrule India, because Hindus are the majority. And every stupidity that was there three hundred years before will be brought back, because that is Hindu tradition, Hindu religion. Suttee tradition -- burning the widow -- will be back!

Britain introduced divorce. Its days are finished. The moment India is controlled by Hindus, and it is not far away, divorce cannot remain legal. In Hindu religion there is no place for divorce. Marriage is forever.

They are interested in strange things. For example, cow slaughter should be stopped. Not that abortion should be legalized; no, that is not the problem at all. That birth control should be promulgated, helped in every possible way; no, that is not the problem. The problem is cows should not be killed.

Such a country, which cannot even see the priority of things.... I am not saying that kill the cows, but I am saying first save humanity. Otherwise who is going to save the cows? They will be killed by themselves.

My feeling is Britain has done two things wrong: in the first place it imposed slavery on the country; in the second place, like cowards it escaped from its responsibility. Britain should have remained there till he had educated people not to be violent, not to be superstitious, not to be against each other -- Hindus against Mohammedans, Mohammedans against Buddhists, Buddhists against Jainas, and there are so many sects and subsects, and everybody is against everybody else. And the country is spiritual, and nonviolence is its ideology. This is all nonsense; this is just hypocrisy.

Britain has done a very lousy job. I was certainly angry with Lord Mountbatten. He was the wrong person to send to India to make India free. He had no experience of politics. In fact he was just a playboy, his whole life. And just to keep him away from England -- because he belonged to the royalty, and if a person belonging to the royalty is a playboy, then everybody's wife is in danger, and everybody is in danger -- so they kept him continuously out, sending him out. But you cannot send him out just like that -- he was a royal person, he could have been the king. Just it was a chance that he was not the eldest son.

First they sent him to Burma. As he came back from Burma, immediately he was told, "Pack your luggage and go to India, and you have to do a great work: make India independent."

Just think, the sheer immensity of the work. When you make a country slave for hundreds of years you have to fight, and within a day you can make it independent. I don't see the logic. Even when I was only seventeen, I could not see the logic of it. I had written a letter to Lord Mountbatten that this is not the right time for this country to be independent. If everything is peaceful, it is simply cold war. Once the pressure of British control is gone then....

Q: DID THE INDEPENDENCE OF INDIA HAVE ANY BEARING ON YOUR OUTLOOK IN LIFE?*

A:* No, because I am not interested in nations. I am interested in one world. Because my understanding is that unless the world is one, we cannot stop wars. We cannot stop politicians cheating people. There is no way for humanity, except to commit suicide in a third world war.

Q: IT'S A BIG JOB TO TRY TO BRING THE WORLD TOGETHER IN ONE?*

A:* It is a big job, but nuclear weapons have made it easy. On both the sides, in America and Soviet Union, now they have piled up so much nuclear weapons that they can destroy the earth seven hundred times. Now neither America wants to get into a nuclear war nor Soviet Russia wants, but nobody can say it. Both will go on saying that we are ready, and both are piling up. Now it is absolutely absurd. For what you

are piling up? You have seven hundred times more than is needed to destroy this poor humanity and life on this small planet.

Because of the nuclear weapons third world war has become almost an impossibility. They will go on talking about it, because that keeps them in power. People are afraid. People don't know the whole information, what is going on. The Americans are afraid of Russians. Russians are absolutely in darkness, and they think Americans are monsters or something. The Soviet clique that rules can rule only if it can maintain the idea that the third war is just on the horizon.

I have a certain respect for Richard Nixon for one thing: that if the man wanted not to get out of the White House, he should have simply started the third world war. That was the simple way out of Watergate. Any cunning politician like Joseph Stalin or Mao Tse-tung or Mussolini or Adolf Hitler would have done the same. Nixon in that way is not a student of Machiavelli. He should read The Prince, but it is too late.

The only way politicians know to dominate people is either keep the threat of war continuously alive through newspapers, televisions, radio, speeches.... Keep people frightened, so they need your direction, your leadership. Adolf Hitler in his autobiography writes that a nation can become strong, great, only under two conditions: either you go on creating a threatening atmosphere that you are going to be destroyed or you start the war.

Q: DO YOU THINK THAT GOVERNMENTS WILL KEEP ESCALATING UNTIL THEY FORGET WHAT WAR IS LIKE, AND THEN BLOW 'EM ALL UP?*

A:* They cannot forget, and particularly at this time when they have accumulated so much weapons. It is dangerous to forget. They can backfire. They can destroy you if you don't destroy them before time. Either you have to use them in war or you have to throw them in the Pacific. You have to get rid of them. It is not a time to forget, and who can forget?

Just the other day I saw the petition of fifty scientists who are responsible of creating the nuclear plants in America urging the president and the Supreme Court that we were not aware what we are doing, and now it is beyond our capacity to conceive that if war happens, what is going to happen. Nothing like it has ever happened before. So it is time to stop.

Those fifty -- the most important American physicists, nuclear experts -- they are urging that it is time. Not much time is left. You stop creating more and somehow destroy these weapons or use this energy into some creative way. Find out a way that the energy can be used to produce electricity, to run factories; that can be done. But the politicians they want to be on top. And both go on, America and Russia, threatening each other.

Smaller countries like India is trying to create a nuclear plant. Fifty percent of India's population is on the verge of starvation, and India is exporting its wheat to outside countries.

Rajiv Gandhi is my friend, but I would like him to be assassinated just like his mother. What he is doing to the country is simply inconceivable. And what you are going to do by creating a nuclear plant? You can never become a great nuclear power. It will take three hundred years for India to become a power like America or Russia. And for three hundred years, if you are going to create nuclear weapons, not a single Indian will be alive. This is simple madhouse.

So I say that this is the time we can make people aware that drop all the boundaries, if you want to drop wars. And I am not appealing to the politicians. My appeal is to the intelligent people of the world, to the young people of the world.

These fifty scientists should * join hands with the Russian scientists and should declare that we are not going to produce any more nuclear weapons.

I want that there should be a world academy of scientists. I can give them the place in my commune. We have enough space.

Q: HAVE YOU LET THEM KNOW?*

A:* Yes. That's what you have to do. Let them be aware that I am inviting them.

The scientists of the whole world, if they refuse ... and this is the time to refuse.... And if all the

scientists of the world can refuse and all the poets and all the painters and all the people who are not political, but creative, the masses can be convinced. Then Ronald Reagan cannot deceive.

If the whole intelligentsia of America appeals to the masses that we withdraw our boundaries, that now there will be no visa for entry, and now there will be no passport. Burn all the passports. Burn all the green cards. We are one world, and there is no need for anything. Movement from one country to another country should be a birthright to every human being.

This is the time that under the pressure.... There are two pressures humanity is under: one is the nuclear world war, the other is the disease AIDS which is spreading like a wildfire and which has no cure. Not even a single medical person in the whole world hopes that there will be a cure sometime in the future -- no possibility. The disease is a category in itself. It is not to be put in the same category of other diseases: cancer and tuberculosis and all that. They are now nothing. You should not call them disease.

AIDS has no cure, and it is so contagious that you need not be sexually involved with somebody; even kissing and you can get it.

Q: I HEARD LAST WEEK THEY, THEY FOUND AIDS VIRUSES IN TEARS ALSO.*

A:* Tears also. Soon they will find in perspiration. Any liquid coming out of your body will carry the virus. This is going to be even a bigger danger than nuclear weapons. And anybody who has AIDS would not like anybody else to know about it, because he will be condemned.

Governments are repressing the information how many people have AIDS.

Q:* THE GOVERNMENT IS REPRESSING THAT?

A:* All over the world, because any government accepting that there are so many people suffering from AIDS, then two things are clear: that that government is declaring that its people are sexually perverts, homosexuals; secondly, to accept that AIDS is there, then the responsibility of the government, what you are doing about it?

And there seems to be nothing that can be done. So the only way is suppress the information. Don't let it surface. But this is *more* dangerous. Every AIDS person should be stamped, the way you stamp your cattle, just on the forehead. Because he is a walking nuclear weapon, and he can infect anybody. Kissing should be prohibited, not drugs. Drugs will do, but kissing won't.

People should be made aware what precautions should be taken. No government is trying to do. In fact if you declare somebody that it seems he has symptoms, no hospital accepts him.

We have two sannyasins here who have AIDS. We have made a special place for them -- the most scenic place. We are giving them every facility that is possible, because those people are going to live only few months, at the most two years. That is maximum. Most probably within six months they will be gone. We are trying to make their six months as comfortable, and as beautiful, and as relaxed as we can. But in the outside world there are people freely moving who have AIDS, confirmed. But they can bribe the physicians to keep it secret, and that is part of the physician's oath, that he will not make the disease of the person known. This is very dangerous.

They are not allowed in the hospitals because they may spread in the hospitals. Soon their families, the moment they come to know, then all love and all sacrifice and all responsibility will disappear. Then your own wife will not be ready to live with you. Your own father will suggest, "Get lost." Your friends will turn your ... their backs on you. Nobody would like even to see at you.

This was the situation in the middle ages of lepers, but lepers are not dangerous. In fact there are many kinds of leprosy which are not infectious. This disease is the ultimate outcome of homosexuality. It has to be dissected, analyzed, and given the whole perspective. I call AIDS a religious disease, because homosexuality was born in monasteries. Keeping men together, not allowing any women to enter in the monastery, not allowing the monks to go outside and mix with people, keeping nuns in their nunneries, not allowing any men to enter inside -- what do you expect?

All the religions have been preaching celibacy. Now celibacy should be made illegal. Anybody saying that he is celibate should be imprisoned immediately. All the monasteries should be closed, because those monks are dangerous. They have been all homosexuals. And it is not their fault.

When you take the vow of celibacy, your body, your chemistry, your physiology, your biology have no idea what celibacy is. And there is no way to communicate the idea to your body and biology. It remains

just hung up in your head, and your body goes on functioning in the same way. It goes on creating semen, it goes on creating sexuality. Now what you have to do with it?

People have been known in lonely places to make love to animals, because even man was not available. If you make the woman unavailable, he becomes a homosexual. If you make even man unavailable, he becomes a victim of sodomy. He starts making love to animals.

Love is such a natural phenomenon that preventing it has caused the whole problem. Politics has brought you to the nuclear third world war. And your religions have brought you to even a better chance to commit suicide. That is AIDS.

This is the time of such pressure, if we bring the whole pressure in the public's eye, there is a possibility to change the whole situation. It is always in danger then* people take drastic steps. Otherwise who risks? And when life is at risk of everybody, who bothers whether you are American or Indian or Russian or Chinese. This is the time that we should stop calling ourselves Christians, Hindus, Mohammedans, Indians, Germans. And the people who have some kind of world fame, they should appeal to the whole world, that "Destroy your identity cards, destroy your visas, destroy your maps, and remember that the whole earth is ours."

The war will disappear. There will be no need for war. In fact just as monasteries are responsible for homosexuality, wars are also responsible for it, because you don't allow soldiers to take their girlfriends with them. So what the soldiers are going to do?

Q: THEY'RE NOT GOING TO MAKE LOVE TO THEIR GUNS. THEY'RE GOING TO MAKE LOVE TO SOMETHING ELSE.*

A:* They can make love even to guns. If you are left only with a gun and nothing else, you are intelligent enough to make an effort.

Q: MY RIGHT HAND'S BETTER THAN A GUN.*

A:* Gun is perfectly good. This pressure of AIDS and nuclear weapons to me is a great opportunity and challenge, and I hope that something good is going to happen soon. That we will not be so idiotic to die and destroy this beautiful planet. We are going to do something.

Q: DO YOU HAVE ANY IDEA WHAT THAT IS?*

A:* I have. And soon you will know.... Just few days more.... My people are preparing.

Q: WE OBVIOUSLY HAVE A LOT OF WORK TO DO ON OUR PLANET HERE.*

A:* Right.

Q: DO YOU THINK THAT WE SHOULD CONTINUE TO EXPLORE OFF OF OUR PLANET?*

A:* No. Right now there is no time. This is sheer stupidity to waste money and time going to the moon and to the mars, because the nearest planets don't have life. There is a possibility of life, but those planets will take a lifelong journey. They are millions of light-years away. As far as we know in our solar system we are the only living people. In other solar systems scientists guess that there may be at least fifty thousand planets who have some kind of life. But this is not the time to discover their life; this is the time to save *our* life. And if the world becomes one, which I don't see that it is such an impossible thing.... If Oregon and California can be one nation, I don't see why Canada can also be not part of it. Why other nations can also

be not part of it?

Q: DOESN'T THAT START WITH OURSELVES THOUGH? WE HAVE TO START HERE?*

A:* I have started. In my people you will find people from all religions, people from all nations, even Russians. You will find of all races -- white, black, yellow.

Q: IF IT'S POSSIBLE FOR OREGON AND CALIFORNIA TO BE SIDE BY SIDE AND BE PART OF ONE NATION, IS IT NOT POSSIBLE FOR SANNYASINS AND THE REST OF OREGON TO LIVE SIDE BY SIDE AND BE PART OF ONE NATION?*

A:* We are absolutely ready. For us there is no problem. Even if from some other planet somebody descends here in Rajneeshpuram, he will be received with celebration. We have no problem; all the problems are on their side. We have no hostility.

Q: ARE YOU PUTTING THE RESPONSIBILITY ON THEM THEN?*

A:* No, I'm not putting responsibility, just stating a fact. We are a minority, such a small minority that it is simply idiotic for Oregonians to be afraid of us. *We* should be afraid of them; we are not afraid. It is really a hilarious situation.

Q: I'VE BEEN OUT THERE. THERE ARE PEOPLE TO BE AFRAID OF. YOU SHOULD BE AFRAID OF SOME OF THOSE PEOPLE OUT THERE.*

A:* No, we are not. We are not afraid of anybody. And that is making them more afraid, more hostile. And we went on inviting them. We invited the governor, we invited the attorney general, that before you start anything saying about us, please come and see. And then whatsoever you want to say, you say. But they don't have even guts to come here. You have such impotent people in your governor, in your attorney general, that I am simply surprised why their wives don't divorce them. We are not going to kill them; we have not killed anybody. We are asking them to come, but they won't come. On the contrary they have made their army alert that within three hours' notice you have to reach Rajneeshpuram any day. Strange we invite the governor; he is inviting the army. He should have told us; we should have invited the army ourselves. Why go such roundabout ways? We are straightforward people. We can invite the army, just the way we had invited the street people. We can have a project: three months, share-a-home* with the army.

Q: THERE'S NO IMMEDIATE PLANS FOR THAT RIGHT NOW, IS THERE? GREAT. ARE THERE ANY PLANS IN THE FUTURE THAT WOULD BE SIMILAR TO THE STREET PEOPLE INVITATION?*

A:* No, I never repeat anything. Always something bigger. Something bigger is going to come next month.

Q: I WOULD BE HAPPY TO HOLD IT UNTIL NEXT MONTH IF YOU WANTED TO TELL ME NOW?.*

A:* You will be there. You will be an eyewitness to it.

Q: DO YOU THINK IT'S TRUE THAT THE MORE LIGHT* YOU HAVE THE BETTER YOU CAN SEE WHAT IS TRIVIAL AND OUTMODED IN YOUR CONDITIONING?*

A:* Right. The more comfortable you are, the more luxurious you live, the more richness in all the dimensions of life, more is the possibility for you to become aware of one thing: that you have everything, but you don't have yourself. That you are surrounded by all the luxuries -- there is nothing more to be added to it -- but who are you? Living in a palace, but what the hell you are doing here? The question is bound to happen.

The poor man cannot ask it. He is looking for bread, he is looking for his children's medicine, he has no house. You think he will start inquiring about his interiority, about truth, about the meaning of life?

Q: (UNINTELLIGIBLE, BHAGWAN ALSO TALKING).*

A:* It is impossible for a poor man to be religious. That's why I say I am the rich man's guru. It has nothing to do with me. Only the rich man has the opportunity to inquire beyond the mundane things. The poor man -- I feel sorry for him, but I cannot think that I should go to Ethiopia and teach meditation there. They will kill me. And I am not suicidal.

The world has enough technology now. If its old prejudices and stupidities can be dropped, we can make the whole world a paradise. Nothing is lacking. If we can reach to the moon, if we can create so much destructive power, why we cannot create creative power. The same power can be transferred into creativity, because power is always neutral. You can burn your cigar by the lighter, you can burn your house too. Cigar does not... your lighter does not give you any instructions what to do.

Science has made available all the energies. You are using them in the service of death. Use them in the service of life. It seems all the politicians in the world are followers of Reverend Jim Jones, because they are trying to turn the world in a Jonestown, except Rajneeshpuram. And sooner they realize it, the better.

Q: YOU SAID YOU FELT SORRY FOR THE POOR MAN BECAUSE HE ....*

A:* I feel sorry, not for his hunger; I feel sorry that he cannot move into higher realms of experience. I don't feel sorry for his hunger. I don't feel sorry for his death. I feel sorry that he could not afford the greatest experience of life, of the eternal flame in himself.

Pope may be sorry also, but he is sorry because these people don't have food, don't have clothes, don't have hospitals. Because I know those who have clothes, and have hospitals, and have schools, they are also in tremendous misery, suffering. They may not be starving, but they are not rejoicing either.

I would like the whole world to live so luxuriously that people start becoming bored with luxury. You should ask me how I am bored with Rolls Royces.

Q: HOW ARE YOU BORED WITH ROLLS ROYCES?*

A:* Ninety Rolls Royces, anybody will be bored. And my people are going to try to have three hundred sixty-five. They are bent upon to bore me. What you can do?

And the whole earth is capable for the first time to be so luxurious that you don't feel any material need. All material needs are fulfilled, then what you are going to do?

There is nothing else than meditation. That is the only door that is left still open. All other doors you have knocked and seen there is nothing. Only one door is still open, inviting. And whoever has entered that door has never come frustrated, disappointed -- not a single case in the whole history of humanity that anybody who has reached the center of his being was disappointed, felt meaningless, was miserable, committed suicide -- not a single exception. That's why I say meditation is a scientific thing. That's how science works: if you can find something without any exception it becomes rule. Meditation is a scientific method, because in the whole history nobody has denied that it does not lead you to the ultimate

blissfulness. But what can I do? It is just a simple question.

I feel sorry for the poor man because he cannot understand Mozart. I feel sorry for him because he cannot understand the dance of a Nijinsky. He cannot understand the flute of Pannalal Ghose* or the sitar of Ravi Shankar. My being sorry and sad is for totally different reasons.

I would like him to enjoy the best music of the world, the best poetry, the best painting, the best dance. I would like him to reach to his highest peak of intelligence, but his poverty is preventing him. And the politicians and the religious leaders are responsible for his poverty.

This is such a strange phenomenon that these politicians go on sympathizing with the poor people, with the starving people, with the dying people, and the same politicians go on throwing food into the sea. Ethiopia is dying, and Europe has thrown thousands of tons of fresh oranges into the ocean.

And the political leaders go on talking about sympathy, compassion. The religious leaders go on talking about sympathy, and they are against birth control. They are against abortion: it should not be legalized. Strange, they are responsible for creating more population; that means more poverty. The politicians are putting seventy-five percent of their nation's income into war, army, nuclear weapons, and people are dying -- even their *own* people.

Thirty million people in America itself are on the streets. And you are creating nuclear weapons, and you are making efforts to reach to the mars or to the moon. You must have gone nuts!

And because I simply say the fact they are angry at me. They don't have any answer. I am ready for an open discussion with Ronald Reagan or Governor Atiyeh or anybody! And I would like to face me: that what you are doing and what you are saying are totally contradictory things.

On the one hand you are responsible for poverty; on the other hand you are showing so much great sympathy because these poor people are going to vote you. You are against birth control methods, because if birth control is applied, where Mother Teresa is going to find the orphans? It is such a complicated vested interest. Mother Teresa will die if there are no orphans. What she will do? And who is going to give her a Nobel prize? Orphans are needed, urgently needed, more the better.

It is a very simple thing, just the people of the world has to be made aware of it, and that is *your* work.

Q: THAT'S WHY*, THAT'S WHAT I WILL TRY AND DO.*

A:* Good. So come back again... And next time with a little beard.

The Last Testament, Vol 2

Chapter #4
Chapter title: You Are Totally Free

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MA YOGA PRATIMA
RAJNEESHPURAM
OREGON

QUESTION: BELOVED BHAGWAN, HOW ARE YOU HELPING TO CHANGE THE WORLD?

ANSWER: The world does not exist, it is only a word. What exists is the individual. By changing the individual, the world is changed. What has been done in the past with humanity is that people have been deprived of their individuality. That's why there are crowds, not individuals; Mohammedans, Christians, Hindus, but no individuals.

It is the same process which has been applied down the ages in the armies. The whole training in the armies is a basic effort to destroy the individual completely and to make him just a number.

If a man dies in the fight, in the war, his name does not appear on the notice board; what appears is that #16 died. Now #16 has no wife, no children, no friends, no old father and mother; #16 is simply a number, and #16 is replaceable. Some other person soon will fill the gap and will become #16. And the man who was behind #16 was reduced by and by with subtle processes. The whole training of the army is that the person is made to do things which are irrational. In the beginning his reason tries to assert, but his reason is punished, his disobedience is punished, his argumentativeness is punished. His obedience is rewarded.

Soon the person can see that if he has to remain in continuous misery and punishment, then only he can allow his reason to function. Otherwise, he has just to follow whatever the order is. Even if the order is to drop the atom bomb on Hiroshima, the person does it exactly like a robot, without considering that he is destroying 160,000 people within seconds.

But he is not an individual, he thinks no more. His thinking has been very scientifically destroyed. For hours in the morning, in the evening, for years he's been parading: turn right, turn left. He cannot even ask, "What is the point?"

It happened in the second world war that soldiers were needed, so everybody from every profession was asked to sacrifice himself for the country. A professor in Germany was asked to join the army. He had no more students anyway; since three years nobody had entered into his post-graduate research work, he was sitting unnecessarily. He should go to the army. He said, "There is no problem for me, I can go anywhere, but the army will find difficulties with me." But he was not listened to, and the first day when he was standing in the line and they said, "Left turn," everybody turned except him.

The commander asked him, "Have you heard me, or not?" He said, "I have heard, but I don't see any reason why I should turn left. And, finally, these people will be ordered again and again and they will come to the same position in which I am already standing."

"March forward!"... and he would not. He wanted some reason for every single act. Why should he march forwards, why not backwards? The commander got fed up. Such a person cannot be made into a soldier. He asked his chief what to do with this man: "He asked about everything. I don't know myself, I had never asked myself. This is a simple training of learning obedience, but this man is impossible. Everything is confronted with 'why?' The commander-in-chief said, "You don't know him, he is a very famous professor of philosophy. His whole life he has been arguing, doubting, and it is certainly difficult for the poor old man to drop all those habits. You give him some work which he can do, something very simple."

So he was sent to the kitchen and he was given a pile of peas and told that he had to sort them, the smaller ones on one side, the bigger ones on the other side. After one hour, the chief commanding officer came in and the professor was sitting there with closed eyes and the pile was exactly the same as he had left one hour before. Nothing had been done, not a single pea had been moved. He asked the man, "What are you doing? You have not done anything!"

He said, "So many problems have to be solved before I start. You said to me, the smaller ones on one side, the bigger ones on the other side. What about those that are in the middle? Where do they go? And it is not only a question of just three grades. In fact, there are many grades. Between the bigger and the medium there is again the middle, between the medium and the small there is again the middle." He said, "It is such a complicated mathematical thing and I am absolutely ignorant about mathematics." Finally, he had to be discharged because he was good for nothing.

What was the problem? The problem was they were trying to take his individuality away. They were trying to make him a robot, just to follow, there is no question why.

Years of turning left and right and marching forwards and backwards, one slowly stops asking why. What is the point? One simply starts doing things mechanically. Only then you can make a human being

drop the atom bomb on Hiroshima, Nagasaki, and he does not ask why. These people of Hiroshima had done nothing wrong, they had not harmed anybody. They were civilians, small children, women, pregnant women, old people -- they had nothing to do with the war as such. Why destroy them?

No, such a question does not arise anymore. An order is an order, and to follow it is his duty. He dropped the bomb on both the cities, went back to his camp, had a good dinner, drank with his friends, laughed, joked, and Hiroshima and Nagasaki were burning. Never before in history had such destruction been seen. But this man seemed to be absolutely unaffected. In fact he seemed to be enjoying, celebrating, because he had done a great job. The first man to drop the atom bomb has become a historical figure.

In the morning when he was asked by the journalists, "We certainly believe you could not have slept in the night. After killing 160,000 people, how can you sleep?" He said, "You don't understand the psychology of the soldier. I have done my duty and I have done it perfectly, and I had a very good sleep. I had not had that good a sleep for months, because this project was there, and I was so much excited by the project of dropping the atom bomb." He was being prepared for it; and, naturally, when the work is finished -- and finished with perfection -- one has the right to relax and go to sleep. So he said, "I ate well, drank, danced with my friends and went to sleep."

Now, something is missing in this man. His heart is no more functioning. His reason is dead. He looks like a man, but he has become a robot.

What has happened in all the armies has happened on a subtler level in all the societies. The basic method is the same. Every child is brought up to follow, to be obedient, to respect the elders. Every child is conditioned that on his own he is always going to be wrong, that he is a worthless person. One is not born worthy; worth has to be deserved, it has to be earned, it is a goal. Very few people achieve it. As a human being, he is condemned. As he is, he is condemned. He is given all kinds of shoulds and should nots, and the child is so helpless that sooner or later he is caught in the net.

It was a continuous problem for me and for my family. In India, it is an accepted fact that if any elderly person comes into a house you have to touch his feet. Now, I was not willing to do that. The first time it happened, one neighbor came in who was the age of my father -- or perhaps older than my father -- and my father touched his feet, asked him to sit comfortably. And then my father told me, because I was still in there, "Touch his feet. He is older than you, he is older than me."

I said, "He may be older, that does not mean that I have to touch his feet. In fact, I know this man. He is a drunkard, he goes to the prostitutes, he has been imprisoned twice for stealing. Now the police are suspecting him of a murder which has happened just two days ago in front of the house." In fact, my whole family had to force me not to say anything about it because I had seen it happening, and I told my father, "I also suspect this was the man although he had a black cover over his face. But I know his feet, I know his hands, I know the way he walks -- and you want me to touch his feet? I cannot do it."

My father said to me, "Then it is better, whenever anybody comes into the house, that you simply move from that place. Don't remain there to confront the man, to confront us and to create an embarrassing situation. Now what will that man think?" I had said everything in front of him. He really became nervous when I said, "I can recognize this man's walk and how he killed a man. Just because you are insisting, I am not going to the police station. Otherwise... this man is a murderer."

Seeing this he started almost trembling and perspiring. I said, "Look at him. He should touch *my* feet, otherwise I am going to the police." And the man touched my feet because he knew that I had seen him. He had seen me seeing him -- I was the only eyewitness. It was not late, just nine o'clock in the evening, and in front of my house there was a small street, dark. He was hiding in that street as that man passed on the road. The man's shop was nearby, and the exact time in India to close shop is nine o'clock.

So everything was settled: Nine o'clock he would close his shop and he would walk in front of my house, because his house was there, four houses away. And that was the best place because the murderer could hide in the darkness. There was not even a lamp post, electricity had not come yet into that place. I saw him come out of the street....

It was a hot summer night, and I have never felt at ease with heat. Cold I love, heat I simply hate. So I was just sitting in my bed waiting for the air to cool down a little and then I would go to sleep. At that very moment this case happened. The man was not aware that I was sitting on my bed on the terrace, because all the lights of the house were off and everybody had gone to sleep. I was in darkness, and as he came out of the street I immediately recognized the man, although he had a black cover over his face.

I told my father, "Now look. You touched a murderer's feet just because he is a little older than you. But there are men, donkeys, many bulls and many dogs older than you, older than me. If this is the rule, that I

have to touch the feet of anybody who is older than me, then perhaps I should commit suicide, because I cannot continue from the morning to the night touching everybody's feet. Do you think I don't have any other work?"

These are subtle strategies to distract the child from his innocence. If he follows the convention, the tradition, he is rewarded. I was always punished, never rewarded, but I accepted each punishment with great dignity, because each punishment made me a more solid individual, and they were not aware that they were helping me. Their rewards would have been bribes. Their punishment gave me mettle.

Every day I was punished, at home, in school. And they were wrong and I was right; but my crime was that I would follow only what I felt to be right. It has been a great adventure to be right and to be punished. That gave me tremendous integrity, and everybody -- my father, my teachers -- later on recognized it. Almost all of them recognized that they were wrong, but they treated me just like any other child; they never thought that I would be able to stand all the punishments and still insist on doing the things I wanted to do.

For years I had been standing outside the class. The teachers would find it easier to teach; otherwise, I was constantly asking questions. And I knew and they knew that they didn't know the answers. The moment I would ask anything they would say, "You simply go out of the class." I said, "But that is not the answer to my question."

For example, I asked the man who started teaching me arithmetic why in every language there are ten basic digits, one to ten. He said, "My God, I have been teaching mathematics for almost twenty years" -- and he was a first class M.Sc. in mathematics -- "nobody has ever asked me, nor have I ever thought myself why there are ten digits." I said, "I know the answer. But first I want to know whether a gold medalist in mathematics from the university knows a basic thing which is fundamental to mathematics."

He was angry, embarrassed. I said, "The thing is very simple. I have seen the villagers counting on their fingers, and there are ten fingers. And man must have started thousands of years ago counting on fingers. And because all over the world man has ten fingers, hence every language, every country has those ten basic digits. Otherwise, they don't have any reason." And there have been mathematicians who have used lesser digits. Godel used only three, and he said that's enough: one, two, three. After three, comes ten, eleven, twelve, thirteen; after thirteen comes twenty-and he managed to solve all kinds of mathematical problems with only three digits.

I was interested in mathematics, that's why I had joined the class. But before joining the class, I had looked into the library in all kinds of mathematical books, and I had found this Godel, who managed to work only with three digits. That gave me the idea that ten digits has nothing to do with mathematics, it has something to do with the hands of man.

I said, "Rather than answering me, you are telling me to go out of the class and stand there at the window. There is no problem for me because I enjoy outside air better than this dark hole which you call your classroom, and this dirty furniture, ugly, hard.... And you force small children to sit on this furniture six, seven hours a day; that is enough to destroy their soul. I am perfectly happy outside. There are trees and birds and fresh air. And particularly you are not there, so I need not bother about any question."

One day the principal was on the round and I was standing outside the mathematics class. She said, "This is strange. Whenever I come on the round, you are always standing at this window looking at the sky. Sometimes out of curiosity I simply look out of my office to see whether you are there or not. You are always there, without exception." I said, "You have to ask my mathematics teacher, because he tells me to stand here, and I enjoy. He is boring, and whatever he teaches can be learned very easily from any book. And standing here in front of lush green trees and so many birds and such fresh air, who bothers about arithmetic? And anyway, I am not going to count money in my life. So please don't disturb me, things are going perfectly well. He thinks this is punishment, I think this is reward -- reward for asking a reasonable question."

And I learned in these small things by and by that this society rewards lies, punishes truth, teaches truth but never rewards the truth. This whole society is against the individual. It wants everybody retarded. The retarded people are good; they never create any problem to anybody, they cannot raise questions, they are easily enslaved. The individual is essentially rebellious; he will say yes only when he feels it, otherwise he is going to say no.

You ask me how I am preparing to change the world. I am doing just the opposite of what society has done to individuals. I have to undo it. There is no need to do anything else. My sannyas is simply a process of undoing what the society has done to you. I am simply provoking your intelligence again. It is dormant. It

is there; nobody can kill it, it can only be repressed. Finding a suitable, comfortable situation, it can again start growing.

I want every one of my sannyasins to be utterly unique. This is one of the reasons I am against communism, because communism is the ultimate result of destroying individuals. Other societies have done it partially, communism does it totally. Hence in Soviet Russia in these seventy years, not a single rebel; strange -- a country which brags about revolution but does not produce revolutionaries.

It is something worth noting that before the revolution, Russia was a poor country but had many geniuses. Perhaps no country could have competed in the early years of this century or the last part of the preceding century. If you want to choose the ten best novels of the whole world, from all languages, you will be surprised that at least five will be Russian, and they will be the topmost. And after the revolution not a single novel.... What happened to the genius of the country?

There was Fyodor Dostoevsky, who has written as nobody else has written in the world. His insight is so penetrating 'that if the Bible is lost, nothing is lost; but if his books are lost, humanity will be always poor, because Fyodor Dostoevsky cannot be replaced by anyone. And there were all these men: Leo Tolstoy -- a giant, each thing that he has written should be written in gold -- Chekhov, Gorky, Turgenev. These five people you will have to put first; then only five from all the rest of the world.

A country that produced people like Turgenev has not produced any poet of the same caliber, any novelist of the same caliber since. What happened? What went wrong? The individuality has been completely destroyed. People are just robots. A slight disobedience and you are finished, nobody will ever hear of you.

Just a few years ago, Andrei Sakharov was given the Nobel prize because he was -- and he is -- the greatest nuclear physicist in the whole world. Any country could be proud of the man. He has gone deeper than Albert Einstein, farther than anybody else in the whole history of man. But because he signed a few petitions -- not much: he has not created any revolutionary party or killed somebody or bombed a train, he just signed a few petitions. Before him three other scientists had received the Nobel prize, and all three were immediately thrown into imprisonment, because the Soviet government does not want any Soviet citizen to receive the Nobel prize. In their eyes, the moment a man receives the Nobel prize he becomes world famous, and he starts having influence around the world which he can use against the Soviet government.

The Soviet government does not want the world to know who the people are who are creating nuclear weapons. The Soviet Union does not want these people to go out of the country even for a single day. They don't want these people to know that their country is poor and starving and all this nonsense about communism is baseless. Outside, the world has everything of which Russians cannot even dream. And intelligent people like Sakharov will immediately be able to see how far the world has progressed.

In Russia all publications are from the government; no private publications, no private newspaper, no private magazines. The Soviet people know only what the government wants them to know. It goes on hiding many truths, it goes on spreading many lies, but the Soviet people have no way to find out what is true and what is not. And if a man accepts the Nobel prize, then he will be invited to receive it. He will have to go outside the country.

So three scientists who were members of Sakharov's academy -- he was the director -- had received the Nobel prize. The government told them to refuse and they did not refuse. That was a crime. They asked the government, "Why? -- if our efforts and our researches are being rewarded by the world, you should be proud of us. Three Soviet scientists getting the Nobel prize -- you should be immensely happy, because in the same year not a single American is getting the Nobel prize. But on the contrary, you want us to refuse it."

And what they did with these three people is absolutely inhuman. They kept them awake for fifteen days; they went on giving them anti-sleeping doses... fifteen days continuously, not a single wink. First, after three or four days, they started losing interest in their families. Their wives would come, but they would not look at them. The children would come but they would not respond.

After the first week, they were like zombies. They could not recognize their friends. After the second week they had forgotten their own names, and they had forgotten all about the subject for which they had received the Nobel prize. After three weeks they were finished, their whole psychology was messed up. And then they were produced in the court to show that these people were insane and the court had to decide what to do with them.

They have been made insane. Of course, the court asked what their names were, and the scientists were standing there looking with empty eyes as if they had not heard. One was shaken, forced to say his name. As

if he had lost his voice, he looked all around -- what is happening? -- and finally he managed to stutter, "I don't know. Perhaps somebody here may remember my name; I am trying hard, but no name is coming."

The court decided they were insane. Just three weeks before, these people were declared Nobel prize winners. Within three weeks all three persons went mad, and where they had been for these three weeks there is no account. And why were they not produced immediately after they got the Nobel prize? If they had refused, disobeyed the government, then immediately they should be produced. What had been done in these three weeks? Sakharov knew everything that had happened, because he was the director; his conscience started hurting because everything was happening before his eyes. He was not doing it, but it was happening in the academy itself, and certainly he felt he was responsible.

The man somehow had saved a little bit of individuality. He signed a petition that this was absolutely inhuman, because he knew what had been done to these people, what kind of medicines and injections had been given to them, and he knew what would be the result. They had destroyed three Nobel prize winning geniuses, and now the court sent them to a mental asylum.

Sakharov simply signed the petition appealing to the president of the country that justice should be done. Even if they didn't want them to receive the Nobel prize, this was not the punishment for it. And because he signed the petition, the same happened to him. Immediately in the middle of the night he was arrested. He was removed from the directorship of the academy, but because he had already become a world renowned physicist, they could not give the same treatment as had been given to the three others. His name was known all around the world. So they sent him to Siberia.

Siberia is hell for Soviet Russians. There Sakharov is still alive. His wife has followed him voluntarily. Doing nothing, such a genius is rotting. They hardly get survival food, and the whole day they have to work like slaves. Now, Sakharov has never worked in this way. He is a man of intelligence, not a manual worker.

I am against communism because it destroys the personality totally. But this is simply the logical conclusion of all the societies in the world. They differ in degrees. Communism has stretched the logic to its very end. In Russia they say the society is not for the individual, the individual is for the society. I would like to say to my people that the society is for you, you are not for the society.

Society is simply a word. There is no society. Civilization, ideology, all are jargon; the reality is the individual. So if we can undo, deprogram enough young people around the world, we are sowing the seeds of changing the world without talking about any change. We *are* it.

There is no direct way to change the world, because there is no world which you can change. Wherever you go, you will find individuals. So the individual has to be changed, and that is simple, not difficult at all. If the society has been able to make you something which is absolutely not your potential, they have succeeded in doing the impossible. What I am doing is simply the natural course. If you have to take the water upwards, you will have to pump it, make arrangements. But if you have to take the water downwards, no arrangement is needed, the water will flow downwards itself. It is its natural law.

The societies around the world, religions, civilizations, cultures, have created very subtle mechanisms to destroy the individual. All that we have to do is to free the individual from those subtle mechanisms. That's why I am continuously hitting on every device that society has created to destroy people. The moment you are no more a Christian, something immensely beautiful will arise in you. The moment you are no more American or Russian or Indian, you will feel wings growing in you.

The moment you are no more addicted to any doctrine, you will be surprised what sharpness comes to your intelligence -- how you start looking at the same world with totally different meanings, different eyes. Everything is the same -- but you are no more the same, as if suddenly a blind man has found eyes or a deaf person has suddenly started hearing.

Those examples don't do justice, but just give an indication. The man who is completely deprogrammed is my revolution. And we need only a small minority in the whole world; there is no need for a big majority to change the world. The majority in the world have never done anything; it is always a small group of people who have been running the world.

Now Jesus is running millions of people. Karl Marx is running half the world. Mohammedans are second only to Christians in number. Buddhists are third, Hindus are fourth. A few people -- not more than a dozen, you can count them on your fingers -- have been running the whole world.

We can create thousands of deprogrammed people, and those deprogrammed people will be like fire, wildfire. Wherever they will move, with them will move a new perspective, a new way of life, and they will become magnetic forces to which people will be simply pulled in.

So I have no plan to change the world directly. That has not happened, though many have tried it.

Basically they went wrong from the very beginning.

Start with the individual and release his intelligence. Don't give him any program, don't give him any project; just make him free and tell him, "The whole sky belongs to you -- now you can fly anywhere you like, and whatever you want to do, you do, because there is no God to punish you or reward you. You are totally free, for any act that gives you bliss, that gives you peace, that gives you serenity." These people will become models and they will set the whole world afire.

So that is my idea of how we are going to change the world: by changing you.

Q: BHAGWAN, WHAT IS THE RESPONSIBILITY OF A DOCTOR TOWARDS A PATIENT WHO IS DYING AND NO LONGER WANTS TO LIVE? SHOULD THE DOCTOR HELP HIM TO DIE?

A: It is something very significant to be understood. In the past, in the beginning days of medicine and medical science, out of ten children nine would die, only one would survive. The population of the world was very scarce.

Hippocrates created an oath for doctors -- he was the father of Western medicine, allopathy. Humanity is immensely grateful to that man, and his oath was perfectly right in those days. The function of the doctor was always to save life. Life was so difficult; to save people was certainly the need of that time. But times change, needs change; books don't change.

Still in medical colleges and universities, Hippocrates' oath is given to the doctors before they can practice. Now, this is so stupid. The world population is four times more than it should be. In five thousand years scientists have been trying to find out how long people used to live. They have not found any skeleton which is more than forty years old. Around the world, in every excavation it is the same situation: people have died at thirty, thirty-five; at the most, the longest life was forty.

Now things are totally different. The population is four times more than the earth can afford. And the progress of medicine has helped people's life to be physically healthy, with less possibilities of sickness, and it has lengthened life. In Russia there are thousands of people who are beyond 150. In every country of the world the average age has gone up, even in countries like India. Just forty years ago, under the British raj, Indians' average age was twenty-three; now it is forty-seven, more than double. The population has become four times bigger, the age has become double -- more than double -- and India does not have all the modern facilities. Its water is polluted, fortunately; food is scarce. Fifty percent of the population lives hungry, one meal a day.

Still, in spite of all this, the population goes on exploding. If Hippocrates was here he would change the oath, I am absolutely certain, because the man who cared for life would have cared for the whole living earth.

Now, in the oath these words should be added: that a doctor's duty is to help the patient if he wants to live or if he wants to die. It is *his* choice, and the doctor has to be respectful to the choice of the person. It is his birthright if he wants not to live any more, only he can decide. In certain cases -- perhaps the person is in a coma -- then his family, his wife, his children, his parents, can decide. Perhaps he has nobody, he is alone; then the medical board can decide that if this person is going to live in a coma forever, then what is the point of keeping him alive? This is not life. And in keeping him alive we are keeping so many people unnecessarily engaged, so much mechanism unnecessarily used, so much money is wasted unnecessarily -- and he will never open his eyes.

So these are the three things: If the person is still in his senses, aware, and makes a will that if he goes into a coma, then don't go on keeping him alive; and if he wants to die just today, it is his freedom. Up to now, we have been victims of death. For the first time we can become masters of death. Up to now we have been just helpless; whenever death comes, it comes. Now it is possible for us to decide both when to die and what kind of people will be born. Up to now it has been accidental.

You need carpenters and you go on producing doctors. Strange. You need doctors and you produce plumbers. Everything is topsy-turvy: the plumber is doing the work of a doctor, the doctor is somewhere catching fish. We are in a position to decide what kind of people are needed in the society, and this will be the sanest way. You grow certain vegetables which you need, you grow certain foods which you need. You make houses to be comfortable, to be beautiful, so you can feel cozy, safe against the wind, against the sun, against the rain, against the snow, and you need a certain comfortable, relaxed place. You ask the architect; you can give him your needs and he knows how to manage those needs in as aesthetic a way as possible.

About everything we have become scientific; only about man we are still unscientific. This is unbelievable. We should decide what kind of people are needed: how many engineers, how many doctors, how many dental surgeons, how many surgeons, how many nurses, how many teachers, professors, and scientists. Everything can be decided -- and we can decide that these people should not suffer from the diseases that are known to us. We can create a protective wall. We can manage that these people will not be indoctrinated into some unnatural life pattern. We can create the first seed of being *always* a rebel.

So on the one side we have to be scientific about birth, and on the other side we have to be again scientific, human, compassionate. Help the person if he wants to live; perhaps he has not had time enough to live. If he wants to live, give him health, give him life -- not a life in coma in a hospital bed; that is sheer nonsense. Even if Hippocrates was there in such a state, going into a coma, coming out for a moment, going back again, he would shout, "Destroy that oath! I want to die; this is not life."

For anybody who wants to die, it is the function of the medical profession, of the commune, of the people who love him to make his death as beautiful as possible. Why make it accidental? Why should he die of old age? Why can't he die without becoming old and suffering all kinds of things which come with old age? He has lived, he has loved, he has created; now there is no need for him just to go on and on. And he is not being forced, we are not telling him to die, but we are simply giving the right, the constitutional right that if he wishes to die....

Yes, there are problems. For example, this moment he may think he wants to die, and by the time you have arranged everything for his death he changes his mind, he says no. So precautions can be taken: he can be given time, so that if he wants to die, he thinks it over for three weeks, and if after three weeks he still finds that he wants to die and he has not wavered-he can keep a diary for three weeks -- it is enough. And we can give him a beautiful departure.

There should be in every hospital, in every nursing home, beautiful places -- death temples -- where everything is arranged the best. The flowers, the garden, the people... and every person who wants to die must be given time so that he can learn something of meditation, so while he is going into deeper and deeper sleep from which he will never return, he can go on doing his meditation.

Meditation and death happening together is the best that can happen to anybody, because he is dying yet he is aware that he will be dead for you all, but not for himself. He will simply be freed from this body. And because he has died with awareness, he will not be born again. He will be free, a white cloud in the vast universe.

We have to make death beautiful: music, dance, silence, meditation. Up to now man has been born accidentally, dies accidentally, and between the two do you think you can live meaningfully? -- between two accidents? Your beginning is an accident, your end is an accident; do you think between these two you will be able to live meaningfully? Impossible.

The beginning should be considered by the most intelligent people. You are creating a body for a soul. Create the *best* body, so only a better soul can enter into it. You cannot create the soul, but you can create the beautiful house. That's what scientists are capable of now, and if you can get the best souls, you will have a totally different world -- without wars, without poverty, without sickness, without old age. And you will have transformed even death itself into a ceremony.

It is a departure: all the friends can be invited, all those who have loved the dying man can be present. He can say goodbye, thank all those people, can have another look, because he will not be meeting them again. In an accidental death this is not possible. Death has to be made according to the will of the man, and the medical profession is just to serve the freedom of the man, freedom of the individual. It does not matter whether he wants life or death -- whatsoever he wants he should be provided.

And there comes a moment in life when you would like to die. It is an immense relief. You have done everything that you wanted to do, you have lived every kind of experience that was valuable to you. Now going on living will be simply repetition, as if you are seeing the same movie again and again and again, because the army is surrounding the movie house, you cannot be allowed to escape -- you have to see the movie till you die, and even if you start dying they will immediately call the ambulance and take you to the hospital because you have to live and see the movie.

But you have seen the movie millions of times, and it is time -- and you want to be allowed to get out of the movie house. This is exactly the situation. When you have lived a hundred years, you have lived enough. Mostly, after eighty, people start feeling that now it is time to retire from life; just as they start feeling to retire from work nearabout sixty, nearabout eighty they start feeling to retire from life. There is no point.

These people's wishes should be respected. But provisions can be made, time can be given for them to consider. Time can be given for them to learn a certain simple meditation. They can be asked if there is anything they would like that can be supplied. For a man who is going to die within three weeks, it is simply human that we should give him everything that he wants, and then let him go with celebration.

To me, death is not something bad. It is just a deep sleep. Those who fall asleep without meditation will wake up in some womb almost instantly. Here you are preparing their funeral pyre, and they have entered into some womb already. You are unnecessarily wasting your time. The man has managed to enter another body.

But if a man can die with meditativeness, then he is going to become part of the whole. No more will he be imprisoned in a small body. He will be as vast as the universe, and that is the goal of true religion, to help you to become part -- organic part -- of the whole existence.

Q: BHAGWAN, WHAT IS IT THAT HAPPENS WITHIN A TWENTY-FOUR-MILE RADIUS OF A LIVING MASTER THAT CAUSES A PERSON TO BECOME ENLIGHTENED WHEN HE DIES WITHIN THAT TWENTY-FOUR-MILE RADIUS?

A: It is simply a law of existence, like other laws. The enlightened man has a certain energy aura around him. Everybody has, but different people have different colored auras. That color depends on their psychology. In fact, one can see the aura; there is a certain training how to see the aura that surrounds your body and particularly your head. And looking at that aura, much can be said about your mind, your past, your actions, your desires, your imagination, your ambitions -- almost your whole biography in the past, and, if you remain continuous with the past, the future also can be predicted.

As a person starts meditating, the colors of his aura start changing. When the meditation is complete, when you have come to your innermost point, you are surrounded by a twenty-five-mile-radius aura of immense whiteness. It is not like the sunrise, but it is like just before the sunrise, just those few moments when there is light but the sun has not arisen. In the East we have called it *brahmamuhurt*, the moment of the divine.

And why have we called that the moment of the divine? The reason was because of the exact type of light, without any source because the sun has not yet risen; it is far below the horizon but the night is over... between the night and the day. In India, meditation has a very beautiful name, *sandhya*. *Sandhya* means the time just before the sun rises, and the time just after the sun sets -- just a few seconds -- because they both are the same, a light without source.

The ordinary person's aura is an average of two inches around him, but as he grows, becomes mature, the aura also becomes bigger. Finally, at the ultimate peak of your meditation, the length of the aura is twenty-five miles.

Now, in this area if somebody is dying who is in love with the enlightened one, has trust in the Master, whom do you think he will remember? The last thing is the whole life condensed.

The man who was after money will remember his bank balance. Certainly he is going to remember his money: "Now what is going to happen to the money?" He is not concerned with his death, he is worried about the bank balance and the stupid sons and daughters who will destroy everything. That is going to be his idea.

A man whose sex has been repressed -- a monk, Catholic, Jaina, Hindu -- his last moment is going to be full of sexual dreams, because now there is no life energy to repress it. They have all uncoiled, the spring is no more pressed by energy. Death is coming, energy is moving away. His past of repression will give him a sexual dream. He will die in that dream.

But if a man has loved a Master, has been in tune with someone who is enlightened, he is not going to think of dollars, is not going to think about anything else, because that love with the Master was the greatest thing in his life. In that moment he will open up towards the Master, just like sunflowers open towards the sun. As the sun moves, the sunflower moves. In the morning it is facing east, in the evening it is facing west.

The dying sannyasin, the dying disciple is just a sunflower. So when you do your *gachchhamis* you should be sitting in a posture facing towards your Master, because in those moments it can happen. If your *gachchhamis* are really authentic, if you are not doing them just as a formality, if you are really saying with your whole heart, "I go to the feet of the Awakened One," space disappears, time disappears. Suddenly, you

are available to the Master.

The sannyasin dying will die with *gachchhamis* in his heart, utterly open, available, unconditionally available. Now what is there to be afraid of? He is going to die. There is no risk. Living, there was trouble, there were problems. He could not commit totally, his commitment was divided, partial. He had a wife, he had children, he had a job, he could not say to the Master, "I am absolutely, unconditionally surrendered to you, now you are my way. Lead me wherever you want."

But now he can say it. Now there is no wife any more, no children to go with him, no job, no money. Nothing that has been important up to this moment and was preventing him from being totally connected with the Master is there any more. Then why not take the chance? He could not do it in life, but he can do it in death. He can really *feel* -- there is no need to say, "I go to the feet of the Awakened One" -- you need not utter the words. Your whole being feels it.

And in that is the whole secret. If you are within the twenty-five-mile radius, it is as if you are just sitting by the side of the Master, because that energy field is your Master's energy body; and the moment you become open, suddenly there is just light, and eternal life opens its doors.

First try it in life, because if you can become enlightened in life you will be able to enjoy this beautiful life which you were just passing by like a somnambulist. There is really a large number of somnambulists -- ten percent of people. So if there are five thousand people here, ten percent of them will be somnambulists. They will not know, but they will get up in the night and go to the fridge -- the whole day they had been trying to diet -- and they will come back and go to sleep, and in the morning they don't remember anything, but they are puzzled: there has been nobody in the house and the ice cream has disappeared -- and it is ice cream that the doctors are against -- but they have no remembrance.

There have been very strange cases of somnambulistic people who will get up in the night and burn something in the house and go back to bed, and in the morning they will report to the police that somebody is doing mischief; their things are being burned every night.

It happened when I was visiting Hyderabad in south India. My friends there said it was not good that I accept the invitation of the family I was staying with. "They are rich and have a very beautiful mansion with a big garden, swimming pool, everything; but perhaps you don't know that house is haunted." I said, "If I knew it, then I would have certainly gone to their house, then there was no other way. This was just accidental that their letter reached before yours. I am going to stay there and see what kind of ghosts are haunting the house."

There were not many people in the house: the husband, the wife and a daughter -- only three persons. The daughter was not more than fourteen. And what was happening in the house was that things were being moved in the night from this room into another room, sometimes being thrown on the roof or on the terrace or in the garden. And naturally, neither the father was doing it, nor the mother was doing it, nor the daughter was doing it. The obvious conclusion was that it was haunted.

I told them, "I would like not to sleep away from you, I want to sleep in the same room with your family." The man said, "Why? We have made a beautiful place, the best room in our house with the best view." I said, "You can all come there if you want, but I am going to stay with you because I am going to finish this haunting forever."

They said, "But how will you stop the haunting? We are afraid of the ghosts. We lock every door, window, we all check" -- first the husband checked, then the wife, then the girl -- "to be absolutely certain that whatsoever happens in other rooms, let it happen, but the ghost should not enter into this room." And they said, "Strange, the locks remain locked, but things from our room are thrown out. Still the ghosts seem to be very nice people; they are not destroying anything, not burning anything, not stealing anything -- they simply change things around. But what is happening... the dining table we find in the sitting room, all the chairs have disappeared -- and they are on the roof of the house."

I said, "You just leave it to me. Let me sleep with you." It was the daughter who was doing the whole thing, and it happens mostly at the time when a girl or a boy becomes sexually mature, which is a very delicate period. But she was doing it in her sleep. I had to remain awake till the girl got up. I watched her. She was the last one to check, and she used to leave one window or one door available for herself. And this was all unconscious, she was not doing it consciously. She would throw things out. I caught her red-handed. Her eyes were open but she was asleep. I had to shake her. She suddenly woke up and she said, "What is the matter? What is happening? Why am I standing here? Why is the door open?"

The father and mother came running. I said, "There is no problem. The first sexual desire is arising in this girl." In India, particularly, you have to repress it continuously. And this was a rich family; the girl has

to pass at least a post-graduate degree, then she will be married... so it was going to be at least ten years more. This repressed sexual energy was a kind of poison. Unconsciously she was taking revenge, she was angry. And all that together made her a somnambulist.

I asked the parents. They said she was a somnambulist from the very beginning. In her childhood she used to move from one bed to another, from mother's bed to father's bed, and in the morning she would be puzzled about who had moved her from her mother's side. So I said, "Now the whole mystery is clear. She is a somnambulist, and now, because she has to repress her sexuality, she is taking revenge on you. And she has done a really good job.

"But now it will not happen any more. You do one thing: make her free about her sexuality. If she goes with boys, let her go; give her the pill, and the pill will destroy all the ghosts, don't be worried." And that's how it happened. The pill worked, and the house is no more haunted.

People are living almost in sleep, but the knock of death wakes them up. Suddenly they see their life is finished and they are drowning in darkness. In that moment they realize that they have missed life, they never lived it; they always postponed for tomorrows. They always thought to go to Kashmir, to go to the Himalayas, to see this, to see that, but they always postponed. What is the hurry? There is so much work to be done; they cannot waste time... three months in Kashmir.

So you go on postponing living, and you go on preparing to live tomorrow. You sacrifice today for tomorrow, and tomorrow never comes. One day suddenly, instead of tomorrow, death comes. It is a shock: you were waiting for tomorrow, you were planning for tomorrow your whole life, and now there is no tomorrow. And today you have never learned how to live, you were always preparing.

There is a strange story in Tibet that one man wanted to be the wisest man in the world. He collected as many scriptures as were possible and available in Tibet. His library had thousands of ancient scriptures, and he was running from one place to another, because in those days books were not printed. He wasted fortunes on every book because it was the only copy. His whole life he was collecting and waiting until the library was complete; then he was going to study all these scriptures.

But life finishes in death. He fell sick and his physicians said that he could not survive more than twenty-four hours. He said, "My God, in twenty-four hours, how am I going to read all these scriptures that I have collected and wasted my whole life on?" The physicians said that there is only one way: "You can have one thousand Buddhist monks, you can ask the Dalai Lama that they go through all the books and condense the essential points in those scriptures, so before you die at least you know the essentials." But those poor scholars had to read, and the books were thousands. They said even one thousand monks wouldn't do, and time was passing and the monks were trying, and the man was getting more and more nervous that soon the sun would set and he would be finished.

And he was inquiring again and again what was happening, why the essential message was not being brought. First it was thought that everyone would bring the essential core of the scriptures that he had looked in, but now there was no time to listen to one thousand monks and their summaries, so the monks were asked to please make one summary out of all these summaries. And be quick! -- because by the time the sun sets, the man will be finished.

They rushed back into the library, and there were great quarrels -- which is always certain where scholars are -- arguments about what should be included and what should not be included. And by the time they decided, the man was gone.

This is not a story, this is actually an existential fact about almost everybody. I say almost, because I have to leave a few enlightened people out of it. Only in death they are surprised... but then it is too late, nothing can be done. Everybody dies in frustration, in despair, in anguish, but a man of meditation dies in joy, in peace, at ease with the whole universe. And this becomes very easy if he is connected in some way with someone who has already arrived.

The best is to do it in life, because then you can live life in an enlightened way. And life is tremendously beautiful; it is just a miracle all around. But if in life it cannot happen because you have this and that and there are conditions, then at least in death let it happen. But it may not be possible for you alone, unless you have meditated so deeply that death will not create any disturbance in your silence. Then it can happen without the twenty-five-mile radius or it can happen anywhere.

But the chances of such a happening are rare, because if it could happen anywhere, it would not wait for death. It would have happened long ago. So this device of a commune is simply to keep you engaged here. If you cannot become enlightened alive, I say okay, at least don't forget me when you are dying. But enlightened you have to become -- dead or alive!

The commune is an immense field of energy and experiment, and soon in other communes around the world I will manage at least one person to be enlightened, so no commune misses this twenty-five-mile radius of energy.

Okay?

The Last Testament, Vol 2

Chapter #5
Chapter title: None

25 August 1985 pm in Jesus Grove

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INTERVIEW WITH NORRES KANE, HASSELHOLM, SWEDEN

BHAGWAN:* Glad to see you.

QUESTION: MY NAME IS LAWRENCE MORGENSON(SIC), AND I WORK FOR A NEWSPAPER IN SOUTHERN SWEDEN. IT'S A SMALLER NEWSPAPER. AND I'VE GOT QUITE A LOT OF QUESTIONS....*

ANSWER:* Good.

Q: ... SO IF YOU WOULD BE KIND, KIND OF BE AS BRIEF AS POSSIBLE IN YOUR ANSWERS. UNFORTUNATELY I HAVEN'T READ ANY OF YOUR BOOKS, AND I KNOW THERE'S A LOT OF THEM. SO MAYBE SOME OF MY QUESTIONS, OR ALL OF THEM, ARE UNNECESSARY IN A SENSE. BUT STILL....*

A:* It is good that you have not read. And you can ask the same question one thousand times, but my answer will be again and again different. So there is no problem. You start.

Q: A QUOTE FROM ONE OF YOUR BOOK COVERS IS: "I TEACH A SENSUOUS RELIGION, BEAUTY IS FAR MORE VALUABLE THAN TRUTH. BEAUTY IS GOD HIMSELF, TRUTH IS JUST AN ASPECT OF BEAUTY." AND I'D LIKE TO ASK YOU THREE QUESTIONS ABOUT THOSE QUOTES. ARE YOU ACTUALLY TEACHING A RELIGION -- ARE YOUR IDEAS A RELIGION? I HEAR YOU MENTIONING GOD. IS THERE A GOD? DO YOU BELIEVE IN GOD, OR MAYBE YOU'RE EVEN SOME KIND OF GOD TO YOUR DISCIPLES YOURSELF.*
AND YOU'RE SAYING BEAUTY IS FAR MORE VALUABLE THAN TRUTH. IS THAT WHY -- FROM WHAT I SEE -- MOST OF THE PEOPLE HERE ARE YOUNG, GOOD-LOOKING PEOPLE?

A:* That is my way of disposing God off. When I say beauty is God, I'm saying there is no God but only beauty. And I am making a distinction between truth and beauty, because truth is more a question of the head, it is more logical, philosophical inquiry. Beauty is of the heart, it is not logical, not philosophical; it is more poetic, more aesthetic, you can feel it but you cannot prove it. You can experience it, but you cannot explain it.

Truth, the very word looks dead, a logical conclusion. Beauty is not a conclusion, it is a sudden revelation. When you see a rose, it is not that you go through a logical solecism, that this is a rose and roses are beautiful so this must be beautiful. The moment you see it, the head stops spinning thoughts; on the contrary, your heart starts beating faster. Something totally different from the idea of truth.

Truth is argumentative. Whenever somebody proves a truth, all that he proves is that he is more logically proficient than his opponent. So in the whole history of philosophy, every philosopher has been contradicted. Five thousand years of philosophy and not a single truth on which all the philosophers agree.

Beauty is a totally different phenomenon. It is not a question of proving it. If you see a woman as beautiful, nobody is going to ask why. About beauty the question *why* is irrelevant. You need not prove, neither you can. In fact, if the other person is idiotic enough and continues to ask that you will have to prove why this woman is beautiful, you will be at a loss, you cannot prove it because it is something of the heart. And proofs are something of the head.

What I am saying in that statement is that the experience of religion is just like the experience of beauty, love; it is of the heart. It is not a theology it is not a philosophy; it is more like a poetry, a painting, a sculpture.

It happened Picasso was painting on the sea beach and a man was watching him, almost for two hours he looked from the painting from every angle. And finally he could not contain his curiosity. He approached Picasso and said, that "Forgive me, I don't want to intrude into your work. For two hours I have been watching, but I cannot figure out what is the meaning of this painting." Picasso looked at the man and said, "Have you ever asked what is the meaning of all the stars in the sky? Have you stopped in a garden and asked what is the meaning of all the flowers? What is the meaning of the songs of the birds? And if nobody is answerable for the beautiful sky and the gardens and the birds, why should you torture a poor painter? I don't know the meaning. I know that what I am doing is tremendously satisfying to me."

Q: BUT YOU DON'T KNOW THE MEANING -- THE GOAL OF WHAT....*

A:* There is no meaning and no goal. A life is in itself sufficient. A goal is needed only when something is not intrinsically valuable. The train has a goal, the machine has a goal. Without the goal the machine is useless.

But love has no goal. It is enough unto itself. And if anybody's love has goal, remember, there is no love in it; perhaps the man loves the woman because she is rich and old and going to die soon. If there is a motive, any end, it destroys the very phenomenon of love. Love has to be unmotivated, without any goal and without any meaning. When you hug a friend, have you ever asked, "What is the meaning of hugging?" And you will not find the meaning. And if you can find the meaning, then it is not hugging, it is just pressing each other's bones unnecessarily.

There is something which is beyond meaning, which you cannot express through words. That's why you are using a gesture. Your hug is a gesture of something which is inexpressible by words, your hug is simply saying, "I would like you to be just part of me. I would like myself to be part of you. It hurts that there is a separation. It hurts that we are two." Your hug is immensely expressive, but there is no motive in it, no end to it.

Everything that is valuable in life is always a goal unto itself. There is no outside goal. Anything that is valuable cannot be a means to some end. Just thinking of it as means is reducing it, utterly destroying its qualities and values. Your interest is the end; if you can get the end without this means, you will discard the means, you will get the end. You have to go through the means because without the means the end is not available, but your eyes are focussed on the end.

Love, beauty, poetry, painting, dance, music, they don't have any goal, but they have immense blissfulness, a tremendous ecstasy. You can be drowned in it, you can forget the whole world. Time can

stop.

Listening to Mozart, if time does not stop that means you are not listening, that simply means you are not capable of listening to Mozart.

Looking the paintings of van Gogh, if you are not forgetting the whole world, then you are not looking at the paintings, or you are only seeing the painting but it has not been a heart-felt experience.

Q: SO THE POINT IS ENJOYING WHAT YOU DO AT THIS MOMENT....*

A:* Every moment, every single moment; enjoy it so totally that you never have to look back, that you have never to repent that that moment was lost. Squeeze the whole juice of it, because the next moment is not certain, this may be the last moment. The past is gone, the future is uncertain; all that is certain is this moment.

And millions of people are losing this moment for a certain goal in the future, certain end to be achieved.

I wanted to say through that statement that religion has no goal, not even God.

Q: YES, BUT YOU'RE WORKING WITH (INAUDIBLE). YOU COULD CALL IT A RELIGION.*

A:* I can. In fact, I call this is the only religion; all other religions are in some way exploitation of man's weakness, helplessness, ignorance. They are not religions. This is the only religion, because there is no question of exploiting anybody's fear and creating a hell, exploiting anybody's greed and giving a promise of paradise and eternal joys there.

I am not promising anything. There is no judgment, and there is no reward and no punishment. If you live this moment totally, that is its reward; if you miss, you are already punished. There is no need for anything afterwards, there is no need for a judgment today. In the end, when the universe will come to its ultimate death -- there is no need. Each moment is giving you its reward, its punishment; and it is up to you. To me, not to live the moment is enough punishment; you missed a living reality. And to live it fully is paradise.

Paradise or hell are not somewhere else. Each moment both are available to you. It is your choice. People who are thinking of the past are missing; people who are thinking of the future are missing. People who are not thinking of past and future, and are simply living this moment intensively -- burning their life torch from both ends simultaneously -- they are the people who come to know what love is, what beauty is, what truth is.

Q: SO DO YOU -- WOULD THAT SORT OF DENOUNCE PEOPLE WHO ARE TRYING TO MAKE A BETTER FUTURE FOR THEMSELVES AS WELL AS FOR THEIR CHILDREN AND THEIR CHILDREN AND SO FORTH? I'M SPEAKING OF PEOPLE THAT ARE ACTIVE IN TRYING TO MAKE A BETTER ENVIRONMENT, LIKE GREEN PEACE, PEACE MOVEMENTS, PEOPLE THAT ARE WORKING WITH TRYING TO MAKE A BETTER FUTURE IN DIFFERENT WAYS.*

A:* I understand. Just think for five thousand years this is what every generation has been doing. The generation that has preceded us was thinking about us and making a better future; our present was their future. What they have done? In five thousand years continuously every generation, every father, every mother, every teacher, every priest, is creating a better future; and the total result seems to be just the opposite. Two things happened: they destroyed their present, they sacrificed, they thought they are martyrs, they thought they are doing great service to humanity. They were doing great disservice because the time that was given to them, a gift of existence, they wasted. And they have not been able to create a better future. Those five thousand years should become a lesson.

My own understanding is: If you are living your present totally, out of this living will be born the next moment. You have taken care of the next moment by living this moment totally. Just think how logic can lead to foolish attitudes. The father is told that he has to sacrifice his life for the children, his father

sacrificed his life for him. Neither he could live, nor he can live, nor his children are going to live, because they will be sacrificing their lives to their children. So everybody is sacrificing to somebody else. Strange. Then who is going to live?

So my insistence is live it! And out of your living experience the future will be born. If your living moment is of tremendous beauty and ecstasy, naturally you are creating future without any effort to create it. But if you are sacrificing to your children's future, deep down you will be resentful -- because your life is being destroyed by these children. And these children will be resentful towards you because you were continuously bragging that you sacrificed your life, and you will want that children should feel obliged to you. You would like your children to sacrifice their youth to your old age because you sacrificed. This is so stupid.

Q: PEOPLE ARE GETTING VERY WORRIED ABOUT THE POLITICAL SITUATION WITH ATOMIC THREATS, NUCLEAR WAR THREATS, THE ENVIRONMENT, AND POLLUTION, THINGS LIKE THAT, WHICH IS NOT THE SAME SACRIFICE FROM FATHER TO SON THAT WE'RE NOW TALKING ABOUT.*

A:* I understand. It is just superficially different. Basically it is the same. The question of nuclear weapons should not be thought as a future problem, it is in the present moment.

So I'm not saying that you have to think about future. It is a living reality. We are living surrounded by nuclear weapons. So do whatsoever you want to do right now.

But your pacifists are thinking about the future -- that there should not be a third world war, that nuclear weapons should not be created. Stupid. Again, you are destroying the present moment. And the people who are creating nuclear weapons, their logic is not different from yours: they are also preparing for the future, for the future of their people, for the future of their nation. They don't want to be weak, they want to be stronger, they want to remain in a position so that nobody can invade them. The war mongers are thinking of future, and the pacifists are thinking of the future.

I'm neither a pacifist nor a supporter of war. I'm saying, let these idiots fight with each other and humanity should live this moment as joyously as possible. If we can manage to live in this moment peacefully, joyously, the third world war is not going to happen. We have not done anything about third world war. If people are happy, if people are enjoying, nobody can drag them into a war. War is not a simple phenomenon, it is very complex. People have to be miserable, people have to be in suffering, people have to be sexually repressed. People have to be in every possible way humiliated: by poverty, by hunger; only then you can manage and convince them to destroy each other -- because they have nothing to live for.

Karl Marx has a beautiful statement in his COMMUNIST MANIFESTO. I don't agree with his communism. But the sentence with which COMMUNIST MANIFEST ends is tremendously significant: he says,, "Proletariat of the world, unite." Because you have nothing to lose and everything to gain, fight; when you don't have anything to lose, fighting becomes easier. In fact, there is a possibility you may win, you may have the whole world. But if people are having a beautiful life, a loving life, you cannot convince them that they have to destroy other countries, other people; you cannot do that, it is impossible.

Secondly, if people are not sexually repressed -- which is the base of all wars.... Every soldier has to be sexually repressed. It is sexual repression which becomes violence. The soldiers and the monks in the monasteries are not in different boats, and both have been calamities to humanity. The monks had been going on crusades, killing in the name of religion, and the soldiers in the name of nation, in the name of culture. But the basic thing is that if they both are allowed to live their sexual life in a relaxed way.... The monks will forget all about the Catholic Church and the Polack Pope; and he will say, "Let them go to hell, I am not going for crusade." He has a girlfriend and every moment is so beautiful. You cannot send my people to fight for anything. They will say no, because they are enjoying every moment so much, why they should disturb their life and other people's life.

Q: IT SEEMS THAT THEY'RE READY TO FIGHT FOR YOUR LIFE, THOUGH.*

A:* No. They are just pretending. My people are not going to fight anybody. They are just enjoying toy

guns, and....

Q: ALL RIGHT. I DON'T THINK THAT I CAN AGREE WITH YOU THAT IT TAKES SUFFERING SEXUAL REPRESSION, MAYBE POVERTY AND SO FORTH, TO MAKE PEOPLE GO TO WAR, BECAUSE IT DOESN'T TAKE VERY MANY PEOPLE TO START A WAR BECAUSE THERE'S SO MUCH TECHNOLOGY INVOLVED. PEOPLE THINK THAT THERE SHOULD BE SOMETHING DONE NOW. THAT ARE YOU SUGGESTING THAT EVERYBODY JUST ENJOY (?) THEMSELVES...*

A:* Do something now; that's what I am saying. Dance in the streets, rejoice in front of the White House, have parties before the Kremlin, make love before the White House. Thousands of people making love before the White House, that's what is to be done.

My people are always ready. That is going to embarrass these politicians and bring them to some sense, and they will see that these are not the people you can send to war. Just it has to be proved that people are now fed up with politicians and their continuous hunger for war.

Adolf Hitler, in his autobiography, has something valuable. He says if you want to become a great hero in history, then war is absolutely necessary because only in wartime heroes are born. That is true. In peacetime there are no heroes.

If Ronald Reagan wants to become a world hero, then a war is necessary; otherwise, he will be lost just the same way as Jimmy Carter is lost. Do you know where he is?

Q: NOT AT THE MOMENT.*

A:* Nobody will ever -- people will know only when he will die, then there will be a small news, newspapers, that poor Jimmy has died.

Q: SO WHAT DO YOU THINK OF YOUR PRESIDENT RONALD REAGAN PERSONALLY?*

A:* Every politician is basically a criminal. The criminal and the politician have the same kind of mentality and the same psychology. The criminal is one who could not succeed in being a politician, he's a failure; that's why he becomes revengeful and goes into the direction of crime. The politician is the successful criminal. But nothing succeeds like success. Once he's successful, you forget everything about his criminal mind.

Adolf Hitler, Joseph Stalin, Benito Mussolini....

Q: RONALD REAGAN.*

A:* They are all criminals. Alexander the Great, Napoleon Bonaparte. Your whole history is the history of criminals, big criminals. Small criminals die into prisons; big criminals become presidents, prime ministers, kings, queens. But sooner or later, humanity is going to recognize that we have been writing a history of criminals who have done everything.

When there was this case about Watergate against Nixon, Mao Zedong made a statement. He was simply puzzled. He said, "Why so much fuss is being made about it? Every politician does it. That poor Nixon is simply caught red-handed, that's all. It is not a question of doing." Mao Zedong's statement is that every politician does it, has always been doing it, just Nixon got caught. He's saying about himself too, because he's a president of a country and he has done every kind of crime that a man is capable of. But he's successful.

So my attitude towards politicians is that they should be treated as criminals, they should be watched as criminals, and a climate should be created around the earth that the moment somebody starts becoming political he should be hospitalized immediately.

Q: THAT TAKES AWAY THE WHOLE IDEA OF DEMOCRACY, DOESN'T IT?*

A:* Democracy will be possible only when there are no politicians.

Q: ANARCHY?*

A:* No. I'm not anarchist. This democracy is bogus, it is simply a rotary club of dictators -- four years, five years, one dictator; then five years another dictator. This democracy depends on two political parties at least, and those two political parties are basically the same. The psychology is that one party rules. Naturally it cannot fulfill the promises it has given to humanity, to its nation, to the people; nobody can fulfill them, because to fulfill them will need such a radical change into everything, that these politicians cannot do that. But in five years' time, people become fed up with them and the other party starts getting support. The other party says, "We are going to fulfill all these promises." And the memory of people is not very long, psychologically it is not more than three years. That's why every election in every country is more than three years, four years, five years -- not before three years. It is a psychological standpoint: people forget about what the other party did five years before when it was in power. People's memories are just nothing. They see this party, which is in power, and they want to drag it out of power; and the other party is ready. In five years' time, they will be disillusioned about the other party, but by that time the first party will be ready to fulfill. This is a very cunning strategy. This is not democracy. This is politicians dividing themselves into two groups, with a subtle conspiracy -- unconscious, that, "You rule five years. Five years we rule." It is just a rotating dictatorship.

Democracy, according to me, will be possibly only when there are no political parties at all, and each individual decides on his own. Somebody can stand for the president of the country, but no party is there to support him. Individuals he can approach the country, the people, he can explain what he wants to do, and if people feel intelligently that this man has some guts and can do something, they can support him. Otherwise there is no question.

Political parties become investments. Political line becomes your commitment. You are a Democrat. Somebody is a Republican. They become almost like religions. You cannot do anything against the political line. You have to support the president that your party has chosen. This is not democracy.

Democracy will be partyless, without politicians, and then there is a hope that we may find people who are not interested in dominating, in dictating, who are really interested in making people more happy, more rejoicing, more richer.

But this is not democracy.

Q: DO YOU CONSIDER YOUR COMMUNE, YOUR TOWN OF RAJNEESHPURAM, A DEMOCRACY?*

A:* This is a democracy because there is no political party.

Q: BUT ALL THE DIFFERENT INDIVIDUALS HERE ARE ALL WORKING TOGETHER FOR THE SAME PURPOSE, CREATING OR MAKING YOUR IDEAS AND YOUR THOUGHTS OF HOW YOU'RE SUPPOSED TO LIVE REAL.*

A:* No. My whole insistence is that never try to follow me. I am not a reliable person. Don't believe in me. Don't believe in my words. Whatever I say, think over it. Unless it becomes your own idea and you can say that, "Now this is my idea", work it out. Nobody here is working my idea; they are working their ideas.

Q: WHICH THEY HAVE ALL GOTTEN FROM YOU TO START WITH.*

A:* I have not enforced them. I have not indoctrinated them. I have simply explained my vision. And my whole effort is to teach them how to doubt, how to be skeptical, how to argue, so that they can argue against me, they can be skeptical against me, they can doubt me. And if, after all this doubting, skepticism, rationality, if they find that something is true, it has already become theirs. I don't have any monopoly on it. I may have triggered the process, but I have no monopoly on it.

This commune is being run by people themselves. I'm not even a member of the commune. I have never gone to their commune meetings. I don't know where their offices are. Anybody who comes for few hours will know more about the commune than I have known in four years, because I never go out of my room.

In the morning I come to the meeting place, where I say whatsoever spontaneously I feel like saying. I may contradict everything that I have said up to now. Nobody can say to me, that, "You are contradicting yourself" because I have never promised anybody that I will not contradict. Nobody can blame that I am inconsistent, because I have always said that I am a growing person, continuously growing, and I have to deny every yesterday each day. How they can create a belief system?

Jesus has few sentences which he repeated his whole life -- consistent. Naturally it can become a catechism. People can follow direct guidance about everything with full details. Moses gives ten commandments, you have just to follow, you have to have faith.

Here, doubt is the climate. Faith is not the place here. I am explaining to them what I have experienced in my life, and leaving it up to them. And I never inquire whether anybody is following my ideas or not. I'm not interested in that at all. My whole interest is that my people should be intelligent, and then their intelligence will take care; then whatsoever they do is right, even if it goes against me, but it should not go against their intelligence.

I respect individuals, I respect their intelligence, I respect their sensitivity -- so much that I will be the last person in any way to give them beliefs, dogmas, creeds, DAS KAPITAL, HOLY BIBLE, no.

Q: YOU KEEP TELLING THEM TO DOUBT EVERYTHING YOU SAY AND MAKE INQUIRIES ABOUT EVERYTHING. BUT IT SEEMS TO ME THAT THE ONLY THING THEY REALLY DON'T DOUBT IS YOU AS A PERSON. I MEAN THEY KEEP GIVING YOU GIFTS, CARS, THEIR WORK, THEIR MONEY.*

A:* It is true, they cannot doubt me as a person because they have lived with me and they have doubted enough, and they have found their doubts are meaningless as far as my being is concerned -- not my thoughts. As far as a person, they have known me, they have experienced my love, they have known that my trust in them is immense.

Even in those sannyasins who have left, I still love them the same way, I still trust in them the same way. If they come back, nobody is going to ask them, "Why you have been missing for so many years."

Few sannyasins who have left even have made negative statements about me, and journalists have asked me, that, "Some ex-sannyasins has made this statement." And I say, "If he has been a sannyasin once, then he must be right." I respect the person. If he says that I am dishonest, then he must have found some dishonesty in me. I cannot distrust him.

Q: THIS MORNING YOU WERE SORT OF MAKING FUN OF: THE MOSLEMS HAVE THEIR MECCA AND THEIR BLACK ROCK THERE, THE COMMUNISTS HAVE THEIR KREMLIN, CHRISTIANS HAVE JERUSALEM. BUT WHAT'S THE DIFFERENCE BETWEEN THEM AND THESE RAJNEESHEES, THE TOWN HERE, THE TEMPLES AND YOU?*

A:* The difference is immense. I have communes all over the world, and I am going to create more and more communes in countries where they are not. Rajneeshpuram has no prerogative over another commune, all communes are equal. And my effort is that all the communes around the world will make the whole earth holy -- not Jerusalem, not Moscow, not Mecca, but the whole earth. Less than that, I cannot be satisfied.

Q: BUT, ISN'T THIS STILL A PLACE WHERE PEOPLE COME FROM ALL OVER THE WORLD, SORT OF LIKE PILGRIMS GO TO JERUSALEM, OR....*

A:* No. They come here not as a pilgrimage. For example, in Mohammedanism it is a necessity that Mohammedan at least one time in his life should go to Mecca, that is one of the fundamentals; otherwise, he cannot enter paradise.

You will be surprised. In India Mohammedans are very poor people for the simple reason because Mohammed taught them something which has become absolutely outdated and irrelevant in the modern economy. He taught them that interest on money is sin. That has made all the Mohammedans in the world poor, because without getting money on interest you cannot make industries, you cannot create businesses. And who is going to give you money without interest? For what? You cannot pay interest to anybody, and you cannot take interest from anybody. So Mohammedans basically have remained poor for this simple, stupid idea.

Money has to move faster. That's why it is called currency. The faster it moves, the richer the society becomes. If I have one dollar and I go holding to that one dollar, then in this room there is only one dollar. But if that dollar goes on moving fast, from one person to another person, then there are fifty persons here, fifty dollars in a single round, fifty persons have used one dollar. And if there are many more rounds, that much. But why people should give money if they are not going to gain anything out of it.

So Mohammedans are very poor, but still they go to Mecca. They sell their houses, they sell their land, because it is something of tremendous importance -- before they die, at least once they should go to Mecca. Without going Mecca, there is no paradise for them.

Now there is no motivation here. I'm not promising anything to people that if they don't come here they are committing some sin. They come here just to rejoice, to meet the same kind of people who are here; and it is not one-way. I'm sending people from here to every commune so it is a constant exchange. Now many sannyasins from here are in Germany, many in Australia, many in Italy. And we exchange: if twenty people we send to one commune, then we take twenty people of that commune -- three months they will be there, three months those people will be here.

We want to create almost one commune around the earth, and we want the whole earth to be thought as holy, not a single small town or a small place to be holy.

Q: THAT HAS BEEN THE WISH OF EVERY RELIGION SO FAR, HASN'T IT?*

A:* No, never. Never it has been the idea of any religion that the whole earth should be holy, no.

Q: WHY, THEN, DO THE CHRISTIANS SEND OUT MISSIONARIES AND THE MOSLEMS TALK ABOUT HOLY WAR, AND SO FORTH?*

A:* Yes, they are sending these people to create more Mohammedans, more Catholics, so Vatican becomes more powerful. It is the politics of numbers. But Vatican is not saying that Christians in India have a holy land.

You will be surprised that Indian Christians have been constantly asking the Pope that there should be an Indian church, just as there are churches in each country. India has no church, only Christians; the church is Vatican. All the Catholic churches in India are owned by the Pope in Vatican, they are not properties of Indian Christians. The Pope is interested in increasing more and more Catholics.

Mohammedans are interested -- Only two religions, Jews and Hindus, because they are the oldest religion in the world. And naturally, because they are the oldest religion, they never thought of conversion, there was no need. A Jew is born. A Hindu is born.

New religions came into existence -- Christianity, Buddhism. Naturally, they have to convert; otherwise, from where they are going to have their numbers? Hindus and Jews both have resisted the idea of conversion for hundreds of years, but finally they had to relax. Now Hindus are converting and trying to make people Hindus because their numbers are shrinking. Catholics are growing, Christians are growing.

No religion has ever tried that the whole earth is holy. For example, Hinduism believes that except India there is no holy country, and one who is born in India is blessed; all others are condemned and cursed. The whole world is full of sinners, all the saints are born in India; that is their attitude.
And then in India they have their religious capitol, Varanasi.

Q: IS THERE ANY WAY TO MAKE A SIN IN THIS KIND OF SOCIETY?*

A:* No. In my commune you can commit a mistake but you cannot commit a sin. Sin, as such, does not exist.

Q: IF I STEAL ONE OF YOUR CARS, OR IF I RAPE YOUR WIFE?*

A:* That is just a mistake. It is not a sin. And if my wife is willing to go with you, it is not even a mistake.

Q: WHAT IF SHE'S NOT?*

A:* If she is not and you force her, then you are committing a mistake against humanity -- not against God. There is no God, and because there is no God you cannot commit a sin. Sin needs necessarily a God, a supreme person to judge. We are not judges.

If you felt like escaping with my wife, it is perfectly human if you loved her, if you wanted her; but if she is not willing, then it is something that you are doing inhuman, a mistake of interfering into somebody's life and that is not going to give you any joy. A woman that has come with you unwillingly will become a pain in your neck; no hell is needed, she will give you hell.

So I don't prescribe any rewards. I don't judge that people will fall into hell. To err is human. And I can understand that one can fall in love with somebody's wife, and if the wife is willing it is perfectly right; but if she is not willing, then you are doing something barbarious (sic). For that, you need not be punished; for that, you have to be psychiatrically treated. That's what we do: if somebody commits a mistake, it shows that something is wrong in his psychology. We have therapies of all kinds available. We send him to therapies that his mind should be put right, that he should be made more alert what he is doing, that he should be made understanding that there is a certain territory around every individual you should not trespass it. That's the only way to live peacefully, lovingly.

Everybody trespassing everybody else is what is happening around the whole world. Here, nobody is trespassing anybody. And it is not that wives are not moving and husbands are not changing, that is happening so fast here as it is not happening anywhere else. Because freedom, if it is not available even for love, then what kind of freedom you have? And nobody fighting over the question -- here you will not find a triangle, that two persons fighting for one woman. You cannot make a film story here.

Q: I'M SURE I COULD.*

A:* Yes. It is difficult to make a film story or write a novel. It will be simply flat, because if somebody falls in love with my wife I tell him, "Take her, take her. There are other women who are waiting for me. So be quick and take all her luggage so she will not come back! And I have lived with her enough, and she has lived with me enough, and we are grateful for all those beautiful moments; now, you enjoy." Nobody has a monopoly on anybody. Each individual is a monarch, and nobody is a slave.

Q: IT SOUNDS LIKE A VERY MACHO AND MALE WAY OF LOOKING AT IT.*

A:* No. This is the place where all machos have been destroyed. This place is ruled by women. If any macho comes here, just within few days women will be chasing him and he will be escaping; that is happening every day.

Q: WHY DO YOU THINK THAT THERE ARE MORE WOMEN HERE THAN MEN -- BECAUSE THAT'S A FACT, ISN'T IT?*

A:* Certainly.

Q: WHY IS IT SO, DO YOU THINK? DO YOU HAVE AN EXPLANATION?*

A:* I'm a man, and it is natural for women to fall in love with a man. And my whole religion is religion of love. Naturally more women have understood me immediately, directly.

There are men, but if you look deep down in those people you will be surprised: they also are in love with me, and they have grown their repressed feminine side -- because each man is half man and half woman, and each woman is half man and half woman.

We are born between two polarities: the mother and the father. They both contribute to your being. And this is one of the greatest contributions of Carl Gustav Jung to modern age, that...

Q: I DIDN'T GET THAT?*

A:* Carl Gustav Jung.

Q: I DON'T KNOW HIM.*

A:* You don't know?

Q: NO.*

A:* You must know, because he's one of the persons who has really contributed significant ideas after Sigmund Freud. This is one of his greatest contributions -- although it is not new.... In India for five thousand years, that idea has been in existence. On my dining table, somebody has sent me a statute. That statute is ancient, half man, half woman, and that has been the idea; but in the West Jung introduced it.

The man who are here are not here because they are men, but somehow I have managed their woman to surface. Because my whole approach is of the heart, it is difficult for man -- more difficult for man to be in communion with me, because in the beginning they have to start with the head. But slowly, slowly, I persuade them to get deeper towards the heart -- and the distance is not much, few inches. And once they get to the heart.... The heart is always feminine, the head is always macho.

So women are certainly -- more women here than anywhere else. You will not find so juicy women in the world. Because their womanhood has become, for the first time, respected. For the first time liberated, for the first time they are not thought to be second-category citizens; on the contrary, they are running the whole commune. It is more a matriarchy than a patriarchy. And they are doing so well that it is a proof that if we had allowed women all along the history to participate in all the affairs of man, the world would have been immensely richer.

Half of humanity has been crippled. They could not produce painters, singers, musicians, they could not produce scientists, they could not produce mystics. Not a single woman has founded a religion.

In fact, even people like Jesus -- who talk about love -- did not allow a single woman into his twelve apostles, and all those twelve apostles escaped when he was crucified. When his body was brought down,

there were three women -- not a single man. Those three women brought down the body. But they are not accepted even as saints.

The Christian trinity has no woman in it. What I am saying is that if women were allowed, the way they are allowed in this commune, their contribution would have been tremendous. The heart can do few things which the head cannot do, and all the great values belong to the heart -- compassion, love, beauty, kindness, sympathy. All great values belong to the heart. The head is simply a computer; it is good at mathematics, it is good in a scientific lab.

So many women are here, and they have been more reliable than man.

Q: RELIABLE IN WHAT WAY?*

A:* In every way. They will not leave me for any reason because they have not joined me for any reason at all. A man first joins me because he feels convinced that I am intellectually right. The woman feels me as a person who can be trusted. She has nothing to do with intellectual conviction.

Now, if tomorrow I change my ideas, the person who was convinced yesterday will leave because he was convinced with an idea and the idea has changed. The woman is convinced with my being, which is still there the same and will remain always the same. She has no need to change.

For example, I went into silence for three and a-half years. Few men dropped out because they had become addicted to my words. But I was silent and perhaps I will never speak again, so what is the point of hanging here. They escaped. But the women were perfectly the same, whether I was speaking or not; their love remained the same because it was not based on any intellectual ground. It was a heart-to-heart feeling.

One thing more I would like you to remember: that the man who are here are almost feminine for the simple reason, because I have changed their approach toward life. It is no more reason, it is not more logic, it is love, it is feeling. Unknowingly, their woman, which have been repressed, has surfaced. That has also created few problems. It has solved few complexities, but it has created some new problems. For example, if a man's repressed woman inside surfaces, he is no more interested in other women because that will be lesbianism. He's man.

Q: SO INSTEAD HE'S INTERESTED IN OTHER MEN?*

A:* Yes. So that is the trouble. But the other man is also.

Q: WHAT'S THE TROUBLE WITH BEING INTERESTED IN OTHER MEN?*

A:* Because that other man is also feminine.

Q: OH, BUT EVERYBODY HERE IS FEMININE.*

A:* Yes, that's what I am saying.

Q: SO THEY GOT EACH OTHER.*

A:* That's what I am saying, that this is really the gay society.

Q: SO WHAT ABOUT ALL THE LEFT-OVER WOMEN THAT DON'T HAVE ANY MEN?*

A:* Nobody is left over.

Q: THAT'S NOT THE RIGHT WORD TO USE, MAYBE; BUT SINCE A LOT OF THE MEN ARE GAY....*

A:* No, no, nobody is gay. Nobody is gay.

I mean everybody is so blissed out that it does not matter. People are loving each other, but their love and its qualities have become more feminine. It is not a macho man loving a repressed woman who is almost a slave, no. A man is loving a woman, but his love also has become more delicate, more softer, more human.

For example, in India a certain ethics has been followed for ten thousand years. Manu must have been a great thinker, wrote all the laws that have to be followed by Hindus. In those laws, one law is that once in a while the husband must beat the wife. Strange. When I came across that law, I could not believe what he's talking about, but when I came to understand women I immediately understood he's right. A woman loses interest in you if you are not macho.

Q: DO YOU BELIEVE IN THAT?*

A:* No, I don't believe in that. That's how it has been happening down the centuries. Include my commune out. I'm talking about the whole humanity that's what has been happening. The woman wants the man to be strong, just as the man wants the woman to be beautiful. The woman wants the man to be strong, a hero, and she wants him to prove. A woman immediately loses interest in a hen-pecked husband, he's not worth.

It is a very complex situation. Every woman tries to reduce the husband into a hen-pecked husband because it is a conflict of power, politics -- who is dominating. So unknowingly, she tries to reduce the man into a hen-pecked husband. And it is not difficult, it is very easy for a woman to make any strong person -- maybe Mohammed Ali the Great, or anybody, because her ways are such -- screaming, crying, weeping, throwing things -- the man comes house, whole day working, tired, and here he faces this scene. He may be right, but he apologizes, he may ask to be forgiven. He says, "I am sorry, I was wrong." Otherwise, the whole night he is not going to be allowed to sleep. And tomorrow morning he will not get the tea, and what about the lunch. The woman in the house has all the power. So the situation is: every husband finally finds himself in the house just a mouse. Outside he may be a lion, but inside the house immediately a great transformation comes in.

Here in my commune the feminine qualities of man have come to the surface. The feminine qualities of the woman have received respect and dignity. Both have become in a certain way whole. As the woman receives respect and dignity, her inner side -- the other side, the male side, also comes to the surface. She shows strength. She's no more weak, she's no more fair sex. She's not just a lady. Here you will find woman and man; no gentleman, no ladies -- those words are prohibited. Just raw people without any hypocrisy. And because everybody is trying to understand himself, in that very effort he understands others too, and understanding each other gives freedom to each other, destroys jealousies, destroys clingings.

Understanding is psychological health, and my people are psychologically healthy. They can accept anything that appeals to their understanding. There is no problem in it. If the woman wants to go with somebody else, she need not escape in the darkness of the night. She can talk to her husband, they have that intimacy, she knows that he will understand. There is no need to escape. And the man will feel grateful that the woman trusted him, even in such a moment when she is dropping him. She still respects him, still trusts him, and their friendship continues.

So here you will find many people have changed their wives and husbands, but their friendship remains just the same. And you can fall again in love with the same woman, there is no problem.

Q: HOW DO YOU PERSONALLY FEEL ABOUT LIVING IN LUXURY AT THE SAME TIME AS MILLIONS OF CHILDREN ARE DYING EVERY DAY FROM STARVATION IN THIS WORLD. AREN'T YOU A LITTLE CONCENTRATED JUST TO YOURSELF?*

A:* Yes. Those people are dying because of their stupidity. And I'm not responsible for it. The Pope is responsible for it, because those Christian leaders, Jewish rabbis, Hindu leaders, Mohammedan imams, they are all preaching against birth control, against abortion. They are the people who are creating a ugly, poor world; they are responsible for it.

In four years time, not a single child has been born in this commune, and nobody is prohibited. Just simple understanding, the world is so much over-populated. If you have any understanding, you will not increase the population; you will do every effort that the population drops down.

But all religious leaders around the world, without exception, are trying to increase the population. They want more poor people because poor people can be converted.

In India I tried to find, but I could not find a single rich man who has been converted to Christianity, only beggars. Christianity needs beggars, only orphans. Mother Teresa needs orphans. Mother Teresa is against birth control, abortion; she has to be, otherwise from where this supply of orphans is going to come. These people are responsible. Thousands of people are dying, but I don't feel any responsibility. In fact, for thirty years in India I've been teaching birth control, abortion, and people were throwing stones at me, shoes at me, knives at me. They have made attempts to kill me because I'm destroying their morality. If this is their morality then they are responsible, so die for your morality.

Whatever, as an individual, I could do I have done it and found that there are only wars. Nobody is going to listen, it is simply absurd. These people are going to be hungry, and these people are going to die, and that's how it is going to be. I've dropped that idea completely.

And then I started the movement of sannyas.

Q: WHEN WAS THAT?*

A:* It was in 1970. When I became completely fed up with these idiots who don't understand, and are not ready even for a dialogue. I had challenged all Hindu leaders, Buddhist leaders, Jaina leaders, that I want an open dialogue; nobody is ready to discuss because they know what they are saying is simply illogical, it is meaningless. And they are going to create a country of poor people. Fifty percent of Indians are right now ready to become another Ethiopia any day.

But I don't feel responsible because for thirty years I have been talking to these people, talking to their leaders, talking to their religious leaders.

Indira Gandhi was in touch with me and she was convinced whatever I was saying, and she told me, that, "You are right, but we cannot do anything because if we do anything then the Hindu votes are gone out of our hands, Mohammedan votes are gone out of hands, Christian votes are gone out of our hands. I will be finished." She asked me, "Do you want me to be finished?" I said, "If I was in your place, either I will do something or I will simply resign because there is no point. If I cannot do what is right, then what is the need for me to remain as a prime minister of the country? Then let somebody else who can do."

Q: THEY'RE ALL CRIMINALS.*

A:* Perhaps some criminal may be able to do it. Perhaps India needs an Adolf Hitler who can do it. The question is how to reduce the population.

I will appreciate if a Hitler takes over India for at least twenty years and creates concentration camps and gas chambers and finishes at least half of the population. That will be a great blessing to the country, and that man I will not consider a criminal. I will call him a saint.

Q: THE PROBLEM IS THAT THERE ARE TOO MANY PEOPLE, NOT THAT THE RESOURCES ARE....*

A:* Resources are almost nil.

And there is no way that they won't allow the resources to be again nourished.

Strange ideas religious people have. For example, they will not use manure in India in which bone powder is mixed because bones... that is violence.

You will be surprised to know that in twentieth century one of the Hindu leaders, the most respected Hindu leader, Swami Karpatri, was teaching. I was present in the meeting, and I had to contradict him and create thousands of enemies because of that. A new dam was getting ready just few miles away, and this place was going to be the most beneficially of the dam because their lands were dry and the rains were not certain, and they will be getting as much water as they wanted. And what the man was saying to them, he was saying that, "Don't accept that water because before giving you the water they take the electricity out of it." Now, to electric people he was saying that that water is impotent, its whole potential has been taken out. "It is dangerous for you to take that water; refuse." And the people looked convinced because without education they don't understand electricity is not something you take out of the water, it is not something like sexual potentiality that you can take out of a man and he becomes impotent. But this simile convinced them, and they were raising their hands. I had to stand up and I asked him, "Do you understand what you are saying, and what do you understand about electricity? What do you understand when the electricity is produced by a hydro-electric plant?" And I told the people, that, "The only argument against this man will be that, `This year you accept the water and you see your crops, and those crops will prove this man your enemy.' There is no other way. If crops don't come, if you drink the water and the thirst does not go then of course he is right." He was very angry; he was so angry he wrote a whole book against me about everything.

These people are responsible for poverty, for dying children; and all the religions of the world, in their whole history, have been preaching in some way or other poverty.

I want to change this whole approach. I'm all for comforts, luxury, richness, wealth, technology, science. I'm not for renunciation. I'm for rejoicing. And I want people to live in all dimensions as richly as possible. And my communes are going to be just models, to prove to the world that it is possible. These are the same people, just they need the right attitude; and they can create wealth.

When we came here, this land was lying down for fifty years, useless. And just see the stupid mind of the politicians. Nobody ever bothers -- such a big land, one hundred twenty-six square miles, just lying dead. And it was for sale; nobody was ready to purchase it because it was a desert. We got it. There was only one house when we got it; now there are houses for five thousand people, all fully air-conditioned. We made all the roads. We have made a beautiful hospital, a beautiful school. We grow our food, we are self-sufficient, we grow our vegetables, we are self-sufficient. We have our own cows, our own milk, our own butter. Everything we are trying. And the Oregon government is creating every kind of hindrance. According to their land use laws, one simply things, "Is this a mad house where we are living?" We have used the land. For fifty years nobody bothers that the land is not used. It was according to the land use laws. We have used it, we have made it productive, and we have committed a crime -- because it is not according to land use laws. It seems as if man exists for laws, not laws for man.

I have invited the Governor, the Attorney General, that you come and see, and you tell us that this is misuse of land. We don't bother about laws. The question is that we had made a desert an oasis, and rather than appreciating it you are putting cases upon cases in the courts. And none of them had come here; they don't have even guts, because they know that what we have done is right. And if they have any reasonability they should change their laws; if their laws don't fit, they have to be changed.

But they want to change us, not their laws. And these people will say that we are responsible for poverty in the world. We can make the whole world an oasis. Wherever you want, you give us land and I will send my people. I have one million sannyasins around the world, and we will change nay kind of place into a beautiful oasis.

I had told Indira that you give me all the powers, you simply retire. Within ten years I can change this whole country. But who wants to give power?

Q: WHAT DO YOU THINK WILL HAPPEN WHEN THE TIME COMES THAT YOU DIE? WILL THESE PEOPLE THAT ARE NOW WITH YOU, CONTINUE YOUR IDEAS AND YOUR THOUGHTS? IS THERE ANYBODY WHO'S GOING TO TAKE OVER YOUR POSITION OF THE ONE THAT COMES UP IDEAS? I MEAN, YOUR BOOKS ARE USELESS BECAUSE THEY'RE ALL CONTRADICTING EACH OTHER.*

A:* They are. That's why I have been contradicting, that they should not remain useful in any way -- because if they are useful they will become holy bibles. They have to be contradictory. I'm making every arrangement that nobody can derive any theology, philosophy out of them; one can enjoy them, just the way one enjoys a flower, a cloud, a sunrise, one can enjoy them as a painting. But one cannot worship them.

And as far as I'm concerned, I never think of tomorrow. So the question what will happen after my death does not concern me at all. My concern is that this moment I can help my people to be as much intelligent as possible, and their intelligence will take care.

I'm not concerned, and I'm not going to give them detailed ideas and plans. My approach is.... For example, a blind man asks me, "Where is the door? Then whether I have to turn right or left to find the road, and where then I have to move to reach to the post office?" My approach is not to give him all these details; my approach is to take him to the hospital if it is possible to cure his eyes. Then he will be able to find the post office or anything that he wants.

I'm not giving to my people any detailed program or any idea what they have to do when I am not here. In fact, even when I am here they are doing things on their own. I'm not, so they will not miss me as far as work is concerned; they are already doing it without me.

I have never entered -- neither in India nor here -- in their office. I have never looked what they are doing. I simply trust in human intelligence. And my effort is to sharpen it as much as possible. And that certainly I cannot do after my death, so I have to do it before my death.

Q: CAN YOU CALL IT INTELLIGENSIA TO KILL FIFTY PERCENT OF THE POPULATION OF INDIA?*

A:* Certainly. Not fifty percent, fifty percent for India. Seventy-five percent for the whole world.

Only one-fourth population can live on this earth peacefully, comfortably, luxuriously; and I don't want that you should kill these people by throwing bombs. I don't want to create Hiroshima, the Nagasaki's -- which you will have to, if you don't listen to me. I would like every government to help the starving people to die peacefully; give them deep sleeping doses so they go into deep sleep and the sleep turns into death. Give them at least a beautiful death. You could not give them a beautiful life, but you can give them a beautiful death with music and flowers, good food, at least once in a life give them the best they always wanted and let them depart. And once this population comes to a balance, then keep the balance, then don't allow each and everybody to go on producing like animals. Then they have to take the permission from the medical board, and unless the medical board supports that that child will be healthy, intelligent, they cannot have it; and no couple can be allowed to have more than two children, to replace them.

We can make this world, within ten years, totally different; just you will have to drop your ideas about morality, religion, death, sin. If you carry all those ideas, then wait for the nuclear weapons, they will do the work and they will not ask about your morality and they will not bother to give you a beautiful death either. They will give you the worst death that is possible. So why wait for that?

And I'm not being inhuman when I say that. It is out of absolute compassion that I am saying that. It is simply ugly to keep hungry people somehow alive, because they never come up the survival level; at the most you can manage them below the survival level.

Q: SO DO YOU THINK IT'S BETTER TO HAVE ONE-FOURTH OF THE EARTH'S POPULATION LIVING IN LUXURY THAN HAVING THE TOTAL POPULATION LIVING FAIRLY WELL?*

A:* Not fairly well. It is not possible. That is not the alternative: the alternative is twenty-five percent human beings living with absolute comfort and luxury, or the whole world living in misery, poverty, war, death, and finally a global suicide. These are the alternatives.

And it seems that we accept things which we are not doing -- whether they are moral or immoral. For example, if a world war starts nobody will bother about morality or immorality. It will not kill seventy-five percent people, it will kill hundred percent life -- trees, birds, animals, who have not done any wrong to you, who are not part of your politics, who are not Americans and who are not Russians. Those poor people will be unnecessarily destroyed, and nobody will think whether it is moral or immoral.

I'm suggesting a very compassionate idea, that if a country cannot manage to live, then it is better for that country to silently die. Why cling to life? For what? Without Ethiopia, the world will not be losing anything, because what has come out of Ethiopia? Except hunger, poverty, continuous rape, murder, crime, what has come out of Ethiopia?

Q: I'M NOT SURE ABOUT ETHIOPIA, BUT I'M SURE OUT OF LOTS OF THE COUNTRIES THAT ARE NOW STARVING HAVE COME NATURAL RESOURCES (INAUDIBLE).*

A:* That, too, came only when the population was balanced; not now. India has given too much to the whole world, but the population was so small. In Buddha's time -- and that was the peak of India's glory -- the whole population consisted of two hundred million people, and India included Pakistan, Bangladesh, Nepal, Bhutan, Sikkim. It was almost double than it is now. And the whole population was two hundred million. Now, just India's population is eight hundred million.

Pakistan is not included, Bangladesh is not included, Bhutan*, Nepal is not included; if you include them, too, then it will go beyond hundred.

It was possible in Buddha's time to contribute to the world, and India contributed much. It contributed philosophy, it contributed musician, it contributed poetry, literature, sculpture -- everything, but the population was small and the resources were so much that people had to do something creative. Life was comfortable. People could paint, people could make statutes.

It is so surprising to see an ancient temple like Khajuraho. In Khajuraho, there were one hundred twenty temples; only thirty have survived, others are ruins. But even to create one temple like that seems to be impossible. It is such a work. It must have taken thousands of artists and craftsmen of first grade, because each inch of the temple is carved. There are millions of statutes in a single temple. All the walls are made of statutes. And what statutes? Nowhere else such beautiful statutes have been created. Those people must have been very comfortable, no worry about food, no worry about anything else, and they could concentrate; and they made one hundred and twenty temples. And all over India there are thousands of temples like that, but that happened when the country was in a situation where the soldiers resources were more, riches were more; just by little effort enough was produced. But now what India can contribute? It is a bankrupt country. It can only suck and exploit sympathy of the whole world; that's what it has been doing for forty years after independence. Its bank loans go on increasing, everybody knows they cannot be returned, there is no way to return them. It goes on begging from every country for support, knows perfectly well there is no way to pay it. How long this is going to happen. The best way is to take some measures there. For example, for twenty years make it absolutely illegal to have children. Just for twenty years. In twenty years if there are no children born, and in twenty years millions of old people will die, the situation will change. It is not necessarily that you have to kill them, just be a little more scientific and little less superstitious. I don't see there is any problem in the world which is insolvable. All the problems are made by us, and because we go on clinging to our old ideas those problems go on standing there, and they go becoming bigger and bigger. And there is every possibility that by the end of the century perhaps we will not be able to live at all. And this is going to be a real calamity because in the whole universe this is the only place where life has reached to consciousness. This is the only place. The whole universe is in a way dead. This small planet is something special, not only life but consciousness, not only consciousness but ultimate peaks of enlightenment have happened on this earth and these idiots are going to destroy this. This is not only against the earth, this is against the whole existence and the whole universe, because once the life disappears from earth the whole universe will be just a big graveyard, infinite. All those stars are dead.

We are certainly privileged. And to miss this opportunity because of small stupid things -- communism, democracy, Christianity, Judaism, just small things.... We can drop all those things. My solution is one world, one government, no political parties, and we would have solved everything without any difficulty.

Q: I'VE BEEN TOLD THAT YOU HAVE MADE A LOT OF DIFFERENT STATEMENTS ABOUT PEOPLE FROM DIFFERENT NATIONALITIES, MAKING FUN OF THEM IN DIFFERENT WAYS. IT WOULD BE INTERESTING TO HEAR WHAT YOU'VE SAID ABOUT SWEDISH PEOPLE, AND MAYBE ESPECIALLY ABOUT THE SWEDISH SANNYASINS THAT YOU'VE MET.*

A:* I have to come there, because Sweden is one of the countries which is the most backward as far as sannyas is concerned.

Q: IT IS BACKWARD?*

A:* As far as sannyas is concerned, it is the most backward. We have very few sannyasins there, so I'm thinking to come.

Q: I'M SURE THERE ARE A LOT OF PEOPLE THAT WOULD LIKE TO MEET YOU. IN WHAT SENSE IS IT BACKWARDS, AS OF BEING SANNYASINS?*

A:* Yes, only in that sense, and I'm interested only in that.

Q: BUT WHAT MAKES SWEDEN MORE BACKWARDS THAN GERMANY, FOR INSTANCE, WHERE YOU HAVE A LOT OF....*

A:* In Germany I have the biggest communes, and the reason is Adolf Hitler. Sweden has missed any Adolf Hitler. In Germany he has made way for me, not knowingly that he is making way for a strange man.

The German youth is fed up with the politicians because they have to suffer three world wars, and all these politicians were promising them that they are people special, they are born to rule the world. And they got exploited by these promises.

Adolf Hitler was not only a political leader, he was even trying to be a prophet. He was declaring himself reincarnation of an old testament prophet Elijah. The German youth is totally frustrated with prophets, messiahs, political leaders; and that's how they become immediately interested in me -- because I am against religions, against prophets, against messiahs, against the whole past. And Germany's past in these three wars has been so terribly of suffering that they are more open to receive me.

Sweden has not suffered, is not yet frustrated, is still comfortably satisfied the way things are. That's the problem, and that's where they will remain backward. Countries like Sweden, who are in a certain way comfortably well -- not hungry and dying like Ethiopia, neither rich -- super-rich like America, but just a middle class.... The middle class is the least revolutionary class in the world. They cannot do anything rebellious because the psychology of the middle class is they can always hope to reach to higher rungs, can become richer, can become more richer. There is hope to become rich for the middle class.

Q: ISN'T THAT KARL MARX?*

A:* No. Karl Marx never bothered about the middle class; that's why he missed completely everything in his philosophy, otherwise he would have been the right person. But because he never bothered about middle class, he thought of the poor, the proletariat, he thought of the capitalist, the bourgeois; and his idea was that sooner or later middle class will disappear -- few will become rich, more will become poor. The middle class he never thought that it is going to stay, it is a shifting class; so he never bothered about it. And that is where he missed completely.

Middle class has not disappeared. On the contrary, middle class is growing. Few poor people join it, few rich people join it -- because few rich people are falling down, few poor people are rising up. The middle class is becoming bigger and bigger. In fact, the rich are just one pole, the poor another pole; that's why in America revolution is not possible.

Marx used to think that America will be the first to go through revolution. He had never dreamt that a poor country like Russia will do the revolution. It was just out of his imagination -- because it was so poor and there was no rich class, so class struggle was not possible. But he could not see this point: that if middle

class, instead of disappearing -- few becoming rich and the remaining becoming poor, and there is a gap.... He could not think that the otherwise is also possible, that few from the poor become middle class, few from the rich become middle class, and middle class goes on becoming bigger and bigger. And middle class never disturbs any status quo.
Sweden is a middle-class country. It cannot be revolutionary.

Q: DO YOU CONSIDER YOUR OWN MOVEMENT A REVOLUTION?*

A:* My movement is absolute revolution.

Q: SO YOUR MOVEMENT COULD NEVER TURN SWEDEN AROUND, SO TO SPEAK?*

A:* No, we will try. We will do our best. Because it is only a question of creating a longing that life can be lived more intensely. And I'm not telling them that in future, but now. My appeal is difficult for the poor; I cannot convert the poor into a sannyasin, that's very difficult -- because to tell him to live in the moment is to tell him to live in hunger. To him I can only say die in the moment because for living you have nothing.

But for middle class people, I have tremendous possibilities. Once they start understanding me, they can see the point very easily.

The super rich are also out of my gang. Marx' whole ideology was dependent on the poor and the rich, and my whole approach is dependent on the middle class. Just the question is that in different countries a different past; Germany proved good because Adolf Hitler has done so much harm and has left such a space in the soul of American youth, so it was easy. I have never been to Germany. Germany has been coming to me. But Sweden I will come.

Q: DON'T YOU THINK YOU SCARE SOME OF THE GERMAN YOUNG PEOPLE HERE WHEN YOU'RE TALKING ABOUT IT WOULD BE GOOD FOR THE WORLD -- FOR INDIA, FOR INSTANCE -- WITH AN ADOLF HITLER-TYPE PERSON TO CLEAN OUT -- TO HELP THE SITUATION.*

A:* I don't care. My whole life has been disturbing people, shocking people, and these people particularly are immune. They have gone through so many shocks that now they go on sleeping soundly well without any disturbance.

Q: THIS MORNING YOU SAID SOMETHING ABOUT THAT BELIEVING IS JUST CARRYING ON KNOWLEDGE FROM SOMEBODY ELSE. BUT ISN'T THAT EXACTLY WHAT THESE SANNYASINS ARE DOING?*

A:* No.

Q: THEY'RE TAKING YOUR KNOWLEDGE TO THEMSELVES.*

A:* No. They are not. They are experimenting, they are meditating; and unless they experience, they are not allowed to spread anything. It is none of their business. I'm alone enough. I have my ways, just sitting here in this chair I can flood the whole world with my ideas. What is the need for them. They have to experience first. Unless it becomes their own, they are not to become missionaries. I hate the word *missionary*. Each sannyasin should speak on his own authority, then there is strength.

I have seen very famous missionaries, but without any strength. In India, a world-famous man was living, Stanley Jones. Perhaps he was the most cultured missionary, very philosophical, rational, compared to these idiots like Billy Graham. He was certainly a man worth considering. I used to go -- because he had

an ashram in the Himalayas, so whenever I used to pass that site I will go. And he loved me, and he always wanted me to come there and be there. One day I was sitting in the garden with him just taking the breakfast, and I asked him, that, "This is something that perhaps will disturb you, but whatever you teach and whatever you preach -- I have gone through your books, I have listened to your talks -- but it is not your experience. It is all accumulated knowledge, borrowed. You have done well. You are a great scholar. Whatever you say is perfectly in tune with the scriptures. But you don't have any experience of it. The Bible was always sitting on the table by his side, always. So I took his hand and put it on the Bible, and I said, "Take an oath." He was nervous, but he was a honest man. He said, "You are right. It is not my experience."

Now, if it is not your experience, from where you are going to have strength? Books and knowledge derived from books cannot be your strength. I want my people to be strong, that if somebody does the same thing as I did to Stanley Jones they need not say, that "It is not our experience, we have believed in a master and we are repeating like parrots." No, that will be ugly. I would not like these people to say that. It is better to say, "I don't know."

Unless you know, don't bother to say anything to anybody. When you know, you will have to say -- because then you become just like a rain cloud, which is so full of water that it has to rain somewhere or other.

The moment you know you become a rain cloud, and then it is something totally different. You are not a missionary; you are not changing anybody and trying to convert him to your faith. You don't have any faith, you have a certain experience and out of sheer love you are sharing it. If that sharing transforms the man that is a different thing; it is not conversion, it is transformation.

The Last Testament, Vol 2

Chapter #6
Chapter title: The Intelligent Way

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MA PREM ISABEL
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, IS IT NOT AGGRESSIVE TO TRY TO CHANGE THE WORLD TO SAVE IT?

Answer: It is aggressive. Even the effort to change a single individual is aggressive. Who are you to decide what is right for a certain person? Who are you to decide that the world, if changed according to you, will be a better place?

It is taking upon yourself the role of a savior. It is a very unconscious way of dominating people. It is for their own sake, of course, so they cannot even rebel against you. Every parent is doing that to the children. For their own sake he is disciplining them, forcing them to do things that they don't want to do, imposing a

certain religion upon them without their consent. In every possible way their freedom is being cut. Less freedom, less individuality... and the moment the child becomes one hundred percent obedient, he has died.

In his disobedience was his life. In his rebellion was his being. And you cannot say that the intentions of the parents are wrong. I never suspect anybody's intentions, but that is not the question at all. The question is, what is the result? The intention is something inside you. You can have all good or all bad intentions, just keep them to yourself. The moment you start acting on them, then the good intentions become far more dangerous than the bad intentions. A bad intention can immediately be retaliated, condemned, not only by the person you are imposing it on, but even by those who are eyewitnesses to it. But a good intention is very dangerous.

Both are doing the same work, destroying the freedom of the individual to be himself, so their nature is not in any way different. Rebellion is possible against the bad intention and will be supported by everyone; but against the good intentions, rebellion becomes impossible. Everybody will be supporting the people of good intentions who are destroying the individual. Nobody will come to the individual's support.

It is none of our business to save the world. In the first place, we never created it. It is none of our responsibility where it goes and what happens to it. Our only responsibility is that while we are here we live a life of joy, love, blissfulness. While we are here, our responsibility is to know who we are and what this life is all about. And the miracle is that in doing that you are already changing the world without being aggressive.

There is no idea to change anywhere, so the question of aggression does not arise. You don't have even a vague conception of changing the world and making it according to yourself. You are simply living your life of which you are the master. You are trying to live as intensely and as totally as possible, because life is so short and the next moment is so uncertain that we have to take every moment as if it is the last moment.

Just the very idea -- *as if it is the last moment* -- will transform you. Then there is no need to be jealous, no need to be angry. In the last moment of life, who wants to be angry and jealous, sad and miserable? In the last moment of life, naturally all grudges and all complaints about life disappear. If each moment is taken as the last -- as it should be taken because the next is uncertain -- you are changing yourself; and your change is going to be infectious. It may change the whole world, although you had never intended it. That is my way of changing the world without being aggressive.

Otherwise, up to now all reformers, revolutionaries, messiahs were violent, aggressive. They were *bent* upon saving you. They never asked you whether you want to be saved or not; you were just something that they had to decide for. Who has given them the authority? -- they have not asked even your permission. And if you don't change according to them, they are willing to throw you into dark, dismal hell forever.

And, of course, if you are willing, willing to commit a spiritual suicide and just become a shadow to these people, they are offering you all the rewards that you can imagine in paradise. Hindus have tried to change the world, Christians have tried to change the world; all the religions have been doing that. Communism, socialism, fascism, all have been doing that.

My sannyasins have to be totally different: a new phenomenon in the world, not interfering with anybody's life, and yet transforming the whole world. This is real magic. You never intended, you never imposed, you never interfered, you never trespassed anybody. You never made any judgment, "You are wrong and I am going to put you right." You were never concerned. That is their business, that is their life. If somebody wants to destroy it, he has the right to destroy it. If somebody wants to live stupidly, then he is perfectly right to do that. It is his life. How he spends it, how he lives it or remains almost dead, asleep from the cradle to the grave, that too is his life and he is the master of it. So my people have not to interfere into anybody's life.

I have found a totally different approach to changing the world: you just change yourself. And when you are rejoicing and dancing, you will find somebody by your side has started dancing with you, because we all are the same human consciousness with the same potential. Nobody is a foreigner. We may speak different languages, but we understand one language. So when you are happy, smiling, the other who may not be smiling suddenly feels a smile come to his face. You may be a stranger, but you smiled at the person, you waved at the person. You have changed the person without his knowing it, without you intending it.

Great Masters like Lao Tzu, Chuang Tzu, Lieh Tzu -- have called this *action without action*. You are not taking any action, yet something is happening. And when things happen on their own they have a beauty, because deep down there is freedom. If the person waved, if the person smiled... you were not asking him, he was totally free not to look at you. But there is a synchronicity between heart and heart.

Knowing that secret of synchronicity, I am introducing a totally new kind of revolution. Change

yourself, and in that very change you have changed a part of the world. You *are* a part of the world. If your change is something that makes you rich, makes you joyous, makes you blissful, makes you a song, then it is difficult for others to resist singing with you, dancing with you, blossoming with you. A single individual can transform the whole world without ever mentioning the word transformation.

I started the journey alone. I have not knocked on anybody's door to come with me, but strangely, people started coming, and the caravan started becoming bigger and bigger. They came on their own. If they have lived with me, that was their decision; if they want to leave there is no problem. They are as free as ever.

We have already started the world going into a new phase of human history. We are not aggressive; we are not trying to change the world. We are not even interested in the world; we are just living our life, enjoying our life -- we are utterly selfish. Still, what has not happened in thousands of years is possible through us. But it will be action without action, a transformation which has not been intended, which has not been imposed. A transformation that has spread on its own and people have understood what it is, because, deep down, every heart speaks the same language.

Q: BHAGWAN, IT SEEMS THAT POLITICIANS TALK LIKE PRIESTS, AND PRIESTS ACT LIKE POLITICIANS. IS THERE ANY SEPARATION BETWEEN CHURCH AND STATE?

A: They are not different people. They are the same type of people, with the same desire, the same lust for power. But they have chosen different areas.

The politician has chosen the mundane world. It has been an unspoken contract that he will not interfere in the religious realm and he hopes that religion will not interfere in his world. The contract has been good, and they both are trying to dominate humanity. One is concerned with the outside world, the other is concerned with the inside world. Their worlds don't overlap, so there is no conflict. In fact, throughout history they have been supporting each other. The priest has been blessing the politicians, the politicians have been praising the priests; and sometimes the situation becomes so ridiculous, unbelievable.

In the second world war, the German Christian archbishop was blessing Adolf Hitler and praying to God that Germany wins. And the same religion in England and the same kind of archbishop was praying for England, wanting victory for England and defeat for Germany. Their God is one, their religion is one, but the problem is that the German priest has a contract with the German politician and the English priest has a contract with the English politicians. Who bothers about God?

In fact, the priests are the most atheistic people in the world. They know perfectly well that there is no God. They know better than anybody, because that is their business. But they have to pretend that there is God. Without God they lose authority. It is in the name of God that they are archbishops, popes and shankaracharyas. If there is no God, then who are they? -- just ordinary people, suddenly reduced to nothing. So the lie has to be kept alive.

You can see in such situations that both archbishops know perfectly well that God is not the question. And nobody is bothered about God; the question is politics. Otherwise, they should have refused. Both should have said, "How can we ask for the victory of Germany or England? Our God is one. Our prayers will be so contradictory. Our religion is one, our foundation is one, our churches are one, our master Jesus Christ is one. How can we do what you are asking us?"

But nobody raised the question. They did it because neither God nor Jesus Christ means anything. What means something is your vested interest. The German archbishop has his vested interest in Germany, not in England. He has to support Adolf Hitler. The English archbishop has to support England and its politicians. And these people go on paying their tribute in return.

The archbishop of England will crown the king. Just a formality, but at least in the eyes of the mediocre crowds he is more powerful because he crowns the king -- he is a kingmaker. He knows perfectly well that the king can throw him out any moment; he needs the king's support. And the support is given because the king needs the support of the priest. The masses believe in God. The masses believe in the bishop. The masses go to the church. If the king wants to remain a king, then there has to be a mutual contract between the priest and the king.

And this has been the same all along. Political ideologies have changed -- kings and queens have disappeared, presidents, prime ministers have appeared -- but the basic contract is still carried. The American president before taking the oath of the president goes to the chief priest to be blessed. After his

blessing, he will take an oath in the name of God and become the president of the country. In this way he is politically powerful and he has the support of the religious masses. But the poor people don't have any idea what kind of contract has been going on down the ages, that this contract is possible because both priest and politician are desirous of power. Lust for power is their common ground, and it is easier to divide so that they don't conflict, since that conflict may destroy the possibility of being in power for both.

For example, in India, things have been very clear. For five thousand years the politician and the priest have been in the same business. In India Hinduism divided the society into four classes. The first class is of the brahmins, the priests. They are the highest people. They own nothing. Brahmins are poor, but the ego is tremendously fulfilled -- they are the highest people. Even the king is lower because kings belong to the second category of people, the warriors, the *kshatriyas*. They have all the power, all the money, but they accept the priest as higher than themselves. They go and touch the feet of the priest because this way the masses who are following the priests and the religion are for the king. What humility, what humbleness! -- and it is sheer politics.

The third class is that of the businessman. The brahmin is poor because whatsoever he does cannot create wealth. He prays for people, arranges marriage. From birth to death, he does every kind of ritual; that is his profession, but out of that he cannot become rich. Poor people are all around. How much can you exploit them? They have been sucked for centuries, and the brahmin is only a parasite. But the poor masses don't have blood anymore.

So the third position in the society is given to the businessman, who is the richest -- richer than the warriors, richer than the brahmins. Because of his richness, he is accepted as just below the kings. In India, kings have been borrowing money from businessmen. There were no banks in the past; the business people had all the money. They were providing kingdoms with all the money they needed, on loan, on rent, on interest. The king needs money for the army, for new invasions; the king needs money for all his glory and show, marble palaces, golden thrones. From where is he going to get it? The poor brahmin cannot give it to him; the poor brahmin is used as the support for the masses. Businessmen cannot be used for that purpose, because the masses are poor, and are always against the rich.

Even ten thousand years before Karl Marx, the poor was always the communist. He may not know the word, but he can see that he is being exploited. He works hard from morning till evening. He works the whole year, and then too he is hungry. He produces everything, but everything is taken away by the businessman who has provided him with seeds. The businessman gave him money for his daughter's marriage. So all the poor people are in debt to the businessman; they cannot revolt, but they cannot love the rich man either. They can see what is happening. They are not blind.

The poor people are the fourth class, the lowest. And there is a good arrangement: no movement is possible from one class into another. The lowest, the fourth class -- the *sudras*, untouchables -- is prohibited from education, because with education he may start having ambitions. Then why should he go on cleaning people's toilets when he can become a teacher in a school? If he is well qualified to be a professor in the university, then why he should go on making shoes for people? It is better to prohibit him from the very beginning, so *sudras* are prohibited from education.

This fourth class is the biggest class, half of the whole population. They cannot marry into higher castes; they cannot sit on the same platform with higher class people. Even their shadows are dirty. If an untouchable passes by your side and his shadow touches you -- just his shadow touches you, not him -- you have to take a bath. He is reduced into an almost inhuman being. He supplies everything, he produces everything; he weaves the cloth, he makes the shoes, he cleans your streets. He does every kind of work that is needed by all these three classes.

The businessman is the mediator. He exploits, he accumulates money. He is happy, although he is third in the position. He can purchase the king, he can purchase the brahmin; who bothers that he is third grade? He knows perfectly well that money is the highest power. The king is indebted to him and the priest has to depend on him, so deep down he is absolutely contented. He is really on the top, but let others enjoy the idea that they are on the top. What does it matter? What matters is reality.

The poor brahmin is contented although he is poor; he is contented because he is the highest class. His ego is fulfilled. The king does not care about the priest because the sword is in his hand. He can make the priest do anything he wants. It is just courtesy that he touches the feet; otherwise, he can cut off his head. The brahmin also knows it.

The king is not worried that he is second class even though he is king. He knows that it does not matter what class you put him in; he is the master. He can kill the priest. He can take all the money from the

business people. It is just courtesy that he takes it on interest. And he never pays it; no king has ever paid back. There is no need. You cannot ask -- he has all power in his sword. For centuries he has been taking money and never paying it back, so whatever interest you want, he is willing to give. He is going to give neither the original money nor the interest. Nobody has ever done that; it is just not done.

But the businessman can enjoy the idea that the king is indebted to him. Without him he cannot rule the empire. It is his money and his power, and naturally he takes advantage of it. Licenses will be given to him, he will have first chance in every opportunity, because the king depends on him for money. It is a beautiful and very psychological arrangement that all feel great, all feel on the top.

The *sudra*, who is the fourth, also feels deep down that without him the society will die. He is the producer of food, of clothes, of everything. So let these idiots think that they are on the top, but they are all dependent on him. They eat the food he grows, they live in the houses he makes, they wear the clothes he weaves. Without him, the businessman, the king, the priest -- all will have to commit suicide. So he may be poor, he may be dehumanized in every way, but he understands that this is all just formality. It makes no difference. He is the real power.

So everybody is deep down satisfied and that's why revolution never happened in India and cannot happen. In every country where revolution happens, it is the intelligentsia of the country which provokes it. They don't do the revolution, but they give the ideology. But in India, the brahmin is the intelligentsia. Every revolution will go against him; naturally, he cannot give the ideology of revolution. He will give ideologies that prevent any dream of revolution, of change. Of course, the king, the warriors, cannot be in favor of revolution because it is going to be against them. They will be thrown out of their thrones. The businessmen cannot be for revolution, either, because all revolutions are against the rich.

And the poor man cannot even imagine revolution, because he has not been allowed any kind of education. He has been prohibited from any contact with the society of the three higher classes. He lives outside the town: he *cannot* live inside the town. The poor people's wells are not deep, they cannot put much money into making wells. The businessmen have big, deep wells and the king has his own; but even in times when rains have not come and his wells are dry, the *sudra* is not allowed to take water from any other well. He may have to go ten miles to fetch water from a river.

He is so hungry that it is almost difficult to manage one meal a day which has no nourishment in it -- how can he think of revolution? He knows that this is his fate. He has been told and conditioned by the priest that this is his fate: "God has given you an opportunity to show your trust. This poverty is nothing, it is a question of a few years. If you can remain faithful, great is the reward." So on the one hand, the priest goes on preaching to them against any change; and on the other hand they cannot conceive of change because they are undernourished. And you have to understand one thing: that the undernourished person loses intelligence. Intelligence blossoms only when you have everything that your body needs, plus something more. That plus becomes your intelligence, because intelligence is a luxury. A person who has only one meal a day has nothing, no energy left for intelligence to grow. It is the intelligentsia that creates the ideas, new philosophies, new ways of life, new dreams for the future; but that intelligentsia is already on the top. In fact, India has done something of tremendous importance: no other country has been able to maintain the status quo in such a scientific way. And you will be surprised, the man who did it was Manu. His sutras are still followed exactly after five thousand years.

In this century only two persons have appreciated Manu outside India. One is Friedrich Nietzsche, the other is Adolf Hitler. Adolf Hitler was a disciple of Friedrich Nietzsche. Friedrich Nietzsche was the philosopher of Nazism. Adolf Hitler was simply practicing what Nietzsche had preached. The relationship is exactly as between Marx and Lenin. Marx was the philosopher who gave the whole ideology of communism, and Lenin put it into reality. The same was the relationship between Friedrich Nietzsche and Adolf Hitler.

It is not a coincidence that they both should appreciate a book written five thousand years before in India. Both appreciated because they could see what a grand master-planner Manu must have been to have made a system that is still alive. He prevented revolution for five thousand years, and perhaps he may prevent it forever. There may never be a revolution in India.

The Communist party is one of the oldest parties in India, but it has no power because to the Indian mind it has no appeal. The brahmin is not going to listen, because the communists don't believe in God; they are irreligious people, immoral people. The warriors are not going to listen because they have power of their own; anybody who has power is not going to listen to the communists because they want to distribute power and everything equally. Now if you have power, you would not like it to be distributed equally. The only

joy in having power is that you are on the top and everybody else is below you; that you have succeeded in reaching to Everest and others are far below. You cannot accept the idea of distribution of power.

The businessman cannot be for communists because his money will be distributed equally. And the man who could have been interested in communism, the fourth class, is so unintelligent, is so much in the grip of the priest, that you cannot convince a poor man in India that he is poor because he has been exploited. I have tried; it is impossible. He will go on saying, "No. It is my fate, my karma, and please don't say anything which disturbs me because then I will have to suffer for it. It is only a question of a few years. If I can remain faithful in God and in the priest and in the scriptures, I will be freed and I will have all enjoyments." He cannot make a revolution, because revolution may destroy his paradise. Revolution is not appealing to him because he lacks a certain intelligence.

For centuries he and his forefathers have been only making shoes. They have never done anything else. They are not allowed to do anything else; the system is so strict that no movement is possible. A shoemaker's son, whatsoever he wants, cannot move into another profession. He will not be accepted anywhere.

These politicians and priests are ambitious for power. There is another ambition -- the ambition for money, because that is also a power.

So there are three power lines. One is that of the priest, that he has a direct relationship with God; that he knows and you don't know; that he is wise and you are ignorant; that he is virtuous, and that is why he is born a brahmin, and you have committed sins in the past, that's why you are not in the first class. Everybody according to his actions.

The second power line is the political power which in the past in India -- and everywhere else, too -- was the power of the sword. And third is the power of money.

These are the only three powers; and these three kinds of people, rather than fighting with each other, have divided their areas, which is simply intelligent. They have divided their areas and they don't interfere in each other's area. The great mass which is exploited by all the three in different ways remains enslaved, goes on working for others, lives poor, dies poor, never knows anything of beauty, of music, of poetry. These things are not for the poor masses.

My effort is to make it absolutely clear to the intelligent people of the world that these three are criminals. Anybody who has a will to power is a criminal. That is my definition of a criminal, anyone with the will to power. And why do I say the will to power is criminal? Because will to power simply means power over others. The others have to be enslaved and exploited. The others have to be reduced into subhuman species. The others had the same potential but they are not allowed to actualize their potential.

Will to power means that you want to become the master and reduce others into slaves. This can be done in several ways. One is through the knowledge which the priest has. After the British raj in India, there was a great struggle because the brahmins were not ready for their scriptures to be translated into any other language. They had to remain in ancient Sanskrit, which has never been a language of the people; it was the language only of the priests. But the country was under British rule and there was no way for the priests although they tried hard, saying that their scriptures should not be translated, that they would be destroyed. But Britain was intent -- this was the oldest civilization; there may be secrets in their tremendous number of scriptures -- so they started translating them.

Those translations of Sanskrit literature destroyed the whole wisdom of the brahmins, because before, nobody had ever understood what they were saying. Sanskrit is a beautiful language, almost poetry. It has a magical quality to it. You can sing it, and even the prose sounds like poetry. So brahmins singing it, chanting it, nobody knows the meaning. Whatever the priest wants is the meaning.

Sanskrit is the language of God, and only the priests understand the language. So whatever transpires between God and man has to come through the priest, the brahmin. The same was the situation in other places. Rabbis never wanted their scriptures to be translated from Hebrew into the ordinary people's language.

About every religion it is the same. And the reason is that those scriptures are simply nonsense -- there is nothing in them! You dig the whole mountain, and you don't find even a rat. The knowledge was bogus, pretended, and the pretense could be carried for centuries only if masses were prevented.

You will be surprised to know that one of the Hindu gods, Rama, an incarnation of God, poured melted burning lead into a poor man's ears because he was caught hearing the chanting of the Vedas while hiding behind the trees where a ritual of brahmins was happening. There is no question of education; even *hearing* was not allowed, and this was the punishment. And Rama is worshipped as an incarnation of God.

Gandhi prayed continuously to Rama. I am simply amazed that a man like Gandhi, who talked continuously of non-violence, was a worshipper of Rama, who is always carrying a bow and arrows -- those are his symbols. The man who was so cruel... I don't think that poor man was doing anything wrong. Just out of curiosity about what happens in religious ceremonies, he was hiding behind the trees and listening. And of course there was nothing wrong in it, he could not understand what was happening; but because he did something against the social structure, Rama made that man deaf for his whole life.

But still Gandhi went on chanting every morning and evening the name of Rama. That was his last word when he was assassinated: "Hey, Rama! Oh, Rama!" The last word is addressed to that man who was not non-violent, who was not even human. There is no question of his being divine.

This is something that the movement of sannyas has to do: to expose that these three groups, lusty for power, have been conspiring against the whole of humanity. It is time that we should understand and destroy their contract. And that can be easily done: you just have to create more and more communes where there is no lust for power, where we are not against money, we are not against clothes, we are not against anything; where we want our sannyasins to live luxuriously, comfortably -- nobody is to exploit their labor and nobody is to dominate them -- and where the plumber is as much respected as the professor, there is no distinction at all.

I am surprised that people who come to visit the commune cannot see the simple fact that a plumber is as much respected as a professor. In fact, nobody knows who is a plumber and who is a professor, because one day the professor is a professor and another he is a plumber. And our plumbers are not uneducated, either. They can be professors any time.

This is for the first time that so many people are living with human dignity and without any effort at making them equal -- because that effort is aggression. That is where I differ from communism. My difference is totally different from other people's differences. They are against communism because their vested interests will be destroyed by communism. I am against communism because it is *not enough* communist. It is far behind.

This can be easily experienced. In Russia you can see that the people's individuality has been destroyed completely. Rather than giving them freedom, they are completely enslaved; and classes have not disappeared -- just their names have changed. Now there are the people who are in power, the power elite, and the people who have no power. Russia has two classes, and movement between those two classes is as difficult as it was in India.

For sixty or seventy years after the revolution, most of the same group has remained in power. People went on dying, new people went on taking their places, but those new people were not from the masses. For example, when Stalin died, Khrushchev had been waiting just behind him for all those forty years, knowing that the moment Stalin died he would become the most powerful man in the world. Of course, he hated Stalin, but even to utter a single word against him.... Everybody knew that Stalin killed all competitors, simply killed them.

In the revolution there were many leaders. The most important was Lenin. Stalin poisoned him, but the poisoning was done so slowly that it took two years for him to die. He was sick for those two years and Stalin functioned on his behalf, managing to put his own people in all strategic positions; because once Lenin died then his second man, Trotsky, would take over. That's why Lenin was kept alive; otherwise there was no need to give him small doses, just one dose would have been enough. He was kept alive so Trotsky could not come into power. And Stalin was only a secretary, he functioned on behalf of Lenin. He saw the moment it was time. He had changed all the strategic people, and Lenin was finished. And Trotsky did not have any hope of staying alive; seeing the situation, he escaped from Russia.

And he did well to escape because Stalin even killed his dog, he was such a revengeful man. And finally he killed Trotsky also in Mexico. He had escaped as far away as possible, but a professional killer was sent and he was killed. The people in line were Kamenev and Zinoviev. Everybody was killed, imprisoned, sent to Siberia and nobody ever heard what happened to those people.

Trotsky was the most important person, but he was so sure of his importance that he never bothered what was happening behind his back. Because he had done all this, Stalin was perfectly aware that the same thing could be done to him that he has done to Lenin, to Trotsky, to Kamenev, to Zinoviev, to all the people who were important, more important than him. And Stalin put his own people in, and the distance between him and those people was great. He always kept the distance the same. Nobody could think that he was a friend. Friends are dangerous in power politics because they are too intimate, too close, and dangerous.

Khrushchev was just a worshipper of Stalin. The day Stalin died and Khrushchev became the prime

minister, in his cabinet he exposed his mind for the first time. He said, "For forty years I have been burning. I have seen Stalin do things which nobody has ever done in the whole of history." He had killed almost ten million people after the revolution. Somebody from the back asked, "If this was the case and that man was a murderer, what were you doing? Why did you not say it before?"

Khrushchev laughed and said, "Comrade, you just stand up so that I can see your face, and please tell what is your name." Nobody stood. He asked twice, and then he said, "Do you now understand why I was silent? Have you got my answer? If you had stood up, you would have known what would have happened to me if I had spoken a single word against Stalin." But the same did happen to him.

There is a company of power elites who have been running the whole show and they have all the power. They have the power of the priest because they have destroyed religion completely, there is no question of anybody being a priest. They have taken that role, also. Every book is published only by the government. Every newspaper, every magazine, any information that is published is published by the government. The government is doing now what the priests had been doing before. The politician has taken over the area of the priest completely; now he is doubly powerful. He decides what is right and what is wrong, and he has taken the third power also in his hands, because everything is nationalized.

And what does it actually mean? When things are nationalized, everything goes into the hands of the politicians: all the factories, all the fields, all the money, everything -- people included, because people are no more people, they are commodities. So in Russia something very special has happened. For the first time all three have become one. That's why Russia -- the whole country -- has become a great prison, a great concentration camp.

We have to create communes around the world as models where people can come and see that power is not a need at all, that you can rejoice without being powerful, that you need not enslave anybody.

What you try to do by enslaving somebody can be done more easily just by being friendly, just by being more loving. There is no need of creating somebody as higher and somebody as lower. Everybody who is contributing to the commune in any way -- cleaning the toilets -- is as significant as being the vice-chancellor of the university, because both are doing something essential. In fact, the vice-chancellor can go on leave and there will be no trouble, but the toilet cleaner cannot go on leave; he is more essential, more fundamentally needed. He should be given more respect, too.

But nobody feels any inferiority, any superiority. Nobody bothers about it. The day's work is over and everybody is enjoying dancing, singing. Professors are there, therapists are there, cleaners are there. There is no class.

To me this *is true* communism: we have not imposed any equality. Everybody is unique, nobody is equal here; yet there is a subtle current of equality which does not make you similar. It leaves you unique, and yet all inequality disappears. Here nobody is a priest, or *everybody* is a priest. Here nobody is for power, or everybody *has* power, there is no problem. If somebody wants to hang around his neck, "I am the president of this universe," nobody is going to object. People will really enjoy.

Nobody is going to say to him, "This is not possible, you don't belong. You are claiming to be the lord of the whole universe, and you do just cleaning in the toilets." Nobody is going to say that. He can go in the toilets, go on cleaning them with his sign board hanging around his neck -- still there is no contradiction. People will take it as a joke. Anybody pretending to be powerful will be taken as a joke, an entertainment; that this man has gone a little crazy.

Q: BHAGWAN, YOU HAVE CALLED YOURSELF A LAZY MAN BUT YOU FREQUENTLY SPEAK FOR NEARLY THREE HOURS IN THE MORNING AND THEN GIVE A PRESS CONFERENCE AT NIGHT. ARE YOU LAZY, OR EFFORTLESS? IS THERE A DIFFERENCE?

A: I am really lazy. And speaking, to me, is not an action. I can go on speaking twenty-four hours, just there is only one trouble -- my bladder. I don't stop because I have answered you, I have to stop because the bladder says, "Enough -- You just move, otherwise I am going to move."

But basically I am absolutely lazy. And to me, speaking is just like birds singing, flowers blossoming. Yes, you can call it *effortless effort*, but that is giving it a very beautiful name to a very simple thing. I would rather prefer just to be called lazy.

Okay, any more?

Q: YES!
BHAGWAN, WHY DON'T JOURNALISTS ASK DIRECT QUESTIONS? THEY TRY TO TRAP YOU AND YOU SEEM TO ESCAPE EASILY.

A: They cannot trap me for the simple reason that I don't care about contradicting myself. That is their trouble. You can trap a man easily if he tries to remain consistent; then you can say, "Ten years ago, you said this." In ten years, everything has changed. Either the man has to accept that he was wrong then -- which goes against his ego -- or he can say that he is wrong now -- that goes even more against his ego -- and he is trapped.

I am not trapped for the simple reason that I say whatever I am saying right now. Only for that am I responsible. What I will say the next moment has nothing to do with this moment's statement.

I believe in change because the whole existence is changing. You cannot say to a rose bush, "This is not right. Yesterday there were no flowers and today, suddenly.... Were you wrong yesterday, or are you wrong today?" No, we accept it. Life is changing. It is a flux, a movement.

But in human society, in all the cultures consistency has been praised, appreciated, made respectable. And only an idiot can remain consistent. The more intelligent you are, the less is the possibility of remaining consistent, because you will see the change. And with the changing life and the changing universe, how can you go on clinging to something which is no more applicable?

But people want respectability. They are trapped. I am very clear that I don't care about respectability. You can go and call me self-contradictory, and I accept it as a compliment, because to me, only intelligence can be self-contradictory. The greater the intelligence, the more contradictions.

The society insisted for consistency and gave respect for it because it kept people retarded. They could not change. It went against their ego, so even though they could see that something is changed, they will not accept it, they will go on repeating the old; and society will respect those people as reliable, responsible. "You can trust them, you can trust their word; if they give you their word, they will keep it." The *man of his word* has been respected for centuries.

I am not a man of my word. I am at ease with existence and I don't care about these idiots and their respectability and their rewards and awards. I don't care at all. I have a totally different approach. I am in tune with existence, and I am perfectly happy with it. If existence changes its tune, I change my tune. I keep step with existence, not with the culture, not with society, not even with my own past.

The past is dead. I am only alive here and now. That's why they are in trouble. They can trap politicians very easily, "You have said this, and now you are doing just the opposite." Nobody can say that to me because I never promised that I would be saying the same thing tomorrow. I never promised that I would not go against my word. I have never given any word to anybody. I am absolutely free to be myself.
That is the trouble, one thing -- that they cannot trap me.

Secondly, because they cannot trap me they start feeling nervous because they don't know what to do now. They have never come face to face with such a man who does not care for respectability, who does not care for honoring his own word, who does not care for all the rules that the societies have made. I live according to my own rules.

When I was a student in the university, just beside me two students were very much interested in playing cards, and once in a while they needed a partner. Three were there, they wanted one more and I was just easily available. But they were afraid to approach me.

One day one of them knocked and he said, "We know that you are not interested in anything we are interested in. You don't go to the movies, you don't go to see the matches, you don't want to meet people and share gossips about professors, who is flirting with who's wife. You are different, we know, but we are in trouble. We are wanting to play, but one partner is missing."

I said, "I can come, but the game will be according to my rules. I don't follow anybody's rules. Why I should follow?" They said, "That is difficult. The rules are fixed; a particular game has its rules." I said, "It may have, but who decided it? I am ready to come...." They said, "Wait, we will have to think about it."

They never came back. Once in a while, I used to walk in front of their room and I would ask, "Do you need a partner?" "We don't want any partner, because we cannot understand you. And if you make the rules, you are going to win because we will not know what to do. We know the old rules and we play the game according to them, but if you make the rules, you are going to win." I said, "That's clear. Whoever makes the rules, wins. That's why I never accept anybody's rules. I make my own rules."

That is the trouble with the poor journalists. They have a certain game which they go on playing with politicians and priests. And they can easily trap the president, the pope, or anybody. There is no problem in it, but they cannot trap me. I simply don't play the game with the same accepted rules.

I have my own rules, and they cannot even learn my rules because I go on changing. So it is not that a journalist encountering me a few times will be able to trap me. Impossible. Each time he comes he will find another man. And he will come prepared for the old man, who exists no more.

The Last Testament, Vol 2

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INTERVIEW WITH LEWISTON TRIBUNE, MOSCOW, IDAHO

QUESTION: MY READERS WOULD LIKE SHORT, SIMPLE ANSWERS. THAT'S REALLY THE WAY READERS LIKE IT.

Answer: Okay.

Q: ARE YOU PLEASED WITH THE PLACE YOUR FOLLOWERS HAVE CREATED HERE?

A: Just you start.

Q: IS IT THE KIND OF HOME YOU WISHED TO HAVE WHEN YOU CAME TO AMERICA?

A: I never think of the future. I never think of the next moment, hence nothing can disappoint me. Whatever happens is perfectly good. The problem of disappointment arises only if you have a certain expectation. I have never expected anything in my life. Whatsoever has happened, I am thankful to existence. Everything is as it should be.

Q: DO YOU WISH THAT THE POLITICS IN OREGON WOULD BE DIFFERENT AND THE TREATMENT OF YOU AND YOUR FOLLOWERS?

A: I don't wish anything. I simply live my life, if that changes somebody, that is his problem. If it

changes the politics of Oregon, that is Oregon's problem. I am not trying to change anything. I'm not interested in interfering into other people's life. Neither do I want they should interfere in my life. To me, individual, individuality is the highest value. I respect the individual. I don't want to be interfered, nor I am interested in interfering in anybody's life. And that's what politics is, continuous interfering into everybody's life. I'm not a politician. My people have nothing to do with politics. In fact, they have gathered around me to live their life as joyously and peacefully as possible. They are not gathered around me to create a revolution in the world, change the world, make it a classless society or this and that. All that garbage we are not interested in at all.Tomorrow is always uncertain. Even the next moment has no guarantee. Only we have got this moment to live. The politician is a fool. He is destroying his life and he is destroying other people's life. Everybody should live his life, should sing his song and let everybody else to be himself. That will be a real human world. So I do not wish to do anything. I simply live and my people want to live with me. They love me, they rejoice with me. For them, I am their whole world; for me, they are my whole world. Beyond the red clothes, nothing exists.

Q: CAN YOU EXPLAIN TO ME WHETHER YOU CONSIDER YOURSELF TO BE GOD, A PROPHET, A WISE MAN, A TEACHER? HOW DO YOU THINK OF YOURSELF OR YOUR FOLLOWERS?

A: I am not a God. I am not that stupid. Only a stupid God can create this world, this mess, this madhouse. Certainly I am not that idiotic and I don't think God can be idiotic, so the only answer will be: there is no God. That's why this world is in a mess. It is enough proof that there is no God. There is nobody creating, controlling, maintaining; it is all accidental. In a way it is good, because in this accidentalness of existence there is freedom. In fact the very idea of God creating us is ugly. Then we are puppets. Only puppets are created. To me existence has always been here. It has no beginning, no end, it is a tremendous explosion of energy in all dimensions. But everything is accidental. Nothing is planned. Planning is not the way of existence. So I am certainly not God. And without God there is no possibility of any prophet, any messiah. God is a basic necessity for a prophet to exist. Moses will be nobody if he does not create the illusion that he has encountered God and God has given him ten commandments. Nobody will listen to his ten commandments. But because he's using the authority of God, for which no evidence exists.... Because those ten commandments are so simple, ordinary, that any human person of average intelligence can make them. There is nothing special in them, nothing unique, nothing that can prove that they are coming from a divine source. But to be a prophet you need a God. To be a messiah you need a God. God is an absolute necessity for all these mad people who want to project their egos; without the backdrop of God, it cannot be done. So they all insist, "Believe in God." Once you believe in God, then naturally you have to believe in the messenger of God, in the messiah of God, in the only begotten Son of God. Those are logical corollaries. The moment I deny that there is no God, I have denied all possibility of being a prophet, a messiah, a messenger; all that is finished. I am simply a human being, just as you are. I don't have any pretensions of being higher than anybody. Certainly I am different from you, but not higher, not lower. Different only in the sense that you are fast asleep and I am awake. But that is not much of a difference. Just a little cold water has to be thrown into your eyes and you will be awake. And that's what I am doing with my people, throwing as much ice cold water in their eyes.

Q: HOW CAN I GET COLD WATER THROWN IN MY FACE? HOW DO I GO ABOUT IT?

A: I'm already doing it! And you know it! Just don't start shivering, because it's three centigrade temperature in this room. In fact there is no need to throw ice cold water, you are sitting in ice cold atmosphere, where one has to become awake.

Q: HOW DO YOU KNOW THAT I'M ASLEEP?

A: Only one who is awake can know who is asleep. The asleep person cannot know who is asleep and who is awake. I'm awake, that's why I know you are asleep. You cannot know. Perhaps I may be talking in

sleep, perhaps you may be dreaming. You cannot be certain about me, but I am absolutely certain about you. Your eyes are open but you are asleep. You are trying hard to wake up a little and look through your glasses and find out who is awake and who is asleep. And that's a good sign. That means you will have to come here again and again, till finally you are awake. The moment one awakes one is simply shocked, seeing that the whole world is asleep. And in sleep people are walking, talking, going to the church, to the synagogue, in sleep writing books, making films, doing all kinds of businesses, but their spiritual sleep continues. When I say spiritual sleep, my meaning is that you don't know who you are. You may know everything around you, but just one thing you are not aware. That is your own center, your own being. The moment you know yourself you are awake; so awakening and sleep I am using as metaphors.

Q: WHAT DOES A PERSON, A MAN OR A WOMAN, EXPERIENCE BY FOLLOWING YOUR RELIGION? DO THEY BECOME AWAKE?

A: There is no promise. I never promise anything to anybody. I am here, available. I am ready to explain how one becomes awake and my work is finished there. Then it is up to you. If you fail, I will not be disappointed. If you succeed, you succeed, I don't take the credit of it. So the success is yours, the failure is yours. My only work is to give you a clear-cut idea how you can become more conscious; I call it meditation, working, walking, sitting. I don't believe what others call meditation, that ten minutes or twenty minutes you do it and then just be your ordinary self for twenty-four hours and again for twenty minutes meditate. This is stupid. It is like saying to a person that every day in the morning twenty minutes breathe and then forget all about it, because you have to do many other things. And then next day morning you can breathe again. To me meditation is exactly like breathing. So whatsoever you are doing and where ever you are do it more consciously. For example, I can raise this hand without any consciousness, just unconsciously, out of habit. I have heard about two Jews walking by the side of the ocean. It was a cold morning and one Jew was keeping his hands in his pockets. It was really cold. And the other was continuously talking and saying and he was puzzled that the other man says only yes, no, but does not participate in conversation. This is not Jewish. Finally he asked, "What has happened to you? Have you changed your religion?" He said, "Whatever you want to say, you can say, but I am not going to take my hands out of the pockets." But he said, "What that has to do?" He said, "A Jew cannot talk without his hands. I am not going to talk; it is too cold to take the hands out." But you can raise your hand with full awareness. And you can see the difference between the two. The act is the same: one is mechanical, another is full of consciousness and the quality is tremendously different. Try it, because it is a question of taste and experience. Walking, just try for few minutes to walk consciously; each step be alert and you will be surprised that the quality of your walk is totally different, it is relaxed. There is no tension and there is a subtle joy that is arising out of your relaxed walking. And the more you become aware of this joy, the more you would like to be awake. Eating, eat with awareness. People are simply throwing food into their mouths, not even chewing it, just swallowing it. Thirty million people in America are suffering from overeating. Strange world we are living one thousand man are everyday dying in Ethiopia because they don't have food, thirty million people are dying in America because they have too much food.These people who are suffering from obesity, fatness, cannot resist eating more and more. No doctor is going to help them, except if they become aware, while they are eating if they become aware. Few things happen as a by-product of awareness. Their eating will be slowed down. They will start chewing, because unless you chew your food you are putting unnecessary burden on your whole system. Your stomach has no teeth. Exactly one has to chew forty-two times each bite. Then anything that you are eating becomes liquid.A man of awareness only drinks, because before he swallows he has changed that solid food into liquid. And the strange thing is when you are chewing forty-two times, you are enjoying so much the taste. One bite of an unconscious man gives forty-two time more taste to the conscious man. It is simple arithmetic: the unconscious man will have to eat forty-two bites just to have the same taste, and then he becomes fat, and still unsatisfied. Still he feels to eat more. The man of awareness eats only that much that his body needs. He immediately feels that now there is no need, the hunger is gone, he is content.... Doing anything, so my meditation is a totally different kind of approach. It has to be spread all over your twenty-four hours. Even falling asleep remain alert how sleep is descending on you, so slowly, so silently, but you can hear the steps. The darkness is growing, you are relaxing -- you can feel the muscles, the body, the tense parts which are preventing the sleep -- and soon you will see the whole body has relaxed and the sleep has come. But slowly, slowly, a great revolution happens.

Sleep comes to you, but something deep inside you goes on remaining awake, even in sleep. So the situation is: you are asleep even when you think you are awake and I'm awake even when you think I'm asleep. And unless a man becomes aware in his sleep he is not aware, not awake; that is the criterion.And there are so many by products that you can judge. Dreams disappear, because dreams need you to be completely unconscious. They come from the unconscious mind. But if you are conscious, they cannot come. Sigmund Freud would have been immensely enriched if he had come to a man like me who has no dreams. He would have puzzled also and he would have to change his whole idea of psychoanalysis. But he came only across people who were asleep. He himself was asleep -- he had no idea of any spiritual awakening -- otherwise he would have certainly realized that there is a space when man is conscious, just conscious, and there are no dreams at all.If dreams disappear in the night, the second thing will happen to you: in the daytime, thoughts will disappear. That does not mean you will become incapable of thinking, that simply means you will not just go on thinking mechanically, unnecessarily. You will be capable of thinking if you want to think, otherwise you will be silent.And a man who can remain silent for hours is gathering energy so whenever he wants to think his thinking has some strength, some power, some tremendous energy. The ordinary people's thinking are just impotent, their thoughts are just vagrant... clouds floating in their mind. A man of meditation will find dreams disappear and then the sleep is beauty, incomparable. Then sleep becomes spiritual and to transform sleep into spirituality is religion. Then your whole day becomes a day of silence. You will talk but something deep down in you will remain a silent witness. So you will not say things which will unnecessarily create trouble for you and trouble for others. You will say only that which is absolutely needed. You will say only the truth, otherwise you will be capable enough to say, "I do not know." You will not believe in anything. Either you will know it or you will not know it. Belief is a deception: you don't know, yet you pretend as if you know. All these people in temples, in churches, in synagogues, what they are doing? Whom they are praying?

They don't know God. Their priest does not know God. They don't know that ever any prayer has been heard by anybody. They don't know that ever any prayer has been answered by anybody. Still they are praying to a God....

There is a beautiful story in Leo Tolstoy. Three uneducated, illiterate villagers who used to live on a small island in a river, became famous all over the country as great saints. Now this was too much for the archbishop, because in Christianity you can be a saint only if the church certifies you to be a saint. In fact, the word saint comes from sanction. If the church sanctions you, certifies you, you are a saint. And without the arch-bishop signing, who has made these fools saints?

And their fame was far and wide -- even from outside the country people started coming. Finally he decided to go and put these people right. He went into a boat, reached the small island. They were sitting under a beautiful tree, all three looking so happy. They were sitting naked, they had not even clothes. The archbishop went close to them. All the three touched his feet and said,

"Why you troubled yourself? You could have sent a message and we would have come to the church ourselves."

Now the archbishop felt confident; up to now he was feeling a little nervous: three saints, and he himself knows nothing except that he has reached in a religious-political hierarchy, on the top. But now he was confident, and he said to those three people,

"That is what is your religion?"

They said, "We don't know. Religion? Are there many religions?"

Those simple are asking a significant question. Only simple people can ask significant questions: `Are there many religions?"

They said, "We thought there is only one kind of religiousness. But you can teach us -- if you feel just being religious is not enough -- you can teach us. We are available. We are illiterate, ignorant people, so don't please feel offended by our answers."

The archbishop asked, "Okay, whatever your religion, what is your prayer? Certainly you must be Christian -- because in Russia at that time, there was no other religion -- you must be Christian. What is your prayer?"

They all looked at each other and they said, "You tell." The second said to the third: "You tell it." And the third said to the first three, "Better you tell it."

The archbishop was getting angry that: "What is this nonsense? You cannot tell your prayer?" "This is the reality is: we don't know how to pray and we don't know what prayer is, but we have invented our own prayer. Hearing that God is a trinity and we are also a trinity, so we have made a simple prayer for

ourselves. Please don't feel offended. We pray whenever the moment feels like praying. In the early morning sun, when it is so beautiful on the lake, and the whole lake becomes gold, we feel like thanking existence. Our prayer is, `You are three, we are three, please have mercy on us. This is our prayer."

The archbishop said, "This is absolute nonsense: You are three, we are three, have mercy on us. Who has ever heard of such a prayer?"

Those poor people said, "We are ready to learn." So he gave them the official prayer. But it was a long prayer. By the time he ended, they said, "This is very difficult, because we have forgotten the beginning by the time you came to the end. You will have to repeat it. Please repeat it so we can remember the beginning."

He repeated it, just the beginning, but they said, "Please go on, because now we have forgotten the end."

Three times he repeated, then they could get hold of the prayer. They thanked the archbishop. He was very happy that he has put them right and now he can tell to people that, "Those are idiots and you are thinking them as saints."

He went back into his boat. Just in the middle of the river he saw something unimaginable: those naked idiots were coming running on the water! He could not believe his eyes. He had never believed even that Jesus had walked on water; he knew deep down that this is all nonsense. He had never told anybody. As far as his sermons were concerned, he was trying to prove that Jesus could do anything. But these idiots are walking on water, running on water and they caught hold of the boat and said,

"Please, just a moment. We have forgotten the prayer. Will you teach us again?" But this was enough for the archbishop. He touched the feet of those three idiots and said, "Your prayer is right, my was wrong. You just go and do your prayer. I unnecessarily interfered in your life; just forgive me. Seeing you walking on the water.... In fact, for the first time I have become a Christian. I had never believed that Jesus really walked on water.

"Religion is a very simple phenomenon. Theology has nothing to with religion. It makes things unnecessarily complex. Religion is a simple awareness of whatever you are doing, wherever you are. And when this awareness surrounds you always like a luminous aura you for the first time become aware of the universe -- its beauties, its music, its eternal song. And to me that is the religious experience. In religious experience you don't encounter a God. There is nobody there, just this pure existence. But it is all alive -- these flowers, these birds on the wing, these stars -- everything is alive, but because you are asleep you cannot experience the aliveness that surrounds you.

And we are not islands. No man is an island. We are part of this whole living, infinite continent. Those flowers are part of us just as we are part of them. Those faraway stars are within us as we are within the universe. That experience of unity, of at-onement, is liberation.

So my teaching is very simple: meditation is the key, becoming totally aware is the result. Experiencing oneness with the whole is the reward.

"You are three, we are three, have mercy on us."

This is my trinity: meditation, awareness, oneness.

Q: DO YOU THINK THERE ARE MANY PEOPLE IN THE WORLD WHO NEED THAT MESSAGE OR WANT THAT MESSAGE AND WHO WILL COME HERE TO RAJNEESHPURAM? AND BECAUSE OF THAT WILL RAJNEESHPURAM GROW?

A: Everybody needs that message. Everybody has the birthright to experience existence, its ecstasy.But your question has many questions in it. The first part, I say everybody needs it. The second part you are asking, "Will all of them come to Rajneeshpuram?"

No. Only very few will come. Because although everybody needs it -- but to know that you need it a certain intelligence is needed -- a certain youthfulness is needed, a certain daring, courage, adventurousness is needed, which is missing. So only very few people will arrive here, although it was everybody's need. But I have my communes all over the world; almost in every country I have my people. There are near about one million sannyasins all around the earth. In every language, in every country, even in places where it is almost impossible, I have my people, even in Soviet Russia. Just the other day I received a Soviet Communist magazine writing against me -- everything just rubbish and false. But I was happy: that shows that the communists and the government is now getting frightened, the same way as they are getting frightened here in Oregon. And in Russia I don't have many sannyasins, but enough. They are underground.

In fact, I have taken the monopoly of the red color even from communists. They meet in basements. They cannot publish my books. They write with their hand or type or do something to message so that it can reach to other people. Whatsoever books they have been able to smuggle in are mostly caught by the government. KGB is against them. Many of my sannyasins have been persecuted. Although they cannot prove they are sannyasins, but still, in Russia there is no need for any proof, just suspicion is enough.

They have published names of twenty people in the newspaper, that these seems to be my contacts in Soviet Union -- beware of them. That is enough to persecute those people by the police, by the people. They may lose their jobs; they may lose their facilities; they may be thrown to Siberia. But you will be surprised that they are more excited about me and my work than anywhere else, because for sixty years Russia has forgotten what youthfulness means. It has forgotten that being a revolutionary is something part of being young. Now in Russia you cannot be revolutionary.

Q: WILL RAJNEESHISM BECOME A MAJOR RELIGION IN THE WORLD IN TERMS OF NUMBERS?

A: No, it will never. Because we don't convert anybody. Conversion is insulting the other person, his intelligence, his integrity. When you convert a person you are saying you are wrong and I am right, you don't know, I know, so just follow me. No, I cannot allow my people to say to anybody.... Just my people have to live their life, if somebody becomes interested on his own, he is welcome. But we are not missionaries, so naturally our numbers cannot grow and we don't believe in the politics of numbers; that is a political game. But anybody who has a desire to explore into the reality of one's own being is bound, sooner or later, to move towards me. But the well remains in its own place, the thirsty come to it. The well does not go and propagate that, "Come to me, because only I have the right kind of water. Don't go to other wells." And that is their problem, where they want to go.

They will not be prevented from drinking the wine that is I am offering here. They will be our respected guests.

But I cannot humiliate anybody by saying to him that we have the only true message. That I am the only begotten Son of God. That I am the only prophet of God. That holy Koran is the last message. That you need not think else, just read the Bible, everything is there. That Vedas contain all knowledge. It is enough. More than that is dangerous.

That's what Hindus say.I don't belong to these people and their company: I am a totally different person, I respect everybody. If somebody chooses to be wrong, it is his freedom. It may be wrong according to me, but to him it looks to be the right, let him go on his way. If it is right, good; he is blessed. If he is wrong, sooner or later he will have to come back.

Q: WHY ARE YOU GIVING INTERVIEWS NOW TO PEOPLE LIKE MYSELF?

A: I enjoy talking.

Q: WHY SPEAK TO A PERSON LIKE MYSELF, WHO IS NOT A BELIEVER IN WHAT MANY OTHER PEOPLE WOULD LIKE TO HEAR FROM YOU?

A: Just because you can send the message to many people. I am going to talk to every journalist around the world. I'm going to use every media just to announce to the people that if they are thirsty, we have the right drink for them. If they want to come, they are welcome. It is not to convert them, it is just to invite them. Truth only invites. Truth never converts. But the invitation is enough.

Q: WHY, WHY NOW? WHY NOT TWO MONTHS AGO, A YEAR AGO?

A: I am a man of absolute spontaneity. When I feel to be silent, then nobody can force me to speak.

When I want to speak, nobody stop me from speaking. Whatever I want to say I never make any compromise whether it is going to be liked, disliked, respected, disrespected; these are not my considerations at all. I felt to be silent. For three and half years I enjoyed silence. Then one day suddenly I felt the time has come to sing the song again. I started speaking, but I cannot promise for tomorrow. I may be silent again.I am just a little crazy. I just go according to my whims and the people who have to live with me have to live with my whims.

Q: WHERE DO YOU LIVE AND WHAT DO YOU DO?

A: I don't do anything. I am not a doer.

Q: HOW DO YOU SPEND YOUR TIME? HOW DOES THE DAY PASS FOR YOU?

A: It passes so fast. But I enjoy it immensely. I must be sleeping almost ten hours every day -- eight hours in the night, two or three hours in the day -- because to me sleep is meditation. Three hours I enjoy my bathroom, one and half hour in the morning, one and half in the evening.

I have loved water from my very childhood because it is my understanding that life has arisen out of water. And now scientists are thinking on the same lines, that life must have arisen in water.Even every child in the mother's womb repeats the whole cycle of evolution: first he looks like a fish. Only later on he starts looking like a monkey. And between these two he passes almost all the phases that man has passed. Even in his last stage he has a tail that falls before his birth and the place where the tail was attached is still with everybody. Those bones show that there was something attached to them which is missing. But the beginning is as a fish and for nine months the child continuously lives in sea water in mother's womb. The water in which the child floats has exactly the same components as the water in the sea.

That's why when a woman is pregnant she starts eating more salt, starts enjoying more salty things, because that water needs more salt. That baby needs more salt. She is unaware why she is doing that, but the child needs exactly the sea water. So I have enjoyed water from my very childhood. My birthplace had a beautiful river. I don't think of anybody in that place but once in a while, lying down in my tub, or in my swimming pool, I remember that beautiful river.

That's the only thing that I remember of my birthplace -- no teacher, no family, no friends -- my only friend, my only teacher, my only school was that river. And it has taught me immensely. Just to create an illusion, I have myself here a swimming pool of olympic size. I have beautiful bathrooms, nothing matters else matters to me much, but my sannyasins have made me two beautiful bathrooms. Two, because any moment if something goes wrong with one bathroom, then I am not going to miss my bath. And they have made my bathrooms with such love that they look like temples with all beautiful jacuzzis -- with hot water, normal cold water, ice cold water -- and I enjoy that; to me is meditation.In every act my meditation continues.

And then five hours I talk every day: two and half hours in the morning, two and half hour in the evening.

One and half hour goes to my food.One hour I go for driving that I have always enjoyed. I have my own road. My people love me so immensely, I don't think anybody has been loved and has so blessed. I don't know, I wonder why they love me? Because I don't have anything to offer to them. But it is a miracle and miracles happen. They have created a special road just for me. It is used just only one hour every day, twenty-three hours it has to rest -- no traffic. My people are so much concerned about my life that they don't want me to drive in traffic, because I am a terrific driver. And I don't believe in any rules -- I may drive right, I may drive left, I may drive in the middle -- so my poor people has to create a road just for me so I can drive anywhere, anyway, any speed whatsoever I want.And this is how my day passes. It passes so fast. But I live very intensely every moment of it.

Q: WHY HAVEN'T YOUR PEOPLE, THE RAJNEESHEES WHO LIVE HERE, SHOWN MORE LOVE AND COOPERATED WITH THEIR NEIGHBORS IN OREGON MORE?

A: You have to ask them. And you have to ask the Oregonians... my people have not shown any hostility to anybody. My people are living in a place where the nearest neighbor is twenty miles away. We are so engrossed in our own life, who bothers about Oregonians? Who has time for it? Nobody even talks about it. We even don't know whether we are in Oregon or in Afghanistan, we never, we are not interested in anything, just they are afraid. And that too is simply animal psychology.Oregon must have the most primitive people in America, still very much closer to animals than toman. Perhaps all the orangutans have come to Oregon.

Strangee are such a small minority and the governor keeps the army alert, that if any moment they are ordered, within three hours the army has to reach Rajneeshpuram. I cannot believe that such idiots you can choose as governors. What the army has to do here? If they want their army to learn meditation, we can invite them. There is no need to keep them alert -- we can make them alert for twenty-four hours! They should ask us and they can go on sending one battalion after another battalion and we will destroy their whole army by making them alert. Because a alert person cannot kill. Only sleeping people can destroy.We have no problem with Oregonians. We have no contact even. We are so self-sufficient. We don't need anything from them. We grow our food, we grow our vegetables, we have our milk products. We have everything that is our need. Even if the whole Oregon disappears completely, we will not know about it, unless somebody comes and informs us. We are not interested at all. And why a majority should be afraid of a small commune? They seem to be real cowards, impotents. Such a big majority, what can we do to them?

But there is a reason why they are hostile. It shows something about their psychology. They cannot believe that people can be so happy, and they cannot tolerate the laughter, the love, the rejoicing of my people. Jesus in the Bible says, "Blessed are those who mourn, because they shall be comforted, consoled in Paradise." I think Oregonians will have the first place. My people have no chance, they don't mourn. They can even console God, "Then please don't cry, don't weep, don't feel guilty that You created the world. Forget whatsoever happened, happened. Don't go on having nightmares that You created Adolf Hitler, Benito Mussolini, Josef Stalin, Genghis Khan, Tamerlane, Nadirshah those nightmares!"

If my people reach there first thing we have to do is to console God. And we have good people here who do the best massage courses anywhere, a beauty clinic. They all will do whatsoever they can do for poor God. But they don't want to be consoled, there is no need. This is the trouble: the basic trouble is the rich man hates the super-rich, the rich man is being hated by the poor.

These unhappy people, miserable people all around, we are just like an island and they can hear the laughter in the valley.For fifty years this place was dead. It was on sale and nobody will purchase it, because it is simply a desert.

But when our people saw it we took the challenge of the desert. It is not a small place -- it is one hundred twenty-six square miles, almost an independent country.

And we have taken the challenge and we are defeating the desert every day. The day I had come here there was only one house, dilapidated. Now there are beautiful houses for five thousand sannyasins, all centrally air-conditioned. No religious community has ever lived in a conditioned commune, monastery -- this is the first commune in the whole history of religion.They think in paradise there will be cool air; we don't bother about it, we create cool air. We don't want to be a burden on God or on Paradise -- what we can do, why we should pray for it?

And we can do everything. We have our own hospital, we have our own school, we have our own legal experts, we have our own veterinary surgeons, we have our own university, our own psychologists. My people are not like Jesus' twelve fools that he called his apostles. Any of my sannyasin would have defeated Jesus in discussion, an illiterate man, uneducated, a carpenter's son. That, too, is in suspicion. What does he know? These people are all graduates from universities -- they have doctorates and D.Litts. -- don't be deceived if they are working on the farm, they have Master's degrees.And it is very easy. A man you will find today teaching in the university as professor, and tomorrow you will find him working as a plumber. here is no problem. There is no hierarchy. The plumber and the professor both are needed and my people are so educated that plumbers can teach in the university and professors can do the plumbing. We are not concerned with Oregon at all. It is just one-sided hostility.

Q: YOU SPEAK OF THE INDEPENDENCE OF YOUR COMMUNITY THAT IT IS, ITS SELF-SUFFICIENCY... WHAT HAPPENS IF OREGON OR SOME OTHER FORCE PULLS THE PLUG

AND SHUTS OFF THE ELECTRICITY? IS NOT THE COMMUNITY RUN BY ELECTRICITY FROM AN OUTSIDE SOURCE?

A: We pay for it. We are not taking anything without paying. We pay for it and we have the right to have electricity on this land. This land is part of America. They cannot refuse.In fact, because of us, many of the businesses of the Oregonians have not gone bankrupt. Many factories who make houses were on the verge of going bankrupt, but because we allowed them to make our houses they survived.

We have been to Oregon a help. Every year thousands of sannyasins are coming here, spending money in Portland, in Madras, reaching here. We have made a place for visitors from all around the world, we have helped the economy of Oregon. Otherwise, have you ever heard anybody going to Oregon? People go to Egypt to see, people go to India, people go to Japan, people go to Nepal deep in the Himalayas, people go to Switzerland. But this is for the first time from every country people are coming to Oregon. Such big economic, financial gain for Oregonians and they are being simply being stupid. They should help us. We can make it the biggest place for visitors and they will be all benefited by it.

And they should come and see -- they don't come even. They should come and see that we have not destroyed their land, we have beautified it. We have made it an oasis. And if they have any intelligence their whole government should help us to make this big desert into a lush, green, beautiful place. And we are ready to put any kind of intelligence, labor, planning, everything....

But rather than helping us they are creating every kind of legal hindrances, although in every court we are defeating them.But still work is delayed and four hundred sannyasins are working in our legal department. This is unnecessary. And we are certain to win because we are not wrong on any point. And from every court.... Attorney General few days before declared six hundred rup, dollars' punishment because we had made few tents without permission. Tents don't need permission. But because we had made tents, winternized.... They were a unique, new thing. They should have really praised it that we have made a new kind of tent which can be used in winter, in snow, but they put a case. And he fined six hundred thousand dollars for making permanent structures without permission.I told my people, "You simply take a tent to the court and within the court you unfold it, fix it -- it takes ten minutes to fix -- then unfix it -- it makes ten minutes to roll it down and put in a bag -- and ask the court that is this a permanent structure?"

And that was enough argument and the court simply dismissed the case.Now this Attorney General should jump in some lake and commit suicide. Idiots. At least you should have come and seen what you are doing.

But Oregonians seems to be shameless. They don't have any sense of feeling.... Now they are in another litigation against the City that it is illegal. This is an unique city in the world: illegal city.There are cities or there are no cities, but have you ever heard of a illegal city? And particularly a city where no crime has happened in four years, no rape, no theft, no murder. And a city where no rape happens, no murder happens, no stealing happens is illegal. And the cities like New York, where every crime is happening every moment, are legal cities. People should have a little more humanity and they should start trying to understand strangers. We are strangers. Naturally they feel afraid; they don't know us. That is mankind's one of the weaknesses: it is always afraid of the new, afraid of the strange. We are strangers, but we don't want to remain strangers, that's why I'm talking to you and to every journalist that we are not coming into flying saucers from other planets.Our lifestyle may be different, but it is better than your lifestyle. You can come and see and compare. You can invite us to see your lifestyle, we can invite you to see our lifestyle. And we are absolutely certain that anybody that comes to see our lifestyle is going to praise it, because not a single person in misery, not a single beggar, not a single person on the street -- hungry, without clothes, without shelter -- and everybody is living equally without any communism being imposed on them.

Everybody is respected equally, it does not matter what is his work.They should come and see these smiling, laughing, dancing people and I don't think that they will not change their mind. But they don't come.And of course I cannot take my whole circus on the road. That is not possible because I cannot provide everywhere air-conditioned rooms for five thousand people. They should come and we have all facilities -- hotels for them to stay -- they will not miss anything. Anything that they can get in a five-star hotel they will get here in our hotel, which is not even one star! Because it is still time for us to make five-star hotel. Once we make five-star hotels, then your five-star hotels will be just junk.

They should come and see what our people are eating. How our people are healthy. Their water is pure, their food is pure, and everything is being made by us as far as possible.

Even things like my watches. You may be thinking it is a Piaget -- you are wrong. The Piaget costs one quarter million dollars, this is made by my sannyasins and Piaget people should be ashamed. These are not diamonds. These are just real stones, authentic stones. But with stones we can create a quarter million dollar watch and we have not spent on it anything, almost nothing. These are stones, our people just have made my watches.They love me.They want to do everything for me, everything from my shoe to my head is made by my own people. And I love it, because it has a flavor, it contains their love.... If somebody asks me to sell this watch for one billion dollars, I am going to say no, not even for ten billion dollars. It is not for sale, because love is never for sale. It has no price, although it is a very cheap watch.

Q: DO ALL THE GUNS AND THE HELICOPTERS AND THE SENTRIES, DO THEY MAKE YOU FEEL MORE SECURE?

A: There is no reason for me insecure. I have lived my life so totally, that if I die this very moment, I will not be losing anything because tomorrow is going to be simply the same story. So I don't need tomorrows. If they are given by existence, good; if not, I don't need them, I have fulfilled myself.Thirty-two years I have been living a posthumous life. In these thirty-two years, thirty-three years, if I was killed -- and many attempts have been made on my life.... But I have never felt insecure. There is no insecurity for me.

When I was a professor in the university, insurance people used to come to me that I should get insured. I said, "That is stupid because I never feel any insecurity, why should I get insured." "No," they will say, "For your children." I will say: "I am unmarried. Do you want me to produce children the way Jesus was produced? Just because for your insurance policy I have to produce children?"

I don't feel any insecurity. I am secure in my own inner reality because I know there that there is no death, that my innermost core is eternal, so no bullet can reach there. As far as my body is concerned, it is going to die any day, and there are only seven days in a week, so what is the choice? Monday is as good as Saturday. I don't think that Saturday will be better -- weekend -- or Monday will not be good because it is office day -- I don't have any office! I am always in the weekend, so there is no problem.
And these people are living with me now.

There was a time for thirty years I was traveling alone around India, not even a single person with me, facing hostile crowds of thousands of people. But I have never felt insecure for the simple reason because if I am saying the truth how long you can remain hostile?

Q: IS THE WATCHFUL EYE OF SECURITY HERE TO KEEP OUTSIDERS OUT OR TO KEEP INSIDERS IN?

A: The purpose of the security is just that we don't want any nuisance. Inside there is no problem. But just two days before, two persons, who have been coming for ten days continuously, and because the police force -- which is part of the government police -- suspected them; they did not allow them in. But today somehow, they simply rushed their car.... The traffic policeman had to get to the side, because they were not going to stop, they were going full speed, and he was trying to stop them, but they were not going to stop.Now the policeman could have fired, but my people don't want to harm anybody, he simply stood by the side and informed because it was a morning meeting time.

They rushed into the temple, started screaming and shouting -- we enjoyed it -- there is no problem in it. But the police took them away, they could not allow us to enjoy more.

But it is Oregon's police, we don't have anything to do with it. We don't have a jail here in the city. We don't have even a police station where we can keep somebody for few hours. They had been delivered to the Wasco County, that is their business, they should do whatsoever they want to do. But as far as we are concerned, we enjoyed the scene.

These people think they are Christians and they had come to save my people. They were saviors. Jesus had given such a rotten idea as to people that if I get this man I'm not going to hit on his one cheek, because he will offer another. Why waste time? I'm going to hit on both his cheeks and ask him, "Where is your third cheek? Give it to me."Jesus has given an ideology to people who have been for centuries behaving madly, neurotics, psychotics. They have murdered millions of people, burned thousands of women alive and

they cannot even allow us if we don't want to be saved.Is it compulsory to be saved?

And particularly we are already saved. We have told them that, "We are already saved; you go and find out people somewhere who are not saved yet." But they had come to save us and shouting and screaming do you think is going to convince anybody? Yes, it will convince that you are simply nuts! So those guards are simply to keep nuisance out. Inside there is no problem at all and even there rarely it happens because these Oregonians are such cowards they don't even come to create nuisance. They just go on gossiping everywhere from the streets to their assembly, they go on talking about us.

Nobody knows exactly what we are, what we stand for. Just few days before there was one professor from California university on the television. He is thought to be an expert on cults. What kind of expert he is? He has never been here, so close, and he is talking about me, condemning me. He knows nothing about me, he knows nothing about this commune. I have sent a challenge to him that he can come and I am ready to discuss with him. How much religion he knows I would like to know. And what kind of expert he is that too I have to see. I know these experts, these professors, who just collect knowledge sitting in a library, that is not knowledge. This is all bullshit.

Q: ONE OF THE THINGS THAT HAS GOTTEN SPECTACULAR COVERAGE FROM THE PRESS IS THE SEXUAL ACTIVITIES OF RAJNEESHEES. WHAT KINDS OF SEXUAL PRACTICES ARE PEOPLE ENCOURAGED TO PARTICIPATE IN?

A: Nobody is told to participate into any sexual practice. Sex is something natural; you need not learn about it. You don't have to go to a school to learn about sex. People know it already what to do and they do it.In fact, only here they are naturally free to do whatsoever they feel like doing. Everywhere else they are repressed. And because they are repressed by Christianity, by Hinduism, by Buddhism, by every kind of ideologies, their repression sooner or later expresses in some perverted way. Either they become homosexuals, lesbians, masturbators -- even making love to animals and this is the result of your religions.And because of all these perversions now a greater danger than nuclear weapons is facing humanity, that is AIDS. It is a religious disease. All the religions have contributed to it by enforcing celibacy on people.

Celibacy is unnatural. By forcing monks to live in one monastery and nuns to live into another and no way of man or women to meet each other. So what you expect? Homosexuality was absolutely predictable. And out of homosexuality the ultimate is AIDS. Now that is spreading like wildfire and nobody seems to know what to do to prevent it.

Except in this commune, nothing is being done anywhere else in the world. All our sannyasins have gone through tests, immediately, because it is a question of the whole commune. If one person has it he can infect the whole commune and infection does not need actual sexual intercourse, just kissing. Saliva is a carrier.

A woman is crying and weeping and you console her. Now just think of Jesus' sentence again, "Blessed are those who will mourn." But if God tries to wash their tears and console them, he may get AIDS, because tears carry the virus. Any liquid coming out of your body has the possibility of carrying the disease. This is a strange disease. Who is responsible for it? And it is spreading and nobody knows what to do and nobody wants to do anything. But we have done, we have taken all the precautions.

All our sannyasins are tested, only two persons have been found.Those two persons are living in the most beautiful house that we have in the most scenic place, by the lake. All their necessities are provided -- the best we can do, better than we are doing for other sannyasins -- because those people are going to live not much, at the most, two years; that is maximum. In fact, they are not going to live more than six, eight months because there is no cure for it.But we have segregated them, separate, with all the facilities and whatever they need and with all respect because they are victims: victims of popes, victims of messiahs, victims of prophets.

Those poor people are suffering because of Moses and Jesus and Abraham, Mohammed and Buddha and anywhere else they will be condemned.So a problem has arisen around the world: nobody wants to be tested because who knows, he may be having the disease.

And if the society comes to know, then even your own family will not accept you inside the house. Just pack your luggage and get lost. All those people who had said they love you, all those people who had said they will sacrifice their life for you -- your wife, your children, your parents -- they will be all unanimous

that you just get lost, you don't enter into the house.Your friends will turn into enemies. You will be thrown out of your job. You will become a sub-human person. You will lose all your dignity, all your respect, all your integrity and you will feel condemned.

So information is being prevented. If somebody is found with AIDS he bribes the physician that keep it to yourself. Don't tell anybody, otherwise before AIDS kills me, people will kill me. There are millions of people around the earth with the disease already, but governments are also repressing information because governments don't want to be condemned in the world that their country has AIDS, that means their country has homosexuality, lesbianism, sadism, that their country is a perverted, sexual land. No government wants that to be known. No religion wants that people will come to know how many AIDS sufferers are in the church or in the synagogue.

But this is a very dangerous thing, not to make everybody aware who is carrying the disease. Because that is the only way to prevent it.The person who is already sick cannot be saved, so make his life as beautiful as possible for few months he is going to live and don't condemn him.

Those two sannyasins are here, with no condemnation -- with all the respect of the community, with all that we can provide for them and they are resting, meditating -- if they can die in deep meditation then perhaps AIDS has not done any harm to them.

Perhaps it has proved a blessing in disguise. Six, eight months they will be just meditating by the side of the lake, under the trees, under the moon. They may not have got that much period just for meditation, completely free of all responsibility.Our effort is to change every misfortune into a blessing and we are grateful to those two people because they did not resist, did not protest that they did not want to be tested. In the outside world people are not willing to be tested. They are afraid of the test, if the test comes and proves them to have AIDS, they are gone.So in the outside world nothing is being said.

The pope is silent about AIDS and he is not a silent person. He is visiting right now South Africa, which has the biggest rate of population growth, which is already over-populated and suffering, starving.The government is of the white people and the white people are only fifteen percent. They are ruling over eighty-five percent black people. They have encroached every valuable thing that is in South Africa -- all gold mines, silver mines, diamond mines -- everything that is valuable is in the hands of the fifteen percent people. The eighty-five percent people are just existing like slaves. They don't have even voting power, only fifteen percent white people have the voting power.

And pope is visiting South Africa and teaching those poor South Africans, "Don't use birth control methods. Don't use abortion, this is against God and this is a great sin." They are dying -- overpopulated, hungry, starving -- and this Polack comes there to teach them against birth control.

And in South Africa AIDS is one of the major problems right now. More blacks have been found to suffer from AIDS than white people. Perhaps it has something to do with their different physiology -- they have a little different physiology -- or perhaps it has to do something with their climate.

Even three monkeys have been found in South Africa having AIDS. The scientists who have found these monkeys are all men so naturally they concluded that AIDS has arisen from monkeys. I could not believe -- when I received the information I said man is such male, masochistic, macho that the simple conclusion would have been that these three poor monkeys have received AIDS from man.

Because in Africa or in forest or in mountains where woman is not available, men are known to make love to animals and monkeys have the same physiology, so it is easier to make love to the monkeys than to any other animal. They are your cousins.

I say confidently that those monkeys have been given AIDS by man, not vice versa, because no wild animal has been know up to now having homosexuality. But in zoos it happens -- if the females are not available, then monkeys start becoming homosexual, then other animals start becoming homosexual.

Our monasteries are zoos. Our hostels of the universities and the colleges are zoos.

Don't allow man and woman together and you are going to create perversions in their minds and then those people will suffer because of your strange doctrines, strange ideas. Now this is simply lunatic to teach people celibacy. It is almost saying people that you control pissing. And if somebody starts that movement, you will not be amazed, you will find followers. But they will be all hypocrites -- they will piss somewhere, in some way -- but they will keep the hypocrisy that they never piss.

I have heard that two small children -- one a little elderly, six years, the other smaller, five years -- and few monks, Christian monks, were going on the street. The smaller boy asked,

"I am always puzzled: do you know, can you tell me something? What is the difference between a man and a monk?"

The other one said, "I don't know exactly, but I have heard that the difference between man and monk is very small."
The little boy said, "Please explain to me what little difference."
"Little difference is that the monks use their ding-dong only for pissing."
The little boy said, "I don't understand."

The elder one said, "I don't understand either but this is what I have heard from elders. Boys who are older enough, perhaps they know. It is mysterious."

You cannot use your ding-dong only for pissing. No. The ding-dong is made for two things: ding and dong. Okay?

The Last Testament, Vol 2

Chapter #8
Chapter title: None

28 August 1985 pm in Jesus Grove

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MA PREM PRABHATI, AUTHOR, MUNICH, WEST GERMANY
BHAGWAN, THIS IS MA PREM PRABHATI FROM GERMANY, WHO IS WRITING A BOOK ON RAJNEESH THERAPY.

BHAGWAN:* Good. Start.

QUESTION: FIRST OF ALL I WANT TO THANK YOU THAT I'M HERE, AND I'M GRATEFUL THAT I CAN ASK YOU SOME QUESTIONS ABOUT RAJNEESH THERAPY BECAUSE I DON'T KNOW WHAT IT IS AND I'M GOING TO WRITE THIS BOOK ABOUT IT.*
I'D LIKE TO KNOW HOW RAJNEESH THERAPY DIFFERS FROM ALL THE FORMER THERAPIES LIKE THE FREUDIAN PSYCHOANALYTIC APPROACH, THE HUMANISTIC AND THE GROWTH GROUPS.

ANSWER:* It is basically and totally different from any other therapy that has existed. The most fundamental difference is that all those therapies are for sick people, those who are mentally not well. Those therapies make an effort to put them back to their normal life. All those therapies serve the old rotten society.

The society drives people mad, crazy, schizophrenic. They put them back into their normal average mind so they can function again into the old pattern where they had become incapable of functioning.

So all the therapies -- Freudian or Jungian or Adlerian -- their function is the same as in the past was the function of the priest. These are the priests of a sophisticated twentieth century. But their function is the same. It is against revolution, against change.

Rather than seeing the fact that.... Why this society goes on creating sick people? No animal is sick that way. Why human society goes on making schizophrenic people? Why there are so many rapes? Why there are so many people burdened with guilt? Why there are so many murders, suicides?

And even though a person somehow manages to live normally, deep down nobody is normal. They all have nightmares, they all have fear, they all have greed, they all feel insecure.
These therapies are in the service of the society that drives people nuts.

My basic difference is that I am trying to help these people understand that they are not responsible for their mind sickness; they are victims. My function is not to make then normal so that they can go back to the church and back to the office and back to the same wife and back to the same world. No, my function is to give them a fresh individuality, a rebellious intelligence, a perception in which they can see that the society has manipulated them, exploited them, almost killed them.

This is the first part of my therapy: that the person should be made aware that it is the society that is sick, and he is only a victim.

Secondly, we have to make aware the person that he is victim because he is more intelligent than other people. Idiots don't go crazy. They have nothing to go crazy. To have a sick mind, first you need to have a mind. The normal and average people who are thought to be mentally healthy are really intellectually retarded. Even if they want to go mad they cannot. Madness needs some intelligence.

It is not a coincidence that all the great painters, poets, scientists, musicians -- people who have touched in some dimension the highest peak of intelligence -- most of them go mad. Most of them commit suicide. Strange!

We have created really a strange world where idiots are normal and geniuses are abnormal, where idiots don't go mad, where geniuses go mad, suffer all kinds of mental torture. And the old therapies tries to put them back, to force them back to the ordinary retarded humanity.

Of course they are a minority, so naturally they think something is wrong with them. In millions of people who are retarded, to be intelligent is really unsafe. It is insecure. It is dangerous.

Where people are living below the mental age thirteen -- that is the mental age of the masses -- to have more intelligence than them is going to create trouble for you. They are the society, you are just an individual, helpless.

My effort is to make these people aware that their sickness is significant. They need not feel embarrassed. They should really rejoice, because they have intelligence -- enough intelligence, more intelligence than the ordinary normal people. That's why they are having trouble. They cannot adjust with the society. They feel everywhere unfit. That's what gives people idea that something is wrong with them.

The reality is just the vice-versa. They are the right people, but they are in very small minority. And the majority is stupid but it is majority.
And your so-called therapists are simply serving the vested interests.

So my effort is to give you a confidence that your sickness is symbolic, that you don't have a retarded mind, that you should not feel bad about it. In fact, you should feel grateful to existence because you have raised questions which ordinary people don't raise. You have created problems in your life which ordinary people don't create. And because you were not fitting with the majority, the masses, the crowd, they denounced you as mad.

And the Freudians and the Jungians and the Adlerians -- they all accept that idea, that you are mad and you need treatment. And their whole treatment is bringing you down to the lowest denominator in society.

My effort is just the opposite: first to make you feel relaxed about your situation, make you recognize that the society is sick, not you, that the society needs a change, a revolution, not you.

If you are not fitting with the society, the reason is not that you are mad. The reason is that you have enough intelligence so you cannot fit with all these retarded people.

Secondly, which is even more important, my therapy helps you first to regain your confidence, your self-respect, the understanding that nothing is wrong with you. But this is only the groundwork. Then the real work starts.

Once you are free from all the ideas that the masses have given to you, the psychologists have given to you -- everybody around you has forced you to believe that something is wrong with you -- first we have to clean all that nonsense and make you self-respectful. Then begins the real work: meditation.

Therapy is only preparing the ground. It is not enough. It is just to undo what the society has done to you. Once it is undone, once you are unburdened, then begins the real work: the exploration into your own interiority.

So therapy according to me is only a groundwork for creating space and the urge to explore your reality.

All those therapists, psychoanalysts, psychiatrists -- they have nothing to do with meditation. They are not there to help you to grow. In fact, they are there to cut as many branches from you -- your height, your

growth -- so you become similar to other pygmies.

And because you accept the idea of the common mass, you allow them to cut your intelligence, to destroy your questioning, to hinder any possibility of going deeper than the ordinary people.

My work is first to unburden you and then to give you the vision, the perception, that this is not the end. Just not to be sick cannot be the end. Just not to be sick is not enough.

You have to be psychologically healthy, whole. And unless you come to self-realization, the work is unfinished.

Therapy stops at the point where you have become again normal, you have been dragged back. My work respects your sickness, because that reflects the whole society. You became victim of it because you were more vulnerable, more open, more available. So you have been wounded from every side. You were more innocent. And you were intelligent enough not to participate in superstitions, in idiotic ideologies. All this has been become your condemnation.

Religions used to send you to hell. Now they have become outdated. Nobody bothers much about hell. In fact, nobody believes in it. Now you are being sent to the couch of the psychoanalyst, which is a constant torture for years and years. In fact, there is not a single human being who has been totally psychoanalyzed. A strange kind of science you have!

It takes seven years, nine years, ten years -- still you are not fully analyzed. Still the problems are there. Perhaps you have become more accepting of them, perhaps you have become aware not to express them amongst the society, not to behave in such a way that people think you are strange. Just they have taught you adjustment. And that takes years and thousands of dollars, just to be adjusted to idiots.

My effort is to give you back your individuality. And it is your individuality which has rebelled against the social norms. It is your individuality -- a part of it -- which refused to be destroyed.

My function is to discover your whole revolutionary individuality, your uniqueness. I am not here to make you a cog in the wheel of this big civilization and culture that millions of years we have been creating. And we have ended in making the whole earth a madhouse.

There is a story by Khalil Gibran. One of his friend goes mad. He could not believe because that man was so intelligent, and he has been put into a madhouse. Gibran goes to meet him. He is feeling very sad and sorry for him.

He was sitting on a bench under a tree in the garden of that madhouse. Gibran approached him, wanted to show his sympathy. The man started laughing.

Gibran said, "So it seems you have really gone mad. I am showing sympathy, compassion, my friendship and you are laughing."

He said, "I have to laugh, because those people who are mad just because they are in the majority cannot convince me that I am mad. In fact, since I have been in the madhouse I am immensely happy, because I left the madhouse out and here I can live as sanely as I want. Nobody is to interfere.

"You should not feel sorry for me because I feel sorry for you. What the hell you are doing there outside in that great madhouse? Why don't you come here and live with me?"

Khalil Gibran was shocked, but a great question arose in his mind. Perhaps that man is right.
To me there is no perhaps. That man *is* right.

So my therapy is a search for finding your individuality, its uniqueness. And then, once you are freed from the idea that you are sick, there opens a new dimension that you can grow into being more conscious, and ultimately enlightened.

So I use your sickness for your ultimate health, wholeness. About that your therapists are completely unaware. They are unaware even what they are doing. They are simply serving the politicians, the religions, the vested interests. They are not helping you. They are part of the status quo.

My therapists are not part of status quo. My therapists are basically people who are helping you to get rid of all those ideas that people have forced into your mind, that something is wrong with you.

Once you are completely free of that garbage, meditation becomes simple, very spontaneous. Here you drop out of the rotten society and you are available to the whole existence. And once you start getting roots and centered, meditations are very easy. And they can lead you to the ultimate experience of life.

Those normal people never achieve to that experience. They don't have even intelligence to become sick. It is just like a dead man cannot fall sick. Or do you think a dead man can fall sick?

A dead man is always healthy. There is no way to make him sick. Even if you inject and you put poison in him, there is no way. He will remain perfectly healthy.

It is life which is fragile and can be easily made sick, destroyed. Intelligence is even more fragile. If life

is the tree, then intelligence is the flower -- even more fragile. More colorful, more alive, more expressive, more poetic -- but more fragile.

And enlightenment is the ultimate in fragileness. It is just like the fragrance: you cannot even catch hold of it. You can feel its presence, you can smell its existence, but there is no way to have it in your fist.

So my therapy is fundamentally different. Its purpose is different. Its approach is different.

The other therapies respect the society and condemn the poor individual. I respect the individual and I condemn the mob, because the mass of people has no soul in it. It is just a big crowd of almost dead people who don't know what life is and who will never know what life is.

One has to look into people like Vincent Van Gogh. The man who could produce such immensely significant paintings, why he went mad?

In my opinion he never went mad. But according to everybody who knew him, he was mad. He was mad because he never worked, he never got well educated. He was mad because his family was persistent that, "You get educated." they wanted to make him a priest and he refused. And that job is respectable, that job is financially the best. It is powerful. And he refused, and he said, "I want to become a painter."

The family simply said that, "If you want to become a painter, you must be mad, because what you are going to gain out of your paintings? If you want to become a painter, then we have nothing to do with you. You just leave us alone, don't bother us any more."

Hungry, without money... sometimes few friends helped, but who is going to help him for long? And once a friend who has helped him saw his paintings, stopped helping him because his paintings were un-understandable. They were as mysterious as existence itself.

But who was there to appreciate them?

His younger brother was very sad for him because he had a certain understanding about paintings. He used to work as a salesman of a big firm which was selling all kinds of art pieces, paintings included. He could understand a little bit. He had known the best paintings in the shop of his owner. He had seen the best sculptures. He had some sense and sensitivity.

So he used to send him just enough that he can eat two meals every day, and what Van Gogh was doing, that out of seven days, four days he will eat and three days he will save the money to purchase canvases, colors. So only alternate days he was eating.

Naturally, anybody will think this man is mad. He is starving but he continues to paint. And he is certainly insane because he could not sell a single painting in his whole life. Nobody was ready to give a single cent.

His brother, that younger brother who was supporting him, was very much sad that he cannot have even the consolation that somebody purchased a painting. At least somebody came and appreciated. So he asked a friend, gave him money and told him that, "You go to Van Gogh and purchase a painting from him. I want to give my brother a little bit of consolation that at least there is one man who understands and is ready to pay."

The man came. He had no sense about art. He said to Van Gogh that, "I would like to purchase a painting." Van Gogh could not believe. Tears came to his eyes. He said, "You are welcome. Come inside and look. I have many paintings. Whichever you want you can take, and whatever you want to pay for it is more than enough. Just that you have come to purchase a painting is enough reward for me."

The man said, "I am not interested in paintings. You can give any, and here is the money."

You can understand the shock of the man. His tears dried. He could not believe. And it was a simple, logical corollary that he said, "You must have been sent by my brother. Take this money back. And even if you bring millions of dollars I am not going to sell any of the paintings to you. I will throw those paintings and give to beggars, but not to you. You just get out of the house."

The man could not believe. He said, "I am giving you money."

He said, "You are giving me money, but I can see that you don't have any perception, any idea, any sensitivity for art. And this must be my younger brother's work."

The man said, "This is strange that you figured it out so quickly. Yes, your brother has sent me and he has given the money. And he wanted to give you some consolation, but you are a strange man."

Now that man must think Van Gogh insane. He was not a very beautiful man, not even homely. He was a coal miner's son. He has been brought up in poverty, in sickness, and he was living almost starving. But his devotion to painting was religious.

I call this quality religiousness.

He never went to any church, he never bothered about any God, he never read any holy book, but he was

a religious man. The way he painted, the way he sacrificed his life in colors, in canvases -- it is something that can only be called religious. There is no other word to explain it.

No woman ever loved him. Again, his brother tried a prostitute, gave her money and said, "Just once in a life he should have the satisfaction that some woman wanted him."

The prostitute was willing. There was no question; it was a simple business. She said, "You can send. You give me money in advance and you can send your brother."

He tried to explain to the prostitute that, "My brother has never known any woman because no woman will love him. He is not beautiful. Please try to help him, that he forgets that he is ugly, that he forgets that nobody loves him."

The woman said, "You don't worry. This is our profession. It is not a question of telling to us. I know my profession perfectly well; you just send your brother."

Vincent Van Gogh was told by his brother that, "One woman has approached me. She is very shy. She loves you but she cannot say it to you. She sees you painting on the beach, in the forest. She loves your paintings, she loves you even more."

Van Gogh could not believe. He said, "Is it another trick? Why you are after me? Because it hurts. You had sent that man to purchase. I understand your love for me, but you don't see how wounded I felt. That man said, `Give me anything. Anything will do. Just take this money. Don't waste my time.'"

His brother said, "No, I have nothing to do with it. The woman approached me."

So Vincent Van Gogh went to the prostitute and of course as a professional she welcomed him. He could not believe -- all that welcome and warmth and love. He asked the woman, "Do you really love me? Because as far as I know everybody says I am ugly. And I know it too because I can see in the mirror: I am ugly. So what is impressive to you?"

The woman just laughingly, playing with his earlobes, said that, "I love your ears. They are unique. I have seen many men -- " And it was true. He has very long ears. If he was born in India, just because of long ears Jainas would have accepted him as their teerthankara, because that is one of the qualification of a teerthankara, the Jaina prophet. His earlobes should touch the shoulder.

He would have been accepted by Buddhists as another Buddha -- the same condition: earlobes.
But he was born in a place where nobody will bother about his ears.

The woman could not find anything else to appreciate so she said, "You have unique ears." And that was true.
He said, "You like them?"
She said, "I like them very much."

He said, "Then wait. I will be coming just within half an hour." And he cut his both ears, packed them in a box, rushed with blood flowing all over him, and gave the ears to the woman.

He said, "Nobody has ever appreciated anything in me. You are the only one. Now these ears I present to you."

The woman was shocked. Certainly the man is insane. And immediately the neighborhood became aware that he is bleeding and he has cut his ears. They reported the police and he was forced into a mental asylum.

He lived there one year. And that one year he has painted his best paintings. And he was mad for the whole world: mad for the psychiatrist, the psychoanalyst, the therapist who were treating him.

If they had succeeded in treating him, he would be just a coal miner -- back to the society he belonged. But they could not succeed. Fortunately, they could not succeed with Van Gogh. He went on painting the way he wanted. All his paintings were thought to be insane. And now each of his painting is millions of dollars.

If this man had come to my therapies, we would have made a Gautam Buddha out of him -- not only because of his ears but he had the intelligence, the sensitivity. Just he needed support, appreciation. Just he needed recognition, and immediately he would have become rooted, centered. And he had the capacity to grow as far as anybody can grow.

But his whole life is tragic. When he was thrown out of the mental asylum because they could not do anything, he remained the same.... He was becoming unnecessarily a burden on them. They had to purchase canvases, colors, paints, brushes, and that man was not changing a single bit. All their therapeutic work was useless.

Out of the madhouse, he committed suicide. He wrote in his last letter to his brother that, "I don't see that there is any more that I can do. I have painted whatever I wanted to paint. Particularly this one year in

the madhouse has been of great significance. I always wanted to paint the sun as nobody has ever painted it, and I have succeeded.

"Now there is nothing else, so why unnecessarily suffer, starve, be condemned by everybody? It is better. I am an unfit. It is better to rest in death."

Now, this man was not mad. He was in a mad world. He did not belong to this world.

And I talked about Van Gogh because that is the case with all the artists, all the poets, all people of intelligence, creativity, art, dance, music, sculpture. That is the case all over the world.

My therapies will help them immensely. Freud cannot do anything for them. At the most he can reduce them so Vincent Van Gogh becomes a coal miner, Picasso becomes a clerk in a station. That is sanity.

These people who are thought to be insane.... I have been to many insane asylums. The people who are thought to be mad are just different from the masses, that's all. And they have more energy which needs expression. They cannot fit anywhere because they have a certain solid individuality and they persist to remain to be themselves.

They have a certain rebelliousness in them. Even if they are condemned by the whole world they want to remain to be themselves.

My therapies are to help the unfit people in the society to recognize that they are welcome in my commune. Here nobody can manage to be an unfit, because everybody is unfit. This is the society of unfit people, so to be unfit is just normal.

And everybody respects each other's individuality. If it does not suit to me that is my problem, but I am not going to dump it on the other person. It is not his problem, it is my problem. If I cannot understand his painting, that does not make him insane, it simply makes me that I don't have a sensitivity for paintings. If I cannot understand his music, that means I don't have musical ears.

Just the opposite is happening in the society. If you cannot understand his music, he is mad. And because you are the majority, the poor fellow starts feeling perhaps he is mad, because everybody else is agreeing on his madness. And once a man accepts the idea that he is mad, insane, below the normal, he has almost committed suicide.

So I have to drag these people back to life -- and not only back to life but to a higher life, to a better life, to a more intense life. They are capable of it; that's what has driven them mad in the first place.

So therapies are the groundwork, and then works meditation. Once a deep acceptance has come to you, then you can grow. You are nourished.

And that's why I wanted to create communes around the world, because even if a person goes through the therapies and then back to the society, they will disturb him. In fact, he needs a totally new society. He needs people around him who love him just for the sake of love, there is no other reason. They may not understand his paintings but they respect his creativity. They are not going to condemn him.

On the contrary, if they are interested they will learn how to appreciate painting, music, poetry. If I cannot understand your language, that does not mean you are mad. That simply means I don't know that language. And if I am interested, I should learn the language. But just the opposite is happening all over the world. If people cannot understand your language, you are mad. You have to be forced to forget your language. You have to be forced to learn their language. And this is very destructive.

I don't accept your therapists. Even Freud or Jung, Adler -- they are not completely psychoanalyzed, they themselves.

Freud was afraid his whole life. Many times his disciples whom he had analyzed wanted to analyze him. He refused. He knew perfectly well that being analyzed will expose him. All his eccentric stupid dreams he will have to tell. Then who is going to accept him as the greatest psychoanalyst? He is just an ordinary man, as anybody else.

He will have to accept that he is afraid of death, so much so that even the mention of the word death used to give him a fit. He will become unconscious. He was very much afraid of ghosts. And he is the founder of psychoanalysis.

He needs to come here, wherever he is. He needs to go through the therapies available here. And he will not have anything to fear about, because we do not condemn anything.

If you have a nightmare, it is perfectly good. Human beings have nightmares.

If you have a sexual dream, it is just natural. You are only a victim of thousands of years of religious condemnation of sex.

I have been to aboriginal societies in India. Strange. Rarely a person says that he has dreams. In an aboriginal society they don't have dreams. Sigmund Freud will have completely freaked out, that there are

people who don't have dreams. Because they don't repress anything, so there is nothing left to dream about. They do whatsoever is natural.

For dreams to exist, you need repression as an absolute necessity. For example, if you want to have a dream about food, fast -- and you will have dreams about great delicious plates, Chinese restaurant. Your whole night will be just feast upon feast. But fast is absolutely necessary. If you don't fast, then you cannot dream of feast.

The same is true about everything.

If people have sexual freedom, nobody is going to dream about sex. For what? He knows the experience, he is free to have it as much as he wants. There is nothing hanging over in his head. But all the religions have repressed sex and filled people's dreams with sexuality.

Then comes a man like Freud who starts analyzing the dreams. It is such a vicious circle. You create the whole thing, then there are victims, then you need doctors, therapists, psychoanalysts, to interpret those dreams. And a dream is such a thing, you can interpret it in as many ways you want.

Every dream to Freud ultimately becomes a sexual dream. Whatever you dream does not matter; he will find out that it is sexual.

If you go with the same dream to Adler, he is bound to find out that it is will to power; it is ego, not sex.

If you go to Jung, it is neither ego nor sex. He will find some esoteric explanation. Perhaps in your past lifes, in some mythologies....

And it is such a stupid situation that nobody bothers about these psychoanalysts. A single dream in the hands of different psychologists, psychotherapists, starts having different color.

My reading is that Freud is sexually repressed, that's why he finds in every dream sex. That man is a poor victim of analysis.

Adler is a very egoistic person and wants to become as much powerful as possible. He projects his mind upon a poor person.

Jung himself is esoteric, mythological, believes in fictions. He projects his fictions upon you.

These three persons have destroyed many people's life. And their disciples are still doing the same all over the world.

My therapists are in a totally different trip. They have to clean your mind from all unnecessary ideas that have been imposed by the society, its psychoanalysts, its doctors, its so-called wise men. They want you to become again a simple, innocent child as you were born -- a rebirth.

That is the work of my therapy.

Once I have got the innocent child, then the work of therapy is finished. Then starts the work of meditation.

Then you are healthy, whole and ready to take any quantum leap. You are ready to go into the unknown.

In the East, meditation has existed but without any therapy. It was half.

You don't clean the ground and you start sowing the seeds. Your roses will be lost in the grass that will be growing there. First you have to remove all grass and all possibilities for grass to grow.

Therapy is missing in the Eastern approach. That's why enlightenment has happened only rarely, very rarely. Millions of people -- perhaps one becomes enlightened.

Just the opposite should be the case. In millions of people, perhaps one should miss, because enlightenment is just a natural phenomenon.

Without therapy, the East has missed much. Without meditation, the West has missed much.

I am bringing East and West together, because both separate are not going to create the whole man. Both together in an organic unity -- therapy plus meditation -- is equal to relation*. That is my formula.

Any other question?

Q: YES, WE ALL SEEM TO BE A BIT STUCK ABOUT WHEN TO EXPRESS AND WHEN TO WITNESS.*

A:* There should be no problem about expressing and witnessing. You can do both together and you should do both together.

Q: THAT'S DIFFICULT FOR (INAUDIBLE).*

A:* Just a little bit difficult in the beginning but immensely paying. And it is only a question of a little effort.

Otherwise, if you try to be a witness only, you will be repressing. What will happen to your expression? And that repression has been the problem for the whole humanity. So now you will be using witnessing as a method to repress. The result will be the same as it has been out of all repression.

If you express and forget the witness, there is not going to be any growth of your consciousness. Everybody is doing that.

No, you have to do both together. And they can be done both together.

For example, I am speaking to you. This is expression, but deep within me there is my witness watching me saying something to you, watching you, watching every expression on your face, in your eyes. And I don't see there is any contradiction.

The idea of contradiction has been created by cunning people. So it needs just a little effort. Try with very small things. For example, you are cleaning the floor. Now, it is not much of a great creative activity. Why not you can witness too?

You are walking, a morning walk in the hills. Why can't you watch yourself walking? What is the problem? Walking is such a simple exercise that the body is doing it, you can remain centered inside and you can watch each step.

If you ever go to India, go to the place where Buddha became enlightened. Now there stands a temple in his memory, the bo tree under which he became enlightened -- although it is not the same but belongs to the same bo tree.

The bo trees have one thing very special: their roots grow from their branches. So there are bo trees which are thousands of year old. Perhaps the original has died, but his generations....

The original bo tree was burned by Hindus in India, but before it was burned, long before that, one of the emperors of India, Ashoka, has sent branches of the bo tree to all Buddhist countries. So when the bo tree was burned, a branch from Selum*, where the original bo tree's branch has become a big huge tree, a branch was brought from there. So in a way it is the same tree, the same juice.

And just by the side of the tree is a small path. That was Buddha's way of meditating: walking one hour -- small stones are there indicating where his feet must have touched -- walking continuously for one hour with full awareness, then one hour sitting under the tree doing nothing, simply watching whatever is happening inside.

A thought moves on the screen of the mind, a feeling comes. Or a bird suddenly starts singing and the sound comes to you. Or the wind blows and in the tree creates its music, its whisper. Anything that is happening around you, outside or inside, you have just to be a witness.

He had chosen both. Witness when you are not doing anything is simple. But once you know the taste of witness, then you can start doing small things like walking. There is no need to get lost into that activity. Then you can go to more complex activities: painting or playing on a guitar or dancing.

Then any activity can be made, and you will be immensely surprised that all the activities are same. Whether you are washing the floor, walking or playing music, the basic methodology is the same, that you remain a witness at the same time.

The witness need not be lost into activity. And once you know that the witness is totally a watcher upon the hills and every activity is there in the valley, far far away from you, then no activity touches you.

Then your activities start changing their nature, their quality, because a witness brings a radical change in you.

You cannot kill. Your witness will not allow you to do that. You cannot be jealous. Before the fire of your witnessing, all jealousies, greed, anger, hatred will be simply burned.

According to me, whatsoever witnessing allows you to do is good. That is my criterion of good. And whatsoever your witness destroys and does not allow you is bad.

So basically, reduced to the simple formula, there is no need to create a great theology of what is right and what is wrong and what is moral and what is immoral. I give you a simple key, a master key: just witness your activity. If it is not good, it will fall on its own accord. The witness will not allow it to happen. Not that it will interfere, not that it will stop it. No, just its presence is enough. Anything wrong is impossible. And whatever is possible is right.

So I don't give you detailed disciplines that, "Do this, don't do this," because something may be moral in

one situation and immoral in another situation. Something may be good today, may not be good tomorrow.

Life is continuously; it is a flux. Who knows what turn the river of life will take tomorrow?

So I don't give you any detailed discipline because every detailed discipline has made man a slave. He has to follow a certain doctrine knowing perfectly well that it is against his consciousness, against his intelligence, against the situation -- but what to do? It is the doctrine that he has taken a vow to follow.

My sannyasins don't have any discipline, no law to follow anything. Just they have to be witnesses and then they are free. Their witnessing will decide what is right and what is wrong.

And once you are a witness you cannot do the wrong. It is just not in the nature of witnessing. So a simple formula of witnessing changes your whole life, your whole perspective. Your way of seeing at things, doings, actions -- everything will be changed without any effort to change them. And that is where beauty lies.

If somebody tries like.... Mahatma Gandhi was continuously trying to be nonviolent. I wrote him a letter -- I was too young -- that, "Your very effort of continuously trying to be nonviolent shows one thing: that you are a violent man. Otherwise why you are making that effort?"

If somebody is continuously making an effort not to steal, what will be the conclusion? That man is a thief. He is trying hard not to do it, but the desire to do it is there. And the more he is trying not to do it means the desire is not weak; it is very strong. That's why stronger effort is needed to repress it.

All your saints have been doing that: forcing themselves to be celibate, making all efforts, strenuously doing everything that other idiots have told them.

For example, in India all the saints will tell you that if you remain... want to remain a celibate, then take a cold bath before the sunrise. Food... if you can live only on milk, then you will be more successful in your celibacy. Sleep as little as possible.

Now, all these three things are dangerous.

I was talking to one of the so-called saints -- he had become world famous -- Swami Shivananda of Rishikesh, India. He has followers around the world, and these were his teachings.

And I asked him -- because he had been a medical doctor before he became a Hindu monk and renounced the world -- I asked him, "Do you realize what you are teaching? Because a cold bath makes a man more sexual. Have a good ice-cold bath and after that you would like to make love.

"Just living on milk, you will be more sexual than ever because it is only the man in the whole kingdom of animals who drinks milk his whole life. Other animals drink milk only in their childhood for few months, maybe few years. But you will not find a bull milking a cow. There is no need.

"So for the first thing," I told him that, "you are teaching something unnatural. A child needs food: liquid, easily digestible. Because he is not doing anything, so he has to live on milk. And milk is almost fulfilling all his needs. It is wholesome food.

"But the moment he starts getting a little bigger and is capable of eating solid things and able to digest them, then slowly milk should disappear out of his food. It is dangerous because it is unnatural, one thing. It is dangerous because a human child needs the milk of a human mother, because that is what he needs.

"Drinking the milk from a cow will give you the sexuality of a bull, because that cow was never made for you."

And I said to him, "You are a medical man, you can understand that it was not made for man, it was made for the bull -- and it will make you a bull. And celibacy will become more difficult.

"Then you suggest sleep as less as possible. What is the fear of sleep? The fear is because you are repressing sex, in sleep the dreams will be there. They will be sexual. So reduce the sleep. But reducing the sleep means the man will find the whole day dozing. That's what the saints... you will find everywhere in India. The whole day. This is a strange kind of spirituality."

But once you get caught into any idea which is unnatural, and if it has been traditionally there for thousands of years you never inquire.

Why so many people are sexually repressed? And what their sexual repression is doing to them? It is making them perverts, making them homosexuals, making them make love to the animals.

All kinds of perversities have ended into the disease AIDS. I call AIDS a religious disease; religions are responsible for it. And every government should make a law against celibacy, that anybody trying to be celibate should be immediately imprisoned -- and imprisoned with women. Otherwise the jail is also a monastery. Women are separate, men are separate. So what monastery does the jail does, the army does. Hostels, universities....

When I became a teacher in the university, the first thing I did -- because as I entered into the class I saw

the girls sitting on this corner, four, five rows just empty in front of me, and boys are sitting on the other corner -- I said, "Whom I am going to teach -- these tables and chairs? And what kind of nonsense is this? Who told you to sit like this? Just get mixed and be in front of me."

They hesitated. They have never heard a teacher to tell them to get mixed. I said, "You get mixed immediately. Otherwise I am going to report to the vice chancellor that something absolutely unnatural, unpsychological, is happening.

Slowly, hesita -- ... I said, "Don't hesitate! Just move and get mixed. And every day in my class you cannot sit separately. And I don't mind if you try to touch the girl or the girl tries to pull your shirt. Whatever is natural is accepted by me.

"So I don't want you to sit there frozen, shrunken. That is not going to happen in my class. Enjoy being together. I know you have been throwing slips, stones, letters. There is no need. Just sit by your side, give the letter to the girl -- or whatever you want to do -- because, in fact, you are all sexually mature. You should do something. And you are just studying philosophy. You are absolutely insane. This is the time to study philosophy? This is the time to go out and make love. Philosophy in the old age when you cannot do anything else -- you can study philosophy then."

They all were so much afraid. Slowly, slowly they got relaxed, but other classes started feeling jealous of them. Other professors started reporting to the vice chancellor that, "This man is dangerous. He is allowing boys and girls doing things which we all have been prohibiting. Rather than stopping them getting into each other's contact, he is helping them. He says, `If you don't know how to write a love letter, come to me. I will teach you. Philosophy is secondary. It is not much. We will finish it in six months the two years' course. The remaining one year and six months, enjoy, dance, sing. Don't be worried.'"

The vice chancellor finally had to call me, and he said, "I have heard all these things. What do you say?"
I said, "You must have been a student in the university."
He said, "Yes. I have been. Otherwise how I can be the vice chancellor?"

I said, "Then just go a little back and remember those days when girls were sitting far away and you were sitting far away. What was going in your mind?"

He said, "You seem to be a strange fellow. I have asked you to come because I want to inquire about something."

I said, "That we'll take later on. First answer my question and be sincere. Otherwise I give you an open challenge tomorrow before the whole university, all the professors, all the students. We can discuss about the thing and let them vote."

He said, "Don't get excited. Perhaps you are right. I remember... I am now an old man -- and I hope that you will not say this to anybody -- I was thinking of the girls. I was not listening to the professor. Nobody was listening to the professor. The girls were throwing chits, we were throwing chits, letters being exchanged."
Then I said, "Can I go?"

He said, "Of course. You simply go and do whatsoever you want. I won't want a public encounter with you. I know you will win in it. You are right, but I am a poor fellow. I have to look about my post. If I start doing such a thing the government will throw me out of this vice chancellorship."

I said, "I am not interested in your vice chancellorship. You remain vice chancellor, but remember: never again call me. Because there will come many complaints, but I make it clear to you right now that every time I will be right."
He said, "I have understood."

Then students -- boys and girls who were not students of my subject -- started asking me, "Can we also come?"

I said, "Philosophy has never been so juicy. Come! Anybody is welcome. I never take attendance. Just every month when the attendance register has to go back, I just go by the way -- absent, present, absent, present -- just I remember that everybody gets more than seventy-five percent present so they go to examination. I don't bother. So you can come."

My classes were overpopulated. People were sitting in the windows. But they were really expected to be in some other class.

Then complaints again, and the vice chancellor said, "Don't bring any complaint about that man. It is your problem if people are not coming to your class. What can I do? What he can do if they prefer? And they are not students of philosophy, but they don't want to come to your history, your economics, your politics. What can I do? And that man has challenged me that, "Never again call me, otherwise you have to

face a public encounter."

But so many complaints from every department that finally he had to come. He knew that it is better not to call me. He had to come to my class. He could not believe.

In philosophy very few students, because philosophy is not a paying subject. The class was overcrowded. There was not even space for him to enter in. I saw him standing in the door behind the students. I told the students, "Let the vice chancellor come in. Let him also enjoy the whole scene that is happening here."

He came in. He could not believe his eyes, that girls and boys all sitting together and so joyously listening to me. Not a single disturbance, because I have prevented all disturbances from the very root. Now the boy is sitting by his girlfriend; there is no need to throw a stone, throw a letter. There is no need.

He said, "I cannot believe that such a crowded class and there is pindrop silence."

I said, "There is bound to be because there is no repression. I have told the students when they want to go they need not ask my permission, they should simply go. When they want to come in, they should simply come. They need not ask my permission. It is none of my business whether they are here or not. I enjoy teaching. I will go on teaching. If you want to sit here, sit. Otherwise get lost. But nobody goes away."

The vice chancellor said, "This should happen to every class, but I am not a strong man like you. I cannot say to the government that this is the way it should be."

The whole society is trying to repress sexuality. And then perversion comes in, then perversion brings psychological problems.

My therapies are just to clean. Whatever perversions have entered in you have to be brought to their natural sources. They have to be changed into expressions, not repressions.

And it is a miracle to see. When all your repressed energy becomes expressive, you cannot believe that you had so much energy and you could do so much, that you can also be a creator. Right now the society has played a very ugly game upon human beings. It has turned them against themselves, as if there has been a teaching that, "I have to put my right hand against the left hand and I have to go on trying to win."

Who is going to win? It is my left hand, it is my right hand. They both belong to me. But one thing is certain. If I get involved into such a conflict, I will be split. That is what schizophrenia is. People's energies have been split against, so half of the person is against the other half. And they are fighting. Their whole life is wasted in fighting.

The same energy could have made this existence more beautiful, more creative, more relaxed, more enjoyable. There would have been more love, more laughter.

My therapeutic work is to undo everything that society has done to you. The moment you are completely freed from the society, that's what I mean by sannyas: that you have dropped that prison that you have been carrying all around yourself, that you are no more a caged bird -- although the cage was made of gold and there was much investment in it, and it was so beautiful, a piece of art. But it destroyed your freedom. It destroyed you.

My work consists to bring you out of your cages -- Hindu, Christian, Jew, communist, theist, atheist. There are so many cages of all sizes and shapes. You can choose any cage; there is no problem.

Every shopkeeper who is selling cages is against me -- every, without exception -- for the simple reason because I am teaching my people that cages are not the places to live. The whole sky is yours. Just open your wings and try to reach to the stars.

The other therapies are doing just the opposite. You somehow are trying to get out of the cage. Perhaps a part of you is already out of the cage. That's what the society calls crazy, insane, and the work of the psychoanalyst is to force you back, to convince you with all his jargon that this is not right, you should not try to get out of the cage. The cage is your safety, security, your sanity. In the cage you are normal; outside of the cage you will become abnormal.

I want everybody to come out of the cage and live a life of absolute freedom. This life of freedom will make him capable to know one day his ultimate reality.

I am using for the first time therapies as groundwork for meditation. Also I am using for the first time meditations on the base of therapies, because to me a person who starts meditating without going through therapies will have tremendously hard time and perhaps will never reach to enlightenment. That is almost impossible. First he has to drop so many things. With all those things you cannot go on uphill to the Everest.

When Edmund Hillary* reached on the Everest, he has to throw everything. They had carried all kinds of facilities, but by the time he reached, even to carry a flask was too much because the air is so thin and the oxygen is so small, breathing becomes difficult, carrying even a small load -- just a flask of coffee or tea --

even that he has to drop. When he reached on the top he was standing there alone. Even his overcoat he had to drop on the way. That was becoming too heavy.

The same is the situation about enlightenment. It is an Everest of consciousness and you will have to drop everything. You will have to unburden yourself.

Therapies help you to unburden and meditation teaches you how to go uphill. Both together make the whole relation.

Okay.

The Last Testament, Vol 2

Chapter #9
Chapter title: None

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INTERVIEW WITH LESLIE PORTER, FREELANCER, VOGUE AND HOLLYWOOD REPORTER, USA

Q: HOW ARE YOU?

A: I am always the same: just fine.

Q: BHAGWAN, HOW DO YOU THINK THE WORLD SEES YOU?

A: To me everything is very simple: I never do anything that is not spontaneous. I just live in the moment, no attachment with the past moment, no projection for the future moment. I am always here now. These two words "here now" contain the whole existence and after Albert Einstein there are not even two words.

It is one reality, space and time are four dimensions of the same reality. Time has three dimensions, space has one dimension, here has one dimension, now has three dimensions. But within these two words, everything is included. Einstein has to make a new word, because to express exactly it is not good to use two words, that gives a sense of duality, so he invented spacio-time. That is a technical word. I have also made my own word: "nowhere". Just one word, not even a hyphen between now and here.

Q: IF, IN A FEW WORDS COULD YOU COMMENT ON THE FOLLOWING WORDS, OR JUST WITH ONE WORD, WITH THE WORD THAT I AM GOING TO GIVE YOU. FOR EXAMPLE, IF I SAY, "LOVE", WHAT DOES LOVE SAY TO YOU?

A: It means three things. Love can exist only as a physiological relationship, then we call it sex. And most of the people go on believing that that is love; that is only the beginning. The second is something deeper, psychological. That can be called love... what poets talk about, what musicians sing about... it has nothing to do with sex. It is just a magnetic attraction between two persons. Something transpires between two persons; they suddenly feel that they are made for each other. Something almost gives them the sense that without the other I am half, incomplete, with the other I'm complete. A sense of completion, that is the second quality... a sense of being entire, the whole circle.

The first is very momentary, very superficial. The second is very deep, but needs great sensitivity. It is not available to everybody. The first is available to everybody. It is available to even animals -- birds, trees -- so there is nothing special in it as far as man is concerned. A man who has known love only as sex has remained below human dignity.

Humanity begins with the second. Only a few poets, a few musicians, dancers, few sculptors have sensed it... very few people around the world, in the whole history have lived it because it needs a tremendous courage to dissolve yourself with somebody else. A moment when the other is no more the other. A moment when you can feel a tremendous at-onement....

It happened in Ramakrishna's life. He was a man of immense sensitivity. They were passing the river Ganges in a boat going to the other side and just in the middle of the river he started shouting, "Don't beat me. Don't beat me." The people who were around him all were his disciples and nobody was beating him and tears were flowing from his eyes and they said, "What are you saying, nobody is beating you." But he was in a convulsion, as if somebody was hitting him hard. The disciples could not understand, he fell into the boat, almost unconscious. They reached to the other shore and what they say there, a man has been beaten to unconsciousness. A crowd had gathered there and the most significant thing was, that the man's clothes were torn, his back was having blood marks. They uncovered Ramakrishna's back and found the same marks and the same blood flowing out of it.

That is the height of the second quality of love, where you can feel such oneness that if the other is dying, you will feel like dying.

Everybody hankers for the second, but it needs a certain training in sensitivity. For example, a person who is violent in his life -- full of anger, jealousy, possessiveness -- will not be able to experience the second quality. And he will remain frustrated his whole life because what he wanted he could not get but nobody is responsible for it. He himself for it. He himself never prepared to receive something higher. You have to deserve it.

In the first love, there is no question of deserving, it is biological. You are already gifted because nature wants to continue reproducing, it has not left to you. Nature has not left many things to man. For example, breathing has not been left to you. You may forget, you may get involved into some work and forget breathing. In sleep you are bound to forget, then there is going to be no morning for you. So the nature has kept breathing in its own control.

Sex is the continuity of life, it cannot be left to you; it is in the hands of biology. But because it is in the hands of nature you feel a certain compulsion, a certain slavery and that's why sexual partners are continuously fighting. They are not aware why they are fighting, why they fight the man they love, the woman they love. The reason is that each feels deep down that the other is my trouble, my problem.
Jean Paul Sartre has a very significant statement, "The other is the hell."

But as far as sex is concerned, the other remains the other. The other disappears only in the second stage and I don't think even Jean Paul Sartre reached the second stage. He was a man of tremendous intelligence, but not of great sensitivity. They are different things: intelligence is of the head, sensitivity is of the heart. And in fact our whole education is to sacrifice the heart for the head. So the people who get your Nobel prizes, none of them gets the Nobel Prize for the heart, they get the Nobel prizes for their head.

Your universities teach nothing about the heart, they only go on training and sharpening your head. For the head, the other is hell, for the heart, there is no other and that is heaven. So only very few poets and painters and that type of crazy people have know love.

But that love also is psychological and your mind is not something stable, it is one thing today, it is something else tomorrow. So with the change of the mind, with the change of your psychology -- which is continuously changing -- your love has to change continuously. That is a great problem.

It is not necessary that the person you love will also change in a synchonicity with you -- he may lag behind, he may go farther, he may stop moving -- all possibilities are there. And with his changing psychology a child may fall in love with another child... we call it childhood love... but as they grow old,

that love because a beautiful memory; it has no significance.

A young person falls in love with another person. The child psychology is gone, its love is also gone. In fact, you will never get a more beautiful experience of friendship as you get it in your childhood, never again that joy of friendship, because as you become younger, friendship is no longer your need, your need becomes more and more sexual.

Only rarely a person who is young has a poetic sensibility but that sensibility also changes. In fact, the more delicate a phenomenon is, more possibility of change. Retarded people who remain below the age fourteen, as far as their mind is concerned, can remain faithful to their wife, to their husband their whole life. They have stopped growing when they were fourteen and at that very time their love has also stopped, has come to a full point, the terminus. Now they will go on repeating the same thing their whole life.

But more intelligent people will find it difficult, hence as man becomes more civilized, more intelligent, one cannot live with one woman, with one man forever. If he tries to do that, both become sad, both become bored, both become frustrated with each other, that is the point when the other starts becoming hell.

People are afraid of reaching to the second stage because the second stage is just like a breeze, it comes and goes. When it comes it fills you totally, it gives you so much contentment that you cannot think there is anything more than this and you cannot think that this can ever change. That's why lovers go on promising each other, but their promises are not going to be fulfilled, then they will feel guilty. Of course, when they had given the promise, it was not a lie, they were really, authentically feeling it. But it was the feeling of that moment.

After a time your psychology develops -- your maturity develops, you start loving new things, new people, your vision of beauty changes -- your attitude in all its dimensions goes on changing. It is almost impossible for the other person to change exactly with you. Neither it is possible for you to change exactly with the other person and that's where the whole society is living in a tremendous suffering.

We have forced people to live because they had promised something, they don't deny it, but what they can do, in that moment the promise was true and then everything changed. And now they don't feel anything for the other person, not only that they don't feel, they feel they are strangers. You can look at husbands and wives and inquire, "Do you know your wife? How long it has been that you have not seen into her eyes? How long it has been that you have not given her a moment to see her or to listen to her?"

Perhaps years have passed -- it is one of the strangest things that husbands cannot remember the face of their wife with whom they have lived for thirty years. Just you ask them, "Close your eyes and try to remember your wife, her face," and everything goes vague. For thirty years they have not looked at her, they have really tried not to look at her. They were afraid to look at her -- there was one day when they wanted to look at her for twenty-four hours.

Psychological love is a changing phenomenon and unless humanity accepts its changeability, gracefully, we will never allow human beings to raise to second level, because those who raise to the second level suffer more. Poets suffer more. Farmers don't suffer that way, woodcutters don't suffer that way, fishermen don't suffer that way, painters suffer, musicians suffer because they go on changing. They need continuously something new. Now the other person cannot make it available and the other person has his own individuality, her own individuality. And they start growing farther and farther and farther away from each other. And the society goes on forcing them to live together because marriages are made in heaven.

Q: DO YOU DO ANY ART WORK?

A: My whole work is art! I don't do anything else except art work.

Q: DO YOU DREAM? AND WHAT KIND OF DREAMS DO YOU HAVE?

A: No. I cannot dream.

Q: I WOULD LIKE TO KNOW IF THERE'S ANOTHER ENLIGHTENMENT AFTER ENLIGHTENMENT.

A: No.

Q: AND IF YOU WERE TO GO ON VACATION WHERE WOULD YOU GO AND WHAT WOULD YOU DO?

A: I can just kiss from here, you may be on another planet, that makes no difference. What people call kissing is so unhygienic, so ugly, mixing the saliva with each other, touching tongue, exploring each other's mouth with the tongue -- just that is not possible for me. There is no need, just seeing loving eyes is enough. You have touched.

Physical touch is a very lower phenomenon. Just to see a person with love, with compassion, with friendship, with respect, is enough. Eyes can reach any distance. Silence can speak much which words cannot do.

In India when we salute each other we don't even shake hands, that is too physical, unhygienic too. No medicine or medical person can support it. We salute each other with both the hands folded and that has a spiritual significance. We are giving you the same respect as we give to God, that's the way people go in a temple, with folded hands. That's the way they respect their elders. The same respect is shown to the strangers. And two hands folded together represent what I was saying, the merger of two into one.

In the first love, which is sexual, kissing is part of it, but in the second love, which is psychological, kissing is not part of it. It is more an energy phenomenon than a material one.

Every body has an aura of energy, now it can be even photographed. In the East we have been talking about it for five thousand years, perhaps more ancient is the idea, but we had no way to prove it. Now there is a certain photography, Kirilian photography, developed in Soviet Union by a photographer who has made so sensitive plates that when he takes a picture your energy aura also comes into it. It differs person to person, for example, a person who has never known anything more than sex, his energy aura is just two inches around his body. And a person who has know something of the second love, his aura is almost six inches around his body.

And there is a third love of which I was just going to speak, which is spiritual, which is not even psychological, which is more like lovingness, rather than love -- there is no passionateness in it, it is more like fragrance than a flower. You can catch hold of the flower but you cannot catch hold of the fragrance. It is not like the flame of a candle, but the light of the flame.

That third stage of love, the person has almost twelve big aura around his whole body. People who know the third love can just sit silently together, their energies are meeting. You will think they are sitting not even close, like lovers sitting very close to each other, they may be sitting with a gap between them. They can allow to sit at least two feet gap is possible and yet their energies are touching. Their energies are kissing and that is a far bigger touch, not local. Kiss is a local touch.

They can touch each other's body totally without touching the physical body at all. And that love does not change, because it is not dependent on the beloved, on the object of love. It is not dependent on the changing mind, it is something concerned with your eternal being. You may change, your body will change, your mind will change, but your love cannot change, it remains the fragrance of your being. Only at that point two persons have truly met.

It rarely happens between lovers, very rarely, but it happens between masters and disciples very often. That's why I say that the relationship between a master and a disciple is a love affair of the highest category. And that is the goal that can fulfill. Those who have not known it have lived incompletely.

In that state, whatever you do is art. You cannot do otherwise -- the way you walk, the way you sit, the way you talk -- even just the gesture of your hand has something artistic to it, something creative in it. That's why I say I don't paint, I don't compose music, I don't write poetry, but if you see a little deeply what I am doing with my disciples, they are my canvas. I'm painting living beings. They are my poetry, they are my sculpture. Continuously I'm trying to work so that they can be released from all bondage and they can taste freedom, love, beauty.

I don't paint on ordinary canvases and I don't write poetries on paper, but on living beings. And each of my sannyasin is my poetry. And each of my sannyasin will carry my gestures, my attitudes, my approaches and he will make it even richer because he is a living person. He may give it more polish, he may give it

more beauty; he has to do it, that will be his gratitude towards the master. That will be his thankfulness.

So from the morning til night I am continuously creating but to see my creativity you need to be part of it. You cannot be just an spectator; you have to be insider, not an outsider, because it is so subtle and so delicate, so invisible that unless you enter into it, with open mind, without any prejudice, you will not be able to experience it. Just a little experience will open the door.

Q: IS THAT WHY YOU STARTED TALKING AGAIN?

A: That's true.

Q: AND WHAT HAPPENED WHEN YOU WEREN'T TALKING? DO YOU MISS NOT TALKING?

A: I was working in my silence.

Q: WHAT WERE YOU WORKING AT?

A: My people were sitting in silence with me.

I wanted to see how many people can understand my silence. I wanted those people to go away who are hanging around my words, because they are wasting their time; they should be somewhere else, this is not their place. But they had become enchanted with my words, my theories, but it was an intellectual approach. So when I became silent, they went on hanging around for few days, then slowly they thought, "Now I'm not going to speak again, what is the point?" Silence they could not understand.

The moment I saw that all those people had left, I started speaking again. Now these are the people who remained for three and half years, not even asking, not even a single person asking me to speak. They were perfectly happy just by my presence.

It was on my own accord that I started speaking. If I had remained in silence for my whole remaining life, these were not the people to leave me. That's why I am speaking to them because these are my people. Now my talk is heart-to-heart.

And they don't bother what I am saying, whether I am contradicting myself or not, it is none of their concern. They cannot be deceived by my words. They know me and knowing me is such a deeper relationship that who cares what I am saying.

Q: BHAGWAN, WHAT DO YOU THINK OF KHALIL GIBRAN'S SAYING, "WHEN YOU HAVE SOLVED ALL THE MYSTERIES OF LIFE, YOU LONG FOR DEATH, FOR IT IS BUT ANOTHER MYSTERY OF LIFE."

A: Three words one has to understand clearly. One is, "the known," the other is, "the unknown," and the third is, "the unknowable."

The known was one day unknown. The unknown will become one day known, but the unknowable was unknowable before, is unknowable now, will remain unknowable forever. Only unknowable it the mystery.

The science can deal with the known... With the unknown.... The science has no way even to conceive the unknowable. And that is where religion becomes significant. That is religion's are

A: the unknowable. And all the religions in the past have betrayed. They started trying to make the unknowable known; that was their betrayal. They all started trying to prove God. Once God is proved by arguments, he's no more God.

Karl Marx used to say, that "I will believe in God only if you can put him in a test tube in the lab, dissect him, find out all the qualities, all the constituents; only then I will believe in him."

One of his followers, very significant philosopher in India, Anand Roy, who had participated in the Russian revolution, was a friend of Lenin -- close friend. I asked him, because he was continuously writing about Karl Marx, his philosophy, and he was of tremendous reasonable rationality. He could prove.

I asked him just one thing, that, "In your book you write about Marx' statement that he will believe in God only if God is in a test tube observed by the scientists. I want to ask you, will that be God that scientists can dissect, can find out of what he is constituted of? That will be another matter; it won't be God."

But all the religions in the past have been trying to prove that which is unprovable. They have been trying to demystify existence, and I call it a betrayal.

Let science do its work. That is science' work to demystify existence. Anything that is not known has to be made known -- that's the whole scientific approach. We will not leave anything unknown in existence. And it is possible to conceive one day perhaps we will have exhausted the unknown.

But what about the unknowable?

The scientist himself is unknowable. He knows everything. He does not know who is the knower. In fact, he denies the knower -- and that is so stupid that one of Indian scientists, Khorana , who got a Nobel prize, I asked him that, "You are a Nobel prize winner scientist. Have you ever bothered that you go on searching, discovering, new areas but who is the seeker and who is the searcher? Have you ever thought about yourself?"

He said, "I don't have time for that."

But I said, "This is strange, because whatsoever you can find cannot be more valuable than you, the finder. Whatever you can know, howsoever valuable it is, cannot be more valuable than the knower. It remains an object of knowledge.

"And you say you don't have time for yourself? This is not a scientific answer. This is trying just to avoid the subject. You cannot avoid it. At least I will not allow you to avoid it. You have to say something definite. You have to say whether you exist or not. If you exist, then what you are -- just matter? Or something more?"

He said, "You are putting me into trouble because if I say I am just matter, it simply does not feel right, because how matter can discover matter? How matter can know mysteries of matter? Matter has no consciousness, I can understand. So I have to accept that there is something more than matter. But please don't insist, because science is not willing to accept the knower. Science' whole approach is: unless something is experimented through scientific methods in a scientific lab, it cannot be accepted."

I said, "Naturally. Then the scientist will remain unknowable forever."

And that is the arena, the area of religion.

And this unknowability of consciousness, this mysterious phenomenon in you -- in everybody -- is the most precious thing.

Nobody can know it but everybody can taste it.

Nobody can reduce it into a theorem but everybody can dive deep into it, its bliss, its serenity, its silence, its tremendous ecstasy.

Nobody can explain it but everybody is capable of experiencing it.

One of the great philosophers of Europe, perhaps the best of this century, was Ludwig Wittgenstein, and he has a statement in his one of the rare books in the whole history of books. The name of the book is Tractatus Philosophicus. He never wrote treatises; he only writes maxims. One of the maxims in that strange book is that one should not speak about something which cannot be spoken of.

I wrote him a letter -- he was alive; now he is dead -- that, "The moment you say one should not speak about something which cannot be spoken of, you have already spoken. You have said something. You have described certain quality, that nothing can be said about it. That too is an attribute. And if this much you have spoken, then try a little harder. You have broken your rule yourself. You accept there are things which cannot be spoken of. Your statement certainly proves that you accept there are things which cannot be spoken of. Certainly there must be some way to know those things which cannot be spoken of. Otherwise, how you have come to that conclusion?"

I say there are things which cannot be explained, cannot be reduced in theories, theologies, philosophies, but which can become part of your experience, which can become the very light of your life, which can become the very center. It is not demystifying them, it is in fact entering into the mystery and becoming yourself a mystery.

That's why we have called saints in the East mystics. We have not called them saints. Saints is a Christian contribution to the world -- very ugly word. It comes from an original root sanction. A saint is one who has been sanctioned the certificate from the pope. This is stupid. The pope himself is not a saint, and he is issuing certificates -- posthumous certificates.

Joan of Arc was made a saint after three hundred years. One infallible pope burned the poor woman --

who was a rare woman in the whole history of man -- burned her alive, declared that she is a witch. But people could see the ugliness of the whole thing. The woman was a genius -- so young, so beautiful, yet so courageous. She alone was fighting for the freedom of the country -- and she won. The whole country loved the woman, but that was the trouble. She became a competitor to the pope. She has to be destroyed.

She was burned alive, but in three hundred years the pope became condemned by people by and by, realizing the qualities of the woman. Her diaries were discovered. And she was such a beautiful, authentic, sincere human being that after three hundred years the other pope became afraid that if she is not given sanction and made a saint, she will create a division in Christianity. To avoid the division she was declared a saint.

In the East we don't use that word. We say these people mystics, and that exactly describes their world: the world of mystery.

They are not demystifying it. They don't give you any idea about it. They hold your hand and take you on the journey. They do not give you any proof; they give you eyes to see.

And that's the function of the Master: not to give you a philosophy -- just dead words, what you are going to do with them? The authentic Master will give you some taste of reality. He will hold your hand, he will take you into the unknown territories where alone you may be afraid to go in. But the trust of the man, the love for the man, will not allow you to escape.

Q: HAVE YOU TALKED TO THE POPE LATELY?

A: I have not talked to him but I have talked about him enough, and I don't think he will be ready to talk with me. Because I have been condemning him continuously and he knows about it. And I don't see anything that he is doing is right, so there is no meeting point either. Whatever I am doing is immoral in his eyes. What he is doing is criminal in my eyes.

Right now he is in South Africa where real problems -- he is not even touching them. Eighty-five percent people are black. It is their country. Fifteen percent white people are ruling over them. The country is very rich. It has diamond mines, it has gold mines, it has silver mines. It is really one of the richest land in the world. But the people are dying, starving. The people are the poorest because all those mines are captured by fifteen percent white people. So all the riches are under white people's power.

You will be surprised to know South Africa has the biggest army in the world. Those fifteen percent people need it; otherwise eighty-five percent people dying, and you are exploiting continuously their country, and all the fifteen percent white people are immensely rich. And you will be surprised to know that even in twentieth century eighty-five percent people don't have even voting right. Only fifteen percent white people vote. Naturally the question does not arise of any black people to be in power.

It is their country, it is their wealth, and they are continuously being shot dead, continuously being killed, burned.

Pope is not touching the real problem.

And those eighty-five percent people have the biggest birthrate in the whole world: three percent per year. They are already overpopulated and they are continuously overpopulating and becoming more and more poor. Because what they can inherit to their children? they don't have anything.

And pope is preaching to them that birth control is sin, that abortion is a great sin. The government is trying to introduce birth control, abortion. He is speaking against birth control, against abortion. He is going to be responsible for all the poverty that will happen. He will be responsible for all those starving, dying people.

And the real problems he is not touching, because that will disturb the vested interests: the white people.

So no question about freedom, no question about voting power, no question about white people leaving their country and going back to their own countries. Or even if they want to live there, my suggestion is -- because for three hundred years they have been there; their own countries -- they belong from different nations: Spanish, English, British, Dutch, from all over Europe -- their own countries are not going to accept them because their own countries are in trouble with population.

My suggestion is that fifteen percent land of South Africa should be given to white people and fifteen percent wealth of the country should be given to the white people, and eighty-five percent land and eighty-five percent riches should go to the black people. And the country should be divided.

Simple solution: already they live separately, so there is not much problem. The black people are not

allowed even to enter the areas where white people live. So it is so simple.

I can understand the difficulty of the white people that they have not home; three hundred years is a long time, they cannot leave this country. Absolutely right, I accept it, it seems to be perfectly human that they should be given place there, but they cannot have more than fifteen percent. They cannot have hundred percent land, hundred percent riches, and eighty-five percent people starving and dying.

And this idiot pope goes there and talks to those people. He's not telling the white people. The white people are already practicing birth control, the pill, the abortion, everything. He's not talking to the white people.

Q: HAVE YOU SENT SOMEONE THERE TO TALK TO THE PEOPLE?

A: No. Because I have tried for thirty years in India.

The poor people have many problems. One of the problems is, they are uneducated, illiterate. They cannot understand anything beyond their tradition, the tradition they have inherited. And their tradition is all superstition, stupid. For example, the idea that God gives you children. Now it is very difficult to make those people convinced -- for thirty years I been trying hard that God cannot be so stupid to give to many children to you that you cannot even give them food. God cannot be so unkind.

If he is a compassionate God as you call him, he should send each children with a piece of land, with some trees, some cows, something so they can live on it. He simply sends children naked, not even an underwear. And he goes on seeing your children dying. Out of ten children, nine children in India used to die; and this is your God.

And people like the pope were there. Mahatma Gandhi was there, who was against birth control, who was against abortion, who was against inoculation, because it is against nature. Without inoculation all little children were suffering from smallpox and dying. But inoculation they will not accept. Birth control is just beyond their idea. That means you are talking immorality. You are talking anti-religiousness.

Thirty years talking to them, all the rewards that I have got are stones thrown at me, shoes thrown at me, knives thrown at me, poison given me twice, that was the reward. And they will not go against their tradition.

Q: WHAT HAPPENED TO YOU WHEN YOU PHYSICALLY DIED FOR SEVEN HUNDRED YEARS, BETWEEN YOUR REBIRTH?

A: No, I never think of the future. No, I think only of the present.... And I want to make the present as intelligent for my people, as beautiful, as comfortable as possible. And I want my people to be as meditative... in the present -- future will take care itself. Intelligent people will find out a way. Who am I even to think about the future? That is a subtle strategy of dominating even when you are dead.

Just the idea of creating a successor means I will continue to dominate you through my successor. That's how dead are dominating the living -- Jesus, Moses, Buddha -- still are dominating people. This is ugly; dead dominating the living is simply unacceptable to me.

Buddha lived twenty-five centuries before. He knew nothing of electricity. He knew nothing of railway trains. He knew nothing of population growth. He knew nothing that their will be a time when people will be dying if they don't stop reproducing.

In Buddha's time the whole world's population was only two hundred million. I think Oregon's population must be two hundred million now. That was the whole population of the world.

Buddha had no idea that his country will be almost eight hundred thousand million, otherwise he would not have talked nonsense. But we cannot criticize him; whatever he did, whatever he said was relevant in his time. One thing he did wrong that he made a tradition, created laws and regulation for the future. That is to me dictatorial, not democratic.

Who am I for the future? Right now I am alive, you can argue against me, you can decide against me, you can doubt my idea, but when I am dead.... And the whole emphasis of all the religions is to believe, to have faith, so people go on believing and having faith in ideas which are simply out of date, which are dangerous to believe. For example, Buddha preached celibacy. Now celibacy is absolutely unnatural.

Perhaps at the age of eighty-two he may have been celibate. In fact, what else you are going to do at the age of eighty-two?

Q: DO YOU HAVE A GIRL FRIEND?

A: I have many. (laughing) You are welcome; there is no trouble in it. I don't think anybody has as many girl friends as I have, thousands.

I am against celibacy. It may be good for an impotent person, it may do some good for him, at least a consolation that he is celibate. But, impotency is rare and impotency is a sickness. The impotent person has never done anything worthwhile. He has never created anything. He has not even been able to become a saint, which was the easiest thing for him to do.

Buddha, and others talking about celibacy, have created sexual perversion in the whole world. And now there are homosexuals and there are lesbians and there are people who are making love to the animals and there are all kinds of perversions. And for all these perversion who is responsible: these people who talked about celibacy.

When I said to the Indian masses that celibacy should be condemned as a crime, because it goes against nature. You can go to any medical college and you can go to any medical board and ask them, but such is the ignorance that even doctors try to be celibate, particularly in India where celibacy seems to be a great spiritual thing.

Even doctors, even they cannot understand that it is something natural to your physiology, your chemistry, your biology, and your body does not understand that you have taken a vow of celibacy. There is no way to convey the message to the body. The body will go on the same way. You may be Hindu, you may be Christian, you may be Mohammedan, you all will feel hungry. It doesn't make any difference; the body knows nothing about that you are a Mohammedan and this is the month of Ramjhan , the sacred month when one should not eat in the day. The body feels hungry.

There is no way to communicate the idea that a Mohammedan in the month of Ramjhan for whole month cannot eat in the day. He can eat only in the night. At least Mohammedanism allows to eat in the night, so people eat in the night as much as they can and they are eating early in the morning before sunrise again so that the whole day they don't feel hungry. And this is just disturbing people unnecessarily. Their whole night they could not sleep; they were just eating and eating and eating, preparing for the whole day, because in the day they will not be able.

But there is a religion, Jainism in India, in its sacred days, ten days per year, you have to fast. You cannot eat in the night, because according to Jainism, you cannot eat into night any day of the year. Eating in the night is sin. As the sun sets, the Jainas cannot eat. Not only that, those who are very orthodox they will not drink water.

It was such a trouble in my childhood because I was born in a Jaina family. That, in India it is so hot, and summer nights so hot, and you cannot even drink water. I simply refused. I said, "I am willing to go to hell. That will happen after death. There is time. I will do something, but right not I am going to drink. I don't want this night to suffer in hell."

In those ten days you cannot eat at all, for ten days continuously. And I know that in those ten days Jainas think only of food, nothing else. Day and night, their dreams are full of food.

You were asking about dreams. Jainas dreams in those ten days are full of food. Christian monks, Hindu monks, their dreams are full of sex. Whatever you repress in the day becomes your dream in the night. I don't repress anything, that's what there is no possibility of having a dream. My night is a dreamless silence.

Q: YOU DON'T MISS STRUGGLING OR PAIN OF A -- ANYTHING?

A: There is no... no problem. As far as I am concerned there is nothing that I miss and I never repress anything. For example, I don't think anybody would have said to you, that "You are welcome to be my girl friend." I don't think, but I don't repress anything; the idea came to me. Rather than seeing you in my dreams, I said it. I am finished with it. Now you cannot come in my dreams.

My life is simple and open. Dreams are possible only if you repress. If you don't repress, dreams

disappear. And the disappearance of dreams is such a beautiful experience, the whole night such a joy, such a bliss.

In India, Mahatma Gandhi was doing exactly what the pope is doing now. He was telling people, that "Go back." In his the spinning wheel is the last invention of humanity. After that whatever has happened has to be dropped. In fact, everything that has happened after. Spinning wheel must have been invented twenty thousand or thirty thousand years before. Every thing of any value has happened afterwards, but with his ideology spinning is the full stop and we have to back behind that stage.

These people don't understand at all that how can you manage eight hundred thousand million people just by spinning wheel. If a person -- I have calculated -- spins eight hours a day, then he can cover his whole body for the whole year. He can have his bedsheet, his blanket, his pillow covers, but eight hours every day will be needed -- what about his wife, what about his children, what about his old parents, what about his sick mother?

Only he can manage for himself and what about food? What about other necessities of life? Just clothes are not enough, you cannot eat them. And if eight hours he is just spinning, when he is going to earn his bread? When he is going to earn enough money for his money dying by tuberculosis?

But Mahatma Gandhi has appeal because he is in tune with the tradition. I am saying something which goes against their tradition. Gandhi says to people, "You need not worry; God takes care, he is compassionate," and people are absolutely willing to accept the idea because that idea has been conditioned in their mind for thousands of years. And when I say, "There is no God and nobody is taking care of you, you have to take care yourself," it hurts them in two ways: first their traditional idea of God they are not willing to drop. Fear arises. Secondly, to accept responsibility of everything needs guts.

It is very easy to transfer to a father figure in the heaven that he will take care. Even if there is nobody does not matter, but you are consoled for the moment. And I am stirring your fear, your insecurity, your death and there is nobody to take care. It is all empty; you have to find your own way, there are not super-highways made for you by others that you have to simply walk on.

Truth is something like a bird flying in the sky, leaves no footprints behind him, so if one person reaches to truth you cannot follow him. He has not left any footprints in the sky. You can try to understand the man, you can try to imbibe his vibe. You can sit in silence with the man and let something transpire in silence. You can love the man, you can be open to the man so his love can flow towards you. Perhaps in these mysterious ways he may be able to take you by the hand into the unknown. Otherwise there is no road, he cannot say, "Just go five miles right, then turn to the left, and you have arrived."
It is not that easy.

Trying thirty years with Indians I decided that it is just futile. I dropped the whole idea. I started working only for those who are capable to understand me. In 1970 I stopped traveling in India. For thirty years I have been traveling continuously. In 1970 I stopped traveling and began the movement of sannyas.

Q: AND FOUR YEARS AGO TODAY YOU ARRIVED ON THIS RANCH, AUGUST 29TH....

A: Four years ago I arrived here.... In four years we have made this desert an oasis.

Just go on coming and every time you will find a great change continuously happening. When we had come there was only one house here. That too dilapidated. Now we have houses for five thousand sannyasins, fully equipped with...

Q: AIR-CONDITIONING....

A: ... Air-conditioning, everything. And this is against the government, against the people of Oregon, against all kinds of allegations, cases. We don't bother. We go on fighting in courts and we go on doing what we want to do. And we know finally we are going to win and we are going to make this one hundred square miles a lush, green place, a place where tourists all over the world will be coming to see because it will be so full of laughter and so full of love.

Q: WELL YOU HAVE EIGHTY-ONE THOUSAND ACRES, HERE....

A: Eighty-four thousand acres. Nobody had that much land ever.

Q: SO YOU'RE RICH AND FAMOUS.

A: We are. And we are going to become richer and richer and more famous because of us now Oregon is famous all over the world.

This small commune, Rajneeshpuram, is the world capitol. We are going to make it a world capitol.

Every country is represented here, every race, every religion is represented here.

Q: LAWYERS, DOCTORS....

A: And every profession, every kind of people and all educated, all intelligent, so there is no need for me to think for their future, just I have to make their present as beautiful and as intense and total so out of that totality and intensity their future will be born.

Q: HAVE YOU BEEN TO THE UNIVERSITY, YOU KNOW, RIMU, THAT PLACE DOWN THE ROAD?

A: No. I never go any where. People listen to me and if they find something is valuable, they take it to the university, they take it to the fields, to the commune, its work. But I never direct anybody in anyway. I never give any instructions.

I am available with all my vision. If somebody feels that it triggers something in you, do it. But you are doing your thing, not my thing. You are doing it because it has triggered your heart, you are following your heart, I am just accidental.

You are not to believe in me, you have to be just available to me as I am available to you. And all these people here are not my followers. As far as I am concerned, they are all my friends, my lovers, my fellow travelers. So whatsoever they can take and materialize they go on doing it, they are doing beautifully. I see the commune growing every day, becoming greener every day.

I will go on sharing my vision to my last breath. And now it is up to them. That's why I said my sannyasins are my poetries, my sannyasins are my music, my sannyasins are my paintings. My sannyasins are my future.

I need not bother about future, it is already here. It is all around the world, one million sannyasins around the world, hundreds of communes around the world. And every commune trying to be exactly maintaining the same standards, the same comfort, the same food, the same luxury, the same medical facilities.

I want my communes to become a model to the whole world. I don't want to argue with them, this is my argument. My commune is my argument that man can live so beautifully, so relaxedly, so creatively, why you cannot live? Just because you have not tried, just because you are clinging to old ideas which are no more workable.

You have to learn only one thing: that is to be contemporary. Very few people are contemporaries. Somebody is living two thousand years before, somebody three thousand years before; strange world. Here you will not find contemporary people. And I can have appeal only to the contemporaries. So I stopped going to the graveyards and talking to the graves and disturbing the dead, what is the need? Let them rest in peace.

I have found my people and they are coming in hundreds every day. And my appeal is only for the intelligent, the unintelligent is simply, cannot have any communication with me. My things above his head. But he has his popes and bishops and churches; he can go there.

My whole effort is to make the intelligent people so tremendously significant that they cannot be ignored anymore, that the world has to take notice of them, that the world has to learn that there is something that they are missing and these people are having. So my argument is very existential, rather than

philosophically talking to them that I have done for thirty years -- it does not make any sense.

Now I am trying to produce an existential proof that whatever I am saying is realizable. You can come and see that it is not just an ideology just an utopia, that it can be effectual reality.

Okay.

The Last Testament, Vol 2

Chapter #10
Chapter title: None

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INTERVIEW WITH JAMES CONAWAY, WASHINGTON POST, WASHINGTON, DC

ANSWER: Glad to meet you.

QUESTION: BHAGWAN, THE UNITED STATES GOVERNMENT OWNS A VAST AMOUNT OF LAND IN THE WEST, ABOUT HALF OF THE WEST. SOME OF THIS LAND IS WITHIN YOUR DOMAIN HERE ON THE RANCH. COULD YOU TELL ME WHAT YOU THINK OF THE POLICIES OF THE UNITED STATES GOVERNMENT WITH REGARD TO LAND MANAGEMENT AND THE PEOPLE WHO USE THEIR LAND HERE?

ANSWER: The philosophy of democracy is totally against the idea of government owning anything: land, schools, libraries, universities. That idea is basically communist, that the government should own everything, that no individual should be the owner. That is a very subtle psychology to destroy the individual. If an individual is taken away all his ownership, he becomes a beggar. At least in America government should not own any land. That is part of a democratic approach. There should be no kind of nationalization, on any level. All nationalization is communist.

Every individual should be free in every possible way from government rule, government domination. The universities should not be owned, the schools, the colleges should not be owned. The government has no business in interfering into people's life, their development, their intelligence. Each university should have its own individuality. Each school should have its own individuality.

The question of owning in democracy does not arise. Individuals should be the owners of everything that exists. Government is simply a functioning body. It is not the master, it is the servant of the people. It should look that everything is going well, that no individual is being in any way exploited, that no individual is being enslaved, that no individual is being interfered with.

The function in democracy of the government is to protect the individual, his freedom, his ownership, his possibilities of growth, and to help him. The government should not become a partner, a competitor, in business, in land, in factories, in anything. Government is just a functional body like post office. Now, post

office should start owning land and factories? Or the board that runs airplanes or railway lines? Government should not own anything because that ownership makes the politician too much powerful.

In Oregon almost half of the land is owned by the federal government. This is simply ugly, undemocratic. They wanted -- particularly the vice-president, Rockefeller, was interested -- to own the whole Oregon. And the federal government is angry with us because they were interested in this land, too. And this is a big land, one hundred twenty-six square miles. But they were trying to give just a little bit of compensation and the owner was not ready. It was for sale for decades, and because we purchased it and gave the right price to it, the state government is angry, the federal government is angry. This is strange. It seems we are not living in America, we are in Soviet Union.

QUESTION: YOUR SENTIMENTS ARE SIMILAR TO SOME OF THE CONSERVATIVE RANCHERS WHO LIVE AROUND HERE IN THE ABSTRACT, SINCE THEY ALSO FEEL THAT THE GOVERNMENT SHOULDN'T OWN LAND AND SHOULD STAY OUT OF THE LIVES OF INDIVIDUALS. CONSIDERING THAT AND THE FACT THAT YOU HAVE MADE THIS LAND HERE VERY PRODUCTIVE IN THE LAST FOUR YEARS, WHY IS IT THAT SO MANY PEOPLE DISLIKE YOU?

ANSWER: There are thousand and one reasons. A man like me can only be disliked or liked, but cannot be ignored. Either you have to love me or you have to hate me, there is no third alternative. The people in Oregon, particularly the neighbors close to this land, have reasons to be against me. First, their animal nature. Every animal has a territorial imperative. We are strangers. The ordinary human mind always feels afraid of anything that is strange, unknown, unpredictable. We are not Christians. We don't believe in any religion. We don't believe in any God. We don't believe in any heaven and hell. Our basic approach is that this life can be paradise itself. Why bother about anything else? If there is a heaven, we will enjoy it too. If there is a hell, we will transform it too.

This land was just a desert when we came here. Only one single house, that too dilapidated. We have made it an oasis. We have created dams, we have created lakes, we are creating a small river, we have made it green. Now there are fully scientifically equipped houses for five thousand sannyasins, all centrally air-conditioned. Never before in history there has been such a commune, creative, intelligent, independent. We have our own school, we have our own university, we have our own hospital. Naturally, they are very much jealous.

This land was there lying for fifty years and nobody cared about it, and suddenly we come from outer space and change the whole site. And we live comfortably, we live luxuriously, because I am the first religious man who respects luxury, who respects money. I am not in favor of poverty. I do not want a single individual to be poor. But I am not against capitalism.

I want capitalism to spread so much and create so much wealth that there is no need for anybody to be poor. I don't want to distribute poverty equally. I want so much abundance that there is no need for hoarding.

They have been here for hundreds of years, for generations, and they have not been able to create anything. And within four years we have created a place which can compete with any city. We have created a place just in four years, against all hostility, against every hindrance from the government. We are fighting so many law cases in the courts, but nothing is going to prevent us.

They are jealous, and jealousy turns into anger, turns into hostility. If they were a little intelligent they should have come. They won't come here. They should come and see what we have done. They can also do it. We are available to help them. We will welcome them. Whatever we are doing here, we are sufficient for our food, our vegetables, our fruits, our milk products. They can also be. They have better land than we have.

This was completely a desert, and we are bent upon to make it one of the most lush, green part of the world. They can learn it, but rather than coming here, rather than being friendly, they are in every way trying to destroy us. This is simple animal attitude. It is nothing strange. It is expected. But, they are being defeated in every court, and we are going to fight to the very end.

A very strange situation: we are fighting for the American constitution against the Americans, because all the Americans are doing things which are against the American constitution. And I have always had a respect for American constitution. That is the only constitution in the whole world who has some hope for humanity. And Americans are destroying it in every possible way.

I had come here thinking that I am going in a country which is contemporary. It is not so. In India there was no problem, I knew it is an ancient, rotten, dead country. But America is so new, fresh, young. Just within three hundred years it has gotten rotten? It has forgotten completely for what it stands for?

It is disgusting to see that President Ronald Reagan tries to enforce prayer into schools. Then why you are against communism? Then why not hand over the whole country to Soviet Union? Why take unnecessary troubles? This is against the constitution of America.

Religion should not interfere in the state, the state should not interfere into religion. Trying to introduce prayer in every school, every educational institution, colleges, universities, is a tremendous interference with freedom.

Just few days before I heard, one Boy Scout who was one of the topmost in other Boy Scouts, he has won many rewards, was refused promotion because he said, "I do not believe in God." Now, strange. What Scouts have to do with God? And if an intelligent boy says that, "I do not believe in God," he is being thrown out. He cannot be a member. That is something absolutely necessary, that you believe in God. This is strange, absolutely strange.

Nobody can prove what God is. Nobody has ever been able to give any proof, any argument which is logical, rational, about God. It is simply a fiction, the greatest lie that man has invented. And you are trying to indoctrinate your children into lies? Just now, I heard that one of the most important Christian fundamentalists, Jerry Falwell, is trying that the Bible should be recognized by the government, by the people, as infallible. And the Bible is such a rotten Book!

If the supreme court is fair, they will put the Bible x-rated. It is pornography, pure pornography. It is simply ugly. You can find everything that is ugly there: sodomy, people making love to animals, homosexuality, all kinds of perversions. And he says every single word in the Bible is pure truth. Even Adam and Eve are not fictions, not a story but a historical fact.

Now, in twentieth century, in the most developed, educated, literate, democratic country, such idiots have influence, tremendous influence, over people, over government, over the president, over the senators in the parliament. It hurts. It really gives me great sadness. This man is saying that abortions should be illegal in a world which is already overpopulated, too much overpopulated, where one thousand people are dying every day in Ethiopia, where fifty percent of Indians will be going soon into the same situation, where the third world is all poor, undernourished. These people go on talking that abortion should be illegal.

Pope is doing that in South Africa, where the population rate, the birth rate, is the highest in the world. And, the people are so poor. He is propagating that birth control methods should not be used, they are against God. But a strange kind of God these people have. This man Falwell is saying that homosexuality should be prohibited, the AIDS is a punishment from God for homosexuals. I am amazed. God seems to be for the first time in favor of women. Lesbians are not suffering from AIDS. For the first time God is no more a male chauvinist.

QUESTION: WHY ARE YOU SO CONCERNED ABOUT AIDS?

ANSWER: I am concerned because it is going to destroy whole humanity. It is far more dangerous than your nuclear weapons, because nuclear weapons may never be used, for the simple reason because it means global suicide. And nobody wants global suicide. A war is significant only when you can be victorious and somebody can be defeated. If in a war there is nobody who is victorious and nobody who is defeated, the war has lost all meaning.

We are living in a postwar area, a postwar era. The third world war will be continuously talked about, so people can remain frightened and the politicians can go on doing whatever they want to do; but it is not going to happen. What is going to happen is AIDS, which is in fact a religious disease for which your God is responsible, your Pope is responsible, Reverend Jerry Falwell is responsible, Billy Graham is responsible, because these are the people who have perverted human mind.

Homosexuality was born in monasteries, because you are forcing men to live together without a woman entering. There are monasteries where for one thousand years not a single woman has entered. And women have to be kept away in their nunneries, where men cannot enter. Now, you cannot go against nature. Your body does not know that you are a Catholic, that you are a fundamentalist Christian, that you are a Hindu or a Mohammedan. Your body knows nothing.

The body does not know that you have taken a vow of celibacy. The body goes on producing blood,

bones, sex energy. It knows nothing about celibacy. God himself is not celibate. Not only that, he is a criminal. He made poor Virgin Mary pregnant. And the whole company of God -- God, the Holy Ghost, the Son -- all are men. It is a gay company, a gay club. And if anybody has to suffer from AIDS, all those three people must be suffering -- or may have died already. Nobody has seen them for long.

And this man Falwell is saying that AIDS is a punishment for homosexuality. And homosexuality is created by religions, all over the world. They are responsible for AIDS. The idea of celibacy is something that should be made criminal, because only impotence can be celibate. So let them be celibate. A man who is really alive, how can he be celibate? In graves you can be celibate. Be celibate! Nobody is bothering you. But living man, full of energy....

Sex is part of life. To cut sex means to destroy life from the very roots, and to stop people from love, to separate man and woman, is against nature. AIDS is not a punishment from God, it is the responsibility of the religions and their priests. And all those people should be behind the bars immediately, because they are continuously trying to do the same. Still they are preaching celibacy, and nobody can prove medically that celibacy is possible. Never there has been anybody who was celibate. They were all hypocrites.

You cannot go against nature. If you try, then there will be perversions. And AIDS is the ultimate outcome of all kinds of perversions.

QUESTION: WOULDN'T CELIBACY BE ONE WAY OF AVOIDING AIDS?

ANSWER: Celibacy cannot avoid AIDS, it has brought it in. What you are going to do with your sex? Then the churches should start propagating masturbation. That seems to be the only safe method to get rid of sex energy. If celibacy is going to be the safeguard, then you will turn the whole humanity into perverted people.

Then I will suggest to women that, "Turn into lesbians. Let men be celibate, let men be whatever he wants -- homosexual, sodomist. Women should become -- all women -- lesbians." At least they should be protected from AIDS, one thing. And every hospital should start collecting semen from men who are yet free of AIDS, so lesbians can be injected -- artificial insemination for the future of humanity. Because these men who are celibate and perverts and Christian monks, these are all going down the drain.

QUESTION: THIS IS OSTENSIBLY A CHRISTIAN COUNTRY. I WOULD BE INTERESTED TO KNOW WHY YOU CHOSE AMERICA AND WHY YOU CHOSE THE AMERICAN WEST?

ANSWER: I have not chosen anything in my life. It is America who has chosen me. It is this wild west who has chosen me. America needs me, I don't need America. And I am going to fight against all these idiots. I give them a public challenge, to discuss with me. They go on talking nonsense to idiots and retarded Christians. They cannot prove God, they cannot prove that homosexuality is not the product of their monasteries, they cannot prove that Jesus was the son of a virgin woman, they cannot prove....

This man Falwell is saying that each single word, even the miracles described in the Bible -- Jesus walking on water, raising dead back to life -- are historical facts. If this man was able to turn water into wine, why not turn the whole ocean? You know the secret. Why turn a bottle into wine? And in fact a man who turns water into wine is a criminal. He is creating drugs. The real miracle will be that he should turn wine into water. That could be understandable. He is raising dead, but in his life there must have been many dead people. He raised only one person who was his personal friend. It seems to be all tricks, befooling people. That man was not dead. He was pretending to be dead.

Just think of the fact that not a single contemporary Jewish scripture even mentions the name of Jesus Christ. Do you think that a man who walks on water, a man who cures all kinds of diseases by touch -- the blind start seeing, the lame start running, the dead becomes alive -- do you think such a man will remain without reported? If he is not news, then what can be news? Not a single reference in any Jewish book.

And he was a Jew. He was never a Christian, that you have to remember. He was born a Jew, he lived a Jew, he died a Jew. He had never heard the word Christ or Christian. Their boy was doing such great things, and they crucified him! Does not make sense. They should have raised him, they should have accepted him as their awaited messiah. That's what he was trying to prove. But, not a single rabbi became his disciple.

Strange.

All those twelve fools who became his apostles are illiterate, uneducated, poor men, fishermen, woodcutters, carpenters. Not a single rabbi who could manage, who was doing such great things! Even in twentieth century, if anybody walks on water and raises dead, all the presidents and all the prime ministers and all the queens and kings will be falling in his feet. He has proved that he belongs directly to God, that he is the only begotten son of God.

But Jews crucified him, because he was just a pretender. And all these stories are invented. And what he has said that seems to be so significant? All that is available in Jewish scriptures. He was simply repeating them. Not a single word is his own. And whatever he is saying is against humanity. Perhaps he himself was a homosexual. What he was doing with all these twelve fools hanging around him? Not a single woman! It is strange, really strange.

And it was not that women were not interested in him. In fact, when he was crucified all the disciples had escaped, those great apostles all had escaped, fearing that they may be caught. Only one was there, he also denied him. He said, "I don't know him, who he is. I am a man from far away, and I have just come to visit the city. I don't know him." And when he was brought down from the cross, there were only three women. Not a single apostle was there. His mother was there. A prostitute, Mary Magdalene, was there. And another woman named Mary was there. These three women, whom he condemns badly.

In Christian trinity he could have made a place. What is the need for this Holy Ghost? What function, what purpose he fulfills? It would have been perfectly right: father, mother, son. It would have looked more natural. But the woman cannot be raised so high, to become part of trinity.

These people -- Jerry Falwell, pope the polack, mother Teresa the Terrible -- they are all against humanity. They want abortion to be illegal, they want birth control methods to be illegal, they want the pill to be illegal, and the pill is the greatest revolution that man has known. The pill is the only thing that can make the woman free from man's slavery. But Falwell is saying that the woman should follow the Bible, which says the husband is the master and woman's only function is to produce children. In twentieth century America!

You tolerate these people. Can't you make a cross? These people go on hanging golden crosses around their neck, why not give them a real cross? I am really surprised, because I had a tremendous respect for the democratic values of America. But I don't see that they are being practiced.

QUESTION: YOU HAVE LIVED IN THE WEST NOW FOR SEVERAL YEARS. WHAT DOES THE AMERICAN WEST MEAN TO YOU?

ANSWER: I have not gone even out. My paradise is enough. I don't bother about anything. It does not mean anything to me. I have my people, I don't want to et mixed with sad, miserable, suffering. Jesus says, "Blessed those who mourn, because they shall be comforted." I say to my people, "You will never be comforted, remember, because you are not the people who mourn. You are rejoicing. So forget one thing at least: you will never be comforted. But you don't need."

My people are rejoicing, dancing, singing, enjoying every moment to its fullest. And that is my approach, that: squeeze the juice of every moment, so that you have never to repent that that moment went away unlived. Don't bother about the past and don't bother about the future. The present is all there is, so live it totally. And they are living. I do not go out to see those long faces of Oregonians. I love my people, I love their laughter. This is my world.

QUESTION: HOW IMPORTANT DO YOU THINK THE USE OF THE LAND IS IN GENERAL, IN TERMS OF THE DEVELOPMENT OF HUMAN SPIRITUALITY OR SOCIETY? IS IT AN IMPORTANT VALUE?

ANSWER: It has tremendous importance. It is our mother, the earth. We may not see, but we also have roots in the earth. We are walking trees. The earth supplies everything to us. I am against a God who is far away in the heaven, but I am not against the mother earth. We should make it enriched, we should not disturb the balance of nature, which we have been doing for centuries. I am absolutely in favor of nature, its

balance. We should not do anything that goes against it, because finally that goes against us.

We are part of this earth. So land should be used respectfully, lovingly. Hence in my commune work is called worship. We have dropped the word work. We use the word worship. Working with the earth -- farming, gardening -- you are doing real religious work, enriching the earth, helping the earth to regain its lost resources. I am absolutely in favor with environmentalists, those who want to save the environment, against the rape that man has done with his own mother.

The earth has been raped badly everywhere, and something has to be done urgently because the earth is dying. And your religious leaders never talk about the real problems of life. Mahatma Gandhi in India was against any scientific developments that can help the land to regain its youth again. No, he was in favor of the traditional methods. I cannot think that an intelligent person will talk sheer nonsense, but all these people are really not religious, they are political. They are saying what the masses want to listen.

The masses want to listen that their tradition is right, that their past is golden. It is not so. Neither the past was golden nor their traditional are right. Not their ideas about land, manure, production, creativity -- nothing is right. And this whole humanity is a proof that all your conventions and all your traditions have failed. And man is suffering because of your stupidity, that you go on clinging with those ideas.

You will be surprised to know Gandhi was against things, simple things like telephone, railway train, motorcar. After the spinning wheel, anything that has been invented, he was against it. Spinning wheel must have been invented some twenty thousand or thirty thousand years before. In fact, everything valuable has happened afterwards. Before the spinning wheel only one thing is conceivable, that is bullock cart. Those two things are the greatest inventions for Mahatma Gandhi.

And it was perfectly okay when the whole population of the world in Buddha's time, just twenty-five centuries back, was only two hundred million people -- the whole earth. Now just in India without Pakistan, without Bangladesh, is eight hundred thousand million. These people cannot live just on spinning wheel. The spinning wheel you have to spin eight hours just to provide enough clothes for yourself. What about your wife? What about your children? What about your old mother? What about your sick father? And can man live by clothes alone?

Jesus says man cannot live by bread alone. Can he live without bread? The other part is not bothered about at all. I accept the idea that man should have better values, higher values, not just eating, drinking. It is good: man cannot live by bread alone. But don't forget that without bread man cannot live at all.

Man can live without everything, but not without bread. He can live without music, without spirituality, without poetry, without painting, but he cannot live without bread. And if eight hours he is just spinning clothes for himself, when he is going to earn bread? When he is going to earn enough money for the old father, his medicine? When he is going to earn money to make a shelter to live in? He cannot live under the spinning wheel. But Gandhi had a tremendous appeal, because he supported....

He was against birth control. He was against abortion. Strangely, all the religion who differ in their ideologies, in their philosophies, are in a subtle unconscious conspiracy as far as humanity, its growth, its future, is concerned. Ayatollah Khomeini, Mahatma Gandhi, pope, Falwell -- they may differ in their theology -- they differ! But they don't differ about fundamental things which can make human life rich, which can make human life comfortable, which can make humanity rich, affluent.

We have the resources now. Science has discovered so much; but, we are forcing the scientists in the service of death rather in the service of life. The same energy, and it is not a small part -- almost seventy-five percent income of all the nations -- goes into creating more weapons, armies and other necessary things for war. People are living only on twenty-five percent of their productivity.

There is no need for war. There is no need for any nuclear weapons. You already have more -- seven hundred times more -- than are needed to destroy this earth. Now this is sheer madness. You go on piling up. For what? These people have to be stopped, and these religious people have to be brought to their senses.

QUESTION: BUT ARE YOU IN FAVOR OF ADVANCED TECHNOLOGY? YOU SEEM TO BE.

ANSWER: I am. I am in favor of technology, but in a technology which does not go against life, does not go against humanity, does not go against environment. Technology is in our hands. It can destroy, it can create. Technology itself has no value system. We provide the values. I am not against technology. It is like a sword. You can kill a person or you can save a woman from being raped, the same sword. It is neutral. All

power is neutral.

So the question is not of technology, the question is of people who are going to decide the value system. Now, people like Ronald Reagan who belong to the fundamentalist Christian stupidity cannot be the right person to decide. Falwell cannot be the right person to decide. To decide exactly what technology should do, t should be not in the hands of the politicians, who are in their turn in the hands of the religious priests, because they have the power of people, their votes. So it is simply a conspiracy between the politicians and the priests to keep humanity starved, hungry, to keep humanity in such a state that it cannot rebel against the vested interests.

QUESTION: DO YOU WORRY ABOUT THE STATEMENTS THAT YOU MAKE ABOUT AMERICAN POLITICIANS AND ABOUT THE LOCAL CONTROVERSIES REGARDING LAND USE AND OTHER THINGS AS ENDANGERING THE RANCH HERE?

ANSWER: Those people who are talking about land use laws, we have invited them that, "You come here. For fifty years the land was lying dead. You never raised the question that one hundred twenty-six square miles land is lying dead." Not a single politician bothered about it. Those one thousand enemies of Oregon, they did not bother. We have made it productive. We have been inviting the governor, the attorney general, and these people seem such cowards. They won't come here. Just come and see how we have used the land. If it goes against your laws, then change the laws, because man is not made for laws. Laws are made for man. Just see if we have misused the land in any way.

We are ready to correct. We are willing in every way to change. But they don't come.

Just few days before -- that incident will help you to understand the situation -- we had a festival, and we created new kinds of tents, winterized so that people don't have to suffer in cold. Immediately the attorney general imposed a fine of six hundred thousand dollars because we have not taken permission, and "Your tents are not tents but permanent structures." We asked them to come and see: are they permanent structures? Nobody ever came to see. They already decided that we have to pay that much money as punishment. We had to go to the court.

I said to my people, "Take a tent. There, inside the court. Within ten minutes we put up the tent. Without ten minutes we unfold it and put in the truck. And just tell the judge that, `Is that not enough proof that it is not a permanent structure? We don't want to argue anything. The tent is itself the argument.'" And the judge was certainly intelligent man. He immediately dismissed the whole punishment and declared that these are tents, you cannot make permanent structures in ten minutes!

And the attorney general has no shame, even. He should have resigned immediately. Just a shameless fellow with no indignity. He cannot understand what indignity he has suffered. He should just go and jump into the ocean. Forget all about it. We were inviting him here, we would have been saved from this indignity. Now he has put a case against the city, that it is illegal, because religion and the government, and the state, is mixed here. Strange people. They don't come. They should come and show us where religion is mixing with state.

Your president is trying to mix state and religion. Your courts are mixing state and religion: why Bibles are provided to take oath? Why a Scout has been thrown out because he does not believe in God? And now this man, Jerry Falwell, he is saying that Bible should become a national government-approved scripture. Each single word is true. And he has immense power over politicians. He is a friend of Ronald Reagan. He is going to see him. And they both belong to the same company.

And this city is under litigation. This is a unique city in the whole world -- illegal city. Either there is a city or there is no city, but illegal city is a rare phenomenon. And that too when in four years time, while we have been here, not a single crime has happened, no rape has happened, no theft has happened, no murder has happened, no suicide has happened. And we are the illegal city.

You should declare New York, San Francisco, illegal cities, because everything illegal is happening every moment. Such a innocent city, where nobody is doing any harm to anybody, is illegal. And the people who decide it don't come here, because they know they cannot encounter and face the reality. But we are going to prove that the whole America may be illegal but this city is not.

QUESTION: WHAT WOULD YOU EVENTUALLY LIKE TO CREATE HERE?

ANSWER: We would like to create as big an oasis as possible, a model for the whole world. We would like to know people that crimes are not needed, rapes are not needed, prostitution is not needed, politicians are not needed. We are living with so psychological health. If somebody commits a mistake -- which is human, it is not a sin -- he should be encouraged to learn from his mistake. If he goes on committing the same mistake, then we have all kinds of therapies in the university. We send the person to the university, that now it is the world of the psychologists, psychoanalysts, psychiatrists to change this man's conditioning.

No, we don't have any jail here. Our police we call Peace Force, and they have no work. They must be getting bored holding their guns the whole day for four years. Nothing happens. Their guns are not needed, and I don't think they will ever be needed. We would like to create a model. I don't believe in arguments, I believe in existential proofs. Rather than convincing by arguing, I would like... and this is not the only commune. We have hundreds of communes around the world on the same pattern. And we are trying in every way to prove that people can live so happily, so blissfully, so lovingly, there is no need for anybody to murder, to commit suicide, to become homosexual, to suffer from this ugly disease AIDS.

All my sannyasins around the world had gone through the test. I said, "Immediately go all through the test." In this commune we have found two persons having AIDS. That does not mean they have lost our respect. They have gained more respect and more love, because they are victims of the whole past of religions. We have made the best houses available for them, the best scenic place. And because they are going not to live more than two years at the most, we are providing them everything that we can: all our love, all our respect. They are not reduced the way they will be reduced in the outside world.

In the outside world a person does not want to go through the test, because if it is found that he has AIDS even his family -- his wife who was ready to die for him, his father, his mother, even his children -- will close the door and tell him, "Get lost. You don't belong to us." His friends will become enemies. He will lose his job. He cannot live. If once it is known that he has AIDS, the only way out for him will be suicide.

But in my commune they are living more beautifully than any other sannyasin, and we have given them meditations, they can meditate, they can study, they can paint -- whatever they want to do. Whatever they always wanted to do but never could get time, now they have two years time, complete two years time. This is too much! Do everything that you wanted to do and meditate as deeply as possible, because if your death comes, and you are able to meditate while death is coming, that is the greatest experience in the world. Because death comes to the body, to the brain, but not to you. You can go on watching death step by step.

It has taken your body, it has taken your brain, it has taken your heart, but you are still the same. At the very center of your being is something which is eternal. And the time of two years.... They are fortunate. AIDS has come in disguise as a fortune, otherwise how to get two years time just to meditate and do nothing?

I have every certainty they will die a beautiful death. The other religions have given them the disease; we are going to give them a rejoicing even in death. And nobody can spread here, because nobody can be part of the commune unless he goes through the test. And the disease is really such that very drastic steps have to be taken.

For example, kissing can give it to you, tears can give it to you. So I have told my people, "Stop kissing." Anyway, it is a very unhygienic procedure. I don't see that it has something to do with love. Just mixing your saliva and tongues playing into each other's mouth -- it is simply insane. And we can find better, more scientific, more hygienic methods.

Eskimos have never kissed, so it is nothing natural. I know in India there are aboriginal tribes who have never kissed. In fact, when they first found Christian missionaries kissing, they could not believe. These idiots, what they are doing? Even aboriginals who are five thousand back, they could not believe that these idiots, they have come to teach us, and they don't know what they are doing. Eskimos rather than kissing will rub their noses, which is far more hygienic. In India the ancientmost book on sexology prescribes playing with each other's earlobes. They are very erotic. So we can find ways. There is no problem. Just a little intelligence is needed.

Never wipe anybody's tear. In fact, in my commune it doesn't happen. Nobody is crying and weeping and screaming, the whole scene that is happening in every family. It is not a family. But even if somebody is crying, perhaps out of joy tears may come, don't allow those tears to be touched by anybody.

QUESTION: SEX IS ALSO UNHYGIENIC?

ANSWER: It is. But it can be made hygienic. We have made it. I don't believe in theories. If anything I see is right, I tell my people to do it. While making love they should use condoms, while making love they should use gloves. And they are freely available to everybody. And this is simple intelligence. Why do unnecessary harm to the person you love?

QUESTION: YOU'RE A SENSUAL MAN?

ANSWER: Certainly.

QUESTION: RUBBER GLOVES AND CONDOMS DETRACT FROM SENSUALITY.

ANSWER: No. They do not. If you are really sensuous, they also become sensuous. Otherwise your skin will destroy your sensuality. What is your skin? It is just a rubber glove! Do you want the woman to be really naked? All skin taken away? Then you will make love? If you can make love through the skin, what is wrong with a plastic or rubber over your hand? It is just new, and in fact everything new is an adventure. I am a sensuous man, and I appreciate sensuality. But my understanding is a sensuous man can touch anything and make it sensuous. A non-sensuous man or anti-sensuous man....

And you may have observed, sometimes you shake hands with a man and you feel as if you are shaking hands with a dead branch of a tree. That man is not there. He is simply fulfilling a mannerism. There is no warmth coming from him. In fact, you will feel sucked. By being with this man you will feel tired. You will feel as if that man was somehow a parasite on your energy. So it is not a question.

You can make anything sensuous. And when life is in danger, you have to find out a way, because what you will do if life disappears? Then where will be your sensuality? And where will be your sexuality? It is simple matter of intelligence.

QUESTION: WHAT IS GOING TO HAPPEN TO THIS COMMUNITY WHEN YOU ARE GONE?

ANSWER: I never think about the future, because my idea is that anybody who tries to make arrangements when he is gone is a criminal, because he wants to rule even when he is dead. Jesus says, "I am the only begotten son of God, so don't listen to anybody else. Only I am the savior. Nobody else can save you." So even when he is dead he is dominating half the humanity. Dead people controlling, dominating living beings, intelligent beings!

Manu wrote for Hindus five thousand years away their moral code. They are still following it. In five thousand years everything has changed. That code is absolutely rotten. It should be burned, but it has been followed. Older a scripture, more valuable it becomes. Every religion tries to prove that their scripture, because more ancient it is, more worthless it is. Is man evolving or falling down? We have evolved in every way, and we should use every method....

Of course, Manu cannot be aware of it. Neither Jesus can be aware of it, nor Buddha can be aware of it. Still they have tried to dominate the future. I find it disgusting. I don't want to dominate even now, when I am alive. I simply express myself and leave to my people to decide on their own. I never go to the commune's office, I never go to the commune's meeting. I am not even a member. It is up to them. I share heart to heart what I feel in a certain situation, then they are free. Then I never ask even whether you have done anything about it or not. That is not my business. Who am I? Why should I dominate anybody? That is degrading the other person, reducing his humanity.

And you are asking me after my death? I am not going to have any successor, because popes have done so much harm in two thousand years. I am not going to create another line of popes, no. I am sharing my awareness to my people. That awareness will take care.

My whole effort is to make them more alert, more intelligent, and live through their intelligence. So in the future they will be able.... They are right now, without me, functioning. I don't know even the roads of the commune. I have only my own road, where I go for driving. Twenty-three hours it remains in meditation. Only for one hour I disturb it, otherwise no traffic.

My people are living already on their own, and my idea is before I leave them I should become almost absent. So there will be no problem at all. My death will not create a problem to them. I was already absent for many years before death, and they were managing perfectly well. They will manage perfectly well.

For three and a half years I was silent, I was not speaking. They managed perfectly well, everything went absolutely right. It was tremendously joyful to me to see that I am silent, they cannot get any instruction from me, they have whole responsibility on themselves, they cannot dump responsibility on me, and they did so beautifully.

It is just because in my silence they did beautifully that I started speaking again. Now there is no problem. They are not dependent on my speaking or not speaking. They will not be dependent even my presence. My absence or presence will not make any difference. The people who appoint their successors, who give instructions, who make Ten Commandments, are really not the right kind of people. They are trying to dominate humanity through their grave. I am not interested in dominating a single individual. My whole effort is to make every individual totally responsible for himself.

QUESTION: WHY DO YOU LIKE ROLLS ROYCES SO MUCH?

ANSWER: I have tried all kinds of cars. Even Rolls Royce has many types, I have tried them too. Their best is their Cornice, but it didn't suit with me. It is a question with my back. I need a certain kind of chair. I use only this chair, it has been made by my sannyasins exactly to give support to my back, because doctors said they cannot do anything.

Experts from England were called to India, they tried hard, and they said, "It is impossible. You will have to live with it." It was just a coincidence that one of the models of Rolls Royce, Silver Spur, suited me. That chair of the driver in that car perfectly fits, gives me no trouble. Naturally, my people love....

They don't belong to me, those cars. Nothing belongs to me. I am the poorest man in the whole world, living the richest life possible. My people love me. They want to do something for me. All those cars belong to the commune. They made them available to me for one hour. I don't know what care they are bringing, but one thing is certain, that I can be comfortable only in Silver Spur. And they love me so much they are trying to have three hundred sixty-five Rolls Royces, one for every day. And I say, "Why not? Just a great idea!"

They make everything for me: this chair, my shoes, my dresses, my hat, even my watch. Everything they make for me. And because they make with so much love, so much feeling, that I can feel the robe is not just the cloth. That's why I sad I am certainly a sensuous man. Wearing this robe I can feel my sannyasins, their love for me. Wearing this watch I can feel the person who worked hard on it, because they did not know how to make watches. He went to Switzerland to learn, and now two of my sannyasins can defeat any watchmaker in the world.

This is from Piaget, the same watch, exactly the same watch, is quarter million dollars. My sannyasins have made it not with diamonds but with real authentic stones. In that way it has no price, it is just the cheapest watch possible. In other way it is valueless. If somebody offers me one billion dollars for it, I am not going to give it. Love is never for sale.

They have arranged ninety Rolls Royces, and I know they will be able to manage three hundred sixty-five.

QUESTION: IF YOU SOLD TWO OR THREE ROLLS ROYCES, YOU COULD BUILD ANOTHER LAKE WITH THE MONEY.

ANSWER: They will make the lake too. There is no need to sell the Rolls Royces. They will never sell, even when I am gone those Rolls Royces are not going to be sold. I have used them. They will feel my presence in them. They will not want anybody else to sit in those cars. Those cars are not saleable. And as

far as lakes are concerned, whatever is needed they are doing it.

We have made a great lake, and now we are thinking to double it. Two and a half million dollars worth lake, and we are now planning to make it double. Already it is great, but when it enters deeper into mountains it will be more scenic for boats, for people to go deep in the mountains. We are making everything. As far as money is concerned, it is not a problem. We can create.

All my communes around the world are living richly. Here you can see it, not only that I have ninety Rolls Royces, my other sannyasins have Rolls Royces. They have Mercedes Benz. There are hundreds of cars. There are only fifteen hundred permanent residents here, and I don't think any city in the whole world can compete as far as cars are concerned. Fifteen hundred people have one hundred busses. Fifteen hundred people have five airplanes and their own airport. And everybody is capable to have anytime any kind of vehicle he wants, because we have made pools of vehicles.

For example, this Jesus Grove where we are sitting, they have a pool of hundreds of cars. Anybody can take any car. Everything belongs to all. They will not take my cars, just out of their love. Nobody has prohibited them. I have not prohibited them. Just out of love, out of gratitude, they will not take. Otherwise those ninety cars are always available, they can take. What I can do with ninety Rolls Royces? I do only for one hour drive, I cannot drive ninety cars in one hour. They also know it, but they feel how much love I have given to them.

I have given my whole heart to them. So they want to do something. Anything that they can do, they try. It is not a duty on them, nobody has asked them, nobody is forcing them. It is out of sheer joy they go on doing things. And that's the way it should be.

I don't even say that I am your leader or your Master. I simply say I am just a friend. If my experience can be of any help to you, I am ready to share. Okay?

QUESTION: THANK YOU.

ANSWER: Thank you.

The Last Testament, Vol 2

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INTERVIEW WITH CHRISTIAN SIDEL, SONNTAGSBLICK, ZURICH, SWITZERLAND

Q: I WANT TO ASK SOME QUESTIONS ABOUT SWITZERLAND. YOU LOVE THE SWISS PEOPLE?*

A:* I hate all divisions in humanity -- Swiss, Italian, German, Indian. Mankind is one. The whole earth is one. The people are all lovable, everywhere. There is no need to discriminate. Of course I love people who live in Switzerland, but I will not call them Swiss people.

Q: THE SWISS PEOPLE THERE ARE FAMOUS BECAUSE OF THE CLEAN COUNTRY AND THEY ARE CALLING THEMSELVES A COMMUNE TOO. DO YOU THINK THERE IS A SIMILARITY BETWEEN YOUR COMMUNE AND SWITZERLAND, BECAUSE YOU ARE PREPARING YOUR COMMUNE VERY CLEAN TOO?*

A:* I know Swiss people are clean... but there is nothing to brag about it. One should be clean. That is nothing, something special. That should be natural. When somebody is unclean, then he is a special case. Switzerland is clean, a beautiful country....

Q: IS IT POSSIBLE THAT YOU GO TO SWITZERLAND AT ANY TIME?*

A:* There is every possibility. I keep everything open.

Q: WHAT WOULD YOU DO IF YOU ARE IN SWITZERLAND?*

A:* That will depend what people there do with me! They will be as hostile to me as any other people, because the mind of man is just the same all over the world: conditioned by the past, anything new creates fear, paranoia. And I am totally new, discontinuous with the past.

I want humanity to burn the whole history of man and just to start from the scratch, because what we have done in the past is not worth remembering. Sooner we forget it, better.

So it is not a question of Switzerland or Germany or England or India; the mind is conditioned by the past. There may be differences in detail, but one thing is basic that they are all living with ideas which are out of date. And they are all living with fictions, as if they are realities. So when I say the truth, it hurts, it shocks.

Q: WHAT WOULD YOU DEPROGRAM IN SWITZERLAND?*

A:* I will do exactly the same that I am doing here: shocking people, creating as many enemies as possible. Because that is my way of work: once you are my enemy, then friendship is not far away. Rather than starting with friendship and ending up with enmity -- which is what happens -- I have reversed the process. I start with enmity and end up with friendship. Then there is no possibility of enmity again; it is already finished, it is already over.

Gautam Buddha used to say that anything sweet in the beginning turns out to be bitter in the end, and anything bitter in the beginning turns out to be sweet in the end -- and I feel he is right as far as human relationship is concerned.

Q: I REALLY NEARLY NEVER SAW SUCH A PEACEFUL PLACE THAN RAJNEESHPURAM AND I CAN'T EXPLAIN IT MYSELF, WHY MOST OF THE JOURNALISTS WHO COME HERE AND WRITE VERY HATING AND NEGATIVE ABOUT RAJNEESHPURAM AND YOU, ESPECIALLY THE GERMAN-SPEAKING JOURNALISTS.*

A:* There are reasons.... The people who come here, come with closed mind -- already full of prejudice, already they have arrived to the conclusion before arriving here -- and with all those glasses on their eyes they see.... Naturally, whatever color glass they are wearing, they see it here. It is their reflection. Because

you have come open, unprejudiced, with no idea for or against, you will see the reality.

There is certainly no other place more peaceful, more loving, more rejoicing. In fact that is also one of the causes of people becoming hostile. Their hostility is basically based on jealousy. They *are* miserable, they have forgotten how to smile, they have forgotten how to laugh. They are living in utter anguish and suddenly they come across these tremendously ecstatic people -- jealousy arises. And to hide that jealousy, hostility is the way.

They don't want to believe that they have missed something in their life which others are already enjoying. They don't want to believe that it is a reality. So they spread all kinds of rumors which have no base in the facts. But they are bound to do that.

It is difficult to find open people to come here, because open people don't exist. Somebody is Christian, somebody is Hindu, somebody is Mohammedan, somebody is communist -- everybody is part of a crowd, everybody is part of a mob psychology. And whatever is happening here goes absolutely against his background, his mind, his tradition, his religion. Naturally, he feels offended.

I have no complaint about these people, just sadness, because if they were open they could have found a way to rejoice life themselves. But rather than finding the way, they create more and more barriers to understanding.

We don't hate anybody. Everybody is welcome. But it is one of the basic things to understand: you can be compassionate to somebody who is suffering, because that gives you the idea that *you* are not suffering. You can be compassionate to a poor man who is dying, starving, because there is a deep inside consolation that you are not in his place. But you cannot be loving towards someone who is living better than you. He creates inferiority in you. It is your doing, he is not doing anything -- he is just living his life -- but you start feeling inferior. And how to get rid of the inferiority complex? Either you learn to live the way the other man is living -- that needs tremendous courage and guts because you will have to drop so many things you have become attached.

People become attached even to their fetters, if the fetters are made of gold; people become attached to their cages, if they are masterpieces. They don't want anybody else.... Just think of a bird in the cage looking at the sky, other birds on the wing -- how he feels? He has to find some way to condemn those birds, otherwise *he* is condemned.

He cannot leave the cage, he has not brave enough to destroy it and get rid of it. And in fact he is infatuated with its beauty -- the beautiful cathedrals, the churches, the beautiful vatican, all that keeps you encaged. The bird on the wing has nothing, but he has the whole sky.

The only way to console yourself, to find some fault with the bird on the wing: that he is disobedient, that he is rebellious, that he is a criminal, that he is doing something wrong which is not supposed to be done. He should be in a cage, peacefully. And the cage is nothing but a living acceptance of a grave! You have already died.

A bird without wings is dead. A bird whose sky has been taken away from him is dead. So when those dead birds come here and they see my people with their wings open in the sky -- loving, dancing, singing, enjoying, relishing every moment -- suddenly a great inferiority complex arises in them. They have to do something about it and there are only two ways: either become red or become hostile.

And becoming hostile is easier, because it keeps your vested interests, your jobs, your crowd, your respectability intact. Becoming a sannyasin, yes, you will have the whole sky, but you will be losing the safety, the security, the bank balance, the job, perhaps the wife, the parents, the children -- the risk is too much. They decide it is better to hate these people.

Their hate is a protection, but as far as I am concerned, I know: the moment they start hating, they have already fallen in love. Their hate is superficial. It will not last long, that's why I say I influence people and create enemies. Once they are my enemies they are my people. Sooner or later their hate is going to be dropped, because it cannot stand against the truth.

And their hate is going to become a nightmare to them, because deep down they know what they are doing. It is not that they don't know. They would like not to know, but there is no way: they know perfectly well what they are doing. They are rejecting a reality just because they are cowards, because accepting the reality of this place means a tremendous revolution in your life -- in all the values of your life.

Perhaps you are living with your wife and there is no love any more, but you are simply living because it is respectable. You are part of a society which respects monogamy, which respects marriages should last for their whole life. And you have promised this woman also many times that, "We are made for each other," and now you find that, "We are not made for each other" -- nobody is!

So every husband and wife are simply coexisting, it is not relationship -- tolerating, avoiding conflict. They don't open their mouth because the moment they open their mouths, soon there will be argument; it is better to keep silent. The husband goes on reading the same newspaper again and again, just to avoid the wife, because if he stops reading the wife is there. And it is not a rare case that wives are throwing away the newspapers, the magazines, the books, because they know they are just barriers. They want to talk. The whole day they have been burning hot and by the evening you come and you start reading your newspaper!

Why they are in such anger? Because you both have given to each other great promises, great hopes, and neither you have been able to fulfill them nor she has been able to fulfill them. You had promised the paradise and you have given hell to each other.

If you come here with open mind, and you see that to live with a woman whom you no more love is a crime -- it is sin, it is ugly, inhuman -- it is better to depart with friendship, with gratitude, for all those beautiful moments that you lived together. But now, the breeze that had come into the room, has gone by the other door. There is no point in pretending, but everybody is pretending.

I am simply taking one case about everything. I know doctors who don't want to be doctors -- but what else to do? They have wife, they have children, they have parents.

Q: WHY NOT?*

A:* They are afraid, just to play guitar on the street and become a hippy! They have been raised with all these responsibilities. Their conditioning is that you have some duty towards your parents, some duty towards your children, some duty to your wife. Even if they dare to go, they will feel guilty, they will feel they have betrayed -- the culture, the civilization, the religion, they have betrayed their parents, their children, their wife. They will not feel at ease at all.

In my commune, nobody has any responsibility towards anybody else. He is responsible only for himself. Hence there is no question of any guilt and there is no question of any repentance.

Jesus continuously says to his people, "Repent! Repent!" What kind of religion is this that teaches people to repent? Because they can repent only if you have first created guilt! Repentance is secondary; it cannot exist on its own. First create guilt in them. First tell them that even to look with loving eyes and desiring eyes with anyone's wife is sin. Strange!

If the woman is beautiful, why not look with loving eyes. That should be simply the way, the right way. Why not go and tell the husband of the woman that, "You are fortunate. You have a beautiful wife. I am already thinking of swapping!"

But we are living in a very idiotic society. You can appreciate a painting, you can appreciate music, you can appreciate a flower, but you cannot appreciate a beautiful woman, a beautiful man? If your wife just tells you, "Look at that beautiful man," you will feel hurt.

Q: IF YOU WOULD BE A JOURNALIST HOW WOULD YOU REACT ON THIS KIND OF ARTICLES?*

A:* I will enjoy! My wife has some ascetic sensibility. And I would tell her that, "If that man is willing, you are free to go with him, because it is *your* life, and you are not responsible towards me. And I love you, hence I cannot prevent you. I love you so much that if you are happy with *that* man, I will be immensely happy." That will be my response. I cannot call it a reaction; it is not reaction. Reaction is a ugly word.

Q: WHAT WOULD YOU SAY?*

A:* It is my response... and this is my responsibility: I love the woman, but she suddenly feels great love arising in her towards somebody -- what she can do? Love is not something within her hands. It happens. And if it is happening and she has to repress it, she will take revenge with me. That's why every wife is taking revenge, every husband is taking revenge. Instead of love flowing between them, only revenge, because everybody sees in the other the prison, "Because of her...."

I don't think you can find a single husband who has not thought of killing his wife... at least once. Exact number is at least four times. And it is natural, because she is the barrier and a beautiful woman is standing just within your reach.

All these are the problems. When people come here they are burdened with thousands of things. If they appreciate this place, these people, then what they are going to think about themselves? They are impotent, they are coward; they don't know how to live, they don't know how to love, they don't know how to enjoy freedom. They don't know how to allow others to enjoy freedom. They know nothing! And it is difficult to accept, it is against the ego to accept that, "I don't know anything of the art of living." And that is my whole religion: the art of living.

There is no God in my religion, there is no hell and heaven in my religion; there is only simply an art.

Q: YOU SAY THAT YOU ARE AGAINST ALL ISMS, BUT YOU CALL YOUR RELIGION RAJNEESHISM -- HOW DO YOU EXPLAIN THIS?*

A:* I don't call it. This is one of the problems. It is others who started calling it -- and I can understand their difficulty: they have to label it something. And it is not only in this case. For example, Germans don't call their country Germany; it is others. Germans have their own name for their country, but nobody bothers about their name.

India has its own name, but nobody knows about it outside India. They have never called it India; it was others who started calling it India -- for a very strange reason: because when Alexander the Great, who was the first invader, reached the boundaries of India, on the boundary there is an immensely beautiful big river which is called Sindh.

The Greeks could not call it Sindh; they called it Indh. And from their *Indh* the country became India. No Indian has ever called it India. No scripture of India ever mentions it as India. It was Alexander and his armies who carried the name Indh, India, Indian, and that became the name to the whole world. That's what is happening to us -- we don't have any ism -- but people *had* to label something. But it is just like a name: you are born without a name, people give you a name -- without name it will be really going to be difficult for them -- how to address you?

It is the others who started calling it an ism. I am against all ism, including Rajneeshism. The very idea of ism is ugly. It means you have come to a conclusion, to the full point -- now there is going to be no growth. Every ism is a dead thing -- and I am still alive. Please wait at least for me to die, then you can call it ism, but while I am alive.... And every day I am contradicting myself *knowingly*, for the simple reason that with so many contradictions, nobody will be able to create an ism even when I am gone.

Q: IS THERE A DIFFERENCE BETWEEN A RAJNEESHEE AND A SANNYASIN OR WHAT DOES THIS MEAN?*

A:* There is. Rajneeshee is the name given by others to my people. Sannyas is my peoples' decision to be with me, to allow me, reach their hearts, to be open to me, to remain available to me.

Sannyas simply means *your* decision, that you would like to be in as intimate contact with me as possible. It is a totally individual decision and all my sannyasins are related to me directly, individually. They are all together because they all love me, otherwise there is no ism that is binding them together. Their love is the only thing that is binding them together: because they love me, naturally they have started loving each other.

Sannyas is a totally different thing. It is not an ism. It is a love affair. Yes, exactly a love affair.

Q: THERE ARE PEOPLE WHO DON'T GET SANNYAS -- WHICH PEOPLE ARE THIS OR HOW DO YOU EXPLAIN THE PHENOMENON THAT SOME PEOPLE DON'T GET SANNYAS?*

A:* It is up to them! There can be thousand and one reasons and for every individual it will be different. There are people who would like to become sannyasins -- for example, *you*! I can see it, that you would like

to become a sannyasin, but there may be thousand and one things hindering, to be or not to be.... But trust me: I am going to get you! You cannot escape.

I know my people. I recognize them immediately. There are many people who would like to become sannyasins but they have problems -- and I can understand. For example, many Mohammedans from the Middle East have come to me -- they want to become sannyasins, but they will be killed. Mohammedans are absolutely idiotic. They know only one argument -- that is the sword: whoever is killed was wrong. They have not yet come to that cultured, sophisticated state where you can argue, discuss, come to a conclusion -- no. Might is right.

So the people from the Middle East want to become sannyasins, they have come with tears in their eyes, but they say, "Then we cannot go back to our country, to our family. We will be immediately killed!"

There are Russians who want to become sannyasins. There are other communist countries where people want to become sannyasins, but problems. Now in Russia they have found that I have few groups and now they are persecuting them... for no reason at all. Because they are not creating any problem, any harm, anything, but KGB is calling them, interrogating them, harassing them, threatening them, and now just few days before, they have published an article against me which is absolutely fiction. It has nothing to do with me. Not a single thing is right in it.

And they have declared twenty names in it who are suspected to be my people. Now those twenty people will be in difficulty, in everywhere -- in the restaurant, in the village, in the job, with their wives, with their parents, with the communist party, everywhere -- those twenty people now will be in difficulty.

But for sixty years after the revolution, in Russia, the young man has lost something tremendously valuable which is intrinsic part of being young, and that is the dream of a revolution, the dream of a change, the dream of a utopia -- they are not allowed to have any dreams of this kind. The revolution has happened and now there is going to be no revolution. But young people will always need something -- that is part of their romantic youth.

So they have found me! They are smuggling literature, they are typing my books, spreading those books, cyclostyled books, handwritten books, typed books, are moving hand to hand underground, they meet in basements, and they are more excited than anybody else. They had been asking me, "Can we use red clothes? Can we wear mala?" I am telling them not to do such things, because,"You will be in trouble and I don't want anybody to be in trouble -- you are my sannyasins without the mala, without red clothes."

Strange enough: red has been the monopoly of the communist; it is now my monopoly. They have already lost a great monopoly. They have only a flag. I have all my people red! Everybody is a flag.

There are problems with people. One old man comes here, for the whole year he has been coming -- he is a billionaire. Now that is his problem, because his family.... He's old, almost seventy, but he is the head of the family, head of all the corporations, head who controls the whole money; now the family is worried that he is coming here too much. Every month for one week he is here.

He wanted to become a sannyasin. The family went to some deprogrammer, but the deprogrammer said that, "He is not a young kid that you can deprogram -- he is seventy year old -- and if you try or force him to bring here, you will be really forcing him into sannyas. He has not taken sannyas yet -- just keep quiet. Be more loving to him, be more respectful to him, and don't disturb him.

Q: IS HE AN AMERICAN?*

A:* He is an American. And he is still coming and he will become a sannyasin. He had asked me twice, I said, "Wait." Because I don't want to disturb that old man with the family and everything.

I have been preventing him that, "You will be unnecessarily troubled. Right now you go on coming, meditate, but remain underground." I have many underground sannyasins around the world, because there are countries where they have thrown my sannyasins out of job, universities have thrown professors out of job because they became sannyasins. Strange!

They are fighting cases in the courts, because you can be a Christian and nobody throws you out. Because Christianity has power, majority, and the politicians are in the hands of the majority, they cannot do anything against Christianity, they themselves are Christians. And now suddenly a person appears intelligent, well-educated, a professor and he has never been found to do anything wrong, but just becoming a sannyasin.... He will be still teaching the same things, he will be still doing the same work -- what has gone wrong?

Now, I don't want anybody to be unnecessarily a martyr. I don't want anybody to be unnecessarily into torture. I will suggest that drop the red clothes, keep the mala in home, and join the service. You are no more a sannyasin -- tell them. That does not matter. What matters is your love towards me -- nobody can take it. What matters is your meditation -- nobody can take it, nobody can even know about it.

The essential is such that it is invisible. These are non-essential things which I have created just to shock the crowd, just to make my sannyasins have a certain identity, so they can create more enemies, more hostility, because that is my way of working -- that's how I have got one million sannyasins around the world, without going anywhere -- I simply sit in my room.

Buddha traveled for forty-two years continuously, still he had not that many people as I have without moving out of my room. And I will not move out of my room, and I am going to have many more millions sannyasins. And now I have opened a new area: underground sannyasins. Those who want to be, are willing to sacrifice, but I am against any sacrifice. Why you should sacrifice? You can have it without any sacrifice. It is something inner. You can go on pretending to be a Christian, and even if you have to go every Sunday to the church, go and have a good morning nap -- there is no problem in it. I am not a fanatic, about anything.

So people come... if they stay here a little, then they are bound to fall in love with my people. If they just come and have a look and run away, then they will carry hostility, all kinds of jealousies, and they will be feeling inferior and they will take revenge.

You ask me particularly, "Why the Germans are so hostile?" Because Germans have suffered two world wars, particularly the second world war, in the hands of a very charismatic, but a crackpot, Adolf Hitler. The Germans are worried because German youth is getting too much attracted to me, the same way as German youth was attracted to Adolf Hitler. They don't know that I am just the opposite kind of person.

Q: FOR EXAMPLE, THE SWISS HASN'T ANY WAR SINCE ONE HUNDRED YEARS.*

A:* I know it. That's why there are not many Swiss sannyasins. They are living comfortably well.

Q: THEY DON'T NEED IT.*

A:* They need it but they don't know it. They are comfortable and it is difficult to drop comforts.

Q: WHY SHOULD THEY?*

A:* They will have to drop comforts if they want to have luxuries. I am against poverty, but I am against just... just mere comforts. I am for luxury! I am always for the best.

Q: YOU HAVE SAID THAT YOU ARE THE GURU OF THE RICH PEOPLE, SO SWITZERLAND IS ONE OF THE RICHEST COUNTRIES IN THE WORLD -- ARE YOU THE GURU OF THE SWISS PEOPLE?*

A:* Soon, I will be. You just start it! It is not going to be long. Only the rich can understand me, because only the rich need me. They have seen everything in life and it is not fulfilling them, it is not that they were looking for. They have everything and yet there is tremendous discontent inside.

The poor man is hungry. He needs bread, he needs clothes, he needs a shelter. To talk about meditation to a poor man is simply inhuman. I will not do that. That is not his need. It is as if he is hungry and you tell him, "Listen to the Mozart, look at the paintings of van Gogh" -- that will be very inhuman. And meditation is far higher than any Mozart or any van Gogh: it is the ultimate in luxury. Because only in meditation you will find what you have been looking for many lives.

The rich man is capable to understand me and is in need of me. Just he has to come know about me. So make an effort that the rich people in Switzerland become aware of me, that I can give them what they

cannot purchase. I can give them which no money can ever purchase.

Q: DO YOU HAVE ANY SPECIAL RAJNEESH PROJECTS FOR SWITZERLAND ALREADY?*

A:* No. But I have my commune there. They are working well, perfectly well. And soon they will be spreading. It takes a little time and the thing is very delicate. But I am the top of the whole world: nobody can escape me. He will have to decide, either for me or against me -- he cannot ignore me. And either way I am happy -- decide for or against -- I have taken possession of you.

So my people are there, they have a beautiful commune in Zurich, and I can come there any day.

Q: IN THE DISCOURSE YOU SPOKE ABOUT WOMEN'S MENSTRUATION, AND YOU HAVE OFTEN SAID THAT YOU ARE FOR NATURE AND FOR NATURAL THINGS AT MAN. I WAS SURPRISED THAT YOU WERE TELLING THAT THE MENSTRUATION SHOULD GET PREVENTED BY MEDICALS.*

A:* I have always spoken for nature. That does not mean that we cannot go beyond nature. We should not go against nature, but we can go beyond nature, otherwise what is your intelligence for? Nature has given you intelligence. The simple reason is that you have been made capable to go beyond, and up to now you have used your intelligence going against.

I would like man to improve upon nature. There are many things which can be improved. And nature has given you intelligence, so it is nature itself improving; you are part of nature. For example, this monthly blues of women is simply something very crude and primitive. Nature can be improved upon and we will not be going against nature.

If we can make all the women of the world free from this torture, that they have to go for seven days, six days, some for ten days, I don't think we are doing anything against nature. We are helping the woman to become more healthy, more loving, less nagging. We are not only helping the woman, we are also helping the man, because those ten days of the woman, she is continuously a nuisance. She is suffering, she is in pain, she is almost in a kind of temporary insanity. She will do everything that after the period is over, she will repent. She will say "It is the period, that I was throwing plates and breaking things, unnecessarily." I don't think....

So the distinction has to be remembered: I am against anybody going against nature, but if you are going beyond, I am all for you. And intelligence is really part of nature. Nature itself wants through intelligence, to transcend -- all mistakes, all errors. Intelligence is part of nature, otherwise nature is blind. Intelligence is nature's eyes.

So everything, for example, if a plastic heart gives you better health, longer life, no possibility of heart attack, I will support the plastic heart. And I will not say this is going against nature, because whatever nature could do, you are doing it in a better way. And you are part of nature, so it is nature itself improving upon itself.

So I am for everything. I am not a fanatic person who believes "back to nature;"then you will be on the trees!

Q: WHAT DO YOU THINK ABOUT HOMEOPATHIC?*

A:* Nonsense! German nonsense.

Q: WHY?*

A:* Because it was born in Germany.

Q: WHY A NONSENSE?*

A:* Because it is just sugar pills and nothing else in it. But it can help idiots who are suffering from diseases which do not exist, which are just their creations -- it can help. So I am not saying stop it, but the better way will be that people should be made more intelligent that they don't suffer from hallucinatory sicknesses. There are many pathies, not only homeopathy. There is naturopathy, there is ayurveda in India, there is acupuncture in China and there are many others in every country. And only allopathy is scientific; all others are just belief systems.

If you believe in naturopathy, it can be of great help, at least in eighty percent diseases, because those diseases don't exist. They are just in your mind. So anything....

In India people will go to the so-called saints and just wash their feet and drink the water... and they are healed -- no homeopathy, no naturopathy, no allopathy, nothing is needed. Just washing the feet of the saint and drinking that water and they are healed. They were never sick in the first place. That's why allopathy could not help them.

Allopathy can only help if the sickness is real. If the sickness is unreal, then allopathy is dangerous, because you are giving medicines for a sickness which does not exist. Your medicines will have their own after-effects, because all medicines have poisons of all kinds. They are meant to kill certain virus, certain causes of sickness. But if the sickness is only in the mind, just an idea, then allopathy is dangerous. The person should go to homeopathy. Then other pathies -- naturopathy....

But if we can raise human consciousness, just a little bit, eighty percent diseases will simply disappear and with eighty percent diseases disappearing, homeopathy, naturopathy, ayurveda, acupuncture, all nonsense will disappear. There is going to be only one science of medicine. And for twenty percent diseases which are actual, it is enough.

The difference is exactly like other religions and my religion: all those religions are homeopathy, my religion is allopathy; all those religions are superstition, my religion is science. Those superstitions have exploited man for thousands of years. They create the disease then they give the medicine to you. Naturally it is cured. They create guilt then they give you prayer; they create guilt then they say, "Confess to the priest"; they give you guilt then they say, "Trust in God, he is compassionate, forgiving" -- a very cunning game!

My people are guilt-free, hence nobody needs any prayer, nobody needs any holy Bible, nobody needs any God. Even if God comes to Rajneeshpuram, the people who are dancing in disco will not come out to see him! Who cares about God?

If you are guilty, if you feel you are a sinner, if you feel that on the judgment day God will be the person to decide where to send you -- to hell or to heaven -- then naturally if somebody appears on the streets and declares, "I am God," few people are going to believe in him. Those will be the people who are suffering from fictitious ideas. The God will be a tremendous consolation to them. That's how your messiahs, your saviors, your prophets have been doing. The whole business of religion is dependent on lies, absolute lies.

The search for truth is a totally different thing. It is not out of guilt, it is not out of the sense that you are born in sin; it is born out of your intelligence. Naturally an intelligent person wants to know, "Why I am here? Why this existence is here? What is the meaning of it? What is the source of it and where we are going?" Any intelligent person is bound to be curious, with so many significant questions, then there is a totally different religion.

Q: IF I HEAR YOU SPEAKING I THINK THAT HUMANITY DEVELOPED IN THE WRONG DIRECTION FOR THOUSANDS OF YEARS.*

A:* That's true.

Q: WHY?*

A:* It developed in wrong direction because the cunning people could exploit it only if it developed into

wrong direction. And there are cunning people around -- politicians, priests -- these are the real criminals. Not the people who are in prisons -- they are poor people, they have done trivia, some small thing. The real criminals are your politicians and your priests, because their whole existence depends on man not knowing the truth. The man should be diverted into directions where he finds nothing. That's why humanity has gone into wrong directions... and is still going!

Q: IS IT NATURAL THAT IT'S GOING IN THE WRONG DIRECTION?*

A:* No. It is not natural. It is because of the criminal mind of few people who have dominated -- and the criminal mind always wants to dominate. If it fails then it is to suffer the indignity of imprisonment, if it succeeds it becomes a president of a country or a prime minister or a pope, but all these people are criminals.

And simple humanity, innocent humanity, is available to these criminals and nobody is standing against them. That's why they are all against me! They may be against each other -- this is a very strange situation: they are all against each other, but as far as I am concerned they are all together against me, because for the first time I am trying to cut their business from the very roots.

My effort is that man should be freed from guilt and sin, and immediately you will see such a flare-up of intelligence around the world, which has been repressed for thousands of years. Suddenly you will see new faces: fresh, without any mask, young. Once they drop out of the direction that has been forced on them and start living simply, naturally, silently, on their own intrinsic insight -- not depending on Jesus Christ or Moses or Buddha or Mohammed, just taking the whole responsibility on themselves -- you will see a beautiful world arising. And it is not far away; it is going to happen, because people are really fed up, tired. They have been exploited too much. Just they need the alternative, which we are trying to create.

All these communes around the world, finally are to become the alternative. This is our answer to the society which is suffering unnecessarily, is miserable unnecessarily, is poor unnecessarily -- and I don't want just to talk about it, because that will not help. I want existential proof of what I am saying. And my people are going to become the existential proof: they don't have any God, they don't fear any hell, they are not greedy for any paradise. They are creating paradise here, now. And anybody can come and see and experience.

We *are* going to take over the world. It is a wildfire that I am creating which no fire brigade can stop. Just it takes time -- it is a big world....

Q: SO MAYBE SOMETIMES THERE WILL BE NINETY PERCENT OF THE POPULATION OF THE WORLD SANNYASINS, AND THE OTHER TEN PERCENT NON-SANNYASINS -- WHAT WOULD YOU DO THEN?*

A:* No problem. Let those ten percent suffer. They are already punishing themselves. No more punishment is needed for them. If ninety percent people are rejoicing and ten percent are mourning in the church because Jesus says, "Blessed are those who mourn, because they will be comforted," so let them mourn. We don't want anybody to comfort us; we are already immensely fulfilled. We don't need anybody to comfort us.

So those ten percent are... ANY percent of people -- those who do not want to change, who cling to their misery, suffering, anxiety, anguish, and who want not to live, and their hopes are directed beyond death -- it is up to them. They are free to suffer, they are free to torture, and that's what they have been doing for centuries. What your saints have been doing? -- torturing themselves. And the more they torture, the more they are respected. The more they are respected, the more they torture, because their ego is fulfilled. Just a vicious circle! They fast and people respect them, they start fasting more -- people respect them more, they become great saints.

There have been strange kinds of religious sects. One Christian sect believed in flagging themselves every morning -- the more you flag yourself, lash yourself, and blood flows from your body, and greater a Christian you are. And their saints, of course, were more torturing themselves than their followers.

In Russia there was a Christian sect which used to cut their genitals, and they were respected

tremendously. Women were in a difficulty, because the man was becoming saints -- they were cutting their genitals -- but the woman...? Finally they found a way; they started cutting their breasts. Every year there was a day in that sect when people will get into a frenzy and will start cutting their genitals, their breasts, and those who did it, became saints -- nothing else to do.

In India there have been all kinds of masochists, respected as great saints. And of course, those who follow them, have to do something on the same lines.

I teach my people to rejoice, not to live in any torture. Suffering is not a quality, a value. Creativity is a value: you create something -- that will make you a great musician, a great dancer, a great poet. These will be *my* saints, because they have contributed to the happiness of man, to his pleasures, to his comforts. They have made the world better, they have improved upon nature. These should be called the saints and they should have all respect, honor -- not these idiots who are cutting their genitals or... hitting themselves with....

Strange kinds of instruments were developed in the middle ages by Christianity; certain kind of shoes in which there were nails -- you put your feet and those nails go into your feet, and you have to walk on those shoes, blood oozing -- and those nails make permanent wounds, because the saint has to use them every day. They made belts with nails going inside your skin, and you are not supposed even to take those belts off when you go to sleep.

In India there are still people -- if you go to Varanasi -- you will find people lying down on a bed of nails, specially made. Their whole body is in immense torture, but thousands of people are worshipping them. You will find people who are not sitting, not sleeping, but just standing -- for years -- that is only their great achievement.

They have to stand with a certain support so from the ceiling ropes are hanging, a rod is fixed in the ropes and they are putting their hands on the rod. Slowly, slowly their blood goes on and on filling their legs, their head and their upper body shrinks and their legs become elephant legs. They are really creating elephantiasis*, a certain kind of disease, but they are known as saints. And you will not see any intelligence in their eyes -- from where intelligence will come? Their blood is not reaching to their head any more; you need sometimes to sleep so that blood can reach to your head, clean it, take the old cells, bring new cells.

But those people are standing for twelve years or twenty years. Their dead cells have not been removed by the blood. In fact the whole bloods -- just because of gravitation -- has moved into their legs. Even now if they want to sit, they cannot; their body has lost the elasticity. They cannot bend their legs. Their knees have disappeared long away, but they have the respect of thousands of people.

And I have been asking people that if somebody suffers from elephantiasis*, do you think him, he is a saint? These people are creating the disease *themselves*; they are idiots! What is their contribution? -- to humanity, to the world. They have not given a single poetry, a single painting, a single song. All that they have done is this stupid thing, and now they have followers who are practicing to stand just the way the great master is doing. They have lost all intelligence, they cannot even speak.... But this is what has been done in the past.

I am not unnecessarily against it. Every intelligent person in the world *should* be against it, and we should create an atmosphere in which man is freed from all these mad ideas -- and that's what my work is: a sannyasin is one who is freed from all insane ideas, who has dropped the cage and opened his wings into the sky, and now he knows the beauty of being free, he knows the tremendous joy of moving towards the far away stars -- the immensity of the universe is all his!

And every sannyasin has to contribute. Nobody should leave this world the same as he has found it. Something he should contribute -- that is my religion. He should improve something. He should make more songs, more music, more dances. He should make more beautiful flowers. Nature has to be improved!

You can crossbreed plants, you can create new flowers which have never existed. It is not against nature. It is simply that you were not intelligent enough to use the potential of nature, when nature was always ready to crossbreed. You can crossbreed fruits and you can have new fruits, with new taste, which no human being ever tasted before -- you will be the first to taste it. And you can manage the taste the way you want: an apple having also a little taste of lemon in it will be more juicier. Or you can make it more sweet....

And the same has to be done with animals, and the same has to be done with man -- I am all for human engineering. Up to now man has been just an accident. We have to improve upon it. Because of this accident thing, there are so many idiots in the world which could have been prevented, and there could have been in their place so many geniuses. And it is not against nature; it is simply using your intelligence and

the potential of nature....

In a single intercourse a man is releasing millions of living cells. Out of those million people, there may be an Albert Einstein, there may be a Shakespeare, there may be a Milton, there may be a Dante... and there are going to be thousands of idiots, mediocre people. And it is just left to accident: who reaches first to the female egg. And as far as I know, geniuses are always lazy!

I myself wonder, always, how I managed to reach the egg first? -- with so many idiots in the race.... Just accident.

Up to now we have lived with accidental humanity; now we can live with a planned humanity. So if we need one thousand Albert Einstein, we can produce one thousand Albert Einstein. If we need more doctors, then there is no need for forcing people to be doctor, because a forced man....

For example, I myself: my parents wanted to me either to become a doctor or an engineer or a scientist and I simply refused. I said, "I am going to study philosophy." They said, "You are mad! Philosophy pays nothing. You will not even get service." I said, "I don't bother about service. I can *beg*, but I am going to study philosophy."

My whole family was against it, and they all said, "Then you can go, but we will not be giving you any financial support."I said, "That is decided -- there is no problem in it. I am going against you -- this is expected that you should not give me any economic support. But remember, even if you want some day to give me the support, I will not take it."

For two years I had to work in the night in a newspaper as an editor and in the day to attend the university. Slowly, slowly, my family started feeling guilty that they are destroying my health, I am working whole night, then in the day I am going to the university, and here and there I find time to sleep.

My father came to me with tears in his eyes; he said, "Forgive us, but please accept... stop what you are doing and drop this service. We will be sending you enough money." But I said, "It was decided: I will not take it, because I have not followed your idea. Why you should be unnecessarily burdened financially to help somebody who has disobeyed you, *always* disobeyed you. No, it is perfectly well. I have no grudge, no complaint against you. I have done it knowingly. Even before you had said, I knew that that will be the last pressure... but I didn't want to see you crying."

But he will not leave. He said, "I will not go from the hostel, till you receive." I finally had to receive but I told him, "I am taking this money only because of your tears. I don't want anybody to be miserable, otherwise I don't deserve it. I am accepting it because you will never be able to forgive yourself and I don't want anybody to feel guilty on *my* account."

There is no need to force anybody to become a doctor or an engineer or a scientist. We can produce exactly what we want. Whole life is a mess. The person who needed to become a plumber has become a professor. The person who needed to be a professor is just a plumber -- strange world! Both are unhappy, both are inadequate in their work, both can never be total in their work. None of them is going to reach to the height of his creativity and potentiality. They are in wrong places.

We can improve upon nature. We *should* improve upon nature. And it is not against nature. Nature is already giving one million living beings to you, now it is up to you who wins the race. Help the right person, because the right person may be lazy. The right person may not run so fast. The right person may not care at all. Poets, painters, dancers, scientists, philosophers, mystics, perhaps may stand by the side and let the crowd go by. These type of people don't like crowds!

We *have* to remove the crowd from the traffic jam and bring those people who are standing by the side of the road. And we know now that the cell has everything.

It can be read, that what it is going to be, what are its potentialities, how long will be its life, what kind of diseases the person will suffer, what kind of color the person will have. Because the living cell has everything built in, and we can change it. That too is now possible. Why unnecessarily this man should suffer diseases when we can remove from the plan from the very beginning?

We can reprogram the person. We can take out all the possibilities of sicknesses. We can take out old age. We can let the person live a long healthy and young life. Old age can simply disappear from the world. Sicknesses can be prevented from the very beginning. Rather than fighting whole life with your sicknesses and thousands of hospitals and millions of doctors and nurses -- sheer wastage! All this could have been prevented.

Even whether the person is going to be a criminal, or not, can be read. The whole map of his life is available. We can take out his criminal element, his political element, his effort to become a priest or a pope -- we can take all these stupid things.

And we can give him a new program, that how you can live more joyously, how you can relish small things of life. A cup of tea -- you can enjoy it as if this is the ultimate bliss. I call it going beyond nature and I call it, it is nature's own project -- it is not against nature.

Intelligence is the proof -- that nature has given you intelligence, now use it! Okay?

Get ready for sannyas!

The Last Testament, Vol 2

Chapter #12
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INTERVIEW WITH THE TENNESSEAN, NASHVILLE, TENNESSEE

QUESTION: IT'S NICE TO MEET YOU.*

A:* I am just perfect. You start your questions.

Q: THE REASON THAT I CAME IS JUST MAINLY A CURIOSITY OF MY OWN TO FEEL WHAT IT'S LIKE TO BE NEAR YOU AND TO ANSWER A GENERAL QUESTION OF MINE, THAT'S A SORT OF APPREHENSION OF....*

A:* It will be easy now that you have been here, and it will be easier to understand because you have a personal curiosity. A journalist who comes just to do his job cannot get to the very roots of anything. His approach remains superficial. It is good that you feel personally involved, that you want to know things, not only intellectually, but existentially too.

So* it will be possible for me to communicate with you more easily. Your questions can be intellectual; my answers will not be. Questions don't matter; what matters is the answer. And even more than the answer, what matters who is answering, whether he is simply answering the question, or responding to a living human being. I don't answer questions; I answer *you*.

I have to reach to your heart, not to your mind. And I know your heart -- already beating. Better you start. And don't be worried, whatsoever the question is, I am open and available for any kind of question, any curiosity. You cannot ask me a question that has not been asked thousands of times.

But I always answer differently. I don't care much about the question. Whatever I want to answer, I answer. I use the question only as a stepping board.

Q: I HAD HEARD THAT YOU DON'T DREAM. AND I'M WONDERING IF THAT'S TRUE, AND*

A:* It is true. One has to understand why one dreams.

One dreams because there are unfulfilled moments, repressed desires, things that you wanted to do, but could not because of the society, because of the culture, because of the religion. Animals don't dream. Primitive people don't dream. I have come across aboriginal tribes in India which are still living five thousand years before-they don't dream. More a man becomes repressed, civilized, starts repressing his nature and projecting a certain personality which is respectable, then there are dreams.

Dreams are simply to help you. What you could not do in your waking hours, you can do in your sleep. They are a kind of substitute. That's why Sigmund Freud and his school of psychoanalysis was so much interested in your dreams. They were not interested what you think in the day. That is all hypocrisy. What they were interested was what you dream in the night, because that will give them the clue of the true person.

But a Sigmund Freud will be absolutely amazed if he meets me. Because I never leave anything incomplete. I do only what I want to do, irrespective of any consequences. I don't care about respectability. I don't care about what others think of me. I simply live my life. And because I live so intensely and totally that there is nothing residual* that can create the dreams. Dreams are your unlived life.

You can try a simple experiment. One day fast, and in the night you will have dreams of eating good and* very delicious food. Fasting created a dream about food. In the day repress your sexual desire and in the night you will have a sexual dream.

Freud's interest was very correct. To know about you exactly your dreams have to be known. Once your dreams are known, then you can be helped to become more natural, less repressive. And what are the points in your life where you have been denying yourself, sacrificing yourself, either in the name of the country, or in the name of religion?

I have never sacrificed anything. I have never done anything against myself. Whatever I want to say I say; whatever I want to do I do. I have never followed anybody; I have never taken anybody's advice. I have a very innocent, primitive, simple life. That's why there are no dreams.

Q: WELL ANOTHER THING I WAS WONDERING IS HOW PARENTS WOULD OR COULD RAISE THEIR CHILDREN DIFFERENTLY, OR TREAT THEIR CHILDREN DIFFERENTLY, AS THEY'RE GROWING UP, TO REDUCE ALL THE CONDITIONING AND THE OPPRESSION THAT WE THEN SEEM TO STRUGGLE WITH AS ADULTS? HOW WOULD PARENTS DO THINGS DIFFERENTLY?*

A:* Few guidelines can be given.

One: they should not make any effort that their children become carbon copies of them. And every parent is doing that, trying to make the child just a carbon copy. If you love your children that is the first thing to be stopped -- completely stopped -- for the single, and simple reason, that nature does not accept carbon copies. It accepts only the original.

And they should ask themselves what they have gained in their life. What are their blessings, what are their songs and ecstasies? There is nothing -- their lives are empty deserts -- and still they are trying their children to live according to them. One thing is certain that their children should *not* live according to them. That should be their basic approach, because they have achieved only misery, anguish, anxiety, all kinds of suffering, but they are completely unaware that they are preparing again another generation for the same kind of experiences.

When I came back home from the university my parents were concerned about my marriage -- naturally. My mother asked me first, because my father was always very cautious about asking anything to me. Because once I have said anything then there is no way to change it. So first he tried through the mother, that she should find out what he feels about marriage, because once he has said no to me, we have to drop the subject completely. So just to feel his mind....

When I was going to sleep my mother came and sat on my bed and asked me, that "Now you have finished your education, what do you think about marriage." I said, "I would like to ask you, because I have never been married before, so I don't have any experience. You have been married, you have raised eleven children. You are an experienced person. I seek your advice. Has this life been a life of blessings? Have you

not thought many times in your life that if you had not married it would have been better? And I don't ask you to answer right now. I give you fifteen days time to think over it."

She said, "This is really strange. I was going to give *you* time to think about it, and you are telling me to think about it." I said, "Yes, because I don't know. I trust you. If after fifteen days you say that yes, your life has been a life of tremendous joy and ecstasy, of course I will get married. But remember, I am trusting you so much, I am giving my whole life in trust in your hands. And remember also that I know your life -- there has never been any ecstasy, any blessing. It was a continuous fight, a struggle -- with the father, with the children."

And in India, it is a joint family. My family consisted at least of sixty people: my uncles, their wives, their children.

"And you have been continuously miserable -- that I know. Perhaps inside you may have experienced something that I am not aware of. Fifteen days -- you think over it. And I leave it to you: if you say,"Get married" I get married.

After fifteen days she said, "No. Don't get married." She said, "You tricked me. You trusted me so deeply that I cannot betray you, and I cannot cheat you and cannot lie to you. You are right; many times I have thought what the hell I am doing! -- just giving birth to children, raising children. This has been my whole life -- from early morning four o'clock to the late, twelve o'clock in the night, I am continuously working. I have never known a single moment of my own.

"These fifteen days," she said, "have been of great turmoil in me. I have never thought about my whole life the way you forced me to think. And I love you, and I take my question back. It was not really my question. Your father was trying to find out the answer."

I said, "Tell to him that he should directly ask me." She told my father, that "As far as I am, it is finished. I have told him not to get married." My father said, "My God! You have advised him not to get married?" She said, "Yes, because he trusted me so much, and he asked me to think over it for fifteen days, and he was willing. Now, I cannot cheat. And I cannot live with the guilt whole of my life. You do whatever you want to."

Now he was even more afraid -- even my mother is gone out of his hand. But somehow my answer has to be found, what I want to do. He asked one of his friends, a Supreme Court advocate, very famous, very logical and rational, and he thought that that man may be the right man to argue with me. And of course that man said, "Don't be worried. I have been arguing my whole life in the Supreme Court. Do you think I cannot convince your boy who has just come from the university -- what he knows? What is his experience? I am coming tomorrow."

Tomorrow was Sunday, the courts were closed. He came to my house, and I told him, "Before you start -- because my father has told you are coming to meet me about my marriage -- before you start I would like to make a clear statement that if you convince me, then I ready to get married, but if you cannot convince me, you will have to divorce your wife. Because you have to stake something. And I trust you, so I don't ask for a judge. I have loved and respected you, just as I have loved and respected my father. You have been so bosom friends, I have never thought of you anything else than my father. So I don't ask for a judge because that will be distrusting you. I trust your abilities, and I am ready for the arguments, but this condition should be remembered."

He said, "Then just give me a little time, because I have never thought about this alternative. The truth is that I have suffered my whole life because of my marriage, but I have never given a thought to it. And you are proposing me to divorce if I cannot convince you in favor of marriage. Let me think over it. I have children, I have wife, I have my whole respectability in the society. I cannot divorce so easily."

I said, "And you think I don't have anything. All that you have is past and all that I have is future. Past is already dead and finished. I am risking the living, the coming, and you are risking only the gone, the finished. Do you think you are risking more than I am risking?"

And he informed the second day, that "I don't want to argue about it at all."

I used to go to his house every day, and he will tell his wife, "Just tell him that I am not in the house." Finally the wife said, "Why you are afraid of that boy? Why you enter into the bathroom and lock from inside? The moment you see him coming, why you are afraid?" He said, "You don't know. The problem is either he has to get married or I have to get divorced to you. It is a question of life and death. You simply go on telling him that I am not at home."

Before I was going to leave the city and join the university as a lecturer, the last day I went and I told the wife, "I know he has always been in, and you know also why he is not coming to face me. Just tell him

that he may be an advocate of long experience in the Supreme Court, but he has lost this case as far as I am concerned. Tell him he should stop bragging that he has never lost a case. An actual existential case he has lost and even without a judge. He was both. I had given him both the chances to be the client and to be the judge. He could have cheated me, he could have been insincere to me. But I know that it is very difficult when somebody trusts so deeply in you...."

He came out while I was talking to his wife, and he said, "Just forgive me. You are right. I have always been in, but I was afraid -- never afraid of anybody, but I was afraid of you -- because I cannot tell a lie when I look at you, at your eyes, at your trust, your love towards me. I cannot tell a lie, and I cannot divorce my wife. There is so much involvement and there is so much investment -- that I cannot do. My suggestion is you talk to your father directly and tell him that there is no other way. He will have to talk directly to you."

My father never did that. I asked him many times, "Why don't you ask about my marriage? You have been trying from other ways to inquire; why don't you ask directly?" He said, "I know that your answer will create trouble for me. Your answer is not going to become a marriage for you, but it is going to become a nightmare for me. You simply forget the matter. Whatever you want to do, you do. If you want to get married, you get married; if you don't want, just drop the subject. As far as I am concerned, I have dropped it."

The parents should be aware of what they are conditioning their children because they have lived through that conditioning. What was their achievement? One thing is absolutely certain: that they have failed, that their life has been just a long, long misery and suffering. So one thing is certain that they should make the children aware: that, "Don't copy us, we have failed. Do anything, but don't copy us. At least try something new. Don't copy us."

But parents are doing just the opposite. That is their projection of the ego. The father wants the child to represent him to the world -- to be more respectable, to be more honored, to be more rich -- so that the world knows whose son he is. Even after death the world will remember him through his son. He is not interested in the individuality of his son; he is interested in his own ego projection. That's why he completely forgets that he has lived in hell and now he is preparing his son also to live in the same hell. Just parents have to be very alert and aware. This is the first thing.

The second thing is that the children should be protected, watched that they don't go astray, that they don't commit suicide or become addicts to drugs. They should be protected, but very delicately and very understandingly.

I asked my father, that "I want to start smoking." And I was only thirteen year of age. And he said, "What? -- smoking? And you have some guts -- you are asking me? If people want to smoke, and particularly children, they hide somewhere and smoke; and you are asking my permission?" I said, "Yes, because I don't do so* too many wrong things. First, smoking; then lying, cheating, hiding -- and if I am caught, then what face I will show to you?

"People are smoking all around. I want to know what is in it. And I don't have money for it, and I want to have the best kind of cigars, cigarettes.... You manage."

He said, "I have to manage it too?" I said, "Certainly, do you want me to steal? Do you want me to beg from neighbors? You have to arrange it." He waited for a moment, then he said, "Yes, perhaps that is the right way. Perhaps you are right."

And he arranged, and that was my first and the last experience with smoking. It was simply stupid and silly to take the dirty smoke inside and out when pure oxygen is available. And particularly in my place, it was so beautiful and so windy.

Polluting your own breathing and paying for it, destroying your own lungs and paying for it.... I told my father, "It is finished forever. But if you had not allowed me, perhaps I may have got into the habit of it. It becomes a challenge. If you say no, then it becomes a challenge. Then I have to prove myself also."

Every child has to prove his individuality some way or other. And perhaps if I had gone smoking few days, I may have become accustomed to it, addicted to it.

The children should be protected, but given all opportunities and freedom. That is my second thing. And the children should be given every freedom to experience the good, the bad, so they can decide on their own. You need not have to say it to them. You need not have to force them to follow certain rules, regulations. Let them find their way. You simply watch carefully that they don't fall in a ditch.

And third thing: never say anything to your children that is not your existential experience. Accept your ignorance. That will give more respect to you, more trust in you, but the parental ego wants to pretend that

they know everything: they know God, they know heaven, they know hell. They know everything, and they know nothing. Sooner or later the children are going to discover that their parents were lying about such ultimate things that they... all their trust and all their love will disappear into their revenge, hatred.

So the third thing is just say to the children what you have experienced. And tell them that you don't know anything about God. You *want* to know, but you don't know. You are a seeker, and tell the children, that "You are also to be seekers. If I find it before you I will tell you. If *you* find it before, you tell me. We can always be available to communicate."

This is one of the difficult things in the world. Parents and children are almost living with such a gap that communication is impossible. Whatever the parents say to the children it looks all rubbish. Whatever the children say to parents it looks childish.

The third thing means that the parents should be friends to their children. It is *their* responsibility to bridge the gap. Be respectful to the child. Parents expect respect from the children, but they forget that this is something mutual. You respect the children and they will respect you. You trust the children and they will trust you. And then there is a possibility of communication, and a great communication is needed. But that is possible if the parents are not lying.

For example, when my father asked me, that "Now it is time that you should start coming to the temple with me and learn something about our religion, I said, `I need not go there. Whatever you have learned, whatever you have experienced, you can teach me. I trust you more than the priest, a paid priest in the temple. I trust you more. I don't trust those dead statues in the temple. And how I am going to know what is written in the scriptures is true or not? You have been going to the temple your whole life. You tell me. Have you really experienced anything, or it was just a dead ritual? Your parents have handed it over to you, and you are now handing it over to me?'

He never asked me again to come to the temple. He said to me, that "You are right. I have not got anything from all these prayers, no answer. I have not experienced anything that these religions go on teaching. And I have tried my best."

And that much I am certain, that he was a man who will try his best, anything that he wanted to do. I have seen him praying for hours in the temple, morning, evening. I have seen him reading late in the night scriptures. I told him, that "You have just to tell me that if you have not got anything out of all this wastage of time, then let me search on my own way. You don't interfere."

And you will be surprised, he died a disciple of me. He died as a sannyasin, because I found it before he could find it through his past, dead, twenty-five centuries old religion. I told him, that "I have found it, and I am ready to communicate with you. And I am grateful to you that you did not force me, because I was too helpless, too dependent. You could have forced me to go to the temple, to learn from the priest, to read the same scriptures that for generations you have been reading. But in twenty-five hundred years, has anyone of *your* family become enlightened?"

In India many families have their family trees. My family had its family tree. It is a big map. Twenty-five hundred years, how many people have been there who remained unmarried, who got married, how many children were born to him, the whole tree. I asked him, "The tree is there, hanging." We had a small temple in the house. "It is hanging there. You come with me and tell me, out of all these thousands of people who has become enlightened? And they all have been doing the same thing that you are doing. And I am grateful that you did not force me. With me there comes a discontinuity with your tree; of all these people I am no more continuous."

Q: TELL ME ABOUT TRUST. AND HOW DID YOU DEVELOP THEN THE KIND OF TRUST THAT YOU'RE TALKING ABOUT? AND HOW DOES SOMEBODY DEVELOP THAT KIND OF TRUST? YOU SEEM TO HAVE MORE THAN YOUR PARENTS HAD FOR YOU.*

A:* Trust is simply the very purified love. Love without sex, that is trust. They loved me. I was their eldest son, and in India it is traditional that the eldest son is going to inherit the whole family's property, money, everything. So the eldest son has to be trained, prepared for all the responsibilities that will be his sooner or later. He will be the head of the family, a joint family, and he will have to manage it.

Naturally they loved me. They tried their best to make me as capable, as intelligent as possible. I loved them because it was not only love from their side, but respect too -- respect for my individuality. Soon they understood that nothing can be imposed on me. It took a little time for them to understand that they have a

different kind of child. They cannot impose anything on me, at the most they can persuade, they can argue. And if they can convince me about something, I will do it, but they cannot just order and say, "Do it because I am your father."

I had made it clear to them that I am not going to accept anybody's order. "You may be my father, but that does not mean that you are going to be my intelligence, my individuality, my life. You have given birth to me, but that does not mean that you possess me. I am not a thing. So if you want me to do something, be prepared. Do your homework well. I am going to argue to the very end, till I feel convinced."

So on each small thing soon they recognized the fact that it is better to propose a thing and leave him to decide whether he wants to do it or not. Don't waste unnecessary time and don't unnecessarily harass him and be harassed with him. And because they gave me every freedom, my love became trust.

Love becomes trust when it is non-possessive. It does not reduce you into a thing. It accepts your individuality, your freedom, and it has every respect for you, although you are just a child. Their respect towards me became my trust towards them. I knew that they are the people who can be trusted, who cannot deceive me on anything.

And because I trusted so much -- this is just a circle of things -- because I trusted so much, they could not do anything or say anything which will disturb my trust in them. They never took me to the temple. They never gave me any religion. I have grown up on my own, and they allowed. They protected me in every possible way. They helped me in every possible way, but they never interfered with me. And that's what every parent should do.

If these three things are the guidelines, we will have a totally new world and a new man. We will have individuals, not crowds, not mobs. And every individual is so unique that to force him to become part of a crowd is to destroy him, his uniqueness. He could have contributed immensely to the world, but that was possible only if he was left alone -- supported, helped, but not directed.

Everywhere now there is a vast generation gap. The parents are responsible for it, because they have been trying to impose their ideologies, political, social, religious, philosophical -- all kinds of things they are trying to impose* on their children. And this is for the first time something strange has happened in the world of which they are not aware. In the past, just five hundred years before, the generation gap did not exist for the simple reason.... It does not exist even now in very primitive societies.

The child starts working with his father when he is seven years old, eight years old. If the father is a woodcutter, he becomes a woodcutter. Naturally the father knows more about woodcutting, and the child never becomes young the way today children become young.

You send them to the schools, to the university. By the time they come back home, they are twenty-five year old, twenty-six year old. They are fully adult. They have intelligence of their own. They have their logic, their rationality. You cannot behave with them in the same way as in the past all parents have behaved with their children.

A seven-year-old children is a totally different phenomenon. He grows with his father. By the time he is twenty-five, he is already old. In fact the youth is a contemporary phenomenon. In primitive societies there is childhood, maturity, but there is no gap where somebody is simply young -- doing nothing, no responsibility, supported financially, being given all kinds of education.

By the time he returns home, you cannot expect him to be a Jew or a Christian or a Mohammedan, but that is your expectation. You cannot expect him not to argue with you. That is disrespectful. To answer your parents, that is disrespectful. But things have changed immensely.

A new phenomenon of youth has come into existence, and that is the gap. And the gap is going to be bigger and bigger, because in many fields your boy knows more than you know. When he comes from the university back home, your children know much more than you. You cannot expect the same old relationship when father always knew more, when older people always knew more, because there was no other school than experience.

Now there are schools, colleges, universities. They give him so much that no parent knows it. The children cannot have the same respect towards these ignorant people as they used to have before. Something has to be done by the parents that even *these* children can have again the same trust. But something very new they have to do: they have to accept that they are ignorant about many things. "You know many things because you have been educated. And we are ready and willing to learn from you." It is against their ego, but there is no other way. They have to give respect to their children and their knowledge. That is the only way to bridge the gap.

Then the children will also feel gratitude for the parents, because they supported, they educated them.

Without them, they would have not been anywhere. And still they don't have the ego. Still although they are older, they want to learn from their own children. That is the only possibility to bridge the gap.

It was a constant problem for me in my university. I have been expelled from many colleges and many universities. For the simple reason because I knew more than the professor. I was reading so much, and the professor had stopped reading thirty years before when he passed his Ph.D. and became a professor. He was finished. But in these thirty years so much has grown. These past thirty years man has grown in every dimension of knowledge, more than in three thousand years he has been able.

So when I entered the philosophical class my professor had no idea of Jean-Paul Sartre, no idea of Jaspers, Martin Heidegger, Soren Kierkegaard. Those names were not part of his education, because when he was studying these people were not in existence. They were not part of curriculum. And what he remembered was Bosanquet, Kant, Hegel, Feuerbach; now they are all outdated. They have been replaced by better minds, far more intelligent. I knew all about Kant and Hegel and Bosanke*, but I knew much more about Wittgenstein, Bertrand Russell, Sartre, Marcel. They had no idea of these people.

It was a strange situation, because on every point they were feeling defeated. I was expelled just for a simple reason. The professors complained continuously against me, that I am a disturbance, that I don't allow them to move a single inch without days' argument. And when we are going to finish the course? This boy seems to be not interested in the course and he brings such names which we have never heard. And now in our old age we are not going to read all that he is reading. And it is very awkward before other students to feel that you know nothing about the latest development in philosophy.

My principals will call me and they will say, "We know perfectly well that you are not wrong. You are not being expelled for doing anything wrong. I feel sad and sorry for you, and I want you to forgive me, but we cannot lose the professor. He is our old, well-reputed professor. And he has threatened that either you will be in the university or he will be. He's given his resignation." They showed me his resignation. They said, "Either you expel that boy or accept our resignation."

I said, "It is better you expel me, because I am doing here, I will do somewhere else. But your college, your university will miss a well-reputed professor. And I don't want him in his old age to find another job somewhere else. No, that is not for me to do. That is ugly. You call the professor, give him his resignation back, and tell him that I am being expelled."

I have seen tears in my principals', in my vice-chancellors' eyes that they are expelling somebody who has done no wrong. And I said to them, "You need not feel sorry about it. Although I have not done anything wrong, but I have something far more dangerous and that is making the professor feel embarrassed continuously every day."

Now these professors could have bridged the gap. They could have simply said, that "Perhaps you are right and we are wrong; but the reason is that we studied thirty years before, and we don't know anything what has happened within these years. Wittgenstein -- the name we have heard for the first time from you. So naturally we cannot argue."

Just this much was needed, and they would have gained my respect that they are capable men who can accept even ignorance. They are humble people who can say clearly, that "I don't know, so you please don't bring these thirty years in. What I know I can discuss with you with full confidence, but you bring people's name, theories, ideas of which we know nothing. But just to pretend that we know, we argue with you and naturally we are defeated, because we are not really aware of what you are saying and we don't understand the implications of it."

They had known Aristotle and his logic, but they had no idea that the modern physics has gone beyond Aristotle and his whole logic is proved wrong. Now I was reading Albert Einstein whose whole life experiments, philosophy simply cuts Aristotle from the roots, who have been dominant figure for two thousand years in the world of logic. He is thought to be the father of logic in West.

They were not aware of... that Albert Einstein has already finished. There is no Aristotle anymore of any significance. They had known Euclid and his geometry, but they were not aware that now his geometry is no more applicable. Modern physics has developed non-Euclidian geometry, *has* to invent it. They were simply shocked, because they had never thought that Euclid can be wrong.

Euclid says that the shortest distance between two points is a straight line. Perfectly right, but Albert Einstein says there are no straight lines in existence. And you cannot draw a straight line; that is impossibility, existentially impossible. Euclid or no Euclid, you cannot draw a straight line.

And when I said this to one of my professor, he said, "This is strange. I can draw." I said, "You draw it on the floor. The earth is round. If you go on drawing it, finally it will become a circle." So the small

straight line was just illusory. It was an arc, it was not straight.

Euclid says two parallel lines can never meet. And Einstein says they meet. Because two parallel lines cannot be created in the first place, whatever you do. And according to Euclid the definition of the line is that it has length, but it has no breadth. How can you draw a line which has no breadth, only length? Only in imagination, you cannot draw it on the board. Howsoever small may be the breadth of it, it is there.

Euclid says the point has neither length nor breadth, but you cannot draw a point. Magnify it and you will see it has both. Even when it was so small, visibly smallest possible, then too it has both the things which Euclid is denying.

So it was difficult for them, but the difficulty was simply their ego. If they have accepted, that "Perhaps you know better because you have been educated and you have been learning things which we were never educated" they would have all my respect, all my trust, and there would have been no problem. I would have dropped the argument.

I had told them, that "If you simply accept your ignorance about the point, I will not raise it again, because I don't want in any way to let you down. But you insist that you know. Then I am going to fight to the very end and prove that your knowledge is wrong." This is the same question with generations, with professors, with students, with teachers and their students, with fathers and their sons. It is the same question: that the older party is not ready to accept its ignorance.

In the past there was no need. The older party knew always more than the younger, so the question never arose. But now the younger generation knows more than the older generation, so we have to change our attitudes. Otherwise the gap will go on increasing. It is already too big.

Parents and children are no more on talking terms. They meet only when there is some need, either on the child's side or on the father's side. Otherwise there is no communication. They never sit together, they never chitchat, they never joke with each other, they never laugh with each other. There is no relationship.

A tremendous revolution has to happen, and the responsibility certainly lies on the older generation. You cannot put the new young people such a great responsibility; they are too young. But the older people can understand that the situation between the generations has changed. With the chance of the situation your attitude should change. You should be more respectful to the younger people. Then they will not become hippies. If you are respectful to your children, they will not become drug addicts. This is simply the gap, that they don't have any communication with you.

They have communication only with people of their own age. All are inexperienced. So if one is taking drug, the other starts taking drug. If one is becoming a communist, the other starts becoming a communist. If one declares to be atheism, others start following atheistic ideas. Now they have to communicate only with their own age group, which is very dangerous because they are all inexperienced. And you cannot dump the whole responsibility on those young people. They are so young; older generation should take some steps, approach closer to the new generation, and that can be done only if you are not trying to be proved that, "We are older than you, higher than you, more knowledgeable than you, holier than you" -- then the gap is going to become bigger.

Now here you can see it: I don't say to my people that you have to believe in me or you have to accept whatever I say to you. My basic thing is that you learn doubting. I teach doubt, and strangely, they trust me. This is how life functions, in a very mysterious way. Their parents say, "Believe in us," their priests say, "Believe in us," and they don't believe. They refuse. I say, "Doubt!", because doubt is my fundamental teaching; "Be skeptical. Never believe anything unless *you* experience it."

Giving them so much respect, allowing them to doubt everything, allowing them to be skeptical -- even about me -- naturally creates a respect, a love, a trust for the man. This man cannot deceive you. This man cannot indoctrinate you. His whole approach is of doubt -- how he can indoctrinate you?

I don't call them my followers. I call them my friends, my fellow travelers. The very idea of leader and follower is rotten, out of date. With the leader, the new generation cannot communicate. The new generation needs friends. And it is the older generation's responsibility to fulfill the need. If they need friends, why you should unnecessarily impose yourself as a leader? Friendship is far more closer, far more beautiful, and in friendship there is communion.

My people can listen to me with immense trust -- and I am teaching them doubt! They can listen to me with immense silence -- and I am teaching them to be skeptical.

Q: YOU MEAN SKEPTICAL OF THINGS AROUND THEM, BUT NOT OF THEMSELVES?*

A:* About *everything*. Unless you find the truth, that you cannot doubt, you have to go on doubting. Doubt is the method of eliminating everything that is wrong. When everything wrong is eliminated, what is left is truth.

Doubt is something like a candle: first the flame burns the wax, but ultimately it burns itself; the wax is gone, then the flame is also gone. Exactly the same is the situation of doubt. It is a beautiful phenomenon. It doubts and goes on doubting, eliminating the wax, but when all that can be doubted is finished, doubt itself has to commit suicide -- there is nothing else to doubt. You have come face to face with something which is indubitable, and that is what I call the truth... about *everything*.

And when you come to experience the truth -- in any dimension of life -- you are so immensely enriched, that whoever taught you to doubt, you will feel grateful towards the man for your whole life, because without him you would have never reached to this experience, to this space, to this ecstasy. If you had believed, you would have remained with your dead belief.

A Christian believes, because Jesus says, "Believe. Have faith," so for two thousands years they are believing and having faith, and what they have gained? What is their achievement? Just two thousand years of bloodshed -- murdering, killing, wars, burning alive people -- and that all in the name of God, in the name of Jesus Christ....

But the responsibility is of Jesus Christ himself. He was telling people to believe. That means he was telling people to be hypocrites. That's what belief means: you don't know and yet you pretend that you know. You worship God -- you don't know -- and yet you are praying to something that you don't know. Is this the way of intelligence? Is this the way to grow, mature? This is the way of remaining retarded.

Jesus *is* responsible for millions of people who have remained retarded, because he taught belief. But this is true also of Mohammed, this is true also of other religious leaders -- the whole past is based on belief systems. And the result you can see: the whole mess in the world.

My approach is based on doubt, on agnosticism, on skepticism, because these are the ways to eliminate anything that is not true.

Q: WHAT'S THE MAJOR BELIEF THAT YOU THINK NEEDS TO BE ELIMINATED?*

A:* God is the major belief that has to be eliminated, because every other thing hangs with God. God eliminated means prophets, messiahs, saviors, messengers -- all are eliminated. Heaven, hell -- all are eliminated. With God eliminated, we can clean the whole mind of man. All rubbish will simply disappear. It can exist only with God. He is the center of the madness of man. He is the greatest block against human intelligence and its evolution.

Just think if there is no God -- then there are no holy scriptures, then there are no popes, no prophets. Then you cannot depend on anybody; you have to depend on yourself. In the beginning it is a little scary, but soon you will start finding strength in yourself, in your independence.

How long man has been moving like blind people, following somebody who himself is blind? Blinds are leading blind people for millions of years. Jesus Christ has no experience of God, because there is no God, so how he can have the experience of God? He may have hallucinated. He may have imagined, he may have dreamt, but there is no God anywhere. Existence is all. And the very idea of God creates a split in existence: the creator and the creation -- and that is the root cause of all other splits.

All the people who are suffering from schizophrenia may never know that the basic schizophrenia comes from the split between God and existence. Then you are continuously in split: your body wants to do one thing, your mind says that is wrong. Because your religion teaches you celibacy and your body wants to make love. You are torn apart. If you listen to the body you will feel guilty. If you listen to the mind you will become a pervert sexual. In both the cases you are going to be a loser. So emphatically and absolutely I say, "God is the greatest lie that has to be removed from human consciousness. And once man is free from God, hell and heaven, sin and virtue, his intelligence is free to grow. All the barriers have been removed. And it is his intelligence will be now decisive -- about his actions -- and he will be himself responsible. And each act brings its own punishment or its own reward, so there is no need to wait for the last judgement day!

Each act: if you are compassionate to someone, you feel a joy of being compassionate -- that is its reward. If you are angry at someone, you are first burning inside yourself. Even before you have acted on

your anger, you have suffered the punishment.

In my vision every action has its intrinsic reward or punishment. So a man of intelligence soon starts finding what are the acts which bring you happiness, joy, blissfulness, and what are the actions which create misery, suffering. There is no need to wait for the last judgement day, there is no need to wait after death -- you will be thrown into hell or into heaven. Each moment completes itself.

And if you are the person who is responsible, totally responsible, then certainly each of your action will show that responsibility. Right now you can dump everything on God, everything on past life, everything on devil. But if God is removed, devil is gone. Devil is God's shadow. They cannot exist separate from each other. God needs the devil, the devil needs the God.

You will be surprised to know that the world devil and the word divine come from the same Sanskrit root. Divine and devil from the same Sanskrit root, which is very significant. It means they are just two branches of one tree and they can exist only together, perhaps like two sides of a coin: you cannot separate them.

Once man feels free from god and devil and all nonsense, he is free from churches, free from temples, free from mosques, synagogues -- a tremendous sense of freedom. And to act responsibly, because you are going to suffer from your act or to rejoice from your act. Your act is decisive itself. Nobody else is going to decide for you. Then easily a intelligent person will sort out -- perhaps he will fall once in a while into the wrong place -- but he will not fall twice in the same place. And that is the way of learning: commit as many mistakes you can, but don't commit the same mistake again. That's how one matures, one becomes more understanding, becomes more clear. And all this ultimately leads to enlightenment, because you cannot depend on praying, you have to find something else.

Prayer is addressed to a God. If there is no God, all prayers are meaningless. Meditation is not addressed to anybody. It is an inner journey of being silent, of being more and more peaceful, of being more and more alert and aware. A moment comes when your consciousness is so clear, so luminous, that time stops, that thoughts stop -- simply you are, in your utter purity -- and that experience I call religiousness. For it you need not go to any church, you need not belong to any crowd, you need not have any holy scripture; for that, all that is needed is an inward journey. And that's what I am teaching my people.

Okay?

The Last Testament, Vol 2

Chapter #13
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INTERVIEW WITH DIETER KRONZUCKER, ZDF TV, (CH 2, NATIONAL) WEST GERMANY

QUESTION: WE WANT TO DO AN ABOUT TEN MINUTES' INTERVIEW. I CAN IMAGINE THAT THE QUESTIONS WHERE YOU NEED LONG ANSWERS, BUT THERE MIGHT BE QUESTIONS WHERE THE ANSWERS COULD BE RELATIVELY SHORT.

ANSWER: I will try my best. But I have to give you a full answer. You can edit it, there is no problem. But I must do justice to your question.

Q: YOU HAVE BEEN QUITE SILENT TO THE OUTSIDE WORLD FOR FOUR YEARS -- IN WORDS, I MEAN. WHY DID YOU CHOOSE NOW TO TALK TO THE SANNYASINS AGAIN, AND ALSO TO GRANT INTERVIEWS LIKE THIS?

A: I have been silent as a device to get rid of all those people who were hanging around me because of my words. Their approach to me was intellectual, of the head, and my work is concerned with the heart. The moment I became silent, they slowly slowly dropped out. When I found that only people have remained who need not in any way to cling to my words, they are absolutely contented just by my presence and silence, then I started speaking. These are my people with whom I want to speak.

Q: BUT YOU ALSO SPEAK TO THE PRESS NOW.

A: I am speaking to the press now because my people are around the world, and I am not going anywhere. My words have to reach to everybody -- not only to my sannyasins. There are millions of other people who would like to know what I think.

In such a critical moment in the history of humanity, when things are really in a very dangerous state -- a third world war can happen and can destroy the whole human life. AIDS is spreading, and without a third world war, it can destroy almost two-third of human beings. This is not the moment for me to be silent, I should say something. There are many people who may not be sannyasins, but who would like to know my approach, what can be done to prevent this calamity that is just there on the horizon.

Q: WOULD YOU LIKE ALL THE PEOPLE IN THE WORLD TO BE SANNYASIN, OR ARE THEY A CHOSEN FEW?

A: It depends on them. I don't have any desire that anybody should be a sannyasin. It is enough for me that if he is available to me, that he is ready to listen, ready to understand. I do not expect anybody to believe in me, just give consideration to what I say. That's enough. If that gives you the urge to become a sannyasin, that is your decision.

Q: YOUR TEACHING IS VERY PHILOSOPHICAL FOR THE UNEDUCATED MIND. SO DO YOU THINK THAT YOUR TEACHING IS MORE FIT FOR THE BEST EDUCATED, AND FOR THE MORE AFFLUENT?

A: Certainly, because according to me, religion is the highest luxury in human existence. The poor cannot understand the music of Mozart, that does not mean that the music of Mozart should not exist. It only means that the poor should be raised to a situation where he can understand Mozart. The poor cannot understand Picasso, but that is no fault of Picasso.

I am trying my best to my uttermost ability, to make things as simple as possible. I do not use any philosophical jargon, I simply use words everybody uses. But still, I know it is difficult for many people to understand -- not only that they are poor, not only that they are uneducated. Even for many who are not poor and not uneducated, it is difficult because they are having such closed minds, so many prejudices. They only hear, they don't listen. They don't allow an opportunity for anything new that goes against their conditioning.

So many will not understand. But that does not disturb me. Only if the most intelligent part of humanity

understands me, that will be enough to save this world. Those who do not understand me, don't count.

Q: SO YOU DON'T THINK MUCH OF PEOPLE THAT TRY TO SOFTEN THE POVERTY IN THE WORLD WITHOUT REMEDY.

A: I do not think. I think that they are criminals. And it is because of those people that poverty has existed up to now. We would have destroyed it long before, but they go on consoling the poor, they go on softening their suffering. They go on helping them somehow, not to revolt.

Q: CAN YOU GIVE A FEW NAMES OF THOSE PEOPLE? EXAMPLES?

A: Religions have done that, without exception. Jesus Christ, Moses, Mohammed, Gautam Buddha, Krishna, and their followers -- their popes, their rabbis and their shankaracharyas, and their Ayatollah Khomeiniacs -- they all have been doing that. They have been keeping the poor, poor by giving him hopes. Those hopes are nothing but opium.

Q: YOU DON'T BELIEVE IN RELIGIONS, YOU ALSO DO NOT BELIEVE IN GOD. YOU ARE CALLED "BHAGWAN," THE BLESSED ONE. WHO BLESSED YOU THEN?

A: I do not believe in anything. It is not a question of God. I do not believe in believing. My approach is to know, and knowing is a totally different dimension. It starts from doubt, it dos not start from believing. The moment you believe in something you have stopped inquiring. Belief is one of the most poisonous things to destroy human intelligence. All the religions are based on belief, only science is based on doubt. And I would like the religious inquiry also to be scientific, based on doubt. So we need not believe, but we can come to know someday the truth of our being and the truth of the whole universe.

Q: YOU HAVE THIS BEAUTIFUL AND VERY EFFICIENT SETTLEMENT HERE IN OREGON. COULD IT BE EVERYWHERE IN THE WORLD, OR DO YOU LIKE TO HAVE IT IN AMERICA?

A: It could be everywhere in the world. I would like it everywhere. Already we have communes around the world, and they are increasing everyday.

And I do not believe in countries -- America or Germany or India. That is nonsense. Humanity is one, and it is time that we should declare that all these maps are creations of stupid politicians. The earth is undivided, and we are all one. I would like that everybody burns his passport, his green card, and everybody declares himself that "This whole earth is mine."

Q: BUT HERE IN OREGON YOU HAVE SOME HARASSMENTS WITH THE OFFICIALS IN THIS RESPECT?

A: I am enjoying them.

Q: DO YOU MIND TO HAVE THESE HARASSMENTS? OR ARE THEY JUST NUISANCES THAT YOU HAVE TO...

A: No, I don't mind, and they are not nuisance. They are harassed, I am simply enjoying. They cannot harass me, nobody can harass me. By harassing me, they are unnecessarily harassed. I don't even think about them, they are not worth giving any consideration.

Q: BHAGWAN, IS IT THAT YOU PLAY WITH WORDS, THAT YOU LIKE TO USE WORDS JUST TO MAKE FUN OF OTHER PEOPLE? OR IS IT THAT YOU THINK ONLY WITH WORDS, INSTEAD OF ONLY SILENT COMMUNICATION, YOUR PHILOSOPHY AND YOUR TEACHING CAN BE TRANSMITTED TO THE PEOPLE?

A: Through silence it can be translated and transmitted only to people who know what silence is, who are meditative, who are in tune with me. Then there is a possibility of transferring. But people who don't know anything of inner silence, they need words. And the problem is, that no word is capable of translating the inner experience. All words become lies, the moment you start saying something true. Truth is beyond words.

So what I do with words, is to demolish prejudices, and I am really hard in demolishing prejudices. I am not concerned with the people I attack. I am concerned with my people, because when I attack Jesus Christ, I am attacking the Christian who is hidden behind my people. I have nothing to do with Jesus Christ, he has done no harm to me, and we have never been in any communication -- friendly or otherwise. But everyone of my people is carrying something of Jesus Christ, something of Adolf Hitler, and something of Buddha. I have to shock these people, and only through shocking them they can be awakened.

Q: DO YOU MIND SOMETIMES, WHEN YOUR TEACHING IS MISUNDERSTOOD?

A: No, I never mind, because I always expect that it will be misunderstood.

Q: IF YOU DECIDE TO GO INTO SILENT COMMUNICATION, OR TO GO AWAY FROM THE SANNYASIN, WOULD YOU MIND IF THE MOVEMENT OF THE NEO-SANNYASIN WOULD THEN BE DISSIPATED?

A: I don't mind. I am absolutely non-serious about everything. I take life just as a play. It is good....

(interruption with camera crew)

A: I am answering you, and still listening to him! You can ask the question again, but my answer will be different.

Q: IN CASE YOU WOULD LEAVE THE MOVEMENT OF THE SANNYASIN OUT OF YOUR OWN REASONS, WOULD YOU MIND IF THIS MOVEMENT THEN WOULD DISSIPATE? OR WOULD YOU LIKE IT TO GROW BY ITSELF.

A: I have no desires, anything, as far as the future is concerned. I am a man of the moment. This moment, it is so groovy, who cares for tomorrow? If they decide to go on their way, they are independent people. If they decide to remain here together, they are completely free to do that.

I have never imposed anything on them, and I have not made them a crowd. I have made every effort that every sannyasin remains an individual, independent, so whatsoever they feel like doing they will do. Who I am to decide about their future? I don't even decide about my future, because future is not yet. And the people who decide about future always remains in misery, because the future has no obligation to fulfill your desires. The future goes in its own way. And we are such a tiny part in this immense universe, that to have desires that things should follow according to me, is simply idiotic. I am not interested at all in the next moment. Whatsoever happens in the next moment, if I am here I will enjoy, or if I am somewhere else, I will enjoy it there.

You had asked that I don't believe in God, still my people call me Bhagwan, the Blessed One. It is not a question of somebody else blessing me. It is a question, the moment you realize your being, that very

realization makes you the blessed one. Just as there are miserable ones -- who makes them miserable? There are suffering ones, who makes them suffering? I am blessed one, not because somebody else blessing, but because of my own realization.

Q: I UNDERSTOOD THAT YOU WERE AGAINST POLITICIANS IN THE WORLD. BUT IF YOU WOULD COMPARE A SOCIALIST STATE AND A CAPITALIST STATE, IN WHICH WOULD YOU THINK THE SANNYASIN MOVEMENT COULD GROW BETTER?

A: In a communist state -- not even a socialist. It is growing better in Soviet Union, for the simple reason....

(More interruptions by camera crew)

A: I know your cameraman. He cannot be finished! A German, and finishing so soon, does not look right!

Q: WELL, IT IS TRUE THAT IF ONE TRIES TO COMBINE WHAT YOU SAID, THEN YOU NEED MORE THAN TEN MINUTES.

A: I certainly need. But you can manage in two parts, in three parts. You can manage. And you have to manage, because Germany somehow, is my country.

I have more sannyasins in Germany than anywhere else. And the German youth is more in tune with me, than in any other country.

Q: WHY IS THAT, YOU THINK?

A: It is a little difficult, because I will not have any proof for it. I have been a German in few lives. So I know the German spirit.

Q: CAN YOU GIVE THE CENTURIES OF THE LIVES YOU HAVE SPENT THERE?

A: I can give you a reference. You can ask Eva Ringe, she has been once my wife in the past, and she is still behaving like a wife towards me! You ask her! Okay?

Q: YOU WERE USING, IN ANOTHER INTERVIEW, THE WORD CIRCUS. WHAT DOES IT MEAN FOR YOU, CIRCUS?

A: It means to me, that I do not want life to be taken seriously. Seriousness is a kind of psychological disease. Life has to be a fun. Life has to be a rejoicing, a dance, a song, a love affair. In such a small life, being serious is simply wasting the opportunity. That's what I mean when I said it is a circus, it should be everywhere a circus. And we should turn everything in playfulness.

But people are so heavy and long-faces, and so burdened and carrying loads on them, and life is so short! Soon you will be reaching to your grave. Before reaching to the grave, have a little dance, a little drink. That's what I mean by circus. My people are living in a circus, twenty-four hours. (laughter)

Rejoicing is my religion! All old religions were renouncing: renounce this, renounce that, go on renouncing till you are completely juiceless. Your saints are just bones, nothing else in them. If your saints have gone to heaven, then I am not going to heaven at all, because what I am going to do with those bored people? Then the best people will be in the hell. All the painters, all the poets, all the dancers, all the actors,

all the story-writers, novelists, all creative people, all the lovers, all the drunkards, all the gamblers, they will be there -- colorful people.

I don't think hell a bad place. If it is there, then that is the right place to go. It is worth visiting. Heaven will be simply boredom. Saints sitting under the trees, doing nothing, because there is nothing to do.

Q: EATING MANNA.

A: How long? Whole eternity. They will get fed up. In hell, we have everything -- Chinese restaurants, Italian spaghetti -- we have everything. I don't think that if God has any sense he will be in heaven; he will be in hell. If he has any intelligence, then he will be meeting beautiful people there. Hell....

Q: WHAT DO YOU THINK OF PEOPLE WHO SPEND A LOT OF MONEY TO BUY PICASSO AND SALVADOR DALI?

A: Beautiful people, beautiful people.

Q: DO YOU LIKE THE PAINTINGS OF THOSE...?

A: I like. I like everything that is beautiful, creative. It contributes to life, it makes life worth living. Only few people have contributed to life's beauty, others are only simply a burden on the earth.

I would like everybody to know something of painting, something of music, something of dancing. Everybody... every educational institution, rather than simply teaching mathematics and physics and chemistry, and geography and history, should pay a little more attention to dancing, to singing, to painting, to music, to sculpture, because those are the things which will make life more beautiful.

Salvador Dali or Picasso -- they are our cherished geniuses. So whatsoever price one pays, is not enough. It is never enough!

Q: YOU WERE TALKING OF MOZART BEFORE....

A: Yes.

Q: DO YOU LISTEN TO MOZART SOMETIMES NOW?

A: I listen. I only listen to music. Whenever I have time, I am listening music.

Q: IS THE WHOLE WORLD FOR YOU A STAGE? LIKE A THEATER AND... OR IS IT THAT YOU PUT A STAGE ON THE WORLD?

A: No, the world is a stage. Idiots have made it serious. I want it to become again natural, what it is. It is a stage, it is a circus, and so beautiful circus, with animals, birds, trees, flowers. I am not making it a circus, it is a circus. People have forgotten, I am simply reminding them.

Q: AND IF YOUR FOLLOWERS ARE THE ARTISTS IN THE CIRCUS, WOULD YOU MIND TO LEAVE THIS PLACE IN OREGON AND GO ANOTHER PLACE WITH THEM?

A: I am a very spontaneous person. I can do anything. I am unpredictable. One day, suddenly I left

India; nobody has ever thought. One day I can suddenly appear in Germany.

Q: DO YOU THINK I AM AFRAID?

A: No. You will be one of my hosts. Why should you be afraid of me?

Q: WHAT IS GERMANY FOR YOU AND YOUR MOVEMENT?

A: I respect the German gut. It is one of the country in the world who has more guts than anybody else. If the German youth and German courage could make a madman like Adolf Hitler almost become victorious and win over the whole world, the German courage can do anything possible.

And it is not a coincidence that they are attracted to me. Once a German comes to me, he becomes part of me immediately, because he has the courage to take the risk.

There are English people who will think thousand times to be or not to be -- wishy-washy. Germans are simple, straightforward, not phony. Americans are phony, plastic. You cannot depend on them, but you can depend on the German. All...

Q: BUT THEY TAKE EVERYTHING SERIOUS....

A: Once they come to me, they simply change immediately. I have many Germans here, and once they have come to me they have never left me. Others have been coming and leaving, but Germans, once they have come to me, have simply forgotten everything. They are with me. And they are not serious. They have even started understanding jokes.

(More interruptions from camera crew)

Q: I DIDN'T REALIZE THAT YOU WOULD BE THINKING ABOUT THE CUTS WE STILL HAVE TO DO.

A: I have to think about everything.

Q: I HAVE TO REPEAT THE QUESTIONS AGAIN FOR THE CAMERA. YOU USED THE WORD CIRCUS FOR THE WORLD. WHAT DOES IT MEAN?

A: It means that the world is just a playground, there is nothing serious in it.

Q: IS THE WHOLE WORLD A STAGE FOR YOU...

A: The whole world is a stage to me, and I am enjoying it so immensely that I don't think anybody ever has enjoyed the world so deeply and so totally. I don't have any idea of guilt, so I can enjoy anything. I don't have any idea of sin, so I can enjoy everything. And I am not following anybody, so the whole world is available to me. I am not under any discipline, I am a totally free person.

And that's my teaching to my sannyasins: be free, enjoy as much as you can. Fill your life with so much joy that when death comes there is no problem to relax into it. You have enjoyed so much, now it is time to relax and go to eternal sleep. So to my people, death is not a problem. Death is a problem only to those who cannot enjoy life. And then comes death and they are in a trouble. They have not lived yet, and death has come.

To us, it is just the opposite. Any moment, death is welcome, because we are living every moment so deeply that each moment is being turned into an eternity. If death comes next moment, it is perfectly good. We have done everything, we have loved everybody. We have enjoyed every dance, we have sung every song, now what is more there? Now we will enjoy death too. Only my people die laughing, and only my people give a send-off to a dead sannyasin, dancing. When they put him on the funeral pyre, all my sannyasins are dancing, rejoicing. What more we can do for a man who had lived fully? This is the best send-off.

Q: THANK YOU VERY MUCH.

A: Come again. And not just for ten minutes!

The Last Testament, Vol 2

Chapter #14
Chapter title: Awareness Is My Successor

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MA YOGA PRATIMA
RAJNEESHPURAM,
OREGON

QUESTION: BELOVED BHAGWAN, CAN ONE BE A DROPOUT AND STILL BE RESPONSIBLE? IS THERE A DIFFERENCE BETWEEN DROPPING OUT AND ESCAPISM?

ANSWER: There is tremendous difference between the two. Escaping is an act of cowardliness, because you could not face the situation. You could not find guts enough to encounter whatever was the situation. You escaped. You showed your back out of fear. The escapist will never be able to forgive himself. How can he forget that he has been cowardly?

The dropout is a totally different phenomenon. He is not dropping out of a particular structure, society, religion, out of fear. In fact he was preventing himself from dropping out, out of fear. His dropout is his declaration of freedom, individuality. His dropout signifies that he is no more part of a crowd, that now he is going to seek and search on his own; that he is no more a follower of Christ or Krishna, that he does not believe in any god or in any hell or heaven.

Now he is becoming a seeker, a searcher. Whatever the consequences he is getting ready to risk everything he has, because unless one risks everything, one cannot find the truth. Truth is not a compromise. It is a total letgo, risking all. Even if you are saving a little bit in case it is needed, you will not find the truth. You are still behaving in a cowardly way. Saving a little bit shows your fear.

A dropout has to be total. It is not out of fear, it is out of awareness -- a certain consciousness that we

are living in a bondage of many kinds: social, cultural, racial, political, educational. All kinds of chains are around our being. A dropout simply drops out of all these chains. And the moment he decides to drop out, miraculously he finds those chains cannot prevent him. They are only cowbells.

All that was needed was courage and a tremendous sense of freedom, excitement of discoveries, a grounding in one's own self, a responsibility for the first time felt, that "I am alive and I have a responsibility to live with my totality. Otherwise how am I going to answer existence?" Life was given to you and you never lived it. You went on postponing till death destroyed everything.

A dropout is a revolutionary. The escapist is not a revolutionary, he is a reactionary. That difference has to be remembered. My sannyasins are dropouts, not escapists.

Q: YOU HAVE SAID THAT YOU DON'T CARE IF THERE IS ANY SUCCESSOR WHEN YOU ARE GONE. WHAT DO YOU SEE HAPPENING TO YOUR SANNYASINS, TO RAJNEESHISM, THE MOMENT YOU DIE?

A: I don't at all think about it. Never does the thought occur to me, for the simple reason that the very idea goes against my approach. The people who are living with me are enjoying the moment. Do you want me alone not to enjoy the moment?

I am teaching everybody to enjoy the moment, and don't be bothered by tomorrow. Living in the moment intelligently, consciously, meditatively, will take care of the future. There is no need for me to give you directives, guidelines for what you have to do when I am gone. That's what all the old religions have done.

Manu gave all the guidelines for Hindus five thousand years ago, and they are still following them. Everything has changed, nothing of Manu is applicable any more. In fact it is a hindrance to the evolution of Hindus to become contemporaries. Now, Manu has committed a crime against humanity by giving these directives. He did not prove a blessing, he proved himself a curse.

But the same is done by Moses, Mohammed, Mahavira, Jesus, Buddha. On one thing they are all agreed: that when they are gone they have still to control the people who had come into contact with them, who had trusted them. But they don't trust their people.

I trust my people. I know that they are living fully, joyously. They know how to live joyously, how to live fully, and that's enough. I have given them the experience; now the experience will be decisive. And they will have a freedom, because things will change, situations will change. I could give directives that will become hindrances to their growth, but I cannot do that. That is criminal, very criminal.

For example, Mahavira gave the directive to his disciples not to wear shoes. In his time it was perfectly right, because to use leather means you are in some way or other indirectly supporting the killing of animals. And the best leather comes out in a very torturous way. Young calves have to be boiled, and their skin has to be taken off. Then it is soft, very soft. The moment an animal dies his skin becomes hard, then you cannot make beautiful shoes out of it. You can make shoes, but they will not be so soft, so velvety. And the younger the kid the better leather you get, softer leather you get.

Mahavira, seeing this whole scene happening in every town, every city -- young animals being boiled alive -- stopped his people. They were not eating meat, but they were using shoes at least, and that leather comes from torture. But Mahavira becomes decisive for the future too; he makes it a rule that his sannyasins should never wear shoes.

This is going too far. Now, I'm wearing shoes which are not made of leather. Mahavira had no idea of rubber; he had no idea of synthetic leather. He had no idea that shoes can be made of canvas, of cloth -- of so many things. But we cannot condemn him for not having the idea; there was no possibility of that. All he knew was that he had forbidden his people to use leather, but he should have left them open for the future.

For example, Mohammed said to his disciples that they can marry four wives. But that became a guideline for the future, and now Mohammedans everywhere are insisting that this is a question of their religion. They have to marry four wives. In Mohammed's time there was so much war, murder, arson, that the population of men and women had come to that proportion -- one man, four women -- because men were being killed in war. It was simply compassionate of Mohammed to say that one man should marry four wives; nothing was wrong in it. But to make it a guideline for the future, forever, is dangerous.

Now the situation is different. If one man marries four wives, then three men will remain bachelors. The situation has completely reversed, but the stupid mind of followers is such that they will not see the point.

Why had Mohammed insisted on marrying four women? So that three are not left spinsters, because they will suffer unnecessary psychological repressions, they will become prostitutes, they will destroy the whole moral structure. But now the situation is just the opposite: if a Mohammedan marries four wives then he is driving three men to remain celibate. Those three people are not going to sit silently, they will have to do something.

Then all kinds of perversions -- the same perversions that Mohammed was trying to avoid -- are all over Mohammedan countries. Because you are richer you can get as many wives as you want -- and four is not the limit, it is the minimum. Mohammed himself married nine wives; that is example enough for rich emirs and sheiks and oil kings. They can marry hundreds of women -- all the beautiful women of their country are brought to them -- but what about all those hundreds of young people who are deprived of their wives and their rights? You are driving them to homosexuality. You are driving them into other perversions, sodomy.

It is a very common phenomenon in Mohammedan countries -- men making love to animals. It is worse than rape, because the innocent animal is in your hands. Whatever you want to do you can do. When you rape a woman, in some way or other she cooperates. Otherwise it is not easy. Perhaps deep down she desires it, because whenever a woman is raped -- the man is certainly criminal, I am not saving him from his crime -- the woman is not absolutely innocent. In the unconscious somewhere there is a desire that somebody should find her so beautiful, so irresistible, that he will even be ready to commit a crime. That is a kind of tremendous satisfaction, a confirmation of her beauty, of her charm.

I know women who have been raped, and I have asked both parties. The man who was raping her was also puzzled that the woman was cooperating, she was not screaming, shouting or doing something. Otherwise, if a woman is really against it, even her husband cannot make love to her -- what to say about rape. She can bite, she can hit, she can throw stones, she can shout. She can do everything, but the poor animal cannot do anything. The poor animal cannot even understand what is happening. This is sheer abuse. Children are being sexually abused.... And for all this, Mohammed is responsible. And the amazing part of the story is that in all Mohammedan countries there are more bachelor men than anywhere else, because so many women are taken away by the richer people.

For homosexuality, death is the only penalty. On the one hand you are driving people towards homosexuality and on the other hand you make it the greatest crime, to be punished by death. You are putting such a pressure on people that they cannot even be homosexuals, so they are bound to move towards animals. At least there is no law in Mohammedan countries against animals.

Nobody should try to make any guidelines for the future. The future is always open. I am not willing to be a participant in a crime which has been committed for thousands of years. I absolutely decline to stand with Buddha, Mahavira, Krishna, Mohammed, Jesus, Moses. No, that is not my company.

I want to make a complete breakthrough about everything, and this is one of the most fundamental things. There is hidden in it a deep desire to dominate people, even when you are gone -- to put it in other words, that the dead should be dominating the living. That's what has been happening all around the world. The living are not given freedom even to choose their own course, to choose their own moralities, to choose, according to the time, what is right and what is wrong.

Those people were very much concerned, because they were writing, they were dictating rules and regulations in detail. In Buddhist scriptures there are 33,000 rules for a monk. People have come to seek freedom, they have come to seek truth. What they are getting is a strange psychological slavery in its place, and that too even for coming generations.

So when I am asked whether I am going to make somebody my successor, I say absolutely no. I am giving my people clarity, understanding, awareness. That is going to be my successor.

Every one of my sannyasins has to decide for himself. I have given him that much understanding, and I am making every effort to make him more and more conscious, so there is no need for him to be dictated to about things which are absolutely new by people who are dead, and who had no idea about those things.

For example, none of these prophets had any idea about AIDS. We don't know what else is going to be in the future, but none of these people could have given any guidelines about AIDS. In fact, they have given guidelines which are very dangerous. Mohammed says that when there are a few Mohammedans eating together, they should eat from one plate. Now that is risking AIDS.

Eating out of one plate is dangerous if any single one of them is carrying AIDS, if in some way his saliva gets into the food by his hands. In the East people eat with their hands; the fingers can carry the saliva to the food, and the food is being eaten by everybody. When Mohammed gave that idea it was to give them companionship, friendship -- and even if a stranger passes by he should be invited. Now, this is absolutely

dangerous. Jesus practiced this every day. He would drink from a cup, then he would pass the same cup to somebody else. He would drink from it and then it would go on being passed. It was thought to be a great blessing; wine touched by Jesus' mouth has become somehow divine. And that practice is still being continued.

What are they going to do now that all the information about AIDS is becoming more and more clear every day? This religious practice is no more religious, it is illegal. It is immoral. It is sickening, nauseating. It should be stopped immediately. But Christians cannot stop it; their master did it, and their master told his disciples to do it. It will be going against the master. But AIDS is far more powerful than your dead master. And he had no idea about it, so I don't condemn him; but I do condemn these idiots who will insist that this is their practice and they will have to continue it.

I am not going to give a single instruction about anything. In fact there is no need. These people had to give instructions because they left people blind. They gave only beliefs to them; they never gave them consciousness, awareness. They never gave them the capacity to decide on their own. They never made them responsible for their own life.

Yes, they gave them a blind man's stick, and directions on how to move so you can get to the door. But the house is being continuously renovated, continuously remade. Doors are being changed, windows are being changed, and the old blind man goes on finding the way with the old instructions.

No, I don't want to give my people sticks. I want to give them eyes. And the people who ask me who is going to be my successor are asking because that's how it has always been: somebody should succeed, and I should give clear-cut instructions about what you have to do and what you have not to do when I am gone. The people who ask me the question think that I am very irresponsible, that I will simply die and leave the sannyasins without any instructions, without any moral code, without any ten commandments. They do not understand me.

I love my people so much that I cannot create any hindrance in their life in the future. I cannot give them any instructions. I am giving them eyes so they can see where the door is for themselves. Why should I give them a map of the house when the house is continuously changing? And it has been proved by these five thousand years that all codes, all religions, all ethical systems have failed for the simple reason that they were trying to decide the future, which was not in their hands. Their intention was good, but their understanding was not enough.

I want my sannyasins to inherit my freedom, my awareness, my consciousness. And each sannyasin has to be my successor, has to be *me*. There is no need for anybody to dominate. There is nobody for anybody to dictate to. They are on their own. If they want to be together they can be together. Out of their own freedom, it is their choice and their decision. If they want to move free they have all the rights to move free.

So the thought never occurs to me. All that occurs to me is that the sooner I can make my people more clear about life and its complexities the better, because nobody knows when I may be gone. Before that my people have to be capable of blissfully and joyously giving me a send-off.

And I will not be leaving any ethical code, any structure to be followed. They will have to make it. And they will have to remember that they make it only for themselves, not for the future. They will have to do the same as I am doing for them. They will have to keep alert, because it is very easy to be tempted so that the new generation does not get lost. It is better to get lost than to be imprisoned.

So I am not giving you any structure, any instructions, but only clarity, understanding, consciousness. Remember, the same thing has to be done for the future generation. One day the same question will be before you. What are you going to decide for the younger generation of sannyasins for when you are gone? Nobody has the right to decide for anybody else. Help the person to grow, to mature. Help the person to stand on his own feet, this is real compassion.

And my compassion does not allow me to say a single word about the future. I am absolutely concerned with the present. And if the present is golden, the future born out of it will be even more golden.

Q: YOU SAY THAT INDIA IS A DEAD COUNTRY -- MENTALLY, PHYSICALLY AND ECONOMICALLY DEAD. HOW DID THIS HAPPEN, AND IS THERE ANY WAY NOW TO AVOID A CATASTROPHE?

A: There is always a way. But the problem is the people who are almost dead, because their tradition is so old, so rotten, and it has molded their mind, their consciousness. It has given them their guidelines on

how to live, what to do, what not to do, and the prejudices are so long programmed in their mind that they have almost reached to their bone marrow.

The alternative is there, the catastrophe can be avoided-but who is going to listen? The trouble is not that there is no way. Everything can be changed but they are all against change. If the catastrophe were something from the outside, it would not be difficult to prevent it, to divert it. The catastrophe is within India's own soul. The cancer is there, but they are not ready for any surgery because they don't believe it is cancer. They believe it is their great heritage. Otherwise, for thirty years I was continuously giving them the way to get out of this stupidity -- and in thirty years they have doubled the population, in thirty years they have become twice as poor, they have gone far deeper into darkness.

I was telling them to drop this idea that God gives birth to children, that you cannot prevent God from doing it. If God is giving birth to children, don't be afraid: use the pill, use all birth control methods. If God still wants to give you a child -- he is powerful, omnipotent, what can the poor pill do against him? -- he will manage some way, he will have to find some way. You don't be worried about him, he is not somebody who can be prevented just by a pill. If your God can be prevented by a pill, then it is better to worship the pill than the God. The pill is more powerful.

But nobody seems to listen. People go on giving birth to children. Nobody is ready to change any old, dead idea. Even if you logically prove it to them and they don't have any argument, still they will do the same.

For example, amongst the Jainas in India, the oldest religion, vegetarianism has gone to stupid extremes -- so much so that my grandmother did not allow tomatoes in the house because they are red and look like meat. Up to my eighteenth year I had not tasted the poor tomato. It was not possible to bring a tomato into the house.

I have been trying to convince Jainas to start eating vegetarian eggs. But the very word *egg* was enough. They said, "You cannot deceive us. How can an egg be vegetarian?" I explained to them that it is unfertilized, there is no life in it because the male sperm has not reached the egg. But the very idea of eating eggs is impossible.

They are missing in their food many essential proteins, vitamins -- so essential that without them their intelligence cannot grow, but will remain retarded. It is an absolute necessity for Jainas to accept the vegetarian egg.

Not a single Jaina has received a Nobel prize, and they are well-educated, more than anybody else in India. They are rich; you will not find a single Jaina beggar in a whole country of beggars. The whole country is full of beggars, but you will not find a single Jaina beggar. They are all middle class or super high class, well-educated, educated in the West in the great universities of the world, but something is missing. Their intelligence does not seem to shine.

Their food is insufficient, it lacks some essential thing. And I have told them, "You can go to the medical college, you can inquire what are the essentials for intelligence to grow, and you can show your food that you eat. Are those essential elements in it or not? You need not listen to me, just go to the scientist, to the doctor, to the chemist, and find out. You certainly need something like the vegetarian egg." But the very word egg simply disturbs them. They have not accepted the idea.

Now, Jews are not a big majority in the world; they are a small minority, but proportionately they get more Nobel prizes than anybody else. Their food should be looked at. Why have they produced more intelligent people? This whole century has been revolving around three Jews: Karl Marx, Sigmund Freud, Albert Einstein. These three persons have made this whole century. And what is the contribution of all others? It must be looked into.

And it is not only these three people; most of the Nobel prizes go to the Jews. They don't have anything special, but their food should be accurately estimated, and it should be made known to everybody in the world.

I have been telling Hindus and Jainas that they should start circumcision as compulsory. They would simply say, "You are crazy. We are not Jews, we are not Mohammedans -- and circumcision? You want us to become Jews and Mohammedans? And nobody ever in the whole history of India was as crazy as you, talking about circumcision."

But I told them that circumcision is going to become almost compulsory all over the world sooner or later. It is hygienic, it prevents many sicknesses, many diseases. And a few Jewish thinkers even have said -- and there may be some truth in it -- that when a child is circumcised, he is so small, so delicate, that on the one hand just cutting the foreskin does no harm to the child. But on the other hand, it gives a certain

shock to his mind -- and that is the reason they have been receiving so many Nobel prizes.

This is a very strange kind of argument; but there is a possibility, because the genitals are joined with the head. The sex center is in the head, and the small child, if he is circumcised, certainly gets a shock, and that shock will vibrate to the very sex center in his brain. That may be doing something. It has to be studied; I am not saying it is true, but it is worth studying, it is worth inquiring into scientifically. But one thing is absolutely certain, that circumcision is healthy, is hygienic; and it does not mean that because Jews do it, you cannot do it.

Now, I could not convince a single Hindu, a single Buddhist, a single Sikh, a single Jaina, in favor of circumcision. They simply said, "Don't bring such strange ideas to us. You may convince a few young people...."

I was staying in the palace of the Maharani of Gwalior, who had invited me. It is one of the most beautiful palaces in India and perhaps in the world, with miles and miles of beautiful gardens around it. It has everything: lakes, gardens, fountains, and many small cottages for guests. The main palace is all marble. She had chosen a very beautiful cottage for me to stay in, just half on the lake, half on the ground.

Every day, for seven days, they were having religious discourses. There was a big congregation because it was a palatial function; nearabout twenty thousand people were there. Her son heard me and was immensely impressed. She was also impressed, and the next morning she came to see me and she would not sit on the chair. I told her, "You are old." She said, "No, I cannot do that. Please don't stop me sitting at your feet. And first I have to confess one thing: that I have prevented my son from coming to you. Forgive me. I was afraid because he seemed too much excited by last night, and he is continuously talking about you and what you said.

"I became afraid he may get too impressed by you. And we are a traditional family, royal family, and he is my successor. I cannot allow him to be impressed by you, although I myself am impressed, but I am mature enough that I can intellectually be convinced by you, yet I will go on doing whatever I was doing. That has been our tradition, and I cannot betray that tradition."

I said, "You can betray your intelligence, and you cannot betray some dead ancestor thousands of years old who has made rules and regulations for you? But you are ready to betray your intelligence.... And you say you *are* impressed, and still you prevent your son from meeting me?"

She said, "I am sorry, but I will not allow him. And he cannot go against my wishes because he knows I can deprive him of the inheritance and the inheritance can go to his younger brother."

With this threat he had been prevented. Later on, after five, six years, he met me in Delhi -- he had become a member of parliament -- and he said, "I have been trying hard since you stayed in my house, but my mother -- if she comes to know that I met you in Delhi, she has threatened that she will deprive me, and it is too much a risk. She is one of the richest queens in India, and I will have to wait till I succeed her, and then my first thing is to come to you and be with you. All sorts of nonsense has been told to me; all kinds of religious teachers and saints go on coming to the house, but you were the first man I became interested in. They are all boring, but I have to listen to them because of the inheritance."

I said, "You are also a coward. If you had really the mind of a seeker, you would have said to your mother,'Keep your inheritance yourself. I renounce it.' "

He said, "Yes, I don't have that much guts, but it has left a wound in me that my mother is threatening me. And she is also impressed by you. She does not say that you are wrong, she says that a young person should not come in contact with such a person: 'He can be dangerous. You are immature. You first become mature.'" I said, "So that you can become a hypocrite, in other words; so you can intellectually say it is right, but I am going to do what I am expected to do."

This is the problem in India. Indira was absolutely convinced by me, and was sincere and honest enough to say that, "I cannot do anything, because if I follow what you are saying -- which seems to be absolutely the right thing to do -- then I will lose my power, because then I will be going against my illiterate, uneducated voters. If I accept your suggestion, then my voters will desert me, my cabinet will be against me.

"And you know perfectly well that my deputy prime minister is Morarji Desai, who is continuously talking against you. If he comes to know that I am trying to implement any idea of yours, I am gone. And that's what he is waiting for, so he can become the prime minister if somehow I can be thrown out. And this will be the easiest thing to drive my voters against me.

"So I cannot do anything. It is cowardly, I accept, but this is how politics is. We have to look for many things, watch for many things. I read your books, I want to come to see you in Poona, but my cabinet people

prevent me. They say, 'Even going to his ashram in Poona you will be creating trouble for yourself. Immediately Hindu priests will be against you, Vinoba Bhave, who controls all the Gandhians, will be against you, Mohammedans will be against you. Everybody will be against you, so you can choose.'"

She could never come. For seven years she was trying, almost deciding the date and then postponing it again. So I say there is a way, but it is not going to be followed. India is going to die. It is just on the verge of death. Its leaders are impotent, its people are retarded. Its religious leaders are in favor of the past.

You will be surprised to know that in India the theory of evolution is not accepted. They have just the opposite theory, the theory of *involution*. They say man was made perfect by God, and in a way it looks logical. If God makes man, then certainly he will make a perfect man. Why he should he make a monkey and then the monkey will become a man? So Indian mythology says God created man perfect, and then man started falling down.

So they have four stages, four ages; they compare these four ages to the four legs of a stool. The first they call the age of truth, when man was perfect and truth was his life. When man fell from the first stage, the stool became a tripod with three legs, one leg missing. The first age is called *satyuga*, the age of truth.

The second age is called simply *tretha*, three legs. Man has lost something very essential, he is unbalanced. And in the next fall he loses one leg more; now he has only two, and that is called *dwapur*, a very unbalanced state. A stool standing on two feet is ready to fall any moment; how it is managing to keep on standing is a miracle.

Now man has lost all balance, and this is *involution*. Man is going down and down and down. And the fourth, in which we are living according to the Indian mind, has only one leg left -- a crippled man who has lost three-fourths of his being. This age they call *kaliyuga*, the age of darkness.

So according to the ideology, their philosophy, what is happening is expected. That is also a difficulty. They say it was bound to happen; after the fourth age there is nothing but death. Just a little fall more and civilization disappears. So they have some intellectual, traditional background also for the coming death -- and to accept it. Their leaders are cowards because they have to depend on the votes of the people. They cannot do anything against the people and their opinion and their tradition.

So although I say there is a way -- *I am the way* -- there is no possibility that the way should ever be realized. India has come to a point of old age when one has to accept death as natural. Perhaps if this idea is made available to all Indians -- that they are on the verge of death, either change or die -- there may be a possibility, because seeing death clearly in front, nobody wants to die.

So my sannyasins who are in India have to make it clear to the country that it is facing death. The whole civilization is on the verge of falling apart, and we provide a way to get out of this calamity. I don't think they will listen, but the effort should be made. That is the responsibility of all Indian sannyasins, to make the effort. At least we will not feel that we never did anything.

For thirty years I was doing everything that was in my power. I wasted my health, my body. I was never sick, but those thirty years continuously traveling I accumulated all kinds of sicknesses unnecessarily. And it is so difficult to change the traditional mind.

But now that I am outside India, their negativity towards me is less. It was a miracle that in this festival, 250 Indians came. People who had never come to see me in India write letters that they want to come here; if I can give them a little time, they want to meet me. They never came in India -- and I was available. Perhaps it is good that I am far away and they cannot take me for granted.

And the situation has become even worse. When Indira was assassinated, the government was on shaky ground. Rajiv has nothing to contribute. He cannot solve the problem of Punjab. He tried to bribe the leader of the revolutionary Sikhs who want Punjab to be an independent nation. It is very easy in India to bribe, so he bribed the leader of the revolutionaries. He must have promised him privately that he would be made the chief minister or governor: "The whole government will be yours, so you choose all the Sikhs in the government. We give you the capital of Chandigarh for Punjab."

Chandigarh is the only new city in India. Made by a very famous architect from France, the whole city is absolutely new, the only city that is really clean, and has beauty, art. But it has been up to now the capital of two provinces, Haryana and Punjab, which were one province before. Then Sikhs said they want to be separate from Hindus; they don't want to live with Hindus, they want a separate province, a separate state. That was granted after much struggle.

It is a strange thing in politics -- you know you will have to grant something, then why waste time with unnecessary killing, murdering, riots, army, curfew, martial law, and then finally you accept? They accepted finally that Punjab should be an independent state and the Hindu majority would make another state,

Haryana. But then trouble arose because Punjab had Chandigarh as their capital. Now both provinces were fighting for Chandigarh. It is worth fighting for; it is the best city now in India, everything made new, and with tremendous contemporary art.

Rajiv conceded that the government would give Chandigarh to Punjab alone and for Haryana it would make another capital. An underground agreement must have been made with the leader: "You will be the chief minister, you will have the cabinet, all the Sikhs you have, but don't ask for an independent country." And of course he was much gratified. He agreed and signed.

The day Savita brought the news to me, I told her immediately that that leader would be assassinated within a few days; and yesterday she brought the news that he has been assassinated. Now the problem is again back where it was.

It is such a simple thing. Just make Punjab independent. If the people of that state want to be independent, it is nobody's business to prevent it. First you were not willing to give them a separate state, and you had to give it. Second, you were not ready to give them the whole capital of Chandigarh, only half. Finally you agreed to give it... and now you are not agreeing to give them Punjab. You will have to agree, because Sikhs are simple people, but very strong-willed. If they have decided, then nobody can change their decision.

So why unnecessarily waste time? Why not be friendly? And just tell them that this is perfectly good -- if you want to be an independent country, be an independent country and whatsoever help we can give to make you independent, self-sufficient, we will give you. And even if after independence you find that it is difficult, you are always welcome, you can come back to the union.

But this is how politics is -- so complicated that nothing is ever solved. If they give Punjab to the Sikhs, then the Nagars are asking for Assam as an independent country. For forty years they have been fighting. Then too Bengalis would like to be separate, because they don't consider themselves in any way part of India. Their language is better, their culture is better. Everything they have is better, they think, and they don't want to mix with second-rate people.

Then there is Tamil Nadu in South India, which is even racially different. They belong to South Africa, they don't belong to India. Africa was joined with India, and thousands of years ago it drifted away. You just try the map of India and the map of Africa: put them together and you will be surprised -- they fit exactly, line for line. It was one land, and now scientists accept the idea that continents drift, they are not in the same place. At least one foot every year, every continent is drifting somewhere. They are floating on the ocean.

South India wants to be independent, so the problem is if you allow Punjab, then you give the idea to other states also. But then, too, I say, what is the problem? Let everybody who wants to be independent be independent.

India has never been a country, it has been always many countries. Maharashtra is a country in itself; their language is different, their culture is different. Kerala is a country in itself; its language is different, its religion is different, its political ideology is different. Kerala is the only state in India which is communist, the only state in India which is majority Christian. Why should they be forced to live together?

The only reason is that if all these provinces and states become independent countries, then India shrinks to a small country. And in the same proportion, the prime ministers and the presidents of India also shrink. They don't want to shrink, that is the only problem; otherwise there is no problem.

And it will be far easier to solve other problems: let them solve their own problems. Why bother?if Punjab wants to be independent, then they have to take care of poverty and other problems. It will be really good. I am in absolute support of independence for every state that wants to be independent, so it has to solve its problems also.

And what is harmful in India becoming smaller? What does it matter? Just because the president will not be that big, the prime minister will not be that big -- there will be at least twenty presidents and twenty prime ministers in India -- but what is wrong with that? In fact, to me it seems to be more psychologically healthy. So many people's ambitions will be fulfilled; why prevent them?

And then they have to solve their own problems, and when your country becomes smaller, your problems become smaller, and perhaps you may be able to solve them. If India is disintegrated completely there is a possibility of its survival, but it cannot survive as one country. It can survive as many countries, small countries -- and they are not so small. If Sweden, Denmark, Holland, Italy, England, Germany, Switzerland, Belgium, can all be independent countries.... Each state of India is bigger than any country in Europe, so why keep this whole load together? Distribute it.

Perhaps by distribution, Punjabis will put their whole energy into solving *their* problems. They are not concerned if Bengalis are dying, that is not their concern. Bengalis will put their whole intelligence into solving *their* problems, they are not bothered if Assamese are dying.

My approach is to let India be disintegrated. Let it be twenty, thirty, as many countries as they want. There are thirty states; perhaps they all want to be independent -- so let them all be independent. And the problem will be distributed also into thirty sections and each new country will put its whole energy in, now that it is *their* country and they have to solve its problems, and they have to face the reality. Perhaps that may wake up the sleeping soul of people.

So my sannyasins in India should spread the idea that this is perfectly good. There is no need of any riots, no need of any martial law, no need for the army. If anybody wants to be free, let him be free in a friendly way, help him.

So don't become enemies when you become separate. Remain friendly, and the problems can be solved. The old India will be dead; now there will be thirty new countries. Perhaps the freshness, the youth, the newness may help them to get rid of the whole past.

Q: IS MAN CAPABLE OF BEING CIVILIZED, OF CREATING A TRUE CIVILIZATION A TRUE DEMOCRACY?

A: Man is capable, and only man is capable; just no effort has been made yet. If we can create in this small commune a certain atmosphere of love, this is enough proof that the same can happen all around the world. They just have to do what we have done.

Families should disperse into bigger communes. Rather than creating a demarcation -- a small group called family -- make children available to bigger communes. Their experience will be richer, their loving qualities will be higher, their intelligence will be sharper.

And the whole world need not have big cities. All big cities should become many small communes, and much of the crime will disappear. Crime exists because people don't receive dignity, respect, love, and their necessities. Each commune should take care of its people -- their necessities, their education, their dignity, respect.

In a big city like New York or Bombay or Tokyo or London, you are lost in a crowd, you don't have any identity. You are in the crowd, but you are always alone. You shake hands with people, but you are strangers. For hours you are standing in the same commuter train; nobody is talking with anybody else, everybody is looking at the newspaper. We have to create smaller groups where everybody is acquainted with everybody else, where people mix with each other, not as separate families -- they have dropped that separation -- but as part of one commune.

And the commune can pool everything. For example, if we can manage food for five thousand people, what is the need of having five thousand kitchens? Sheer wastage, stupidity. When the world is hungry, undernourished, you have so many kitchens in every city, and so many people are involved in working in those kitchens -- so much labor! -- millions of hours in every city are simply wasted.

We can see in our commune that very few people can manage, and can manage far better than individual homes. Because the commune will always be richer... if five hundred families pool their resources into the commune, the commune is going to be really rich. Everybody need not have a car, you can just have a pool of five hundred cars. Anybody who wants the car can take it, so five hundred cars can serve five thousand people without any trouble -- and everybody has a car.

Now this is not possible in a world which is family -- divided. The commune is the way to make man civilized. The commune should decide how many children we need this year, and the commune will be responsible for the children. Parents can be loving to them, but they cannot claim them as their possessions; they belong to the whole commune.

Naturally, they cannot be taught to be Christians, Hindus, Mohammedans; no -- the commune has no religion. It will teach the children everything that has been found truthful, and it will teach the children that there are many things they will have to seek and find themselves. We cannot give them the answers for those things: God, soul.... We cannot give them any answers, but we will give them a curiosity, we will give them an inquiry, we will give them a doubting mind. We will give them a sharp intelligence. We will give them the art of meditation so they can be utterly still.

Archimedes used to say, "If I can find a single still point, I can change the whole universe." He was

right, but he was looking in the wrong direction. That single still point exists within you. Archimedes could not find it, so he could not turn the whole universe. I have found it, and I find that the universe is turning perfectly well. There is no trouble.

The commune will teach the children to be meditative, to find their own still being, the still small voice, which always directs rightly, which is the *only* guide. And all other guides are just hypocrites.

We can create a world without poverty, a world without crime, a world without war, and that will be a civilized world. Man is capable of it, and we have to show it with existential proof. We have to make communes all around the world in every place, so people can see that what I am saying is not just a philosophy -- it can be done, it can be made into reality.

In the beginning they will be hostile, in the beginning they will hate, in the beginning they will try to destroy you. But soon all that will disappear, because how long can they deceive themselves? Seeing the fact that you are more joyous, more intelligent, more creative, richer in every possible way, they will *have* to learn your art.

My communes one day will become schools for teaching man how to be civilized.

Okay, Pratima?

Q: THANK YOU, BHAGWAN.

The Last Testament, Vol 2

Chapter #15
Chapter title: None

4 September 1985 pm in Jesus Grove

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INTERVIEW WITH KGW TV, PORTLAND, OREGON

QUESTION: BHAGWAN, HELLO. YOU MUST BE EXHAUSTED AFTER THE ENTRANCE.*

A:* No.

Q: I'M COME TO ASK YOU A SERIES OF QUESTIONS ABOUT AIDS. WE SAW YOUR FORECAST A YEAR AND A HALF A GO, IN MARCH OF 1984, AT A TIME WHEN YOU SAID THAT TWO-THIRDS OF THE WORLD'S POPULATION WOULD EVENTUALLY DIE OF THE DISEASE. I'M CURIOUS WHERE THAT NUMBER CAME FROM, AND WHY YOU BELIEVE THIS IS TRUE.*

A:* I am not a astrologer or a prophet. It is just simple arithmetic, the way AIDS is spreading, no

adequate efforts are being made to prevent it. On the contrary, governments are repressing the information, patients are repressing the information. Governments are making homosexuality illegal -- that means they are making it go underground. Just in Texas, one million homosexuals suddenly have become criminals.

Law has never changed anybody. It is just sheer stupidity, that just by making a law against homosexuality you have taken a great preventive act. In fact, you have made it more dangerous. Known, diagnosed, there was a way to prevent it spreading. Now it will not be known, it will not be diagnosed; it will be underground. Nobody will be ready to go for a test.

And the disease is no ordinary disease. It cannot be cured, there seems to be no possibility to cure it. Secondly, its way of spreading is very strange. Sexual intercourse, of course, is one of the ways, but even if that is prevented, kissing can be enough to spread it. Tears of somebody are enough to spread it -- perhaps any liquid coming out of the body carries the virus. This is for the first time some disease, which is being spread in so many ways.

Nobody is going to say that he has it, because the moment he says it, his own family will condemn him. His wife will leave him, his children will close the doors for him, his parents will deny him. His society will condemn him, his friends will turn into enemies. Nobody would like even his shadow to be close by. Naturally, people will suppress it, they will not inform anybody, and that is the most dangerous part of it.

The disease originates in homosexuality, and all the religions are preaching, in disguise, homosexuality, all kinds of sexual perversions, because they are teaching to people to remain celibate, which is unnatural, which cannot be supported by medical science. Nobody who is not impotent can be celibate, he has to find some outlet for his sexual energy which goes on accumulating.

Your monks eat food, your monks drink milk, your monks do everything that the body needs. Then body produces everything that it has been producing for millennia. And the body has no way of knowing that you have taken the vow of celibacy. And the body is neither Christian, nor Hindu, nor Mohammedan. And the body does not know whether you are a householder or a monk.

Secondly, all the religions have put their monks in one monastery, their nuns in another, and there is no way of meeting for man and woman. In armies you are doing the same. In hostels, in schools, in colleges, in universities, that has been the routine. Now, all these are the grounds from where AIDS has arisen. Homosexuality is the source.

And the most strange thing is, that now, people like Falwell are saying that it is God's punishment for homosexuals. If God is there, and if he has any sense of justice, then the punishment should be given to the popes, to the prophets, to the messiahs, who have created this idea -- lunatic IDEA -- of celibacy. And because of that idea, homosexuality came into being, sodomy came into being, and just now they have found three apes in Africa who have AIDS. The scientists thought that it is the apes who are spreading it. This is simple stupidity. It is not the apes who are spreading it; it must be the man who has made intercourse with the apes. It is well-known in remote corners of the world -- in jungles, in mountains -- when people cannot get anybody else, they make love to the animals. And this is not something new, it is coming from the Old Testament.

A whole city called Sodom became interested into animals, that's why the name sodomy.

Q: YOU SAID THAT TWO-THIRDS OF THE POPULATION WILL DIE OF AIDS. WHO WILL BE THE SURVIVORS? WHO WILL BE LEFT?*

A:* People who want to survive will have to live like in a commune we are living. Only in a commune it is possible to prevent the disease spreading, to take every measurement. And only in a commune it is possible not to be afraid of being known as suffering from the disease, because you are only a victim.

In my commune, there are few people who are suffering from AIDS, but they are getting more respect than they have ever got, and more love than they have ever got. And we are making every facility for them: better house, better scenic place for them to live -- because they are going to live only for few months, or at the most two years, which is rarely possible; six month may be the most possible life for them. For six months we can make their life as pleasant as possible. We can teach them meditations, we can help them to be silent -- to prepare for death.

In fact, I am telling to these sannyasins that "Take it as an opportunity. Perhaps in your whole life you may not have got an opportunity of two years remaining in silence. And death comes unknown to others; to you it is coming with a notice. It is perfectly useful, because you can prepare. Nobody else is ready for

death, everybody is caught unprepared; you can prepare. And the preparation is, go deeper into meditation, reach to the point where death can never reach. And then let death come, you don't die, you simply go on moving into new forms.

So only in a commune, intelligent, loving, understanding.... Every sannyasin has gone through the tests. In the cities people are resisting. Even if they have symptoms, they don't want to be tested. The fear of condemnation will kill them! Two years to live in such a condemnation, there will be only one way: to commit suicide rather than be condemned by your own family, by your own people, friends, and live like a ghost, nowhere welcome. These people can only do to commit suicide. That will be the only thing left respectable for them.

But in a commune, it is a differently, totally situation. All over the world we have communes, and we are making the commune the model for everything. Any city can follow up on the same ground rules. The basic thing is that the AIDS patient should not be condemned, that there should be special shelters, nursing homes, better than any other, for these people who are living under the shadow of death. And the best music, the best paintings, the best films, the best literature -- *anything* that they want should be provided.

And the whole responsibility should be throw on the religious people. They should be charged for all the expenses! Because it is they who have done, and they are still doing crimes and nobody is preventing them. They are still going on telling people. In South Africa, pope is telling people against birth control, against abortion, against the pill, because these are all against God's will. As if he knows God, as if he knows God's will. And he is telling to people who's birthrate is the highest in the world, who are already over-populated, starving, in utter degradation, in slavery. He is teaching them this nonsense. He should be shot immediately!

And the same is being done by all other religions. Mohammedans still insist that they will marry four wives. That means they can create four times more population than anybody else. And they say it is a religious question, and you cannot interfere into anybody's religion.

The population is growing, the starvation is growing, sicknesses like AIDS are spreading, the nuclear weapons are piling up. It is enough for any man of intelligence to understand that we are very close on a global death. Some way or other this beautiful earth is going to be destroyed, unless something very drastic is *done*.

Q:* DO YOU SEE ANY POSSIBILITY THAT THAT DRASTIC CHANGE WILL COME?

A:* I don't see any possibility, but I will make every *effort*. It is hoping against hope, but I will still hope. I don't see that anything can be done, because all these people are divided in religious groups, their minds are so conditioned that they can't see the reality.

In India, I was teaching for thirty years about birth control, and the only reward that I got was stones being thrown at me, shoes thrown at me, *knives* are thrown, attempts to kill me were made.

The last attempt before I left India was made before ten thousand sannyasins in a morning discourse -- ten thousand eyewitnesses, it is a rare case to find. And then twenty topmost police officers were there, because they got the news from some anonymous source that "Something is going to happen, you reach immediately!" So twenty police officers were there. *They* caught the man who threw the knife at me. *They* presented the case, we were out of it.

We said, "It is a police case, police has caught the man redhanded. They have the knife, they have the person" -- still the court released him. Ten thousand witnesses don't mean anything, twenty police officers unanimously saying, the proof is there -- the man belongs to the same Hindu fanatic group that killed Mahatma Gandhi. Still he was released honorably, no charge.

But the magistrate must have started feeling guilty, it was such injustice, that from a common friend he asked my apology. I said, "There is no need to ask for an apology. This way he will not get rid of his guilt. He has done something far more dangerous than murder."

The friend said, "But his situation is that he belongs to the same religious group, he believes in the same religion. The religious leaders are pressing him, the politicians are pressing him that that man should not be punished. And his promotion is due. If he punishes that man, of course, they will release him from the next court, but his promotion will be gone."

I said to his friend, "You tell him `Don't feel guilty, you just enjoy your promotion. As far as I am concerned, now there is no more any promotion for me. I have reached to the very end of my consciousness, now there is nothing more. So if anybody kills, it should not be considered a murder, because he is not preventing me from anything.'"

Q: AT THE NEWS CONFERENCE THERE WAS TALK OF A GUN IN THE AUDIENCE. AND THE QUESTION OF YOUR BEING KILLED CAME UP AT THAT TIME TOO. IS THIS SOMETHING THAT YOU CAN THINK ABOUT A LOT? IS THIS SOMETHING THAT IS IN THE MINDS OF YOUR PEOPLE? OR ...*

A:* I don't think it at all. But every day we go on receiving phone calls, letters, every day threats. it is not on our part. We don't care about those letters, we simply give to the police. We don't bother about those telephones. We are not at all worried. We are doing our thing so totally, nobody has any time for any nonsense.

I simply mentioned it, because the world is divided in fanatic religious groups. The world is divided also in political groups. They all have their vested interests, and their vested interest is in *this* kind of society, where AIDS is absolutely bound to happen.

So I don't see again so many vested interests and so many powerful people -- religious, political -- anything can succeed. But I am doing my best. I am creating communes every place, in every country. They are trying that these communes should not be created, they are doing the same here.

We have not done any harm to anybody. In four years' time we have changed a desert into a beautiful oasis. There was only one house when we had come; now there are houses for five thousand people with all latest facilities -- fully air-conditioned city. No illegality has happened in four years: nobody has been fighting, nobody has been killed, nobody has committed suicide, nobody has raped anybody, there is not a single prostitute -- and your government is declaring this city illegal. If this city is illegal, then no city can be legal.

Q: THE CITY THAT YOU BUILT, IS IT COMPLETE NOW, OR WHAT IS THE NEXT STEP OR STAGE OF ITS DEVELOPMENT? WHAT HAPPENS NEXT HERE?*

A:* We don't plan ahead, we go spontaneously. Right now it is under litigation, so nothing can happen. Once the litigation is over -- and it has to be over, we are going to win, because we still believe in the constitution of America. We don't believe in Americans, but we believe in the constitution.

Q: NOW WHAT DOES THAT MEAN?*

A:* That means, the constitution is certainly going to protect us. We have done nothing against constitution, and your politicians have done everything against constitution. So we have every certainly to win from the Supreme Court, and we will fight to the very end. Our defeat will be the defeat of American Constitution, American democracy, American idea of freedom, individuality. So, if that is going to be the case, then it is okay.

Q: CLEARLY YOUR GOAL IN WINNING THIS LITIGATION IS FAR MORE THAN AIR-CONDITIONED HOUSES, AND WHAT YOU'VE ACHIEVED HERE NOW. THERE IS MORE INSIDE*. YOUR GOAL IS BEYOND THIS...*

(Interruption about changing tapes)

A:* Change. Just don't change the sex, you can go on changing the tape.

I don't have any goal. We live moment to moment, and when tomorrow comes, we will live tomorrow. Naturally, we will be expanding -- that is the nature of life. Death is shrinking, life is expanding. So if we are free to expand, we will expand. And nobody knows the limits, and nobody can determine the limits. And we have enough land -- one hundred twenty-six square miles. It is three times the New York.

So we can make a beautiful place, a hill station. On all the mountains people living. We can create many lakes, we can make it lush green. Nobody will ever remember that it was sometime a desert, and for fifty

years it remained for sale and nobody purchased it, because it was worthless. But we are already self-sufficient as far as our food is concerned, our vegetables are concerned, our milk products are concerned. And we are trying in every way to be self-sufficient and to grow. And we will invite more and more people to share and be part of us.

One thing is certain: the moment the barriers are removed -- and they will have to be removed, they can postpone, that does not matter -- we are going to expand. And we are going to make the first city of the world without crime, without homosexuality, without prostitution, without priests -- which are worse than prostitutes. And we are going to create as luxurious and comfortable a life to the people in the commune that they will not think of any heaven at all.

Heaven is the projection of people who are living in hell. If you are living already in paradise, who cares about heaven and hell? My people, perhaps, is the only small community in the world which has no need of a God father*... God father, a God figure, because deep down they are growing, maturing, and that need of a child for a father figure, has disappeared. God has nothing to do with religion, nothing to do with philosophy. It is something to do with a retarded child, a child who has not been able to grow and still needs some father figure to protect him.

Nobody prays here. There is no need, there is nobody to pray, and there is nothing to pray for. Whatever we need, we will produce. What we can do, why go on dumping on somebody else head. Yes, everybody is meditating, meditation needs no system of beliefs. It does not require you to be theist or atheist, democrat or communist. You may be whatever you are. Meditation is a scientific methodology. You need not believe in it, you have just to hypothetically experiment with it.

And it has never been, in the whole history of man, that a single man who has meditated has said anything against the innermost supreme consciousness -- not a single man. Those who have spoken against have never meditated: Marx, Engels, Lenin, or Mao -- none of them has ever meditated for a single moment. They know nothing of their own interiority. Their denial is just stupid. Their denial is as idiotic as the acceptance of God of all other religions. They have not meditated, they have not searched within themselves. They have not looked who they are.

So these people are searching within themselves and finding peace, silence, joy, arising. We don't have much, but we are living as richly as even rich people in the world cannot afford. They are miserly, they are suffering, they are in misery. They may have riches, but they don't have the consciousness to use those riches. Whatever we have, we share, we enjoy, and we are perfectly contented. Not a single complaint.

And we have not dozens of communes exactly the same around the world, growing on the same lines. Those are going to be the models for people to see, to understand. And if they feel that this is right, then my communes become the schools for the future cities. Then send your people to be here, to live for three or six months -- that will be a training period for them, so that they can go back and create a commune of your city. Or, if it is a big city, then four communes, five communes, but divided communes, no more families!

We have one kitchen for five thousand people. This is so cheap, so simple, and so many women are freed for other work. For the first time they can paint, they can sculpt, they can compose music, they can write poetry. They need not only waste their life in rearing children and taking care of the kitchen and their whole life is finished -- from cradle to birth, from cradle to grave, the same routine.

In four years' time, not a single child has been born in the commune, and nobody is prohibited. Just a simple understanding of the situation, that the world is overpopulated and this is a crime to give birth to a child -- crime against the world, crime against the child. Because the child will be a beggar, the child will create another Ethiopia, the child will be hungry, starving, and you are not being human to your own child.

No child has been born in four years. There is no need. The family is a dangerous thing now, it should not exist.

Q: SHOULD NOT EXIST TODAY, AND FOR THE NEXT TWENTY YEARS? OR SHOULD NOT EXIST FROM NOW ON?*

A:* From now on, because its function is finished. it has done its job. The future belongs to communes. That does not mean that people cannot live together, it simply means that children are no more their possessions. They can love their children, they can meet their children, but the children will be responsibility of the commune.

And the commune will decide how many children we need, what kind of children we need. The medical

board will decide who is going to be the mother and who is going to be the father. It cannot be decided by priests and the church, or the astrologers, or the palmists; this is idiotic. It has to be decided by the medical board, that who can be the father and who can be the mother.

Q: DO YOU THINK PEOPLE WOULD ACCEPT AN IDEA OF THAT SORT?*

A:* *Here*, they already accept it, there is no question about it.

Q: IS THERE ANY EFFORT TO ESTABLISH A MEDICAL BOARD WITH THAT DIRECTION?*

A:* We have a medical center, we have enough medical people. You cannot find, in such a small commune, all professions -- and the topmost people of the professions. We have four hundred legal experts -- the biggest law firm in the whole world. And these four hundred people are going to fight for every single inch. We have doctors, all qualified -- highly qualified. We have surgeons -- one of the best plastic surgeon in the world, one of the best heart surgeon in the United States. We have nurses.... We have everything that is needed.

And in our other communes, we have people if we need any help. We have one million sannyasins around the world -- in every profession. And because only the very intelligent people become interested in me, this is bound to be so. None of my people are uneducated, almost all are graduates from the universities, most of them have masters degrees, many are Ph.Ds. We are perfectly balanced in every way, and that's why I say commune is the way for the future, because nobody needs to be paid, all his needs are taken care of.

I don't believe in austerity, I am against it. It is masochistic, a psychological disease. All your saints have suffered from it.

Everything that my people need is made available. They themselves make it available. They have pooled all their energies into one pool, and things have become so simple.

For example, five thousand cars are not needed, only one thousand cars will do. Anybody can take the car, there is no problem, there is no question. So everybody has the facility of a car. We have one hundred buses. If you want to go in an air-conditioned bus and don't want to go in a car and drive and unnecessarily take risk, you go in an air-conditioned bus. We have five aeroplanes, which are perfectly sufficient for our people. Anybody in any urgency can use the aeroplane. We have our own pilots, we have our own engineers. We have our own garages, we have our own mechanics.

Everybody that we need is here, and we have all pooled the energies. So one kitchen is sufficient for five thousand people, and gives better food than you can ever get from a nagging wife.

Q: IT SOUNDS LIKE WHAT YOU'RE ESTABLISHING HERE IS AN ATTEMPT FOR AN OASIS THAT WILL SURVIVE ALL THE DIRE THINGS THAT YOU PREDICT WITHIN THE NEXT DECADE, THE NEXT TWENTY YEARS. THE GOAL THEN WOULD BE FOR BHAGWAN AND THE SANNYASINS TO LEAD HUMANITY OUT OF ALL OF THIS THROUGH THE COMMUNES, AND THAT WOULD BE THE GOAL OF RAJNEESHPURAM AND THE OTHERS?*

A:* No, it is not the goal. The goal is to become for the whole humanity a new type of school of training, a model for the future. But it depends on them. If they don't want to come, we are not going to send missionaries to convince them. If they want to die, they are perfectly free, that is their choice. If they want to have AIDS spread all over the world, it is their freedom. But we will not allow them to destroy our communes.

We are ready to help, but they will have to come to us; we are not going to them! The thirsty has to come to the well, the well is not going anywhere. We have not left the world.

I was arguing for thirty years, travelling and arguing and talking, and then I realized that this will not do. I have to give proofs of what I am saying, not just arguments but existential proofs. That's why in 1970 I started the movement of sannyas, and started creating small centers, making them bigger and bigger. And

now they have flowered, they have blossomed into communes. Now we are ready to accept anybody who wants to learn *anything*!

They can see our children, they can see how they are being taught, how they are being treated -- with what respect and love. They can see our teachers, that they are not just teachers, they are mothers and fathers too. They can come and see that every child is moving in the whole commune freely. All women are the aunts and all sannyasins are the uncles. It is a beautiful and rich experience for the child.

There was one small child, Siddhartha. I used to ask her mother where he is. She will say, "It is very difficult to find him. Sometimes he is with this uncle, sometimes he is with that aunt; many days he disappears, sleeps in other houses. But there is no problem, he is so happy. Once in a while he comes, and each time we can see that he is growing fast, knowing things that we had never known at his age, becoming more mature and understanding."

Being with so many people is a tremendous training. And getting so much love from so many people is a great fulfillment. Why keep the child poor, just by giving the mother and the father? And in fact, because the child has to be disciplined by the father, he will never forgive the father. He will always hate, deep down. And because, if the child is a boy, he was in love with his mother, and the father was the enemy. If the child is a girl, she was in love with the father, and the mother was the enemy. No woman is without that hate in her unconscious, for her own mother.

Psychologists say that ninety percent diseases are because of the family! If we can free the child from this addictiveness with two persons, and make him free and available to many impressions, he will not be angry with his father, and she will not be hate towards the mother. Rather, on the contrary, they will be grateful that their parents helped them to grow in such a big human energy field.

It has been found that no man is ever satisfied with any woman, nor any woman is ever satisfied with any man. Something always is missing. And the reason, psychologists say, is that the girl first fell in love with the father. Now she will seek and search her whole life the same type of man, exactly her father. That is impossible, she cannot find anywhere, nature never produces two people alike.

So she has to compromise and be in love with a man who in some partial way resembles her father. But once they get married, they have to become acquainted with their whole personality. Just a part resembles, but the whole is a stranger. And the same is with the man: only a part of her mother resembles, the whole is different. This creates continuous conflict with every couple. And this drives them nuts.

In a commune, this will not happen because children will not be carrying a single clear-cut picture of a woman or a man. They will be having a *vague* sensation, which can adjust to any woman or to any man very easily. They have only a vague sense of thousands of qualities, because every woman has different qualities, different ways. Every man has different qualities, different ways. And if a child becomes aware of five thousand peoples' then he has a richness which will make him capable to adjust with someone. If he can adjust with five thousand strangers, there is no question of his being adjusted with one wife, some husband. And we can create a better, loving world.

Q: WHAT YOU'RE SAYING SOUNDS LIKE IT'S FROM THE HEAD AND NOT THE HEART. PEOPLE WANT FAMILIES, CHILDREN, COMFORT, AND THE LOVE THAT THESE PROVIDE. THEY WANT THE TRADITION OF THESE THINGS. (INAUDIBLE) WHAT YOU'RE SAYING IS FROM THE HEAD.*

A:* What I am saying is of the heart, but the heart cannot say it. It has to use the head to say it. Just you try saying from the heart -- anything, just a single word? So whatever I am saying is from the heart, but heart has no tongue, it has to go via head. So you will be listening through my mouth, not through my heart. That I can understand.

But everything that I am saying is from the heart, and if I am supporting it from the head, that is the function of the head. The head has to speak for the heart, the head has to rationalize for the heart, the head has to be a servant to the heart. The heart is the master. I am against the head being the master. As a master, head is the worst master; as a servant, it is a perfect servant.

But whatever I am saying is absolutely my heart. But there is no other way: I have to use the head, its language, its reasoning, to reach you. Certainly it will reach to your head first. If you don't block it there, perhaps it may enter into your heart. But you can block, you can keep it in the head, you can listen to me only as intellectually. That is not my fault, that is your fault. As far as I am concerned, I am speaking my

heart.

Q: TOMORROW THERE WAS A NEWS CONFERENCE SCHEDULED, WHERE YOU AND SHEELA WERE TO APPEAR. IT WAS GOING TO BE SOMETHING ABOUT AIDS. WHAT HAPPENED?*

A:* I don't know, because I don't involved into details of things what the commune is doing. They inform me, they bring the car and they tell me that you are waiting here. Seven o'clock I have to be here, so I am here. If there is a press conference tomorrow, I will be certainly there.

Q: YOU REALIZE YOU COULD TELL THESE PEOPLE WHAT TO DO IF YOU WANTED.*

A:* No, I don't impose anything on the commune. It is commune's work. I never go in the commune's office. I never inquire what is happening. Whatsoever *they* feel that they want me to inform, they inform. And I have told them "Be as minimum as possible." So every night, half an hour -- at the most one hour -- they inform me. If there is a press conference, tonight I will know about it. If there is not....

Q: ABOUT SIX, EIGHT MONTHS AGO, THERE WAS A PROGRAM SPONSORED BY THE CHURCH, CALLED "TO THE HEART OF AMERICA," WHICH SENT SANNYASINS OUT TO FOUR CITIES. THIS LOOKED VERY MUCH LIKE A MISSIONARY EFFORT. WOULD YOU APPROVE OF SUCH A THING?*

A: What are you saying?

(A sannyasin explains that the university, RIMU, arranged a program to send sannyasins to different cities.)

A:* I have not even heard about it. These people must have been done something...

But I have not heard about it, that's why I could not understand your question. These people from the university may have gone to other universities or other cities where people were asking to understand what is going on here, and what is my basic philosophy. So few people had gone on invitation.

We are not missionaries. We will never go anywhere uninvited. If a university invites, then we can send somebody from the university to talk to them, to answer their questions, their curiosities. But there is no question of any missionary effort.

And you can see that I am not even aware of it. I have never heard it, I am just hearing now, the program called "Heart of America." That's great.

Q: A QUESTION OF PERSONAL CURIOSITY: YOU ARE TEACHING PEOPLE HOW TO LIVE, HOW TO GET BY IN THIS WORLD, AND TO GET BY ON THEIR OWN, FIND THEIR STRENGTH WITHIN THEMSELVES ULTIMATELY, WHICH TO ME MEANS TO FIND THEIR WAY WITHOUT BHAGWAN. IF THESE PEOPLE ARE PAYING ATTENTION TO THE LESSON, WHY ARE THEY STILL HERE?*

A:* It is not wrong on your part to ask the question, it is significant.

The people who have come to understand themselves, their silence, their peace, their joy, certainly no longer need me. And if they were going to decide by their head -- as the question is arising from your head -- they would have left. But just because, in my presence, in my love field, they have experienced their ultimate joy and ecstasy, they feel a tremendous gratitude -- that is of their heart. But nobody is preventing them from going away, but they would not like to go. They simply love the place where their greatest experience happened. They love the man with whom their greatest experience happened.

I am reminded of a story in Gautam Buddha's life. Sariputra*, one of his chief disciples, became

enlightened. And Buddha said, "Sariputra, now you have to go to spread the word. You don't need me any more, you are yourself in the same space where I am."

Sariputra said, "I was worried about this. I was postponing my enlightenment up to now, just to be near to you. And be kind enough to me, although I am enlightened, you are old, who knows how long we will be able to sit in your fragrance, in your presence? And how we are going to pay the debt? It is impossible. But at least, let me be here, so every day I can touch your feet."

This happened many times, because many other disciples slowly became enlightened, and Buddha asked them to go, and the same was the situation. They will cry, enlightened people *crying* and asking not to be sent away.

There is something of tremendous gratitude that happens side by side. And a disciple -- although he is no more a disciple, he himself is a master -- just because of this fact, that this miraculous thing has happened to him, which he had never dreamed about, creates great gratitude, and they want to be near with me as long as possible.

I cannot send them away. That will be too heartless. I am not preventing them, that will be against my teachings. So it is up to them. If they want to go into the world to spread the word, they are welcome. But if they want to remain here, and just being here is such a joy for them, then I should not disturb them. Then they can be here. But many people are going out.

I have an exchange program with other communes. Twenty people from a commune from Germany, will come here for three months -- because they also need by presence and to be close with me -- and twenty people....

There is an exchange program now, because we have so many communes, and everybody wants to be here with me. So we have found this way: twenty persons, thirty persons, voluntarily will offer themselves that they would like to give a chance for thirty people from Germany to be here for three months -- or from Italy, or from Holland, or from India, or from Japan. And this way those people will be here, and my people will be there.

In both the cases it will be good. Those people will enjoy and relish the feel of energy that is here, and my thirty people will spread all that they have gained, learned, experienced in the commune, in Germany or in Japan. And this is going to be continuously, all the year round people will be moving. And for three months, anybody will be ready to go voluntarily, because it is not going to be a lifelong thing -- only for three months. And in fact, it is compassionate to go and give thirty other people a chance to be with me. So that is our exchange program around the world for other sannyasins.

But whoever wants to be near with me, I am available. Whether he has achieved or not, does not matter; it is his decision.

Q: AS A RELIGIOUS LEADER, HOW WOULD YOU DEFINE WHAT YOUR OBLIGATION, IN TURN, IS THEN IN TOTAL? YOU SAY YOU'RE AVAILABLE TO THE PEOPLE WHO WANT TO.... IS AN OBLIGATION YOU FEEL TO THOSE PEOPLE?*

A:* No. No obligation on anyone's part -- neither on my part nor on sannyasins part. I am available out of my own joy. I am not obliging anybody. Nobody even give me a simple thank you, no need. I am so full, that I would like to share. In fact, that's what I mean by availability.

The opening of a flower, and the fragrance spreads. It is not obliging anybody. Anybody who is available and close to the flower, is sensitive enough, will be able to get something out of it. So it is not a commandment, that you have to follow me, that you have to receive what I give, that you have to accept it. There is no question of any commandment, no order. I am not a *leader*. I am simply a human being who has blossomed to full humanity, of which everyone has the potential.

So there is no question of holier-than-thou, higher-than-thou. There is no problem and no question. Just you have been a little late in getting up, that's all the difference is. I got up a little early. That difference does not make *any* difference. So they are not obliged to me. If they open their hearts and receive whatever I have to offer, they are doing it on their own choice. They are not doing a duty, they are not following a discipline. They are simply, out of their own freedom, experimenting.

I call it an experiment of inner exploration. If somebody has already reached, just sitting silently by his side, something transpires. It is infectious, you can go easily in. And if there are thousands of people who are doing the same *in*-going, a new person can simply be caught in the current of ingoing.

But nobody is forcing anybody, nobody is directing anybody. Nobody is even asking whether you attained it or not, at what stage you are. All these are business things, and this is a commune, absolutely non-serious, playful -- even about meditation we are playful.
So I am happy if somebody attains, but not that he is obliged to me.

Q: IS WORK STILL A MEDITATION HERE?*

A:* My whole work is meditation.

Q: I'M THINKING OF THE SANNYASINS. IS THAT DEFINITION STILL HOLD TRUE THAT WORK IS MEDITATION?*

A:* The work is just meditation. A sannyasin simply means: who has agreed to meditate. Nothing more. Who is willing to go as far as possible. It is his declaration, his dedication, his commitment -- to himself, not to anybody functioning as an authority. He is declaring to himself that "I am deciding to go in." And his sannyas is only a remembrance. His change of clothes is nothing but to remind him continuously, twenty-four hours, that now he has chosen meditation as his path. The day he has achieved, there is no need for his red clothes, but again the same question.

People who have attained still are using red clothes. They feel a certain even to those clothes, because for years, twenty-four hours they were reminding them. They have become something of tremendous value to them. They have helped them on the path.

So sannyas is only a declaration. The work is meditation. In one single word, my religion is complete, and that is meditation.

Q: WE WERE TOLD THAT THE PEOPLE WHO ARE WORKING HERE AT THE COMMUNE DRIVING A BULLDOZER, FOR EXAMPLE, THAT WAS THEIR MEDITATION. DO YOU AGREE WITH THAT?*

A:* You will have to understand what I mean by meditation. Meditation means: alertness, awareness, mindfulness. So whatever you are doing, just do it consciously, don't do it mechanically.

I can move my hand mechanically. I can move it very consciously, fully alert. And there is a difference of quality. When you move it with consciousness there is grace. When you move it just like machine, there is no grace, no beauty. When you are doing *any* kind of work...

All the old religions have been telling you that your religion is a Sunday religion. Every Sunday you have to go to church, and for six days you are free. This is very strange. Six days God was creating this world. He was tremendously creative, in six days he created this whole universe, and seventh day there is no mention that he went to church!

In fact, after those six days he has gone for a long weekend. And it has been really long! According to Christians, six thousand years have passed. According to Hindus, ninety thousand years have passed.

The weekend seems to be unending! Six days you do everything, and seventh day you go to the church, pray -- and your religion is finished. Other religions give you twenty minutes meditation -- sit in the morning and meditate for twenty minutes.

These are not meditations. Meditation has to be something like breathing, you cannot go on holiday. Even in sleep you have to continue breathing. So whatever you are doing -- even just breathing, then breathe consciously in. As you take the breath in, remain alert. As the breath starts moving out, remain alert. You are meditating. Walking, just go consciously, and you are meditating.

My meditation is not something separate from life, it is something that has to be spread all over life. Your whole life has to be colored by it. So whatever you do -- you make love, but meditation remains. You cannot drop that even while making love. It is not like your glasses, you cannot take it off! It is like eyes, they are always there. You cannot just take them off and put them on again.

My meditation is a method of being aware -- of *whatever* you are doing, thinking, feeling. On all three

layers you have to become aware. A time comes that when you are going to sleep.... Even then while you are sitting on the bed, sit in awareness, lie down in awareness. Wait for sleep fully watchful: when it comes, how it comes, how slowly it descends on you, how your body starts relaxing, in what points there was tension, and now the tension is gone. A day will come, certainly comes, when the body will have gone to sleep and your meditation will be still there like a flame inside you, burning, fully aware. This is the moment that I call your meditation is complete. Now even in sleep you can meditate.

So there is no question, while you are awake you will be able to meditate, there is no problem. And the man who can meditate in sleep will be able to meditate while dying, because the same is the process. Just as in sleep you slowly slowly go deeper inside you, the body is left far away, relaxed, the mind slows down, the thoughts go on disappearing -- exactly the same happens in death.

A man who knows meditation, never dies. He remains alive, aware. Death is happening, he is there.

When Socrates was given poison, he had gathered all his disciples. One of the disciples asked, "Before you leave us, please tell us whether the soul survives or not." Socrates said, "Again you are asking the same stupid question. Let me die and see! I will die fully aware. Only two are the possibilities: either I am gone, finished with the body finishing, and there is nobody left to be aware, or the body will be dying and I will be moving into some other form. But before death, how can I say? I am so excited."

And the man who is preparing the poison is delaying, because he loves Socrates -- everybody loved the man, even the man who is going to give him poison is delaying. Socrates says, "This is not right. It is exact not time that you should come." The man said, "You must be crazy...!"

Q:* BHAGWAN, THE MAN TAKING THE PICTURES IS MICHAEL HAWKINS. HE WOULD VERY MUCH LIKE TO ASK YOU A QUESTION AS WELL. WOULD THAT BE PERMITTED? DO YOU WANT TO FINISH SOCRATES?

A: Mmmm.... The man who was preparing the poison said, "You must be crazy, Socrates. I am simply delaying the process so you can live a little longer." Socrates says, "I have lived long enough, and I have lived so totally that I don't think I have left anything unlived. My life is complete, so don't waste time. I am excited to experience death. I want to see death."

And that is exactly the situation of every meditator: he wants to see death too. And seeing it means you are separate from it, you are something eternal. And this experience of eternity, immortality, is authentic religion -- not worshipping a God, not a Holy Bible, not a Gita. Those are just for retarded people.

(To the cameraman) You wanted to ask a question? You ask it.

MICHAEL HAWKINS: THE AIDS PRECAUTIONS THAT ARE BEING SET UP HERE WOULD SEEM TO ME TO ATTRACT TWO TYPES OF PEOPLE. ONE, WHO POSSIBLY ALREADY HAVE AIDS AND WANTS A PEACEFUL PLACE TO LIVE OUT THE REST OF LIFE. BUT THE OTHER PERSON WILL BE SOMEBODY THAT IS SO PARANOID ABOUT GETTING THE DISEASE, THAT THIS WOULD BE A PLACE THAT THEY COULD ULTIMATELY AVOID IT COMPLETELY. ARE THERE PROBLEMS WITH EITHER OF THOSE PEOPLE COMING HERE?*

A:* No problem, but we had not thought about it. You are giving a good idea! Note it down! Thank you. We will manage.

Q: HAS THERE BEEN A CHANGE IN THE MOOD OF THE COMMUNE IN THE FOUR YEARS? IT WAS A YOUNGER GROUP, MAYBE A LITTLE MORE DYNAMIC, PERHAPS, FOUR YEARS AGO. THESE PEOPLE, THEY'VE MATURED IS ONE WAY OF SAYING IT. HAVE YOU SEEN THAT CHANGE? ARE YOU AWARE OF A CHANGE HERE IN THE WAY THAT PEOPLE BEHAVE, AND THE WAY THEY PERCEIVE THE EFFORT OF THE COMMUNE?*

A:* They are certainly more mature, more meditative, more joyous, more at ease, for many reasons. Four years have given them many challenges. So in the beginning, they were finding harassed by the government, by the Oregonians.

Slowly, I have to explain to them that enjoy it, there is nothing to be harassed. Nobody can harass you

unless you are ready to be harassed. The person who harasses you -- and if you don't get harassed, is harassing himself. Slowly slowly, they have understood. Now everything calm and quiet. They go to the courts, they fight the cases, and take it easily. There is no problem about it. We have accepted that we will have to fight, so why not fight joyously? We have accepted that the government of Oregon is one of the most primitive government, illegal, unconstitutional, so there is no problem now.

First, there was some problem, because we were thinking it is a democratic government and will follow the law and the constitution. And when they did not do that, my people were a little puzzled, disappointed. Now they have accepted the fact that we have to depend on the constitution and not on the politicians. We have to depend on the Supreme Court and not on the parliamentarians, senators, assembly members, governors, president -- we are not to depend on these people. So they have figured it out, now everything is clear. We are going to be here, that much is settled. Nobody can throw us from here. We are at home. That has given a certain calmness.

And secondly, we have become aware of all their tricks and strategies, their loopholes, and we are fighting well and we are winning. And we are going to win every single case against us, because it is illegal and unconstitutional. So there is no problem, just the legal department has to work. And it is good to sharpen your intelligence.

The commune as a whole has settled. It is no more a campus, it is an illegal city. And it is more joy to be an illegal city than to be just ordinary legal city. We are unique in the world! There is no other illegal city anywhere. Either a city is a city or there is no city! But illegal city is really hilarious!

And we are enjoying it now. We are not at all disturbed by anything. We are enjoying it, and we will give them tough fight, because we are not Christians, we are not going to give them the other cheek. And we are not even allowing them to give us the other cheek. We will hit on both their cheeks simultaneously! So we are just rejoicing in the whole game. Now it is a game for us -- a football game. And in four years people have been meditating, and people have been creative, and people have changed.

First, they were a little afraid, facing this vast desert. How we are going to manage to make streets? We have never made streets. How we are going to grow in this desert our food, our vegetables? But intelligent people can always find ways, and we have managed to do everything. People who had never made roads, have made better roads than your roads. People who have never cooked, have proved tremendously inventive in cooking.

And we have sorted out. Things have settled, and everybody is enjoying his work. And we are changing people from one work to another, so everybody is capable of many things in any emergency. The plumber can teach in the university, and the professor can be the plumber. We are shifting people. They are all educated so there is no problem. The plumber can be the electrician, the electrician can be the plumber. Doctors are cooking, cooks are doctors! It is beautiful! Sometimes come and remain here for few days and you will find it groovy! Okay?

Q: BHAGWAN, THANK YOU.*

The Last Testament, Vol 2

Chapter #16
Chapter title: None

5 September 1985 pm in Jesus Grove

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INTERVIEW WITH SWAMI ANAND VEERESH, HUMANIVERSITY, HOLLAND

ANSWER:* I know*... it is going to be difficult for you.

QUESTION: BEFORE I ASK YOU THESE QUESTIONS I JUST, I JUST WANNA SAY THANK YOU. I AM SO HAPPY....*

A:* I know. Just the moment this morning I entered, I saw your tears and I knew how much happy you are. You can ask your questions.

Q: WHEN I WORK WITH PEOPLE IN DEPTH IN THERAPY THREE FEARS CONTINUOUSLY COME UP IN THEM. IT'S THE FEAR OF GOING CRAZY, IT'S THE FEAR OF LETTING GO IN SEXUAL ORGASM AND THE FEAR OF DYING. THESE THREE FEARS COME UP OVER AND OVER AGAIN IN MY WORK. CAN YOU PLEASE COMMENT ON THIS?*

A:* It is really very significant an existential question. In these three fears humanity has lived for thousands of years. They are not personal, they are collective. They come from the collective unconscious.

The fear of going crazy is in everyone, for the simple reason, because their intelligence has not been allowed to develop. Intelligence is dangerous to the vested interest. So for thousands of years they have been cutting the very roots of intelligence.

In Japan they have a certain tree which is thought to be a great art, but it is simply murder. The trees are four hundred, five hundred years old and six inches high. Generations of gardeners have taken care of them. The technique is the trees are put in a pot without any bottom. So they go on cutting their roots. They don't allow their roots to go into the earth. And when you don't allow the roots to go deeper, the tree simply grows old, it never grows up. It is a strange phenomenon to see that tree. It looks ancient, but it has only grown old, old, old, but it has never grown up. It has never blossomed, it has never given any fruits.

And that is exactly the situation of man. His roots are cut. Man lives almost uprooted. He has to be made uprooted, so that he can become dependent on the society, on the culture, on the religion, on the state, on the parents, on everybody. He *has* to depend. He himself has no roots. The moment he becomes aware that he has no roots, he feels he is going crazy, he is going insane. He is losing every support, he is falling into a dark ditch... because the knowledge is borrowed, it is not his own. The respectability is borrowed. He himself has no respect for his own being. His whole personality is borrowed from some source -- the university, the church, the state. He himself has nothing of his own.

Just think of a man who lives in a grand palace with everything conceivable for his luxuries. And one day suddenly you make him aware that the palace does not belong to him, neither this luxuries belong to him. They belong to somebody else who is coming and you will be thrown out. He will go crazy.

So in deep therapy you will come across this point and the person has to face it and allow it. Go crazy. Allow in the therapy the situation that the person can go crazy. Ones he goes crazy, he will drop the fear. Now he knows what craziness is. The fear is always of the unknown. Let him go crazy and he will soon calm down, because there is no real base to his fear. It is a fear projected by the society.

The parents say if you don't follow us, if you disobey, you will be condemned. The Jewish God says in Talmud "I am a very jealous God, very angry God. Remember that I am not nice, I am not your uncle." And all the religions have been doing it.

So just go off the way which is followed by the mob and they will declare you crazy. So everybody goes on clinging to the crowd, remaining part of a religion, a church, a party, a nation, a race. He's afraid to be alone, and that's what you are doing when you bring him to his own depths. All that crowd, all those connections, disappear. He's left alone and there is nobody else on whom he has always depended.

He has not of his own intelligence -- that is the problem. Unless he starts growing his own intelligence, he will always remain afraid of being crazy. Not only that, the society can make him crazy any moment. If the society wants to make him crazy, if that is in their favor, they will make him crazy.

In Soviet Union it happens almost everyday. I am taking the example of Soviet Union because they do it more scientifically, methodologically. It happens everywhere all over the world, but their methods are very primitive. For example, in India if a person behaves in a way which is not approved, he is made an outcast. He cannot get any support from anyone in the town. People will not even speak to him. His own family will close the doors upon his face. The man is bound to go crazy. You are driving him crazy.

But in Soviet Russia they do it more methodologically and they have done it to such people who were Nobel prize winners, who had intelligence, but an intelligence which was always under control, under the obedience of the state. And just a single disobedience... because they got the Nobel prize, and Russian government did not want them to have it, because it comes from a capitalist world, and to the government of Russia it seems like a bribery. This is how they purchase people, and these are the people who have all the secrets of science. They don't want to be world*-known, they don't want to be in contact with other scientists, they don't allow them to accept Nobel prize. But if the person insists, then the result is he is put into a hospital.

He goes on saying, that "I am perfectly healthy; why I am being put in the hospital?" They say, "Because the doctors feel you are going to be sick. The early symptoms are there, you may not be aware." And they go on injecting the person, he knows nothing of, and within fifteen days he is mad. They have made him through their chemicals mad. And when he is perfectly mad, then they produce him in the court that this man is insane, that he should be removed from his job, and that he should be sent into a mental asylum. And then nobody ever hears what happened to those people.

This is doing it scientifically. But every society has been doing it, and the fear has entered into to very deep realms of unconsciousness. And the work of therapy is to make the person free of that fear. If he is free of that fear, he is free of society, free of culture, free of religion, free of God, heaven, hell, and all nonsense. All that nonsense is significant because of this fear, and to make that nonsense significant the fear has been created.

It is the ugliest crime one can think of. It is being done to every child around the world every moment, and the people who are doing have no bad intentions. They think they are doing something for the best of the child. They have been conditioned by *their* parents. They are transferring the same conditioning to their children.

But basically the whole humanity stands on the verge of madness. In deep therapy the fear grips suddenly, because the person is losing all the props, supports; the crowd is disappearing farther and farther away; he is being left alone. And suddenly there is darkness and there is fear. He has never been trained, disciplined for being alone and that is the function of meditation. No therapy is complete without meditation, because only meditation can give him his lost roots, his strength of being an individual. There is nothing to fear. But the conditioning is that you have to be afraid on each moment, each step.

The whole humanity lives in a paranoia. This humanity could have lived in paradise; it is living in hell. So help the person to understand that this is nothing to be worried, there is nothing to be afraid. It is a *created* fear. Every child is born fearless. He can play with the snakes with no fear. He has no idea of fear or death or anything. Meditation brings the person back to his childhood. He is reborn.

So help the person to understand why the fear is. Make it clear that it is a phony phenomenon, imposed upon him. So there is no need to be worried: in this situation you can go crazy. Don't be afraid. Enjoy for the first time you have got a situation in which you can be crazy and yet not condemned, loved, respected. And the group has to respect the person, love the person -- he *needs* it, and he will cool down. And he will come out of the fear with a great freedom, with great stamina, strength, integrity.

The second fear is of sexual orgasm. That too is created by religions. All religions are existing because they have turned man against his own energies. Sex is man's whole energy, his life energy, and religious prophets and messiahs, messengers of God, they all are doing the same work in different words, different languages, but their work is the same... to make man an enemy of himself.

And the basic strategy is -- because sex is the most powerful energy in you -- sex should be condemned, a guilt should be created. Then arises a problem for the individual. His nature is sensuous, sexual, and his mind is full of garbage against it. He is in a split. Neither he can drop the mind, because dropping the mind means dropping the society, the religion, the prophet, Jesus Christ, and God, everything. He's not capable to do that unless he has become an individual and is able to be alone without any fear.

So man is afraid of sex as far as his mind is concerned, but his biology has nothing to do with the mind. The biology has not received any information from the mind. There is no communication. The biology has its own way of functioning, so the biology will draw him towards sex and his mind will be standing there continuously condemning him. So he makes love, but in a hurry. That hurry has a very psychological reason. The hurry is he is doing something wrong. He is doing something against God, against religion. He is feeling guilty and he cannot manage not to do it, so the only compromise is: do it, but be quick. That avoids the orgasm.

Now there are implications upon implications. A man who has not known orgasm feels unfulfilled, frustrated, angry, because he had never been in a state which nature provides freely, where he could have relaxed totally and become one with the existence, at least for few moments.

Because of his hurry he cannot manage the orgasm. Sex has become equivalent to ejaculation. That is not true as far as nature is concerned. Ejaculation is only a part, which you can manage without orgasm. You can reproduce children, so biology is not worried about your orgasm. Your biology is satisfied if you reproduce children, and they can be reproduced only by ejaculation, there is no need for orgasm.

Orgasm is a tremendous gift of nature. Man is deprived and because he is so quick in making love that the woman is deprived. The woman needs time to warm up. Her whole body is erotic, and unless her whole body is throbbing with joy, she will not be able to experience orgasm. For that there is no time.

So for millions of years women have been completely denied their birthright. That's why they have become so bitchy, so continuously nagging, always ready to fight. There is no possibility of having a conversation with a woman. You are living with a woman for years, but there is not a single conversation that you can recall when you both were sitting together talking about great things of life. No. All that you will remember will be fighting, throwing things, being nasty, but the woman is not responsible for it. She's being deprived of her whole possibility of blissfulness. Then she becomes negative.

And this has given chance to the priests. All the churches and the temples are filled up with women because they are the losers, more than men. Because more man's* orgasm is local; his whole body is not erotic. So his whole body does not suffer any damage if there is no orgasmic experience, but the woman's whole body suffers.

But it is good business for religions. Unless people are psychologically suffering, they will not come to the churches. They will not listen to all kinds of idiotic theologies. And because they are suffering, they want some consolation, they want some hope, at least after death. In life they know there is no hope; it is finished. And this gives a chance to religions to show to men and women both that sex is absolutely futile. It has no meaning, no significance. You are unnecessarily losing your energy, wasting your energy, and their argument seems to be correct because you have never experienced anything.

So by preventing the orgasmic experience religions have made men and women slaves. Now the same slavery functions for other vested interests. The latest priest is the psychoanalyst. Now he's exploiting the same thing. And I was amazed to know that almost all new priests, particularly Christians, study psychology in their theological colleges. Psychology, psychoanalysis have become their necessary part of education. Now what psychology has to do with Bible? What psychoanalysis has to do with Jesus Christ? They are being trained in psychology and psychoanalysis, because it is clear that the old priest is disappearing, losing his grip over people. The priest has to be made up-to-date, so he can function not only as a religious priest, but also as a psychoanalyst, psychologist. Naturally the psychologist cannot compete with him. He has something more: religion.

But this whole thing has happened through a simple device of condemning sex. So when in your groups you find people fearing of orgasm, help them to understand that orgasm is going to make you more sane, more intelligent, less angry, less violent, more loving. Orgasm is going to give you your roots which have been taken away from you. So don't be worried. And mixed will be the fear in orgasm that one may go crazy. If in orgasm one goes crazy, help him to go crazy. Only then he will be able to have it in its totality. But the orgasm relaxes every fiber of your mind, your heart, your body.

It is immensely important for meditation that a person has the experience of orgasm. Then you can make him understand what meditation is. It is an orgasmic experience with the whole existence. If the orgasm can be so beautiful and so beneficial, so healthy with a single human being, meditation is getting into oneness with the whole that surrounds you, from the smallest blade of grass to the biggest star, millions of years away.

This... once he experiences.... The question is always the first experience. Once he knows it, that that craziness was not craziness, but a kind of explosion of joy, and that cools down and leaves him behind,

healthier, more whole, more intelligent, then the fear of orgasm is disappeared. And with it he is finished with the religion, with the psychoanalysis and all kinds of nonsense for which he is paying so tremendously.

And the third fear you say is of death. The first is of being alone. Much of the fear of death will be destroyed by the first experience of being alone and having no fear. The remaining much of the fear of death will be immediately destroyed by the experience of orgasm, because in the orgasm the person disappears. The ego is no more. There is an experiencing, but the experiencer is no more.

These first two steps will help to solve the third step very easily. And with each step you have to go on deepening his meditativeness. Any therapy without meditation cannot help much. It is just super fear*, touching here and there, and soon the man will be same again. A real transformation has never happened without meditation, and these are beautiful situations as far as meditation is concerned.

So use the first to make him alone. Use the second to give him courage and tell him to drop all thoughts, just go crazily orgasmic. Don't bother what happens. We are here to take care of you. With these two steps the third will be very easy. That is the easiest. It looks the biggest fear of man. It is not true. You don't know death; how can you be afraid of it? You have always seen other people dying. You have never seen yourself dying. Who knows, you are maybe the exception, because there is no proof that *you* are going to die. Those who have died have given proof that they were mortals.

When I was in the university and learning logic from my professor, in every logic book, in every university around the world, the same Aristotelian syllogism is being taught. Man is mortal. Socrates is a man. Therefore Socrates is mortal. And when I was taught that syllogism* for the first time, I stood up and I said, "Wait. I may be the exception. Up to now I have been the exception. Why not tomorrow? About Socrates I accept the syllogism is true because he is dead, but what about *me*? What about *you*? What about all these people who are living? They have not died yet."

Experiencing death -- people dying in disgust, in misery, in suffering, in all kinds of pain, old age -- that gives you the fear of death. Because nobody has known the death of an enlightened man, how beautifully he dies, how joyously he dies. The moment of his death is of tremendous luminosity, silence, as if joy is radiating from every pore of his being. Those who are near him, those who have been fortunate to be near him, will be simply surprised that death is far more glorious than life has ever been.

But this kind of death happens only to people who have lived totally, without fear, who have lived orgasmically, without bothering about idiots what they are saying. They know nothing about it, and they go on saying about it.

The fear of death will be the simplest out of the three. You have to solve the first two, and then you tell the person that death is not the end of life. If you meditate deeply and reach to your innermost center you will suddenly find an eternal life current. The bodies... there have been many. There have been many forms to your being, but you are just the same. But it has to be not just a belief -- it has to be made their experience.

So remember one thing: your therapy groups should not be ordinary therapy -- just somehow whitewashing and giving a man a feeling that he has learned something, he has experienced something and after a week or two he is the same. There is not a single person in the whole world who is totally psychoanalyzed. And there are thousands of psychoanalysts doing psychoanalysis, and not a single case they have been able to complete yet, for the simple reason because they have nothing to do with meditation. And without meditation you can go on painting on the surface, but the inner reality remains the same.

My therapists have to introduce meditation as the very center of therapy, and everything else should revolve around it. Then we have made therapy something really valuable. Then it is not only the need those who are sick or of those who are somehow mentally unbalanced, or of those who feel fears, jealousies, violence. This is a negative part of therapy.

Our therapies should be that we give the person his individuality back. We give him his childhood and innocence back. That we give him integrity, crystallization, so that he never fears death. And once the fear of death disappears all other fears are very small, they will follow it, they will simply disappear.

And we have to teach people how to live totally and wholly, against the teachings of all the religions. They teach renounce. I teach rejoice.

Q: MANY PEOPLE ARE COMING TO MY PROGRAMS WITH ADDICTION PROBLEMS. IN MY OPINION THEY ARE NOT READY FOR MEDITATION. I HAVE TO TEACH THEM, TEACH THEM TO TAKE THE NEEDLE OUT OF THEIR ARMS, TO STOP STEALING, TO STOP DESTROYING THEIR*

ENVIRONMENT, TO CHANGE THEIR NEGATIVE BEHAVIOR. HOW CAN I HELP THEM? I THINK YOU ALMOST.... I WOULD LIKE TO TEACH THEM MEDITATION, BUT FIRST IT'S LIKE JUST TRYING TO STOP THEM FROM ACTING CRAZY FIRST (INAUDIBLE)

A:* No. You should not ask them to drop all these things. They cannot do it. You are asking the impossible. Because if a person is addicted to drugs, the problem is not the drugs, the problem is why he is addicted to drugs. Because life gives no joy, life gives nothing. Life is so empty, so meaningless. The drugs make at least few hours very colorful, psychedelic, there is great joy. One forgets this whole madhouse, this world.

You cannot tell them that we will teach you meditation only if you drop all these things first. They cannot drop. You have to be more compassionate to them. Let them be on drugs; there is no problem. You teach them meditation.

Meditation will help them to drop the drugs, not vice versa. Meditation can give them better experiences, far more superior and real. Drugs are only giving them hallucinations. And when somebody has to choose between a dream and a reality -- and a reality which is far more golden and far more beautiful than the dream -- I don't think anybody is going to choose the dream. But first let him have something to choose, to fall upon. He was empty, he was disgusted with the whole life.

Drugs have supported him. They are killing him. They are destroying him, but they have at least shown him beautiful dreams. Life cannot give any beautiful dreams either. The politicians, the priests, the pedagogues, altogether have made life so ugly, so difficult to live, so worthless, that any intelligent person is bound to find something or other. And meditation is not for sale. There are no meditation dealers from whom you can get an injection. You will have to learn it, that is the difficulty. You will have to go through a certain discipline.

So tell them that whatever you are doing is absolutely accepted. You are doing it not without reason, so you continue it. We give you a better drug which is not chemical. We give you meditation. Try it, and you will be surprised, the people who have been on drugs can enter into meditation more easily than other people.

This is unfortunate that drugs are illegal all over the world. In India for centuries seekers of truth have used drugs, all kinds of drugs. Even in my childhood there was no prohibition of any drugs. Just by my side of the house was a shop, all kinds of drugs were available. Only the shopkeeper needed a license, and that was only five rupees per year. The customers had nothing to do with law.

And for centuries India has experimented with drugs and found it immensely helpful, because the drug at least give you a certain hallucinatory experience. You become aware of something that you have never been aware. And the drug opens chemically doors into your being which are closed. The drug is not the last thing, but in the beginning it can be of immense help under right supervision. It will not make you a drug addict, it will lead you to meditation.

Because the Master can say to you, "This is only a dream and now I want you to introduce to a reality which is far more superior. And now you can believe me, because if just a chemical can give you such a beautiful experience.... I know both, you know only the drug. I say to you that now you try meditation techniques."

So before he becomes addicted to any drug, he starts experiencing tremendous ecstasies within himself. The drug is left far behind. Now he can himself say that it was stupid to go on hanging around the drug. It was giving you only a hallucination, an illusion. What does it matter if in your dream you become the king of the whole world? In the morning you wake up in the same wretched hut. Then the more and more you need the drug, so you need not wake up. That's how drugs go on killing people.

But anything that is so destructive can be used in a constructive way. It has been used for thousands of years. But British government had no idea about it, that it can be used for some religious purposes, that it can be used for making man more peaceful, more silent, more aware.

In the West meditation has never existed. The West has known only prayer, and prayer is even more false than the drugs. Drugs at least have a chemical reality. The prayer has no reality at all. It is addressed to the ultimate lie; the god, who does not exist anywhere. You are simply wasting your time, your energy, and hoping that the answer will be coming. It never came, it never comes, it never *can* come.

The West does not know anything about drugs. So it is the responsibility of all the governments in the world to make more experiments on drugs. Make them more sophisticated so they don't have any side

effects, bad effects. This can be so easily done, that not to do it there must be some great reason.

Why all the governments are prohibiting drugs? Because a man who goes into drugs cannot be sent to Viet Nam to kill innocent people. The man who goes into drugs forgets all about Catholicism, Protestantism, Hinduism, Mohammedanism. He doesn't care a bit. A man who goes into drugs becomes in many ways useless for the society, a burden. So the society is not interested; otherwise it is such a simple thing to make drugs so medically wholesome that anybody can use it as a preparation for meditation.

And there is no need to force millions of young people into jails. And not a single one from there is ever... drops the drugs. He manages even to get it in the prisons. And out of the prison he is again back, because you have nothing to offer in comparison.

If you take something away from people, at least you should offer in its place something better. Then nobody is going to feel hurt, feel imprisoned. So tell those people that you are simply victims of a stupid society, victims of a science who has become a slave of the governments. Otherwise man can reach to the moon. Man is capable to make nuclear weapons to destroy the whole earth seven hundred times. And man cannot make something better than LSD?

LSD is already better than alcohol, but alcohol is legal because two thousand years before Jesus was alcoholic. It is unfortunate that LSD was not available. Otherwise he and his twelve idiots would all be on needles; and then no government will prohibit it. It will be something religious -- you should not interfere in religion. But the difficulty is LSD is developed now.

But our therapists have to be compassionate to these people -- they are victims of a society. So don't ask them to drop it. They *cannot* because they don't have anything to fall upon. Why they should drop it?

So first tell them that this is good. Use every opportunity in such a way that it leads to meditation. Tell them, "You are perfectly right. What you did, any intelligent man would have done in your place. But there are better spaces available, which you are missing. And you being intelligent, your very drug addiction is an indication of your intelligence, of your rebellion."

Give them some juice that they are better individuals than the society has. And they certainly are! And then you can explain them meditation. Tell them to meditate. And never mention their drugs. You just insist on meditation. Tell them you can take the drug and do the meditation in the same moment. So the drug takes you into hallucinations, opens doors of your inner chemistry. And that is the most vulnerable moment. You can meditate easily.

I am not against drugs. I am not against anything in the world, because everything can be used in a creative way. Every poison can become a medicine, so why not drugs? But I cannot allow drugs in the commune, because that will become a trouble for the whole commune against the government. I would like to change the laws, but before the laws are changed -- of course, knowing perfectly well drugs can be of immense help -- they cannot be allowed in the commune.

All over the world intelligent people should raise their voices, protest, that why drugs are not being purified. When millions of young people are in it, they have every right to have it. And if you are afraid for the bad effects, then do something. It is so easy to do. You can make some things really so miraculously helpful to meditation and so superior to any drug that is available in the world, that nobody is going to choose any other drug against your drug. And once he gets into your drug, he is bound to find meditation. But till it happens, we have to do something.

If somebody comes into your group who has this addiction, don't say anything against the drug, rather make the person feel less guilty. He is not committing a crime. He is doing the right thing in a wrong society. But this will destroy his health, this will destroy his whole life. And we have something which can give you better experiences, more authentic, more real. Experiences will automatically help the person out of the drugs.

Q: MANY TIMES WHEN I WORK WITH PEOPLE I FEEL VERY FRUSTRATED IF THEY WALK OUT BEFORE I BELIEVE THEY ARE READY TO LEAVE. DOES BEING A THERAPIST MEAN LEARNING TO LIVE WITH THIS? AM I TRYING TO PLAY GOD AND INTERFERE WITH THE WAY PEOPLE WANT TO LIVE THEIR LIVES?*

A:* There is no need to be afraid that you are playing God. Many *are* doing it. Nobody is entitled to do it. The best that you can be is not playing the role of God, but being a real friend.

The therapist has to be a real friend. He has to show his compassion, his love, his understanding. He has

to make the patient feel that for the first time he is being respected as an individual, as a human being. If you start playing the God, he is again humiliated. That's what he has been suffering his whole life in the world.

The priest is playing the God, the politician is playing the God, and there are small gods, the whole hierarchy. Hindu religion have thirty-three million gods. Perhaps they need so many for a hierarchy to run this whole universe, the whole bureaucracy. And then there are small gods everywhere.

A therapist has to be humble, has to be a friend. He is not a priest. He is not there to dictate your life. He is there simply to stand on your feet. He is not going to walk on your behalf. If you fall he will help you to get up again, but you have to walk on your own. Everybody has to walk on his own.

But it is very easy for people to play God, particularly in a therapeutic situation where there are people who are available to you and whatever you want to do, they are ready to do it. Their trust should not be in any way misused. Their trust is of immense value. You can pay it only by friendliness.

Make it clear from the very beginning that I have nothing to do with running your life. Your life is your life. I can help you to be clear, to be more alert, to be more conscious, and then it is up to you. It is your life: whatever you want to do, do it! Do it more intelligently, more lovingly, more creatively. I can teach you how to be more creative, but I am not going to tell you that you start painting.

Just teaching how to be more creative is not running anybody's life. The person may start painting, the person may start sculpture, the person may start playing a flute, a guitar. The person may start dancing, or the person may find some other way of creativity. That is up to them. What they make out of their life is none of your business. Your business is that whatever they do....

I'm reminded of one great mystic, Nagarjuna. He was one of the rarest men who have ever walked on the earth. People like Aristotle and great logicians of the West stand nowhere in his comparison. His reasoning, his logic, is just so immense, so complex, so penetrating. Yet the man was such a humble man. Naked, he roamed around India as a beggar. Kings were his followers.

One queen gave him a begging bowl, because that was his only possession. She insisted that she wants to change the begging bowl. He should give his wooden begging bowl which was rotting, old. And she said I have made a begging bowl for you. So he changed it.

When he opened the cover of the begging bowl he said, "This is going to create unnecessary difficulty." It was a golden bowl, studded with diamonds. He said, "I am a naked man, and this begging bowl studded with diamonds, so precious, I cannot manage to keep it, even for a few hours. Because just now after my lunch I am going to sleep and I sleep in the ruins outside the city in the temples, anywhere I can find a shelter. Who is going to take care of this bowl?" But he said, "Let us see what happens."

As he was going back to his ruins where he was staying, a thief saw the bowl in the hands of a naked man. He could not believe his eyes. He had never seen such a precious thing, and he was o studded with diamonds, so precious, I cannot manage to keep it, even for a few hours. Because just now after my lunch I am going to sleep and I sleep in the ruins outside the city in the temples, anywhere I can find a shelter. Who is going to take care of this bowl?" But he said, "Let us see what happens."

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As he was going back to his ruins where he was staying, a thief saw the bowl in the hands of a naked man. He could not believe his eyes. He had never seen such a precious thing, and he was one of the greatest thieves around. He said, "How this man can manage? At least in the night he will sleep." He dropped all other businesses. He said, "For twenty-four hours I will not be available. I have to follow this man. Who knows where he is going, and he seems to be a little strange type. Where he got this begging bowl?"

Nagarjuna reached inside the ruins of the temple. The thief was hiding behind a wall, near a window. Nagarjuna laughed loudly and he said, j"Don't sit there unnecessarily. Just come in." The thief became very much afraid that how he managed to know? He knew because that man was following him out of the town, went on following him, and as he entered the temple, he watched where he is going. Because it was a ruin, so he could see. He has gone at the back and sitting behind a wall. He said, "Don't unnecessarily... that doesn't look good. I am your host. You are my guest. Come in."

The poor thief has to come in, nervous, that who knows what this man is going to do. He said, "Don't be nervous at all. Just take the bowl for which you have come. You have not come for me. So it is none of my

business to interfere between you and the bowl. You take it, but be careful. It is a gift from the queen. Don't get into unnecessary trouble. So be careful, and just run away before anybody sees you."

The thief could not believe this man. He is giving him such a precious thing, and even suggesting ways how he can protect himself. And finally Nagarjuna said, "If you are caught, don

t be worried, just tell I have given it to you. And this is the truth. You have not stolen. I have given it to you, and I have every right over my begging bowl. So don'

t be worried if you are caught -- and I cannot think that you will not be caught. Where you are going to sell this begging bowl? Where you are going to sell these precious stones? Everybody knows those precious stones belong to the queen. Be careful. And I will be here two, three days more. If any trouble arises, you can always send a message to me."

The thief listened to Nagarjuna and said, that "In my life I have never seen such a man. Now that you have given me such a precious gift, can I ask you one thing: how you became so courageous, so non-greedy, so beautiful? What has made you the man you are?"

Nagarjuna said, "You can try it. It is a simple method of meditation. Do everything with consciousness, awareness. Anything done in awareness is right; anything done in unawareness is wrong. That is my whole philosophy."

The thief said, "I will try. I have never tried anything in my life, but whatever you are saying I can believe in it. I can trust you."

The next day the thief came back. He said, "You are really dangerous. Last night I entered into the richest man's house. I opened the lock of the room where he is preserving tremendously valuable things. But a trouble arose: I could not enter the room. The door was open, the things were available, the man was fast asleep. Such an opportunity has never happened before. It must have been your blessing, just that I came to you. This fortune came on me from nowhere.

But the trouble was whenever I will take my step up I lose my consciousness. I became interested into things what to take, what not to take. Can I manage everything in one time, or I will have to come twice? I started thinking and forgot being aware. And as I remembered it, I had to pull my feet back because I had promised you. And I cannot go against the promise of such a man. So I had to return empty-handed.

I have brought your begging bowl; you take it back. And initiate me into your disciple. Now I cannot steal any more -- my awareness prevents me."

Nagarjuna said, "It is your life. If you want to become a disciple, perfectly good. But you are deciding it. I never decide anybody's life."

There will be people who may be on drugs, who may be thieves, who may be doing all kinds of crimes. And it is human to tell them not to do this, not to do that. And then strangely you start playing the God, you start managing other people's life. Don't ever do that, because that is simply inhuman. It is worse than his stealing, than his drugs, than his wrong kind of life. Playing God is worse than all of that.

Remember to be a friend. And you will be able to help many, many people, just by being friend.

Q: WHAT IS YOUR VISION OF THERAPY IN THE FUTURE?

A: It has a tremendous potential to replace all the religions of the world, but it is not going to become a religion itself. Its function is to destroy all that religions have done to man.

It is a very suicidal work. Once you have destroyed all that religions have done to man, and man is healthy and whole, therapy is needed no more. But it has to be done. It is just like a medicine. You are sick, you need a medicine, and when you are healthy, you throw the bottle out of the window.

Therapy has to do something very great, but if it succeeds, that will mean the end of therapy too. And therapists should be proud of the phenomenon that they are not replacing any parasites, they are simply deprogramming humanity. Their work that of a cleaner who has cleaned the place and now his work is finished. There is no need.

Humanity can be absolutely spiritually, psychologically healthy. Just we have to destroy all the hindrances that are preventing man to be healthy and whole. So therapy has a great future in the sense that it can destroy all the religions. It can deprogram people. But it has also to remember that there is a temptation always of reprogramming people. That has not to be done.

If people are reprogrammed, then some other therapy will be needed. Then you have replaced the priests; you have not changed the course of human evolution. You have not brought a revolution in the

world, but just a small change. Now the priest is replaced by the therapist.

I don't want my therapist to replace these ugly monsters who have destroyed, for millions of years, all joy, all life, all love, that every human being is born with. Cut their roots. Make man free. And feel blessed that you are not getting tempted to take their place.

So may therapists particularly have to remember that other therapists are going to take the place of the priest. They have already taken. The psychoanalyst is the new priest, and he is safeguarding the vested interests. He is already doing that. And he can do it better than any priest because he is more aware of the workings of mind.

But my therapists' work is really great and dangerous. Great, because we have to destroy all. We have to undo everything that religions have done to humanity. And then, your work done, you feel contented, relaxed. You can become a gardener, you can become a farmer, you can become a woodcutter.

If my therapists succeed around the world, then soon there will be no religion, and then there is no need of any therapy.

Okay, Veeresh?

Q: AMAZING, AMAZING.

The Last Testament, Vol 2

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Ma Yoga Pratima
RAJNEESHPURAM,
OREGON

QUESTION: BELOVED BHAGWAN, YOU HAVE SAID THAT SOMETIMES YOU SAY THINGS TO SHOCK AND DISTURB PEOPLE'S SLEEP, AND THAT THERE ARE MILLIONS OF PEOPLE IN THE WORLD WHO NEED JUST A LITTLE BIT OF SHAKING AND THEY WILL AWAKE. ARE THESE PEOPLE WHO ARE BEING SHOCKED BY YOU NOW ALSO LISTENING TO YOU? ARE THEY STARTING TO BECOME CONTEMPORARIES? ARE THEY STARTING TO WAKE UP?

ANSWER: They certainly are tossing and turning in their sleep! But there is great hope. They are trying hard to remain asleep. I shock them, they take a turn, pull the blanket over, but I am not to be defeated by their stupidity. I am determined to wake them up by each and every means possible. I will say things which are not true, I will do things which I am not supposed to do, but I will wake them up. And a few are certainly waking up, coming closer, feeling more, understanding more. My efforts have not been in vain.

Perhaps nobody has been rewarded so much as I am rewarded. For the first time so many people are so much interested in a man just for his mere love and his presence. I do not walk on water, I do not do any miracles, because those are methods to attract people and their attention. But then the person comes to you not because of you, he comes to you because you are doing miracles. It is the miracles that are pulling him towards you. A few people gathered around Jesus; he was raising the dead, walking on water, turning water into wine, doing every kind of thing in which people are interested, although it was not of any worth. But even then, not many came.

And I am consistently avoiding anything that can be a distraction to you. I am making it absolutely clear that you have to be here just for me, not for any other motive. If there is any other motive, you are not with me. If there is no motive, then there is the possibility of your being awakened.

So I have not given any excuse for my people to be around me. In fact, I have given them every excuse to escape from me, to avoid me. Being with me does not bring you respectability. That was well-considered by me from the very beginning, that with me you should have to lose your respect, your honor, your morality. These will be the tests whether you are going to risk anything to be with me. And if thousands of people have decided to be with me at *any* cost, that is a determination, a commitment of tremendous import. That means they have tasted something of my presence.

The people who are now around me are not here just for my words. By now they are perfectly aware that you can play with the words, there is nothing in it. They are perfectly aware that they are not to cling to my words, because tomorrow I am going to change. Why cling unnecessarily? I am absolutely unreliable. And to trust in a man who is so unreliable is authentic trust. It goes beyond thinking of consequences. It goes beyond fear. It goes beyond all words. I may contradict, I may say anything, it does not matter to my people. What matters is my presence, my love towards them, their love towards me.

And that is going to create a whirlwind of awakening around the whole world. It is just the beginning. The wildfire can take wings any moment. And, fortunately, we are in the right time, when people are already fed up with their sleep, fed up with all their sleeping pills, fed up with all the dreams they have been seeing, and fed up with all those people who have been simply providing drugs to console them.

This is the right moment when we can fetch people very easily, because they are themselves trying to get out of the bed; but they have been asleep so long, it has become almost their second nature. Hence, a little effort is needed to separate them from their second nature and make them aware of their original face. Everybody has within him the eternal flame of awareness. Howsoever hidden behind walls, it is always there. Nothing can destroy it. All that we have to do is to destroy the walls -- and the walls are only of words, scriptures, beliefs.

I am training my people -- without calling it a training -- how to play with words, how to play with arguments, and how to destroy any argument without much effort. These are the ways those walls have to be broken. I am speaking against every prejudice, against every religion, every ideology, and giving you basic insight into how you can destroy all these hindrances. At the moment they are removed.... Awareness is not something that comes out of the blue. You suddenly find a great surprise: it has always been there -- you were just keeping your back towards it.

Many are waking up. They have slept for millions of years, so we need not be in a hurry. And whatever time they take is not much, because the sleep is so long that if they take a few years to wake up, they are waking up quite early.

It is happening, and it is a kind of happening that once it starts it is infectious, contagious. Then it goes on and on from one person to another person.

We have to make this whole earth fully awake, and we *are* capable now. I can say with confidence that I have the right people with me, the intelligent people who can do every kind of work to help humanity to become conscious.

So I am not worried at all about their unconsciousness, neither am I worried about our capacity to wake them up. Our capacity to wake them is far bigger and greater than their capacity to remain asleep. And this will be some miracle. Walking on water is silly. You can cross the lake in a boat, there is no need....

In Ramakrishna's life there is a story. A man called Totapuri, a very famous saint of those days, came to Ramakrishna's ashram near Calcutta in Dakshineshwar. It was known that Totapuri walked on water. And it must be true because it is not a two-thousand-year-old history, it was just at the end of the past century. There are still people who have seen Ramakrishna and Totapuri alive. I have met those people, and they say that Totapuri *was* a man of miracles, but Ramakrishna reduced him to nothing. They were sitting on the bank of the Ganges and he just challenged Ramakrishna, "Come on, why not have a little walk on the

Ganges?" Now, poor Ramakrishna was not a man of miracles. He said, "That's a good idea, but I have disciples who have better ideas. Just look up." They both looked up. On the cloud was sitting one of Ramakrishna's disciples. Ramakrishna said, "My people travel by clouds, they don't walk on water."

Totapuri was amazed, but he was more amazed when Ramakrishna said, "That was just a projection. There was nobody on the cloud. It was just my deep projection, the way a film is projected on the screen. I can project any idea through my eyes, forcibly, on to any screen. That cloud, that white cloud, functioned as a screen. There was nobody, and we don't do any stupid things like that. And I would like to ask how many years it took to learn the art of walking on water?" Totapuri said, "It was an arduous discipline. I had to go to Tibet to learn it. For thirty years I was under arduous training, and then finally I succeeded.

Ramakrishna laughed madly. He said, "You are crazy. When I want to go to the other side of the Ganges, I just tell the boatman." Anyway, in those days, just one paise -- one rupee consists of one hundred paise -- just one paise was enough. And even that was not taken from Ramakrishna; no boatman would take from such a beautiful man, so pure, so innocent. So he said, "At the most, what you have learned in thirty years is worth one paise, and thirty years is a long time.

"And what is the point of it all? Even if you walk on water or sit on a cloud, how does it make you more peaceful, more silent, more aware, more meditative? In what way do you achieve godliness by walking on water? It is sheer stupidity. You wasted your thirty years. And you wanted to brag about it. You forget all that you have learned, and start from scratch, because I can see you are just as fast asleep and ignorant as anybody else. You have just learned a few tricks. Those tricks don't bring any transformation, but they bring millions of people to worship you.

Many saints in India have confessed to me that they do certain kinds of tricks just to attract people so that they can be thought religious. I used to tell them, "From the very beginning, you are cheating them. You yourself are becoming irreligious.

"And they are not coming here to become religious in the first place, they are just coming to see the tricks. Any magician in the street is doing all those things that you are doing. Magicians are doing even better things on the street corners. In the whole day perhaps they may gather five rupees. How can you think that you have attained to some spirituality just by attracting a crowd? And the crowd is going to be of wrong people." So from the very beginning my effort has been not to attract wrong people, not to attract people with motivations which have nothing to do with awakening.

And I can say to you that I have succeeded in attracting only the right people. Even if once in a while a wrong person came in accidentally, I have managed to get rid of him not by telling him to leave -- because that is insulting somebody -- but by his having the idea to leave, that out of his freedom he is going into the world. And I have accepted it: "That's perfectly good. People should come in with their freedom, should go out with their freedom."

But this is not true. The people who have left had to leave because somehow I had already disconnected myself from them. They were no more nourished, they were hanging around but starving. Of this they cannot be aware in their sleep. I wanted them to go away for the simple reason that they were wasting their time in a wrong place. It is a wrong place for those people because it cannot fulfill their desires. They are wasting their time and they are wasting the time of my people. My people are working in some way to create an energy field where people can become awakened, and they are not here for that purpose. They are an unnecessary load.

So I gave them the idea to go to Santa Fe. All the camels are gathering there in Santa Fe. They are known as the dirty dozen; because only one dozen camels are there, they have become famous as the dirty dozen. A great achievement! And now they are hankering to come back; they are writing letters to people that they are dreaming of me, that they are dreaming of meeting me, that they are continuously missing the commune -- those letters are indications of their state -- but their egos are coming in the way. How long?... Sooner or later they will have to recognize the fact that they missed an opportunity.

And what are they doing in Santa Fe? What can they do? They are all asleep. They will have to come back, but this time they will be coming with a right motive. So this gap of losing contact with the commune, with sannyas, was absolutely essential for their growth. Now they will be coming, not accidentally, but very consideredly. And this coming will be significant. They have to be welcomed with great joy.

Q: THERE IS A LOT OF OPPOSITION TO WHAT IS HAPPENING HERE. YOUR ADVICE TO PEOPLE IS TO BE INTELLIGENT IN THE FIGHT AGAINST THE POLITICIANS, TO USE LEGAL

METHODS, TO USE THE DEMOCRACY. IF THESE LEGAL METHODS WORK AND THE CASES ARE WON, WON'T THE POLITICIANS BE EVEN MORE FRUSTRATED, EVEN MORE ANGRY AT THIS COMMUNITY? OR DO YOU SEE A POSSIBILITY OF A CHANGE HAPPENING IN THE ATTITUDE TOWARDS RAJNEESHEES?

A: Both things will happen. We are not going to use any illegal means in the fight with the politicians. In their sleep they have written a constitution, not knowing that somebody can use it against them. And because they were writing in sleep, they have tried hard to make it as beautiful, as democratic, as freedom loving, as respectful of the individual as possible. They were not aware that there will come a time three hundred years afterwards when a few fully awake people will use their constitution against them.

So my effort is of multidimensional interest. One: I want to prove to the whole world that we are saving the Constitution of America *from* the Americans; that the Constitution of America has to be saved, not only from the Soviet Union, but from Americans, too. And these are the most dangerous enemies, because the Constitution is in their hands. They have not been challenged up to now, because nobody has ever thought that they were against the Constitution. Others were as asleep as they are. Now they are fighting a battle which is unique in history.

So when we can use their own Constitution, their own laws to defeat them, why should we lose that opportunity? We win, and we make the whole world aware that Americans are not doing what they say, that they are doing just the opposite. We are going to expose them to the whole world, that this is a hypocrisy, not democracy. And we want it to become democracy.

Our victory is absolutely certain unless they burn their Constitution and declare America a fascist state. In that way also, we will be the winners: we will have exposed the greatest hypocrisy in the whole history of man.

Secondly, the moment we win, many of the politicians who are intelligent enough will have a change of heart immediately. They will see now that it is not a question of the red people winning, it is a question that the red people have proved they are *for* the Constitution, "and we have fallen in the opposite camp." It is good to be back with the Constitution because the American masses will not forgive anybody who is destroying their Constitution. While winning in the courts on the basis of democratic ideals and values, we will be able to convince the masses, too, that we are not enemies, that we are their friends, and that the people they used to think of as their friends are their enemies. So the politicians who are intelligent enough will be immediately on our side. Only the idiots will not change; but they don't matter, they will lose their respectability on each standpoint.

For example, this attorney general of Oregon imposed a $600,000 fine as punishment for making tents without permission. He never came here. He simply assumed by rumors that those tents were permanent structures -- only permanent structures need permission, tents don't. Of course, they were a new kind of tent. We had used material which is used in permanent structures, but nowhere in the American Constitution does it say that the material which is used in permanent structures cannot be used in tents. The definition of the tent is that you can put it up within ten minutes and you can fold it away within ten minutes. More than that, there is no constitutional way to define a tent. Of what it is made does not matter. It may be made of steel, that does not matter. The question is that it can be folded within ten minutes.

So I told my people, "You don't argue, you simply take a tent to the court. There is no need for any argument. Just ask permission to put up the tent which is in question, and the judges and the juries can decide whether it is a tent or a permanent structure. If it is a permanent structure, then we are punishable; but if it is not, then to put such a big amount of punishment -- $600,000 -- without any inquiry, without any inspection, without *anything*, is absolutely undemocratic.

And that's what they did. The magistrate could see that this is a temporary structure. Within ten minutes they can put it up, within ten minutes they can fold it away and put it into a bag. Who says this is a permanent structure? White Houses are not made in ten minutes and folded in ten minutes. He simply dismissed the case, that there was no case at all, these are tents. Now, this is a great slap on the face of the attorney general, that he does not even know how to apply law, how to apply the Constitution. A simple demonstration proved him wrong. No argumentation was needed, no legal fight was needed, and we had invited him, "First you come and see, and then whatever you want to do, you do."

Now we will be slapping these people in every case, and the higher the cases go, the more these politicians will be crushed. Soon it has to be understood by them. In fact, the understanding has started

arising, that to fight with these people they are going to be great losers, not only of the cases, but of their respectability, of their political status. It is better not to create any fight with these people. On the contrary, whatever you can do legally, help them.

This is going to happen, and there is nothing that we have done wrong. We have not gone against any democratic value, we have not gone against any law. We have functioned very carefully, and it is a good opportunity for us that now within America itself they find an enemy who is invincible. Now they cannot go on pretending to the world. We are here to expose them. We are going to take over the whole world media to expose America.

My reason is that I would like America to be a *real* democracy. And that is our stand. They are thinking that these are small matters of land use laws and this and that. We are not bothered about those small things. Soon we will drag them into the open, and they will have to decide whether they stand for democracy or they stand for a fascist regime.

And this is going to be the most difficult situation they have ever faced. They are frightened of a small commune of five thousand people. The world's biggest military power is frightened of five thousand people. This should give you some insight that if you are right, and if you are courageous enough to fight for it, then no might is bigger than right. It just needs courage, and we have enough courage because we have nothing to lose.

We have everything to gain and nothing to lose. They have everything to lose and nothing to gain. What can they gain? Even if they destroy this whole commune by dropping bombs on it, what are they going to gain? Just the Big Muddy Ranch. But they will spoil their whole reputation around the world, and the Soviet Union will say, "That's what we have been saying for sixty years, that America is a hypocritical country. It is not democracy. Innocent people who were not doing any harm to anybody...."

You will have the support of the whole world. That's why they cannot do any harm, and that's why I have started talking to the world media. Before they can do any harm, I want the whole world to know about the situation, about our commune, and about American hypocrisy. Before they take any step to destroy, I have already taken the step to make the whole world aware of the situation. That is creating fear in them. We don't have any power to fight, but there is no need for any power. Intelligence is enough. It is far more powerful than any nuclear weapons. And if five thousand people stand together intelligently, meditatively, they will create such a tremendous energy that no power can stand against them.

So don't be worried about anything. Just rejoice -- and fight!

Q: YOU SAY YOU ARE CONDEMNED BY SOCIETY BECAUSE THEY ARE MISERABLE AND YOU AND THOSE AROUND YOU ARE HAPPY. DOES SOCIETY SEE IT IN THOSE TERMS? ARE PEOPLE CONSCIOUS THAT THIS IS THE REASON THEY ARE AGAINST YOU?

A: The society will have to see it. Right now it is blind, but we will not leave it to remain blind. We are going to use every means to make the society aware of why they are against me, why there is a condemnation of a commune which is in no way doing any harm to anybody. We are just minding our own business. We don't have time to harass anybody.

It may take a little time for them to understand why they are condemning us, but they will have to come to that conclusion. It is so clear, how long can they deny it? It is not a fiction, it is the reality that the miserable person is always jealous of the person who is living joyously. The poor are jealous of the rich, the ugly are jealous of the beautiful, the sick are jealous of the healthy. This is a simple psychological phenomenon.

By this condemnation they try to hide their inferiority complex. But the inferiority complex is there; in fact, by their condemnation they have made it known to everybody. Otherwise, why not ignore these five thousand people? In the four billion population of the world, we are not even a drop in the ocean. Why bother about us? Ignore us. But nobody is capable of ignoring us.

I am here, and they are talking about me in the German parliament, in the Dutch parliament, in the English parliament. Strange -- a man who never goes anywhere, who has nothing to do with anybody's country or politics -- why should they be so much concerned?

Sooner or later they will have to recognize the fact of their own getting disturbed -- because their condemnation makes no difference to us. We go on living the way we are living. Nothing makes any difference, neither in our laughter nor in our dance. Whatever happens is absolutely unrelated to our beings

and our lives and our existence and our way of life. How long can it be ignored? Our laughter is going to resound around the earth. And when they see that it is happening not only here but also in every commune around the world, they will have to think again... perhaps something is wrong with them. And we will be insisting that something is wrong with their psychology.

Now we are using every means -- newspapers, magazines, radios, television. We are going to cover the whole world continuously with what we think and what is our analysis of the situation. And the media has understood one thing: that we cannot be ignored. Otherwise, who cares about a small commune of five thousand people here? Why should world media be interested?

They are interested because they know that these people are making a significant contribution. They are bringing into the light something which society has been hiding for centuries: its ugliness, its repressiveness, its sadness. We are uncovering their wounds. Naturally, when you uncover somebody's wound he gets angry, he tries to fight you; but how can he ignore the wound that you have uncovered? And we are not doing only one thing, uncovering the wound... I could have done that alone; no movement, no communes were needed for that. But that would have been just a negative work. They would have covered it again.

Now we are opening their wounds and we are supplying every help so that those wounds can be removed, healed, and they can be as healthy and whole as our people. We are here not only to transform ourselves, but to bring to light the technique of transformation for everybody. Because they are are poor victims, they need all compassion. They may be against me, that does not make any difference. My compassion to them is the same. It becomes even deeper because they are so much against that they don't know whom they are opposing. A surgeon is trying to remove a cancer from them, and they are fighting with the surgeon. The situation is hilarious but it is not going to be for long.

And it does not matter whether it is long or not. We are living our every moment; we are not sacrificing any moment to any other idea, to any future. And we are becoming a more and more prominent reality in the whole world.

This situation is going to change at least the intelligent and young people very quickly, and if young people change, the old people start shaking in their determinations, in their conclusions. And in fact, we are not directly interested in the old people. Our interest is directed towards the young and the fresh, because they will understand us immediately. And their understanding us is going to change their old father, their old mother. We are putting a time bomb with every young man in every house in the world. It is going to explode. Of course, our time bombs are not made with gunpowder, so nobody can detect them. Our weapons are very subtle. They are invisible to the eyes.

I can see the work growing, maturing. More and more intelligent people are becoming sympathetic. I don't need everybody to become a sannyasin; I need only a small group in every country to be totally devoted to sannyas and turn the whole intelligentsia into sympathy. That's enough.

The coming revolution in the world is not going to be of the poor against the rich, the proletariat against the bourgeois. The coming revolution in the world is going to be between the stupidity of humanity and the intelligentsia. Nobody has yet proposed the whole program, but that's where I am leading you all: towards a new kind of revolution by human intelligence against human stupidity.

So we need not have everybody become a sannyasin. We need small groups of sannyasins everywhere who can radiate and make people aware of our reality. All that is needed is the sympathy of the intelligentsia, the creative people in the world, the musicians, the poets, the Nobel prize winning scientists, the sculptors, the dancers, the engineers, the doctors -- all the people who are contributing something to human wisdom, life, beauty, health. We want those people's sympathy.

That's enough, and the revolution will be on its way. Without any effort to create a revolution, the revolution has already started. This is what old Lao Tzu called *effortless effort*. We are not making any effort for the revolution; our whole work is meditation. But the outcome is going to be a tremendous revolution, the only revolution which can change this earth into a paradise.

Q: YOU HAVE SPOKEN OF THE NEED FOR COURAGE. WHERE DOES COURAGE COME FROM? IS THERE ANY WAY TO STIMULATE PEOPLE'S COURAGE?

A: Everything that is valuable comes from your own innermost being. It may be love, it may be intelligence, it may be creativity, it may be courage, it does not matter what. Anything of value comes from

your own innermost being. Many dimensions open up with your experience of yourself

Yes, courage is needed, and for that you will have to go to the same source. It is in a way a very simple phenomenon. There is nothing complex in it because there is only one source for every great value. So by achieving one thing, you achieve all great values simultaneously.

You ask me, "Is there some way to stimulate courage?" That's what the commune is for. Everything in human life is contagious, because no man is an island. We are all part of one infinite continent. So anything that is happening in me, if you are available it immediately starts happening in you. Something is triggered. Carl Gustav Jung has coined a new word for it: *synchronicity*. It is a beautiful word. And everybody experiences it. For example, here... silence is your synchronicity. Everybody is so silent that you are surrounded from everywhere by a pool of silence.

The same is true about love, about sadness, about blissfulness. Just sit with a few people who are sad, miserable, and soon you will find that something in you is becoming sad, something in you is becoming miserable. And when you leave this company of miserables, you will feel sucked, tired, as Lf your energy has been exploited.

Everybody in the world once in a while has experienced the other polarity, too. You may be sad, but you meet a few friends who are laughing, joking, enjoying, dancing, and you forget all about your sadness, all about your worries. Something overpowers you. Their energy is much bigger than your misery. Your misery simply slips out of you. You start dancing, singing, your face changes, and afterwards you will feel so much nourished, so much stronger that even though those people have left, the misery cannot enter you again. Now you are far stronger and far more nourished. Misery needs a certain weakness, certain loopholes, a certain readiness on your part to be miserable.

But we are living in a kind of human ocean which we cannot see -- just like the air which we cannot see, but which surrounds us all. What is my breath this moment may become your breath in the next moment. It is changing its place every moment. You are inhaling, exhaling; everybody is inhaling, exhaling. Everybody is inhaling from somebody else; everybody is exhaling into somebody else. In the same way, you are continuously inhaling and exhaling all other inner values, which are even more subtle than the air. There is a constant exchange, uninterrupted even in your sleep.

I have made thousands of experiments about everything before I have said anything about it For example, I have tried to make a sleeping man miserable or happy in his sleep. He does not know what is happening, he is fast asleep. But in the darkness, twelve meditators are sitting, projecting sadness, misery. Soon the person starts moaning, may have nightmares that somebody is killing him, that something really terrible is happening to him. He starts grinding his teeth. He really wants to get out of it. We have observed his hands, holding his blanket as a last resort. Perhaps he is drowning, or who knows what.

And we have changed the same person by changing our projection. We have projected love, joy, rejoicing, dancing, laughter. Just a thought being projected towards the man by twelve people who have a certain capacity of meditation, and the moaning stops. His hands get relaxed on the blanket. His face is no more distorted. Soon he starts giggling. You cannot believe it when you see a sleeping person behaving in this way. He is smiling. You have never seen his face so beautiful as he is looking at this moment.

This is the function of the commune, where so many people are just happy for no reason at all, where life is just fun, every moment of it. We can radiate from this commune for miles around.

New people coming from some other country outside America have reported to me that the moment they enter Rancho Rajneesh something in the air changes. Suddenly they feel as if they have come home, and they have never been here before. Perhaps never in their millions of lives -- I don't think they have been born in the Big Muddy Ranch, but suddenly they feel at home, as they have never felt even in their own home. And as they come closer to the commune, a great joy starts arising in them for no visible reason.

We have not only created an oasis in the desert, we have created an oasis of consciousness, too, which is far deeper, far more powerful, far more significant. And soon, as our other communes in the world will be becoming more mature....

My idea is to make a belt of energy around the world, so in fact we become one commune as far as the energy belt is concerned. So all the communes may be far away from each other in space, but in the inner world they are all together. You don't have only five thousand people's strength, you have the strength of one million sannyasins, wherever they may be. And each commune has one million sannyasins' support. So if we have two hundred communes, the inner logic and arithmetic is that we have already 200,000,000 sannyasins -- that much energy, the quality, the quantity. And that is going to transform the world.

Never before has any experiment of this kind been made, so ordinarily nothing is known about it. But I

have been experimenting on small scales until I have become absolutely certain of something. I have not tried to make any effort for expansion. We are in perfectly good shape -- it could not be better -- to do the job that we have chosen.

We can be so full of bliss that we can fill the whole universe with our bliss, our rejoicing our dance, our laughter. And to me, this is revolution, an absolute psychological change in the atmosphere of the world.

The Last Testament, Vol 2

Chapter #18
Chapter title: You Cannot Betray Me

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Ma Yoga Pratima
RAJNEESHPURAM
OREGON

QUESTION: BELOVED BHAGWAN, WHEN ASKED WHETHER RAJNEESHEES AND THEIR NEIGHBORS IN OREGON COULD EVER COEXIST PEACEFULLY, YOUR REPLY WAS, "NEVER." WHAT DO YOU MEAN BY NEVER? WHAT DO YOU MEAN BY COEXISTENCE?

ANSWER: The word coexistence has a very bad political connotation. Coexistence simply means that the two parties remain hostile, that there is no other way for reconciliation, for meeting, for merging. Coexistence is the least that can be done.

For example, the Soviet Union and America are in coexistence. Coexistence actually means *cold war*: full of hostility, ready to fight, waiting for the right moment when you are more powerful, yet on the surface playing the game that we are human beings -- peace-loving people -- we can coexist.

I hate the word coexistence. The journalist who had asked it did not wait even to inquire why I had simply denied it in a single word, never. She thought that she had understood it.

I want one existence, not coexistence. Truth knows no compromise. Lies are always ready to compromise because they have nothing to lose; they have nothing in them. But truth cannot compromise. By compromising, it becomes untrue. If we are true, then those who are wrong should merge with us. If they are true, we are ready to merge with them. The question of coexistence does not arise.

I believe in one existence, but I don't think the journalist would have come to this conclusion from a single word when I said, "Never." I am open; my commune is open. We are ready to discuss intellectually, humanly, everything that the neighbors may have against us. If they are right, we will change ourselves; but if we are right, they have to change themselves. The question of coexistence does not arise.

Truth has to be victorious. From which side it comes does not matter. If they have the truth, then we will naturally become part of them. And that is something to be understood because that means dropping all hostility, dropping all anger, hatred, fear.

In coexistence, you don't drop anything, you simply accept the fact that there is no way -- they are here, we are here -- and somehow we have to manage to exist together. But what kind of existence will that be -- *somehow*? There is no joy, there is no friendship, there is no love. In the same sentence it was asked, "Is there any possibility for a *peaceful* coexistence?" For that, too, my answer is, "Never."

People don't know what peace is. How can you be peaceful with anybody? First you have to be peaceful with yourself. And if you are not peaceful with yourself, how can you be peaceful with me or anybody else?

We are already peaceful; we are not creating any trouble for anybody. We are not in any way unkind to anybody. The neighbors have to learn how to be peaceful with themselves. The question of being peaceful with your neighbors arises only because you are not peaceful, your neighbor is not peaceful -- or perhaps one is peaceful, the other is not peaceful -- so it is not a question of agreement that you will live peacefully together. If I am peaceful and you are peaceful, we *live* peacefully without any declaration about peace.

If you see the history of man, you can divide it into periods of war and periods of peace. But when you see a period of peace, that simply means preparation for a new war. It is not peace; it is just on the surface. The enemies were exhausted in one war, now they are preparing peacefully for the second war. Now the world is in peace, there is no war, but you can't see any peace anywhere. Everywhere there is fear of war looming on the horizon. Any moment it can explode.

Do you call this peace? Peace cannot exist between two wars. It is not the gap between two wars. Any gap between two wars is simply cold war -- simply preparation for the other war and some time is needed, so the fighting stops. There will be peace only when after a war there is no other war. Not between two wars, but after one war, and the next war never comes -- that is peace.

And my understanding about peacefulness is that it is not a question of being peaceful with anybody. The basic question is being at peace with yourself. Out of that, peace arises for everybody. So whosoever is ready to receive it, whosoever is ready to synchronize with your peace, there is immediately a meeting point, a merging and the fragrance of friendship.

I don't want the peace of the cemetery. Of course, there is a peace in a cemetery, too. All the graves are silent -- no fight, no struggle, no quarrel. I want the peace of a garden in the early morning when birds are singing, flowers are opening, the sun is rising. There is music in it; it is not without sound. There are sounds, but the sounds and the silences together create peace.

I love peace, but it is not a political strategy. The question was political; hence, I immediately replied, "Never." We are peaceful, the neighbors should be peaceful. And two parties peaceful in themselves cannot create any hostility. There is no question of being peaceful with somebody. The basic question is being peaceful, and we *are* peaceful. Our peace is not addressed to somebody, is not related to somebody. Our peace is our own experience. Our peace is our life.

We *are* peaceful -- not to anyone in particular, unaddressed; it is our state, not a relationship. And there is only one living peace possible, that you are peaceful as a state, not as a relationship. The moment you are peaceful in a relationship, it simply means cold war. It simply means for the time being, cease fire.

I don't like that kind of peace at all. Then it is better to fight and be alive and be hot. Those people who think they are neighbors to us have not even the courage and humanity to come and see what kind of people are living here. We are their guests; they are our hosts. There is no question of any neighborhood. And if the host has no acquaintance with the guest, then only a dead kind of peace can exist. I am against it. Then it is better to have a hot war. At least there is some excitement, some life.

So we will fight till either we prove that we are right, or it is proved that we are wrong. In either way, we are available. If we are right, then we are ready to accept our neighbors totally, but they will have to drop their hostility. If they are right, we don't have any hostility at all -- we will simply merge with them. That I call *one existence*.

In coexistence, two remain two; they just decide diplomatically that war is unnecessary wastage. And the strange phenomenon is that we have not started it. We came here just to be in this desert, left alone. The nearest neighbor is twenty miles away -- what kind of neighborship? We don't meet. We are so absorbed with our own life and its experiences, its experiments, its adventures, that we are not interested in any kind of stupid relationship with the neighbors. We want to be left alone. That will be enough compassion towards us. Just forget us.

We are not creating any problem for you. But the whole of Oregon is full of fear, hatred, hostility without even bothering to think that a small commune of five thousand people cannot do any harm to such a big majority as the whole state. What harm can we do to them? They can destroy us within seconds. There is no problem, they can make another Hiroshima.

But the most hilarious part is that we are not frightened and they are frightened. One journalist was asking me, "If you and your commune were the majority in Oregon, and Oregonians were a small minority, would not you be frightened?"

I said, "You are stupid. We are not frightened when we are in the minority, why should we be frightened when we are in a majority?" We would love the minority. We would come to the minority. If they have something to share, some experience, we would be available. And we would be in total support for everything because they are a minority; they are strangers to the place, they need all kinds of support. And if they had just shown a little kindness and a little support, there would have been no quarrel, no problem. We have not raised *any* problem.

We are simply living here, but I know that although we have not raised any problem, we have become a problem for them psychologically. The problem is our joy, our dance, our song, our way of living, and our turning into an oasis a desert which was there for sale for fifty years. Nobody purchased it because nobody could see any possibility in the land. We purchased it as a challenge: deserts can also be changed, just a little intelligence is needed.

In the beginning they were laughing. Then by and by they became hostile; they saw that what we have said, we have done. And they have never been so happy as our people are. They have never lived life so totally and so freely as we are living. They have missed the train and that's why they are angry. Now, what coexistence? We are in the train and they have missed the train. And what neighborhood? -- we are living and they are dead.

It is good that you don't ask us to live with the graves in a peaceful coexistence. Of course, with graves what else can you do? To us, the people around us are nothing but a big graveyard. And their problem is that they are jealous of our freedom, of our love, of our joy. They could have all this, too, but they were not intelligent enough. What can we do about it?

We feel *sorry* for them. We are ready to help them. But our help means we will turn them into our color, that's the only way to help them. They want to be happy, but they don't want to come here, to see, because even seeing everybody happy -- and you have never been so happy.... Our laughter is reaching to the neighbors miles away. Our dances, our music is heard all over Oregon and soon will be heard all over America. And that is freaking them out.

Now, it is their birthright to freak out, but we are not going to compromise in any way as far as our laughter is concerned, as far as our rejoicing is concerned, as far as our creativity is concerned, as far as our freedom is concerned, respect for the individual is concerned. We are not going to compromise on any point.

In fact, for the first time the American Constitution is being applied *really*; otherwise it was just a talk.

And once these small matters are solved, we are going to raise bigger matters. We are going to fight against the Americans for the American Constitution. We are going to expose to the whole world that they don't follow the Constitution, that in fact they have been sabotaging the Constitution.

They are hypocrites. At least the Soviet Union is not a hypocrite -- whatever they are, they accept it. Not only accept it, they declare that that's what they want to be. We may not agree with what they are, but we have to appreciate their sincerity. They don't call themselves a democracy. They could have, but they call it the dictatorship of the proletariat. They could have called it the democracy of the proletariat, there is no problem, but they have chosen a more straightforward word, *dictatorship*. It is a word condemned all over the world, but they have accepted it because that is what they are doing.

America talks about democracy, but it is simply talk. Underground, everything is dictatorial. We may never have known about it if we had not come here. With us, they are being so cunning, so diplomatic, so dictatorial, so undemocratic that soon they will realize their mistakes. The sooner they realize, the better, because this small commune is enough to expose them to the whole world.

They can't do any harm to us, but we can make it clear to the whole world that this whole American politics is a deception, a hypocrisy. And it is our *experience*. We are not speaking from the outside, we are speaking from inside. We are going to become the voice of America.

There is no question of any peaceful coexistence. Either they have to change us to their color, or we are going to change them to red. It is simple arithmetic: just prove your truth and we are ready and happily willing to be with you. But you are miserable, how can you absorb our laughter and our rejoicing? You will have to raise your consciousness to the same point where we are. Only then the meeting is possible. To raise your consciousness, you will have to understand ways of raising it. Who is going to teach you?

We could have done everything to help America to raise its consciousness, to become more meditative,

to become an authentic democracy. And *there* is their fear -- that this small group of people is dangerous, far more dangerous than all their nuclear weapons. This small group is going to be exposing their misery to them, their utter degradation, their inhumanity, their hypocrisy. Even without saying a word... our very existence and presence here, and they are trembling.

In a secret meeting, the governor and the high officials of the state have decided to keep the army on alert: they have at the most just three hours, and they have to reach Rajneeshpuram. You want us to live peacefully in coexistence with these people? They want to destroy us. They want to bring their army, their national guard. They want to kill us, and you want us to be peaceful and in coexistence with them?

We are not fools. If they can keep their army on alert, we can manage many nations' armies to be on alert, because this is simply inhuman. You are keeping your army alert for people who have nothing? Then you don't know us yet. Just a little bit and you are trembling. The moment you know us completely, you will simply die of shock. We can raise the whole world and its intelligentsia against the American government. We can raise all the American intellectuals, fair and democratic American people, American justice, judges, Supreme Court -- and your Constitution happens to be on our side.

So be careful. If you want peace, then learn how to be peaceful. We are ready to teach; my whole commune consists of teachers. Any meditator who meditates becomes automatically a teacher, he can teach it to millions of people.

They should approach us. They should invite our people to their universities, to their parliaments, where they can teach meditation. We can be of immense spiritual help to America, and America needs it. And the world needs America to be *really* democratic, because this is the only hope. Otherwise countries are turning by and by towards dictatorship. They have to turn; there seems to be no other way for them.

America is rich enough that it need not become a dictatorship. It can become really a flowering democracy. Around the world, America is hated. This is strange. A democratic country is hated everywhere, because however clever and cunning you may be, you cannot hide your real face for long. Once in a while, your mask slips and people can see your real face. And your real face is not of democracy.

I said, "Never," because I do not appreciate any compromise. Either this way or that way, my approach is this: if I am right, then you have to accept us; if we are wrong, we are willing to accept you. This is an open challenge.

I challenge the American president. I challenge the American leaders of religion. I challenge the American educationists. Whoever wants to confront us, we are ready. And whatever the question, we are ready to discuss. And if they can prove us wrong on any point, we will appreciate it very much; but they should remember that if we can prove them wrong, then they have to show some guts for a change.

Q: YOU HAVE SAID YOU HAVE NEVER PAID ANY TAXES BECAUSE YOUR WORK IS CONCERNED WITH OUTCOME, NOT WITH INCOME. WHAT DO YOU MEAN BY THIS OUTCOME?

A: Just the opposite of income.

Q: MANY TIMES YOU HAVE STRESSED THAT YOU ARE NOT A RAJNEESHEE, OFTEN POINTING OUT THAT ONE CAN TELL BY YOUR CLOTHES. WHY DO YOU INSIST ON THE DISTINCTION? IS THERE A GREAT DIFFERENCE BETWEEN YOU AND THE PEOPLE WHO CALL THEMSELVES RAJNEESHEES? OR IS IT JUST A MATTER OF CLOTHES?

A: It is just a matter of clothes.

Q: BECAUSE OF THE WAY YOUR HOST LOOKS AFTER YOU -- YOUR BEAUTIFUL CLOTHES, THE JEWELERY, THE CARS -- DO SOME OF YOUR SANNYASINS PUT YOU ON A PEDESTAL AND FEEL THAT YOU ARE HIGHER THAN THEM? HOW CAN THEY AVOID THIS TRAP WHILE STILL GIVING YOU ALL THE LOVE AND CARE THAT THEY DO?

A: Nobody is putting me on any higher pedestal. There is no need to avoid it because I am alert enough

not to sit on any higher pedestal. I sit on such a low chair... I have always avoided any place from where you can fall. So nobody can do that to me, there is no need to avoid it. And nobody is doing it.

When you love someone, you cannot be so nasty. To put someone higher has tremendous implications. Putting someone higher, you are putting yourself lower; and whoever makes you feel lower or inferior you are never going to forgive. So all the higher ones are hated by the same people who worshipped them. It is not a coincidence that Judas betrayed Jesus. The same happened in Buddha's life. His own cousin -- brother betrayed him and made many attempts to kill him. The same happened in Mahavira's life: his own son-in-law betrayed him. But you cannot betray me.

Why is there this pattern? It is not an exception, it is the rule. Whoever you put higher than yourself, deep down you feel hurt. On the surface you go on adoring the person, but in the unconscious you go on collecting all kinds of antagonism. Because of *him* you are inferior. How can you forgive a man who makes you feel inferior? And if sometime your inferiority becomes too heavy on you, then a Judas is born.

It is something psychological. Judas is simply a victim. He was the only follower of Jesus who was literate, a little intelligent. All the others were uneducated, illiterate, poor people. Judas was an exception; naturally he felt the wound of being inferior more deeply than anybody else. All the others had lived the life of being always inferior, this was not something new. But Judas was an educated man with aspirations to become higher. And as long as Jesus was alive, he could never become higher than Jesus. Jesus had to be removed from the way. He paid respect to Jesus, he adored Jesus; but deep down there was a wound which was becoming bigger and bigger. And one day it exploded.

Christians have been very unfair to Judas. They have not understood his psychology. Otherwise, it would have given a great insight into many things. After Jesus was crucified, within twenty-four hours Judas committed suicide. He was split. He loved the man, he adored the man, and he hated the man.

His hatred betrayed Jesus and then when he was killed, instead of inferiority a great feeling of guilt arose: "What have I done?" The feeling of guilt was so much that he had to destroy himself That was the only way to get rid of that guilt. What did he gain? Just suicide.

And the same has happened around the world with all the Masters -- their own disciples have betrayed them. And the disciples who betrayed were their best disciples, perhaps hoping to be the successors. But the ego is always in a hurry. It wants things immediately, it cannot wait -- and in fact, how long can one wait?

When Mahavira's son-in-law betrayed him, Mahavira was eighty. His son-in-law was sixty; he had waited enough, and the old man went on living. At sixty, he simply felt that it was never going to happen. "Perhaps I may die before him -- and he seems to be strong enough, he may outlive me and the others. There is no time. We have to revolt against him."

This may not have been a conscious, deliberate thinking, but some unconscious current; and when he betrayed, he was not alone. That is also significant. Five hundred other sannyasins of Mahavira also went with him. That means they were also feeling the same thing. Just the other day they were touching his feet and today they have become enemies. Nothing has happened to create this enmity; from where this enmity has suddenly risen to the surface? It has not come from the outside because Mahavira has not done anything to provoke it.

But Mahavira, Jesus or Buddha are also in a way responsible for it. They should have known the very day they accepted the adoration that this was going to happen. I don't accept any adoration; hence, there is no possibility to have any antagonism about me. I know the psychology of adoration far better than Jesus and Buddha and Mahavira. There is always a hurt heart behind it, because the other person is continuously feeling inferior. To adore you he has to become lower. But if you deny adoration, you are destroying his inferiority.

I can dance with you. You cannot conceive Gautam Buddha dancing with you -- impossible -- even in your imagination you cannot conceive of Gautam Buddha dancing with you. He is superhuman, you are ordinary mortals. My whole effort is to destroy your inferiority, to give you dignity, to give you self-respect. And because I give you dignity and self-respect, that's why you love me. Your love is not adoration. It is natural. Adoration is something unnatural, it is an ego game.

Your love towards me is a totally different phenomenon. It has never happened around a Master because no Master has been capable of putting himself with his followers as a friend, calling his followers his fellow travelers. They were all high up and their whole work was condemning you, pointing out what is wrong with you. Their whole life they condemned people, reduced them lower and lower, and these people were giving them adoration. That adoration was superficial.

I have never condemned anything in you. On the contrary, I have been telling you to accept yourself

totally. There is nothing wrong; there is nothing like sin. There are mistakes, which are human. I commit mistakes, perhaps more than you commit, because that is the only way to learn, to grow. There is no other way for learning. That's why you see me contradicting myself a thousand times. I have no fear of contradictions. All your great leaders of religions, politics, society, culture -- whatever their field -- all your leaders have pretended that they are infallible. And it is so clear that nobody is infallible.

Mahavira and Buddha were both contemporaries, both great Masters of thousands of people, and both in the same state, Bihar, in India. Many times they stayed in the same city, and one time in the same caravanserai. Half was occupied by Mahavira and his followers, and half by Buddha and his followers. But both were criticizing each other: Buddha criticized that Mahavira was not infallible. Mahavira and his followers believed that he was omniscient, all-knowing, past, present, future -- all the qualities of God. Jainism and Buddhism both do not believe in God, so all the qualities have to be put somewhere else because people *need* them. So Mahavira is exactly what God is to other religions, the father figure; if he commits mistakes, then certainly he will lose his following. And Buddha was continuously criticizing him.

Buddha was younger than Mahavira, and naturally, the younger generation is critical of the older generation. Mahavira was already established. Buddha was trying to find converts; he had to criticize those who were established, but he forgot that in his own turn he started doing the same. Mahavira was gone and Buddha started doing the same, allowing his people to believe in his infallibility.

He was criticizing that if Mahavira knows everything -- even the future, eternal future is known to him -- then why was he standing before a house begging one day when there was no one in the house? What kind of omniscience is this? He does not know even a small thing -- that the house is empty, the people who used to live there have gone on a religious pilgrimage. Last time when Mahavira was in the place they were there, but this time they were not. And he was standing before the house with his begging bowl and the neighbors informed him that there was nobody in the house... his followers had gone for a religious pilgrimage.

Now Buddha is making a laughingstock of Mahavira. He said that once in the early morning when it was still dark it happened that Mahavira walked on the tail of a dog who was sleeping. When the dog jumped up and barked, then he came to know there was a dog. And this man thinks he is omniscient? He knows all and he cannot know about the dog?

But to me, the same happened with Buddha. They made a small change -- they had to make a little difference, otherwise people would say, "This is what you have been criticizing in Mahavira." You can see the strategy. Buddha said, "I am omniscient, but only when I want to be; omnipotent, but only when I want to be; omnipresent, only when I want to be. And I have dropped wanting. I have dropped desiring." But he was putting himself on the same pedestal.

I walk simply amongst you. Many of you may be in many ways more talented than me. Naturally, if my body is sick, then my doctor knows more than I know. I don't interfere with my doctor. I am really a good patient; you can ask Devaraj, you can ask Shunyo. When something is wrong with my teeth -- you can ask my dental surgeon -- I am quite patient.

In fact he must be wondering... because nobody loves the dentist's chair, but I love it. I really enjoy it. I find a small excuse and I immediately tell my dentist to make arrangements, I am coming. Just a slight excuse, it does not need any dentistry -- but I love the chair. And I never interfere in whatever they are doing; messing with my teeth or whatever they are doing I allow them to do. That is their work and their responsibility, and I don't know anything about it so I simply keep out of it.

There are people amongst you who are better in many ways. There is no question of adoring me; it is more than enough that you love me with a love which arises in you for no reason at all, just for the experience that happens to you in close proximity with me. And I am absolutely certain that no disciple of mine can have any grudge against me, because I respect you so much. Not for a single moment have I put myself above you.

In fact, many times I think that I don't deserve that much love. Existence is simply much too kind towards me. I am simply thankful and grateful to all of you. So there is no question of stopping my people; my very way of working is such that you cannot put me on a pedestal. From the very roots cut the possibilities. If I see you doing it, I am going to come to the disco every day.

I know a little bit of playing cards, too; and drinking is vegetarian, so there is no problem. Once in a while I can get drunk and you will not even see the difference, because ordinarily I am also the same. I cannot walk in a straight line, so whether I am drunk or not, it is very difficult to make the distinction. Perhaps I am already drunk. Ask Avirbhava... she knows a little bit.

Okay.

Q: THERE ARE MANY DEPROGRAMMERS IN AMERICA WHO DEPROGRAM PEOPLE WHO HAVE LEFT CULTS. WHAT WOULD HAPPEN IF ONE OF THESE DEPROGRAMMERS KIDNAPPED A RAJNEESHEE AND TRIED TO DEPROGRAM HIM?

A: The Rajneeshee will deprogram him. There is no fear about it because we are not a cult and we don't have any program. Our whole work is deprogramming.

It will be good. Get abducted and deprogram the deprogrammer. Soon they will become afraid. The moment they see the red color, they will say, "These people are not... they are already deprogrammed. And to talk with them -- they confuse you and *they* deprogram you."

Nobody can do that. Our whole religion is basically deprogramming. Those deprogrammers know just a little technique. My sannyasins are *living* it. It is not just knowledge, an expertise, a degree that they have got from a university; it is their very life. They are living a life without any program, without any plan, spontaneously.

Any deprogrammer will be in immediate difficulty with my sannyasins. He himself will feel that his expertise is of no use, that he himself needs to be deprogrammed. His clarity is not enough. My people's clarity is not an expertise, that is the difference. You are not simply learning a course in a school, you are living life in a commune.

Your whole *being* is being transformed, it is not just a small part of your mind that collects information. The deprogrammer has information, but you are passing through a transformation. It will be very good. In fact, once in a while we should send our sannyasins to deprogrammers, just to make them afraid. Just to make them aware that expertise is nothing, knowledge is nothing. There is no fear about that.

Q: DID YOU CHOOSE TO COME AT THIS TIME IN HISTORY, EVEN THOUGH YOU SAY THAT YOU HAVE COME AT THE WRONG TIME? IS THERE SOMETHING ABOUT THIS TIME THAT MAKES IT THE 'RIGHT' WRONG TIME FOR YOU?

A: No, I have not chosen anything. Whenever and wherever I had been, it would have been both a wrong time and a right time. It will be a little difficult to understand *wrong*, because wherever, whenever, in whatever century I would have been, I would have had to face the same hostility, the same antagonism, the same anger of the masses. That way it would be the wrong time.

But it depends on *me* to change the wrong time into the right time. The hostility of the people, the anger of the people, the enmity of the people are symbolic. I am unable to do anything only if people remain absolutely inattentive towards me. If they can ignore me, then I cannot do anything. That will be simply the wrong time; then it cannot be changed into the right time.

But if people are angry, they have given the indication that they are already emotionally attracted towards me. Their anger is because of their fear. They are angry because they are afraid: "This man is dangerous. Coming close to him, perhaps you will not have any way to escape." They are creating the hostility and anger and enmity just to protect themselves.

But when somebody has started protecting himself, that simply means he is already influenced. He already smells the truth, and he is not capable of *facing* it. That's why he is creating walls of hostility -- so he does not need to face it. But he has already become interested in me, he has already shown some kind of emotions towards me. It does not matter that the emotions of anger and hate and hostility are not favorable. It is very simple to change them. Once a person is emotionally attracted towards me, his hate can be changed into love very easily, because hate and love are not very different things, just two sides of the same coin.

The only person who is difficult to change is one who has no emotional idea about you -- neither of love nor of hate -- who simply passes by your side as if you are not there. But it is difficult as far as I am concerned. It is difficult to ignore me. I will not allow anybody to ignore me. They will have to take notice, and they will have to take a certain stand, for or against. That is the beginning of my work.

Those who are for are already with me. Those who are against are getting ready, sooner or later, to be

with me. Their very hatred is symbolic.

It is symbolic that they cannot ignore me. It is symbolic because their hate simply shows that they are afraid that if they don't hate, they will fall in love. But how long they can do this to themselves? Hate is not a very good space. They are not harming me, they are poisoning themselves. How long can they remain in this poisoning state? Seeing others with me dancing, singing joyously, living a life in its intensity and totality, they are burning with hate and creating poison in themselves.

What is the point? Just a little intelligence is enough to see that I am not harmed by your hate. You are harming yourself Those who love me are immensely helped by their love.

Once this becomes clear to people, they start moving from one camp to another. It takes just a little patience.

I have not chosen this time to be here, because I don't choose anything. I happen to be here, but it is true that it is one of the most critical times in the history of man. Perhaps never before has man come to such a point where something of an ultimate decision has to be made, a decision whether life is to continue on the earth or not. Single individuals have committed suicide; for the first time, the whole of humanity is going to commit suicide totally -- and not only humanity, but all living animals, trees, everything that has life. It is a tremendous decision, and I don't think that people will want to destroy all life.

That is where we can make a space for transformation. If they don't want to die, if they don't want life to disappear, then the only way is that mankind has to change its ways, its lifestyle, its thinking patterns, because these are the things -- the thinking patterns, the ideologies, the religions -- which have brought man to this point.

The point is not unconnected with your history; it is the climax of your history. If you want this point never to happen again, then you have to start living in a totally different way. Otherwise, history repeats itself. You will have to begin from scratch -- a new history and a new man.

That's why I say it is a very wrong time -- moments of global suicide -- but it is a very right time also because man could prefer to be transformed rather than to die. They have written against me on the walls: "It is better to be dead than to be red" -- but they have not thought about it. If it comes really to choose to be dead or to be red, I don't think even Oregonian idiots will choose to be dead.

If it comes really to a decision, they will say, "Okay, so we will die too. Red is at least alive! Dead we don't want to be." Nobody wants to be dead.

So the time is good because the choice is such that we cannot be defeated, we can only be victorious. We just have to put the alternative correctly. Make the alternative as loud as possible. Shout it from every rooftop that there is an alternative which can avoid this catastrophe and which can avoid any other catastrophe in the future. The very possibility of such a thing can simply be dropped if man changes his ways of thinking. And when death confronts you, just to think about it is one thing; but when death is directly in front of you, you may choose anything rather than to die.

It happened to one of my friends when I was a student in the university. I had friends very rarely because my interests were such that I would not go to the movies, I would not go to concerts, I would not go to parties. My interest was only one -- the library of the university. My only companions were books and nothing else. My teachers, my friends all thought, "He is a bookworm, he has no human heart."

But this one young man was very friendly towards me. The reason was that he was in love with a girl who lived in front of my house. The girl was a Bengali, a very beautiful girl. She used to come to my family, to my house, and once in a while she used to sit in my study and discuss things. She was a very intellectual type. It was the girl who brought him to be my friend, but she was not interested in him at all. And he was becoming more and more mad after her, so mad that he started learning Bengali, speaking Bengali, wearing Bengali clothes. He went to Calcutta for six months to learn to speak exactly the way Bengalis speak.

Bengali is a very sweet language. Each word is very rounded with no corners. Even if two persons are fighting, it will seem as if they are in a friendly conversation, the language is so sweet and low. It is just the opposite in Marathi: if two persons are in conversation, it will seem that a fight is going to start any moment. The language is very primitive, rude. The sounds are not musical, care has not been taken that the sounds of the words should be musical, too. A real language will not think only of meaning, it will also think of music, so that even a person who does not understand the language can at least experience the music of it.

He became a perfect Bengali -- but the more he pursued the girl, the more she became adamant. She told me, "Whatever happens, I am not going to have any relationship with this man. He seems to be crazy,

utterly mad. I want a sane man to live with, but he is not sane. Now he is walking in Bengali dress, always keeping an umbrella... because Bengalis always keep an umbrella. Now that looks odd. Even in the university he is with his umbrella and everybody is laughing...."

He started speaking even his own mother tongue, Hindi, the way Bengalis speak Hindi. They distort it; the same word in both the languages will be pronounced differently. For example, the name of the wife of one of my brothers was Rama, and whenever the Bengali family came to meet our family, they always called her *Roma*. Rama is straight -- Hindi is a simple and straight language -- but it becomes very rounded, *Roma*. It does not sound at all like Rama. It seems perhaps it is connected with the city Rome, Roma.

I told him, "Everybody is laughing at you. Stop this nuisance. At least you should speak Hindi. You look like an idiot. If a Bengali speaks Hindi in a Bengali tone, it is understandable; but your mother tongue is Hindi." But there was no way. He was determined to be Bengali in every possible way. He even ate Bengali food.

His father was a doctor. He told me, "I have only one son and that too insane. Now that idiot has started bringing fish into the house because, he says, Bengalis eat fish and rice" -- that is their main diet, rice and fish. And the father said, "The fish.... I never in my life imagined that in my house my own son -- and he is my only son, my wife is dead. I have given him the love of the mother, of the father, and everything -- and he turned out to be an idiot. Now I can smell the fish... even when he leaves the room I can smell it. Because he is such an idiot: if Bengalis are eating fish once a day, then he will be eating at least twice a day to be absolutely a Bengali."

But finally the girl got so fed up that she called him to her house, and before her father she said, "You tell this young man that I don't want to have any relationship, any friendship with him. I don't want even to be aware that we know each other. Marriage is out of the question." The father said, "It is your marriage. If you don't want it, you could have told him." She said, "No, it has to be absolutely decided. Otherwise, he will start pestering you. You don't know him; he has been pestering me, and because of him I have also become a laughingstock in the whole university."

He did his last act. He went home, he closed the door, and announced from inside the room, "I am going to kill myself. Nobody should try to open the doors or do anything, otherwise I will immediately shoot myself." His father used to have a gun, he was a hunter. So the gun was inside and everybody was afraid. They persuaded, they said everything, but he said, "No. Unless that girl comes and says that she is going to marry me... otherwise there is no way. I am going to finish myself. I cannot imagine myself without her."

The father went to the girl's father. He said, "I can understand that this is simply forcing you, violent, but you should see my situation. He is my only son. All that I have done and earned and collected is for him, and now he is sitting with a gun and he says that unless the girl comes and says that she is going to marry him...."

The girl's father said, "I can understand your difficulty. I can call the girl -- I have no objection. In fact, I like your boy, there is nothing wrong in it. He has learned Bengali and he talks with me and even I cannot detect that he is not a Bengali. He has a certain strength, a certain individuality. I have no objection. But my girl -- without her I cannot say yes. If she is willing, you can take her."

They both explained to her that this was the situation. She said, "That is up to him. It is my life. I cannot live with that madman. This is madness, and if he can force me to marry him, he can force me to do anything. Any day he can sit with the gun: 'Do this, otherwise I am going to kill myself.' I am not going to get into such a situation. No, if he wants to kill himself, it is his business. What have I to do with it?"

Then the father remembered me -- because I was his only friend, and just opposite his house -- so he came to see me. I said, "Don't be worried, I am coming. And you simply drop the idea... there is no problem." I went there and I told him, "If you want to die, then why are you making such a fuss? Do you really want to die?" He said, "Yes!" Then I said, "Please come out. I have brought the car. You come with me, and we will go home. This is a full moon night and we will go to the marble rocks, which is the best place in the world to die. You jump and I say goodbye, and I will return. This is a beautiful night and you cannot find a better place."

He said, "This is something! I am dying and you are thinking of the place and the beauty and the full moon." But I said, "Don't make so much fuss. I am showing you the best way. If you cannot live beautifully, at least you can die beautifully. And who knows... because we will be sleeping and we will go in the middle of night, and you will be in my home, perhaps the girl will see you -- and I will inform her that this is the procedure how we are going to dispose of you completely -- and perhaps she may change her mind." He said, "That seems to be logical, so I am coming."

He came with me. I informed the girl and the family, and I told them, "You don't be worried." I told him that the best time would be between two and four in the night. "You are going to die, I am still going to live, so why waste the whole night? We will go at four o'clock. You take the jump and I can see you off and have a good morning bath back home." He looked at me with suspicion. He said, "I used to think you were my friend." I said, "That's what I am doing -- a friend in need is a friend indeed. You want to die, I am trying to make it as beautiful as possible. What else do you want? Anything else... you just say."

He said, "I am not saying that. All the people -- the neighbors, my father's friends, and others-came and they all persuaded me not to kill myself: 'Wait. You can find a better woman, or perhaps she may change her mind. Don't be in a hurry. This is stupid. If this girl does not want... the world is full of so many beautiful girls, we will find a better girl for you.' They all tried that I should not die. You are the only person who is making every arrangement for my death."

I said, "This is my approach: if I am your friend, I will do whatever you feel like doing. If you want to die, I will not interfere in your freedom. I will help as far as I can. So we will go to sleep and we will put the alarm for four o'clock."

And at four o'clock when the alarm went off, I reached to the clock and his hand was already putting it off. I said, "What are you doing? You are putting the alarm off." He said, "Yes, I am putting the alarm off, and I don't want to die. The whole night I could not sleep -- and you are so insistent. I used to think that I am crazy; it seems you are crazy. A friend? -- you took the car to the garage, filled the whole tank, checked the tires that nothing goes wrong. You seem to be strange." I said, 'But according to the decision... now it is four o'clock. I don't want to be caught by the police, so you just get up and we go. And we have to finish the whole thing before the sun rises and anybody comes to know. I have to be out of the place and far away, because I don't want to be caught. I have still to live."

He said, "You forgive me, I don't want to die at all." I said, "What changed your mind?" He said, "Changed my mind? There are millions of women I can find." I said, "But you were going to die. What happened to that?" He said, "You understand perfectly well. And you knew that this was going to happen, because when death is really actually in front of you, then one is willing to do anything. I don't want to die, and I will forget that girl forever."

And he got married the same year. Now he has five, six children. The last time I saw him, in 1970, I asked him how things were going. He said, "Perhaps if I had followed your idea and died, that would have been far better. This life is so ugly. I have got a woman who is continuously a pain in the neck; half-a-dozen children -- no peace, no silence. My father is dead, so I have to take care of all his properties and lands, and I am much too burdened. And I think many times of that night. Perhaps you were right." I said, "I am still ready, although I don't live here. I will have to borrow somebody's car, and.... But a friend in need is a friend indeed. I will do it!"

He said, "You are something. I have six children to look after!" As death again became a reality, and seeing that I was absolutely serious and I would arrange everything, he said, "No, no need to arrange." And I said, "Then why are you saying that you are miserable, and the wife...?" He said, "No, I will not talk to you again. You forgive me again. That time you forgave me; once more.... I am perfectly happy. I don't want to die."

Death is something that you may enjoy the idea of. You may sometimes enjoy the idea of committing suicide. *everybody* -- almost everybody -- once in a while enjoys the idea. But that is only an idea. If it actually becomes a reality, you will change your mind immediately.

For the first time death has become a reality for the whole of humanity, so it is a wrong time in that sense. It is a very critical, tragic phase; but because death has become so real, so close, so tangible, man may be persuaded to change his ways, his thinking, his ideologies; to drop his nations and religions if he wants to survive.

That's why I say it is a right time. We can put the alternative: Either be ready for global suicide, or be ready for global transformation. And I don't think anybody is going to choose death. The alternative just has to be made clear.

And that is going to be the effort of all the sannyasins around the world: make the alternative clear to everybody that sannyas is not just a question of personal whim, it is a question of saving the whole of humanity and life on this beautiful earth.

Are there more questions?

Q: NO MORE QUESTIONS, BHAGWAN, THANK YOU.

A: Good.

The Last Testament, Vol 2

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Ma Prem Isabel
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, DO YOU SEE ANY POSSIBILITY THAT THE PEOPLE WHO CAN REALLY CHANGE THE COURSE OF EVENTS IN THE WORLD TODAY WILL EVER LISTEN TO WHAT YOU'RE SAYING, UNDERSTAND IT, AND TRY TO IMPLEMENT IT?

ANSWER: They will have to. There is no other alternative. It is a very strange situation: if they don't choose me, if they don't choose the transformation I am talking about, then they are choosing death for all humanity and all life. It is not a question of choosing between two ideologies. It is not a question of choosing between my philosophy and Karl Marx's philosophy or Bertrand Russell's philosophy. It is not a philosophical question. The question is existential.

On the other side, if man decides not to listen to me, not to change, then he decides for committing suicide. That's why I say they will have to listen, they will have to understand, and they will have to go through the transformation, because nobody is ready to choose an ultimate death for all life.

If it was a question of choosing between two ideologies, it is just intellectual gymnastics. That's why they are so much afraid of me. Slowly, slowly, the intelligent people around the world are becoming aware that it is necessary to do something so that man is saved, or be ready to die. And what I am proposing is the only alternative; no other alternative is proposed anywhere. There is no other possibility.

Man has looked into all the alternatives, has exhausted all the possibilities, and has tried to remain just the way he is, only changing ideologies, religions, scriptures, but he himself remains the same. What is the difficulty? You choose the holy Koran instead of the Holy Bible; you are the same person, only the book has changed. The question was not the change of the book, the question was the change of your total being. They have done everything up to now that was possible.

I am not giving you any ideology, not another holy book. I am giving you a simple alternative: you have to drop your whole past -- your hatred, your distinctions of color and nation, your fights amongst religions, political ideologies -- you have to drop it in toto. There is no question of choosing something from the past;

you have to drop it completely. You have to become discontinuous with the past, and that discontinuity with the past will bring the transformation. You have not to do anything else.

Just as the snake slips out of his old skin, leaving it aside completely -- he does not even look back -- man has to slip out of his past, not even looking back. It is difficult, but not as difficult as death for all of life. The past is heavy, the past is deep rooted, but life and desire to live is far stronger.

So on the one hand is the whole range of many alternatives, but all life-denying. If you choose them, then you are choosing death.

I am the only person here who is life-affirmative, who does not want to reject anything from life, who accepts life as it is, with no grudge, no complaint, with no desire that it should have been better -- who relishes it as it is. And there are no other life-affirmative ideologies around. So on the one hand there are many ideologies which are life-denying, life-negative. All those ideologies have led man to this point, where he is facing a total death of the planet.

I am against all those ideologies for the simple reason that I affirm life and I say that if you go deeper into your desire for life, you will find the eternal source of life. And if you choose life instead of death, then you will have to change all your other ideologies -- political, social, religious -- because they are all life-denying. They are complementary to each other.

Choosing me you have to drop your whole past; that is the fear. But there is no other way. It has never happened before that you had to choose a certain way of life or total destruction of all life from the planet.

That's why I emphasize that they will *have* to listen. They will try not to listen, but the situation is such that ultimately they have to listen to me, and they have to understand it also. In fact they will listen only when they are ready to understand. And when they are ready to understand they know perfectly well that it is not a question of changing your idea, it is a question of changing your whole life, its attitudes, approaches, everything. But they will have to, because on the other side, if they don't choose what I am saying, then they have to choose a global suicide.

So in a way, the nuclear weapons, diseases like AIDS, are all helping me. They will force humanity to understand me, otherwise it was not possible for them to listen to me or to understand or to transform. But the alternative is such that there is no way out. I am the only way out of this mess that their religions and their political philosophies have created in the world.

Q: BHAGWAN, A JOURNALIST ASKED YOU RECENTLY ABOUT YOUR WARNING THAT ONCE A RELIGION BECOMES ORGANIZED, VIOLENCE ENTERS INTO IT. YOU SAID THAT THAT WAS ABSOLUTELY TRUE AND THAT THE EVIDENCE WAS THE ORGANIZATION AND THE GUNS AROUND YOU. YOU SAID THAT YOU WERE FIGHTING EVEN WITH RAJNEESHEES TO STOP INSTITUTIONALIZATION. PLEASE COMMENT.

A: I am fighting against any kind of institutionalization, organization. I want a totally different thing. I call it *organism*, not organization.

Organization is something outward; organism is something inward. Organization has no center, it is only periphery. A machine is organized. You put different parts together in a certain order, but the machine has no soul, no center. It functions, it works, but there is nobody inside it. A machine is an organization of parts assembled in a certain order to function in a certain way.

All the organizations up to now have done that: they changed human beings into mechanical parts, cogs in the wheel. They destroyed individuality because individuality was troublesome. They destroyed intelligence, they destroyed all kinds of disobedience, so that you may be able to become a perfect part in the machine. And they respected those who became perfect parts in the machine, who simply moved according to the mechanism, who had no will of their own, no intelligence of their own, no individuality of their own. These are the people who are given Nobel prizes, gold medals....

An organism is something like your body. It functions together, but each organ of your body has its own individuality, and there is nobody who is ruling over it. It is not a part that you can replace.

Just the other day there was a question, "If brains can be transplanted, and we can transplant Albert Einstein's brain into somebody else's head, what will happen to Albert Einstein's soul?"

Nothing will happen to Albert Einstein's soul because the brain is not the soul, and nothing will happen to the mind because the mind only needs life energy -- it doesn't matter from where it comes, from whom it comes. It is a machine. To whomsoever -- even in an idiot's head -- if you change it and put in Albert

Einstein's mind, the idiot will function like Albert Einstein. Not that the soul has changed, but now he has all the information, the brain, the whole accumulation of Albert Einstein's life, research, experiments. They are all part of the memory in the brain. They are like a computer.

And this man's life energy was being wasted by an idiotic mind because the idiotic mind could not do anything with life's energy. Life energy is the same: just you give it a right mechanism and it starts functioning. The idiot will function exactly as Albert Einstein.

He may not have known the language, the mathematics, the physics, anything before, but now he will speak the language of Albert Einstein, his mathematical flights, his tremendous insight into physics, just as easily as Albert Einstein -- perhaps more easily, because Albert Einstein was exhausted, spent and this is absolutely fresh. The idiot has never bothered to think, never bothered to inquire. His whole energy is fresh, young, available, unused. He may function better than Albert Einstein.

Organism functions in a unity, without anybody forcing the unity. And there is an innermost core -- the soul -- which simply supplies the energy to the whole.

I am against organization. It has a hierarchy, it moves from the lowest to the highest in a vertical line. Organism is a circle, not a vertical line; no hierarchy, but a circle. Nobody is higher than anybody else. And the circle has a center and that center is the source of energy for all, for all the organs which make the circle.

Every living thing is an organism. Every dead thing is an organization. I would like my people to be an organism. And they are turning, slowly, slowly. It is natural, because they have come from a world... thousands of years of conditioning they have carried with them. It takes time for them to drop it, but it is dropping.

There was one question, two, three days before. The questioner was asking me, "Before you started speaking, there was continuous hammering from the higher-ups in the commune to be positive, to be this, to be that. Since you started speaking, those hammerings have stopped. Nobody is telling us to be positive, but strangely enough, everybody is more positive than he was ever before, more loving, more in tune."

The difference is that I am not higher up, I am not in a vertical line from where I order you. I am amongst you, just in the middle, at the very center of the commune. I need not order. I can just be there and that will be enough for everybody else to function positively. They can take the energy, they can take the insight.

Of course they are not yet capable of understanding it in silence, but words they have become capable of understanding. Soon they will be capable of understanding the wordless presence too.

So, since I started speaking, they suddenly became a totally different group. They were an organization because I was silent, and the people who were responsible for running the commune had no other way than to say to you, "Do this. Don't do that." They cannot be condemned for that; there was no other way. They are just people like you.

With me things are different.

The moment I started speaking again, came back into the center, became the center of your existence -- of your thinking, of your being, of your dancing, of everything-naturally, you started functioning the way you should function. There is no need to say it. You love me and out of that love arises your action. How can it be negative?

I love you. You know it, you feel it -- how can you act in any negative way? Then to be positive needs no effort. You simply *are* positive and nobody has told you.

So when I say I am against organization, my meaning is that humanity has lived in the form of organization -- the hierarchy, the bureaucracy -- and all those efforts have led nowhere except into more and more misery.

I am giving an alternative for everything. Organization has to be replaced by an organism. The commune has to be an organism. I am working on that way and is happening. It will take a little time for people to start feeling themselves that something strange is happening: they are functioning in tune, they are feeling responsible. Nobody is holding them responsible, nobody will condemn them for not being responsible, but suddenly they feel that's how life is more joyful, that's how life is more loving, that's how all misery, sadness, darkness, disappears.

And that's how you become respectable, not in others' eyes, but even in your own eyes. A tremendous self-respect arises, and you are not higher and nobody is lower than you. Your self-respect makes it possible for you to respect everyone as he is.

I have told the journalists that whatever I have said is as much applicable to my own people as to anybody else, because what I say is simply a universal law. So you can see here that it is still an

organization. An organization will need violence or will be afraid of violence from outside. But I am still here and I would like the organization to completely disappear, not only from this place, but from everywhere in the world. Organization is not needed, just small communes which can function as an organic whole. And if people are joyous, if they feel life as a blessing, they will not commit violence because that is simply a disturbance of their own joy and of the joy of the other person.

But if only your commune becomes an organism and you are surrounded by organizations around you, then certainly you will need weapons, not for violence, but simply for self-defense.

Organizations are always trying to invade, trying to conquer -- conquer each and every thing. Even a man as intelligent as Bertrand Russell wrote a book, CONQUEST OF NATURE. Now that is ugly. We are part of nature, how can we conquer nature? That is creating a split. It is like one of my hands becomes the conqueror of my whole being. That is simply not possible, but because nature is silent and non-argumentative, you can go on saying anything. What have you conquered in nature?

All that you have done is you have learned the laws of nature, and you are following the laws of nature. Hence you have become more productive, more creative, more powerful. But this is not conquest of nature; this is simply an inquiry -- and nature is compassionate enough that it goes on opening its secrets to you. And you are such ungrateful creatures that on the one hand nature is opening its secrets to you, and on the other hand you are declaring that you have conquered nature. But that is the language of the organizational man: violence, conquest, victory.

But if a commune is there, an organism surrounded by organizations, there is every possibility those organizations will try to invade you, conquer you, destroy you, be violent with you.

To me, to do violence is something ugly; but to allow violence to be done to you is also ugly. In both cases you are partners. Violence can be done only with two partners. Either you can be the doer or you can be the receiver.

I do not teach any kind of non-violence, like Mahatma Gandhi, which failed tremendously. And it is such a strange world that nobody looks at Mahatma Gandhi and the failure of his non-violence, utter failure. His revolution in 1942 died within nine days, and with no effect.

The revolution of a country like India against the British kingdom simply withers away in nine days. Just a few people are thrown into jail and it is finished. And without any effect, because in 1942 India did not become independent.

The fact is that after 1942, Gandhi and his close colleagues had all lost hope that in their own life India could become independent, because their greatest effort had just withered away in nine days, and they had been preparing for fifty years. Now to have another revolution... they wouldn't be alive, they were all getting old. But in 1947, five years after the revolution....

In any revolution, things happen immediately. It is not that in 1917 the communist revolution happens and the czar goes on ruling five years and then he says, "Okay. You win. Your revolution has succeeded." If a revolution succeeds then the slavery is finished.

But 1942 did not bring any victory, any freedom to India. In fact it brought a tremendous hopelessness, despair, and almost a certainty that it was impossible to be free.

In '47 Britain gave India freedom not because of Gandhi and his non-violent revolution; it gave India freedom because India became a burden.

You want to rule people if you can exploit them. Britain had exploited for three hundred years everything that was valuable; everything that Britain wanted was transferred to Britain. They sucked all the blood from India. And now there were four hundred million people, hungry, starving. Now it was the responsibility of the government to feed these people, to take care of these people, and that would have been very economically heavy on Britain.

When you have sucked the blood of the country and there are only bones, it is better to make them free. Then whatsoever they go through -- suffering, poverty, starvation -- it is their responsibility.

In fact, Lord Mountbatten was sent to India with orders that before 1948 he somehow had to manage to withdraw from India. But when he went to India and saw the situation he informed the British government, "It may be too late. And escaping in a situation when India is starving will expose your whole policy to the world, that this is not giving freedom, this is simply being irresponsible. While India could give you so much, you cannot even manage enough food for them."

Mountbatten said, "In '47 we will be finished. Don't wait for '48. One year can prove dangerous. The earlier the better."

And it was better for Britain -- not for India -- because if Britain was really being helpful, it should have

trained India how to rule, how to manage. It should have transferred Mohammedans to Pakistan, Hindus to India under military control -- because it was an absolute certainty that if India and Pakistan were made free and the people had not been transferred, then there was going to be immense violence. And that violence happened.

More than one million people died as independence was declared, because to transfer millions of people from India to Pakistan and from Pakistan to India was not an easy job. Who was going to do it?

And when people have no time, and when they are leaving their country and moving to another country, who is going to allow them to take all their money? Of course, they cannot take their houses, their lands, they cannot sell them. Who is going to purchase them? -- because everybody knows they have to leave them without any question. "They are ours." And money, women -- anybody they wanted -- they would not allow to go. Women were transferred into Mohammedanism.

The people who came to India from Pakistan were utterly desolated. They had lost all their life's earnings, their houses, their friends. They had lost their families. And the same was the situation in India with Mohammedans, on a little smaller scale, because Hindus are not so violent. Just because they were vegetarians, to kill was an impossibility for them. But on a lesser scale it happened. Thousands of Mohammedans were killed.

And Mountbatten with his government slipped out of the country. The whole responsibility fell on India's and Pakistan's governments. They were unable to manage -- how you can manage a country within a day?

On the fifteenth of August the country became free, and on the fifteenth of August, thousands of people were being killed, thousands of houses were on fire. The government had not even figured out whose department belonged to whom, they had not been yet able to divide the cabinets, the ministers, who was the chief of the army and who was the person responsible for orders. Immediately they had to face such great violence. And after that they have been continuously going down and down.

I am not in favor of the philosophy of Gandhian non-violence. I love non-violence, but that does not mean that I will allow my people to be killed. At least they should die with dignity; they should not be just killed like dumb animals.

So while the whole world remains organizational, the commune will be an organism inside, but for the outside world it will certainly maintain a tough face. We are not going to harm anybody on our own, but we are not going to allow anybody to harm us either. And that is natural to every organism. What I am saying is not philosophy.

Your body will protect itself in any case. If the house is on fire, everybody will start getting out of the house as quickly as possible. It is natural. Life wants to save itself, and there is nothing wrong in.

The very quality of people with weapons in their hands changes the moment they are not serving an organization, but are part of an organism. That is very difficult for people to understand. That's why I did not go into detail on that day; it would have been absolutely impossible for them. For them a gun is a gun. To them it does not matter who is holding it. To me it matters much... more important than the gun.

If Gautam Buddha is holding the gun, the quality of the gun is no more the same as when Adolf Hitler is holding the same gun. With Gautam Buddha, the gun is not going to be used to harm anybody, but in the hands of Adolf Hitler it is certainly going to be used to harm people, kill people. The gun is neutral. The gun has no values of its own. The values come from the person who holds it.

With my sannyasins holding guns, I have not for a single moment felt that they can do any harm to anybody. But to the outside people, it is certainly difficult.

Just a few days ago, one Swedish magazine has published a big article against me, the commune, and has almost tried to prove that this is a military organization. And in the editorial note it says that nothing like this has been seen since Adolf Hitler. And all that they have done -- they have taken pictures of sannyasins holding guns, enlarged those pictures, filled the whole article with guns -- looking at the magazine one would think that there must be thousands of soldiers marching with guns.

The journalist was here but he did not ask for an interview. Now I call this immensely cowardly. He just took photographs and only of what he wanted: people holding guns -- that is his main theme -- and just spread them, double page spreads of guns, and small notes like, "This is the most dangerous place that is growing here. Sooner or later it will become a problem to the whole world."

And I was giving interviews to journalists. He was here, he could have asked, he should have asked for an interview. Before he published anything, he should have inquired of me, but in fact he completely avoided inquiring of anybody. He simply had come with a prejudice, and with that prejudice he took the

pictures... and he has made a full article.

Now anybody reading that article cannot imagine that all this is false. And in a way it is true, because those pictures are not wrong, just the presentation is cunning. The presentation is prejudicial.

This commune and other communes are not going to be organizations. They are going to be almost like one body. But every organism naturally, instinctively faces any danger.

Our communes will face any danger; we will find ways and means to face it. But we cannot allow anybody to do harm without any response to it, because that means you are helping the invader, you are helping the violent man, you are helping violence. You have become part of the violence and its games.

We are not going to become part of violence and its games. If we can prevent through weapons, we will prevent through weapons. If we see that we are a small commune and weapons cannot prevent it, then we will prevent with our open chests, singing and dancing. We will leave those people guilty for their whole lives that they killed innocent, dancing people who were not doing any harm to anybody. If we can protect life, we will protect it. If we cannot protect life, then we will rejoice in death -- but we will do something!

And I'm not against doing something, just the quality has to be totally different.

Q: BHAGWAN, ARE YOU NO GURU AT ALL OR ARE YOU THE RICH MAN'S GURU?

A: From my side, I am no guru at all.

The word *guru* has become almost condemnatory. The root meaning of the word is beautiful. The word originally means one who is more consolidated, crystallized, one who has more weight.

In Hindi, gravitation is called *guruthwa karshan*. Just as the earth gravitates, the guru gravitates people towards himself -- without doing anything. The earth is not doing anything while gravitating you; it is just the nature of the earth that anything that is within its area of two hundred miles will start being pulled towards it.

Guru means one who is weight-full, centered, rooted, and has the quality of gravitation. But that original meaning has been lost, and particularly since Indian gurus started appearing in the West, it has become almost a dirty word.

And it has to become so because the people who came to the West were not gurus at all. They came to the West to exploit people. They knew -- at least they were knowledgeable -- about many things of which the West was unaware. They were more philosophical, more theological, more argumentative. That has been a professional thing in India for centuries. So when they came to the West they immediately had a great impact. The Christian minister looked very poor. Even the best scholarly rabbi was no competition.

And these were not very great men, those who had come. They had come here to have a following, to collect money, and finally, to take that money to India to make temples in India and places for them and their disciples to live. But it was all a materialistic thing; there was nothing of the spirit at all.

Naturally, the word *guru* became a condemned word. That's why I say I am no guru at all, in the sense the word is used today. But in the original sense, I cannot deny it. You are the proof, enough proof, so how I can deny it? People have fallen in love with me, have completely devoted their lives to me. I have never asked. It was their feeling.

There was something of tremendous gravitation, and people from faraway countries started coming to me. I would never have left India if I had not felt that if people from all over the world had to go there, and suffer unnecessary sicknesses....

The water is polluted, the air is polluted, almost every sannyasin was suffering from amoebas, had disturbed stomachs, and still with all this suffering they were not going to leave me. They were ready to suffer, to remain sick, to have all bodily pains, but they were not going to leave there.

It was not only my disease, that was just an excuse -- because I never wanted to say that I have moved from there because of you, so I simply said I am moving from India because of my own body, its sickness. But in a way, it implied you too, because you are my body and your sickness is my sickness and your health will be my health.

But this was the basic reason I wanted to get out of India: because so many thousands of people were coming; at least I should give them a place where they have pure water, pure air, open air, and no unnecessary harassment. In India it was impossible.

This commune and all the sannyasins around the world know perfectly well that they have a certain strong heart-to-heart connection with me. You can give it any name, but I would like to call it simply a

friendship -- a friendship because you are my fellow travelers.

So I have avoided the word *guru* because of its derogatory connotations. I have avoided the term religious leader because the word leader means, "I know and you do not know, so you follow me, you believe in me." That I cannot say to anybody; that is simply humiliating the person.

Whatever I know, I put it before you. If you feel like choosing, you choose. Wherever I am going, I make it clear to you. I don't say, "Come and follow me." That is up to you. That is your freedom.

I am in a strange position: what word to use? *Guru* has become an ugly word. Its translation in English as master has also lost its meaning....

So I am saying to you I am your friend. On the path, I am ready to be your light, I am ready to be your guide, because the guide is not holier than you or higher than you. He just knows the way. The way is there, he can help you to move on the way, he can help you to avoid pitfalls.

But this is my side, that I am only a friendly guide. From your side, you are free to think what you want, because I cannot decide that.

Q: BHAGWAN, BEAUTIFUL, RARE BEINGS, SUCH AS LAO TZU, LIEH TZU, AND CHUANG TZU, HAVE EVOLVED OUT OF CHINA. THAT WAS THOUSANDS OF YEARS AGO. CHINA TODAY HAS CHANGED ITS FACE TO A ROBOTLIKE COUNTRY. IN YOUR VISION, DO YOU SEE ANY POSSIBILITY OF SPIRITUALITY RISING AGAIN IN CHINA?

A: Lao Tzu, Chuang Tzu, Lieh Tzu, were certainly great Masters that have walked on the earth -- rare human beings -- but they have not made a clear-cut way so that others can also follow. No religion came into being because of these three great Masters. It remained a philosophy. They attracted people, but the attraction never went beyond intellect. And there is a reason for it.

China has lived under the influence of Confucius, and Confucius was exactly an ancient Karl Marx, a sociologist of great insight, but he was not a religious master. He gave China its social structure, he gave China the principles of behavior and etiquette, but he never gave anything that leads to interiority. And Confucius' influence is the greatest in China.

It is because of Confucius that communism became important. They fitted with each other very intimately, with no contradiction.

Communism cannot fit with Hinduism, communism cannot fit with Jainism, but it can fit with Confucianism, because Confucianism is not a religion; it is only a sociology, and there is no conflict between Confucius and Karl Marx. Now Confucius is twenty-five centuries older than Karl Marx, but he has said everything essential that Karl Marx repeats after twenty-five centuries. And the moment China discovered communism it felt that it was just what they had always been thinking about.

So communism is not just accidental, and not imported. Although it looks like it is imported, it is not imported; it is Confucius and his teaching, turning and taking a new phase, a new color.

This is the reason why China and Russia could not stay together. Both are communist countries, both believe in Karl Marx and DAS KAPITAL, but Russia does not have the background of Confucius, while China has a long tradition of Confucianism. So Russian communism is pure Marxian. Chinese communism is just communism for name's sake, it is basically ninety percent Confucianism.

And these three great Masters remained individuals. Once in a while somebody was impressed by their writings, but it remained intellectual, so there is no hope in the near future of Lieh Tzu, Chuang Tzu or Lao Tzu being born again in China, or their influence in any way changing the course of China's history, because in fact they have never been of any great importance in China's mind.

Confucius and Lao Tzu were contemporaries. Confucius had even gone to meet Lao Tzu, because Lao Tzu was certainly a man of tremendous qualities. Confucius was a great thinker, but only a thinker. He had nothing as far as his own inner consciousness is concerned, no experience, no idea who he is, but he had planned for the society perfectly well, a very mannered, cultured society.

Hearing that Lao Tzu was nearby, living in a cave beyond the lake, he went to see him. A few of his disciples also went, but he told them, "You wait outside the cave." They said, "Why? It will be good, we can listen." He said, "You don't understand. I will tell you the reason later on. Let me go first. If I feel it right I will call you in."

They stayed outside, Confucius went in. Lao Tzu was sitting silently. He did not say to Confucius even to sit down, and Confucius was man of manners, etiquette. He had not expected that a great sage, Lao Tzu,

would not even ask. He did not say hello or even hi -- even that short form, "hi." He simply sat down, looking at Confucius, and Confucius said, "Sir, don't you believe in manners?"

Lao Tzu laughed. He said, 'I thought you knew an the manners -- what is the need for me to tell you? If you feel like sitting, you will sit down! You are not a man who does not know manners. If you like to stand up, it is my etiquette not to disturb you. You can stand up!" Confucius said, "But you... you did not even say hello." Lao Tzu said, "I said it. You could not hear it. It was a test: I said it silently. I wanted to know whether the famous philosopher Confucius understands silence or not. So you understand only words -- that much is decided! And you have expectations. You cannot sit down on your own, you have to be told.

"This cave does not belong to me. When I came here, nobody said 'sit down,' because nobody was here. Why should I say it? It is not my cave, nothing belongs to me. Just the way I am sitting, you can sit down. You are not a child to be told."

Confucius had never met such a man. And on each point he was rebuffed badly. Then Lao Tzu said, "If you really want to learn anything, first go and renounce all the idiots you have collected as your disciples. You don't know anything and you have thousands of disciples. It is hilarious! You just go and tell them the truth, that you don't know anything, and then come, because I teach only if somebody does not know. If he knows it already, why should he bother me? An old man... Leave me alone!"

Confucius came out, and he had not the courage to say to his disciples that he did not know. He had thousands of disciples, he was the most famous man at that time. Very few people knew about Lao Tzu. Confucius has remained a shadow over the whole of Chinese history. It is only somewhere in the footnotes you can find the name of Lao Tzu.

Confucius was not courageous enough to say "I do not know." The disciples said "You didn't ask us to come in. He said, "It was good that I didn't ask you to come in. And please don't ask the reason. That man is not a man; he is a dragon. He is dangerous, avoid him as far as possible. This is my first and last meeting with that old guy!"

And he was perspiring. It was a cold morning and the cave was very cool, but he was perspiring. The disciples said, "But why are you perspiring?" He said, "I am alive -- that's enough! Just take me away from here."

Lao Tzu has never been a great influence. He was a silent man. Once in a while somebody would come who was courageous enough to be with him He was not ready to come down to meet you, to be with you and to be amongst you. It simply was not his characteristic. He would remain on top of the hill. You would have to go to the hilltop, he was not going to come into the valley. He was not like a man, which I am.

I can come to any depth where you are hiding and catch hold of your head and pull you out. He was not that kind of man; he would simply sit on top of the hill. Anybody who wants... but who wants to go that far?

He never wrote a single word, he never gave a single speech -- just a few conversations here and there, and only if somebody asked something. And then too, he was not nice, as is expected of Masters. Confucius was right that he was a dragon. He would kill you!

Chuang Tzu is a very important person in the history of the whole world, not only China. There is not a single person in all history who can be compared with Chuang Tzu.

He wrote the most absurd parables. To understand his parables you will have to be something close to his consciousness, otherwise you will understand those parables as jokes. Those parables are the most significant religious stories, but they are absurd. They contradict -- the same story goes into so many contradictions, you are at a loss to figure out what he wants or where is the conclusion, or what is the meaning of it all.

But if you can meditate and with meditative eyes look at his stories, you will be surprised: he is saying things which cannot be said through words, and just to say them he has created all those contradictions. Figuring out those contradictions you will suddenly come to understand a truth which was not said in the story at all, but if you try to figure out the contradiction meditatively, that truth is bound to be revealed to you. It is just there, but he has not said it.

He was certainly the strangest creator of parables. There are parables of Aesop; in India there are parables of Panchtantra -- beautiful stories -- but all have simple mottos, simple teachings, there is nothing great about them. They explain to you a certain truth. But Chuang Tzu looks mad to anyone who reads him, hence he was never an influence. How could he be an influence? People were even afraid to go to him because he would say things that if they got into your head, you would become crazy. What to do about those things?

For example, he would say, "Last night I slept and dreamed that I had become a butterfly. I have been

wondering since I woke up in the morning: perhaps the butterfly has gone to sleep and is dreaming that she has become Chuang Tzu. What is your opinion? Which is true? Chuang Tzu dreaming himself as a butterfly, or a butterfly dreaming herself as Chuang Tzu -- what is the truth?"

Now, if this gets into your mind, you are going to be puzzled, and you had not come to get puzzled. You are already confused and this man is confusing you more.

So only very rarely a person would be able.... When he used to tell this story to anybody, that was enough, and the man would escape. "Nobody knows. Even I don't know whether I am dreaming you are here or you are dreaming I am here. This is beyond me. And I am not such a philosopher. You meditate over it. If you come to any conclusion, I live just nearby, and you can inform me. This is my name, but please don't harass me.

Just one young man, when he told this story, said, "Wait. I have the answer." Chuang Tzu said, "Really?" He said, "Yeah." He went out. He had brought a bucket of ice-cold water and he poured it on Chuang Tzu and said, "Wake up!"

Chuang Tzu said, "Really great! I was waiting for something like this answer. You are accepted as my disciple. You are the right man."

That's what has to be done: if somebody is talking about dream and he became a butterfly or a butterfly became a dream, all that he needs is to have a bucket of ice-cold water thrown on him so he wakes up, whoever he is. If he is Chuang Tzu, he will be Chuang Tzu. If he is a butterfly, he will be a butterfly. Things will be cleared. "Anyway, the sleep has to be broken."

He said, "This answer was so close to the story but it never happened to anybody. Thousands have heard the story, and they laugh and they talk about it and they tell it to each other, and it has spread all over the country; but not a single man thought of a single solution. All that is needed is to wake up the man, whoever he is. Waking up will be decisive. Only that can be decisive."

So the young man said, "Have I to do anything more or are you satisfied?" Chuang Tzu said, "I am perfectly satisfied, because more will be too much. You just sit down. You are accepted." He said, "I had come to be accepted. I have listened to great masters, but I have not found anything great. I have been to many monasteries, but all is ordinary. Then I heard about your story and then I thought, 'Here is something extraordinary. Now I have to find this man.'"

And all his stories are like that.... Now how many people can you influence?

So these people remained peaks, reaching to the stars, but beyond human intelligence. They never were influential in China. In fact, listening to me you have become aware of their names. Otherwise, ordinarily nobody bothers about Chuang Tzu, Lieh Tzu or Lao Tzu. Nobody has written commentaries on these people. I am the only man who has spoken for years continuously...

I spoke for one year continuously on Lao Tzu, every day. His book is very small, he wrote it in three days. I spoke on it one year in Hindi, and then when people from outside started coming, I spoke again on a few chosen parts. And you know me -- my memory is not good, so I forgot what I said in Hindi -- I had to interpret it again.

So the Hindi books are being translated and you will be puzzled, because what I have said in Hindi I have not said in English, and what I have said in English I have not said in Hindi. In fact, there was a gap of four, five years between the two series, and I never look back to what I said yesterday, and I don't feel any obligation to remain consistent with it.

Certainly, what I said in English is more up to date, because it is five years afterwards. And this gives me an immense freedom. Any day if it happens to me, I can start speaking on Lao Tzu again, because I don't know now what I have spoken on him -- whether in Hindi or English. Both are forgotten. I can give you a third commentary.

Otherwise, these peoples'names are not known -- what to say about their influence.

So in China it seems very difficult. The meeting of Confucius and Karl Marx is very dangerous. They both are materialists, they both believe only in certain moral rules, and they don't think that there is anything beyond this life.

In Russia, there is more possibility that we may have many more sannyasins. China seems to be far away; it is more difficult to penetrate the Chinese skull. It is made hard, first by Confucius and now it has got a new coating -- more modern, more contemporary -- of Marxism.

But nobody can deny the fact that perhaps, if China becomes richer, more affluent, more educated, more open to the outside world -- as is happening, it is opening its doors to the outside world-then there is a possibility sometime in the future that the Chinese youth can be approached.

But China is the most difficult country out of all the countries for the transformation of man. Okay, Isabel?

The Last Testament, Vol 2

Chapter #20
Chapter title: None

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INTERVIEW WITH HUGH SCHMIDT, THE MELBOURNE HERALD GROUP, MELBOURNE, AUSTRALIA

Q: IS YOUR RETINUE OF SANNYASINS THROUGHOUT THE WORLD GROWING IN NUMBER OR IS IT DECLINING?*

A:* It is growing fast.

Q: CAN YOU ESTIMATE HOW MANY YOU MIGHT HAVE WORLDWIDE?*

A:* More than one million.

Q: HOW MANY SAY TEN YEARS AGO WOULD YOU THINK? OR WHEN YOU LEFT INDIA HOW MANY DO YOU THINK YOU HAD?*

A:* It is difficult for me to remember -- what is left, is left.

Q: AND WHAT DO YOU THINK BRINGS PEOPLE TO PLACES LIKE RAJNEESHPURAM? DO YOU THINK IT'S FOR THE GOOD LIFE OR DO YOU THINK TO FIND THEMSELVES, TO FIND THEIR INNER SELVES OR IS IT A COMBINATION OF REASONS THAT BRINGS PEOPLE HERE TO LIVE?*

A:* They are inseparable; they are not two things. Unless you find yourself, you cannot live a good life. Finding yourself is fundamental. Everything else follows it.

Q: IN WESTERN AUSTRALIA THERE IS QUITE A STRONG AND HEALTHY COMMUNE IN FREMANTLE, AND THEY WERE TRYING TO GET ESTABLISHED IN PEMBERTON WHICH CAUSED*

QUITE A LOT OF CONCERN AMONGST THE LOCAL POPULATION. THE PEMBERTON COUNCIL HAS REFUSED TO ISSUE THEM A PERMIT -- DOES THAT WORRY YOU AT ALL?

A:* No. There is no question of worry. We will be fighting.

Q: YOU'LL BE FIGHTING?*

A:* We really enjoy fighting.

Q: SO YOU'LL BE FIGHTING IT LEGALLY IN...?*

A:* Legally.

Q: YOU SAID SOME TIME AGO THAT YOU'D LIKE TO VISIT AUSTRALIA, PARTICULARLY WEST....*

A:* Certainly.

Q: DO YOU THINK YOU'LL STILL GO DOWN THERE?*

A:* Still.

Q: DO YOU THINK THE LOCAL TOWNSPEOPLE IN THE SMALL TOWN OF PEMBERTON SHOULD BE WORRIED ABOUT THE RAJNEESHEES?*

A:* They are unnecessarily worried. They should be happy, because we do no harm to anybody. We mean no harm to anybody. We are so absorbed in our own life and joy, that we don't at all have any time for others. They should be happy that a joyous group has joined them. They can learn much from my people. They can learn how to laugh, how to dance, how to sing and how to make life a paradise.

Q: DO YOU THINK YOU HAVE A PARADISE ON EARTH (INAAUDIBLE)*

A:* Yes. We have! And you can go around this paradise and you will find only joy and love.

Q: EVERYONE SEEMS TO BE SMILING AND HAPPY.*

A:* Everybody is happy.

Q: HAVE YOU EVER HAD TO ASK ANY, ANYONE TO LEAVE RAJNEESHPURAM?*

A:* No. Never. People join on their own; if they want to leave, they have to leave on their own. Freedom is the rule.

Q: YOU HAVE A FAIRLY ACTIVE POLICE FORCE HERE -- DO THEY GET MUCH WORK TO DO?*

A:* They have nothing, no work. If you can give them some work in Australia... I can bring them with me when I come! They are really fed up with their guns: four years carrying guns and nothing to shoot!

Q: HOW IS YOUR HEALTH THESE DAYS, BHAGWAN?*

A:* It is better.

Q: DO YOU HAVE TO TAKE MEDICATION?*

A:* Yes.

Q: ARE YOU A VEGETARIAN?*

A:* Everybody here is vegetarian. To be non-vegetarian is inhuman. The non-vegetarian is exactly equal to a cannibal -- there is no difference -- except that cannibals eat better meat than the non-vegetarians.

Q: BHAGWAN, WHY DID YOU BREAK YOUR SILENCE WHICH LASTED NEARLY THREE YEARS?*

A:* I am a man of the moment: neither I look backward nor I look forward. This moment herenow is enough unto itself. If I feel like speaking, I speak -- whether there is anybody to hear it or not does not matter! If I don't want to speak, even if the whole world is ready to listen, I will not speak. I simply live according to my feelings.

Q: WELL, YOUR WORDS TONIGHT ARE GOING TO BE READ BY AT LEAST FOUR MILLION PEOPLE, IF THEY BUY THE PAPER.*

A:* That's good!

Q: GETTING ONTO ANOTHER SUBJECT WHICH I KNOW IS NOT TABOO HERE....*

A:* No. Nothing is tabooed here, so you can discuss any subject without any inhibition.

Q: I BELIEVE FOR AT LEAST A YEAR YOU HAVE BEEN AWARE OF THE DANGER OF THE AIDS PROBLEM AND YOU HAVE INSTILLED CAREFUL PRECAUTIONS AMONGST YOUR SANNYASINS -- IS THAT CORRECT?*

A:* That's right.

Q: FOR HOW LONG HAVE YOU BEEN AWARE OF THIS DANGER?*

A:* Just for the last year.

Q: DO YOU THINK IT COULD DESTROY MANKIND OR....?*

A:* It can. It has every possibility. It is not a normal disease, because it has no cure. In fact to call it disease is not right; it is death itself. Only death has no cure. And the ways it spreads are so many, that's why it is almost going to kill two-third of humanity, because you can catch it just by kissing somebody, you can catch it by washing somebody's tears, you can catch it by somebody sneezing at you.

It used to be a joke that sex is nothing but a sneeze. For the first time it has become a reality. Any liquid coming out of the body of the person who is suffering from AIDS can infect. And once you are infected, you become a carrier; you will infect your wife, your children, everybody -- unconsciously, unknowingly.

Just now I received the message that in New York City alone, ninety-five percent homosexuals are positively confirmed AIDS patients, thirty-five percent of prostitutes of New York are confirmed AIDS patients, and every city is at a loss what to do. Because these thirty-five percent prostitutes will be spreading it every day and they must have spread to thousands of people already, and those people on their own.... So it is just like a wildfire and so invisible that you cannot prevent it.

Governments are repressing information, because no nation wants to be condemned that it has so much perverted sexuality. Religions are repressing. No monastery has declared yet how many percentage of the monks are suffering from AIDS. They must be suffering more than anyone else, because to me AIDS is a religious contribution to the world. Insisting on celibacy, insisting that monks should live separate from nuns, insisting that sex is sin, are the causes, the basic causes which have led ultimately to AIDS. The whole responsibility lies with your popes, Ayatollah Khomeini, Hindu shankaracharya and the religious leaders -- they all are doing the same thing for centuries. They have created homosexuality.

In the wild, animals never turn homosexual, but in a zoo when, where females are not available, even animals become homosexuals. Your monasteries are nothing but zoos. And man is more intelligent than animals, so he is going to find some way for his sexual energy -- and what he can do?

It is beyond his powers. Just by taking a vow of celibacy, he cannot make his biology understand that, "I am celibate." The biology goes on functioning in its own way; it doesn't care about you at all -- your philosophy, ideology, religion. It will create blood, it will create semen, it will function on its own. It is not in your control in any way.

So what the monk has to do with his sexual energy? It is a well-known fact that all the monks of all the religions, have to find something or other. They have made love to animals, sodomy is as old as old testament; it comes, the very word *sodomy* comes from old testament. They have been homosexuals, nuns have been lesbians....

So no religion wants to declare how many homosexuals are in their monasteries. No city wants to take the note and inform the world and no individual wants to go through the test even! Because once you are confirmed that you are a homosexual, and you have a positive AIDS, you are a condemned individual. You will not have any other exit except suicide, because even your parents, your wife, your children, your brothers, sisters, friends, all will deny you.

Q: A NEWSPAPER I SAW IN VANCOUVER TWO DAYS AGO HAS A RAJNEESHPURAM DATELINE AND IT SAYS, "AIDS HAS STRUCK THE RAJNEESHEES: TWO FOLLOWERS OF GURU BHAGWAN SHREE RAJNEESH HAVE CONTRACTED THE USUAL, USUALLY FATAL DISEASE." IS IT TRUE?*

A:* It is true, because this is the only place in the whole world where everybody in this commune has gone through the test, and we have found two persons suffering from AIDS.

These two persons are not condemned by the commune; on the contrary, they are receiving more love, more respect, for the simple reason because they are victims of religion. We have given them our best houses in the best scenic places -- to live, to read, to see the films, whatever they want to do and whatever we can supply to them. They can come to the commune, they can come to the lectures, they can come to the meditations, but they have to be careful not in any way contact physically anybody. And they understand it

and they *are* tremendously grateful that they are here in this commune. In any other city they would have been thrown out.
Hospitals are not taking AIDS patients in; they are refusing.

Q: ARE THESE TWO PEOPLE RELATED? OR ARE THEY LIVING TOGETHER NOW.*

A:* No. They are together now, living in one place, but they are not related.

Q: SO THE SANNYASINS WHO LIVE HERE ARE TAUGHT AND ENCOURAGED TO TAKE EVERY PRECAUTION -- THEY DON'T ALLOW KISSING OR....?*

A:* Every precaution -- they have been told whatever can be dangerous to others. And they are intelligent people: once they understand a thing, they simply do it. In four years time, not a single baby has been born in the commune, because they understand; the world is so much overpopulated, now going on populating it more is simply making it more miserable, more starving. You are creating a burden for the world and you are giving your child an ugly world which is going to die either through AIDS or through nuclear weapons -- what is the point to give to the child such a world?
And nobody has prevented them. Just I explain things to them and then leave it up to their intelligence.

Q: SO YOU PRACTICE ZERO BIRTH GROWTH?*

A:* Zero birth growth. And that is unique. Nowhere in the whole world you will find five thousand people living together with zero birth control.

Q: BUT SURELY IF THE OUTSIDE WORLD ADOPTED THE SAME POLICY, IT WOULDN'T TAKE LONG FOR THE THIRD WORLD COUNTRIES, WHO WOULD NEVER PRACTICE ZERO BIRTH CONTROL, TO TAKE OVER THE WORLD MAYBE.*

A:* They can, they can, if they drop this stupid idea that they have to be democracies. My approach is that to afford democracy you have to be at a certain standard of living; below it you cannot afford democracy. Democracy is not so cheap. It is better those poor countries understand it, that what they need is a very dictatorial regime, that enforces anything that is going against humanity, against the nation.
Poor countries cannot afford democracy. What to say about poor countries? -- even a country like America can only talk about democracy, it cannot afford it. Democracy is yet to happen!

Q: ARE YOU POLITICALLY-MINDED, BHAGWAN?*

A:* No.

Q: WHAT DO YOU THINK OF PRESIDENT REAGAN?*

A:* Just a third-class fellow. But that is a necessary qualification for becoming a president or a prime minister: only third-class people aspire for those places. All politicians suffer from inferiority complex, so they want to become superior, just to convince themselves that they are not inferior.
Superior people need not convince themselves -- they know they are! So they may be painters, poets, they may be beggars -- it does not matter. If they don't suffer from inferiority complex, politics does not enter in.

Q: YOU'RE A LEADER OF A BIG GROUP OF PEOPLE; PEOPLE LOOK UP TO YOU -- WHAT HAVE YOU GOT THAT PRESIDENT REAGAN HASN'T GOT?*

A:* I am not a leader... and I have not tried to convert anybody to my way of life or my way of thinking. The people have come on their own, feeling some synchronicity between me and themselves. That's what I have and Reagan does not have. You can see that: where is Jimmy Carter now? Tomorrow the same will be the situation of Ronald Reagan. But I am going to be here for the whole coming history! Because I am not a leader.

A leader is something like a daily newspaper: by the evening it is useless. Just like *your* newspaper!

Q: GOOD FOR WRAPPING UP FISH AND FISH AND FRENCH FRIES. YES.*

A:* Give him some water!

Q: ARE YOU HAVING A BIRTHDAY SOON AREN'T YOU? ARE YOU HAVING A BIG CELEBRATION FOR YOUR BIRTHDAY?*

A:* I do not have any celebration. Every moment is a celebration to me. Talking to you, I am enjoying it so much!

Q: ARE YOU REALLY ENJOYING IT?*

A:* Really! My people celebrate -- I remain the same: I am celebrating all the year round.

Q: WISH I HAD SOMETHING TO CELEBRATE ALL THE YEAR ROUND TOO.*

A:* You celebrate!

Q: DO YOU SPEND MUCH TIME OF YOUR DAY READING OR WRITING?*

A:* No. I have never written anything.

Q: DO YOU READ NEWSPAPERS?*

A:* I don't read anything.

Q: DO YOU RISE EARLY IN THE MORNING OR DO YOU JUST GET UP WHEN YOU FEEL LIKE IT?*

A:* No. If I leave it to that I may not rise! So I leave it to my people to wake me up at six o'clock... Six in the morning. On my own I will not get up again -- just a bone-lazy fellow!

Q: DO YOU MEDITATE FOR MANY HOURS A DAY?*

A:* It is my twenty-four hour thing, because I will have to explain a little bit about it.... Other religions have prescribed people few minutes, half an hour -- to meditate, concentrate, contemplate, pray -- but to me the whole idea is idiotic that you can meditate for half an hour and for the remaining twenty-three and half hour, you can remain non-meditative. That is impossible. It is just like, "Breathe half an hour and for the remaining, forget all about it -- tomorrow morning breathe again."

Meditation is something that has to become your constant companion. So my method is such that it disturbs nothing. For example, I am talking to you: my method is while I am talking to you, I am fully aware of what I am saying, to whom I am saying.... Every gesture of my hand is with full awareness.

So do whatsoever you are doing -- walking on the street or swimming on the lake -- but remain conscious of your activity. Then you can be twenty-four hours in meditation. And unless you can be twenty-four hours in meditation, all your half an hour meditations are toys: you are just befooling yourself.

Q: DO YOU EVER VISIT THE PUBLIC ENTERTAINMENT IN RAJNEESHPURAM?*

A:* No.

Q: I BELIEVE YOU DID MAKE A QUICK VISIT TO THE DISCO ONE NIGHT.*

A:* Yes. One night.... I went... just to shock my people! But it was not much of a disco, because as I went there, everything stopped and the whole commune gathered in the disco and around the disco, so I had just to go in and come out. I have not seen anything there except people -- the same people I see everywhere!

I wanted to know what the hell this disco is, but they did not allow me! I don't go anywhere. And entertainment is needed because you are not blissful with yourself... something is missing in you, some worry, some tension, that you want to forget. Entertainment helps you, for the time being.

To me there is no point at all in going to any entertainment. I am not against it -- I can go. If people feel happy by my going there, I can go anywhere, hell included!

But as far as I am concerned, I don't need any entertainment: I am so full of blissfulness in myself.

Q: BUT YOU DON'T MIND YOUR SANNYASINS ENJOYING THEMSELVES AT THESE....?*

A:* I don't mind, because they have yet to come to the space where I am. And I tell them that, "Enjoy and entertainment yourself as much as you can, because soon you will be sitting like me! So before that happens, the calamity of enlightenment, you just do every nonsense that you want to do, because later on there is nothing left to be done.

Q: YES. LIVE LIFE FOR TODAY.*

A:* Yes. Live life for today, because tomorrow is entertainment within yourself! Or tomorrow is enlightenment; today you enjoy and do all kinds of foolish things -- go to the disco, go to the restaurant, and go to the playing cards -- do everything that a fool is expected to do! Because after enlightenment, now I know I missed so many things -- and missed forever!

Q: DO YOU DENY YOURSELF PLEASURES OF THE FLESH?*

A:* I don't deny anything. I don't deny anything. I am available to everything, but... it is not my need. I enjoy everything.

Q: DO YOU ENJOY A DRINK OF ALCOHOL? -- BEER OR WINE.*

A:* No. I don't like the taste. Otherwise they are vegetarian and there is no problem for me. I have tasted everything, but I did not like the taste! I am not against alcohol; I am against the taste of it.

Q: BUT YOU LIKE YOUR SANNYASINS TO BE MODERATE IN UM....*

A:* There is no question. I never give to my sannyasins any shoulds and should nots. Just I tell them: be alert and aware and do whatsoever you want to do. And don't wait for tomorrow, because who knows? -- tomorrow you may become enlightened -- that is the difficulty here!

Q: WHAT HAPPENS WHEN THE BHAGWAN SHUFFLES OFF THIS MORTAL COIL? WILL THE RAJNEESHEES JUST FADE AWAY OR DO YOU THINK THE MOVEMENT WILL STAY FOREVER?*

A:* That is for them to decide, not for me, even to discuss, because that may give some hint and I don't want even to give a hint what they have to do. Even while I am alive, I don't give them any directions. I am simply making them more and more alert and intelligent, and I depend on their intelligence. And I know whatever they will do right. Only retarded people need to be guided. Immature people need ten commandments.

I have got intelligent people around me. Almost all are university graduates, with all kinds of degrees -- Masters and Ph.D.'s, in all subjects. We are absolutely a self-sufficient organic commune. We have our doctors, we have our dentists, we have our nurses, we have our surgeons, we have our professors, we have our psychoanalysts -- we have everybody that we need.

Q: YOU NEED A PSYCHOANALYST HERE?*

A:* We need, because people who come from outside... sometimes they have repressed themselves so much and finding so much freedom without any discipline to enjoy freedom, they go nuts! For them we have therapists, all kinds of therapies. But for my own people there is no question. In fact every sannyasin is a therapist himself. Just listening to me for years... has made them as capable as any Sigmund Freud or Adler or Jung or Assagioli. In fact they understand more than Sigmund Freud, because Sigmund Freud was not aware of any meditation techniques. And psychology is incomplete without meditation, because then it is only superficial. Analysis of your dreams is not going to lead you to the realization of your being.

But the vice versa is totally different: if you realize your being, your dreams disappear.

So every sannyasin understands more. I have not written a single book, but there are at least three-hundred-fifty -- that's what my people say, because I have never counted.

Q: THOSE BOOKS ARE WRITTEN FROM YOUR TALKS?*

A:* Yes. From my talks, just verbatim.

Q: JUST LIKE THIS MIGHT BE USED?*

A:* This will be.

Q: DO YOU EVER PLAY BACK WHAT YOU HAVE SAID OR DO YOU, ONCE YOU'VE SAID IT, JUST FORGET ABOUT IT?*

A:* I go on contradicting myself.... Anybody who is growing, every moment, expanding is bound to contradict things of the past. Only people who are stuck at a point in their psychological development, remain consistent. Consistency is a disqualification. It simply shows a retarded person.

I love Walt Whitman's saying that, "I am vast enough to contain all contradictions." And this I can quote not only intellectually -- it is my own experience: I can contain all contradictions without any trouble. In fact the moment they are within me, they become complementaries.

Q: WHAT DO YOU THINK OF MATERIAL THINGS? I'VE READ VARIOUS REPORTS ABOUT YOU HAVING SEVENTY ROLLS ROYCES AND I NOTICE YOU HAVE A BEAUTIFUL DIAMOND WATCH ON YOUR HAND -- DO MATERIAL THINGS WORRY YOU AT ALL OR DO THEY CONCERN YOU?*

A:* I don't make any distinction between the material and the spiritual -- that is one of my most basic approaches. All the religions of the world have created a schizophrenic humanity, by dividing -- matter and spirit, this world and that world, God and creation, body and mind -- everywhere they have created duality. And in fact you are not a duality.

When you drink alcohol, it does not go in your mind; it goes into your physiology, but it affects your mind. Your mind is not separate from it. When you are hungry, starving, and the necessary proteins for your brain are not available to you, you start losing your intelligence. So to me, life is one organic whole. Matter is visible existence, the soul is invisible existence, but both are one and together.

So to me, to meditate and be in a beautiful space, and to be in the best car of the world, are not two separate things. And I love *every* beautiful thing, whether it is diamond or whether it is emerald or rubies... or ordinary stones!

You look at my watch again -- these are not diamonds, these are ordinary stones. But they are so beautiful, they can defeat any diamonds. And this watch is made by one of my sannyasins, that's why I said, we are absolutely self-sufficient. Everything that I am using, from my shoes to my hat, is made by my sannyasins. This watch must be the cheapest watch in the world -- and the best!

Q: DOES IT KEEP GOOD TIME?*

A:* The best -- only one second per year it will lose! And it has no value in the sense of price, because these stones cost nothing and my sannyasins simply have worked out of love. But in other words, it is also invaluable. If somebody is going to give me one billion dollars for this watch, it is not for sale. Love is never for sale!

I have half million dollar watches too -- and not one but dozens, because I believe in abundance -- but most often I use my sannyasins' watches. They have made five, six and they are continuously making. Soon I will be using only their watches. Those million dollar watches are just rotting. I am not caring any more about them, because diamond is not the question; the question is the beauty, the love poured into it....

So I am absolutely in tune with the material world... and I am not losing anything spiritual. In fact, the more I am grounded in the material existence, the more I can rise higher into the spiritual world. A man is almost like a tree: the roots go deeper into the ground, in the darkness, under the earth, the tree grows higher and higher above, aspiring to touch the stars! Deeper the roots, higher the tree. Don't forget the roots, otherwise the tree will be dead. That's what has happened in religious countries; they denied matter.

For example, India was the first to discover mathematics, five thousand years before Albert Einstein. China was first to invent gunpowder, three thousand years before Hiroshima. China was first to invent printing machines, four thousand years before Europe. China started printing currency notes, two thousand years before any other country in the world. But what happened to these people who were so inventive and so ahead of everybody? Religion destroyed these people.

Religion condemned materialism, condemned richness, appraised poverty, and naturally, the geniuses of

the country started becoming monks and in search of God, and nobody cared. Otherwise West is just a child. The whole scientific development is three hundred years old.

If the East was not disturbed by people like Gautam Buddha, Confucius, Mahavira, Krishna, then East would have been thousand times more powerful than America. But the reason why they are suffering and dying and starving -- the whole credit goes to their religious founders: those idiots disturbed millions of peoples' life. As far as I am concerned I consider them criminals and not ordinary criminals -- extraordinary criminals!

And my effort here is to make man whole, to drop the split, the division, the schizophrenia, so he can have all that matter can give and he can have all that spirit can give. Why not have both the worlds? I don't see the point -- why choose? If I can go to paradise in Rolls Royce, I don't see the point -- why should I go carrying a cross?

I am going into a Rolls Royce! If Mohammed can go on his horse directly to paradise, why not I can go on a Rolls Royce? There is no problem! And he has only one horse and I have ninety Rolls Royces, which have ten times more horse power....

Q: THAT'S A THOUSAND TIMES MORE HORSE POWER.*

A:* They are not yet complete. My garage is still waiting for more. And my sannyasins are preparing for three-hundred-sixty-five. One for every day seems to be exactly right.

Q: IN THESE DAYS OF FEAR ABOUT AIDS, DO YOU THINK YOUR PHILOSOPHY OF FREE LOVE IS A VIABLE PHILOSOPHY? SURELY THE PRECAUTIONS THAT SANNYASINS HAVE TO TAKE, MUST TAKE A LOT OF THE ENJOYMENT OUT OF LOVE.*

A:* No. Not at all. These precautions they have to take because of *you* -- because of the world, because of the society. These precautions are not just only against AIDS. AIDS is only symbolic of your whole world. And just in the beginning it seems to be unnatural -- just it is like if you go to an aboriginal tribe where people live naked: your clothes seems to be very unnatural. They don't seem unnatural to you, but the people who are living naked, and enjoying the sun and the sand and the wind, they can't figure it out what happened to you and why you are having a tie around your neck -- are you thinking to commit suicide? They cannot figure it out, "What has happened to this man?"

The same is the situation: those precautions in the beginning will look precautions, within few days they become part of you. If it is cold, you use the woolen clothes and you don't think that, "This heavy cloth I have to wear and...." You are not grumpy about it. But what to do? If the world is suffering from AIDS, and if I want to save my sannyasins alive, then they have to get accustomed. It is a question only of accustoming. And man -- remember -- has tremendous capacity of adjustment, to *anything*.

He can live in Siberia, he can live in the hottest places in Africa. Only two creatures are immensely adjustable: man and the cockroach. Wherever you will find man, you will find cockroach, except Rajneeshpuram....

You will not find a cockroach. And wherever you find a cockroach, it is almost certain you will find a man nearby: they have coexisted and they both are capable of strange situations. The cockroach also manages -- perhaps the cockroach is more intelligent in many ways. There are few species of cockroaches which make love... before making love -- and those are the real precautions those people have been taken from centuries, from all diseases, from any kind of trouble -- in the woman's belly, the man makes a new hole, *every time* he makes love. And you can count those healed holes, that how many times this woman has loved. And he never goes in the same hole again, so he is always making love to a virgin. This I call intelligence!

So there is no problem. My people have not complained, not a single person out of five thousand, that they are having any difficulty. They have understood the situation and they have to rise to the situation to face it.

And what we have done, every city and every country will have to do. We are the pioneers and they will have to follow exactly the same procedures. If they don't follow, they are going to be in a rotten state. And

better they do it soon, because the disease is really spreading fast in many areas of Europe, in America, in California, where thousands and millions of homosexuals are living. And something has to be done very quickly, but it seems all the leaders are simply trying not to pay attention to it -- that is also a tendency of the human mind. If you are facing something which you cannot solve, then you try to avoid it, as if it is not there.

But we are not in that category. If any problem is there, we take it as a challenge and we want to face it.

Q: YES, I THINK A LOT OF WORLD LEADERS ARE DOING THE OSTRICH AND PUTTING THEIR HEAD IN THE SAND AND PRETENDING IT WILL GO AWAY, OR HOPING IT WILL GO AWAY, BUT IT WON'T GO AWAY.*

A:* It cannot go away. In fact, what they are doing may make the situation worse. For example, in Texas they have made a law, that homosexuality is a crime. The homosexuals protested it, went to the Texas supreme court and refused, that the law will stand against them. It is for the first time, because of their protest, that world has become known: one million homosexuals in Texas! And Texas must be the most backward state in America -- what about California?

Now, driving one million homosexuals underground -- because you have turned them into criminals -- driving them underground is far more dangerous. They will continue and now they will not be in any way coming for testing, and they will go on spreading the whole thing around. I think the supreme court has done something wrong, the Texan leaders have done something wrong. Just to make it criminal, a disease does not disappear.

It is not something that you have to make a law against, and finished! And they are feeling very good, that they have done something.

They have done something dangerous.

Q: YES. IT DOES SOUND A BIT STUPID. DO YOU CONDONE HOMOSEXUALITY IN RAJNEESHPURAM?*

A:* I don't condemn. I tell them that you are victims and you don't need any condemnation or punishment; you need simple therapy and we have therapy groups here, where you can be again made natural, heterosexual. As far as lesbians are concerned, there is no danger, because they don't create AIDS. So about lesbians, I am not saying anything -- if somebody wants to be a lesbian, that is perfectly good. Perhaps lesbianism will be the reason to save humanity one day.

If all male by and by become infected, then lesbianism seems to be one of the best ways to prevent humanity from dying. All women should stop making any love to any man -- husband or no husband. Whole human society, the lesbians should spread: all women should become lesbians. That's will be the best solution, and for poor man... they should get tested. If they are still in tact and they are not having AIDS, then they should start donating their semen to the hospitals. That semen can be inseminated to the women for new children.

Q: THAT'S NOT LIVING FOR TODAY, THOUGH. THAT'S NOT ENJOYING LIFE, IS IT?*

A:* It is not a question of enjoying life. It is a question of enjoying everything. This is a great experiment -- at least my people will enjoy. It is really great to see all the women becoming lesbians... and all the male dodos and machos standing in queue before the hospital -- that's what they need, they deserve!

Q: THE PEOPLE IN MY HOME STATE ARE VERY WORRIED ABOUT THE RAJNEESHEE GROUP AND HAVE YOU ANY MESSAGE FOR THEM -- CAN YOU ALLAY THEIR FEARS? CAN YOU TELL THEM SOMETHING THAT MIGHT MAKE THEM FEEL HAPPIER?*

A:* I cannot. I can say only things which will make them more worried! Because to me, to be truthful is more important than their worries. Their worries are their problem, and they are out of their ignorance. They should become acquainted with my approach and they will not see any cause of worry.

Four years before when we came here, the whole Oregon became agitated and frightened and hostile, and they started so many cases against us. And we are defeating them in every case. In fact a situation has come where we are defending the constitution and they are going against it! And I have made it clear that we will stand for the American constitution, because it is one of the most beautiful constitution in the world. Even if we have to fight against whole America, the constitution is more valuable than this whole America, because it has beautiful values, hopes of all humanity.... But they are unnecessarily worried!

But somehow it seems human nature: to strangers you feel afraid. And I am certainly, in every way a stranger, on every count. We cannot agree on any point. And I am ready, I have given them challenge -- to the governor or to the president -- open challenge to discuss on anything that you think we are wrong. We are ready to listen to you and if we are wrong, we are ready to change ourselves. But if we convince you that *you* are wrong, then be ready to be changed! That takes the ground away from their feet. They know they are not right.

For example, a commune of five thousand people, for four years, has transformed a desert into an oasis. Rather than coming here and seeing that we have changed the desert, which was lying for fifty years for sale and nobody was ready to purchase it, because what you will do with the desert? We changed the desert and they are putting cases against us for the misuse of land. I used to think that idiots are spread all over the world, but finally I found they are all in Oregon!

Q: I'VE HAD A LOOK AT YOUR FARMING COMMUNITY HERE AND THE WAY YOU RECYCLE THINGS AND IT'S VERY VERY GOOD.*

A:* Yes. You just look.... We have been doing everything that.... And there was *nothing* here -- just one dilapidated house -- and we have created houses for five thousand people and we have created farms, greenhouses for vegetables, fruits. You will have a taste of our fruits. We have our own milk products. And they are without coming here. We have been inviting them that, "At least you should come and see!"

And if it goes against your law, then change your law, because man is not for law. Law is for man. We change the desert and we are criminals, because somehow it goes against your law. And you were never talking about that law; for fifty years the land was not used, it was perfectly lawful.

Five thousand people are living here, but they don't want to accept it as a city. And they had accepted it, they incorporated it. For two years they were funding it as a city, from the state and from the federal government, and seeing my vision of life and my approach to life, they became so agitated and afraid that they declared the city illegal.

So this is the only illegal city in the world. There are cities or there are no cities, but illegal city is an uniqueness.... And we are going to win, because the city exists, and they are denying it. And the amazing part is: in these four years not a single crime, not a single rape, not a single murder, not a single theft, not a single suicide, and this city is illegal. And New York and San Francisco are legal, where every moment there are crimes.

So it seems *not* to commit crime is illegal. If they force, we should start committing crime -- what to do?

Q: I WAS TOLD THAT I WOULD SEE ARMED GUARDS PATROLLING THE STREETS -- I HAVEN'T SEEN ANY SINCE I'VE BEEN HERE. DO YOU STILL HAVE ARMED GUARDS?*

A:* I *have*, because every day we receive phone calls that they are going to bring a crowd, to create disturbance, they are going to burn our houses, they are going to create fire, and every day threats that they are going to kill me and kill that. We go on sending those reports to the government that, "You should inquire and look who are the illegal people! We have not threatened anybody."

And those guards are police! -- they are part of the state of Oregon. And they are just there so nobody can create any nuisance.

Q: PREVENTIVE RATHER THAN...?*

A:* Absolutely preventive, because for four years they have not done any harm to anybody.

Q: BUT THEY ARE SANNYASINS -- THE POLICEMEN ARE SANNYASINS?*

A:* They *are* sannyasins. They have taken the training of the police. And the sannyasins have topped in every training, in every field, and they have proved their guts there too, and made it clear that it is not going to be a easy thing, to anything if you are planning to do against.

We are harmless, we don't want to do harm to anybody, but we will not let anybody harm us either, because that is too supporting violence.

Q: SO YOU TAKE ALL NECESSARY STEPS TO...?*

A:* We will take every necessary step.

Q: DO YOU THINK IT... ONE DAY IT MIGHT LEAD TO BLOODSHED?*

A:* It is all in their hands, because the governor is keeping the army alert. It looks so stupid! We have invited him that, "You should come and see that these peaceful people, they don't go out, the nearest neighbor is twenty miles away, we have nothing to do with anybody, we are living like a separate island and we don't have to depend on anybody else, we have everything that we need -- you just come and see. And if you see that this is a place where you have to bring army, you just tell us why, what is the reason.

But no, they don't have guts to come and see. And the day they had this secret meeting of all government agencies chiefs, where they decided that army should be kept alert -- that within three hours, army should reach Rajneeshpuram -- he did not allow any of our representatives.... " You were discussing us, you wanted to take some decision about us -- at least you should listen to our story too!" He did not allow that. He did not allow the press either.

Press was not allowed and he said that, "I will talk to the press after the meeting." And whatever he talked was absolute lie! Whatever had happened in the meeting, not a single thing he mentioned to the press. And whatsoever he mentioned to the press was not discussed in the inside. Just by chance, one journalist managed to get the secret file, and it was shown on the television. Now we have got the copy from that journalist in which they are preparing for a war!

It seems so idiotic....

Q: HAS THE GOVERNOR VISITED HERE AT ALL? -- STATE GOVERNOR.*

A:* No. None of these people who have been deciding there, none of them has been here. And we are every day in the news, every day in the television, in every magazine, every newspaper -- it is not that anything is hidden here. They can come -- and we invited them as our guests! But, no -- they don't want to come.

Q: YOU WELCOME VISITORS, DON'T YOU?*

A:* I welcome visitors, because that's the only way the world to become acquainted with us.

Q: I WAS VERY IMPRESSED BY YOUR PRESS ORGANIZATION HERE AND YOUR PUBLIC RELATIONS AND YOUR CHAMBER OF COMMERCE -- THEY'RE VERY HELPFUL AND....*

A:* Anything you will see -- we have tried the best that we can do within our circumstances.

Q: SORRY TO GO BACK TO MY HOME STATE, BUT WOULD YOU LIKE TO ESTABLISH A RAJNEESHEE COMMUNITY IN...?*

A:* Certainly, we are establishing everywhere around the world -- how can we leave Australia? That will be insulting to Australia!

Q: SO YOU'LL BE FIGHTING THE LEGAL MOVES THAT WILL BE MADE?*

A:* Soon we are going to be there. Our people are already there... just they have to come to one place and make a commune. I have many Australian sannyasins....

Just the question is of having a good place so they can have an independent commune. And it will be good for Australia, to see the commune and to see how these people live and, "Why they are so happy and why we are so miserable?"

And in fact, intelligent Australians should help my people. Anything new should be helped, because perhaps this may be the alternative to the rotten society, to a civilization which is dying. So a chance to any new thing must be given. Rather than being hostile, be friendly -- my people are very friendly, very loving.

The Last Testament, Vol 2

Chapter #21
Chapter title: Make It Clear To The World

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Ma Prem Isabel
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, YOU HAVE BEEN INTERVIEWED ON A DAILY BASIS BY THE WORLD MEDIA FOR OVER A MONTH. WHAT ROLE DOES THE MEDIA HAVE IN YOUR VISION? CAN SOMEBODY'S LIFE BE CHANGED BY SEEING YOU ONCE ON A TELEVISION SCREEN?

ANSWER: It is possible. Life functions very mysteriously. Just seeing a picture, reading a certain statement, seeing my face on the television, may prove the triggering point. There are millions of people in the world who are just on the borderline. A little push or a little pull and they will have crossed the line.

It is simply a matter of your heart being touched. It can be touched by anything, just my voice or just the gesture of my hand. It is unpredictable because what is going to happen to an individual's heart, what is going to touch it, is difficult to say. Perhaps my silence -- the pause that always happens between two sentences, or sometimes even in the middle of a sentence -- may stir something which is already there. Just a little push, a little pull, and the person will never be the same again.

And whatever he has tasted in that moment will grow, becoming a deep longing to come closer to me, to know more about me, to know more about the work that is happening, to know more about people who are around me. And these are the ways a person slowly enters into the energy field I am creating.

Talking to the world media is not just publicity. I have had enough of it. It is in fact using new methods of reaching people's hearts. So it does not matter what they ask, it does not matter what I answer. What matters is that people will be seeing my hands, my eyes, and they are bound to be affected -- this way or that. Either they may fall into a certain love or they may start from that very moment to hate me. But whatever happens, hate or love, I have touched their heart.

To change their hate into love is not difficult. The most difficult thing was to reach to their heart, which has happened. Those who are in love will be looking for books, tapes, videos, and those who are in hate, they will also be looking for the same things.

And once a man becomes emotionally connected with me -- as a friend, as an enemy -- he is part of my people. The enemies also are part of me and my work. Sometimes they do more work than the friends, because they are continuously talking against me.

Listening to them, many people start thinking, "Why are you so disturbed? If you are against, forget about the man." But they cannot forget me either.

And the people to whom they are talking about me will become interested, just as a curiosity in the beginning, but to change curiosity into a longing, a desire, a search, is not difficult. It happens almost automatically.

Q: BHAGWAN, YOU TALK OF CHANGING THE WORLD BY CREATING RAJNEESHEE OASES ALL OVER, BUT SOMETIMES EVEN YOUR OWN PEOPLE MISUNDERSTAND YOU OR DON'T HAVE THE COURAGE TO LIVE OUT YOUR VISION. IS IT REALLY POSSIBLE?

A: It is not only possible, it is going to happen. It is absolutely certain.

It is not a question of people understanding me or not -- even my own people may not understand me. There may be things which their old conditionings are still hindering them to understand. But it doesn't matter. What makes me so certain that this transformation of man is going to happen, whether people understand me or not, is the very situation in which humanity has suddenly landed.

It could have been predicted, but if they cannot understand now, it is impossible that they would have understood five thousand years ago. The seeds were in Moses, the seeds were in Manu, in Mahavira, in Jesus, in Zarathustra, in Krishna, in Gautam Buddha. What has happened was bound to happen. We are reaping the crop that humanity has been sowing for generations: stupid ideas, but once they become accepted, and for generations remain accepted and respectable, nobody inquires about them. For example, the idea of celibacy. For five thousand years in India it has existed as something spiritual that without celibacy there is no possibility of spiritual growth. And I am simply amazed that not a single person in five thousand years raised the question whether celibacy is possible -- because it is not under your control. It is not your mind which can manage it. The mind has no connection with it.

Life is far more intelligent. It has not left essential things for you to decide. For example your breathing: if it was left for you to decide, nobody would be alive. Sometimes you may hesitate whether to breathe or not, whether it is right or wrong, and sometimes you may simply forget. And what will happen when you will go to sleep?

So it is absolutely wrong to say, "I breathe." Breathing is not within your ego's power. It happens on its own. Life breathes in you, and you have no control over it. Man has tried. In yoga, and in other methods in different religions, man has tried, but nobody has succeeded. You cannot succeed against life.

The same is the question of celibacy, exactly the same. Just as breathing is needed for your life, sex is

needed for humanity. Sex is as deeply concerned with humanity as breathing is concerned with you. It cannot be left in the hands of the individuals. There is no choice about it.

And for five thousand years around the world the idea became permanently settled, so whoever was not celibate -- and nobody has ever been celibate -- started feeling guilty. He thought, "Others are able to manage, and only I am not able to manage it. I have a very weak personality, subhuman." But he was not aware that that was the situation of all. They were all hypocrites. And just to keep that hypocrisy nobody was asking the simple question that if sex is a biological phenomenon, in the hands of life, how can you prevent it?

It is possible for a woman to be celibate because her role in sex is that of a receiver. She does not give anything in it. She gets something.

Man cannot be celibate, just the way no woman can avoid the period, the monthly menstrual course, there is no way. And you will be surprised to know that one of the oldest religions of the world, Jainism, has not allowed women directly, from women's bodies, to enter into their paradise. So whatever the woman does -- all her fasts, austerities, she can become a nun, she can renounce everything -- all this will give her only a man's body in the next birth, because only through a man's body will she be able to enter into enlightenment. There is no way from a woman's body.

And what was the reason? The monthly period -- because in the monthly period something comes out of the woman, and the woman cannot hide it. It is difficult for so many years to keep it a secret and pretend that it doesn't happen, that you have controlled it completely. It is impossible. The blood is coming out of the body. How are you going to prevent it? And the pain and the misery?

It was the monthly period that was given as the reason that women are not capable of controlling their bodies. They cannot rise above their bodies, so they cannot attain spirituality. But man... nobody asks what happens to his semen which is being created continuously by his food, exercise, breathing, whatever he is doing. It is a natural process, the same as the monthly period of the woman. But there is a possibility to keep it a secret. That's how homosexuality entered into religions. That's how masturbation entered into religions.

It is strange that all the religions condemn masturbation, so much so that in India it is said by the religious leaders that the people who go mad, go mad because of masturbation. The reality may be otherwise. The people who go mad are the people who are not masturbating. The people who have been masturbating are simply releasing a certain force that goes on accumulating, and if it remains repressed inside you, it can drive you crazy.

I said to one saint, "This seems to be absurd that masturbation leads people to madness, because the man who is masturbating, he is masturbating because of you. You have separated men and women so cunningly, particularly in India, that it is impossible to have any contact. And if a man is a bachelor -- and he has to be a bachelor at least from fourteen to twenty-four, twenty-five years of age, and those are the most potential times. Nearabout eighteen he is at the highest peak of sexual energy, he will never again be so potent. Now what do you want him to do?"

In the hostels he is bound to become a homosexual. If he is a poor man, he may start making love to animals. Or if nothing else is possible, he may masturbate. If he is afraid -- because that can lead to madness -- he may not masturbate, but his semen will be released in sleep. It cannot remain inside.

Even Mahatma Gandhi at the age of seventy was having wet dreams, so what to say of others? And he was certainly a sincere man. Wrong about everything, but sincere. I never suspect his intentions. I criticize him totally on every single point, but he was a sincere man, honest; whatever he was doing he did it with totality.

Forty years he struggled to remain celibate, and the only result was that he was having wet dreams. Certainly he would not become a homosexual, he would not make love to animals, he would not masturbate, because he believed that unless sexual energy is controlled your spirituality remains imperfect.

That was the ancient idea that he was following blindly, without asking a relevant question: if you cannot control urination, how can you control your semen, which is being produced by you, by your body? And the body knows nothing about celibacy, there is no way to give the idea of celibacy to the body... so now there is no need to produce any sexual energy. There is no communication between the mind and the body in that way. These people have dominated humanity and given them idiotic ideas. One may ask why all these people gave the same idiotic ideas. There is a reason.

The reason is to make spirituality a great challenge. The only way was to make man repress something which he cannot repress.

Naturally he cannot deny God. He knows he cannot even manage celibacy, what right does he have to

deny God, heaven, and hell? Those who are celibate are talking about experiencing God, realizing God, seeing God, even bringing messages from God. Give some idea which is impossible for humanity to do, so only hypocrites, cunning people will be able to pretend....

That's why there is a similarity in all the religions. Of one thing everybody was aware: life depends on reproduction. And life will not allow the power of reproduction to be given into the hands of individuals, because it is the most important thing. Individuals come and go, the river of life should continue. Hence sex is not within human power.

Once this was known -- and it was simple to know -- then all the religions exploited humanity with it. And it gave such good returns. Tell people that celibacy is spiritual, then these are the results that will follow: one, everybody becomes guilty. And the guilty person is gullible, the guilty person wants to get rid of his guilt. He does not bother whether God exists or not, what he wants is to be freed from guilt. Then use God as the compassionate one, the ultimate forgiver; you just have to confess to his priest. Open your heart and confess your guilt, and you will be forgiven. They have created a very fictitious circle.

A false principle of celibacy creates guilt. The guilty person feels burdened, he needs to be unburdened, and if God can help, if the Holy Bible can help, if the priest can help.... He is willing to accept all of them because the feeling of guilt is tremendously painful. You fall down in your own eyes. You lose all respect for yourself

So it was easy for them to impose any fictitious ideas, and the guilty person cannot ask a question, because he is afraid if he asks questions and does not have faith, what is going to happen to his guilt, which he is accumulating every day, which is becoming bigger and bigger, a Himayalan load on his soul? He is ready to accept anything to get rid of this burden.

So it was easy for the priests, for the religious leaders, to impose ideas of God, heaven, and hell, or anything. Different religions have used different things, but the basic secret is the same.

Because he cannot follow celibacy he will become perverted. And to make man perverted means you have made him destroy his own individuality, freedom, his basic right to be proud of himself as a living, conscious being. Perverted, you have driven him into dark holes which lead nowhere. Every perversion leads to another perversion, because no perversion can be satisfying.

Natural sex can be satisfying, but perverted sex is unable to satisfy because nature has no provision for it. You can eat through your mouth -- nature has made that provision -- but if you start eating through your nose, then of course there will be difficulties. Nature has not made your teeth in your nose. Nature has no idea what kind of pervert you are going to be.

So no perversion is ever able to satisfy. Each perversion leads into another perversion; perhaps if this is not satisfying, the other one may be. And you go on farther and farther away from your natural instinct, which is the only place where you can get satisfaction, where you can relax and you can lose the tenseness of your being. But that is prohibited by your religion as sin.

This is a very cunning strategy. That's why when I say all these people have committed crimes against humanity, people get shocked because they don't understand what I mean about what these people have done. They have sown the seeds of all kinds of psychological diseases.

They have sown the seeds for poverty to remain in the world. They have consoled the poor. They have not allowed humanity to explore the material resources which are made available by life. Naturally, people have remained poor. For centuries how many million people have died, just because there was no food, no water? It is really a shame upon us all that it has been allowed, and it is being allowed still. Still nobody is raising his hand against these criminals who go on preaching against birth control, abortion....

They are respected people, they are doing great service to life. That's how they present the case. "Abortion is killing life" -- but for abortion *they* are responsible because they prevented the pill. You did not allow people to use the birth control methods. Now the child is there, and the only possibility is either to abort the child or to have the child.

One has to look into the strategies. First you condemn birth control -- it is against God. If God wants to send more people to the earth, you should not prevent it. Now any intelligent person can say, "If God wants to send more people to the earth, then he should have a look at the earth."

It is already overpopulated; people are dying in thousands per day. Soon it will be more than five thousand per day. Can't God see? Is he blind? He cannot understand a simple thing, that so many people are dying of starvation now, there is no need to send more people to the earth.

And there are so many planets, millions of planets, millions of solar systems which are empty, lifeless, dead. Any sensible person would like to make other planets living, alive. And if your God can create the

world, he can do anything. If the planet does not have water, he can send water, create water. If the planet does not have the right conditions for life, he can create them. He *has* created them. What is the point of having millions and millions of dead planets, and sending people here? Finally, these people will be the cause of the death of the whole planet.

The pope is concerned about one person's life, and he is responsible for abortion, all the abortions. Religious people are responsible for it because they are not allowing birth control methods. If birth control methods are applied, the question of abortion will not arise at all.

And why should you be worried? If the pill can manage, and your God cannot do anything against the pill, certainly the pill should be worshipped from now on. God is impotent against the pill. In every church and temple and mosque you should keep bottles of pills to worship. That seems to be reasonable, because this pill is so powerful that the omnipotent God cannot do anything about it.

So rather than doing the rational thing -- worshipping the pill -- these people are still roaming around telling people to give birth. Not to give birth is against God. They don't know anything about God. Nobody has known anything about God ever.

It is such a foolish notion, but we are reaping the crop of thousands of years of stupid religious leaders. Poverty is there, sickness is there, perversion is there, which has culminated in AIDS. And it is strange that the pope is not proposing anything to prevent AIDS.

On the contrary, he is saying, and his followers are saying that it is a punishment against the homosexuals, as if the homosexuals have suddenly existed only in this last part of the twentieth century. Homosexuals have been here since the very beginning. And for thousands of years God never bothered about homosexuals, never punished them. In fact, most of the homosexuals were in the monasteries, spiritual leaders, spiritual guides to people. It took so many thousand years for God to make the decision that now homosexuals should be punished. This God seems to have a great bureaucracy. The file has been moving for thousands of years, and now comes the judgment.

And in the first place you create the homosexual, you create the perversion. If AIDS is going to be the punishment, then all the priests and the bishops and the cardinals and the rabbis and the Hindu monks and the Buddhist monks, these should be the people to suffer from AIDS, because they are the causes of it. This is very unfair. There is no justice behind it: victims are being punished, and the people who created the whole phenomenon will be rewarded in paradise.

From many directions these things have gathered to a point where either people have to listen to me or they have to accept global suicide. So it is not just a theoretical question anymore, it is something existential. That's why I think whether anybody understands or not, the world situation itself is forcing the intelligentsia to understand it clearly. They will *have* to understand it!

And there is nobody else who is giving any alternative, because nobody has the guts to accept all the condemnation that will come. But I am immune to condemnation, because except condemnation nothing has ever come to me. So it does not bother me at all. I have not lost a single moment's sleep for it. I have never thought about it.

I have gone on saying whatsoever feels right to me. Nobody has answered me in these thirty years, but everybody from every religion, from every political ideology, has condemned me. They have given no argument against my argument, nor have been able to propose another alternative.

If they propose a better alternative I will be the first one to accept it, because it is not a question of me or you; it is a question of the whole life of the planet: centuries of painting and poetry, centuries of music, of literature, of philosophy, of high flights of intelligence, logic, and reason.

Everything would be simply erased. Life was doing such a tremendously important experiment here, and the whole universe around dead. This small earth may be very small in size, but in significance this is the most significant planet in the whole universe, because this is the only planet which has not only life, but has consciousness. Not only consciousness, but it has reached in a few people to the ultimate flowering of consciousness I call enlightenment.

It should not be destroyed. It took millions of years for life to grow to such a point where a few people at least can become enlightened. We can hope that if life survives, a day will come when we have many, many people enlightened, and perhaps one day the whole humanity. That day will be the greatest day in the history of the universe, when the whole planet is enlightened.

That's why I am so certain that they will have to accept it. They will have to understand it, even against their will. Otherwise they have to choose a global suicide.

So I am in a very fine position, because the alternative is such that nobody is going to choose it. We just

have to make it clear to the world what the alternatives are, that these are the two alternatives. Your old world, your old ideologies have brought you to the climax where life cannot continue any more. We are not at all rooted in the past. We have only future, no past. You have only past and no future.

We have to make it clear to them that what we are doing is creating a new man, because the old man has failed, utterly failed. All his efforts have led nowhere. And at least when you are dying, let us, give us a chance. At the most we may also be failures, that's the worst that can happen. But you will not be a loser anyway-you were going to die. So we have to make the whole world aware that we are proposing an alternative to the old rotten structure which is dying, every day dying and coming closer to final death. Before it dies we can save the intelligent group of young people from this dying structure. If the old people are too old and cannot change, nothing to be worried about -- they were going to die anyway -- but the whole humanity should not die with them.

If we can save only the youth around the world, that's enough. Just Adam and Eve created the whole world. If we can save the youth, we can repopulate the world with new beings, higher in every possible way, better in every possible way. And we will not commit the same mistakes that have been committed in the past.

Q: BHAGWAN, HOW CAN PEOPLE TURN THE HUMAN PHENOMENON OF FALLING IN LOVE INTO A MEDITATION?

A: It is the easiest way. In human life, love is the closest phenomenon to meditation. The moment you fall in love with someone, what actually happens? What transpires between those two who have fallen in love with each other? They drop their egos -- at least for each other. They drop their hypocrisies, their masks. They want to be together, almost one soul within two bodies. That's the desire of love.

And this is a beautiful moment to change it into a meditation. Just nobody has ever told them. In fact, just the opposite has been told to them: that love is against meditation, so people who are falling in love can never become meditators.

The same people who make celibacy spiritual make love unspiritual, something dirty, condemned. But to me things are totally different. Love helps you to relax, which is part of meditation. Love helps you to be joyous, which is part of meditation. Love helps you, for a few moments at least, to be silent, which is the essential part of meditation. And finally, making love, if you attain to an orgasmic experience, gives you a glimpse of what meditation is, but it is millions of times more than this.

So to me love is a basic experience which can help you to become meditators. The old religions have been preventing it, and they have been preventing it for a certain reason. If people can transform their love into meditation, then the priests and the churches and the synagogues are no more needed, then people are totally free. No spiritual leadership is needed. And there are millions of priests around the world, like parasites on humanity. And naturally they will give you wrong ideas, against love, and they will give you ideas for meditation, but because you don't have the basic experience....

Love is just like when you enter into a swimming pool, step by step you are going into deeper water. Then the floor of the swimming pool is divided in two parts, one for those who cannot swim, so the water is up to your neck, and then the second part for those who can swim.

But those who want to learn swimming have to learn in the first part, which is not for swimmers. They have to learn it there. Once they have learned, then slowly they will gather courage and enter into deeper water, because for a swimmer it does not matter how deep the water is; the swimmer is always on the surface. The water may be a hundred feet deep, five hundred feet deep, or five miles deep, it makes no difference to the swimmer. It makes a difference only to the non-swimmer. Beyond five feet, everything is death. But the swimming pool is one -- shallow, deep -- it is one. And the boundary line is only a line until you learn to swim.

To me, love and meditation are just like that. Love is the shallow space in a swimming pool, for those who cannot meditate. But that is the place to learn meditation. And it is the same pool, it is the same water, it is the same kind of phenomenon. You are just unable to go deeper because you have been made afraid even to enter into it. The shallow part has been condemned, and you have been told to jump into the deeper part without knowing how to swim.

So they disturbed your love life by condemnation and they disturbed your meditative life by sheer strategy: because you don't know swimming, you cannot go so deep. And you don't have any experience of

silence, peace, sheer joy, a little bit of ecstasy, something orgasmic -- these will give you the hints how meditation is not a myth. You have tasted it a little bit. It is the same energy field, just you have to go deeper into it.

What actually happens when one couple moves into the realm of orgasmic experience? What actually happens? Every point has to be understood. Time stops. For a moment the pendulum does not move, and that single moment seems to be almost eternity. The two persons are no more two -- for a moment. They have melted into each other. There is no thought in the mind, for a moment. It is all empty and silent, and these are the things which have to be deepened in meditation.

And once you have tasted them, you will be surprised that it does not depend on the other person. Something happens within you. Something happens within the other person. But it is not dependent. If you can sit silently, if you can manage, by watching your thoughts, to bring a gap, a stop, you will suddenly see time has stopped again. And now it is in your hands, not in the hands of biology. You can keep this time stopped as long as you want. And once you know the secret key....

The key is: no thoughts, no ego, no time -- you just are.

That's why I have never been against love. I have been much condemned for it, naturally, because I was cutting the very roots of the business of all the religions.

Every religion is against me. Their profession depends on condemning love and praising meditation. They know you cannot attain to meditation, and they know now your love is condemned, it is a sin. You will never experience any orgasmic phenomenon, so meditation will remain just a philosophy, and your life will remain loveless, angry, full of rage, ready to explode at any excuse. Because where will your energy go?

It could have become peace, silence, joy, blissfulness. You did not allow it to become that. That repressed energy turns into poison. That's why everybody is irritable, annoyed, worried, tense. The simple reason is that they have lost the natural source of relaxation.

No animal looks irritated, annoyed, angry, because they don't understand the language the priests speak. They have never heard that celibacy is spiritual. Of course they cannot attain to meditation, but they are far better than those human beings who could have attained meditative heights, but have lost even the simple biological experience of orgasm.

Those are simply indications of your possibilities, potentialities. And it is easier to experiment with something natural in the beginning and then to try something which is supernatural, which belongs to higher nature.

And once you know how to be silent, how to be thoughtless, how to be in a state of no time, no mind, you experience such orgasmic joy, which has nothing to do with sex, it has such purity and such innocence. A man who has attained to that purity and innocence has no need of sex. It is no more a psychological problem for him, but there is no prohibition either. He can enjoy sex too, and he will enjoy it more than anybody else, because his orgasm will immediately become meditative.

Having experienced the meditative orgasm -- such a bigger phenomenon -- his sexual orgasm will immediately trigger the bigger orgasm. He can play with sex. There is no harm in it. There is no need, but there is no prohibition either. It is up to him.

The meditative orgasm absorbs your sexual energy, because you don't have any other energy. Your whole energy is sexual energy, and that vast explosion of joy simply absorbs all your energy. Hence, you need not become a pervert, you need not make an effort to remain celibate. It is just your choice.

If you want to play old games once in a while, it is perfectly good. In fact, perhaps it should be a part of every enlightened man's life to have sex once in a while, because that will change the attitude of the whole world about sex.

Without that, it is very difficult to change. Then they can see that even an enlightened person can enjoy sex. There is nothing sin -- like in it. And it will join the enlightened man and unenlightened man in a bridge. At least on one point, both experience the same thing. And the enlightened one can guide the unenlightened to bigger orgasms. Start with this small one, but don't stop here.

Love is a natural kind of meditation. And meditation is a supernatural kind of love.

Q: BHAGWAN, THE PRESS IN COMMUNIST COUNTRIES SEEMS TO MAKE THE SAME ACCUSATIONS ABOUT YOU AS THE PRESS IN CAPITALIST COUNTRIES DOES. WOULD YOU COMMENT ON THAT?

A: They are not basically different. The capitalists and the communists are in the same relationship as father and son. Capitalism is the father, communism is the angry son, a son who has turned hippie. It is a by-product of capitalism.

So first, they are not as antagonistic as it appears. Communism is a state capitalism, that's the only difference. Capitalism allows people to have capital separately, individually. In fact, that too is more of a show than a reality.

For example, half of Oregon's land belongs to the federal government of America. Now what kind of capitalism is this? And they are making efforts to have the federal government own all the land in Oregon. The politicians' fear of our being here is basically rooted in this point.

Other things are not real. The real idea before we came here was: half the land they already own, and the other half they wanted to purchase from individuals, so they could make Oregon into a nuclear shelter. That's why they are so much against us, because we are just in the middle of their nuclear shelter. They don't want any stranger here, and we are stranger than strangers can be. In everything we are stranger.

So they want to throw us out of Oregon. They cannot do it because of their hypocrisy. Otherwise their mask will slip down and they will be exposed to the whole world. So they want to do it in such a way that it appears legal, but that is where they are wrong. Legally they cannot do anything against us, because whatever we are doing, we are doing absolutely in accordance with the American Constitution.

It is a strange situation: we are foreigners to them but we are going to fight for THEIR Constitution against them, because they are prostituting it. And their fear is certainly real. They cannot face us in the Supreme Court, and they cannot face us before the world.

And now they have become even more frightened because in four years they have not been able to do anything, and they are losing every case because all their cases are bogus, meaningless, stupid. And they are all against the democratic values of respecting individuals, individual property, respecting freedom, freedom of expression, respecting the minority -- not only respecting, but protecting the minority.

We are the smallest group in America. They cannot find a group which is smaller than us, a commune of just five thousand people. If this is not a minority, then what is? And if the Constitution exists to protect the minority against the majority then the Constitution is in our favor.

If the Constitution stands for individual property, then they should forget completely that Rajneeshpuram can ever be federal government land. If it respects individuals, does not make any discrimination between religions, then their discriminatory behavior against us -- which we can prove with evidence -- is enough to expose their whole conspiracy.

The very approach of our commune is neither communist nor capitalist. Our approach is beyond both, both are out of date. If we have to choose between the two, between communism and capitalism, I will choose capitalism because at least it gives freedom to the individual, freedom of expression, freedom to own things.

It is something tremendously significant to understand, that if all your belongings are taken away from you by the government and they belong to the state, and you are left alone, naked, they have destroyed a major part of your individuality. Your belongings are, in a subtle way, extensions of your individuality: your clothes, your style of wearing those clothes, your house, your furniture, your way of keeping your house clean or unclean, your garden. If everything belongs to the state and nothing belongs to you, you are just a naked animal who has been robbed completely. That is what they do in Soviet Russia.

For example, when Sakharov received the Nobel prize and accepted it against the government's will.... He was the director of the Soviet academy of sciences and is thought to be the most brilliant physicist today, who has gone higher and deeper than Albert Einstein, the best mind alive as far as physics is concerned. They immediately removed him from his directorship, his car was taken away, his salary was reduced from one thousand rubles to five hundred rubles. His chief called him and told him, "Listen, you are one person in millions of people who has a personal car. To have a personal car in the Soviet Union is a dignity, but you will have to lose it, and you will have to lose the house. You cannot live in this big, beautiful mansion anymore. Your directorship is gone."

And within fifteen days he was sent to Siberia. He is still alive. The best mind in the world is doing nothing. He does not even know that you can change your doing nothing into meditation. He is not aware of it. He will die there, nobody will know when he lived and when he died.

But the first thing they did was take away the car to make him go in the buses. They reduced his

individuality, made him a member of the common mass. Then they took away the beautiful old czarist mansion and sent him into an ordinary quarter where other laborers live.

Communism is anti-individual. It is basically state capitalism. Everything is owned by the state, but this is only theory, because the state does not exist. State means the clique, the gang, the mafia that is in power. And for sixty years the same gang has remained in power. People have changed, but the gang has remained the same. If there are twenty people who are powerful in the Soviet Union, those twenty people have remained the same. One dies, and another is replaced by the other nineteen unanimously. That's why the circle remains the same. And anybody who comes to replace someone is chosen by the older group unanimously -- otherwise not.

So for sixty years a small group of people has owned everything in the country. There is no freedom for the press; only the government publishes books, newspapers, magazines. The people cannot even know whether what is printed is true or false. There is no way to compare it. People cannot even listen to radio stations from outside. If they are caught it is a great crime. They can be thrown into jail for five years, ten years. Nobody can even listen to foreign countries. Mostly it is impossible because no foreign country releases information in Russian, and in Russia -- except for a few other small language groups -- only Russian is understood. They cannot understand anything from the outside world. The language is the barrier.

Secondly, if they are caught red-handed they are unnecessarily risking their life for a little information. Who wants to do that? They cannot read books of their own choice. For example, my books are banned. And the KGB has been against my sannyasins there, taking all their books, newspapers, photographs, and everything concerning me, and torturing and persecuting and interrogating them continuously to inform about other members, to inform who are the other people connected with this movement who have any other literature.

Now this kind of a society is inhuman. In Russia it is impossible even for Karl Marx to be born again, because he was a free thinker. England allowed him to publish his books against England, against capitalism. Russia would not allow him to publish a book against Russia and against communism. So in these sixty years Russia has not given any geniuses; and this is important to remember, because before the revolution Russia was one of the countries with the most potential for producing geniuses.

The best novelists were Russians. If you make a list of the ten greatest novelists in the whole history of the world, the first five have to be the Russian ones. There is no other way, because they produced the best novels, poetry, painting. All that creativity has been destroyed. In sixty years not a single Turgenev, Chekhov, Gorky, Tolstoy, Dostoevsky. Not a single person comparable to these has been able to assert himself.

The only way for genius to move is towards science, and that too has to remain unknown to the whole world. Sakharov was not known before the Nobel prize was declared. Nobody knew that a man existed who had gone deeper into the physical world than Albert Einstein. Now this man belongs to the whole world. He is not a property of Russia. Genius cannot be a property of any nation, and a genius of such caliber is simply rotting in Siberia. And he is not alone there, there are three other Nobel prize winning scientists. Nobody had ever heard their names till they received the Nobel prize.

Russia does not want anybody outside to know who are the important people in the country, for fear that they may be contacted or bribed, and they think of the Nobel prize as a bribe. So the man becomes world famous, the man goes to Sweden to take the Nobel prize, comes in contact with world media, world scientists, comes to see the outside world and find out that Russia is thousands of years backwards. In Russia he was told that they are living the latest philosophy, communism, and outside they see what is happening, how people are free.

So they don't want anybody to go out of Russia. This Nobel prize becomes an excuse for him to go out. They refuse, but their refusal makes the man famous around the world. And if he disobeys, he is thrown into jail, thrown into a mental hospital, thrown into Siberia, and then nobody hears anything about him. This is a criminal society.

So if I have to choose between communism and capitalism, I will certainly choose capitalism. Howsoever hypocritical, howsoever politically dishonest a system it is, it still gives loopholes so individuals can assert themselves, so people can show their minds, can connect with other people around the world. And even though the politicians may be corrupted, they can be dragged to the courts, which are quite fair -- particularly the Supreme Court, because no politician can do any damage to any judge of the Supreme Court.

The Constitution provides every protection to the Supreme Court. Once a person is made a judge in the Supreme Court, he is made one for his whole life, so you cannot retire him, you cannot demote him, you cannot punish him, you cannot do anything against him. So he has no fear. He need not be unfair. The Supreme Court of America perhaps is the fairest court in the whole world. It can give judgments against the president without any fear.

But this is if I am given the choice only between the two. Otherwise I have my own idea of a different society. I call it *meritocracy*. It should not be state ownership, communism. It should not be a cunning, criminal, political system behind the masks of democracy.

Otherwise how do you explain that in a democratic country like America, Nixon is possible? And Nixon reminds me of Mao Tse-tung's remark. When Nixon resigned, Mao Tse-tung could not believe it. He said, "This is strange. Every politician is doing the same everywhere. I am doing it here. Why are these people so much against it? And why do the courts and the newspapers have so much power?" But Nixon happened. Perhaps every politician is doing it, Mao is right, but Nixon was caught. Others are not caught.

So I don't want a system in which it is possible for a person like Nixon to reach to the highest post in the country. I do not want a system like in America where twenty percent of the presidents have been murdered, where Kennedy was murdered, where his brother, who was running for the presidency was murdered, and his other brother -- and there are only three brothers -- is threatened that if he runs for the presidency, he will be assassinated.

The poor woman, the mother of these three Kennedys, is ninety years old. She has seen the death of two sons*-young, immensely intelligent. She knows the third has the capacity to become president, but she has taken a promise from the third: "While I am alive, you should not run, because it will be too much. I have suffered too much: the two deaths of my two sons. You are my last son, I would not like you dead before my eyes. Let me first die, then you are free, you can run for president."

Now this kind of country, where criminals are ruling and people who can do immense good for the country are prevented.... Who is preventing them? Who killed the two Kennedys? Who is threatening the third one? And why are they not killing Jimmy Carter or Ronald Reagan? Nobody bothers. But it is simple: anybody, any group, any gang, who has killed the Kennedys is somehow connected with Ronald Reagan, with Nixon.

Nixon did everything wrong and he was not shot, and Kennedy was not doing anything wrong. In fact, because he was trying to do something good, he was shot. This is a very corrupted state of affairs.

My political system is totally different. I call it *meritocracy*, because it will depend on merit. It will not be a political system, it will not have any political parties. People will be running for posts on their own merit. And each individual will decide on his own, because no political party will be pressurizing him. There will be no political party at all -- individual to individual -- no gang will be allowed.

And anybody who is chosen is chosen because of his merit. If you choose a secretary for finance, then you will choose the best economist in your country.

This does not happen at all. People who don't know anything of economics become finance secretaries, ministers. People who don't know anything about education become education ministers. In India I knew a man who was just an idiot. He knew nothing about medicine and he became the health minister. In a meritocracy this type of man can never become a health minister, because there will be more qualified people running for the post. Vice-chancellors who have an experience of the whole of life will be standing for the post of the education minister.

No political parties, because they pressurize. They accumulate money, they gather people into a certain group, make them faithful to a certain ideology, almost like religion. Political parties are dangerous just as religions are dangerous. I want religion to be individual. It is an individual search for truth, and politics is an individual search for a better society, better culture.

In meritocracy, my idea is to have communes rather than cities, communes rather than families. Families should dissolve, pour all their energies into one pool. Big cities should become divided into small communes, running their affairs on their own. The whole country becomes a country of communes, not of cities.

These communes will not enforce any kind of equality, which is being done in communist countries. But on the contrary, these communes will try to become as wealthy as possible, so the wealth is more than enough, more than needed. And everybody can have according to his need. I believe in abundance, I don't believe in poverty.

And I believe that man is capable of creating immense wealth. He has just to be given the right

opportunity. Wealthy communes -- still no enforcement of equality, although without enforcement, out of love and compassion and friendship there will arise a different kind of equality. Nobody will think about it.

Now here everybody is eating the same food, equal. But we are not bragging that this is communism. This is simply human, that everybody who is here is part, an essential part of the commune, and should receive the same food, should receive, as far as possible, everything that he needs: medical care, recreation, entertainment.

But this is not forced. It has to come by itself Just as there is enough air -- nobody keeps it locked inside the house because sometimes air may be scarce and he may die of the scarcity of oxygen, so he should keep something stored. There is enough air. In the same way, there should be more than enough of everything available to everybody, without any discrimination: no political party, no religious party. Communes -- living out of love, no families, no equality imposed, but an equality coming on its own, just out of sheer love and brotherhood.

And finally, no crime should be punished. Every crime should be treated as a disease, a sickness of the mind.

And if meritocracy spreads all over the world, there is no need for nations. If you can have the best mind to be the education minister of the whole world, then why have a third-class mind just because he happens to be an Oregonian or American?

All that is essential -- academic institutions, scientific academies, art, everything that is useful -- should be international. Its branches can be all over the world, but it should be in the hands of the best people, the geniuses.

It is really amazing that an art school will exist, but Picasso will not be accepted as the director of it. They will accept his painting for millions of dollars, and somebody who is not known by anybody, not a single painting of his has been sold or exhibited in any exhibition, remains the director of the art institute, just because he has a degree, knowledgeability. But painting does not depend on knowledgeability. Otherwise, Mozart cannot be a director of a music institute, Nijinsky cannot be a director a dance institute, because these people have no knowledge, no degrees. But they have merit. They have experience, they have the magic, the charisma.

All the institutions of the world should be in the hands of charismatic people. There are always enough charismatic people, but they are not allowed in the competition, for many reasons. These charismatic people are rebellious, so they rarely manage to get a university degree. Long before, they are expelled.

These charismatic people know too much, no institution can teach them any more, so there is no point in joining those institutions and wasting time. But then they cannot become directors. It is an ugly world, because we should like people like Mozart to be music directors. They will encourage their students to imbibe the spirit of music. Their third-rate students will be thrown out, and one who is accepted by Mozart has already got the degree, by his acceptance, by his entrance.

So my vision is the whole world finally becoming a meritocracy, but before the world becomes a meritocracy, nations should begin. Meritocracy will have all that is beautiful in democracy and all that is beautiful in communism. And it will not have all that is ugly in communism and all that is ugly and phony in democracy.

And it is time to give a chance to something new.

Okay, Isabel.

The Last Testament, Vol 2

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INTERVIEW WITH BUNTE, OFFENBURG, WEST GERMANY

QUESTION: BHAGWAN, SINCE WHEN HAVE YOU BEEN AWARE OF THE DANGERS OF AIDS?

ANSWER: It was going to happen some day.... It is something to do with how life functions. Life functions through polarities. The opposite poles create the tension for life. Life is a tension, death is a relaxation.

It is just like the positive electricity and negative electricity: if both are not together there will not be any electricity. So in existence, opposites are really not opposites, but complementaries. The same is the case with bioenergy: man and woman are positive and negative poles. Their meeting is the meeting of positive and negative energy. It is creative, of life.

So even before AIDS became known, I was aware that homosexuality is spreading fastly -- sooner or later something very dangerous is going to happen, because homosexuality means there is no tension; man and man are the same poles. They can only create death, not life.

I have always been telling people to move to their natural, biological sex relationships -- man to woman. But about AIDS I became aware just last year, that it has come of which I was always afraid. It was bound to come sooner or later. It is a by-product of homosexuality. And homosexuality is a religious disease: anybody responsible for it are the founders of all the religions. They have committed this crime, perhaps unknowingly, because first they asked people that celibacy is something spiritual, which is sheer nonsense.

Celibacy is impossible. Nobody has ever been a celibate... unless he was impotent. But the most wondering thing is that the impotent people have not contributed anything to human progress, evolution -- they have never been creative. They are just hollow, they have no potency to create.

The religious people were teaching a forced impotency which is against biology. And whatever your ideology may be, there is no way to convey the ideology to your ideology may be, there is no way to convey the ideology to your physiology, biology, your chemistry -- there is no way. Once you have eaten the food, you cannot tell your stomach what to do with it. And it is good that it is beyond your control. Once you have swallowed it, it is beyond your control. Your body knows perfectly well what to do with it.

You may take the vow of celibacy, but your biology is not even aware that you are a Christian monk or a Hindu monk or a Buddhist monk; your biology goes on functioning the same way as before. It goes on creating male sperms in you, in millions, because nature depends on your being not a celibate. It is good that Buddha's father was not celibate! It is good that Mohammed's father was not celibate! If these people had been celibate, the world would have missed two very colorful people.

Nature wants you to be alive, hence the basic elements in your life -- for example, breathing -- nature has kept in its own control. It is not on you to breathe or not to breathe, otherwise sometimes you may forget. In sleep you are bound to forget and then in the morning there will be nobody to breathe. So breathing, no one can say, "I am doing it." It is existence that breathes in and out, and you are not in control of it, because breathing is so essential for your life -- it cannot be left in your unconscious hands.

What is breathing to a single individual, is reproduction to the race. Individuals come and go, but humanity has to continue. Life has to continue. It cannot depend on individuals' decision, because they are only temporary. They will be here for a time being; their decisions cannot be of any value.

So celibacy, sexual energy, the power to reproduce, has been kept in the hands of life itself. You cannot do anything about it.

Q: YOU SAID BEFORE THAT THIS WAS SOMETHING THAT HAD TO HAPPEN SOONER OR LATER.

A: Yes.

Q: WHY NOT IN THE FIFTIES, WHY NOT IN THE SIXTIES OR SEVENTIES? WHY RIGHT NOW?

A: There are reasons.... First, everything has to reach to a particular climax. You don't ask why the water evaporates at hundred centigrade degrees -- why not at ninety-eight and why not at ninety, and why not at hundred and one? It is simply something that is not in our hands. Everything happens at a certain point, at a certain climax, and there is no reason why, because there is nobody to answer it.

No scientist can answer it, why water evaporates at hundred degrees -- there is no reason! It could have been ninety-nine. And there is nobody to ask about. We have to accept it as a fundamental law of existence.

About homosexuality, why it did not happen in sixties, fifties, is pointless, because if it had happened in sixties, you would have asked the same question then too -- why it did not happen in forties? It is irrelevant.

Whenever it has happened, that means now it has touched the evaporating point.

Q: AND DO YOU FEEL THAT HOMOSEXUALS WERE THE FIRST TO SUFFER BECAUSE THEIR UNNATURAL WAY WOULD LEAVE THEM MOST SUSCEPTIBLE? IS THAT SOMETHING THAT MIGHT NATURALLY OR LOGICALLY FOLLOW?

A: It will logically follow, because what they are doing is absolutely perverted. And the consequence is going to be something not a disease -- because I don't call AIDS a disease -- it is just a slow death.

A disease is curable. Death is the only phenomenon which is incurable. And now the scientists all over the world have accepted the fact that there is no cure for AIDS. So AIDS is no more a disease; it is death, just slow death.

Q: YOU SAID IN DISCOURSE A FEW DAYS AGO THAT AIDS IS NOT A DISEASE, IT IS DEATH, THAT THE SCIENTISTS SAY THERE WILL NEVER BE A CURE -- DON'T YOU FEEL THIS IS QUITE NEGATIVE STATEMENT OR ACCESSMENT, JUST AS A HUNDRED YEARS AGO PEOPLE SAID THAT MAN WOULD NEVER FLY, LET ALONE SET FOOT ON THE MOON?

A: No, it is not so. That was simply ignorance and the people who said it simply said it because it has not happened before.

Q: BUT COULDN'T YOU SAY THE SAME THING ABOUT A CURE FOR AIDS?

A: No. Because if you understand the situation of AIDS, the situation is that it is not any disease that needs any medicine, any operation. It is really the death of will to live. Deep down the person has lost his will to live and there is no medicine which can create will to live.

Q: I HAD HEARD THAT YOU HAD SAID THIS, MOSTLY AS IT PERTAINED TO HOMOSEXUALS, THAT THERE WAS A LOSS OF POLARITY IN THEIR LIVES, BUT HOW ABOUT THOSE WHO ARE UNWITTINGLY INFECTED, FROM HOMOSEXUALS, NORMAL HETEROSEXUAL PEOPLE? I WOULD HATE TO BE INFECTED FROM SOME KIND OF CONTACT WITH A HOMOSEXUAL, BUT I WOULD HAVE THAT WILL TO SURVIVE -- WOULD MY WILL TO WANT TO SURVIVE HELP ME?

A: I don't think, because the will to death is far more powerful than the will to survive. Ordinarily just the opposite is the case: your will to death remains dormant and your will to survive and live remains active. If you become infected from somebody whose will to live has died, and will to die has become the dominant factor, he will provoke your will to die which is very powerful because it has been dormant and never active.

Your will to live is exhausted, tired; you may like to live, but you have been using that will, that energy, that power. You have Your will to live is exhausted, tired; you may like to live, but you have been using that will, that energy, that power. You have never used your will to die. That has remained there dormant, underneath. In fact Sigmund Freud was the first man to discover that man has a wish for death. Before him it was not even a known fact that there is something like will to die.

You can become infected only because your will to die is so powerfully there, ready to explode -- just a small infection is needed to make it creative -- and it will spread fast and your will to life is exhausted, tired, old, spent. It is almost hoping against hope that there will be some way to survive once you are positively an AIDS patient.

What actually it does when the will to live disappears: you become vulnerable to every kind of disease. Ordinarily, whenever a disease attacks you, your body, your will to live, creates antibodies to fight with it. But when the will to live is almost dead or dying or is fighting for its own survival -- and instead of will to live on the throne is will to die -- then any infection is welcome. No antibodies will be created in you.

This is the problem that your body is no more fighting against any infection.

Q: SO THEN THIS COMMUNITY, IT SEEMS, IS THE ONLY ONE IN THE WORLD THAT'S GOING OUT OF ITS WAY TO TO AVOID IT?

A: Certainly. It is only the unique community. And we are trying the same methods around the world in our other communes. And anybody who really wants to save himself, our communities will be the shelters.

Q: SO YOU ARE SUGGESTING THAT THE WILL OF THE WORLD IS IN A SENSE LOOKING TO DIE?

A: The whole world in fact is not only through AIDS -- that is only one side of the story. The other side is that the world itself is preparing for a global death. So the attack is double: from the individual, every individual is preparing for death, and the nations and the countries and the politicians, they are preparing for nuclear weapons. We are in a very unique times, pressed from every side for self-destruction.

Unless something helps people to rejoice in life, to dance and sing and love -- which religions have crippled, that's why I say they are the criminals.... They have been all against life, in some way or other, more or less. They want to renounce this life in favor of a future life after death. They don't want you to enjoy, they don't want you to laugh, they don't want you to dance, they don't want you to eat, tastefully, they don't want you to drink -- they don't want you to do anything that gives you joy! They want you to do things which are boring, utterly futile, stupid yoga exercises in which you are just torturing your body unnecessarily -- there is no need, nothing is going to be gained by it. Fasting is religious, feasting is not, and if you can fast long you become a great saint -- and all that you have done is repress your natural hunger.

Everything that makes life worth living has been condemned. Poverty has been praised, comfort has been condemned. For thousands of years these people have been preparing you against life. My effort in the communes is to revive your will to live and to rejoice in it without any guilt.

In Indian religions there are five basic principles. The first is aswath; it means tastelessness -- you should eat but you should not enjoy the taste. If you enjoy the taste, you are committing a sin. Now this type of teaching is going to destroy people in both ways: if they enjoy the taste they feel guilty and that becomes a wound, if they don't enjoy the taste of food much joy of their life is lost.

The second is celibacy, because food and sex are very deeply connected. Food keeps you alive and sex keeps the race alive. So the second is sex -- remain celibate. Now a person who cannot remain celibate -- and nobody can -- is bound to become frustrated, perverted, guilty, feel himself a sinner. Life becomes a sin.

Christians say, "You are born in sin. You need not do anything. You are already born in sin because

Adam and Eve committed the original sin and you are their generations and you are still carrying the same sin." Very strange! We don't know when Adam and Eve were there, whether they were there ever or not, whether it is just a myth or a reality. And in fact, what they committed I cannot see there was any sin in it.

To try to know... to become wise is a sin! -- then what is virtue? Those poor fellows, just ate the fruit of the Tree of Knowledge -- that is a sin -- and they were going to eat the fruit of eternal life, but prevented and thrown out of heaven. What is sin in being eternally alive? The biblical story is significant: religions don't want people to be wise, they don't want people to live. There is somewhere, deep down, a support for your will for death, from God himself, from the biblical story.

If life is sin and it has been told continuously for thousands of years, slowly, slowly, it has penetrated your unconscious -- one thing. Second thing, all the religions have forced people, if you cannot be a celibate, then get married and monogamy has been the rule. Now it is something unnatural. One gets fed up of everything if every day you have to eat the same food, every day three times the same food -- how long you can remain unbored? Soon you will be bored. With the woman you are tied, you cannot say if you are bored, but in every action, in every word, in every reaction, it will be there. And so is the case with the woman: she is bored with you but she is dependent -- financially dependent -- she had been prevented from education, she has children to look after.... So you are tied. Naturally, this is not... marriage is not a natural institution. It is a forced institution.

Man would love to change women, women would love to change men. And then they will be more rejoicing, more loving, and more wanting to live as long as possible.

Marriage has killed their sexual joy, celibacy has made them perverted, homosexuals. Marriage also has played some part in making people homosexuals, because their woman will not tolerate them even to look at another woman -- but as far as boys are concerned, they can go together, there is no problem. The woman is not aware that they will be doing the same nasty things!

Religion created marriage, religion created celibacy, and both created perverted sexuality. In my commune marriage is just a legal game, because idiots are holding the power, so okay -- just play according to their rules, but remember that it is unnatural.

Q: I WAS UNDER THE IMPRESSION THAT YOU'RE ENCOURAGING MARRIAGE AMONGST PEOPLE TOO.

A: No.

Q: ESPECIALLY IN THE LIGHT OF THE, THE PROBLEM WITH AIDS AND SO FORTH, THAT PEOPLE BECOME CLOSER AND WITH ONE PERSON? NO.

A: I don't encourage marriage because marriage means boredom.

Q: SO IT'S A LEGAL GAME?

A: So just legally they can be married, but spiritually they should be free, and they should be moving. And the basic religious teaching should be: drop jealousy and allow freedom -- to anybody you love. It is your duty to make him happy and joyous. If he is becoming bored, it is good for both of you to be free. Remain legally married -- no harm. If fools are making rules and they are in power, nothing can be done about it, but we can find out a way. Any intelligent person is able to find out a way.

In my commune marriage is just a game, otherwise whomsoever wants, whomsoever, they are free... and no prevention, that's why they are so joyous, because they are not bored -- every day a new dish! If they learn Chinese, Japanese.... Every day a new restaurant! And in fact, it is human! If the husband is happy, if the wife is happy, perhaps once in a week they can be again in a deep love without being bored. It is better to have one time once a week authentic love than to have seven days just boredom and no love at all. And the person who is keeping you bored, you are bound to hate and you are bound to hate yourself also, that you are such a coward that you cannot get out of this imprisonment.

So marriage has helped homosexuality, because the women won't suspect it. Celibacy has created homosexuality in the monasteries -- in Buddhists in Christians, in Jainas, in Hindus -- everywhere. And all this has come to a point because anything that is unnatural can never give you contentment. That can be taken as a fundamental law: anything unnatural cannot give you contentment; it will only give you frustration.

So man moved into homosexuality, naturally women followed, because they are now for equality, into lesbianism. Both are frustrated, but women are less frustrated for the simple reason because this freedom of lesbianism is a very new thing. Only very few women in the past has been lesbians -- only nuns -- but now it is widespread. Every intelligent woman once in a while tried it, and I don't think that there is any harm once in a while to try something new. It simply shows you are an intelligent being. Only retarded people can remain contented with the same thing their whole life.

The more intelligent you are, the more freedom you need, otherwise you will become frustrated. But anything that is unnatural is going to create frustration also. Natural courses have been condemned and poisoned by religions, unnatural perversions lead nowhere -- you lose the desire to live. That's the reason why in Europe a school of philosophy -- existentialism -- arose.

Existentialism is a philosophical analysis of this whole human situation: that there is no meaning in life, that there is only anxiety, boredom, anguish, despair, and suicide is the only way out. According to existentialism, suicide becomes the only way out of this nightmare that you call life. That was a philosophical expression; AIDS is a biological expression of the same thing.

In my commune I am trying in every possible way to introduce my people again to the natural flow of life, with no condemnation, no idea of sin, no punishment in hell, no reward in heaven, no God in existence, and they have to decide their life. There are no ultimate laws about marriage or about anything. They are all just convenient ways: if you find it convenient, good; if you don't find it convenient, don't stay a single moment in the bondage.... And we are teaching them something which the whole humanity needs: meditation.

Meditation leads you to your innermost core of life. You are alive, you may have lost even the will to live, but still you are alive, and there is a small flame of life still in you. If you can reach to that small flame, it can flare up again. If you can become consciously aware of that flame, things can change, totally change.

Q: MY FEELING IS THAT SANNYASINS DON'T FEAR DEATH, SO WHY FEAR AIDS AND ARE YOU NOT...?

A: We are not fearing AIDS. There is no question of any fear. When you are going on the way and you find a rock, and you bypass it, does it mean you fear the rock -- you have to stumble on it to prove that you don't fear? We are not fearing AIDS -- just we see it on the way and people are stumbling on it -- and we are making our people not to stumble. There is nothing to be afraid of it. There is no reason for my people to be afraid of it.

Q: HOW HAS IT AFFECTED THE QUALITY OF LIFE HERE?... I HAVE A FEELING THE QUALITY OF LIFE IS NOT QUITE THE SAME, NOW, THAT THERE IS THIS AVOIDANCE OF DEATH.

A: No. The quality is better. It is not the same -- that's true. The quality is better because people are more responsible, and people are not only responsible towards their own life; they are also responsible not to affect anybody's life. Their life quality is enhanced -- and when the whole world will be in the ditch of death and they will be still dancing and laughing -- and they will see that if they had not been able to take all those precautions, this laughter would not have been possible.

You cannot find people anywhere who are more joyous and more laughing and dancing and happy, and more hard working at the same time. Even God got tired by the sixth day. My people work seven days!

Q: I THOUGHT GOD DIDN'T EXIST?

A: He does not exist, but as far as the story goes, he got tired.... So whenever I want to make a joke of him, I accept the story -- I don't accept the God!...
I can make use of any story without any difficulty.

Q: OKAY. YOU'VE ALSO SAID IN DISCOURSE THAT NO CHILDREN HAVE BEEN BORN HERE IN FOUR YEARS. AND THAT THE WORLD IS NOW NOT A GOOD PLACE TO BRING A CHILD INTO. ISN'T THE CHILD AN OPPORTUNITY TO REEDUCATE, RENEW AND REPLACE THE OLD WAYS.... IN A COMMUNE SUCH AS THIS, WHERE YOU ARE GOING TO GREAT LENGTHS TO FILTER OUT THE SICK THROUGH AWARENESS, THE GREATEST OPPORTUNITY EXISTS TO BRING IN NEW GENERATIONS OF PHYSICALLY HEALTHY AND SPIRITUALLY PURE INDIVIDUALS.

A: We will do that, but the time is not right yet. I have to prepare my people. Once my people are ready -- they have all the comforts, they have all the educational systems, they have everything that the children will need -- because in my commune the children will be of the commune; there is no family fixation. Father and mother can be loving to their child, but the child will be part of the commune, not a separate family from others.

So all male will be his uncles and all females will be her, his aunts, and he will be welcome in every place and every home, and wherever he wants he can move, wherever he wants to live he can live, with whomsoever he wants to live he can live. I have to prepare my people first, and once my people are ready, you are right: I am not going to repair rotten bones; I will create my own people.

And I am heading towards that, but my ways of creating the people are going to be different. They are not going to be the old way. The old way has failed. It was accidental. My people are going to be more scientific about it.

For example, no couple is free to bring an accidental child into the commune. He has to get the permission of the medical board, and if the, when the medical board suggests that their child will not be something unique -- will be just ordinary, mediocre mortal the whole world is full of -- then the best way will be that the woman gets artificial insemination. So, he can find the best male sperm in the commune and introduce. And in fact, it is easier; the natural way is really a strange way.

I had been a competitor only in one race and that was when I met my mother's egg! That was the only race in which I was a participant -- but the race was tremendous! One million participants, and if you compare with my size, the small passage that they had to move was two miles. They are so small -- male sperms -- and one million male sperms rushing towards the female egg.... And I am a lazy person! I decided once for all that put your whole energy and reach the egg somehow, because then your whole life you can rest and relax!

So I have done every competition, every race -- even before my birth I was finished with competition and race. Out of one million sperms, who is going to be who? -- is very difficult. But now, methods are possible which can decide: in these one million people there may be few Albert Einsteins, few Rabindranath Tagores, few Mozarts, few Hegels, Kants -- one million is a big quantity.

Q: WHAT ABOUT THE POSSIBILITY OF USING YOUR SPERM?

A: I will not allow it... for the simple reason because even if you become enlightened, your sperms don't become enlightened! And I am not going to give birth to an unenlightened child!

Q: WELL, WOULD THERE BE THE POSSIBILITY OF A HIGHER LIKELIHOOD THAT YOUR OFFSPRING...?

A: No. The biologist's(?) biology remains completely unaffected by your enlightenment.

Q: WELL, WHAT ABOUT THEN, JUST YOUR INTELLIGENCE? YOU HAVE AN INTELLIGENCE

LEVEL THAT IS QUITE HIGH....

A: No. It's another thing to be an enlightened master....

Q: BUT YOU SPOKE BEFORE OF, OF HAVING A NEW GENERATION HERE, THAT YOU'RE PLANNING FOR THAT, YOU SPEAK OF OTHER GREAT MEN, THEN AGAIN, WHY NOT YOUR OWN?

A: I am planning for that and I have intelligence enough to find more intelligent people than me. But I am an ordinary man with no special talent.... If we need a physicist, then Albert Einstein will be better or Sakharov will be better. If we need a painter then Picasso will be better or van Gogh will be better. So, include me out!

Q: DO YOU THINK PEOPLE WILL BE DISAPPOINTED?

A: No. They will not be disappointed. They will be disappointed if I give birth to a child and he proves an idiot! They will be happy that I don't leave any trace which is below me. And there is no way to make the sperms enlightened before their birth! So it is better not to take the risk.

Q: WHAT KIND OF PROTECTIVE MEASURES HAS THE COMMUNITY INSTITUTED TO CURB THE AIDS THREAT? AND SHOULD THE PROBLEM BECOME LARGER, WHAT FUTURE MEASURES MAY BE TAKEN?

A: Very simple. The first is that the commune members should be respectful, loving, compassionate, to anybody who is found to be suffering from AIDS. That has to be their basic attitude, because that is what will be the problem in the outside world: once a person is known as having AIDS, he will be a condemned person -- by his own family, children, parents, wife, friends -- everywhere he will be an outcast.

So people are keeping the information repressed. Many more people are suffering from AIDS than are known, but it is human, because the moment people come to know, you are condemned in everybody's eyes. So this is the first thing that I am teaching to my people that he is simply a victim -- victim of religious neurotic ideologies, victim of unnatural social institutions like marriage, prostitution. So he is a sufferer and close to death; now don't make him suffer more.

So help him, respect him, don't let him die in indignity. And teach him meditation -- and I am telling my people that he is fortunate in a way, that if he is going to live for two years, now for two years even the richest man cannot afford that much time for meditation: he is one of the richest people in the world. And we will manage his food, his clothes, the best we can, and he should meditate, listen to best music, see films, read novels -- whatever he always wanted to do, let him do. And let him feel that he is loved and respected and there is no discrimination.

There are two persons from the commune and four more have arrived from outside, because in the outside there is no space for them. Even hospitals avoid them, even doctors are afraid. Families don't want them any more. Their jobs are finished. But we have accepted them -- that's perfectly good. We can take care, there is no problem. They can help in their own way. They can edit, they can paint, they can sculpt, or whatsoever they are capable of, they can do. We have managed the most scenic place for them to live.

And as far as sex is concerned, those who have AIDS, they can have sex amongst themselves. It is their responsibility towards the commune who is taking care, giving all respect and love, that they should not in any way affect anybody's life in the commune. And certainly, with such respect and love, it is impossible for them to interfere into anybody's life here. They come to the discourses, they are allowed to move in the commune -- just they have been told not to have any physical contact. And the commune has to take every care that accidentally anything may provoke the thing -- tears can infect you, saliva can infect you, perhaps any liquid coming out of the body of an AIDS victim carries the virus -- so just keep clean, make everything sterilized.

So even in small things -- in the restaurant, everybody who comes to eat there first has to clean his hands with alcohol and anything that has been used in eating is sterilized after eating. Even a person making a phone call, by chance his saliva may fall on the phone -- so after every phone call, the phone is sprayed with alcohol. In this way we are taking every precaution, that no infection spreads.

Q: DID YOU HELP MAKE THESE DECISIONS, TO IMPLEMENT THESE MEASURES?

A: No, no.

Q: OR THE MEDICAL PEOPLE HERE ONLY....?

A: We have medical people here....

Q: AND DID THEY CONSULT WITH.... BECAUSE CERTAINLY THESE AFFECT THE QUALITY OF LIFE HERE, THESE NEW MEASURES, AND I SHOULD THINK THAT'S SOMETHING THAT YOU WOULD ULTIMATELY HAVE A SAY OVER.

A: No. This is the decision of the medical people in the commune, and we have the best medical experts, surgeons, who are capable, and they should take the decisions. And only in the beginning it will look a little odd that your hands have to be sprayed with alcohol, but finally you will find it more hygienic in every way. Even if AIDS disappears, these arrangements are not going to disappear, because they will prevent other infections too.

So these measurements, when they are new, will seem to affect the life, but the effect will be for the betterment. And not a single sannyasin has complained that he is not feeling good with these things. In fact, every sannyasin is excited that his commune is taking every care -- outside there is nobody to take care of you. This simply shows the carefulness, lovingness, and the commune is an organic unity.

So in every possible way -- people making love should use gloves, should use condoms. In the beginning it looks that this is an unnecessary complication. When you are making love to a woman, in that moment to think of condoms and gloves -- it destroys the whole joy, it seems -- but it is not true. In fact it is better: slower you are, better is the possibility of having an orgasm. It is good that the man is slower -- he has to put the condom, he has to put the gloves. It is good. And it will increase peoples' sensitivity.

When you touch a woman with a gloves on, naturally there is a barrier in the beginning -- the plastic, the rubber, or anything the glove is made of comes in between -- but soon you become accustomed of it and your sensitivity, because you love the woman, spreads out of the glove.

Now it is a well established fact by a Russian scientist who was working with photography and human energy, Kirlian, that each person has a two inch aura or energy around his body. So if you are using a glove, don't be worried -- beyond the glove, two inches aura of your energy is there. It can be photographed and it will be a good chance to feel that aura, otherwise who cares?

Just it is simple a question; just if you come to an aboriginal tribe in India and see naked people, they cannot believe that why you are having coat and suit and all these things and missing life -- the wind, the sun and the contact, direct contact -- but you have never thought about it that you are missing direct contact with existence because of your coat, because of your shoes.

Your contact with existence has taken new dimensions. For example, your contact with existence is ninety, eighty to ninety percent from your eyes. The remaining is from your hands. In fact the whole body sensitivity has become concentrated into certain places: your eyes, your hands, your face. It has not been in any way a loss to humanity, because hands have become immensely powerful.

The eyes have become immensely capable of seeing beauty. Your tongue has become capable of tasting, otherwise buffaloes only eat one kind of grass and they go on chewing the same grass their whole life -- no question of change. Even if you give them another kind of grass they will not eat. They are not bored. Their tongues don't have the taste buds. Your tongue has taste buds and because the whole body is covered, the uncovered part -- your face, your hands, your ears, your eyes, your nose, your mouth -- they all have

become concentratedly sensitive.

So you can see more beauty than a naked man. You can hear music, its subtle nuances, than a naked man. You can taste better, more fine qualities of taste than a naked man. He simply swallows things -- there is no question of taste -- but in the beginning it would have been difficult. So that's simply the beginning. Once they become accustomed, they will be able to have sensitivity even through the gloves.

In fact you are already having gloves of the leather of your own. Who is there? -- you are in the head, the part, the center that feels it is in the head and then there are bones and nerves and it is a complicated system. In that complicated system, just a little bit of plastic more, I don't think it is going to create any trouble. If your mind can manage through all this complicated system, to feel the woman's body, it will be able to feel through the plastic glove.

Soon you will find that it is more hygienic, because your hand will not be touching the woman's perspiration which can be dangerous.... I have suggested to my people: stop kissing and start rubbing your noses. And don't feel that you are losing something -- it is only a question of thinking. You are gaining a new ground. You have never understood that noses are one of the most erotic points. Eskimos for centuries have been doing that; they never kiss, because they always think that kissing is unhygienic, ugly. If they see a Frenchman kissing, they will start vomiting -- what this man is doing?

Q: SHOULD I THINK THAT I AM DOING WELL BECAUSE I HAVE A BIG NOSE?

A: Big nose will be better, certainly. A Jew is better in every way!

Q: DOES IT SHOW?

A: I am a Jew -- just born in a wrong country!

Q: I'VE HEARD RUMORS THAT YOU'RE POSSIBLY PLANNING A PROGRAM SIMILAR TO THE SHARE-A-HOME PROGRAM, BUT WITH AIDS VICTIMS, AND I'M WONDERING IF THERE'S ANY TRUTH TO THOSE RUMORS.

A: No. It is just a rumor. And my people are very creative in... making rumors go around. And we enjoy! Nothing to be worried.

Q: THE MAGAZINE IS UNDER THE IMPRESSION THAT THE DUTCH SANNYASIN POPULATION IS ONE OF THE LARGEST, PERCENTAGE-WISE, IN RELATION TO THE TOTAL POPULATION OF THE NETHERLANDS. IF THAT'S SO, WHATDO YOU THINK COULD BE A EXPLANATION FOR THAT?

A: It is true.... Holland is almost mine! Just the way Germany is mine.... The same is the reason for both the countries to become interested in me: both are people with guts and cowards cannot be interested in me. German and Dutch, both have guts and know how to take risks and go for adventure.

French people are just intellectuals. I don't have any impact on France, for the simple reason that intellectuals are interested only in talking and thinking, but never doing anything.

The English are grumpy, long faces, so depressed and depressive to others that they cannot believe it is possible to laugh and rejoice and dance. They have lost all hope -- with their empire gone, they are almost a graveyard. England is no more a living country, and those who are alive have come to me.

The Italians are here in a large number -- Italians have been to me -- but they are as slippery as their spaghetti. You cannot rely on them. Just a national characteristic: they are not reliable. What they can do? They are not doing it knowingly... So many have come, many have gone, many go on coming and going, but they are slippery people.

Germans and Dutch, from these two countries, any people who have come to me have remained with

me. With every phase they know the joy of trusting, they also know a certain decisiveness which Italians miss. They are not decisive; they are always to be or not to be -- either, or. The German or Dutch, either he will not become part of my world movement -- that is clear, it is not indecisiveness; he has taken a decision -- or he will become part and that is not wishy washy. Now he is going to stay with his commitment.

Every country has developed a certain character. Down the centuries, different geography, different history, different religious ideologies, different

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is one of the cleanest city in the world, but when they come to the commune they understand that they can be defeated. And our vision is absolutely clear. It is not foggy, it is not based on beliefs; it is absolutely rational, scientific, and we are all for peace and we want there should be no world war -- no war ever. The last war has happened. They are coming more and more, in more numbers....

It is a little bit difficult to characterize people, but people have different characters. For example, Indians are so much in misery, suffering, poverty, but still they go on holding the idea that they are the holiest people in the world. Now what is the need for them to become sannyasins? They are the holiest people already! Just to be born in India is to be holy, so why they should bother about...? And they are afraid of me, because I don't accept their holiness, I don't accept their religion, I don't accept their tradition -- I am against every tradition, every religion, every ideology.

I want man to be deprogrammed, completely deprogrammed, so he is clean and clear, unburdened of the past and free to fly into the future. But that is most difficult for an Indian. He is so burdened with a long tradition of ten thousand years, and for ten thousand years he has been believing that he is the only religious community in the world, and the highest. It is difficult for them. They have lost all sense of humor, because holy persons don't laugh. They have lost all sense of respect because they have become accustomed to be respected; they have forgotten that they have to respect also in response.

There was a world Hindu conference. The secretary was interested in me and somehow managed an invitation for me. The president was the shankaracharya, the head of the Hindus, and we have been quarreling and fighting for almost two decades. If he had known that the invitation has gone to me, it would have been immediately prevented, but without his knowledge the invitation came to me and my friend's letter that, "The Shankaracharya does not know about it, but you have to come, because your presence will make a difference; otherwise, all those Hindu leaders will talk the same nonsense."

I was to inaugurate the conference and Shankaracharya was to preside it, but the moment he saw me, he lost all gentlemanliness, completely a nervous breakdown. He jumped and took over the mike and inaugurated the conference. Seeing that I have been invited to inaugurate it, the people were shocked and could not believe that this should be done. Even if Shankaracharya is doing it, this is wrong, because on their cards they have received my name was to inaugurate the conference and Shankaracharya was just to preside.

And while inaugurating the conference he told that he cannot sit on the same platform with me, and he is not going to allow me to speak. I went close to him and I said, "I will not take more than two minutes -- just one question I have to ask to the people," and not bothering about him, I took the mike and asked the people, "What do you want? Do you want me to speak or not? If you want me to speak raise both of your hands," and there were at least one hundred thousand people, two hundred thousand hands. And I said to Shankaracharya, "Look at these hands -- you are no more president here. You are cancelled by the audience itself; now go home and rest!"

I spoke and argued against everything that he has said. He was becoming red and trembling with anger, and these are the people who think themselves holy.... Since that conference it was made a point that in no Hindu conference I should be invited. Since that conference I have not been in any Hindu conference to speak. And the fear is that what they are saying is absolutely wrong, and they are keeping the people still befooled. And those one hundred thousand people were absolutely in my favor, because on each point I completely demolished him, and they clapped and they appreciated it, and the more they appreciated it, the more he was out of his mind completely. In fact, while getting down he fell from the stage. He was in such a state....

Hindus have a idiotic idea of being the holiest people -- naturally, they can't come to me, because I will take their holiness away and make them simple human beings. My whole effort is to make simple human beings, natural human beings.

Q: WHAT ABOUT THE AMERICANS?

A: Americans are phony! Plastic. Nothing much.

Q: HOW IS THAT MANIFEST MOST OBVIOUSLY?

A: They used to come to me in India -- while I was there they used to come, many Americans -- every year to visit me and they will remain there for two, three hours... months, do the meditations and everything and then they will disappear, come back to America.

Since I have been in America, I have not seen those people at all, because now it needs guts to be here! I am fighting the Oregon government, fighting the Federal government, and those people have simply chickened out.

Q: IS THAT A PROBLEM FOR YOU IN THAT THE AMERICANS ARE CHICKEN, AND THAT YOU'RE NOT ROBBING AMERICA OF ITS SONS AND DAUGHTERS, WHICH IS ALWAYS WHAT PEOPLE ARE ASSUMING?

A: Not at all. For all the money that....

Q: WHICH WOULD CREATE MORE CONTROVERSY, IF MORE PEOPLE WERE SAYING, "I'M LOSING MY SON AND DAUGHTER TO THIS COMMUNE," SINCE THAT'S USUALLY THE WAY THE MEDIA REPORTS IT -- AND THAT'S THE HYSTERIA THAT'S REPORTED IN MANY NEWSPAPERS.

A: That is a possibility, but one thing you should remember: I have not used American dollar in creating this commune at all. All the money has come from different countries. American dollar I have not used yet. I will use it... I cannot leave them just like that. Even they, they are chickens, I will... I have a chicken house here!

Q: IS IT POSSIBLE THAT THIS ISN'T SO ATTRACTIVE TO AMERICANS POSSIBLY BECAUSE THEY HAVE SUCH A SUPERIOR ATTITUDE?

A: No. They have been coming -- not only they, but their leaders were coming. Erhard, the founder of EST was coming to me. Dick, the founder of Esalen Institute was coming to me. Here I know where the problem is: the problem is the people who had been coming to India and becoming sannyasins there were simply dishonest. They will wear red clothes there and the moment they left India they closed their red clothes in the suitcases and became Americans. So here, no problem was about them.

Now to come here means to get into trouble with the society, with the parents, with the wife, with the husband, and those who have come, they had to face all that trouble.

In India they were coming, they were not afraid that their dollar is in any risk; here it is. We have poured here almost two hundred million dollars in this desert and if we want to make this whole desert a lush, green place, it will need a billion dollar or two billion dollars more. And certainly we are going to get them from the Americans. How far they can escape? They cannot escape, but they will try. That's why I am saying they have chickened out.

Seeing the enormousity of the commune, seeing that there is going to be a fight with the government -- and we are fighting in so many courts and we are winning in every court.... And I have made it a point that the whole American politicians are doing things which are against American constitution, and in our sannyasins there are four hundred legal experts. We have the biggest legal firm in the whole world and they

are working day, night, to fight the government on their own grounds. And we are winning!

Q: DO YOU HAVE FUN WITH THAT?

A: I am going to have immense fun. I am really excited. I was sick... I became healthy! I have not become healthy by any medicine, but just the excitement has proved of tremendous help.

Q: IN THE RECENT DER SPIEGEL INTERVIEW YOU CALLED HITLER A TRUE AND GREAT LEADER -- DO YOU STAND BY THIS OR WERE PERHAPS YOU QUOTED OUT OF CONTEXT?

A: He was certainly a great leader, but he was a crackpot! There is no contradiction in it. In fact, only crackpots can be leaders, otherwise who bothers to be leader?

Q: I'VE BEEN AT THE RANCH NOW SEVEN TIMES. THE NEWS PEG OR REASON OR HEADLINE FOR EACH OF MY VISITS WOULD BE SOMETHING LIKE THIS: THE FIRST VISIT -- INDIA'S SEX GURU COMES TO AMERICA; MY SECOND VISIT WAS INDIA'S SEX GURU SWALLOWS SMALL TOWN; MY THIRD VISIT, I CAME HERE FOR THE FIRST FESTIVAL, WELCOMING SANNYASINS TO THE NEW RANCH AND THE SMALL, SWALLOWED TOWN; THE FOURTH VISIT I MADE WAS FOR THE SECOND FESTIVAL AND PHOTOGRAPHING THE PROGRESS OF THE NEW CITY; THE FIFTH TIME WAS FOR GUNS, GAMBLING AND BECAUSE A VERY WEALTHY GERMAN BLUE BLOOD SHOWED UP HERE; THE SIXTH TIME WAS FOR WELCOMING THE HOMELESS; AND NOW I'M HERE DOING A STORY ON AIDS. WHAT DO YOU THINK MIGHT BE THE REASON FOR MY NEXT VISIT?

A: Just that the red people swallowed America....

The Last Testament, Vol 2

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Ma Yoga Vidya
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, YOU SAY YOU ARE TRYING TO DEPROGRAM THE WHOLE WORLD. SPECIFICALLY, WHAT DO YOU RECOMMEND FOR AMERICA?

ANSWER: The process of deprogramming is the same; whom you are deprogramming does not matter. He may be American, he may be German, he may be Hindu, he may be Mohammedan. It is just like cleaning the room. What kind of furniture the room has, what kind of pictures are hanging in the room, doesn't matter. You are simply to remove everything from the room and create a space.

And it is a total deprogramming, so there is no question of choice, that something good has to be saved. Then your question will be relevant. But as I see things, whatever good is there is joined with something bad. They are together. You cannot separate them. For example, if you want to remove prostitution you will have to remove marriage. Without removing marriage there is no way to remove prostitution. That's why for thousands of years every country, every religion has tried that prostitution should be removed. But they could not succeed, for the simple reason that they could not see an intrinsic connection between marriage and prostitution.

If you really want to remove prostitution, you have to remove marriage. And that is the case with everything. So if it was something that American society has, something good which can be saved, German society has something else good which can be saved....

Every society is an organic whole. A woman may be beautiful because she has a beautiful nose, but you cannot save the nose and throw the woman out. It is an intrinsic part of the woman. You will have to accept that the nose will also go with the woman. There may be a few things which appear good, but they are good only in appearance, because they are part of a bigger whole which is not good.

So it is not a question that in deprogramming America anything special is needed. The same process will be applicable to every society, everywhere. You will be throwing different things out of human life, but the throwing is the same. And the problems of throwing things will be the same. This always will be the problem, that there is something good connected with the bad. It can exist only with the bad part. If you throw the bad part, the good part simply disappears.

There is something good in marriage but you cannot save it. It is intrinsically joined with the whole fabric of marriage.

So we have to be aware that many good things will have to be thrown out. But it is not going to be a loss, because once man is deprogrammed, he is now free to grow according to his nature. Now he will not be American, he will not be Christian, he will not be Catholic, but just a human being, as he was born. Deprogramming brings him back his second birth.

When he was born he was neither American nor Christian nor Catholic. He had no name. He was just a potentiality to grow -- which has been destroyed by people, society, religion. They have been molding people for their own interests.

And our whole program is never to mold a person, because every molding of the person is destructive to his individuality. It is going to be against his nature. And then he will never be blissful. Against nature there is no joy. Against nature there is no ecstasy. Against nature there is except misery, suffering, agony, nothing else.

One has to follow his own instinct. They have to be understood, these two words: *instinct* and *intuition*. Instinct is unconscious nature and intuition is conscious nature. First your instinct has to be freed from all the fetters of principles, dogmas, right and wrong, morality and immorality. Instinct, completely natural, has tremendous beauty. That is the beauty you see in the animals. A deer just jumping, running, has a certain beauty which man has lost. His jumping and running has a grace that comes from instinct. He is not jumping and running, it is nature jumping and running through him. He is just instrumental. This is the first step towards ultimate freedom, that your instinct should be allowed all growth possible.

And alongside, you should continue to meditate, because meditation is not a program. Meditation is just a method of becoming aware of what is happening to you. No disturbance, no judgment, just watching what is happening in you. If you go on watching your instincts and their growth, a moment comes when your instincts start changing into intuition.

The word is very significant. We are given *tuition* everywhere. That tuition is to repress your intuition. In the schools, in the colleges, in the universities, you are given tuition. It means something from the outside being forced upon you, and intuition means something coming from your innermost core. If you are unconscious, then it will remain instinct. If you are conscious, then instinct plus awareness is equal to

intuition. Then for the first time you have found your Master within yourself

Intuition is your Master, your real university. And now you don't need any scripture, you don't need any guide. Your inner light is enough to lead you to the ultimate goal of enlightenment.

So deprogramming is absolutely necessary. That simply means cleaning the person of the past and bringing him back to his innocence of childhood. And it doesn't matter whom you are deprogramming. Of course, you will have to throw different things. If you are deprogramming an Indian, then certainly you cannot throw a TV because there is no TV. If you are deprogramming an American, the TV has to be thrown. Five or six hours he is glued to his TV each day; it is taking up the major part of his life.

This is something that has to be understood. Humanity has been reduced almost into the state of a spectator. You watch television six hours per day. That means six hours you are not living, you are simply seeing other people live, other people playing: a football match, a boxing competition, and you are simply spectator. Then there is the movie -- the same; again you are a spectator. Then there are real matches, and millions of people go mad; and the Olympics -- and you are just reduced to a spectator. Eighteen persons are playing the game and one hundred thousand people are simply spectators.

And if you observe in life, everywhere man has been reduced from being active, participant, into a spectator. Now, this kind of life cannot bring you joy. You are not living, you are avoiding living. It is better to compose your own music. It may not be great, it does not matter. You may not become a famous musician; that does not matter either. What matters is that you were composing it yourself. You were not a spectator; you were a participant, you were a creator. And if people are deprogrammed, all their energy will move towards creativity.

You go into the church, you listen to the sermon and that is your religion. You have a Holy Bible and you read the Bible, a few pages every day, and that is your religion. You never live religion, nor does your priest live religion -- reading the Holy Bible does not mean living religion. You are again reading something as a spectator.

A deprogrammed person stops being a spectator. He becomes creative on his own. The value is not what he creates, the value is that he creates. Joy comes out of creation. Making any small thing -- just making food for someone you love -- is immense joy. But in America you need not do it. Everything is available, packaged. The whole creativity is in how to open the can. If you know how to open the can, you are a great cook.

And this is happening in every sphere of life. People are being deceived. Certainly it is easier to open the can, and it is easier for the vested interests who are selling those cans; but you forget completely that there was a joy in cooking, in making something delicious for someone you love, your friends, children, parents. All that is missing.

A deprogrammed person will have to start his life completely from scratch. So our function is not to bother with what is cluttering his mind. American, German, Hindu, Mohammedan does not matter; whatever, we have to throw it out of his mind without any discrimination. The whole mind has to be emptied of all good, bad, whatever he has.

Of course, the poor man will have different things in his mind, the rich man will have different things; but when both minds are cleaned they are equal. They both have only emptiness, innocence, silence. Empty the Christian, empty the Hindu, empty the Buddhist, and you will not find three kinds of emptinesses. Emptiness is only of one kind.

So deprogramming is a process which is going to be similar for everybody in the world. And the process is very simple. We just have to make people aware that, "You are miserable, you are suffering, your life is a pain, an agony. You don't find any meaning in it. You are in despair. Still you go on, you continue on the same lines which are causes of all this despair."

Nobody wants to be miserable. We just have to make him aware that even though he does not want to, he remains miserable because he is attached to something which is the cause of his misery -- the Catholic church, the Hindu religion -- which he thinks is something spiritual, which he thinks is going to give him blissfulness. All they are giving him is misery, but he does not connect them.

The function of the sannyasins is to make the connection clear. Once the connection is clear, nobody wants to be miserable. And if it is the church who is making him miserable, then along with his misery he will throw the church, too. Once he breathes in pure air, once he is out of the Christian atmosphere, he will be surprised that the misery has disappeared, that there is some dance in his feet, some song in his heart.

One experience will make him go for the whole process, to empty his mind of all conditioning. As he goes on unconditioning himself, his misery goes on disappearing, and at a certain point the pendulum

changes. Instead of misery he starts feeling glimpses of joy, and new windows start opening.

Your work is done once you have given the man a clear vision of what causes his misery. He can never get out of misery itself He has to remove the cause. And if he removes the cause, blissfulness is not something that comes from anywhere, it is just his very nature. Let the misery go, throw its cause away, and you will find yourself full of blissfulness for no reason at all.

Bliss has no cause. It is our very nature. All that is needed is emptiness so that our nature can have a space to grow, blossom, spread fragrance.

Q: BHAGWAN, YOU HAVE SAID YOU HAVE NO INTEREST IN THE OUTSIDE, NO INTEREST IN POLITICS. YET YOU OFTEN SPEAK ABOUT POLITICS AND POLITICIANS AND GIVE US MANY INSIGHTS INTO WORLD PROBLEMS. CAN YOU COMMENT?

A: I don't have any interest in the outside world, in politics, but I have immense interest in you. You are living in a world which is ugly, sick, one foot in the grave. And I don't want you to be drowned with this sick world.

That's why I speak against many things. My interest is in you, my sannyasins. I speak against politics because I don't want my sannyasins to remain ignorant of who the real criminals are in this world. That's why I speak against the priests and religions, because I don't want any single loophole for you. You have to be aware who the criminals are. The problem is that those criminals are thought to be great leaders, sages, saints, mahatmas, and they are respected tremendously around the world, so you will never think that they can be criminals. So I have to insist continuously, every day.

It is for two reasons that you must become aware that these are the criminals. In fact, criminals have not done any harm to the world. Somebody murders a man, somebody steals something, it is nothing. A single Adolf Hitler kills ten million people. Now, that man has so much criminality in him that ten million criminals are needed to make one Hitler.

So I have to expose all these people because they are the causes. For example, it is easier to understand that perhaps politicians are the causes of many problems: wars, murders, massacres, burning people. It is even more difficult when it comes to religious leaders, because nobody has raised his hand against them. They have remained respectable for centuries, and as time goes on their respectability goes on growing. The most difficult job for me is to make you aware that these people -- knowingly or unknowingly, that does not matter -- have created this world.

Now, in the whole world they will be talking about AIDS, but this is the only place where I am saying that this is a religious disease. Nowhere else will it be said. On the contrary, the priests are saying that this is a punishment from God. And people will believe them, that it is punishment for homosexuality. But nobody will ask how homosexuality came into being, or who is responsible for homosexuality.

And people don't have intelligence enough to connect things. They cannot connect the simple fact that it is the religions who have been teaching people to remain celibate. They are the root cause of all perversions about sex. So if anybody has to be punished it is not the homosexuals. If anybody has to be punished it is those religious leaders who have preached celibacy. Homosexuality is just a by-product of the teaching of celibacy.

The journalists get shocked because they were not thinking that I would put the blame on religion for AIDS. They don't see. They think they are worlds apart. They are not. And unless you see the real cause, you cannot fight with the problem that has arisen.

Now, the first thing needed is that every government makes celibacy illegal, criminal. Rather than that, they are doing just the opposite -- making homosexuality illegal. Homosexuality is a symptom, it is not the cause. If you make homosexuality illegal, then these people will start making love to animals, which is not illegal. And there *are* people who make love to animals. It is not something new, it is as ancient as man. If they cannot find a woman, if they cannot find a man, the poor animal is available. If you make homosexuality criminal, illegal, the homosexual will go into another perversion which perhaps may bring a bigger disease than AIDS. One never knows what will be the outcome of that.

People should be made aware that you cannot go against nature, and anybody who teaches you to go against nature is the enemy of the people.

I have no interest in any religion because it is all just rubbish; no interest in politics because I have no ambition of any kind. It is for you, for two reasons that I criticize them. One is so that you become aware of

the real causes, so that you are not deluded in the same way the whole world is deluded. Whenever something against the traditional mind is said, it shocks.

For example, I was thinking, women making love to other women are not suffering from AIDS. In fact, no problem arises out of it. That gives a clear clue that the female energy is a receptive energy. The female genitalia are receptive. The male energy is the donor; in other words, it is positive and the female energy is negative. Two negative energies cannot do any harm because both are receptors; they cannot transpire anything to each other. That's why I call it just a silly game you can play, there is no problem in it. No harm is possible. And if you are enjoying and no harm is possible, then why not enjoy?

But two males making love, both are donors. That is the difficulty. Their biology has no way to receive sexual energy, and both are donating energy to each other. Both are naturally incapable of receiving energy. Now they are playing with fire. This energy is going to destroy their very natural structure. There is no place for this energy.

I was thinking that these people who have become homosexuals have become addicted to it, and making it illegal, a crime, is not going to change them. They will simply go underground, which is more dangerous. Then you don't know who is homosexual. Right now they have been moving in society as if they are avant garde intellectuals, more liberated than heterosexuals. Heterosexuals are just still living in the animal world of biology, and they have broken out of the prison, and *they* have found something better. So they were not afraid to accept that they are homosexuals. In fact, they were bragging about it. They were looking on heterosexuals as something lower. So it was very easy to catch hold of them, give them the test, find the people who have AIDS and find measures to prevent it.

Now, making it illegal will make it spread fast. And what they have done in Texas is going to be done everywhere -- in America and in other countries -- because governments are so idiotic. They simply start fighting with the symptoms and nobody wonders what are the causes.

And in fact they don't want to look at the causes because the causes are such that they are beyond their capacity. If they start looking for the causes, perhaps they may also prove part of the causes themselves. The priests may be part of the causes, the pope may be part of the causes, Jesus Christ may be the foundation stone. It is better not to go into it. Just catch hold of the symptom and start fighting with the symptom. Repress the symptom.

When you repress the symptom in one place, it will erupt from somewhere else, and it will be going farther away from nature. The first perversion was going away from nature; the second perversion is now farther away, and a third perversion will be even farther away. And the man will become so miserable because he cannot find the way back. Things have become too complex for ordinary people to come back to nature again. So I want you to be aware never to fight with the symptoms.

Now we have a world of our own, and if we act intelligently we can save our sannyasins from the destruction that is going to come to the other world. Right now you are minority. Tomorrow you can be the majority for the simple reason that you will be protected and the outside world is absolutely unprotected. They will be dying like dogs. They *are* dying like dogs.

In Los Angeles one person is dying of AIDS every day, and nobody seems to know what to do. In fact the outside world is such that it is very difficult for them to do anything. And who will tie the bell on the cat's neck? That's the problem. We can do it. There is not much trouble. You know the old story, that the cat was eating the mice of the house every day and finally the mice had a meeting and decided something had to be done. A young mouse, not experienced in the ways of the world, said, "This is simple. Just tie a bell around the neck of the cat, so wherever she goes we will know immediately. Before she comes to us we can move into our holes. She will not be able to find us." A perfect solution.

But a problem arose: who was going to tie the bell?

I have told the story again, and I said, "The young mouse who said, 'Tie the bell' said, 'I will do it, don't you worry.' They were surprised. They said,'But since ancient days the story is going on. Here it stops. Whoever said, "Tie the bell" is going against the tradition, against the whole history. This is the point where the full stop comes. The story is finished.' "The young mouse said,'No more, because I go to the medical store every day. Just by the side is the medical store. All that is needed are a few sleeping pills that I can bring and put in the milk of the cat. You give me the bell and I can manage.' And he managed! Just a few sleeping pills and the whole story changes. After drinking the milk, the cat fell fast asleep, snoring, and the young mouse did his work perfectly well."

But this is my addition to the story. It is not anywhere, and I want to do the same as far as humanity is concerned. We can tie the bell around the neck of the cat. We have nothing to lose, so we have to shout

loudly from every roof in the world that homosexuals are victims, that religious leaders are the causes, that to make homosexuality illegal simply means making people go away from nature. The best way is to first make celibacy illegal. That means all the religions will be disturbed immediately, because that is their whole base. Make celibacy illegal.

The second thing -- the same way I am not joking -- if things are coming to such a bad end, then it is better to find some scientific methods. For women there are electric vibrators -- more hygienic, more scientific, more patient, not in a hurry, not afraid of anybody -- and their button is in your hand. So take as long as you want, and only an electric vibrator can give a woman complete satisfaction. Now, this will shock people, what can I do about it.

This is true, because the woman has suffered for centuries without orgasm and that's why she is so ugly in her behavior. There is no problem. You use everything scientific for everything else, so what is the problem? If a woman can have orgasmic joy through an electric vibrator, let her enjoy it. And something similar should be made for men. Rather than driving homosexuals underground, why not give them plastic ladies -- or plastic men if they prefer? If they don't like ladies at all, they can have plastic men. Plastic has no grudge against being a man or any preference, priority, to be a woman. Plastic is plastic.

And in fact it can be more satisfying to men, too, because the wife is nagging, fighting, angry. To make love to a woman whom you hate from your guts, what kind of love is this? It is simply a way of masturbating, and an ugly way. So what is the need to force this woman unnecessarily?

Make it clear, because the world is not clear even though medical science is absolutely clear. Even doctors in India I have found idiotic. I asked them "You tell me the medical viewpoint, I am not asking your Hindu viewpoint." Hindus think -- and perhaps other religions all over the world also think -- that masturbation leads people to madness. That is just an idea to prevent masturbation. Nobody wants to be mad, and when from childhood on you hear again and again that masturbation leads to madness, naturally you become afraid that this is not good. Medical science is absolutely clear that masturbation cannot lead anybody to madness, for one thing. The second thing, the religions go on repeating that too much masturbation will destroy all your intelligence. You will die sooner.

Now, nobody can masturbate too much; that is sheer impossibility. You can masturbate only so much -- you have a certain quantity of semen in your body, you can release that much semen -- more than that is beyond you. Whatever you do, you cannot suddenly produce semen. It will take time. So there is a natural prevention against doing it too much, and if the monks of all the religions listen to me, I will tell them, "Masturbate and meditate."

I can even give a title to a book: MEDITATION THROUGH MASTURBATION. If superconsciousness is possible through sex, then why is meditation not possible through masturbation? And certainly it is possible. People just have to look at things with new eyes.

As a person who is masturbating starts feeling he is coming to an orgasmic state, his thoughts disappear. He is in the same orgasmic state as while he is making love to a woman. There is no difference. His biology knows no difference. Whether the semen is released in some mechanism, in some body or somewhere else, it does not matter. It is just bringing your sexual tension to its ultimate, which is more easily possible in masturbation because with a woman the other is also there. In masturbation you are a master. You can go slow, you can go fast, you can bring the orgasmic state very slowly. And that orgasmic state is meditation, be aware. It will be easier, because there is nobody else to disturb. You are alone.

So make it known to the whole world that masturbation does not lead to madness; celibacy can lead to madness but not masturbation. And if homosexuals are not interested in women, then perhaps masturbation will be closer to nature than homosexuality. And masturbation can be joined with meditation.

So I am saying all these things for your benefit, because you will have to face these problems and you should not commit the same mistakes. If a child is found masturbating, then don't do the same stupidity that is being done all over the world. Just tell him, "This is perfectly good. You meditate with it also and you will get more juice out of it. And there is nothing wrong in it, so you don't need to hide." But man is such a coward. He is not ready to face any reality.

And secondly, I am saying these things so that you don't start behaving in the same way. I will not be here with you forever. The moment I am not with you, you can start behaving politically, you can start making a bureaucracy, a hierarchy. You can start making small groups and fighting with each other and doing the whole thing, on a smaller scale, of course.

Because you also carry them in your mind, you can start having the same stupid ideas when your children are masturbating -- and they will masturbate. What do you expect when nature makes the child

fully capable of making love at the age of fourteen? Will you are prevent him for ten, twelve years? Has he to be celibate until the time he is out of the university with a master's degree or Ph.D.? You are just asking nonsense.

It is better to teach him how to tackle his sexual energy, and if perhaps girls are available for these times, then keep the girls and boys in the same hostel. Make them aware of birth control methods. Teach them, "Go on changing your partners each month so you don't become addicted and you don't feel jealous, because this is the time of your experiencing. Experience as many men, as many women as possible before you decide."

When people go to purchase the cheapest thing in the market -- a mud pot -- they tap even that all over to check that it is without any crack. What about marriage? They want two persons, both inexperienced.... In fact, the girl's qualification is that she should be virgin. What do you mean by virgin? She should be inexperienced -- a strange qualification for any job. This is not right. That girl is inexperienced and the same is expected of the boy, that he will not be experienced. He should really be a bachelor, celibate. Two inexperienced people put together, and you think that there is going to be a beautiful life out of this meeting? They are going to spoil everything because they don't have any experience.

So for our children in the commune, girls and boys should be staying in the same hostel. And it is the duty of the superintendent to see that their partners are changed each month so there is no question of jealousy. In ten years' time they will have changed so many partners that being jealous will simply drop from their minds. If their wife changes the partner, or if they want to change, it will be simply easy. They both have changed so many times and they are so much experienced that even your ninety-year-old man is not so much experienced. And experience is always good. It brings wisdom to you.

These children should be taught that their love should be joined with meditation. If they masturbate, there is no harm in it. Medically it is healthy, hygienic, more hygienic than making love to a girl, more natural than making love to a man. You can join meditation with it very easily and it is the greatest joy. If meditation becomes associated with your great joy, then your whole life will be a different life.

All the religions have done just the opposite. They have destroyed your joy and they have been teaching you meditation -- so the meditation does not succeed. It can succeed only if it is a joyous experience, so why not join it with a biological joy which is available? But because I have been saying such things people want to kill me, assassinate me, even though I am simply stating absolutely scientific facts.

So this is the second reason: that you become aware that in this society no priesthood arises, no politics arises. Even while I am here the same stupidities are arising once in a while. Just the other day Sheela has written a letter to me that now when she comes back here she does not feel as excited as she used to be. She feels happier working outside, in Europe, in Australia, in Japan or anywhere else. Perhaps she is not conscious -- and this is the situation for all -- she does not know why she does not feel excited here any more. It is because I am speaking and she is no longer the central focus. She is no longer a celebrity. When I am speaking to you, she is no longer needed as a mediator to inform you of what I am thinking. Now that I am speaking to the press and to the radio and TV journalists, she has fallen into shadow. And for three-and-a-half years she was in the limelight because I was silent.

It may not be clear to her why she does not feel excited coming here and feels happy in Europe. She is still a celebrity in Europe -- interviews, television shows, radio interviews, newspapers -- but here all that has disappeared from her life. If you can behave in such foolish unconscious ways even while I am here, the moment I am gone you will be creating all kinds of politics, fight. Then what is the difference between you and the outside world? Then my whole effort has been a failure. I want you to behave really as a new man.

I have given Sheela the message that this is the reason: "So think it over and tell me. If you want me to stop speaking just for your excitement, I can stop speaking."

To me there is no problem in it. In fact, it is a trouble. For five hours a day I am speaking to you, and it is creating unhappiness in her mind. So let her do her show business. I can move into silence. But that indicates that deep down those who have power will not like me to be here alive, because while I am here nobody can have any power trip. They may not be conscious about it; only situations reveal your power trip. And I can make it, show it to her. If she denies it, I can go to Europe and show her whether she feels happy in Europe or not, or wherever she wants to check about her happiness. But deep down this means that you would like me to die.

If you would like me to be silent, not to speak, so that you are in the forefront, then deep down that means... why just silent? Silent men can start speaking any moment; make him silent completely.

These are not conscious thoughts in anybody's mind, but this is how the unconscious mind functions.

And I want you to be aware of everything. Before I leave you I want you to be aware so that you don't fall into the same pitfalls every society, every civilization, has fallen into.

Q: BHAGWAN, YOU HAVE CALLED THIS COMMUNITY YOUR CIRCUS, YOUR CARNIVAL. IS THIS CARNIVAL HAPPENING WITH ANY PURPOSE OR IS IT JUST FOR FUN?

A: It is just for fun. Purpose is a business word, where everything is done for some end, where every act is divided in two parts, the means and the end. The end is always in the future, so in every purposive activity you have to sacrifice the present for the future. And my whole teaching is not to sacrifice the present for anything.

So against purpose, my work is pure fun. The word fun is not very respected, but we have to make it the most respected word. Purpose is ugly. Purpose means you always act with greed. Fun means there is no greed. Fun means there is no need for you to be victorious. You are playing cards -- just fun; nobody takes it seriously whether you are defeated or victorious. After the game is over, all victories and all defeats are over too.

That's how life should be taken. Live each moment totally, but don't carry the idea of purpose; otherwise you cannot live totally, your mind is somewhere in the future looking at the purpose, arrowed at the purpose. You can't be total in the activity. Your action is half-hearted. You are doing it mechanically. But if there is no purpose, you can be total in the moment.

My work is fun, but out of this fun there is much flowering. I am not saying that nothing will come out of it. So remember the distinction: the man who is working for some purpose perhaps may not attain it, because he is never wholeheartedly in the action. The man who is functioning only as fun is so totally in it that he may attain to many things which the purposive man can never dream of. So just thinking "Act out of fun" does not mean that you are a loser. You are a gainer in every way just because of your totality. Your action is going to bring more fruits, more flowers, although you were not working for fruits and flowers. You enjoyed the moment, its action, and out of that enjoyment and out of that totality many things are going to happen. But they were not your concern. When they happen, you will be surprised.

A sannyasin is surprised every moment because he was not hoping that anything was going to happen. He had not even given a thought to it. He was so involved in his action that there was no space for anything. But when the moment and the action are finished, he is surprised that something great and beautiful has arisen out of it.

My sannyasin will never feel miserable, never feel disappointed. The man who works with the idea of purpose in mind is always miserable.

The proverb is significant: Man proposes, God disposes. God may not exist, but the proverb has a truth in it. The truth is, the more you propose, the more you will feel disappointment. You can dump that on the head of God -- who does not exist so he cannot deny it: "I have not disposed of anything. You yourself messed things, because you were not total in your action. You have missed the target."

My people are living as fun. That's why I call it a circus, a carnival. It is not a marketplace. It is just a commune of people who have decided to enjoy life to its fullest, materially, spiritually, in every dimension.

Q: BHAGWAN, YOU HAVE SAID THAT IF THERE ARE ONLY TWO HUNDRED ENLIGHTENED PEOPLE IN THE WORLD A THIRD WORLD WAR IS NOT POSSIBLE. CAN YOU EXPLAIN WHAT YOU MEAN, HOW THESE TWO HUNDRED PEOPLE WOULD MAKE A DIFFERENCE AMONG THE BILLIONS OF UNCONSCIOUS PEOPLE?

A: Certainly. They will make tremendous difference. When the whole room is dark, just a small candle makes so much difference. In such a big room a small candle, lighted... the whole darkness disappears.

An enlightened person is a tremendous light -- very subtle but for miles around him many people's lives will be touched. And if two hundred people are enlightened, which has never happened in history.... At the most, ten people have been enlightened at the same time, in Gautam Buddha's days. That is the only moment, and India remembers that moment as the Golden Age because the country felt something strange for which there were no words. It was mysterious, but the country felt unburdened, and an immense sense of

joy, centering, nonviolence, understanding.

But that was only ten people, and they were not all living their whole lives simultaneously. Just at one point Mahavira was old, Buddha was young. Goshalak was just between the age of the two. Ajit Keshkambal, Sanjay Vilethiputta and the remaining ones all were of different ages. But there was a time when all the ten were alive. It did not last long, because few were very old and they started dying. By the time Buddha died, he was alone. All others had died before him.

So only at a certain point, perhaps for a few years, ten people have been at the same time enlightened, and they raised the consciousness of the whole country. Now, two hundred people around the world can create an aura of energy which will be a very subtle force, like x-rays. You don't see them.

Both Soviet Russia and America are trying to find death rays -- just like x-rays -- which will be far better than nuclear bombs, because nuclear bombs can be seen. America has made arrangements. Many billions of dollars have been spent by Ronald Reagan. Thirty million Americans are hungry and on the streets, and many billions have been spent on a secret plan. They are keeping certain of the latest developed instruments on submarines, so that if from the Soviet Union any missile carrying a nuclear weapon comes towards America, it will be able only to move seven miles. This much time those submarines and the machines will take. And they have arrangements to hit the missile directly to change its direction back towards Soviet Union itself.

So before the missile leaves the Soviet Union it will be directed back. All around America they now have submarines waiting. If any attack is made, then they can redirect the nuclear weapons to the Soviet Union. In fact, they will never allow them to leave Soviet territory. We don't know what arrangements the Soviet Union has, but they must be having some other arrangement.

Both countries are searching for death rays, and perhaps the Soviet Union has found them, that's why they are not worried about this arrangement. Perhaps they will not use nuclear weapons, which will be visible; they will use death rays, which will be invisible, and cannot be redirected.

And with the death rays one thing is very strange: it will kill only the living beings. Houses will remain intact. Everything -- furniture, cars, roads -- everything will remain intact. The death rays will go on showering on living people, passing from one living person to another. Wherever life is, they will be moving towards that point. So trees will die, animals will die, man will die.

Early in this century, there were a few painters who painted pictures with houses, furniture, roads -- everything is in the pictures -- but not a single living thing. They could not explain why this idea was so much in their minds. Even seeing their pictures, you feel a great sadness arising in you.

It has been happening many times that poets, painters, get glimpses of things which may be going to happen someday. Now those pictures are predictive. If death rays come, they will simply hit living beings and go on killing them. There will be no bloodshed. The person dying will not know when he was alive, the death will be so quick. You never know when you stand before an x-ray machine that the x-ray has taken the photograph. You don't feel it. The same way with the death ray; you will not feel it, you will be simply gone. And the death ray will not end with you. It will go on jumping, it will have its range.

Two hundred enlightened people can create just the opposite situation. If they are together in a certain arrangement, they can create life rays which will protect people from death rays, which even may help somebody who has died through a death ray to come alive again. But those two hundred enlightened people have to be in a certain communication. Then they can create a circle around the world.

My own idea is that we can create two hundred enlightened people amongst our sannyasins. They are already connected and they are not alone, they are supported by the commune. Their energy can be enhanced, multiplied, by other sannyasins who may not be enlightened but are in search of it, on the way.

I mean what I have said. And if we can make a net of life rays around the earth, it can prevent even nuclear weapons from being destructive. But that is a totally different science and never experimented upon. But a few glimpses have happened in the past, and there is no harm in experimenting with it. Anyway, there is no other hope.

Our communes have to be ready for it. And they should not think of trivia, of small fights, egos. They should understand their responsibility is so great as it has never been of any human being before. And I hope that we will be able to do something. There is still time, and my people are working hard. Now it is a question whether we can manage within the time or not.

But I have a certainty that we have almost created a Noah's Ark of consciousness for the coming flood of death to the whole of humanity.

The Last Testament, Vol 2

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INTERVIEW WITH JOHN DETTINGER, CALIFORNIA MAGAZINE, LOS ANGELES, CA,

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QUESTION: BHAGWAN, WHEN I CAME OUT OF SIMPLE CURIOSITY TO THE RANCH IN MAY, IT NEVER OCCURRED TO ME THAT I MIGHT BE SITTING HERE HAVING YOUR FULL ATTENTION. I HAD DREAMED OF SUCH A THING PERHAPS, BUT I FIND THE MOMENT QUITE MOVING.*

ANSWER:* I know. I can... I can feel your heart and your tears. So there is a possibility of authentic communion. You are no more a journalist. I can talk to you now heart to heart.

Otherwise, journalism is something superficial. The moment it becomes a communion of the heart....

Q: I KNOW WITH YOUR HELP I'LL BE UP TO THAT CHALLENGE. I'VE NOT TRIED THAT WAY OFTEN BEFORE.*

A:* It is very rare because journalists try to remain true to their profession, and their profession is superficial. Journalism does not become literature for the simple reason that it is so superficial. By the evening the newspaper is worthless.

But if it is heart to heart, then journalism can also become art and literature. And it should become.

Q: I'D LIKE TO KNOW HOW MANY COMMUNES ARE THERE AND WHERE ARE THEY LOCATED?*

A:* It is difficult for me to give you very detailed information because I myself don't know. But almost in every country of the world there are communes. Germany has the largest number of communes. Holland has perhaps the second largest number. England has, Italy has. India, Japan, Switzerland.

In other than communes there are ashramas, which are smaller communes: very few people living. And then there are centers where only one or two sannyasins are living but other sannyasins come to meditate, to listen to the tapes, to read, to discuss.

In all we have almost one million sannyasins around the world. In these one million sannyasins, nearabout two hundred thousand sannyasins are underground. That means they are either in Russian, communist, countries or in Mohammedan countries where they cannot come in the open.

Even in communist countries we have communes, but underground you cannot declare, you cannot use the red clothes. Even in a red country you cannot use red clothes. My sannyasins are being persecuted by KGB in Russia. Their books have been taken away, their tapes have been taken away and they are constantly interrogated, harassed, to give more information about other sannyasins who may be having literature. My literature is banned.

But that does not make any difference. In fact, it creates more excitement, more curiosity, particularly in the intelligentsia.

So around the world I have one million very intelligent people, deeply interested, not only intellectually interested but existentially interested. They want to be transformed into a New Man. And that is the function of sannyas.

Q: WHY DO SO MANY COME FROM WEST GERMANY, WHY ARE THE LARGEST NUMBER OF COMMUNES IN WEST GERMANY? COULD IT HAVE ANYTHING TO DO WITH ADOLF HITLER AND THE HOLOCAUST?*

A:* It has certainly something to do with Adolf Hitler. He prepared the ground for me because he cheated and deceived the whole country. The youth of Germany is no more interested in politicians.

On the other hand, Adolf Hitler was also ambitious to be known as a religious leader. He declared himself to be the reincarnation of Old Testament Prophet Elijah, and German Christian heads prayed for his victory.

The leadership that he gave to the country almost changed people into robots. So the new generation is very much frustrated with politicians, religious leaders, of anybody who would like to impose a discipline on them.

And that's the reason why they are interested in me. I don't have any discipline to impose on anybody. My teaching is fundamentally for freedom of thinking, being. I have tremendous respect for individuality. The society is not more important than the individual. The society exists for the individual, not vice versa.

I don't have a dogma, I don't have a God in which you have to believe. I am not a prophet. I am not a messenger. I am simply a human being who can see a little more clearly than you. And I am ready to share my clarity and I am grateful if you allow me to share my clarity with you.

You are not obliged; I am obliged.

So that is the reason why most of the German intelligentsia is immensely interested in me. And the German politicians and the government is in the same proportion afraid. They are afraid that anybody who comes to me never returns back to Germany. They are afraid that I have more influence on their youth than they have.

I have never been in Germany. Still the German politicians have put few cases against me so that I cannot enter the country, or, if I enter, then I can immediately be arrested.

I have no desire to go anywhere.

Q: ON WHAT GROUNDS WOULD THEY ARREST YOU?*

A:* They have made stupid cases against me in the courts. Summons are there with arrest warrants, that I am speaking something which is hurting somebody's religious feelings. Now, anybody can put a case on that ground.

Even in America the president... I was not even thinking that there will be an American Nazi party. The president of the American Nazi party wrote a letter to me that, "You speak against Adolf Hitler and it hurts our religious feelings."

I could not believe that Adolf Hitler and religious feelings... how he is managing to join together? -- till I discovered that he was the reincarnation of Prophet Elijah and they believe that he had come for the salvation of humanity.

So they have put cases against me. There have been cases in India against me. (interviewer is speaking simultaneously) Hmm?

Q: THAT IS SURELY A CIVIL SUIT BETWEEN YOU AND THE NAZI PARTY.*

A:* Civil suit, yes.

Q: OUR GOVERNMENT IS WELL KNOWN FOR ITS RELIGIOUS TOLERANCE.*

A:* Religious tolerance! Nobody is there.

If you have a religion you cannot have religious tolerance. Only a man like me can have religious tolerance who has no religion. So it does not matter to me. It is simply rubbish.

But to any man who is attached to any religion cannot really have religious tolerance. He has already decided what is right, what is true. Now he can show a hypocrite mask of tolerance, but if you look even in the word tolerance you can see there is the taste of intolerance already present in the very word tolerance.

If I say I simply tolerate your presence here, what does it mean? It simply means I do not rejoice your presence here. You are not welcome. I do not respect you as you are; I simply tolerate.

But tolerance is not a great quality. It is a very third-rate value.

Q: IT BEATS PERSECUTION. GOVERNMENTS ELSEWHERE HAVE BEEN KNOWN TO PERSECUTE ON RELIGIOUS GROUNDS.*

A:* In fact, persecution is better than tolerance because persecution at least recognizes you on equal grounds.

ersecution really means that the people who are persecuting are afraid of you, they are afraid that if you both are allowed to exist together, sooner the other party is going to win. They have the truth and you don't have it. So before it becomes known, they have to be destroyed.

But when you tolerate somebody, you have already accepted that they are inferior to you; there is no fear about it.

I would rather love to be persecuted than to be tolerated. Persecution simply means you are afraid, you are threatened.

Q: THAT SEEMS TO BE THE ATTITUDE OF THE GERMAN GOVERNMENT AT THE MOMENT.*

A:* Yes. They are threatened. They discuss about me in their parliament, against me -- a person who has never been in their country. But if I am there they are going to persecute me like anything.

But I love it! I enjoy it.

I am being persecuted here in America, what to say of Germany?

Q: SO THEN YOU ARE PERSECUTED HERE (INAUDIBLE) TOLERATED?*

A:* Yes, there are so many cases going in the courts against me -- false, utterly lies. And we are defeating all those cases because they are against their own laws, against their own constitution.

Q: YOU MEAN THE CONSTITUTION OF THE UNITED STATES?*

A:* Yes.

Q: WE'VE BEEN MOST IMPRESSED IN LOS ANGELES, IN CALIFORNIA, AT HOW WELL THE*

COMMUNE HAS WON EACH CASE AND INSISTED UPON THE AMERICAN WAY BEING SERVED.

A:* We will fight.

Q: EVEN IN OREGON THERE'S A GRUDGING RESPECT FOR YOUR TRIUMPHS.*

A:* Certainly. They have to respect it because we are standing for the constitution and they are standing against their own constitution. It is a strange fate, that we are to protect the American constitution against the Americans.

Q: WITH SO MANY SANNYASINS -- A MILLION OF THEM WORLDWIDE -- I UNDERSTAND THAT YOU PERSONALLY CHOOSE EACH SANSKRIT NAME FOR EACH SANNYASIN. IS THAT CORRECT?*

A:* I used to.

Q: HOW DO YOU ARRIVE AT THE APPROPRIATE NAME FOR EACH SANNYASIN? HOW DO YOU MANAGE THAT? AND IF YOU COULD ALSO EXPLAIN WHAT THE VALUE OF TAKING A DIFFERENT NAME THAN ONE'S FAMILY NAME.*

A:* In India I used to give new names because mostly names in other languages are either meaningless or silly. For example, just the name of one American evangelist, Jerry Falwell -- now I cannot understand why fall-well should be given a name to anybody. It is simply silly.

So I was giving meaningful names to people. From all over the world people were coming there and I was giving them meaningful names which can have a certain significance for them, a certain relatedness to their personality, a certain message for their future growth.

If I saw a person, that he was very sad, long-faced, carrying many frustrations, disappointments, and out of that frustration and disappointments he has come to me but that long shadow is still with him, then I will give him something just the opposite of what he has been up to now, because I want him to discontinue with his past.

For example, I may call him Ananda Prem. Ananda means bliss, Prem means love. A blissful loving personality, that is his goal. And drop all this sadness and all this frustration. Whatever has passed has passed; now nothing can be done about it. Only one thing can be done about it: it can be dropped.

And you can start anew. The new name is simply symbolic of a new birth. When you are born you come without a name. Then your name is given to you.

Sannyas has to be a new birth. So symbolically the new name indicates that the old person is dead and you have to start living from this moment a new way of life.

I have given thousands of names. Now I don't give sannyas myself. But sannyasins who have been with me for fifteen years and are perfectly capable of reading the mind of the man, the personality of the man, they are giving sannyas. And names I have given so many that out of all those names they can find what name will be suitable, because every kind of person and every kind of mind I have initiated into sannyas. So they don't need to bother about new names. I have given thousands of names; they have the whole list and they can find and they can work it out.

But it is certainly significant. Sometimes very small things are very significant. For example, your clothes. It is nothing important that what kind of clothes you are wearing or what color, but when you are mourning you use black. Somehow it fits with your mood, somehow it shows others your situation. In a mourning black dress it will be difficult to have a hearty laugh. Just it will look absurd.

So small things -- I have given my sannyasins the color red because there are only two basic colors in existence: red and green. All other colors are in a very major -- ... minority. The basic is the green: the trees, the forest. And the red.

Strangely enough, the red is always the color of the flowers. It represents blossoming, flowering, life. Very few people reach to the stage of flowering. They remain barren. They die without any fruition, without any flowers.

I want to remind my people continuously. Twenty-four hours they will be using the red. They have to flower. Before death comes, flowering has to happen. They have to work for it hard.

Q: DOES THE MALA HAVE HEALING POWERS?*

A:* No. For the sannyasins it can have thousands of meanings. For a non-sannyasin, no meaning because it is a question of your love, your trust. Then anything can have healing power. If you trust me, then just a glass of water from my hand will have the healing power. It is not in the water, it is not in my hand. It is in your trust.

So to a sannyasin the mala is certainly of many meanings. In sickness he can have healing through it, just holding it. In fear, just holding it and he will feel courage. In a moment of loneliness, just holding it and he will not feel lonely, he will feel he is with me. But it all depends on his trust, it has nothing to do with mala itself. Mala is only an excuse.

Q: I HEARD THAT WHEN THE COMMUNE BEGAN HERE IN OREGON THAT THERE WAS A DAY OFF, BUT THEN SOMETHING HAPPENED THAT CAUSED YOU TO INSTITUTE A SEVEN-DAY WORK WEEK. COULD YOU TALK ABOUT THAT?*

A:* No, in the beginning people simply started working the way they worked in the outside world. The outside world has followed the routine because in the biblical story God worked for six days and the poor fellow got tired, so seventh day he rested. And since then nothing has been heard about him. He went to eternal rest.

I don't want my people to go to eternal rest. I said it is better to continue working. The seventh day is dangerous.

I was just joking, but the reality was that we had so much to do that even seven days are not enough.

We came into a desert. When we came there was only one house, dilapidated, no greenery, just barren hills. And we had to make it an oasis. And tremendous work was needed. Soon we found six days are not enough. Even seven days are not enough.

Our people are working twelve hours per day and in festival times four times a year, for months they work fourteen hours a day -- but with great joy.

It is their commune, it is their creation. It is not an ordinary work in the ordinary world. It is just like a painter or a musician who goes on playing and practicing for hours without getting tired. In fact, the more he practices the finer becomes his music and greater is his joy.

We are creating an oasis. It is similar to creating poetry or music or sculpture. And we have in four years changed the color of the whole scenery. Now it is green.

Birds have come, deers have come -- on their own accord, seeing that we have managed dams and made big lakes, seeing that so many people are here -- and harmless people. So we have thousands of deers now. And in the night if you go in the street you will find them standing, and they will not move. You will have to get out of the car and push them, because they know these people don't harm anybody.

In my garden I have three hundred peacocks. Even my car takes too much time to get out of the house and inside the house because they are all standing in the way, dancing. And they are not worried that the car is there, it is not a place to dance. But they know that nobody is going to harm.

Just my chauffeur was saying that in this place there is only one sin: that is, don't run over a peacock.
I said, "That's right."

Q: BHAGWAN, IF I MAY, JUST FOR A MOMENT GO BACK TO....*

A:* Yes, you can go anywhere.

Q: I HEARD THAT WHEN THERE WAS A SIX-AND-A-HALF-DAY WEEK, ON THE HALF DAY OFF THERE WAS A TRAGIC ACCIDENT AND THAT A SANNYASIN WHO WAS A MEMBER OF THE COMMUNE DROWNED. AND IT WAS FROM THEN ON, PERHAPS LEST HE FALL INTO OBLIVION, THAT THE SEVEN-DAY WORK WEEK WAS INSTITUTED.*

A:* No. It had nothing to do with that. It may have been a coincidence but I don't remember that it has anything to do with that.

Accidents can happen any day. It is not a question of....

But our work is so much because we want to be self-sufficient. We don't believe in poverty, we believe in luxury, comfort. This is the only commune in the whole history of man where five thousand sannyasins are living in fully air-conditioned houses. And we have made all these houses. We have made all the roads. We have made the hospital, the school, the university -- whatever is our need.

We cultivate our own food. We cultivate our vegetables. We have all our milk products because we are vegetarians, so we produce vegetarian eggs 'cause that is an absolute necessity for all vegetarians of the world.

Unless they start eating vegetarian eggs, their intelligence will lag behind others. So not a single vegetarian has up to now received a Nobel Prize for the simple reason that his intelligence cannot grow. It needs certain proteins which are missing in his food.

So we have our chicken farm and we are now perfectly sufficient. We have our cars for every sannyasin who ever wants to use. We have our buses for every sannyasin. We have our airplanes for every sannyasin. We have our airport. We have everything that we want.

And we will go on producing more and more, because my approach is that true communism is possible only when capitalism comes to its peak. When there is so much wealth that nobody wants to hoard it -- there is no point in hoarding it; nobody hoards the air, it is so much available -- then only there can be a natural communism. And I am all for a natural communism which will not come from a revolution, which will come from evolution.

When capitalism evolves to its totality, it will be a simple matter.

Russian communism is not true communism. It is distributing poverty equally. And I would like everybody to be luxurious, not equally poor. What is the point of equal poverty?

So we are working and we are being successful. And the strangest thing is, that after working twelve hours a day you will not find my people sad or grumpy. They will be laughing and dancing and singing in the evening. They have enough energy after twelve hours work.

If work is something that you are not doing under compulsion, that you are doing out of your own choice and joy, it is never tiring. In fact, it is nourishing and it makes you stronger.

So after working twelve hours they are still able to dance for hours, sing for hours and enjoy the evening late in the night.

My approach towards life is that we have to create the paradise here and now, because there is no other paradise. Don't hope for things which don't exist.

For thousands of years people have been told to hope, and because they have been hoping they have not used their time to create it here. If it is ready-made available after death and you have just to go every day to the church or every Sunday to the church or do a certain mantra every day in the morning five times and there is ready-made paradise after death, then who bothers to work twelve hours and create a paradise here?

My reasoning is that you create paradise here and if there is any paradise after death you will be the only person to enjoy it because all others will be absolutely untrained amateurs. They will not know how to dance.

Just think of your saints. How they will dance? How they are going to hug a beautiful woman? Impossible! They will close their eyes. This kind of paradise... and they have to live eternally there with all beautiful women and rivers of wine. What your saints will do? They will try to commit suicide, that where they have come?

Only my people will be immensely joyful. They will immediately start making it better.

Q: I BELIEVE IT WAS 1982 THAT YOU SUGGESTED TO THE CALIFORNIAN SANNYASINS THAT*

THEY MOVE OUT OF THE STATE. COULD YOU TELL US ABOUT THAT?

A:* Yes. I had asked my sannyasins in California to move out because California is now in the whole world the most sexually perverted place. And I have always been thinking that sexual perversion finally is going to lead into something which will be incurable. And it has come now. It is not a disease because a disease can be cured. AIDS is not a disease. It cannot be cured.

There is only one thing which cannot be cured and that is death. So AIDS I call a slow death. And California is the leader in that matter.

Homosexuality, lesbianism, sodomy, other kinds of sexual perversion -- California is on the top. Every day in just L.A. one person is dying of AIDS for almost one year. How many people are suffering from AIDS in California -- the government continues to repress the information. How many people are homosexuals -- the government does not supply the information.

In fact, every government is trying to repress information about homosexuality and AIDS because that makes them look so ugly, sick. But whatever you do, sooner or later you will have to face the fact.

In Texas they have made a law against homosexuality -- just few days before. Now in Texas homosexuality is a crime. The politicians of California think that they have done something great. They are being simply idiotic. Because of their law, one million homosexuals protested. It is just because of their law we came to know that there are one million homosexuals in Texas.

Q: ARE YOU REFERRING TO THE LAW THAT THE L.A. CITY COUNCIL PASSED RECENTLY THAT MAKES IT A CIVIL OFFENSE TO FIRE A HOMOSEXUAL WHO HAS AIDS OR A PERSON WHO HAS AIDS NOT FOR HEALTH REASONS?*

A:* No, I am not referring to that. I don't know about that.

In Texas they have driven those one million homosexuals underground. That is more dangerous. Now you will not know who is homosexual, and nobody will turn up for tests in the hospitals. Hospitals are afraid.

So I had called my sannyasins here, and they are here and they are safe.

Perhaps this is the only place which is safe. Every sannyasin has gone through tests, six thousand sannyasins through tests, and only two persons have been found to have AIDS. This must be the lowest rate in the whole world. Among six thousand people only two persons.

And we are taking care of those two persons, giving them all that they need. The best houses we have given them, the best scenic place we have given them. They can come in the discourses, in the meetings. Just they have been told not to spread the disease in any way. Don't come in physical contact with people because AIDS is possible through kissing, through tears, perhaps through any liquid coming out of the body.

Four other sannyasins from other places have just arrived, because the moment it was known they have AIDS hospitals are not willing to admit because nobody wants to take the risk. Their own families -- their wife, their children, their parents -- don't want them to enter into the house any more. For them they are already dead. Their friends have turned enemies.

Hearing about this -- that we have made a special place for our AIDS patients -- four sannyasins have come. We have accepted them, that, "This is perfectly good. You are simply victims. You should not be condemned."

So in the commune there is no condemnation for them. They are victims of a society which has been in many ways driving people into homosexuality.

For example, all the religions are teaching celibacy as something spiritual, which is simple nonsense. Celibacy is not possible even. Celibacy is not in your control, that you can be celibate or not. Your body goes on creating male sperms and your body has no idea that you are a celibate monk. So what you are going to do with your sperms? When they collect they have to be released.

My understanding is that homosexuality was born in monasteries where religions put men separate and women separate. That's where lesbianism and homosexuality both were born. These are religious diseases, and if anybody is responsible it is the founders of your religion and the teachers of celibacy. And they are still doing it.

They should be legally punished. Celibacy should be declared illegal, and anybody staying celibate should be imprisoned immediately.

So rather than punishing the celibates, you are punishing poor homosexuals.

All the religions have forced marriage, monogamy. Now, man is an intelligent being. He is not a buffalo. The buffalo is satisfied with the same grass eating her whole life, chewing the same grass whole day every day. She is never bored. You never see any buffalo bored nor you see any buffalo laughing. Both those things are together. It needs intelligence to be bored, it needs intelligence to laugh.

Now, man has immense intelligence. And intelligence has grown with the ages. We are evolving.

In this state of evolution it is absolutely wrong to force one man and one woman to stick together for their whole life. That creates lesbianism, that creates homosexuality, because the woman is watching -- she will not allow you to talk to another woman and laugh with another woman and go to the movie with another woman. But if you are going with a friend, male friend, then there is no problem. But she does not know that you both are queens. This is a problem.

If your wife is going with some man you become jealous, suspicious, angry, outraged. But if she is going with a woman it is perfectly okay. But they may be lesbians.

So it is the responsibility of the society and the religion who are enforcing marriage and monogamy on people.

In my commune we take marriage as just a legal game, because the whole idiotic society is there with their laws. So we accept their laws but we are not serious about their laws. Their laws are absolutely inhuman, unintelligent.

So here there is every freedom. And it is good that once in a while your wife stays with some man and you stay with some other woman -- just for a change. It will not disrupt your marriage. In fact, it will make it stronger. And there is no need to hide it. You love each other, you give freedom to each other, and you would like each other to have more experiences of life.

You would like your wife to know more men because you are not all men. You have your individuality; other individuals have their own uniqueness. Loving them will make her richer. You will have a richer wife. And she will have a richer husband because he has known so many women.

Experience is never bad. Bigger the experience the better.

So in my commune there is no problem. It is taken for granted that people get bored. But if you don't allow them, then they will find some substitute. They are intelligent. But that substitute will be a perversion.

Religious leaders, political leaders, are the criminals but they will not be punished. Homosexuals, who are simply victims, will be punished.

I call from California my people because California is the worst place right now.

Q: IT IS A STRANGE PARADOX. WE IN CALIFORNIA HAD THOUGHT IT WAS AN ENLIGHTENED POLICY TO INCORPORATE CITIES THAT HAD A LARGE VOTING POPULATION OF GAY PEOPLE AND PROTECT THEIR CIVIL RIGHTS. NOW, THE L.A. CITY COUNCIL LAST WEEK PASSED A CITY ORDINANCE, THAT MADE IT A FINABLE OFFENSE TO DISMISS AND THUS ENDANGER THE CIVIL RIGHTS OF A PERSON WHO IS AFFLICTED WITH AIDS FROM ANY JOB, INCLUDING JOBS WHERE HE MAY BE HANDLING FOOD, DEALING WITH THE PUBLIC ON A PERSONAL LEVEL LIKE THAT. IT IS NATURALLY QUITE CONTROVERSIAL. WHAT DO YOU THINK OF THAT?*

A:* Before AIDS became known, all the homosexuals and the lesbians were thinking that they are more progressive, avant garde intellectuals. Heterosexuals are backward people just clinging to the biological heterosexual relationship. They have evolved higher. They are in a better intellectual position.

So they were proud. They were having conferences. They were publishing books, they were publishing periodicals, newspapers. And they were trying to prove that their way of sex is better than the ordinary kind. the ordinary kind is the animal. It has nothing human in it.

But now they cannot say that. AIDS has proved that they were simply perverted. And they were not progressive, not intellectual. They were simply stupid and retarded.

To me, every child between the age seven to fourteen has certain homosexual tendencies. Between fourteen to twenty-one, because the society does not allow yet marriage, because they have to be educated, the danger is they may either become auto-erotic or they will become homosexuals. But after twenty-one

age they get married and they simply forget all about it.

But few people remain stuck there. Their mind never grows beyond their homosexual state. So they are retarded people, they are not progressive people.

Q: IS THAT A HOPELESS RETARDATION?*

A:* It can be helped.

Q: I DON'T THINK YOU HAVE MANY GAY PEOPLE IN YOUR COMMUNE.*

A:* Yes, and we are trying to help them. And we are trying to bring them back to heterosexuality.

Q: IN 1979 THE AMERICAN PSYCHIATRIC ASSOCIATION DECLARED THAT HOMOSEXUALITY WAS NOT A MEDICAL DISEASE, AND THE PRESUMPTION WAS THAT SINCE IT WAS A SEXUAL PREFERENCE IT NEED NOT BE HELPED.*

A:* In fact, all these psychiatric societies are not sciences either. So whatever they say should be understood a statement coming from some vested interest.

There are so many psychologies and so many psychotherapies and so many kinds of psychiatrists. It cannot be science. Science has to be one.

And all these people themselves, most of them are perverted. Their statements make no sense at all. Just look at this thing: that in comparison to any profession, psychologists go twice mad. Twice they commit suicide. Then madness and suicide, because it is committed by a psychiatrist, should not be a medical problem. And no profession can compete with them. They are doing double the job with... in comparison to any profession.

So in the first place I don't accept psychiatrists and psychologists as a science. And now with AIDS, they will have to swallow their own saliva that they have spit on their hands.

So tell them to swallow it and contradict your statement. It is not only a medical disease, it is an existential disease. It is pure death.

And you have been supporting it because homosexuality was growing and these were your patients. It was your vested interest. To say anything against homosexuals means losing your job, your profession. Now come out and say something in favor of AIDS. Then we will know whether you have any guts or not.

Gay people -- lesbians, homosexuals -- these constitute the major part of the patients of psychiatrists and psychologists. Now, these are clients and they are living on them. Naturally, their associations cannot condemn them.

But because they have not condemned these people, in my view they have condemned themselves as simply professionals interested in business, not interested in humanity and health.

California has been thinking itself that it is very enlightened state because more homosexuals, more lesbians, more women lib members, more Indian gurus and their followers. And all kinds of idiotic things claim to be therapies like primal therapy.

I have heard about one therapy in which hugging and kissing is the only methodology. I have heard of another therapy in which you act like an animal, naked on your four. You move in the room with your tongue hanging out, shouting like an animal, a wolf or a dog.

All these things -- Werner Erhard's est, in which the only important thing is that you have to sit six hours without pissing. Naturally it gives an enlightenment when you go to the bathroom! It is such a relief. And with two hundred fifty dollars, it is worth. Such a relief ordinarily you don't get. It is freely available, you can manage yourself. There is no need to join est.

And there are even more enlightened people who start pissing sitting there in their seats. Then it is even better relief because they don't care about anybody. They are freed of any respectability or anything.

But these idiotic things don't make any state or country or people enlightened. It simply means that people are rich enough, gullible enough, and there are always cunning people around to cheat you.

When my secretary, Sheela, was searching a place for me I said that, "Not California. Anywhere is okay but not California, because all idiotic Indian gurus who don't have any hold in India, who don't have any intelligence -- I don't want to get mixed with that lot."

I have chosen Oregon because this poor state in the whole history has not known a single enlightened man.

Q: PAUL BUNYAN?*

A:* No.

Q: YOU'VE TOLD ME THAT ONLY TWO SANNYASINS HAVE SO FAR COME UP WITH AIDS, ALTHOUGH FOUR MORE HAVE COME IN MAKING A TOTAL I PRESUME OF SIX AT THE HOSPICE. CAN YOU CALL IT A HOSPICE, THE PLACE IN DESIDERATA WHERE THEY ARE?*

A:* No, we are calling anything, because we don't want to discriminate them in any way.

Q: BUT IT IS A PLACE WHERE THEY CAN COME TO SPEND THEIR FINAL DAYS?*

A:* Yes. There they will be, but they can come into the commune and go to the disco and go to the restaurant, go to the meetings. They are not prevented anywhere because everywhere we are taking preventive measurements. Everybody going in the restaurant will have his hands sprayed by alcohol. All....

Q: WHETHER OR NOT THEY HAVE AIDS.*

A:* That doesn't matter. They have to. And anything they use for eating -- spoons -- which touch their saliva, will all go into total cleaning, sterilization. So there is no problem. But we don't want to separate them, that is inhuman.

We have given them a faraway place, but we will not call it a separate thing. It is part of the commune.

Q: IF A PERSON HAS AIDS AND IS NOT A SANNYASIN, COULD HE COME TO THE RANCH AND STAY IN THAT FARAWAY PLACE?*

A:* That will not be possible.

Q: I FIRST HEARD YOU DESCRIBE, LAST MONTH, THIS PROGRAM OF CARING FOR VICTIMS OF AIDS WHO ARE SANNYASIN; THAT BECAUSE THESE PEOPLE HAD NOTHING TO LOSE THEY COULD MAKE LOVE WITH EACH OTHER AND PERHAPS THROUGH THAT COULD BE CURED.*

A:* They are allowed. They are allowed to have love with each other because nothing more can happen. There is no harm. If something good happens, it may be a great revelation for the whole world. If nothing happens, they are going to die anyway.

And we are making arrangements for them to see films, to listen to talks, to read books. All that they have desired their whole life we are trying in every possible way to provide them, because that is their last time: six months, eight months, perhaps at the most two years.

And we are teaching them meditation simultaneously. That is something very essential because people go on postponing meditation and things like that for tomorrow. Today they have so many things that meditation goes on being postponed. But these people cannot postpone meditation for tomorrow. There is

no tomorrow for them.

So we are teaching them meditation. If they can die meditatively, then their AIDS may have proved a blessing in disguise, because even the richest man cannot afford two years time with no work, rest, listening to beautiful music or swimming or going into the mountains, in the hills, in the forest, reading -- we have given them the best opportunity that is possible -- and meditate.

And they will meditate more intensely, more earnestly, because death is so close. And if they can become centered in their being -- that's what is meditation is -- then death will come but not to them, only to their body.

Then they will be able to experience death and experience at the same time the eternal source of life that moves on, that never dies.

So I would like anywhere, if there are special arrangements for AIDS people -- hospitals or AIDS homes -- they should make it a point that these are not sick people, these are on the verge of death. They don't need medicine, they need meditation.

And you will be surprised to know that both the words come from the same root: medicine and meditation. Medicine is for the body to heal and meditation is for the soul to heal. But both mean the same in the original root.

If there is no medicine, at least give them meditation.

Q: HOW IS YOUR HEALTH?*

A:* My health is really great.

Q: YOU COMPLAINED LESS THAN A YEAR AGO THAT YOU WERE AILING FROM A VARIETY OF CAUSES.*

A:* No. I have been suffering because my sickness is not something that I can say I am cured of it. It is allergy, so it can any moment erupt.

Q: WHAT SYMPTOMS DOES IT TAKE WHEN IT DOES?*

A:* Dust can create it, perfume -- most dangerous. And there are few things which I should not eat -- any things which have acids.

So just if I avoid them -- and in the commune everybody is aware of my trouble, so nobody will use perfume, nobody will come close to me if he has been smoking. Nobody will come to me if he has been perspiring, because any smell is enough to provoke. And what it does, it starts breathing trouble. My breathing becomes abnormal, difficult.

And then coughing starts. Then the coughing will continue at least for two hours to six hours, and it almost is a problem in the night, then I cannot sleep. So this disease is such that I can never say I am cured. And I can never say that I am sick, only once in a while when something happens I am sick for few hours. Otherwise I am perfectly okay.

Second problem I had was my back. So my people have arranged for that too, because no medical treatment helped me. In India we had called experts from England who had worked their whole life only on back, but they also said that, "This is strange."

And I knew that they will not help and I told them that, "The problem is, it is not a sudden... somebody slips and falls down and the back comes out. Then you can fix it. My problem is that I have been sitting this kind of chair for almost thirty years. The chair changes but the shape remains the same exactly. So the back has got a certain curve. So if that curve is disturbed, then I am in trouble."

I cannot sit on your chair. It is more comfortable but my back will not fit with it. So I can use only one car. I have used all the cars, the best in the world; just one car, one of the models of Rolls Royce, the Silver Spur, its seat fits with me perfectly. It is not their costliest car. Their costliest is Corniche*. Then Carmargue*. And then the third is Silver Spur. So I tried from Corniche* -- they didn't work, my trouble

started. But with Silver Spur it has settled completely.

So up to '89 I can use it at least, because '89 they are going to change the model. I have persuaded the president that, "Don't change the seat," and he has to listen to me because I am the only person in the whole world who has ninety Rolls Royces.

Q: WHY DO YOU HAVE SUCH AN ABUNDANCE? SURELY YOU CAN ONLY RIDE IN ONE AT A TIME.*

A:* I believe in abundance.

Q: ISN'T THAT A BIT OF OVERKILL, THOUGH?*

A:* These ninety are not yet enough. My people are trying to arrange for three hundred sixty-five, so every day they can give me a new car.

Q: PEOPLE IN LOS ANGELES WILL TRULY APPRECIATE THAT. YOU KNOW, THEY SAY THAT THERE'S MORE ROLLS ROYCES IN LOS ANGELES THAN THERE ARE....*

A:* Yes, there are not in Los Angeles or anywhere.

So ordinarily I am perfectly okay if I take care, and I take care. Just the problem was that I was moving in the masses, going outside. That was creating trouble so I had to stop. Now I live in the commune and everybody is aware of my problem, so everybody keeps clean, non-smelly.

Q: SOME OF MY FRIENDS WHO ARE NOT SANNYASIN, PARTICULARLY BECAUSE CALIFORNIA IS SUCH A HEALTH-CONSCIOUS PLACE, SUCH A ROBUST, ACTIVE SPORTS-MINDED PLACE -- POSSIBLY BECAUSE OF THE CLIMATE, THEY FIND IT HARD TO RESOLVE THE FACT THAT YOU HAVE POOR PHYSICAL HEALTH AND YET ARE ENLIGHTENED.*

A:* In fact, they don't understand enlightenment. Anybody who has been enlightened had poor health, for the simple reason because enlightenment is something which goes beyond ordinary biology, physiology, chemistry. It is a great disturbance in your whole natural system.

The ordinary man, his consciousness is completely in tune with his biology. But once you become enlightened, you have a distinction between your biology and your consciousness.

Ordinary man follows biology, which is part of nature. It is healthier. The enlightened man follows consciousness, which is not part of nature, so many times he has to go against biology, against physiology. But he cannot go against his consciousness. That creates the rift.

So no enlightened people has ever been healthy.

Q: COULD YOU GIVE SOME EXAMPLES OF THE CONSCIOUSNESS GOING AGAINST BIOLOGY AND NATURAL INSTINCT AND THAT SORT OF...?*

A:* The ordinary man has no awareness that he has something in him which is not part of the body yet in the body.

And that space which is not part of the body and yet in the body is your real being. So once you get to it, it becomes your direction for everything. Then body cannot dominate you, physiology cannot dominate you, biology cannot dominate you.

And they go on in their blind way. So in fact now you are on two tracks, and to keep them together is the problem that creates unhealth, sickness.

Buddha was sick and was continuously having a private doctor with him. Wherever he was going the doctor was with him -- and the best physician of the times. One king has presented his own physician to him, that, "Take care of him because he is in a fragile state." A small misbalance and he will be out of the body.

The strings between the being and the body become very loose as you become enlightened. The old tightness is no more there. Just a slight shock and the being and the body will fall apart.

So it is a wrong notion around. Many people think like that, that the enlightened person should be perfectly healthy. They don't understand. That means people like Mohammed Ali should be enlightened.

Q: YET THERE ARE SOME YOGA TEACHERS, PARTICULARLY IN....*

A:* They are not enlightened. Not a single yoga teacher is enlightened. Yoga teachers are healthy, but yoga teachers are just experts in an old gymnastics, nothing else. It does not lead to enlightenment or to self-realization or anything. But it certainly leads to better health.

Q: DO YOU PRACTICE HATHA YOGA?*

A:* No.

Q: I UNDERSTAND THAT YOU SWIM FOR YOUR HEALTH.*

A:* I swim.

Q: HOW OFTEN AND WHERE AND WHAT DO YOU WEAR?*

A:* I used to... I don't wear anything. I used to swim twice, but for two months I had to stop it because my physicians became afraid. The water going into my ear was creating trouble and my drums may get hurt or some trouble will arise. And it is possible because I have been swimming from my very childhood for hours. It may have damaged my drums.

So for two months I have not been swimming and my pool is there, Olympic size, just for me. That's how I live, in abundance.

Q: AND (INAUDIBLE)....*

A:* But if you want to swim in it, you are welcome. Just you will not have to wear anything.

Q: I WOULD ENJOY IT, TO USE THAT INVITATION, SIR.*

A:* Yes. Okay? You can come. My photographers will be there.

Q: I HAVE A SHORT LIST OF PROMINENT AMERICAN PEOPLE, AND I WAS HOPING THAT YOU MIGHT BE ABLE TO GIVE JUST A BRIEF IMPRESSION, ONE LINE OR SO, ABOUT EACH, IF I MIGHT RUN IT DOWN. FOR INSTANCE, WHAT DO YOU THINK OF JOHNNY CARSON?*

A:* I don't think of idiots at all.

Q: NATHAN PRITIKIN?*

A:* Have you collected all the idiots in their names?

Q: I BEG YOUR PARDON?*

A:* Have you collected the names of all the idiots?

Q: PERHAPS.*

A:* Mm, it seems.

Q: JERRY FALWELL?*

A:* They are the same thing. I don't think about any, and for five years I have not read any book, I have not read any magazine, any newspaper, because for fifty years I have been reading so much that finally I saw that ninety-nine percent is rubbish and to find one percent you have to move into ninety-nine percent garbage. I stopped it.

And as far as that one percent is concerned, I have it. So there is no problem.

Q: DO YOU WATCH MOVIES?*

A:* Once in a while if my people feel that some movie is worth seeing. Very rarely.

Q: HAVE YOU ANY FAVORITES? ANY MOVIES THAT YOU'VE ENJOYED? OR ACTORS?*

A:* Anything that is really great literature, great art. For example, I enjoyed Dostoevsky's Brothers Karamazov.

Q: THE DAVID BROOKS PRODUCTION.*

A:* Yes. I have enjoyed the book, I have enjoyed the film too. I have enjoyed the film, Ten Commandments.

Q: THE CECIL B. DE MILLE VERSION?*

A:* Yes.

Q: THE ONE WITH CHARLTON HESTON?*

A:* Yes.

Q: OR THE EARLY... HE DID TWO, YOU KNOW. HE DID ONE THAT WAS SILENT, I BELIEVE.*

A:* I don't know which one it was. But whichever it was, it was really done with great insight and art, and my people had brought so they must have brought the best one.

So once in a while, if they see.... And they are seeing. They have movies here and they have television, so whenever they see something good they bring to me. Otherwise I am not interested.

Q: HAVE YOU SEEN THESE RECENTLY, BECAUSE THEY ARE AT LEAST TOP OF THE CHARTS IN TERMS OF AMERICAN POPULARITY.*

A:* I have not seen them.

Q: NEITHER WOODY ALLEN, FOR INSTANCE? OR PRINCE? HOW ABOUT JESSE JACKSON? NOW, HE'S A POLITICIAN, AND SURELY....*

A:* Just I have heard the name, but I know nothing about. The Prince -- I think I have seen that film and the book. And another book similar to The Prince, which was really my autobiography: The Difficulties of an Ordinary God. That I enjoyed very much.

Q: HAVE PEOPLE BEEN SEEKING THE MOVIE RIGHTS FOR THAT BOOK FROM YOU, SIR?*

A:* Yes, that... certainly.

Q: IS IT BEING MADE BY SANNYASINS?*

A:* No. It is not made by a sannyasin. It is some outside production. But it simply is my difficulty. I am so ordinary and yet I have found in ordinariness the greatest blessedness, the most beautiful experience of divineness.

I don't believe in God but I have experienced godliness, certainly -- as a quality, not as a person. Every enlightened person experiences godliness, not God. And those who claim that they have experienced God simply indicate they have not reached to enlightenment yet. They are still hallucinating about a God of their belief. They are still projecting a Christ, a Krishna. But that is their projection.

In the moment of enlightenment there is no projection. It is absolute nothingness -- but not empty. Utterly full of light, love, blissfulness.

So I enjoyed that film the most. It is not a great film. It is just a small film but tremendously humorous -- the difficulties of an ordinary God. I would suggest you to see it.

Q: WHERE MIGHT I FIND A PRINT?*

A:* You will find anywhere. If I can find it in this desert, you can find it anywhere.

Q: I UNDERSTAND THAT WHEN THE UNIVERSITY BEGAN WITH YOU IN POONA, SOME CALLED IT ESALEN EAST. ESALEN IS A GROWTH CENTER IN CALIFORNIA. HOW DOES YOUR UNIVERSITY DIFFER FROM CALIFORNIA GROWTH CENTERS?*

A:* Absolutely, because the founder of Esalen had come to be initiated in Poona to become a sannyasin.

And he became a sannyasin. He could see the difference, that what they were doing were just intellectual work, and what was happening in Poona was existential and experiential work.

In Esalen there was nothing like meditation, and meditation has been my center of teaching. Nothing else is needed. One simply has to come to a space within oneself where there is no thought, no feeling, but utter silence, and that comes through a very simple method: by watching your thought process.

So there are three steps in it. Start from the easiest: watch your body movements. For example, I can watch my movement of the hand. Either I can do it mechanically or I can do it with full awareness. So walking, eating, swimming, doing anything with your body -- chopping wood -- just remain watchful. Don't get lost in the activity. As if you are somebody else standing by the side, not the person who is chopping wood. You are seeing the person as chopping wood.

Once you get accustomed with the body, then the second step is very easy. Then sit silently once in a while and watch the process of your thoughts, the constant traffic on the screen of your mind. The method is the same: just watch. Don't judge, don't condemn, don't evaluate. Whatever is passing just see.

And the strangest thing is, if you don't judge and can just see, thoughts start becoming less and less. There are gaps. A thought comes and for few moments there is no thought. And then the gaps start becoming bigger and bigger.

When the gap can be as big as forty-eight minutes, then you can move to the third step. Then there is no difficulty at all.

The third step is to watch your feelings.

So one is for body, one for your head and the third is for your heart. The process is the same.

When forty-eight minutes your feelings are no more there, a quantum leap happens on its own accord: the fourth step. But you don't take it. It happens. Suddenly you find yourself standing in the innermost core of your being. And it is so full of light, so full of delight, so fragrant, that you cannot conceive anything can be more than this.

You have come home.

This was missing in Esalen. There was no meditation. Therapy alone is superficial.

Q: THE PROGNOSIS AT YOUR UNIVERSITY IN MY PARTICULAR CASE WAS THAT I HAD THE CALIFORNIA SYNDROME. I WAS ONE WHO PROFESSED A GREAT EAGERNESS TO CHANGE, TO TRANSFORM MYSELF, TO DROP THE MASK, TO DISCOVER MY ORIGINAL FACE BUT THOUGH I PROCLAIMED THAT, I WAS UNWILLING SIMPLY TO DO IT. I FIND MYSELF STILL ON THE CUSP. HOW CAN I MOVE?*

A:* The best way will be, just come for an unlimited time. Don't decide the time limit. And just be here. Don't do therapies. Just work with the sannyasins, meditate, enjoy, dance, and forget all about that you want to do, that you want to drop the mask, that you want to change. Forget all about it. Just live in the moment here for few days. And don't decide how many days, because your decision of days beforehand will be a hindrance.

So just come and be here, and when it happens you can go. It can happen the next day, it may take one month. It all depends on you, how quickly you can get absorbed into the commune and its work and forget about this self-transformation. That is one of the most hindering thing.

The more you want to transform, the more difficult it will be, because who it is who wants to transform? It is your ego, and ego has to be dropped.

Now, that's the very crux of the whole process. The ego wants to change, the ego wants to transform, the ego wants to become new, the ego wants to be enlightened -- for the ego is the only barrier.

So what had to be done is, put aside all enlightenment, all change, all transformation, and just drown yourself in the work with the commune. Suddenly one day you will find what you have been finding and trying to find is there. And you may be dancing on any street because you have found it.

There is a saying in Jesus: Seek and ye shall find. And I say to my people: Seek and ye shall never find. Do not seek and it is there.

It is always there. It is because of seeking we go on missing.

Jesus says: Ask and it shall be given. I say: Never ask, otherwise it shall never be given to you.

Be silent and it is there.

Nobody gives it to you. You have it, you have brought it with you as your intrinsic part.

Jesus says: Knock and the door shall be opened unto you. I say to my people: Don't knock, because the doors are already open.

If you knock, that will prove only two things: either you are standing before a wall or you are blind. But one thing is certain: you can't see that the doors are open. They have never been closed.

Q: MUST ONE COME TO THE COMMUNE TO DO THIS? IT SEEMS A HEAVY PRICE TO GIVE UP THE WORLD AS I KNOW IT TO ENTER THE ALTERNATIVE SOCIETY.*

A:* Whenever it feels that it is worth giving anything, only then you can get it. If you feel great price is there, then wait. Soon you will know there is nothing except frustration and AIDS. Just wait.

Good.

The Last Testament, Vol 2

Chapter #25
Chapter title: None

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INTERVIEW WITH TOM GREENING, HUMANISTIC PSYCHOLOGY MAGAZINE, LOS ANGELES, CALIFORNIA

ANSWER:* Glad to meet you.

QUESTION: THANK YOU FOR THIS OPPORTUNITY. I'VE ENJOYED THE RANCH AND THE PEOPLE TODAY, AND YOUR DISCOURSE THIS MORNING. YOU SEE BEFORE YOU A, PERHAPS A BLUE SOAP BUBBLE.*
PREPARING TO TALK WITH YOU, I THOUGHT PERHAPS I SHOULD READ SOME OF YOUR BOOKS AGAIN OR DO SOME STUDYING; INSTEAD THE NEW NEW YORKER MAGAZINE CAME AND I THOUGHT NO, I'D REALLY RATHER LOOK AT CARTOONS AND UH... GOING THROUGH THERE I CAME ACROSS ONE BY GEORGE PRICE. I'LL GIVE IT TO YOU.
IS THAT YOUR TWIN BROTHER IN THAT PICTURE?

A:* That's great! Now you can ask your questions!

Q: FOR THE AUDIENCE, I THINK THE CARTOON SAYS, THE MAN IS SAYING TO HIS WIFE, "YES, IT'S TRUE. THERE'S NO BOTTOM TO MY BAG OF TRICKS."*
WELL, IT'S AN AUSPICIOUS DAY, WHAT WITH OUR DISCOURSE THIS MORNING ABOUT POWER AND SHEELA. I'VE BEEN INVOLVED IN MANY ORGANIZATIONS, NONE OF THEM AS

FASCINATING TO ME OR AS COMPLEX AND AS PERHAPS FULL OF HEART AND LOVE AS THIS RANCH. I'VE BEEN IN GROUP PRACTICE, THE SAME GROUP OF PEOPLE FOR TWENTY-SEVEN YEARS WHERE WE TRY TO DEAL WITH POWER AND EQUALITY AND CREATIVITY, WITH SOME SUCCESS -- WE'VE SURVIVED. I'VE BEEN IN A FAMILY, I'VE BEEN INVOLVED WITH GROWTH CENTERS -- ESALEN SOMEWHAT IN ITS EARLY YEARS AND OTHERS -- AND STILL RETAINED THAT PERHAPS NAIVE CONCEPT OF DEMOCRACY OF THIS DISTRIBUTION OF POWER, CHECKS AND BALANCES, INTERNAL CORRECTIVE PROCESSES, TO PREVENT POWER FROM BEING FOCUSSED, CAPTURED FOR TOO LONG BY ANY ONE PERSON OR GROUP OF PEOPLE. WHAT'S HAPPENING IN THE RANCH AND THE CONSCIOUSNESS THAT WOULD IN THE FUTURE PERHAPS MORE RAPIDLY DEAL WITH NON-PRODUCTIVE POWER CONSOLIDATION, THAT WOULD MORE RAPIDLY CONFRONT THE OVERCONCENTRATION OF POWER OR THE MISUSE OF POWER, THE PROCESSES WITHIN THE PEOPLE THEMSELVES THAT WOULD CORRECT THAT BEFORE AN INDIVIDUAL LEFT THE RANCH OR BEFORE YOU HAD TO INTERVENE?

A:* The human mind is so old... its conditioning is of thousands of years. It takes a tremendous effort to detach yourself from the conditionings of the past. They are not only *your* past -- that is a very small fraction; beyond your past is the collective past of humanity, which is almost infinite. And in this whole past you have been programmed -- programmed in such a way that lust for power has become almost natural.

If you get the power, then you want more. And there is no end to more. And the more power you want, the more people are going to lose their freedom. Your power is their loss of freedom. If you become ultimately powerful, they will become just slaves. So the real struggle is between the instinct of power and the value of freedom.

It is possible to prevent it happening in a small commune like this. Simple methods can change it. What you are suggesting is a ultimate change -- change of their awareness: they become so conscious that no lust for power can raise its head in their psyche. That is a goal of all spiritual growth, but it will happen when it will happen. Meanwhile, we have to take temporary steps. For example, decentralization of power; it should not be in one hand, it should be in many hands. It should not be concentrated, but diluted.

There should be no hierarchy. Whatever one is doing -- he may be a doctor, a professor, a president of a corporation, a farmer, a gardener -- these are functions, they are not definitions of your individuality. The moment you come out of the classroom you are no more a professor. You are a professor only while you are professing. You are a teacher only while you are teaching. The moment the function ceases, you are a simple human being. The function is not you. What you do is not your being.

This is my approach... and it is working. Just because I was silent for three and half years, and I was not in contact with the day to day activities of the commune, that Sheela could get into a power trip. But that too has been of immense significance, for the whole commune to learn something -- that how people can go on becoming more and more attached to power and how power goes on corrupting them... and it is a vicious circle. Power corrupts you, then corruption needs more power, otherwise you will be exposed, more power needs more corruption....

Q: WHAT PREVENTED THE SANNYASINS ON THEIR OWN FROM DEALING WITH THAT EARLIER?*

A:* There were many problems. First, the sannyasins here have not gathered for any political reason. They have come to me to be just in my presence, in my silence, and to learn ways how to be silent and more conscious.

Q: BUT MEANWHILE THEY ARE LIVING IN A POLITICAL WORLD THAT CAN HARM THEM AND SO THEY MUST BECOME POLITICAL AND....*

A:* No. It is better to get harmed than to become political, because that is more harmful than any other harm can be. And somebody, somewhere in the world has to take the initiative, not to be political, available

to be harmed, and not ready to harm anybody.

These people have not come here to harm anybody. They have just come to live silently, and seek, search, whatever is their reality. So because they were all focussed on this program, it was possible for Sheela and her group to go on doing things and nobody bothered about it. If it was a political group, then there would have been conflicts, there would have been elections and there would have been fights, and she would have been thrown long ago before. But because these people are *not* any way power oriented, and they were thinking that whatever Sheela is doing she is doing on my instructions. That's what she was telling them.

Certainly she was receiving few instructions from me, but it was at her discretion what instruction to use, what not to use, and it was in her hands to manage any instruction that I have not given.

Just today I have come to know that she was doing exactly what Nixon was doing: she has bugged houses and you will be surprised -- *my* house, *my* bedroom!

Q: THERE WAS A LEADERSHIP VACUUM AND....*

A:* Yes.

Q:... SHE FILLED IT. AND THAT ALWAYS HAPPENS WHEN THERE'S A VACUUM: SOMEONE WILL FILL IT. IT'S SIMPLE.*

A:* No, but it has not harmed anybody. She simply befooled herself. Nobody is harmed by her bugging or taping peoples' conversations, because these people and their conversations on telephone are either simple gossips or some loving words to a friend.... Taping them is simply stupid. They are not plotting any conspiracy. But people who *are* power oriented are paranoid; they are always afraid that somebody is going to take over their place.

Otherwise, bugging *my* room was absolutely stupid, because she was the only one who used to come there -- just for her work, if something was needed as advice. There was no need to bug it, but she must have been afraid: perhaps somebody else enters there without her knowing, informs me about what is going on.... Just paranoia! These people are not living happily -- they are simply trembling inside, continuously afraid and looking everywhere with suspicion. And my people are meditating, doing work, enjoying, dancing, singing -- they don't have anything to bother about. That's why she could carry on for three and a half years.

Just now it became difficult for her, because I started speaking. My speaking created a trouble.

Q: THE DAY WILL COME WHEN YOU WILL STOP SPEAKING AGAIN -- WILL YOUR SANNYASINS THEN HAVE MOVED SPIRITUALLY, POLITICALLY, WHATEVER WAY, TO WHERE THEY CAN HANDLE THAT KIND OF PROBLEM?*

A:* I am not going to stop speaking until I am dead! And who knows? -- I may speak even after that!

Q: BUT IN CASE YOU DON'T....*

A:* Just old habit!

Q: OR THEY MAY HEAR YOU SPEAKING EVEN AFTER DEATH....*

A:* Yes!

Q:... WHETHER YOU DO OR NOT.*

A:* But I will prepare them... and they are preparing -- this has been a good experience for them, that this should not happen again, that they should not be political, but that they should be aware that they are not being politically cheated, that somebody does not become -- on their account -- and takes advantage. This will not happen now. I will prepare them for that too, that they should keep an eye.

Decentralization of power into many peoples hands will be one of the basic things. Second, the people should be taught that they do their meditations, they rejoice their life, they need not worry too much about, but they should keep an eye. It is their life and nobody should become so powerful that he starts interfering. Now this is against human freedom: to tape somebody's phone, to bug somebody's room -- this is inhuman and ugly. And that too, of people who love you, who are not against! There is no political party here.

Q: WERE YOU... BUT PEOPLE DO THAT, WE KNOW THEY DO THAT. WERE YOU SURPRISED?*

A:* No. I am not surprised. I am *never* surprised....

Q: UH HUH.*

A:* Because I know human mind so clearly, that it can do any stupid thing -- there is no need to surprise.

Q: I GUESS MY HOPE IS THAT BY KNOWING THAT PEOPLE WILL DO ANY STUPID, EGO-ORIENTED, POWER TRIP OR PARANOID TRIP THAT THEN WE CAN SOMETIMES DESIGN STRATEGIES IN ADVANCE TO PREVENT THAT FROM HAPPENING.*

A:* I will be doing it. It will be prevented -- it won't happen again.

Q: DECENTRALIZATION OF POWER IS ONE WAY -- OTHERS WAYS OF?*

A:* People have to... I am now going to constantly make them aware and alert. I am going to help them not to ignore what people who are in power are doing and I am putting in power people who have simply no ambition, who have been connected with me and I know them -- they have no ambition of any kind. In fact, unwillingly they are taking the post. And my third idea is that we will be rotating. There is no need for power to remain in one hand for a long period. That the person starts taking it for granted -- that it is *his*.

So rotate power, change people -- and it is good: we are doing that rotation in other fields. The professors are doing gardening, some gardener who has been a professor is back in the university, some therapist is in the carpenter's workshop and some carpenter -- my own carpenter who has made this chair -- he is a Ph.D.: he can any day go to the university and be the vice-chancellor.

So we are doing that in every field, just we were not touching the power elite for the simple reason that there were so many complications with government, with legal courts, so we wanted the people to deal who know, who have been dealing, who have been going to the court, but now we will take that risk. It is better to take the risk rather than give somebody an opportunity to become an egoist.

It is against *his* spiritual growth to give him the opportunity to become an egoist.

Q: I ASSUME THAT THE ROTATION OF ROLE DOES NOT INCLUDE YOURSELF?*

A:* Hmm? I am not in any position, so the rotation is impossible. I don't hold any position. I am not even a member of the commune. I am not a voter. I live outside the city. I am just an outsider and I have been an outsider everywhere -- in my own country I was an outsider, in my own family I was an outsider -- to be an outsider seems to be my fate.

Q: WHO WILL MAKE THE APPOINTMENTS THOUGH, OF THE NEW LEADERS THAT ARE TO BE ROTATED?*

A:* There are councils. I can just suggest to the councils my ideas, then it is up to them to function accordingly or they can decide on their own. I can simply give them my advice. I cannot dictate anybody.

Q: AND YOU FEEL THAT THEY ARE NOW SUFFICIENTLY ENLIGHTENED OR SELF-EMPOWERED THAT THEY CAN MAKE THEIR OWN WISE DECISIONS?....*

A:* They can... they can, certainly.

Q: WITHOUT BEING TOO SWAYED BY YOUR RECOMMENDATIONS OR OPINIONS?*

A:* No. They can, because they were the people who were not supportive* of Sheela and her fascist group. They were in the group....

Q: BUT YESTERDAY THEY WERE NOT STRONG ENOUGH TO REMOVE SHEELA -- TOMORROW THEY WILL BE STRONG ENOUGH?*

A:* No. There was no question of removal. They had no idea that Sheela can be removed. Now they know it, but they were ready. And when Sheela asked them that would they like to go with her, they simply refused. They were simply feeling nauseous and sick of her behavior. Those who were with her have left with her. It is good. It is a good cleaning process. And those who were against the whole process that she was doing, only have left behind.

So now these people are more reliable that they will not allow anybody to do anything in the same way. And I am telling them that now power should be a rotation thing. Whenever you feel somebody is getting too much interested in power, change immediately.

Q: I HOPE IT WORKS.*

A:* Yes, we can only hope -- what works, nobody knows.

Q: SOMEONE, PERHAPS IT WAS EZRA POUND, ONCE DEFINED A SLAVE AS SOMEONE WHO WAITS FOR SOMEONE ELSE TO SET THEM FREE, AND THAT SOUNDS A LITTLE BIT LIKE THE SANNYASINS HAD TO WAIT FOR YOU TO GRANT THEM THE AUTHORITY, PERMISSION, TO EXERCISE MORE SELF-GOVERNING POWER.*

A:* No. It is not permission, neither authority, just a little awareness which they were missing. And the

moment I said, they immediately understood: they danced in the streets as if they have come out of a concentration camp. All that they needed was just a little awareness that that too is your work, to keep alert, that nobody becomes dictatorial, that your freedom is not interfered.

And Sheela seems to be really insane; in fact all power-oriented people are a little insane. A sane person would not like to enslave anybody.

Just today I have come to know that Sheela and her group tried even to poison my physician. They wanted to poison to other persons who were close to me, for the simple reason that nobody should be close to me, except Sheela. These three persons were in the way.

Q: THIS DID NOT SURPRISE YOU?

A:* No.

Q: IT SURPRISES ME.*

A:* No. It surprises you but it didn't surprise me, because it is simple arithmetic -- it can be understood: anybody who wants to be dictatorial, who wants me not to be approachable to anybody else, would think of this thing. My physician was able to approach me, to check me -- he could inform me about what is going on; my caretaker who brings food for me -- she may bring information; my dentist who sometimes works on my teeth may tell me something. So these three persons were only, who were in any way capable of informing me.

Q: AND PART OF YOUR AWARENESS WAS THE THOUGHT, "HMM, PERHAPS SHEELA MIGHT WANT TO POISON THEM?"*

A:* That never occurred to me. I was never thinking that....

Q: THEN YOU WERE SURPRISED.*

A:* No. I was not surprised. I was simply sad -- sad that a woman from whom we expect more loving heart, should think in terms of killing people. I was simply sad -- sad for Sheela, that she must be in a mess. The very idea is sickening. I am not angry at her, because I can understand these things can happen to power-oriented people.

Q: WE COULD LOOK AT THIS EVENT IN TERMS OF WHAT SOME PEOPLE CALL SYSTEMS THEORY AND ASK IN WHAT WAY IS SHEELA A PRODUCT OF ALL OF US, HOW ARE WE ALL -- INCLUDING YOURSELF....*

A:* That's true.

Q:... RESPONSIBLE FOR SHEELA?*

A:* In a way we are all responsible for everybody, not only for Sheela, but for Adolf Hitler, for Ronald Reagan, for Joseph Stalin. We are responsible for our whole humanity, because we are part of it and in some way or other we contribute to it.

Q: AND MY SADNESS ALSO AND MY CONCERN IS THAT WE NEVER SEEM TO LEARN FAST ENOUGH TO ANTICIPATE AND HEAL THE PARANOIA OR POWER DRIVES THAT ARE EVERYWHERE AND SO WHEN SOMEONE AS YOURSELF TRIES TO COME INTO THE WORLD WITH LOVE OR CREATIVITY, THEN THROUGHOUT HISTORY IT BUMPS UP AGAINST....*

A:* It is true and we not only are slow in learning, we are almost incapable of learning.

Q: HISTORY SEEMS TO....*

A:*... because we have not learned anything for these two thousand years. Our values and qualities of being human have not grown. We may have become more polished, more sophisticated, we may not crucify Jesus Christ, we may give him a good electric chair, but that makes no difference: we are the same people!

Q: HOW WILL YOUR MESSAGE AND YOUR PRACTICAL STRATEGY IN THE WORLD BE MORE DURABLE, MORE WISE?*

A:* No. I never think about the future. My concern is not future.

Q: ONLY YOU HAVE SECURITY FORCES TO PRESERVE A LITTLE BIT LONGER THE FUTURE.*

A:* They were not my security forces. The commune thinks about the future -- naturally -- because they are going to live here longer than me, their children will be here, living longer than me. I have no interest in future. My interest is totally in the present. My interest are my people and whatever I can share with them -- my experience -- and in whatever way I can help them to become more conscious. The whole thing is: how to deprogram them of the past and make them conscious *in* the present.

If my work is done in the present, it will take care of the future too, because future does not come from anywhere else; it comes out of the present. Your present grows into future, so if you are taking care of a rose bush now, without bothering about the flowers, if your care is enough the flowers will come in their time -- you need not bother about them. A person who thinks too much about flowers, perhaps may neglect the care of the plant.

My interest is my people, who *are* with me and whatever I can do for them, I am ready to do.

Q: IN A RELATED WAY I HAVE... ALSO FEEL SOME CONCERN OR SADNESS ABOUT THE RELATIONSHIP BETWEEN YOUR PEOPLE AND THE PEOPLE OF OREGON, AND WISH THAT THERE BE A PROCESS THERE ALSO THAT COULD BE HEALING OR DE-ESCALATING -- DO YOU SEE THAT HAPPENING?*

A:* It is almost difficult, for the simple reason that I am not interested in converting people. Neither I am interested that the well should run after the thirsty, because that may make the thirsty even more afraid. A well coming towards you, I don't think you will stand in your place -- you will run away!
So my idea is the thirsty has to come to the well.

Q: WELL, WE'RE NOT TALKING ABOUT CONVERSION; WE'RE JUST TALKING ABOUT SOME LIVE AND LET LIVE.*

A:* That is happening -- there is no problem in it: we are living, they are living -- there is no problem in it. And we are *very* happily living. *They* are in worries and unnecessary tension, frightened, hostile -- for no reason at all -- when we have been welcoming them that "You should come and see what we are doing here," nobody comes -- even the governor has not the guts to come here. Three times we have invited him.

He speaks against us without knowing anything about us. The attorney general declares our city illegal without ever thinking that we have changed a desert into a oasis, where five thousand people are living self-sufficiently. Perhaps desert was according to the land-use laws. To turn it into an oasis, create enough food for five thousand people -- enough vegetables, enough milk, and everything, make houses for five thousand peoples with all modern facilities -- the whole commune fully, centrally air-conditioned....

We have invited that, "You should come and see and if you see that this city is not doing right or your land is *misused*, you just tell us -- we are ready to change. We have no problem. If you say that this is not the right use of the land, you show us: otherwise we can show you what is right use of land. Because all your ranches around are poor and they have been working on their ranches for hundreds of years. And we have been working only for four years on this ranch and this is the worst ranch perhaps in the whole Oregon, because for fifty years nobody was ready to purchase it.

Q: BUT YOU KNOW WE'RE TALKING ABOUT MORE THAN LAND-USE; WE'RE TALKING ABOUT ATTACHED, VULNERABLE EGOS. AND I'M HOPING THAT THERE MIGHT BE SOME NEW STRATEGIES THAT YOU WOULD HAVE, PERHAPS WITH SHEELA GONE, THAT WOULD DEAL WITH THOSE IN SOME NEW WAYS.*

A:* We will simply go on doing our thing... and just by our turning the desert, making our people happier, our laughter is going to reach. And perhaps one day they may come and to understand, and if they don't understand, that is their problem.
We are not worried and it is not a problem to us.

Q: WELL, IT DOES OCCUPY A LOT OF TIME AND ENERGY AND MONEY....*

A:* No.

Q:... FIGHTING THESE BATTLES.*

A:* No problem, because four hundred sannyasins we have who are law experts, the biggest law firm in the world.

Q: WOULDN'T THEY RATHER BE....*

A:* So they....

Q:... WOULDN'T THEY RATHER BE LAUGHING THAN DOING LAW THOUGH?*

A:* They are enjoying, they are enjoying and we are going to fight and we are winning the cases, and finally we are to prove this, that we are strangers here, but we love American constitution as something immensely valuable for humanity. And we are fighting *for* the constitution *against* the Americans -- this is such an excitement project....

Q: I SEE.*

A:*... that we are going to do it.

Q: THAT APPEALS TO ME, THAT STRATEGY APPEALS TO ME MORE THAN THE NAME-CALLING.*

A:* Name-calling does not mean anything.

Q: WELL, BUT IT STIRS UP NEEDLESS OPPOSITION SOMETIMES.*

A:* That is helpful. I know my business! If you don't disturb them, you are ignored. They understand certain language -- that language has to be used against them.

Q: AND AGAIN YOU WERE NOT SURPRISED AT HOW MUCH OPPOSITION AND PARANOIA YOU RAN INTO IN OREGON?*

A:* We are not surprised for anything. It is just proves that Oregon must be the most stupid state in America. A small community of five thousand people and the whole state of Oregon should be afraid of us.... What we can do?

Q: BUT YOU KNOW WHAT YOU CAN DO. YOU CAN SHAKE THEIR WORLD APART.*

A:* That we are going to do! That we are going to do. And if they want that we should not do that, then better they come to their senses. And rather being hostile, be just friendly. *We* are friendly, we have no hostility against them.

Q: NO INTENTIONAL HOSTILITY, BUT YOU CONSTITUTE A THREAT TO THEIR ATTACHED EGOS.*

A:* That we will continue to do. Unless they start seeing the fact that they have to come here and understand us, we are going to hurt their egos more and more and we are going to drag them up to the supreme court and we are going to expose them throughout the world. I am using the whole modern media....

I was silent so they were not in much trouble -- they will be now. For one month continuously I have been giving every day interviews from all over the world -- newspapers, magazines, radios, televisions -- and this program is going to continue till we have exhausted every media, small or big around the world. This small community certainly can create trouble for them.

Q: IN ADDITION TO THE CREATIVE AND EFFECTIVE USE OF THE CONSTITUTIONAL LAW AND OF THE MEDIA, I GUESS I'M WANTING TO HEAR MORE ABOUT -- NOT WEAKNESS OR COMPROMISE -- BUT MORE ABOUT SOME COMPASSION AND LOVE FOR THOSE PEOPLE WHO ARE HAVING TROUBLE ADJUSTING TO THE CHANGE.*

A:* We have immense compassion for them.

Q: DO THEY KNOW THAT? DO THEY FEEL THAT?*

A:* That is up to them. I can love you, you may not feel it. That does not mean that I don't love you.

Q: BUT THEN THERE ARE SO MANY....*

A:* There is no necessity law that one person loves another, the other immediately feels it -- it is not that way.

We have every compassion for them. We are ready to do anything for Oregon. And whatever we are doing *is* doing for Oregon.... We don't have any hostility at all, no hate against anybody. But the people who are in power in Oregon, if they think that just by being power they can misuse laws, take advantage of their power, go against the constitution -- we are not going to tolerate it.
We love them, still we will love them, but we will fight them.

Q: WHAT ARE SOME, PERHAPS... THERE'S SO MANY WAYS OF LOVING; ARE THERE PERHAPS SOME NEW FORMS OF LOVE THAT THE COMMUNITY MIGHT EXTEND OUTWARD?*

A:* What do you want: I should go and hug the governor? He will die, then and there, then don't say that, "You are responsible. You killed the man."

Q: WELL... THAT MIGHT BE TO MUCH: PERHAPS ANOTHER WAY!*

A:* Hm mm mm. It is not too much. They are such cowards that we have been sending them continuous invitations that, "Be our guest and before you do anything -- and we are not saying that don't do anything -- before you do anything, just see and be acquainted with us and what we are doing and then you go to the court and whatever you want to do, you do." None of them has been able to come here.

And they are not only cowards -- they are very third-grade politicians. They had a private secret meeting in which all the agencies of the state were present. And the meeting was concerning us, so we asked that, "At least one person -- the mayor of Rajneeshpuram -- can be there, just so that no misinformation is given." They did not allow anybody from us. They are discussing us: they don't allow a single person from here, they did not allow even the press.

The governor told to the press that you stay outside; after the meeting I will give you what has happened in the meeting. And he gave the press conference and you will be surprised: everything that he said was a lie. It was not discussed in the meeting -- not a single word of it. And what was discussed in the meeting, not a single word of it was told to the press.

Q: HOW DID YOU LEARN THAT?*

A:* Because one journalist somehow managed to get the secret file. And it was shown on the television. And then we came to know, we contacted the journalist, got a copy of it. In the meeting they discussed that we should keep the army alert that any moment they can be ordered to reach Rajneeshpuram. At the most, three hours will be given. So within three hours they have to reach Rajneeshpuram -- now this is the result of our invitations to them and this is your governor, your statesmen, politicians. To the press they lied....

And putting army on alert, for five thousand people who are not doing any harm to anybody... what do you want we should do to show our love to them? We have been inviting them. If they cannot come, they

can invite me -- I am ready -- but they are just chickens. You can make at the most good soup out of them!

Q: WELL.... CALLING THEM CHICKENS OR STUPID OR THIRD-RATE POLITICIANS -- WHICH THEY MAY BE -- I'M NOT SURE THAT HELPS... MAYBE NOTHING HELPS.*

A:* Mm? We don't care! We are so happy with ourselves, we don't care at all. We are so utterly contented that it does not matter -- few cases here and there, we can fight. And we *are* to win, because the constitution is in our favor and the law is in our favor. So they will be simply proving themselves* utter fools.

Just few days before it happened we had the annual festival -- fifteen thousand people were here from all over the world. The tents we had made were special tents. We made them ourselves and we had made them such that they can be used in winter, so they were not ordinary tents, but they were still tents. And we have applied for patent for the tents, that we have invented a tent which can be used in a snow, which can be used in winter without any trouble, without any problem. The attorney general immediately imposed a fine. How much fine he imposed?

REPLY:* One point four million.

A:* One point four million. We asked them to, "Come and see before you impose a fine. They are not permanent structures, so they don't need any permission. And you have not seen them, none of your officers have seen them. You have taken it for granted that they are permanent structures, just because they're winterized."

But nobody came. And I told my people, "You just take one tent into the courtroom: open the bag, fit the tent -- it takes ten minutes -- and then unfold it -- it takes ten minutes -- and ask the judge, "Can a permanent building be made in ten minutes and unfolded in ten minutes again? So this is the tent."

The judge simply dismissed the case and said, "This is absurd -- in ten minutes nobody can make a permanent."

Now, if this attorney general has any dignity, he should have jumped into the ocean! He must be a buffoon: one point four million you punish somebody, without any grounds, without even looking at on what you are punishing them.... And their *all* cases are such, and we are going to prove on each case that they are being behaving in a stupid way.

It is better for them that they should come -- we have no antagonism against them. We have no political aspirations, we have no political parties, we are not concerned at all; just leave us alone.... But they cannot leave us alone!

Q: WELL, BUT YOU, YOU WON YOUR POINT THERE: WHY CALL THE MAN A BUFFOON? WHY NOT LET HIM BE? YOU GOT WHAT YOU WANTED -- WHY RUB IT IN?*

A:* I have got and we will be getting more. And they are going to be loser on every point.

Q: YOU ALSO, OF COURSE, ARE DEPENDING ON THEIR BEING FIRST-RATE POLITICIANS AND JUDGES WHO WILL FOLLOW THE CONSTITUTION, AND FORTUNATELY THERE ARE SUCH PEOPLE. THEN THERE ARE PEOPLE WHO ARE HALF WAY BETWEEN BUFFOON AND FIRST-RATE.*

A:* Yes.

Q: MANY OF THOSE PEOPLE ARE MY FRIENDS OR LIKE MYSELF....*

A:* Hm mm.

Q:... EASILY IMPRESSED ONE WAY OR THE OTHER, NOT KNOWING WHAT TO MAKE OF YOU, OF THE RANCH.*

A:* Hm mm.

Q:... HEARING GOSSIP, READING THINGS, GETTING LITTLE PIECES OF INFORMATION. I LIKE THAT YOU'RE DOING MORE INTERVIEWS, MORE MEDIA -- I HOPE THAT THAT GETS MORE INFORMATION OUT.*

A:* We will make more information available and we know that there are judges who will be pressurized by the politicians, there are judges who are just fifty-fifty -- cannot be relied upon -- but there are few judges who are hundred percent fair. So we will drag the cases till we find the person who is hundred percent fair.

And once we have got the hundred percent fair judge, then there is no problem. Right now only my legal people are fighting. If it is needed, I am going to stand before the supreme court myself.

Q: THAT WOULD BE A MARVELOUS DRAMA TO WITNESS!*

A:* Yes. It will be! (laughter) It will be. And my whole circus will be also!

Q: THIS MORNING YOU SAID THAT YOU'RE AN ORDINARY MAN AND I KNOW YOU MEANT IN TERMS OF YOUR WAY OF BEING AND LIVING. AND YET OF COURSE, YOU DON'T ALWAYS LOOK AND ACT LIKE AN ORDINARY MAN -- WHY IS THAT? WHY...?*

A:* Because everybody is extraordinary here in this world, so I have to look a little separate from the extraordinary people, because I am being just an ordinary person. So I have to use a golden diamond watch, a Rolls Royce limousine -- just to be... out of the crowd of the extraordinary people!

Q: I PROMISED MYSELF THAT I WAS GOING TO BE ONE OF THE FEW PEOPLE WHO DIDN'T ASK YOU ABOUT THE ROLLS ROYCES. IT TAKES A GREAT EFFORT OF THE WILL TO....
BUT I DID ASK MY MECHANIC BEFORE COMING; I SAID, "WELL, WHAT, WHAT SHOULD I TALK ABOUT? WHAT SHOULD I ASK THIS MAN?" AND HE SAID, "WELL, IF HE'S GOING TO BUY EXPENSIVE CARS, WHY DOES HE BUY ROLLS ROYCES? IT'S NOT A CAR: IT'S STODGY FURNITURE." SO HE WANT YOU TO BUY MASERATIS -- I GIVE YOU THAT.*

A:* No. That is....

Q: I PROMISED HIM I WOULD TRY, SO....*

A:* They don't come close to Rolls Royces. No car comes close to it.

Q: FOR YOU IT'S NOT STODGY FURNITURE?*

A:* I love it!

Q: I WAS TALKING WITH RAJEN THIS AFTERNOON AND WONDERING, SPECULATING -- I WORK AS A PSYCHOTHERAPIST PERSONALLY....*

A:* Hm mm.

Q:... AND I'VE BEEN INFLUENCED BY CARL RODGERS AND ROLLO MAY AND ALSO BY MAURICE FREEDMAN WHO IS A SORT OF INTERPRETER OF MARTIN BUBER AND WHO PUBLISHED AN ARTICLE IN MY JOURNAL RECENTLY CALLED HEALING THROUGH MEETING. I WAS WONDERING HOW, HOW WOULD PSYCHOTHERAPY LOOK IN THIS CONTEXT AT THE RANCH IN YOUR BUDDHAFIELD? WHAT WOULD I SEE -- IF I DIDN'T KNOW THAT THIS WAS A RAJNEESH THERAPIST -- WHAT WOULD I SEE DIFFERENT? AND THIS IS EVEN RESEARCHABLE -- THERE ARE PEOPLE WHO LIKE TO DO RESEARCH ABOUT PSYCHOTHERAPY TRANSCRIPTS....*

A:* Hm mm.

Q:... CODING THEM AND SO FORTH -- WHAT COULD WE FIND THAT WE COULD POINT TO THAT WOULD SAY, "AHAH! THERE'S SOMETHING DIFFERENT HERE, DIFFERENT EVEN FROM RELATIVELY ENLIGHTENED EXISTENTIAL PSYCHOTHERAPY." WHAT WOULD WE SEE DIFFERENT?*

A:* It is different. And it can enrich psychotherapy tremendously to understand the difference. All psychoanalyst schools are very superficial. Psychoanalysis -- the very word -- does not go beyond mind. And man's real being is beyond mind.

Q: WELL, THE TRANSPERSONAL PSYCHOTHERAPISTS CERTAINLY WOULD AGREE IN PRINCIPLE TO WHAT YOU'RE SAYING AND MANY OF US HAVE LONG AGO PUT PSYCHOANALYSIS BEHIND US.*

A:* Even the transpersonal psychoanalysts have no idea of what meditation is. It is not transpersonal. It is transcendental. It is a state of no-mind. And psychoanalysis goes on and on, on the circumference -- moving, analyzing -- and it never reaches to the center.

In the East, man has been working on the mind for at least five thousand years. In the West psychoanalysis is not even one hundred years old. It is just childish. Patanjali is five thousand years old, but he does not bother about psychoanalysis. He simply says that there is no need to be bothered about it; you simply become aware of the content of your mind: the thoughts, the dreams or whatever is passing through. And just remain a witness, without any judgement that this is good, this is bad. You have nothing to do with it; it is just a traffic that is moving and you are standing by the side of the road, just watching without any judgement.

Slowly the traffic becomes thinner and a moment comes, the traffic simply disappears. When the traffic completely disappears, a new experience of no-mind, a new experience of simple awareness -- awareness aware of itself, because there is nothing else to be aware of.

Once this awareness -- you can call it enlightenment, you can call it total consciousness -- once this is realized, you are beyond all mental problems, because you are beyond mind. Now the mind cannot affect you at all.

Psychoanalysis continuously tries to analyze the content of the mind, to find out the symbols, the meaning, and somehow....

Q: BUT AS I SAID, MANY THERAPISTS NOWADAYS HAVE PUT THAT ASPECT OF*

PSYCHOANALYSIS BEHIND THEM AND AT LEAST IN PRINCIPLE, PERHAPS NOT ALWAYS WITH THE ABILITY, BUT AT LEAST IN PRINCIPLE, ATTEMPT TO WORK WITH CLIENTS IN THE WAY THAT YOU'RE DESCRIBING. AND I PROPOSE IT TO YOU REALLY AS A RESEARCH PROJECT, TO STUDY THE PROCESS OF PSYCHOTHERAPY AS IT OCCURS HERE, AND TO SEE HOW IS IT DIFFERENT AND DISTINGUISHABLE PERHAPS, FROM... CERTAINLY FROM PSYCHOANALYSIS, BUT ALSO FROM PSYCHOTHERAPY AS DONE BY PEOPLE WHO HAVE DONE EXTENSIVE ZEN MEDITATION OR WHATEVER ELSE.

A:* Just one thing: the people who are doing some transpersonal psychoanalysis, and you think they have something at least intellectually about meditation.... The only criterion is: do these people themselves have gone beyond problems, do they have worries, do they have tensions, do they have sadnesses, do they feel things that everybody feels and goes through? -- the boredom, despair, meaninglessness, anguish.

If they don't feel at all and don't show any indication of it, and they don't have any desire to know God... because that desire is just a projection of a child for a father figure. If they don't desire for any paradise -- because paradise is only desired by beggars -- if one is content and fulfilled, he *is* in paradise. So it is not a question of intellectual understanding. You have to watch these people and you have to watch their patients. Years in psychoanalysis and where they arrive?

There is not a single person in the whole world who can be said to be completely psychoanalyzed -- strange profession. And there are people who have been analyzed for twelve years by many analysts, and they just go on and on, just moving round and round, reaching nowhere.

The only criterion is: the person whose quest is fulfilled, who is not in any inquiry any more, who has no question about existence, about himself, about anything, who has found himself, has found the ultimate answer for everything -- and that will show in his every act, in his every gesture. It is not a question of intellectual conceivability, comprehension, presentation; you will have to look at the person and at his existential status.

If his wife falls in love with someone, whether he feels jealousy or not. If his wife is happy with someone, the man who is enlightened will be immensely happy, because he always wanted his wife to be happy. If she is happy with someone else, that does not matter. What matters is she is happy.

Q: I'M INVOLVED SOME IN THE TRAINING OF PSYCHOTHERAPISTS ALSO AND IT WOULD BE OF IMMENSE VALUE IF YOU COULD PRODUCE HERE SOME VIDEO TAPES OF THERAPISTS WORKING WITH PEOPLE IN THIS WAY SO THAT I AND OTHER TEACHERS OF PSYCHOTHERAPY COULD SHOW TO STUDENTS AND TO SAY, "SEE, HERE IS SOMETHING THAT'S DIFFERENT -- LOOK AT IT."*

A:* Yes. That can be done very easily. There is no problem in it. Anything that you feel will be useful to anybody, anywhere, you just suggest to my university people and they can produce it.

Q: AND ALSO I DON'T DO RESEARCH MYSELF, BECAUSE IT'S RATHER DIFFICULT, BUT IF... AS YOUR UNIVERSITY PROGRESSES, IF THERE WERE PEOPLE AND MONEY AND TIME AND ENERGY TO DO SOME RESEARCH, ATTEMPTING TO DESCRIBE THIS WORK, IT WOULD BE GOOD AS PART OF YOUR PUBLIC RELATIONS TO REACH OUT TO THE COMMUNITY OF PSYCHOLOGISTS JUST TO SAY, "HERE, WE ARE SERIOUS. WE DO THIS WORK. WE SHOW IT ON VIDEO TAPES."*

A:* That's perfectly right. Hm mm.

Q: "WE PUBLISH ARTICLES ABOUT IT -- COME AND WATCH."*

A:* That can be done. That can be done very easily -- there is no difficulty.

Q: BACK FOR A MOMENT TO THE ISSUE OF BUILDING THE COMMUNITY IN WAYS THAT POWER CAN BE SHARED AND DECENTRALIZED. ANOTHER METHOD THAT I AM FOND OF -- I WONDER IF IT'S BEING DONE -- IS TO HAVE NOT JUST INFORMAL DISCUSSIONS AMONGST THE PEOPLE, BUT EVEN SOME FORMALIZED PROCESSES FOR REVIEWING DECISION-MAKING, TASK FULFILLMENT, POWER USAGE AND MISUSAGE, SOME WAY OF SELF-REVIEW. I'VE BEEN INVOLVED IN MANY SUCH GROUPS MYSELF. THE GROUP PRACTICE THAT I'M IN, WE MEET FOR EIGHT HOURS ONCE A MONTH AND FOR ONE HOUR EVERY WEEK TO KIND OF LOOK AT WHAT'S HAPPENING AMONG US.*

A:* Yes. That can be easily done. That's perfectly good and helpful.

Q: AGAIN, IT DISTRIBUTES THE POWER AND IT BUILDS A SKILL INTO PEOPLE....*

A:* Hm mm.

Q:... TO LOOK AT WHAT'S HAPPENED IN TERMS OF AWARENESS REALLY.*

A:* It can be... it can be of immense help. Thank you for the suggestion!

Q: IN ABOUT TWO WEEKS I'LL BE MAKING MY THIRD TRIP TO THE SOVIET UNION TO TALK WITH PSYCHOLOGISTS AND OTHERS THERE AND JUST AS YOU STRUGGLE WITH THE CITIZENS OF OREGON, SOME OF US ARE STRUGGLING WITH THE CITIZENS OF THE SOVIET UNION. AND BY SOME IRONY OR FATE, YOU AND I AND MIKHAIL GORBACHEV ARE ABOUT THE SAME AGE.*

A:* Hm mm.

Q: AND WE ARE LIVING IN THIS NUCLEAR-MENACED WORLD TOGETHER, AND I KEEP THINKING, "WHAT CAN I DO THERE? HOW CAN I MAKE SOME DIFFERENCE? WHAT CAN I SAY? IF I WERE A SANNYASIN, PERHAPS, WOULD I BE BETTER EQUIPPED TO GO THERE AND TO TALK?*

A:* Certainly! And it is never too late!

Q: I TOLD MY FRIENDS IF I WASN'T BACK IN A WEEK, TO SEND HELP.*

A:* When you are going?

Q: I WAS A LITTLE WORRIED THEN.*

A:* When you are going to the Soviet Union?

Q: OCTOBER THIRD.*

A:* Because I have my underground sannyasins there....

Q: I READ AN ARTICLE ABOUT SOME OF THEM IN THE SOVIET PRESS THAT....*

A:* Yes. They are writing against me. They are persecuting my people. They have banned the books, they have taken away my books from people. And they have been harassing -- KGB has been calling and continuously interrogating... but it doesn't matter: my people are VERY much excited and interested. I can inform them at least to meet you.

Q: YOU MUST HAVE BEEN AMUSED TO HEAR YOURSELF ACCUSED OF WORKING FOR THE CIA....*

A:* Yes. That's in... in Russia that is known that I am working for CIA; in America I am working for KGB. Perhaps....

Q: YOU'RE THE MOST CONSPICUOUS DOUBLE AGENT THAT (INAUDIBLE.)*

A:* Perhaps I am working for both or both are working for me! But it is interesting that I don't think any man is in such a position who will be condemned by America, by Russia, who will be condemned by Christianity, Judaism, Hinduism, Mohammedanism, Buddhism, Jainism. I don't think there is anyone who will be condemned by everybody. But to me....

Q: AND BY THE MASERATI DEALERS OF AMERICA.*

A:* Yes. To me it means that whatever I am doing and whatever I am saying, must have something of immense value, otherwise so many people simultaneously cannot be against me. That gives me enough courage, encouragement.

Q: I SENSE THAT YOU DO DERIVE ENERGY AND EXCITEMENT FROM....*

A:* Yes. I....
Q:*... FROM THE CONTROVERSY.

A:*... certainly derive energy.

Q: WHILE YOU'RE A COURAGEOUS MAN, I BECOME WORRIED WHEN I SEE SO MUCH HOSTILITY -- THE GUNS....*

A:* No. It will go. It is just natural, human nature. It will go. It cannot stay long, because in fact there is no base for it. If there was any base for it, I would have been concerned, but there is no base. From our side we don't have any hostility. Our hands are always stretched and ready to meet with their hands. So it will take just a little time -- it will go, it is not to be worried about.

But when you are in Soviet Union, talking with Soviet psychoanalysts, just mention me. And if they have not read my books, tell them that your education about psychoanalysis will remain incomplete. And if

they ever come out of Soviet Russia, then they should come to this red commune. Soviet Russia has only a red flag; we are all red people here. They should come here.

Q: I WILL EXTEND THAT INVITATION AND I KNOW A FEW SOVIETS WHO HAVE A PARTICULAR INTEREST IN THE KIND OF EXPERIMENT THAT YOU ARE DOING AND WHO....*

A:* Just give them the invitation on my behalf... and here in America, anybody who wants to come, just on my behalf give him.... And my people are very hospitalizing. He will not be (laughter about the use of the word). He will not be disappointed: they will hospitalize him!

Q: I HOPE YOU'LL ALLOW ME TO TRANSLATE THAT INTO HOSPITABLE WHEN I....*

A:* No! This way it is better. We have a hospital for the guests.

Q: WELL, OF COURSE WHEN I RETURN AND I TELL PEOPLE OF THE HOSPITALITY AND WARMTH THAT I FELT HERE AND THAT THE PEOPLE DID SEEM CONSCIOUS AND ALIVE AND FREE AND AUTONOMOUS, THEN SOME OF MY FRIENDS -- THE ETERNAL SKEPTICS -- WILL SAY, "OH, WELL, TOM IS ALWAYS KIND OF GULLIBLE, EAGER TO PLEASE, BELIEVES IN THINGS. THEY MUST HAVE SOLD HIM TOO."*

A:* Hm mm.

Q: WHAT SHALL I SAY TO THEM THEN?*

A:* Just tell them that is true. I am almost a second-hand car salesman -- you just tell them. I can sell any kind of car!

Q: I WOULD... IF I WERE REALLY SHREWDER AND TOUGHER, WHAT TOUGH QUESTION WOULD I ASK YOU NOW?*

A:* You can ask any.

Q: NO. I'M ASKING YOU FOR HELP HERE!*

A:* You just try.

Q: WHAT DO YOU SEE AS THE UNRESOLVED PROBLEMS IN RUNNING THE RANCH, IN ENLIGHTENING AND LIBERATING THE SANNYASINS -- WHAT, WHAT'S NEXT? HOW MUST THE WORK PROCEED NEXT? WHAT NEW FORM DO YOU ENVISION? -- JUST DECENTRALIZATION OF POWER, CERTAINLY IS ONE.*

A:* Just I never think of tomorrow. Just after talking to you, I go to sleep and forget everything, and if tomorrow comes, then I will have it, but it will be today again. So I have managed only for today. Tomorrow has no place in my life, in my thinking, in my visions. One day is enough!

Q: TODAY WAS A PRETTY BIG DAY FOR MANY PEOPLE HERE.*

A:* Yes. It is good! Come back again whenever you can find time.

Q: THANK YOU. I WILL.*

A:* Good!

The Last Testament, Vol 2

Chapter #26
Chapter title: None

17 September 1985 pm in Sanai Grove

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INTERVIEW WITH METRO MEDIA, LOS ANGELES, CA

HASYA: THIS IS MARY ECKENBURG(?), KT-TV.

QUESTION: WE HEARD A NUMBER OF THINGS YOU SAID THIS EVENING, SO I WILL TRY NOT TO GO OVER THE SAME MATERIAL AGAIN. THIS IS FOR A TELEVISION REPORT, AND TELEVISION REPORTS ARE SHORT. SO IF YOU WILL HELP ME BY MAKING YOUR ANSWERS AS SHORT AS POSSIBLE, I WOULD APPRECIATE IT.*
SERIOUS QUESTION: YOU KNEW SHEELA FOR A LONG TIME.

A:* Non-serious answer: Not very long, and not very much.

Q: HOW WAS SHE ABLE TO FOOL YOU, DO YOU THINK?*

A:* Just accidental.

Q: AN ACCIDENT?*

A:* Life is accidental. We are talking just an accident, nothing predestined. Somebody else may have

been in your place taking the interview, so just by chance. Her....

Q: SO SHE WAS JUST BY CHANCE, DO YOU THINK?*

A:* Just by chance. Everybody is by chance. There are only two ways to understand life: either everything is determined, then freedom disappears, then you are just puppets, machines; the other way is that everything is accidental, then everything is free and you are not a puppet, you have an individuality.

And I respect individuality, I respect freedom. In a democratic world, determinism has no place. Otherwise, Adolf Hitler is simply doing what is determined, killing ten million people; he's not responsible. Responsibility is possible only if life is accidental.

So everything is accidental, and it is a great excitement because it is unpredictable, too.

Q: DO YOU THINK, BHAGWAN, YOUR LIFE PERSONALLY WAS IN DANGER HERE?*

A:* It is always danger, everybody's life everywhere, because life is between two points, between birth and death. One point has happened, the second is bound to happen. So how it happens does not matter; and where it happens, who cares.

So my whole insistence is to live in this moment and live totally, because next moment may never come.

Q: DO YOU BELIEVE THESE THINGS HAPPENED, THE DECEPTION OF YOU AND OTHERS, FOR A REASON? WHY?*

A:* No reason. Just human nature, just lust for power.

Q: HOW CAN A POWER STRUGGLE OCCUR IN A RELIGIOUS SETTING LIKE THIS?*

A:* Every religion is a lust for power. You may call it spiritual power, you may call it divine power; it does not matter. But every place, wherever human beings are, unless they are all unconditioned -- which is very difficult and rare.... A conditioned mind is trained for ambition, for power, to reach higher and higher, climb to the very peak. So whenever there is a chance, your mind starts climbing the ladder.

I was in silence for three and a-half years so it was good opportunity for Sheela. I was completely absent to the commune. I was living in isolation, in silence; only she was my communication with the commune. Whatever she informed, that was all I knew. What was going on in reality, I came to know only when I started speaking and people started informing me.

Q: SO NONE OF THIS YOU WERE AWARE OF?*

A:* I was not aware -- when it was happening, I was not aware.

Q: ONLY LATER, OBVIOUSLY, WHEN PEOPLE TOLD YOU?*

A:* Just within two days I have been.... Not even later. And as I became, I wanted to become available to world media so that everybody else becomes aware of it. So it does not happen at least in my communes anywhere else. I have hundreds of communes around the earth, one million sannyasins are involved with me.

Q: FIFTY-FIVE MILLION DOLLARS IN DEBT YOU MENTIONED.*

A:* Yes.

Q: HOW DO YOU ARRIVE AT THAT FIGURE?*

A:* Now just I have been told. I never go to the office, I never have seen where the office is. It's....

Q: PERHAPS NOW YOU'LL LEARN WHERE THE OFFICE IS.*

A:* No, that is not my style of life. I don't care about fifty-five million or five-hundred million. I live my life in my own way. Now it is the responsibility of the people of the office, the finance department, to look after more carefully.

Q: SHEELA CALLED THE PEOPLE OF OREGON BIGOTS. DO YOU AGREE WITH HER?*

A:* Everybody in this world is a bigot, and I don't think Oregon is not part of this world. *Bigot* simply means that you are a Christian, you are a Hindu, you are a Mohammedan, you are a Communist, you are belonging to this ideology or that ideology. You have already come to a conclusion, and you look through every new thing through the curtain of your conclusion; that is to be a bigot. It is very difficult to find a man who is not a bigot.

I am not a bigot because I have no ideology, no principles. I'm an agnostic, just a seeker, searcher.

So Oregon is not in any way special in being bigot. It is just the characteristic of all human beings around the world. So don't take it seriously.

Q: DO YOU PLAN TO STAY IN OREGON?*

A:* I love it, and I'm going to be here and I'm going to make it as beautiful as possible and as less bigoted as possible.

Q: THERE HAD BEEN SOME REPORTS THAT YOU OWN SOME PROPERTY IN OTHER COUNTRIES -- AUSTRALIA FOR EXAMPLE -- AND THE POSSIBILITY OF YOU PACKING UP AND LEAVING AND GOING TO THAT COUNTRY.*

A:* Never.

Q: NOT TRUE? YOU TALKED ABOUT THE CONSTITUTION OF THE UNITED STATES TODAY. THE GOVERNMENT OF THE STATE OF OREGON SAYS THAT RAJNEESHPURAM IS NOT A LEGAL CITY BECAUSE OF THE CONFLICT BETWEEN CHURCH AND STATE CONSTITUTIONALLY. DO YOU INTEND TO CONTINUE THE FIGHT TO KEEP THAT CITY AS AN INCORPORATED CITY?*

A:* We have to defend our American Constitution, because we are constitutionally right, and the State of Oregon is not constitutionally right in calling us illegal city. We will fight up to the Supreme Court, and we know that we are going to win; because I understand the American Constitution, its values, and whatever has been done to us is absolutely unconstitutional.

For example, the city was incorporated by the state. For two years we were a legal city. For two years

the state of government, the federal government, both were helping the city; and suddenly the legal city becomes illegal. Great magic.

Q: SO YOU WILL CONTINUE YOUR LEGAL FIGHT?*

A:* We will fight because we have to defend American Constitution. In my vision, American Constitution is the only hope for humanity; otherwise, all constitutions are just somehow or other fascist. This is the only constitution which is not fascist, and that's why American politicians are continuously in difficulty -- because they are fascist, and the Constitution is not.

Q: YOU TALKED ABOUT FASCISM, AND YOU SAID THAT A FASCIST STATE HAD BEEN CREATED HERE ON YOUR OWN PROPERTY. HOW WILL YOU CHANGE THAT NOW?*

A:* I have changed it just like that.

Q: WHAT'S DIFFERENT, THOUGH?*

A:* Simply because people are intelligent. My people are not retarded.

This other point, I explained to them what has been happening here. They saw the point. And Sheela escaped.

They understood immediately that now she will be in trouble. And not only she escaped, her whole gang -- even the mayor of the city, who was part of the gang -- they all disappeared. And nothing was done. I simply explained to people that these things have been happening here just because you were not aware, alert, watching. Now you have to be more alert, more watchful. A democracy needs people to be always alert, because anybody who is power is dangerous. Even if you put a saint in power, you will find a Nixon comes out of it.

Q: I ASSUME YOU'RE GOING TO BE YOUR OWN SPOKESMAN FROM NOW ON?*

A:* I am. And I have always been, and there was no difficulty. Just because this three and a half years I was not speaking, so this fascist nightmare happened. Now I am not going to have any spokesman for me; I will be speaking for myself.

Q: THE IMMIGRATION SERVICE HAD CHALLENGED YOUR BEING IN THIS COUNTRY LEGALLY. DO YOU CONTINUE TO TEND...?*

A:* They are absolutely wrong; otherwise, what they are doing the hell. For four years they could have deported me. They don't have guts. Just impotent. If I am wrong that what they are doing? I have applied on five counts, and there are only six basis for application to be a resident in America. On five I have applied; on six I can apply any day -- that is marriage, because I am still unmarried. I can get married any moment. And all other five I'm perfectly capable for each, and I will fight for each up to the Supreme Court. All the INS people will be dead, I will be dead, but the case will not end.

(Interruption to change tape)

Wait a minute, because I have to hit this INS a little more.

They have to prove me that I am not a religious man. I don't think anybody in the whole world can prove me that I am not a religious man. No court, no law, no government can prove that I am not a religious man.

And if I'm not religious, then nobody else is religious today nor ever there has been anybody religious.

They have to prove that I am not a religious leader. And five thousand people are living with me who are enough a proof. And I have one million sannyasins around the world. I have sannyasins underground in Soviet Union, in Yugoslavia, in China. And I am not a religious leader. Then who is a religious leader? They will have to prove.

I had come here for my health reasons. I have few allergies -- perfume creates asthma attacks immediately. I need dry and cold climate. Humidity creates asthmatic attacks to me. That's why I had chosen this desert. For fifty years this desert has been for sale, nobody bothered about it; but I liked it because it was suitable to my health, and certainly it proved helpful -- my asthma completely disappeared. But disappearance simply means that I have to be completely alert about perfumes, dust, anything that can disturb me.

I have never come with a intention to stay here. I had a perfectly beautiful commune in India. Still it is there, still sannyasins are living there. But feeling that my health is better here, I have changed my desire; I want to stay here. And I have every right to take care of my health, and any law that prevents me and wants me to be sick and ill is criminal.

I will fight with those people.

And finally, if they are bent upon to be fascist, then I can get as many women as they want.

Q: WE HAVE HEARD IN LOS ANGELES REPORTS THAT SEVERAL PEOPLE HERE HAVE AIDS. IS THAT TRUE, AND IF SO WHAT ARE YOU DOING ABOUT IT?*

A:* In Los Angeles, several people have AIDS; not here.

Q: NONE?*

A:* Two. And in L.A. every day one person is dying from AIDS.

Q:* WHAT ARE YOU DOING ABOUT THE PROBLEM HERE?

A:* We are doing everything, and in L.A. you are doing nothing.

Q: WHAT ARE YOU DOING HERE?*

A:* First, we have checked six thousand people completely. Have you checked in L.A. all the people? And without checking all the people, you are constantly creating the danger. And L.A. perhaps may have the most homosexuals in the United States.

These two persons, one has got AIDS through blood transfusion, he's not a homosexual. The other is a woman; lesbians don't get AIDS, so she has got it from some man, she is a heterosexual, she is also not a homosexual. So both the persons are not outcome of homosexuality.

Q: ARE THEY IN ISOLATION?*

A:* They are in isolation, and we have placed them in the most beautiful place we have, the most scenic, the best houses we have we have given to them. They are allowed to come to the meetings, to the discourses, to the meditations; just they have been told not to be in physical contact in any way. And they understand, because we respect them and love them. They are victims. And they are immensely grateful, because nowhere else people suffering from AIDS are going to be respected and loved.

Four other sannyasins have come from other parts of America, because their families have closed their doors, their friends turn into enemies, even their wife and children will not have anything to do with them. Hospitals will not allow them. We have accepted them because they are in trouble. And it is not their fault.

Homosexuality is a religious disease. It has been born in the monasteries of all the religions, so if

anybody is responsible it is Jesus, it is Buddha, it is Confucius and that kind of people -- the whole lot is responsible, because they all insisted on celibacy. And to make celibacy possible, they separated monks and nuns and they created the ground for lesbianism and homosexuality. And the pope should be immediately imprisoned, the shankaracharya of India should be immediately imprisoned, because they are still propagating celibacy, they are still creating homosexuals.

In my commune celibacy is sin because it is against nature, and anybody pretending to be celibate is a hypocrite. It is impossible, biology does not allow it, unless you happen unfortunately to be impotent. Only impotent people can be saints. There is no question of celibacy, and there are so many beautiful woman. Why you should....

It is out of necessity that people became homosexuals.

There are people in forest, in mountains, where they become even further degraded, they start sodomy, they will start making love to animals, for the simple reason, because neither man is available nor woman is available so what.... It is intelligent. They have to find something. If one food is not available, they will find something else; it may not be so delicious, it may not be so nourishing, it may not be the (inaudible) food, but somehow they have to manage.

In this commune there is no need for anybody to be homosexual.

Secondly, we have taken every precaution because AIDS can spread not only by sexual contact, it can spread by kissing a person. The saliva can carry the virus, or even the tear. You may wash, out of compassion, a tear of a person and you become a patient of AIDS.

So we have made people aware in what ways a person can be infected without his knowing. In a restaurant you are eating, you don't know whether the spoons and other things have been sterilized after somebody has used them. Here in our restaurant, every person who comes to eat his hands are sprayed by alcohol, everything after he uses is being sterilized. Even on telephone booth, somebody phones, immediately the telephone is cleaned by alcohol because you may leave your saliva on the telpehone and just a little saliva may be enough to carry.

Now many things have to be made criminal, but governments are such idiotic. That in Texas your government has made homosexuality illegal. Now, this is something so stupid that perhaps it can happen only in Texas.

They should make things that prevent AIDS compulsory. For example, everybody should use condom, while making love everybody should use hand gloves, kissing should be made illegal -- criminal, and people should be taught substitute ways.

That's what I have been doing here. I have told people kissing is now killing, you avoid; if you respect the person you love, then kissing is not right.

Eskimos rub their noses rather than kissing. That is more hygienic, and more exciting too. Because you have been kissing so long, and you must be stupid that you are not bored yet. And you go on kissing. French people must be the most strange kind of people, exploring each other's mouths with their tongues. It is just -- makes one feel vomit, the very idea. But rubbing noses seems to be so clean. So I'm telling to my people, rub noses as much as you can, there is no harm; but stop kissing, use condoms.

I'm not against sex, because the people who have been against sex are the cause of AIDS. They repressed sex and the repressed sex became homosexual, mastabatory, sodomy and all kinds of perversions. So everything natural should be accepted as it is. And use intelligence to prevent that you are not getting infected and you are not giving the other person any infection.

And if somebody wants to find new ways, because old ways are becoming not right.... For example, your wife may be having a child and you start sucking on her breast and it may create AIDS, because any liquid coming out of the body is capable of carrying the virus. So it is better -- because few small children have been found having AIDS, who know nothing of sex, who have never heard of sex, who cannot think of sex, and they are having AIDS. That means from their very mother's womb they have come with AIDS.

We have to learn other ways. For example, Vatsayana, the greatest and most ancient sexologist in the world, five thousand years old in India, he says the ear lobes are the most erotic and most hygienic; just play with your ear lobes with each other, and they are very erotic. And he's right, they are.

Change? Okay. But don't change the subject.

Q: DO YOU HAVE A CONCERN THAT THE INCIDENTS OF THE LAST COUPLE OF DAYS THAT YOU'VE FOUND OUT ABOUT COULD TARNISH YOUR WORK, YOUR GROUP, YOUR*

ORGANIZATION, IN SUCH A WAY THAT IT WOULD BE HARD TO GET NEW RECRUITS OR CONVERTS TO YOUR ORGANIZATION? WOULD THIS MAKE IT DIFFICULT FOR YOU TO HAVE NEW PEOPLE COME IN?

A:* I'm never interested in converting anybody, and I have never converted anybody in my whole life. I'm not a politician, and I am not interested in numbers. That is just a politics. How many numbers you have -- six hundred thousand Catholics, then Pope becomes powerful; no Catholics, then the Polack has to go to Poland.

I'm not interested at all in converting anybody. Those who are interested in my ideas come to me, and nothing makes any difference. In fact, because of Sheela and her group many people with tears in their eyes had left the commune; they never wanted to leave. They had come to live with me. But Sheela made it impossible for them to live.... They were intelligent people.

The chancellor of our university left, the vice-chancellor of our university left. Many therapists, who were the best therapists in the university, left because they could not be just puppets in the hands of a stupid woman. Sheela knows nothing. And she wanted to dominate everybody.

So all those people will be coming back, and many more which were prevented because of Sheela and her fascist structure.

But I'm not concerned about it, whether anybody comes or not. I am just stating a fact, that many more will be coming. All over the world there is excitement, every day the whole day there is phones from all over the world that, "We are happy that Sheela is gone; can we come back?" And all the sannyasins here are so excited. When Sheela left, they danced on the streets as if a fascist regime has ended and they have attained independence.

So I don't see any problem. More people will be coming. But I am not concerned with it, whether anyone comes or not.

Q: THE ATTORNEY GENERAL HERE IN OREGON HAS SAID THAT YOU HAVE A LARGE STOCKPILE OF GUNS HERE ON THE PROPERTY. IS THAT TRUE, AND IF SO WHY WOULD YOU WANT TO HAVE THOSE?*

A:* I don't have any idea how many guns are there. It will take a little time for the new people who have come in power now to figure out. But the Attorney General is not right. We have few guns which belong to the police -- the police belongs to the Oregon police. We have few guns which belong to the security of the commune, which are all registered. But perhaps Sheela may have something which we have to discover.

Just today we have discovered that there is a tunnel underground, and the door goes from Sheela's room. And there are many rooms underneath, and for what it was? It cannot be for anything good. But there is no reason to hide it; nobody knew about it. Even I never knew about it. Why it was made, for what purpose, what they wanted to hide.

And just today we have found in a bucket all chemicals and things that are needed to make a bomb. We have literature how to make bombs, how and what poisons can be used in what quantities to prolong the death of the person so he does not die immediately and you are not caught.

So what she was doing? Perhaps there may be some weapons. Either she must have removed them or they must be here. If they are here, then we are going to deliver to the government.

Anything that is not legal we are going to deliver to the police. We have already started delivering things, anything. We don't want any dirtiness here.

Q: YOU ARE OBVIOUSLY MAKING AN ATTEMPT TO HEAL THE BAD FEELING OF OREGON AND PERHAPS SOME OTHER PLACES IN THE UNITED STATES AGAINST YOUR ORGANIZATION.*

A:* No.

Q: DO YOU THINK THAT YOU'RE GOING TO BE ABLE TO BE SUCCESSFUL IN....*

A:* I don't need. We are perfectly happy. We don't have any wounds to heal. They have wounds which we are trying to heal. We are not hostile against Oregonians; Oregonians are hostile. We don't care. We are living on an island, totally sufficient. We have our food, we have our vegetables, we have our fruits, we have our milk products, and we have all kinds of experts. We don't need anything. And we are not in any way worried. The whole Oregon is worried, and that we want that they should not be worried. We are harmless.

Q: IS THAT THE MESSAGE YOU'RE TRYING TO GET....*

A:* We simply want to make it clear that they need not get disturbed nights. We are harmless people, and if they allow us we can be immensely useful to Oregon and its economy. We can make it a tourist place. In fact, in Poona our commune attracted thousands of people from the world and the government of Maharashtra would not allow me to leave Poona and leave -- and move the commune to another place in India. They forced the central government that I should not be allowed to purchase any big land anywhere because if these people move then our whole tourist will flop. And that's what happened. When we moved, their whole tourism simply flopped. We were bringing so much money to them, and we had made such a beautiful place that everyday thousands of people were just coming to see the place.

So there is no question of our wounds, we don't have any wounds. The question is: we want Americans and Oregonians to understand that they can be completely unafraid of us and there is no need for hostility. And what we can do? What harm we can do? It is such nonsense. Just a small group of five thousand people. If you become so freaked out with us, what will happen to you when Soviet Union attacks you? I simply cannot believe it, that you become so afraid that the governor and the attorney general alert the army that within three hours you have to reach Rajneeshpuram any time. Strange people. Just out of minds, nuts.

Just we are trying -- I am trying that the people you were afraid of are gone, and the people who are absolutely harmless are here. Now, it is up to you to remain hostile or friendly; but we are friendly. And we will remain friendly, even in spite of your hostility.

That does not mean that you can harm us. We will fight legally, and we will defeat you in every court. It is a strange fate that we, who are strangers to this country, are fighting for the Constitution; and the people to whom this country belongs are prostituting the Constitution, their own Constitution. It is better to come and understand us.

And there is no need to have any antagonism at all. It is simply a phobia they are suffering from. Perhaps our red clothes are creating phobia in the bulls of Oregon, or what is happening I don't know. If they are so afraid of red clothes, they should ask us, we can change red clothes, but please don't be so afraid, it makes it feel sad that we are not harming anybody and we have no intention to harm anybody.

Just today I was talking to the president of the Foundation and to the coming mayor, and I told that, "Change the name of Antelope back to Antelope, this is not right." And if people of Antelope just want back their properties, we are ready to sell all the properties back and we can move our people here. We don't want their city and we don't want to rule over them. But if they want not even to purchase the land, the houses, then naturally sannyasins are in majority. There are more than -- not more than twelve, one dozen, old Antelope people and one-hundred sannyasins. Then what can be done? Do you want that twelve people should rule over one-hundred people?

Q: SO YOU WOULD RETURN THE CITY IF THEY WILL PURCHASE IT BACK?*

A:* Certainly -- if they purchase. Because we have purchased those houses from them, and we are ready to give them at the same price. We have improved the properties, the prices have gone higher in four years, and we are still ready to give them at the same price we had purchased -- because it is not a question of business, it is a question of simple understanding that we don't want to create any misunderstanding anywhere. And we don't have any interest in American politics.

So either they can purchase, or their sympathizers in Oregon can purchase, or the Oregon government can purchase. Something can be done.

Q: ARE YOU SAYING THAT YOU'RE NO LONGER INTERESTED IN PARTICIPATING IN ELECTIONS IN WASCO COUNTY, FOR EXAMPLE?*

A:* No. I never participated in any election anywhere.

Q: BUT YOUR SANNYASINS DID.*

A:* That is their business. I, myself, have never voted because I see only two idiots standing and it is very difficult for me to decide who is a lesser idiot, so I simply dropped the idea of giving any votes to politicians.

Q: BUT ARE YOU SUGGESTING OR THINKING THAT YOUR SANNYASINS WILL NOT BE INTERESTED?*

A:* No. This is just my individual thing. The sannyasins should decide for themselves.

This is the whole difference that people don't understand. My sannyasins are not my followers. They are not my blind believers. They are just my friends. There is no essential difference between me and them, just a little bit difference; perhaps my eyes are open and there are closed, but they can open them any moment. Otherwise I am going to throw ice-cold water in their eyes and make them open; that's my work. But otherwise, there is no difference.

And they have to decide on their own about matters which I am not interested at all.

Q: AND WHATEVER THEY DECIDE, IT WOULD BE ALL RIGHT WITH YOU?*

A:* It is perfectly all right with me. It has always been all right with me.

But if I see that anything I feel needs my suggestion, just for them to think over it.... For example, Antelope. This is my suggestion, that there is no need to change the name. I was in silence when they changed the name. It is ugly, just sick. So put it back.

And I am suggesting to them that make arrangements to sell the properties back, and come. And we have so many houses empty. So come back here and we can create more houses.

And if the government is not behaving unconstitutionally and illegally, then there is no problem, the city is legal. Their own county, their own judges, have incorporated it. It is such a strange thing. The city's plan is included in the Wasco County's plan. Now, if the city is illegal the whole Wasco County becomes illegal. Wasco County's plan is part of the Oregon's plan. This city illegal makes ultimately whole America illegal. It is just simple thing: Wasco County wanted not to keep the plan, but the court insisted because "you have incorporated the city you have to include the plan".

Change?

Q: SO YOU'VE MADE IT CLEAR THAT THIS IS SOMETHING THAT IS IMPORTANT, THE CITY REMAIN?*

A:* Certainly.

Q: AND THAT OBVIOUSLY YOU WILL TAKE WHATEVER STEPS LEGALLY ARE NECESSARY TO DO THAT?*

A:* We will do everything that is necessary and legally right, but we are not going to do anything illegal. In fact, we are in a very good position: we are in the legal position and the government is in the illegal position. We have a very good group of legal experts here, four hundred sannyasins. This is the biggest law firm in the whole world, who are continuously working, and they will fight. And finally I am going to stand up in the Supreme Court to save the American Constitution. It cannot be allowed to be destroyed by petty politicians.

Q: BHAGWAN, I WANT TO THANK YOU VERY MUCH FOR TALKING WITH US TONIGHT. IT'S BEEN A PLEASURE, AND WE'VE LEARNED A LOT.*

A:* I am also happy, and I would like you to come again and again whenever you can find time.

Q: WHEN IS YOUR NEXT FESTIVAL? IS IT IN THE SUMMERTIME YOU HAVE FESTIVALS HERE? YOU MENTIONED IT.*

A:* We have four times in the year. But for me it is every day festival. That's why....

Q: BUT ISN'T THE BIGGEST ONE IN THE SUMMER?*

A:* Yes, it is summer.

Q: HAVE YOU TRAVELLED AT ALL OUTSIDE OREGON IN THE UNITED STATES?*

A:* No, just in New Jersey I was for three months in the beginning when we were searching for the land. So I had a very beautiful castle, one-hundred year old, and really a piece of art, and we renovated it and made it completely new. We enjoyed the renovation of the old place, but by that time it was finished I had to come here and started making this place.

Now we have rooms for five thousand sannyasins with all modern facilities. The whole city is centrally air-conditioned. Perhaps this is the first commune which is completely air-conditioned, with all the facilities and comforts, because I don't believe in poverty. I believe just in super comfort.

Q: DO YOU HAVE MORE BUILDING TO DO HERE?*

A:* Yes. We will -- just this case has to be finished, because the case is there we cannot build anything. It is under litigation. Once the litigation is over, we are going to make. But not big buildings, we don't want to make New York. We can make. Our place is three times bigger than New York, but we will make small chalets like Switzerland on all the hills around. We want it to be a fairy land.

The Last Testament, Vol 2

Chapter #27
Chapter title: None

18 September 1985 pm in Sanai Grove

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INTERVIEW WITH BUNTE, OFFENBURG, WEST GERMANY

QUESTION: LET'S START WITH WHAT HAPPENED IN THE LAST FEW DAYS HERE. COULD YOU EVER IMAGINE THAT SOMETHING LIKE THIS THAT WOULD HAPPEN TO YOU AND TO THE COMMUNE HERE?*

ANSWER:* I never think of the future, so I am always prepared for everything. I am never surprised, never disappointed either. Whatever happens, I take it for granted that it must do some good.

Anything looked rightly is always beneficial. Whatever happened here has helped my people immensely. Now it will never happen again.

They were innocent people. The whole life of the commune was only four years. They trusted me absolutely, although I have never asked anybody to trust in me or have faith in me. Just the contrary, I have asked them never to have any belief, any faith. Doubt is my fundamental teaching.

Doubt is so clean. It has given us the whole science. Just in three hundred years doubt has given us so much and belief in ten thousand years have not given anything except wars, bloodshed, fanaticism, retarded people, divided humanity.

But it is a paradox of life that the more I tell to my people not to have faith, not to have belief, the more they love me, the more they trust me.

For three and half years I was silent. Sheela was my secretary. She was the only link between me and the commune. The commune simply trusted Sheela, that whatever she is saying she represents me. That's how the whole thing happened.

And I don't condemn Sheela, either. It is just a human weakness. Everybody carries will to power within him. Just a question of opportunity. If you get the opportunity, the will to power takes possession of you. And she had a good opportunity.

These people had tremendous trust in me. She was representing me. She used the opportunity to become almost a fascist leader.

She was nobody. She was only a hotel waitress. But in three and half years she became a great celebrity -- on the television, on the radio, in the newspapers. Naturally the poor girl got a swollen head.

When I started speaking again, then the problem arose. Otherwise it would have never arisen. Because I started speaking to my people again, they could not believe me, because Sheela was saying something else for three and half years and I was saying just the opposite. She was asking them to surrender completely, to trust totally, and those who don't surrender she was throwing them out. And when I said to my people that, "You had completely forgotten me and my teaching," she immediately understood that now this is not her place.

On the one hand she is no more going to be the celebrity she has been. On the other hand, all these people are going to bring all the complaints that have accumulated in their minds for three and half years. She simply escaped.

And now so many things are coming, it seems* are most inconceivable. She has tried to poison people, to kill people. Just today somebody has sent me the message that one of my most important sannyasins, who was also the vice-chancellor of the meditational university here -- very well educated, had a M.A., Ph.D., well experienced psychiatrist, twelve years he was the head of an army psychiatric hospital -- suddenly he and his girlfriend disappeared. And Sheela told me that they wanted to go, so I allowed them to go.

I said, "This seems to be strange, because Prabodhi was there just the other day dancing and receiving

me on the door -- the girlfriend of Siddha. Siddha was there in the meeting every day and I was seeing him flowering and rejoicing. And I don't see the point they have any reason to leave. What reason they have given?"

She said, "No reason."

And just today I have heard that most probably both have been killed, because they were -- particularly Siddha was so much devoted to me that he won't listen to Sheela.

This is just a rumor right now, but I am going to inform the police and to find what happened to those two people. It is possible, because she has done the same thing to one of the Share-Home people.

When she managed that Share-Home people program, she had ordered a certain drug in such a great quantity that our pharmacist simply refused, because, "What is the point of such a great quantity? And how I am going to answer? What was the need?" So they simply said, "Don't be worried. We will find some other way."

And they must have found some other way. Now people have come to say that they were giving a certain drug to all the street people to keep them calm and quiet and under control.

One man by fault, accident, got too much a dose and he died. And they just threw him out of Rancho Rajneesh.

If they can do that....

They tried my own personal physician to kill by giving him slow doses of poison. They were against three persons very much because those three persons were very close to me and they were afraid that those three persons may be giving me information that they don't want me to know.

I was in isolation and silence. Nobody else was approaching me except Sheela and these three people: my physician, my dentist and my caretaker.

First we thought this is something strange, because nobody could conceive it. My caretaker one day got to Jesus House where Sheela used to live and took a cup of tea, and her heart went to such a high speed suddenly. She is not sick, she is perfectly healthy. There was no question of it. Even doctors were puzzled how it happened. And after much medication -- it took three hours for them to bring her heart to the normal condition.

But nobody even connected it with the tea.

But just after few days my personal physician... the same thing again happened. He had a cup of coffee in Jesus House where Sheela lived, and he came back and he said he has been poisoned. Perhaps because he is a doctor, well qualified, he could suspect the feeling that some poisoning has happened. And he became sick. He had to be entered into the nursery home. There they tried again to inject.

One of Sheela's accomplices was Puja, who was really the expert. She was a trained nurse, almost as much qualified as any doctor. She again tried to inject poison, and then my physician became absolutely afraid to live there in the nursery even for a single moment. He was brought back home.

They tried third time in a public meeting everyday morning in the discourse. They injected in the crowd poison and he immediately felt.... He took over his robe and showed people blood coming out and the place where the injection was given. And now he was absolutely certain that it is a certain injection that is not detectable, and it simply weakens you, and in a period of six to eight months it kills you. So nobody can be caught. It is not a sudden killer.

This time he refused to go to the commune's nursery home because that was again under Puja. So we had to send him to Bend. His wife, Hasya, was with him there. The doctors could not find any disease. They told the wife that, "We don't find any disease. All that we can say is some indetectable poison has been injected. But we can only say. There is no proof because it is indetectable."

They said the same has happened to Mike Sullivan, the attorney of Jefferson County, one year before -- exactly the same case.

And there is every possibility the same people were behind that case too, because our commune's land comes half in Wasco County and half in Jefferson County, and Jefferson has not been in any way helping us to develop the land or to make few houses there for farmers to live.

It is a big stretch of land: one hundred twenty-six square miles. We need few houses there at the other corner. Perhaps because Sullivan was not helping, was a hindrance, they may have tried.

But all these things have come within two days, and more and more information is pouring in.

These people got the information from some source that grand jury is going to convene within two, three days. The moment they got that news, immediately she took away the whole group, twenty people, and escaped out of the country.

There was no need for them to fear. If they have not done anything wrong, I don't see the point of escaping from the country.

Just today -- Hasya is the new president of the Foundation -- she moved in the president's room and she could not believe, that there was a door going underground, that they had few rooms underneath the room which nobody in the commune knew, and a tunnel which goes out. In any case if somebody attacks or takes the house in possession, people can escape from the tunnel. So they have been preparing really well, doing things mathematically.

And whatever they have left in the rubbish, we have found literature how to make bombs, materials out of which bombs are made, materials on poisons, in what doses poisons can kill and how they should be given.

We have also found that the fire that had happened in Wasco County in one of the offices was the work of this group. Because they had the papers against them and they wanted to burn all those papers, they burned the whole office.

Today one sannyasin phoned from Germany knowing that Sheela and his company has left. He was immensely happy. He was our best pilot, and nobody knew why he was sent to Germany into a commune where there is no aerodome, no airplane.

He was sent as a punishment because Sheela wanted him to take one airplane full of bombs, full of petrol, and crash the bomb with the Wasco County building, and before the crash happens he should jump out with a parachute to save his life. But destroy the building and have enough bombs and enough petrol so that fire burns the whole place.

He refused. He is a simple man. Because he refused, afraid that he may say this thing to anybody, they immediately packaged his luggage and sent him to Germany.

I informed him that,"You come immediately because your witness to the government will be of immense help."

The whole day the office is buzzing with phones from all over the world, how people have been thrown out of the commune, humiliated -- and particularly those people who were more devoted to me, have lived longer than Sheela with me, knew me more than Sheela. She did not want anybody here.

And she had arranged a clique of almost all the new people who had no idea of my ideology, so whatsoever she said they thought that she has brought the news from me.

We are informing the police -- we have informed the police, the state police, the federal police, and we have asked German police, Switzerland police, because they are hiding in Switzerland in a small village near Zurich.

And just today I received the message that they are spending fifty thousand dollars per day, so that means our people have to look into the books well because from where they have got the money? They have left the commune in fifty-five million dollars debt.

So it was really turned out to be a criminal gang. But every man deep in the unconscious has the possibility. Just one needs opportunity. They got the opportunity.

Now it will not happen for the one reason that I am going to speak directly to my people. Secondly I am making every arrangement to decentralize power. Thirdly I am making arrangements to change power positions more often so nobody takes their position for granted, as if it is their inheritance. And I am telling my people to be alert and aware because my teaching is for freedom, not for fascism.

I value democracy not dictatorship. To me, individual and respect for his individuality are highest values. And no individual should be humiliated.

So now I will have to teach them that, "You have to be aware of your own power elite, too. And anything you see, immediately inform me."

This was a ugly nightmare but they could not do any harm to the commune. They tried. Money does not matter; if they have taken some money, that is not much of a thing to be bothered with. But otherwise they have not....

And all the peoples that have left are asking to come back, and I am calling them that they can come back.

And there has been such a rejoicing. People have been dancing for hours in the street when they heard that Sheela and her group has left -- as if they are freed from a concentration camp.

So in a way it is good that these people are gone. They were creating a rift between the commune and Oregon, between the commune and the American government. Now that barrier has disappeared and we can create bridges of friendship, because to me America is the only hope for humanity.

If America does not succeed, then the whole humanity is going to be under communist regimes, and humanity is going to be reduced into robots. They have done that in Soviet Union and they will do it more forcibly everywhere else.

So America is not only just a country. It is now more than that. It is a hope for freedom and hope for democracy and hope for individuality, justice.

My respect for American constitution is immense, so much that I feel that American politicians are all prostituting it. The constitution is something immensely valuable, but the third-class politicians cannot keep up with the constitution, that's the difficulty.

I can understand. The constitution has such high goals and ideals and the politicians have no goals and no ideals except a lust for power, so the gap is big. They are doing things which are unconstitutional, illegal.

So in every way I would like to be part of this country, but I will also fight any illegality that is being done to the commune against the constitution. We are fighting and we are winning, and we will fight up to the supreme court, and supreme court is still a ray of light.

And we see no reason that we cannot win. We are to win, because whatever they have done to the commune is absolutely unconstitutional.

They had recognized the commune as a city for two years. Their judges, their county, their state and the federal government all were helping the commune for two years as a city. And then suddenly -- perhaps some Christian pressure -- and they declared the city illegal. This is the only city in the whole world which is illegal. There are cities and there are no cities, but illegal cities don't exist.

And the greatest beauty of it all is that this is the only place where in four years nobody has been raped, nobody has been robbed. And still they go on calling it illegal.

And it took the attorney general of Oregon -- he must be a mighty dull head -- two years to discover that the city is illegal. You should have done every exploration before you accepted the city and its incorporation. If it is illegal, then you are the criminal. Why you incorporated it? You did not investigate properly or you don't understand the law. It took two years for you.

And now also they are trying and fighting for one thing: we want the case to be decided in a federal court and they want the case to be decided in a state court. Now, it is a very simple thing, needs no legal knowledge, that if state itself is involved in the case, state courts cannot be expected to be fair. And why they are afraid of federal courts? Do they think their state courts are more fair than the federal courts?

Now they are fighting for that, that the case should be decided in the state courts. We will not let them decide in a state court, because state court is under their pressures. We want federal court to decide. We don't want any favor from anybody. We simply want whatever is legal should be given to us.

Q: I WILL COME BACK TO WHAT HAPPENED (INAUDIBLE) BEFORE THAT YOU ARE SURE SOMETHING LIKE THAT WOULDN'T HAPPEN ANY MORE. DOES IT MEAN THAT YOU TAKE OVER THE CONTROL AGAIN?*

A:* No, I don't have any control. I had never. My love is my control. I don't have any position. Never I had before, and I don't need. You need position only when you don't have love enough. I love these people, I trust these people, they love me and they trust me. I have enough. What any position can give to me?

So I don't have any position legally. But I am one of them and my heart and their hearts beat together. We have a certain synchronicity.

So I am not going to take control. When I said, I said simply that I will be continuing to speak.

I was in isolation and not speaking. That gave the opportunity to some wrong people. Now I will be speaking and every day meeting my people, and that's enough.

For thirty years in India it had never happened for the simple reason because nobody will dare to do anything. When I am present, then nobody of my people is afraid of the president or the mayor or the secretary or anybody. Then they can say the truth openly.

And the president and the secretary will also never feel that there is an opportunity to take advantage of.

So just my presence and my availability is enough. It won't happen. It can't happen.

Q: FROM THOSE PEOPLE THEY WENT TO EUROPE, EVERYBODY CAN COME BACK? ALSO SHEELA?*

A:* Yes, everybody can come back. I love... they are my people. But I will have to make it clear to them that, "I love you as your person, as an individual. But I don't love your wrong actions. For your wrong actions you will have to face the courts. And for your wrong actions we are not going to help you. As far as you are concerned, our love remains the same."

I make a clear distinction between the action and the person. Action is a small thing.

For example, for thirty years you were a perfectly nice person and one day you murder. Nobody could have conceived. And after that day you may not murder ever. But our legal systems are blind. Because you have murdered, they will murder you.

This is a strange, primitive law.

If murder is wrong, then punishment to murder the person is also wrong -- more wrong. Just because it is being done in the name of society, civilization, culture, law, court, does not make it right.

To me, the murderer as a individual is as respectable as the magistrate. His action of murder is wrong, which is a small thing considered to the personality of the being, his whole life.

I would like every wrong person, illegal person, criminal person, to be sent not to imprisonment but respectfully, with dignity, to a psychiatrist camp, to a hospital where he can be treated, because murder is basically something psychological. Rape is something psychological. Power, lust, is something psychological.

Perhaps the person is not responsible at all. It is just some instinct that takes possession of him and he does something. And it is wrong to behave in the same way. Eye for eye -- that is not civilization. And he can be treated. And you don't have any right to destroy a person's whole future because of a single act in the past.

The past is over, the future is open. Why you should destroy his future? You should help that the same thing does not happen in the future, so whatever steps are needed should be taken: medically, physiologically, psychologically -- everything should be done to get this person off this instinct to murder or rape or do... to do something wrong.

I will call that a cultured society.

So I will to see*. Even they come back, whatever they have done is small. Their humanity and their being is far more precious.

But I will not protect them against law. I would like them just as we are lovingly receiving them, they should go and surrender to the court and tell everything, whatever they have done, and ask the court that whatever is needed to be done to them, they are willing to accept.

Q: DID YOU SEND SOMEBODY AFTER THEM?*

A:* No, not yet.

Q: YOU WILL?*

A:* No. I will just wait, because one person out of them has already come back, another has phoned. I will wait. Soon they will be feeling that they have done something wrong and it is not right to be there. They will all come back.

Those who will not come back must be the three persons -- Sheela, Puja, Shanti B -- who were really involved into killing people. They will be brought by the Interpol or Swiss police or German police.

And I don't need to send anybody anywhere because I have my sannyasins everywhere. They cannot go to any corner of the world and hide. I have my communes in Germany, in Switzerland, in Holland, in England, in Italy -- wherever they will go my people will find them.

And I am going to inform all the communes.

And they are committing the same stupid crimes there. Just the phone came that Sheela has married one Swiss sannyasin. Now this is bigamy. She is married to an American here. And she has married there just to remain in Switzerland. And her husband, who was a trustee of the commune -- we have a big commune in Zurich and one of the best in Europe -- he was a trustee there. Another trustee was Pragyan, who is missing.

Again the same suspicion, because if they could do such things here they may have done the same thing with Pragyan.

Pragyan is missing and Dipo has withdrawn all the money from the bank which was commune's money and he is not entitled to take it for his personal use. So they phoned and asked, "Should we give him to the police?"

I said, "Immediately, because once Dipo is behind the bars Sheela and the whole group will be without support."

So we will catch them. They cannot escape anywhere.

Q: IN EUROPE THERE ARE SOME RUMORS IN LAST FEW DAYS THAT YOU WOULD LEAVE OREGON, PROBABLY TO AUSTRALIA. IS IT TRUE?*

A:* I was just joking with an Australian journalist. Nothing. No rumors.

Q: YOU WILL STAY IN OREGON?*

A:* I am going to stay here.

Q: FOR HOW LONG?*

A:* Till I get the green card. If they give me the green card I may go. If they don't give me, then alive I am not going anywhere.

Q: DO YOU TRUST THESE NEW PEOPLE ON THE TOP OF THE COMMUNE?*

A:* Perfectly. I even trusted those people, and I trust even them now. To err is human, it is nothing much important. And my trust is unconditional. It does not depend what you do and what you don't. I trust your being, your very existence. I certainly trust the new people. Without my trust, without my love, now my commune is not going to choose anybody.

Q: SO YOU DON'T FEEL HURT?*

A:* No. Not at all. There is nothing to feel hurt. I just feel excited.

The Last Testament, Vol 2

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INTERVIEW WITH QUICK MAGAZINE, WEST GERMANY

Q: SOME OF THE QUESTIONS THAT I PLAN ASK YOU THIS EVENING MAY SEEM VERY HOSTILE TO YOU.*

A:* No.

Q: AND I DON'T WANT YOU OR THE COMMUNE TO FEEL THAT I'M BEING HOSTILE AT ALL.*

A:* No. Nobody can be hostile to me. Whatever you do, I never feel any hostility from any human being towards me. It is your work -- to be a journalist is a tough job.
So you be as harsh as you can. But remember that I am a tough guy too!

Q: I HAVE A LOT OF QUESTIONS TO ASK YOU AND SO I'M HOPING THAT YOU CAN GIVE SOMETIMES RATHER SHORT ANSWERS, BUT IF YOU FEEL LIKE GIVING LONGER ANSWERS, THAT'S ALL RIGHT TO. YOU KNOW?*

A:* Everything is okay -- you just start.

Q: THE RAJNEESH PEOPLE HAVE BEEN VERY HOSTILE TO THE PEOPLE OF OREGON. THEY CAME IN AND TOOK OVER THE TOWN OF ANTELOPE. SHEELA HAS CALLED ANYONE WHO OPPOSED THE COMMUNE A FASCIST AND A BIGOT. HOW CAN YOU NOW TELL US AND MAKE US BELIEVE THAT YOU DID NOT KNOW WHAT SHEELA WAS DOING AND SAYING? YOU DID READ THE PAPERS, YOU WATCH TELEVISION, YOU LISTEN TO THE RADIO. THE OUTSIDE MEDIA HAS BEEN REPORTING ON THIS FOR FOUR YEARS AND NOW YOU SAY TO US THAT YOU JUST FOUND OUT ABOUT THIS OVER THE LAST FEW DAYS.*

A:* Just keep your answers short.
First, I do not listen to radio, I do not see television. For five years I have not read any book, any magazine, any newspaper. So I do not know anything about the world and particularly the three and half years when I was silent -- I was in isolation. Sheela was my only connection with the world, so whatsoever she said, that's all that I knew.

Q: THAT'S ALL YOU KNEW?*

A:* So whatsoever she wanted me to know, she said; whatever she never wanted me to know, she never said. And I was not a suspicious type person. I trust people, I respect people. When somebody says something, I believe it. That's why she could manage to do many criminal acts in those three and half years. And I was not aware of them at all.
Since I started speaking again, she was in a difficulty, because whatsoever she was doing goes absolutely against my teaching. My teaching is to doubt everything.

Q: ARE YOU SAYING DOUBT?*

A:* Yes. Unless you come to realize something indubitable; my teaching is not a belief system, it is not Christianity, it is not Mohammedanism, it is not Hinduism. It is not a religion which forces everybody to believe in a God you don't know, to believe in heaven in hell you don't know. My insistence is either you know or you don't know -- there is no third position. And she has been in this gap, insisting people to believe in her, not to doubt -- to doubt is negativity, surrender to her totally -- and she was presenting people that this is my message.

So when I started speaking she started feeling uncomfortable, naturally. When I started speaking I became available to my people, approachable easily. That brought her fall down. She knew that sooner or later everything that she has done or forced people to do, I will come to know.

Q: WE'LL BE COMING TO THAT IN A MOMENT, OKAY?*

A:* No. It is not yet okay. Your question is not answered yet.

Before her whole criminality and the gang that was supporting her is exposed, she simply escaped from the country with the whole gang. And now I am coming every day, because the people who were afraid of her now are no more afraid of anybody. Just as I was leaving my house, I was informed that one of our scientists was asked by Sheela to prepare some instrument that people can be killed just by rays, so that will not be detectable. He refused, but he was not aware whether he is doing right or wrong, whether he is trusting me or not, because Sheela was always keeping the mask that she is representing me.

As I was entering in the car I was informed by the man who takes care of the cows, particularly the cow which is maintained for me, that the cow was given poisonous things slowly, so that the milk can become poisoned. So it was not only that they wanted to kill other people; they wanted me at least if not to be killed, at least to be so sick, so crippled, that I will not come in the public again.

Q: WHY WERE YOU IN SILENCE FOR SO MANY YEARS AND WHY AND WHAT PROMPTED YOU TO BREAK YOUR SILENCE?*

A:* Silence is the only prayer that is true. Any other prayer is just make-believe. You are praying to a God you do not know.

Q: I KNOW THE GOD I PRAY TO. ARE YOU ASKING ME WHETHER I KNOW WHO I PRAY TO OR WERE YOU JUST ASKING THAT...?*

A:* I mean everybody who prays, prays in ignorance. Prayer means out of ignorance. Silence is just the polar opposite of prayer. It is authentic prayer. You are simply silent -- you are not saying anything to existence, you are not asking anything from existence. You are just merging yourself, drowning yourself -- with the air, with the sun, with the moon, with the earth, with the sky. You are in a way disappearing your ego, your separate existence from the whole.

I had wanted that period for many years. Thirty years I have been speaking continuously, five lectures per day. Thousands of people every day meeting hundreds of people, roaming all over India for thirty years -- I was tired, sick, and I wanted to be in complete silence, in total relaxation, no disturbance, no phone around me, no newspaper, no unnecessary thing -- that was the reason for me to go in silence.

I had to come out of silence because I started becoming aware by my people, because three people were able to approach me -- my physician, my dentist and my caretaker -- and Sheela and her gang has tried to poison all the three people and to kill them.

So from these three people I became aware what is going on that, "Your commune has become almost a concentration camp. Everybody who is intelligent is being thrown out in some way or other, pressurized, forced, humiliated. The vice chancellor of our university left, the chancellor of our university left, few very

good therapists left, few people who have been with me for almost a decade, utterly in love, had to leave and with tears in their eyes, because Sheela did not want anybody who can rebel against her.

The moment I became aware of the situation, I declared that I am going to speak from tomorrow.

Q: COULD I ASK YOU HOW YOU DID BECOME AWARE? WHO DID APPROACH YOU FIRST SO THAT WHEN DID YOU KNOW THAT, YOU BEGAN TO SUSPECT THAT SHEELA AND HER GANG WERE UP TO NO GOOD. WAS IT IN MAY, WAS IT IN JUNE?*

A:* It is very difficult for me, because I never take note of days and dates, but it must be when I started speaking.

Q: I BELIEVE THAT WAS IN JUNE?*

A:* It must be one and half month before I started speaking.

HASYA: October, '84.
Q:* OCTOBER OF EIGHTY-FOUR? IS WHEN BHAGWAN STARTED SPEAKING?

H:* No, Bhagwan started speaking to a small group of people in October, '84. He was not yet speaking in public.

Q: IN PUBLIC I THINK IT WAS IN JUNE '85.*

A:* Yes. First I started speaking to the people who have been very intimate to me, to understand the whole situation, and then I started speaking into public, and slowly everything surfaced, people became unafraid, and every crime -- perhaps there are more crimes that will come up soon....

Q: WELL, ARE YOU SAYING THAT, THAT YOU'VE BEEN SUSPICIOUS OF SHEELA SINCE LAST OCTOBER -- THAT YOU'VE BEEN WATCHING HER?*

A:* About dates you forgive me. I have not a good memory at all. I don't know what day today is. I don't know. And I never care what day it is, what year it is, and what date it is -- I am not a businessman and I have no business to know these things. To me every moment is the same.

Q: HARRY TRUMAN WHO WAS PRESIDENT OF THE UNITED STATES ONCE SAID THAT, "THE BUCK STOPS HERE," IN OTHER WORDS, WHOEVER IS THE HEAD OF AN ORGANIZATION.... SO WHY DIDN'T YOU STOP SHEELA SOONER? I STILL DON'T UNDERSTAND.*

A:* I'm not the head -- that's where you don't understand me. I am not the head of any organization. I don't hold any post, I have never been on any post. My power is my love but that is not politics and that does not make me Harry Truman! And that guy you call Harry Truman was Harry Un-Truman. That man was responsible for Hiroshima and Nagasaki. And still you have not changed his name. He was the most untrue man who has ever lived on the earth. Harry Un-truman from now!

Q: I THINK THE BOMB WAS DEVELOPED UNDER FRANKLIN ROOSEVELT... DID SHEELA RESIGN, WAS SHE ASKED TO RESIGN RATHER THAN BE FIRED? AND TO WHOM WAS THE LETTER ADDRESSED AND CAN THE LETTER BE MADE AVAILABLE TO THE MEDIA?*

A:* The trouble is she simply informed that she is leaving the country.

Q: WHOM DID SHE INFORM?*

A:* She informed the financial secretary of the communion....

Q: AND WHOM MIGHT THAT BE?*

A:* Savita. She informed to Savita that she is leaving the country and she will leave her resignation to her and my authority letter for being my secretary, my power of attorney, but what actually happened, Savita also escaped with the group, so I know only the information. I never got any resignation in my hand.

Q: SO IS THERE AT THE COMMUNE HERE, A LETTER SIGNED BY SHEELA OR IS THERE NOT A LETTER SIGNED BY SHEELA?*

A:* That will have to be inquired.

Q: BECAUSE IF NOT, IT IS VERY POSSIBLE THAT SHEELA AND HER GANG WHO ARE NOW IN ZURICH COULD AND MAY HAVE ALREADY EMPTIED OUT YOUR BANK ACCOUNTS IN ZURICH.*

A:* They have done that. They have done that already.

But I am not an organization man, so you will have to ask the people -- Sheela's secretary perhaps has the letter of resignation and everything and they can be made available to you. But in Zurich Sheela has become incredibly criminal.

She married a Swiss sannyasin. She was already married to an American sannyasin here -- this is bigamy. And she married this Swiss sannyasin because he had the power to take the money out; the money belonged to the Swiss Zurich commune, so he had taken out the money....

Q: HM MM. DO WE KNOW HOW MUCH WAS TAKEN OUT?*

A:* No, because I don't have any connection with these things. I have never gone here to the office, I never look at their files, I never inquire -- that is not my business and not my interest.

Q: SO YOU HAVE NO INTENTION OF DOING THIS NOW?*

A:* No.

Q: WHAT ARE YOU GOING TO DO IF YOU FIND OUT THAT HASYA SUDDENLY IS FOLLOWING IN SHEELA'S FOOTSTEPS?*

A:* She will not fall in Sheela's steps. She is far more intelligent, far more loving, and far more human.

Q: YOU HAVE ALSO SAID THE OTHER NIGHT AT A PRESS CONFERENCE WHEN YOU*

ANNOUNCED THE SHEELA TRAUMA, THAT 'THIS IS GIVING ME GREAT EXCITEMENT AND I ENJOY IT.' IS IT POSSIBLE THAT YOU HAVE STAGED SHEELA'S DEPARTURE FOR EXCITEMENT?

A:* Yes.

Q: ARE YOU SERIOUS? BECAUSE YOU'RE GOING TO BE QUOTED AROUND THE WORLD.*

A:* You quote it exactly as I am saying. It is a great excitement and I am really being serious!

Q: WELL, WHEN YOU'RE BEING SERIOUS COULD YOU HAVE A STRAIGHT FACE?! MOST PEOPLE ON THE OUTSIDE ARE SKEPTICAL ABOUT WHAT YOU'RE REALLY SAYING -- AFTER ALL THESE ARE MERE ALLEGATIONS. THERE HAS BEEN NO PROOF OTHER THAN THE FINDING OF ELECTRONIC EQUIPMENT AND THESE BOOKS ON HOW TO KILL, WHICH IN AND OF ITSELF IS NOT A CRIME. HOW DO YOU RESPOND TO THE SKEPTICS ON THIS PARTICULAR QUESTION?*

A:* We will provide them more facts, our people will provide them more witnesses.... For example, one of the offices of Wasco county was burned by Sheela's gang. We have the witnesses. Sheela wanted one of our pilot to take the bombs in one of our planes and crash the plane against the Wasco county office, and before the plane crashed he should jump out in a parachute. He refused. Because he refused, as a punishment he was sent to a faraway, small commune in Germany, so he does not say it to anybody.

As he heard that Sheela has left, he immediately phoned and I called him. Just I have seen him here.

So we are collecting... it will take few days because for Sheela it took three-and-half years, and she has taken many documents, many things with her. But within two weeks we will be able to produce hundreds of witnesses for everything that she has done. For example, just when Hasya moved into Sheela's room which belongs to the president of the Foundation, she found there a way going downstairs. She was... out of curiosity went in. And she found that underneath there are rooms. For what purpose, the whole commune, nobody knows. And there is a tunnel going far, so if some police comes to arrest her or anything happens, they can escape through the door out of the tunnel which leads far away from the house. Now these are proofs of the* criminal mind who is preparing for something.

Q: WELL, THESE HOUSES WERE BUILT BY PEOPLE IN THE COMMUNE, I MEAN THEY WERE NOT BUILT BY THE OUTSIDE?*

A:* No, they were not built by outside people. That's why we can manage to have witnesses. Otherwise it would be difficult to find witnesses.

Q: HAVE PEOPLE COME FORWARD... NOT NECESSARILY TO YOU?*

A:* Not yet, but we will find who has been, because we have built houses for five thousand people in the whole commune, so who was working here we will have to find out. She has bugged houses....

Q: FOR WHAT PURPOSE DO YOU THINK SHE BUGGED YOUR HOUSE? WHAT WOULD SHE HAVE HOPED TO HAVE HEARD, IF YOU WERE IN SILENCE?*

A:* She must have been afraid if any information against her is given to me. If my physician, who comes to check me, gives me some information, if my caretaker, who comes three, four times to give me tea or food, if she talks anything against her, gives any information. The purpose is clear.

Q: WAS THE DOCTOR OR THE DENTIST OR VIVEK GIVING YOU ANY INFORMATION?*

A:* In fact Sheela had managed almost my house outside the city. And she has managed that the commune and my house are almost separate entities. My doctor... she gave good excuses, good explanations: that my doctor has not to go to the hospital because he checks me, looks after me, he can bring any infection from the hospital, so he need not go there. He should remain in the house, do some editing work. My dentist should not go out, he should do some edition, editor's work. And my caretaker certainly has no time to go out from 6:00 early in the morning late 11:00 when I go to sleep, she is continuously running for everything for me.

So they had managed that these people don't come in contact with commune, and the people who were committing crimes, they have specifically told them -- now they are coming out -- that never say anything to Bhagwan's place, whoever lives there, don't say anything to those people. They have completely isolated my house in the excuse that I need silence, isolation, so nobody should go there. And nobody should come out from there. She did it perfectly well. She had good excuses.

So as these people slowly became aware from friends or somebody phoned, their phones were bugged, taped. Their rooms were bugged. These are now available. FBI people are coming tomorrow to check all the houses where bugging had happened, in what ways they were taping through the telephones.

Q: NO, BUT WHERE ARE THE ACTUAL TAPES OF THE BUGGING? I MEAN IS THAT GOING TO BE TURNED OVER TO THE FBI?*

A:* Yes, few are here, which we can give to FBI or to any court, whoever wants them and wherever they are needed. Most of them, perhaps the important ones that she was afraid, she has taken with herself.

Q: WELL, SHE MUST HAVE LEFT WITH A TRUNK THEN?*

A:* Twenty... so in twenty people's luggage you can take many things, many tapes, many things, and in a private plane, our own plane, they had gone to Portland... to Seattle.

Q: WHEN WAS THIS? SATURDAY NIGHT?*

(Answer from a sannyasin is inaudible)

Q: THE FOURTEENTH? THAT'S SHEELA AND A GROUP OF....

A:* Of almost twenty people.

Q: LEFT ON A RAJNEESH PLANE?*

A:* Yes.

Q: IF THEY RESIGNED, THEY HAD NO RIGHT TO TAKE THAT PLANE?*

A:* That's the trouble because I don't look after any small thing. I don't have any power either.

Q: WELL, WHO FLEW THEM, AND UNDER WHAT AUTHORITY?*

A:* They had resigned, but the people on the airport had no idea that they have resigned. Only Sheela's secretary knew about it, and....

Q: AND SHE HAS NOW LEFT?*

A:* No.

Q: SHE IS STILL HERE?*

A:* She was very courageous, and she proved a real jewel, because she has all the clues that has happened in three-and-half years. Sheela was forcing her to go with her, threatening her, but she simply refused. She said, "I am here for Bhagwan. I am not here for you."

Q: IN WHAT WAY DID SHEELA THREATEN SHEELA'S... THE SECRETARY?*

A:* The secretary knew that she has even killed people.

Q: THAT WHO HAD KILLED PEOPLE? SHEELA?*

A:* She had an assistant in all these killings and efforts to kill -- Puja, who is a trained nurse and well-qualified, almost equally to a doctor's qualification. She can prescribe medicines, she has license. She was the criminal to help in practical things. Idea was Sheela's; Puja will practice it. They even tried to kill the private secretary -- they poisoned her tea.

Q: THE PRIVATE SECRETARY TO SHEELA, YOU MEAN?*

A:* Yes.

Q: BUT DID YOU SAY BEFORE THAT SHEELA DID KILL SOMEONE?*

A:* Yes. Because when there was a Share-a-Home program, and three thousand people from the streets Sheela has brought here, she was giving them doses of certain poison -- what is the name of the name of the poison?

(Answer from a sannyasin is inaudible)

Q: IT BEGINS WITH AN H, I THINK.*

A:* Haldol, hmm?

Q: YES.*

A:* That poison they were giving to all people in small doses to keep them quiet, under control, silent, and to make them almost zombies, so whatsoever you say they will do. One man just accidentally they overdosed, and that man died. And they simply threw his body out of the area of Rancho Rajneesh. The body was found by the police, but there was no proof what has happened to the man. Right now after almost one year we have come to know from people that it was an act of Sheela and her group. So they tried the private secretary of Sheela, but she is really a strong and brave... she remained here and she is going to be our immense help in finding out people who have done it, who are still in the commune and can be witnesses, who has made that tunnel. For everything she will be of immense help, because everything went through her, she was the secretary. So writing everything she knew what was happening.

Q: IF YOU WANNA KEEP A SECRET, NEVER TELL YOUR SECRETARY, REMEMBER THAT.*

A:* That's good, but I don't want to keep anything secret.

Q: THERE IS A REPORT CIRCULATING IN EUROPE TONIGHT THAT YOU HAVE WRITTEN A LETTER TO THE RAJIV GANDHI ASKING IF YOU CAN RETURN TO INDIA. AND IF SO, THIS LETTER IS ALLEGED TO STATE ALSO WHAT CAN BE DONE REGARDING THE TAXES YOU OWE. DID YOU, OR ANYONE HERE AT THE COMMUNE, ON YOUR BEHALF, WRITE SUCH A LETTER TO GANDHI, AND ARE YOU PLANNING TO INDIA?*

A:* I have never written any letter, and I have no plan to return to India.

Yes, one of Rajiv Gandhi's friend had come here to see me, and wanted if I have any message for Rajiv Gandhi, because I have been in intimate connection with Indira Gandhi, Rajiv Gandhi's mother, Rajiv Gandhi, Sanjay Gandhi -- their whole family. So he asked me if I have any message. I said, "I have many messages, but I will give them only if Rajiv comes here. I am not coming to India."

Q: THE PEOPLE IN GERMANY ARE PARTICULARLY IRRITATED WITH YOU, REGARDING YOUR HITLER QUOTE IN THE AUGUST ISSUE OF DER SPIEGEL IN WHICH YOU SAID YOU LOVE THIS MAN, AND YOU COMPARED HIM MORALISTICALLY WITH MAHATMA GANDHI. COULD YOU PLEASE PERHAPS EXPAND ON THIS AND PUT IT IN A MORE PROPER PERSPECTIVE?*

A:* Yes, there have been some misunderstanding. I was condemning Mahatma Gandhi by comparing him with Adolf Hitler, not praising Adolf Hitler by comparing him with Mahatma Gandhi.

I was saying that Mahatma Gandhi and Adolf Hitler.... Mahatma Gandhi does not know anything about electricity.

Q: ALL RIGHT, JUST GET SERIOUS FOR ONE SECOND. PEOPLE IN GERMANY ARE REALLY UPSET AT WHY YOU KEEP SAYING, YOU LOVED HITLER. I MEAN HITLER WAS A JERK.*

A:* Just.... He was a jerk, there is no doubt about it, but Mahatma Gandhi was also a jerk, and bigger jerk than Adolf Hitler.

You will have to be a little patient to understand because it is a complex problem. I consider Mahatma Gandhi not nonviolent, but his violence is introverted. He tortures himself, he tortures his wife, he tortures his sons. He tortures his followers. But the torture is in the name of religion, purity, celibacy.

Adolf Hitler is an extrovertly violent person. To give them their right names, Adolf Hitler is a sadist who enjoys torturing millions of people; Mahatma Gandhi is a masochist who also enjoys millions of people to torture themselves. But the sadist and the masochist both are sick psychologically, and both need the same treatment. None of them is a sage. And I said that I love Adolf Hitler better than Mahatma Gandhi; at

least he is openly without any hypocrisy a violent man, and Gandhi is a hypocrite, and he is still a violent man. That was the reason that I said that I love. The man is a jerk and needs psychiatry, but you have to love jerks too. Even though they happen to be German jerks.

Q: I'M AMERICAN. I HOPE YOU WEREN'T REFERRING TO ME.*

A:* No, I'm not referring to you.

Q: YOU'VE BEEN QUOTED AS SAYING YOU WOULD FIGHT OUR GOVERNMENT WITH WEAPONS. THIS IS IN REGARD TO YOUR IMMIGRATION PROBLEMS. WHY ARE THERE SO MANY WEAPONS HERE AT THIS COMMUNE?*

A:* Just you have to see how much hostility San Francisco has against it.

Q: OH. WHAT'S SAN FRANCISCO GOT TO DO WITH IT?*

A:* Something it has to do. How much Portland hostility has against it? This small commune because it is new, strange, and people don't understand.... We are harmless, in four years we have not harmed anybody. the commune has not done anything wrong, and the group that had done wrong has escaped. Now, if their hostility drops, our security will disappear. In fact, we don't enjoy security. Who wants one hundred people unnecessarily to be involved in security? The commune...

Q: BUT THAT'S A VERY LARGE FORCE, AND YOU HAVE A LOT OF WEAPONS HERE PER PERSON; IT'S EVEN MORE THAN WHAT WE HAVE IN NEW YORK CITY.*

A:* It is *not* large, because New York City or San Francisco, or any American city is supported by the state, is supported by the federal government. You have the greatest nuclear compilation of weapons, you can destroy the whole world. So what fear you have? What problem you have? We don't have nuclear weapons. Our guns are just toy guns.

Q: IT TOOK US ABOUT AN HOUR JUST TO GET FROM RAJNEESH TO HERE, THROUGH ONE OF THE MOST TREACHEROUS ROADS. NOW DO YOU THINK ANYBODY IN THEIR RIGHT MIND, WHO WANTED TO COME HERE TO DO BAD FOR THE COMMUNE, WOULD BE MAKING THEIR WAY.... YOU'VE GOT SECURITY POSTS -- I THINK I COUNTED FIVE COMING IN HERE.*

A:* Just think of one thing: why that road is so torturous? The Wasco County has not repaired the road for four years continuously.

Q: WELL, IT WAS THAT WAY WHEN YOU BOUGHT THE PLACE. YOU GOT THE PLACE "AS IS."*

A:* No. No, when we purchased it, it was far better. And when we remained here for two years -- a legal city, the Wasco County has incorporated the commune as a legal city -- they were repairing the road every month, almost twice a month. And the road was perfectly good. When the declared the city illegal, they stopped repairing the road, just to create difficulties for my people. And if they can do that nonsense, and they can show their hostility in this way, we cannot trust them either.

Q: YOU HAVE A ROTTEN ROAD TO GET IN HERE, SO WHO WOULD WANTA COME IN HERE AND DO HARM TO ANYBODY?*

A:* We don't want.

Q: SO THEREFORE WHY DO YOU NEED ALL THESE WEAPONS?*

A:* We don't want, we simply want to be left alone.

Q: I MEAN, IT DOESN'T MAKE SENSE THAT PEOPLE WOULD WANTA TAKE THEIR LIVES IN THEIR HANDS.*

A:*... we don't want! We are not interested at all in anybody unnecessarily travelling that hell of a road.... We want to be left alone, we want nothing to be concerned with anybody.

Q: BUT IN FOUR YEARS THAT YOU'VE BEEN HERE, NO ONE HAS INVADED THIS PROPERTY OR TRIED TO -- THANK GOODNESS -- TO GET AT YOU OR ANY OTHER PEOPLE IN THE COMMUNE, NOBODY. NOBODY HAS SURROUNDED THIS PLACE WITH WEAPONS. WE HAVEN'T SEEN THE STATE POLICE COME IN, WE HAVEN'T SEEN IRATE CITIZENS FROM THE DALLES OR MADRAS, OR ANY OTHER PLACE COME DOWN HERE, YOU KNOW, WITH GUNS. YOU GOTTA COUPLE OF PEOPLE WHO CALL TO HARASS YOU.*

A:* Just wait a minute! There have been people coming here -- Christian missionaries, Christian fanatics -- trying to create nuisance. And they have not come because they know now that their fanaticism will not be enough. We are enough ready to face it. Otherwise, they were coming here and we had no security force. They stopped coming here.

And you say that the military has not come, but you must have known on the television. Governor, the attorney general, and all the chief agencies of the state government had a secret meeting about Rajneeshpuram. We asked that at least the mayor of Rajneeshpuram should be there, so we are not misrepresented. If you are taking any decision, at least one person from us will be there, but they did not allow. They did not allow the press. This is, you call America and freedom of press -- they did not allow a single journalist inside. The governor said, "You wait outside. After the meeting I will give you what has happened."

And after the meeting he took the news conference, and whatever he said is absolute lie. Not a single word of it was discussed within the meeting, and whatever was discussed within the meeting, he did not say to the press. Just one journalist somehow got hold of the confidential file, which the governor was thinking has been burned. And in that file -- he has shown the file on the television. From him we have got a copy of the file, and we have put a lawsuit against the government, attorney general and the governor as a conspiracy against our commune. In that meeting they decided that the military should be kept alert, that any time, within three hours they have to reach Rajneeshpuram. And you are saying to me that military has not reached. It is alert, they can reach any moment.

Q: BUT THEY HAVEN'T MARCHED ON RAJNEESH.*

A:* They cannot, because whatever I have said is true! And they cannot because if they do anything to me, they will be opposed throughout the world.

Q: SO YOU'RE GONNA KEEP YOUR FORCE AND YOU'RE GONNA KEEP YOUR WEAPONS?*

A:* Yes! Unless the hostility disappears, and unless the governor starts being friendly to the commune and withdraws their unconstitutional litigations against us, the security will remain. If they withdraw everything, we will withdraw all security. We are unnecessary burdened with the security; there is no need.

Q: IN THE MEDIA, WE HAVE REFERRED TO SHEELA AS THAT "PISTOL-PACKING MAMA," AND I DON'T THINK THAT YOU WOULD LIKE THAT SAME THING...*

A:* No, we have dropped. Nobody is to be called "mom." We have even changed the name of this house. It used to be called Jesus House... Jesus Grove, now it will not be called Jesus Grove. Now it will be Sanai Grove. Sanai...

Q: WHAT KIND OF CHANGES ARE YOU PLANNING?*

A:* Everything.

Q: WELL, COULD YOU GIVE A COUPLE OF SPECIFICS?*

A:* Everything that we find made the commune fear, we are going to change. Everything that made the power concentrated in one hand, we are going to deconcentrate it. We are going to change every person in power fast enough so nobody takes it for granted as if it is his lifelong thing.

Q: ARE YOU SAYING THEN THAT HASYA... THAT HER TERM OF OFFICE WILL ONLY BE FOR A CERTAIN SPECIFIED PERIOD OF TIME?*

A:* Certainly.

Q: AND THAT THEN THERE WILL BE ANOTHER CONFIDENTIAL SECRETARY?*

A:* That will be the commune to decide. If Hasya proves in this time, totally a different person than Sheela, perhaps she may continue. If we have found the right person, she can continue her whole life. But if we find a slight tendency, then she will be changed.

Q: AND WHO DETERMINES THAT?*

A:* I determine.

Q: OKAY. WHO SELECTS HASYA?*

A:* Hasya is my secretary. As secretary, I select my secretary, but as president, Foundation has its own members, they choose. That is up to them, that I have nothing to do.

Q: AS PART OF THE CHANGES AT RAJNEESHPURAM, WOULD YOU LIKE TO SEE THE PLACE BECOME A RESORT?*

A:* Yes! Certainly.

Q: WHAT KIND OF A RESORT DO YOU ENVISION...?*

A:* Everything, because we have enough land -- one hundred twenty-six square miles, three times than your New York. We can make it such a beautiful resort, with big lakes -- we have made one; one we already have. We can make big lakes, boating. We can make small villas deep in the mountains for people just to rest. We can arrange all kinds of games....

Q: WHAT KIND OF GAMES?*

A:* ANY kind, we can arrange for golf too.

Q: HOW DO YOU FEEL ABOUT RECRUITING NON-RAJNEESHEE BUSINESSES TO COME HERE AND OPEN UPSHOP?*

A:* No. Just this is a meditative commune, and we don't want anybody who is not meditative -- that will be a disturbance.

Q: HAVE YOU GOTTEN ANY WORD EXACTLY AS TO WHERE SHEELA MIGHT BE RIGHT NOW? THE LAST WE HEARD SHE WAS IN ZURICH.*

A:* The last we had heard, she was in Zurich, then in the near village in Black Forest. Now she and her new husband is in London. And the others... are not known where they are.

Q: IT IS REPORTED THAT SHE WOULD LIKE TO OPEN A GAMBLING CASINO. WITH YOUR MONEY?*

A:* Perhaps, because she must have stolen as much money as she could. In Europe we have big communes, they have donated most of the money for this commune to happen, almost two hundred million dollars. So in Europe we have enough money in the communes, and she was moving around Europe lately in all the communes. From there she can get money. But we will be preventing; we are informing every commune that no money should be given to her.

But she may have already, before she left, she may have already shifted, siphoned money into some directions which we will discover soon. Our expert in finances is coming within two days, who will be able to find every single paise if it has disappeared from anywhere -- either from here or from Europe.

Q: HOW MUCH MONEY DID SHE TAKE OUT OF ZURICH? I THOUGHT I UNDERSTOOD YOU TO... YOU CITED A FIGURE OF SOME MONEY SHE TOOK OUT OF THE BANK IN ZURICH.*

A:* No. That was not big -- her husband has taken -- that was not...

Q: BUT THAT WAS YOUR MONEY, OR THE MONEY OF THE COMMUNE?*

A:* Of the commune.

Q: OF THE COMMUNE. BUT YOU DON'T KNOW HOW MUCH OF THAT MONEY SHE STOLE IN ZURICH.*

A:* It was not much...

HASYA: We're not sure, but I think something like a thousand francs.

A:* Five thousand at the most. It was not much. It was not much.

Q: SHE DIDN'T GET HER HANDS ON MILLIONS OF DOLLARS THERE?*

A:* That is possible, because she has left the commune in fifty-five million dollar debt. And she never said it to me.

Just few days before, I had asked the finance department head, how much debt you have. She said, only two and half million. And now suddenly it is fifty-five million within two months; it seems too much. How it has become fifty-five million?

Q: WHAT MADE YOU ASK THE FINANCE MINISTER -- OR WHATEVER HIS OR HER TITLE IS -- ABOUT THIS DEBT?*

A:* I asked because they had made a housing system, a housing complex in City of Rajneesh for two hundred fifty couples, and they had given me the impression that it is for sannyasins. And it is a beautiful complex: each room with attached bathroom for single couple. It is beautiful, with all facilities. So I said it is perfectly good. Suddenly, Sheela came with the idea that we can make it a AIDS home.

That, I refused. I said that is not right.

I simply refused, that this cannot be done. This will be endangering all the nearby people, this will be endangering our commune, and I will not support that. So you stop that. So exactly on 4th I came to know, and on 5th, they were going to have the conference, and it had to be cancelled.

I inquired because of that complex, that how much money you have put in that complex, and what you are going to do it now, because AIDS home I will not allow.

Q: THEY DON'T EVEN WANT AIDS HOMES IN NEW YORK CITY.*

A:* No, nowhere, nobody wants. Only Vatican should be compelled to have all the AIDS from all over the world! Because homosexuality is created by their monasteries, and AIDS is the only contribution that Christianity has given to the world.

Q: IS SUICIDE A PART OF YOUR RELIGION, BECAUSE YOU DO TEACH SUICIDE?*

A:* No. My teaching is life-affirmative. Suicide has no place in it. I want to people live as long as possible, with as much health as possible, with as much joy, fun, laughter. Suicide comes nowhere in my vision. Suicide is a Christian idea. The cross symbolizes suicide, and Jesus says, "Everybody has to carry his cross on his shoulders." I say, "Everybody has to carry his guitar on his shoulders." And Jesus looked suicidal -- his face. I don't think he has ever laughed -- at least there is no reference in BIBLE.

Q:* WHY DID YOU LET SHEELA LEAVE? I MEAN, DID YOU TRY TO STOP HER IN ANY WAY?

A:* I had told you before that I was in isolation, and I was in silence, and I was not in contact what was happening.

Q: WHEN YOU FOUND OUT THAT SHEELA HAD LEFT HERE WHAT EXACTLY DID YOU DO?*

A:* Nothing. There is nothing to do. She has left.

Q: DID IT SURPRISE YOU?*

A:* Nothing surprises me.

Q: DID YOU CALL SOMEBODY ON THE PHONE AND SAY, "WHAT HAPPENED?"*

A:* No. No. I simply go my own way. It was time for me to go for my bath. And it takes one-and-half hour for me.

Q: YOU MEAN YOU DIDN'T GET UPSET, YOU DIDN'T ASK ANYBODY ANY QUESTIONS?*

A:* No. Nothing upsets me. That is the difference between an unenlightened person and an enlightened person. Nothing disturbs me, nothing upsets me. I take things, accept it. Whatsoever happened was to happen.

Q: BUT IF YOU WERE ENLIGHTENED, SHOULDN'T YOU HAVE FIGURED OUT THAT THAT'S WHAT SHE WAS GOING TO DO?*

A:* Enlightenment does not mean that you can know future. If you can know future then there is no freedom, then future is already determined. If future is already determined, then only you can know anything about it. To me, future is always open, undetermined and free. So enlightenment cannot help you to know nature of the future.

Q: DO YOU PLAN TO TALK TO THE FBI YOURSELF AND GIVE A DEPOSITION ABOUT SHEELA?*

A:* If they ask me. My attorney power is with my secretary.

Q: WELL, WOULD SHE BE GIVING IT, OR WOULD YOU BE GIVING IT?*

A:* She will be giving it. But if they ask, and if it is necessary...

Q: BECAUSE THAT'S USUALLY NOT THE WAY THE FBI WORKS.*

A:* I don't know. I have never...

Q: I WRITE ON CRIMINAL MATTERS, AND I KNOW THAT.*

A:* We will see. If they want to interview me, I am perfectly happy. To me, it makes no difference whether it is a journalist or an FBI officer.

Q: THERE ARE SOME SANNYASINS WHO FEEL THEY HAVE BEEN BETRAYED, BECAUSE OF THIS BUSINESS WITH SHEELA. DO YOU EXPECT PEOPLE TO LEAVE THE RANCH NOW?*

A:* No, more people will be coming to the ranch who has left. Nobody is going to leave.

Q: HOW ARE YOU HANDLING THE SANNYASINS WHO DO FEEL BETRAYED?*

A:* Mm, that is just momentary and emotional thing. Within two to three weeks it will settle. There is nothing to be worried about it. I understand human mind -- that is my business. There is nothing to be worried.

Q: AT THE TIME THAT SHEELA LEFT, DID YOU KNOW SHE HAD COMMITTED THESE CRIMES?*

A:* No.

Q: OR DID YOU FIND THIS OUT AFTER SHE LEFT?*

A:* After she left, only then. Otherwise she would not have been allowed to leave.

Q: ARE THERE ANY MORE RUMORS, YOU KNOW, THINGS FLOATING AROUND THAT YOU WANTA SHARE WITH US?*

A:* I am not going to collect from people. Whoever comes to the office, to the secretary, to the president, and reports them, they inform me. So whenever anything comes, it can be informed to you immediately.

Q: SO WHAT'S NEW NOW?*

A:* Nothing. All that I have told you.

Q: WHY DO YOU WEAR A TURQUOISE ROBE? I MEAN, WHY ARE YOU NOT DRESSED IN RED? AT THE FIRST FESTIVAL HERE IT WAS VERY HOT, AND YOU ALSO WORE THE CAP OVER YOUR HEAD. AND I KEPT THINKING, "THE MAN'S GOTTA BE OUT OF HIS MIND TO WEAR A HAT!" (INAUDIBLE BECAUSE SO MUCH LAUGHTER)*

A:* It is true. The man is out of his mind. Cap or no cap, but the man is out of his mind.

But you are not aware that my podium is air-conditioned. So you must be feeling hot, I was not feeling hot.

Q: BUT I SAW YOU IN THE CAR, AND THE CAR YOU WERE DRIVING THEN...*

A:*... is air-conditioned.

Q: IT WAS A HUNDRED AND TWENTY-FIVE OUT!*

A:* Yes. It is always there just to keep all kinds of idiotic thoughts that are moving in the air, to keep them out.

Q: WHY DO YOU WEAR THIS COLOR ROBE?*

A:* This is not the only robe. I have many.

Q: SO WHY DO YOU NOT WEAR A RED COLORED ROBE?*

A:* I am not a sannyasin, I am nobody's disciple.

Q: UH, WOULD YOU LIKE TO COME OVER TO GERMANY FOR A VISIT?*

A:* Only after my green card happens, otherwise I am not going to move out of this place.

Q: WHAT'RE YOU GONNA DO WHEN YOU GET YOUR GREEN CARD? GO TO WORK?*

A:* If they want me to go out, they can send the green card tomorrow. They have already delayed it for four years -- which is absolutely illegal -- without any reason. And I have every reason to get it. They have only six classes you can apply for the green card. I have applied on five counts, and they have not been able to refuse even on a single count. And I have told them that if you don't, then I will apply on the sixth count also -- I can get married. That is the only one that is not.... I am still unmarried.

Q: YOU WILL GET MARRIED IF NECESSARY?*

A:* I can get married to as many women as no man has been married ever! Just ask the people of INS how many thousands women are needed for me to marry for the green card. I have one million sannyasins. Out of one million sannyasins, eighty thousand...

Q: ARE AMERICAN.*

A:* All* of all American.

Q: OKAY. ARE YOU SAYING, AND CAN I QUOTE YOU AS SAYING, THAT IF THEY DO NOT GIVE YOU YOUR GREEN CARD YOU WILL MARRY.*

A:* No. First I will fight on these five points.

Q: AND IF YOU LOSE?*

A:* No, because each point will take at least twenty years. Within five points, fighting separately on each point up to the Supreme Court, they all will be dead, I will be dead, and there will be no need for any marriage.

Q: BUT WOULD YOU MARRY IF IT WAS THE ONLY WAY YOU COULD GET A GREEN CARD?*

A:* I am saying that I can marry...

Q: I SAID TO YOU, "WOULD YOU MARRY IF THAT WAS YOUR TICKET TO A GREEN CARD?"*

A:* No.

Q: WHY NOT?*

A:* Not just for green card....

Q: YOU JUST SAID THAT THERE WERE EIGHTY THOUSAND U.S. SANNYASIN FEMALES.*

A:* Yes. I can marry eighty thousand not less than that.

Q: DO YOU EVER PLAN TO GET MARRIED?*

A:* I will have to inquire my legal people.

Q: YOU WOULD HAVE TO INQUIRE OF WHOM?*

A:* My legal people. I have a legal firm. We have four hundred sannyasins who are law experts. I have to inquire them, whether according to American constitution marrying eighty thousand women is okay.

Q: WOULD YOU GET MARRIED? FORGET ABOUT YOUR INS PROBLEMS...*

A:* No.

Q: YOU INTEND TO REMAIN A BACHELOR?*

A:* No. There is no need for me to marry. I love so many women that it is very difficult to choose whom to marry. And I am not a celibate, I am just a bachelor.

Q: ARE YOU GETTING TIRED?*

A:* No, because you are looking at the watch.... Just your last question.

(Tape side D begins here)

Q: IS THERE ANYTHING THAT YOU WOULD LIKE TO SAY TO OUR READERS REGARDING THIS CURRENT SITUATION AND HOW TO REASSURE THEM?*

A:* I would like to say to your readers that the going of away of Sheela and her gang is a great rejoicing for my people here, because they were the cause of creating a rift between the commune and the Oregonians, between the commune and the Americans. Now that they are gone the rift need not exist.

For example, I have advised my people that the City of Rajneesh should be renamed again Antelope. It is not good to hurt unnecessarily neighbors, and I have told Antelope people that you should purchase your properties back. Although we have improved your properties -- we have put much money in renovation, prices have gone high in four years -- but we will give you in the same price as we had purchased. If you purchase all the properties, we will vacate Antelope. We don't want any political involvement. We are not political people at all. That is not our interest.

And finally I would like to tell to the whole America that don't treat my commune against the Constitution, because the American Constitution is the only hope for humanity. And if you behave with us unconstitutionally we will have to fight for the Constitution against Americans. That will be a very strange position.

I will also like to Americans to know that everybody in America, except red Indians, is a foreigner. It does not matter whether you came three hundred years ago or two hundred years ago or four years ago. Time does not matter. You may have come a little earlier; we have come a little later. But we are Americans and we are proud of it.

Just the last thing: an anecdote, a real story. One of the greatest mind of this century, George Gurdjieff, was dying. His disciples were gathered to listen to his last message. He was dying in Paris. He opened his eyes and said, "Bravo, America" and died. Since then Gurdjieff's disciples have not been able to figure out why he said, "Bravo, America." It was so unexpected, so unrelated with anything; but I say to my disciples that that message was for me and for my people. I am immensely connected with the Gurdjieffian system of thought. And America certainly is the place where the new man is going to be born. The old countries are too old. Countries like India are almost so dead.

America is the only possibility that we can uncondition people's mind and make them fresh and young. So Gurdjieff's message is my message also. Bravo, America.

Q: AND, BHAGWAN, IF YOU COULD TALK TO SHEELA RIGHT NOW, WHAT WOULD YOU TELL HER? BECAUSE SHE WILL PROBABLY BE READING THIS IN OUR PAPERS IN EUROPE. PERHAPS YOU WOULD LIKE TO GIVE SHEELA AND HER GANG A MESSAGE.*

A:* If she was here, she will be crying and weeping, and I would have to wash her tears. And she will read this, she will cry and weep, and when somebody is weeping it is better not to say anything, but just to wipe the tears and bring the smile back to the face. I will not say anything.

Q: DO YOU WANT TO SEE HER IN JAIL?*

A:* No. Never.

Q: WELL DON'T YOU FEEL SHE SHOULD BE PROSECUTED IF THERE HAS BEEN ANY CRIMES COMMITTED?*

A:* If there has been any crime, then she be put in a mental hospital. She should be treated. She is psychologically sick. And that is my attitude about all criminals, not only about Sheela. No punishment is human, it is just primitive, rude, barbarian. Any cultured society will treat its criminals as psychological patients. So I would like her to be put into a psychiatric nursing home, with respect. Because whatsoever a person does, that is one thing; but his being is totally different. No act defines your being. A man who commits murder should not be called murderer, because it makes his being synonymous with murder.

Q: WHAT SHOULD HE BE CALLED?*

A:* He should be called a man who has committed an act of murder. But his individuality is a far bigger thing, far more valuable, and that individuality can change him. His future can be that of one of the most creative person. So I am against criminals being punished, sent to jail, given death sentence. That is all barbarious.

If Sheela is found and her gang is proved criminal, we have our own university, we have our psychotherapists. If they cannot find any other place, we can take those people and treat them. Or they can find some other place and treat them there.

Every criminal needs respect, love, compassion, and treatment.

Q: FINALLY, DO YOU OBJECT TO BEING CALLED THE SEX GURU?*

A:* I object absolutely.

Q: WHAT DO YOU WANT TO BE CALLED? WHAT DO YOU WANT THE MEDIA IN THIS COUNTRY AND ABROAD TO REFER TO YOU AS? WE ALWAYS REFER TO YOU AS THE SEX GURU OR THE GURU WHO ADVOCATES FREE LOVE... OR THE RICH MAN'S GURU?*

A:* That's just cheap journalism.

Q: BUT YOU HAVE ADVOCATED FREE LOVE?*

A:* Do you think that I should advocate that love should be charged? Then you will call me a guru for prostitution. Love has to be free. Two persons decide to love. It is nobody else business to interfere.

Q: SO THEN YOU DON'T OBJECT TO BEING CALLED THE LOVE GURU, IS THAT IT?*

A:* I object to be called a guru.

Q: WHAT WOULD YOU LIKE US TO CALL YOU?*

A:* I would like simply to be called Bhagwan which means the Blessed One, because I am so blissful -- that qualifies me. Anything else is cheap journalism, and I don't think that you will be so cheap.

Q: I WON'T. THANK YOU VERY MUCH!*

The Last Testament, Vol 2

Chapter #29
Chapter title: None

20 September 1985 pm in Sanai Grove

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INTERVIEW WITH STERN MAGAZINE, AND ZDF-TV, WEST GERMANY

(Introduction inaudible. This does not appear to be Stern Magazine but another German interviewer.)

QUESTION: TODAY YOU BLAMED SANNYASINS FOR HAVING CREATED A SHEELA AND HER GANG. ISN'T THAT TOO EASY? WHY DON'T YOU BLAME YOURSELF AS WELL? AFTER ALL, SHEELA WAS ONE OF YOUR CLOSEST SANNYASINS FOR MANY YEARS.*

ANSWER:* I blame myself not only for Sheela but for Adolf Hitler too, for Genghis Khan, Tamerlane, Nadir Shah, Napoleon Bonaparte, Alexander the Great, Ivan the Terrible. I blame for all myself, because I am part of this existence. Anything that happens here, in some way or other I am connected with it.
And you are wrong that I have not blamed myself.

Q: HOW DID YOU BLAME YOURSELF? COULD YOU EXPLAIN IT?*

A:* No, because just I was silent. Not to be in it is not enough to be innocent. I was not in it, but it would not have happened if I was not silent.

I was silent for my own reason. I was not silent for Sheela and her gang. I was silent for my own reasons. I always wanted to remain silent for a long period. I was not even yet willingly ready to speak again. It was just seeing the situation, I have to come out of silence.

So certainly I blame myself, but not only for Sheela. If my being silent I am responsible for Sheela, then not being born in Germany while Hitler was there, I am responsible. The same logic.

Q: YOU MEAN THAT SERIOUSLY?*

A:* Seriously? Why I was not born in Germany while Hitler was there? Then I am the criminal for the whole criminal history of humanity.
You are making me a god, and I am a simple human being.

Q: I WOULDN'T AGREE WITH THAT, BECAUSE THERE'S A LOT OF CULT SURROUNDING YOU AND CULT BASICALLY LEADS ALWAYS TO A CERTAIN KIND OF BLINDNESS.*

A:* There is no cult surrounding me. Your eyes must be blind.

Q: BUT AT LEAST YOUR DISCIPLES....*

A:* There are no disciples here. They are my friends. And I am nobody's leader. So make yourself clear about it.

Q: IS THE DREAM TO LIVE NOW AND TODAY WITHOUT THINKING OF THE FUTURE GONE? IF YOU WOULD HAVE BEEN THINKING ON THE FUTURE, IT WOULD HAVE BEEN REVEALED WHAT SHEELA DID.*

A:* No. Future is not determined as almost all the religions have been preaching and conditioning people's mind. Future is determined, then it can be known. If it is not determined, it cannot be known -- not even the second moment, that what is going to happen.

And I say that future is not determined. There is no God to determine it. And it is good that it is not determined, because that is our basis for freedom. Certainly freedom brings its own responsibilities. You can misuse it. Do you want people to be just robots who will never commit anything wrong?

Just because few people commit wrong, just because few people turn to be Nazi, do you want everybody should be turned into a machine?

Freedom is so valuable that we can risk everything, but we cannot lose freedom.

I have risked God and saved freedom. Both cannot exist together. If there is a God who created man, then man is just a puppet. If there is a God who decides what is to happen, then there is no freedom. Then the sinner is not responsible for his sin, neither the saint is responsible for his holiness. Both are puppets, and puppets are not different.

I completely remove God from the picture of my way of life. There is no God. Then the whole sky is open. But it has risks.

But to be afraid of risks is not to be a man. At least a German should not think of becoming a mouse. To be a man means to take risks.

It was a risk. And we have come out of it without losing anything. On the contrary, we have learned much.

Q: WAS IT EVEN A LESSON FOR YOU?*

A:* No, not for me. I have learned everything that could be learned. Now there is nothing to be learned for me.

Q: COULD YOU ELABORATE A LITTLE HOW THEY PLANNED TO KILL YOU, HOW THEY PLANNED TO ASSASSINATE YOU?*

A:* First, they were afraid that I may start speaking again. It is understandable because my teaching is never to believe. Doubt is the basis of my philosophy. Go on doubting until you come to a reality which is indubitable. And then the question of belief does not arise. You know.

So I say either you know or you do not. There is no third category. A believer is one who knows not and yet pretends that he knows.

Q: MAY I INTERRUPT YOU? BECAUSE I WOULD LIKE TO KNOW WHETHER YOU SEE NOW THE SANNYASINS BEING ALL THE TIME MORE BELIEVERS THAN PEOPLE WHICH DOUBTED?*

A:* My s....

Q:... WHAT YOU TRIED TO TEACH THEM?*

A:* Just wait. Let me finish my first thing. Otherwise you will never end and you won't get any answer clearly.

They were afraid that if I start speaking again, then I will create a totally different atmosphere that was there in India. In India nothing like this happened in thirty years. And thousands of people were there.

Just in four years it happened in America. I was silent; Sheela and her gang could make people surrender, believe. That is the criterion. And people have listened it for thousands of years, that that is the basis of all religion. So it was very easy. It was according to their conditioning that they believed her, surrendered themselves totally, blindly.

So they were afraid that once I start speaking people will be in a totally different atmosphere. They will doubt, they will argue, they will want to be convinced. Just simple surrender will not be possible. And no fascist mind would like that.

She was persuading me not to speak because it may endanger my health. I said, "You don't be worried about my health. I know my health. Now it is being endangered by not doing anything, remaining in isolation. I have recovered perfectly and I would like to speak. And tomorrow you make the arrangements and I speak."

The moment I started speaking, the whole commune was excited, ecstatic, except Sheela and her gang. They were sad because their whole power was gone. Their power was that they were representing me, and whatever they wanted they were telling to people that, "This is what Bhagwan wants." And there was no way for the sannyasins to check it, whether I want it or not.

So first they tried to kill... even when I was in silence, three persons who were intimate to me and for whom I was available even in silence -- my physician who used to come to check me, my dentist who was looking after my teeth, and my caretaker who was carrying my food, my tea, my fruit juice -- first they tried to poison these three people. They poisoned my caretaker, but we could not think of it.

Q: DID HE BECOME SICK?*

A:* She became sick. She had just taken a cup of tea in Sheela's house and she came home and her heart started beating so fast. The doctors could not believe. She is perfectly healthy. There is no disease. There is no reason for her heart to fast... so fast. It took three hours for them to bring her heart to its normal position. But nobody suspected.

It was out of question that anybody will poison her, who has been taking care of my body for fifteen years, even when Sheela was not there. She had been seven years before Sheela.

Then they poisoned my doctor, my physician. In the same way, he took a cup of coffee. But because he is a physician, one of the best mind, having all the best qualifications from England -- the youngest doctor to be accepted in the Royal Society of England -- he immediately suspected poisoning.

He was hospitalized, but the poison that was used was indetectible. Two, three days rest and he came out. But he started becoming weak after that. He has never been sick and never weak like that.

Second time they tried to inject poison while he was in the hospital, because Sheela's nurse who was taking care of Sheela used to go there, and she injected. Again he suspected that he has been poisoned.

So it started becoming clear that something wrong is going somewhere. And third time he was poisoned while I started speaking. And he was poisoned in a public meeting where fifteen thousand sannyasins were present.

And now we have the witness who saw the woman who injected him. That woman has also escaped with the gang. And he immediately pulled his robe and showed the people around: blood coming out and the

spot where the injection was given.

He refused to go to the same medical center, because if they can do it in the middle of fifteen thousand people, in the hospital it is not reliable. So we had to send him to Bend. The doctors there also could not find any disease, but he was sick and there was no disease.

To the wife of the doctor they said -- she is here, Hasya is the wife of my physician -- the doctor said to him that, "All that we can assume is poisoning, because there is no disease, no symptoms of any disease, and he is so sick."

And he gave the other idea, that just one year before exactly the same case has happened with the attorney of Jefferson County: no disease and the same kind of weakness, as if the person is going to die.

And when Hasya told me this, then things became even more connected because our commune's property lies half in Wasco County and half in Jefferson County, and the attorney of Jefferson County was not allowing us to do anything on that land.

Half of the land -- we have one hundred twenty-six square miles land -- half of the land, fifty miles or more, is in Jefferson County and we wanted to make few cottages for farmers there, and farming, gardening.... But he was adamant.

Perhaps the same group was behind the poisoning of that man.

Just yesterday one of the doctors informed that she was poisoned in Sheela's house. Perhaps they were only experimenting, because the poison was such that only her tongue became paralyzed. She could not speak for twenty-four hours.

Perhaps that was their experiment for me.

If I can be poisoned and I cannot speak, that will be great. I am living -- that will help them. I cannot speak -- that will help them.

And then she insisted continuously that she needs a key of my bedroom from the outside for security reasons.

I said, "I don't see what is the point of having a key from the outside for security reasons. Guards are there. Phone is there. You can inform if any problem is there."

And finally we had to take the key from her, because that insistence for key certainly was while I am asleep either to inject me or to do something, one does not know.

Yesterday the man who takes care of the cows informed that he was told to put a certain quantity of poison in my blood every day... in my milk every day, so in a long period it will kill me and nobody will suspect.

And since they have left, so many people have come up with so many amazing facts, and they were all afraid of them because if they can kill me.... And they had already killed one man and just threw his body out of the Rancho Rajneesh. The body was found by the police but they could not find who has done it.

They were immensely afraid, in deep fear. So they followed whatever was told to them.

She had arranged a Share-Home program last year for street people. She said that it is not for voting purposes, but it seems it was for voting purposes, to take over the Wasco County. And I am an absolutely non-political person and I have been teaching my people not to be political. That is a third-rate being, to be in a third-class humanity.

Those who cannot be anything else, let them be politicians. If you can be a singer, be a singer. If you can be a dancer, be a dancer, a painter. Be something creative. Politics is simply destructive. The whole history is full of politics and destruction. So I am absolutely apolitical.

So even to me she lied that, "It is not for political purposes. In fact, we have surplus money out of the annual festival and we want to do some humanitarian work."

I said, "If it is humanitarian work, good."

So those three thousand street people were brought in, but to convince them to vote was not a easy thing. So a certain poison in gallons was imported from the outside, and all those people were given that poison in food, in tea, in this, in that, and they were kept drugged, almost in a robot situation, so whatsoever you want them to do they will do.

By mistake they poisoned one man too much. He died. They just threw his body out of the Rancho Rajneesh.

As people started opening their mouths, because now they are not afraid at all, we have come to know that they burned one of the Wasco County planning offices because they wanted to burn all the documents concerning Rajneeshpuram -- and they succeeded. They burned the whole house completely.

They tried one of our pilots to take bombs, petrol and other things in the plane and crash the plane with

the Wasco County office, and before crashing it jump in a parachute, to destroy the whole county office and perhaps few other houses surrounding. The man refused. Because he refused, he was immediately sent to Germany in a small commune there so that he does not say it to anybody else.

As he heard that those people have left, he immediately phoned, that, "I want to come and I have a story to say." He is back.

Now, this gang was completely murderous, inhuman. And why it happened: I was unavailable to the commune. I was silent. I did not want to be interfered -- no phone. For five years I have not read any newspaper, have not seen any television.

(There is an interruption by the camera crew.)

This whole group was not basically bad. This is my understanding, that nobody is basically bad, but every body carries in his unconscious many potentialities. He can become a god, he can become a devil. It is only a question of opportunity.

Simply they got the opportunity: five thousand people ready to trust without questioning, and they were trusting because of me. They were not trusting Sheela. Their minds were saying that this is not the right thing, but if Bhagwan wants it, then there must be something right.

These people are innocent, and they saw the opportunity and their unconscious desire to be powerful, to take over Antelope, to take over Wasco County, became bigger and bigger. the people were not basically wrong.

When I had chosen Sheela as my secretary she was a simple woman, in every way a beautiful person. but everybody's unconscious -- and below the unconscious is the collective unconscious -- is full of animality, because it comes from animal heritage. Nothing can be said about it, at what point, in what opportunity it will start asserting.

But the moment I became aware that something is going wrong, and this was the chance....

They created a home, a complex of homes, in Antelope and they wanted to make it an AIDS home just to create nuisance for Oregonians, because it will become a danger to everybody around. Hospitals are refusing, families are refusing, people are committing suicide. So from all over America AIDS people will start moving to Antelope.

And to me they said they are making a beautiful housing colony for sannyasins, particularly for festival purposes.

I said, "That's okay."

Only the last day when they were going to inaugurate it, they wanted me to be present. I inquired what exactly it is. Then they told me that, "We are going to make a AIDS home."

I refused and I said, "This cannot be done. You are not only risking Oregonians, you are risking your own commune too. Your doctors will have to go there, your nurses will have to go there. And those people, if they want to come to listen to me, you cannot prevent. You are risking your own people. This I will not allow. So cancel the press conference."

That day it became clear to me, looking at Sheela's eyes, that the bridge between us is broken.

And since that time she started remaining more and more out of America -- in Europe, in Australia -- finding any excuse that there is work. We have communes everywhere and the work was always there. But after that day the work was so much that she could not come back here even for the ceremony.

She came three days before. There was no need, because she came from Switzerland here. And in Switzerland she did again another crime. She was married to an American and she got married to a Swiss man, because she was planning now. Here there is no possibility for her ego trip, but in Europe I am not there but my communes are there; she can still have the ego trip.

So she got married to the chief of the commune in Zurich -- without getting divorced. And when she was told by her husband that, "This is stupid. I will also be a criminal with you," so she ran away to Nepal, because in Nepal -- it is such a poor country that you can bribe any magistrate and can get a divorce backdated -- so she got a backdated divorces from Nepal.

And then she came here just to pack up things, particularly those things that may prove dangerous to her. She was collecting all kinds of poison, she was collecting materials to make bombs.

And in those three days she didn't come to see me. And there is very simple reason not to see me, that you have a cold, because I am allergic. So she said that she has cold; when her cold is okay she will come and see to me.

And without seeing me -- just she wrote a note that she is leaving, and leaving forever, and she is resigning from the post and leaving all legal papers for resignation etcetera with the proper people. And by the time I received her note, she has left.

She collected the people, those who want to come with her -- and she threatened them, because, "You will be found criminal if you don't come with me." So twenty people who were afraid now that if they are left behind and things are exposed they will be in trouble went with her -- unwillingly.

One woman returned from Seattle back. She said whatever happens, but she is not going to leave the commune. Another person has phoned that he wants to come back. And soon they all will be in difficulty, because they are hiding in Black Forest in Germany like criminals. And how long you can hide? And where you can hide?

We have informed American government, Swiss government, Swiss police, German police, and we have our own sannyasins everywhere. We are getting report where they are every day.

Q: DO YOUR SANNYASINS CHASE HER?*

A:* No. There is no need. There is no need. But twenty persons moving anywhere -- and Sheela is well known in Germany -- anybody will recognize. Anybody will inform other sannyasins that they have seen Sheela with twelve other people... twenty other people.

So no harm on a big scale has happened, but they were preparing. And we have found after they have gone, in their house, literature how to make bombs, chemicals and other things -- poisons, books on poisons, a particular page underlined with the same poison that my physician was thinking has been given to him because that is not detectable. And it does not kill you immediately, it simply weakens you. Just you have to go on giving over a period of time: it will kill you but you will die almost like a natural death.

And we have found -- just Hasya has moved, now she is the president of the foundation -- in her room they have found that under the room, underneath, they have rooms and a tunnel which goes far away to get out. In any case if police is going to arrest her, takes the whole house, surrounded, she can still escape. And those rooms, perhaps for some people who are rebellious to put them there, to drug them there or kill them there-we don't know what was the purpose of having those rooms underneath.

We are making it available -- everything -- to the police. And we are making available all kinds of witnesses, for everything that they have done.

They bugged houses, they bugged my own room.

Q: WHAT IS ACTUALLY YOUR FEELING NOW TOWARDS SHEELA AND WHAT WOULD YOU DO IF SHE WOULD COME BACK?*

A:* I will take her back. We have a university here, and we have all kinds of therapies here. She needs some psychotherapy, a long treatment.

I have all compassion for her, and the same love and the same trust, because my love is unconditional. What she has done makes no difference to it. In fact, I am worried about her because she must be unnecessarily suffering. There was no need to go anywhere. She could have simply come to me and told to me that these are the things that she has done.

And we would have entered her into the therapies and all her colleagues into the therapies and treated them.

This is my attitude about all criminals, not only her. I am against punishment because punishment has not transformed anybody in the whole history. Still we go on doing the same thing all over the world. We are barbarious.

A man kills somebody and you kill the man, give him a death sentence or a lifelong imprisonment, which is even worse. His act was crime and your act is justice. Both the acts are same. Just he is a poor single individual and you have power of the society, of the state, of the military, of the government.

But you are doing the same thing. It is revenge, it is not justice.

And if the man committed suicide or murder, he has still a future. His murder was in the past, and murderers have been known to become saints. Now, to kill that man is to deprive him from a future. He may

have turned into a saint. And what right you have got? All that you can do is that... that man has something wrong with his psychology, that her hormones are not harmonious. Something chemically wrong.

And that's what has happened with Sheela. She was raped when she was only sixteen, and raped by a man who was her father's friend, old. And she had always respected the man as her uncle. He used to stay in their house. The father and the mother had gone out and only the uncle was in the house, and he raped her. She became pregnant. In those days in India abortion was not legal, so she had to go through that indignity of an illegal abortion.

I think that scar is deep in her being. She hates Indians, one thing. And something in her wants to take revenge with the whole society.

She is not conscious of all that, but it is there.

So I will not do anything else than be more loving to her than I have ever been to her, because these are the moments when a person needs more love, more respect, more acceptance. And I will give her to the university to treat her, to bring all her unconscious out. It is just a question of vomiting the unconscious out. And once you are clean such a thing cannot happen again.

And this is my general attitude about the whole idea of jurisprudence, criminology. Strange it is: a person tries to commit suicide and fails, and then the court gives him death sentence because he was trying to commit suicide and failed. Now they help him to succeed. Great minds are creating our laws and our courts.

A man steals something very small and he is sent to jail. He is just amateur and perhaps in his situation anybody would have stolen. Perhaps he was hungry, he needed medicine, his mother was dying, he needed medicine. And you imprison him for two years in the jail where he meets great experts, criminals, master thiefs. And in those two years he graduates. He had come as an amateur, now he comes out as a professional thief.

Because it is a simple idea amongst all criminals that to commit crime is not crime, but to be caught is crime. So just you have to be very careful, intelligent, aware, that you are not caught. Then do whatsoever you want to do. Doing is not a problem at all, just don't get caught.

Punishment helps only to create more criminals. Your imprisoned people, which are in millions around the earth, are just getting training. Your jails are universities for criminology. And your courts serve the crime, not the culture.

So that will be my attitude of all those people. If they come back they will receive not only my love but my whole commune's love. Whatever they did, perhaps they were unconsciously doing it, not knowing what they are doing.

We can clean their unconscious, we can make them more aware, we can clean them, we can give them a new birth.

Okay?

INTERVIEW WITH ERIC FALWELL(?) FROM STERN MAGAZINE, GERMANY

Q: I THINK THAT YOU ONCE SAID IN POONA, "IT MAY NOT LOOK LIKE, BUT I KNOW EXACTLY WHAT IS GOING ON IN MY COMMUNE." WHAT IS YOUR EXPLANATION THAT YOU OBVIOUSLY DID NOT KNOW ANYTHING THAT WAS GOING ON HERE IN THIS COMMUNE?*

A:* What I have said in Poona was a totally different situation.

I was available to the commune every morning for discourse two hours, every evening two hours. The secretary was coming twice a day -- one hour in the morning, one hour in the night -- to inform me about every detail. And the whole day I was available.

Whenever there was any need, it should be informed to me. If they have to take any action which is out of the way, they have to ask me. That's why I had said that, "Whatever happens here, I know about it."

Here the situation was totally different. I was in silence and in isolation, and my instruction was that only Sheela will come every evening for one hour; that too only when she has urgent work that she cannot handle. And she should inform me only things which are absolutely necessary and have to be informed. So for three and half year I was completely out of the world: not a single newspaper, no book, no television, no radio, no information what is going on, what is not going on.

When in Poona I had said that I know everything, people thought that it is something esoteric. To me all esoterics is bullshit. It was not anything esoteric. It was simply my availability.

And I was living... and Poona was a very concentrated place: only six acres in which two thousand sannyasins were living who were working. And eight thousand sannyasins were living outside the commune for which we were not responsible in any way.

Here the situation is different. It is eighty-four thousand acres. Just think: six acres and eighty-four thousand acres. It is almost impossible for me to know everything what is happening, where it is happening. There are five thousand sannyasins living here, separated by hills in different places. Nobody knows what they are doing in their rooms. And I am not a peeping Tom.

Q: BHAGWAN, YOU SAID YOU ARE A LOVER NOT A LEADER....*

A:* Yes.

Q:... YOU ARE NOT THE RULER IN THIS COMMUNE AND THERE ARE NO RULED.*

A:* Yes.

Q: BUT SOME SANNYASINS OBVIOUSLY ARE PREPARED TO DO EVERYTHING WHEN THEY ARE TOLD THAT IT IS YOUR WISH. THEY MAY EVEN KILL FOR YOU. DOES THIS FRIGHTEN YOU?*

A:* No. This does not frighten me. This just makes me aware of a human paradox.

I am telling my people, "I am not your leader." I am telling my people, "I am not your Master, not a messiah, not a prophet, not a savior. I am just a human being like you -- with a very little difference, that my eyes are open and your eyes are closed, which is not much of a difference. You can open your eyes any moment you want.

"So there is no need to put me on a high pedestal. And there is no need to sacrifice for me. I have never sacrificed for anyone, and I will not want anybody to sacrifice for me."

But this is what I am saying is the paradox: the more I say this the more they love me.

Now the only alternative is that I should start teaching them that, "Die for me. Whenever there is need, immediately jump into the lake and die." But then I will be condemned that I am teaching them....
And there is no third alternative. These are the only two alternatives.

Q: DOES IT MAKE YOU SAD THAT YOU ARE SO OFTEN MISUNDERSTOOD AND OBVIOUSLY BY YOUR OWN....*

A:* No. Not sad, not sad because I understand the situation of the human mind. It is expected. You feel sad when you come across unexpected things. I have nothing which is unexpected, so nothing makes me sad, nothing disappoints me, nothing makes me frustrated because I don't have any expectation. Whatever happens, I take it for granted that it was to happen.

Q: BHAGWAN, YOU TELL YOUR SANNYASINS THAT THE COMMUNE IS NOT A VOTING CLUB, THAT THEIR OPINION DOES NOT COUNT MUCH BECAUSE THEY ARE NOT ENLIGHTENED. DOES THIS NOT MAKE THEM MORE DEPENDENT ON YOU?*

A:* No. My emphasis is that they should become enlightened! Then only whatever they say has some value. Right now they are talking in their sleep. It has no value.

For example, Germany is one of the most intelligent country in the world but it voted Hitler. What you can make of it? Such a intelligent group of people -- people like Martin Heidegger, one of the best minds in the whole history of man -- were in favor of Adolf Hitler. The reason is, intelligence makes no difference.

Unless you are enlightened, your opinions are going to be wrong and anybody can exploit them.

So my emphasis is not that you remain sleeping and I will do the work; you depend on me. My emphasis is that, how long I can be here? So be quick and be awake. Next time, next morning, I may be gone.

Q: WHEN NOBODY IS DICTATING, THEN YOUR SANNYASINS, I THINK THIS WAS IN YOUR OWN WORDS: "COULD BECOME LAZY. THE COMMUNE COULD FALL APART." DO YOU THINK THAT YOUR SANNYASINS NEED A WHIP? I MEAN, THE SAME PEOPLE YOU CALL PROBABLY THE HIGHEST EXPRESSION OF EVOLUTION?*

A:* They are the highest peak of evolution. But still they are human beings and not enlightened. Only the enlightened person needs no whip. Otherwise you need some kind of whip -- maybe made of very soft material.

Q: SO YOU SAID THE WHOLE FAULT FOR THIS TRAGIC AFFAIR HERE WAS YOURS. YOU WILL NOT ALLOW THAT TO HAPPEN AGAIN. WHAT KIND OF SAFEGUARDS ARE YOU PLANNING AND WHAT KIND OF... COULD THERE BE?*

A:* One is that I will be available. I am not going into silence as long as I am alive, and perhaps even afterwards.

Q: WAS IT A REAL THREAT THAT WHEN YOU SAID THAT YOU MIGHT NOT DO ANYTHING AGAINST A SECOND SHEELA IF THERE IS A SECOND SHEELA HERE IN THE COMMUNE COMING UP?*

A:* If the people do not take the responsibility and it seems that they need a Sheela, that they cannot work without her, that they cannot exist without her, then to stop the second Sheela will be harming these people. This time I had to stop because I felt Sheela is harming them. To prevent that harm, I stopped Sheela. But if I see that preventing Sheela is more harmful to these people, then what is the point of preventing Sheela? It is a question of relativity.

Q: YOU TOLD THIS MORNING THAT SOME OF YOUR PEOPLE ARE FORCING THEIR WAY TO YOUR HOUSE. DOES THAT MEAN THAT THESE PEOPLE BECOME A NUISANCE TO YOU, A BURDEN THE COMMUNE MAYBE, OR THE COMMUNE A BURDEN TO YOU?*

A:* No, it is just one or two week, just a period of transmission when Sheela and her group has gone. It happens everywhere whenever one structure changes and another structure takes its place. There is bound to be a gap, which is more or less chaotic. So it is not going to be a permanent thing. Just two hours they will harass me and then they will be okay. That is not a problem.

Q: LET'S COME BACK TO THE CRIMES SHEELA AND HER GANG HAVE COMMITTED. SOME PEOPLE WILL SAY THAT THERE ARE NO REAL CRIMES, THAT IT IS JUST KIND OF A POWER STRUGGLE AND THAT YOU USED SHEELA AS A SCAPEGOAT BECAUSE SHE CREATED THAT KIND OF HOSTILITY TOWARDS THE OUTSIDE WORLD AND THE OREGONIANS ESPECIALLY. WHAT WOULD YOU LIKE TO COMMENT ON THAT?*

A:* They are just being stupid, just being Oregonians, nothing else.

Q: WILL THERE BE MORE HARD EVIDENCE COMING UP FOR THESE CRIMES?*

A:* Yes, it seems. And that will prove that they are wrong. it has nothing to do with them. Sheela has done real harm, but it will take time to find out everything. After second world war, how many years it took to find out all real harms that Adolf Hitler and his gang did? And you have not been found everything. Even you have not been able to find Adolf Hitler's body.
So it takes a little time. And this is more or less a small Germany.

Q: ARE YOU ACTUALLY COMPARING THE CRIMES SHEELA AND THE GANG HAVE COMMITTED WITH HITLER'S?*

A:* Yes, it's exactly the same beginning. It is the same type of....

Q: BUT SHEELA WAS STOPPED EARLIER.*

A:* Yes.

Q: FOR SOMEONE HAVING COMMITTED ALL THESE TERRIBLE CRIMES, PLANNED ALL THESE CRIMES, I FEEL HER RETREAT WAS QUITE ORDERLY. SHE SENT YOU THIS LETTER, AND SOME OF HER GANG OR SOME OF THE PEOPLE LEFT ONE DAY LATER. IS THAT CORRECT AND HOW COULD YOU EXPLAIN THAT, THAT THEY WERE NOT ALL RUNNING AWAY, OBVIOUSLY, IN THE SAME MOMENT?*

A:* No, not in the same moment. She sent me this letter and I sent her the message that, what is her problem? "And just rest two, three days. When your cold is okay, you come to me and we figure out that what way things should move." And she promised that she will wait two, three days. As her cold gets better she will come.

But next day she simply left with the whole gang, even with the person who had brought the message to me, Savita, whom Sheela has suggested that, "If you feel right, then Savita will be perfectly able while I am gone to take my position, because she has been working with me all along and she knows everything and all the complexities and all the cases and litigations."

And I told Savita, "That's perfectly okay. If Sheela wants to go let her go, but only after she has seen me. Perhaps she may change her mind. And you can take her place. There is no harm. Somebody has to take her place and you are perfectly okay."

And she was going to bring next day all the papers so that I can sign my attorney authority, that she is my secretary. Next day she also escaped with them.

Q: GIVEN THE CHANCE TO SPEAK TO SHEELA NOW, WHAT WOULD YOU LIKE TO TELL HER?*

A:* Just I would like to tell her that she behaved in a very coward way. She had me let down. I don't care what she has done but she should have faced before she left. And she should have told me that what all* she has done and what is my approach towards it?

And in fact I would have been a shelter to her. I would have given all her illegal acts to the government, but I would have provided legal advisors also to protect her, because whether she did right or wrong, her intention I know was not wrong. Even if she wanted to kill me, then too I feel her intention was not wrong. Perhaps she felt that my speaking is a danger to the commune.

So the first thing I have to say to her if she had come that, "You behaved in a very cowardly way. You did not prove your mettle."

Q: DID SHE TAKE HER MALA WITH HER?*

A:* She has taken.

Q: AS FAR AS I KNOW, YOU ARE NOT SURE YET IF SHE HAS STOLEN SOME MONEY OR PUT SOME MONEY IN A SWISS BANK ACCOUNT. BUT YOU MENTIONED THIS DEBT OF FIFTY-FIVE MILLION U.S. DOLLARS. COULD YOU COMMENT ON THAT?*

A:* It will take a little time, but certainly she must have taken money -- because from where she can get money for twenty people to travel, to stay in Switzerland or in Germany -- all their expenses?

She must have been siphoning money for at least two, three months. It was a well planned thing, it was not just a quick decision, because just yesterday I was told that they were looking for Puja, her assistant in all these crimes and the most criminal person in the whole gang. She is a medical person, so she knows more about poisons and this and that.

She was looking for Puja to be married with a Swiss sannyasin for two months. That means for two months they were preparing the ground. Otherwise there is no reason for Puja to be married to a Swiss sannyasin. There was no need at all.

So for at least two months they were in preparation. In these two months they must have siphoned money. Our money expert will be here who will be looking into... because we have several corporations. Here we have several corporations, in Europe we have several corporations. We have a international service corporation.

So from what corporation she has managed money.... Right now they have looked only in the Foundation copies, but it says only expenses. But they may not be expenses. They may have been simply sent to Switzerland and they may not have been authentically expenses.

But it is certain she cannot survive without money, and she has no money. And the remaining others don't have money either. They had, certainly, a bank account in Switzerland and they were telling me that it is for me. In case I have to leave America I will need some money, and Switzerland will be the best place. But the bank account was in Sheela and Savita's name.

Q: AND THEY HAVE NOT RESIGNED FROM THAT?*

A:* Just they have never even told me how much money. I asked again and again, "The account is for me, but at least I should be told how much money is in that account -- because it is in your two persons' name. I cannot take a single dollar out of it. You can take the whole account, and I don't even know how much has been taken."

And they said, "We will tell you. We will find out." And this and that. But never. In these four years they were collecting money in that account, which may be millions.

Q: IF THE COMMUNE IS IN FINANCIAL TROUBLE....*

A:* No, there is no trouble.

Q: IN CASE THERE HAVE TO BE MADE SOME SACRIFICES WOULD YOU SUGGEST THAT SOME OF THE ROLLS ROYCES ARE SOLD?*

A:* That seems to be impossible, because I wanted. I had even declared in the press conference that I would like.... Ninety Rolls Royces are simply sitting there. I use only one.

So they should be distributed to different groups in the commune, and they should be made available to

all the sannyasins. But they don't belong to me, so I cannot distribute. I am not the owner. They belong to a trust, and the trustees are not willing. They say to them they are sacred because I have used them. They will become a memorial. They cannot be used by anybody else.
Now, I am legally out of it, because I cannot do anything.

Q: IF YOU WOULD CALL THEM NOT SACRED, WOULD THAT HELP MAYBE?*

A:* It is very difficult. They won't allow anybody to sit on this chair. The president of the car account must be here. John?
He is there. Come here. So listen from the horse' mouth itself.

JOHN:* We have met, the trustees, and we have decided that the cars are not for sale, not to be given, because they are sacred to us and we want them just where they are.

A:* Now they have (inaudible)*

Q: WOULD YOU AGREE THAT THERE WAS SECURITY PARANOIA HERE IN THE COMMUNE WHICH ALLOWED SHEELA TO ESTABLISH MUCH MORE WEAPONS THAN REALLY WERE NEEDED, TO STOCKPILE THESE WEAPONS?*

A:* No.

Q: IF THAT'S CORRECT, WHAT WOULD YOU DO WITH THESE GUNS NOW?*

A:* They will be delivered to the police department. What we will do with them?

Q: SO YOU AGREE THEY WERE TOO....*

A:* No, I don't agree. This is what the German mind does. I am saying if they are more than needed they will be delivered to the police. And we have a police department here. We need not go to deliver them to White House. But I don't think there are more than needed.

Q: LAST TIME WHEN YOU CHOSE SHEELA AS YOUR SECRETARY YOU SAID IN YOUR LECTURE THAT YOU DIDN'T NEED AN INTELLECTUAL, YOU JUST NEEDED A PARROT.*

A:* Right.

Q: AS WHAT, IF I MAY ASK, DO YOU SEE YOUR NEW SECRETARY?*

A:* Because the parrot failed, this time it is a real woman.

Q: MANY PEOPLE I INTERVIEWED IN THE LAST DAYS WOULD LIKE TO SEE RAJNEESHPURAM TO BECOME A KIND OF A HOLIDAY RESORT.*

A:* I would also like it.

Q: DO YOU SEE ANY PROBLEMS? I MEAN, DOES IT GO TOGETHER WITH THIS STRONG FEELING OF BELONGING TOGETHER, OF TIGHTLY KNIT RELIGIOUS COMMUNITY?*

A:* No. No. I would like it to become a holiday resort, but the attorney general of Oregon seems to be a crackpot.

We have been in every way financially helpful to the economy of Oregon. Already at least thirty thousand people per year are coming as visitors, particularly in festivals. If it becomes a holiday resort it can attract hundred times more people from all over the world, from America, and it will give Oregon an immense support economically.

It is a bankrupt state. Half of the land of Oregon has been sold to the federal government just to pay debts. Still there are more than two hundred million to be paid, and they don't know how to pay it. And I don't think they have any way to pay it.

But we can make this place really paying. Already we have put two hundred million dollars here, in this desert, to change it into a small oasis. But only a small part has been changed.

And we have resources all over the world which are ready to transform this whole desert into a lush green place.

Q: DOES IT MEAN YOU WOULD LIKE TO BUY SOME MORE LAND HERE IN OREGON?*

A:* No, no. This land is too much. We don't want to buy any more land. All that we want, that government should stop harassing us, should stop hindering us. We don't want them to be in some way favorable to us, no -- just fair, legally fair. They are being illegally inimical. And they are harming themselves.

Q: OBVIOUSLY SOME OF THE OREGONIANS, OR AMERICANS, AT ALL DID NOT LIKE THE KIND OF LANGUAGE SHEELA WAS USING. WOULD YOU SAY THERE IS A NEW APPROACH NOW?*

A:* We will see. We will see, because what they don't like, they should stop using it also. It is not one-sided.

It is a small commune. And the language they use, they should be aware of it, that we are not Christians that we will turn the other cheek. We believe in tit for tat. We will hit their both cheek.

Q: DO YOU SEE YOUR RENAMING OF ANTELOPE AS A KIND OF A PEACE GESTURE OR...?*

A:* No, not as a peace gesture. Just because we don't want. There is no reason. I am not a political person. What we have to do with unnecessary burden? Because we have to keep police there, we have to keep sannyasins there, we have to keep the councilors there, and they are all needed here. Work is here. And our place is here, and we have so much to do that why we should bother for anybody else?

It is Antelope people's problems. They should solve. We are not interested.

It is not that... but I have just seen one video, news video, and the ex-mayor of Antelope is not willing that land or houses will be purchased from Rajneesh Foundation. If this is their attitude, then the name of Antelope will not be changed. It will remain City of Rajneesh. And if they are not going to purchase our land and houses, then we are going to purchase their land and their houses.

This way or that, but it will have to be settled.

We already have two, three... two-third houses and lands in Oregon... in Antelope....

Q: NOT YET.*

A:*... and one-third are left only with them. And only not more than one dozen people are living there. And if they are... the language the ex-mayor used, that she does not trust us.... What is the question of trust?

We are saying, "You purchase your lands and we are giving you at the same price as we had purchased it from you four years before. In four years the prices have gone high. We have renovated your houses, we have put money in your lands. We have made your dirty village in a beautiful place. And we are ready to give it in the same price as we purchased."

And even if she says that she does not trust, so what she wants? How she will trust? We should donate all this to the Antelope people? We don't believe in donations. We have never asked anybody for donations.

Q: BUT YOU ACCEPT.*

A:* We accept but we never ask.

So it has to be. So remember for my people that the name has not to be changed. Till they are ready to purchase all the land and all the houses, the name is not going to be changed. It is going to remain City of Rajneesh.

And purchase all other houses which are available to be purchased -- immediately. And finish that village completely.

Q: BUT ALL IN ALL I UNDERSTAND THAT YOU WOULD LIKE TO STAY IN THE UNITED STATES, YOU LIKE TO LIVE IN THE UNITED STATES.*

A:* Yes. I would like to stay here.

Q: DO YOU SEE ANY DANGER THAT YOU COULD BE EXTRADITED OR WHATEVER?*

A:* That can happen anywhere.

Q: I MEAN, OBVIOUSLY SOME OTHER PEOPLE SAW THIS DANGER, BECAUSE YOUR SWISS BANK ACCOUNT.*

A:* It can happen anywhere. A person like me lives with death every moment. So there is no problem.

In America twenty percent presidents have been assassinated. This is the most criminal country in that way.

So if twenty percent presidents can be assassinated, if they can assassinate a man like Abraham Lincoln, it is really good to join with Abraham Lincoln and his company. There is no harm.

But it will not be so easy. That's why they are feeling so upset and so uneasy. Otherwise a country which has nuclear weapons to destroy the whole world is afraid of two, three dozen guns which are not even automatic? It seems silly.

And we are not afraid of their nuclear weapons. They can make a Hiroshima, they can make another Nagasaki. What our two, three dozen guns are going to do?

But they know one thing certainly, that if they do anything wrong to us they will be exposing their hypocrisy before the whole world.

It is not a democratic country. Only the constitution is democratic, but the politicians are not.

And we are going to fight for the American constitution against the Americans.

I would have gone. I had not come here to stay. I had come just for my health reasons. I would have gone, but it became a challenge. They will not give me the green card when I have every reason that the green card should be given to me. They have six categories; I have applied on five categories, and if they want I can apply on the sixth too: that is marriage. I can marry as many women as they want.

Now it is a question of challenge. Unless I get the green card I cannot move out of this country. If I get the green card I may leave immediately. I have not much interest.

Q: YOU WILL FIGHT WITH ALL YOUR LEGAL MEANS OR WOULD YOU ALSO, I QUOTE, "SHEELA, PAINT THE BULLDOZERS WITH YOUR BLOOD"?*

A:* No, I am just fighting with legal means. There is no need for any illegal means. They are doing everything illegal but my people have enough intelligence to fight with them with legal means. And we will fight.

In fact, on those five grounds we are moving on each ground separately. Each ground will take twenty years to reach to the Supreme Court to some decision. If it is no, we start the second. If it is no again, we start the third. In one hundred years neither any of the NSI* officers -- and many presidents and many governors and many attorney generals -- and I myself will be gone.

So there is no problem. We can manage it. And they have understood, because what they are doing for four years? If they want to say no, four year is enough time. But they are afraid. If they say no, we move to the court. Yes they cannot say; no, immediately we go to the court. And going to the court, the problem is out of their hands. And courts are still fair.

Q: IN CASE YOU GET YOUR GREEN CARD TOMORROW, WHICH COUNTRY WOULD YOU PREFER TO...?*

A:* Germany... because my next fight has to be in Germany. I have to see how much intelligent politicians you have got.

But this is certain. If I get the green card, immediately I am coming to Germany. So pray God for my green card.

Q: I GIVE YOU TWO QUOTES OF SHEELA. WHICH ONE WOULD YOU THINK IS THE REAL ONE?*
"I'M STILL IN LOVE WITH BHAGWAN" OR "BHAGWAN IS THE MOST CORRUPT ON EARTH."

A:* Both must be hers, because love can become hate any moment. They are two sides of the same coin.

She had loved me now she hates me. But my love is different. Once I love, I love, because my love is not dependent on the object of love. My love is dependent on my state of being. So whether the other person changes, becomes different, friend turns into a foe, does not matter, because my love was never dependent on the other person. My love is my state of being. I simply love.

Both the quotes are from Sheela. Without knowing I can be categorically certain both quotes are from Sheela. Okay?

Q: THANK YOU VERY MUCH.*

The Last Testament, Vol 2

Chapter #30
Chapter title: None

21 September 1985 pm in Sanai Grove

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PRESS CONFERENCE:
ABC-TV AUSTRALIA
PEOPLE MAGAZINE, SAN FRANCISCO, CA, USA
KOMO-TV, SEATTLE, WA, USA

ABC: YOU KNOW THE CONSTRAINTS OF TELEVISION, SO IF WE CAN KEEP YOUR RESPONSES AS SHORT AND SUCCINCT AS POSSIBLE IT WILL MEAN THAT MORE OF IT WILL GET TO AIR AT THE OTHER END. AND YOU ARE TALKING TO AN AUSTRALIAN PUBLIC, YOU KNOW WHAT THEY'RE LIKE: VERY SHORT COMPREHENSION PERIOD.*

A:* Your question has to be short. That you remember. If your question has many implications then my answer cannot be short.

Q: WOULD YOU SAY YOU'RE AN ENLIGHTENED MAN?*

A:* I am.

Q: IF YOU ARE AN ENLIGHTENED MAN, HOW COULD IT BE THAT FOR SO LONG SHEELA AND HER GANG WERE ABLE TO CARRY ON THEIR BUSINESS HERE?*

A:* Enlightenment has nothing to do with it. There is no contradiction. To be enlightened simply means I know myself. That does not mean that I know everybody. That does not mean that I know future, tomorrow. It simply means that I know my consciousness is fully awakened, twenty-four hours.

I know my inner light. I know my eternity, my deathlessness. It has nothing to do.... In fact, if I was not enlightened, perhaps Sheela may not have been able to do what she was able to do, because then I would have been just as cunning, as political, as suspicious, as everybody else.

My enlightenment makes me loving without any condition, trusting without any condition. It brings my childhood back to me, my innocence.

And I still trust and love those people who have deceived. That is their problem that they deceived. It does not change my attitude. If they can change my attitude, they become my masters.

Nobody can change, by doing anything, my attitude. If I love you, even if you assassinate me, I will still continue to love you. Your assassination makes no difference. You can assassinate me but you cannot assassinate my love.

Q: WHAT DO YOU SAY TO THOSE, THAT CONTEND THAT SHEELA AND HER GANG REALLY HAD YOUR ENCOURAGEMENT AND THAT....*

A:* No!

Q:... AT A CERTAIN PERIOD YOU CUT THEM OFF FROM THEIR CONVENIENCE....**

A:* Not my encouragement. Don't try to make your own implications. When I am present here, you ask me.

I was silent for three and a half years and in isolation, and I was not interested at all in any information. I was not reading any newspaper, seeing no television, getting no information. Everybody who was approachable to me -- only four persons: Sheela as my secretary, my physician, my dentist and my caretaker -- they were told not to bring any unnecessary information to me. I don't want anything. I want to be left alone.

So my silence is not an encouragement. My silence became an opportunity for them, but it is not an encouragement from my side.

Q: WHAT DAMAGE HAVE THEY DONE?*

A:* They have done much damage. They have tried to kill innocent sannyasins. They have killed a man, a street person that they had brought here. They have burned the county planning office. They have entered into government offices in the night and stolen papers, files. They have even tried to poison me. They have made a bank account in Switzerland.

Just yesterday I have been informed by Sheela's old secretary that at least forty-three million dollars are in the account, and she was Sheela's secretary five years before. So in these five years, what else they may have accumulated there?

Q: YOU HAVE NEGATIVE PUBLICITY IN PLACES LIKE AUSTRALIA FOR THE RAJNEESHEES, PRIMARILY BECAUSE OF WHAT SHEELA WAS SAYING IN AUSTRALIA. WHAT DAMAGE HAVE THEY DONE THROUGH THEIR BUSINESS HERE TO THE RAJNEESHEE CAUSE?*

A:* No, that does not affect me at all. Negative publicity I can change into positive publicity at any moment -- just like that. That is not a problem.

Q: BUT IT HASN'T HAPPENED -- JUST LIKE THAT....*

A:* It is happening. Just like that.

Q: I DON'T SEE IT HAPPENING -- JUST LIKE THAT NOW....*

A:* I see. And you don't have eyes to see, you have only a journalist's blindness. And I don't have a good opinion of journalists, remember.

I don't have any good opinion of the journalists, remember. They are just people who could not succeed in politics and now standing by the side of the road and throwing a stone on everybody who is succeeding. So that does not matter at all. I don't care a bit what the journalists say.

Q: BUT DO YOU CARE WHAT PEOPLE SAY?*

A:* I don't care. What I care is what happens to my people. Saying makes no difference.

What difference does it make to Christians? People were not saying very positive things about Jesus, otherwise he would not have been crucified. Not a single hand was raised for him. Everybody was against him. But what harm that has done to Christianity? In fact, those hands which were raised against Jesus have created Christianity. If Jesus was not crucified, there would have been no Christianity at all, because Jesus was a Jew -- born a Jew, lived as a Jew, died as a Jew, had never thought or dreamt that he is a Christian.

So negative publicity, what people say, does not matter. What matters is what is happening to my people. They have done damage to my people. And to do damage to people who are so loving, so trusting, so innocently ready to do things, is simply unbelievable.

Q: WHAT WOULD YOU LIKE TO SEE HAPPEN TO SHEELA AND HER SO-CALLED GANG?*

A:* I would like them to come back and be treated in the university here. We have all kinds of psychotherapies. Because in my understanding, every criminal is a sick person psychologically. I don't believe in punishment. Punishment is barbarious, and all the courts of the world and all the governments of the world and all the laws of the world are still barbarious.

For example, a man wants to commit suicide and is caught. Then the court sentences him to death. Great minds! He has failed in committing suicide, now they are killing him because he was trying to kill himself.

(interruption for tape change)

Q: WHAT CHANGES CAN WE EXPECT TO SEE NOW THAT SHEELA AND HER GANG HAVE GONE?*

A:* Every wrong that they were doing has also gone with them. But let me first finish my question. These tapes change at wrong times.

Q: IT'S NOT ANOTHER JOURNALIST TRICK, LET ME TELL YOU.*

A:* No, it is not journalist trick, but they are part of the journalism.

I was saying that the very idea of punishment has failed, yet it goes on continuing.

You have never converted any criminal by punishment, change his heart or change his behavior. You have really made him a bigger criminal by sending him to the prison.

Your prisons are universities for criminology. So your courts go on growing, your police force goes on growing, your legal experts go on growing at the expense of poor criminals.

A great business is going on around the world and the criminals don't diminish at all. They are growing faster than your courts. And nobody sees a simple fact, that anybody who commits a rape must be having a repressed sexuality, so much so that he becomes obsessed with it, almost possessed by it, and does something which he would have never done if he was in his senses. All that he need is a psychiatric treatment.

The rape he has committed is not his responsibility, is the responsibility of all the religions who have been teaching celibacy, repression of sex.

If you want to punish, then punish Ayatollah Khomeini, punish Pope the Polack, punish the idiot Shankaracharya. But why punish these poor people who are just victims?

So if you ask me what I would like to do with Sheela and her gang, I would like them to come back. They will be received with love and dignity. They need not hide in the Black Forest in Germany like criminals unnecessarily. They can be here back and they can accept what they have done.

Of course, the law will take its course, but we can fight for them. Right now they have put us in a position that we have to fight against them.

Q: BUT YOU ARE PREPARED TO DEFEND THEM UNDER THOSE CIRCUMSTANCES AGAINST ANY FBI CHARGES OR....*

A:* No. Right now, no, unless they come here. Right now we are going to expose them to every charge possible. If they have courage they should come back and see how they are received, and then we will try in every way to fight for them. But right now we are going to expose them totally and clean the whole

commune of all criminality that they have somehow contaminated in the very air.

Q: IS IT TO BE ASSUMED THAT SHE IN FACT WANTED TO REPLACE YOU?*

A:* Certainly it seems so, if she wanted to kill me. Or poison me slowly so I remain sick and cannot start being again amidst my people. Certainly that was the desire. And in three and half year she got the idea, because she became a celebrity. And the moment I started speaking her image disappeared from televisions, from magazines, from newspapers, from radios. And that was the real wound.

She was persuading me that it is against my health to speak. I said, "Even if it is against my health, what am I to do with the health? My health is to serve my people. If I cannot serve my people, then there is no point in living and being healthy.

Just being healthy is no point. I would like as long as I live.... It may be shorter life than you think. It would have been possible to live longer if I was not speaking. I am willing to live shorter, but I would like to speak to my people because I have so many things yet to say. My philosophy of life is not yet complete. and before I leave the body I want to complete it so they have the total vision.

She tried to put guards on top of my residence. The excuse was that they are to protect me, but the reality was different. Because as she has left, those guards are coming crying and weeping that they have been put to take attention of everybody who comes to the house and the people who live in the house with me: be alert of them.

And just as I was coming here, somebody informed me that the guards were told not to have any contact with the people who live with me, not even to smile at them, not even to wave at them, not even to recognize that they are there.

One girl was in love with one of the guards. The guard was told that, "You stop all connections with the girl because it is possible one day you may have to shoot all the people of this house."

So they were not only ready to kill me, they were ready to kill all the people who are very close to me: my seamstresses who made my dresses, my shoemaker, my doctors, my dentist, my nurse, my caretaker, my kitchen people, the cleaners -- everybody lives with me in the house. They all have to be shooted.

And then she insisted to have a lock on my room from the outside, and the key will be with her. But I said, "What is the need of that?" She said it was just emergency, and any time if the guards phone her that there is some emergency, she can immediately come.

I said, "You live at least ten minutes away from my house. The guards can phone just inside the house and everything can be arranged before you will be arriving." But she insisted, so I said, "Okay, you can put. I have no fear of death or anything, you can put. If it is your enjoyment and if you feel that the security, put."

But the people of my house, my caretaker, did not feel at ease with the idea, so she put another lock from inside.

Then she said that, "Because You have only one bathroom and sometimes something goes wrong in the plumbing, in the water system, it is better to have one... another bathroom so that Your routine is not disturbed."

I said, "You can make another bathroom."

She made another bathroom and just now we have discovered it is bulletproof. Why, what a bathroom needs to be bulletproof? And it has a door from outside of the house for the cleaner, but she must be having another key for that door.

And from that door anybody can enter and shoot me lying down or sitting, and escape without entering the house. And even you can manage to shoot the person who has assassinated me, the bathroom is bulletproof. No bullet can enter in the bathroom. She has just to shoot me, or anybody in her place, and enter into the bathroom, that's all. And from the bathroom she can go out without anybody in the house knowing about it.

Her assistant was poisoning cows just to poison my milk, so most of the cows are sick. And the vet is simply surprised that there is no disease, why they are sick? And it has been revealed just yesterday that Sheela's assistant, Puja, who was a medical person, has been visiting the place every night, and nobody knows for what. She must be injecting slow poisons to cows.

They attempted to kill my physician. Three times they made the attempt. Third time they were caught red-handed. And when they saw that things are getting exposed and there is bound to be soon trouble, they

simply escaped.

And only we came to know about things, and many more things may be there. Now FBI is here. They have their office here now, for few days, so that everybody can come and give the information.

And they are simply surprised. When they saw the bugging devices -- my room was bugged. The whole hotel was bugged. My caretaker's room was bugged. Other houses of people who had a certain intimacy to me were bugged. Everybody's phone was listened, taped.

And the FBI people were surprised to see the sophisticated instruments that they had been using. They said these sophisticated instruments were not used even in Watergate.

The FBI men yesterday said that for one bugging the person has to go for five years jail. And looking at all the buggings, it seems anybody who has bugged needs to be at least one thousand years jail.

So it is feeling purer, cleaner. People are happy. A fear, a paranoia, a nightmare, is gone. And it will not be possible to repeat it for the simple reason because I will be speaking and I will not go in silence again. One silence has been enough.

Q:* WHAT DO YOU SAY TO PEOPLE, WHO BECAUSE OF THIS EPISODE AND BECAUSE OF PAST HISTORY PARTICULARLY HERE IN OREGON, HAVE VIEWED THE RAJNEESHEES WITH... IF NOT SUSPICION, EVEN PERHAPS, FEAR. WHAT DO YOU SAY TO THOSE PEOPLE ABOUT YOU, ABOUT THE RAJNEESHEE?

A:* They should not fear any more. The people they were afraid are gone, and these people have never come in contact with the Oregonians. They are involved in building the commune, cultivating the food, the vegetables, making dams, roads. They have not come in even contact.

Those were the people who were in contact, and those were the people who created hostility. In fact, that is a simple device of all fascist minds. If you want to remain in power, you have to create hostility in the minds of the neighbors.

Q: YOU MIGHT GO TO AUSTRALIA?*

A:* No. Unless I get my green card, I am not going to leave America. If I get my green card tomorrow, perhaps I may start thinking going around the world to visit my communes.

I have one million sannyasins around the world and I would like to visit them, because they are all shaken whatever has happened here. They are in a confusion. But I cannot move out of America without green card.

So it is up to American government. If they want me to go out, green card first.

Q: BUT YOU'RE QUITE HAPPY TO REMAIN IN OREGON, TO MAKE OREGON YOUR HOME?*

A:* Yes, I am perfectly happy, because my health has improved, my basic problems.... I cannot tolerate humidity. My breathing immediately becomes disturbed and that disturbs my heart. So this cool and dry air is perfectly suitable to me.

I am allergic. Now, allergy is not a disease that you can cure. You can only take precautions. You can avoid it. Perfume, any kind of perfume, immediately gives me an attack of asthma. So here all of my people are aware and careful of me. They don't use perfume.

But in the outside world it is a little difficult. We cannot force everybody not to use perfume.

Dust, smoke -- anything can trigger my allergies. So because we have managed the whole place in such a way that the whole commune is air conditioned, no question of dust. The nearest neighbor is twenty miles away, so no question of any neighbor creating smoke, which was a continuous problem in India. We had to go and beg to the neighbor that, "Don't create smoke."

But this is not right. That is their thing. If they want to burn their rubbish or anything, we cannot prevent legally. We can ask them.

We have here one hundred twenty-six square miles area, completely free of neighbors. So no problem for my health. My health is perfectly good. In fact, I wonder why I was not born in Oregon, because if nature gives me this kind of body which fits here, then it must have been a mistake that I was born in India.

Q: DO YOU HAVE AN ULTIMATE DREAM FOR THE RAJNEESHEE WORLDWIDE? IF SO, WHAT IS IT?*

A:* No, there is no dream. But there is certainly a vision that anybody who loves me has not to become (Tape side B) conditioned like other old religions. He has not to follow me blindly. I don't require any faith, any belief. I want my people to trust in doubt.

Doubt to me is one of the greatest values. It is doubt that has created science in three hundred years. And religion has been trying to create life based on belief for ten thousand years, and nothing has come out of it.

In three hundred years in spite of all the hindrances created by religions, science has contributed immensely to every dimension of life. And the reason is its functioning is not belief, it is doubt.

I want a religion based on doubt, inquiry. So naturally there is no question of any ideology to believe in. I am not giving any ideology. I am simply trying to deprogram my people, that their minds are completely clean and they can start afresh, questioning, inquiring.

And this is the way how I have realized myself. So I know it works.

So there is no problem. If they really inquire and don't fall victims of borrowed knowledge, soon they will discover their own source of wisdom, their own light. And that's what I call enlightenment.

And I am not their prophet, savior, messiah, no. I am not their leader. I am simply their friend.

And whatever I have I want to share with them. Sharing is such a joy that they need not feel obliged. I feel obliged to them.

So it is a totally different kind of milieu. Every individual remains individual, in fact becomes more individual, more integrated, more crystallized, drops all kinds of fears of hell and greed of heaven, and drops all kinds of lies -- the ultimate lie, God -- he drops everything and starts with absolute innocence, with the point that, "I do not know and I want to know."

And the method that is to be used in this inquiry I call meditation. And meditation need not be based on any belief. Meditation simply means becoming silent, utterly silent and collected together, coming to a point where you are absolutely alone, not even a thought moving in your mind or a mood in your heart, as if all time has stopped.

That is the greatest moment of experience, of explosion. And everybody's birthright is to come to that moment.

So I am not creating a Christianity, a Hinduism or a Mohammedanism. I am creating a group of rebels.

Q: I THINK THAT YOU HAVE A CLEAN SENSE OF HUMOR. IS HUMOR AN IMPORTANT... HOW IMPORTANT AN ELEMENT IS HUMOR...?*

A:* It's very important. Serious people are sick. A sense of humor makes you more alive more healthy.

Q: WOULD YOU DESCRIBE YOURSELF THEN PERHAPS EVEN AS A COMIC?*

A:* You can. I am.

Q: BECAUSE IT'S AN IMPORTANT INGREDIENT.*

A:* It is. Sense of humor is absolutely essential for human health. Without it something is psychologically wrong with the person. A man who cannot laugh means something is dead in him. Life is so hilarious. All around it is fun. It is a carnival. So I call my people my circus.

And certainly I want their life to be comedies, not tragedies. So I am a comic.

Q: I'VE HEARD YOU HAVE LITTLE RESPECT FOR PEOPLE LIKE THE POPE, MOTHER*

TERESA, MAHATMA GANDHI AND A HOST OF OTHERS. IS THERE ANYONE THAT YOU CAN NAME...?

A:* No. I don't look up to anybody and I don't want anybody else to look up to me.

It is just one horizontal existence, no vertical hierarchy. And you said that, "You have very little respect." That is wrong. I don't have any respect, not even very little. I have very great disrespect, because these people are criminals. And their crimes are far bigger than the people you go on hanging or giving them electric chairs. These people are real criminals.

For example, Mother Teresa. You reward this woman with Nobel Prize. Universities go on giving her D.Litts. Countries go on pouring on... awards on her. And what she is doing?
All she is doing is collecting orphans and converting them into Catholicism.

One of the men went to Mother Teresa's one of the centers in Calcutta. The secretary asked, "What do you want?" He said, "I want to adopt one child."

Seeing that he is a white man, must be a Christian, she said, "We have seven hundred orphans. You can choose any. But first fill this form."

In that form he had to fill his religion, and he filled Protestant Christianity. And the girl said, "You just wait. I will have to ask Mother Teresa about it."

And back came Mother Teresa herself and said, "We are sorry, we don't have any orphans here. When we have, we will inform you. Just leave your address."

Just a minute before, there were seven hundred, but because he is not a Catholic....

He wrote letters to the newspapers. According to his letter, I criticized Mother Teresa in a public meeting. She wrote a letter to me that, "The real reason is that the children who are brought up in a certain atmosphere -- religious, psychological -- they should be given to a family where they are not misfits. That's why we had refused."

I asked her that, "All these children have come from either Hindu, Mohammedan or other Indian religions. None of them has come from Catholic religion. On what grounds you are teaching them Catholicism? You should teach a Hindu child Hinduism and give it to a Hindu family if you are sincere and honest."

And in her letter she has written also that, "For you I will pray to God that he forgives you."

So I said, "About the second statement, you have to take your words back. Otherwise I will sue you in the court. I don't believe in any God in the first place. And who are you to pray on my behalf? I have not given you my attorney authority. And what I have done that God has to forgive me?

"In fact, if he meets, he has to ask me to be forgiven, because it is he who has created this world ugly. It is he who has created Adolf Hitler, who killed ten million people, Josef Stalin, Benito Mussolini. He has to give explanations why these people were created by him, if he is the creator.

"I have not done anything wrong. Just to question you, is it a crime? And your answer is just bogus."

And these people go on teaching in a poor country like India against birth control methods, against the pill, against abortion, for the simple reason because if there is abortion, if there is birth control, if the pill is available freely to poor people, from where Mother Teresa is going to have more orphans? The supply of orphans is needed urgently for more Catholics.

That's why I call this woman is a criminal. And anybody who is teaching around the world -- and she is one of them -- celibacy is teaching homosexuality or lesbianism, and the ultimate result is AIDS. And these are the people responsible for it.

Nobody can be celibate scientifically. And I am simply amazed. There are millions of scientists around the world, doctors around the world, and nobody says clearly that celibacy is impossible. Because it is part of your biology, and biology is not in the control of your mind. It is not that when you want to perspire you can, or you can decide that, "I take the vow that I will not perspire any more." It is not within your mind. Your body has its own program, which is absolutely determined from your birth.

So all your celibate saints are simply hypocrites. There has been no celibate ever, and there cannot be any celibate in future.

So the ultimate result of talking celibacy and teaching that it is something holy, sacred, causes homosexuality, sodomy, masturbation, nocturnal emissions and thousands of perversions.

Even Mahatma Gandhi at the age of seventy was suffering from nocturnal emissions. And you are teaching a young boy fourteen years of age that, "You have to be celibate" when he is full of sexual energy.

Nearabout eighteen the boy comes to his peak of sexual energy. He can have from three to five love affairs in the night. But after forty-two even one is enough. And after fifty-two, once in a week.

Q: YOU ARE NOW FIFTY....?*

A:* I am fifty-five.

Q: WHAT IS YOUR IMPRESSION OF RONALD REAGAN?*

A:* Just a third-class Hollywood cowboy actor. Nothing much. And choosing him, America has shown its own retardedness. No intelligent country can choose people of his calibre.

It is strange that in America you have killed twenty percent of your presidents. This is the largest number in the whole world. Twenty percent of your presidents are being assassinated. And, in fact, those twenty percent are the most intelligent. The remaining eighty percent who are not killed are not worth.

Because any intelligent person creates trouble in retarded people's mind, because he wants to change, he wants to bring new ideas into existence, he wants to move country forward. And the retarded people simply want to remain where they are. So they are happy.

They were not happy with Abraham Lincoln. They were not happy with Kennedy, but they are happy with Jimmy Carter -- just a fool who knew how to exercise his lips and go on smiling twenty-four hours. They are perfectly happy with Ronald Reagan.

But America needs better people and America has better people, but they should not come from politics. In fact, better people don't enter politics.

Q: JOURNALISTS DON'T ENTER POLITICS, AS YOU POINTED OUT EARLIER.*

A:* Yes. Only inferiority complex is the cause of any person becoming a politician. He feels deep down inferior, and that's why he wants to prove, "No, I am not inferior. I am superior."
A really superior person does not bother about proving it. He is.

America should look in the universities, in the scientists, in the academies, for their president, because choosing these people presidents is simply dangerous, particularly at this time when they have so much power in their hands that they can destroy the whole planet.

I am not happy with Ronald Reagan. When America has so much intelligent people, what is the need of choosing third-class people? The only reason is, the third-class people fit with other third-class people. They are, of course, in majority. Somehow these third-class people have to be awakened, that, "You may be third class, but try to choose someone who is a first-class mind."

Q: DO YOU THINK YOUR COMMENTS WILL HELP YOUR EFFORTS TO GET A GREEN CARD?*

A:* I don't care what happens. Whatever in the moment comes to me, I say it. What will be the consequence, I don't care a shit. Okay?

INTERVIEW WITH DIRK MASTERSON(?) FROM PEOPLE MAGAZINE,
Q: DO YOU...? YOU USED TO TAKE VERY LONG LONG DRIVES OFF THE RANCH. DO YOU THINK THAT WHEN THINGS CALM DOWN AROUND HERE A BIT THAT YOU MIGHT GO OFF THE RANCH AGAIN?*

A:* No. Never. I go for a ride but my sannyasins have made a special road for me, too. If they can manage one hundred Rolls Royces for me, they can manage a whole road also.

Half the road is complete, so I go. And other half will be complete before the winter, so I will be going, but not outside. We have enough land inside. Outside I had to stop because of the county road.

The county has been nasty. They have not worked on the road at all. When we had come here, they used almost every month to repair it. Now for years there has been no repairing work. The road is in a bad condition.

And I love my cars. So I don't want my cars to go on that road. Even when the cars come here in, they come on trucks. I don't allow them to drive on that road. And soon we are going to make our own road by the side of the county road.

Q: IS IT SOMETHING THAT RELAXES YOU? YOU SEEM LIKE A RELAXED PERSON AS IT IS.*

A:* Yes, I am relaxed. Everything relaxes me.

Q: INCLUDING PRESS CONFERENCES?*

A:* Yes, press conferences are just a great joy, because I have not come across yet any journalist who was not intelligent and who was not nice and it was a real joy to meet him.

Q: DO YOU REMEMBER YOUR FIRST INFATUATION WITH A WOMAN?*

A:* It is difficult because women have always been infatuated with me.

Q: I HAVE THE SAME PROBLEM.*

A:* I don't think. And if you want I can ask my women to stand up: "Are you fascinated with this man?" Do you want voting here?

Q: NO. LET'S GO BACK TO WHEN YOU WERE THIRTEEN YEARS OLD OR FOURTEEN. DIDN'T YOU EVER SEE AN OLDER WOMAN WHO JUST KNOCKED YOU OUT AND...?*

A:* I have loved so many women that it is almost impossible for me to remember who was first and who was second. I don't even remember their names. And every woman was a joy, because every woman has something unique to herself that no other woman has. So there is no question of comparison.

Q: THERE'S SORT OF AN OLD JOKE IN THIS COUNTRY ABOUT THE SPIRITUAL SEEKER WHO CLIMBS MOUNTAINS AND TRAVELS OCEANS TO TALK TO AN OLD BEARDED MAN ABOUT THE MEANING OF LIFE. WHEN YOU WERE EIGHTEEN OR NINETEEN, A YOUNG MAN, DID YOU EVER THINK THAT ONE DAY YOU WOULD BE THAT MAN AND THE PEOPLE WOULD COME TO YOU?*

A:* People were already coming. In fact, I don't remember a time in my childhood when I was not already thought to be something who can advise people.

I had no friends of my own age, ever. I had friends always far older than me, for the simple reason because they were able to understand me: what I was saying, my arguments, my way of looking at things. So it was not new and it didn't happen suddenly. It went on as back as I remember, that I was something separate.

Q: DO YOU EVER MISS THE FACT THAT YOU DIDN'T PLAY BALL AND...?*

A:* No. I simply thought that those who are playing football are idiots. And more idiots the country has, more the football match is enjoyed. Otherwise, what is there? There is nothing in it.

Perhaps America enjoys football most. Millions of people sitting on their televisions for hours, just seeing few idiots hitting a ball from here to there. I don't see the point. If they are so much interested, they can have eighteen balls and go on playing.

But in America everything is possible. You enjoy boxing, which is simply barbarious. In California university they have been doing some survey last year, that after each boxing match violence increases thirteen percent to the normal rate. It remains for three, four days after the match and then slowly settles down back. And still you don't stop it.

And the people who are looking boxing must be somehow enjoying some identification with the boxers. Some kind of violence in them must be getting satisfied. And if the violence rate increases to thirteen percent, it should be a simple legal matter that boxing should be a crime and should be stopped immediately.

Q: DON'T YOU THINK IT'S BETTER THAT A LOT OF THOSE FANS ARE LIVING OUT THEIR VIOLENCE VICARIOUSLY?*

A:* Those are the people who must be increasing violence. So it is better to stop that boxing completely. People should be given something better. This is something exactly the same.

In Rome they were throwing Christians before the lions, hungry lions. And the very civilized people of Rome were dancing and shouting and screaming and enjoying when the lions were eating the Christians. It is nothing different from boxing. The same principle.

So it seems we are not going anywhere, going round and round. And the University of California has only studied about the increase of violence. They should also study increase in rapes, and I am certain they will find more rapes happening after the matches of boxing. They should find other things also, and everything that is criminal will have a higher rate than normal because you are giving people opportunity.

With your films you are giving opportunity. With your films you are giving opportunity to them for being violent. All your films are just based on violence. Your matches are violence. And still you think that the world should live in peace.

Q: WHAT DO YOU THINK ABOUT CENSORSHIP? SHOULDN'T A MAN BE FREE TO EXPRESS ANYTHING EVEN IF IT IS VIOLENT?*

A:* Man should be free to express whatsoever he wants to express, but he cannot interfere into anybody's life because the other is also free. And his territory should not be entered in.

If somebody wants to be violent he can go into the mountains and beat himself. Nobody should prevent him. That is his freedom, his birthright.

But his birthright is not that he should beat somebody else to death.

And as far as writing is concerned, it is certainly every individual's right. Whatsoever he wants to write, he can write. But he should be ready if he is contradicted. And if he is writing falsities, then he has to be prevented.

But on the contrary, something else goes on happening. One small group of atheists is publishing a book, a collection from the holy Bible in which they are collecting all the pornographic sections in the holy Bible. And it is five hundred pages. And that proves holy Bible to be the biggest pornographic book in the whole world.

Q: WILL YOU BE SELLING THIS HERE?**

A:* Yes. And once that book is published, we are thinking to publish it with pictures and colored pictures on glossy paper, because that is the ancient source of all Playboy magazines. But I was informed that already people are trying, government, to prevent the publication of the book. Now, this is against freedom of expression.

If those people are putting anything wrong, anything that is not in the Bible, you have the right to contradict in another book but you cannot prevent them.

Q: I UNDERSTAND THAT YOU HAVE A DISCOURSE ON THE TIME YOU BECAME ENLIGHTENED. ARE THERE OTHER ENLIGHTENED PEOPLE WALKING ON THE EARTH?*

A:* I was talking even before my enlightenment, giving discourses even when I was seventeen, eighteen.

And there is every possibility that there may be enlightened people walking around here.

Q: WHAT WOULD YOU SAY TO THAT PERSON IF YOU MET THEM?*

A:* Just goodnight. What else you can say at this time?

(Tape side C begins)

Q: IT'S BEEN REPORTED THAT SHEELA HAS CALLED YOU ONE OF THE MOST CORRUPT HUMAN BEINGS ON EARTH. GIVEN THE AMERICAN CONCEPTION OF CORRUPTION, DO YOU THINK SHE HAS ANY REASON TO SAY THAT?*

A:* I don't know the American conception of corruption. I think corruption is the same whether it is in America or in Germany or in India. And if Sheela calls me the most corrupted man in the world, that's a great compliment. In fact, she is habituated to call me the most enlightened man in the world. Now she has to find something else, but "the most and the unique" still remains in it unconsciously.

She has put "corrupted man" instead of "enlightened man", but nothing changes. I am still the "unique" and the "most unique" man in the world. So just tell her, "Thanks for your compliment."

Q: THIS MORNING WE WERE TOLD THAT YOU WOULD BE MEETING THE POLICE AT ABOUT TWO O'CLOCK TODAY, AND THEN IT WAS CANCELED. WHAT HAPPENED WITH THAT? AND IS IT RESCHEDULED?*

A:* Because they were not prepared. They were out* here.... I am an spontaneous man, always ready. There is no question of preparation.

Q: ARE YOU GOING TO KEEP YOUR ANSWER SHORT FOR THEM?*

A:* No. Not for them. They need complete answers.

So they have been preparing their questions for two days and their questions are not ready. So they have canceled it. They asked that tomorrow afternoon....

So I said okay. Let them prepare their questions well, because I am going to put their minds right.

Q: AND YOU'LL BE WILLING TO GO TO PORTLAND TO COURT IF NECESSARY?*

A:* If necessary I am going to the Supreme Court also. Anywhere, if it is necessary for my commune's sake, I will go.

Q: I UNDERSTAND YOU LIKE ZORBA THE GREEK. IS THAT RIGHT?*

A:* That's right.

Q: CAN YOU TELL ME SOME OF YOUR OTHER FAVORITE FILMS?*

A:* No. Nobody is comparable to Zorba.

Q: HAVE YOU MET ANTHONY QUINN?*

A:* No. But he seems to be a beautiful man. I have seen his other films also. In Barabas also he has done tremendously beautiful action.

But Zorba represents to me the materialist West and Buddha represents to me the spiritualist. And I want them to meet and be one. I don't see there is any antagonism or contradiction.

So I am Zorba the Buddha, not Zorba the Greek.

INTERVIEW WITH BERT RUDMAN(?) FROM KOMO-TV IN SEATTLE.

Q: YOU DON'T LIKE JOURNALISTS MUCH, AND I WONDERED....*

A:* No.

Q:... I WONDER WHY YOU KEEP HAVING THESE PRESS CONFERENCES.*

A:* It is not a question of.... I like people. I like you. But I don't like journalism.... Because I am not in a good health to go out, hence out of necessity I have to use the media.

Q: WHAT IS IT THAT IS WRONG WITH THE WAY IN WHICH WE'RE REPORTING ACTIVITIES DOWN HERE?*

A:* First, the media is not brave enough to report correctly against the government, which is doing everything illegal here in this commune against the commune. Perhaps the media has its vested interests with the government.

It is not fair to us. Perhaps we are such a small minority that to be fair to us you may lose your audience in the Oregonians.

So it is not a question of being sincere, authentic but just to be businesslike. So whatsoever reports I see, I see you are looking from business eyes, not human eyes.

Q: WE'RE TRYING TO ARRANGE WITH SOME OF YOUR SANNYASINS TO HOOK UP AN INTERVIEW WITH YOU BY SATELLITE TO PEOPLE IN SEATTLE. WHAT IMPRESSION DO YOU THINK YOU WOULD LIKE TO LEAVE WITH THEM, GIVEN THAT MEDIUM?*

A:* Any question, because I don't have any secret to hide from anybody. So whatever they want to ask, they can ask.

Q: WHAT WOULD YOU LIKE THEM TO KNOW ABOUT YOU?*

A:* Anything they want. I should not dictate them that what they should ask me. They should ask out of their own freedom and I will answer out of my own freedom.

Q: WHEN YOU FIRST STARTED SPEAKING YOU HAD A PRESS CONFERENCE AND THE FIRST WOMAN WHO ASKED YOU A QUESTION SAID, "WOULD YOU EVER BE ABLE TO GET ALONG WITH YOUR NEIGHBORS?" AND YOU SAID....*

A:* No, you are not putting it rightly. That's what I say....

Q: THE QUESTION WAS, FROM THIS WOMAN, "BHAGWAN, WILL YOU EVER BE ABLE TO GET ALONG WITH YOUR NEIGHBORS?"*

A:* No. You are not yet right, remember.

The question was: "Is it possible for you and the commune and your neighbors to coexist?" And this is totally different, what you are asking.

I said, "Never." And this is where I feel.... Journalists continuously ask me to be short, but they cannot understand short answers. Now what.... The journalist immediately moved.

And by "never" I meant that "Coexistence never," because coexistence simply means hostility continues. But fate has put us together, so what else to do? We go on compiling and holding our hostility. You go on repressing your hostility. This is coexistence. The way America has coexistence with Soviet Union, this is coexistence.

I was saying "Coexistence never; I want one existence." But the journalist did not even wait to hear me, that what was my implication. And she must have spread her own interpretation of the word never.

I was denying coexistence in favor of one existence. Why coexistence? You don't ask anybody else. You don't ask people of Madras that, "What about coexisting with Oregon?"

They why you ask us? We are part of Oregon. Coexistence is simply out of question. We are one. We are living on this land. We are loving this land. We are making this desert an oasis. Nobody has loved this land the way we have loved this land. For fifty years it was for sale and nobody purchased it, seeing it is a desert. And we purchased it, seeing that it is a desert it will be a good challenge for us, to create an oasis out of it.

I don't see why we should think of coexistence. It is one existence. We are Oregonians. It does not matter that you came fifty years before or hundred years before and we came only four years before. Years don't count, makes no difference.

The governor, Atiyeh, comes from outside. He is as foreigner as we are. In fact, in America who is not a foreigner? Except the red Indians, everybody is a foreigner.

And in fact mathematically we have been here only foreigners for four year. You have been here foreigners for one hundred year. We are less foreigner than you.

Q: I ASKED YOU AT AN EARLIER PRESS CONFERENCE ABOUT SHEELA. I REMEMBER THE LOOK IN YOUR EYES, THOUGH, AND IT WAS A LOOK OF GREAT GLEE AND LOVE AND WARMTH, A LOT OF TWINKLE.*
AND MONDAY NIGHT WHEN YOU HAD ANOTHER PRESS CONFERENCE, THAT TWINKLE ABOUT HER HAD GONE. AND I'M WONDERING, AS A MAN, AS A HUMAN BEING, DO YOU MISS HER? DO YOU MISS HAVING HER AROUND?

A:* Certainly. I miss her. I miss any sannyasin who goes from the commune. It is part of my heart. Whatever they did, that is their problem, but as human beings I had loved them. I still love them. And I miss

them.

Q: I KNOW THAT YOU HAVE INVITED THEM BACK TO THE RANCH AND WOULD LIKE TO HELP THEM THROUGH....*

A:* Certainly.

Q:... SOME KIND OF UNIVERSITY THERAPY. AND YET, BY CALLING IN THE LOCAL LAW ENFORCEMENT AGENCIES AND GIVING THEM ALL KINDS OF EVIDENCE AGAINST SHEELA AND HER GANG, BY BRINGING THEM BACK YOU'RE PUTTING THEM IN THEIR HANDS..., SO TO SPEAK, AND IF THEY ARE CONVICTED OF THE CHARGES WHICH HAVE BEEN LEVELED AGAINST THEM THEY WILL BE PUT IN JAIL....*

A:* We will fight for them if they come back. We will not support their criminality. We will not support whatever they have done is wrong. But we will fight that whatever they have done simply signifies that they are psychologically sick people and they should be given to a psychiatric hospital. Or you can give them back to us. In our own university we can treat them. Or you think it will be better to send them to other psychiatric place -- send them there.

But putting them in jail is simply barbarious. We will fight for that up to the Supreme Court for all those people.

Q: IN OTHER WORDS, YOU'RE TURNING THEM IN, TURNING EVIDENCE IN AGAINST THEM, AND YET....*

A:* I am giving, yes. This is the situation. I am giving every evidence against them and yet I will try to save their humanity, their dignity, their future, if they come back. If they don't come back, then it is beyond our hands.

They need not have escaped. They should have simply told me that, "This is what we have done," and we would have made them confess to the court clearly. And we would have fought for them. Not that they are not guilty. They are accepting they are guilty. We are accepting they are guilty. But our fight is that the guilty should not be punished, he should be treated. And it would have been an unprecedented case, and may have opened a new door for all criminals in the future.

Q: WOULD YOU HAVE THE SAME POSITION HAD SHEELA BEEN SUCCESSFUL IN KILLING YOUR CLOSE AIDES AND....?*

A:* No. Not right now. Unless she is treated and is cleaned from all dirt that she has collected, she won't have any position. She will have just like any sannyasin: be here and work here.

Q: WHY ARE YOU CONFIDENT THAT THIS WILL NEVER HAPPEN AGAIN IN RAJNEESHPURAM?*

A:* Because I am speaking. In thirty years it never happened in India because I was speaking and I was in direct contact with the sannyasins. And I don't have any power.

The situation is, the people who have power are separate. The people are connected with me, not because I have any power. I have no power at all. My power is of my love, my trust in them. And if I am seeing them every day, then there is no possibility for anybody to exploit the situation.

They can ask questions, they can ask everything: if it is going against me.... Every day morning I am

answering their questions. And in front of me the president, Hasya, is just a sannyasin as any other sannyasin.

Sheela got a special opportunity. I was silent and in isolation, so I was not available to my people. She became my representative, and she started dictating her things in my name. Everything she did was done in my name, and people simply did it because my name was mentioned. They thought it is coming from me. And I was not even aware of it. It was not even told to me.

Even in my room, when they bugged it, she told me that they are putting a switch for a buzzer, so that if there is any problem I can buzz so the guards above the house know that there is some problem and they can run down. So I said, "That's perfectly okay, you can put it." And the whole trick was that inside the switch they put the microphone. And I don't know anything about wires, that what wires they are putting and what is happening.

And they managed to put a tape recorder behind, in a bathroom for the guards. And it was not for any emer....

I had told that, "There is no problem. The guards will see anybody. If somebody is going to attack me they will see first. They are on top of my head, on the roof. I will not see. All the day the curtains are closed. Nobody sees me, neither I see anybody. The buzzer is useless."

But she insisted in case. I said, "Then you can put it."

She deceived me and lied to me.

I never used the buzzer because there was no need. I never even touched it. It was only when she left, then the people informed that the room is bugged. And then the guards came crying that, "We were feeling so hurt but we could not do anything. We thought perhaps it is with your permission."

Q: HAVE YOU COME UP WITH A JOKE ABOUT THIS WHOLE SITUATION WITH....*

A:* Not yet. But I will come. I will come.

Q: SO, IT'S COOL IN THIS ROOM. WHY DO YOU KEEP IT SO COLD?*

A:* I love cold.

Q: DO YOU HAVE ELECTRIC UNDERWEAR OR WHAT?*

A:* No underwear. But I love cold, and I am sitting in the same cold every day in my room. So I am accustomed to it.

Q: AIDS IS A BIG SUBJECT WITH YOU. WHY IS IT SUDDENLY, THIS YEAR, THAT YOU'VE BEEN STARTING TO TALK ABOUT IT?*

A:* Because AIDS has become important, and it is becoming important every day bigger and bigger problem to the whole humanity.

Perhaps humanity may* not need a third world war. AIDS may finish it.

It is not a disease, because there is no possibility from the scientists' side that there can be any cure for it. Disease means it can be cured, if not today then tomorrow. Someday we will find some cure.

But the opinion of the scientists is that there will be no possible cure for AIDS. The man has simply lost the will to live, and he has become vulnerable -- absolutely vulnerable -- to any kind of infection, and his body will not create antibodies to fight with any infection. So he can die by anything. Even ordinary cold and it will be difficult for a AIDS patient to get rid of it.

It is something more than a disease. It is something as if the major part of humanity is losing the will to live. There seems to be no meaning in life. It seems to be just a drag. Boredom, meaninglessness, anguish, anxiety, despair -- these are the modern subjects of the philosophers of the whole world to discuss. God is

no more discussed, heaven and hell no more discussed. Anguish, despair, meaninglessness, boredom. And no answer is coming from any source.

So it is multi-dimensional case. Man has lost the will to power, will to live. He does not see any point in living any more. And doctors have known it for long, that once a patient loses the will to live, then no medicine is going to help. Medicine can help you only if you want to live. Real cure happens out of your will to live; medicine only helps the cure. But it cannot become the very cause of it. It is always secondary.

Secondly, the homosexuality has become so widespread. And the reasons are two. One is marriage.

Marriage is an artificial thing forced upon man unnecessarily. Because of marriage, men are bored of their wives, their wives are bored of their husbands. And there seems to be no exit. Things have become so complicated. Children are there, service* is there, economic, financial problems are there, old parents are there. So man is simply burdened with a Himalayan load. And there is no joy anywhere.

So he is simply dragging this whole load from cradle to the grave. Now, just to have some little changes in his life.... A man cannot move with another woman because her wife will immediately create great trouble. But he can go with a man and the wife will not make any trouble at all. If your wife is going with a man, you will feel offended. If she is going with a woman, there is no problem. You will not even think that they are lesbians.

So little change.... Marriage created the possibility that men should explore sex relations with men, women should explore relations with women. Even men have been found to make love to animals. It is so widespread because marriage is almost universal phenomenon.

The second cause is religions of the all countries. They have insisted that their monks should be celibate, their nuns should be celibate, which is absolutely impossible. They are asking something which cannot be done. So those monks who are living together are bound to become homosexuals sooner or later. The nuns are going to become lesbians.

So my own understanding is that homosexuality, lesbianism, both were born as religious phenomenon. This is the greatest contribution religion has made to the world. And now homosexuality brings AIDS.

And AIDS is not like other diseases that you can figure out how it infects. It infects in many ways: sexual contact certainly, kissing somebody who has AIDS and you can get it through saliva. Somebody is crying and out of sympathy you simply wipe the tears of the person and you may get AIDS, because tears carry the virus. In fact, any liquid coming out of the body will carry the virus.

So you can avoid sexual contact but all these things....

You will have to declare celibacy illegal, that monks should get married immediately to nuns. For the Polack pope we will have to find... perhaps Mother Teresa will do.

Something has to be done, and someone has to begin it.

Celibacy should be declared a crime. So rather than declaring celibacy a crime, governments are trying to declare homosexuality a crime. This is sheer stupidity.

In Texas they did it. They declared homosexuality illegal. Suddenly one million homosexuals in Texas became criminals. And do you think just by making it illegal they will become heterosexuals? They will go underground. And anything underground is more dangerous than above ground. You at least know that this man is gay. They have their clubs, gay clubs, gay meetings, gay conferences. You know who is gay.

Now in Texas you will not know who is gay. And danger is more.

Christians in their religious festivals, Mohammedans in their religious festivals, drink from the same cup. Now, that should be declared crime. And nobody is even thinking about it, that these are the things which will spread things.

A single man in the whole group who has AIDS will be enough, and the whole ceremony will become really holy.

Anything that can prevent is the way we are taking measures: that nobody make love without condoms, without gloves. Kissing should be abandoned. It is of....

Q: KINDA TAKES ALL THE FUN OUT OF SEX, DOESN'T IT?*

A:* No, we can create new fun. It is not... Eskimos have never kissed, but they have all the fun. They rub their noses instead of kissing, and that is more hygienic. So why not rub noses?

Kissing certainly now is dangerous. And I think anybody you love, you would not like to put in danger of death.

And there are other ways. Vatsayana, the oldest sexologist in the world -- five-thousand-year-old sutras in India -- writes that the best way is to press each other's earlobes, play with each other's earlobes. They are very erotic. And I find it, this is great!

Q: YOU'VE TRIED IT?*

A:* Yes. I never say anything unless I have tried it.

Kissing is really... I don't see. Even before AIDS I have never felt that kissing is right. It is dirty, mixing each other's saliva and this* French kissing and exploring each other's mouth with your tongues. You just take a film of what you are doing and then see the film, and then you will know that this is not the right thing. It is simply disgusting, sick. You will feel like vomiting. What is* happening? This is love and you call it enjoyment?

Q: WHEN I GO BACK TO SEATTLE AND TELL MY GIRLFRIEND I'M NOT GOING TO KISS HER ANY MORE, SHE'S NOT GOING TO LIKE YOU VERY MUCH.*

A:* That's good. That's very good. Give her my blessings and tell her that I have told you to rub nose and press each other's earlobes. Explore something new! Kissing is too old and rotten. Okay?

The Last Testament, Vol 3

Interviews with the World Press
Talks given from 22/09/85 pm to 20/10/85 pm
English Discourse series
30 Chapters
Year published:

The discourses listed as being titled "The Last Testament, Vol 1" are titled that way on the tape. The book "The Last Testament, Vol 1" contains a different numbering scheme, as it contains interviews selected from the whole Ranch period. Volumes 2, 3 and 4 (as numbered on the tapes) will probably never be published as such.
All other series in the database have been numbered and titled as in the books they appear in, this will not be so for the Last Testament series, they will take their numbering from the original numbers giv

The Last Testament, Vol 3

Chapter #1
Chapter title: The End Of Heroes

22 September 1985 pm in Sanai Grove

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[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 1.]
Ma Yoga Pratima
RAJNEESHPURAM,
OREGON

QUESTION: BHAGWAN, YOU HAVE SAID THAT YOU ARE THE NEW MAN THAT THE WORLD NEEDS, AND THAT THIS COMMUNE IS A PREPARATION FOR THE ARRIVAL OF THE NEW MAN. DO YOU SEE THAT OTHER PEOPLE HERE ARE GOING TO BECOME, LIKE YOU, THE NEW MAN, OR ARE YOU TALKING ABOUT A PREPARATION FOR FUTURE GENERATIONS?

ANSWER: I am never concerned about the future, neither about the past. My whole concern is the present. And when I say the New Man, I don't mean a certain model, type, an ideal. By the New Man I mean a man without ideals, a man with his own individuality, not imitative, not a carbon copy of somebody else. So the New Man will not be like me or like anybody else. Everybody will be authentically himself

One of the most fundamental psychological things has to be understood: equality is an illusion. Karl Marx, Friedrich Engels, Lenin, and other communist thinkers of the world have created almost a conviction in millions of people's minds -- not only those who are communist but also those who are not communist -- that equality should be the goal. Only machines can be equal; man cannot be. If you want man to be equal, then you will have to destroy his humanity and make him a robot.

It is very simple: just as two faces are not the same, in the whole world even two fingerprints are not the same -- and you want two beings to be the same? You don't value the being more than the fingerprint even? A very absurd idea of equality has become widespread.

Why it became so influential can be understood very easily. Everybody feels inferior to somebody, either intellectually, financially or physically. In some way everybody carries deep down an inferiority complex, because he is continuously comparing himself with others. Naturally, somebody has more intelligence, somebody has more physical strength, somebody can run faster than you, somebody can swim better. It is impossible for anybody not to feel inferior if he starts comparing.

Even a man like Napoleon... you would not think that he would ever feel inferior. For what? He was one of the greatest conquerors, one of the greatest fighters and warriors in the world. But on one point he was very touchy. His height was only five feet, five inches -- even his bodyguards were taller -- and that hurt. That gave him pain, and he could not even say it to anybody.

One day he was trying to fix a picture on his wall, and the nail was a little high up, beyond his hand's reach. His bodyguard said, "Sir, I can do it. I am higher than you." Napoleon became so angry. He said, "Take your words back, otherwise I will kill you right now, here." But he said, "What have I said?" Napoleon said, "You are taller than me but not higher than me. I can tolerate taller; but higher? -- I cannot tolerate anybody." He had touched his wound.

Even the people who have immense power in some way or other feel inferior when they start comparing. That leaves almost the whole of humanity feeling an inferiority complex. And this is the root cause why communism is so influential. It has nothing to do with economics, nothing to do with capitalism. It simply fulfills a deep desire in every man that everybody be equal. He feels gratified even to think that everybody is equal. Then there will be no wound, no hurt feeling, there will be no question of comparison.

Nobody has looked at communism from a psychological viewpoint. People have been studying communism only as an economic theory. It is not. Basically it is a psychological consolation to all those who are feeling inferior in any way. Hence more than half of humanity is already communist. Communism is the biggest religion right now and is growing fast, and will take over the world if we cannot create a New Man who has no inferiority complex.

The New Man will not be a communist, because he does not want to be equal to others. The New Man wants to be unique in himself, and wants everybody else also to be unique. A society of unique people -- everybody unique in his own way -- will be the richest society that has existed in the world.

Somebody is a painter, somebody is a poet, somebody is a scientist, somebody is a sculptor. They all

have their own uniqueness. It does not matter what you do, all that matters is that everything you do has your fingerprint on it, and you have become a creator. There is no reason to compare. A painter is a painter and a poet is a poet. It is stupid that both start comparing. Then the painter becomes inferior because he is not a poet, and the poet becomes inferior because he is not a painter. And we have been living under this inferiority complex for thousands of years. So everybody is suffering -- "Existence has not been compassionate towards me."

Start looking at the uniqueness and drop the idea of equality, which is in every way impossible. Unless man is produced in a factory on an assembly line, there is no possibility of equality. And a man produced on an assembly line will not be a man; he will be just a machine.

The New Man will not be like me in the sense that he will not be my carbon copy. But in a way, in a very different way, he will be like me. I am independent; he will be independent. I am my own self; he will be his own self. I have never accepted anything just as a belief unless I have experienced it. Then there is no question of belief -- I *know* it. So either I know something or I don't know, there is nothing in between.

The believer is in between. He does not know, yet he pretends to know. You will find all these hypocrites assembled in churches, synagogues, temples, mosques, all over the world. They don't know God and they are praying to him. They don't know that any prayer has ever been heard, and still they are praying. They don't know that any prayer has ever been answered, but still they are praying.

The New Man will be a seeker, not a believer. He will trust in inquiry, in doubt -- and doubt is the only method that can lead you to the truth. Belief is a barrier, not a bridge. No believer has ever known the truth. His belief never allowed him to inquire. So in a very different sense, he will be like me.

I have doubted everything. I have never accepted anything because it is written in the holy scriptures, because the great founders of religions have said it, because great saints verify it. I have insisted my whole life that nothing else can prove it to me except my own experience. And when it comes as your own experience, it brings tremendous rejoicing, great blessings, flowering. Your being finds its home. The wandering is finished, you have arrived.

Now my wandering and your wandering will be different. The point where I started and the point where you will start will be different. I will arrive to *my* own innermost core; you will arrive to your innermost core. The ultimate experience of blossoming will be the same, but the path will be totally different. Everybody has to search and seek in his own way.

The way to truth is just like the sky. The bird flies but leaves no footprints. You cannot follow. There are no footprints. The inner sky is exactly the same, and everybody has to find his own way. It will be better to say the New Man *makes* his way. He does not move on a ready-made way. Hinduism, Christianity, Judaism, are ready-made ways, superhighways, comfortable -- you need not bother -- but they go nowhere. They go round and round the earth. You can go on moving on them for millions of lives and you will never reach to your own being, because that way is not connected to you. It is not yours.

The real seeker steps out from all these ready-made ways. He moves into the unknown. It is great excitement, great ecstasy. And every step that brings you closer to home also brings you peace that you have not known before, brings you love and compassion that are absolutely unknown to you. Closer and closer... and you start feeling a new music, a new poetry, a new song arising out of your own heart. Your every heartbeat becomes music.

These are the signs that home is coming closer. Your whole being becomes harmonious. You can feel in yourself a new coolness, freshness, aliveness -- indications that the source of life is not far away. And when you are just coming, maybe a few more steps, suddenly your walk is no more a walk, it becomes a dance. Nobody has reached into his being in any other way except dancing. It is not up to you. Your feet start feeling the dance. The whole milieu around you makes you thrive, thrilled.

Yes, I am the New Man and I am preparing the way for you to become the New Man. That's why I go on insisting that you keep yourself intelligent, meditative, silent. Keep yourself alert, aware. Change every stone on the path into a stepping-stone. Don't think, "Now the stone is blocking the way." No stone blocks the way. You just have to know that every stone can be turned into a stepping-stone.

Just now you have passed through a fascist, poisonous time. Those who can make it a stepping-stone will be grateful for it. There is no need to be afraid, to be worried, to be frustrated that it happened. Rather than wasting time over why it happened, use the energy to make it a stepping-stone to go higher. As I see it, the commune looks purer. It looks fresh. People look unburdened. These are good signs. A few people look angry that they have been deceived; that is stupidity. Now, what has happened has happened. Anger is wasting your energy; that is hitting your head against the stone. That is not going to help. A few people look

as if they are lost, because they had become dependent on a fascist kind of order. They needed the order, they needed moms, and they look like helpless children whose moms are lost.

This is a good opportunity. The moms have escaped. It is time that you become independent. Drop this childish helplessness. Take responsibility and prove that independently you can do better than under a repressive regime, that you can be more creative if you are not being humiliated, dragged, forced to do something. But a few people are feeling helpless because unless somebody is on their neck, continuously nagging them, they cannot work. They have become addicted to nagging just as people become addicted to smoking.

I know people whose wives are nothing but a pain in the neck. They know, and they have been telling horrible stories to me about their wives, and when their wives go for a few days to their parents' house, just within two or three days that man completely forgets all the horribleness of the woman's nagging and everything, and he starts hankering that she should come back. I was puzzled. I have seen many friends in the same position, in the same vicious circle, and I have asked them, "What happens to you? You are left free, now enjoy! Before you were saying you could not enjoy because the wife was so horrible, it was impossible to enjoy. Now why are you looking sad?" And they will say, "We feel very much alone. Something is missing. Without the wife, the house seems to be horrible."

I said, "This is great! With the wife it was horrible; without the wife it is horrible. Then what do you want?"

They have become dependent. The wife was not only nagging them, she was taking care of them also. They don't know where their shoes are, they don't know.... I know people who don't know how to put on their necktie. Only the wife knows, because she has been doing it. Everything is in a mess. They have completely forgotten what pain she was giving them, and now they remember only the best part.

So there are people who have forgotten that they were not happy under a strict system where there was no question of independence, total surrender was asked. They were unwilling to do it, but they were doing it. Now you are free, and you don't know what to do. You will have to learn that you can work out of your own love, that there is no need for surrender. You need not become a slave; you can remain a master. But certainly remember that the quality of the work of a master must be higher than the quality of the work of a slave. That's the only criterion to prove whether you are a slave or a master.

The New Man will live out of his own love, creativity and joy, without depending on any father figure. He will not need a God. God is a projection of the sick minds of people who want a permanent father. These human fathers are not reliable; today they are alive, tomorrow they may die. You cannot trust them. They need a father who is eternal. They need a father who is all-powerful. They need a father who knows everything, past, present, future. That gives them great consolation.

Now a few people are angry at me. Why did I not stop it?... But I am not omniscient; I didn't know what was happening. I don't know even what is happening in the other room. I can just hear the noise; what is cooking, I don't know. Something must be cooking. But I don't pretend to be an omniscient father; neither am I a peeping tom, that I should go on looking into everybody's bathroom keyhole watching what is happening, who is doing what. I never go out of my own room.

They are angry. The reason is that they must have been unconsciously projecting the father figure on me. Please, don't make me a curtain to project anything you want. I am nobody's curtain. I am not a screen, that you can project any idea on me and then feel angry because I am not behaving according to you. When had I said to you that I will behave according to you? I don't expect you to behave according to me, neither do I want you to expect me to behave according to you. Here we are agreed only on one point, and that is the independence of everybody; there is no other agreement.

The New Man will have communes, but the agreement will be freedom. You can look into my eyes and you can see my silence, my depth. You can feel my presence, my joy, my song. But you are not to repeat anything. I am simply indicating to you that what has happened to me can happen to you. There will be differences, there will be uniquenesses. I may be just a marigold flower and you may be a lotus -- so don't imitate me. You may be a rose and I am just a marigold, a very poor flower who has nothing. But whoever named it marigold must have had great insight; it is the poorest flower, but there is great merriness, great joy in it -- and it is pure gold, twenty-four carat.

One never knows what is hidden in you. Something certainly is hidden -- everybody is carrying a being -- you have to search and bring it into light and let your fragrance take its wings into the air.

I am the New Man. You have to be the New Man. I am not ordering you, I am simply saying so loudly so you can hear. And we have to create more opportunities for the New Man for more people around the

world.

The New Man will not be a politician. The New Man will have no desire for power. The New Man will not create people like Adolf Hitler or Joseph Stalin or Mao Tse-tung. The New Man will not create heroes as in the past, because everybody will be a hero. With the New Man, history is finished. You cannot write history with a New Man. Otherwise it will be such a big job, because every man will be a unique man and he has to have as much space as anybody else.

In the old world, history was possible. You will be surprised to know that before India became a slave country there was no such thing in India as history. Mohammedans started writing history about Mohammedan kings, then Britishers started writing history about the British rule, but before India was independent there was no history. A country so ancient that they had discovered mathematics, astronomy. They had discovered the most scientific language in the world. They had written the best literature, the best poetry. They had created the best architecture -- temples, palaces, memorials, statues which have no comparison anywhere, so alive that it seems the stone statue is just going to breathe again, or perhaps is deceiving you by stopping its breath. So alive!

But they had no history, and nobody has bothered why. My own understanding is that there were so many unique people that to write about all of them would have been an impossible task. So they found a different way of writing history which was called PURANAS, the ancient tales. They don't write about twenty-four *tirthankaras* of the Jainas, they only write about Mahavira. But in Mahavira's life everything essential about all the twenty-four *tirthankaras* is represented. Nothing is missing, so what is the point of writing about twenty-four people? Because Adinatha must have been ten thousand years ago, they write about Mahavira, the best, the last, whom they knew more than any of the others.

If you go into a Jaina temple you will see twenty-four statues of twenty-four *tirthankaras*, but you will be puzzled: they are all alike, exactly the same. It is impossible, twenty-four persons exactly the same -- the same size of nose, the same eyes, the same long earlobes -- because a Jaina TIRTHANKARA'S lobes should touch the shoulders -- the same height, the same type of athletic body. Strange.... Even Jaina scholars cannot see any difference, so they have made small symbols underneath every statue. Those symbols indicate whose statue it is. For example, under Mahavira is the symbol of the lion. So any statue with the symbol of the lion is Mahavira's. You just change the symbol, and no scholar....

In my neighborhood, in the same university where I was teaching, lived the best Jaina scholar of India, Doctor Hiralal Jain. I took him a statue of Mahavira which was presented to me, but I erased the symbol. He was an old man, and really wise, knowledgeable. I asked Doctor Hiralal, "Whose statue is this?" He said, "But where is the symbol?" I said, "I have erased the symbol. I want to know from you, is there any way to find out whose statue this is?" He said, "You are strange. There is no way. Scholarship cannot help at all in this matter, because all twenty-four statues are really exactly the same." I asked him why they are the same. He said, "That, too, is beyond me, because no Jaina scriptures give the answer why they are the same. Do you have any idea?"

I said, "I always have some idea. My idea is that these statues don't represent real people, they represent qualities. And all the twenty-four *tirthankaras* are bound to have similar qualities. For example, this earlobe. Everybody who is not a Jaina laughs -- why such a long earlobe? It is never seen anywhere...."

In my whole life I have come across only one man, but even his were not perfect. They were not touching his shoulders, just almost.... I said, "You just massage your earlobe. Try, so it starts touching your shoulders." He said, "Why? Already people call me donkey, and you want me to make my earlobes longer!" I said, "If you can manage to make your earlobe touch your shoulder, then I can declare you the twenty-fifth *tirthankara* of the Jainas. You will be immensely respected." He said, "I don't want to get into any trouble. Your suggestions always lead to trouble. You just forgive me and don't tell anybody." Otherwise I have not seen anything like that. But why do all Jaina *tirthankaras* have such long ears? "To me," I told Doctor Hiralal, "they are symbolic. It is symbolic art. These long ears show that the man was capable of listening. People are dead they don't listen. And these people must have listened to the ultimate music of life. How to represent it in marble?

"This is a beautiful symbol. The eyes are closed. That means these people are not seeing anything, that all thoughts have disappeared, that there is nothing to see. The closed eyes are symbolic that there is nothing to see. The long ears are symbolic that they have started hearing the ultimate music of existence."

He said, "Your explanation looks plausible and I cannot argue with you, but you don't have any support from the scriptures." I said, "I don't need it. What I am saying is self-explanatory, it needs no support from scriptures. And what I am saying is not a scholarly statement; what I am saying is my own experience. With

closed eyes I have been in a state when you don't see anything, but in that moment you hear for the first time a very celestial music surrounding the whole existence. So I am saying it on my own authority."

Jainas never wrote the history of the twenty-four *tirthankaras*, but only about one. And they cannot call it history because in Mahavira's life they have included all twenty-four *tirthankaras'* lives too. All that was essential in twenty-four lives, all that was meaningful, they have combined. Mahavira is just a representative, a symbol. Just the way the statues are symbolic, Mahavira's life is symbolic. So they don't call it history, they call it ancient tales, old stories. But they are not fiction, they relate to reality.

The New Man will be the end of the world of heroes. Alexander the Great will not be possible any more. Even if he comes riding on his horse, people will be simply entertained. He will look just like Don Quixote. Nobody is going to bother about Alexander the Great.

History ends with the old man. Heroes end with the old man. The New Man will write symbolically. He will write about the New Man and his qualities in a symbolic way -- not about separate persons, which brings comparison, which makes someone big, high, holy, someone a sinner, inferior, a nobody. The old man was living vertically, in a hierarchy. The New Man will live horizontally, with no hierarchy. Everybody is doing his best and doing what he wants to do, and doing it not just as work but as worship.

Q: BHAGWAN, YOU HAVE SAID THAT YOU LOVE TO DISTURB PEOPLE BECAUSE ONLY BY DISTURBING THEM CAN YOU MAKE THEM THINK. TO WHAT EXTREMES WOULD YOU GO TO DISTURB PEOPLE?

A: It depends on the people, not on me. For example, I will not have to go far to disturb Avirbhava. It is easy. She tries, but again and again she gets disturbed. So it depends on the people.

There are people with very thick skins: they really need Zen hits; perhaps then they may open their eyes and see what is going on. But I can go to any length. If the person is stubborn and has decided not to be disturbed, then I can go to any length. Until he is disturbed, I don't stop. I don't have any limitation, and I am disturbing him only so that he can wake up. And I know, once he wakes up he will be grateful. In his sleep he may be angry.

I am reminded of Immanuel Kant, one of the great philosophers of Germany. He was very particular about his routine. People used to fix their clocks just seeing him, because at an exact time he would go for a morning walk, up to the exact mile, and he would come back every day at the same time. At the same time he would take his food, at the same time he would go to the university, at the same time go back home, at the same time he would go to bed. And people knew -- it was a small place -- that Kant is going to the university, so what should be the time? And immediately everybody would set his clock right. Your clocks can be wrong, but Kant cannot be.

Once it happened that it had just rained, and there was too much mud outside. One of his shoes got caught by the mud when he was going to his classroom. He did not wait to take his shoe out. He entered his class with one shoe on and one foot naked. The students were puzzled because he was walking as if he were lame or had got his leg fractured. Everybody gathered and they asked, "What has happened? We don't see any fracture or anything, just one of your shoes is missing." He said, "I know. It got stuck in the mud, but I did not want to be late. If I had taken the shoe out, I would have been a few seconds late. And this I cannot allow. I will take the shoe while going back."

This man Immanuel Kant had a servant. No other servant remained with him because he was such a difficult man. If his tea was even one second late, he would make so much fuss. Every night at ten o'clock he would go to bed. Even if he was talking to somebody, he would not say goodnight to him; he would just jump into the bed and pull the blanket over him. And the visitor could not believe what was happening. The servant would come and say, "The master has gone to sleep. You can go now. It is the exact time. He cannot even say goodnight, that will make him late; so you can just go." He gave strict orders for his servant to wake him early in the morning, at four o'clock. And it was cold....

He was a hard worker, working the whole day writing treatises -- one of Germany's most significant thinkers. The orders were, "You have to wake me, and pull me out of the bed. I may shout, I may scream, I may beat you. You can beat me, but don't leave me. You have to wake me up, because at that time I want to sleep. So I am making you aware beforehand: at that time I will make every effort to go to sleep, and you have to make every effort to wake me up."

Only one servant remained with him for many years. He was really a strong man. Kant used to hit him,

but he was also good at hitting. He would hit even better. And every morning this wrestling would happen. But till Kant said, "Enough!" the servant would say, "No, you go into the bathroom, and I will take up your blanket and your mattress, so you cannot go back to sleep again while I'm working outside in the kitchen." And after the bath he would come to his senses and come to the servant and thank him, and would be very grateful. "You are the only man. So many servants... just one day and they are finished."

They would say "This is not the kind of job that we want to do. You yourself say 'Wake me,' and then you start beating us. And it does not look right to beat the master -- we are just servants -- and when we allow you to sleep, you wake up later on and start shouting and screaming and making the whole neighborhood gather, asking, 'What is the matter?' And Kant would say, 'The matter is that this man deceived me. For what am I paying him?'"

The situation is the same whatever you do. I am going to wake you up.You yourself have asked me; it is not my own decision to wake you up. I never interfere in anybody's life. You became sannyasins; that was an agreement that you are going to be with me and I am going to wake you up whatsoever happens. So just keep on remembering the agreement. And I can go to any length, there is no limit for my efforts. It all depends on you.

For example, I told Avirbhava that she will wake up very soon. It won't take much time. But there are people who think they are already awake; then it is very difficult to wake them up, then it is going to be a hard struggle. But I will create every device. Howsoever hard I may look, whatever I am doing is just out of my love for you. It is not out of hardness but out of my softness.

Q: WHEN ASKED IF SHEELA WAS HEIR APPARENT TO YOUR SPIRITUAL KINGDOM, YOU REPLIED THAT THERE IS NO POWER AND NO KINGDOM. HOW CAN A COMMUNITY RUN WITH NO POWER AND NO KINGDOM?

A: Power is the word which has to be dropped by the New Man and replaced by love. Love has its own power, but it is not the power a politician has. It is not the power a rich man has. It is not the power of nuclear weapons. But still it is power, and more powerful than any weapons in the world, nuclear or not nuclear.

The New Man will live according to the laws of love. Kingdom is an old word with ugly associations. It reminds one of kings and kingdoms; it is the same political game. No, the New Man will have a paradise but not a kingdom; a commune, but not a society; a loving power.

If five thousand people in this commune can just be a little courageous and be loving to each other, without any conditions, you will see here what I mean. A new kind of power arises and a new kind of paradise where nobody is higher, ruling over others, where everybody is a king.

When everybody is a king you cannot call it a kingdom. It is a commune of kings and queens, but with no hierarchy. Of course, functionally somebody may be working as your president, somebody working as your plumber, but both are necessary and both are serving the same commune with the same love.

Q: WHEN ASKED HOW ORDINARY A MAN YOU ARE, YOUR REPLY ONCE WAS, "EXTRAORDINARILY!" WHAT DOES EXTRAORDINARILY ORDINARY MEAN?

A: Exactly that.

Q: IN A RECENT INTERVIEW, YOU SAID THAT IF THE HELL'S ANGELS CAME HERE, YOU WOULD WELCOME THEM. THEY'RE KNOWN AS ONE OF THE MOST VIOLENT MOTORCYCLE GANGS IN AMERICA. IF WE WOULD WELCOME THEM, WHY DO WE HAVE ALL THIS SECURITY?

A: Our security will welcome them. Do you think I am going to welcome them? I will not welcome even Ronald Reagan if he comes here. Our security will welcome them, and will welcome them the way they need to be welcomed, the way they deserve to be welcomed. Everybody according to his need.

If somebody comes with love, we will welcome him with flowers, and if somebody comes with hate, we

will welcome him with bullets -- because we are fair people, we cannot be unfair to anybody. So when I say that we will welcome anybody who comes here, that does not mean that our welcome will be the same. It will depend who comes and what is the purpose, what is the intention of the person who comes here.

We are not a suicidal group. This is not Jonestown. If somebody wants to destroy the commune, he has to understand that the commune cannot be destroyed so easily. We will fight for every inch, for every sannyasin's life. And it will be great excitement, something new! One gets bored doing the same routine thing, so something new once in a while brings excitement. But our motto is tit for tat.

The Last Testament, Vol 3

Chapter #2
Chapter title: None

23 September 1985 pm in Sanai Grove

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INTERVIEWS WITH:
GEORGE PARAVANANI, FREELANCE GERMAN TV
RICHARD WAGNER, CBS NIGHTWATCH, NATIONAL TV AND
SCOTT MILLER, NBC, CHANNEL 8, PORTLAND, OREGON

QUESTION: I WOULD LIKE TO BE VERY PRECISE AND GO TO THE POINT. (There follows a long irrelevant preamble to his first question, and to all his following questions!) TELL ME AS PRECISELY AND CONCISELY AS POSSIBLE THE ESSENCE OF YOUR TEACHINGS, IF IT HAS CHANGED FROM 1970 WHEN I FIRST INTERVIEWED YOU.*

ANSWER:* The first thing, you have to remember to be precise if you want me to be precise. This is unfair.

Q: IT IS NOT MY INTENTION AT ALL TO BE UNFAIR.*

A:* No. Then it will not be my intention, too. So just remember it. Never again be imprecise. Just be precise and to the point.

Q: I APOLOGIZE. AND I WAS MADE A LITTLE NERVOUS BECAUSE OF ALL THIS (INAUDIBLE).*

A:* I understand... a nervousness when starts speaking, that I understand.

Q: I ALSO WANT TO SAY THAT I HAVE COME HERE NOT SO MUCH FIRST AS A JOURNALIST BUT AS A COUNTRYMAN, AS AN ADMIRER, AS A WELL-WISHER WHO HAS READ A LOT OF YOUR BOOKS.*

A:* I know, and I can see in your eyes love, immense respect.

One thing, everything has changed since your first interview. To me life is a permanent change; only change is unchanging, everything else changes. If you are alive you change, if you are dead, of course you cannot change. The moment you stop changing you have died. Many people die near about thirty years of their age; then they may live fifty years more, but that is posthumous life. I will live to the very last breath. I will go on changing. I will go on growing. There is no limit to it. There may be a limit to the sky, but there is no limit to the consciousness.

Secondly, you want what is my teaching. It is very simple. The essential core of my teaching is: no belief, no dogma, no creed, no religion, nothing borrowed. But only that which you have experienced has to be trusted; everything else has to be doubted. Just as other religions have their foundation in belief, I have my foundation in doubt. My foundation is exactly what the foundation science has: doubt until you find something indubitable (inaudible).

Science moves outwards; I move inwards. This inward movement I call *meditation*. You have to take three simple steps for this inward movement, and the fourth happens on its own accord.

The first step is observing all your activities; that is your body and its acts -- walking, chopping wood, drawing water from the well. Remain a witness. Don't do it like a robot.

Q: MAY I INTERRUPT?*

A:* No. No interruption.

Second, when you have become capable of watching and witnessing your body and its activities, then you can take the second step: watch the activities of your mind -- thoughts, dreams, imagination. Just remain a witness, as if you are standing by the side of the road and a procession of thoughts is passing on the road. You are not part of it. You are just a mirror reflecting, without any judgment -- because mirror has no judgment. A beautiful face, the mirror does not say, "Great." A ugly face, the mirror does not say, "My God." The mirror simply reflects whatsoever comes before it. Exactly one has to become a pure witness, without any judgment, evaluation, good, bad. Then a strange experience happens: as your witnessing grows, thoughts start lessening. In the same proportion, if you have ten percent witnessing, then there are ninety percent thoughts; if you have ninety percent of consciousness, awareness, then there are only ten percent thoughts. Hundred percent witness, and there is just pure nothingness; this is the state of no-mind, this is the door to the third and the last step.

Now watch subtle emotions, moods. Thoughts are not so subtle. Moods, a certain shadow of sadness, a certain joy.

One is concerned with the body, the second with the mind, the third with the heart. And when you become capable of watching the third too, the fourth happens on its own accord. Suddenly a quantum leap and you are standing exactly at the very center of your being, where there is nothing to be aware of. Awareness is aware of itself, consciousness if conscious of itself. And this is the moment of ultimate ecstasy, samadhi, enlightenment, or whatever name one prefers to give it; but this is the ultimate, there is nothing above it. There is no way to go beyond it, because wherever you go beyond it you will still be a witness. If you start witnessing the witness, you have not gone above it; you are still a witness. So witness is the very end of the inner journey, you have come home.

And this is my whole teaching. It is absolutely scientific. It needs no belief, it needs only experimentation. And I don't ask anybody to trust me. I ask only to experiment and experience.

I know that it will happen to you because it has happened to me, and I am just as ordinary a human being as you are. I don't claim to be a prophet or a savior or an incarnation of God. I don't claim any speciality. I am just exactly like you. The only difference is you are still asleep, and I am awake. It is only a question, sooner or later you will be awake too.

So there is no need to worship me, there is no need to adore me. If you really love me, that's enough for

you to move into the experiment. I will stand a guarantee: that it happens. I will be your encouragement, but I will not be your savior. I will not take the responsibility, but I will do my best to shake you and wake you up.

Q:(ANOTHER IRRELEVANT PREAMBLE ON HIS PREVIOUS INTERVIEW WITH BHAGWAN IN 1970!) I'M ALSO ENLIGHTENED. I HAVE BEEN ENLIGHTENED A LITTLE BIT IN (INAUDIBLE) BUT I WOULD LIKE TO COME TO ONE POINT.*

A:* Before you come to that, I will have to interrupt you again. Again you are not being precise, and you have made so many points which need answers and I will not have time to answer them. And you wanted me to be precise.

And this has been my experience with almost every journalist, that they go on saying things and want precise answers, but don't have any precise questions. It is so stupid. A question has to be very precise. Now, what you are saying is so absurd. Either you are enlightened or you are not enlightened; you cannot be *a bit* enlightened; that is not possible, that has never happened and can never happen. What do you mean by *a bit enlightened*? That means a bit unenlightened, too. Both cannot exist together.

Q: I ONLY MEANT TO SAY I WAS STARTING ON THE JOURNEY.*

A:* That is a totally different thing; that is not *a bit of enlightenment*. And I can see you are not even a bit enlightened. And you are just thinking to start the journey, you have not started yet.
So just be clear, honest and sincere.

Q: WITH REGARD TO SHEELA'S LEAVING, WHAT ARE YOU GOING TO DO IN THE FUTURE?*

A:* I never think of the future. The present is enough for me. Sheela's going is an immense relief to the commune. It is a great freedom to my people. Naturally freedom brings its own problems. Slavery is less complex; somebody else is always responsible, you are not. You are ordered to do something, you do it -- whether it is right or wrong, that is not your responsibility. Freedom means you are responsible for its being right, if it is not right then you will be responsible, you cannot throw the responsibility on somebody else.

So freedom is always a risk. That's why most of the countries have chosen dictatorship of some kind of other. Even if they call themselves democracies it is only in the name; the basic structure is dictatorial for the simple reason because they are afraid that the people cannot take the great responsibility of freedom.

But this will settle. There is no problem in it. These people are all intelligent people. They're all graduates, most of them have master's degrees, few are Ph.D.s, few are D.Litts, many are psychologists, many are doctors, all are well-qualified. Professionally they have been successful in life; just out of love for me they have dropped their success, their professions, and have come into this desert to create a utopia, an oasis.

Sheela was a hindrance. She was creating what every power-lusty person creates: hostility amongst the neighbors. Adolf Hitler writes in his autobiography that unless you create hostility amongst your neighbor nations, you can never become strong; keep always people afraid that the enemy is going soon, soon you will be (inaudible) destroyed. That fear will keep them strong and ready to order and surrender and trust and believe anything the leader says.

I was silent for three-and-a-half years and in isolation. That gave her an opportunity. These people love me. They have nothing to do with Sheela. Sheela means nothing to them. She was just a waitress in a hotel, but I saw in her few very important things: she was very practical, very pragmatic, very clever -- and that was needed to create this commune. It was absolutely essential in the beginning. And she has contributed wholeheartedly. But only in the beginning she was useful. As the commune started growing, taking roots, she became dangerous -- and this is one very important thing to understand, that a person may be useful to a certain limit, and beyond that he can become harmful, he can be dangerous. She was useful up to a limit. She made the commune a strong. She made the commune self-sufficient. She made the commune feel

protected, unafraid. But then, by and by, she started the human unconscious urge, lust for power.

She was doing everything in my name. These people were doing everything because of me. I was not available. She was representing me. So whatsoever she wanted to do, just she has to say that, "Bhagwan wants it." And my people did it.

And whatever she wanted to report to me, she reported; whatever she never wanted to report to me, she never reported. And she was the only communication.

When things became too much, she became afraid of three other persons who were also capable of approaching me -- my physician, my dentist, my caretaker. She became afraid that these people may start informing me that, "Sheela is doing something not according to Your wish, that the meditation commune is turning into a concentration camp."

At that point she started to think how to kill these three people. She poisoned two of them, and when she poisoned them then it became clear for me that now I have to come out of my isolation and start speaking again.

And the moment I started speaking again, she started wandering into other communes in Europe, in Australia, in Japan, in Singapore, and she was rarely here. She did not want to face me. Even when she will come here, she will pretend she is sick and she is afraid she will infect me, so she will not come.

Even the last time she came, she pretended that she has cold, so she will wait three, four days, and when her cold is gone she will come to see me. But she wrote a note to me, that, "Now I don't feel excited coming here. I feel more excitement in Europe, more excitement in Australia, but I don't feel any excitement here." The person who has brought the message, her secretary, I told her, that, "Give her my message that, `Watch and find out the reason. The reason is simply that because now I'm speaking myself, your function as a representative is finished. Your face from the television will disappear. Your voice from the radio will not be heard. And in these three and a-half years you have got a very swollen head. That's why you don't feel excited here. And if you want, for an experiment, I can come to Europe and you will not feel excited there too. I can come to Australia or anywhere. Because there you are receiving respect because you represent me. If I come myself to Germany, then who is going to bother about you?'"

That she understood clearly, and rather than staying three days and to face me, she escaped the next day and took away twenty of her intimate colleagues who were conspirators against the commune in many crimes. And as she left, people started opening their mouth; they were afraid.

Q: ACCORDING TO THE REPORTS IN THE RAJNEESH TIMES AND IN THE PAPERS, SHE WAS SENT OFF AT THE AIRPORT WITH A SONG. OBVIOUSLY THEY KNEW THAT SHE WAS LEAVING. WHY DIDN'T YOU STOP HER. YOU OBVIOUSLY HAD THE AUTHORITY TO STOP HER.*

A:* I had no idea that she's leaving. She left at a time when I always go for a ride. She left at four o'clock. In a plane.

Q: IN YOUR PLANE?*

A:* Yes, in my plane. And the people had no idea that she has resigned.

Q: WELL, THEY WERE HELPING PACKING UP HER CLOTHES AND....*

A:* Yes, because they had no idea. She had not informed anybody that she was leaving, that she was leaving forever.

Q: WELL, SHE SAID, "BHAGWAN IS ONLY INTERESTED NOW IN JEWELRY AND NOT IN THE THING; I'M LEAVING."*

A:* That she said only to those twenty people who were leaving with her.

But the commune was absolutely unaware that she is leaving forever. And then, too, only forty people were there out of five thousand people.

Q: SOME OF THESE FORTY PEOPLE ARE STILL HERE, WHO SANG AND CRIED AND SAID GOODBYE.*

A:* Yes; there is no problem in it. It is understandable. She has been working here for three and a half years with all these people, and she had done immense work. She may have committed many crimes, but she has done much good too. It is not that everything she did was wrong, and the people who had worked with her, many may have started respecting her, loving her, but out of five thousand people, only forty people were there. So that means only twenty people were there to give her a send-off. Twenty were going with her.

Q: WHEN DID YOU KNOW THAT SHE HAD LEFT?*

A:* I knew when I came back from my ride.

Every day I go at two o'clock for a ride in the forest, in the mountains. When I came back then I came to know that she has left, and I was informed that she has left forever. And it was informed by her second, and she wanted that her second should be made the president of the commune. I said, "I will have to think over it. Because if she could deceive, and she could commit all these crimes, to put her second person -- you have been with her for three and a half years, you never informed me about anything going wrong. I will have to think about it."

Next day, morning, she left.

Q: WHEN DID YOU DISCOVER THAT TAPE RECORDERS, THE HIDDEN PASSAGE? HOW DID ALL THAT HAPPEN? IT'S ALMOST LIKE A SUSPENSE CRIME STORY, A SHERLOCK HOLMES THING.*

A:* It is a crime story, but there is no suspense in it. It is very simple. While she was in power, she has put on every power post -- we have many corporations, it is a big phenomenon. We have put two hundred million dollars in the commune to develop it. We have seven or nine corporations. So she has put presidents, secretaries, on each corporation of his own. In three and a half years, slowly slowly she managed all those people who were of independent mind, who were more intelligent than her, who were more capable than her, to harass them in some way or other, so that they had to leave.

The vice-chancellor of the university left, the chancellor of the university left.

The woman who had collected thirty-three million dollars -- the initial money that started the commune, she had to leave, she forced her to leave because she took all power from her hands. It was so insulting that she has to leave.

Slowly slowly she has dropped all the people who could be suspected to go against her. So naturally the people who had left were simple, innocent people who had come here just to live with me in peace and not to get into any power politics.

So when she left, and all the gang of twenty people -- who were all criminals. I will tell you what crimes they had committed. When they all left, people started coming on their own.

Q: THESE THREE PEOPLE WERE CLOSE TO YOU: YOUR DOCTOR, YOUR DENTIST, AND YOUR CARETAKER, HAVE BEEN WITH YOU SINCE INDIA. AND IF YOU HAD EDUCATED THEM AND BROUGHT THEM UP TO A SENSE OF RESPONSIBILITY, THEN THEY SHOULD HAVE OVERCOME THIS FEAR AND INFORMED YOU OF WHAT WAS HAPPENING HERE. AND INDIRECTLY, ARE YOU WILLING TO TAKE PART RESPONSIBILITY FOR THE PHENOMENON SHEELA AND WHAT HAPPENED?*

A:* No responsibility. And the reason why my people could not inform me was that they were also as much uninformed as I myself.

Sheela cut my whole house and the people who lived in the house from the commune. Even the guards on my house were not allowed to talk to the people of the house.

Q: YOUR DENTIST, OR YOUR NURSE? SHE SAW YOU DAILY.*

A:* Yes. They are living with me in the same house. And Sheela managed that she -- she was clever. She managed that, "Your doctor should not be part of the medical center."

Q: BUT HE FELT THAT HE WAS POISONED.*

A:* That's when I started speaking, when he was poisoned. He was poisoned in a meeting. First he was poisoned at Sheela's house.

Q: HOW MANY MONTHS AGO? HOW MANY WEEKS AGO?*

A:* Just few weeks ago.

Q: SO THEN WHY DIDN'T HE TELL YOU IMMEDIATELY?*

A:* It was impossible even for him. He felt something strange. He has taken just a cup of coffee. And you don't immediately suspect that somebody will poison you. And in a commune where you are completely devoted to the welfare of all, he could not even imagine that he will be poisoned.

My caretaker was also poisoned the same way, a cup of tea. Even she could not think....

(tape side B)

Q: EVEN YOU GOT AN INJECTION OR A NEEDLE, IS THAT RIGHT?*

A:* No; my physician got that. But my milk was poisoned, and they were poisoning it so slowly, with such minute doses, that it effects will come in years so that my death seems to be natural.

Q: I WOULD LIKE TO QUOTE ONE OF....*

A:* Just first, because your question is not answered and it will remain your mind. These people could not inform me for the simple reason she stopped the dentist to go to the dentistry because he works on my teeth so it is better that he should do editing in the house and just take care of my teeth.

Q: SO HE'S WITH YOU ALL THE TIME?*

A:* He's with me all the time.

Q: THEN HE HAD AN OPPORTUNITY TO TELL YOU, "LISTEN, MASTER"....*

A:* No, no; but he never goes anywhere. They are cut off. You don't understand the thing. He's not going to the dentistry.... And people -- Sheela's people have tried in every way that these people get no information of any kind.

Q: SO THESE THREE PEOPLE WERE AS UNAWARE AND AS CUT OFF FROM THE REST OF THE COMMUNITY?*

A:* Yes. Completely cutoff.

Q: SO THEY'D NEVER BEEN TO THE CANTEEN AND SPOKE TO THE PEOPLE?*

A:* They were eating there, but everybody in the canteen was not aware what was happening, it was only a small group of these twenty people who really knew what was happening.

For example, taping. Only two electricians knew about it. Now, even they bugged my sitting room -- in front of me.

Q: ARE YOU SCARED?*

A:* No, there is no question because I have nothing to lose.

Q: ARE YOU SCARED THAT SHE MIGHT BLACKMAIL YOU?*

A:* I'm not afraid of anything, because there is nothing to blackmail me.

Q: BECAUSE SHE WAS A LITTLE CRAZED THAT I KNEW LONG TIME AGO.*

A:* Nothing to be worried about that. But she was in a paranoia. The bugging was that perhaps somebody -- my caretaker or my dentist or my doctor -- says something, then she knows.

Q: BUT NOT TO HOLD THE POWER OVER YOU?*

A:* For me there is no question, because when I am alone I have not been speaking to the microphone.

But the question is, even she bugged my room. I don't know about electricity, what wires are for bugging. Everybody in my house knew that she's putting some new wires, and she told me that this is an emergency buzzer. "If you press it, then the guards will immediately come into the house." So I said, "Okay, if you want. There is no emergency, but if you want to put it you can put it." And I have never touched it. The people saw it doing, but nobody is an electrician, nobody knows what they are doing. So in the buzzer, inside, she placed a microphone. Even the people from the government, FBI people, when they saw all the bugging that they have done, they could not believe. They said, "These people have far more sophisticated ways of bugging than Nixon had done."

Q: YOU KNOW SHEELA OBVIOUSLY LONG TIME. THIS IS DEFINITELY NOT THE SHEELA YOU KNEW IN THE BEGINNING. SOMETHING HAPPENED TO HER.*

A:* No. It is the same Sheela. What happened was just whatever she was carrying in her unconscious -- she may not have been aware, when she got the opportunity.... She was just a waitress, and now she got millions of dollars in her hands.

Her old secretary's letter yesterday has come that she had opened a private account in Switzerland in her own name. The money that was to come here slowly she was accumulating there, small parts of it; now it is forty-three million dollars.

So when she got the opportunity... just human mind. It is nothing special. I feel it, anybody else in her place would have done the same, more or less.

Q: A QUESTION THAT MIGHT ANNOY YOU, BUT I HAVE TO PUT IT.*

A:* No, nothing annoys me. You put it.

Q: AMONG THESE FIVE THOUSAND PEOPLE -- DOCTORS, LAWYERS, PSYCHOLOGISTS, ONE OF THEM SHOULD HAVE HAD THE GUTS TO SOMEHOW GET THE MESSAGE TO YOU. THERE'S SOMETHING FUNNY HAPPENING HERE.*

A:* No; but even they were not aware. You don't understand a thing.

Q: FEAR...

No, no, they were not aware. Not fear. Otherwise they would have approached me. There were thousands of ways to approach me. They could have phoned to my caretaker, they could have phoned to my physician, if the guards were not allowing them in. They could have managed any way.

The real thing is that what kinds of crimes she committed were such that in the community, except the people that were committing them, nobody was in any way capable to know.

For example, they burned a county house, an office in Wasco County. Now, only one person knows it who burned it. That person is with them.

Q: THIS IS WHAT I DON'T UNDERSTAND.*

A:* Now, this is very simple. It is anybody who has a little understanding will not make it, that fifty persons know that -- fifty persons know that you are burning a office. One person knows. And if he behaves in any disgusting way or goes against, he can be killed; and he knows that -- because these people are doing that. He's part of the gang.

They killed one person. One of the street persons they killed, and simply threw the corpse out of the Rancho Rajneesh.

Q: WHEN I CAME HERE LAST TIME, IT WAS AS IF I WERE IN AN IMMINENT JONESTOWN, I COULD FEEL IT. WHY DIDN'T SOMEBODY HAVE THE COURAGE TO INDIRECTLY LET YOU KNOW THAT SOMETHING IS NOT RIGHT HERE?*

A:* I don't agree. First, the fear that you felt here was a created paranoia by Sheela and her gang that the whole Oregon is to destroy you, that everybody is against you. If everybody is against you, naturally you have to have your security force, you have to have your own guns. And she was not absolutely wrong. This is how human psychology works. Wasco county people were purchasing guns suddenly. Even the Wasco county shopkeepers who sell guns reported the police that, "Such a great sale has never been there."

Suddenly at the time of election, when these people were going to vote in the Wasco County, people are purchasing guns. I had finally -- even though I was in silence, Sheela brought the news to me, that what we have to do? I said, "Simply boycott the election. We are not politicians and we are not interested in American politics. Our work is here and our work is meditation. There is no need."

But she created the fear in the people, and people could see it -- that they are moving on the county road with guns. Then naturally these people started getting ready, learning shooting, becoming alert -- just the way it goes everywhere around the world. If Russians go on piling up nuclear weapons -- they are afraid of America, America goes on piling nuclear weapons afraid of Russia, and it seems there is no end to it.

And that's what was happening. She created hostility through her statements. Those people created hostility through their statements. And it became a very tense situation.

So if you had felt it, it was not that the commune was going to harm anybody; the commune was simply trying to defend itself. But whether you are trying to defend yourself or harm anybody, there is a atmosphere which can -- any sensitive person can feel. But even I would not prevent it, seeing that if they are having guns. And if I stop my people having guns.... Then tomorrow these people can be killed and I will be responsible.

Q: BUT YOU AND I KNOW VERY WELL THAT GUNS NEVER SOLVED ANY PROBLEMS.*

A:* They never solved any problem, but no guns have also never solved any problem. Just remember it, have no guns solved any problem.

Q: IT DEPENDS HOW ONE LOOKS AT IT.*

A:* No, never; not a single problem has been solved by guns, not a single problem has been solved by no guns. In fact, no problem has been solved.

Q: I WOULD LIKE TO KNOW WHO IS BHAGWAN RAJNEESH?*

A:* I am. (Inaudible) I am exactly what I am, Bhagwan Shree Rajneesh.

INTERVIEW WITH RICHARD WAGNER FROM CBS NIGHTWATCH.

Q: DO YOU ENJOY THE ATTENTION OF ALL OF US, ALL WE REPORTERS WHO COME HERE OR WOULD YOU RATHER WE DIDN'T COME AND ASK YOU THINGS?

A:* No, I love it.

Q: WHAT IS THE SITUATION HERE NOW? SHEELA AND THE GANG ARE GONE. WHAT IS THE MOOD? WHAT IS THE FEELING AT RAJNEESHPURAM NOW?*

A:* Of great rejoicing, as if they have come out of a concentration camp. They are feeling free, unburdened. And for the first time it seems that the commune is a place of absolute freedom, love and joy.

Q: WHICH IT IS MEANT TO BE, RIGHT?*

A:* Which it is meant to be; which Sheela and her gang had destroyed.

Q: BHAGWAN, HOW WERE THEY ABLE TO DO THAT? HOW COULD THEY DISTORT THE AIM OF THE COMMUNE?*

A:* Because I was silent. I came to America in silence, and I remained for three and a-half years silent, and I wanted no information from outside world -- no newspaper, no radio, no television.

And I have told Sheela to bring only absolutely essential things to me. That gave her great opportunity on three grounds: one, she was a poor hotel waitress before, and suddenly she saw millions of dollars in her hands. Two hundred million dollars we have put in developing this oasis in the desert. It is just human. I don't condemn her that she started saving little bits in Switzerland, money that was coming from Europe, so she started accumulating her own account there. Her old secretary's letter yesterday informed me that she has accumulated forty-three million dollars.

Q: FORTY-THREE MILLION DOLLARS SHE HAS?*

A:* Yes.

Q: -- OF MONEY THAT BELONGS TO THE COMMUNE?*

A:* That belongs to the commune, that should have come here.

Q: WHAT CAN YOU DO?*

A:* We will see what we can do.

Secondly, I was silent and the people who had come here have come out of love for me. They are ready to do anything for me, and she became my representative to them. She became my symbol. Otherwise, she was just as any other sannyasin. In India she was nobody special. Because she was the only communication line between the commune and me because I was in silence I did not want to be disturbed.

Q: IF I MAY ASK, HOW DID YOU DISCOVER WHAT SHE WAS ABOUT AFTER THE TIME?*

A:* So this gave her immense power. In my name she could say anything to my people and they will follow, knowing that it is coming from me. Even if sometimes they will suspect that this cannot be from Bhagwan because it is against His teaching.

I have never taught them to believe anything. Be reasonable, be rational, and doubt everything unless you come to an inevitable reality. I am not teaching them to be part of a faith. I am trying to give them a science of inner world, which begins in doubt and ends in the experience of truth, of their own reality.

So sometimes they suspected, because Sheela was asking for surrender -- to trust everything, whatever comes comes from Bhagwan and you have to do it.

So those people who had any suspicion, she simply threw them out of the commune. The chancellor of the university she threw out, the vice-chancellor -- all intelligent people who could see that she is getting into a power trip. The best psychologists she threw out. The people who have been devotedly in love with me for fifteen years, she harassed them in such a way, misbehaved with them, that finally they decided to leave, it was such a humiliation.

Q: THESE PEOPLE COULDN'T COMMUNICATE WITH YOU AND TELL YOU WHAT WAS HAPPENING?*

A:* Because I was not available. That was the trouble. I was in isolation, I never came into the commune, I never met anybody. So that gave her an opportunity.

And thirdly, because all those intelligent people left, she replaced her own people -- who were just puppets, who will follow her whatsoever she said, even if she was committing crime they will be supporting her. Because their whole position was on her support, otherwise they had no reason to be there. So to keep their position they had to support her crime. So it became a clique of twenty people, conspiring against the whole commune.

They did every kind of crime.

They killed one man in the share-home program, because they were giving all those people some drug to keep them drugged so that they can vote for them, or whatsoever they said they will do.

Q: THIS IS THEIR PACKING THE POLLS?*

A:* Yes. Keep them like robots. But this man they accidentally overdosed, and he died; and they threw him just -- so inhuman -- out of the Rancho Rajneesh. The corpse was found by the police, but they could not figure it out -- from where it came, who the man was, who killed him. And it remained a mystery and died out. Only just now, when people started revealing... when Sheela left and their fear disappeared that they will not be punished and they will not be thrown away, or perhaps they may not be even killed.... Because she killed that man and then she tried to kill three other people. That's what started the whole thing.

Q: THIS WAS YOUR DOCTOR, YOUR DENTIST....*

A:* My doctor, my dentist, and my caretaker. She was very much afraid of these three people, because they were the only ones, except her, who could approach me. So the only way was that those three should be simply finished.

First she tried to poison one of my sannyasins who has served me for fifteen years as lovingly, as carefully, that I don't think any woman is capable of. From the morning til late in the night she is just running and doing everything for me to make everything convenient. They had asked her, that, "Why don't you come once in a while to visit Sheela?" So she went there, and just in a cup of tea they poisoned her. But she could not think of poison. It was so unnatural to think of it. She became sick, she vomited the whole night, for three days she has to rest; but still we did not think of poison -- for the simple reason because if I come at your home and you give me a cup of tea, there is no reason to believe that she will kill me. For what reason?

But then the same thing happened with my physician. Because he is a physician, he became aware that there is poison in the coffee. So he immediately went to the medical center. Other doctors were also suspicious that there is possibility of a poison, but some kind of a poison which is undetectable.

Q: OH, THEY NEVER DISCOVERED WHAT KIND IT WAS?*

A:* No. There are poisons -- they discovered, there are poisons which cannot be detected. They can be given to you, but from blood or from any source you cannot detect them.

Q: AND THAT'S WHAT THEY WERE USING?*

A:* They have been using the book. When Sheela left, in her room a whole literature on poisons, whole literature on how to murder people so that you cannot be caught, in what doses you have to give the poison, and particularly that poison which were -- medical people were suspecting, that page was underlined. So it seems they have been using that poison, no way to detect it.

Q: IF THEY WERE USING IT AND THEY UNDERSTOOD HOW TO USE IT, WHY DIDN'T THEY USE ENOUGH TO KILL? WHY JUST USE ENOUGH TO MAKE SOMEONE SICK?*

A:* Yes. The reason was that if suddenly you kill somebody who was not sick, then there will be suspicion. You have to give the poison slowly so he becomes weaker. And slowly, within three, four months he dies almost like a natural death. That was the reason. And that is given in the book, that how long you want the person to die that much dose you should give.

Q: IS THIS BEING INVESTIGATED NOW BY THE AUTHORITIES?*

A:* Yes; FBI and State Police and other agencies -- county police. They are all having a office here and people are going and revealing everything that they know.

Q: YOU'RE COOPERATING WITH THAT?*

A:* Absolutely. I am absolutely against crime, and I am all for law.

Third time they again injected my doctor, and that was in a meeting. I started speaking after the second poisoning. It was still not certain, but suspicion was enough; and when I asked her, I could see on her face a little hesitation. And I told her that, "From tomorrow I am going to speak, and I am going to meet my people. Now you need not be my representative. I will represent myself." In the meeting, while I was speaking and ten thousand sannyasins were listening, they injected, just in the crowd, my doctor. In the crowd. But it such an injection that it can be done from over the robe. He felt it immediately, he pulled his robe, he showed people, he knew who has done it, and people saw blood and the mark of the injection. And one person has come as a witness, that, "Whatever the doctor says, that is the person who has done it, I have seen her doing with my own eyes." And that girl also has disappeared with Sheela's group.

After that, I made it clear to people that this group must have done more crimes. And if anybody has any information, then now it is your responsibility to expose them.

Q: ARE PEOPLE COMING FORWARD NOW?*

A:* People coming forward, so many stories that it seems just unbelievable. They have bugged even my room.

And they have bugged the whole hotel. They have bugged every house they suspected that there are people who may be one day not be with them.

Q: BHAGWAN, WAS THE REASON FOR THIS TO STEAL MONEY? IS THAT AT THE BASE OF IT? DID THEY WANT TO TAKE THE MONEY AND RUN?*

A:* No, not only that because money was already there and nobody knows, and nobody knew. This letter has come yesterday...

(Interruption for tape change)

The money they had already got there in their own name, and here they were doing all these crimes to keep the whole commune under their control. And because I started speaking, two things happened. One, Sheela lost her big ego that she has accumulated in three and a half years, she lost her face on the television screen, her voice on the radios, her picture in the magazines, because when I'm speaking myself who is

going to take interest in her interviews? She was representing me. So since I started speaking, she went on touring Europe, Australia, Singapore, where my other communes are. There she was received with the same grandeur that she had become accustomed of -- television people coming, all media lined up, interviews. She has become a celebrity, and that is a very poisoning thing.

Q: HAVE YOU SPOKEN WITH HER SINCE SHE LEFT BY TELEPHONE?*

A:* No, I never have used telephone in my whole life.

Q: WOULD YOU SPEAK WITH HER IN ANY WAY IF YOU COULD?*

A:* No. If she comes only in front of me.

Q: WOULD YOU SPEAK TO HER IF SHE CAME AND ASKED TO BE FORGIVEN?*

A:* There is every possibility. Future is always unpredictable.

Last time she came here, she wrote a letter to me, that, "I don't feel excitement coming here" because the whole commune does not go to receive her on the airport. There are no photographers. Nobody is taking any note when she comes and when she goes. To become special and then to become again ordinary is difficult. I have every compassion for that. And if she had asked me, I would have arranged everything. I could have told my people, that "There is no problem, you can go. Have photographs gather around her airplane, put as many garlands as she wants, why unnecessary make her unhappy. But she never told me. She simply told, that "I feel no excitement coming here. But in Europe I feel very happy, in Australia I feel very happy."

The person who has brought the note, the second person who was always bringing notes when Sheela was absent, I told her, that "Tell her it is nothing but ego, and if she wants to see it, I can come to Europe and stay just three months there, and all her happiness will disappear. Or if she wants Australia, it is perfectly good, I can come to Australia and prove her what is really the reason. The reason is, that `You are no more now getting nourishment for your ego.'"

Q: BHAGWAN, DID, DID SHE AND HER GANG STEAL SO MUCH MONEY FROM THE COMMUNE THAT THE COMMUNE COULD BE IN FINANCIAL DIFFICULTY?*

A:* No, the commune can never be in financial difficulty. We have one million sannyasins around the world. And my sannyasins are all rich, all intelligent, all professional people. There is no problem: just a word from me and we can have one hundred millions immediately available. That's not a problem. So she was just foolish; that does not make any difference to us. But she will be caught, and she will be soon in trouble. And I am certain because... she has... the second person to her has said to me the last day, that "We have certainly an account, and the rumor is not wrong, but we were keeping the account for your safety, if in any case you have to leave America, then we should keep some money there."

But I said, "If it was for my sake, at least I should be made aware of it. And how much money is there? I should be made aware of it. What is the number of your bank account? What bank it is? I don't know anything; you have never told me." She said, "Tomorrow I will be bringing every detail." And tomorrow she disappeared too.

Q: BHAGWAN, WHAT IS YOUR, YOUR STATUS VIS-A-VIS STAYING IN THE UNITED STATES? ARE YOU HERE LEGALLY? CAN YOU STAY WITH NO PROBLEM, OR DO YOU HAVE A DIFFICULTY WITH IMMIGRATION AND NATURALIZATION?*

A:* No, there is no difficulty. *They* are having difficulties. I have been here for four years, and I *will* be here. And in four years they have been not able to find anything that they can say no to me. I want them to decide, this way or that. If they say yes, okay; if they say no, then I move to the courts.

They have six grounds. I have applied on five grounds, and I will fight on each ground separately. One ground will ground will take twenty years to reach to the Supreme Court. Five grounds will take hundred years, so what problem? All so many judges will die, so many INS people will die, I myself will be died. Perhaps they will give the green card to my grave. That will be their tribute.

Q: ASSUMING THAT YOU WILL BE HERE AS LONG AS YOU PLEASE, HOW ARE YOU GETTING ALONG NOW WITH YOUR NEIGHBORS IN THIS PART OF OREGON? ARE YOU FRIENDS WITH THEM?*

A:* From *our* side there is no hostility towards anybody. Sheela and her company *has* created hostility. That is a necessary part of any fascist mind, to create hostility with the neighbors. That creates fear, paranoia; then your own commune becomes more in your hands, more surrendered. And they know that they cannot stand alone; they can only stand with the commune. So even against their will they have to follow your orders. So more hostility you create, more your small minority becomes stronger. So that's what she was doing, but now they are gone. I don't have any hostility towards anybody. In fact in America, except red Indians, everybody is a foreigner. So what is the problem? In fact we are legally here, and you are illegally here.

Q: WHAT ABOUT...?*

A:* The Americans, the forefathers, have invaded this country. We have not invaded the country; we have purchased the land, and purchased also in a right way. We have paid seven million dollars for this land. Your forefathers paid thirty dollars for the whole area of New York. So this land is three times than New York; that means ninety dollars at the most. And remember that you may have come one hundred year before, somebody may have come two hundred year before, somebody three hundred year before -- no visa, no green card. And we are asking you on every legal ground. And foreigners are trying to prevent other foreigners -- strange, and *illegal* foreigners are preventing *legal* foreigners.

Q: WHAT ABOUT SHEELA AND HER GROUP BRINGING THE HOMELESS PEOPLE FROM AROUND THE COUNTRY HERE AT ELECTION TIME? WAS THAT ONE OF HER PLOTS?*

A:* Yes, it was a plot. They wanted to take over the county, but that, too, only just now people have started telling me. I was silent. I had no idea. Sheela has simply informed me only one thing: that they have surplus money out of the annual festival, so they want to do some humanitarian job, that's why she is bringing these people. I said, "If it is a humanitarian job, perfectly good, do it."

Now, as I have started speaking, people have revealed to me that it was not humanitarian, it was just the opposite, very inhuman. Those people were drugged completely every day. Gallons of drugs were imported from outside, so they cannot be detected here -- that you have purchased in America.

They killed one man. And then finally they wasted three million dollars on it and created so much hostility and a negative kind of publicity.

They were going again to do something like that. If I was not speaking, they would have done that too. They had made in City of Rajneesh one housing complex for five hundred people, a beautiful housing complex with separate bathrooms. And they wanted it to make an AIDS home just to create more trouble for Oregonians.

Q: HOW CAN YOU MAKE UP TO THE LOCAL PEOPLE? HOW CAN YOU GET THE CONFIDENCE OF THE PEOPLE WHO LIVE AROUND THE COMMUNE?*

A:* It will come by itself, because now there will be nobody who will be creating any hostility. It will take a little time to heal.

But I stopped, immediately that it cannot be done. This is making dangerous spot for Oregon and also for your own people. Five-hundred AIDS patients will be dangerous for everybody, and we will be the closest to them, so this is simply idiotic. So I had to stop it. So now the whole housing complex is lying down there. Unnecessarily we have to keep it clean and keep it in order, and there is....

But I had made the gesture. I had told the press that we are ready to vacate City of Rajneesh, change its name back to Antelope, because there is no need. Antelope was perfectly good. And we have got our own city, there is no need.

And our people unnecessarily were being forced to live there. Every day they work here the whole day, in the night they have to go to Antelope just to show that hundred sannyasins are living there, a unnecessary trouble. And those people don't want to go; working after whole day they would like to meet their friends who are here, they would like to go to the disco, dance, sing, go to the restaurant, drink; but they had to be packed into buses and sent to Antelope. I don't want. So I had told to the press that we would like to take all of our people back, but then it is the responsibility of Antelope people that they should take their properties back....

Q: BUY THEM BACK?*

A:* If they want, yes, they should buy them back; and we are ready to give them at the same price. We have improved their property, we have made almost renovated houses, and prices have already gone high in four years, but we are ready to give them at the same price as they had sold us. The price is almost double now, so they are not going to be in any loss. We have made the city beautiful.

But the ex-mayor's news I saw, she says, that "We are not going to purchase, because our city is already destroyed by these people."

Strange people. If you don't want to purchase, then we are ready to purchase. You sell your houses and be finished, be clean. And they are in a minority, only twelve people are there. So only one-third property is now in the hands of Antelope people. If they want to sell it on reasonable market price, we will purchase it; but we will want them all to vacate. We don't want any trouble any more. Either they should purchase our properties, or we are ready to purchase their properties.

But if they think that we should vacate and just let them have their properties free, they are wrong; this is stupid.

Q: THE PEOPLE HERE CLEARLY WISH YOU NO HARM. WHY IS IT NECESSARY TO MAINTAIN SUCH RIGID SECURITY IN THIS COMMUNE?*

A:* I was thinking that as Sheela has gone and the hostility between Oregonians and this commune disappears, we will slowly withdraw security. But there was reason for it, even in Sheela's time.

Before we had no security, just the police -- which is part of the Oregon, city police, but we had to create the security because Christian fanatics started coming and creating nuisance in the city. And then Hell's Angels started coming on their bikes. Now, that we cannot tolerate.

And we don't want our people to be harassed by these fanatics. So unless government takes the guarantee that our people will not be harassed, the security will remain. If they take the guarantee, security will disappear tomorrow. There is no problem, because we don't want. In fact, one hundred people are unnecessary involved in security. They are creative people -- somebody is a doctor, somebody is a plastic surgeon and he is just carrying a gun. This is -- that gun is meant for retarded people, not for intelligent people who can do better things. We don't want it. And those guns look so ugly. We want the whole place to be full of roses, not full of guns.

But, the problem is that if we remove those guns.... Just one day we experimented, yesterday. In the morning discourse, two security people stand by the podium where I speak. We removed them. It doesn't look right. I'm talking about love, and you have to keep two peoples having guns on both the sides. We

removed them, and a mad man jumped on the podium. He would have harmed me.

We know that there are people who belong to Sheela's gang. They are hostile. We know that there are people who have been posted by INS in the commune to give them all information.

Now, with all this.... And we are giving all the information, everything, without keeping anything, to FBI.

Still the FBI people said to one of our people that, "We would like at least 500 people from the commune to be locked in prison." Now, this is -- this means they are not interested really in Sheela, her gang, her crimes; they are more interested in destroying the commune.

Q: WHY WOULD THEY WANT TO DESTROY THE COMMUNE?*

A:* Ask Attorney General. Why they should declare a legal city illegal? For two years it was legal; it was incorporated by the state government, by the Wasco County, it was accepted by the federal government. We were receiving support from federal government, state government, county, from everybody. And then suddenly the city became illegal.

Q: THE SUPREME COURT OF OREGON SAID THAT THE LAND USE WAS NOT PROPER, IS THAT CORRECT?*

A:* Yes, they have said it; but Attorney General has found another way. Now he says that state and religion is mixed, so on that ground the city is illegal. We have won that case, that on land use laws city cannot be declared illegal. So they have now found another way.

And you can see the intention of the person. We said, "That's perfectly okay. We are ready to fight, but the case should be decided in a federal court." Because if the case is state versus city, it cannot be decided by any state court.

Q: SO YOU'LL APPEAL ON TO THE HIGHEST COURTS -- THE FEDERAL COURTS?*

A:* That's what we are trying, but they are insisting that the case should be decided by a state court, which is absolutely illogical. Those state courts are under state pressure, they are part of the state; naturally we cannot win in those courts. And why they should be afraid of federal court or Supreme Court? If we are not afraid, why they should be afraid? We know perfectly well we are legal, the city is legal; we have not committed any illegality in its incorporation. There is no question of mixing any religion with the state. I don't see -- because we don't believe in God, we don't have any heaven and hell, we don't have any prayer, we don't have any catechism. The city's work is making the roads, taking care of the public park, the public dam; I don't know how we can mix religion with the roads.

Q: BHAGWAN, WHAT IS THE PURPOSE OF THE COMMUNE? WHAT IS THE GOAL OF THE COMMUNE?*

A:* The goal of the commune is that people should realize their reality, their self, their center. They should become fully conscious. There should not be a corner in their being which is dark. That is the goal, eternal goal of all humanity, to achieve self-realization; and that is our goal.

Now, how can we mix that goal with the municipality of the city? I don't understand. I don't see that there is any way to mix.

They are mixing everywhere. In every court you are keeping Bible for taking oath; this is mixing religion with justice. Why Bible is being kept there? And knowing perfectly well that there is no other book so pornographic as your Holy Bible. Now, I cannot take oath on Bible; I would rather prefer a magazine of PLAYBOY, which is at least colorful and glossy.

They are -- there are few people, a group of atheists, who are publishing all the passages from the Bible

which are pornographic, and what they have come to is five hundred pages collection. And they say this five hundred pages collection is the most pornographic; no other scripture is comparable to it. But why you are keeping it in the court? The court can keep the Constitution of America; that, one understands, and that has some value, that has some democratic respect for freedom, respect for expression. And that is made by far more intelligent people than Old Testament. I can accept the Constitution, but I cannot accept the Bible -- when you have such a beautiful Constitution. The best in the whole world.

Q: WHAT DO YOU THINK OF HISTORIC FIGURES IN RELIGION LIKE JESUS AND MOHAMMED AND BUDDHA? WHAT IS YOUR OPINION OF THEM?*

A:* They are mixed. For example, Jesus: everything that is important is fictitious, and everything that is real is not important. Now, walking on water is fictitious. Virgin birth is fictitious. That he is the only begotten son of God, that is nonsense. That he revived people from death, it is all fiction. These are not histories. Then what remains is just a poor carpenter's son, which I don't think any would bother to worship.

About all these people, miracles have been created by the followers to make them as higher, holier, unique, as possible, and as far away from ordinary human beings so that you have to fall down on your knees and pray to them. Only then they can be your saviors, prophets, messengers of God.
There is no God, hence there is no question of messengers.

And if Moses saw God, that simply means just the heat of the desert, forty years wandering in the desert, got the man crazy, drove him crazy, nothing else.

Q: BHAGWAN, WHAT IS THE PURPOSE OF LIFE?*

A:* There is no purpose beyond life itself. The purpose is intrinsic. Life itself is so beautiful, so ecstatic, such a dance; but we don't know it, we don't live it. We go on postponing. We are always thinking tomorrow we will live, today we are occupied so much in other things, living can be postponed. And we go on postponing. We realize only when death comes that, "My God, now there is no tomorrow."

Q: IS IT POSSIBLE FOR YOUR VIEWS TO BE ALLOWED JUST TO EXIST IN THE WORLD WE LIVE IN, OR WILL PEOPLE ALWAYS TRY TO STOP YOU.... WILL YOU ALWAYS HAVE ENEMIES?*

A:* I will always have enemies, and because that is the very nature of things, it is not a disappointment. I accept it joyously. Whatever is the way of life is perfectly good, and I am happy with it.

Q: DO YOU THINK YOU WILL BE SEEING THE PRESS DAILY, OR...?*

A:* I have been seeing the press for the last whole month. And I will be going -- seeing the press every day because I'm not going to travel around the world. My health does not permit it. So I have to take your help.

Q: DO YOU THINK WE TREAT YOU FAIRLY?*

A:* Quite fairly.

Q: IS THERE ANYTHING YOU DON'T LIKE TO READ ABOUT YOURSELF OR SEE....*

A:* No. I like everything.

Q: DO YOU THINK YOU MAY EVER TRAVEL TO YOUR OTHER COMMUNES AROUND THE COUNTRY -- AROUND THE WORLD AGAIN?*

A:* My health is not good. My problem is my allergy. Any perfume, any dust creates asthma attacks. For four years I had not a single attack. In the last twenty years I have never been so healthy and happy. So I am not going anywhere. In fact, I'm always puzzled why I was not born in Oregon.

Q: WHY DID YOU CHOOSE OREGON?*

A:* Because of my allergies. (inaudible) dry climate and cool; humidity is disturbing to me, so humidity I don't like. Hot I don't like. So this desert simply was waiting for me for fifty years -- since I was born, this desert was waiting for me.

Q: WELL, I'M SURE THERE ARE PEOPLE THAT WOULD SAY THIS HIGH DESERT HAS NEVER BEEN PUT TO BETTER USE.*

A:* Yes, it has never been. For the whole fifty-five years on the earth this desert has not been used. It has been reserved for me by existence. Now, no government can prevent me. When existence itself is on my part -- on my side, then I don't care about small governments.

Q: MAY I ASK YOU HOW YOU SPEND YOUR DAYS? DO YOU MEDITATE? I KNOW YOU HAVE DISCOURSES IN THE MORNING.*

A:* The morning goes in the discourse. Then I take my lunch and go to sleep. Two o'clock I wake up and I go for a drive into the forest, and near 3:30 or 4:00 I come back; take a bath, swimming. I have a beautiful swimming pool, olympic-size. And I love the change of hot and ice cold showers, so one-and-a-half hours, two hours in the morning, two hours in the evening. And then the press conference.

Then in the end, my secretary brings if anything is about the commune that is necessary; and by 11:00 I go to sleep again.

But whatever I am doing, my meditation continues. It is not something that I have to do it separately; it is just an art of witnessing. Speaking to you, I'm also witnessing myself speaking to you. So here are three persons: you are listening, one person is speaking, and there is one behind who is watching and that is my real me. And to keep constant contact with it is meditation.

So whatever you do does not matter, you just keep contact with your witness. I have reduced religion to its very fundamental essence. Now everything else is just ritual. This much is enough. And this does not need you to become a Christian or a Hindu or a Mohammedan or anybody, and this can be done by an atheist, by a communist, by anybody, because it needs no kind of theology, no kind of belief system. It is simply a scientific method of slowly moving inwards. A point comes when you reach to your innermost core, the very center of the cyclone.

Q: BHAGWAN, DID YOU HAVE TEACHERS OR HAVE -- YOU HAVE DEVELOPED THIS ON YOUR OWN?*

A:* No, I have developed it on my own; I have never had any teacher. I was not that fortunate as my sannyasins are.

Q: DO YOU READ A GREAT DEAL, OR NOT VERY MUCH?*

A:* No. For five years I have not read anything -- no newspaper, no book, no television, nothing. I'm so happy. And what is there to read? Neither I read nor I write. All my books are my discourses.

Q: YOU NEVER PUT YOUR THOUGHTS ON PAPER?*

A:* Never. In my whole life I have never written. It is easier to speak the truth than to write it. The written word is dead. The spoken word has some life at least. The eyes, the gestures, the tone, the nuance of the voice, everything which the written letter misses.

Q: WE LIVE IN THE VIDEO AGE. YOU COULD MAKE VIDEO CASSETTES.*

A:* We are making.

Q: WILL THEY BE MADE AVAILABLE TO THE GENERAL PUBLIC?*

A:* It is available all over the world. I am a very contemporary man.

Q: SO YOU ARE COMMUNICATING OTHER THAN JUST ONE ON ONE OR JUST TO A GROUP?*

A:* Yes; this is communication.

Q: BUT THE VIDEO CASSETTES ARE, IN A WAY, A BOOK -- NOT A WRITTEN WORD, BUT A RECORD.*

A:* It is different. Very different. And soon, when it becomes three dimensional, then it will be really beautiful.

INTERVIEW WITH SCOTT MILLER*, FROM CHANNEL 8

Q: I KNOW HIM.*

A:* I feel like I know you as well, although we have never really met face to face. My pleasure.

Q: I'VE BEEN A BIG FAN OF HOT AND COLD SHOWERS MYSELF FOR QUITE SOME TIME.*

A:* Some day you can come to my bathroom.

Q: WE'RE AN AFFILIATE OF NBC, AND NBC HAS OBTAINED, A COPY OF AN INTERVIEW WITH MA ANAND SHEELA WHICH IS PURPORTED TO BE THE FIRST ONE SINCE SHE LEFT THE RANCH A WEEK AND A HALF OR SO AGO. I ASK YOU TO RESPOND TO A COUPLE OF THE ALLEGATIONS THAT SHE'S MADE IN THE INTERVIEW. WE CAN GIVE YOUR SIDE AS WELL. I UNDERSTAND YOU FEEL YOU'RE TREATED FAIRLY.*

A:* I am (inaudible). Anything she says, she will get a good reply. You just....

(Delay while cameraman gets ready)

A: Meanwhile have some grapes. They are our own.

Q: THEY'RE GROWN HERE?*

A:* Yes.

Q: SHEELA CLAIMS THAT THERE HAS BEEN WIDESPREAD USE OF NARCOTICS AMONG YOUR SANNYASINS, DRUGS, SPECIFICALLY THE DRUG ECSTASY. AND SHE GOES ON TO CHARGE THAT WITH YOUR KNOWLEDGE, SANNYASINS WERE INDUCED TO SIGN OVER MONEY AND BELONGINGS WHILE UNDER THE INFLUENCE OF DRUGS.*

A:* I know ecstasy, but ecstasy can be a drug I am hearing for the first time. I have never heard before even the name, and I was in silence and isolation for three-and-a-half years. I was not coming into the commune, not meeting anybody. So if drug was used and people were given* such a drug, then Sheela must be the one to do it. How I can do it in isolation, in silence? Except Sheela, nobody was coming there. Have I given the drug to Sheela?

Q: WHICH DRUG?*

A:* The drug that she is mentioning. I have never heard even about the drug.

(Tape side D)

Q: HAVE YOU EVER HEARD OF YOUR SANNYASINS BEING ON ANY DRUG?*

A:* No. In my commune drugs are absolutely prohibited. We keep a dog to check every car coming in, every luggage coming in, just for drugs. Drugs we don't allow for the simple reason that because every drug is against meditation. No drug can bring you to ecstasy, it can give you only a hallucination.

So I know ecstasy. I am twenty-four in ecstasy, but I'm not drugged. And nobody has been drugged by me. And if Sheela says, she was the whole and sole for all these years, then she must be responsible for the drug and she must have done it to people.

Q: DO YOU BELIEVE THAT SHE'S DONE IT TO PEOPLE?*

A:* If she is saying it, that in the commune drugs are being given, then except her nobody can be responsible because she was the president of the Foundation. And if she thinks people have been drugged to take money from them, then it must be she. Because all the money that the commune has received has come from donations far away -- from Europe, Asia, Australia. And she has stolen forty-three million dollars out of that money. Perhaps she has been drugging people and taking the money to Switzerland.

Q: SHE SAYS THAT YOU THREW TEMPER TANTRUMS AND WOULD THREATEN TO COMMIT SUICIDE IF YOU WERE NOT GIVEN MORE ROLLS ROYCES.*

A:* That is sheer cow dung. I have already ninety Rolls Royces, and a simple law of economics is that as you have more and more of a thing, it has less and less value. Now ninety-one Rolls Royces, what meaning they can have to me?

Q: HAVE YOU EVER ASKED FOR A ROLLS ROYCE?*

A:* Never! There is no need. In fact I wanted to distribute all the Rolls Royces to people, but they don't belong to me. I cannot distribute. I am not their owner. They belong to a certain trust of the commune, and the president is here. I had declared in a discourse that tomorrow all the Rolls Royces should be distributed, because unnecessarily... I use only one and eighty-nine are just sitting. Let all the sannyasins enjoy them. Make few pools and everybody can take whenever he wants.
John?...
He is the president of the cars' trust. So I asked him distribute the cars. Now he will answer you what happened.

John:* We decided that we didn't want to do that. The* cars are sacred, and we want them where they are. So we voted, and that's where they'll be.

Q: DID YOU EVER THROW TEMPER TANTRUMS THEN?*

A:* That is up to them. But this is simply stupid. I never thought Sheela to be so stupid... that I should commit suicide for a Rolls Royce?

Q: SHEELA SAYS THAT SHE'S AFRAID FOR HER LIFE RIGHT NOW. SHE'S AFRAID FOR HER LIFE BECAUSE SHE FEARS THAT YOU WILL HAVE HER KILLED. AND SHE BELIEVES THAT YOU'LL HAVE HER KILLED. HOW WOULD YOU RESPOND TO THAT?*

A:* She must be afraid, because every murderer is always afraid of his life. She has killed one man here. She has attempted to kill three other commune members. She has attempted to kill the whole city of Dalles. Naturally she must be in a paranoia, that she will be killed. Anybody who commits crime like murder, dosing people with poison, throwing poison into water systems, is bound to have the fear that she is going to be killed. But we are not to going to do anything to her. Nobody here is a murderer. She is the murderer; and after knowing all this, I can also say to you that she killed her own husband too. In Ind....

Q: HOW DID SHE DO THAT?*

A:* Her husband was sick with cancer.

Q: THIS IS MR. SILVERMAN?*

A:* Yes. Mr. Silverman, her first husband. But she was loving another man, and that was a constant trouble; and finally because he was again and again needed oxygen, it seems that she cut the oxygen source. And he died.
The rumor was right when it reached to me, but it was too late. He was already burned, finished. And there was no solid ground in my hands. Otherwise she would have been given to the police, then and there. But now seeing all these things that she has done here, of which there are solid proofs, I suspect perhaps it was right that she killed her husband.

Q: YOU DIDN'T THINK OF REMOVING HER WHEN YOU FIRST FOUND ABOUT IT? DIDN'T SHE RUN THE AFFAIRS HERE FOR A LONG TIME AFTER YOU HEARD SUCH RUMORS OF SUCH A HIDEOUS ACT?*

A:* No, nobody.... I did not believe that she will do it. I thought it was just a rumor. But now I can say that she must have done; it cannot be just a rumor. Because what she has done....

When she left, in her room we have found all kinds of books on poison, how to poison people, all books on murdering, how to murder people without getting caught. And we have found an underground tunnel in her room, that she was prepared completely to murder somebody or in any case if police comes she can escape. So her fear has reason, and the reason is her own crimes are following her like a shadow. Every murderer is followed by his own guilt.

Q: HOW LONG AGO DID SHEELA'S FIRST HUSBAND DIE?*

A:* That (unintelligible)

Q: HE HAD SOME FORM OF CANCER, BUT WAS HE SICK BACK EAST OR...?*

A:* I think... Devaraj is here?... He has something to do with lungs, lungs cancer.

Voice:* Hodgkins.

Q: HODGKINS DISEASE.*

A:* Hodgkins or something like that.

Q: WAS HE A SANNYASIN?*

A:* He was a sannyasin.

Q: AND WAS THIS BEFORE THE COMMUNE HERE WAS STARTED?*

A:* It happened in India. It was nearabout '77.

Q: AND AT THIS TIME WAS SHEELA INVOLVED WITH JAYANANDA?*

A:* No, she was involved with Veetrag.

Q: IT GETS COMPLICATED.*

A:* And this reminds me one thing more. She was involved with Veetrag in India, and she came to America for some work for the foundation and got involved with Jayananda, got married with Jayananda. Then there was trouble because Veetrag was in a very sad state. Here because she has done all these crimes

and she saw that if she does not escape soon she will be caught, she married in Switzerland, Dipo, another sannyasin. And she committed bigamy. She is married to American Jayananda and she had married in Switzerland to remain in Switzerland. Then seeing that this is bigamy and will become trouble, she rushed to Nepal. Because in a poor country like Nepal you can bribe the magistrate and get a backdated divorce. So she has got a backdated divorce, so she has become a professional criminal now.

Q: WHAT HAPPENED TO VEETRAG?*

A:* Veetrag is here.

Q: HE'S STILL ALIVE?*

A:* Still alive, because he refused her. She has told him.... He is our best pilot. She told Veetrag, that "You take the airplane, fill it with bombs, and crash it with the Wasco County office, and jump out in a parachute." He said, "This is too risky and I may be killed. I don't want to do it. And this is absolute crime. It will not only destroy the Wasco County office, it may destroy few other houses also. It will become a wild fire.

Q: WAS SHEELA'S FIRST HUSBAND HOSPITALIZED IN INDIA?*

A:* Yes. He was in the commune; in the ashram. Once in a while he used to be hospitalized when he was serious; otherwise he was living in the commune. He died in the ashram.

Q: AND HE COULD GET OXYGEN IN THE ASHRAM?*

A:* Yes, he could get; every arrangement was there. In their room every arrangement was there.

Q: OKAY, BHAGWAN, THANK YOU VERY MUCH FOR STAYING LATE FOR US. I REALLY APPRECIATE IT.*

A:* Good. Come again.

Q: I WILL BE... I'LL BE HERE.*

A:* Good.

Q: THANK YOU.*

Chapter title: None

24 September 1985 pm in Sanai Grove

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words.]
INTERVIEW WITH USA TODAY

QUESTION: GOOD EVENING. FIRST OF ALL I'D LIKE TO REQUEST THAT YOU TRY TO KEEP YOUR ANSWERS AS BRIEF AS POSSIBLE.

A: That's perfectly okay. Just remember that your questions are surface and short.

Q: SHEELA HAS SURFACED IN EUROPE AND HAS SPOKEN WITH THE WEST GERMAN PUBLICATION, STERN, AND ALLEGES, AMONG OTHER THINGS, THAT DRUG USE IS RAMPANT HERE ON THE COMMUNE. I'D LIKE TO KNOW, IS THAT TRUE?

A: That is absolutely wrong.

Q: SHE SPEAKS OF A DRUG IN PARTICULAR, CALLED ECSTASY. HAVE YOU EVER HEARD OF A DRUG BY THAT NAME?

A: No.

Q: SHE ALSO CLAIMS THAT SHE WAS HAVING A PHYSICAL LOVE AFFAIR WITH YOU UP UNTIL THE TIME SHE LEFT.

A: That is absolutely wrong.

Q: AT ANY TIME DURING...?

A: Never. She is just disgusting.

Q: SHE CLAIMS AS WELL THAT THE COMMUNE IS BROKE, THAT ALL THE MONEY HAS BEEN SPENT ON ROLLS ROYCES AND DIAMOND WATCHES.

A: That is absolutely wrong.

Q: WHAT KIND OF SHAPE IS THE COMMUNE IN FINANCIALLY?

A: Perfectly right.

Q: SHE CLAIMS THAT SHE FEARS FOR HER LIFE. SHE THINKS THAT YOU FEEL SHE KNOWS TOO MUCH AND YOU'RE GOING TO TRY TO KILL HER, OBVIOUSLY NOT PERSONALLY, BUT YOU'LL SEND PEOPLE. DOES SHE HAVE ANY GROUNDS TO MAKE THIS CLAIM?

A: She is afraid my people are going to kill her. That's because she has killed so many people, and attempted to kill many more: almost poisoned the water system of a whole city, The Dalles. She is afraid because of her own murders, her own crimes. She cannot give a single evidence that I have ever killed anybody.

And I was in silence for three and a half years, and in isolation. She was in total control of the commune. And if there was drug use, then she is responsible, because this was my instruction, that no drugs should be entered even in the campus of Rancho Rajneesh. I have seen her interview on video; she looks drugged.

And the drug, ecstasy, she is talking about; she must have been taking it. I do not need it: I know the real ecstasy, I am twenty four hours in it. Any drug can only create a hallucination. She is drugged, she is in a paranoia out of her own crimes; otherwise there was no need to escape from here. She had not even the courage to face me. She escaped from here without seeing me.

Q: SHE CLAIMS THAT YOU TAUGHT HER EVERYTHING SHE KNOWS, AND THAT YOU WERE FULLY AWARE OF THE THINGS THAT SHE WAS DOING DURING HER PERIOD OF LEADERSHIP HERE, EVEN DURING YOUR YEARS OF SILENCE.

A: I was only aware of what she was telling to me, not fully aware of what was happening. Now I am becoming aware that she was not telling the whole thing to me.

She was telling only nice things, what she is doing and what is happening. She was not telling the crimes that she was committing. And she has committed every kind of crime.

Q: DO YOU STILL FEEL AS YOU DID A WEEK AGO, THAT IF SHE DID WANT TO COME BACK YOU'D WELCOME HER?

A: Yes, I will welcome her. And I will tell her to confess all her crimes to the court, and we will ask the court that she is sick, psychologically sick. And her punishment should be to be sent to a psychiatric hospital, not to a jail.

Q: WHY HAVE YOU CHOSEN TO MAKE THE ROLLS ROYCE SO MUCH A PART OF YOUR IMAGE?

A: I have not made anything. If my people offer me something with love, I cannot refuse. Although in a subtle way I have refused, because I don't own those Rolls Royces. They are owned by a corporation, a trust, so ultimately they belong to the sannyasins, not to me. Nothing belongs to me.

Q: WHAT DO YOU DO DURING AN AVERAGE DAY FROM THE TIME YOU GET UP TILL THE TIME YOU GO TO SLEEP.

A: It is completely busy without business. Six o'clock in the morning I wake up. Two hours in my bathroom and swimming pool, which I have always loved.

Then my breakfast, and I go to the meeting of the commune, my everyday discourse. By eleven I am back. I take my lunch, go to sleep for two hours.

Then for one and half hour I go driving in the mountains. That is the only time that I have for myself. Back again; two hours to the bathroom and the swimming pool. Then I take my supper.

And straight from the supper table I am here for any interview. Sometimes there is one interview, sometimes two, sometimes three. Now today your interview is one hour; then 8:30 there is a big press conference that will last at least two hours.

Then one hour for my secretary, for day-to-day problems about the commune. Nearbaout twelve I go to sleep. And the day goes so fast...

Q: WHAT KIND OF DREAMS DO YOU HAVE?

A: I don't dream, because whatever I want to do, I do it. I have never repressed anything in my life; and there is nothing to dream about. The dream is a necessity only if you repress something.

Q: DO YOU KEEP IN TOUCH WITH EVENTS GOING ON IN THE OUTSIDE WORLD?

A: No. No, for five years I have not read any newspaper, any magazine, any radio, any television. My sannyasins are my only world.

Q: DO YOU KEEP A STRICT VEGETARIAN DIET?

A: Absolutely vegetarian. And just three thousand calories in the whole day.

Q: HOW IS YOUR HEALTH?

A: My health is better than ever.

Q: I'VE READ THAT BETWEEN THE YEARS OF 1947 AND 1957, WHEN YOU WERE LIVING IN INDIA, YOU MADE IT A PRACTICE TO RUN 16 MILES EVERY DAY. IS THAT TRUE?

A: That's true.

Q: WHAT WAS YOUR REASON FOR DOING THIS AND WHY DID YOU STOP?

A: I had then very beautiful health and |I enjoyed my well-being. And that was my only exercise: running, jogging, swimming. You cannot conceive how healthy I was. I was 190 pounds in 1960, and people used to say that I had a body as if it is made of marble. But then I started travelling around the country spreading my word. And that created slowly deterioration of my health: every day changing food, every day catching trains in the middle of the night, getting down the trains in the middle of the night.

Everything got disturbed: my routine, my way of life. And that brought... otherwise I was never sick. That started bringing strange things. One was an allergy for dust, perhaps the trains; Indian trains are dirty, dusty. Most of them are still running on coal.

Perfume of any kind started troubling, and finally all those allergies culminated into asthma attacks. Then humidity started affecting me, and I had to stop travelling.

It helped, but not perfectly. I wanted to move to a place which was cool, dry, not humid. And that was the reason for me coming to this desert in Oregon. It has suited me perfectly well.

Q: BHAGWAN, THERE'S BEEN SOME CONFUSION IN THE PRESS REGARDING THE QUESTION OF ARE YOU OR ARE YOU NOT CELIBATE?

A: I am not celibate, I have never been celibate. Why there should be confusion in the press?

Q: WELL, BECAUSE I THINK THERE HAVE BEEN REPORTS THAT YOU HAVE BEEN CELIBATE SINCE 21...

A: No. Nobody can be. It is scientifically impossible. Anybody who is creating that kind of confusion does not know anything about physiology, biology, science. He is simply stupid.

Not only I have never been celibate, there has never been a celibate in the whole history of humanity. There have been pretenders, hypocrites. There have been monks who have been really homosexuals. There have been nuns who have been just lesbians.

That's why I call all the religions are responsible for this dangerous disease, AIDS. This is their greatest contribution to human growth.

According to me, celibacy should be declared criminal. All monks should be forced do marry the nuns; otherwise, face life imprisonment.

My whole teaching is: be natural, be simple. Don't go upstream. Just go with the stream, be in a let-go. It is a physical need.

Q: WHAT DO YOU THINK OF ALL THE ATTENTION YOU'VE BEEN GETTING LATELY FROM THE PRESS? HAS THE COMMUNE AND YOURSELF BEEN PORTRAYED FAIRLY, BY AND LARGE?

A: It is almost fair. It cannot be absolutely fair for the simple reason because journalism has not raised itself into an art. It serves the retarded masses, and depends on sensationalism. It is criminal. That's why I say 'almost fair'.

Q: HOW DO YOU FEEL ABOUT THE IMAGE THAT MOST OF THE OUTSIDE WORLD HAS OF YOU AS BEING AT BEST AN ECCENTRIC AND AT WORST A PHONEY OR A FAKE?

A: I don't think about the outside world at all.

Q: AS FAR AS THE COMMUNE THEN, DOESN'T YOUR CHOICE OF SHEELA AS THE DAY-TO-DAY LEADER, IN LIGHT OF HER RECENT ACTIONS, REFLECT POORLY ON YOUR CAPABILITY AS A JUDGE OF CHARACTER, AND ULTIMATELY HURT YOUR CREDIBILITY WITH YOUR FOLLOWERS?

A: No. My choice of Sheela was absolutely correct. In the beginning, to create this commune we needed a very pragmatic, practical, strong person. And she is. She was not a criminal when I had chosen her; neither was Judas a murderer when Jesus has accepted him as his disciple.

Something very basic is implied there. There are two possibilities: one is that the future is determined, so that you can know about it, what is going to happen tomorrow. But then all freedom of humanity disappears. Man becomes only a machine, a robot. The other alternative is, future is open. One who is a murderer today my become a saint tomorrow. And one who is a saint today may prove to be a rapist tomorrow. The tomorrow is absolutely open, and there is no way to predict it.

And I believe in freedom. I do not believe in God for the same reason, because if there is God, there is no freedom. He created man; man is just a puppet. He can any moment destroy him, there is no way to

change the course.

God is whimsical. What he has been doing before he created man? According the Christianity he created man 4004 years before Jesus Christ. So just 6000 years before the world was created, and what that guy was doing for whole eternity? He seems to be crazy, nuts. And suddenly he creates the world in six days! And then he creates such a big world in six days, you know you are going to have a mess. And seventh day he retired to rest and since then nothing has been heard about him, he is resting. Now any moment he can wake up and decide to destroy.

I do not believe in any God, because God is against freedom, against human dignity, against democracy, against every value which we have cherished for thousands of years. Only existence without God can be an existence beautiful, free, democratic, loving, growing. But then tomorrow remains unknown. You have to take the risk.

So when I have chosen Sheela, she was just a simple woman. She was just a waitress in a hotel. But because I went into silence, into isolation and she was my only communication with the commune, she got the opportunity of becoming a power. And power corrupts.

Q: BHAGWAN, WHY WERE YOU SILENT FOR THREE AND A HALF YEARS?

A: Really I wanted to be silent forever. I had spoken for 30 years. There are at least 400 books of my discourses. It is enough for a man, and I was tired of speaking. It is out of necessity that I have started speaking again, because when I became aware that my silence is being exploited and Sheela and her gang is trying to create out of a meditation commune, a concentration camp, then I had to come out of silence.

She persuaded me not to speak because that may endanger my health. Again, because it is a question of breathing, speaking again I may start having attacks. But I said that does not matter. If my whole commune is being destroyed, then I want to be in the commune and stop everything that is wrong.

And it was good that in time I was alerted. I would not have been alerted if Sheela has not tried to kill my own physician. She was trying to kill anybody who was a danger to her power; either he should leave or she will kill.

Many left; the chancellor of the university left, the vice-chancellor of the university left -- who have been devoted sannyasins. Many psychotherapists left. And I was not even informed.

But this case was such that my physician lives with me in my own house. First he was given poison in a cup of coffee. Because he is a physician -- well-educated, has the best qualifications, is a member in England, the youngest member ever, of the Royal Society of Physicians, is a genius mind... he immediately suspected some poison has been given to him.

But nobody will listen to him, because why my physician should be poisoned? The very idea was inconceivable. And the poison that was given to him was such that it is undetectable. So he went to the medical center, but they could not detect anything so they thought he is simply hallucinating.

Second time he was injected in the hospital while he was recovering from the first poison, and again he felt that it was poison. But nobody will listen to him, because the poison was undetectable.

Third time he was poisoned in a meeting of 10,000 sannyasins listening to me, and one woman came and inserted the needle. Now there are eye-witnesses. He immediately pulled his robe and showed people there was blood, there was mark of the needle. And he refused to go in the medical center here, because that was under one of Sheela's gang, Puja, who was a well-trained nurse.

He was in Bend Hospital. There also doctors said that he had no disease: 'All that we can think of is some kind of poison, but it is undetectable.' Then he started looking into books and found that there are poisons which cannot be detected. And when Sheela left, we have found in her room literature on poisons, a book in which that same poison which is undetectable is *underlin ed. That is the only poison which is underlined in the whole literature.

So when my physician was poisoned, my caretaker was poisoned, then I thought that it is better I should come out of my silence and be available to my people and see what is happening.

As I came out of my silence, Sheela started going to Europe, to Australia, to Japan; and she will not stay here. And stories started coming to me, and she started making arrangements to escape. She was married here to an American. She immediately go married to a sannyasin in Switzerland. Now that is a crime; she committed bigamy.

Then they realized that this is not right, so she went to Nepal, a small kingdom in the Himalayas, where

in small villages you can bribe a magistrate just a small money and you can get any kind of certificate you want. So she got a backdated divorce certificate. But she was planning for two months, because she was looking for Puja also here for any Swiss sannyasin to marry her.

But all these things came to my knowledge as these people left. When they left, then the whole commune felt free of fear; and now there are so much coming up that it seems Watergate was nothing. She had bugged my own room, my caretaker's room, all possible rooms which she thought may someday be her competitors. She has bugged the room of my old ex-secretary. She has bugged Hasya, who is now the president of the Foundation -- her whole house, six rooms, all bugged.

(Tape side B)

And the FBI people were here -- when they were looking in my room, the person who was showing them, they said, "Whoever has done this bugging has done it in a far more sophisticated way that it was done by Nixon."

And they had made all kinds of things like taping machines for every phone. Every phone was tapped.

Q: IN THE ENTIRE COMMUNE?

A: In the entire commune. Either phones coming from out or phones going out; all were tapped.

Q: WOMEN HOLD APPROXIMATELY 80% OF THE SUPERVISORY ROLES HERE IN THE COMMUNE. I'M CURIOUS TO KNOW WHY.

A: For the simple reason because my feeling is that women have been deprived for thousands of years by men. You don't ask this question when 100% power is in the hands of men. You take it for granted. But you cannot take it for granted if 80% power is in the hands of women. I am simply trying my own way to compensate for all the crime that humanity has done against womanhood.

And I'm also trying to prove that woman can do far better in many areas than men. In many areas, man can do better. So it is not a question of who is superior and who is inferior; it is a question of division of labor.

Both are human and both have potentials and they should be given a chance. And they are doing perfectly well.

Q: BHAGWAN, YOU'VE SAID IN THE PAST THAT IN YOUR OPINION, SUCH PEOPLE AS MOTHER TERESA -- AND THIS IS QUOTING DIRECTLY FROM YOU -- "SHOULD BE HANGED FOR HER VIEWS ON BIRTH CONTROL." DO YOU STILL FEEL THAT WAY?

A: Still I am right; they should be hanged as many times as possible.

Q: WHAT IS YOUR POLICY AS FAR AS BIRTH CONTROL GOES HERE ON THE COMMUNE?

A: In this commune, in four years, not a single child has arrived. The earth is already too much overpopulated. In Ethiopia people are dying, in India people are dying, everywhere there is starvation. Even in America 30 million people are undernourished. Now, anybody who teaches against birth control is a criminal.

Q: YOU'VE ALSO SAID, QUOTING AGAIN: "THE PEOPLE OF OREGON ARE GETTING VERY DISTURBED AND I'M GETTING GREAT JOY OUT OF IT" -- REFERRING TO THE HOSTILE HISTORY OF RELATIONS BETWEEN THE COMMUNE AND THE STATE. DO YOU STILL FEEL THAT WAY?

A: I enjoy everything. Now I am enjoying to withdraw everything that Sheela's criminal gang has done against Oregonians, of which I was absolutely unaware.

For example, City of Rajneesh will be again Antelope. I have asked my sannyasins who are the government there to change the name back, 'because this is absolutely unnecessary. You have your place; why hurt other people?'

And I have told the press that we are ready to vacate antelope completely, because we have enough houses and we don't need those third-rate 100 year old rotten houses. I don't want my sannyasins to live there like rats; they should be given back to the rates!

Just they have simply to pay back the money that they have taken from them. So antelope will be Antelope again; we are withdrawing our police forces from there. Why we should bother about anybody?

And as they start possessing their land and houses back we will vacate, we don't want. It was Sheela's mind, which became power-oriented, to overtake Antelope and when she succeeded in overtaking Antelope then came the desire to overtake the whole Wasco County, and for which she brought 3,000 street people.

And to me she said that she is bringing these street people just as a humanitarian gesture because we have more money than our needs. So we can spend two, three million very easily without any trouble.

I said, "If it is a humanitarian gesture it is perfectly good." But I was not aware that it is election time, I was not aware that she is bringing them for election. She brought those people here and she imported from outside3 America special drugs, tons of drugs to keep those people drugged, so whatever she says they will do.

And by mistake one man they drugged too much and he died. They simply threw his body out of Rancho Rajneesh. The police found the body but could not find where the man had come, who the man was and how has killed him. Just now I have been discovering from my people that it was Sheela's gang that did all that inhuman acts.

So I am withdrawing everything that she has done against Oregon, I am withdrawing. I don't want any hostility.

Q: BHAGWAN, DO YOU HAVE ANY FOLLOWERS WHO LIVE IN RUSSIA, THE SOVIET UNION?

A: I have many sannyasins there, but they have to live underground. And I don't want to live underground.

Q: CAN YOU TELL ME APPROXIMATELY HOW MANY YOU BELIEVE ARE FOLLOWERS IN THE SOVIET UNION?

A: No, that I cannot say because they are already persecuting 20 people that they have found. So I cannot say the whole number.

Q: IS IT TRUE THAT YOUR FOLLOWERS AROUND THE WORLD BOW TO OREGON EACH MORNING?

A: Certainly! Oregonians should be happy!

Q: DO YOU BELIEVE IN REINCARNATION?

A: I don't believe, I know. It is true. It is not a question of belief, and I don't want anybody to believe in it. I want to experiment with their own past lives, and there are methods available that you can go into your past lives and experience the truth of it.

Q: CAN YOU DESCRIBE WHO YOU WERE AND WHAT YOU DID IN SOME OF YOUR PAST

LIVES?

A: That will be simply fiction for you. I(t does not make any sense to anybody. It only makes me certain that there is rebirth, reincarnation; that life continues beyond death. But anything that I say will be just like a fiction.

Q: NONETHELESS I THINK IT WOULD BE INTERESTING TO KNOW IF THERE WERE A PARTICULAR ROLE OR POSITION THAT YOU DO REMEMBER.

A: No, I was never anybody special: Alexander the Great, Napoleon Bonaparte... no.

Q: DO YOU STILL BELIEVE THAT THE END OF THE WORLD IS NEAR?

A: No.

Q: SO YOU'VE CHANGED YOUR VIEWS ON THAT?

A: I have not changed my views. The politicians are preparing for the end, the religions have already prepared for the end. But we are trying to prevent it, and I am hoping against all hope that we will succeed.

Q: THANK YOU VERY MUCH.

The Last Testament, Vol 3

Chapter #4
Chapter title: None

25 September 1985 pm in Sanai Grove

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INTERVIEWS WITH: GEORGE LURIE, USA TODAY; JEANNIE SENIOR, THE OREGONIAN, PORTLAND; BILL GRAVES, THE BEND BULLETIN, BEND, OREGON

Q: I'D APPRECIATE BRIEF ANSWERS, AND I'LL TRY TO KEEP MY QUESTIONS PRECISE. LAST NIGHT YOU SPOKE OF HIJACKINGS AND OTHER EXTREME MEASURES. COULD A MASS ACTION*

LIKE THE ONE THAT OCCURRED IN JONESTOWN COULD EVER OCCUR HERE AT RAJNEESHPURAM.

A:* Never. Hiroshima can occur here but not Jonestown. If anything happens here, the responsibility will be of President Ronald Reagan. And the whole America will be condemned for it. And it will be a betrayal of American constitution and its great values.

Q: I'D LIKE TO KNOW HOW THE AIDS EPIDEMIC HAS CAUSED YOU TO REEVALUATE YOUR ATTITUDE TOWARDS SEX BETWEEN YOUR FOLLOWERS.*

A:* There is no problem, just people have to be a little more cautious. They have to take precautions.

Six thousand sannyasins have been tested. They are free of AIDS. These people have been given all the instructions to use condoms and gloves, stop kissing, start new ways of loving: for example, rubbing each other's noses, pressing each other's earlobes. But kissing is absolutely prohibited.

Q: I'D LIKE TO KNOW WHAT YOUR CURRENT IMMIGRATION STATUS IS.*

A:* The same as it was four years before, the first day I had entered America. And I think it will remain the same the day I leave my body.

I have never seen such an idiotic bureaucracy anywhere. Four years and they have not been able to decide anything this way or that. And the reason is: yes they cannot say because of the politicians and their pressure, and if they say no then I am going to the courts, because their no will be against the constitution.

So they are in a dilemma. So let them be in a dilemma. I am not starving without their green card. I am not going to eat it. And they are unnecessarily harassing themselves. I am not harassed. I have simply forgotten all about it.

I have been four-year-old American already. And a fresh American is far better than the rotten old corpses.

Q: YOU'VE SAID IN THE PAST THAT YOU'D PREFER ASSASSINATION TO A NATURAL DEATH. DO YOU ANTICIPATE ASSASSINATION?*

A:* Every day there are phone calls, letters, threats to assassinate. I don't care a bit about them. And attempts to assassinate me have already been made in India. Twice I have been poisoned. Once a knife has been thrown at me.

And I was just joking when I said that I would prefer assassination better. Ninety-nine percent people die on their beds. That's a very common and ordinary way of dying. In fact, everyone* should be afraid to go to sleep on the bed. That is the place where ninety-nine percent of humanity has died. You should pull your mattress on the floor, that is better.

Q: BHAGWAN, SINCE THE COMMUNE APPEARS TO FUNCTION BOTH SPIRITUALLY AND FINANCIALLY AROUND YOU, AFTER YOU'RE GONE WHAT WILL BECOME OF RAJNEESHPURAM AND YOUR FOLLOWERS?*

A:* They are intelligent people. They will find ways to function. I am no one to decide their future. I will leave it open for their intelligence to function.

Even now I don't decide anything. I simply explain my position, my attitude. Then it is up to them to do whatsoever they want.

The ultimate decision is their own. They cannot throw the responsibility on me.

Q: I'D LIKE TO KNOW WHERE YOU ENVISION YOURSELF AND THIS COMMUNE TEN YEARS FROM NOW.*

A:* I never think of the future. Ten year is too long. I don't think even for ten minutes afterwards, what is going to happen.

Future is simply nonexistent. This moment is enough for me. And I am enjoying it to its fullest.

Q: DO YOU TRAVEL MUCH OUTSIDE THE COMMUNE ASIDE FROM YOUR DRIVES?*

A:* No. Even my drives are within the Rancho Rajneesh, our own land. I don't go out.

Q: BETWEEN YOUR COLLECTION -- THE COMMUNE'S COLLECTION -- OF ROLLS ROYCES AND ITS QUITE EXTENSIVE BUS SYSTEM, YOUR ELEGANT CLOTHES AND THE SANNYASINS' SIMPLE RED CLOTHES, EVEN YOUR DIFFERING STATEMENTS TO YOUR FOLLOWERS AND THE PRESS FROM DAY TO DAY, THERE SEEM TO BE SO MANY STARK CONTRASTS HERE. I GET THE FEELING THAT IT'S INTENTIONAL. IS THAT THE CASE?*

A:* I believe in the uniqueness of every individual. I am not a communist. I don't possess anything. These robes are also possessed by the commune. It is their generosity, hospitality, that they provide me whatever they can do for a guest. I am not a member of the commune, I am not a sannyasin. They love me. And love knows no boundaries.

But I don't take anything into my possession. I am as unpossessed as I was born, just naked. Everything that I am using -- my shoes, my hat, my watch -- they all belong to the commune. And you should also know, they are all created by my own sannyasins.. Even my watch is created by my own sannyasins.

And all the Rolls Royces... I use only one Rolls Royce for one and a half hour per day.

They love me, they want to do something to me, and they know that my whole philosophy is not of poverty but of abundance. So they go on pouring as much as they can.

Just today a new Rolls Royce limousine has come, and in the coming week five more will be coming. But they all belong to the commune. And whatever they want to do with them they can do.

In fact, I had told to the press that I would like them to be distributed among sannyasins, but the trust that holds Rolls Royces is not willing to do that for two reasons. First, the commune has enough cars, more than needed.

I always believe in abundance in everything. The commune has more buses, more than needed. It has more airplanes than it ever uses. So there is no point, according to the trustees, to give Rolls Royces to the commune. It will be heavy unnecessarily on the commune.

Secondly, they think that because I have used them they have become sacred, and they don't want those cars to be used by anyone else. They will remain as a memorial.

Q: WILL YOU HAVE ANYTHING TO DO WITH APPOINTING OR CHOOSING SOMEONE TO SUCCEED YOU?*

A:* No. Nobody succeeds me, because enlightenment is not something that you can somebody. It is not a post.

The commune will choose their president, the commune will choose their vice-president. That is up to the commune. But I hold no post. I don't have any power except my love and my trust in my people.

Even if somebody misuses, takes advantage of my love, it does not matter to me. My love remains the same.

There is no way to find another person to succeed me. Once they have lost me, they have lost me forever.

Q: WHEN I WAS HERE LAST WEEK I RECALL YOU SAYING DURING ONE OF YOUR ADDRESSES TO THE COMMUNE MEMBERS THAT YOU PURPOSEFULLY CHOSE SHEELA AND WILLINGLY ALLOWED HER TO CONTINUE WHAT YOU CALLED HER REIGN OF TERROR IN ORDER TO GIVE YOUR FOLLOWERS WHAT YOU REFERRED TO AS A TASTE OF FASCISM. WERE YOU SERIOUS OR WAS THIS A JOKE?*

A:* Serious.

Q: DOES THAT MEAN, THEN, THAT GENERALLY YOU DID KNOW OF SOME OF THE THINGS THAT SHEELA MUST BE DOING?*

A:* No. I did not know anything that she was doing. One thing I knew, that she will do something which will give a taste to the commune of fascism. And it is good to have a taste of fascism so that you don't get into the trap again.
And it is better to give that experience while I am here.

I stopped it before it could have become too much. And now my people will remain aware, and they will know how it happens, how it grows and how it destroys everybody's freedom, individuality, integrity.
I was absolutely serious when I said it.

Q: AND YET YOU SAY YOU STOPPED IT. MY IMPRESSION IS THAT SHEELA LEFT WITHOUT YOU KNOWING AND ON HER OWN ACCORD.*

A:* I stopped it without her knowing. The moment I started speaking she was finished. Being here was of no more of any nourishment to her ego. Except leaving like a coward, she could not do anything else.

I never said her to leave. In my whole life I have never said anybody to leave. I just create the situation that you have to leave.

I started speaking and that was enough. She was finished. Her whole power was that I was silent, and in my name she could exploit my people, could manage anything she wanted them to do. Once I started speaking, no representative was needed, no mediator was needed. I was face to face with my people. She was absolutely useless.

Unless she was able to become again the same old sannyasin as everybody else, this was the only way: to escape like a coward.
And she will suffer. And she will repent.

Q: WHETHER YOU KNEW SPECIFICALLY OR NOT, WHEN YOU ANSWERED MY ORIGINAL QUESTION THAT YOU DID APPOINT HER IN ORDER TO GIVE YOUR FOLLOWERS A TASTE OF FASCISM, HAD SHE SUCCEEDED IN POISONING THE WATER SYSTEM OF THE DALLES AS YOU ALLEGE SHE WANTED TO, OR HAVING KILLED MORE THAN THE SINGLE INDIVIDUAL THAT YOU ALLEGE SHE KILLED, WOULD NOT PART OF THAT RESPONSIBILITY BE ON YOUR SHOULDERS?*

A:* No, it is her responsibility because I have never told her to do these things. She could have been a fascist without doing these things. These are not necessary to be a fascist.
And I have never given any details for her. She never asked me.

It was a very general statement. A taste of fascism is good exercise for all those who are going to live longer than me. Once I am gone, if then somebody starts becoming fascist, it will be impossible for them to stop it. But now I have destroyed that possibility completely.

INTERVIEW WITH JEANNIE SENIOR OF THE OREGONIAN.

Q: YOU SAID WAS THAT YOU HADN'T BEEN INVITED TO TALK TO THE POLICE YET AND YOU ADVISED YOUR SANNYASINS NOT TO TALK TO THE POLICE UNTIL YOU HAD TALKED TO THE POLICE. AND YOU SET SOME CONDITIONS UNDER WHICH YOU WANTED TO TALK TO THE POLICE. YOU SAID YOU WANTED TO HAVE THE PRESS PRESENT AND HAVE A VIDEO CREW THERE AND AN AUDIO CREW THERE.*
ARE YOU GOING TO MAINTAIN THAT STAND? THE POLICE DON'T TRADITIONALLY DO THIS WHEN THEY'RE INTERVIEWING A WITNESS. ARE YOU ASKING FOR SPECIAL TREATMENT?

A:* First I had asked for no special treatment, just for an interview so that I can give them an overview what the situation is and they can work better to find out who is the criminal. They made the appointment and then at the last moment they cancelled it.

Then this went on happening second time again. It was only third time that I made it that, "There seems to be something fishy and you cancelled the appointment only after asking somebody higher up. Then I would like it to be videotaped so that you don't do any mischief, because now I cannot trust you. The videotape will not be released to the public. That we will give you in a written contract that the videotape will remain sealed till the case is over. But it will be a guarantee that you don't misuse anything or change anything which I say."
I don't think it was anything against law.

And when they accepted that, that means certainly they were not thinking it as an special obligation. And then they cancelled that too.

Third time they cancelled it. And then I told them that, "I will give you one time more, and if fourth time it is cancelled then I am going to call a press conference and give the interview to the press conference."

Q: SO THAT'S WHAT YOU DID LAST NIGHT, YOU MEAN? YOU GAVE THE INTERVIEW TO THE PRESS CONFERENCE?*

A:* So it is very simple. I am not asking them anything. In the press conference I said to them that now the things.... They have deceived four times. It is enough one can take. There is a limit. Now I will give the interview only before the full press present.

Q: SO YOU HAD AN AGREEMENT WITH THEM THAT YOU WOULD MEET WITH THEM? YOU COULD HAVE YOUR CREW VIDEOTAPE THE INTERVIEW?*

A:* Yes. And that they had agreed.

Q: THINGS ARE AT RATHER AN IMPASSE AS FAR AS YOUR INTERVIEW?*

A:* Yes.

Q: THE MASS MEDIA HAVE BEEN FULL OF ALLEGATIONS BETWEEN YOU AND SHEELA. AT PRESENT YOU'RE EMBARKED ON A REAL WAR OF WORDS, YOU AND SHEELA. WHO YOU THINK'S GOING TO WIN.*

A:* Only truth wins. It is never a question between me or anybody else. Only truth wins.

If she has courage enough, she should come here. We can call the whole national media and she can discuss before the media with me. And that will expose the whole thing, where the truth is.

Q: SIMILARLY, YOU SEEM TO BE INVOLVED IN A WAR OF WORDS WITH THE ATTORNEY*

GENERAL OF OREGON. I WONDER WHO YOU THINK'S GOING TO WIN THAT ONE.

A:* The constitution of America is going to win. And it is in our favor. Attorney generals come and go. The constitution remains.

Q: ONE OF THE THINGS THAT'S BEING SAID IN THE PRESS IS THAT THIS ENTIRE THING THAT'S HAPPENED SINCE LAST SATURDAY NIGHT IS A CAREFULLY ORCHESTRATED SCHEME THAT'S GOING TO CULMINATE IN YOU ALSO LEAVING OREGON. DO YOU WANT TO COMMENT ON THAT?*

A:* No, I am never going to leave unless they give me the green card.

Q: AND THEN YOU'RE GOING TO GERMANY, RIGHT?*

A:* Perhaps I may go for a world travel to meet my other sannyasins who are being corrupted by Sheela and meet the world media in different countries to make things put right. But I cannot leave without the green card.
If America wants me to leave America, green card first.

Q: THE OREGONIAN RECEIVED INFORMATION TODAY THAT THE POLICE INVESTIGATORS WHO'VE BEEN WORKING HERE AT THE RANCH FOR THE LAST FEW DAYS HAVE BEEN VICTIMS OF BUGGING AND WIRETAPPING. ARE YOU AWARE OF THAT?*

A:* Then that must be the immigration department who has been bugging and taping everything, every phone from Rajneeshpuram going out or coming in. But my people -- we have shown them every place.

Every wire has been taken out. Every bugging device has been given to them. Every machine which was taping phones has been delivered into their hands, and if they feel still it is going on, then they should look into it.
It must be INS or perhaps attorney general.

Perhaps they are worried that what is going on between the FBI and the police and between my commune.

Because their intention is clear. The intention is to use this situation to destroy the commune.

And Sheela is giving all those things in Europe without any foundation and without any evidence, and she is talking to the press again and again that, "I have immense information." That means she is indicating to the attorney general and to the FBI that she is willing to be purchased, that she would like to be given immunity, then she can give all kind of information against the community.

And that is a possibility because they are not concerned about the crimes that she has committed. Their concern is more how they can destroy this commune from Oregon. So if she can give them information -- and certainly she can give them information because she has done everything so she knows everything. And if you give her immunity she can indicate to any innocent sannyasin who knows nothing about it. And if you are intend to destroy the commune, this is the simplest way.
And politicians are so dirty-minded that they can do anything.

For example, in second world war Adolf Hitler and Josef Stalin were enemies, but they became friends. They made a peace treaty which was amazing to everybody in the whole world, that Adolf Hitler and Josef Stalin becoming friends is a miracle. And then even a greater miracle was to happen: when Adolf Hitler attacked Soviet Union, Josef Stalin became friends to America and Britain, to Roosevelt and Churchill.

America and Soviet Union has been enemies for decades: the only two permanent enemies in the whole world. But they became friends. Then the question of communism or capitalism did not matter. Only thing mattered was how to destroy Adolf Hitler.
(Tape side B)

So Sheela's continuous emphasis in every interview that she has so much information to give but she cannot give it is an indication to the politicians here in Oregon, to FBI, that, "If you give us immunity, I can deliver you all the information."

And certainly she can deliver all the information, because everything she has done or she has ordered to be done. And if she is immune then there is no problem. She can impose crimes upon innocent people without any difficulty.

And who cares that one man died or three persons were being poisoned or Dalles system was poisoned? Who cares about these small things? The big thing is how to destroy this commune, which has become a pain in the neck of all the politicians.

But it is not so easy.

I challenge Sheela: if she has any guts, then come here and face me.

Q: HOW WOULD YOU CHARACTERIZE SHEELA AND THE CORPORATE LEADERS OF RAJNEESHPURAM WHO LEFT, AND HOW WOULD YOU CHARACTERIZE HASYA AND THE NEW CORPORATE LEADERS AT RAJNEESHPURAM? ONE WORD FOR EACH.*

A:* Sheela and the people who have left is a criminal gang. And the people who have taken their place are very loving, compassionate human beings. And they are going to change the whole quality of the commune. Okay?

INTERVIEW WITH BILL GRAVES FROM THE BEND BULLETIN.

Q: ARE YOU BEGINNING TO REGRET HAVING INVITED THE POLICE IN FOR THIS INVESTIGATION?*

A:* I had invited them. We have been cooperating with them. We have been giving them every information that was available to us, to any sannyasin. But they have been taking advantage of it.

Rather than trying to find the criminals, they were trying to find few people in the commune who have committed crimes and to give them immunity and tell them that how many people they have to name for certain crimes.

It was overheard by a sannyasin that FBI people were discussing that at least five hundred sannyasins need to be imprisoned. Now this is strange. We are cooperating, we are giving you information, we are going you... taking you to every spot which has been bugged, but they are not interested in the criminals who have escaped.

The first step would have been to inform the German police, the Swiss police and the Interpol to prevent those twenty people from escaping, and bring them back here. They had enough solid proof.

Just the bugging was so much that one of the FBI persons said to the sannyasin who was showing them around that, "I cannot believe. These people have surpassed Nixon. Their bugging is far more sophisticated." And he said that for one bugging there is five years jail. And anybody who has done this work will need at least one thousand years jail.

But rather than preventing those criminals, they were trying to do something else. Their strategy has been to take the cooperation to find the crimes and to find few people who had done little bits -- according to the gang, according to their orders -- and make them immune and force them to take names of innocent people, particularly of those without whom the commune will be completely crippled.

If you take five hundred important people -- doctors, engineers, electricians, drivers, the restaurant people -- if you take five hundred people who are essential for the life of the commune, you will cripple it. You will destroy it.

Q: SO HOW ARE YOU RECOMMENDING YOUR DISCIPLES RESPOND TO THIS?*

A:* Now we are not going to support. I had asked them -- in fact, they should have asked me first. They should have taken my interview first. They did not ask. That is strange, because I was the one to invite them here and they would not ask for my interview.

Then I asked them that, "I want to give my interview." Four times they gave the appointment, and four times they cancelled it.

Then yesterday I had to call a press conference. I told them that, "This is the last time." Yesterday two o'clock was their appointment, and I said, "If you cancel it again, that means something is cooking, that you want to avoid me. Perhaps you are waiting for somebody who can indicate that I am the criminal. So I am going to call a press conference tonight."

And I called the press conference. I have explained to them all the crimes that Sheela and her group has committed here. And I have told them that, "Now onwards we will not be supportive. We will not cooperate. We will not be your hosts any more. You can pack your luggage and get out of this place."

Q: WHAT IS YOUR RESPONSE TO GOVERNOR VIC ATIYEH'S CRITICISM OF YOUR NOT COOPERATING TODAY?*

A:* I have not heard.

Q: HE SAID THAT HIS PATIENCE WAS GROWING THIN WITH YOUR REFUSAL TO COOPERATE.*

A:* His patience! He knows what patience means? For four days we have been cooperating and for four days they have been cancelling my interview. My patience is ruined or his patience is ruined?

He does not know the meaning of patience. Just by being a governor does not mean that he is understanding enough of psychology language.

We have invited him for many times. He goes on speaking against us without coming here. Is he a coward or what?

When we invite you and we want you to be acquainted with the commune, and then say whatever you want to say, we have no objection about it. If it is wrong we can confute it. But without coming here, saying things based on gossips will prove you simply an idiot.

That's what has happened in the case of attorney general. We had made few tents. They were not ordinary tents, they were winterized tents so we can use them in all the seasons. But they were not permanent structures. Permanent structures need permission. Tents don't need.

And because they were different from ordinary tents -- as if there cannot be different kind of tents -- he simply without coming here.... We asked him to come and see. If he feels they are permanent structures, then it is up to his decision whatever he wants to do.

He imposed a fine of $1.4 million. We went to the court, and I told my people that, "Take a tent there in the court. Put up the tent in the court. Within ten minutes the tent is ready. Ask the judge to see, and then within ten minutes unfold it. Put it in a bag. And ask the judge, `Can a permanent structure be constructed in ten minutes and folded back in ten minutes?'"

I told them that there is no need for any argument. Simply show it.

And the judge laughed. And he simply said, "There is no case. These are tents."

And the attorney general is absolutely wrong in giving that kind of punishment. And that man seems to have no shame. Otherwise he would have jumped into the ocean and gone forever.

The same is the situation of the governor. He should come here and he should know what patience is.

For four years they have not given a single reason why my green card has not been given. Does it take four years to decide?

Q: IS THERE A DANGER THAT THESE STATEMENTS THAT SHEELA'S BEEN MAKING IN THE STERN MAGAZINE WILL CAUSE ANY DAMAGE TO YOUR IMAGE WITHIN THE RAJNEESHEE MOVEMENT AROUND THE WORLD?*

A:* No, because I don't care about my image. Never cared. I am not a politician who cares about his image, because my image does not depend on anybody's voting.

I don't care at all about any image. My image is within me. Nobody can distort it.

Q: SHEELA SAID THAT SHE WAS DRAINING COMMUNITY RESOURCES TO KEEP YOU SUPPLIED WITH JEWELED WATCHES AND ROLLS ROYCES. DID YOU EVER TELL SHEELA THAT YOU WOULD DIE IF YOU DID NOT GET A $2.5 MILLION DIAMOND WATCH OR THAT YOU WOULD COMMIT SUICIDE IF YOU DID NOT GET ANOTHER ROLLS ROYCE?*

A:* She is simply going insane. In the first place, what do you think of this watch? How many million dollars it will be? This is the cheapest watch you can find anywhere in the world. It is made by my own sannyasins, and these are not diamonds. These are pure stones, authentic sincere stones. And it costs nothing.

But it is invaluable. Even for one billion dollars I will not sell it. It is made with such love that it cannot be sold.

And I am using mostly the watches that are made by my own sannyasins with stones, not diamonds. But what can I do if people don't have the understanding and the eye to make the distinction between stones and diamonds? That is their fault. That is not my fault, that is not the fault of the stones. People should learn a little more about stones and about diamonds.

And ask Sheela that: for four years I was silent, I was not going even out of my room. I was living in isolation. Why she continued to bring those million-dollar watches she is talking about? For four years continuously it was right. And when I started speaking it became wrong. Was it a kind of bribe that I should remain silent and should not speak?

Who was bringing those watches? She was the one who was bringing those watches. And I don't know how much they cost, and I don't know from whose donation they have been purchased. I don't possess them either. They are possessed by a trust. They are only given to me for use.

I don't use the watch more than five hours -- two and half hours in the morning in the lecture, two and half hours in the evening in the interview.

And do you think a certain simple law of diminishing returns...? If you get one Rolls Royce, you are immensely happy. I have ninety. What difference does it make to me that in the garage there are ninety-one? The number of that one will come in three months time only for one day for ninety minutes. What does it matter to me? For that I will commit suicide?

I have never gone to the garage. I have never looked into the garage, how many cars are there, what kind of cars are there. And that too belongs to a trust.

I had declared that all those cars should be given to the commune. They are basically commune property. I don't own anything. For thirty years I have not owned a single cent. I have not touched even money for twenty years. I have been four years in America; I have not seen even how a dollar bill looks like. And I don't have any hope of seeing it in this life. There is no reason.

I had told the president of the trust that, "Distribute all those cars and distribute all those watches. I don't need." But they don't want. And they are not my possessions. They say they are sacred because I have used them, and they will keep them as sacred memorial. They are not willing to give them.

And they say already commune has more than enough cars, so what is the need? One hundred buses, four airplanes and five hundred cars -- and nowhere to go.

So neither they want to give the cars nor the commune is ready to receive them. They say, "Unnecessary burden. Why we should be burdened? Because Rolls Royces are just white elephants. Ninety white elephants, why they should be put? You take care, Your trust should take care. It is the trouble You have created."

So neither the commune is ready to take them nor they are ready to give it to them. And I am nobody. I am not even commune's member nor I am the owner of the Rolls Royces. And do you think I would commit suicide for a car of which I am not going even a owner? And that too after ninety cars are there waiting for me. Ninety-one will not make any difference. Economics has the law... the law of diminishing returns. The more you have, the less meaning.

It was Sheela, and there is her statement in many television shows in which she has told that, "We want three hundred sixty-five Rolls Royces for Bhagwan." So now she is simply swallowing her own saliva that she has spit.
Tell her to be a little sane.

Q: YOU HAVE SAID THAT WHAT HAPPENS IN THIS COMMUNE IS REALLY NONE OF NO CONCERN TO YOU, THAT YOU'RE NOT A RAJNEESHEE. BUT IN THE LAST WEEK AND A HALF, YOU SEEM TO HAVE EXPRESSED A LOT OF CONCERN ABOUT WHAT'S GOING ON HERE. I'M JUST WONDERING IF YOU'RE THINKING ABOUT TAKING A MORE ACTIVE ROLE IN THIS COMMUNITY OR BECOMING A RAJNEESHEE....*

A:* No. No. What I have said is, I have never been a Rajneeshee but in these three and half years when I was silent Sheela created this idea of sannyasins being Rajneeshee. So I have taken it back. I have told that not only I am not a Rajneeshee, nobody is a Rajneeshee, because that is again going into the same stupidity as Christianity, Judaism, Hinduism, Buddhism, communism.

While I was in silence she has written a book: Rajneeshism. Now I don't read. For five years I have not read anything. But I was going to tell my publisher that, "Look into that book and withdraw it from publication, because there is no Rajneeshism. This is all absurd." That was her creation.

Q: ABOUT A MONTH AGO YOU SAID OF SHEELA, "I HAVE BEEN SHARPENING HER LIKE A SWORD. I TOLD HER TO GO OUT AND CUT AS MANY HEADS AS POSSIBLE." YOU WERE DEFENDING HER THEN, AND THE ABRASIVE WAY THAT SHE REPRESENTED THIS MOVEMENT TO THE OUTSIDE WORLD. HAVE YOU CHANGED YOUR POSITION? AND WERE YOU USING HER...?*

A:* No, I have not changed anything. At that time, whatever she was doing was right. As far as the outside world was concerned she needed to be more assertive, and I was putting more and more emphasis that she should not be defensive in any way.

A small commune cannot live, cannot survive, if it takes a defensive attitude. And truth is never defensive, it is always assertive.

So it is not a question of defending Sheela. The same I will say to Hasya, that, "Be assertive."

You become defensive only when you are afraid and you are not certain whether what you are saying is right or wrong. When you are clear, then you are a sword. And the sword has to be so fine that it can cut as many heads as possible -- I mean metaphorically. I don't mean that you have to go and cut people's heads. But intellectually you have to do it.

I had been doing my whole life. I am not a defensive person. I never take the position of defense. That is only for cowards. My position is always of assertion, because I am absolutely certain of what I am saying. My whole being is in it.

Q: I'VE HEARD THAT YOU HAVE CALLED YOURSELF A GREAT CON MAN. HOW SHEELA WAS ABLE TO CON YOU WITHOUT YOUR KNOWING.*

A:* She has not conned me. She has conned herself. She has missed an opportunity that she may not get for many lives.

What she was when she has come to me? Just a waitress in a hotel. I made her almost a queen, a celebrity. But it was my work. I will destroy it immediately.

If I can make, I can unmake too. And you will see that within few months there will be no Sheela. She will be again in a hotel, a waitress. That's all she is capable of.

Q: DID THE SHARE-A-HOME PROGRAM AND SHEELA'S GROWING ADDICTION TO POWER*

HAVE ANYTHING TO DO WITH YOUR ENDING YOUR PERIOD OF SILENCE? WAS THERE ANY RELATIONSHIP BETWEEN SHEELA'S GROWING POWER AND CELEBRITY AND YOUR COMING OUT OF SILENCE AND BEGINNING TO SPEAK AGAIN?

A:* No, it has nothing to do with that. My silence started in India. I came America in silence. And the Share-Home program was long before when I started speaking again.

I started speaking again because my physician was poisoned twice, thrice. My caretaker was poisoned once. And then it became necessary for me that something inhuman is going on.

It was my physician's attempt of Sheela to kill him with a slow poisoning so that death appears almost like natural. But the third time she poisoned him was so clear that there is a witness who saw the woman, because it was in a meeting, in a discourse, morning discourse. Ten thousand sannyasins were there. And a woman sitting behind my physician simply pushed the needle into his body.

There are eyewitnesses.

He simply took over his robe and showed to many people, blood coming out and the point where the needle has been pushed in.

He was taken to the hospital. The doctors said that this is certainly poison, but it is a poison which is not detectable.

So we started looking. I asked our doctors to look into the poisonous literature: are there poisons which are not detectable? And they found that there is a category of poisons which are not detectable.

And when Sheela left, in her room we have found literature on poisons. And the same poison that our doctors were suspecting was underlined. In the whole literature, that was the only place they were... that was underlined.

And there were literature how to kill people, how to make bombs. Now what this literature has to do with Sheela? Poison, bombs, killing. And then we started looking into everything, and we found she had bugged the whole hotel. She has bugged my own room. She has bugged Hasya's whole house -- six rooms. She has bugged my caretaker's room. She has bugged every place she was suspective that perhaps someday somebody may say something against her.

FBI people accepted themselves that the bugging devices that were used are immensely sophisticated in comparison to what Nixon had done.

Q: WAS THERE AN INTERNAL POWER STRUGGLE GOING ON HERE PRIOR TO THE DAY SHEELA LEFT?*

A:* No, there was no struggle at all.

Q: DO YOU KNOW ANYTHING ABOUT A FACTION THAT PRESS REPORTS HAVE CALLED THE BEVERLY HILLS MONEY CROWD HERE IN THE COMMUNE? THEY SAY THAT HASYA AND JOHN AND DAVID AND KAVISHA AND ANURADHA -- THE PRESIDENT OF THE COMMUNE -- ARE PART OF A CLOSE-KNIT GROUP THAT RAN A MANSION IN HOLLYWOOD FOR THE MOVEMENT FOR A WHILE. IS THIS A CLOSE-KNIT GROUP THAT'S TAKEN POWER?*

A:* There is no struggle. There was no struggle before. But she was afraid of these people. She was afraid of all intelligent people. She got rid of all intelligent people before. The vice chancellor of the university left. The chancellor of the university left. Many therapists left. Anybody who had some intelligence better than hers was dangerous.

That is the political working of the mind: never allow anybody who is more intelligent than you.

I am reminded of Machiavelli. He has written the best treatise for politicians. And all the princes of Europe were his disciples. When they became kings, he asked everybody to make him their prime minister. But nobody was ready. He was surprised. He said, "You are my disciples."

They said, "That's why we are refusing. You are too cunning. You are too intelligent. We cannot have you as our prime minister, because if you are prime minister we are gone. It won't take much time for you to take over the kingdom."

So every politician tries. So she has finished.... Many sannyasins had to go away. Now I am receiving telegrams, telephones, that, "We are coming back. We had left because of Sheela. Now she has left; we are coming back."

This group -- Hasya and her group from Beverly Hills -- just came few months before. And they had come here to make a film. Hasya and her husband had made one of the best films in America: Godfather. She wanted to make a film on me and the movement and the ideology. So I said, "That's perfectly good."

So she came with her group to write the script, to prepare the background. And because I allowed them, Sheela was afraid. The whole group was more intelligent than her. The whole group was more creative than her, more educated than her.

She is not educated. She has no university degree.

So she became very much afraid of the group. But there was no power struggle from the side of Hasya. They were simply working on the film.

(Tape side C)

But their house was bugged and they were given every kind of harassment, humiliation, by all Sheela's group. Whatever they could do.... They wanted somehow that they should leave.

It had happened before, too. Another group of my sannyasins who make films in Hollywood -- both husband and wife are my sannyasins -- they had come three years before. And I said, "It is perfectly okay. You make the film."

They prepared the script, they worked hard for months, and then Sheela came to me that, "This film will become a worldwide success, so we cannot just give them like that. They have to pay ten million dollars to the Foundation."

I said, "This is outrageous. Those two sannyasins are not rich. They certainly make films. They are comfortably rich, but they cannot pay ten millions in advance. You can ask, `Five percent in your profit will be Foundation's.' That is reasonable, in the profit. But before the film is made you ask ten millions. It is irrational."

But in spite of that she wrote to them that, "You will have to give ten million dollars in advance, otherwise you cannot make the film." So those poor people had to drop the idea. They wrote a very sad letter to me that, "We were so excited in making it, but from where we can give ten million dollars in advance?"

This time I told her that, "Don't talk of advance at all. These people are our sannyasins and whatever profit will be out of the film will belong to the Foundation. So you don't bother."

Because I favored them and made it clear in front of them, she became more afraid that now a group has come who can replace her any moment.

There was no idea in anybody's mind, but sometimes it happens what you fear of, just because of fear you manage to happen it.

She escaped. Naturally, that was the best group to replace her. And they replaced her.

Q: HOW HAS POWER BEEN DIFFUSED WITH THIS CHANGE? HOW ARE YOU GOING TO ASSURE THAT THIS DOESN'T EVER HAPPEN AGAIN?*

A:* It cannot happen. For thirty years I have been speaking, there has been a commune. If I am there, available to people, nobody can exploit them.

The situation was simple. Because I was not available and she was my sole representative.... And she was using my name in everything, that, "This is from Bhagwan." And there was no way for sannyasins to know whether it is from me or not, because any information has to come through her and any information they get they will get from her.

And she was not bringing all the information. Now I am becoming aware. So many things were happening. She was not bringing the information. And so many things that I have said, she has not informed the people about that.

Q: IS THERE A DANGER FOR A PERSON IN YOUR POSITION OF GETTING IN A COCOON, ISOLATED FROM THE WORLD?*

A:* No. I don't have any power. I don't hold any position. The commune has several corporations, so power is divided. Every corporation has its own work afield*. I don't take any active part.

My only active part is to answer my sannyasins' questions about their personal growth, about their problems, about the commune if they feel there is some difficulty.

If I am available then there is no question. And this time I will do everything.

For example, I am withdrawing the book, Rajneeshism. It is not my book. Sheela managed to compile it according to her ideas. She has taken my sentences from other books, but the idea and the whole pattern is like a catechism of a Catholic.

I am withdrawing it.

I have dropped the word Rajneeshee. Nobody is a Rajneeshee. There is no religion here. People are trying to experience themselves; this is a simple science, not religion -- and absolutely individual. No question of collectivity.

It is the collectivity which is dangerous.

And soon I am going to withdraw red clothes so there will be no distinction between the sannyasins and the non-sannyasins. I am going to withdraw the mala.

Before I leave my body I will withdraw every possibility that any kind of fascist thing can happen.

Q: SO ARE YOU SAYING THAT THIS IS NOT A RELIGION?*

A:* This is only an experiment in religiousness. And there is a total difference between two.

A religion is a fixed creed. A religiousness is a quality. A religiousness does not make you Christian, Hindu, Mohammedan, but it makes you a different human being. It gives you different qualities: of love, compassion, gratitude. It is a religiousness.

But it is difficult to explain to bureaucracy. With INS it was so difficult to explain to them. Now, it is a very subtle point. To me, in existence there are no nouns, no pronouns -- only verbs.

Q: WHEN ARE YOU GOING TO ALLOW THE SANNYASINS TO STOP WEARING RED AND THEIR MALAS, AND WHY DO THEY WEAR THEM IN THE FIRST PLACE?*

A:* There was need. There was immense need in the first place to give them a certain identity, to give them certain courage, to give them certain challenge in the society so they become more integrated.

Soon I will withdraw everything that can be destructive in my absence.

Q: ARE YOU EXPECTING TO LEAVE SOON?*

A:* No, not soon.

Q: THE PEOPLE WHO LIVE IN RAJNEESH OR ANTELOPE HAVE EXPRESSED A LOT OF INTEREST IN YOUR SPIRIT OF COOPERATION OR RECONCILIATION. BUT THEY SAY THAT THEY NEED TO SEE THAT TOWN DISINCORPORATED, TO BELIEVE YOU ARE SINCERE. HOW DO YOU FEEL ABOUT THAT?*

A:* No. Why it should be destroyed as a city? What I am doing, I am giving it back its old name: Antelope. I am withdrawing the police force from Rajneeshpuram which we have lent to Antelope. We are ready to vacate Antelope.

The Antelope people should purchase their properties back or -- the whole Oregon was showing so much love and was so much favorable to them -- now this is the time to show it. Purchase the properties, and we are ready to vacate it. And then if you want to destroy the city, it is up to you. It is your city, we

have nothing to do with it.

Q: MOST PEOPLE SAY THERE'S NO WAY THEY CAN BUY THAT TWO MILLION DOLLARS WORTH OF HOUSING YOU HAVE THERE.*

A:* If they cannot buy, then they can sell there. We can buy. Anyway, we are ready. This is cooperation.

If they cannot buy, then they should sell. That they can do. Or they also, they cannot do. They want without paying anything the whole land and all the houses and we should vacate and give them as donation?

Q: HAVE YOU HEARD OF ANY EVIDENCE THAT SUGGESTS THAT ANY OF THIS WIRETAPPING OR THESE OTHER CRIMES OCCURRED IN ANTELOPE?*

A:* No. Antelope has nothing to do with it.

Q: DO YOU BELIEVE YOU ARE THE REINCARNATION OF A MYSTIC WHO LIVED SEVEN HUNDRED YEARS AGO?*

A:* I don't believe it. I know it.

Q: HOW DO YOU KNOW THAT?*

A:* Anybody can know it. Just there are few processes to go through.

Q: I'VE HEARD THAT YOU WERE, AS A BOY, FASCINATED WITH DEATH. WHY DID DEATH HOLD SO MUCH CHARM FOR YOU?*

A:* It should be, because it is the only certain thing in the whole life. Everything is uncertain, only death is certain. It should be the central focus of every intelligent person.

My understanding is, it is death which has created all the religions. Otherwise there would have been no religion.

Q: WHO DO YOU GO TO FOR ADVICE?*

A:* I don't need.

Q: DO YOU EVER GET TOGETHER WITH SOME OF YOUR FOLLOWERS AND JUST SIT AROUND AND HAVE SOME WINE AND TALK?*

A:* No. I don't have time.

Q: HOW DO YOU SPEND YOUR DAYS?*

A:* I am completely so busy without business.

Six o'clock I wake up. Then two hours in my swimming pool and bathroom, which I love and I have

always loved. Then my breakfast, and I go to my morning discourse.

Eleven I return and take my lunch and go to bed for two house. At two o'clock I go for a drive into the hills. At four-thirty I go again to my bathroom and the swimming pool for two hours. Then I take my supper, and after that supper any interviews, which continue up to nine or nine-thirty.

Then I have to see my secretary for any work concerning outside communes in the world or here: one hour or sometimes two hours.

And at twelve I go to sleep again.

It is a simple life and the same every day.

Q: WHY DID YOU STOP READING IN 1980 AND HOW DO YOU STAY INFORMED ON WORLD EVENTS? I'VE HEARD THAT YOU ENJOY MOVIES. IS THAT TRUE?*

A:* Once in a while, because I don't read any more. Otherwise I was perhaps the most educated man in the whole world. My own personal library was one hundred fifty thousand volumes, of immense value, and I was reading continuously.

But then I got my own truth and all those books started seeming rubbish. Slowly slowly they became meaningless. Once in a while one book may turn out to have some significance, but five years before I stopped it. It was too much.

You read one hundred books and one book sometimes turns out to be of any meaning. And that too is not going to increase my consciousness, my being.

So for five years I have not read anything -- no newspaper, no radio, no television. Once in a while if my sannyasins see a film which they feel has something significant, then I see it. But very rarely.

For example, Dostoevsky's Brothers Karamazov, when it became a film then I saw it because I consider that book to be far more valuable than holy Bible. It is so immensely rich with insights.

So it happens once in a while that they bring something if they feel that it may interest me. Then I see it. But rarely.

I don't have time, either. I cannot cut my bathroom time, I cannot cut my drive time, I cannot cut from anywhere. Everything is absolutely set up minute to minute, so it is very difficult. Even to see a film I have to see it in two, three days, because half hour here, half hour there, but....

Q: DO YOU EVER FEEL LIKE GETTING INTO YOUR ROLLS ROYCE AND JUST CRUISING OUT ACROSS THE COUNTRYSIDE ON YOUR OWN?*

A:* Yes. I have my own road.

Q: HAVE YOU EVER THOUGHT ABOUT JUST LEAVING THE COMMUNE ALTOGETHER AND JUST GOING DOWN TO CALIFORNIA OR SOMEWHERE...?*

A:* No. Not California. Never. That is the last place I am going to. Hell I can go but not California.

Q: WHO DO YOU ADMIRE IN THIS COUNTRY?*

A:* I don't admire anybody in this country.

Q: IS THERE ANYBODY IN THE WORLD THAT YOU HAVE GREAT ADMIRATION FOR?*

A:* I admired one man, J. Krishnamurti. One man I used to admire who is dead was P. D. Ouspensky, an Russian who was living in London, a mathematician. I admired another man, George Gurdjieff, who was

a Caucasian living in France, died in '50.

Other then these three men, there was one man from Babylon, Michael Naimy, whom I had admired because of his book, The Book of Mirdad, has been my the most loved book. He shows tremendous insight, which only a mystic is capable of.

But very few people -- only one is alive: J. Krishnamurti.

I admire him but that does not mean that I agree with him. I criticize him as much as possible. He criticizes me as much as possible. So there is only one agreement between us, that we disagree. But I admire the man just the way he admires me.

Q: WHAT DOES IT MEAN TO BE ENLIGHTENED? DO YOU LOSE SOME OF YOUR NORMAL HUMAN EMOTIONS?*

A:* You certainly lose many things. And you gain only one thing. It is a very losing business.

You gain yourself, and everything else is lost: anger, greed, jealousy -- all is lost. But it is not a loss because you come to realize the ultimate ecstasy beyond which there is nothing, only bliss.

Q: HOW IS YOUR HEALTH?*

A:* Fine.

Q: I'VE HEARD A LOT OF YOUR DISCOURSES, THEMES OF INDIVIDUALITY, FINDING YOUR OWN PATH, FINDING GOD IN NATURE, CAPITALISM. AND THESE ARE THEMES THAT ARE AS AMERICAN AS WALT WHITMAN, MARK TWAIN, HENRY THOREAU. AND MY QUESTION IS, HOW DID AN INDIAN GURU BECOME SO AMERICAN, AND DOES THIS EXPLAIN WHY SO MANY AMERICANS HAVE FOLLOWED YOU?*

A:* In the first place, I am not a guru. That is a dirty word. Because all gurus have been just exploiting people in the name of spirituality. I don't belong to that gang.

And I am not an Indian in the sense that I don't believe in nationalities. I simply believe that the whole earth is one.

So Walt Whitman I love as much as I love Rabindranath Tagore.

It doesn't matter that Rabindranath Tagore is Indian and Walt Whitman is American. Both have something which transcends these stupid things: American, Indian, Christian, Hindu. Both have great flights into the unknown and immense power to express that which is almost inexpressible.

Walt Whitman is one of my loved ones. We have here a Walt Whitman Grove.

We also have something in the name of Emerson, something in the name of Henry Thoreau, something in the name of Abraham Lincoln. Anybody who has contributed in any way to human progress, to human growth, I have immense respect for it. It does not matter what race, what religion, what country he belonged.

Q: IN THE GOOSE IS OUT, YOUR BOOK, YOU SAY, "AND TO DISAPPEAR INTO THE WHOLE IS THE ONLY THING OF ANY WORTH."*

YOU ARE A MAN WITH A VERY BIG EGO. I SEE YOUR PICTURE EVERYWHERE, AROUND ALL YOUR SANNYASINS' NECK. AND YOU CERTAINLY HAVEN'T DISAPPEARED. PROBABLY MOST PEOPLE IN THE UNITED STATES KNOW WHO YOU ARE. SO HOW DO YOU EXPLAIN THIS APPARENT CONTRADICTION?

A:* There is no contradiction.

You are right. I have a very big ego, as big as the whole universe. That's how I have disappeared.

Soon you will see my pictures on all the stars.

Q: HOW COULD ONE FOLLOW YOUR TEACHING IN ANY CASE AND FIND HIS OWN PATH, AND YET COME HERE AND LIVE IN A COMMUNE AND WALK THIS COLLECTIVE PATH? THAT AGAIN TO ME SEEMS LIKE A CONTRADICTION.*

A:* There is no contradiction, because there is no collective path here. Everybody is doing his own thing.

Yes, they are living together for the simple reason because they are all doing their own things and nobody is interfering with them. That is the point that joins them into a commune.

In the outside world they can do their thing. Everybody is poking his nose, interfering in every way.

Here nobody interferes into anybody's life, nobody condemns you, nobody makes you holier than others. There is no comparison. Everybody simply accepts you as you are. It is your business what kind of person you want to be. It is nobody else' business to give you advice.

That is the only thing in the world outside. Everybody gives it and nobody takes it.
Here nobody gives it. The question of taking does not arise.

Q: DO YOU BELIEVE THAT HUMAN CONSCIOUSNESS SURVIVES DEATH? IS THERE A SOUL?*

A:* I don't believe in anything. I know.
It survives.

Only the body dies, not your consciousness. But don't take my word. Don't believe in me. You have to experiment on your own.

Q: WHAT ROLE DOES MEDITATION PLAY IN THIS MOVEMENT?*

A:* That is the basis of this whole movement, the essential of my whole way of life. And it simply means becoming a witness -- of everything -- on three layers. Becoming a witness of all the activities of your body. Walking, you should walk consciously.

I can move this hand consciously. I can move this hand mechanically, without knowing. And you can see the difference between the two, when you move it mechanically and when you move it consciously.

When you move it consciously there is no tension, there is a grace, a beauty, a joy.
So every act of the body has to be witnessed.

When you become very accustomed of witnessing your body and seeing it as separate, as if somebody else is walking on the road and you are just seeing, sitting on a hill, then the second step: start watching your mind.

Look at the thoughts without any evaluation, without any judgment, as if you are not concerned: a traffic passing by and you are standing by the side of the road.

And a miracle happens. As you become more and more clearly a witness, thoughts start disappearing. Ninety percent a witness, ten percent thoughts. Hundred percent a witness, zero thoughts. And that is the point when you can move to the third step: now witness your feelings, moods, which are more subtle.

And when you become a witness of your moods -- that is, your heart -- the fourth step happens on its own accord. You don't have to take it. These three steps you take it; fourth is the reward.

When the third is complete, suddenly one day you find a quantum leap in your consciousness. Everything has disappeared; you are conscious only of consciousness. You are aware only of awareness.

And there is absolute silence. But that silence is not empty. It is full of light and full of bliss and full of fragrance. And this is what I call enlightenment.
Meditation is the way; enlightenment is the success, the achievement.

Q: HAVE ANY OF YOUR DISCIPLES BECOME ENLIGHTENED? HAVE THEY REACHED THAT STEP YET?*

A:* Yes, many.

Q: I KNOW THAT YOU DEVELOPED DYNAMIC MEDITATION. I'M JUST CURIOUS IF YOU'VE EVER TRIED IT?*

A:* I have tried everything.

Q: HOW DOES YOUR TEACHINGS COMPARE WITH THOSE OF MAHARISHI MAHESH YOGI, TRANSCENDENTAL MEDITATION?*

A:* That is neither transcendental nor meditation. It is just an ordinary chanting which has been done in all the religions down the ages. You use any word or any mantra and you chant it inside, and chant it fast, and fast, and faster -- so fast that there is no gap for mind to function, so fast that it creates a state of auto-hypnosis.

It is a concentration. You are chanting Ave Maria, Ave Maria, Ave Maria and you go on faster and faster. You are concentrated on one word. The mind has no space left for any other thought. And this Ave Maria continuously -- and it does not matter what. You can chant your own name. The result will be the same. You will become in a certain state of deliberate sleep. That is what is hypnosis.

It is pleasant. It is healthy. But it is not meditation. It is good. It does no harm. But it is just an exercise of the mind. You will wake up after twenty minutes, ten minutes, fresher, feeling better, healthier.

So if you are doing it for these reasons, good. But it is not meditation.

Q: IN COME FOLLOW ME YOU SAY THAT CHRIST IS THE VERY PRINCIPLE OF RELIGION, IN CHRIST ALL THE ASPIRATIONS OF HUMANITY ARE FULFILLED. BUT LAST MONTH YOU CALLED CHRIST A CRACKPOT. YOU SEEM TO HAVE CHANGED YOUR VIEW OF HIM.*

A:* I think for that You come again, because then we can talk only on Jesus Christ and it will be good. It will be more justified. Then I can say exactly what I had said before and why, and what I am saying now and why.

Q: THE SOVIETS HAVE SAID, AT LEAST IN ONE ARTICLE I READ, THAT YOU WORK FOR THE CIA AND THE WHITE HOUSE. AND I'M JUST CURIOUS HOW YOUR MOVEMENT FUNCTIONS BEHIND THE IRON CURTAIN. AND WHETHER THERE'S ANYTHING GOING ON IN THIS COMMUNE OR IN OTHER PARTS OF THE WORLD TO GET THE MESSAGE INTO COMMUNIST COUNTRIES.*

A:* Yes, there is my people and they are being harassed, and CBI thinks that I am functioning with the Russian KGB. And KGB thinks I am functioning according to CBI. That is great!

I would love to get from both something, but nobody is giving anything -- except trouble.

(Tape side D)

They are torturing my people there. Twenty people they have found up to now only, but they are interrogating, harassing. They have taken their books, their tapes, their videos. And they are harassing them to tell them about other people: who are the other people, where they are. But they are not saying anything. But there are many people.

Q: THIS IS IN THE... IS THIS IN THE SOVIET UNION?*

A:* In the Soviet Union there are people. In every communist country there are people. In East Germany

there are many sannyasins. Even they wanted to make a commune. I had to stop them. I said, "It is becoming difficult even in democratic America. You don't create unnecessary trouble for sannyasins. Just remain underground."

Q: HOW MANY SANNYASINS DO YOU HAVE IN THE WORLD NOW?*

A:* Nearabout one million.

Q: IS THE MOVEMENT GROWING?*

A:* It is growing. Certainly.

Q: YOU HAVE SAID IN THE PAST THAT YOU WOULD LIKE TO BUILD A CITY OF ONE HUNDRED THOUSAND SANNYASINS HERE.*

A:* Certainly. I would like and I can.

Q: DO YOU BELIEVE THE STATE WILL EVER ALLOW YOU TO DO THAT?*

A:* Still I have the idea. Once I have finished with this litigation, the city is going to grow. This land is three times of New York. There is no problem. We can create enough water reservoirs, we can create enough food, we can make all the hills lush green. We can make it such a beautiful city that Oregon will be proud of it.

But those fools are trying to stop everything. But fools are fools. Nothing can be done about it.

Q: SO YOU'RE CONFIDENT THAT THIS CITY WILL ENDURE ALL OF THIS AND FLOURISH?*

A:* It is going to.

Q: WAS IT YOUR DECISION TO COME TO THE UNITED STATES IN THE FIRST PLACE BACK IN 1981?*

A:* No. I was not going to stay here. But my health improved and now my people don't want my health to be destroyed again back in India. They don't want me to go.

And moreover, now it has become a challenge. If they had given me green card early, in the very beginning, perhaps I would have gone. But now it is difficult.

Q: IS THERE ROOM IN THIS COMMUNITY FOR NON-SANNYASINS OR OTHERS FROM THE OUTSIDE TO LIVE OR INVEST HERE?*

A:* Yes. Soon we will create possibilities. But they are preventing everything. They don't allow us to sell the land. We wanted to make plots, create facilities to sell those lands. But they don't allow anything because the city is illegal. So we cannot do anything unless we are legal.

We would like, because there are so many sympathizers, so many lovers, so many friends, who are not sannyasins but who would like and want to live here. And I would like all of them to be here. It looks so monotonous, just sannyasins. And my people are fed up with just sannyasins. They want new women, new

men. Whosoever has courage can come.

Q: HAVE YOU ANY INTEREST IN DIALOGUE WITH OTHER RELIGIOUS LEADERS?*

A:* No.

Q: IN THE GOOSE IS OUT YOU WRITE, QUOTE, "REMEMBER THE FUNDAMENTAL LAW OF ALL REVOLUTION. WHEN THE REVOLUTION COMES, THINGS WILL BE DIFFERENT -- NOT BETTER, JUST DIFFERENT." IF YOU LOOK AT WHAT'S HAPPENED HERE IN THIS COMMUNITY IN THE LAST WEEK AS A REVOLUTION, ARE THINGS BETTER OR DIFFERENT?*

A:* They are better.

Q: THEY'RE BETTER. WHY?*

A:* Because this was not a revolution. This was evolution. And evolution always makes things better. Revolution only changes things, never makes them better.

Q: ISN'T THE WISDOM YOU EXPRESS ESSENTIALLY THAT THAT WESTERN CIVILIZATION HAS SORT OF SPRUNG FROM: THAT OF SOCRATES, HIS BASIC DICTUM, "KNOW YOURSELF" OR "KNOW THYSELF"? ISN'T THAT...?*

A:* Yes, certainly. I agree with Socrates about that. Okay?

Q: THANK YOU.

A: Great. I had to agree with Socrates.

The Last Testament, Vol 3

Chapter #5
Chapter title: None

26 September 1985 pm in Sanai Grove

Archive code: 8509265
ShortTitle: LAST305
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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words.]

Q: THINGS YOU'VE BEEN SAYING HAVE MEANT A LOT OF CHANGES FOR YOUR SANNYASINS. SPECIFICALLY: WEAR ANY COLOR YOU LIKE, DON'T WEAR YOUR MALA IF YOU DON'T WANT TO. YOU GOT ANY OTHER CHANGES IN MIND FOR YOUR SANNYASINS?

A: I don't know.

Q: NOTHING RIGHT AT THE MOMENT?

A: Anything is possible.

Q: NOTHING YOU'D LIKE TO SHARE WITH US RIGHT NOW, THOUGH?

A: No.

Q: WHY DID YOU CHOOSE THIS MOMENT? WHY DID YOU CHOOSE THIS MOMENT WHEN IT WOULD SEEM THAT YOU WOULD NEED SOMETHING TO BIND EVERYBODY TOGETHER -- LIKE CLOTHING AND MALAS -- TO SAY, "DON'T WORRY ABOUT THAT ANY MORE, YOU DON'T HAVE TO DO IT"?

A: This was the right moment to do it. I want my people to be absolutely free individuals. I don't want them to be Rajneeshees. They have to be themselves.

While I was in silence, Sheela has compiled a book, THE BOOK OF RAJNEESHISM, which I am going to tell them to make a good bonfire. Then they burn it, they will invite you all, because with that book we are burning the whole idea of "ism". I don't want my people to be like any other ideology -- communism, Buddhism, Hinduism, Jainism. That was my whole standpoint from the very beginning. I want them to be on their own, individuals -- free. no holy scripture for them, no system of beliefs for them, no god for them to pray, no messiah or savior for them to surrender to -- because all these things have destroyed humanity in the past.

Q: BUT WHAT ABOUT ALL THE REST OF YOUR BOOKS? YOU'VE GOT LOTS OF THEM.

A: Those books are simply books, not holy books.

Q: HOW ARE THEY DIFFERENT?

A: They are different. Holy books pretend some speciality; they are from God. Holy books are lies. They are just books as we are, just human beings. I am not a savior or a prophet or a messenger of God or the only begotten son of God; I am as human as you are. My books are simply books as other books; no speciality is claimed for them. But Sheela had created a book which is just her own creation. While I was in isolation she compiled it from here and there from my books; added something of her own, deleted something. And she was trying to create a religion -- and this is not a religion in that sense. It is simply a way of life. A kind of religiousness is there, but only as a quality. you cannot label it, you cannot name it.

So I am going to destroy every possibility that can again in my absence bring the same type of fascism into my peoples' minds.

Q: ARE YOU PLANNING ON GOING ANYWHERE SOON?

A: No, I am not going anywhere -- but I can die any day. About that there is no way to say.

Q: YOU SAID YOU DON'T WANT YOUR DISCIPLES TO BE RAJNEESHEES. WHAT WOULD YOU LIKE US TO CALL THEM?

A: No need... you just call them by their name.

Q: SOMETIMES WE NEED TO REFER TO THEM AS A GROUP OF PEOPLE THAT LIVE HERE?

A: So it is just the Rajneeshpuram commune.

Q: NOTHING SHORTER THAN THAT?

A: No.

Q: THERE CERTAINLY HAS BEEN TURMOIL AND SOME CONFUSION AND SOME CHAOS IN THIS COMMUNITY, AS YOU WOULD EXPECT GIVEN SOME OF THE THINGS THAT THESE PEOPLE HAVE HAD TO DIGEST IN THE LAST TWO WEEKS. IS THAT WHAT YOU HAD IN MIND?

A: Chaos is always good. Order is always dead. Out of chaos stars are born; out of order, only Adolf Hitlers.

So I don't feel any problem with chaos. But when there is everything in order, then it becomes a concentration camp.

Chaos has a beauty. Freedom is just another name of chaos.

Q: DO YOU THINK THERE'S TOO MUCH CHAOS, THOUGH, THAT THE BUSES WON'T RUN ON TIME, THE CROPS WON'T GET HARVESTED?

A: No. There will not be. My people are intelligent enough to live in chaos and live rejoicingly and do everything that is needed, but not to surrender to any fascist regime.

Q: SOME OF YOUR SANNYASINS HAVE TOLD ME HERE THEY HAVE REALLY BEEN GOING THROUGH SOME ANGUISH LATELY. HOW DO YOU FEEL ABOUT THAT? SOME OF THEM HAVE BEEN GOING THROUGH ENOUGH ANGUISH TO LEAVE THIS PLACE.

A: That's natural. That's absolutely natural. To rejoice in chaos one needs guts. Very few people have that much courage. To enjoy freedom, very few people are ready. That's why a slavery exists in different names around the world.

Q: ONE THING HASYA WAS SAYING TODAY WHEN WE WERE TALKING TO HER IS THAT

ANOTHER REASON FOR TELLING PEOPLE TO WEAR WHAT YOU WANT AROUND YOUR NECK AND ON YOUR BACK AND EVERYTHING ELSE, IS SO YOU CAN BLEND INTO SOCIETY BETTER.

A: That's perfectly right. I would like my people to drop all kinds of separation from the society.

Q: WOULD YOU LIKE TO SEE THEM GO OUT INTO SOCIETY MORE THAN THEY HAVE, PERHAPS?

A: No, only when they need to go out. But there is no need to create unnecessary divisions. There are enough divisions in the world. Why add one more?

So I am going to destroy everything that divides man from man. And I want them to be just human beings, purely available to all kinds of societies. And wherever they go they can spread the fragrance that they have attained.

This will open doors for many people to come into the commune, to become sannyasins. There have been thousands of people who wanted to become sannyasins; just one fear, that they will lose their job if they go in red and wearing a mala; they may lose their wife, they may lose their parents -- and other human concerns.

I have one million sannyasins, and perhaps five times more people would have been sannyasins. Now I am opening doors for the others who have up to now been only sympathizers.

Q: HOW COME NOW? WHY DID YOU HAVE PEOPLE START WEARING RED IN THE FIRST PLACE?

A: It was needed in the beginning. It has served its purpose well; it became a world movement, unique in itself. There was no comparison with this movement.

Now we have made the mark, there is no need to carry it any more. Unnecessary.

Q: YOU FIGURE YOU'VE GOT A MILLION SANNYASINS AROUND THE WORLD NOW?

A: One million sannyasins are there.

Q: YOU EXPECT MOST PEOPLE TO STOP WEARING RED?

A: I don't expect; only few, not most. Mostly nobody goes out. And I have left it to them. It is their decision. If they want to go in red, that is their freedom. Who I am to decide for them?

Q: DO YOU NEED MORE SANNYASINS NOW?

A: I don't care about numbers, but there are going to be more.

Q: IS THAT GOOD OR BAD AS FAR AS YOU'RE CONCERNED, HAVING MORE SANNYASINS?

A: It is perfectly good. I would like the whole world.

Q: BUT YOU DON'T CARE ABOUT NUMBERS?

A: I don't care at all, because I am not a politician. Politicians care about numbers. It is politics of numbers: how many numbers you have, that makes you that much powerful.

Q: DOES IT HAVE ANYTHING TO DO WITH MONEY -- THE MORE SANNYASINS YOU HAVE, THE MORE WEALTH YOUR...

A: We have enough wealth. And certainly more sannyasins will bring more wealth, but we already have more than we need.
And I am not against wealth. I am not a worshiper of poverty. I hate it.

Q: THE MAJOR BANK THAT THE VARIOUS ORGANIZATIONS DEAL WITH HERE CUT YOU OFF, SO TO SPEAK. YOU CAN'T HAVE VISA CARDS USED HERE ANY MORE OR THERE'S A GOOD CHANCE YOU WON'T FOR A SHORT TIME, AT ANY RATE AT THE FIRST INTERSTATE BANK. AND YOUR CHECKING ACCOUNT MAY BE CANCELLED. WHAT'S YOUR REACTION TO THAT? IF YOU'RE SO WEALTHY...

A: It is not any concern of me. I have not even heard about it. It is you who are saying to me, so i don't know anything about it.
My people are enough intelligent6, they will manage it. And not only one bank, many banks are asking to serve the commune. So if one bank cuts, they are cutting their own neck.

Q: HOW WOULD YOU FEEL ABOUT STARTING YOUR OWN BANK HERE?

A: That is possible.

Q: I'VE HEARD THE IDEA BROUGHT UP.

A: Yes? Thank you!

Q: ANYTHING NEW AS FAR AS YOU TALKING TO THE FBI? IF THERE'S ANY HOPE THAT YOU WILL HAVE A CHAT WITH THEM OR ANOTHER LAW ENFORCEMENT BODY. ONE OF THE STATE POLICE PEOPLE THAT I TALKED TO, WHO I PERCEIVED TO BE PERFECTLY HONEST, TOLERANT AND FRIENDLY DURING THIS INVESTIGATION, HAS SAID THAT HE'S TRIED TEN TIMES TO TALK TO YOU, NOT ABOUT CRIMES BUT JUST TO TRY AND GET AROUND SOME OF THE MISUNDERSTANDINGS, AND HE HASN'T BEEN ABLE TO DO IT YET.

A: No.

Q: ANY CHANCE YOU'LL TALK TO HIM OR THE FBI?

A: Just today, not ten times. Just one time.

Q: WILL YOU TALK TO HIM?

A: No. I said no, because what he wanted to talk, I said, "I can talk it in the morning discourse. You just write the question."

And he is every day present there. He is a nice man. Unfortunately, why he entered into the police, that I don't understand. He does not belong there. He is not a policeman, he is a human being.

Q: DON'T YOU THINK IT MIGHT EASE SOME OF THE TENSION IF YOU CHATTED WITH HIM?

A: I have told him... because he simply wanted to inquire about my well-being that there is no danger to my life, which I'm not concerned with at all. With the crimes that have been committed. And he did not want to talk about them.

I said, "These things can be talked in the morning discourse. These don't need special interview."

Q: YOU SPOKE ABOUT HIJACKING AND ABOUT DEMONSTRATIONS AT EMBASSIES AND... I TOOK IT WITH A GRAIN OF SALT, TO BE PERFECTLY HONEST. BUT OTHER PEOPLE DIDN'T. HOW DO WE KNOW WHEN TO TAKE YOU SERIOUSLY.....(DROWNED OUT BY A ROAR OF LAUGHTER)

A: There is no need to take me seriously at all. And I am amazed that why Americans lack the sense of humor so much? It is such a great quality. It is missing in Americans. They are too serious. I had never expected them to be too serious. Such a young country and too serious.... They should be more sensitive towards humor. It is the quality of youth, quality of life. Only dead people cannot laugh, and only in graveyards no jokes are exchanged.

Q: SOME PEOPLE MIGHT NOT TAKE SUCH THINGS AS HIJACKING WITH A SENSE OF HUMOR I THINK.

A: They will have to take, because seeing me anybody can understand that I am not going to hijack. I cannot even carry my cross on my shoulders. I am not a Christian. I don't carry anything, have not carried anything for years. You will have to look at my hands.

One of my friends from Russia came to see me, and when he touched my hand he said, "You should never come to Russia." I said, "Why?" He said, "If you shook hands with anybody, they will think you are a bourgeois. You have never done anything; your hand is so soft!" And in Russia it is a condemnation to be a bourgeois.

So I am not going to hijack anything. Neither I am going to0 protest against American embassies.

Q: I WOULD HAVE A LOT OF TROUBLE SEEING YOU OUT THERE WITH A PICKET SIGN.

A: I just wanted to emphasize the fact that whatever FBI, state government, are trying is against American constitution and its values. Their effort is to protect the criminals, give them immunity, and charge innocent people. The whole idea is how to destroy the commune. That we are not going to allow. I have my ways how to stop it.

Q: LIKE WHAT?

A: The whole world, the whole world's intelligentsia, will be against it. All the intelligent people in media will be against it. America will lose its credibility. And I don't think they will be able to risk so much just to destroy a small commune in this desert which is harmless, which has not done any harm to anybody. And we are so happy that few people who could have been harmful have left.

Q: DOES IT BOTHER YOU THAT THIS COMMUNITY STILL IS, AT LEAST IN MANY WAYS, COOPERATING WITH THE INVESTIGATORS, EVEN THOUGH YOU SAID YOU WEREN'T AND YOU DIDN'T WANT THEM TO?

A: Because my whole teaching is that everybody has to decide for himself. I may say it; that I am not going to cooperate, and I may tell my people not to cooperate; still, they are fee individuals. My advice is not an order, and they will not be for that punished, condemned, expelled. No, my love and respect will remain the same. If they decide to cooperate, it is perfectly good.

Q: YOU TALK ABOUT IF YOU EVER GET YOUR GREEN CARD, TAKING A TRIP. WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

A: Germany, in direct (inaudible)

Q: GERMANY? HOW COME?

A: Because they are waiting for me. The German politicians are so much afraid that -- I am not in Germany -- but continuously in the parliament they are discussing against me. I am not in Germany, I have never put even a foot on German land -- and they have already started cases against me in the courts. That means they are really interested.

Q: THANK YOU VERY MUCH, BHAGWAN.

INTERVIEW WITH TOM PAULU, LONGVIEW DAILY NEWS, SEATTLE, WASHINGTON

Q: YOU'VE INDICATED THAT YOU WANT TO IMPROVE YOUR RELATIONS WITH PEOPLE OUTSIDE THE COMMUNE IN OREGON AND IN THE NORTHWEST. CAN YOU GIVE US SOME EXAMPLES OF THINGS YOU MIGHT DO TO DO THAT?

A: For example, I have advised my people to change the name City of Rajneesh back to antelope, because that was an ugly step, unnecessarily hurting people's minds and creating hostility.

I have offered to the people of antelope and their sympathizers in Oregon to purchase all the properties that we have purchased from them at the same price. Now, prices are almost four times more, and we have developed those properties, renovated the houses, but we would like to give them at the same price as we had purchased, just as a gesture of friendship.

And we will vacate antelope completely. They can have their city, they can have their city council, their mayor. We have enough land and enough houses, we don't need to bother.

Q: ARE YOU SAYING THAT IN ITSELF CAN BE ENOUGH OF A GESTURE TO REALLY CHANGE YOUR IMAGE WITH PEOPLE THROUGHOUT OREGON?

A: I am not interested in changing my image. I am interested that as far as we are concerned, we are not creating any hostility. Whether they change their mind or not, that is their problem.

I have told to my people that they can use all colors, no need to use only red, so that they can mix with people more easily and the separation which their clothes create is no more there.

Q: DO YOU THINK SOME PEOPLE MIGHT PERCEIVE THAT AS A THREAT? THEY'D RATHER BE ABLE TO SAY, "WELL, THERE GOES A RAJNEESHEE -- LOOK OUT!"

A: Whatever they think, that is their problem. What is our intention, we are making it clear.

We are ready to withdraw all the cases against the government, the governor and attorney general if they are ready to withdraw their cases against us. Our cases are secondary. First they have started, so it will be simply gentlemanly: first they move their cases and immediately will move our cases against them.

And there is no need of any hostility. We have been telling them continuously that, "You can send your experts here. If we are misusing the land in any way, you tell us how to use it rightly and we will use it rightly."

In fact, for fifty years the land was not used at all and nobody was interested in it. It was for sale for fifty years and nobody purchased it because nobody thought that it can produce anything. It was simply a desert.

We tried hard to make it an oasis, and now we are self-sufficient. Five thousand people's food, vegetables, fruits, milk products -- everything we are producing. And this they call misuse of the land.

They can come and they can see what misuse it is. If this is misuse, then we would like to learn what is use. And we are open.

All the ranches neighboring our ranch are poor, dead. In fact, they should tell those ranchers to come here and learn how to transform a desert into an oasis. On the contrary, they are just harassing us.

Their land-use laws seem to be more important to them than real land use. It seems for them man is made for laws, and laws are not made for man.

Q: YOU COMMENTED THAT THERE'S A POSSIBILITY YOU WOULD PATCH THINGS UP WITH SHEELA. A FEW DAYS AGO THERE WAS AN INTERVIEW IN THE GERMAN MAGAZINE STERN IN WHICH SHE WAS QUOTED AS SAYING, "THE HELL WITH BHAGWAN." DO YOU STILL DO YOU STILL THINK THAT YOU COULD REPAIR YOUR RELATIONSHIP WITH HER?

A: No, there is no need. I can go to hell. I don't see any harm in it. In fact, hell is full of the best people of the world. Only heaven is dull.

If she had said, "Heaven with Bhagwan," then I would have objected because whom do you expect to meet in heaven? You cannot meet Byron, Shelley, Vincent van Gogh, Picasso, Dostoevsky, Walt Whitman. All these people you will meet in hell. And I love good company! So she was perfectly right. There is no problem.

Q: ARE YOU TAKING MORE AUTHORITY YOURSELF IN...?

A: No. I have never had any authority, I don't have any and I will never have any. My love is enough.

Q: WELL, YOUR LOVE WASN'T ENOUGH IN SHEELA'S CASE TO PREVENT HER FROM TRYING TO POISON YOU.

A: It was enough in that case too. Just because I was silent and in isolation... And whatever she did, I still feel that she was not intentionally criminal. The politicians of Oregon forced her, and when you have to deal with politicians you have to learn their language, and you have to deal accordingly. So she started becoming political, cunning, lying. She was not in my contact; she was in contact with the politicians, with the legal experts, with the courts continuously. All these people corrupted her. And when they were doing everything illegally, she started doing illegal things herself.

There is a certain synchronicity. If you deal with criminals, sooner or later you will become a criminal.

Q: WHAT'S TO PREVENT HER SUCCESSORS FROM EVENTUALLY HAVING THE SAME

PROBLEMS, ASSUMING THAT ALL THESE LEGAL PROBLEMS... AND CERTAINLY THERE ARE A LOT OF POLICE HERE TODAY, AND POLITICIANS MAKING STATEMENTS.

A: First, because I am available now. I was not available in those three and a half years. In my presence nothing can go wrong. And I have suggested to my people to chose a totally different kind of group.

For example, Sheela was uneducated -- just a waitress in a hotel, must have suffered from inferiority complex. Was raped at the age of sixteen, became pregnant. In India abortion was illegal at that time, so she had to suffer an illegal abortion. All that made her mind crippled, and in some way against humanity. The man who raped her she used to trust just like her father; and since then she has never been able to forgive any man.

Now I have chosen a totally different kind of group -- well educated, coming from rich families, having no inferiority complex, very creative. Hasya with her husband created the best, one of the best films: The Godfather."

And all the people that I have chosen now are mostly American, for the simple reason to make a bridge with Americans. Sheela's whole group was non-American.

Q: DID YOU FEEL WHEN ALL THESE REVELATIONS CAME OUT A FEW WEEKS AGO THAT THERE WAS SOME LESSENING IN THE SUPPORT YOU WERE GETTING FROM THE SANNYASINS, THAT THEY FELT LET DOWN?

A: No, there is no question. There is no question. In fact I will be supported more, because every day messages are coming from sannyasin whom Sheela had driven out of the commune just because they were more competent, more intelligent, and she was afraid. She was continuously afraid that somebody who is more competent will take her place. So she drove them out. They all will be coming back: the vice chancellor of the university, the chancellor the university, many psychologists. All simply left because she was humiliating them.

Now, those people are highly educated. Somebody has Ph.D., somebody has double Ph.D.'s, somebody has a D.Litt. Those people cannot be humiliated by a waitress of a hotel who knows nothing.

I had to teach her everything, even what to say on the television, what to say in an interview. I had to teach her everything; still it never came right.

Q: SHE WAS CERTAINLY MUCH MORE... SHE COULD BE VERY HOSTILE ON TELEVISION, WHICH IS NOT YOUR STYLE AT ALL.

A: Yes, she was hostile. She misunderstood -- I told her to be assertive, but to be assertive does not mean to be hostile. You can be very loving and you can be still assertive.

So there is no possibility that the new group will do the same. Almost impossible.
And I am now available and will remain available till I am alive.

Q: DO YOU THINK THE GROUP CAN HOLD TOGETHER AFTER THAT?

A: I don't even think about it. It depends on each individual. If they want to be together, good. If they want to disperse, then they can have a good celebration and say good-bye.

Q: THERE'S SOME SPECULATION THAT MAYBE YOU'RE GOING TO GO SOME PLACE ELSE WHEN YOU CAN, BECAUSE SOME PEOPLE DRAW A CONNECTION BETWEEN WHAT'S HAPPENED HERE RECENTLY AND WHAT HAPPENED IN INDIA BEFORE YOU CAME HERE.

A: No, I am not going anywhere, particularly unless my green card is given to me. If America wants me

to go out and visit other countries and other communes and leave them for few days to rest, they should issue the green card. And if they don't want that, then I am not going anywhere.

Q: CONCERNING YOUR DECISION TO TELL PEOPLE THEY COULD CHOOSE WHETHER OR NOT TO WEAR RED: IS THERE ANY PARTICULAR REASON WHY THAT CAME TODAY? HAD YOU BEEN THINKING ABOUT IT FOR A WHILE? DID IT COME TO YOU IN A SUDDEN FLASH?

A: No. About me you have to understand one thing: I don't think at all. Everything is spontaneous. I was not even aware that this will come this morning. It came. I was surprised as you, as others were surprised.

Q: BECAUSE SOME PEOPLE ON THE OUTSIDE MIGHT SEE THIS AS A RESPONSE, SOME IMAGE....

A: What other people think, I never bother about them at all, because there are four billion people on the earth. And I am a poor ordinary man. Thinking about four billion people, what they are thinking about me, will be simply too much of a torture. So I simply don't think at all; I go on doing whatsoever comes to me. I don't think about the consequence. When the consequence comes, then I will face it. And I keep tomorrow always open.

And I am not a very consistent man. Tomorrow I may change. So those who have purchased clothes other than that may be at a loss. Yes! I am not saying... yes. So tomorrow morning, who knows?

The Last Testament, Vol 3

Chapter #6
Chapter title: None

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INTERVIEWS WITH CHICAGO SUNDAY TIMES; AND JIM GORDON, THE ATLANTIC MONTHLY MAGAZINE, AND THE WASHINGTON POST

QUESTION: BHAGWAN, I WONDER WHETHER YOU HAVE CONSIDERED THE EVENTS OF THE LAST FEW WEEKS IN LIGHT OF THE BIBLICAL STORY OF THE SERPENT IN THE GARDEN -- DO YOU BELIEVE THAT A SERPENT CAME INTO YOUR GARDEN, AND MIGHT IT HAVE THE SAME RESULTS?*

A:* Perhaps you do not know my interpretation of the story. God is the criminal in the story. In the first

place, to prohibit Adam and Eve from eating the trees of knowledge and the tree of eternal life. He provoked the desire in them. This is simple psychology. Otherwise in that garden of Eden there must have been millions of trees -- Adam and Eve would not have found even up to now -- which is the tree of knowledge and which is the tree of eternal life. Indicating the trees, prohibiting the children, is simply giving them a challenge. And nobody who has any integrity is going to obey such a thing. More emphatically, when the order is absolutely ugly and against humanity, what is the fear if Adam and Eve become wise, if they attain to eternal life? The God must be jealous, because then they will be exactly of the same status as himself -- and he does not want to do that. He wants them to remain naked animals.

So according to me, the serpent is the first revolutionary and the first who brought humanity into existence. The whole progress, evolution, all science, all knowledge, everything is indebted to serpent, not to God.

Q: MY QUESTION MEANT TO GET AT THE TEMPTATION TO POWER THAT ADAM AND EVE WERE PRESENTED WITH.*

A:* It was not a question of temptation for power. To be wise never makes anybody tempted towards power. Only idiots are tempted towards power. The wise simply laugh at the whole race that goes on for power, and somebody who has tasted the fruit of eternal life, what more is there to gain by power? The serpent was not tempting them for power; the serpent was simply telling them the truth -- that God is afraid, he does not want anybody equal to himself. He remains to be in power.

So to me the story has a totally different meaning: the serpent should be worshipped in every church, every synagogue, and God should be put behind the bars in every prison.... He was against all that has happened, because of the serpent. The serpent in the story is nobody but devil himself, taking the form of a serpent.

I want to emphasize the fact, because devil and divine come from the same Sanskrit root; they both mean God. Looking into this light, whom you are thinking as God must be something very ungodly, and whom you are thinking as devil is certainly divine. We need more serpents and less gods.
So now you ask me -- this is my interpretation of the story.

Q: SO YOUR POSITION IS THAT THE TEMPTATIONS TO POWER WILL NOT OR HAVE NOT CORRUPTED AND UNDERMINED YOUR MOVEMENT AS THEY HISTORICALLY HAVE DAMAGED OTHER MOVEMENTS?*

A:* Every mind carries in the unconscious the lust for power. Unless you become totally conscious, awakened, you are bound to have in the darkness of your mind, the lust for power. All that is needed to bring it up is an opportunity.

I was in silence, in isolation -- that became the opportunity for Sheela and her group to exploit the commune. I was not at all connected with the world for three and half years -- no newspaper, no television, no radio -- and I have told everybody not to bring me any information; I want to be completely silent. Only Sheela was given the duty, if commune needs something urgent that she cannot decide, she can come and ask me. So what she was doing: anything that was non-essential, she was asking me, and anything that was essential, she was deciding herself. She was informing me only nice things that she is doing and she was keeping me in dark about every criminal act that was going on. But there is a limit to everything.

Finally she became afraid that sooner or later I will come to know about it. So she tried to kill three persons who were also capable of approaching me -- my physician, my dentist, my caretaker -- that these three people are dangerous. They can inform me about things which she is hiding. And she tried to poison my caretaker, my physician. My physician she tried three times and just because he is a physician, he immediately became aware that something poisonous has been given to him, either in tea or in coffee, and then finally, I was made aware of it.

The moment I knew that this is happening, it was certain, then many more things must be happening. These things are never isolated. If you need to kill three people, particularly those who are close to me, that means there is much which you want to hide from me. I started speaking.

Q: COULD YOU TELL US WHAT MOMENT WAS THAT? DESCRIBE THE MOMENT WHEN YOU FIRST BECAME AWARE OF SHEELA'S ACTIVITIES.*

A:* About dates and days I am absolutely useless. To me time simply does not exist. I use the watch only when I am giving an interview or giving a discourse in the morning, just so that I don't waste your time or other peoples' time. Without the watch I will not know how many hours have passed or how many days. I don't have any idea of days, I don't know what date today is, what month. I live in a timeless state. And I don't need to know about, but it must have been something -- seven, eight months before, when I became aware that it is time that I will have to come out of silence and start speaking again so that I am available to the commune and people can open their mouth.

As I started speaking, she was the only one who was miserable. The whole commune was dancing and happy that I am again speaking, because they were thinking perhaps I am not going to speak again ever. She was trying hard convincing me, "Don't speak, because it may destroy your health again. Somehow you have recovered." I said, "What I will do with the health? Let it be destroyed." But now I see, something is happening that I had to be in the open.

The moment I started speaking she started traveling around the world into other communes. Mostly she was in Europe or in Australia or in Singapore or in India or in Japan, she will come for one or two day, and then she will go again. And the whole reason was: she did not want to face me and slowly, slowly, people started coming and telling what things had been happening.

That a man has been killed, that the people who has been brought here in the name of Share-a-Home program were not really brought for Share-a-Home program, but for taking over of the Wasco county. And they were kept completely drugged. Gallons of drugs were imported from outside. They were not purchased from America, because then there will be a suspicion -- for what gallons of drugs are needed? And all those poor people were kept drugged, so that whatever is told to them, they will do.

One man was drugged, accidentally -- perhaps a bigger dose than he needed -- and he died on the spot. They simply threw his body out of Rancho Rajneesh. It is so inhuman.

Then I became aware that they are taping every phone that comes to the Ranch or goes out from the Ranch -- all phone calls are being taped. This is against human rights. It is interfering into peoples' privacy.

Then I became aware that not only they are taping; they have bugged, not... the whole hotel, so nobody who is staying in the hotel -- officers were coming, journalists were coming and they were all aware what they are talking, what they are thinking.

My own room was bugged. The same fear: that anybody out of the three persons may say something to me -- they will know it immediately. My caretaker's room was bugged. President Hasya's whole house was bugged, because she was most afraid of Hasya. Because I was in silence, most of the intelligent and more educated people she simply by and by forced them to leave the commune, harassed them. The chancellor of the university escaped, the vice-chancellor of the university escaped, psychologists, psychotherapists, doctors -- anybody who had some sense of dignity -- simply escaped.

So she has made it absolutely clear that people, only who are subordinate to her, totally surrendered to her -- in my name -- can remain here. These people all who have left, are now calling that they want to come back, because they have always loved me and they have not left the commune because their love for me has changed, but it became impossible to keep oneself free, individual, to save one's self-respect.

Just yesterday I became aware that the mayor of the Rajneeshpuram was punished by Sheela because he will not do something that she wanted him to do which was criminal. So he refused and he was punished. Now, to punish a mayor of the city, to dig trenches for many days -- now anybody who has any self-respect will feel like leaving. He left. He has informed from California that, "I would like to come back. It was Sheela who forced me. There is a limit of patience."

Hasya came very late, and she came with a project. She and her husband have made one of the best movies -- GODFATHER. She wanted to make a movie on the commune, on my movement, on my thoughts, so naturally I allowed her to see me. And I told her that she is absolutely welcome; she can come with her crew and be here. Because I have allowed her, Sheela could not do anything and she became aware of her intelligence, creativity; she saw certainly that she is going to be her rival. When her all crimes are exposed -- and the moment all her crimes were slowly being exposed, she escaped from here with twenty criminals who were part of the gang. She has placed all her people on all the power posts in the commune. So they are

all hiding in the Black Forest in Germany.

This was simply an opportunity -- it would have happened to anybody. And particularly to a woman, because women have not tasted power for millions of years. They are having really repressed desire to have power.

Secondly, she was just an uneducated person -- a waitress in a restaurant. Lower a person is, more is his feeling of inferiority complex, and the greater is the problem somehow, to prove to oneself and to others that, "I am not inferior. That I am superior -- superior than everybody."

INTERVIEW WITH JIM GORDON, THE ATLANTIC MONTHLY MAGAZINE, AND THE WASHINGTON POST.

Q: I'VE BEEN WAITING MANY YEARS TO SIT HERE.*

A:* I have also been waiting. It is never one-sided.

Q: I FIRST SAW YOUR PICTURE ABOUT TWELVE YEARS AGO WHEN SHYAM SINGH WAS WEARING A MALA AROUND HIS NECK. I'VE BEEN KNOWING ABOUT YOU FOR ALL THOSE YEARS AND DOING MEDITATIONS....*

A:* Good!

Q:... READING BOOKS. AND I'VE BEEN IN POONA... AND YOU'VE TOUCHED ME A GREAT DEAL OVER THE YEARS IN MANY WAYS.*

A:* That I can see.

Q: I'M HERE TONIGHT AS A JOURNALIST.*

A:* Don't be bothered about journalist. Just be a friend. Journalism is something... you can take care of it. It is far below than friendship and love and intimacy. You can explore more easily as a human being... than as a journalist. Journalism is not yet risen to the status of an art, because it has to feed the masses, it has to be sensational. It cannot be truthful, it cannot make good the news. It has to make everything in some way bad.

Q: THAT BADNESS OR THAT NEGATIVITY HAS ALSO BEEN IN MY MIND. IT'S NOT EVEN BAD -- THERE ARE DOUBTS THAT I'VE HAD.*

A:* Doubt is not bad. Negativity is a totally different thing. Negativity means you have already taken a position -- against. Doubt means you don't have any position; you are ready to inquire, with open mind. Doubt is the best point form where to begin. Doubt simply means a quest, a question; negativity means you have already a prejudice, you are bigoted. You have already decided. Now all that you have to do is somehow to prove your prejudice right, so you can choose from whatever I say and prove your prejudice right.

Doubt is immensely spiritual. Negativity is something sick. So I love doubt.

Q: I HAVE A LOT OF DOUBTS TO BRING UP.*

A:* That's perfectly good! You start!

Q: WHEN I WAS IN POONA, THERE WERE YOUNG GIRLS, WHO IN A KIND OF GROUP MIND... THERE WAS LIKE OF A CHEERLEADER SAYING TO THEM, "GO GET STERILIZED." AND THAT MADE ME VERY SAD. I'M NOT TALKING ABOUT THIRTY-FIVE YEAR OLD WOMEN, BUT YOUNG, YOUNG PEOPLE -- SIXTEEN, EIGHTEEN YEARS OLD -- SOME OF WHOM LATER DECIDED, WHOM I SAW, BECAUSE I'M A DOCTOR ALSO, WHO WANTED TO HAVE BABIES.*
I FELT LIKE AT TIMES THERE WAS A GROUP MIND AT WORK, EVEN THERE, IN POONA, AND THERE WAS A PRESSURE ON PEOPLE, AND I WONDERED WHY YOU DIDN'T STOP IT.

A:* No. I was in favor of it, and I am still in favor of it, because the world is already overpopulated. And only an inhuman being, who has no respect for children, can give birth to a child, for two reasons: he will be giving his child this world, which is in a mess, which can end up in a, in a third world war any moment and you want your child to be burned into nuclear weapons -- one thing; secondly, the world is so much overpopulated that in Ethiopia thousands of people have died out of starvation -- one hundred person per day for almost the whole year -- and the same is the situation in other third world countries.

In India, fifty percent of people are undernourished. Even in America, which is the richest country in the world, thirty million people are undernourished. Do you want your child to be a pauper, a beggar? And that is what is going to happen, because you are not the only one who want the child. Just in India, after the British left India, it has doubled its population -- from four-hundred-million, now it is eight-hundred-million -- Pakistan not included, Bangladesh not included. In forty-four-hundred million they were included. If you include those two also, it has passed one thousand million already.

The country is dying and it is not only a question of people starving; when they are not nourished well, first their brain dies -- their intelligence stops growing, they become retarded. Because intelligence is a luxury: a man can live without it, cannot live without the heart, cannot live without the blood, but can live without the brain -- there is no problem.

So when it is a question of undernourishment, the first victim is the brain. Would you like your child to live a life without a brain, without able to think, without becoming conscious of beauty, music, literature, of all that is valuable, all that for thousands of years we have created. It is not for the poor man. The poor man has not the intelligence to understand Mozart or Picasso or Bertrand Russell. It is impossible.

Fourthly, if the third world war does not happen, then man -- because of the lunatic influence of all the religions -- has created a disease, AIDS. In fact now politicians can relax: there is no need to go on piling up nuclear weapons -- AIDS can kill the whole humanity without any difficulty. And there seems to be no way to prevent it. There is no cure for it.

Would you like your child to be born in this world? I am still against my sannyasins having children. If you want children, adopt. Why be so fixated that it has to be *your* semen. Adopt! Why be so fixated that it has to be your semen? And can you recognize your semen? If ten samples are placed before you -- you cannot -- so what is the point? If you cannot recognize your child in its beginning, what difference does it make? It is better to adopt a child -- there are so many orphans in the world.

I am still for absolute birth control, at least for twenty years, so that the population decreases. We can live happily on the earth only if we can decrease the population to one-fourth of what it is today, then there is no need of any communism to create a classless society. We can create a super-capitalist world, and yet classless. We can have abundance of everything so there is no point of hoarding it. People hoard things only when there is scarcity. Now money, wealth, everything is so scarce, that people hoard it.

In Russia, communism has failed. It is enough proof that the whole philosophy is absurd. They have succeeded only distributing poverty. They have distributed equally, but they have made the whole country poor. I would not like the world to be equally poor; I would like people to be abundantly rich so that there is nobody poor. Still I don't want that anybody should force them to be equal, because that is against human freedom and that is against human rights.

Create abundant of wealth, keep the population in control -- there will be nobody who is poor, all his needs will be fulfilled, and those who are more creative, more intelligent, and can create more wealth, of course, they should create more wealth. So there is no need for equality. Richness is needed. Equality is unpsychological.

Q: BUT UP TO NOW RICHNESS HAS NOT BROUGHT EQUALITY.*

A:* It has not been, because of these stupid religions who have been teaching against abortion, against birth control, against sterilization, against the pill -- these stupid religions are the cause of all poverty.

Q: DON'T YOU THERE'S ENOUGH TO GO AROUND IN THIS COUNTRY ITSELF?*

A:* No. There are reasons why this country still have poor people, because seventy-five percent of your national income is going into war. That's why people are poor. Your politicians are responsible for it.

Ronald Reagan should be brought before the supreme court -- he is responsible for all the street people, for all the poor people. And this is not your country, not my country -- except the red Indians, everybody is a foreigner here. Just become somebody has a green card does not make any sense. I can have many green cards -- that makes no difference. Green or blue or yellow, any color, but everybody is a foreigner here. And the people to whom the country belongs, you have cheated them, you have deprived them of their land, you have deprived them of their property, of their self-respect. All Americans are parasites. And what you are doing with those red people? You are giving them pensions -- that is a very psychological way to avoid any revolt -- because those people need not work so what they will do with the money?

They will gamble, they will drink, they will use all kinds of drugs, so they are rowdy, drugged -- and who bothers about the country? And they will produce more children, because each children brings more pension. So you are helping to create the population become bigger of the red Indians. And here, seventy-five percent of your income is going into a very stupid kind of enmity with Soviet Russia.

Q: SO WHAT DO YOU SUGGEST TO DO HERE, NOW?*

A:* America should be the first, because I respect the American constitution the most in the whole world. There is no constitution which has so many human values. It can become the constitution for the whole world, but it creates great responsibility on the people of America.

Their first responsibility is that, "Now we are in a state where third world war means simply global suicide. Nothing can survive. Soviet Russia has enough, you have enough -- both the powers have so much destructive energy that they can destroy every man seven hundred times. And you are not Jesus Christ, neither I am, so resurrection is impossible. And seven hundred times -- even Jesus Christ will not be able to maintain, even he could not maintain one!

Q: BUT WE'VE BEEN TRYING OVER THE YEARS, TO STOP THE NUCLEAR WAR, AND I DON'T SEE THAT OUR EFFORTS ARE DOING MUCH GOOD.*

A:* No. Your effort are not sincere, neither Russians efforts are sincere. The first sincere effort will be: create a world academy of sciences and release all the scientists from government services. And appeal to the Russian scientists to come and join the world academy. And there are scientists in Russia who would like to join, because they can see what they are being forced to do. Their best scientists who receive Nobel prizes have been thrown into Siberia.

So just try to invite them and offer all your scientists -- make them available to the world academy. And give all your nuclear weapons and everything to the world academy of sciences, which is no more under your control.

Q: I'M SUSPICIOUS, BECAUSE SCIENTISTS HAVE CREATED A TECHNOLOGY THAT'S TOTALLY GOTTEN OUT OF HAND.*

A:* They *have* created technology... but the problem is they can also use the same technology which is destructive in a creative way. Every energy is always neutral. It can create, it can destroy -- the same energy. But because they are all employed by the governments, who are interested only in wars, and who are ordered to create only war material.... And now science has come to a stage where nobody can make anything individually. Those days of Galileo and Copernicus are gone, when you could have a small lab of your own in the house and do experiments -- those days are gone.

Now science has developed so much, it needs billions of dollars for any new experiment. So individuals cannot afford it. Give to the world academy of sciences all the power, all the money that you can afford, and all your weapons, and invite Soviet Russia also -- but you take the initiative first!

Q: HOW... WHAT ROLE DO YOU SEE YOUR MOVEMENT -- YOU AND YOUR SANNYASINS -- PLAYING IN THIS KIND OF....?*

A:* We can give our land -- the whole land to the world academy -- and my sannyasins can serve in every other way to the world academy. They will need cleaners, they will need food, they will need doctors, they will need restaurant, disco -- everything they will need -- and we will give our land free. There is no question of it, because it is going into the service of humanity.

I would like this place to become the capital for the whole world. I am ready to offer it... and my people will help them. And we have a university for meditation which will be available to all the scientists, which can change their minds, can make them more calm, more quiet, more serene. And out of that calmness, serenity, destruction is impossible. They cannot serve death; they can only serve love, life, laughter. And they can see my people, that they are living so joyfully, so ecstatically -- this is infectious. We will make them dance!

And all the scientists need to dance, to play music, to sing, because then they cannot create destructive things. Their music, their dance, their song, will be preventive, will be a transformation of their being. And if they can meditate also, we are opening a totally new era in scientific investigation.

This can be done by UNO; American government can help UNO. Take over all war material. Somebody has to take the initiative and somebody has to take the risk!

Q: AS I THINK ABOUT IT, MY MIND GOES IN TWO DIRECTIONS. ONE IS, IT'S BEAUTIFUL AND THE OTHER IS, IT SOUNDS LIKE A PIPE DREAM.*

A:* It is a dream... but it can become a reality. And a time has come: if you don't make it a reality, then either dream or death -- you have to chose. It is better to choose the dream and give it a try.

The world needs one government. Nations of Leagues proved impotent, UNO is proving impotent, for the simple reason because they don't have any power. They are just debating clubs!

Q: I'M WRITING A BOOK ON NEW RELIGIONS AND I'VE SPENT TIME WITH DIFFERENT GROUPS, AND A NUMBER OF THE PEOPLE, WHO ARE LEADING GROUPS, HAVE THE SAME IDEA AND ARE TRYING TO APPROACH IT IN THEIR OWN WAY. THE MAHARISHI IS TRYING TO APPROACH IT IN HIS WAY. EVEN REVEREND MOON HAS SPENT MILLIONS OF DOLLARS ON BRINGING SCIENTISTS TOGETHER. WHAT DO YOU THINK THE DIFFERENCE IS BETWEEN THE WAY YOU'RE APPROACHING IT AND THE WAY THEY'RE APPROACHING IT?*

A:* The difference is that I don't consider their meditation at all a meditation. Maharishi Mahesh Yogi I know perfectly well -- his meditation is simply chanting, and that is a method of auto-hypnosis. It is not harmful, it is perfectly good if you are doing it just for rest, relaxation -- after twenty minutes you will feel good, better -- but it is not meditation. It is just repeating a certain name -- you can repeat your own name, so fast, that it does not allow any other thought to have any space in the mind. And your mind becomes focussed only on one thought.

The nature of the mind is to be constantly changing. If you focus it on anything, then the second

alternative mind knows is to go to sleep. That is auto-hypnosis. It can be done by looking at the light, it can be done by any concentration method. So Maharishi Mahesh Yogi's transcendental meditation is just a joke; it is not meditation, it should be accepted what it is. It is good, it does no harm to anybody, so I am not against it.

But I want to make it clear that it is not meditation and nobody can come to realize oneself through it. Nobody can reach to the deathless within you. And where is the source of life, bliss and ecstasy, well-being is just an ordinary thing -- just a good sleep will do that, a good shower will do that. It is not much.

And Reverend Moon is just another Christian, and what he can offer is prayer, not meditation, because in Christianity there is no place for meditation. Any religion which believes in God has no place for meditation. Only religions which don't believe in God have place for meditation. This is a simple division.

Jainism and Buddhism are the two religions which don't believe in God. That's why their whole emphasis is on meditation; prayer, to whom? -- there is no God. All that you can do is to go deeper and deeper into yourself. And India for thousands of years have been experimenting and they have almost exhausted every method -- there are one hundred twelve methods and I don't think that anything can be added. They have exhausted all possibilities. Ten thousand years effort of thousands of people, they have developed the science to its completion.

Reverend Moon can offer only prayer.

Q: I UNDERSTAND WHAT YOU'RE SAYING, BUT FROM THE OUTSIDE IT LOOKS SIMILAR.*

A:* From the outside many things look similar.

Q: SO HOW ARE YOU GOING TO GET ACROSS THE INTERNAL CHANGE THAT'S POSSIBLE?*

A:* I am making it clear to the press, to you.... My method is totally different. It is a method of witnessing. It is not hypnosis. It does not lead you into sleep. It leads you into more awareness, more alertness. You have just to witness three steps.

First, all actions of your body; second, all actions of your mind -- thoughts, imaginations, dreams; third, all actions of your heart -- moods, happiness, sadness, and when you become completely capable of watching all these three, the fourth happens on its own accord. Two miracles happen: one, the more you become aware, in the same proportion, thoughts and feelings start becoming lesser. Ten percent awareness and there are ninety percent thoughts; ninety percent awareness and there are ten percent thoughts; hundred percent awareness and there is zero, no thought. You are simply alert, looking at nothing.

When it happens totally, that on all the three steps you are simply alert -- there is no mood, no thought, no action -- a quantum jump happens. It is not within you; it happens as a reward of your witnessing. Suddenly you find yourself at the center of the cyclone. Suddenly you are in a space you have never been, which gives you immense insight into everything, which gives you twenty-four hours a tremendous blissfulness. Whatever happens outside you makes no difference to your center; it remains the same.

Q:... IS WHY YOU DIDN'T ACT WITH SHEELA. WHY YOU LET HER BECOME YOUR SECRETARY? -- SOMEBODY WITH VERY OBVIOUS LIMITATIONS AS WELL AS STRENGTHS.*

A:* It is my own insight that is decisive. It is not a question of thinking pros and cons. It is my insight and Sheela served her purpose perfectly well. Now she was going beyond it.

Q: WHY NOT STOP HER BEFORE SHE GOES BEYOND IT?*

A:* I stopped it. I stopped her in the right time.

Q: BUT SHE'S HALF-BERSERK. OR MORE THAN HALF.*

A:* No. Nothing. She was needed at that time. Hasya or anybody else would not have tackled the problems that she managed to tackle. She was continuously in the courts, continuously fighting with the politicians, continuously fighting with the Oregonians, continuously facing all the hostility -- and she managed it perfectly well.

Q: BUT SHE PROVOKED A LOT OF IT TO.*

A:* It is not really the case -- provocation came from the other side. No minority ever provokes, but every minority is always condemned. Such a small minority of five thousand people -- do you think any logic in it to provoke hostility? We wanted all friendship, but it was natural on the part of Oregonians to be hostile. Everybody is hostile to the newcomers, to the strangers -- and we are certainly very much strangers.

And somebody like Sheela was absolutely needed. So I did not stop her; I let her do till I saw that the commune is established -- now there is no need for anybody to fight. I have changed the whole group. I have put all the Americans in all the higher posts, while with Sheela there were all non-Americans on the higher posts. Now this is a second phase for the commune, because four years is enough -- Oregonians have understood one thing, that we are going to be here.

In the beginning they were hoping that they will throw us out; at that time Sheela was absolutely essential and she did well, and the commune will always be grateful for it. And everything illegal that she did, Oregon state government, Wasco county, attorney general -- everybody provoked her, because they were doing illegal acts against us.

It is a very natural thing: you cannot fight when people are doing who have power and who have majority, and they are doing illegal acts against you.... And they have courts in their hands. Then she started being illegal. That's how she turned more and more into a politician. That was a natural course. It was to happen.

If you deal with politicians you cannot remain non-political. You have to learn in the same ways same language, same strategies -- and she learned and she did exactly what they were doing.

Q: SOMETIMES SHE DID A BIT MORE THAN WHAT THEY WERE DOING.*

A:* Perhaps. It will be revealed soon, when Sheela is exposed with her, all the politicians and all the people who provoked her will also be exposed. That is my fear, that politicians, the police, FBI, CBI, they may like to make a deal with Sheela that, "We will protect you and we give you immunity. And you just dump all the crimes on innocent sannyasins." So they can destroy the commune.

For four times they had appointments with me and for four times they canceled. In fact they should have asked for an appointment with me, in the very beginning -- that was the first thing to do, because I *have* announced all the crimes against Sheela.

But they did not want to face me. And four times they accepted and they went on, at the last moment they will cancel. Then I told them, "Then I am going to call a press conference and make it clear that you cannot make a deal with the criminals."

The reason is that these are the peoples who did provoke Sheela to do things, because *they* were doing the same things, our phones were tapped by INS -- Sheela learned the same strategy from them: she started tapping the phones here. So when Sheela is exposed, INS is going to be exposed with her. From where she learned and why? -- it was just a self-defense measure.

In Antelope we had the majority; still we were not interested in making the government. We have no interest in politics, but for small permits they will not give. Knowing perfectly well that you are a minority and you are refusing *legal* permits which are absolutely justified, to the majority, you are provoking the majority.

Q: BUT CAN'T YOU SEE WHY THEY WOULD BE NERVOUS, PARTICULARLY ABOUT SO MANY STRANGE PEOPLE COMING IN, AND ABOUT PEOPLE MOVING SO FAST, WHEN THEY'RE COMING HERE TO BE BY THEMSELVES?*

A:* If they are nervous, they should consult some psychoanalyst! That does not mean that they should not give the permit! They can give it nervously, but they should give it!

So when it became clear that they are going to hinder everything, then Sheela had to take the step and take over -- that became a hostility, but who created it?

Q: ON THE LEVEL OF ANTELOPE, SANNYASINS WERE IN A MAJORITY -- THEY HAD MUCH MORE POWER, MUCH MORE UNDERSTANDING OF THE WORLD, MUCH MORE ABILITY TO DEAL WITH THINGS, AND THAT WAS A TIME TO SHOW COMPASSION...*

A:* For what?

Q: FOR THOSE PEOPLE... WHO ARE IN THE TOWN.*

A:* We have been showing compassion in every way. We have been showing compassion to them in every way. We have not harmed anybody. We have not refused any permit to anybody. They cannot make any complaint that we have done to them.

Q: IT'S LIKE A, IF YOU'RE GOING INTO AN AREA WHERE THERE'S A PRIMITIVE TRIBE AND WHERE YOU'RE INFRINGING ON THEIR CUSTOMS...*

A:* Whatever their customs, how you manage to take the whole country from red Indians?

Q: IT'S... NOT MY IDEA.*

A:* Whose idea?

Q: IT WAS BASICALLY ARROGANT CHRISTIANS WHO THOUGHT THEY HAD A RIGHT TO THE WHOLE COUNTRY.*

A:* So these people must have been your forefathers.

Q: NOT MINE. I'M A JEW FROM RUSSIA.*

A:* That is good! That's why you can understand a little humor. To be a Jew is really great!

They should think that they have taken the whole country from other people, forcibly, and we have purchased the properties from themselves; they should not have sold! We were not forcing ourselves on them. They were selling their properties, we purchased. At that very time they should have understood, that they are selling properties to these red people.... Two-third properties belonged to us -- they should have stopped selling!

It is such a simple understanding: if you don't want these people, don't sell your properties. Once you sell your properties, then you have to give as much facilities these people want, otherwise they will take the government and have all the facilities that they wanted -- and that's what happened: we had to take the

government and have all the permission that we wanted.

But I have told, since Sheela left -- because this all happened when I was in silence -- I have told that change the name from City of Rajneesh back to Antelope, because it is not right, unnecessarily to hurt anybody. And I have invited them to purchase their properties back.

Q: THEY'RE NOT GOING TO DO THAT.*

A:* If they cannot do that then they can sell their remaining properties also -- we can do that. We are absolutely fair, this way or that. If you don't feel like living under sannyasins government, just sell your properties -- and more people are not there, only twelve, not more than twelve -- so what is the problem? We have one hundred sannyasins there -- the problem is for us. To remove one hundred sannyasins and sell all those properties -- their problem is small. And we are ready purchasers -- they need not find anywhere. Just the market value and we will purchase them.

So either they should purchase... and the whole Oregon was in their favor, so they should ask the Oregonians -- if they cannot purchase, Oregonians can purchase!

Q: MAKE A MUSEUM.*

A:* They can make a museum or anything! My own idea was this, that if they sell their properties, those properties are so rotten that I don't want my people to live in those properties. We have made a new housing complex for five hundred people, so we will demolish all the properties and change the zone and make beautiful gardens, lawns, public park or farming and finish with Antelope completely. If they sell their properties, we can make it a beautiful spot for everybody to visit. Or they can purchase and do whatsoever they want: they can make a museum or they can a zoo... which will be far better, because all those twelve look like persons who should be in a zoo!

Q: THAT'S NOT VERY NICE!*

A:* It is right! Nice or not.

Q: YOU HAVEN'T SEEN THEM ALL. SOME OF THEM ARE NOT SO BAD LOOKING.*

A:* No. I have seen their pictures on the television. Most of them look retarded. And the remaining will make a really good zoo. If they want, we can make it!

But we are ready, for everything! We are ready to vacate, we are not interested in their property, in their town, in their houses -- nothing. We simply want to move out of it, but they should cooperate in moving out.

Q: WHY ARE YOU SO SNOBBISH?*

A:* I am a simple person. I am not snobbish.

Q: IT FEELS TO ME LIKE YOU ARE, BECAUSE....*

A:* It feels because you are a Jew! It is a Jewish attitude, to feel anybody snobbish, because all Jews are snobbish. Their snobbishness is just on their nose! I am not snobbish; I am simply being straightforward.

Q: BUT THEY'RE JUST COUNTRY PEOPLE. I MEAN THEY'RE SIMPLE PEOPLE.*

A:* I'm not concerned with them. They may be Gods. They should purchase the properties or they should sell their properties, so we are finished with them. I am not a bit interested in those people. So there is no problem, but if they don't purchase the properties then we are going to keep our people there, our police there.

Q: A WHILE AGO WHEN WE WERE TALKING, I COULD FEEL VERY MUCH YOUR INTEREST AND CONCERN FOR PEOPLE IN ETHIOPIA, IN INDIA, WHO WERE STARVING BECAUSE OF LACK OF BIRTH CONTROL -- WHY ARE YOU NOT CONCERNED WITH THE PEOPLE IN ANTELOPE?*

A:* Because they have been very hostile, inimical, showing guns at my people, shouting that they will kill me.... Still we have not done any harm to them. They are not worthy of any compassion. They look criminal people and we have to keep the police there simply for those people, because they all having their guns and my sannyasins are not having guns -- what is the purpose of their having guns and moving with guns?

Q: IT'S THE AMERICAN WEST -- EVERYBODY HERE HAS GUNS.*

A:* Then my people will have too guns!

If it is America, then we are in twenty-first century. That way they will not get their city back. Certainly what we can do without any problem to change their name, that we are going to do. Then we will wait -- we have invited them. If it doesn't happen, we will change the name again!

And it is the majority to whom the city belongs. It doesn't matter who is the majority. But we are not in any way preventing them, having their city. We want to help them in every possible way. And they should appeal Oregonians who can purchase those properties -- they are not many -- and we will vacate. And then they can have their own council, their own town and whatever they want to do.

We have raised taxes four times -- about that they are making much fuss continuously, but they don't understand that one hundred sannyasins are paying four times more and only twelve Antelope people are paying four times more! But if we want to develop that city, make the roads better, the water supply better, the fire brigade up to date, then money is needed. But we can give them certainty, that if they purchase all our properties before moving, we will make the city tax-free; then it is up to them -- no tax at all.

Q: ON THE RANCH, WHAT DEVELOPED HERE WAS A SURRENDER OF PEOPLE, TO PEOPLE ABOVE THEM IN THE HIERARCHY. COULDN'T HAVE DONE SOMETHING...?*

A:* No. I was not aware of anything. Now I am doing everything. And there is going to be no hierarchy, there is going to be no surrender, submission. In fact, I am changing their clothes and I have told them they can use any color, so they are not discriminated against, and just be as everybody else is, so you can mix with people and there is no barrier unnecessarily.

I don't want any hostility for the simple reason that we are not here to fight and waste time in fighting; we want our people to meditate, to rejoice, we want to be left alone, but they are unnecessarily poking their nose....

If we do any harm to anybody, certainly we should be prevented, but we are not doing any harm to anybody.

Q: IN MY MEETING SHEELA, CERTAINLY ONE COULD SEE HER INTELLIGENCE, AT LEAST IN VERY PRACTICAL MATTERS, IN HER CLEVERNESS ABOUT THINGS, BUT YOU COULD ALSO SEE THE VERY OPPRESSIVE SIDE, THE VERY MEAN-SPIRITED SIDE AS WELL. YOU MUST HAVE SEEN*

THAT BEING IN CONTACT WITH HER EVERY DAY?

A:* I know! But it was needed. For all those mean politicians all around, I could not give the commune in the hands of some innocent people -- they would have destroyed it.

Q: BUT YOU DIDN'T SEE WHAT SHE WAS DOING ON THE RANCH ITSELF?*

A:* No. Because I was never coming out and never meeting anybody....

Q: DO YOU THINK IT WOULD HAVE MADE SENSE TO HAVE OTHER PEOPLE COMING TO TALK TO YOU ABOUT WHAT WAS HAPPENING?*

A:* No. Nobody was allowed.

Q: BUT WHY NOT?*

A:* I am decisive about myself -- if I want to remain silent, it is nobody's business to disturb me.

Q: BUT IF YOU'RE CREATING SUCH A BIG EXPERIMENT, DON'T YOU THINK IT WOULD HAVE BEEN HELPFUL TO HAVE HAD AT LEAST ONE OTHER PERSON COMING TO TALK TO YOU?*

A:* No. The experiment means nothing before my silence. I am teaching everybody to be an individual and depend on his own insight. And if he feels that he is being forced to do something that he does not want to do, he is perfectly capable of revolting against it. There is no need to submit and many had left.

Because now there will be a totally different atmosphere. But whatever happened, although it was not good, but looking at the world only bad people could have managed it; good people could not.

Q: IT FEELS TO ME LIKE YOU MAY HAVE USED THOSE PEOPLE.*

A:* No. I have not abused anybody.

Q: OVER THE LAST YEAR I THOUGHT TO MYSELF, WHEN IS HE EITHER GOING TO GET RID OF SHEELA OR TURN THINGS AROUND? AND IT FELT LIKE MAYBE YOU WERE JUST LETTING HER GO AND DO SOMETHING.*

A:* No. I will do only when I feel; when I saw the point to do something, I did it.

Q: HOW DID YOU KNOW THE POINT TO DO SOMETHING?*

A:* When she poisoned my physician, that was the point when I started inquiring from my physician, from my caretaker, about the things and then I declared that I am going to speak and meet people. And then information started coming by and by and I started exposing her. Then I informed the government, the police, the FBI -- they are all here.

But doing almost nothing and we have given them every proof and they go on talking that we don't have any solid proof. I don't understand what solid proof they want -- do they want Sheela murdering somebody,

caught red-handed?

Q: THIS IS AMERICA.*

A:* Whatsoever it is, but what solid proof they had against Nixon?

Q: NOTHING HAPPENED TO NIXON....*

A:* Nixon had to leave his presidentship.... Otherwise he was going to be thrown out.

Q: SAME WITH SHEELA.*

A:* No. But she has gone herself, and she has done more criminal acts than Nixon. Nixon has not killed anybody. Has not poisoned people to kill them. She was even putting poison in *my* milk.

Q: WHY DID YOU WAIT NINE MONTHS OR SO?*

A:* It was needed, because she was fighting so many cases -- I did not want to disturb in the middle. I wanted to things, to come to a conclusion from where a new group can start. And this was the time, when many cases are finished and the new cases will start almost eight months afterwards, so these people within eight months will be perfectly prepared to take over and they will be able to fight -- there is no problem.

Q: YOU PLAY A VERY RISKY GAME.*

A:* Certainly! I am a risky person. And it is a game.... And I know the right timings. I am just a referee -- nothing....

Q: OVER THE YEARS THERE HAVE BEEN A NUMBER OF VERY POWERFUL PEOPLE WHO HAVE BEEN WITH YOU -- YOUR SANNYASINS -- A NUMBER OF WHOM HAVE LEFT, OR HAVE BEEN KICKED OUT, LIKE SHYAM. WHY DO YOU THINK, THAT HAPPENS?*

A:* No. Shyam has been kicked by me myself. Because he was a pain in the neck! And I don't want him here at all then. I am allergic to perfume -- he will not take a bath, he will insist to meet me, and his perfume will create asthma for me -- for two, three days I will suffer attacks of asthma. And I had told him that, "If you come to see me, then you have to follow, you have to wash completely -- you cannot come in the room with all this perfume. But he never listened; always he will come and he will insist and force that, "I am coming from England and just to see Bhagwan," and he was making sick. Every time he came, he made me sick. And I never wanted any advice from him about my health, because he is a quack; he is not a physician or a doctor or anything.

One day sitting just by my side he took my feet in his hand and started massaging. I said, "You don't do that." He said, "This is an acupuncture point.... And massaging it is very good for allergy." I said, "I never consider you a physician and I don't consider acupuncture of any importance. You simply leave my leg." But no -- out of love he will have to massage and the only thing that happened, the whole night I had to cough and could not sleep a single moment, and next day I said that, "This is what you did, because sitting so close to me...." So... and he was deceptive, deceiving, and exploiting sannyasins.

He had a center in London, but he was exploiting the sannyasins for his own work and I told him that, "There is no need. If you don't want to wear the mala and the orange, then simply don't wear them. You

simply come as Shyam Singh -- there is no need to come as a sannyasin." When he will come to me, he will be in orange and in mala, and he was seen all over the world, from every place I received letters that, "Shyam Singh is neither wearing mala nor orange."

I asked him that, "This kind of lying and deception is not good. You simply give up the mala and just be straightforward. If you don't have the courage to move in those clothes, then why just coming to meet me you change the dress and the moment you go to the airport, you change the dress again. Nobody knows that you are a sannyasin -- this is not good."

Just now his telegram has come as he heard about Sheela that, "Can I come and I can help the medical center if there is any need?" I have told him, "No, and forever no, because medical center is a part -- you will simply start treating me that I don't want. I'm tired of your treatment." So it was simply, he was a harassment to me. So nobody else has kicked him; I myself has kicked him.

And if he wants to come back, he has to learn, because my sannyasins are taking every care, that's why for four years I have not had a single attack. Every sannyasin is careful about perfume, cigarettes, they come to see me then they take bath that no smell is there, that they are not perspiring -- that's how they have been keeping me in health -- otherwise just a slight smoke, dust, perfume, and I am in a danger.

So Shyam Singh is, to me, almost like a disease: I don't want him. You can tell him.

Q: YES.*

A:* Yes. He is... I love him, he is always welcome if he behaves.

The Last Testament, Vol 3

Chapter #7
Chapter title: None

28 September 1985 pm in Sanai Grove

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INTERVIEW BY SWAMI VIDEHA, ITALY

QUESTION: TRANSLATED IN ENGLISH THE NAME OF THE NEWSPAPER IS "THE PLEASURES", AND IT'S A MAGAZINE WHICH LIKES TO HAVE MANY QUESTIONS AND SHORT ANSWERS.

ANSWER: You just start.

QUESTION: SO, WE START FROM THE IDEA OF PLEASURE. CAN ENLIGHTENMENT BE THE TOPMOST PLEASURE, AS A DEFINITION?

ANSWER: It is not pleasure. Pleasure is always something opposed to pain. It is never separate from pain. So pain can become pleasure. That's why there are masochists in the world who torture themselves and enjoy. Your so-called saints are nothing but people who know the art of changing pain into pleasure. Pain can become pleasure; vice versa is also true: pleasure can become pain. For example, it is a great pleasure to kiss someone you love.

But if you are forced to continue kissing -- a gun behind you -- how long is the pleasure going to be pleasure? Soon the pleasure will become a pain. You eat something: it is pleasant, there is pleasure; but if you eat too much it becomes pain -- otherwise you wouldn't see so many obese people.

Thirty million people in America are suffering from this disease. They cannot stop eating. The pleasure is so much that they go on eating, knowing perfectly well that it is going to become pain.

So one thing has to be understood: enlightenment is not pleasure because it can never become pain. There is nothing opposite to enlightenment. The unenlightened person, his state of mind, is not opposite to the enlightened person and his state of mind. The unenlightened state is simply the absence of enlightenment -- it is not opposed. It is like darkness.... You just bring a candle in the room and there is no darkness. It has never been there; it has no positive existence of its own, it is simply absence of light.

So the unenlightened person is simply asleep, the enlightened person is awake. There is no opposition. Enlightenment is the transcendence of all dualities: pleasure, pain; love, hate, life, death -- all oppositions.

Enlightenment is the situation where you have come to a point of witnessing all the opposites as complementaries and you are only a witness. So I cannot say it is pleasure -- I can say it is bliss. And that is the difference between bliss and pleasure. Pleasure needs something; you are dependent.

If you love someone, you are dependent on the person-that's why you are always afraid to lose them; also suspicious, also jealous. You love a woman -- she is your pleasure, but side by side all these things are growing in you: suspicion.... You can never be certain whether she loves you or not, there is no way. She can pretend. She may be loving somebody else -- if not now, tomorrow. What is the guarantee that she will love you always? There are more beautiful people around, more talented, more charming, more charismatic; hence there is suspicion, fear, jealousy. This is your pleasure!

With all these things mixed in, what kind of pleasure is this?

Bliss is absolutely pure.

First, it is not dependent on anyone, it is your own. Its source is within you, it does not come from outside; hence, nobody can take it away. There is tremendous strength instead of weakness, instead of fear there is great fearlessness. Instead of feeling jealous, there is great compassion, because your bliss cannot be stolen, cannot be taken away.

When Alexander the Great came to India he wanted one sannyasin to come with him as a guest to Athens, because his master, Aristotle, had asked only one gift: "Bring an authentic sannyasin with you, because that is the only thing the West is unaware of. We don't know what kind of man is a sannyasin." Wherever he went Alexander inquired, "Can I find an authentic sannyasin?" People said, "It is very difficult -- you have come a little late. Three hundred years ago there was Gautam Buddha, Mahavira, Sanjay Vilethiputta, Ajit Keshkambal and there were many people who were authentic, realized beings -- but now it is very difficult to find such people. But you can go on searching as you go on invading the country; perhaps somewhere...."

He came across a man who was a naked fakir standing by the side of the river early in the morning -- a beautiful sunrise. Alexander approaches him with his naked sword and tells him, "You have two alternatives: one, be Alexander the Great's guest, which is a rare honor -- it has never been given to anybody, and I can promise you it will not be given to anybody else again, so you will be unique -- but you will have to come with me to Athens. My master wants to meet an authentic sannyasin."

And the sannyasin laughed loudly and said, "First, you drop the idea of Alexander the Great. Anybody who thinks himself great is not great. One who is really great is not even aware of it. So first you drop that word. That is sick and shows inferiority. Secondly, put your sword back in its sheath; it won't be needed. Thirdly, I am not coming. I am a man of freedom -- wherever I want to go, I go. Nobody can force me, bribe me, threaten me. And you are trying everything: bribing me, persuading me, and with the naked sword threatening me."

Alexander said, "Then the second alternative, is I will cut off your head." The Sannyasin laughed again. He said, "That you can do, because that does not matter: it will not touch my blissfulness at all. You can cut

off my head, you can cut my body into as many pieces as you want, but you will not be able to touch my blissfulness, my ecstasy. That is beyond your reach. If it is your joy and if I can be of any help, I am ready: cut off my head."

Alexander in his notes writes, "There have been only two times in my life when I felt really inferior. Here was a man who says, `You cannot touch my blissfulness, nor can you kill my spirit. You can destroy *this* house, I will find another -- a fresher one, a newer one.'"

Blissfulness is totally different from pleasure. Pleasure is of the body, joy is of the mind; bliss is of the soul. Listening to beautiful music you feel joy. Seeing beautiful architecture, sculpture, a painting, you feel joy. Seeing the Taj Mahal, listening to Mozart, you feel joy -- that is of the mind.

Bliss is absolutely beyond both body and mind.

My teaching is not for pleasure, but for blissfulness. I am not against pleasure, remember. I am not against joy, remember. Have as much pleasure as you can, but don't forget this is only the beginning. You have to go far. Unless you reach blissfulness, you have not arrived.

QUESTION: YOU SAY THAT YOU KNOW YOURSELF. NOW, IMAGINE LYING DOWN ON A COUCH AND THE FREUDIAN ANALYST ASKS YOU THE FARTHERMOST REMEMBRANCE YOU HAVE OF YOURSELF. WHICH ONE WILL IT BE?

ANSWER: In the first place, I will put the Freudian on the couch! No Freudian can put me on the couch. What do they know? Even Freud knows nothing of any importance. He is full of fear, is afraid of ghosts, is afraid of death -- so much that even the mention of death and he goes into a fit, his mouth starts foaming. This is your founder of psychoanalysis! These idiots... you think they know anything? If I meet Freud I will put him on the couch. He needs analysis. Do you know that he was not analyzed, ever? And many of his very close friends wanted to analyze him, but he refused. What is the fear? The founder of psychoanalysis should be available to his own methodology. The fear is that he is just as psychologically split, schizophrenic, full of fear, full of repression. He does not want, before his colleagues and disciples, to expose himself. He never told a single dream of his own. He is talking about others' dreams, interpreting their dreams -- what about his own dreams? He should begin with his own dreams.

It is very easy to interpret anybody's dream.

For example, if you are in your dream flying in the sky.... Many people have dreams of flying -- Sigmund Freud will say that means ambition, that you are very ambitious. What about Freud, if he has the dream of flying? Then his disciples, friends and colleagues and students will interpret it: "You are very ambitious" -- and he wants to pretend that he has gone beyond ambitions. He was one of the most ambitious people in the world, very afraid of anybody who was more intelligent than him.

That's why many people left him who were really more intelligent than him. Adler left him for the simple reason that he had found a better explanation for dreams. He said there are a few dreams which are sexual, but all dreams are not sexual, because all men's desires are not sexual. And man goes on repressing all his desires, so his dreams cannot be only sexually interpreted. This is absolutely rational. He left the group and Freud condemned him, said that he betrayed him.

But was it a religion? What is the meaning of betrayal? Science knows no betrayal. You have to argue with Adler, prove your thesis amongst your colleagues. And whoever comes closer to truth -- it doesn't matter who is coming closer -- has to be accepted. But no, Freud was very dictatorial: he knows the truth.

This is something which comes as a heritage with every Jew. From Moses to all the prophets, to John the Baptist, to Jesus, to Sigmund Freud, to Karl Marx, the same trend and the same attitude: "We are the only possessors of truth, it is our monopoly. We are the chosen people of God". These are different versions of the same theme.

Moses has contaminated the Jewish mind so much that even people like Marx, who deny religion, are unaware completely that they are still in the hands of Moses.

Sigmund Freud was afraid of Jung because he was just next to him, and people had started talking about Jung, saying that he is going to be the successor. That made Freud very much afraid -- successor? Jung was not agreeing with all his theories, hypotheses, and if he becomes the successor -- he was young, Freud was getting old -- he will destroy the whole of psychoanalysis and the movement. And it is not only a movement, it is a question of a Jewish business firm.

Freud expelled Carl Gustav Jung from the movement while he was alive, so nobody could in any way

change anything. His word was holy. This is not a scientific attitude. And he certainly created one of the biggest businesses of the century. But Jews are known to do this.

Jesus created the biggest business of the whole history. Jews cannot forgive themselves. They unnecessarily crucified this poor carpenter's son. They should have used him, and right now rather than there being millions and millions of Christians, there would have been millions and millions of Jews. Jesus created the biggest religious establishment. Sigmund Freud did the same, Marx did the same. Jewishness has something in it: the art of creating established businesses. So no psychoanalyst has the guts even to face me. If you have anybody, you can bring him.

QUESTION: WHAT ABOUT THE FARTHEST REMEMBRANCE YOU HAVE OF YOURSELF?

ANSWER: That is very difficult, because I remember even my past lives. You mean this life?

QUESTION: ANY REMEMBRANCE?

ANSWER: But I remember many past lives! One thing is certain: even in my past lives, I remember perfectly well, I have never eaten spaghetti. That much is certain.

QUESTION: I FEEL THAT AN ITALIAN WILL ALWAYS PROJECT IN YOU A FATHER FIGURE. AND ALSO FOR GERMANS YOU WILL BE ALWAYS PROJECTED AS A LEADER. AND IF I LOOK AT A FRENCH LADY, SHE CAN SEE IN YOU A BEAUTIFUL MAN TO LIE DOWN WITH. WHY IS IT SO DIFFICULT TO ACCEPT YOU AS A SIMPLE HUMAN BEING? AND WHY IS THERE ALL THIS PROJECTION HAPPENING.

ANSWER: Only a simple human being can see me as a simple human being -- and it is very difficult to find simple human beings. Everybody has some projection. To be simple means: without projections, without conditionings, just a clarity, a silence, an understanding. But you are right, different people will see different things in me.

I am just a mirror. You will see your own face, you will see your own desire. And if I don't fulfill it, you will be angry at me. I receive many angry letters from sannyasins, and I simply laugh at their stupidity.

They first project. I have never agreed to their projection, they have never even told me their projection. And when I don't fulfill, and don't act according to their expectation, then they simply freak out, they are angry. But what can I do? So many people... if I start fulfilling everybody's projection and everybody's expectation, then life will be impossible for me. And why in the first place should I fulfill anybody's expectation?

My whole effort here is that you drop all projections, and you be simple, just the way I am simple. Just two mirrors facing each other -- nothing is reflected. And that state when two mirrors face each other and nothing is reflected, I call friendship.

When I said this morning that my people are my friends, they should understand it is not an easy job. To be a friend is one of the most arduous challenges.

And from now on, sannyasins are not going to be called Rajneeshees. They are going to be called only friends of Rajneesh. And they have to understand the meaning of being friends. It means no projection, no expectation.

Neither I am responsible for you, nor are you responsible for me. I love you because I have too much to give; you love me because you are overflowing with love. There is no obligation on anyone's part.

To be a follower is very easy. You dump your whole responsibility on the leader, on the father figure, on the messiah, the savior, the prophet. It is human beings themselves who have allowed all kinds of exploitation. You want somebody else to save you. That is not right. If you have fallen into a ditch, try to get out of it -- don't wait for the savior to come; the savior never comes. The savior is like tomorrow, which never comes; he is always coming, coming, coming, but never comes. And you will die in the ditch, waiting -- waiting for Godot.

I want you to be absolutely free in spirit. I am not anybody's father figure, so you cannot depend on me. And I am not your leader, so you cannot say one day, "You have misled us." It was your joy to come or not to come. You enjoyed coming with me, that was your joy.

I allowed you to come with me, that was my joy. I had never said that we are going to achieve something, I never promised anything, and you don't have any reason to be angry. What a strange thing it is that for thirty years I have been telling people -- and there are many sannyasins who have been for fifteen years with me, or even more, but deep down still some kind of expectation continues, and that is your dependence.

And if I go against your hidden expectation immediately you explode. You start feeling shaky, your trust is lost, I simply wonder.... I had never asked you in to be with me the first place.

Just be a friend, with no strings attached. Is it not possible just to be friends, allowing the other his own being, his own way, his own life? Never trespassing -- because that is the meaning of friendship, not to trespass. So it is true that a French woman will think just the way a French woman is conditioned to think. The German will think just the way the German is conditioned to think.

But I am going to destroy all your conditionings: French, Italian, German, English, Dutch, whatever -- it doesn't matter: my function is to deprogram you. Only then can you be again as simple and innocent as a child. And out of that innocence is beauty, grandeur, love, fragrance.

QUESTION: THERE IS A RUMOR THAT YOU'RE GOING AWAY FROM HERE. DO YOU HAVE ANY PROJECTS FOR THE FUTURE?

ANSWER: I have no future, and future does not exist. Those who have future don't have the present. You can't have both. If you want to have the present -- which is the only reality -- then forget all about future. Future is destructive of the present. You think of the future, you project on the future; meanwhile the present is slipping by.

That which is real you are losing for something which is not real. And remember whenever what you call future comes it will come as the present, never as the future.

And your mind by and by becomes habituated to projecting into the future. Future comes, but it comes as the present, and in the present you don't have any interest; your whole interest is in the future.

So always the future comes in the present and slips out of your hands and you go on thinking about the future. Future never comes. One day death comes. There are many people who realize only at the moment of death that they were alive, but they could not manage to live it -- and now there is no future.

QUESTION: IN THE PRESENT ARE YOU STAYING HERE?

ANSWER: Yes.

QUESTION: HOW LONG IS THIS PRESENT?

ANSWER: As long as possible. I don't know about the next moment. You just forget the future and come to the present!

QUESTION: YOU LIVE SURROUNDED BY MANY GADGETS WHICH A WESTERN EYES DON'T CONSIDER SPIRITUAL THINGS. AND THE QUESTION IS, WHY DO YOU NEED THEM?

ANSWER: What the Western people consider as spiritual -- have I to fulfill their considerations? I am not born to fulfill anybody's expectations, either Western or Eastern. I am living my life. Who are they to decide about me? I don't care a bit about them, why should they waste their time about me?

I am a contemporary man, I am not going to live five thousand year behind the times. I am going to use the latest gadget possible, and I don't see that it disturbs my spirituality. On the contrary, it helps; it makes

my spirituality contemporary, fresh, new. The people who are worried are the people who have created a split between materialism and spiritualism. They think that sitting on a beautiful, comfortable chair you cannot be meditative. They are simple idiots. What is the problem? Sitting on a comfortable chair is really helpful for meditation. The Indian way is to sit in a lotus posture, putting your feet in such a tortuous way that I don't think you can meditate; you are continuously worried about your feet!

QUESTION: LIKE THOSE PEOPLE THERE? (INDICATING THE GROUP IN FRONT OF BHAGWAN)

ANSWER: They are enjoying; and nobody is sitting in the lotus posture. You don't know the lotus posture. Does anybody here know it? It means to sit -- yes, that is the lotus posture... not perfect! Do you think that kind of torture is going to help spirituality?

QUESTION: NO. SO THERE IS AN ECONOMIC IDEA HIDDEN BEHIND THE EXPERIMENT YOU ARE DOING HERE? LIKE PEOPLE COME, THEY INVEST EVERYTHING IN THE COMMUNE, THEY WORK ALL THE DAY; THERE IS NO MONEY GOING AROUND INSIDE THE COMMUNE AND IT'S QUITE DIFFICULT FOR THE PEOPLE OUTSIDE WHO ARE EARNING MONEY THEMSELVES TO UNDERSTAND THIS IDEA OF ECONOMY. CAN YOU EXPLAIN IT?

ANSWER: It is very simple, and they will have to understand it sooner or later. One thing: currency notes should be banned, should be made illegal. In fact they should have been illegal long before now, because a currency note moves in so many hands. Sick people, people who have tuberculosis, people who have infectious diseases -- those currency notes are moving in all these people's hands.

Now, people even have AIDS. And in India I have seen -- I don't know what people in other countries do -- when they are counting large numbers of notes, they use their saliva to count the notes with a thick bundle they use saliva so that only one note comes out, not two notes or calculation is wrong.

With AIDS, people counting notes with saliva is dangerous. They can infect people who are absolutely innocent, who are not homosexual, who have never committed any kind of perversion, but who can suffer through AIDS. So the simple thing is the currency card. Every city should have currency cards, so you keep your own currency cards.

And because of the computer, it has become so simple that there is no need for currency notes. This has to be done if AIDS is to be prevented. People have to be taught not to use saliva when they put a stamp on an envelope; or some other kind of envelopes have to be developed which do not need saliva. Otherwise people are simply just habitually licking them -- but that saliva is carrying poison.

Currency cards are the only way to prevent this unnecessary spread of disease not only of AIDS but of many other diseases. And the world sooner or later is going to be converted into communes. We are the pioneers, we have heralded a new age.

Families are really out of date. Just think: we are five thousand people here. The average family, we can suppose consists of five people. That means one thousand families would be living here. Then one thousand families have to cook food, one thousand families have to think about cleaning the houses, one thousand families have to think about washing their clothes. One thousand families have to think about their children, sending them to the school, bringing them back home, all kind of things. They have to think of employment -- and even in America, there are millions who are unemployed, what to say about poor countries?

Almost half of India is unemployed. Half of India means four hundred million people have no jobs. How long can they survive? And these are the people who then finally turn into criminals. You are forcing them to be criminals, and then you will be punishing them for their crime. This is very strange. Not much intelligence is needed -- if you keep four hundred million people unemployed, how are they going to feed their families, their children, their old parents? Then they will have to do something: smuggle things from outside the country, steal, sell drugs, manufacture alcohol, do any kind of thing which is not legal. And then they are caught and punished without any consideration of what is going to happen to their children. I don't think this is justice.

A person is caught because he was selling dope; he goes into jail. Now what about his children, what

about his wife, what about his old parents who are sick, need medicine, need care? The court is responsible for taking care of all these people -- but nobody even bothers. You have not punished one person, you have punished many people; and those people will turn into thieves. Those children cannot be educated, they cannot pay the fee, they cannot purchase books. In fact there is no food in the house -- what is the point of purchasing books and going to the school? They will start stealing from the very beginning, or begging, or doing something which is not good. Girls will become prostitutes -- there is no other way.

So your whole legal system is creating all kinds of illegal things in the world. Your law is not protecting the society but is creating criminality.My suggestion is, why one thousand families. That is unnecessary wastage. Here we have one kitchen which can be managed by a few people. There is no need for one hundred or one thousand kitchens, one thousand women unnecessarily engaged. In their life they will not be able to read good literature, listen to music, meditate, sing, dance. There is no possibility -- they are taking care of children and thinking of tomorrow's bread. There is no need for this.

In a commune we have reduced the kitchens to one kitchen. Everybody is free -- just a few people prepare food. And then you can have better food, because all women are not great cooks. So why, when you can have the best cooks, why eat food prepared by a wife who is a third-rate cook? You have to eat it, and you have to praise it, and you have to say, "Great! I have never tasted such delicious dishes before."

All the clothes of the commune can be taken care of by one laundry; the experts can take care. And in the same way, cleaning can be taken care of by a few people. And the remaining people do not have to search for jobs; the commune provides them. All kinds of jobs are there: farming is there, gardening is there, vegetable greenhouses are there. Doctors can go to the medical facility, legal experts can go to the legal association, professors can go to the university, teachers can go to the school. Children can be taken care of in the hostel. All women need not worry about children. They can be loving to them, they can go to see them, they can have once in a while the children with them. But the children are taken care of by the commune.

The family has to be replaced by the commune. So big cities should be divided into communes. For example, a city which is very big can be divided into ten communes, twenty communes, and they take care of the whole thing. And they are the sole masters of their commune. They should put everything that they can into the commune, and the commune will take care of them. This way we can create more wealth, more enjoyment, more nourishment, caring, for the patients, for the old, for the sick.

And money is no longer a problem -- money does not exist. This is a simple concept of a better society. And slowly, slowly, the whole world should be changed into communes. There is no need for nations, no need for states. Each commune should be an independent commune. No need for any hierarchy and bureaucracy; every commune should decide for itself. So we can dissolve nations and families. These are the two greatest diseases which we have to get rid of -- and the commune is the medicine.

QUESTION: YOU HAVE IN ITALY THREE COMMUNES. TWO OF THEM HAVE BEEN CLOSED, AND OTHER ONE IS REDUCED NOW TO TWENTY-SIX PEOPLE. THE REASON WAS GIVEN BY SHEELA THAT ITALY IS A THIRD-WORLD COUNTRY, ECONOMICALLY. SO IT MEANS ITALY DOESN'T FIT YOUR VISION OF COMMUNES?

ANSWER: No, it was just Sheela's idea. It won't be so now. Italy will have its own commune, so tell Italian sannyasins that they should start commune. At least two communes in Italy are absolutely necessary, and then we can have more. The problem is that you have to teach Italian friends that their communes fail because they are lazy. And rather than taking responsibility, they become a burden on the commune. German communes are flourishing, earning money, living comfortably, for the simple reason that people are not lazy. So what has been done -- I had suggested that those Italian communes were never going well and there were fights. And the money is not there, and every month the leader is changing, because the one who was taking care is tired, people don't listen. I have said to send Italian commune sannyasins to learn how to work, to German communes. So each German commune can absorb at least twenty Italian sannyasins. They just have to get the idea how things work, and once they get the idea they are as intelligent as anybody else. It is just that their national heritage is of laziness, so they have to understand that nobody is going to babysit them, they will have to take their own responsibility.

And if German communes can function well -- not only can they provide comfort for themselves, but they are capable to help other communes which are in debt -- I don't see why in Italy it cannot happen. So

you just send the message that all sannyasins first should move to German communes or Dutch communes -- just for a learning period of two months, three months to see how things are working -- then go back and start planning. There is no problem in it.

For example, one commune has enough land... thirty sannyasins are there, but just dependent on one woman sannyasin who has given the land. Now she has to provide food and clothes also, so she is getting fed up. That is not the idea of a commune, that "I have given you the whole land -- you can cultivate it, you can create -- you don't need to do anything. I have to take care about your food, about your clothes, and about your other needs."

That commune, Pratiti's commune, is perfectly good, and she wants somebody to take charge, so that she is free; she is willing to give the whole property to the commune. So just tell Pratiti, "We will take care." And if those lazy people are not willing to go, then tell them to leave the commune, to live on their own. Accept only people who are going to work -- because "unless you work, who is going to provide all your necessities?" And I have so many beautiful Italian people who love me that it is just a question of a little understanding. The whole Italian economy may be going down; that does not matter. Our communes can remain high, can be more economically stable, and can prove to other people that "you are unnecessarily getting into a depressive economy. If we can manage, you can also manage." Italy will have its communes, but something has to be taught to them. The people are good, loving, but lazy.

QUESTION: YOU SPOKE A LOT ABOUT THE MISSIONARY POSITION IN MAKING LOVE, AND ALSO ABOUT FRENCH KISSING, WHICH ARE THE ONLY TWO THINGS THE ITALIAN KNOWS ABOUT MAKING LOVE. SINCE YOU DON'T LIKE THEM, YOU CAN GIVE SOME ADVICE ALSO IN THIS DIRECTION TO ITALIANS.

ANSWER: You don't know much! First, instead of kissing start rubbing noses -- which is more hygienic and really more fun. You both will start laughing. In kissing only one difficulty is, you cannot laugh. In this way both things are possible: you can rub noses and you can laugh too, at the same time. AIDS is avoided and the experience becomes richer. Noses are very sensitive parts.

Eskimos for their whole history have never kissed, kissing does not exist among Eskimos. It does not exist in a few tribes in the Himalayas too. And when the first time they saw Christian missionaries kissing, they could not believe that "these people have come to teach us, religion. They don't even know how to make love!" This is so disgusting to Eskimos -- and if you think impartially you will agree with them. Kissing someone is mixing saliva with the other, exploring each other's mouth with your tongue. Just think of it and you will feel like vomiting. What are you doing? This is love? This is not love. Just traditionally because people have been doing it, you go on doing it.

QUESTION: YOU TALK OUT OF EXPERIENCE OF THINGS?

ANSWER: Yes. Everything I say, I say on my own authority, my experience.

QUESTION: IN THESE DAYS THERE IS A PUBLIC OPINION WHICH IS FOLLOWING YOU DAY AFTER DAY WITH BIG HEADLINES, NEW ONES EVERY DAY. AND MANY ARE GETTING THE IDEA THAT THE STORY IS BUILT-UP, EVERYTHING THAT IS HAPPENING. HOW MUCH OF THIS STORY IS ADVERTISING?

ANSWER: Not anything. Right now everything is absolutely true. There is no need of advertising. We don't need any advertising, I have never needed any advertising. I am so unpredictable that I can make any statement which becomes immediately news.

QUESTION: THIS IS TRUE!

ANSWER: There is no trouble in it. And I use every media. If television is available and radio is available and newspapers are available, then what is the need? Jesus said to his disciples, "Go on top of your houses and shout loudly to spread the word, the message." I will not say that to my people unnecessarily. Going on top of your house... and how much can you shout? And here for at least twenty miles there is nobody around. Who is going to hear you? Only sannyasins who are hugging somebody on the street. They will simply say, "Shut up! Don't disturb us. You go somewhere else to spread the word -- we are already practicing it." There is no need.

We have all the media, and I'm going to use it fully. Whenever I do anything, I do it fully. I squeeze the last drop out of everything, there is no problem in it. And if politicians can use the media, if businesses can use the media -- if all kinds of lying advertisements are on the media -- then why should truth remain behind? It has to come into the marketplace. Its presence only will be enough for many lies to die.

If you write a book, somebody has to purchase it, first; secondly, he has to read it. The book has become out of date. If the person can see it on the television, without purchasing a book and without reading it.... and remember always, seeing reaches deeper in you than reading.

Reading is only words; seeing has a totally different effect, it is almost life -- as if you are hearing me. My gestures will be missed in the book. My silent pauses will not be there in the book, nor my eyes, which say so much you may put the same sentence in the book, but it has lost almost eighty percent of its meaning, because that eighty percent was not in the sentence, but in things around it: the eyes, the hands, the personality, the man, the face; his emphasis, his way of saying a thing, his voice, his authority, which penetrates the heart.

The coming days are the days of television. And television makes me available to the whole world. Buddha had to travel for forty-two years continuously, and then too he could not go out of his state, Bihar. Not even all over India; in forty-two years he could manage to cover only one state. India consists now of thirty states, and at that time, it was double what it is now. Sixty states -- and he covered only one state. I can manage sitting in my chair to cover the whole world. And it is not long, soon scientists have to come up with a three-dimensional television. This television is not yet enough, it is flat. Once it becomes three dimensional -- which is not too big a problem -- then whether you are listening to me directly or listening on the television screen will make no difference, because both will be three dimensional.

QUESTION: DO YOU THINK HISTORY WILL BE DIVIDED INTO BEFORE AND AFTER BHAGWAN?

ANSWER: There is no need, there is no need. You divided it after Jesus -- let it remain divided with Jesus.

QUESTION: THE POPE IS WORRIED ABOUT THAT, YOU KNOW.

ANSWER: He may be worried -- keep him worried. But there is no need. But if my people decide, then it is their problem. I am not preventing either, I am simply provoking.

QUESTION: THERE WAS A STATEMENT ABOUT AIDS WHICH THE POPE DIDN'T LIKE SO MUCH, WHEN YOU SAID THE VATICAN SHOULD BECOME AN AIDS RESORT.

ANSWER: Why should he like it? He is responsible, and all the popes before him are responsible. It should be made clear to him that if you have any compassion, change the Vatican into an AIDS camp. Make celibacy a sin, and let all your monks be married to the nuns. And for you we have chosen Mother Teresa.

QUESTION: THIS CAN MAKE THE HEADLINES OF THE VATICAN! WHEN YOU SIT IN THE CHAIR YOU TRANSCEND ANY SEXUAL DEFINITION. BUT WHEN YOU DANCE WITH A FEMALE DISCIPLE, YOU ARE REAL MACAO (MACHO?)-LOOKING. WHY SUCH A DIFFERENCE?

ANSWER: You think that even while dancing I should look as if I am sitting in the chair? Or vice versa -- sitting in the chair I should look as if I am dancing? The change is bound to be there -- sitting in the chair is a different posture, dancing is a different posture, eating at my table is a different posture. They have to be different. They simply show that man is not linear, that man is multi-dimensional. Dancing with a woman, certainly I have to be respectful to a woman. I am not a homosexual.

QUESTION: DO YOU CONSIDER YOURSELF A LATIN LOVER?

ANSWER: Yes, certainly. I am a lover, and every gesture of mine shows that I am a lover. I love every beautiful thing in the world, and that is my teaching to my people: love everything beautiful in the world. Okay? Can we dance now?

The Last Testament, Vol 3

Chapter #8
Chapter title: None

29 September 1985 pm in Sanai Grove

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INTERVIEW WITH SANDY HILL, AMERICA SHOW, PARAMOUNT TV; AND THE DENVER POST, DENVER, CO

QUESTION: HELLO, BHAGWAN. I UNDERSTAND YOU'D LIKE TO KNOW JUST A LITTLE BIT ABOUT THIS BROADCAST. IT'S SO NEW THAT A LOT OF PEOPLE AREN'T QUITE SURE. BUT IT'S NOW SYNDICATED ACROSS THE COUNTRY. IT'S A JOINT PROJECT BETWEEN BOTH PARAMOUNT AND CBS. YOU'VE GROWN WEARY OF US ALREADY?*

A:* Yes.

Q: SO WHY DO YOU KEEP PUTTING UP WITH US?*

A:* I will continue.

Q: YOU HAVE A STORY TO TELL, WHICH IS WHY YOU DO.*

A:* I enjoy.

Q: YOU DO SEEM VERY SERENE, THOUGH, AND VERY HAPPY FOR A MAN WHO IS IN EFFECT ENDING A RELIGION WHICH HAS BEEN CREATED TOTALLY AROUND HIM.*

A:* It has been created around me, but not according to me. I have been always against organized religions. They have exploited humanity. They have kept people in darkness because their whole logic is based on belief. And anybody who believes stops inquiring. Belief is a dead end.

Q: BUT DO NOT THE PEOPLE WHO HAVE COME HERE AND WHO SURROUND YOU AND WHO ARE DEVOTED TO YOU BELIEVE IN YOU AND YOUR...?*

A:* No. Nobody believes in me and I don't have any system of beliefs, no ideology. They are here because they love me, and love is not a belief. They are here not as my followers, they are here as my friends. I love them.

Q: BUT THEY DO FOLLOW YOU AND FOLLOW YOUR TEACHINGS.*

A:* No. I explain....

Q: THEY DON'T BELIEVE IN WHAT YOU SAY?*

A:* No. They do whatsoever their intelligence, their rationality, feels right. I can explain my experience, then it is up to them to do whatsoever they want to do with it. There is no demand on my part that they should believe it.

My only request is: inquire, doubt. Doubt until you come to a point where doubt becomes impossible, where you have stumbled in some indubitable truth. Then there is no question of belief; you know it.
Either you know it or you do not. There is no third alternative.
Belief is a trick. You don't know but yet you behave as if you know.

Q: WHY HAVE YOU CHOSEN AT THIS POINT TO END THIS BELIEF, THIS RELIGION, OF RAJNEESHISM?*

A:* Because it has never been there. Just I has been in three and half years silence and isolation. I was completely cut off from my people.

Q: YOU CHOSE TO CUT YOURSELF OFF.*

A:* I have chosen it. For thirty years I have been speaking. I needed a period of rest, not to speak at all.

So for three and half years I was completely silent, not reading any newspaper, not listening to the radio, not seeing the television. And I have given my whole authority to my secretary, Ma Anand Sheela.

I have always respected women more than men, because I feel that they function more through the heart than through the head, because I can see that they can be more loving and caring about people than men can be.

Sheela was perfectly right -- very pragmatic, very practical -- to take care of five thousand people in this desert, to make houses for them, roads for them, create enough food for them: vegetables, fruits, milk products. She made the commune perfectly self-sufficient. This was the good part.

But on the other hand she started feeling -- which is very human, a unconscious desire in everybody --

lust for power. She has been just a waitress in a hotel and suddenly millions of dollars were in her hands. We have put two hundred million dollars in this desert, to create an oasis.

And she was my representative. She had all my authority. And my people love me, so in my name they were ready to do anything.

She started unconsciously taking advantage of the situation. She became addicted with power. Five thousand people following everything that she says because she is always saying it with my name, in my name.

And then she created the whole idea that this is a religion. She collected few of my sentences from here and there -- I have four hundred books -- and she managed to compile a small book: Rajneeshism.
It is not my book. She has made it. I have not even read it.

Q: BUT IT'S EXCERPTS OF SPEECHES OR TEACHINGS THAT YOU HAVE MADE, IS THAT ACCURATE?*

A:* I don't know because even the name is against me. I have been always against isms, ideologies, religions. I want every individual to find his own truth. Nobody can deliver it to him. It is not a commodity.

No savior can save you, and there are no saviors. All are pretenders. There is no God and there are no messengers of God. This existence is complete in itself and man's intelligence is existence's greatest point of evolution. To destroy it by repressing through some faith, through some belief, is against humanity, against truth, and certainly against me.

Q: BUT YOU HAVE SAID THAT CHRISTIANITY FAILED BUT THAT RAJNEESHISM WAS THE FIRST RELIGION. AND NOW IT SEEMS THAT IT, TOO, HAS FAILED.*

A:* What I had said simply means that language is always a problem. It... you have to use the language that is available. When I was talking to the INS, I insisted that I would like to call my philosophy a religiousness, but they said, "That is difficult because we don't have any category for religiousness. You can apply only under the category religion. We don't have any category for religiousness."

I explained to them that there is a difference. A religion is a fixed dogma, a fixed belief system. A religiousness is just a quality like love. It is not an organized thing. It has no priests, no priestesses. It is rebellion against all that destroys human reason.

But they said, "We cannot accept the application unless You use the word religion."

It was just because of them. I said, "Okay. I will use the word religion just to fulfill to your stupid categories."

That's why I used that word: that all religions have failed; Rajneeshism is the first and the last religion. And I meant really the new kind of religiousness. All old kinds have failed.

But in these three and half years silence, Sheela managed to create it in a more organized, fascist fashion: a religion, a hierarchy.

Q: SHE CORRUPTED YOUR IDEAS?*

A:* She corrupted my ideas, certainly. And she became the high priestess.

As I started speaking again, she became very much afraid and very much sad because I declared that this is not any organized religion and this is not going to be just like Christianity, having popes representing Jesus and Jesus representing God. All that nonsense is not going to be repeated here.

Before I leave my body, I will destroy every possibility that can give an opportunity to another Sheela to make a religiousness, a freedom, into an imprisonment.

That's why I have chosen this moment. She has fled from here out of fear, and whatsoever she has done in three and half years, I have to undo it.

Q: AND REMOVING THE RELIGION WILL UNDO IT?*

A:* Yes. Yes.

Q: WILL THERE BE SUBSTANTIAL CHANGES HERE AS A RESULT OF IT? OR IS THIS MERELY A SEMANTICS GAME TOO? AS YOU SAID, LANGUAGE IS A PROBLEM.*

A:* No, everything. And now I am going to fight against INS also. They will have to create a new category. Man is not for law, law is for man. And if we are creating a new kind of religiousness, then they have to create a new category. Otherwise we will fight up to the Supreme Court.

(interruption to change film)

Q: DO YOU REALLY FEEL COMFORTABLE WITH THIS TEMPERATURE?

A:* I am comfortable.

Q: IS ANYONE FROM THE OUTSIDE GOING TO BE ABLE TO SEE ANY CHANGES HERE? IS THERE SOMETHING TANGIBLE ABOUT THIS?*

A:* Yes, everything....

Q: PERCEPTIBLE TO AN OUTSIDER?*

A:* Yes. It will be perceptible to the outsiders too. For example, now there will be no uniform for sannyasins.

Q: WHY NOT?*

A:* Because that makes them separate from the whole humanity.

Q: DID YOU NOT CHOOSE THAT IN THE FIRST PLACE?*

A:* I have chosen. It was needed at that time. It was necessary.

Q: WHY WAS IT NECESSARY THEN AND IT'S NO LONGER?*

A:* It was necessary for them. They were Hindus, they were Christians, they were Mohammedans, they were Buddhists, and they wanted to declare that they are no more belonging to any old religions. They wanted to declare it twenty-four hours with their dresses.

Now there are one million sannyasins around the earth and they are already made the point that they are no more part of any old, rotten system of thought. They are individuals and they are seekers on their own. They don't believe in anyone, they don't hope that any savior is going to save them. They have taken their life in their own hands. And they are perfectly contented, joyous.

Q: BUT ALSO HAVING DIFFICULTIES THROWING OFF THOSE ROBES AND THE SYMBOLS THAT ARE A PART OF IT, AREN'T THEY?*

A:* There will be a little difficulty, because you become identified. But I am here to make you free of all identifications. Unless you are free of all identifications, you are not free. You are clinging to something, thinking yourself special. And I want my sannyasins to be just ordinary human beings, not the chosen few of God like Jews, not the chosen few Nordic Aryans like Adolf Hitler.

Every religion believes that they are the chosen people of God and everybody else is lower. They somehow tolerate you. I want my people to be absolutely ordinary. There is no question of being chosen and special. In fact, all those ideas are egoistic and against man's growth.

So it is going to be difficult for them, but every growth is difficult. And inner growth is the most difficult thing because you have to leave many things out as you move in. Finally everything is left: the body, the mind, the heart. Then only you come to the center of the cyclone. Then you come to know yourself. And that realization to me is religiousness.

It does not make you a Christian, it does not make you a Hindu, but it gives you a certain quality which I call religiousness.
I can call it godliness.

Q: GODLINESS?*

A:* Yes. There is no God, but godliness is possible.

Q: IF THERE IS NO MORE RAJNEESHISM... NO MORE RELIGION, WILL THERE CONTINUE TO BE A RAJNEESH AND A RAJNEESHPURAM?*

A:* Rajneeshpuram is just the name of the city. It will continue.

Q: YOU'LL KEEP THE NAME EVEN THOUGH...*

A:* Yes.

Q:... TAKEN FROM A RELIGION THAT NO LONGER EXISTS?*

A:* No, it is not taken from the religion. It is the people who love me who has given it the name. And it does not have anything to do with religion. Otherwise you will have to change San Francisco. Then many of your names you will have to change because they belong to some religion.
This is just their love. They love me and they want to call their place.

Q: BUT THEY CAN NO LONGER IDENTIFY THEMSELVES AS RAJNEESHEES, IS THAT ACCURATE?*

A:* They are no more Rajneeshees.

Q: BUT THERE IS A RAJNEESH.*

A:* There... I am a Rajneesh! But I am not a Rajneeshee. They can love me, they can call their city if they feel calling it. They want to change it they can change it.

I have already told my people in City of Rajneesh that, "Change the name back to Antelope."

Q: AND WILL THEY?*

A:* They are. They will. "Because it is not your city. Why hurt other peoples?"

Q: WHEN WILL THEY CHANGE IT BACK?*

A:* Soon. Whenever their council meets they will change.

Q: HAVE YOU ALSO OFFERED TO SELL SOME OF THE PROPERTY BACK TO...?*

A:* All the properties. I have offered that....

Q: ALL OF THE PROPERTIES?*

A:* All the properties that we own. And we own two-third of the properties in Antelope. We have offered they should purchase them. And we will vacate because we have enough property here: one hundred twenty-six square miles. What do we need to hurt people unnecessarily?

There are only twelve old residents and one hundred sannyasins. If they don't purchase the properties, we have also offered: "You can sell your properties. We will purchase your properties."
This way or that, but finish it.

But the city will be called Antelope. It has its own name, there is no need to change it.

Q: IS THIS KIND OF A PEACE OFFERING TO THE COMMUNITY ON YOUR PART?*

A:* Certainly.

Q: DO YOU THINK THEY'LL ACCEPT IT?*

A:* That is their business. We offer. If they don't accept it, that is their problem. We don't have any hostility against anybody. But if they have hostility then they will suffer. Their hostility will burn their heart.

We are not at all in any trouble, in any fear. And we are offering: whatever Sheela has done against them, we are changing everything.

We have offered to the governor that, "We will withdraw all our cases against the state, but you have to be understandable that you withdraw all the cases that you have put against the city of Rajneeshpuram. You have put the cases first, so it will be gentlemanly to withdraw first. The moment you withdraw all your cases, we withdraw all our cases. But if you want to fight, then it is perfectly good. We will fight to the very end."

Q: YOU SAID EARLIER THAT YOU REALLY WANT YOUR SANNYASINS TO DOUBT, TO BE SKEPTICAL...*

A:* Right.

Q: ... AND MANY SUSPECT THAT PERHAPS THIS SERIES OF BOMBSHELLS THAT HAVE BEEN DROPPED, AS A RESULT OF SHEELA'S ACTIVITIES, MIGHT BE PART OF A HIDDEN AGENDA THAT YOU HAVE AND THAT PERHAPS YOU TOO INTEND TO LEAVE?*

A:* No. I will not leave America.

Q: WHAT IF YOU LOSE THE DEPORTATION HEARING?*

A:* I will fight, because on every grounds I have the right. You all are foreigners here. And foreigners pretending to be owners of a country which belongs to red Indians. On what grounds you can deport me? First deport Ronald Reagan.

And these people -- your forefathers, all Americans -- have come into this country as invaders. And you should feel the guilt. You belong to the invaders.

We have not come here as invaders. We have purchased the property and we have paid more money than needed.

All your ancestors from Columbus onwards entered America without any visa, without any green card. So what right these people have to decide about me?

Q: YOU HAVE (UNCLEAR) THAT YOU'D LIKE TO SEE THIS GROUP, THE RAJNEESHEES, BECOME AN INTRINSIC PART OF THE STATE OF OREGON, BUT HAVEN'T THE ANTAGONISMS REALLY IN THIS LOCAL AREA GONE SO FAR THAT IS THAT APPROACHABLE? IS THAT ACHIEVABLE?*

A:* We don't care.

Q: DID YOU NOT SAY YOU'D LIKE TO BE?*

A:* We, on our part, are offering peace, friendship. If they want to remain hostile, we don't care. Whatever we can do to be peaceful, we will do. But if they understand only the language of hostility, we are not worried about it.

America is the country of freedom, democracy. We can fight through the courts for our rights.

I respect American constitution more than holy Bible. And American constitution is in our favor on each and every point.

And this will be a historical event, that we will be fighting for the American constitution against Americans who are corrupting it.

Q: I'D LIKE TO JUST GO BACK FOR A MOMENT....*

A:* You can go anywhere you want.

Q: ... TO YOUR DECISION NOW TO END THE RELIGION: FIRST OF ALL, RELIGION WAS NOT FOR YOU, BUT IT HAD BEEN CORRUPTED BY SHEELA. WAS THAT SOLELY THE CATALYST FOR THE DECISION TO END THE RELIGION OR WERE THERE OTHER ELEMENTS THAT CAME INTO PLAY?*

A:* No other element.

Q:... NOT REPORTS OF DWINDLING FOLLOWERS, NOT THE LEGAL BATTLES....*

A:* No. Nobody is dwindling. More followers are coming. Sheela has thrown many people. While I was in silence she threw all those people who were most intimate to me, of which, naturally, she was afraid. She threw all the intelligent people who were far more capable than herself. She is uneducated.

Q: WHAT DID SHE DO WITH THEM?*

A:* The vice chancellor of the university, the chancellor of the university, she threw them out by and by, harassed them, just for the simple reason because they can take her place any moment. And the commune would have supported them because they had been with me long before Sheela came to me. They understood me far more better than Sheela understands me.

Q: DO YOU UNDERSTAND HOW AN ENLIGHTENED MAN SUCH AS YOURSELF, HOW ALL OF THIS COULD HAVE EVOLVED WITHOUT YOUR KNOWING, WITH YOUR RIGHT-HAND PERSON? IT IS EXTRAORDINARILY CONFUSING FOR MANY.*

A:* It is extraordinarily confusing because you don't understand the nature of enlightenment. You think the enlightened person is omnipotent, omniscient, omnipresent. You think that the enlightened person is a godman. That is all bullshit.

Q: I DON'T KNOW IF WE CAN USE THAT ON TV....*

A:* If you are honest you have to use it. And bullshit is nothing unspiritual. It is a simple word with tremendous meaning.

Q: VERY GRAPHIC.*

A:* Yes. So please use it.

The enlightened man only knows himself and nothing else. Everything else is just projected by the followers.

For example, I don't think Jesus ever walked on water or he ever turned water into wine or that he raised dead back to life. Any man doing these things would have become a national hero in Judea.

(Interruption for cameraman)

A:* Is anybody a Jew amongst you?

Q: HOW MUCH IN DEBT IS THE COMMUNE?*

A:* Not at all.

Q: SO SHE DIDN'T RUN OFF WITH ANY...?*

A:* No, she managed the money that was to come to the commune during these three years slowly slowly from European communes, donations, small parts she started accumulating in a Swiss bank.

Q: HOW MUCH...?*

A:* In her own name. Forty-three million dollars.

Q: YOU CAN PROVE THAT THROUGH THE BOOKS, THAT IT IS INDEED FORTY-THREE MILLION...?*

A:* No, not in our books, because it never reached here. We know the figure from Sheela's secretary....

Q:... WHO IS STILL HERE?*

A:*... who is dying by cancer in California. We have sent our man, because she has all the documents and all the proofs and she is willing.... Sometimes it happens when death is close one wants to unburden any lie, any deception. She herself wrote that these forty-three millions are very heavy on her and she wants to give us the whole details.

Q: SHE'S GOT FACTS, FIGURES, PAPERS...?*

A:* Yes, everything. But commune has not missing anything, because though that money never reached commune, so it is not in commune's papers. So commune is not in debt.

But Sheela has stolen that much money on the way, and she has done many kinds of crime which slowly are sannyasins bringing it up.

Q: SHEELA HAS BEEN QUOTED RECENTLY AS SAYING THAT THE ACCUSATIONS THAT YOU'VE MADE AGAINST HER ARE "ABSOLUTE NONSENSE" AND THAT SHE HAD TOLD YOU THAT YOUR PENCHANT FOR EXPENSIVE THINGS -- WATCHES, AUTOMOBILES -- WERE GETTING EVERYONE INTO TROUBLE.*

A:* If she is correct, then we will pay her the ticket to come here and face me.

Q: YOU DENY THAT?*

A:* I deny it completely, because neither the watches belong to me nor the cars belong to me. And they both belong to the commune. They are commune property. And even if I have those ninety Rolls Royces, they don't make up for forty-three million dollars.

Q: THE PEOPLE HERE ADORE YOU. I MEAN, YOU ARE THEIR WORLD. THIS HAS BEEN AN HORRENDOUS PERIOD FOR ALL OF THEM, INDIVIDUALLY, AND CERTAINLY FOR YOU. BUT DO YOU ALMOST FEEL AS IF YOU, BY HAVING TAKEN THAT VOW OF SILENCE, THAT WAS THE CATALYST THAT BROUGHT THIS ON EVERYONE, ALL OF YOU?*

(Tape side B)

A:* No. It helped. You see only one side. You don't see the other side. And everything has two sides.

My being silent helped the commune to settle, because I am an unpredictable man. Every day I can say something which can disturb the politicians, which can disturb the state, the government. The commune will never be settled if I had continued to speak.

Now the commune is settled, I can start speaking again. So this is the other side of it. My silence helped the commune. Now I will be speaking everything the way I have always spoken. Whatsoever is truth to me, I cannot compromise on it.

For example, just this morning I told them that the holy Bible is the most pornographic book. And I am going to take out all the pornographic portions, which are nearabout five hundred pages, and we are going to publish colored pictures of pornography, glossy with Bible quotations, and prove to everybody that "This is your holy book. And your courts are carrying it for taking oath. The Playboy is far more sensible."

So it was good. My silence helped the commune to settle. My silence certainly helped Sheela to have a power trip.

Q: BUT YOU HAVE NO REGRETS.*

A:* But what harm she has done? She has simply destroyed herself and her whole gang. Now they are hiding in Black Forest in Germany like criminals.

Q: WHAT ABOUT THE ACCUSATIONS OF THE HOBO WHO HAD BEEN KILLED, AND I UNDERSTAND NOW THAT THERE WAS A LABORATORY FOUND WHERE THERE WERE BOMBS BEING MADE....*

A:* So everything we are delivering to the police. Any criminal should be punished, should be brought to the court. We are helping. The police is here, FBI is here, state police is here. Our police is working, and we are discovering everything that she did.

And this could happen because of my silence. This is the other side.

But one has to remember that you cannot make me responsible for Adolf Hitler, because why I was not born in Germany at that time? Otherwise I should have fought against him. You cannot make me responsible for Josef Stalin. Why I was not born in Russia at that time?

You cannot blame me for my silence. It is my birthright to speak or not to speak.

And I had come to America in silence. I did not begin it here. I began it in India. I had no idea of coming to America when I began silence. I came into silence.

But both the things happen, the good things happened, the bad things happened. And both will have their effects.

Whoever is responsible for bad things will be sooner or later caught, and whoever is responsible for all the good things will be rewarded. Existence is very fair.

As far as my silence is concerned, it is absolutely out of both. Neither it has done good nor it has done bad. I was simply silent and absent and in isolation.

And I have the right.

When I am asleep, if something happens you cannot make me responsible for it, that, "If You had not been asleep then this murder would not have happened."

My silence has done good for me. My health was bad. Thirty year continuously in India traveling from one place to another place, talking to millions of people, fighting against every dogma and every stupidity. And India is so full of it that no other country can be compared with it. Naturally I lost my health.

I was never sick. I was so healthy that people used to say that my body seems to be made of marble. And then slowly slowly these thirty years of continuous traveling and continuous fighting destroyed it.

I needed a rest, and those three years have immensely helped me. Now whatsoever crimes she has done, she will be punished for them. And in America, where twenty percent presidents are killed, you think one hobo is killed is much of a crime?

Q: DO YOU?*

A:* Just I am asking you. Where twenty percent presidents are killed who have all kinds of security, the most sophisticated security in the whole world. If a hobo is killed, I don't think there is much to brag about it. She should be punished for it. She tried to poison three other people but fortunately they have survived. She has bugged hundreds of houses. My own room she has bugged.

Q: WILL NORMALCY EVER RETURN TO RAJNEESHPURAM?*

A:* It has returned.

INTERVIEW WITH BILL HARLAN OF THE DENVER POST NEWSPAPER.

Q: BHAGWAN, A SANNYASIN FRIEND SAID TO ME, "I BET THAT BHAGWAN WILL GET RID OF THE BULLETS." AND I WANT TO KNOW IF YOU INTEND TO DO THAT.*

A:* I am ready right now to get rid of them, but who is going to take the responsibility of the commune? If anything happens to the commune, then who is going to be responsible? Because we receive every day threats from Christian fanatics, from Hell's Angels, that they will come and destroy the city and burn the city. So what do you want?

I can get rid this very moment. But certainly you cannot take the responsibility. Ask the governor if he is ready to take the responsibility, or the president. If he is ready to take the responsibility, we will be more than happy.

We are not people who want to fight with anybody. We are not fanatics about anything. And we have nothing to defend. There is no reason. In fact, we are simply wasting our energy and our people in carrying guns. Just ask the governor, the state government, the federal government -- anybody should take the responsibility that nothing happens to the commune, and if anything happens to the commune then they will be responsible for it.

Q: BHAGWAN, THE GREATEST THREAT RIGHT NOW SEEMS TO BE FROM THE GOVERNMENT ITSELF, FROM THE INS OR FROM OREGON AUTHORITIES. IS IT POSSIBLE THAT THESE WEAPONS WOULD BE USED AGAINST THE LEGAL AUTHORITIES OF THE STATE?*

A:* No, because with legal authorities what these toy guns can do?

Q: IN THIS MORNING'S DISCOURSE I HEARD YOU SAY THAT YOU'RE NOBODY'S MASTER, THAT YOU HAVE NO DISCIPLES. YET -- AND IT WAS VERY IMPRESSIVE, YOUR ENTRY INTO THE MANDIR, YOUR VERY BEAUTIFUL ROBES, YOUR CHAIR WHICH IS ALMOST THRONELIKE -- THESE SEEMED TO BE THE ACCOUTREMENTS OF A MASTER. WHY ALL THE TRAPPINGS?*

A:* Because of my health, my sannyasins have made everything. Whatever you see -- my chair is made by my sannyasins according to my physician for my back, and it has proved right. My robes are made by sannyasins. Everything from my shoe to my head is made by my sannyasins. Even my watch is made by my sannyasins.

What do you think about the watch?

Q: IT'S MUCH MORE BEAUTIFUL THAN MINE.*

A:* Yes, but it is much cheaper.

Q: CHEAPER?*

A:* Yes. Because these are not diamonds. These are simple proletariat stones. And if my people lovingly bring simple things to me, I cannot refuse.

Q: I HEARD YOU SAY THIS MORNING THAT LOVE IS A STATE OF BEING AND THAT IN A RELATIONSHIP LOVE CANNOT EXIST, THAT A RELATIONSHIP WILL KILL LOVE. YET IT SEEMS IN WATCHING YOUR SANNYASINS WITH YOU, AND YOU WITH THEM, THAT THERE IS AN INCREDIBLE RELATIONSHIP.*

A:* No. There is no relationship. You are an outsider, that's why it seems so. It is a state of being so overwhelming that they all become part of one state, that my being and their being is one, that their heartbeat starts beating in the same rhythm as my heart.

It is not a relationship. It is just what Karl Gustav Jung calls synchronicity, just as when the sun rises and the flowers open up. Do you call it a relationship? It is synchronicity. The sun goes down, the flowers close. Do you call it relationship?

Q: BHAGWAN, AGAIN AS AN OUTSIDE OBSERVER, TO COME TO RAJNEESHPURAM AND SEE SANNYASINS WORKING QUITE HARD, AND ALBEIT THEY'RE ENJOYING IT, THEY LOOK HAPPY AT THEIR WORK, BUT THEY'RE WORKING QUITE HARD, LONG HOURS, STAYING IN FAIRLY SIMPLE ACCOMMODATIONS. AND THEN ON THE OTHER HAND TO SEE YOU DRIVE BY IN THE VERY BEAUTIFUL RAINBOW-COLORED ROLLS ROYCE, AND I ASSUME THAT YOU HAVE VERY NICE ACCOMMODATIONS... IT LOOKS AS IF THE IMMEDIATE CONCLUSION TO BE DRAWN IS THAT THERE'S SOME KIND OF EXPLOITATION GOING ON HERE.*

A:* Yes, that's what the outsider will come to the conclusion.

Q: WELL, HOW DO YOU RESPOND TO THAT, OR WHAT ARE YOUR THOUGHTS ON THAT?*

A:* They have made the house. I have never... my house is made by my sannyasins themselves. No outside worker has been called for anything. They have made the roads, they have made the houses, they have made a house for me. They love me.

They have made a beautiful garden because they know I love trees and they feel sad that I have to live in a desert. They don't want me to see the desert. They have surrounded my whole house with so thick trees that I cannot see the desert at all from anywhere.

They have brought peacocks -- three hundred peacocks in my garden. When they all dance, then it is really something worth seeing.

Q: WHY? WHY DO THEY DO THAT?*

A:* Just they love me! And love needs no why. Whenever you ask why, that simply means you don't understand love.

Q: GETTING BACK TO ANOTHER THING, I JUST REMEMBERED....*

A:* No, just finish first it. Otherwise you may have to come back. First finish it. If this question is finished....

Q: YES, I THINK THIS QUESTION IS FINISHED.*

A:*... then move.

Q: ON DEATH, I BELIEVE YOU SAID THAT THE MAN WHO UNDERSTANDS LIFE DOES NOT FEAR DEATH.*

A:* Right.

Q: AND YET I SEE WARNINGS THAT TWO-THIRDS OF THE POPULATION WILL DIE FROM AIDS, AND ALCOHOL BEING USED AROUND THE COMMUNE, AND THE SECURITY, AND THAT LOOKS, IF NOT PARANOID, AT LEAST EXTREMELY CAUTIOUS. AND THERE SEEMS TO BE A CONTRADICTION THERE.*

A:* There is no contradiction at all. As far as I am concerned, there is no fear of death. If you want to experiment, you can shoot me here, right now, and you can see whether there is any fear or not.

But these people are not in the same state where they know that there is no death. They are moving to that point, but they have not reached.

For their security I have to take every precaution. The security is needed, then they will need security and it will be given to them.

If I see the danger of AIDS which the outsiders are almost blind -- and they are being kept blind by their government, by their church, by their religious leaders, political leaders, by their doctors even. They are kept blind of all the dangers that are looming on the horizon.

Doctors don't want to do anything with AIDS because to admit a patient is dangerous to the doctor's health themselves, because AIDS is not only infectious when you make a sexual contact. Just the saliva of the AIDS patient carries the virus. His tear carry the virus. His mucus from the nose carries the virus.

So no hospital is willing to take the AIDS patient. The best way is not to diagnose the patient, that he has AIDS, and leave him in the society. Now, this is crime, because that man will be spreading AIDS in thousands of ways. Eating in a restaurant he can cause it, by anything he can cause it.

I am fully aware of its dangers, and I don't want my people to die an ugly death. I would like them to die in glory. But to reach to that glory they have to flower into their meditation.

So every precaution is being taken. There is no paranoia about it. It is simple understanding.

When you see a snake on the road and you stop, is it paranoia or simply intelligence?

They have been told to use gloves, they have been told to use condoms while making love, they have been told that homosexuality is unnatural and they should try, go through psychotherapeutic groups so they can become heterosexual and natural. All six thousand people in the commune have gone through tests.

I don't think there is any city in the whole world which has gone through the test so totally.
They are fast asleep about the danger.

And when we went through this test we found two persons had it. But we have not condemned them as they will be condemned outside.

So people outside are afraid going for a test. Who knows? If it turns out that they have AIDS, then even their wife, their children, their parents, will throw them out of the house. Their job will be gone. Their friends will turn their backs on them.

But I have told my sannyasins that anybody who has AIDS is a victim, he is not a criminal. He is a victim of religious lunatic ideology about celibacy.

AIDS is a religious disease. It has been created by monasteries and nunneries where you put only man in one place and women in another place and you don't allow them to meet with each other and force them to remain celibate.

Naturally, it is absolutely unscientific to be celibate. You cannot be, because your body has its own program and it does not listen to your ideology. It does not know you are a Christian monk or a Hindu monk. It does not know that you are taken the vow of celibacy. It goes on creating male sperms in your body, so what you are going to do with those male sperms? And they are in a hurry to get out, because their life is not long.

Q: BHAGWAN, WHAT HAPPENED TO THE TWO PEOPLE WHO WERE DIAGNOSED AS...?*

A:* Yes. We have respect for them, love for them. We have made them the best houses available. The most scenic place we have given to them.

Q: HERE ON THE RANCH?*

A:* Here on the ranch, but far away from the commune. They come to the discourses, and seeing the respect and love of the whole commune they are also careful not to be in any physical contact with anybody.

And they... I have told them that, "You should use these two years -- perhaps you may live at the most two years -- you use these two years for meditation. Make a curse into a blessing. Even the richest man has not the guts to have a two-year-long weekend. Now you have for two year complete freedom from all anxiety -- even from death because it is now certain, so there is no question about it. It is going to happen. You can meditate without bothering about tomorrows. And the commune will take care of you."

So we are taking care of them. Our physicians are going to visit them. And we are keeping them engaged so they don't get bored. They are making beautiful gardens around their houses. Whatever they can do -- typing discourses, writing books, poetry, listening to music, seeing films -- we have made every arrangement for them so that these two lives... two years life is a beautiful experience.

And if they can meditate -- they are meditating -- perhaps they may die enlightened.

And the AIDS will not affect at all to their inner glory. It cannot reach to your innermost core.

So it is absolutely stupid of outsiders to think that we have any paranoia. In fact, what we are doing they will be doing soon. If they don't do it, they will see AIDS spreading like wildfire.

Every day one man in L.A. is dying from AIDS. This is only L.A. Around the world how many people are dying every day? Nobody knows, because governments are repressing information. They are afraid for their prestige. No government wants that they have so many people suffering from AIDS.

It is a strange situation. Everybody is hiding it. From the person himself to the medical profession, the government, everybody is trying that there is no problem.

This is really idiotic.

It is better to face the problem and to see its danger. There is no fear, no paranoia.

Q: A SANNYASIN TOLD ME THAT THIS IS A GOOD TIME TO BE AT RAJNEESHPURAM, THAT THINGS ARE GOING TO BE HAPPENING. I THINK THE WORD HE USED WAS JUICY.*

A:* Right. Really it is juicy, what is happening. A fascist regime has ended. People are feeling immense freedom, sense of relief. A great burden has moved away from their heads. Now they can say whatsoever they want to say. Nobody is bugging their houses, nobody is taping their phones, nobody is calling them like Gestapo and inquiring them about what they had said to their girlfriend in the night, what they said on the phone to their parents.

So there was an atmosphere of great fear, which has suddenly disappeared as Sheela and her gang escaped from here. All black clouds disappeared. The sky is open and sunny.

And it is juicy also because I am destroying everything that can repeat the history. I don't want it to be repeated again.

I cannot remain always here. One day I will have to die, but then it can be repeated again. Before that I am going to destroy all possibilities so it cannot happen again.

Q: WELL, WHAT WILL IT MEAN TO BE A SANNYASIN IN THE FUTURE, FROM THIS DAY FORWARD?*

A:* From this date forward a sannyasin will simply mean that he is initiated into the meditation techniques here, and he makes a commitment to himself that he will follow the path.

But it is going to be individual, alone. He will be responsible himself. It is not going to be a collectivity, a congregation.

Q: WILL THE NUTS AND BOLTS OF THE COMMUNE CHANGE? WILL THE SYSTEM OF VOLUNTEER WORK CHANGE? THE COMMON MEALS?*

A:* Many things will change. For example.... It will take a little time for few things to change. Work hours should be reduced. Sheela was taking twelve hours, fourteen hours, in the name of devotion, in the name of surrender. But it is ugly.

People did it joyfully because they were doing it for me. They were doing it as part of their love, but if you work fourteen hours, then when you are going to rest? When you are going to love somebody? When you are going to go for a morning walk? When you are going to dance in the disco? When you are going to sit in the restaurant and gossip? It is not right.

Six hours is perfectly okay, more than that is too much.

So it will take a little time, because the work that she has left has to be completed before the winter. Once it is completed we will start reducing.

Q: A SANNYASIN SAID TO ME ALONG THOSE LINES THAT -- WITH A LAUGH, AND ALMOST WITH GLEE -- "NOW WE CAN BE NEGATIVE."*

A:* That's right.

Q: HAVE YOU NOTICED THIS?*

A:* Yes.

Q: IS THE QUALITY OF INFORMATION YOU RECEIVE FROM SANNYASINS DIFFERENT?*

A:* I am receiving everything, and I have allowed every corporation head -- because there are many corporations.... Only Sheela was coming to me. She was head of one corporation, the biggest corporation, Foundation. But there are many corporations, almost nine or ten. So I have allowed all the heads of the corporations to come whenever they feel like their people want to say something to me.

Or they can write letters and they can receive the answers. They can write questions. I am every morning answering their questions if they are useful for all. Otherwise they will receive individual answers.

It is true. They can be whatever they want to be.

A forced positivity is not positivity. If it comes out of one's own responsibility and freedom, it is beautiful. If it comes out of fear, it is ugly. Then negativity is far better.

Q: I THINK THERE ARE SOME LEGAL CLOUDS HANGING OVER THE....*

A:* They are nothing. (unintelligible word) Those clouds I have been fighting for thirty years and have almost become accustomed. Without them sometimes I think, "What I will do?"

Q: IF THE DECISION AT THE INS GOES AGAINST YOU AND THE SUPREME COURT RULES AGAINST YOU ALSO, THEN WHAT WILL BE THE FUTURE OF RAJNEESHPURAM?*

A:* It is impossible. You should understand my strategy. They have six categories. I have applied on five categories. I am capable to receive the green card.
Sixth is the marriage, which I can do any moment.

Q: WOULD YOU DO IT?*

A:* I can marry anybody and apply for the sixth category also. Perhaps in the whole history of America nobody would have applied on six categories.

And I will fight on each category separately, because I have applied separately on each category. If they refuse me on one category, I will fight for that category up to the Supreme Court. It will take at least twenty years. If the Supreme Court says yes, okay. Otherwise I start on the second category. Again from the lowest court it will take twenty years.
(Tape side C)

Six categories will take one hundred twenty years. My followers, my lovers, my friends -- whatsoever people call them -- will have to fight, because I would have gone. And by this time all INS officers would have gone, all judges would have gone, many presidents would have gone. One hundred twenty years is a long time.

That's why they are not.... In four years they have not been able to decide on a single category to say anything. Their problem is if they say yes, which they cannot say because the political pressure is on them.... They cannot say yes, they cannot say no either, because the moment they say no I move to the courts. Then the case is beyond their jurisdiction. I will fight in the courts.
And they have no reason to say no on any category.

So I will see. There is no problem. I will enjoy it. It will be such an excitement.

But I am going to be here. If they want me once in a while to go out of America, they should issue the green card as quickly as possible. Then I can make tours around the world and maybe off their neck for awhile. Otherwise I am going to be here.

Q: IT SEEMS THAT YOU'VE ANGERED LOCAL PEOPLE THROUGH SOME OF YOUR STATEMENTS, AND I KNOW YOU HAVE A TENDENCY TO MAKE THE OUTRAGEOUS STATEMENT. WOULD IT BE MORE POLITIC TO, PERHAPS, NOT MENTION MOTHER TERESA IN THE SAME BREATH AS HITLER...?*

A:* I am not a political person. I am not a politician. I simply call a spade just a fucking spade.

Q: WHAT'S THE PURPOSE OF ALL THIS, THE RELIGIOUSNESS, THE COMMUNE, THE STATE OF BEING WITH YOUR FOLLOWERS?*

A:* What is the purpose of your life? Is there any purpose of your life? To take my interview is your purpose of life?

There are things which have no purpose. Life has no purpose. Love has no purpose. Beauty has no purpose. Blissfulness has no purpose.

Things which are in the category of purpose are mundane. Machines have purpose. Man has no purpose.

What is the purpose of dancing and rejoicing and singing and painting and writing poetry? What is the purpose of Michelangelo or Leonardo da Vinci or Picasso?

Once somebody asked Picasso while he was painting that, "I have been watching for two years... two hours but I can't see what is the purpose of your painting."

Picasso said, "I was going to ask you, because you have been watching for two hours. Perhaps you may have figured it out by now."

And he said something really significant: "Nobody goes to a roseflower and asks, `What is the purpose? Why you are?' And if the roseflower can dance in the wind, in the rain, in the sun, and nobody bothers him about purpose, then why people bother me? I am enjoying painting, that's enough. More than that is not needed."

A purposive life is the life of a slave.

A life without any purpose is playful. It has immense joy, moment to moment but it has no tomorrow, no end. It is not going anywhere. It is simply being now and here.

I am enjoying myself. My people are enjoying with me. What more is needed?

The people who ask these questions, the outsiders, are not aware why they are asking it. Their life has no joy, no song, no flowering, no fragrance. They are just dragging their life, so naturally the question arises in their mind: "What is the purpose?"

A healthy person never asks, "What is the purpose of health?|" A healthy person never goes to the doctor to inquire, just find out, "Why I am healthy?" Only the sick goes to inquire the cause of sickness.

Health is natural. Sickness is unnatural.

To live joyfully is natural. There is no purpose and no end. It is intrinsically valuable.

Q: BHAGWAN, OBVIOUSLY YOU'RE SURROUNDED BY HAPPY PEOPLE.*

A:* That's true.

*Q:*I UNDERSTOOD YOU TO SAY THAT NONE OF YOUR SANNYASINS ARE ENLIGHTENED. DID I UNDERSTAND THAT CORRECTLY?*

A:* They are on the way.

Q: IS IT POSSIBLE FOR A SANNYASIN TO BE ENLIGHTENED...?*

A:* Yes, certainly.

Q:... AND REMAIN A SANNYASIN?*

A:* That is up to him. I never interfere into anything.

Q: IN THIS UNUSUAL ENVIRONMENT THAT YOU'VE CREATED JUST HERE IN OREGON BUT STARTING BACK IN INDIA, ONE WOULD THINK THAT IN ALL THAT TIME THAT PERHAPS AT LEAST ONE OR TWO SANNYASINS MIGHT HAVE ACHIEVED THAT.*

A:* Yes, few sannyasins have achieved.

Q: ARE THEY HERE?*

A:* Their names cannot be told for the simple reason that will create unnecessary seriousness in them, jealousy in others. And I don't want that. It is perfectly good that they are enlightened and they are enjoying it. To make them serious is to make them sick. And to make them others' objects of jealousy is also not good.

So I am not going to declare anybody to be enlightened unless I am just joking about some idiot. That's another thing.

Q: BHAGWAN, YOU MENTIONED IN DISCOURSE THAT THERE HAVE BEEN NO CHILDREN BORN IN RAJNEESHPURAM IN FOUR YEARS.*

A:* No.

Q: WHY SO FEW CHILDREN IN RAJNEESHPURAM?*

A:* You can understand. It is simple. The whole world is overpopulated. People are dying of starvation, thousands of people every day. And soon more will be dying because nobody is taking care. Everybody is interested in creating nuclear weapons.

Even a country like India where fifty percent people are undernourished is selling its wheat to countries from where it can purchase nuclear plants, engineers, experts. Half the country is going to die in the coming years and they are not concerned about it. They are concerned about nuclear weapons.

I have sent a message to Rajiv Gandhi. Their family has been intimate to me. One of his friends was here few days before and he asked me that, "Rajiv has inquired, is there any message for him?"

And I said, "Just tell him, `Don't be stupid. You don't need nuclear weapon. And even if you can create nuclear weapons, it will take three hundred years for you to be as big a power as Soviet Union or America. In three hundred years your whole country will die in starvation.

`And in these three hundred years, Soviet Union and America are not going to wait for you, that, "Let us India also come and become a big nuclear power, then we start ahead." In three hundred years they will be three thousand years ahead of you.

`So you just don't go into this race. It is not for a poor country. It is not even good for a rich country. Even in America there are thirty million people who are poor, hungry, on the streets. So don't sell your wheat. Give it to the poor people. They produce it and they die hungry.'"

And you are asking me why no more children? I have simply told my people that, "You have to see. The whole earth is so overpopulated -- four billion people already. By the end of this century there will be five billion people. There will not be even elbow room to stand. You need not go to any church, any meeting; you will be always in the church, in the meeting, in the congregation -- always in the crowd.

"And crime will increase and disease will increase. This is not the world to bring your child in.

"AIDS is spreading, which will take two thirds of humanity in its grip. There are cases where even children are born with AIDS. So what you are going to give to your child as inheritance? This ugly world full of AIDS, hunger, starvation, nuclear weapons, the third world war always hanging on the horizon? This world you are going to give as a gift to your child?

"If you love, you cannot do this. This is not possible."

And they understood it, that that's certainly true. And not a single child has born in four years.

And this should be the case all over the world. For twenty years no child. So for... within twenty years we can reduce the population at least to its half. One fourth will be the best, so everybody can live comfortably, peacefully, intelligently.

This small planet has a certain capacity.

Q: I'M SORRY, DID YOU SAY REDUCE THE TOTAL POPULATION BY ONE HALF OR...?*

A:* One fourth.

Q: ONE FOURTH. SO ONE FOURTH OF THE PEOPLE, IN OTHER WORDS, ONE BILLION INSTEAD OF FOUR BILLION.*

A:* Yes. One billion is enough.

Q: HOW MANY PEOPLE WILL COME TO RAJNEESHPURAM?*

A:* It is difficult to say, but we have enough land: three times than New York. So at least one hundred thousand sannyasins will be here.

Q: HOW SOON MIGHT THAT NUMBER BE REACHED?*

A:* That depends on your stupid politicians; how long they go on being stupid I cannot predict.

Q: BHAGWAN, WHAT I'VE HEARD YOU SAY IS THAT YOU'RE NOT A PROPHET. IS THAT ACCURATE?*

A:* I am not a prophet.

Q: ARE YOU A HOLY MAN?*

A:* No. I am simply a human being. Holy man is simply holy shit. Okay?

The Last Testament, Vol 3

Chapter #9
Chapter title: None

30 September 1985 pm in Sanai Grove

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INTERVIEW WITH TED KNOPPEL/CHARLES GIBSON, NIGHTLINE, ABC-TV.
THIS IS LIVE TV COVERAGE INCLUDING AN INTERVIEW WITH OREGON ATTORNEY GENERAL DAVID FROHNMEYER IN PORTLAND.

GIBSON: CAN THE BHAGWAN HEAR ME? ARE WE COMING THROUGH TO THE BHAGWAN? THIS IS CHARLIE GIBSON IN WASHINGTON.*

BHAGWAN:* Hi, Charlie.

Q: BHAGWAN, IS IT TRUE THAT YOU HAVE NOT YET HELD THIS NEWS CONFERENCE?*

A:* No, not yet. You have been delaying me.

Q: BHAGWAN, AT YOUR NEWS CONFERENCE YOU ARE GOING TO TELL YOUR FOLLOWERS THAT YOU ARE NO LONGER THEIR GURU BUT JUST THEIR FRIEND. WHY ARE YOU DOING THIS?*

A:* I have never been their guru.

Q: WHY ARE YOU NOT THEIR GURU, THEN?*

A:* I was silent for three and a half years, and in that silent period the group of Ma Anand Sheela exploited the innocent sannyasins and tried to create a religion. And she became the high priestess of the religion.

Q: DIDN'T YOU REALIZE DURING THAT PERIOD OF TIME THAT THEY WERE FOLLOWING YOU IN A RELIGIOUS SENSE?*

A:* They were told so, but I was not informed and I was in isolation and in silence so I was not aware of what is happening.

Q: WHAT KIND OF A RELATIONSHIP DID YOU HAVE WITH HER, SHEELA, FOR THOSE THREE AND A HALF YEARS?*

A:* She was just my secretary.

Q: AND SHE DIDN'T TELL YOU WHAT WAS GOING?*

A:* She did not. And she exploited the situation, because she was the only source of communication between me and the sannyasins.

Q: THERE WAS A CASE IN COURT BROUGHT AGAINST YOU AND YOUR FOLLOWERS FOR IMPROPERLY MIXING CHURCH AND STATE. SO YOU MUST HAVE KNOWN....*

A:* No.

Q:... THAT YOUR GROUP WAS CLAIMING CHURCH STATUS.*

A:* I had no idea of anything because I was in isolation. So you have to understand it clearly, that when I came out of silence, then only I became aware of what has been happening in these three and a half years.

Q: WHAT DOES THIS ANNOUNCEMENT TODAY DO TO YOUR GROUP FOR THE FUTURE.*

WHAT DIFFERENCE WILL IT MAKE?

A:* It makes tremendous difference. First, there is no religion and there is no Master, no disciple. I am only a friend. And those who love me are living with me.

Q: WILL THIS TAKE AWAY THE TAX-EXEMPT STATUS OR YOUR ORGANIZATION?*

A:* I don't care.

Q: AS I UNDERSTAND IT, IT WILL COST YOU YOUR TAX-EXEMPT STATUS....*

A:* It will not. It will not. Because our activity is still religious. We are not religion, but our activity is religious. And there is no need for one being a part of an organized religion. One can be simply religious. The quality of being religious is totally free from any organizational structure. I am....

Q: YOU CLAIM SHEELA LEFT WITH A LOT OF MONEY. HOW MUCH MONEY DID SHE TAKE FROM YOU?*

A:* I don't know. She has not taken from here, but the money that was coming from Europe to this commune as a donation, she stopped it somewhere in Switzerland and opened a bank account there. Her secretary has informed that it is forty-three million dollars.

Q: THERE ARE SOME PEOPLE WHO THINK YOU ARE STILL COOPERATING WITH HER AND MAY GO TO EUROPE WITH HER. IS THAT TRUE?*

A:* No.

Q: YOU'RE GOING TO STAY IN OREGON COME WHAT....*

A:* I am going to stay here come what.

(HERE GIBSON INTERVIEWS FROHNMEYER, HEAD OF THE INVESTIGATION IN RAJNEESHPURAM.)

(Tape side B)

Q: BHAGWAN, YOUR ASSISTANT, SHEELA, HAS CHARGED THAT THERE IS WIDESPREAD DRUG USE IN YOUR RAJNEESHPURAM, AND THAT MANY OF YOUR FOLLOWERS ARE IN EFFECT DRUGGED MOST OF THE TIME. IS THAT CORRECT?*

A:* That is absolutely absurd.

Q: THERE IS NO USE OF THIS DRUG ECSTASY AT YOUR COMMUNE?*

A:* Not at all.

Q: IS IT USED AT ALL?*

A:* No.

Q: SHE HAS CHARGED ALSO THE ILLEGAL USE AND PROCUREMENT OF WEAPONS.*

A:* All the weapons are legal.

Q: ISN'T A LEADER TO A LARGE DEGREE RESPONSIBLE FOR THE ACTIONS OF HIS FOLLOWERS?*

A:* I am not the leader and I am not responsible for anybody else except myself.

Q: THOSE PEOPLE ARE FOLLOWERS OF YOURS, THEY ARE THERE BECAUSE OF YOU.*

A:* They are because of me. That is their responsibility and their choice.

Q: WELL, THEY HAVE CONTRIBUTED MONEY THAT HAS WOUND UP WITH YOU HAVING NINETY ROLLS ROYCES.*

A:* That too is their responsibility, not mine. I have not asked them.

Q: BUT IT CERTAINLY WOULD INDICATE THAT YOU WERE CONSIDERED BY THEM TO BE THEIR LEADER. DOESN'T THE LEADER AT SOME POINT HAVE TO TAKE RESPONSIBILITY FOR WHAT HIS.... I THINK YOU'VE CALLED THEM DISCIPLES, HAVE YOU NOT?*

A:* When I am not their leader the question does not arise. I am their friend, nothing more, nothing less.

(GIBSON ASKS FROHNMEYER SOME QUESTIONS. HE THEN ASKS HIM IF BHAGWAN'S STATUS AS A FRIEND, NOT A RELIGIOUS LEADER, WILL CHANGE ANYTHING. FROHNMEYER SAYS IT DOESN'T CHANGE THE CIVIL LAWSUIT THAT CHALLENGES THE LEGALITY OF RAJNEESHPURAM BECAUSE OF VIOLATING THE CONSTITUTION ON CHURCH-STATE GROUNDS,)

BHAGWAN:* (interrupting) Mr. Frohnmeyer. Wait a minute.

Q: BHAGWAN, WILL YOUR ANNOUNCEMENT TODAY CHANGE IN ANY WAY WHAT RELATIONSHIP YOU HAD WITH YOUR GROUP A YEAR AGO?*

A:* First, let me say to Mr. Frohnmeyer that the whole situation changes completely. His case becomes bogus against the city. His case was that city is being mixed with religion. There is no religion at all here.

Q: BHAGWAN, YOUR ACTIONS TODAY DID HAVE SOMETHING TO DO WITH THAT*

CHURCH-STATE CASE THAT WAS BROUGHT BY THE....

A:* No, it had nothing to do with it. It is just a byproduct by consequence of it.

Q: MR. FROHNMEYER, YOUR RESPONSE TO THAT?*

FROHNMEYER: WELL, THE RESPONSE IS NOT TO DEBATE A LAWSUIT OVER NATIONAL TELEVISION BUT SIMPLY TO SAY THAT TIME AND LAW WILL TELL.*

Q: BHAGWAN, ARE YOU SAYING...?*

A:* He has no answer. That's why he is depending on time and court and other things.

Q: BUT DID YOU HAVE THAT CASE IN MIND WHEN YOU DECIDED...?*

A:* No, I don't. I don't have that case in mind. You have raised the question, that's why I am saying there is no religion here. And that makes it clear that attorney general's case is simply finished. It has no grounds at all.

Q: BHAGWAN AND ATTORNEY GENERAL FROHNMEYER, I APPRECIATE BOTH OF YOU JOINING US TONIGHT. IT'S BEEN VERY INTERESTING.*
I'M CHARLES GIBSON IN WASHINGTON FOR ALL OF HERE AT ABC NEWS. GOOD NIGHT.

A:* Good NIGHT, Charlie.

(apparent break in recording, then Gibson's voice)

Q: I'M STILL SOMEWHAT UNCERTAIN AS TO WHY HE'S DONE WHAT HE'S DOING TONIGHT, BUT I MOST APPRECIATE HIS BEING WITH US AND I THINK THIS WAS INTERESTING. THANK YOU.*

A:* Now I am also thankful to you, because I am also very thankful to you, and glad that you have made this point clear to the whole nation, that now there is no religion here. And Mr. Frohnmeyer's whole case is down the drain.

Q: I SUPPOSE THIS WILL BE PURSUED IN THE COURTS AND I HOPE WE HAVE A CHANCE TO DO THIS AGAIN AS THIS....*

A:* We will. We will pursue in the courts, but it is finished. It is just a dead case. Thank you.

Q: WOULD YOU BE INTERESTED IN COMING ON AND....?*

A:* Yes. Yes.

Q:... AND TALKING TO SHEELA AT SOME POINT?*

A:* I am willing. Always, whenever you want.

Q: WELL, WE'LL BE IN TOUCH AND WE'LL TRY TO DO IT.*

A:* Okay. Thank you.

The Last Testament, Vol 3

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1 October 1985 om in Sanai Grove

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INTERVIEW WITH STERN MAGAZINE, WEST GERMANY

QUESTION: BHAGWAN, YOU HAVE READ SHEELA'S INTERVIEW WITH STERN MAGAZINE, AND MY UNDERSTANDING IS ALSO THAT YOU WOULD LIKE TO CLARIFY SOME OF THE POINTS.*

A:* Yes.

Q: SHE CLAIMED THAT A DRUG NAMED ECSTASY WAS USED HERE IN THE COMMUNE. DID YOU EVER USE IT OR KNOW THAT IT WAS USED HERE?*

A:* She is simply lying. I have never used. I am constantly in ecstasy without any drug. What need I can have of Ecstasy? The drug can only create a hallucination and I have got the real thing.

Q: SO DO YOU HAVE ANY KNOWLEDGE THAT THIS DRUG WAS USED IN FUND-RAISING?*

A:* No, because in this commune drugs are completely prohibited. And if anybody could bring them it was only Sheela and her group, because they were in charge of the commune. I was in silence and isolation, never leaving out my room. I had no idea what is going on outside.

If she knew that they... drugs are being used in the commune, why she did not inform me about it? Why she did not inform the government about it? And I have been consistently insisting that no drugs should enter Rajneeshpuram because every drug is against meditation. It gives an illusion which is dangerous. One

can get addicted to it.
So if she is right, then she is responsible for it.

As far as my people are concerned, nobody is using drugs, no drugs are being allowed in the commune. We have kept a special dog to check everybody entering. If he finds any drug he immediately prevents the person.
So the only way if any drug ever entered, it must have been through Sheela.
And I have seen her pictures on the television. She looks drugged.

She is absolutely lying. And if she is right, then she is responsible because I have left the commune in her hands.

And why she does not gather courage to come and face me? I have never thought that she will prove such a chicken.

Q: SHE ALSO CLAIMED THAT YOU YOURSELF USE... NOT DRUGS BUT A LOT OF MEDICINE. MAY I ASK YOU IF YOU'RE REALLY USING LAUGHING GAS TWICE A DAY AND A LOT OF VALIUM AND TRANQUILIZERS?*

A:* No. I use laughing gas when they are working on my teeth. That is once in six months or once in a year. Otherwise there is no question of using it.

I had used medicines when I was coming from India because my pain in the back was too much and I needed some sleep. Perhaps she is still thinking.... That was the time she was in charge of carrying me from India to here.

But I am perfectly healthy now. Why should I use any drugs or any medicine? There is no point at all. And what understanding she can have about it? She is not my physician, she is not my nurse. She has no way of knowing that I am using any medicine. On what grounds she can say that?
My physician is here. My nurse is here. My caretaker is here.

Now she is trying to create any kinds of allegations just to cover up all her crimes that she has committed. But these won't help.

Q: SHE SAID THAT SHE WAS AROUND WHEN YOUR PERSONAL PHYSICIAN, DEVARAJ, SHOWED YOU OR RECOMMENDED TO YOU SOME MEDICINE WHICH IS USED TO COMMIT SUICIDE. DID YOU EVER PLAN TO COMMIT SUICIDE?*

A:* That's absolutely absurd. I am a life-affirmative person. My teaching is based on three L's: love, life, laughter. Suicide is for cowards, those who cannot enjoy life. Perhaps she must be thinking now of suicide. Suicide must be in her mind.

And Devaraj is here. He never came in front of her and talked about what she is saying.

Q: SHE MENTIONS THE SIXTH OF JULY AS THE DAY OF YOUR PLANNED SUICIDE. HOW SHE IS SO PRECISE ABOUT IT?*

A:* I have told in the public meeting -- that is not a secret -- that whenever I leave the body it will be sixth of July. That does not mean that I am going to commit suicide. That simply means I know my body and I know what day is the possible day when I will leave the body. It will be the full moon, sixth July, the day of the Master.

Gautam Buddha was born the same day, became enlightened the same day, died on the same day. Do you think he committed suicide? Do you think he managed to be born on that day?

There is a synchronicity. Sixth July I have declared my day, and they have been celebrating the day. So if I ever end, sixth July will be the best day.

And I am capable to leave the body without all medical nonsense that she is talking. I can leave it now, but unfortunately it is not sixth July.
I have promised my people that it will be sixth July.

Q: SHE IS SAYING THAT YOU IN A CERTAIN WAY BLACKMAILED YOUR PEOPLE, BECAUSE YOU SAID THAT THE SIXTH OF JULY AND YOU COULD LEAVE YOUR BODY ON THIS DAY, SO....*

A:* This is not blackmail. This is simply making my people aware that you cannot depend on me forever. It is an effort to make them independent. It is an effort to give them a push towards meditation. They cannot take me granted. They have to stand on their own feet and they have to realize the truth as soon as possible.
It is not blackmail. For what I will blackmail them?

Q: TO BUY YOU NEW THINGS LIKE DIAMOND WATCHES AND ROLLS ROYCES?*

A:* I don't have a single diamond watch or a single Rolls Royce. I don't own anything. Everything is owned by the commune, its corporations, trusts. I am not a owner of anything.

And do you see the diamond watch? This is not diamond watch. These are just poor proletarian stones. This is the cheapest and the best watch you can have, and my own people have made it.

Mostly I use watches that my own people have made. And when stones can do the work of diamonds, it is sheer stupidity. From Piaget's it is half a million dollars. And my people can manage it in hundred dollars. And far better, more accurate.

From my shoe up to my cap, everything is made by my people. And it belongs to my commune. I am as without possessions as I had come into the world, utterly naked. That's the way I have been for thirty years, and that's the way I will leave the world.

I don't have anything. Those ninety Rolls Royces belong to a corporation and I have persuaded the corporation that it is absolutely unnecessary to keep ninety Rolls Royces. I use only one; that too only for one and a half hour every day. Distribute them to the commune.

But the commune is not ready in the first place, because commune has its own hundreds of cars, one hundred buses, five airplanes -- and nowhere to go. And they said, what they will do with ninety Rolls Royces? There is no use for them. And my sannyasins refuse to take them because I have used them. To them they have become something of special significance. They want them to keep as memorials.

And the trustees themselves refused. They will not sell them at any price, and they will not distribute them at any price. And there is no need in the first place.

What can I do? Because I don't own. If I had owned, I would have immediately distributed. Neither I own any watch -- they are owned by another trust, and that trust has given hundreds of watches to the sannyasins. I use not more than one watch every day, and that too only when I am speaking in the morning or giving an interview. Otherwise I don't have any need of it.
I live in a timeless eternity.
So she is simply being foolish.

Q: BUT WHY YOUR PEOPLE OR YOUR TRUSTEES OR YOUR COMMUNE DO FEEL THIS URGE OR DO FEEL THAT THEY HAVE TO BUY YOU NEW ROLLS ROYCES ON AND ON?*

A:* You have never loved. You are real German. If you love someone you want to offer something, knowing perfectly well that love cannot be expressed -- not by a roseflower, not by a Rolls Royce. But still the heart yearns to offer something to the person you love.

Now my people know that the only two things I use, one is a watch, another is a car. And because of my back only a particular car suits me.

So anybody who feels like giving something to me, I have to say to the person that I cannot accept it because I cannot own anything. But you can donate it to the commune. And if commune feels fit, they can allow me to use it.

I have never gone to the garage where ninety Rolls Royces are. They bring any car to me -- and they are all same: the same model, the same car. It makes no difference at all, because the seat...

I sit only this kind of chair. My physicians and my carpenters have made it perfectly to suit my back. A slight different angle and I start having strain on my back.

I have tried many other cars. It was just a coincidence. First they had brought the most precious Rolls Royce, Cornice*. It didn't suit. Then number two, Carmargue*. It did not suit. Then the third, Silver Spur -- and it is just coincidence, its seat suited me.

So all the ninety cars are nothing but one model: Silver Spur. And if my people want to give something to me, of course they will want to give something that I will use.

I don't write; they cannot offer me fountain pens, diamond fountain pens. They used to offer me. But now I don't....

They used to offer me hundreds of books, but I don't read any more.

So it is simple, that love always wants to give. Whatever I can give to them, I give. Whatever they feel like giving, they give. Why it should be a problem to anybody else?

And in fact all my gifts are bound to be property, assets, to the commune.

Q: SHEELA MENTIONED THAT YOU WANT TO BE THE MAN IN THE WORLD WITH THE MOST ROLLS ROYCES.*

A:* I am already, so what is the point?

Q: IF THAT'S TRUE, WHAT IS THE POINT TO BUY THE NEW ONE FOR FIVE HUNDRED THOUSAND DOLLARS THAT SHE TOLD US ABOUT YESTERDAY?*

A:* There is no point because the man is so far behind me that in many lives he will not reach ninety Rolls Royces. The second man has only thirty-three Rolls Royces. I have already ninety. Now what is the point? Whether I have ninety or ninety-one makes no difference. She is being simply silly.

And she says in her interview that if they don't buy a Rolls Royce for me I am going to commit suicide -- a man who has ninety Rolls Royces. For one Rolls Royce he is going to commit suicide!

And I am already having three times more than the second man in the world, so what is the point? Let him come up to ninety, then we will see.

Q: SHEELA ADMITS THAT SHE BUILT OR HAD BUILT THIS HIDING PLACE, THIS TUNNEL, THIS WAY TO ESCAPE. BUT SHE CLAIMS THAT IT WAS YOUR IDEA AND IT WAS FOR YOU.*

A:* That's absolutely wrong. I never knew about it. I was never told about it. It was only discovered when she left from here.

She can also say that it was my idea to have all kinds of literature on poison, on murder, on arson. It was my idea to burn the planning office in Wasco County. It was my idea to kill my own physician, my own caretaker, my own dentist. It was my idea to poison my own milk!

Q: ABOUT THE BOOKS SHE SAYS -- ABOUT THE BOOKS ON WEAPONS AND POISON -- SHE NEEDED THAT BECAUSE IT WAS NECESSARY TO KNOW SOMETHING ABOUT THESE TECHNIQUES, NECESSARY TO PROTECT YOU. AND SHE SAYS, "AS A MURDERESS, WOULD I HAVE BEEN SO STUPID TO LEAVE THEM BEHIND?" THAT DOES MAKE SOME SENSE TO ME.*

A:* No, because she has to leave behind because everything was checked. They could not take them with them. They were criminals already, and none of them could take anything with them. That's why they had to leave.

Q: BUT KNOWING THEY WERE CRIMINALS, WHY DIDN'T YOU STOP THEM?*

A:* There was no solid proof. It was just rumors. Only when they left people started opening their mouth, because they were afraid that these people can kill them. They have already killed. They have already burned houses. They have already poisoned people. So everybody was afraid to open his mouth. And if anybody disobeyed them, they simply sent the person to other commune far away in Europe. So people were simply keeping quiet.

The moment she left, immediately -- almost like an explosion -- people started coming will all kinds of stories.

Now there is a office here for FBI, state police, Wasco County police, city police, which is taking their statements. I have given it to the government that they should look into the whole matter.

And why they could escape in the first place? Only criminals escape. If they were clean, there was no need to leave America. If they did not want to live in the commune, they could have left the commune, but why leave America?

If I am the criminal, then I should have left. If my sannyasins are criminals, they should have left.

And now they are hiding in the Black Forest, absolutely like criminals, and all their allegations are utterly false. And if she has any dignity of human being, you can bring her here. I promise no harm will be done from our side. We will not even inform the government or the police that she is here.

You take the interview with her with me, and take her with yourself. Then things will be clear.

Q: I'D LIKE TO DO THAT VERY MUCH. SHE SAYS SHE DIDN'T TAKE ANY MONEY, SHE RETURNED EVERYTHING TO YOU.*

A:* That's true. She did not take any money from here. But she has stolen forty-three million dollars on the way, which were coming here.

In my silent period she was whole and sole*. So any money that was coming from European communes, particularly Germany, she started accumulating slowly parts of that money into Swiss bank in her own name.

Two hundred million dollars we have put in making this desert an oasis, and it needs more because it is a big desert. To make it all lush green, one hundred twenty-six square miles, immense money will be needed. It will be coming.

So she has not stolen from here, she has stolen from German communes. The money that was to come here never reached here.

So you cannot find here anything missing in the books. It never reached to the books. Forty-three million she has accumulated in some bank. Last day her second person in charge, who looked after the finances, she told me that, "Yes, we have a bank account. It is for you."

Everything was for me -- poison to protect me, how to kill people to protect me, burning offices to protect me, trying to kill my own physician to protect me. This too was to protect me, that, "We have saved money in Switzerland in case You have to leave America."

I said, "There is no question of my leaving America. And without asking me, you have some nerve to accumulate money for me. In whose name it is?"

It is in the name of Sheela and Savita. Savita was the second.

I asked, "What is the bank? And what is the account number? And how much money you have got there?"

She said, "I don't remember."

Nobody forgets forty-three million dollars.

And she said, "Tomorrow morning I will be bringing the whole detail." And she promised to President Prem Hasya that she will give every detail and authorization, because the money belongs to the commune, but next day morning she escaped without giving any information. So we don't know the bank, we don't know the number.

All that we know is from Sheela's old secretary, who is dying from cancer in California. And it almost always happens, when a person is dying he wants to unburden anything that is heavy on the heart. She wrote a letter that Sheela has forty-three million dollars and she is trying to reach here before she dies to give us all the details that she can remember: what is the bank and what is the number and how much money

exactly is there.

There can be more money because she has not been Sheela's secretary for long. If in her time it was forty-three millions, now it must be double the amount.

We have informed, and once she comes she can give her affidavit to the police. Now it is their work. We don't want to take law into our own hands. It is their work to find out and inquire.

But she has not taken anything from here.

Q: WHAT DO YOU THINK WILL SHE DO WITH THE MONEY? WILL SHE TRY TO OPEN UP OR TO BUILD A NEW COMMUNE, AND WOULD YOU SEE THAT AS A COMPETITION?*

A:* What she knows about opening up a commune? She was a waitress when she came to me and she will end up as a waitress in some third-rate restaurant in Switzerland. She cannot open up a casino that she desires, because if she opens it, then immediately she will be caught: from where she got the money?

She comes from a family who has not forty-three million dollars. She is uneducated. She has not earned any money. So she cannot use that money suddenly. Otherwise, immediately she will be in the public eye. So she will have to start as a waitress. That's where she belongs.

Q: SHE SAID THAT THERE ARE ONLY THIRTY THOUSAND SANNYASINS ALL OVER THE WORLD.*

A:* She is lying about everything. There are one million sannyasins, and now there will be five million sannyasins within six months because now I have opened the doors for sannyasins. Now anybody who is interested in meditation can become a sannyasin. Now there is no barrier.

We have buried the religion. We have buried anybody to be my successor. We have buried the high priestess of the religion. We are finished with it. Now sannyas is a more open experience. Anybody can be a sannyasin. You can be a sannyasin and nobody will ever know. Sannyas has gone underground.

Q: THERE ARE A LOT OF RUMORS HERE IN THE COMMUNE. IF I MAY ASK, DO YOU HAVE ANY INDICATION THAT YOU WILL BE ARRESTED OR SOME OTHER PEOPLE WILL BE ARRESTED IN THE NEXT FORTY-EIGHT HOURS?*

A:* There are rumors and I am excited. If I am arrested that will be the best thing, because that will prove absolutely that America is not a democracy but a hypocrisy. To arrest a man who has been in isolation.... What he could have done as a crime?

I never go anywhere. I never meet sannyasins. I never go out of this oasis. I have no contacts anywhere. I don't have even a phone. I don't write letters. I don't receive any letters. Such a man, if he can be arrested, will be enough of a proof that there is no basic difference between Soviet Union and America. The difference is just superficial.

And I will fight, because I love the American constitution because it has all human values and respect for individual, for freedom, for expression. So I will fight for the constitution against the dirty politicians who are prostituting it.

So I will certainly want that the rumor is true. I want them to arrest me

(gap in tape between end of Side A and beginning of Side B)

to the whole world my handcuffed by democracy, that innocence is a crime. Crime is being protected and innocence is being arrested.

And all of my sannyasins are going for voluntary arrest. If they arrest me, then they will have to arrest five thousand sannyasins too.

Q: HOW CAN YOU FORCE THESE PEOPLE TO ARREST ALL THE OTHERS?*

A:* Voluntary arrest. Everybody has the right. They want to be with me and they offer themselves to be arrested.

British government was doing it in India. Even in Russia when Zakarov was sent to Siberia, his wife offered voluntary expulsion from the country to Siberia, and they accepted it.

If it can happen in Soviet Russia, why it cannot happen in a democracy?

Q: SO YOUR REACTION WOULD BE KIND OF A PASSIVE, PEACEFUL RESISTANCE IN A....*

A:* Certainly.

Q:... IN A GANDHIAN WAY?*

A:* Not in a Gandhian way. In my own way.

Q: WHAT CAN YOU DO TO AVOID A CONFRONTATION?*

A:* No, I don't want to avoid the confrontation.

Q: IS THERE NOT A CERTAIN RISK THAT SOMETHING WILL HAPPEN...?*

A:* I have always taken risks, and every risk has proved a blessing. So my whole experience of life is for taking the risk.

And this will not happen only in America. My sannyasins will be offering themselves for voluntary arrest all over the world, in Germany too, that either they expel the American embassy from the land or arrest all the sannyasins. They are ready. But we cannot tolerate an embassy of a criminal government.

And this is going to be all over the world. In India fifty thousand sannyasins are going to march to New Delhi before the American embassy, that either no harm should happen to me -- otherwise they are offering to be arrested.

One million people have to be arrested. Perhaps more, because my sympathizers are more, my friends are more, my lovers are more than my sannyasins, and they will all feel that this is going to be a decisive moment.

We cannot let American politicians -- just pygmies -- destroy a constitution which has all the aspirations of humanity. We cannot allow them to betray Abraham Lincoln, Walt Whitman, Emerson, Henry Thoreau. We will fight it -- in our own way.

And why they want to arrest me? Just last night I had an encounter on television with the attorney general. And he could not answer a simple thing. He has declared the city illegal because religion and state are mixed, and that is against American law. So I asked, "Now we have buried the religion. There is no religion any more. Your case is baseless. Now we don't have anything to mix with the state. So your case has gone down the drain. Withdraw it." And he had nothing to say.

So this is the answer. They understand it, that if I am here then they cannot destroy this commune. But they don't understand my ways of working.

If they try to arrest me they will make this commune stronger and they will have to face my sannyasins all over the world. And they will destroy America's image.

So let them. *They* are taking risk. I am not taking risk.

I am really excited, because that is the only experience that I have not had in my life. And this is my last life, so I want to have everything.

Q: WHAT WILL YOU DO WHEN THEY ARREST ONLY THE OTHER PEOPLE, OR SOME FIFTY OR A HUNDRED PEOPLE BUT NOT YOU? WILL YOU MAKE THE SAME OFFER YOURSELF? ASK THEM TO ARREST YOU?*

A:* No. There is no need. I will fight for those hundred people. There is no need for me to offer for arrest. I will fight for those hundred people because they are all innocent.

These people are so coward. I really am amazed; how they are going to face Soviet Union in a confrontation? They cannot face a small commune of five thousand people, harmless, without any nuclear weapons. It would have been absolutely right for them first to interview me, because I was the one who made all the allegations public.

Now the police is here, FBI is here, all their topmost people are here. We have become their host and we are giving them all hospitality, but they have not asked me. On the contrary, I asked them that, "First you should take my interview. That will help you to find out the real criminals."

Four times they made the appointment and four times they cancelled. Fourth time I told them that, "If you cancel the appointment, then I am going to call a press conference and declare that these people have something else in their mind."

And this is what is in their mind: they want now to make a deal with Sheela and the criminal group to give them immunity so that they can dump all the crimes on innocent people who have nothing to do with it. And this way they can destroy the commune.

But they don't know. It is not so easy.

I am going to fight to the very end, and I am asking my attorneys, my advocates, to have a special permission for me that I will be fighting the case myself, directly. I don't want anybody else to fight on my accord. He can assist me, but I will be facing the judges myself.

Q: WHAT DOES IT MEAN FOR YOUR IMMIGRATION STATUS THAT YOU DON'T SEE YOURSELF AS A RELIGIOUS LEADER ANY MORE? OR DO YOU SEE YOURSELF AS A RELIGIOUS LEADER WITHOUT A RELIGION?*

A:* It makes no difference, because I had told the immigration officers in the very beginning -- and we have the tape, they have the tape -- that this is not an ordinary religion like other religions. It is a kind of religiousness.

It is not Christianity, it is not Judaism, it is not something fixed, dead, defined. It is an open and growing experience. It has no belief systems. It gives every individual total freedom, no bondage. So it is difficult for me to call it religion.

But they said, "This is difficult. We have only the category for religion."

So I said, "Then you can put it as a religionless religion."

This is their problem. We are people -- meditative, having all the qualities which religiousness should have except an organized and dead system of beliefs. So we cannot call ourselves religion but we can call ourselves a way of life, a way of religiousness. And if they don't have a category they have to make a category for it, because the law exists for man, man does not exist for law.

We will fight on every issue for every inch. And I enjoy fighting. I have been my whole life a fighter.

When my fight is over here, then I am coming to Germany. You can tell your people there: Get ready.

Q: DO YOU HAVE ANY INFORMATION WHEN THESE ARRESTS ARE PLANNED?*

A:* No, just rumors. I don't think that those cowards have guts to arrest me, because they will have to think what it will mean. They will have to weigh every pro and con. Arresting a person without any crime, without any illegal activity, they will have to think over that whether to take the risk or not.

It is up to them. I don't know. But looking at them and their cowardliness, I can say they cannot have the courage to arrest me. Otherwise they will find a worldwide turmoil against America. It will be peaceful, but

it will be turmoil and it will damage their image.

Anyway, they don't have a very good image. Whatsoever is left will be gone with this. And many of my sannyasins are Americans.

Q: BUT ACTUALLY, UNDER THESE CIRCUMSTANCES -- THEM BEING COWARDS AND ALL THESE KIND OF THINGS -- YOU WOULD PREFER TO BE ARRESTED?*

A:* I will enjoy.

Q: THANK YOU VERY MUCH.*

A:* Good.

The Last Testament, Vol 3

Chapter #11
Chapter title: None

1 October 1985 pm in Sanai Grove

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INTERVIEW WITH PETER WEISSBACH, CJOR RADIO, VANCOUVER; AND MIKE ZIELENZINGER, KNIGHT RIDDER, NEWSPAPERS

INTERVIEW WITH PETER WEISBACH, QUESTLINE RADIO IN VANCOUVER.

Q: YOU'VE MADE RECENT STATEMENTS THAT YOU'RE PREPARED TO SELL BACK ANTELOPE, OR THE CITY OF RAJNEESH, PROPERTY TO THE FORMER RESIDENTS OF ANTELOPE. NOW, IS THAT AN INDICATION THAT YOU'RE NOW PREPARED TO COMPROMISE WITH YOUR NEIGHBORS IN ORDER TO SEEK A RECONCILIATION?*

A:* No. No question of compromise, no compromise of reconciliation, because we don't have any hostility towards them. The people who had hostility towards them, have left. We simply want to leave their homes, their place, their city, and we are going to change its name back. It is not a question of reconciliation; it is simply undoing what the fascist gang in three and a half years while I was in silence, has done to the people around.

Q: YOU'RE NOT CALLED RAJNEESHEES ANY MORE?*

A:* No.

Q: WHAT TERM SHOULD I USE?*

A:* Just friends of Rajneesh.

Q: OKAY. YOUR FRIENDS WILL BE SELLING THEIR INTERESTS IN THE CITY OF RAJNEESH, FORMERLY ANTELOPE, OREGON.*

A:* Yes.

Q: AND, NOW MARGARET HILL -- WHO IS THE FORMER MAYOR OF ANTELOPE, SAID TO PROVE YOUR SINCERITY YOU SHOULD INSTRUCT THE RAJNEESH CITY COUNCIL TO REPEAL THE CITY'S CHARTER THIS YEAR. DO YOU INTEND TO DO THAT?*

A:* No, because she is asking just an absurdity. If we are friends, why we should destroy a city. We will change the name of the city back to Antelope, but the city remains. We are not enemies, and we will hand over the city to the people from whom we have got it. Then it is up to them if they want to repel*, decompose... that is up to them. That is not our business, and that will not be an act of friendship.

Q: YOU'VE ALWAYS MAINTAINED THAT YOU'RE SIMPLY A GUEST HERE IN RAJNEESHPURAM.*

A:* Yes.

Q: NOW, SINCE THE WEEKEND OF SEPTEMBER 14TH, 15TH, IS THAT STILL THE CASE NOW?*

A:* I will always be a guest.

Q: ARE YOU AT ALL INVOLVED ADMINISTRATIVELY OR POLITICALLY AT RAJNEESHPURAM?*

A:* No, not at all.

Q: BUT SOME OF THE STATEMENTS THAT YOU'VE MADE DURING THE PAST TWO WEEKS WOULD INDICATE THAT YOU WERE INVOLVED DURING THE TIME SHEELA WAS HERE. YOU'VE INDICATED THAT SHEELA CONSULTED YOU ABOUT THE PLANS FOR THE SHARE-A-HOME PROGRAM, AND YOU TOLD HER IT WAS PERFECTLY GOOD TO START THE PROGRAM IF MONEY WAS AVAILABLE. IS THAT AN ACCURATE QUOTE?*

A:* I was not involved. And to me, what she had said was not anything political. She had said it is a humanitarian program. And certainly I am interested in humanity. It is not politics. But she was deceiving

me. I have come to know only when I came out of silence and started meeting my people, that it was not Share-Home program, it was just an effort to take over the whole county. It was absolutely political strategy.

Q: YOU'VE PLEDGED TO DECENTRALIZE THE POWER IN THE MOVEMENT'S CORPORATE STRUCTURE, AND THAT YOU'VE SAID, QUOTE: "IT WILL TAKE A FEW DAYS, BUT I WILL MAKE IT DIFFUSED." AND YOU'VE ALSO SAID, QUOTE: "THERE WILL BE SEVERAL CORPORATIONS EQUAL, AND SEVERAL PRESIDENTS OF EQUAL STATUS." YOU MUST HAVE THE POWER THEN TO SAY, "GO DO THIS."*

A:* No. I don't have any power. I have something more than power, that is my love. I can advise my people -- whether they do it or not, it is up to them. But I love them, they love me, and there is a understanding between us which is not of power. I am not ORDERING them to do it. I am simply explaining them that whatsoever wrong has been done, should be undone.

Q: SO YOU'RE THERE TO GIVE ADVICE TO YOUR HEADS OF THE CORPORATIONS...*

A:* Just advice.

Q: BUT IT'S ADVICE, IT'S NOT A DIRECT ORDER.*

A:* No, it is not an order, it is just a advice from a friend.

Q: IT'S BEEN SAID THAT YOUR NEW CORPORATE LEADERS HAVE BEEN REFERRED TO BY SOME SANNYASINS AS THE "BEVERLY HILLS MONEY CROWD." AND CONCERN HAS BEEN EXPRESSED THAT ONCE AGAIN THE POWER HAS PASSED TO A CLOSE-KNIT ELITE GROUP OF FAVORITES. WOULD YOU RESPOND TO THAT, PLEASE?*

A:* They are absolutely wrong, whosoever have been informing you. My own understanding is that the people who were in power all came from poor families, and I HATE poverty. And whenever a poor person gets an opportunity, then he is bound to take advantage to be rich, to be powerful, and that's what happened. So this time, what I have advised to my people -- give power to those who already have enough money, and are no more interested in taking money from you. On the contrary, they will be putting their money in the commune.

And secondly, the people who have taken place, are very creative people. President Prem Hasya, with her husband, had made one of the best movies ever made, GODFATHER. She has a talent and a creativity and intelligence, and has lived as super-rich, so there is no question of inferiority and poverty in her.

Q: THERE MUST BE EXAMPLES OF PEOPLE THAT DO COME FROM THE SIMILAR BACKGROUND OF SHEELA -- IF THAT'S WHAT YOU'RE REFERRING TO -- THAT STILL HAVE COMPASSION FOR THE POOR AND DON'T ABUSE THEIR POWER.*

A:* I have never seen a single person who comes from poverty and gets a chance to be rich, has not misused it.

Q: THESE ALLEGATIONS AGAINST SHEELA AND THE GANG... NOW, THEY MAY HAVE ORDERED THESE CRIMES TO BE COMMITTED, BUT THERE MUST HAVE BEEN A NUMBER OF PEOPLE THAT WERE INVOLVED IN ACTUALLY PLACING THE BUGS AND THE WIRETAPS, ET*

CETERA.

A:* Yes. There have been ...

Q: A SECONDARY ECHELON. HAS ANY ACTION BEEN TAKEN AGAINST THOSE PEOPLE?*

A:* Those twenty people has fled with her.

Q: SO THOSE TWENTY PEOPLE ARE THE ONLY ONES THAT WERE INVOLVED IN THIS MASSIVE PLOT OF WIRETAPPING AND...*

A:* Yes. Only small things other people have done, which are absolutely innocent, because they know nothing about it. If they were told to dig a ditch in which they were going to bug a house... these people had no idea what they are going to do. They don't know anything about wires and electricity, and which wire is electricity wire and which wire is just a bugging device, so they simply dig the ditch. So they have supported in a way, but they are absolutely innocent. The people who *knew* what they are doing, the people who invented the whole bugging system -- and they invented a bugging system, even FBI has accepted that it was far more sophisticated than used by Nixon.

So all those people have gone with Sheela. Only one person had the courage to come back from the middle journey.

Q: WHO WAS THAT?*

A:* One sannyasin, Ava. And she is going to reveal everything about the whole group, because she was the most intimate in the group, and she knows about everything that has happened.

Q: IS SHE THE ONE THAT TOLD YOU OF THE MURDER PLOTS?*

A:* No.

Q: HAVE YOU BEEN INTERVIEWED YET, BHAGWAN, BY THE FBI OR THE OREGON STATE POLICE?*

A:* They seem to be afraid of me. Four times they have, on *my* request -- they have not requested me for an interview, I have requested on the contrary. Four times they made the arrangement and cancelled at the last moment.

Q: ISN'T THAT ONE OF YOUR CONDITIONS THAT THE PRESS BE PRESENT DURING THAT INTERVIEW?*

A:* That was only at the last time. When on the fourth time they cancelled, I said, "Now, this is too much. I am requesting you, in spite you requesting me, and you go on cancelling, so what is cooking behind it? Why are you afraid of me?"

So I had told them, that "Now, a fourth time you cancel it, then I am going to call a press conference and tell everything to the press conference. You are trying to hide something. It seems there is a conspiracy against the commune, by the governor and the attorney general both, to protect the criminals who have

escaped and somehow involve the innocent people. They are trying to arrest one thousand sannyasins who has nothing to do with all those crimes, but just to disrupt the whole community.

Q: THERE'S A RUMOR AROUND THAT THE NATIONAL GUARD IS BEING MOBILIZED IN MADRAS.*

A:* Yes, they are keeping National Guard on alert, and mobilizing it in Madras.

Q: HOW DO YOU KNOW THAT?*

A:* Yes, I know it. I have heard about it. The governor is thinking of declaring a state of emergency in Rajneeshpuram where everything is peaceful and no emergency is needed. Our sannyasins are going to the police on their own accord and revealing whatsoever they know about.

Q: THERE'S ALSO RUMOR THAT YOU'RE TO BE ARRESTED TOMORROW.*

A:* Yes. That I have heard.

Q: HOW WOULD YOU HANDLE THAT? WOULD YOU....*

A:* I would enjoy it.

Q: WHY WOULD YOU ENJOY IT?*

A:* Because that is the only experience in my life which is missing and this is my last life! I'm not going back again. I will not be having another life again. So I would like to have that experience too.

Q: YOU HAVE NOW URGED THE RESIDENTS HERE TO TAKE RESPONSIBILITY FOR THE FUTURE. IT'S UP TO THEM TO GUARD AGAINST SIMILAR EVENTS. DO YOU SHARE ANY OF THE RESPONSIBILITY FOR WHAT HAS HAPPENED HERE?*

A:* No, neither for good or for bad. I don't take any responsibility.

Q: ONE OF YOUR SANNYASINS IN A LETTER TO THE RAJNEESH TIMES SAID, AND I QUOTE: "HE SHOULD HAVE KNOWN. HE SHOULD HAVE SEEN WHAT A MONSTER SHE WAS. HE SHOULD HAVE PROTECTED US. HE SHOULD HAVE DONE SOMETHING" -- REFERRING TO YOU.*

A:* That is the projection of people. I have been insisting that I am not a savior, I am not a prophet, I am not a messenger of God. I am just a human being.

I don't know even that my room was bugged, so how I can know? And I don't see that there is any condition anywhere in any scripture, that if you bug the room of an enlightened person he will know it.

Q: LET ME TAKE YOU BACK TO A QUOTE FROM A DISCOURSE YOU GAVE IN POONA, INDIA. "WHATSOEVER IS HAPPENING HERE IS HAPPENING WITH MY KNOWLEDGE. NOT A SINGLE THING THAT HAPPENS HERE IS HAPPENING WITHOUT MY KNOWLEDGE, SO YOU NEED NOT*

INFORM ME ABOUT THINGS. I KNOW THEM ALREADY, AND THIS YOU HAVE TO UNDERSTAND ABSOLUTELY. I MAY NOT COME OUT OF MY ROOM. I NEVER COME OUT EXCEPT IN THE MORNING AND IN THE EVENING. I NEVER GO AROUND THE ASHRAM, BUT WHATSOEVER HAPPENS IS PERFECTLY KNOWN TO ME, AND IS HAPPENING ACCORDING TO ME. PLEASE DON'T INTERFERE."

A:* Yes. That was a totally different context. But note the fact: it does not imply any esoteric nonsense. It simply means I was seeing my secretary in the morning, in the night, and at any time whenever she wanted to inform me about anything important. No decision was being taken without informing me.

Q: YOU'RE REFERRING TO POONA NOW?*

A:* Yes. It was a totally different context. I was actively participant. Every decision was *my* decision and I was responsible for it. But since I went into silence I dropped all responsibility and all active participation. So I don't know anything what is happening anywhere.

Q: BUT FROM YOUR POINT OF ENLIGHTENMENT, WITH THE CLARITY OF VISION.... BUT SURELY YOU HAD A LOT OF CONTACT WITH SHEELA?*

A:* Not a lot of contact. She was only seeing me each evening -- that too not necessarily every day.

Q: BUT YOU'VE KNOWN HER SINCE SHE WAS WHAT...? SIXTEEN?*

A:* No. I have known her only when she came to me in 1970.

Q: WELL, THAT'S 15 YEARS. DID SHE INDICATE TO YOU BY ACTIONS OR VERBALLY THAT SHE WAS NO LONGER HAPPY HERE? DID YOU GET ANY SENSE OF WHAT WAS ABOUT TO HAPPEN ON SEPTEMBER 14?*

A:* No. That was... I was becoming aware that she's not happy here.

Q: HAD SHE VERBALIZED THAT TO YOU?*

A:* No. Just I could see it. Everybody was so happy because I started speaking again. They were ecstatic, and she was sad. She was the only person who did not want me to speak, because if I'm speaking then she is useless. She had all the power because she was representing me. So it was natural. I could see it that she's becoming sadder. And then she started travelling in Europe, in Australia, in other communes, and any excuse and she will simply rush. And I knew the reason: *there* she was still have the same power; she was representing me.

Q: I INTERVIEWED SHEELA AUGUST 22. SHE WAS VERY CLEAR TO ME AT THAT TIME THAT SHE WAS NOT HERE FOR ENLIGHTENMENT AT ALL. SHE WAS NOT INTO THE SPIRITUAL ASPECT AT ALL. SHE WAS HERE PURELY AND SIMPLY BECAUSE SHE LOVED YOU -- WHATEVER HER DEFINITION OF LOVE WAS, BE IT CONDITIONAL OR UNCONDITIONAL. NOW WHY WOULD SOMEONE LIKE THAT BE YOUR PERSONAL SECRETARY? THAT'S THE DIFFICULTY I HAVE UNDERSTANDING.*

A:* Yes, I will make it clear. Your difficulty is very simple.

She was not interested in enlightenment. She was not interested in any spiritual growth -- that I knew from the very first moment I saw her. In fact, that was the reason she was chosen to be my secretary.

Because the people who are interested in meditation, who are interested in spiritual growth, are not on the earth; they are spaced out. And she was very pragmatic, very practical naturally. And a secretary needs to be that. She was chosen actually for that reason, because there was no chance of her spiritual growth in this life. But she was capable of doing practical things, and she was very pragmatic to deal with situations which the spiritual kind of person is not capable.

Q: BUT IN YOUR DISCOURSES YOU HAVE SAID THAT YOU'RE LOOKING TO MERGE WESTERN MATERIALISM WITH EASTERN SPIRITUALLY.*

A:* Right.

Q: YOU HAVE SAID THAT YOU WANT TO MERGE BUDDHA AND ZORBA, TO COME UP WITH THE NEW MAN. SO I HAVE DIFFICULTY UNDERSTANDING ONCE AGAIN WHEN YOU SAY THAT EVERYONE WHO IS MEDITATING IS SPACED OUT. SO REALLY WHAT YOU'VE DONE IS YOU'VE GIVEN A DICHOTOMY AGAIN.*

A:* No. I've not given a dichotomy....

Q: YOU ARE, BECAUSE YOU'RE SAYING THAT SPACED OUT PEOPLE CANNOT GO GET THESE THINGS DONE, PRAGMATIC PEOPLE LIKE SHEELA CAN.*

A:* I know it, because simply the people who are interested in meditation -- in going in -- are not interested in fighting in the courts, in fighting with the politicians. That is not their interest, they are not political, and they are not interested in unnecessarily wasting their time.

Once they become attuned to their inner being, they will become settled, they will become centered, and then it will be possible for them to deal with these realities also.

But at *that* moment when I came to America, I had only twenty people with me. Within those twenty people Sheela was the only person who has lived in America, who knew America perfectly well -- the American mind, the American politics -- and she was the most practical person out of those twenty people. They were all significant in their own jobs. Whatever they were doing, they were perfect, but the job of a secretary was a totally different one. And I had chosen her simply because she is always going to remain a Zorba. She is not going to become a Buddha. So for the time being, let her be the secretary.

Now my new secretary is both: has the potential of being a Zorba, and has the potential of being a Buddha. But now the commune is settled; the work of the Zorba is finished.

Q: WHEN DID YOU RECEIVE SHEELA'S LETTER OF RESIGNATION?*

A:* She just informed me.

Q: VERBALLY?*

A:* Not verbally... with somebody, her second, Savita, who used to work in her place when she was not here.... And mostly she was not here since I started speaking.

Q: SO SAVITA WAS THE ONE THAT INFORMED YOU THAT SHEELA WAS LEAVING?*

A:* She informed me that Sheela is sending her resignation. So I waited for resignation; it never came to me. She left, and left the resignation in the office.

Q: WHEN WERE YOU TOLD BY SAVITA THAT SHEELA WAS GOING TO RESIGN? DO YOU REMEMBER THE DAY*?*

A:* Just the day before. And that too ...

Q: COULD THAT BE FRIDAY THE 13TH?*

A:* Whenever she left, just day before of it. And that too she deceived, because she said that she has cold, that's why she cannot come. So after three, four days when her cold is gone, she will come to see me and explain the whole thing.

Q: SO YOU HAVE NOT SEEN HER SINCE SHE LEFT...?*

A:* No I have not seen....

Q: SHE DID WRITE A LETTER TO YOU.*

A:* She did write a letter to me, in which she wrote nothing about leaving. She simply wrote that "I am not feeling so excited coming back here as I used to feel before. On the contrary, I feel more excited in Australia, in Europe, in India. I don't know the reason." That much was the content.

And I told Savita, give Sheela my message that there is nothing much in it. The simple fact is that because I'm speaking again, here she has to become an ordinary sannyasin again. In these three and a half years her ego has blown too much -- that is what is hurting. And if she wants proof I can come to Europe, I can come to India, I can come to Australia, and then there will also be no excitement. This excitement is nothing but becoming a celebrity: being on the radio, being on the television, being on the newspapers. So just try to understand that this is only an ego trip. And she deceived me, that she is going to stay three or four days. Next day she immediately left.

Q: WHEN DID YOU START TO BECOME AWARE OF SOME OF THE CHARGES THAT YOU SUBSEQUENTLY MADE ABOUT HER ABOUT THE POISONINGS*?*

A:* Only when she left, because these simple people were so much afraid of the group. They had in these three years forced people who were intelligent, more capable than them, were not ready to surrender to any stupid order....

Q: SHE LEFT ON THE AFTERNOON ABOUT QUARTER TO SEVEN*.*

A:* Yes... And immediately, immediately things started coming up, because not only she left, she left with the whole gang.

Q: AND THEY STARTED LEAVING BETWEEN THE 14TH AND 15TH. BUT DID THE SANNYASINS START TO COME TO YOU, AND WHO STARTED COMING TO YOU?*

A:* Who? Nobody comes to me.

Q: BUT HOW DID YOU FIND OUT ABOUT THE WIRETAPPING, THE BUGGING?*

A:* My physician comes to me, my caretaker comes to me, my new secretary comes to me, and from them I started getting all the news. They started... the whole day sannyasins were coming.

Q: WERE YOU TALKING DIRECTLY TO THE SANNYASINS WHO WERE MAKING THE ALLEGATIONS, OR WERE YOU GETTING YOUR INFORMATION ...*

A:* No.

Q:... THROUGH YOUR DOCTOR AND THROUGH YOUR PERSONAL SECRETARY?*

A:* I was not talking directly to sannyasins.

Q: SO DID YOU COMPILE ALL OF THIS INFORMATION THEN ON SUNDAY, SEPTEMBER THE 15TH?*

A:* Yes.

Q: AND THEN YOU WENT PUBLIC WITH IT THE FOLLOWING MORNING.*

A:* Yes.

Q: BUT SINCE YOU WERE DEALING WITH WHAT WOULD BE CALLED IN CRIMINAL LAW, HEARSAY EVIDENCE...*

A:* Yes, it was hearsay. That's why I'm not a witness to it.

Q: SO YOU HAVE NO FIRSTHAND KNOWLEDGE OF THESE THINGS?*

A:* Not even thirdhand! But I wanted to know the government and the police that this is the rumor all over the commune, and you should come in and look into the facts. And whatever I have alleged, they have found proof for everything.

Q: THEY HAVEN'T SAID TOO MUCH YET HAVE THEY?*

A:* No. They are not saying anything because they are waiting for the governor and attorney general to decide their minds -- whether they want to protect the criminals or whether they want to protect the innocent

people.

Q: THERE WAS SOME CONFUSION IN THE REPORTING, IN THE RESEARCH I DID, IN TERMS OF DRUGS BEING ADMINISTERED OR POISON, AND WHETHER THE DRUGS WERE BEING USED IN ALL RESTAURANTS AND EATERIES IN RAJNEESHPURAM. WHAT WERE YOU SAYING, THAT SELECTED DISHES WERE BEING POISONED OR DRUGGED? WHAT EXACTLY, WHAT ALLEGATION WERE YOU MAKING? MAYBE YOU COULD TELL US.*

A:* Perhaps the food was drugged.

Q: ALL THE FOOD THROUGHOUT RAJNEESHPURAM?*

A:* Not all the food. Not the food for the people of Rajneeshpuram, but the food for the street people must have been drugged. They were kept drugged, so that up to the election day they don't escape, and they become almost a zombie, so that on the election day they do whatever is told them to do. And so much drugs was ordered....

Q: WHAT KIND OF DRUG?*

A:* ASIDE What is the name of the drug?

(SOMEONE ANSWERS) HALDOL.

A:* Haldol.

Q: DO YOU KNOW WHAT THE EFFECTS OF HALDOL ARE?*

A:* I don't know because I am not a druggist.

Q: YOU ALSO SAID THAT AS MUCH AS FORTY-THREE MILLION DOLLARS MAY HAVE BEEN SITTING IN A SWISS BANK ACCOUNT IN SHEELA'S NAME. HAS THAT BEEN PROVED YET?*

A:* Yes. The woman who has informed it used to be Sheela's secretary.

Q: SHE'S FOUND IT NOW? THIS BANK ACCOUNT HAS BEEN LOCATED?*

A:* Yes, she has informed by a letter -- she is dying by a cancer in California -- she has informed. As she heard about this whole thing, she informed about these forty-three million dollars. She knows the bank, the bank account number, and she is going to come to give us full information about everything. And we are watching *each* bank in Switzerland. Near one bank, one of Sheela's gang is continuously moving around.

Q: SHEELA, OF COURSE, DENIES THIS CHARGE, AS YOU ARE NO DOUBT AWARE.*

A:* She will deny, of course, unless she is found guilty, that's natural. But from where she is getting

fifty thousand dollars to waste per week?

Q: I SAID, DER STERN MUST BE PAYING HER SOMETHING FOR THE INTERVIEWS SHE'S GIVING NOW.*

A:* Fifty thousand dollars per week? Stern can pay that?

Q: I DON'T KNOW. BUT THAT (INAUDIBLE)*

A:* No, you just inquire. If they can pay, then I can make many of my people lie and just pay! Whatever they want, my people can lie.

Q: WITH RESPECT TO THE SWISS BANK ACCOUNT, ARE YOU AWARE THAT IN THE OREGONIAN OF SEPTEMBER 23RD, MARIA GRAZIA MORI*, FORMERLY A SANNYASIN NAMED DEEKSHA....*

A:* Yes, she is also coming back.

Q: WHEN SHE HELPED YOU RUN YOUR BUSINESS AFFAIRS IN INDIA AND THE U.S., SHE SAID IN A JUNE 26TH INTERVIEW THAT SHE WAS PRESENT WHEN SHEELA DISCUSSED A SWISS BANK ACCOUNT WITH YOU. AND THE CONVERSATION TOOK PLACE IN MONTCLAIR, NEW JERSEY IN JUNE OF 1981. NOW, MORI* SAID SHEELA TOLD YOU SHE'D DEPOSITED* A MILLION DOLLARS FOR YOUR BENEFIT. TO WHICH YOU SUPPOSEDLY REPLIED "ONE MILLION?" GIVING THE DISTINCT IMPRESSION THAT THE SUM WAS FAR TOO LOW. AND MARIA THEN SAID SHEELA QUICKLY REASSURED YOU THAT THE ONE MILLION WAS ONLY A BEGINNING BALANCE. CAN YOU COMMENT ON THAT?*

A:* No. I don't know anything. Deeksha is coming back, because Deeksha was thrown away by Sheela. Everybody who has been thrown away by Sheela has been telling to INS people, all kinds of things. Now let them come here.

Q: SO YOU WERE NEVER INVOLVED IN JUNE OF '81 IN THAT CONVERSATION WITH DEEKSHA AND SHEELA?*

A:* No. But I knew this. Later on, Sheela herself has said that "Any moment you can be deported, so we are putting some money in a Swiss Bank. It is for you, but it is in my name -- Sheela's and Savita's name."

I said how much is the money? What is the Bank and what is the bank account number? If it is in my name at least this much I should know. She said "I have forgotten, I will have to look and find it out." And since then she has not seen me.

Q: WHEN DID YOU ASK HER ABOUT THAT INFORMATION, WHERE THE BANK ACCOUNT WAS LOCATED? WHAT DATE?*

A:* This is just the last time she saw me. Must have been before she went to Mexico to commit bigamy. She has an American husband here, and now because she was planning to escape from here....

Q: THIS IS THE MARRIAGE TO DIPO, IS IT?*

A:* Yes. With Dipo she got married somewhere in Mexico. Both have committed bigamy because Dipo has an American wife here, and she has an American husband here, and this is something absolutely ugly. She was sleeping with Dipo one night, sleeping with Jayananda another night. That way it was divided. I came to know only later on that this was the division. She never wanted Jayananda, and one sannyasin has come with the information that first they wanted to kill Jayananda.
(Tape side B)
So she went to Mexico somewhere.... I'm not good at about dates and days ...

Q: IT WAS TOWARDS THE END OF NOVEMBER AND I THINK....*

A:*... sometimes she went there. That was the last time she saw me....

Q: AND SPOKE TO YOU ABOUT IT....*

A:* Yes. She spoke about it, but she never gave any information. And Savita on the last day, she was not going -- that's the impression she gave to me, that she's not going with these people. In fact, she was thinking to take charge of Sheela, because she was the second person, and I was perfectly happy. I said okay, you can take charge if Sheela is going and she wants to go, we don't prevent anybody. You can become my secretary and you can take the charge. I asked her about the Swiss Bank account because that money belongs to the commune and I don't need it, for the simple reason that I'm not going from America anywhere.

So she said that 'tomorrow morning I will bring the whole information.' Even she would not say how much money, and I don't think that you can forget that it is $43 million. It is impossible to forget that big money. And the second morning she also disappeared. She never came back because now she is afraid that now she has to bring that information to me.

Q: WOULD YOU RESPOND TO SOME OF THE QUOTES THAT SHEELA HAS GIVEN? SHE SAYS, "I TOLD BHAGWAN OFTEN ENOUGH THAT WE COULD NOT AFFORD TO BUY ALL THOSE EXPENSIVE ITEMS, AUTOS AND SUCH FOREVER, OR I WOULD HAVE TO TAKE BREAD AWAY FROM THE PEOPLE."*

A:* It is absolutely nonsense!

Q: SHE SAID THAT HER DISENCHANTMENT BEGAN WITH YOU A YEAR AND A HALF AGO WHEN YOU ASKED HER TO GET YOU A $2.5 MILLION WATCH. IS THAT TRUE?*

A:* It is absolutely nonsense because I have so many watches, and I don't use those million watches. What I use is my own sannyasins' make, and this is the cheapest watch you can find in the whole world, and the best! And these are not diamonds, these are simple poor stones, and I'm not using any of her watches that she has brought.

Q: SHEELA BROUGHT THOSE FOR YOU?*

A:* Yes.

Q: SHE ALSO SAID THAT YOU THREATENED TO LEAVE YOUR BODY WHEN SHE TOLD YOU SHE WOULD NOT BUY YOU ANOTHER ROLLS ROYCE.*

A:* What anybody can think. I have never even gone even once to look at the garage where 90 Rolls Royces are there. And what I'm supposed to do with 90 Rolls Royces? Only one Rolls Royce I use one day for one and a half hour.

Q: I WAS GOING TO ASK YOU THAT....*

A:* And I had told.... No, my people had wanted to bring those things to me and Sheela is wrong that I had demanded anything from her.

Q: SO WOULD SHEELA HAVE ACCEPTED THOSE CARS ON YOUR BEHALF? OR WAS IT UP TO YOU TO SAY YES OR NO?*

A:* No. People has been bringing things. They know I use only two things, either a car or a watch. Otherwise I don't use anything. Everything is made by my sannyasins and now I have informed everybody nobody should bring a watch because now my people are making watches, so that is finished. Soon we will be making Rolls Royces, then that is finished!

Whatever was being brought in my name, I don't accept any gift, I don't own anything. There are Trusts for everything. Cars goes to the Cars Trust which belongs to the commune. It is commune asset. Watches go to Jewelry Trust, which is a commune trust, that belongs to the commune and it is an asset to the commune. And I'm not the only one that they offer the watch for me to use, in the morning and the evening, because the whole day I don't need. They have given hundreds of sannyasins who need watches, costly watches. All the sannyasins have cars available, buses available, aeroplanes available. And I have told to the president of the Car Trust that it will be good that you distribute all these cars to different corporations so other sannyasins can use. One car you can save for me, that is enough, because I use one and only one type.

Q: LAST NIGHT YOU RENOUNCED YOUR RAJNEESHISM AND THE RELIGION. BY EXTENSION ARE THERE NO LONGER SANNYASINS?*

A:* No. Sannyasin is a totally different thing. It has nothing to do with Rajneeshism. Sannyas simply means they have accepted a way of meditation and a life of joy and rejoicing. It is accepting to create your life into a blissfulness. So sannyas is a totally different thing. Sannyasins will continue. I have dropped all outer symbols of sannyasins. If they want to keep them, it is up to them. From my side I have dropped. They don't need any mala. They don't need red clothes. All that I would like.... My advice to them, that if you are a sannyasin, that meditation is the only essential thing that you should carry.

Q: BUT IN OUR LAST INTERVIEW YOU WERE SAYING THAT YOU HAD THE ONLY RELIGION.*

A:* That is true.

Q: NOW YOU SAY YOU HAVE NO RELIGION.*

A:* That is true because the only religion has done its work. Its work was to destroy all the religions. To cut their roots. And in my 400 books I have managed to cut every root of every religion, destroyed all their arguments and not a single religion has come up to encounter me. So the function of the new religion is

finished.

Q: SO YOU ARE NO LONGER A RELIGIOUS LEADER?*

A:* No.

Q: WHAT SORT OF IMPACT IS THAT GOING TO HAVE ON YOUR APPLICATION FOR A GREEN CARD?*

A:* No implication.

Q: ONE OF THE GROUNDS THAT YOU'RE APPLYING, AS I UNDERSTAND IT, WAS ON THE GROUNDS OF BEING A RELIGIOUS LEADER.*

A:* I had told them also at that time that...

Q: WHO IS THEY?*

A:* I mean INS people... that I am not a religious leader in the sense you think Christianity, Hinduism, Mohammedanism. My religion is totally new, a religionless religion. It has no dogma, no creed, no catechism. It gives freedom to the individual, not a bondage, not a conditioning. It is really a program of deprogramming. And I am simply teaching my people methods of meditation, and I still am a teacher of meditations.

Q: PEOPLE ARE SAYING THAT THINGS AREN'T WHAT THEY APPEAR; THREE POSSIBILITIES WHAT'S GOING ON HERE.*

A:* Go by each.

Q: FIRST ONE: YOU ARE TRYING TO RESUSCITATE A DYING ORGANIZATION BY MAKING SHEELA THE SCAPEGOAT.*

A:* There has been no organization before Sheela. She made the organization; I am simply killing it. I am not resurrecting any organization. I am against all organizations.

Q: THE SECOND IS: THIS IS ALL A SMOKESCREEN FOR YOUR IMMINENT DEPARTURE FROM THE U.S.*

A:* That is absurd, because I am never going to leave U.S. U.S. can leave me, but I am not going to leave U.S.

Q: AND THE THIRD: THAT YOU ARE NAIVE ABOUT WHAT HAS HAPPENED.*

A:* That is true.

INTERVIEW WITH MIKE ZIELENZINGER FROM KNIGHT RIDDER NEWSPAPERS.

Q: IF THE MISSION OF THIS, NEW 'RELIGIOUSNESS WITHOUT THE RELIGION', IS TO PROVOKE AN INWARD JOURNEY BY YOUR SANNYASINS, WHY THE NEED FOR A COMMUNE AND THE ORGANIZATION?*

A:* To go inwards is the most difficult journey in the world. It needs a certain atmosphere, a certain milieu. The commune creates it.

Q: BUT THE COMMUNE IS ALSO A POLITICAL ENTITY IN ...*

A:* No!

Q: PEOPLE ARE BROUGHT TOGETHER.*

A:* People are simply here as individuals, not as parts of an organization.

Q: BUT YOU HAVE A VARIETY OF ORGANIZATIONS THAT TAKE CARE OF THE VARIOUS ACTIVITIES OF THE GROUP HERE.*

A:* Those are functional, just like post office. I mean, it is not... it does not become a religion, it does not become a communist party. It is just functional. Few people take care of the food, few people take care of the roads. That does not mean that they can become fascist rulers.

Q: THEN HOW COULD THIS FASCIST RULE GROW UP IN YOUR MIDST?*

A:* Because I was in silence and isolation. That became an opportunity.

Q: YOU HAVE DISCUSSED OFTEN THE SENSE THAT DOUBT AND THE ABSENCE OF FAITH ARE VERY IMPORTANT. HOW COULD IT BE SO THAT SO MANY OF YOUR FRIENDS COULD LET THIS HAPPEN?*

A:* It is one of the paradoxes of human life. The more I tell them, that "Don't trust me, don't believe in me, just try to understand me, that's enough, every decision has to be taken by you," but the more I say don't believe in me, the more they love me and the more they trust me. Now it is such a problem that there seems to be no way out of it.

Q: SO WHAT DO YOU DO?*

A:* I go on saying, don't believe me, and they go on trusting me. It is something like if you have heard about Bertrand Russells' paradox. One great mathematician was working on a thesis to prove that mathematics is a complete science -- the only complete science. And Bertrand Russell sent him a small puzzle, that "Before you publish your book, please answer this puzzle." The puzzle was that every library of the nation is told to make a list, a catalog of all the books in the library. Make two catalogs, one will remain

in the library, and the other has to be sent to the central library of the country.

Now the question arose in one of the librarian's, "What we have to do about this one catalog that remains in the library, whether to include it in the catalog or not? Because it is book *in* the library, and all the books have to be included in the catalog." He was very much puzzled. He inquired the central library what to do. The central library was itself in a great puzzle, because they were making two catalogs -- one that was going to be in the central library and one that was going to the king.

The same question was again there: what to do with the catalog in the library. You cannot put it in the other catalog, because it is only a catalog. But you have to put it because it is a book also, and it is in the library.

The mathematician who was working on the thesis was Godel, one of the greatest mathematician of this century. Because he could not solve his problem, he did not publish his book. And this is my problem also. There are only two ways: either I have to say, "Don't believe in me," but the more I say it, the more they trust me. The other is, I should start saying, "Believe in me," which all other religions are doing, and they will believe in me. So what I am supposed to do?

Q: IF THE WORK HERE IS ONGOING, AND THE CONDITIONS ARE CONTINUALLY IN THE FLUX OF GROWTH ...*

A:* It will be continuously in flux always.

Q: HOW CAN YOU DESTROY THIS RELIGION THAT GREW UP WITHOUT YOUR KNOWING?*

A:* I have destroyed it!

Q: I DON'T KNOW HOW WELL UNDERSTOOD THAT NOTION IS, BECAUSE YOU HAVE SAID IT. I SEE EVERYBODY IS STILL WEARING MALA TODAY.*

A:* That is up to them.

Q: AND I UNDERSTAND YOU GAVE PEOPLE AN OPTION ABOUT THAT.*

A:* Not even option, because if I give the option, that too becomes my order. I have simply made them free. Now it is their what they want to do. If they are wearing the mala, it is no more symbolic, it is only an ornament.

Q: YOU'VE SAID THAT IT IS IMPORTANT TO HAVE FREEDOM FOR THE INDIVIDUAL. HOW COULD A STATE OF BONDAGE BE CREATED AMONG YOUR MOST DEVOUT FOLLOWERS? DOES THAT NOT ATTACK THE VERY ROOT OF THE BELIEF?*

A:* No, because nobody can predict the future of anybody. The future is unpredictable, and future is open. Somebody may be very loving to you today, and may turn out tomorrow just the opposite. You could have never thought that this man can be so full of hate towards you, but love turns into hate very easily.

Q: DO YOU FEEL A SENSE OF BETRAYAL ABOUT THOSE WHO'VE LEFT YOU?*

A:* No. Because I don't expect any faith in me, so there is no question of betrayal. Jesus felt betrayed, because he was asking for faith. I am not asking for faith, so nobody can betray me.

Q: BUT EVEN FRIENDS CAN FEEL BETRAYED.*

A:* No. There is no question of betrayal, because friends don't expect faith. A real friendship is unconditional. I don't have any condition, so if somebody turns my enemy, it is his freedom. It was his freedom to be a friend; it is his freedom to be an enemy. It in no way betrays me or disappoints me. I respect the individual whether he loves me or hates me -- it makes no difference.

Q: WHAT WAS YOUR MOTIVATION, IF ANY, ABOUT BREAKING YOUR SILENCE, OR WAS IT JUST THE RIGHT TIME, SAY EXISTENTIALLY?*

A:* It was because the only three persons who were capable of approaching me, other than Sheela, were my physician, my dentist, my caretaker... My caretaker was poisoned in a cup of tea in Sheela's house. Then my physician was poisoned in the same way, in Sheela's house, in a cup of coffee. They both told me, but the doctors and the medical center could not find any detectable poison in their blood, so the thing was dropped. They just rested two, three days and became okay. Then my physician was injected.

Q: YOU WERE STILL SILENT AT THIS POINT?*

A:* No, I started speaking, after these two poisons, I started speaking.

Q: WHEN THE FIRST TWO POISONING OCCURRED YOU WERE STILL SILENT.*

A:* Yes, that was me... to me a certain sign that something is going wrong somewhere, and I have to be in the open, and I have to see my people, and I have to be available to them.

And it was in a meeting where I was speaking -- ten thousand sannyasins were there, and he was injected from the back. He immediately pulled his robe and showed to people the blood, the mark of the injection. And now a sannyasins has testified before the FBI that he is a witness that who was the person who did it -- a woman sannyasin, Shanti Bhadra who has also escaped with Sheela.

And after this accident, we took the physician, my physician, to Bend Hospital. There, also they said that there is no disease, the sickness is unexplainable. The only thing can be said, is that some kind of poison which is not detectable, has been given.

Q: WHEN THE FIRST TWO INCIDENTS OCCURRED DID YOU BELIEVE WHAT WAS SAID TO YOU? WEREN'T YOU SURPRISED?*

A:* No, I simply was shocked. Shocked that anybody in the commune will think of poisoning our own people. And when Sheela left, in her room were found literature on poisons, and a particular poison underlined, which is indetectable.

Q: BUT THERE WAS QUITE A PERIOD OF TIME BETWEEN THE INITIAL REPORT IN YOUR PERIOD OF SILENCE, ABOUT BEING POISONED, AND SHEELA'S DEPARTURE.*

A:* Yes. There was a quite...

Q: HOW COME YOU DIDN'T EITHER ACT SOONER, OR ACT MORE ON YOUR SUSPICION?*

A:*... just this much was not enough. And there was no solid grounds. Even the doctors cannot say solidly that it is poison.

Q: DID YOU ASSUME AT THAT POINT THAT SHEELA WAS INVOLVED?*

A:* I suspected, because Shanti Bhadra was her right hand.

Q: WHAT WOULD'VE BEEN HER MOTIVATION IF YOU WERE STILL SILENT? YOU'VE SAID PREVIOUSLY THAT AS YOU BROKE YOUR SILENCE, SHEELA COULD SEE HER POWER EBBING AWAY. WHY DO THIS EVEN WHEN YOU'RE MAINTAINING YOUR SILENCE, WHEN SHE'S STILL THE LEAD SPOKESMAN AND AWARDED* WITH ALL THE TELEVISION TIME?*

A:* No, she has booked those things already before, and she continued. But once I started speaking, she started moving more to Europe, to Australia, to India, Singapore. She started avoiding me. But people remained silent still, because the whole group of Sheela was still here. They were on all top posts, and people were afraid because they knew these people had even killed.

They have burned the planning office in Wasco county. They have killed a share-home street person by giving him overdose of poison. So they were simply afraid. But the moment she left, just within one day hundreds of sannyasins opened their mouth, and they started saying what they know about.

Q: YOU'VE ALREADY SAID TO ME, TO OTHERS THAT SHEELA WAS NOT A MEDITATIVE SORT, BUT CERTAINLY THERE WERE OTHERS WHO WERE, THAT YOU COULD ON THE ONE HAND BE A DEVOUT SANNYASIN AND ON THE OTHER HAND CARRY OUT THESE ACTIVITIES. DOES THIS NOT MAKE YOU QUESTION SOME OF YOUR OWN TEACHINGS, OR HOW YOUR TEACHINGS HAVE BEEN INTERPRETED?*

A:* No. Because I had chosen Sheela, and she has done her work. This is only a small wrong side of her being that came into light. Otherwise, she has made the commune -- which was not an easy job to make a place for five thousand people. Houses... there was only one house when we purchased the place. There was no reservoir; now we have reservoir, we have enough water. We have enough houses, all the houses with modern equipment, all are centrally air-conditioned. She did *much*, and she did much good. For that, she should be credited.

Q: AND YOU YOURSELF LOOKING BACK, HAVE NO PERSONAL DOUBTS ABOUT... YOURSELF, OR YOUR ROLE, OR THE WAY YOUR TEACHINGS HAVE BEEN INTERPRETED BY OTHERS?*

A:* No, it has nothing to do with my teachings, because she knew nothing of my teachings.

Q: SHE PARADED AROUND AS IF SHE DID, AND YOU NEVER INTERFERED.*

A:* She was working well, and for that my teachings were not needed. She was making good roads, she was making good arrangements for food, she was making arrangements for clothes for five thousand people -- and at festival for fifteen to seventeen thousand people. She was able to manage perfect well everything she did. Ninety-nine percent credit of the commune goes to her. Just that one percent that has come into light....

Q: BUT SHOULDN'T SOMEBODY HAVE SPOKEN UP ABOUT THAT ONE PERCENT? SHOULDN'T SOMEONE HAVE PREVENTED THIS FASCIST GANG -- AS YOU CALL IT -- FROM BEING CREATED?*

A:* It was difficult. The people who could have spoken, she threw them out before they could have spoken or even thought about it. In the very beginning of the commune, those people were thrown out. She had chosen the group of all new people, who were devoted to her.

Q: BUT THE HUNDREDS WHO CAME TO YOU AFTER SHE LEFT, WHY COULDN'T THEY HAVE COME TO YOU BEFORE SHE LEFT?*

A:* People have been coming to me in thousands.

Q: BUT ONLY AFTER THE FACT.*

A:* No, even before Sheela. But in these silent years nobody was allowed to come, it was my decision that nobody should interfere in my silence. It is my freedom to speak or not to speak.

Q: DO YOU THINK THAT WAS, PERHAPS A MISTAKE? -- OF AT LEAST BEING SO SILENT AND SO REMOVED FOR SO LONG?*

A:* No. It gave her certainly an opportunity, but it is not my responsibility. If it is my responsibility, then Adolf Hitler and second world war is also my responsibility, because why I was not born there?

Q: YOU DISCUSSED BEFORE -- AND I DON'T KNOW IF YOU WERE JOKING, BUT I SUSPECT YOU WERE NOT -- ABOUT SANNYASINS WHO ARE SPACED OUT IN THEIR OWN MEDITATION. COULD IT NOT BE THAT THIS STATE OF BEING SPACED OUT WOULD INTERFERE WITH THEIR ABILITY TO CONFRONT A WRONG IN THEIR MIDST.*

A:* No, there is no problem. There are working perfectly well, they are working totally. But they are not concerned with politics, ambition. They worked, they loved, they danced, they went to sleep. And Sheela had this opportunity to create a fascist group, and she managed everything to be done by these twenty people. She did not involve many people in the crimes, because then there is a possibility of leakage. Only these twenty people -- and because they were all involved, nobody will open his mouth, because he was also involved.

So it became a situation in which you cannot say anything, because you have also committed something. She managed everybody to commit some sin, some crime, so the group became solid and nobody was going to say anything about it -- only one woman really courageous, has come out. She had also gone with them, but returned from Seattle back. She told, that she cannot live with all this crime and guilt her whole life, it is better she will go to the commune and say everything.

Q: BUT THIS WAS SUPPOSED TO BE AN IDEALISTIC PLACE, AN IDYLLIC PLACE. DOES NOT ALL THIS EVIL ENERGY....*

A:* It is nothing evil, or nothing special, particularly in a country like America where twenty percent presidents are assassinated. If Sheela killed a hobo, do you think it much of a evil -- in America? Where every day all kinds of crime are committed?

Q: ARE ETHICS RELATIVE?*

A:* What ethics exists in America? Do you have anything called ethics?

Q: I DON'T SPEAK FOR THE U.S. AS A COUNTRY, BUT SOME INDIVIDUALS HAVE ETHICS, YES.*

A:* So I can present you thousands of individuals here who have ethics, but that does not mean... What Nixon did? Is it not the whole America responsible for it? You had chosen him to be the president....

Q: WE ALSO FORCED HIM OUT; SHEELA LEFT OF HER OWN VOLITION.*

A:* So that seems to be she is more ethical!

Q: IS SHEELA PART OF A FASCIST GANG, OR DID SHE MAKE ONE SMALL MISTAKE? NINETY-NINE PERCENT OF WHAT SHE DID, YOU SAID WAS QUITE GOOD. WHICH IS IT?*

A:* Fascists, also have done much good. I think we always try to think somebody as completely white, and somebody as completely black, and that is a wrong way of thinking. Everybody is a mixture. Even Adolf Hitler has done many things which are good. In fact, he has created a road in America... in Germany, for which he should be remembered in the whole history -- just for that road, because no such road exists anywhere in the world.

So it is a question of relativity. Relatively, Sheela has done much good to the commune, but that does not mean that we are going to protect her illegal acts. Whatever good you have done, we will give you the credit for it, but whatever wrong you have done, you will have to suffer for it.

Q: WHAT PREVENTS SOMETHING LIKE THIS FROM HAPPENING AGAIN? YOU'VE DISCUSSED THE DECENTRALIZATION OF POWER. DO YOU FEEL AS IF YOU NEED TO BE MORE INVOLVED IN THE RUNNING OF THIS PLACE?*

A:* No. I don't feel more involved. I can do more without involvement, because then I am more impartial and everybody can listen and understand me, because I am not in favor of anybody. I am just explaining a situation, and they can find out a way, and I can simply watch that things go right. And they have started going right.

Q: YOU WILL WATCH IN A WAY THAT YOU WEREN'T WATCHING BEFORE. OR WILL IT BE THE SAME?*

A:* No, in the isolation I was not even watching. I was not at all here.

Q: ALTHOUGH PARENTHETICALLY, WE ARE TOLD THAT YOU DID HAVE DISCUSSION FROM TIME TO TIME WITH SHEELA AND PERHAPS ONE OR TWO OF YOUR OTHER AIDES, ABOUT ACTIVITIES AND EVENTS.*

A:* Only if something very important was there and Sheela could not handle it, or needed my advice,

then. But only in emergency cases, otherwise not.

Q: BUT THERE'S NO GUARANTEE THAT THIS WILL EVER HAPPEN... THAT THIS COULDN'T HAPPEN AGAIN.*

A:* No, there can never be any guarantee for anything.

(Tape side C)

Q: DO YOU FEAR THAT SANNYASINS -- ESPECIALLY THOSE WHO DON'T LIVE HERE -- WILL BECOME DISCOURAGED WITH WHAT'S HAPPENED HERE, OR ABANDON THE RELIGIOUSNESS.*

A:* No, because more and more sannyasins are coming. And now they are feeling more freedom, more joy, and nobody is sitting on their head. And the people who had left because of Sheela, are from all over the world are writing that they want to come back because they miss the commune. It was only because of Sheela that they had to leave.

Q: YOU SAID YOU WANTED TO ROOT OUT ALL THE EVIL THAT SHEELA HAD CREATED. IS THAT JOB COMPLETED, OR IS THERE STILL MORE EVIL THAT NEEDS TO BE EXTIRPATED?*

A:* I don't think there is anything more.

Q: THAT JOB IS DONE.*

A:* It is done.

Q: AND THE FORMAL ABOLITION, YESTERDAY, OF THE RELIGION WAS PART OF THAT; OR WAS A SEPARATE ACTIVITY?*

A:* It is a separate thing.

Q: ALTHOUGH SHEELA WAS A PART OF THAT TOO, YOU'VE SAID.*

A:* Yes. She was part of it. But I've always been against organized religion.

Q: AS A RESULT OF THIS CRISIS, A LOT OF FOREIGN AGENTS HAVE COME HERE: THE FBI, AND OREGON STATE POLICE. YOU'VE WELCOMED THEM HERE, YOU'VE ESSENTIALLY OPENED YOUR RECORDS, YOUR FILES, YOUR BOOKS.*

A:* Because there is nothing wrong. If there is anything wrong, then Sheela will be responsible for it.

Q: THIS COMMUNITY HAS HAD ITS DISAGREEMENTS WITH THE AUTHORITIES IN THE STATE. IT DOESN'T MAKE YOUR NERVOUS THAT THEY'RE HERE?*

A:* Nothing makes me nervous. All those authorities are nervous.

Q: BUT HAVEN'T YOU AND YOUR AIDES GIVEN THEM TREMENDOUS POWER TO POTENTIALLY DESTROY THIS COMMUNITY.*

A:* No, they cannot do anything. If they try to destroy this community, they will be destroying the whole image of America in the world. Because I have my friends all around the world, and I have informed them, that if any harm happens to the commune here, then you have voluntarily go to imprisonment and demand your government that the American embassy should be removed from the country.

And these people also, they are thinking of arresting me. If they arrest me, I will enjoy it. And with me five thousand sannyasins will voluntarily ask them to be arrested.

Q: WHAT IF THEY SAY NO, WE'RE NOT INTERESTED IN ARRESTING YOU.*

A:* Then, then will sit around the prison and fast there UNTO DEATH. So America will know something new!.

Q: YOU'RE CONFIDENT THAT YOUR REQUESTS ARE ALWAYS FOLLOWED BY YOUR SANNYASINS BY YOUR FOLLOWERS?*

A:* I hope.

Q: YOU'RE DOING THESE INTERVIEWS NIGHTLY. YOU DID A NATIONAL TELEVISION INTERVIEW YESTERDAY. DO YOU LIKE THAT?*

A:* Yes, I like it.

Q: YOU ENJOY NOT ONLY THE EXPERIENCE OF BEING QUESTIONED, BUT THE FACT THAT YOUR WORDS ARE BEING TRANSMITTED TO ALL THESE PEOPLE.*

A:* I LOVE it, because I am not going anywhere. And I am a contemporary man, why should not I use the whole media which is possible, to spread the word?

Q: IT SOUNDS TO ME AS IF YOU ARE HOPING TO OFFSET ANY THREAT FROM THE STATE, OR FROM THE FEDERAL GOVERNMENT, OR FROM THE INS THROUGH THE MEDIA.*

A:* There is no question. The media should be should be for the constitution of America. And if the government, in any way, goes against the constitutional rights, then the media has to help us.

Q: DO YOU EVER WATCH YOUR INTERVIEWS AFTER YOU'VE MADE THEM?*

A:* Yes, this watch is here.

Q: YOU WERE INTERVIEWED LAST NIGHT BY A TELEVISION NETWORK. WILL YOU LATER ON LOOK AT YOUR VIDEOTAPE, HOW YOU PERFORMED?*

A:* No.

Q: DO YOU WATCH TELEVISION FROM THE OUTSIDE?*

A:* Once in a while, if something good....

Q: HOW DO YOU CHOOSE YOUR READING THESE DAYS?*

A:* No, my people choose. If some sannyasin sends me some film that he feels I would like -- maybe a film based on Dostoevsky's novel, BROTHERS KARAMAZOV, or Leo Tolstoy's ANNA KARENINA, then I watch it; otherwise not.

Q: WHAT'S GOING ON NOW WILL INVOLVE A LOT OF LAWYERS AND CONSULTANTS, AND....*

A:* I'm not involved in it.

Q: WILL YOU CONSULT WITH THEM AT ALL?*

A:* No. This is the function of the corporations. We have almost a dozen corporations for different functions, and they should look after it. We have four hundred legal experts in the commune itself.

Q: BUT YOUR MOST RECENT EXPERIENCES DON'T SUGGEST TO YOU THAT YOU NEED TO TAKE MORE DIRECT CONTROL OF ANY...?*

A:* No. I have never been interested in any control, NEVER.

Q: (INAUDIBLE)*

A:* I am just a friend available for any advice. To take it or not to take it is their freedom, but I don't want to have any control in my hands.

Q: HOW DID YOU CHOOSE HASYA, AS OPPOSED TO ANYBODY ELSE? HOW WAS THAT PROCESS DONE, AND HOW...?*

A:* No, I have not chosen her.

Q: AS YOUR SECRETARY FOR THE MOMENT?*

A:* As my secretary I have chosen her. Because I have been knowing her. She has been making a film on me and my philosophy and the sannyasins and the commune. And because of that film she came in contact with me, and I saw in her a possibility of a very creative, loving woman. But as the president, she has been chosen by the corporation itself.

Q: NOT BY YOU.*

A:* Not by me.

Q: HOW CAN YOU BE CONFIDENT THAT ALL THE EVIL MEMBERS OF THE FASCIST GANG HAVE DISAPPEARED, THAT SOME ARE NOT STILL HERE? BECAUSE THERE ARE MANY PEOPLE WHO HAD POSITIONS OF POWER BEFORE WHO ARE STILL HERE.*

A:* The police is looking after them. They are searching everybody, they are talking to everybody. Now this is their business to find out. Perhaps few are there. But my feeling is, the real criminals have disappeared. They can be caught easily, just if the government does not want to protect them -- then it is another matter. Otherwise, we know their whereabouts everyday.

Q: WHY WOULD* THE GOVERNMENT WANT TO PROTECT THEM?*

A:* Just to destroy the commune.

Q: IS THAT AN (INAUDIBLE)? IS THE COMMUNE IN DANGER OF BEING DESTROYED?*

A:* From my side there is no problem. They can try, and we will accept their challenge.

Q: BUT I HEAR TALK ON THE STREETS AMONG PEOPLE HERE, WHO SAY, "GEE, YOU KNOW, I DON'T UNDERSTAND WHAT'S GOING ON AROUND HERE ANYMORE," AND "THINGS'RE CHANGING SO QUICKLY IT'S UNCOMFORTABLE."*

A:* It will be for few days, because everything is changing. So it will be for a few days difficult for everybody to figure out what is happening, because all the topmost people have disappeared, new people have come with whom they don't have any acquaintance. It will take a little time. Then the police is there, continuously interrogating them.

Then the possibility is there that I may be arrested, and the possibility is there that they are going to arrest hundred more people -- all important people in the commune, so nobody remains there to take care of the commune. But whatever they do, we are going to rejoice in the challenge. We have nothing to lose. They have everything to lose.

Q: BUT THE COMMUNITY, NOT YOU AS AN INDIVIDUAL -- HAVE SPENT MILLIONS TO CREATE A...*

A:* Does not matter! Money does not matter at all.

Q: DO THEN YOU DO FEEL THREATENED BY ALL THIS ACTIVITY.*

A:* No. I don't feel THREATENED. I simply feel excited.

Q: HOW DO YOU MEAN THAT?*

A:* Very ecstatic.

Q: DO YOU FEEL AS IF IT'S IMPORTANT TO HAVE A ARMAGEDDON-LIKE CONFRONTATION WITH THE POWERS OF THE STATE AND THE FEDERAL GOVERNMENT.*

A:* Yes. I would love it to have.

Q: IS THAT INEVITABLE, IF NOT NOW, THEN SOMEDAY SOON?*

A:* No, I think it will be now. Because if they cannot confront us in this state, when everything is in a change and in a chaos, they will never be again. After two months they will never be again able to confront us. We are ready even to confront them, even at this moment. And I have been my whole life a fighter. I have fought with Indian government, I would love to have a taste of fighting with the American government too. And as my fight is finished here, I am moving to Germany.

Q: I THOUGHT YOU WERE NEVER LEAVING?*

A:* No, only after my fight is finished. When my commune is established and my fight is finished, I cannot die without having a taste of fighting with the Germans. That's my last desire!

Q: MANY PEOPLE WANT A SIMPLE LAYMAN'S DESCRIPTION OF WHAT YOU TRY TO TEACH. SO FOR THEIR BENEFIT, HOW WOULD YOU DESCRIBE THE PROCESS IN OH, FIFTY WORDS OR LESS, TO LET THE AVERAGE PEOPLE UNDERSTAND.*

A:* My teaching is meditation. Meditation means to me, witnessing on three levels: action of the body, thoughts of the mind, feelings of the heart. Once a person becomes aware of these three things, the fourth step happens on its own accord. A quantum leap, suddenly he is at his very center, which is his life, deathless life. You can call it his soul, his being, and it is the greatest bliss in existence. There is nothing above it.

Q: (INAUDIBLE)*

A:* (inaudible)

Q: YOU SAID BEFORE, THE WORK OF THE ZORBA IS FINISHED. WHAT DID YOU MEAN BY THAT, AND WHAT IS THE FUTURE WORK?*

A:* Zorba represents the foundation, and Buddha represents the temple. Both can exist only together, and up to now there has been a dichotomy. The materialist, who is a Zorba, has denied the very possibility of any buddhahood, any awakening, any consciousness -- any thing more than eat, drink and be merry. And the people who have been spiritualists, have been condemning the Zorba and all that is natural to man, his body. They have been creating a repressive human being, sick, schizophrenic.

My effort is to bring Zorba and Buddha together. So here you will find Zorbas dancing in the disco, and the same Zorbas in the morning doing meditation. And I don't see there is any conflict between the two. In fact, both are complementary, not contradictory.

Q: I MEANT THE QUESTION ACTUALLY IN MORE CONCRETE TERMS, THAT PERHAPS THE LOGISTICAL WORK, THE BUILDING WORK, THE PHYSICAL LABOR OF CREATING A COMMUNITY HERE, WAS OVER. IS THAT TRUE?*

A:* No, it can never be over. This community is going to grow, it can never be over. We will need more houses, we will need more food, we will need more of everything. So the Zorba will be working, and the Zorba has every chances to become a Buddha. We have every facility for him: meditation places, therapies, university which teaches how to meditate -- all methods of meditation which have been EVER used in the whole history of man. But we are trying to make Buddha make the road, and Zorba meditate. And that is my conception of the new man, the new humanity -- Zorba the Buddha.

Q: SHEELA ESSENTIALLY RAN THIS COMMUNITY FOR QUITE A LONG TIME. SHEELA'S WORD WAS LAW. DO YOU NOT FEEL AS IF THERE IS LONG TERM CREDIBILITY PROBLEMS OR PSYCHIC PROBLEMS AMONG SANNYASINS IF SUDDENLY THE PERSON WHO HAS BEEN IN CHARGE IS ALL OF A SUDDEN...*

A:* No, because they are here for ME; they were not here for Sheela. Nobody is missing Sheela.

Q: DO YOU THINK, THEREFORE, THAT YOU WILL NEVER AGAIN TAKE A VOW OF SILENCE? DO YOU THINK IT'S TOO DANGEROUS TO THE REST OF THIS COMMUNITY?*

A:* No. If Sheela wants to come back, I will welcome here. But she will have to confess all her crimes, and she will have to take the responsibility of her crimes before the law. We will give her all respect and credit for what she has done, but we cannot protect her crimes. For that, she has to face the law, and that will be really tremendously dignified of her, if she comes back and confesses everything. Even if though she is punished, she will feel clean, and she will feel fresh, and she may start thinking of spiritual growth, which she has never thought about.

Q: COULD YOU NOT DESIGNATE SOMEONE TO PAY A VISIT TO SHEELA AND SUGGEST THAT?*

A:* Right now, it is not the time. Right now, she is giving interviews and telling absolute lies -- just I will wait for the right time.

Q: BUT YOU WILL DO THAT?*

A:* I will do it.

Q: YOU (INAUDIBLE) OF THE HOSTILITY THAT MIGHT EXIST ...*

A:* No, my love does not change with anything.

Q: WOULD IT BE RIGHT FOR PEOPLE HERE TO HATE SHEELA?*

A:* No. Nobody should hate anybody. You can hate actions, but not persons. If she has done something

wrong, that action has to be hated, but the person is far more bigger than the action, and the person has also to be respected.

Q: GIVEN WHAT'S TAKEN PLACE HERE, ARE YOU LIKELY TO AGAIN TAKE ANOTHER VOW OF SILENCE?*

A:* No, I am not going to take a vow of silence again. Because there is no need. I needed it, because for thirty years I have been touring in India, and that has destroyed my health immensely, and I wanted complete rest for a few years. And right now I am feeling perfectly okay, so I don't see there is any need. And I am not going anywhere to tour.

I don't go even in the city anywhere. I don't know even where is the hospital, and where is the restaurant. I know only this place for my evening interview, and morning, the auditorium where I speak, and my own house. These three places I know, otherwise I know nothing. And I do not want to know either. Everything is going perfectly well.

Q: YOU WOULD LIKE TO BE REMOVED FROM THOSE THINGS.*

A:* (a tremendous sigh)

Q: (LAUGHTER) THANK YOU VERY MUCH.*

A:* Okay.

The Last Testament, Vol 3

Chapter #12
Chapter title: None

2 October 1985 pm in Sanai Grove

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INTERVIEWS WITH JOHN MCCALL, THE SEATTLE POST INTELLIGENCE; JEANINE PERRETT, THE AUSTRALIAN; PAM ABRAMSON, NEWSWEEK MAGAZINE

Q: BHAGWAN, THIS IS JOHN MCCALL FROM THE SEATTLE POST INTELLIGENCE. IN THE NEWS CONFERENCE MONDAY NIGHT YOU SAID YOU ARE NOT A SAVIOR OR A PROPHET OR A LEADER. DO YOU WANT THE SANNYASINS TO STAY WITH YOU HERE AT RAJNEESHPURAM?

A:* They want to stay with me.

Q: SHEELA HAS TOLD US IN THE PAST THAT HER FATHER RAISED YOU FOR A TIME BEFORE SHE WAS BORN. AND THIS MORNING YOU SAID THAT YOU WERE MIFFED THAT SHE HAD NOT EVEN SAID GOOD-BY TO YOU WHEN SHE LEFT. WHAT TYPE OF RELATIONSHIP YOU HAD WITH SHEELA?*

A:* Just she was my secretary -- no relationship.

Q: DID YOU LOVE SHEELA?*

A:* No. I did not even like her.

Q: I WOULD FIND IT IRONIC THAT YOU WOULD APPOINT HER YOUR PERSONAL SECRETARY WHEN YOU KNEW SHE WAS NOT A MEDITATOR, WHEN SHE WAS A HOTEL WAITRESS, AND THAT YOU DIDN'T EVEN LIKE HER -- WHY MAKE HER YOUR STRONGEST AIDE?*

A:* Those were her qualifications. To raise a commune, to change this desert into an oasis, a very pragmatic, practical, strong person was needed -- and she was that kind of person. She was not interested in meditation, she was not interested in any kind of spiritual growth. These were his qualifications to be a secretary.

Now the situation is totally different. The commune is established. Now a different setup of people is needed. Each step needs different kind of people. Now I need meditators, people who are interested in spiritual growth: they should take charge.

But in the beginning they would not have been able to withstand with all kind of hostility that strangers are bound to face.

So there is no contradiction in it. I did it knowingly.

Q: DID YOU EXPECT WHAT HAPPENED TO HAPPEN?*

A:* It was possible.

Q: YOU SAID ALSO AT THE NEWS CONFERENCE MONDAY NIGHT YOU BLAMED RELIGIOUS REQUIREMENTS OF CELIBACY, FOR INSTANCE IN CHRISTIANITY, FOR CREATING HOMOSEXUALITY WHICH IN TURN LED TO AIDS. YOU HAVE ALSO SAID IN THE PAST THAT YOU HAVE KNOWN MANY WOMEN, YET YOU GIVE US THE IMPRESSION NOW THAT YOU ARE A CELIBATE MAN. ARE YOU?*

A:* I am not.

Q: AT THE PRESENT?*

A:* Yes, at the present. Just as you are not eating now but tomorrow morning you will have breakfast, I can have my breakfast any time! Right now, I am celibate, you are celibate, everybody here is celibate....

Q: IN SEATTLE I HAVE A WIFE. I WONDER IF YOU HAVE A RELATIONSHIP WITH A WOMAN.*

A:* I have relationship with thousands of women. One woman is not enough. Nobody is satisfied with one woman or with one man, and you should look into yourself Because it is human nature to have change... about everything. Now you are here, you are celibate, but you cannot guarantee that there in Seattle your wife is celibate. She may be celebrating!

Q: THE, THE REASON THAT I FIND IT PECULIAR THAT YOU WOULD SAY YOU ARE NOT CELIBATE IS BECAUSE YOU HAVE A GREAT DEAL OF HEALTH NEEDS IN TERMS OF CLEANLINESS, AND THE TEMPERATURE OF THIS ROOM FOR INSTANCE. YOU DO NOT, AS WE NORMALLY DO, SHAKE HANDS WHEN YOU GREET SOMEONE. AND YOU'VE SPOKEN VERY FREQUENTLY OF THE AND THE DANGER THAT AIDS PRESENTS TO THE WORLD. I WONDER IF YOU HAVE A FEAR OF INFECTION?*

A:* No, I don't have a fear of infection. But my people have, that I should not be infected by anything. They would like me to be with them as long as possible. As far as I am concerned, my work is done. I am perfectly fulfilled, I have arrived home. There is nowhere to go. So if I die this very moment, nothing is left incomplete.

But my people, they are still on the way. They need a friend who knows the way, who has reached the home. They need help, encouragement, guidance. They would like me to be with them as long as I can. And they have managed the whole commune according to my health needs.

Q: THE PRECAUTIONS THAT ARE TAKEN WITH SEX -- WITH THE CONDOMS AND THE GLOVES, THE SPRAYING THE ALCOHOL ON HANDS AND THE PHONES -- THESE ARE TAKEN IN CONSIDERATION OF YOUR NEEDS?*

A:* No. They are not my needs. They are *their* needs.

Q: THEIR NEEDS FOR YOUR PRESERVATION THOUGH?*

A:* Yes.

Q: I HAVE BEEN TOLD THAT PREGNANT WOMEN ARE NOT ENCOURAGED TO COME HERE AND THAT SANNYASINS ARE NOT ENCOURAGED TO HAVE CHILDREN HERE.*

A:* Yes.

Q: WHY IS THAT?*

A:* In fact, the question seems to be very irrational. Seeing the world overpopulated, no rational man can ask the question why they are not encouraged. Thousands of people are dying every day with hunger and you want my people to produce children, to make the world more poor? Thousands of people are going to die and are dying with AIDS.

Do you want my people to produce children in a world where the children will be getting inheritance of hunger, AIDS, nuclear weapons, a third world war?

I don't think anybody who loves will produce a child in this world. This world is already mad, and unless we change this world, every intelligent person should stop producing children.

This world can be happy only with one-fourth of its population. It is now four billion. By the end of this century it will be five billion. And when this population will be five billion, you can conceive the situation.

Fifty percent of India -- that means four hundred million people -- are not getting two times food, only one time at the most.

Q: I AGREE WITH YOU, BUT YOU SAID ALSO THE OTHER NIGHT THAT YOU WERE DESTROYING RAJNEESHISM AS A RELIGION....*

A:* Yes.

Q:... BECAUSE YOU DIDN'T WANT A SYSTEM OF BELIEFS, BUT YOU ALSO WANTED NO LEADERS OR NO HIGH PRIESTESSES TELLING SANNYASINS WHAT A RELIGION WAS AFTER YOU WERE GONE.*

A:* That's true.

Q: IF THE COMMUNE DOES NOT REPRODUCE IT'LL BE LIKE THE SHAKER SOCIETIES OF NEW ENGLAND THAT HAD NO CHILDREN AND VANISHED IN FIFTY YEARS.*

A:* There is no harm. If the commune disappears, there is no harm. Shakers disappearing in England has done no harm.

Any harm that has been done is by those who have *not* disappeared! If the pope and six-hundred-million Catholics have also disappeared, it would have been a tremendous relief.

Q: YOU HAVE SAID THAT YOU WANTED TO RETURN THE TOWN OF ANTELOPE TO ITS ORIGINAL RESIDENTS....*

A:* That's true.

Q:... IF THEY WOULD BUY BACK THE PROPERTY. THEY TOLD ME THAT THEY FAVOR A DISINCORPORATION BECAUSE THEY FEAR THAT EVEN IF THE TOWN CHANGES ITS NAME BACK TO ANTELOPE THE SANNYASINS WILL OUTNUMBER THEM AND WILL STILL CONTROL THE TOWN GOVERNMENT.*

A:* First think of one thing: if they are incapable of purchasing the properties, then certainly the sannyasins will outnumber them. And it is a democracy.

Q: BUT I THOUGHT YOU IMPLIED THIS MORNING THAT YOU WOULD ASK ALL SANNYASINS TO LEAVE RAJNEESH.*

A:* I will. But they should purchase the properties as we have purchased from them.

Q: ONLY IF THE PROPERTIES ARE PURCHASED THEN?*

A:* Unless, why we should leave? Those are *our* properties. And there are only twelve Antelope people and one hundred sannyasins -- do you want in a democracy twelve persons should rule one hundred people?

That should be simply stupid. And we are offering them that they can purchase back all the properties and we will immediately move. Then whatsoever they want to do with their town they can do. They can decompose it, they can destroy it, they can put fire to it -- whatsoever they want. But we don't want to do anything like that. That is not friendship. Decomposing, destroying a city, we consider an act of antagonism.

And why they are asking that? We are ready to give the properties to them, then they can have their own council and decide whatever they want to decide. We will not be interfering at all. But if they cannot purchase the properties, then they should ask all the Oregonians who were so much helpful, being hostile to us, that, "This is the time to show your real friendship -- *you* purchase the properties."

If they can gather signatures -- one hundred thousand signatures they need to put a bill for destroying the city -- they should rather ask people in Oregon. There are enough rich people who can purchase this small town very easily, and we will vacate immediately. Not even a second we want to be there!

Those houses are just simply rotten, third-rate. And if they cannot purchase, then they should move out -- they are only twelve people. We are ready to purchase their houses. Either way, they should decide it.

Q: IS IT FAIR TO SAY THAT ASIDE FROM THE ALLEGATIONS THAT YOU HAVE MADE AGAINST SHEELA AND HER GROUP, THAT WHAT THE COMMUNE IS EXPERIENCING NOW IS SORT OF A CULTURAL REVOLUTION, A WHOLE CHANGE IN ATTITUDES IN WORK?...*

A:* That's bound to be happening.

Q:... AND THAT IF THAT IS TRUE, SOME WOULD ARGUE THAT WITHOUT A HIERARCHY, WITHOUT A POWER STRUCTURE, THAT THE SOCIETY WOULD BECOME TOO ANARCHISTIC, THAT WORK WOULDN'T GET DONE, THAT THERE WOULD BE FINANCIAL PROBLEMS.*

A:* No. I am here to see. For thirty years in India I was there and without any hierarchy, without any power structure, work was being done. I don't have any power, but I have something more than power and that is my love.

And the work *will* happen and will happen far more creatively, far more lovingly.

And those who are basically slaves, they may find it a little difficult. Freedom is very difficult for slaves. They need somebody to goad them on. We will put them through therapies to destroy their program of slavery in the mind. We will deprogram them. And there are very few people who are so much conditioned for slavery, so there is no problem.

And even if a little less work happens, freedom is far more valuable.

Q: IS THE COMMUNE IN FINANCIAL DIFFICULTIES?*

A:* No difficulty at all.

Q: EVEN WITHOUT THE FORTY-THREE MILLION THAT'S IN THE SWISS BANK ACCOUNT?*

A:* They were never here. They were to come here, but they never reached here, so in fact they don't make any difference to us. And as far as money is concerned, we have enough creative people and we are not in any financial trouble.

Q: I'M TOLD YOU TAKE TWO ICE BATHS A DAY. WHY?*

A:* I love it.

Q: SO YOU LIKE THE PHYSICAL SENSATION OF IT?*

A:* I love... it is healthful to my body. Changing from hot to cold, from cold to hot, and ending with cold, it is immensely healthful for body -- for everybody, because it gives the body a tremendous change. With the hot, every fiber of the body expands, with the cold it shrinks. It is the best exercise possible without doing any exercise.

Q: I KNOW THAT YOU GIVE THE DISCOURSE IN THE MORNING AND YOU MEET THE PRESS IN THE EVENING. COULD YOU BRIEFLY TELL ME HOW YOU SPEND THE REST OF YOUR DAY?*

A:* My life is very simple. Two hours in my bath and swimming pool in the morning, two hours in the evening, two hours in the morning talk... Two hours in the morning discourse. Two hours in the evening interviews. Two hours afternoon sleep. One hour for my secretary after the interview. One and half hour I go for a drive in the mountains -- that is the only time that is for me. otherwise I am completely engaged from six in the morning until eleven or twelve in the night.

It depends on the work, how much work the secretary has, because I have communes all around the world. So letters from them, their problems, everything I have to look after.

Q: WHY DO YOU NOT VISIT THOSE COMMUNES?*

A:* Just my health does not allow. And when I can manage from sitting here, giving an interview to you and to all kinds of media, there is no need. They are seeing me every day, morning discourse, evening interview. Tomorrow you will be all over the world, seen by my commune people.
Your newspaper may be late but my video will be there tomorrow!

Q: TOMORROW?*

A:* Yes. Immediately. They get everything that they need.

So there is no reason for it. I have asked my scientists -- I have scientists, psychologists, professors, doctors, every kind of people in the commune -- I have asked them that the video should be three-dimensional. Why it should be flat? And they should work upon it to make it three-dimensional, then it is exactly as if I am visiting the commune and any moment I may come out of the screen.

Q: I BELIEVE AFTER YOU EXPERIENCED ENLIGHTENMENT YOU WERE SILENT FOR SOME YEARS. IS THAT CORRECT?*

A:* Not silent, but I did not speak about the enlightenment for few years.

Q: AND YOU WERE SILENT FOR THREE AND A HALF YEARS UNTIL LAST YEAR?*

A:* Yes.

Q: WOULD YOU ANTICIPATE ANOTHER BLOCK OF SILENCE IN YOUR LIFE?*

A:* No. There is no need.

Q: YOU WILL SPEAK FROM NOW UNTIL YOUR....*

A:* Now I am going to speak until my last breath.

Q: SOME CRITICS SAY THAT YOU ARE DESTROYING YOUR CHARISMA BY SPEAKING TOO MUCH. WOULD YOU COMMENT ON THAT?*

A:* I am destroying everything!

I want to leave this world as if I have never been here. I don't want to leave any footprints, so that no idiot starts following the footprints. I will destroy everything.

Q: OTHER CRITICS SAY THAT SANNYASINS FOR THE MOST PART ARE PEOPLE OF THE SIXTIES GENERATION WHO ARE LOOKING FOR SPIRITUAL ANSWERS, AND THAT SPIRITUAL REMEDIES DO NOT HAVE AN APPEAL FOR SEVENTIES -- PEOPLE BORN IN THE SEVENTIES OR THE FIFTIES, AND THAT THEREFORE YOU'RE SPEAKING TO A VERY SMALL AND SELECT AUDIENCE. DO YOU BELIEVE THAT TO BE TRUE?*

A:* That is not true, because I am speaking almost every day to one million sannyasins around the world and two million sympathizers around the world.

I have four hundred books. Most of them are being translated in almost all the major languages of the world. Millions of people have read them who have not heard me.

And now I have opened sannyas for a wider public. I have withdrawn the red dress, the mala, because thousands of people wanted to be sannyasins but just because of the clothes and the mala they felt difficulties in the world -- their job, their family, their wife, their parents, their friends -- and it was too much of a trouble.

I have withdrawn everything. Now whatsoever remains is something inner which neither the wife can detect nor the father nor the job nor the friends.

Q: SO YOU WOULD LIKE TO REACH A WIDER AUDIENCE? YOU WOULD LIKE ALL OREGONIANS TO BECOME SANNYASINS?*

A:* I would like the whole world to become sannyasins -- why just Oregonians? Oregon is just a small place. I don't count it at all.

The whole world -- because I don't want anybody to remain any more Christian, Hindu, Mohammedan, Jew, because all these religions have destroyed so much in man that now it is time man should get free of them.

Q: TELL ME, IF YOU WOULD, THE MEANING OF THE ROLLS ROYCES?*

A:* I am not a worshiper of poverty, as all the religions are. And because of their worship of poverty, they are responsible for poverty in the world.

To me, wealth is as significant as any other creative act. Everybody is not a Picasso, everybody is not a Ford either. And I respect both.

All the religions have created the idea that to be rich is something wrong. Jesus says, "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven."

Now these are the people who are responsible for keeping humanity poor. They are giving poor people opium, that "You are the blessed one" -- while they are the cursed one.

I do not agree with Jesus. I can see what he is doing, and that's being done by all the religions in

different ways. I am the only man perhaps who is not a hypocrite. Pope goes on worshiping Jesus and still he holds the biggest and the largest empire in the world: six hundred million Catholics and the Vatican is the richest....

Q: MAYBE HE AGREES WITH YOU ABOUT WEALTH?*

A:* If he agrees with me, then he should say so. Then the Polack should speak.

Q: DO YOU BELIEVE IN REINCARNATION?*

A:* I don't believe in anything. I know. It is a truth.

Q: YOU KNOW THAT YOU WILL LIVE IN SOME FORM BEYOND THIS LIFE?*

A:* Not in any form. I will live without form.

Q: ETERNALLY?*

A:* Eternally. I have been here eternally and I am going to be here eternally.

Q: WILL YOU HAVE CONSCIOUSNESS BEYOND DEATH?*

A:* Yes, because death has nothing to do with consciousness.

Q: WILL YOU HAVE IDENTITY BEYOND DEATH?*

A:* No identity.

Q: I HAVE NO MORE QUESTIONS. THANK YOU VERY MUCH, BHAGWAN.*

A:* Good. Come again... in this life, not in reincarnation!

INTERVIEW WITH JEANINE PERRETT FROM THE AUSTRALIAN.

QUESTION: YOU DIDN'T KNOW WHAT WAS HAPPENING BECAUSE OF YOUR PERIOD OF SILENCE; HOW CAN YOU BE SURE THAT THERE ARE NOT PROBLEMS, SIMILAR THINGS, GOING ON IN OTHER COMMUNES AROUND THE WORLD?*

A:* There may have been going while I was silent, but nobody has escaped from any other commune in the world. And they are all happy that Sheela has left. They are happy that they have been harassed by Sheela and her group, so I don't think anything was happening as criminal as Sheela's group was doing here.

Q: YOU SAY YOU DON'T THINK SO, BUT YOU CAN'T REALLY BE SURE, CAN YOU?*

A:* I... how I can be sure? But soon it will come out if anything was happening. Once Sheela's gang is caught up -- and they are going to be caught up, because every evidence is being produced.... Now there is no way for them to escape.

Q: BUT THAT'S IN CONFLICT WITH WHAT YOUR MAYOR SAID THIS AFTERNOON, WHO SAID THAT THE INVESTIGATION IS ACTUALLY CONCENTRATING ON IMMIGRATION QUESTIONS ABOUT YOURSELF RATHER THAN ON CATCHING THE CRIMINALS.*

A:* They can concentrate on my immigration problem. It will take at least one hundred twenty years to decide. By that time I will be dead, they will be dead, their children will be dead.

Q: BY THE TIME THEY CATCH UP WITH SHEELA THAT COULD BE THE CASE?*

A:* No. It's different group is looking for Sheela's. My question is in INS' hands. Sheela's criminal acts are in FBI, state police, county police, city police. These are two different sections, different agencies. They have nothing to do with each other.

Q: THEN YOU'RE HAPPY WITH THE WAY THE INVESTIGATION IS GOING AT THE MOMENT THEN?*

A:* Yes. I'm perfectly happy.

Q: THEN THESE REPORTS IN YOUR NEWSPAPER ABOUT YOU BEING WORRIED THAT THEY DIDN'T WANT TO INTERVIEW YOU -- THAT'S NOT CORRECT? YOU'RE NOT WORRIED THAT THEY PUT OFF THOSE APPOINTMENTS?*

A:* No. Once I made the statement to the press, they have come to their senses immediately and they have started investigating....

Q: THIS IS WHY THEY PUT OUT SEVEN SEARCH WARRANTS TODAY, THEN, YOU THINK?*

A:* They are doing perfectly well. They have not interviewed me and I don't think they have guts to interview me.

Q: THAT INDICATES YOU'RE NOT QUITE HAPPY WITH THE WAY THINGS ARE GOING?*

A:* I'm quite happy, because the way they are doing... and every evidence is being produced to them.

Q: DO YOU THINK PERHAPS YOU'VE CREATED SOMETHING OF A MONSTER, BRINGING THEM IN HERE NOW?*

A:* No.

Q: YOU DON'T MIND THEM SMASHING WINDOWS, BREAKING DOWN DOORS, TAKING WHATEVER... INVESTIGATING, TAKING FILES. YOU DON'T MIND HOW FAR IT GOES, WHAT THEY FIND?*

A:* It cannot go any far, because there is nothing. Whatever WE are giving them, that's all. What they are searching, is just wasting time.

Q: YOU'RE SURE YOU'RE HAPPY WITH THE WAY THE INVESTIGATION'S GOING?*

A:* Yes.

Q: WHAT WAS THE REASON FOR THE THREE YEARS OF SILENCE, BHAGWAN?*

A:* In the beginning there was no reason. I just was tired of thirty years continuous speaking. And my health was bad, and that was the only way to rest.

Q: WELL, YOU'RE NOW GIVING THREE INTERVIEWS A NIGHT AND SPEAKING EACH MORNING -- HOW'S THAT AFFECTING YOUR HEALTH?*

A:* No. Now it is perfectly good, because I have managed -- my health has come right. And I have managed the whole commune in such a way because my sickness is not something that you can cure. You can only take precautions and it will not occur.

For example, I am allergic to few things. If those things don't come near to me, then my allergies remain dormant, I am perfectly okay.

Q: THAT'S THE NATURE OF YOUR ILLNESS -- ALLERGIES, IS IT?*

A:* Yes.

Q: WHAT DID NOT SPEAKING DO FOR ALLERGIES?*

A:* Because speaking, and thousands of people coming to listen.... Somebody is wearing perfume and that is enough. So now I am speaking only with my sannyasins who know that they don't have to wear any perfume.

And people get upset if outsiders come and you tell them that "You have to take a bath before you can go into the discourse." They get upset; they think they are being unnecessarily harassed....

So in India it was a difficulty. Now it is not a difficulty. We have our own people who understand, themselves. There is no need to say anything to them.

So one is my allergies, smoke -- now this was difficult in India. How can you stop neighbors not burning something, creating some smoke? And if you try, then they feel offended.

Now the nearest neighbor is twenty miles away. We have one hundred twenty-six square miles, complete space for ourselves, so no question of anybody creating any smoke. All our houses are air-conditioned for all five hun... thousand sannyasins, no dust.

(Tape side B: there may be something missing at the beginning of this tape.)

Q: YOU'VE CONCEDED THAT YOUR THREE AND A HALF YEAR SILENCE WAS ONE OF THE REASONS SHEELA WAS ABLE TO GET AWAY WITH WHAT SHE DID. YOU SAID AGAIN....*

A:* It was not one of the reasons but it gave her an opportunity.

Q: DO YOU NOW REGRET THAT THREE AND A HALF YEAR SILENCE?*

A:* No. I don't regret ever, for anything. Whatever happened was good. We got rid of the whole gang. Otherwise it would have been difficult to get rid of them.

Q: WAS IT WORTH THE FORTY-THREE MILLION THEY SUPPOSEDLY TOOK WITH THEM?*

A:* Forty-three million means nothing to me. If they had asked forty-three million, without doing all this nonsense, I would have told them, "Take forty-three million and get lost! There is no need to kill people, there is no need to poison anybody. If you need money, just take the money and get lost!"

Money has never been a problem to me -- I don't have a single dollar. But it has never been a problem to me because I have so many lovers around the world that any moment any amount of money can be made available here immediately.

Q: WHAT'S THE ULTIMATE PURPOSE OF THE MONEY? YOU SAID YOU DON'T WANT ANYTHING TO CARRY ON WHEN YOU'VE LEFT. WHERE WILL THE MONEY GO?*

A:* The commune is going to expand every day. This is only the beginning. We have the land three times bigger than New York, and do you want in this vast land only five thousand people to live? One hundred thousand sannyasins are going to live here.

Q: THIS IS AFTER YOUR DEATH AS WELL?*

A:* No, now -- before my death!

Q: SO THEN WHAT HAPPENS ON YOUR DEATH WHEN YOU DON'T WANT PEOPLE TO FOLLOW YOUR FOOTSTEPS?*

A:* Don't care... I don't care about anything even before my death, so after my death why should I care?

To you I die; to me you all die. Death means double. It is not only my death; to me the whole world also dies at the same moment.

Q: YES, BUT THEY DON'T HAVE A LOT OF MONEY TO WORRY ABOUT WHEN THEY DIE.*

A:* There is no question.

Q: YOU SAID EARLIER THAT YOU WERE DESTROYING EVERYTHING, YOU DIDN'T WANT ANYBODY TO FOLLOW IN YOUR FOOTSTEPS. IS THAT WHY THE PRESS CONFERENCE EARLIER THIS WEEK TO ANNOUNCE THAT THE END OF THE CLOTHES, THE WORD RAJNEESH? IS THAT THE START OF THE DISMANTLING OF...?*

A:* Yes.

Q: WHAT BROUGHT IT ON NOW? WAS IT PURELY SHEELA OR HAVE YOU DECIDED THE TIME HAS COME TO START DISMANTLING THE...?*

A:* No, the time has come. People are mature enough. They have lived with me for fifteen years, ten years, and they are mature enough. They don't need baby clothes. They are big enough.

Q: WHY THIS WEEK ARE THEY BIG ENOUGH? WHY WASN'T IT A MONTH AGO OR SIX MONTHS AGO? WHAT'S PROMPTED THIS?*

A:* Any time you would have asked the same question.

Q: YOUR CONCERN ABOUT AIDS, BHAGWAN. HOW DID SHEELA AND YOU GET SO OUT OF STEP ON THE AIDS QUESTION IF SHE WAS THE ONLY PERSON YOU WERE CONSULTING WITH EACH DAY FOR THREE YEARS?*

A:* She was obsessed with sex because she was raped very early in her life. Perhaps she was fifteen or sixteen. And then she became pregnant. And the man who raped her was the closest friend of his father, whom she respected just as his father.

That created a certain wound that has not healed. She is against men as such.

And she is obsessed with sex because of that rape has never allowed her to have any orgasm. She simply shrinks rather than opening to the experience of orgasm. While making love she simply shrinks, becomes tight. Naturally, in that tense state you can't have orgasm.

She has changed many husbands, thinking perhaps somebody else will be able to give her the orgasmic feeling. She had had many boyfriends.

Q: WERE YOU ONE OF THEM?*

A:* No.

Q: WHEN YOU SAY SHE IS OBSESSED WITH SEX, THERE ARE SOME PEOPLE WHO LOOK AT YOUR COMMUNE AND WOULD SAY THE SAME THING ABOUT YOURSELF AND YOUR FOLLOWERS.*

A:* That is up to them to say. I cannot stop anybody saying anything. I am not obsessed with sex. No woman has raped me yet. Do you want to try?

Q: NO.*

A:* Thank you.

Q: WHAT ABOUT THE AIDS QUESTION? IF YOU WERE IN A PERIOD OF SILENCE....*

A:* Yes, yes, change the subject right now.

Q:... FOR THREE YEARS.... I AM NOT OBSESSED WITH SEX!*

A:* I have been seeing the journalists. They change the subject when I touch their nerve.

Q: IF YOU WOULD LIKE TO CONTINUE TALKING ABOUT IT, I'M QUITE WILLING TO. IS THERE ANYTHING YOU FEEL YOU CAN ADD?*

A:* You just ask what you want.

Q: IF YOU WERE SILENT FOR THREE AND A HALF YEARS AND YOU ONLY COMMUNICATED WITH SHEELA, WHERE DID YOUR KNOWLEDGE ABOUT THE FACT THAT AIDS WAS GOING TO COME DOWN AND DESTROY THE WORLD COME FROM?*

A:* Any information that I had was from Sheela. Sheela was my only source of all information, all communication with the commune.

Q: SO IT WAS SHEELA WHO GAVE YOU THE IMPRESSION THAT AIDS WAS A PROBLEM, YET IT WAS THE SAME SHEELA WHO ALSO WANTED TO MOVE AIDS VICTIMS INTO THIS COMMUNE?*

A:* Yes.

Q: ISN'T THERE A CONFLICT THERE?*

A:* There seems to be no conflict. Whatever she gave -- the information -- after my silence I have found that it is perfectly right. But what she did, she never told me: that she tried two sannyasins, forcibly cheated them, perhaps changed their blood or mixed their blood with AIDS virus. She had a assistant, Puja, who is a trained nurse and a very criminal mind, who was experimenting in Sheela's house how to create virus, how to manage slow doses of poison that a person dies in a long time, so you can never think of him as poisoned.

So she forced two sannyasins who were not ready to do something that she wanted them to do. The whole commune was checked, and two persons were found having AIDS. And after she left they were checked again. One has died. The other has been found that he has no AIDS.

So that seems the blood was changed.

Q: SO YOU DON'T THINK THERE'S A PROBLEM WITH AIDS OR THERE'S ANY CHANCE OF AIDS CREEPING INTO THIS COMMUNE HERE?*

A:* No, but there are, because from other communes where they don't have any medical facilities eight or nine sannyasins have come. So there are eight or nine sannyasins who have AIDS, and we are taking care of them.

We have made a separate faraway place for them, very beautiful scenic place, perhaps the most beautiful in the whole commune, the best houses, given them all facilities -- books to read, to write, and whatever they want to do -- gardening, carpentry or anything -- sculpture, music. These two years are their last time. Perhaps from six months to two years they will be alive. And we can afford them their best. And this is a good chance for them to meditate.

Q: AND THEY'RE HERE IN OREGON?*

A:* They are here in Rajneeshpuram.

Q: AND DO YOU EXPECT THE NUMBER TO INCREASE?*

A:* No, because I will not be accepting anybody who is not a sannyasin.

Q: AND YOU DON'T THINK AIDS CAN INCREASE IN...?*

A:* No.

Q: SO I SUPPOSE YOU THINK IF MOST OTHER PEOPLE FOLLOWED THE EXAMPLE SET HERE, AIDS WOULDN'T BE AS BIG A PROBLEM?*

A:* Yes, it will be helpful if every city follows the same idea the way we are doing. Every city should check every person in the city and find out the AIDS people and keep them in isolation. But do not humiliate them. Do not condemn them. They are simply victims.

Q: THAT'S A MORE CONCILIATORY TURN FOR YOU ON AIDS, ISN'T IT? YOU'VE BEEN QUITE OUTSPOKEN....*

A:* Because they are victims. The disease is created by all the founders of religion. Because they have been propounding celibacy. And celibacy is absolutely unnatural. And when you force monks to live together, nuns to live together, you are creating the situation for homosexuality, lesbianism. So the first source of homosexuality is religious, and it is going on still.

Celibacy should be condemned as a crime and all monks should be married to nuns. And we have found even for Pope the Polack, Mother Teresa.

Q: YOU SAID BEFORE THAT YOU COULDN'T TRAVEL TO YOUR OTHER COMMUNES AROUND THE WORLD BECAUSE OF YOUR HEALTH. PEOPLE IN YOUR COMMUNE HAVE SAID THAT THE REASON YOU DON'T TRAVEL TO YOUR OTHER AREAS OF THE WORLD IS BECAUSE YOU'RE NOT GOING TO LEAVE THE COUNTRY UNTIL YOU GET A GREEN CARD. BUT ONCE YOU GET THE GREEN CARD, YOU'RE QUITE WILLING TO TRAVEL.*

A:* I have told myself to the press conference that four years they could not decide. What kind of intelligent people you have got in America? The whole department of INS for four years is working out, and they could not decide yes or no for me.

I am not leaving America unless they give me the green card, and that too is not a promise that I will leave. That simply means that I may think of visiting some other commune to see what is the situation there -- if my health permits.

Q: WOULD AUSTRALIA BE ONE OF THOSE COMMUNES? IT'S OFTEN BEEN MENTIONED THAT PERHAPS YOU MIGHT GO OUT THERE IF YOU COULDN'T STAY IN AMERICA ANY LONGER.*

A:* No, Australia is not a very great commune yet. Germany will be my place if I go. Switzerland will

be my place. Holland will be my place if I go. These three places I have the best communes who can manage for my health everything. Australia is new.

Q: SHEELA'S NOT SORT OF SETTING UP THE WAY FOR YOU, IS SHE? SHEELA'S NOT THERE SORT OF SETTING UP THE COMMUNES AND HELPING...?*

A:* She cannot even enter a commune. She is hiding in a forest.

Q: HAS ANYBODY OFFERED TO MAKE A MOVIE OF THE LAST FEW MONTHS' EVENTS HERE? HAVE YOU HAD ANY APPROACHES FROM HOLLYWOOD?*

A:* Nobody has offered. You can manage if you want. Okay?

INTERVIEW WITH PAM ABRAMSON FROM NEWSWEEK.

BHAGWAN:* Good evening.

QUESTION: I'VE SPENT ABOUT A WEEK HERE LAST YEAR AND CAME AWAY TRULY FEELING THE BUDDHAFIELD, AND MY PUBLICATION ENDED UP WRITING A RATHER NEGATIVE PIECE ABOUT THE COMMUNE ANYWAY. AND, AS IT TURNS OUT, OUR NEGATIVE PIECE SORT OF MADE THIS PLACE LOOK LIKE ROMPER ROOM COMPARED WITH WHAT WAS REALLY GOING ON HERE. I JUST DON'T KNOW WHY WE SHOULD BELIEVE WHAT YOU'RE SAYING RIGHT NOW, NOT NECESSARILY ABOUT SHEELA BUT ABOUT YOUR NOT KNOWING WHAT WAS GOING ON. AFTER ALL YOU'RE THE ENLIGHTENED ONE.*

A:* There is no reason to believe in me.

Q: WELL, PEOPLE ARE LAUGHING, BUT WHAT DOES THAT MEAN? DOES THAT MEAN THAT WHAT YOU'RE SAYING IS...?*

A:* That simply means you are nuts.

Q: WELL, IN WHAT WAY AM I NUTS?*

A:* Because first you came here. You believed Sheela and you could not manage to write what you have seen here. And your directors and your owners of Newsweek simply turned the whole article negative. And you don't have guts even enough to resign from that ugly magazine.

Q: YOU'RE RIGHT ABOUT THAT.*

A:* So that's why I say you are nuts. So now there is no question of believing me or not. You ask the question. I answer you. You go to your director, and whatever they want to publish they can publish. Your writing makes no sense. Last time your writing was completely rejected by your directors.

Q: NO, THAT'S NOT THE CASE AT ALL.*

A:* That is the case because Sheela has told me that you are absolutely positive and happy, and when I saw your article it was absolutely negative.

Q: I MEAN, WHAT WE HAD TO SAY ABOUT THE PLACE TURNED OUT TO BE NOTHING COMPARED TO WHAT YOU'RE SAYING NOW.*

A:* That means your directors are prophets or something? So that's good. You write it and take to your directors, and they can prophesy whether it is right or wrong. There is no question of believing me.

Q: DO YOU SAY THE SAME THING TO YOUR SANNYASINS? DO YOU WANT THEM TO BELIEVE?*

A:* I have been saying to them, "Nobody needs to believe me." They have to think on their own. Belief is not my number.

Q: WELL, HOW ABOUT RESPONSIBILITY? I MEAN, DO YOU FEEL IN ANY WAY...?*

A:* I don't feel any responsibility about anybody.

Q: HOW ABOUT THE PEOPLE THAT WERE BEING POISONED? HOW ABOUT HASYA? HOW ABOUT HER HUSBAND? HOW ABOUT THE MAN WHO DIED?*

A:* I don't feel any responsibility about anybody. They are all mature people and they have their own responsibility. They are not dependent on me.

Q: DO YOU NOT FEEL ANY RESPONSIBILITY AT ALL FOR THE GOINGS-ON OVER THE LAST...?*

A:* For not knowing I have to be responsible.

Q: SO YOU FEEL RESPONSIBLE FOR NOT KNOWING?*

A:* So you mean to say that whatever Nixon was doing you weren't responsible for not knowing it?

Q: WELL HE WAS RESPONSIBLE.*

A:* No, you were responsible.

Q: NO, I WASN'T RESPONSIBLE, BUT....*

A:* Why?

Q: I DON'T EVEN KNOW RICHARD NIXON.*

A:* So then why I should be responsible if I did not know?

Q: BECAUSE THIS IS YOUR PLACE.*

A:* And this America is not your country?

Q: NOT THE SAME WAY THAT THIS COMMUNE IS YOURS.*

A:* No.

Q: PEOPLE ARE HERE BECAUSE OF YOU, NOT BECAUSE OF ME. BECAUSE OF YOU.*

A:* No, no. They are here not because of me but because of their love for me. It is their love they are here.

Q: SO OUT OF LOVE SHOULDN'T YOU HAVE BEEN MORE ON TOP OF WHAT WAS GOING ON AROUND HERE? WHAT DID YOU TALK TO SHEELA ABOUT?*

A:* You just ask questions.

Q: I DO.*

A:* You just give her some water.

Q: SOME OF THESE QUESTIONS AREN'T EVEN MINE. THEY'RE WHAT YOUR SANNYASINS ARE ASKING.*

A:* Anybody's questions, but don't waste time. Simply ask the questions. You give her first water.

Q: YOU'VE DECLARED AN END TO RAJNEESHISM. WHAT DOES THAT MEAN? HOW WILL THINGS BE DIFFERENT? WHAT CHANGES ARE IN STORE?*

A:* There has been never a religion before I went into silence. And I have been always against organized religion.

Because I was in isolation and silence Sheela and her group created Rajneeshism as a religion, and she became the high priestess of that religion.

The moment I came out of my silence, I saw that she has gone absolutely against my teachings. So the only way is to undo everything that she has done in three and a half years.

She has written a book: Rajneeshism. I hate the word ism. It simply stinks. So I told my people to burn that book, and with it burn the very idea that you are a religion.

I have a way of life. I have a way of spiritual growth, but it is not an organized religion.

And I don't want anybody to be succeeded by me. I don't want another popedom and a Vatican.

I have taken from the sannyasins everything that makes them distinct. I have told them, "Now it is not necessary to wear red clothes. All colors are ours. There is no need to wear a mala of my photo because I am not your savior or prophet or a messenger.

"I don't have any God to offer you. I can only offer you the science of knowing thyself. So you just have to understand that I am only a friend, not more than that. I am one amongst you, so no need of any adoration and no need of thinking yourself as part of a collectivity. You are all individuals.

"If you are living together, it is simply because you are all searching into yourself. Everybody is searching within himself, alone; nobody else can go with you. But because your search is the same, you can create a commune which can be supportive. Alone, perhaps, you may not be able to go inside. It is the most arduous journey in the world."

"With so many people going into themselves, a certain atmosphere of encouragement -- people becoming more loving, people becoming more silent, people becoming more serene -- you can see their faces full of joy, rejoicing for nothing, dancing. You can also gather courage to go in, however difficult in the beginning it is.

"Only the beginning is difficult. The first step is almost half the journey. And in the second step the journey is over."

Q: HOW ARE YOU GOING TO BE ABLE TO CONVEY TO THE IRS THAT THIS COMMUNE SHOULDN'T PAY TAXES THE SAME WAY THAT IT DIDN'T WHEN IT WAS A RELIGION?*

A:* Because it is a way of being religious. It is not a religion. It is a way of being spiritual. It is not an organized religion. It has every right not to pay any taxes to anybody.

Q: BECAUSE THERE ARE RELIGIOUS PEOPLE HERE?*

A:* Certainly. Anybody who goes inwards becomes religious. By going to the church you don't become religious. But by going inwards you certainly become religious. By going to the church you become a Christian, a Hindu, a Jew, a Mohammedan. Those people should be taken away their tax-exempt status. They are not religious. They are pretenders, hypocrites.

These people are mystics. They are trying to discover the mystery of their own being, and this is the highest religiousness possible to human beings.

So what tax-exempt status? There is no problem.

I will face those people. You don't worry about them. You worry about your own paper.

Q: YOU SEEM TO HINT TONIGHT THAT YOU WERE, INDEED, READY TO FIRE SHEELA ANYWAY. IS THAT TRUE?*

A:* It is true.

Q: SO THIS WOULD HAVE HAPPENED ANYWAY REGARDLESS? I MEAN, SHE WOULD HAVE LOST HER JOB AS YOUR PRIVATE SECRETARY SOONER OR LATER?*

A:* That is certain.

Q: WHY DID IT TAKE SO LONG? YOU'VE BEEN TALKING FOR A YEAR, RIGHT?*

A:* I have been talking almost a year. But there were so many litigations in which Sheela was involved, and I was waiting that she cleans all litigations that she has created. And this was the time when all... she is

free of all litigations. And she can be freed.

If she had not escaped, she would have been a respectable member of the commune -- unless her crimes were discovered. Then those crimes she would have to face the court and the law. We cannot protect any criminal.

We will respect her for whatever she has done to the commune, but we cannot respect her criminal activities.

So we would have even now accept her if she comes back. She will be a member of the commune, well respected because she has made four year work trememdous job. Just she slipped a little bit and got into a power trip. For that whe will have to face the law.

And it is better and dignified that she comes back here rather than hiding like a criminal. It is better to be back to the commune where she will feel nourished. And she can fight against the law. Or she can confess to the court that, "All these things I have done and whatsoever punishment is there I am ready to accept it." That will be more dignified. And she will be unburdened spiritually.

But this was certain, that she was going to be dropped from her position. Her work was done.

Q: HAD YOU TOLD HER THAT?*

A:* No. She has not even seen me before she left. For almost a month she had not seen me. She has been escaping for all these six months to Europe, to Switzerland, to Australia -- for any excuse, that, "There is work."

The only reason was she was afraid to face me. And whenever she will come back she will say that she has cold, and because I have this allergy so she cannot come to see me, she will be sending her second, her assistant.

So she was avoiding even to see me, to face me, because she knew that I am becoming aware of things that she has done. But there was no proof yet.

Three persons she has poisoned, but the poison was indetectable. The doctors said, "We suspect, but it is only a speculation, that it is a indetectable poison. You can inject, you can give it in a tea, you can give it in a coffee, you can give it in food. You will feel sick, you will become weak. But there is no way to detect it."

So there was no solid ground on which.... The moment she left, finally, just within twelve hours hundreds of sannyasins opened everything: that she has bugged my own room, my caretaker's room, Hasya's whole house, the whole hotel.

Almost... one of the FBI persons said that she has bugged almost the whole city. And the work of bugging has been done with such sophistication that Nixon is left far behind.

Every phone coming in or going out was taped, but we came to know only when she had left. All mechanism of taping phones was caught, has been delivered to the police.

In her room, books on poison, how to murder people, how to create bombs, chemicals and other elements which need to create a bomb. And in the book of poisons only one poison is underlined: which every doctor was suspecting, because that is the only one which is indetectable. In the whole book that one is underlined. That means that one has been used in all the cases.

Q: WHY DIDN'T YOU JUST LET HER GO AND BE GONE? SHE COULD HAVE BEEN GONE AND FORGOTTEN AND, IT COULD HAVE BEEN BUSINESS AS USUAL.*

A:* No. I am not that type of person. I can forgive but I cannot forget. And if she wants forgiveness, she has to come here.

Q: DO YOU THINK THAT WOULD EVER HAPPEN?*

A:* Her own soul will become a nightmare to her.

Q: YOU'VE ALREADY SAID SHE'S NOT A SPIRITUAL PERSON, THOUGH.*

A:* But she has a soul. Whether she is a spiritual person or not does not matter. I have never said that she has no soul. It will torture her. She will by and by recognize that the people who loved her, the people who trusted her, the people who did everything she said... because she was saying in my name everything, which I had no idea even.

Only one of her gang, a beautiful sannyasin, Ava, has turned back from Seattle. She had also gone with the group, because she was also afraid.

She was engaged in all criminal activities: arson, burning the planning office in the Wasco County, poisoning. All the Homes-Share program people, street people, keeping them under poison, drugged, so that on the election day they can do whatsoever Sheela wants them to do just like zombies.

They did not purchase the drugs in America because they needed gallons of drugs. To purchase them they would have to satisfy the pharmacist, they will have to satisfy the government for what reason so much drugs are being purchased. But for three thousand people, to keep them for twenty-one days completely drugged, certainly she needed. So they were imported from out of America.

And one man was over-drugged and died. And they simply threw him out of Rancho Rajneesh. His body was found, but the police could not manage to figure out... he was a street person. Nobody knew from where he had come. Nobody knew how he has died.

All these things Ava knew: all the persons who have been injected poison -- my physician, my caretaker. So she had gone out of fear, that she will be left alone. But she must have a better quality of humanity. From Seattle she came back. She said, "I am going to confess everything, and I am going to remain in the commune. The people love me. I love them. And whatever we have done, we have to face it."

Today she had given her testimony to the FBI. Her testimony is enough, because she is one of the chief in the Sheela's gang. And whatever she says is supported by hundreds of sannyasins.
Now it is up to the government to catch hold of these people.

Q: A VERY LOVELY SANNYASIN ASKED ME TO ASK YOU. A LOT HAS BEEN SAID IN YOUR NAME. SHE WANTED TO KNOW IF YOU REALLY WANTED ALL THE SANNYASINS FROM CALIFORNIA TO MOVE HERE, OR WAS THAT SHEELA TALKING? AND SHE REALLY WANTED TO KNOW IF YOU BANNED KISSING.*

A:* Certainly I have banned kissing.

Q: THAT WAS YOUR IDEA?*

A:* Yes. Because kissing is one of the causes of infecting people with AIDS.
(Tape side C)

And I have called the group from Hollywood because they wanted to make a film on the commune, on me, my ideology. I had told Sheela that they should be here and work out -- and they were working out. And it is... that's how Prem Hasya, who had made with her husband one of the best movies, Godfather, wanted to make it, came in contact with me.

And I saw the beauty of the woman, the intelligence of the woman, the far different superiority to Sheela. So now Hasya is my secretary.

Q: I THINK HER QUESTION WAS, "DID YOU ASK ALL SANNYASINS IN CALIFORNIA TO COME UP TO THE RANCH OR WAS THAT SHEELA?"*

A:* No, not all sannyasins.

Q: JUST THE ONES FROM HOLLYWOOD?*

A:* Only Hasya's group.

Q: OKAY. SO THE BIT ABOUT THE EARTHQUAKE AND IT WAS COMING AND THEY SHOULD ALL BE HERE BECAUSE IT WAS SAFE, THAT WAS SHEELA AND NOT YOU?*

A:* Nothing to do with me. I had asked only Hasya and her group who was going to work the film. So their whole group is here, and now their whole group has taken the place of Sheela's gang. Now you are in Hollywood.

Q: WELL, I LIKE HASYA A LOT AND FEEL THE SAME THING ABOUT HER THAT YOU DO.*

A:* Good. But this time make your director understand....

Q: HEY, IT'S NOT ME! IT'S THE REST OF THE WORLD THAT HAS A HARD TIME BELIEVING AND NOT... NOT SNICKERING AND WONDERING WHETHER YOU'RE DOING IT MAYBE FOR PUBLICITY, WHICH WE KNOW YOU LIKE.*

A:* I love it. Don't say I like it, I love it!

Q: THANK YOU VERY VERY....*

A:* And you can make that, too, part of your article.

Q: THAT YOU LOVE PUBLICITY?*

A:* Yes.

Q: WELL, THEN, CAN'T YOU SEE HOW SOME OF US MIGHT BE WONDERING IF ALL OF THIS ISN'T JUST TO GET...?*

A:* Let them wonder! Wonder is something good. There is nothing wrong in it.

Q: OKAY. I THANK YOU VERY VERY MUCH.*

Chapter title: None

3 October 1985 pm in Sanai Grove

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INTERVIEW WITH RAINER PAUL, DER SPIEGEL, GERMANY; AND MARY THORNTON, THE WASHINGTON POST, USA

QUESTION: I WOULD APPRECIATE SHORT ANSWERS WHENEVER POSSIBLE. YOU DECLARED THE END OF RAJNEESHISM AS A RELIGION AND HAD THE BOOK ON THAT RELIGION BURNED IN ALL YOUR COMMUNES. WHY DID YOU DO IT THIS WEEK AND NOT LAST YEAR, AND NOT ONE YEAR FROM NOW?*

A:* That is a question which is absolutely illogical. Whenever I would have done it you could have asked the same question: "Why now? Why not before? Why not after?" Everything happens in its own time.

I had no religion before I went into silence. I have never been in favor of any organized religion. The moment the truth is organized it becomes untrue. It is no longer spiritual, it becomes political. But because I was in silence for three and a half years, the people who were running the commune managed to create a religion which is a very human tendency. Man wants to be in some organization. Alone he feels afraid. He wants to be part of a society, culture, religion, nation, civilization, but he does not stand on his own. He cannot declare his individuality totally free of all conditions. And that is my whole teaching. So it was basically against me that THE BOOK OF RAJNEESHISM and the idea of Rajneeshism and the idea of sannyasins being called Rajneeshees was created.

When I started speaking again, I became aware of everything that had happened in my absence, but I was waiting for valid proofs against the organization that had developed. I don't hold any post, I don't have any political power. My power is my love. I am not even a member of the commune. So naturally I had to wait, because if things have gone wrong... slowly they started coming to me, but yet there was no solid proof. People were poisoned, but the poison used was indetectable. Doctors said, "People have been poisoned but we cannot prove it. Efforts have been made to kill, but because it is indetectable there is no way to prove it." So I had to wait, and as more facts started gathering, that every phone going out from the commune, coming into the commune, was being tapped, that every house was bugged, even *my* room was bugged -- then it was time, because now there were solid proofs. And because those people became aware that now I was collecting solid proofs, the whole gang of twenty people escaped. And because bureaucracy everywhere is slow, we have given them space inside the commune: the state police are here, the county police are here, the city police are here, FBI top officers are here -- but things are going so slow, as if they are giving time to the criminals.

They have not asked for an interview with me -- which should have been their first thing because I exposed the whole thing. They should have asked me, but they did not. I had to ask them, "Please have an interview with me." Four times they gave a date, a time, and four times they canceled it. This way they delayed again one week. The fourth time I told them, "If you cancel it, then this evening I am going to call a national press conference. I am going to talk to them, and I am going to say it clearly, that `these people are not working to find out the criminals; their strategy seems to be to protect the criminals and destroy the commune'." They would like somehow to arrest one thousand sannyasins who are absolutely innocent, who have not done anything; or even if they did anything they had no idea why it was being done. They may have carried some bags from one place to another place not knowing that the bags contained poisons. They

may have dug ditches not knowing that those ditches were going to be used for bugging homes.

These people are innocent, and all the people who knew what they were doing... they killed a man and threw his body out of Rancho Rajneesh; they tried to kill the three people most intimate to me who were a danger to them -- because they were my physician, my dentist, my caretaker, and they might inform me about things that were going on. They even tried some kind of poison in my milk. They never wanted me to speak again. They didn't have the idea to kill me; but they certainly wanted me to remain sick, weak, so that I could not come back into the commune and make Sheela's image as high priestess that she has created in three and a half years disappear -- because when I am present there is no need for any mediator between me and my people.

She insisted in many ways, "Your health is not good, and it will be dangerous to speak again. Everything is going well -- you need not bother, we are working perfectly well." "But," I said, "what am I going to do with my health if I have to remain my whole life closed in the room? My health has to be used for my people. If I live two years or four years less, it does not matter -- but whatever I want to do, I should do." That became a trouble in their minds, and they started arranging to escape, to get married in Switzerland. And they committed bigamy: Sheela was married here to an American sannyasin, she got married secretly to a sannyasin in Switzerland; the Swiss sannyasin was married to an American woman here -- they both have committed crime.

But this all went on secretly, silently; only now are things surfacing. As they escaped from here, thousands of sannyasins started coming to the office and informing us of whatever they knew. They were fragments, but those fragments indicated many things, and all put together, it became a bigger Watergate. Even the FBI people had to accept it, that this gang has used more sophisticated instruments for tapping the phones, for bugging the houses, than Nixon had used. And Nixon has bugged only a few places, they have bugged *hundreds* of houses. For each bugging, a five-year punishment....

Q: AN AMERICAN LAW?*

A:* Yes. So if all these buggings are to be punished, at least one thousand years' imprisonment will not be enough. And these people have done many more things... because one of them has returned. She did not go the full way to hide in the Black Forest, she returned from Seattle, seeing the point that rather than hiding her whole life as a criminal here and there, it was better to come back to the commune and confess everything that she had done and she knows. Perhaps today she is giving her testimony before the FBI. And she knows every single detail of how may people were poisoned, how many people were harassed so that they would leave the commune, for the simple reason that they were more intelligent, more independent, and they could not be enslaved. The chancellor of the meditation university left, the vice-chancellor of the university left, and hundreds of others who have been with me for years -- very intimate -- they all left. Not that they were against me. Now they are phoning from all over the word, "We want to come back. We never wanted to leave the commune, but we were harassed in such a way, humiliated in such a way, that we *had* to leave; there was no other way."

These people, because I was completely isolated and in silence, took advantage of the power. Sannyasins love me -- in my name these people were telling them to do things, in my name they collected money. Two hundred million dollars have been used in the commune, but forty-three million dollars they saved in a Swiss bank in Sheela and Savita's names. Her old secretary who is to reach here tonight -- or perhaps she has reached -- has revealed it, that forty-three million dollars what was to come here is waiting there. So they have done every kind of crime that was possible. And now they are lying to the news media.

If they have any courage they should come and face me and face the commune, and I guarantee that we will not do any harm to them. They can come and have an encounter, and if they have any allegations they should put them forward. They had not even the guts to face me when they escaped -- they did not even come to see me to say goodbye.

Q: COULD YOU IMAGINE A SITUATION WHEN YOU WOULD NEED SHEELA BACK, WHO AFTER ALL WAS NOT A BAD MANAGER IN BUILDING THIS COMMUNE? DO YOU EXPECT HER TO BE BACK?*

A:* No. I will not have her in any way. But if she *wants* to come back, she can be just like an ordinary sannyasin. But she will not have any power post -- never. And I will not need her. I have got so many intelligent people -- she is just a hotel waitress.

Q: DO YOU HAVE A JOB FOR HER?*

A:* Yes, in the hotel she can work. As a waitress she will be perfectly okay. But nothing more than that. Now I have got a better group of people -- more intelligent, more humane, more understanding, more democratic. And I am allowing every head of all the corporations to approach me. There is no need for one person only to approach me -- that was the danger. Now all the heads can approach me. Sheela had chosen all the heads, third-rate people who were below her intelligence. That is simple political strategy. Every politician wants people around him who are not competitors to him.

Those twenty people have escaped with her, and they will suffer unnecessarily. I would like them to come back. I have love and respect for whatever good they have done to the commune, but I cannot protect them against the law. They have to face the law. And it is better to be in prison for two, three years and come back clean, fresh -- we will be welcoming them, there is no problem -- rather than hiding in this place, that place, like thieves, criminals.... They will destroy their own being.

Q: DO YOU THINK THEY KNOW THAT THE DOOR IS OPEN?*

A:* They know *me*, that my doors can never be closed for anyone. If they don't know, you make them aware that the doors are open, and we will accept them without any condemnation -- *that* is the function of the law. We will respect them for all the good that they have done -- they have created this oasis out of the desert -- but for whatsoever crimes they have done they have to be responsible before the law. I cannot support anybody against the law. And it is good to go to the court and confess; you may get a little concession in punishment. And after the punishment you will come out far cleaner than after hiding. This hiding will make you more criminal.

Now the forty-three million dollars are there in the bank, but they cannot take them out because wherever they will use them they will be caught immediately and asked where they got forty-three million dollars. None of them is rich. None of them can manage to show from where that money has come.

Q: BUT THEY ARE NOT THAT OLD. THEY CAN USE IT TO THE END OF THEIR LIVES.*

A:* We will not allow that. My sannyasins are all over the world and they are watching their every step. The banks in Switzerland... my sannyasins are watching every bank, where these people go, what they are doing. We will not allow them... because that money belongs to German communes. It had come from Germany, it was to come here.

Q: SO IT BELONGS TO YOU, OR TO THIS COMMUNE.*

A:* Yes, it belongs to this commune or it belongs to German communes who had contributed, but it does not belong to any individual. This is theft, and we will not allow it. And we have our own means not to let it happen.

Q: YOU DECLARED THAT MALA AND THE RED CLOTHES NO LONGER NECESSARY, THEY SERVED THEIR PURPOSE. WHAT WAS THAT PURPOSE, AND WHAT HAPPENED THAT THEY ARE NO LONGER A MUST?*

A:* The purpose was... in India they were significant, because in India for thousands of years red has been the symbol of spiritualism, and I wanted to destroy that idea. I wanted my sannyasins to be as materialistic as they were spiritual. The dichotomy, the division between spirit and matter, between this world and that world, is against my ideology. I don't see any division. A man can live both dimensions fully. They are not opposed to each other; on the contrary, they are helpful to each other. A healthy man is capable of getting deeper into meditation than a sick man.

What does fasting signify? -- and all the religions have been teaching fasting. In India I have seen people who have been continuously fasting. In their eyes you don't see any intelligence, in their answers you don't see any genius speaking. In their faces you don't see any aura of growth, any luminosity, that they have arrived at something beautiful within themselves. All that you see is a very crippled, sick person. But he is worshipped, because he is fasting for days together; then he eats one day and again fasts. All his spirituality consists of committing slow suicide. I don't consider it spirituality.

So I wanted my people to wear the same red clothes and destroy the old idea that red clothes represent one who has renounced the world. On the contrary, red clothes represent one who rejoices in everything of the body, of the mind, of the soul. He is an organic unity. So in India it was significant.

But when I came to America I came in silence, and I remained in silence for three and a half years. I wanted this gap for my own health, and I wanted this gap also to get rid of those people who were only intellectually clinging to me. I have told them again and again, "I am not here just to satisfy your intellectual curiosity. That you can do in any university, in any library -- I am not needed for that. If you want to go deeper than your intellect, if you want to go deeper than even your heart, if you are willing to reach to the very center of your being, then only be here; otherwise don't waste your time." But they became addicted to my words. Three and a half years' silence helped them. By and by, seeing that I was going to remain silent my whole life, now there was no point.... The people who were not addicted to my words, the people who were more in love with my presence, who were just happy to be with me -- whether I was silent or speaking was not the condition -- remained. This was one of the reasons.

The other reason was that I was speaking before on Jesus, on Zarathustra, on Buddha, on Krishna, on Mahavira -- almost all the founders of religion and all the great so-called religious people -- for the simple reason that everybody is already divided into some group. You cannot find fresh people anywhere. Unless I speak on Jesus, the Christians are not going to listen to me. The moment I started speaking on Jesus, Christians started coming to me. Even Christian bishops told me that they have never thought that this much profoundness is there in the statements of Jesus. I was laughing inside, because it was just a strategy! Jesus' statement was there, but all profundity was *my* creation. But that was the only way to get people who can listen directly to me.

Now I have got enough people, one million around the world. And I want more people. That's why I am withdrawing all discrimination, so the people who want to hear me and want to be near me need not be worried that they have to wear red clothes, that they have to wear a mala. That creates unnecessary trouble for them: their job, their wife, their children, their parents, their society... and they become unnecessarily a laughingstock. There is no need. I am opening all the doors to everybody who wants to have a communion with me. That's why I have withdrawn every outer symbol. Now if anybody wants to keep it, it is his business. But from my side now there is no outer symbol. And everybody is welcome.

Q: HOW MANY DISCIPLES WOULD YOU LIKE TO HAVE?*

A:* It is not a question of how many. The whole world. I don't deal with small things.

Q: CAN WE EXPECT SIMILAR SURPRISES IN THE NEAR FUTURE AS FAR AS THE ORGANIZATION OF THE BHAGWAN MOVEMENT IS CONCERNED? DO YOU HAVE ANY GRAND VISION, ANY PLAN FOR THE FUTURE?*

A:* No, I never have any plans for the future: I simply live moment to moment. So you can always expect surprises. If there is a plan, then there is no surprise. But with me, because there is no plan, every day

you can have surprises.

Q: WHAT IS YOUR ANSWER TO THE RUMOR THAT SHEELA ONLY LEFT TO PREPARE A NEW NEST FOR YOU IN THE BLACK FOREST OR SOMEWHERE ELSE? SO TELL US, WHEN WILL YOU LEAVE?*

A:* I am not going to leave America.

Q: PERIOD?*

A:* Really.

Q: THE INS, ON THE OTHER HAND, IS KEEPING THE FILE ALIVE IN QUESTIONING THE LEGAL STATUS OF YOUR STAY IN THIS COUNTRY....*

A:* For four years they have been keeping the file. Let them keep it! And I am waiting for their answer so that I can go to court -- because all these Americans are foreigners in this country.

Q: EXCUSE ME, SIR, MAY I END MY QUESTION?*

A:* No. That trick won't do with me... because I have been seeing that, whenever I touch something that touches your hurting nerve, immediately you start changing the question.

Q: NO, I DIDN'T WANT TO DO THAT.*

A:* Then why were you changing it?

Q: I WOULD LIKE TO END THE QUESTION WITH THE INS.*

A:* That's what I am doing -- ending it completely. I want them to decide, and those cowards have not decided in four years, for the simple reason that if they decide "yes," the political pressure is too much on them, they cannot decide yes. "No" they cannot decide because they have no grounds for no. If they decide no, I go to the courts, up to the Supreme Court. And that's what I was saying, that I am going to say to the Supreme Court that all of you are foreigners in this country, invaders, talking of democracy, talking of freedom, talking of freedom of expression. If you really believe in your constitution, give the government to the Red Indians. And the first thing is, go back to your countries from where you come, because you have entered America without a visa and you have never obtained any green card. Your forefathers were criminals and you have to suffer for it, because if Adam and Eve are sinners and every Christian is still born in sin, what about Americans? -- only three hundred years have passed. And if you can sin for three hundred years... we have been sinning only for four years. So what is the point?

I want to fight it to the very end. Unless I have my green card, I am not going to move out of America. Once I have my green card, perhaps I may come to Germany, because I would like to have some fight with the German politicians. I love fighting!

Q: I SENSE THAT.*

A:* Yes!

Q: BUT YOU OFTEN NAMED AN ELEGANT, SIMPLE AND FAST SOLUTION FOR THE INS THING, SO LET ME ASK YOU: WHEN WILL YOU MARRY AN AMERICAN GIRL?*

A:* Not *one*.

Q: HOW MANY WOULD YOU LIKE TO MARRY?*

A:* I have asked them, that if one makes me capable of having one green card, it is simple arithmetic: I can marry one thousand American girls -- that makes me capable of having one thousand green cards, the only man in the whole world who has one thousand green cards. Really, the color green I love, and just *one* card I wouldn't like....

Q: IF YOU WERE IN THE POSITION TO SET UP AN EDUCATIONAL PLAN FOR SCHOOLCHILDREN, WHAT WOULD BE YOUR VALUES?*

A:* First, burn all history books, because history is all rubbish, inhuman; it consists only of Genghis Khan, Tamerlane, Alexander, Napoleon, Stalin, Adolf Hitler, Nixon. Burn it completely!

Q: WHAT ABOUT RONALD REAGAN?*

A:* He does not count at all -- not even worth burning. He will not be even in the footnotes of a history book.

Q: SINCE SHEELA LEFT, THERE HAVE BEEN APPARENT CHANGES IN THE MOOD AND APPEARANCE OF THE COMMUNE. FOR INSTANCE, I DIDN'T SEE THE GUN PLACED IN THE WINDOW OF THE CAR FOLLOWING YOURS YESTERDAY. DO YOU LIKE TO SEE THE SECURITY FORCE THINNED OUT? WHEN DID YOU LAST RECEIVE A DEATH THREAT?*

A:* It is coming every day, so there is no question of the last time. And I would like the security completely dissolved -- the *government* has to take the responsibility. If they take the responsibility that no nuisance is going to be done to the commune.... I am not concerned about my assassination. In fact, out of many ways of dying that seems to be the best. Ninety-nine percent of people die on their beds. I don't like that, it is too commonplace. In fact, I tell my friends, "Don't sleep in a bed, sleep on the floor. A bed is dangerous: ninety-nine percent of people die there. Avoid it!"

So I am not concerned about my assassination. I am concerned for my people, because when a security force was not there, fanatic Christians started coming and making a nuisance here, Hell's Angels started coming and making a nuisance here. We are not creating any nuisance for anybody; our people are not even going to any other place. Then naturally we had to have the security force. And, strange, since the security force is here, those fanatic Christians have disappeared. They believe in the guns more than in THE BIBLE. And those guns have not been used, and I don't think we will ever use them. They are just to show up these idiots who call themselves Hell's Angels: it is enough for them just to see a gun. The guns are not for use.

But if the state is willing to give the guarantee -- which they should give.... But the reality is, the state itself wants to destroy the commune -- a peaceful commune which is simply working hard the whole day, dancing in the night, meditating in the morning, having no concern with the whole world, whether it exists or not. We have completely forgotten about it.

They have kept their national guards alert; not only that, they are accumulating their national guard in

Madras so within an hour they can reach here immediately. All their vehicles are in Madras. For what? We don't have an army here, we don't have nuclear weapons. This simply shows them up as cowards, and these cowards are going to face the Soviet Union! A small commune of five thousand meditators -- and they keep their army alert, they keep their national guard alert. I am simply amazed! I had never thought that American have no guts. Adolf Hitler made a wrong move: rather than moving towards Russia, he should have moved towards America. These fools would have fallen on their knees and worshipped him as the reincarnation of the Prophet Elijah. He made a wrong move -- Russia is not the right place for anybody. If any other time Germany comes to that same strength again, America should be the target, because I am seeing here that they are such cowards.

I have been asking the governor to come here "and see of what you are afraid. Be our guest. Just go around the commune and see the laughing, dancing, joyous people you will never see anywhere else." Four years have passed: he hasn't the courage to come here. And he goes on speaking against us without knowing anything about us. Just the other day I was encountering the attorney general on television, and I told him, "We are not a religion and we have even burned the holy book of Rajneeshism, which was created by a criminal group while I was in silence. So withdraw your case against the city" -- because he has a case against the city, that religion and state are mixed. Now there is no religion, so there is no question of mixing. And he could not even answer. I repeated, "Your case has gone down the drain. Just come and see that there is no religion here, no church, no holy book, no catechism, no priest, no congregation, no baptism. Just come here and tell me: What is religion, that you find it here, which is mixing with the state? But -- no guts to come here, and all lying, continuously lying.

They did not allow journalists in the meeting where they decided to put the army on alert and the guards on alert. The governor said he would inform the press after the meeting, and after the meeting what he informed the press was absolutely unrelated to what happened in the meeting. Not a single word was in connection, it was absolute fiction that he said. In fact, contrary to what he said in his meeting, to the press he said that everything is calm and quiet and in control and there is no need to fear, then who is putting the army on alert? Inside they decide to put the army on alert, so that within three hours of any moment they can reach Rajneeshpuram. And then they alerted the national guards; not only that -- that was not satisfactory -- they are accumulating them in Madras. One of the journalists somehow found the confidential file of what had happened in the inside meeting, and he showed the file on television. From him we got a copy of the confidential file. These politicians are simply dirty dogs, not even worth being called human beings.

They are very much worried because we have two or three dozen guns -- which are not even automatic! And for four years nobody has used them, and perhaps if any time they have to use them I don't think they will be able to -- for four years they have been practicing, just to keep them. And what do three dozen guns mean to a country like America which claims to be the biggest world power? Seeing these people, I would like the Soviet Union to be completely aware that these cowards have no spine: don't be worried. I am not favorable toward communism, but neither am I favorable towards cowards. To coward I prefer *anything*.

Q: SO HOW DO WE GET THE MESSAGE TO THE SOVIET UNION?*

A:* That's *your* job. Okay? Good!

INTERVIEW WITH MARY THORNTON OF WASHINGTON POST, USA

ANSWER:* Good evening, Mary.

QUESTION: EXCUSE ME IF I ASK STUPID QUESTIONS.*

A:* No, I love stupid questions -- you just start!

Q: WITH ALL THE TURMOIL AFTER SHEELA'S DEPARTURE, WHAT WILL HAPPEN NOW TO THE COMMUNE, DO YOU THINK?*

A:* No problem is there, no trouble is there.

Q: YOU JUST GO ON AS USUAL?*

A:* No, there is no problem and no trouble.

Q: ARE YOU NOT VERY DISAPPOINTED IN HER?*

A:* Not at all.

Q: WHY?*

A:* Why should I be? -- because I had no expectations in the first place. Nobody can disappoint me. For that you have first to have some expectations. When they are not fulfilled you feel disappointed. I never expect anything from anybody, so I never feel disappointed.

Q: DID YOU NOT TRUST HER?*

A:* There is no question.... These things -- trust, distrust, love, hate -- all these contradictions I have dropped far behind.

Q: YOU JUST SAID THAT YOU'RE NOT A RELIGION. WHAT IS THIS THEN?*

A:* It is a mystic commune, a commune of people who are individually searching and seeking their inner being. It is a way of religiousness, but it is not an organized religion.

Q: WHAT ARE YOU TO THESE PEOPLE NOW?*

A:* I am a friend, a guide, a philosopher.

Q: YOU SEEM TO BE MORE THAN THAT.*

A:* Certainly, if you love me a little bit, I look more than that! That "more" is in the eyes of someone who has love; otherwise I am nothing.

Q: WILL YOU HELP THE FBI IN THE INVESTIGATION?*

A:* I *have* invited them -- they are already working.

Q: DO YOU EXPECT THAT THEY WILL CONVICT YOU OF SOMETHING?*

A:* Whatever they want to do... they should just find the criminals, whoever the criminals are.

Q: DO YOU THINK SHEELA COMMITTED CRIMES?*

A:* Certainly.

Q: DO YOU UNDERSTAND WHY?*

A:* It is a human trait. Everybody lusts for power, but everybody does not have the opportunity: she got the opportunity. Millions of dollars she had never seen; millions of sannyasins who were ready to do anything that she wanted in my name.... And then she started thinking of herself as the successor or the chief priestess. These are just human frailties -- nothing to be bothered about, just ordinary qualities of human beings.

Q: BUT IT SEEMS LIKE SOMETHING TO BE BOTHERED ABOUT WHEN YOU'VE GOT TO HAVE THE FBI AND EIGHT LAW ENFORCEMENT AGENCIES....*

A:* No, I am not bothered at all. I have got all these people so that they can find out if anything criminal has happened; then I want that to be in their hands. I don't want to take the law into *my* hands, I don't hold any power. And I don't want my people to take the law in their hands. So give it to those... these are servants of the people; if some crime has happened here, they should clean the place. It is their duty, they are being paid for it.

Q: SOME OF THE AUTHORITIES HERE HAVE NOT BEEN TOTALLY FAIR IN THE PAST. DOES IT NOT WORRY YOU TO HAVE THEM SNOOPING AROUND?*

A:* No, nobody is preventing them.

Q: BUT AREN'T YOU AFRAID THEY MIGHT USE THIS AS AN OPPORTUNITY TO COME BACK AT YOU?*

A:* They *can*, because the people who belong to the FBI or the KGB are not different from people who are criminals. Their qualities, their minds, are similar. The only difference is that *they* are paid by the government, and the criminals are like free-lance journalists. They can use this as an opportunity, but we will try not to allow them to use anything against innocent people. If I have committed any crime, then it is perfectly good: they can arrest me. But no innocent sannyasins should be harassed by them. I have made it clear to them that if any innocent sannyasin is harassed here, then all over the world all American embassies will be harassed by my sannyasins. Theirs is not going to be an easy job.

Q: SHEELA'S BEEN ACCUSED OF SETTING UP AN ELECTRONIC EAVESDROPPING NETWORK. DO YOU KNOW WHAT SHE WANTED TO HEAR, WHAT IT WAS FOR?*

A:* Only from hearsay I can say... because I don't come in direct contact with people, and for three and a half years I was not coming to *any* contact. I have just heard this, that one of our aeroplanes, a Japanese

aeroplane, we returned. It was fresh, new, we used it for a few days, but many accidents were happening on that kind of plane all over the world. So before returning it... we have our scientists, and we told them to look at what was the reason why those accidents were happening only on that plane particularly. And it was a beautiful plane, everything perfect. Those scientists discovered that that plane creates a certain sound, and that sound stops the engine. That gave Sheela an idea that a machine can be created which can create the sound, and can stop anybody's heart. This I have heard; soon it will come before the government and before the court. But this was the idea, to kill a person without even touching him. The scientist refused, he said, "I cannot do such a thing." But he said it *is* possible. So Sheela may have been looking in other places with other people to find out how to create the same sound. And we have all kind of electronic engineers here, so it is not very difficult; they just have to know the exact wavelength of that sound, and a small box can be put by your side.... But she had a very criminal mind. This is absolutely criminal.

Q: WHEN DID YOU FIRST REALIZE THAT?*

A:* As I came out of my silence, she started to kill my physician.

Q: DO YOU KNOW HOW?*

A:* First she gave him some poison in a cup of coffee. Because he is a topmost physician, he immediately recognized that he had been poisoned. The medical center examined him -- he was sick, he was weak, his head was going beserk -- but they could not find any disease. They had only a suspicion, but no solid proof that he had been poisoned. Then the second time was when he was inside the nursing home, resting for three days. Puja, Sheela's assistant -- she is a nurse -- injected him again with the same poison, and again the same symptoms started. But it is a slow poison; it does not kill you but it weakens you. It will kill you after six, eight months, so by that time it will look almost a natural death. The third time was when I was speaking in the morning discourse. Before ten thousand sannyasins, one of Sheela's gang pushed a needle into him and injected him. He immediately got up, looked, pulled up his robe and showed people: there was blood, and there was a point showing a needle mark. And one sannyasin now has come up to say that he had seen exactly the same person whom my physician was suspecting, because she was just by his side at the moment he felt the prick. Shanti Bhadra is the name of the girl. He was taken sick immediately, but he refused to go to the nursing home here because again Sheela's nurse would be there. He went to Bend. There, two doctors said that it was an indetectable poison. And when Sheela left the house, she left literature on poison, literature on how to make bombs, literature on how to kill people; and in the book on poisons the only poison that is underlined is the same that all the doctors were suspecting.

Q: WHAT IS THAT?*

A:* I don't know exactly, but that is the poison which is indetectable. And it kills the person; if you give it many times -- it can be given in milk, in water, in food -- the person will become weak, he will die slowly. This was the last straw for me, and I started looking for more evidence, because even this was not evidence. If it is indetectable, then there is no sound proof to call the police or give anything to anybody. But the day Sheela left, the sannyasins who were afraid of her and her gang... because certainly she was killing, she had killed one person and thrown his body out of the ranch. And people knew it, that she had been poisoning three thousand Share-A-Home people who had been brought here.

Q: WHAT WAS SHE GIVING THEM?*

A:* She had brought them -- just now I have come to know -- to take over the county, because you need to reside only twenty-one days in Oregon to become a voter. So for twenty-one days they were all drugged, so the became almost zombies: whatever you said they would do. One of these street people got too large a

dose and died on the spot. And for three thousand people for twenty-one days continuously being drugged, she had to bring gallons of drugs from outside America -- because if you purchase them in America then there will be the question: what are you going to do with them?

Now everything is being reported to the police. The only problem is that the politicians of Oregon are more interested in destroying the commune than in catching the criminals, so they are delaying the process. One girl who has been a central figure in this Sheela's group -- she was the one who drove the two people who burned the planning office in The Dalles -- knows everything that has been done, how they tried to poison the whole water system of The Dalles. Their whole idea was that on election day people would be so sick that they would not be able to go to vote. Sheela would have these three thousand zombies and three thousand sannyasins, and she would take over the county.

Now this girl is really brave -- her name is Ava. She has been saying, "I want to give all the details." She had left with the group but came back from Seattle. She had some consciousness, some feeling, some humanity. She said, "It is better to confess everything rather than to carry this load all your life and hide like criminals here and there." She said, "I am going back to the commune to confess everything."

Q: SHE CAME TO YOU?*

A:* No, she came to the office. She is here, and she has been asking.... They have been giving her appointments and canceling them. Today is her fourth day; perhaps they have kept her appointment -- perhaps not. And they are not willing to give her her appointment *here*. Strange, because all their top officials are here. When you are taking everybody's statement here, why do you want Ava's statement in Portland? Perhaps you want somehow to change the statement, somehow to threaten Ava, or somehow to bribe her -- anything you can do. But I am making it public to the whole world. I will not allow these politicians to destroy the commune or harm any sannyasin.

They have done *all* kinds of crimes. All of the hotel rooms -- I think there are one hundred and twenty? one forty-five rooms in the hotel -- all are bugged.

Q: WHO BUGGED THEM?*

A:* Sheela and her colleagues.

Q: WHY?*

A:* Just so any officer staying there, any journalist staying there, anybody staying there... they were taping everybody, whatever was going on....

Q: BUT WE'RE ALL SO BORING!*

A:* It *is* boring, but for them it was significant. She bugged Hasya's whole house because she was afraid: Hasya was close to me, and Sheela was afraid that anytime I become aware of all the crimes I will tell her to resign immediately. Then Hasya will be the person to take over. So she wanted to keep all the tapes for some future use -- tapes of whatever people were saying, whatever they were doing. She was tapping, bugging even my own room.

Q: WHY?*

A:* Now I can see the point. For example, she was asking for something... because she was meeting every evening just the way Hasya does -- any secretary has to bring to me all the problems from all over the

world communes, this commune. I see the point: she would be talking to me, and one in a while I was surprised that she would suddenly come very close to my chair; otherwise she was sitting as far away as you. Suddenly it was as if she was going to tell me some secret, but the reality was that near me was the microphone, which was hidden behind a switch.

She was insistent that I should have this switch here for the guards: if any emergency was there, then this switch.... But I said, "I will never see any emergency; all curtains are always drawn, and the guards are above my room -- they will be seeing everything before I do." But she insisted, so I said, "Okay, if you feel happy, put in a switch -- there is no harm." But the basic thing was, the switch had hiding inside it a very sensitive microphone, and outside in the guards' bathroom was kept the tape recorder. Now I understand what she could do with those tapes. She could ask anything and I could say, "This is perfectly good -- you do it." She might be asking about the road, "Should we make this road?" And I might say, "That's perfectly right -- you do it." Now those words would be on the tape -- they could be placed in any context. Unknown to me, later she might insert the question: "One hobo has died. Should we throw him out?" And my answer would be used: "Yes, it is perfectly good."

Q: DOES SHE HAVE THE TAPES STILL?*

A:* She has all the tapes there with her. Even before she left -- because she knew when she left she would be searched, everybody would be searched -- the tapes were sent before she desired to leave or told her friends that she was going to resign. So now she will be managing -- and those technicians are with her who had managed the whole mechanism of bugging, taping; now they can do anything with those tapes, they can put in my words for anything. It is simple, a very simple game, so she can blame everything on me -- that was the purpose. She could say, "I want to kill Devaraj because he is dangerous to you and I have information that it is no good for him to be your physician. The only way to remove him is to finish him." She can put in her question and take any piece from the tape where I agree with her. So she can manage to make it seem that all the crimes that have been committed were committed with my consent, with my awareness; that I knew that the Wasco County was going to be taken over and this was why all those people were brought here.

She had told me that after our annual festival we had three million dollars' surplus, so it would be a good thing to use that three million dollars for some humanitarian purpose. I said, "If you have more money than you need, then certainly use it." She said, "My idea is to bring people from the streets and give them a feeling of being human, dignified, respected, to have them live with our sannyasins: `Share-A-Home'." And I said, "That's perfectly good -- you do it." Now I don't know what she can put in front of that. She can put, "I am going to give these people drugs and keep them drugged for twenty-one days," and after comes my statement, "This is perfectly good -- you do it."

Q: DID YOU TALK TO HER ABOUT THESE CRIMES?*

A:* For the last three months she had been avoiding me in every possible way. The more I started knowing, the more she was avoiding me. One way was her saying that she had urgent work in a commune in Germany, in a commune in France, in a commune in Italy, in England, in Holland. She was roaming all over the world -- she just had no time to be here. And whenever she came she would remain here for two, three days, but she always had a cold. And because I am allergic, she would say, "Because I have a cold I cannot come to see you. When my cold is over, I will come to see you." But before her cold was over, she was gone. So for three months she had been avoiding me. Even when she left for the last time she didn't come to see me -- again, a cold. And she was informing me, "I will be staying for three, four days till my cold is gone, then I can come to you and say goodbye, and I am going." But next day she simply left, she didn't stay for three or four days. She never wanted to see me, because to come to me she would have to answer about the bugging, she would have to answer about the taping of every phone, she would have to answer about how that street person died.

I am still ready: if she has any courage she should come and just, before the commune, either she should prove that I am responsible for everything or she should confess that she is responsible for everything. But

my feeling is that she is trying through the American embassy there to get immunity, and that's why these people are delaying the whole process. And once she gets the immunity, by that time she will have arranged all those tapes, and she can produce those tapes. Then bugging is no crime because you have immunity, then tapping the phones is no crime -- you have immunity -- and everything you have done on my orders so I am responsible for it. But even that I will prefer to my innocent sannyasins unnecessarily being harassed; I can face the court. But their desire is somehow to create a situation in which they can arrest me and leave the sannyasins in a chaos. They are absolutely wrong. I have placed the right people in every place -- they will take care of the sannyasins. The commune is going to remain here. America may disappear in the third world war, but the commune is going to remain here.

Q: ARE YOU GOING TO STAY HERE TOO?*

A:* Certainly. I am going to stay, and I am going to fight these politicians. I have always enjoyed fighting, because to fight for truth is such a joy. And I am telling my advocates, "Try to get permission so that I can fight myself. You can assist me but you cannot represent me. I am quite capable of representing myself."

Q: I WAS GOING TO ASK ABOUT THE FINANCIAL STUFF, TOO. HAS SHE TAKEN LOTS OF MONEY?*

A:* No, not from here. From here she has not taken a single cent. But she has already stopped money that was going to come here, which was coming from German communes as a contribution for this commune. She had put in a Swiss bank forty-three million dollars, and she had put it in her own name. We are not going to leave it there -- that belongs to the communes. Either it should go back to the German communes or it should come to this commune. But nobody can exploit sannyasins in such a way.

Q: SO YOU'RE STILL FINANCIALLY SOUND, THERE'S NO PROBLEM?*

A:* We are perfectly sound, there is no problem. In my whole life there has never been any problem. Financially, never, because I have loved so many people and so many people have loved me that finance is not a problem at all. If the people come to know that I have any financial problem, from all over the world money will start moving towards Rajneeshpuram. That is not a problem. Right now we are perfectly sound, so there is no question. And she has not taken anything from here.

Q: IN HER INTERVIEW SHE HAS COMPLAINED ABOUT ROLLS ROYCES AND THINGS LIKE THAT. WHAT DO YOU THINK OF...?*

A:* She is just lying. Those Rolls Royces sannyasins have presented to me, but I cannot accept any present for the simple reason that I don't own anything and don't want to own anything, so everything belongs to the commune. The commune has created a trust for the cars, so all those ninety Rolls Royces belong to the trust. All my watches that people have brought belong to another trust, but these are all the assets of the commune. And I have never asked her to bring anything to me.

Q: SO SHE'S MAKING THAT UP? SHE'S JUST LYING?*

A:* That's why I say she should face me. She is lying completely. And the only thing that she can do is play with those tapes and put things into them. I may have asked for something that I needed, any small thing might be needed -- "So you find it." She can arrange the tape and put "Rolls Royce" in it. And from

the Jewelry Trust hundreds of watches have been given to the sannyasins, only a few watches are kept for my use. And when people bring new watches, then old ones immediately are given to sannyasins.

I had asked the car trust that these ninety Rolls Royces also be distributed to different corporations so sannyasins can use them, but there were problems. The first problem is that nobody is willing to take those Rolls Royces that I have been using; they feel it is sacrilegious. The trust does not want to give them away; they want to keep them as a memorial. And, moreover, all the sannyasins have enough cars. The percentage must be the highest in the whole world. They have one hundred buses, five aeroplanes -- and nowhere to go! If she wants, she should encounter me directly.

Q: HOW DO YOU KEEP CRAZINESS LIKE THIS FROM HAPPENING AGAIN?*

A:* Now I will be speaking, and I will be available. If I had been speaking and I had been available, this thing would not have happened at all. In thirty years in India it never happened. There was no reason for it to happen here.

Q: WHY DID YOU STOP SPEAKING?*

A:* It was just that I was tired. Thirty years of continuous speaking... four hundred books have been collected out of those speeches, and almost six hundred books must have been lost because some speeches have not been recorded. I don't think anybody has spoken so much.

So I was tired and I wanted to rest. My body was in a bad condition; my back was bad. Doctors, the best experts from England had come, and they all tried all their strategies and traction: nothing worked. They said that it is not an ordinary problem -- that some disc has slipped, so they can put it back. It is just my chair that I have been using for my whole life... it has slowly given my back a certain curve. That curve cannot be changed, so all that can be done is that I should not sit in any other position, in any other chair. So the curve is supported, that's why I am using only this chair everywhere -- the same chair and the same car, because only this one car has the same angle. I have tried all the cars, only one car has the same angle.

Q: SO YOU JUST USE ONE CAR NOW?*

A:* I use only one car. Those ninety cars are just one model, they are not different cars; that is just one model, the Silver Spur. And people who love me want to give something to me -- I don't have anything. I use at the interview and in the morning the watch and the car -- these are the only two things. So with one million sannyasins around the world, ninety cars means nothing. Soon you will see three hundred and sixty-five cars. Many are on the way.

Q: WHAT MADE YOU START TALKING AGAIN?*

A:* This situation.

Q: SO YOU KNEW, YOU BEGAN TO SEE SOMETHING WAS WRONG?*

A:* I started seeing it, because my caretaker was one day poisoned in Sheela's house. Sheela called her just to meet her there, gave her a cup of tea, and immediately she went strange. Something in her head started cracking, stretching; she could not walk. To show love and to show friendliness Sheela drove her back to my house and said that something had happened. But my physician was certain, "This is the same thing that happened to me with a cup of coffee; the symptom is the same." Then I said, "It is now time that I should start speaking and meeting people."

And that was enough: they escaped. They could not do anything; otherwise they must have had much in mind. When Hasya took over Sheela's place, her room, she discovered an underground room, a hidden tunnel which goes directly out of the house, and through which you can reach to the airport directly. You can keep the plane ready and you can escape any moment. Even if the police are around the house it will not make any difference. So she had much in mind -- because what is the need of keeping literature on how to make bombs? For what? One of our best pilots she suddenly sent to a German commune where there is no airport, where there is no aeroplane. It was a punishment. And the reason was -- when she left he immediately phoned that the reason was, "She had told me, `Take our biggest plane, fill it with bombs and other explosives, and crash it against the Wasco County office. Before the crash, jump out with a parachute so you save yourself -- but destroy the country office completely!" He said, `I cannot do that." Immediately he was put on a plane, sent away so he did not say anything to anybody. Now he is back, and I have said that he should give now the whole report.

She had in her mind many more things, it seems. If I had remained silent, then there would have been other plans also. But not much harm has happened, just a little bit which we will manage. There is no problem....

Okay?

Q: THANK YOU.*

The Last Testament, Vol 3

Chapter #14
Chapter title: None

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INTERVIEW WITH OLIVER GRIVAT, TWENTY-FOUR HEURES, LUSANNE, SWITZERLAND; AND MA VIREN, PLAYMAN MAGAZINE, ITALY

QUESTION: I HAVE ABOUT A DOZEN QUESTIONS TO ASK IN ONE HOUR. MY FIRST QUESTION: WITH THE SHEELA AFFAIR AND THE FBI'S ACTION, IS YOUR PARADISE IN REAL DANGER? YOUR MOVEMENT, IS IT IN DECLINE?*

A:* No. The movement is increasing, not declining. The gang that was like a disease to the movement has been surgically removed. Now the movement is far healthier, far more open, available to more people. It is no longer a closed religion, but just a movement of seekers who want to find out the meaning of life, the truth of their being. And this search is individual, it has nothing to do with organization. So we have celebrated the death of the religion; and the death of the religion has saved the individual from dying.

Organization is the death of the individual. The more rigid an organization, the less possibility of freedom from the individual. So now the individuals are free. We have taken away everything that outwardly makes them different from humanity. The difference will be only inward, which only *they* know. That will be their growing silence, awareness, consciousness, serenity, blissfulness, and ultimately the experience of eternal life, that there is no death.

So Sheela's going has been of immense help. It is in no way detrimental to the movement, it is immensely helpful. The commune is far stronger, because now every individual is responsible. There is nobody to take care, so you can just remain asleep and somebody takes care of you, and naturally exploits you. Now there is nobody to take care and nobody to exploit. Every individual is free, responsible for himself and for the people with whom he is living in love, in joy, in all kinds of ways relating to -- in work, in silence, in dancing, in singing. So now this is how a real culture should be: individual-oriented. We are immensely happy. There is no problem for the commune.

Q: SO FOR YOU IT IS NOT A SORT OF DEFEAT FOR YOUR MOVEMENT?*

A:* Not at all -- it is a *victory*. "Defeat" does not exist in my vocabulary: it is absolute victory. The criminals have escaped without even facing me, and now they are hiding in the Black Forest in Germany and on some island. Their whole life they will carry the guilt and suffer. If they have any dignity and any intelligence, they should come back. Our doors are open; we will accept them, we will never ask them anything. But whatever they have done, they have to face the law. That is *their* problem. Our respect, our love, remains the same. But for their criminal acts they have to take their responsibility. And it is better that they take it sooner, and they go to the court and confess everything, whatever they have done, and ask the court for whatever punishment is necessary. We can tell the court that these people are not basically criminal, just psychologically sick, and the whole commune will ask that they should not be sent to jail but sent to a psychiatric hospital where they can be cured. That's all we can do for them, and that will be the best for them. As far as we are concerned, we are perfectly victorious.

Q: ABOUT THE FBI'S ACTION -- THIS MORNING YOU TOLD ABOUT SOME MANIFESTATION AT U.S. EMBASSIES. WILL YOU REALLY USE THIS THREAT AGAINST THE U.S. EMBASSIES IN THE WORLD, OR NOT?*

A:* It will depend. I have made it public so that they should be aware before they take any action, because the politicians in Oregon are trying their best to protect the criminals and destroy the commune. This we will not allow. We may be only five thousand here, but around the world we have one million sannyasins and at least two million sympathizers.

Q: SHEELA SAYS YOU ARE ONLY THIRTY-FIVE THOUSAND....*

A:* She is lying. And that's the nature of crime. Once you do something wrong, then you have to go on lying more and more. To protect one lie you will have to tell one thousand and one lies; still the lie remains a lie. If the Oregon government wants to see it, how many sannyasins are there, they should take the step: they should protect the criminals, against their own constitution, and we will show our strength around the world.

So my statement was just to make it clear that it is not going to be an easy job. Just because we are a small minority here it does not mean that you can just bulldoze the commune and there will be nobody around the world protesting. In every country we have our people, and they will protest against all American embassies, against their own government, and force the governments to disconnect their relationship with America. This is not a democracy, it is simply a hypocrisy.

So it is a clear challenge, and I am ready to fight with them in the Supreme Court. I challenge the attorney general of Oregon: Face me directly in the Supreme court. I am not a legal man, so why be afraid of me? But even law cannot help against truth. I will stand for the constitution of America against the

Americans who are prostituting it. And we are really excited -- if they do something like that we will enjoy the whole trip, every inch of it. I don't think they have the guts to do anything. They are such cowards that against a small community they keep the army on alert, as if we have nuclear weapons here. America is the greatest nuclear power. What fear can you have of five thousand meditators? They have put their national guard just close by, in Madras.

These cowards cannot face the Soviet Union. My experience in these four years proves it, that if any confrontation happens, America is going down the drain. These cowards don't have any guts. If for a five-thousand minority you have to keep your army alert, and the national guard you have to keep close by -- and we have only three dozen ordinary guns, not even automatic! And the governor and the attorney general are behaving like mice, not like men. We have been inviting them for four years, "Come here and see with your own eyes, and *then* decide." They don't have even that much courage, to come and see.

So that was simply to make them alert that "before you decide to do any harm, remember you will lose all your honor around the world; you will lose what you have been talking about: democracy, individuality, freedom, freedom of expression. We are not going to lose anything. You will be losing so much that I want you simply to think and count how much you will be losing. And your case against the city is absolutely bogus when we are saying that we don't have any religion.

Their whole case was that religion is being mixed with state. We don't *have* any religion, so how can we mix religion with state? And all *these* people are religions -- and religion is not something that when you become governor or president you put it aside and you become impartial. If you are a fundamentalist Christian, you remain one, if you are a Mohammedan, you remain a Mohammedan. Being religious is something that you are twenty-four hours a day. Even in your sleep you are a Christian or a Hindu. So these people who are all Christians of different brands are mixing religion everywhere with state; otherwise what is the need of THE BIBLE in every court for taking the oath? Certainly the court believes in THE BIBLE; it accepts that THE BIBLE is a holy book. All the BIBLES from the courts should be thrown out. For the oath you can keep the constitution of America which is far cleaner. At least it is not Christian, not Hindu, not Mohammedan, not Jewish. And that rotten book, THE HOLY BIBLE, not even well written -- for what reason do you go on keeping it in the court? Even in the Supreme Court you have to take oath on THE BIBLE.

Here we don't have any religion, any church, any priest, no ritual, no congregation, nothing that you can point to as religious. I have been telling them, "Come and see. Watch for two or three days: see if you find any religion being mixed with the state -- and *then* go to the court." But they will not come here, and they have gone to the court. We will fight in the court; and we are absolutely certain of winning because there is no question: all my people are religionless. We don't believe in any god, we don't believe in any heaven and hell. We don't believe in *believing*. We are scientific seekers. And they are not my followers, they are just my friends. They love me.

Q: ARE YOU NOT A SORT OF STATE IN A STATE?*

A:* No, not at all, because the state followers exactly the laws and the constitution of the state. Not on a single point can they show that the city has gone against the law of the state. The police of the city follow the state police; they are part of the police of Oregon. So they have to be factual -- just creating fictions won't help. On no point, not a single point, have we gone against the law or the state or the federal government or the constitution. *They* have gone against them on so many points, betrayed their own constitution just to harass us. For two years they accepted the incorporation of the city as legal. For two years they themselves accepted the city as legal, they supported the city with finances; the federal government supported the city with finances. And suddenly one day the city becomes illegal because the Christian pressure is too much. Who is mixing religion?

We have to see in the court how suddenly one day it becomes illegal. What have we done on that day that made us illegal? For two years it was legal, and *your* judges incorporated it. And if it was incorporated in any illegal way, does it take two years for an intelligent man to see that a city is incorporated illegally? If the attorney general takes two years to find that the city is incorporated illegally, he is disqualified already. He is not worth being even an ordinary attorney in a county. But we will say that we are ready to fight on every point.

Q: COULD YOU IMAGINE THAT YOU MUST PERHAPS LEAVE OREGON? AND WHERE WOULD YOU GO?*

A:* No. We are not going anywhere. America can go anywhere it wants; we are going to be here.

Q: A BIG PART OF YOUR MONEY IS IN OUR BANK IN SWITZERLAND, SOME FORTY-THREE MILLION DOLLARS. WILL YOU OPEN AN ACTION IN MY COUNTRY AGAINST THE BANK, OR AGAINST THE PERSON WHO TOOK THE MONEY?*

A:* Yes, we are working on how to find out... because we don't know which bank it is in, what the account number is. But we are working and finding out, and we are keeping our sannyasins on guard on each bank in Zurich so they cannot take the money out from anywhere; they cannot even enter any bank. We will not leave them this easy. If they had told us, "We want to create a small commune in Switzerland and these forty-three million dollars are there," we would have willingly given it to them -- there is no problem, because it belongs to sannyasins. Whether it is used here or it is used in Switzerland does not matter to us, we are world citizens. And the money was coming from Germany. But rather than doing that, they have stolen the money. We will not leave them so easily.

And this is only one bank account. Who knows? -- they may be having other bank accounts. One of Sheela's colleagues -- in India she was a friend of Sheela's, when Sheela was nobody... this Italian girl, Deeksha, was an important figure in the Indian commune, and she had lived for years in Geneva, she had connections in Switzerland. Now she has informed us that Sheela was doing business in smuggling heroin and gold; and she must have earned millions, which must be in some other account. And the strange fact is, since that information we have been searching for Deeksha for ten days. her mother knows not where she is. All her friends we have contacted, nobody knows where she is. Either she has been killed by this gang, doped, drugged, kept a prisoner... but we are sending Swiss sannyasins to look in all possible places in Geneva to find out what happened to her. Just after her phone call -- because she had phoned, "I am coming tomorrow" -- she simply disappeared. but Sheela's other secretary, who used to work in India as her secretary, reached here yesterday: she had all the information. Forty-three million -- that is her information. And she has much more to reveal. We said, "You just rest" -- because she is suffering from cancer. "Rest one day, and then by and by recollect everything, so you can give it to the police."

We will not leave them. We can leave them very easily if they come and confess; then they can become part again of the commune, and we will stand with them in the court and tell the court that they were just psychologically sick. Because they have done so much good work... the whole commune is their creation, they made this desert change into an oasis. So the whole credit goes to them, in spite of all the crimes that they committed. Those crimes are a very small part of their actions. And I am not angry with them, I understand human nature much more than that. It is very easy to be tempted when you have millions of dollars which you have never seen before. Sheela was only a waitress in an ordinary restaurant. Now having millions of dollars pouring in every day -- two hundred million dollars we have put into the commune here.... It is how the ordinary human mind thinks, and particularly the mind of a woman, to put some money here, some money there. It is not much.

And then the pressure of the hostile forces around also has fifty percent of the responsibility for all the crimes that they committed. Ordinarily we think that a criminal has one hundred percent responsibility. That is never true. The Oregonians were behaving in a very hostile way, full of hatred; every day threatening messages that they would kill, they would destroy the whole commune, they would burn the whole commune. Naturally the people who were in power would start thinking how to protect the commune, what to do. And when you think about dealing with criminals, you start thinking in the same way, because that is the only language that criminals will understand. They started behaving like politicians and criminals -- which are of the same category: if you are successful, you are a politician, if you are not successful you are a criminal.

These politicians were harassing Sheela dn her group in every possible way; she started learning their tactics. It is not good, because this is being manipulated unconsciously -- but you need a better consciousness, a higher state of consciousness, not to be manipulated by a lower type of people. Because

they were threatening that they would destroy Rajneeshpuram, Sheela's group started purchasing properties in Antelope just as a counterattack. And when sannyasins were in the majority, she took over Antelope. She proved to them that she is a far better politician than they are: they have not been able to destroy this commune, but she had taken over Antelope. And then her ambition became bigger and bigger.

And because I was in silence and isolation, unaware of anything... nor did I *want* to know anything. This was my instruction before I entered into silence, "Don't disturb me about unnecessary things; if there is an urgent emergency you tell me; otherwise don't bother me." she started thinking to take over the whole county, and to take the whole county she needed three thousand more votes. she brought in three thousand street people, made a program, the Share-A-Home program, for street people to live in the commune for three months, in the commune's houses with sannyasins, and have a taste of being treated with dignity, with respect as human beings, not as dogs on the street. There was nothing wrong, it was not against the law of Oregon. The Oregon law is that anybody who lives twenty-one days here is capable of voting, so she started bringing people twenty-one days before. But then one thing leads to another. Sheela had no idea that these street people are not easy people. They have been born in crime, they have been brought up in crime, they are rowdy, gamblers, drunkards, drug addicts -- all kinds of people -- murderers, thieves; they are not just poor people.

When she had brought them in, then she found that these people are difficult to deal with. They started stealing things here, spoiling things here, fighting, and they had to be kept here for twenty-one days now. And in those twenty-one days they would create such a havoc... so Sheela and her company brought gallons of a certain drug to mix into their food, just to keep them silent and pacified. That is a crime, but the situation was such that there was no other way. What to do with these people? They will rape women, they can do anything. That's what they have been doing all their life. So they were kept drugged for twenty-one days. They became almost zombies. Now whatever you said, they would do, so if you said, "Vote for us," they would vote for you.

One man died because he got overdosed with the drug. This is how things happen in life -- one thing leads to another. Now, one man died; this was murder, so they had to throw his body outside Rancho Rajneesh. The police found the body, but they could not figure out from where the man came. He may have come from New York or from anywhere around America. He had no identity, he had no address; and there was no possible way to know how he died, who killed him. So the file was closed. But now sannyasins have started opening up, as Sheela's company went away. All these crimes, by and by.... People who saw what she can do were afraid: if she can just kill a person and throw the body without any feeling... sannyasins became afraid.

She tried to poison people here -- anybody whom she felt was a danger, who could open up his mouth or say something which may bring the crime out. She started thinking of poisoning those people, killing those people. She could not succeed. When she left we found in her room literature on all kinds of poisons, literature on how to murder people, literature on how to poison people very slowly so that they don't die suddenly but die a "natural" death, slowly slowly, so you can never think that the person has been killed; literature on poisons which are undetectable so you can inject the person but there is no way to detect it through the blood. And they were using that poison; they used it against my own personal physician, my own dental surgeon, my own caretaker, because they were afraid: these three people were capable of approaching me, perhaps they might say something.

Out of the fear that they may say something, Sheela bugged my room. She bugged all the rooms where she felt people may be talking about the commune. She bugged the whole hotel, one hundred and forty-five rooms -- because journalists were staying there, officers were staying there, visitors were staying there, all kinds of tourists were staying there, and she wanted to know each of them, what kind of people they were. Now this is just paranoia. She started tapping phones -- any phone call going out of Rajneeshpuram, any phone call coming in. They developed very sophisticated machines. Even the FBI people were surprised when they saw the bugging devices, they could not believe it. They said, "These people have outsmarted Nixon," But this is how people become criminal.

And this gives me an idea that perhaps either they have killed Deeksha -- because Sheela was perfectly aware that Deeksha would contact us immediately, the moment she felt safe... because Deeksha was thrown out from here. In the beginning she had come here, but she was a very powerful and strong person, and she was more powerful in India. Sheela was nobody in India, and she did not want anybody here who thought that he was more powerful in any way. She threw Deeksha out. Sheela must have suspected that as Deeksha came to know that she had to leave Rajneeshpuram, she would contact the ranch. And Deeksha knows

things about heroin, about gold, about Sheela's bank balances, so there is every possibility.... So we are looking -- otherwise we are going to inform the police that they should look, perhaps she has been killed.

But this is the nature of crime. It goes on leading you from one thing to another, and there is no end to it. Truth does not give birth to children; it is always a bachelor. Lies go on giving birth to children, because after each lie you have to lie again to protect it, to hide it. That's why truth has a beauty -- you need not even remember it. Lies you have to remember: what lies you have been telling, to whom you have been telling, to whom you have not been telling. It needs a certain capacity of memory. Truth is simple. Even if you don't have a good memory, it does not matter; you can be truthful.

But as far as we are concerned, I can understand the human mind and its workings. Hence I cannot feel angry, I only feel compassion. And if Sheela comes back, whatever we can do to save her we will do. We cannot guarantee it, because things will be in the hands of the law, but we will try to save her as far as possible. But if she goes on hiding here and there, then it is impossible. The police are here, the FBI are here; they are looking for all proof of the crimes and we have to give them all the proof. We are not to hide anything from them -- and we are not, nobody is hiding anything. And we have to see whether there is still any sincerity left in politicians or not. On our side we are absolutely honest and sincere, telling everything as it is without any consideration of consequences. If they are still human, then they will not take this opportunity as an advantage to leave the criminals who have left, and start catching hold of innocent people and force the crime on these people. But that's what is in the attorney general's mind: somehow to give the criminals immunity so they can throw and dump all their crimes on innocent people. His idea is that at least one thousand sannyasins should be sent to jail. But if he does it, he will be doing immense harm to America, its prestige, its integrity; and he will be helping the Soviet Union immensely. He will be unconsciously becoming an agent of the KGB. Perhaps he is already an agent of the KGB.

Q: I HAVE A QUESTION ABOUT THE SUBJECT. YOU PROFESS A CAPITALISM SORT OF...*

A:* Yes.

Q:... BUT YOUR SANNYASINS LIVE NOT AS CAPITALIST PEOPLE, BUT AS SORT OF COMMUNIST PEOPLE, NO?*

A:* It is a little bit complex. My idea of capitalism is not similar to the idea of American capitalism. My idea of capitalism is that we are in a position, scientifically, technologically, that if we stop this stupid idea of a third world war there will be so much wealth, so much comfort and luxury available, that there will be no need for anybody to hoard it. Out of that abundance there will arise a communism -- but out of abundance. That will be the highest peak of capitalism -- not against capitalism, but an evolution of capitalism to its ultimate state, where there is so much richness that there is no point in anybody accumulating it, hoarding it. And everybody is rich. It does not mean that everybody is equally rich -- because I am against equality. It is psychologically wrong. People are neither of equal height nor are people of equal intelligence, nor are people of equal health, nor are people equally creative, nor are people equally capable of painting or sculpture or music or poetry. Everybody is unique, so the question of equality does not arise. The question of inferiority or superiority does not arise, because each individual is unique. There is no other like him with whom he can be compared as superior or inferior. So people will be unique, but nobody will be poor.

Karl Marx and his communism are out of date. And in Russia they have only been capable of distributing *poverty* equally; it has not become a rich country. People are equal, but people are poor. And because everybody is equally poor, nobody feels jealous of the rich people, because there *are* no rich people. But this is not the right kind of society. And it is forced, this equality is not natural; it is almost a big concentration camp. Just give freedom for two weeks and you will see all equality gone: people are again different, unequal.

The idea of a classless society has not happened. Only the names of the classes have changed in Russia. Instead of the bourgeois and the proletariat, now there is the ruler and the ruled -- because in a capitalist country the poor have the capacity, theoretically at least, to move upwards, and a few poor people do move.

A few middle class people move, and can reach and become super-rich; many super-rich people go bankrupt and go down. So there is movement. In a Russian context there is no movement, society has come to a static stage. The rulers, the same group, have been for sixty to seventy years in power, and there is no possibility of any revolution and no possibility for the ruled people to become rulers. The movement has stopped.

So I am against the communism preached by Karl Marx, Engels, Lenin, Stalin. I have my own idea of communism, that's why I call my place a commune. The word "communism" basically comes from "commune," so it is "commune-ism" but from a totally different angle. I want wealth in such abundance -- which *is* possible. Seventy-five percent of the national income of every country is going into war, into destruction; people are living only on twenty-five percent. If we can simply drop this idiotic idea of a third world war -- which is not a necessity -- and seventy-five percent of our energy, science, technology, becomes available to people, becomes creative rather than destructive.... Right now it is in the service of death. If it comes into the service of life, we can have such an opulence, such an affluence, that there is no need for anybody to think of a classless society. Poverty can disappear, and people can have more than enough; everybody can live in comfort and luxury.

There is no need to force people to be equal -- that is a kind of monotonous society. I would like a more colorful, unique people, with different talents -- the whole society becomes rich through them. So my commune is not poor. I am against poverty, I am all for riches. And there is no need to be poor. If we are poor, we are responsible for it. For example, for four years in my commune not a single child has been born. Now, this is simple intelligence. The world is overpopulated and becoming every day more and more poor. Don't overpopulate it any more. At least this much contribution you can make: don't produce children. If you cannot do any other service, you can do at least this much.

Q: BUT THE SOCIETY THAT HAS NO CHILDREN IS A SOCIETY THAT DIES.*

A:* No. I want for twenty to thirty years total birth control, so the society comes to one-fourth of what it is today, and then there is no need for birth control. But there will be a need, certainly, to say that unless the medical board gives you permission to have a child, you cannot. We don't want blind children, we don't want crippled children, we don't want children who will remain sick their whole life. We don't want retarded children. Why unnecessarily create misery in the world when we can manage very easily to produce geniuses? We can have more Albert Einsteins, more Yehudi Menuhins, more Ravi Shankars. Then why create these street people and Share-A-Home programs? So for thirty years complete total birth control, to let the old disappear.

Right now there are four billion people on the earth. One billion is the right number which can live really in a paradise. Man also needs space. Man also needs gardens around his house, miles of greenery, birds, animals. By the end of this century if the same production rate continues, there will be five billion people. There will not be even elbow room, everywhere you be in a congregation. This is something stupid which has to be stopped, and this is the time to stop it. It is already late, but still not too late. Thousands of people are dying of hunger, and the real reason is that there are more people than the earth can support. So rather than having five billion people hungry, starving, sick, dying, why not have one billion people healthy, living for one hundred and fifty years, two hundred years, never becoming old, dying young and dying only when they want to die. Otherwise they can continue to live and still be productive, creative. Why not have a society which has space, greenery, rivers? And all this pollution and all this disturbance in ecology will disappear. One billion people is the right number for this small planet. Okay?

INTERVIEW WITH MA VIREN FROM PLAYMAN MAGAZINE IN ITALY.

A:* Good!

Q: PLAYMAN MAGAZINE IS A KIND OF PLAYBOY BUT PRETENDING TO BE FOR MORE INTELLECTUAL PEOPLE. THE INTERVIEW WILL COME UP IN NOVEMBER, SO IF YOU AGREE I WILL MOVE FROM THIS CRIME STORY TO A LOVE STORY.*

A:* Um hmm! You can move anywhere!

Q: YOU SAID YOU ARE ALL FOR HETEROSEXUALITY. CAN YOU DESCRIBE THE DIFFERENT QUALITIES OF A MATURE MAN AND OF A MATURE WOMAN?*

A:* The first thing for both man and woman to be mature is to have as many sexual experiences as possible between the ages of fourteen to twenty-one. And that is the age at which children are taught by every society to repress sexuality. And this is something of immense importance: if sexuality is repressed, intelligence is repressed automatically. They grow together. You will be surprised to know that in the fist world war for the first time the mental age of soldiers was checked, and it was a surprising fact that in every nation the average mental age of a soldier was thirteen years, although his physical age might be thirty. What happened at thirteen years? That is the time, between thirteen and fourteen somewhere, that a man becomes sexually mature. If you repress his sexuality, you also repress his intelligence.

The second thing to remember is that at the age of eighteen the man and the woman are both at the prime of their sexual power. They can have the best orgasmic experience as they will never experience afterwards. And every culture and society goes on forcing their children -- up to twenty-five, you have to remain celibate. That is very destructive. On the one hand, it keeps the mind at the age of only thirteen, stuck, retarded. Secondly, the man who has not had an orgasmic experience at the age of eighteen will never experience it. Whatever he does is of no use. And to miss that experience is to miss something immensely valuable, the most pleasant, the most blissful, the most ecstatic possibility that biology makes available. People are miserable, suffering, tense, in anguish, searching for the meaning of life, but they never find it. They have lost something which would have helped them to find the meaning of life.

Q: SO THERE IS NO CHANCE AFTER EIGHTEEN? I MEAN, IF SOMEBODY DOESN'T HAVE THIS EXPERIENCE WHEN HE IS EIGHTEEN, THEN IT IS LOST FOREVER?*

A:* No, there is a possibility, but then it will not be just through nature; he will have to do something. That's where meditation comes in. If he had it biologically, it was natural. He was not doing anything, it happened on its own. If it happened naturally, then meditation is very easy, because he knows the experience already. He need not *believe* in meditation, he knows that there is such an experience. It was attained through sex -- in meditation it is attained, achieved, alone, through some method. But the man knows the experience, and as he starts any meditative experimentation he starts feeling he is coming close to that experience, the fragrance of it, the freshness of it; he knows that he is moving in the right direction. He can see the flame is there, just a little more and he will be there. But even if somebody has missed -- and most of the people have missed -- meditation can give them that experience. But it is a little bit difficult, difficult only because they don't have any past experience to support them.

That's why I have created communes around the world where so many people are meditating. Somebody is ahead of you, somebody is behind you, somebody is *far* ahead. That gives you a tremendous encouragement, that there is no need to be worried: people *are* going, people are reaching to the point. And if you happen to have a guide who has arrived, then just his presence, his love, will keep you encouraged. There will be moment when you will think that it is futile, but he will go on encouraging you, "Don't be worried, just a little more."

There is a beautiful story in Buddha's life. He is coming to a village -- they are very tired, the whole day they have been walking. His disciple, Anand, asks a villager who is working in his field, "How far is the village?" The village says, "Not very far, just two miles and you will have reached." They gather courage again and they start moving. "Only two miles? Okay." The whole day they have been walking -- two miles is nothing. they can do it. But two miles have passed and the village is not yet there.

They meet another villager, who is taking his cows to the field, and they ask him, "How far is the village?" He says, "Very close, just two miles." Ananda says to Buddha, "These villagers seem to be very strange! The other one was saying two miles, and two miles we have walked. This man is also saying two miles; but now I don't believe that we will reach the village." Now Buddha says, "Two miles will do." Two

miles they walk and again there is no village.

They meet an old woman sitting by the side of the road, and they ask her. She says, "It is very close. I am just resting, but I will be coming -- you go ahead. It is just two miles." Ananda says, "This village seems to be completely full of lying people. Six miles we have walked, and it is *still* two miles!"

Buddha says, "Ananda, you don't know. I know, because this is all that I have been doing my whole life. Whenever any of my disciples ask, `How far?' I say, `Just two miles!'"

Q: NOW THERE IS A JOKE GOING AROUND IN EUROPE: "BHAGWAN, HOW FAR ARE WE FROM AMERICA? BHAGWAN, HOW FAR ARE WE FROM AMERICA?" "BE PATIENT AND SWIM."*

A:* Hmm-mm, that's good! Just tell them it is only two miles!

Q: SO WHAT ABOUT THE QUALITIES OF A MATURE MAN AND OF A MATURE WOMAN?*

A:* The orgasmic experience is the basic quality of maturity. That's why there are very few mature men and women on the earth.

Q: JUST A SIMPLE METHOD OF MEDITATION TO SUGGEST TO LATIN LOVERS, SO THEY MAY FIND THEIR WAY?*

A:* The simplest method for lovers is, while they are making love they should make it a sacred experience.

All the religions have destroyed the sacredness of love. They have condemned it as sin. And the conditioning has gone so deep in the human mind that people are making love in such a hurry, as if they want to finish it as quickly as possible. Naturally, if it is a sin it is better finished soon. Their hearts are guilt-ridden, their minds completely full of sin. If lovers want to make love a meditative experience, then the first thing is to drop the idea that it is sin, that it is something wrong. It is something immensely beautiful, a tremendous gift of nature, of existence, for which you should not be guilty, you should be *grateful*! And to show your gratefulness you have to make a special place for it.

Every house and every couple which can afford it should have a separate room just for love: no other vibe there -- no fight, no argument, no throwing of pillows. They should enter the room after taking a bath, as if they are going into a temple. The room should be full of beautiful burning incense; there should not be glaring lights -- just candles, dim light.

And they should not be in a hurry, because the foreplay is immensely important, for the simple reason that the woman's whole body is erotic. Man's whole body is not erotic; his sexuality is local, just limited to his genitalia. But the woman's whole body is erotic, and unless her whole body starts throbbing with joy, with ecstasy, she will not have any orgasmic experience. If the man plays enough with the woman's body, the woman plays enough with the man's body... and the meditation technique is: while you are playing with each other's body, remain a witness, don't get identified. So there are four persons, not two: the woman and the witness inside, the man and the witness inside. The witness is simply watching what the man is doing to the woman, what the woman is doing to the man. The witness has no judgment of good and bad; it is simply like a mirror, showing what is happening. This witnessing is nothing but awareness, alertness, consciousness. And particularly in the foreplay, if you are conscious, alert, then there is a possibility you both will know the exact time when your bodies are ready to make love. You will feel the bio-electricity of each other's body.

When you start making love, don't be in a hurry. Let the woman be always on top. The missionary posture is the worst posture in the whole world. In the East nobody knew before the Christians reached there that the man can be on top of the woman. It is so brutal, it is so ugly. The woman is delicate, and a huge animal is doing pushups over her! In India it is called the missionary posture, because it was known only when missionaries came to India. They made India aware that this too is possible; otherwise, the woman is always to be on top. And scientifically it is right that the woman should be on top, because then she can be

more active and the man can be less active. If the man is on the top, the woman cannot be more active, the man is more active. If he is more active, he comes to his ejaculation very soon, and the woman has not yet come to the point where she can have an orgasm. If the woman is on top and *she* is active, and the man remains inactive, there is ever possibility that by the time the woman comes to orgasm the man will be coming to orgasm. And if both come to orgasm at the same time, then there is a tremendous meeting and merging, as if bodies disappear and two souls are no longer two souls, two beings are no longer two beings. And the witnessing continues. That is your inner work of meditation that goes on: you are witnessing.

After your orgasm has settled, slowly slowly disappearing, watch it. Watch as it is coming up, watch as it explodes, watch as it starts settling back again to the normal state of your bodies. Then don't be in a hurry to separate from each other; remain together for awhile. In tantra that is called valley orgasm. That is not known to millions of people. The first orgasm was peak orgasm. You had met together on a peak of your energy, now the peak has disappeared. But every peak has a valley by its side; without a valley there can be no peak. So if you can remain silently watching together, you will be amazed: there is another orgasm with a totally different beauty, a different depth, a different joy -- the valley orgasm. Until the valley orgasm disappears and you come back again to normal, don't separate. Meanwhile, all the time the witnessing continues. When you separate, don't just start going to sleep. Something very essential is still there, and that is the afterplay. You have made such a turmoil in the whole energy of each other's bodies, minds, that it is needed. You massage each other's bodies, play with each other's body, and have beautiful incense, flowers, candlelight, music... if you feel like dancing, you dance. But the witnessing continues.

Why am I insisting that witnessing continues? I am emphasizing it because if you do it many times, then one day you can try just(ROM witnessing, without your man, without your woman -- alone. In the same room, in the same atmosphere, with the same incense which creates the same memories, the same light, the same milieu, you start simply witnessing, sitting there. And you are in for a great surprise. All that has been happening with the woman starts happening just inside you, without the woman or without the man. You start moving slowly to the peak orgasm -- the same experience with no physical, no biological expression -- and you reach to the valley orgasm, the same experience. You have learned meditation through love, and you have also learned love through meditation; they will go on enriching each other.

This will bring maturity to both the persons, and the maturity will release their repressed intelligence, awareness, lovingness, compassion. And it will destroy jealously, anger, hatred. it will bring tremendous changes in you. Those changes will be the proof that you are on the right track.

Q: IT IS REPORTED YOU KNOW REINCARNATION AS A TRUTH. IS THERE A WAY TO RECOGNIZE A PAST-LIFE LOVER?*

A:* It is very difficult. It is difficult to recognize a this-life lover! If the lights are put off and twenty naked women are there, it is difficult for the man to find his own woman amongst twenty. So ordinarily it is very difficult, but it is not impossible.

If you can remember your past life -- which *is* possible.... There are methods to go backwards: first into your childhood, then into your birth process, then into your memories of the womb, then your memories of the death before you entered this womb. The methods are there, you can enter into your past life, and you can recognize from your past life who was your lover. But to find that person in this life still remains a difficult job: the big world is there. And what ordinarily is that if you are a woman in this life, then in my experience, experimenting with many friends who have been on the path for many years, if you are a woman in this life then it is almost certain you were a man in the past life. It is really through your being a man in the past life that the desire to be a woman has brought you in the form of a woman; and the man must have been a woman in his past life. The opposite is always attractive, and at one's dying moment, the opposite remains in the mind, and that becomes the seed that drives you into a new womb.

So the difficult is complex. For example, if you were a man in the past life, then a woman must have been your lover. Now you are a woman and you will seek in the man... but there you will not find, because the form has changed. Your form has changed; your woman or your man's form has changed. But if you insist on finding your lover, then you have to go again and again back into the past life, so that the memory of the person you loved -- the qualities, the characteristics, the gestures, the eyes, the way the person walked, the way the person talked, the way he reacted in certain situations -- all slowly slowly become clear. The same will be still with the person, whether he is man or woman. So if you are aware and if you

are searching, perhaps somewhere you may find the man or the woman who has the same pattern of behavior, structure of reactions, and there is a possibility of recognition from both the sides -- immediately. It is not a question of calculation then; then it is not whether this is the person or not -- no. If you have come across the person, then it is something immediate, and on both sides. You both will recognize it immediately, not a single moment will be lost. But it is a very rare thing.

Q: WHEN YOU SAY -- THIS IS THE LAST ONE -- IN THIS COMMUNE THERE ARE MANY GENIUSES, ARE YOU REFERRING TO PAST-LIFE ONES, TOO?*

A:* In fact, if a person is a genius, he must have been something of a genius in the past life too, because the quality of being a genius is a growth of many lives. It does not die with death. Talent is one thing -- talent dies. And that is the difference between a talented man and a genius. A talented man may look almost like a genius, but he has simply learned a skill; he does not have an insight into its workings. When he dies, he will be born again without the talent. That talent belonged to the body and the brain which has died. Genius belongs to your very soul, which moves from one form to another. For example, Albert Einstein will continue t be a genius wherever he is born.

So when I refer to geniuses, certainly I am referring to this life, but in this life they can be a genius only if they have been preparing for many lives for this flowering. It is not one life's effort, one life is too short to create a genius: it can create talent. It can create skill -- it cannot create genius.

Q: YOU DIDN'T WANT TO ANSWER THIS ONE. THE QUESTION WAS: YOU SAID IN THIS COMMUNE, RAJNEESHPURAM, THERE ARE MANY GENIUSES. SO THEY WERE GENIUSES BEFORE, RIGHT?*

A:* Yes.

Q: CAN YOU RECOGNIZE THAT SAY, MOZART IS HERE, LEONARDO DA VINCI IS HERE, BACK HERE IS EINSTEIN?*

A* Yes.

Q: CAN YOU TELL ME A FEW NAMES?*

A:* That is not nice of you! Okay?

The Last Testament, Vol 3

Chapter #15
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INTERVIEW WITH JOHN TUTTLE, KGW-TV, PORTLAND, OREGON; AND SWAMI VISHRANT, AUSTRALIAN CONSOLIDATED NEWS

INTERVIEW WITH JOHN TUTTLE OF KGW CHANNEL 8 IN PORTLAND.

BHAGWAN:* Hello, John.

QUESTION: HELLO. BHAGWAN, WHAT DO YOUR PEOPLE TELL YOU ABOUT SIDDHA AND PRABODHI? ARE THEY ALIVE AND WHERE ARE THEY?*

ANSWER:* My people here are almost reborn. They suffered for three and a half years under a fascist type of regime.

The criminals have escaped on their own. This is a victory without fight, without a struggle. We have not said a single word to them, but they could feel the change in the atmosphere.

The moment I started speaking again, the sannyasins felt a tremendous relief that now I am available, now nobody can enforce any kind of slavery on them. And the criminals understood it clearly, that while I am available to the sannyasins they cannot manage to go on committing the same type of things that they have been doing for three and a half years.

They have committed all major crimes.

I have not said them to resign or to leave the commune. I have not said a single word, but just my presence made my people feel a strength, a courage, a freedom that made them....

Q: THE TWO PEOPLE I ASKED ABOUT, SIDDHA AND PRABODHI.... ARE YOU SUGGESTING THAT THEY WERE PART OF THESE CRIMINALS?*

A:* No. They were victims of the criminals.

Many people had left, particularly those who were more intelligent than Sheela and her group.

Sheela was afraid of more intelligent people. She herself was uneducated, not very intelligent. What you have seen on the television screen, each and single word I had to teach her.

She was just a hotel waitress when she had come to me. She was neither interested in spirituality nor in meditation. But she was certainly deep down had a lust for power.

So when I was in silence, she removed all those people, harassed them, humiliated them so they had to leave. It is not only Siddha and Prabodhi. Hundreds of other sannyasins have left. And now they are all calling back that, "We want to come back because we had never left Bhagwan, we have never left the commune. We had left only this gang. Now the gang is gone, we can come back."

Q: SIDDHA IS NOT ON THE RANCH?*

A:* Siddha is not here, but I think soon he will be here. KD had gone but he is back.

Q: HAVE YOU HAD CONTACT WITH KD?*

A:* Not yet. Just I have heard that he has come back. He is a little afraid to face me because he has

shown a little cowardliness. So it will take few days for him to gather courage to face me.

Q: YOU SAID THAT KD HAS SOUGHT IMMUNITY. DO YOU KNOW WHO ELSE? WHO HAVE YOU BEEN TOLD HAS SOUGHT IMMUNITY IN ORDER TO TESTIFY AGAINST YOU AND THE COMMUNE?*

A:* I don't know. And anybody who testifies against me, no immunity can save him, because I have not committed any crime. To be silent is not a crime, to be in isolation is not a crime. So I don't think anybody can testify against me. He will have to face in the court. If he cannot face here, how he will be able to face me in the court?
Sheela did not see me before she escaped from here.
Criminals are always cowards, bound to be.

Their own crime destroys their strength. They don't have the strength of truth. Lies are impotent.

But many people who had gone are coming back. Sheela's old secretary has come back two days before. Now, because of her I have been informed that she is telling things that we were not even aware of, that Sheela was dealing in heroin.

Q: WHEN AND WHERE?*

A:* In '82, here in America. And not only a small quantity. A full load of an airplane.

Q: WHERE WAS IT GOING?*

A:* South America.

Full details will be available soon, as she goes on telling all the stories that she remembers.

She is the one who has told that Sheela stole forty-three million dollars from European communes. The money that was donated for Rajneeshpuram was prevented in Switzerland.

She feels that she will be able to remember the bank account, the bank's name and everything under hypnosis, because some government agency got hold of her, threatened her, hypnotized her and made her forget everything that she has told them. So now our hypnotists are hypnotizing him... her, and she is coming back.

It is a simple process, there is no problem in it. To remove any hypnotic barrier is very simple. She can be dehypnotized. Then she will be able to remember everything correctly, exactly.

Q: WHO ELSE DO YOU BELIEVE WAS INVOLVED IN THE HEROIN SCHEME BESIDES SHEELA?*

A:* We have to see what comes out. There must have been few more people, because Sheela alone cannot do that. If an airplane goes, then there must be a pilot involved in it -- perhaps innocently, not knowing what he is carrying. It is possible.

There may be other people involved who were purchasing the heroin for him, who were selling the heroin for him, the people who were taking heroin there in Latin America. Things will come out. They are coming out. Solid proofs soon will be out.

The only problem is the attorney general of Oregon. His effort is somehow to protect the criminals and destroy the commune. This is a great opportunity for him for which he has been looking for four years and could not find any excuse. Now this is a good excuse. He can give immunity to the criminals and they can point out to innocent people for all the crimes. And his desire is at least one thousand sannyasins should be imprisoned.

The second possibility is, if he cannot manage to give immunity to Sheela, which is not easy because the federal agencies are working in a very cooperative way and sannyasins are revealing everything to them, and they are now in... every solid proof in their hands to catch hold of the criminals.

The other thing is the attorney general can do: Sheela can be killed. Either she will be given immunity so that the crime can be thrown over innocent people; if that is not possible, then the easier way will be to kill her.

Q: SHEELA HAS SUGGESTED THAT IF SHE IS KILLED, SHE WILL BE KILLED BY SOMEONE FROM THE COMMUNE.*

A:* Nobody from the commune will even kill an ant. Sheela is welcome home, there is no need. She can come back and she will have the same respect and same love. Of course, she will not have the same power. And she will have to face the law.

But as far as her individuality is concerned, she has done much for the commune and the commune is grateful for it. And commune does not believe in violence.

We are ready to take all those people who have gone, but they will have to face the law.

We can do one thing: we can give them our love, our respect. But we cannot support their crimes. We will rather suggest them to go to the court and confess their crimes.

It is better to confess the crimes and ask for punishment. It is far more spiritual, because if you get two years jail or three years jail nothing is lost. After three years you will come clean, unburdened.

Otherwise your whole life you will remain a criminal, guilty, that you deceived those people who loved you, you tried to kill those people who trusted you. Your whole life will become a nightmare.

Q: I THINK YOU SAID SHEELA WAS NOT A SPIRITUAL PERSON. THIS IS NOT A LIKELY EVENTUALITY, IS IT?*

A:* That does not matter. Even if you are not a spiritual person....

If she was a spiritual person, she would not have committed these crimes. But once you have committed these crimes, you cannot avoid the prick in your conscience. You are human being after all.

Q: BHAGWAN, YOU SAID YOU HAD TO TEACH SHEELA THE WORDS... WHEN WE SAW HER ON TELEVISION. IN STERN SHE SAID THAT YOU CRITICIZED HER AND YOU SAID THAT SHE HAD TO BE MORE VOCAL, TO BE OBSCENE TO APPEAR ON TELEVISION, TO GET THE MESSAGE ACROSS.*

A:* Obscene? That I have never said.

Q: HAVE YOU SEEN THE STERN ARTICLES?*

A:* No. I have said she has to be more assertive. And to be assertive does not mean obscene. She has to learn a little bit of language too.

Q: DID SHE DO WELL WHEN SHE APPEARED ON TELEVISION? WERE YOU PLEASED WITH HER PERFORMANCES?*

A:* No, never.

Q: WHY NOT?*

A:* She was never assertive the way I wanted her to be. To be assertive does not mean to be hostile.

There is a very fine demarcation line between the two.

To be hostile is not the right thing. The person who is hostile simply shows that he is trying to cover up something through hostility.

Q: SHOULD OREGONIANS HAVE RECOGNIZED THAT IN SHEELA?*

A:* That I don't know. That you have to ask the Oregonians. You are an Oregonian; you can answer.

Q: AS AN OREGONIAN I THOUGHT SHEELA SPOKE FOR YOU, AND I THOUGHT THAT SHE SHOWED YOUR TEMPERAMENT AS YOU WANTED IT PORTRAYED....*

A:* No. Oregonians have no idea of my temperament.

You should be assertive in the service of truth. But your assertiveness has to be very loving and very compassionate. It has not to be ugly and obscene.

And I have never said to her to be obscene or to be hostile. I have certainly said to her again and again that, "Be assertive. But remain nice, cultured, humane. Your assertiveness is for the truth. If you are lying, then your assertiveness turns into hostility."

Q: DO YOU THINK THAT HASYA IS ASSERTIVE ENOUGH TO RUN THIS COMMUNE?*

A:* Perfectly.

Q: IS ANY THOUGHT BEEN GIVEN ON YOUR PART, NOW THAT PUJA IS GONE, TO PERHAPS ABANDONING THE EXTRAORDINARY AIDS PRECAUTIONS THAT ARE USED ON THIS RANCH?*

A:* No.

Q: YOU'RE CONFIDENT THEY'RE A GOOD DECISION?*

A:* It is perfectly right and they should be continued.

Q: HOW ACTIVE A ROLE ARE YOU TAKING NOW IN THE OPERATION OF THE RANCH ON A DAY-TO-DAY BASIS?*

A:* No, I never take any active part in anything. There are corporations who function. My purpose is simply to give guidelines. To follow them or not to follow them is their business.

Q: YOU LAID DOWN A PRETTY HARD GUIDELINE THIS MORNING AT DISCOURSE, TELLING PEOPLE ESSENTIALLY THEY HAVE A SEVEN-DAY DEADLINE TO SHAPE UP, START COMING TO WORK, DOING THEIR WORK.*

A:* Certainly, because even seven days are too much. If seven days the people who run the cafeteria just start enjoying, going into the mountains, swimming in the lake, then even seven days will be too long. The whole commune will start dying.

Q: WE TALK TO PEOPLE HERE AT THE COMMUNE, AND WHEN WE TURN THE CAMERAS OFF AND THEY CAN TALK TO US KNOWING THEIR PICTURES ARE NOT GOING TO BE TAKEN, THEIR VOICES ARE NOT GOING TO BE RECORDED, NOT A FEW OF THEM TELL US THEY HAVE ENORMOUS DOUBTS NOW, THERE ARE BIG QUESTIONS IN THEIR MINDS. THEY... THESE ARE PROBABLY THE SAME PEOPLE WHO ARE SHOWING UP LATE FOR WORK, AND THEY'RE ASKING THEMSELVES, "SHOULD I STAY? WHAT IS THIS ALL ABOUT? REALLY, IS IT FOR ME ANY MORE?" AS OUTSIDERS, I THINK WE HEAR OR WE SEE THE SIGNS OF CRACKS IN THE COMMUNE FOR THE FIRST TIME. WE HEAR THINGS THAT MAKE US THINK THE COMMUNE COULD DISSOLVE FROM WITHINSIDE.*

A:* No. These are signs of freedom. You have not seen them before because you can never see them in a fascist structure. But in a freedom....

Q: I'VE HEARD YOU MAKE THE POINT BEFORE AT DISCOURSE, THAT THESE PEOPLE HAVE A CERTAIN AMOUNT OF FREEDOM AND THEY WANT A HELL OF A LOT MORE. THEY WANT MORE FREE TIME, THEY WANT TO PLAY THEIR GUITARS, THEY WANT TO SING AND DANCE....*

A:* Then they will have less food. They can play. Nobody is preventing. It is their responsibility. Then they will have less food, then they won't have the same facilities that they are having now because others who provide those facilities will also want to work less.

Q: THESE PEOPLE, SOME OF THEM, I'M TOLD THEY'RE WORKING AS MUCH AS TWELVE HOURS A DAY SEVEN DAYS A WEEK. YOU WOULDN'T THINK ABOUT INITIATING, SAY, AN EIGHT-HOUR WORK WEEK...*

A:* No, I have been....

Q:... WEEKDAY.*

A:* We will reduce their work to six hours a day but only when whatever Sheela has left incomplete has to be completed before the winter sets in. Otherwise all that work that they have done will be spoiled.

For example, they are making a road. If they don't put tar on it before winter, all the work that they have done for eight miles will be spoiled. In the rain, in the snow, all their work will be gone. They will have to do it again. So it is better to finish it and then there is possibility to have six hours a day.

Q: I THINK THAT SOME PEOPLE MAY FEEL -- AS MUCH AS THEY LOVE YOU -- THAT THERE'S ALWAYS ANOTHER ROAD THAT HAS TO BE FINISHED, THAT THERE'S NO POINT AT WHICH THEY CAN SAY WE CAN STOP NOW AND WE CAN ENJOY WHAT WE'VE BUILT.*

A:* There is no other road to be finished.

Only things that are unfinished have to be finished, and then we will take work only which can be finished within six hours time. And we will calculate how many people we have and how much work we have.

Sheela was never thinking of that, never thought about people, how many work hours they can provide and how much work you are thinking to do. She never thought about the relationship of the both.

That's what I am telling President Hasya, that, "You have to remember before you plan for any work, the first thing to be considered is whether your people have time to do it. If they don't have time to do it, then that work cannot be done. Then don't start it."

(Tape side B)

Q: TALK ABOUT FREEDOM IN THE COMMUNE. HOW MUCH FREEDOM CAN THEY HAVE? SHEELA REALLY SERVED A PURPOSE HERE. SHEELA WAS GREAT FOR THIS COMMUNE BECAUSE SHE KEPT PEOPLE WORKING.*

A:* Slaves can always be kept working. That's how pyramids were made. No society which has freedom can make pyramids. But that does not mean that people should live in slavery and make pyramids. Those pyramids are ugly symbols of slavery. I don't want any pyramids here.

Just necessary human facilities are enough. We don't want any miracles to happen. There is no need for people to work twelve hours. But because they have already done three-fourth of the work, if they don't do the remaining work then the winter will spoil their three-fourth work, and again they will have to start from the scratch. That is stupid.

And when they were working twelve hours without any complaint, just because there was a fascist regime, why they cannot work on their own responsibility? Why they cannot see the simple point that the work has to be finished? It is the commune's work.

And now onwards this will be our effort, to take as much work in hand as people can do within six hours per day, not more than that.

Q: WHAT HAPPENS IF SEVEN DAYS PASS AND PEOPLE DON'T SHOW UP AT THAT CAFETERIA BECAUSE THEY'RE NOT WORKING THAT HARD? HOW DO YOU CRACK THE WHIP?*

A:* I have told them, if they don't take the responsibility then I can tell Hasya to be strict.

Q: AND BEING STRICT WOULD MEAN KICKING PEOPLE OUT OF HERE IF THEY DON'T WORK?*

A:* Yes. Get them out.

Q: YOU HAVE PEOPLE WHO WOULD COME IN TO REPLACE THEM.*

A:* Yes, there are thousands of people who want to come and we don't have space, so it will be perfectly good that lazybones go on down the county road which goes directly to hell. We can get better people, there is no question about it.

But they will have to work responsibly. And our effort will be that... it will take a little time to reduce their work hours, to give them more and more time for their own creativity or just for rest or just to sit in the sun, meditate. That's what they have come here for.

Q: WOULD IT HAVE BEEN BETTER OR WOULD IT HAVE BEEN POSSIBLE TO BUILD THIS COMMUNE WITH SIX-HOUR DAYS?*

A:* It was difficult. What Sheela did was not all wrong. We tend to divide things into black and white. What Sheela did was mostly right.

Most of the people who had come were hippies. They did not want to work at all. They did not want to take baths. They did not want to be clean. They did not want to have clean clothes. So what you do with these people? You explain to them -- they don't listen. They think they are very progressive. You are talking primitive ideas: cleanliness.

So what Sheela did was absolutely necessary. She made it clear: either you do it or get out.

And they did it.
And she changed those hippies. They are no more hippies here.

But if you leave them without any responsibility, they may fall back to their old habits.

They were a... They were all addicted to drugs. And I am absolutely against drugs, that in the commune no drug can enter. And if you cannot live without drugs, then live somewhere else. This is not the place for you.

Because drugs are the most hindering influences for growth of meditativeness. Drugs gives you a sense of meditation which is only an illusion. But once you become addicted with the illusion, so when just injecting yourself with a drug you can have beautiful experiences which are hallucinatory, who bothers to sit for meditation and work for years to get to those spaces which are not hallucinatory but a reality?

So I cannot allow any drugs in the commune. And no freedom about drugs can be allowed here.

So it is open for them. If they want drugs they can move out. If they want meditation they can remain here.

It will take a little time for the change. Now they have become addicted with a fascist structure. Somebody has to goad them, continuously be on their neck, nag them and then they will do. Now suddenly they are free; nobody is forcing them to do it....

Q:...(INAUDIBLE, SOUNDS LIKE "I HAVE A SIGN SHEET?")*

A:* Um hmm. You just tell me whenever you feel.

Q: DOES IT CONCERN YOU THAT YOU ARE THE PERSON WHO IS NOW DOING THE NAGGING AND THE GOADING?*

A:* No. Neither I will do it nor I will have a second person to do it. I hate the very idea of nagging anybody. Either he understands or -- the whole world is free -- he can move and live with his misunderstanding, non-understanding, wherever he wants. But here we will not allow nagging, goading. No.

And if you think that you can create a commune then try. And you will be surprised that except failure you will not get anything out of it.

Q: SO MANY PEOPLE HAVE COME TO THE UNITED STATES AND TRIED TO BUILD SOCIETIES. AND THERE'S A HISTORY OF FAILURES.*

A:* The reason is that all those societies that have come here had an average life of three years at the most. None of them succeeded for the simple reason, first, they were all fanatics of some kind or other.
Secondly, they were all dreamers, not realistic.

Thirdly, they all worshiped poverty and thought that poverty has something spiritual in it.
These three things were the causes of all those communes' disappearance.
I know the history of all those communes.

I hate poverty. I don't think it has anything to do with spirituality. In fact, poverty is the source of all crime and everything disgusting that has happened to humanity. I want my people to be comfortable, to be luxurious -- not poor.

Secondly, I am not a dreamer and I am not thinking of an Utopia. All those societies were Utopians. They were thinking of creating some Utopia. I am not interested in any Utopia.
I am thinking only of a very human, real, society.

Thirdly, we are not fanatics about anything. We don't have any religious fanaticism, we don't have any political fanaticism. We don't have, in fact, any ideology to be fanatic about.

So all the three ingredients which have been the cause of disappearance of all the societies are absent in this commune. So I don't see there is any possibility of this commune disappearing.

The only possibility is if the Oregonian government wants to make another Hiroshima, then it can disappear. But it will be a good, beautiful place. You miss a Hiroshima in America: a memorial for tourists,

and good income.

Q: HOW WOULD YOU FEEL IF THERE WAS A MINOR REBELLION HERE? FOR EXAMPLE, YOU'VE ASKED THE CITIZENS OF RAJNEESH TO CHANGE THE NAME OF THE CITY BACK. WHAT IF THEY DON'T DO IT?*

A:* They understand me. If they have any doubt they can ask, if they have any argument against me they can place their argument. I am ready for an open encounter with all the sannyasins who live there.

In fact, because no sannyasin wants to live there, they want to live here, so I don't see that they will disagree what I have said. If they want to live here, they can't have the government of City of Rajneesh, then why not gracefully give it back to the people the city belonged? Why create unnecessary hostility?

Q: WHY NOT HAVE THOSE SANNYASINS WHO DON'T LIKE LIVING DOWN IN RAJNEESH RIGHT NOW PACK TONIGHT, COME DOWN HERE AND LIVE WHERE THEY WANT TO LIVE?*

A:* Mm, then what about the properties that the Foundation has purchased from the Antelopians? Give them in donation?

Q: IT WAS THE CORPORATION'S FAULT FOR BUYING IT IN THE FIRST PLACE. WHAT DO THEY WANT WITH ANTELOPE? YOU'VE ASKED THE QUESTION YOURSELF?*

A:* No, this is sannyasins' corporation. This is their property.

Q: THE SAME PEOPLE WHO BOUGHT THAT I BELIEVE BOUGHT THAT ENORMOUS MAN-CAMP THAT'S DOWN THERE, THAT'S HOUSING FOR ANOTHER SIX HUNDRED PEOPLE? ANOTHER....*

A:* No. The question is, the people who are living there, the property is theirs too. Right now it is theirs. And we have offered that, "You can purchase your property and we will take our sannyasins back."

Now, this seems to be very illogical of you to ask me to tell people that, "Just vacate." Why don't you go and tell the Antelopians, who are only twelve? And there are one hundred sannyasins. This will be more rational, that those twelve pack away. And we are ready to purchase their properties, so they will not be losing anything.

Q: PEOPLE ARE MORE IMPORTANT THAN PROPERTY, AND THOSE PEOPLE WOULD BE A LOT HAPPIER IN THIS COMMUNITY. AND THE AMOUNT OF MONEY INVOLVED IS NOT THAT GREAT.*

A:* The property is also important, because the people cannot exist without the property. People ARE important, and it happens almost in this way.

For example, Jesus says man cannot live by bread alone. It looks certainly right: man needs some higher values to live. He cannot live by bread alone. But this sentence is not complete. Can man live without bread? Somebody should ask Jesus? I say man may live with bread alone, but man cannot live at all without bread.

So the prop.... Man is important and the property is for man, but without property the man cannot live.

Q: THERE'S PROBABLY NOBODY IN OREGON WHO WANTS THAT LAND RIGHT NOW, AND THAT MEANS THOSE SANNYASINS....*

A:* If they don't want, then we are going to remain there. Then all those idiots were supporting Antelope people, where all their sympathy has gone now?

Q: YOU'RE SUGGESTING THAT OREGONIANS SHOULD PUT TOGETHER THE MONEY TO BUY THAT PROPERTY...?*

A:* Certainly, because if they supporting Antelope people all along their fight, and they were in their favor, this is a chance to show whether their sympathy is verbal or they mean it. If they mean it, then what is the problem? Oregon is such a big state. There are so many people with millions of dollars. They can purchase... just a single person can purchase the whole property.

Q: THIS IS A VERY RICH COMMUNE. THIS COMMUNE COULD FORGET THAT PROPERTY AND JUST BRING THE PEOPLE BACK.*

A:* I cannot forget anything. This way or that, either we will have Antelope or they will have Antelope. It is now for them to decide. We are ready to vacate if they purchase the properties. Otherwise they should sell their properties and get lost.

Q: ARE YOU PREPARED TO MAKE OFFERS FOR THE REMAINING PROPERTY IN ANTELOPE?*

A:* We are ready to purchase their properties. At the market price we are ready to purchase.

Q: YOU CONFIDENT THAT THE BOOKS BALANCE HERE IN THE UNITED STATES, THAT THAT MONEY THAT IS MISSING WAS PERHAPS TAKEN OUT OF DONATIONS?*

A:* No money is missing from here.

Q: I HEARD YOU AT THE NEWS CONFERENCE LAST MONDAY, I WOULD LIKE YOU IF YOU COULD GIVE ME A YES OR NO ANSWER.*
YOU ARE NO LONGER A RELIGION. DO YOU EXPECT TO KEEP A TAX EXEMPTION?

A:* Certainly. Because we are a way of religiousness. We are not a religion, not an organized religion but a way of religiousness, a way of life, a way of spirituality.
Our whole effort here is to create a school of mystics.
This is higher than religion. If religion can have tax-exempt status, we are doubly qualified to have it.

Q: HAVE YOU TALKED TO A LAWYER ABOUT THIS?*

A:* Yes. I know I don't need to talk to any lawyer. I will talk to the income tax people. I don't need to talk with lawyers, there is no need. I am enough intelligent to prove that the way of spirituality is far higher than an organized religion.
In fact, all organized religions should be taken away their tax-exempt status, because whatever they have done to the world is simply ugly. They have created wars, crusades, murders, burnt living people. They have done all the crimes, and still they need tax-exempt status.
And we are a commune of meditators, and meditation is simply a way of religiousness.

This religiousness is just like....

An organized religion is a dead corpse. Once perhaps there was a living school of meditation, of the science of going inwards, but that has disappeared long. Now only popes, Ayatollah Khomeini, Hindu shankaracharya, Tibetan Dalai Lama -- these people who don't know even ABC of meditation. And I give them open challenge. They can come here for an open discussion. All that they know is a parrotlike repetition of scriptures.

This is not a religion, but this is far more. It is exactly what religion should have been.

The word religion comes from a root: RELIGIO. It is a religio. And religio simply means a way of crystallizing your being, making you centered, alert, aware, conscious, so that you can feel on your own accord the beauty, the benediction and the blessing of existence.

So who can say that our tax-exempt status can be taken away? If it is taken away, I am going to fight up to the Supreme Court.

(Tape side C)

Q: THERE'S A LOT OF NICE GIRLS ON THIS RANCH. WHY HAVEN'T YOU GOTTEN MARRIED, GOTTEN THE GREEN CARD AND GOTTEN IT OVER WITH?*

A:* I can get married to as many women....

Q: I'M ONLY SUGGESTING ONE.*

A:* No. In one I don't believe. You know my ninety cars. I am going to have three hundred sixty-five. In one woman I don't believe.

Q: IT COULD SAVE YOU A LOT OF PROBLEMS.*

A:* No, I don't want to solve in so easy way. I love the hard ways. I want to fight tooth and nail and show to those people that four years the whole department is working, and they have not been able to come to any conclusion.

I used to think that Americans have some intelligence, but now I cannot say that. Four years for the whole INS department, and they cannot decide. And I have applied on five grounds. They should deny on any ground and I will fight on that ground up to the Supreme Court. And I know perfectly well that every ground is solid. That's why it is taking them for so long.

Yes they cannot say because of the political pressure. No they cannot say because there is no ground for no. If they say no, I am going to move into the court. And then they will be unable to face me, because, "On what ground you have said no?"

I will fight. It was easy, I know, to get married and get the green card. But who cares about green card? I am going to be here, green card or no green card.

Q: THE GREEN CARD COULD MEAN YOU COULD TRAVEL, THOUGH. YOU COULD BE IN GERMANY TO....*

A:* No. I would like to be here without green card.

In fact, I want to show to the whole world that these Americans talk about democracy, talk about freedom of the individual, talk about freedom of expression, and actually what they have done: they have invaded somebody else' land.

They are all foreigners here, and their forefathers had no visa, no green cards. They all entered country without any legal status. Strange how their sons have become legal. Illegal fathers producing legal sons.

I am going to see if the Supreme Court of America is really for the constitution of America -- which is one of the best in the whole world -- has any respect for it. Then the first thing should be: "Return the land

to the red Indians. It does not belong to you. And ask for green cards from the red Indians."

My green card is not going to be a simple thing, It is going to be complex, and it is going to create a world turmoil around it.

My sannyasins are going to fight it before every American embassy around the world, that, "You are invaders. You have committed a crime against a poor country, poor people. You have exploited them. And suddenly you have become masters.

"Just because you came two hundred years before and I came four years before, what difference does it make? You have been tourists for two hundred years, I have been tourist only for four years. So who is more criminal -- me or you? And who will decide?"

All the green cards of the Americans and their passports are illegal, unconstitutional. They are holding a whole country into slavery and talking about freedom. They don't have even shame.

So I am going to fight it. That's why I am not getting married. That was easy. I know it. But the easiest I have not chosen. I have chosen something which is going to test the intelligence of INS and the fairness of the Supreme Court and to show to the whole world that this is not a democracy, this is a hypocrisy.

So my green card is simply an excuse. I don't care a bit about it.

Q: DO YOU EXPECT TO BE ARRESTED SOON? HAS THERE BEEN ANYTHING FROM YOUR PEOPLE, YOUR LAWYERS, TO INDICATE THAT YOU ARE IN SOME DANGER OF BEING ARRESTED?*

A:* I have been my whole life waiting to be arrested, because that is the only excitement I have been missing. I would love to be arrested and handcuffed so I can show my both handcuffed hands to the whole world, that: This is America.

Bravo America.

And this is the America who is going to save the democracy of other countries.

And this is the America who is fighting against the dictatorial regime of Soviet Union.

There is no difference at all. The only difference is that Soviet Union is straightforward. They declare they are a dictatorship of the proletariat. And America is hypocrite, talking about democracy and behaving in a dictatorial way.

So I would love. Those two hands in handcuffs you have to show on your television screen to the whole world.

Good, John.

INTERVIEW WITH SWAMI VISHRANT FROM AUSTRALIAN CONSOLIDATED NEWS

QUESTION: I'VE GOT TWELVE QUESTIONS TO ASK YOU. THE LAST ONE'S THE MOST IMPORTANT ONE TO ME BECAUSE IT'S A BIT PERSONAL. I'M TAKING ADVANTAGE OF THE INTERVIEW. BUT THE FIRST QUESTION: BHAGWAN, I'VE HEARD YOU SAY THAT YOU ARE AN ORDINARY MAN. IN AUSTRALIA WE HAVE A LOT OF PEOPLE WHO WOULD CONSIDER THEMSELVES AS ORDINARY PEOPLE. WHAT DO YOU SEE AS THE DIFFERENCE BETWEEN YOUR ORDINARINESS AND THEIR ORDINARINESS?*

ANSWER:* There is great difference. The difference is all the ordinary people of the world, without exception, deep down believe they are extraordinary. They are not ordinary.

Q: THE THING THAT SEEMS TO COME TO MIND TO A LOT OF AUSTRALIANS I'VE SPOKEN TO WHO ARE ANTI-DISCIPLES IS THAT YOU HAVE THE ROLLS ROYCES AND YOU HAVE THE WATCHES WHICH ARE LOVELY, AND YOU STILL CLAIM YOU'RE ORDINARY. AND THEY CAN'T SEEM TO UNDERSTAND AT ALL....*

A:* You just wait. You have not listened my answer. I am saying that the ordinary man believes deep down in his heart that he is not ordinary. Just tell to anybody that, "You are ordinary," and see the reaction.

I say I am ordinary, because to be ordinary is the nature of things. And there is no desire to be extraordinary, no ambition to be extraordinary. In fact, because I am an ordinary man, I can enjoy diamond watches, I can enjoy Rolls Royces. No extraordinary man can do that.

For example, Mahatma Gandhi is an extraordinary man. He will move in a third-class compartment in the train because he has renounced all comforts. He cannot move in a first-class compartment, he cannot go into an air-conditioned compartment. He will move in a third-class compartment. And because of that he will be respected as a great saint all over India.

But nobody looks at the reality. The reality is, because Gandhi was moving in a third-class compartment, a compartment that is meant to carry sixty people is carrying one person.

If he was going into an air-conditioned class, in which I have been moving, it is only four times to the third-class fare. Now his fare is sixty times more. My fare is only four times more. But he is a great saint. Nobody can call me a saint. Saints don't go into air-conditioned class. They don't have ninety Rolls Royces, they don't have limousines.

He will not drink even the milk of a cow because it is richer. Buffalos' milk is even more richer in content. He will drink only a goat's milk because that is the poorest milk in content. And he will be worshiped as a great saint.

But his goat in those days used to eat cashew nuts, grapes, oranges, apples -- worth ten rupees. In those days, ten rupee was the salary of a schoolmaster for a whole month. And Gandhi's goat will eat ten rupees worth food in one day.

And this is saintly.

One of Gandhi's most intimate disciples, Surojini Nayadu*, is reported to have said that, "To keep Mahatma Gandhi poor, we have to waste fortunes."

But I am an ordinary man, and I will enjoy everything that ordinary man is supposed to enjoy.

Q: BHAGWAN, YOU'RE ONE OF THE MOST CONTROVERSIAL MEN IN THE WORLD. YOU'VE UPSET THE MASSES IN AUSTRALIA. WHAT'S YOUR REASON FOR DOING THIS?*

A:* I love it.

Q: IT DOESN'T MAKE YOU THAT POPULAR, THOUGH. PEOPLE TEND TO RUN RATHER THAN COME.*

A:* Nobody is asking them to come. Let them run -- as far as they can go. But once a person starts running away from me, he is in my grip. The earth is round. Soon from the other side he will be coming to me. Where he will go? How far he can run?

So I have a simple principle. Either a person has to love me or he has to hate me. I don't allow any other alternative, because love and hate both are deep relationships. Love can change into hate, hate can change into love. It is very simple.

So I create controversies. Those controversies create divisions in people: people who are for me, people who are against me. But they both are unaware of one fact: that I have become the focus of their attention of them both.

Q: BHAGWAN, THEY'RE NOT UNAWARE OF THAT. AND THEY BELIEVE IT'S A PUBLICITY STUNT FOR YOU TO GET THEM IN.*

A:* That's perfectly right. Publicity is perfectly right. The sun rising early in the morning does publicity all over the world. Stars in the night do publicity. Moon and the full moon, they do publicity. Flowers spreading their fragrance into the wind, what they are doing? Publicity! I am also doing publicity.

Q: YOUR PUBLICITY IS MORE A VERBAL PUBLICITY. IT'S NOT SOMETHING THAT COMES UP LIKE THE SUN.*

A:* It cannot come like the sun -- not because of any incapacity on my side. It is because the sun cannot speak, cannot give an interview to the news media.

Otherwise, the sun will do. He cannot speak; poor fellow is just mute. What can I do about it?

I am not mute. I will speak. Those who can understand my presence, they will understand my presence. Those who can understand my voice will understand my voice. Those who cannot understand anything at least will understand hate, hostility, towards me. But I am not going to leave a single word... around the world a single man who can ignore me.

Q: NO, IT SEEMS NOT. AS A MATTER OF FACT, I'M HEADING THIS STORY `BHAGWAN SHREE RAJNEESH: MADMAN OR SAVIOR?'*

A:* That's good. It is groovy.

Q: ARE YOU A MADMAN OR A SAVIOR, BHAGWAN?*

A:* I am a madman.

Q: WHEN SHEELA WAS IN AUSTRALIA, SHE SAID MANY RUDE THINGS TO AUSTRALIANS ON AND OFF THE AIR. WAS SHE ACTING FOR YOU OR WAS SHE ACTING FOR HERSELF?*

A:* I don't know what she did there. I have no idea. She was continuously using my name in everything, because sannyasins won't listen to her. They are in love with me. So she was exploiting my name in every possible way and telling everybody that this is my message, this is what I have said. And I don't even know what she was doing there, what business was hers there to be.

In fact, since I started speaking, she started finding any excuse to run away from here, for the simple reason because she became more and more afraid that now I am speaking, two things are happening.

One thing, her image from the television disappeared, her voice from the radio disappeared, her pictures and statements in the newspapers disappeared. That was bursting her balloon of the ego. In three and half years she has become a big ego, a celebrity. So this was one of the reasons she was running to Europe, to Australia, to Japan, to Singapore, to India -- because there she had still the same image. I was not there, so she was my representative, my mediator, to the sannyasins.

Secondly, she started feeling that sooner or later her crimes, which were confined only within a group of twenty people.... Naturally, every criminal keeps the group as small as possible, otherwise it is dangerous. More people, more possibility of things getting into public. So only twenty major people in the commune she has placed on top positions knew about her crimes. But she was becoming alert, because the crimes that were committed -- few were such that my physician was thrice poisoned, my caretaker one time poisoned.
(Tape side D)

Now, these people started bringing all kinds of news to me, that houses are bugged, that phones are taped. Even my room was bugged. I asked Sheela that, "Is my room bugged?" And she flatly denied, "No. Why we should bug Your room? And if it is bugged, then we should have a checkup."
I said, "If it is not you, then who can bug it? There is no need to check."

Q: WHY WOULD YOU SUSPECT SHEELA WOULD BUG YOUR ROOM, BHAGWAN?*

A:* Just so that whatever anybody tells me she knows. And then I figured it out, that it is bugged,

because I talked with Devaraj something and next day she brought the subject. I talked something to Vivek, and exact words next day she brought it up. She will bring it up in such a way that, "Last night I dreamt that You are sitting in the chair and Vivek is sitting in front and Devaraj is sitting in front and something You are talking, and they are talking, and they are talking that somebody is poisoned. I can't exactly remember, but it was something about poisoning people. And," she said, "not only I dreamt it, Savita dreamt it, Vidya dreamt it." Exact same dream!

So that was enough proof that -- I was searching -- that there is bugging or not. There was bugging, because she was repeating exactly.

She became aware that sooner or later she will be caught.

Q: DO YOU THINK THIS COULD HAPPEN AGAIN.*

A:* There is no possibility.

Q: WELL, DO YOU THINK THAT HASYA, YOUR NEW SECRETARY, IS CAPABLE OF MISTRUST AS SHEELA WAS?*

A:* No.

Q: IN JULY I HEARD YOU SAY, "TELL THEM TO GET READY. I'M COMING." THAT WAS REFERRING TO COMING TO AUSTRALIA. ARE YOU STILL COMING?*

A:* Just I have to see with this green card thing.

Q: SO IF YOU GET A GREEN CARD, YOU'RE COMING OUT AND SEE US?*

A:* Unless green card is in my hand, I cannot move out of America.

Q: THEY WOULDN'T LET YOU BACK IN?*

A:* They will not let me back in.

Q: WHEN DO YOU THINK THAT YOU'LL PUT THAT PLAN INTO ACTION OF GETTING THE SANNYASINS TO START PICKETING THE AMERICAN CONSULATES WITH REGARD YOUR GREEN CARD?*

A:* No, not about my green card. That I am not worried. But if they do any harm to the commune.... They are keeping their army alert, they are keeping their national guard alert to attack Rajneeshpuram. If this happens, then I am going to tell my sannyasins... I am also keeping them alert.

They have already got this message, that they have to be alert. Any moment any nuisance American government does, then you have to demonstrate, meditate, dance, do Dynamic Meditation before every American embassy.

Q: THAT'D BE SOMETHING TO SEE, BHAGWAN.*

A:* It will be worth seeing, because nobody has ever done meditation as a protest.

Q: IN AUSTRALIA WE HAVE TWO COMMUNES: ONE IN SYDNEY AND ONE IN PERTH, WEST AUSTRALIA. IS IT POSSIBLE THAT NOW THAT SHEELA AND THE GANG HAVE GONE THAT WE COULD HAVE MORE COMMUNES IN MORE OF THE TOWNS?*

A:* Yes, certainly you can have. Those people had this idea of keeping as small number of communes as possible. That is stupid. The idea was to control, because when you have many communes control becomes impossible.

I don't want to control. There is no need.

I had given thousands names for centers around the world, and in these three and half year they destroyed those centers, forced the centers to close, told the people to move to one commune. Few moved, few have not moved. And they are not happy, because they were having their own place. Even if there was just twelve people, but they were happy and doing their work. So there is no question.

Now again every center can start working. New communes should start. Every city should have a commune. If commune is too big, you can have a ashram, which will be a smaller place. If ashram is also too big, then you can have just a center where two, three sannyasins will be living. But other sannyasins can come, meet, discuss, dance, sing, meditate.

But spread it wide. I want it to be completely decentralized.

Their effort was centralizing, everything keeping in their hands. That is absolutely fascist idea.

I would like every place to have my commune, my people. And now that I have freed my people from red clothes, mala, you will be able to have many more people available to become sannyasins. Now there is no barrier for them.

These small things were unnecessary barriers. Red clothes, their job becomes difficult, their family creates trouble, their society, their culture, their friends -- they become unnecessarily a problem, everywhere they feel embarrassed. No need any more.

Q: I HEARD YOU SAY EARLIER THIS EVENING THAT YOU WERE GOING TO PUT A SIX-HOUR-DAY ON FOR SANNYASINS IN THE COMMUNES. NOW, THERE SEEMS TO BE A SITUATION AT RAJNEESHPURAM HERE IN OREGON WHERE YOU'VE GOT SOME ROADS TO BUILD AND YOU'RE GOING TO HAVE TO WORK THE TWELVE HOURS A DAY UNTIL THAT GETS DONE.*

IN OTHER CENTERS AROUND THE WORLD, WHICH DO FOLLOW EXACTLY WHAT THE RANCH DOES IN THEIR HOURS AND EVERYTHING, THE THING IS A LOT OF THEM WON'T HAVE THE SAME PROBLEM, THEY WON'T HAVE THE ROADS TO BUILD AND THAT. IS IT NECESSARY FOR THEM TO WORK THE TWELVE HOURS A DAY?

A:* No, just whatsoever is necessary. If they can manage six hours and there is no need to work more, that's perfectly good. If they can manage in four hours, that's even better. I am not....

But the question is, they should decide their economy, because they should not become poor. There were few communes which were very poor, eating just bread and soup. If you don't create, then naturally you will become poor. They were not having good clothes. Their houses were dilapidated. Old abandoned places they had taken and were living. This is not good.

So if work is needed to be done, do it, because you are doing for yourself. But if work is not needed and you are perfectly comfortable with six hours, then six hours is perfect. There is no need.

Just tell everybody that, "You have to look to your need. There is no world standard that everybody has to work in this way. But one thing has to be remembered which is a world standard: that our sannyasins should not be poor, that our sannyasins should not look like paupers.

"Our sannyasins should have good clothes, comfortable housing, heated rooms, air conditioning. Whatsoever modern technology makes available, our sannyasins should manage it. And work for it. Then six hours is perfect. The whole remaining time you meditate, you read, you discuss, you dance, you sing. And there are so many things in life to do, not just work."

But these people in three and half years had created an idea everywhere that work is the only thing.

They were not interested in meditation because they never did themselves any meditation. They were not interested in any creativity. They were not creative people. They were not interested in music because they had never played. They were not interested in anything except work. Their interest was more and more money.
My interest is that you should be comfortable. That much money is enough.

You should not live for money, but you should be alert that enough money is always produced by the commune so you don't become poor.

Q: ARE THERE ANY ENLIGHTENED AUSTRALIAN SANNYASINS?*

A:* There are few.

Q: COULD YOU NAME THEM FOR US?*

A:* No, that....(words drowned out by audience laughter)

Q: ARE THERE ANY ON THE RANCH HERE?*

A:* Yes, there are.

Q: WOULD YOU BE PREPARED TO NAME ANY OF THEM?*

A:* They will remain anonymous, because it is dangerous. Others will start feeling jealous. Others will start feeling that, "They are superior and we are inferior." And I don't want to create any classes in sannyasins.

Somebody is enlightened, it is perfectly good. He should help others to be enlightened. But there is no need to declare your enlightenment. Let others feel that you are far advanced, and help them to advance farther and farther towards the goal -- without declaring yourself.

So I declare somebody is enlightened only when he is dead, because with dead people it is good. Nobody feels jealous.

Q: HAVE YOU GOT ANYTHING TO SAY TO YOUR SANNYASINS THAT LIVE IN AUSTRALIA?*

A:* Just tell them that whatsoever Sheela and her company has done there was not my work.

For example, I have heard they have put all their children in one place. Neither the parents are happy nor the children are happy. Remove those children back with their parents.
They have closed many centers. Open them. Open in new cities.

And because now sannyas becomes so simple and so available that you will be getting many more new faces, now we are absolutely in a position to take over the world. There is no problem.

So tell them that all that Sheela and her company has done has nothing to do with me, so any litigation, any unnecessary troubles that they have created, get out of it. It is none of our business.

And you go back the way you were functioning. You were functioning perfectly well. This turmoil was of no use. It simply made sannyasins discriminated from other people, as enemies. It is not right.
So create again bridges rather than walls. Make friendship.

Tell them that we don't have any religion so there is no question of any competition with Christianity or Catholicism or Judaism. We don't have any competition because we are not a religion at all.

We are simply a way of living, a way of attaining consciousness, a way of religiousness, a way of spirituality.

So anybody can join us. And there is no conflict with anybody else.

So make friendship and make it clear that Sheela's group has been thrown out of the commune, and commune is being cleaned of all that they have done which was not right. And the same is being done in Europe, in Switzerland, in England.

In England Sheela did the same thing. She collected all the children of sannyasins from all the communes of Europe in England. So the whole commune became of childrens and the sannyasins -- four hundred sannyasins who were living in the communes -- she forced them to move to European communes.

This is absolutely absurd. Parents are unhappy, children are unhappy. And the woman, Poonam, who has made the whole commune, she got so disgusted with these peoples she left the commune. She went out to live in London, opened her own bodywork shop.

Just last night I have informed her, "You take over the commune, send the children back to their parents, call all the sannyasins to the commune."

She was so immensely happy. She could not believe... she had tears. She started crying, I was informed, on the phone, that, "It was hurting so much, that I put my whole life in making that commune."

And she had made a beautiful commune, and these people simply destroyed everything and took over. And the whole idea was how to get power over their money, over their finances.

This is absolutely ugly. We don't want any commune's finances. If they can manage themselves comfortably, we are absolutely happy.

So just tell that to them.

Q: THANK YOU VERY MUCH.*

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Ma Yoga Pratima
RAJNEESHPURAM,
OREGON

QUESTION: BHAGWAN, YOU HAVE OFTEN SAID THAT NO IMPROVEMENT IS NEEDED; NO GOAL IS THERE TO BE ACHIEVED. AND YOU HAVE ALSO SPOKEN ABOUT HOW, IN THE BUDDHAFIELD, A PERSON CAN BE HELPED BY THOSE WHO ARE FURTHER ALONG THE PATH WHO CAN HELP THOSE WHO ARE A FEW STEPS BEHIND THEM. ARE THERE DIFFERENT STAGES OF SPIRITUAL GROWTH? AND IF SO, CAN YOU TALK TO US ABOUT THEM, AND HOW PEOPLE IN THESE DIFFERENT STAGES CAN BE HELPFUL TO EACH OTHER?

ANSWER: In one sense, it is an indivisible reality. Because what it is on the first step, so it is on the last step. It is pure witnessing. But on the first step, you are witnessing only the activities of the body. On the second step, you are witnessing the activities of the mind. On the third step, you are witnessing the activities of the heart. And on the fourth, you are simply witnessing your witnessing itself.

So if you look at witnessing, it is just the same reality -- indivisible. But if you look at the objects of witnessing, then you can divide it into steps. The person who is witnessing only his bodily activities can be immensely helped by the person who has passed that stage and is witnessing his mind, thoughts, dreams, imaginations -- all the activities that mind is capable of The person who is on the third stage can help both -- the first stage person and the second stage person, because now he is witnessing very subtle moods, feelings, emotions -- very fine, very subtle, very slippery. And the person who has come to the fourth and the last stage can help all the three.

The help is a kind of encouragement. First he can explain to you that whatever hindrances you are feeling are natural. He has experienced them himself, so don't be worried. Go on working on them, however hard they look. They may be rocks, and your witnessing may be as soft as water, but in the long run, the water wins and the rock simply disappears into sand. At the first glance it seems that there is no way for the water to win. How can it win over the rock? But finally, that's what happens. Just somebody who has seen it happen has to help you, that "Don't be discouraged by the rock and its strength. It is nothing before the water."

Lao Tzu used to call his way the watercourse way -- a beautiful name, so soft, so liquid, no rigidity. You can put it into any form. It is always ready, gives no resistance. If you put it in a bottle, it takes the shape of the bottle. If you put it into a jar, it takes the shape of the jar, with no resistance at all. Such a non-resistant element finally destroys the rock. But somebody has to say to you, "I have faced the same situation. Don't be discouraged. The rock will disappear, will have to disappear. That is the way of existence."

So as far as objects are concerned, you can divide the way into three steps: the body, the mind, the heart. The fourth happens on its own accord. Nobody can do it. If you can fulfill three steps totally and completely, suddenly there is a quantum leap. You find yourself at the very center of your being. The seer is there, but there is nothing to see. The awareness is there, but there is nothing to be aware of when awareness has nothing to be aware of, it turn upon itself. It becomes its own object. And this is what we call *realization*. You have known thousands of things; for the first time, you know your knowing. You have been conscious of many things; for the first time you become conscious of consciousness itself You have arrived home.

So remember, whenever I say that it is indivisible, I mean witnessing. Whenever I say that people can be more advanced, less advanced, I mean that their objects of witnessing can be gross, can be subtle, can be very subtle -- or, there may be nothing as an object. That is the moment of revolution; and that is the only revolution there is. It opens the doors of all the mysteries of existence. It allows you to feel deathlessness, eternity. It gives you the taste of pure existence. Yes, it is a taste -- that's why there is no way to say it, no way to explain it -- one can only experience.

Q: YOUR EMPHASIS HAS ALWAYS BEEN THAT EVERY HUMAN BEING HAS THE BIRTHRIGHT TO BECOME ENLIGHTENED, THAT IT IS NOTHING SPECIAL. HOWEVER, NOT MANY PEOPLE CLAIM THIS BIRTHRIGHT, OR ARE EVEN INTERESTED IN IT. WHY NOT? IS THERE SOME INGREDIENT, SOME QUALITY WHICH MAKES SOME PEOPLE MORE INTERESTED IN THE INQUIRY THAN OTHERS?

A: Just because it is the very birthright of every human being, it prevents people. It gives no challenge. The ego has no interest in it. It is your birthright. It is not something that the ego can brag of It would like to go to the moon, which is not your birthright. Howsoever silly it will be, it would like to go to Everest. That is not your birthright, but the ego gets interested only in things which make you superior, higher, special, famous, celebrities.

The ego is not interested in something which you are carrying with you from your very birth. It is interested in extraordinary things. The more difficult the job, the more the ego becomes interested in it. And enlightenment is the easiest thing in existence, the most natural. Hence, ego has no interest in it.

This is how the problem arises. The moment a child is born, nobody is interested in the child's nature, his potential, his possibilities of growth. Nobody is interested in the child's birthright. Everybody is

interested in making the child something very special -- an Alexander the Great, a Beethoven, a Picasso, an Albert Einstein, a Mao Tse-tung -- somebody who is going to be in history. Your mother, your father, your teachers, your priests, everybody is helping you to move away from yourself as much as possible. And this distance is the strength of your ego. The farther you are from yourself, the bigger is your ego.

I remember... I was in a very beautiful place, Ajanta. The whole mountain has been cut out; it must have taken thousands of years, perhaps, and thousands of artists, sculptors. These caves are Buddhist, so Buddhists must have done that.

I was looking for a small place to stay in the city, just before you go into the forest and into the caves. There are so many caves -- and I am not a tourist who can go and come back within half an hour -- so I wanted to stay for a few days. Each cave may take days for me. If the cave has taken hundreds of years to make -- the carvings, the statues of thousands of meditators -- then you don't just go in and have a look and you are finished. It is not a tourist place. You have to be in that cave one day, two days, three days to be acquainted with its vibe. It must be still vibrant with those thousands of meditators who had worked for hundreds of years. Generations of meditators... and they have not just painted like modern painters; they have made those statues with a certain specific aim in mind, that they will convey to people something which cannot be said in words. Otherwise, there are so many scriptures, what is the need to carve these beautiful statues in different postures, lotuses, flowers? It seems to be sheer wastage of time.

So I was looking for somewhere to stay, and I came across a small temple. I went in and I asked the priest, "Will you allow me to leave my luggage here? And it will be very, kind of you if you can allow me to sleep here for two or three days, because in your town there is no hotel." The priest said, "But nobody stays here. People come and within an hour, or two hours at the most, they are gone." I said, "I am not a tourist. I am one of those who have carved these statues." The man looked at me as if I am mad! He said, "My God! Then it is okay, you can leave your luggage in the temple."

As I entered the temple, on the door there was a sentence -- that's why I had remembered it -- a very famous quotation from the Vedas: "The king is respected in his own country, but the enlightened one is respected in the whole world. So strive to become enlightened." I asked the priest, "Please remove this sentence from here. You have spoiled the whole thing. 'A king is respected in his own kingdom.' The emphasis is on respect. 'The enlightened one is respected in the whole world, so strive for it.' You are making enlightenment also an object for the ego. Who cares about respect except the ego? And ego is the only barrier which does not allow a man to become enlightened. So if a person is trying to become enlightened to be respected all over the world, it is impossible that he will ever become enlightened."

But I can understand; whoever made that sutra must be aware that unless you make enlightenment an object of the ego, nobody is even going to try. I can understand his idea, to make enlightenment so respectable, far better than becoming a world conqueror, that the ego becomes interested in it. But whoever made the sutra is a fool. He does not know that if ego is interested in becoming enlightened, then there is no possibility for enlightenment.

The only barrier is the ego. Whether one becomes respectable or not, whether anybody knows or not, whether your name is written in golden letters in this history or not does not matter. Only then, when respectability does not matter at all and you are perfectly happy just being yourself, your very ordinary self...

The phenomenon is very simple, that's the trouble. It is your birthright. That's why nobody seems to be interested in it. If it were far away, as the moon is, then many idiots would have been trying to reach there. But it is within you. You are carrying it day in, day out; wherever you go it is there with you, within you. Even while you are committing a crime, a murder, it is there. If you can witness your murder, you will become enlightened. It does not matter what you are doing. What matters is whether you are doing it as a witness. Perhaps as a witness you cannot murder, you cannot commit a crime. But that is a separate story.

Witnessing you have brought with your birth. But the society, the educational system, the family, all are trying to make you ambitious.

My father never knew -- he had eleven children -- he never knew which child was studying in which school, in which class, and whether he had passed or failed this year. He never inquired. Even for our progressive reports, we had to tell him, "You have to sign it." And he would say, "You could have signed it yourself My signature is so simple. But I will sign." And he would sign without reading whether I have passed or failed. Any recommendations from the teacher, from the principal, he would not read. When I topped the university, that was the first time I told him, "You will be happy to know... you know me, that I am good for nothing, but by some coincidence I have topped the whole university and received the gold

medal." He became very serious. I said, "This is not some crime that I have committed. You need not be so serious."

He said, "No, I am serious. Because that simply means in your whole university.... If you can top the university then the people who are studying there must be far worse than you! That makes me serious. I was thinking you only are good for nothing. This proves that your whole university is just good for nothing. And you topped -- that means you are at least better." I said, "That is true. I never thought about it, otherwise I would not have told you. I thought you would be happy."

To get such a father is very difficult. He never imposed any ambition on me. If some of my brothers failed in a class and they came home crying and weeping, he would say, "Don't cry and weep. What is the matter? It simply means that in two years you will become far stronger and far wiser than you can become in one year. And what is the loss? And what is the hurry? If you cannot come out of the school one year earlier, there is no problem. You can take your time, you can fail as many times as you want. One thing is certain, the longer you remain in one class, the wiser and stronger you will become. Nothing is lost. Don't cry and weep unnecessarily."

The principal would come just to console my father. "It is not our fault that your son has failed, but he never pays any attention to the studies. He is continuously interested in games, and he is almost always absent. So you just tell him to be present. He is intelligent, there is no problem about it." But my father would say, "But what is the problem? Let him play, let him not be attentive. Let him not be present, what is the hurry? I am still alive. He can take his time; one year, two years, three years, as much as he wants. He will become far more mature, and failure is also a great experience in life. In life, you cannot succeed in everything. So this is good; he will know some taste of failure and will be able to absorb it in his life. There is no need to be worried and no need to console me. Nothing has gone wrong."

But to find this kind of parent is very difficult. Ordinarily they are all ambitious people, and, because they cannot fulfill their own ambitions, they project their ambitions on their children. They wanted to become something special, but they could not; at least their sons will become.

I used to know a very famous politician, Seth Govinddas. He had a very ambitious mind and wanted to become not less than prime minister of India. He and the man who became the first prime minister of India were both friends, and very intimate friends. Both had been together in jails, both had come from very rich families. In one of his speeches the father of Jawaharlal Nehru, Motilal, said, "I have two sons. One is Jawaharlal, the other is Govinddas."

Naturally, he was thinking of becoming the prime minister. If he cannot become the first prime minister, then his must be the second chance after Jawaharlal. But he could not manage even to become a cabinet minister. He could not manage to become even a governor, a chief minister of a state. He had tried everything, but basically he was not a politician. He was very simple, almost a simpleton. So the desire was there, burning his heart.

He had two sons, and he tried hard that they should become what he had missed. And he had all the political connections, so he helped his first son become a deputy minister. He was hoping that the son soon would become minister, then move to the cabinet of the central government and then become prime minister.

If he had not been able to become the prime minister himself, at least he can claim to be the father of a prime minister, which is far better. But the son died as a deputy minister in a state council. He was only thirty-six when he died.

But ambition is such a thing that this old man tried to commit suicide, because with the death of the son all his ambitions had failed again. I told him, "You have another son. Give him a try. You have all the best connections in the country, from the lowest to the highest. It is just very easy for you." And suddenly I could see his eyes shine again, as if life returned to him. He said "Yes, I had never thought about it. I was thinking simply to die, because what is the point of living? I missed, my son has died." So he managed that his second son enter into the same post; he became the deputy minister. But neither of his sons had the ability to be politicians. They were his sons, just as stupid as he was, perhaps a little more.

And you will be surprised that the second son also died. The man was now seventy-five or seventy-eight, and this was too much of a shock. Again he started talking about suicide. His wife phoned me and said, "You come. Last time you had done something and he dropped the idea of suicide. Now you do something because again he is talking of suicide." I said, "Don't be worried. People who talk of suicide never commit suicide. People who commit suicide are those who never talk about it. But I will come."

I went. He was sitting again in the same posture, and I said to him, "If you want to commit suicide,

commit! Why do you harass the whole family by talking about it?" He said, "Everybody, the mayor of the city, the chief minister, all have come to console me. Indira Gandhi's telegram has come." He was sitting with a pile of telegrams from all the ministers and governors -- India has thirty states and chief ministers -- and he was showing them to everybody who was coming. I told him, "You don't seem to be interested in the death of the son. You are more interested in these telegrams."

Just one man had not sent him a telegram, and about that he was feeling very much hurt. He was one of his old colleagues, but then later on they became enemies in politics. He joined another party, and became a chief minister. Only Govinddas had not, so he was continuously telling everybody, "Only Dwarka Prasad Mishra... his telegram has not come. And I have made the man." And it was true, if you think that Dwarka Prasad lived in Govinddas' house and was financially supported by him. But it was not true that he had made the man. That man was capable to reach the post, any post, on his own. He was a very ambitious, very cunning, very clever man. He used him, he used all his friendships with all the great politicians.

And I said, "You are so much interested in telegrams, and you are not interested in the death of your son. Can you understand that you have lived your whole life in ambition? You failed, your first son died, your second son died, but your ambition -- it continues. You are ready to commit suicide but you are not ready to drop the ambition. As if ambition is far more valuable than life!" And I said, "If you just want to project your ambition on somebody, then why not your son-in-law?" He said, "You are a genius, certainly! I never thought about my son-in-law." He had only one daughter and two sons. And because he was so rich the daughter was living with him, and the son-in-law also.

I said, "He lives with you. He is just like a son to you. Make arrangements, make him deputy minister in the cabinet somewhere and see whether he dies or not. Then we will think.... Why did these two sons die? It seems they were not capable of withstanding the political pressures, challenges, worries. They were both young and there was no need to die so soon. There was no reason except that politics proved poisonous to them. Let us try this one." And he tried. And this time things went well. The man became deputy minister and Seth Govinddas died!

And the moment he died, his son-in-law was thrown out of the ministry, because he was just taken in because of Govinddas's pressure, that he would commit suicide. All the politicians had known him for his whole life. He had been in the freedom struggle and he was known as father of the parliament. He was the only man in the whole world except Winston Churchill who had been a member of parliament so long, continuously from 1916 to 1978, without a break, so he was known as the father of Indian parliament. Everybody knew him and everybody was obliged to him in many ways. But the moment he died, the son-in-law was thrown out.

I said, "This is far better, because. if you were thrown out before, he would have tried to commit suicide again." And he was not capable of committing suicide, either, because still ambition was there, some hope from some corner.

All the parents are ambitious. The whole educational system is ambitious. All the religions are ambitious. They are all promising and giving hope to people that their ambitions will be fulfilled after death. That's why people are missing something which is very simple, which needs no ambition, which needs no ego, which needs no effort; which needs a simple, very simple understanding; just a little clarity, a little intelligence, and your whole life is transformed.

The whole earth can become enlightened. We have just to change the educational system, to change the organized religions of the world, to change the political structures of the society. And we have to allow every child his way. Whatever he wants to become, let him become. Even if he turns out to be a beggar, he will be far more fulfilled. Forced to be a king, he will not be happy to be a king; that will not go according to his heart. Let something happen according to his heart. If he wants to play guitar, let him play guitar. He will not become Yehudi Menuhin -- how many people can become Yehudi Menuhin? -- but there is no need for everybody to become Yehudi Menuhin. He can play and enjoy. If he enjoys himself without disturbing the neighbors, there is no problem.

I have heard that there was a man who was practicing Indian classical music. His neighbor came to him and said, "Tonight we are going to have a party. Can we have your harmonium?" He said, "There is no problem, you can take the harmonium." Just after a few minutes the neighbor's wife came, and said, "It doesn't look good, but we don't have a set of tablas. Can we have your tablas?" He said, "Yes, you can have. But when is the party going to begin?" The wife said, "What party?" The man said, "But your husband has taken the harmonium saying, 'We are going to have a party so some music will be happening.'"

The wife said, "To be true, tonight we want to sleep. Music is happening too much! So when he had

taken the harmonium, we remembered you may start playing on the tablas. I have come to ask for the tablas because what will we do with only the harmonium? -- tablas are also needed. There is no party. Just for so many days we have not been able to sleep. Just once in a while, let us have sleep."

So if you are not disturbing your neighbors, there is no problem. You can play your guitar, your sitar. You can play anything you want, and even if you don't become famous.

I don't understand what becoming famous is going to give to you. Twenty people know you, what are you getting? Two hundred people know you, you will be getting ten times more. But what are you getting with twenty? Two thousand people know you, then you will be getting still more, but what are you getting with twenty? Just think of that: the whole world knows you, but what will you be getting out of it? Just start with twenty and go on multiplying and you will be clearly able to perceive that it is simple nonsense.

Ambition is a very stupid game in which there is no victory, only defeat. Only defeat because you will never become what you are born to become. And you will never know your birthright, the ultimate bliss of being enlightened.

Q: OFTEN YOU HAVE SPOKEN ABOUT YOUR REBELLIOUS CHILDHOOD AND HOW IT GAVE YOU SUCH FREEDOM, HOW YOU INSISTED ON DISCOVERING YOUR OWN INDIVIDUALITY. HOW DID YOU KNOW THE NEED TO REBEL AT THIS EARLY AGE? WHAT ABOUT THOSE PEOPLE WHO DIDN'T HAVE THE COURAGE TO REBEL AND WHO HAD A HAMPERED CHILDHOOD? IS A REBELLIOUS CHILDHOOD NECESSARY FOR ENLIGHTENMENT?

A: No, not necessary. A man can become enlightened without having a rebellious childhood; but nobody can become enlightened without becoming rebellious beforehand. If one is fortunate enough to be rebellious in his childhood, enlightenment will be coming sooner. I became enlightened when I was twenty-one. Gautam Buddha became enlightened when he was forty-two, because up to his twenty-ninth year he had never rebelled against his father's wishes.

At the age of twenty-nine, he had to rebel. He could see that these twenty-nine years had gone just without any meaning. The astrologers had said to his father that he should not be allowed to see a dead body, a sick man, an old man, a sannyasin. He was the only son of his father, born in his very old age, so the whole kingdom belonged to Gautam Buddha. And the father was very much afraid because the astrologers had said, "If you don't manage rightly there is every possibility that he may renounce the world and become a seeker of truth. If he remains in the world and becomes the king, then there is a possibility that he may even become the king of the whole world, he has such great potential. Either he will become the great conqueror of the world -- in Sanskrit it is called *chakravartin* -- or he will become an enlightened one. It is between these two.

"And we cannot say right now what will happen, but if you can manage to keep these few things from his knowledge, he will never renounce the world. Bring the most beautiful girls of the kingdom. Keep him surrounded with the girls, with music, with dance, with wine, with good food. Make beautiful palaces for him for different seasons in different locations. In summer he should be in a cold region, in winter he should be in a warmer place. So make three palaces."

India has three very clear -- cut seasons: summer, winter, rains. And the father was so rich he managed three beautiful palaces. The gardeners were told that he should not see even a pale leaf or a dead leaf No idea should get into his mind that things get old or things die. For twenty-nine years he lived almost a prisoner in utter luxury.

The rebellion came because he was going to open the annual ceremony of the entire kingdom, some kind of Olympic games for youth. On the way in his golden chariot, he saw an old man for the first time in his life. He asked the charioteer, "What has happened to this man?" The charioteer said, "I cannot tell you a lie. What has happened to this man happens to everybody; he has become old." Immediately Gautam Buddha asked, "That means it is going to happen to me also?" He was at his prime of youth, a beautiful young man. The charioteer said, "I would like that it should not happen to you, but nature cannot be changed. It is just the law of nature. One who is born will become old, it cannot be prevented."

And then came a dead man's body being carried to the crematorium. And Buddha said, "What is happening?" The charioteer said, "This happens after old age. This is the last stage. After this nothing happens. This man is dead." Buddha had not even heard the word death.

And then he saw a sannyasin who was just following the dead man's body. And he said, "This man looks

strange. Shaven head, orange clothes, with a begging bowl in his hand. I have never seen such a type. What is his profession?" The charioteer said, "He has renounced all professions. He is a sannyasin. He is a seeker of truth. Realizing that life one day becomes death, he wants to know, 'Is there something within us which does not die? Or does everything die?' He is on a immense journey, a search for himself, his eternity."

Buddha said to him, "Return the chariot back to my palace. I am not going to open, inaugurate the function, because I have already become old. I am already feeling as if I am dying and suffocating. You just take me back home. I have been deceived." And this was the first time a great rebellion was born in his mind. That very night he escaped from the palace. But twenty-nine years were lost. He could have become enlightened long before.

But one thing is certain: whether one is rebellious in his childhood or not, nobody becomes enlightened without a rebellious approach, because he will have to fight against the conditionings of the society. He will have to rebel against the beliefs of the society. He will have to rebel against his own ego, against his own ambitions.

Rebellion is certainly a necessary part. It cuts you from the ordinary social world and makes you an individual. Rebellion is the fire, passing through which one gains freedom, individuality, integrity. And only after that can one relax and be oneself, be simple, be innocent. It is a new birth. And then enlightenment is not far away. Hindrances removed, enlightenment is always there. It is your birthright.

Q: YOU HAVE SAID THAT YOUR SANNYASINS LIVE INDIVIDUAL LIVES IN FREEDOM. DOESN'T EVERYONE LIVE AN INDIVIDUAL LIFE? WHAT IS THE DIFFERENCE THAT MAKES A PERSON A SANNYASIN? IS IT MEDITATION?

A: There are many things that make a person a sannyasin. One is a deep frustration with life as it is available in the ordinary world, a sense of meaninglessness in whatever one is doing, a despair that one does not know even who one is, a deep anguish that "Life is slipping out of my hands. Death can happen any moment and I have not even started the journey yet."

These are the first circle of the necessary milieu that makes one seek and search for someone who may have a different quality of life, who may have found some meaning, who may have reached the oasis. While you are in the desert, somebody may have found the sources of living waters. And if one looks around, one is always bound to find someone.

And it is not a question of any intellectual conviction. Just the meeting with such a person and there is an instant communion. One knows, one cannot give any explanation why, but one knows that this is the man. It is not of the head, otherwise reason could have been supplied. It is something of the heart, almost a love affair.

Once you have found a man of whom you can think as one who has arrived -- you can give it any name: who is enlightened, awakened, simply one who has no longer any problems, no anxiety, no anguish, no boredom -- one's every breath is full of joy, one's every moment is a rejoicing.

This synchronicity makes you ask and inquire about the way -- call it meditation, the journey towards one's own self, the search for meaning, for truth. This meeting is very significant. It ignites something in you. Something that was dormant in you suddenly becomes active. The presence of this man is enough; it is a catalytic agent, and you start flying with him into new dimensions of being.

I had started alone, and then people went on coming and my caravan began to become bigger and bigger and bigger. Now everything becomes totally different, because now you are no more zombies. The whole world is full of zombies, sleeping people, somnambulists. Now something has awakened in you and that something is enough. As a seed, it will grow. It will come to fruition, to flowering.

And when so many people gather around such a man, naturally a commune arises. All this happens without any planning. I had never thought of any commune. I have never even thought of teaching anybody anything. I was fulfilled and happy. But you cannot avoid -- something like a magnetic force pulls potential people around you. And soon it is going to become a vast ocean.

Then the work becomes very easy, because all these people are at different points in the journey and they start helping each other. They become sharers of my work, they relieve me of much work. They start helping each other. The commune becomes almost many bodies and one soul. Everybody's growth somehow helps your growth. Everybody's enlightenment is going to help everybody else's enlightenment. It is a kind of invisible sharing of energies.

So communes are immensely important, other wise it is very difficult: how can I help millions of people? And now the world needs more and more communes. People can come here, have a little taste of what it is all about, go back to their own commune and spread the fragrance. So this place has already become a world capital of all the mystics, of all the seekers of truth.

It was for many reasons that I declared that it is not a religion, not an organization -- because I want it to remain a very liquid, free, flowing energy; not solid, rocklike, but like a breeze. We can start these vibrations around the earth and all our communes can become both receivers and broadcasters.

If we can create a circle of conscious energy around the earth, that is the only hope for the world, for the new man. Otherwise, this century is going to see the end of all life on this earth. But we are taking the challenge, and I don't think that death is more powerful than life, that hate is more powerful than love, that nuclear weapons are more powerful than mystic experiences. We have to prove it. And I am certain that we are capable of proving it.

Q: NO MORE QUESTIONS.

A: Good.

The Last Testament, Vol 3

Chapter #17
Chapter title: None

7 October 1985 pm in Sanai Grove

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INTERVIEW WITH NAOMI MENEZES, TIMES OF INDIA, INDIA

Q: HOW DO YOU PLAN TO SUBSTANTIATE THE ACCUSATIONS THAT YOU HAVE MADE AGAINST SHEELA AND HER GROUP, OF ATTEMPTED MURDER AND POISONING, CONSPIRACY, ESPIONAGE, GRAND LARCENY?*

A:* Every accusation has been given to the police with all the evidences possible, eyewitnesses, and the people who were part in all these conspiracies have confessed. Not a single thing that I have said is without any evidence.

All the rooms of the hotel were bugged. The FBI, the State Police, the Wasco County Police, the City Police -- they all have been here for almost two weeks. They were surprised, they could not believe: one-hundred-forty-five rooms in the hotel -- all were bugged! My own room was bugged, my caretaker's room was bugged. My new secretary, Hasya's whole house was bugged. They have bugged almost the whole commune. And the evidence is there; they have taken all the mechanisms, the wires, the

microphones. Every telephone was being taped, they have found the machinery on which all the telephones could be taped simultaneously. They were amazed to know that how sophisticated instruments were being used -- Nixon was left far behind.

Three persons in the commune were poisoned. My own physical physician -- who has been taking care of my body in India and has been taking my care here -- she was afraid of him because he was too close to me, and he may disclose something to me which she never wanted. So the only way was, she first tried to convince me that we have better physicians. I said it is not a question of better physician; it is a question of knowing *my* body and he knows my body. For ten years he has been looking after it and I am perfectly satisfied so there is no need to change. When I refused completely, then she started thinking to kill him.

First he was poisoned in her room, in a cup of coffee. Because he is a physician, he immediately could think of poison. Ordinarily, nobody would have thought of poison.

My caretaker was poisoned few days before in a cup of tea, in the same manner, in the same place -- Sheela's room -- but nobody even thought about it. Just we thought that she has fallen sick. The doctors could not find there is any sickness, so they simply suggested to rest.

But my physician is one of the most intelligent physicians. He is the youngest man who has ever been accepted in the Royal Society of Physicians in England as their member. He has the highest qualifications possible. He felt immediately that this is a certain poison which is undetectable -- but nobody will listen to him! Even other doctors in the medical center looked and they could not find any poison in his blood, no indication that he has been poisoned. And while he was resting in the care home in the hospital, Sheela's nurse injected him *again* with the poison and he went through the same agony, the same trouble, the same sickness and the doctors could not diagnose it either that there is any sickness.

Third time while I was speaking, ten thousand sannyasins were there, and one of Sheela's... inner circle members injected him -- in the meeting, while he was attentively looking at me, listening, she simply injected him from behind. Feeling the prick he just looked and he saw the woman, disappearing in the crowd. He pulled his robes, showed to the people -- there was blood, and there was the mark of the needle and there was an eyewitness who has confessed before the police that "That woman, Shanti Bhadra, has injected the needle -- I have seen it with my own eyes." And that was my physician's suspicion because he saw her disappearing in the crowd.

Twenty people have escaped with Sheela; Shanti Bhadra is one of them. If she was not guilty there was no reason to escape. Only the group who had committed any crime has escaped. So for poisoning now we have an eyewitness, and when Sheela left, in her room, we found -- the police has taken all the evidences -- books on poison. Now what she has to do with books on poison? How to murder people, how to make bombs.... And they have found chemicals and other elements which are needed to make bombs. And the book on the poisons has all kinds of poisons described, and only one poison is underlined -- that is the poison that my physician was continuously telling that that is the only poison that is undetectable -- and it is in the description of the poison, that it is undetectable. It will not kill the person, but it will go on weakening him.

You go on giving... within six months, the person will die a natural death. You cannot be caught because the poison is undetectable. And the person will not die immediately -- suddenly -- so nobody can suspect; he will simply go on becoming weaker and one day he will die. You have just to go on giving at certain periods. And it can be given in food, it can be given in tea, in coffee, it can be injected, it can be given in water....

She was planning to make bombs, because she told one of the pilots who is back now and has given his testimony to the police, that he was asked to carry a whole, whole plane load of bombs and other explosives, and crash the plane on the county office and destroy it completely, "And before the plane crashes, you jump out in a parachute, so you save yourself, but you destroy the whole county office -- and all the people working there...."

And the pilot could not think that it will not only destroy the county office; it will destroy many other houses by the both sides. So much explosives, so many bombs -- the fire will be simply wild, uncontrollable. He refused. Because he refused, *immediately* he was sent to Germany, to a commune that "You are needed there." And he was not needed there because there was no airport in the commune, no airplane -- what need of a pilot? But he had to be removed from here, fearing that he may start telling others. He was not one of the group.

And the problem was that none of the group was a pilot, so they had to use somebody outside the group. And the pilot even could not believe that this kind of thing should be expected of him.

So as he heard that Sheela and her group has left he phoned that "I am coming and I have a story to tell to the police." And whatever he has told, we have found all the literature -- that how to make bombs and what chemicals have to be used for explosives. And this man is a very simple and uncomplicated man, and the *best* pilot.

They burned the planning office of the Wasco county, for the simple reason that they had some papers there that Sheela did not want them to have; she wanted to destroy all those papers.

The twenty people who had left from here, one of them returned from Seattle back -- just a woman of some conscience. She said that "We have done wrong and now this will be doing even more. I don't want to remain my whole life hiding here and there like a criminal. I had not come here to Bhagwan to become a criminal; I had to come to live a simple, silent, meditative life, and you all turned me into a criminal. I am going back. I will confess everything." And she was one of the most important persons in the group, so she knows *everything* that the group has done, had planned to do.... Her coming has been of immense help. Her testimony is going on continuously for three days and it may take two, three days more.

It seems they were continuously planning to do some crime, to kill somebody. She was the woman to take two sannyasins to the planning office. They burned the office and she was the sannyasin who drove them back. So nobody can be a better eyewitness than her. And she was present in all these meetings in which Shanti Bhadra was told to inject my physician in the meeting, and she was the one, when Shanti Bhadra did it -- she was with Sheela in her room -- and Shanti Bhadra came running, greatly joyous and saying "I did it, I did it!"

She could not understand what she has done. Only later on she could find that the plan that was arranged last night, to inject Devaraj, Shanti Bhadra has fulfilled it.

Now there are other, two more people, who had not gone with the group but who had been intimately connected with the group. They had not gone because they were working in Australia in one of the communes and they had no knowledge what was happening here. So while Sheela left from here, they came from Australia here, without knowing that Sheela has left.

They were first wavering, whether to go to Sheela or to remain here, and I had made it clear to them that if you want to go to Sheela then you will go to jail, not to Sheela; then we are going to hand you over to the police. Otherwise, you remain here and confess to the police, whatever you know and whatever you have been part in, then the commune can fight for you, because you have been confessing and you have been helping the police and the law, to catch hold of the main criminals. So they have stayed and now they are ready that perhaps tomorrow or day after tomorrow, they will be confessing and giving their testimony.

So whatever I have said, we have found enough evidence. There is no question now of Sheela and her whole gang to be brought to the court. The only problem here is that the Attorney General of Oregon, from the very beginning, has been against the commune, and he has not been able to find anything against it.

Now, he wants to have the criminals to be protected, to have some dealings with Sheela and to give them immunity and catch hold of innocent sannyasins. The people of the police who have been here have been overheard that he plans to arrest one thousand sannyasins so that he can cripple the whole commune completely. And those who have left, they have left; one thousand key-people -- doctors, plumbers, electricians, the people who make the food -- if all these people are caught, then his desire can be fulfilled. But it is not so easy....

That's why I have been giving interviews to the world media and making it known to the whole world, that what is in the mind of the Attorney General of Oregon. Even the police, the Federal agencies are simply surprised that he seems to be *more* criminal than the criminals: his desire is to protect the criminals and destroy the innocent people who have not done anything, who don't even know what was happening. Only that group of twenty people knew what was happening, what was going on.

So it is not going to be easy and we are going to give them good fight -- not only here, but around the world, in every country because I have almost more than one million sannyasins around the world. So I have challenged him that if any harm happens to any innocent sannyasin, then you have, are taking a risk. We are not violent people, we will not hijack your airplanes -- we have experts who can do it; we will not be taking over your embassies -- we have people who can do it -- but we don't want any violence at all. But we can silently be a world-protest against you.

In America we will protest, and before every American embassy we will protest, and before every government in the world we will protest that "You disconnect your connections with American government. This is not a democracy. This is pure fascism. So if you want to wave your mask of being democrat, then keep off! And let the law take its course.

We don't want anything in our favor. Anybody who is found guilty should be punished. It does not matter whether he is here in the commune or there with those twenty people, but no innocent person can be in any way harmed, otherwise you will have to make another Hiroshima here!

And I used to think that American government has some guts. It is not so.... I have told my Russian sannyasins that inform your government that don't be afraid of these cowards: a commune of five-thousand people, who have only three dozen old type guns for security -- not even automatic guns -- and a nuclear power who claims to be the greatest nuclear power, greater than Soviet Union, is afraid. They are keeping their army alert, they are bringing their national guard close to us, just so that within half an hour they can enter into Rajneeshpuram. They are gathering their vehicles in Madras.... And they don't have even guts to come themselves.

I have invited the Governor, the Attorney General that you come and be our guest and you see yourself -- what is happening, what we are doing. Without seeing you go on condemning. For fifty years this land was not used -- it was just a desert. Nobody was ready to purchase it. The owner was stuck. It was for sale for fifty years and not a single buyer turned up. We purchased it because we thought this is a good challenge for our sannyasins: if we can transform it into an oasis, and if we can make our commune self-sufficient as far as food is concerned, vegetables are concerned, fruits are concerned, milk products are concerned -- then it will be a great joy of creativity.

For fifty years nobody bothered about the land and when we started cultivating it, so many law cases against us, from the Attorney General.... First, that whatever we are doing is against their land use laws. And I told him publicly that first you should come here and you should see what we have done, whether it is against land.... It may be against your land use laws, but is it against the land?

We have transformed a desert and rather than helping us, rather than appreciating us, you are dragging us unnecessarily into courts. Just because twenty years away you had made some law and some technicalities, that we don't come under it, then change it! We are not against the land -- you have to come and see it -- and for twenty years your land use laws have not helped the land in any way.

Half of the Oregon's land has been sold to the Federal government because Oregon's economy goes on falling down. Still they are two-hundred-million in debts. Sooner or later they will have to give up their other lands also. So what kind of land use laws you have?

But they never came here.

Supreme court has decided in favor, in our favor. He has imposed, on a small matter.... We had made tents with a little difference than ordinary tents, because ordinary tents can be used only in summer, but not in snow, in winter -- and here it is seven months winter and heavy snow -- so we had made them winterized, they can be heated, they can be air conditioned. Still they are tents, they are not permanent structures, because within ten minutes you can put them up or you can fold them up. Without seeing them, just hearing that they are different from tents, he declared they are permanent structures. And unheard before, he punished us one million-four-hundred-thousand dollars punishment, without even sending an officer to see what kind of tents they are. And the courts simply was amazed when they saw that these tents can be folded in ten minutes and can be put up in ten minutes, it does not matter with what material they are made -- they are not permanent structures. He simply dismissed the whole case as stupid.

But he goes on finding anything. Now he has declared the city illegal, because religion and city are mixed.

We don't have a god, we don't have a temple, we don't have any ritual. We don't have any theology. My whole effort has been to create an individual who is not dependent on any organized religion.

So I say that my people have a certain quality of religiousness, but they are not a religion. And this quality of religiousness is just like the quality of lovingness, friendliness -- you don't have to become a part of an organization to have lovingness.

Religiousness is simply a gratitude towards existence, that it has given us so much and we cannot repay. So a silent gratitude and an inner search to find out the center from where we are connected with the lifeline -- of the stars, of the trees, of the mountains. And there is a point in us which joins us to the smallest blade of grass, to the biggest star, millions of light years away.

So this is a mystery school. We have explained it that it is not a religion, so there is no question at all of mixing religion with state. *You* are doing it: in your courts the oath is to be taken on the Bible -- *that* is mixture. Your president wanted that in every religious institution prayer should be introduced. It was Supreme Court who rejected it. That is an effort to mix religion. Then the president wanted that *all* Christian schools -- colleges, universities -- should be given the same grant as it is given to public schools, public

institutions. Supreme Court refused that, that that is not possible. A Christian college, a Catholic university, we cannot support. The government has to be above these religious creeds and cults.

Jews have their institutions, Christians have their institutions -- this is not possible. Government is secular.

Politicians have their own way, so what he has done -- because he could not manage the Supreme Court -- he has decided to give money to the parents of the children, not to the institution but to the parents, and now it is up to the parents: where they want to send their children, they can send. That means, in a round about way the Christian schools, the Catholic colleges *will* receive the money but now it will come through the parents.

Q: YOU SAID "HE HAS GIVEN THE MONEY" -- MEANING THE PRESIDENT OF THE UNITED STATES?*

A:* Yes. That's a decision.... It will be given to find a way around the Supreme Court.

Q: WHO WILL GIVE THE MONEY, BHAGWAN?*

A:* It is president of the United States, who is trying to support Christianity, who really wants, who himself is a fanatic Christian, a fundamentalist Christian and who wants the whole country to become Christian. And these are the ways: of indoctrination, enforcing.

Now if institutions cannot be given, then give to the parents and the parents will give to the institutions.

Q: YOU HAVE MENTIONED MORE THAN ONCE HOW THE SUPREME COURT HAS GONE AGAINST VARIOUS PEOPLE. ONE OF THE GREATNESSES OF THIS COUNTY IS THAT THERE IS DUE PROCESS OF LAW.*

A:* That is certainly. That is certainly true that there is a hope in this country and that is its Constitution, its law, its courts. And in fact that's what creates the difficulty for the politicians. The Constitution has really great values and the politicians are always third-rate as everywhere. They cannot rise to the level of the Constitution, so naturally, American Constitution is more prostituted than any other Constitution in the world, because other Constitutions are very close to the politicians. They can manage with the constitution and still go on doing every crime they want to do.

In America, even the president has to find out round about ways... so that's what I have publicly told to the media and Ronald Reagan must be knowing, the whole America must be knowing, because it is every day on the news, that I am going to fight for the Constitution of America -- against the Americans. This is a strange situation, but I am going to fight for the Constitution, because this is the best Constitution the world has. And it has a ray of hope.

And we *will* win certainly, but just it destroys so much time which we could have used creatively. We have one-hundred-twenty-six square miles land. If we are not distracted unnecessarily, we can make the whole land luscious green. The Oregon will be proud of it. It can become the best holiday resort. Already in America no place attracts more people than Rajneeshpuram. Every year near about thirty thousand people are coming and going. In each festival there are at least fifteen thousand people coming from all over the world.

We used to have a festival every year for four years, twenty-one days, annual festival, fifteen to seventeen thousand people used to come. Just to prevent it -- I could not see the stupidity of these people because twenty-one days, if fifteen thousand people from outside the world remain here, they help the economy of Oregon! And there is no other place in America where people are going to stay for twenty-one days.

America does not have a Jerusalem, neither a Mecca nor a Kashi.... They have passed a resolution in Oregon's assembly that no festival in Oregon can be more than five days -- and we are the only people who have the festival. There is no other festival going on anywhere. To just destroy our festival, naturally, just

for five days a person will think many times whether to come from Calcutta or from Japan or from Australia or from England, wasting that much money and just within five days, even he has not recovered, rested, and he is to go back.

Q: I'M SURE YOU WILL FIND A WAY OF MAKING THOSE FIVE DAYS SO WORTH IT THAT THEY WILL COME.*

A:* No, I *have* managed.

Q:... YOU NEED TO WORRY ABOUT THAT AT ALL.*

A:* We will manage.

Q: DO NOT BE BOTHERED BY... SMALL-MINDED PEOPLE ARE THERE ANYWHERE IN THE WORLD.*

A:* No, no. We are not bothered, we are not bothered. I simply want you to make your readers aware of what is being done to a commune which has done no harm to anybody, which is simply trying to improve and which is trying to prove my arguments existentially.

I do not want the world to become communist in such a way that only poverty is equally distributed. That is not *my* of communism. *My* idea of communism is something better than capitalism -- so much wealth can be created that there is no need to hoard it, so much wealth can be created that there is no need to distribute it. People will be enjoying their wealth and it will be distributed. People hoard only because the wealth is so scarce. When wealth is so much, just like air, you don't worry about it. If the air becomes scarce then only, of course, rich people will have air, poor people will not have.

And that what I am trying to prove: we *have* created a commune which is self-sufficient, everybody is comfortable, everybody is immensely happy. The whole commune has all the facilities that modern technology provides. The whole commune is air conditioned, almost everybody can get a car any moment he wants. There are pools of cars, so nobody is without a car. The commune has one hundred busses, most of them air conditioned. The commune has five airplanes.... And when we had come here, there was only one house, dilapidated, and just a desert -- not even a single bird!

When I came here I looked -- I surprised: I have never seen such a place where not a single bird! Now birds have started coming. Life has a certain organic unity. Deers have come in hundreds -- from all other ranches they have moved to this ranch -- for the simple reason because in every other ranch they are killed!

Only this ranch they are respected as people. Nobody can kill them, nobody can harm them. And I have told my sannyasins that make everywhere small ponds, this winter, in hundreds, so deers can have enough water wherever they want. And grow as much alfalfa grass which they like -- the only grass they eat -- fill the whole valley with alfalfa grass. So let the whole commune become a deer park.

We have now three hundred peacocks, one dozen swans, and we are trying to bring other animals, other trees, and creating an ecological balance. We have made the dam... enough for commune's needs. We have another lake for people to swim, to enjoy, and we are not using this dam either for irrigation. For irrigation we have a river, so this dam is also used for swimming. In festival time, you will see in the lake ten thousand people. The whole place becomes such a dance and such a song.

All that I wanted these people that we are not asking any favor from you; we are putting money from our own sannyasins. We have not asked a single cent from you; just we want, please don't waste our time! You know perfectly well that you are going to be defeated, but you can waste our time. So we -- rather than creating -- four-hundred legal experts are simply wasting their time continuously, because so many cases -- on small things, on anything, and they start a case. And when there is a real case to start, they are delaying it as long as possible.

We are asking them that why don't you start it? When we have given you every evidence, we have given you open availability to enter any house, search any place -- and they have searched whatever they wanted

-- and they have got enough evidence, then why you are delaying, for what? There must be something cooking behind the scene.

Q: AND WHAT IS THE ANSWER, BHAGWAN?*

A:* They are simply silent.

Q: HAVE YOU PERSONALLY BEEN SERVED WITH A SUBPOENA?*

A:* No. They cannot even have courage to do that.

Q: SUPPOSE THEY WANT TO SERVE YOU WITH ONE, WILL YOU ACCEPT IT?*

A:* I will see it. They don't have any reason.

Here, when their police was here, it would have been absolutely proper for them because I brought all the accusations publicly, into the notice of the government. They should have asked for my interview; they did not. Today I waited, then I requested them that "I want you to interview me." They gave a date, the appointment and then they cancelled. This happened four times. They wasted almost ten days. They will fix a date, after two days, and then exactly fifteen minutes before, they will connect to the Attorney General what has to be done, and they will say that from the higher up it is cancelled.

But I don't see the point -- why it is cancelled and who are these higher ups? You are here to inquire, you are on the spot -- why you should ask anybody? And those were the topmost police officers, and fourth time I told them that "If you cancel this time, then by the evening I am going to call a national press conference and then I am going to tell everything to them," and still, fourth time they cancelled. They were thinking that I was simply threatening them. And I called the press conference -- sixty people from almost every media inside America and outside America were present -- and I told them that these people are trying something else; they are not looking for the criminals. We have provided enough proof, now the simple thing is just to inform the Interpol and catch hold of these people and bring them here back.

And we are ready! Whatever is needed from us, we will supply. But just silence.... They are afraid about my subpoena too, because I am going to raise that question that, "Why I have not been asked in the first place? I was the person to make it open -- it should have been just natural to ask me -- and I have to request you. And then too, for four times you go on canceling. So are you in the service of law or in the service of crime? Whom you are serving?

They know perfectly well, because once they have taken my deposition in a case -- and I chewed the guy perfectly well -- since then they don't ask for my deposition.

Q: IS IT TRUE, BHAGWAN, THAT IF THIS MATTER COMES TO COURT OF LAW, YOU ARE GOING TO SPEAK IN YOUR OWN DEFENSE?*

A:* Yes. I am going to ask... my legal people are going to ask for permission are going to ask for permission. They can assist me but I will speak on my own.

Q: DO YOU THINK IT IS ADVISABLE CONSIDERING THE CIRCUMSTANCES IN WHICH THESE PEOPLE OPERATE?*

A:* It doesn't matter. Because truth needs no defense. Only lies need defense. And this much I know: that I can argue with any kind of people -- there is no problem in it.

My whole life I have been arguing and doing nothing else! I may not know the law -- that does not

matter; I know that law is nothing but a branch of logic. I know logic, I does not know law; doesn't matter. I know the father, I don't know the son.

Q: IS IT POSSIBLE FOR SOMEONE OF YOUR ENLIGHTENMENT, OF YOUR KNOWLEDGE OF HUMAN NATURE -- AS YOU SAY OF LOGIC, OF THE WAY PEOPLE ACT AND BEHAVE -- TO HAVE SOMEBODY IN YOUR MIDST FOR THREE YEARS AND NOT TO BE AWARE THAT THAT PERSON WAS UNDERGOING A FUNDAMENTAL CHANGE?*

A:* No, the problem was that Sheela was never inclined towards spirituality, towards any inner growth, towards meditation... from the very beginning. If she would have been inclined, then I would have immediately detected the change. She was never a meditator, she never meditated. She has other qualities: she was very pragmatic, very practical, and very strong. And in the beginning days of this commune, particularly so because I was in silence and in isolation, I cannot give it to someone who was too much in meditation.

Either someone who is enlightened could have been able to manage it or someone who has nothing to do with enlightenment, who is just earthly. A person who is in between would not have been able to manage millions of dollars, all these politicians, all these courts, all these legal affairs. A person who is just on the way is more inclined towards himself, wants to be left alone, wants to have peace and silence; he does not want to fight and struggle.

I can fight because I have nothing to lose. What I have gained is something which even if I *want* there is no way to lose it. But a meditator can lose easily. So there were only two possibilities: either I have to do it myself -- I was sick... badly, that I wanted complete rest for three, four years, until I am perfectly okay so that I can come back again.

Sheela has lived in America almost her whole life. She was married in America to an American. She knew America, she knew the American way of doing things. The whole group that has come with me, none of them was American; only Sheela was the person who was not American but she has lived in America and was married in America -- she was almost an American... and she was absolutely materialistic. These were the qualities that I had chosen her.

As far as the future is concerned of anybody, one thing has to be understood, that it is not determined. Somebody may be absolutely loving this moment and next moment he may murder someone.

You cannot decide what is going to happen in the next moment. And this is one of the man's privilege, that his future is not determined -- that means his future is free and he has a freedom to move. The sinner can become a saint, the saint can become a sinner....

So I had no idea that Sheela -- who has never done anything like that -- will turn into a criminal. But she alone is not responsible for it. The politicians forced her; the Oregonians, their hostility forced her. She must have some instinct in her unconscious that became conscious, took advantage of the situation. But she was not alone. The hostility outside, the constant threat of those people -- that they will kill her, they will kill me, they will come and bulldoze the whole commune -- by and by she started functioning actually like those people. It is almost human and understandable.

Q: BHAGWAN, IT HAS HAPPENED IN THE COURSE OF HISTORY -- IT'S NOT SOMETHING UNIQUE.*

A:* No, it is not unique... it is not unique. Sheela is not unique.... It cannot happen with me. For thirty years people have been with me; it has never even occurred, not even an idea, that somebody has to be killed. Even though I have been attacked; attempts on my life have been made, then too it has never occurred to me, that I should retaliate. I had people who were really angry and wanted to retaliate, and when the person who had attacked last time before I left India and threw a knife at me -- ten thousand sannyasins were eyewitnesses, twenty top police officers of Poona were eyewitnesses, because they received an anonymous phone call that somebody is going to throw a knife at me, this morning's discourse, so you hurry up.... So all the top police officers were there before they threw. They caught him red-handed, they saw him, they took the knife with them, they took the man with them, and still the man was released by the court,

honorably, that this thing has not happened -- the knife has not been thrown.

Ten thousand people, my tape record, suddenly my stopping, the noise of the knife falling on the floor, that man shouting... and then I started speaking again where I had left, twenty police officers, and it was not our case -- it was a police case. They had caught him red-handed.... Still he was left, and the magistrate must have felt very bad.

From a common friend -- a doctor -- he informed and asked my apology. He said, "Just forgive me, because that man belongs to a political party and the pressure is too much on me. The government wants him to be released, my promotion is due, and I am a poor magistrate -- children are there, my wife is there, my old parents are there -- and if I give him any punishment then my life is ruined, my children's life is ruined. They will send me to some far off place and my promotion is finished -- then it is not going to happen at least till this party remains in power. So please forgive me."

I told the doctor, tell the magistrate there is no problem in it -- I can understand your position. The difficulty is how I am to make *my* people understand, because they are almost ready to kill the man, because this is too much. Every evidence....

So it cannot happen with me, but with Sheela -- just an ordinary human being, with no higher qualities, with no higher aspirations -- she became ambitious, she became power-oriented, and suddenly she saw so much money she had never dreamt of: two hundred million dollars were in her hands. Forty-three million dollars she has kept in Switzerland -- which were bound to come here, that is a theft -- in her own name. But she is simply foolish.

Now she is purchasing a hotel in Germany and once she purchases it -- because that money was coming from German sannyasins and German communes... that money either belongs to German communes or it belongs to this commune, and she is purchasing a hotel, five-star hotel in Germany -- she will be soon, if these people don't catch in, then German sannyasins are going to put her into jail. From where she got the money?

She is not rich, neither the other people in her group are rich. Forty-three million dollars -- from where she got?

Q: DO YOU HAVE EVIDENCE THAT IT IS WITH HER IN FACT?*

A:* Yes, because her secretary who left her two years before because she had cancer, she has come back. She is going to give her affidavit and her testimony, that she remembers the number of the account, the bank, how much money. And she also remembers that when she got this money, she started dealing in drugs, she started smuggling things from one country to another country -- gold from this country to that country and particularly hard drugs.

So forty-three is just from the communes, but she may have more than that. If she was dealing in hard, hard drugs, then she will get into more trouble. But nobody can, there is no way to predict what a man can do. The future remains always unpredictable and unknown.

Q: BUT IN THE LIFE OF A COMMUNE, BHAGWAN, HOW ARE YOU GOING TO SEE THAT SUCH A THING CAN NEVER HAPPEN AGAIN?*

A:* At least in my lifetime it won't happen, because I am not going into silence again -- just so that nothing like this happens -- and I am making every possible arrangement that even if I am not here, it will not happen. For example, I am decentralizing the power. Sheela had all the power in her hands.

Now I am distributing it into ten corporations so ten people will be equally powerful and they will all will be chosen from their corporations.

Secondly, I am making it that the people should not remain long time in power. At the most, one year, six month to one year should be the longest term, then they should rotate. So nobody takes it for granted that it is *his* power.

So decentralization and rotation of the people, so many more people have the chances to show their ability, their potentiality, capacity, and nobody becomes addicted that it is something that is *his*, nobody else can have it.

Thirdly, I have changed. Now sannyasins will not be having any uniform, so that sannyas becomes available to many more people. Many intelligent people were simply prevented because of the red clothes -- their jobs are there, their parents are there, their wife, their children, their friends, and everywhere they feel in a kind of embarrassment, the mala is no more needed -- it is all optional. You can use any color, if you want you can use mala, if you don't want you don't need -- only meditation remains the central core, which is something inner, which has nothing to do with outside.

So I want it more wide, so more people can come in. What Sheela did, she removed all intelligent people from the commune: the chancellor of the university, the vice-chancellor of the university -- both she harassed and they had to leave. She harassed so many people, particularly all the people who have been close to me, she harassed them because she was afraid: these people can be her competitors at any time. And she was almost always afraid that I can change her.

She was asking me again and again that, "Bhagwan, help me when you change me that I can gracefully become an ordinary sannyasin again." And I said, "Certainly, I will help you...." But she escaped like a thief! That was not graceful. I had asked her to come to see me at least before you leave. I am not going to say anything to you -- it is perfectly your choice, your freedom. If you don't want to be here, there is no problem; you can go.

But I had no idea, but she had every idea what she has done and she was afraid, perhaps, I have come to know. She was not here for one month, she was in Australia, so she was afraid perhaps within this one month I have come to know few things. She never came to see me.

I reminded her, sent the message that, "Remember, you always used to ask that `Let me become gracefully an ordinary sannyasin, whenever you feel that somebody else can take over my place and do the work better....' So don't go without seeing me and remember that I am not going to ask any question. But she could not gather the courage and she escaped simply at the time when I always go into the mountains, just for one and half hour drive in, at two o'clock -- two to four -- I am in the mountains, at that time exactly at four, I saw the plane going. I had no idea that she is going. When I came back home, then I heard that she has left and she has taken twenty other people, all the topmost people, with her.

Q: BHAGWAN, YOU HAVE BEEN ASKED BEFORE THAT WHY IS IT THAT YOU HAVE GIVEN WOMEN A CHANCE MORE THAN MEN AND THE ANSWER YOU HAVE GIVEN IS THAT YOU FELT THAT WITH WOMEN THERE WOULD BE A BETTER, MORE COMPASSIONATE CHANCE FOR PEOPLE. HAVE THE EVENTS OF THE RECENT PAST CAUSED YOU TO REVISE THAT OPINION?*

A:* No. Not a single Sheela can represent the whole womanhood. I have given it again to another woman.

Q: YOU ANNOUNCED THE END OF RAJNEESHISM, YOU SAY THE ROBES, COLORED ROBES ARE NO LONGER REQUIRED NOR THE MALA. HAS THERE BEEN ANY FUNDAMENTAL CHANGE IN YOUR WAY OF THINKING OR LIFESTYLE OF THIS COMMUNITY.*

A:* No. Just outer symbols have to be dropped, so that there will be no difference between outsiders and sannyasins, no discrimination, and anybody who wants to be sannyasin -- because I know thousands of people have wanted and had asked, but were afraid about the robe and the mala, now there will be no fear for them. So I want it to become as wide as possible so more intelligent people, more intelligent, creative -- musicians, artists -- all those who are really not power-oriented, but have contributed to the beauty of life, become interested. They are interested and they would like to be part of such a commune.

I have chosen Prem Hasya as the President, because of her very creative mind. She, with her husband, has created one of the best movies, GODFATHER, and she came close to me because she wanted to make a movie on me, on the sannyasins and my whole way of life. So she was working on it, that's why she had come. And I saw in her intelligence, creativity, a very loving heart, and no desire for power.

I have given again places to women.... The commune president is now Anuradha who has been with me almost for ten years, doing any kind of work, comes from one of the richest families in England -- so there is no question of that money can become important to her -- and is ready to do anything. She was very

friendly to Sheela, but Sheela could not take her into her group for the simple reason because her love towards me and to the commune is so much that she will not do any such thing that goes against my ideology, so she was left out.

Just one woman cannot destroy my respect for womanhood. I will go on giving chances again and again, for the simple reason: for thousands of years women have not been given chance.

So it is possible that when they get the chance -- it is just like a hungry man who has been hungry for many days is bound to eat too much and is bound to become sick by eating. That's what happened to Sheela: she had never seen so big money, she had never seen so much power, in my name she had ten thousand people who could have died or done anything.... She was just a waitress in a hotel... and the mind has not changed -- again she has purchased a hotel!

Q: YOU LEFT INDIA RATHER ABRUPTLY AND CAME HERE. MANY RUMORS HAVE BEEN FLOATING AS TO WHY YOU LEFT, WHY YOU CAME, WHAT ARE THE REASONS. WOULD YOU LIKE TO TELL US BRIEFLY, WHAT WERE THE CIRCUMSTANCES THAT MADE YOU COME HERE?*

A:* No, there was nothing -- really my health and no other reason. My back was very bad, I could not walk, could not sit. In my commune in Poona we had all kinds of therapists, massage people, bodyworkers, and very good ones -- they all tried but there was no changer. They tried traction, nothing worked. Then from England we had to call experts, the best one in the world. He was known almost as a miracleworker on the back, but within two days he also lost hope; he said, "You will have to live with it. All that can be done is, take care, but don't hope that the back will be absolutely right, because it is not something that has gone wrong suddenly; it has gone wrong in a long period of time. Perhaps thirty, forty years, it has been going slowly, slowly, in a wrong state and you never became aware, and now it has come to a peak. When suddenly something happens to the back, it can be settled again, but this is not a sudden case. So when we push the bone back, it slips out again. It has become its natural state."

And then I was suffering from allergy -- any perfume, any dust, any smoke and I will have asthma attacks. Then the whole night it was difficult to sleep.

Thirdly, was my diabetes which is my inheritance. My great-grandfather had it, my grandfather had it, my father had it, I have it, my all uncles have it, my all brothers have it -- it seems to be something intrinsic, so it cannot be cured. It can only be kept in control.

And my allergy needed dry air and cool air, no humidity. That's why I shifted from Bombay to Poona, because Bombay was more humid, Poona was less, but still it didn't make much difference. I was asking Indian government to allow me to purchase land in Kutch, but Morarji has been my lifelong friend! When he was chief minister of Gujarat, he wanted to prohibit my entrance into Gujarat, but he could not do it because I said that "I will take you to the court -- on what grounds you can prohibit me from entering Gujarat? Gujarat is not a separate country!" And he could not convince his own assembly either that they said, "It will be absolutely absurd. Before the Supreme Court what grounds, on what grounds? What wrong he has done against Gujarat?"

But he was prime minister, so he made every effort that I should not get into Kutch, because now Kutch is part of Gujarat. Kutch was exactly the same climate as this place in Oregon -- desert, dry -- and the palace in Kutch, the father of the present Maharajah, had the same problem with allergies. So experts have explored all over Kutch, where the palace should be made, so it was exactly made as if for me. The palace was in such a place that the place was cool, dry, and immensely beautiful. And since the maharajah died, nobody has lived in that palace. And it was big enough for my commune; seven- hundred acres, and almost one thousand people could live, immediately, and then we could create more and we could purchase more, because Kutch is almost empty -- nobody lives there.

Morarji was creating trouble. He managed it because he could not do anything directly. The king was ready to sell it to me. He even took the advance of two lakhs.... Morarji could not do anything, whether you are a prime minister or what that does not matter. The property belonged to the Maharajah and I could purchase it. But what he did: he convinced the army -- they had army headquarters somewhere near the palace, fifty miles away, because it is the border of Pakistan -- that if I am there, then thousands of foreigners will be there and that will be dangerous to the security of India because it is on the boundary.

So army became the barrier. Army told the Maharajah, "You cannot sell it. It is a question of national security."

I tried in Himachal Pradesh, something similar, near Simla, but Morarji was forcing the chief minister of Simla -- who was *willing* to sell it because it was a government hotel, thirty miles away, interior into the Himalayas and they were going in loss. Once it was a palace of the Maharajah of Mysore. The sheer maintenance of it was too much, and as a hotel, nobody was going there. So he wanted to get rid of it. He was willing at any price, because he said, "Nobody wants to buy it. Now there are no more Maharajahs, so who will purchase that palace? But Morarji is adamant," and he said, "I cannot annoy him, he is fanatic, so you will have to wait."

And my health went on deteriorating and finally Morarji went away.... Then the Maharashtra government became interested in another thing, that I should not move out of Maharashtra, because that brings their tourism finished. Thousands of foreigners are coming, they bring money and Poona has become world-famous, all the hotels of Poona are completely full.... So the Maharashtra government was forcing that I should not be allowed anywhere to be purchased, any property. At that moment I got really frustrated and fed up that these idiots -- how long I have to suffer and they are not going to change in any way -- so I told that "I would like to go for few years outside."

I had not come to America with the intention to stay here. First, we had purchased a very beautiful castle, one hundred year old, in New Jersey.

Q: MONTCLAIR?

A: Montclair. It was a beautiful castle and somebody who had made was himself a very creative architect. We made it completely new, renovated it totally. It became really a beautiful palace. But it was going to be just for the time being before we can find a place -- because New Jersey was not the right place, it was humid, very humid. It was beautiful, it is *really* a garden state -- the whole state is a garden -- so I loved it, but my allergy was giving trouble.

Then this place was found, and this suited me. Just as I entered here I felt a great relief, as if my heart and my lungs, both felt a burden removed. And for these four years, I have not had a single attack, otherwise it was almost three, four times per week. That means three, four nights per week sleep was impossible -- just coughing, sneezing -- and the pain with the neck, with the back was there, and this diabetes was there, so....

I would have had gone back, but because they refused the green card, then I told the INS authorities, "Then unless I receive the green card I am not going to leave America."

Q: BUT BHAGWAN, DOESN'T THE GREEN CARD INDICATE YOUR DESIRE TO BE A PERMANENT RESIDENT OF THIS COUNTRY?*

A:* I can change my desire. I had come here as a visitor, I had come for my health, but my health got improved. So I want to be here forever. Nobody can prevent me from changing my desire or my intention. And I have told them that I had no intention of staying here. I had come here just for my health.

And if you give me the green card there is every possibility I may go back, but if you don't give me the green card, then I am the *last* person to go back.

Q: DO YOU HAVE ANY PLANS AT ALL FOR A VISIT OR FOR THE FUTURE TO GO BACK TO INDIA?*

A:* I have forgotten all.

Q: YOU HAVE SEVERED ALL CONNECTION WITH INDIA?*

A:* No. My commune is there, my people are there, sannyasins are there, they come here -- this festival two-hundred-fifty Indians were here -- so there is no problem about that. But whenever something becomes

a challenge, then I cannot move. I have made it clear: four years they have not been able to decide. They know perfectly well: yes they cannot say because of the political pressure; no, they cannot say because there is no ground for saying no. And I fulfill their five categories, not only one. Just only one category I don't fulfill and I have told them that if you insist, I can do that too -- that is marriage. I can marry as many women as you want!

But green card or no green card, I am going to be here. And unless Rajneeshpuram is a legal city and my people are completely victorious over this fanatic attorney general, it is difficult for me to leave. And anyway, Morarji is no more in power, so... no joy of coming back! Okay?

Q: DO YOU FEEL CONCERN AND INVOLVEMENT WITH THE FUTURE OF INDIA?*

A:* I never think of the future.

Q: WHAT IS YOUR OPINION OF THE STEWARDSHIP OF RAJIV GANDHI AS OUR PRIME MINISTER?*

A:* Something is better than nothing.

Q: DO YOU FEEL THAT THE COUNTRY IS TAKING A NEW DIRECTION UNDER THIS YOUNG, NON-POLITICAL LEADER?*

A:* I don't think.

Q: IN THE DISCOURSE YOU GAVE ON SEPTEMBER NINTH YOU SAID THAT RAJIV GANDHI IS INDIA'S ONLY HOPE.*

A:* That's why I said something is better than nothing because if Rajiv Gandhi is not there, then you can't even think of another name. So he is just filling a space, but he will not be able to do anything, for the simple reason that already he has started doing stupid things. He is selling wheat to outside world, while fifty percent of India is almost on the starving point, and he is selling wheat so that he can make India a nuclear power -- now this is stupid.

It will take three hundred years for India to become a big nuclear power like Soviet Union or America, and in these three hundred years, what will happen to India? Seventy-five percent of its income you go on pouring into nuclear weapons and the country goes on dying -- for whom those nuclear weapons you are creating? And in three hundred years America and Soviet Union will not stand still and wait for you, so that you can join them. In three hundred years they will be three thousand years ahead of you. So there is no point at all!

He should stop all nonsense about atomic energy, about nuclear weapons; he should think of how *all* technology can be in the service of the country and how the country can be saved.

For twenty years there must be a absolute birth control. Already you are eight hundred million people; by the end of this century, India will be one billion people. You would have crossed far ahead than China. You are going to create another Nigeria, far bigger and far more disgusting. If in Nigeria one thousand people were dying every day, in India ten thousand, twenty-thousand people will be dying every day.

And there is no need for India to become an atomic power. Whatever atomic energy you are able to create, direct it towards production, use it for productive methods. But his mind seems to be the same: to become a great power. What India needs is to reduce the population and to become a comfortable nation. And right now, it is beyond your capacity to become a big power, so simply forget all about it -- there is no need.

So I can see that there is no other alternative. Rajiv could be of great help if he understands correctly that India does not need to become a war country. Make it just comfortable, happy, rejoicing, and don't be

worried about war, because war has gone so ahead of you that you cannot....

And this need not make you afraid. It makes you afraid only because you go on continuing a stupid policy, propagated by Jawaharlal Nehru, of being neutral. The idea was that if you are neutral then Soviet Union and America, both will be friendly to you. The reality is: nobody trust you -- neither Soviet Union nor America.

The best thing will be, forget about creating nuclear weapons, become aligned to one camp.

Q: WHICH CAMP WOULD YOU ADVOCATE?*

A:* Whatsoever, whatever India decides -- that is not for me. Whatever India decides, become aligned to one camp so you need not be worried about somebody attacking you -- then what you will do? Make a treaty about with one big power and forget about creating yourself nuclear weapons, so that you can divert all your energy for creative purposes and the big power you become aligned, takes care. It is such a simple thing!

This neutral policy has been one of the most foolish things that Jawaharlal imposed on India's mind. For forty years India has been suffering under it. You can change the name: now he has started calling it "non-alignment." It does not matter what you call. I say *be* aligned, whomsoever the country prefers. I am not giving you any preference. Whomsoever the country prefers -- let the country decide -- and then join totally with that power.

My idea is so that you need not create any war, machinery, technology, big army, so you can drop that and you can divert your whole energy in creating better standard of life for the people.

Q: YOU HAVE ADVOCATED THAT BIRTH CONTROL SHOULD BE ENFORCED; AT THE SAME TIME YOU SAY PEOPLE SHOULD BE ALLOWED FREEDOM OF SELF-EXPRESSION AND INDIVIDUALISM. HOW CAN YOU RECONCILE THIS WHEN YOU FORCE PEOPLE TO DO SOMETHING THAT THEY ARE NOT CONVINCED ABOUT? THIS HAS BEEN THE STUMBLING BLOCK OF INDIRA GANDHI, AS YOU KNOW, DURING THE EMERGENCY LAST TIME. HER SON, SANJAY GANDHI, TRIED TO ENFORCE BIRTH CONTROL AND THERE WAS A VIOLENT REACTION AGAINST IT. IN A DEMOCRACY HOW DO YOU ENFORCE SOMETHING?*

A:* It was... it was not really Sanjay Gandhi's fault; it was Indira Gandhi's fault, to bring elections too soon. There was no need. Birth control *has* to be forced. Democracy is not something that you can simply *have*. First you have to deserve it. India don't deserve it.

What kind of people you have got who deserve democracy? Most of them are uneducated, they don't know even the meaning of democracy. In fact, what you are doing for forty years is enforcing democracy on people who do not understand what democracy is!

Q: SO WHAT IS THE ALTERNATIVE, BHAGWAN?*

A:* India does not need democracy. It is not in a situation to afford it. India needs simply a very benevolent dictatorship, and Sanjay was absolutely right and Indira unnecessarily was worried about her image in the world -- that she is now condemned as dictator? So what!

If they are afraid, I can come! And within twenty years I can settle every problem of the country, but it cannot be settled by democracy. So if you love democracy so much, then Ethiopia will be the result.

Democracy needs a certain life standard, a certain education, a certain quality of intelligence in people.... Where people can sell their votes in two rupees, you talk about democracy? Where people vote for the symbol: if cow is your symbol, then people will vote you, because you must be right; cow is the mother... holy mother!

Nobody thinks that every kind of government needs a certain atmosphere. India is not in a position to afford democracy. It *can be*: Just twenty years of benevolent dictatorship, absolute birth control, alignment with a big nuclear power, all the efforts, energy, economy, technology, science, the whole intelligence of the

country diverted towards production, and after twenty years you can have democracy... but not now!

I am a very practical man. I am not a dreamer. And Jawaharlal was a dreamer, and it was one of the greatest mistake that India chose a dreamer to be his first prime minister. And still, India is suffering because of his dreams.

India needs practical people.

Q: DON'T YOU THINK RAJIV GANDHI IS BRINGING YOUNGER, PRACTICAL PEOPLE, GIVING THEM A CHANCE NOW... WHICH WAS NEVER DONE BEFORE? FIFTY PERCENT OF THE POPULATION IS UNDER FORTY AND THEY ARE MAKING THEIR VOICE HEARD.*

A:* He has the chance... just tell him that no more nuclear power and no more this stupid non-alignment, and no more talk of democracy. India is not in a state to be democratic.

Q: THERE WAS A RECENT PRESS TRUST OF INDIA NOTICE THAT I GOT TWO DAYS AGO, THAT FIVE TRUSTEES OF THE ASHRAM IN POONA ARE BEING CHARGED WITH TRYING TO DEFRAUD THE INCOME TAX AUTHORITIES BY PRODUCING A FALSE LETTER OF WAIVER -- ARE YOU AWARE OF THIS?*

A:* No, I don't know anything.

Q: YOU DO NOT KNOW ABOUT IT BECAUSE AT THE SAME TIME THAT THIS WAS HAPPENING HERE, THIS WAS HAPPENING IN INDIA. I WAS WANTING TO KNOW WHAT YOUR REACTION WAS.*

A:* No. I don't know at all.

Q: I THANK YOU VERY MUCH FOR YOUR TIME.*

A:* Okay. Come again.

The Last Testament, Vol 3

Chapter #18
Chapter title: None

8 October 1985 pm in Sanai Grove

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QUESTION: I WAS NOTICING YOUR CALLIGRAPHY ON THE WALL OVER THERE, THE ONE THAT SAYS THE HUMAN HEART IS THE MOST DANGEROUS THING IN THE WORLD.*

ANSWER:* That's true.

Q: WHY?*

A:* (laughing) Just listen to your heart, how fast it is beating.

Every Master is a dangerous person. To be near to a Master you have to lose your ego, which is the most difficult thing in the world.

Q: WHAT IS DANGEROUS ABOUT THE HUMAN HEART?*

A:* About ego everything is ugly. But the whole society, education, religion -- they all teach you ambition, and ambition is nourishment for the ego.

The Master's function is to undo whatever the society, religion, culture, has done to you. It is a total deprogramming.

The Master brings you back to the innocence in which you were born. And that is the danger.

Nobody wants to lose knowledgeability, nobody wants to lose his fame, his respectability....

Q: BUT DANGEROUS FOR WHO?*

A:* Dangerous for the ego.

Q: SO WHEN YOU SAY THE MOST DANGEROUS THING IN THE WORLD, ARE YOU SAYING DANGEROUS IN THE SENSE OF THREATENING THE WORLD AS IT IS? SOCIETY AS IT IS?*

A:* Yes. It has to be changed totally. As it is, it is sick, insane.

Q: YOU DON'T FOLLOW ANY PARTICULAR LINEAGE OR ANY PARTICULAR TRADITION, AND I WONDERED WHAT YOU COULD SAY ABOUT THAT, BECAUSE IT SEEMS TO ME THAT A LOT OF THINGS YOU DO ARE VERY TRADITIONAL.*

A:* I don't follow any tradition. And anybody who follows any tradition can never arrive to know the reality.

All traditions are dead. Don't make the distinction that you are talking about: living traditions. Tradition means that which is dead. Once it may have been living.

Q: WHAT ABOUT A LINEAGE OF SPIRITUALITY, A LINEAGE OF STUDENTS AND TEACHERS WORKING TOGETHER FROM ONE GENERATION TO ANOTHER, SUCH AS YOUR STUDENTS HERE? WHO KNOWS WHAT IT'LL CARRY ON TO IN THE NEXT GENERATION? BUT HOPEFULLY IF THEY HAVE SOME KIND OF REALIZATION, IT WOULDN'T JUST STOP WITH THEM.*

A:* There is no possibility for anybody to carry my experience to another generation. In fact, it is impossible for me to express it to my own disciples. It is inexpressible. All that can be done is, it can be indicated, not explained.

Q: I DON'T MEAN EXPLAINED, I MEAN TRANSMITTED -- BY CREATING THIS TYPE OF A SITUATION, FOR INSTANCE, FOR PEOPLE TO REALIZE THEIR MINDS OR THEMSELVES.*

A:* Yes. Devices and situations can be created, but when the person will realize the truth it will be his own. It will not be my truth.

So I can help to create a situation in which he realizes his truth, but it is not my truth. And, hence, truth never becomes a tradition because it never becomes a theory, a philosophy, a theology.

That student in his own way may create situations, may help people, but they will be realizing their truth.

Q: WHAT I WAS SPEAKING OF WAS THE FACT THAT ENLIGHTENED ENERGY OR ENLIGHTENMENT CAN CONTINUE FROM ONE GENERATION TO ANOTHER....*

A:* There is no way. It is not something that can be given from one to another as inheritance. That's why truth always remains new, fresh. It never becomes old.

Millions of people may have experienced, but it was their truth, their experience.

Q: WELL, ISN'T THERE SOMETHING ABOUT TRUTH THAT'S UNIVERSAL AND TIMELESS?*

A:* There is something which is universal. There is something which is similar, but the more emphatic thing is its uniqueness.

Now, let me say it in this way: the uniqueness of truth is universal so whenever one realizes it, it is unique, his own -- yet universal because it is always unique and always fresh.

Q: SO YOU DON'T SEE ANYTHING VALID IN SPIRITUAL LINEAGES, THEN, OF PEOPLE STUDYING WITH MASTER-DISCIPLE RELATIONSHIPS?*

A:* There is nothing which can be given.

Q: BUT THERE CAN BE SOMETHING THAT CAN BE EMULATED.*

A:* No. All that can be given, transpired, emanated, will be only very superficial and psychological. It will not be spiritual.

Q: WELL THEN WHAT ABOUT YOUR STUDENTS, IF THEY BECAME ENLIGHTENED? WOULDN'T THAT HAVE SOME CONNECTION WITH YOU?*

A:* Some gratitude, not any relationship. Gratitude is not a relationship.

Q: BUT WOULDN'T YOU HAVE HAD SOMETHING TO DO WITH THAT AS AN INSTIGATOR OR A CREATOR OF SITUATION?*

A:*... I have nothing to do with it.

Q: WELL THEN WHY DO YOU HAVE RAJNEESHPURAM?*

A:* I enjoy it. To make the effort to create the situations in which people can become afire.

Q: THEN YOU ARE CREATING A SITUATION, YOU ARE CONNECTED WITH THEM IN THAT WAY.*

A:* Just in a very outside way. The flame is their own. It is already there. All the devices are just strategies to awaken you.

Q: BUT DO YOU THINK THAT THEY WOULD HAVE BEEN AWAKENED OR THEY MIGHT BE AWAKENED IF THEY WEREN'T IN THIS SITUATION, IF THEY WERE JUST LIKE SOMEWHERE LIKE NEW YORK CITY OR SOMETHING?*

A:* There is every possibility they may be awakened. There is every possibility they may not be awakened here. It is such an unpredictable and mysterious experience. I had never a Master.

Q: YOU DIDN'T STUDY WITH ANYONE?*

A:* No. Life itself was enough.

Q: BUT DID YOU STUDY DIFFERENT TRADITIONS?*

A:* No tradition. I have studied all the traditions. But they are dead words. They don't help you. On the contrary, they can hinder. If you become too much attached to those words, you become too much knowledgeable, you can become a scholar but you cannot become enlightened.

Q: BUT DON'T YOU THINK THAT THERE IS WISDOM CONTAINED IN THE TEACHINGS OF THE BUDDHA AND LAO TZU AND SOME OTHER... I MEAN, ALL OVER THE RANCH HERE THERE IS....*

A:* Nothing. Lao Tzu begins his book -- he wrote only one book and that to be under compulsion. His whole life he never wrote.

Q: DO YOU THINK THE BUDDHA WAS AWAKENED, WAS ENLIGHTENED?*

A:* Yes.

Q: WELL THEN WHY AREN'T HIS TEACHINGS VALID TODAY THEN? WHY AREN'T THE TEACHINGS OF THE BUDDHA VALID?*

A:* No teaching is valid. Every teaching is bound to be far away from the true experience. The very

nature of it has to be understood.

You experience love. Now there is no way to say what that experience is. You may be very articulate, you may be a great poet, but still you cannot express the experience of love itself. Whatever you will say will be about love, it will not be love itself.

Q: BUT THEN WHY DID THE BUDDHA AND CHRIST AND ALL THOSE OTHER TEACHERS GO OUT INTO THE WORLD AND TEACH, THEN?*

A:* That was their device. I have been teaching for thirty years. That is my device, but it can be useful only while I am here. It is my device, I can go on improving upon it, changing it according to the disciple. So you will find thousand and one contradictions because it is not describing the truth, it is more or less creating a situation for different categories of people.

Q: SO WHAT YOU'RE SAYING IS THAT IT'S VALID TO HAVE A TEACHER WHILE THE TEACHER IS ALIVE, BUT THAT THAT TEACHER`S TEACHINGS CANNOT BE PUT INTO SOME KIND OF STRUCTURE AND CARRIED ON TO ANOTHER GENERATION.*

A:* There is no way. Up to now, every effort has failed.

Q: WHY DO YOU THINK THAT'S SO?*

A:* The very nature of experience is such that it cannot be put into words. The experience happens in a state of wordless consciousness. To translate it into the world of words is a very long distance.

Q: WELL, WHAT IF YOU HAD A MAJOR DISCIPLE THAT HAD A MAJOR ENLIGHTENMENT EXPERIENCE? WOULDN'T THEY BE IN A POSITION TO GO AND TEACH OTHER PEOPLE? AND WHAT IF THEY HAD ANOTHER STUDENT THE SAME WAY?*

A:* Unless they are enlightened.... And there is no partial enlightenment. If somebody is enlightened he will create his own devices.

Q: BUT SEE, WHAT I'M SAYING IS THAT BECOMES TRADITION.*

A:* No, it is not a tradition because he will create his own devices. He will not use my devices. He cannot.

Q: BUT HE GOT THAT FROM YOU. HE MIGHT HAVE BECOME ENLIGHTENED BECAUSE HE WAS WITH YOU.*

A:* No, not necessarily. He would have become enlightened anywhere. Once he becomes enlightened he understands that all devices were meaningless. It was just....

A house is on fire. The children are playing inside. All the neighbors are around the house shouting to the children to come out, but they are so engaged in playing inside, they don't listen.

Then the father comes from the shop and he could not believe what is happening. All his children are inside, and the whole house is on fire. Then suddenly he remembers his children has told him to bring few toys: railway trains, small cars, other toys. He shouts that, "I have brought the railway train you wanted, the toy you wanted, the car you wanted! Come out!"

He has not brought anything. The children, who were not listening to anybody that the house is on fire -- because they were small children, they did not understand even the meaning of the house on fire -- they suddenly came running out of the house and they started asking, "Where are the toys?"

The father said, "I will bring the toys tomorrow. Today it was only a device to bring you out. The house is on fire. Look at the house."

Now the child... the children understand that the father has been lying, but his lying has saved them. They are grateful that he lied.

All the teachers have been lying. There is no other way. Truth cannot be said, so whatever you say is bound to be untrue.

Q: BUT THEN WHY ARE YOU TEACHING?*

A:* Hmm? Because those children have to be brought out of the house. Toys or no toys does not make any sense. And once they are out, they will understand.

Q: SO BASICALLY WHAT YOU'RE SAYING IS, YOU'RE JUST CREATING A SITUATION FOR THEM TO REALIZE THEMSELVES?*

A:* Yes. And all situations are just arbitrary. In other words, they are all lies.

Q: ARE YOU SAYING THIS IS A LIE?*

A:* Yes. Only lies can be said. Truth remains silent, cannot be said. So you have to read the truth between the words and between the lines, but never read it in the words and in the lines. There you will find only lies -- beautiful lies.

When a man like Buddha or Lao Tzu speaks, even he is speaking a lie, he is a Master-mind. He speaks a beautiful lie.

Q: SO BASICALLY WHAT YOU'RE SAYING IS, THE FACT OF SPEAKING IT MAKES IT A LIE, THE FACT OF EXPRESSING IT.*

A:* Yes. Certainly.

Q: IN OTHER WORDS, YOU CAN'T EXPRESS....*

A:* Yes, there are experiences which cannot be expressed. but people can be led to those experiences by creating certain situations.

For example, you are asleep. I can go on telling to you that, "You are asleep, please wake up." But a person who is fast asleep is not supposed to listen to you.

It is better, bring ice-cold water and pour a bucketful on his face. Although that bucketful of ice-cold water has nothing to do with sleeping or awakening , but it will wake him up.

In the beginning, perhaps, he may be angry. But soon he will feel the gratitude.

The Master's work is really very strange. He has to continuously balance that he does not hurt the disciple too much that he simply escapes. And he has to hurt, certainly. So as the disciple becomes more and more closer, he hurts deeper and deeper.

Q: IS THAT WHAT'S GOING ON WITH YOUR WITH YOUR DEPARTED DISCIPLES, THE ONES THAT LEFT?*

A:* With everybody it is going on. Anybody who is a disciple of me is forever a disciple.

Q: DO YOU STILL CONSIDER SHEELA AND THE OTHER PEOPLE WHO LEFT HERE TO BE YOUR DISCIPLES?*

A:* Certainly they are my disciples... turned criminals, that's another thing.

Q: WELL, HOW COME IF THEY'RE YOUR DISCIPLES YOU CALL THEM FASCIST?*

A:* Yes, my disciples are of various types. There are democrats, there are communists, there are fascists. It is a whole world.

Q: DO YOU THINK THAT YOUR PRESENCE IN SOME WAY IS WITH THEM NOW OR THAT THEY'RE HAUNTED BY YOU OR ANYTHING?*

A:* They will be haunted by me wherever they go. They cannot forget me.

Q: DO YOU THINK THEY'LL HAVE TO COME BACK TO YOU IN PHYSICAL FORM?*

A:* Yes, I will be certainly very happy.

Q: YOU THINK THEY WILL COME BACK THOUGH?*

A:* That is difficult to say. But my doors are open. My whole commune will be happy. It does not matter what they did. That is the function of law, to take care about it. That is not our business. We don't take the law in our hands.

As persons, we respect them, love them. If they come back, they will be in the commune. And I will suggest them that, "You go and confess your crimes before the court and ask for the punishment, and be clean of it. It is better to remain three years in jail and come out clean -- the whole commune will be there to receive you back with garlands, rejoicing, dancing -- rather than your whole life carrying a burden in the heart, hiding from one place to another place like criminals.

Q: WELL, WHY DID YOU DECIDE TO MAKE ALL THIS PUBLIC? WHY DIDN'T YOU JUST TRY TO TAKE CARE OF IT WITHIN THE COMMUNITY HERE? WHY DID YOU ANNOUNCE IT TO THE PRESS AND TO THE AUTHORITIES?*

A:* It was absolutely necessary. No crime should be allowed. And particularly from people who are supposed to be meditators it is even more criminal. If other criminals get three years imprisonment, then these people should get six years imprisonment -- at least double -- because here they were to meditate, here they were not to commit all sorts of crime.

Q: BUT YOU DON'T FEEL THAT ANY CONNECTION BETWEEN YOU AND THEM HAS BEEN BROKEN BY ALL THIS?*

A:* No, it cannot be broken. It is impossible. Once a person has received my love, knows that I will be loving always, whatever he does makes no difference. My love is unconditional. Your action is irrelevant. You have committed crime in the eyes of the law; to me you are the same person. If the law forgives you, I have nothing to say about it.

Q: DID YOU HAVE SOME FEELING THAT THINGS WEREN'T THE WAY THEY SHOULD BE WITH, SAY, SHEELA, FOR INSTANCE?*

A:* Not about Sheela or her group. My concern is more about the attorney general of Oregon. He is more interested in destroying the commune rather than capturing the criminals and punishing them. So he is delaying the whole process. Even federal government agencies became fed up with him because he goes on delaying unnecessarily. The more you delay, the things will become more complicated.

When all the proofs are there and every evidence has been given, eyewitnesses have given their testimony, now what is the reason that you are not trying to catch them while they are in the countries where you have connections, treaties that they will capture them if they are criminals?

They can move to countries where you don't have any treaty and they will not capture them. It is very simple to move from West Germany to East Germany. Once they are in East Germany you cannot do anything.

Q: YOU THINK THAT'S WHERE THEY MIGHT BE HEADED?*

A:* That must be in their mind. If... but the attorney general has something else in his mind. His effort is somehow to give them immunity.

His agents must be contacting them, because they are freely moving without any fear of being caught. His effort is to give them immunity, bring them back to America and dump all the crimes on innocent sannyasins so his purpose is served: he can demolish the whole commune.

Q: YOU MUST HAVE SEEN SHEELA DAY AFTER DAY WHILE ALL THIS WAS HAPPENING. DID YOU PERCEIVE A CHANGE IN HER STATE OF MIND?*

A:* I could see only one thing, because for the last six months, since I started speaking, she has almost not been here. Either she was in Australia taking care of the commune there or in Japan or in Germany or in England or in Switzerland. She will come for one or two day but will not come to see me. And very easy excuse is, because I am allergic to very small things, so simple excuse is that she is having cold.

Q: WELL, WHY DIDN'T YOU SORT OF DEPOSE HER, TAKE HER AWAY FROM HER POSITION OF AUTHORITY HERE?*

A:* She was... while she was in power, nobody has said anything against her criminal acts. she has removed all people who could have been probable competitors. She has put in all powerful positions just her own people, a group of twenty people, and...

Q: YOU KNOW HER VERY WELL. DID YOU THINK THAT SHE WAS CAPABLE OF EVER DOING SOMETHING LIKE THIS?*

A:* Everybody is capable of doing something like that if that much opportunity is given. She was just a hotel waitress when she came to me, and suddenly she had two hundred fifty million dollars in her hands. Now, it can turn anybody's mind.

She was just an ordinary servant in a restaurant and suddenly she saw one million sannyasins around the world respecting her in my name, because she was my secretary and I was in isolation and in silence. So she was speaking on my behalf.

So around the world she was being respected, that she had never dreamt of. Suddenly the very human nature, lust for power....

Q: SO YOU DIDN'T THINK SHE WAS MORE CAPABLE OF THAT THAN SOME OTHER PERSON? I MEAN, YOU DIDN'T THINK SHE HAD THOSE PARTICULAR TENDENCIES...*

A:* Everybody has it. Unconsciously everybody is full of the desire for power.

Q: A LOT OF PEOPLE HAVE IT BUT WOULD NEVER ACT ON IT EVEN IF THEY WERE....*

A:* Because they don't have the opportunity.

Q: BUT EVEN IF THEY DID HAVE THE OPPORTUNITY....*

A:* No, I have never seen a single person who has the opportunity and has not acted.

Q: SO IF SOMEBODY ELSE FROM HERE WAS IN THAT SAME POSITION THEY COULD DO THE SAME THING ALL OVER AGAIN?*

A:* Certainly, if the same opportunity is given.

Q: SO YOU WON'T LET THAT OPPORTUNITY BE GIVEN AGAIN?*

A:* No. I have decentralized the whole power situation. It is no more now in one hand. Now ten corporations' heads have equal power. The power is distributed.

The religion I have declared dead, so nobody is a high priestess of a religion, so nobody can create another Vatican.

And I have told my sannyasins to choose people who are coming from super-rich families, so money does not drive them crazy, one thing. They know money perfectly well.

Choose very educated people, intelligent, creative people, so that if they want to become famous they need not do criminal acts. They can be creative and be famous. A person who cannot be creative and wants to be famous, then there is no other way than to become a Mafia.

Q: DO YOU THINK THAT NOW, WITH SHEELA AND THE OTHER PEOPLE GONE WHO WERE NEGATIVE INFLUENCES, THAT RAJNEESHPURAM WILL GROW AND MORE PEOPLE WILL COME HERE?*

A:* Certainly. More people will be coming here because I have withdrawn all outside hindrances. For example, now people can be initiated in any color of clothes they want to wear they wan wear. Mala if they want to wear....

Q: WHY DO YOU HAVE YOUR DISCIPLES WEAR A PICTURE OF YOU AROUND THEIR NECK?*

A:* It was necessary. In the beginning it helped the movement to become integrated all around the world.

Q: BUT DOESN'T THAT ENCOURAGE SOME SENSE OF WORSHIP?*

A:* No, because I am here to destroy that sense of worship. Now I have withdrawn that too. Now it is up to everybody else. Whatever color he wants, he can use. The only thing that remains is the method of meditation, which is something inner. Nobody knows what you are doing inside.

Q: COULD YOU TELL ME ABOUT YOUR METHOD OF MEDITATION?*

A:* I have one hundred twelve methods of meditation.

Q: ARE THEY ONES THAT YOU'VE BORROWED FROM OTHER TRADITIONS OR ONES THAT YOU'VE CREATED ALL YOURSELF?*

A:* I have created my own. These one hundred twelve methods are used by all the traditions in the East -- not all the methods by one tradition. One method is enough for one tradition. These one hundred twelve are exhaustive.

Q: IF SOMEBODY DOESN'T STICK WITH ONE THING AND THEY GO FROM ONE TO THE NEXT TO THE NEXT, HOW DO THEY EVER GET A CHANCE TO REALLY DISCOVER WHAT ONE IN...?*

A:* They are available. I have spoken on one hundred twelve methods -- they are available -- explained how they have to be done. And anybody can choose any method. And I have developed many methods of my own which are available in the university, which are being taught. People are meditating and choosing their own.

One method is needed. Any can be chosen. The basic element running through all the methods is witnessing.

Q: WHAT IS WITNESSING?*

A:* Whatever you are doing....

For example, right now you are writing. You can write in two ways. The ordinary way that you always write.... You can try another method: you can write it and you can also inside witness that you are writing it.

Q: DOES THAT MEAN SOME KIND OF DETACHMENT?*

A:* A detachment. You are a little distant, away, watching yourself writing.

So any act, just moving my hand, I can watch. Walking on the road, I can watch myself walking. Eating, I can watch.

So whatever you are doing, just remain a witness.

Q: BUT DOESN'T THAT HAVE A TENDENCY TO DEVELOP SOME KIND OF SUPER-EGO, A WATCHER, A WATCHER, A WATCHER?**

A:* Not at all. If you have any ego, it will destroy it, because this watching is very much poisonous to the ego. It is not ego that watches. The ego is absolutely blind. It cannot watch anything. You can watch your ego.

For example, somebody insults you and you feel hurt, and your ego feels hurt. You can watch it. You can watch that you are feeling hurt, your ego is feeling hurt, that you are angry. And you can still remain aloof, detached, just a watcher on the hills. Whatever goes on in the valley you can see.

So all these methods are basically different ways of witnessing. I have condensed in a very simple way. First, watch your actions of the body. Second, watch your actions of the mind: thoughts, imaginations. Third, watch your actions of the heart: feelings, love, hate, moods, sadness, happiness.

And if you can succeed in watching all these three, and as your witnessing grows deeper and deeper, a moment comes that there is only witnessing but nothing to witness. The mind is empty, the heart is empty, the body is relaxed.

In that moment happens something like a quantum leap. Your whole witnessing jumps upon itself. It witnesses itself, because there is nothing else to witness. And this is the revolution which I call enlightenment, self-realization. Or you can give it any name, but this is the ultimate experience of bliss. You cannot go beyond it.

Q: SO DO YOU THINK THAT A PARTICULAR FORMAL MEDITATION IS NECESSARY FOR THIS, OR DO YOU ENCOURAGE PEOPLE MORE TO JUST DO IT IN THEIR EVERYDAY LIFE?*

A:* This is the simplest. And because it can be done without in any way interfering with your everyday life, because it is something that you can go on doing the whole day....

Any other method you have to take some time apart for it. And any method that needs one hour or half an hour to sit and do it is not going to help much, because twenty-three hours you will be doing just the opposite. And whatever you have gained in one hour will be washed away in twenty-three hours.

This is the only method that you can continue around the clock. While falling asleep you can go on witnessing, witnessing, that the sleep is coming, coming, coming, that it is getting darker and the body is relaxing. And a moment comes when you can watch that you are asleep. And still there is a corner, a space in you which is awake.

When you can watch yourself twenty-four hours, you have arrived. Now there is nothing to be done. Then witnessing has become natural to you. You don't have to do it. It will be simply like breathing -- happening to you.

This is my basic method. But there are other methods. If people feel that this is difficult for them, they can try other methods. All are available.

Q: DO YOU YOURSELF BELIEVE IN NON-VIOLENCE?*

A:* I don't believe in non-violence. It is not a question of belief. I am non-violent. One who knows himself cannot be violent.

Q: WELL, IN THAT CASE, WHY DO YOU THINK THAT IT'S NECESSARY TO HAVE GUNS TO PROTECT YOU?*

A:* It is necessary because the people around are not non-violent.

Q: ISN'T NON-VIOLENCE SOMETHING THAT, SAY, IN MAHATMA GANDHI'S CASE...?*

A:* Absolute nonsense. Mahatma Gandhi was one of the most violent men of this century.

Q: I'VE HEARD THAT BEFORE.*

A:* Yes. So don't mention his name. And he....

Q: YOU MEAN VIOLENT IN HIS OWN PERSONAL LIFE?*

A:* Yes, in his own personal life he was violent. He was violent with his family. He was violent with his disciples. He was in every way violent to the whole country.

Q: DO YOU THINK THAT INDIA HAS A LOT OF PROBLEMS NOW BECAUSE OF HIM?*

A:* Certainly. He is the cause.

Q: THIS IS CAUSE OF THE PARTITION AND ALL THAT?*

A:* He caused the partition, because Jinnah was a very intelligent man and would have agreed with any intelligent man. He was not in any way a fanatic Mohammedan. Gandhi drove him to become a fanatic Mohammedan, because Gandhi was a fanatic Hindu.

It was Gandhi's mahatmahood that created the idea in Jinnah's mind that if India remains one, then Hindus are going to rule forever. And Mohammedans have no chance here because they will always be minority and Hindus will always be majority.

And this man Gandhi is exploiting religion, and he is simply a politician. He learned the whole technique. He started exploiting religion for his politics.

The division came because of Gandhi. After the division, almost one million people were killed because of Gandhi. This was the repressed violence that Gandhi has been repressing for thirty years continuously that exploded, because once British government was gone there was nobody to control.

Q: WHAT DO YOU THINK NOW IS HAPPENING WITH THE SITUATION WITH THE SIKHS IN INDIA?*

A:* My own opinion is that the Sikhs should be allowed an independent country. You have basically accepted the principle when you accepted Pakistan. You have accepted the principle that any religion who wants to become a separate entity -- and Sikhs can never be majority in a overwhelming majority of Hindus -- they have every right to have their own country.

Q: DO YOU FEEL THAT THEY'RE BEING PERSECUTED BY THAT SAME TYPE OF BRAHMANIC CULT, THE BRAHMIN CLASS OF, SAY, FIRST INDIRA GANDHI, NOW HER SON -- THE SAME TYPE OF THING THAT HIERARCHY....*

A:* Sikhs don't have any hierarchy.

Q: I KNOW, BUT THE BRAHMINS DO.*

A:* Brahmins are part of Hinduism. In fact, Sikhism is a revolt against Brahmins.

Q: BUT DO YOU FEEL THAT THE GOVERNMENT NOW IS PUNISHING THEM FOR REVOLTING AGAINST...?*

A:* Certainly, because all politicians want their countries to be as big as possible because that gives them power.

My own... because in India before it became a slave country -- it has never been one country.

In Buddha's time twenty-five centuries ago there were two thousand kingdoms in India. All have their languages, all have their cultures, all have their different kind of clothes. India has never been one country.

Q: WHAT THE GOVERNMENT'S DOING NOW, TALKING ABOUT UNITY AND NATIONAL UNITY AND CLAMPING DOWN ON ALL THE MINORITIES. WHAT IS THAT ABOUT?*

A:* This is all politics. Politicians always want more and more numbers. Gandhi and others very unwillingly became ready that Pakistan should be divided.

It was their old age that decided it. Seeing it, that if they don't decide then they are never going to be free in their life. They were all becoming old. Gandhi died, was assassinated after one year. Jinnah died after two years.

Q: DO YOU THINK INDIA RIGHT NOW IS WORSE OFF THAN IT WAS UNDER THE BRITISH?*

A:* Certainly worse. And Lord Mountbatten, the last viceroy who divided India, who was sent to India to make it independent, did a real lousy job.

You divide a country without even thinking that half of the Pakistan will be one thousand miles away. Half of the Pakistan will be on this side, in the West, half in the East. How they are going to remain one?

Not long enough. And that's what happened. Soon Bangladesh became independent from Pakistan.

And before you divide a country you should make it certain that under your control the population moves.

The whole point was that Mohammedans should move to Pakistan and Hindus should move to India. That was never done.

Principally it was decided and Mountbatten simply left with his forces. Now there was nobody to manage both the countries. Mohammedans simply started killing Hindus in Pakistan. Hindus started killing Mohammedans in India. One million people were killed very brutally. Women were raped in thousands.

Q: WHAT DO YOU THINK'S THE FUTURE FOR INDIA, THEN?*

A:* There is no future.

Q: YOU THINK IT'S GOING TO FALL APART?*

A:* Sooner the better. If anybody asks my advice, I would like... India is right now thirty states. Each state is big enough to be an independent country like Holland or Germany or Italy or England. Every state is big enough, has its own culture, has its own language, is not willing in any way to have a national language. What is the point of keeping all these people unnecessarily forced together?

And they have been fighting. Assam has been fighting for forty years continuously to be independent.

Q: DO YOU THINK INDIA IS UNDER THE SOVIET INFLUENCE?*

A:* It is. And there is no way for it because Pakistan is under the influence of America. China is making friendship with America. And India is just between these two enemies. There is no way. These two enemies are forcing India to be with Soviet Union.

Q: SO IT'S ALL JUST A BIG MESS.*

A:* Yes.

Q: SO DOES THAT MEAN YOU'RE NOT GOING BACK THERE?*

A:* I am not going. I am not going anywhere. I am going to be here.

And my suggestion for India is that let every state which wants to be free become a free country. And those states who want to remain together, let them. Perhaps it may cut India to its half size, but it will also cut India's problem to half size.

Q: BUT KNOWING HOW CORRUPT POLITICAL LIFE IS IN INDIA, EVEN MORE SO THAN IN THIS COUNTRY MAYBE, DO YOU THINK THAT'LL HAPPEN WITHOUT TREMENDOUS AMOUNT OF BLOODSHED?*

A:* It is corrupt. It is bound to be because India has no experience of politics. For at least two thousand years it has been slave. It has no experience of politics. Suddenly politics became available and the people who were fighting for independence had no idea what you are going to do after independence.

That happens in many situations. People fight for revolution and nobody bothers what you are going to do after revolution.

Q: WELL, WHAT ABOUT ALL YOUR DISCIPLES IN INDIA? DO YOU FEEL THEY SHOULD GET OUT OR STAY THERE?*

A:* No, there is no need. They are perfectly doing well. There is no need. Just they are creating small communes in different places and sannyasins are gathering together in the communes.

Q: HOW MANY SANNYASINS DO YOU HAVE IN INDIA?*

A:* In India there must be at least three hundred thousand sannyasins.

Q: ALL OVER THE COUNTRY?*

A:* All over the country.

Q: HOW ARE THEY TREATED? I MEAN, HOW DO PEOPLE RESPOND TO THEM?*

A:* People are afraid of them just as they are afraid everywhere. Here in America, a nuclear power, the world's biggest power is afraid of five thousand sannyasins because they have thirty semi-automatic guns.

Q: WHAT DO YOU THINK IS THE MOST BASIC ISSUE, BASIC QUESTION, IN PROMOTING*

WORLD PEACE?

A:* It is very simple. Nations should disappear. UNO should become a world government. All the armies of the world and all nuclear weapons and everything should be surrendered to UNO.
Just if the world is one the possibility of third world war can be avoided.

And UNO is impotent just as nations, League of Nations, was impotent, for the simple reason because they don't have any power. Have all nations represented, but all nations should surrender their war mechanism, war technology, their armies, to UNO.

Q: BUT GIVEN THE FACT THAT NATIONS ARE SUPER SUPER SUPER EGOS, SUPER... BASED ON TERRITORIALITY AND SO FORTH, THAT'S NOT GOING TO HAPPEN ANYWHERE IN THE NEAR FUTURE.*

A:* That will have to happen, otherwise there is the other alternative: global suicide. Compared to that, this is the simpler solution.
If third world war happens, then all life as such disappears from the earth.

Q: WHICH DO YOU THINK IS GOING TO HAPPEN? DO YOU THINK THAT LIFE IS GOING TO CONTINUE OR DO YOU THINK WE'RE GOING TO COMMIT GLOBAL SUICIDE?*

A:* I think it is going to continue. Life is always more powerful than death and it will always find ways to continue. And when it comes to such a critical moment, the nations will have to disappear -- not life.

The world government is the only solution. And the world government is not only a solution for war, it is also a solution for poverty, population and other problems -- because it is a very insane state right now.

Thirty million people in America are suffering from overeating. Now, there are countries -- Ethiopia, one thousand people are daily dying because they don't have to eat anything. Fifty percent people in India have only one meal a day, and that too is not going to last long. By the end of this year half of the India will be in the same situation as Ethiopia.

Q: YOU'RE FOR REDISTRIBUTING THE RESOURCES....*

A:* Yes, if the world is one, then naturally everything can be easily redistributed, changed.

India has immense labor power, very cheap. You can create great industries in India. And all that is so costly in America can be reduced to its tenth. Just because the labor is so cheap you can create everything in India. The poor will be fed, the unemployed will have employment, and you will have cheap things as good as you are having them now, unnecessarily paying so much money. And in the same way everything is.

Just few months before in Europe, they drowned thousands of tons of oranges and other fruits into the ocean. At that very time, people were dying in Ethiopia. And they are drowning in the ocean thousands of tons of fruit, because to keep it in the market the price goes down. Just to drown them, they had to waste one hundred thousand dollars. But they were not ready to give it to Ethiopia.

Q: HOW DO WE GO ABOUT CHANGING THINGS TO MAKE THINGS MORE BALANCED, MORE EQUITABLE?*

A:* Just people have to be made aware of the whole situation, that there is no need of nations, that we have come to a point -- science has made the world so small that now there is no need to divide it into nations.
And our needs are one.

And we have enough, and if we don't prepare -- all the nations are preparing for war. And all the nations

are putting their seventy-five percent national income for war preparations. If the world is one, the question of war simply disappears and seventy-five percent income of all the nations becomes available to you.

All the scientists who are engaged in creating death to humanity can start creating something for life, for people's comfort.

This is simply a question of making a worldwide campaign of making people aware.

Q: BUT A LOT OF PEOPLE WOULD SAY YOU WERE A UTOPIAN OR A IDEALIST OR SOMETHING LIKE THAT.*

A:* Whatever they say, that does not matter. I am quite notorious, so nothing matters what they say: idealist, utopian. What I am saying is very realistic.

Otherwise they can propose. If they have any more realistic idea that can prevent war and that can divert our energies towards making life more comfortable rather than creating death, they should propose some idea. If I am an utopian, an idealist, then some realist should come ahead. I have not seen any realist coming out.

So it seems, whether you call me idealist or utopian, I am the only one who is giving a solution.

Q: BUT WHAT I MEANT IS THAT THE POWERS THAT HAVE CONTROL RIGHT NOW ARE IN MUCH MORE ENTRENCHED THAN SHEELA WAS, FOR INSTANCE.*

A:* They are all trembling inside, all those big powers. Things have changed totally.

In the old days war was one thing. Somebody was going to be victorious, somebody was going to be defeated, and there was some joy in it. But now nobody is going to be victorious. All are going to be dead.

So war has lost all meaning. War losing all meaning is a very great phenomenon. We have to change our whole structure, because our whole structure was geared around war.

Q: SO DO YOU FEEL OPTIMISTIC ABOUT THE CHANCES OF THE WORLD FOR SURVIVAL AND...?*

A:* Certainly, because I can see that nobody is ready to die, neither America nor Soviet Union nor anybody else. If they don't want to die, they will have to come to some negotiation that makes war impossible.

And the only way is that UNO becomes really the power and everybody surrenders to UNO. Everybody has its representative there. All their problems UNO has to solve.

Q: BUT THAT'S COMPLETELY DIFFERENT FROM THE WAY SOCIETY HAS ALWAYS BEEN.*

A:* Because the situation has changed, so old thinking and old ideas won't work.

Q: DO YOU SEE THIS HAPPENING ANYTIME IN THE NEXT CENTURY, FOR INSTANCE?*

A:* It will have to happen in this century, because already we have got so much nuclear weapons that we can destroy humanity seven hundred times. It is already gone beyond imagination and beyond all stupidity. Just destroying one time is enough, what is the point of preparing so much? Seven hundred times! And still they go on pouring all their energy in making nuclear weapons.

Q: I KNOW YOU SAID YOU DON'T BELIEVE IN PARTICULAR RELIGIOUS TRADITIONS, BUT WHAT ABOUT CAUSE AND EFFECT, KARMA?*

A:* Every action has its effect immediately. It does not wait for another life. The Hindu idea is just cunning, and it is an effort to console the poor.

Q: TO KEEP THEM ENSLAVED IN THEIR CONDITION?*

A:* Yes.

Q: WELL, HOW DOES THAT CARRY OVER, THEN, TO WHAT YOU WERE SAYING ABOUT THE NEED FOR WORLD GOVERNMENT, ONE WORLD GOVERNMENT? SINCE... YOU KNOW, I MEAN IT'S GREAT TO SAY THAT THAT'S WHAT WE NEED, BUT CONSIDERING THE WAY NATIONS ARE AND THE WAY -- FRANCE, FOR INSTANCE, BLOWS UP SOME GREEN PEACE* SHIP TO KEEP... WANTS TO KEEP THEM FROM DOING JUST A TEST -- THAT THERE'S THAT LEVEL OF AGGRESSION IN THE WORLD. DO YOU THINK IT'S FEASIBLE TO SAY THAT WE REALLY WILL...?*

A:* It is feasible. Just few days before, twenty topmost scientists of America who had founded the whole nuclear plants, those twenty founders had signed a petition that now it is time that nuclear weapons should be stopped.

If these scientists -- just twenty scientists who are the foundation of American nuclear weapons -- can be convinced and they can see it, it is clear that they are creating death. If they can be convinced and they can simply refuse, that, "It is enough and we are not going to do anything any more," the same can happen in Soviet Union.

Man has some conscience too. We have never appealed to it. Just the scientists in Soviet Union can be appealed, approached, that, "You stop completely. At the most it may mean your death, but you will save the whole humanity from dying. And you can force the government to come to a certain conclusion. This cannot go on any more."

So it is not such a big problem One need not be too optimistic about it. It is a very realistic thing. Twenty scientists here and twenty scientists in Soviet Union -- just forty people have to be convinced.

Q: BUT WHAT ABOUT THE POLITICIANS?*

A:* Politicians cannot do anything. If they don't have nuclear weapons, if they don't know how to use nuclear weapons, what the politicians can do? Ronald Reagan can go back to Hollywood.

What the politicians can do? What do they know? Politics is only... the only profession where no qualifications are needed. The most unqualified, unskilled work is of the politician.

They are exploiting our geniuses -- and they are not many. Just one Albert Einstein wrote a letter to President Roosevelt that, "I can make the atom bomb," and he repented his whole life. Just that one man -- if he had not done, and Hiroshima and Nagasaki has not happened, there would have been no question of any nuclear energy.

Before dying he said that, "If I am born again I would like to be a plumber. I don't want to be a physicist again."

These people can be approached. They are human beings.

And a world academy of scientists can be made by UNO, so all the scientists from all the world can work and function together. There is no need for them to function separately in different countries.

And only if scientists -- which is not a very big group.... Around the world there cannot be more than hundred scientists who are nuclear experts. These hundred people can be easily convinced. It is not difficult. Just it is a question of approaching these people.

And UNO has to understand that the days of just discussing continuously the whole year round and doing nothing are gone. Now something has to be DONE -- and done quickly before any mad politician starts something, and then it will be too late.

Q: SO WHAT WOULD YOU SUGGEST THAT WE DO ABOUT ALL THIS?*

A:* The modern media can do immense job. It is one of the most powerful thing today. The whole modern media should insist on UNO, that, "You should take the responsibility of creating a world academy of scientists, and invite all the scientists from all over the world. And you make an effort to create a world government."

National governments can remain but they will not have any power -- military power. They will be functional governments. They can manage everything else but not war. They can send their representatives, they can bring their problems to the world government and the world government will be decisive where things have to be moved, where food has to go, where labor has to go, where population has to move, where population has to be completely controlled.

It is simple in a way. Just the whole media should become almost insistent continuously. From all over the world bombard on the UNO that, "You are being simply impotent and it is time to act, not just to go on discussing unnecessary things."

And the most basic thing is a world academy of sciences so all the scientists are under the world government, not under national governments.

Just we have to try. There is nothing to lose. If we cannot succeed, then the world goes. So what? But at least we will be dying with the satisfaction that whatever we could do as powerless individuals, we did it. At least that contentment will be there. We were not politicians. We had no power. But whatever we could do, we did it.

If two journalists can manage and force the president, Nixon, to resign from his presidency, can not the whole world of media -- television, radio, newspapers, magazines -- if they all insist, they certainly can create an atmosphere in which change is possible.

And there is nothing to lose. Either we save the world or we die with the contentment that we did whatever we could.

Q: SO YOU DON'T SEE... WELL, I THINK A LOT OF PEOPLE WOULD THINK THAT A COMMUNE SUCH AS RAJNEESHPURAM, WHICH IS SOMEWHAT REMOVED FROM THE REST OF THE WORLD, IS RECLUSIVE OR SO FORTH, BUT YOU DON'T PROMOTE THAT TYPE OF A LIFESTYLE?*

A:* We are promoting.

Q: I MEAN, YOU'RE NOT TELLING YOUR DISCIPLES TO NOT GET INVOLVED IN THE WORLD.*

A:* Yes, certainly. If the whole world listens to me and stops getting involved with the politics and politicians and just starts forgetting about them....

It is time. They should not be given so much importance. Why they should be always on the first pages of newspapers, magazines, television? They should be put on the last page. First page should be devoted to musicians, artists, painters, poets -- creative people. Politicians should be on the fourth page. First page is not for them. What they have done to be on the first pages except killing and murder and burning people, creating Hiroshima and Nagasaki?

A single man, Adolf Hitler, killed ten million people. And these people are still on the first pages. And nobody feels even ashamed.

Journalists have some duty to do.

Q: UNFORTUNATELY, IT'S THE EDITORS WHO MAKE THOSE DECISIONS.*

A:* Just drop the politicians, the importance that you have been giving to them. That importance should

go to creative people, people who enhance life, who make life more beautiful.

These are the ugly people. They should be with the criminals, not anywhere else.

It is in our hands, and that's what I am saying to my people, that we are no more interested in politics, no more interested in their stupid games that they have been playing the whole history.

We are living silently, peacefully, happily, and we are creating such small oases around the world just as models so other people can also see that these models can work and can work far better than the old type of family, old type of city.

Here five thousand sannyasins are here. If it was a city, then there will be at least five hundred or one thousand kitchens. Just one kitchen is serving five thousand people so perfectly that it is sheer stupidity to have one thousand women unnecessary wasting their whole life in kitchens. Few people can manage it. Few people can manage the whole cleaning of the commune. Few people can manage the whole laundry of the commune. Just go and have a look, and you will not find a more clean place anywhere. More hygienic in every way.

Q: SO DO YOU SEE THE COMMUNE AS SOME KIND OF MODEL FOR GREATER SOCIETY?*

A:* Hmm?

Q: DO YOU SEE THE COMMUNE AS A MODEL FOR...?*

A:* Yes, it is a model for society.

Q: IS THAT PART OF THE REASON WHY YOU WERE SO OUTSP -- WELL, SO....*

A:* Yes, use any word that you....

Q: I TRIED TO FIND THE RIGHT WORD, I MEAN IN TERMS OF THIS INCIDENT WITH SHEELA AND THE OTHER PEOPLE. IT SEEMED LIKE YOU INVITED EVERYBODY TO TAKE PART IN IT, ALMOST. LIKE THE WHOLE....*

A:* Yes.

Q: I MEAN, YOU INVITED THE WHOLE WORLD PRESS OUT HERE TO....*

A:* Um hmm.

Q: AND YOU INVITED THE LAW ENFORCEMENT OFFICERS AND SO FORTH.*

A:* Yes.

Q: YOU ASKED EVERYONE TO....*

A:* Yes, I want everybody to see rather than just live on gossip. Just see with your own eyes, and anybody who has seen has gone immensely satisfied, feeling that something unique is happening -- and very economical.

People don't have personal cars but they have pools of cars, so everybody can use from the pool. So everybody has a car available anytime. Still there is no need for him to bother about the car. That is taken care by the commune garage. They will keep the car in right order, everything ready, and you can use it anytime. And you can return the car to the garage.

There are one hundred buses. Every ten minute you can get the bus from anyplace to any other place.

The commune has five airplanes you can use anytime for any work. And it is easy, because five thousand people are putting their whole energy. It is so economical. It saves so much unnecessary wastage.

Q: BUT... OKAY, LIKE... I GUESS WHAT I WAS TRYING TO SAY IS, YOU SOMEHOW MADE A PUBLIC PROCLAMATION OVER WHAT HAS GONE ON HERE WITH THOSE PEOPLE, AND... BUT THAT ALSO AT THE SAME TIME HAS OPENED THE DOOR TO PEOPLE WHO WOULD LIKE TO SEE YOU OUT OF HERE, SUCH AS THE ATTORNEY GENERAL, TO EXPLOIT THE SITUATION.*

A:* That makes no problem. He can try, but he cannot prostitute the American constitution. We are going to fight for the values the constitution has.

Q: I GUESS WHAT I WAS TRYING TO ASK IS, DO YOU FEEL THAT THERE'S A DANGER IN WHAT YOU'RE DOING BEING MISUNDERSTOOD BY THE GENERAL PUBLIC?*

A:* It is always dangerous, because any new thing people misunderstand. It takes a little time for them to understand. And that's why I am giving interviews to all media, so people can understand and can feel that they are welcome to come here, be a guest and see with their own eyes, and perhaps they may think that this is far better arrangement than old type of family and old type of city.

For example, in the whole world no city has been able yet to find out how many AIDS patients they have, how many homosexuals they have. But my commune has no problem. All five thousand people have gone through the tests and only two persons were found to have AIDS.

And those two persons were not rejected, were not condemned, because they were simply victims. They have not committed any crime. And they are on a dying point: between six months to two years they will die.

So we have given them the best place in the commune, isolated, away, but in the most scenic spot. We have given them literature, music, films. They can do gardening and they can meditate. They can come to the commune. They come every day to the discourse.

Just they have to be aware that the people who are taking care about them -- and with all respect. There is no condemnation at all. They should be also careful not to touch physically anybody. And they have been careful. And they have been grateful.

Now this is the only place in the whole world where we have taken all precautions about AIDS. It cannot spread.

But in every other place the situation is just the opposite. No state government wants to release the information how many AIDS patients are in the state. Neither they go for a general test for every citizen of the state. No hospital is ready to accept an AIDS patient because he is dangerous -- to the nurses, to the doctors, to other patients. So they simply try to avoid.

In fact, it has been known that they simply say that, "You don't have AIDS."

Now, they are leaving that person into the society to spread AIDS, which is nothing but death because there is no cure.

Every day in L.A. one person is dying of AIDS. But nobody knows how many people are suffering. If one person every day is dying of AIDS, then there must be thousands of people who are suffering. And there will be thousands more who are homosexuals. But nobody knows exact number.

In Texas they made a law -- a very stupid law -- that homosexuality is declared criminal. One million homosexuals protested. This way we came to know that Texas has one million homosexuals. Otherwise nobody ever would have thought that Texas has one million homosexuals. Then what about California? How many times we have to multiply?

And driving these homosexuals underground -- because making them criminals simply means now they

will be underground, they will not say they are homosexuals.

But you cannot change just by making a law. You are making things difficult. Up to now they were aboveground. They could have been treated. They could have been checked. They could have been prevented, isolated. Now you have made everything a mess. Now you cannot find them. Nobody is going to declare himself a homosexual.

And how many out of one million homosexuals are suffering from AIDS? Now there is no way to know.

And AIDS spreads not only through sexual contact: by kissing -- saliva is a carrier. Even by tears -- tears are a carrier. Any liquid coming out of the body is a carrier of AIDS virus.

People should look at it rather than coming to a decision without understanding.

And whatever we are doing they will have to do sooner or later, but they will find it difficult because they will have to change all their values.

Okay?

Come again.

Q: PARDON?*

A:* Come again.

The Last Testament, Vol 3

Chapter #19
Chapter title: None

9 October 1985 pm in Sanai Grove

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INTERVIEW BY SWAMI VIDEHA, RIZA MAGAZINE, ITALY

QUESTION: BHAGWAN, THE MAGAZINE IS A MEDICAL PSYCHOSOMATIC MAGAZINE, SO WE ARE SPEAKING TO PROFESSIONALS: DOCTORS, PHYSICIANS, AND PEOPLE DEALING WITH MEDICINE WHO LIKE TO KNOW ABOUT THE SCIENCE OF MEDITATION. CAN YOU INTRODUCE THIS TO THESE PEOPLE?*

ANSWER:* The first thing -- perhaps they may not be aware of it -- is that the words "medicine" and "meditation" come from the same root. Their meaning is the same: to heal.

Medicine heals the body, meditation heals the soul. Medicine is outwardly, meditation is inwardly. And man is whole only when medicine and meditation are together in deep harmony.

It is unfortunate that the day has not yet arrived when they are in harmony. The people who belong to the world of medicine think meditation is something crazy. And the people who belong to the world of

meditation think medicine is just part of materialism which has to be renounced to attain to spiritual heights. Both are wrong. Neither meditation is crazy nor is medicine something worthless.

A deep synthesis is needed. A real man who is authentically a healer will always think of an organic unity between the body and the soul, between matter and spirit, between the visible and the invisible.

Medicine will remain incomplete without meditation. And it is very apparent that it is incomplete.

You can give medicine to a person, but if the person has lost the will to live your medicine is not going to help. Medicine does not cure, it can only help. If the person deep down wants to live, then medicine can be of immense help; on its own it is impotent.

Meditation releases not only your will to live, it releases your experience of eternal life; it makes death nonexistent.

If medicine is also supported by meditation, if each hospital, clinic -- psychiatric, psychoanalytic -- takes the help of meditation, then so many things which you go round and round and are never able to accomplish, can be very easily accomplished.

But strange to know that even the greatest founders of psychoanalysis, Sigmund Freud; of analytical psychology, Carl Gustav Jung; of another school of psychoanalysis, Adler and even also the man who should be expected to understand more than Freud, Jung and Adler -- Assagioli, the founder of psychosynthesis -- are not aware of meditation.

They are all going in circles within the mind; but the real healing force is beyond the mind. The real life source is not in the mind. Mind, in fact, is the cause of all sickness.

That's why, in comparison to any other profession, twice as many psychoanalysts commit suicide. Now, in what way are these people going to help? Twice as many psychoanalysts are sexually perverted -- and these are the people who are going to help? Twice as many psychoanalysts go mad -- that is simply unbelievable!.

Something is basically wrong; otherwise, the psychoanalyst should be the last to go mad. Even politicians are left far behind; even criminals are left far behind. Compared to any other profession, psychoanalysts are ahead in going mad, being perverted sexually, committing suicide.

It only shows that something very fundamental is missing. And I point towards meditation. Unless meditation is incorporated the situation is not going to change.

Meditation simply means a discipline that makes you capable of being aloof and detached from your mind. So even if the mind is sick, your consciousness is never sick. Even if your mind is going crazy, you are just witnessing it.

Mind is only a machine. You are not.

Meditation is the experience: "I am not my body, not my mind -- I am the witness of it all." This experience, this transcendental experience, immensely transforms the whole situation. Many things which were driving you crazy simply drop away.

They were capable of driving you crazy because you were identified with them. Now you are no longer identified, you are just a watcher on the hills. They are something like a film on the screen. You need not be identified, although because of the continuous habit of identification you get identified.

Even in a movie I have seen people crying -- and they know perfectly well that there is only an empty screen and a film is projected; there is nothing to cry about. They have forgotten, they have become part of the movie.

I am reminded of a very famous scholar in India, Ishwarchandra* Vidyasagar*. He was considered to be the topmost scholar of the ancient tradition of the Hindus. And it is a long tradition, thousands and thousands of scriptures.

Vidyasagar had a Sanskrit honorary degree, equivalent to D.Litt. Even the viceroy of India was impressed with Vidyasagar's wisdom and he wanted him to be honored by the British government. This man was world famous, his books were translated into all the important languages. His word was authority. And he was a very humble and simple man.

He was invited to see a drama. In the drama the villain is after a very simple and innocent woman -- but a very beautiful woman. And one day finally he gets the chance. The woman is coming from the forest where her father's farm is, to the house; it is evening and this man catches hold of her. In the thick forest, darkness is settling, and he is intent on raping her.

Vidyasagar was sitting just in front. He jumped on the stage, took off his shoe and started beating the villain. There was great silence. The villain took the shoe from his hand and said, "This is my life's greatest prize. I had never thought that a man of even the wisdom of Vidyasagar would be so identified, and forget

that he is seeing simply a drama -- no rape is happening."

He refused to return the shoe. He kept the shoe in a beautiful glass case in his house as a memory, and he would show it with pride to everyone: "This shoe belongs to Ishwachandra Vidyasagar, the man completely forgot that this is a drama and became identified."

But this is our actual situation. What is happening in your mind is just a screen: thoughts moving, dreams moving. You can sit aside and see it all just as a spectator, a witness. You need not even judge, because the moment you judge you become identified. You say, "This is good, this is bad." Then you want to keep the good and drop the bad.

When you are absolutely a witness, there is no judgment. You are simply a mirror reflecting whatsoever is happening.

Any man who can learn a little bit of meditation can get out of all mind sicknesses. There is no need for years and years of psychoanalysis, it is simply stupid. And there is not a single man on the whole earth whose psychoanalysis is complete; it can never be complete. There are people who have been in psychoanalysis for fifteen years, changing psychoanalysts, hoping perhaps if not with Freudians then with Jungians, if not with Jungians then Adlerians.... But the problem remains the same.

Great analysis is being done, it is one of the greatest profession today -- and absolutely based on nonsense.

There is no need to analyze anybody's dreams. What is needed is to wake up the man so dreams stop. But that will go against the whole profession.

If meditation spreads, psychoanalysis and other schools -- differing in small details but not basically -- are bound to disappear.

The health of the mind is not to be sought in the mind itself. The mind itself is sickness.

So there are degrees of sickness. Somebody is average sick so you don't think that he is a mental case -- just average sick like everybody else. Somebody is a little more; you think he is a little eccentric. Somebody is a little more and you start becoming afraid; he seems to be dangerous. He can do anything -- he becomes unpredictable. He becomes afraid of himself too; he does not know what he can do. He can kill himself, he can kill somebody -- he has no control over himself.

Now the only way is psychoanalysis, analytical psychology, psychosynthesis. All these can help him to become average sick at the most. If they succeed they can bring him back to the level of everybody else.

But if you watch people who are not psychologically sick, you will be surprised to know that they also have symptoms. For example, nobody thinks that smoking is part of a psychological sickness; because the whole world is smoking, nobody will think of it. The psychoanalyst himself, is smoking. But smoking a cigarette simply shows that the man has remained unsatisfied with his mother's breast. A cigarette is the substitute; it is just like the nipple of the mother. He holds it in his mouth and just as the warm milk from the mother's breast flows in his mouth, warm smoke from the cigarette flows into his mouth. It is harmful, he knows; there is no doubt about its harm. It is going to kill him two years earlier -- perhaps it will create tuberculosis for him, perhaps cancer of the lungs.

But it is strange... it helps him to relax. Knowing all this, whenever he feels nervous, tense, some strain, he immediately starts looking for a cigarette. The moment the cigarette is there in his mouth, he feels calm, quiet, collected, not nervous.

What has happened? This is just a repetition of an experience. Whenever the child was hungry, was tense, afraid of death, hunger -- where is the mother? If she never comes back, then what? A great strain is on the poor child. And then the mother comes and he finds the breast and the warm milk, and he is fast asleep on his mother's chest -- relaxed, no worry, no tension, no problem. This is the situation that the cigarette creates again and again.

Now, this is average sickness so nobody thinks that you are mad if you are smoking. It is accepted sickness. But if you look at the psychology of it, then it needs to be treated. It is dangerous and it shows that the man has missed something in his childhood. Perhaps the mother was not willing to give her breast as many times as the child wanted. Perhaps the breast was not given up to the age the child needed it; the mother was afraid about her breasts, her beauty. She has created a sick mind.

You will be surprised that many people I have simply cured of smoking by telling them, "This is the situation, so don't be worried. Go into the bathroom, put one of your fingers in your mouth. Imagine it is your mother's breast, and enjoy it as much as you want."

The man will laugh, he will say, "What are you saying!"

I will say, "You just try. There is no need for anybody to know, there is no need even for me to be

informed. But just give it a try. Lying down in your bed, just suck your own thumb. Children do. when they don't find the mother's breast, they suck their own thumb. They have already found a substitute. And you are stupid that you cannot find a simple substitute which the child finds."

Hesitantly, embarrassed, but they tried. And one day they had to accept that.... Of course they were very much embarrassed taking their own thumb in their mouth. They were afraid if somebody sees it, what will they think -- he is a professor of psychology and what is he doing? "If my wife sees me... so under my blanket, covered completely, I was enjoying my own thumb. And I really enjoyed it. I cannot explain to you how pleasant it was."

Q: THEN HE KEEPS ON SUCKING HIS THUMB?*

A:* Yes, people can suck their thumb. That is far better than cigarettes, because it will not harm anybody; the thumb has no nicotine, no poison, no smoke -- nothing. And it costs nothing -- it is free! Just don't start sucking other people's thumbs, suck your own thumb! If you start sucking other people's thumbs, then it may create another psychological problem. And the professors smoking habit dropped.

And there are thousand and one things that I can tell you that show that the average man is sick. But nobody takes note of them because they are common.

Just look at the paintings down the ages. Why are painters so much obsessed with the breasts of the woman? And these are great painters! All great sculpture is bound to depict beautiful breasts, breasts which do not in reality exist, cannot exist. But man has been imagining....

In Kajuraho in India, in Konarak in India -- and in India there are thousands of other places where you will find the most beautiful sculptures of naked women. And you will not find such breasts anywhere else in the whole world.

Why not in the rest of the world, why only in India -- because the Indian woman hides the breast so much that the painter has to paint it, the sculptor has to sculpt it. Otherwise people will go mad -- in fact, he himself is going mad. And when he sculpts, then of course he makes the breast as beautiful as possible. He does not understand biology, he has only an aesthetic sense. so very round-shaped breasts.... But he does not know that if that round shaped breasts were really there, no child would ever survive, because on such a rounded breast the nipple will be in the middle and the poor child -- if he drinks the milk, his nose will be closed, he cannot breathe. He cannot do both things together. For the child, a longer breast is the best, his nose remains free.

But the artist is concerned with his own sickness. He is not worried about the child -- for whom the breast exists, it is not for the artist.

Strange, around the world all kinds of painters, sculptors, poets, are all so obsessed with breasts. And the breast is just a gland -- what is the point in it? You don't get obsessed with the breasts of a cow. It is the same gland, just a different formation because it is for a different kind of kid. If bulls were painters, do you think they would be painting women's breasts? Never! It is just out of the question. They may be painting cows' breasts, and they will make them as impossible for the kids as you have made them. This whole literature, poetry, painting, is out of the average-sick mind, so nobody takes note of it.

Millions of people around the world go on worshipping God. Has anyone taken note of the fact that this is sickness, that this is simply a projection of a helpless child, a projection of a father figure?

There is no God, there has never been. Man has created God according to his own image because it is something that is needed by the sick mind. The healthy mind has no need for a God, the healthy mind has no need for a prayer. The healthy mind has no need for churches, temples, mosques, synagogues.

Someday in the future, when man may be more mature, he will be simply laughing at the whole history, thinking that people were simply idiots -- what were they doing? But this is common sickness.

Even if something looks absolutely mad if it is accepted by a group as a religious practice then nobody objects.

For example, Jaina monks in India once a year just pull out their hairs -- their beard, their mustache -- because they are against using any technology. That poor blade is technology! Don't use the rocket that goes to the moon, okay, but the poor blade.... It is not much technology.

And it is a symptom of a certain madness in madhouses that many mad people pull their hairs out. Everybody knows that when you are feeling crazy it feels like you would like to pull your hair out. Particularly women really feel like pulling them out, and sometimes they do it.

Now these Jaina monks are simply behaving in a sick way, but because it is a religious ritual and they have followers, nobody can call them sick. They are respected for that! Thousands of people gather to see when a Jaina monk pulls out his hairs, and those thousands of people are in tears, throwing flowers over the Jaina monk in deep respect, gratitude. And all that he is doing is something for which he needs some psychiatric care, not flowers. He needs medicine, he needs meditation -- both together.

The Jaina monk lives naked. Now, anybody else moving naked on the street is bound to be caught by the police, it is against the law. And psychoanalysts say that he is an exhibitionist, that he wants to show his genitalia to other people. He is committing a crime. But a Jaina monk lives naked -- nobody thinks that perhaps he is an exhibitionist who has taken shelter behind a religious doctrine and is simply enjoying showing his genitalia.

In particular areas where , during the British rule in India , British people lived, they had their own areas; Jaina monks were not allowed to move in those areas. And if they were allowed to move, then special permission... and the followers had to surround them -- two, three hundred followers surrounding a naked man so nobody else could see it, then they could pass. I think it was perfectly right.

All the religions have done many pathological things, but because they are done by a religion they are accepted by the masses.

In Russia there was a Christian sect which used to cut off genitalia, and that was considered the greatest act of virtue. Women were not ready to be left behind, but they don't have any genitalia hanging out to cut; so they started cutting their breasts. They were also respected. Up to the revolution in Russia these people were worshipped as saints, great saints, and all that they had done was mutilate themselves. Do you think these people are mentally healthy? Is not something wrong?

All the religions preach fasting, which is against nature. You are starving yourself, torturing yourself. But you are respected for it, your ego is fulfilled because of it. So there is competition among saints: who fasts longer? They become just skeletons... but their worshippers go on growing.

This is something that cannot be called healthy. When you are thirsty you need water; when you are hungry you need food. To prevent your body from getting its needs means you have created a schizophrenia in yourself, you have split your personality in two. The body is the enemy and it has to be crushed, destroyed, tortured. The more it is tortured, the more is your gain in the spiritual world.

This is sheer nonsense. This is violence, and these people think they are non-violent people. I have been constantly in argument with these non-violent people, and I told them, "You are not non-violent. Whom are you trying to deceive? Yes, you are violent with yourself, that's why nobody takes objection."

I made it clear to these people -- and they have never been able to forgive me, "You are eating your own meat. You say you are vegetarians -- you are not, because if you are not eating your meat then where does your weight go on disappearing? Every day two pounds of meat is absorbed by your physical activities: moving, sitting, walking. You are eating your own meat -- you are cannibals. And you are known all over the world as the most non-violent people! I cannot accept that."

If you look around, you will find the same kind of things everywhere -- different manifestations, but some degree of mental illness. So I don't see a division between the healthy, the so-called healthy masses, and the mad people in the madhouses. The difference is only of degrees.

And the function that the psychoanalysts are performing is making that difference less and less, making the madman average-mad. He had gone too far and become unique. He has attained to some individuality, he has made his madness special. That is not allowed; your madness should be just commonplace, then it is okay.But more than that your psychoanalysis has not been able to achieve. Without meditation it can never be able to achieve it.

So tell your psychologists, "If you really want to make an authentic science of psychology, then meditation has to become its very foundation. And if you can teach your patients to become detached from their mind, to be just a witness, you will be surprised that what ten years psychoanalysis cannot do, can be done within minutes."

The moment the person withdraws from the mind, the mind has no energy to go on into old routines. It is your identity with the mind that gives power to it. You have taken your identity back, you are no longer nursing the mind; it starts dying.

The farther you go away from it, the more and more your mind dies. And to attain a state of no-mind is what I call health. That is the goal of meditation. Then your spirit is healed, you have become whole.

And if your spirit is whole then your mind can never go crazy, because you don't have any mind. You have a brain, you have a memory system, but you are separate from it. You can use it but you cannot be

used by it.

The ordinary man is being used by his mind. When it becomes too much, when the mind starts using you completely in a totalitarian way, we call it madness.

In front of my house in my village there lived a goldsmith -- a little eccentric. I used to sit in front of my house, reading, looking at him, and I could see what was his problem. He will be going to the market... he will lock his shop, check his lock two, three times, go a few feet, come back again, check the lock.

Sometimes I will meet him in the market and I say, "Have you checked the lock?"

And he will say, "My God! I am going back!" -- and he will rush back. First he must check his lock....

In the middle of his bath in the river, I will say, "What are you doing? Have you checked your lock?" His bath is incomplete and he takes his clothes and runs.

One day I saw him on the station, he was going out somewhere. He had purchased the ticket and was just going to sit in the train and I said, "What are you doing? Have you checked your lock?"

He said, "My God! You are something! Wherever I go, you are there. Now I cannot go even to this marriage. I was going, but now I cannot go.".He returned the ticket, went back to check his lock -- but by that time the train was gone.

He became very angry at me, because wherever I will see him I will ask him only one thing: "Have you checked your lock?"

By and by it became known to other people and to other children, that there is something strange. Just say to this man, "Have you checked your lock?" and he rushes back towards his home, he does not answer. Strange...!

His life became very troubled because the whole city was after him. Wherever he will go -- he will be purchasing vegetables and the man who is selling simply asks, "Have you checked your lock?" and he has dropped the idea of vegetables. First he will run half a mile to look at the lock and check it!

One day he came to my father and he said, " This whole thing your son has done. He started it."

But my father said, "Don't listen to these people. If they say, `Have you checked your lock?' tell them, `Yes, I have checked it"'

He said, "That is the problem -- because suspicion arises in me: perhaps... I may have checked, I may not have checked. Who knows? I want to say, `Yes, I have checked.' But how can I say it, with that doubt inside me...."

My father said, "Then what can I do? My boy is there; whatever you want to do, you can do with him."

And I said, "I have never done anything wrong to you. I have just reminded you in case you have forgotten. You should be grateful to me, thankful to me. And I had been taking such trouble. I go behind you to the river, to the railway station, to the market. I waste so much time just to remind you, `Have you checked your lock?' And you are complaining against me! And I do all this out of compassion."

He said, "Compassion! The whole town is doing it now -- out of compassion -- and my life has become a nightmare because these people cannot let me do anything. I am milking my cow and somebody is standing there: `Have you checked your lock?' Now I have to stop milking and run to check the lock."

There was nothing else in this man which was mad. If I had not exposed this idea, he would have known as perfectly normal. But now the whole village knew that he is a crackpot.

If you watch anybody you can find where his weak point is. It is not that something special has to be found.

One of my teachers was very friendly towards me and I was telling him about this goldsmith. He said, "That's okay." And where we were standing, just in front was a small shopkeeper, selling all kinds of things. He said, "Can you find something in this man?"

I said, "I don't know him, and he lives so far away from me that it will be difficult for me. But you just wait here; I will go and have a try."

I just went to that storekeeper and stood in front of him. He looked at me, waiting for me to purchase something, but I remained silent. He became a little nervous.

He said, "What is the matter?"

I said, "Nothing is the matter."

"What do you want?"

I said, "Nothing."

He said, "Then why are you standing here?"

I said, "This is strange: this is a street -- can't I stand here? Is it your property?"

The man started looking busy just to forget me, but I remained standing there. It was all useless what he

was doing, I could see that: putting some box here, some box there, and in between looking at me. And finally he again asked, "What is the matter?"

I said, "I have told you, there is nothing the matter at all."

"But why are you standing there?"

I said, "You can provide me a chair, I can sit. But this is a street -- then others will start asking me, `On the street, why are you sitting in a chair?' So better I should stand. You be busy with your work."

He said, "Very strange. I have seen you many times passing by here" -- because he was just half way between my house and the school, so every day four times I was passing. "But you have never done such a thing."

I said, "But now I will do it every day."

He said, "What!"

"Yes. And I cannot guarantee -- others may start doing it too."

He became so afraid, he simply closed his shop and went inside. I came to my teacher, who was waiting. I said, "I have found it! You do only one thing: tomorrow when he opens, you just stand outside. Don't move. He will ask you, `What is the matter?' You say, `Nothing' He will try to look busy; let him be busy. He will ask again, `Why are you standing there?' You simply say, `This is a street, there is no question...."

The teacher said, "But he closed the shop!"

I said, "You can see -- this is not the time for closing the shop but he has closed it."

Next day the teacher was standing there, and I was waiting by the side so the shopkeeper could not see me. The same conversation followed, and the same result -- he closed the doors and went in. And then it became known to the whole school. One thousand students -- morning, afternoon, day, night, anytime: "You just stand there...."

My teacher said, "But this is strange. This man has always been absolutely sane -- you have driven him insane."

I said, "But I have not done anything except stand there. There must be something in that man which may have been dormant -- some fear, some paranoia; otherwise there was no need. I could have remained standing there. He should have waited; I would have gone -- how long can I stand there? And now he will be in constant trouble."

Just within ten days he was in the hospital, hospitalized for his insane behavior closing the shop in the day twenty, thirty times. The other shopkeepers reported, "This man has gone crazy. He opens the shop, closes it immediately, opens it, closes." Even his customers -- as they will approach close to him, he will close the shop. He forgot to make the distinction, "These are my customers."

I went to see him in the hospital. And I was just standing by the side of his bed. He opened his eyes and he said, "My God! You will be coming here too?"

I said, "Wherever you go you will find me. You will have to tell me what is the fear? Have I done any harm to you?"

He said, "Harm? You destroyed my whole life. My business is finished, I am bankrupt. Nobody comes to my shop -- they think I am crazy. And all kinds of hooligans stand in front of my shop and just make me a laughingstock."

But I said, "In the first place, why did you get afraid? I really want to help you because I started this whole thing. Trust me -- I don't want to drive you more nuts, you are nuts already. What was the fear?"

And he said, "Perhaps I can say. I should say, it is time. If I don't say it, then I don't know what is going to happen to me."

He said, "My father was a very angry man, and he used to force me to stand where you were standing -- for hours, sometimes for the whole day -- without food, without water. Just a slight mistake on my part and the punishment was to stand there.

"The day you stood there, you reminded me of my childhood, and I became as afraid as I used to be afraid of my father. I knew perfectly well that you are not my father, and I am a grown-up man and there is no problem, but something inside me started trembling. I was feeling that I was breaking down. Out of fear I closed the shop.

"And then it became a daily routine. Every five, ten minutes I had to close my shop. How can I do business? -- closing, opening, closing, opening. Even my customers started laughing, my neighbors started laughing, my wife started laughing, my children started standing outside. Now I am in the hospital, and I don't know what is my future."

I said, "There is nothing in your future. Just my teacher, who lives behind your house -- we were

arguing that every man has some trait, some possibility of becoming crazy. And he said, `You try it on this man because he is perfectly sane.' And I had no idea what to do, so I simply stood there. And then when I saw that you were becoming afraid, I thought, `I have got the exact point.' And when you became too much afraid and closed the doors I knew something in your psychology is connected with the situation, and unless that surfaces you can always be made afraid by this.

"So forgive me. But there is no need to be afraid. You come back, I will stand in the same place; you simply remain a witness, as if it does not matter. If I decide to stand there, that is my problem. If you can manage that, you will get over it; otherwise this whole town is going to finish you. I have started it, I want to end it."

He looked at me, he felt my sincerity. He came back home; stood on that spot -- and we both laughed. He neither asked me why I was standing there, nor did he ask me why I was laughing; nor did I ask him why he was laughing. But with that laughter something disappeared from that man.

And then people who had become accustomed to tease him by standing there, started looking stupid, looking silly, because he would simply smile and look at them and would not ask anything. They will stand there a few minutes and then they will be gone.

I told him one day, "You do one thing. When somebody is moving away, ask him, `Why are you going? Keep standing here a little more!' Because we have to finish it completely. If you start saying that, then that man will never stand there again."

He followed the advice, and soon, within fifteen days' time, we cleaned away the whole crowd; nobody was standing there.

And he was really grateful to me. Whenever I used to pass the railway station -- years later, when I started traveling around the country -- he used to always come with a packet of sweets or something to present to me.

I said, "Why do you unnecessarily take this trouble, coming two miles to the station?"

He said, "You have helped me so much. Since that day I am finished with fear, I am finished with my father. Now I can forgive him. Before that it was impossible, always wanted to kill him; now that idea never arises in me."

Every man is brought up in a society where it is impossible to keep him intact, sane. Hence psychology and other therapies have to do something for every individual. It is not only a question of treating the patients; the whole society is the patient.

My idea is, treat the patient, but also every university, every college, every school should run classes, courses, three-month courses, for anybody to join -- not particularly for sick people, for everybody -- to become more healthy, to become more whole. And meditation should be their base.

We can create a society which is basically healthy. Then these insane people will disappear. They are just extremes of the average human being.

But I don't see yet any psychology functioning in the direction of meditation.

Q: YOU HAVE INVENTED SOME TECHNIQUES, MEDITATION TECHNIQUES, AND YOU SAY THAT IN INDIA THERE ARE A 112 TECHNIQUES OF MEDITATION. SO HOW TO CHOOSE WHAT IS USEFUL?*

A:* They are all useful. One can just go through all 112 techniques -- which one can do within half an hour, because each technique consists only of two lines. So just go through them, and any technique that strikes you "This is what will be suitable to me" -- try it. Or if you find two, three techniques, then try them one by one. Give each a chance.

Out of 112 there must be a technique -- more than one; one is absolutely certain, but my experience is that more than one will be applicable to every human being. And the easiest way is just to go through, read them, and any technique that suddenly strikes you "This is it!" -- give it a try, at least for twenty-one days.

If it starts working, then forget everything, other techniques. Go on working on it. It does not matter how many techniques you try. What matters is that you try one technique to its very end, to its ultimate depth. And if you succeed in one technique, then every other technique becomes very easy.

If the first technique took six months, the other techniques may take just one week, because now you have reached to the exact point. You know the place, you know the space that meditation creates. This is a different path leading to the same space. And as you try a few other techniques, the time will become less.

I have tried all 112 techniques. After trying a dozen techniques, it becomes so easy -- the first time, you reach immediately to the space.

And then I have developed my own techniques other than these 112, because I saw that for the modern man there are a few problems which are not covered in those 112 techniques. They were written perhaps ten thousand years ago for a totally different kind of mankind, a different kind of culture, different kind of people. The modern man, the contemporary man, has some differences -- over ten thousand years it is absolutely evadable.

For example, the Dynamic Meditation is not amongst those 112. It is absolutely necessary for the modern man, although it may not have been at that time. If people are innocent there is no need for Dynamic Meditation. But if people are repressed, psychologically are carrying a lot of burden, then they need catharsis. So Dynamic Meditation is just to help them clean the place. And then they can use any method from the 112. It will not be difficult. If they, right now, directly try, they will fail.

I have seen many people trying directly -- reaching nowhere, because they are so full of garbage that first it has to be emptied out.

Dynamic Meditation is of immense help. All the techniques that I have developed are for the contemporary man, and doing these techniques he will be clean, unburdened, simple, innocent. Perhaps there will be no need to try those techniques. But just for curiosity's sake you can try one of the techniques, and you will be surprised how quickly you enter into its very innermost core.

So first thing is something cathartic, which is absolutely necessary for the contemporary man. And then those silent methods can be used.

(Tape side C)

Q: WHILE YOU WERE SPEAKING, THIS IDEA CAME! YOU SAY PEOPLE HAVE TO BE HELPED TO BE AWAKENED, AND BASICALLY, I THINK, NONE OF THE PSYCHIATRIC OR MEDICAL TECHNIQUES ARE AWAKENING THE SELF. SO HOW IS IT POSSIBLE TO CREATE MEDITATION COURSES IF SOMEBODY IS NOT AWAKENED TO LEAD THOSE MEDITATION COURSES?*

A:* It is not much of a problem. Even a man who has no cancer himself can be an expert in cancer surgery. You don't ask the surgeon, "Do you have any personal experience? Have you gone through cancer surgery?" No, he has just expertise, no experience, but his expertise can be used to give you an experience.

So it is not a question. If somebody has gone into meditation it is tremendously helpful to help others, because they will bring many problems, and if you have no experience it will be difficult for you to solve their problems. But you can make it clean and clear to them, "I have not experienced anything but I know the whole method. I can teach you the method, you can try it."

The method can be taught even through a tape recorder, a cassette. Not even a man is needed, just a cassette can be played and people can meditate accordingly. Of course, the cassette will not be able to answer your questions, but in fact there is no need to answer any questions. If you continue to meditate, those questions disappear by themselves.

So it is not an absolute necessity that only a man who knows meditation existentially can be a teacher.

Teachers and Masters are different things. The teacher is one who technically is an expert, who knows the method but has no experience. The Master is one who has the experience, who can even create methods, who can change old methods, who can make new methods, who can answer your questions. To have a Master is a benediction, but that is difficult: many will have to be satisfied with teachers. But even through a teacher you can become a Master. This is the miracle. It has happened many times that the master was not enlightened but the disciple became enlightened. The master was simply an expert about every step in detail. He taught the method and the disciple followed it -- and reached to that experience which the teacher himself was missing.

The teacher only gives information: the Master can give transformation. But if transformation is not available, then something is better than nothing. So even a teacher is good, rather than having no idea of what meditation is. Perhaps the teacher, seeing the disciples flowering, becoming blissful, silent, may start himself moving beyond knowledge into the world of existential experiencing. There is no harm anyway.

Right now you cannot find so many Masters, but one Master can create thousands of teachers immediately. Masters cannot be created. It is something that is unpredictable. It may happen to someone...,

and even then, if somebody becomes enlightened it is not necessary that he will be able to become a Master -- or even a teacher. He may know, but he may not be articulate enough to lead others to the same experience. That is a different art.

It was easy for me to speak because I started speaking before I became enlightened. Speaking became almost a natural thing to me before I became enlightened.

I have never learned any oratory, never been to any school where oratory is taught. I have never even read a book on the art of speaking. From my very childhood, because I was argumentative and everybody wanted me to keep silent.... In the family, in the school, in the college, in the university, everybody was saying to me, "Don't speak at all!"

I was expelled from many colleges for the simple reason that teachers were complaining that they could not complete the syllabus, the course for the year, because "this student leads us into such arguments that nothing can be completed."

But all that gave me great opportunity and made me more and more articulate. It became just a natural thing to me to argue with the neighbors, to argue with the teachers, to argue on the street -- anywhere. Just to find a man was enough and I will start some argument.

Q: IT WAS NEEDED?*

A:* I loved it -- there was no question of need -- just the way I love it now! So when I became enlightened it was not difficult for me. It was very easy.

So everybody is not necessarily going to be a Master or a teacher. That is a totally different art.

For example, enlightenment does not make you a poet. There have been a few enlightened people who have written immensely beautiful poetry, but they were poets. Even if they had not become enlightened they would have been great poets; poetry was something inborn in them. They became enlightened -- that was a different phenomenon. They used their poetic abilities to express their enlightenment.

There have been painters who became enlightened. Then certainly their painting has a quality which no other painter can compete with. It is luminous with something mysterious. They have poured into the canvas something which only they can. Some enlightened people become... became sculptors. Their sculpture is something to sit silently and meditate upon. They were not just creating art, they were using art to express the inexpressible. The way I am using words, they were using marble, stones, paints.

But thousands of enlightened people have lived on the earth and died silently because they did not have any talent to make their enlightenment available to other people in some way.

And there have been teachers who were not enlightened but many of their disciples became enlightened. These teachers had the articulateness of expressing something which they don't know, they have just heard about.

You will be surprised to know that every Buddhist scripture starts with the words, "I have heard." It is written by a teacher, not by a Master -- every scripture. Buddha has not written anything. He was a Master. Ananda, his disciple, who goes on writing, is very sincere. He simply goes on writing every scripture with the words, "I have heard Gautam the Buddha saying this." He does not say, "This is my experience" -- he cannot say it. But he was very articulate. He managed to collect tremendous treasure for centuries to come. Many have become enlightened through Ananda and his scriptures, but he himself became enlightened only after Buddha's death.

And then comes a second surprise. When he became enlightened, he never spoke. Asked why, he said, "That will be ungrateful towards the Master. I cannot say things the way he could. I cannot put the same fragrance in my words, the way he was capable of. It is better for me to remain silent now. All that is worth saying he has said, and I have collected it."

But when he collected it, he was not enlightened. And when he became enlightened he declined to write anything, to say anything, for the simple reason, "It will be sheer ungratefulness to the Master and it will be cheap compared to him. He has showered such a treasure and I am a poor man: whatever I say will not stand any comparison. I know now what he knew, but he was he and I am I. I am still just a disciple."

Okay?

Q: THANK YOU.*

The Last Testament, Vol 3

Chapter #20
Chapter title: None

10 October 1985 pm in Sanai Grove

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INTERVIEW WITH SWAMI DEVA BHASKAR, CORREIO BRASILIENSE, BRAZIL

QUESTION: BHAGWAN, ALMOST TWO MONTHS AGO I MADE THE INTERVIEW TOO FOR BRAZILIAN NEWSPAPER, AND THAT INTERVIEW HAS PROVOKED A STATE OF SHOCK THERE. ONE WEEK AFTER THE PUBLICATION, THE SAME NEWSPAPER MADE INTERVIEWS WITH PRIESTS, INTELLECTUALS AND HOMOSEXUALS. ALL WERE AGAINST YOUR STATEMENTS. I BROUGHT SOME OF THE REACTIONS AND I WOULD LIKE YOU TO COMMENT.*
FATHER DOMINGOS, ONE OF THE MOST IMPORTANT AND PROGRESSIVE PRIESTS IN BRAZIL, SAID, "MR. BHAGWAN IS PROPOSING JOY. IS IT ENOUGH FOR BEING HAPPY TO HAVE GOOD HOUSE AND GOOD FOOD? AND HOW TO LIBERATE THE SPIRIT?"*
HE IS ALSO SAYING THAT YOU DON'T HAVE GOOD INFORMATIONS AND THAT YOU DON'T KNOW THE WORK OF THE CHURCH WITH THE POOR, AND ESPECIALLY THE POPE'S STATEMENT WHICH SAYS, "WHEREVER IS PRIVATE PROPERTY THERE IS HUMAN MISERY, AND THE CHURCH HAVE TO FIGHT AGAINST IT."

ANSWER:* There are so many things in that statement.

First, the church has private properties. So what the nonsense he is talking about? The first thing the churches should do, they should disown private properties if they mean business. Otherwise this is bullshit.

Rome has the most richest private ownership than anybody else, and pope is the head of the biggest private empire. What kind of service they are doing to the poor? They are creating poverty in the world. Being against birth control, being against abortion, being against the pill, they are creating poverty, more population than the earth is capable to support. This is the service to the poor?
You create the poor and then you serve the poor.

In the first place, why create the poor? There is no need for poverty in the world. If the church drops its stupidity against birth control methods, the poverty can disappear. But they would not drop that. Not that any spiritual thing is involved in it, but for the simple reason that if there are not poor people, whom they are going to convert into Christianity? Whom they are going to make Catholics?

They need orphans, they need beggars, they need starving people because only they can be converted.

In India I have looked for almost half a century for a single rich man who has been converted to Christianity. I have not found. All the people who have been converted to Christianity are the poor people.

Poverty is their whole game -- power game. Greater the number, bigger is their power. It is simply the

politics of numbers.

Secondly, service to the poor is very necessary for the Christian. If there is nobody who is poor, then you cannot go to heaven, you cannot be a saint. Your whole base of the religion disappears. The poor is a must. He *should* exist because only stepping on the shoulders of the poor people you are going to become a saint, you are going to reach to heaven and be rewarded by God.

But if everybody is comfortable, happy, luxurious, who needs your service? And without service there is no Christianity. The whole Christianity depends on the idea of service: service is religion.

If service is religion, then the poor, the sick, the old -- they are absolutely needed. Without them the whole edifice of religion will disappear.

And he is saying to me that I do not know.

I have lived in one of the most poor countries of the world and I have seen how the poor people are being exploited by the Christians.

They are exploited by the Christians, they are exploited by the communists. Very strange bedfellows, Christians and communists. Kremlin and Vatican together. Pope the Polack sleeping with Josef Stalin.

The communist needs poor people. Without the poor his revolution dies. They both need the poor.

I want to destroy poverty. And to destroy the poverty, the first thing is to destroy the idea that poverty is something spiritual. It is not.

Jesus says, "Blessed are the poor because they shall inherit the kingdom of God."

I say to you, "Cursed are the poor because they have already inherited the kingdom of the devil."

Why give them hopes which cannot be fulfilled, promises which cannot be kept? All these hopes and promises prove only opium to the people and nothing else.

So the first thing is that poverty has nothing spiritual about it. It is nothing blessed. It is a curse, because when you think poverty as something spiritual, blessed, God-given, how you are going to destroy it? It seems very contradictory.

Mahatma Gandhi in India was telling that the poor are the children of God. That means God is looking very well after his children. And who are the rich? Children of devil? Then I think it is better to choose devil as your father than God. He is looking far better after his children.

On the one hand Mahatma Gandhi says the poor are the children of God and poverty is something spiritual. And on the other hand he wants poverty to disappear.

I see a contradiction there. Do you want spirituality to disappear? Do you want God's children to disappear?

And what Mahatma Gandhi is saying is nothing but pure Christianity. He was ninety percent Christian. In his life, at least four times he was on the verge of becoming a Christian. He was constantly thinking of becoming a Christian for the simple reason because no other religion teaches service to the poor.

The first thing to me is to withdraw the idea that poverty has something divine in it.

The second thing, the poor person has to be made clear that most of his poverty is created by himself.

Rich people produce very few children. It is the poor who go on creating children by dozens. And the spiritual teachers of all religions help them to produce children by dozens.

These people are serving the poor or creating more and more poverty, making the world more and more poor?

So the second thing is that the poor should understand their responsibility. For thirty years, total birth control -- no children. That will be true service.

Thirdly, the poor are in the grip of the priests of different religions. They may give them different explanations. For example, Hinduism, Jainism, Buddhism, they say, "You are poor because in your past life you committed grave crimes. This is the result of it. The theory of karma. You have to suffer it. It is better to be finished with it; suffer it silently, patiently, without any complaint and without any grudge so that in the future life you are not born poor.

Now, this is a very great strategy to distract the mind of the poor from the social structure, the economic structure which makes him poor and give him a phony explanation for which no proof exists, no evidence. And a simple logic is enough to destroy it and its credibility.

You put your hand in the fire. Will it burn now or in the next life?

Action certainly brings its consequence, but it is connected. It is not disconnected and so far away that one death has to happen between. There seems to be no reason why.

You do something good, you should be rewarded now. No. In the next life you will be reaping a great crop of joy, happiness, comfort, luxury -- but in the next life.

Strange. What is the connection? Why the consequence should be so delayed?

Nobody knows about the next life. Nobody knows about the previous life. That gives the priest a good ground to deceive the poor.

The reality is that he is economically exploited right now. So his eyes have to be taken away from the past, away from the future, and focused in the present. He has to fight for his rights now. He produces and somebody else enjoys the fruit. And the priests go on helping him to remain patient.

No.

I cannot say that. Enough is enough. Some impatience is needed. Some revolution is needed.

And the poor has to revolt.

And the church has been nothing but a protection for the rich. It is using the poor in two ways: making its number bigger by serving the poor, opening the hospitals, schools, so making his bank balance in the other world better, and, secondly, he is protecting the rich. And because he is protecting the rich, the rich are pouring their riches into the churches.

From where all these riches have accumulated in the Vatican? From the poor people or from the God? Who gives all these donations to the Vatican? All these big cathedrals, churches in thousands around the world -- who creates them? And for what purpose?

The rich people bribe the church because church is a very great protection against revolution.

I want to destroy poverty completely, but with the poverty the church will die together. It has no place at all anywhere.

The poor should stop producing more population and should put their whole energy not in future lives in paradises but fighting for their right, because they produce and somebody else goes on becoming richer and richer. They go on producing and they go on becoming poorer and poorer.

Strange kind of economy.

This economy has to be changed.

But the church has no place then, because whom will it protect? Revolution will burn this social economy and these churches and temples and mosques and all their bogus ideologies.

I do not respect poverty. I respect wealth.

And I say blessed are the rich because theirs is the kingdom of God -- right now. It is not a question of tomorrow.

And wealth has not been understood well. Wealth is a creation. Everybody is not a Henry Ford just as everybody is not a Picasso.

You respect Picasso for his genius, because he paints in such a unique way that only he can do it. But you never bother to give some respect to Henry Ford. He also creates something which is far more important than Picasso's paintings. He creates wealth.

Man can live without Picasso's paintings. Man cannot live without wealth. And Picasso's paintings can be purchased. But wealth has to be produced, you cannot purchase it.

If the population of the earth can be reduced to one-fourth of what it is now -- and what it is now is the responsibility of all these idiots: bishops, cardinals, priests, popes....

For thirty years I have been talking about birth control. It has brought me only condemnation. Stones have been thrown at me, poison has been given to me, knives has been thrown at me, efforts to kill me has been made. That was my reward because I was talking about birth control and the priests became alerted.

In thirty years time India has doubled its population. When I had started talking it was only four hundred million. Today it is eight hundred million. If they had listened to me, they would not have been poor. Only fifty percent of the country is poor. That means these four hundred million people that have increased have made the country poor.

But I was condemned in the name of morality, in the name of God, that I am teaching something immoral, that if people start using birth control methods then there is a possibility of immorality spreading.

I had encountered Hindu priests, Jaina priests, Buddhist priests, and I asked them, "Then your moral people are not very moral. Then it is just the fear that if they make love to some other woman than their own wife and she becomes pregnant, they will be caught. They will be in trouble. So it is only the fear that is keeping them moral. This is not morality. If they are really moral, birth control methods cannot make them immoral. There is no reason."

And they had no answer to it.

They were using the name of God, that God is giving birth to children. And I am teaching people to prevent children. That means I am against God.

I had an encounter with one of the shankaracharyas, the equivalent of pope to the Hindus. I asked him that, "What are the basic qualities of God?"

He said, "That is irrelevant for the subject we are discussing."

I said, "It is not irrelevant. If you are not courageous to say because you are afraid, you will be caught into it. I will say -- that all your scriptures give God three qualities: that he is omnipotent, all-powerful; omniscient, all-knowing -- past, present, future; omnipresent, everywhere present. If God has these qualities and he can make this whole universe from nothing...."

Because there was nothing. In Hindu scriptures God makes the universe out of nothing. Naturally, they have to accept that position because if there was something already then God is not a creator. Maybe a contractor. If he has to be a creator, then there must not be anything: no matter. Out of nothing he creates this whole immense universe.

"Do you accept it?"

He said, "Yes, I accept it."

I said, "Such a God. Cannot he remove a small pill? If a man is using a condom, cannot he make a small hole in it?"

Omnipotent God, just needs a little safety pin. And he is all-present, everywhere. Even in your bedroom while you are making love he is just between you and your beloved. He can make all your condoms punctured before you use them.

"So why you should be afraid? He cannot even make a small hole in the condom. He cannot change the quality of a small pill. And you still want to call him omnipotent, all-powerful? Then drop these qualities. And if you want to keep these qualities, then drop your argument against me, that I am telling people to do something against God.

"The other quality of God is that he knows everything. So whether the person is going to use birth control methods or not, he knows from eternity -- before this person was even born. He knows that he will use birth control methods. It is not out of his knowledge.

"And if he wanted, he could have prevented the scientist who created the pill. It is such a small thing. Just before he was going to create it, his heart would have stopped -- and there would have been no pill and no problem.

"If God has allowed the pill to happen, birth control methods to be manufactured, it is according to his will. *You* are talking against God, I am not talking against God."

But the problem is poor illiterate, uneducated people. They cannot understand subtleties of arguments.

If they had listened to me, India would not have been poor now.

If they still listen to me, India can recover from poverty. Otherwise, by the end of this century, India's population will be one billion. It will have gone beyond China. For the first time in the history it will be the biggest, the largest populated country in the world. Otherwise it has always been number two. China has been number one.

Poverty can be stopped, but not by service. How long Christians have been serving the poor? Two thousand years. And the poverty has been increasing. Strange kind of service, that you go on serving the poor and the poor go on increasing.

A true service will be that the poor decrease and disappear.

My suggestions are very simple.

Create one world. Nations are outdated.

Create one world government, because unless there is one world government the fear of war will always remain. And war goes on taking seventy-five percent income of every nation. Every nation is just surviving on twenty-five percent of its income.

Just think if hundred percent income is available to the country, it will change the whole face. Poverty need not be there.

One government, one world -- then there is no need for nuclear weapons. Then there is no need for having big armies. It is sheer foolishness that millions of people are just sitting unproductively, doing nothing, just polishing their guns. Every morning doing the march: left turn, right turn, forward, backward. Polishing their boots.

And it is not one or two person. Millions of people around the world.

All these people should be working, producing.

And they are given the best food, best clothes. They are given the best hospitals, the best doctors, best surgeons, best medicine. They are to be kept in perfect health because any moment they may be needed for

war.
So these useless people are getting the best and doing nothing.

One world means there is no need for such big armies. Maybe a small police force is enough -- just for hooligans, Mafia, small gangs of criminals. But there is no need for nuclear weapons, atomic plants, and no need for millions of people simply go on polishing their guns.

The poverty can be so easily eradicated. If we can create one world government, then we can create the World Academy of Sciences. So all the scientists of the world, who are right now in the service of death, can be put in the service of life.

There is no need to go to the moon. When the earth is starving, you are wasting billions of dollars to go to the moon -- for what?

Whenever I think the first man standing on the moon, I always think he must have thought, "What the hell I am doing here? It is good that nobody is seeing. Otherwise I must be looking silly. There is nothing to see."

And so much effort, so much science, so much technology for something utterly useless.

A world academy of sciences will put all the efforts into producing better food, more food, better fruits, new fruits. In Soviet Russia they have done some crossbreeding between fruits: apple crossbreed with lemon. A new fruit which has never been in existence, with a new taste.
You can create thousands of new fruits, new crops, new food.

You can make this earth a paradise without any difficulty. All that is needed that the worship of death should be stopped. The possibility of war should be completely eliminated. The humanity is one, hence there is no question of war.

National governments can exist, but they will be only functional because they won't have any armies. They will be just like post office, railway board.

Nobody cares who is the head postmaster general. There is no need to know about him. All that is needed is that you receive your post in right time. It is a functional thing.

As nations lose their war machines, politicians lose their significance. They should disappear from the first pages of newspapers, televisions, radios. They have no need to be there. Those pages should be given to the creators: musicians, poets, people who have done something to make life more richer, more glorious -- mystics, those who have opened doors of new mysteries of consciousness.
Right now everything is simply insane.

And it can be put right very easily. Only the intelligentsia of the world has to stand up courageously and say that, "Now it is time. That we don't want any nations. That we don't want any passports and we don't want any visas. This whole earth is ours."

There are countries where people are dying without food. In America thirty million people are dying by overeating. Now, this is incomprehensible. These thirty million people in a world which is dying with hunger are simply psychologically sick.
And they are also dying, because they are eating too much.

You will find these people always near the freeze, always something or other. Either they are drinking something ... if nothing, then they are chewing gum. Just mad people.

I cannot conceive anybody chewing gum. And these people are educated people, have educational degrees, maybe professors in the universities -- and chewing gum! They should be hospitalized. Chewing gum cannot be forgiven! I have compassion for all, but not for people who are chewing gum. Compassion cannot be stretched that far. Just their mouth has to continue, go on doing something.

And they are perfectly aware that people are eating. They don't have even water to drink. For four years there has been no rains in Ethiopia so all water has evaporated.

In Europe they drowned millions of tons of oranges in the ocean -- just few days before -- because keeping them in the market was lowering the price. Just to drown them, they had to waste one hundred thousand dollars -- just to throw them in the ocean. And nearby in Ethiopia people are dying with thirst.

If the world is one, this cannot happen. Then wherever, whatever is needed will be moved. If there are too many oranges in Europe, they should be moved to Ethiopia. If there is too much wheat in Russia....

There was a time when there was too much wheat, that they were burning wheat in the railway trains instead of coal. People are dying around the world, but in Russia they are burning wheat because that is cheaper than burning coal.
In one world this will be absurd.

There are countries where is so much coal you can take coal to Russia. Wheat can move to countries

where it is needed.

Now Russia is almost one-sixth land of the whole world, but the population is only two hundred million. More people can be absorbed there. Sixth part of the land, and the world population is four billion, and they are only two hundred million.

They talk about friendship with India. They should take at least two hundred million Indians to Soviet Union.

They have such a vast land. It is because of their vast land that all the conquerors who have tried to conquer Russia failed.

Napoleon Bonaparte failed because the land is so big, by the time you reach Moscow winter comes -- and a winter which only Russians can survive.

The same happened to Adolf Hitler. The same stupidity he committed. And the same was the result. Russia simply was trying to postpone, playing hide-and-seek, waiting for winter to come. And once winter sets in, then nobody can survive. All your vehicles stop, your planes no more function. Everything becomes frozen. Your people have never seen such cold. Their blood seems to be frozen.

You cannot win, for the simple reason, the land is so big that whatsoever you do.... It spreads from one corner of Europe to almost the other corner of Asia. It covers two continents.

If there is one world government, it will be very simple to divide population, to help people move, to make it possible for crossbreeding, to mix races -- because better children are produced.

Farther away are the parents, the best is the product. It is true about trees, it is true about animals, it is true about man. It is not good to go on getting married in the same small community. It gives retarded children, it gives blind children, it gives at the most normally stupid children -- which make the majority of humanity. Just normally stupid.

This whole scene can be changed. All that is needed is intelligent people of the world should stand up, because it is a cause for which no sacrifice is big enough.

My idea of serving the poor is not the idea of Christians. They have served enough, and nothing has happened.

And my people don't want to go to heaven anyway. So that is no more a motivation. And my peoples understand it, that it is their responsibility. Why they have been continually producing children? For their responsibility.

Why we are to destroy our own growth, our own silence, our own way of life? They don't listen to us. They listen to the priests.

Then they should ask the priests that, "Ask your God. He gives the children. Now he should give bread, he should give butter and he should give other things too."

Otherwise, hang your priests in every church.

What is the need of keeping Jesus Christ statue hanging there? Hang a real priest in every church! These are the criminals.

On the front of the Vatican, hang the pope, because these are the people who have been teaching you wrong things, and they have led you into this situation.

My people want to live happily, and if you want to learn to live happily you will have to learn the ways my people are living. If these people can be happy, if these people can be without children for four years, then what is the problem?

If for four years these five thousand people were also producing children, here also we would have been really poor. But we have understood that we don't want to be poor, then don't increase the population.

It has been asked to me again and again, "Then how You are going to increase Your commune?"

I said, "What is the need of increasing it? And if there is any need, we purchase readymade clothes."

They say, "What do You mean?"

I say, "There are readymade people already all around the world. Others are producing. We can pick up from anywhere. There is no need for us to produce.

If we need people, people are all over the world too much. We can invite. We can choose.

When you give birth to a child, you cannot choose. You don't know whether he will be crippled, blind, paralyzed -- who knows what? It is better if our commune has more than its needs and feels that we can bring few children. There are so many orphans in the world -- choose the best. Adopt them.

But we are not going in the same way to serve them. Let the Christians do it. It is not my philosophy. It is not my responsibility.

Q: STILL THE SAME PRIEST. HE IS ASKING IF MR. BHAGWAN HAS CALLOUSES ON HIS HANDS. AND MORE, HE ASK, "MR. BHAGWAN, HAVE YOU BEEN HUNGRY? HAVE YOU BEEN CRYING YOUR LIFE? DID YOU LOVE ANYONE IN YOUR LIFE?"*

A:* I have never been hungry. And I have intelligence enough to provide food for myself even though for thirty years I don't have a single cent with me. But I live the way only an emperor can live.

And my hands have done never anything. These are the most bourgeois hands in the whole world. But they are very expressive. All that they do, they speak.

And there are many things which I cannot say, but my hands can say. That's the only work they have done. And I think they have done it beautifully.

And I am perfectly proud of it. It has been my creation. Every gesture is creative.

As for loving, I have loved more people than anybody else in the whole history of man. And I have received love also in the same way, more than anybody else in the whole history of man.

And I don't see why people should be hungry. They are hungry because they have been following stupid teachings of Jesus Christ. They are hungry because they are following still the moral code five thousand years old written by Manu in India. All kinds of garbage they are carrying as holy and trying to follow it, which deprives them.

For example, in India Mohammedans are the second biggest community after Hindus, but they are very poor. I was continuously wondering what is the reason that all the Mohammedans in the whole country -- and India has the biggest number of Mohammedans than any country. Although it is not a Mohammedan country, but it has the biggest number of Mohammedans than any other country. Why they are all poor?

And as I looked into their scriptures, I found the reason. The reason was that they have been prohibited by Prophet Mohammed that interest is a sin, so never give money on interest, one thing. Never take money on interest.

This is the reason they are poor, because they cannot take money on interest and they cannot give money on interest. And the whole economy functions on interest. You take money from the bank on interest, you take loan from the government on interest, but they cannot take it. It is sin.

Now, a stupid idea keeps them poor. Am I responsible for it? Should I go and serve them?
If they are hungry and poor, this is one reason.

The second reason, Mohammed has given them the opportunity that they can marry four women. If one woman marries four men, that will be very helpful in reducing the world population. One woman can marry as many men as she wants, there is no harm. It will not create more poverty because she can give only birth to one child. How many husbands she has makes no difference.

But one man and four women is a dangerous thing. Now that man can have four children every year. So Mohammedans are having more children than anybody in India. Naturally, every man goes on dividing his poverty into so many children, they all end up almost like beggars.

They cannot do anything, they cannot be well educated because the money is not there. They have to do very unskilled work which cannot pay much. Now who is responsible for this?

And why Mohammedan priests go on telling them to marry four women? Because that increases the number of Mohammedans. That's how they have become the second biggest religion in the world. Christianity is first, Mohammedanism is second. And if they continue creating children with four wives, any day they can surpass Christianity.

Their only problem is how to find four women, because nature produces in a very balanced way: almost the equal number of men and women. So the idea of having four women creates criminals. They will rape some woman.

Now, Hindus will not accept a woman back if she has been raped by a Mohammedan. Hindus think they are the purest race. Now that woman has fallen. The Mohammedan has to marry her.

If a Mohammedan falls in love with a Hindu woman, she has to marry the Mohammedan.

So they have to search in every possible way for as many women as they can manage. And because they have four women, the men become lazy. They start living on women's labor.

Now, the women are illiterate. What they can do? They can do cleaning or things like that. But four women can manage at least one lazy man. So men become lazy, women are burdened with work, with children, and poverty goes on growing.

My approach is very simple. I trust in man's intelligence, and if people put their intelligence together....

For example, five thousand people are here. If they were living in the old way, the family way, then there would have been at least one thousand families. One thousand kitchens. One thousand women unnecessarily engaged in kitchen, cleaning, washing clothes, bringing up children.

And naturally, a woman who has nothing else than just to keep up the house somehow together becomes irritated, annoyed, angry, because she has no scope for her own growth. She has no sky to fly. And her whole anger becomes arrowed towards the husband. So directly or indirectly she is nagging. She becomes a pain in the neck -- literally. But she is not responsible.

Every family is miserable. Children are a torture. They are a continuous nuisance. She has to keep up with those children the whole day. And the whole day she is burning, boiling inside. And this man, her husband, is responsible for this all. Naturally there is continuous fight, continuous quarrel. Life is not a joy, and poverty is bound to be there.

In this commune families have dissolved.

I am against families because family is the unit of the nation, of the society, of the church. If family dissolves there cannot be any congregation, there cannot be any nation, there cannot be any church.

Five thousand people can be taken care of by one kitchen far more efficiently, in a far better way. And only very few people are involved in the work.

Few people can take care of the whole commune's laundry. There is no need for them to worry about it. Few people can take care of the cleaning of the whole commune.

Economically it saves much. Economically money becomes irrelevant. In the commune there is no transfer of money. There is no need. Clothes we purchase wholesale for five thousand people. Naturally they are cheaper than anybody can purchase. Everything that is needed we purchase wholesale: medicine, shoes. It is cheaper.

And whatever is saved can make the commune more comfortable.

And because the family is dissolved, the barriers between people are no more there. Five thousand people feel almost as one organic unity.

They work for themselves. They work hard because they know they are working for themselves. If they are making houses, they are making for themselves.

In the outside world everybody is working for somebody else. That makes work a burden, a necessity, a slavery. You have to work because you need money.

Here you work because you want your commune to live more comfortably, have all modern equipments available.

The world has passed the family. It is unnecessarily hanging around and keeping people poor.

Cities should be divided into communes, not in families, and every commune should look after itself. And everything should be common.

It is just a question of little intelligence, not a question of service to the poor.

And we have enough intelligent people around the world who can manage it. And they will have to manage it, otherwise we cannot survive. Okay?

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INTERVIEW BY SWAMI DHARMA BODHI, DIE NEUE ZEITUNG, GERMANY

BODHI: SOMEHOW I FEEL THAT THIS RATHER INTELLECTUAL MAGAZINE WHICH I REPRESENT NEEDS SOME FUN. YOU ARE THE ONLY AND FIRST MASTER WITH A CHANCE TO WORK ON A PLANETARY SCALE, USING MODERN COMMUNICATION SYSTEMS. DO YOU LIKE SCANDALS AS A MEANS OF PUBLICITY?

A: Certainly.

Q: THIS IS THE FIRST COMMUNITY WITH A LOT OF FUN AND ENJOYMENT, ALBEIT EVEN FASCIST FUN. IS FUN A BETTER DEVICE FOR TRANSFORMATION THAN SERIOUSNESS?

A: Seriousness is sickness, it is not a device. It leads to death, not to eternal life. Life is playfulness, fun, because the whole existence is a tremendous circus. It is all fun -- all the colors of the flowers, so many beautiful animals, birds, clouds, and for no purpose; they don't serve any purpose. There is no goal to life. Life is a play unto itself. It is sheer abundance of energy, overflowing energy -- existence goes on expanding.

No God has created it, because whenever something is created there is purpose. Whenever something is created there is a motive, and when somebody creates it, the created can never be anything other than a machine. Existence has no use as such, it remains eternal, an eternal play of energies in millions of forms.

Fun is the most sacred word, far more sacred than prayer. It is the only word that can give you a sense of playfulness, can make you again a child. You can start running after butterflies, searching for seashells on the beach, colored stones.

In my own childhood, my tailor had much trouble with me. He was the best tailor in the town, but he said, "You are the worst customer" because I asked him to make as many pockets as possible. He said, "But people will laugh at me."

I said, "I am not going to tell anybody that you are my tailor. Make as many pockets as possible, because I have to collect so many things, so many shells, so many stones, so many flowers." My mother had great trouble every night to unload my pockets, and she will say again and again, "Have you ever thought what is the purpose of all this?" And I always answered, I remember, that, "As far as purpose is concerned, what is the purpose of your giving birth to me? What is the purpose of getting married? What is the purpose of the whole day working from four o'clock early in the morning till twelve in the night? What is the purpose? So don't ask the question about purpose. You enjoy what you are doing, I enjoy what I am doing. That is your play, this is my play. I love these stones, that's enough. More than that is not needed."

Life has intrinsic value, there is no goal outside it. Hence my whole effort is to change everything into playfulness. To me that is real spirituality.

Q: WHAT TO GIVE CHILDREN NOWADAYS, SO THAT THEY CAN BE AS PLAYFUL AS YOU HAVE BEEN?

A: It all depends on them. Nobody was allowing me, I took the liberty and the responsibility, and the consequences. I was punished, but I took the punishment as part of the play; I enjoyed so much that the punishment did not mean anything. And when my family started understanding me a little more, they stopped punishing me; they said, "It is useless." When my teachers started understanding me, they said, "It is difficult to punish you," because they will say, "Sit down and stand up for ten times," and I will ask, "Can I do it thirty times?" And the teacher will say, "Are you crazy? I am punishing you for being late! It is not a

reward, and you are asking thirty times!" I said, "I don't care about your punishment; I can change it into a reward, you cannot stop me. In fact, this morning I have not done any exercise. Just be compassionate, let me do it thirty times."

They will tell me, "Go round the school one dozen times." I will say, "That's great. I love to run, to jog, for miles. So a dozen times is insulting." They said, "What?" I said, "Yes, it is insulting. Tell me, `Go round the school the whole day.' I love the field, I love the trees, I love the sun, I love the wind. And I hate your dismal class and your face and your blackboard."

Finally they stopped punishing me, because it was useless. If somebody takes punishment as playfulness, reward, what can you do with that man? Everybody has to understand that. But life will not allow you -- by life I mean the society around you. The people who are purposive, utilitarian, always ask, "For what? What is the goal? What is the motive?" And if you cannot answer, then you are mad.

Just doing anything for its own sake... Only a few artists have been courageous enough to say that art is for art's sake, but nobody listened to them. They were saying something of eternal value. It is not only art which is for art's sake: love is also for love's sake, friendship is also for friendship's sake. In life everything has its own intrinsic value, no ulterior motive. That changes you completely. You are no longer running for some goal; you are already there. Each moment you are at home. There is nowhere to go, nothing to be achieved, no ambition to be fulfilled. Each moment is a fulfillment unto itself.

And I call this kind of life authentic, real, spiritual. The moment motive enters in, you are a businessman. You have lost track of the mysterious; you have fallen into the mundane, into the marketplace, where everything can be purchased and sold. But there is a space within you where nothing can be purchased, nothing can be sold, yet tremendous experiences are waiting for you -- invaluable, with no price tag on them.

When I say fun is the most sacred word in human language, all this is implied in it.

Q: BUT ISN'T THERE IN THIS PLACE INSIDE OF EVERYBODY, AND THE FUN -- ISN'T THERE THIS HEAP OF UNCONSCIOUS FEAR? I FEEL WHEN YOU WERE A BOY, YOU WERE SO AWAKE, OR SO AWARE, THAT IT'S DIFFICULT FOR THE CHILDREN NOW WHO, I FEEL EVEN IN THIS COMMUNE, ARE STILL FULL OF FEAR, OF VIOLENCE, OF DIFFICULTIES. HOW CAN WE GET RID OF THIS FEAR AND HAVE FUN, AND ENJOY OURSELVES MORE?

A: Fear is not natural, it has been created. It has been imposed on you by the parents, the priests, the teachers. Everybody you have come in contact with has been imposing fear on you, because fear is the antithesis of freedom. The more fear you have in you, the less is the possibility of freedom. The more fear is there, the less is the possibility of rebellion.

The society, the church, the state, all want everybody to be in a state of constant fear: fear of the known, fear of the unknown, fear of death, fear of hell, fear of missing heaven, fear of not making your name in the world, fear of just being a nobody. Everybody around you from the very birth is creating fear. No child is born with fear. Every child is born with freedom, doubt, rebellion, individuality, innocence -- all great qualities. But he is helpless, dependent.

But when you are grown up, you can see -- you can try to peel the onion layer by layer -- how fears have been created in you, how gullible you have been, how people have exploited your innocence. The priest had no knowledge of God, yet he deceived you and pretended that he knows God. He had no idea of heaven and hell, yet he forced you to be afraid of hell, to be ambitious for heaven. He created greed, he created fear. He himself was a victim of other people. Now you can look back: your father was not aware what he was teaching, what he was telling to you.

Everybody has been pretending to their children. All are hypocrites. But the problem is that when you are grown up, you have your children, you have your younger brothers, sisters, and now you are afraid that if you don't play the game of being a hypocrite yourself, what will happen to these children? ... Because that is the only game you know, and you don't have the guts to say, "I know nothing." The first thing, to drop fear, is to accept the fact, "I know nothing."

Just yesterday I received a letter from the president of the Atheist's Association of America -- she seems to be an old woman. She is very much impressed with my declaration that there is no God, that religion is dead, that man is mature enough and needs no religion, no God. So she has written in great praise: "You are the first man who has such courage. I would like to meet you. I want to come and share thoughts with you. I

am an atheist, the founder of the atheist movement in America and in other countries, even in India." She is the founder.

I told my secretary to write to the old woman and say that, "You are welcome to come, but you must be made aware of a few things. First I am not an atheist. If there is no God, the theist is as stupid as the atheist. Both are idiots, wasting their time on something which is not there. And the theist can be forgiven; at least he believes that God is there. You believe there is no God, and your whole life you have devoted to preaching that there is no God. What have you gained out of it? If there is no God -- finished! Why should you be an atheist?"

Have you looked into the word "atheist"? It contains "theist"; it is only a reaction. Just think, if all theisms disappear, what will happen to atheists? They will have to die. They will lose all the excitement of denying God, because nobody is proposing the exists. I am not an atheist. The theist knows not, but believes. The atheist also knows not, but believes.

Have you really searched every nook and corner of existence and found that there is no God? Forget about every nook and corner of existence -- have you searched within yourself? Your atheism is just an ideology, a negative belief. I am not an atheist, so you have to come here knowing perfectly well that I will not support you. Thirdly, I teach the state of no-mind, so there is no question of exchanging thoughts. If you are willing to exchange silence, I am ready."

People are very strange: they move from one extreme into another extreme. If they drop fear of one thing, they will immediately catch hold of fear of something else. But they will not drop fear as such, for the simple reason that to drop fear as such means giving yourself total freedom. And total freedom is risky, it is dangerous; one does not know where it will lead. And freedom brings with it responsibility: only you are responsible, whatever you do. The man who fears God has a certain consolation that whatever happens, happens through the will of God; he is not responsible.

In India they say, "Even a leaf of a tree moves only if God wants to move it." So even the murderer is not really responsible, he is simply doing what God wants to do. That's the whole teaching in the Gita of Krishna, and the Gita is worshipped by Hindus and even by non-Hindus, and one cannot believe... even people like Mahatma Gandhi, who pretend to be non-violent, call the Gita their mother. Gandhi used to say that Hindus and Mohammedans are one. I was not more than seventeen when I wrote him a letter and asked him, "If Hindus and Mohammedans are one, if the Gita is your mother, what about the holy Koran ? Is the holy Koran your father?" He was so angry -- his son was my friend and he told me that he simply threw the letter out the window. Ramdas, his son, told him, "What he is asking is relevant. If you can call the Gita your mother, if you cannot call the Koran your father you can call it, step-father, uncle -- but some relationship has to be there: otherwise how are Hindus and Mohammedans one?" I never received any letter. Ramdas informed me, "You will never receive any answer."

I wrote Gandhi another letter: "On the one hand you say you are non-violent, and on the other hand you worship the Gita, which teaches simply violence and nothing else." The whole book is a teaching for violence. Krishna, to his disciple, Arjuna, is teaching, "You go to the war, fight, because that's what is the will of God, because without His will nothing happens. So if this big war is happening, it cannot happen without His will." Krishna tries in every way to persuade Arjuna. Arjuna argues, but he is not a great logician; otherwise, it was so simple.

If I was in his place, I would have simply got out of the chariot and walked towards the forest, and told him, "This is what God wills. What can I do? I am simply following His will. Nobody can do anything against His will, so if I am going to the forest to meditate and not to fight, it is His responsibility." There was no need for any argument. And the whole Gita is just an argument: Arjuna trying to argue or non-violence and Krishna imposing violence because God wants it. His sole argument is, "You should surrender to God's will and do whatever He wants." Arjuna must have been stupid. I would have accepted in the very beginning -- there would have been no need for the Gita -- that "You are right, I surrender. And now I will do only that which God wants." And I would have walked into the forest.

I was amazed that Gandhi was reading this Gita every morning, chanting, explaining to his disciples the meaning of it -- and it is nothing but an argument of a very stupid kind. Then Adolf Hitler is not wrong: if God wants him to kill ten million people, what can the poor man do?

Q: BUT IF YOU HAVE LOVE FOR YOUR MASTER, DON'T YOU THEN DO WHAT HE WANTS YOU TO DO, ESPECIALLY IN HIS PRESENCE?

A: If you love your Master, you will certainly let him do what he wants to do. But if he is a Master he will not make you do anything that goes against your freedom, that goes against your growth. And if he does anything like that, that simply proves that he is a hypocrite, not a Master.

Krishna is a hypocrite, not a Master, because what he is trying to do is just against the freedom of Arjuna, against the freedom of the whole existence. And he is telling him that some god far away in the sky decides everything, and he is pretending to be a mediator. On what authority? On what grounds? It was the same kind of thing as Jesus Christ was doing. He has no proof; nobody has any proof that he has been sent by God. At least these people should bring a certificate signed by God -- but not even a certificate is there. And what he is telling the disciple to do is absolutely against the disciple's heart, his feeling, his intuition, his intelligence.

No, I will say he should reject such a Master. He is not a Master. A Master is to give you freedom, not to enslave you. A Master is to help you to become Master yourself. A Master has to give you insight, understanding, but he is not going to impose it authoritatively.

Krishna has no argument in his favor. This is argument, you think? -- that God wills that the war should happen, so you have to fight. This is not an argument, this is a very fascist attitude. I could have conceived Adolf Hitler praising the Gita, I cannot conceive Mahatma Gandhi praising the Gita. That's why I see some similarity between both of them.

Q: IS NOT THE FREEDOM YOU GIVE US SOMETIMES RATHER PAINFUL FOR US?

A: It can be -- not sometimes, almost always. Freedom is painful. Slavery is very simple, there is no complexity. You have just to follow orders; you need not worry about the consequences, you need not worry whether it is right or wrong. But with freedom comes a tremendous turmoil. You have to decide each moment what to do, what not to do; each moment you are walking a razor's edge. But only this fire of constant awareness, of keeping to the right, crystallizes your being. Soon freedom is no longer pain; it is tremendous release, relaxation. And then you can compare and see that slavery was pain. Somebody was sitting on your shoulders, he was goading you and you had become accustomed to it. Now a great burden is removed. Nobody is goading you; for the first time you can breathe on your own.

Freedom is tremendous bliss, but between slavery and freedom there is a little gap which is painful. It is just like any surgery -- it is surgery; slavery is a cancer -- and whenever you go through surgery it is painful. But soon you will recover, you will be healthier than you have ever been before. The function of the Master is exactly the function of the surgeon, but his surgery is very subtle, very invisible, so only the disciple knows. No instruments are to be used, but the Master creates situations which are painful, which shake your very foundations. If you survive, you are free. If you don't survive, you don't lose anything; you will be a slave again.

Q: I SEE IN MYSELF AND EVEN IN THIS COMMUNE SO MUCH UNCONSCIOUS FEAR OF CHANGE. IS YOUR APPROACH NOT UTOPIAN? WILL THERE EVER WILL BE ANYBODY WILLING TO FORM ONE WORLD GOVERNMENT WITH ALL ITS IMPLICATIONS?

A: Anywhere, at any time, with any Master, there is a utopia, because the whole effort is to transform man. You are accustomed to a certain way of life, and that way of life creates your bondage. Coming close to a Master certainly creates fear. If you don't see fear around a Master that means there is no Master. The fear simply shows that people know that being here they have to change -- and change is painful.

It is exactly like a child in the womb of the mother. The child has lived for nine months in the womb comfortably. He will never find such comfort again -- no worry, no tension, no question of employment, no wife to nag, no children to harass, no neighbors whom you have to love, no boring friends. He is completely relaxed for nine months. Then suddenly one day he is being thrown out from his world, which was so comfortable. It seems to the child almost a death. And it is natural that it looks like a death. His world is being destroyed. His beautiful home where everything was supplied without demand is being shattered. He is being thrown out into the unknown. It is painful. The child resists to come out, that's what gives pain to

the mother. The child is not willing to come out -- why should he have to leave his home? And he knows nothing about where he is going. In absolute darkness to an unknown, why should he go? He makes every effort to cling -- that's why it becomes such a pain to the mother. But there is no way to convince the child, "You are not dying, in fact, you are entering into life. Up to now you were only getting prepared. Now begins your real life, and you are entering into a vast, beautiful universe." Yes, later on he will understand it, but by that time he has forgotten how it was in the womb.

The same is the situation with a Master. It is a new birth. Your whole way of life you have created cozy -- comfortable in every way -- and the Master is throwing you out into the unknown again. It is painful; there is fear. It is only through the love of the Master that you may gather courage, and you may take a jump.

Immense love is needed from the side of the Master because that is the only thing that can dispel fear. Love is almost like light, and fear is just like darkness. If the Master really loves you -- and there is no other possibility; an authentic Master is nothing but love. His love is the guarantee that your fear sooner or later will be destroyed, that you will gather courage, that you will take a jump. And once you have taken the jump and attained a new, luminous experience of life, you will be grateful for the Master, grateful for his love -- because without his love it would have been impossible for you to get rid of the fear.

And once you have experienced something that was just so close -- but you were not opening your eyes, you were so afraid; once you take one step out of your fear, anxiety, anguish, then the whole journey becomes easy. Now you know on your own experience that on each step you are becoming new, that on each step you are gaining strength, insight, vision: that things are the same but you are not the same, that the same flowers have a totally different beauty, the same flowers have a new fragrance. The same sunset takes you into an ecstasy which you had never imagined before.

You have seen the sunset many times, you have even told your friends, "How beautiful!" Now you know those words were phony, you have simply learned those words -- because you have not experienced beauty, you were simply repeating words which are part of etiquette, part of social formality. Otherwise you had no contact with the beauty. Now you see what beauty is, and now it is so difficult to say, "How beautiful" because words fall short. The beauty is so vast, so immense, and the words are so tiny. You cannot put the sky in the small capsules of your words. Now you will be standing there dazed.

That reminds me. Just today I was looking at a news. Somebody is telling to the attorney general about my statement, that "Either the attorney general wants to protect the criminals and give them immunity, and if that is not possible, then there is every possibility those criminals will disappear, they will be killed." The attorney general was not shocked. I was watching his face. Even hearing this, that I am telling that I infer from all the delayings that he can kill the chief criminals and then destroy the whole commune, because then he can put all the crimes on innocent people, he simply said that it is lunacy. I don't think he understands the word. But, I remembered it in this context.

Lunacy comes from lunar. Lunar means the moon. The people who are moongazers were called in the beginning lunatics, and the disease of gazing in the moon was called lunacy. In fact, my name, Rajneesh, means lunatic. I can gaze at the moon for hours, as if time stops. So hearing the attorney general using the word lunacy, I said, "At least this idiot for the first time has said something right."

I can look at a flower for hours. Not even the word beauty arises in my mind, because that will be a disturbance. That will disturb what is transpiring between me and the flower, between me and the moon, between me and you. If a word comes in, it will be a disturbance. When you know beauty, you forget even the word beauty. When you know love, you cannot say so easily as people say, "I love you." You know that what love is is so much, how it can be contained into these small words, which have been used for millions of times by millions of people? You have also used them when you had no idea of love. You just wanted to go bed with a woman, and you had used "I love you." Now, to say "I love you" will be sacrilegious, because now there is no idea of going to the bed. It is something so totally different.

Once you start going beyond your fear, your paranoia that the society has created around you, the whole sky is yours. Then even farthest stars are not far away. Your wings are small, but they are capable to reach to the farthest stars. Seeing the Master is an encouragement. Loving the Master makes your encouragement more and more strong. I have chosen the symbol for the seekers who have gathered around me of two birds. One is the Master, the other is the disciple. Both are the same kind of bird. Both have the same wings. Just seeing the Master fly, immediately the disciple gets the idea, "I have also got the same wings which I have not been using." He tries. Maybe once or twice he may fall. Maybe once and twice he may get discouraged. But even if he starts fluttering, that gives him the first glimpse that what is today just fluttering, tomorrow

can become flying. It needs just a little discipline, a little more training, a little more time. And to come to this point, you are already beyond fear. So you will find here people who are afraid, you will find people here who are not afraid, who have passed that stage of fear. You will find people on all steps of the whole journey. And that's the beauty of a commune, that it gives you the whole panorama and you can see somebody is one feet ahead of you, you can be there. Then you see somebody else is one feet ahead of you, why you cannot be there? And these people on different steps of growth help immensely without helping anybody, just their presence creates the atmosphere of encouragement.

A commune is a mystery school where people learn how to give rebirth to themselves. Okay? Good!

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INTERVIEWS WITH MARY CATHERINE, SAMYA AND SUBHUTI FOR THE RAJNEESH TIMES .

SAMYA: BHAGWAN, WHAT IS THE DIFFERENCE BETWEEN PRINTING NEGATIVITY AND PRINTING FREEDOM OF EXPRESSION?

A:* There is no difference. It is man's birthright to express whatever he thinks, whatever he feels, in whatever language he wants to express it. To interfere in it on any grounds, is to destroy democracy.

The grounds may look valid. For example, the literature may be condemned as obscene. But who is going to determine what is obscene? If the act of making love is not obscene, then writing about it cannot be obscene. Then printing a picture or painting about it, cannot be obscene.

Freedom of expression knows no limits. Any limit is an infringement on human individuality, on the grounds of morality, religion, ethics, manners, etiquette. These are all excuses, and these are the ways that humanity has been repressed. Anything can be called immoral, it all depends how you define it. There is no fixed definition of morality.

One of the greatest thinkers of this age, G.E. Moore, worked for years on one book, PRINCIPIA ETHICA . And his whole concentration was to define what is good, because if that can be defined then morality can be defined, immorality can be defined, and many more complex things become easier. But the nature of goodness has to be first determined.

Two hundred fifty pages, and he comes to the conclusion that the nature of good is experienceable* but not definable. He accepts his defeat. And if you cannot define even what is good, how can you define what is bad? So all definitions are arbitrary.

What is obscene?

I have never seen anything obscene, and I have looked in the whole literature of the world. Things which have been condemned as obscene, even in the twentieth century, for example, books of D.H.

Lawrence were condemned by courts as obscene, and banned, are one of the best, the highest quality literature that twentieth century has produced. But the problem is he describes intimate love acts in such depth that they become almost tangible.

He could not defend himself. But if I was there, I would have fought for him. Because if you can love a woman or a man -- and there is nothing wrong in it -- and you can feel each other's warmth, melting into each other, reaching to a climax, to an orgasmic experience -- and it is not banned -- then why it should be prohibited if somebody is capable to describe it in such detail that it almost becomes real when you are reading it?

In fact, the man is doing a great service to humanity. It is easy to make love; it is very difficult to express it. The man should be rewarded; he is on the contrary, punished, because the churches are against it. They don't want people to know the beauties of love. They don't want people to know that something like orgasmic ecstasy exists. And this man is making people aware of something, which perhaps they may live without ever experiencing. This man is dangerous to the church.

What he is writing is not obscene. What he is writing is very authentic and very real, and very poetic and very beautiful.

But the trouble lies in the vested interest of the church, that is people start moving more and more into love, more and more enjoying the natural phenomenon of orgasm, then churches will remain empty, congregations will disappear, because people will be happy. Only it is the miserable who go to the churches. It is only the sad ones, the people who have missed life, who start searching for a paradise after life.

If you cannot find paradise before death, what guarantee is there that you will be able to find it after death? There is not a single witness. The whole thing is just fiction. But to keep that fiction alive, man has to be deprived of his natural experiences of ecstasies.

I am not against D.H. Lawrence. I will not say that his books are obscene. I will say his books are far more valuable than Holy Bible, because he is helping people to know some fragment of bliss.

And once they know that fragment then their longing to have more of it is bound to arise, and that's what leads people to meditation. That's what leads people on an inner pilgrimage to find the source from where comes this joy, because it does not come from the woman, it does not come from the man. They both are in it, but both can see it; it is not coming from the other. It is happening to both, but happening from some inner space.

Once it is realized that it happens from your own inner space, then it is very simple arithmetic, that why it cannot happen without the woman? Why it cannot happen without the man?

And a little effort, and it starts happening in your aloneness, and you are freed from the dependenc of the other. You can share your joy still, but it is no more a dependence, because in your aloneness you are as blissful as in your togetherness.

So D.H. Lawrence is making way for me.

I consider him to be the most important creator as far as literature is concerned. But the courts were against it, the churches were against it. They condemned his literature.

I have never come across anything which is obscene. Either something is real or unreal, but there is no question of obscenity. It is only in the perverted minds that things become obscene. And the churches create the perverted minds. It is a very strange game.

For example, in the Middle Ages in Europe, ladies were covering their dogs with valuable coats when they were taking them out, because a dog is a dog. If he meets some beautiful girl on the way.... He does not believe in Christianity; he simply believes in nature. He may start moving towards the girl, and it will be very embarrassing to the lady.

And if the dog is naked, he may have erection -- that is obscene. But obscene only to the perverted mind, otherwise what is wrong in a dog having a erection? It simply shows the dog is healthy. It simply shows the dog is interested in the girlfriend. It simply shows the dog is not dead yet.

The dog is not a monk, he has not taken any vow of being celibate. He is not a homosexual; all the monks are.

Just few days before one of the monk in Vatican created an electric device for masturbation. And just to test it, he tried it, but something went wrong... short circuit, and the monk was dead. This is obscenity.

But why the monk should create such a device? He is forced to remain celibate, and his biology has no idea of his celibacy. The biology goes on functioning in the same way. So he has to find some way. Now homosexuality has become dangerous.

Homosexuality was born in monasteries. I give the whole credit to religions for homosexuality. All the

religions are responsible for homosexuality. And they should accept the responsibility for AIDS, because it is the ultimate outcome of their *mad* attempt of going against nature and forcing celibacy on people.
So this poor monk was trying how to avoid homosexuality.
This is obscene.

So either things are natural, real -- then there is no question of preventing any expression.

If somebody is bringing unreal, unnatural things to people's mind, then he is a pervert. He should be prevented, because the freedom of expression does not mean that you can poison other people's minds.

The priests should be prevented from preaching celibacy, because that is the root cause of all the perversions. But no court rules against celibacy.

And anything that can be expressed in words can also be printed, painted, sculpted -- there should be no limitation on it. The only thing that should be prevented is anybody creating in people sick ideas.

You are free to express, but you are not free to vomit over people's mind. You are free to express, but you are not to create people nauseous, sick. That will be a crime.

So, it may be a holy book, but if it creates sickness in people's mind and perversion to their natural beings, it should be prohibited.

And you will be surprised that almost all the holy books are worth being banned. They all carry unnatural, idiotic ideas. And because they are thought to be holy, those ideas become conditionings in people's minds.

And people like D.H. Lawrence, who are simply representing the truth of life, they should be rewarded, respected. Their books should be read in the universities, in the colleges. They should be made available to all the people, so that they can understand that what they are missing, what is possible but they have never tried it. They have never tried to reach the highest star which was within their reach.

I am for absolute expression, only with one expression: that sick people, psychologically neurotic people should be prevented.

Q: THEN HOW WOULD YOU MAKE THE DISTINCTION OF WHO IS SICK AND WHO IS NEUROTIC? DO YOU MEAN THE PERSON THAT IS WRITING? WE HAVE TO MAKE SURE THAT HE'S NOT SICK OR NEUROTIC? HOW WOULD YOU MAKE THAT DISTINCTION?*

A:* It is very easy.

Anybody who is not going against nature, who is normal, natural, is acceptable. And anybody who is trying to go against nature, writing things, preaching things which are not possible, which will drive anybody crazy if he tries to do them, which will be destructive.... The criterion should be whether they are according to nature or not, and it is very simple to decide.

For example, celibacy -- whether it is natural or unnatural. Now, no scientist can say that celibacy is natural, no doctor can say that celibacy is natural. Nobody who understands the nature of physiology, biology, human chemistry, can say that it is natural.

Then those who are preaching it should be prevented. They are creating a diseased society, a sick culture, and that sickness will bring thousands of perversions.

No animal is celibate -- that is very decisive. No animal in natural, wild state is ever homosexual. But animals in zoos, where females are not available, become homosexuals, start masturbating.

Nobody has seen animals masturbating in the wild, natural state. So it is very simple to decide that it is just a unnatural state; zoo is not their natural world. The female is not available, only male are available, then naturally homosexuality.... And sometimes even males are not available, a single male animal is there -- then masturbation.
What do you suppose from the animal to do?

And your religions have changed your whole society in a zoo. These are the real criminals.

But strange, these criminals are respected. They are the popes, they are the Ayatollah Khomeiniacs, they are shankaracharyas. They are great saints, sages, wise people. And nobody bothers that these people are responsible for driving the whole humanity into perversion, into sickness.

So it is very simple: anything unnatural is sick. And nature is available, there is no problem to decide whether it is natural or unnatural. When you are hungry, you know what is natural -- to eat. But to fast is unnatural.

All the religions teach fasting. No religion teaches feasting. Why fasting? In fact, religions depend on

turning human minds into unnatural directions, because those are the directions which will make you dependent on the priest, on the God. Those are the dimensions will make you *hate* yourself, because you cannot fulfill them.

For example, in Jainism fasting is one of the most spiritual acts, but you are not even allowed to dream about food. Now, this is expecting too much. If you have not eaten the whole day, it is absolutely certain that you will dream about food.

But Jainist scriptures say, that if you dream about food, the whole value of the fast is lost. You have eaten, although it was simply a dream, but it was your dream, it was your mind. It shows your desire, it shows your reality. So somehow you managed the whole day not to eat, but you wanted to eat -- that's why the dream.

Now you are asking something impossible, and because it is impossible the man will become self-condemned. He will hate himself, that he is a sinner, he cannot fast few days without dreaming about food. He cannot remain celibate without thinking of women in night. So he thinks of himself as the worst quality of human beings, the most third-rate.

So they do two things. They give to humanity things which are unnatural and impossible, so man becomes humiliated in his own eyes, loses integrity, loses self-respect. And on the other hand, they raise their saints to fictitious qualities. So the difference between the common man and the saviors becomes almost unbridgeable.

The Jaina prophet, Mahavira, does not perspire. Now, that is simply stupidity. He lived naked, and he lived in the hottest part of India. He walked -- he never used any vehicle -- for forty years continuously teaching, moving from one village to another village, and you think he will not perspire? The only possibility is that his skin is made of plastic.

But the reality is, that if all your pores in the body are closed, even though you breathe you cannot live more than few hours, because you breathe from all the pores of your body too. Your whole body is breathing. It is not only that your lungs needs fresh oxygen, your each cell of the body needs continuously to be refreshed. Those pores are for many purposes. They breathe, and when there is too much heat around you, they have glands which collect water for emergency purposes, they release water -- that is your perspiration. That is a protection, very necessary protection to keep your body at the same temperature.

For example, if it is ninety-eight degrees, normal temperature, if there is too much heat around you, you cannot remain at ninety-eight permanently. Soon you will become hotter and hotter and hotter, and your life span is not much, only twelve degrees. By one hundred ten you are finished. From ninety-eight to one hundred ten degrees -- twelve degrees is your whole life span. So your body has to be kept permanently at ninety-eight degrees. That's the function of perspiration.

When you perspire, the sun rays become engaged in evaporating the perspiration, so they don't heat you. They evaporate the perspiration and they are finished in that evaporation, and you remain intact at your normal body temperature. It is a great natural mystery. That's how you can remain continuously at the same body temperature.

When it is too cold -- for example, in this room -- you will start shaking. That shaking is a device; it is a device to keep your body warm. By shaking you are doing a certain activity, and that activity keeps you warm. Except me, it is cold for everyone here.

Saviors are put on fictitious grounds -- you cannot reach them -- and you are even degraded from your natural status. You see, they are raised from their natural status to something higher, which is not possible, which only idiot can believe, and you are degraded from your natural status. The distance becomes so big that all that you can do is worship, touch their feet, pray, and hope that in some future life perhaps you may be able to fulfill all the demands that can make you an authentic individual. But following these ideas, in no life you are going to become an authentic individual.

So the simple way of deciding is, anything natural is good; anything that goes against nature is bad. And freedom of expression means everything natural you are absolutely free to print, to say, to paint -- use any medium -- and you will be serving humanity. But remember always, don't do or say anything that can create a sick mind. Then you are not capable of having the freedom of expression. It is a great responsibility.

SUBHUTI: YOU HAVE SAID THAT FREEDOM OF EXPRESSION IS THE FOUNDATION OF DEMOCRACY, BUT THIS NEWSPAPER IS IN THE UNIQUE SITUATION, BECAUSE IT IS PART OF A COMMUNITY THAT IS BEING GUIDED BY AN ENLIGHTENED MASTER. IN THE PAST, ANYTHING

THAT WAS SAID CRITICIZING THE COMMUNE, THE CITY AND THE CORPORATIONS HERE, OR SIMPLY OFFERING AN ALTERNATIVE VIEWPOINT, WAS CENSORED BY SHEELA AND HER GROUP ON THE GROUNDS THAT IT WAS AGAINST YOUR VISION. IS THERE A ROLE FOR CRITICISM AND FREEDOM OF EXPRESSION HERE, NOW?

A:* This newspaper is certainly not an ordinary newspaper. It is not just that you are collecting news and printing it. It has a certain purpose behind it. It has a message, and you have to keep in mind that whatever you do, whatever you write, it does not go against the message.

This paper is not a mere newspaper; it is a messenger. So you have to keep alert that it beats with my heart, that it keeps in tune with me, that it does not lose contact with my vision.

If you simply want it to be a newspaper, then my name should be removed from it. Then you can collect all kinds of stupid things that are happening around the world -- murders, suicides, wars, and certainly you will be selling better. You can make it sensational -- which all the newspapers of the world are doing. They don't have a vision, they don't have a message. They are only a business in search of sensation. If they can get sensation, good; if they cannot get, then they have to create, because it is sensation that sells. And the motive behind those newspapers is earning. That is not the motive behind your newspaper.

We are not concerned whether we sell to millions of people or not. Our concern is not sensational, but to spread the message. And anything that you can find in the world happening which supports the message, choose it, but the message remains your criterion.

So your freedom of expression is absolutely there, but you have accepted a vision. Now, you have to use your ability of expression to make that vision available to as many people as possible. That will be your creativity.

But if *my* newspaper starts writing something against my own message, and you call it freedom of expression, then you are not being a gentleman, then you start a newspaper of your own and use your freedom of expression.

My newspaper has to be *my* freedom of expression, and you have to give it form, reality, relevant context. Your work is more difficult, because you have to constantly remember that it is not going to be against my message. And my message is your message. If it goes against me, it is going against you! Freedom of expression does not mean suicide -- that would be suicidal.

So you have to be alert, then there is no need for anybody else to prevent you from doing something. But if you are not responsible, then somebody else will interfere.

And now that Sheela is gone... she herself was not fulfilling *my* vision; she was trying to do her own trip in my name. She was taking an advantage which is absolutely ugly.

So now your responsibility becomes even bigger, because I never read, I never read your newspaper, so I don't now what you are doing in it. I trust you, and I have lived my whole life on trust.

So you have to be alert that somewhere you are not letting me down -- that's what Sheela did.

She did things which were absolutely against my idea. She used my name without asking me. And in fact, how she could have asked? If she bugs my own room, then how she can ask me? And what is the fear of bugging my room? The fear, perhaps, I may say to someone something which does not go with her doings. I don't know what she is doing. She is afraid also, that somebody, particularly... not many more people were saying me -- only my physician, my dentist, my caretaker -- three persons were there. But they may say something to me: that this is going on. And she had to know what information I have been given, so even before I ask her any question, she comes prepared with an answer.

That's what gave me the idea that the room is bugged. Because I will say something to Devaraj, who had just come to check me, and next day when Sheela will come to see me, the conversation with Devaraj was bound to come up.

And she was really stupid in that way, that she will say, that "I had a dream last night that you are talking with Devaraj, and this conversation happened. And not only I had the dream, Vidya also had the same dream, Savita had also the same dream."

I told Sheela, "You don't know about dreams at all. Three persons having the same dream has never been heard in the whole history. You are just ignorant. You don't know about dreaming anything. It would have been enough that you had dreamed. There is no need for two more evidences. Those two more evidences make your dream suspicious.

"And do you think I can accept that you all are -- all the three -- intuitive? That you have some

super-sensory powers? Then you will have to give a proof.

"I can open a book, and you are sitting there, you just tell me what page is open and that will prove everything, whether you have any intuitive grasp of things. Or I can mark it and keep it here on my table, and you all three dream tonight, and tomorrow you report me what page. Otherwise, this room is bugged. You tell me exactly right. It will be easier."

And she flatly denied. "No, how we can do this thing to you?!" And she started crying, and...

I said, "This crying, et cetera, will not help. You simply say whether the room is bugged or not. I can forgive you, but you have to tell the truth."

That was the last time I saw her. Then she started avoiding me.

Then she was here for three, four months more, but she was always going to Australia, to Singapore, to Mexico, to Europe, to Switzerland, on any small excuse: that the commune needs her there.

And even when she was going on all these tours, she will not come to ask me. It is very easy with me: you can just send a message that you have a cold or a sore throat, and you don't want to infect me, so you are unable to come.

For four months continuously, she was having sore throat, colds, whenever she was here. Even the last day she left, she did not come to see me, because she became more and more afraid, because I was becoming more and more aware of things that were going on.

When I became aware that my room is bugged, then what will be happening to others?

Then Vivek was poisoned, then Devaraj was poisoned four times.

And just today my mother came to see me....

And this is the ugliest thing of all. She has done many ugly things. Laxmi had operations, major operations, in which her ovaries are removed, and some other parts of the stomach are removed. And she was sick few days before. She was hospitalized. Since then she started getting better. She came back to her place, and she was* feeling very good and recovering.

Last day, when Sheela left, just one hour before, Prateeksha, Sheela's sister, came with a glass of juice -- and she had never come. All this time Laxmi has been here, Prateeksha had never come even to see her.

And she drank the juice, and immediately became badly sick. And she is already in a dying position. Now to poison her?

They must have thought that to leave Laxmi alive is dangerous, because as far as coming from India is concerned, they have committed many crimes. But they thought because they are never coming back, so who cares? Just once they are out of the country, and governments and bureaucracies take time to find out... But Laxmi knows everything, so she may be dangerous. It is better to finish her.

It seems killing became to them just an ordinary thing. Nothing even to think about. Very casually.

And you will be surprised what they did. They had committed all the crimes, because they moved all the literature from India that was the cost price, ten million dollars, they sold it to Chidvilas, the center in New Jersey.

According to Reserve Bank of India, those ten million dollars had to come back within six month; that is their limit. They never came back. That was not their intention, that they should come back.

And things like that. Many things they did, which were not right -- false papers they produced.

And what they have done now? Here, they poisoned* Laxmi, and from Switzerland, they informed the Indian government of all the crimes that they have been done by the Rajneesh Foundation of India. They were going just to give it again the tax exempt status, within two days, and they phoned that "Stop that, because all these crimes have been committed by the Foundation trustees."

And they were clever enough -- Savita, Sheela, Vidya -- nobody was a trustee. All the work they were doing, but they were not trustees. So now five trustees who had* nothing to do with it have received arrest warrant. And Jayantibhai had to put seven hundred thousand rupees for some guarantee, and the tax exempt status has been stopped.

Everything was ready. Papers were ready. Papers were signed by the Finance Minister, but everything has been stopped. And all the crimes were done by these people, but now all those crimes are on the head of those innocent people who had no knowledge of it.

So as I started becoming aware of all these things, she started becoming afraid to face me. She had not seen me for months. And whatever she was checking, and preventing, must have been something that was going against her.

Now, your responsibility is greater. Nobody will be checking you. Nobody will be preventing you. I never read what you write. Even if you write against me, I will never know.

And remember, this is not an ordinary paper. It is a message, and you have to use everything that is happening in the world to help the message. That's the whole function of your TIMES. If it was simply just my words, there was no question. We have another paper, NEWSLETTER, that simply reports what I say.

Your function is different. Your function is whatever I say, you can report a little bit of it, but you have to support it, that what I am saying is actually happening.

For example, if I say something about AIDS and its spread, or how it can be prevented, what measures should be taken, then you have to work out, with our medical people, find out everything supportive, because I don't read, I am not a medical man. You have to look all around the world. One day*, every day, is dying in L.A. because of AIDS. You have to find how many people in the whole world are dying, and if one man every day is dying, then how many people must be suffering from AIDS in L.A.? And why L.A. corporation is silent? Why don't they give the information?

You have to collect all these things -- what I cannot do. I can give a statement. You have to arrange all supportive data for it.

Now, I hear that many people in the commune, as Sheela left... Some people started creating the rumor that the whole idea was Sheela's -- of creating preventive measures -- so now there is no need. And people are kissing again, and they are not using condoms or gloves or any precautions.

You have to put what is happening, and what is going to happen, to make our commune aware that this is the only place where we are taking precautions. And if you don't want to take precautions, then you will have to understand well those ten people who are positive AIDS I will bring back into the commune. Then what is the need to separate them? That was part of the preventive measures. Then why keep them in Desiderata?

Either you take all the precautions, or drop all the precautions and go to hell. And bring all those people from Desiderata and leave them into the commune, so within two years you are all suffering from AIDS.

You have to use your paper to support whatever I say, and to find out all relevant data. Every day there are new things coming out about AIDS. You have to keep update our people, so they don't go into such foolish things. If they go, then they should understand perfectly, that they if they want to cheat, then they will have to suffer, and suffer badly. I will bring all those ten people. Why they should be isolated unnecessarily, when you are not taking any precautions?

Just yesterday, two more people have been found having positive AIDS, and you were not taking precautions. Now, should I send these two people to Desiderata, or let them live with you? They were living with you.

And this seems so unintelligent, that you cannot even use small measures to protect yourself and your commune.

So your responsibility is great about everything. And I am saying so many things which you have to bring to the light, to the public.

For example, I said that this Attorney General is not interested at all in catching hold of the criminals. His interest is somehow to give them immunity and force innocent commune people, that they have done it. His desire is at least one thousand sannyasins should be imprisoned. Only twenty people have committed crimes. But about those twenty, they are completely silent.

So your function is there: to make it as strong as possible that Attorney General cannot protect the criminals. And the second alternative that he had is to kill them. So all criminals are erased, but crimes has happened, so he can start picking up whomsoever he wants. And he had his informers in the commune, who can say, that "These are the people who have done it. We are eyewitnesses."

So your newspaper is not an ordinary newspaper. It has to bring my vision to the world. It has to bring the problems of the commune to the world, the challenge that the commune has to face, and expose any government authorities who are trying to go against the American Constitution, against law, and are just being as fascist, or even more fascists, than Sheela's gang was.

So it is something you have to remember, and now nobody will be sitting on your head, so your responsibility becomes total and absolute.

MARY CATHERINE: BHAGWAN, HOW CAN WE AS JOURNALISTS INQUIRE INTO THE TRUTH, OR WHAT MIGHT BE THE TRUTH, WITHOUT CREATING CONFRONTATION WITHIN THE COMMUNITY? AND IS IT POSSIBLE TO BE OBJECTIVE IN DOING THAT?

(Tape side C)

A:* It will be difficult for you... because you are part of the commune. It will create unnecessary confrontation, antagonism. You cannot do that kind of inquiry in the commune. That will look suspicious, as if you are serving somebody else.

What you can do is: rather than inquiring in the commune, you should start inquiring the Oregon police officers who have been investigating here, the Attorney General, and his office, the FBI -- and they have been the most sympathetic and most helpful people.

They were very angry at the attitude of the state, because the state was trying to delay everything in every possible way.

So your inquiry should be, on the part of the commune, with all those Wasco County police, attorney, state attorney, state police, FBI people, and find out what exactly are the crimes that you feel have happened. And what are the possibilities of those people to be caught? And what do you think about delaying matters? Because there are countries which have treaties with America, that if America wants their criminals, they will catch their criminals and send them to America.

But there are countries with which America has no treaties. And it is so easy to move from West Germany into East Germany -- just a question of minutes -- and the road is open now. And then America has no hold on... They can take refuge against America. So why you are delaying? Are you giving them chances so that they can take refuge somewhere where you don't have any reach?

Or you don't have enough grounds? Because we have provided every ground. We have provided eyewitness. We have provided all kinds of testimonies. Now for what you are waiting, and you are silent?

That should be your inquiry, rather than confronting poor sannyasins, who are unnecessarily already harassed by police, by FBI, and you start harassing them too. And that will not look good. You leave them alone. You go after these people, and force them that act quickly.

There has been murder, there has been arson, there has been attempts on many people's life. There has been smuggling, of which just now reports have been coming that Sheela was doing smuggling of gold since India. And she continued it from here too. And she was doing great smuggling of heroin -- and not in small quantities, full plane loads.

So what these people are doing? We can, at the most, give them information. We can give them testimonies of people.

The woman who informed about heroin, next day she disappeared. It seems she has been killed, or she has been taken to some place and imprisoned. She was partner with Sheela, and for fifteen days we have been trying every place, because she has told on the phone that she is coming with all the proofs. That one plane is already... is in Latin America, which has been left there. Heroin was sold, but the police became suspicious about the plane, so they could not take the plane out from there. The plane is lying down there still.

She was coming. She never reached, so we started phoning all the possible contacts: her mother, her boyfriend... They are all simply surprised that she simply disappeared. And she was in Geneva, in Switzerland, where Sheela is, and the whole company is. Perhaps she must have thought about her, that she will do something like that.

So you have to enforce these people. Approach these people, harass them, ask them harassing questions. Make them do something. Write articles against the bureaucracy and the slow work, which takes years, and by that time the criminals can be out of your reach.

So don't bother commune, and inquiring commune. People will not feel good about you. And inquiry has to be harsh. Howsoever sweet you make it, inquiry is bound to be harsh. You have to ask questions which are embarrassing. You have to ask questions which* the person does not feel right to answer. Don't do that kind of work. That will simply create a hostility.

And you represent the commune. So you represent the commune and go against all the agencies that have to catch hold of the criminals.

And if there are any criminals in the commune, we are ready to hand over the criminals to the police. I don't want any crime to be committed here.

So make it clear to them. And I don't want to take the law in my own hands. But if they delay too much, that simply means they are forcing us to take the law in our own hands. The responsibility will be theirs.

We can catch hold of all those within minutes; there is no problem. Our sannyasins are all over the world. Wherever they will go, they will be caught immediately. But I don't want to take the law in our hands. Why we should take? That is their business. They should do it. And we will force it for them to do it.

Their delay has a meaning. The meaning is somehow destroy the commune in some way or other -- and this is a good opportunity -- and we have to protect the commune.

I am against crime, and this will be a greater crime if we allow them to destroy the commune.

We have put so much love and so much labor, they have no right. So you go against them, and be a real journalist with them. A journalist has to be just a nagging wife.

Okay?

The Last Testament, Vol 3

Chapter #23
Chapter title: None

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INTERVIEW WITH MA YOGA PRATIMA

QUESTION: BHAGWAN, WHAT IS THE DIFFERENCE BETWEEN RELIGION, RELIGIOUSNESS AND RELIGIO?*

ANSWER:* The difference is simple, yet very vast. The difference is that of a dead rose you find in a Holy Bible. It has lost its color, lost its fragrance, lost its life. It is just a rose for name's sake. Otherwise there is nothing of the rose in it. It *looks* like a rose.

Once it may have been a rose, may have danced in the wind, in the rain, in the sun. It may have released fragrance without any conditions to anybody, to strangers or if there was nobody, even just to the winds. But now it is just past, a memory, faded. Religion is like that, a dead rose found in the Holy Bible.

Religio is a living rose: fully alive, totally alive, intensely alive, with immense glory, expressing the beauty of existence, very individual and unique... unrepeatable, irreplaceable, radiant. It is full of juice and full of fragrance, a miracle. It is a mystery from where it comes, because it is not in the roots, it is not in the tree, it is not in the leaves. And yet the living rose is surrounded by a mysterious aura of fragrance. It stands in the sun with great pride. That pride is not of the ego, it is authentic. It is true. He *is* what he is showing to existence -- his color, his aliveness, his fragrance -- these are not pretensions. It is his reality.

Religio is the living flower, and religiousness is the fragrance. You can experience it, you can smell it, but you cannot catch hold of it. You cannot catch hold of it in words, in explanations, in definitions. It defies any kind of imprisonment. It is pure freedom. That's why I say the difference is simple, but vast, like the difference between a living man and his corpse. Simply: The living man breathes, loves, dances, sings, rejoices: the corpse does not do anything. It goes on deteriorating, it starts stinking. It is the same corpse whom you may have loved, whom you may have desired, whom you may have respected, honored. Now all that you can do is take it to the crematorium.

Religion is a corpse. Religio is a living being. And life has love, laughter, the possibility of all kinds of

creativity., It can give birth to songs, beautiful, transcendental songs which can bring into words that which is almost impossible to express, songs which can be given live to a living audience from a living singer. Between the singer and the listener something can transpire which is not in the words, in the song, or in the music, but something by the side -- on the margin -- invisible, yet it reaches to the heart. The living man can dance. His body can rejoice in a thousand and one ways. That is religiousness.

So the difference is simple, but VAST , tremendously vast. And the time has come when there should be no religions in the world, because their corpses have been carried for thousands of years. They are all stinking. They are all rotten. And under the load of those rotten corpses, living beings have completely forgotten how to live.

If you go on living with corpses, worshipping corpses, you will lose contact with life and its sources. You have become a worshipper of death. All the religions are teaching death. That's why they all say that their paradise is beyond death. First you have to die, then everything else is possible. But the first step is death in every religion.

No religion teaches you the art of living. They teach you hope, promises, but all hope and all promises are after death and there is no guarantee because no dead man ever returns.

It is time that religions should be taken to the place where they belong, the graveyard. They have been turning human beings into graves. And once we can get rid of religions, then we can start searching for religio. Religion prevents the search. You think you have got it, hence there is no need for any search.

Religio is an individual growth; it is not an organization, but a mystery that you have to unfold. You have brought it with you from the very birth, but you have not opened it. You have not allowed it to see the light. It has remained like a seed which has not been sown in the right soil where it can become a living plant, can grow, can come to fruition and flowering.

Religio is the search for truth within yourself. Finding it is the most glorious and the most ecstatic experience possible. And one who finds it is surrounded by fragrance, by an aura, by a subtle quality of love, compassion. That is religiousness. I want to destroy religions so that religiousness can become possible.

Religio is the bridge. Deprogram yourself from all religions and start moving into an individual search. Truth has always been found by individuals, not by collectivities, not by clubs, not by churches. Have you heard of any congregation in the whole history of humanity that has found truth? It always happens to an individual. Then why waste your time in congregations? They are just a religious type of rotary clubs. And a rotary club is not so dangerous, because you know it is just a club. But your churches, your synagogues, your mosques, your temples are dangerous because they are pretending to you that they have the truth. You believe in it, that's all that is needed to be done. A man who believes in religions remains unaware of religio, and remains absolutely unconscious of all the religiousness that was his birthright. He lives and dies, but without splendor, without glory, without fulfillment.

Q: WHAT IS THE DIFFERENCE BETWEEN RIMU, RAJNEESH INTERNATIONAL MEDITATION UNIVERSITY, AND RA, RAJNEESH ACADEMY?*

A:* Let me say a few words before I answer your question, because without them the answer will not be complete. I would like to change the name Rajneesh Foundation International. Sheela and her fascist gang have contaminated the name. I would like it to be Rajneesh Friends International. It remains RFI.

RIMU and RA are two wings of RFI. RIMU is educational, intellectual, scholarly. Both are totally unique experiments because the degrees that you will get will not be of any use in the world. They are non-utilitarian. There is no university in the whole history which was non-utilitarian. They were all serving some utility, and the moment you serve some utility you are no more a master. You become a servant.

All educational systems of the world have been supportive of the status quo -- the state, the society, the church -- all that is the establishment. They were supporting the establishment. They were dependent on the establishment. They were preparing people how to serve the establishment to their best capacity. They were non-rebellious, they were all reactionary, anti-revolutionary.

RIMU and RA are both non-utilitarian. Their degrees won't help you to serve any purpose. They will serve you, but not anybody else. They will help you, but not the state, not the church, not the society. All those things have to be destroyed. They are the accumulated poison of centuries.

The function of RIMU is to deprogram you intellectually through therapies, through courses, through

meditations. The whole intention is to clean your mind completely of all that the establishment has forced upon you. You have to be unconditioned. All the degrees will not be given by any examination... I am against examination because an examination is not a criterion. It may be just a coincidence that you can answer five questions, but life is not five questions that you have answered. In fact, life never asks those questions that are being asked in the examinations. That's why you will be amazed that people who are tops in the universities get lost in the crowd and you cannot find them. Where are those gold medalists? Where have they gone? They should prove their mettle in life. In the university they were on the top, but what happens to these people when they enter life? Nobody asks the question because it is embarrassing. But I am very particular about raising questions which are embarrassing.

The people who were doing great in the universities prove phony in life for the simple reason that what they are being taught has nothing to do with life. Life has no examinations at all like the examinations they have passed. Life never asks questions like the questions they can answer. Life asks strange questions, and they don't know anything about those questions. Their textbooks don't know anything about those questions. Their teachers don't know anything about those questions.

It is a very strange phenomenon. Universities are supposed to prepare you, but they don't prepare you for life, for authentic existence. They prepare you for service to the church, to the state, to the culture, to the society, which are all fossils. They are not life.

You may have a gold medal from the university, but you don't know what love is. A gold medal will not help you to understand the real problems of life. In fact, your education has deceived you, and almost wasted the first third of your life, which is the most precious time when one can learn easily. One is fresh and capable of learning. They used that time and what they have taught to you is of no use.

When you become angry, can you find any answer from your education what to do about it? When you fall in love, has your university given you any clues, any idea what love is and what its implications are? -- That it is not just a bed of roses, that every rose is surrounded by thorns? Have they made you alert how to avoid the thorns? No, they don't prepare you for life. They prepare you to become a clerk, a stationmaster, a postmaster -- any stupid thing -- but they don't prepare you for real life.

You will be becoming a father, but you have no idea that there is an art to being a father, to receiving a new guest in the world. You are going to become a mother, and no university has bothered to teach you that just to produce a child is not enough. In fact, after producing the child, the real work starts.

So nobody knows how to become a mother, how to become a father, how to be a wife, how to be a husband. Life's real problems are simply ignored.

I was in constant trouble with my teachers, professors. Certainly, I was creating embarrassing situations for them. One of my professors used to teach English poetry. The very first day I asked him, "All this poetry is about love, how much love do you know? How many women have you loved? And is your wife aware of it?" He said, "What has that to do with this poetry?" I said, "It has everything to do with this poetry. Is your marriage a love marriage or an arranged marriage?" In India almost ninety-nine percent of all marriages are arranged. He said, "Of course it is an arranged marriage." So I said, "You have not fallen in love ever! Or do you think it can be arranged, that the astrologers and the palmists and the chart readers can manage to find the right woman for you, and you are bound to fall in love? Do you mean to say that?" He said, "You are strange. I have come here just to teach poetry, and you are raising strange questions." I said, "I am not raising strange questions. Next period I am coming here with your wife. I have talked to her. So either you be true and authentic, or next class you will have to face your wife, too, here in the class." He said, "My God, you have met my wife?" I said, "Already, because I do everything perfectly. Before asking you, I have asked your wife everything, and she has told me. She is far more sincere than you are. You please tell me how many women you have loved."

He said, "This is too difficult a question. Yes, one woman I used to love before my marriage." I said, "That is not true, because I have gathered every information about your love life." He said, "Who else have you met?" I said, "That woman that you are talking about. She lives just by your side. She is your neighbor. And you still love her; at least, that's what you say to her. If you want, I can bring both women, your wife and your mistress. If you won't want trouble-because this thing is going to end up in the court...." He said, "I had come just to teach you poetry." I said, "You can teach poetry, but first you have to be sincere, otherwise what is the value of your teaching? How can you say the truth? And you don't know any love. Neither do you love your wife, because she is not contented, nor do you love your mistress, because she is very angry that you have been promising all along that you would marry her and finally you married another woman. You have betrayed her.

"And what do you know about love? What is love? First we have to clarify definitions about things, then we can enter into the poetry."

The man simply disappeared. He resigned. He never came back, knowing that it was going to be difficult, impossible, and I may create trouble. He simply changed cities. But it was not his fault. Education avoids life.

RIMU is to teach you life itself in all its dimensionality: love, anger, hate, jealousy. It has to make you aware of all the possibilities and how to get rid of all that is going to create misery for you and those you love.

It is an experience to pass through RIMU. There will be no examinations, but your tutors, the professors in the university, will simply suggest to the vice-chancellor, to the chancellor, who should be given a certain kind of degree.

Those degrees are not of any use in any service, and we don't ask any recognition from any government or from any university, because we don't recognize them. We deny their authenticity. They are just slaves. They have sold themselves in the service of the establishment; we don't want their recognition. We don't want any recognition from any government, because all governments are corrupt. Unless the world is one and there is only one government, corruption is inevitable, and we don't want any recognition from any source of corruption.

RIMU is the only university which denies any recognition. Its degrees are not given for examinations, because examinations can only know your answers about a few questions. Its degrees are given to you by the teachers of the university, who watch you day in, day out, seeing changes in you, and when they feel some radical change has happened, it is on their recommendation that you will get the degree. And there will be no first class, no second class, no third class, because I don't want to create classes in any way. i am for a classless society. These degrees will all be honorary, because you have not passed any examination, you have been honored by the university. You have been recognized by the university, that you have passed a certain state of mind. It is an honor.

These degrees cannot be taken back. There is no way that you can lose your degree. There are M.M., Master's Degree; D.Phil.M., Doctor's degree; and D.Litt.M., the highest honorary degree. These three will be just on the recommendation of your teachers. And there will be a fourth degree, Ph.D.M., which will be given on a thesis written by you about meditation -- its psychology, its philosophy, its literature. That will not be given by the recommendations of teachers, but will be earned by you, by your thesis. That will be the only degree which will not be honorary. That will be your earnest labor. Of course, for that degree there will be three teachers. Unless all the three agree, you cannot have the degree.

I don't believe in a majority. I believe in unanimous decisions and I want to teach you to come to unanimous decisions about everything. Ordinarily, if two teachers are in favor and one is not, in any other university the degree will be given. But not in this university. All the three teachers have to agree. If they don't, then you have to write it again according to their recommendations.

That will become a literature on meditation. There is not much.

Perhaps I am the only one who has spoken on 112 methods of meditation. There is no other literature on those 112 meditations, and I have developed many new meditations which are not included among those. There is great need for literature on meditation from different angles, because there are meditations which you can do while doing anything. It is just an inner process. There are meditations which need specific times. There are meditations which you can do only while making love. There are meditations which need a certain kind of a structure. So much possibility is there for writing theses on meditations.

Narendra Bodhisattva, one of our sannyasins, has an M.A. in psychology. Because he has been connected with me for so long, from his very childhood, he wanted to write his doctoral thesis on the psychology of meditation. But no university was ready to accept the subject. "Where are we going to find the guide for you? Then the examiners for you? There are no professors in the university who can claim that they are guides of meditation, and who will be examiners of your thesis? And on what grounds will they examine it? Because that is going to be the first thesis on meditation." Strange. For ten thousand years the world has been meditating, talking about meditation, and nobody has even written a thesis. So I have a separate section, Ph.D., which will be only for doctoral theses.

The university's work is more intellectual, more theoretical, more scholarly. The Academy is something higher than the university. Both are wings of Rajneesh Friends International. RIMU is intellectual, academic, scholarly. RA is more experiential, more existential. It is really the mystery school I have been talking about.

It is the Academy which will initiate people into sannyas, which will help people to go into their past lives -- existentially, not intellectually. It will guide people for meditation, not to he head but to the heart.

It will also give titles. They will not be called degrees, they will be titles: SIDDHA , ARIHANTA , ACHARYA . These titles can be withdrawn any moment. It depends; if you fall from your experience you lose your title. The degrees you don't lose; they are merely intellectual. But when you enter into experience, you can fall back; you can become afraid, you can stop moving ahead. So these titles are not to make you clergymen, which is an ugly word.

Two small children were discussing how many types of human beings there are. One was saying two, the other was saying three. The child who was saying two said, "You seem to be crazy. Three? I have never heard, I have never seen the third type!" He said, "You see the third type every day, but you don't understand. Man, woman, clergyman. That is a totally separate category. It is neither man nor woman. It is a very strange category."

We don't have any clergymen. It is not a religion, so these titles are not to make priests, these titles are simply indicating your states. A Siddha is one who has experienced deep meditation-just one step more and he will become enlightened. But then that one step is the most difficult, because even without becoming enlightened, one feels so blissful in this deep meditative state that one cannot imagine there can be more. This is the difficulty. One cannot conceive that there is any possibility of any more bliss, so what is the point of going anywhere? Now sit down and rest.

Siddha is a special category, because he never speaks. He never says what he has attained. He keeps it to himself. He cannot find any words to convey, he cannot find any people to convey, he is not articulate. He is a tremendously beautiful person, but just like a statue. He does not share. He dos not know how to share. That is a different quality.

If you know how to share, then when you come to this moment you will know how to share this experience, too. But if you have never shared anything, then this experience is so great that one feels simply dumb, as if everything has stopped -- time, breathing, heartbeat.

We give a separate name to Siddha, because he is as capable as others, but he is not articulate. Only eighty-four Siddhas are known in the whole history. There may have been thousands. Why were these eighty-four known? Because they happened to be disciples of some enlightened person who declared them as Siddhas. Otherwise they would have died unknown. Many have died unknown. They have never written anything, there is no writing of any Siddha. They have not created anything, but they are as valuable as anyone else.

The second category is Arihanta. He is also in the same state as Siddha -- just one step more -- but he is articulate. In fact, he is too articulate, just the opposite of Siddha. He is so articulate that he completely forgets that his journey is not yet complete. He becomes interested in teaching, in propagating, in writing. He is so overflowing with experience that he wants to share it, and in this sharing he forgets that one step is still to be taken. So these are the two polarities, the Siddha and the Arihanta.

The third category is the Acharya, which is a very balanced category between the two. He knows how to be silent and he knows how to be expressive. He is the most important of the three, although all are in the same state. But he is the only one who is aware that his journey is not complete, that he has yet to go a little more. So he continues going in. He speaks, he explains, he shares, he remains silent. Whatever the situation demands, he does it. He is capable of being a Siddha, he is capable of being an Arihanta, and he is capable of one thing more: because of his balanced attitude, he is aware that there is still a little gap before he becomes enlightened.

These three titles you can lose, because none of the three is yet enlightened.

The Academy's purpose is initiation into sannyas, then initiation into different mysteries of life -- meditation, reincarnation -- making people clear where they are, and also making them clear that there is still some journey left. What you have attained is great, but it is not the end. Even something greater is waiting for you.

So the function of the Academy is religio: intuitive, spiritual. And the function of the University is intellectual, academic. Both are needed, because humanity is incapable of understanding anything from heart to heart. First it needs its intellect to be convinced. The University will be doing that function. And once the intellect is convinced, the function of the Academy starts. It is a higher function. Now the person is no more interested in intellectual questions. He really wants to experience.

The Academy has another section: MAHASATTVAS , SAMBUDDHAS , BODHISATTVAS . Their number is fixed, and each group will have a fixed number. That is part of the Academy's secret work.

Mahasattvas are bound to become enlightened before I leave my body, but there is one condition -- they should be in the Buddhafield. On their own they may be able, they may not be able; there is no guarantee. Bodhisattvas, if they remain in the Buddhafield, are certain to become enlightened before their death; but if they leave the Buddhafield they cannot become enlightened. It is almost impossible. Mahasattvas perhaps may become enlightened even outside the Buddhafield, but it is only a probability. About Bodhisattvas it is a certainty that they cannot become enlightened outside the Buddhafield. All Sambuddhas are almost enlightened; but remember the word ALMOST . They can become enlightened any day, Buddhafield or no Buddhafield. They are so close to enlightenment that it will be a strange thing if they don't become enlightened. It is just within their reach. They have almost arrived, they have just to know on the door and enter.

So that is part of the Academy. People from these three groups can be on some post, president of RFI or president of the commune or other corporations, but while they are functioning on any post they cannot be part of the group. The moment they resign from their post, they will be part of the group. Otherwise, their seat will remain empty. This is to avoid the conflict of interest. When I am not here these groups will be decisive on every important issue, anybody on a post should not be part of the group. They can be on the post, but they lose their membership for as long as they are on the post.

And any conclusion arrived at should be unanimous. The most important conclusion will be of Sambuddhas. The second in importance will be of Mahasattvas. Third in importance will be of Bodhisattvas. They all three can meet together, but then too, they have to come to a unanimous conclusion. I don't want any party politics in the commune, ever!!

Q: YOU HAVE SAID THAT YOUR SANNYASINS' HEARTS BEAT IN THE SAME TUNE AS YOUR HEART IS BEATING. CAN YOU TALK TO US MORE ABOUT THIS PHENOMENON? HOW DOES A DISCIPLE MOVE FROM THE HEAD TO THE HEART? IS IT THAT SOMETIMES A DISCIPLE IS IN TUNE WITH YOU AND SOMETIMES NOT? AND, IF SO, WHAT MAKES A DISCIPLE MOVE AWAY FROM YOU, AND WHAT HELPS A DISCIPLE TO COME BACK?*

A:* It's a little difficult to understand. Things of the heart are always difficult to understand. There are a few disciples who are, day in, day out, in a deep harmony with me. There is no gap. In fact, only they deserve to be called friends.

Here I would like to say something which I have been keeping a secret my whole life:

One beautiful morning, Gautam Buddha had gone for a walk with his caretaker, disciple, Ananda. It was fall time; the trees were getting almost naked and all the leaves were on the path. The wind was fluttering the trees, and the leaves were making beautiful sounds. Walking on those leaves, Buddha was immensely happy... the music of the dry leaves.

He took a few leaves in his hand. Ananda asked him, "Bhagwan, I have always been thinking to ask one thing, but privacy is so difficult. You are always surrounded by people. Today you are alone in this forest, and I cannot resist the temptation. I want to ask you: Have you said everything to us, or have you kept some secrets? Buddha said, "Do you see the leaves in my hand? And do you see the leaves all over the forest?" Ananda said, "Yes, I do see, but I don't understand that that is the answer." Buddha said, "You will understand. I have said only this much, and I have kept secret all these leaves that are in the whole forest."

My situation is just different. I have said the whole forest; only one thing I have kept secret, just one leaf. Buddha declared before his death that he would be coming again after twenty-five centuries, and that his name would be Maitreya. Maitreya means the friend. Buddhas don't come back; no enlightened person ever comes back, so it is just a way of saying....

What he was saying is of tremendous importance. It has nothing to do with his coming back; he cannot come back. What he meant was that the ancient relationship between the Master and the disciple would become irrelevant in twenty-five centuries. It was his clarity of perception -- he was not predicting anything -- just his clarity to see that as things are changing, as they have changed in the past and as they go on changing, it would take at least twenty-five centuries for the Master and disciple relationship to become out of date. Then the enlightened Master will be only the friend .

I had always wanted not to be a Master to anybody. But people want a Master, they want to be disciples; hence, I played the role. It is time that I should say to you that now many of you are ready to accept me as the friend. Those who are in tune with me continuously, without any break, are the only real friends.

There are people who are sometimes in tune with me and sometimes not in tune with me. You are asking why it happens. The reason is -- perhaps you may be surprised to know -- sometimes they are in tune with me because I am in tune with them, because whatever I am saying is in accordance with them. They feel, "This is perfectly right." They are not in tune with me. On the contrary, they feel they are in tune with me only because I am fulfilling some of their ideas, some of their expectations. That is illusion.

Once you are really in tune with me, you cannot fall out of it. But if somebody falls out of it, that simply means that I have said something, I have done something, which is not in accordance with you. You remain the judge. You have not dropped judgment. Your ego is still there.

I used to go for a walk every day with one of my professors. One day when we were coming back, another professor met us on the way. He was going for a walk; we were returning. He knew me but he did not know my professor. My professor was very new, he had just joined the department two, three days before. So he asked me, "Do you come here every day?" I said, "Yes, I come every day. And for three days my professor has also been coming with me." My professor looked annoyed. I asked him, "What is the matter? You look angry." He said, "Certainly. You come with me, and you said that I come with you." I said, "That's really right. How can a professor come with a student? It is always the student who comes with the professor. So forgive me. But this simply shows that you are an idiot; and from tomorrow you are not going to come with me."

People are strange. I had been there for two years. He had been there only for three days, but he wanted to hear that I was coming with him. Just the ego wants fulfillment everywhere. So it happens that when you feel that I am saying something which fulfills your expectations, you are with me, your heart is beating with me, you are in tune with me. No. Please forgive me for being straightforward -- only I am with you. Soon something happens -- I say something, I do something -- and your heart is no longer beating with me.

So remember one thing: when you are with me, then it is a continuum, without any gap. What I say, what I do, does not matter, because you are not a judge. You love me the way I am. I don't judge you. I love you the way you are. And if it changes, then remember it is a judgment, and rather than going with me, you are trying to drag me with you. And that is not very loving.

I can come with you, but you are in darkness and you will lead me in darkness. I have no trouble in coming with you. You cannot destroy my light; I can destroy your darkness.

I cannot lose anything by coming with you. You will have to lose many things by coming with me. And when you love someone, you are ready to lose anything, everything, even yourself. The moment you are ready to lose yourself, the friendship is complete. And then there is great beauty.

It is exactly twenty-five centuries after Buddha's death that I am changing the name of the Foundation so that it becomes Rajneesh Friends International. It is not only just a change of the name. It is going to change the very flavor of our whole movement. And you have to rise up so that what I want the movement to become, it becomes. So that the dream is realized.

Don't let me down. Okay?

The Last Testament, Vol 3

Chapter #24
Chapter title: None

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Interview with Jeff McMullen, 60 Minutes Australia TV; and Ma Yoga Pratima

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QUESTION: YOU WERE RIGHT ABOUT ONE THING, BHAGWAN. I DID COME BACK. ONE EARLY PROPHECY THAT WAS CORRECT. BHAGWAN, AS YOU ARE THE WORLD'S GREATEST SHOWMAN, MAYBE YOU WOULD LIKE TO ASSIST US IN PROMOTING THIS PERFORMANCE FOR AUSTRALIA WITH A LITTLE NATIONAL GREETING TO AUSTRALIANS. WHAT WE SAY IS, "GOODAY MATE! IT'S GOOD TO BE BACK ON SO MINUTES!"*

BHAGWAN:* Just start. I am twenty-four hours ready for any show.

Q: YOU TOLD ME THAT YOU LOVE SHEELA, AND SHEELA SAID YOU WERE THE MAN OF HER EYES. SO IS THIS THE END OF A GREAT LOVE AFFAIR NOW?*

A:* Love affair never ends. It can turn into a hate affair. From my side, never, but from her side it has become a hate affair.

Q: IT DOES SOUND TO ME IT HAS TURNED TO A HATE AFFAIR FROM SHEELA.*

A:* Yes. From her side it has turned. She did not prove to be a woman, she proved to be a perfect bitch.

Q: WOULD YOU LIKE TO HAVE A LOOK AT WHAT SHE HAS TO SAY TO YOU?*

A:* I know her mind. I can see, but I can say without knowing....

Recording of Sheela's voice: It's time that you let people know who you are, the way I have come to know you, which is that on one hand you're a genius and a beautiful man, and on the other hand you really exploit people by using their human frailty and emotions.

A:* She is drugged. She is on hard drugs. It is true, I exploit people. I exploit them because that is the only way to wake them up. Exploitation is not necessarily evil. I exploit their stupidity, their idiotness. I exploit their conditionings, I simply want them to be utterly nude, naked, as they were born. So it is perfectly true. And I am a genius in exploitation, but that exploitation turns out to be finally the transformation of man. About that transformation she cannot understand even the ABC.

Q: WE ARE ONLY GOING TO INFLICT ONE MORE BIT OF SHEELA TAPE ON YOU. WHAT WILL YOU DO IF SHEELA TURNS UP? WHAT WOULD YOU SAY TO HER IF YOU MEET AGAIN?*

A:* I will accept her. I love her. I love bitches, many of them. If she comes back, she will be welcome. But she will not have any power any more, because she has misused it.

Q: WILL SHE ASK YOUR FORGIVENESS?*

A:* No there is no question, because I am not angry. It is her problem to forgive herself by doing

something to help this community which she has betrayed. I am simply out of it. If I was angry I could have forgiven her, but I never became angry. I simply accept people as they are. She was the type, she proved it. She killed her first husband by depriving him of oxygen, and he was a block*. She killed him for this other man, and then she came for some work to America and fell in love with another man. She does not know what love means.

Q: SHE SAYS IN THIS SECOND TAPE THAT IT WAS YOU WHO FORGOT HOW TO LOVE, THAT YOU ROBBED HER OF HER DIGNITY.*

A:* I will say about that...

Recording of Sheela's interviewer's voice:* He might be watching. He says that it you ever meet again, you will throw yourself at his feet and beg for mercy.

Recording of Sheela's voice:* Would he wish. That's his dream again. Not true, Bhagwan. No. One thing I have is my dignity, and that was a problem for you, you know it too.

A:* She has no dignity. All dignity that she thinks she has was given by me. She was just a hotel waitress, and I made her almost a queen. And now she is just a criminal, and will be soon behind the bars. What dignity she is talking about? And a person who kills the husband for a lover, and then within weeks married another man, destroying the lover and his heart, and now she has married third man without even divorcing the second. The second man is American. She married him because it was useful, convenient, now he is no more useful. Now she needs a Swiss husband, so she has married a Swiss husband without even bothering to divorce the American. This is love!

Q: SHE DOES HAVE AN APPETITE.*

A:* Hmmm?

Q: SHE DOES HAVE AN APPETITE.*

A:* Just the appetite of a bitch, not of a woman.
(Conversation between interviewer and cameraman)
And she has done every crime that a human being can do. She has done arson, she burned the Planning Office of Wasco County. We have the witnesses. The police has all the evidences, all the testimonies. She taped all the telephones going out of the commune, which is against human freedom, human privacy. She has taped almost all the houses in the commune, even my room was bugged.

Q: YOU HAD NEVER APPROVED THAT? ANY OF THAT BUGGING?*

A:* I will approve bugging in my room!

Q: NOT YOUR ROOM, NO.*

A:* She has bugged the whole hotel, one forty-five* rooms. I would have never come to know about it. She herself made it clear to me, because I was talking to my physician one evening and tomorrow morning she came and she said she has a dream, and in the dream she saw me talking with the physician. Am I not feeling well? I said, "Sheela, I don't think you have any intuitive powers." She said, "Not only I have dreamt

it. Savita, Vidya, all have dreamt the same dream." I said, "You don't know even about dreaming. Three persons dreaming the same dream have never been heard in the whole history. So don't be stupid. Simply tell me that this room is bugged. And I had specifically talked to the physician so that I can catch hold of you." She simply denied that, "No, I have not bugged any place, not this room, not any other room." And that was the last time I saw her. Again she never dared to come before me. For three months more she was here, but continuously going to Europe, to Australia, to Singapore, to Holland, somehow avoiding facing me. Even on the last day she did not come to see me.

Q: THE FBI SAYS THIS PLACE WAS BUGGED WORSE THAN THE CIA. WHAT WAS THE REASON FOR THAT?*

A:* Certainly, because we have better engineers, better electronics experts, better electricians. And she used them. And she used them in my name. They all have confessed with tears in their eyes, because she used them that, "It is for Bhagwan's protection." So they did everything. I was in silence for three and a half years, and in isolation. That gave her an opportunity. So much power, so much money, so many people with whom she could tell to do anything in my name, and she was my only connection with the people, so I will know only what she wanted me to know, and the people will know only what she wanted them to know. She used the opportunity.

As I started becoming aware that my place is bugged, then I became aware that few people, particularly my physician, my caretaker, my dentist, had been poisoned. When it became a certain proof that my physician has been poisoned four times, then I said, "It is time that I should come out of my isolation, out of my silence." And the moment I came out of my silence, the whole commune was rejoicing and dancing except Sheela, because my coming out of silence means her power is finished.

Q: AND WHAT WILL YOU TESTIFY ABOUT SHEELA WHEN YOU APPEAR BEFORE THE FEDERAL GRAND JURY?*

A:* I am not a eyewitness for anything, because I was in isolation and silence. Whatever I can say is just hearsay, whatever I heard from my caretaker, from my physician, from my dentist. These were the three people who were able to approach me. So all that I have heard is hearsay. But when I started speaking I called a press conference and exposed everything that I have heard, and invited the police and the federal agencies to investigate. And now whatever I have said, they have found proofs for everything.

Q: BUT AREN'T YOU GOING TO HAVE QUITE A HARD TIME CONVINCING THOSE AUTHORITIES THAT AS AN ENLIGHTENED MAN YOU DIDN'T KNOW THIS WAS HAPPENING?*

A:* There is no reason for an enlightened man to know these things, that they are happening. It is not part of enlightenment. People have strange ideas about enlightenment. Enlightenment simply means I know myself. It does not mean that I know that my room is bugged. Enlightenment and bugging has no relationship.

Q: SO YOU DIDN'T KNOW SHEELA, EVEN THOUGH YOU HAVE KNOWN HER SINCE SHE WAS NINETEEN?*

A:* I started slowly, as I started hearing the stories. Something was wrong. And when she disappeared and started moving into other communes in the world and became afraid facing me because I will ask about things, how it happened, how the Planning Office in the Wasco County was burned, who burned it, how Dalles reservoir was poisoned -- to kill the whole city.

Q: ARE YOU SAYING SHE TRIED TO KILL A WHOLE CITY?*

A:* Yes. She killed a man here. She has brought three thousand street people. To me she said, "This is just a humanitarian gesture. We have..."

Q: HOW DID SHE DRUG THEM?*

A:* She imported certain drug Haldol.

Q: THAT'S A TRANQUILIZER?*

A:* Yes. Drums of Halcode*. And with every food -- tea, coffee, everything -- they were drugged, for twenty-one days, so they became almost like robots. The whole idea was that they will now do whatever she wants them to do. They will vote for her. One man was overdosed and died. She simply threw her body out of Rancho Rajneesh, without any feelings. As these stories started slowly coming to me -- because it was difficult for people to reach me, I had prevented them not to reach me, otherwise what is the point of being silent? I was not reading newspapers, I was not seeing television, I was not reading books, I was simply relaxing into my silence...

Q: HAVE YOU TOLD THE POLICE?*

A: ... and for everything that I have said I am not a eyewitness. But there are eyewitnesses for everything. They drugged another street person, thinking that he is an informer. Gave him a good beating whole night, so much that he became unconscious. Then drugged him so that for three days he remained unconscious, and just left him unconscious in Portland. Now we have found the doctor who did all this under Sheela's direction, and we have informed the police just yesterday.

But bureaucracy is so stupid. Yesterday we have informed; they have not turned up yet, and the woman doctor is trying to escape to Germany to meet with Sheela's group. And we have informed that, that she is trying to escape. We don't want to take law in our own hands. It is your duty to catch her. They have not turned.

Now I had to inform the FBI that if state government is not taking any step, then to let her go to Germany -- and she is German, she will not return back -- then it seems you want to protect the criminals. And that is my assumption, that they want to protect the criminals, and all the criminals have escaped. Twenty criminals have escaped with Sheela.

Those few who have remained -- for example, this doctor was not suspecting that she will be caught. But from the pharmacy those drugs are missing. From the record those drugs are missing, and they are in her name. Where those drugs have gone finally she had to confess. Now we are giving criminals to them, and they are not even ready to catch hold of them. Their idea is to protect the criminals and to destroy the commune, so that they can catch hold of the innocent people.

Q: BHAGWAN, IT'S FUNNY THAT YOU MENTION DRUGS, BECAUSE SHEELA SAYS THAT MOST OF THE TIME YOU'RE HIGH AS A KITE. SHE SAYS YOU LIVE LIKE A ROCK 'N' ROLL STAR BEHIND THOSE CLOSED DOORS, THAT IT'S SEX AND DRUGS AND ROCK 'N' ROLL. THAT'S SHEELA'S PORTRAIT OF YOU AT HOME.*

A:* Sheela seems to be really getting insane. I have never made love to her, that much is certain. Perhaps that is the jealousy. She always wanted, but I have made it a point: Never make love to a secretary. And I have kept that rule.

Q: THAT'S A RECORD A LOT OF OTHER BOSSES WOULD BE PROUD OF.*

A:* Yes. So she seems to be jealous. I love women, I love everything beautiful. I am not an ascetic. I am against celibacy. It is celibacy that has driven the whole humanity into all kinds of perversions. I am not a monk. I am a natural human being, and I want to live as naturally as possible, not going against nature in any way.

Q: SHEELA SAYS, BHAGWAN, THAT YOU ARE NOT INTERESTED IN THE NATURAL STATE, THAT IN FACT YOU LIVE IN A VERY UNREAL WORLD FULL OF DRUGS?*

A:* For her it may seem unreal. For me it is the reality. And can you see in my eyes that they are drugged? Are you...?

Q: AN HONEST ANSWER?*

A:* Yes.

Q: I OFTEN WONDERED WHAT WAS IN YOUR EYES.*

A:* Yes, in my eyes there is something, but it is not drugs. It can drug you!

Q: NOT MY BAG, NOT MY BAG. YOU HAVEN'T GIVEN ME AN ANSWER, THOUGH. I MEAN, I SAID LIKE A ROCK 'N' ROLL STAR. A ROCK 'N' ROLL STAR REACHES FOR ANY DRUG HE CAN GET HIS HANDS ON TO GET HIGH.*

A:* There is no way for me. I remain in my room. I never go out of the room. I never go to the pharmacy, I never go to the commune, I never go out of the commune. Unless you believe me, like Jesus, I am turning water into wine, water into LSD, then it is a different matter. Otherwise, from where are those drugs are going to come to me? She was the only one coming to me. Was she bringing all those drugs to me?

Q: WELL, SPEAKING OF MIRACLES, SHEELA TELLS ME THAT SHE IS GOING TO BUY A HOTEL IN THE BLACK FOREST FOR FOUR AND A HALF MILLION DOLLARS. WHERE IS SHE GOING TO GET THAT MONEY FROM?*

A:* She has stolen money from the commune.

Q: A LOT OF MONEY?*

A:* Forty-three million dollars.

Q: THAT'S A LOT OF MONEY.*

A:* Not lots.

Q: NOT WHEN YOU HAVE NINETY-ONE ROLLS ROYCES.*

A:* Nothing much. If I had forty-five... forty-three million, just in one day I will spend it. It is not a lot.

Q: YOU DO LOVE THE RICH, BHAGWAN.*

A:* Certainly!

Q: ARE THE RICH AS EASY, ARE THE RICH AS GULLIBLE? DO THEY HAND OVER THEIR, ALL OF THEIR, POSSESSIONS TO YOU AS EASILY AS THE POOR?*

A:* I am a poor man. I don't possess anything. Those Rolls Royces are not my possessions. They belong to the commune. Everything that I use is loaned by the commune to me. I am the poorest man on the earth. Just me people love me and want me to live like an emperor, and I live like an emperor. But I know I am poor as far as things are concerned. But as far as my being is concerned, I am the richest man that has ever been on the earth.

And the rich people you are asking about are more capable of understanding me than the poor people, for the simple reason that a poor person, uneducated, illiterate, hungry, starving -- an Ethiopian -- will not be able to understand Mozart's music, will not be able to understand Van Gogh's paintings. He is not in a state where Mozart's music or Van Gogh's paintings or Nijinsky's dances can be understood. For that you need a certain culture, a certain sophistication, a certain well being, a certain standard of life, a certain education. And having all the things of the world, still feeling unsatisfied.

That is the basic point to understand.

Q: WELL, THAT IS YOUR BASIC PRODUCT, ISN'T IT? IN SHEELA'S WORD, IT WAS AN INTANGIBLE PRODUCT THAT YOU ARE SELLING: ENLIGHTENMENT. BUT SHE SAYS THAT REALLY WAS, IN HER PHRASE, A CON.*

A:* Anybody who cannot experience it, it will look like a con. But look around my people and you will not find more rejoicing people anywhere, more happy, more loving, more gentle than anywhere. And they are yet only on the way.

Q: REJOICING EVEN AS THEY HAND OVER THEIR MILLIONS?*

A:* Yes. Still rejoicing.

Q: IS THAT ENLIGHTENMENT?*

A:* My enlightenment has nothing to do with it.

Q: IT'S ENRICHMENT.*

A:* I am enlightened thirty years. And anybody who is discontented is bound to find some way to find contentment. I sell contentment. I sell enlightenment. Sheela could not get it, because she has a very

third-rate mind. I have never heard any bitch becoming enlightened. (Long pause)

Let me make the point clear. All the religions of the world have taught poverty. Naturally, the world is poor. They have raised poverty into something spiritual, which is sheer nonsense. Poverty is the source of all crimes. It is not spiritual. I am the first man in that sense who is against poverty and against its being declared spiritual. I want to destroy poverty, and it can be destroyed only if wealth is respected.

And wealth can be created, but it should be given the same respect as a painting, as a poetry, as a dance, as music. Everybody is not Henry Ford, just like as everybody is not a Picasso. The wealthy man has also a genius, and I want the world to be so wealthy that there is no need for communism; the wealth is so much available that there is no need to distribute it and no need to hoard it. Capitalism at its highest peak is bound to flower into a new type of communism, which will not be enforced. There will be no dictatorship of the proletariat.

Q: YOUR EMPRESS, SHEELA, SEEMS TO ADMIT RATHER BRAZENLY THAT SHE PRESIDED OVER A CONFIDENCE TRICK, THAT PEOPLE HANDED OVER THEIR MONEY THINKING THEY WERE GETTING ENLIGHTENMENT, BUT IN FACT, SHE SAYS, YOU WERE NOT TERRIBLY INTERESTED EVEN IN ENLIGHTENMENT. SHE PAINTS A PICTURE OF YOU AS A SPOILED BHAGWAN.*

A:* She simply is trying to hide all her crimes. You can ask my people whether I am interested in their enlightenment or not. I was interested in their enlightenment till she was my secretary. And just within a week, when she escaped like a criminal from here, I am no more interested in people's enlightenment. You should ask the people. Who she is? What she knows about enlightenment?

Q: SOME OF YOUR PEOPLE NOW SEEM CONFUSED AS TO WHAT'S HAPPENING. I MEAN, IS THIS ...*

A:* For a few days there will be confusion. That is natural. But after few days that will be gone and there will be more fresh air. It is already felt, that we are getting rid of a fascist regime that she had created here.

Q: AND WHAT WILL HAPPEN TO THE RAJNEESHEES IN AUSTRALIA AND AROUND THE WORLD?*

A:* I have withdrawn... Rajneeshism is dead. There is no religion like that, and there are no Rajneeshees. They are individual seekers. They love me. They are my friends, not my followers. Even I have changed the name of Rajneesh Foundation International. Now it will be Rajneesh Friends International.

I don't want anybody to follow me. I simply want to share my experience if they are ready to open up. It is up to them. I don't want to impose any belief. I don't ask their faith. My teaching is based on doubt and skepticism. And for three and a half years she was telling my people, that "You have to surrender and you have to believe." She completely spoiled, so I am cleaning the house: spring cleaning. Completely, whatever she has done, I have to undo it.

Q: THEN YOU PROBABLY WON'T LIKE WHAT SHE SAYS ABOUT THE END OF RAJNEESHPURAM. SHE SAYS IN FACT THAT YOU PLAN TO SIT IN THAT CHAIR AND TAKE A VERY LONG RIDE, NOT IN A ROLLS ROYCE, BUT TO TAKE YOUR LIFE.*

A:* She is just going more and more insane before she goes to imprisonment. You just wait. Either she will kill herself out of the very burden of all the crimes that she has done or she will have to suffer her whole life in imprisonment. Just for one bugging, five years imprisonment, and she has done so much

bugging that one thousand years will not be enough. So now whatsoever she is saying is simply nonsense and meaningless, and if she has guts she should come back here. And she should face me directly rather than hiding there and telling anything that comes to her mind. Fictions won't help.

Q: BHAGWAN, YOU ASK PEOPLE TO BE SKEPTICAL. HOW DO WE KNOW THAT YOU AREN'T IN CAHOOTS WITH SHEELA? HOW DO I KNOW THAT SOME MONTHS FROM NOW YOU WON'T BE SITTING IN A HOT TUB IN SHEELA'S CHALET IN THE BLACK FOREST?*

A:* Try to find out! Be skeptical!

Q: YOU GO BACK A LONG WAY, YOU TWO. HOW DO WE KNOW IT'S STILL NOT PART OF THE PERFORMANCE?*

A:* You have to find out. If I say anything, you will be skeptical of it. Yes, I was sitting. Now be skeptical. Now doubt it!

Q: DO YOU PLAN TO SEE SHEELA AGAIN?*

A:* I never plan anything. I never bother about Sheela or anybody. All I am concerned is that she should have courage enough to say the truth rather that creating a smoke of lies and hiding whatever she has been doing for three and a half years. She tried to kill three persons. Eyewitnesses are there who saw the person injecting my physician in a public meeting, in my morning discourse. And my physician immediately pulled his robe and showed to people: blood coming out, and the point of the needle.

(Conversation between interviewer and cameraman)

Q: DO YOU THINK, BHAGWAN, THAT THE GRAND JURY PROCESS HERE, GIVEN THE PRESSURE THAT HAS BEEN ON YOUR COMMUNITY, DO YOU THINK THAT THE GRAND JURY PROCESS WILL LAY CHARGES AGAINST SHEELA AND THE OTHERS? EXTRADITE THEM FROM SOUTHERN GERMANY?*

A:* They have to, because every fact is against Sheela and her company. There is not a single fact against the commune. The commune has not done anything wrong, just a company of twenty people. And we have provided all the testimonies. When Sheela left, in her room books on poison, books on how to murder people, books on snakes, poisonous spiders ...

Q: PRETTY FANTASTIC STUFF, ISN'T IT?*

A:*... And my physician is not just an ordinary M.D. He is one of the most intelligent medical experts, and the youngest Fellow ever who has been accepted as a member of the Royal Society of Physicians in England. Very brilliant, a genius. He was four times poisoned, and all times he said it is a certain poison which is undetectable. He named the poison, but there is no way to detect it. Other doctors said, "What we can do? Because in the blood you cannot find it, there is no sickness that you can find it. There are no symptoms."

When Sheela left, in her room the books on the poison -- that very poison is underlined. Only that one poison is underlined with the description that it is undetectable. So you can give it to anybody, there is no problem of being detected. And that poison she had given to the attorney of Jefferson County, to one of the judges of Wasco County, three of my sannyasins.

This... In her room, when the new president and my secretary, Hasya, moved, they found a underground room which nobody was aware of, with a tunnel going out. The house is fenced all around, the tunnel goes out of the fence. Even if the police is surrounding the house, it will be inside the wirings, the tunnel goes out of the wirings, reaches exactly to the airport. An airplane can wait there and you can immediately escape.

Q: WHAT DID SHE WANT TO ESCAPE FROM? WHY DO YOU THINK SHE WAS PARANOID?*

A:* Doing all those things will make anybody paranoid. If you kill people, if you poison people.... They were making small lab in which they were culturing virus for AIDS, for other diseases. Sheela has one of the persons with her, a medical expert. The idea was that anybody who is antagonistic, does not want to do anything according to them, can be made sick, can be made an AIDS victim. And what she did: two persons who had disobeyed, their blood was sent for testing and it came with positive AIDS, so they have to be removed into isolation, away from the commune.

When she left, their blood was sent again. It was negative! So it seems she has two persons with her which are homosexuals: Dipo, the person who she is married now, and Anubhavo. Both are homosexuals and both may be having AIDS. So the blood was changed. Because these two persons while they were here remained separate, isolated. They never allowed anybody even for cleaning the room. They ate in paper plates. All that shows that something was wrong with them. And their blood was sent. They were saved from AIDS and these two innocent persons were unnecessarily harassed.

Perhaps she was thinking to culture more AIDS virus and spread in the whole commune. Her whole desire was, as if without her the commune cannot live. She is absolutely wrong. The commune is far better than when she was here. The commune is far more happier, far more freer, as if a great bondage has disappeared from people's minds. And nobody is afraid of anybody.

Q: DO YOU HAVE ANY WORRIES ON YOUR MIND?*

A:* No, I don't have any mind and I don't have any worries.

Q: HAVE YOU EVER HAD A VISION, THEN OF BEING LED IN HANDCUFFS TO JAIL YOURSELF?*

A:* I... It was not a vision. It was a challenge, challenge to the American government, that "If you have guts, then arrest me with handcuffs, so with my handcuffs I can show to the whole world that America is not a democracy but a hypocrisy." A man who was in isolation and in silence, who was not coming out of his room, has burnt the Wasco County -- two hours journey from here -- has killed people, has poisoned people, has done all kinds of crime.

It was simply a challenge to the American government. I want them to understand that fight with me is not going to be easy. It is not a small question. I will fight for the Constitution of America, because I respect it more than Holy Bible. Holy Bible is just rotten, but the Constitution of America has some hope for humanity, some values. And I will fight for it against the American politicians.

Q: WHERE WILL YOU GO? IF YOU ARE WASHED UP IN AMERICA, WHERE WILL YOU GO?*

A:* I don't go anywhere. All the Americans are foreigners except red Indians. If I need a green card, they all need green cards from red Indians. They are invaders; I am not a invader. I have to fight in the Supreme Court, and tell to the Supreme Court, that "If you respect your own constitution, then the government should be handed over to the red Indians and all Americans either should go to their own countries or they should apply for green cards."

Q: BHAGWAN, YOU WERE CERTAINLY RIGHT ABOUT ONE PROPHECY, THAT WE WOULD BE SITTING TOGETHER. YOU SAID I'D BE BACK. WILL YOU STILL BE HERE A YEAR FROM NOW?*

A:* Yes. I will be here, and you will be coming again.

Q: SEE YOU THEN.*

A:* Okay.

Q: THANK YOU.*

A:* Great.

Q: THANK YOU VERY MUCH. TO BE CONTINUED. IT REMINDS ME OF GURDJIEFF'S TITLE MEETINGS WITH REMARKABLE MEN. SOMEWHERE DOWN THE ROAD I'M SURE WE'LL MEET AGAIN.*

A:* Come on again.

Q: THANK YOU.*

PRATIMA: BHAGWAN, WHAT IS OBJECTIVE ART? IS CREATIVITY SOMEHOW RELATED WITH MEDITATION?*

BHAGWAN:* Art can be divided into two parts. Ninety-nine percent of art is subjective art. Only one percent is objective art. The ninety-nine percent subjective art has no relationship with meditation. Only one percent objective art is based on meditation. The subjective art means you are pouring down your subjectivity on the canvas, your dreams, your imaginations, your fantasies, your dreams. It is a projection of your psychology in the same way it will be in poetry, in music, in all dimensions of creativity. You are not concerned with the person who is going to see your painting. You are not concerned what will happen to him when he sees your painting; that is not your concern at all. Your art is simply a kind of vomiting. It will help you, just the way vomiting helps. It takes the nausea off, it makes you cleaner, makes you feel healthier. But you have not considered what is going to happen to the person who is going to see your vomit. He will become nauseous. He may start feeling sick.

Look at the paintings of Picasso. He is a great painter, but just a subjective artist. Looking at his paintings, you will start feeling sick, dizzy, something going berserk in your mind. You cannot go on looking at Picasso's painting long enough. You would like to get away, because the painting has not come from a silent being. It has come from a chaos. It is a by product of a nightmare. But ninety-nine percent art belongs to that category.

Objective art is just the opposite. The man has nothing to throw, he is utterly empty, absolutely clean. Out of this silence, out of this emptiness, arises love, compassion, and out of this silence a possibility for creativity. This silence, this love, this compassion, these are the qualities of meditation.

Meditation brings you to your very center, and your center is not only your center, it is the center of the whole existence. Only on the periphery we are different. As we start moving towards the center, we are one. We are part of eternity, a tremendously luminous experience of ecstasy which is beyond words, something that you can be but very difficult to express it. But a great desire arises in you to share it, because all other people around you are groping for exactly such experiences. And you have it. You know the path.

And these people are searching everywhere except within themselves -- where it is. You would like to shout in their ears. You would like to shake them and tell them, that "Open your eyes! Where are you going? Wherever you go, you go away from yourself. Come home back, and come as deep into yourself as possible."

This desire to share becomes creativity. Somebody can dance. There have been mystics -- for example, Jalaluddin Rumi -- whose teaching was not in words, whose teaching was in dance. He will dance. His disciples will be sitting by his side, and he will tell them, that "Anybody who feels like joining me can join. It is a question of feeling. If you don't feel like, it is up to you. You can simply sit and see." But when you see a man like Jalaluddin Rumi dancing, something dormant in you becomes active. In spite of yourself you find you have joined the dance. You are already dancing before you become aware that you have joined it.

Even this experience is of tremendous value, that you have been pulled like a magnetic force. It has not been your mind decision, you have not weighed for pro and for against, to join or not to join, no. Just the beauty of Rumi's dance, his spreading energy, has taken possession of you. You are being touched. This dance is objective art.

And if you can continue -- and slowly you will become more and more unembarrassed, more and more capable -- soon you will forget the whole world. A moment comes, the dancer disappears and only the dance remains. And then there is a meeting with the Master, the synchronicity I have been talking about again and again in different ways from different directions. They are not two. The ice has melted. Slowly, slowly other disciples will be joining.

A famous story is about Jalaluddin Rumi. He was living in a forest monastery with five hundred disciples. Few visitors who were passing by the road just out of curiosity, that "What this fellow Jalaluddin Rumi is doing here? We have heard five hundred people are living with him, but what they go on doing inside this monastery?" They went it. They saw. They could not believe. Five hundred people dancing madly. Nobody even took any note of them. They remained there for at time being, and then they thought that these people are mad. "Returning, we will see what happens. Perhaps we can find them sitting and then we can talk about, 'What you are doing?' This time they seem to be completely mad."

Next time when they were coming back after few months, they again went into the monastery. The five hundred people were there. Nobody was dancing, all were sitting like statutes, with closed eyes. There was a eternal silence. It was even more frightening to those people. Dancing at least there was some activity. Now what has happened to these people? They have gone, seems to be, completely mad. Dancing in the hot sun in the desert for days -- this is the result. But they thought, that "When we are coming again for the next trip, we will see what happens."

Next trip they came, there was only Jalaluddin Rumi. The five hundred has gone. They were very much puzzled: "What has happened? All those people are dead?" That's what they could logically think. "First they were dancing madly, then they were sitting like statues as if not breathing at all. Perhaps they have all died. This old guy is dangerous! But now at least we can talk something to him." They reached to him and asked him, "What has happened to five hundred people who used to dance here and then sit?" Jalaluddin said, "The work is over. They have learned what they have come to learn. Now they have gone to teach others. Are you interested?" They said, "No. We are going for a business trip." Jalaluddin said, "You can go for a business trip later on, but this is far more important." They said, "Just, please, forgive us. Not this time, because that dance in the hot sun -- we cannot manage." Jalaluddin said, "You need not be worried. It manages itself. You don't have to manage it." They said, "Before we leave, we want to ask, they what happens? Why they were sitting like statutes?"

Jalaluddin said, "When the dancer has disappeared, who is going to dance? There is a momentum -- the dance continues for awhile -- then that, too, stops. Then comes a period when one is utterly silent, just sitting, doing nothing. But the bliss of it is incomparable. So whenever you can find time, if I am alive you are always welcome."

There are in India statutes which you have just to sit silently and meditate upon. Just look at those statutes. They have been made by meditators in such a way, in such a proportion, that just looking at the statue, the figure, the proportion, the beauty....

Everything is very calculated to create a similar kind of state within you. And just sitting silently with a statue of Buddha or Mahavira, you will find a strange feeling which you cannot find in sitting by the side of any Western sculpture.

All Western sculpture is sexual. You see the Roman sculpture: beautiful, but something in you creates sexuality. It hits your sexual center. It does not give you an uplift.

In the East the situation is totally different. Statutes are carved, but before a sculptor starts carving statues he learns meditation. before he starts playing on the flute he learns meditation. Before he starts writing poetry he learns meditation. Meditation is absolute necessity for any art, then the art will be objective.

Then just reading few lines of a haiku, a Japanese form of a small poem -- only three lines, perhaps three words -- if you silently read it, you will be surprised. It is far more explosive that any dynamite. It simply opens up doors in your being.

Basho's small haiku I have on the pond near my house. I love it so much, I wanted it to be there. So every time, coming and going.... One of the persons I have loved. Nothing much in it. "An ancient pond...." It is not an ordinary poetry. It is very pictorial. Just visualize: "An ancient pond. A frog jumps in...." You almost see the ancient pond! You almost hear the frog, the sound of its jump: "Plop."

And then everything is silent. The ancient pond is there, the frog has jumped in, the sound of his jumping in has created more silence than before. Just reading it is not like any other poetry that you go on reading -- another poetry, another poetry.

No, just you read it and sit silently. Visualize it. Close your eyes. See the ancient pond. See the frog. See it jumping in. See the ripples on the water. See the sound, hear the sound. And hear the silence that follows. This is objective art.

Basho must have written it in a very meditative mood, sitting by the side of an ancient pond, watching a frog. And the frog jumps in. And suddenly Basho becomes aware of the miracle that sound is deepening the silence. The silence is more than it was before. This is objective art. By 'objective' it means the person is not simply trying to get rid of his sickness, garbage, of which he is so full of wants somehow to throw it out.

I used to know a principle. I was only a student in his college, but we became very friendly, because so many complaints were coming against me to him, that finally he thought, "This boy seems to be unique. Every day some professor comes with a complaint, and whenever I call the boy, I always find he is right. This is such a strange thing: that all my professors prove wrong and he is always right. I cannot say that you have done anything wrong."

We become friendly, I told him, "Whether they send me or not, I will be coming at least once every day!"

He said, "I enjoy your coming, so you can come, whether they send you or not. If they send, good, if they don't send you, you come on your own. And now we are not going to discuss for what you have done and for what they have sent you. Because I can see, we can discuss far better things. And I love your insight into things."

So I started going to the principle and then I became aware of one thing, that whenever I will go to him, he will take his earplugs off. I said, "What are you doing?"

He said, "You know, my whole life I have been tortured by all kinds of complaints, finally I decided not to hear anything. Everything is right! So I just keep earplugs. They go on saying; then I go on nodding. And they feel happy and I feel happy. But with you I really want to talk, so I have to take (them out), but don't tell it to anybody else."

I said, "This is really a great device. Everybody should use it. It prevents other people pouring their garbage in your mind. And everybody is so interested in pouring his garbage in your mind."

That I have heard -- I told the principle the story, that's why I remember it -- that a thief was caught. And the man, in whose house he was stealing, came to the court and asked the judge to forgive the thief. The judge said, "This is strange. He was trying to steal in your house. Why you want him to be released?"

He said, "In fact, he would have stolen and he would have left, but I was awake, and you know, I am a poet. So I told him, 'Sit down and listen to my poetry, otherwise I will give you to the police.' So out of fear he sat down. He returned everything; he said, 'You take everything, but please don't tell me your poetry, I am a poor thief and I don't understand poetry.'"

The poet said, "It does not matter, whether you understand or not. I am enjoying telling it. And if you are going to create trouble, I am going to phone the police. The whole night this poor man has been listening to my poetry; he has suffered enough. And then he was caught by the police. Just release him. And I hope that once in a while he should come and visit me. And no need to catch hold of any thief, because I am capable enough to catch hold of thieves and make them listen to my poetry. I write the poetry with so much effort, and nobody is there to listen to me. So only once in a while I get some audience. And this man was really very attentive. He seems to be a lover of poetry."

People are ready to throw their garbage, their advice, their wisdom, their knowledge, everybody is ready

to catch hold of you and put something in your mind. You are already too much burdened. Subjective art burdens you more. Objective art unburdens you. Subjective art should be part of psychiatric hospitals only. People suffering from mental sicknesses should be allowed painting, poetry, sculpture, anything they want. And it is going to help, it is therapeutic. It will make them healthy.

Now it is being used by few psychotherapists. Carl Gustav Jung has used painting to heal many patients, but that painting should not be allowed to be sold in the art galleries to reach to people, because if they see it, something sick is bound to radiate from it.

Subjective art is good for the artist but not for the one who looks at it, who sees it, who listens it, who reads it. It is harmful to him.

And objective art is only one percent, for the simple reason because very few people have been meditating. And out of those very few people, only few expressed their silence into artistic forms.

But my idea is that as your commune matures, as you are finished with your necessary things, your houses, your roads -- and they too can be very artistic, they can be expression of your meditation -- as you are finished with utilitarian things, I have the idea that the university should be teaching you with meditation, painting, dancing, singing, music, sculpture, poetry, every possible thing.

This commune should become a commune of creators. Unless you are a creator, you will never find real blissfulness. It is only by creating, that you become part of the great creativity of the universe.

But to be a creator, meditation is a basic necessity. Without it you can paint, but that painting has to burnt, it has not to be shown to others. It was good, it helped you unburden, but please, don't burden anybody else, don't present it to your friend, they are not your enemies. Objective art is meditative art, subjective art is mind art.

Okay, Pratima?

The Last Testament, Vol 3

Chapter #25
Chapter title: None

15 October 1985 pm in Sanai Grove

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]
Interview with Guiseppe Josca, Corriere della Sere, Italy.

Bhagwan: Good evening.

QUESTION: BHAGWAN, THERE ARE MANY QUESTIONS THAT I WANT TO ASK YOU TONIGHT, BUT FIRST I'D LIKE TO CLARIFY ONE POINT. YOU SAY THAT YOU ARE AN ORDINARY MAN, BUT YOU LIVE, YOU ACT, YOU EVEN DRESS AS AN EMPEROR. YOU HAVE PEOPLE WHO WORSHIP YOU, YOU HAVE MONEY, POWER. HOW DO YOU EXPLAIN THIS CONTRADICTION?

A: I am an extraordinarily ordinary man.

Q: A SMALL BOOK WAS SUFFICIENT TO SPREAD THE TEACHING OF JESUS OR OF MOHAMMED, AND MANY PEOPLE CONSIDER THEM GOOD AFTER HUNDREDS OF YEARS. BUT THERE ARE MANY TAPES OF YOUR SPEECHES AND STATEMENTS BY THE THOUSANDS. EVERY SINGLE WORD YOU SAY IS RECORDED, INCLUDING THIS INTERVIEW. WOULDN'T YOU CALL THIS A CULT OF PERSONALITY?

A: No.

Q: I WAS AT THE RAJNEESH MANDIR THIS MORNING AND I LISTENED TO YOUR MEDITATIONS. I HAD THE IMPRESSION AT A CERTAIN POINT, WITH ALL RESPECT, THAT YOU WERE OFFERING EASY SOLUTIONS TO IMPOSSIBLE PROBLEMS, LIKE TRANSFERRING PART OF THE POPULATION OF INDIA TO THE SOVIET UNION, WHERE PLENTY OF LAND IS AVAILABLE. DO YOU THINK THAT SUCH IDEAS ARE REALLY PRACTICAL?

A: Everything that seems impossible is possible. One day flying was impossible to every practical man; now it is no more. Anything that is impossible can become possible, all that it needs is talented people to work it out. And every dream in the beginning is a dream, but it can be transformed into a reality.

Q: BHAGWAN, IN YOUR WORDS JESUS WAS A COMMUNIST, THE FIRST COMMUNIST. THEN WHAT WOULD YOU SAY ABOUT HIS REPRESENTATIVE ON EARTH, POPE JOHN PAUL? THE COMMUNISTS TRIED TO KILL HIM, APPARENTLY.

A: I don't know what they would do with Jesus. I know about myself, that America would like to kill me, the Soviet Union would like to kill me; every country in the world would like to kill me, for the simple reason that I don't belong to any tradition, any religion, any ideology. Jesus would not have been crucified by communists. They would have laughed at him, they would have, made a joke out of him. He would have been just a buffoon. They would not have taken the trouble to crucify a simpleton. Jews unnecessarily created the trouble for the whole world.

If Jesus had not been crucified there would have been no Christianity. Christianity is because of the crucifixion, not because of Jesus. Alive, he had no impact. Only twelve fools -- uneducated, illiterate -- were his apostles. Not a single rabbi, not a single scholar, not a single intellectual was impressed by him. But the crucifixion made him special, and that crucifixion became the source of Christianity.

I don't think communists are so foolish. They have learned much in these two thousand years; they would not crucify Jesus. And there was no need! He was just wandering on his donkey, talking nonsense; you could have enjoyed it. If you didn't like it, didn't enjoy it, there was no fee to be paid.

Q: BHAGWAN, YOU WERE QUOTED AS SAYING THAT YOU CONSIDER YOURSELF THE GURU OF THE RICH. WHAT DO YOU THINK WE SHOULD DO WITH THE POOR?

A: As far as I am concerned, it is not a question of my being the guru of the rich. Religion itself is possible only for those who have known all the luxuries of life and have found them meaningless. Religion is the last luxury. The poor man cannot afford it. He cannot afford even food, he cannot afford even shelter, he cannot afford a little education for his children; how can he understand Mozart, Leonardo da Vinci, Tolstoy or Dostoevsky? It will be beyond his comprehension. And these people are nothing -- when it comes to religion, it means the ultimate mysteries of life.

The poor neither has the time nor has the appetite nor has the intelligence to take such a flight. So it is not a question of my being the guru of the rich, it is more fundamental. Only the rich can afford religion. The poor can afford communism, but not religion. For the poor, communism is religion and for the rich man

even Christianity, Judaism, Hinduism, Buddhism are not satisfying because they are all old rotten. He needs something up to date -- and that's what I am offering.

Hence my saying that I am -- the guru of the rich. So to those who want to be contemporaries in the search for truth, I am available. But I am not available for those who cannot even understand the ABC of mysticism. They have not even started the journey, and I am talking about the end of the journey. Naturally, very few -- those who are surrounded by every luxury and yet find -- a deep hollowness in themselves, a great unfulfillment, a tremendous desire to find something that defies death -- these are the people for whom I am ready, and I have methods for them. But between me and the Ethiopian, the distance is so big that there is no possibility of communication. The Ethiopian needs bread, he does not need meditation; perhaps he needs medicine. So it is a very simple thing.

And the statement is not about me, the statement is about the very nature of religiousness. It blossoms only at the very peak of your growth. For example, if somebody says that sexuality is for those who are young adults, nobody objects; nobody says that this is depriving children of sex. But what can we do? The children are not of age, they are not sexually mature. Let them come of age, and the doors will be open for them too.

Religion has a certain delicacy, subtlety. it needs a very refined mind, a very cultured being, to understand it. It is not for the poor. I don't want the poor in the world, for the simple reason that I want religiousness to be available to all. My concern is less with poverty, my concern is more with religiousness. I don't want anybody to be poor in the world, but not because poverty is something destructive. I have lived in India and I have seen the poor people living for centuries in poverty with no discontent. They are satisfied with their fate, they have no complaint against anybody. But still I want some discontent to arise in them, some revolt to arise in them, because just being poor they will never have the most beautiful experience of life.

To me religiousness is an orgasmic experience with existence. I don't have any God, I don't have any belief system: This existence is enough for me. But there are ways in which you can be in tune with existence. When you are absolutely in tune with existence, you have an orgasmic explosion of bliss, ecstasy, joy, eternal life.

Religion is not anything to do with churches and temples and mosques; it is something to do with you, with me, with each individual. It is an inner journey. And the poor man cannot go on an inner journey, because on an inner journey he cannot find bread and butter. What can I do? -- it does not exist there. And a man who is hungry, starving -- to talk to him about the inner journey is simply humiliating him. I would not like even to talk about religion. What he needs is totally different. He does not need religiousness.

Q: BHAGWAN, YOU PROCLAIM THAT WHAT SOME HAVE CALLED RAJNEESHISM IS DEAD AS A RELIGIOUS MOVEMENT. HOW CAN A RELIGION, A SPIRITUAL MOVEMENT, CEASE TO EXIST ONLY BECAUSE ITS LEADER SAYS SO?

A: Because the people who are around me.... It is not an established religion. I had started alone, and then people started coming and became fellow travelers; it became a big caravan. But their love gives me the authority. I don't have any power over them, but their love gives me the authority.

I would not like them to become an organized religion because that is the death of the very search for in which they had come to me. So now it is simply an open movement of religiousness, with no catechism, with no church, with no clergy, with no holy book: an experiment totally new to the whole history of man.

And because they love me, they listen to me. It is still up to them: if they want to organize something they can but not around me. I am absolutely free. If they want to organize something they can go to hell and do whatever they want, but I am not going to allow anything to be organized around me.

Around me there will be a fluid movement, free and open, for all and sundry, with no conditions, with no qualifications, with no unnatural demands that you have to be celibate, that you have to fast once per week, that you have to do this and you have to do that: no that is only a simple understanding that you have come to me to discover yourself.

I can explain how I have discovered myself, and you can find clues from it. You cannot exactly follow my footsteps, you will have to make it on your own path. It is not possible to borrow the truths from anybody, but you can get encouragement.

That's why I don't say that I am your Master, I am just a friend -- on the way you met me. I don't see any

superiority in me -- just a small difference. But if it has become awake in me, it can become awake in you: we are all equally human beings. I am not a messiah, a savior, a messenger, I don't proclaim any kind of nonsense. That's why I said that I am an ordinary human being.

Q: BUT THERE ARE PEOPLE WHO SAY THAT RAISING THE SCIENCE OF RELIGION AT THIS VERY MOMENT MAY HELP WITH THE STATE/RELIGION CONTROVERSY AND THE OTHER PROBLEMS THAT YOU ARE APPARENTLY HAVING AT THE MOMENT.

A: I am not having any problem. In my whole life I have never had any problem. In fact, every problem becomes such a beautiful challenge that I enjoy it.

Q: WHAT IS YOUR STATUS WITH THE IMMIGRATION SERVICE?

A: I am fighting. And those fools for four years have not been able to decide, this way or that. And this is the greatest powerful country, the most educated, the best bureaucracy. And for four years the whole department is engaged in deciding. And they cannot decide for the simple reason because they know that it is not going to be a simple matter. If they say 'yes', then the political pressure is on them. If they say 'no', then I am going to the court.

And I have every valid reason to be here. They are all foreigners. It makes no difference whether you have come few years earlier and I have come few years later. And you are invaders. I am just a visitor. On whose permission these Americans have entered this country? What authority they have got? They are talking of democracy, freedom of the individual, and they are repressing the people to whom the land belongs. And all the people who have become the power are foreigners.

I am going to fight up to the Supreme Court, and the fight is not going to be easy. I am going to say to the Supreme Court that, "If you have any sense of justice, then the first step should be tell Ronald Reagan to resign. Foreigners should rule this country. The country should go to the Red Indians. And then all foreigners either should move back to their country or they should apply for green card to the Red Indians. You are in the same boat as I am. You cannot decide about me. Who are you? Just because you came a little earlier. I have been four years here. You may have been three hundred years. That simply means if I am committing any crime, I have committed the crime only for four years, and you have committed it for three hundred years. You have toured America enough. Now go home! And I am just a latest comer. At least three hundred years I can be here."

It is going to be a beautiful fight so there is no problem. I am waiting. I am asking them "Decide soon."

Q: YOUR FORMER SECRETARY, SHEELA, HAS DENIED ALL YOUR ACCUSATIONS AGAINST HER...

A: Her denial is bogus. If she feels that her denial has any validity, she should come back here, and before the court. Because we have given every valid proof to the police, to the Federal Government, so her denial means nothing. Why she should escape from this country? Why she should get married to a Swiss person while she is already married to an American? She is committing bigamy.

Q: SHE ALSO SAID, AND I QUOTE: "I FEAR FOR MY LIFE. I KNOW TOO MUCH ABOUT HIM" -- THAT IS YOU.

A: She need not be afraid from me. But she should be afraid about all the crimes she has committed. "Even one thousand years imprisonment will not be enough." -- That is not my statement. That is what experts, when they saw how many houses she has bugged. They said that Nixon is left far behind. For each bugging five years imprisonment, and if this woman has bugged so many houses, even one thousand years imprisonment will not be enough. She need not be afraid from me. I have not killed in my life, even an ant.

And she is such a dirty bitch that I will not touch her. Killing is far away.

But she should come here. And I guarantee her every protection in the Commune. She should come back and fight in the court. Making allegations there, fictions and lies, does not make sense. We have given facts of everything. One person has been killed by her. Three thousand people have been drugged continuously for twenty-one days, to take over the county. One judge of the county has been poisoned. Another attorney of the other county, Jefferson County, has been poisoned. Three of the sannyasins here have been poisoned. Eye witnesses are there, before whom injections were given to my own personal physician. Every fact has been given to the authorities. Now making allegations and lies won't help. Just come back and face the facts in the court.

Q: BHAGWAN, ACCORDING TO YOUR STATEMENTS AND WHAT EVERYBODY SAYS HERE IN THE COMMUNE, IT SEEMS THAT SHEELA WAS RESPONSIBLE FOR ALL THE TIMES, ALL THE MISHAPS, WHATEVER WENT WRONG IN THE COMMUNITY WAS HER FAULT. HOW CAN IT BE THAT SHE COULD DO WHATEVER SHE WANTED FOR YEARS WITHOUT YOU OR ANYBODY ELSE REALIZING IT, TRYING TO STOP IT.

A: Because I was in isolation for three years, three and a half years, in silence. And I was not meeting any sannyasin, not coming into the Commune. I did not want anybody to disturb me. I did not read any newspaper, any book, any radio, any television. I did not want to do with any information. I simply wanted to remain with myself. That was my own individual phenomenon. It has nothing to do with the Commune.

This gave her an opportunity. She removed all those people who have been close to me from power posts, and placed puppets of her own, made a small group of twenty people, who were doing everything. The Commune was not aware.

For example, how the Commune can be aware that the house are bugged. The two persons, who were doing it, were part of the group of twenty people. They were electricians, electronic engineers. And in the name of electricity they were putting one wire more. Now nobody who does not know about electronics can be able to figure out that these people are not putting just electric wires, but they are mixing a wire into it, which is for bugging. Only those two people knew about it. And those two people have escaped.

All the twenty people who knew everything, except one who has turned back. Half the way she went with them, and then she felt that this is not right. First she has been part of a criminal group. Second she has deceived the respect and love of the Commune. Thirdly now she is escaping to remain a criminal for her whole life. It is better to go back to the Commune and confess everything. So only one woman is left who had certain spiritual courage. And she has given every detail of all the crimes of all the twenty people. Her testimony has been going on for seven days continuously from morning to evening. Because they committed so many things.

But it was impossible to know, because the Commune people who are working making road, make road. People who are making food, make food. People who are doing other jobs, do their jobs.

One doctor was part of a group, now she is functioning in creating poisons, what poisons to be used, how they can be injected. And there are poisons which cannot be detected. So you can be injected, but later on there is no way to detect it. So when my own physician was injected he SAID, but everybody laughed at him. Other doctors laughed. They said, "You must be going crazy. This is paranoia. Because there is no indication." He said, "Indication is not necessary. There is a poison, I am aware, which leaves no indication."

And when Sheela left, we found in her room, books on poison, books on scorpions, books on black spiders, books 'How to Make Bombs', 'How to Murder People'. And the book on the poisons has the same poison, that my personal physician was insisting, underlined. That is the only poison that is underlined in the whole book.

No other person was inside the group. And because they all had committed sin -- and this is a simple strategy of any criminal group: Let everybody commit something so he cannot get out of it. Because if he gets out of it, then his crime will be exposed. So all twenty criminals are bound to keep secret, and try to defend each other. They all had done something. They burned the Planning Office in the Wasco County. They stole significant papers from government offices. Files disappeared from governor's offices.

These people did everything that you can conceive of. They were taping every phone going out from the Commune. They had all mechanism, which has been handed over to the police. Now what allegations she

can make? What all this mechanism was doing in her house? For taping telephones, twenty-six telephones can be taped together. So what purpose this mechanism was serving there?

In her house there is discovered an underground air-conditioned room. What they were doing in that room? Because when the dog, which was a very expert dog to detect drugs or gunpowder and things like that, simply got crazy. Nothing was found but it seems the smell was still there. There have been chemicals which have been removed. And that underground room still opens in a secret tunnel that goes to the airport. It goes underneath, because the house is wired from all around, it goes under the wires, so even if the police is around the house, it will be inside the wires. If somebody wants to escape, just a plane has to be ready outside.

For what purpose? And they are not in my house. What can be the purpose of all this? She should come here. Just LYING is easy there because the people to whom she is lying know no facts.

They were having two labs in which they were keeping black spiders, poisonous spiders, which can kill people. They were keeping snakes which can kill people. And you will not be guilty at all. They were culturing all kinds of viruses, even AIDS virus they were culturing. I don't think any criminal in the whole world is doing that, culturing AIDS virus. And they did.

Two persons who disobeyed them for something they wanted them to do, their blood was sent immediately for testing. It turned out to be positive AIDS and they were isolated from the Commune, put with the AIDS people we are keeping far away. And when Sheela left, because we were looking into everything that she has done, we checked those two people's blood again. It came negative. They were not AIDS people. So what happened. It seems while sending their blood, AIDS virus was mixed in them. Those two people would have died. Just the idea of having AIDS and only two years, AND then living with other AIDS people, ten other AIDS people, they were bound to become AIDS patients sooner or later.

She should come here. She is LYING. I have been listening to news. She is lying HUNDRED PERCENT. Not a single fact is in her favour. But the decision can be made only on the spot. She should come and show, why this tunnel. There must be some idea of escape, some possibility. What is the need of culturing AIDS virus? Perhaps the mind, thinking that if I am going to lose power, I may destroy the whole Commune. Mix virus in the food, and the person who was in charge of the food was one of those twenty. That's why she could manage for those three thousand street people to keep them drugged, through the in-charge of the food.

It is inhuman; it is not simply criminal. And it is not one crime. It is crime and crime on every step.

She killed her husband. I have never believed it in India because it was just a rumor and a hearsay. I never thought that she could do that. But now I can think that perhaps she did it, if she can do all these things. Retrospectively, I am absolutely certain that she killed him. He was a cancer patient, and she was in love with somebody else, and he was a barrier, a continuous fighting. So finally she decided to finish him. And it was so easy to finish him. He was having an attack and she simply removed the oxygen, in the middle of the night.

Q: WELL, WHAT WAS THE FINANCIAL LOSS THAT THE MOVEMENT SUFFERED BECAUSE OF SHEELA'S MISHAPS?

A: The Commune... she has not taken anything from here. But she has prevented forty-three million dollars which were coming to Commune, in the middle, in Switzerland, on her own name. So in our books we cannot show that she has taken anything. The money was coming from German communes as a donation. And from there much money has come for the Commune. So slowly, slowly, during these four years she went on gathering money in a bank account in Switzerland.

Her secretary, who left two years before because of cancer -- for treatment she went to California. She had come to inform that when she left, it was forty-three million. Now in these two years, how much more she may have gathered? It is difficult to imagine, but it is certainly... it must be near about one hundred thousand million. That money she has given the bank number, the bank's name. But in Switzerland that is not according to bank's policies. We phoned; they will not accept that Sheela has any account there.

Q: SHEELA ALSO SAID, AND I QUOTE AGAIN, THAT "IF THERE ARE ANY FINANCIAL PROBLEMS, YOU EXPENSIVE TASTES ARE IN PART RESPONSIBLE".

A: There is no financial problems. The Commune is perfectly okay. One hundred million dollars, that she has taken, has not been taken from the Commune. Commune has no financial problem, but if those one hundred million had come to the Commune it would have expanded in many ways, which we were planning: to have bigger lakes, more forests, and make it a beautiful resort place, which will take a little time. We will get one hundred million again. That is not much of a trouble. Two hundred million we have put in this desert already.

And as far as the cars are concerned, they are not my property. They belong to the Commune. The Commune can sell them any moment, do whatsoever they want. I have no power on any thing. NOTHING to belongs to me. Not a single cent. Everything is loaned by the Commune to me. And even if those cars are counted, they are not more than ninety million... nine million.

Q: BHAGWAN, I DON'T KNOW HOW MANY ROLLS ROYCES YOU...

A: Ninety I have got.

Q: NINETY. BUT WHAT I WANT TO ASK YOU IS THIS: WHEN YOU STARTED COLLECTING THEM, OR SOMEBODY SUGGESTED THE IDEA...

A: No, nobody.

Q: ... WAS THAT FOR THE SAKE OF PUBLICITY, TO IMPRESS PEOPLE, TO INDUCE THE MEDIA TO TALK ABOUT YOU...?

A: I am enough for all publicity, to impress any kind of media. I don't need any Rolls Royce or anything. Even if I stand naked, that will be worldwide publicity. So there is no problem, I can manage it alone -- even without clothes. It was my people... In India I had Rolls Royces -- I was the only person given permission by the Indian government, because the Rolls Royce is banned: In India after 1965 Rolls Royce cannot be brought in. If you want to bring it in, the tax is three hundred sixty five percent. That makes it impossible to bring in.

Q: DID YOU PAY THOSE TAXES?

A: No, because of my back. I tried all cars -- even Rolls Royces have models. Only one model, the Silver Spur, was suitable for my back. Any other car...

I sit only in this kind of chair, which has been made by my own sannyasin. He has a Ph.D. in engineering, but he works just for my things, small things, anything that is needed for my body. He has worked hard and managed to make many chairs exactly the same, so wherever I go the same chair is available.

That car has exactly the same slope, otherwise my back is such a trouble. In any chair it starts hurting. And then it takes weeks for it to settle back. Then no traction, no massage, nothing helps. Then it settles by itself. So it is better... Even the best experts from England came and they said, "You have to live with it, so better just take care. Every care should be taken."

So that car suited me, and my sannyasins are all over the world. I don't use anything else, so they started presenting those cars to me. I said, "I cannot have them, because I don't possess anything, so you can give them to the commune." So the commune has a trust. They possess the cars -- they can sell the cars, it has nothing to do with me. And it is an asset to the commune, it is not in any way a loss to the commune. The people who have given those cars were not going to give the money to the commune.

These were personal friends around the world who have sent those cars, and they are still sending. It is

their love. And the commune is benefited by it, the commune is not a loser. Nine million dollars in cars it has got, and anything else that comes -- because only two things are used, either a watch or a car.

Q: BHAGWAN, I DON'T WANT TO BE IRREVERENT, BUT DON'T YOU THINK ONE ROLLS ROYCE WOULD BE ENOUGH EVEN FOR YOUR BACK?

A: It is enough, but those people don't listen! I have told; I have told the trustees that 'either sell those cars or distribute them to the sannyasins'. Neither the trustees are ready to sell those cars because I have used them they said, "They have become sacred for us. We cannot sell them." And neither the sannyasins are ready to accept them. They say they have enough cars already. Our Commune is a rich commune. We have enough cars, enough buses, enough airplanes, and nowhere to go. So what they are going to do with those cars?

Even I just use for coming to the evening interview, morning discourse, and one and a half hour I go for my own drive into the mountains. That is my personal use: one and a half hour. One car can do that. But my people are...

Q: BHAGWAN, DO YOU HAVE ANY IDEA HOW MUCH IS THE MOVEMENT WORTH AT THE MOMENT? WHAT IS THE PATRIMONY OF THE MOVEMENT? HOW MUCH MONEY DO YOU HAVE -- I MEAN NOT YOU, THE MOVEMENT -- HOW MUCH MONEY HAS IT?*

A: No, we don't have any money, because I don't believe in *having* money. I believe in *spending*.

Q: HOW MUCH MONEY...?

A: I always spend before I get. Just the idea that some money is coming, and I tell my people: Spend. Because who knows about tomorrow? Spend today. We don't have any money, but we are perfectly sufficient. Nothing is missing, everything is perfectly okay. And money goes on coming. I have lived thirty-five years without any money. It has always been coming. Somebody somewhere feels to send, and it comes. And now I have started believing that existence takes care, even of an expensive man like me.

Q: BHAGWAN, YOU SAY THAT LOVE IS A LIBERATION. BUT YOUR ENEMIES AND CRITICS MAINTAIN THAT SOME OF THE PRACTICES THAT THE MOVEMENT IS ENCOURAGING SEEM TO BE INSPIRED MORE THAN -- MR. HEFNER OF PLAYBOY THAN BY A SPIRITUAL LEADER. WHAT IS YOUR REACTION TO THIS?

A: I am a spiritual playboy. Is there something wrong? I call myself Zorba the Buddha and that's my whole life effort: to bring Zorba and Buddha closer. I don't want the dichotomy of the spiritual and the material. I want the spiritual and the material as one whole -- they are. The division creates a schizophrenic state in humanity. And all the religions are criminals in that sense. They have created a split in man: your body is separate, your soul is separate. You have to fight with the body, you have to remain celibate. You have to fast, you have to torture the body. The more you torture it, the more spiritual you are.

To me this is simply garbage, just nonsense. There is no need to torture the body, because the body and the soul are not two things. Existence is one. The body is the visible soul, and the soul is the invisible body -- it is one mystery. Don't divide it, and don't make a conflict between them.

So when I say "spiritual playboy," I am not just joking. That's my basic standpoint towards life. What is wrong if Buddha is dancing in a disco? It looks so beautiful -- a beautiful girl... and why should Buddha be afraid? Is not his meditation strong enough, he will be pulled towards carnal lust? Is he afraid of falling back from his enlightenment? Then he is not enlightened at all, because there is no way to fall back. Once you attain, you cannot fall back. It is your own inner being. Where you are going to fall back to? Once you know it, you know it! Then whatever you do, that knowledge is always there. Whatever you do, that

fragrance follows you.

And there is no act which is unspiritual; even lovemaking is not unspiritual. In fact, if lovemaking is unspiritual, then every other act will be unspiritual. Lovemaking should be the most spiritual act. It is so delicate, so soft. But the religions have created the division, and created on the one hand saints which are just dry bones, and the other, sinners. If I have to choose -- I don't want to choose -- if I have to choose I would rather be with the sinners than with the saints -- they stink. Sinners at least are colorful people. If all sinners go to hell, then hell must be the most beautiful place in the world. And heaven must be the most ugly, because all those dead dry bones, long faces, will be sitting there eternally doing nothing: no entertainment, no dance, no music, not even football match -- no Olympics; saints don't participate in such things. They can't drink, they can't smoke. What they can do? Just go on praying and nagging God. They must have killed that poor fellow long before.

But in hell I can see all the beautiful people of the world. Lao-Tzu will be there. Chuang-Tzu will be there, Gautam Buddha will be there -- because he did not believe in God, he was an atheist. Bertrand Russell will be there, Socrates will be there, Plato and Heraclitus, all great painters -- Van Gogh, Picasso -- all great thinkers -- Jean-Paul Sartre, Jaspers*. Hell will be a real company, and very colorful. Omar Khayyam will be there, and all kinds of juicy people -- the whole of Hollywood. All actors, all actresses, all great showmen, all carnivals, circuses -- hell must be from end to end a tremendous rejoicing.

But I don't want to choose, I want them to mix. I want only one place where saints can become again alive, can start breathing, can start dancing, can start loving, can become spiritual playboys. Certainly people must be getting offended, but what can I do? This is how I feel. This is my truth, and I have to say it exactly as it is. I am not at all concerned whether it shocks somebody, makes somebody worried. If it is true, then sooner or later they will have to understand it. And as far as I can see, for thirty years I have tried to look from every angle and I have always found it to be something very fundamental, categorically true, that man has come to the point where all schizophrenia has to be dropped. We are no more going to live like split personalities, fighting with ourselves. I don't see any problem, why I cannot meditate sitting in my Rolls Royce. Do you think meditation is possible only under a bodhi tree? Has a bodhi tree something spiritual in it? I think a more comfortable place will help you to meditate better. Rather than sitting in the hot sun, an air-conditioned room will be more helpful to meditation. There is no dichotomy between the two. Comfort, luxury, spiritually -- all are together. So I teach richness and I teach religiousness. I teach materialism and I teach spiritualism. For the first time somebody is doing it. Naturally, people will be shocked. They are always shocked with anything new and strange.

Q: BHAGWAN, WHAT IS MORE DANGEROUS FOR HUMANITY: AIDS, NUCLEAR ARMAMENT, OR POVERTY AND HUNGER IN THE THIRD WORLD?

A: The most dangerous is AIDS.

Q: WHY? HOW CAN YOU BE SO SURE, AS YOU SAY THAT AIDS WILL KILL TWO-THIRDS OF HUMANITY?

A: Two-thirds is underestimate. It will kill more.

Q: BUT DON'T YOU THINK THAT SCIENCE, MEDICINE, CAN FIND A REMEDY FOR IT?

A: There seems to be no possibility. All the scientists are agreed on one point. That there seems to be no possibility. Because it is not a possibility; because it is not a disease. If it was a disease, some day some cure would have been possible. It is not disease. It is simply the whole metabolism losing the desire to live. Every cell of the body becomes vulnerable to all kinds of infections. And the metabolism of the body does not create antibodies to fight with them. It simply wants to die.

Now if the *very will* to live has somewhere disappeared in the body, then there is no medicine to create will to live. You can help a patient; he has a sickness but he has also a *will* to live. You can help him. But if

he has lost the will to live, then no cure is possible. And it is not a question of his mind; it is his metabolism, his body itself has lost the desire; every cell of it is simply waiting to die; will not create any resistence; will not fight with any infection.

And I call it the most dangerous because as far as nuclear weapons are concerned... ordinarily people will think that should be the most dangerous. I don't see it that way. The nuclear weapons have come to a point where nobody wants to use them, because that means destruction of all. War has meaning only when somebody becomes victorious and somebody is defeated. With the nuclear weapons the war is finished. The whole meaning of the war is gone. Who starts does not matter, within ten minutes the other party will be ready to fight; and within twenty-four hours the whole earth will be just a funeral pyre. And already Soviet Union and Russia (America?) together have enough nuclear weapons that they can destroy this earth planet seven hundred times. Nobody is going to use it. They will threaten. They will talk about it but they will not use it because it is pointless. So I don't count it as the most dangerous. It is the least dangerous.

Population I don't count as the most dangerous because nature has its own way to cutting it down. It is cutting it down. Listen to the priests and the pope and Ayatollah Khomeini, and all other idiots. Listen that birth control is against God, and abortion is against God, but look what God is doing in Ethiopia. Abortion would have been better; birth control even more better.

So there is no problem about population. Population will die out on its own accord. You cannot help. By the end of this century, the population will be five billion people. And that is the end of population. More than that: millions of people will be dying every day around the earth. So population will be cut to its right size by nature itself. And the right size will be just one billion people, one fourth of what it is today. So I don't consider that a great problem.

The only problem that remains is AIDS, because homosexuality is on the increase. It is created by the religions. Its whole credit goes to the religions. They created celibacy, which is unnatural. They forced monks to be celibate. And the natural perversion was bound to happen. They became homosexuals. Homosexuality is something very spiritual. It is happening in every monastery of the world: Tibetan, Chinese, Indian, Italian. Even the last pope was a homosexual.

The Christian Trinity itself is subject to suspicion. Because there is no woman. God the Father, Holy Ghost and the Son. Now how this son comes, from where? Where is the mother? In the Trinity there is no woman. Unless Holy Ghost functions both the ways, is a bisexual. The Trinity is gay.

Jesus lived with twelve Apostles. He had few very devoted women but they were not accepted as apostles. When he was crucified, all the Apostles have fled away. Only three women who are not accepted as apostles remained there to the very end. When he was brought down, it was three women who took his body down. But he lived his whole life with those twelve uneducated, illiterate boys. It was a gay company. And to me, celibacy is impossible. It is unnatural.

Just two days before, one monk in Vatican itself died, died really a glorious death. He had invented a machine for masturbation. And just to give it a try, he killed himself. Some accident, short circuit, happened. God should not do such things, at least to his own monks. And he was trying, poor man, to find a device, so homosexuality can be avoided. Otherwise all monks will be suffering from AIDS. He was doing a great humanitarian job. But you get rewards for humanitarian job, and the man is dead.

AIDS is spreading and its ways of spreading are such that it need not be through sexual intercourse -- kissing a person -- saliva is carrier of the virus. Even tears are carrier of the virus. Somebody is crying and you just, out of compassion, wipe the tears with your hand, and you get AIDS. There are children born with AIDS now. So even to kiss a child is dangerous. Any liquid coming out of the body, perhaps may be carrying virus. And now there are these religions, Christians on their holy days will share drink from the same cup. It should be banned. It is dangerous. A single person having AIDS will spread it to the whole company.

And there are many places where homosexuality is the only way: army, navy, air forces. You don't allow women there. So in the barracks there are only men. Hostels of many countries don't allow men and women to live together -- in the universities, in the colleges.

And one thing which Women's Liberation is going to discover very soon. Why they have not discovered it yet and are not talking about it is strange. That lesbianism does not create AIDS. That is the safest thing. So the only solution -- which you will say is again very impossible, impossible or not but that is the only solution. The only solution is all women turn lesbians! And all men start looking for devices the poor monk died with!

And if you want children, go to the hospital, get checked. If you don't have any virus, then your semen

can be collected. There can be banks of male sperms in every hospital. So any woman who wants to be a mother, can go to the hospital, get injected. But man's function is finished!

This is the only way to save. Otherwise, even heterosexual couples will sooner or later get it. If the man has homosexual connections, then the woman can get it. If the woman has with some other man's connections, then her husband can get it.

And it is not necessary that you should have sexual relationships. You can eat in the same plate, which is a very loving way for centuries around the world: to eat in the same plate. Mohammedans do it: eat in the same plate, drink from the same cup. Christians do it. That is dangerous, very dangerous!

People are sitting in tubs, hot bath tubs, half a dozen people are sitting, talking, chit-chatting. Their saliva can go into the water. It can reach to all the other people.

So many precautions have to be taken that it seems almost impossible task. But in a Commune like this it it possible. We are taking every precaution. Six thousand sannyasins have gone through the test.

No city in the world has gone through the test. No city *wants* to go! Because no city wants to know that it has AIDS people. No city wants to know how many people are homosexual. Because that will disrupt the whole structure of the society.

Nobody wants to know whether he has AIDS or not.

The government wants to repress the information.

The hospitals don't want any AIDS patients. It is a very strange situation. The hospitals will try that you don't have it, even if they know that you have it, because it is better to get rid of you. Otherwise you can create trouble to other patients. You can create trouble to doctors, to nurses. It is better to get rid of you: "You don't have it, you are perfectly okay". But you are dangerous. You are left in the society as perfectly okay.

You also don't want, if you have it, then you don't want anybody else to know about it. Because what your wife will do? What your children will say? How your parents will react? How your parents, wife, children, will allow you to live in the same house. How your friends are going to be remaining your friends? You will not be acceptable in any restaurant, in any hotel; in any place where there is possibility of infecting people. You will become a very undignified, inhuman being. And that is awkward, not knowing what to do, except suicide.

But only in a Commune like this, it can be managed. Six thousand people went through the test. We have found only two persons. And I have asked my people that: "Don't condemn them, they are simply victims of religious stupidity. Don't destroy their dignity as human beings. Be loving towards them more than ever, because they are going to live only two years more."

So we have given them the best scenic place in the whole campus, the most beautiful houses, which we had made for special guests. But we had no idea that these people will be our special guests!

Eight other people from outside, sannyasins, who had not come to the Commune when they were known as healthy. Then, they wanted to live in the world. Now that world has rejected them. Now they have come here. We have accepted them. But we have made it clear that: "You have not helped the Commune in its creation. At that time you wanted to live in the world, to earn, to have your own life. And now when the world has rejected you, you have come to the same Commune. But we will not take revenge. We will give you the same respect and love. You can be our guests because you are going only to be two years here. So live here. Listen to the best music, look to the television, look to the movies, read the books, meditate. Do something manual that you can do. Create a garden around yourself. And whatever you feel like doing, which you always wanted to do but had not time to do: paint, compose music, play on the guitar."

They come to the discourses. They are allowed to come to the meetings. They have been told that: "You have to be careful. When the Commune is giving you so much respect, and so much love, and so much health. At least you should be careful on your part not to touch anybody physically." And they have kept the promise.

This is the only way. But I don't think, in the wide world, cities will be able to do it.

So I say this is the most dangerous thing that is facing humanity.

Q: BHAGWAN, CHRISTIANITY IS OFTEN THE OBJECT OF YOUR SARCASM AND CRITICISM.

A: Um hmm.

Q: WHY NOT ISLAM, WHICH SEEMS TO BE MORE AGGRESSIVE AT THIS MOMENT?

A: For the simple reason that in India Hinduism was my object of criticism, Christianity was not. If it happens that I move to a Mohammedan country, then Mohammedanism will be my object of criticism. But here it is pointless -- nobody is a Mohammedan. So I am going to hit Christianity as much as I can.

Q: WHAT DO YOU THINK OF KHOMEINI?

A: Khomeini is a Khomaniac, the worst man alive.

Q: BHAGWAN, IN A FEW WEEKS TIME, REAGAN AND GORBACHEV WILL MEET IN GENEVA. WHAT WOULD YOU SUGGEST TO THEM?*

A: I will suggest to them to have a good wrestling match; whoever wins is declared the winner -- and there is no need for a third world war! And stop nuclear weapons, decide simply; just a wrestling match, nothing else is needed. Whenever two countries get the urge to fight, then their presidents or prime ministers should have a wrestling match and decide it. That is a more cultured and sophisticated way. And everybody can watch on the television and enjoy what is happening to Reagan -- because nothing else is going to come out of it. These kinds of meetings have continued all through history, and they never contribute anything. If they really mean it, then let the UNO be the world government, and surrender all your nuclear weapons, all your armies, to the UNO.

Q: IF THE POLITICIANS CANNOT PRESERVE THE PEACE AND SAVE THE WORLD, WHO COULD DO IT?

A: There is no fear, because politicians are not in a state to fight. They are trembling inside; they are sitting on a volcano. There is no fear of a third world war, so I don't take any note of it. Nuclear weapons have ended wars forever.

Q: DO YOU CONSIDER YOURSELF A REVOLUTIONARY?

A: No, because there have been so many revolutionaries. I am a rebel.

Q: YOU DON'T SEEM TO VERY POPULAR IN THIS AREA OF THE COUNTRY, THIS PART OF THE COUNTY...

A: I never wanted to be popular. I wanted always to be unpopular.

Q: DO YOU FEAR FOR YOUR LIFE?

A: No, not at all.

Q: I'VE SEEN MANY ARMED PEOPLE IN THIS COMMUNE.

A: Yeah, there are. But they are not to kill anybody, just to keep the idiots away.

Q: AND IF SOMEBODY TRIED TO KILL YOU...?

A: I have no objection. I am completely fulfilled, there is nothing for me in tomorrow. And I think your interview is also complete! There is no problem -- anybody can assassinate me and that will be a good end! And I had always loved being unpopular and I am unpopular, and there is nobody who can compete with me in unpopularity. I have made my point, whatever I wanted to make; for every unpopular cause I have been fighting. You just show me anything that will make me more unpopular, and I will go do it!

Q: HOW DID YOU FIRST GET YOUR INSPIRATION FOR YOUR PHILOSOPHY, YOUR APPROACH TO RELIGION AND LIFE? WHEN WAS IT THAT YOU FIRST STARTED THINKING ABOUT IT, AND HOW?

A: Very difficult to answer, because from my very childhood, as long as I remember, I have been arguing, fighting. Of course, a child will fight and argue in a child's way, but from my very childhood I have never been ready to accept anything without being rationally convinced about it. And I found very soon, very early in life, that all these people with very big heads -- professors, heads of the departments, deans, vice-chancellors -- are just hollow. You just a scratch a little bit, you find nothing inside. They don't have any argument for what they have been thinking is their own philosophy. They have borrowed it, they have never discovered it on their own. So I have been continuously fighting, and in this fighting I have been sharpening my own argument. I don't have a philosophy of my own. my whole function is deprogramming, so whatever you say, I will destroy it. And I never say anything, so I never give any chance to anybody to destroy it. My purpose is to deprogram you, to clean you, to uncondition you and leave you fresh, young, innocent. And from there you can grow into a real, authentic individual -- otherwise you are just a personality, not an individuality. A personality is borrowed, it is a mask. And my whole effort is how to help a person to be authentic, to be himself, naked. My sannyasins are neither Hindus nor Mohammedans nor Christians nor communists; they are simply human beings. It really takes guts to drop all the rubbish of the ages. Okay? Good.

Q: THANK YOU VERY MUCH.

A: Come again.

The Last Testament, Vol 3

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]
INTERVIEW WITH SWAMI NISHKAM, INFORMATION DAILY NATIONAL, DENMARK

QUESTION: BHAGWAN, COULD YOU SAY SOMETHING ABOUT THE TRUST BETWEEN YOU AND YOUR FRIENDS IN SPITE OF WHAT'S HAPPENED RECENTLY?*

A:* Trust is not something like faith. Faith is with motivation. You have faith in Jesus, in Krishna, because they promise if you have faith then paradise is yours. Faith is the price you have to pay. It is simple business, but deep down faith cannot be total. There is bound to be suspicion, doubt, skepticism. You may cover it up by faith because you don't want to loose paradise, you don't want to fall into hell. So you cover up all the questions that are natural to arise. So, first thing, trust is not faith. There is no motivation in it. There is no promise in it.

I have not promised a paradise and I have not made you afraid of a hell. I am not cheating you because of the natural instinct of fear and greed. That's what faith does. And all religions are called faith. They all depend on the same strategy.

Trust is not belief, either. Faith is simple, emotional, sentimental. Belief is more rational. It has arguments to repress doubt. Faith has no argument, it has only motivation. Belief has arguments. To believe in God, there are arguments provided by the theologians of all the religions. They are more or less childish, but human mind ordinarily never grows beyond the age thirteen. That is the average mental age of humanity. So even those childish arguments appear to be very profound. But belief has arguments. It is a rational thing.

A believer can philosophize, rationalize, propound great systems of thought around a certain belief. The whole system may be logical, just the basic belief will be illogical. It is easily deceiving, because the whole edifice is so logical that you never suspect that the foundation itself is nothing but belief.

Belief has dominated for thousands of years, so those who were of rational tendencies, for them theologies have been provided. Those who are simple people, closer to their heart, for them faith is provided. But the function of both is to destroy doubt in you. But both fail. They succeed only in repressing doubt, they never succeed in destroying it.

Doubt is far more powerful, because it is natural. You are born with it. Everybody is born as a question mark. Nobody gives you the question. Everybody gives you the answers. Those answers are borrowed, but the question comes from your very being. Hence no answer from the outside is going to destroy the question. The question is authentic, and the answers are cheap.

So trust is not faith, not belief; then what is trust? These are the two things you will find in the dictionaries: they are all synonymous -- trust, belief, faith. They are not. Trust is not something that you can do. Faith you can manage, it is only a cover-up. Belief you can manage. Just a little rationality. Trust is beyond your doing. It happens in a certain state of silence. Let me say, it is the fragrance of silence.

With the Master, if the disciple feels a silence arising in him, the very presence of the Master gives him a tranquillity. Then as a fragrance trust arises. You cannot do it, it is an happening. So you cannot undo it, either. It is not in your hands. It is something beyond you -- still, within you. It is very close to qualities like love, respect. But I am saying something similar, not exactly the same.

The original meaning of the word respect is beautiful. It means looking back, re-spect, looking once more. It has nothing to do with honor. It has to do something so beautiful that you would like to look at least one time more. And it is non-ending. How many times you look at it, the desire, the longing, the thirst goes on growing rather than diminishing. You want to be more and more closer to the Master, more and more filled by His presence, His light, His silence, His love.

So something in it is like re-spect. Something in it is like love. You cannot do anything about love. Suddenly it happens. You find one moment in love with someone for no apparent reason. You yourself feel a little embarrassed. You start looking inside you, what may have been the cause. But there is no cause. If somebody asks why you have fallen in love with a certain person, you don't have any answer. And love comes, and spring comes with it, and suddenly all the flowers blossom, all the birds start singing. You are

no more the same person. You cannot believe that this was going to happen to you. You had never dreamed about it. And one moment it is gone, the same way it had come -- just like a breeze. It was so cool and so pleasant, but it comes from one side and moves from the other side. It cannot stay, otherwise it won't be breeze, it will become stale.

We would like, so we rush to close the doors so the breeze does not go out. We call it marriage. And marriage is nothing but murder of love. The breeze is no more there. It was in the movement, in the change, the flow, in its coming and its going, in its freedom.

So something like love is there in trust. You cannot say why you trust a certain person, you simply feel. Every cell of your being says yes. There is no repression of any doubt, there is no question which you are repressing. It is not somebody else's answer, it is something that has grown out of your own being and it is so fulfilling. But you cannot say what is the cause, why it has to happen only in this moment, why not before. So about happening it is just like love, but about the other part of love, that it comes and goes, it is different.

It comes and never goes, because it is not something coming from outside, a breeze. It is something growing within you, expanding within you, your own spaciousness. There is no way for it to go; where it will go? You are it. The trust is your very being. It does not depend on any conditions. It makes no expectations, hence there is no way to take it away. Even if the Master, the friend, deceives you, the trust is not going to change. And sometimes Masters have deceived -- knowingly, just to see whether there is trust or you are in some misunderstanding.

It happened.... It used to happen almost every day in Gurdjieff's life. One very rich woman -- because it was the revolution time in Russia and all the rich people has left the country, and they were making their own small groups in different places. So for Gurdjieff it was very easily to find only the rich people, because he knew only Russian.

One woman was very much interested, very cultured and super-rich, was part of the royal family of czar. She wanted to be initiated by Gurdjieff, to be taken as a disciple.

Gurdjieff said, "My condition is, first bring all your jewelry." And it was much, millions of dollars worth. "First your jewelry you surrender to me, then I will think about it." Then too he will think about it!

She went back and asked her friend who had brought her to Gurdjieff that, "What is this nonsense?" The woman laughed. She said, "Don't be worried about it. The same he did with me. I filled all my jewelry in a suitcase, gave it to him and told him, 'Now, you can think, I will be waiting. Whenever you will call, I will come. If you decide not to call me, that too is okay. Whatever you decide is okay, because whatever you will decide will be beneficial for me. It is your decision, that is enough. It doesn't matter whether you initiate me or not. But I will follow your decision. If you say no, I will never come again. And, please, keep the jewelry. Don't return it, because that is not a condition between us.'"

And the woman said, "Next day Gurdjieff called me. He initiated me and gave me the whole box. He said, 'It was not a condition. Now I give you as a gift from me. All this jewelry, what I am going to do? You take it.'"

So the other woman said, "If this is the case, then there is no problem. That man is trustworthy. I was unnecessarily suspecting him." She filled all her jewelry into a suitcase, rushed... Gurdjieff took the case and told her, "Sit down, take your initiation." She was very much happy, waiting for the suitcase to be returned. It was never returned. This second woman has written in her autobiography that, "His not returning the suitcase make* me aware for the first time that you cannot deceive that man. He knows what is trust, and he knows what is not. I had never trusted him. I had given the jewelry believing that he will return it back."

But this is about an ordinary woman. Even a man like Ouspensky, one of the greatest mathematician of all the ages.... He was already world-famous before he met Gurdjieff. He was teaching in London. And Gurdjieff was in Tiflis* in a faraway land of Caucasus in Russia. And the days were very dangerous. Everywhere there was no government. Nobody's life was safe. Trains were being burned, looted. There was nobody in control. The czar and his government has fallen, the revolutionaries have come into power. But a vast country like Russia, which spreads from one corner of Europe to the other corner of Asia, covers two continents, it is not easy to manage it. Just in Moscow you can come into power, that does not mean that....

All over Russia all kinds of crimes were being committed, and there was no government, no police, no army. Even army and police were looting, cheating, killing. They had weapons and it was very easy, they were raping women, and in such a bloody moment of history, Gurdjieff called Ouspensky from London that, "Sell everything and come immediately." He resigned from his well-salaried post. He was a professor of

mathematics in the University of London. Sold everything, rushed into that dangerous country where there was every chance that he may never reach Gurdjieff with all this money that he was taking with him. But he somehow managed to reach Tiflis*. He entered the room where Gurdjieff was sitting. Gurdjieff looked at him and said, "That's good. Now you can go back."

This is too much. And even Ouspensky, who has written the best books on Gurdjieff, could not forgive him. He disconnected himself. But this was the moment to know whether it was just intellectual conviction or trust. It was not trust, although he was intellectually convinced that Gurdjieff is one of the most remarkable men who has walked on the earth and there is nobody comparable to him alive. But this experience shut him completely against Gurdjieff. From that moment, Gurdjieff never mentioned Ouspensky's name. Ouspensky started calling him simply "G". He dropped his full name in his books, as if Gurdjieff died on that day, the Gurdjieff that he had known, that he had loved, that he had trusted.

But in fact Gurdjieff did not die. Ouspensky died on that date. He could not understand the distinction that a intellectual conviction, howsoever great, is not comparable to trust. Trust is a totally different phenomenon. It has nothing to do with intellect or with feeling. It is neither intellectual nor emotional, neither of the heart nor of the mind. It is of the being. And for that the only way is to be available to the Master's presence, to let His aura enter in you, let His fragrance penetrate to the every nook and corner of your being.

In the East we call it darshan. Darshan simply means seeing. When somebody goes to a Master, what can you expect just sit silently and see, drink, listen to the music of His heart?

Bayazid, one of the most significant Sufis, remained with his Master for twelve years, coming every day early in the morning, leaving last in the evening, waiting for the Master to inquire, "What do you want? What is your question? What is your problem?" After twelve years the Master laughed. He said, "You have succeeded. Now there is no need to ask and there is no need to answer. But you are simply unique and rare. Twelve years! What a waiting! What courage! What guts! You have experienced me. You have loved me. And you have come to trust me without asking a single question, without getting a single answer. Now you are free, you can go into the world and help people in the same way."

And Bayazid bowed down, touched the feet of the Master for the first time and for the last time, tears in his eyes of gratitude, because what words cannot say tears can say.

Trust is something that is a growth in your being, a maturity of your being, indefinable, indescribable -- but experienceable. In a single word, trust is the whole experience of mysticism.

Q: I'VE HEARD YOU SAID THAT THIS IS NOT A RELIGION BUT A MYSTERY SCHOOL. CAN YOU SAY SOMETHING ABOUT HOW A MYSTERY SCHOOL SHOULD BE ORGANIZED, AND WHAT IT IS?*

A:* The very word mystery school can give you the feel of the matter. Everything here -- it may be trust, it may be love, it may be friendship, it may be silence, meditation -- is a mystery, mystery in the sense that there is no way to put it into words just like two plus two is equal to four. Even that is not as simple as people think.

Bertrand Russell and Whitehead, two great geniuses of our century, joined hands in writing a book which nobody reads, PRINCIPIA MATHEMATICA. And you cannot be angry with people if they don't read it. Just to explain that two plus two are really four, they have spent two hundred fifty pages. Apparently it seems to be a very simple thing, but when you go into details nothing is simple. Even two plus two is not always four for the simple reason because they had to think of all the possibilities. In abstraction two plus two may be four, but in abstraction it means nothing exists.

Two chairs and two chairs are four chairs: this is not abstraction, now you have come to realities. But no two chairs are exactly alike. Then problems arise. The first two chairs are not alike, there are differences. The other two chairs are not alike, there are differences. In fact, there are four unique chairs. How can you make two plus two so easily four? In reality it is impossible. Only in abstract concepts it is possible. To go into all its implications, two hundred fifty pages of very complicated argumentation. And I am talking about trust, truth, your being, existence. All these are mysteries.

You can be initiated into these mysteries, but you have to travel alone with no guidebooks, because no guidebooks exist. In the very nature of things, guidebooks cannot exist, because reality goes on changing. It is like the continents: move, but very slowly, one feet in a year, so you don't take much note of it. If

somehow they start moving faster, so today where America is tomorrow Africa comes in, where ocean is tomorrow there is land, then there will be no possibility to make geography, maps, because by the time your maps are ready the world has changed.

In the inner world, this is the situation. No maps, no guides are possible because everything is in such a tremendous change, speed, and so mysterious, so psychedelic, that to figure it out and bring it back into the world of words, nobody has succeeded yet. People have been into those spaces, but the experience is so different from all the experiences that they had that no translation is possible.

So when I say this is a mystery school, I am saying that we will be initiating people into different methods of meditation, helping them not to get discouraged. There are points where one feels great discouragement and wants to return back. Those are the moments encouragement is needed. Somebody is needed that, "Don't be worried, this will pass on. Just wait a little more. Just a little patience more. It has happened to me, too."

There are places where fear grips, because it is going to be a quantum leap. The jump is so big. Then one naturally feels afraid. One needs somebody whom he can totally trust. That's why the trust has become so significant. In those moments where fear grips and there is every possibility you may return back, and with the danger that you will never try again because the fear will follow you your whole life, you need somebody you trust so much that even you can risk everything, even your life. If he is saying, "Don't be worried, take the jump...." Now, except trust nothing can help in those moments.

I have one hundred twelve ancient methods of meditation which have never been tried by any school. Different schools have tried one method at a time, but nobody has dared to try all one hundred twelve methods. And I have developed my own dozens of methods, which are basically constructed, structured, for the contemporary man, because those one hundred twelve methods are at least ten thousand year old.

In ten thousand years, things have not stayed the same, neither the man has remained the same. Everything has changed -- for better or worse, but things have changed. So before trying those methods -- and those methods are tremendously powerful -- but as the contemporary man is, he cannot start on those methods. There is a gap of ten thousand years. First he has to destroy that gap. So my methods are cathartic, so that he can unload himself, throw out all burden and become as innocent as man may have been ten thousand years before. Just like a child. Then those methods can be tried.

And everything has to be done under guidance. That's the meaning of a school. Otherwise you can do it alone. When you enter in your inner world, you are entering a jungle where there is no superhighway, not even footpaths. You have to walk and create the path simultaneously. Nobody can go with you. So you have to be watched from the outside because there are symbols which indicate what is happening within you.

For example, one of the Buddhist monk from Ceylon was sent to me. He has not slept for three years. He has even stopped blinking his eyes. His eyes were just open twenty-four hours. It was really very strange and tortuous: no rest, no relaxation. And his eyes looked as if they are dead, that they are made of stone, because your blinking keeps your eyes continuously wet. It is a strategy of nature to continuously clean your eyes from dust or anything, and keep them fresh and wet. For those three years a man's eyes, they are bound to become absolutely dry.

I asked him, "Have you not been taking medicine?" He said, "I have tried everything. Nothing helps, and no doctor is able to find out what is wrong." What was wrong was that he was doing an old method of Gautam Buddha, vipassana. It is a method of continuous witnessing. It should be done under a Master, not alone, because you can do too much and it can harm you.

My own experience has been that one should do it only after sunrise and stop doing it after sunset. If you continue to do it after sunset, then soon you will lose your hours of sleep: from seven to six, from six to five, four, three, two, one. And one day suddenly you will find sleep has disappeared. And when you cannot sleep at all, then blinking disappears, because those mechanism of the eyes is working whole day like a wiper on the car. That too becomes tired. It also needs rest. And if you don't sleep at all in the night, then there is no rest for the wipers. They will lose their quality of elasticity. They will become dull and slowly they will stop functioning. And then that man will look mad -- to others, to himself.

Now this has to be done under a guide, and if the guide feels that you need it to do in the night, then he can change. You sleep in the day and do the method in the night. When you have succeeded in doing it in the day, start sleeping in the day and do it in the night, so you have covered the twenty-four hour circle without tiring your mechanism. And it is significant to complete the whole circle. Then there is a possibility that you can fall asleep and still remain alert.

You may have observed a common observation. If all the people here are asleep and the house suddenly

is on fire, and somebody shouts the name "Hasya!" everybody will listen it, but only Hasya will get up and answer. Strange, because everybody listened but nobody answered it and nobody was disturbed. Something in Hasya even in sleep knows her name is Hasya. Somebody is a slight alert that she has to respond, that somebody is calling her. So a little part is alert in everyone, but it is a very small part. Doing vipassana, that part starts growing, becomes bigger, and a moment comes when you can sleep the whole night, fully rested, and yet deep there is a current of awareness running. You are witnessing yourself sleeping. Then many experiences can happen, on every method, so the guide, the school, is absolutely necessary.

For example, in such a state when you are asleep and yet aware, you may come out of the body without your knowing, just simply slip out of the body, you may start floating in the air. And you are watching your body on the bed and you can see a cord -- luminous -- joining you with your navel. In this state, if somebody wakes you up, he will kill you. If your connection is broken you are finished. Otherwise this is a great experience that you are having. And there is no problem. Just as you have come out, naturally, within few minutes floating in the air you will enter in the body again.

Not more than forty-eight minutes you can remain out of the body. That has been thousands of years of experience, that at the most forty-eight minutes a person can remain out of the body and still alive. More than that, then the connection will be cut. So after forty-eight minutes, or before it, you are bound to slip back into the body, and for the first time you will see that it is just like a sleeping bag, your body. You can come out of it, you can go into it. First it happens like a sleeping bag, your body. You can come out of it, you can go into it. First it happens on its own accord, then you start doing it.

This is just an example. I told the man that, "For three months you stop vipassana. You be with me. Don't do vipassana. I will give you another method, just the against... the very contrary of vipassana. Vipassana is witnessing, and I am giving you a method which is getting identified with whatever you are doing. You are digging a hole in the earth, get identified completely, don't stand and watch. Become the digger. You are dancing, become the dance, don't watch it. For three months you do just the opposite, so that your whole mechanism comes back to its natural stage. And then I will tell you how you have to proceed on vipassana. You are a Buddhist, you live in a monastery, but your abbot knows nothing of the meditation. He may have read into the books but he has no experience of it." And there are thousands of people who are suffering in the world because they read in the book something and they start doing it without knowing that the book cannot help you when problems arise. And there are problems.

A mystery school simply means that we will be trying all kinds of methods, because I have worked on all the methods and I have created my own methods to help people. First they should go through my methods so their contemporary garbage is flushed out and they become innocent children, then they can use those beautiful methods which have been sharpened through the ages. Everything non-essential has been cut off. But those methods don't say anything, what will happen on the path, what kind of experiences, what kind of dangers. For that a school is needed where there will be teachers who can help you, where there will be meditators who are ahead of you and can help you that, "Don't be worried, I have passed through the stage." And I have all kinds of therapies which are absolutely necessary for modern meditators so first they should have a healthy psychology.

Meditation is not for a madman. The madman first have to be brought to the normal state of the mind, and from there meditation can start. The work is tremendous, but if it can help few thousand people to become enlightened, it can save the whole humanity. And it can bring the New Man on the earth.

Q: BHAGWAN, WHAT IS HAPPENING TO THE COMMUNES IN EUROPE? WILL NEW COMMUNES START, GET STARTED... CENTERS?*

A:* Yes.

Q: DO WE KNOW HOW MANY PEOPLE HAVE LEFT, DROPPED SANNYAS, AFTER THIS?*

A:* Not many people. A very small group. And many more people will be coming back who had left, who are every day informing that they want to come back, because they have been harassed and somehow forced to leave the communes. They will be coming back. And whatever Sheela and her gang has done in

three and a half years, here and in Europe and in other countries, everything has to be undone. Every commune has to become autonomous.

Sheela's desire was to centralize all the communes. So first she dismantled small centers, which was ugly, hurting people. They were running small centers, just a dozen people, but they were happy and they were meditating. Just because they were only one dozen.... Quantity does not matter, because out of that one dozen a miracle is possible. And they were enthusiastic because they had a center of their own, and they were trying to expand it. Rather than helping them, she finished all small centers and forced people to move to the communes.

Those who moved were okay, those who did not move were "negative" people. They were condemned. Either their malas were taken back -- they were not the right sort, just because they did not want to move from their place. Then she started destroying smaller communes which has eighty people, fifty people, forty people. And she concentrated in six communes finally in Europe. She destroyed England's all centers, told them that, "You all move to Medina so one commune can happen," and then finally she destroyed Medina, told Medina sannyasins to move to European communes, and Medina has to be sold.

It was good that she left. She has sold Medina, but the money has not been paid, so I have just informed Poonam that, "You take charge of Medina and take the money back. It has not yet reached to those people, so you take the money and you purchase a bigger place." She was so happy, and crying. She sent a message for me that, "Bhagwan, I have never felt in my life so much loved."

All these people were unnecessarily hurt, wounded. And I have told that she should be the head. "Find a better and bigger place, because that place was good but only for four hundred people." And England had at least two thousand sannyasins. "You can have a very big commune, and rather than sending sannyasins from England and destroying small centers...."

They don't understand a small thing, that those small centers are feeding centers. From those centers people become acquainted with you, they started coming to the commune of that country. From that commune they become acquainted about me, about this place. Sooner or later they will be coming here. If you stop small centers, then you are destroying the feeding grounds. Then you start destroying.... And this was something personal, antagonism.

She wanted England to be completely finished with sannyas, and she has managed it. I have told that European sannyasins should go back to England, those who have come from England. And all centers that have been destroyed should be restored. Sannyasins should move back to their small communes. I don't want any centralized formation. Every commune, every center, is autonomous. Nobody is above it.

Q: DOES IT MEAN THAT DANISH SANNYASINS IN CENTERS IN HOLLAND AND GERMANY WILL BE ADVISED TO GO BACK TO DENMARK TO MAKE THE CENTERS AGAIN IN COPENHAGEN AND...?*

A:* Yes. I have even allowed Veeresh again, because they stopped his commune in Holland, that he can have his commune back. And all centers in Holland will have their own... which have been stopped from functioning, they should start functioning. The commune in Holland should function, but not destroying others but by taking help from others. All those should be your helpers in the whole country. But not that you are authoritative, that you order and command and they have to follow. They have equal rights as you. Every sannyasin is connected to me, not to any organization.

Q: ALL THE DANISH SANNYASINS WILL PROBABLY READ THIS INTERVIEW. DO YOU HAVE ANYTHING TO SAY TO THEM? THEY DON'T HAVE ANY CENTERS ANY LONGER IN DENMARK.*

A:* Denmark? They used to have a center.

Q: THEY USED TO HAVE TWO CENTERS.*

A:* Now they don't have?

Q: NO.*

A:* So they should start again. Denmark should not be behind anybody else. In fact, Denmark was the first to have the center in the whole of Europe. They should start and they should expand and slowly make communes. And communes are going to become very attractive, just people have to see how they function, how easily, how more comfortably, how luxuriously, how economically -- no unemployment, no population growth, no unnecessary fighting, rape, no prostitution. All these can be avoided. Just people have to see.

And more and more people can move. And now that I have allowed you can be a sannyasin without red clothes, you can be a sannyasin even without mala, more and more people.... I have opened the doors, more and more people can come and be part of the commune. And slowly if they feel like having malas and having red clothes, that is up to them. But there is no need to enforce anything.

So Denmark should have centers, it should have commune. So tell my people to put their energy back into it. Okay?

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INTERVIEW WITH CAROL OLSTROM, SEATTLE TIMES, SEATTLE, WA

QUESTION; BHAGWAN, YOU ARE A VERY FUNNY MASTER. WHY DO I KEEP GETTING THE FEELING THAT YOU ARE PLAYING A JOKE ON EVERYONE AND, IF YOU ARE, HOW WOULD I KNOW?*

ANSWER:* That is the funniest part of it. A joke can never be explained. Either you get it or you don't get it.

Q: COULD YOU GIVE ME SOME HELP?*

A:* That's the beauty of a joke.

Q: DOES THAT MEAN THAT IT IS A JOKE?*

A:* Everything is a joke, because to me life is not a serious affair. It is playfulness. It is fun. It is overflowing energy of existence -- for no reason, for no purpose. For no goal, for no end. Just for the sheer joy of it. This whole universe is just a big joke. That's why it cannot be explained.

There have been so many philosophers, theologians, trying to explain it. They have all failed for the simple reason because it is not something that can be explained. Either you get it or you don't get it.

Q: BHAGWAN, SOMEHOW RAJNEESHPURAM DOESN'T FEEL LIKE A CITY TO ME. IF YOU CAME TO VISIT ME IN SEATTLE, I WOULDN'T SEARCH YOU OR HAVE MY DOG SNIFF YOU. WHY DO YOU HAVE YOUR PEOPLE SEARCH ME AND HAVE THE DOG SNIFF ME? I DON'T UNDERSTAND THIS.*

A:* It is a mystery school. It is no ordinary city. It is illegal city. So we have to take care of everything.

Q: WHAT DO YOU MEAN WHEN YOU SAY IT'S AN ILLEGAL CITY?*

A:* The Oregon attorney general declares it illegal city. And now he wants to prove it, and we have to protect it. And we have to search everybody who comes in because his plan is to plant things inside and to prove that we are doing illegal things. We are not going to be so gullible.

And when I said that it is a mystery school.... If you enter in a special kind of university, academy, you have to fulfill few requirements. For example, I don't allow any drugs inside. In Seattle you must be allowing. The dog is not sniffing you. He is sniffing the drugs, and unless you are carrying drugs you will not feel offended. The dog only sniffs something wrong.

It is perfectly right. He protects the commune from drugs, from bombs, from people carrying poisons. And there have been so many threats every day that they would burn the whole city, that they will kill all the sannyasins. So many phones, so many letters.

We go on giving all those to the police. It is enough to prove that we need some kind of protection. And the government has not provided any. It seems the government is on the side of those people who are giving threats. Perhaps behind those people are the politicians who are in the government.

Then, naturally, everybody has a birthright for self-defense.

And we are not harming anybody. We are just searching in case you are going to plant something inside the commune and tomorrow we are responsible for it. So this is a simple method to avoid it.

Q: BHAGWAN, IT SEEMS AS THOUGH MOST OF THE BOMBS AND POISON CAME FROM PEOPLE WHO LIVE INSIDE THE COMMUNE, NOT PEOPLE FROM THE OUTSIDE. WHY DON'T THE DOGS SNIFF SANNYASINS TOO?*

A:* They sniff everybody. But the problem was, I was in isolation for three and a half years. I was not available to the commune. No information was available to me. This became a great opportunity for people who were holding power posts. They made a small clique. It is just human.

When you get an opportunity for two hundred million dollars in your hands, five thousand sannyasins to work and to create the commune, absolutely committed and devoted....

Because these twenty people were the heads of all the corporations, they could manage to bring things in. It was absolutely natural that the president of the commune would not be suspected of carrying bombs inside or carrying drugs inside. So she managed it.

And they had a underground passage just under Sheela's bedroom, another room, and from that room another facade of a jacuzzi bathroom, and from the bathroom a long tunnel that opens at the airport.

So from the airport directly you can carry anything. The poor dog will not be even aware what is happening. He will be waiting on the road.

Because the topmost twenty all had committed crimes -- and this is a basic principle of all criminal

groups, that everybody should commit a crime. That makes the group completely solid. Nobody can expose it, because to expose it means exposing yourself too. You have also committed. So they managed that everybody commits something.

And the whole commune was unaware. The things that they did were such that they could manage within those twenty people. One was a medical expert, one was an electronics expert, one was an electrician, one was a finance expert. So they could manage everything within themselves.

For example, if sannyasins were told to dig ditches for telephone wires, they had no idea that within the telephone wires there are also wires which are going to bug hundreds of houses.

One hundred forty-five rooms of the hotel were bugged. Even my room was bugged. Many other houses, wherever they felt there may be people of independent mind, of free thinking, their houses were bugged.

The sannyasins who managed to work had no idea except those two experts, which were within the group. So the whole commune remained completely unaware of what they are doing.

They were taping all the telephones. They had a very sophisticated mechanism which could tape all the telephone calls from Rajneeshpuram simultaneously. Even the FBI people were simply surprised. They had never seen such a sophisticated mechanism. And when they found bugging, they said that these people have far exceeded Nixon.

For one bugging the punishment is five years of imprisonment. And these people have bugged so many houses that one thousand years of imprisonment will not be enough. This is from FBI experts. I am simply quoting.

But these things were such that the sannyasins will not be aware. They saw the wires being stretched but they could not think that they are bugging the houses. They thought it is electricity or telephone.

They had no idea that people are being drugged in the food. The chief of the food department was part of the twenty. Only the chief knew what was going on, that three thousand street people that has been brought here were being drugged for twenty-one days continuously. Every food. They became almost zombies. The idea was that now whatsoever you say they will do. They have lost their own thinking. They are not awake at all, they are almost asleep. But nobody in the restaurant had any idea what is happening except one person: the chief.

Few of these twenty people tried to kill sannyasins, sannyasins who were in any way dangerous to their clique, particularly sannyasins who were available to me in my isolation and silence.

My personal physician used to come for weekly check. Now they were afraid of the man because he may inform me about something that is happening. They tried to poison him four times. And nobody believed the poor doctor, because everybody laughed that, "Why anybody should poison you? There is no reason!"

He insisted. So finally they took him to Bend, and there too the doctor said that, "There is no disease and there is no poison. But we suspect that a certain poison is there which is indetectable."

And that was the poison that my doctor was continuously telling that, "That is the poison that has been given to me in the tea, in the coffee."

And when Sheela left, in her room we found literature on poison, on bombs, on snakes, on black spiders. And on the book about poisons, only that poison is underlinde. The book describes it, that it is indetectable if given in a certain dose. It does not kill the person immediately. You have to go on giving it at least few times. Within six months the person will go on getting more and more sick, will become more and more available to any infection, and will die almost a natural death. Nobody can suspect that he has been poisoned.

But only one person, the medical person in the group, knew about it. The whole medical corporation was unaware.

So the problem was that the secret was kept within those twenty people, and because they all were in some way or other involved in arson, in murder -- they murdered one man -- in attempts to murder, in taping the telephones, in bugging the houses, in drugging the street people....

Just yesterday one of the women who belonged to the group of the twenty -- she was not here when they left, she was coming from Australia.... If she had come a day earlier they would have taken her with themselves. She was supposed to come a day earlier, but somehow she got late and reached a day after. They had all left.

Yesterday she informed me that, "I wanted many times to come to Your house and to inform Your caretaker, Your doctor or somebody who can take the message to You what is going on within this group of

twenty people, what they are doing. But I was afraid they will kill me, immediately they will kill me."

All twenty were afraid that they will be killed. Killing had become for them such a simple matter, very casual, of no importance.

One woman came back from Seattle from the group. She had gone, but she must have a certain conscience. She felt that to go with these people and to remain her whole life a criminal, guilty, hiding, it is better to go back to the commune and confess everything. And if there is a punishment, then it is better to take the punishment. At least that will be more dignified rather than hiding like a criminal in Black Forest in Germany or in Switzerland, in the mountains.

So she came back and she has given the testimony. Her testimony has lasted for seven days continuously, because these people have committed so many crimes that it took seven days for her to describe all these four years, how they did what they did, how they had been stealing files from government offices. She was the woman who drove two of the group to Wasco County office to burn the planning office building. And they burned it. She drove them and she brought them back. She is the only eyewitness.

Now, the day they left, immediately many others who had small informations.... For example, in one of my morning discourses where ten thousand sannyasins were present, in the crowd one of the twenty injected the poison into my physician's body. He looked back, he could see the woman. He took his robe off, he showed to people. They saw the blood , they saw the mark of the needle. And one man said that he has seen the woman push the needle, and that was the woman the doctor himself has seen. But only when these people left, then that man gave his testimony that he was an eyewitness, not before that.

They were afraid, because if they can kill my personal physician they can kill any sannyasin. They created a very great fear. They drove away, harassed, people who were more intelligent than themselves, more educated. The chancellor of the university, the vice-chancellor of the university, many professors of the university, who had been with me for many more longer years than Sheela and her group, they harassed them, they tried in every way to insult them. Finally they had to leave. So they managed to drive people out, whoever was suspected can create a trouble for them.

Now we are receiving every day letters and telephones from all over the world. All those people want to come because they have never left me, they have never left the commune. They have left because of this fascist group.

And I was in isolation and in silence. I was not reading any book, any newspaper, television orradio. My only information was through Sheela, and my only message to the commune was through her. So she managed.

Whatsoever she wanted to say to the commune, she said it in my name. Now I am discovering that this was never my message. And whatever she wanted to tell me she told me. Whether it was true or untrue did not matter because I was not going out. So it was really great opportunity for her to betray the commune, to betray a great trust, to betray love.

And what she has gained? What those twenty people's gang has gained? They have become criminals for their whole life.

We have not lost anything. They have stolen money, but money does not matter much. I have millions of friends around the earth who can again give the money, that is not a problem.

Forty-three million dollars she has put in her own name in Switzerland, in some bank account. But it will not be easy to take it out, because how she is going to show that money anywhere in any way? She does not come from a rich family. She was just a hotel waitress. And she will end into being a hotel waitress again.

I had made her almost a queen of a vast empire around the world. But she misused, took advantage. And not only that she misused the trust that I had given to her, she has insulted whole womanhood.

I had so much respect for women, and I had given all power to women in the commune for the simple reason because man has been running the society for thousands of years and has not succeeded to make it yet civilized, yet cultured, yet human. But Sheela and her gang has proved beyond doubt -- because all those women who are with her -- that it does not make any difference whether man rules the society or women rule the society. Power corrupts in the same way. That power makes no distinction between men and women.

So she has not only lost her own dignity, she has lost a friend of womankind. I have fought my whole life for women's liberation. I have fought for my all the years that the woman should be given more power than man because she is more motherly, more loving. Perhaps she will not be so easily corrupted as man is corrupted, because man has not that love, that heart.

Man is hard, functions more from the head. I used to think that if women had been in power we would not have produced people like Genghis Khan, Tamurlane, Nadir Shah*, Adolf Hitler, Josef Stalin, Benito Mussolini, Mao Tse Tung. But now I cannot say it with the same certainty. I think we would have created all these people. They would have been women, but there would have been no difference at all.

So Sheela and her group has been tremendously important to me, to my people. It has given a great insight and understanding. Now I am no more interested that women should have power. It is better wherever they are, because she proved far more cruel. Perhaps I can see it now, why....

Because I had seen only the woman's love. I forgot her jealousy. I had only seen her compassion, kindness, but I had forgotten that she has in the same quantity hatred, anger, violence. And perhaps she has more than man, because man has been using it, is almost spent, and she has been accumulating it for thousands of years. She is full of it. Just a small opportunity and there will be an Adolf Hitler, a Josef Stalin, without delay.

These women in Sheela's group were just ordinary human beings with no indication that they will prove murderous. Very loving, very nice, very polite, but behind that facade of lovingness there must have been something boiling for centuries that exploded.

In every way the experiment has been rich, and we are far more healthier.

They had to go. They knew it, because she was asking me again and again, "Will You ever start speaking?"

I said, "Are you worried? I can start any day. I am just waiting for the right time."

She was very insistent that it will be bad for my health, and "Everything is going perfectly well. Why You should unnecessarily trouble Your body? You rest."

But when I saw my own physician being given poison, my own caretaker being given poison, then I said, "It is time that I should come out of my isolation."

And the moment I started speaking the whole commune was joyous, dancing in the streets, except those twenty people. They were really very sad and shocked, because once I started speaking Sheela had no power.

All her power was because she was representing me. Now there was no need for any mediator. No representative was needed. I was in direct communion with the sannyasins.

Since I started speaking she started finding any excuse to go away, to Europe, to Australia, to India, to Singapore, to Japan -- any excuse, that, "Their commune needs me very much." And I could see the reason is not....

The reason is she cannot come down from the ego that she has gathered in these three and a half years. Now, with me, she is just an ordinary sannyasin again. She has become the high priestess.

I have been in my whole life teaching that organized religion is an enemy of man. And in three and a half years she managed to create an organized religion out of sannyasins.

She wrote a book collecting my sayings, mixing it with her own interpretations, and managing it like a Christian catechism, calling it Rajneeshism.

I have been always against all isms because they all become prisons sooner or later. I wanted my people to be free from any ism, individuals not cogs in a wheel, not part of any organization but just lovingly living together not because they are ideologically believe in the same God, in the same philosophy, no, but simply because they are all seekers of truth. And everybody is searching his own truth in his own way.

So I had called this a school of seekers, searchers. But I never wanted it to be an organized religion.

She managed to make it an organized religion. She became the high priestess. She even made a dress like a high priestess should have, like the pope. She was going even to the assembly of Oregon when it starts its session and all religions can pray. She was going to pray there. She was praying there.

I don't have any prayer because I don't have any God. Whom you can pray? And we are not a religion.

So she did everything that was against me and now she was afraid to face me. So for the last three, four months she has not faced me. She used to come for one or two day and she will send the message that, "I cannot come because I have cold." And because I am allergic to many things -- cold, perfume, dust, smoke -- so that is a good excuse.

For four months whenever she came back she has cold. Even the last time she left here she has informed me that, "I have cold so I will stay three, four more days. When the cold is over, then I will come to You and explain my situation, how my mind is going." But that was simply a lie. She did not want me to know when she is leaving, because if I had known that she is going to leave tomorrow, then I would have informed people that all their luggage should be searched.

They are no more president, secretaries. All of them have resigned. But they did not tell to the commune. They simply informed me just the night before that they have resigned. Then they don't have any right to use the airplanes of the commune or the vehicles of the commune. And their xluggage should be searched, because they must be carrying bombs, they must be carrying weapons, they must be carrying that particular poison that they were giving to so many people.

So she wanted to avoid me to know when she is leaving. And she had chosen the right time. I go for a ride in the mountains between two and four. Exact at four she left. And because the commune was unaware, they thought just the way they always come and go she is going. So their luggage was not searched, their persons were not searched, the airplane was not searched. How much money they have carried with them was not searched. They certainly must have carried a lot of money. Just for twenty persons traveling to Europe, living in Switzerland, they will need money.

When I came back from the mountains I saw the airplane leaving. Then I inquired that, "This is not for the plane to leave." And I was told that Sheela and twenty other peoples have gone for a trip to Europe. And I was told that Sheela and twenty other peoples have gone for a trip to Europe.

She has teken with herself all the tapes of telephones, all the bugging tapes. And she must have carried money. She must have carried everything that could have proved dangerous. And if they were caught right now, here, things would have been far simpler.

Now the trouble is the attorney general of Oregon is really a creep. We have given every testimony, witnesses, evidences of all the crimes, but he is not taking any action. They should be immediately caught while they are in Switzerland or in Germany, which are in treaty with America that their criminals should be exchanged if any case arises. But there are countries America has no treaty. They are all just living near East Berlin. They can enter East Berlin and they are beyond America's reach.

And I have been telling to these people that, "When you have got every evidence...." Their police, FBI experts, state police officers, county police officers, all topmost officers have been here for three weeks working. They have collected every material. But no step is being taken.

From the very government sources I have been informed that attorney general is not interested in catching the criminals. They have already left. His interest is to give one of the criminals immunity and dump all the crimes on innocent sannyasins. And his idea is that at least one thousand sannyasins should be imprisoned so that the commune can be destroyed.

The idea is great, but it is not going to be so easy. We are going to fight up to the Supreme Court, and if soon steps are not taken against the criminals, then we are going to take steps against attorney general. Then he seems to be the real criminal. Perhaps he was behind all those criminals. Otherwise why he is protecting them?

So either he catches the criminals or he has to face us in the Supreme Court and prove why the criminals are not being caught. And what more evidence do you want? Machines you have got which were used for taping. You have found hundreds of houses bugged. Your police has taken photographs, taken all the wires, all the bugging mechanisms. Your police has found all the books on poison, bombs, how bombs are to be made, how people should be murdered. Your police has entered into the underground tunnel and seen the whole strategy of it. What more evidence these people want?

They had not only poisoned sannyasins, they poisoned the attorney of Jefferson County one year before. The same doctors in Bend treated him. They said, "This is a very similar case, exactly the same. We could not find any poison, any disease, but the symptoms were the same as are the symptoms now."

One of the judges of Wasco County who had come here to visit, and one of the persons of the twenty -- the medical one, which is very rare, because it is not her work to offer him a glass of water.... That is not a work of a medical person. That can be done by restaurant people, hotel people. But why she should do it? And immediately after drinking it he started feeling strange. And by the time he reached home he was sick, badly sick -- and the same symptoms: no sickness, no poison in the blood, but his whole mind was as if splitting. And this splitting of the mind has been in all the cases the same.

All these proofs are there.

And now there are people who are ready, who have testified that they know that these people have been given poison, and who had given them they are ready to identify, because it was decided between the twenty people's inner group who eill do it, how it will be done.

They went on denying that, "We are not bringing the three thousand street people for election. We are bringing them here because we have surplus money, three million dollars, and we want to do some humanitarian work." That's what she told me.

I asked her that, "I don't understand why you are bringing these street people here. I myself am not interested in mixing my people with that kind of people, who have been brought up in crime, in rape, in murder, in theft, addicted to all kinds of drugs. I don't want them for three months to be here amongst my people. If you want them to help, you can help them anywhere else. You can give them money if you have surplus money. But don't bring them to this place. All of my sannyasins are of a different class. Most of them are graduates, have masters' degrees, have Ph.D. degrees. There are D.Litts.

"Now these people you are mixing with street people. It will not do any good to them, but it may do certain harm to these people. These people not accustomed to rape. In four years time no rape has happened. Anybody can move at any time in the night, there is no problem.

"Nobody has been murdered, nobody has committed suicide. These people should not be exposed to a criminal class."

But she said, "Now they are already here, and it will be dad, it will look bad, to send them back."

Only when I came out of my silence I became aware that that was a lie. These people were brought to overtake the Wasco County just the way they had overtaken Antelope. They wanted to take the whole county.

Lust for power knows no limits.

Now I have to do everything to destroy whatever they have done. I have advised my people in Antelope that, "Bring the name back." They have changed the name of Antelope to City of Rajneesh. "Put it back. It is Antelope and it belongs to the people who live there." And I have offered that people of Antelope should purchase their properties as they have sold to us, and we will vacate the town and they can have their government back.

But her desire was to take over the whole Wasco County. And she was ready to do anything to take Wasco County. For that purpose the planning office was burned so that all the papers concerning it, all the comprehensive plans, should be burned, so when she takes over the county everything can be started afresh according to her idea.

The one judge who has been poisoned was very much against us, so she wanted another judge who was favorable to us to be chosen. Two other judges were just sitting on the fence. It depends on the third judge. If he was in favor of us, those two were in favor of us. If he was against of us, those two were against of us. They were just on the fence. So that one person was most significant.

She asked one of our pilots that, "Put bombs in a big airplane and other explosives and crash the plane against the Wasco County office. And before crashing it, you jump in a parachute so you can save yourself."

He said, "But so many bombs and so much explosives, they will not only destroy the Wasco County office, they will destroy half the town. The fire will be almost uncontrollable. I am not going to do such a thing."

He was immediately sent away to Germany, that, "You are needed there very urgently." Because they were afraid that.... He was not within the twenty-one.

Those twenty, they did not have a pilot amongst them. That was the trouble. So they had to ask a pilot who was outside the gang. He refused. He said, "Bhagwan cannot say anything like that. He will not think even of killing an ant. And to destroy the office, kill all the people and kill many innocent people by the side of the office.... I cannot believe that Bhagwan has said it."

And she told him that, "It is from Bhagwan."

But he said, "Whatever you say, I know Him longer than you have known Him."

He was immediately sent. He was not allowed even few minutes to stay here, so that he cannot convey the message to anybody that it reaches to me. And where he was sent to Germany there was no airport in the commune, no airplane in the commune. And he wondered what urgent purpose is there for him.

It was simply punishment.

For six months he was there. He asked many times to come back. He was refused.

The day she left he immediately phoned. And I called him and asked, "What is the matter? Why you were sent?" And he said, "This is the story."

Now he is testifying. He has testified before the FBI. Now he will be testifying before the court.

What proofs these people want? They should say. If there is any possibility, we will provide. But they should act, and act as quickly as possible. If they don't act, that simply means their intentions are not gentlemanly.

(Tape side C)

Q: BHAGWAN, YOU SAY, "DON'T TRUST AUTHORITY" AND YOUR SANNYASINS CONTINUE TO BELIEVE EVERYTHING YOU SAY AND PUT YOUR PICTURE EVERYWHERE. DOESN'T THIS FRIGHTEN YOU SOMEHOW, THAT EVEN THOUGH YOU TELL THEM NOT TO MAKE YOU A POPE THAT SOMEHOW THEY WILL?*

A:* This is one of the dilemmas of human psychology. Nothing can be done about it. I can say only two things. I can say, "Don't believe in me, believe in yourself." But the more I insist on it the more they feel love towards me.

And this is natural and understandable. I am not imposing myself on them. I am saying them not to put me on any high pedestal. "At the most I am your friend, just like you, amongst you." But this creates more trust.

The problem is, I can say to them, "Believe in me. Whatever I say is the word of God." That will do the same.

And there is no third way.

So at least to my own contentment I will continue to say the first and leave them whatever they want to do. Because in fact I am saying them that, "You are absolutely free."

But in that freedom, naturally, trusting in me is included.

So when I say, "Don't believe in me, don't believe my words, trust in yourself," it creates a deep love and trust towards me. But this is their freedom. I am not asking it. And I cannot prevent. I am doing everything on my part that I do not create it, but if it is the nature of things, then one is helpless. There are many mysteries like that.

Q: PERHAPS YOU COULD MAKE SOME MISTAKES. OR DO ENLIGHTENED PEOPLE MAKE MISTAKES?*

A:* I make as many as possible. But that makes me more human. And it is easier to love a human being than to love the only begotten son of God.

Q: BHAGWAN, YOUR SANNYASINS WORK VERY HARD TO BUILD THE COMMUNE AND TO GIVE YOU THINGS AND THE PRIVACY AND THE PLACE YOU LIVE IN. WHAT DO YOU GIVE THEM?*

A:* Nothing. I don't have anything to give. I have given myself to them.

Q: WHAT DOES THAT MEAN?*

A:* That means I am here for them. My presence is for them. And that can mean everything to one who has eyes to see and ears to hear and a heart to feel.

I don't have anything except myself, and I have given myself totally to them. I am available in every possible way.

I don't have any secret. My hands are not closed but completely open, and my people understand it.

In fact, they don't feel that they are giving anything to me in comparison to what they have received. What they can give? They can bring all the material things of the world, which are only toys to me, nothing more. And even then when they give them to me I simply give them back to the commune.

I don't possess anything. Everything that comes to me as a gift from all over the world becomes part of the assets of the commune.

So I have given myself to them, and whatsoever comes to me also comes to them.

It is a very deep love affair.

(Tape side D)

Q: WHY DON'T THE SANNYASINS DRIVE THE ROLLS ROYCES THEN? I DON'T UNDERSTAND THAT.*

A:* There are sannyasins who drive.

Q: THE ROLLS ROYCES THAT THEY BOUGHT.*

A:* Yes. The Rolls Royces that I drive, no sannyasin is ready to drive it. It has become sacred to them. I had told the Trust that maintains those ninety Rolls Royces that they are unnecessarily standing there. I have never gone even for once in the garage, and the garage is just in front of my house, within the compound of my house. I have never gone in to even see. So what is the point? I just drive one.

And I don't like any other car. Because of my back, only that particular model, Silver Spur, suits me and my back. So all those ninety cars are just one model. One or ninety makes no difference, it is the same model. And when I am inside I can't even see the color. So what is the use?

I told him that, "You give to all the corporations -- we have nine corporations -- give ten cars to each corporation. Make a pool so every sannyasin who wants can take the car.

But there are so many problems.

First, no corporation is ready to take because they already have too many cars. I don't believe in poverty, I believe in abundance -- of everything. So my sannyasins have enough cars. They have one hundred buses. They have five airplanes. So no corporation is willing to have ten white elephants on their heads. That will be simply a financial burden to the corporation.

And secondly no sannyasin is ready to drive it.

Thirdly, the trustees are not willing to distribute the cars. They want the cars to remain as a memorial. I have used them.

Whatever I have used they have been collecting. All my dresses they have collected, all my shoes, all my hats that I have used they have collected. Anything that I have used they have collected. They don't want to give those Rolls Royces. They are going to make a beautiful memorial.

So I canot do, because I am not the owner of anything. It is up to them. Whenever they decide they can sell them, they can keep them.

Four cars have been sold because those were not of the same model. They were Rolls Royce; they were better model than the one that I use. They were Carmargue: two-door Rolls Royces. They were far more costlier.

First I was using Corniche, which is the costliest Rolls Royce: one hundred sixty thousand dollars. But the seat did not suit me. My back is really a trouble. I liked the Cornice* but my back was not willing.

Then the second best was Carmargue, so I was using Carmargue. It was better than Corniche. It is one hundred fifty thousand dollars. But then I thought that if this seat is better than the other, I should try their third model also, the Silver Spur. And when I tried it I was simply amazed -- as if it was just made for me!

In '89 they are going to change the model, and because I am their greatest customer in the whole world I have told the president of Rolls Royce that, "Do everything but don't change the seat. Otherwise you lose your best customer."

I just need one car, nothing much. But my sannyasins around the world are intending to make it a memorial with three hundred sixty-five Rolls cars. And they will make it!

Q: YOU'VE DISCOURAGED PEOPLE FROM HAVING CHILDREN. WHY IS THAT?*

A:* There are many reasons. First, the world is already overpopulated. No intelligent person would like to increase the population more. It is already four billion. By the end of the century it will be five billion, and when it becomes five billion, fifty percent of the population will be dying of starvation.

If you love your child whom you want to bring in the world, this is not the world. To leave him in this world, where two and half billion people will be dying out of starvation, what will be the shape? It will be

just death all around.

Secondly, the nuclear weapons are going bigger and bigger. Already Soviet Union and America together have enough nuclear weapons to destroy this earth seven hundred times.

Now, we must be living in a mad world. Now, what is the point of creating more nuclear weapons? But nobody can stop it because the other party is doing it. And the same is the question from the other party. They cannot stop it. And nobody has the guts to take the initiative.

Any day this world can be in flames of nuclear explosions. Would you like your child to be in those flames? My people don't like.

Thirdly there is AIDS, which is as dangerous as nuclear weapons, perhaps more dangerous, because nuclear weapons may not be used. Politicians may chicken out, seeing the situation that it will destroy everybody. There will be no victorious, nobody will be defeated.

The whole point of war is lost when all are going to be dead. There is not going to be somebody left even to write the history of it. It has lost its very value. War has value only when there is a possibility of your being victorious.

But AIDS is a totally different matter. It is not within anybody's hands. And it is spreading fast. And it is invisible.

Just in Texas few days before, they have made a law against homosexuality. Now homosexuality in Texas is a crime. One million homosexuals protested against it. Nobody would have ever imagined that Texas has one million homosexuals. Now what about California?

And making a law against homosexuality has simply driven it underground. Now nobody will say, "I am a homosexual."

But your law has never changed anybody. No criminal has been changed by your law, by your courts, by your jails. And you are just being stupid rather than asking the whole population to go through tests to find out how many people have AIDS so they can be isolated.

Every state should make a special city to isolate AIDS people so it does not spread any more. But no state, no nation, is taking any steps. In fact, nobody wants even to accept the fact that AIDS is spreading like wildfire.

In L.A. every day one person is dying of AIDS. One does not know how many people are dying of AIDS every day all over the world. And if one person is dying of AIDS every day, how many people in L.A. are suffering from AIDS? The number must be very high.

And AIDS spreads not only by sexual contact. Even by kissing. Saliva is a carrier of virus. Unknowingly you may get it or you may give it to somebody. Kissing should be prohibited, not homosexuality.

Even through tears its virus is transferable. And now there are children born with AIDS already, so even if a child is crying and weeping and you just out of compassion try to wipe the tears, you may get AIDS as a reward.

Any liquid coming out of the body can carry the virus, and there seems to be no cure. And all the scientists are absolutely in agreement that there is no hope in the future either, because the very nature of AIDS is totally different from other diseases. The cure is not possible.

It is not a disease but a slow kind of death. Just as there is no cure for disease called death, there is no cure for disease called AIDS. It is slow death.

I don't want my people to bring children into this ugly, insane... on the very verge of a global suicide. This world is not right to bring children.

So in four years not a single baby has been born in the commune. And I would like that the whole humanity follows the pattern.

If for thirty years no children are born anywhere, if the birth control is total for thirty years, then we can reduce the population to one-fourth of what it is now.

One billion people can live on this earth really comfortably, richly. And there is no need for communism, there is no need for any revolution, there is no need for any classless society. People will be having so much that there is no need to hoard.

Rather than making life just hell, a small effort for thirty years and we can make it a paradise. And then it will be worth bringing children in a fresh world.

But right now is not the time.

Q: HARLEY SOLTISS*, OUR PHOTOGRAPHER, WOULD LIKE TO KNOW WHAT TIME WE COULD COME TO YOUR HOUSE TOMORROW TO TAKE A PICTURE OF YOU SWIMMING.*

A:* Unfortunately, I am not swimming right now. I had some trouble with my ear and my doctors have stopped my swimming. So my swimming pool is empty, there is no water. If you want, I can swim, but the water is not there.
I am reminded of a story.
One rich man has made a very beautiful house, and he has made three swimming pools. And he used to take every visitor to show. And every visitor was surprised.
He said, "I can understand. One is for hot water, one is for cold water. But what is the third swimming pool?"
He said, "It is for those who cannot swim. There is no water in it*. But I have made arrangement for every guest who comes here."
So the third type of swimming pool is there right now. But next time when you come. Okay?

Q: THANK YOU, BHAGWAN.*

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INTERVIEWS WITH BEN BOCHNER, CABLE TV ACCESS CENTER, EUGENE OR; AND MA YOGA PRATIMA
INTERVIEW WITH BEN BOCHNER, CABLE TV ACCESS CENTER:

Q: I DREAMED I WAS HERE AT THE RANCH A WEEK AGO, AND I SLEPT OUT ON THE DESERT THAT NIGHT, AND I LOOKED AT THE STARS AND THEY LOOKED TO ME LIKE THE TIPS ENDS OF ROOTS, AND THE SPACE WAS BLACK SOIL. I KNEW THAT IT WAS A STORY I HAD TOLD MYSELF. DO STORIES LIKE THESE HELP US TO UNDERSTAND OURSELVES, OR ARE THEY A FICTION THAT WE HAVE TO SEE PAST?*

ANSWER:* The ways of the mind are very subtle. Its dreams, its fantasies, its fictions, they all indicate to something which is real; and because they indicate towards the real, they themselves attain a certain reality of their own.
That's why dreams became so important for psychoanalysis. The whole movement of psychoanalysis is

based on the interpretation of dreams. If rightly interpreted, a dream is no more a dream, it is a way of the unconscious to say something to your conscious. But the unconscious knows no language, it speaks in pictures. It is just like a small children; they can understand pictures, hence their books are full of pictures -- colored pictures, big pictures. As they become older, the pictures become smaller; as they become scholars in the universities, the pictures disappear, only words remain.

The same is true about the unconscious. The unconscious is still a child. The conscious is trained, has started speaking the language, has become able to rationalize, to follow logic. But the unconscious has no language, no logic; it has only pictures, dreams, visions. They are more significant than what you think, because your thinking is superficial, it does not go very deep. Most of it is borrowed from the books, from other people, from the world around. Your thinking, in fact, is not yours.

But your dreams are certainly yours, they are not borrowed. They indicate more authentically your being, your longing. But you have forgotten the language as far as the conscious mind is concerned, you have forgotten the language, the symbology, so you simply drop them out of your mind as nothing but a dream. But that is not being intelligent.

The dream should be taken more seriously than you take your thoughts. It should be looked from all angles, dimensions. If you dream yourself that you have a house in this commune, perhaps deep down within you there is something which is searching the same truth these people are searching here. Perhaps you also want to know your self, you don't want to remain ignorant about your own being, you would like to enter a mystery school where you can learn ways and methods, techniques, how to explore inwards.

Q: I FEEL THAT I'M IN A MYSTERY SCHOOL NOW.*

A:* You are. And your dream is significant. It may turn out to be your future, it may become your very search. Because ordinarily people are living but their life is not deep enough, it has no roots, it is very superficial. They are doing things as if they are taking part in a drama. They are repeating words which they are supposed to repeat which are not coming from their own sources.

The whole society tries every child to become a hypocrite. Not that they want the child to become a hypocrite -- their intentions are very good, but this is the result of their good intentions. They want to make you something, without inquiring whether that is your potential or not. You may have the potential of being a musician, and they may force you to become a mathematician because that is more paying, more respectable; but you will remain your whole life shallow. You will never feel your being in what you are doing. You will do it but not with your totality, intensity, with a love that transforms the very quality of the work. If you had been a musician, perhaps you would not be so respected, perhaps you may not have so much comfortable life; perhaps you may be just a hobo on the street, but just playing on your guitar.

Q: (INAUDIBLE)*

A:* You could have felt your deepest part dancing, your very being in a dance. And to me, to find the way where your potential becomes actual, when you for the first time feel that you're doing what you are meant to do by existence itself....

Q: I'VE ALREADY FELT THAT.*

A:* You have not.

Q: THAT'S WHY I'M HERE.*

A:* That's right. Here is every possibility to inquire into your self. It is not an ideology that I preach, it is not a religion that I impose. On the contrary, my whole effort is to deprogram you. So that you become again an innocent child the way you had come into the world, without any prejudice, without any idea, just

innocent. And once that innocence is there, existence opens all its mysteries to you.

So be here for few days, or whenever you can come, come here and remain here for a few days. Mix with my people, who are all seekers, who are all meditators, who are doing things that they wanted to do, and who are rejoicing life in its totality. Just being with them, the very aroma, the milieu, the atmosphere, something may catch fire in you. It always happens.

You have read my words, but words are dead. You have to read me, and to read me there is only one way: to be here for some time, and to sit silently and just let your presence and my presence melt and merge. They have their own way, their own language, which is beyond mind; but once you understand that in silence, in somebody's presence, something blossoms in you, starts growing in you, then you have found a friend on the path.

I'm not a saviour, I'm not a prophet. I'm just a friend. And anybody who wants to walk few steps with me on the path is welcome, and whenever he wants to depart he's absolutely free. There is no bondage, no condition. It is an unconditional togetherness.

My whole commune is not any organization. It is just pure togetherness without any conditions from any side. Anybody can join it, anybody can move out of it. Everybody is totally free to have his own way.

But being with five thousand seekers immensely helps. Alone the path is really very lonely, alone it is very dark, alone there are many moments when one is discouraged. With other seekers ahead of you, behind of you, by the side of you, you know there is no fear. People have passed this stage. There come nights -- dark nights of the soul, but you know that others have passed through these dark nights, they have reached; and seeing the sunrise, there is no reason it cannot happen to you. It has to happen to you because you have as much right, just by being alive and being part of existence, as anybody else. Nobody is special in existence, everybody is just with the same right.

The differences are created because few people use their right and few people don't use their right.

Q: I SEE MY WHOLE LIFE AS A PROCESS OF LEARNING. I'VE TAKEN MY TEACHINGS FROM MANY DIFFERENT PLACES; YOUR BOOKS AND TAPES HAVE BEEN A LARGE SOURCE OF THAT. AND THAT'S WHAT I WANT MY WORK TO BE.*

A:* I understand, but I would like to say to you that whatever you have learned from the books is just the beginning, just the tip of the iceberg. Don't be contented with it. If it creates more discontent, more thirst, then you are on the right path.

The more you learn, the more you want to learn, because the more you learn the more you see how much is there to learn. The more you learn, the more you see how much you are ignorant. The thirst disappears only when you have arrived to the ultimate end beyond which there is nothing. And that is the point I call enlightenment.

Q: IT SOUNDS BORING.*

A:* It sounds; it is not.

Q: WHAT'S INTERESTING ABOUT IT?*

A:* You think that excitement is interesting. You think that learning new things every day is interesting. It is really your boredom. You get bored with one thing so you want to move to another thing. For a time being the other thing is new and you feel excited.

Q: EVERY DAY A NEW SUN RISES.*

A:* You will get bored. What I am saying is that what you call learning and excitement is nothing but postponing boredom. You learn something; while you are learning, you are excited, it is opening new ways,

new feelings, new spaces, but soon they are all old, you want more, you want to learn more. You are fed up with this, you are bored. That's why you think that if there comes a point where there is no more left to learn you will be bored. But you don't know that when there is no more anything left to be learned, there is no more anybody left to learn either. The learning and the learner are not two things; they disappear together. Who is going to be bored? You have to be there to be bored. You are not there. Just a pure silence with no feeling of I, with no sense of ego, with nobody present, but just a pure presence. There is nothing to learn, there is nothing to be bored, and there is nothing to be excited.
This state is the ultimate state of peace, bliss.

Q: ONCE YOU'RE ENLIGHTENED, COULDN'T YOU LEARN SOMETHING NEW LIKE RIDING A BICYCLE OR DRIVING A HELICOPTER. ISN'T THERE SOMETHING LEFT TO BE LEARNED?*

A:* What I am talking about has nothing to do with bicycles and helicopters. And what I am talking about, if you experience it, then neither helicopters have any excitement nor rockets have any excitement -- they are all toys for idiots to play with.

And you cannot be an idiot any more. You are no more, and you cannot go back either. There is no way ahead, there is no way back. Listening about this state, one may feel -- it sounds that one may feel utterly stuck, because one goes on thinking that one is because you have not known a moment when existence is and you are not. But before that, you can go on learning.
And it is not easy to reach to that ultimate point, so don't be worried.

Q: I'M NOT. I DON'T THINK I'M VERY CLOSE (INAUDIBLE).*

A:* We just go on learning bicycles, helicopters....

Q: (INAUDIBLE)*

A:* There is no harm. And that point is not so easy to reach, but some day one has to take that challenge too. That is the greatest challenge, as if a dew drop slipping from a lotus leaf into the ocean. In one sense the dew drop disappears; in another sense it becomes the very ocean, it becomes oceanic. When the dew drop is slipping from the lotus leaf, there is a natural hesitation, that "I am going to disappear into this vast ocean. There is still time, if I can hold." But once the dew drop has melted into the ocean, merged, there is tremendous joy because now the other side of the story opens up: now the dew drop is no more there, but an infinite ocean.

Man disappears at one point. His separation from existence melts away at one point, but that is not a death, that is really the greatest orgasmic experience possible -- because one becomes one with the whole. And when one is one with the whole, where you can grow? What can you learn? Where can you go?

Q: IT SEEMS LIKE NEW THINGS ARE ALWAYS HAPPENING.*

A:* New things are always happening, but not to me. To me the last thing has happened. On the outside new things are always happening. You have come to see me for the first time, this is a new thing. But as far as I'm concerned, the greatest and the last thing has happened thirty years before; since then nothing has happened. Millions of new things have been happening all around, but at the very center of the cyclone nothing has happened. And I'm talking about the center of the cyclone. It is absolutely silent, absolutely still, no movement, no sound; but a tremendous ecstasy and a tremendous benediction.

But there is no point in being worried about it. You just go on searching and learning. When some day it happens, please remember me.

Q: YOU'VE HEARD OF THE GAIA HYPOTHESIS, HOW THE EARTH IS ONE WHOLE SYSTEM, ONE SELF-REGULATING SYSTEM. AND THERE'S A MAN NAMED PETER RUSSELL WHO WROTE A BOOK CALLED THE GLOBAL BRAIN. AND HE SAYS THAT WHAT'S BEING CREATED IN HUMANITY IS A PLANETARY BRAIN FOR EARTH. COULD YOU COMMENT ON THIS TERMS OF GURDJIEFF'S CONCEPT OF ORGANIC LIFE ON THE EARTH BEING FOOD FOR THE MOON.*

A:* I agree with Gurdjieff on many points, but I absolutely disagree on that point -- that the earth and the human beings are food for the moon. That is sheer nonsense.

But Gurdjieff was putting many non-sensical ideas in his books for a certain purpose. He will put what is true mixed with many things which are untrue, and that was a device that unless you go through Gurdjieff's methods of crystallization you will never be able to know what is right in his books and what is wrong in his books. Those books are not ordinary books. Those books are devices.

This theory is simply nonsense. But if you have never gone through his methods of crystallizing yourself -- which is one of the arduous methods ever evolved, and very few people have been able even to come close to it, you are going to be confused reading his books. They were written specifically for disciples, written in such a way that nobody who has attained to a certain state can make any sense out of them.

(Tape side B)

That theory of man being food for the moon is just one of those non-sensical things that he was putting knowingly into the system.

Q: THE IDEA OF THE THIN LAYER OF ORGANIC LIFE ON THE EARTH, RECEIVING AND TRANSMITTING ENERGY, WAS THAT SOMETHING ELSE THAT....*

A:* That is something different, because moon has no life -- not even a thin layer of any energy. Moon is simply dead.

This planet has a bio-sphere, and that bio-sphere is certainly getting energies from other bio-spheres. In the whole universe there are at least 50,000 planets who have life on them, and they are continuously connected with life rays, supporting each other.

The idea of eight centers are available and the nineteenth is missing has some significance. The nineteenth is missing because of man. Man has not been able to evolve superconsciousness which can become the receptor. Those rays are coming from other planets, but we don't have a receiving station here. The nineteenth system can be created, but it can be created only by people who reach to the superconsciousness.

Just as Sigmund Freud discovered that below the conscious mind there is subconscious mind, below the subconscious mind there is unconscious mind, and then Carl Gustav Jung discovered that below the conscious -- the unconscious mind there is collective unconscious mind....

I am not interested in that kind of work. Otherwise, anybody who is interested I can suggest there is one thing more below collective conscious -- unconscious mind, and that is cosmic unconscious mind.

These are under-steps. Exactly same steps are above the conscious mind. In the same way as there is subconscious mind below the conscious mind, there is superconscious mind above the conscious mind. Then there are higher stages, equal in number as they are under the conscious mind, until the cosmic conscious mind -- of which I was talking to you.... When you reach to the cosmic conscious mind, then there is nothing to learn, nowhere to go, nothing grows. Then everything is just still and utterly peaceful.

But if we can create just one layer above the conscious mind, that nineteenth system will not be missing. Those scientists cannot do anything about it.

That superconscious mind can be created by meditation very easily. And if at least 200 people -- just 200 people around the earth have created the superconscious mind, the nineteenth missing system will be available. Only that much quantity of superconscious mind will be enough to receive from 50,000 planets energies -- which are still coming, but we don't have a receiving center for them.

Q: IS THERE ANY NECESSITY FOR MASSES OF PEOPLE TO DEVELOP THIS*

SUPERCONSCIOUSNESS?

A:* It will transform the whole life on the earth. It will change the whole ugliness that exists, the violence that exists. With the superconscious mind, you cannot manage to have a third world war. With the superconscious mind, so many crimes that man is committing will simply stop. Just that energy has to be available here, just the presence of that energy. It will be something like reign of a new kind of energy because the receivers are available, and that will change not only those 200 people -- they will be changed absolutely, but it will change the whole humanity, it's outlook, it's ways, it's insight into things. Right now it is so retarded. The average mental age of human beings are only thirteen years. This is so insulting -- that a man of ninety years has only a mental age of thirteen-year-old boy; the body goes on growing old, the mind remains stuck.

With the superconscious energy reigning on the earth the mind will start growing, just as with the rain everything becomes green and starts growing. The mind needs a certain kind of nourishment which is not available to it.

So those people are right. Our bio-sphere has eighteen systems. Those systems are also not functioning well because man has disturbed he whole ecology. If the nineteenth system starts working, the man will stop disturbing ecology; it will put it back into harmony. It will be conscious enough what he is doing, and what has to be done and what has not to be done.

But it has nothing to do with Gurdjieff's idea of moon and.... That is simply.... Gurdjieff was a strange type of master, really a great master, but his ways were his ways, inimitable. He will write books sitting in small restaurants in Paris where customers are going and coming, and people are talking and gossiping, and everything kind of thing is going on, and he will be writing his great treatises: ALL AND EVERYTHING, MEETINGS WITH REMARKABLE MEN. His disciples used to ask, "Why you choose such a place? People go to a silent place if they want to write something significant. You go to a restaurant." And then every night, whatever he has written, one disciple will read it, and Gurdjieff will sit silently and ask the other disciples, "Have you understood?" If they said YES then he has to write it again. Unless they said NO, he will have to write that chapter again and again. One book took twenty years to write. First the place he will choose to write was crazy; second, his disciples have to be in a state that they cannot understand it -- because if they can understand it then it is not worth, then it is not going to help anybody. It needs to be changed. And he will go on changing. Finally, when the book was published, one-hundred pages were opened -- that was the preface, and nine-hundred pages were not opened, with a note that, "Read the preface, the pages are open. If you still want to read on, you will have to open the pages. If you don't want to read on, you can return the book and your money you can get back. But don't cut the pages beyond the preface."

But even to read one-hundred pages is something of an impossibility. He will write sentences which will run half page, one page, sometimes two pages, and he will create his own words. He never believed in any grammar. He never knew any contemporary language. Sometimes his one word will be so big that it will fill the whole line. Even to read it is difficult. Hundred pages, just ten pages were enough and people returned the book.

The disciples were asking him that, "You worked twenty years on this book, and what is the gain out of it? So much labor. And we read every night for twenty years." Gurdjieff said, "There will come some time, some people, who will understand, but they will be the people who have superconsciousness. This book is written for them. Just consciousness will not help. Howsoever cultured, educated, sophisticated, it is not going to help."

Q: CAN MASS MEDIUMS LIKE TELEVISION HELP TO SPREAD THE SUPERCONSCIOUS?*

A:* It can help in a way. It can teach meditation methods. It can give instructions, for the audience to follow the instructions and do it before the television. If people follow and do it, it is exactly the same, as here a professor in the university of meditation will instruct.

Simple methods can be given, simple instructions how you have to do it, step by step, mass media can be used. It depends whether people want to attain to superconsciousness, or they want to listen to advertisements or they want to see some silly fiction, drama; it depends on them. But effort can be made. I

can give you the teachers. If you want, they can instruct the whole thing. And there is no need for the teacher every day; just once you have taped it, you can play the tape every morning or every night -- those who are interested can do it. Few people certainly will get interested.

But superconsciousness is something which is absolutely needed; otherwise this earth is going to die. Eighteen systems alone are not enough; that nineteenth system is absolutely necessary. These eighteen systems were enough till the arrival of man. With the arrival of man, evolution of the man, now there is danger. Man has capacities which can destroy the whole ecology, he has destroyed it. He can make nuclear weapons, he has made them; he's ready to destroy the whole earth. Unless something within him changes so diametrically, so radically, that his whole value system goes through an evolution, there is no future for this earth.

My work here is exactly that: to create the nineteenth center system. But every hindrance will be created by the people of lower consciousness for the simple reason that whatever they have created -- the world, the society, the nations, the races, the religion -- all will disappear. Once superconsciousness descends, the whole super-structure of our society will go into a total change. So all the vested interests are bound to prevent any revolution of that kind.

Q: IS THERE A WAY THAT MASS MEDIUM, LIKE TELEVISION, CAN BE USED TO DECONDITION PEOPLE -- ASIDE FROM JUST SHOWING THE METHODS, CAN THE MEDIUM ITSELF BE USED TO ALLOW PEOPLE TO BECOME OPEN ENOUGH TO DROP THE OLD WAYS?*

A:* That is very difficult. That is very difficult, because I have been doing it for thirty years. That means you will have to tell them the truth about everything, which they believe.

For example, you will have to tell them that your holy Bible is a pornographic book. I don't think your owners will be able to tell it or allow it to do it, or your listeners will not burn your station. It is not possible.

You will have to say exactly what it is. All holy books are pornographic. The Bible is the worst.

Nobody reads; that's the tr -- problem. Who reads Bible? At least Christians don't read; just mad people like me. Otherwise nobody reads. Every house has the Bible; it simply gathers dust. And even if they read, they read with a conditioned mind; they will not be able to figure it out.

So I have told my sannyasins to find out all the passages which are pornographic, and then we will publish a glossy pictorial Bible.... With quotations of Bible, but showing it in real pictures what the Bible says. Then perhaps people will read it the way they read PLAYBOY.

Q: YOU MAY HAVE TO BUY YOUR OWN STATION TO PUT THAT OUT.*

A:* That, too, is there; the idea is there.

Q: I HAVE AN IDEA FOR A TV STATION. I WOULD LIKE TO HAVE ONE OF THE CAMERAS THAT'S IN OUTER SPACE -- ONE OF THE SATELLITES IN OUTER SPACE, I'D LIKE TO HAVE A LIVE VIDEO CAMERA SO THAT YOU COULD JUST TUNE TO THAT CHANNEL AND SEE THE EARTH FLOATING IN SPACE ANY TIME YOU FELT LIKE IT.*

A:* Mm mmm. That's good.

Q: YOU CAN SHOW YOUR MOVIE ON MY STATION.*

A:* Okay. Good.

We have been thinking of having a satellite of our own so that whatever I want to say can be immediately brought (inaudible) all over the world.

Q: IT'S POSSIBLE NOW FOR EVERY SINGLE PERSON TO HEAR THAT.*

A:* Yes, it is possible. So we are thinking. And I'm all for everything, latest technology, latest media. I'm not old-fashioned. So it will be possible soon. But only that can be done from here; you will not be able to do if your station is owned by somebody else, they will not allow you to tell the truth.

Q: CAN THE TRUTH BE PRESENTED IN A FASHION LIKE A TROJAN HORSE?*

A:* You can present it, but nobody will understand it. The question is to present it so naked that nobody can miss; one has to understand it. It has to come so clear and loud that you cannot avoid it, rationalize it, explain it away. It has to be just like a hammer hit on your head; then only people can be deprogrammed.

Q: THE ATTENTION SPAN OF PEOPLE NOW IS SO SHORT YOU HAVE TO BE ABLE TO DO IN THIRTY SECONDS OR SO.*

A:* Yes, I can. Okay?

INTERVIEW WITH MA YOGA PRATIMA

QUESTION: BHAGWAN, WHY HAVE ALL THE RELIGIONS FAILED IN CHANGING THE WORLD?*

ANSWER:* The first thing, they failed in changing the world because they never wanted to change it. They wanted it to remain as it is. It was their need. They could exist only in this world -- with poverty, with sickness, with exploitation, with misery, with crime; all these are basically necessities for all those religions to exist. They may have talked about changing the world, but they never meant it.

On the contrary, they gave all kinds of rationalizations for the world as it is.

Christianity, for example, says to people that, "You are born in sin, and suffering is your fate; misery is just the outcome of your sin." And they really convinced millions of people for something very illogical. Adam and Eve disobeyed God, according to Christianity six-thousand years before, and you are suffering in misery because they disobeyed. There seems to be no logic in it. If they disobeyed -- they had suffered; why their children, generation after generation, should go on suffering?

You are born of sin because you are born of sex. To avoid this, they had to invent the story that Jesus is born of a virgin mother so that he is not born in sin. Just one lie leads to another lie. They don't want your suffering, your poverty, your misery, your anguish, to disappear, because these are the things which bring you to the church, to the priest. People who are without any anguish, without any fear, any greed, who don't care about hell and heaven, don't go to the churches.

My people don't care about going to the churches, going to a priest to confess. They are not committing any sin, why they should confess? If they are making love to a woman or a man, it is not sin; it is the most beautiful thing on the earth.

Hinduism says -- Jainism, Buddhism, all religions born in India tell to the poor, who are starving, dying, and live their whole life in utter misery, but without revolting against the socialist structure, because the religions -- the three religions which are predominant on the continent are agreed on one point only, and that is the law of karma. About everything else they differ, they contradict each other, they write against each other, they are enemies; but on one point they are not. This is something strange. They all say that you are suffering in this life because in the past life you committed some grave sins, some evil acts. That, too, is as illogical as Christianity.

If I put my hand into the fire, it will be burned right now; it won't wait for my next life. That somebody will have to explain me in the next life when suddenly my hand burns, and I don't see any fire any where,

then some great theologian is to explain that, "You had put your hand in the fire in the past life; now, reap the consequences." But why so much delay? It seems, in these religions, the divine bureaucracy is even far bigger than any bureaucracy any where, it takes so long.

And for thousands of years, people have believed in them. Their minds are conditioned from the very childhood. Naturally these religions will not like things to change. Things are perfectly good. Religions are getting good number of customers. The whole humanity is divided. Somebody is Christian, somebody is Jew, somebody is Hindu, somebody is Mohammedan, somebody is Buddhist.

Those who are not, they have created their own religion, communism. It differs not in any way. It has its own mecca, Kremlin; it has its own trinity, Marx, Angels, Lenin; it has its only holy book, Das Kapital. It has every ingredient of a religion. You cannot change anything. Now, everything that Marx and Angels wrote are out of date, most of them history has proved wrong. Still, the communist goes on believing in them. The strangest thing is that Marx never had thought that Russia or China will become Communist, he was thinking America will be the first to become communist. According to his logic it seems perfectly right. A capitalist country can become communist. Russia was not capitalist yet; it was a feudalist country, still far backward than capitalism; and according to Marx, communism can be born only after capitalism reaches to its peak. And in Russia there was no capitalism at all, and Russia became communist. Still, DAS KAPITAL is continued and worshipped.

I have been talking to the president of Indian Communist Party, that, "You should at least change those sentences which say that in Russia, China -- countries like these -- communism is impossible, because they are not even capitalist yet. Communism will come into developed capitalist countries like America." He said to me, "Nothing can be changed in DAS KAPITAL ; to us it is as holy as to Christians the holy Bible is holy. Science may have proved that the earth is round, it is a globe; but Bible still goes on saying it is flat. It cannot be changed."

So, every religion -- communism included -- are in favor of a particular society. For example, communism went through a revolution, but the revolution has not changed anything. It simply changed labels. There used to be feudals, czars and royal family, and the ordinary common masses; now there are communist leaders and the common masses. The same group of people has been ruling for sixty years continuously. And worse are the ways of the communists than czars would ever have implied. And the poor are poor, nothing has changed for them. Revolution has happened, and nothing has changed.

All the promises that were given by and by have been withdrawn. First promise was that within ten years time there will be no dictatorial government, because once the riches are being distributed the function of dictatorship is finished. They have been distributed long time before, sixty years before; but the dictatorship does not move. Dictatorship has become permanent.

Before the revolution they were saying after revolution, marriage should be dissolved because marriage, according to Marx, came with private property. Before private property there were no marriages. There were tribes; people lived together in a tribe, they all shared everything; they shared women also. The children had no idea who is their father. So remember, *uncle* is the older word than *father*. All people who could be suspected the father were called *uncle* ; there was no way to decide who was the father. But then private property came in. The powerful people, stronger people -- bullies -- started having things in their possession. Soon they became concerned when they die what will happen to their property. They needed inheritors. Marriage came into existence for an economic reason, for no religious reason, so that you have your own children they can inherit the property and you can die in peace that your own son is going to have all that you have gathered in your life.

Naturally, Marx said after communism comes in and property is no more private, marriage has to disappear, its function is finished. And before revolution they were saying it, that marriage will be finished after revolution. And for three years they tried, for three years after, 1917 to 1920, they tried to destroy marriage, but they found that if they destroy marriage the family will be destroyed, and if the family is gone the nation will be in danger -- because family is the unit of the nation. And they went back, they dropped the idea of dissolving marriage, seeing the implications immediately marriage was restored.

Now, Soviet Russia is the most orthodox about marriage. About divorce it is very difficult; it takes almost three years to get a divorce. Marriage you can get immediately, right now enter the registrar's office and get married. But for divorce, three years -- and that is in a communist country, who have been talking and their scriptures saying that there will be no marriage.

Soon they found that the society is needed in a certain way; otherwise, their own existence is in difficulty.

But this has been the experience of all the religions. Communists found that after revolution other religions were more perceptive; they understood it and never went into any revolution.

So all religions are against change, because their vested interests are with the status quo. I am all for change, and I would like my sannyasins to be always for change. The new has also the right to be experimented with, and the old has been used and found useless. Give chance to the new; At the most it can fail. The old has already failed. We will find something else. How long we can fail, if we go on changing and don't get stuck with a system that is continuously failing, if we are ready to change, sooner or later we are going to find a system that works.

That's the simple way of science, of finding any truth -- go on experimenting. One experiment fails, another experiment fails, but sooner or later you stumble upon something and you have found the right key.

So always choose the new. It will keep you fresh, young, it will keep you alive, it will keep you flowing. Otherwise the old becomes heavy, a burden, a corpse, and then it stinks. All the societies are stinking with corpses of all kinds.

It is a simple thing. Just the individual has to understand that all that is old is not gold. In fact, all that is old is never gold. If you are in search of gold, try the new, the fresh, the young. Move always into the unknown and the unknowable.

And what is there to lose? The very adventure into the unknown is so nourishing, so rejuvenating, that whether you find something at the end or not does not matter. Every moment of the adventure is of tremendous beauty and benediction.

Okay, Pratima.

The Last Testament, Vol 3

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INTERVIEW WITH MITI TV, MILWAUKIE, WISCONSIN; AND MA PREM ARUP

Q: I CAN'T HELP SMILING WHEN I LOOK AT YOU. YOU SEEM SO HAPPY.... YOU ARE A HAPPY MAN?*

A:* I am.

Q: YOU KNOW HOW TELEVISION IS, SOMETIMES WE HAVE TO CONDENSE THINGS. SO I WOULD ASK, THAT WE TRY TO GET SOME SHORT ANSWERS....*

A:* You just give me the time... so I can give you the short answers. First, give me the time, how much time you want?

Q: WELL, USUALLY TWENTY SECONDS TO TWENTY-FIVE SECONDS IS THE EDITED DOWN PORTION OF THE ANSWER. BUT IF YOU FEEL THE NEED TO EXPAND A BIT BEYOND THAT, PLEASE FEEL FREE.*
Q: WHAT IS YOUR VISION?*

A:* And you want it in thirty seconds....

Just then look at my eyes and you will get the answer. That is the shortest way. There are things which cannot be spoken, but which can be seen. There are things which explanations only explain away, but they can be felt, and felt so deeply that the fragrance of it remains forever.

So look into my eyes for the shortest answer. The silence, the depth, the joy, and ecstasy all are right now present before you. And I can see that you can see. I would not have answered that way to another journalist.

I can feel your heart. I can feel your loving being. I can feel your lifelong search. It is full of tears, sometimes of sadness, sometimes of happiness, but it has not come to an end. Still you have to go far. I can be of some help, just as a friend. I am nobody's master. That very word has ugly connotations.

Q: WHAT ARE YOU? ARE YOU A TEACHER?*

A:* I am just a friend.

Q: THE TERMS ARE VERY IMPORTANT, OF COURSE.*

A:* They ARE very important.

Q: THERE IS NO RAJNEESHISM.*

A:* No Rajneeshism.

I *hate* the word "ism." It has crippled human intelligence. It has destroyed humanity's growth. Once somebody becomes part of a organized theology, ideology, he loses his individuality, which is the most precious thing in the world.

Q: NATURE DOESN'T LIKE CARBON COPIES?*

A:* Nature simply *hates* carbon copies.

Q: I SAW ONE DESCRIPTION THAT WHAT IS HAPPENING HERE IS ALL BASED ON "LOVE, SEXUAL FREEDOM WITHOUT GUILT, AND ENJOYMENT OF RICHES." DOES THAT SAY IT WELL ENOUGH, OR IS IT TOO SIMPLE.*

A:* It is too simple, and too superficial.

Q: PLEASE TELL ME THEN, WHAT IS HAPPENING HERE, WHAT IT IS BASED ON.*

A:* This is a mystery school.

There are many things happening which, to the outsider may not exist at all. He can see that people are loving, that people are rejoicing, that there is no sexual inhibition, that sex is not a sin here, but just part of human nature, just the way you eat, and there is nothing to be bothered about it.

You take a bath, you have a good sleep. Your biology also needs its own satisfactions. Sex is simply the way of nature to reproduce. And we consider it to be very sacred, in the sense that unless two persons are in deep love, they should not enforce sex upon each other. They may be husband and wife, that does not matter. But if they are in deep love -- they may not be husband and wife, that too, does not matter.

So these things people can see. They can see that my people live comfortably. I am against poverty.

All the religions have been very respectful about poverty. They have made it something spiritual, and because of these people poverty has continued on the earth. If you make something spiritual, how you can destroy it? Spirituality is not to be destroyed.

I call it sickness. It has to be uprooted completely.

Q: HOW COULD IT BE?*

A:* It can be very easily. The first basic thing is that richness should be respected rather than poverty. I cannot accept Jesus Christ's statement, that a camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven.

Now, these are the people who are responsible for the poverty on the earth. They are saying, "Blessed are the poor." Are you going to destroy the blessed people? Are you going to make them rich so they cannot enter into heaven?

I say, blessed are the rich. And a camel may enter through the eye of a needle, but not a poor man.

Q: IS THERE A REWARD FOR THE RICH IN THE HEREAFTER?*

A:* Certainly, because he has been creating riches here. He has been immensely creative. Everybody is not Henry Ford, just like as everyone is not Picasso. And Henry Ford should be respected as much as any creator. Riches can be created, but they should be respected first.

Secondly, once you accept that religions have been the cause of poverty, you can find in what ways they have kept humanity poor.

They are against birth control. They are against abortion. They are against the pill, and the pill is the greatest revolution that has happened in the whole history of man. I call it the greatest revolution because it makes man and woman equal.

Q: YOU HAVE FELT FOR SOME TIME, ACCORDING TO WHAT I HAVE READ, THAT WOMEN HAVE NOT BEEN TREATED EQUALLY AND HAVE NOT BEEN RESPECTED, AND HAVE NOT BEEN THOUGHT TO BE ABLE TO DO WHAT MAN CAN DO.*

A:* No. Here women are doing everything that man can do. There is nothing that women cannot do. There may be few things which men cannot do and only women can do.

For example, they can get pregnant and men cannot, and that is their inferiority that has caused tremendous trouble. Because of that inferiority, they have been repressing women. They cannot allow women to have equality, because they know once they are equal, soon they will be superior. It is better to keep them repressed. The fear is, because man knows that on one point he is inferior. And it is one of the greatest thing. The woman can give birth to life. Nothing can be more creative.

And religions have been teaching against the pill, against the birth control, against abortion, and the world population goes on growing. That means poverty goes on growing.

Thirty years before, when I started speaking for birth control, India was only four hundred million people. Now it is eight hundred million people. It has doubled between thirty years. If they had listened to me, they would not have been poor. Now fifty percent of India is just surviving, almost on the verge of

becoming another Ethiopia any day.

Who is responsible? The Hindu priest, the Buddhist priest, the Jaina priest, the Christian missionaries -- all are agreed on one point: that birth control should not become legal, that abortion should not become legal. These people are creating poverty.

By the end of this century, the world will have five billion people. Right now there are four billion people. Already half of the world is starving. With five billion people you will have every day millions of people dying around. It is going to become a graveyard.

My suggestion is: for thirty years, *absolute* birth control, so that the population can be reduced to one billion. One billion people can live really comfortably and luxuriously on this earth.

Secondly, there is no need for nations. It is simply out of date, the whole idea. Nuclear weapons have made it out of date.

Q: SO, WE HAVE REALLY ONE GLOBAL VILLAGE AND SHOULD ACT AS ONE?*

A:* Yes. That's what I want, that it should be one global village, one government. Then things can be very easily solved, because seventy-five percent income of every nation is going into creating war mechanism. If there are no nations there is no question of any war. Seventy-five percent income of the whole world is released. You can live luxuriously! You are just living stupidly.

Nobody is responsible for it, just an unintelligent way of living. Twenty-five percent income we have to live on, and seventy-five percent income is devoted towards death, to kill people.

Q: YOU HAD SAID THAT THE WORLD WAS GOING TO END SOMETIME IN THE NEXT FIFTEEN YEARS. DO YOU STILL STAND BY THAT PROPHECY?*

A:* It is not a prophecy. It is simply a factual thing.

Q: HOW WILL THIS COME ABOUT?*

A:* The way the idiots, our presidents and prime ministers... and they have now all the power of destruction in their hand, and they go on increasing, piling up more and more nuclear weapons. Already, Soviet Union and America together, have so much nuclear energy that it can destroy this earth seven hundred times. Now, it seems to be absolutely absurd to go on increasing. For what?

You can kill every man seven hundred times.... So what is the point of creating more and more nuclear weapons? Just a mad race in which you cannot stop because the other is not stopping. And the same is the argument of the other! He cannot stop because you are not stopping. So naturally, these idiots sooner or later are going to crash, and with their crash....

In this vast universe, in this whole solar system, only one planet has life, has consciousness. The most valuable things have happened on this earth. All other planets in our solar system, at least, are dead.
You are destroying something which you cannot create.

And it was not a prophecy; I am not a prophet. It was not even a prediction. It was simply seeing two persons running -- that they are going to crash. How long they can run? I don't think they can go beyond this century, so I had given the time 1999.

(Tape side B)

Q: REGARDING MA ANAND SHEELA AND HER ABRUPT DEPARTURE AND HER ALLEGED CRIMINAL ACTIVITY BEFOREHAND. PLEASE HELP ME UNDERSTAND WHAT KIND OF IMPACT THAT HAS HAD ON RAJNEESHPURAM.*

A:* No impact at all.

Nothing has changed. Those criminals are gone, and the crimes have disappeared. But as far as the

commune is concerned, everything goes on the same jolly good way.

Q: THERE IS A CHANGE IN ATTITUDE, THOUGHT, NO DOUBT.*

A:* Nothing has changed. The criminals have escaped, now it is government's job to catch hold of the criminals. We have given all the evidences, all the testimonies, all the facts. Now it is their job; we are....

Q: AND IT WILL ALSO BE THEIR JOB TO DO WITH HER WHAT THEY WILL, IF* SHE IS ARRESTED AND BROUGHT TO TRIAL. WHAT DO YOU WANT TO HAVE HAPPEN TO HER? PUNISHMENT?*

A:* No. If it is asked to me, I would like that she should be entered in a psychiatric mental institute. She need treatment, not punishment.

No criminal needs punishment, because punishment has not helped in the whole history. These are the stupidities I have been fighting against. You go on giving punishment without ever looking what is the outcome. No punishment has helped in any way. Crimes to on increasing, murders go on increasing, laws go on increasing, judges go on increasing, imprisonments go on increasing. But that was not the idea. The idea was that punishment should disappear.

Q: WHAT WOULD BE BETTER? A* FORGIVENESS?*

A:* No, I am not saying forgiveness. I am saying treatment.

Q: IF SHEELA WERE TO SEEK TREATMENT, AND WOULD COME TO YOU AND ASK THAT YOU ACCEPT HER...*

A:* I will accept with the same love. There is no question.

Q: IT IS POSSIBLE SHE COULD COME BACK AND REJOIN AND....*

A:* She can come any day....

There is no problem for anybody. Our doors are open. She can come even now. She can live in the commune, but whatever she has to face with the law, she will have to face. I can ask the court that these people are not born criminals, they just got an opportunity, and I think anybody in their position would have done the same.

I was in isolation and silence, so I was not informed about anything.

Q: WAS THE SHARE-A-HOME PROGRAM A BIG MISTAKE TO BRING THOSE PEOPLE HERE?*

A:* Absolutely a big mistake.

Q: WHY SO?*

A:* For two reasons. First, I would not like that kind of people to mix with my people, because those people are born in crime, have been brought up in crime. Murder, rape, theft -- these are just casual things for them, nothing special in it. Uneducated, illiterate, many of them have gone into imprisonment many

times, drunkards, drug addicts -- I would not like them for three months to mix with my people. For the first reason this was.
Secondly, she was trying to take over the Wasco County.
I am absolutely a non-political person, and my commune is not a political organization.

Q: SO SHE WAS USING THESE PEOPLE IN YOUR EYES TOWARDS THAT GOAL?*

A:* She was using... She had an idea to take over the Wasco County. These three thousand people she brought, and she kept those three thousand people drugged.

Q: YOU HAVE EVIDENCE THAT SHE KEPT THEM DRUGGED TO BE BE MORE DOCILE?*

A:* One died.
I am not an eyewitness about anything, because I was in isolation and I never knew what is happening outside. When I came out of silence, then slowly I started to know from people that strange things have happened.
They had brought drugs from outside the country. And Sheela was dealing in drugs -- and not in a small quantity -- full planeloads. One of her planes is still there lying down in Latin America, because it was caught.

Q: WHAT TYPES OF DRUGS?*

A:* (Aside) What was the name of the drug? Haldone?

Q: HEROIN?*

A:* That was heroin. And here, that was given to the people was haldol.

Q: HALDONE, YES, A TRANQUILIZER OF SOME SORT.*

A:* A tranquilizer. And it was brought in immense quantity, drums -- because three thousand people have to be kept drugged for at least twenty-one days, so on the voting day they can vote. They become almost like zombies, so whatever you want to do them, they will do.

Q: I'VE BEEN TOLD TODAY THAT OUT OF THIRTY-FIVE HUNDRED THAT CAME, ONLY TWO HUNDRED DO REMAIN. I HAVE JUST HEARD YOU EXPLAIN HOW A CRIMINAL CAN BE TREATED AND CHANGED. WOULD IT BE YOUR VIEW THAT THESE TWO HUNDRED THAT REMAIN, HAVE GONE THROUGH A TYPE OF TREATMENT.*

A:* They have certainly got, because in these days they have been here, they have completely gone through a change. They have not done anything wrong.

Q: AND WHAT DOES RAJNEESHPURAM OFFER TO THEM NOW, THESE MEN AND WOMEN WHO WERE HOMELESS BEFORE?*

A:* We give them home, we give them food, we give them clothes. We offer them therapies -- any kind

of therapies that they need, medical help. We give them everything that any person needs.

Q: YOU HAVE LIFTED THEM FROM THEIR POVERTY?*

A:* Yes. They are no more poor. They are just as comfortable members of the commune as anybody else. They have all the rights and all the comforts, all the conveniences. And they are perfectly happy. And I have been thinking to start a adult class for them, so they can become a little educated too.

So that is the only difference that can be destroyed, otherwise, they are perfectly the same. But about education they are missing. They cannot enjoy Tolstoy or Dostoevsky, and that is a missing.

Q: THERE HAS BEEN QUITE A STRUGGLE FOR THE PAST FOUR YEARS OF THE WORLD OUTSIDE AGAINST WHAT IS HAPPENING HERE. HAVE YOU EVER CONTEMPLATED SIMPLY GIVING IT UP AND MOVING SOMEWHERE ELSE, LEAVING?*

A:* No.

Q: THAT IS NOT A POSSIBILITY?*

(Tape side B)

A:* Not possibility. I never move away from any challenge. That is not my style of life.

Q: THIS IS A CHALLENGE OF I WOULD THINK, THE HIGHEST ORDER.*

A:* This is a challenge!

This desert was a challenge. We have changed it into an oasis. We have put two hundred million dollars in the desert and change it into an oasis. We have made it productive. Now it is giving food to five thousand sannyasins, vegetables, fruits, milk products -- everything that people need.

The land was for fifty years lying simply dead. Nobody was purchasing it, because what you will do with a desert. And to me, it became a challenge, that this is a good challenge. We should try, make an effort and see what happens. And we have managed, and we can change the whole. It is one hundred twenty-six square miles; we can change the whole area -- all the mountains in lush green, beautiful holiday home where thousands of people can come. And it can become a pride for Oregon.

Q: BUT HOW WOULD IT BE A TOURIST ATTRACTION? WHAT WOULD BRING THOSE PEOPLE IN?*

A:* We can create everything. Already people are coming, already at least, thirty to forty thousand people per year, come. At the annual function, twenty thousand people come.

I am enough a tourist attraction! You can put by my side Jimmy Carter and Nixon and Ronald Reagan. And once they are no more presidents, they cannot attract twenty thousand people from all over the world. And I have one million sannyasins around the world who would like to be here, at least for a few months per year to be with me. That can help Oregon's economy immensely.

But the politicians are so stupid, that they can't see the point. On the contrary, they are making every effort to destroy the commune. They will not succeed, because the Constitution is in our favor. And the people, who perhaps, they would have been able to catch into some network, have already gone. Now only innocent people are here, who have not done anything, any harm to anybody.

Q: IS THERE RELIGIOUS FREEDOM AND FREEDOM OF BELIEFS IN THE UNITED STATES IN*

YOUR VIEW?

A:* The Constitution says it is so, but the politicians don't seem to follow the Constitution. They go against it.

In fact, the American Constitution is the only constitution in the world which has some real high values, but the values are so high, and the politicians are just the same third-grade politicians as everywhere. So in other countries the constitution and the politicians are close.

For example, in Soviet Union, the politicians are not doing anything against the constitution. Their constitution is meant to be dictatorial, and they are doing it.

American Constitution is far above the third rate politician, so there is a gap. The politician has to be an hypocrite, he has to talk about the Constitution and the values and he has to act just the opposite. He has to wear a mask.

They say about religious freedom, freedom of expression, democracy, but whatever they have done with us is just the opposite.

Q: BUT YOU HAVE SAID YOU ENJOY A CHALLENGE.*

A:* I enjoy, and I am enjoying, and I will continue to enjoy. I am going to drag them to the Supreme Court, and I am going to make it clear to the Supreme Court also that if you are really fair and just, then the first act should be: return the land to the Red Indians. This is not your land, you are all foreigners, invaders talking about freedom of democracy and enslaving the people of the land.

So the first thing is: let Ronald Reagan resign with his whole government, and the government goes to the Red Indians. And all the Americans who are foreigners should apply for green card just the way I have applied. Red Indians only can supply green cards if they want, nobody else has the right. The land is theirs.

And it is strange, just because you have come few years earlier, and I have come few years later, you are going to give me the permission to be here or not to be here.

Who are you? And from whom you got the permission to be here? You can be here without anybody's permission. You have been here violently, forcibly. I am just a nonviolent tourist, and I need your permission.

My green card is not going to be a simple matter. It is going to create a world controversy.

The government goes to the Red Indians if you are true to your constitution, otherwise, burn the constitution and drop all this nonsense about democracy and freedom, and respect for the individual, and just be straightforward. Or follow the constitution and then we are in the same boat. I apply for the green card, you apply for the green card.

Q: IF YOU WERE TO PUT FORTH THAT ARGUMENT TO SOME OF THESE PEOPLE WITH WHOM YOU'VE HAD TO DEAL, THEY WOULD PROBABLY BECOME VERY HOSTILE.*

A:* That does not matter. My whole life I have been making people hostile. Once I make somebody hostile, that means I have already won half the battle. He is already proved weak, otherwise, he would not be hostile. Be reasonable, be rational. Hostility means, now you cannot win reasonably.

And this is supposed to be the most cultured country in the world, we can discuss it logically. So there is no need for hostility. If you have some logic against me, I am ready to listen to it. And if I feel that it is right, I am willing to leave the country immediately.

Or, if you feel that you cannot convince me, and you cannot even convince yourself, then you should be ready to leave the country immediately.

(Tape side C)

Q: I WAS SPEAKING WITH SOME RANCHERS OUTSIDE ANTELOPE. THEY WERE MAKING THE POINT THAT, AGAIN THEY WANT YOU TO LEAVE. THEY HAVE A VERY PERSONAL HOSTILITY*

TOWARD YOU. BUT INDIFFERENCE IS REALLY THE TRUE ENEMY, AND NOT HOSTILITY AS SUCH, IS THAT CORRECT?

A:* Right!

Q: WE DON'T HAVE A LOT OF INDIFFERENT PEOPLE WHEN IT COMES TO THIS TOPIC, DO WE?*

A:* You don't have... and I don't want to have any indifferent people. Either I want friends or I want enemies. Both are related, emotionally related to me. And those people of Antelope are unnecessarily hostile. Because I have told my people there that whatever Sheela and her group has done, undo it. That city does not belong to us and we don't want to take over anyone's place, so change the name back to Antelope and offer the properties to the people from whom you have purchased and vacate. So we are ready to sell the properties and vacate Antelope.

Now this seems to be unreasonable, that they would like us to vacate and they don't want to purchase their properties which we have purchased from them.

Q: WHAT DO THEY WISH? HAVE THEY BEEN CLEAR? DO YOU UNDERSTAND WHAT ELSE THEY MAY WISH?*

A:* They don't say anything. They just say that the people who have left don't want to come. That is not our problem. You want your city back -- find out those people or find out other people from Oregon. You have so many sympathizers... this is the time for them to show the sympathy. Purchase all the properties that you have sold to us, and we are willing immediately to vacate and give the government to you -- what more you want?

We have also offered that if you cannot purchase -- because we have two-third of the properties with us and only ten or twelve people are left of the old Antelope -- if you don't have any sympathizers in the whole Oregon to purchase the properties, then we are ready to purchase your properties: you vacate. This way or that, we are ready for both, but no more conflict, no more hostility.

Q: HOW DOES THAT AFFECT YOU PERSONALLY, THE CONFLICT AND HOSTILITY?*

A:* No, it does not affect me.

Q: YOU DON'T TAKE OFFENSE FROM IT?*

A:* No, no. No offense, there is no problem for me.

Q: THAT IS BECAUSE YOU ARE COMFORTABLE WITH YOURSELF AND YOU HAVE CONFIDENCE....*

A:* I am perfectly comfortable with myself!

Q: DO YOU ENJOY DOING THE INTERVIEWS?*

A:* Yes, I enjoy! I enjoy everything!

Q: HAS THE MEDIA BEEN A GOOD FRIEND?*

A:* Very good.

Q: HAVE YOU WATCHED CAREFULLY THE COVERAGE THAT HAS BEEN?*

A:* No.

Q: BUT THEY HAVE BEEN A GOOD FRIEND IN THAT THEY GET THE MESSAGE OUT TO THOSE PEOPLE WHOM YOU WANT TO...?*

A:* Yes, they take the message out and... I can feel you, so I know whatever you will do, you will not be harmful to me, so I need not see what you manage?

Q: YOU TRUST ME AN AWFUL LOT!*

A:* Yes! I trust everybody!

Q: YOU TRUST EVERYBODY -- YOU HAVEN'T BEEN BURNED BY THAT IN SO MANY YEARS?*

A:* And trusting everybody is so beautiful....

Q: SOME OF THOSE WHOM YOU HAVE TRUSTED TURNED IN YOU, IN THE CASE OF SHEELA....*

A:* That does not matter. Still I trust.

My trust is unconditional. I have never put any condition for my trust. I just trust the person and the person may commit some mistake -- those are simple acts which don't count. The whole personality of the person is too big a thing -- few wrong acts, few mistakes don't count. At least it does not make any difference to my trust.

INTERVIEWER WITH MA PREM ARUP

Q: BHAGWAN, IN YOUR OWN LIFE, YOUR ENLIGHTENMENT WAS PRECEDED BY A YEAR OF WHAT YOU HAVE CALLED "NERVOUS BREAKDOWN" AND "BREAKTHROUGH", WHEN YOU WERE SURROUNDED BY NOTHINGNESS AND HAD LOST ALL CONTACT WITH THE WORLD -- DOES THIS STATE HAPPEN TO EVERYONE BEFORE ENLIGHTENMENT, AND ARE THERE OTHER STAGES THAT ONE PASSES THROUGH? OR CAN ONE LIVE A RATHER NORMAL SEEMING LIFE AND ONE DAY JUST BECOME ENLIGHTENED WITH NO WARNING?*

A:* Enlightenment is a very individual process. Because of its individuality, it has created many problems. First: there are no fixed stages through which a person necessarily passes. Every person passes through different phases, because every person in many lives has gathered different kinds of conditionings.

So it is not the question of enlightenment -- it is the question of the conditionings -- that will make your way. And everybody has different conditionings, so no two persons' paths are going to be the same. That's

why I insist again and again, there is no superhighway, there are only footpaths -- and that too, not ready-made. Not that you find them already there and you have just to walk on them -- no. As you walk you make them. Your very walking makes them.

It is said that the path of enlightenment is like a bird flying in the sky: it leaves no footprints behind it, nobody can follow the footprints of the bird. Every bird will have to make its own footprints, but they disappear immediately as the bird goes on flying. The similar is the situation, that's why there is no possibility of a leader and a follower, that's why I say these people -- like Jesus, Moses, Mohammed, Krishna -- who say that "You just believe me and follow me," don't know anything about enlightenment.

If they had known, then this statement was impossible, because anybody who has become enlightened, knows that he has not left any footprints behind; now saying to people "Come and follow me," is just absurd.

So what happened to me is not necessary for anybody else to pass through. It is possible that one may remain normal and suddenly become enlightened.

It is like here there are fifty people: if we all go to sleep, everybody will have his own dream; you can't have a common dream. That is an impossibility. There is no way to create a common dream. Your dream will be yours, my dream will be mine, and we will be in different places, in different dreams. And when we will wake up, I may wake up at a certain stage in my dream, you may wake up at a certain stage in your dream. How they can be the same?

Enlightenment is nothing but awakening. For the enlightened person, all our lives are just dreams. They may be good dreams, they may be bad dreams; they may be nightmares, they may be very nice and beautiful dreams, but all the same they are dreams.

You can wake up any moment. That is always your potentiality. Sometimes you may an effort to wake up, and you find that it is difficult. You may have had dreams in which you are trying to shout but you cannot shout. You want to wake up and get out of the bed, but you cannot, your whole body is paralyzed, as if.

But in the morning you wake up and you simply laugh at the whole thing, but at the moment when it was happening, it was not a thing to laugh at. It was really serious. Your whole body was almost dead, you could not move your hands, you could not speak, you could not open your eyes. You knew that, now you are finished. But in the morning, you simply don't pay any attention to it, you don't even reconsider it, what it was. Just knowing that it was a dream, it becomes meaningless. And you are awake, then whether the dreams were good or bad does not matter.

The same is the situation about enlightenment. All the methods that are being used are simply somehow to create a situation in which your dream is broken. How much you are attached with the dream will be different, individual to individual. How much deep is your sleep will be different, individual to individual. But all methods are just to shake you so that you can wake up. At what point you will wake up does not matter at all.

So my breakdown and breakthrough is not going to be for everybody. It happened that way to me. There were reasons why it happened that way.

I was working alone on myself, with no friends, no fellow travelers, no commune. To work alone, one is bound to get into many troubles, because there are moments which can only be called nights of soul, so dark and so dangerous. It seems as if you have come to the last breathe of your life, that this is death, nothing else. That experience is a nervous breakdown.

Facing death, and nobody to support and nobody to encourage, and nobody to say, "Not to be worried, this will pass away," that "This is is only a nightmare, and the morning is very close. Darker the night, the closer is the sunrise. Don't be worried." Nobody around whom you trust, who trusts you -- that was the reason for the nervous breakdown. But, it was not harmful. It looked harmful at the moment, but soon the dark night was gone, and the sunrise was there. The breakdown has become the breakthrough.

To each individual it will happen differently. And the same is true after enlightenment: the expression of enlightenment will be different. That has created a great difficulty.

The first has created a great difficulty. For example, if I am going to make a religion, then this will be a basic thing in it, that anybody who becomes enlightened first will have to go through a nervous breakdown, then he will have a breakthrough. That is how all the religions are made: individuals imposing their experience on the whole humanity, without taking in consideration the uniqueness of every individual. And then after enlightenment, the same problem. Mahavira remained naked, hence, the followers of Mahavira for twenty-five centuries, who have gone to the final stage of following him, have remained naked. To be

naked became absolutely necessary. Jainas don't think that Buddha is enlightened, because he is not naked. A personal phenomenon becomes now a universal criterion -- that too is false, neither before nor after.

What happened to Mahavira was his individual flowering in that way. He was really one of the most beautiful men ever, and it would have been a shame if he had used clothes. His body was just worth seeing.

He was the son of a king, and his father was immensely interested in the art of Indian wrestling, and he prepared Mahavira for Indian wrestling. He wanted him to be the champion in the whole country, and he could have been a champion, his body was solid steel. He has been brought up twenty-four hours were devoted for a single thing, a single theme running: that he has to become the champion wrestler in the whole country. Naturally, his body was prepared.

(Tape side C)

It has the proportion, every inch was taken care of. Great wrestlers were giving him training, massagers were massaging him, experts in herbs and medicines were giving them herbs and medicines -- in every possible way. The money was no question at all.

And then he renounced the world. Rather than becoming a wrestler, he became a meditator. And when he became enlightened, he dropped the cloths. He had only one cloth that he used to cover his body. And after his enlightenment, as he was coming down the hill, a beggar asked him something, because it is too cold and he has nothing. And Mahavira looked at himself, he has only one shawl, so he made two pieces out of one shawl and gave half to the beggar, and half he kept himself. It was not enough to cover the body now.

And as he was just descending from the hill into the valley, a rose bush caught hold in its thorns, the one piece of the shawl. He looked back and he laughed, and he said, "This is too much. And I have never refused anything to anybody, so you can take this half also. Anyway it is of no use. I unnecessarily saved it from that beggar because what he will do with the half? It won't cover him if it does not cover me. You can take it. Perhaps after me that beggar will be coming, and he will get this other half also." That's how he became naked.

But he enjoyed the morning sun and the cool air in the hot country, the hottest part of India, Bihar. And it felt so light that he thought, "What is the need?" And he has never asked for anything from anybody. He has given anything that anybody has asked, but he has never asked anything from anybody.

He remained naked, but this is not necessarily a stage that every enlightened person has to go through. Buddha never became naked, Lao Tzu never became naked, Kabir never became naked.

So it has been a very significant problem for religions. They cannot accept other enlightened people for small reasons, because they don't suit with their idea. They have to fit with a certain concept, and that concept is derived from their own founder. And nobody can fit with that, so everybody else is denounced as unenlightened.

So neither before nor after.... Enlightenment is a very individual song -- always unknown, always new, always unique. It comes never as a repetition. So never compare two enlightened persons, otherwise you are bound to do unjustice with one or the other, or both.

And don't have any fixed idea. Just very liquid qualities should be remembered. I say liquid qualities, not very determinate* qualifications.

For example, every enlightened person will have a deep silence -- almost tangible. In his presence, those who are open, receptive, will become silent. He will have a tremendous contentment, whatever happens makes no difference to his contentment.

He will not have any question left, all questions have dissolved -- not that he knows all answers, but all questions have dissolved. And in that state of utter silence, no-mind, he is capable of answering any question with tremendous profundity. It needs no preparation. He himself does not know what he is going to say, it comes spontaneously; sometimes he himself is surprised. But that does not mean that he has answers inside himself, ready-made.

He has no answers at all. He has no questions at all. He has just a clarity, a light that can be focused on any question, and all the implications of the question, and all the possibilities of its being answered, suddenly become clear.

So you may find sometimes you ask something, and the enlightened man answers something else. That happens because you are not aware of the implications of your own question. He does not answer only your words. He answers YOU ! He answers the mind which has produced the question.

So many times his question and the answer may look not meeting, but they certainly meet. Just you will have to dig a little deeper into the question, and you will find that that's exactly was the question. It will happen many times that you will understand your question for the first time when it has been answered,

because you were not aware that dimension, you were not aware of your own mind, your own unconscious from where those words have come.

But the enlightened man has no answers, no scriptures, no quotation marks. He is simply available; just like a mirror, he responds, and he responds with intensity and totality.

So these are liquid qualities, not qualifications. So don't look on small things, that what he eats, what he wears, where he lives -- those are all irrelevant. Just watch for his love, for his compassion, for his trust. Even if you take advantage of his trust, that does not change his trust. Even if you misuse his compassion, cheat his love, that does not make any difference. That is your problem. His trust, his compassion, his love remains just the same.

His only effort in life will be how to make people awake. Whatever he does, this is the only purpose behind every act: how to make more and more people awake, because through awaking he has come to know the ultimate bliss of life. Okay.

The Last Testament, Vol 3

Chapter #30
Chapter title: None

20 October 1985 pm in Sanai Grove

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INTERVIEW WITH SUSHIL MUKERJI, BERKSHIRE EAGLE NEWSPAPER, PITTSFIELD, MASSACHUSETTS

(Long irrelevant preamble from interviewer)

A: You just start from anywhere!

Q: YESTERDAY YOU SAID THAT YOU DON'T KNOW ANYTHING ABOUT THE COMMUNE, THE PEOPLE OF THE COMMUNE; BUT LATER YOU SAID THAT, "I WANT THIS COMMUNE TO BE A PLACE OF LOVE, AND THE BEST AND THE FINEST IN HUMAN LIVING CONDITION." THEN IF YOU ARE NOT REALLY IN IT, WHY DO YOU WANT IT TO BE?

A: When I say I do not know you, that simply means I do not know your personality. And your personality is only a mask. It is not your reality. Hence I can say I know you too in your reality, in your very essence, in your individuality. And I am not interested in your personality, I am interested in your individuality. The essence that you have brought with you in the world, the gift of existence, I am totally interested in it.

But on top of that essence the society, the culture, the religion, the education, goes on putting conditions upon conditions, covering it. Soon you forget who you are. You remember your name, which you are not. You remember what others say about you, which you are not. You don't know your innermost core which is

hidden under many, many layers.

My whole work is to uncover you, to rediscover you and to help you to be yourself, not somebody else, because unless you are yourself there is no way of knowing yourself.

Socrates says, "Know thyself," but before that first you have to be yourself. Otherwise whom you are going to know?

So there is no contradiction. As far as the personalities of people are concerned, I have no interest. As far as their essence, their being is concerned, I have absolute interest. And the bliss, the love, the silence, the godliness -- anything that is of value -- is going to come out of their being, not out of their personality.

The word personality is significant. It comes from a Greek root persona, and persona means a mask. In Greek drama they used to have a mask, every actor. You could not see the real face of the actor, you could only hear the voice. You could see only the mask.

Personality simply means, "We see your mask." You yourself look in the mirror and see your mask. Finding yourself, looking in the mirror is not going to help. You will have to close your eyes and look within, and you will have to drop all layers which make your personality.

And the moment you discover your individuality you have discovered the very truth that liberates. Not only you, but it creates the atmosphere in which many others will be liberated.

And that's the function of the commune here, that even if few people are liberated they will create enough energy, atmosphere, intensity, for others to gather courage and to take the jump from personality to individuality.

It is the greatest risk in life, so only gamblers can do it. It is not for businessmen, because everything you have vested in the personality -- your education, your job, your family, your tradition -- everything is vested in the personality. Taking a jump from the personality into the individuality is almost taking a jump into nothingness.

And it is in a way nothingness. Hence Buddha used to call it nirvana. The word simply means nothingness. Your personality ceases but a totally new being is born. But the joy of the birth of this new being is immense, inexhaustible. And to know it is to know that you are immortal. To know it is to know that you are not an island, that you are part of an infinite continent, the whole existence. Then the farthest star is also connected with you. Then this whole existence becomes your very family. You are no more separate and there is no possibility of separation.

So whenever you find any contradiction in my words, it will be only apparent. Basically there cannot be any contradiction.

Q: THERE IS A TOO MUCH OF DEPENDENCE AMONG THE MEMBERS OF THE COMMUNE ON YOU. THEY HAVE COME HERE BECAUSE OF YOU.

A: That's true. But that does not prove that they are dependent.

Q: YOU SEEM TO BE REMOTE FROM THESE PEOPLE, AND VERY COLD. TO ME IT APPEARED TO BE COLD, THAT YOU ALMOST DON'T CARE. BUT WHEN YOU CAME IN, I FELT LIKE YOU WERE A BAUL...

A:* a madcap Baul

Q: ... I'D LIKE TO GO AND SIT WITH YOU AND CHAT WITH YOU AND SPEND TIME WITH YOU, BUT I CANNOT DO THAT BECAUSE THE RESTRICTIONS. PLEASE TELL ME WHY.

A: I will tell you. First, these people have come certainly because of me. Otherwise they would not have been here. But they have come for their own growth out of their own free choice. They have been not forced to come here. They can leave any moment, there is no restriction. They can come back. There is always welcome.

So although they have come here because of me, but their coming is their own choice. And that choice is

their independence, one thing.

Here in the commune I don't want them to become dependent in any way on me. Neither I want to become dependent on them. That creates the illusion of coldness.

I am absolutely free of everybody, and I live my life in my own way. And I don't want any interference, friendly or unfriendly. Those restrictions are put by me, and it is my freedom whether to meet people or not to meet people. They cannot impose themselves on me.

They are free -- I never impose myself on anybody. I have never knocked on anybody's door, neither I want anybody else to knock on my doors.

I am available at certain times, that is part of my living. Two hours in the morning I am available to the sannyasins. They can ask any questions concerning their growth, concerning any subject in the world. Evening I am available for media, because I don't go anywhere and I don't think there is any need now. The word can reach to the farthest corner of the world without moving from my chair. So evening two hours for world media.

Two hours for sannyasins in the morning, and the rest I am just living with myself. It is not coldness. In fact, coming out for four hours is more than I can do. I would like to remain twenty-four hours in silence. Talking is heavy on me.

Once you know the silence of your being and the joy of your being, you don't want to waste any moment outside.

These four hours I am giving -- two hours to the whole world, two hours to my sannyasins -- they should be grateful for it. I can withdraw any moment. For three and a half years I was completely silent.

But my silence is not cold. It is full of life, it is full of love, it is full of warmth. That's why even when I was silent for three and a half years these people remained here. I was not available, they could not ask anything to me. But just I was here was enough for them. My presence was enough warmth and enough love for them.

If it appears cold to you, that simply means you have a certain definition of warmth and I don't fit in that definition. You think that I should mix with people, hug people, sit with them, chit-chat, gossip with people, then it will be warmth. To me it will be simply stupidity.

I can do much more for them if I am silent, because whatsoever I gather in my silence I can pour in two hours meeting with them. If I remain twenty-four hours available to them, I will not be able to give them what I am able right now to give them.

Yes, people who come from outside want me to behave the way they are accustomed. But I don't belong to your society and I don't belong to your conventions. And I don't have to belong. It is my independence. I can afford to be alone. You cannot afford to be alone. This is my luxury. Anybody who can afford to be alone would not waste his time sitting in a restaurant being warm to idiots. There is no need.

I don't fulfill any category. I am a category in myself. And it depends how you define things. I am certainly cool -- but not cold. And coolness is part of my teaching. For example, in the West because countries are cold there are phrases like "warm welcome." I cannot manage to do it. Whether the country is cold or hot, I can only give you a cool welcome.

And whatever I have I can give you. Whatever I don't have, how I can give it to you?

So don't expect anything. Otherwise you will be unnecessarily frustrated. It is better to ask something that may be of any help to you or to others who will be reading the interview. You can ask any question that may be relevant to your ideas.

Q: DURING THE DISCOURSE YESTERDAY, YOU STARTED A TIRADE AGAINST RELIGIONS. WAS IT NECESSARY FOR YOU TO DO THAT? THERE WAS A SENSE OF INSECURITY. YOU CAN JUST SAY THAT, "WELL, I DON'T BELIEVE IN CONVENTIONAL RELIGIONS." BUT WHY TRY TO START A TIRADE?

A: It is not enough to say that I don't believe. That will not destroy four billion people on the earth's belief in some kind of organized religion. And I am not fighting against one religion. There are three hundred religions in the world and I have to destroy each religion's basic foundation.

It is not a question of insecurity, it is simply doing the work as perfect as possible. I will not leave a single loophole.

So I have to find out all the basic principles of all the religions and destroy them logically, rationally,

existentially, because they have harmed the whole humanity. They have kept the whole humanity retarded. And it is time enough that someone should fight from the very roots. You are telling me that, "Just take one leaf of the tree and that's enough." That is not enough. I have to take all the roots. I am not going to leave a single root alive. Otherwise the tree will be again there. The leaf is not going to destroy the tree. New leaves will be coming. You take one leaf, three leaves will be coming in its place.

So it is not a question of insecurity. What insecurity I can have? I am not creating a religion, I am not going to create anything to take the place of the religions I am fighting against.

I am not an atheist, so it is not enough for me just to say that there is no God and there is no need to believe.

Those two sentences will not help. They will not change the whole humanity and its conditions of thousands of years. When you are fighting with conditions which have been going on and on for thousands of years, you are waging a war -- single-handedly. Naturally, you have to fight from all the fronts.

It was easy for other religions. For example, Hinduism will fight Buddhism. That was simply. Jainism will fight Hinduism. It was simple. Christianity will fight Judaism. It was simple.
I am fighting three hundred religions, and the complexity is more.

Just few days before, I received the letter of the president of the American Association of Atheists. Listening my statement on television that there is no God, she was really very happy and she wrote to me. And she is one of the oldest atheists alive. She has created almost many atheists around the world.

In India too she had founded the atheist movement, and a man named Gora* was her disciple who has been fighting against Gandhi his whole life, for atheism.

She was very happy. She wrote a letter that, "You are certainly a man of tremendous courage, and I would like to come and see You, talk with You." I have told my secretary to write to her that, "You can come, you are welcome, but you have to come knowing perfectly well that I am not an atheist. I am as much against atheism as I am against theism. And it will be a little difficult for you in your old age, you may not have ever heard of anybody who is against both."

To me atheism is simply a reaction of theism. If theism disappears, if there is nobody who believes in God, then atheism will die an automatic death, because then what is the point of denying?

So it is a dependent phenomenon. It has nothing of its own to give. It has no contribution to make. And to me it is idiotic. If there is no God, then why waste your whole life talking, writing, fighting that there is no God? But your whole life is wasted for something which does not exist.

I am not a theist. I am not an atheist. I don't believe in organized religion, but I believe absolutely in the flavor of religiousness. So I have to make my position clear. It is delicate and subtle.

It is very easy to divide people in categories. Somebody is a theist who believes in God, somebody is an atheist who does not believe in God. I do not have any God, yet I am not irreligious. I do not believe in any organized religion, yet I have absolute trust that in the inner world of man there is something which is eternal, conscious. There is no creator of existence, because I don't want to divide existence into any duality: the creator and the created. Existence itself is conscious, and in man it is coming to its flowering.

And once in a while in a man like Gautam Buddha it comes to its absolute flowering.

So my position is such that I have to fight with many organized theologies, anti-theologies, and I have to make very subtle distinctions between religion and religiousness, between God and godliness.

You would appreciate the quotation from H. G. Wells. When he was writing the history of the world, he had to write about Gautam Buddha and he was in a difficulty. He was a Christian and he could not think that Gautam Buddha did not believe in God. The very idea was a torture for him for few days. He continuously thought over it. (Tape side B) What to make of it? And finally he wrote a sentence which is really of tremendous significance. He wrote, "Gautam Buddha perhaps is the most godless and yet the most godly person who has ever walked on the earth."

Now, to make this sentence -- "most godless and yet the most godly". And that is my whole problem. I want the world to be free from God but not free from godliness. I want the world to be free from religions but not from religiousness. And religiousness is a totally different phenomenon than being Hindu or Christian or Mohammedan.

Religiousness is something that is absolutely scientific. I propose scientific methods to my people. I don't give them any belief system, I just give them methods of meditation which need no beliefs, no God, no heaven, no hell, no reincarnation -- simply a method how to make your mind more and more silent. An atheist can do it, a communist can do it, a theist can do it. It doesn't matter what you believe or disbelieve.

The method is absolutely scientific. It has nothing to do with your beliefs. You just do the method and

you discover your own godliness. You will not find any God sitting there, but you will find a fragrance that is only expressible in the word godliness. No other word can express it.

So my situation is complicated. That's why I have to speak so much, and yet I will continue to speak because I go on putting more and more sharpness on my sword to cut every root of every ideology that is obstructive in finding man his godliness.

So I am attacked by all the religions, which is a rare phenomenon. I am attacked by America -- they think I am communist. I am attacked by Russia -- they think I am capitalist. My sannyasins in Russia are being persecuted, harassed. My books have been banned. Perhaps never anybody was there who had only enemies all around. And the reason is that I am basically hitting the very roots of all vested interests. And I am not willing to become part of this whole panorama of religions.

If I become a religion there is no problem. Nobody will be against me. But because I want to keep the flavor of religion yet without any theology, I want to keep the verb but without any noun, naturally I have to argue for each single word that I utter. And I have to give support in every possible way, for and against, and it is not a question of insecurity because nothing is at stake. I have nothing to lose.

The question of security or insecurity arises only when you have anything to lose. The pope may be insecure. I have challenged him. I want to have a public discussion, open. He is insecure. He is not able. He is afraid, because if he is defeated in an open forum then he loses something. The greatest empire he has, six hundred million Catholics.

What I have to lose? I don't have a single follower. I have friends.

There is no question of insecurity. Here I am fighting with the American government, and they are in difficulty because I have nothing to lose. Whatever happens, they will have to lose, because I am fulfilling all the requirements of their constitution and they are going against their own constitution.

I have challenged them that, "I am going to the Supreme Court, you give the decision whether you give me permanent residentship or not. For four years those idiots have not been able even to decide a simple thing. And they are postponing it for the simple reason because any decision is going to create trouble for them. Yes they cannot say because the political pressure is on them. No they cannot say because the moment they say no I take it to the court. And I go up to the Supreme Court.

And I am going to say to the Supreme Court that, "Except the red Indians, everybody in America is a foreigner. So we are all sailing in the same boat. Who has given you the authority to issue green cards? On what grounds? And if you foreigners can issue green cards, why I cannot issue? I can issue green cards in Rajneeshpuram. You cannot stop me. If you stop me, you have to stop every foreigner. And you are all foreigners.

"You talk about democracy, freedom, and you have invaded a country of poor red Indians. Drop this hypocrisy. Change your constitution or follow it! Following it means tell Ronald Reagan to resign. All Americans should resign from the government. The government should go to the red Indians. The country belongs to them, not to you.

"And you all should apply for green cards from the red Indians. If they want you to be here, you can be here. Otherwise get lost! But you cannot decide on me just because you had come hundred years before and I have come only four years before. That does not mean that you have become the owners of this land."

What I have got to lose? I have nothing to lose because I don't have anything, not a single cent. But Supreme Court will have to face me, and if they have any shame and any conscience then they all should resign from Supreme Court too. Being in a foreign country, with violence and force invading a poor land, and talking about freedom. Act it or change the constitution.

The same is the situation with all the religions. I have been challenging the shankaracharyas and they are not willing to talk publicly because they are worried they have something to lose. One man in Punjab -- he was the most famous saint in Punjab, known as the Lion of Punjab, Baba Hrigri* -- he was not aware of me. And it was just a coincidence that in a conference... In Amritsar they have every year a Vedant* conference, world conference, and at least one hundred thousand people gather in the conference.

It was just a coincidence that he spoke and I was to speak after him. And I criticized him point by point. The organizers were simply frozen to death, because that man was respected in Punjab. Thousands will be ready to die for him. I was not known in Punjab at all, that was my first time to be in Amritsar.

And I criticized him so totally, even on small points, that they were afraid that there is going to be a riot immediately. And I don't have not even a single person who knows me.

An ancient Vedanta story he has said. The story is that ten blind men pass a river, and after passing the river they think it is better to count. Perhaps somebody the river has taken away. The current is strong and it

is rainy season. So they start counting. But the count always comes to nine, because everybody leaves himself. He starts from the other, ends with the last, does not count himself. Naturally, it is nine.

One man sitting on the bank was watching the whole scene. It was hilarious what they were doing. They started crying and weeping that, "One friend is lost."

That man came and he said, "Don't be worried. I will find your friend. You stand in a line. I will hit the first man on the head with my stick and you say one. I will strike the second man twice, you say two. Third three times, you say three. You count how many times I strike and you speak the number."

And they were immensely happy because the last man is found. The tenth man got ten hits.

This is an ancient Vedanta story told for centuries. Nobody has ever raised any question about it. I asked the people that, "This story is absolutely idiotic, because how these people knew that they were ten? Had they counted before entering the stream? If they knew how to count before they entered the stream, how they forgot it? How they knew that they were ten?"

And Harigri* has to answer it, otherwise telling such idiotic stories and making them into great philosophy... He became so furious, knowing perfectly well that now there is no answer. If these people count themselves before entering the stream, then naturally they will be able to count afterwards. If they had not counted, then how they came to know that they are ten?

He simply walked down the podium, and I told him that, "This escape will not help. I have discussed every single point that you have raised. If you have any guts -- and you are known as the Lion of Punjab, the whole pride of Punjab is at risk -- then don't escape. Come back."

And he will not come back. He simply escaped. And I asked the people that, "This man you still want to call the Lion of Punjab? And I will be here ten days and for ten days I will wait. If he wants, this challenge is open for ten days. I am ready to fight on every ground."

And the problem is that I am not against the essential message of the Upanishads. But what these people are doing has nothing to do with the essential. They are making the nonessential more important, because the nonessential helps them to exploit people. The essential will not help to exploit anybody.

The man simply escaped. Ten days I was there in the conference, and even the organizers were surprised that not a single Punjabi stood in favor of him. I asked that anybody, if he wants to accept the challenge in place of his guru, his Master, I am ready. Those one thousand people... one hundred thousand people just remained silent. In ten days time I was able to manage that what I am saying is the real essence of Vedanta, and what you have been told up to now is not the real essence.

The real essence is the same whether it is Vedanta or Zen or Sufism or the songs of Baul or Kabir. It doesn't matter. If anybody who has really attained, experienced, then he will agree with me.

But the scholars, the pundits, have not experienced anything. They have learned. They are knowledgeable. And I have to fight against all their knowledge. I have to dismantle the whole palace of knowledge so that people can be freed from words and made ready to take a jump into existence itself rather than carrying holy Bibles, Korans and Gitas. Enough they have carried these books. They have not helped humanity.

It is time that man gets rid of all kinds of ideologies. So my function here is deprogramming and leaving the person unprogrammed. I don't have any of my program. Hence there is no question of insecurity.

Nobody can criticize me for the simple reason because I don't propose any philosophy. I simply criticize all the philosophies. I don't have any philosophy of my own.

So the idea in your mind that I must be feeling insecure is just your idea. It has nothing to do with me. I am the most secure person in the whole world because I have nothing to lose. I have not proposed anything that can be criticized. I am simply cricitizing. My function is to clean the mind of people of whatever garbage they are filled with: Christian, Jewish, Hindu, Mohammedan -- does not matter. And once their minds are clean I leave them to themselves. Now they can start growing from their very primal innocence.

And I don't have any idea into what they have to grow. I don't give them any ideal that they have to become a Buddha, Mahavira, Krishna, Christ, no. They have just to become themselves.

So the question of insecurity is absolutely irrelevant. Nothing can be taken away from me because I don't have anything, and nothing can be criticized because I have never proposed anything.

And that has been the fear. The Shankaracharya of Puri refused to confront me on the same stage because he said, "It is difficult. Whatever I say he can criticize, and he says never anything so I cannot criticize anything. So I am always in a loss with this man."

One of the most respected Hindu scholars, Karpatri, he has written a book against me. But when I challenged him that, "Rather than writing a book, it will be good that we have a confrontation openly. And I

will come to Kasi* amongst your disciples." But he is not ready because on a very simple point he writes a book against me, quoting all the scriptures but not quoting a single statement of me and criticizing it.

I asked him that, "What kind of criticism is this? You can quote scriptures in support of your argument, but first state my argument, then criticize it, then support. But you don't have anything. I have never argued for anything. I am absolutely silent. Silence is my philosophy."

So there is no possibility of insecurity. Nobody can criticize silence. Only words can be criticized. Okay?

Q: YOU WERE VEHEMENT IN CRITICIZING PEOPLE WHO HAVE A TETE-A-TETE IN A RESTAURANT OR HAVE FRIENDSHIP; CALLING THEM IDIOTS. BUT MANY OF THE WORLD'S GREAT THOUGHTS ARE FROM PEOPLE GETTING TOGETHER EVEN IN THE RESTAURANTS. FOR EXAMPLE, THE FRENCH ARTISTS, IMPRESSIONISM, POST-IMPRESSIONISM. I DON'T THINK THEY ARE IDIOTS.

A: They are insane. They are not idiots.

Q: THAT WAY I WOULD SAY THAT... HERETIC LIKE YOU, IF I MAY USE THE TERM...

A: Heretic is perfectly good.

Q: BUT HERETIC ALSO IS AN INSANE PERSON.

A: No. Heretic is never insane.

Q: SO BUDDHA WAS NOT INSANE? HE WAS A HERETIC.

A: Yes. He was not insane. He was heretic, but these impressionists are simply insane. They are not idiots.

Q: I WOULDN'T ACCEPT THAT. EXCUSE ME.

A: No, I am saying myself they are not idiots, because idiots cannot be insane. No idiot has ever been insane. For being insane you need certain intelligence and those impressionists have intelligence, but it has gone absolutely wrong. All their paintings are nothing but vomitings. They don't have the beauty of a Taj Mahal. They don't have the beauty of a Kujaraho. They don't have the beauty of Leonardo da Vinci. They are just pouring their own insanity on the canvas, and if you look at their canvas long enough you will start feeling getting crazy, freaking out.

Even a man like Picasso is not sane -- very intelligent but not sane. The paintings show his mind. They are nightmarish. They don't have the beauty of the classical art.

It is just like jazz music, which is insane and cannot be compared to classical music. Classical music has tremendous sanity. It can make even an insane person sane. Just listening to classical music, he may calm down. But jazz -- even a sane person may start feeling a jerk.

All that has happened in the modern art, whether it is painting or music or poetry, it is great but yet it is not sane.

The statues of Gautam Buddha -- there are thousands in Thailand, in Japan, in China, In India. In China there is a temple which is called the Temple of Ten Thousand Buddhas -- ten thousand statues of Buddha. Perhaps it took three, four centuries to make it. The whole mountain has been carved. The whole mountain has become the temple.

Just sitting there and you will feel a deep silence descending on you. Just looking at the statue of Buddha, you will feel inside you something settling. Those statues were created by meditators. They were not just artists. They were also meditators.

The ancient music was not just music, it has come from the person's inner experience. He has brought in music what he has felt in his silence. He has done a tremendous job to bring something from silence into sound, to translate silence into sound. But he managed. That was art, and sane art.

My definition of sane art is that listening to it, looking at it, it gives you health, wholeness, silence, peace.

Nietzsche in one of his diaries says that the most beautiful thing that he has seen in his life was a battalion marching. The sun was rising and the naked swords of the battalion shining in the sun, and their boots falling in tune. And Nietzsche says, "That music of their boots was the greatest music that I have heard. And the shining swords in the sun was the greatest scene that I have seen."

Now, this man is insane. The sound of the soldiers' boots is music! It shows something about Friedrich Nietzsche, and it is natural that he became the guide of Adolf Hitler.

Adolf Hitler worshiped him as his master. It is natural. This man is a genius, about that no doubt, perhaps the best genius of his century. But he is not sane. And Adolf Hitler following him, do you think is creating more music in the world? Creating more battalions and more boots and more sounds and more swords? Creating more beauty around?

Modern mind has lost some quality. It has gained something, but it has lost something also. It has gained rationality but it has lost meditativeness. Rationality alone can end only in insanity. The highest peak of reason is insanity. You cannot go more than that.

And the highest peak of meditation is silence. In silence also there is intelligence, but of a totally different kind: of creativity, of love, of compassion. And whatever comes out of that silence will help other people also.

Just to listen to Mozart and one feels moving into some inner world. Looking at the paintings of the Middle Ages, one feels one has seen something which is still alive. Looking at the statues in Kujaraho, one feels as if the woman in the statue is just going to come out. She is so alive, and she is so beautiful. She is naked but it does not create sexuality in you. That's strange. Utterly naked and utterly beautiful, but it does not create sexuality in you.

You can see Kajuraho with your daughter without any problem. And all the statues are naked, all the statues are of lovemaking, but the people who have made those statues were not making them as pornography. They were making them for a totally different reason. They were changing pornography into art.

And the modern artist is changing art into pornography. Hence I say they are insane. They are intelligent, very intelligent, but just intelligence does not mean anything.

(Tape side C)

And as far as being a heretic is concerned, I consider it a compliment because Socrates was considered a heretic, Gautam Buddha was considered a heretic, Lao Tzu was considered a heretic. I would immensely enjoy to be in their company. Even if it means to be insane, I would still like to be heretic.

Q: I ALSO HAPPEN TO BE MODERN PAINTER. I NEVER HEARD YOU QUALIFYING YOUR STATEMENT WHEN YOU CRITICIZED THE IMPRESSIONISTS. I'D LIKE TO KNOW WHAT YOU THINK ABOUT THEM. WHY DO YOU SAY THAT THESE PEOPLE ARE JUST INTELLIGENT BUT THEY ARE MAD AND THEY HAVE NOT DONE ANYTHING THAT IS SIGNIFICANT AND THE PERSON WHO PAINTED A NICE BEAUTIFUL SCENE HAS DONE SOMETHING THAT IS MEDITATIVE?

A: One thing is certain, you don't know anything of meditation. And without knowing anything of meditation, everybody is mad. The difference is only of degrees. You may be normally mad, you may be abnormally mad, but only meditation makes a person absolutely certain that he is not mad.

These impressionists and other schools of painters, musicians, novelists, existentialists, all are basically non-meditative. None of them has created out of meditation. Whatever they have done is their intellectual approach to life. Whatever they have seen, they have tried to express it. But in their own life they are not sane people.

And the people who appreciate their art are mostly people who appreciate anything that comes into

fashion. For example, when Van Gogh was alive he could not sell a single painting, and now only two hundred paintings are available and each painting can fetch millions of dollars. Van Gogh himself got mad. The last year of his life he was in madhouse. And when he was released from the madhouse, just after few months he committed suicide.

Most of the modern painters, novelists, musicians, dancers -- different dimensions of art -- most of these people, particularly those who were the greatest, have been at least one time in their life in a mental hospital.

These are the people, taken as a profession, have committed more suicide than any other profession. And these are the people, if you look into their lives you will find all kinds of perversions: homosexuals, sodomists. And their actual life will make it clear that these people have intelligence, but their intelligence is not moving in a peaceful, harmonious way. It is moving in a very destructive way. Otherwise, committing suicide or going insane for an artist should be impossible.

A creative artist, should be inconceivable that he will turn out to be a case of suicide. On the one hand he creates and on the other hand he is self-destructive. Many of them are drug addicts, many of them are drunkards, many of them are continuously doing things which can show much more than their paintings.

For example, a millionaire was asking Picasso for two paintings, one for his sitting room, one for his bedroom. Picasso went in. His girlfriend... and he never got married, and he has hundreds of girlfriends, changing almost every week. This type of man cannot be a man of love. It is just pure animal sexuality.

The girlfriend went in with him and said, "But you don't have two paintings ready." He said, "Don't be worried." He cut one painting in two. The girlfriend said, "But the man will be able to see that." Picasso said, "I cannot myself figure out that these are two paintings or one. I cannot figure out when I put my paintings in art galleries which way to hang them, which way is right side up."

Now these people may be creative, but their creativity cannot be called sane. And he sold those two paintings. And those two paintings exist as two paintings. Neither the owner understands what they mean. He asked Picasso what they mean. Picasso said, "I don't know myself. When I was painting I knew something, but now it is long past and I have forgotten. But they must mean something."

The modern poetry, the modern drama, they all are in the same space. I want humanity to go forward. That does not mean that everything that has been in the past has to be dropped, because many things in the past has already gone far ahead of us. They are already in twenty-first century.

So I am not saying save them from the past. I am saying they are already ahead of you. You go forward but make your creativity more meditative so that it becomes more saner and more healthy and helps people to understand beauty, meaning of life. It gives them something, some juice.

I have not seen your paintings. Next time when you come, bring them so I can see whether they are sane or insane. But I would love to see them.

Q: I WOULD LOVE TO SHOW THEM TO YOU.

The Last Testament, Vol 4

Interviews with the World Press
Talks given from 21/10/85 to 11/12/85
English Discourse series
30 Chapters
Year published:

The discourses listed as being titled "The Last Testament, Vol 1" are titled that way on the tape. The book "The Last Testament, Vol 1" contains a different numbering scheme, as it contains interviews selected from the whole Ranch period. Volumes 2, 3 and 4 (as numbered on the tapes) will probably never be published as such.
All other series in the database have been numbered and titled as in the books they appear in,

this will not be so for the Last Testament series, they will take their numbering from the original numbers given them.
Many of the interviews from the World Tour have not been listed as being part of any Last Testament Volume and they have been arbitrarily assigned to Vol.'s 4, 5 and 6 in groups of thirty.

The Last Testament, Vol 4

Chapter #1
Chapter title: The Last Before The First

21 October 1985 pm in Sanai Grove

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SWAMI PREM PRASAD, MA YOGA PRATIMA, RAJNEESHPURAM, OREGON
INTERVIEW WITH SWAMI PREM PRASAD

QUESTION: BHAGWAN, COULD YOU SAY SOMETHING ABOUT THE SCIENTIFIC STUDY OF RELIGION? AND COULD YOU SPEAK TO THE SCIENTISTS WHO ARE MEETING TO DISCUSS CONFLICT AND UNITY IN THE CHURCHES AT THE UPCOMING CONFERENCE IN GEORGIA?

A: It is one of the most ridiculous questions that I have come across! (laughter) It is more absurd than somebody asking about a poetic study about mathematics, or a medical study about paintings! This is more absurd for the simple reason because scientific approach is basically objective. It needs some object to study, something outside, something *there*, so it can be dissected, so that it can be analyzed, put into test-tubes.

And religious experience is not an objective phenomenon at all. Religious experience is subjective. The scientist can study everything as an object but he cannot study himself as an object. It is just not in the nature of things to reduce your subjectivity into an object.

And the whole religious experience is purely subjective experience. You go more and more inwards. A point comes when there is nothing left, nothing which you can say (is) an object, but pure consciousness, pure subjectivity.

This experience of pure subjectivity is religious experience. There is no way for science to study it. It can study *about* it. But to study *it*, and to study *about it*, are totally different things. You can study about swimming without knowing swimming. But to know swimming is a totally different thing. You can study about love, without ever being in love. There are hundreds of books on love. You can become a great scholar on love. But that will not make you a lover!

So the first thing I would like, *emphatically clear*, is that science has no business as far as religious experience is concerned. Yes, if scientists want to experience religion, that is possible. But that is not through study; that is through meditation.

And then, again brings to another difficulty: in science this is one of the basic rules that you should not be identified with the object of your study. You should remain indifferent, aloof. If you become identified, then your study will not be objective.

If that is a fundamental rule in science, then the scientist has to drop that fundamental rule outside,

because in meditation, he has to become one with his being. All separation has to be dropped. And everything that separates thoughts, feelings, emotions; they all have to be dropped. So only an organic unity of consciousness remains.

The scientist cannot stand outside it and watch it. He will be inside it. He will be experiencing it. But he cannot stand outside it and watch it, the way he is accustomed to do in his labs: standing outside things, watching. That is not possible.

Just as science has its own fundamentals, religious experience has its own fundamentals.

The first fundamental is: it can never be an objective thing. You can experience it but you cannot study it. You can *be* it but you cannot be a watcher. *Being* it will transform you. It will bring new qualities to you. But that will not be study. That will be transformation. That will be mutation.

So these people who are thinking to study religions have to understand first thing that religious experience is not within the world of objective study. *You* are it! How can you put yourself on the table? And at the same time standing by the side of the table dissecting yourself? And if it is possible in some way, then the person you have put on the table is not you. The person who is dissecting, standing by the table, is you.

So let me say it in another words: Consciousness is irreducible to an object. Whatever you do, it always remains the subject.

I am reminded of a Japanese toy children play. In Japan they call it Daruma doll. Daruma is Japanese name for Bodhidharma. The doll has a special quality. You can throw it any way, but it will always fall down sitting in a lotus posture. That you cannot change. You can topple it; you can hit it; you can throw it. But whenever it will come to settle, it will settle in the lotus posture. Because its bottom is made heavy, and the whole body is light. So there is no way; in any other way it cannot settle. It *has* to settle in the lotus posture. The posture in which Bodhidharma used to sit.

This Daruma doll signifies the quality of consciousness: Whatever you do it always settles as a subject; never as an object. And to study, it has to be an object.

The very nature of consciousness debars any study. It is available for experience, but not available for experiment.

This is the most fundamental thing you have to emphasize before the Conference.

Second thing: They can study religions. About that, there is not problem. They can study Christianity, Judaism, Hinduism, Mohammedanism. Because these are all corpses. The living religious experience is not there. That mystical quality perhaps may have been in the beginning. And because of that mystical quality, people gathered around a master; organized a religion and destroyed the whole thing.

Truth cannot be organized. That is the sure and certain way to murder it! And all these religions are murdered corpses. They don't have any soul. You can study them. But remember: studying them, don't start thinking that you are studying religious experience. Religious experience always exists within the individual. It cannot be organized.

Just as it cannot be objectified; in the same way, it cannot be organized. The difficulty is: you cannot bring it to language. The experience happens in absolute silence. How to bring that silence into words. Whatever you do, it escapes your small words. It is too big; it is too vast! Even the sky is not the limit for it. For thousands of years we have been trying to bring religious experience into words. But it goes on defying.

All these religions are organized around words: the Holy Bible, the Koran, the Gita. And words are absolutely impotent.

You can study these religions. There is no problem about it. They are objective. And being objective is a solid proof that they are no more religious experience.

There is only one book which can be said to have STILL "having the religious experience". It is a Sufi book called the Book of Books. It is all empty; not a single word written in it. It has been handed over from one master to another disciple, who had arrived and become a master. From master to master, for generations the book has been passed on. It contains the truth. But it has no words: empty pages.

Those empty pages say something, and say very *loudly* that all words are lies. That only if you can empty yourself from all words, thoughts, perhaps you may have the taste of religious experience.

You can study these religions, their rituals, their prayers, their architecture, their different codes of conduct, manners. But these have nothing to do with religious experience. In fact these religions are the greatest hindrances for individuals to achieve the experience. Studying these religions in the name of religious experience is not only befooling yourself, it is befooling the whole world.

It is simply hilarious! All these religious scriptures, rituals, prayers, should be part of museums, not part

of human life. Corpses...! You loved your wife, you loved your mother, you loved your father, but one day your father dies. You have to take him to the crematorium. That does not mean that you did not love him. Burning his body in the crematorium is not a proof that you never loved him. What do you want? To go on carrying his dead body whole of your life as a proof that you loved your father? But how many bodies you will carry? Your mother will die; your wife may die; your child may die; your friend may die. Soon your house will be full of corpses. And living among those corpses, do you think you will remain alive? You yourself will become a corpse.

These religions have been the most poisonous thing that has happened to humanity. Yes, once in a while a man like Gautam Buddha or Lao Tzu experienced. And the fragrance of his experience, without saying a single word, started drawing people towards him as if some invisible magnetic force was working.

People loved to be near Gautam Buddha for no other motive: just to be in his presence; just to hear whatever he says. His each word has a poetry, has a song in it. But remember it does not express his experience. His experience has changed even his gestures. They have a grace now.

You will be surprised to see the statues in India of Buddha, Mahavira, Krishna, and twenty-three Jaina masters. None of them has beards or moustache. Strange! It is not possible that they were not having moustache and beard. Once in a while there is somebody who does not grow, is missing in some hormones. But so many people, and particularly the enlightened one, missing in some hormones! And all without exception.

The truth is something else. They all had moustaches. They all had beard. But after their enlightenment, their whole being became so graceful and so feminine. To give expression to that gracefulness, the sculptor has found a symbol. That is just symbolic. He has removed the moustache and the beard. They are all young. They all became old. Buddha died when he was eighty-two but all the statues show him nearabout, at the most, thirty-five.

And the same is the case with Mahavira. He has died at eighty. But the statues are all young, again it is symbolic. The body became old but the spirit remained young. Now how to *express* it in marble? The youthfulness became almost their very being. The body became sick, the body became old, the body died. But what they had experienced is still alive, is still young, is still part of existence.

But around these people, and it was natural, the way the Buddha walked, the way he talked, the language he used, the food he ate, the clothes he wore, everything became to the lovers something to be followed. As if by following it, you can become a buddha!

That's how traditions are created, religions are created. Then for thousands of years people are doing the same. Still the Buddhist monks learn the language Pali that Buddha used. Now it is a dead language. Nobody uses it. But Buddhist scriptures are in Pali, and Buddhist scholars like it to read it in the original. It has some flavor of Buddha himself. But no language can carry the flavor. Because he used only a certain kind of clothes, the Buddhist monk has been using the same clothes. He used to have a beggar's bowl. Every Buddhist monk has a beggar's bowl.

You are just imitating the outward signs and thinking that, if you can perfectly imitate all outward signs and symbols, perhaps the inward experience will automatically happen. This is not so. It has no relationship. You can eat the same food. That does not mean you will become a Buddha.

You can study religions. They are all dead. Science can study corpses. That's what science does. In every medical college you can find corpses being studied. Science cannot study anything living, for the simple reason: the moment you dissect it, it dies. I suspect, and perhaps one day my suspicion will be found to be true, that when you study the blood of a man, you take the blood out and you study it. That is dead blood. You are not really studying the blood that is alive in the man.

It is like you cut my finger and you study it. Do you think the finger that you have cut and studying is *my* finger? It is *dead*!

So all the studies of blood, all the studies about human body are not really about the real living organism. You take something *out* of it. The moment you take it *out* of it, you have taken out of its living context. It is something dead. And this is about small parts.

And science has not been able yet to find anything that it can pin-point as *life*, for the simple reason: If you dissect a man you have killed him already.

It is like you are studying dance. But to study the dance, you have to stop the dancer because his dance disturbs your study: "You keep still and let me study the dance". But while he is still there is no dance. You can have either the dancer, or you can have the dance. You can't have both together to study.

Religions can be studied because they are corpses. But what is the point of studying corpses? They

should be taken to the crematorium. You will not find, by studying them, what religion is.

The basic approaches are diametrically opposite. Science goes outwards. Religion goes inwards. The whole effort of science is to demystify existence. That's the whole purpose of science.

Science divides existence into two categories: the known and the unknown. What was unknown yesterday, is known today. What is unknown today, may be known tomorrow or day after tomorrow. But some day the unknown is bound to be reduced to the known. The whole project is that these two categories of unknown and known disappear and there is only one category: the known. I call it demystification, destroying the mystery from existence. Everything becomes known.

Religion is not an effort to demystify. It is an effort to *rejoice* in the mystery, to *deepen* the mystery, to become *one* with the mystery, to be so utterly *drowned* in the mystery, that only the mystery remains and the explorer has evaporated.

These are totally opposite goals. Science tries to demystify. This is an effort to conquer nature. Man, the *knower*, remains in the end, and the whole existence becomes just his *known* territory -- conquered!

In religion, as you enter deeper, you start melting. At the final point, you are no more: only the mystery is.

Do you see the totally different states? In one the man becomes the conqueror. Nature with all its mystery is destroyed. It has become a known thing. In religion, man disappears, and only the mystery remains.

Science can never study religion. The scientist can become religious, but the way is not the way of study. The way is of the meditation.

So make it clear to the Conference that it is absolutely absurd to study religions. For thousands of years scholars have been doing that. It is just meaningless -- wastage of time.

And then there is another ideal of the Conference: How to bring religions, creeds, cults, closer to each other so they can drop their conflicts. They cannot drop their conflicts. Because their conflicts are the only reason for their existence. If they drop their conflicts, their very reason to exist disappears. You are asking too much!

And what is the point of bringing two corpses together? It will stink more. They all have to be destroyed! -- so that religious experience can become available to individuals, free of organized religions.

Now, I don't see how you can manage to bring conflicting religions, sects, together. I will give you few examples, and you can understand it is impossible. For example, Jesus Christ drinks wine. Hence in Christianity, alcohol is not sin. Do you think you can convince a Jaina, a Buddhist, a Hindu, that alcohol is not sin? -- that you can convince that Jesus Christ is enlightened?

Christianity worships Jesus Christ because he was crucified. He suffered crucifixion on behalf of the whole humanity. He took over the suffering of all humanity on himself. But that doesn't correspond to reality because humanity remains miserable -- in fact, more miserable than ever. Suffering goes on growing. So did Jesus Christ cheat the poor people? It seems to be simply a fraud. But this is one of the biggest points of Christian theologians against Buddhists, Jainism, Hinduism, because none of their masters suffered for humanity.

Jesus died for humanity. But if you ask the Hindu, the Jaina, the Buddhist, they will laugh at the whole thing. Their idea is totally different. A crucifixion simply proves this man must have committed, in his past lives, tremendously evil acts. Otherwise crucifixion cannot happen.

In Mahavira's life it is said that even a *thorn* on the path, seeing that Mahavira is coming, will *move* from the way! Because Mahavira has completely finished with all evil acts of his past lives. Now nothing can harm him. And Mahavira on the cross -- that is sheer stupid. To the Jaina, it is impossible.

To the Buddhist, it is impossible. Even a rock was rolled to kill him.... He was meditating under a tree; and a rock, a big rock, from the hill-top was rolled. They have measured every step, because he was using that place for meditation every day, morning. And it was no one but his own cousin-brother who was jealous of Buddha's glory and fame and following. He managed this rock. The rock was rolled. The rock came just close, two or three feet away, and then changed its way. How the rock can kill a man who has no bad karmas left?

How can you manage these people come close? To them Jesus is a criminal. In his past life he has committed crimes for which he is suffering. And their masters are finished with every sin and every evil act. Now there is no question for their being crucified. It is impossible.

Many efforts have been made before to bring these religions together. Their differences keep them alive. Make them feel special. So on small details they are fighting. That's all they have been doing for thousands

of years: quarreling, fighting, arguing. This is all their religion.

In the first place it is impossible to bring them together. Because each of them thinks *he* is right. And everybody else, at the most, he can tolerate. At the most, co-existence can be accepted. But deep down, he knows they are wrong.

Secondly, my emphasis is: Why bother to bring these corpses together? Let them fight with each other. Perhaps that is the only way of their getting finished: fighting with each other. Why make them more stronger, bringing together? Protestants and Catholics, let them fight! Let them have good fight! Let them kill each other! The population will be less. Retarded people will be less!

And if we can be finished with all these religions, man can start thinking anew, searching for himself.

The people who are really interested in the growth of human religiousness are interested in making religiousness a science unto itself.

Mind my words: It will not be a science like chemistry, physics, biology. It will be a science unto itself. Because its dimension is different. It will be the science of the interior subjectivity, interiority. The scientist discovers about everything except himself. This will be the science which discovers the scientist. But nobody else can do it because it is an interior science. Only the scientist can go in. Everybody has to go in. He cannot have a companion there. The inner privacy is absolute. Nobody can enter. Except you! And you are *already* there -- just not aware.

So the scientist can help by becoming meditators, by becoming explorers of the interior of their own being. They can also help by condemning the organized religions: that these are all frauds; that there is no way to organize truth. And let the intelligentsia of the world get rid of all these primitive organizations which are holding you by the neck and crushing you.

The world needs religious people, but it does not need religions. It needs a very liquid, fluid, consciousness.

Now scientists have discovered that there is a biosphere around the earth. Because of this biosphere, life is possible. If man becomes conscious, religious, we will grow a new layer to the biosphere: a sphere of consciousness, and which will be the glory of the earth. No planet in the whole universe has reached to that point -- which is within our reach. But religions have to die.

So tell the Conference my message: Death to all religions! -- so that we can save religiousness. My work is very strange: fighting against religions; fighting for religiousness.

INTERVIEW WITH MA YOGA PRATIMA
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, WHY HAVE YOU CALLED THIS SERIES OF TALKS TO THE WORLD MEDIA THE LAST TESTAMENT?

ANSWER: The word *testament* is immensely significant. It is my testimony. I am speaking on my own authority. It is my experience.

There have been two other testaments. The Old Testament is mostly rubbish, but here and there there are a few sentences which indicate that whoever said them must have known. For example, The Song of Solomon is one of the best songs that has ever been written in any language. It contains tremendous beauty. It is a symbology. But you will be surprised that both Jews and Christians are ashamed of the song. They don't want to discuss The Song of Solomon. They would have liked it to be edited out, but now it is too late.

And that is the only thing in the whole testament which is still living. Something in it is still vibrant. It is the testimony of Solomon, who has known love and its highest peak, truth and its deepest meaning, and has sung it as a song in a very allegorical way. So only a few, only those who have experienced those heights and those depths, can understand it. Others will think there is nothing in it.

Then there is the New Testament. Jesus was not satisfied with the Old Testament. It was good but not good enough, and Jesus has really much improved on it. His testimony is very small, just four gospels. They are four versions of the same story, too -- four disciples writing about Jesus, his statements, his works -- so it is a very small statement. But it is significant... a quantum leap from the Old Testament.

The Old Testament says that God is very jealous, very angry. Be afraid of God. He never forgives. He

never forgets, either. Jesus says God is love. It is great change, a great evolution, and certainly his words should be called the New Testament.

But two thousand years have passed. On the words of Jesus much dust has gathered. Moreover, he himself was not an enlightened man. He was a man of great intelligence -- uneducated, illiterate, but of sharp intelligence. But that does not make much difference to me.

You can be very intelligent. You can make good statements, beautiful sounding words. And his words are pure honey in many places -- sweet, nourishing, simple, but great -- but still they are of the mind. They are not of the heart.

The Song of Solomon is of the heart. That's why it is allegorical, dreamlike. It is not conceptual. It gives no argument, no explanation. It simply unfolds a tremendously beautiful panorama. Jesus is more inclined towards the head. His words are not of the same beauty as Solomon's, but they are more logical. They are more rational. It is not surprising that Christianity has become the world's greatest religion. The words of Jesus are the reason. They have a tremendous appeal even though they may not be right. And on most occasions they are not right.

This is my testimony, and I am speaking from my being -- neither from the heart nor from the head. And because it is my testimony, I would like it to be called THE LAST TESTAMENT.

But remember, the last existed even before the first, because being is first, then comes the heart, then comes the head; without being, they are nothing. So although I am speaking thousands of years after the first testament, what I am saying is existentially far deeper, far greater. It transcends both the New Testament and the Old Testament.

I could have called it the Third Testament, but I am calling it THE LAST TESTAMENT for the simple reason that a fourth is not possible. There is nothing beyond being. So I am saying the last word. And it is time that the last word should be said.

The Old Testament God is jealous. That shows the mind of the people who were writing about him. Man always creates God in his own image. Jesus said God is love. Again, he is changing jealousy into love. On the surface it looks a great change, but if you look just a little deeper, jealousy and love are together. They are not that far away. In fact, with love comes jealousy. And you cannot be jealous without being in love.

I am saying that there is no God. I am simply removing the whole question. God with jealousy, God as love, but God remains. Both remain dependent on a father figure. I am declaring the maturity of man, that there is no need of any father figure. There is no God; and with him go heaven and hell, with him go all kinds of esoteric nonsense.

Once God is not there, reality, existence, feels so clean and so pure. And you suddenly feel so free that all bondages have disappeared. You need not be a theist, you need not be even an atheist. You are simply free from the very idea. It was just a projection of a helpless child. Man has come of age.

And whatever I am saying, there is no way to improve upon it. I have removed God, now what are you going to improve upon? Jesus improved. He changed jealousy into love. I have removed God himself. Now there is no question of any improvement.

Hence, I call it THE LAST TESTAMENT. I am going to cover slowly everything that is essential for the explosion of religious consciousness. I am going to destroy everything that is non-essential and a hindrance to religious consciousness.

I am taking the greatest risk anyone has ever taken. I am creating as many enemies as anyone has ever created, for the simple reason that I know what I am saying is not a quotation from a scripture. I am saying it on my own authority. It is my own truth, and truth knows no defeat.

The final victory is always going to be of the truth.

Okay?

The Last Testament, Vol 4

Chapter #2

Chapter title: None

22 October 1985 pm in Sanai Grove

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]
INTERVIEW WITH SWAMI DEVA NITAM, SCIENCE 85 MONTHLY, ITALIAN EDITION OF THE AMERICAN MAGAZINE

QUESTION: BHAGWAN, THE FIRST QUESTION IS VERY GENERAL. WE KNOW THAT SCIENCE KNOWS ONLY ABOUT OBJECTIVE REALITY AND DOESN'T HAVE ANY UNDERSTANDING OF DEEPER PHENOMENON, LIKE LIFE AND CONSCIOUSNESS. THIS LACK OF UNDERSTANDING IS THOUGHT TO BE ONE OF THE MAIN REASONS FOR ALL THE ECOLOGICAL DISASTERS AND FOR THE CONTINUOUS INCREASE OF NUCLEAR WEAPONS. IN YOUR VISION, CAN SCIENCE BE IN THE SERVICE IN LIFE AND MAN'S EVOLUTION? WHAT IS YOUR MESSAGE TO SCIENTISTS TO SOLVE THIS PROBLEM?

Answer: Every university, every science institute, should make it absolutely necessary that anybody who graduates as a scientist has also to graduate as a meditator. And meditation will be the priority. If you cannot pass as a meditator, you cannot be allowed a science degrees from the university. That's the only way -- to make every scientist a meditator so that he becomes aware in himself of deeper things -- life, love, consciousness -- and ultimately the eternity of one's being.

The problem with meditation is that everyone has to go into it individually. You cannot teach it like any other subject. Any other subject can be taught to a class, there is no need that it be taught only to the individual. And every other subject can be examined collectively; people can answer the same questions.

Neither meditation can be taught as any other subject because it is not objective, nor can it be examined through examinations. It's learning will be different, it's examination will be different, because the whole dimension is different. The method can be told collectively, but each individual has to practice the method individually. And he is not only the practitioner, but also the examiner. As he goes deeper, only he knows that his thoughts are becoming less, that his mind is left far behind, that his feelings are evaporating, that he has come to a space which he has never known before where his mind has become non-existent. His ego has simply disappeared like a shadow.

@A090 He is, but he cannot say "I am" He can only feel the isness of his being, but he cannot assert it as "I" because he can see that he is connected with the whole existence; and only the whole existence can use the word "I." But the whole existence is absolutely silent. There is no need for it to use the word, because there is no other existence to talk with. And each individual is only an individual superficially, just as each wave on the ocean is individual but deep down it is just ocean.

But there can be certain criteria for which the person can be examined from outside, too. For example, this person will lose all possibility of anger. So you have to put him in situations where ordinarily anger would be the reaction, but he will not be angry. On the contrary, he be feel very compassionate and understanding. He will become very sensitive about everything; his listening, his seeing, his touch, his taste, his capacity to smell -- all his senses will start functioning at their highest peak.

You can easily understand whether his sensitivity has deepened or not. His love will become unconditional. It will not be any longer a love-hate relationship, it will be just love. And conditions can be arranged where his beloved falls in love with somebody else. You have to watch his reaction. If he is a meditator, he will feel immensely happy that the person he loves is happy. It doesn't matter with whom, with

him or with somebody else; what matters is, the person he loves is happy.

His total perspective about things will be different than the ordinary man is, so you cannot have examinations like you have in other subjects. You will have to create situations and watch: if he still reacts in the old ways, then meditation has not happened. @A160 If he behaves from some new dimensions, something which seems almost impossible.... Your beloved being happy and having pleasure with somebody else and you are rejoicing because she will be so happy -- it is against man's animal nature. It is possible only when man has touched something of the superman.

And the same about many things. You will find the man in sickness, in health, the same. In sickness he will not be miserable. The body may be sick, the body may be in pain, but you can see the man is not affected by it. In pain or in pleasure he remains the same. In poverty or in richness he remains the same. His inner tranquility is not disturbed by anything. He may become famous, he may become notorious -- it doesn't matter. What others say about him no longer matters at all; what matters is his own experience of himself.

For the ordinary man what others say matters too much, because he has nothing of his own. Whatever he thinks he is, is just a collection of opinions of other people. Somebody has said, "You are beautiful," somebody has said, "You are intelligent," and he has been collecting all these. And hence he's always afraid: he should not behave in such a way that he loses his reputation, respectability. He is always afraid of public opinion, what people will say, because all that he knows about himself is what people have said about him. If they take it back, they leave him naked. Then he does not know who he is: ugly, beautiful, intelligent, unintelligent. He has no idea, even vaguely, of his own being; he depends on others.

But the man of meditation has no need of others' opinions. He knows himself, so it does not matter what others say. Even if the whole world says something which goes against his own experience, he will simply laugh. At the most, that can be the only response. But he is not going to take any step to change people's opinion. Who are they? They don't know themselves and they are trying to label him. He will reject labeling. He will simply say, "Whatever I am, I am, and this is the way I am going to be."

So in different situations... it will take a little longer time than an ordinary examination takes, but it is worth it. He should be put into every possible situation, and watched. A few qualities will start evolving very clearly out of him. His mental age will suddenly become equal to his bodily age -- which is measurable.

Ordinarily, the mental age remains near thirteen, although the person may be seventy. That's why... just scratch a person a little bit and he starts behaving like a child, throws a tantrum. You cannot believe that an educated man, a professor in the university, would behave like that. A woman so educated, who has a doctorate in philosophy, starts throwing things in the kitchen. The mental age is not equal to the physical age.

The meditator immediately takes the jump. If he is thirty, his mental age also is thirty, and that always remains balanced. Till the last breath, his mind goes on growing up.

Things which can be very visible will be that he is no longer ambitious. He is creative, he wants to create: but he is no longer a competitor, he does not want to compete. @A294 The very idea of competition goes against meditation. His creating is for its own joy -- it has an intrinsic value. He may paint, he may compose music, he may write poetry, but it is not to compete with somebody else's. It is not to get a Nobel prize; Every moment he is creating, he is getting his Nobel prize. In the very act of creation he is rewarded, nothing more is needed.

He will not be ambitious. He will lose all interest in politics. He will lose all interest in anything that is in the service of death, destructive. You cannot force a meditator to make atom bombs, nuclear weapons - impossible.

It is possible today, because inside there is nobody to say no. It is possible today because the ambition is there, the great job is there, publicity is there, the Nobel prize is there -- respectability is there and these are your considerations.

If you want to change so that science is not destructive to ecology, so that it is not destructive to humanity... on the contrary, it can enrich ecology. It can make humanity take tremendous quantum leaps of growth but for that the scientist has to be transformed first.

And the only way is that no university should allow any scientist to go out of the university without proving that he has attained the state of meditation. It may take one year, two years, it doesn't matter. He can have his scientific degrees, but they will have to wait. Unless he proves himself a meditator, those degrees will not be given to him.

That's the only way that the future generation of scientists can be a totally different kind, a different category, a discontinuity with the past scientists.

These scientists are in a strange position they are blind as far as their own consciousness is concerned. And they are intelligent enough to create, but they are blind: they don't know what they are creating, whether it is going to serve humanity or to destroy it. For their small rewards and salaries and awards... they don't think that what they are doing is going to create Hiroshima and Nagasaki.

Q: IS THERE ANYTHING WE CAN DO TO HELP THIS PROCESS? IS THERE SOMETHING SANNYASINS CAN DO TO HELP THIS PROCESS OF TRANSMISSION OF MEDITATION TO THE UNIVERSITY?

A: Sannyasins can be made available to every university. Sannyasins -- just one sannyasin is enough for one university to teach meditation, because the method can be given collectively, for all the classes of scientists, from students to the professors. And one sannyasin is enough to create situations. Whenever any meditator in the university says that he has experienced it and he is now ready to go through any fire test, then situations can be created. This much we can do, so they need not be worried about who will introduce meditations: our people are in every country, almost of every language, and we can make them available.

Q: ONE OF THE BASIC PROBLEMS OF SCIENCE IS LANGUAGE. SCIENCE IS GROWING BECAUSE WE HAVE A CLEAR DEFINITION OF WHAT WE ARE TALKING ABOUT. ONE OF THE BASIC PROBLEMS FOR A SCIENTIST, WHEN THEY ARE TRYING TO UNDERSTAND WHAT THE INNER JOURNEY MEANS, IS TO DEFINE CLEARLY, FOR EXAMPLE, WHAT CONSCIOUSNESS MEANS. MOST OF THE SCIENTISTS DON'T MAKE ANY DIFFERENCE BETWEEN CONSCIOUSNESS, AWARENESS AND THE CONSCIOUS MIND. THEY ARE USING THIS TERM IN THE SAME WAY. SO I WOULD LIKE TO ASK YOU IF IT'S POSSIBLE TO HAVE AN UNDERSTANDING ABOUT THOSE TERMS.

A: Yes, there is no difficulty. Words can be defined clearly. The difficulty is not because of the words, the basic difficulty is coming from somewhere else.

That is, the scientist, deep down, does not believe that there is anything inner. He may say so, he may not say so, but his whole training, his whole education, makes him trust only objects which he can dissect, which he can observe, which he can analyze, which he can compose, create, uncreate, find out their basic constituents. His whole mind is object-oriented, and subjectivity is not an object.

So if he wants subjectivity to be put before him on the table, that is not possible; that is not the nature of subjectivity. So the scientist goes on finding everything in the world except himself.

A great barrier exists, and the barrier is that there is nothing inner. When you cut a stone into pieces, what do you find? -- more stone. You go on cutting smaller pieces, smaller pieces; you get to molecules, you get to atoms, you get to electrons, but still you have not come to anything inner. They are all objects.

He would also like life to be found in the same way, and because he cannot find life in the same way, he starts denying it. And consciousness is even more difficult a problem; because he cannot touch it, dissect it, find out its constituents, he simply rejects it. It does not exist.

So this is his prejudice. Because of this prejudice, he gets confused. And this prejudice can disappear very simply, if he hypothetically accepts -- I'm not saying he has to believe it, just hypothetically he accepts that if there are things outside, then it is something very scientific to accept that there must be things which are inner, because in existence, everything is polarized by its opposite. The outer can exist only if there is an inner. The unconscious can exist only if there is consciousness. This is the simple dialectics of life -- and he knows it, in existence everywhere he will find the same dialectics. Everything is opposed by its opposite. And they both are in some strange way complementary to each other -- opposing, and still complementary to each other.

Denying the inner is a very unscientific attitude. So first one has hypothetically to accept that the inner exists. Secondly, one has to understand that the methodology that works for the outer cannot work for the inner. Simply because the inner is the opposite dimension, the same methods will not be applicable. You

will have to find new methodology for the inner. And that's what I call meditation: this is the new methodology for the inner.

Q: THIS IS WHAT YOU MEAN BY RELIGION BECOMING SCIENTIFIC?

A: Yes. If a new methodology is used, there is no problem. We are not telling him to accept anything. He can deny other religions without any difficulty, because they all want you first to accept belief, to have faith. He cannot dispose me. Nobody can, for the simple fact that I am not asking you to believe in me. I am simply saying, hypothetically give a chance to a new method.

And logically I can explain to you that a new method is needed, because you are going into a new dimension; your old methods won't work. And if you find yourself that there is a vast universe inside you, far more valuable than all the stars together... because just the feeling of love has more value than the whole universe. What value has the universe?

Just a little bit of absolute silence and you attain to new heights of consciousness; even Everest is left far behind. Just a little experience of your own being, and you have touched the very heart of existence. And you know now life is eternal; death is only a change of form.

But this life is not available to your crude instruments. It is too subtle, your instruments are too crude. It needs subtle instruments, and that's what meditations are. And once the experience is there, the clarity comes: what is mind, what is no-mind, what is consciousness and what is super-consciousness. As you go deeper, finally you come to the cosmic consciousness, in which you are no longer in the old way. The dewdrop has lost its boundaries, it has become one with the ocean: it is an oceanic feeling, that you are one with the whole.

So these words can be made very clear only through experience, not through dictionaries -- the people who are writing dictionaries have never meditated.

(Tape side B)

It is time that science moves inwards. It will do two things: it will make science complete; otherwise it is half, and half-truths are more dangerous than lies. And science is still a half-truth. That's its destructiveness, that's why it has disturbed the whole ecology. It is going to destroy the whole planet. And whatever it is doing, with all good intentions, turns out to be wrong. It does not help, it injures. So one thing -- if it moves inwards, it becomes complete. Then the truth has both an inner heartbeat and an outer body.

This is one side. On the other side, if science becomes whole, religions have to die. They don't have any function, because science can do far better than these old religions have been doing.

So to me it is a double-edged sword; on the one hand it will destroy the materialistic scientist, on the other hand it will destroy the so-called organized religions. And they both need to be in their graves as soon as possible. Then science is enough.

And then science need not be Christian -- it is not. If physics can be just physics, not Christian, not Hindu, not Jewish, then what is the point? When science discovers consciousness and becomes the inner science of man, it will be simply the science of the inner. No question of Christianity, no question of Hinduism. All those dodos can jump in any lake. And they will not die until science accepts the responsibility of going in. Because that field is left uncovered. Then it can be exploited by all kinds of conmen. That's what your so-called religious saints are: conmen, exploiting people for centuries. But once science enters... It has happened in other places. There was astrology -- the moment science entered, it started disappearing; a new science, astronomy, came into being. Astrology faded by itself, lost its ground. As chemistry developed, alchemists disappeared, there was no need for them.

This is a very critical moment for both, science and the old organized religions. If science wants to save humanity and this earth, it has to make the scientist also a saint. Now the division cannot be tolerated. That split is driving the whole humanity schizophrenic.

Q: I WOULD LIKE TO ASK YOU ONE QUESTION, A VERY DELICATE QUESTION. IN THE PAST THERE HAVE BEEN SCHOOLS AND MASTERS WHO HAVE USED A VERY SCIENTIFIC APPROACH TO RELIGION OR MEDITATION -- LIKE PATANJALI, PYTHAGORAS, GURDJIEFF. IS THERE ANYTHING IN THEIR TEACHING WE CAN USE OR DO WE HAVE TO CREATE A TOTALLY NEW KIND OF SCIENTIFIC WAY?

A: We have to create a totally new scientific way. Whoever has been teaching a scientific attitude must be creating a fiction, because science as it is now is so addicted to the object that its whole approach and attitude is objective.

You cannot use that objective attitude for the inner journey of man.

Yes, you can use it about Patanjali, because ninety-nine percent of Patanjali is just physical exercise. Only one percent is concerned with the inner, and nobody takes note of it. People get lost in the jungle of the ninety-nine percent, so Patanjali has become reduced to yogasanas, the yoga postures. They can be studied very scientifically -- they are objects, they are physical exercise -- there is no problem about it.

But meditation cannot be studied in an objective way. We can explain what steps one has to take and then leave it to the person. We can help the person, if he gets stuck at some stage, to remove the hindrance, but we cannot in any way describe to him the final experience. We can only talk about the way, not about the goal. The goal can only be experienced, not explained, even though those who have experienced it can also indicate the way. The goal is so vast, the experience is so infinite, that words just cannot contain it, cannot convey it. All methods have been used to convey it -- painting, sculpture, dance, drama, poetry -- but nothing succeeds. The moment you say something about it, you know you have distorted it; it is not the same thing.

It is exactly like when you love someone. Now the feeling of that love is one thing, and when you say to the person, "I love you," you know these words "I love you" do not express what you feel. The feeling is so big, so alive, and the words are so dead and so small, that in fact people start saying to each other "I love you" when they stop loving. Only husbands and wives say to each other, "I love you."

Lovers hesitate. They may rather hold each other's hand and sit silently; perhaps something transpires hand to hand. You may give a roseflower rather than saying "I love you". That roseflower can say more, much more.

But the experience of one's being is millions of times bigger than love. No roseflower can help.

So all that can be done is to point the way. And it is not difficult. And I have enough sannyasins now. More universities can send their people here to learn methods, and they can go back to the university and just teach -- at least the people who are going to be the scientists. If everybody learns, it will be tremendously beautiful, because the man who is going to be a poet, if he knows meditation too, his poetry will have a different flavor.

But the scientist has to learn it, it cannot be optional, because in his hands are now life and death. And if he is not aware of his own life, how can he be in the service of the life that is all around? If he is aware of his own life, then he is aware of the life of plants, of the life of the mountains, of the life of animals, of other human beings. Then he cannot do anything against life.

Now in such an advanced technological age we can produce artificial meat; there is no need to kill animals. Or we can give the taste of meat to any vegetable, the flavor. If people are so idiot that they cannot live without eating meat, then artificial meat can be available, vegetarian meat can be available. Meat can be grown in the fields.

We can grow so much food if science turns towards enriching the earth... which has been exploited for millions of years and has become very poor. They can enrich it now, there is no need for poverty. But they are all interested in nuclear weapons. The same nuclear energy can be diverted into creating a more comfortable, more luxurious life for everybody on the earth.

But that will happen only when the person understands his own life, its value; his own consciousness, its enormous infinity. And it is the earth, in the whole solar system, which has come to such a point of evolution where life has turned into consciousness. A few people have gone beyond consciousness into superconsciousness, and a small number has gone even to the cosmic consciousness. That's what I call enlightenment.

Destroying this earth is not only destroying this planet, it is destroying millions of years of effort of the whole solar system. And nobody knows, it is just assumed, that perhaps there are fifty thousand planets in other solar systems which may have some kind of life. But no scientist has said that anywhere in this vast universe.... The vastness is simply inconceivable.

There are a few stars whose rays have not reached the earth. The earth is four billion years old -- in four billion years their rays have not reached the earth. It is possible that the earth may die and those stars will never come to know about it. By the time their rays reach it, it will have happened; it lived, it evolved, it

destroyed itself.

In such a vast universe, no scientist even suspects that there is, anywhere, consciousness. Now, to destroy this consciousness is simply the uttermost stupidity that man can do. Anything -- communism, democracy, capitalism -- all that garbage means nothing when the question of saving human consciousness arises. All those questions have no meaning. But the scientist has to be made aware of it; particularly the new generation can be made aware. And slowly approaches can be made to the old generation too, because the old generation also is feeling uneasy.

Just a few days ago, twenty nuclear physicists of America -- who are the founders of nuclear plants in America, who are the only twenty experts in America -- wrote a petition to the Supreme Court: "Now it is time that this piling up of nuclear energy and nuclear weapons should be stopped. We founded these plants and now we are shaking, because what we have done can destroy all life on the whole earth, any moment." The question is arising in their mind too. But rather than writing a petition to the Supreme Court, it would be more dignified for those twenty nuclear physicists to stop working. It is better to be beggars on the street and declare clearly to the American government: "We can only create nuclear energy in the service of life -- we refuse to serve death."

Just writing a petition won't help. Nothing else happened -- the petition has been filed, and they go on creating more nuclear weapons. Because they have good salaries, good houses, everything the best, it is difficult for them. But they can be made conscious. They can be approached, because they are becoming aware.

The same is the situation in the Soviet Union. Sakharov, who was the best physicist in the whole world... he was the president of the Soviet Academy of Science. Because he showed a few signs of independence, because he refused the Soviet Government -- the Soviet government wanted him to refuse the Nobel prize and he did not -- the best mind in the whole world is now just rotting in Siberia. And nobody is caring, the whole world is silent. And he is rotting for you. He was removed from the directorship, his car was taken away, his salary was dropped, his house was taken away and then finally he was thrown into Siberia -- just to live there and wait for death. And in Siberia he is not the only scientist; three other Nobel prize-winners are in the same situation. When the Nobel prize was given to them the government was unwilling and wanted them to refuse, and they did not refuse; they are also there.

So there is a possibility that the new generation can certainly be changed. The old generation can also be made aware that at least they should refuse to work in the service of death. And they should say to their government, "We are ready to work, we will change your nuclear energy towards creativity, rather than destruction."

The intelligentsia has to create the atmosphere. Universities have to wake up. Every university has to fight, and every intelligent person who is around the world doing any kind of creative work has to join hands and create such an atmosphere around the earth that the politicians start feeling ashamed of what they are doing, that they start feeling guilty. And it is not difficult. When it is a question of life and death, it can be done. Then everything is easy. And I have enough sannyasins around the world, whom I can make available to every university, to every college. And we can train people, more people; they can send their people and we can train them. And there is no need to teach all kinds of meditations, just one method I can choose which can be the simplest, easiest, and applicable to all. And just that one method can be spread all over the world.

Q: WHICH ONE COULD BE?

A: It is what I call witnessing the breath. It is a very simple method. Just in your silent moments when you are sitting, or traveling in a train or in a plane, close your eyes and watch your breath. Going in, you go with it; coming out, you come outward.

As you go in, come out, you will become aware of two points. As you go in, there is a small, fragment of a moment when the breath stops before it starts moving outward. And the same happens outside: before it has moved outward, for a split second the breathing stops, before it again moves in. These two points are very significant, because as you become more and more aware, these points will become more and more clear, longer. One breath goes in and then there is a pause, breathing stops. And in that pause there is so much beauty, so much bliss. And the same happens outside; again the breathing stops. And these gaps go on becoming bigger and bigger, bigger and bigger.

There comes a time, which has been calculated for almost ten thousand years, and has been found to be exactly the same by all meditators who have used the method... the pause is of forty-eight minutes. You have arrived home. Then all that meditation can give to you will be available to you.

Now this is the simplest method that I have found. I have tried all the methods that have been tried down the ages by all the traditions and I have made my own methods. But this seems to be the simplest -- and done without anybody knowing about it. Somebody can be sitting by your side and he will not know what you are doing. It need not be done at a particular time, you can do it any time. You can do it as many times in the day as is possible -- sometimes just for two minutes; sometimes for longer periods, sometimes just for one or two minutes. Sometimes you are not feeling sleepy and you are just lying on the bed; don't bother about sleep, just do the method. It will do both jobs; it will give you a deep meditative silence, and just by doing it... you will only know in the morning when you wake up that somewhere sleep came in.

But the strange thing is, if you meditate and fall into sleep, you will wake up meditating. That means in a subtle way, in your deep unconscious, the method continued; your whole night became a meditation. Now that is the longest period you can get. And your sleep will be of a different quality -- more silent, more relaxed, more rejuvenating.

And for six and eight hours, subliminally the witnessing continues. In the morning when you become aware that you are awake, you will be surprised: you are witnessing your breath.

This is the simplest method which can be spread to all kinds of people, to all ages of people. The smallest child who can understand this much language can do it. And the oldest man, who is just on his deathbed, can do it, because it does not need any physical exercise, does not need any physical posture. And if the man who is on the deathbed can go on doing it and die doing it, he will have his best experience of life, in death. And he will wake up in the new womb witnessing his breath. That continuity even goes on when your consciousness leaves one body and moves into another womb. Its riches are innumerable.

(Tape side C)

But every scientist compulsorily must be meditative, and then it is only a question of twenty years. till the new generation takes over and we can create the science of the inner. Then science has two dimensions: the science of the outer and the science of the inner. And all these hocus-pocus religions will disappear of their own accord; there is no need even to do anything about them.

Q: BHAGWAN, ONE OF THE BASIC PROBLEM OF THE PSYCHOLOGIST IS THAT THEY ARE USING A MODEL OF MIND WITH YOURSELF AS A SUBJECTIVITY IN THE CENTER. AND THEN BELOW THAT THERE IS AN UNCONSCIOUS MIND, AND A COLLECTIVE UNCONSCIOUS MIND. THE MODEL YOU ARE USING SEEMS TO HAVE TWO POLARITIES. ONE IS THE SELF, THE CONSCIOUS MIND, OUR IDENTIFICATION WITH OUR PERSONALITY. AND THEN THERE IS A LAYER OF MIND, A KIND OF CONSCIOUSNESS WHICH IS THE STATE BELOW THAT, WHERE THERE IS NO-MIND. AND IT SEEMS THAT IN ORDINARY HUMAN PEOPLE THESE TWO POINTS ARE TOGETHER, THERE IS AN IDENTIFICATION. AND IN THE ENLIGHTENED ONE THERE IS A CLEAR OBSERVATION OF THIS SEPARATION BETWEEN SELF OR PERSONALITY, AND CONSCIOUSNESS. IS THIS SO?

A: It was Sigmund Freud in the West who for the first time used the words "unconscious mind". He had no idea that in the East we have five thousand-year-old scriptures using the idea of the unconscious mind. So he thought he had discovered something. Then Jung found that if you go deeper than the unconscious, you find a collective unconscious mind. That too in the East we have been aware of for centuries.

One thing more we have been aware of which the West has still to find out: if you go below the collective unconscious mind, you will find the cosmic unconscious mind. And that is very logical.

Conscious mind is personal, unconscious mind is impersonal. The collective unconscious mind is all that has preceded you: the whole history of mind is contained in it. But this cannot be the foundation. Below it there is a cosmic unconscious mind, which is the mind of the whole existence.

These are the steps if you go below, downwards. So -- collective unconscious mind, unconscious mind, cosmic unconscious mind -- these three are the steps below the conscious mind. Exactly three are above the conscious mind, which nobody has in the West yet even thought about.

Above the conscious mind is the state I call no-mind. It is just like the impersonal, unconscious mind which is below. This is above. It is also impersonal, but you are fully conscious of it; it is not unconscious

mind. It is above the conscious mind. You can call it "conscious no-mind" -- no-mind because there are no thoughts, just absolute silence. Many meditators stop here, thinking that they have arrived. So there are a few religions in the East which have stopped at the no-mind, just as Sigmund Freud stopped at the unconscious mind and never bothered to go deeper into it. But there have been seekers who tried to reach higher.

As you go higher than the conscious no-mind, you find superconsciousness, or the superconscious mind. This superconsciousness is exactly the equivalent of the lower collective unconscious mind.

In this state of superconscious mind you experience that you are not separate; you are part of a consciousness sphere which is above the bio-sphere that surrounds the earth, you partake with the whole sphere. This makes you aware of the oneness of consciousness.

A few religions have stopped at the superconsciousness, just as Jung stopped at the collective unconsciousness. Above it is the cosmic conscious mind that makes you feel one, not only with consciousness but with the whole existence as such. This is the point where one can feel what Patanjali calls samadhi.

The word samadhi means all problems are solved, all questions are dissolved. You have come to a space which knows no questions, no problems, which is eternally blissful. This is the place which can be called godliness, because you are one with the whole existence.

Western psychotherapy has gone only on the lower steps of the ladder. And the reason why they have gone on the lower steps of the ladder is because Western psychology started studying sick, mentally deranged people. They were on the lower steps, so naturally they started finding out more and more about those lower steps. Eastern psychology has simply mentioned that these steps are there to be avoided, but they have not been studied. No thesis is available in the East which goes into details about these steps, they have simply been mentioned.

But in the East the higher steps have been very deeply studied, because they were studying the meditators, not the sick people. Because the objective study was different, the whole approach became different. They were studying the meditators so they became aware of the no-mind, of superconsciousness, of cosmic consciousness.

They were moving towards healthier states of consciousness, and they were finding ways how to move.

Western psychology unfortunately started with sick people. It has arrived at least up the collective unconscious; someday somebody will find the cosmic unconscious too. Their whole work is how to pull the sick person back to the normal consciousness, which they think is of great importance. In the East that is the place which has to be left, and in the West that is the place which has to be arrived at.

Q: IT SEEMS TO ME THAT YOU ARE TRYING TO HAVE US GO IN BOTH THE DIRECTIONS: SOMEHOW TO CLEAN OUR UNCONSCIOUS, DEEP DOWN...

A: Certainly, I have to do both. And my work is more complex than anybody else's has ever been -- cleaning, through therapies, the unconscious layers, and raising the consciousness through meditation.

I want my sannyasins to become aware of all these seven states. One they are in, three are below, three are above. Of these seven states, three have to be avoided and three have to be nourished. And one has to go on moving towards the seventh.

So I'm working both ways. Therapies are trying to clean the lower storeys of our being and meditations are trying to open up the closed storeys of our upper being. And this can be done together.

If a man remains only normally conscious, it is not something great to brag about. If he falls down, which is very easy, because there are not very clear-cut divisions. In the night you move into the unconscious., you dream. Sometimes you move into the collective unconscious; you become a lion. That is a memory of some past life where you have been in that form. You can even become a rock, which is very rare. If you can become a rock in your dream -- I have not come across a man -- that means he has touched the cosmic unconscious. The rock is in the cosmic unconscious state.

So the divisions are not very clear-cut; consciousness is fluid. Even in the daytime if you are sitting and you start doodling, that is not conscious; that is something the unconscious has taken over. Or you start day-dreaming; something unconscious has taken over the conscious.

Once in a while something from the above also opens its door, even in normal people. You may be just sitting on the sea beach looking at the sunset and suddenly you feel that you have become more sensitive.

Suddenly you feel the beauty of the sunset as you have never felt it before. You feel yourself more conscious. Every sound, the waves crashing on the shore... everything is crystal clear as it has never been before. Something of the no-mind has descended into your normal consciousness, has slipped down.

Q: THIS IS WHAT MASLOW CALLED THE "PEAK EXPERIENCE," A MOMENT OF...

A: Yes, Yes, exactly what he calls "peak experiences." It can happen while you are making love and you feel an orgasmic experience. It is just the no-mind slipping down, taking possession of your normal mind. But it is not in your hands, so any moment it comes and goes. Sometimes for no reason-you are sitting silently and suddenly you feel transported. A strange beauty surrounds you, a great joy, for no reason. But this is only the second stage above the normal. It is nothing compared to superconsciousness, and the superconsciousness is nothing to be compared with cosmic consciousness. And the psychology will be full and complete when it covers all the seven storeys of man.

I have called my new man, Zorba the Buddha. Zorba consists only of the four: the normal mind and the three lower minds. Buddha consists of the three higher minds. All old religions have tried to create a rift, saying that the lower minds have to be denied and only higher minds have to be accepted; that they are truly spiritual and the lower are animal. But to me the whole has to be understood, witnessed, merged into one unity. Then only is man whole. I call that whole man, Zorba the Buddha. And that is my vision for the future man.

Okay?

The Last Testament, Vol 4

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INTERVIEW WITH SWAMI ANAND VIDEHA, PRIVATE NATIONAL NETWORK, CHANNEL 5, ITALY

QUESTION: BHAGWAN, THIS IS THE FIRST TIME YOU COME IN TELEVISION IN ITALY. LAST MONTH YOU OVERWIN THE POPE, AS FAR AS ARTICLES IN NEWSPAPER ARE CONCERNED. YOU SAID YOU ARE NOT A PROPHET, YOU ARE NOT A LEADER, YOU ARE NOT A MASTER AND THEN I DON'T KNOW IF YOU CAN BE CONSIDERED A PHILOSOPHER, AND THE QUESTION IS: WHO ARE YOU?

ANSWER: The very idea of categorizing people is basically wrong. I am just myself. Why should I fit into some category? I am a category unto myself.

I am just an ordinary human being. I consider your saviors, your prophets, your messengers of God crackpots. These people are hallucinating. They are not in their right senses. What to say about their being enlightened? They are not even normal human beings. They are sick.

And the popes are representatives of these sick people. They must be dead. Only dead can represent the sick.

And all religions are dead and their leaders are dead. And they have not helped humanity to become healthier, wholesome, profounder, more beautiful, more creative. On the contrary, they have made humanity hateful -- Christians hating the Jews, Jews hating the Mohammedans, Mohammedans hating the Hindus, Hindus hating the Buddhists. It seems the whole work of all these religions is nothing but hate: spread hate as much as possible and divide humanity into small fighting fragments.

I am just an ordinary man who is not sick.

Q: YOU CALL THIS ENLIGHTENMENT?

A: To be perfectly healthy in your being, to be whole, is enlightenment. And that does not make you superior to others. It makes you unique, that's why you can't fit into any category.

Every enlightened person is unique.

And whatever I have experienced has made my life a benediction, has made thousands other people's life a blessing, a joy. And I have not divided humanity and I have not created any hatred. I have not created any fight, cruelty, war, violence.

I don't represent any religion. I have a religious experience. I am my own authority. The Bible is not my authority, neither the Koran nor the Gita. Those who depend on those authorities simply show that they themselves are just without any experience. Even your popes are unenlightened people. Their authority rests in Jesus Christ. He himself is unenlightened. His authority rests in God, who does not exist.

These people have been exploiting humanity and it is time that it should be stopped. And Italy has to take first steps. It is the responsibility of Italians to clean the earth of Christianity. They have spread it. It is Roman crime and they have to accept the responsibility.

And they are still protecting Vatican and all its stupidities. In a world overpopulated, the pope goes on saying to people that birth control is against God, that abortion is against God, that the pill is the invention of the devil. The Italians should shut up this Polack. Either he keeps quiet or he goes back to Poland.

Q: IT'S QUITE DIFFICULT, SINCE THE ITALIAN GOVERNMENT NOW IS CHRISTIAN, ALL OF THEM.

A: It doesn't matter. In Italy everything is possible, it is such a mess. No government is government. Italians can do anything.

And Italians only pretend that they are Christians. They are not. In fact, the whole Roman tradition, the roots of Roman culture, are not religious at all. It was very physical culture, very athletic culture, very down to earth.

Christianity simply confused the Roman tradition, because it is just the opposite: anti-body, anti-matter, anti-joy. Romans were different people. They had no religion. They had no hypocrisy about morality. They were plain and simple, natural beings. They enjoyed life, they loved life and they lived to its intensity.

And that background is still present in every Italian. It needs just a little provocation. Christianity is very superficial and foreign. It does not belong to Roman culture at all. In fact, it has destroyed the uniqueness of Roman civilization, Roman thinking, Roman approach to the life.

In a single word it can be said that Roman approach was pagan, and to the Christians the word pagan is heretic.

It is still time. Italy can recover itself from this nightmare. And this whole mess that you see in Italy is because of this mixture of two things which are not mixable. So there is a very deep split and every Italian feels confused. If he can get rid of Christianity, can get rid of Vatican, it will find back its health.

And to be a pagan is perfectly good. That means to be a Zorba. And in accordance with the pagan, if spirituality grows -- not against it but in tune with it -- then we can create Zorba the Buddha.

Italy can become the first country in the world to create Zorba the Buddha. Because Zorba is already there in the unconscious of the whole land. Just Christianity has to be removed and there will be a sudden flowering of healthy people, saner outlook. And Italy will not be in such a state as it is.

Q: DO YOU THINK IT CAN HAPPEN LIKE THIS?

A: Yes, it can happen like this. Just people have to be made aware of the fact that basically their culture is pagan, and Christianity is against it. So you are living a dual personality. Your base is totally opposed to your mind, your theology, so neither you can live according to your nature nor you can live according to your religion.

You need a new religious consciousness which can go hand in hand with Roman paganism. Just the idea has to be spread. It can catch fire. It can become a wildfire very soon, because basically every Italian is suffering under it.

So I say: Just like that.

Q: WHAT'S YOUR POSITION AS AN ENLIGHTENED BEING IN THE WORLD, BESIDES ITALY. WHAT'S YOUR POSITION? WHAT IS YOUR ROLE?

A: I don't have any role because it is not a drama. And I don't have any position because it is not an organization. I have a presence, and my presence works. It brings people to me. And once a person has come to me, he cannot forget me, he cannot forgive me.

He has to come to some settlement with me. Otherwise he will suffer his whole life. Because I am raising basic questions concerning you, concerning everybody who comes to me. I am making him aware of his own conflict. Unaware, he can manage to drag on towards the graveyard, but once he becomes aware -- and that's my function, to make him aware that he has a natural potentiality which is not being allowed to grow by some stupid thoughts that have been imposed upon him.

He cannot follow those thoughts, because they are against his nature. And those thoughts will not allow him to follow his nature. They will create feelings of sin, guilt. So he will remain in a fix.

I simply make people aware where they have got entangled and how to get rid of this entanglement. It is within their hands. And once they understand it is within their hands, then it becomes very difficult for them not to drop them. Sooner or later they are going to drop it. Sooner or later they are going to live their natural potential, which is the gift of existence.

And I am not trying to give them any ideal. That's why I am not a savior, a prophet, a messenger, a messiah. At the most I am a mirror so that you can see yourself with all your conflict, all your nightmares, divisions. You can see what is causing the whole trouble, from where comes this schizophrenia. And then things are simple.

One thing is absolute: you can never drop your nature. At the most you can repress it.

Second, you can never follow borrowed ideas. At the most you can only hope that tomorrow some miracle is going to happen and you will be able to do it.

What you are able to do you are not doing, and what you are not able to do, you are hoping for it. This is simple human situation around the world.

Now, drop that which is not naturally to you and accept the natural with totality, with gratitude. And let it blossom. And see how much joy and how much benediction it brings to you -- not only to you, it brings blessings to the whole existence.

When even a single individual becomes enlightened, the level of consciousness of the whole universe rises a little.

That's why I say if only two hundred people are able to become enlightened, the consciousness level will be that high that the third world war will become impossible, that we will be able to go through a total transformation of humanity.

Q: YOU PUT YOURSELF AGAINST ALL THE GARBAGE OF THE PAST, AND MANY PEOPLE HAVE DONE IT IN THE PAST AS WELL. WHAT DO YOU THINK, IS NEW HUMANITY THAT IS READY

FOR A RADICAL CHANGE, AS YOU SAY IS NEEDED?

A: Many things are which make this time the most feasible for a mutation. One is that all the old religions have failed so totally that even the ordinary man who does not think too much is aware of the fact that religions have failed. That hope has disappeared, which was keeping people under a kind of drugged state.

(Tape side B)

Second, the politicians have failed -- of all types: the Democrats, the Republicans, the liberals, the socialists, the communists, the fascists. All in toto have failed. They promise but they cannot deliver the goods.

And we have believed too long. Now nobody is willing even to believe. It simply gives frustration.

Thirdly, the most important thing is the nuclear war hanging over the horizon. That makes the issue of transforming human consciousness absolutely urgent. Either you change or you die. And when there is such a choice...

In ordinary conditions nobody wants to change. Even those who are miserable, suffering, poor, even they don't want to change for the simple reason that they have become accustomed of their lifestyle. They are afraid that they will have to learn from ABC again a new lifestyle. Nobody wants to do that.

But when the question comes, change versus death, then it is a totally different matter. It is not between one kind of society, economic structure, another kind of society, another economic structure, this politics or that politics. It is not such a small affair. The question is: if you want to survive you have to change. If you don't want to survive, then it is perfectly good. Let the nuclear war happen and let the whole life be finished. But nobody in the whole world is ready for the whole life to be finished.

That's why I say this is the most opportune time. If we insist and make it clear to people's sleepy consciousness that the choice is between changing your consciousness or being destroyed completely, I don't think people will choose to be destroyed. Nobody wants to be destroyed, neither in America nor in Soviet Union nor in China -- nowhere.

Life is so valuable that people go on living in all kinds of conditions which seem to be almost intolerable, but they go on living because life is such a treasure. Just to be able to breathe, just to be able to see, is such a priceless gift, you cannot purchase it.

Politicians go on consoling people that some way will be found: "We are negotiating." They have been negotiating for thousands of years, and all their negotiations have ended into wars.

But this war is no ordinary war. It is total war in which the victor and the defeated both are going to be finished. And not only that it will destroy humanity, it will destroy trees, birds, animals -- anything that is living on the earth. It will destroy every possibility for life to continue in any form.

This darkness of death has to be made very clear to the people. Then they can be ready for any change. And the change is not difficult. To drop Christianity or to drop Hinduism, I don't see where is the problem.

You have dropped Christianity. It does not even make a sound. Thousands of my sannyasins have dropped all kinds of things: somebody was a communist, somebody was a socialist, somebody was a Buddhist, somebody was a Mohammedan, somebody was a Jew, somebody was a Hindu, somebody was a Jaina. All kinds of people. And they were thinking it is going to be very difficult. But when they dropped it, they were surprised. It does not even make any noise.

It is only a question of making people aware of the alternatives. Dropping their conditions is very easy.

And when we are ready to give every argument against their conditions and they don't have any support to protect their conditions... That's my work.

I go on hitting from different angles, giving you arguments against the conditionings of humanity. And all those conditionings are without any foundation.

Whenever I see a man of belief, I always remember of a temple in India.

In central India near Indore* there is a temple which has no foundations. A huge structure, and you can feel... You can put wires from one side of the wall near the ground and the wire goes to the other side, inside the temple. And you can go around the whole temple with the wire. There is no foundation anywhere, not even small pillars somewhere holding the temple.

They have a story about the temple. The story is sheer nonsense. The story is that the temple was so beautiful that it does not belong to the earth. It was in paradise, and angels were fighting over it. Everybody wanted it to be in their neighborhood. Angels are also, after all, like human beings. Whether they live in

paradise or in Paris makes no difference. The same stupid guys...

So they were fighting and dragging the temple here and there, and it fell from the sky. That's why it has no foundations. It is lying there.

The story is nonsense but the man who built it must have been a master artist. To create such a huge structure without foundations, one needs a genius. And that is one of its own kind. There is no other structure in the whole world without foundations.

But whenever I see people full of belief systems, theologies, I remember that temple and I think perhaps the architect was also thinking of these people when he was making this temple, that not only this temple is without foundations, all temples are without foundations. The temple that you are carrying within your mind is also without foundations.

My feeling is that that temple was made by someone of tremendous insight to give you an idea that even in the outside world you can create something without foundations.

So in the mind it is very easy.

I am giving you every argument. I am inviting you questions only in order so that you can put your conditions and I can demolish them.

Q: THERE IS NOTHING TO DEMOLISH. WHEN YOU DECLARE, "THE RELIGION RAJNEESHISM IS DEAD," THEN YOU SAY THAT NOW THERE IS THIS RELIGIO, MANY PEOPLE IN ITALY SAY, "WELL, IT'S THE SAME." SO THE QUESTION I HAVE, IT'S REALLY DEAD, OR WHAT IS NOW?

A: It is dead. It has never been there. When I was speaking it was not there. I have always been against organized religion. I have been always in favor of religiousness. And my whole life I have been making the distinction clearly that to be religious is one thing and to be a member of a organized religion is totally different.

It does not mean that you are religious. Do you think all the Christians are religious people? All the Buddhists are religious people? Then all the people of the earth are religious, because somebody belongs to some religion, somebody belongs to some other religion.

If just being a member of an organized religion makes you religious, then the whole earth is religious. But you don't see the fragrance, the love, the compassion, the intelligence, the gratitude towards existence anywhere.

So to be a member of an organized religion is really to keep yourself deceived, a cheap way to deceive yourself.

To be religious is arduous. It means going through a revolution, changing so much garbage that you have been carrying, thinking it is all pure gold.

So while I was speaking, there was no Rajneeshism. When I was not speaking, this small gang took advantage. That's how most of the religions have been created.

When Buddha was alive there was no Buddhism. There were people who were living with Buddha -- thousands meditating, growing. But there was no Buddhism. The day he died, the first thing the disciples started thinking is how to organize the religion.

It was good that I was not dead, I was only silent. Otherwise the religion was going to be just like other religions. Sheela has become already the high priestess. And that's how things start. Then she will choose the successor, and it goes on.

But because I was only silent, absent from the commune for three and a half years, they managed to create an organized religion. They managed to write a book taking my quotations, collecting them, making it a holy book. Sheela even went to the assembly.

When the assembly starts its session, the priests of all the religions go to pray to God to help the assembly. Sheela went there to do the prayer.

As I became aware that more and more they are making things centralized... I was not reading, I was not listening to radio, I was not seeing the TV. I was completely in isolation. Just for one hour I used to come to see the faces of my people.

But few people were capable to approach to me: my personal physician, my dentist, my caretaker. And slowly I came to know that they are demolishing all small centers and making big communes in Europe. They demolished hundreds of small centers and forced people to move to six big communes so that they can be controlled centrally.

They completely destroyed the English commune, which was a flourishing commune. Four hundred sannyasins were in the commune and almost two thousand sannyasins used to come for festivals. And it was a beautiful place. And they were looking for a bigger place because more than four hundred they could not manage.

But these people simply shifted all people from English commune to European communes and sold the property, closed small centers and told that they have to go to European communes, collected all the children from everywhere -- and they were trying to put them in Holland in a separate commune for children so they can be controlled.

The whole idea was to centralize everything, particularly finances.

And they have made their center in Germany in Cologne, so from there they will control the whole Europe.

These people were doing exactly the same as all the religions have done. They have destroyed the individuals, they have destroyed their freedom, they have destroyed their joy of doing something on their own.

(Tape side C)

And finally when I heard that they have started killing people, that was too much.

I was not going to speak again, but I had to speak because that was the only way to finish with those people. Because I knew the moment I start speaking they will escape.

And I had not to say a single word to those people. They simply escaped, because now they knew everything will be known to me. And they were not even courageous enough to face me.

They have committed almost every possible crime.

But that's how all the religions have done. And it is done in such a way that the doer thinks he is doing something good.

When Mohammedans force somebody on the point of the sword that, "Either become a Mohammedan or be ready to die," the person who is doing it does not think he is doing any harm, any crime, anything against the person. On the contrary, he thinks he is helping the person, because unless he makes it that his life is at risk he will not become a Mohammedan. And without becoming a Mohammedan, you cannot be saved. He is really saving your life for eternity.

This life is a small thing. He is trying to save your life for eternity in paradise. So his intention is good. And for himself also he is doing a good act, because he is saving people who are going to fall into darkness of hell, so he is earning virtue. He is also going to paradise. So this is just pure profit on both the sides -- hundred percent profit to you, hundred percent profit to me.... A good deal.

All the religions managed to commit crimes in the name of God, in the name of the savior. And these people here were doing everything in my name.

The people who did were not criminals. They loved me. They thought they are doing something for me.

Sheela's whole strategy was to go on enforcing in people's mind that whatever she is demanding is "your surrender to Bhagwan, your commitment to Bhagwan, your love to Bhagwan. And whatever you are doing is for His sake."

And the people who did I understand perfectly well. They had never meant to do any crime.

For example, the person who poisoned Vivek, Devaraj -- they were told by Sheela that, "These people are trying to kill Bhagwan." And she convinced them that unless these people are removed, then the enemy is not outside, the enemy is in Bhagwan's own house.

And because she was my representative, whatever she said people believed. So if these people are trying to harm me, then these people have to be removed.

Sheela has always been asking me that she can find a better doctor than Devaraj, so why not change the doctor?

I said, "It is not a question of doctor. In the first place, I don't think you can find a better doctor here in the commune. Secondly, even if you can find, I will not change, because he knows my body for ten years. And my body functions in different ways, reacts in different ways, than an ordinary body does."

So in the beginning he was himself very much puzzled. He will give some medicine and it will bring such bad result that he was surprised that this has never happened. He has studied about this medicine. Never any indication in any book that this can cause any trouble. This is very innocent. But slowly he became aware that books don't matter. He has to listen to on* my body. And then he started taking notes: what medicines affect me in what way. And slowly slowly he got the grip.

So I said, "It is not a question of better doctor. The question is one who understands the language of my

body."
But I asked her, "Why you want Devaraj to be changed? What is the trouble?"

Now I can understand what was the trouble. The trouble was that if I started speaking, her image of holy priestess, high priestess, will disappear. So I have to kept either sick or, if needed, then I have to be killed.

When I refused to change the doctor, they started thinking of killing him. Then naturally I will have to change. When I refused to change the doctor, she started asking me that she needs a special lock from the outside to my bedroom. In any emergency she can enter.

But I said, "In what emergency? In my bedroom I am sleeping alone. What emergency can happen there? And if any emergency happens, how you can reach there? The best way will be to phone. And the guards are on top of my roof. They can phone. Twenty people live in the house. Within seconds they can reach in my room. You will take ten minutes to reach. The guards will inform you, then you will get up and come here in the middle of the night. This is absurd."

But she insisted, so I said, "You can have it if this is such a urgent thing. You can keep a key." But Vivek was not willing, and she was right. She said, "This is dangerous. You sleep alone. Anybody -- Sheela, Puja or anybody -- can come, can just give an injection to You."

And they have tried on one doctor. In tea they gave some poison that made the tongue paralyzed for twenty-four hours. The doctor could not speak.

They wanted that I should not speak, because if I speak then I am going to burn their holy book and their holy nonsense, and I am going to destroy this organization in my name.

While I am alive, I cannot allow any such thing. In fact, I am trying to do everything so that even when I am dead nothing can be done against my basic approach, that my teaching remains individual, that my teaching remains mystical, that it never becomes a ritual, a church, an organization.

Seeing all these things I started to speak, and then more and more information started coming to me. And before I had solid proofs they escaped.

The moment they left, by the evening I had solid proofs in my hands. Even my room was bugged.

Q: WHAT HAS GROWN AROUND YOU HAS BEEN PRESENTED BY NEWSPAPER AS A CULT, AS A SECT, AND I WONDER IF YOU CAN NOW EXPLAIN WHAT IT IS AND WHAT IS THE FUNCTION OF SANNYASINS IN THIS MOVEMENT.

A: It is simply a movement, neither a cult nor a sect nor a religion but a movement for meditation, an effort to create a science of the inner. It is a science of consciousness. Just as the science is there for objective world, this movement is preparing a science for the subjective world.

The scientist will study everything, and we are going to study the scientist. Otherwise he will be left alone. He will be able to know everything except himself, and that will be real shame, that Albert Einstein knows so much about electrons and neutrons and protons that only twelve persons in the whole world can understand it, but he knows nothing about himself.
This is a very ugly state.

So my work is a movement not to create a religion but to create religiousness. I take religiousness as a quality, not as a membership of an organization but an inner experience of one's being.

And it is going to happen. It is happening. Now nobody can call my movement a cult, sect or religion. My movement is purely a scientific approach towards the inner world. And it is individual.

The question arises, then why so many sannyasins are together? To be together does not mean that you lose your individuality. You can be together in many ways. You can be together as friends, because you are working in the same dimension. You can be together because your search makes you understand each other better than anybody else. But you are not part of any organization.
Hence I have called it a mystery school where you learn meditation.

And if you feel that your meditation grows in this togetherness, be here. If you feel you can manage it alone in a better way, then that is perfectly good. You can do it anywhere else.

So there is no binding, there is no expectation, there is no imposition. Only I am available here. If you ask for help, if you ask for some problems that you are facing which I have faced... dark nights that will come on the way which I have passed... I can encourage you.

That's the real function of a friend, to help you, to encourage you to be yourself.

So everybody is independent and yet deeply connected with love, with the same search for truth, with

the same inquiry. And with the same experience ripening on different levels, different stages to different people.

But it is not an organization and you don't become a Rajneeshee like a Christian or a Catholic. You remain simply yourself, just the way I remain simply myself.

So this place is to give you freedom and help you to experience the summum bonum of life, the ultimate peak of blissfulness. Okay Videha?

Q: SINCE THIS PROGRAM WILL BE FOR SURE SEEN BY THE POPE, IF YOU WANT TO TELL HIM SOMETHING THIS IS YOUR CHANCE.

A: For the poor?

Q: FOR THE POPE. IN VATICAN.

A: Hmmm. If he has any guts, then he should come here and see what religiousness means, feel the love of the people, experience with them their meditation. And if he can come with open mind, he may be immensely enriched because as a pope he is meeting the cardinals and the bishops and all kinds of clergymen. None of them has any meditative experience.

(Tape side D)

He is going around the world talking to Catholics without knowing anything of religiousness himself, talking to the poor. But whatever he is saying will make them more poor. So the best way will be for him to come here and be here for few days just like a human being, not like a pope.

Because here we don't recognize anybody as a pope, shankaracharya, imam. We recognize the ordinary human being as the highest possibility of growth. All these positions are political. They have nothing to do with religion.

So tell him that he will find a mystery school here. Even Jesus himself had to be initiated into a mystery school. He lived in a mystery school called Essenes for almost seventeen years, from thirteenth up to thirtieth. And whatever he says he has gathered from the Essenes.

So tell him that here is a school far more developed than the Essenes. That was a bullock cart school. So it will be truly following in the steps of Jesus Christ, coming to Rajneeshpuram. @D048

Q: WHEN PEOPLE SPEAK ABOUT YOU, THERE IS THIS RICHNESS COMING OUT ABOUT THE ROLLS ROYCE AND WHATSOEVER IS CONNECTED WITH IT. WHAT DO YOU WANT TO PROVE WITH THIS, SO MANY CARS AND SO MANY RICHNESS AROUND YOU?

A: Why people are concerned? Then certainly they need. Then more Rolls Royces will be here. Until they stop asking me, the Rolls Royces are going to be here more and more. Now it has to be seen. It is a challenge. The day nobody asks me about Rolls Royces, they will not be coming.

People's interest in Rolls Royces shows their mind. They are not interested what is happening here. They don't ask about meditation. They don't ask about sannyas. They don't ask about people's life, love, the laughter that happens in this desert. They only ask about Rolls Royce.

That means I have touched some painful nerve. And I will go on pressing it till they stop asking.

I am not a worshiper of poverty. That's what those Rolls Royces prove. I respect wealth. Nobody before me has the guts to say it. The pope cannot say that he respects wealth, although he is the wealthiest man on the earth.

I am not a hypocrite. I am the poorest man on the earth. I don't have a single cent with me. But I want to prove to these people that what attracts their mind.

If there were no Rolls Royces here, perhaps there was nothing for the whole world to be asked about me, about you, about meditation, about initiation into sannyas, about love, about anything.

It is for those idiots that I am keeping all those Rolls Royces, because they cannot move their eyes away from those Rolls Royces. And meanwhile I will go on pouring other things in their minds.

Without those Rolls Royces they would not have asked a single question.

Those Rolls Royces are doing their work. Every idiot around the world is interested in them. And I want them to be somehow interested -- in anything in Rajneeshpuram. Then we will manage about other things.

So tell those people -- anybody asks, tell that, "These Rolls Royces are for you idiots. Otherwise you are not interested in anything. Once you stop asking about Rolls Royces, then I will have to think for something else: whether to have rockets which are going to the moon. Something else I will have to think about."

Q: WHAT SHEELA HAS BEEN FOR YOU AND WHY SHE HAS BEHAVED LIKE THAT?

A: Anybody would have behaved like that. Just ordinary unconscious mind finding an opportunity -- millions of dollars, thousands of people ready to do anything, so much power, so much money -- and she was just a hotel waitress when she came to me. She had never dreamt of having two hundred fifty million dollars, having one hundred twenty-six square miles land, having one million sannyasins around the earth ready to follow her. It is not Sheela. Anybody would have fallen in the trap.

But the problem was that I could not give the position that Sheela had to a meditator. A meditator is basically introvert. Sheela knows nothing of meditation. She has never meditated. Neither she has any possibility in this life. This was her qualification: she is extrovert.

She is very materialist, and to create a commune you cannot put a spiritualist as the president because real houses has to be created, real roads have to be created. A meditator, a spiritualist, is of no use.

So I had to find a person who has no introvert inclinations and no desire to grow spiritually, but has great ambition to do something, has a great inferiority complex to prove herself. And all those qualifications Sheela fulfilled. I was aware that that kind of person can take advantage of the situation. But I was here and I knew that I will give her as long rope as possible. Otherwise it is within my hands.

It was not a question that she can be so powerful that she won't listen to me.

So when I saw that she is going now beyond limits and has started doing things... Otherwise I would have tolerated her, because she was doing good work. She did much good. She managed to make this desert into an oasis, managed houses for five thousand people, and has to fight with politicians and all kinds of third-rate people. Now for that you need a third-rate person. You cannot put a first-rate person to fight with third-rate people. Otherwise third-rate people will be victorious.

Ninety-nine percent she did good, and the commune should always be obliged to her. Just she forgot that I am not dead, I am only silent. And the moment I see that things are going beyond the need, I can put a stop to it immediately, instantly.

And that's what I did.

She has not been able to harm much. She tried. She committed all the crimes. But, for example, she bugged hundreds of houses. It is a big crime. For one bugging you get five years of jail. She bugged so many houses that even one thousand years of jail will not be enough. So it is a big crime, but what harm?

As far as we are concerned, what harm she could do by bugging? We were not planning any conspiracy against her. Nobody was even bothering about. So what was the point? All that she was collecting -- records and tapes, taping all the phones -- but it was all meaningless. It is crime but it has not done any harm to us.

She has tried to kill two persons. She failed, so no harm has happened. In the eyes of law she has committed grave crimes.

She may have stolen money that was coming from European communes here, and she prevented it in Switzerland and kept in a bank account in her own name. It is very difficult how much it was. According to one source it was twenty million dollars. According to another source it is forty-three million dollars. But the second source is still two year old, so in these two years she must have accumulated even more.

So somewhere near fifty to sixty thousand... fifty to sixty million dollars she has... This is a big crime -- in the eyes of law, not according to me. Because to me money means nothing.

We will gather sixty million again, that is not a problem. And we are perfectly comfortably running. She has not stolen from here. It was coming here, we would have made few more roads, few more buildings which were necessary. But because she has stolen the money you are not missing those buildings. You don't even know what those buildings were going to be. So we have not missed anything.

And to me money is just meaningless. We can create money, there is no problem about it.

So whatever she did, we will try to undo it. And whatever we cannot try to undo it is not much to be bothered about. I have not even talked even for a single moment... When you ask I answer, otherwise I have not even bothered what she has done.

We have given the whole case to the law. Now @D345 they should take their own course if they want. If they don't want, who cares? In this small life we have much more important things to do. And that is now such a old story... forget about it. Okay?

The Last Testament, Vol 4

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INTERVIEW WITH MARIANNE HEUWAGEN, SUDDEUTSCH ZEITUNG, GERMANY

Q: YOU RECENTLY SAID IN YOUR FIRST INTERVIEW AFTER THE BREAK OF YOUR SILENCE, IN THE GERMAN MAGAZINE DER SPIEGEL, THAT THIS IS THE ONLY RELIGION. AND NOW IT IS NO RELIGION. IF IT IS NO RELIGION, HOW DO YOU CALL WHAT YOU PRACTICE AND ALL THESE PEOPLE BELIEVE IN?

B: I call it religiousness. When religiousness dies, it becomes a religion. Religion is a corpse. Religiousness is alive, singing, dancing, flowering.

In existence nouns don't exist. It is the language that gives us a wrong impression. For example, the tree or the river. These are nouns. They don't exist in reality, because the tree is continuously growing. There is no full stop. It is treeing. River is rivering. It is a continuous flow.
Existence knows no nouns.

And religiousness is the experience of the highest peak of consciousness. Existence has not gone beyond it. It is existence' highest reach.

So when I came out of silence I had said, "This is the first -- and the last -- religion." First in the sense because nobody, neither Jesus nor Buddha nor Krishna, created any religion while they were alive. When they were dead, others created the religion.

It is a strange phenomenon which has been repeated again and again down the ages. When the person who knew is dead, then the persons who do not know organize it. They become the popes, they become the shankaracharyas, they become the caliphs, imams. But they are carrying only a dead body.

So I call it the first religion in the sense that I am alive and something is happening around me. But I also call it the last religion. People have not noted the second part, that soon I am going to dissolve it. That too has never been done.

Of course, it was impossible. Jesus was not alive when Christianity was born. He could not dissolve it. He neither created it nor he could dissolve it.

I allowed it to happen just to dissolve it and make it clear that the only authentic religiousness is always unorganized. The moment you organize it, something dies.

It is the same: a bird on the wing has a beauty. The whole sky, the sun, the wind, and the bird and its freedom, they are all together there.

You can catch the bird. You can put it in a golden cage. In one sense it is the same bird, in another sense it is not the same bird because where is the freedom? Where is that sky? Where is that wind? Where is that life which was on two wings, available to the whole universe? All that has disappeared.

Truth cannot be organized. It can be experienced, it can be made available to those who are receptive, open. But it cannot be explained. It is something contagious. You can get infected by it, but there is no intellectual way to communicate it.

So now I call it simply religiousness. And it has a beauty, because now it need not be Christian, need not be Hindu, need not be Rajneeshee. It need not have any label. All labels are dangerous to freedom. It is better to leave it unlabeled.

Q: WHY DID YOU ENTER YOUR LONG STRETCH OF SILENCE AND WHY DID YOU BREAK OUT OF IT AT THIS POINT IN TIME?

B: I have never lived with any plan in my life. It has been something spontaneous, moment to moment. As I feel, I do it. I felt to be silent, I went into silence. I may have remained my whole life silent. There is no way to say why I started speaking again. The same spontaneity. Three and a half years silence and suddenly one day I felt that much has remained to say. I have not yet said that for which I am here. So better say it now, because who knows about tomorrow?

But it is all spontaneous. There is no reason of going into silence or coming out of silence. But those three and half years created a beautiful gap.

I was speaking for thirty years continuously. I think I deserve at least three years silence after thirty years continuously speaking.

And those thirty years I was speaking in a very strange situation, because humanity is divided. Every person is born in some religion. I had to say something. I had discovered something within myself but I could not see that it fits with any traditional, conventional, religion.

But everybody is already part of a conventional religion. Who is going to listen to me?

Hence, as a device, I started speaking on Gautam Buddha. I was speaking my own experience. The name of Gautam Buddha and his words was just an excuse. But Buddhists started listening. Even great Buddhist scholars came to me and said, "We have never thought that these simple statements of Gautam Buddha contain so much."

And I was laughing within, because they don't contain anything. I have used them and made them to mean whatsoever I wanted to mean them.

I have found the way how to catch people. I was speaking on Krishna, I was speaking on Mahavira, I was speaking on Jesus. I spoke almost on all the religions for thirty years, and slowly slowly people who became more and more intimate to me begin to see the device, that I am saying something which is not there in those old scriptures. I had to use those old scriptures, because without that screen it is very difficult to find people to listen.

And soon these people became available to me. Then I started having my own individual camps where I was speaking directly, with nobody in between. And that's when I started initiating people into sannyas.

Sannyas was simply that they are now ready to listen me without any device. They are willing to open their heart. That much trust has grown in them.

These three and half years silence has given me another opportunity that is just a byproduct. The silence was not meant for it.

There were many people who were just hanging around me because of their intellects were convinced. My arguments were important to them although I was insisting that truth cannot be found by arguments. But they became addicted with my words, with my explanations. These three and half years, by and by they left, seeing that now I am not going to speak and silence they could not understand.

Only those remained for whom it did not matter at all whether I speak or I am silent. Just my presence, and something transpires between my being and their being. It is a wordless communion.

Now I am speaking exactly the purest truth possible, as pure as it can be put into words, because now the people who are around me can even understand my silence. So there is no question of misunderstanding my words. That is impossible.

So a totally new phase.

And I have experienced so much that to die without conveying it in some way or other will be a shame.

Q: IS YOUR CONVEYING WHAT YOU HAVE EXPERIENCED ALSO THE REASON WHY YOU ARE SO AVAILABLE TO THE MEDIA NOWADAYS?

B: Yes, because there are millions of people around the world who may not ever come in contact with me. But through the media many of them may get some glimpse. Few of them may even come.

And my message is not limited to any particular group of people. It is for all human beings as such.

So I wanted to reach to all the nooks and corners of the world. And I am a contemporary man, so no need for me to go everywhere when media can take the message. That is far more easier.

Q: DURING YOUR LONG PERIOD OF SILENCE, YOUR FORMER PERSONAL SECRETARY, SHEELA, HAS OBVIOUSLY EXERCISED SOME ABUSE OF POWER, AS YOU YOURSELF HAVE STATED. AND SHE WENT TO GERMANY, AS YOU KNOW, AND IS CAUSING BIG WAVES IN THE MEDIA OVER THERE. HAS HER DEPARTURE AND HER ACCUSATION HURT YOU, SINCE YOU HAVE BEEN WORKING WITH HER SO CLOSELY FOR SO MANY YEARS?

B: No, nothing hurts me. And just a poor Sheela, how can she hurt me? And her going has made the commune cleaner, more hygienic. The whole credit goes to her that she left with her whole gang. And what harm? She has only harmed herself and the people who are with her. They have missed a life's opportunity.

And they have not gained anything. Now their whole life they will live with a guilt, with a shadow of crime. And as far as the commune is concerned, there is not even a ripple. Everybody is happy that those people have left, because they were creating almost a fascist regime.

They were torturing people, and because I was in isolation and silence she had all my powers. Those powers were given for legal reasons, but she misused them, took advantage, which is very understandable. Just an ordinary human being, she has been a waitress in a hotel. Now suddenly she had two hundred fifty million dollars in her hands she would have never even dreamt of and one million sannyasins around the world ready to do anything in my name. Suddenly she has almost an empire. And her only fear was that if I start speaking, then all the glory and the celebrity she had attained will disappear within a day.

So she was trying in every possible way that I should not speak.

Lust for power is such a thing, and once you have it, then to let go of is very difficult.

She started doing things which were against my very thinking. She started harassing those sannyasins who had lived with me long before she joined, and who were far more intelligent, far more educated. She is not educated.

The vice-chancellor of the university, the chancellor of the university, many psychologists, therapists, doctors, left the commune because she was harassing them, insulting them, and they had not come here for her. But she was afraid, because those were the people who were far more competent.

If once I come to know about all the things she is doing, I will change her immediately. So she removed all competent people from the commune. She tried to kill those who were very intimate to me, and particularly those who had the opportunity to approach me in my silence: my personal physician, my dental surgeon, my caretaker. These three people were dangerous for her. They may inform me of things that are going on. She was so much afraid that she tried to kill all the three persons.

She poisoned my personal physician four times, and she had every arrangement: if nothing succeeds she could have killed me. For that she had made every arrangement.

Just the lust for power. And the day I started speaking, the whole commune was dancing on the streets, because they had not expected that I will speak again. They were ecstatic. But Sheela and her group of twenty people were utterly sad.

And since that day she had not faced me. For any excuse -- she was going to Australia, the commune needs her there, or to Singapore or to Japan or to England or to Holland or to Germany. She will come for a day or two, but will not come to see me. She will simply send the message that, "I have cold." And I am allergic, so that excuse is enough. "So when my cold is okay I will come." But before the cold is okay, she

is gone again.

And that's what she did the last time. She informed me she has cold. Three, four days she will rest, and as her cold gets better she will come to see me. And next day she escaped.

Naturally, she did not want to inform me that she is going forever. She has left her resignation, all the papers, in the office.

But if I had known that she is leaving forever, then I would have told the police to look into her luggage, everything has to be checked: how much money she is carrying. Because twenty persons she is taking with her, she will need money to travel to Europe, to live there.

And she had told me that she has opened a bank account in Switzerland -- for me, in case I have to leave America someday. Then it will be enough to create a commune in Switzerland.

I asked her, "But at least I should know the bank, the account number, how much money you have got in it." She said, "I will tell You everything when the time arrives."

The bank account is in her name, and if it was sufficient to create a commune it cannot be less than fifty million. It can be more but not less. Because this commune we had to put two hundred million dollars, just for five thousand people houses, roads, everything to create the land.

So she would have to answer if she had told me when she is leaving. And she must have carried weapons, poisons, bombs, because in her room the literature has been found how to make bombs, literature on poisons, how to kill people, how to give certain poisons in small doses on a long period so that the person slowly slowly becomes sick and dies almost as if a natural death, so nobody can suspect that he has been poisoned.

If you suddenly poison somebody and he dies, then it will be found. So she was giving the poison in tea, in coffee, in injections. The person may be thinking of some other injection is being given, and he is being given some poison. And it will take six months for him to die.

So she must have carried much. And nobody checked her, because she was continuously coming and going, so there was no question of checking. Otherwise she had no right even to use the commune airplane. She should have herself declared that she is leaving, so her luggage should be checked. But to avoid it she kept me in dark that four days she will be waiting and then she will see me. And there was no question of going at all.

And the time she left she had chosen rightly. In the afternoon between two and four I go for a drive in the mountains. I saw her plane and I could not believe, because that was not the time for our regular plane to go. Back home, I found that Sheela and twenty others have left.

My physician was continuously saying that he is being poisoned, that these are the effects of a certain poison, and this is the only poison which is undetectable.

(Tape side B)

But nobody will listen to him. Even doctors will not listen. They think that he is just getting into a paranoia. They checked his blood. There was no poison, there was no sickness -- nothing. But in her room the book was found on poisons, and the same poison is underlined which my doctor was continuously saying that, "That is the only poison which cannot be detected." And that is the only poison which is underlined in the book with the description that it cannot be detected. And it will kill the person surely, slowly slowly.

So she did everything just to remain in power. And as I started speaking she had to escape.

In Germany she is simply lying. There she can lie. If she has guts she should come here, because we have invited FBI, state police, county police. They have been here, our guests, and we have provided all the evidences, all the testimonies, eyewitnesses, so if she has guts she should come here and produce counter-evidences. Just lying and making allegations does not mean anything. It has to be decided in the court, and it has to be decided on solid grounds.

One of her gang returned back from Seattle. The sannyasin must have some heart. She felt that it is better to be imprisoned and come out after few years clean rather than carry this load whole of your life, hiding here and there. So she came back. Her coming back has been of immense help. Her testimony has lasted almost two weeks, and she had given everything that the circle has done. Because she was part of the innermost circle and she has been witnesses in many crimes: the arson, the burning of the Planning Office of Wasco County, she was a witness. She drove two persons of the group who burned the office, and she drove them back.

She knows how they drugged three thousand people whom they had brought as Share-A-Home program from the streets, from all over America. The desire was to take over the county, so to keep them drugged so

they cannot go away, and by the time the voting day comes they will be so drugged that whatever you say they will do.

For three thousand people she had to bring gallons of drugs from outside America, because if you purchase in America then you will have to answer for what purpose you had purchased them and what use has been made of them.

But this sannyasin is an eyewitness. One person was overdosed and died. She says* they simply threw his body out of the campus. The police found the body but they could not figure out who the man is, from where he comes. He was a street person, a hobo, so there was no case, no inquiry, no investigation.

So almost every crime -- murder, attempts to murder, arson, beating people and then giving them drugs thinking that they are informers, to keep them drugged and go on asking... Almost she created a small fascist state.

Now the doctor himself... herself who managed to do all these things where people were beaten, drugged for three days, and just in their drugged asleep state they were thrown in Portland, so when they woke up they could not figure out what has happened, and they forgot all... They were drugged with some chemical that washes your memory that they have been beaten or why they have come here. They were simply in a state of daze.

The doctor herself has confessed.

So rather than lying there, and lying anything... She is talking that five hundred sannyasins have left. Twenty persons have left with her and thirty persons more have left who must have been connected some way or other in some small crime and must have been afraid that they will be caught.

The chief gangsters have left and the people who had done small things, they followed. Only fifty persons including her group have left, but one hundred fifty people have come back: those who had left because of her. And five hundred people are coming back.

So rather than telling lies -- she is telling that the commune is finished, there is no food in the commune, there is no money in the commune, everything is finished.... She should just come and see that everything is far better than it has ever been. People are happier because they are freer. They can say no if that's what they feel, without being punished.

And people are immensely happy for small things. For example, if they wanted to go for a vacation... for four years she was forcing them not to go. Now, it is just natural. If they want to go to see their parents for one week, this is nothing. They should be allowed. So now people are allowed to go for one week or three week or as long as they want, because this is not a concentration camp.

Here you are on your own accord. If you want to have one month's vacation, you can have it. There is no problem in it.

And if there is no food, then how these people are surviving? And people have never been so happy: a very deep feeling of lightness. A great burden has disappeared. And everybody is feeling responsible for the first time. And whatever she has done in three and half years, I have to undo it. Now there is no religion. She has created a book, Rajneeshism, to be the holy scripture of the religion. She created the word Rajneeshee. I had to tell my people that, "There is nobody who is a Rajneeshee. You are yourself and you need not be anything else in the world."

And we had to burn all those books because I don't want any holy book and I hate the word ism.

So we are in a far better condition.

And she will repent.

And there is no question of hurt.

Q: THE AMERICAN LAW ENFORCEMENT AGENCIES ARE USING THESE ACCUSATIONS AND THE WHOLE INCIDENT TO SNOOP AROUND HERE ANY WAY THEY CAN. YOU ARE AWARE THAT THEY BUILT THIS BIG TASK FORCE OF PEOPLE AND THEY ARE JUST TOO HAPPY TO WALK IN HERE AND, AS THEY WOULD CALL IT, CHECK THE PLACE OUT. ARE YOU.... THIS HAPPENS IN THE MIDDLE OF A CONTROVERSY ABOUT YOUR COMMUNE HERE THAT HAS BEEN GOING ON EVER SINCE IT STARTED. ARE YOU CONCERNED THAT THESE GRAND JURY INVESTIGATIONS AND THE POLICE ACTIVITIES HERE ARE GOING TO HURT THE COMMUNE AND THE SANNYASINS, AND THEY ARE GOING TO TRY AND LOOK FOR AN EXCUSE TO DO SOME HARM TO YOUR COMMUNE HERE?

B: They cannot do. The politicians may have it in their mind but, as you know, politicians don't have much of a mind in the first place.

They certainly have it in mind that this is a good opportunity to destroy the commune, but it is not possible. We will fight to the very end, and this fight for the commune may take bigger proportions.

If they start in any way harassing the commune rather than catching hold of the criminals, which they are delaying.... Now we have produced every evidence, testimonies, eyewitnesses, but they are not doing anything to the criminals.

If they have any mind, it is better they should change it. If my commune is harassed in any way, then this small thing will take really big proportions. Then I am going to fight up to the Supreme Court, and I am going to expose the whole American hypocrisy, that these people are talking of democracy, of freedom, of freedom of speech, of respect for individuality, respect for private property....

But this is not their land. If they have any respect for their own constitution, then the Supreme Court should tell the government to "resign and give it to red Indians. This land belongs to them, and you are all foreigners here.

"And then you apply for green cards the way we apply, and if the red Indians want you to be here you can be here. Otherwise get lost.

"Either do this or drop from your constitution all that nonsense about freedom, respect for individuals, for individual property."

This is such an absurdity, that the real Americans are just living in reservations and the foreigners have become real Americans. And who are they to decide about my permanent residence here or my commune's residence here? On what authority?

On what authority they had entered in this country? Had their grandfathers visas and green cards? They invaded the country. They have been violent with the innocent people of the country. And they are still talking about democracy and freedom, and this is the only country which is under slavery.

And foreigners have become the masters, and the real masters are nobodies.

I am going to fight it and make it a worldwide problem. You talk about communism, that it is dictatorial, and what you are? What is your relationship with the red Indians? Who is the master to whom this land belongs?

It is better they should change their mind, because I enjoy fighting and I don't like small things. If I want to fight, then I fight on real big grounds. And then it is going to be a worldwide problem.

I have my sannyasins all over the world. Then each American embassy will be surrounded by my sannyasins meditating. We will not do any harm to anybody, that is not our way of thinking. But we will make our point all over the world, that Americans have to decide it that the land goes to the red Indians. Otherwise they should stop talking about democracy, about freedom.

Then it is an imperialist country, so why unnecessarily have beautiful masks? Why not show your ugly face?

So if the politicians of Oregon want to get into troubled waters, I am ready. We have nothing to lose, but they may lose America.

And if they can issue green cards, who are all foreigners, why we cannot issue? What is the difference? Just because you came a little earlier and we came a little late. Okay, we will make our green card a little less green.... (laughter, and Bhagwan's words are unintelligible)

But we are going to issue green cards, we are going to issue passports, because other foreigners are doing the same thing. Either you stop all this nonsense....

America is not in a good position as far as its own constitution is concerned. Its constitution is one of the best in the whole world. I have tremendous respect for it. But its politicians are worst in the world, and I simply hate them from my guts.

And I will fight for the constitution against the Americans. I will not allow them to prostitute their own constitution. This constitution is one of the hopes for humanity.

But they should learn to behave.

So I know that there is the idea in their mind, but it is better... sooner they drop it, better it will be. If they want to pursue it, we are not worried. We have not done any harm. We have not done any crime. We have not done any wrong. Now we have to see how an innocent commune can be destroyed.

Q: YOU SEEM TO CARE A LOT ABOUT RAJNEESHPURAM AND YOUR SANNYASIN. I MEAN,

HOW MUCH DO YOU CARE ABOUT THE PEOPLE HERE THAT SURROUND YOU? AND YOU SEEM TO BE WILLING TO, IN A WAY, DEFEND THEM, WHATEVER IT TAKES.

B: I love them. The question of care does not arise. I love them as myself, and I will fight for hem just the way I will fight for myself. They are here for me.

It is not a question of care. It is something far more deeper. My sannyasins are my extensions. This commune is an organic whole. We are not only living together, we are growing together. We are creating our future together, and we will not allow anybody to disturb it.

And we have the means to stop.* We are not violent people so we will not do any violence to anybody, but innocence has its own power. Silence has its own power. Love has its own power.
And you can see it.

They have nuclear weapons and they are afraid of us, who are just living in an isolated desert. They are worried about our three dozen semi-automatic guns, which are as old as Adam and Eve. We don't know whether they will work or not because we have never used them.

And the biggest nuclear power in the world is afraid of three dozen guns. It is simply hilarious. We enjoy it.

Q: WHY DO YOU THINK THAT IS? I MEAN, WHY ARE THEY AFRAID OF YOU?

B: That's what I am asking you.

Q: SHALL I TELL THEM THEY OUGHT NOT TO BE AFRAID?

B: Hm.

Q: I WAS WONDERING EARLIER, HOW MANY OF YOUR SANNYASINS DO YOU PERSONALLY KNOW? I MEAN, THERE ARE OVER A THOUSAND PEOPLE HERE. DO YOU KNOW MOST OF THEM PERSONALLY, I MEAN?

B: I know them individually, not personally. And I make a distinction between knowing someone personally and knowing someone individually.

Ordinarily we know people only personally: their name, their qualifications, their job and things like that, which are all superficial. You can change the name but the individual remains the same. You can change the job but the individual remains the same. You can change the address, you can change his wife, but the individual remains the same.

I am not interested in people's personalities. I know them individually. That means I know them in their very essence. When I pass by the side of a sannyasin, I don't know the name but I know at what stage of meditation the individual is or whether he has at all progressed in meditation or not.

I know whether the individual has come to taste something of the higher qualities of love or is still thinking that sexuality is all there is. I know just by looking in the eyes of anybody whether the person has any inner approach to himself or he lives just outside himself. That inner approach is his individuality, and that outside life is his personality. I am not concerned with the personality at all.

The person may be a man or a woman -- does not matter. What matters is his essential being, how close he has come to his essential being. Closer he comes to it, a certain aura arises around his body, a certain fragrance.

You can immediately recognize that here is someone who is very close to the center, and when somebody reaches the center, then it is as if a house was dark and suddenly you have switched the light on. Even from the outside you can see through the windows the house is on light.

Ordinary people are just without light. Even from their windows you can see only darkness. And when a person reaches to his center of individuality, suddenly he is aflame. And you can see -- from his eyes, from

his gestures, from his words, the way he walks. His words start becoming more poetic. His walk becomes more of a dance. His gestures have a grace that was never there before.

I am knowing my people only in that inner context, and it is almost impossible to know them personally. One million people around the earth -- how can I know their names? But I can know them. And the moment I look into their eyes, they also know that they have been found where they are.

Q: YOU RECENTLY MADE A REMARK, AND I THINK IT WAS AGAIN IN YOUR FIRST DER SPIEGEL INTERVIEW, THAT WERE... YOU SAID THAT YOU ADMIRED ADOLF HITLER. AND THIS IS A TWO-PART QUESTION. I FIRST OF ALL WOULD LIKE TO KNOW WHETHER THAT IS TRUE, AND, SECOND, WHY WOULD YOU SAY SOMETHING LIKE THIS HERE IN THIS COUNTRY, KNOWING THAT THIS IS VERY UNPOPULAR, AND DON'T YOU THINK THAT SAYING SOMETHING LIKE THAT MAKES IT DIFFICULT FOR YOU, OR MORE DIFFICULT FOR YOU, AND YOUR SANNYASINS HERE IN THIS COUNTRY?

B: Whenever I make any statement, I do not consider the consequences for me or for my commune. It is only politicians who think of consequences, who always say what you want to hear. I say what I want to say.

That statement is not complete, and this is the third-rate yellow journalism that wants to create sensation even where it is not.

I had said that Mahatma Gandhi was a hypocrite. He was a very violent man talking about non-violence. But looking at his life one can see that his non-violence is only a political strategy. He himself is very violent.

To his wife he was violent, to his children he was violent, to his disciples he was violent, and in very ugly ways. To himself also he was violent. So he was a kind of sado-masochist.

In this reference I was saying that I have a certain respect for Adolf Hitler. He is at least straightforward. He is not a hypocrite. He is what he is.

Mahatma Gandhi is a hypocrite.

Now, this is the whole context.

(Tape side C)

Hitler is violent, is fascist, thinks that the German race is the chosen race to rule over the world. But whatever he says, he says it. He believes in it. He is a crackpot but very sincere.

In this context I had said that I have a certain respect for Adolf Hitler because he is not a hypocrite, and I don't have that respect for Mahatma Gandhi because he pretends to be a saint. In reality he is just a politician. And he is using his saintliness for his politics.

He became the leader, the father-figure of India, because Hindus are in majority and he behaved like a Hindu saint. But if you study his life....

For example, he used to sing every morning and evening that Hindus and Mohammedans are one. That was a political thing, because that was the greatest problem in India.

Hindus never wanted India to be divided for the simple reason because if it remains undivided Hindus will always rule the Mohammedans. And it was clear that if Mohammedans want to be their own land, their own country, they want to be deciding their own fate, then they need a separate land. And they were the second majority after Hindus. And their demand was absolutely right. Hindus would have destroyed them.

So Gandhi's songs of the unity of Hinduism and Mohammedanism, his discourses that both are the same, that there is no difference, are proved all bogus, because his own son, eldest son, Haridas, who was a rebel from his very birth -- and I love that man, he was far superior in every way than his father....

He wanted to go to school and Gandhi will not allow because he thought that all education poisons people. So no education for children. He will teach them enough so they can read religious scriptures. But Haridas was insistent that he wants to learn everything the way other boys are learning. Gandhi threatened him that, "If you go to school, then never enter in my house again."

Do you think this is the attitude of a non-violent man? And that too against a small child, and whose demand is not in any way for any crime. He is not saying that he wants to go to a prostitute. He is simply asking to go to school to study just like everybody else. And his argument is perfect. He said, "You have been educated and you are not poisoned, so why you are so worried? I am your son. If you can be educated, if you can attain to the degree of bar at law, then why I cannot? Why you are so suspicious?"

But Gandhi said, "I have given you the ultimatum. Either you live in this house with me, then no school, or you go to school, then this house is no more for you."

And I love that boy. He left the house -- with grace. He touched his father's feet, asked for his blessings, which Mahatma Gandhi could not give.

I cannot see non-violence and love. In these small acts you can find the real person, not in speeches, public performances.

The boy left. He lived with one of his uncles, studied, many times wanted just to come and see his mother but was refused. He graduated, and just to see how much Gandhi means that Hinduism and Mohammedanism are all one he became a Mohammedan. He was really a colorful man.

He became Mohammedan, he changed his name -- meaning still the same. Haridas means servant of God. So he asked the Mohammedan priest to give him a name which means Haridas in Arabic. Abdullah means exactly the same. Abd* means God, Abdullah means servant of God. So he became Abdullah Gandhi.

When Gandhi heard about it, he was so much shocked. He was so angry. His wife said, "But why you should be so angry? Every morning, every evening, you say both are the same. That's why he must be trying, that, "If both are same.... Hinduism I have lived for all these years, now let us see what is Mohammedanism."

And Gandhi was angry that, "This is not a matter to laugh. He is disinherited from my property. He is no more my son, and I don't want him to see again." And in India when somebody dies and his funeral pyre is lit with fire, the eldest son puts the fire. So Gandhi made it his will that "Haridas is not my son and I emphasize the fact that after my death he should not put the fire into my funeral."

What anger! What violence!

I have known this man, Haridas Gandhi. He was really a lovely man. And he said, "I simply became a Mohammedan just to see how my father reacts. And he exactly reacted the way I thought, so all that unity of religions, Hindu and Mohammedan, Christian and Buddhism, is all nonsense. It is all politics. That's what I wanted to prove and I have proved it."

The place where I lived just eighty miles away from there, just a coincidence that Haridas.... It was a junction station. He was coming from one train and Gandhi was passing into another train, so he came close to the compartment of Gandhi just to see his father, and the mother will be there. Gandhi, seeing him coming towards the compartment, closed all the windows and told his wife that, "If you open the window and talk with him, then my connections with you are finished. Then you can go with him."

Kasturbhai, Gandhi's wife, was crying, weeping, but could not open the window. Haridas was knocking on the window. Gandhi was standing there. And this man is thought to be the greatest non-violent saint of the contemporary world. I don't agree.

And this is just one instance. I have gone through his life in very detail and I have found thousands of instances where his real personality surfaces. His public performance is a different thing.

So it was in this context I was telling that even Adolf Hitler has my respect. At least he is straightforward. He is doing everything wrong. I do not agree with what he is doing, but he is not a hypocrite.

And I don't see there is any problem in my statement. It is very clear. But what those people did, they simply took off the whole context and put only Adolf Hitler, that I respect Adolf Hitler.

This is something ugly that journalism has to drop. Otherwise journalism will not be ever an art. It will remain third rate. It will feed the mob psychology but it will not raise human consciousness.

And I think the media has a responsibility. It is such a great instrument to raise human consciousness that all kinds of yellow journalism should be condemned from every corner.

Q: YOU HAVE MANY SANNYASINS IN GERMANY. WHY DO YOU THINK YOUR FOLLOWING IS SO BIG PARTICULARLY IN GERMANY?

B: Hitler has made the way. The whole credit goes to Adolf Hitler because with him the German youth is finished with politicians -- completely finished. In Adolf Hitler they have seen the ultimate politician. And there is a vacuum.

They are finished also with religious leaders, for the simple reason that anybody who has eyes can see. The chief bishop of Christianity blesses Adolf Hitler and prays for him and for his victory to God. The

archbishop in England also blesses Winston Churchill and prays to the same Christian God for the victory of England. And pope, of course, prays and asks for the victory of Benito Mussolini.

The German youth has seen the original faces of these bishops, archbishops, popes. They are finished with political leadership, they are finished with religious exploitation. But that leaves a tremendous gap.

I am not a religious leader and I am not a political leader, either. Hence with me they find a deep harmony. And I can fill their gap without exploiting them like Adolf Hitler did, without cheating them, conning them, as their priests have been doing. I can help them to grow individually into more freedom, into more individuality, into more authenticity.

Hence the German youth is interested in me. Those who are not yet interested, simply means they have not yet heard about me. Otherwise none of the German youth is going to get away from me.

Just I am a little bit engaged here in America, otherwise I would be in Germany. Once I am finished here, my next place is going to be Germany.
I would like to have a good fight with German politicians.

Q: WITH DECLARING THE DEATH OF RAJNEESHISM AS A RELIGION, ARE YOU GOING TO HAVE ANY CHANGES IN THE CONTENT OF YOUR TEACHINGS, OR ARE YOU CHANGING ANY OF YOUR TEACHING?

B: No, because before I went into silence there was no Rajneeshism. It was created by Sheela and her fascist gang. As I came out of silence, I have simply destroyed that which was not part of my teachings. So it makes no difference. It simply purifies my teachings, makes them more clean and more clear. Okay?

Q: THANK YOU VERY MUCH.

The Last Testament, Vol 4

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INTERVIEW BY MA PREM SUNSHINE

Q: BHAGWAN, IS THERE ANY HOPE THAT YOUR COMMUNE CAN SUCCEED?

A: There are difficulties but there are not impossibilities. The commune can succeed, but it is one of the greatest challenge man has ever faced. Against all religions, against all societies, against all nations, and just

few intelligent people have to make it a success.

But the situation is such that even though the forces against are very big, the situation is not in their favor. Our forces are very small but the situation is in our favor. And in reality everything is determined by situations, not by superficial forces.

For example, all the old religions, although they have the majority population of the world behind them, but no one really is authentically with them. The Christian calls himself the Christian, goes to the church, reads the Bible, but has no inner conviction. Deep down there is simply doubt, because his doubt has never been removed. His doubt has only been repressed.

And the more you repress the doubt the deeper it goes into your being and more powerful it becomes. Its depth is its power.

So all the religions have so many millions of people with them, but not a single authentic individual who can say that, "This is not my faith but my experience."

I have asked the question to very significant people. There was one very well read, well respected, world-famous Christian theologian, Stanley Jones. He was continuously touring around the world. He used to come to India too. And once in a world religions conference we met.

He spoke very beautifully, a well prepared speech. As he sat down by my side I asked him, "Why did you prepare the speech?"

He felt a little uneasy, because we were not even introduced. And he asked, "How you came to know that I have prepared it?"

I said, "It was clear. It was exactly the way it is taught in the Christian theological colleges. The beginning should be sensational so it attracts everybody's attention, and then whatever you want to convey, convey it very clearly because people are ready to listen. You have created the excitement. And always end at a peak. And always end it abruptly, as if something more was there and it has not been said. This is how they teach in the theological college, and this is how your speech was. I can say with absolute guarantee it was prepared, each single word, each gesture. When your sounds should be louder and when it should become just a whisper, all that was according to the science of oratory. And it was well prepared, without any flaw, but it was only a speech. It is not your conviction.

"Because the conviction needs no preparation. The conviction is spontaneous. The conviction finds itself, its gestures, its voice. The conviction knows where to begin, where to end, without any training. It is innocent, innocent of training. It was your belief.

"Now I am going to speak. Listen to me. And this is not my belief, this is my experience. And don't escape. After I have finished I have to meet you again."

He was a little puzzled. He was a old man and he had never come across such a person. It was a kind of intrusion. I spoke. I came back to him and I asked him, "Can you say this was prepared?"

He said, "No. It has all the beauty of unprepared rawness, the uncut, unpolished diamond. And you are right. I have been thinking all along while you were speaking that although I have cut my stone, polished it, prepared it, but it was not a diamond. The polishing was perfect, the cutting was perfect, the presentation was perfect, but what I was presenting was not a diamond. I can see the difference. I was speaking out of my faith. I believe in Jesus Christ, I believe in the Holy Bible, but certainly I have not experienced anything."

I said, "At least you are a sincere man. Religious people are not supposed to be."

We became friends. Many times he became my guest. Whenever he passed my town he always stayed with me. His Christian followers were at a loss that why he stays with me.

I always drove him to the church but I always remained in the car waiting for him. His followers asked me that, "He stays with you, he loves you, respects you. You don't show even this much respect. You can come in the church. Anyway you are sitting outside in the car. You can listen him."

I said, "That will be disrespectful to him. He knows why I am not coming in. Unless he says something out of his own experience, I will not come in. The day I come in will be his day of graduation."

He died without a certificate.

The same has happened with Hindu saints, Jaina saints, Buddhist saints. Even the saints of these religions have no experience. It is all borrowed. Hence it is just a burden. They are carrying it out of sheer habit, respectability, sociality.

So although millions of people are behind these religions, my few sannyasins are far more stronger. They have tasted something, lived with someone who has arrived, have been in love with someone who can take them to the utmost peak of existence.

So their numbers may be small, but numbers don't count. I count the hearts.

You must have noticed it, that manual workers are called hands: how many hands are working? Intellectual workers are called heads: head of the department, head clerk, headmaster. But heart is nowhere mentioned.

I count hearts, because the real strength is neither in the hands nor in the head. The real strength is in the heart, in your love. And love can do miracles.

There are difficulties but for my sannyasins those difficulties are challenges. We will not accept them as difficulties but as new explorations, new struggles, new challenges, new doors to be opened, new heights to be reached. The same stone on the road can be thought as blocking the way, can be understood as a stepping-stone.

And we are going to make every stone a stepping-stone.

And, as I said, the situation is in our favor because all religions are bogus. They don't have the support of existence with them. They are dead.

All political ideologies have failed, utterly failed. No political revolution has been successful. And the politicians of the world has brought humanity to the verge of a global suicide. Politics has contributed to humanity the possibility to commit total suicide. That is their contribution of thousands of years.

Religions have contributed AIDS. That is their only contribution. They created all kinds of perversions. It was in the monasteries that homosexuality was born. So all the religions are responsible for AIDS and it is going to destroy almost two-third of humanity.

If somehow the third world war can be postponed, AIDS seems to be more difficult than nuclear weapons. There seems to be no way in the hands of the old society to prevent it unless they accept the way of the life we propose, the way of the commune, that families disappear, that villages become communes, that big cities become few communes. Very big cities can become many communes.

But family remains no more the unit of society. Commune becomes the basic unit. That's the only possible way to avoid AIDS killing millions of people.

So the situation is in our favor. Just we have to be alert that they have power, but existence has left them alone. It is no more with them. Nature is no more with them. They have disturbed the ecology of nature, and nature is no more supportive of them.

(Tape side B)

The very earth they have been standing has disappeared. They are simply hanging in the air.

We are on the solid ground, so we have to make them aware of their impotency, of their futility, that they have no future, that they have lived their past and it is time to start moving towards the graveyard.

I am reminded of an old Jew who was dying. A very rich man. His four sons were sitting around him thinking that, "Now he is going to die. How we are going to arrange the funeral procession?"

The eldest says, "Of course we will manage as many Rolls Royces as possible."

The second said, "Are you a fool? In his whole life he never sat in a Rolls Royce, so what is the point for a dead man? And what difference does it make to him that how many Rolls Royces are following his funeral procession? It will be unnecessarily too much wastage of money. I cannot support the idea. I think only one car will be enough. It need not be Rolls Royce. Any car... the cheapest possible, because a dead man is dead. Why waste money?"

The third man said, "But what is the need of a car? Just like old days, we can have a horse-driven buggy -- cheap, aesthetic, traditional."

The fourth said, "You are all talking of unnecessary wastage. My idea is, what we are for? Four persons are enough to carry the stretcher. And we are young, and that will be some respect to the old man."

Listening to all this, the old man started getting up. The children asked, "Dad, what are you doing?"

He said, "I am looking for my shoes."

He said, "Where are you going?"

He said, "To the graveyard. Why unnecessarily bother you? While I am alive I can reach myself. And you are right that there is no need to waste. When a man is dead he is dead. And I have never been a burden on anybody, and I don't want to be a burden on you four. And it won't look good either, a rich man being carried by his four sons. This looks more manly, that I walk to my own grave. You just keep the grave ready and I am coming."

We have to tell these people that, "We are making your grave ready, you just find out your shoes and walk down. Nobody is going to waste any energy in carrying you there to the graveyard.

"You have no future. You have lived too long. You have been a corpse hanging on the human chest.

You have not allowed people to live. You were dead and you could not tolerate anybody to be happy, to be singing, to be dancing. Because you could not do these things so you made everybody serious, you made seriousness something of a spiritual value. In fact, it is simply a disease.

"Just as there is well-being of the body, there is a well-being of the whole being. In that well-being there is joy, there is laughter. Seriousness is part of a sick soul.

"So you have done enough harm. It is time you just leave humanity alone."

And the same has to be told to the politicians, that these nuclear weapons have not come from out of nowhere. They are the ultimate outcome of thousands of years of violent politics, of ambitious politicians, of nation against nation, race against race. Now it is time that this whole race has to be stopped. Otherwise this beautiful planet, which is in the whole solar system the only planet which has life, consciousness.

Not only that, but few people on this planet have reached to the highest peak of being. This earth has become really sacred. We will not allow this earth to be destroyed.

Temples and churches and synagogues are not sacred, but this earth is because it gave birth to a Socrates, to a Gautam Buddha, to a Lao Tzu, to a Bodhidharma. This earth has done something which is unique.

It is suspected that in the whole universe, where are at least two million solar systems. In those two million solar systems, fifty thousand planets may have some kind of life. This is just a scientific guess. But no scientist has dared that anywhere in the whole universe life has reached to such a evolved state as to produce a Gautam Buddha.

Now to allow these idiotic politicians to destroy this earth is to destroy existence whole effort of millions of years. And it is not only that this earth is being destroyed. The whole universe is losing something which was attained with great difficulty, and perhaps it may take millions of years for another planet to come to such a position, such a state.

So our work is to raise consciousness around the world that, "Religions are dead and we are ready to give you a living religiousness so you will not feel empty, you will not miss your dead religion that you have been carrying."

And we have to tell the politicians that it is time you start thinking of dropping old ways of dividing the world into nations, because that's what creates war. Those boundaries have to be withdrawn. The earth has to be declared one.

And we have to make our communes so rejoicingly creative that they become models, that soon others start seeing that in every way -- economically, educationally, artistically, the commune is far richer than their old kind of society.

We have to make it so apparently clear that even blinds can see it and the deaf can hear it.

And the situation is ripe. There is no other alternative anywhere. Certainly the old forces will try to destroy us. That is natural. Always the old leaves the place very reluctantly for the new and for the stranger. But howsoever reluctantly he is, he will have to leave. That is the law of nature.

The old has to die for the new to come into existence.

We are proposing the new and they are clinging with the old. Hence I say there is every possibility of our communes being successful, not only successful but in a certain way the refuge for the whole new humanity.

Q: BHAGWAN, YOU HAVE DESCRIBED SILENCE AND ALONENESS AS THE GREATEST BLISS POSSIBLE IN LIFE. YET YOUR FRIENDS, YOUR SANNYASINS, LIVE IN COMMUNES AROUND YOU. HOW CAN THEY BEST EXPERIENCE THE BENEFITS OF SILENCE, ALONENESS AND COMMUNAL LIVING?

A: It is a very simple thing. People go on talking ninety-nine percent unnecessarily. One percent perhaps may be necessary but that can be written. Just keep a notebook with yourself and watch your mind that, why you want to say something? Is it necessary? Is it going to serve any purpose? Or it is just the fear of silence that makes you talk? The fear of being alone that makes you talk? Because that is the only communication you feel with somebody.

If two persons are sitting silently, they may be sitting very close but they are as far away as they can be. In silence the distance is infinite, because there is no link that joins them. Even strangers cannot sit for few minutes silently. Immediately they start asking about the other, where he is going, what is his name. Now it

is none of their business.

While I was traveling, it was every day trouble, because I was always traveling in a air-conditioned coupe so only two persons were there, I and somebody else.

And I was continuously talking, and I wanted at least in the train I am left alone. But the other person was boiling.

So I will enter the compartment and I will just put my finger on my mouth and say to the person, "Just wait." And then I will tell him my name, my father's name, my father's father's name, how many brothers I have, what education, what profession, where I am coming from, where I am going to. I will say it without his asking.

He will look at me aghast, afraid that, "What is the matter? I have not asked, not even your name, and you are telling your father's name, father's father's name, great-grandfather's name, how many children your father has, how many brothers he has, how many sisters he has, who is married, who is not married. But I don't... Why you are telling all these things to me?"

I said, "I am just finishing the whole thing quickly. Otherwise, twenty-four hours we are going to be here in this compartment together. By and by you are going to ask all these things. If anything is left, you tell me, I want to finish it quickly because after that no more talking. Have you any questions?"

And he will automatically say, "I don't have any questions. In the first... I have not asked the first question either!"

I said, "Knowing man, I just answered in case. If it does not relate to you, forget about it. Forgive me. But here we finish."

And then it was worth seeing, the scene. I will be sitting and the man was tossing and turning, opening his suitcase, taking the book out, putting the book back, putting the light on, off, calling the servant for a glass of water, going to the bathroom again and again. And I was simply watching, just looking him doing all these things. And finally he will get too much angry because I am watching him, and he is doing stupid things. He knows that he is being stupid and I am simply watching and enjoying.

He will say that, "You have made one condition: not to speak. I will not speak, but you have to also follow one condition. Don't go on watching me, because that makes me crazy."

I said, "Okay, that's not a difficulty. I will keep my eyes closed. But once in a while can I open or not? Because once in a while I am in need to go to the bathroom. Have I to go with closed eyes?"

So I will keep my eyes closed, and once in a while I will open. And that was enough to trigger his anger and... And before he called the conductor I would go out and tell the conductor that, "Soon that passenger will call you to change his room. Remember, no room is vacant. All are full. Because I don't want to go again through the same process. Somehow I have trained him."

And all the conductors knew me because I was constantly on the train. They said, "We know how you train people. In twenty-four hours they must be losing at least four, five pounds weight. And by the time they get out of the train, they must be thinking they are getting out of imprisonment or something. You destroy their whole journey and you don't do anything, that we know."

(Tape side C)

And it was bound to happen soon that he will call the conductor, that, "I want to change." The conductor will say that, "That is impossible. All the seats are booked."

And I will tell the person that, "If that seat is uncomfortable to you, you can come on my seat. I can come on your seat. What is the need of the conductor? We can change seats just in this cabin."

He said, "You please keep quiet. I don't want to talk with you myself. You are the whole cause of my trouble."

I said, "I have not done anything."

He said, "That is the most troublesome part of it, that you have not done anything and you have created such a craziness in me. I have never felt so crazy."

I said, "The only thing is that you want to talk. You do one thing that will help immensely, and I am not joking. When you go to the bathroom, have a good talk."

He said, "You please don't give me any suggestions of that kind. You want the whole compartment people knowing that I am mad, talking to myself in the bathroom."

I said, "No, I was just giving you a clue, because when it becomes too much to me I do it myself."

And next time when he went into the bathroom he was doing it, and when he came back he was smiling at me and he said, "You are right. It works. It feels light. Although I was afraid in the beginning, I started very slowly, whispering, but then I went on, almost started shouting and forgot completely about the people.

And when I came out there were at least ten people gathered. They were all listening what I was saying. I have never delivered a speech before ten people. But I am feeling so light. Let them think I am mad. They don't know me, I don't know them. Who cares?"

I said, "That's why I was saying to you that, 'You listen to my ideas. They will always help you.' So you just do one thing whenever you feel like talking. Watch whether it is of any use or just something like an inner itching, a irritation. Then it is better to write it down and keep it with yourself. Just writing it will help. It will be released. Soon you will see that all unnecessary things that you feel like talking have disappeared."

Perhaps there are few things which are necessary to talk, and you can write on a paper and give to the person. He can answer on the same paper. And you can work with hundreds of people without a single word uttered.

And this will give you many things: a great understanding why you want to talk. It is not something useful, it is simply an insane urge to unburden you. But you are burdening the other person whom you are saying things, because he is listening and soon he will be saying the same things to somebody else.

I used to live in one place and my neighbor was a very old-fashioned theist, and was very respected by the people, almost like a saint. And I used to argue with him. My aunt used to live with me, and she will say that, "Why you harass that old man?"

I said, "You don't know. Whatever I say, he is bound to say to others."

She said, "What? You are saying things against his whole ideology!"

I said, "That does not matter. But once you put something into somebody's ear, it does not get out from the other ear. It gets out from the tongue. There is no other way. People have a wrong notion that you get from one ear, it gets out from the other ear. Impossible. There is no passage."

And one day my aunt told me that, "You were right because this morning I heard him. He was telling his neighbor exactly the same thing yesterday he was arguing against with you. He was giving your argument, and with great joy, because the neighbor could not answer him."

I said, "Now you understand. Whatever I say to him, the whole day he is doing nothing else than talking to people. Soon he will become my 'His Master's Voice' gramophone record.' Whether he thinks he is against me or for does not matter. Once I put things into his computer, they are going to come out some way or other."

So when you say to something, somebody, you are unburdening yourself but you are burdening the other person, which is not good.

And as your silence will grow, you will be surprised. Just as you can burden people with your words, you can hold their hand in silence and you can unburden them with your silence. It works the same way, and that is therapeutic.

Then just the presence of somebody, if he is really silent, will be unburdening to you. Just feeling his silence, his presence, and you will feel so much burden, so many tensions, anxieties, have simply dropped.

Thirdly, if one becomes attuned with silence, accustomed of remaining silent, then whatever he says has a profound meaning because it is something condensed. It is out of silence. And whenever a word comes out of silence it has tremendous weight, authority, conviction. It has a life, it is not a dead word.

And that can be felt very easily. Then you are speaking from your very being. The mind is being used only as a mechanism, but the message is coming from deeper down.

And it will reach to the other person exactly to the same depth as it has come from you. All that is needed on the other person's side is openness, receptivity.

So in a commune particularly, where everybody is making all his effort to be open, to be receptive, it is good to be silent. It is beneficial to be silent. It is a blessing to the whole commune to be silent.

That does not mean that you cannot speak. I am not saying that, "Repress, don't speak." I am saying, "Allow silence to grow, slowly. And whenever there is need to speak something, speak. But let it come out of your silence. And then see the difference. Then it comes like an arrow which goes directly to the other person's very heart."

Silence makes one really a poet. Each word spoken out of silence is poetry, is music.

Q: BHAGWAN, UNDER THE U.S. IMMIGRATION LAWS, YOU HAVE BEEN CALLED A RELIGIOUS TEACHER. YET YOU CALL YOURSELF A FRIEND WHO IS THERE TO HELP US IN OUR INDIVIDUAL GROWTH AND MEDITATION. WHAT IS THE DIFFERENCE?

A: The difference is much. The leader has to be followed. He requires faith. He wants you to believe in him. He asks for surrender. He destroys your individuality. He creates an army of slaves. They don't have any say, they have just to follow.

Just following the leader is enough. They will be saved. The price to be saved is to become a slave, to lose your individuality, to become just a shadow.

The guide is totally different. The guide needs no belief on your part, no faith on your part, no following on your part. The guide simply explains his experience and leaves it up to you, whatever you want to make of it. You are not to accept it blindly. If it appeals to your heart, if without believing in it there arises a trust in you... The difference with the leader: you believe in his system of thought. With the guide you trust and love the person, not the ideology or the system of thought.

With the leader it is a business phenomenon. He promises you some goods which will be delivered after death if you fulfill certain conditions now. With the guide there is no business. It is just a love affair. You love the presence of the person, you feel that he has reached somewhere where you also would like to reach.

And the guide makes it clear to you that, "You cannot follow my footsteps, because then you will never reach where I have reached. Because each individual is unique and has to find his own path. So I can give you a feel of certainty that such a space exists. I can explain you the way I have followed.

I can give you the encouragement which will be needed on the path many times. There will be dark nights of the soul and you would like to come back rather than go ahead, because it seems it is growing darker and darker. But the guide can say to you that, "My experience is, when the night is darkest the morning is closest."

So the guide is a friend in this sense, that he will help you to find your path. On your path, whenever there are difficulties he may be able to help you to understand them, to bypass them or overstep them. Whenever you will fall into a discouraged, depressed state, his presence, his love, will drag you out of your depression. His presence will make you feel that the goal is not far away.

So the work of the guide is very intimate. That's why I call it the friend, to make it more intimate.

Leader is a political word. And because religious leaders also were hidden political leaders, nobody has ever objected to it. Otherwise, there is no question to lead anyone. It is humiliating human beings.

Jesus says to his disciples, "I am your shepherd. You are my sheep." And not a single one raises the question that, "This is insulting. At least, leave us human beings. Don't destroy us so much." But that's what all leaders are bound to do, to make themselves big, high. They have to reduce you as low as possible. If you are not the sheep, then Jesus Christ is not the shepherd. It is absolutely essential that you should be reduced to be sheep so that he can be the shepherd.

This is a simple psychological exploitation.

A guide is not above you, is not holier than you. A guide is just like you. The only difference is he has reached the peak. You are in the valley. He has come back to the valley to take you, but he knows the path that he has followed cannot be your path. Otherwise your uniqueness will be lost.

He can give you the certainty that the peak exists and that your love and his authority, his experience, will make it possible for you to search for your own way.

And as far as the inner journey is concerned, the guide can always be available in any crisis, in any trouble. You may be lost, you may forget the way. You may start moving away from the peak. The guide can watch that whether you are growing rightly or not. There are indications which show whether the person is going right or not.

And if you love the person, you will listen. You will try to correct your way.

So it is a very intimate relationship between guide, or the friend... The word leader is ugly.

But in that INS application form they have only one category for religion; that is, 'religious leader'. So there was no other way. Now I will have to fight in the court, that your form and your categories need to be updated. If I don't fit in your categories, then the categories have to be changed. Every law exists for man. No man exists for law.

So I have to say it. It is going to be a beautiful fight because I don't know any one of them is able even to define what religion is. Or any one of them has ever experienced anything they can call religious. So on what grounds they have made those categories? They should seek help from some guide. I am available!

Q: BHAGWAN, YOU HAVE CALLED THE AMERICAN CONSTITUTION 'THE ONLY

CONSTITUTION IN THE WORLD WHICH HAS SOME DEMOCRATIC FRAGRANCE ABOUT IT'. CAN YOU SPEAK MORE ABOUT THIS AND WHY YOU SEE THAT IT IS SO IMPORTANT TO FIGHT FOR THIS CONSTITUTION?

A: It is certainly the most significant constitution in the world. The Soviet Constitution is non-democratic. It declares the dictatorship of the proletariat. But in the name of the dictatorship of the proletariat, a small group of Communists have been ruling the country for sixty years continuously.

The other Constitution is British Constitution which was basically imperialistic. The empire has disappeared but the Constitution remains the same. Still the queen is the head of the country. The country is her private property. The countries that belonged to British Empire have all made their constitutions after their independence according the British Constitution, because that was the only constitution they were acquainted with.

There are countries like India which have tried to take everything good from all the constitutions of the world, included in their Constitution. But they completely forgot that a poor country cannot afford many high values.

For example, a poor country cannot accept democracy in its totality. It will have to follow in some way or other, something dictatorial. For example, birth control: population goes on increasing, the country will be by this end, one fifth of the whole world. Out of five persons, one will be Indian. One billion will be the population of India. They have not been able even to feed perfectly four hundred million people. How they are going to feed one thousand million people? And a country in which six hundred thousand people will be starving and dying will not be worth living. Those who will be living will be living amongst corpses. So they have accepted democratic values without seeing that their countries need is different.

American Constitution declares freedom of speech. That includes freedom of thinking, freedom of writing, freedom of expression, in any form. Although it is in the Constitution, but even American politicians have not been able to keep pace with the Constitution. If freedom of expression is there, then you cannot prohibit or ban any book on any grounds. You cannot say that '*This* novel has obscene pictures, obscene scenes, hence it cannot be published'. This is against your Constitution, because there is no clarification, that freedom of expression will not be allowed to obscenity.

Freedom of expression includes everything. And there should be no fear of obscenity. But the Christian churches, the Christian politicians, they go on dragging the Constitution down into the mud. Respect for the individual, which is not shown in reality, respect for private property, which is just in words. Half of the land of Oregon is Federal Government's property. The other half also they want.

And they are against *this* commune for many reasons. One reason is: now how they can have *this* land. They may have the whole of Oregon; they cannot have these one hundred twenty six square miles at any cost. They were trying to negotiate, but they were offering too small a price. When we purchased it, we offered the double price. They were offering three million; we offered six million. And the owner understood that he can never get six million from the Federal Government.

They are angry on that point: that we took away the land which was almost settling in their hands. Because for fifty years it was just negotiations, negotiations; the owner was fed up. And they were thinking sooner or later he will have to sell it, because what he will do? And nobody else was there to purchase it. What you can do with a desert?

And they were interested because they want the whole Oregon to become a nuclear shelter. So these hills, deserts, will be the right places. They will not be attacked by nuclear weapons. Oregon will be the last to be attacked, because what it has got?

In fact, just in these four years, the world has become aware of Oregon because of us. Otherwise, who has heard about Oregon? And even today, except us, there is no news in Oregon. We have to create news, and still they don't feel any gratitude!

The Constitution has all that is needed for what I call 'meritocracy'. But Americans are not following their own Constitution. They are in every way going against it.

In the first place, if they are sincere, then the government should belong to the Red Indians because it is their land. That will be respect for private property.

In fact, the people you call Americans are not Americans. They are all foreigners. Somebody is Italian; somebody is Spanish; somebody is English; somebody is French. But nobody is American.

And look how words can create deceptions. The Americans are called Red Indians. They are the

Americans. But nobody even calls them Americans. Just the word creates a great fallacy. It seems America belongs to Americans -- naturally. But America belongs to Red Indians who are *really* the Americans. And the people who are pretending to be Americans are *none* of them Americans. They are invaders, occupying some poor people's land and talking about democracy and freedom.

I have to bring it before the Supreme Court. Fight with me is not going to be easy. I have to ask the Supreme Court that "If you really have any dignity, any humanity, and any respect for your Constitution, then the first thing is: give the government to those whose land you are occupying. And you have some guts, you are all foreigners and for four years you have not been able to decide for me: whether I can stay in American permanently or not. In the first place, who are you to decide it? *Who* decided it for you? Have you received green cards from Red Indians? Have you received your passport from Red Indians? You invade a country. Violently you destroy the country's poor people. Their beautiful land you, in every way, pollute it, corrupt its ecology. And still in the whole world you go on calling yourself 'the most democratic country'. Give the government to the Red Indians. And tell all so-called Americans, who are *not* Americans, that: either you can go back to your country, or you can apply for green card."

They may not have faced any case about green card, the way they are going to face my case.

And we are not invaders. We have purchased the property. And we have not forcibly purchased it. We have paid more than the Federal Government was paying for it. We have paid double. "And the way you have paid, shows that how it must have been done. The whole New York area was purchased in ninety dollars. Do you call it business? Or just cheating poor people? Just ninety dollars for the whole New York?"

American Constitution is beautiful because the people who wrote it had some ideals in their mind. But they were still politicians. So although they had ideals, they made a beautiful Constitution, but they never realised the fact that their Constitution goes against their very government.

And I am going to bring it before the whole world. They have been condemning Soviet Union for dictatorship, but at least those are Soviet people; that is *their* land. If they chose to be a dictatorship, it is their business. "This is not your land, and you have forced the real Americans into reservation camps, which are nothing but American translation for German concentration camps."

The reality is very ugly. And I would like to make it known to the whole world. It seems as if people have forgotten. They have started thinking that this land is theirs. And if they can do what I am saying, they will really prove democratic, lovers of freedom, really fair and just. And if it is possible then the third world war becomes automatically impossible, because Red Indians cannot manage nuclear weapons, nor they will be interested in it.

Soon I will have to face the Supreme Court and I will ask. If they want, I will face the Senate, or whosoever they want, I am ready to face it. And I know they don't have any argument against me. They have committed such a grave crime against red Indians that they will have to do something. Otherwise, drop your hypocrisy and show your ugly face as it is -- as we are seeing in these four years continuously.

Now we are seeing... We have given all evidences, eyewitnesses, testimonies, but they are not taking any step against the criminals. On the contrary, they will go on postponing so it becomes faded away in the people's mind.

And other things which are not so important they are bringing immediately, before the criminal cases start they will start immigration cases, they will start marriage cases. Their whole effort will be to buy time so they can somehow find a way to give immunity to the real criminals and destroy the whole commune. Then innocent people can be dumped with all the crimes.

But whatever criminal idea they may have in their mind, I know politicians don't have much of a mind in the first place and we will be able to fight it without any difficulty, and mostly because the constitution is in our favor on each single point.

So it is going to be a strange confrontation. We are strangers, we don't belong to any country, and we will be defending the constitution of America against the American politicians who are prostituting it.
This will make history. Okay.

Chapter #6
Chapter title: None

26 October 1985 pm in Sanai Grove

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INTERVIEW WITH MA MAHA, ADDICTS MAGAZINE, AUSTRALIA.

QUESTION: BELOVED BHAGWAN, WHY DO PEOPLE STILL TAKE DRUGS, AND ALSO SANNYASINS, WHEN THERE'S YOU AND YOUR COMMUNE ON THIS PLANET?

Answer: The drugs are as old as humanity itself, and they certainly fulfill something of immense value. I am against drugs, but my being against drugs is for the same reason as for thousands of years people have been addicted to the drugs.

It may look very strange. The drugs are capable to give you a hallucinatory experience beyond the mundane world. That is the experience that is being searched through meditation.

Meditation brings you to the real experience, and drug gives you just a hallucination, a dream-like experience but very similar. To meditate is difficult. The drug is cheap. But the attraction for drugs is spiritual.

Man is not satisfied with his mundane existence. He wants to know something more. He wants to be something more. Just the ordinary life seems so flat, so meaningless, that if this is all then suicide seems to be the only way out of it. It gives no ecstasy, no joy. On the contrary, it goes on piling you up with more and more misery, anxiety, disease, old age and, finally, death.

From the cradle to the grave, the ordinary life is just a drag. People go on living it because they are cowards. Otherwise they will commit suicide. They don't have the courage enough to commit suicide. But this is not something one can rejoice in.

You can drag on but you cannot call it living. There is no dance in it, no color in it. It is just a vast desert spreading as far as you can see, with no oasis anywhere.

I am reminded of one of the dreams of Leo Tolstoy. It is a rare dream. It is also unique that it went on repeating continuously almost his whole life. As long as he could remember, the dream was happening. And the dream is very strange.

In his dream he sees a vast desert and two gumboots without anybody in them, just the two gumboots without any feet inside them, are walking. They go on walking and they go on walking, and there is no end to this walk. The desert is endless. And he always woke up perspiring, his heart beating louder, gripped* with great fear.

Without going to any psychoanalyst, he knew the meaning. He himself was a genius. He knew that this is his life, this is not a dream. It is not even symbolic. It is exactly his life. Where he is going? Wherever he goes he will end into the grave. Who is going he does not know. The gumboots are empty.

He is unaware of anybody inside. He is unacquainted of the person who is wearing the gumboots. He is invisible. All that is visible is the gumboots and the desert, and the tedious journey, pointless, meaningless.

This is the reason that drugs have attracted man since the very beginning. And they have at least given him a temporary relief. Only few people tried meditation. And my own understanding is, these people also tried meditation because drugs at a point become useless. You become immune.

In the beginning they give you tremendous experiences, but soon they become almost part of your body chemistry. Then if you don't take them you are in trouble. Your whole chemistry wants them. If you take

them, you gain nothing. You go on increasing the doses.

In India where the experiments with drugs must have been the oldest, because the oldest scripture in the world is Rigveda*, the religious source book of the Hindus, it talks about a certain drug, Somras*. Because of this Somras*, Aldous Huxley has called the ultimate drug one day, when LSD is refined and there is no side effect, it will be called Soma. The name is from Rigveda*.

Rigveda* according to Hindus is ninety thousand years old, and nobody has been able to prove that they are wrong because their arguments for its old age are almost irrefutable. They are not logical, otherwise it would have been easy. They are astronomical.

In Rigveda* there is a description of a certain combination of stars that had happened according to modern astronomers also ninety thousand years before. Now there is no way for the people who were writing Rigveda* to describe it in absolute detail unless they have seen it.

Now this is such an evidence that you cannot do anything about it. The astronomers say for ninety thousand years that combination has not been again in the sky. So certainly whoever was writing it was fully aware of the combination of stars at that time.

For ninety thousand years Hindus have accepted drugs almost as part of their religious ceremonies. It was only under British regime that drugs created trouble, but because they were part of a religious ritual, which is the ancientmost religion in the world, even the British government was afraid to interfere with it. It continued. Even in my childhood all drugs were available in the market. There was no question of any illegality. And every school of Hindu religion was using drugs, but they were using it in a very scientific way.

They will give the drug in a certain quantity, create a certain experience in the man, and then when he will come out of it will tell him that, "This was only an illusion. It was simply because of the drug, because of the chemistry, your mind experienced.

"Would you like to experience it in its reality? If the illusion is so beautiful, you can think how much more the reality would be. And the experience created by the drug lost for few hours, and again you are back to the same old rotten world. But if the experience is real, it is yours forever. You never lose it. It is not something that has happened to you, it is something that was already in you; you have discovered it."

So I don't see that it was wrong to use drugs in this way. In fact, this should be the approach around the world for the modern man.

And now we have more advanced drugs, synthetically made, and we are capable to purify them more. We can make drugs which have no bad effects at all. We can make drugs which are not addictive. And we can have in every hospital, in every university, a certain department which teaches people how to move from drug to meditation.

Just to talk about meditation remains simply verbal. There is no way through the words to give you any experience. But drugs are immensely useful. The words can explain to you what meditation is, the drug can give you an hallucinatory experience of it. And then you can be initiated into a method. And now you will not be moving in darkness. Now you know that something... if an ordinary drug can do so much, then there must be some way to find an authentic transformation, to experience it without any dependence on anything.

So the drug simply opens up a door and helps you to understand that man's life and his experience need not be confined to the ordinary mundane world -- he can fly high towards the stars -- that he is capable of knowing things which are not ordinarily available.

Under proper guidance -- medical, meditational -- drugs can be of immense help.

I said I am against drugs because if they become addictive then they will be the most destructive for your journey towards the self. Then you become enchanted into hallucinations. And because it is cheap -- no effort has to be done, just you have to go on taking bigger and bigger doses....

In India it came to a point.... Still today there are monasteries where they keep poisonous snakes because the people had become so addicted to all kinds of drugs that no drug has any effect on them. They can take any dose and they will remain normal. The only thing that gives them a little experience is a bite on their tongue by a cobra. That will be death to anybody, but to them it is a beautiful drug experience.

Sometimes it has happened that these people become addicted even to cobra bites. Their whole bloodstream becomes poisonous. And it is on record, and once it happened in front of me, that a cobra was brought to bite. The cobra did it perfectly well on the tongue, and died.

The man had become so poisonous... because the cobra is not poisonous in his whole body. He has simply a small gland which has poison, and that gland is just in his mouth. So whenever the cobra bites someone, he immediately turns upside down, because the gland in his mouth has the opening up. He will

bite; that is not dangerous. That is simply making your blood available. And then he will turn over to pour the poison on your blood.

The bite is not really poisonous. The poison comes from the gland which hangs above his tongue in the mouth. It has to hang that way, otherwise the poison cannot remain in it. So he turns upside down. The poison starts flowing out of the gland into the wounds that he has made by his bite. But before he could do that, biting the man was enough to get poisoned himself.

For thousands of years people have been using drugs. Moralists, religious people, governments have been trying prohibition absolutely unsuccessfully. And I don't see that they can ever succeed.

The only way to succeed is what I am suggesting. Rather than prohibiting drugs, let the scientists find out better drugs which give deeper and more psychedelic, more colorful, more ecstatic experiences and without any side effects, and without any addiction. And these should be available in the universities, in the colleges, in the hospitals -- wherever some kind of guidance is possible, that the person is not prohibited, is allowed total freedom to use anything that he wants. And we use his experience to help him grow towards some authentic process so that he can start experiencing something far greater than any drug can give.

And only then he can compare that the first one was just a dream, and this is a reality, and the first one was just cheating myself through chemistry, 'And the first one was not helping me in my spiritual growth. It was in fact preventing the growth, keeping me addicted and retarded'. The second one goes on growing, and now he starts gathering courage to explore more.

He was never aware that these experiences are possible, that these experiences are not just fiction.

So drug can be used in a very beneficial way, to make the person realize that this is hallucination, and the hallucination is so satisfying, would not you like to try the real? We have the real drug also.

I call it meditation. And it takes you to the uttermost blissful experience possible. Then only drugs become useless for you.

If we want humanity to get free of drugs, then meditation is the way. But before we can get free of them, they are very important and can be used to introduce people to meditation.

So this paranoia about drugs is not helpful to humanity. You can make drugs illegal, it makes no change. In fact, they become more attractive, more exciting. Particular to the youth they become a challenge.

I am amazed sometimes that, is man going ever to learn even the ABC of human psychology? The same stupidity goes on which God did with Adam and Eve: prohibition. Don't eat the fruit of this tree. But that becomes an invitation. That becomes a challenge. @A570

And thousands of years have passed, but the authority figures are still in the same mood: don't use the drug, otherwise imprisonment for five years, seven years. And nobody bothers that drugs are being made available in jails. Just you have to pay a little higher price. And the people who come out of the jail are not cured. They go back again because ... the reason is the drug gives them something which your society is not giving.

They are ready to destroy their health, their body, their whole life becomes a mess, but still that drug gives them something which your society does not give.

So rather than preventing them, create a society which gives something which is better.

I have been fighting in India with one of the most idiotic prime ministers India had, Morarji Desai. He is absolutely fanatic, is not ready to listen to any reasonable argument. Alcohol has to be prohibited. He prohibited the alcohol.

That does not make any change. People start making alcohol but that proves dangerous. Thousands of people died because the alcohol they drank was poisonous, was not made rightly. The people who were making it had no idea what they are making.

And this has been happening around the world. Once in a while some idiot comes in and tries to prohibit, but nobody asks why people drink alcohol.

(Tape side B)

Your life gives them nothing. You suck them of their blood and in return what they get? No joy, just anxieties upon anxieties. Safe alcohol makes them relax for few hours, sing a song or have a little dance -- or a fight in the pub.

But for few hours they are transported from your world. The very attraction proves that your society is wrong, not that alcohol is wrong.

Your society should help people to dance, to sing, to rejoice, to love. The alcohol will disappear. The other drugs are far better than alcohol.

There are many drugs which have less bad after-effects, particularly synthetic drugs taken in a right

atmosphere, in a right mood. For example, LSD. It simply enhances your mood, it does not do anything to you. If you are in a despair the LSD experience will become a nightmare. But if you are feeling a well-being, that is the time to take LSD. Then it can give you a really positive ecstatic experience, although it will be hallucinatory.

But if you don't know the real, it looks almost the real. Even a man like Aldous Huxley, one of the most intelligent men of this generation, thought that through LSD he has achieved the same experience as Gautam Buddha, Kabir, Ramakrishna.

If you don't know the real, naturally you cannot call it hallucinatory. It is so real.

Huxley had no experience of meditation. He has really no right to say such a thing. You can say such a thing only when you have experienced both, that it is the same experience as Kabir.

Kabir never used any drug. His experience was purely of meditation. On what grounds Huxley can say it is the same experience? He does not know the experience of Kabir. I can understand that he has been through a tremendously beautiful experience, but that experience disappears as the effect of the LSD goes out of the system.

But Kabir's experience remains twenty-four hours, day in, day out, his whole life. Once it happens, it is always there.

This is a simple criterion. But he was so much fascinated by the experience, and he corrupted almost a whole generation. They thought that if a man like Huxley says that LSD can give you samadhi, then what is the need of going into so much trouble for meditation with no guarantee whether you will be able to succeed or not?

I am against drugs because they can become addictive and they can prevent your spiritual growth. You can start thinking that you have achieved what you were seeking, and your hands are empty. You are just dreaming.

But, on the other hand, I am a very scientific mind. On the other hand, I would like drugs to be used, not to be prohibited -- but used under proper guidance as a stepping-stone towards meditation.

And governments should pay more attention for improving the drugs rather than preventing people. If improved drugs are available, then other drugs will already be out of the market. There is no need to prohibit anything in the world. Just produce something better -- something better, cheaper, legal. Then who is going to bother about marijuana, hashish, heroin -- for what? There is no reason.

Something better is available with the medical store, without prescription. Even in the hospital you can book a place for yourself, that doctors can look after you while you are in the drug experience. Meditators can help you to understand what has happened to you. And this is possible very easily through meditation.

One thing more, that if something even hallucinatory happens to a person, meditation becomes easier. Something in him becomes certain. Something in him is now perfectly guaranteed that meditation is not just fiction.

And the hallucinatory experience also opens some doors.

The guidance can be of very much importance. For example, when somebody is under LSD and is having an ecstatic joy, that is the moment to teach him the method of meditation, because he is very sensitive, very clean and clear as he is not ordinarily. He is dull and cloudy. Now the whole sky is a clarity. You can teach him meditation more easily in this moment than you can teach him when he is in an ordinary state.

He seems to listen but he only hears. It does not go deep. His sleep is thick.

But in certain moments under LSD he is very close to awakening. Under a right guide he can be introduced to the technique of meditation. He can be given what is called post-hypnotic suggestions for which he is absolutely vulnerable. He can be told that, "This meditation, you will be able to do it when you are out of LSD experience." You can go on repeating it that, "You are going to succeed in it." It is a simple method and there is no problem in not succeeding in it.

Just one or two sessions with a guide will be enough. The man can be moved towards meditation. And once he moves towards meditation, drugs have no importance at all.

All the efforts of scientists and the government should be to understand that if a certain thing has been so attractive for the whole history of man, and no government has ever been successful to prohibit it, then there must be certain need that it fulfills. And unless that need is fulfilled in some other way, drugs are going to remain in the world. And they are destructive. @B204

And the more governments are against them, more destructive they are, because nobody can make any refinements on them, nobody can make any experiments on them, nobody is even allowed to say what I am

saying.

But I can say it because I am against drugs. But that does not mean they cannot be used. They can be used as a means, they are not the end.

And if we can hope a future free of drugs, if man becomes naturally meditative.... And that is possible. If a child finds his father is meditating, his mother is meditating, everybody is meditating, he will start being curious about it. He also wants to meditate.

And that is the age when meditation is very simple because he is not yet corrupted by the society. Yet he is innocent.

And if everybody around him is doing something and enjoying in doing it, he cannot remain behind. He will sit with them with closed eyes. First they may laugh at him, that it is not possible for children. But they do not understand. It is more possible for children than for the so-called grownups.

Just the atmosphere of meditation in schools, in colleges, in universities -- wherever the person goes he finds that atmosphere which nourishes his own meditativeness.

I would love to see that no drugs are needed in the world. But not through prohibition, but through creating something better, something real. Drugs will be defeated without any difficulty, but these idiotic governments go on giving importance to drugs and they go on destroying the youth around the world.

The most precious time of life is wasted in hallucinations, and by the time they realize what they have done to themselves, perhaps it is too late. They cannot come back to a normal state. Their body has become accustomed to have certain chemicals in it. Then even unwillingly they have to go on injecting themselves with all kinds of poisons.

Or if somebody has not been on hard drugs, returns back, then he finds life very much dull, more dull than you find it because he has seen something beautiful. It always remains a comparison.

He has made love under the impact of drug and he had felt at the very top of the world. And now he makes love and finds that it is nothing but a kind of sneeze. It feels good; you sneeze and it feels good, but it is not something that you live for. Nobody can say that, "I am living here for sneezing."

Q: I HAVE A VERY SPECIFIC QUESTION FOR ONE OF MY FRIENDS, AND HE WANTED TO KNOW OUR MEDITATION CAN BE USED IN THE CONTEXT OF THE CRAVING PHENOMENON, WHEN YOU REALLY NEED IT, WHEN YOU DO ANYTHING IN ORDER TO GET THE DRUGS.

A: It will be difficult on anybody's own efforts. If he really wants to get out of drugs, then he should not be in a hurry. He should join a group where people are meditating.

He should take the drug and meditate under the impact of the drug. He cannot just drop the drug and start meditating. Drugs get so deep in your body chemistry that now it is no more in your hand. So one has to be very skillful.

Take the drug, be initiated into some kind of meditation, and under the impact of the drug, meditate. Slowly slowly cut the dose of the drug and grow the time for meditation.

It will take a little while to move from drugs to meditation, but it is possible. That's why I am saying we need guidance centers where nobody is condemning you because you have been taking drug. Perhaps you have done the right thing rather than becoming just a robot, so nobody should condemn.

What* should help, the drug can be used as a stepping-stone. So you take the drug and we will teach you meditation. And give him post-hypnotic suggestions that, "Every day your meditation will be growing deeper and your need for the drug will be growing lesser."

It may take a three-week time at least for the changeover to take place, but it is not possible to do just when you are hankering for drug. That is the most difficult moment to do meditation. That is the worst time -- you will not be able to meditate because your whole body will be crying for the drug, your whole mind will be gravitating towards the drug. How can you meditate?

And in this situation never tell anybody to meditate, because that may put him off.

The change has to be very slow, very smooth, and the drug has to be used for the change. And he has been taking so long, so three weeks more. But while he is in drug, he can do anything. He can meditate, he can accept any post-hypnotic suggestion.

The post-hypnotic suggestion is the most important thing for changeover. It is really one of the greatest techniques, which has not been used generally to change man about anything: drugs, habits, crime, morality, intelligence -- anything. The post-hypnotic suggestion is such a great technique, but hypnotism has been

condemned so much that people have become afraid even of the word hypnotism. They think it is something evil.

This is such a stupid idea. Hypnotism is nothing evil. Hypnotism comes from a root HYPNOS , which means deliberate sleep. It has nothing to do with evil. It is just a created sleep, not ordinary sleep, and because it is a deliberate sleep it goes deeper. And because it is deliberate sleep, there remains a certain communication between the person who has been hypnotizing and the person who has been hypnotized.

For example, if I hypnotize you -- which is just a three-minute process -- you will not listen anybody else, but you will listen my voice. So the whole world disappears for you. The only communication is with me. Your whole mind is concentrated, and that is a very beautiful thing because whatever I say, your whole mind is listening in total concentration, which it never can do ordinarily. Thousand other thoughts are moving in.

And post-hypnotic suggestion means when you are in such a state, which can be easily judged whether you are in *hypnos* or not. For example, your face will immediately lose a certain quality that comes with waking, and it will start looking sleepy. It is very clear cut.

Your eyelids can be opened and your eyes would have turned upward. Only white will be seen. That is the deepest sleep, when your eyelids show only the white if opened. @B490

You may have observed around the world the tradition that whenever somebody dies, people immediately close his eyelids, for the simple reason that nobody looks at their eyes because that will be a frightening experience: just whites. Eyes have disappeared. They have gone up.

They start going up six months before you die. That's why in the East it is known that if a person is going to die within six months, he will stop seeing his own nosetip.

And I have experienced this with many people who were going to die. I asked them, can they see their nosetip? They tried hard; they could not see it. They said, "What is the matter? We can't see it."

I said, "Nothing is the matter. Everything is perfectly good. Things are happening as they should happen."

The eyes start moving upwards slowly. At the time of death they completely turn up.

The same happens in the deep sleep, and hypnosis is the deepest sleep you can get into. You can just look; open the eyelid and see the white. Now the person is completely only open to you.

And, secondly, he is not in a state of argument. He is not in a state of reasoning. He will simply listen whatever you say and will do it.

Post-hypnotic suggestion means you say that, "Tomorrow at twelve o'clock you are going to do something. Don't forget it. Exactly twelve o'clock." And you will be surprised, and he himself will be surprised....

I was working on one young man. He was the brother of one of my friends. My friend was a professor in the university where I was professor. Just by chance I found his brother, who was very suggestible.

Only thirty-three percent people are greatly suggestible. They are great hypnotic mediums. They can do miracles.

I hypnotized him many times. One day I gave him a post-hypnotic suggestion that, "Tomorrow I am going to remain in your house. Your brother has invited me." It was a Sunday. "And I am going to eat here and sleep here, so it is a good time. Exactly at nine o'clock in the morning you will take your pillow, make a cross on it, and start kissing the cross madly."

I repeated it three times.

At nine o'clock, just before fifteen minutes, the boy became uneasy, because he started feeling a great urge to kiss the pillow and that looked absolutely stupid. And why the cross? He must be thinking that, "Why the cross?" They were not Christians, they were Hindu Brahmins. "Why the cross? And why should I kiss the cross? And the pillow?"

And exactly five minutes before, I went into his room and I took the pillow out into the garden and sat with the pillow on my lap in the garden. Exactly at nine he came running, snatched the pillow, made a cross on it, started kissing it.

I said, "What are you doing?"

He said, "That's what I have been thinking the whole morning, but it seems I have to do it. If I don't do it, the idea will drive me crazy. Please, don't ask me why, because that's what I have been asking. I don't know why. I have never done this."

His brother was sitting there, he said, "He has never done such a thing. He has gone crazy, or what? Why you made this cross?" He said, "I don't know." "And why you are kissing the pillow?" I said to his

brother, "Is there something wrong in your family?"

He said, "No, because I never have done any such thing. Never he has done anything. But I suspect your hand. Because why you are keeping his pillow? I can understand he has gone crazy. But why you are keeping his pillow?"

(Tape side C)

I said, "That's right, because I was waiting for nine o'clock." And I told him and his brother that, "You don't know, because now you are in your conscious mind. But yesterday when you were hypnotized you were in your unconscious mind, and I have put the idea in your unconscious mind.

"And conscious mind is very small: one-tenth of the unconscious mind. The unconscious mind is nine times bigger. Nine times more powerful. And it knows no reason, no why. I have put the idea in your head, don't be worried. That's why I was keeping the pillow here, because you may have done it in your room and nobody would have seen it. I wanted your brother to see it. I wanted to see myself whether it works or not."

The professor said to his brother, "I have been telling you that, `Don't get too much in contact with this man.' Now, he can put some strange ideas in your mind. If he had said, `At nine o'clock hit your brother,' you would have hit me and there was no way to resist. And if you had hit me then I would have hit you, and that will be unnecessary fight and for no reason at all. And this man will be sitting here laughing at the whole scene. It is good that he tried the pillow."

I have tried on many people post-hypnotic suggestion. It can help both the ways: reduce the drug, increase your meditation. And just three weeks continuously and the man will be out of drugs, and without any struggle -- as smoothly as a snake leaves its old skin and simply slips out.

But still hypnosis is not an accepted science. I would like it to be accepted by every university of the world, that every person knows....

And then one can auto-hypnotize. It is not necessary that somebody else should hypnotize you. The post-hypnotic suggestion can be given to you that if you try, this is the method: look at the light for three minutes. And only thing, that you are getting hypnotized.

And you will be hypnotized.

You can hypnotize yourself for a particular period of time. And hypnotizing yourself, you can get in ten minutes as much sleep as you cannot get in ten hours time. Because it is so relaxing, and it goes to the very deepest core.

Hypnosis should become part of all medical schools, medical colleges, universities, psychology departments, psychotherapies, all kinds of therapeutic methods, because it can help in every possible way. And the same thing that you cannot do by the conscious mind in years....

For example, the habit of smoking. You may not be able to drop it in years time. In fact, it becomes more strengthened. You try to drop it one day, then you fail. Finally by the evening you have to smoke. You don't know the point, that that failure is recorded in you. Tomorrow you will be weaker. The cigarette has won one battle. You have lost one battle.

Tomorrow you will smoke earlier than the first day. The third day you are even more weaker, and after trying few days you drop it. Then again after few months you try... and drop it. But you don't know that it is better not to try, because each time you try and you fail, you are degrading in your own eyes. You are coming to know that you are a very weak person.

So not only in relationship with cigarettes, it is a generalized feeling within you that you are a very weak person. You cannot even drop a cigarette, then what else you can do? So your inferiority becomes stronger, and your struggle in life.... You know from the very beginning you are a loser. You cannot win.

Never try anything in which you think you can be a failure. First make every surety that you are going to win, because it is a question of your whole personality.

And that's what hypnosis can do. Just it can make you so strong, because it is coming from the unconscious now. The cigarette has not reached to the unconscious. It is just a conscious habit.

And if dropping comes from the unconscious, the conscious cannot win.

I have been working in many dimensions on man. And this is my experience, that before trying anything, make it absolutely certain that the victory is yours. Otherwise it is better not to try.

The cigarette is not going to do that much harm, but being defeated by it.... The cigarette will do the harm that it was going to do, and the defeat unnecessarily will destroy your integrity.

And through hypnosis we can change any habit, but one should go very skillfully. It is an art. One should not be in a hurry.

So if you are working with people who are addicted with drugs, the first thing is: take the burden of

condemnation from them. Let them feel that "It is something as ancient as man and it fulfills something immensely necessary, so you are not doing anything perverted, that you are not immoral, that you are simply more intelligent than others.

"Those who go on dragging on without ever thinking what meaning their life has, what joy, what beauty, what love, these things don't matter to them. You are far more intelligent, far more sensitive." So create self-respect in them.

And then slowly via the bridge of hypnosis transfer them from the drug to the meditation. And they will prove greater meditators than ordinary meditators, because their very addiction to drug shows they were searching for meditation -- but they found something hallucinatory in the way.

But they are really religious seekers. If we can make them feel that, "You are seekers and not the condemned and the cursed, but really the salt -- very salt -- of the earth" we can manage to bring all drug people towards meditation very easily.

And they will prove far greater than others. Okay?

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WHAT DOES IT FEEL LIKE, COMING BACK TO INDIA AFTER FOUR YEARS?

It has been a trip to hell. Coming back feels like being back home, the place and the people where I belong.

HAS YOUR UNDERSTANDING OF THE PEOPLE OF AMERICA BEEN SOURED BY THE HARDSHIP THAT YOU HAVE HAD TO GO THROUGH FOR THE PAST MONTH?

No. The people are beautiful, the land is beautiful, but the politicians are ugly.

ARE POLITICIANS UGLY ALL OVER THE WORLD?

They are ugly all over the world, but perhaps nowhere can beat America.

IN THE FOUR AND A HALF YEARS OF YOUR ABSENCE FROM INDIA, LOTS OF THINGS HAVE CHANGED IN THIS COUNTRY. WHAT ARE YOUR COMMENTS ON THE CHANGES THAT HAVE TAKEN PLACE DURING YOUR ABSENCE?

They are for the good. The change should just be a little faster, because the population goes on growing; so whatever changes you may make are destroyed by your population growth. Unless we stop the growth of population, nothing can help us. That should be our main target.

IN ORDER TO DO THAT, WHAT METHODS DO YOU TEACH?

In my commune we had five thousand people. In four years not a single child was born.

All methods of birth control should be used, and the pill, to me, is the greatest revolution that has happened in the whole history of man. It is such a simple method.

THE PILL HAS OFTEN BEEN FOUND TO BE CANCER-PRODUCING.

No. This is just the idea spread by popes, priests, Mother Teresa. These are the criminals who are teaching people to go on producing children, without any conception of what will happen by the end of this century. Already in Ethiopia, one thousand people are dying per day. By the end of this century, India will have a population of one billion. Fifty percent of India will be dying, starving. It will be a nightmare to see, and we will be absolutely helpless to do anything.

ARE YOU CALLING FOR LEGISLATIVE CHANGES?

Certainly, because a country which is poor, which has been in slavery for two thousand years, has to take some very drastic steps to get out of all this mess.

I don't see that the pill has any bad effects. But cancer is better than population growth. Cancer can be cured, but population growth cannot be cured -- that is the incurable disease. But there are other methods.

ONE OF THE METHODS WAS FORCIBLE STERILIZATION, WHICH WAS TRIED IN INDIA IN 1975, AND THAT GAVE RISE TO A POLITICAL UPHEAVAL.

Any kind of method that goes against people's traditions and conventions is going to create some upheaval, but we have to be prepared for it. And that method was tried without making people understand the whole situation.

I don't think India is unintelligent. People may be poor, but they have very intelligent minds. If we approach them through schools, through colleges, through universities, spread the idea, give them the whole picture: "If we don't do this then the whole country will be starving and dying." A basic background of information has to be given. The attempt that was made before was made without any education, and people had no understanding of what was being done.

And now they have found a pill for man also, so there is no need for that kind of experiment again. Swallowing a pill is not much of a problem.

NOW THAT YOU'RE BACK IN INDIA, DO YOU THINK IT'S IN THE AREA OF POPULATION CONTROL THAT YOU'RE GOING TO APPLY MOST OF YOUR TIME AND ENERGY?

No. My time and energy is applied to the people who are working for spiritual growth.

But I am not one-dimensional; I look around at the whole situation. These are my suggestions. I am not going to do anything about it. Those people who are in power, if they understand it, they may do it. That is not my work. My concern is with people who want to grow spiritually.

That became the problem in America with me. People don't have any sense of spiritual growth. All they know is material accumulation -- more money, more comfort, more luxury. I am not against these things, but they should not be at the cost of man's spiritual growth.

When they saw my commune, it became a thorn in their hearts -- because we were materially self-sufficient, comfortable, healthy. You could not find another place so full of joy, dance, song. People were working, producing everything for themselves, and still they were meditating, working for their inner growth.

DO YOU SAY THAT THE PARADISE YOU'RE TALKING ABOUT, YOUR COMMUNE IN AMERICA, WAS SHATTERED, NOT FOR INTERNAL REASONS, BUT FOR EXTERNAL REASONS?

No, not for internal reasons. The reason was that the politicians became aware that we were creating a model city. This left the politicians without any power; they felt put down, that they could not do anything to improve on what we were doing.

People think America is very rich -- but it is rich in an unhealthy way. Thirty million people are dying of overeating -- this is not richness; this is sheer stupidity. Thirty million people -- exactly the same number -- are just beggars on the street: stealing, murdering, committing suicide, drinking themselves to death, having no food, no clothes, no shelter.

We managed that in our commune there was not a single person who was a beggar; everybody was treated equally. There was no hierarchy, there was nobody superior. The professor in the university and the cleaner of the toilets had the same respect from the community, because both were absolutely needed. And it was not rare that people were changing back and forth: if the professor was tired of professing, he became a plumber or a cleaner. Doctors were farming.

I HOPE FARMERS WERE NOT PRESCRIBING DRUGS!

There were a few doctors who had been farming and we put them back in the medical center. Farmers were not allowed to prescribe drugs -- that is a different matter -- but a doctor can farm, a doctor can become a plumber. A plumber cannot become a doctor unless he gets the education. But the whole commune was fully educated; not a single person there was uneducated.

To the American politicians this became a danger because we were creating, in the real sense, a far more authentic communism than the Soviet Union has been able to produce. The Soviet Union has only distributed poverty, it has not made people rich. It has taken their freedom; it has taken their freedom of expression, it has made the whole country a concentration camp.

We were not imposing any "ism" on our people. My effort was totally from the other side. I want people to be so affluent and so rich that poverty disappears on its own accord.

And I don't believe that people should be literally equal -- psychologically that is nonsense. A Picasso is a Picasso, a Rabindranath is a Rabindranath. You cannot make people equal in that way. But society should give equal opportunity to everybody to be unequal. We managed equal opportunity for everybody to be unequal in these four and a half years, and it was going so beautifully. That became difficult for the politicians to tolerate, and the only way to destroy it was to somehow torture me.

IF YOU CREATED SUCH AN IDEAL SITUATION IN YOUR COMMUNE, HOW COULD PEOPLE LEAVE? HOW COULD PEOPLE BE DISLOYAL TO YOU OR TO THE COMMUNE?

Only a few were disloyal. I was silent, in isolation, for three and a half years and I had given all the powers to the president of the commune and the people who were running and taking care of the commune.

This can give any human mind an opportunity, it is nothing special. Everybody has a will-to-power. I was completely inactive, I was not even meeting sannyasins. So in these three and a half years they tried to harass people who were more intelligent than themselves and might sometime become competitors. So the people who left, left because they were harassed by this small group of twenty people who were holding power, and who had not the intelligence or the competence to do so.

They harassed the vice chancellor and the chancellor of the university, psychologists, professors, doctors -- people who had achieved more growth. They did not tell them to leave, but in an indirect way they harassed them. Some left. They never left me, they never left the commune, but they left this group.

Once I was out of silence I wanted everything to be done by the best person. The moment I started speaking again, and reports started coming to me that these twenty people had been doing things which were not according to my ideas, those twenty people simply escaped. And all the people who had gone came back immediately. So it was a simple human weakness -- when you have power you want more power, and you don't want anybody to be a competitor in any situation.

But this was not a big problem. Once I was speaking I thought, those twenty people have left, that does not matter. I have one million sannyasins around the world; what do twenty people mean among one million sannyasins? And those who had left previously immediately returned, so this was not a problem at all. I immediately put the right people in their places, and the commune was running perfectly well. There was no problem; the real problem came from the politicians outside.

WHEN YOU TALK OF POLITICIANS, WHO ARE THE POLITICIANS YOU ARE TALKING ABOUT?

In Oregon the Attorney General and the Governor were the ones who most wanted me to move from America, or at least from Oregon. We invited them many times to come and see the commune. We had one hundred and twenty six square miles of land, which had lain dead for fifty years -- it was a desert. Nobody was prepared to buy it. We purchased it. We changed it into an oasis. It was such a beautiful place that we asked them just to come and see, to be our guests. They had not even the guts to come to see, because they knew that what was happening was something that they could not deny.

They did not want it to happen there because the whole of Oregon was becoming interested, curious. "What kind of people are these? And if they can live in a desert in such comfort, can make the desert produce sufficient food, vegetables, fruits, milk products, then why can't the rest of Oregon, which has better land, do it?" These questions were becoming more and more important. "How can these people live in a desert in such a comfortable way?"

We had houses for five thousand people, all centrally air-conditioned. Every year we were having a festival with almost twenty thousand people coming from around the world. The politicians were just feeling foolish because Oregon has nothing that twenty thousand people from around the world would want to come and see.

So the trouble was that we were doing things better than they could, and then we became a target for every politician -- Republican or Democrat. If he was against us then he could get votes very easily, but anybody who was in favor of us was going to be defeated because he would only get our votes -- only five thousand. And we belonged to no party.

POLITICIANS HAVE ALWAYS BEEN AGAINST YOUR COMMUNES.

They might be, but in India they never tried to harass us and that's what I respect. When the chief minister came to the Poona commune, he left his shoes outside. We said that there was no need, but he said, "No, I cannot enter a place which is devoted to spiritual growth with my shoes on." He may be against us, but he has this much respect.

In Indira Gandhi's emergency period, even Vinoba's ashram was raided and Vinoba is a spiritual leader of the Congress party; but my ashram was not raided.

And criticism I can take very well because I can answer anything that they want to criticize. Criticism is human. We have been arguing about everything for five thousand years, discussing everything, but that was not ugly; it was a sharpening of the intelligence. And everybody was ready to find the truth. Criticism was

not for criticism's sake.

I did not leave Poona for that -- and Poona is still there, the commune is still there, and we are expanding the commune.

I left because of my own health: my back was getting worse and worse. In the commune itself we had good bodyworkers; they tried to help me, but every effort made it worse. We had good doctors in Poona: they looked -- traction and everything was tried -- but whatever they did made it worse. Then we called an expert, the best in the world, from England. For two days he worked, and then he said, "I have never come across such a case -- because this is not a sudden slip of a disc; it has been going on for almost your whole life slowly, slowly, so you were never aware of it, and now it has come out. Its natural place is closed, so we cannot push it back, and the place that it has taken has become its natural place. So you have to live with it, you just have to be careful. If you are careful it won't trouble you; but you have to be careful every moment." He designed a certain chair for me, which has been immensely helpful. But the back problem is there.

I have also been suffering from allergies; any perfume, any dust, woolen clothes, and immediately I will get something like a cold -- tears in my eyes, coughing, sneezing. And if this continues for two or three days then I get an asthma attack. Twenty years ago a doctor found that it is not a disease, it is something that you are born with -- and there is no medication for allergies. I should live in a place which is not humid, a place which is dry and cool, and avoid all these things; avoid these people who use perfume.

We tried to find a place in India, and found one in Kutch. Coincidentally, the Maharaja of Kutch had the same problems I had, so he had found a place and made a beautiful palace there. Now he is dead, nobody lives in the palace.

At that time Morarji Desai was in power, and he has been against me because I am against Gandhism, and he thinks he is the most Gandhian person in the country. We have been arguing and fighting for many years. When he was chief minister of Gujarat he tried to ban me from entering Gujarat. The assembly rejected him because this was absolutely absurd; I had not committed any crime. If I speak against Gandhism, you can speak for it, and I am ready to have an open debate on each and every point. But this is not the way -- to prevent a person from coming.

Then he became prime minister of India. Then almost two, three times a day he was phoning the chief minister of Maharashtra, that somehow my commune had to be destroyed. He phoned the maharaja's son, the prince from Kutch, Gujarat, to say that the property should not be sold to me. But the property was lying dead, and the prince needed money, so he was willing -- even against Desai's wishes -- to sell it to me.

Then he found a way: the air force decided that it was too close to Pakistan. Since thousands of foreigners would be there with me, it would be dangerous for the country. So the air force prevented it ; then there was no way.

We tried in the Himalayas. The same argument -- this time, that China was too close.

In a desperate effort we looked around the world to find something like Kutch. Oregon was exactly like Kutch; otherwise, Oregon had no special reason to be chosen. So we went there, and it was not any problem.

And as far as I am concerned, I don't have any property, I don't own anything. I don't have any position in the commune or in the sannyas movement. So it is impossible for there to be any problem for me. Everything that you see I am wearing is made by my sannyasins -- everything, even my watch. And these people are known to me: they can take them anytime they want.

IN YOUR THIRTY YEARS OF CONSTANT TOURING AND TALKING TO PEOPLE, WHAT IS IT YOU HAVE ACHIEVED? WHAT IS YOUR LEGACY?

I am leaving behind millions of people who are meditative.

IN THEIR TERMS, WHAT DID THEY ACHIEVE?

That is the greatest achievement possible. If their meditation grows they will know who they are -- and that is the greatest ecstasy you can have. I have given them a sense of individuality, integrity. I have not

made them slaves to any god, to any religion. I have not made them slaves to any holy book, to any priesthood. I have made them completely independent, a religious consciousness on their own.

ARE THEY SO INDEPENDENT THAT THEY DON'T EVEN NEED YOU?

Certainly. Those who have gone ahead, they don't need me. Those who are just beginners, they certainly need me. Those who have gone ahead don't need me, but they have tremendous gratitude towards me -- that is a totally different thing.

I am not their need, but they feel a gratefulness because I have helped them to become what they are. And I have not taken anything in return, it has not been a business deal. I am not their god, so that they have to worship me; I am just a friend, and they are my fellow travelers. And if they have found something that makes them immortal....

YOU ARE NOW SAYING THAT YOU DIDN'T WANT TO PLAY GOD, BUT WHEN YOU TOOK THE NAME BHAGWAN, WHAT WAS THE UNDERLYING IDEA?

It simply means the blessed one; it does not mean God.

And I am the blessed one, even though in those twelve days they tortured me in all those jails in America. Even the jailers were surprised. They said, "Anybody else would have gone mad, but you simply sit silently, and whenever we ask how you are you say, 'Just great.'" I told them, "Even if you can destroy my body -- and you are making every effort -- you cannot destroy me. Nothing can destroy me. I know it. And when I say I am absolutely fine, that does not mean that my body is fine, that simply means I am fine. So don't misinterpret it to the newspapers. You have tortured my body in every possible way, but you cannot torture me. I am just a witness. I am seeing you and I am seeing the torture. I am seeing my body being tortured, but I am just a seer -- far away, a watcher on the hill. I am seeing what goes on in the valley."

And that is my whole teaching to my people: that you have to become a witness , because that is your authentic reality. Everything will be taken away; someday you will die and everything will be taken away, and only your witness will remain with you. But if you don't find it before your death, you will die unconsciously.

So that is my heritage: that I have made people free from organized religions which have been exploiting humanity for centuries and giving them nothing except consolation, talking about paradise after death. Making them afraid of hell, making them greedy for paradise and keeping them in slavery... Hindus, Mohammedans, Christians, all the religions have been doing the same. I talk about paradise here now.

So my people are religious but they don't belong to any religion. And I don't have any religion, any organization that they can become members of. They have to search and find their own selves; that will be their own religion. Each individual has to find his own shrine within himself.

And I can say with absolute certainty that thousands have come to that point. They don't need me, but they love me and their gratitude is natural.

AT THE COMMUNE IN AMERICA YOU DEMONSTRATED THAT PARADISE IS POSSIBLE HERE AND NOW. DO YOU THINK IT'S POSSIBLE TO DEMONSTRATE THAT IT'S POSSIBLE HERE, EVEN IN INDIA, EVEN IN A POOR COUNTRY?

It is possible. There is no problem.

WHAT WAS THE PROBLEM WITH INDIRA GANDHI?

Indira was very much interested in me, but she was a politician. She planned to come to Poona at least four or five times, but every time she canceled and told me, "My colleagues don't want me to go to Poona

because they say that it will damage my image -- because both Hindus and Mohammedans will be against it and I will lose votes."

INDIRA GANDHI WAS THE PRIME MINISTER OF THIS COUNTRY FOR SIXTEEN YEARS. DOES THIS IN ANY WAY INDICATE A CHANGE IN THE STATUS OF WOMEN IN INDIA?

No. Because Indira became the prime minister not as a woman but as a politician. It was not the victory of women. And she did not do anything for women; women remained the same. Physically she was a woman, but she was playing the same game as all male chauvinists have been doing; just one person makes no difference. And she also became prime minister because of Jawaharlal Nehru. So it is just a family dynasty that is going on.

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ARE YOUR FOLLOWERS BEING ENCOURAGED TO SPREAD THE CONCEPT OF AWARENESS THROUGH MEDITATION? AND AFTER GETTING WHAT NUMBER OF ENLIGHTENED PERSONS AROUND, WILL YOU SAY, "THUS FAR AND NO FURTHER?"

I do not believe in converting anybody, but my people who are in deep meditation automatically attract many people asking about their silence, their peace, their togetherness. So people come to my people.

I have no interest in numbers. I am not a politician. And there is no limit to it, no time when I will say it is enough.

OF LATE, YOU HAVE RELAXED THE DRESS CODE FOR SANNYASINS; NO MORE DRESS RESTRICTIONS -- ORANGE, RED, SAFFRON OR LAVENDER. WHY?

Because the function of the color red and its shades is finished. They don't have any more spirituality in them than any other colors. I had chosen them just to make the world aware of a new movement of religiousness. Now the world is aware. The movement is fast spreading. Now is the time that I should take

away everything that is unnecessary. It was useful at one time, it is no longer useful. It is, on the contrary, a hindrance, because there are people who cannot wear orange, red, cannot wear the mala -- for so many reasons, their family, their job, their society. And I would like the movement for consciousness and meditation to spread as wide as possible; that's why I am opening all the doors.

I SEE YOU DON'T WEAR RED, BUT WHY DID YOUR FOLLOWERS WEAR RED? WHAT IS SO SPECIAL ABOUT THE COLOR?

There is nothing special about the color. That's why I don't wear red. The color was chosen just to make a point, to create a demarcation between the sannyasins and the non-sannyasins. That work is done, now it is no longer needed.

YOU ARE STILL REGARDED AS THE GURU OF FREE SEX IN MANY PARTS OF THE WORLD. IS THAT A MISNOMER?

It is simply a misnomer; I have never been a guru of sex. On the contrary, I am the only person in the whole world who has been trying to transform people's sexual energy into spiritual energy. I am against repression because repression of sexual energy means there is no chance of spiritual growth.

The people who have been with me have become less and less sexual, and have become more and more spiritual. Those who have been with me longer have lost all interest in sex.

If you want to call me something, I am the guru who is absolutely anti-sex. But you know third-rate journalism which thrives on sensationalism -- they created the misnomer.

YOU HAVE TALKED A LOT ABOUT SEXUAL REPRESSION AND SEXUAL HYPOCRISY IN INDIA, BUT AREN'T THERE SIGNS THAT INDIAN SOCIETY IS OPENING UP?

I am no longer interested in it. I have got my own people around the world, and I don't divide the world into Indian and Chinese and Japanese because I have my people from all countries, all races. Now I have a world of my own, and my whole concentration is on how to help them. I am not interested in those who do not belong to my vision of life.

IN INDIA WE HAVE CREATED A TINY BUT POWERFUL RICH CLASS IN THE LAST FORTY YEARS. THEY ARE NOT THE MAHARAJAS OF THE PAST BUT ARE IN BUSINESS AND INDUSTRY. DON'T YOU THINK THAT THEY HAVE CONTRIBUTED VERY LITTLE TO THE PROGRESS OF INDIA?

They have not contributed much because India is an ocean of poverty. A small group of people who have created wealth is just a drop in that ocean. Unless you create a wider phenomenon of wealth-creation and you make people aware of how wealth can be created, it is not going to affect India. And whatsoever this small group will do will be destroyed by the increasing population.

By the end of this century this country will have one billion people, and it is impossible -- the way it is going -- that you will be able to cope with it.

IN THE LIGHT OF YOUR RECENT EXPERIENCE, WHAT DO YOU THINK OF RONALD REAGAN AS A LEADER?

I do not think much of political leaders. They are all the same -- exploiting humanity, forcing humanity into bloodshed, wars. No political leader is really interested in the growth of humanity into a beautiful paradise. I don't think anything special about Ronald Reagan.

THE COMMUNIST COUNTRIES TODAY ACCOUNT FOR NEARLY HALF OF HUMANITY. IS IT THE FAULT OF THEIR LEADERS THAT COMMUNISM HAS GONE UNDER? OR DO YOU THINK THAT MARX'S BASIC PHILOSOPHY IS MISCONCEIVED?

The countries which have become communist have become communist as a reaction against centuries of poverty. They don't know anything about communism. Communists have exploited them, giving them the promise that the future will be classless and everybody will have whatever he needs. And the poor have nothing to lose.

So the poor countries have tried. There is no harm in trying; perhaps it will work. It has not worked. And the reason it has not worked is in the very philosophy of Marx.

The idea of Marx was that communism would happen in capitalist countries -- highly developed, technological, rich countries. He was thinking it would happen in America, not in Russia, because his idea was that in a capitalist country the masses become divided into two classes: on the one hand the poor, the proletariat, and on the other hand, the rich, the bourgeois. And the gap goes on becoming bigger and bigger.

The capitalists are the few holding almost the whole country's wealth and the whole country is poor. Naturally it cannot be tolerated. The poor are bound to destroy the rich. That was the idea of Marx: the poor will take over the power and distribute the wealth of the rich to everybody.

But it didn't happen in America. That shows that Marx's whole idea was basically false. It happened in Russia, and not because of capitalism, because Russia was not capitalist at all: no technology, nothing. It was a feudal country; the czar was the king. There was no capitalist class, but only the royal family and their relatives, who were holding all the riches. It happened in Russia in a situation which had nothing to do with Marx. Russia and Germany were at war, and the czar could not provide enough clothes, armaments, food for his armies. Those armies were the real revolutionaries who turned upon the czar, and Lenin and Trotsky took advantage of the opportunity. Now the czar's own army was against the czar. This was a good moment to provoke the poor: "This is the time. Finish the czar because he has no protection." They killed nineteen of the royal family, even a six-month-old child.

It had nothing to do with Marx's conception of communism. It was a revolt by the armies and the poor supported the armies. Lenin took advantage of it, became the leader, promised that everything would be settled, killed the czar and took over the country. Neither the soldiers nor the country benefited. The whole country became a concentration camp.

In my opinion, Marxism is not an authentic philosophy for communism. My idea of communism is totally opposite. My feeling is that if riches can be produced -- and they can be produced, we have the technology.... If seventy-five percent of our energy and money is not wasted in wars, there will be such an affluence all over the world -- everybody will have their needs fulfilled. And who wants to fight? To me, that will be communism: the whole society becoming wealthy, keeping its freedom, its freedom of expression, and its democracy.

In Russia they have lost everything and gained nothing.

I am a communist, but totally against Marxist communism. I would like the whole world to become a classless society, so rich and wealthy that there is no beggar, nobody dies of hunger, no unemployment. And this is the time we can manage it. If we are not managing it, it is because of the political divisions of the world and political leaders' egos, power trips -- because no war means no politics. If there is nobody poor, then there is no Mother Teresa, no Pope the Polack.

All the religious leaders want poverty in the world, and all the politicians want continuous war and poverty. Nobody is interested in making this world a paradise. All the religions in the past have been telling people, "We will take you to paradise."

I say to my people, "I want paradise to come to you."

GANDHI IS DEAD AND GONE SINCE 1948 AND HAS LEFT NO LEGACY BEHIND EXCEPT THE SURNAME. WHY ARE YOU STILL ATTACKING HIM?

For five years I have not attacked him because in America Gandhi has no influence, but in India I will

continue to attack him because he is one of the persons who is keeping the country poor. His teachings are against science, against progress, against technology, against wealth. And these are attitudes I want to destroy.

The people in India are still worshipping him as a great saint, and he was nothing but a cunning politician. I want to expose him, because his exposure is necessary to change people's minds: a spinning wheel is not going to give wealth to you.

Gandhi was against the telegraph, telephones, railways, cars, airplanes. He was consistently preaching to go backwards, absolutely unaware that if you go backwards with this much population -- which was not there in the past -- you will starve the whole country.

Gandhi is still influential in India, and the party which has been ruling the country since independence believes in the philosophy of Gandhism.

So it has to be hammered, criticized.

WHAT DO YOU THINK OF MAHARISHI MAHESH YOGI AND HIS VIEWS ON TRANSCENDENTAL MEDITATION?

Transcendental meditation is neither transcendental nor meditation. But still what he is doing is good. What he is teaching in the name of meditation is only an ancient method of chanting. If you chant any word or any mantra continuously inside the mind, other thoughts stop because they don't have any space. And this continuous chanting is a certain device of auto-hypnosis; it is not meditation. It does not lead you to any spiritual enlightenment, but it certainly gives you a good feeling of wellbeing and health. You will feel refreshed -- just as you feel refreshed after a good shower; but a shower is not a transcendental meditation.

So there is nothing wrong with what he is doing. It cannot harm anybody. He is harmless, but he is misdirected. He is giving a toy which is not the real thing. If people enjoy toys -- and many people enjoy toys -- I have nothing against them. If they are happy, that's perfectly good.

But one thing I want to make clear: it is not meditation. It is just a mental trick which can also be done by auto-hypnosis, looking just at one thing continuously without blinking your eyes, you will fall into a sleep and that sleep will be deeper than your ordinary sleep. Certainly it will give you a feeling of rejuvenation, of well-being.

So it is something that should be part of gymnasium programs. It has nothing religious in it, nothing spiritual in it, but it is a good exercise. People who are doing physical exercise in gymnasiums should learn transcendental meditation; after their exercise for fifteen or twenty minutes they can relax, and it will help their bodies, but not their beings.

WILL IT HELP IF MODERN-DAY BUSINESS MAGNATES OF OUR TIMES TAKE LESSONS IN MEDITATION?

It will certainly help, just as it helps any human being. It has nothing to do with their being the richest people in the country. It will help them because they are human beings. So I don't give them any special credit for it. Every human being can be helped by meditation.

WHEN YOU ARE NO MORE, WHAT WOULD YOU LIKE TO BE REMEMBERED AS -- MYSTIC, SPIRITUAL LEADER, PHILOSOPHER, OR WHAT?

Just a nobody. I would like it to be as if I had never been.

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PLEASE DISCUSS THE STATE OF INDIAN PHILOSOPHY AS YOU SEE IT.

The most important thing about India is that it has no philosophy in the same way that other countries have philosophies.

The word `philosophy' means love of knowledge. In India we have never praised love of knowledge; we have praised love of experience. Knowledge can be borrowed, experience cannot be borrowed. That is why we have called our way darshan, not philosophy. Darshan exists only in India, nowhere else.

To call darshan Indian philosophy is basically wrong. Philosophy is a mind thing -- you think about it. Darshan is a realization, a thing of your innermost being; you realize it. Philosophy needs logic; darshan needs silence -- no thoughts, everything in absolute nothingness. Only then you will come to know yourself. So I don't call darshan Indian philosophy.

I have invented in English a word for darshan: `philosia', which means love of seeing. I call it Indian philosia.

WHAT DO YOU SAY ABOUT VEDIC CULTURE, VEDAS, UPANISHADS, GITA AND MANSOOR?

VEDAS have only two percent philosia; ninety-eight percent is just rubbish. But that two percent is so valuable... It would be a great work to take out that ninety-eight percent, because that is what has been criticized by the Christians, Mohammedans and others. The two percent is the real thing, but it is lost in the ninety-eight percent.

The reason is that the Vedas are something like the Encyclopedia Britannica. Everything that was available in those days was collected in the Vedas -- they are called *samitas*, collections. In those collections ordinary things were collected -- geniuses were collected, mediocrities were collected.

So it is my feeling that the two percent of rare gems should be separated out, and the ninety-eight percent should be dropped. Then there would be no one who could criticize the Vedas, there is no possibility.

UPANISHADS are just rare. There is nothing comparable to them in the whole human history.

The word `Upanishad' means sitting by the feet of the master, just listening to one who has realized. It is not an ordinary teaching; the master is not teaching something he has collected as information. On the

contrary, he is pouring his own being into the disciple. It is a totally different kind of teaching which has not existed anywhere else. It demands that the disciple should be absolutely open, available. While the master is speaking, the disciple should be absolutely silent, not even a small thought moving in his mind. Only then the master can pour his experience into him.

And that's the difference between a student and a disciple: a student gathers knowledge, a disciple tastes experience. A teacher gives information which may not be his own, but the master gives only that which is authentically his own. He is his own authority.

So the Upanishads are just the most spiritual documents in the whole history of man.

About GITA, it is different. I do not agree with Krishna for the simple reason that he is trying to persuade Arjuna to fight -- he is for violence. I would rather be in tune with Arjuna than with Krishna.

Arjuna was making every argument not to fight: "What is the point of fighting when all of our people will be dead? Even if I am sitting on a golden throne there will be tears in my eyes. What is the meaning of all this? Let them fight, I will go to the Himalayas. But violence does not seem to me to be the answer."

Krishna continually forces, and none of Arjuna's argument is really answered. And Krishna ultimately uses a strategy which is cunning: he says that whatever God wants, you have to do, that is your duty.

If I was in Arjuna's place, I would have stepped out of the chariot and said to Krishna, "This is what God wants me to do: I am going to the Himalayas."

So I am not in agreement with Krishna. And I am puzzled that even a man like Mahatma Gandhi, who his whole life was teaching, preaching nonviolence, was also calling Gita his mother. And they can't see the contradiction.

I am not in sympathy with Gita at all.

MANU SMRATI is one of the curses that has fallen on India, and that curse is still torturing us. Five thousand years have passed but Manu is still harassing us.

He divided the Hindu society into four divisions; this is ugly. He degraded woman; he degraded one-fourth of the community into sub-humanity, slavery, and that continues.

So I am not in favor of Manu Smrati. All I want is that all Manu Smratis should be burned, and we should be free from Manu -- his ghost has tortured us too much. There is no way to support him. The whole world laughs at us because of Manu Smrati, and we go on clinging to him.

BUDDHISM AND JAINISM ARE QUITE CONTRARY TO YOUR OWN DARSHAN. THEN WHY DO YOU QUOTE LORD BUDDHA AND MAHAVIRA SO FAVORABLY?

There are reasons. I don't use the words Mahavira and Buddha as personal names. Mahavira's own personal name was Vardhamana. 'Mahavira' was given to him by people seeing his struggle for truth. `Buddha' is also not a personal name, it means the awakened one. The man's name was Siddhartha.

So anyone who is awakened is a Buddha, is a Mahavira. I have used those names absolutely impersonally. I have nothing to do with their philosophies.

WILL YOU SYNCHRONIZE SPIRITUALITY AND SEX?

In fact there is no question of synchronizing. They are already synchronized. The question should be asked of people who separate them -- why do they separate them?

To me it is a natural phenomenon. We are born of sex, we give birth to children; and giving birth to children does not go against any religiousness. Making love to a woman silently, meditatively, respectfully, is an act of worship; there is no need to degrade it, there is no need to condemn it. Love should be our highest expression of spirituality.

So far as your question is concerned, I do not have to synchronize them. They are already synchronized everywhere in nature. Existence itself has synchronized them.

It is the priests and the religious people who have been trying to separate them and create a rift in man. They are creating a schizophrenic humanity -- they condemn sex, but you cannot do anything about it. Your body goes on creating sexual energy -- it is beyond your thinking. You may take a vow of celibacy; that does not matter, because your body does not know you are celibate. The body follows nature, not your

ideas.

GANDHI COULD NOT KEEP THE VOW.

Yes. Even after seventy years he was not able to do it.

So it is synchronized already. All that we have to destroy is the idea of making them separate, and accept them both -- recreating bridges which have been broken by thousands of years of priests. To me, man as a whole -- whatever he is -- is perfectly right. If something is wrong, that simply means that we have not been able to put things right in the same unity.

It is like an orchestra. You can put the orchestra in the hands of people who don't know any music -- then only a maddening noise will be produced. Just teach the people how to play, and dozens of instruments will become one.

Man is an orchestra. Nature has placed all the musical instruments in him. But we have failed to create harmony in the orchestra -- that is why we create suicide and murder and crime and all kinds of mental diseases. The reason is that the orchestra is not in place and man is not trained for it. On the contrary, he is trained against his own orchestra; he is trained to throw away a few instruments, thinking them ugly, evil, profane, and then he becomes just a half. And the half is never fulfilled; it is always hankering for more.

The desire for more arises because we have not been able to create our music to its fulfillment. A man who is fulfilled will not be a politician, will not run after riches, will not be mad after fame. It does not matter to him. He is so fulfilled, so blessed that he can bless the whole world.

So my whole effort is to make man a musical harmony.

YOU EARN AN UNPRECEDENTED RESPONSE FOR YOUR FRANK AND STRAIGHTFORWARD DARSHAN, WHERE THERE IS NO PLACE FOR HYPOCRISY. I THINK YOU LEFT INDIA BECAUSE OF ORTHODOX THINKING -- HYPOCRISY FORCED YOU TO LEAVE INDIA. BUT IN AMERICA TOO, YOU BECAME THE VICTIM OF THE SAME HYPOCRISY AND DOUBLE STANDARD.

That's true. In fact, I found Indian hypocrisy is obvious. It is too old and is almost lying on its deathbed. It is going to die; it is not going to survive. I have been a victim of Indian hypocrisy.

I was thinking that America is new, only three hundred years old; it may not have such traditional, conventional bigotry. But I was surprised when I went there that there are far more hypocrites than in India. Their hypocrisy has a different color. One, it is basically a fascist regime pretending to be democratic. Secondly, it is basically a Christian country pretending to be secular. I am against fascism. I am against any organized religion.

I want people to become religious, but what is the need to get organized? A religion is something individual, purely individual. So again I became the victim.

American hypocrisy is new, and certainly stronger. Indian hypocrisy is old and dying, and is not so strong. American hypocrisy is supported by nuclear weapons, by all kinds of new technology. American hypocrisy has learned from all the hypocrisies of the world so it is thicker than any other hypocrisy -- and able to wear a false mask and pretend to the world that it is a democracy. It is not a democracy at all.

IN INDIA THERE IS A FEELING THAT THE DEFECTORS -- THE FORMER DISCIPLES OF YOURS -- WERE IN A CONSPIRACY TO CREATE THIS PROBLEM IN AMERICA FOR YOU. IS IT TRUE?

It is possible that the defectors were conspiring with the American politicians, because those who escaped were criminals and America did not prevent them; it allowed them to do so.

America can do anything -- it can threaten people, it can bribe people. It has come to my notice that it has been trying to threaten my sannyasins: "You have to say this; otherwise you will be finished." They have been bribing people, saying, "We can give you a residence visa, we can give you citizenship if you will speak against Rajneesh."

So there is every possibility that they were told, "Now you escape," so that the whole responsibility of

their crimes would fall on Rajneesh.

INDIAN CULTURE IS A VERY TOLERANT CULTURE. HAVE YOU SEEN THIS DIFFERENCE WHEN YOU WERE LIVING IN AMERICA FOR FIVE YEARS?

I have seen the difference : India is very generous and liberal as far as thinking is concerned, but as far as social behavior is concerned it is very rigid. America is very generous as far as social living is concerned, but absolutely adamant, stubborn, as far as thinking is concerned.

About thinking: I have come across the most educated people in America and they talk like Indian villagers; they cannot see their stupidity.

While I was in jail, the jailer became interested in me. He came to see me. He was a well-educated, experienced old man. And he said, "I have come to give you a Bible. This is the word of God."
I asked him, "How did you come to know that this is the word of God?"
He said, "God himself says it in the Bible."

I said, "I can write a book and say that this is the word of God, my god. Will that be enough proof for you? And Hindus say Vedas are the word of God, Mohammedans say that Koran is the word of God, Jews say that the Torah is the word of God. Then what is the difference? -- which is the right word of God and which is the right God?" But he could not conceive what I was saying.

I said, "This shows that intellectually you are far behind the East, where we have worshipped a man like Buddha who does not believe in God, but we have called him `Bhagwan'."

I reminded him of H.G. Wells, who wrote about Buddha: "He is the most godless man yet the most godly." And that is a possibility -- a man can be godly without god, there is no problem.

I told him, "I am in front of you and there is no God and there is no word of God. There are only people who have realized the ultimate truth of existence, and even they consistently say that whatever they say is not exactly the same as they have experienced. Translating from that high level of experience to the language of man, much is lost. So to say these ordinary words and say they are the words of God -- and that too from an intelligent, educated person from the most powerful country -- looks very stupid."

But they are generous about social living. You can wear any clothes, you can move into any job, you can be educated, you can read any books. About social structure they are more generous than us, but about thinking they are very primitive.

In India we have always been generous about thinking. For thousands of years we have been arguing, and in a friendly way. There has been no conflict, there has been no enmity, because both parties were not really fighting each other -- both were searchers for truth. Both were ready if the other wins to become a disciple of the other, without any humiliation.

But about social living, we have been very orthodox. A sudra cannot read the Vedas, a sudra cannot sit with the brahmins, cannot even listen to the Vedas. He has to live in a separate part of town, or outside the town. He cannot change his job. The family of a shoemaker has been making shoes for generations; he cannot change, he cannot become a doctor.

So we are very adamant, and the whole credit goes to Manu Smrati. If India can drop Manu Smrati, we will be the most generous and most open-hearted people in the whole world. Manu Smrati is blocking our hearts.

THOUGH YOU REMAIN QUITE CONTROVERSIAL IN INDIA, THE INHUMAN AND SHABBY TREATMENT GIVEN YOU BY THE AMERICANS HAS GENERATED A SENSE OF SYMPATHY. WHAT ARE YOUR FEELINGS ABOUT THIS?

It was bound to be. The human mind works in certain ways.

When I moved out of India, just because of my move many people became interested in me. When I was here I was taken for granted. When I was far away, more books, more tapes were sold; more people became interested.

And when I was tortured inhumanely, then certainly more sympathy came up. They could see two things: one, that they had forced me to leave India. If they had been a little more generous towards me, this

would never have happened. So that feeling of guilt was also part of their sympathy. Secondly, they saw what had happened to me, and I became symbolic of the Indian philosia; their sympathy towards me was sympathy towards the Indian way of thinking. That the Indian way of thinking was treated in this way was a pain in their hearts.

ANY MESSAGE FOR INDIANS IN INDIA AND ABROAD?

Only one message: that wherever you are, don't forget India's spiritual heritage. That is your *real* treasure. If you lose it , you lose all.

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Interview by Hindustan Times

WHAT ARE YOUR FUTURE PLANS IN MANALI?

My basic philosophy is just to live moment to moment. I do not believe in any future planning. So what will happen tomorrow I do not know.

SO YOU ARE NOT CERTAIN WHETHER YOU WILL STAY HERE FOR PERMANENTLY?

Mmm?

SO YOU ARE NOT CERTAIN WHETHER YOU WILL STAY HERE PERMANENTLY?

This moment I am certain. Next moment... I am a living being, not dead, so next moment will bring its own certainties. So I am neither burdened by the past nor by the future.

WILL YOU SET UP A COMMUNE IN HIMACHAL PRADESH?

No.

WHY?

I am finished with communes.

(INAUDIBLE)

Everywhere

WHAT ABOUT THE EXISTING ONES?

They can exist, they are independent; they were never dependent on me. And I have never been a part of any commune. So if Himachal people want a commune, they can have; they can have my advice, but I am not going to establish it.

IF HIMACHAL GOVERNMENT REFUSES TO GIVE YOU LAND --

I am not asking any government to give me any land. I have never asked anybody to give me anything.

YOU WILL NOT ASK IN THE FUTURE ALSO?

No. If they offer then I may consider.

IS THERE ANY IMPROVEMENT IN YOUR RELATIONS WITH MA SHEELA?

There has been no relationship ever. I have one million sannyasins around the world. The relationship is one-sided; they are related to me, I am not related to them.

BUT YOU DON'T BELIEVE IF "A" IS RELATED TO YOU, TO B IN THE SAME PROPORTION B WILL BE RELATED TO A?

Not necessarily. As far as I am concerned, I am absolutely unrelated.

HOW?

Just I am just myself. I don't need any relationship. People who are unfulfilled in their life need relationships to fulfill them. I am complete.

COMPLETE HOW?

Because I don't need anything from anybody. My contentment is my inner fulfillment.

WHAT EXACTLY LED TO THE FEUD BETWEEN YOU AND MA SHEELA?

There was no feud.

(INAUDIBLE)

She wanted to leave. She left. She had not even seen me.

FOR HOW MANY MONTHS?

For almost three, four months. She just sent me a note that "I want to leave." I said, "That's perfectly okay. There is no need even to send me a note." Every sannyasin is absolutely free to be here or not to be here.

HOW DO YOU PLAN TO RECOVER THE MONEY WITH WHICH SHE ALLEGEDLY RAN AWAY?

I don't care about money at all.

YOU REPORTEDLY SAID THAT SHE WAS A BITCH BUT YOU LOVED BITCHES. AND WHAT IS EXACTLY MEANT? IT IS PUBLISHED IN THE PAPER HERE.

There must have been some misreporting. I had said that she is a bitch. And there are people who love bitches, but I am not the one.

WILL YOU CALL YOUR DISCIPLES AT ALL AGAIN TO INDIA?

No. They have their commune there, and the commune will continue.
I was just a guest there, not even a member of the commune.

WHETHER YOUR IMAGE SUFFERED AMONG YOUR DISCIPLES DUE TO YOUR ARREST IN USA?

I don't care about my image at all. Only people with inferiority complex care about their images.
As far as my arrest is concerned, my people have fallen in love again with me with more respect, with more gratitude. The image of America has certainly fallen.

HOW?

Because to torture an innocent man, who has not done any crime, and to behave in a fascist way....

BEHAVE IN A FASCIST WAY?

Certainly. America has risked much in arresting me because its real face has come into the eyes of the world. It is not a democracy. It does not respect individuals. It is absolutely fascist, covering itself with a mask of democracy. Arresting me, it has created world-wide exposure of its hypocrisy.

(a136) They had made the case titled "government of U.S. versus Bhagwan Shree Rajneesh." It is hilarious. And they could not prove anything against me.

BUT YOU ADMITTED YOUR GUILT. WHY?

Just they could not prove anything against me. In the first court, where the case trial was arranged, in North Carolina, all they asked was that I should be not bailed out here. Six persons who were with me were bailed out. Only I have to be bailed in Oregon -- because they knew they have nothing against me. But between North Carolina and Oregon they can torture me as much as they want -- without any trial, without any arrest warrant. And they had promised that I will be directly sent to Oregon, but it took twelve days for them to take me to Oregon.

They went on changing from one jail to another, and doing as much harm as they thought they could do.

And all the charges they brought against me were absolutely false. I would have fought them and won them, but that would have taken years. And my people around the world were in such suffering, hundreds were fasting the whole time I was in jail; and they all wanted me just to get out of America.

In my whole life I have spoken only one lie, that I told to the court that "I am guilty." I was not. And the lie was told just because of my people, out of compassion, because if they -- if I go on fighting then they will keep me in the jail and my people will suffer. It was not for myself --

-- FOR THE SAKE OF YOUR PEOPLE?

-- for the sake of my people.

WILL THERE BE AFFECTS ALL ON YOUR MOVEMENTS DUE TO UNFORTUNATE INCIDENTS AT OREGON?

No, not at all. The movement is fast-growing because of it. Truth never suffers in any situation.

WILL YOU SHIFT TO POONA IN THE NEAR FUTURE?

No. The commune is functioning perfectly well. It is growing. There is no need for me to go there.

BUT YOU HAVE EXPRESSED YOUR DESIRE TO SETTLE DOWN IN HIMALAYAS.

I have told you that I am a man who lives spontaneously. I love Himalayas, but I love many other places in the world too. If I feel comfortable here I will remain here.

OTHERWISE....

Otherwise the whole world is there.

YOU DON'T HAVE SPECIFIC COUNTRIES IN YOUR MIND?

No.

DID YOU, AS ALLEGED ACCUSE INDIA WHEN YOU LEFT TO USA FROM THIS COUNTRY?

I have never been.

YOU DIDN'T SPEAK ANYTHING AGAINST INDIA WHEN YOU LEFT INDIA?

No, I have been speaking against the orthodoxy of India, the traditionalism of India, the caste system of India, the poverty of India. My whole life I have been speaking against these, because I love India and I want all these things to be immediately destroyed. It is my motherland and I would like it to be one of the best in the world -- materially, spiritually, in every sense.

BUT YOU HAVE BEEN SPEAKING AGAINST ALL THESE THINGS, WHICH INCLUDES POVERTY ALSO?

Yes.

THERE WAS SOME REPORT THAT YOU HATE POVERTY -- I MEAN (INAUDIBLE) POOR PEOPLE.

I hate poverty; not poor people.

THIS WAS AGAIN MISREPORTED.

In fact, I hate poverty because I love poor people. I don't want them to be poor.

WHAT ABOUT THE CASES WHICH HAVE BEEN PENDING AGAINST YOU WHEN YOU LEFT THIS COUNTRY?

There has been no case against me because I have never been part of any organization, I had never been on any posts. There has been no case against me. There cannot be. I don't earn anything. You cannot put income tax on me. I don't move out of my house. What case can be against me. If freedom of speech is a crime, then I am the greatest criminal in the world.

THERE IS APPREHENSION. HAVE YOU INTERVIEWED SOME OF THE PEOPLE IN HIMACHAL. I MEAN, THEY ARE NOT VERY CLEAR ABOUT YOUR WHOLE PHILOSOPHY AND EVERYTHING. DO YOU PROPOGATE SOMETHING FOR THEM THAT... SOMETHING PSYCHOLOGICAL FEAR WHICH HAVE BEEN CREATED INTO THE MINDS OF SOME PEOPLE THAT YOUR ARRIVAL HERE HAS CAUSED SOME RESENTMENT.

No, I don't want to get involved into it because I may leave this place tomorrow. If the people of

Himachal Pradesh want me to be here, then I can consider; otherwise, I don't want to be an uninvited guest anywhere. And this is not going to be a commune; it will be only my personal residence. So they need not be afraid.

THIS IS VERY CLEAR BECAUSE OF THIS POINT OF VIEW. THANK YOU. THIS WAS A NICE INTERVIEW.

Good. Come again whenever you want to come.

I CAME LATE FROM SIMLA. I DROVE THROUGH ALL THE NIGHT BECAUSE I WANTED MANY CLARIFICATIONS. YOU ARE NOT REMOTELY CONCERNED WITH ALL THESE THINGS?

Not at all.

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WHAT ARE YOUR PLANS FOR THE FUTURE?

One cannot be certain even of the next moment. Life is such a flux, just like a river flowing each moment to an unknown destination. So I don't know whether I have come to India forever or only for a few days.

And I love this freedom, that I am not bound to be anywhere tomorrow. Yesterday is dead; tomorrow is so full of life you cannot plan for it. And I love this unplanned opening of the future. It is a tremendous excitement, what tomorrow's sunrise will bring. I have never planned anything in my life. I have lived unplanned, and I am going to die unplanned.

HOW ARE YOU FEELING IN INDIA?

As far as my feeling is concerned, I am always feeling good. It may be heaven or hell, but my feeling will not change. That is the only point which is unmoving and unchanging.

It is said of Archimedes that if he could find the still point of this whole moving universe he could change the world. But he could not find the still point because he never looked in the direction where the still point is. The still point is within ourselves. There is a place, a space, where all is exactly the same always. Once you reach it, then you are only a witness. Things are happening around you, but they don't happen to you. You may be killed, but still you will be a witness. So as far as I am concerned, I am just great anywhere.

In America, the jailers were very much puzzled. On their part they were doing everything to torture me and harass me and, knowing my troubles -- that I suffer from allergies -- it was very easy to put me with somebody who is continuously smoking, and I am allergic to smoke; it was very easy to put me with someone who is using perfume, and I am allergic to perfume. But I remained silent with closed eyes those twelve days.

Every jailer asked me, "How are you feeling?"

And I said, "Great!"

They said, "This is strange. We have never come across a man like you. We are doing our best so that you should not feel great, but you go on feeling great. What is great in this dark, dismal, dirty cell full of cockroaches?"

I said, "They are dead. I am here. They don't touch me, they cannot touch me."

And this is my whole life's work, to help people to experience this innermost point of their being, the center of the cyclone, upon which everything moves, but which itself remains exactly the same, eternity to eternity.

As far as India is concerned, there are good signs. A new group of people have come into the Indian government. If they are people of integrity, and they can remain non-political and still in politics, then India has a future.

ARE THEY STILL NON-POLITICAL?

It is very difficult. Power corrupts, and absolute power corrupts absolutely, and they are human beings with all the frailties and weaknesses of everyone. People don't know what they will do when they come to power; they themselves come to know only when they have power. It is a little early to say, because the bureaucracy is the old one, which has to be changed as soon as possible; otherwise it will change your non-political people who have come into politics. And the non-political people who have come to join politics have to be made aware of the fact; otherwise, unconsciously they will turn political. If you live with a madman and you talk with a madman, it is very difficult to save your own sanity.

It happened in Egypt: one of the pharaohs, who was a great chess player, became mad. Nobody could cure him. But one wise old man suggested that if somebody played chess with him perhaps he might be cured. The greatest chess player was brought; they played chess, and after one year the pharaoh was sane but the chess player became mad!

When you are with certain kinds of people you have to learn their language, you have to learn their behavior, their strategies.

So I am making that point emphatically, that a good number of people have come into the political cage who are not basically political.

WHAT ABOUT RAJIV GANDHI?

Even Rajiv is a non-politician. And the situation was ripe, because for forty years India has seen what the politicians have done. They have made the country worse and worse. So India is ready to accept the non-political people on their merit.

Now that is the question: those non-political people who want to enter into power should be made fully alert that they should not change; they should remain non-political. Their approach towards problems should remain human, not political. They should promise only that which they can deliver. The politician

makes great promises just to gather votes, and once he is in power he forgets all his promises. The new people have to be made alert: don't promise anything that you cannot deliver. Always promise something you can deliver -- in fact, you can deliver more than you promised.

The signs are good. Rajiv is absolutely non-political. He never wanted to come into politics; it is just circumstances that have brought him into politics. That is a good sign that the inner being is not hankering for power, if the country supports him and helps him, and he has not to depend on politicians, he has a great future.

Rajiv is not the old Indian politician who was brought up under Mahatma Gandhi. That is something very valuable. I wanted India to be completely rid of Gandhism for the simple reason that *he* was the man who was propagating things which will never allow India to progress. Rajiv is good because he has no impact of Mahatma Gandhi on him.

Secondly, Rajiv is a contemporary man. The people who had come to power before him were really fighters for freedom. They had no idea what they were going to do when they became victorious. The fight for freedom was too much, they were so much involved in it. When suddenly the power came into their hands they were at a loss what to do, so they fell back upon the British system that was already there.

We have changed the high level politicians, but the system of bureaucracy is still British. Just as non-politicians have come to politics, non-bureaucrats have to be brought to bureaucracy. And it is not difficult, it is just a question of decision. And a decision is very important, because if you don't decide now, every day it will become more difficult because the population goes on growing, problems go on growing. But there is still time.

My suggestion is: change the bureaucracy, make our politicians absolutely non-political. If somebody is an education minister then he should come from the educational world. If somebody is a health minister he should have the best medical expertise. If somebody is the minister for agriculture then he should know the latest technologies which are being used all over the world for agriculture.

What I am saying is that we should try for meritocracy rather than for democracy. Merit should be valued, nothing else. And my feeling is that after forty years' experience, it is possible; people are ready to do anything if their faith can be restored. This opportunity should not be lost.

So as far as India is concerned, I see some rays of hope, but they have to be made a reality. And the press, the media, can play a significant role in teaching the country, in teaching the politicians, in teaching the bureaucracy. The Indian press and media are not doing that. They have not even considered that they are the greatest educational system today. No university is as great as the media, because it reaches to millions of people who will never go to the university.

The media, in other words, is a university reaching to people's homes rather than bringing people to the university. And it has a great responsibility in such moments of change.

It should not live on sensationalism. It should not exploit people's ugly desires. They read about rape, they read about murder, they read about crime, and it is a wellknown psychological fact: while people are reading these things they somehow enjoy it. They also want to murder someone but they cannot. Reading about the murders, they become identified with the murderer.

IF SOMEONE KILLS SOMEONE, THEN SHOULD IT BE REPORTED IN THE MEDIA OR NOT?

My feeling is: if we want to change the human mind -- and it is an absolute necessity -- all that is evil should be ignored, because once you report it, it is magnified a millionfold. A small evil -- somebody kills someone -- reaches to millions of people; and every day they read that somebody is being killed, somebody is raped. Slowly, slowly, it becomes clear to them that rape and murder and suicide are normal. And this idea of their being normal is dangerous. They can rape. If everybody is raping, if everybody is murdering, then what is the point in going on unnecessarily being a saint and torturing yourself?

My feeling is that all evil should be completely ignored because it helps in no way. If somebody has murdered someone, he should be punished by the court; that is their business. But what business is it of the people to know about it -- all the gory details of it?

THEN THE PROBLEM WITH THIS IS: WHEN MRS. GANDHI IS ASSASSINATED AND WE DON'T REPORT IT, THEN HOW WILL THE PEOPLE RELY ON ME?

Your reporting of Mrs. Gandhi's assassination -- do you know how many Sikhs have been killed just for one woman? If you had not reported that, thousands of Sikhs would not have been killed. You are responsible for it. And Mrs. Gandhi was going to die sooner or later, so what is the big mess about it? The legal authorities are there -- let them take their measures. It is not your business.

It would have kept India more healthy, more sensible, because Mrs. Gandhi's assassination that you reported changed the whole political character of the country. It killed thousands of Sikhs, it killed freedom of thought. I have nothing to do with Khalistan, but I have much to do with freedom of thought.

I feel that evil should not be reported because it becomes magnified. It should be completely ignored. Legal authorities are there to take it in their hands. The function of the media is to teach people that life does not consist only of evil -- there are good things also. The roses are still flowering, rivers are still singing and dancing. People not only rape; people still love. Millions of people love and you don't report it. A single person rapes and you report it. Rape becomes more important than millions of people loving.

My feeling is that evil should be given to the legal authorities -- that is their domain -- and the media should become a university, spreading the good news, making people feel that the world is not wrong, that to do wrong is not normal, to do good is normal. And if everybody is doing good, it acquires an impetus. By reading good things every day you start feeling that you have to do something -- you are also a human being, and you should not lag far behind the whole humanity which is being so progressive and going forward. Right now the situation is such that it seems as though the whole humanity is criminal.

The media has to change its attitude completely. For example, there is no need to give so much importance to politicians; they should be given the fourth page, not the first page. The first page should be given to creative people. There are painters, there are poets, there are sculptors, there are musicians, there are dancers -- there are so many beautiful creative people, and you don't care about them, you ignore them.

POLITICIANS ARE NOT CREATIVE?

They are just functional, not creative. A creative person never goes into politics. You cannot make Picasso a politician. You cannot make Ravi Shankar a politician, because what will politics give him? His sitar gives him so much bliss; what can politics give him? No creative person goes into politics. Only people who are uncreative, suffering from an inferiority complex, having no other talents or genius, no qualifications for any other job in the world, become politicians. And you make them the main news -- their pictures are there every day. Whatsoever nonsense their secretaries have been writing is published as their speeches -- they cannot even write their own speeches.

No, politics should not be given so much importance. By giving it importance you are making people run towards politics. What I mean to say is that politics should be put where it belongs -- on the last page. The first page should belong to the creative people -- and there are so many beautiful things.... Of course the journalist will need to have a new sensitivity to find out the good, the beauty, the truth of life.

Let people feed on the best things. These are the people who tomorrow will be choosing your politicians, and if they are acquainted with the good, the best, the creative, they cannot choose the rotten people they have been choosing all along. They will ask for talent, they will ask about what you have created, what you have done, what your qualifications are, what your expertise is. They are not just going to satisfy your will to power. Your will to power simply proves you are an inferior human being.

WHAT SHOULD THE INDIAN PEOPLE EXPECT FROM YOU? WHAT ARE YOUR FUTURE PLANS?

I don't have any future plans, and nobody should expect anything from me, because I never expect anything from anybody. I just enjoy doing things absolutely spontaneously. That's why I'm never frustrated.

Frustration comes only when you plan and the plan fails. I don't plan. I simply enjoy doing something -- whether it fails or succeeds has no concern for me. I did my best and I enjoyed doing it; that is my reward -- not success or failure. Of course while I am here something is bound to happen -- I don't know what.

WHAT SHOULD BE DONE TO REMOVE POVERTY FROM INDIA?

It is very easy. The easiest thing in India is to remove poverty -- which the politicians and the leaders are making the biggest problem.

The first thing is that India should not think in terms of becoming a big nuclear power. Already we are wasting seventy-five percent of the national income on war machinery.

AND WHEN PAKISTAN ATTACKS?

I understand you. That is what Pakistanis say -- I have been talking to them too. They say, "We stop and India attacks." Somebody has to take the initiative, and I think India is the best country to take the initiative.

Seventy-five percent of our resources go in the service of killing, in war; naturally the country will remain poor. Without Pakistan attacking you, you will die through your own poverty.

My feeling is that India should make a historical decision -- that we cease all war efforts and we put our whole energy into destroying poverty. We will fight poverty, not human beings -- even if it means that other countries can attack us. But it does not necessarily mean that. Switzerland has not seen a single war in one hundred and fifty years, and Switzerland has not any great military power. What has happened? If it can happen to Switzerland, a country that has no great power to prevent invasion, it simply means the good will of the Swiss people, their loving nature, has helped them.

So rather than depending on weapons, why not depend on human qualities? Create a country which has no poverty, no beggars, no uneducated people -- a country which is joyous, loving, dancing. And I have every certainty that nobody can attack you, even the people you think can attack -- Pakistan. The population of Pakistan will attack the government of Pakistan: if it can happen in India, why is it not happening there? We just have to make our position absolutely clear to the world.

Right now, even if you have weapons, nuclear weapons, there is no guarantee that Pakistan will not attack; there is no guarantee that China will not attack. If it could be a guarantee then I could have considered it. But the war machinery has come to such a point that any war is going to be a total war. It will destroy our whole humanity. That is a very significant point. That means now there is not going to be a great war because nobody wants to die, nobody wants to destroy humanity -- neither America nor the Soviet Union nor anybody else.

My own suggestion is that India should make its ties with the Soviet Union as deep as possible and declare itself really a nonviolent country -- taking the risk of the whole country being destroyed. But I don't think destruction can happen because the whole world would be on your side. Just guts are needed, and the poverty will simply disappear without any trouble.

You are putting your whole energy into war, and people are poor. And you go on asking: what can we do about poverty? So one thing, the most important, is that India should become actually -- not just verbally -- a nonviolent country. Its armies should move to agriculture and factories. It should drop its weapons and declare to the world, "We are absolutely without weapons; we want our people to live joyously, even if it means the death of the country. But we will die dancing, we will not die fighting and killing human beings."

That declaration, in reality, will have a sympathetic echo all over the world. And if one country can do that, other countries will follow, because every country is in the same trouble -- they have to keep creating more weapons than the enemy, and those weapons are consuming everything and leaving the poor poor.

Secondly, India should be educated in population control. The effort was made but in a wrong way. People were educated for it forcibly, and whenever you do anything forcibly -- even if it is good -- the result is going to be bad. People should be taught, and now better methods of birth control are available. There is no need to create dozens of children. And people should be approached in such a way that they don't feel that their independence, their freedom, is being hampered, but on the contrary that their freedom is hampered by two dozen children! They destroy their whole life. Not only that, they are destroying their two dozen children's lives also: they will be beggars on the streets.

We have to make our people understand that to have a small family gives you more freedom, more comfort, more education, and a better future for your children. They will not end up in Mother Teresa's orphanages and become Catholics. Of course Mother Teresa will not like the idea of birth control. Now

Pope the Polack is coming to India. He should be rejected everywhere, because Catholics are not interested in humanity; their whole interest is in how to create more children. Naturally they will be poor, naturally they will be on the streets -- and then they can be turned into Catholics.

I have looked around the whole country: it is strange that not a single rich man has ever been converted to Christianity. If Christianity is such a great religion, then why doesn't a rich Hindu ever convert? Christianity is a thirdrate religion in comparison to any other religion. The people who get converted are those whose concern is not religion, but whose concern is bread and clothes.

And I am surprised that these people are welcomed by the country -- that awards are given to these people who are increasing the poverty of the country and side by side increasing the Catholic population. It has been their deepest desire for two thousand years to make the whole world Christian -- and now this is a great opportunity. The poor are bound to fall into their trap. They don't want poverty to be removed, and the best way is to tell people that using birth control methods is against God.

One of the bishops was talking to me, and he said, "It is against God."

I said, "Your God is omnipotent, all-powerful, omniscient; he can see past, present, future; he is omnipresent, everywhere present. Cannot he remove a small pill, or change the quality of the pill? If he can make man out of mud, cannot he change the pill into mud? Such a great god, and the pill defeats him? You are talking nonsense. If God wants children to be there, then no birth control methods can succeed; and if they succeed, that proves there is no God."

But we are supporting these people. Now preparations are being made to receive the Pope. These kinds of people should be expelled from India. They are not friends of this country, they are enemies of this country. Anybody who teaches people that birth control is irreligious is against our future. Birth control should be accepted as an intelligent method -- and intelligence is God-given.

Just these two things -- birth control and no more pouring of money and energy into war -- and poverty will disappear. And you will make history. India has not been making history for two thousand years. For two thousand years you have been slaves. Although you had weapons and you had armies, still you have been slaves.

I ask you, what is the fear? Take the risk, and declare to the world that the land of Buddha and Mahavira and the Upanishads is still capable of risking its own life for the sake of the whole humanity. It will be the greatest thing that has ever happened, perhaps that ever will happen. And we have nothing to lose. We have already been slaves for two thousand years; what difference do a few years more make?

YOU SAID THAT YOU LOVE INDIA.

I have never said I preferred India; it is still not worth living in. I have just come here to stay for a few days before I can get a place somewhere in the world; somewhere where I can be absolutely free -- because here also I see freedom is impossible. For simple things, freedom is impossible.

Just the other day I was talking to a journalist, and I told him that India has never been one country. It was only under Mohammedan rule that they forced the country to be one; then, too, it was not completely one. It was only under British troops that India became one -- the whole credit of India's becoming one goes to British slavery. And Churchill was right when he said that the moment Britain leaves India, India will fall apart into small pieces. His prophecy is coming true.: Pakistan has separated, Bangladesh has separated, Nagaland is asking for freedom; soon others will be following.

The journalist suggested to me, "You should not say such a thing because you can be immediately imprisoned." If this is the situation, do you think India is worth living in? I don't think so.

It is absolutely against my conscience not to say the truth. Any country where truth is not valued is not worth living in. It is my country, I would love to live here, but I would love to live here only in my own way. And I am ready to argue with anybody. But imprisoning me is not an argument; it is simply your defeat. You cannot argue, you don't have anything in your support. In forty years you have not been able to manage one national language; how can you manage one nation?

If simple things cannot be said I would rather die than live -- but I cannot tolerate such kinds of stupid attitudes.

So I had said India is not worth living in. I still say it is not worth living in. And the burden is on them -- the government, the politicians. If they want it to be worth living in and they want me to say so, then they have to behave; otherwise, the whole world is there, and it will be far better to suffer somewhere else. At

least I will not feel that my own mother country cannot give me freedom of speech.

WHY ARE YOU CONSTANTLY MISUNDERSTOOD BY INDIAN SOCIETY? YOU HAVE SPOKEN A LOT ABOUT THE GITA, RAMA, THE KORAN, LAO TZU, BUDDHA, BUT THE INDIAN PEOPLE THINK THAT YOU TALK ALL THE TIME ABOUT SEX.

I am reminded of a psychologist who once, talking to a patient, drew a line on the table and asked him, "What does this remind you of?"
The patient said, "Sex, of course."
Even the psychologist was shocked. He made a triangle and asked, "Now?"
The man said, "It reminds me more of sex."
The psychologist made a circle.
The man said, "What are you doing? You will drive me crazy. It is perfect sex!"

With the Indian society, the same is the problem. It has repressed sex for thousands of years, and whenever you repress something it is always there.

I have almost four hundred books published in my name, only one book is about sex. Three hundred and ninety-nine books, which have nothing to do with sex, which are only lines and triangles and circles -- nobody bothers about. Just one book is about sex, and even that one is not advocating sex -- that is the strangest thing. The book is really anti-sex. The whole philosophy of the book is how to transform sex energy into spiritual energy. It is against repression. If you repress sex then you cannot transform the energy into spiritual energy -- because it is the only energy you have got. You are born of sex, every cell of your body is part of sex. To repress sex means to destroy your possibility of ever becoming a spiritual being.

So the book says, don't repress sex; sex is natural, it is part of your whole being. It should be given its due, and you should not feel guilty about it; rather you should try to meditate on your sexual energy. That's what Tantra is. The whole philosophy of Tantra is that while you are making love, simultaneously you meditate, so that meditation and sex become one. The moment they become one, sex, instead of going downwards into procreation, starts moving upwards, taking you to new discoveries of your own being, to the final stage of becoming enlightened.

It is strange that people think my books are about sex, that I am advocating sex. You can ask my sannyasins -- the more they have meditated, the less sexual they have become. Those who have been with me for long have almost lost all interest in sex -- because it is simply a wastage of energy. The same energy can give them such ecstatic experiences; why should they waste it?

But the problem is that with the priests of all religions -- Hindu, Mohammedan, Christian, Jaina, Buddhist -- their whole investment is in sexual repression. If they condemn sex, saying that it is something evil, they have condemned you; now the burden is on you to destroy sex -- which you cannot. It is not in your hands to destroy it; it is your physiology, your biology. So when you cannot destroy it you start feeling guilty. This is a guilt-producing process, and once a man feels guilty he is bound to be in the hands of the priests. Because you don't know where God is -- nobody has ever known -- so to whom to go for forgiveness that you are a sinner? And these cunning priests, popes, shankaracharyas, imams, they are the mediators. They say they have direct communication with God: you just listen to them, follow them, and you will be forgiven.

So all the religions are using sex repression as a strategy to keep the priesthood's hold on people. That's why they were angry at me -- because I was destroying their very roots. And they spread the whole idea; otherwise I am the most anti-sex man in the whole world.

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DO YOU AND YOUR SANNYASINS PROPOSE TO SET UP A MODEL CITY IN THE FOOTHILLS OF THE HIMALAYAS?

No. If the government of Himachal Pradesh wants, then I can persuade my sannyasins to build a model city.

They did it in America, and the result was that they created great antagonism in the politicians, for the simple reason that what they could not do with all their power, we managed to do, without any power. And everybody was so happy, so comfortable.

They could not tolerate that paradise, and that paradise was such a contrast to their hell that the only way to save their faces was to destroy it. And that's what they have been doing for four and a half years -- continuously harassing, trying illegal methods, illegal lawsuits, just making it impossible for us to make it even more beautiful. Our whole energy was involved with them.

Still, in spite of it, we made something which has never happened in history.

BUT ISN'T IT TRUE THAT THE KIND OF PEOPLE YOU ATTRACT ARE RATHER CLASSY PEOPLE, DIFFERENT FROM THE AVERAGE HUMAN BEING? I SPOKE WITH A LOT OF THEM, AND GOT THE IMPRESSION THAT THEY'RE ABOVE AVERAGE, SUCCESSFUL PROFESSIONALS.

They are. Almost all of them are, because my way of thinking can be understood only by the very intelligent, by the people who are already fed up with old kinds of traditions, orthodoxies, conventions -- who are completely fed up with the whole history of man. Those people were interested in me.

But those people were talented geniuses in their own fields. They dropped everything to create this paradise. You might have found a surgeon doing the work of a plumber -- a surgeon who was the best heart surgeon in America. You might have found a professor making the roads. This was the first authentic communist commune in the whole world. Soviet Russia or other communist countries are under a dictatorial rule, forced. If the force is removed, the society will again become capitalist.

My whole effort was that no force should be used. Rather we should make everything so affluent that there was no need for anybody to be poor. There was not a single beggar, there was not a single thief. No crime was committed, no rape, no murder, no suicide; and particularly in America where rape and murder and suicide are happening every moment....

But since I've seen that creating something so beautiful creates so much antagonism, I am not going to create it again on my own unless the government invites me.

Certainly, if the government invites me and they don't create hindrances.... On the contrary, they should help, because we would be creating a city which could become a model for the whole of India. And if *we* can manage, everybody can manage -- just the know-how has to be spread.

So it would be a great contribution on the part of the Himachal government to the whole country, and

the country needs it. But I will do it only on their invitation and with their support.

YOU ARE INDIGNANT ABOUT MANY INDIAN THINGS, JUST AS SO MANY OTHER EDUCATED INDIANS ARE, BUT THEY DON'T HAVE THE GUTS TO SPEAK LIKE YOU DO. IF YOU HAD THE POWER TO CHANGE THINGS IN THIS COUNTRY, WHAT ARE THE FIVE MOST IMPORTANT THINGS YOU WOULD DO?

It is very simple. The first thing I would like to do is divert all the energies from war efforts, nuclear weapons, atomic plants -- a poor country cannot afford that idiotic luxury.
I want this country to become absolutely nonviolent. It would be perhaps the greatest historical event in humanity's history.

ARE WE NOT NONVIOLENT ALREADY?

No, we are not because we have armies, we are trying to have nuclear weapons, we are making atomic plants. All this energy should go to serve the people.

IN THE TWENTIETH CENTURY WORLD IS IT POSSIBLE OR ADVISABLE FOR ONE-FIFTH OF THE HUMAN RACE TO STAY DEFENCELESS? WE HAVE ALREADY HAD FIGHTS WITH THE CHINESE AND PAKISTANIS AND OTHERS.

Are you, with your defences, not defenceless? You had all your armies, and China attacked. What could you do? You had your armies, and China is still holding your land. What have you done? I am saying one thing: even with your armies you are defenceless.

BUT IT WILL BECOME WORSE IF YOU DON'T HAVE AN ARMY.

No, it will not be worse; it will be better, because with your armies you are creating a vicious circle. With your armies, Pakistan thinks you are going to attack. With Pakistan having armies you think they are going to attack. This is a vicious circle which has to be broken somewhere. Who has to break it? I think a land of buddhas can break it, and make a point.

For example, for one hundred and fifty years Switzerland has had no war. They don't have any army. They just have goodwill for everybody; loving people. Rather than an army, their goodwill and their lovingness has protected them for one hundred and fifty years.

And right now the position is, even if you have the biggest army in the world you cannot compete with America or Russia or China. So in fact even having the biggest army is pointless.

You can have nuclear weapons -- which Soviet Russia and America have already -- nuclear weapons which can destroy humanity seven hundred times. To come to their level, it will take three hundred years for you, and in three hundred years there will be not be a single Indian alive. They will simply die of poverty. And you will be making nuclear weapons to protect whom?

And secondly, in these three hundred years America and Russia are not going to wait for you to come to their level. In three hundred years they will be three thousand years ahead of you. So this is absolutely foolish.

Right now is the point not to miss. Drop all war ideology, drop the defence department -- we wouldn't be the only country with no defence department. Use your whole army for production, for cultivation. And there are trained people in factories -- put them all into production. Make it clear to the world, "We are willing to die, but we don't want to kill anybody." And my feeling is that if *we* can do it, the whole world's sympathy will be with us -- more than with your armies. It is a risk, but even with armies the risk is there. So it makes no difference.

This way you can have goodwill from all over the world, and you may start a chain -- so that other

countries that are small and cannot compete may start thinking of dropping the whole lot because it is taking too much energy and too many men and unnecessarily wasting resources.

And another thing: in this dropping all arms and armies, dissolving them, opening yourself, becoming vulnerable, whatever happens you will not kill. It will be better to be killed and destroyed, but you will not kill. This declaration will make a great impact on the whole world. And my feeling is that most nations will be in deep sympathy with you. Nobody can touch you.

Secondly, India has to be taught that children are no more needed. For at least twenty years we have to be very disciplined about it, otherwise we will be committing suicide.

Rather than enforcing it, we have to educate people, and I don't think that India is so unintelligent. People may not be educated, but they are intelligent and they can understand simple things -- that by the end of the century the population will be one billion. So the control of population is the second thing. And it is very easy; methods are available which are simple.

And the third thing: we have to make people aware that whatever past they are carrying in their mind, it is no more applicable to the present. There is a discrepancy.

That's what Mahatma Gandhi took advantage of. He praised India's past and befooled the whole country. According to him, all progress stopped with the spinning wheel. We cannot stop with the spinning wheel. We have to become more technological, more scientific; otherwise, the earth cannot support us.

HOW DO YOU DO THAT IN A COUNTRY WHERE SIXTY PERCENT OF THE PEOPLE ARE UNEDUCATED?

No problem, there is no problem. I have been touring the country for thirty years. Our people may be illiterate -- but it was an extraordinary experience for me to find that even the best educated American is inferior to the average uneducated Indian, at least as far as philosophy and religious understanding is concerned.

So we can make them understand philosophically that what came as a heritage to them was good for that time. Now the times have changed. If you want to save the culture, the country, then you have to sacrifice. And it is not much of a sacrifice either. Just taking the pill is not much of a sacrifice.

And technology should be spread all over the country on a wider basis. It should not be in the hands of the chosen few; otherwise they will become rich, but the poor will get poorer.

BUT HOW DO YOU DO IT?

Very easily, because the way I was doing things in my commune was that nobody was paid. We gave them sufficient for their food, for their clothing, shelter.... And everybody was working.

BUT ISN'T IT A BAD COMPARISON? WHERE INDIA IS STUCK WITH THE DOWNTRODDEN, YOU CAN COMMUNICATE WITH THE WELL-EDUCATED. THEY KNOW WHAT YOU ARE TALKING ABOUT, WHEREAS HERE THERE IS IGNORANCE, ILLITERACY, POVERTY, HUNGER. ISN'T IT MORE DIFFICULT?

I can do it... because I have been doing it, and I have never found that people do not understand. The people who were against me were the priests, the imams, the bishops, not the ordinary common people; but with the common people I had immediate communication. The antagonism against me was created by the priest; the priest is afraid because whatever I am telling the people is dangerous for his own business. His whole business is cut off.

It happened in Patna.... There was a world Hindu conference -- it must have been around 1970 or '69. Almost one hundred thousand people were present, and the *Shankaracharya* of Puri was presiding. The secretary of the conference was very much interested in me so without the president knowing, he invited me. And the moment the shankaracharya saw me on the stage he immediately freaked out, and said,"We two cannot sit on the same stage!"

BY THEN YOU'D ALREADY BECOME NOTORIOUS IN THE COUNTRY?

I was notorious, because with that shankaracharya I have been in conflict many times. He could not throw me out because I took the mike in my hand and I asked the people, "I have been invited here by the secretary of the conference. The shankaracharya does not want me to speak. Certainly he is the president; if he does not want me to speak, I will leave. But before I leave I would like to ask all of you: raise both your hands if you want me to speak." There were two hundred thousand hands raised.

And then I said to the shankaracharya, "You are no more president -- you can leave if you want, you can sit down if you want. I have no problem with you. But I have a communication with the people -- and you think you are the leader of these people?"

He remained. And he had to listen to me. He was turning and tossing and perspiring.

DID YOU SAY ANYTHING ABOUT HIM OR HIS GODS?

No, nothing nasty, just simple things which our people can understand very easily -- only they have not been approached. These religious leaders are the people who are approaching them.

For example, the shankaracharya, in his presidential address, said, "You should not use water out of which electricity has been taken because that water is impotent." Now these idiots are spreading ignorance, and the poor people don't understand about electricity. And when the shankaracharya, a man of such great knowledge.... And he does not know anything about electricity either, nor about water -- saying that water becomes impotent, that you should not use it because your crops will not grow, that you should not drink it because it will make you impotent. Now these are the things these people are saying.

So my third effort will be that all these people are removed completely from contact with the public. Our people are not ignorant, they are simply innocent. And their innocence is being exploited by these people. So my third thing is that all these religious leaders should be behind the bars.

The fourth thing is about our education system: it only creates clerks. That was the basic purpose of the British government, and we don't need only clerks -- we need clerks, but not only clerks. So our whole education system should be such that each person who comes out of school, college or university, also comes with some skills and craft, something that he can do so that he does not need employment. He can become a creator on his own. So our education system should create creators.

Fifth: We should be very alert about our politicians. Forty years have gone just in wastage. The politicians were promising everything and delivering nothing. Now we should ask the politicians, "Are you capable of doing anything, of delivering the goods? If you are not going to deliver the goods, then you will have to resign immediately."

Now the people should be more assertive. Up to now they have been just docile, saying, "Whatsoever you say is right." Our people have to be assertive. There should be no education minister who is not at least capable of being a university vice-chancellor. There should be no health minister who is not able to be the best physician in the country. Merit should be given more importance than just speeches, promises.... And even those speeches are not written by the politicians themselves; some clerk, some secretary is writing them, and they are simply repeating them.

Our politicians have proved very poor. So this has to be one of the most important things -- to make the people assertive about their rights, and make the politicians know that they are really servants of the people -- it is not just a verbal thing.

HOW ARE WE GOING TO DO THAT? ARE YOU GOING TO TAKE THE LEAD IN HELPING PEOPLE BECOME AWARE OF THEIR RIGHTS?

I can do that because I am not a politician, and only non-politicians can do that. And I have thousands of my sannyasins in the country who can do that, who are not politicians, who do not desire any power, who can do that.

People have to be made very aware that anybody who makes promises should be asked, "How are you going to fulfill this promise, and in how many years -- one year, two years? And if it is not fulfilled, then give us in writing your resignation now. We will keep the resignation date. We can take you out after two years."

But the population of the country should not be dominated. Otherwise, look at what has happened: the British went -- they had made the country a slave -- the Indians came in their place. The country remained in the same slave mentality, and these people started doing the same -- just the white color of the people changed to black, but the whole system continued to work the same way.

So I want people to be assertive, and if in the cabinet people are not chosen according to merit then the whole country should be in an uproar. It should not be left so that any idiot becomes a health minister.

These are the five things I would like.

YOU HAVE SAID THAT, SINCE BUDDHA, INDIA HAS NOT PRODUCED A SINGLE MAN COMPARABLE TO HIM. WHY IS THIS? WOULD YOU CONSIDER YOURSELF COMPARABLE TO THE BUDDHA?

The first thing: India has not been able to create a man like Buddha because India, after Buddha, went on declining, went on becoming poor.

My understanding is that religion is the ultimate luxury. You have to feed your body first; if your body is hungry, it is impossible to become a buddha. You have to train your mind first, bring it to its highest peak of intelligence. If that is not possible, you cannot become buddha.

These are the steps. The body has to be completely satisfied. The mind has to be sharpened, alert, aware, able to enjoy Mozart, Dostoevsky, Tolstoy, Picasso, Rabindranath. Only then is there a possibility of a new flight, because all these things give you a little joy but very momentary.

Reading Gitanjali the second time gives nothing. The first time it is a great experience, but the second time it is nothing. So once you become frustrated with all the great art and music, poetry, literature, then only the question arises, "Is there something else or not? Is there some meaning, or is this all?" And that question comes and erases everything. At that point a person starts searching for his inner being, his soul.

And realizing one's own inner being is what I mean by buddhahood.

Buddha could not happen in these twenty-five centuries for the simple reason that the basic necessities were not fulfilled.

I can say without any pride that I have fulfilled everything. I do not compare myself with Buddha because two peaks of the Himalayas, even if they may be of the same height, are still incomparable. They have their beauties, they have their own glory, they have their own world. So I am not comparing myself with Buddha.

I don't want to compare anybody with anybody else. I believe in the uniqueness of the individual. And the more you become inward, the more unique you become. When you reach to your innermost being you are the most unique being in the world; nobody can be compared with you. But that noncomparability is the essential part of being a buddha.

WHAT IS YOUR GOAL IN LIFE -- YOUR ULTIMATE AMBITION?

It is fulfilled.

YOUR DISCIPLES APPEAR SO DEVOTED TO YOU. WHAT IS THE SECRET OF THIS TREMENDOUS LOYALTY? WHY DO YOU THINK THESE BRIGHT PEOPLE CAME TO YOU AND MOSTLY STAY ON?

There is no secret in it. It is simply that I love unconditionally.

I don't enslave them. On the contrary, I make them absolutely free -- free from traditions, free from religions, free from nations, free from me. I give them their individuality, integrity, self-respect; and

because I give them all that, which really belongs to them but they have forgotten it or have been forced to forget it...

YOU MAKE THEM AWARE?

I make them aware.

And that awareness, and my love for them.... I love unconditionally. I don't put any condition, such as, "You have to be like this, only then will I love you." I love you as you are. This creates a tremendous love from their side towards me. It is not loyalty, it is not devotion; it is pure human love. I hate those words -- devotion and loyalty; they are ugly. Somehow they put the other person down, they are humiliating. And I respect everyone just the way I respect myself.

You cannot do anything else than love me. I take away all those things which have been imposed on you, and I give you all those things which really have always been within you -- I don't give them to you. You had them already, covered by garbage. I remove the garbage. And I don't ask anything in return. My joy is to clean you. My joy is just like a gardener -- when the roses come to blossom, something in his heart also blossoms.

Whenever one of my friends comes to realize himself, it feels as if I have realized myself again.

WHAT IS THIS RELIGION THAT WAS FOUNDED IN YOUR NAME BY MA ANAND SHEELA? DO YOU DISASSOCIATE YOURSELF COMPLETELY FROM IT? AND HOW COULD SHE DO THIS WITHOUT YOUR AUTHORITY?

For three and a half years I was in isolation and in silence, and she was the only one communicating with me. My whole commune -- five thousand people -- had to depend on her word. And she did what the ordinary human mind and its frailties tend to do -- she found it a great opportunity to be powerful. In my name she could say anything, and there was no check. Whatever she did not want to say, she need not say; whatever she wanted to inform me of, she did; whatever she did not want to inform me of, she did not. She made a small clique, and that clique imposed the whole idea of religion.

I have always been against religion, particularly organized religion. I love religiousness, but I don't love religions. Religiousness is a quality, like fragrance. It has no boundaries -- it is not Hindu, it is not Mohammedan. Two religious persons will be almost the same -- silent, peaceful, loving, with a great gratitude towards existence.

My whole literature is against religions, against any kind of priesthood. And what she did was just the opposite of it. She negated the whole thing in those three and a half years. She betrayed completely. And she had to betray, because all priests have been betraying. And because I was silent, and not available, I was not aware what was happening.

THESE YEARS OF SILENCE -- WHY DID YOU DO THAT?

I just live moment to moment. One moment I felt that for thirty years I had been speaking; it would be good to be silent for a few days. So for three and a half years I was silent. One day I realized that it was time to speak again, and I started speaking.

I just go with the moment -- with no planning, with no idea, with no reasoning. I am very irrational.

SINCE YOU HAVE GIVEN UP READING FOR THE PAST FIVE YEARS WHAT REFRESHES THE INTELLECTUAL INPUT INTO YOUR BRAIN?

Nothing. I don't need anything. I have my vision, and I have my intelligence, and I don't need any reading or any information.

My people ask questions. I am just like a mirror, I reflect. My answer is not information, my answer is

my response. For information I need reading, but for response I don't need any reading.

DO YOU EVER FEEL, "OH MY GOD, I DON'T KNOW WHAT IS THE LATEST.....?

Never. I feel completely at ease, far more at ease than people who depend on information -- because they are always worried whether it is right or wrong. Whatever I say is always right because it is coming directly from me. I don't depend on any book, I don't depend on any encyclopedia. I depend only on my intelligence.

THERE ARE REPORTS THAT THE POONA ASHRAM OWES THE GOVERNMENT SOMETHING LIKE 1.5 CRORES OF RUPEES IN UNPAID TAXES. IS THIS TRUE? ARE YOUR TAX HASSLES OVER, OR HAS THERE BEEN SOME KIND OF UNDERSTANDING WITH THE GOVERNMENT?

Two things. One: those taxes have nothing to do with me because I have never been a part of any commune. And I don't have any post in the commune so any income tax or anything has nothing to do with me.

I have always been a guest in every commune. I am not even a member. So there is no question of me being arrested.

Secondly, those 1.5 crore -- that is the creation of Morarji Desai. Morarji Desai has been against me for as long as I remember, for the simple reason that I am against Gandhism and he thinks he is the successor of Gandhi. He wants to be Mahatma Morarji Desai.

I have been continuously criticizing Gandhi and Morarji Desai, and challenging him to a public discussion: "Why don't you come out in the open? I can come to Delhi and be in an open public meeting. If you feel that your philosophy is right, then why are you afraid? You know yourself that you are talking nonsense. You think drinking urine is the only medicine, and that is all that the country needs. So you have to prove it."

When he became prime minister he immediately took away the tax-exempt status of the ashram in Poona. That created the trouble. Once the tax-exempt status was taken away, then income tax started arising.

The Poona commune has been fighting for tax-exempt status, but as time goes on the income tax goes on growing.

It is a legal matter, and it will be solved -- it has nothing to do with me.

IF YOU WERE TO DIE TOMORROW, WHAT WOULD YOU LIKE THE WORLD TO REMEMBER YOU MOST FOR? WHAT WOULD YOU LIKE YOUR OBITUARY TO BE?

Just a simple man, an innocent man, who was always misunderstood.

The Last Testament, Vol 4

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IN AMERICA, RATHER THAN FIGHTING THE ALLEGATIONS AGAINST YOU, YOU ACCEPTED BEING GUILTY. DOES THIS INDICATE THAT ALL THOSE ALLEGATIONS WERE TRUE?

No, none of them were true. For the first time in my whole life I have spoken a lie, for a certain reason: because all my sannyasins were in immense despair all around the world. Many were on fasts, and those who were not on fasts were also in great mental torture. They all wanted me to be out of America. They were afraid for my life, that if I continued to fight the case I would be kept in the jail until the trial was completed.

I was sure to win on each count, because all those charges were fictitious. But looking at my people -- and for three, four years their despair might have continued -- I felt it was better to accept guilt and release my people from their despair.

It was out of compassion that I accepted that I was guilty, but I am not guilty at all.

WHY DID YOU CHOSE MA PREM HASYA AS YOUR PERSONAL SECRETARY TO REPLACE MA ANAND SHEELA?

I had chosen Ma Anand Sheela for her pragmatic, practical approach, because the commune needed somebody who was down-to-earth. She had no desire for any spiritual development, but she was really capable of doing things. And she was going to be replaced sooner or later, that she knew.

I had made it clear to her, "Unless you grow some spiritual strength inside... I cannot remain only with the foundation of the temple. The foundation needs stones -- uncut, unpolished, ugly -- because they are going to be underground; nobody is going to see them, but they are needed. I chose you because of your very materialistic attitude, but I cannot remain with this foundation only. Sooner or later either you develop into meditation, you show some inclination for spirituality, or I will have to change you."

I was looking for the right person to replace her, and she became aware of that before I made the change. She thought it would be better to escape with as much money as possible while she still had all the power. So she stole enough money, put it into Swiss bank accounts, purchased land in Nepal, opened a bank account in Nepal, and I don't know... whatever else she did.

Hasya is just the opposite of Sheela. She has no materialistic approach, just pure love. Her only desire is to grow in the inner world as deeply as possible. She is a creative woman. She made, with her husband, one of the most famous films, THE GODFATHER. She has insight, she has understanding, she has love. Whether Sheela had a heart or not, Hasya was going to be my secretary.

I HEAR THAT THE LOCAL PEOPLE IN MANALI ARE NOT HAPPY WITH YOUR ARRIVAL HERE. WHY IS THIS SO?

It will be the same everywhere. People will not be happy with my arrival for the simple reason that I am against all kind of superstitions which they think are of immense value. I am against all kinds of dead traditions which they think are their life. Those traditions, those superstitions, are making them poor, but they cannot see it.

So wherever I go -- it does not matter where -- people will be apprehensive. That is natural. But once I am here, just within a few days -- you will see -- their fear will be gone, because I am not a dangerous person in any way. All I can do is speak, and that does not even kill mosquitoes! Nobody need be afraid of me. And if their ideas are better, I am open to discuss them; if they are right, I am open to accept them.

Fear arises only when you know deep down that your idea is somehow not right. So to me it is a good sign that people are afraid. It means that they are already shaken in their foundation just by my arrival. I have not done anything. So tell them that I take it as a great compliment to me.

IS IT TRUE THAT THERE ARE MANY UNDERGROUND SANNYASINS IN COMMUNIST COUNTRIES LIKE RUSSIA AND CHINA?

It is true. There are many underground sannyasins in all the communist countries. Most of them are in Russia.

And I would like you to inform the Russian government that my people are not against communism; my people are for a far better communism than the Russians have been able to give to their country. They should not persecute my people. They are persecuting them, thinking that they are FBI agents. Now my case is enough to prove that they are not FBI agents.

Stop persecuting -- you are persecuting your own people for the wrong reasons. Allow them freedom. They are not going to harm your community; they are going to enrich it.

And to my people I would like to say that, whatever happens, go on working -- because you are working for the benefit of the whole humanity. Every sacrifice is a joy.

WHAT IMPRESSION HAVE YOU MADE ON INDIA AND OTHER NATIONS WITH YOUR OWN EFFORTS TO TEACH SPIRITUAL GROWTH?

I have had a worldwide effect, a great impact. Perhaps I am the only person who has not been refuted intellectually from every corner of the world.

I was amazed because whatever I am saying is controversial, and I love to support unpopular causes, but still the intelligentsia of the world has not been able to refute me. That is an absolute sign that they are not courageous enough to say yes to me; but they are not cowardly enough to say no to me either. They are just in between, sitting on the fence.

Whatever I have said, I have not said from some old authority -- The Bible, Koran or Gita. I am saying it simply on my own authority, from my own experience. It is very easy to discuss, to disagree on the interpretations of Gita or the Vedas; but it is very difficult to encounter a person who is speaking on his own authority, on his own experience -- unless you also have the same quality of experience and depth. So I remain unrefuted.

This episode in America has made it more clear. Thousands of telegrams came every day, thousands of phone calls every day, thousands of letters, thousands of flowers -- from all over the world. Even the jailers were amazed. One of the jailers told me, "Perhaps in my whole life" -- and he is just about to retire -- "I have never come across such a prisoner. We don't have enough space for all the flowers that keep on coming. And we are tired just answering the phone calls from all over the world. But I have to apologize to you. On the first day you came, somebody phoned from Germany and said, `In your whole life you may not have a more significant person in your jail.' And I said to him, `No, it is not true, because I have even had senators in my jail.' But after these three days, I want to apologize to you -- it was true. Those cabinet ministers were nothing. The whole world's eyes are focused on this jail, and I can certainly say that we will never have another person like you here again."

So it has created a tremendous impact: that an innocent man, just because he has a different way of thinking and is not gullible about your traditions and your superstitions, can be forced into a certain category and be made to suffer. What kind of world have we created?

This episode has raised the sale of my books, it has raised the sale of my tapes. It has made my name reach almost every house around the world, and even people who were never sympathetic to me have become sympathetic. Thousands of letters arrived saying, "We were never sympathetic to you, but what has

happened has made it clear that you are right: we are living in a very hypocritical society which says one thing and does exactly the opposite."

So it has been good for my movement. Twelve days' torture was not much; the result has been tremendously beneficial. My sannyasins are stronger, more powerful, more together, and the movement will spread faster now. Even in America, sannyasins are disgusted with their own government. They were never aware that such a thing could happen. So it was a good eye-opener.

WHY ARE THERE SO MANY FOREIGNERS IN YOUR MOVEMENT? IS IT BECAUSE OF THEIR BOREDOM WITH MATERIALISTIC ACHIEVEMENTS?

There are many reasons. One is certainly their boredom. While the East is struggling for bread and butter, starving, the West has seen all that the world can give, and still the frustration remains. Now something more is needed. Just a good house, good food, good clothes, a good job, is not enough.

But this becomes clear only when you have all these things, which may be necessary for living, but still they are not enough. Something more, of a higher value, is needed.

Secondly, they are more educated, more intelligent. They have seen all the intellectual gymnastics from Aristotle to Bertrand Russell, and they have not got anything from them, because neither Aristotle nor Bertrand Russell is a meditator; they are just thinkers, and the people want something beyond the mind. They are fed up with the mind, and beyond the mind there is only the secret that the East has -- and that is meditation.

So certainly they are interested. And if the East were a little more alert, this is the moment for a far greater victory than the West had over the East. The West enslaved your souls, the West enslaved your bodies -- it was ugly. We can make their souls free, giving them the whole sky of freedom of consciousness -- and this is a chance that should not be lost. But the East is not aware of this at all. Rather, when they see Westerners coming to me, they feel antagonistic towards them. They should be more compassionate because for the first time the Westerner has felt that the East has something which the West lacks. They should feel proud of it, and they should welcome them with open hearts.

This is the moment when we can prove that the East has known heights which the West has not even dreamed about. It can become a glorious moment of victory for the East, which could erase all the slavery of the past two thousand years. To me, it is immensely significant.

But the Eastern mind is still under the impact of the rule by the Western empire. Officially they have become free, but deep down they still feel themselves to be inferior. I want them to drop that inferiority. For the first time the West is feeling inferior to the East; it would be idiotic to lose this moment. And it will help both the East and the West, because meditation has nothing to do with divisions such as East and West. Meditation will bring immense communion to the whole earth.

WHY ARE YOUNG WOMEN SANNYASINS CALLED `MA'? ACCORDING TO THE INDIAN TRADITIONAL BELIEF SYSTEM, ONE CANNOT HAVE SEXUAL RELATIONS WITH A MA. WHY THIS CONTRADICTION?

A few things.

Why do you call God 'the father'? He has no wife, he has no children. How does he become the father? There are people who call God 'the mother'. She has no husband, no children. Why do you call God the mother? The Christian priest who is a bachelor, celibate, is called father. Why is he called father?

You may not have thought about these things because they have been going on for centuries and we have accepted them. The reality is that `father' is simply an honor, the greatest that you can give.

To me, `mother' is even more an honor -- because the father's function in creating the child is minimal. The whole of creation is from the mother. The mother should be respected more than anything -- she creates life. The woman's highest quality is her capacity to create life; hence I have called my sannyasins `ma' -- just to give them the feeling that motherhood is the greatest honor. They need not be inferior to men. In fact, they are superior in that matter.

And as far as you said -- that in Indian tradition sex with the mother is not acceptable -- you are not

right.

In the Vedas there are instances where a newly married couple comes to a great seer to be blessed, and the blessing is really rare -- nowhere in the whole world is there any such blessing. The blessing the seer gives is that your wife will become the mother of ten children, and finally you, the husband, will be her eleventh child. He is saying that a mother is a mother; she will have ten children, and if things go right and smoothly you will be her eleventh child.

Now, the giving of such a blessing supports me, not you; and such a blessing also supports that sex is nothing profane or ugly. It is simply a process of life flowing on, just as the river is flowing on. Bodies become old, life moves into new bodies, the old bodies are left behind. But life continues forever and forever, from eternity to eternity, and woman is the passage.

It is possible to do without men -- just an injection may be enough -- but it is very difficult to do without women. Without women we can create test-tube babies, but they will not be human. They will be just robots, because the woman does not give the child only blood and flesh and bones; she also gives intelligence, she also gives emotions, she also gives love -- simply all that the child is going to have is imparted by the woman. A test-tube cannot give that; it may keep him alive like a vegetable, but it cannot give him emotions, it cannot give him intelligence.

Before I started giving sannyas I had to think about it, because in the ancient scriptures the man has been given sannyas, the woman has always been denied. So the man has the name `swami', but the woman has no name.

Mahavira denied the woman, Buddha denied her, Hindus denied her. I am the first man who has initiated women into sannyas. I had to find a name. To me, `swami' is perfectly good; it simply means becoming master of oneself. But it is dangerous also, because it gives some kind of power. It does not make you humble, it makes you more egoistic -- you are a swami.

I could have called the woman `swami' but I did not like the connotation of power, and I liked more that the woman should be given something which is natural to her, intrinsic to her. She is basically a mother.

You will be surprised to know that man's sexual energy is created every day; he does not get it all wholesale when he is born.

Women's eggs are a different story. Every girl brings wholesale all the eggs that she will ever have in her life with herself; so whether she becomes a mother or not she is always potentially a mother because she has everything. It is not going to be added to her, it is part of her nature.

And I love the word `ma'. There are many implications in it. When you respect a woman by calling her ma, your very sex relationship will have a different meaning. Making love to a prostitute has a different connotation, making love to your beloved again different, making love to your wife again different. But making love to a woman you respect as a mother makes your love sacred. It is no more something obscene; it is something which has a power and holiness of its own.

It happened in Ramakrishna's life... his whole life he called his wife `ma'. He had gone to see the girl before marriage, and when the girl came before him to give him some food, he touched her feet. His mother had given him three rupees to keep, and he put those three rupees also at her feet. Everybody was shocked. "What is he doing? He is mad! She is going to be his wife and he's putting rupees at her feet as if she is a goddess, and touching her feet." Even the girl was in shock; the family of the girl was in shock.

When Ramakrishna was asked about it he said, "But she was so beautiful, I would have liked her to be my mother. She was so pure... I liked to touch her feet. And this is going to be my relationship to her my whole life." And that's how it remained.

So it is no problem.

WHY DON'T YOU SPEAK IN HINDI?

Because I have not spoken in Hindi for five years, I will have to find words again. That's why I am continuing to speak in English. Once I start speaking in Hindi it will take two or three months to get me on the right track.

When I started using English, for two or three months I was thinking in Hindi and speaking in English. It was a double trouble. Now, if I speak Hindi I will be thinking in English and speaking in Hindi -- and that will be a trouble.

I am continuing with English right now, because I don't know whether I am going to be here or not. My

people are looking for places all over the world where I can be absolutely independent, without any government, without any power to prevent me or dictate to me -- what I have to say and what I have not to say. I am here just temporarily.

If I decide to be here permanently, then I am going to speak in Hindi. But for this temporary period, I will not change; I will continue speaking in English.

The Last Testament, Vol 4

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]
[Transcriber's note: This was not a complete tape. Side A and B do not match up, and the end of the side B ends abruptly.]
INTERVIEW BY HINDUSTAN SAMACHAR & VIR PRATAP

Q: YOU ARE ABUNDANTLY (INAUDIBLE) AND HAVE ALSO (INAUDIBLE) THAT YOU DON'T PROPOSE TO (INAUDIBLE) REMAIN IN INDIA OR LIVE IN IT. THERE IS (INAUDIBLE) THAT YOU NO LONGER INTEND TO PROPAGATE YOUR PHILOSOPHY OR YOU HAVE SOME OTHER PLAN TO CONTINUE YOUR SPIRITUAL ENDEAVOR.

A: I have always been interested in the individual, never in the society.
To me, society does not exist; it is only a name.
One who exists it the individual.

I will continue to communicate with the individuals without creating any organization. It will be a heart-to-heart talk.

Q: (INAUDIBLE) THAT YOU ARE INTERESTED IN PURCHASING LAND IN HIMACHAL, (INAUDIBLE), IN KULU MANALI. WHAT PROGRESS HAS SO FAR BEEN MADE IN THIS REGARD? DON'T YOU FEEL THAT YOUR WHOLE PAST IS STANDING IN YOUR WAY, AND THE GOVERNMENT AS WELL AS THE PEOPLE OF THIS STATE HAVE NOT WELCOMED YOUR ARRIVAL IN THE VALLEY. WHICH ALTERNATIVE PLACE DO YOU HAVE IN MIND TO SETTLE IN CASE YOUR EFFORT TO GET LAND IN HIMACHAL PRADESH FAILS TO MATERIALIZE?

A: I am not trying to find any place here.

My people are looking for a place all over the world, so there is not a question of Himachal Pradesh or

India. To me, the whole earth is one.

And I am not any more interested in Himachal government or Indian government, and I don't care whether they invite me or not.

Q: DO YOU CONSIDER YOUR EXPERIENCE IN THE STATES AS A NIGHTMARE, OR HAVE THEY SHAKEN YOU DEEPLY? HAS IT NOT IMPAIRED YOUR IMAGE AND CREDIBILITY AS A SPIRITUAL LEADER?

A: No.

If Jesus being crucified does not lose his credibility, how can I lose my credibility just being for twelve days in jail? It has increased it.

And it has not been a nightmare to me. It has not shaken me.

It has been a great experience. I have come to know the real face of the so-called democratic governments -- they are not democratic, only the mask is democratic. Inside they are all fascist.

Q: WHAT HAS BEEN YOUR MISSION OF LIFE, AND LIVING THE LIFE GUIDED BY YOUR OWN PHILOSOPHY INSPIRED FOR SO MANY YEARS, OR HAVE YOU SUCCEEDED IN YOUR MISSION? ARE YOU SATISFIED WITH WHATEVER YOU CONSIDERED TO BE YOUR ADJUDANCE(*)?

A: Absolutely satisfied.

Q: YOUR THEORY OF FREE SEX HAS NOT BEEN ACCEPTED BY THE INDIAN PEOPLE. HAVING RETURNED TO INDIA, WOULD YOU STILL THINK THAT YOUR THEORIES ARE RELEVANT TO INDIAN VALUES AND CULTURE? IF NOT, WOULD YOU PROPOSE TO HAVE A FRESH LOOK INTO THE BASIC THEME OF YOUR PHILOSOPHY?

A: In the first place I have never taught free sex.

What I have been teaching is the sacredness of sex. I have been teaching that the sex should not be degraded from the status of love to the status of law. The moment you have to love to your woman because she is your wife -- not that you love her, it is prostitution, legalized prostitution.

I have been against prostitution, whether it has been legalized or illegalized.

I believe in love. If two persons love each other they can live as long as they love. The moment love is gone, they should gratefully separate.

I have never taught anything concerning free sex. This is the idiotic Indian yellow journalism that has made my whole philosophy confined to two words. I have written four hundred books. Only one book is concerned about sex, three hundred ninety-nine books nobody bothers; only one book that is concerned about sex, and that too is not for sex, that too is how to transform sex energy into spiritual energy. It is really anti-sex.

I will continue the same. It does not matter whether Indian people, or any people, or the whole world believes in it or not. They don't have any argument against me. Their belief is not an argument. They have to prove what they say. I have proved what I am saying, and I will continue to say it.

What they have been doing all along is misinforming people and condemning that misinformation. They have never represented me fairly; otherwise, I don't think India is so unintelligent.

A country which has produced the philosophy of tantra, a country which has made temples like Khajuraho, Konarak, cannot be so stupid that it will not understand what I am saying. Khajuraho is my proof. All the literature of tantra is my proof.

And this is the only country where something like tantra has existed.

Nowhere in the world any effort has been made to transform sexual energy into spiritual energy.

And that's what I was doing, but the journalists are not interested in reality; they are interested in sensationalism.

I have been misinformed.

But that is not my philosophy.

Q: THE NEXT QUESTION: YOU PREACH PROSPERITY, AND AS SUCH POOR PEOPLE SHOULD HAVE DRIVE TO YOU(*), BUT IS IT NOT STRANGE THAT MOSTLY THE RICH PEOPLE ARE ATTRACTED BY YOUR TEACHINGS? DO YOU PROPOSE TO LAUNCH ANY PROGRAM TO HELP THE POOR AND THE DOWNTRODDEN WHILE YOU ENRICH (INAUDIBLE)?

A: First, the idea that because I preach the philosophy of prosperity poor people should be attracted more is psychologically wrong.

Poor people are attracted to more -- to people who preach that poverty is something spiritual, that to be poor is just because of your past lives' bad karmas.

Jesus says, "Even a camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven." Jesus attracts poor people. It is not a wonder that the whole poverty in the world has become the feeding ground for Christian missionaries and churches.

Not a single rich man -- Hindu, Buddhist, Mohammedan, Jaina -- has ever been converted to Christianity, only the beggars, orphans, aboriginals.

Christianity attracts the poor because Christianity gives them hope and consolation in the future life, about which nobody knows nothing. There exists no witness.

The poor people need some hope.

I am against poverty, and I don't say that it is spiritual -- I say that it is criminal, it is the source of all crimes.

How do you think poor people will be attracted to me? I'm telling that poverty is the source of all crimes, and I am saying that the poor people are responsible for their poverty -- not their past life. They are poor because they are clinging to concepts and ideas which keep them poor.

For example, they think their poverty is simplicity. It is not.

They think that to be poor is to be humble. It is not.

They think to be poor and to be contented is spiritual. It is not.

It is their own concepts which are keeping them poor, and I am against all those concepts.

Naturally they cannot be attracted towards me. I want to destroy poverty completely from the world; hence, all Christian missionaries are against me, all Hindu priests are against me, all Mohammedan, all Jaina, all Buddhist monks are against me -- because that is their whole business. Only the poor is interested in them, only the poor gets converted to Catholicism, to Mohammedanism, to this and to that.

I am saying that the poverty can be destroyed -- we have the technology now, but we are using the technology for war. We are using our energy to destroy in the service of death rather than in the service of life. A simple turn. If we decide that no more wars and poverty disappears -- because all that energy that is involved in the war efforts can be made creative. It can be simply transformed into the prosperity.

I am against poverty, and I would like that there is nobody who is poor.

And I don't think that it is spiritual, and I don't give any consolation -- because those consolations are keeping them poor. It was because of these consolations that Karl Marx declared that all religions are opium for the people -- because they go on giving them consolation. "In the future life.... It is just a question of few years and you will be in the kingdom of God where rich people cannot enter." This consolation, this hope, keeps them poor.

I want to destroy this consolation, this hope. That's why poor also are against me. You destroy anybody's hope and he will be against you, because he was somehow clinging to the hope -- whether it is true or not, that is not the point. Somehow it was helping him to drag on. And I am destroying all their hope, all their consolations; and that is absolutely necessary.

Unless those hopes are destroyed, the poor person cannot be turned toward technology, science, modern means of production -- it is impossible.

Q: WHAT STEPS YOU ARE TAKING TO DESTROY THE HOPES OF THE POOR?

A: I have created communes all over the world where no poverty exists, nobody is unemployed, nobody

is poor, no money is used inside the commune, everybody gets whatsoever he needs. Hospitals are there, schools are there; they have their own buses, their own cars, their own airplanes.

This was the reason that America became antagonistic to me -- because we had made five thousand peoples commune so beautiful and so rich that the politicians became immediately aware that this is going to become a problem sooner or later. People are coming far away to see and visit, and they go and spread the news that this is a strange thing, there is no dictatorship, there is no democracy, there is no government at all; but people are living so joyously and so happily and no poverty.

Even in America there are thirty million beggars on the streets. People think that it is a rich country, and thirty million people are without clothes, without food, without shelter. And exactly thirty million people in America are dying of overfeeding, and they cannot stop eating more because they have so much -- so they go on eating. And this seems to be stupid, the exact number -- thirty million people dying because of starvation, thirty million people are dying because of too much eating.

In my commune there was nobody who was starved, and there was nobody who was over-eating. We were self-sufficient. We turned the desert into an oasis. We made our own lakes, we made our own ponds. We produced enough for our people -- vegetables, fruit, milk products. We were absolutely independent. We made our own houses -- beautiful houses in the hills, and the whole city -- perhaps the only city in the world -- was centrally air- conditioned.

This became the trouble for them.

And I have such communes all over the world -- six in Germany. Now German government is boiling up and they are becoming afraid.

Even I have never been in Germany. They have put cases against me so that I cannot enter Germany.

We have a beautiful commune in Zurich in Switzerland, but they won't allow me in.

England has a beautiful commune.

Japan has a commune.

Australia has a commune.

Commune is my answer. We want to create models -- because I have been talking. The best way is to produce existentially that this is the way people can live. And if one town can live in this way, why not other towns can live in this way?

We had one kitchen for five thousand people. And it was a joy to eat with five thousand people, and it was very economical.

Nobody wanted -- we had five hundred cars. Nobody wanted private car because we had one hundred buses continuously moving, every five minute you can get a bus, so who bothers for a private car. Then parking is the problem, then taking care is the problem; just ride the bus and get out wherever you want. And every five minute from any point you can get the bus.

So that's my answer.

My commune are materializing what I have been saying, and now the question is whether politicians will let them survive or destroy -- as they have tried to destroy the commune in America.

It was the most successful commune, because I was there. It was unbelievable for people that such a thing is possible. It was something far superior than communism, because communism has a drawback of dictatorship -- which was not there. Everything was absolute freedom. Anybody can join. Anybody any moment wants to go away can go away.

So it will be decided by the people.

America has become aware torturing me for twelve days they have lost much. I have not lost anything. Even Americans became aware that why I am being tortured.

Even their jailers, their marshals, who were torturing me, they said that, "This is absolutely inhuman, and the reason is that you have created a place which makes them feel inferior and they want to destroy the place so there is no comparison exists."

I am not interested here to create a commune because if the government is unwilling, if the people are unwilling, then I don't want to be impose myself upon unwilling people. I can start a commune here only if the government and the people invite me and support me -- because it is for their sake I am doing it. I don't need it. They need it. And they should give me a chance to show them that this can be done. You can also do it on a vaster scale.

It will be sheer stupidity on their part not to invite me, to miss this chance.

I was not going to come here. It is just for a holiday.

Because I had to leave America. Somewhere I had to go for few days; meanwhile my people search

around the world, someplace where I am invited -- and soon, within a week or two, they will find a place and I will move. There is no question of my being here.

Q: YOU DON'T INTEND TO STAY HERE IN INDIA FOR ONE AND TWO YEARS?

A: No. Unless the government invites me and promises me in writing that all support will be given to me, I don't intend.

Q: YOUR PEOPLE WILL NOT SET UP ANY COMMUNE IN HIMACHAL PRADESH?

A: Poona has the commune, and the government is torturing them, continuous finding anything -- small thing and making it a big. So rather than working for the commune, they are standing in the courts being arrested, being released.

This -- I don't feel like the government really wants the country to progress.

If some people are ready to experiment, the government should be generous enough. Don't go beyond the law, just according to the law at least support them. If you cannot support, at least don't create hindrances.

But the problem is the same, whether it is America or India. The mind of the politician is the same. He wants to prove that only he can do. And for thousands of years he has been a failure, he has not delivered any goods that he has been promising, and he does not want to give chance to somebody who is not a politician.

I am not a politician. My people are not politicians. We don't want to fight elections and votes and all that. We simply want to make a model that people can come and see, we can make that model a kind of university where people can come and learn three or six-month courses how to develop their own village on the same lines. I can send my people to their villages to help them to set up things the way I have set up them. Within twenty years we can change the whole face of the country.

But those politicians won't like it. That means power goes from their hands.

Q: DO YOU THINK POLITICIANS ARE AT FAULT. THEY ARE NOT INTERESTED IN REMOVING POVERTY?

A: No. Politicians only talk about, but they are not really interested in destroying poverty -- because they live on it, just as the religious organizations live on it.

You cannot purchase a rich man's vote. You can purchase a poor man's vote, it is so easy; just two rupees may do.

If the whole country is rich and educated then it is impossible for idiots to become chief ministers and cabinet ministers. A person who is not himself medically educated becomes health minister, a person who has no knowledge of education cannot be accepted even as a primary school teacher becomes the education minister -- this is possible only if the poverty remains, uneducated people remain.

Politicians are the worst people as far as man is concerned because they suffer psychologically from inferiority complex. They want to prove that they are something big, Alexander the Great.

A person who does not suffer from inferiority does not want to prove that he is big or great. He is simple and humble, and he is what he is; there is no question of proving.

In a world well-educated, psychologically well-balanced

(Tape side 2 -- see note at top of transcript, doesn't appear to match up with side #1),

politics is going to disappear -- because who would like to become a politician? For what?

So these politicians talk about removing poverty because that helps them to get votes. And even if they take measures -- for example, now they are taking few measures, bringing new technology, but that will create only a super-rich class, it will not remove poverty; and this class will help them in an election with

money, because they have helped with technology with this class. And the poor will remain poor; it will become even more poorer.

My effort is totally non-political. That is the difficulty. They cannot allow any non-political person to show them that things that you say can really be done.

In my commune there was no political party. There is no need. Every person is intelligent and thinks on his own. Why he should tow the line of a political ideology in which there may be many things on which he does not agree, but because he belongs to the party he has to say "yes" -- against his own conscience.

I don't believe that political parties are needed. They destroy people's intelligence. They destroy their thinking capacity.

In my commune there were no political party. There was no question of politics. People are concerned with their food, with their clothes, with their life, with their love, with their children, with a good house, with a silent peaceful life with some spiritual growth, some serenity within. Where politics comes in? I don't think anybody who is interested in politics really.

Q: BUT IN DEMOCRACY YOU NEED POLITICAL PARTY. YOU CANNOT DO WITHOUT POLITICAL PARTY.

A: Then do away with democracy if you cannot do without political parties.

My own idea is far superior than democracy. Democracy may look good in comparison with dictatorship.

But I have the idea of meritocracy -- which is higher than democracy, because democracy is bound to be on the same level as the mass. It is a mobocracy. Calling it "democracy" is not right. And the mobs' standard of thinking is not much higher. The politician has to follow] the mob. On the surface it looks that the leader is ahead and the masses are following him. Actuality is the leader is behind, he is always looking where the masses are going and he jumps ahead to keep himself ahead -- to show to the masses that, "I am your leader."

I believe in meritocracy. Then there is no need for a party.

For example, if there is an election you choose directly the health minister. Let all the physicians of the land contest, let the best physician be chosen and let each individual choose. There is no question of any politics.

You need an education minister. Let all the vice-chancellors contest, and have the best education minister in the world.

Why bother about all this nonsense?

There is no need for provincial governments. There is no need for all these parliaments and all these assemblies. Choose the best people, and you can transform the country very quickly.

So my idea is totally different. My idea is: Give the right in the right hands. And that can be given by individuals. There is no need for any party. Because party can always give power to wrong hands. In fact, it would like to give it to wrong hands because the party wants to control its leaders too; it needs weak leaders.

When Jawaharlal died, nobody had ever thought that Lalbahadur Shastri will be the prime minister of India, but he was the weakest person in the party -- and that was his qualification that he was chosen.

When he died, then again Indira was chosen -- at that time she was not the Indira when she was assassinated; she was just looking after Jawaharlal, she was not a politician. She was a simple woman. The politicians thought that that will be better.

On both the occasion, Morarji was the contestant. On both the occasions congress denied Morarji because they knew that he is a stubborn man, adamant, and once he is in power he will not care about anybody.

Political parties function in such a way that the weakest person comes to the top, and those persons cannot change the fate of a country like India. Such a vast country needs geniuses.

So my proposal is for a meritocracy. And what is wrong in it? We have so many great physicians, great educationists, great agriculturists -- who have proved their merit. Now let them come up and let them fight -- if they want to fight, and let the country choose; and each individual chooses on his own, no political affiliation. And you will have the best government in the world. And these people know culture, and these people know education, and these people know how to be gentle and civilized. The politicians that you

choose -- I was surprised. I was a student, and Dwarika Prasad Mishra who was chief minister of Madhya Pradesh.... Because Nehru was angry with him, he was thrown out. But something has to be given to him; otherwise, he may create trouble, he is a powerful person. So he was made vice-chancellor of the Sagar University. I was surprised that Dwarika Prashad Mishra won the election against a vice-chancellor who was a world-known historian, who has been a head of the department of history in Oxford university. He could not get more than ten votes out of three hundred, and Dwarika Prasad -- who has nothing to do with education -- got two hundred and ninety votes.

And afterwards I saw Dwarika Prasad mixing with all the gundas of the Sagar -- all his friends were gundas, not professors. I could not believe my eyes that this man, what he can do for the university? Not a single professor goes to him. He has no friendship with professors. They are far below him, but gundas are his friends -- because they are the people who will manage votes for him, who has been managing votes for him always.

It was a strange situation, that gundas will come into the vice-chancellor's office and sit there and smoke and talk rubbish, vulgar language, obscene.

I told to Dwarika Prasad Mishra that, "This is sacrilege. You should resign or you should resign these people."

They will chew the pan and spit the pan in the vice-chancellor's room. And it was so ugly, and they will use vulgar language and they will put their hands on the vice-chancellor's shoulder and they will come out of the room great friends.

Politics, if it remains divided into parties, is bound to satisfy the lowest denominator of the society, and when you satisfy the lowest denominator how can you raise the society to the highest level of living?
So I am not for democracy.
I am for meritocracy, and meritocracy can exist without political parties.

Q: BUT DON'T YOU THINK THIS SEPARATIST TENDENCY WILL DISINTEGRATE THE COUNTRY AND FOREIGN POWERS WILL....

A: There are so many small countries all over the world, so why you should be afraid?
And out of fear if you do anything, it is not going to be good.
Only do something out of love.
And you cannot keep people imprisoned forever.

The same was the argument of the British government -- that why not the whole British empire should remain united? It is a bigger force -- against any enemy.

(The tape ended abruptly)

The Last Testament, Vol 4

Chapter #15
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INTERVIEW BY THE SIMLA TIMES

WOULD YOU KINDLY EXPLAIN YOUR IDEOLOGY?

I have no ideology. That is one of the problems for people. If I had an ideology, a fixed catechism like the Christians' ten commandments, then it would have been easier for people to understand or argue or oppose or support. I don't have an ideology. I have only a way of life.

Ideologies are strategies to make people slaves. Ideologies want organizations -- Hindu ideology, Mohammedan ideology, communist ideology. They all want more and more people to become members of their ideology. They all stop people from thinking, because they say, "We give you a ready-made ideology. You need not think." They impose. They say, "God exists because Mohammed says so."

I was surprised to know that even professors and chancellors in America also have the same third-class mind. When I asked them, "How do you know about God?" they said, "Because the Bible says it." Now this is poverty of intelligence, it is dogma. And what guarantee is there that the Bible is right? And if the Bible is right then why not Vedas? Because Vedas also say they are words of God. Then why not the Koran? Why especially the Bible?

Ideologies create organizations, churches, and exploit people's intelligence.

I don't have any ideology. On the contrary, I have a certain way of living in which you can live without becoming a member of any cult, creed or religion. You can live on your own. When you live on your own your intelligence grows. Because it is independent it has to face problems and challenges, and all those challenges and problems sharpen your intelligence. It gives you integrity; it gives you strength. And whatever you say, you say out of your own experience -- you don't quote from the Bible, or Gita, or Vedas. That is nonsense. A man should be able to say something out of his own experience; only that is true. Unless experienced, it is not truth; it is hearsay.

So my whole effort is to prepare individuals, not groups; and each individual has to be a seeker, not a believer. Each individual has to come to his own understanding about life, existence and the ultimate values. Those values may be different to you, they may be different to him, they may be different to somebody else -- it doesn't matter, but they will have a beauty; just like roses are different from marigolds, marigolds are different from the lotus, but they all have their beauty. If the whole world was full of roses it would be boring.

I want all colors and all fragrances in the world, and each individual brings a fragrance with him which these organizations and ideologies stop -- they make you Christian.

Just this morning somebody was asking me, "Are you a Hindu?"

I said, "No."

He said, "Born a Hindu?"

I said, "No."

He was at a loss because he could not think what more to ask.

In fact, nobody is a born Hindu and nobody is born Mohammedan. Everybody is born a human being.

These are the ideologies imposed on the poor child by the parents, teachers, society. My effort is to deprogram you. I call it sannyas -- not renouncing the world, but renouncing all that has been imposed upon you so that you can discover your innocent self as you had come from nature -- just born. It has a beauty, and a tremendous strength. And when any word comes out of it, it has an authority which no quotation can have.

So I don't have any ideology. I am against all ideologies so how can I have an ideology?

WHAT IS YOUR WAY OF PREACHING?

Just talking to people heart to heart the way I am talking to you.

WHAT IS YOUR WAY OF MEDITATION?

My way of meditation is very simple. There are one hundred and twelve methods of meditation. Out of all of those I have chosen the most simple -- the most easily done. I call it witnessing.

The moment you witness something you become separate from it, you are the witness, the thing becomes an object -- the witnessed.

If you are walking on the road, and you are also witnessing that you are walking -- not going along just like a robot, mechanical, everyday habit, the road is known, the legs know it, you can even walk with closed eyes. But walking with absolute alertness every step, every fall of a leaf, every ray of the sun, every bird flying in front of you, fully alert... slowly, slowly, you become aware that you are not the body that is walking, you are something inside which is witnessing.

Once you have witnessed your body, you have got the knack of the method. Then you start witnessing your thoughts -- sitting silently, just watching the rush of thoughts, not interfering, not saying, "This is good. This is bad." Not justifying, not appreciating, no judgment... non-judgmental witnessing, just like the mirror. Anybody passes by, the mirror reflects it; that's all, it makes no comment.

Strangely enough, when you stop making comments on the thoughts, they begin to stop; your comments keep them alive. Once you are simply a mirrorlike witness, thoughts disappear, and you become aware of a deeper layer, of emotions, moods, which are very subtle. You are not even aware many times that you are sad. You are often not aware of what your emotional state is -- it is very deep, there is a thick layer of thoughts. When thoughts have stopped, then you become aware of a very subtle breeze -- and there is a great joy to see it pass. The method remains the same -- you remain a witness without judgment.

First body, second mind, third heart. And the fourth happens on its own.

I call my way the fourth way because after the third you cannot do anything. Once your emotions and moods disappear, suddenly there is a quantum leap -- the witness has nothing to witness anymore. It comes home. It witnesses itself. It becomes both the seer and the seen, the object and the subject, and for the first time you have unity. This experience of absolute organic unity of your consciousness has been called by different names -- moksha, nirvana, liberation, enlightenment, illumination. Whatever word you choose makes no difference. But this is the ultimate peak, this is the ultimate goal of human life.

So my method is very simple. You need not even sit to do it. You can do it anywhere -- walking on the street, sitting in the bus, sitting in the plane, eating, even sleeping. When you are going to sleep you don't fall asleep suddenly, it takes a few minutes; just watch how the sleep comes in. Slowly, slowly, you will see sleep coming in, and as your witnessing becomes deeper there comes a moment when you can see that the whole night you are asleep yet still alert.

I have tried almost all one hundred and twelve methods. That list is exhaustive, there is no possibility of adding a single method more. You can make a method of combinations, but those one hundred and twelve are exhaustive.

Out of them all I have chosen witnessing, because most of them are based on this in different ways.

For example, if while making love you also witness, it becomes tantra. Tantra has taken one method, used it for love, and changed the whole sexual energy into a spiritual phenomenon. That's what I have been talking about, and I have been misunderstood by almost everybody. They think I am teaching free sex. I am teaching meditative sex, and they think I am teaching free sex. I was simply teaching that if you can make sex an object of meditation you can become free of it -- because with meditation the energy starts moving higher and higher.

My sannyasins who have been with me are puzzled that they have lost all interest in sex. And the people who have been condemning me -- that is their own imagination, their own creation, the whole idea of free sex. But it is sensational, particularly in a country which is very repressive about sex.

To me, sex is as natural as everything else. If we can make sleeping a meditation, if we can make eating a meditation, why leave sex out? And sex is so powerful that it should not be left out; otherwise, that will create disturbance. It should be absorbed into your total meditative process. It should become an organic unity.

PERHAPS THE TANTRIKAS UNDERSTOOD THIS 1000 YEARS AGO.

They did; they had something substantial. The Tantrikas were not part of a religion but of a very rebellious group of religious people, who created Khajuraho and thousands of other temples around. All other religions are talking almost rubbish about God, about heaven and hell.

Tantrikas were the first scientific religious people who took possession of their energy -- which was already available. They managed to transform it in the same way that later somebody transformed the electricity from the clouds to become a light in your house. Nobody would have conceived before that the electricity flashing in the clouds could run your fans and your air-conditioners and your railways.

Tantrikas had the first insight that man's sexual energy can be transformed easily. The only barrier is repression. If you repress it, then you cannot transform it. Don't repress sexual energy, don't condemn it, but create a friendship with it, that's what I have been saying. Don't think of it as a sin; it is not -- you are born of it. The whole life is sex. If you call sex sin, then the whole life becomes sin, then the whole existence becomes sin -- and this is not a religious approach to the world. We should make the whole world divine -- not sin.

But nobody reports what I have been saying; they just go on misinforming people. This is a misfortune -- that journalism still is not literature.

THEN WHAT IS GOD?

To me, there is no God; but there is something which is greater than God and that is godliness.

When you reach to your ultimate consciousness, you feel something which can be explained only by the word "godliness", and it is not only within you; the moment you feel it within you it is all over the world, the whole world is full of divineness.

I insist continuously, "Don't call it God," because God makes it personal. Let it remain a quality, a fragrance. Don't confine it, limit it. Otherwise, first you will ask what God is, then you will start asking how many noses your God has, what is the height of your God, what is the color of your God, how many wives does your God have? There are so many questions that are really stupid.

Accepting a personal God creates unnecessary problems which are insolvable. Any hypothesis which creates problems rather than solving them is useless.

I call it godliness. Then you cannot ask whether God has a beard or a mustache, whether God is a woman or a man.

THERE IS AN OLD SAYING WHICH SAYS: "THE UNKNOWN FEARS OF MAN CREATED GOD."

That's true. Unknown fears of man have created God, but knowing oneself you experience godliness.

And it is not out of fear, it is out of knowing. So I don't have any God to preach, to worship, to make an idol from, to make a temple for. But I have something better, which cannot be condemned, which even an atheist cannot condemn -- because it is no longer a question of belief, it is a question of experiencing.

Atheists have been coming to me, and they ask me about God. I say, "Forget about God. You don't believe? That's perfectly good. You just meditate." And meditation does not need any prerequisite belief in God or anything -- it is a scientific method. But if in the end of meditation you realize something which you had never dreamt of, then don't blame me. You will come to know something greater than God. You will not see God so that you can photograph him. You will not meet God and shake hands with him. But you will feel an oceanic energy all around you, all over the world, in which you disappear like a dewdrop; and that experience is so tremendously blissful that there is nothing that can surpass it.

DO YOU CLAIM TO BE GOD OR A PROPHET?

No. How can I claim to be a God? There is no God. But I certainly claim to have experienced godliness. I am not a prophet, because a prophet is a poor fellow -- he needs a God. I am nobody's servant.

WILL YOUR CULT CONTINUE AFTER YOU? IF SO, IN WHAT SHAPE?

No. I never think of the future, and I never think of the past. I live in the moment.

And why should I worry about the future? Whatever I can do now I will do. If it has some truth in it, it will survive. If it has no truth in it, it will die. But why should I be worried about it? The moment I die to the world, the world dies to me. We are both finished.

IF YOU BELIEVE IN FREE SEX, WILL IT HELP FAMILY PLANNING?

Only my idea about sex can help family planning. There is no God so you cannot say like the pope or Mother Teresa that God is giving birth to children so you cannot prevent it, otherwise you are preventing God's work. This is simple politics. They want more and more poor people, orphans dying on the street, so that they can be converted into Catholics.

And the strangest thing is that even the intelligentsia of this country does not recognize it; otherwise, Mother Teresa would be kicked out of this country.

They are preparing for the pope's arrival. They should simply cancel his tour, not allow him to be here, because he is against us. He will be preaching here against birth control, against abortion, because it is in their favor. Only the poor, the downtrodden, can become Catholics. It is their hope -- twenty centuries old -- that one day they will convert the whole world to Christianity. The only way is if the whole world becomes poor, then it is bound to become Christian -- there is no other way.

I have no God so I cannot say that children come from God.

You are creating them, and if you are intelligent you should look around and see what kind of world you are going to give to the child that you love.

HOW DO YOU DEAL WITH DIFFERENCES AMONGST YOUR DISCIPLES?

There's no problem. We have groups -- therapy groups, encounter groups -- where people sit together, put forward their arguments, and many people join in the argument. The whole effort is to find the truth. It is not a question of who is right, the question is what is right; and soon the differences disappear and they come to a conclusion which is unanimous.

About everything we can come to a unanimous answer. It just needs a little patience.

In these five years I have not found any single problem that cannot be unanimously dissolved.

The Last Testament, Vol 4

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WHY DID YOU CHOOSE THIS PARTICULAR PART OF THE COUNTRY TO RETURN TO?

The very word `Himalayas' makes my heart beat faster. To me it is not just something physical, it carries the whole heritage of spirituality for centuries.

From the days of Upanishads till today, Himalaya has produced more enlightened people than any other piece of land in the whole world.

IT HAS BEEN SAID THAT YOU ARE THE GURU OF RICH. WOULD YOU LIKE TO COMMENT?

I have never said that I am the guru of the rich. News media go on creating their own ideas.

It is certainly true that the rich come to me -- educated, cultured people have come to me, for the simple reason that what I am saying can be understood only by them. The uneducated, conventional, orthodox, cannot understand my approach.

And I am nobody's guru; I am a simple man -- at the most I can say I am a friend who has known some space inside himself which gives eternal joy and the feeling of immortality. In other words, which gives you the taste of godliness.

So those who are interested in tasting godliness have come to me, but those who want bread have not come.

The poor have not come for the simple reason that poverty prevents them from becoming religious. They have gone to Gandhi and Mother Teresa because these are the people who go on giving them hope. Gandhi calls them "children of God." That is so absurd. If the poor are the children of God, then poverty should not be destroyed -- then you are destroying children of God. So poverty should be increased so that there are more of God's children on the earth, so that the whole world is full of God's children.

And if the rich are not the children of God then they should be destroyed and everything that creates richness should be prevented because it is taking you away from God. This is the simple, logical conclusion. But Gandhi was a politician, not a religious man.

This country consists of poor people. You have to give them hope to get their vote, and the best and cheapest hope is that, after life, paradise is yours.

Jesus says, "Blessed are the poor for they shall inherit the kingdom of God." Naturally the poor are interested in Jesus because he is giving such great hope. Poverty is the only qualification.

To me poverty is a curse, not a blessing.

So it is not that I am the guru of the rich; I am nobody's guru. I am simply a man who has an insight, and I am available to help anybody who feels in tune with me.

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INTERVIEW BY SURYA MAGAZINE

AFTER FOUR YEARS IN AMERICA, WHAT ARE YOUR IMPRESSIONS?

It is a beautiful country, beautiful people; but dominated by very dirty politicians.
It is not a democracy; it is a hypocrisy.

They arrested me without any arrest warrant. They arrested me without showing any cause. They arrested me at the points of twelve guns around me -- a man who has no gun, who has nothing in his hands. And for twelve days they tortured me as much as they could.

They knew my physical problems. They knew that I am allergic to many things which bring on asthma attacks. They put me in situations where it was bound to happen. They put me in a cell where twelve persons were continuously smoking; that smoke was enough to cause an asthma attack. In the FBI jail, they put me with a person who was living alone for months, because he had a high risk confirmed herpes, and they had not given that cell to anyone else, even though it was meant for two people. They put me with that man. I had no idea, but one inmate sent me a note from his cell saying "Osho, they are trying to harass you, harm you, and you will not even know what they are doing. This man in your cell has a serious case of herpes. They have not given that cell to anybody else, but you they have put in his cell."

When I showed that note to the jailer, he immediately changed my cell. But I said, "Why did you put me in that cell in the first place? You knew that for six months that man was living alone."
He said, "I cannot say anything. I am not allowed to say anything."
This way they harassed me.
So indirectly they tried in every way to harm me.

They forced me to sign under a false name. They would not allow me to write my own name. They told me -- the U.S. marshal himself told me -- "You have to write David Washington as your name. And we will call you `David Washington' and you have to reply to it."

I asked him, "You are the law enforcement authority. What kind of law is this? On your coat is written "Department of Justice" but what kind of justice is this? David Washington is not my name, and I am not going to write it. If you want to write it, you can fill in the form; I will sign it, but remember, how long can you keep me in the jail? Once I am out then you will be in trouble."

He wrote in his own handwriting, and I signed my own name in Hindi so he could not figure out what it was. Now that is on record -- his handwriting. My signature is on record.

They wanted nobody to know that I was in this jail, so they could torture me, harass me, or do anything whatsoever they wanted.

But the news media helped me immensely. They were following me continuously for twelve days with their helicopters, with their cameras -- hundreds of cameras, newspaper people, journalists, magazine writers. Every jail was surrounded by journalists.

When all this was happening, one girl -- a prisoner who was going to be released -- heard this, and she immediately went out and released to the press that, "Osho has been forced to write under this false name, so on the board you will not find his name. If you phone, you will not find his name. Even his attorneys

cannot phone him because he is not there."
I asked the marshal, "Can I contact my attorneys?"
He said, "No. Your attorneys can contact you."

I said, "But my attorneys don't know that I am David Washington. Do you think I am mad? Have you informed my attorneys that I have changed my name to David Washington? And for what reason are you forcing me to sign under a false name -- just to avoid the attorneys, to avoid the press? But remember tomorrow morning" -- because I had seen the girl and she made the sign to me not to worry -- "tomorrow morning on every television station, in every newspaper, David Washington is going to be there." And the next morning it was all over America that I had been forced to sign under a false name.
This is fascism. This is not respect for the individual.

They immediately changed my jail -- early in the morning so nobody would know. But the press was there the whole night because they knew they would move me. At five o'clock in the morning they took me out, but they could not deceive the press. The press was there, and they took photographs of me coming out of the jail. They followed the police cars to the other jail. They could not manage to avoid the press, and that was my only protection.

I learned one thing: that in every country television, radio, newspapers should not be owned by the government. They are protectors of individual freedom, individual expression. If the government owns them, then there is no question of protection.

After twelve days, when they brought the charges against me, all were false. Not a single charge was true.

For example, they said that I had come to America on false grounds. Now, that is absolutely nonsense because all the diseases that I had when I entered America are still with me. In fact they are incurable. All that is needed is a controlled environment so they don't have the chance to express themselves. My back is still bad, I just have to be aware and alert and walk slowly. My diabetes is there. My allergies are there.

So I told my attorneys, "There is no question of bringing any other proof; just bring perfumed clothes to my nose and I will have an asthma attack in the court, and that will prove whether I came on false grounds or on right grounds."

They said that I had been arranging marriages just for residential purposes. That is an absolute lie; my whole philosophy is against marriage. And for three and a half years I was in silence. Nobody could see me except my secretary. So the question of arranging marriages, when nobody could see me... and I don't know even the names of the five thousand sannyasins who were living there. So everything that they had brought was absolutely false.

But my people, five thousand people in the commune and one million people around the world, were all asking me, "Don't fight. You will win, but it will take years. They will go on postponing, and in those four or five years they will destroy you -- they may even kill you. Seeing that there is no way of being victorious, they can kill you very easily -- and we will be suffering all those five years continuously."

Those twelve days I was not suffering as much as my people were suffering. Many people were fasting -- they would not eat until I was out of jail.

Out of compassion I accepted that, "Yes, I am guilty." In my whole life I have spoken only one lie.

I was not guilty, and I said that I was guilty; but I don't feel any prick of conscience about it because compassion is far more valuable, love is far more valuable than a small lie -- which I can prove now out of court was a lie. And I will prove point by point that everything they have brought against me is absolutely bogus.

The court released me. My people had arranged that as the court released me they should immediately take me to the airport, because anything could happen any moment -- and they were right.

When I went to the jail to get my clothes back, the whole ground floor was empty. It had never been empty, always there were people working and officers moving around. Only one man was there to give me my clothes. He filled out the form and told me to wait while he went to find his boss for a signature.
And later on a bomb was found in the room.

Now in the room of a jail a bomb cannot be planted by any ordinary citizen. It was preplanned. The whole ground floor was empty. Even the boss was not in his chair. Only one person was there, who told me that he was going to get a signature. But they missed, because it was not certain at what time the court would finish the case, and the bomb must have been a time bomb.

So my people were right, that the moment the court released me I should be flown out of the country immediately.

Seeing all this I can say only one thing: that the people are beautiful, very loving -- even the criminals in the jails. I was in five jails in twelve days, just to be tortured. Even the criminals are beautiful, but not the politicians and not the bureaucracy.

America is in the grip of a very monstrous regime, and naturally they became afraid of a small commune that could become a model and people could become attracted to it. They were not so much afraid of Soviet Russia -- it is so far away. We were amidst them.

And their fear is natural.

If they were really democratic they would have helped us, they would have allowed us to spread the same kind of strategy that we were using all over the land; but that was not to be the case.

And now I can say with absolute certainty, that if there is going to be a third world war it is not going to be between America and Soviet Russia, it is going to be between America and the whole world.

YOU TALK ABOUT POLITICAL AND RELIGIOUS SUPPRESSION IN AMERICA. IS THERE ANY OTHER KIND OF SUPPRESSION?

There are many things which are not known outside America.

In India sexual suppression has destroyed much of its creativeness. America has gone to the other extreme -- oversexuality, sensuality, has destroyed its creativeness. All the films, television, are nothing but sex, murder and rape. Every child is fed on sex, murder and rape.

It has been reported by the University of California that whenever there is a big boxing match on television, for the next seven days the crime rate rises by thirteen percent, then it cools down and comes back to normal. And still they don't stop boxing. The same is the case with football games in America. After football games crimes increase.

America is living in a very criminal state of mind, and the politicians want people to remain involved in these things so they can go on doing what they want. People are more interested in boxing, more interested in football. They are not interested in the higher values of life, and so the government is left alone to do whatsoever it wants.

But it is an ugly state of affairs -- rich, and yet ugly.

HOW DO YOU COMPARE THE SITUATION IN AMERICA WITH THAT IN INDIA?

It is there on the other extreme. Because people are poor, exploitation is easy; you can purchase the votes very easily.

The politicians talk of destroying poverty, but they don't mean it. If they destroy poverty and people are educated, then exploitation will be difficult.

And sexual repression is a very complicated phenomenon. Man has only energy -- whatever name you give to it. You can call it sex, you can call it kundalini, you can call it anything you like. Names don't matter. But if this energy is repressed, that means man is divided in two -- your own left hand is fighting with your own right hand.

So you are in a situation where you cannot do anything. You cannot be creative, you cannot manage great music, poetry, literature. You cannot even manage food, clothes, shelter, because you are locked inside yourself, fighting with yourself. Nothing is left that you can put into some kind of creativity.

And this is the greatest calamity that can happen to a man, and that has happened in India for centuries. That's why we have been slaves for two thousand years; otherwise, such a vast country becoming slaves to very small groups seems inconceivable. But the reason was that everybody was chained with his own struggle, no energy was available to fight with the enemy. The invaders who came to India had an easier success than they could have imagined.

But two thousand years of slavery has not given us any insight. Poverty and starvation have not given us any insight; and there are people who would not like India to see the reality of how we have been destroyed.

The priests of all the religions want you to remain in the same position. The politician wants you to be in the same position because if you are no longer in the same position or your energy becomes one, there is danger of revolution.

Such poverty is bound to turn into revolution, so the politicians and the priests are in a conspiracy. The priests want you to remain in this struggle with yourself so you feel weak, you feel guilty -- because howsoever hard you try, you cannot get rid of sex. That is not the way to get rid of sex. You become more and more sexual, and that creates guilt in you that, "I am such a weak human being." That takes you to the priest because he is the person to help you, he is the mediator between you and God. God you don't know. It is the priest's invention, and he is the sole representative. So he exploits you -- he gives you mantras, he gives you books, holy books; he gives you rituals, he tells you to fast, to eat this and not to eat that, and soon you will overcome your sin. And God is compassion, he forgives; don't be worried.

The grip of the priest -- whether Hindu, or Mohammedan or Christian -- depends on repression of sex, and the grip of the politician also depends on the repression of sex.

That's why for thirty years I have been fighting against repression of sex, and the only reward I have got is all kinds of condemnation from all corners -- because I have attacked all the vested interests.

It is a unique situation. Nobody perhaps in the whole history has been condemned so unanimously -- the Christian priests, the Hindu priests, the Mohammedan priests, the Buddhist priests, the Jaina priests, the Communists, the Socialists, the Congressites, the Republicans, the Liberals, the Democrats. You cannot find a single political party or a single religion that has not condemned me.

It is very strange. They differ in everything. On only one point are they in agreement; that is, against me. I am their agreement. And the reason is clear, because I am cutting the very roots of their power.
A single man against the whole world.

But I am perfectly happy. Although they are great powers, they have not been able to refute a single argument that I have produced; and even with their antagonism, condemnation, intelligent people have come to me. I have one million sannyasins around the world, and at least five million sympathizers around the world.

A single man may perhaps revolutionize the whole existence. The power of truth is immense.

DON'T YOU THINK THERE'S A FEAR OF OVERINDULGENCE IF THERE IS NO REPRESSION?

This is the fear that is being created by the vested interests, that if you don't repress you will overindulge.

My feeling is that overindulgence is better than repression. At least you will be one, and you will not feel guilty. And I don't think that a person who is intelligent enough to drop repression will not be intelligent enough to see that he is moving to the other extreme. Exactly in the middle is the healthy individual.

So it may be that for a time, when a person is released from repression, he may overindulge, but that will be only for a short period. Soon he will settle in the middle, because he will see that he is again falling into another ditch. So I don't feel any fear.

You can see my people. I have got one million people to prove this. They have dropped repression but they have not gone to overindulgence. On the other hand, by dropping repression their energy is freed; they have become immensely creative, and they have become meditative.

Sannyasins who have been with me for ten, twelve, fifteen years have almost lost all interest in sex. They are no more interested in it because the same energy can give them so much joy, that sex seems to be just a wastage. And the second day is a hangover -- dull, dissipated, weak, while the same energy can reach to higher peaks of meditation and can give you spaces that you have never known, heights that you have never flown, light, clarity that has never been your experience. Then the choice is yours -- to have the clarity, light, health, a cleanliness, a well-being; or to have sex, which to a meditative man looks almost animalistic, looks stupid, makes no sense.

So my own experience is just the opposite. That idea of overindulgence is created by the vested interests.

You have clothes. Do you use too many coats? Do you overindulge because you are free to have many coats? You have freedom to sleep. Does that mean you sleep twenty-four hours? You have freedom to eat. Does that mean that you continuously eat?

Just look at other areas where you have freedom. Have you gone to overindulgence? You are free to have a shower. That does not mean the whole day you are sitting under a shower, overindulging. Then you would need some psychiatric treatment. Then it is not a question of repression or overindulgence, it is a

question of something mentally wrong.

Anything accepted naturally -- and sex is a natural phenomenon.... In the beginning I can understand overindulgence. For example, Jainas every year fast for ten days. In those ten days they think only of eating and nothing else. And I don't condemn them; it is natural. They are hungry. They continuously plan for the eleventh day -- what they are going to eat, what is their most delicious dish. And for two, three days after those ten days they eat too much -- which is natural. It is just like a pendulum; if you take it to one end and let go from there you can't hope that it will stop in the middle. The momentum will take it to the other extreme, but the momentum will become less and less and less and less and within time it will stop.

The momentum was given by repression. If anybody overindulges the responsibility goes to those people who have been teaching repression.

So I don't see any fear of overindulgence.

NOW THAT YOU HAVE RETURNED TO INDIA, ARE YOU GOING TO LEAD A MORE SECLUDED LIFE?

I live moment to moment. Today I am here, tomorrow I may not be here.

And I have been leading a secluded life always, even though thousands of people have been around me. I have been alone, and most of my time I have been in my room isolated in silence. For one hour I may talk to my people and that is all; for twenty-three hours I can overindulge in silence.

HAS THERE BEEN ANY CHANGE IN YOUR IDEAS IN RECENT YEARS?

No. It has been growing. I don't believe that anything in existence comes to a full stop, everything goes on growing. The moment something comes to a full stop that means it is dead.

So if by change you mean that I have dropped some ideas, that is not right. If you mean that my ideas have been growing, that is true. But they are the same ideas.

This big tree is from the same seed. It will go on growing, it will bring new leaves, it will bring new fruits. You could not have seen those leaves, those fruits, those flowers, in the seed.

So I have been evolving rather than changing, because change gives a wrong idea -- as if I have abandoned something and moved to some other standpoint. No.

I am a continuous flow -- broadening, becoming bigger, flowering, covering more and more sky, spreading my wings as far as I can; so there is evolution, and it will continue until my last breath.

WHAT DO YOU MEAN BY SANNYAS?

It is a very simple phenomenon.

The ancient meaning of sannyas is renouncing the world. I am against it.

But I have still used the word sannyas because I can see another meaning far more significant than the old one. I mean renouncing all the conditions that the world has given to you -- your religion, your caste, your Brahminism, your Jainism, your Christianity, your god, your holy book.

To me, sannyas means a commitment that "I am going to clean myself completely of all those things which have been imposed upon me, and I will start living on my own -- fresh, young, pure, unpolluted." So sannyas is an initiation into your innocence.

And I don't think any intelligent person can deny it -- that we have been polluted. No child is born a Mohammedan or a Hindu. We pollute the child; we give him ideas, concepts.

In America many people asked me, "Is it really true that your commune is vegetarian?" They have never thought about it. From their very childhood they were eating meat. Once in a while some crank may turn out to be vegetarian, otherwise, the whole society is non-vegetarian. They could not believe that five thousand non-vegetarians have turned to vegetarianism. I explained to them that it is ugly to kill animals, living beings, for your food while other food is available. If you do that then what is the difference between you and cannibals? In fact, cannibals say that the most delicious meat comes from man. So if deliciousness is the

decisive factor, then why not kill each other, why not kill your own child, why not kill your wife? And that's what you are doing when you kill a deer -- you are killing a husband, a child, a wife, a father, a mother.

And they understood it. They said, "We never thought about it in this way, but it is true."

Sannyas, to me, simply means cleaning you off, making you a plain tabula rasa; nothing is written on it. So you are free now, according to your own intelligence, to write your own philosophy, to write your own religion, to write your own life.

Krishna writes your life, or Buddha writes your life. What right have they got? They can write their life, they are perfectly free. But five thousand years before, Manu writes everything -- what you have to do and what you have not to do. To accept such things is stupid, not intelligent.

Sannyas is an intelligent step of getting out of all the garbage that has accumulated around you, just jumping out of it clean, fresh, young, and starting anew so that when you die you can die with the satisfaction that you lived the way you wanted to live, that you did not live a borrowed life, that you were not an actor in a film, that you lived an authentic life.

ARE THERE ANY CONDITIONS FOR BEING A SANNYASIN?

No, no conditions.

WHY HAS YOUR TRUTH BEEN MISUNDERSTOOD?

That is the fate of people like me.

Socrates has always been misunderstood, Buddha has always been misunderstood, Sarmad has always been misunderstood. And I would rather be part of their company than the people who have been understood.

The people who have been understood are third rate. They are understood because they are saying the same things that you already believe in. They are not higher than you, they are not bringing something from beyond. You can understand them because they are actually of the same mental age as you are, in the same way retarded as you are.

You never ask, if you play a flute by the side of a buffalo, why the buffalo does not understand the flute. The flute is beyond the buffalo. But bring some grass and she will immediately be interested. That the buffalo understands.

So I don't want to belong with those people who are understood -- like Mahatma Gandhi, who is always understood, Mother Teresa, who is always understood.

I would like to belong with people like Socrates, Buddha, Sarmad, Mansoor -- who were never understood.

Even today, after thousands of years, very little of them is understood. They are still ahead of us. Perhaps it will take two thousand years more for humanity to grow to understand Socrates.

WHAT IS THE DIFFERENCE BETWEEN REAL NONVIOLENCE AND TURNING THE OTHER CHEEK?

There is much difference. Turning the other cheek is just a conditioning.

I am reminded of a Christian saint who was always talking about turning the other cheek. One man got very fed up and he hit the saint on one of his cheeks. The saint, of course -- according to his ideology -- turned his other cheek. The man hit him on the other cheek also.

At that moment the saint jumped on the man and started hitting him as hard as he could. The man said, "What are you doing? You are a nonviolent Christian saint."

He said, "The question finished when you hit me on the other cheek. Jesus has said, `Turn the other cheek' but there is no third cheek to turn. Now I am free, and I will show you what it means."

Buddha, in one of his sermons, said, "Forgive at least seven times." It is too much. Somebody harasses you seven times, cheats you, deceives you, and you go on forgiving him. But one monk stood up and said,

"What about the eighth? Okay, seven times we will manage; but what about the eighth?"

These people don't understand the idea of nonviolence. They are simply following a certain concept, but every concept has a limitation. Buddha changed it. He said, "I will say seventy-seven times."

The monk stood up and said, "You can change it, but what about the seventy-eighth time? My argument remains the same. You can make it seven hundred and seventy-seven times, but what about plus one?"

Turning the other cheek is not a nonviolent act. On the contrary, it is very disrespectful of the other person. You are reducing him into a non-human being. He has hit you on your cheek, and you are giving him your other cheek; you are becoming superior and you are putting him into a position of inferiority. This is not nonviolence; this is pure egoism.

Nonviolence simply means that killing, destroying, is ugly. That does not mean that allowing somebody else to do such a thing is not ugly. If somebody hits you on the cheek, you should hit him more strongly on his cheek -- for two reasons. One, that you are nonviolent and you don't allow any kind of violence to anybody, including yourself. Secondly, you have to hit him harder because you respect the other person; if he gives you one rupee's worth, you give him two rupee's worth. You don't make him inferior, you make him superior. I will not say, "Turn the other cheek."

I will say, "Hit on his cheek as hard as you can so he learns a lesson; otherwise, he will start hitting other people's cheeks. And you will be responsible for all that violence."

So nonviolence does not mean that you have just to be there, beaten. Then you are allowing violence. This kind of nonviolence has deprived this whole country.

For example, Jainas will not go into war. No Jaina will enter into armies because they are nonviolent people. But if they are nonviolent people, why do they accept the protection of the police? Why do they put locks on their doors? If they are nonviolent people why do they go on giving taxes to the government which go to maintain the army, navy and other kinds of war machinery? They live in this country, protected by the army; somebody else is fighting for them, somebody else is dying for them, so they can remain nonviolent.

Mahavira and Buddha both in some way or other are responsible for twenty centuries of slavery in India. And Gandhi again repeated like a parrot the same stupid nonsense.

Nonviolence simply means you should be so powerful that nobody can be violent towards you. It should not be out of weakness; it should be out of power. Of course you will not hurt anybody out of your power -- you will protect, you will not kill. But you won't allow anybody else to kill you either.

So my idea of nonviolence is different from Mahavir, Buddha, Gandhi.

My idea is nonviolence should be out of an abundance of power. Don't use that power to kill, to destroy; but use that power to create, to protect. And if anybody tries to harm you or anybody else, do everything to prevent that harm.

Violence has to be completely removed from the world, but it can happen only if nonviolent people are powerful; otherwise, how can you manage? If violent people are powerful and nonviolent people are powerless, then the violent people will overrule the nonviolent. That has been our experience of two thousand years.

I don't support weakness. I support power; but power with compassion, love and creativity.

DO YOU BELIEVE IN EQUALITY?

No. I do not believe in equality for the simple reason that it is psychologically impossible. Socrates is Socrates, and you cannot create four billion Socrates' to make the whole world equal.

Every human being is unique. No two human beings can be equal, and they should not be, otherwise the world will become a boredom. Just roses and roses all over the world -- the same color, the same size. No. The world needs all kinds of flowers, all colors; that gives it richness.

So I believe in the uniqueness of the individual, I don't believe in the equality of the individuals.

But I do believe in equal opportunity for everybody. That is a totally different thing -- equal opportunity for the rose to grow, equal opportunity for the lotus to grow, equal opportunity for the marigold to grow.

To put it as a principle: Equal opportunity for everybody to be unequal, unique.

So I don't believe in the equality of the individual, but I certainly believe in giving equal opportunity to everybody. Somebody wants to become a painter, and somebody else a doctor, and somebody else a sculptor -- they should be given equal opportunities. But they should not be forced to be equal -- that will be murdering the whole richness of humanity.

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INTERVIEW BY THE TELEGRAPH (CALCUTTA)

CAN YOU TELL US SOMETHING ABOUT THE TRUTH?

The most basic truth is: Do not believe in anything unless you experience it. Secondary to it, and supporting it, is that your growth should depend not on belief or on faith, but on doubt, reasoning, and meditation.

All the religions of the world have said just the opposite. They say, "Believe, and you are delivered." The very word belief means you do not know.

You do not believe in the wind, you do not believe in the sound of running water; you know. There is no question of belief. But in God you have to believe; in heaven, in hell, you have to believe.

This was the most difficult thing for religious people to understand in me. I was saying to them, "Just as the wind goes through the trees singing its song, godliness can go through you singing its own song. And you are capable of it. Then why decide on a third-rate belief when you can experience the whole shower of godliness and be renewed by it. When your whole vision can be changed and you can see that you are immortal, part of godliness itself, then why go to a temple and worship before a man-made statue?"

To me, truth is an individual experience; belief is a social lie.

Truth comes very simply and very silently. All that you need is to prepare yourself to receive it. It comes to you almost every moment, but your doors are closed, your mind is full of thoughts, your heart is full of emotions.

So all that is needed -- what I call meditation -- is to empty the mind, empty the heart, and wait in absolute patience. It surely comes. It has come to me. And this is the only way it has come to anyone ever. Nobody has ever said when he was open, available, patient, thoughtless, silent that meditation did not come. In the whole history of literature there is not a single statement which can disprove what I am saying.

The process of meditation is very simple. You just learn to watch things. Sit silently by the river and just listen to the sound, forgetting everything else, and suddenly you feel a transfiguration -- you are no more the same tense personality; a great relaxation has happened to you.

DOES EVERYONE HAVE THE POTENTIAL?

Everyone has the potential.

THE POOR ALSO?

The poor also. The poor man may not try, he may not get the opportunity -- that's another thing. But every human being, just as he is capable of life, so he is capable of godliness.

The poor man is also capable of life, but his life is very limited, his life is just about getting bread. He will never think of the music of Mozart; that too is part of life. He will never think of the beauties of the Himalayas, that too is part of life. He will never think of the paintings of Van Gogh, that without seeing them he has missed something in his life. But he has the potential; just the opportunities are not there.

BUT MEDITATIVENESS IS AVAILABLE TO EVERYBODY?

Not to everyone. Just ask a beggar who is hungry. When he sees the full moon in the night he sees bread, not the full moon. On the surface it seems the full moon is available to everybody, but it is not; a full stomach is needed, then only the full moon is available. If you are starving for three days, you cannot see the full moon; you will see bread floating in the sky.

Watching, start from the outside world, which is easier. That's why I said listen to the sound of the river or the music of the wind passing through the trees. Then come closer. Watch your own body -- the way you walk. Remain a watcher. Don't go on walking like a robot, as we all do.

Once you become aware of your own body and its movements, you will be surprised that you are not your body. This is something of a basic principle, that if you can watch something then you are not it. You are the watcher, not the watched. You are the observer, not the observed. How can you be both?

So when you can watch your body eating, walking, going to bed, doing anything -- as if in the room there are two persons, your watcher deep inside looking at what your body is doing -- slowly, slowly, a tremendously meaningful experience arises, that you are not the body. This is the beginning of true religion.

Then the next step is to watch your thoughts. The process remains the same, it only becomes different because of the object that you are watching. Thoughts are more subtle than the body, but if you are capable of watching the body, you can watch the thoughts. Just close your eyes and see your thoughts floating on the screen of the mind. Don't become involved. Remain aloof, no judgment -- no thought is good, no thought is bad, because if you say, "This thought is good," you have already jumped into the stream of thoughts. You remain silent just like a mirror. A procession of people are passing, the mirror reflects them without any judgment -- who is beautiful, who is not, who is man, who is woman, who is a thief and who is a stranger. It has nothing to do with them, it simply reflects.

The day you succeed, and it is not difficult, it is very simple, because thousands of my people have succeeded.... The moment you succeed in becoming an absolute watcher with no attachment with the thoughts, the thoughts disappear. It is your identification with the thoughts that gives them life. When you are completely cut off, they fall like leaves falling from the trees and they leave a pure, vacant, silent mind. This is a great achievement.

And just a little more you have to do in the third step. Watch your emotions, moods, feelings -- which are below the level of thinking, below the level of ordinary awareness. People are sad and they don't know they are sad unless the sadness is too much. In fact, people remain sad their whole lives. They become so accustomed to it that they don't feel that there is any problem unless they see somebody laughing and enjoying and happy, then they start feeling, "Is this man mad, or is there something missing in me?" But when your thoughts are not there, you can see very easily your feelings, your moods. Now watch them. And they are very delicate, just a slight watching and they disappear.

The ultimate fourth step is not to be taken by you; hence I call my way the way of the fourth.

In ancient India it was called *turiya*. Turiya means the fourth. It is not a name, it is a number.

Up to the third you are capable. Up to the third you arrange your house for the guest to come. Now you are ready, and whenever you are ready the guest always comes; in fact, he comes even when you are not ready. He has been coming, but you were not aware of it. Now you will see the guest coming.

When the feelings and emotions disappear, there is a quantum leap. Your own awareness, watchfulness, now has nothing there to watch. It turns upon itself, and becomes a circle. It is as if in a room a candle is burning and there is nothing in the room; the light of the candle only shows the candle. When watchfulness only shows itself, you have arrived home. This I call meditation, and this is the highest peak in human consciousness. Many things become revealed, many secrets become open, many mysteries are no longer mysteries. You know that you are not going to die, you know that there is no God, but there is a quality which is far superior to God -- that is godliness.

God is a person, godliness is a quality. God is bound to be limited. Howsoever big you make God, it is bound to be limited -- it is a person. It will have two eyes or one thousand eyes, two hands or one thousand hands -- it does not make any difference. But there will be limitation.

Godliness is like love -- no hands, no eyes, but only a tremendous overwhelming feeling of peace, bliss, eternity. And it is not only in you. The moment you feel it in yourself you suddenly become aware of it in everybody else. But people are blind, they are not looking at it. The flame is everywhere, but people are looking somewhere else.

The difference between a meditator and a non-meditator is not much. The non-meditator never looks in, he always looks out; hence all the people who worship God in the temples, in the mosques, in the churches, are non-meditators. They are still looking outside. Their God is outside; it is a thing.

A meditator looks in, and inside he finds not a thing but life itself, its very source, and that transforms his whole approach to everything. Now he's no more a Hindu, no more a Mohammedan, no more a Christian. He's simply a human being, and just to be a simple human being has such grandeur, such innocence, that it is indescribable.

Everywhere I have a commune, it is a commune of meditators; and meditation is the greatest revolution possible. All other ashrams are just hocus-pocus. Either they are Hindu or they are Mohammedan or they are Christian. Now the politicians cannot create trouble for a Hindu ashram; otherwise they will lose the votes of the Hindus. They cannot create trouble for the Christian ashram for the same reason.

I am in a totally different situation. They can create any trouble for me and they will not be losing any votes. My people don't vote because what is the point of voting for one idiot against another idiot?
I have never voted in my life.

YOU ARE ONE OF THE MOST WELL-KNOWN RELIGIOUS LEADERS IN THE WORLD. DO YOU CONSIDER YOURSELF A SUCCESSFUL SHOWMAN?

I am not a showman. It has been said, because to people I may look a showman -- I am worth seeing!

I am very wellknown just because of the opposition I have around the world. People are not so dumb or idiotic. They can see one point very clearly, that I am the only man against whom all the religions are agreed. Hindus, Buddhists, Mohammedans, Christians, Jews -- they don't agree on anything, but they agree on one thing, and that is me. All the politicians -- communists, socialists, democrats, republicans -- they don't agree on anything but they all agree on me; that this man should be destroyed, his words should not reach to the people.

Now the whole world can see that this is strange. A single man against the whole world, and the world is afraid and the man is not afraid. There must be something wrong with the world, wrong with the politicians and the religious heads.

I have challenged the pope, I have challenged Mother Teresa, I have challenged shankaracharyas that, "I am ready to have a discussion with you, before the masses." Nobody accepts the challenge because they know they cannot refute what I am saying, and what they are saying I can refute in a thousand ways. They are afraid because what they are saying is not their own experience, it is borrowed from some book, it is a quotation. I am not afraid because what I am saying is my own experience. I am not quoting any book.

So naturally the whole world by and by has become aware of the fact that a single man -- who has no armies, no nuclear weapons.... Now there are six hundred million Catholics. Why should the pope be afraid of me? And if he is really the representative of God, and I am an ordinary simple man, how can I defeat him in any discussion? I am ready to come to the Vatican, amongst his own people; but still he is not ready -- knowing perfectly well his own hollowness. There is nothing: no content, no experienced truth.

The world is not blind. People can see it; hence, I am known around the world. People can love me. People can hate me. But people cannot be indifferent to me.

HOW DO YOU EXPLAIN THE WORLD-WIDE PUBLICITY ABOUT YOU?

It is bound to be, because if there is any man in the world who deserves publicity I am the man -- because I am against everything the society stands upon.

My ideas should be placed in front of the whole world to decide -- because if you go on living the way you have been living, you are going to die very soon. If you don't listen to me, there is no way to avoid the third world war.

PEOPLE ALL AROUND THE WORLD ARE TALKING AGAINST NUCLEAR WAR. DO YOU THINK YOU ARE ALONE IN THIS CRUSADE?

The peace movement and the pacifists are just meaningless. In the first world war there were peace movements, pacifists, and they could not do anything. In the second world war they were there, and they could not do anything.

Now again they are there, and I know they cannot do anything. If you see a pacifist protest you can see they are all violent people -- their shouting, their screaming, their throwing stones. If they had nuclear weapons they would use nuclear weapons to prevent war. These are not peaceful people. These are just frustrated people, frustrated politicians, who could not get to the power. Now at least they can throw stones at the politicians who have been successful. But these are not peaceful people, and they are not pacifists at all, because they don't know what peace means.

What I am saying is not a question of protest against the powerful. My effort is to create peaceful people. If the whole world loves peace, enjoys peace, if all violence disappears from the world, the politicians will be at a loss what to do, with whom to fight and for what. Even their own people will not be participants in any destruction.

Pacifists cannot do anything. They have proved it in two wars already. Yes, they enjoy shouting -- it is good exercise, shouting and enjoying in the open air.

I used to know a man in Jabalpur. I was surprised to see that he was always in all the protest marches -- whether it was communist, or socialist, or the Congress, whether it was some Hindu group or some Jaina group, or even if it was a student's protest -- and he was not a student, he was a businessman. But he was always there with a flag, and he would shout louder than anybody else.

One day I caught hold of him, took him to the side of the road, and I asked him, "Which party do you belong to?"

He said, "Who cares about the party? Open air, shouting, it gives me so much joy that I don't care where they are going, what they are doing. It comes to nothing at all. But to me, it gives me good exercise -- the whole day sitting in the shop, you know...."

These people cannot create peace in the world.

DO YOU THINK YOU AND YOUR FOLLOWERS ARE THE ONLY PEOPLE WHO HAVE THE RIGHT ANSWER?

I am not saying that we are the only people who have the right answer. On the contrary, the right answer has got us and we are the only people it has got.

Now, what can we do?

BUT IS THIS NOT A DICTATORIAL ATTITUDE?

No, that's why I denied that only we have the right answer. That's why I denied it. But what can we do? The right answer has got us. It may get other people, but that I have not seen so far. Perhaps it is perfectly satisfied with us.

EVERY DICTATOR OR GROUP HAS THE FEELING THAT THEY ARE RIGHT OR THE RIGHT ANSWER HAS GOT THEM. ISN'T THAT A DANGER?

No, that is not at all a question. No. Because we are not organized, we don't have any religion, we don't have any organized party, a committee that dictates. Each individual remains individual, and we accept him as he is. We do not ask him to be different in any way. We do not dictate anything.

This is something which is difficult for people to understand; that just out of love people can be together without being dictated to.

You just meet my people. I have not dictated anything to any person, I have not ordered him to be this way or that way, that he has to drop this or drop that. My own understanding is that if he is meditating, growing silently, spiritually, all that is wrong will drop by itself.

YOU HAVE GUIDED YOUR PEOPLE ON MANY SUBJECTS. DO YOU GIVE THEM AN IDEA OF WHAT IS RIGHT AND WRONG?

No. I don't give any idea of right and wrong, because what is right today may be wrong tomorrow; and what is wrong today may be right tomorrow. So the people who have given these ideas are enemies of humanity.

For example, Mohammed married nine wives, which was right in his time -- because in the Arab countries people were continuously fighting and killing each other, so the proportion of men to women had fallen to such a degree that there were too many unmarried women and very few men. And I think Mohammed was perfectly right to allow Mohammedans to marry at least four women; otherwise, those three remaining women would have created prostitution, immorality.

He was right, but now he is absolutely wrong. But Mohammedans won't listen. They will listen to the Koran which was right at the time but now it is out of date; now women and men are almost equally proportioned. To marry four women is dangerous because three men will be left without wives, and they will do something -- they will rape, they will steal women from others, they will elope with women, they will have illegal relations with women, or they may turn homosexual or have all kinds of perversions. And the whole responsibility will go to these idiots who cannot see that right and wrong are not fixed things, they change. As time changes so right and wrong changes too.

So I don't give any idea to my people of what is right and what is wrong. Rather, I give them an insight, an understanding, which will make them capable to decide in any moment what is right and what is wrong. That will be their decision.

It's as if some blind man comes and asks me, "Does light exist?" It's an intellectual thing. I can say yes, but I cannot convince him. How can I convince him? He cannot touch the light. He knows things by touching -- he cannot smell the light, he cannot taste the light, he cannot hear the light. Those are the only four ways that he can have some contact with light. I will not give him an intellectual argument about light. I would rather try to take him to an eye surgeon so that his eyes are again available for him to see. Then he can see what is light and what is darkness without my giving him any fixed answer.

This is my situation with my people. I give them the insight, the touchstone, the consciousness, so they can find in any situation what is right. And right and wrong are not qualities of things; in every new situation and context they change. But consciousness can always see where the way is.

So I am not giving any discipline, any creed, any principles. No. This is a totally different phenomenon. That's why there is so much opposition and so much fear about me -- because I don't fit into any category. All the religious leaders have given lists -- what is right, what is wrong, ten commandments. I don't give a single commandment. Even the word commandment I think is ugly.

Jesus tells his people what to do and what not to do. I don't think that is right. Jesus pretends to be the savior of the people and he could not even save himself. And he is not sensitive enough. He says, "I am the shepherd and you are my sheep." Now this is humiliation. To call another human being a sheep and propound yourself as the shepherd to me is ugly, disgusting.

BUT YOU SAID YESTERDAY THAT YOU ARE NOT A GURU BUT A FRIEND.

I am not a guru. I am not a prophet. I am not a savior.

BUT YOUR FOLLOWERS OR YOUR FRIENDS, THEY'RE ALWAYS LOOKING AFTER YOU AND WORSHIPPING YOU FROM WHAT WE HAVE SEEN. YOU'RE IMPARTING SOMETHING AND THEY'RE TAKING SOMETHING ELSE. CAN YOU EXPLAIN THAT?

That you have to ask them, because that is not my problem.

SO YOU DON'T FEEL THAT YOU ARE WORSHIPPED?

No. I simply feel loved. To others it may seem different because they are accustomed to devotion, worship. To me it simply seems to be love. They love me. I love them.

DO YOU THINK YOU WERE AS MUCH A RAJNEESHEE AS THE RAJNEESHEES IN THE COMMUNE?

No. I am just a friend, and they are my fellow travelers. The only thing that exists between us is friendship. There is nobody who is my follower.

I have never followed anyone. I have never had any guru. How can I do that injustice to my own people?

BUT REMEMBER, THEY'RE WEARING A LOCKET WITH YOUR FACE IN IT. YOU'RE NOT WEARING YOUR OWN OR SOMEBODY ELSE'S.

Because I don't need it. My face is right here.

EXACTLY. THEN WHY DO YOU MAKE PEOPLE WEAR IT?

They love me. I have freed them; they need not wear it. They need not wear orange clothes, they need not wear the mala, the locket.

IT'S CLEAR THAT YOU ARE THEIR SOURCE OF INSPIRATION EVEN IF YOU DON'T CALL YOURSELF THEIR GURU OR THEIR LEADER.

I am simply telling them whatever I have experienced. It is up to them to take it or not to take it. I do not say, "You have to believe it, otherwise you will go to hell; if you don't believe it you will fall into eternal darkness. If you follow me and believe me then you will be inheriting all the pleasures of paradise." I don't give any fear; I don't give any greed.

HOW DOES WEARING THE MALA HELP THESE PEOPLE TOWARD ENLIGHTENMENT?

They love me. Have you loved anybody?

I DON'T SUPPOSE IN THAT FASHION.

No, that's the problem. Some day you will love, and then, even a small thing given by your friend will become immensely valuable. It may be just a one rupee small gift, but you will not be ready to sell it at any price. Nobody is able to see the point, why a lover clings to such a small thing?

BUT WHY SHOULD ONE MILLION PEOPLE JUST LOVE ONE PERSON WITHOUT THAT BEING RECIPROCATED SPECIFICALLY? I'M SURE YOUR DEVOTEES LOVE EACH OTHER TOO, BUT THEY DON'T WEAR EACH OTHER'S LOCKETS. SO YOU ARE DIFFERENT.

I am not different from them except that I am awake and they are asleep.

But what is the difference between an asleep person and an awake person? Just shake him and he will be awake. So I don't make much fuss about it. You can close your eyes, and I can keep my eyes open -- that is the only difference. But you can open your eyes at any moment. Or I can throw ice cold water on your eyes and you will open them -- and the difference disappears. So the difference is not something that matters, and my insistence that it does not matter is for a particular reason. And that is that all the people in the past have been making it clear that they are different, and that difference made religions, cults and created thousands of wars. Except for bloodshed, that difference has not brought anything.

There is certainly a difference, but the difference is only between a bud and a flower; and in fact the bud is in a better condition because the flower will soon be withered away. The bud is coming to bloom. The flower is going to disappear.

They are the sunrise, and I am the sunset -- they are in a better position.

CAN YOU SAY WHAT YOU MEAN BY THE NEW MAN?

I have been speaking all the time about the new man. The new man will be without any religion, without any nation, without any race, without any distinction between woman and man, without any distinction of any kind. The new man will be completely free from his animal inheritance.

Charles Darwin may not be right in detail, but essentially he is right. Man has evolved out of the animals, and those animals are still living in your consciousness. Those animals erupt in murder, in rape, in wars.

The new man will be able through meditation, to get rid of the old animal inheritance which he is carrying in the unconscious. The only way to do it is to become full of light -- and that's what meditation does. As you become more and more a witness, every corner of your being becomes full of light; and that light kills all that is ugly in you, it disinfects you.

The new man will really be man. We are half man and half animal. I am the new man, and my people are growing towards the new man. You are invited too!

The Last Testament, Vol 4

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INTERVIEW BY DER SPIEGEL

QUESTION: YOURS HAS BEEN THE CLASSICAL RETURN OF THE NATIVE. NOW THAT YOU ARE BACK IN INDIA, DO YOU THINK THIS TIME YOU WILL BE ABLE TO IMPROVE THE QUALITY OF ENVIRONMENT IN INDIA?

A: It is not the classical return of the native, because I don't belong to any nation.
The whole earth is my home.
So I don't consider any part of the world as foreign to me.

And right now I have not decided where to settle. My people are looking for places around the world; in two weeks time perhaps it will be decided where I will be.

Q: SO YOU'RE NOT SURE IF YOU WOULD SETTLE IN INDIA.

A: No.

Q: WELL, YOU ARE IN THE LAND OF THE MANU AND THE HIMALAYAS. DO YOU FEEL ANY REGRET AT THE INCIDENTS OF THE PAST FEW MONTHS, YOUR IGNOMINY IN U.S. JAILS?

A: It was not ignominy.

If it was ignominy, then what was Jesus Christ when he was crucified; that was thousandfold ignominy.

Then what it was when Socrates was poisoned. It was not ignominy; it was simply a reward to be rebellious, to be intelligent, to belong to the world of Socrates and Buddha.
I don't consider it as an ignominy.

Q: DO YOU FEEL UNHAPPY, OR YOU TAKE IT IN THE STRIDE AS OTHERS HAVE DONE, AS BUDDHA HAS DONE, AS SOCRATES HAS DONE?

A: Yes, I take it in the stride.
And it has been a great experience. I have learned much out of it.

They may have been doing their worst, but I have turned their worst into my best experience -- and that is one of my teachings, how to turn the worst into the best.

It has shown me the two face of America, which I would have never seen outside the jail.
Outside the jail there is a mask of democracy.

The same people inside the jail immediately change their mask, and start behaving like any fascist.

I have also seen in the jails the beauty and the humanity of the people who are confined there -- the criminals. They are far more human, far more superior than the people who are the jailers, the administrators, the bureaucracy.

So it has been a good experience.

The American idea of democracy has disappeared from my mind; it is simply a hypocrisy.

Q: DO YOU MEAN TO SAY THAT THE AMERICAN BUREAUCRACY AND ADMINISTRATORS BY AND LARGE THEY ARE FASCIST?

A: Yes.

Q: WELL, HAS YOUR MOVEMENT BROKEN UP?

A: No. It has become stronger.

Q: HAVE YOUR SUPPORTERS DESERTED YOU?

A: No. Those who have deserted me have come back.

Q: HOW HAS YOUR MOVEMENT BECOME STRONGER?

A: It always becomes. It is a simple psychology. It has become stronger because the people who have left fell again in love with me, the people who were only sympathizers became sannyasins, the people who were just interested in my ideas but had no idea to be part of my movement are now approaching me to be part of the movement.

America has helped immensely my movement, and I have opened my doors of the movement -- now there will be no need for the red clothes, no need for the mala; so that a wider section of humanity can participate in this immense event.

Q: IT SEEMS TO BE TO ME A CONTRADICTION IN TERMS. ON THE ONE HAND YOU CALL THE AMERICANS OR THE ADMINISTRATION OF A BUREAUCRACY FASCISTS.

A: Yes.

Q: ON THE OTHER, YOU SAY AMERICA HAS HELPED YOUR MOVEMENT?

A: There is no contradiction.

They are fascist, but their fascism has helped me because their fascism has opened many peoples' eyes about them, about me.

Without any warrant they arrested me. Without showing any cause, they arrested me. They had no valid reason to keep me in the jail without trial.

For twelve days they kept me in jail, changing from one jail to another -- without any trial, avoiding trial.

Q: BUT THEY HAVE A DEMOCRATIC JUDICIARY. THEY HAVE A DEMOCRATIC JUDICIARY.

A: They had, but they were trying to avoid to reach the place and taking me from one jail to another, then another. Five jails they changed just to take as much time -- because they knew perfectly well that before the judiciary they cannot prove any crime against me. They had none.

And that's what happened. The moment they produced me, they had nothing to prove.

So it was a strategy to just harass me even before trial, to punish me -- for no crime.

They asked me to sign under the name "David Washington" and I said, "This is absolutely illegal; that is not my name. And you are U.S. marshall. On your coat is written `Department of Justice.' What kind of justice is this -- that you are forcing me to sign under a name which is not my name."

He said, "Either you sign it, or you will be sitting in this office the whole night on the cold, hard steel bench; and you know your trouble of the back. Either you sign it, or you sit here. Whenever you sign, we will give you a bed to sleep."

So I told him, "You write the name -- because I cannot write the name."

Just to make a document that... the U.S. marshall has in his own writing, written the whole form. And I have signed my own name, I have not signed `David Washington.'

This was their strategy, so that on the board my name does not appear, so nobody knows where I am.

I asked them, "Can I contact my attorneys?"

He said, "No; but your attorneys can contact you."

I said, "You seem to be a very intelligent man. How my attorneys can contact if they don't know that my name is David Washington? And naturally your receptionist will say to them that nobody like me is in the jail. I cannot contact the attorneys. The attorneys don't know my name even.

You just try to tell me how it can be possible."

And he said, "I don't want to talk and argue with you. And it is better for you that you don't argue about anything; otherwise, things will be worse for you."

I said, "I don't care for any worse things, because all that you can do is torture my body but you cannot torture me.

Q: SO YOU THINK THIS DIABOLICAL STRATEGY A MIXTURE OF FORCE AND THREAT?

A: Certainly. A man who has nothing in his hands is being arrested by twelve guns surrounding him.

And I asked them that, "What is the point of these twelve guns? Even one gun would have been enough. I don't have any weapon. Do you want to show me your power? This shows your impotence, that even a single person without any weapons you have to arrest with twelve loaded guns. And what is your fear of me and my commune? You are the greatest nuclear power in the world. You are afraid of a man who has not done anything wrong. On the contrary, who has contributed to America something beautiful.

We transformed a desert into an oasis. We made it self-sufficient for five thousand people. We made it green. We made dams and lakes. We changed the whole face of it.

For fifty years nobody was ready to buy it -- and it was not a small land, it was one hundred twenty-six square miles.

We made the roads, we made the houses, we made everything by our own hands -- just by sannyasins. Nobody from outside.

And it was one of the most beautiful town, centrally air-conditioned with all he comforts, with all the modern facilities, and people were so happy -- that those that came could not believe that people can be so happy working the whole day and still dancing in the night, singing in the night, playing their guitars.

If this is a crime, then certainly you can arrest me; but what crime is this? If I have made five thousand people houses, roads, buses, airplanes, cars -- everything available, and they are living happily and joyously, and in a very contemporary way.

In four years time not a single baby is born because they understand the world is too much populated.

In four years time not a single crime has been committed -- no rape, no murder, no suicide, not a single man has gone mad. And these are the American ways of life -- rape, murder, suicide, madness.

In five thousand people not a single man is a beggar.

America has thirty million street people. They don't have any roof, they don't have floors, they don't have bread for tomorrow; and they are the source of all crime obviously.

In a city where no crime has existed for four years -- the city judge is there sitting doing nothing, the city police is there, they have not been able to catch a single person in four years. If you call this crime, then I don't think what you are doing.

Q: IT SEEMS A LITTLE STRANGE THAT FOR TWELVE DAYS YOU WERE TORTURED IN THE U.S. JAILS AND SUBJECTED TO ALL KINDS OF PHYSICAL INDIGNITIES THAT I READ IN THE NEWSPAPERS. AND THEN YOUR (INAUDIBLE) FOLLOWING IN THE UNITED STATES WERE PASSIVE WITNESS TO THIS. THEY COULD HAVE APPEALED TO PRESIDENT REAGAN AND ASKED HIM BEAR SOME PRESSURE TO PREVENT THIS. HOW IS IT THAT THEY COULDN'T PREVENT A SITUATION LIKE THIS?

A: My people are non-violent.
They were protesting in their own ways.

Many sannyasins were fasting unto death. They were meditating continuously around the jails, wherever I was. Around the world sannyasins were sending thousands of telegrams, telephones, to the president, to me, that this is absolutely ugly; and this degraded America's image.

But my people are not violent. They will not do anything which has something to do with violent protest. And I love that they never threw a single stone at the White House; I love that rather than that, they went on fasting, they sat there meditating but they never did anything.

Silently they made available themselves. They asked the government that, "If you don't release Bhagwan, then we are already voluntarily to be arrested. We would like to be with him in jails rather than to be outside without him."
And this is what I want, that this should happen; and this should.

Q: YOU HAVE SAID THAT THEY WANTED TO KILL YOU. THERE WAS A BOMB INCIDENT IN THE JAIL, YOU KNOW.

A: Yes.

Q: NOW, IN THE JAIL THEY REALLY WANTED TO KILL YOU?

A: It seems.

Q: BUT WAS THERE SOME OTHER INCIDENTS ALSO TO ESTABLISH THE FACT THAT THEY WANTED TO KILL YOU?

A: Yes. There are other incidents also -- looking backwards after this bomb.

They knew my back is a problem. They were driving me in such a rash way to hurt my back as much as possible -- sudden stop, then sudden rash. I told them that, "You know that my back is bad, and your cars are not so good and you're hurting me. My hands are chained, my waist is chained" -- and they were chaining my waist exactly where it hurt on my back. So the chain was there and the back seat is there. "And you suddenly stop -- my legs are chained, I cannot do anything. I cannot even move. And your chains are hurting my back." But they won't listen.

They put me in a jail with a prisoner who had lived alone in the cell -- which was meant for two persons -- for six months. He had high risk confirmed herpes, incurable, and very easily infectious. They put me with that man. I had no idea. Just another inmate wrote a note to me that, "Bhagwan, they are putting you there knowingly because for six months they have not put anybody else in the cell because that man is dying of herpes and he is a serious risk. To be in that small cell with him, to use the same sink, to use the same toilet, it is risky, it is dangerous."

I showed the note to the jailer and I said, "You must remember that you cannot keep me here always. Soon I will be out, and soon the whole world will know what you have been doing with me. And your doctor has been here to check me, and he is also part in the conspiracy -- because he knows the man has herpes. You know the man has herpes. The whole jail knows the man has herpes."

Even the man -- because he was from Cuba, could not write English -- he also tried to inform me that,

"Bhagwan, they have put you in danger.
I am dying, and they want you also to die."

Q: SO IN OTHER WORDS, WHAT I GET OUT IS (INAUDIBLE) INDIRECT MEANS.

A: Indirect means. Direct means will expose them. Indirect means, and this plan was their last resort.

They were waiting, if the court decides me not to bail out then everything is okay. If the court decides me to bail out, then this bomb will finish me.

And the bomb was in such a place where only authorities can put it. Nobody can enter there. There are three gates; you cannot enter.

And when I went there to take my clothes, the whole ground floor was absolutely empty -- which it had never been. I asked the man that, "What is the matter? There seems to be nobody today. Is it a holiday or something?"

He said, "No, nothing; that it is shift (inaudible) More people will be coming."

I said, "Shift always happens when the new people come in and then the old people leave. Why the old people have left before?"
He said, "I don't know."

When I went in, there was only one man -- who gave me my clothes and said that, "I am going out to take the signature of my boss."

I had never been for twelve days left alone, although I was chained completely -- hands, legs, my waist, and my hands were also chained with my waist chain so I could not even move my hands. Still, two of the man were always by my side. This was the first time I was without chains left alone. The man locked the door from the outside.

And in the same room the bomb was found, just they missed the right timing because they could not figure out what time the court will be finished.

But it didn't blow up because...

(The remainder of Tape side A is inaudible.)
(Tape side B)

(inaudible)... they could not prove it. In Carolina court they could not prove it.

So six people who were with me were released immediately, but they insisted that I should not be released. This is strange, because if the allegation is not proved then why I should not be released. They insisted that I should be released only by Oregon court. Then why these six people are being released?
But the magistrate was a woman, and she was waiting for a increment.

She was waiting to become a judge. So they could pressurize her. They made it clear to her that, "If you release this man then your..."

Q: TREMENDOUS ELEMENT OF CORRUPTION.

A: Tremendous element of corruption.

And this was told me by the jailer, by the sheriff, by my doctor in the jail, my nurses -- they all said the same thing, that this is what has happened; "That woman was not capable enough. She was pressurized. And this is harassment -- relieving your six people, and just keeping you makes no sense." Either keep all the seven if you want to decide it on Oregon...(inaudible)
... Or just leave all the seven and have the trial in Oregon, no problem.

But they wanted me to keep alone so they can harass me into jails, from one place to another place.

One of the airplane pilots told me -- Airplane pilot, that is U.S. marshall's airplane -- that, "We understand how you are being harassed. Our routes are being changed so that we never reach Oregon. So we have to drop you somewhere from where our route is changed -- suddenly; otherwise, we have reached the first day evening in Oregon. These twelve days you would not have suffered, but they have been

continuously doing it. They will not say us. Exactly at an airport they will inform that, "You have to go south. You have to go here, you have to go there. And we know that why they are doing this. This has never been done. This is for the first time that the route which was determined has been changed."
So they were just trying to harass me in every possible way.

They will put me in a cell between two television sets, and these two television sets will start six in the morning up to twelve in the night with full speed. So there was no possibility of sleeping in the day.

Q: YOU COULD NOT ASK THEM TO SWITCH THEM OFF?

A: No. Nothing you can ask them that they will do.
And this is an American jail --

Q: THIS AMOUNTS TO THIRD DEGREE?

A: Yes. It is third degree method.

And when at twelve the televisions will stop, then they have managed the inmates to talk loudly from cell to cell. So that I could not sleep for twelve days a single moment.

Q: DO YOU MEAN FOR TWELVE DAYS YOU DID NOT GET ANY SLEEP?

A: Not at all.
Anybody would have gone mad if it was not I.

I was simply lying down with my eyes closed, relaxed, not bothering whether the sleep comes or not, not bothering about what is happening -- just watching whatever happens.

But their strategies were such.... They will put into a cell where twelve persons are chain smokers. And I am so much allergic to the smoke -- and they knew my whole medical background, because I had already given them in my application that these are my troubles; that tears will be flowing twelve days continuously from my eyes, eyes were red, no sleep, tears were flowing of eyes. My throat was choked, I was coughing; and I was wondering that any moment my asthma attacks can start again and then it becomes a troublesome thing.

And no sleep, no rest; my back is hurting. They will not give me a pillow, they will not give me a blanket, they will not give me a bedsheet -- which was given to all inmates. They will give me just a dirty bed mattress, and they will say, "This is all that we can give to you."

Q: BUT THEY MUST HAVE GIVEN YOU A CLASSIFICATION -- C CLASS, B CLASS, A CLASS.

A: They never gave me anything. They did not even allow my name into their registers. What....

Q: THE JAIL MEMO(*) (INAUDIBLE) ENTITLES FOR DAILY MEDICAL CHECKUP. WERE YOU GIVEN A DAILY MEDICAL?

A: No. Just once. And that too is very tricky. I told to the doctor that, "My problems are my allergies, my asthma, my diabetes, my back. So you please check these things -- because what you are checking are not my problems."
They checked my temperature. I said, "I don't have any temperature."
So normal.
They will take my blood pressure; normal.
And they will declare to the press that I am absolutely normal.

They will check only things which were normal, and they will avoid things which were my problems.

Q: IN INTERVIEWS TO GERMAN PUBLICATIONS, MA ANAND SHEELA HAS COME OUT WITH STARTLING STATEMENTS ABOUT YOU. SHE SAID THAT YOU TAKE SIXTY MILLIGRAMS OF VALIUM DAILY TO KEEP CALM, AND THAT YOU TAKE NITROUS OXIDE, CALLED "LAUGHING GAS", TO LOOK(*) HAPPY. IS IT TRUE?

A: You can ask my personal physician. He is one of the best physicians of England, member of the Royal Society of Physicians.

Q: VERY NICE MAN TOO VERY HELPFUL.

A: There was no way for her to know what medicines have been given to me. Only on one time when I went from India to America she was with me, and at that time I remember Devaraj has given me medicines just because my pain was too much and I could not sleep -- and the journey was long, to keep me completely asleep the whole journey.

That is the only time she must have known what medicine has been given to me.

Q: SO THESE ARE FALSE?

A: These are absolute lies.

Q: SHEELA ALSO ALLEGES THAT HER BREAK WITH YOU CAME BECAUSE OF YOUR MANY DEMANDS; ONE OF THEM BEING TWO AND A HALF MILLION DOLLAR DIAMOND WATCH.

A: She is going nuts.

I don't possess anything. Even my dress I don't possess; it belongs to the commune.

And I use watches only made by my own people. This watch from Piaget will be quarter million dollars, but this is not Piaget -- anybody can be deceived, and these are not real diamonds, they are just stones. And my own people have made it. It has no value at all as far as money is concerned, but it is invaluable as far as their love is concerned.

I use only my own people's things -- from my shoes up to my cap everything is made by my own people. All she is talking is absolute nonsense.

You can see it is not a Piaget watch.

Q: YES, BUT ITS VALUE IS PRICELESS AS MADE BY YOUR FOLLOWERS?

A: It is made by my followers, and I will not sell it any price -- and still it does not belong to me anyway. I cannot sell it. Still it belongs to the commune.

This misunderstanding she has been spreading, that I have ninety Rolls Royces --

Q: NINETY-THREE SHE SAID.

A: Ninety-three. They all belong to the commune. I have never gone even to the garage to see those ninety-three Rolls Royces.

Whenever I go for a public discourse, they bring a car; or I go for a press conference, they bring a car. What I will do with ninety-three Rolls Royces? That is simply stupid. But people around the world has

donated. I cannot accept because I don't possess anything, and I don't want to possess anything.
I am as naked as I was born, and I will die as naked as I am now.

So I told people that, "If people are donating Rolls Royces for me, then make a trust and it becomes a asset to the commune. If they are donating watches to me, make a trust and it becomes a asset to the commune. But I will be using only my people's things that they have made."

Q: WHAT DID MA SHEELA WRITE TO YOU IN HER PARTING LETTER OF SEPTEMBER FOURTEENTH -- SHE WROTE A LETTER TO YOU ON SEPTEMBER FOURTEENTH, WHICH SHE CALLS AS A "PARTING LETTER." WHAT DID SHE WRITE TO YOU IN THAT LETTER?

A: There was nothing in the letter.

All that she wrote was, she had come back from Australia and she wrote that she does not feel anymore the same excitement coming here as she feels in Europe, in Germany, in Singapore, in Japan, in Australia. That was the whole note.

The person who has brought it to me, I told the person, "Tell Sheela that I have been watching it even without your note; that since I have started speaking, the whole commune has been in a tremendous joy. After three and a-half years silence they can again talk to me, ask questions; and I am again available to me. But I have watched that you have been sad."

She never wanted me to speak. She was insisting again and again that it will go against my health.

I said, "What I will do with my health? Even I cannot say what has remained to be said, then what is the reason of being alive and being healthy? So it will be better if I live five years less but I complete my way of life and its philosophy."
So against her will I started speaking.

The reason why she did not want me to speak was that for three and a-half years, when I was in isolation and silence, she has all the power; and she was representing me -- to the press, to the television, to the radio, to the whole world.
Once I started speaking, she is nobody.

And in three and a-half years she has accumulated a great ego, that she is somebody, a celebrity.

So when the note was brought to me, I told to the person that, "It would have been better if she had come herself. This is cowardly. She is just two minutes drive from my place. She could have come, or she would have asked me to come -- there is no problem. But sending a note, just tell her that, "The reason why she does not feel excited here is that here she is nobody; that great image she has made of herself has fallen. She feels good in Europe because she is still my representative -- in my name she is still somebody big. But remember I can come to Europe also, and your joy will disappear.

So that joy is not your joy. It is dependent on me, and anything that is dependent is not worth of anything." And I told her that, "You have been in power for three and half years. Now enjoy being powerless. And it has more beauties and more joys, but give it a chance."
But she was not willing to listen.

Next day she left with her small group that was supporting her, and now she is spreading all kind of lies.

Q: WHAT WAS THE NATURE OF HER RELATIONSHIP WITH YOU?

A: She was just a secretary to me.
There was no other kind of relationship.

And I had chosen her my secretary for the simple reason that she has been in America long time, she was married in America, so she was a permanent residence. Secondly, she was Indian so she will be able to communicate with the Indians who were coming to the commune; and she will be able to communicate with the Americans and the American government and the authorities. That was simply the reason -- that she was able to do both; otherwise, Indians who are coming will feel completely abandoned, nobody will be looked after.

And if I choose some Indian then that Indian will not know the laws and the ways and the American lives.

And she had known both. She was born in Indian, brought up in India, and then for years she was in America -- married there, educated there. So she was perfect.
And she had a certain quality.
She was not in any way spiritual.

Q: SHE WAS NOT AT ALL SPIRITUAL?

A: No, not at all. She was not interested in meditation, she was not interested in any high values -- but that was a qualification in the beginning.

I knew that I have to change her sooner or later. She was absolutely materialistic.

But for the foundation you need only stones -- ugly, uncut, unpolished. And she was like that.

So I -- I was waiting, that one day, even if she had not left, I would have asked her to resign for a better person -- because the foundation is laid, now we have to make the temple and you are not capable of it.

Q: WHY DO YOU WANT TO DISCOURAGE KISSING?

A: It was simply for five years I have not been reading anything -- no book, no newspaper, no radio, no television. I have stopped getting any information from the world. But I have told my people that if you feel something is very significant for the humanity-at-large, you inform me.

So my medical staff informed me that this disease AIDS is spreading fast, and there is a possibility that it may destroy most of the humanity before nuclear weapons are used.
They brought all the research that has been done on AIDS.

In that research I found that sexual intercourse is not the only thing that the disease can be contacted. *Even* kissing -- the saliva is a carrier.

Even tears are a carrier. So you may be absolutely innocent -- somebody is crying, just a baby, and you wipe the tears and you may not be aware and those tears can get mixed with your food and somehow get into you; then you can be infected.

So I told my people that if tears and saliva, things like that, are infectious -- and the disease has, up to now, no cure; and the scientists say there seems to be no possibility either in future that there will be a cure, it is incurable. Then it is better to avoid it.

And kissing is not something natural, because Eskimos don't kiss -- they rub their noses. In fact, when for the first time they saw Christian missionaries kissing, they could not believe it -- that how unhygienic, unhealthy. If you think about it, then it looks unhygienic, and unhealthy, and stupid; then noses look far more cleaner.

Q: SO YOU WOULD SUGGEST YOUR PEOPLE IN THE COMMUNE, SHOULD RUB THEIR NOSES?

A: Yes. I have suggested it, that it is better to rub the noses -- unless somebody has a cold, because that can create the trouble. Any liquid coming out of the body can be a carrier.

And the oldest Indian book on sexology, five thousand year old, the sutras of Vatsayana, has many other methods. It says if you rub each other's ear lobes they are more erotic than lips. So I said, "They are absolutely hygienic and they never have any cold. They don't bring any liquid of the body." So be just intelligent.
I have nothing against kissing.

It was simply to protect the people from unnecessarily getting into a disease which has no cure.

And my commune perhaps was the only one in the whole world that took all the measures against the disease.

Q: I SEE. YOU MEAN PRE-EMPTIVE STEPS.

A: Yes. Five thousand peoples went through tests because I made it absolutely clear that anybody who is found with AIDS will be respected the same as he was respected before, he will not be a condemned person. He is just a victim, unknowingly something has happened. What can you do.

We found two persons having AIDS. We made beautiful houses for them at the most scenic place in our land, and we made everything that they wanted -- because their life span was not more than two years, six years most probably -- at the most two years. So I asked them that if they want anything, that they wanted to do in their life, they wanted to have in their life, they just ask, the commune will provide. "And you are perfectly respected. You can come to the meetings, but please don't touch anybody physically." They were coming to the meetings, and they were happy that they are not condemned.

I told all the homosexuals in the commune that, "You declare." Whoever is a homosexual should declare, and they declared -- because they all felt for the commune. And I told them that, "Now you should start moving in heterosexual sexuality; homosexuality is ugly, unnatural, it is a by-product of your so-called religions."

They forced celibacy on people, and they forced monks to live separately, nuns to live separately, and that was the cause of homosexuality. And out of homosexuality this is the ultimate outcome.

So I call AIDS a religious disease, and I tell that the popes, the shankaracharyas, the Ayatollah Khomeini, these are the people who are the criminals. They should be punished, and celibacy should be a crime; only then we can get rid of homosexuality.

In other cities in the world the things were totally different. First, nobody was ready to go through the test -- because who knows, he may have AIDS. Then even his own wife, his own children, his own parents, his own family will close the doors. Even his own friends will turn into enemies. He will be thrown out of the job. So nobody was ready to go through the text. No hospital was ready to admit any patient of AIDS because doctors were afraid, nurses were afraid, other patients were afraid. No government was ready to declare that how many AIDS patients you have -- because that means condemnation of that nation. So it is a very dangerous phenomenon. And nobody wants to bring it into light, and any disease that goes on underground in darkness is bound to spread like a wildfire -- and you will never know. You may be just kissing a friend, without thinking of sex at all; you may be just wiping the tear of a small child -- because just now they have found three children born with AIDS. So now it is....

That was the reason I told that kissing should not be intelligent.

Q: YOU HAVE OVER THREE HUNDRED BOOKS TO YOUR NAME, AND ONLY ONE ON SEX. AND WHY IS IT THAT IT IS ONLY THIS ONE THAT YOU ARE ASKED ABOUT?

A: The reason is that humanity has lived under sexual repression.

Repress anything and your mind becomes focused on it. For example, if it said to you that, "Don't eat apples" then your mind will start fantasizing about apples. This is the whole beginning of the Biblical story. God is responsible because he told Adam and Eve not to eat from the tree of knowledge and the tree of eternal life. Now, in that vast garden of Eden I don't think Adam and Eve would have been able, even up to now, to find those two trees; but God pointed them and that creates curiosity, a certain infatuation. Those two trees became the most important trees in the whole garden. And why God is prohibiting them?

Sex has been prohibited by all religions in some way or other.

Q: DISCOURAGED.

A: Discouraged, condemned, called a sin; and celibacy has been raised to saintliness, spirituality.

It has created a very schizophrenic state in humanity.

You cannot destroy your sexuality. You are born out of it. Your every cell is sexual, and your biology does not understand your principles and theologies and your religions. You may go on talking about celibacy, but your body goes on creating male sperms. What you are going to do with them?

So either it will take some repressive form -- it will become homosexuality, it will be lesbianism, it can become even sodomy -- you may make love to animals, which looks so ugly.

But the whole responsibility goes to religions.

And if you don't do anything of this, that even a man like Mahatma Gandhi was having nocturnal emissions at the age of seventy. But somehow those sperms have to get out because new sperms are being created. And you have only a small space, they have to vacate it for the new ones to come.

So when I spoke on sex and I told that there is nothing sin in it, it is a normal, natural thing -- like anything -- eating, sleeping, walking. It is just part of you, and the most important part because it reproduces, it is creative. If anything in you is most important, it is your sexuality.

So rather than condemning it, there are ways to transform it.

My book on sex is not in support of sex. It is against repression, and it is in support of bringing meditation and sexual energy together.

Q: IS IT POSSIBLE?

A: It is possible.

That is what has happened in India; only in India, a school for thousands of years has been here called `tantra'. That is the whole effort, and I think tantra is something that has to be brought to the whole world again, to every individual -- because it teaches you that while making love you can also meditate, and if meditation and love-making mix into each other your sexuality starts changing its quality, it starts moving upwards. Then it is no more interested in women or men; now it is finding far more juicier spaces, more more luminous spaces. It can reach to the ultimate point of illumination, what we call enlightenment.

The book is about enlightenment. The name of the book is "From Sex to Superconsciousness" but nobody bothers about superconsciousness.

The interest of the people simply shows their mind.

And you will be surprised that Christian priests, Hindu monks, Jaina monks, Buddhist monks, nuns -- they have all been reading the book. Nobody is interested in the other books; they are all reading. That book has been sold the most, has been translated in almost all the languages; and the purchasers are the religious people.

One thing more in concern with it, that it was condemned by the religious leaders, and strangely it was also condemned by the people who create pornographic literature. And this is something to be understood -- because if I am right, then there will be no pornography. If I am right then there will be no monks and no nuns, and with them the pornography also disappears. Pornography exists only because of repression.

It is such a simple truth to see -- that "Playboy" is against me.

Q: PLAYBOY WOULD RUN OUT OF BUSINESS.

A: They will run out of business.

So that means the pornography and the so-called religious leaders are in a subtle, unconscious conspiracy against whole humanity.

Q: WHAT ARE YOUR PLANS FOR THE FUTURE?

A: I have never lived with plans. I live moment to moment. I never think of the past, and I never think of the future -- because the past is no more, and the future is not yet. Only this moment exists. The next moment I keep open. So whatever happens is good.

I have no regret, no complaint. Whatever has happened has not disappointed me because I was not planning for something else. I had never planned; that has kept me absolutely unburdened, free and light -- just like a white cloud, with no destination, with no goal, just floating wherever the wind takes it.

So wherever the life takes me, I am absolutely available; but I don't have any plan.

Q: THANK YOU VERY MUCH.

A: Thank you. Come again whenever you feel like.

The Last Testament, Vol 4

Chapter #20
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[NOTE: This discourse will be in the book "India Coming Back Home", which has not yet been published, as of August 1992.
Interview by Punjab Keshari

BHAGWAN, WE ARE FROM PUNJAB KESHARI, A HINDI NEWSPAPER FROM GALLANTER(*)
ON DIRECTIONS FROM OUR PAPER, WE HAVE COME HERE TO REQUEST YOU TO ENLIGHTEN US ON SOME QUESTIONS, WITH YOUR KIND PERMISSION TO WRITE IN PAPERS.
YOU HAD COME TO AMERICA FOR TREATMENT. HAVE YOU COMPLETELY RECOVERED?
WHAT ABOUT YOUR BACKACHE?

It is worse. I had almost recovered by the controlled environment, but the American government did in twelve days destroyed four years' work. My diseases are not something which can be completely cured. In a controlled atmosphere, they will not show. For example, if I am sitting in a certain position, then my back will not hurt; so certain chairs have been made which I use only. Then there is no back pain. But in any other chair, the back pain is there. And the doctors have said that I have to live with it. It is not something that they can do about.

Twelve days in the jails, they tried in every possible way to make my back worse. They gave me only hard steel benches to sit. I asked them a pillow which was denied. I told them, "You know my situation about the back; and you are giving me a steel bench to sit; and not for few minutes, for the whole night. I am asking for a pillow or a blanket so I can lie down." No blanket, no pillow. The man never returned back. For twelve days continuously they were trying to hurt me as much indirectly as possible. In the courts they will put me in chains; hands in chains, legs in chains. My back also, particularly at the point where it hurts, and then they will chain my hand also with the back chain. And then they will drive the car in such a way that as much they can hurt me: sudden stops, sudden rush, sudden turns.

My another medical problem was allergies. That too is incurable. It is inheritance. For certain things I am allergic -- wool, perfume, any kind of smell, dust, smoke, particularly tobacco smoke. In the jails they managed everything. They will put me in the dirtiest cell, where there was nothing but dust; even to walk into it was to raise dust. They will give me the dirtiest blankets, and I told them "I don't want these blankets because they are woollen and I cannot use them." They said that they don't have any cotton blankets, which

is a lie; because later on when it went to the press that they are not giving me cotton blankets, immediately they appeared. The pillows appeared. Just one day before they were non-existent.

They will put me with twelve other cell mates around me. Perhaps particularly chosen because all were chain smokers. That was a rare combination that all twelve people with whom I am put are all chain smokers. From the morning to the middle of the night they are smoking. So my eyes was continuously with tears, because that smoke I cannot tolerate. My throat was choking, my breathing was difficult, and I was afraid that any moment it may trigger my asthma attacks.

They put me in a cell, and in twelve days' time, which was absolutely unnecessary because I had committed no crime, they have not even served any arrest warrant to me. They did not show any cause why I am being arrested. Just on twelve points of loaded guns they arrested me, a man who has nothing except a robe and open hands; and they will not answer. They knew that they have no case against me. So what they did, they had arrested six other peoples with me on the same plane. We were going to visit a sannyasin's house in the mountains, just for two-three weeks, just to rest there. (a108) In the court they released the six persons because there was no case. And if the six persons are released, why I am not released?

For me the government attorney, U.S. attorney, insisted that my question of bail will be decided in Oregon. That seems absurd, if six persons with me have been arrested here and their bail can be arranged here, then why particularly me?

But the reason was, that they wanted as long time to reach to Oregon. It is only six hours' time. But they managed the plane that takes their prisoners from one place to another; even the pilot told me that he had never come across such a thing, "Suddenly as we come near Oregon we receive orders, move to other direction. They are simply harassing you." So I have to be left into some other prison; in twelve days they change five prisons.

In one prison they put me with a high-risk confirmed herpes case. The cell was meant for two persons, but it has been allotted to the person for six months. Nobody else was sharing it. They gave me that cell. Even the man himself felt that this is absolutely ugly. He is dying of herpes and everything can be infectious. He did not know much English; he was from Cuba; but still he wrote a small note that, "Bhagwan, they are trying to harass you. I am suffering from herpes. I will try my best to clean everything, but what can I do?"

Then another inmate informed me that you immediately should call the jailer, that this is absolutely inhuman. The man is in such a situation that the doctor has not allowed anybody else, and the doctor allows me; the doctor was present when I was put in that cell. It took almost twenty hours for them to change my cell. And I told the doctor that, "Doctor, you are part of the crime. At least you should be out of the politicians and their dirty tactics. You knew perfectly well this man is dying with herpes; everybody knows in the jail; you were present when I was put into it."

He said, "What we can do, we are small people."

In every jail they will put me between two television sets on both the sides of the cell, which will run full-speed loudly, six in the morning till twelve in the night. And then they must have managed that when the televisions will become silent, then the inmates will start talking, cell to cell. They didn't allow me to sleep for a single moment for twelve days.

They did everything that they could indirectly, because they knew all my diseases; and to the press they will, because the press was continuously after them -- the press and the news media helped me immensely, otherwise they would have kept me for two three months without trial, without arrest warrant, without any show cause.

But because the press was surrounding every jail, wherever they were keeping me, hundreds of television stations, newspapers, radios, and they were so much afraid of the media that they could not do anything directly, because they knew that if they do anything, even if they touch my body, it will be soon around the world and the whole world is watching.

In one jail what they did; they told me, the U.S. Marshall himself told me to sign under the name David Washington. I said, "That is not my name, and you are asking me to do something illegal. You are supposed to be the Department of Justice, law-imposing authority. Just please tell me under what law this comes? And I can see the point, and you know it, that on the board will be David Washington, so nobody knows that I am here in the jail. So whatever you want to do with me, even if you want to kill me you can kill me; and nobody will ever discover what happened to me, because I was never in the jail. So told him, "I cannot write, that is not my name. If you want to write, you can fill the form. I will sign." And this was knowingly I did to make him fill the form in his handwriting, so it becomes a document, a proof, and I signed in Hindi in

my name, so he looked at it and he could not figure it out, what it is. So the signature is mine, the name is David Washington which has nothing to do with the signature. And I told him that, "Don't try to be too cunning and too clever. By the morning you will see that David Washington and my name are on the television all over the world; because there was a girl sitting in the corner who just waved me. She had traveled with me on the plane and she told me that she was going to be released tomorrow morning. She immediately informed the press media, which was all around the jail as she was released, so tomorrow morning immediately it was all over the press, radio, television, that they are trying this strategy. So that even if they kill me, nobody can find where I disappeared.

As they saw that it is already on the television and already in the newspapers they immediately changed me to another jail; because now it was risky to keep me in that jail. For twelve days continuously, which was absolutely meaningless just to bring me to Oregon, where just in a day I was released because there was no point against me. I have not done anything.

But they punished a man without proving his guilt. That is absolutely against the democracy. Innocence needs no proof; but guilt needs proof, and without proving somebody guilty you cannot punish him.

I lost eight pounds of weight in twelve days, because the food was rotten; I could not eat it. I could not sleep. They won't allow me even to have a little walk in the corridor. No, it is not possible.

So I had gone with the health problems, but my health problems were such that they needed no medical treatment. They simply needed a certain climate, which should not humid, which should be cool and dry, and that's why I was asking for Kutch. But Indian government won't listen. They were worried that if I have Kutch, then so many foreigners will be coming there and Pakistan is so close -- I had even offered them that nobody will be coming, just for few days, and the palace is empty, nobody lives there; and the palace coincidentally was made for the Maharaja, who had the same problems as I have; so they have chosen that place particularly for him. It is non-humid, it is cool, it is dry. And nobody is living there, just give it to me. Nobody will be coming there.

But, bureaucracy is bureaucracy. It has no heart; it is just a mechanism. And the people who have heart and are working in it, slowly slowly become robots.

It was this situation that I had to go America, because Oregon has the same climate as Kutch. Otherwise Oregon has no interest for me; it is a desert. But it helped me. For four years I was free of back pain, I was free of all allergies, I was free of asthma attacks. But, that does not mean they were cured. That simply means the controlled atmosphere. But once I am out of the controlled atmosphere, immediately the trouble is there.

But these twelve days have been of immense help. First, I could see that a country like America, which pretends to be the biggest democracy in the world, is not democratic. It is simply a hypocrisy.

Secondly I could see that American bureaucracy and government is not only deceiving the whole world; it is also deceiving its own people. The people are beautiful. They are just as loving as anywhere else, perhaps more. But they are not aware what is happening behind walls.

Thirdly, I became aware that in five jails, which were the biggest jails in America, not a single white prisoner. It seems all the crimes are committed by the blacks; that no white commits any crime. It made me clear that those jails are not for criminals, but for those people who they want to repress. And I came across people in the jails who said, "We have been six months here, nine months here, waiting for the trial." Pre-trial arrest is absolutely inhuman. You should bring the person to the court first, and if the court sentences him that's perfectly okay. But you are already punishing him. You have punished nine months a person, without even telling him what he has done. And all the jails were full of black people; totally, not a single exception.

Fourthly I saw that the inmates in the jail who are thought to be criminals are far more human, far more loving, than the people who are pretending to be democrats, humanitarian, and are trying save the whole world. (a340) I would ask for a toothpaste, or for a brush, or for a comb, or for a soap, and it will take two days that a brush will appear. But there is no toothpaste. Then the toothpaste will appear.

But when I asked the jail authorities, the inmates heard and they started bringing things. They say, "Bhagwan this is absolutely fresh, we have not used it, and those people are really ugly with you because when we ask they immediately give us, and when you ask it takes two days for them to bring a toothbrush." So I got everything from the inmates; the soap, the toothbrush, the comb, or anything that I needed; not from the authorities.

And they are all so happy that I am with them, and they said, "Now that we don't think this place as a jail. If you are here it has become a temple for us." Small gestures of love; somebody will bring a flower

which he has picked while he has gone for the lunch, and I saw the other world that perhaps exists in every country, the world of the criminals. They are our brothers and our sisters, and we have put them in such a situation that they are almost another world, they are not part of this world, nobody knows about them, what is happening to them. If they can try to torture me, who was in the eyes of the whole world; thousands of telegrams every day, thousands of telephones every day, and the whole jail was surrounded by the press people; if they can torture me, or try to torture me, what they will be doing with these poor people, who nobody knows, who nobody will ever inquire whether they are alive or dead?

So my health they have put backwards, but I am recovering. It is not -- because these diseases are not something that can kill somebody, just you can harass, torture. Once the atmosphere is changed, the symptoms disappear.

So there is no problem. But it has been a good experience to me, and it made me clear that if there is going to be a third world war, it is not going to be between Soviet Union and America, it is going to be between the whole world and America. Because Soviet Union at least is straight forward. It does not pretend to be a democracy. It declares itself to be the dictatorship of the proletariat. America declares itself to be the democracy, and hidden behind this mask is just a fascist regime.

They tried to kill me. When they could not manage -- the first judge in Carolina they managed, she was a woman, she was just a magistrate, and she was hoping to be promoted to be a judge; so they pressurized her, that if you release this man then your chances for judges are gone. Because it is absurd to release my six people who were with me, and just to keep me. And without proving anything; even the U.S. Attorney said that "We have not been able to prove anything." Still she will not bail me out. Even the jailer, the sheriff, they told me that she is just pressurized because she knows if she bails you out, her chances for being a judge are gone.

In Oregon I was before a federal judge, and he immediately could see that there is no case. He bailed me out. But as I went to the jail to take my clothes and things from there, I was surprised to see that the whole ground floor was empty, which was always full of officers and people, and clerks, and the whole department of the jail. I asked the person who was taking me in, "What is the matter? Is there some holiday today or something?"

He said, "No, nothing, it is just changing the shift."

But I said, "I am not a fool. Changing a shift I have seen before, twelve days I have been in the jail. Unless the person comes, the old person cannot go. This gap in a jail, that everybody goes because the shift is changing, and the new persons have not come yet seems to be absolutely absurd.

He said, "I don't know. You just sit here, and I will find my boss to sign the papers, and you take your clothes." This was for the first time in twelve days they left me alone. Otherwise, even though I was completely chained, hands, feet, waist, two men with guns were always with me. This was the first time I was not chained, and I was left alone in the room, and the man went locking the room. I had no idea what is happening. After few minutes he came, he gave my clothes, and I was released.

As I reached my hotel, the news came that a bomb has been found in the place where I was sitting. Now in a jail, who can put a bomb? Ordinarily nobody can even enter -- three electrical gates you have to pass first -- except the authorities themselves; and now it is clear why the whole ground floor was empty, and why the man left me alone and went out. Later on I discovered that no signature of the boss was needed. Only my signature was needed, because I am receiving my things back. That was the whole thing; what the boss has to do with it?

So they were not able to find out what time the court will release me, and the bomb must be a time bomb. So they just guessed, and their guess missed. Now these type of people are simply fascist. There is no other word for these people. (a550)

And seeing this situation -- and it was not one day, four and a half years continuously they had been harassing us in every possible way, and the reason for harassment was that we have succeeded in changing the desert into an oasis which was lying for fifty years dead. Nobody was ready to purchase it. And it was not a small land. It was eighty four thousand acres, We purchased it, we changed it, we made roads, and we never took any support from anybody outside. Our own sannyasins did everything.

We made reservoirs, we made lakes, we were turning it into green. The desert was changed completely into a new, beautiful city. We made houses for five thousand people, winterized tents for twenty thousand people, because every festival there were coming twenty thousand people, and we had to invent a special tent, which can be air-conditioned, which can be heated even in winter when there is snow there is no problem. The tent will do. So when there was annual festival, it was a fairy land. All the hills and the whole

land was full of people.

In the commune we had no government. It was the first experiment in the whole history of man where five thousand people were living without any government. Also it was the first experiment that we were not using any money inside the commune. I have not seen a dollar bill. Everybody who needed anything was supplied by the commune, so everybody according to his need; we managed absolute self-sufficiency about food, vegetables, fruits, milk products. I even managed to supplement something which all vegetarian in the world will have sooner or later to accept. The vegetarian food lacks few proteins and those are the proteins that make your intelligence grow. It is not a coincidence that not a single Jaina who had been vegetarians for thousands of years has not received a single Nobel prize, has not contributed any discovery, any invention. For that you need some intelligence, but those proteins are missing. The three people who got Nobel prize in India, all three are non-vegetarians; Korana(*), Raman, Rabindranath, all are non-vegetarians. That means not a single vegetarians in the whole world has received any award for his intellect. I asked my medical people, because we had our own hospital, our own school, our own university, and we figured out that a non-fertilized egg is vegetarian, because it has no life, and it has all the proteins that are missing in a vegetarian diet. So this was the first vegetarian community which was using eggs, non-fertilized, and making vegetarian food complete. Now there is no need to be in any way eat meat and kill living people, living animals.

Seeing the commune, the American politicians became afraid. It was far higher a communism than what exists in Soviet Union. We had five hundred cars for the sannyasins to use; anybody can use. But nobody wanted to use cars because we had one hundred air-conditioned buses running continuously; after each five minutes you can get a bus, so why bother having a private car and parking and this and that, and petrol. Just get into bus, which are continuously running. So we had to sell three hundred cars because nobody was using them.

Thousands of my friends around the world have presented to me ninety-three Rolls Royces, because the seat of a particular model of Rolls Royce was good for my back. But I need only one, there is no need for ninety-three. And I don't even possess that one; that too is to be possessed by the commune. So I have told that make a trust in the commune, and anybody who wants to use, let him use. What I am going to do with ninety-three Rolls Royces. I had hundreds of watches presented to me from different parts of the world. I had all given to the commune. Use whenever you want to use, whenever you are going for some public contact, use something beautiful -- take a beautiful car. I myself am using only the watches that have been made by my own sannyasins. This watch is made by my own sannyasins. It costs nothing, because these are simple stones, not diamonds. Just the craftsman is such that one can be deceived that they are diamonds. The same watch is quarter million dollars from Piaget; and this watch has no value. But I cannot sell it any value, because it has been made with love. And love cannot be sold.

But newspapers have some strange idea of distorting things. I don't own a single Rolls Royce, yet the whole world thinks I own ninety-three Rolls Royces. I have not brought a single one, because they don't belong to me, they belong to the commune. They think I have hundreds of watches, diamond and ruby and emerald; but I have left all to the commune because they belong to the commune. And whatever use they want to do, they can use.

Seeing this whole situation, that the five thousand people can live in such a beautiful loving way, helping each other in every possible way, working twelve, fourteen hours a day and still having energy enough to dance in the night, sing, play their guitars, and in the morning they will begin with meditation, and in the night they will end with dancing. People started coming, news media started coming every day. The story was spreading, that a desert can be transformed, not a single person is unemployed, not a single person is a beggar. America has thirteen million beggars, which don't have any houses, no food, no clothes. They sleep on the streets, and they die on the streets.

The quality of our food was far superior than any American home, because we had only one kitchen for five thousand people, and it was a joy to see five thousand people eating together, laughing together.

To me, this should be the real spirit of communism, not forced, but an evolution out of peaceful, loving people, who can see that things don't matter; neither money matters. What matters is love, what matters is a communion.

This became a problem for them. They wanted to destroy it, because if this commune remains; then the people had started asking them, if these people without any power can do this, then why you cannot do with all the power in the world? So we became a great problem for them. This commune has to be erased, otherwise it will create comparison.

Two hundred street people had come to the commune, and we accepted them. They were all black. And they were so happy to have a home for the first time in their life, and to be respected as human beings. They had everything that everybody else had, so no question of comparison, that somebody is higher and somebody is lower. There was no bureaucracy.

If any government was really democratic, it should have supported the commune, helped the commune, allowed people to visit the commune and see how it functions so that you can also make small communes in your towns and function in the same way. But the government is not really democratic, and I would like to say to Soviet Union that you are unnecessarily forcing people to be equal. This can be done without force.

And if you can do it without force you will gain tremendous respect from all over the world. (b196)

MY NEXT QUESTION IS: DO YOU SUSPECT ANY GOVERNMENT HAND BEHIND MA ANAND SHEELA'S FALLING APART FROM YOU?

There is a possibility that American government may have done this, because I was in silence for three and a half years, and in isolation. Sheela and her group was taking care of the commune. It is possible that the government may have bribed them to leave the commune, so it falls apart, because they were the people who were taking care of everything. They left, but the commune continued. Their leaving did not make any difference, because people were intelligent enough. Fortunately only intelligent people are interested in me. So everything was perfectly okay. Looking backwards, it seems that there is a possibility, because Sheela stopped purchasing even food, or other necessary things which are needed to store for the winter -- clothes and other things -- she stopped before she left. The day she left there was no food at all. It seems pre-planned to create a havoc, a chaos. Clothes are not there, food is not there. She left the commune in great debt; perhaps twenty million dollars. And her secretary says that she has a bank account in Switzerland of twenty million dollars.

So there is a possibility that they somehow managed that if the management, and the whole management, twenty people, with Sheela escaped, without giving any reason why they are going, without even seeing me for the last time to say goodbye. The government may have hoped that this way the commune may fall apart. But it didn't happen. People managed it, and managed it far more beautifully.

That was even more troublesome to them; they had failed in that attempt. Then their only way was somehow to arrest me. But, I had not committed anything that they can arrest me. I was not on any post, I was not even a member of the commune. I had no powers. I was just a guest living outside the commune. So what they could say that goes against me. And they did not try. For two years they had been trying. Rumors were coming that they want to arrest me. I said, that's perfectly okay. Just few days before they arrested my I told my people that that's perfectly okay. If they want to arrest me, let them arrest me. With my both hands chained, the world should know what America really is.

But they did not come to the commune. They were afraid that to arrest me will mean to kill five thousand sannyasins. Without that they will not be able to arrest me. And this will be a great damage to the image of America. So they were waiting that if I am sometimes outside the commune, that will be the right opportunity. And that's what happened; when I went to visit my friends in North Carolina, immediately on the airport they arrested me. (b280)

YOU HAVE DECLARED ABANDONING OF RAJNEESHISM. WILL YOU NOT IMPART TEACHINGS OR GIVE BLESSINGS IN FUTURE, MAYBE NEWCOMERS OR THE OLD ONES?

No, I have abandoned Rajneeshism as a religion, because that was not my idea. That was created whilst I was in silence and not speaking. It was the idea of Sheela and her group. The book "Rajneeshism" was not written by me. They wanted to create a religion, because only religion could give Sheela a status of a high priestess. And they wanted me never to speak again. And there is a possibility they may have even killed me, because they tried to kill my personal physician, they tried to poison my caretaker. And these were efforts that they wanted their physician to be replaced, who can inject me any time. They wanted their caretaker to take care of me. And she was persistently against that I should start speaking.

I said, I am a man of the moment. When I wanted to go in silence, I went. Now I want to say things

which are not said yet, and I want to complete my whole way of life, give it the last touch, so that it is a complete philosophy. Even if it goes against my health it doesn't matter, because what I will do with the health? If I can live two years more without speaking that does not make any sense. I would rather prefer to live two years less, but I would like to complete my philosophy. And when I saw that this book has been published as a catechism, like the Christians, I was not happy.

I said, "This is absolutely nonsense. My whole life I have been against organized religions. In my four hundred books I have been speaking against organized religions. To me religion is an individual affair. It is so sacred that it cannot be organized. You cannot organize love. How can you organize religion, which is a higher quality of love towards existence. It is an individual search. You can go inwards yourself, alone. You cannot take anybody there. And this is the greatest gift nature has given to you. It is your absolute privacy, your privilege. Nobody can trespass it. Organized religions are all bogus, they are borrowed. They don't have any reality in their hands, any truth in their hands. This has been my whole teaching, and you created a religion in my name?"

So I burned the book, and declared that there is no religion; there are only religious people. The people who are around me are not joined as an organized body. They are around me as individual seekers. They feel a love for me. They are my friends, not my followers. So I will continue to teach; but the teaching will not be between somebody who is a prophet, saviour, God's only begotten son. All that nonsense will not be there. I am just as human as you are. Perhaps just a little bit difference; that I have known myself. And that is your potential. You can know yourself too.

So I will be teaching, but only to my friends, not to my followers. Followers are blind. And it is ugly to make somebody a follower. It is insulting to the person. I respect people. And a person who is in search of truth needs all the respect in the world.

So I will be teaching, I will be blessing. My whole presence is a blessing to those who love me. Just being close to me is a blessing. So the abandonment of Rajneeshism as an organized religion brings a great freedom to my people. And it also brings a great joy to me, because I don't now any more belong to the same kind of people -- Mohammed, Moses, Jesus. They were all pretenders. Jesus was saying that he can save the whole world; and he could not save himself. Mohammed was saying that he was the last *paigambara* of God. Now there will be no other paigambaras; I have brought you the latest and the last message. And looking at the KORAN it looks stupid in comparison to UPANISHADS, which are thousands of years old. And this is the last message, that a man can have four wives, that animals are made to be eaten. And declaring oneself a paigambara or a prophet is simply eccentric; the man is not sane. He is a crackpot. I don't want to belong to that category. I just want to be a simple human being like everybody else.

Yes, I have found something which you can also find, because it is within you. Just you have not looked for it. That difference is not much of a difference. Any moment you can decide, and look into.

Every man is by birth capable of becoming enlightened. If he does not become, he is responsible. So my teaching will continue. Now it will have more freedom; and now I can relate more closely, because I am not standing on a hilltop, and you are in a dark valley. I am no more special. And to me, to be just ordinary is the greatest extraordinary thing in life.

YOU HAVE LAUNCHED BITTER CRITICISM ON AMERICAN GOVERNMENT. IS IT IN RETALIATION TO THEIR BEHAVIOUR WITH YOU, OR AN ATTEMPT TO APPEAL OTHER SOCIALIST AND COMMUNIST COUNTRIES?

Both. It has to be both.

HOW IS IT THAT AT POONA ASHRAM (*) AND RAJNEESHPURAM IN AMERICA THE LOCAL PEOPLE COULD NOT TOLERATE YOUR SETTING UP OF COMMUNES? DO YOU WANT TO SET UP ONE IN MADHYA PRADESH, OR ELSEWHERE IN FUTURE? WHAT ARE YOUR FUTURE PLANS?

No. I don't want to set up any commune anywhere.

YOU MIGHT HAVE GONE THROUGH, OR YOU MIGHT HAVE BEEN TOLD ABOUT THE

REPORTING CARRIED BY PUNJAB KESARI ABOUT YOU AND YOUR SECT. HOW DO YOU FEEL ABOUT FREEDOM OF PRESS IN COMPARISON IN AMERICA.

America has more freedom of press in India has.

IT IS SAID THAT AT PRESENT YOU ARE FACING FINANCIAL STRINGENCIES. IS IT FOR THIS REASON THAT THAT FLEET OF ROLLS ROYCE CARS IS BEING DISPOSED OF AT RAJNEESHPURAM. DO YOU PLAN ABANDONING OF POONA ASHRAM ALSO?

No. I have never had any money. For thirty years I have been without money, so I cannot have any financial trouble. My friends take care of me, and there are millions around the world. And what is happening in Rajneeshpuram, they are selling everything because everything belongs to them. Those Rolls Royces do not belong to me. And Poona Ashram has not be closed; there is no reason. And as far as I am concerned, I am the poorest and the richest man in the world; poorest because I don't have anything, richest because I have as many lovers and friends as nobody can claim. So if I want Rolls Royces, one hundred Rolls Royces will be standing here tomorrow.
There is no problem about it.

WHAT EXACTLY ARE YOUR TEACHINGS ABOUT SEX? HOW DOES IT RELATE TO THE CULTURAL HERITAGE IN INDIA?

My teachings about sex are really based on the cultural heritage of India. No other country has been able to find a philosophy like Tantra, and Tantra is one of the greatest contribution of this country to the world. And my teachings are part of Tantra. It is up to date Tantra.

WHY IS SOMETHING AS SIMPLE AS MEDITATION CONSIDERED THREATENING?

It is considered threatening because if there are twenty people sad, frustrated, and you are smiling and joyful, you will be considered threatening. Those twenty people will kill you. They will see you, you have gone mad. Why are you smiling?

Meditation creates a problem because it gives you such serenity, such silence, such joy; and all around is frustration, all around is misery. The miserable person becomes absolutely against you, because the question is either you are right or he is right, and he means the majority; and you are alone.

And if things are decided by a majority, then of course he is right. Gautam Buddha is not right.

HAVE YOU ANY PLANS TO VISIT RUSSIA, CHINA, OR ANY OTHER FOREIGN COUNTRIES IN THE NEAR FUTURE?

No.

IS IT CORRECT THAT YOU AND YOUR DISCIPLES SUCCEEDED IN GIVING A DODGE TO CUSTOM PEOPLE AT DELHI AIRPORT?

Absolutely wrong. Because my disciples passed through all the regular, normal way. Only I was taken out, because I had nothing to declare.

HAD YOU COME TO KULU VALLEY EARLIER ALSO FOR MEDITATION? IF SO, DO YOU

REMEMBER SOME LOCAL PERSON WHO MAY HAVE ACCOMPANIED YOU AT THAT TIME? HAVE YOU ANY PLANS TO MAKE TO MEET THE STATE CHIEF MINISTER?

I have been here some twenty five years before, but I don't remember any local person. And as far as the chief minister, Bir(*) Addra(*) is concerned, I have heard about him. He is an intelligent man, and courageous too. If he is really intelligent and courageous, he should come to meet me. I never go to meet anybody. And I am a guest, he is a host. He should remember that. (b631)

WHY MA ANAND SHEELA BETRAYED COMMUNE? IS IT A FACT THAT MR VINOD KANNA IS ALSO THINKING OF RETURNING TO FILM INDUSTRY? CAN HE DO IT WHILE REMAINING PRESIDENT OF RAJNEESH FRIENDS INTERNATIONAL, INDIAN SECTION?

Certainly, because there is no bondage on anybody. If he feels like going back to films he will be now a better actor than he ever was. And I would not deprive the film industry of a genius. He can go with all my blessings.

And as far as Sheela is concerned, nobody can betray me, because I have no expectations from anybody. You come on your own, and whenever you want to go on your own. What is the question of betrayal? Because I don't require any faith, I don't require any loyalty.

Betrayal is possible only when loyalty is required, and you go against it. But I don't ask for any loyalty, no faith in me. It is your joy to come and join in my caravan. It is your joy to depart. There is no betrayal.

Okay.

(INAUDIBLE) WE ARE GRATEFUL TO YOUR HOLINESS FOR THE ENLIGHTENMENT WE HAVE GOT FROM YOU IN RESPONSE TO OUR QUESTIONS.

Good. Come again whenever you need.

The Last Testament, Vol 4

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[Transcriber's note: There is some text missing during a tape change. Elisabeth Bumiller supplied, from her notes, the missing text. This is given at the end of this transcript.]
INTERVIEW WITH ELIZABETH BUMILLER, WASHINGTON POST

Q: BHAGWAN, WHAT DO YOU PLAN TO DO WITH THE REST OF YOUR LIFE?

A: I have lived moment to moment, I have never thought of tomorrow. My life is absolutely unplanned -- and that's my philosophy, too, that life should not be planned.

Planning means bondage, and a spontaneous life is the life of freedom. So what happens next moment, I don't know.

Q; ARE YOU GOING TO BUY LAND HERE?

A: I don't know!

Q: WOULD YOU LIKE TO BUY LAND HERE, IN THE HIMALAYAS?

A: I have never bought anything in my whole life! But I have enough people who love me, who go on buying things for me.

Q: WHY DID YOU SELECT THE ALLEY OF THE GODS?

A: I have not selected it, it has selected me.

Q: IN WHAT SENSE HAS IT SELECTED YOU?

A: Because the whole world is there, and this valley has called me towards itself.

Q: HOW DO YOU LOOK BACK ON YOUR EXPERIENCE IN THE UNITED STATES?

A: Ordinarily I never look back because nature does not want man to look back -- that's why he has not given you eyes on the back.

Q: WELL, AFTER THIS PERIOD OF RECUPERATION, DO YOU THINK YOUR FEELINGS ABOUT THE UNITED STATES WILL CHANGE?

A: First thing: I love the people of America.

They are more sincere and less serious; they are more playful and they are the youngest people in the world. The whole world is old, and with old age many things come -- frustration, irritation, grumpiness....

And with old age, future simply dies -- because there is only death, nothing else. America is young, can have a great future, has the energy to create it.

So as far as the nation and the people are concerned, I am in love with them. I certainly hated the politicians and the bureaucracy, because it pretends to be democratic -- it is not. It can only be described as "hypocratic." So my experience of America is a lovely experience with the people, with the nation.

And I managed with my own people to create an utopia. The word "utopia"is very significant: it means `that which cannot be done.' But we almost did it! Those four and a half years of creating a small commune of five thousand people are of tremendous importance. It was for the first time in the history that five thousand people living together were absolutely myself-sufficient; nobody was poor, nobody was rich,

nobody was unemployed.Because we were not using money inside the commune in any way.

There have been philosophers who have thought of a society where money will not be used, but there have never been a society which has really not used it. And it is so significant -- the moment you stop using money, the distance between the rich and the poor immediately disappears. There is no need of bringing a dictatorship of the proletariat, no need of forcing people to depart from their things.

There is no need to force people to be equal. As the money disappears, people are not equal but they all have equal opportunity to be unequal.

Q: HOW DO YOU THINK YOUR EXPERIENCE IN THE UNITED STATES CHANGED YOU, IF IT DID?

A: It changed because it created a great jealousy amongst the politicians.

What we had managed to do in four years, they have not been able to manage in three hundred years. We purchased the land which was a desert -- for fifty years nobody was buying it -- and we changed it in four years in an oasis, all green, with lakes and dams, waterfalls, five thousand people's houses, all centrally air conditioned with all the modern facilities. In those four years, nobody felt in the commune that he needs anything more. Everything was available. They all have five hundred cars, anybody can use; five aeroplanes anybody can use, whatever is the need....

Q: HOW DID THE EXPERIENCE CHANGE YOU, YOURSELF?

A: These experiences cannot change me.

Q: THE UNITED STATES HAD NO EFFECT ON YOU?

A: No. As far as I am concerned...

(THERE IS SOME TEXT MISSING HERE. ELISABETH BUMILLER SUPPLIED, FROM HER NOTES, THE MISSING TEXT. THIS IS GIVEN AT THE END OF THIS TRANSCRIPT.)

Q: HAVE YOU LOVED MORE INTENSELY ANYONE ELSE?

A: Certainly.

Q: IS THERE ONE PERSON IN PARTICULAR THAT YOU HAVE BEEN CLOSEST TO?

A: No.

Q: EVERYONE HAS BEEN EQUAL?

A: Everyone is unique, not equal.

Q: BUT THERE ISN'T ONE SPECIAL PERSON THAT YOU HAVE LOVED, MORE THAN ANYONE ELSE?

A: Everybody is so unique that the idea of loving someone more and someone less is ridiculous.

Q: WELL, HAVE THERE BEEN UM, TOP FIVE? HAVE THERE BEEN SPECIAL FEW?

A: No. Nobody is special.

Q: COULD YOU PLEASE JUST COMMENT ON ALL THE ALLEGATIONS OF ORGIES, AND SEXUAL VIOLENCE IN YOUR COMMUNE, AMONG YOUR DISCIPLES.

A: In Oregon there was none, so anything about Oregon is absolutely false as far as orgies and violence is concerned.

Q: WHAT ABOUT POONA?

A: In Poona there were few groups, and I was deciding people, which group they should go and in what sequence. These groups were therapies; so first silent therapies were given, meditative therapies were given. Those who could not succeed in them, then more active therapies were given to them. If even that was not enough, then therapies were given to them in which they can beat the pillows, shout, scream... but not to touch anybody. Mostly this was enough.

Rarely there was a person who still needed something more, was yet not cleansed. Then for these there were therapies where they were allowed to have physical pushing. But there was a therapist to take care that nothing harms anybody. And these people were to fill the form that they are accepting certain therapy on their own -- if they don't want, they need not. It was their individual choice. And these therapies helped these people immensely. And all these therapies whatever they were doing, they had constantly to remember witnessing -- that was part which has not been known to the world -- that even if they are hitting somebody they are just like a puppet, inside there was a watcher. And after hitting they will hug each other and they will cry and weep and great compassion will come out.

In sexual therapies, I asked the men, the women that "What is your experience? What you have gained out of it?" And it was again surprising. That one woman told me that she had always dreamt that she is being raped. And she woke up in the middle of the night afraid, trembling, perspiring. And it was a constantly recurring dream. But after this therapy the dream has disappeared and the sleep has become silent and quiet.

Q: WAS SHE RAPED?

A: Not raped, but in a sexual therapy she was a participant. It was all playful, nobody was being raped. Nobody was forced against his or her will. And if anybody wanted to get out of it at any moment, he was free to get out of it.

Q: DID YOU EVER PARTICIPATE?

A: No, because I was not leading the groups, my therapists were leading the groups.

Q: WHY DID YOU STOP THESE KINDS OF GROUPS IN OREGON?

A: For the simple reason because the people who had come to Oregon were all my old sannyasins, who had passed through all these therapies and all these groups. And Oregon was a new phase. They have dropped their destructiveness in the therapies; now they have to be creative, they have to make houses, they

have to make lakes, they have to make gardens. They have to make roads, airports -- and there was so much to do that in the morning they will start with meditation, one hour meditation, and then the whole day there was work. And in the night they will sing and dance and play their guitars....

It looks almost a dream has come true. And this was the reason that politicians became afraid, that if -- and people started coming to see, "What is happening? Why these people are so happy? They work so hard and yet they have energy enough in the night to dance and sing -- what has happened to them?" And they have started asking the politicians. We had invited the politicians to come -- the president, the governor, the attorney general, to come -- and be our guests and just see what is happening. And what is happening can happen everywhere, because these are the same human beings as everywhere are. Nobody turned up.

Q: ON ANOTHER SUBJECT; CAN YOU EXPLAIN BRIEFLY THE CONNECTION BETWEEN MATERIALISM AND SPIRITUALITY, AS YOU SEE IT?

A: In fact I do not divide them. The moment you divide them it becomes impossible to join them. For example, your body and soul are already functioning in absolute synchronicity; there is no division. The existence and life are absolutely one. So to me, matter is the outside of spirit and spirit is the innermost core of matter -- I do not divide them. It is all one.

Q: WELL, I GUESS WHAT I WANT YOU TO TALK ABOUT IS, UM, IS YOUR PHILOSOPHY OF AFFLUENCE, AND WHY DO THE PRESS SAY THAT YOU DISLIKE THE POOR.

A: If a doctor dislikes the disease, nobody condemns him. Do you think a doctor should praise and worship a disease? I hate poverty, but not the poor man -- I want the poor man not to be poor. But I am bound to be misunderstood because there are people like Jesus who say, "Blessed are the poor, for they shall inherit the kingdom of God." I cannot say that. This is a very cunning solace to the poor, to remain poor and to wait after death for the reward.

I am against poverty in all its dimensions. Existence believes in affluence -- so many birds; what is the necessity? So many flowers; what is the necessity? So many stars; what is the necessity? So many trees; what is the necessity? Existence goes on growing, expanding. It is a clearcut indication that whoever truly lives will expand in all dimensions. He will have the highest quality of consciousness and the highest quality of consciousness depends on the best quality of food, on the best quality of clothes, on the best quality of housing. I do not take these things separate. They are all together. I am against poverty, Mahatma Gandhi is not. He says poor are the children of God. If that is true then we should increase poverty more, because children of God should not be decreased, they should be increased. And if blessed are the poor, then the rich should also be forced to be poor; otherwise they won't enter into the kingdom of God.

Q: WELL, WHAT IS YOUR PRINCIPAL OBJECTION TO MOTHER TERESA?

A: Simply the same that is against all religions. These people -- the pope, or Teresa, or Mahatma Gandhi -- they are all against birth control, against the pill, against abortion. And this is their strategy of creating more poverty. And all religions need poor people, because only poor people can be converted. Now, Mother Teresa on the surface seems to be serving the orphans but basically it is transforming, converting the orphans into Catholic religion.

Q: WHAT IS YOUR SOLUTION TO WORLD POVERTY?

A: My solution is very simple. These are not solutions at all. These people are creating poverty, in the name of God. I was talking to a cardinal who told me that it is against God to use birth control methods. I said to him that, "Your definition of God is that He is omnipotent, all-powerful. If He can make the whole existence out of nothing, can't He make the small pill disappear?"

Q: WHAT DO YOU WANT TO DO ABOUT ALL THESE POOR PEOPLE, FIVE HUNDRED MILLION POOR PEOPLE?

A: It is very simple, my idea is very simple.

One thing is population for twenty to thirty years completely be stopped from growing. People who are above seventy-five and are feeling absolutely useless, don't want to live, they should not be forced to live. Every hospital should produce facilities for these people to die peacefully, silently, happily. All kinds of birth control methods should be used -- I have heard now they have a pill for men also, so there is no problem that just the woman has to use the pill; man can also use it.

Secondly, the poverty is there because most of the nations' wealth -- every nation's wealth -- goes to the war. Nuclear weapons, atomic weapons -- they are the cause of poverty. So my second thing is that all nations should stop war manufacturing machines. If they really want the poverty to disappear, then every scientific effort should be for creativity, productivity, not for destruction and death. And it is so simple: seventy-five percent of the income of the nations is going into war. And you want people to be rich! Even the richest country like America has thirty million street people, beggars. If America cannot afford to provide for thirty million people food and shelter and clothes, what about a country like India?

And still, Ronald Reagan is going on piling up nuclear weapons -- in fact, almost against the whole world. He has put many billions of dollars in a project to protect America by certain latest developments that can divert any nuclear weapon that is coming towards America. So now America is surrounded by a network which you will not see, nobody will see -- but any nuclear weapon coming towards America will be immediately thrown back. Now, it may fall anywhere.

Now, this is something against the whole world. Now America is treating itself aloof and alone against the whole world. It is not fighting against Soviet Union, it is fighting against the whole world.

Q: ON ANOTHER SUBJECT, ON SHEELA... WHAT WENT WRONG? WHERE IT BEGAN TO GO WRONG WITH SHEELA AND YOU, AND WHAT WAS THE BASIS OF IT?

A: No, nothing went wrong. It is just human.

For three and a half years I was silent and in isolation. I gave her all power, and power corrupts. And absolute power corrupts absolutely. For three and a half years she had all the power; she was the only person to see me, I was not meeting sannyasins. I was not talking to anybody else.

When I decided to speak again she was against it. Her excuse was that it will... my health is now good and again if I start speaking, my health will be ruined.

I said to her, that "Even if I live five years longer, without speaking it will be meaningless. Whether I die today or after twenty years it does not matter. What matters is that my philosophy is incomplete and I want to complete it before I leave the body. So I would rather like to die five years before, but I am going to speak from tomorrow morning."

The whole commune was happy, they were dancing in the streets. Because they were thinking that I was never going to speak again. Only Sheela and her small gang of people that has become powerful in these three and a half years, they were sad.

First, the reason of their sadness was that for three and half years she was my representative to the television, to the radio, to the newspapers; and she has become a celebrity. And it is very difficult -- almost impossible -- to descend from celebrity and to become just an ordinary sannyasin like everybody else. That was one of the most wounding thing to her.

She started going to Europe, on any excuse, that "Communes need me there..." or Australia, or India or Nepal -- wherever we have communes she will find some excuse, that "they need me there." As I started speaking she was almost absent in America.

And finally when she came, she wrote me a note that "I don't feel anymore excitement here as I feel in Europe, as I feel in Australia." I said, "It is understandable -- but you had not come to me to feel excitement, you had come to me to feel ecstasy. You have forgotten completely that excitement is not the thing."

Q: ON AMERICAN TELEVISION, YOU SAID THAT THE REASON... ONE OF THE REASONS THAT THERE IS A PROBLEM WITH SHEELA WAS BECAUSE SHE HAD ALWAYS WANTED TO HAVE SEX WITH YOU, BUT YOU...

A: That was just a joke...

Q: NONE OF THAT WAS TRUE?

A: No.

Q: ARE YOU SORRY YOU SAID THAT?

A: No, I'm never sorry about anything.

Q: YOU ALSO COMPARED HER TO ADOLF HITLER AND CALLED HER A BITCH AND EVERYTHING.... DO YOU STILL FEEL THAT WAY ABOUT HER?

A: She proved.... She proved a bitch.

Q: WHY DIDN'T YOU SEE THIS EARLIER?

A: Because I was not seeing anything.

Q: RIGHT. SHE ALSO ALLEGED THAT THERE WAS A LOT OF DRUG USE ON THE RANCH AND THAT YOU WERE ON DRUGS.

A: That's absolutely nonsense. Now she is trying to say as many lies she can say. But if she had guts she should not have escaped, and faced me. I had called her to come to me and say it. She did not come to me, she escaped without facing me.

Q: DO YOU THINK SHE WAS IN LOVE WITH YOU? OR WAS SHE A MAN-HATER AS YOU SAID ON THE TELEVISION?

A: I think she is a man-hater. She was raped when she was fourteen, and raped by a man who was his father's friend, of the age of her father. And she got pregnant -- and at that time in India abortion was illegal, so abortion was to be done in a very secret way, illegal way. And that whole thing remained in her mind. She tried hard to get out of it, but the image of man became difficult to her. And she was almost encircled by homosexuals, never by men, but homosexuals.

Q: MALE HOMOSEXUALS...

A: Male homosexuals, because they were not a threat to her in any way.

And when I started speaking, then many more informations came to me, which she has been doing, illegally. And the day she left, hundreds of informations came to me -- because people were afraid of her,

she was throwing people, she tried to kill people. She tried to kill Devaraj, my personal physician. She tried to kill Vivek, my caretaker.

Q: THERE WAS AN ARTICLE IN A MAGAZINE CALLED THIS WEEK, AN INDIAN MAGAZINE WHICH SAID SHE HAD VIDEOTAPED PEOPLE AT THE RANCH IN LOVEMAKING AND THE OTHER THING WAS THAT SHE HAD BEEN SPREADING AIDS TRYING TO SPREAD AIDS.

A: Yes, that is true, because she was trying to cultivate the virus. That's why a called her a bitch, because slowly slowly she started getting into very fascist actions.

For example, she tried to poison a whole city reservoir, she burned the planning office of Wasco County. She tried to poison the attorney of Jefferson County, she tried to poison on of the judges of Wasco County. She tried to kill even sannyasins -- whoever was in her way. "Finish the person" was her attitude.

And when I became aware of all these things, there was no other way for her to escape silently; otherwise I will give her to the police. I would have given her to the police. And immediately I called the police -- state police, federal police, FBI -- and told them to explore the whole commune, what else she has done.

She has bugged the whole hotel, one forty-five rooms. She has bugged my own room, she has bugged Hasya's whole house. She has bugged many people's house -- whomsoever she was afraid that they may be competitor in some way, or more intelligent than her, can run the commune in a better way -- she has bugged all those houses. She was taping all the phones.

For four weeks all the police -- state, federal and FBI -- they were our guests and we allowed them to find out everything. In her own house, she has made underneath her room another room and a tunnel which opened near the airport; you can keep the aeroplane there. Even if the police is surrounding your house, you can get out.

When I said her a bitch, I really meant it. It was not a joke. She has stolen money from the commune, nearabout fifty million dollars...

Q: SHE TOOK FIFTY MILLION WITH HER TO GERMANY?

A: Those fifty million are somewhere in Switzerland, in her name. And she went and married a Swiss sannyasin -- that too, a homosexual. She was married to an American. Without divorcing him, she married a Swiss sannyasin just to get the Swiss passport and Swiss citizenship to legalize her all money that she has managed to put in Swiss banks.

She went to Nepal with a false man to get the divorce, the false man pretending to be her American husband. Just we came to know from our sannyasins from Nepal that what Sheela is doing. So we sent her real husband there to prevent the whole process!

Q: WHAT IS THE SIGNIFICANCE OF THE COLOR RED?

A: No significance.

Q: WHY DO THEY ALL WEAR IT?

A: It was choosen for a particular purpose: I wanted to make to the world known that these people have dropped all conditions of the past; religions, nations. They are no more part of any crowd, they are individuals. It was just to indicate that.

Q: DO YOU FEEL BADLY ABOUT YOUR DISCIPLES OUT AT THE RANCH IN OREGON, THAT THEY'RE ALL LEAVING NOW?

A: No, there is no question of feeling bad, because I never feel bad about anything. If they feel good leaving, that's perfectly right. And what they will do without me? -- they were there for me, not for the ranch.

Q: WELL, DO YOU FEEL BAD THAT YOU HAVE ABANDONED THEM?

A: No, I have not abandoned anybody. They have told me to leave the country as soon as possible, because they were worried that I may be tortured more -- and torturing me, they could torture thousands of my people.

Q: DO YOU FEEL LIKE YOUR RELIGION, YOUR PHILOSOPHY IS GOING TO DIE OUT NOW BECAUSE THE RANCH HAS CLOSED DOWN?

A: No, nothing. It is going to become stronger. In every challenge things become stronger. Now my people feel more closer to me. And the people who were just sympathizers are no more sympathizers, they want to become sannyasins. And they can see that I have been mistreated because I was not a Christian, and because I was in a position to put the whole American government to shame.

Q: DO YOU FEEL THAT JESUS WAS ENLIGHTENED?

A: No.

Q: WHY NOT?

A: For the simple reason that he was talking nonsense. No enlightened person can talk such nonsense, that "I am the only begotten son of God." Can you say that?

Q: NO... YOU HAVE SAID BEFORE THAT YOU WERE A GOD AND NOW YOU SAY YOU'RE NOT A GOD...

A: No, I have never said. I have never said that I am a god. Just I was asking can you say, "I am the only begotten daughter of God"? No, even if a normal person cannot say that, and if a person says that, seems to be crackpot!

And he was saying to people that "Those who have faith in me will be saved, and those who don't have faith in me will fall into eternal hell." Even a man like Bertrand Russell had to write a book, Why I Am Not a Christian . And one of the things that he said in it is, that the idea of eternal hell is so irrational... because Christianity believes only in one life. In one life how many sins you can commit to deserve eternal hell? If you go on committing sins day and night, every moment, seventy years, then too eternal hell will not be justified.

And he says, "Those who believe in me..." He does not give people understanding, he gives them only blind belief -- "You have just to believe in me and you will be saved."

Every enlightened person in the world has tried to make you aware of the reality, of the truth. He is not your savior, he can at the best be your friend. And to call himself "the shepherd" and to call you all "the sheep" is simply ugly. I cannot call myself the shepherd and you a sheep; this seems to be inhuman. I am just a human being, as you are. Just I have known something which you also are getting within you, but you have not looked for it. As far as our richness is concerned it is exactly the same -- I know about it, you don't know about it. You can know it any moment. I can show you the method how to know it.

Q: DO YOU KNOW HOW MUCH MONEY YOU HAVE NOW? HOW MUCH MONEY IS LEFT?

A: No. I never had any money.

Q: YES, BUT THERE WAS MONEY... YOUR ORGANIZATION DID...

A: Neither it is my organization, because I am not a member of any organization.

Q: SO YOU KNOW THAT SHEELA TOOK FIFTY MILLION, BUT YOU DON'T KNOW HOW MUCH IS LEFT AFTER WHAT SHE TOOK.

A: No, the ranch is two hundred fifty million worth, but who is going to purchase it in that desert? Nobody is going to purchase it, it is worth nothing. But five years of creating and five years of rejoicing in creation, I don't feel that there has been any loss. Who cares about money? Two hundred fifty million or three hundred million -- we enjoyed those five years immensely.

And I enjoyed those twelve days also in the jail of America, you should not forget that. I really enjoyed it! I enjoyed it so much that the first sheriff in whose county jail I was, was with tears when I left. He said, "Never such a man has been in our jail!"

Q: DID YOU TRY TO CONVERT ANYBODY OR TALK TO ANYBODY ABOUT..."

A: No, no. I talked to the sheriff, I talked to the nurses, to the doctors. I talked to the deputy sheriff. And they were so much interested in me that they allowed a press conference in the jail! And I talked to all the tv channels and newspapers and magazines... the nurses, the doctor, the sheriff, the deputy sheriff, they were all had tears.

And I said, "Why you are feeling so sad?" They said, "We will never see you again." I said, "That's not difficult -- with this dirty government in the power, I can enter any moment in America and they will catch me and I will enter in Carolina so I will end up in your jail, you don't be worried about it. That is very simple to manage."

But that was the only jail, in Carolina, which was human. After that I had in four other jails -- which much have been pressurized by the politicians; that sheriff was a man not to be pressurized. He told me, that "There is great pressure, and I am afraid they may remove you from this jail. Particularly the press conference in the jail... they have all freaked out."

And that's what happened. They went on lying to me, that "We are taking you to the airport for Oregon." And they will take me to another jail. And they tried their best to harass me, of course indirectly -- because directly they could not do anything because the whole world media was watching. Every jail was surrounded by cameras and newspaper people and they knew that if anything happens to me they will be condemned, the whole America will be condemned. And thousands of telegrams to every jail, the whole day thousands of phones and thousands of flowers -- the jailers started asking me, "What we should do with these flowers? We don't have space!" And I said, "Go on sending them to the schools, small childrens, from me. To all the institutions you send them, from me."

In the second jail the forced me to write my name as "David Washington."

Q: WHY DID THEY DO THAT?

A: That's what I asked the U.S. Marshall, that "What are you intending to do? You want me to force under a... to sign under a false name so that you can tell to the press people and to the world that I am not

here and then you can even kill me, and no trace will be found, because I have never been to your jail."

I told him that "You are the law enforcing authority; under what law it comes that a man should be forced to sign under some other name which is not his name? And I don't think you are retarded, you are perfectly intelligent, educated. On your coat is written `Department of Justice.' At least take this coat off before you ask me to sign under a false name. And I will not write with my own handwriting, you write." He could not follow my strategy. I made him write "David Washington" and every information; I said, "I will only sign it." I signed in Hindi so he could not understand what I am writing. And I told him that "Tomorrow morning you will see on the tv and on all newspapers that I have been forced illegally to sign under David Washington."

Because one girl was being released... I just made her a sign and she understood. She went out and released to the press. Tomorrow morning it was all over the world that I have been forced, so if anybody wants me -- phone David Washington, inquire about David Washington, send flowers to David Washington.

Twelve days simply they came, forced me to move from one jail to another. It was absolutely unnecessary, because the place from Carolina to Oregon was not more than eight hours flight, or six hours flight. For six hours flight it took twelve days -- even the pilot of the aeroplane told me that "We feel sad; it has never happened before. It is happening before because of you. They suddenly change the route so that you have to stay in a jail, when again the plane comes."

I said, "How long they can do it? They are just foolish, it does not matter." They are trying everything, because I am allergic -- they are putting me with people who are continuously smoking, my eyes are full of tears. They are putting me by two television sets; from six they start them up to twelve o' night... and when the televisions stop then the inmates they must have been putting, they start talking loudly from cell to cell. They did not allow me for twelve days to sleep.

But I enjoyed it in a way, that although they did everything I was not affected at all. It was really a great experience -- I am obliged to them -- that my clarity, my light, my integrity remained the same. My weight went down, my body was in trouble, my back was hurting, my throat was choking with the smoke, but I was a witness only. So I think no enlightened person has ever before been in such a beautiful experience in then United States of America.

And what you were asking.... I am absolutely innocent. I have not committed any crime. But the problem was that the Oregon government and the politicians who were behind the whole scene were ready for my bail only if I accept that I am guilty. Then the case can be dropped, then the fine can be put immediately.

And my people and my attorneys' concern was that "If you say that you are not guilty -- and we know you are not guilty, and that's what you want to say, that you are not guilty and you want to fight -- but the fight will become a harassment to all your people -- because they will keep you in jail. You will win finally, but it may take four years, five years; they will postpone, they will do everything to prolong it. You will win, but they would have punished you already."

And looking at my people -- who were fasting for twelve days, not eating -- and seeing all the letters and telegrams from all over the world, I felt that for compassion's sake, if I speak one lie in my life I don't think it is going to be a problem. So I accepted, I said "Okay, I am guilty."

They were not thinking that I will say that, knowing me. So really they are in a shock because now I am out of their reach. And the judge has made it even more clear -- the judge was really a nice and fair man -- he has made it even more difficult for them. Five years I cannot enter America -- that is for my safety; I could see in his eyes that it is for my safety. So now even if the government wants, I cannot enter America.

So I accepted to be guilty just for the compassion of all my people; otherwise they will be for five years unnecessarily tortured. And just for a single thing....

Q: SO YOU ACCEPTED THE IMMIGRATION VIOLATIONS AND THE...

A: They had a list, all kinds of violations. I had not even listened because when I am going to say I am guilty what does it matter how many things you read?

Q: SO YOU PLED GUILTY TO ALL OF THEM...

A: I simply said, "You go on reading it. When you have finished, I can give my statement." And I said, "I am guilty." I don't remember what... eighteen or twenty things they had on me, none of which is true.

But the situation was such that if I had to fight, I could. But my people would have suffered.

NOTES FROM ELIZABETH MILLER ON MISSING SECTION, BEGINNING WITH QUESTION: HOW DID THE EXPERIENCE IN THE UNITED STATES CHANGE YOU, YOURSELF?

A: It created a great jealousy among the politicians. What we had managed to do in four years they had not been able to manage in three hundred years. As far as I am concerned, I am beyond being changed. I was only a witness of all this.

Q: DESCRIBING THE EXPERIENCE OF MARCH 21, 1953

A: It is the most difficult thing to describe. I had been meditating for years. My whole interest had been to know myself. I tried all the methods that are available in the scriptures; and when all the efforts and all the methods were finished -- there are one hundred twelve methods of meditation -- a moment came that I dropped all methods, all efforts, just out of sheer exhaustion. And that was the night that it happened because I was for the first time totally relaxed. I had nowhere to go, nothing to achieve. I was for the first time in the moment, unmotivated, and it had happened out of nowhere. I became full of light inside; a great silence and a tremendous dignity and a light that has remained with me since then, every moment of my life. That light has given me a clarity; now I do not live by any rules.
Wherever it leads....

Q: I ASKED WHERE HE WAS WHEN IT HAPPENED. He said he was under a tree in a garden at night, leaning his back against a tree to rest. The tree was a mulshree tree.

Q: HOW IS YOUR EXPERIENCE SIMILAR TO BUDDHA'S EXPERIENCE?

A: It is exactly the same. His experience cannot be different because you disappear and the universe takes you over. The experience of Buddha may be different, his language may be different. My experience may be different, it has to be different. Twenty-five centuries have not gone in vain. But the experience is the same.

Q: "HOW MANY PEOPLE ARE CLOSE TO ENLIGHTENMENT AMONG YOUR DISCIPLES?"

A: Two hundred people are very close to enlightenment, all over the world.

"WHEN WILL THAT HAPPEN?"

A: It can happen any moment.

"ARE THERE ANY DISCIPLES HERE WHO ARE VERY CLOSE, IN THIS GROUP?"

A: Two are close, but it can happen anywhere.

Q: I ASKED HIM TO EXPLAIN HOW HIS SEXUAL PHILOSOPHY WAS SIMILAR TO TANTRIC PHILOSOPHY...

A: All the religions have exploited humanity by teaching the repression of sex. The strategy is simple: religions condemn sex as sin, and you cannot drop it; you try and you fail. But the more you fail, the more guilt arises in you, and to make a man guilty is the basic strategy of the priesthood, because the guilty person is bound to come to the priest. Just as the patient goes to the doctor, the guilty goes to the priest.

And the most simple process of creating guilt is to put you against some energy which is your own. Sex is the only energy you have; you are born of sex, your every cell is made of sexual energy.

Tantra is the only philosophy which has been very humanistic; it did not create guilt, on the contrary, it created a deep acceptance of your sexual energy. Because only through your acceptance is there a possibility of transformation, and tantra succeeded in transforming my people's lives.

Q: BUT IN TANTRIC PHILOSOPHY THEY DON'T BELIEVE IN ORGASM... IF YOU HAVE ORGASM YOU HAVE FAILED IN THE GOAL OF ULTIMATE UNION AND SPIRITUALITY.

A: Tantra has two traditions: the right tradition and the left tradition. And unfortunately, I am always a leftist. The right tradition is against orgasm; that means it has compromised with the traditions of the religions.

Again the guilt has been created....

The leftist tradition is not even mentioned, but it has lived. But it has produced eighty-four siddhas. It is not against orgasm. On the contrary, it is being in an orgasm, but being a witness to it: "Don't be lost in it, rise above it, it is happening in your body. It is still something."

My approach is similar to the leftist school of tantra, which is a rejected, unpopular philosophy. Again, unfortunately I am always standing for unpopular causes.

Q: YOU HAVE SAID THAT YOU HAVE LOVED MORE THAN ANYONE ELSE...

A: I have loved much and have been loved much.

Q: HAS THERE BEEN ANYONE THAT YOU HAVE LOVED MORE INTENSELY?

A: Everybody is so unique...

(Rest exists on first part of transcript.)

The Last Testament, Vol 4

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INTERVIEW WITH ANAND BAZAR PATHIKA, CALCUTTA

Q: HOW ARE YOU PHYSICALLY AND MENTALLY AFTER YOUR EXPERIENCE IN THE USA?

A: It is a very complicated question. It looks very simple....

Man can be divided in three layers: physical, psychological, spiritual -- and there is one more, which has never been named by the mystics down the ages; in India it is called the *turiya*. In English, we can call it "the fourth." And I call my way also the way of the fourth.

I am the fourth, you are also the fourth. One may know it, one may not know it; but the fourth is our reality, it is our consciousness. It is the highest evolution in existence. Once you know the fourth, the other three are separate from you.

I can see I am tortured, but I don't feel I am tortured. I can see I am hungry but I don't feel I am hungry; the body is hungry and I am aware of it. So these twelve days have been immense significance to me. I really feel thankful to the fascist government in America for giving me this opportunity.

They harassed, they tortured; in every direct and indirect way they tried to hurt me, but they were very much puzzled -- one of the jailers asked me, "What is your secret? Because you are being put in conditions which are against your body; you are put with people who won't allow you to sleep the whole night. You are put by the side of two television sets -- from six morning up to twelve in the night full speed they will go on -- and after the televisions have stopped then the inmates will start talking cell to cell. Now twelve cells are there; the first cell man is talking to the twelfth cell man -- of course they have to shout, loudly.

For twelve days they did not allow me to sleep for a single moment. But I looked as relaxed -- that's why he had asked, that what is the secret?

I said, "The secret is simple: I simply go on watching what is happening. I am not thinking in terms that you are doing it to me -- I am apart. You are doing to somebody and I am a witness, why should I be worried? You can kill me, but you cannot disturb me.

"You can poison me, but I will drink it the same way as I drink a glass of juice; it will not create any chaos in me, any fear in me. Because I have come to know that my reality is immortal, there is no way to destroy it. There is no secret, and if you want to learn the secret then come to my commune and learn meditation."

Physically, I lost weight -- in twelve days, eight pounds. Because the food I inquired always they said it is not available. Which was not true, because other inmates told me, "It is available; not only available, we will make you available."

I asked for fruits, fruits are not available. And within fifteen minutes other inmates will bring apples and other fruits, and they will say, "They are all available to us, why they are not available to you?"

Vegetarian food is not available. I said, "I don't ask anything special, just vegetable salad, curd, or milk, bread or yogurt..."

"Difficult. We cannot manage for one person. We have to look for four hundred people."

So I said, "Then whatever you can manage and then I will see whatever I can eat from it." So twelve days I was almost fasting, just drinking water sometimes....

The inmates made me available juice -- that was a miracle, that the jailer says he cannot make, and inmates bring me bottles of juice! And this gave me also a beautiful experience of the people who are called criminals; they are far more human than the people who are in the bureaucracies of the world.

I will ask for a toothpaste and two days it will take. And if toothpaste will come then toothbrush will not be there. I will ask for a soap and it will come by the time when I am leaving for another jail. But the

inmates heard it and they will bring from their own; they will say, "This is absolutely fresh, we have not used; you can see it is closed. Bhagwan, if you can accept it, it will be a great joy to us."

In every jail I found the criminals more human, more loving... more capable of spiritual growth than the bureaucracy.

The bureaucracy was absolutely ugly. And with the mask of democracy, it becomes more ugly. If you are straightforward and you say that you are a dictatorship, then I have nothing to say about it. But you pretend to be democratic, and then you use such methods....

For example, they put me in a cell with a person who was suffering from high-risk confirmed herpes. And for six months they had not put another prisoner with him, the doctor won't allow. And the doctor was present, the jailer was present when I was given the cell.

Now I cannot see who is more human -- the doctor, the jailer, or the person himself? He was from Cuba, so he was unable to speak English much. But he wrote on a piece of paper that, "Bhagwan, they are torturing you. I am confirmed case of herpes and they are hoping that by keeping you here with me you may catch herpes. I will try to keep everything clean, whatever I can do, but it will be good you call these dogs again and tell them."

I called the jailer again and showed him the slip and told him that "The doctor was here; for six months you have not put anybody here. And I am not even a prisoner -- I have not even been trialed; you are simply holding me without any trial. And you put me with this man; what do you think -- I am going to live here forever? Tomorrow I am going to be out and I will see you, that the whole world press will know about it."

Immediately, without saying anything -- and I said to the doctor, that "Doctor, you don't have the heart of a man. This patient is more human than you. It would have been far better that you should have suffered from herpes than he is suffering."

In one of the biggest jails -- in the middle of the night I reached there -- and they asked me to fill the form. But my name will be David Washington.

I said, "Why my name should be David Washington? I have my own name." And this is coming from the U.S. Marshall, and I told the man that "You are the law enforcement authority in the country. On your coat is written

`Law of Jurisprudence; Department of Justice.' What kind of justice is this? You are making me lie."

He said, "Whatever you say, no argument is going to help you. Either you sign it or you sit on this hard bench, and we know about the condition of your back. This hard steel bench for your whole night... otherwise we can arrange a cell and you can sleep. But you will have to sign."

I said, "I will sign. You fill the form, because I don't know even the spelling of David Washington. You fill the form." He could not understand my idea; his idea was that on the board there will be no mention of me, so even if they kill me, or if something happens to me there will be no way to find out where I disappeared, what happened. Because none of my name entered in the jail at all.

So I made him write "David Washington" and every information and I signed in Hindi my own name. He looked at the name but he could not figure it out, what it is. And I told the press that "You can go and see: You can ask, "Who is this David Copperfield and what is this sign?" -- because my sign are known all over the world -- "And how it happened? And why you managed to force him?"

One girl who was going to be released was listening to all this, and I told him, "You will not be able to keep me here long." The girl went out.... because every prison wherever they went to put me was followed by the press, by the media. And the news media immensely helped me, and for the first time I understood that no television, no radio should be under government control, it is dangerous.

Because televisions, the radios, the newspapers, they all forced the fascist bureaucracy not to harm me. In the morning, the first news was on the video, on the radio that I have been forced to sign under a false name. They immediately changed the jail, because then it was dangerous; now David Copperfield is there. If they ask "Where is David Copperfield?" they cannot produce. And all over the news is there that I am there behind David Copperfield. In the early morning, immediately I was taken to another jail. This continued in twelve days for....

Q: YOU WERE KEPT IN TWELVE JAILS...?

A: No, five jails.

Q: WHAT IS THE MOTIVE BEHIND THAT?

A: The motive was simple: The motive was to harass me to such a point that even my people.... Five thousand sannyasins has made a beautiful commune, a dream come true -- and they were afraid of that commune. The commune was becoming a pain in the neck of the politicians, because so many things had happened in the commune that they could not conceive how it is possible.

Nobody was poor, nobody was rich, and there was no dictatorship, nobody was forcing that you have to distribute your riches.... A simple method I had used, and that was that money should not be used inside the commune. With the outside world we will use the money, but inside the commune money will not be used.

And by a simple strategy, all poverty, all richness disappeared. If money is not used, then whether you have millions or not a single dollar makes no difference. And everything will be provided by the commune, so whatever you need you simply ask.

They saw for the first time that communism can succeed without any dictatorship, and they saw that we converted a desert into an oasis. For five thousand people, fully air-conditioned houses we made. We never took anybody from the outside to work; we worked. We made lakes, we made waterfalls, we were turning it into a beautiful paradise. We were self- sufficient; we started growing our food -- our vegetables, our fruits, our milk products.

And for fifty years the land was lying dead, nobody was purchasing it. So the question was rising all around, that "If these people can change the desert, can live happily, can live comfortably, can work hard... still can meditate.... We started the day with the meditations, then the work; then five thousand people eating in one restaurant, one kitchen, one family.... You cannot figure out who is rich, who is poor because everybody is having the same kind of things.

We had five hundred cars for sannyasins: anybody can use. Five planes, one hundred buses which were continuously running; each five minutes you can get the bus wherever you are going.... They became afraid and jealous that this commune is going to create trouble for them, that "What you are doing?"

Thirty million people in America are in the streets without shelter, without food, without clothing. Two hundred out of them had come to us, we absorbed them and they turn out to be beautiful human beings.

For four and a half years there was no crime, no murder, no rape, no suicide, nobody going mad. It was such a healthy and....

Q: YOU HAVE GIVEN UP THE IDEA OF SETTING UP ANOTHER COMMUNE ANYWHERE IN THE WORLD -- WHY?

A: I will tell you....

The only way to destroy the commune was somehow to either destroy me or harass me so much that I leave the country, or deport me so my people become miserable -- and they became miserable. In twelve days, many of them was not eating. This was the idea behind it, to keep me harassing me, so the commune falls apart. Because although I was not a member of the commune nor I was holding any post in the commune, but I was their soul.

And you ask me why I have dropped.... Because the same problems will arise again.

Q: THAT IS WHY YOU ARE NOT RETURNING TO POONA ALSO?

A: No. Poona is continuing, but under the same problems -- if I reach there, the problems will multiply. Right now they are going, but my reaching there will create their problems immediately.

So I have decided, unless a government invites me, supports me, gives me the land, I am not going to start a commune. I have communes all over the world, so I will remain somewhere guiding my communes around the world. But my being in any commune is going to be dangerous to the commune.

Q: RAMAKRISHNA MISSIONS ARE FLOURISHING EVERYWHERE IN THE WORLD. THEY ARE

NOT FACING ANY PROBLEMS. WHY YOUR COMMUNE, YOUR MISSIONS -- WHATEVER MAY BE THE FORM OF THAT -- IS FACING SO MUCH PROBLEM?

A: It is very simple. Ramakrishna missions are not against any religion, are not against any superstition, are not against any politics. My situation is just the opposite.

I am against all organized religions, because to me, truth cannot be organized and the moment you organize it you kill it. I am against all the superstations which have gathered in thousands of years.

For example, *manusmriti* in India is five thousand years old, but still has the grip on the Hindu mind. Ramakrishna mission has not to say a single word against it.

Q: AGAINST MANU...

A: Against Manu.

Q: AGAINST MANU SHAHIDA...*

A: MANU SAMHITA.... And I want MANU SAMHITA to be burned, because that is causing so many troubles for India that no other book can be compared. It has created the caste system, it has created one fourth of India almost in a subhuman condition, reduced them.... But Ramakrishna mission will not speak against Manu.

Q: BUT RAMAKRISHNA MISSION... RAMAKRISHNA AND SWAMI VIVEKANANDA...

A: Just wait a minute. Don't use those two names together, because to me those are totally different names, of different qualities of man. First, Ramakrishna mission: Ramakrishna mission is not created by Ramakrishna; it is Vivekananda's creation. So one thing, it does not come out of an enlightened mind.

Vivekanand is a very clever politician. If he is speaking amongst Christians, he will praise Christ. He has not the guts to criticize on any point.

I cannot do that. If I see that something is wrong, I have to say it. If there is something good, I praise it, but I keep the right to criticize also.

If he is speaking amongst Buddhists, he will not speak anything against Buddha or Buddhist scriptures. He created Ramakrishna mission as a synthesis of all religions.

Now, for me the very idea of synthesis of all religions is like synthesis of all lies, which will be far bigger a lie. There is no need of so many religions -- all that is needed is a certain quality of religiousness, which is neither Hindu nor Mohammedan nor Christian. When you are truthful you are religious; when you are loving you are religious; you are respectful of life, you are religious.

That does not mean you are Hindu, does not mean you are a Buddhist. I want the whole world to be religious, but not a synthesis of Christianity and Judaism and Mohammedanism and Hinduism -- and what kind of synthesis that will be? If you just conceive the idea, it will be such a hodgepodge.

Mohammed says four wives are allowed: Now how you are going to synthesize with those who think that only one wife is religious, more than that is sin. So the synthesis will be two wives! Neither the Mohammedan will be... agree to it nor the non-Mohammedan is going to agree. Mohammed himself married nine women, naturally -- he is no ordinary man. Ordinary men are marrying four; an extraordinary man, a prophet of God has to marry nine.

How you are going to synthesize? Jainas think unless you are naked and live naked without any possessions you cannot be enlightened. Now, according to Jainas even Gautam Buddha is not enlightened, because he uses clothes. How you are going to synthesize these people?

If you ask Jainas and Buddhas and Hindus that Jesus Christ crucifixion is for the salvation of humanity, that it is the greatest sacrifice God has given, His own son, to save humanity -- all the three will laugh. They will say that "This is stupid! God who is omnipotent can create the whole world, He can change it any

moment -- without any sacrifice, without any crucifixion, without all this drama."

Secondly, they cannot accept Jesus as enlightened, because he is being crucified. According to Hindus, Jainas and Buddhists -- all the religions born in India -- anybody who is enlightened cannot be crucified. Existence is not so unkind.

Of course, in India it has never happened. I am not saying they are right; only I am saying how you are going to compromise all these people? It will be a bazaar, and everybody disagreeing on every point.

Mohammedans say God created animals for man to eat -- no question of argument, because it is written in the book of God and the book of God cannot be questioned.

One of the jailers in America, very educated man, came to give me a BIBLE seeing that I am just sitting the whole day with closed eyes, doing nothing -- good chance to convert a man. So he gave me a BIBLE. He said, "This is the book of God."

I said, "If it is a book of God, then certainly I will keep it with respectfully, but how did you come to know? When God told you?"

He said, "No, God has not told me, it is written in the book."

I said, "You are educated, intelligent... I can write a book and can write it: `These are the words of God.' Will you believe that book, that it is words of God?"

He said, "No."

"But then why you can believe Jesus' words? What is the difference in my words and Jesus' words to you? And if this is the book of God, then what about KORAN? -- the same claim.... What about VEDAS, the same claim; what about GITA, the same claim.

So Ramakrishna mission is a political movement, trying to be nice to everyone. So everybody is right, everybody is good. And don't bring any controversial things in -- just compare those things which can be compared without any controversy. That's why they are not opposed.

My situation is just the opposite: I don't believe that any of the organized religions is worth saving. They are too old, too rotten, and too dirty. And as time has passed they have become more and more stinking.

A totally new religious consciousness is needed in the world, which will not be under any label -- Hindu, Mohammedan, Christian.

And that's my effort. My people are not Hindu, Mohammedan, Christian, Jew... they are just people, human beings. Naturally, every religion is against me because I have taken their Jews, I have taken their Hindus, I have taken their Mohammedans and I am dangerous to every religion.

Strange fact: They don't agree on any point; they agree only on one point, and that is me. They agree on me, that I am wrong -- about anything else they don't agree. And nobody is ready to argue with me. I have been challenging them openly, "Come, face to face. And I am not calling you to my people; I will come to your congregation. And I am ready to argue with you on point by point, how you are false and how you are creating a bogus kind of religiousness" -- which does not help anybody. On the contrary, it creates only wars and bloodshed.

For five thousand years how many wars they have fought, *jihad*, religious wars.... And they have been killing each other, and doing nothing.

So my position is different from Ramakrishna mission. And my position is also different about Ramakrishna and Vivekananda. Ramakrishna is an enlightened being, but uneducated, inarticulate -- very simple, a villager. He could not create a religion; he experienced it, but he could not express it.

This is one of the troubles -- there are people who can express things which they have not experienced and there are people who have experienced things but they cannot express. It is not necessarily that you see the sunset and you may be able to paint it the way Picasso paints it. And it is possible Picasso may paint it without seeing it, and you have seen it but you cannot paint it -- those are two different qualities. And that has created a problem.

Ramakrishna knew; Vivekananda had no experience of his own, but he became the leader of the movement. So one blind man who is articulate became the leader of other blind people. Ramakrishna is left completely out. Only his name is there; neither his experience nor his methods of experience.

I have met many Ramakrishna Mission people; they don't understand Ramakrishna at all. All that they know is what Vivekananda has said. Ramakrishna never wrote a single book, never gave sermons -- just sitting, talking in a ordinary way.

Q: WHAT IS (INAUDIBLE) ON HIM?*

He was a great man. Ramakrishna is a man one can be proud of. But Vivekananda is third-rate. But Vivekananda has become the high priest, and he has created the whole movement -- all the books and all the literature is created by Vivekananda and his followers. It will be right to call it Vivekananda Mission rather than calling it Ramakrishna Mission.

*Q: AMONG THE ENLIGHTENED PERSONS IN THE WORLD -- TRUE, (INAUDIBLE) -- YOU FIND RAMAKRISHNA MOST (**UNINTELLIGIBLE) BEING, OR WHAT?*

A: No, there are many. Gautam Buddha is there, Mahavira is there, Lao Tzu in China is there, Chuang Tzu in China is there, Basho in Japan is there, Nagarjuna in India, Vasbandhu* in India....

Enlightenment has happened only in the East, for the simple reason because the whole Eastern concept

(Tape side 2: gap from side one to side two)

So science has come to a peak in the West, and religion has come to a peak in the East. So there have been many hundreds. In Tibet there have been many people -- Milarepa, Marpa, Naropa.
In India, thousands.

Q: AT THE SAME TIME YOU WERE SAYING THAT GAUTAM BUDDHA WAS AN ENLIGHTENED MASTER (INAUDIBLE)

A: Certainly.

Q: LIKE MAHAVIRA HAS, YOU KNOW, THESE THINGS. HOW DO YOU...

A: Yes, I understand.

Gautam Buddha is enlightened. It is an individual experience, and there is no way to organize it. You cannot make Buddhism. Buddhism means people who follow Buddha. Nobody can follow Buddha.

The enlightened person is like a bird flying in the sky leaving no footprints, so you cannot follow.

Amongst the enlightened people, only one thing is possible. You can sit by the enlightened person open, available, silent. It is a certain kind of energy that emanates from the person, ignites you, can make you aflame. He may, if he is articulate, help it by his words. If he is a poet, he may help it by his poetry or by his painting.

But the moment the enlightened man dies, the people who managed to create a religion are the totally different kind. They are the same as Vivekananda -- scholars, pundits, knowledgeable people.

Actually in Buddha's life it happened while he was alive nothing was written. He spoke for forty-two years morning and evening. Many became enlightened while he was alive. When he died, a council was called of all the disciples that, "We should write down what he has been said for the benefit of the coming generations."

The people who were enlightened remained silent. They said, "What we have experienced...

(Gap in tape, as if it has been erased)

... in his presence is inexpressible, it cannot be written. We cannot take part into this affair. Please leave us out."

The only man, Ananda, who has remained forty-two years continuously with Buddha as his caretaker, has listened all his sermons, all his discourses, all his interviews, he was asked but he started crying. He said, "I know what he has said, but I don't know; because I don't have any experience. I can repeat like a parrot what he has said, but you should not depend on my words because I am an ignorant man. In forty-two

years much I must have forgotten, much I may have added of my own; and I don't know what is right and what is wrong because I don't have my own experience."

And finally Ananda has to be depended on because he was the only one who was ready to write, and now whatsoever Buddhist's scriptures are originated in Ananda, who was crying and saying that, "My experience is nil. I am just like a machine repeating."

So I am against organized religions for the simple reason that it prevents people from searching on their own. It gives them ideas that you believe and you will reach, that this is the philosophy, you live by it and you are on the right path. But what guarantee?

I teach you a method, not a philosophy. I give you a certain scientific approach so that you can reach to your own center. If you reach, good; if you don't reach, you can try some other method.

But I don't give you a faith.

You cannot betray me because I don't ask any loyalty. It is not a question of loyalty and faith. It is a question of deep friendship and love. If I love you I will give you the method that has given me the light; perhaps it may suit you.

Mahavira I will call one of the greatest enlightened persons because he starts his every sentence with "perhaps." That is very rare. Even his students and disciples asked him that, "Why you always start your sentence with a `perhaps'?"

He said, "What has happened to me may not happen to you. I don't want to cheat you or deceive you. If it does not happen to you, you will remember that I had said "perhaps." If it happens, good; if it does not happen, you have not been deceived from the very beginning.

And all the religions believe on believing, and my whole approach is not to believe, not to have faith, but to inquire. Belief has not to be the basis of a true seeker, but doubt has to be the basis of a true seeker. Just as doubt is the basis of all scientific research, doubt should be the research of all inner journey.

In my vision, science and religion are two wings; but both are based on doubt -- one directing towards the objective world, one directing towards the subjective world. Sooner or later, in a better and more sophisticated world we will not have religions; we will have only religion which will be in-directed doubt, and science out-directed doubt.

Q: THAT IS SAYING SAID YOU ARE AGAINST ALL ISMS.

A: I am all -- totally against all isms.

Q: JUST (INAUDIBLE) IN A SHORT SENTENCE OF WHY YOU CALL ISM AROUND KRISHNA MISSIONS A POLITICAL INSTITUTIONS.

A: I call them political for the simple reason because they are not religious, one thing; and this is politics.

To me also every day advice comes from people -- well-meaning people, that if I am speaking before Christians I should not speak against Jesus, why annoy people. If I am speaking with Jews, then I should not speak anything against Moses; why annoy people.

And this I call a political strategy.

I should speak what I feel like speaking, not dependent on who is listening and what will be his opinion.

Q: SO WHAT'S THE MOTIVE OF THAT? WHAT IS THE GOAL OF THIS MISSIONS?

A: These missions are simply exploiting, as other religions have been exploiting.

Q: WHAT IS YOUR ATTITUDE TOWARD WOMEN? WHAT SHOULD BE THE ATTITUDE OF SOCIETY TOWARDS WOMEN? WHAT IS GOD AND WHAT DOES ATTAINING GOD ACTUALLY MEAN?

A: Let us first dispose God. There is no God, so the question of attaining him does not arise. Anybody who attains him, simply proves he is a crackpot.

The woman is a far more important matter than God.

The woman is in every way equal to man. In many ways she is a little superior, and that has become the problem for the poor woman -- her superiority.

For example, man feels inferior -- he cannot give birth to children, the woman can do that. Man's part in it is negligible, just a syringe can do that. Man is not in any way essential for reproduction, and that feeling that woman can create life must have created a deep inferiority in man; and whenever there is inferiority, the effort is bound to be to reduce the other inferior to prove one's self superior. And that's what has been done down the ages, why women have been *forced* to be inferior in every possible way -- no education, no religious education, no social mobility -- in every way hampered, cut down, caged. It is out of fear of man.

But if you behave out of fear and destroy the freedom of woman, she also is going to react; and naturally she has become bitchy. We have turned all the women bitchy. They are all nagging -- that is their way of torturing you. You have taken their freedom. In revenge, they are making you as frustrated and in despair as possible.

So the whole humanity is living in an unnecessary anguish.

The first thing is the woman has to be completely freed, given all the opportunities that are given to man; and it should be accepted that she has few superiorities. For example, if one hundred ten boys are born, then one hundred girls are born -- because ten boys die before the marriageable age, but those hundred girls stick. The boys have less resistance to disease than the girls. And to keep the balance, nature produces more boys and less girls -- because by the time of marriage they are equal.

Now, there is no harm to accept that that is a fact. There is no question to feel inferior about it.

The woman lives longer than man -- five years longer. If man dies at seventy-five, then woman dies at eighty. Now, this is a simple fact. You cannot do anything about it, and there is no need to feel inferior about it.

The woman has less possibilities of going mad than man. Man go mad in double quantity than women. Man commit suicide in double quantity than women.

We have to accept things as they are, and figure out what may be the reasons and what can be done about them rather than repressing.

For example, there may be certain hormones which give the woman a longer life. Those hormones can be given to man. There may be few hormones which give women a more resistance to diseases; they can be given to man. There may be few hormones which prevent women to go mad less -- they talk about going mad more, but they don't go; they talk about committing suicide more, but they don't commit.

So those hormones can be given to man. In fact, there is no reason to feel inferior; just man and women are different. And if the differences are such that can be helped then it will be good to help each other.

And there are qualities which man has -- he has a muscular body, more animal strength than the woman. He has more wider scope of thinking than the woman -- the woman is more interested in the neighborhood, whose wife is flirting with whom, she's more interested than she is interested in a far-away star, what is happening to it-who cares what has happened to it, let it happen! Somebody's wife is escaping. Her scope of thinking is very closed. Man's scope is very wide. They both can be supplemented to each other because both are needed.

It happened that one of the famous scientists, Archimedes, who was also an astronomer, one night, clear night, looking at the stars, was walking on the road and fell into a well. It was a lonely street -- only a small hut. An old woman saved him. Archimedes said to the woman that, "You don't know who I am. I am a great astronomer, a great scientist. Even kings from all over Europe come to learn and understand things with me, but as far as you are concerned you have saved my life, you can come tomorrow and I will look into your life chart and see what is in your future."

The woman laughed. She said, "Forget all about it. You can't see one feet ahead that there is a well. What you can see in the future?"

But both are complementary. Somebody is needed to see at the stars, even at the risk of falling in the well; but somebody is needed also to look at the well -- otherwise, life will be a chaos.

So my own feeling is that man and women are complementary and they should be not put into categories of inferiority and superiority. They should be complementary beings.

And certainly man is alone, just as woman is alone. Only together they become an organic whole.

And that's why I have so much respect for love, because love is the chemia(*) which makes man and woman one whole, they lose their individualities, their egos, and for the first time there is no man, no woman, just one energy; and that energy should be respected.

Q: (INAUDIBLE) YOU HAVE SPOKEN ABOUT A LOT OF THINGS, BUT WITHOUT UTTERING A WORD OF SEX. BUT WHILE YOU WERE SO MUCH IN A FAMOUS FOR YOUR LIBERTIES ON SEX OR YOU ARE SO MUCH CRITICIZED BY SEVERAL CORNERS AND OTHER(*) PEOPLE(*). WHAT IS YOUR OPINION?

A: The simple reason is that people have been for centuries living a repressed sex life. They have been told by all the religious prophets and the messiahs and the saviors that sex is sin.

To my understanding, sex is your only energy, it is life energy. What you do with it depends on you. It can become sin, and it can become also your highest peak of consciousness. It all depends on you how you use the energy.

There was a day when we had no idea how to use electricity. Electricity was available always and was killing people, but now it is your servant. It is doing everything that you want.

Sex is bio-electricity. Just the question is how to use it.

And the first principle is not to condemn it. The moment you condemn anything, you cannot use it.

So I was against repression. I was not teaching sex. I was simply teaching that sex should be accepted as a normal, natural thing in life -- just as sleep, as hunger, as everything else.

And secondly what I was teaching has been completely ignored by the critics. I was teaching that sex can be joined with meditation, and once sex can be joined with meditation its whole quality changes.

Sex without meditation can only reproduce children.

Sex with meditation can give you a new birth, can make you a new man.

Q: TO HAVE SEX WHILE MEDITATING?

A: Yes. Rather say otherwise, meditating while making -- while making love.

Because just a small change makes much difference.

In a monastery two monks were talking -- because they were given time, for one hour or two hour every day evening to meditate and to walk. They were thinking whether smoking will be right because it has not been prohibited, but still they were afraid; so they thought it is better to ask the abbot.

The next day one was very angry, and when he saw the other coming, smoking, he could not believe his eyes. He said, "What happened? I asked the abbot, `Can I smoke while meditating?' He said, `Never!' And he was very angry. And you are smoking. Have you not asked?"

He said, "I also asked, but I asked him, `Can I meditate while smoking?' He said, `That's a great idea. Why waste time? While you are smoking, if you can meditate too that's a great idea. Do it!'"

So I will not say that while you are meditating make sex, no. I will say while you are making love, meditate. And it is one of the most peaceful, silent, harmonious state -- where meditation is the easiest, when you are coming closer to an orgasmic experience your thoughts stop, you become more an energy, more fluid, throbbing all over, and that is the moment to be alert -- whatever is happening, the throbbing, the orgasm reaching closer and closer, and you know there is a point beyond which you cannot return. Just watch. And this is the most secret and inner watchfulness; and if you can watch that, you can watch anything else in life, because that is the closest and most engrossing experience.

I have written only a small book. The name of the book is "From Sex to Superconsciousness," but nobody has paid any attention to superconsciousness, only sex; and the people who have been reading it are all monks, nuns -- of all religions.

And I have written four hundred books on all kinds of matters, subjects, which are of immense importance to people like monks -- who are searching for truth; but, no. The problem is they are suffering, and their suffering --

Q: YOU WERE SAYING THAT MERE SEX WILL GO ON PRODUCING MORE AND MORE CHILDREN ONLY; BUT SEX WHILE MEDITATING, WHAT DO YOU PRODUCE?

A: You will produce yourself anew. You will find that you are not finished as you are. There are higher levels of your intelligence, of your consciousness; and as you start producing those higher levels of your intelligence and your consciousness, you will be surprised -- your interest in sex starts disappearing, because now sex is producing something far greater than life, it is producing consciousness. Life is a lower thing; consciousness is a higher thing. And once you are capable of producing consciousness, then there is no barrier that you cannot make love, but it will look very dull, it won't give you any joy, it will look sheer wastage of energy. You would rather like your energy to create higher and higher pyramids of consciousness in you 'til you reach to the ultimate point, which I call enlightenment.

Q: SO ANYTHING WITHOUT CONSCIOUSNESS IS SIN -- YOU MAYBE(*) SAY THAT?

A: In fact, the very word "sin" in its origin means "forgetfulness," and that's very beautiful to remember.

Consciousness means remembrance, awareness; and sin means unawareness, forgetfulness.

But I will not use the word "sin" because it has been used and contaminated by all the religions. I will simply call it unconsciousness, forgetfulness -- which are the original meaning of the word.

Q: AND WHAT IS VIRTUE?

A: Consciousness, more awareness.

Q: ABOUT EVERYTHING?

A: About everything. And once you are fully alert, your whole life is a virtue, whatever you do has a flavor of purity, a fragrance of the divine.

Q: WHY THIS IDEA OF YOU HAS NOT HAS NOT, I MEAN IN COMPARISON, APPEALED TO THE POORER SECTION OF THE WORLD RATHER THAN THE RICHER SECTION; AND WHY YOU WERE LABELLED AS A GURU OF THE RICH.

A: The reason is simple.

To a hungry man, the music of Mozart will not appeal. Now it is not a fault of Mozart, nor it is a fault of hungry man -- just the hungry man is far away from the heights of the music of Mozart. The hungry man will not understand. Dostoevsky or Turgenev or Chekhov. He will not be able to understand the paintings of van Gogh or Picasso -- for the simple reason that his basic needs are not fulfilled.

A hungry man is not only poor in the sense that he has no food, no clothes; he is also poor that he will miss all that is great in life, all that is achieved through centuries of refinement.

A man who has been hungry for three days, in the full moon night will not be able to see the moon. He will see a bread floating in the sky.

So what can I do about it.

My absolute understanding is that religion is the highest luxury in life because it is the highest consciousness.

The hungry stomach lives at the lowest consciousness.

Q: SO IN THIS IDEA YOU CANNOT BE TOTALLY FOR THE WHOLE WORLD?

A: I can be, because I can change those hungry people. They are being prevented by your religions and by your politicians to remain hungry -- because they are in some way their investment.

For example, can you find a single Hindu who is rich, educated and has converted himself to Christianity or Catholicism? Why not? Why only the orphans and the beggars and the poor, aboriginals, they become converted? Now it is in the interest of the pope, in the interest of Mother Teresa, in the interest of the whole Christianity, that the poor remain and that the poor go on becoming poorer and poorer. More poor are there more catholics will be there, and that is their whole dream -- to turn the whole world into Christianity.

The politician also is interested in keeping people poor for the simple reason because the poor people can be purchased. Educated, rich people cannot be purchased.

And as far as I am concerned, I see it so simple to change the whole poverty of the world that it is simply amazing, it is so obvious, why it goes on missing people.

One thing, no population growth for thirty years. And simple methods are available, just people have to be made aware that if you go on listening to Mother Teresa and pope and *shankaracharya* -- who are against birth control -- then by the end of this century India will have one billion population. Half the country will be starving, and we will not have any way what to do.

And still you go on supporting Mother Teresa, go on giving her rewards and awards and Nobel prizes -- without even seeing into the fact that these are the people responsible for poverty.

All religious people who are teaching people against birth control should be imprisoned immediately. It should be a crime, the greatest crime, to teach people against birth control; otherwise the whole country is going to die.

You sentence to death a man who murders a single person, and your pope and your Mother Teresa and your *shankaracharyas* are going to kill half a billion people by the end of this century in this country only.

Now the pope is coming and your government is preparing for great welcome. If your government has any guts, the pope should be told clearly that he cannot teach against birth control, against abortion. He can teach about spiritual things, that is his business; but he should not teach anything that makes this country more poor. If he teaches, he will be thrown out immediately.

Q: THAT WILL TAKE THIRTY YEARS TO CHANGE THE COMPLEXION OF THAT SOCIETY.

A: No, not thirty years. It will start changing immediately because I have few more things to say.

That is the long-range program so we don't get on whatever we do is undone by the population; so we prepare beforehand for thirty years absolute control. And for the time being, every country is devoting so much money and labor, intelligence, science, technology, to war -- which should be absolutely stopped. Neither Soviet Union is very rich -- people are poor. The dream of becoming rich for sixty years has remained a dream, it has not come true.

Even in America thirty million people are on the streets, and still they go on pouring all their energy and their technology and their science and their best minds in creating more and more nuclear weapons. For what? Already they have got enough to kill humanity seven hundred times. Now I don't see the point. What is the use of creating more? So if all war efforts can be dropped -- and they will have to be dropped. It is a simple question of intelligence. Then the whole energy can be moved to make the poor come out of their poverty.

We have so much money and power wasting in war efforts that that whole money, if relieved, the poverty can disappear just like a dewdrop in the early morning sun.

And there is no point in war. The war has lost all its meaning. It was meaningful one day when somebody was going to be victorious and somebody was going to be defeated. Now nobody is going to be victorious and nobody is going to be defeated. The whole earth is going to be dead. So the war is no more significant, it has lost its whole meaning. It is only a question of the intelligentsia of the world to force its stupid politicians that, "You come to a conclusion, and stop all efforts of war. And whatever energy...

(Tape side C: gap between sides B and C)

... and particularly about me because I never read.

For five years I have not read anything -- no book, no newspaper, no magazine. I have not seen any television. I am simply fed up with all this stupid information.

I am not the guru at all of anybody, poor or rich. I am just a friend who is available to help if you need the help. And that, too, is your freedom -- to come with me or not to come with me. When you come, I welcome you; and when you depart, I give you a goodbye with the same love. There is no question of loyalty, no question of betrayal.

Okay?

Come again if your questions are left.

The Last Testament, Vol 4

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INTERVIEW BY DHARMAYUG WEEKLY MAGAZINE

WERE YOU CHANGED BY YOUR EXPERIENCES IN AMERICA?

I am the center of the cyclone, so whatever happens around me makes no difference to me. It may be turmoil or it may be the beautiful sound of running water; I am just a witness to both, and that witnessing remains the same. As far as my innermost being is concerned, in every situation I am just the same. This is my whole teaching: that things may change, but your consciousness should remain absolutely unchanging.

Things are going to change -- that is their nature. One day you succeed, one day you fail; one day you are at the top, another day you are at the bottom. But something in you is always exactly the same, and that something is your reality. I live in my reality, not in all the dreams and nightmares that surround reality.

WHAT IS THE BASIS AND THE MEANING OF THE WORD BHAGWAN?

The basis is this: in India there are three religions. Hinduism uses Bhagwan to mean God. Buddhism and Jainism also use the word Bhagwan, but the meaning is not God because neither Buddhism nor Jainism believe in any god. There is no god in those religions, but Buddha is called Bhagwan Gautam Buddha and Mahavira is called Bhagwan Vardhman Mahavira; they have a different meaning for Bhagwan. Their meaning is the blessed one -- one who has reached to the ultimate peak of consciousness. So there can be as many Bhagwans as there are beings; this is everybody's birthright.

In Hinduism, the god is a monopolist, he is a fascist. In Jainism and Buddhism, Bhagwan is simply your potential. The problem arose because I was born a Jaina, and to me Bhagwan has never been a god. It has always been to me the highest consciousness achievable by everybody. The misunderstanding is not only about me; it is thousands of years old.

For example, Hindus will not accept Mahavira as Bhagwan because he has not created the world, he is not even a partial incarnation of God. They will call Rama a partial incarnation of God, they will call Krishna a full incarnation of God, but for Jainas and Buddhists he doesn't exist as Bhagwan because Krishna's whole philosophy is violence. The Gita is the only book which teaches the philosophy of violence so clearly. In fact it shows that Mahatma Gandhi was almost retarded. He talks about nonviolence and the philosophy of nonviolence; and he calls the Gita his mother. He never could conceive that the Gita is full of violence.

Krishna's whole teaching to Arjuna is to go to war, to fight: "This is your religion. You are a warrior: to kill and to be killed is your life, and this is what God wants."

I myself would not call Krishna Bhagwan, in my sense of the word. He is a politician, and a very cunning politician. I would not call Rama Bhagwan. To call Rama Bhagwan is to degrade the meaning of the word Bhagwan, because he was the man who poured melted lead into an untouchable's ears because the untouchable had heard some mantras from the Vedas while hiding behind the trees -- and that was a great sin.

If a man who has reached the highest consciousness could behave in such a way, if even for him an untouchable has to be punished in such an ugly fashion... I cannot conceive of Rama as Bhagwan.

So the controversy is thousands of years' old. I am on the side of Gautam Buddha and Mahavira, not on the side of Rama, Krishna and Mahatma Gandhi. Mahatma Gandhi is again a politician, just with a mask of religiousness. It is Mahatma Gandhi and his mask of religiousness, saintliness, that created Pakistan; otherwise, Jinna was a member of Congress and had never thought that Mohammedans should separate from India.

But seeing Gandhi behaving like a Hindu saint, calling the Gita his mother but not the Koran his father, Jinna naturally became afraid that this man was going to create a Hindu monarchy and Mohammedans will not have any say in this country. So I don't make Jinna responsible for Pakistan; Mahatma Gandhi and his so-called nonviolence, which was bogus, are responsible for Pakistan. The Gita and nonviolence cannot go together.

Have you ever heard that in Jaina mythology Krishna is still in hell for teaching that philosophy to Arjuna and creating the greatest war in Indian history? After this war, India could never recover -- it simply broke India's very backbone. In Jaina scriptures, Krishna is suffering in hell; the question of calling him Bhagwan does not arise. Mahatma Gandhi was again playing the same role. The mask of a saint, the talk of nonviolence, and still the preaching of the Gita. Even the Koran is nonviolent in comparison to the Gita. Even Mohammed is nonviolent compared to Krishna.

So Mahatma Gandhi did two things: one, he created a fear in the Mohammedans that this country was going to be ruled by the Hindu religion; secondly, because he was talking about nonviolence, he repressed the whole country's violence. And as the British moved out and the country was divided, all the violence that Mahatma Gandhi had been repressing for forty years exploded. One million people were killed -- and I again point my finger towards Mahatma Gandhi. He is responsible for all this.

When my people started calling me Bhagwan there was no question of me being a god. God is an absolutely nonsensical concept, it has no meaning; it is not even a hypothesis. There is no God in existence; existence is enough unto itself. Bhagwan to me simply means everybody's ultimate potential. Your Bhagwan may be asleep, my Bhagwan may be awake, but as far as our Bhagwatta is concerned, there is no difference.

WHY DO YOU HAVE MORE NON-INDIAN SANNYASINS THAN INDIAN?

In fact, I do not believe in nations. To me the whole earth is one and the whole humanity is one. The moment you start thinking of Indians and non-Indians, you create unnecessary divisions which ultimately lead to war and violence, hatred, inferiority, superiority and all kinds of ugly attitudes.

It is true that there are more -- in your language -- non-Indians, for the simple reason that there are more non-Indians in the world. What can I do about it? Indians are not so many -- out of six men one is an Indian.

And I think I have kept the proportion perfectly well; out of every six disciples you will find one Indian. Even if I live in India, it won't change.

The reason is that whatever I am teaching needs a certain intelligence, a certain education, a certain culture, which unfortunately most of India is missing. So if I say something like what I said about Rama, that will be enough to cut me off from many Indians. They cannot give any counter arguments, they cannot explain to me that it is not perfectly justified. But their unconscious conditioning is such that anything said against Rama simply condemns me in their eyes. I become their enemy -- and there is the difference.

In America, I have been criticizing Jesus as nobody has ever criticized him, not even the Jews. They crucified him, but they never criticized him. And particularly now, nobody dares to criticize Jesus in that Christian country. But still, five thousand Christians were listening to me, trying to understand, trying to see the point. I cannot conceive of five thousand Hindus listening to me criticizing Krishna or Rama. The Indian stopped growing long ago. He stopped with Manu, five thousand years ago. Since then he has not grown -- he is very retarded.

The Western mind has continuously gone on growing. It is capable of understanding an argument, even though it goes against one's ideology. If it is true, if it appeals to one's reason, then the Western mind is ready to drop its ideology and accept the concept. So even if I am in India, more foreigners will be here. There will be Indians -- there are thousands of Indian sannyasins -- but these are the people who have a certain culture, a certain education and a certain open mind.

For example, it is very difficult to find a Mohammedan among my sannyasins. I have a few Mohammedan sannyasins, but their number is negligible for the simple reason that Mohammedans cannot think of any possibility beyond the Koran. For them history stopped fourteen hundred years ago. Since then they have just been living posthumously, unnecessarily. Now there is nothing to seek and nothing to search for.

My own experience has been very strange. Of my sannyasins, forty percent are Jews. Now I can understand why Jews get more Nobel prizes: they are really intelligent people, and because they had lost their homeland, they dispersed to different countries. Their roots in a particular land became loose and, losing their roots, they became in a certain way very free.

This whole century has been dominated by the Jews. Karl Marx was a Jew -- and now more than half of the world is under his impact. Sigmund Freud was a Jew -- and anybody who thinks himself intellectual is bound to be influenced by Sigmund Freud. Albert Einstein was a Jew: Hiroshima and Nagasaki are his creation. And I have been criticizing Judaism as harshly as possible, but not a single Jew has left sannyas. Hindus don't have that open mind which is ready to drop anything that appears wrong to the reason. Those who do have it are coming to me.

I have almost one hundred thousand sannyasins in India, and when I have been here a while that number will increase. But the trouble with them is that they all have a certain idea. If I support their idea then they are with me -- but they are not really with me, they are with their idea.

My whole work consists of destroying all your ideologies so that you can be completely fresh and free and move on your own.

I don't give you anything in its place, I simply deprogram you: you can call my religion the religion of deprograming. And then I leave you alone, without giving you a new program. I respect your individuality, I respect your freedom. I don't want to put any kind of cage around you, because I know that the bird in the sky and on the wing is a totally different being than the bird in a beautiful golden cage. The cage may be valuable, but the bird is dead -- its freedom is gone.

Just yesterday somebody brought two birds to present to me. When they brought them to me both were dead -- actually dead. I told that person that he took away their freedom, and at that very moment they died. Their freedom is their spirit.

My function with my sannyasins is not to create a religion or an organization, but to create individuals who are capable of standing on their own feet, of flying into the sky as far as their longing can take them. So anybody, Hindu or Christian or Jew, it does not matter... only somebody who is open can reach to me.

But mostly the Indian mind is a closed mind. I have never expected anything better from them. In fact, deep in their hearts they must be joyous about whatever has happened to me. If I were killed they would have made it into a celebration.

The American press was absolutely sympathetic; the whole world press was absolutely sympathetic, except the Indian. It is unfortunate to be born in India.

THE PRESS DISTORTS YOUR VIEWS ON SEX. ARE THEY IGNORANT OR JUST EXPLOITING PEOPLE?

They are exploiting people, because people have been taught for thousands of years that sex is sin, that it is to be repressed. And these people who have been taught for centuries that sex is sin have become split.

Sex is your energy; you don't have any other energy. You are born out of sex energy, you create out of sex energy, you reproduce out of sex energy. All the great creators are more sexual. You cannot point to a single impotent man who has created anything in the whole history of man -- a beautiful poem or a painting or a statue. The impotent man has not even managed to be a saint -- which he should be, because he has no problem with sex. If all these condemners of sex are right, then only impotent people are blessed by God; then impotency should be thought of as something spiritual. But not a single impotent man has been recognized as a saint.

What does it show? It shows that all your energy is the same. Whether you reproduce children or you paint or you compose music or you become a buddha does not matter: it is the same energy in different forms, in different expressions, in different dimensions.

So when I said that sex should not be repressed, that on the contrary it should be accepted as part of our natural being -- only then can we transform it, can we take it to higher levels -- then immediately the whole Indian press became interested. I have written four hundred books and only one book is about sex. Three hundred and ninety-nine books don't exist for the Indian press; only one book exists, and that too, not all of it. The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. They only heard the first part, sex. They have not even bothered that the book is not about sex. The book is about the transformation of sex into superconsciousness: that sexual repression has to be dissolved, and that only then transformation is possible. I am the most anti-sex man in the whole world. But wonder of wonders, look what the Indian press has done: it has made me just the opposite of what I am!

I don't read Indian newspapers or magazines, simply because they are third-rate -- to read them is a sheer waste of time. They are exploiting people, they are creating sensationalism, they are telling lies, they are putting things out of context.

But the same is not the situation with the world press. And the point should be emphasized, that when I was speaking to the American news media I could see that they were not going to distort my words; and they did not. On the contrary, I was no one there -- a foreigner. Even if I was tortured in the jails, why should the American press be bothered about it? But the whole press -- television, radio, newspapers, magazines -- were surrounding all the jails, wherever I was put. And it was because of the news media that the government could not harm me. They were afraid.

The Indian government is not afraid of the Indian press. The Indian press has not come of age; and in fact the Indian press should ask the government that television and radio should not be under its control. The government is part of the news media, and it should be public. I was protected by the American news media. Even the US marshal told me, "We cannot touch you. You are absolutely saved because the whole world news media is watching. If anything is done to you, America is condemned." But the same cannot be said about the Indian press.

There are beautiful people in Indian journalism. When I see people like you -- and there have been many people like you -- I simply wonder how you manage to fit in with your newspapers. How can you humiliate yourself? There are enough beautiful, intelligent people in the news media, but they are just fitting in with the organization; they are not rebellious enough.

I would like the first change to be that radio and television should not be under government control, because they are the latest news media and the fastest growing. And particularly in countries like India, people cannot read, but they can see and listen. But television and radio are under government control. Other news media are not available to the majority of the population; the government propaganda is the only media available to them.

The American authorities were surprised: in one jail the sheriff told me that it was surprising that the Indian government was absolutely silent. For twelve days I was tortured and, finally, just two hours before I was going to be released by the court, one young man from the San Francisco consulate reached me. He said he had been sent by the Indian ambassador to inquire if I wanted anything.

I said, "You have come too late. I am going to be released within two hours. Where have you been for twelve days?"

I was released, and then the ambassador in Washington phoned: "Do you need any help from our side?"

I said, "What help can you give me now? Where have you been for twelve days?" For twelve days all the media were continuously hammering on one point: "Why is he being unnecessarily tortured? -- without any trial, without any arrest warrant, without showing any cause for arrest -- which is absolutely illegal. And why was a man who was empty handed arrested with twelve guns surrounding him?"

The Indian ambassador sat silently and when I was released he asked, "What help do you need?"

I said, "I don't need any help. If you need any help, you can ask me. I can help *you*. You should be ashamed and resign. You could not even raise your voice. You should have given a television interview saying that this is absolutely illegal; you should have pressured the American government." But they never did anything. On the contrary, I have heard just now from a very reliable source that the American government has purchased two members of the Indian parliament so that they can oppose me in case parliament tries to help me in any way.

Sometimes it feels that to be called an Indian is ugly. Once in a while I have been thinking of going through plastic surgery so that my skin is no more Indian. I feel really ashamed.

IS THE GOVERNMENT TRYING TO KEEP YOU AWAY FROM THE COMMON MAN?

Yes. The press is keeping the common man away from me; the politicians and the religious leaders want the common man to be kept away from me. Now they are worried -- this state is worried whether they should allow me to be here. The Indian government is worried about where I should be allowed to settle. No province will be ready for me to settle there, for the simple reason that whatever I say goes against the vested interests. I am not a politician; I cannot just go on saying nice things about everybody.

If the worst comes to the worst I will leave this country, but I will not be an uninvited guest in my own homeland. It was at least a solace in America that I was a foreigner and they were mistreating me. It is not a solace in India; it is my country and they are mistreating me.

I think the press can be of immense help; just a little courage is needed. I have not committed any crimes, either here or in America. Here perhaps a criminal can be forgiven, but not a rebellious man. But about that I cannot compromise on any grounds. I will remain rebellious, and I will go on saying and doing things which to my consciousness seem to be right, unless somebody proves them wrong or argues against them. And I am always open for any argument with anybody -- politician or religious leader or anybody.

Whatever I say comes from my own authority. I don't depend on the Gita and I don't depend on the Koran, I depend only on my consciousness. But it seems that to have eyes in the valley of the blind is dangerous.

YOU CONTINUE TO SPREAD YOUR MESSAGE AND THE REST OF THE WORLD REMAINS THE SAME. PLEASE COMMENT.

With each man becoming enlightened some consciousness in everyone is raised higher. But one buddha cannot transform the whole world; at least two hundred buddhas are needed.

Two hundred buddhas around the world can certainly change the whole climate of the human mind. Religions will disappear, nations will disappear, wars will disappear; and man will be able to breathe freely for the first time, without any repression, without any condemnation. Man can be accepted as he is. There should be no 'should' or 'should not' imposed upon him. He will be loved and respected in whatsoever way he grows.

But at least two hundred enlightened people are needed, and that is one of my basic works. I have one million sannyasins around the world, and now I have opened the doors for more people who were sympathizers but could not change their clothes, their jobs, their families, because of the society. I have now opened sannyas for everybody. You need not change your clothes unless you want; you need not have a mala unless you want -- but you can meditate. ... Because clothes don't matter -- it was simply a strategy to make sannyas recognized as a fact in the world. It is recognized; now there is no point.

I have opened the doors, and if there are one million sannyasins, I hope there are at least three million people waiting to be sannyasins. They were just afraid of the clothes and of the mala; otherwise, they are

sympathizers. And in four million people there is a possibility which has never existed before.

Buddha never went out of Bihar; Mahavira never went out of Bihar. In fact the name Bihar came because of Mahavira and Buddha wandering there; it means wandering.

If Buddha could manage at least twenty enlightened people in a small place like Bihar, after twenty-five centuries, with far more sophisticated methods of meditation.... Jesus never came out of Judea. When he died he was only thirty-three; his ministry lasted only three years. Ramakrishna remained confined to Bengal. But I have created a belt around the world. Every nation now has communes, and there is not a single nation where there are not sannyasins -- even in Soviet Russia, even in other communist countries.

There is a possibility -- and it is time -- that two hundred buddhas can be created; otherwise this earth is going to die. Politicians are ready to destroy it, creating more and more nuclear weapons. Religions are not interested in saving the world; they are more interested in converting poor people to Catholicism, to Hinduism, to this-ism, to that-ism. Nobody seems to be concerned about the ultimate death that is just on the horizon. But two hundred enlightened people can certainly change the whole atmosphere.

WHY DOES MAN NEED GOD?

It is out of fear. God is not needed at all. Man has lived in so much fear that he has needed some protection. There was fear of disease, there was fear of death -- mostly it is death that makes man so afraid. He needs somebody who is beyond death to protect him.

God is not a discovery, it is an invention. Priests found it very convenient to exploit in the name of God. The Vedas say that they are written by God, and there are such stupid things in the old Vedas that if God has written them, then God is condemned along with the Vedas.

Christians say The Bible is written by God, and if The Bible is written by God -- there are at least five hundred pages of sheer pornography in The Bible -- then God is the greatest pornographer in the whole existence. If you look in the Hindu PURANAS you will find just pornography. Hindus have even made *shivalinga* a god. It is good that Sigmund Freud never came to know about shivalinga -- that there are people who are worshipping phallic symbols in their temples without any idea what they are worshipping.

There is no God. All the arguments for God are refuted. Those who have really reached to the highest point of consciousness have never accepted the idea of God. Patanjali, the man who single-handedly created the whole science of Yoga, does not believe in God. Buddha, perhaps the greatest man who has ever walked on the earth was, as H.G Wells wrote about him, "the most godless person yet the most godly."

There is not a single argument in favor of God. It is an absolutely useless hypothesis, and it will be good if we drop that hypothesis completely, because with that dropping, Mohammedanism, Hinduism, Judaism, Christianity -- all simply disappear. And their churches and their thousands of cardinals and bishops and popes, who are simply nothing but parasites on humanity, also disappear.

God is the greatest calamity. Yes, people should be godly -- that means they should be truthful, they should be sincere, they should be loving, they should be conscious. That makes them godly, but that does not make them God.

I am destroying God and spreading godliness to every human being. It is better that it is spread far and wide as a quality, as a fragrance, rather than being confined to a statue in a temple and worshiped.
When you can be it, why worship it?

Come back again. And try to see that journalism in India comes to the same level as it is in the rest of the world. It should not lag behind. It can be a great protector of freedom, of individuals against the vast machinery of bureaucracy. A single individual cannot do anything.

Chapter title: None

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]
INTERVIEW WITH MRS GUPTA, SUN MAGAZINE, YOUNG PEOPLE'S ISSUE

Q: I WOULD LIKE YOU TO COMMENT ON THE DRUG PROBLEM.

A: It is nothing new, it is as ancient as man. There has never been a time when man was not in search of escape. The most ancient book in the world is the RIGVEDA, and it is full of drug use. The name of the drug is soma.

Since those ancient times all the religions have tried to get people not to use drugs. All the governments have been against drugs. Yet drugs have proved more powerful than governments or religions, because nobody has looked into the very psychology of the drug user.

Man is miserable. He lives in anxiety, anguish and frustration. There seems to be no way out except drugs. The only way to prevent the use of drugs will be to make man joyful, happy, blissful.

I am also against drugs, for the simple reason that they help you to forget your misery for a time. They do not prepare you to fight misery and suffering; rather they weaken you.

But the reasons of religions and governments for being against drugs and my reasons for being against drugs are totally different. They want man to remain miserable and frustrated, because the man in suffering is never rebellious; he is tortured in his own being, he is falling apart. He cannot conceive of a better society, of a better culture, of a better man. Because of his misery he becomes an easy victim of the priests because they console him, because they say to him, "Blessed are the poor, blessed are the meek, blessed are those who suffer, because they shall inherit the kingdom of God."

The suffering humanity is also in the hands of the politicians, because the suffering humanity needs some hope -- hope of a classless society somewhere in the future, hope of a society where there will be no poverty, no hunger, no misery. In short, they can manage and be patient with their sufferings if they have a utopia just close to the horizon. And you must note down the meaning of the word utopia. It means that which never happens. It is just like the horizon; it is so close that you think you can run and meet the place where earth and sky meet. But you can go on running your whole life and never meet the place, because there is no such place. It is a hallucination.

The politician lives on promise, the priest lives on promise. In the last ten thousand years nobody has delivered the goods. Their reason for being against drugs is that drugs destroy their whole business. If people start taking opium, hashish, LSD, they don't care about communism, and they don't care about what is going to happen tomorrow; they don't care about life after death, they don't care about God, paradise. They are fulfilled in the moment.

Here my reasons are different. I am also against drugs, not because they cut the roots of the religions and the politicians, but because they destroy your inner growth towards spirituality. They prevent you from reaching the promised land. You remain hanging around the hallucinations, while you are capable of reaching the real. They give you a toy.

But since drugs are not going to disappear, I would like every government, every scientific lab, to purify drugs, to make them healthier without any side effects, which is possible now. We can create a drug like the

one which Aldous Huxley, in memory of Rig Veda, called soma, which will be without any bad effects, which will not be addictive, which will be a joy, a happiness, a dance, a song.

If we cannot make it possible for everybody to become a Gautam Buddha, we have no right to prevent people from at least having illusory glimpses of the aesthetic state which Gautam Buddha must have had. Perhaps these small experiences will lead the person to explore more. Sooner or later he is going to be fed up with the drug, because it will go on repeating the same scene again and again. Howsoever beautiful a scene is, repetition makes it a boredom.

So first purify the drug from all bad effects. Second, let people who want to enjoy, enjoy. They will become bored by it. And then their only path will be to seek some method of meditation to find the ultimate bliss.

Your question is basically concerned with the new age people. The generation gap is the world's very latest phenomenon; it never used to exist. In the past, children of six and seven started using their hands, their minds, with their fathers in their traditional professions. By the time they were fourteen they were already craftsmen, workers, they were married, they had responsibilities. By the time they were twenty or twenty-four they had their own children, so there was never a gap between the generations. Each generation overlapped the other generation.

For the first time in the history of humanity the generation gap has happened. It is of tremendous importance. Now, for the first time, up to the age of twenty-five or twenty-six when you come back from the university you have no responsibility, no children, no worries, and you have the whole world before you to dream about -- how to better it, how to make it richer, how to create a race of supermen. These are the years, between fourteen and twenty-four, when one is a dreamer, because his sexuality is maturing, and with sexuality dreams are maturing. One's sexuality is repressed by the schools and colleges, so his whole energy is available to dream. He becomes a communist, he becomes a socialist, he becomes a Fabian, all sorts of things. And this is the time when he starts feeling frustrated, because the way the world works, the bureaucracy, the government, the politicians, the society, the religion, it does not seem that he will be able to create a reality out of his dream.

He comes home from the university full of ideas, and every idea is going to be crushed by the society. Soon he forgets about the new man and the new age. He cannot even find employment, he cannot feed himself. How can he think of a classless society where there will be no rich and no poor?

It is this moment when he turns towards drugs; they give him a temporary relief; but all drugs as they are right now are addictive, so you have to go on increasing the dose. And they are destructive to the body, to the brain; soon you are absolutely helpless. You cannot live without drugs, and with drugs there is no space in life for you.

But I don't say that the younger people are responsible for it, and to punish them and put them in jail is sheer stupidity. They are not criminals, they are victims.

My idea is that education should be divided into two parts: one intellectual and the other practical. From the very beginning, a child enters school not just to learn the three R's, but also to learn to create something -- some craftsmanship, some skill. Half of the time should be given to his intellectual pursuits, and half of the time should be given to life's real necessities; that will keep the balance. And by the time he comes out of the university, he will not be a utopian, and he will not be in need of employment by others. He will be able to create things on his own.

And for students who feel any kind of frustration, from the very beginning things should be changed. If they are frustrated perhaps they are not studying the right stuff. Perhaps they want to become a carpenter and you are making them a doctor; they want to become a gardener and you are making them an engineer.

Great psychological understanding will be needed so that each child is sent in the direction where he will learn something. And in every school, every college, every university at least one hour of meditation for everybody must be compulsory, so that whenever one feels frustrated or depressed one has a space within himself that he can move to, and immediately can get rid of all the depression and frustration. He need not turn to drugs. Meditation is the answer.

But rather then doing all these things, the people who are in power go on doing idiotic things -- prohibition, punishment. They know that for ten thousand years we have been prohibiting, and we have not succeeded. If you prohibit alcohol more people become alcoholic, and a dangerous kind of alcohol becomes available. Thousands of people die by poisoning, and who is responsible?

Now they are punishing young people for years in jail without even understanding that if a person has taken a drug or has been addicted to a drug he needs treatment, not punishment. He should be sent to a

psychiatric home where he can be taken care of, where he can be taught meditation, and slowly, slowly, can be directed from the drugs towards something better.

Instead they are forcing them into jails -- ten years in jail. They don't value human life at all. If you give ten years in jail to a young man of twenty you have wasted his most precious time and without any benefit, because in jail every drug is more easily available than anywhere else. The inmates are all highly skilled drug users, who become teachers for those who are amateurs. After ten years the person will come out perfectly trained. One thing only your jails teach: anything you do is not wrong unless you are caught; just don't be caught. And there are masters who can teach you how not to be caught again.

So this whole thing is absolutely absurd. I am also against drugs, but in a totally different way. I think you have got the point.

Q: I WOULD LIKE TO KNOW YOUR MESSAGE FOR THE YOUNG.

A: My message for the young is to always remain young. Never become old. Your body will become old, but your mind has no necessity to become old. If your mind remains young and fresh, ready to learn, ready to explore new dimensions of life, you are alive. The moment your mind stops exploring, expanding, you are no more alive. You may vegetate, you may drag your body around for twenty, thirty more years. My experience is that people die nearabout thirty but live to nearabout seventy-five. Those forty-five years they are just hanging around like cabbages, and when there are so many vegetables all around you, there's no room for young people to live.

Others want to prescribe everything in your life. You can remain young only if you never accept any conditioning from anybody else. Youngness is something like sharpening your sword; you should inquire into everything on your own. Don't believe in the holy scriptures, because there is nothing holy in them, they are not even first-rate literature.

Your starting point should not be belief, but a healthy doubt. And remember, doubt does not mean disbelief, doubt simply means, "I don't know and I want to inquire. I have not come to a conclusion to say yes or no."

Doubt is youth, belief is old age. The person is tired of inquiry; he has started believing in somebody else. It is better to die as a seeker; at least you will have the contentment that you did everything that was possible, and you will have an originality.

And this is my experience: to wear your original face is the greatest joy in the world, but everybody is wearing a mask. Somebody is Hindu, that is a mask; somebody is a Mohammedan, that is a mask. A young man has to fight against all masks; he has to declare to the universe, "I am going to remain individual, I am going to remain just myself, I am not going to imitate anybody. And I will do everything that is possible to find the truth."

And whenever anybody has made this decision, has had this determination, he has always found. Existence is very compassionate.

Q: HAVE YOU EVER BEEN IN LOVE?

A: I am always in love. I will have to explain to you, otherwise you are going to misunderstand me.

There are two kinds of love. One is biological infatuation. You fall into it, and then it is difficult to fall out of it. It is just like any ditch; falling in is easy, but getting out is very difficult unless another ditch helps you. I have never been in biological love. Biological love is a relationship.

There is another kind of love which is not relationship. In short it can be said, I am love. Whoever comes to me, I have only love to offer. I don't have anything else to offer, and I have loved millions of people.

Biological love sooner or later drives you crazy. You can go to any psychiatrist, any psychoanalyst, and you will see the victims of biological love. Suicides, rapes, murders, every crime is committed because of biological love.

Meditation helps love to be freed from biology. Then it is more like a fragrance. You feel it, it is heart to heart. And there is no question of jealousy. Now so many people love me, I love so many people, there is no

question of jealousy. Because biological love is very tiny, you have only so much of it. If you give it to one person you cannot give it to another. The moment you are just love, you are as infinite as the sky, you can fill the whole universe with your love without spending anything.

So I am always in love. I love my friends, I love my enemies. Even if there is nobody, I am still radiating my love. It is just like breathing to me.

And godliness is every man's birthright. He may claim it, he may not claim it. If all the people of the world claim their godliness, their highest consciousness, then this whole world will become a valley of the gods -- not only Kulu Manali.

And as for your asking me about believing in reincarnation, I don't believe in anything. I am against belief as such, but I know that reincarnation is true. It is not my belief; it is my knowing, but I will not enforce on anybody that you have to believe it just because I know it. I will only inspire you to find it on your own, and unless you have found it, don't believe.

Q: DO YOU THINK THAT A DEMOCRACY IS A DESIRABLE POLITICAL SYSTEM?

A: No. Democracy is better than dictatorship, but in my vision there is something higher than democracy. I call it meritocracy.

In my idea of meritocracy there is no need for any political party. Persons should stand on their own merit. Every individual should choose the person, without any political party programming him, forcing him, bribing him.

Individuals should stand, and individuals should choose, and the choice should be on merit. Just as you choose your bureaucracy -- but that is not an election, it is an appointment. Your political system should be an election of merit, and the press can play a tremendously valuable role in explaining to the masses the merits of different people who are contesting.

I think only a meritocracy is the answer for our problems. Idiots are trying to solve problems which they don't understand at all.

Q: WHAT DID YOU MISS MOST WHEN YOU WERE IN JAIL?

A: I missed nothing. I enjoyed everything in the game. It was such a new and great experience, seeing human beings behaving like animals, seeing their real faces.

In the jails I started to think how Charles Darwin at the end of his life was only concerned with one thing: finding the link between the monkey and man. He missed. If he had been in an American jail he would have found the link. The jailers and the marshalls and their staff are the missing link!

But I enjoyed it to the full, I enjoy everything to the full. Even if I am in hell, I will make a heaven out of it. And that is my basic philosophy. Make the best out of the worst.

Q: SHOULD YOUNG PEOPLE STRIVE FOR WEALTH?

A: Certainly, because for centuries, unnecessarily, wealth has been condemned. Wealth should be respected in the same way as we respect any other creativity. Somebody paints, we respect. Somebody makes a statue, we respect. Somebody composes music, we respect. But somebody creates wealth, and we condemn.

Jesus says, "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven." Now this is keeping the world poor. Richness should be respected if you are going to destroy poverty. But Mahatma Gandhi says the poor are the children of God. Then who are the rich? Children of the devil? Certainly they are not children of God. And if the poor are the children of God then the necessary corollary is to increase poverty, increase the number of children of God -- the whole world should be full of children of God.

I cannot call a poor man a child of God. I hate poverty, and I want the poor man to get rid of it. And he can get rid of it, but there are people who are supporting him to remain poor.

The young people should change the whole movement. Richness should be respected and richness should be created -- it can be created. Just as there are Picassos, there are Fords who can create wealth. You will be surprised to know that Ford started as a poor man, and he became superrich by his own efforts. He told his children that they have to start life the same way he started, polishing people's boots. He said, "I don't want you to be just inheritors, I want you to be creators." And his children remained grateful their whole life, because he gave them a challenge to create on their own. With technology available, to create wealth is the simplest thing.

You just have to inspire young people to create. Rather than wasting their energy in frustration and protests and fighting and throwing stones and destroying buses, the same energy can make the country a paradise.

Q: DO YOU LIKE SPORTS?

A: No. It is a waste of time, and it is really a way of throwing away energy which can be used more creatively. It is stupid. Just look at football, or volley ball; it has no intelligence. People are taking the ball from this goal to that goal, and millions of people are going mad and crazy with them. In the future when people will look back on it, they will not believe that these people were sane. It looks absolutely insane.

I have never been interested in sports. My energy has something much more important to do.

Q: WHO ARE YOUR HEROES? DO YOU ADMIRE ANYBODY

A: No. And I don't want anybody to admire anybody. That creates an inferiority complex in you. I respect myself, and I want everybody to respect himself. The moment you admire a hero, you become a carbon copy.

Q: DO YOU FEEL THAT THE RELATIONSHIP BETWEEN MEN AND WOMEN GROWING UP TODAY CAN BE MORE LOVING THAN THEIR PARENTS'?

A: It depends. It can be, but only with a few conditions.

First, marriage should disappear, because marriage is an artificially created thing. It is not natural; it is man-made. And it creates a bondage.

People should live together if they love. And love is just like a breeze: it comes, but you should not close your doors to keep the breeze inside. Then it becomes stale and it starts stinking. The breeze should remain free to move.

Two persons loving should live together, knowing perfectly well that maybe tomorrow they will have to part. That knowledge, that the next moment may be the parting, will make their love more intense and more total. They will never take each other for granted.

When a wife makes love to her husband just because she is his wife, not because of any love, it is prostitution -- of course, long-lease prostitution. I am against prostitution, but marriage has created it.

And people should part the moment they feel the love energy is no more there, with gratefulness, with friendship, with all those beautiful memories that they had lived through while they were together -- without any complaint.

The only problem remains the children. My idea about children is that they should belong to the commune. Father and mother can meet them -- whether they are together or separate does not matter -- but the commune should take care of them.

That's what we were doing for four years, and it worked out beautifully because father and mother felt unburdened and the children became very responsible when they were put on their own. They became more intelligent, and more friendly to other people in the commune. Otherwise every girl becomes fixated on her father, and her whole life she will be miserable, because she cannot find a husband who is exactly like her father. And the same is true about the boy. He becomes fixated on the mother and there is no possibility to find the mother as a wife. So there is always going to be misery because he has not been able to find the

woman he wanted.

When the commune takes over the children, father and mother recede and a new phenomenon happens -- so many uncles and aunts are available for the children to mix with. They don't get fixated. Every girl knows so many men that she has only a general idea of what a man should be. If we can destroy that fixation, then we can make millions of people free of mental sickness.

But man has to come to the point where he sees that he has to make drastic changes. Marriage has to be dissolved. With marriage goes divorce, which is an ugly thing. With marriage goes prostitution, which is an ugly thing. And with marriage goes the fixation of the children, which makes them psychologically sick their whole life.

Just look around. I have come in contact with thousands of couples; nobody is happy. I have not found a single couple. From the outside they look very happy and smiling but when I have stayed with them and seen their real faces, no couple is happy. And these unhappy couples are producing children. Those children are learning unhappiness from the very beginning. This is the heritage that we give to our children.

Certainly the new man, the new generation, can change all this and can make life more of a love affair, with freedom, with joy, with friendship, with intelligence.

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INTERVIEW WITH DIETER LUDWIG, QUICK MAGAZINE, GERMANY

Q: I HAVE TO CATCH A PLANE NOW, SO IF YOU COULD PLEASE BE AS QUICK AS POSSIBLE. WHO WAS HUMILIATED BY YOUR TREATMENT IN AMERICA, YOU OR THE AMERICAN AUTHORITIES. AND WHEN YOU WERE QUOTED AS SAYING, "AMERICANS ARE SUB-HUMAN," TO WHAT WERE YOU REFERRING?"

A: The humble man can never be humiliated, so there is no question of my being humiliated. It was the American government who humiliated itself.

Q: THERE IS AN IDEA THAT ENLIGHTENMENT PROTECTS A PERSON FROM THE PHYSICAL WORLD. IS THIS TRUE?

A: It is not true. Existence is impartial, is impartial. It makes no difference between the enlightened and

the unenlightened. Ramakrishna Paramhansa died of cancer; Maharishi Raman died of cancer; Gautam Buddha died of food poisoning; Mahavira died of diarrhoea; Jesus Christ died on the cross, existence did not come to help him.

Existence is absolutely impartial. And it is good that it is impartial. Otherwise existence will also be divided in classes. There will be a hierarchy, that existence protects few people, does not protect few people; that will be ugly, this is perfectly beautiful that existence remains the same for the smallest blade of grass to the biggest star in the world.

Q: WHY IS THE WORLD SO CONCERNED WITH THE ROLLS ROYCES AND THE WATCHES THAT YOU USE?

A: Because the world is so poor, because this is what they all want and cannot. They are not concerned about my enlightenment, they are not concerned about my peace, about my silence, about my blissfulness. Those are not their needs. They need a Rolls Royce, they need a diamond watch, and in their need, they become so confused that they cannot see that I don't have a Rolls Royce. Those ninety-three Rolls Royces belong to the commune. I have not taken one with me. I had never gone even to see those ninety-three Rolls Royces. Just, whenever I needed, the commune gave me for one hour or two hours, the car was brought to me. I never owned them.

And the diamond watches they are so much concerned is simply foolish. They don't know the distinction between diamond and stone. This is a stone watch, not a diamond watch. And this is made by my own people.

(Tape side B)

Q: YOU DON'T HAVE DIAMOND WATCHES?

A: I don't use. So many have been presented to me, or have been given to the commune. I use only watches that my people have made. If this is made with diamonds as Piaget makes it, it is quarter million dollars. It is made with simple stones, just cut in such a beautiful way that they can defeat any diamond. It has no value at all.

I use only my people's things. Everything from my shoe up to my head. Everything is made by my people. Hundreds of watches have been presented to me. They have all been given to the commune. I don't possess them. I have not brought a single one. Just only one watch that I have brought with me is this, which has no value in money.

But people are stupid.

Q: YOU ONCE HAVE HAD CALLED YOUR SANNYASINS IN GERMANY THE MOST INDUSTRIOUS AND THE MOST FAITHFUL OF YOUR SANNYASINS. DO YOU HAVE ANY KIND OF MESSAGE FOR YOUR SANNYASINS IN GERMANY, ANY KIND OF DIRECTION?

A: I have certainly called the German sannyasins most industrious, most intelligent, most trustworthy. People of such qualities don't need directions from outside. They will find their way, they will find their direction. I trust them so much.

This is my message.

Q: DO YOU FEEL ANY KIND OF RESPONSIBILITY TOWARDS YOUR SANNYASINS WHO HAVE LIVED IN YOUR COMMUNE; INVESTED MONEY, SOMETIMES THEIR INHERITANCE, AND THEIR WORKING POWERS INTO THE PROJECTS OF THE COMMUNE. DO YOU FIND ANY RESPONSIBILITY FOR GUIDANCE OR OTHERWISE FOR THOSE NOW ARE CONFUSED AND DON'T QUITE KNOW WHERE THEY STAND (INAUDIBLE)

A: Responsibility according to me is something individual. I can be responsible only to my acts, my thoughts. I cannot be responsible for your acts or your thoughts.

But the whole history has been dominated with the idea that you are responsible to somebody else. A Christian is responsible to Jesus Christ is responsible to the Christian. That creates a certain kind of bondage, not freedom. Jesus himself helps, by saying that "If you have faith in me, then I will save you. If you don't have faith in me, you will fall into eternal hell." Now he is taking the responsibility of other people, and he cannot save himself on the cross. This is sheer cheating, this is sheer befooling people.

My attitude is totally different. Responsibility has nothing to do with anybody else. It is not a duty. If sannyasins have done anything, it was their responsibility. They had chosen to do it, and they had enjoyed doing it. That was their reward. I have never guaranteed anybody that, "If you do this, then you will enter into paradise." I have never guaranteed anybody that, "If you do this, then the project is going to succeed." I have only said to my people, that "Whatever you do, do if you love to do it, if you enjoy to do it. And your enjoyment is your reward. There is no other reward beyond that. Whether the project fails or succeeds does not matter." So I never feel responsible for anybody, and I don't make anybody else feel responsible for me.

There are people who have given their whole inheritance. I have also given my whole life. Who is responsible? They are not responsible because I have given my whole life to them, and their money is not more valuable than my life. With my life I can find thousands of people like them. With their money they cannot find another me.

But I don't think that they are responsible for it. It was my joy. I loved it each moment of it, and I will continue to give my life to my people, to the very last breath, without making anybody feel guilty that he is responsible.

Same I expect from them. I had never asked anybody to give anything to the commune. If they had given their whole fortune, it was their decision, and they enjoyed the decision. Nobody was forcing, nobody was persuading. They loved it, and they were rewarded. So there is no question of responsibility.

I don't feel responsible for anybody. Neither anybody needs to feel responsible for me. Everybody is responsible for himself. This gives you freedom, and this makes you authentically individual. And my whole purpose is to make you absolutely individual, that each act you can say "It is mine, and whatever result it leads to is also mine."

My own experience is that even if you fail in life, but go on living according to your own clarity, your own insight, your own individuality, not directed by others, even if you fail, you will have a tremendous contentment. And a person who may succeed, but has been goaded by others to do this, to do that, to become this, with all his success will feel himself a non-entity. He has never been able to assert his own individuality, he has never been allowed his potential to grow. He has been carrying other people's projects. His whole life has been borrowed, it was not his own.

And this is my basic teaching, that your life should be authentically your own. So whatever you do, remember, you are responsible for it. Never dump your responsibility on somebody else. That is an ugly act.

Only this way we can allow people to grow into their real, natural potentiality.

So I am not responsible for anybody. I am only responsible for myself, and I am perfectly happy. And those who have understood me, whatever they have done, will feel absolutely happy for it.

Q: YOU SAID YOU ARE NOT GOING TO HAVE ANOTHER COMMUNE. YOU SAID YOU WILL BE AVAILABLE FOR ADVICE (INAUDIBLE) ANY KIND OF IDEA WHERE IT IS (INAUDIBLE)

A: I have lived moment to moment, day to day. To ask for more is not good. Existence does not allow for more. It gives you one moment at a time, not even two moments together. And it keeps the next moment unpredictable.

So all those who plan for the future, are always frustrated. These are the people who have created the proverb that "Man proposes and God disposes." There is no God to dispose, but you propose. And you will feel that you have been disposed, so there must be somebody who is disposing you. In fact, in your proposition itself is the seed of being disposed.

I don't have any plan for future. I am here right now, available. Wherever I will be, I will be available to my people for advice. As far as communes are concerned, my experience with two communes has been that sooner or later, my commune is going to clash with the government, because I can make people so happy so loving, so rejoicing, and I can create just by their labor and their intelligence and their joy something which

everybody wants in the whole world. But the governments, the politicians go on promising, but the goods are never delivered.

Q: WHAT WENT WRONG WITH SHEELA AND THE OTHER WHO (INAUDIBLE)?

A: Nothing went wrong; just simple human nature. I was for three and half years silent, in isolation. She had all the powers, and power corrupts. And when you have absolute power, then it corrupts absolutely. It is just man. She behaved just like a human being.

Having three hundred million dollars in her hands, it is very human to steal fifty million dollars and keep them somewhere in Switzerland for future. That's how human being thinks, for future. Now she may live her whole life in imprisonment, and those fifty million dollars will rot in some bank in Switzerland. That's how you propose and God disposes.

So it was just, the whole power was in her hands, and as I started speaking, I knew this was going to happen, she was, she was continuously telling me not to speak because it will be against my health. I told her that even if I live five years less, there is nothing to lose because whatever I have to achieve I have achieved.

But I have to speak because my philosophy of life is incomplete. I have to complete it.

Q: DO YOU FEEL IT IS COMPLETED?

A: No. I am completing it.

Q: SOME LEVEL YOU STILL FEEL (INAUDIBLE)

A: I am completing it every moment. Every moment I am talking to anybody, to you or to anybody, I am completing it. I am filling the gaps.

Q: DO YOU SEE ANY MAJOR GAPS, ANY PARTICULAR TYPE OF SUBJECT, ANY PARTICULAR TYPE OF AREA YOU WOULD LIKE TO ILLUMINATE MORE (INAUDIBLE)

A: No, nobody will be able to find any gap as it is. But it is not a question of gap, it is a question of making it more circular, more deeper, and my people are now ready to listen on a deeper level, not just the intellectual.

The day I started speaking, the whole commune went dancing on the streets, they were so joyous. But Sheela was sad. And I could understand her sadness because now her power was gone. Now I was available directly. She was a mediator. It is just like, if suddenly God comes, the pope will be the only one who will be the utterly lost, perhaps may commit suicide. What purpose he is doing. She has become a high priestess. Now she was nobody, st an ordinary sannyasin as everybody else. That hurt her very much. And from that day she started going more to Europe, more to Australia, to other communes, for any small excuse that there is much need. But the only thing was that there she was still the representative. I was absent.

Last time she came she wrote me a letter, not that she had come to say goodbye to me; she had not even that courtesy to say goodbye to me. In the note she had not even written it, she had simply said that "Now I come here t I don't feel excited as I used to feel before. I still feel excited in Europe, in Australia, in Singapore, in Japan."

I told her, that you had come to me, through the messenger who had brought the note, not for excitement; you had come to me for ecstasy. From where this excitement has entered in your mind. Excitement is a very lower thing. Everybody is after excitement.

A sannyasin is one who is not after excitement, but after ecstasy; something that remains with you forever. So if you are for excitement, certainly you will not find here. And, if you think it is Europe that is giving it to you, you are wrong.

I can come to Europe, I can come to Japan, and it will disappear from everywhere. And the next day, without saying anything, she disappeared with her clique of people. I don't think there is something special in it. It is just human weakness, and I never condemned human weakness.

Q: THE PRESS IN GENERAL IN GERMANY IS VERY CONCERNED WITH SHEELA BECAUSE SHE IS IN JAIL THERE AND IS PROBABLY GOING TO BE EXTRADITED TO THE UNITED STATES. (INAUDIBLE) AUTHORITIES IN THE UNITED STATES HAVE SAID THAT THEY WILL CALL YOU AS A WITNESS. HOW WILL YOU REACT?

A: I will see, because the federal court has told me not to enter America for five years. So for five years I cannot enter America.

Q: IF THEY SEND LEGAL PERSONNEL OVER HERE TO TAKE STATEMENTS,

A: Yes, I am available, I am available, there is no problem.

Q: ARE YOU IN ANY KIND OF COMMUNICATION WITH SHEELA HERSELF?

A: No.

Q: NOT DIRECTLY, NOR INDIRECTLY?

A: No.

Q: DID YOU BRING ANYTHING FROM AMERICA?

A: Nothing, just my dress, that's all.

Q: YOU ATTACKED THE POPE ESPECIALLY ON THE SUBJECT OF BIRTH CONTROL. HAVE YOU EVER BEEN IN ANY KIND OF COMMUNICATION? HAVE YOU EVER TRIED ANY KIND OF DIRECT CONVERSATION?

A: No; just I have been publicly challenging him for a discussion and I am ready to come to Vatican if he is not ready to come to here. But he seems to have no guts. He is coming to India, and I am trying that he should be given a red reception. My people should give him a good reception, because he is a criminal, and he should be treated as a criminal.

And in this country, wherever he will speak against birth control, I am going to oppose him. This is not going to be easy. I have told the Indian government also that please make it a condition that he should not speak against birth control in a country which is already dying with population. By the end of this century, the country will be the largest populated country in the whole world. It would have passed China for the first time; it will have one billion people, and almost half of the people will be starving. So make it a condition that he does not say anything. He can talk about religious matters, spirituality, there is no need to talk about birth control.

But that's all he is doing all over the world, talking against birth control, against abortion. His only purpose is to have as many poor people in the world as possible, because only poor people can be converted to Catholicism. No rich person can be converted to Catholicism. In the whole of India I have traveled. I have not found a single rich man who has been converted to Christianity. Just the beggars, the orphans, the

aboriginals; and they are not converting to Christianity, they don't know anything about Christianity; they don't know anything about religion. Their whole thing is that somebody is giving them food, clothes, and that's enough.
I had no personal contact with him; I had few letters from Mother Teresa.

Q: YOU HAVE RECEIVED LETTERS FROM MOTHER TERESA?

A: Letters from Mother Teresa, because I had condemned her. One American went to Mother Teresa's place; he wanted to adopt a child. The clerk said that, "There are seven hundred children; you can choose. But before you choose, you have to fill this form."

He filled the form, the clerk looked at the form and he said, "You wait here, I will be coming soon." And he came out and he said, "I am sorry, I was wrong, there are no children."

The man could not believe, seven hundred children suddenly disappeared? And the reason was, he was a protestant. In the form he had to fill, so he had filled protestant; and they give children only to Catholics. He wrote a letter in Times of India about this whole incident, and I condemned Mother Teresa in a public speech. She wrote a letter to me that, it is not that we are against any religion, but when a child is brought up in a certain religion, it is better for his psychological growth that he should be given to a family where the same religion is followed.

I wrote to her that all your children come from either Hindus or Mohammedans; if you are really sincere, you should return these children to Hindu homes, to Mohammedan homes. Just because they have been with you for two years or three years, they don't become Catholics. And don't try to be clever and cunning. Just be straight-forward, that all this service of poverty and poor is nothing but a political strategy; the politics of numbers.

She was so angry in the second letter that she said that I don't want to continue correspondence with you; but I will ask God in every of my prayers to forgive you.

I wrote her a third letter that this is absolutely illegal. I don't believe in any God, and particularly who are you to pray for me? This is interfering even into my spiritual life, and what sin I have committed that you should pray for me to be forgiven? You are committing all kinds of sins; just pray for yourself.
And that was the end of correspondence.

But I would love to talk to this pollack pope. I don't think he has much intelligence. Polacks don't have. But still I would love. You can give the challenge through your paper; I am ready. To discuss on every point -- spiritual or material, biblical or anything. And I am ready that, if he can defeat me, I will become his disciple, a Catholic. But if I defeat him, he has to become a sannyasin.
Right?

Q: WHAT ABOUT AIDS, IMPLICATIONS OF AIDS FOR HUMANITY, SOCIETY, STRUCTURE OF SOCIETY AND THE SEXUAL LIFE OF THE PEOPLE?

A: It is going to change many things. First, every country should make celibacy a crime, because it is celibacy that has produced homosexuality, and it is homosexuality that has brought the AIDS. We should go to the roots.

I call AIDS a religious disease; it is no ordinary disease. All the religions have been teaching celibacy, which is unnatural, which is against biology. And when you force celibacy and the monks are put into a different place and nuns are put into a different place and they cannot even meet; then certainly you are creating an opportunity for homosexuality. There is no other way.

Even the pope before this pope was a homosexual. Animals in the wild are never homosexual, but in zoos if there are not females available, they become homosexual. So monasteries are just like zoos, where they turn men and women into homosexuality. And this goes on spreading, because AIDS can spread without sexual contact -- even by kissing, the saliva is a carrier of the virus, so for the future we will have to think that kissing cannot be supported anymore. We will have to learn something from eskimos. They rub their noses. That is more hygienic.

And in the latest developments with the AIDS, that seems to be the only way. The Indian ancient book

of sexology, Sutras of *Vatsayana*, have another alternative. They say rubbing each others ear lobes. That is even more hygienic, because with the nose sometimes you may have cold, t with ear lobes you never have any cold.

Any liquid coming out of the body is dangerous, even tears can carry the virus. And it is such a dangerous situation, that in Texas they made a law and declared homosexuality a crime. The amazing thing was that one million homosexuals protested against it, in Texas. If this is the situation in Texas, what will be the situation in California. Perhaps everybody will have to protest. And to make one million people criminals, st by an act passed by the parliament does not change them from homosexuality. They will go underground, they will simply say they are not homosexuals. And that is more dangerous.

What we had done in our commune has to be done all over the world. In our commune we had five thousand people. They all went through the tests, two persons only were found to have AIDS. We made for those two persons the most beautiful houses on the most scenic spot. I told to the commune that, "Be respectful to those people because they are victims. Don't have any condemnation towards them." That is what is going to happen all over the world; they will be condemned. And if you condemn them, then they will hide. Then they won't go to the test, or they will bribe the doctors.

Respect them, they are victims, and they have to live now not more than two years; perhaps six months at the most. So give them everything that they always wanted to have, always wanted to do. If they wanted to paint, let them paint; if they wanted to write poetry, let them write poetry. Let them feel as respected, dignified human beings. They can come to the meetings, t they should not come into any physical contact with anybody.

And when the society is giving so much respect, naturally they followed. They never came into physical contact to anybody; they came everyday to the meeting. And they were grateful, because even their families will not accept them.

That's what has to be done. That in every society, everybody, every village, every town, every city should go through the test; and we should create an atmosphere that it is not a condemnation. These are simply victims.

Unknowingly they have fallen into a pit, and the real criminals are the popes and the shankaracharyas and other religious leaders. So rather than making homosexuality a crime, make the teaching of celibacy a crime.

And homosexuals can be segregated into separate parts of the city. They can be given work, whatever they like to do, some productive work, so they are not a burden on the society. And they should be respected and loved the same as they were loved before by their parents, by their friends, by their children. The disease should not be taken as if the man has committed a grave crime. Otherwise, it is going to spread. And it can destroy almost two thirds of humanity, very easily. It is more dangerous than nuclear weapons, because nuclear weapons are still in our hands to use or not to use, but this --

Q: ACTUALLY IN THE HANDS OF THE LEADERS.

A: Yes. But still, the AIDS is not in anybody's hands. And it is moving fast; even children are born with AIDS. So some very drastic method has to be taken, and humanity seems to be almost asleep. Nobody seems to bother. And the reason is, no hospital wants to take the risk of taking AIDS patients; no government wants to declare how many people are suffering from AIDS in the country because that will be a condemnation of the government, that so many homosexuals you have, and so many AIDS people you have.

Even in a single city, L.A., one person is dying every day of AIDS, yet the corporation of L.A. has not come up with the information, how many people are suffering. If one person is dying every day, then thousands must be suffering from it. And thousands more will be potential.

But, everybody wants to keep silent about it, ignore it. It is better to take any enemy face to face rather than to ignore. And scientists are almost unanimous that there seems to be no possibility of finding a cure. So only prevention is the cure.

Q: IT IS A SPECIAL REQUEST FROM (INAUDIBLE) CANCER (INAUDIBLE) IT CONCERNS SUICIDE. IF EVERYBODY IS RESPONSIBLE FOR HIMSELF, IS SUICIDE UP TO THE INDIVIDUAL?

IS IT JUSTIFIABLE?
AND A PARTICULAR QUESTION FROM THE EDITOR: IS IT JUSTIFIABLE FOR THEM?

A: Suicide is part of human freedom. Nobody can force life on anybody else. If somebody wants to retire from life, it is his decision and it should be respected, and there is nothing wrong in it. And as we are trying to control birth, we are preventing new children to be born; we have already taken steps on one end, you will have to think to balance it on the other end too.

If it helps that new babies are not born, then it will certainly help if old people who feel that they have lived, they have loved and they are fulfilled, and they don't want unnecessarily to drag on, if they want to withdraw from life, then there should be no crime in it. In fact, every hospital should have facilities for people to die silently, peacefully, joyously, with the friends around rather than a person going and hanging himself with a tree, or shooting himself. That is ugly and primitive, and very strange world.

If you are caught committing suicide, then they give you the life sentence. Strange. Then, because you are trying to commit suicide, and you have been caught, now the government will kill you. A good reward for a man who was going to commit suicide.

My feeling is that birth now we are controlling; death should also be controlled. And, as our medicine and scientific technology grows, man will be living longer and longer. Already in Soviet Russia there are people who have passed one hundred fifty. There are people who have come nearabout one hundred eighty. Now if people start living one hundred fifty or one hundred eighty, you cannot retire them at sixty. And they are working -- at one hundred eighty the person is working in the farm. As death is postponed, old age is also postponed. Then what about the new people who are coming?

It is absolutely necessary that old people should be given the choice, freedom, that if they are willing then they should choose a beautiful death. They can gather all their friends, they can have a celebration before they go into sleep, and the medical science can provide them a deep sleep which turns into death.
I am all for freedom. And death is not an exception.

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INTERVIEW WITH M. ARCHANA, NAWBHANATH, INDIA

Q: WHAT IS YOUR MESSAGE FOR THE HUMANITY TODAY?

A: Humanity has lived for thousands of years, and has got/now(*) a wrong notions, misconceptions, superstitions; and they have become its very bone, blood, its very marrow.

It has completely forgotten that a child is born neither Hindu nor Mohammedan; neither Indian, nor American. We condition the child with a thousands of years of knowing and destroy his innocence. And the moment a child loses its innocence, he lives in futility. He cannot be himself, he has completely forgotten who he is, and he has been imposed by ideas which he is not.

This schizophrenia is the basic problem of humanity; and my basic message can be, stop this schizophrenic atmosphere. Let every child grow in his innocence. Don't impose anything, don't try to make out of him; that's the only possibility he may become what is his potential. And only a person is blissful when he becomes himself. There is no other way. All other ways lead to frustration, misery, hell.

According to me there is only one heaven; that is to achieve your reality without interfered by anyone. And there is only one hell; to lose your reality, interfered by your parents, the society, the religion, the priest, the teachers, the politicians. They all grab the child. And the child is so helpless, he cannot rebel. Naturally he has to follow whatever is being told to him.

The whole humanity is living in a hell. No joy, no love, no flowering; and the simple reason is, we create a split from the very beginning. We try to repress the real and impose the unreal. My message is, it is time enough to stop it.

Q: HAVE YOU A MESSAGE FOR THE PRESS?

A: Certainly. The press should be absolutely free, and the freedom of press includes television, radio, and all news media. Nothing should be in the control of the government, because government has all the powers, and individuals have no powers. Who is going to fight for them, and who is going to protect them against the government?

The press to me is more important than the politicians. But it is important only if it is free. For example in this country, the press has not fought that the television should not be government owned, that the radio should not be government owned. They should be public enterprises. Then the press can fight for individuals who have no power, but the press can give them great power.

I was myself once an editor, and I resigned from the post because everything has to be pro-government. Truth is not the criterion. The poor individual is not to be protected. Government is already powerful and press also joins with government. That was one reason I resigned. I said, "I will say what I feel is the truth, whether it goes against government or anybody."

Second thing I found, that they are not interested in any good news. They are interested only in rapes, murders, suicides, divorces, scandal. And I told them that these are dangerous. There may be a million men, and only one man rapes, and he becomes news. What about the remaining?

I told to my owner of the press, that a man has confessed in France that he killed an stranger whom he had never seen. He killed him, he was sitting on the beach, from behind. Even while killing he had not seen him. There was no enmity, but he wanted to be a celebrity, his photos all over the press, and he has achieved his goal. So giving prominence to evil, you are supporting evil. Rather than raising the consciousness of the people, rather than being teachers, you are simply following their lower instincts. You are not serving humanity. You are poisoning humanity. I cannot do that. It does not matter that a man commits suicide. In four billion people around the world, if a man commits suicide, so what? You cannot find anything else worth, newsworthy?

Those four billion people must be doing thousands of things, somebody must be making a beautiful painting. That should be on the first page. Somebody should be carving a statue, that should be on the first page. But your first page is devoted to criminals and politicians, who are really two sides of the same coin. In my definition, the successful criminal becomes the politician and the unsuccessful politician becomes criminal; so there is not much difference.

Politicians should be thrown to the fourth page, and they should not be given importance. Who is making them great? Adolph Hitler was retarded, he could not pass any examination, he was refused from art academy, architecture academy, wherever he applied he failed in the admission examination. And this man became world's one of the greatest leaders. Who made him? If the press had simply ignored him, there would have been no second world war. More than Adolf Hitler, the press is responsible.

Life consists of both things, roses and thorns, but why pay so much attention to thorns? Roses should be

brought to the people. It is a psychological revolution. If a person reads everyday about evil, slowly slowly he feels evil is the way of life. Slowly slowly he feels that even if he commits it, there is no big deal. Everybody is doing it.

And the good is ignored. The readers think that good does not happen anywhere because there is no news. They have even created a proverb, that "No news is good news." That should be changed, "Bad news is no news. Only good news is the news."

In California universities they have conducted a one-year survey, that why evil fluctuates; sometimes it reaches a height, sometimes it falls down? And they were surprised that whenever there is a boxing match, evil

rises to thirteen percent than the normal; and it continues at least for one week before it normalizes again. Rapes happen, murders happen, suicides happen. If boxing is creating thirty percent raise in the evil, then boxing should be absolutely stopped. It is the criminal really. And no newspaper should report about boxing. It is ugly, but that ugliness gives people that you can also be ugly. To be ugly is not bad.

News media has to play a great and important role. First, freedom from government; second ignoring the bad, which is very minute compared to the good; and thirdly, creating a forum for each problem to be openly discussed. And the whole news media can be involved in it, in open discussion. That is human; it is not human that holding a sword in your hand and KORAN in your other hand and telling "You can choose." This is not argument. This does not prove that the KORAN is right. It simply proves that the man does not want to die.

Things have changed. Christians are also coming in one hand bread, in another hand BIBLE. But to satisfy one's hunger is not giving intelligence, is not giving the right to choose what is good and what is wrong. Whether the BIBLE is wrong or right, hunger cannot decide it.

The press has a great responsibility, but man has come of age. These are primitive methods of deciding who is right. We have intelligence, we can argue, we can go to the subtlest argument, and the whole press should be available. And out of that argument, a conclusion which will be more unanimous, not mine or not somebody else's, will come out.

News media is the very soul of the century. Right now it is not so. It only creates sensationalism, it only fulfills people's demands. In economics they have a theory, wherever there is demand there is supply. The news media is doing that. Whatever people demand, if they demand pornography, supply pornography because there is market.

I want to change that rule. I want to reverse it. I want to say "Wherever there is supply, demand is bound to be created." Don't go on fulfilling the demand, because the demand is coming from the lowest strata of the society. Supply from the highest intelligentsia of the society, and create the demand. And I know it happens, even against all economic theories.

When there was no car, nobody was demanding for it. The moment car arrived, supplies arrived before; and now millions of people are owning cars. If that can happen in things, why it cannot happen in thoughts?

So my message to the news media is that you are not behaving responsibly. You are not taking care of humanity. You are simply exploiting people by supplying them whatsoever they want. You should be the inversity(*), in the real sense, for the people.

Q: CAN YOU (INAUDIBLE) FOR YOUR CRITICS?

A: I love criticism; but I don't see there are any critics of mine. They have not read my books, they can't even tell the names of my books, they are not true critics. They are simply living on gossiping, hearsay, and I have not come a single criticism which was really based on my statement. First, they distort the statement and then they criticize it. This is simply criminal. And to distort a statement is very easy. Just leave a word, take a certain part out of context, and then criticize it.

For example my book, "From Sex to Superconsciousness" is *against* sex. It is for the transformation of sex. And my critics have been criticizing me that I am preaching sex. This is not criticism. These are cowards. Even books have been written against my book, and I wasted my time in looking into them. They have not answered a single question.

Criticism is healthy; but it is healthy only when you first understand what the person is saying, and then criticize. And that has been the traditional Eastern way. If Gautam Buddha criticizes VEDAS, first he quotes VEDAS, exactly as they are. In fact he brings all the implications; perhaps the man who wrote those

Vedic sutras was not aware. If you read the first part, you will be surprised that how he is going to criticize. He brings the best out of the VEDAS, raises it to its highest golden peak, and then he starts his criticism.

This is the right way of criticism, and that has been done down the ages in the East; but now it is no more so. I have been criticizing people, but never out of context. And never distorting their statements. My first duty is to explain their statement as beautifully as possible. And then to criticize it. Then it is a work of genius. Otherwise, the so-called critics are just dogs barking, and the elephant goes on without even paying any attention to them.

I have seen thousands of lies told about me, and it is thought to be criticism. It is not criticism. Just out of the blue, they manage my statement -- the public is uneducated -- and then it is very easy, because they have already made loopholes in the statement. Then they can criticize it and pat their own backs, that this is stupid.

In the East we had a great tradition; when Shankara came to Mandan Mishra -- Mandan Mishra was one of the great philosophers of this age, old, of the age of Shankara's father, and Shankara was only thirty -- he came and he asked outside the village the girls who were drawing water from the well, that "Can you show me Mandan Mishra's house?" All the girls laughed.

They said, "There is no need. You simply go in the town. Where you see even parrots reciting VEDAS, that is the house of Mandan Mishra." And he saw there many kinds of birds around the campus where Mandan Mishra lived reciting beautiful songs from the VEDAS, from the UPANISHADS; for the first time in his whole tour of India he was a little shaken. But he went in, touched the feet of Mandan Mishra because he was his father's age, and asked him that "I have come to argue with you. I don't agree with your philosophy."

Mandan said, "That's perfectly good. With all my blessings, you enter in the debate; and I will pray that you are right. You are young, I am almost gone. Defeated or victorious does not matter. What matters, that truth should be in the hands of the youth. If you can prove your truth, nobody will be more happy than me. This is a culture where discussing, criticizing, but," Mandan said "there is a difficulty, you will have to find a judge, who will decide?"

Shankara said, "I will choose your wife to decide, to be the judge." This is humanity. Now there is every possibility the wife will help Mandan to win. But that was not the climate. She will help the truth to win, to whom it belongs it does not matter. And when she is the judge, Mandan Mishra is no more her husband, he is simply a contestant in an argument.

The argument continued for six months. Both were giants; and finally Bharti, the wife of Mandan Mishra, declared that Shankara has half-win. That was strange. Nobody wins half. Shankara said, "I don't understand."

She said, "You will. I am Mandan's wife. Unless you defeat me too, your victory remains half. So now Mandan will be the judge and I will be the contestant with you. If you can defeat me too, we both will be your disciples."

Shankara was very much confused, what to do. The argument was absolutely right that in India the wife is half of the husband, so you cannot win the husband alone and be victorious, you have to win the wife too. And he was afraid also, because he had seen the woman for six months, even stopping Mandan that you are going wrong. And the first thing she asked Shankara is that you have talked about spirituality, *Brahma*, God, those things are finished. I want to ask you about sex.

Shankara was a celibate. He said, "I don't know anything about sex."

Then the wife said, "The victory will remain half. You cannot declare yourself victorious over Mandan unless you declare victorious over Bharti too."

Shankara said, "Give me six months' time, so I can learn about sex and come back."

The time was given to him. This is a cultured way of criticizing, discussing; and the world media should be now raised to such a standard that it becomes the platform for all causes, even for unpopular causes. It is a strange fact that what is an unpopular cause today may turn out to be a popular cause tomorrow. In Marx' day, communism was an unpopular cause. Today half the world is communist.

The media should give facilities, without any prejudice; and particularly Indian journalism is lacking far behind. In America I felt the power of news media.

(Tape side B begins)

Even the government was afraid. They could have killed me, they could have tortured me as long as they wanted. But the whole media was after them. And the media is free, no government censors, and media has special concessions, no conditions over it; and they managed me, within twelve days out of the jail,

which was absolutely illegal, without warrant, without showing any cause, why they are arresting me on the points of twelve loaded guns.

But the media made it available to the whole world. And then a simple innocent man, who had no weapons in his hands, became more powerful than the most powerful nation in the world.

They went all those twelve days wherever I was, their helicopters, their cameras, their photographers, were all around the jail. The jailers were afraid. One jailer said to me, "This has never happened. These people, why they are interested in you."

I said, "They are not interested in me, they are interested in your illegalities. And they will expose it to the world, and how long you can keep me in? Once I am out, one word to the press and it will go around the world. You have all the powers, I have no power. But the news media is more powerful than your nuclear weapons. Why you are afraid of these people. If you want to kill me, kill. If you want to harass me, harass. But you know, the media is there, you cannot do anything."

In those twelve days the media proved stronger than the government. And they had to bring me to the court because of the media, otherwise there was no reason. They won't allow me to phone to my attorneys, they will say to me that the attorney can phone to you but you cannot phone. And the attorney has no way to find out where I am. You have been forcing me to sign under a false name, David Washington. Now the person who receives the call will say that Bhagwan is not here. But, just tomorrow morning it was all over America that if you want to contact Bhagwan on phone, contact David Washington. He has been forced to sign under that name.

Immediately they changed the jail, then they never asked me to sign under a false name. And even while taking me out from one jail to another, there was time at least to cross the steps to the car. That was enough, the media was there, just to ask one thing. "Are you harassed, have they touched your body? Just say a word, and this bureaucracy cannot stand."

But in this country the situation is totally different. The journalists are weak, they are fulfilling the needs of the poor country, giving them entertainment, fulfilling their sensations. And, on the other hand, polishing the boots of the bureaucracy.

It has to be more human and more for the individual, because the state has enough energy, enough power; the individual is powerless. But Indian journalism is still not compassionate. It is far below than the Western world. It has to raise its standards.

Q: CAN WE DO SOMETHING TO STOP THIS WHOLE CRITICAL ATTITUDE ABOUT YOU?

A: There is no need to stop all critical attitude. All is needed is, present exactly what I am; and those false attitudes will disappear. Just present on each subject, point by point, where I stand, and the false criticism will itself disappear. It has no guts.

I have been challenging religious leaders, political leaders, for a public open forum debate. None of them has accepted it. He knows that what I am saying can not be contradicted. And what they are saying is trash. So just try to present to the press what actually I stand for.

People don't know what I stand for. They just read the newspapers and the critics. They don't care even to inquire whether this critic is criticizing you on the right points or not. Is this your position that he is criticizing? Not a single newspaper has asked me; for the certain reason because it is also helpful for them. For their circulation it is good. People want something ugly to be said about somebody, and they are not seekers of truth that they will go and find out in the libraries whether that man has said it or not.

So no need to worry about them, the positive way will be to make people available on all essential points what is my stand. And then let them criticize. Then people can see both the sides.

Q: CAN A POVERTY-STRICKEN COUNTRY LIKE INDIA BE TURNED INTO A PARADISE?

A: It was a paradise. It can again become a paradise. It has done few stupidities which have destroyed its paradise. First, the fall of India begins with *Mahabharata*, the great Indian war, and the man responsible is Krishna. He persuaded Arjuna to fight it. The whole GITA is philosophy of violence.

I am sometimes surprised how Nietzsche missed GITA, because he had discovered MANU SAMHITA,

and he praised it. Perhaps he thought GITA is a religious book and he did not look into it. Otherwise he would have praised it even more. Manu, Krishna, Nietzsche and Adolf Hitler all belong to one party.

Arjuna wanted to go to the Himalayas and to meditate. Seeing all the warriors gathered into chakra(*), he could not conceive, even if I win the war, what will be the point, because these are friends, brothers, uncles divided on both sides, they have played together, they have studied together. It was a family quarrel. Even Arjuna's teacher, Brahmacharya, was on the other side. Krishna was on Arjuna's side, his armies were on the other side, because both were brothers, Priyotana(*) and Arjuna, and both had asked their friends to support them. Now that was the only way to divide.

Seeing the whole scene he said, "It is not worth. Let them do. At least my people I have loved will remain alive. If I win, then all these will be corpses here. Then even sitting on a golden throne, what joy it will give it to me. I will be crowned. Just let me go. It is futile." And Krishna continued to persuade him, argued for war, argued for violence, and his final argument was such that Arjuna's conditioned mind could not reject -- that was it is God's will that you should fight.

If I had been in place of Arjuna, I would have said to him, "Before you know God's will, I know God's will. His will is to go to the Himalayas and meditate. What proof you have that the message from God to me is wrong, and your message from God to you is right?"

But the poor fellow, conditioned with the idea that Krishna is himself an incarnation of God, agreed. Millions of people died, and the best, and the very backbone of this country forever got fractured. Since then, India has not been able to stand on his own feet. Otherwise it was known as a golden bird in the whole world.

These two thousand years, India has been a slave, without any resistance. Those people like Tulsidas are telling to people that not even a leaf moves without the will of God. So if the invaders have come, that is will of God. If you are going to become a slave, that is will of God. That is a test of your trust in God. These are the criminals to me, who made this whole country a slave land. And although you are independent, but that slave psychology is inside.

It is still working. If you are poor, it is God's will. To fight against it is to fight against God. If you are poor, it is a test of your trust, of your faith. Be contented wherever you are, as you are, this is the whole philosophy of your so-called religions. Naturally, if such a philosophy dominates people, people cannot be rich. Otherwise the poverty of this country can disappear so easily, but the problem is that other things will have to disappear with it -- that it is not God's will that you should be poor, that it is not your past life's evil actions that you are poor.

You are poor only because you are not making your intelligence work. You are poor only because you are not using modern technology. And there were people like Mahatma Gandhi for whom all technology stops at the spinning wheel. Beyond that, all technology is wrong. We will have to put aside all these people, howsoever people have worshipped them, made them saints. But they are the culprits. And this is where I am in a continuous trouble. You ask, "Can this country become a paradise again?"

It can. But you will have to drop these saints, Krishnadas and Mahatma Gandhi and Krishna. These are the barriers who are creating your mind. And it is your mind who is going to work.

Now even the *Shankaracharyas* are teaching against birth control. Now these people should be behind the bars. Birth control should be a virtue, not a sin. And anybody who is talking about celibacy, Hindu, Jaina or Buddhist or Christian, should be a criminal, because celibacy creates perversions in sexuality. It does not make man healthy, intelligent. He becomes more and more dirty in his mind, and that dirty mind cannot create paradise. That dirty mind can create only a hell. They have created it. There is no need for any proof.

By the end of this century the population of the country will be one billion, that means one hundred *crore* people. We cannot create a paradise with one hundred crore people. Half of the population will have to die, and somebody will be your brother and somebody will be your sister, and somebody will be your friend, and somebody will be your lover; and you will see them starving and dying all around. Fifty crore people dying, what hell can be more?

And we cannot do anything. It is time still, I started talking about birth control thirty years before. If they had listened to me at that time, they condemned me, that I am teaching immorality. If they had listened to me that time the population was forty crore; now it is eighty crore; if they had listened to me the population would have remained forty crore, or even less. But they are not going to listen even today.

It is very easy to control population, to bring new technology from the whole world. All that is needed is a guarantee from the government that any capital coming from outside the world should never be

nationalized. Technicians are available, who can come and teach and be here. The country should be open -- it is closed.

In forty seven and in eighty five, no technological progress has been done for the simple reason to protect Tata's and Vila's(*) and those people. Because who is going to purchase Ambassador. If the whole world is allowed to produce their cars here, labor is here, material is here, only technicians are needed, capital is needed, then who is going to purchase Ambassador? To save Ambassador its monopoly, four hundred percent taxation has to be paid if you bring a car from outside. This is ugly, but the reason is because Vila(*) has been feeding the politicians, giving the money for the politicians for election; and the same is true of other super-rich people.

So you see people in the government, they are not the real government, there are king-makers behind. They have to be exposed. And the government has to be put right, that you are keeping the country poor.

The whole world is ready to pour money, technicians, technology; but one guarantee is certainly needed -- that you will not nationalize it. And there is no need to nationalize it. Stop the population growth, open all the doors for the whole world, to open all kinds of industries, all disemployment disappears, and nobody is poor, all labor is used. And this will be only a transitory time. Within twenty-three, thirty years we will be able to make everything on our own.

But for forty years after independence, nothing has been done. The politician is interested only in his power. The rich is interested in only in getting more richer. And between the two, the poor is crushed and goes on becoming poorer and poorer.

So my suggestion is very simple. One, nobody should be allowed in the country, pope or Mother Teresa or their kind, to preach against birth control. They are enemies, they should not be here. If they preach birth control, they should be kicked out. They have their own interest. Create more poor people, more orphans and more catholics.

Now the pope is coming here, if the government is sensible enough, it should make a condition that he should not utter a single word against birth control, or abortion. He can teach his spirituality, if he has any, but this seems to be his only spirituality. All over the world he has been teaching the same thing, that this is a sin against God. And if he is not willing to do that, then tell him that you are not welcome here.

And open the doors for the whole world. There is money, there is technology, but there is not labor. We have labor, cheap labor, the same car that can be produced there in two *lakhs* we can produce in one lakh. Just we need the technicians, the money, the plants to produce it. Our labor is so cheap.

In America I came to see that almost everything was ten times costlier than it is here for the simple reason that labor is not available. Even the richest cannot afford servants. And this country is full of people who have labor, but don't have any place where to use it. They are all educated people, who are ready to do anything, but no employment.

So the only way is, India becomes an open investment land, with full government support and a guarantee, not only by this government, but a guarantee for any government to follow, that the money that has come from out cannot be nationalized. And within ten years you will see. Your country is a paradise. There is nothing great in it.

The Last Testament, Vol 4

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INTERVIEW WITH SWISS WEEKLY MAGAZINE

QUESTION: I'M WONDERING, DO YOU FEEL AT HOME HERE IN INDIA?

ANSWER: I am always at home wherever I am. To be at home has nothing to do with places. It has to do something with your inner space. So you can take me anywhere, but you cannot take me out of my home.

Q: YOU ARE LIVING NOW WITHOUT A COMMUNE. HOW DOES THAT AFFECT YOUR SANNYASINS?

A: I have always lived without commune, even when I was living near the commune, I was an outsider. I was never a member of any commune, never a part of any commune. It does not make... whether the distance is one mile, or one thousand miles. And I have my communes all over the world. I am surrounded by my communes, so I never feel that I am missing anything.

Q: AND THE SANNYASINS YOU THINK ARE NOT MISSING YOU?

A: They certainly are missing me.

Q: HOW WOULD YOU ACTUALLY DESCRIBE YOURSELF NOW? WHAT ARE YOUR (INAUDIBLE)?

A: Just the same as I always have been: a friend who is available to anybody who wants to grow spiritually. So whether I am here or anywhere else, people will always be coming to me. They are not my followers, I am not their leader. I am just a fellow traveler.

Q: IS IT MORE A POLITICAL OR PHILOSOPHICAL WAY YOU ARE DOING NOW, YOU ARE GOING NOW?

A: I am not a political person at all, and that has created many troubles for me. I am simply philosophical, but philosophy is so vast, so comprehensive that it can throw light on political problems too. And that has been my problem.

I am not a political person, but I can see a political problem and the solution for it. I will not get involved either in the problem or in the solution. But I can make myself heard by those people who are already involved in the problem. I can be of great help to them, to understand it, to find a right direction. But I am not a political person.

WHAT IS YOUR TASK NOW? HOW DO YOU FEEL YOU COULD GIVE TO THE WORLD NOW?

A: Just the same as I have been doing all my life. I have sharing my love, my understanding, my clarity.

Wherever I have been, people start feeling something which they cannot describe, but which attracts them towards me; a magnetic pull. And if they are open, available, not closed, then miracles can happen in their life. They have happened in millions of people's lives.
And I am doing the same, and I will go on doing the same wherever I am.

YOU WERE TALKING ABOUT THE THIRD WORLD WAR, (INAUDIBLE)
HOW DO YOU SUGGEST THE THIRD WORLD WAR COULD BE PREVENTED?

A: In fact, it is already prevented. The very growth of nuclear weapons is the end of the old concept of war. War was meaningful if somebody was going to be victorious, somebody was going to be defeated. That was the meaning of war. But now there is no meaning to it. Nuclear war means destruction of all. There will be nobody victorious and nobody defeated.

What all the religions of the world could not do, and all the great philosophers of the world could not do, nuclear weapons have done it. There is no possibility of a third world war. They will go on talking about it, and they will go on talking about how to prevent it, for the simple reason because people have to be kept in fear. That is the only way to enslave them.

Soviet Union will make its own people afraid of what America is preparing, and America will go on doing the same, creating the same paranoia, that Soviet Union is a danger any moment. This gives power to the politicians, and makes people near slaves. So they will go on talking about the third world war, and they will go on talking about how to prevent it. But I say to you, it is already prevented. There is no reason to be worried about it. People should forget about third world war.

WHAT IS YOUR SOLUTION TO POVERTY?

A: The solution is very simple, but the hindrances in the way are very big.

All the religions of the world are in favor of poverty, because it is only the poor who take their religion seriously; who take their paradise beyond death seriously. Naturally, those who are living already in paradise here will not be bothered by paradise after death.

Secondly, the poor are in such a situation that they can be converted. Christianity has converted millions of poor people, not because they have convinced them of the superiority of their religion, but because they could provide them bread and clothes and shelter.

Pope or Mother Teresa would not like poverty to disappear. That is their very investment; more poor, more Catholics. And other religions also don't want that the poverty should disappear, because poverty can disappear only by two things. One is that the population growth should be curtailed. No religion wants the population growth to be curtailed, because that means their power is curtailed. Their power is the power of numbers. There are six hundred million Catholics. If poverty is destroyed, they will remain stuck there.

In India, Mohammedans according to their religion are allowed to have four wives. Hindus are allowed only one wife. Naturally, Mohammedans can have more children, and this has been a great trouble to the Hindus; because these people are growing. One woman may have four husbands; still she can produce one child a year. But one man having four wives can produce four children. Mohammedans are not willing to drop that idea although it is a simple fact that women and men are almost equal in number in the world. So to marry four women means three men will remain without wives, which is ugly. And those three women are bound to do something, they may rape, they may go to the prostitutes. Some perversion is bound to happen. Those three men cannot just simply sit. Their biology is too powerful.

But Mohammedans are not going to listen. I have talked to them that this is absolutely unnatural and absurd. It is written in the religious book, Mohammed himself married nine women, so there is a model, their prophet had nine women; and then things went on growing. Just forty years before the Nizam of Hyderabad had five hundred wives. So religions are one thing which are creating poverty, because their whole interest is having more population. It is a politics of number. Then you can have your own government.

Secondly, all these religions are teaching people against birth control. They say to people that it is against God. I have been talking to Christian ministers and missionaries. They don't have any answer. I ask

them, your God is omnipotent, he is all-powerful; he can create this whole world out of nothing. Is the pill more powerful than your God? If he wants the child, then the pill cannot prevent it. If the pill can prevent the child, then you should start worshipping the pill rather than the God.

Otherwise, the solution for poverty is very simple. One is for twenty years, absolute birth control. Secondly, teaching to the people that you are not poor because it is a blessing. It is not a blessing; it is a curse. And the BIBLE goes on saying, "Blessed are the poor." If poor are the blessed, then there is no reason to destroy poverty because then you are destroying blessedness. That is absolutely contradictory. Then it is better to destroy richness, to destroy wealth. Make everybody blessed.

Mahatma Gandhi used to call the poor the children of God. If you give such consolation to the poor, that you are children of God, then you cannot prevent them from being poor, because that means you are preventing children of God. And if God wants them to be poor, who are you to prevent them?

Hindus believe that nothing happens against God's will. So if somebody is poor, it is God's will. And it is a test for his trust in God. He should remain poor and he should remain contented, with no complaint, with no grumbling. Then, after death, he will be rewarded immensely.

Now we have to withdraw all these stupid ideas. We have to make it clear that poverty is a disease. It is not blessedness. And it is not created by God. It is created by our own foolishness. We go on producing children, and we don't grow in new technology with the same rate. Now Mahatma Gandhi says that poor are the children of God. And on the other hand, he thinks all scientific progress stopped with the spinning wheel. Spinning wheel must be ten thousand years old. In these ten thousand years, human intelligence has done nothing.

And if you listen to these people, and follow these people, the world will become more poor, it cannot become rich in any way. So second thing is, a widespread use of technology, and which can become possible very simply if it is understood by the world powers that third world war is not going to happen; then why go on wasting your energy piling nuclear weapons. Already they have so much nuclear weapons that they can destroy humanity seven hundred times. Now, this is idiotic. A man dies only once. Even Jesus Christ was never resurrected.

The simple understanding that we have come to a point where war is impossible; why not use nuclear, atomic and all energies that you are using in the service of death, in the service of life? All that energy released, poverty will disappear like a dewdrop in the early morning sun. Because we have put almost seventy-five percent of our national incomes into war. We are living on twenty-five percent.

So my simple solution is, that the war has become useless, and with the war becoming useless, nations have lost all meaning. And this is the time for the world to declare one. There is no need for war, then what is the need of nations? They can exist as functionary units, but they should not have any defense forces. They should not accumulate war materials. For whom?

If the whole world gives its war materials, war energies, war technicians, armies, navies, air forces to cultivation, to creation, I don't see that there is any possibility for poverty to remain.

On the one hand, stop population growing. On the other hand, turn energies towards life from the service of death. Certainly it will kill two kinds of people and their egos -- the religious leaders and the political leaders. That's why they both are very much against me;

because what I am saying is basically cutting their very roots. There are no nations and there are no presidents and bragging about, and prime ministers and having summits and all nonsense, because there is no need. What is the need of war? Why man should fight man?

If Soviet people want to live communism, they are free to live in communism; if America wants to live a capitalistic style of life, it is perfectly good. More lifestyles are lived around the world, the richer it will be. But there is no need to fight for it.

Nations have to disappear sooner or later, and then you will be surprised that, in Ethiopia people were dying and in Europe food and fruits and vegetables were being thrown in the ocean, because the market was too much overflooded, and the prices were going down.

Anybody looking from another planet will think us mad; one thousand people dying every day, just close by, and you are throwing food into the ocean to keep the prices high. America pretends to be the world's richest country, but there are thirty million beggars on the street. And when I ask that, how many people are suffering from over-eating, I was surprised by the coincidence. Exactly thirty million people are suffering from over-eating, and thirty million people are dying because they don't have to eat.

It is such a simple phenomenon that these people should not be given that much food, which is killing them, and that food should be transferred to people who are dying. If the world is one, we can very easily

shift things from one place to another place.

There was a time in Soviet Russia, there was too much wheat crop that they started burning wheat in railway trains instead of coal, because coal was costlier, and wheat was cheaper. And half the world is dying for wheat. They cannot eat coal. But this is possible only if the world exists as one whole. All political lines are just insane. The earth is one. And once we declare the earth is one, poverty has no place.

My solution is very simple, but the religions will obstruct, the politicians will object, and nobody is ready to make the world one; which is already is. Your political lines don't divide the world.

I have been talking to politicians, to religious heads, to pacifists. They don't have any argument against me; but they don't listen. And on the contrary, they want me not to say these things.

Just the other day I received a summons from a Calcutta high court; seven people have signed that, by my one of statements I have hurt their religious feeling. If your religious feelings are so weak, make them strong. Send them to gymnasiums. And in a country of eight hundred million people, if only seven people's feelings are hurt, so what? You should exercise more! And if your feelings are hurt, I am ready to argue with you. If I am wrong, I am always ready to accept it, and one is hurt only when one is wrong.

Truth is never hurt. It is only the lie, because you can see in the light of truth that you have been carrying a lie, that feels hurt.

But my whole life I have been served summons and courts, harassing me unnecessarily that I have hurt their feelings. If I say that a Mohammedan should have only one wife, I have hurt his feelings. If I say that birth control is not against God, I have hurt Christians' feelings.

Solution is easy. But the vested interests are very strong.

Q: THE POPE AND YOU ARE TWO OF THE MOST IMPORTANT RELIGIOUS FIGURES AT THE (INAUDIBLE) HOW DO YOU FEEL BEING COMPARED TO THE POPE; FOR INSTANCE AS A LEADER, RELIGIOUS PRO-MASTER(*)?

A: I don't like being compared to pope, for the simple reason that whatever he teaches is absolutely wrong. I do not like the comparison because he is infallible, I am fallible. He is a representative of God; I am nobody's representative. I simply speak on my own authority.

His knowledge is borrowed. He can quote the BIBLE but he cannot quote his own heart. I have challenged him many times that it will be a good thing to have a public open discussion; and he seems to be just a coward. He has not answered it. And I can understand why he is not answering, because on what grounds he is going to argue with me?

He has not seen God; he only believes in God. And you believe only when you don't know. When you know, you don't believe.

Q: NOW DO YOU FEEL LIKE HAVING HIM AS GUEST NEXT YEAR IN INDIA, IN YOUR HOMELAND?

A: Yes, he is coming and I have asked the government that it should be made clear to him that if he makes his stupid kind of teachings here, he will be opposed everywhere. My people will oppose him.

This is going to be a rough journey for him. If he speaks sense there is no problem. But he cannot speak sense, he is a polack.

Q: ABOUT INDIA, USA AND INDIA DO NEED YOU IN A CERTAIN WAY. WHAT'S THE DIFFERENCE BETWEEN THESE TWO NEEDS?

A: There is a certain difference, which is making both suffer. India has leaned towards spiritualism too much. Its religious leaders have been teaching, "Abandon the world," and "Materialism is sin." The natural result was two thousand years of slavery, and millions of poor people starving.

The America has moved to the other extreme. Materialism has become the religion. To have more and more material things seems to be the goal of life. They have completely forgotten that there is something

inside them too. They are looking only on the outside. Certainly there are millions of things outside. You can get lost in those things, and you can forget yourself.

America has forgotten herself. It is spiritually poor, and India is materially poor, because it forgot completely that the spirit cannot live without bread, that the body cannot exist without certain support of matter.

My whole philosophy is that materialism and spiritualism are not opposed. They are working in synchronicity everywhere. In your body they are working, in the trees they are working, in the whole existence matter and life are working hand in hand together. Why separate them?

And the separation is going to create some kind of poverty. India is poor materially; America is poor spiritually. And I am against all poverty. Man can be rich both, spiritually and materially. I don't see any problem in it. Why can't you sit silently in meditation in a

beautiful palace? I don't think that the beautiful palace will disturb you. It is more possible sitting under the tree, the crows may disturb you, the falling leaves may disturb you, the ants may disturb you; but in a beautiful palace, meditation will be more easier. Lying in a jacuzzi, meditation will be more easier. So I am not against materialism, I am not against spiritualism. I want them stand together. Only then man is complete.

But in the past, this has not been so. East has chosen half, the West has chosen half. And a half man is bound to be miserable.

Q: WHY DO YOU THINK THAT GERMANS AND SWISS PEOPLE ARE SO MUCH IMPRESSED WITH YOU?

A: There are reasons. The German people are interested in me because they have seen the futility of the politicians in the second world war; they have seen where the politicians can lead them.

They have also seen the ugliness of religious leaders, because the head Christian priest in Germany blesses Adolf Hitler for victory. And in England, the Archpriest blesses Churchill for victory. And they both are representative of the same God. Both have direct communication with the same God.

Germany has seen that all these religious people are just pretenders; and the politicians finally lead to war, to destruction. So the new generation is absolutely frustrated with these two types of people.

I am neither a politician, nor a religious leader. I teach a whole life, a total life. An atheist can be with me, a Christian can be with me, a Jew can be with me. I don't make any distinctions. No nations, no religions, no distinctions. And I don't make any conditions that to be with me you have to accept something on belief. I say, you experiment, and if you find it true then it is up to you to believe it or not. But I am not the one to give you a faith. I can give you only a method of inquiry. Truth will be your own experience.
(Tape side B: gap, some text missing)

And Swedish people are interested in me.... Because there are only few countries which have kept a little balance -- Swiss, Swedish -- these two nations have kept a certain balance. They have not leaned too much towards materialism, and neither they have leaned too much towards spiritualism. They have tried to live a healthy and clean and as natural a life as possible. And my whole approach is natural. One has to be natural. One has not to go against nature in any way. Any effort to go against nature is going to create perversion, neurosis.

That is the reason that around the world the people who are remained somehow balanced, or attracted to me, because I am giving them a more balanced view of life. I want the new man to be Zorba the Buddha. He should be like a Zorba as far as body, matter and nature is concerned. And he should be a Buddha as far as spirit, intelligence, and flights of the inner being are concerned. And there is no conflict. Zorba can become a perfect base for Buddha to take over, to take off.

Q: ISN'T IT A SORT OF FASCISM WHEN A GROUP DESCRIBES ITSELF AS A HAVEN FOUND THE ONLY AND REAL ANSWERS TO ALL QUESTIONS?

A: It is fascist if the group says to you that we have found the real answer. Now you have only to believe it. You need not try to inquire. Then it is fascism.

But if the group says that we have found the answer and we are ready to show you the method so you can find it, and you can see that this is the answer by your own experience, then the group is not fascist. The group is simply making you aware that there is an answer found by some people. And you are invited.

They are not enforcing the answer on you. If they enforce, it is fascist. If they say, like Jesus says, "You have faith in me and I will save you, you just follow me," that is fascism. My people does not say, "Follow us." They simply say that, "We have found something."

Would you say Albert Einstein, when he says that, "I have found the theory of relativity," is a fascist? You cannot say, because he is not imposing it on you. He says, "I have found the theory of relativity, you can check it. You can go step by step and find it."

The same is true about my people. We are not telling anybody to become believers; we are telling everybody to be seekers.

Q: ANOTHER QUESTION: WHAT IS THE HISTORY OF THE TRADITION, ASSOCIATION OF ENLIGHTENED PEOPLE AT THE HIMALAYAS?

A: Himalaya must be the place where more enlightened people have happened than anywhere else, for the simple reason because the West was not interested in enlightenment. Only the East was interested in enlightenment.

So Himalaya just in the middle of the East; on the one hand is China and Tibet, on the other hand is India, Burma and other small countries, and all these people have been interested in enlightenment -- to find a silent peaceful place. Himalaya was the natural choice. It is nothing special about Himalaya; it was a natural coincidence.

Indians moved to Himalaya to meditate, Burmese moved to Himalaya, Nepalese moved to Himalaya, Bhutanese moved to Himalaya, Tibetans moved to Himalaya, Chinese moved to Himalaya. Just the situation of Himalaya is such; from one corner of Asia it comes to the other corner of Asia, and it cuts on both the sides China and India, the biggest countries in the world. And both the countries are the most ancient countries in the world, too. And both the countries have been concerned about enlightenment for at least ten thousand years. So anybody who wanted a peaceful, silent, a beautiful place to meditate, Himalaya was incomparable. There is no other place. So it was just a natural coincidence.

If, in Europe, they were interested, perhaps Alps may have become their Himalaya. But they were not interested.

Q: HOW WOULD YOU LIKE TO BE REMEMBERED?

A: I would not like to be remembered at all. Just forgotten and forgiven!

Q: WHAT CAN I TELL YOUR SANNYASINS IN SWITZERLAND AND GERMANY FROM YOU?

A: Just tell them that I love them, and wherever I am my love will be reaching them. Space is not a barrier.

Q: THANK YOU VERY MUCH BHAGWAN.

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INTERVIEW BY EPOCA MAGAZINE, ITALY

QUESTION: THE MAGAZINE I'M WORKING NOW WOULD LIKE TO MAKE A SERIES ABOUT THE STORY OF BHAGWAN SHREE RAJNEESH AND MAINLY THERE IS NOT MUCH QUESTION ABOUT IT EXCEPT THAT YOU SAY YOUR OWN VERSION OF WHAT HAPPENED IN AMERICA. SINCE THEY ARE DEDICATING SO MUCH SPACE, LIKE THREE SEQUENCE ON TV SHOW, I WAS WONDERING IF WE SHOULD GIVE SOME BACKGROUND. WE WOULD LIKE TO START FROM WHEREVER YOU WOULD LIKE TO START THE STORY. I WOULD PERSONALLY LIKE TO GIVE SOME BACKGROUND TO START FROM BEFORE AMERICA; JUST LIKE, WHY AMERICA WAS CHOSEN FOR YOUR EXPERIMENT. BUT...

ANSWER: I am a spiritual gypsy, wandering from one place to another has been my life. It has made me aware that there are no races, no religions, no nations; that this whole earth is ours. The religious parasites are there, who have been dividing humanity. The politician monsters are there, who are cutting the earth into pieces.

Not belonging to anyone -- it was very clear for me to see that to belong is to commit a crime; not to belong is to remain yourself, authentic, natural, with dignity, self-respect. And there is great beauty in individuality. In the crowd it is lost. You become just a cog in the wheel, replaceable. And that is the utter humiliation, the moment you become replaceable.

Individualty is irreplaceable. There is no one who can take your place, and there will never be anyone who can take your place. Existence wants you exactly as you are, and all these people, political leaders, social leaders, religious leaders, are trying just the opposite. They are imposing ideals on you, and trying to mould you into a certain pattern which is not the wish of the nature.

Nature has given you everything; just if you allow nature to grow on its own, without allowing anyone to hinder it. The world will be full of enlightened people.

Enlightenment is something like a seed, which dies in millions of people without ever becoming a sprout. What to say about coming to flowering, and spreading the fragrance.

I had started my journey unknown. But slowly, slowly, people started joining me, the caravan became bigger and bigger. There was no planning in it. I had not conceived about it. I have never lived according to plans. It was spontaneous, and whatever is spontaneous is natural; and whatever is planned is man-made. And I hate whatever is man-made, and I love whatever grows spontaneously, because there is freedom.

As these people started joining me, it became necessary that they should have a home, a place. I could have remained a wanderer my whole life. I had so many friends, there was no problem for me. I could have been just a guest all my life, but with so many sannyasins it was necessary that they should have a base. That's how the commune was born.

In India, it grew to big proportions, never in this country there has been a commmune where seven to ten thousand sannyasins were living together, meditating, dancing, rejoicing, going through all kinds of

modern techniques of cleansing the mind before they can enter into meditation.

This is something to be emphasized. The meditation techniques had been developed, perhaps ten thousand years before; and they were developed for a different kind of human being -- simple, innocent, just like children. They had no belief, they were yet not contaminated by the priest; they accepted nature as it was. For these people the meditative techniques were created.

In ten thousand years, man has gathered so much rubbish in the name of theology, philosophy, religion, politics, science, that between him and the meditation techniques there stands a thick china wall. That is one of the reasons very few people succeed in achieving meditative consciousness, because the basic work does not start with meditation for the modern man. The basic work is to destroy that china wall that surrounds him. Somebody is a Christian. Now the meditation does not want you to be a Christian, or a Hindu, or a Mohammedan, because those are barriers.

Meditation is pure science. It does not want you to believe in anything. Believing as such is becoming blind, and giving your freedom to somebody, you know not where he is taking you. Perhaps he is also blind and somebody else is taking him. And that's how century upon century, blind people are leading blind people. The first thing to be done is to withdraw all belief. And it is such a relief when you are free of belief. There is no God, no heaven, no hell, no after-life. In fact, there is no tomorrow because that too is a belief. There are no grounds to believe, that tomorrow is going to be. It is open. Maybe, maybe not. You don't have any reason to believe.

So if you destroy belief systems slowly slowly you come upon a strange experience, that all that you have is only this moment. All else is just rubbish. Only this pure moment is existential.

And to live moment to moment is the life of meditation. Then life becomes spontaneous without any effort; then nobody can make you miserable, nobody can disappoint you, nobody can make you a failure because in the first place you were not trying to be a success; you were not asking the future to be in a certain way. So whatever happens, the next moment you can rejoice. It is always your victory.

But one of the human problems is that the society has lived for centuries in misery, in anguish. They have never tasted any joy, any love. They have hoped, they have hoped for tomorrow. But the tomorrow never comes. They have hoped after-life. But nobody returns to say what happens after life. And remember, only a person hopes whose present is hopeless. He clings to the future, plans for the future, makes great paradises, and goes on living in the present misery. But they help, that this present misery is only for today. Tomorrow everything is going to be good.

Humanity has lived in this ugly way. And when my sannyasins and the commune in India started living in a totally new way, dropping the tomorrow, dropping the God, dropping the paradise, dropping all hopes, all consolations, and concentrating the whole energy in the present moment, they found such a source of joy, of love, of dancing, of songs, of creativity.

It made people jealous. People had everything, but they were miserable. We had nothing; but we had something which cannot be purchased. And what they had can be purchased. And anything which is purchased, purchaseable, is worthless. The only things in life mean anything which are not purchaseable.

You cannot purchase love, you cannot purchase joy, you cannot purchase creativity, you cannot purchase silence, you cannot purchase enlightenment.

The people around the commune became so jealous, they started creating all kinds of difficulties. And it was easy; because I was teaching my people against all religions, all politics, all theologies. Naturally, they all joined hands -- against me, against the commune. They tried even to kill me. And there is a strange parallel, that can show you that howsoever India and America may differ, that the basic animality is the same.

They made an attempt on my life, seven thousand sannyasins were present, and the police has got an anonymous call, that something is going to happen. You reach immediately to the ashram. So twenty police officers were present when the knife was thrown at me. I don't think you can have more evidence. Seven thousand eye witnesses, twenty police officers eye witnesses. The knife was there, and the police made the case. We did not make the case; there was no need, when the police is present, it should be a police case. But still the man was freed by the court. There has been no attempt of murder.

That made it clear that single man who has tried to kill me was not alone; that the whole society, the politics, the religions, were behind him. If they can deny seven thousand eye witnesses, if they can deny twenty police officers, their own top-ranking officers; if they can deny the knife which is a clear evidence and simply leave the man absolutely free, as if nothing has happened.

That was very symbolic to me; symbolic that it is very dangerous to have eyes in the valley of blind

people. It is dangerous to be joyous where everybody is miserable; it is dangerous to be loving where everybody lives on hate; it is dangerous to dance and sing songs of joy where people have completely forgotten how to dance, how to sing.

I thought perhaps it is poverty which makes people so miserable, and I wanted to try an experiment in America; just to see whether it is poverty or my original analysis is right. And it proved that my original analysis is right.

People cannot tolerate you to be happy. You are dangerous. You are not doing any harm to anybody; still you are dangerous. You are dangerous because you are giving people the idea that their life is being wasted, that they are living on the wrong notions, that their religions are bogus, that their popes are pretenders, and their politicians are just cheats, frauds. They know only how to promise, but they don't know how to deliver the goods.

We made the attempt in America. We had chosen a place totally different from Poona. It was one hundred twenty six square miles land, the nearest city to us was twenty miles. We thought this way neighbors will not be annoyed by us. Our laughter will not reach to them, our dance, our song, will not disturb them. But it seems there is no way.

Our people in four years changed the desert into the oasis. For fifty years it was lying dead, nobody was ready to purchase it at any price. What you will do with a desert? We purchased it, knowingly that it is going to be a great challenge. But to accept challenges has been one of my loves. We accepted the challenge, and jumped into the unknown. Our people worked as hard as people may never have worked anywhere -- twelve hours, fourteen hours, sometimes sixteen hours. We poured as much money as our people could manage -- two hundred million dollars in the desert.

But, nobody was asked to do it. People simply loved that they are creating something out of their own joy. They were ready to sacrifice anything for it. And within four years, something was accomplished that may take hundred years for others to accomplish.

In four years we were a full-fledged city, with five thousand people living there, with all modern facilities, with all beautiful houses, roads, gardens, lawns. The whole city was centrally air-conditioned; perhaps that was the only city in the whole world. And people were starting their life in the morning with meditation, then they were listening to me, then they were going to work, and in the evening they had still energy enough to dance and to sing late into the night. One never knows how much energy you have, unless you allow it expression.

Even after this much work people were asking me, "Can we do something by the side -- painting, poetry, sculpture." People were so much aflame with a creative urge, possessed by creativity. Those four years we made a dream come real. But again the problem arose, as people became aware, as news media started coming, and spreading the news that these people have managed a kind of utopia, the politicians, the priests, became afraid. What you have been doing for thousands of years, if in four years these people can turn the desert -- you have beautiful land, you have all the power and all the money, and all that you create is a miserable, suffering humanity.

This comparison is intolerable. They wanted to destroy it at any cost; and they destroyed it. Without knowing that they are destroying their own future, without knowing that they could have used it as a model, they could have made it a university for other people to come and learn and go and change their own villages, their own town on the same pattern.

We had invited them again and again -- the governor, the president, the attorney-general; but not even a reply -- that you just come and see before you decide to destroy us. We are not asking much; you just be our guest and have a look. Perhaps you may think something is wrong -- we will change it; perhaps you may find that something is beautiful, and you may like it to spread into the whole country.

But nobody came. They were afraid even to see it, because they knew it through informations, through agents, through planted informers, through television that the place is just what people have always wanted and have never been given. And, if this place remains, then we remain criminals. We have exploited people and their hopes, and this place will go on pointing towards us that you are poor, and you are suffering, you are miserable, because of these people. Because in the commune there was nobody poor, nobody rich.

Karl Marx had to write his whole life about communism, Soviet Russia has been for seventy years trying to bring it -- it does not come. The country is still poor; and I managed it by a simple thing. I simply stopped money circulation in the commune. There is no need to destroy the rich; there is no need to bring a dictatorship of the proletariat. We simply stopped money circulation in the commune. And if money circulation is stopped, you may have millions of dollars and I may have none; but if the money is not used,

who is rich and who is poor?

And everything that you need will be given by the commune; and we had everything -- the hospital, the school, the university. We made the desert yield enough crops for five thousand people -- vegetables, fruits, milk products. And for the first time I tried an experiment. Vegetarians in India will be very much against it. Vegetarian food lacks few proteins which are absolutely necessary for the growth of intelligence. That's why vegetarians have never produced geniuses. In India, Jainas are the vegetarians, for thousands of years they have not produced anything worthwhile. They had not received a single Nobel prize. The three Nobel prizes that were received in India were received by non-vegetarians; they were not vegetarians. So it keeps the mind retarded.

I added something to it; the non-fertilized egg, which is vegetable because it has no life. And if you add the non-fertilized egg in the vegetarian food it becomes perfect. It gives all the proteins needed for intellectual growth. Now vegetarians will be angry. Just the name egg will be enough for them to be against me, without trying to understand that it is without life, so there is no harm in eating it. You are not killing anybody. And non-vegetarians will also be angry with me, this has been my fate, non-vegetarians will be angry against me because up to now they had a point. Now they don't have a point. Up to now they were saying that without eating meat, intelligence cannot grow. So meat is essential for intelligence. Now that point is cancelled. Meat is not necessary.

This is how I have been in my whole life influencing people and creating enemies. I say the right thing, and they become the enemy.

They wanted the commune in every way to be destroyed. They made dozens of illegal cases against it, in which they were being defeated; because they were so illegal. Finally they made the country, the state of Oregon, declare the city illegal, for the simple reason because only one kind of people are living in it. Only red people are living in it. It is so stupid; if in a city only Christians are living, it remains legal. A city in which only Catholics are living, it remains legal. But in a city where only my people are living, it becomes illegal, because it is a closed city. Only my people are living.

We were fighting the case, and we would have won the case. And they were afraid of it, that if we won the case then there is no way to destroy us. So they went on postponing the dates, and meanwhile they were thinking somehow either to throw me out of America, or to kill me, so that the whole problem is solved. If I am not there, the people who love me will leave, and will go wherever I am.

And that's what they did in the last attempt. Legally, they found it impossible to win. We had four hundred legal sannyasins, we had the biggest legal firm in the world -- four hundred sannyasins were continuously working, fighting the government.

And it is foolish of the government to make a case against me, and they named the case U.S. Government versus Bhagwan Shree Rajneesh, a single man who owns nothing. The greatest power of the world -- they are the fighters; but unconsciously, truth came out of it. That's what was in their mind. Unknowingly they put it on the paper, and exposed themselves, that their whole effort was to destroy me.

They could not arrest me in the commune; they knew that to arrest me in the commune will mean bloodshed. Not that my people were going to kill them, but my five thousand people were not going to let them arrest me unless they all were killed. And that would have been a tremendous blot on America's face. So they were not coming.

For two years, the rumor was coming they want to arrest me, they want to arrest me. It has become so routine that nobody cared about it. It was certain that they have not guts enought to come into the commune and arrest me.

They got the chance to arrest me, because I was going to visit in Carolina one of my sannyasin's house in the mountains, just for two three weeks and this was a good moment for them. As my plane left there was a journalist present on the airport. He immediately informed and we have the affidavit of the journalist that he was the informer, to his press. But his press informed the government. And they arrested me there; and that shows what cowardliness is. Arresting a man who has nothing but a robe on his body with twelve guns pointed at me, loaded at me. And they will not even answer, that where is the arrest warrant, they will not answer why they are arresting me, what crime I have committed.

I have not committed any crime. I was absolutely free to come to Carolina or anywhere in America, and for three days in the court in Carolina they could not prove a single thing against me. Even the U.S. Attorney accepted the fact in his final summarizing statement, that we have not been able to prove anything; neither the other party has been able to prove anything.

Now this is hilarious. The other party need not have to prove anything. It has just to disprove you that

you are inventing crimes which have not been committed. Innocence cannot be proved. Only guilt can be proved or disproved. You have not been able to prove any crime, but still the U.S. Attorney wanted -- six other my sannyasins were with me, he was willing to bail them out -- but he insisted that my bail should be given in Oregon, because I am a dangerous man. I have unaccountable sources of money, and I have thousands of friends who can do anything for me.

These were my crimes, that was I cannot be bailed out; that I have thousands of friends, that they can do anything for me, that I have unaccountable money sources. So it is better that I should be sent back under police custody to Oregon, and in Oregon court we should decide about the bail.

If there has been any fair-minded judge, he could have seen that these are not crimes. That means no rich man can be bailed out. In fact, if this man has so many friends, that proves that this man cannot be a criminal. And, if so many people love him that they can do anything, even if they have to die they can die, then you cannot call this man dangerous. If so many people are loving him that is enough. In fact this man's signature will be enough a guarantee.

But the judge was not a real judge. She was a woman, and only a magistrate. And she was waiting for her promotion to be a judge. The jailer told me that it has been absolutely absurd to keep you, but the reason is that that woman is waiting for her promotion to be a judge. She could not bail you. To bail you meant her promotion was finished. She will remain a magistrate, she will never become a judge.

So I said, "Then it is perfectly good to make her a judge. Twelve days in a jail is not bad. Let her become a judge." These twelve days in the jail have been a beautiful experience, in many ways. One, that I could see double faces of man -- the jailer will be smiling outside with me, just to be photographed by the news media and the television; and inside the same man will become just like an animal.

I could see that the criminals in the jails -- I was in five jails in twelve days -- were all black, not a single white man. That seems to be a conspiracy. It seems as if no white man commits a crime. Only black people commit crime. And the black people told me who was in the jails, and who were immensely loving towards me, that we have not even been through the trial. Nine months have passed and we ask when our trial is going to be; they say, "We don't know." They have already punished us without proving any crime.

That's actually what they wanted to do to me, but because of the news media they could not manage to do it. Every jail where I was was twenty-four hours surrounded by news media. Hundreds of cameras, televisions, radios, newspapers -- twenty-four hours. And whenever they were taking me from one jail into another, just the small space between the jail and the car and they will ask me, they will say, "Bhagwan, just say one thing, are they harming you? Then we will see them. Have they ever touched your body? Then you don't be worried. The whole world is with you." That made them afraid.

Thousands of telegrams in every jail, letters, poems, hundreds of flowers. In one jail where I was three days, so many flowers came that the jailer asked me, "What shall we do. We don't have space." So I told him to send them to all the schools, small children's institutes in the whole city from Bhagwan. One jailer, who was U.S. Marshall asked me to sign under a false name, David Washington. He said, "This will be your name. You have to sign under it. You will be called David Washington, and you have to answer to this name."

I said, "You are supposed to be the law imposing authority. What kind of law you are imposing on me? On your court is written Department of Justice. You just please keep the court aware at least what kind of justice is this. And you know perfectly well, tomorrow morning it will be all over the world, in every paper and in every television, that I have been forced to sign under a false name by the U.S. marshall himself."

He said, "How it can reach to the news media; you don't threaten me."

I said, "I am not threatening you, but you will see tomorrow morning." Because I had made already arrangements, while I was coming from the airport in the bus, one girl was coming with me; she was going to be released. I told her, that whatsoever happens to me you wait and listen and report it waiting outside the news media. You don't leave before that.

She said, "I will do it; I will do anything for you Bhagwan."

And she waited in a corner, and the Marshall was absolutely unaware that this girl is going to be released. And within an hour she was released, and the next morning there was everywhere the news that the U.S. Marshall has forced. What can be the cause behind forcing? This has never been done. The cause can be only one; that you can kill me and no trace may be found. Because on the register it is David Washington, on the board it is David Washington, on my cell it is David Washington. And you could have released David Washington.

I asked the U.S. Marshall, "Can I contact my attorney?"

He said, "That is not possible, but your attorney can contact you."

I said, "You seem to be absolutely retarded. How my attorney is going to know that I have become David Washington? Then you please help me; you inform my attorney that I have changed my mind and I have changed my name and now I am David Washington. Otherwise, how my attorney will find out? He will phone, and the girl who attends the phone she will say, `There is nobody something like Bhagwan Shree Rajneesh.'" And she will not know actually that she is doing anything wrong, because she knows nothing. The whole office knows nothing.

But the tomorrow as the news spread, they immediately changed the jail. They had to change jail to jail for the simple reason because the moment the news media became aware that I am in one jail, then they harassed them, asked them questions, how I am, how is my health, where is the doctor, and we want to meet the doctor. And this was a very dangerous situation that they had put me under David Washington's name, and now everybody knows it.

They changed me into another jail, sixteen miles away from the city, so perhaps no news media may reach there. But they were wrong. News media perhaps in the West has become tremendously powerful in helping individuals, in helping their freedom. It is no more just informing people about incidents; it is something more now. It is a protection against the government, it is the protection against your own government.

They went on lying to me on every point. I was surprised that so much lying; they will take me from one jail to another jail and they will say to me that they are taking me to the airport so that I can be taken to Oregon. Even the pilot of the airport started feeling sad and sorry; and he told me that, "This has happened for the first time. They suddenly change our route. Just to drop you in the middle, somewhere in some jail, they avoid Oregon. They change our route. This has never happened in my life." Because they knew perfectly well, as I reach Oregon and before a judge, I will be released. I will be immediately bailed out because they have done absolutely wrong.

Even on the last day, they told me that "We have reached Portland, Oregon," where I was supposed to reach. It was not Portland, it was Seattle. But I had no idea. Then I am sitting there in the aeroplane, nobody comes, all the passengers are gone. I asked the pilot.

He said, "Don't tell anybody, it is not Portland. It is Seattle. They are lying. And they are keeping you here, they are bringing a small plane which they can take directly to the jail to avoid the news media; because on Portland airport the greatest gathering of news media has happened."

So two hours I am sitting, when they bring a smaller plane, and then they tell me that this is Seattle. I said, "I know this is Seattle. But what was the reason to tell me a lie, that this is Portland? You could have told from the very beginning it is Seattle, and a new plane will take you to Portland?"

But the news media in America is really very alert. When the plane did not reach there, they immediately understood that it has been prevented. They managed to find out where it has been prevented; it is in Seattle. They figured it out that now they will be flying me in a small plane to the jail directly. So the whole media moved to the jail.

They had a small airstrip there, and I told them that "You are simply being stupid, what is the point. All those people are here. You have been trying to deceive the media, but you have not been able to deceive them."

Many things I could see which I may have missed without going into jail; that the people who are inmates in the jail are far more human than the bureaucracy who controls the jail. I will ask for a toothpaste, toothbrush, or a soap, a comb. Toothbrush will come, toothpaste will not come; it will take one day. And I asked the jailer, that "What kind of stupidity is this? What I will do with this toothbrush if there is no toothpaste; or toothpaste comes, then there is no toothbrush. It seems to be deliberate. I will ask them that "I am a vegetarian. I need fruits, vegetables, milk -- that's all. I don't want anything else."

"No, fruits are not available; whatever is available, we will give. And as the jailer will go, the inmates will start shouting to me, "Don't be afraid, Bhagwan. We have fruits." And they will bring fruits to me and they said, "They have fruits they supply to us. Just to you they are saying no." They will bring toothbrush, they will bring toothpaste; and they will say "These are absolutely fresh; we have not touched." And I could see that these people are more human; and unnecessarily they are being harrassed.

The same was their idea to harass me, at least for six nine months from one jail to another; but they could not do it. The U.S. Marshall accepted to me that "We could not do it, because the whole world's eyes are fixed on you. And that will be very bad for America."

I said, "It has already been very bad for America. You have exposed your face to me. Now I am going to

expose your face to the whole world. America is no more a democracy. It is a hypocrisy. At least Soviet Union is straight-forward. It accepts it is a dictatorship of the proletariat. You are far worse. You are a fascist regime, with the whole show of democracy. You can deceive, but not long enough."

And I told the U.S. Marshall that, "Remember, you have not only exposed to me your face, you have created a danger for your whole America. Now I am going to tell all my people who are spread all over the world that if there is going to be a third world war, it is going to be not between Soviet Union and America, but between America and the whole world. In fact you are not Americans, this land belongs to the Red Indians, you are invaders, you have already committed a crime. And you have become Americans, and the Americans you have labelled as Red Indians so nobody thinks that they are the real owners of the land. If it is a real democracy, that Red Indians should rule over the country and they should decide whether they want you to be here or not."

"In the whole world, slavery is disappearing. British Empire has disappeared, America is the only imperialist country now, and they have managed in such a way that nobody thinks of it that it is an imperialist country, that it is not ruled by its own people. And the Red Indians are being put into jungles called reservations, which are exactly what in Germany was known as concentration camps, but on a more subtle and psychological level. There are no barbed wires around them, so you cannot say that they are being forced there. But American government gives every Red Indian certain pension, and no work. So all that they do, they gamble, they drink, and they produce children, because the more children they have the more pensions they will be having.

"And they are no more interested in any liberty, any freedom. Why they should be? Because without work you get money, enough money, more than you can get by employment; and they all have become drunkards. They have nothing else to do. So gamble, fight, murder, rape, and drink. Now this is a more psychological strategy than barbed wires, which you can cross very easily. But this you cannot cross very easily. Now to fight for freedom, who is going to fight for freedom. They are all drunk.

"America has destroyed the natives of America as profoundly as nobody has done ever. And nobody even thinks of it, that the people who you think of as Americans are not Americans. They are Spanish, they are Italians, there are Germans, there are English. All the races of Europe, except the Americans.
"This is the worst thing that can happen to a beautiful land."

They succeeded. I wanted to fight, and I know that all their charges were absolutely false. I could prove it, but my people were afraid that if you fight, then the only thing American government is going to ask that you should not be released on bail. The same reasons, that you are dangerous, that you have infinite sources, that you have so many people that you can manage to escape America. So as long as the trial will go, they will harass you, they will destroy your health, and we will be in misery and torture. So just for our sake, don't fight.

In my whole life I have lied only once, and that was in the court of America, that I said that, "Yes, I am guilty of all these charges." And I am not guilty of any charges.

But I felt my love is more important than truth. And compassion is more important than truth. And my people are more important. I can lie thousand times for them, if it helps them to be happy, if it helps them to be rejoicing.

Okay.

The Last Testament, Vol 4

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INTERVIEW BY EPOCA MAGAZINE, ITALY

QUESTION: YOU LEFT INDIA AND WENT TO AMERICA FOR HEALTH REASONS. DID YOU DECIDE TO STAY IN AMERICA MAINLY FOR HEALTH, OR DID YOU CONSIDER ALSO AMERICA THE BEST PLACE FOR YOUR EXPERIMENT?

ANSWER: Even before my going there, the American sannyasins were trying to find a place for a commune. When I reached there, they thought it will be better that the commune should be in such a place which would be healthful for me as long as I stay there. And it will help them also to consolidate the commune.

But I had not gone there to stay. The problems with my health are such that no cure is possible. All that can be done is, a controlled environment, so I am protected. For example, I have allergies for few things. If they don't come close to me there is no problem, and there is no disease. For example, perfume, dust, any kind of strong smell; now they can be avoided. So for four years in America it was possible to avoid them in the commune. It is difficult to avoid them in any other city. You cannot tell everybody not to use perfume. It was not said to the commune either, but people understood it.

The allergy triggers coughing, sneezing, cold, and finally asthmatic attacks. And then it becomes a longer fit. Then it may take few days to get over it. Then I cannot sleep the whole night, the breathing is difficult. Humidity can cause it. The American sannyasins have chosen a place which was not humid, but still cold, dry.

I have a bad back, and everything that can be done has been done. But whatever is done to make it better, it becomes worse. Finally we called one of the experts, Dr. Syriax from England, who worked for two days. He is a miracle worker. He has treated people -- his hands have a magic touch -- and his whole life; he must have been nearabout eighty when he came to see me.

For two days he worked, and finally he said to me that, "You will have to live with it. All that can be done is that you should sit in a certain posture, in a certain chair, so you will not feel the pain. The pain can be avoided just by maintaining a certain posture and a certain chair, a certain angle to the body; but it cannot be cured. So there was no question of going to America for cure.

We had been asking here for a palace in Kutch. Coincidentally, the Maharaja of Kutch had exactly the same problems, and that palace was made for him, to give him a controlled atmosphere -- dry, non-humid, cool, and far away from society, city; and he lived in that palace as long as he lived. And he lived without any troubles; all troubles disappeared. Since he has died, nobody has used that palace.

But Morarji Desai was prime minister at that time, and we have been fighting on each point, for almost thirty years. On each single point we have differed. And he is not a man of intelligence. If he cannot find an argument, then he tries cunning methods, power politics.

First he tried that I should be prohibited entering Gujarat -- Gujarat is his province and he was chief minister of Gujarat then. But he could not convince the assembly there that for what reason. If he speaks against Gandhism, everybody else is free to criticize him, you are free to refute him; and there seems to be no reason that he should be prohibited from entering the province.

At the time we were looking for this palace in Kutch, he was the prime minister of India, and he again did his non-human strategies -- he just told the airforce to put a block on it; that Pakistan is so close that we cannot give that palace to Bhagwan because he will attract thousands of foreigners there, and it is dangerous. And when the army puts a block on anything, then you cannot do anything about it. I tried Himachel, because that too suits me. This air suits me perfectly well, there are no problems. The same thing was done, that China is too close, Pakistan is too close, and we cannot allow so many foreigners coming

here, because many may be detectives, many may be planted informers.

When I saw that they will not allow any place to me in India where I can live without unnecessary suffering from allergies, back pain, asthma, it was at that point that I decided that it is better to look somewhere else. America had a good number of sannyasins, and they were already looking for a place to make a commune, so it was very reasonable to tell them to look a place with all these conditions. And they found in Oregon desert exactly the same conditions as exist in Kutch.

But I had not gone to stay there forever. They had given me visa for few months as a tourist. Then I applied more, again for a tourist visa, because I was not thinking to stay there. But side by side, the commune was growing, my health was getting better, and then my people started forcing me that, "If your health is better here, why bother going anywhere else?" And there was no problem, because I fulfilled almost all their categories that are needed for a permanent residence. So I applied for a permanent residence.

There is no question of any fraud, as they proposed before the court, that I had a pre-intention to stay in America and applied for a tourist visa. If I had a pre-intention, I could have applied for direct residency. There is no problem in it. As a man of religion, as a man who is known all over the world, these are their categories, as a philosopher, I had every possibility. There was no need to ask for a tourist visa.

But I had never thought of staying there. And I applied again for a tourist visa, second time, when the first tourist visa was finished. That time also there was no question of remaining there. Otherwise I would have applied for permanent residence. It was in the middle of the second time that was given to me for tourist visa that I applied for change of intention. Now, nobody can say that it is a crime to change your intention. After two and half years living in good health, I have every right to change my intention. You have every right to reject it, but it is not a crime.

For four years they did not say anything -- either yes or no. In fact, they are the criminals. Why they allowed a man who is dangerous to stay in the country when they could have said simply "No." But the reason is they were afraid, if they say "No," then I can go to the court, and they have no reason to prove why they are saying no. They could not say yes because of the political pressure.

But these four years were good for the commune to become more solid, to have more blossoming. It does not matter that they have been able to destroy it. What matters, that we have been able to create it, in spite of all their power.

And if we can create against a power like America, we can create anywhere. And they will repent for it. Destroying it, they have destroyed a great opportunity for themselves, a great experiment that has become a success. They could have used it as a model. Their own conscience will never forgive them, and our other communes around the world will prove that you have been idiotic in destroying your own commune which was the best. And still American sannyasins are trying to make another commune, and this time they cannot destroy it, because it will be only American sannyasins. And now they have every knowhow, how to manage, how to create, how to make.

So in every respect, the experiment has been beautiful. I don't think we are losers. We have gained much, much ground.

Q: I WOULD LIKE YOU TO SAY SOMETHING MORE ABOUT THE PROSPECT(*) WHAT WAS THE LINE OF THIS EXPERIMENT, THE BASE, THE SCIENTISM OF(*) THIS WENT ON ON THE RANCH, AND ALSO WHY AMERICA, WHICH IS SUCH A BIG AND POWERFUL COUNTRY BECAME AFRAID OF A SINGLE MAN -- A MAN LIKE YOU.

A: First, even the biggest power is based on fear. Power as such is based on fear. Otherwise, why you should have power. You are afraid and bigger the power, bigger the fear. America is afraid.

Second thing, a single individual has always been the cause of all the revolutions in the world. Great powers have toppled down and disappeared, against the ideas of a single individual. Revolutions are not created by masses. Revolutions are created by single individuals; their insight, their clarity. Masses may follow.

For example the whole idea of communism depends on a single man, Karl Marx. A single man now dominates almost half of the humanity. Buddhism -- a single man influenced the whole of Asia, changed the minds of millions of people for thousands of years. A single man, Adolf Hitler, managed almost to conquer the whole world. So everything that comes into the world comes through individuals. Masses may follow, and there is the fear -- that if the commune becomes known to the whole American people, they are bound

to follow it.

I have never been in much contact with Americans, except the sannyasins. But in these twelve days when I was in jail, I came in contact with many Americans; jailers, their staff, doctors, nurses, sheriffs, marshalls. And they were all interested that why a single individual is threatening the government that the government is so much worried to throw him out of the country. There must be something. So they were all interested, they all came to see me. And I could see when I explained them that what was the reason, they could see, one jailer said, that was the real communism that they are destroying. What exists in Soviet Union is not real communism.

Your crime is that you created a real communist commune. Now if a jailer can be impressed, and he said, no government can tolerate you, you will be nowhere welcome. You certainly are dangerous, because you can create a situation in which the government looks foolish. They have all the money, all the power, and they cannot do anything. It was strange that in the jails, where hundreds of inmates were there, they all welcomed me, because they have seen me on the television, and they were all showing me two fingers for victory. That was my first experience of coming close to Americans, other than sannyasins. Not a single man, either in the authority, or the inmates of the prison, was against me.

When they understood what I was doing, and what was happening, they said, "We would like to visit sometime." The jailers brought their wives, their children to meet me. The sheriffs brought their families to meet me. One of the sheriffs of North Carolina was an old man, almost cried, tears were in his eyes when I was released from his jail. He said, "We don't want you to be released, because since you have come into the jail, the jail has become a commune, we have started thinking in your way, we have started discussing why the jail cannot become a commune. My deputy sheriff is so much impressed by you that he says, as he retires he is going to the commune. He does not want to live here any more." My nurses, my doctors, they all want to go to the commune. Or they say, "We can change; three hundred fifty people are in the jail. Why we cannot change it into a commune?"

And I told them that, "You have been a sheriff so long, have you ever watched that three hundred fifty people are in the jail. They are given food, they are given clothes, they are given televisions, cigarettes, and they are not given any work. So the whole day they are playing cards, seeing television. They are even taking one hour every day out, if they want to purchase few things, lollipops, ice-cream, or anything that they want, small things, some money is given to them, they can purchase and they can go out and have a look at the outside world. But what work you are giving them? Do you understand the simple psychology that these people, remaining here for three years, will go out, accustomed to no work, accustomed to get everything that they want. Their only idea will be how to get back into the jail."

And he said, "That is true. That is my whole life experience. They don't live outside more than one or two weeks. They immediately commit any crime, and back they are in jail. They don't want to leave."

So all your jails, to transform people from criminals into human beings, but you are doing just the opposite. You are making these people criminals for their whole life; irresponsible. And they are a burden on the country. There must be millions of people in the jails in the whole country. They are a burden on the tax payer.

He said, "But strange that the idea never came to me."

I said, "Ideas don't come to you, you have to search for them, you have to look in the whole situation and find what is happening, and what is the outcome. These people can perfectly become a beautiful commune; they will work, they will produce. And out of their production, they will live, and they will live equally. And there is no need for them to be released. If they don't want to be released, let them be in the commune. It is not a jail. Even if people who are not criminals want to join the commune, let them join. Let it grow."

So I could see why American government was so much afraid of a single individual. The fear was, that if I succeed, then they are failures. And I have already succeeded. So the only way was somehow to destroy it, erase it. But they cannot erase it from the memory of those five thousand people who had lived there; those seeds will live in those five thousand people. They cannot erase it from thousands other people who have come and seen it. Each annual festival there was almost twenty thousand people, so it is not easy to erase it; it is not easy to throw me out of the country.

And there was great sympathy all over America. Even people who had no idea of who I am and what I am doing became aware, by putting me into jail they made whole America aware of the commune, aware why government is destroying it; aware of the fascist attitude of the bureaucracy. And all the way, I was loved and appreciated. Not a single person who was against me -- in the jails, outside the jails; going from

one jail to another jail, both the sides of the road people were standing, throwing flowers, waving hands, that don't be worried.

Because they will not allow media people. The media people are inventive. What they have done -- they had put their microphones on a long rod, above the car, so when I come out of the gate I am facing their microphones. They will not allow them, but they cannot prevent them taking the microphone above the car. And they simply wanted to tell me that "We love you, Bhagwan. And whatever is being done to you remember, it is not we who are doing it."

In fact, they have taken a wrong step. They have made America realize that their own government is not in favor of poverty disappearing, of people becoming rejoicing and happy; that their own government is their enemy. And they created great sympathy for me. The sympathy was such that I could have contested for the president, because all the newspapers were full of sympathy, all televisions were full of sympathy, all radios were full of sympathy. The government must have had a shock. They had not realized that this will be the outcome of it.

So I have told my American sannyasins to make another commune, if possible in the same place because we own the place, we will not sell it, everything is ready, you can start a commune there. But start only with the Americans so they cannot do anything. And I have created thousands of people interested who want to join the commune. So it is not the end of the story; it is just the beginning of the story.

The books are being sold more, the tapes are being sold more because more people have become interested; absolutely new people who had no idea of me. The government has done a great service to me and to my ideology. And they will repent for it, that they did something absolutely foolish. But governments are always doing that kind of thing. They consist of fools, and they think that power is all. It is not.

And whenever love and power come to a direct struggle, in small battles the power may seem to be winning, but the final victory is always of love.

Q: ALL WE KNOW IS THE BASIC REPUTATION OF THIS EXPERIMENT SITUATION. BUT WE WOULD LIKE TO HEAR FROM YOU WHAT WAS THE BASIS OF THIS EXPERIMENT AND HOW YOU INTEND TO CHANGE THE QUALITY OF LIFE WITHIN THE SOCIETY.

A: Few things can be pointed at; the very basic. One is, that the family should not be any more the unit of the society. Its time is past. It has done its work. Now it is harmful.

(Tape side B)

Commune is dissolution of family. People are living together, thousands of people are living together, but they don't have any attachment to the family. Even the children are no more the property of the parents. They belong to the commune. The whole commune is their parent, so every man is their uncle, every woman is their aunt. And this is something tremendously significant. A child having five thousand people loving him, in which there are of every race, every religion, every country, every color, will not have prejudices in his life. He will not be anti-Jewish, because he has loved so many Jews in the commune and they were such beautiful people. He will not be against the blacks, because he has known the blacks, that they are lovely; and the color of the skin makes no difference.

Psychologists have discovered that one of the greatest problems before them is that every child becomes fixated with an idea. The boy becomes fixated with the idea of the mother, because that is the only woman he knows. The girl becomes fixated with the idea of the father, and this is one of the most dangerous things. Because the boy, in his whole life, will try to find his mother in his wife, which is not possible. And he will be frustrated. And the wife will be frustrated, because she is looking for her father, and her husband is not her father. Their qualities are different, they are unique individuals.

All over the world the couples are in continuous fighting, frustration, nagging, bitching, and the psychologists are at a loss what to do, because this is the only problem that comes every day from morning till evening, every hour they are seeing couples who have the same problem. The problem is, because of the fixation. In the commune the fixation will not happen, because the boy will be coming in contact with thousands of women. He will have a vague idea of womanhood, but not a fixated picture. In that vague idea, any woman can fit, because he will not have a certain fixed idea, in which the woman has to fit. He has only a vague notion.

So this is one of the basic grounds, that family slowly slowly dissolves into a bigger whole of thousands of people. It destroys the possibility of almost ninety percent of mental sicknesses, mental diseases; it is not

a small thing. It will throw off ninety percent psychotherapists out of their business.

Second thing, marriage has also lived its time. It has not proved a blessing. It has been a bondage, and love cannot live in a bondage. There is a great difference between a bird on the wing in the air, you can catch the same bird and put the bird in a golden cage, but it is not the same bird. Where is the sky? And where is the freedom? You have killed everything that was significant to the bird. It is dead. It has lost all its individuality. Marriage does the same to love.

In a commune, two people love each other, they can live with each other. There is no need for any marriage. Why laws should interfere in people's love? And why society trespass into people's individual lives? They have no right. Two persons love each other, they live with each other. The day they feel that the love has disappeared, because it is one of my basic approaches that everything that is beautiful is impermanent -- the flower opens in the morning; by the evening it is gone. But the stone was there in the morning, it is in the evening, it will remain there for eternity. It is already dead. It cannot die again. The flower was alive. So it is a paradox. More intense a love is, soon it will come to an end. The very intensity -- it is just like burning the candle from both ends. Naturally it will come to end soon than burning the candle by only one end. That will burn double the time.

Intense love will come to an end soon, but it does not matter. Even if it lasts for few days, few weeks, few months, it gives you so much that marriage cannot give you in many lives. The question is not of time; the question is of intensity. And when the love disappears, there is no need, no obligation, no duty to remain together; because now begins the ugly part, of quarrelling, of being nasty to each other, because now one feels the other as a chain, binding him, destroying his freedom. And the same is the feeling on the other side. Both have become jailers to each other.

No, there is no need. The moment you feel love is no more there, the best thing is to depart in gratitude, in friendliness, for all those beautiful memories that you lived, and for all that the other has given to you. Why spoil it? Why destroy it? Keep it in the heart, because it will make your another love more richer, more experienced. And nobody is losing anything. You both have experienced, grown, into a certain dimension and now you are finding that you cannot go together. The paths separate. Say goodbye.

In a commune it will be a mobile situation. Marriage is a fixed, dead thing. In a commune it will be a mobile situation. There will be no husbands and wives; there will be only friends.

This is the greatest experiment in the whole history of man. To make man free to love, help him to grow in loving, and each love becomes a stepping stone for a higher love. You will fall in love again, but this time you will be more experienced. And you will be grateful to your first lover, because it is because of the first lover that your love now is richer, has more flowers to it, has more fragrance to it. And the same will be the case with the other person. A commune should be a mobile phenomenon.

Twenty-five hundred women, twenty-five hundred men, moving, growing in experience, because each individual can give you some experience that no other individual can give you. People who are tied to marriage never grow up. It is almost as if one is always in the same class. It is absolutely absurd. The marriage is the most ugliest thing that man has invented. And we have to destroy it completely.

Love is enough, law is not needed. And with the marriage gone, you will be surprised how many things disappear. With the marriage gone, there will be no prostitution; it is a by-product of marriage, because you don't love your wife and still you have to live with her. You hate her, and your heart wants some moments at least with someone whom you may not love, but whom you at least do not hate; some moments of playfulness which are impossible with the wife, which are impossible with the husband. You open your mouth and the argument starts, and there is fight. Even great orators in the house remain silent, because to say something means to provoke a quarrel which leads nowhere.

The prostitute will not argue with you. She will try in every way to please you, because you have paid. And she wants you to make as much happy as possible, so that you become a permanent customer. She does not want your love, you know she does not love you, it is a simple business; you give her money, she gives you physical pleasure. It is marriage who has degraded man to this state, that people are buying pleasure with money.

These ugly marriages lead people to become drunkards, these ugly marriages make people to commit suicide, to murder, and between these husbands and wives are growing your children, who are watching every scene. And they are learning that this is what life is all about. They will repeat the same thing in their own way. So generation to generation ugliness goes on as an inheritance. I am utterly against marriage.

Love has no business to interfere, and once marriage is gone, prostitution is gone, divorce is gone; because what divorce will do. Divorce can exist only as part of marriage. And it is strange that society has

made divorce as impossible, as difficult as they can. Nobody makes marriages difficult. In fact, that is the point where things should be made difficult. If two persons want to get married, they can go just to the registrar's office and get married. And the idiot registrar does not say to them that first live two years together, and then come. If you are still ready to marry, I will give you the certificate. Otherwise, get lost. No, immediately he gives you the certificate.

And if you want to divorce, then law makes it so difficult. You have to go through so many torturous moments. Either you have to prove your wife is unfaithful, or your wife has to prove that you are unfaithful; and then too the law will tell you first, separation. Two years remain separate. And after two years you come. In these two years you cannot meet. If you meet, that means the period of separation can be lengthened. That means still there is a possibility of marriage remaining valid. So two years, or three years, of separation. You cannot marry while you are separated to another woman because you are not divorced. The woman cannot marry because she is not yet divorced. So three years you both are hanging, neither married nor divorced. For what this unnecessary torture? If two persons want to separate, in fact two persons are not needed. Only one person is enough for separation. If the wife wants to separate, even if you don't want to separate it makes no difference. The wife does not want you. You may want, that is your trouble, that is your problem; but the wife does not want you, she does not want any problem any more.

So in a very reasonable society, only one person will be needed to go for divorce, not two persons. And in fact, there is no need for divorce at all. If marriage is not there, there is no question of divorce. You were never married. So in a commune there is no marriage and no divorce.

And you will be surprised that two of the charges against me for which they fined half a *crore* rupees, one was that I have been arranging marriages of people; I have been speaking against marriage my whole life, and I had to be fined not a small sum, half a crore rupees, because I have been marriaging people. Only these two were their points, that when I came from India I had the intention to stay here.

I was perfectly ready. I argued with my attorneys that you are not giving me chance. These both are stupid arguments. Nobody can see my intention. I can ask the judge, I am standing before you. See my intention. And I can hit the U.S. Attorney. Had you seen it before I hit him? Who can see my intention? Now how you can prove that I had the intention to stay in America? Unless you can read minds, there is no way to prove about intentions. And the court can act upon actions, not upon intentions. Because there are millions of people with intentions to murder, people with intentions to commit suicide. But you cannot bring them under crime. It is my joy, I can think to commit suicide every day. But that does not make me a criminal. I can commit as many suicides as I want. Unless I commit it, I am not a criminal. How you can prove my intentions?

And the second thing was marriages. I have not seen for three and half years any sannyasins privately. I was in silence and isolation. So how I can manage people's marriages. And in the first place, I am against marriage. You can punish me and I will enjoy the punishment. You can raise it from half a crore to one crore and I will be absolutely willing to pay for it; that I am against marriage, and marriage is the ugliest institution in existence. But you are punishing me for something which I am absolutely against.

So in the commune there will be a mobility. The society is fixed. There is no mobility.

There was a small sannyasin, Siddhartha. I used to ask his mother, "Where is Siddhartha?"

She will say, "It is very difficult to find out, because he has so many friends, uncles, sisters, aunts, it is weeks that I manage to find him, `Siddhartha, how are you?' He says, `Mom, I am perfectly good. How are you? How things are going with the dad?' He sleeps with other people, they give him clothes, other people give him food, and he is not in any need of us. And it is beautiful the way he is growing. He comes once in a while, and we can talk to him not as a child, but as a friend. We had to talk as a friend, because only once in a while he visits. And he brings so many new ideas and so many new things which we were not aware, because he has been visiting so many people. We are not visiting."

Children will grow faster, learn faster, have a wider experience of humanity; and it will be impossible to put them against anybody. Just because you are a Hindu, you have to kill the Mohammedan. That will be impossible.

The third point; we abandoned money in the society, in the commune. Money should not be used in the commune. You use whatever commune can supply, and commune will try to give you as much as you need. If you want to give money, you give money to the commune. But you cannot purchase anything in the commune for money.

Communism has been trying to destroy the gap between the rich and the poor. Sixty years have passed since Russian revolution. They have destroyed the rich people, but they have not been able to destroy the

gap, because in place of rich, now the bureaucracy, the government, the communist party. They have taken the power from the rich, reduced the rich into the poor, the poor have not gained anything. The poor are as poor as ever. But they are happy in a way, because everybody is poor. So there is no jealousy, that somebody is more rich to you. The poverty has been distributed equally.

But the power elite, they have all the powers, more powers than rich people ever had. So the distinction is there, even it has become bigger. And by simply removing money from the commune, there was nobody rich, nobody poor. Sometimes, small measurements can create great revolutions. All that is needed is that money should not be used. Then how you can make somebody poor and somebody rich? It is the money. Once there is no money, all are alike. And the commune supplies to everybody whatever is his need.

And it is cheaper. Five thousand people eating in one restaurant. It is cheaper, economical, happier, joyous, because all your friends are there; and if somebody has the idea he is playing his guitar, somebody is dancing if he wants to dance. And five thousand people enjoying food together. In ordinary society there would have been at least twenty-five hundred kitchens. Now twenty-five hundred kitchens are reduced in one kitchen. Twenty-five hundred women are freed to do something else, something creative, something productive. And all women are not good cooks. In fact, all the literature on the science of cookery, is written by men, not a single book by a women. The best cooks are men.

The woman is caged in cooking, whether she likes it or not. She may like to learn dancing, she may like to create painting, she may like to cultivate the garden. But there is no possibility. Her whole life is the kitchen. And this life you call life? This is imprisonment. And if the woman becomes angry, it is not a wonder.

So we had the best cooks chosen, who had a natural tendency to cook, who wanted to cook, who loved to cook. So our food was delicious, and very few people are needed to cook. Not twenty-five hundred women. Much can be done by machines. Only few people have to look after them. And everything should be done by the best, and others should be released and free to do their best. So the ultimate outcome of a commune is that everything is the best.

And we can create everything. Just a little understanding, a little intelligence, and anything can be done.

In the commune we were creating our own food, our vegetables, our fruits, our milk products; and it was a joy, because the people who wanted to do it, they were doing it. It was not something like enforced labor, enslaved labor. So it was not labor, it was love. And when you can create more, you can sell it to the society; and in exchange you can have things which you are not producing.

And we were on the point to start industries. We had made a special tent, a winterized tent, which had never been in existence. You can use it in winter, in snow, anywhere, in rains. And it has been made in such a way it can be heated. It can be air-conditioned. It can have an attached bathroom. Even the American air force had become interested. They wanted that we should produce in large numbers, so they can buy.

We had one thousand tents ready made, and you will be surprised that the attorney general of Oregon imposed a fine of one million, one point four million dollars, because we have made a permanent structure without the permission of the government. We asked him, that you send your people and see it is not a permanent structure, it is a tent; and tents don't need anybody's permission. And before putting such a great fine, one million point four, that means nearabout one and half crore rupees; but he won't listen.

I told my people, you just take the tent to the court. There is no need of any argument.

(Tape side C)

Just open the bag, put the tent inside the court, it takes ten minutes to fix it, and tell the judge you can come and see. It takes ten minutes to dismantle it, pack it again, and ask the judge, "What do you think? Is it a permanent structure? Can you do this to the White House, in ten minutes making it and unmaking it?"

And the judge simply laughed and he said, "There is no case against you."

But the attorney general seems to be really man of no self-respect. He should have jumped into the ocean and finished himself. Without seeing, and we have been telling him to come and see before you fine us. But he did not feel even ashamed that such a big fine, and the judge simply said, "There is no case. This is a tent."

We were trying, but before we could start creating tents and other things, they destroyed the commune. Otherwise we had many ideas, we had many scientific minds in the commune who had many ideas which can be materialized and sold to the outside world. And in exchange you can get anything that the commune needs. And slowly slowly the commune can produce everything that it needs. And every commune can be totally self-sufficient, and can have a feeling of freedom, self-respect, and nobody is lower, nobody is higher, nobody is poor, nobody is rich.

People started their life in the morning with meditation, then they listened to me, then they went to work. Then in the evening they danced, they played their instruments. It was certainly a dream come true.

They destroyed a beautiful dream. But we will make that dream come true in other places. It will happen in Italy, it will happen in Germany, it will happen in Switzerland. We will make it come true in many places. They cannot destroy it. Once it has happened, we know it can happen.

Everywhere the government will behave in the same way. But perhaps they may learn from the American experiment, because the government is condemned by every source, that they have punished an innocent man, and they have punished a commune which has done no harm to anybody.

Good.

The Last Testament, Vol 4

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INTERVIEW BY EPOCA MAGAZINE, ITALY

QUESTION: (INAUDIBLE) WERE YOU AFRAID OF THE POSSIBILITY (INAUDIBLE)

ANSWER: All people around the earth have proved gullible. Otherwise there will not be Christians, Hindus, Mohammedans, Buddhists, Jainas, communists. All these religions prove only one thing: that people are gullible. And so gullible that they can believe in a God nobody has seen. They can sacrifice their life to a God who does not exist, who has never answered anybody's prayer, who is the greatest lie on the earth.

They are so gullible that they can believe that there are holy books written by God. The VEDAS are holy, Hindus believe. Even very educated, educated in the West, still believe that Vedas are written by God. And if you look in the Vedas you will be surprised, that if God writes such rubbish things, then either he is not God or rubbish things are real literature.

For example, there are mantras in Rig Veda. A brahmin is praying to God that "I have been following the rules and the regulations of the religion in detail. Now it is time for me to ask for reward, and I ask that this year only on my fields your clouds will rain, and on nobody else' fields." Now in the first place, how God can write this? And to which God he is referring now? This is just stupid human beings. They are asking him prayers that the milk of my cows will be better in more quantity and the milk of my enemies' cows should simply disappear. Are these religious feelings?

The gullibility is very deep. And the same is the situation of all the religions. They can believe any nonsense if it is written in their holy book. The very idea of a holy book makes me nauseous, because Jews

say the OLD TESTAMENT is the holy book, because God knows only Hebrew. Hebrew is the holy language. Hindus say Sanskrit is the holy language, and God knows no other language. And the same is true about three hundred religions in the world.

Anybody who has a little sense can see, how can you choose between three hundred books, which one is the true one? They all can be false, but they all cannot be true. And they are contradictory. So obvious contradictions from each other, that it is unbelievable that people don't see it.

The people are gullible around the earth, and the politicians have exploited them. For thousands of years they are giving them hope that soon there is going to be a utopia, a world where there will be nobody poor, nobody hungry, nobody humiliated. Every being will have its own individuality, integrity; and for thousands of years they have been talking about it, and nobody has asked that when it is going to happen? For thousands of years it has not happened. And we don't see that you are doing anything else. You are simply repeating the old tricks, playing on people's hopes and consolations.

So it is not only a question of American people, and their gullibility. The whole humanity is in the same boat.

Secondly, it is also not only the American government that went against the commune. Any government anywhere in the world is bound to go against the commune, for the simple reasons, and the reasons are the same all over, the fear of somebody doing better than you. The fear of somebody creating an alternative society, in comparison with which their own society looks out of date. If you have guts, then you change your society. If you don't have guts, then it is easier to destroy a small commune. That seems to be the easier path. And no government is ready to change the society, for the simple reason because to change the society, the government will have to change itself; which is almost an impossible task.

The government, its bureaucracy, its fascist attitudes, its exploitation of the people, exploitation of people's fear; it will have to change all that. It will have to see the real needs of the people. They don't need nuclear weapons, nobody is hungry for nuclear weapons. They need houses, they need clothes, they need food, they need work. But all the money of the nation goes into the service of death and war. The politician can see that if all that power, money, intelligence, can be diverted to the real needs of life, this very earth can become a paradise.

But if this very earth becomes a paradise, two things will become absolutely outdated; the politician and the priest. If the earth is already a paradise, then what you can promise people for tomorrow? The earth has to remain a hell, so that you can promise something for tomorrow. If the earth is already a paradise and people are living happily, enjoying moment to moment, who bothers about the priest, and who cares about what happens after death?

One Christian monk was asking me, "What happens after life, when one dies?"

I said, "Have you ever looked what is happening to you while you are alive. If you cannot see what happens to life when you are alive, forget the idea. You will not be able to see what happens to life when you are dead. Learn the art of living; and automatically you will learn the art of dying. Because art of dying is simply the final lesson of art of living. Just as death is the end of life, culmination of life, it is not separate from life, it is just the highest peak of life."

But religions have not been teaching people art of living. Neither they are teaching people art of dying. They are simply giving people opium. So it is not a question of America, India, Germany, England or China. There may be little bit differences of details but human mind is almost the same. I will be treated everywhere in the same way. To accept me is to accept a total revolution. The easier part is to reject me. And because people are so gullible, to reject me becomes very easy.

You can confuse people about my ideologies, for example I said that there should be no marriage. And my statement is absolutely clear, that I want people to live out of love together, not out of law. Not because of the fear of society, not because of any respectability. But for the sheer fact that they love each other.

Now they can distort it, they have been distorting it. They call it free sex. I have never used the word myself. But the politicians, the priests the journalists, the whole establishment changes my beautiful concept into a single word, free sex. And I don't know how free sex comes in it. Do they want that sex should be paid? That means they are all in favor of prostitution. That is the only sex that is not free.

And the sex that happens between wife and husband when they are no more in love is not free. The husband, thinking of his respectability. The wife is thinking of the family, of the children. These are the considerations. The sex is not free. And these are all financial considerations. And there is no love. So in fact, in the name of law it is simply prostitution and nothing else. But they can, they have the power, they have approaches to the people, they can say anything and people start believing in it.

I have been condemned, I have been continuously saying that there is no God and I am not a God. A man who says there is no God, how can he say that he is God? Jesus cannot deny God, because if he denies God, what will happen to the only begotten son of God? The pope cannot deny God, because if God is denied, then what is the position of the pope? He is no more the infallible representative of the God.

I have been denying there is no God, I have been saying I am not a God. But the vested interests go on propagating that I am self-imposed God, self-appointed God. And that makes me laugh, that people listen to these things and they never ask who had appointed Rama to be God. Was he a elected God? Was there some election? Was there a board, a committee who interviewed him and appointed him a God? Who appointed prophet Mohammed that he is the prophet, and the real prophet and the last prophet of God? These categories they should apply to their own Gods. They are all self-appointed. It is Jesus who says, I am the only begotten son of God. It is Mohammed who says, I am his last prophet. It is Krishna who says that I am the full incarnation of God.

These are self-appointed Gods. I am saying, there is no God, and I am saying I am not a god at all. I am just a human being as you are, with a very little difference, that my eyes are open and my eyes are closed, which is not much of a difference. You can open your eyes the moment you decide; it is your decision. If you want to keep them closed, nothing can be done about it.

I have been explaining to them that the word Bhagwan does not mean God, because it has been used for Gautam Buddha, who denies the existence of God. It has been used for Mahavira, and twenty-three other Jaina *tirthankaras* who all deny God. But Bhagwan has been used for them. It is a historical proof. Thousands of years are a testimony to it, that people who have denied god have been called Bhagwan. That certainly proved that Bhagwan cannot be synonymous with God. And it is not. It simply means "the blessed one;" it simply means "one who has arrived home." It means one who has achieved godliness, who has experienced this existence not as matter, but as consciousness. But I go on explaining for thirty years, and they go on still calling me self-imposed god. All their gods are self-imposed; only I am not self-imposed because I am not calling myself God at all.

This is the gullibility of the people. And it is same all over the world. And my effort is to destroy it. The gullibility has been supported by faith, by belief; all the religions of the world have been telling you that you simply believe. You have faith. All that you have to do is destroy doubt. This is the way of gullibility. The moment your doubt dies, your intelligence dies with it.

A believer is always a blind person. A man who has faith is no more a human being. He has lost inquiry, seeking, finding, on his own. And truth is something that can only be discovered by individuals. And it is untransferable. Even if you discover it, you cannot explain what it is. It is beyond knowledge. And you cannot give it to somebody, because it is not a thing. All that you can do is, show the path that you have traveled. Hence, Buddha was very rational when he said that, "What I teach is not a faith; it is a way." I can guarantee that I have found it; but I will not say to you that "You believe me." I guarantee only so that you are inspired to inquire. If one man can find, you can also find it.

And the purpose of the commune is, where many people are on different stages of the path, you can see people behind you, you can see people ahead of you, you can see people far away on the peaks, you know that you are not groping in the dark. The people who is just a feet ahead of you can help you. The person who is just a feet behind you, you can give him a hand.

That's why I call sannyasins are not my followers, but my fellow travellers. It is a communion of friends, who have joined in a search which reveals the ultimate joy, ultimate life, ultimate blissfulness. But the basic thing is that you should not believe, you should not have any faith. It sounds strange, because for thousands of years, doubt has been condemned. And I respect doubt as I respect nothing.

Doubt is not something negative. Doubt is not disbelief. It is not "no". Doubt simply means, I am yet on the way, not in a position to say yes, not in a position to say no. And I will not say yes or no until I have arrived, until it is my own experience.

Doubt is a tremendous courage. One wants to say yes too soon, to finish the journey. One wants to say no too soon, not even to go on the journey. Doubt is the basis of agnosticism, and I am an agnostic. Agnostic means who says, "I am seeking, I am searching. And unless I experience, I am not going to say yes or no. I am not going to have any belief, or any disbelief. I will remain open. And that is the most difficult thing in the world, to remain open. And truth comes only to open-hearted people. Truth never comes to Hindus, truth never comes to Christians. Truth comes only to those who don't have any conditionings. Because only then truth can reveal itself in its all purity.

I teach doubt, and that is being exploited by the vested interests, that I am making people irreligious,

that I am destroying their faith. I am simply trying to make them seekers again, to give them life, energy, inspiration, to encourage them that you are capable to know yourself. Why you should borrow a truth from Krishna or Christ? They never borrowed their truth from anybody.

This is such a simple thing. Buddha never borrowed his truth from anybody. Mahavir never borrowed his truth from anybody. Why you should borrow? Why you become a second class citizen? Why can't you declare your humanity first class? Why you should purchase second class rotten truths, which have moved through thousands of hands?

You should be yourself.

And this is the danger for the establishment. They don't want anybody to be himself. They decide what you should be; so you are always in control. And I want you always to be independent, never in control in anyway. They want you to be obedient and I teach you disobedience. You are intelligent enough; you can see what is right and what is wrong. If something is right, obey. But you are obeying your own intelligence. And if something is not right, disobey. Because your intelligence is not supporting it.

They confuse people about these things. They say that I am teaching doubt, disobedience, rebellion, revolution; this will destroy the whole society. I am teaching that there should be no marriage. I am teaching that the children should belong to the commune, that will destroy the whole family which has been for centuries the unit of the society. And I am hammering on the unit, because that is the only way to destroy this society. The family is the brick. If we can destroy the family, the society will collapse. And this society needs to collapse, because it has tortured us for thousands of years. It is time for a new human being and a new humanity to arise. And we have lived with it, and we have not found anything. It is time to experiment something new. They don't have any idea for anything new.

Perhaps I am the only person who is talking about the new man, about the new humanity. That's why I am against all those people who are conditioned by the old society, the old religion, old concepts. But one thing is certain, that they may postpone the new man a little more, but they cannot stop it. Because the old humanity is almost dead. It cannot dance, it cannot laugh, it has forgotten how to live. It simply vegetates. So I know that they can distort my vision, and present to people absolutely wrong notions about me. But this they cannot do long. Soon I will have thousands of intelligent people around the world, speaking for me, and my only hope is, the young generation. And it is getting ready.

(Tape side B)

Sannyas was simply to make a point to the world, that I am not alone. You cannot crush me. If you crush me remember, there are one million sannysins around. You crucified Jesus. He had only twelve disciples, and all idiots. I have one million people with me, and all the best, the most intelligent people. Crucify me, and you will see that the whole world turns towards me.

But even if they don't crucify me, what I am proposing is so clear, so rational, that they cannot deceive people long enough. They may be able to deceive the old people, but they cannot deceive the intelligent people and the young people.

And because I have made the point, now I have opened sannyas for people, even if they don't want to wear red, or the mala, still they can be sannyasins, because there were so many sympathizers just afraid of the red because of their job, their wife, their husband, their parents. And so many problems. Just for these problems, why wait? Come in the temple, where you will see one million red-robed sannyasins. And that will be enough for you to become red sooner or later. Otherwise you will feel an outsider; and nobody likes to feel outsider. Everybody wants to be an insider; to be in the very innermost circle.

So I have opened the doors, so that people can enter with the idea that now there is no need for mala and no need for red. But they don't know me and my devices. Once they are inside, they will start feeling jealous of people who have the red and who have the mala. And soon they will be asking for the mala and for the red.

If we can create just two hundred enlightened people, which is not a big number, we can change the whole map of humanity. No power can prevent us.

Q: YOU HAVE MENTIONED THIS NUMBER BEFORE, TWO HUNDRED ENLIGHTENED PEOPLE WHICH WOULD CHANGE THE MAP(*) OF THE WORLD. I WOULD LIKE YOU TO SAY MORE ABOUT THIS (INAUDIBLE). IN OTHER WORDS, YOU THINK THAT TWO HUNDRED ENLIGHTENED PERSONS WILL CHANGE THE PROPORTION BETWEEN NEGATIVE ENERGY AND POSITIVE ENERGY IN THE WORLD? OR WHAT?

A: Man's consciousness has to be understood. We are at a point which can be called conscious. Sigmund Freud discovered below it another layer, which he called unconscious. Carl Gustav Jung a little deeper than unconscious another layer which is collective unconscious. And each was vaster than the other. Our conscious is only one tenth of the unconscious. Our unconscious perhaps may be hundred times smaller than the collective unconscious. Jung stopped there, but in the Eastern psychology we have gone a little further. We have discovered beyond the collective unconscious the rock bottom, cosmic unconscious.

The collective unconscious contains all kinds of consciousnesses; animals, birds, trees. All that is living. And all that you have passed somehow in your past lives, your whole evolution. The unconscious carries only your individual unconscious. But the cosmic unconscious carries the unconscious of the whole cosmos, the whole existence. But these are the steps below your conscious mind, going deeper and deeper underground into the roots. And no tree lives just by roots. Exactly the same is the situation above, which western psychology is absolutely unaware.

The Eastern psychology has discovered going above the conscious there is superconscious. Above the superconscious there is collective superconscious and above the collective superconscious is the cosmic superconscious. Cosmic superconscious is what we mean by enlightenment, to achieve it, to reach to it.

As a man moves from conscious to the superconscious, it is not only his consciousness that goes higher; the whole level of humanity goes a little higher -- of course very thin, because it is spread on such a vast scale. Whatever we see in humanity today is not the work of the masses. It is the work of few individuals who have reached higher levels of consciousness.

As a person reaches to collective superconscious, he raises waves around the whole world. And the person who reaches to the cosmic superconscious, you can call it enlightenment, illumination, godliness; this height immediately affects the whole consciousness of humanity. Of course, the humanity is so big that everybody does not become enlightened. But perhaps everybody starts moving towards superconscious, and those who are seeking and searching may start moving towards collective superconscious.

When I say two hundred enlightened people are enough to raise the whole world consciousness as a sudden and radical change -- that their consciousnesses suddenly start going higher, of which they were not aware; things they have not seen, they have not dreamed, clarities that were not available to them; and their stupidities, conditionings, they stop carrying any longer. They drop them immediately. The clarity has come and they can see that they have been carrying unnecessary burden.

This is how it works: two hundred enlightened people will be enough to raise the consciousness of humanity, at least fully to the superconscious level. And that's enough to prevent war, to prevent violence, to prevent all kinds of crimes, to prevent all kinds of prejudices -- not that the whole humanity will become enlightened, but moving from conscious to superconscious is not a small change. It is of tremendous value, it is ten times more powerful than your conscious. If you can see only hundred feet, suddenly you can see thousand feet, suddenly your eyes have become a source of seeing things in their clarity, in their depth.

The experiment has been tried before also, but has never succeeded. The reason was that the world was too big. We are in a good situation. Technology has reduced the world into a very small village. Buddha never left Bihar, a small province in North India. Even if he wanted to, there was no way. Socrates never left Athens. The world has become small because now we have technology, which makes the whole world, as far as space is concerned, very close. You can have your breakfast in London, and your lunch in Paris, and your tea somewhere in Bombay, and your supper in Calcutta. And you can go to sleep in Tokyo and you can wake up in New York. In twenty-four hours you can go round the world.

Because the world has become small, it is possible now to do what was not possible before. Buddha tried, he managed at least one dozen people to become enlightened, but they could affect only the consciousness in a small area of the world. It is as if you burn one candle in the room. You can burn ten candles in the room; the room will be a little more lighted, but the whole world will not be affected by it. The candles are needed to be around the world, and my sannyasins have to become torches, not just candles. And if we can create -- and we can create -- in every country now we have sannyasins, even in communist countries, we can manage. Two hundred is just the minimum number; more is possible. And these people, just by their very presence, will raise the whole conscious level of humanity; will give them clarity, vision, insight, and will make them capable of dropping all nonsense that they have been carrying up to now. Then the politicians cannot exploit them, neither the priests can exploit them. All their gullibility will disappear.

And these enlightened people have nothing to do, just their presence is a catalytic agent. Just as the sun

rises and birds start singing and the flowers start opening and spreading their fragrance, whenever there is an enlightened being birds start singing, flowers start opening, and there is great fragrance released.

Q: IT SEEMS THAT WHEREVER YOU GO, YOU SHOW PARTICULAR TALENT TO PROVOKE AND TO IRRITATE PEOPLE. WHY DO YOU DO THAT?

A: It is absolutely necessary. Life is a dialectic. If you want friends, create enemies, otherwise you can't have friends. If you want people to understand you, irritate few people to misunderstand you. They are part of my work. They may not know it, that they are helping my work. I can be nice to all, but then there will be no work possible. It is not difficult for me to be nice to all. It will give me respectability, but the work will suffer, and I am ready to sacrifice all my respectability to the work.

And you can see it. I have created enemies in the world; I have created friends in the world. Stronger the enemies become, stronger my friends become. You cannot have only friends, otherwise they will be just lousy; they will not be of any use. They will not be ready to do and die.

Just in America when they caught me, I provoked them. They are innocent, they don't know that they played the game that I had proposed; that they have been befooled, that they could not ignore me -- if they had ignored, they would have been in a better position. But I went on hammering on them, and finally they freaked out. And that's what I wanted; their freaking out and my being in jail for twelve days, I gathered the whole sympathy of America. People who had never known me started thinking about me, why the government is so much against a single individual? What he has done? There must be something great that the government is afraid, that the government wants to repress it. The government must have been thinking that they will get sympathy because they are throwing away a commune which is basically a higher quality of communism. But they were wrong.

People out of their way came to tell me that, "We are with you, Bhagwan," that "It may take time, but you will be victorious. And these are simple people, criminals in the jail, who don't know much about me, just they have seen me on the television. And they were so happy, that they said that, "It doesn't feel like jail anymore. It is a blessing to be with you for two days. When you are gone, we will miss you."

I have not come across a single person in those twelve days who was not sympathetic, who could not see the cruelty and the ugliness and inhumanity of their own government. It is simply my strategy. I irritate a few people, which I am bound to irritate because whatever I am going to say is going to be against the vested interests of many people -- they will be irritated. But their irritation creates the movement. And life has a law of balance. It always balances everything.

So if I have enemies, I know soon friends will be coming. And enemies have never done anything. What happened to the enemies of Buddha? What happened to the enemies of Jesus Christ? What happened to the enemies of Socrates -- you cannot even remember their names. Enemy disappears, but the friends and their worth remains an implement of humanity for centuries. So there is no need to be worried about the enemy. His work is to create the friend. That's all. And more fanatic he is, more staunch friends he will create.

This is the dialectics of consciousness -- that's how the mind functions. The enemies may sometimes think that they are doing harm. When they sentenced Socrates to death by poisoning, the judge said to Socrates that, "I would like to give you few alternatives. If you can leave Athens, we will not kill you, but you will have to make a promise not to come back to Athens. Second, if you insist to live in Athens, then you have to promise that you will not teach anything anymore to people. You will remain silent. Otherwise we are compelled to give you poison."

Socrates said, "As long as I am alive, I will teach my truth. Otherwise, what is the point of living. I have lived my whole life in Athens; I have my friends and my enemies in Athens. Now at this old age, to create again everything from the scratch, seems too much. I cannot leave Athens. And I would like to tell you that Athens will be remembered by my name, not by your name. If I leave Athens, Athens is out of history. I cannot do that. Athens has been so beautiful to me, so I prefer the third. I will take the poison. But remember, Athens will always be associated with my name, with my philosophy.

And all have disappeared. Whenever you think of Athens, there is only Socrates; as if only he had lived there. And his philosophy; as if only he was the philosopher who taught there. So enemies cannot do anything, even if they kill they help. It was possible that if Socrates was not given poison, and the people had ignored him, we may not have remembered him; we may have forgotten him. But his death became a mark that cannot be erased.

So enemies can do no harm; even while they are thinking they are doing harm, they are serving the purpose. And the death of Socrates meant his friends became strongly consolidated. They carried the school and the teaching in Athens. Plato became the teacher, who was the most loved disciple of Socrates. And the school continued. After Plato, Aristotle became the head, who was the most loved disciple of Plato. And these three men, Socrates, Plato and Aristotle, that's the whole population of Athens.

There have been millions of people, they are all washed away. They were just signatures on the sand; but these three people have remained. And they have influenced all the centuries down, even today.

Okay.

The Last Testament, Vol 5

Interviews with the World Press
Talks given from 12/12/85 pm to 08/02/86 am
English Discourse series
30 Chapters
Year published:

Many of the interviews from the World Tour have not been listed as being part of any Last Testament Volume and they have been arbitrarily assigned to Vol.'s 4, 5 and 6 in groups of thirty.

The Last Testament, Vol 5

Chapter #1
Chapter title: None

10 December 1985 am in Kulu/Manali, India

Archive code: 8512100
ShortTitle: LAST501
Audio: No
Video: No

[NOTE: This discourse is listed in some places but has not been found. It may not have been recorded!]

The Last Testament, Vol 5

Chapter #2
Chapter title: None

10 December 1985 pm in Kulu/Manali, India

Archive code: 8512105
ShortTitle: LAST502
Audio: Yes
Video: No

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]
INTERVIEW WITH SUNDAY TIMES, LONDON, UK

Q: CAN I BEGIN BY ASKING YOU ABOUT WHAT'S HAPPENING NOW? IS THIS THE BEGINNING OF ANOTHER COMMUNE?

A: It's always difficult for me to say anything about the future. I have lived my whole life moment to moment without any planning, without ever thinking of the morrow. So something must be beginning but I cannot say what it is.

Q: BUT I'VE READ REPORTS BHAGWANJI THAT YOU'RE LOOKING OR DISCIPLES OR YOUR FOLLOWERS ARE LOOKING FOR SOMETHING (INAUDIBLE).

A: Yes. My friends are looking because they are not living moment to moment. Nobody listens me.

Q: SEEMS TO ME THAT A GREAT MANY PEOPLE LISTEN TO YOU.

A: No. They hear me but listening is very difficult.

Q: WHAT WOULD YOU SAY THE DIFFERENCE IS?

A: Everybody who has normal ears can hear but listening needs something more than ears. It needs a silent mind behind it.

Listening means you are not interfering in any way, not interpreting, not saying yes, not saying no, neither believing it nor disbelieving it. Simply listening the way mirror reflects. Only out of such listening, understanding arises.

Understanding is not a belief. The person who only hears may start believing in it but believing is not understanding. It is blind.

Q: DOESN'T UNDERSTANDING LEAD TO BELIEF(*)?

A: No. Understanding is yours. You may have listened to me, you may have listened to the sound of the running water, you may have listened to thousands of things, but understanding is yours, belief you simply heard and borrowed it without bothering even to listen what you are believing in.
The world is full of believers but the world is not full of understanding.

Q: WOULD YOU DESCRIBE YOURSELF AS A MAN WHO HAS BELIEFS?

A: I don't have any belief and I am against all beliefs. Belief as such is poison.

Q: DID YOU HAVE ANY BELIEF IN AMERICA WHEN YOU WENT THERE?

A: No. I have never had any belief in my whole life. I have lived as an agnostic.

Q: THEN WHAT DREW YOU TO AMERICA?

A: America is new, only three hundred years old. The whole world is very old. A country like India is very ancient. It's conditionings have gone very deep, they have become its blood, bones, its very marrow.

I wanted to see how a new mind, unburdened from the past responds to me. Unfortunately even three hundred years are old enough.

Q: HOW DO YOU MEAN... OLD ENOUGH TO FORM THE SOCIETY WHICH HAS ANTAGONISTIC IDEAS TO YOU?

A: Yes. It has already prejudices. And it was a great revelation that because its beliefs are new, it is more fanatic about them.

Q: WHAT DO YOU THINK AMERICA BELIEVES IN?

A: First, it believes in a rotten Christianity. At least in the old world there are other religions to create doubt. For example, in India there are so many religions that nobody can safely believe. From everywhere there is criticism.

America can believe in Christianity without any criticism and whenever there is no criticism of your belief you started thinking as if this is the truth.

Criticism is absolutely necessary to keep people alert, not falling into the sleep of blindness, unconscious faith.

Even the very intelligent people in America came across and I was surprised, I could not believe that a well educated man, a professor in the university, tells me that Bible is the word of God. I asked him, "Do you know that Hindus believe Vedas are the words of God, Mohammedans believe that the Koran is the word of God, and all the religions have their own holy book. On what criterion you choose which one is right? Because they are all contradicting each other. And on what grounds you can say that Bible is the word of God?"

And his answer was so stupid. He said, "Because it is written in the Bible. "

I said, "It is like a man who told to his friends that my wife is the most beautiful woman in the world."
The friend said, "But how you came to know about it?"
He said, "My wife said it to me herself."

Q: SUCH CERTAINTY? WAS THAT A COMMON EXPERIENCE FOR YOU IN AMERICA?

A: Very common. I have not seen very intelligent people.

Q: DO YOU DIFFERENTIATE BETWEEN ROTTEN CHRISTIANITY AND LESS ROTTEN CHRISTIANITY, OR DO YOU THINK ALL CHRISTIANITY IS ROTTEN?

A: All Christianity is rotten because it is based on very idiotic belief systems. For example, it believes that God created the world four hundred, four thousand four years before Jesus Christ was born.

Now that is sheer nonsense. That means the world is only six thousand years old and we have proofs in the pyramids that they are far older than the world of the Christians.

We have proof in the Rig Veda that it is far older than the world of the Christians. We have proof in the cities like Harrapur and Mohanjodro in Pakistan that they are at least seven thousand years old. And now we know that there are skeletons found which are thousands of year old and Christianity still goes on believing that the world was created four hundred, four thousand four years before Jesus Christ -- they have not changed it.

Q: I THINK VERY FEW CHRISTIANS NOW HOLD THAT BELIEF. I MEAN POSSIBLY FUNDAMENTALIST CHRISTIANS IN OREGON DID BUT I THINK THAT CHRISTIANS (INAUDIBLE)

A: No, very few Christians know what Christianity is. That also shows a very unintelligent state. You call yourself Christian and you don't know what is means.

Q: BUT IS THIS, IS THIS THE REASON THAT YOU HAD TO LEAVE THE UNITED STATES? DO YOU BELIEVE IT WAS SOME KIND OF CHRISTIAN PLOT TO MAKE YOU LEAVE?

A: That was one of the reasons. There was a Christian pressure because people who were coming to me cannot remain Christians, cannot remain Jews, cannot remain Hindus.

I am not telling them to drop anything, I am simply making them aware that anything that you have not discovered on your own cannot be a truth that liberates, it can only be a lie that binds you and makes you a mental slave.

My whole approach is of deprogramming people and I don't have any programme of my own. So I simply deprogramme -- whether you are a Christian or a Hindu or a Mohammedan, it doesn't matter. You may be a communist or a fascist. I simply deprogramme you and leave you clean and innocent as you were born.

Q: BUT CAN YOU DEPROGRAMME AN AGNOSTIC OR AN ATHEIST?

A: The atheist can be deprogrammed certainly but the agnostic cannot be deprogrammed because he has no programme.

Q: SO IF AN AGNOSTIC CAME TO YOU, AS BHAGWAN, WOULD THAT BE A WASTE OF HIS TIME?

A: No. He has come to me from where the real search begins. The unnecessary work of cleansing him is no more needed. We can start searching for truth.

Q: BUT ISN'T THE SEARCH FOR TRUTH A PROGRAMME?

A: No, it is not a programme....

Q: AND IF YOU BELIEVE IN SOMETHING CALLED TRUTH, THAT'S THE BEGINNING OF A PROGRAMME?

A: It is not a programme. If you believe in certain things as true then it is a programme. But if you simply seek and search and explore into your own consciousness, you become more aware and more alert to whatever is the case. You discover the truth by becoming more aware. The truth was not part of the programme.

Q: BUT YOU BELIEVE IN SOMETHING CALLED TRUTH?

A: I do not believe, I know. Belief is for those who do not know.

Q: SO YOU KNOW TRUTH?

A: Certainly.

Q: TO GO BACK TO AMERICA AGAIN, APART FROM THE CHRISTIAN PRESSURE ON YOU, WHAT OTHER PRESSURES DO YOU THINK WERE ON YOU?

A: The political pressure was there because I had created a commune which was really a far more superior form of communism that exists anywhere else in the world because there was no dictatorship, no government at all, yet five thousand people were living, working, meditating.

These five thousand people transformed a desert into an oasis, made it capable of feeding all the people, made the houses for all the people -- beautiful houses with all modern facilities. The whole city was centrally airconditioned, perhaps the only city in the whole world.

Five thousand people were eating into one restaurant, one kitchen for all. There was no use of money in the society and that was my basic idea: to drop poverty, richness, without any dictatorship, without any enforcement.

Everything that you needed was provided by the commune. Money could not be used. You can donate to the commune but you cannot purchase anything by money. Money was just useless.

People started to come to see because this land has been lying dead for almost fifty years. Nobody was ready to purchase it. And it was not a small piece, it was one hundred twenty-six square miles. It was almost a small country.

And they were all thinking that we are going to fail, we cannot make that land to produce anything. And we produced everything. Food, vegetables, fruits, milk products... and our people lived with such comfort and luxury that it became necessarily a target for jealousy of the neighbors. They have been working in their ranches which were better lands, for generations and they could not manage to have such luxury. And the government became aware that we don't have any power, we don't have much money, and yet we have been able to manage a society for four years without any crime, without a single beggar. No rape, no murder, no suicide, nobody going mad.

The politicians certainly became aware that soon this will become a comparison: `What you are doing?'

And we had invited the president, the governor, the attorney-general -- all the people concerned, to come and be our guest and see what we have done. And we are ready to teach the other ranchers in Oregon whatever we have done.

But not a single politician dared to come. On the contrary they started hundreds of legal cases against us, unbased because we won almost in all the cases but it was sheer wastage of energy. Four hundred sannyasins were continuously engaged in legal battles with the government and soon they became aware that legally they cannot defeat us. Then they started being illegal, and arresting me was absolutely illegal.

They had no warrant, they could not show me any reason why they are arresting me and they arrested me with twelve guns surrounding me, a man who has nothing but a robe on his body, and in the court for three days they could not prove anything against me. The U.S. attorney accepted on the last day that "We failed to prove anything, but still we will not give bail to Bhagwan here, we would like him to appear in

Oregon's court... the bail will be decided there."

Now this was very strange because six of my companions were given bail. To me they will not give bail and they have not proved any crime.

Q: HAS ALL THIS MADE YOU FEEL VERY BITTER (INAUDIBLE)?

A: No. Just it gave me a good experience which I may have missed.

I loved those twelve days in jail. They prolonged it, it was only eight hour journey to reach to Oregon and that's what the court has promised, that they will not give bail to me, they will send me immediately to Oregon and then they started moving me from one jail to another jail trying indirectly to harass me in every possible way. They knew that I have allergies so I was put with inmates who were continuously smoking and that gives me tears in the eyes, coughing, and finally asthma attacks. They will put me just between two television sets and those television sets will start six in the morning and will go on full speed, loudly till the middle of the night so that I cannot even sleep for a single moment.

And after the television sets will stop they must have managed that the cell mates will start talking cell to cell loudly, and this will continue the whole night.

Twelve nights I had no sleep.

Q: WHAT KIND OF PEOPLE WERE IN JAIL WITH YOU?

A: They were very beautiful people. Better than the bureaucracy, better than the politicians. And I was really surprised that the criminals are far better than the people who think they are maintaining justice.

They were more human, more loving. They took care of me in every way. Whatever they could bring: soap, toothpaste, or a toothbrush... and they will say that it is absolutely new, we have not touched it, we have not used it. And I will ask the authority's for the same things, I will ask and after twenty-four hours, toothpaste will appear, then there will be no toothbrush. And I will ask them, that "What kind of stupidity is this? What I will do with this toothpaste? Where is the brush?" Then again twenty-four hours I have to wait for the brush to appear.

I will ask for vegetarian food -- it is not available. I will ask for fruits -- they are not available.

And the inmates in the jail will bring fruits for me and they will say, "They are available for us, but for you they are not available. So we can give you our share because we can eat everything else, you cannot eat anything else." And I saw a very human, loving heart in the prisoners.

One thing more I was surprised to know. They took me in five jails in twelve days. I could not come across a single white prisoner, all were black.

Q: HOW DO YOU EXPLAIN THAT?

A: That simply means that those jails are not really to prevent crime and those black people are rebellious people and they are a threat to the government and they are in jail six month, eight month, nine months, without any trial.

And they all ask me that "Tell to the press that they don't give us any trial. They don't show us what crime we have committed except that we are black, we are not aware of any other crime."

So it seems that all those jails are maintained to prevent the blacks becoming a power.

Q: COULD IT NOT BE THAT BLACK PEOPLE ARE POORER THAN THE WHITE PEOPLE? POOR PEOPLE ARE MORE CRIMINAL THAN RICHER PEOPLE.

A: They are poor but even a poor man cannot be kept in jail for nine months without trial. And to keep a person nine months without trial means you are afraid that he has not committed crime, and by the court he will be released.

And you are punishing him already without proving the crime.

It is true that poor people are more prone to commit crimes than the rich because the rich have already committed all the crimes and they have been successful.

To commit crime is not criminal, it is to be caught that is criminal. And to catch the rich person is difficult. To catch the poor is always easy.

Q: TALKING OF CRIMINALS OR PEOPLE WHO ARE ACCUSED CRIMINAL BEHAVIOR, HOW DO YOU EXPLAIN THE BEHAVIOR OF ONE OF YOUR FORMER DISCIPLES, SHEELA. WHAT'S YOUR EXPLANATION ON THAT?

A: It is really human. To commit crime is human. The way the society is managed, the way we create ambition through our education, promotes crime.

We create the desire in people for power, for riches, which they cannot fulfill by direct means. Then there are only two alternatives. Either to remain your whole life suffering with inferiority complex, or to go criminal -- find some shortcut to become rich and be powerful. And that's what happened to Sheela.

And particularly because she was a woman, it is even more obvious. Because women have been kept out of power, out of positions for centuries.

In the commune my effort was that this should not be the case. The women should be given equal opportunity. In fact, more opportunity than men to compensate. And for three and half years I was in silence, in isolation, and she had all the power, so it is very human.

She was from a poor family, she was just a waitress in a hotel when she had come to me. She had never seen so much money -- three hundred million dollars suddenly can make anybody mad.

Q: SO IT WAS JUST TOO BIG A TEMPTATION?

A: Yes, it was too big a temptation and she could not tolerate. She could not manage.
So I am not angry at her at all. I simply feel compassion.

Q: WOULD YOU WELCOME HER BACK IF SHE CAME....?

A: Certainly, if she comes she is welcome. Because I can understand human weakness and human weaknesses should not be punished. They should be understood and they should be helped to be cured.

And she had immense power because five thousand sannyasins were there under her and one million sannyasins around the world were under her because I was in isolation and she was my secretary and she was the only communication between me and the sannyasins.

Seeing so many people under her power she got suddenly an unconscious urge to remain in this power forever.

Now the only problem for her was if I start speaking again that will be the end of her whole power trip. So she was afraid, she wanted to kill my personal physician for the simple reason so she can plant her own personal physician for me, who can keep me alive but not healthy enough to be active again in the commune -- a simple logical thing.

She was persuading me that I should not start speaking because it will endanger my health.

I said to her, that "I have always lived spontaneously... the moment I wanted not to speak I stopped speaking. Now I want to speak. Tomorrow morning I will start speaking. I never think of the consequences."

And the day I started speaking the whole commune was dancing out of joy in the streets except Sheela, she was very sad and after that I have not seen her happy, joyous, smiling... in fact she started disappearing from the commune for long trips to other communes in Europe, in Australia, in Japan.

And as she was away people started opening their mouth that what she has been doing in these three and half years.

I had no idea that she could even bug my own room. But I can understand the fear that perhaps I am

thinking to make somebody else my secretary, or something, so she must be aware.

She bugged almost two hundred houses in the commune. She far exceeded Nixon -- that was the comment of the F.B.I. people when they came to find out all the bugging and she had used far more sophisticated instruments. She was taping all the telephones that were going out of the commune, just out of fear that somebody may be speaking against her. And as she became aware that I am becoming aware of all these things she escaped.

(Tape side B)

And I invited all law enforcementing authorities, state police, federal/government police, F.B.I., and for one month we gave them places to live, they were our guests, and we helped them to find out everything that she has done.

And this is where I am surprised: we helped them to find all the crimes that she has done and the people, a small clique of her... who have all escaped. And in the court they started throwing all those crimes on me.

It was really surprising that the politicians can be more criminal minded than anybody else.

Q: BUT THE GROUP OF PEOPLE WHO SURROUND YOU OR WHO ARE YOUR FRIENDS, AND YOU YOURSELF, ARE CONCERNED WITH THE SEARCH FOR TRUTH. BUT ISN'T IT VERY SAD AND VERY IRONIC THE REASON THAT YOU'RE SO FAMOUS NOW IN THE WORLD HAS GOT NOTHING TO DO WITH THE SEARCH FOR TRUTH. IT'S GOT TO DO WITH COURT CASES, SECRETARIES WHO TRIED TO POISON, THE NUMBER OF ROLLS ROYCES YOU HAVE -- HASN'T SOMETHING GONE TERRIBLY WRONG....

A: No, nothing has gone wrong. It simply shows the mind of the world. The world is not interested in truth, the world is interested in something sensational. Truth is not sensational. The world is not interested in enlightenment, the world is more interested in Rolls Royces.

It simply shows the mind and the psychology of the world, and I don't own a single Rolls Royce.

Q: BUT YOUR COMMUNE IN OREGON CERTAINLY (INAUDIBLE)

A: My commune owned ninety-three Rolls Royces. And I want to know the world that if five thousand people together can manage ninety-three Rolls Royces, five hundred other cars, one hundred airconditioned buses, five airplanes, and they can live in perfect luxury, there is no need for anybody to be poor....

Q: WITH YOUR KNOWLEDGE OF THE WORLD'S INTERESTED IN TITILLATION AND SENSATION, SPECIALLY THE WORLD'S NEWSPAPERS AND WORLD'S TELEVISION STATIONS, ISN'T IT IN WAY PERVERSE TO HAVE NINETY-THREE ROLLS ROYCES KNOWING THAT THAT WHAT'S THE WORLD WILL BE INTERESTED IN?

A: No. In fact I wanted the world to know that we have ninety-three Rolls Royces because that is the only way to make any bridge to the world. And then I can talk about truth and enlightenment too, by the side.

Without Rolls Royces there is no communication at all.

I know my business perfectly well.

Q: SO YOU WOULD ARGUE THAT THE ROLLS ROYCES WERE A KIND OF GIMIC WHICH WOULD INTEREST PEOPLE.

A: Yes. Certainly everything I did and I do is concerned with the people's psychology, in what they are interested. And then I can turn them in what I am interested, but first let me have their hand in my hand.

You just see they are interested in diamond watches but this is not a diamond watch, these are just stones, ordinary stones. But it is enough to befool them.

It has no value at all, it has been made by my own sannyasins and they have done it, such a beautiful job, that it is almost half a million worth watch if it is made in real diamonds.... But it can defeat real diamonds. And my purpose is served.

Q: BECAUSE THE WORLD'S INTERESTED IN YOU BECAUSE YOU HAVE A WATCH....

A: Yes, my purpose is served. Once they get interested into anything with me, they are caught in my net.

Q: THIS SEEMS TO BE THE OPPOSITE OF THE TRADITIONAL INDIAN SWAMI....

A: It is, it is.

Q: .... RENOUNCE THIS WATCH.

A: It is because I am absolutely opposite the Indian ancient tradition, I am against it and I want it to be completely dead. It has destroyed the country.

Those people who renounce the world are the people who have kept the country poor because in their renunciation the country could not develop science, technology. It is such a vast country, small countries have been invading it and defeating it.

For two thousand years it has remained a slave to anybody.

Who is responsible for this slavery, this poverty? If you make people's mind against the world you are making their mind against all progress.

Q: SO YOU WOULD HAVE NO TIME FOR PEOPLE LIKE GANDHI, OR....

A: No place.

Q: HOW ABOUT SWAMI VIVEKANAND?

A: No.

Q: RABINDRANATH TAGORE?

A: Rabindranath Tagore is a different person. I love him. And he was never in agreement with Mahatma Gandhi.

Q: SO WHAT WOULD YOU BLAME, HINDUISM, FEUDALISM?

A: All the religions, all the religions in India, Hinduism, Jainism, Buddhism, Mohammedism, Christianity... they all have done simply destructive acts against this land and its people and they are still doing it.

Q: BECAUSE THEY TEACH PASSIVITY AND RENUNCIATION, THAT YOU ARE PLACID AND RENOUNCE THE MATERIAL WORLD?

A: First they are all against materialism, that creates an schizophrenic mind because you are not just spirit. You are as much matter as you are spirit. To me matter and spirit are not two things. Matter is visible, spirit is, spirit is invisible matter.

We have to drop that dichotomy between matter and spirit. All dualities are dangerous because then either you become a spiritualist against materialism or you become a materialist against spiritualism -- in both the ways you remain half.

So the East remains poor as far as materialism is concerned and the West remains poor as far as spiritualism is concerned. But both are poor. While both could have been rich. Just the division has to be dropped.

So the first thing: renunciation of the world is simply nonsense.

I teach the art of living.

Not of renouncing, but of rejoicing.

Q: WOULD YOU SAY THAT ANY OF THIS YOU OWE TO HINDUISM?

A: No.

Q: WOULD YOU SAY THAT ANY OF YOUR PROVINCE(*) YOU OWE TO HINDUISM?

A: No.

Q: WOULD YOU SAY THAT THIS ASSEMBLY THAT NOW SURROUNDS YOU WITH BARE FEET, SITTING CROSSLEGGED, OWES SOMETHING TO HINDUISM?

A: No, nothing, nothing.

Q: HOW WOULD YOU FEEL IF THEY ALL SAT ON CHAIRS?

A: They can. Nobody is preventing.

Q: BUT NONETHELESS, YOU ARE THE GURU AND THEY ARE DISCIPLES.

A: No. I am not the guru and they are not the disciples. I am just a friend and they are my fellow travellers. And it is not expected from my side that they should be grateful to me.

But if being with me they feel love, they feel gratitude, that's a totally different story. It is not expected, it is simply a happening.

Q: HAS ALL THIS SURPRISED YOU, THE FACT THAT YOU'VE BECOME VERY FAMOUS, INTERNATIONAL FAME, AS A BOY FROM MADHYA PRADESH?

A: It just appears to me a misfortune. It was far more beautiful not to be known at all. It had more freedom, more silence.

Q: I THINK IN MANALI SEVENTEEN YEARS AGO YOU SPOKE. WAS THAT ONE OF YOUR FIRST MEETINGS?

A: Not my first meetings but the first time I started the movement of sannyas. And it seems we have come round the whole circle.

Q: IS THAT WHAT DREW YOU BACK TO THIS PLACE?

A: Ya, I love this place.

Q: DO YOU THINK OF YOURSELF AS AN INDIAN?

A: No. I never think in terms of any division: of nation, of religion, of caste, of color... no. I belong to this earth and the whole earth belongs to me.

Q: AND YOUR FAMILY, YOUR MOTHER AND (INAUDIBLE). THEY ARE YOUR SANNYASINS (INAUDIBLE). HAS THAT BEEN CONFUSING; THE FACT THAT YOUR MOTHER IS A DISCIPLE OF YOURS AS WELL AS YOUR OWN MOTHER?

A: No, not at all. Because to be a mother is nothing special. Every woman is doing it and all the animals are doing it. But to be a mother and yet to have courage enough to listen to one's own son is something special and rare and in that way my family is rare. My father was a disciple, my mother, my all brothers, my uncles -- my whole family.
It needs guts. They have taken a great step.

Q: YOUR MOTHER IS A LADY OF WHAT, SEVENTY-FIVE OR EIGHTY?

A: Must be seventy-five.

Q: AND YOUR FATHER WAS A CLOTH MERCHANT?

A: He was a cloth merchant.

Q: DID HE WISH THAT YOU WENT INTO THE FAMILY BUSINESS?

A: In my childhood certainly and the ...(inaudible). From my very childhood I was a problem to him and to my family because whatever I wanted to do I will only do that; whatever the cost and whatever the consequence. It took few years for them to understand me but finally they realized that it is better to let me go on my way and not to interfere but just to help me whatever I want to become, let me become.

And before my father died he had tears in his eyes and he said, "Please forgive me if I have been rude to you in your childhood and sometimes tried to force you to do things that you never wanted to do. Just forgive me, because I was not aware what you can become and it was out of simple ignorance that I was trying to force things on you and I am sorry for that"... just before he died.

Q: YOU SAID IN AN INTERVIEW LAST WEEK OR THE WEEK BEFORE THAT WHEN YOU DIE YOU WANTED TO BE FORGOTTEN AS AN (INAUDIBLE). DID YOU REALLY SAY THAT?

A: That's true.

Q: WHAT DOES THAT MEAN?

A: That simply means my whole approach to life is that the past should not be a burden on the present.

The past is like dust covering a mirror. It distorts the vision and it becomes heavier and heavier and does not allow you to live in freedom in the present and the same is true about the future.

If you think too much of the future while you are thinking of the future the present is slipping by from your hands which is the only reality.

If this is my approach about others, that the past should be forgotten, I don't want to be a burden for anybody in the future, because then I will be a past. I would like to be forgotten completely as if I had never been here. Just the way a bird flies in the sky and leaves no footprints in the sky, I would like to disappear like those footprints. So that I am no more a burden on anybody.

This is simply part of my philosophy and the very logical conclusion of it.

Q: BUT THE PEOPLE WHO ARE GATHERED WITH YOU HERE OBVIOUSLY TEND NOT TO BELIEVE THAT....

A: That is up to them. That is their freedom.

Q: DO YOU TRY TO DISSUADE THEM FROM THE IDEA THAT YOU WILL SOMEHOW LIVE ON IN SOME KIND OF PHILOSOPHY OR RELIGION.

A: No. I will try to do what I am doing, that: be here with me while I am here with your totality, don't think of the future and when I am gone, I am gone.

And if you have lived with me you would know how to say goodbye. One has to learn to say goodbye too.

Even if with tears you have to say, but you have to say goodbye.

If Gautam Buddha has taught that there would have been no Buddhism. If Jesus has taught that there would have been no Christianity. These people are responsible for all that has happened in the history -- bloodshed, wars, unnecessary tortures... people were burnt alive.

The best thing will be that we learn from these people, we live from these people and then when they are gone, they are gone. We are again free, we are again alive and the future is there which is always growing. There will be always people who can be your friends. Why I should prevent you from having fresh friends, why should you carry my corpse on your shoulders?

Q: BUT THEN BHAGWAN WHY BOTHER TO WRITE BOOKS?

A: I have not written a single book.

Q: THEN MANY BOOKS HAVE BEEN PUBLISHED IN YOUR NAME.

A: They are just my talks, my discourses. I have not written anything.

Q: DO YOU BELIEVE IN ANY KIND OF LIFE AFTER DEATH?

A: I don't believe, I know.

Q: DO YOU KNOW ANYTHING?

A: With me belief word is non-existent. Either I know or I don't know. When I know, I know.
There is life before birth, there is life after death. In existence nothing dies.
In existence everything continues, moves, in new forms but there is no end to anything.

Q: BUT DO YOU THINK THE SPIRITUAL SIDE OF YOURSELF CAN EXIST AFTER YOU HAVE DIED, SOMEWHERE. DO YOU BELIEVE IN TRANSMIGRATION OF SOULS OR (INAUDIBLE)?

A: Yes, it can exist because your mind has a certain capacity. If it has a motivation, a certain intensity of desire at the time of death then your consciousness will move in that direction and you will be born into a form that is your desire.

But if you die without any desire, without any motivation, then you are not born anywhere; you are simply dropping like a dewdrop into the ocean, becoming one with the whole.
And that is the goal.

Q: THAT IS YOUR GOAL?

A: Yes.

Q: IS IT DISAPPEARING? TO DISAPPEAR, TO DIE.

A: Yes. And this time I am going to disappear.

Q: BUT NOT FOR SOME TIME YET.

A: No, not for some time now.

Q: WHERE DO YOU THINK YOU MIGHT END UP? I MEAN, IN THIS WORLD. DO YOU THINK YOU'LL END UP IN (INAUDIBLE) OR SOME PART OF INDIA? DO YOU THINK YOU'LL FIND YOURSELF HERE IN THE NEXT TEN YEARS?

A: Difficult to say because I have my people around the world. They have beautiful communes everywhere and they are all inviting me, so anything is possible. But there are idiotic politicians everywhere, you cannot think to what limit they can be stupid.

The German parliament has passed a law. This seems giving me too much importance... that I cannot enter Germany.

I enjoyed it. I had never thought that Germans are so cowards. I am going to inquire whether I can fly over Germany.

Q: BUT INDIA IS NOT A PROBLEM?

A: Right now it is not but it can be any moment. It all depends on me.

Q: IF YOU KEEP QUIET IT WILL BE OKAY?

A: Yes, if I keep quiet. (laughter)
Come again whenever you feel.

Q: THANK YOU.

The Last Testament, Vol 5

Chapter #3
Chapter title: None

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INTERVIEW WITH CHANDRIYHA

BHAGWAN: Please will you start your questions.

Q: GOOD MORNING. YOU HAVE COME BACK TO INDIA AFTER FOUR YEARS. BHAGWAN DO YOU FIND ANY CHANGE?

A: There are many changes and changes for good.

The first thing that is the most important is that the politicians are out of the government and non-politicians have come into power.

The politician is always interested in himself and how to get higher and higher, how to reach to the highest point in the bureaucracy. He sacrifices all the interests of the people.

Unfortunately for forty years we have been under political minds. Hence forty years have been just a wastage. We have not used freedom to create, to become rich, to become more cultured, civilized, educated. But it is good that now a new generation has come into power.

This generation as yet is not polluted and there is a possibility that it will do some good for the country, it will not think only of its own power and its own position. And they are taking small steps in the direction, they are opening the country to technology which was impossible for forty years. Because for forty years the politicians who were in rule were dominated by Mahatma Gandhi and his philosophy of very primitive ideas.

To Mahatma Gandhi all science and all progress stopped with the spinning wheel. After the spinning

wheel everything is evil. Even telephone, telegraph, railway -- Gandhi is not ready to accept them. These forty years the people who ruled the country were trained by Mahatma Gandhi, influenced by him, impressed by him. They did not help the country to bring more technology, that's the only way now with the population growing so fast. We have to grow technology faster than the population, then only we can survive.

We have to open the country to the wealth of the whole world. There is so much wealth lying around in the world, unused. We have labor but no wealth. There are people who have wealth but no labor. Our labor and their wealth together can create this country into a paradise. All that is needed is a guarantee to the whole world that, "Your wealth will not be nationalized, that your wealth will be in safe hands. And whenever you want it back it will be yours." With the collaboration of all the industries from all over the world we can create so much because we have labor and cheapest labor possible.

In America I saw everything is almost ten times costlier than here, and the reason is simply because the labor is costly, even the richest man cannot afford a servant. And here even a middle class man can afford three/four servants without any difficulty.

Open the country to the whole world.

These forty years we were creating barriers for other nations to bring their wealth into our country, for one single reason: to protect the Vila's(*), Tata's, Dalmears(*), because these were the people who were giving support, finances to the politicians in their elections.

So it was a conspiracy. These people were giving financial support to the politicians to remain in power and the politician was preventing all outside capital so that these people can go on creating third rate things.

Now in a world where you can have ten times better, beautiful, more highly technical car, cheaper than Ambassador... if in collaboration with Japan, in collaboration with other countries, you start creating cars which will be cheaper than Ambassador, who is going to buy Ambassador?

In forty years Ambassador has remained the same. There was no reason, only the price has gone higher and higher. So it was a conspiracy between the capitalists of this country and the politician to protect each other. Now that can be broken because the new people are not politicians and they have not come by support of any finances from these Tarta's and Vila's(*), and others. They have come into power on their own merit. They are under no obligation. So they can open the doors.

It does not matter if Ambassador disappears. It should disappear, it simply makes noise and nothing else. They say everything in it makes noise except the horn.

And this is the situation about everything else. The world is producing so refined mechanisms, we can produce the same mechanisms on a far lower price and sell them to the whole world and it will be tremendous earning. And why be afraid that a little bit of it will go to the people who will put their wealth in it -- it should go, it is natural... you put your labor, you get for your labor. They get for their wealth. You both are getting richer....

There is a difference but much more differences will be needed.

There are few things which go on continuing the same, perhaps the people who have come into power are unaware of many currents of ideologies which are against the growth of the nation.

For example, anybody teaching against birth control. He may be a Christian priest, he may be Hindu *Shankaracharya*, or he may be a Mohammedan *Iman*. It does not matter who he is, but anybody who is teaching against birth control and telling to people that using birth control methods is against God is committing a crime. He should be prevented with all the means possible.

By the end of this century the population of this country will be one billion, one hundred *crore*. We will be beggars, almost fifty percent will be dying and starving on the streets. It will be a nightmare and we will be utterly helpless to do anything.

It is better to be aware now. It is already late.

I started talking about birth control thirty years before and I was condemned because all the religions and their heads condemned me, because I am teaching people immorality. But when I started talking, the population of the country was only forty crore.

If they had listened to me today we would have been in a far prosperous state. Today our population is eighty crore. In thirty years we have doubled. Now who is responsible?

All those religious leaders who condemned me are religious, are responsible for it. And they are still doing the same.

Christians want that the people should remain poor because only poor can be converted to Christianity. I have never come across a single person in India who is rich, educated and who has accepted Christianity as

his religion. Only the beggars, orphans, aboriginals, so poor that it does not matter what religion is, what matters is bread, clothes, shelter.

Christianity wants people to remain poor because that is their politics. Now there are six hundred million Catholics in the world and they hope that if the world continues to be poor soon they will have the whole world in their grips.

If is a very subtle way of spreading an empire without armies, just by keeping people poor, it is enough that in one hand BIBLE, and another a bread, that's enough. There is no need for a sword, there is no need for any argument, there is no need to convince anybody philosophically that we are better than your thinking.

Hindus, Mohammedans, other religions -- it is strange that on one point they all agree... that birth control is something evil. But they don't see the consequences.

Birth control today is the only moral thing. Every religious person should adopt it if he has any sense of humanity and respect for life then birth control is not evil. But not to use birth control methods is evil because you are bringing so many people in the world who will be dying and starving. But all the religions somehow agree, and there must be some reason... there is, there is some vested interest.

Only the poor are easily exploited by the priests. The educated, the rich are not so easily gullible. They may formally belong to this religion or to that religion but it is just formality.

The poor is in absolute need for solace. He is hungry, he needs somebody to give him hope that, "In the next life -- life after death -- you will not be hungry. Not only that, you will not be hungry; the kingdom of God will be yours. That don't think that poverty is bad, you are blessed to be poor. It is a blessing in disguise, it is a test of your trust and if you can remain contented with it, in the next life you will be immensely rewarded."

The poor needs the hope of the next life. The rich has no need of any hope. He has everything that he needs right now, why he should bother about next life?

The poor needs some kind of opium and the priests of all the religions are giving some kind of opium, that gives him some hallucination of paradise and some consolation that rich will not enter into the kingdom of God. So some great consolation that rich will fall into the eternal darkness of hell and the poor will be raised to the golden glory of God.

These psychological reasons are there that the priest wants the poor because they are the only ones who hear him, who are gullible, who believe in him. But he is unaware what harm he is doing. There may not be any need of third world war, just the population itself increasing so fast....

India has never been bigger than China as far as population is concerned. But by the end of this century India will be bigger than China.

Out of five persons in the world, one will be Indian.

China is far more intelligent. It has slowed down its growth, it is not very rich but it is not poor either. It is comfortable. And the reason why China could do it was that communism destroyed all the priests of all the religions who were causing the whole problem.

I don't say that you should destroy your priests, but you should at least stop them talking nonsense. There are better things to talk.

About population something has to be done very fast, because it is growing fast and unless we are ahead of it, it is going to destroy us and destroy all our other efforts.

Secondly, we are still living with ideas that were developed five thousand years before -- everything has changed but our ideas have not changed. We are still believing in Manu, still believing in the brahmin, in the *sudra*; still burning the sudra alive. This seems to be a very ugly situation. We have to pull ourselves to be contemporaries even if though we have to say goodbye to Manu; say goodbye to Manu. It won't do any harm to anybody.

Manu has tortured us for five hundred years. It is time that in India there should be no *brahmin*, no *kshatriya*, no *vaishya*, no *sudra*.

Why we can't be just human beings? We are born human beings. There is no need for somebody to be higher and somebody to be lower and somebody to be so lower that he is untouchable.

We have done crimes against humanity. So we have to drop many old ideas and once we drop it we will find tremendous energy released which is blocked by those old ideas.

We have to start thinking more on our own than just quoting like parrots VEDAS, UPANISHADAS, just like parrots. A parrot can quote the VEDA but it means nothing.

And that's the situation for our scholars, our pundits, our so-called great wise men -- they are nothing

but quotation marks. They have nothing of their own and it is time that a vast country like India which is almost a subcontinent should have its own thinkers, contemporary, because every problem has changed and your solutions never change -- that is creating the whole difficulty.

Your solutions were created for the bullock cart. You are flying in the airplane and you are still using the techniques of bullock cart. You are bound to create difficulties.

(Tape side B begins, no overlap)

A contemporary India is needed. Almost a rebirth.

And it is not against the past, it is not against your forefathers. Each child has to go ahead than his father. That should be the blessing of the father, that the child should transcend him. Otherwise what is the need of the child? He has done.

If the child goes on doing the same he is useless, he is unnecessary.

Every teacher should think in terms that his student should defeat him, that will be his victory. And each father should think that his son should go ahead of him -- that will be his joy, that will be his pride.

So it is not against the past.

I have been continuously being misunderstood. It is easy to misunderstand me because what I am saying it is a lonely voice in a crowd of millions, but I am not speaking against the past... I am saying that the past can grow in you if you drop it and if you are fresh and young and you start thinking on your own. Then the country lives, grows, blossoms, otherwise it becomes retarded. That's how we have become retarded.

So much has to be done. It should be taken as a challenge, as a joy, because it is an opportunity to do something and it is only in such times when there are great challenges that you have to face that your real potential starts growing, exploding.

The people who fought for freedom had no idea what they are going to do after the freedom is achieved. My whole family was involved in the freedom struggle and I used to ask my father, my uncles, that "I can understand the struggle for freedom but I do not understand that nobody of you has any idea what you are going to do when you are free. You will be at a loss. Right now you are working with such joy, sacrificing with such joy... once you achieve freedom then you will be in difficulty -- what to do now? Because your whole training is to fight for freedom. You don't know what to do with freedom."

And that's why we wasted these forty years. Because the people who had fought for freedom became the rulers. They had no idea except going to jail. They had no idea what to do now.

It is good now we are finished with that generation and the new generation is there. It should be supported, helped by the whole country. Because these are young people -- if they get the support, the cooperation, they may be able to do miracles.

Q: BHAGWAN, YOU HAVE SAID TIME AND AGAIN THAT ONE WHO IS SLEEPING, HE WILL WAKE UP. WE HAVE SEEN THAT THE COUNTRY IS NOW INCREASINGLY RECEPTIVE TO YOUR MESSAGE -- CAN INDIA BE TRANSFORMED?

A: Certainly it can be transformed. And it is time, perfect time because if it is not transformed it cannot live. People change only under tremendous pressure, otherwise people are lazy, by nature. Who wants to change? Because every change means making new adjustments, learning new things.

One becomes accustomed of old habits, old things, and one knows about the old way of life -- everything. And he is comfortable, convenient.

Change is possible only when there is such a pressure on him that rather than choosing a comfortable, an old style of life, he has to choose something unknown, something new... and that pressure is present.

It is present in many ways. It is present in the population. The growing population is growing death. It is present in the nuclear weapons in the world, the growing nuclear weapons mean there is not much hope if man does not change. They have already so much nuclear weapons that they can kill humanity seven hundred times.

And in the West, in America, in Africa, a new disease AIDS is spreading which has no cure. It is spreading fast, like wildfire. It is out of homosexuality and sexual perversions. You can get it so easily -- it is not that you need a sexual contact, just kissing somebody the saliva is a carrier of it. Just wiping a tear of somebody, the tear is a carrier of it. And even children are born with the disease. A child may be weeping and you may simply try to console the child and wipe his tears, not knowing at all that what you are doing is killing yourself.

Once the virus gets into you your life is at the most two years and there is no cure, and all the scientists are agreed that there seems to be no possibility in future that we will be able to find any cure. And that disease is spreading so fast.

These three things: population, nuclear weapons and AIDS are attacks -- a three-dimensional attack of death on man.

You cannot conceive of a greater pressure to change.

Just we have to make India conscious of the situation. And I don't think that India is an unintelligent country. It may be burdened with the past but still it has a certain intelligence which can be provoked, which can be sharpened.

It cannot lose it, because it had it when Buddha was here, it had it when Nanak was here, it had it when Kabir was here -- where it can go? It is still there; perhaps just under the dust we have lost the sharpness of it. Just the dust has to be removed.

And India's intelligence can be challenged that this is time to change all our old ways. And my feeling is that certainly it is more receptive to me now, it was good that I left the country for four years.

Sometimes distance creates love.

When I was here... one tends to take granted. I was surprised that people who had never come to see me in India came to see me in America, and poor people who had never thought that they will go ever out of India. And they came, they sold their houses, their lands, just to come to see me. And I was here and they never came.

So it has been good this gap for four years. Now I am back and I can see it is more receptive, more loving and perhaps ready for the revolution I have been always hoping for it.

Q: BHAGWAN, WHY HAVE YOU BEEN MISUNDERSTOOD?

A: It is absolutely natural. If you support people's old mind you are never misunderstood because you are saying exactly what they believe, you are supporting them, they feel very happy with you, you gain respectability, you support their ego.

I have been doing just the opposite. I have been trying to show you that your old mind is out of date, that you need a new mind, that your old ways of thinking and living, social behavior are all rotten and they need to be changed. Naturally, there are only two possibilities: if you are very intelligent, open, clear, straightforward you will agree with me. If you are not that intelligent, not open, not straightforward you will disagree with me.

But to disagree also needs intelligence. You have to argue against me if you want to disagree.

In that way agreement is easier but disagreement means you have to fight against me, argue against me and you don't have that intelligence. So the only way is: you cannot fight against what I am saying but you can distort what I am saying and then you can fight with it, with the distortion which I have never said. First create a misunderstanding then fight with it which is easier. You have already put loopholes in it and you are fighting with a bogus thing. I have never said it.

So the people who don't have enough intelligence and yet want to disagree naturally try to change the statements, make them according to their own ideas so that they can easily fight with them. For example, I have been speaking on sex that how it can be transformed into superconsciousness; and so much has been written about it. But everybody condemns about my statements on sex. Nobody talks about superconsciousness. And sex was not my purpose at all.

I was saying that the sex is a basic energy. Either it can reproduce children or it can create a new consciousness in you.

It is a creative force. If it goes downwards it creates children, if it goes upwards it creates the highest consciousness for which we have been for centuries searching. We have called it buddhahood, enlightenment, awakening, illumination, samadhi, sambodhi... whatever the name, but it is the sexual energy that moves upwards. It is a creative force.

But strange that my basic point was not discussed at all. Those who have criticized me have criticized not me at all. They were criticizing their own imagined idea which has nothing to do with me.

But this is how lower class of intellectuals will do.

First they will make the argument in such a way that it can be uprooted, dissolved. They do both the things: they make the argument and then they destroy it, but it has nothing to do with me.

One of Hindu leaders, Karpatri Maharaj has written a book against me and he goes on making statements which I have never made. I wrote him a letter that `I simply want that wherever you make a statement as mine, at least give the source from where you got it; in which of my books, on what page that statement is because I have read your whole book. All your statements are just made up by yourself.'

Now ordinary people will never be able to find. They will not bother to go, and I have four hundred books, that they will look into those books and find whether this statement is true or not. They will simply think that Karpatri Maharaj has done great work. He has demolished every statement and all those statements are his own. He is demolishing himself. It has nothing to do with me, the whole book. And it propounds to be an argument against me. So it is very natural. I don't feel any grudge or any complaint, I understand that whatever I have been doing is bound to be misunderstood, misquoted.

But how long?

It takes just patience -- go on fighting, somebody somewhere who is intelligent and who has a heart to understand will understand.

And I don't need crowds to understand me, I need only few people of guts because it is always few people of courage who bring revolutions in the world; it not the masses.

And I have not been misunderstood by people of intelligence, by people of heart. They have loved me.

I have received more love than perhaps anybody else in the world has ever received.

(Tape ends without Bhagwan saying Okay or Thank you; however, there is an inaudible sentence said by the interviewer at the end.)

The Last Testament, Vol 5

Chapter #4
Chapter title: None

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INTERVIEW BY ITALIAN PRESS?

Q: WHAT IS YOUR PRESENT SITUATION WITH REGARDS TO THE GOVERNMENT OF USA?

A: It is a government which pretends to be democratic but it is not. On the contrary democracy is only a mask and behind it is a very fascist government and my attitude is that it should be exposed to the whole world because the whole world has been believing in its democracy.

In the first place, the people who are known as Americans are none of them Americans. The real Americans are called red indians and the unreal people who are all foreigners and who have invaded the land of the poor red indians, destroyed their freedom, almost destroyed the whole race of the red indians....

These people who call themselves democratic and think that they are protectors of democracy in the world are really imperialistic and the first step that democracy will be to give back the land to the people to whom it belongs.

The foreigners are in power and the native people have lost all power and they have been forced to live in reservations which are almost American name for concentration camps.

In Germany the concentration camps were more primitive. In America the reservations are more sophisticated so from the surface you will not be able to see that they are concentration camps because there are no barbed wires around, people are free, but that is just a facade.

The reality is they have created psychological imprisonment. They are giving the red indians pensions so all the red indians have become lazy -- nobody works, there is no need to work, and they get so much money that they simply gamble, fight, murder, rape and drink... they are all drunkards.

Now this is destroying them psychologically. And they go on reproducing more children because more children mean more money. Each children brings more pensions.

Perhaps this is the first instance in the whole history of man where a people has completely forgotten that they are slaves, that they have lost their country, that they have lost their freedom.

They are almost in a state of sleep -- drinking, gambling, fighting. And these people have no more consciousness or dignity to fight for freedom. This is destroying somebody's soul completely and that's what American government has done.

I myself have been for twelve days in American jails and then I could see it more closely -- the fascist structure. I was arrested without any warrant, without showing me any cause why I am arrested -- that is absolutely undemocratic. I was not allowed to call my attorney.

And they forced me into jail and they will not supply me even a bed or a pillow, just a steel bench... and they know that my back is bad and that's why that arrangement was made. Because all prisoners were getting beds, mattresses, pillows and everything... I was not given anything except that steel bench. The whole night I was sitting, I could not lie down on it. Even sitting, by the morning, my back was so bad I could not even walk.

And I told them that, "This is inhuman behavior. In the first place you don't have any warrant, you don't have any cause to arrest me, you don't allow me my right to call my attorney and you force me to sit on a steel bench the whole night." And this went on for twelve days continuously.

They did everything to harm me indirectly. And finally they forced me, under oath that I will speak only truth and nothing else... they forced me to lie. The government knew that they have nothing against me so if there is a trial they are going to lose the case. All that they can do, they can prolong the case and force the court not to give me bail on the grounds that I have thousands of followers, enough financial resources, that if I am bailed I may leave the country.

I don't care how much money you put for the bail, you may put one million or two million.... That was their argument that any amount of money does not matter to him, so bail should not be allowed. But still they were afraid that even if bail if not allowed they can torture me but finally they will have to be defeated.

So they asked my attorneys for a private meeting before the trial began that some negotiation is possible. If Bhagwan accepts on two counts `guilty' then we will ask the court to fine him and release him and the case if finished. If he does not accept that he is guilty, then the trial will begin but we will not allow the bail in any case. And we will torture him for as many years as possible. So you can choose: we know you know that we don't have any grounds to win the case.

Now this is justice, democracy or pure use of power? My attorneys thought that there seems to be no other way than to accept guilty knowing that there is no guilt. The charges are false.

When they came to me their eyes were full of tears. They were the best attorneys in America that I had hired but I asked, "Why you are crying?"

They said, "Because there is nothing against you and we cannot protect you and they have made the situation in such a way that you will have to accept that you are guilty."

But I said, "Under the oath I cannot lie."

They said, "You forget the oath because if you don't lie, just think of all your friends around the world... you will be tortured in the jail and they will be tortured outside."

Just twelve days there were thousands of people who had not eaten, they were fasting, so just think of those people. And out of compassion, lie. And we are with tears because we feel so helpless that it is absolutely illegal advice that we are giving to you. But there is no other way. Seeing the situation that they can not only torture me for years: that was not a big problem, I would have accepted to suffer for truth. The

problem was that millions of my people would have unnecessarily gone into torture for five years, six years, seven years....

They may have even killed me. They have tried.

In those twelve days they have been putting me with inmates who had infectious diseases. They put me with one inmate who was living alone for six months, nobody was allotted the same cell because he had very serious case, high risk, confirmed Herpes; and he was almost dying because of Herpes.

They allotted me that room. Even the man who was there was shocked. He could not write English well, he was from Cuba, but he tried to inform me that, "I am suffering from high risk Herpes and Bhagwan they have put you knowingly here so that you can get infection. For six months they have kept me alone, nobody has been allotted the room."

And when I left the jail I was surprised to see that the whole ground floor was empty. For three days I have been coming in and out every time it was always full, people were working. "What happened?" I asked.

They said, "It is change of shift."

But I said, "This is not the way of changing shifts. First the people should come in then only the older shift can leave. Giving gap is not the way. I have not seen it happen before. Just today, it seems a little bit strange."

And there is only one man to give me my clothes back, because I am released, and that man too for the first time in twelve days leaves me alone, otherwise I was in chains... chains in the legs, chains around my waist, my hands were chained and they were chained with my waist chain also. So no movement of any kind was possible and still there were two persons with guns with me. That was the first day there was nobody and he, the only person, told me that "I am going to look for my boss because I need his signature to release your things."

Later on I came to know that no signature was needed of anybody. My signature was needed that I have received my things.

And that man closed the doors, went out, came after fifteen minutes, looked a little embarrassed, perspiring. I asked, "What is the matter? It is an airconditioned place -- why you are perspiring? And why you look so nervous?"

And the reason was that they have planted a bomb in the room where I was sitting. Just the problem was that they could not figure out the right time when I will be coming out of the court to the jail, and it was a time bomb. And I had come early because the case finished without any trial... I accepted that I am guilty, and there was no question of any argument so there was no time lost.

The judge knew perfectly well that I am not guilty. The judge knew the settlement because exactly on two points which the government has asked me to accept `guilty,' only on those two points he asked me, "Are you guilty or not?"

There were eighteen points, specifically on those two points he asked. That means he was perfectly aware that these are the two points under the settlement. And I accepted those two points... still four hundred thousand dollars were fined.

Under oath of speaking only truth the government forces me to lie and then they fine me four hundred thousand dollars, and I have not committed anything.

Now what to say about a government who functions in such ways. And then too they had managed that if by chance I deny that I am guilty they had made another arrangement of the bomb.

These people are criminals. America is being ruled by a criminal government.

It should be exposed to the whole world. Its mask should be taken away. It is not a democracy, it is purely a hypocrisy.

Q: WHY WAS YOUR SECRETARY ARRESTED IN GERMANY?

A: I was for three and half years in silence and isolation. I was not meeting people, my secretary was the only communication between me and my people.

If there was any spiritual need, any spiritual guidance for somebody then she would bring the question to me. Otherwise she was having all the power... and power corrupts.

And particularly because she was a woman, it corrupted more. Because women have been repressed for centuries and have not been given any power, so it is there in their unconscious hungry... there is great lust

for power in women.

They try in their own small way nagging the husband, crying and throwing things, and tantrums... these are simply feminine power tricks.

But my secretary was a woman. When I had chosen her she was an innocent woman as any woman, but you cannot say what is hidden in people's unconscious mind.

When she got the power and the power was big -- three hundred million dollars we were using to create the commune, and she came from a poor family, she was only a waitress in a hotel when she came to me. She may have never dreamt of three hundred million dollars. Naturally, lust for money arose in her. She stole fifty-five million dollars and opened a bank account in Switzerland in her own name.

Then there was this great power because my people love me and she was my representative so whatsoever she said, they accepted it, they thought it was coming from me. She always managed to say that it is coming from Bhagwan. Whatever she wanted them to do was coming from me. And whatever she was afraid to say to them, even if I had told her, she remained silent. And it was impossible for me to figure out whether she is telling to the people the things I am saying or not. And there was no reason to suspect.

She bugged my own room just out of fear that perhaps somebody, the cleaner, my personal physician, my dentist -- somebody may say to me, inform me... she was afraid because she was doing something wrong. Not only she bugged my own room, she bugged almost two hundred other sannyasin's houses. All the intelligent people in the commune: the chancellor of the university, the vice-chancellor of the university, the professors, the psychologists, the therapists -- all the intelligentsia she bugged everybody's house because she was afraid these were the people who could be competitors to her.

Now bugging is a crime. Just for one house bugging you can go for jail for five years and she bugged two hundred houses. One thousand years' jail just for bugging.

She was taping all the phones going out of the commune or coming in the commune, just out of fear because she has stolen the money, she has made a small gang and then this is how crime leads to more crime. Now she was afraid of her own husband because he knew that she has stolen fifty-five million dollars. She tried to kill him, to poison him in a cup of coffee. She tried to kill my personal physician -- four times she poisoned him. She wanted her own person to be my personal physician. She was asking me continuously, that "We have better doctors."

I said, "It is not a question of better doctor -- he has been looking after me for ten years and I am perfectly happy. And he has taken absolute care about my health and I am perfectly healthy. So there is no need to change."

Then she started thinking of killing the person so she can put her own person as my physician, in case she wants to kill me. Then that man will be able to poison me.

So she has committed many crimes. She has tried to kill one of the judges of the Wasco County because he was voting against some of the proposals that she was making, she wanted to finish him. She tried to kill the attorney of another county -- Jefferson county, because our commune was a big land -- one hundred twenty-six square miles. Half was in Wasco county, half was in Jefferson county. That Jefferson county attorney was creating trouble. Rather than fighting legally she started fighting in a criminal way -- finish the person.

She burnt the planning office of the Wasco county because it has some papers against her, she burnt the whole office completely, with all their records of hundreds of years.

When I started speaking then people started coming to me to inform me that, "Strange things have been happening here." The moment she became aware that I am being informed about things, she escaped with her clique and she was hiding in Black Forest in Germany where she has been arrested.

Because I asked law enforcement authorities, the state police, the federal police, F.B.I.; I invited them to the commune, I gave a press conference -- an open invitation to the government that they should come and look into everything that my people want to inform and testify. And we gave them... they remained for one month our guest and we supplied every testimony for all the crimes that she has committed. And the most insane(*) is that they tried.... I was the person to invite them, I was the person who was their host for one month. We took every care of them, we... otherwise there was no way for them to know of anything that has happened unless we were going to testify. And in the court they started throwing all those crimes on me. I had simply to laugh.

My attorney told them that "This is sheer nonsense because I have been bringing sannyasins on Bhagwan's suggestion to the F.B.I. to report all these crimes and you are throwing all those crimes, dumping on the same person who has invited you and made all those crimes available to you."

Now they have caught Sheela and two, three other persons, but few more persons are missing. I feel sorry for her because when I had chosen her my secretary she was an innocent person, very capable of doing things but this is the tragedy that we are all carrying an unconscious of which we are not even aware. That what kind of animality, criminality will come up from the unconscious when the opportunity is there.
And this is my whole work, I call it meditation.

That the unconscious should be changed into consciousness so that nothing remains inside you that you don't know. That is the only possibility that you may not fall into darkness and you may not do things which are inhuman, that you will not go in the ways of evil. The only possibility is that your whole mind is simply consciousness -- there is no unconscious part at all.

And this is one of the greatest contribution of the East to the world. Sigmund Freud, Carl Gustav Jung, Alfred Adler and other psychologists in the West, only in this century have been able to find that there is something like unconscious.

In the East for five thousand years we have been aware of the unconscious. Not only that, we have been aware how to transform it into consciousness. The West has accepted now that there is a unconscious but it has not yet been able to find how to transform it into consciousness. The East has the methods but the ego of the Western psychology prevents it to accept the methods which are already available.

Thousands of people have been meditating with me and have come to the same experience of illumination that the darkness disappears, that one becomes full of light. And after that it is impossible to fall.

Q: WHY THE POLITICIAN AFRAID OF YOU?

A: The politician are afraid of me because I am against all politics. To me it seems keeping humanity retarded because the vested interest of the politicians is that humanity should not be very intelligent.

If humanity is really very intelligent who is going to accept a man like Adolf Hitler as a leader of a nation -- who is simply insane. Adolf Hitler needs an insane humanity to support him. Just look at your politicians. They are not the most intelligent people in the society, they are the most cunning, certainly. But cunningness does not mean intelligence.

The politicians are afraid of me because I am teaching intelligence, awareness, consciousness. My whole effort is to make every person so intelligent and clear that no idiots like Adolf Hitler or Benito Mussolini or Mao Tse-tung or Joseph Stalin can deceive people, can cheat people.

It is a basic truth that only people who are suffering from inferiority complex go into politics. It is the inferiority complex that leads them into politics so that they can prove to themselves and to the world that they are not inferior, they have power.

A real superior man never goes to politics. It is below him. It is always the inferior who go to the politics. And these inferior people have all the power of the armies, of atomic energies, of nuclear weapons. It is a very strange world.

The best of the minds create atomic energy. For example, Albert Einstein creates atomic energy. He was creating it in Germany.
(Tape side B)

If he had not left Germany the atom bombs would have been in the hands of Adolf Hitler. But there is not much difference. The atom bombs were in the hands of Roosevelt or Truman. And Truman used those atomic bombs on Hiroshima and Nagasaki uselessly, without any purpose. Germany has already failed and Japan could have lasted not more than two weeks. There was no need to destroy Hiroshima and Nagasaki and to use atom bombs. But Truman was in a hurry. He wanted to use them to show the power to the whole world.

It is a strange coincidence that his name is Truman. His name should be un-Truman. And when next day in the morning he was asked by the journalists, "Could you sleep?"
He said, "Yes. I slept very well because the project was successful."

And the project was to destroy two beautiful cities, innocent people, children, women, old people, civilians who has nothing to do with war. In both the cities nearabout two hundred thousand people were destroyed by president un-Truman and still he had a good sleep. Can you think this man as human?

Albert Einstein was immensely hurt and before he died he said, that "If there is another life I would like to be a plumber, I don't want to be a physicist again."

The best of the minds create, and the worst of the minds use -- all the power, all the energy.

I am against this situation. I would like best of the minds to rule and the power should be in the hands of more alert, more conscious, more human, beings.

I am in favor of a new kind of government. I call it meritocracy: that merit should be the criterion. There is no need of political parties. If you need a health minister you have all medical experts, let them stand for the post, let the country choose the best physician, the best surgeon -- there is no need for any politics in it.

You need an education minister, let all the educationists... you have all the chancellors and vice-chancellors in the universities, you have great professors, you have scientists -- let them stand and let people choose the best.

The world will be far better if we are in the hands of intelligent people, creative people who cannot destroy, whose intelligence won't allow them to do all stupid things that politicians go on doing. And the power should always be with the more alert, more aware, more conscious people. Then only we are safe. Otherwise, power is going to destroy the whole humanity.

Q: WHY DID YOU DECIDE TO COME BACK TO INDIA? WHY NOT ANOTHER COUNTRY?

A: India cannot prevent me because I am born here. There is no other reason for my coming to India.

You will be surprised... in Germany the parliament has passed a law that I cannot enter Germany. I have never been to Germany, I have never committed any crime in Germany and they can pass a law that I cannot enter Germany.

I am going to ask them, "Can I fly over Germany or not?" Because I have six communes in Germany, I can at least fly and drop flowers on my communes, perhaps they will not allow even that.

In any other country I would have encountered the same problems. I was four years in America without any visa. They will not give me visa. I asked them, "Then you can simply tell me that you are not going to give me visa." They will not say even that in writing because they knew I will go to the court and they don't have any reason why they are refusing. Because I fulfill all their categories, not only one. They have six categories, only one category I don't fulfill -- that is marriage, which I can do any moment. The remaining five categories I fulfill.

And I asked them, "You tell me, whichever category you want me I can apply for it." And I had applied on five grounds, `no' they could not say because in the court they will be in difficulty. And `yes' the politicians will not allow them to say.

So four years I was there without any visa. I told to the immigration department that you are making me unnecessarily criminal and really you are criminal. You are forcing me to live here without visa. I am ready to go -- you just tell me `no.' I need some kind of reply or not.

I knew the same will happen in any country.

Coming back to India is for a simple reason that they cannot at least make a law against me that I cannot enter into the country.

Otherwise to me all the countries are the same and I don't believe in nations, I believe this whole earth is one.

And that day will be the most fortunate when nations are dissolved and we have one government and one world.

Because unless nations are dissolved we cannot get rid of wars. The only way to get rid of wars is dissolve nations, have only one world so there is no reason for war -- unless you find some other planet where there are similar beings like you ready to fight, which is a very rare and almost improbable possibility.

I have come here because there was nowhere else to go. I would have loved to go to Germany because I have the greatest number of sannyasins in Germany than in any other country. That's why the government is so much afraid. That even before I was told that I cannot enter America for five years, they immediately passed a law that I cannot enter into Germany. They must have been afraid that from America I will enter into Germany.

And in Germany I could have really created great trouble for the politicians.

But their very fear shows their inferiority. Their very fear shows lack of intelligence. Otherwise they should invite me, they can argue with me, I am ready to argue on each point. That will be more human. Rather than arresting me on the point of twelve guns... a single man who has nothing in his hands, who has

nothing on his body except his robe -- you don't need twelve guns to arrest a man. It simply shows your stupidity and your fear.

In the first place we had created such a beautiful commune in America. We transformed the whole desert which was lying dead for fifty years.

And nobody was ready to purchase it. We purchased it, we changed the desert into an oasis. We made lakes, we make a small river joining the lakes, we made houses for our sannyasins -- five thousand people were living. And we did everything ourselves. We had not taken any support from outside. We made the roads, we made the houses and we were living as comfortably, as luxuriously as possible. Because the desert started yielding more than we needed: enough food, enough vegetables, enough fruits, enough milk product... and we had all kinds of intelligent people.

Coincidentally only intelligent people become interested in me. So we had scientists, we had doctors, we had our own medical hospital, we had a university, we had many professors, we had many psychologists, we had many psychotherapies. We had engineers, we had all kinds of talented people and geniuses.

All five thousand people were graduates -- most of them had masters degrees and a large amount had doctorates. And these people put their whole energy and intelligence in creating a beautiful commune.

They started with meditation in the morning then they listened to me, then they went to work. Then in the evening they danced and sang and it was the most rejoicing and happy place on the earth. And that became their jealousy. That became their fear, that people are coming to see the commune from all over America.

Televisions, news media, radios, newspapers are all coming from all over America to see how we have managed it.

And it was a superior kind of communism because we have stopped any money circulation in the commune. No money was used inside the commune. Whatever you needed you got from the commune's central office. Whatever you needed was given to you so there was no need for money. If you wanted money to donate to the commune, you could donate but you could not purchase anything by money.

So there was no difference between the rich and the poor. Without any dictatorship we dissolved the class differences of poor and the rich. Just by stopping the circulation of money in the commune.... You may have millions of dollars but they were useless.

We had not a single beggar, nobody unemployed and for four years in the commune no rape, no murder, no suicide, no theft. This commune had a judge sitting useless for four years. The commune has a police force, they never used their force for anything because it was never needed. Nobody fought with anybody, their was no riots. And we had people from all nations, from all religions, from all races, and there was no problem. There were blacks, there were Jews, there were Hindus, there were Christians, there were Mohammedans.

The politicians became very much worried that we, without any power have managed a superior kind of society.

Five thousand people eating into one kitchen, into one place. It is stupid that there should be two thousand five hundred kitchens, twenty-five hundred women should be wasting their life in the kitchens. Just fifteen persons were taking care of the kitchen. And all women are not good cooks. We had chosen the best cooks so the whole commune was happy as far as food was concerned and we managed not only delicious food, we managed that it should be hygienic, that it should be healthy, that it should be very balanced to everybody.

In America there are thirty million people dying on the streets, starving. And there are thirty million people, the exact number, who are dying in hospitals because of overeating. This seems to be stupid.

A person is dying because he is overeating and another person is dying because he has nothing to eat. They both can live and both can live more healthily, just a little distribution and a little understanding is needed.

The whole system of the commune worried the politicians. Children were taken care by the commune so they were not a burden on the parents. Parents were more freer and in four years' time not a single baby was born because I told to my people that this is not the time for giving birth to people, the world is over-populated. It is a crime to go on adding more people to this already over-populated world.

And if you love your children what kind of world you are going to give them? A world which will be starving soon by the end of this century. Many countries will turn into Ethiopia. India will be turning into Ethiopia. There is going to be perhaps a nuclear war. A very strange disease AIDS is spreading like wildfire.

In this world, if you love your child, this is not the time to give birth. And they understood. And not a single child was born.

The way the commune functioned created a comparison that if these people can maintain, why America having all the power of the world and all the money of the world cannot manage? That was my crime. And in any country if I am there I am going to create a commune and that is going to result in the same, there will not be much difference.

Q: WHAT WILL BE THE FUTURE OF THE COMMUNES THEN?

A: I never think of the future. I think only of the present.

They are happy and they are rejoicing and out of this happiness and rejoicing the future will be born.

Future does not come from nowhere. It comes from the present. This moment gives birth to another moment so I think only of the present and I take care of the present, that is taking care of the future without taking care of the future.

The tomorrow will be better if we have lived today intensely, totally... the tomorrow is going to be born out of today.

So I don't think about future, it will take care itself.

Q: AND YOU WILL BE CONTINUED LIVING HERE? YOU CONTINUE LIVING HERE, THIS PLACE?

A: Nothing can be said. Right now I am here, tomorrow I don't know.

Q: DO YOU BELIEVE IN GOD?

A: There is no God, so how can I believe?

Q: WHAT'S YOUR PERSONAL OPINION ABOUT RELIGIONS AND SEX?

A: There is no need of religions. All that is needed is a quality of religiousness and all organized religions destroy this same quality. They make you Christians, they make you Hindus, they make you Mohammedans, they don't make you religious.

My effort is you should not be a Christian, you should not be a Hindu, you should not be a Jew, you should be simply religious.

And to me religion means living life in its totality, accepting existence in all its beauty, with gratitude. It is so beautiful and it has been given to us just as a gift -- we should be grateful, grateful to the trees, to the birds, to the stars, to the flowers, to the oceans.

To me there is no God, existence is enough unto itself.

And a deep feeling of gratitude towards existence is what I mean by religiousness.

And if you live totally then certainly sex is part of it. Sex is part of your life. And something most important. You are born out of it, your every cell vibrates with it, it is your only energy.

And if you love and love intensely, sex is the first thing that gives you a feeling of religiousness.

To me the orgasmic experience is the first experience of religion. You don't get it in the churches, you don't get it in the temples.

You get it when you are in total love, immersed with your lover, forgotten everything, thoughts stop, for a moment time stops and that is the moment when you first experience something beyond mind.

So to me sex is something sacred. It should be respected. And all the religions have been condemning it.

They have created all kinds of perversions because of their condemnation. They have created celibates and nobody can be a celibate, it is impossible. Just it is against nature.

So the celibate becomes a homosexual. It leads to perversions and finally it has come to AIDS which is an outcome of homosexuality.

I call AIDS a religious disease and I want it emphasized that all the religions are responsible for bringing such a ugly disease which has no cure.

Celibacy should be made a crime. Anything against nature should be a crime.

And to me sex is something which should be more prayerful, more loving, more aesthetic.

To my own sannyasins I say that you should make in your house a small temple where you make love. It should be the most beautiful place in your house, and when you make love there should be music, there should be incense burning, there should be flowers all around. Love should be made not under glaring electric lights but with small candles. Make it more of a dream, out of the real world, the mundane world. And treat the other person with deep respect. Don't use the other person because that is not respect, that is prostitution, that is not love.

And before you make love dance, sing, let your energy vibrate your whole body. Love should be the climax of your dance otherwise you will never achieve those orgasmic moments I am talking about.

Millions of people live and die, give birth to children, but have never experienced any orgasmic phenomenon.

The reason is because it can happen only at a climax so you have to bring your energy at a climax. Don't make love while you are tired, don't make love just as a sleeping pill so that you can sleep. Don't make love out of duty, that she's your wife and you have to make love. Make love only when you are full of energy and when you would like to dance, when you would like to explode. And make the situation as sacred and as aesthetic as possible.

To me sex is sacred and the first step towards religiousness. I have immense respect for it.

Q: WHAT'S MORE IMPORTANT FOR THE HUMAN BEING IN THE WORLD, SCIENCE OR RELIGION?

A: Both. And both more than the other because science is the search for truth in the objective world and religion is also search for the truth in the subjective world.

In fact, they are two wings of one bird, of one inquiry -- two sides.

Ultimately there is no need to have two names. My own suggestion is `science' is perfectly beautiful name because it means knowing.

So science has two sides, just like every coin has two sides. Knowing into the dimension of matter you can call it objective science, and knowing into the dimension of your interiority, of your inner being, of your consciousness, you can call it subjective science. There is no need for the word religion.

Science is perfectly good. And it is the same search. Just the directions are two. And it will be good that we make one supreme science which is a synthesis, a synchronicity of the outer science and the inner science. And there will be no need then of so many religions and there will be no need then even for somebody to be an atheist. Because theists are gone, then there is no need for atheists -- they are only reactions.

There are believers in God so there are disbelievers in God. When the believers are gone what is the need of disbelievers.

There is no need to believe in anything -- that is the fundamental of science; that is the scientific approach to reality: do not believe, inquire.

The moment you believe, inquiry stops. Keep your mind open -- neither believe nor disbelieve. Just remain alert and search and doubt everything. Unless you come to a point which is indubitable, that's what truth is. You cannot doubt it. It is not a question of believing in it, it is a totally different phenomenon and you cannot doubt it. It is so much a certainty, so overwhelming you that there is no way to doubt it.

And this is knowing and this knowing transforms a man into a Buddha, into an enlightened man. This is the goal of all human growth.

Q: WILL YOU CONTINUE TO BE AVAILABLE TO PEOPLE FOR ADVICE?

A: Yes. I am available always to anybody who is searching and seeking, who is courageous enough not to believe but to inquire.

Okay.

Q: THANK YOU VERY MUCH.

The Last Testament, Vol 5

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INTERVIEW BY THE RAJNEESH TIMES, GERMANY

Q: IN THE GACHCHHAMIS WE ARE STILL SAYING, `SANGHAM SHARANAM GACHCHHAMI.' DOES THE SANGHA STILL EXIST? WHAT DO YOU MEAN WHEN YOU USE THE WORD COMMUNE?

A: Yes, it still exists; and exists on a more subtle level. Wherever there are sannyasins meditating, loving (inaudible) with me, celebrating moment to moment whatever life brings, they are creating the energy which makes the commune.

Now the commune is all over the world. It is not destroyed by the American politicians in(*) Rajneeshpuram. They are befooling themselves if they think it is destroyed. It is simply diffused, more in the atmosphere, the biosphere that surrounds the earth. Now there is only one commune.

There is no change as far as your going to the feet of the Awakened One, His commune and His truth is concerned. It remains the same. Of course it becomes more invisible. And the visible can be destroyed very easily. The invisible cannot be destroyed. We have moved from mortal communes to something immortal and eternal.

THE STRUCTURE IN THE COMMUNE HAS CHANGED A LOT SINCE SHEELA LEFT. IT SEEMS MUCH MORE MATURE NOW. BUT AT THE SAME TIME, THAT SPIRIT OF THE MYSTERY SCHOOL IS MISSING, WHICH WAS ALIVE IN EACH COMMUNE OF YOUR SANNYASINS. DO WE HAVE TO GO ON OUR OWN NOW?

I don't want any structure, because all structures create a certain kind of slavery. And that's what was being done by Sheela and her gang. She was creating structures; structures can function better. Slavery always functions better.

An independent and free mind is always a problem, because he thinks. He may not agree with you. But freedom is more valuable than any functional, practical gains. Everything can be sacrificed to freedom. Freedom cannot be sacrificied to anything.

So now there will be no more any structures. Each commune should try to live intelligently, rather than following a certain structure unintelligently. Now sannyasins will have to learn to live intelligently, and yet in agreement, in harmony. Intelligence does not mean necessarily conflict. It is only a lower kind of intelligence that always brings conflict. Higher the intelligence, more harmonies. It seeks more the points of meeting, creating a cosmos out of a chaos.

And remember one thing, that a structure gives you a solidity, a stability. You feel as if you have a backbone. But it kills your soul. It makes you robot like. You work more, you produce more. In economic terms it is perfectly good. And that's what Sheela was trying to do.

When there is no fixed structure, when you move day to day with your intelligence, creating momentary temporary structures which can be changed any moment, they don't have any ultimacy about them, it will look like a chaos, because so much change will be going on. But remember, it is always out of chaos that stars are born. We don't want to make our communes assembly lines, mechanical, where machines are produced. We want to produce a new man.

That's where I differed from Sheela. As I started speaking, I found that she has done absolutely the opposite of what I have been teaching for thirty years.

I am for individuality, I am for freedom, I am for the beauty of a chaos.

I am not very favorable to the deadness of an ordered world, obedience of an army. I hate it; because these are the problems that humanity has suffered all along. I would love my sannyasins to be intelligently disobedient. And if they are obedient, they have to be intelligently obedient. Not just because the order is there it has to be followed. Unless the order fits with you, unless the order rings some bells in your heart, unless it becomes something of your own, it is meaningless. It is better to rebel than to follow.

Sheela destroyed small centers while I was in silence and isolation, and she created big communes. Her mind was that of a materialist.

I want my small centers back, because in a small center you can have more freedom, more independence. In a big commune, necessarily, you have to bring some kind of a structure, some kind of obedience, some kind of order, otherwise it becomes too difficult to manage. And basically, I value the individual. So bring back the small centers -- and they were functioning perfectly well, and nobody was ordering them. They were working out of love.

While I was in Poona, thousands of centers around the world were working without any order, without any structure. Each had its own uniqueness its own individuality, and it was upon themselves what to make of it, how to make it. She dissolved all those small, beautiful centers and created big communes simply so that more money can be generated.

My interest is not money. My interest is how more consciousness can be generated. But her whole effort and her whole clique was concentratedly working at one goal: how to create more money. And this was necessary, that small centers should be dissolved, people should move into bigger communes, and there should be strict discipline, strict orders, and everybody should be dependent on the commune for everything. Naturally, more money can be produced. But what we are going to do with the money? Money is not a value. It is useful, but it is not something that has to be worshipped, that you have to make a goal of it.

So my situation now is that if you feel bigger communes are difficult to maintain -- they will be difficult -- without structures, without somebody dictating everything from higher up and you have simply to follow... now there will be nobody else to do it.

I have never ordered anybody to do anything and I have never dictated anybody -- that is against human dignity. So I would like that if your bigger communes are becoming difficult to run disperse them, let your small communes sprout up again in different places. And we have nothing to do by generating money. We have to generate more consciousness and more living and loving people. For that bigger communes are not needed. You unnecessarily create trouble by collecting too many people in one place. Somehow or other everybody's freedom will be cut.

Everybody is unique and wants to live in his unique way. Now they all cannot be fixed in the same

pattern. So it is a moment of transition in which you may find it a little difficult because Sheela was running things absolutely against me. Whatever she did was absolutely against me. She tried to create an organized religion -- I have always been against organized religion, she even created a small holy book of Rajneeshism -- I had to burn it because I don't want any holy books.

There are good books and there are bad books but there are no holy books. But she has no understanding of any higher qualities of consciousness. She belonged to a very pragmatic, practical, lower stage of mind. So she was good at work, she was just like a rough uncut ugly stone that you use in the foundation when you make a building. It has its use but it remains underground.

I had chosen her because in Rajneeshpuram we were just putting the foundation of a commune and I was completely aware that sooner or later I will have to change her because once the basic foundation is complete she is useless, and dangerous. Because she can only become a foundation, she can go on making big walls of those ugly stones and it will become a prison not a temple.

I was going to change her in anyway, but in my whole life this has been my experience that existence has been very compassionate to me. She escaped before I had to change her. She must be thinking that she has been very clever because she has accumulated money in Switzerland -- that's why in Germany she has created these six communes, destroyed all small communes. And Germany has a tendency -- you have to be aware of that -- Adolf Hitler does not happen from nowhere. It comes from your consciousness, it is something in your unconscious that creates that monster.

Why she concentrated on Germany? She could see that Germany can be structured, people can be enslaved, disciplined... they love me. In the name of my love they will be ready to do anything.

And all the money she was siphoning into Switzerland and it is just a guess -- American government thinks twenty million dollars she has in one bank account. Her own secretary who left her two years before because she had cancer and had to go for treatment in California remembers that at the time she left she had forty-three million dollars in two bank accounts. And she left two years before. So there is every possibility that she may be having something nearabout sixty, seventy or eighty million dollars in her own name.

But this is what I was saying. That money is not a value. Now she will rot in a jail her whole life and the money will rot in a bank. And you all worked for that money and for Sheela unnecessarily. It was a sheer wastage. So now make it a point that no more of anything that Sheela may have left in your minds should remain in the communes, in the sannyasins -- it has to be cleaned.

So if big communes can be run without destroying people's freedom, individuality -- good. If you feel it is difficult, make smaller communes, smaller centers and let people live according to their own ideas. That's my whole message to the sannyasins.

Now whatever Sheela has done has to be undone. And it has been in a way a blessing in disguise. It has been a good learning. It should not happen again.

BHAGWAN, I KNOW THE MONEY SOURCE OF THE COMMUNES -- OF COLOGNE AND MANY OF THE OTHER COMMUNES -- TWO OF THE BIG COMMUNES, AND I KNOW THAT THEY WERE HARDLY, OR WE WERE HARDLY ABLE TO GATHER THE MONEY FOR GOING TO THE FESTIVALS. SO JUST FROM THIS FACTUAL SIDE, I KNOW THAT THIS MONEY SHEELA HAS IS NOT COMING FROM THE BIG COMMUNES. JUST THE FACTUAL INFORMATION, I DON'T KNOW WHICH INFORMATION YOU GET. BUT KNOWING THE COLOGNE BUSINESS AND THE MONEY FLOW IT WAS NOT POSSIBLE FOR HER OR FOR ANYBODY TO TAKE OUR MONEY BECAUSE WE WERE REALLY WORKING HARD TO GET THE MONEY TOGETHER TO GO TO THE FESTIVAL. IT'S LIKE A COMMUNE OF THREE HUNDRED PEOPLE, WE COULD TAKE ABOUT ONE POINT FOUR MILLION DEUTSCHE MARKS TO BRING EVERYBODY OVER TO THE FESTIVAL.

I can understand it may not be coming from the communes, then it must be coming from rich sannyasins directly of which you were not aware and you cannot be aware that, and she will not make anybody aware.

Money must have been coming because even in my case the government raised again and again the question that twenty million are there in Swiss accounts, in Sheela's name. And Sheela's old secretary says there were forty-three when she left. And it is possible because in the commune in Rajneeshpuram we have invested almost more than two hundred million dollars. So it is possible that from individual sources... and more informations are coming that Sheela was also dealing in heavy drugs. These were just known to few people who were partners in it. That she was also dealing in gold and this dealing was continuing from

Poona days and now everything that people who have been participants in those dealings are going to be witnesses in the court.

So the money may have come from drugs, from gold, from individual people -- it is difficult for us to figure out. It may not have come from the communes. But the effort was to structure communes in such a way that soon they can become sources of money.

Money was some kind of phobia in her mind but now you have to start fresh from the scratch and don't expect anything that you have become accustomed with Sheela and her group. I will not be giving you directions how to run your communes, how to make more money... I will not be dictating anything because I trust in your intelligence -- you should function out of your intelligence.

It is better to fail, but work through your own intelligence.

Rather than to succeed on somebody else guidance. That success is not of any value. So spread the idea that sannyas is reborn, it was a nightmare that is ended and now we have to function in freedom, with intelligence and if we harmonize through intelligence, good. If we feel there is disagreement then there is no need somebody to suffer and fit with your ideas. He can have his own way.

And all communes need not be on the same pattern. Each commune should find its own way, its own individuality. And that will be more colorful and more richer.

BHAGWAN, THE FACT THAT SHEELA COULD STAND BETWEEN YOU AND US HAS CREATED LOTS OF MISTRUST AND SKEPTICISM AMONGST SANNYASINS. WHEN NOW WE GET MESSAGES FROM HASYA OR ARUP FOR EXAMPLE, THE SAME MISTRUST ARISES. HOW CAN WE AVOID ANYBODY BETWEEN YOU AND US?

You need not be worried now because the mistrust is natural, because Sheela really did a great betrayal. Not to me because nobody can betray me for the simple reason because I never ask anybody's loyalty or anybody's faith so there is no possibility to betray me. But she betrayed the whole movement of sannyasins, all the communes who trusted her as my representative and she deceived them.

So it is absolutely natural that there will be mistrust but you have to clear it now. That I was silent and in isolation, that's why Sheela could do it. The moment I started speaking and meeting the sannyasins face to face direct Sheela escaped. She knew now that there is no place for her.

So now anybody, for example Hasya, cannot deceive you. I am always available for you to check. And Hasya cannot do anything, because I am available to you. So there is no problem. Hasya is in direct contact with me and I am fully aware that the same thing should not happen so I will remain in contact with the sannyasins. And whenever you feel that something seems to be going against my basic ideology, you can always write a letter and ask me. There is no problem. Even if the letter is against Hasya there is no problem; you can directly write to me. The letter has not to go through Hasya.

So now the management is going to be a little different. Hasya will be the president of the international and she will be my secretary to the international; but I will have also a small campus, I am not going to create another commune around me, just few sannyasins to look after me. And this campus will have a separate secretary, Neelam is going to be the secretary of my household campus. So you can write directly to Neelam which has nothing to do with Hasya and it will reach to me -- even if it is against Hasya she cannot prevent it.

So now two ways are open to you. You can talk to Hasya, you can tell her, that "We suspect this is going against Bhagwan. You check it. Are you sure that it is coming from Bhagwan, otherwise we are going to ask directly." And I am making a direct source available to you and Neelam will be nobody in the organization of the international. She will be simply the secretary of my household campus. She has no power, nothing, just she has to maintain things in the campus... the people who will be living and the guests who will be coming -- taking care of them.

So just make it clear to people that it cannot happen and we will make every possible way. And their mistrust will disappear -- there is no problem. Few days, it is bound to linger on; but when they will see that it is no more there, things are coming clear. And I am directly available, I am available to your newspapers, to your magazines, to every commune, to every individual personally so you can check everything.

No need to mistrust. Checking anything is not mistrust: it is simply making things clear to yourself. Don't call it mistrust, simply call it `I don't feel clear about it. That word mistrust is derogatory.' If Hasya says something to you and you don't feel clear about it, for clarity you can inquire, and there will be no

problem.

AMERICA WAS A BIG EXPERIENCE, BHAGWAN. DID WE MISS? DID AMERICA MISS? WERE THE POLITICIANS STRONGER THAN US?
(TAPE SIDE B; NO OVERLAP)

... was really a great experiment but we never miss. That is not my style of life. We only win. America missed, and missed badly and will repent, is already repenting.

And the politicians cannot win. Power is absolutely powerless when it faces innocence, when it faces love, when it faces meditation. And that's what has happened. For the first thing, they accepted their defeat in the very fact that they became afraid of a single individual who had no power, no nuclear weapons. They accepted their inferiority of power before a single individual.

It would have been far better and far more democractic to invite me for a discussion. If they thought that I was wrong and what I am doing is wrong, then the democratic way is to discuss. To argue... and I am ready to argue about each point.

We invited them times and again, they never came. We wanted them to come and be our guest and just see the experiment and show us where we are wrong. And if you can make your point logically, we will change it. But if we can make that what we are doing is right then you have to start doing something on the same lines, on a vaster scale.

If we have succeeded with five thousand people to change a desert into an oasis, if we have succeeded five thousand people to make them rejoicing, happy, loving -- why you cannot do it? You have all the power of the world, you have all the money of the world -- we don't have anything. If we can make a society for four years where there has never been a rape, a murder, a theft, any other kind of crime... why can't you make such a society? There is nobody unemployed, not a single beggar. America has thirty million beggars on the streets dying.

We had accept two hundred street people and they mixed and they rejoiced one thing most -- that they had been treated for the first time in their life as human beings. Otherwise they have become accustomed of being treated as dogs. Even they have started accepting the idea that they are not human beings, they are not worthy of any respect. And in these four years they, who had been to jails many times on different crimes, who had been brought up in the world of crime, did not commit a single crime.

We proved a far better communism in the commune because we stopped the circulation of money in the commune -- nobody should use money in the commune. You can donate to the commune but you cannot purchase by money. So you may have million dollars and somebody may not have a single dollar, but you are not rich by having a million dollars because you cannot use those million dollars. And the person who has not a single dollar is as rich as you are because your needs are fulfilled by the commune, his needs are fulfilled by the commune. They became afraid that is where their defeat is: that we are creating, we have succeeded almost in creating a higher quality of communism that exists in Soviet Russia without any dictatorship, without any enforcement, without any government -- just depending on people's love and intelligence. Their fear was that the whole America will ask them: "Why you cannot do it?"

The commune has to be demolished because it is a dangerous model and they could demolish the commune only if I am somehow removed from America. They were in a difficulty how to remove me because I had not committed any crime. I lived in America for four years without any visa because they will not issue the visa. And they will not give me in writing that we are not issuing the visa; they were afraid because I will move the court, that I have every right to remain in America, why they are refusing me, and they have no answer. So they will not give me in writing and they could not say yes because the political pressure was there that "Don't give visa."

So for four years I lived without visa. I was asking for the visa and they will not give, and they will not even say that, "We cannot give," or that "You are not to remain in the country, you have to leave the country."

They could not arrest me. For two years they have been trying to arrest me. Such a big power. The biggest power in the world was afraid of five thousand sannyasins because to arrest me in the commune would mean they will have first to kill five thousand sannyasins, only then they can reach to me.

And this will destroy their whole image in the world forever. So they could not manage to come to the commune. It was just a coincidence that I had gone to visit few sannyasins in North Carolina in their

mountain homes -- they had beautiful mountain homes and have been inviting me and I loved North Carolina... was really a beautiful part of America. Not only as land, but people also are more loving, more intelligent than anywhere else.

They got this chance, they arrested me on the airport in the middle of the night. You can see their defeat on every step. Twelve guns to arrest a man who has nothing in his hands, who has nothing on his body except a robe... this shows the poverty of power, and the stupidity of those who have the power. And they had no arrest warrant which was illegal. They had not even any cause to show me why they are arresting me -- what kind of democracy is this? That a person can be arrested without even telling him. Don't give me in writing, but at least tell me why I am arrested. They won't allow my attorney to be called because they have no reason to arrest me. If the attorney was there they will not be able to prove anything legally. They refuse that I cannot call the attorney and we are not going to give you any reason and we don't have any arrest warrant, but you are arrested.

On each step they were defeated. In the court for three days continuously they tried but they could not bring a single point against me. And the U.S. Attorney himself said, concluding his remarks in the court, that "We have not been able to prove anything. Neither the other party has been able to prove anything."

Now this is an stupid remark -- the second part. Because innocence needs no proof. It is for you to prove, you have arrested me! It is for you to prove why I have been arrested. My attorney's have nothing to prove. Otherwise every innocent man can be caught into the court and he has to prove his innocence.

Innocence cannot be proved; guilt can be proved, crime can be proved -- they were defeated on each.... They had to release the six people with me but they forced the magistrate not to release me on bail because I am a dangerous person and I have enormous financial resources and I have thousands of devoted people in the world who can do anything for me.

This shows the poverty and the defeat of a great power. Are you saying that I am more powerful than America? That's what they were saying... that I cannot be bailed because I will leave America, I will not care about the bail and they will not be able to prevent me from leaving.

Now this is a good news for Soviet Union to understand that these people are not to be worried about.... If this cannot prevent me from getting out of America, with all their forces and all their nuclear weapons, these are not the people who are going to win in the third world war.

On each point we went on winning and the final victory was that they started being illegal. Finding no legal way, the law is theirs -- I have not made it, the courts are theirs and the case was U.S. Government versus Bhagwan Shree Rajneesh. A single man against a whole country.

But they were worried that they cannot manage legally so they started using illegal means. For example, it takes only eight hours from North Carolina to Oregon. It took me twelve days to reach Oregon. They will take me from one jail to another jail, and they were lying continuously that "You are going to Oregon."

And I will end up in another jail and I will ask, "Where is Oregon? This place is not Oregon. And why you are lying? Just you want to punish me without proving any guilt. Without any trial you want to harrass me as long as possible. Eight hours journey you have prolonged to twelve days." And in all these days they were defeated on every moment and they accepted the jailers, the marshalls that "You are a strange man. We are giving you every kind of harrassment and you are taking it as if it is an experiment in meditation." And that's what I was doing.

They knew all my medical history because I had presented it to the I.N.S. -- that I have allergies of smoke, dust, perfume... and they will put me in a cell where twelve people are continuously smoking and my eyes will be red and with tears and my breathing will be difficult, my throat was not even able to speak. But I remained with closed eyes sitting with those people. I did not complain.

One jailer said me, that "You are the first man who has been being harrassed in every possible way who has not complained."

I said, "What is the point of complaining -- I am enjoying everything that you are doing for me. You are taking so much trouble creating situations to harrass me, but you don't know that you cannot harrass me, you can torture my body, you can kill my body but you cannot touch me."

They went to the extent that in one jail the U.S. Marshall himself asked me to sign under the name of David Washington. I asked him that "You are supposed to be the highest law-imposing authority. What kind of law you are imposing on me. That is not my name. You are asking me to do something absolutely illegal. And on your coat is written Department of Justice -- at least put the coat away, be a little ashamed. And what is the purpose -- do you think me that I cannot understand the purpose. The purpose is simple: you want the whole world to remain ignorant that I am in this jail so that whatever you want to do with me you

can do. And the world news media will not be even aware. You can even kill me and there will no record even that where I disappeared because on your record there is David Washington. I have never entered in the jail, the question of my getting died or murdered, does not arise."

So I told him, "You write in your own hand writing. I will sign it."

And I made him write in his own hand writing to make it a document that U.S. Marshall himself writes a wrong name, forces me... I sign my own name. And of course I signed in Hindi as I always sign.

He could not figure it out what it is. He said, "What it is?"

I said, "It must be David Washington. As far as I understand." But I said to him, that "These illegal things will not help. These are simply showing that you are desperate and you don't have anything in your favor. And now you are going even to absolute criminality, but in the morning every television station, every newspaper and every radio will know that if you want to talk to me, ask for David Washington."

He said, "But how they will know?"

I said, "You will see tomorrow morning." And tomorrow morning it happened because on the airplane there was one girl who was going to be released that night. I told her that, "You listen silently whatever transpires between me and the jail authorities and then you will be released. The first thing you have to do, just outside, because the news media help me immensely".... It was news media who did not allow them even to touch my body. "They are outside, hundreds of cameras and journalists -- you just go outside and tell them, that `Bhagwan has been forced to sign under a false name.'"

She has listened the whole thing. I just waved her and she said "I will do." And she did. And next morning they had to rush me to another jail immediately because that was such an illegality and such a criminal act that if they were caught in it.... I was inside the jail and there was no record. And where is David Washington? And how I happened inside the jail? And where David Washington has disappeared?

They became so desperate... He was so nervous in the morning when he wake me up. I said, "What is the news." He said, "You were right, you just come out and we will take you to the airport." Again lying. And they took me to F.B.I. Concentration Camp, far away from the city, thinking that now nobody will know but they were wrong. Because the press was aware that now they will be doing something, so the press remained there the whole night and the press followed on their helicopters and their cars and they could not manage to keep me hidden anywhere.

Twelve days, they made every effort to keep me in a place where nobody should know. And in a stupid way, this man who is U.S. Marshall -- I asked him, that "I would like to call my attorney to tell him that I have changed my name. I will not blame you, just... I have every right to change my name, I have changed my name. I have to inform my attorney that if he calls me, he has to call me David Washington."

"No, you cannot call your attorney. Your attorney can call you."

But I said, "Either you are absolutely retarded or what to make of it. How my attorney is going to know that I have changed to David Washington? He will ask for me and the clerk on the counter will say, that `Nobody of this name is here.'"

After twelve days continuously trying and being defeated in finding a place where they can hide me from the world finally they brought me to Oregon and there was their greatest defeat. They had nothing against me and they knew that if the trial begins they are going to lose. And they have made a case, the whole nation versus against a individual, and United States of America will lose the case. Perhaps in the history no nation has lost a case against a single individual. They became aware that they have got into a mess. They don't have anything.

So they asked my attorneys for negotiations. My attorneys said, "There is no need for any negotiations. We are going to fight."

And what they said that, "Yes, we know that our points are weak but we want to make it clear to you that if you want to fight the case and if Bhagwan says `I am not guilty' then we will not let the court give him any bail. Then as long as the trial continues he will be in the jail and that can mean four years, seven years, ten years -- one never knows. We can manage to postpone it as long as possible. And you can understand what that means."

They made it clear that "We will torture." So the alternative they gave is that "Bhagwan should accept that I am guilty. The judge will fine him and the case will be dismissed."

When my attorneys came to me they had tears in their eyes. They were the best attorneys America has and working with me they started loving me. And they said that "We are feeling so helpless that we have to tell you to accept that you are guilty while you are not guilty. And that too, under the oath in the court, `that I will speak only the truth, nothing but truth' and the government is forcing you to speak a lie that `I am

guilty.'"

And they said, "We understand you would like to fight. We would like to fight because there is nothing in their case. We are sure to win but they can torture you, they can even kill you. And you have to think also of your thousands of sannyasins around the world -- they will be suffering all these five, seven years you will be in jail."

So they said, "It is not right at all what we are asking you to do but you accept guilty. Just out of compassion for your own sannyasins. And the government is absolutely defeated because they asked for negotiations. We have not asked for negotiations and they have managed negotiations in such a way that they have not left us any outlet."

The judge was perfectly aware of the settlement because exactly on those two points, they had eighteen points all bogus against me... only on those two points he asked me, "Are you guilty or not?"... which they wanted me to say that `I am guilty.' So that means the judge was absolutely aware of what settlement is happening between government and my attorneys.

So this whole democracy is fraud. This whole justice and the name of great values, of fairness, is simple hypocrisy. And I accepted that I am guilty and still I was fined four hundred thousand dollars -- almost half a million dollars.

The charges are false, you force me to accept first.... At that time it was not said that I will be fined half a million dollars. It was not part of the negotiations. I was only told that I accept my guilt and the judge will only give me the fine that for five years you cannot enter America. I said, "That is not a fine because I am not going to enter America my whole life."

But this fine was kept secret. Even my attorneys were shocked, but what else to do? They have forced me to accept that I am guilty -- now because I am guilty, the fine of half a million dollars and five years I cannot enter America. I told the judge, that "There is no need to make any limitation. I am not going to enter this wretched land again in my life so you can make it lifelong."

So we are not defeated in any way. We have not lost any case. America got into unnecessarily exposing its own fascism, its own ugly face to the world, and now they are very angry with me because I am talking to the whole world press and now they are not in a position to defend because whatever I am saying is true. They were not aware that provoking me is dangerous. A single man can destroy their whole integrity, their idea of being the greatest democratic nation. And I will continue to hammer that America is not a democracy, it is a hypocrisy. And it is basically fascist. And at least Soviet Union is straightforward. It is not hypocrite. It says that it is a dictatorship.

America is exactly the same, perhaps worse and pretending to be democratic.

Now my sannyasins have to expose this fraud to the whole world, wherever they are. And I have made it a point that if there is going to be a third world war ever, it will not be between Soviet Union and America -- it will be between the whole world and America.

It is the ugliest monster hiding behind a beautiful facade.

Okay.

Q: THANK YOU BHAGWAN.

The Last Testament, Vol 5

Chapter #6
Chapter title: None

23 December 1985 pm in Kulu/Manali, India

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INTERVIEW WITH BY DELHI RECORDER

Q: COULD YOU TELL US SOMETHING ABOUT YOUR ROUTINE OVER HERE?

A: Coming to India, I have not started my work yet, otherwise it was too much for twenty-four hours to contain. Before it starts again, there is in fact no routine. I am sleeping from seven in the evening to eight in the morning, then taking my bath. At nine visitors come just to see me. That is one of the conditions of Span that I cannot hold meetings here, so they just stand on the gate and I go and receive them. And for half an hour I go around just for a walk. Nine-thirty to eleven is given to news media, because from all over the world people are coming, so it is for their interviews. Eleven I take my lunch, and eleven-thirty I go back to sleep. At three I wake up. Three to three-thirty is for photographers, and just a walk around the ground, and then again an interview with the press. Five to six I listen to some classical music. Six I take my supper, and seven I go to sleep again. So it is not much of a routine, mostly I am sleeping.

Q: BUT YOU HAD STOPPED GIVING INTERVIEWS IN THE LAST FIFTEEN DAYS. I BELIEVE WE ARE VERY LUCKY TO HAVE GOT AN INTERVIEW TODAY.

A: Yes, for fifteen days I had to stop, because everywhere is so much ugliness. All over the world we talk about freedom of thinking and freedom of expression, but nowhere it is allowed. As I landed in Delhi after America, I gave my first press conference. In that press conference I have not said anything about any religion because it was not the context. Still from far away Bengal a summons has come I have hurt their religious feelings, so I have to appear before the court in January. Second summons have come and third we are informed is coming. So my people thought that it will be better before we establish...
In America I had five thousand people's commune.

Four hundred were legal experts. We had the biggest legal firm in the whole world. They were taking care of all the cases which I was creating. Right now we don't have even a single legal person, so they suggested that for ten, fifteen days I should wait. Our legal persons are coming, and then they can take care of all these cases. These are harassment cases and it is very easy to put a case against anybody that you have hurt my religious feeling...

In fact it is such a stupid and silly thing that courts allow it. For example, I have said in one interview that I will not consider Rama of a great spiritual height, because whatever he has done is almost inhuman.
First s son of a Brahmin dies in Ayodhya...

And the Brahmin comes to Rama and says that there must be happening some great sin, otherwise the son of a Brahmin cannot die before his father. So a great search.... thousand mile away it has been found that a sudra -- an untouchable -- has heard few Brahmins reading Vedas, hiding behind trees. That was the great sin, thousand miles away from Ayodhya, that the Brahmin's son has died. The sudra was caught, and Manu Smrati(*) provides only one punishment: that melted lead, absolute fire, should be poured into both his ears. And that's what Rama did. I cannot conceive Rama even human. To talk of him as incarnation of God is simply nonsense. Now I have said this, those who follow Rama, their religious feelings are hurt. My own understanding is that if their religious feelings are hurt, they should be hurt by the act of Rama, not my statement. I have not done anything, I have simply repeated what is written in their scriptures. I have not written them.

Q: BUT DO YOU THINK THERE IS A CONCERTED MOVEMENT TO HARASS YOU?

A: Certainly.

Q: WELL, WHO WOULD YOU SAY WOULD BE BEHIND THIS MOVEMENT?

A: American government.

Q: THE AMERICAN GOVERNMENT -- EVEN HERE IN INDIA?

A: Even here.

Q: APART FROM THIS CASE, IS THERE ANY OTHER CASE IN WHICH YOU HAVE BEEN SUMMONED?

A: Yes, three other summons have come. And from very reliable sources the information that more summons will be coming to harass me: one from Madras, one from...

Q: I SEE, FROM DIFFERENT PLACE...

A: From different places, so I have to appear.

And meaningless.... they cannot win these cases because I am not saying anything on my own. I am simply making a statement which is in their scripture. If their religious feeling is hurt, they should drop Rama. And if their religious feeling is not hurt even by destroying the ears of a poor man, I don't think their religious they have any religious feelings at all, that they can be hurt by my statement. So I am, I have been fighting these cases my whole life. Not in a single case they have won...

But harassment certainly is there.

Q: BUT WHY SHOULD THE AMERICAN GOVERNMENT BE SO INTERESTED IN HARASSING YOU? NOW? HERE IN INDIA?

A: Yes, they are interested in for many reasons. One is they destroyed the commune in America...

Out of great jealousy. The commune has come to such a standard of living that it was higher that the American standard of living, that they think is the best in the world. We have changed a desert into an oasis. Five thousand people for four and a half years managed to do everything without any support from outside. We made our roads, we made our houses, we cultivated vegetables, food, fruits. We made lakes, because it was a desert, there was no water. And it was almost a miracle. And news media started coming to Rajneeshpuram -- that how could we manage, we don't have any power, the government is continuously harassing us.

There was one hundred twenty cases by the government in which they were being defeated on each single case, but they were going on finding new....

Destroying the commune in America.... Now they don't want that I can create a similar commune anywhere, for the simple reason because that commune will prove what they have destroyed. Now they have a desert again. Now there is no proof, only in the memories of those five thousand people who had lived there, and in the memories of the news media who had been coming there.

I invited the president, the governor and other officials and politicians just to come and be our guest and see what is happening. They never came.

Now their whole effort is that this should not happen anywhere, for two reasons. One, that if it happens again then there will be a proof that they have done something immensely ugly. And the whole America feels it.

People have been phoning, and crying on the phone -- non-sannyasins, Americans who don't know us -- and saying that "This is the ugliest thing that American government has done ever, because you have not done any harm, and they have destroyed a whole city which you had made with so much labor."

Our people were working twelve to fourteen hours a day, and we had made such a beautiful place. That may have been the only city which was centrally air-conditioned. We made the desert green, we made birds to come, swans, peacocks. When I had reached there, there was not a single bird. What bird will do? -- because there was no water. We made all kinds of trees grow.

The second thing that they were afraid was is more important which was: we created a better quality of communism than exists anywhere in the world, either in China or in Soviet Russia. And by very simple means. In Russia they have created through a very dictatorial regime, forcing people, and they killed almost one million people after revolution; and then too if freedom is given again, the communism will disappear, because there is something intrinsically wrong in Marxian understanding.

Man is not equal. You cannot make another Albert Einstein and you cannot create another Karl Marx. People are unique. So the whole idea of equality and inequality is baseless. You cannot compare two unique beings. You don't compare a man with a chair. It is stupid -- they are simply different. People are different, so they should be given equal opportunity to be different, but they should not be forced to be equal -- which is against human nature, against human psychology.

So what they have not been able to accomplish in seventy years in Soviet Russia, we accomplished in four years by a simple thing: we simply stopped using money in the commune. Inside the commune no money can be used. You can donate to the commune, but you cannot purchase anything by money in the commune.

Q: SO HOW DID IT FUNCTION?

A: Whatever you need, the commune will provide, and our needs are not much. And if we go intelligently... for example, for five thousand people we have only one kitchen, one dining hall. Rather than having two thousand, five hundred kitchens and engaging twenty-five hundred women, their whole life into kitchens and wasting their life there and then getting angry and then becoming a pain in the neck, then torturing the children, torturing the husband, and always ready to fight.

We changed the whole system, and the result was tremendous benefit economically: twenty-five hundred kitchens are reduced into one. And all women are not good cooks. In fact all good cooks are men; not a single book on the science of cookery has been written by a woman, they are all written by men. And in all the best hotels, the best cooks are men, not women.

So we had chosen the best cooks. Why give food to people when you can manage better, more scientific, more hygienic food for all? So we had better food, more food. There was not a single beggar, there was nobody unemployed because there was no question of employment. Everybody was working because it was their commune, and they had to make it as beautiful as possible. In four years' time not a single crime, no rape, no murder, no suicide, no theft. There was no need -- when you can get everything that you want, why you should steal somebody's used things? There was no need.

Q: HERE CAN I INTERRUPT YOU?

A: Just a moment. This created an idea all over America that communism is not necessarily connected with the dictatorship of the proletariat; in fact it is not connected with government at all. We had no government; we were just loving each other and we found that what works better, we should do it.

And the question was being raised against the politicians, that if these people can do it by such a simple means -- because there was nobody poor. You may not have a single dollar, and I may have millions of dollars, but I am not rich as far as commune is concerned; we are in the same boat. I cannot use those million dollars, so in no way I am rich than you. We destroyed poverty and richness without even touching

the rich or raising the cry of war, of class struggle, of violence.

They became immensely afraid of the phenomenon. They have destroyed there -- absolutely illegally, because they had no legal reason. Now they don't want me to establish another commune anywhere.

What they did as I was released by the court -- they had to release me because I have not done anything -- they immediately did the first thing in Germany because in Germany I have six communes running on the same principles, so they were afraid that I may go to Germany, and may make a big commune, bigger than existed in America, because six communes are already in existence. And West Germany is just under their pressure, under their domination. They immediately passed a law that I cannot enter Germany.

This is such nonsense! I have never entered Germany, I have never committed any crime in Germany. Just in anticipation, in case I enter Germany they make a law. In fact there was no need to make a law; you could simply have refused a visa. But they may have been afraid: perhaps some ambassador may be influenced with me and may give a visa. It is better to make it clear-cut law that I cannot enter Germany; otherwise I will be immediately arrested.

And what reasons they have given? -- because I am a dangerous man and I have a great number of followers who love me so totally that they can do anything for me and we don't want to take any such risk.

The same was the reason given in America that they don't want to give me a bail. Not that I have committed any crime, that I am a dangerous man. And they can see the connection clearly, that I am a dangerous man, that I have immense financial resources, that I have millions of friends around the world who love me so much that they can do anything; that no bail can prevent me. If you give me bail I will leave America.

So they were not ready to give bail. And the same reasons are shown in German parliament that I should not be allowed to enter Germany. Here I have been informed by very intimate sources to the government that first they don't want any foreigners to be here, so anybody who wants to be here cannot get a visa. The people who had come with me, they gave only a standing ticket for three weeks and they will not extend it into visa. It is against their policy; their policy is to increase as much tourism as possible. And through me they can increase their tourism to thousands.

In America every year at least fifty thousand people were coming from all over the world, so to cut all the foreigners from me who are accustomed to do my work -- printing, editing, filming, making houses, making roads. In these four years we have trained all kinds of skills. So those people particularly who have been in American commune should not be allowed. And that's what they have been doing; they are not allowing them.

Left alone to myself I cannot create a commune. With Indians it is very difficult to create that kind of thing.

Q: SO THERE WILL NEVER BE ANOTHER RAJNEESHPURAM?

A: It will be, I am finding a way, because I am already invited by two governments.

Q: CAN YOU NAME THEM?

A: Not yet, because...

Q: WESTERN GOVERNMENTS?

A: Western governments, two governments who are not pro-American have already invited me, that they are absolutely ready to accept my people and give land on their own, all support. An injustice has been done to me.

Q: BUT ARE THEY EUROPEAN GOVERNMENTS, OR OTHER WESTERN GOVERNMENTS?

A: They are South American governments.

Q: WHAT ABOUT YOUR PLANS FOR THIS PLACE? YOU ARE ALREADY BECOMING QUITE AN ATTRACTION HERE, AND AS YOU HAD SAID ON TELEVISION ALSO THAT SUPPOSE THE INDIAN GOVERNMENT WERE TO COOPERATE WITH YOU...

A: Indian government is not cooperating. Himachal people are very cooperative, very loving.

Q: WE BELIEVE YOU HAVE RECEIVED OFFERS OF LAND DONATIONS FROM FAR AND WIDE.

A: Yes, many, not one, many people have come to donate their own land -- people who have never known me before. Punjats and their heads have come to offer, the Bar Association of Mandi has come to invite me to be here and to tell me that if there is any legal problem they will be available to me without any fees or any burden on us. And other corporations in Mandi, in Kulu, in Manali -- they have approached; individuals have approached... many.

But the problem is: the land alone is not enough. What I will do with the land?

Q: BUT HERE THERE'S ANOTHER THING: WHY IS THE GOVERNMENT SO HOSTILE TO YOU... I MEAN, ANY GOVERNMENT ANYWHERE THEY ARE ALWAYS VERY HOSTILE.

A: The same reasons. For example, Indian government would not like just because of me to create any antagonism with America, particularly for the reasons that they have been begging them for nuclear plants to be made here, and only America and Russia have... (lights go out).

The Indian government or any government who is in need of any American support can bargain very easily. And it is a simple thing for them; my commune or me or my idea does not matter to them; what matters is nuclear energy. And America can give them plutonium. So that is a pressure on them.

Indian government has not been helpful anyway. One month I have been waiting; my people have been approaching -- they have not shown any interest of any kind. In fact they have shown it clearly that they are not interested.

While I was in jail in America Indian government did not took any step to ask American government that, "You are holding a person in jail without arrest warrant without even saying him what crime he has committed. That is absolutely illegal! You are punishing a person before you have proved that he is guilty." And they tortured me for twelve days. And when I was released the Indian ambassador phoned that, "Do you need any help from us?"

I said, "This is absolutely stupid. Where you have been for twelve days? And the whole America is agog with only one news -- all the television channels, all the newspapers, all the radios -- and you have been fast asleep! And when I am released, what help you can give me?"

Q: IS IT TRUE THAT YOU HAD SAID THAT YOU ARE NO LONGER BHAGWAN?

A: No, I have never said that.

Q: IT HAS APPEARED EVERYWHERE.

A: It is absolutely wrong.

Q: YOU AR STILL VERY MUCH THE SAME PERSON YOU WERE?

A: Yes, I am still the same person.

Q: IT'S NOT THAT YOU DISBANDED YOUR COMMUNE?

A: No. I have...

Q: WHAT HAPPENED TO THOSE FOUR THOUSAND PEOPLE OR SO WHO WERE LIVING IN RAJNEESHPURAM? I MEAN, THEY CANNOT BE ACCOMMODATED HERE... OR ARE THEY BEING ACCOMMODATED IN YOUR COMMUNES ALL OVER THE WORLD?

A: They are being accommodated in other communes, or they are making small groups and arranging themselves and waiting if I can manage somewhere, then they will be immediately coming.

Any statement that said that I have said that I am not Bhagwan is absolutely wrong.

Q: WHAT ABOUT THOSE MANY PEOPLE -- HUNDREDS COME TO YOU HERE FOR DARSHAN AT THIS RESORT: HAVE YOU GOT ANY PROGRAM FOR THEM? -- BECAUSE THEY ARE COMING TO YOU WITH A NEED.

A: I know, they are coming, but my conditions of staying here are such that I will not be even talking to any gatherings, any meetings, so I cannot talk to them. But they are happy enough just to see me safe. They can see me, they can cry, they can weep and they can hold my hand -- and they are happy.

This condition will not last. We are searching all over the world, but this time we are being very much clear about any conditions that may arise later on. So first we are trying to find an island which is independent, which belongs to no government; and we have located two islands which are tremendously beautiful, and which are not for sale.

Q: WHICH PART OF THE WORLD?

A: One is in Europe and one is near Canada.

Q: IN THE MEDITERRANEAN?

A: In the Mediterranean.

Q: AND CANADA?

A: Just near Canada.

Q: TOWARDS THE PACIFIC SIDE OR THE ATLANTIC?

A: Yes, east side....

So my first preference is going to be an island which can be under no pressure of any government. Second, these countries which have invited -- I am sending my people to see what places they can offer and what kind of help on what conditions. And we have our own conditions because we will be bringing five

thousand people; then you should not create that visas cannot be given and people cannot stay long. So we have to manage. But within a month I will have the place. And this time it is going to be far bigger than it was in America. It was five thousand; this time it will be fifty thousand, not less than that, because I never go backwards -- that is not my idea.

Q: AND IT WILL BE ON THE SAME LINES AS THE ONE IN OREGON?

A: It will be on the same lines...

Q: ONLY BIGGER?

A:... only bigger.

Q: AND BETTER, PERHAPS?

A: And better, certainly, because we have all the intelligent people in the world, because my way of thinking is such that only very educated, very intelligent people can be interested in it. So we have engineers, doctors, scientists, Nobel prize winners...

Q: WHICH NOBEL PRIZE WINNERS?

A: One economist from England, I don't know the name because we change the name so we don't know their real name, what their real name is.

Q: WHAT'S HIS NAME NOW; DO YOU RECALL THAT?

A: No -- because I have one million sannyasins around the world!

Q: I SEE. DO YOU PERSONALLY GIVE THEM A NAME?

A: I was giving up to Poona; now it becomes difficult.

Q: IT MUST HAVE BECOME VERY BIG NOW.

A: Now it is too difficult, so many people are giving who are old sannyasins.

Q: SO CAN YOU TALK ABOUT THIS OPEN UNIVERSITY AND WHAT EDUCATION MEANS TO YOU?

A: First: education means to me a man with a balanced growth -- of body, mind, heart and soul. So up to now there has never been any education which is total. It is at the most a training of the mind, at the cost of the body, at the cost of the heart, and finally at the cost of the man's innermost being.

This education has proved dangerous. It creates only clerks; it cannot create anything else because it diverts all the energy into those three "r's". I am not against it, they should be absorbed, but they should

have their proportion.

Physically, much can be done which is neglected. For example, no education system bothers about exercises or about food. For example, vegetarian food. For thousand of years in India the Jainas and the Brahmins and all high caste people have been vegetarians, but they have not produced any geniuses; they have not received a single Nobel prize. The three Indians who received Nobel prize were all non-vegetarians.

The vegetarian food as it has been up to now, lacks something, some proteins which help the intelligence to grow. So if we depend on vegetarian food then those proteins have to be added. If you don't add those proteins then you are killing the person's intelligent growth.

So in my commune what I have done... we were using non-fertilized eggs, because non-fertilized eggs are just vegetable because they don't have any life; and they have all the proteins that are needed by a mind, intellect, intelligence. So now, because I used the eggs, Jainas are against me; just the word "egg" is enough to make them against, they will not think twice what I am saying. And the non-vegetarians are also against because their only argument is finished.

Their only argument for non-vegetarian food was that it is the only food that can help intelligence to grow; vegetarian food will keep you vegetables! So they are angry because I have now found something -- that meat is not necessary, not only necessary but in fact, ugly.

And in total perspective of education, a man who eats meat, fish or anything living will not grow into his heart. His heart will remain insensitive. If just for eating you can kill, then your heart will remain a stone.

Q: BUT AREN'T PLANTS ALSO ALIVE?

A: They are alive... they are alive, and if one is really to be a vegetarian then one should eat the fruits which are ripe and fall from the trees; then you are not killing anybody. And the crops, wheat or rice, which are ripe -- you are not killing anybody. Plants should be respected just as we respect people.

In my garden nobody can pluck a flower for the simple reason because that shows the beauty of the flower but ugliness of you. You are destroying it, you are taking it away from its life's source, and you are showing a certain kind of insensitivity. Then what is the difference between a cannibal.... In fact cannibals say that the most delicious food is human children.

If you are for delicious food, if that is the goal of life then the whole humanity should be cannibalistic. And they may be right, that small children's meat may be the most delicious thing -- about that all cannibals are agreed, there is no disagreement. But when we can manage without hurting, then in a right kind of education we should help the person to become sensitive also.

Q: THIS IS WHAT YOU PLAN TO HAVE ON YOUR ISLAND?

A: Certainly. We had a university even in America.

Q: IN RAJNEESHPURAM?

A: In Rajneeshpuram; and now we will be having on a wider scale.

Q: BUT HAS THERE BEEN ANY RESPONSE TO YOUR OFFER FOR A UNIVERSITY THAT YOU HAD MADE ON TELEVISION?

A: No, no response.

Q: BUT HOW WOULD THIS THING BE HELPFUL TO THE GOVERNMENT AND TO THE INDIAN

NATION IN GENERAL? BY MAKING BETTER PEOPLE?

A: It will not be helpful to the government.
It will be helpful to the people but it will not be helpful to the politicians.

Q: WHY DO YOU SAY THAT?

A: Because these people who are sensitive and intelligent will not choose these idiots as politicians. Not a single politician in the whole history has proved a genius, they have all proved third grade. People like Adolf Hitler were rejected from art institutions, he was rejected from architecture institutions, because he was not capable so the entrance examination he failed. But he became a world hero; he had almost conquered the world. These people will not be helped, if the people are most sensitive and more intelligent, and their growth is balanced.

For example I was talking about their sensitivity. They will be more loving; no government wants people to be more loving.

Q: WHAT ABOUT PANDIT NEHRU?

A: Pandit Nehru was not a politician -- and that's why he failed. He was more a poet. He would have been more fitting with Rabindranath Tagore than with Mahatma Gandhi. He was a sensitive soul and he has an intelligent approach towards history and human evolution. And he was never convinced about Mahatma Gandhi and his primitive ideology of going back to the spinning wheel. But one thing he could see -- that Gandhi can influence the whole nation, and without Gandhi, this nation is impossible to take it into the struggle for freedom.
He followed Gandhi but he was never a Gandhian.

Q: BUT WASN'T THAT BEING A PRACTICAL POLITICIAN? TO TOE THE LINE OF GANDHI AND KEEP YOUR OWN IDEAS AT THE SAME TIME?

A: It was simply a deceptive thing, I will not call it practical politician.

Q: AND WHAT ABOUT OUR PRESENT PRIME MINISTER, RAJIV GANDHI? HOW DO YOU RATE HIM?

A: There is not yet time enough to say anything about him. It takes a little time to show the person, his reality; and particularly a person who is a non-politician, when he comes into politics he is very nice to everything, to everybody. Just give him time and let power corrupt him.

Q: YOU MEAN THAT WILL BE THE TEST?

A: That will be the test, that is the only test. If power does not corrupt a person then only he has some authentic being; otherwise power corrupts.

It can corrupt anybody because power is such a thing, that for example, I have received information from the central government highest sources -- they have a file on me, and in the file they say right now the government is watching; they are neither positive nor negative. All will depend how I behave.

What it can mean "how I behave"? I will behave the way I have always behaved.

Q: YOU WILL NOT CHANGE TO PLEASE THEM?

A: No! I am not going to change to please ANYBODY; I will simply behave the way I feel right.

Q: DON'T YOU THINK ALL THESE EXPERIENCES HAVE BROUGHT ABOUT ANY CHANGE IN YOUR PERSONAL CHARACTER?

A: No... no, they have made me more stronger and more convinced about my truth.

Q: WHY DO YOU EVOKE SUCH EXTREME REACTIONS IN PEOPLE? -- EITHER THEY ARE READY TO KILL FOR YOU OR THEY ARE READY TO KILL YOU?

A: Yes, that is true. It always happens if you are saying something without considering the people, just saying because you see it in that way and you feel that it is truth. And I am ready to argue for it; I have been arguing my whole life. Then only two possibilities exist: if you are intelligent you understand the argument. And if you are not intelligent then you feel irritated because that argument disturbs you, your settled dogma, your creed, your religion. So to me it is a criterion of truth, that it will always divide people in two: either they will be all for you or they will be all against you, but it will not leave a single person who is indifferent.

Q: HAS POWER CORRUPTED YOU?

A: I don't have any power.

Q: BUT YOU HAVE; YOU WIELD TREMENDOUS POWER WITH YOUR FOLLOWERS AT LEAST. IT HAS BROUGHT NO CHANGE IN YOU?

A: It has not brought any change in me because I don't consider it a power.

Q: IT'S A WAY OF LOOKING AT THINGS?

A: Yes. I simply love my people, and my people love me.

Q: EVEN LOVE HAS A LOT OF POWER.

A: Love has a totally different power. It is not the power of the gun. It is not the power of nuclear weapons; it is not the power of harming anybody. It is the power of helping someone.

People love me not because I have any power -- I am not a president of any country or a prime minister or a king or.... I am nobody, I don't possess a single thing. Even my robe and everything -- they belong to my people. They make them for me, I don't possess them. I have not purchased anything for thirty years. Even my watch you see is made by my own people. And it is not diamonds; these are just poor stones.

Q: SO YOU HAD ALL THESE NEWSPAPERS WRITING ABOUT DIAMOND-STUDDED WATCHES, AND REAL GOLD CADILLACS!

A: Yes, that's how I check how much intelligence the press people have.

Q: TALKING OF LOVE AND THE WAY YOU TALK ABOUT LOVE OVER HERE, DO YOU HAVE A SPECIAL AFFINITY FOR THE SUFI SAINT POETS LIKE VARDISHAH, BABA FREE, OR GURU NANAK?

A: I have... I have certainly. Anybody who has attained to a state of silence, light, blissfulness and who has been able to shower all these qualities in his own way on other peoples -- I have love for all of them. It does not matter whether they are Mohammedans or Hindus or Christians or Buddhists; to me what matters is whether the man has attained to his innermost core, has he reached to his innermost centre?

Q: BUT THEN DIDN'T GANDHI ALSO ASPIRE TO THE SAME THING?

A: No, Gandhi was a simple politician. Gandhi was a simple political figure. He talked about religion, he lived like a religious man, he tried to create a a synthesis between Christianity, Hinduism, Islam, but the whole idea behind it was that the country remains undivided. And an undivided country means a Hindu India. Gandhi calls GITA his mother, but he never calls KORAN his father. He should have remembered it; otherwise his mother will be a widow.

I mean that Gandhi is talking every day morning, evening, to his disciples about GITA, and anybody can see that GITA is a pure philosophy of violence. And you can see that man, Gandhi, is talking of non-violence. But to keep Hindus under him he is raising GITA to the highest, holiest scripture in the world. Otherwise anybody can see that GITA and Mahatma Gandhi are contradictory. Gandhi has no argument; he has never given any argument what about Krishna who is continuously trying in the whole GITA for Arjuna to fight, to kill? because this is your religion and this is God's will -- you have to do it.

Q: DO YOU AGREE WITH THE GITA AND ITS PHILOSOPHY?

A: No! If I had been in place of Arjuna I would have told Krishna clearly that, "Who are you to decide God's will? I can hear my own heart and I feel God's will is that I should go to the Himalayas and meditate. I don't want to fight. Why should I listen to you? Why should I have a mediator between God and me? I can listen to my own heart."

Q: BUT ISN'T KRISHNA SUPPOSED TO BE GOD HIMSELF?

A: But that is himself he is saying -- so anybody can say. This is as stupid as.... One man went into a restaurant and told his friends that, "My wife is the most beautiful woman in the world." And somebody asked, "But how can you say that?" He said, "I can say because my wife herself has said it!" It is so stupid Krishna saying himself that, "I am God" -- it is simply stupid; there is no point in it, anybody can say.

Gandhi was asked by Louis Fisher who has written his biography that "When India becomes independent, what will happen about the armies and all the armaments -- because in your conception they don't have any place."

And Gandhi said, "Yes, they don't have any place. We will throw them into the ocean, and we will send all soldiers to work in the fields."

And when Independence came he forgot all about it; not only that, when Pakistan attacked India, three airplanes who were going to attack Pakistan flew over Birla House to get his blessings, and he came out of the house and blessed the three airplanes who are going to bomb Pakistan. Now what happened?

Q: THIS WAS IN THE TIME WHEN PAKISTAN WAS GOING TO ATTACK KASHMIR, JUST AFTER?

A: Yes, just after. So this man was asked by Louis Fisher that, "If somebody attacks you, what you will do?" Gandhi said, "We will come out and we will say, 'We are here -- if you want to kill us you can kill us; if you want to live with us, you can live with us.'" It is so easy to talk -- but that time it was useful because it gave a great aura of saintliness but when the reality came in his hands, then all things changed; then he was not the same man.

He was absolutely a cunning politician, and in fact as far as I am concerned -- and I have looked into his life as deeply as anyone can -- his eldest son, Haridas Gandhi, became a Mohammedan. That was such a shock to him that he told his wife that, "I don't want to see the face of Haridas again."

Now, this is strange! If Mohammedans and Hindus and Christians are all the same, then what does it matter that Haridas has become a Mohammedan? If he feels better with Mohammedan approach, Gandhi should bless him! But Gandhi cannot bless his because the Hindu politics -- the Hindu will get angry, annoyed....

He made it a will that Haridas should not be allowed to put fire when he dies into his funeral. Haridas was there, crying, weeping, in the crowd, but he was not allowed to put fire as the eldest son.

And why he had become Mohammedan? -- just to show to the world.... He has written letters to friends that it was just to show to the world that what Gandhi says is all hypocrisy. When he changed his name he told the maulvi that, "Make it exactly of the same meaning as 'Haridas'." So he gave him the name "Abdullah Gandhi". Abdullah means Haridas: God's servant.

And why he was doing it? -- because Gandhi has tortured him very badly. He wanted to study and Gandhi was against this whole education so he will not send him to school. And he revolted against it and he went to one of his uncles to live with, and passed matriculation and came to get the blessing; but Gandhi closed the door on his face and told him that, "You are dead for me."

This is not the approach of a non-violent, loving man.

Q: COULD YOU NOW EXPLAIN: WHAT DO YOU MEAN BY 'SANNYAS'? WHAT IS THE CONCEPT?

A: Is your open university finished? -- because that is your main thing. First, the word 'university' itself comes from 'universal'. it means open; it cannot be closed. For example, no university can call itself Hindu university; that is contradiction in terms. No university can call itself Mohammedan university; it is a contradiction in terms. A university has to be open, available to all.

And my idea of openness is multi-dimensional. For example, right now I have been a teacher in the university. Two years are wasted for a small course that can be finished in two months. The whole six years which make you a master can easily be finished in one year. It is one of the capacity of human mind, that the greatest challenge you give to it, the more powerful and more intense it comes.

Our whole education is lazy. I was surprised because I was expelled from many colleges when I was a student for the simple reason that I told to the professor of philosophy that, "Whatever you are teaching can be finished within six months; there is no need for six years." And he was so annoyed by it he took me to the principal. And I told to the principal that, "I can accept the challenge -- because this man had his master's degree thirty years before and all that he is teaching is all bullshit because it is no more relevant. In thirty years philosophy has gone so far that he does not know even the names of the latest philosophers; he has not read a single book. And he is teaching us something which is already out of date. I can teach within six months, six-years course."

The principal said, "Perhaps you are right -- this is my feeling also, being a principal for many years -- that our education system is really very lazy. It simply goes on and on; and finally, even when you become a master, what kind of mastery you have got?

Q: NO, BUT WHAT SORT OF SYSTEM DOES YOUR UNIVERSITY HAVE?

A: My university will have... first: drop all that is non-essential -- and there is ninety percent non-essential which is being unnecessarily fed up into people's mind. Now, what is the need of Tamerlane, Nardishah, Alexander the Great? In what way they make you more human? In what way they give you the

pride of being human? They are being taught -- but not Farid, not Nanak, not Buddha. No.

Q: BUT HOW SOON DO YOU THINK YOU WILL BE ABLE TO ESTABLISH THIS SORT OF A UNIVERSITY?

A: Once my commune is there there is no problem because I have professors, I have all kinds of people.

Q: SO IN ONE MONTH, TWO MONTHS?

A: Just as I get the land -- if I decide for an island immediately it starts working. Things will be...

Q: BUT AN APPROXIMATE TIME-FRAME... HOW SOON?

A: The university will take at least two years to begin with, but the structure will start immediately.

So first I want to cut out all that is ugly, because my understanding is: the more you feed people on ugly things, the more you make them accept the ugly. Slowly slowly they feel that this is how human beings are -- they kill, they murder, they war. They do all these things and this is natural, this is just how human beings are.

Why, when you can have Buddha, Lao Tzu, or Kabir and beautiful people...? So these people can feel that there is something greater than they are; and that greater has to be achieved, otherwise they would have failed.

Q: WOULD YOU SAY THAT YOU ARE A FREE MAN?

A: I am.

Q: ARE YOU A SANNYASIN?

A: No.

Q: WOULD YOU EXPLAIN THIS WORD? -- IT INTRIGUES ME.

A: "Sannyas" is an old word. It used to mean in the old context "renunciation of the world". I have still used it with a new meaning. My meaning is "rejoicing the world".

Renunciation to me is ugly because renunciation means cutting things from life, inhibiting, repression; leave the wife, leave the children, leave the... leave everything. And these people who have been teaching renunciation of life are the cause of poverty in the world, are the cause of beggars in the world, are the cause of crimes in the world.

In Buddha's time thousands of people became monks. Now, what happened to their wives, what happened to their children? They were dependent on them. Nobody ever bothers that these people did something good? Their wives must have become prostitutes; their children must have become orphans, beggars. And these millions of people who became monks, they became a burden on the society because they became non-productive.

So they did a double crime: they left their duties, and on the other hand they became a heavy burden on the society. Still there are millions of sannyasins in India, and they are a burden; they don't produce anything. This is strange, that in five thousand years of history, no Indian sannyasin has created anything. He has not helped the world to become more beautiful, more richer, more human. How they can help? --

they have abandoned it.

They have really taught people that it is not worth... their hopes are for paradise somewhere far away, beyond death. And my sannyas is rejoice the world, be in the world and be totally in the world.

Q: I BELIEVE YOU STARTED ONE OF YOUR FIRST INITIATION CAMPS IN MANALI?

A: Yes.

Q: IS IT A COINCIDENCE YOU ARE BACK HERE OR WHAT DO YOU CALL IT? -- DESTINY?

A: It is a coincidence because I don't believe in any destiny.

Q: HOW DO YOU INTERPRET IT? WAS THIS THE WILL OF GOD THAT YOU SHOULD BE BACK HERE AGAIN?

A: There is no God.

Q: DOES IT HAVE ANY SIGNIFICANCE, YOUR COMING BACK?

No, nothing... just a coincidence... because I like the place. When seventeen years before I had a camp here and started sannyas here, I had liked the place, so when we were coming and it was a question where.... So I told them find out something in the Himalayas just for a few weeks to rest before you find a permanent place. And they found this "Span" was good. So it was just a coincidence.

Q: NO DIFFICULTIES HERE, NO INHIBITIONS, NO RESTRICTIONS?

A: No restrictions, no inhibitions.

Q: YOU SAID THAT YOU WERE AN ABSOLUTELY FREE PERSON: DON'T YOU FEEL HEMMED IN NOW BY THE SORT OF CELEBRITY YOU HAVE ACQUIRED?

A: No, nothing... there is no problem, because I have...

Q: NO, BUT THERE ARE SO MANY PEOPLE AROUND YOU ALL THE TIME.

A: No, that does not matter. Whether I am in the crowd or alone, I am alone.

Q: I THINK THAT WILL DO IT. THANK YOU VERY MUCH.

A: Good! Come again whenever you like.

Q: AS LONG AS YOU ARE HERE.

A: Won't be so long!

The Last Testament, Vol 5

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words] INTERVIEW WITH DILIP GANGULLY, AFP NEWS AGENCY, FRANCE

Q: WE BEING A WIRE SERVICE, AN AGENCY JOURNALIST, WE DO A PACKAGE FOR THE NEW YEAR, CHOOSING SIX OR SEVEN IMPORTANT PERSONALITIES ALL OVER THE WORLD FOR HERE IN INDIA AND SOUTHEAST ASIA. WE DECIDED YOU WERE THE PERSON WE SHOULD WRITE ABOUT. SO IT'S NOT A RIGID SORT OF INTERVIEW WE WILL HAVE.

A: That's good.

Q: WE HAVE CERTAIN QUESTIONS... BUT IF YOU WANT TO TELL US SOMETHING....

A: No, you can ask any question.

Q: WHEN YOU CAME HERE, BHAGWAN, THERE WERE A LOT OF QUESTIONS IN MINDS OF YOUR DEVOTEES AROUND THE WORLD ABOUT YOUR NEW HOME. HAVE YOU FOUND IT OR WHERE IT WILL BE?

A: The home is something one never finds. One is always finding it, and the joy and ecstasy is in the search.

I am reminded of a small poem of Rabindranath Tagore. He is in search of God. He looks all over the world, and finally he finds the home of God. He goes up to the door, is just going to knock on the door. A question arises in his mind: If by chance he is in, then what? Then what I am going to do? My whole life has been a search, I have been a wanderer, and this will be the end; this will be actually committing suicide." So without knocking on the door he escapes from the place as fast as he can. Now he is still searching, knowing perfectly well where it is. Avoiding that place he goes on searching and enjoying the search.

I love that poem immensely, because life should be a search, not a finding. The finding means the full

point has arrived.
Death is a finding.
Life is gypsy.

So I am still searching for the home. And I will go on searching for the home, knowing perfectly well the home is not something that has to be found. It has to be searched -- but not found.

Q: COULD IT BE, BHAGWAN, IN THE NORTH OF INDIA TO FIND A HOME?

A: No, I am searching all over the world. My people are searching everywhere.

Q: YOU SAID YOU ARE SEARCHING ALL OVER THE WORLD. THERE'S GOING TO BE A LOT OF CONFUSION BECAUSE WHEN YOU CAME BACK YOU SAID YOU ARE GOING TO LIVE IN THE HIMALAYAS AND NEVER LEAVE YOUR HOMELAND, INDIA, AGAIN. SO I THINK IT IS MORE AS A SIMILE YOU SAID THAT.

A: No. To me the earth is not divided by political lines, and words like " India" are certainly symbolic. It simply means the eternal search for truth.
"Himalaya" is also a symbol, a symbol for peace, serenity, silence.

The physical, the material, is not important. You should listen to the significance, the symbolic meaning in it.

To me, India is not confined by the boundaries. Anybody who has been a seeker of truth is part of India. He may be Henry Thoreau in America, he may be Martin Buber in Jerusalem, he may be Bertrand Russell in England, he may be a Socrates in Athens -- but these people belong to a certain, symbolic world which is not parallel to the geographical and the political.

For example, most of the Indians are not Indians. The majority of them has no concern for the spiritual. They are more greedy than I have found people anywhere else. They are more materialistic than the people they condemn as materialistic.

So when I said I will never leave India, that simply means wherever I am, India is there; and wherever I am, Himalaya is there.

Q: BHAGWAN, THIS QUESTION MAY SOUND STUPID...

A: No....

Q:... BUT I WANT TO ASK: ARE YOU THINKING OF NOMINATING A SUCCESSOR FOR YOUR MOVEMENT?

A: First, I am not a founder of a movement, I am not a head of a movement. How can I think of a successor? To me, spirituality is absolutely individual. The moment you organize it, you kill it. You can see it all around the world in all the religions, just corpses.

There is a very famous story that a man came running to the devil and told him that, "What are you doing sitting here! A certain man on the earth has found the truth. Do something; otherwise your business is finished!"

The devil laughed. He said, "You are a new servant here -- you don't know me. My people have already reached there; they have become his successors his priests, his scholars. They are standing between him and the people. They will not let the truth reach the people without their interpretation -- and their interpretation is my interpretation."
It is a tremendously beautiful anecdote.

Mahavira was against Brahmanism, his whole revolt was against Brahmanism, but his eleven chief disciples were all Brahmins. He never wrote a single word; these eleven Brahmins wrote all the scriptures,

and Jainism has been worshipping those scriptures for twenty-five centuries.

Now this is very strange: a man who is against Brahmanism is represented by Brahmins to the whole world.

The same happened to Buddha. He was also against the Vedas, against the Upanishads, against the whole tradition of Hinduism, but he found all his successors Brahmins. They turned, they changed, they made meanings that was easy for them. They listened from a Hindu mind. Whatever Buddha had said, they managed to support it, exactly what he was opposing.

So I am not a founder. There have been many founders and nothing has been founded.

I am just an individual seeker who has started alone, and then people went on coming; and the caravan became bigger and bigger, but the caravan has no leader, and each individual is responsible whether to be in the caravan or not to be in the caravan. It is his freedom.

So my whole approach is individualistic, and against all kinds of organizations and the successors and the churches and the shankaracharyas and the popes an Ayatollah Khomeiniacs. All these are not seekers of truth, they are exploiters of the masses in the name of truth.

At the most I can call myself a friend.

Nobody is my follower. I love them, they love me; there is no question of putting me on any high pedestal. I am absolutely happy where I am. And the best place is the lowest because from there you cannot fall.

Q: IT IS THE THINKING OF PEOPLE, IS THAT YOUR STAY IN OREGON... WE HAVE SEEN PHOTOS AND VIDEOS... PEOPLE HAVE SEEN. IT WAS THE HEIGHT OF LIVING IN LUXURY. HERE IT IS MORE A SPARTAN EXISTENCE. HOW DO YOU FEEL ABOUT THIS?

A: To me luxury is something inner. A king may be living in misery, and a beggar may be living in luxury. It is the quality of your being, the flowering of your potential -- the peace, the silence, the blissfulness. I don't see any difference. I can be in a palace or I can be in a small cottage, but I remain myself. Neither the palace affects me nor the cottage. So I am not here living in a Spartan existence; I am living as luxuriously as I have always lived.

And you must know that for thirty years I have not possessed a single thing -- no bank account. I have been in America for five years but I have not seen a single dollar bill, I have not touched money.

People have seen me in Rolls Royces -- they were not mine; they belonged to the commune.

Everything belonged to the commune and they simply made it available for me to be used.

And the moment I left America... I have not brought a single thing from there; they are all with the commune. Even from my shoes up to my cap, they are all made by my friends. They are not mine; they are gifts of love. Even the watch you see is being made by my friends.

Q: IN DELHI YOU CALLED IT "PROLETARIAN STONE."

A: Yes, they are proletarian stones; they are not diamonds. It is the cheapest watch.

It is a question of how you live, not in what you live.

When after twelve days in American jails -- five jails -- I left the jail, the U.S. marshall told me, "This is strange, you look better than you had come before! It seems jail life suits you."

I said, "Everything suits me. It is not a question of things, it is simply an art how to make the best out of the worst. I was not miserable in your jails, I enjoyed the experience, it was so new, and I loved everything. I may have died without knowing it, so by the courtesy of the American government they have made my experience richer."

I could see that the criminals are far more human than the bureaucrats. I was surprised to know that in all five jails where are four hundred, five hundred prisoners in each jail, there is not a single white man, all are black. It was really a surprise that in America whites don't commit crime! And the blacks who are there, they have been there, somebody for six months, somebody for nine months without trial. They are waiting for trial. They have not committed any crime, nothing is proved against them by the court, so these are not jails -- you are befooling the whole world.

"You are keeping these black people -- and they are all young; I have not seen a single old black person here, they are all young. And you are afraid of these young people, that they are going to become revolutionaries. So you simply arrest them for no crime. They have been telling me that they have not committed any crime, they have not even dreamt of committing any crime, and suddenly they are being arrested in the middle of the night and nothing is told to them and they are said that the court will decide. And for nine months they are waiting and their trial number has not come, and perhaps it may come or may not come at all."

So I said, "I am more experienced about you about your politics and about your mask and what you are doing to people who have not done any crime and they are unnecessary being punished. And they are far more human than you."

And these twelve days gave me a tremendously significant experience, that you can throw me now in hell but you cannot disturb my silence."

So I told him a small story. I told him about Edmund Burke, one English philosopher. He had a friend who was the archbishop of England. And the archbishop was asking him again and again that, "Someday you should come to listen to my sermon."

One day finally he went there, listened to the sermon, raised his hand and asked a question to the archbishop. He asked, "My question is: You say that those who have faith will go to heaven; those who do good things will go to heaven; those who do not have faith will go to hell; those who do evil things, sinners they will go to hell. My problem is, a man can do good things without faith.

"Socrates was a good man but has no faith.

"Gautam Buddha was a good man but has no faith in any God.

"What about these people? And a man can have faith and still can commit all kinds of crimes, all evil possible.

"Genghis Khan, Tamerlane, Alexander the Great, all were faithful people but they killed millions of people.

"So my question is: If a man has no faith and does good works, what is going to happen to him? Have you any place where he is going to be sent? Of course he cannot go to heaven because he has no faith. He cannot be thrown to hell because he has not committed any evil acts. What about those who have faith but have committed evil acts?"

The archbishop was in a very difficult situation. He said, "Nobody has ever asked such a question, I have not come across in any theological treatise of such a question, so please give me seven days to think."

Seven days he could not sleep because the question was not only Edmund Burke's question, it became his question also; the question was significant. Seventh day, the next Sunday, he reached early because still the question was there and there was no answer. He reached early in the church, prayed to Christ and asked that, "I cannot find the answer; you give me the answer; otherwise your representative will be proved stupid." But he was so tired, for seven days continuously thinking and not sleeping, that he fell asleep there on his knees and he had a dream. And in the dream he saw that he is in a train and he asked other passengers where they are going, and they said they are going to heaven.

He said, "That's good -- that's what I wanted." They reached heaven. He could not believe: it looked dirty, dusty, nobody laughing, nobody smiling; all faces long faces. He could not recognize anybody as Gautam Buddha, as Socrates. He inquired that, "Is Gautam Buddha here, or Socrates?"

They said, "We have never heard of these names."

So he rushed to the station, catched -- caught another train, going to hell. And he was surprised. The hell was really beautiful! Lush green... and people were so friendly, loving.

He inquired a man that, "Do you know about Gautam Buddha or Socrates -- are they here?"

The man said, "They are here, and because of them the hell has become heaven."

And at that point he awoke. And he was a sincere man. He related the whole dream. He said, "Forgive me, but the truth is that there are no geographical places like heaven and hell; it is a question of man's inner being. Everybody carries his hell or heaven within himself."

So I told him that, "Your twelve days, you were trying to give me hell, not knowing that I have my heaven within myself."

There is no way to throw me to hell.

Q: ON THE FIRST OF FEBRUARY TO THE TENTH THE POPE IS COMING TO INDIA. HOW DO

YOU LOOK AT HIM, AND WHAT'S YOUR OPINION OF HOW THE POPE STANDS TODAY?

A: First, anybody representing somebody else is a carbon copy. He is not authentic, and he is not original. His authority is not in his own experience but in the books he has read, in the Bible.

So the first thing: a man like pope has a personality, but he has no individuality. He is an actor, pretending to be someone who he is not.

First, religion cannot be transferred; it is not a thing.

So Jesus cannot transfer it to anybody. He cannot make anybody his successor.

For two thousand years all these popes are deceiving the whole world, and they pretend that they are infallible. Obviously if they represent God and they represent the only son of God, Jesus Christ, they are bound to be infallible. But their whole history shows just the opposite.

For example, one pope declared Joan of Arc as evil, and burned her alive. But Joan of Arc was a woman of tremendous courage, sincerity, and the whole nation loved her, so slowly the people became suspicious of the act of the pope. In three hundred years the situation became very worse. People started thinking of Joan of Arc as right and pope as wrong.

Now, the only way was to somehow fix things rightly.

Another pope -- the first pope was infallible who burned the woman as representing devil. The second pope, after three hundred years, pulled the bones of the woman from the grave and declared that she was a saint -- because they were losing so many catholics on that point.

Now, what kind of infallibility is this? Who is infallible? Was the first pope infallible or this pope is infallible who is declaring Joan of Arc that she was a saint and he worshipped her -- bones.

For two thousand yeas the popes have done so much wrong to the world that no other religion can beat them. Hundreds of wars, thousands of people killed in the name of religion, millions of Jews being killed because Jesus was crucified. And the miracle is that Jesus was a Jew. He was born a Jew, he lived a Jew, he died a Jew; he had never heard the word "Christian," he had never heard the word "Christ" -- because in Hebrew there are no words like "Christ" or "Christian"; he was called "messiah." That is for "Christ." And in India we are right to call Christians messiah. That is closer to the original. "Christ" and "Christian" both are Greek. After three hundred years of Jesus' death when his sayings were translated into Greek he became "Jesus the Christ."

Now, these popes have been killing Jews not knowing that they are worshipping a Jew in every church. And they have not been appointed by Jesus.

And as far as Christianity is concerned, to me it is one of the worst religions in the world.

There is a book I would like to show you -- five hundred pages of pornography, in the Bible. And this is the word of God. Five hundred pages of worst pornography that has ever existed anywhere, with all kinds of perversions -- homosexuality, sodomy. And this book is the book of the God; God wrote this book. If God wrote this book, then he is the worst criminal and the best pornographer.

I am going to publish an illustrated version of it, because people reading pornography -- pornography is not for reading, it is for seeing. So I am going to find the best pornographers and make everything in it a beautiful pornographic painting, and publish the whole book.

It is strange that five hundred pages but no Christian reads them. I have given this book to one of my friends who is a bishop, and I told him that, "Can you give a sermon on any of the pages in this book?"

And after one month he told me that, "I cannot give a sermon on this book."

But I said, "This book is simply quoting Bible. You have been cheating the whole world; you have not been making them aware what your Bible contains. You have been choosing only selected passages and talking about."

But this is the worst thing that any religion has done.

Jesus himself to me is not a realized man for the simple reason that he declares that he is the only begotten son of God. That is nonsense. No man of intelligence will declare himself to be the only begotten son of God. And on what grounds? He has no certificate for it. And everybody knows that he is a carpenter's son, but he goes on insisting that, "I am the only...." And he is very jealous; he will not allow even a second son to God -- very monopolist. He is the only begotten son of God.

And very strange. Where is the wife of God whom he is begotten, because in the Christian trinity there is no place for a woman. So it is a very strange thing that God, the holy ghost and Jesus Christ within themselves managed everything without a woman! A man is dispensable as far as the birth of a child is

concerned. An injection can do that. But a woman is not dispensable. But just to degrade woman, just to make her inferior they could not accept a woman in the trinity; otherwise what is the need of the holy ghost? A small family would have been perfect -- God, his wife, son. But the problem is, if God has a wife then why only one son? Does he practice birth control?

This pope is going in India to continue to preach to everybody that birth control is sin; and I want him to remember that God practices birth control. He has given only one son to the world -- and in the whole eternity!

The teachings of Jesus does not show the heights of an enlightened man. His behavior shows just the opposite. For example, he says, "Love your enemies just as you love yourself." But he never teaches his disciples to love themselves. The whole Christianity is based in hating yourself. In fact all the religions more or less are based in hating yourself. Hate this, hate that. You are not to be accepted as you are; many things have to be cut from your life.

Sex has to be cut, anger has to be cut. So many things have to be thrown out that I suspect, what will remain? If we listen to all these religions, I don't think that you will remain behind.

And a man is an organic unity. You cannot deprive a man of his sexual energy because it is not something like mechanical that you can take apart, away from the machine. It is his biology. He is born in sex, his every cell in the body is sexual.

Jesus never teaches people to love themselves. He is teaching to love your enemies just as you love yourself -- but in his behavior he proves to be really idiotic.

He is passing from a village and the people are angry and nobody gives them food, and he is very irritated by this; for three days they have been hungry. And they come to a fig tree -- and it is not the season for figs so the tree has no figs. And Jesus curses the tre that, "You are not welcoming me and my friends with fruits."

Now, a man who teaches to love your enemies, curses a fig tree when it is not the season for figs is simply a crackpot! I cannot think of Gautam Buddha doing it; I cannot conceive even an ordinary human being with just a little intelligence cursing a tree.

Q: THIS BOOK, BHAGWAN -- DO YOU PLAN TO PRESENT THE ILLUSTRATED VERSION BEFORE THE POPE ARRIVES HERE?

A: No, because it will take time. It will take time because five hundred pages means the illustrated will be one thousand pages with all the passages and the illustrations -- and I want it to be really, really Holy Bible.

Q: BHAGWAN, ABOUT THIS PARTICULAR JOHN PAUL II. PEOPLE SAY HE HAS A LITTLE DIFFERENT IMAGE. SO ABOUT HIM WOULD YOU SAY SOMETHING?

A: He is just an idiot. I was thinking that people unnecessarily call polacks idiots, but this pope proves that they are -- because whatever he has been teaching is against humanity.

He is teaching against birth control, against abortion, against the pill because he says children are given by God. So either the God is idiot that he gives children to Ethiopia where one thousand people are dying every day, or he is blind or he is only a computer. And he is going children, pouring on India.

By the end of this century India for the first time will be ahead of China. Up to now we have not been ahead of China; by the end of this century we will be one billion people, and we will be for the firs time ahead of China. Out of five people, one will be an Indian in the whole world.

People are already poor, people are already starving -- one billion people in this country.... I cannot conceive that God gives children to you.

I was talking to a bishop. He had come in the jail to give me a Bible, thinking that that will be a solace to me. Out of compassion he must be thinking that he has to visit and give me a Bible as a present because in jail, what I will be doing? -- read God's word and have faith in Jesus Christ and he will save you.

I said, "You don't be worried about my saving; Jesus could not save himself! And as far as your coming here is concerned and your teachings that God gives birth to children: on the one hand you say that God is

omnipotent, all-powerful. He crated the world. What more power you can think? This whole universe he created out of nothing. But he is impotent against a small pill, he cannot destroy the effect of the pill?

Why teach people not to use the pill? The pill is the greatest revolution that has happened in the whole history of man because the pill brings woman equal to man, and the pill makes sex free from all kinds of ugly connotations; it becomes simple fun. It loses all seriousness -- children.

And then bringing up children and the whole nonsense.

And the woman's whole life is wasted in the kitchen and the children; and the husband's whole life is wasted in earning money the whole day. And then the woman is collecting anger the whole day because all her life she cannot do anything else. So she simply becomes a nagging wife.

Every wife is a nagging wife, and every husband is henpecked -- without exception. And the reason is simple, because you have created the situation.

Otherwise, in my commune for four yeas there was not a single child born. And there was nobody forcing. Simple intelligence is needed to be explained to people that if it is God's will he will manage somewhere else to produce.

There are fifty thousand planets, according to the scientists, where life exists; so if here he finds no vacancy he will find somewhere else. And God is omnipotent; there is no need for popes to go on preaching, but their preaching has a different meaning: they need poverty, they need more and more poor people in the world, because it is only the poor and the orphan and the beggars and the aboriginals who become Catholics who can be converted.

In India I have seen not a single rich man, educated, cultured, who has become converted to Catholicism; there is no reason. He has a far better religion and far higher flights of spirituality. Why he should become a Catholic and why he should become a Christian?

They need poor people so they are creating a poor world but they are playing with fire, because these poor people will be dying by the end of this century -- without any nuclear weapons, without even a third world war. These popes and the Mother Teresa and this kind of people are going to create as many poor people in the world that the world cannot support.

In India, my estimate is that fifty percent people will die just out of starvation by the end of this century if we do not prevent now. Thirty years before I started teaching birth control, the pill, abortion, and I was stoned, I was poisoned, attempts on my life were made because I was "creating immortality."

Q: WHERE WAS IT, SIR?

A: In Patna I was stoned, in Poona itself before ten thousand sannyasins and twenty police officers -- because they had got he information that some- thing is going to happen. A knife was thrown at me; and still the court dismissed the case, that, "There has been no case." The knife was there, twenty police offices were there, and it was a police case! Ten thousand witnesses were there -- and still the court dismissed the case.

And the magistrate sent me the message from a friend that, "Just forgive me, I am sorry; I am a small man the pressure is too much. That man has a political standing, and there is great politics involved in it."

Thirty years before when I started talking about these things, India had the population only four hundred million. Today it has eight hundred million. If they had listened to me thirty years before we would not have been eight hundred million now. We could have cut the population. We would have been far comfortable, far more healthier, far more educated in every way. But they did not listen, and they don't listen even now. Even now they will listen to the pope, and even now the Indian government will go to receive the pope. The president will be present there.

And this is an insult! The president should make it a condition that, "If you are coming here, you can be a guest only if you promise not to talk about birth control, the pill, abortion. Don't you have anything else to talk? This is all your religion? Just leave these things; otherwise you will not be received as a guest in India."

Mother Teresa wants orphans.

It happened that one American couple wanted to adopt one orphan from Mother Teresa's nursing home. They went there. The receiving clerk said that, "We have seven hundred children. You can choose. But before you go in, you fill the form."

They filled the form. Looking at the form, he was puzzled. He said, "You wait. I will be coming in a minute and then tell you."

He didn't come. Somebody else came and told that, "Right now there are no orphans so you will have to wait. When we have orphans we will inform you. Your address is here. You have filled the form."

But the man said, "The person before you had said that there are seven hundred; suddenly seven hundred orphans have disappeared? And this is the gate, and I have not sen any orphan going out."

But the problem was he was a protestant -- that created the problem. He was not catholic. And he filled the form as a protestant Christian; that's where the whole problem begin.

He wrote a letter in "The Times of India" explaining the whole thing, that how MOther Teresa is playing the politics of numbers, turning catholics out of orphans. It is not a work of compassion or love; it is sheer politics.

I spoke against Mother Teresa, referred to the letter. She wrote me a letter and she said that there must have been some misunderstanding; in fact, because these orphans are brought up by us by us according to catholic religion, to give them to some other religion will create a mental difficulty, a conflict; that's why the person was refused.

I wrote to her that, "If this is the case, then none of your orphans is a Christian; even they are Hindus or they are Mohammedans. And if you are a sincere woman, then a Mohammedan orphan should be given to a Mohammedan family, and a Hindu orphan should be given to a Hindu family. Just, an orphans -- a six-month or eight-month or twelve-month old orphan... what catholicism you can teach? You are kidding!"

And then she was very angry because I exposed again in a public meeting and I challenged her that I am available anywhere if she wants for a discussion I am available.

She wrote another letter that, "I will not discuss with you because that is not our way, to fight in any way, but I will pray for you to my God to forgive you for your sins."

So I wrote to her that, "There is no God, and please before you start praying for me you have to have my permission; otherwise it is great trespass -- not only on the body, on the spirit. You are trespassing even in my spirituality. You cannot pray for me. And what sin I have committed that you are praying for me? You pray for yourself, for all your sins that you have been committing. And you are going to commit these sins because the world is so idiotic that even in India the universities go on giving doctorates to Mother Teresa, and the government Padamshri(*) and the Nobel prize. We don't see the point, what these people are doing. And their real purpose is somehow to increase the population of Catholics. Already there are six hundred million in the world.

Q: BHAGWAN, WE WOULD LOVE TO GO FOR HOURS AND HOURS, YOU KNOW....

A: That's true!

Q: CAN YOU ELABORATE YOUR FEELING ABOUT INDIA, INDIAN BUREAUCRACY, INDIAN FUNNY LAWS THAT YOU CANNOT BUY LAND THERE -- INDIAN MATERIALISM, AS YOU SAY. AND ALSO ASSOCIATED WITH THAT: HAS YOUR THINKING, WHICH YOU HAD EXPRESSED AFTER YOUR ARRIVAL IN DELHI ABOUT AMERICA, HAS THAT GONE THROUGH ANY CHANGE IN THESE LAST FEW WEEKS?

A: No, nothing has changed about America; but about India, certainly. I am feeling that it was not a right step for me to come back to India. At least in my imagination I was thinking that it is my motherland. Now I will think my motherland has died, because the Indian bureaucracy is creating every hindrance that they can, and it seems they are being dictated by the American government. Because one thing they are doing that no foreigners should be allowed to stay with me.

Now this is strange for a country like India which wants to promote tourism. I can bring thousands of foreigners. But they are not giving visas to foreigner if they say they are going to see me, or if they come in orange clothes -- they are not allowed. And from the highest government sources I have been informed that the government is neither positive towards me nor negative.

But this situation will remain only until I continue to "behave." Now, what do they mean by "behave?" They want me not to talk, not to say the truth that I feel? I will certainly continue to behave the way I have behaved my whole life. And now because they have made it a point, of course I will behave more

emphatically.

Q: AND WHEN WAS THIS THING TOLD, BHAGWAN?

A: Just two days before. And it is there on their secret file. So my people I had to send to look lands in other places, and fortunately two countries from South America have invited me with my whole commune, and they want to be my host.

So I have sent people to look what kind of place they can give. But my own personal feeling is not to go to any country but to buy an independent island, because sooner or later the same problems will arise with any government. And we have found three islands which are available, which are independent. And within two, three weeks we will finalize one island.

Q: WHERE ARE THEY, BHAGWAN? IS IT POSSIBLE TO KNOW?

A: One is in Europe, one is near Canada, and one is in Fiji.

Q: AND THE COUNTRIES, BHAGWAN -- THE TWO SOUTH AMERICAN COUNTRIES?

A: They don't want -- they say that, "Until you accept, please don't tell our names because that will be a insulting thing."

Q: CAN YOU NAME THREE TOP IDIOTS IN THE WORLD?

A: Mm mmm, this is a very difficult question! The first is certainly pope the polack. Second is Morarji Desai. And the third is attorney general of Oregon, Frohnmeyer. Good!

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words] INTERVIEW BY HIMALAYA KALADHAR

BHAGWAN: You can take notes or tape because they will be totally different so it is not a disturbance for them. And your session for tomorrow is separate, so there is no need to worry.

QUESTION: (INAUDIBLE)

ANSWER: Come closer. You can also be close here this side so you will feel easier. Mm. Something said in Hindi.

Q: BHAGWAN, IS YOUR EXPERIENCE SHOWS THAT THE MESSAGE OF SAGES AND ENLIGHTENED PERSONS IS INVARIABLY MISCONSTRUED OR IGNORED. DOES IT MEAN THAT MANKIND IS DESTINED TO SUFFER PERPETUALLY ON ACCOUNT OF HIS OWN FOLLIES?

A: I am not a pessimistic. I hope even against hope. And this is something of that kind.

The man of understanding, enlightenment has enormous difficulties. First his experience happens in a thoughtless state of mind. So when he tries to convey it to people, invariably he has to use words.

Out of hundred enlightened people almost ninety-nine have remained silent for the simple reason because the moment you put a wordless experience into words something essential is lost.

The difference is such as if you see a beautiful bird on the wing in the open sky. It is so beautiful, the freedom, the space, the infinity... and then you catch the bird, put it into a golden cage, very precious... in a way it is the same bird, but truly it is not the same bird.

Where is its sky and where are its wings and where is its freedom? All is lost. It's infinity is gone. Now he is almost dead.

The same happens with the enlightened person. He experiences something at the very climax of consciousness where no word, no thought, can ever enter. From those sunlight peaks of the Himalayas he has to bring his experience to the dark valleys where light has never penetrated. So the moment he speaks, something very essential is lost at that very time. The first fall has begun, the first misunderstanding has started. And it starts with the enlightened man himself, it is not to be dumped on the common man.

When that word reaches to the ordinary people who are full of all kinds of conditionings, they cannot understand it in the same way the enlightened person means it. It is not their fault, they are not to be punished for it, they have to be pitied. They have never known anything like that. It is just like if you talk to a small child about a sexual orgasm -- you can talk about it -- but the small child will not understand anything what you are talking, you are simply talking nonsense. And if the small child sees you making love to your wife, he will think you are killing his mother.

More than that he cannot understand. You are having one of the most beautiful experience of your life and your child thinks you are killing your mother. You are fighting... at the most according to his state of mind he can think you are fighting.

The similar is the state when the word of the awakened reaches to the unawakened -- it changes its whole color. Because the unawakened hears it through his own conditionings. And this kind of experience has never happened to him, hence the misunderstanding. But even if misunderstood, it still has some flavor, some beauty, some grandeur that ordinary people become devoted to it, dedicated to it but their devotion and dedication is bound to be exploited. Not by the enlightened man but by a new kind of person, the priest and his whole race, the priesthood. They become mediators. They are scholars, they are men of words, they pretend to interpret the enlightened person to those who cannot understand. And they become the greatest barrier. And up to now this has been the case and I don't think it is going to change. This is going to remain unless we make enlightenment something of a wider experience -- nothing special... that few people reach only to the *Gourishankar* and everybody else believes that gourishankar exists because Edmund Hillary says so.

Unless we can make it so widespread that no priest can deceive you. And this is one of my basic works: to make meditation as simple that anybody who is interested in being silent, anybody who is interested in being at ease, at home, peaceful. Anybody who wants to sleep a dreamless sleep....

I am not talking about God because then it becomes a very special thing. I am not talking about paradise, then it becomes a special quest. I am not talking about reincarnation. I am talking about things in which it is difficult to find a man who is not interested -- silence, peace, love, compassion, joy. And I am trying to connect meditation with these things rather than with a god which nobody has seen, with a paradise which is beyond death, with reincarnation which may be just a hypothesis, and with all kinds of jargon all the religions have produced.

I am a very scientific mind. My approach is that whether you are Hindu or Mohammedan or Christian, communist, theist, atheist... it doesn't matter. I don't see that the atheist is not interested in being peaceful, silent. He may not be interested in God but he is bound to be interested in a certain well-being that comes out of his own innermost core.

And meditation is only a way to reach to that innermost core.

And I have found there are one hundred twelve methods of meditation exhaustive... you cannot add anything more to it, the science is complete. But in those one hundred twelve methods of meditation I have found a running thread -- just as in a garland hidden behind the flowers there is a running thread. You see the flowers, you see the garland but you don't see the thread which is really holding the flowers and making the garland.

Those one hundred twelve methods have a running thread of meditation and that is very simple. The simplest man can do that. A child who can understand language can do it. The man who is on his deathbed, even in his last moments can do it and can transform himself.

So the only possible way that I can see is: make meditation simple, make it associated with things which normal human beings aspire for. Don't unnecessarily make it complicated, religious, theological, philosophical -- let it be purely a scientific technique.

It is just like you don't understand how electricity works but you know the switch. You don't know the inner working of the electricity. For that you need to study, you need to go to a university to understand and even people like Albert Einstein are reported to have said that, "I do not know how actually electricity works and I don't know certainly what it is." But we know the actual application of it.

Certainly meditation is far more subtle than electricity. All that human beings need to know is the simple application of it. And I have not come in my life across a single person who is not interested in things I have told to you. He may be afraid of the word meditation but he is not afraid of silence, he is not afraid of peace, he is not afraid of love, he is not afraid of being full of joy, he is not afraid of knowing himself....

Once you connect these human aspirations with the science of meditation there is a hope that the humanity may not be destined to remain always in ignorance and there is a possibility that the enlightened person's statements can be understood. But they can be understood only if you have some kind of experience to connect.

Buddha failed, Mahavira failed -- the reason was simple. They had the experience -- as far as they themselves are concerned, they have succeeded; but they failed to convey the experience to other people because they were not aware that the common man is not interested in finding out the mystery of existence. He is so burdened with his life, there is no time for him to search for the mystery of life. And what he is going to do even if he finds the mystery of life? You cannot eat it, you cannot make a house out of it.

They were talking from their heights without taking note that people who are in the darker valleys know a different language.

It has been said that `if you are thirsty, you have to go to the well, the well cannot come to you.' In a certain sense it is true. But as far as spirituality is concerned I want to say it emphatically that `the thirsty cannot go to the well.'

In the first place he is not aware that he is thirsty, he is not aware of what he is thirsty because he has never tasted water. He is not aware that there are wells available where his thirst can be quenched.

So against the ancient proverb, I say to you that `the well has to go to the thirsty.'

There is no other way. And the way for the well to go to the thirsty is to understand the ordinary man's conditioning, his aspirations and somehow join his aspirations with something which can take him out of his darkness.

It is a difficult task; perhaps the most difficult task. But it is a great challenge too. I have been talking to ordinary people my whole life and I know how it is difficult to manage some kind of communication, but I can say with great humility that I have been able to succeed in reaching thousands of hearts.

And if it is possible for me, it is possible for all. Because this is one of my basic dictums that whatever

possible for one human being is possible for all human beings.

Your so-called old founders of religions have done a very basic mistake that they all claim they are special.

Jesus is born out of a virgin Mary. You are not born out of a virgin mother, and if you were born you would be a bastard, not a Jesus Christ. His followers have created hundreds of stories which are all bogus: that he walked on waters, that he cured people of their diseases by just laying his hands on them -- not only that, he raised a dead man back to life.

All these stories... if true, then just think of a simple thing: if all these stories are true then the contemporaries of Jesus have never noted them. Not a single Jewish book notes, and such miraculous acts! On the contrary, this is the reward that they crucify Jesus. I cannot think that a man who raises people from death can be crucified in any country, in any century!

The truth is that all these stories are invented. But the followers have to invent these stories to make Jesus as far away from you as possible.

Hindus say their Krishna, Rama and other *autaras*, are God's incarnations on the earth. You are not God's incarnation, Krishna is. Naturally if Krishna attains to ultimate enlightenment, there is nothing to be surprised, he is already the perfect incarnation of God. You are just a small creature.

The English word for `man' means mud. `Human' comes from humus.

The Arabic word for `man' -- admi -- also means mud.

You are just mud. There is unbridgeable gap between you and your prophets and your founders of religions.

Buddha is born while his mother is standing. No woman has ever given birth to a child standing, but it is not difficult -- perhaps she was a kind of some gymnastic. More puzzling is that Buddha is born also standing. Still more puzzling she(sic) walks seven steps -- this is the first act that he does on the earth. And after seven steps he declares to the whole world that "I am the most enlightened being who has ever been on the earth or who will ever be on the earth."

Now all this nonsense... the child is not even seven minutes old. He is walking, he is talking, he is declaring!

The whole idea and the desire of all the religions has been to separate their founders from the humanity, to create respect, to create worship, to create devotion. But all that respect, worship and devotion is nothing but spiritual slavery.

If all these people have insisted that they are as human beings as you are and whatever they have attained is your potentiality, and there is no bridge between you and them because there is no gap -- the difference is only between the bud and the flower. What difference it is? In fact, the bud is in a better position, the flower by the evening will be gone. The bud has life ahead, the bud has future; the flower has blossomed, it has only passed, it has released its fragrance, now the petals will fall down and the flower will disappear... the bud is still going to remain, its treasure is still to be unburdened.

The difference is the same as in the rising sun and the setting sun. A Buddha is a setting sun -- beautiful, glorious, so many colors... but remember he is a setting sun, he has reached to his ultimate potentiality. You are a rising sun with all the potentiality in front of you, with the whole sky to travel, with all the colors to spread, with all the experience to go through.

If all these religious people have insisted only on one point: that there is no difference basically between them and you, humanity would have been in a totally different state of a tremendous consciousness, awareness, alertness, and of a great self-respect. They denied self-respect, they destroyed humanity, they forced you to be just creatures, humus, mud....

My effort is totally different. That's why I am condemned all over the world by everybody. I take it as a compliment because sooner or later there will be people who will recognize what I am doing. It takes time.

Perhaps I may not be here when I am recognized, but I know that it is going to happen because what I am saying is absolute truth: that there is no difference between Gautam Buddha and you. The only difference is you are asleep and he is awake. What kind of difference is that?

The person who is asleep can be awake any moment. He has the potentiality to be awake, otherwise he cannot be asleep. A dead person is not asleep because he cannot be awake.

Sleep and being awake are two sides of the same coin. That's why I go on insisting that I am not special, that I am not any incarnation of God, that I am not a prophet, that I am not a messiah, that I am simply a human being just like you. The only difference... which is not much of a difference, is: that I have opened my eyes and you are keeping them closed. And I am trying in every way to shake you, to hit you from this

side, from that side, hoping that perhaps you may open your eyes. And once you open your eyes you will see there has never been any difference. There is every hope of an enlightened humanity, but the work has to be on the lines I am saying, not on the lines Mohammedans, Hindus, Buddhists, Jainas, Christians, Jews have been following.

On that way humanity is destined to remain in darkness.

Just look Jesus' whole life. It is not long, he was crucified when he was thirty-three and his life as a teacher was only three years. When he was thirty he started teaching. In three years he is teaching continuously only one thing: that he should be accepted as the only begotten son of God, that a special messenger, that a prophet, that whatever he is saying he is not saying, it is God's word.

Three years continuously his whole effort is to prove that he is special. He seems to be a megalomaniac.

There are far more beautiful things to teach, and this way it is not going to help anybody... it did not help even him! It led him to the crucifixion. But these people were bound to be misunderstood because they created a distance between themselves and humanity -- too much. It seems to be some kind of a spiritual ego.

Destroy that distance. Let your Buddhas and your Mahaviras and your prophets and messiahs mix in the crowd, be part of ordinary humanity. And there is tremendous beauty in being just ordinary. It is so relaxing. Because to be special is a tension, a constant tension that you have to keep up to the standard you are proposing to the world.

For example, Mahavira lived naked. Now this is stupid. Whole year round: it was hot and he was naked, it was cold and he was naked... just to prove that he is special, that neither Krishna nor Ram nor Buddha nor anybody else has reached to the height that he has reached -- they are still dependent on clothes; he has attained absolute independence.

He will not brush his teeth because that is an effort to beautify the body. He will not take a bath because that is you are still materialistic. He was stinking!

In a part of India like Bihar, which is full of dust and he was perspiring and dust, no bath, no mouthwash... but he is proving something. He must have lived in an immense tension. Not only that he was stinking to you, he must have been stinking to himself.

Anybody who tries to be special has to keep certain tensions. Only an ordinary man can relax because there is nothing to fear.

All these people who have founded your religions are not authentically spiritual. It is a new kind of politics, it is a new kind of power -- they have discovered how to rule over masses without being on the throne, without taking any responsibility for them. And small things....

I was passing through a village and people told me that, "You must see a man in our town who attracts thousands of people every day because for twelve years he has been standing."

I said, "But what spiritual quality one can attain by just standing? He should be mad, you should send him to some mental asylum. And what is the need of thousands of people to come and worship him?" But I was passing from the road anyway so I stopped and went to see the man and I had tears in my eyes. That man's legs have become what happens in a certain disease called elephantiasis -- when your legs become too fat and your whole body shrinks.

(Tape side B)

Even if he wanted to sit, he could not. And for twelve years the methodology that he was using... because it is not easy to stand for twelve years... he was handing on a wooden rod with his hands so that he cannot fall, even if he falls asleep. And around him continuously people were chanting, supporting so that he does not fall. And I looked at the man's face -- no sign of intelligence. I looked at his eyes -- just empty, dead, they could have been of stones. What he has gained? He has gained tremendous power -- thousands of followers pouring their money in his feet every day from the morning till late in the night, the procession continued.

This is a special politics, and this politics has created a gap -- I want to destroy the gap.

I want you to walk hand in hand with Buddha and then there is no reason... because sometimes what cannot be said through words can be said just by holding your hand. Sometimes what cannot be said by any language can be just said sitting silently by your side, or by a hug.

Language is not the only way of expression. For example, I was in the American jail and every jailer fell in love with me. The first jailer fell in love with me so much that he allowed a press conference in the jail which was never done. He risked... he said, "Nothing to be worried. I am going to be retire in a year or two, at the most they can throw me out now. But I am going to make a precedent." A big press conference he

arranged in the jail.

He brought me there. I told him, that "Now you will have to do one thing more. You will have to remove these handcuffs because with handcuffs I cannot speak because half of my speech is with my gestures. I will not be able to find words."

And he understood, he said, "That is true. When we are listening to you we are also listening to your hands, they are also saying something, they are also indicating something, they are also emphasizing something."

So they are substituting what is missing in language. What cannot be said by hands can be said by eyes. But keeping this distance is sheer egoistic.

I know it is a difficult task but it is a great challenge too. And for my sannyasins, this is going to be the work. Never for a single moment think yourself special, extraordinary.

The common masses and we, are not separate. They may think we are separate but how can we think we are separate?

They may think to keep a distance but how can we allow the distance, we want to come closer to their heart.

What has happened in the past has to be forgotten. And past is not all, there is eternity available. So everything impossible can be made possible.

Okay.

Q: BHAGWAN, WOULD YOU LIKE TO SAY SOMETHING TO THOSE INNOCENT PEOPLE WHO HAVE KNOWN YOU ONLY THROUGH NEWSPAPERS AND NEVER CARE TO READ AND UNDERSTAND WHAT YOU ACTUALLY HAVE SAID. WHAT IS YOUR BASIC MESSAGE FOR THEM?

My basic message to all the people is: always remember that if you are really a seeker of truth, then go to the source.

It is not right just to depend on the news media. The news media has its own limitations. First: it cannot give my whole message, it has no space for it. Second: if it tries to give my whole message it will not find audience for it.

The whole news media looks at the audience, follows the audience what you need, what you like... it is a very strange thing but one never thinks about it, that your leaders are followers of their own followers. They always look what the followers like -- that has to be said. Do whatever you want to do but say only that which your followers want to listen. And the same is the case with the newspapers, television, radio. Say what the people are asking for. And people are asking for wrong things.

They are asking for sex, pornography. They are asking for violence. They are asking for all kinds of sensations. They are not interested in the higher values of life for the simple reason because for centuries your religious people have repressed their lower instincts so much that now their lower instincts have immense power and those lower instincts demand some kind of fulfillment.

You have been told to murder is wrong, so naturally you cannot murder. But seeing in a film a murder scene you can see the change in yourself. You may have been sitting relaxedly with your back to the chair -- as the murder scene comes you become more alert, you leave the back of the chair, you come closer to the murder, you don't want to miss a single thing, you are identifying yourself in that scene. This is what your religious people have done to you.

Your films are full of violence, full of sex, full of murder, rape, suicide... these are your demands. And the people who are producing those films or magazines or newspapers are just businessmen. I myself have been once a journalist but I could not go more than few weeks. The owner called me, he said, "You should have born in SATYUG."

I said, "What has happened?"

He said, "You will destroy my paper. You have already reduced my readership to half."

I said, "It does not matter if your paper is finished, that is not the point. But right things should reach to people."

But he said, "They don't want the right thing, and I am not here for charity purposes. I am a businessman and I am in a trouble because we have made a contract for one year. In one year you will make me bankrupt!" Because I changed all politicians to the last page, I reduced their speeches to small articles not covering the whole first page, I removed their pictures, there is no need for their pictures every day to be

insisted on people's mind. Because there are so many beautiful people and the world knows nothing about them.

I would like a big picture of Ravi Shankar playing on his *sitar* on the front page. People should know....

I would like some sculptor, some poet... the first page should be for the creators.

And I reduced completely all news about suicide and murder, violence... and I said, that "It helps nobody. It really creates an atmosphere that violence is the way of life, everywhere it is happening, every newspaper is talking about it, everywhere there is rape. So why you are lagging behind, you also have a woman in your mind that you would like to rape. When everybody is doing it, then why not join?"

I told him a story: two men are going to the market and one says, that "There is a riot between Mohammedans and Hindus and the Hindus are destroying the mosque. And as Hindus we should go and help."

The other man said, that "That does not seem to be a right thing. The mosque has done no harm to us and even Mohammedans who go to the mosque simply pray there. That is the only place where they are prayerful and you are destroying it! That is illogical."

Next day the man who was persuading that "We should go and destroy the mosque" was surprised. The first man was destroying it. He asked, "What has happened?"

He said, "When I saw everybody is doing it then it must be right."

When you read every day from every corner: the radio is saying the same thing, the television is saying the same thing, the newspaper is saying the same thing, the films are saying the same thing... you are surrounded by a very subtle mind atmosphere in which you are going to be drowned.

I told my owner, that "I have been publishing because there are good things also happening in the world. It is not that everybody is raping, it is not that everybody is committing suicide, there are people who are doing some good work, beautifying life, helping people and I am trying to find those people and their work."

Just that day I had published an article on Baba Amtay(*).

Very few people know about the man that he has devoted his whole life to the lepers, he has made a beautiful place for the lepers in Maharashtra. Thousands of lepers and he has proved it wrong that just by remaining in touch with lepers you will be infected. He lives with them, his wife lives with them, his children live with them and they all serve them and he has made all those thousands of lepers again human beings because they are all producing something. If their hands cannot do, then their feet can do something. If their feet cannot do, their hands can do something. Not a single leper is unproductive. And he has given them dignity. Otherwise they were thrown out of their towns, they were not allowed in the towns, nobody was ready even to talk to them, nobody was ready to give them any work. Now this man should be talked....

There may be many people who may become Baba Amtay(*). There may be many people who may be lepers somewhere suffering, may go to his beautiful place. He calls it `Anandvan'(*) -- the forest of bliss. And it is a beautiful forest and something worth seeing, that how people which have been for centuries condemned can be raised back to dignity, to self-respect... now they are earning their own food, their own clothes and they are not dependent on anybody.

You will be surprised that Baba Amtay's(*) colony donates to many charitable institutions. And when I used to go to his colony the people were so happy that we can help other people who are helpless just as we were helpless some day.

"So let your circulation drop. I know that Baba Amtay(*) will not increase your circulation... Ravi Shankar will not increase your circulation. But don't be worried, I will not be heavy on you. I can force to remain for one year here to finish your firm, but I will not be heavy on you, I can understand you. So I can withdraw myself. You raise your circulation."

So they have limitations. So the people who are interested... at the most what news media can do is to create curiosity, interest. From there you have to go to the deeper sources: to my books, to my tapes, to my videos. If you think that just the newspaper's information is enough then you will be misguided.

So this is my message to the man around: that from the newspapers and other news media take the hint.... Now almost all over the world every newspaper is talking about me, every radio, every television. There are few who have the intelligence and courage to represent me rightly, even risking their jobs. There are few who are intelligent enough but don't have courage, they cannot risk their jobs but they can at least be factual. They need not distort.

But the majority will be there which will try to distort everything so it becomes sensational. It will take things out of context to make it sensational.

But there is no problem just the people have to understand their limitations. And they have to take the hint that if the whole world media is interested in this man... they may be making famous or notorious, they may be condemning me or praising me -- does not matter. What matters is that the whole world news media is interested in this man, it is worth searching a little bit on your own.
You will not be at a loss.

Q: BHAGWAN, NEWSPAPERS ARE MISGUIDING THE LOCAL PEOPLE THAT PRESENCE OF YOUR SANNYASINS WILL POLLUTE THE VALLEY OF GODS. BHAGWAN, CAN WE, THE PEOPLE OF MADHYA PRADESH, BE HELPFUL IN YOUR WORK, AND HOW? PLEASE GUIDE US.

A: First, what do you have to call it a valley of gods?

It is one of the poorest part of the country. In fact, people are surprised that why you call it valley of gods. Once it was, once it can again be. And what those people are telling to the masses that my people will pollute it. Ask them "What do they mean?" Because my people are the cleanest people you can find. My people don't use any drugs. My people are vegetarian. My people are meditative, loving, rejoicing, singing, dancing -- they can make it really the valley of gods.

I can accept the challenge because my experience of two communes: one I had made in Poona, ten thousand sannyasins were living there. And the trouble with the people surrounding the commune was jealousy, because they were really living like gods. I don't believe in poverty, I am absolutely against it, it can be destroyed very easily. It is being protected by vested interests: the politicians and the religious leaders.

Ten thousand people were living self-sufficiently, meditating, dancing, loving and rejoicing and that was creating in the local population a tremendous jealousy that "What is happening to these people, why it is not happening to us?"
That was the cause of their being against.

The same happened in America. I was thinking India is a poor country, my commune is rich because richness is a very simple thing: a little understanding and poverty disappears. But perhaps it is just an island and around is the ocean of poverty and naturally it creates jealousy that they are not being able to live a life of joy. It becomes anger, it becomes violence.

I thought perhaps America will not react in the same way, but strange to say, the human mind is the same. It does not make any difference between the Indian or the American. In America in four years we changed a desert into an oasis, we made a dream come true.

Perhaps that is the only time communism has existed in the world -- those four years. Because we stopped the circulation of money in the commune; money cannot be used inside the commune. So you may have millions of dollars and I may not have a single dollar but that does not make you rich, and that does not make me poor. Money cannot be used inside the commune. You can donate to the commune but you cannot purchase anything inside the commune. Whatever you need, commune will supply.

In four years' time there was no crime, no rape, no murder, no suicide, no violence and American politicians became afraid because news media started coming, that what we have done? That desert was lying there for fifty years. Nobody was buying it, what you will do with a desert? And it was not a small piece of land, it was eighty-four thousand acres. We purchased the land, the politicians of Oregon laughed, the neighbors laughed that we are fools, we don't know anything... what we are going to do with this land, nothing can be produced in it.

But we managed to make lakes, collect rainwater, big dams collect rainwater, made houses for five thousand sannyasins; and we did everything by our own hand. We did not take any support from any American. Nobody from outside the commune was asked. We made our roads and we turned the valley in a beautiful oasis.

The people who had known it before and came to see it could not believe. And our people were meditating in the morning then listening to me then going to work, then eating together because we had only one kitchen for five thousand people. And when there were festivals we had one kitchen for twenty thousand people. And it was a joy to eat with twenty thousand people. And somebody is playing a guitar and somebody is dancing. And it was not an ordinary thing: that you are eating and people are dancing around you or somebody is playing. And people are so happy.

In the evening when the work was finished they had still enough energy to sing and to dance, they have

their singing and dancing places.

It became a rumor that perhaps they are hypnotized, otherwise how people can be so happy?... continuously. You can be forgiven once in a while if you smile, but if you smile the whole day then you cannot be forgiven, something is wrong! To be healthy twenty-four hours is not acceptable.

Sadness is acceptable, long faces are acceptable. People annoyed with existence, complaining, grumpy -- they are acceptable.

But people dancing are not acceptable. Something has gone wrong with these people. For the simple reason because they are in minority and you are in majority. The miserable majority destroyed the blissful minority.

These experiences help me to make it a point that the local people, wherever I make a commune, should be involved in it. The commune should not be anymore a separate thing, it should be part of the local people. It will be difficult because those local people will bring all their conditionings, they have to be cleansed of their conditionings, but that seems to be the only way. Otherwise sooner or later the distance will be so much that they will be angry, that it is their land and you are so happy and we are not!

I would love local people to be involved. The problem is people who have nothing, even they are not ready to become part of a commune because the commune means a total change of your attitudes. For example, you have a family. Commune is not a family. Otherwise for five thousand people we will have twenty-five hundred kitchens, twenty-five hundred women wasting their life in kitchens. This is sheer wastage of human energy! Just one kitchen with fifteen people managing it was enough; there was no need....

With the local people these are the problems: they will cling to the family.

A commune is a loosening that you lose the grip of the family. The children were taken care of by the commune -- they have their own hostel, and it was a great experience to see because I had made it clear that bigger children should take care of small children. There will be a supervisor but children should be responsible, they should not be just irresponsible, that they have to be taken care of, that's all. They have to take care of smaller children and they will be taken care of by bigger children.

And it worked out... I was not thinking that it will work out with children. They immensely enjoyed it, taking care of small children. Rather than playing with toys and marrying toys, they started diverting their energy and taking care of small children. And because they were taking care of small children, they became responsible, mature, protective, and the fights that are natural, disappeared. They were allowed to go to their parents. The parents were allowed to go there but the responsibility of the children was the commune.

(Tape side C; no overlap)

The responsibility of the children was not the parents. The parents are not going to decide that the child will become an engineer, it will be the psychological department of the commune which will decide what are the potentials of the child and what he should be taught. The child may have a potential of becoming a great dancer and you are sending him to become an engineer. He will remain unhappy his whole life because he could not become what he was naturally meant to become, and what he has become will simply create misery.

Any commune that I am going to start anywhere is now going to take local people in, whoever wants to come in just they have to be a little courageous to drop their clingings, to drop their old habits and ideas. For example, in America two hundred street people joined the commune. People think America is rich but there are thirty million beggars and it is absolute bogus publicity. And these beggars are starving on streets, they don't have any home, they don't have clothes, they don't have food. Two hundred beggars came, we accepted them, we made our conditions clear to them because you have been brought up in crime -- they all have been to jails, they all have committed all kinds of things, they all have been taking drugs, alcohol... it was made clear to them that there will be no need for alcohol, there will be no need for drugs.

We have a better drug, just you have to give us a little time: just if you can control yourself for three weeks the meditation will work and you will not need any drug.

And they remained for four years and they were accustomed, confirmed criminals but they did not commit any crime; on the contrary, they were so happy because for the first time a commune, a community has accepted them as human beings. Otherwise they were simply thought to be dogs. Nobody cared about them that they are human beings. In fact, they used to commit crime just to go to jail because at least there is home, at least they provide you clothes, food, cigarettes, medicine, and no work. So why die starving on the street, just commit a small crime and go to the jail.

When I was in jail I asked people, "How many times you have been here?"

They said, "Who counts? Because each time we are released, within a week we are back. Because what we will do outside? We don't have a home, nobody to take care of, nobody who is waiting for us. And we are treated like inhuman beings. Here at least our necessities are given to us, a doctor checks us, medicines are given to us, television is available to see, cards are allowed -- you can play, cigarettes are free -- you can smoke as many as you want, clothes are there... what else one needs? And a beautiful community of four or five hundred inmates who are old friends, meeting in one jail, in another jail."

So, but I would like to start a commune this time with a new framework involving local people in it so that other local people can see a link and the commune does not become a separate island.

And I love this place and I would like to make it really a valley of gods but your local people are in absolute support with me. Your Panchayat(*) heads have come to me to invite that I should remain here, the bar association has come that I should remain here, other associations have invited me to remain here. But their invitation does not mean much, if the central government does not want me to be here... then I cannot do anything because the whole thing depends on the central government and they are under American pressure.

I have in America... in America there are international, private security agencies. I have the best international security agency working for me to inform me about all the secrets that is going on in governments against me or for me. Now from America I have received the information that India is finished for you because Indian politicians are under too much pressure by the American politicians. And if you don't believe us you can try to check their confidential file.

And one of the friends who had the approach managed to check the file and they were right. The American government is trying to tell them that I should not be directly attacked because that becomes a difficult matter to arrange... they have seen, they attacked me directly and they have seen how they became a target of world news media and lost immense prestige. "Don't attack me directly," that is their suggestion, "but don't allow foreigners to be here..." so that I cannot work. Because I have trained my four thousand, five thousand people for every work -- I will need them if I want to create a commune here because they will work without any pay and they will work twelve to fourteen hours; it will be their work of love. And they are geniuses in their work: engineers, doctors, professors, psychologists. We had our own hospital, we had our own university, we had our own psychological therapy department. We had everything that we needed. We had our farmers who know how to use modern technology -- latest. We had our own scientists -- if anything we want to create, they were ready to create. For example, we needed tents for winter because for winter tents have never existed. They managed to make tents for winter.

The American government, rather than rewarding them, imposed a fine on us and not a small fine -- one and half crore rupees fine that we have made those tents without permission.

Now tents don't need any permission but they managed, manipulated the law and they said, that "They are not tents because they can be used in winter, they are permanent structures."

I asked the government, the attorney-general, to "Come before you declare your fine otherwise you will look a fool. Just come and see, they are tents, they are not permanent structures! Although our scientists have made them in such a way they can be heated, they can be airconditioned, they have a separate bathroom; but they are not permanent structures."

But without listening he imposed the fine. I told my people, "You just go to the court, no argument is needed, you simply take a tent... unfold the bag, put the tent inside the court -- because it takes only ten minutes to fix it. Tell the magistrate to come and have a look. And within ten minutes unfold it, put it back, bag, into the bag. And ask him, `Can a permanent structure be made in ten minutes? And can be packaged back in ten minutes?'"

The magistrate simply laughed. He said, "There is no case, this is a tent."

And I told publicly to the attorney-general of Oregon, that "You should jump into the ocean and commit suicide. Imposing such a big fine without even seeing the thing, only a very stupid person can do that."

So now the American government pressure on Indian government is that `I should not be attacked directly but I should not be allowed my trained people to live with me, so the whole work can be destroyed.'

So the question is: if your state government, particularly your chief minister as I understand him seems to be a man of courage and intelligence, if he has really guts, then he should not bother about the central government because it is not against the security of the country. It is not a question of central government at all. He should not wait for their green signal. That's what he has said, and the message has come to me, that "I am waiting for their green signal."

That will never come because they are waiting for a green signal from Washington. It is not going to

come.

And I cannot wait too long. My people are looking around the world and we have found beautiful places, in fact two South American countries have invited me to make the commune in their countries. So I have sent my people to see what is the situation there and what will be there conditions because I will not work under any conditions.

And we are trying to locate... there are islands, independent islands. Most probably that seems to be the best thing, not to be bothered with politicians or anybody. But I love this place and I wanted really to make it a valley of gods. It is upon the local people to press your chief minister. I am his guest, he should come here, he is my host. And if South American governments can invite me with my whole commune, and they are ready to give land without any price and every support, then I can expect something better in my own country.

So it is a question of the local people. They should give the green flag for which he is waiting. A green flag procession for the chief minister. Because it is not a security question, it is not a defence question, the central government has nothing to do with it. He has to decide it and if he cannot decide it then he should drop the idea that he has guts and he should remember that type of people don't stay long in politics. He should show his mettle. Why he should be afraid? And his people are with me. But the central government is working in its own way.

I was in jail. It was natural that the Indian governments should have asked the American government that without any arrest warrant they have arrested me. They arrested me at twelve points of loaded guns and I asked them, "Where is the arrest warrant?" They had none. I asked them, "You can simply verbally say to me, `what is my crime.'"

They said, "We don't know."

I said, "If you don't know then let me contact my attorney."

They won't allow that either. And in the middle of the night, on an empty airport there was no other way. They won't allow even a phone call to the attorney which is a legal right of every person and particularly in such a situation when you are not providing any arrest warrant and you are putting me in chains, handcuffs, my legs in chains, my waist in chains, and you have nothing, no reason. And you talk of democracy and freedom and all nonsense.

For three days it was in the court, North Carolina. They could not prove a single point against me. They released the six people who were with me on the plane because they could not prove anything. The U.S. attorney-general himself said in his concluding remarks that "We have not been able to prove anything. Neither they have been able to prove anything."

I simply laughed at the point because innocence needs nothing to be proved. "You have arrested me, you have to prove on what guilt, on what crime you have arrested me. My attorneys have not to prove anything, they have simply to disprove you and they have disproved you. And the simple fact is that six people with me are released. But why you are not releasing me? And you are saying that you have not been able to prove anything."

Still they said that "We cannot release you to the magistrate." The reason of not releasing me on bail was, not that I have committed any crime which is unbailable -- I am a dangerous man.

I said, "This is strange, you have not proved. I have never been dangerous to anybody. I have not harmed anybody, I have not killed anybody. I am a vegetarian, what do you mean by dangerous? I am a dangerous man and I have tremendous amount of money available to me so even if you put me on a bail like ten million dollars I will not bother and I can leave the country, and I have thousands of devoted lovers and friends who can do anything for me."

"That's why we cannot allow."

I said to my attorneys, that "This proves the impotency of the greatest power of the world against a single man that they cannot prevent me from leaving the country."

But their reasoning was just on the surface, that's how things, politicians work. The magistrate was a woman and she was going to be promoted as a judge and they threatened her. My own jailer told me, that "She has been threatened that if you releases me on bail then she should forget about being a federal judge forever."

So that was the reason that I was not released and why they wanted me not to be released because from Carolina to Oregon there is only eight hours flight. It took me twelve days to reach Oregon. They moved me from one jail to another jail to give me as much harassment as they could. And when I was with them for two, three days they became friendly and they understood that something political seems to be behind it.

And ultimately, in one jail, they forced me, the U.S. marshall himself who is the highest authority of law imposing, he asked me that "My name should be David Washington." And I had to sign under it.

And I will be called David Washington, I will not be called by my name. I asked him, "What kind of law imposition is this? On your coat is written the department of Justice. Just at least remove the coat for the moment. What justice is this? And what is the purpose of this? Do you think me dumb, cannot I see the point that you want me to be in this jail and nobody should know that I am in this jail so you can do anything you want. You can kill me and there will be no record because I never entered in the jail. The question of my being killed in the jail does not arise."

But I told him, "Remember, tomorrow morning all TV. stations, radios, newspapers, will have the news that I have changed my name to David Washington under compulsion by U.S. marshall. There is still time -- you can change your mind, otherwise tomorrow morning...."

He said, "How you will manage that?"

I said, "I have already managed it." Coming from the airport was a woman with me who was going to be released. I told her, that "You be there and just listen to the whole conversation and the whole press media is waiting outside. They will not allow me, they will take me from the back. But when you are released... so whatsoever you hear and whatsoever you think is useful you just tell to the press."

And the woman did good job. She was waiting far away in a corner, sitting for her release and tomorrow morning it was all over the world that they have forced me to sign under a false name. And immediately, early in the morning, they changed me from that jail because it became difficult. The whole media was around the jail. Thousands of cameras, newspaper people asking about David Washington. So they were afraid that either they have to produce David Washington, which they don't have.... And I have signed my own name, signature, in Hindi.

So he looked at it and he said, "What it is? It must be David Washington."

So the news media was asking that "We want to see the form of David Washington because Bhagwan's signature are world known. What signature are there?"

So before anything is inquired they removed me to another jail, immediately.

These politicians, bureaucracy, is not working for humanity. They are just power greedy people.

So if people of Himachal Pradesh want me to be here I am absolutely willing to be here. But alone I cannot do anything for Himachal. They will have to give me permission for at least five thousand people to transform the whole face of Himachal. And in five years time you will see Himachal becoming the topmost tourist attraction in the whole world.

So the question is not me, the question is of your state government and its guts. So tell them that "If you are man enough then I am ready to take the challenge, but then be supportive. If you cannot, then just tell that this is beyond us. So I should not waste my time here, I have other places which I should visit and finalize."

Anything else?

Q: BHAGWAN, YOU HAVE MORE CRITICS THAN ANYBODY ELSE IN THIS JOB (INAUDIBLE) MANKIND. WHY IS IT SO?

A: Because I have more truths to say to the world than anybody else has ever said before.

Socrates had critics but his truth was simple and one dimensional. My truth is multi-dimensional and it attacks all the conditionings with which everybody has become so much attached. Although they are the causes of your misery, they are like cancer which needs to be operated. And operation is going to be painful but it is going to save your life.

Buddha, Mahavir, Lao Tzu, Kabir, Nanak -- they all have said some truths, but those truths were not against your whole conditioning. They were simply talking about your spirituality.

If I was also talking only about spirituality there would have been no criticism -- all praise.

But that would not have helped anybody.

I am not talking only of the flowers, which are beautiful. I am also talking of the roots, which are ugly. And unless you understand the roots you cannot understand the flowers. I am talking about the whole man. Nobody has talked about the whole man. They never talked about your body, they never talked about your mind, they never talked about your psychology, biology... they simply talked about devotion to God, faith in the VEDAS -- which was not hurting anybody. In fact they were supporting your conditionings.

I cannot do that because in the VEDAS I see most of it is rubbish, not even literature. I cannot say that it is a word of God. I cannot say that Manu is an enlightened man because it is Manu who has tortured this country for five thousand years and he is still torturing.

I would like Manu Smriti to be burned and utterly destroyed so no trace is left behind. That hurts.

Nobody has talked about your marriage. They all supported it. I am against it because I see what marriage has done to man. It has made him as miserable as possible. It is a artificial institution, it is not natural. It is good if you love a person to live with the person as long as you love. You may love the person your whole life. But it is possible, today you feel tremendous love, tomorrow it may not be the same. Then you are stuck -- what you are going to do tomorrow? You are going to pretend that you still love your wife? You are going still to make love to your wife whom you don't love -- this is ugly, inhuman.

These people have never talked to real human problems, they have never talked about how many children you should produce, they have never bothered about thousand and one things what kind of education should be given to you. Their whole idea was simply to remain a slave to a certain priesthood -- Hindu, Mohammedan, Jaina, Buddhist, and never to doubt anything. I emphasize it: that was their basic teaching, never to doubt anything.

And for thousands of years you have not doubted things which are really ugly.

For example, Krishna married sixteen thousand wives. And they were not virgin girls, they were somebody else' wives; they had their children, they had their husbands and he simply took those wives away because he was powerful.

This man destroyed sixteen thousand families and you never doubted. Mohammed had nine wives -- now this is ugly because men and women are of equal number. If a man has nine wives then what about the eight men who will remain without wives? They will become homosexuals, they will become perverted, they will go to the prostitutes. And Mohammed allowed Mohammedans to have four wives. Now this is absolutely absurd. There are not that proportion. Women are not four times more than men.

Just before freedom came to India, Nizam(*) of Hyderabad has five hundred wives, in this century. And nobody doubts.

Naturally they were not criticized because you never doubted. My whole teaching is doubt everything unless you find something which is indubitable, which can be accepted as truth, which cannot be doubted even if you want to doubt there is no way to doubt it.

Naturally I am vulnerable to thousands of criticisms but those criticisms are impotent. Not a single head of any religion... I have challenged everybody, all the *Shankaracharyas*, the pope, the *Imams*, Ayatollah Khomeini, for a public exchange of views.

(Tape side D)

And I am not saying that it should be amongst my disciples, I am ready to come to Vatican, amongst the Christians. I want to raise questions because I trust that my questions are so clear that even Christians cannot deny it.

But nobody seems to have guts. They go on criticizing but nobody is ready to confront me. That shows the impotency of their criticism.

And I am available. If I have told to the pope publicly that "If you can convince me, I am ready to become a Catholic. But if I convince you then you have to become a sannyasin. With this condition I am ready to enter into any controversy."

But these people I know that they don't have anything of their own. All borrowed knowledge which can be criticized very easily. So it is true. Nobody has been criticized so much in the whole history of man as I am being criticized -- I take it as a compliment. That means nobody has said so many truths and so penetrating and so shattering to all human ignorance as I have done and I am going to do it my whole life to my last breath.

But there are people of intelligence, there are one million sannyasins around the world and at least five million people who love me and there may be more who are sympathizers but are not courageous enough to declare even that they are sympathizers. So it is not only that I have enemies, nature has a certain way of balancing things. If I have so many enemies I must be having so many friends, whether they are known or not known does not matter.

And if I can divide the whole world into two parts, my enemies and my friends, I will be tremendously happy. My work is done. Because even to change half of the humanity it has never happened.

Okay.

A JOURNALIST IN THE AUDIENCE WHO HAS AN APPOINTMENT TO INTERVIEW BHAGWAN IN THE MORNING AND EVENING OF THE NEXT DAY, 25TH, SAYS: SO YOU HAVE TWO FRIENDS HERE.

A: I know, I know... one of them is a sannyasin.

Q: WE ALL WOULD LIKE TO BECOME ONE SIR.

A: Tomorrow morning.

Q: TOMORROW MORNING.

The Last Testament, Vol 5

Chapter #9
Chapter title: None

25 December 1985 am in Kulu/Manali, India

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INTERVIEW WITH DILIP GANGULY, A.F.P. NEWS AGENCY, FRANCE

QUESTION: BHAGWAN, YESTERDAY EVENING YOU SPOKE ABOUT SETTING UP A COMMUNE EITHER IN A COUNTRY OR IN AN ISLAND. WHAT YOU WOULD PREFER, TO HAVE A COUNTRY OR AN ISLAND, AND WHAT IT WILL THE SET UP BE LIKE?

A: My way of working is not according to any principle, creed or dogma.
I live moment to moment.

And this is one of my basic standpoints: that life can be lived only spontaneously.

Life cannot be like a railway trains running on the same track, always consistent.

Life is bound to be like a mountainous river -- changing every moment according to the situation, in response to it.

When I had come, at that moment I had no idea even to create a commune, I simply wanted a small group of people to live with me, so that my work can be continued. And I have communes in every country around the world so my word, my teachings, their questions and my answers can continue to reach to them.

But being here for one month the situation has completely changed. I have never thought that the Indian government will be so much under American pressure.

They are not allowing even a small group of people to be with me. They want me to live here but they don't want me to continue my work. And to me my work is my life. Hence I have to change the idea of not having a commune.

The second thing... there are countries which are inviting me to have my commune and they are ready to support but they don't know me much, neither I know them much. Their reason to invite me is not that they support my way of thinking. Their reason to invite me is because they are anti-American. Now this is not enough for me to create a commune in those countries.

And my feeling in these thirty years continuously has been that wherever I am, whatever political ideology is followed there or whatever religion dominates there, I am going to be in conflict with the political ideology, with the religious ideology.

Hence my preference is an independent island.

There are islands available which have no political domination in any way, from any country. That will be the ideal place for me, to work without being obstructed on each single step. And from that island I can manage all my communes around the world, because the island will not be under any government, we can also prove a very fundamental thing: that we can live without a government.

Fundamentally I am an anarchist. Lesser the government the better. No government is the best situation. There have been great anarchist thinkers like Bakunin but they were all working through a wrong direction. They were simply thinking that removing the government will solve the problem, that is not true. So I don't agree on that point, that removing the government will solve the problem. It will increase the problems.

My way to reach to an anarchist state is changing the people, their patterns of thinking, their ways of life -- making them so happy, blissful, silent that crime becomes an impossibility in their being. Then there is no need for a government. You don't remove the government, the need for the government disappears.

It is like you are sick, you need a doctor. Bakunin and other anarchists are saying, "Remover the doctor and everything will be good." I cannot agree about that because what will happen to the patient? Even with the doctor, he is sick; without the doctor he will be in a far worse condition.

My approach is: make the sick person healthy so the need for the doctor disappears.

In ancient China for thousands of years there has been a rule which I support wholeheartedly, that the patient does not pay the doctor when the doctor cures him; the patient pays the doctor when the patient remains healthy and does not fall sick. If the patient falls sick, doctor loses money -- he will have to supply medicines, he will have to take care of the patient, and whatever he was getting from the patient will not be given to him. This is absolutely sane idea. Otherwise the whole world has lived in such a stupid situation that the doctor is taught to make the patient healthy but the doctor lives on the patient being sick. This is a contradiction. The profession is basically contradictory. If nobody is sick, all the doctors will die. They need sick people, they need epidemics so that they can cure people and they can earn money.

This is not only the situation about doctor/patient relationship, this is the situation about so many things in our life.

One of the great philosopher, Lao Tzu, was asked by the emperor of China to become his chief of the justice department. Lao Tzu tried to persuade him that, "It is better you leave me out."

But he insisted, that "You are the wisest man."

Finally Lao Tzu accepted and the first case appeared. A man has stolen a large sum of money from the richest man of the capital. Lao Tzu gave both the people six years of jail: the thief and the rich man. The rich man said, "Are you mad? I have been robbed and now I am being punished! I have not done anything."

Lao Tzu said, "You have accumulated so much money that it is bound to be sooner or later robbed. You have created the situation, you are the source. This thief is just a by-product and I cannot punish the by-product when the source is present before me."

The rich man immediately approached the emperor and he said, "What kind of man you have appointed? Soon you will be in jail because whatever you have, you have in the same way I have. It is better to dismiss this man, his idea is dangerous, although he is logical. I can understand what he is saying."

Lao Tzu was dismissed.

But this is the situation in the whole world. On the one hand we create solutions and on the other hand those solutions depend, exist, subsist, on the problems.

So my idea of anarchism is totally different from Bakunin. I want to create a society which does not need a government. Bakunin says, "Destroy the government and you will have a good society." I don't

agree.

But have a good society and there will be no need of a government. And this can be proved very easily because four years in America we had no government, there was no crime, nobody was punished, there was no fight, no rape, because we were trying to erase the problems from their very foundations.

On an island it will be more easily possible because on any land belonging to a country we have to follow their laws. Most of them are illogical. We have to go through the bureaucracy which takes years, and then too the governments change -- one government may invite me, the other government, tomorrow, may throw me out. It is better now to have an island where we don't have any government and we can create a model anarchist, superb quality communism, without any dictatorship, without destroying the rich, without creating a great concentration camp as Russia is; with full freedom.

I trust in the individual so much and his intelligence that it is possible that it can become an ideal society. And it can become a model for other communes all over the world.

Secondly, it will be easier for my sannyasins to visit because they won't need any visa, they won't need any passport.

I think that the world is crazy! We are living on a small planet where we have made so many political lines and divisions and you cannot cross those divisions and you need passports and you need visas and everywhere it seems we are not aware that the earth is one.

So on the island at least we can drop all bureaucracy, nobody is going to ask you "How long you are going to stay here? From what country you come? To what race you belong? Whether you have any passport or not?" Your being human is enough that you are welcome.

So rather than having the commune on mainland of any country, my preference is for a island.

Because even being in my own country I feel helpless. The people who have been taking care of me: my physician, my caretaker, my washer woman, my cleaners, my typists, they all have been thrown out of the country.

The president of the international sannyas movement had been given six month visa, just with one entry. She tried hard, she is a woman of immense creative intelligence. Perhaps she has made the best film that has ever been made, "Godfather." Her film has received more awards than any film ever. And these bureaucrats will not give her a second entry. She said, "It is useless, because I am the president of the movement and I will have to come and go to talk to Bhagwan about problems," but they are not willing to give her a second entry.

She is stuck in Nepal. She had sent a message that, "They are not giving me a second entry."

One man, for one month, the secretary of the sannyas movement has been waiting in Delhi to see the prime minister to make our situation clear to him, that "You need not be afraid, we are not going to do anything that can harm your country. Whatever we propose will be beneficial. It cannot be in any way harmful."

But for one month he has not been able to see the prime minister. He has been given at least twelve times appointments and at the exact moment the appointment is cancelled.

Now how to work in such conditions?

I have found a really beautiful island and soon we will be negotiating. Perhaps within two weeks it will be finalized and once it is finalized I will give you the first news. You can release it to the world.

Q: DOES SUCH AN ISLAND EXIST WHERE THERE WILL BE NO CONTROL OF A COUNTRY?

A: Yes. There are few islands.... They are independent islands belonging to persons, individual properties. Not many are left now. Only three are there all around the world. So I had to send a person in deep search to find out. There used to be many but they all have by and by been taken over by governments, but three are still there.

One is really beautiful. And the man is getting old and he wants to sell it. So it is his offer, we are not... we have been searching and he has been searching, because it is also difficult to find a buyer for an whole island. But we have found each other and negotiations are on the way. Within two weeks we will be settling something.

Q: THIS POINT HAS BEEN POSSIBLY IN THE MIND OF MANY PEOPLE, THAT WHY NOT GO TO

AN ISLAND. EVEN WHEN YOU WENT TO OREGON, MANY PEOPLE THOUGHT THAT...

A: In Oregon, that was the idea. The only problem was that we were not aware that there are still three islands in the world which are owned by individuals. We inquired all the islands around America are in some way or other under the pressure of some government.

Particularly in the last two years the American government has been trying to put as much pressure on those islands which have been up to now independent, that now for me to go to those islands will be almost impossible because twice America has attacked those islands in these two years. So we don't want any island around America; we want some place where without any security, without any army, we cannot be attacked.

And this island is in such a situation where there is no possibility of any attack.

Q: COULD IT BE ONE ISLAND NEAR FIJI?

A: No. No, because Fiji islands are independent but they are too undeveloped and it will take real trouble to develop them to make houses, roads... water is a problem, electricity is a problem. So there are so many problems, before we can manage them it will take at least three/four years. But this island is fully developed and for three hundred fifty people already accommodation exists. And it has a five mile strip.

And on another side, another five mile strip which is under water -- just four/five feet under water.

So my idea is these five miles over water should be left because they are lush green. They should not be disturbed and the underwater line can be made like houseboats in Kashmir. So they can be attached with the land, which is only five feet underwater, so it can become really a beautiful place without destroying the greenery and the plants we can have the population. And in the middle of both you can have small boats moving.

And the island already has an airport. Morning and evening airplanes pass through the airport. A twelve passenger airport, airplane is possible to land there and that's enough for us. We had in Oregon five airplanes of our own, we had our own airport, we have our own pilots, so we can use the airport.

It has a beautiful hotel for eighty persons, eighty rooms for visitors and three hundred fifty persons can live immediately. So it is fully furnished. And as three hundred fifty people are there, we can start working on the underground, the underwater/ground, making houseboats where we can put thousands of people. It is a five mile long strip.

So we can turn it really a paradise.

So the moment it is settled I will give you the pictures, I will give you the whole news so you be the first one to release it to the world.

Q: IF I WRITE ALL THIS INFORMATION AND CAN'T NAME THE ISLAND, THEY WILL SACK ME. (INAUDIBLE) SO MUCH INFORMATION ABOUT IT. SO, HOW IS THE CLIMATE THERE?

A: It is tropical.

No, you just give the information. Let them wait, just two weeks and it will be finalized.

Q: WHAT WILL BE THE FUTURE SET UP OF A COMMUNE, LIKE THE FUTURE COMMUNE THAT YOU MAY SET UP YOU KNOW. WHAT WILL BE THE STRUCTURE LIKE? WILL BE THE SAME IN OREGON?

A: It will be the same because it was perfect.

Q: AND YOU WILL BE INCLUDING THE LOCAL POPULATION ALSO?

A: In the island there is no local population.

Q: ABOUT THE FINANCIAL STATUS OF THE MOVEMENT, EVERYONE KNOWS THAT ITS VERY RICH. BUT ALSO THERE WERE DOUBTS WERE EXPRESSED AFTER WHAT HAPPENED IN OREGON. IS IT POSSIBLE FOR YOU TO TELL US ABOUT THE FINANCIAL STRUCTURE?

A: It is difficult to tell because when we went to America we had only fifty thousand rupees in the bank. If anybody had asked about the financial status, fifty thousand rupees is nothing in America. It is just five thousand dollars. You cannot purchase a small house!

So it is difficult for me to tell for the simple reason because my financial status is not in the banks but in the hands of the people who love me. And as we settled for the land we had no money. The land was purchased in six million dollars and we had fifty thousand, five thousand dollars.

Six million dollars we settled, trusting that our people will manage. Even the man who was selling he was surprised, he said, "But how you are going to manage?"

I said, "You don't be worried about that." And we managed to put in Oregon two hundred million dollars. And we were never short of money because all around the world people were sending whatever they could manage and there has been no change. Those two hundred million dollars lost does not make any difference. In fact it has increased the number of my friends, sympathizers, and there will be no difficulty.

I cannot give you the figures but I can guarantee you that there will be no financial difficulty at all.

The people who are interested in me are intelligent, educated, cultured, affluent people. And having one million sannyasins around the world and at least three million almost sannyasins, there is no problem about money.

Money has never been a problem in my life -- I don't have a single rupee. I am for thirty years bankrupt -- I don't have anything.

Q: BUT SIR, YOUR MORALE BANK IS VERY HIGH.

A: Yes, that is certainly very high. And we will manage, there is no problem.

Q: BHAGWAN, THAT BEAUTIFUL ISLAND, MONEYWISE WILL IT BE HIGHER THAN OREGON? SIX MILLION DOLLARS?

(Tape side B)

A: No it will not be. Because it is difficult for the person to find a buyer and he is getting old and he wants cash. It is now a burden on him, the maintenance of the island, keeping servants there for these three hundred fifty cottages, a hotel, a resort beach... so it is becoming difficult for him. He wants to get rid of it so it won't be higher than Oregon, it will be far lower.

It is his offer less than half and still he is ready to negotiate that means it can be cut still more. He is simply overburdened, it is unnecessary expense for him. And he is not in a position any more to enjoy the island that he had created in these twenty years, that's how it happens in many people's life. You try to create something you would like to enjoy but by the time you create it you are not able to enjoy it. You earn money and you think one day you will relax and you will not do anything, but by the time the money is there you are unable to relax, you have become so tense earning the money that now that has become your second habit.

It is a known fact that people after retirement die ten years earlier than they would have died if they had continued to work. Because while they were working there was a hope of retirement, a hope of having a small villa somewhere in a beautiful place, resting and doing nothing. But when they get retired, for the first time they find that there is no future for them. And also they find that all their dignity was concerned with their work.

If they were great doctors or surgeons their dignity was in being a great surgeon. Now nobody cares who you are because now they are no more doing anything. They simply become a boredom unto

themselves, twenty-four hours, doing nothing and their whole life they were continuously doing something. And because of their action they were getting respect, love, money, honor... now all that has disappeared. Soon they start feeling useless, worthless.

The psychological understanding is that because of this feeling of being worthless, shrinks their life at least to ten years.

So this man has developed that island for twenty years and he has made a beautiful place. But now he is old and he cannot enjoy there, he has to be mostly in a hospital, he wants to get rid of it.

So there is no problem. It will be settled. Even at his offer we can accept it. But he is ready to negotiate.

And it is in a place where all around are my communes. So my sannyasins can come easily, cheaply, without any trouble and harassment of bureaucracy -- visit me, meet me, live there.

So I have dropped the idea of being part of any country. Why unnecessarily get.... I was going to purchase this place. The price went immediately double. Before I had come the price was half *crore*. As I came in here it became immediately one crore. For seven acres and now even one crore is not enough.

And it was going to be a deal that we will purchase this property only if the person manages at least fifty visas long-term so people can work here.

Now he says he cannot manage that. And stupidity has no limits. You cannot think that now he is thinking that he can get six million for this place, six million dollars... that means six crore. More than six crore.

He will not get even fifty lakhs. Just once I leave this place, who is going to give fifty lakhs -- what it has? Seven acres land and ordinary houses not something palatial. But now his mind is just getting greedy and greedier. So I told my man that "Let him go mad because, and just tell him that that's good idea, we will think about it."

Q: WE THOUGHT HE WAS IN A GOOD BOOK OF THE PRIME MINISTER.

A: With politicians it is very difficult who is in a good book and who is in a bad book. And when you change your name from one book to another it is very difficult. In fact, this whole complex was created by youth congress funds. Nobody's money is put in it. It is blackmail to the country.

But because Karminath(*) was working close with Sanjiv Gandhi; after his death he became almost the owner of it. He has not put a single rupee in it and now he is dreaming of six crore rupees.

I have told my people that, "Make him become more insane. Tell him that you can get ten crore, why you are selling six crore." And we are not going to purchase it anyway so there is no harm. But once we are gone he will be in a great loss.

That's how people's mind work. I used to stay in a very rich man in Calcutta, Sohanlal Dugar. He was a all India fame, rich man and he was always sad. His wife told me that, "He listens to you, he reads to you, you stay with us but he is always sad. And sad for strange reasons that I cannot understand."

Sohanlal said that, "You will never understand. I have lost five crore rupees and you want me to laugh?"
I said, "If that is the situation, then let him be sad."

But the wife said, "You don't understand the full situation. In a deal in which he has not invested a single rupee, he was hoping to get ten crores and he has got only five crores. So he is sulking for those five crores that he has lost."
I said, "This is idiotic," but this is how human mind functions.

Just in his imagination he has ten crores, now he has got only five crores, five crores are missing.

But it is really amazing to watch people's mind how they work and how they make themselves miserable and they go on weaving their misery deeper and deeper and more complex and more complex, to a point from where they cannot get out. And it is all their imagination.

If they can put it on a table, anybody can say that "You are just being stupid. Those five crores were never yours, even these five crores are not yours. You should be enjoying that you have got five crores out of a deal in which you have not put a single rupee. This is a moment to rejoice and give a big party and you are becoming sad."
But this is how people are.

Q: BHAGWAN, ARE YOU GOING TO KEEP YOUR INDIAN PASSPORT?

A: Yes. I will keep my Indian passport because no other country is going to give me a passport. But on the island I will not need it. But I will keep it in case.

Q: AS AN INDIAN, I PERSONALLY FEEL THAT THERE'S A TREMENDOUS AMOUNT OF RESPECT, LOVE FOR YOU BUT AT THE SAME TIME THERE HAS BEEN SOME ELEMENT OF MISUNDERSTANDING. IF IN INDIA IF YOU CAN ASK YOUR ORGANIZATION TO DO A SORT OF PUBLICITY (INAUDIBLE) TO EXACTLY KNOW WHAT'S HAPPENING.

A: Yes. It has to be done, something has to be done on....

Q: I WISH I WOULD HAVE WRITTEN FOR INDIAN PAPERS, YOU KNOW....

A: It is, it is important but I have been talking to Indian journalists. They are good people, intelligent people but for two thousand years India has been a slave country. It has lost its courage.

So here this understand me perfectly well, they feel love for me but when their article comes it does not show that, it is from the same man and it seems that their job is more important. So whatsoever their owner wants them to write they will write. Or whatsoever the public wants to listen they will write. They will distort, they will misquote, they will take things out of context.

In that way Western journalism has come of age. A... if you are against there is no problem, you write against. But sincerely you are against and sincerely you write against. And if you are for, then sincerely you write for. But this kind of thing that happens in India is very strange. They show one face to me and they show another face in their article.

THAT'S CORRECT, SIR. BUT INDIA TODAY ARTICLE YOU KNOW... IT WAS BALANCED, BUT SOME WAY CERTAINLY IT WAS AGAINST (INAUDIBLE)

A: Yes. Somehow they will make something sarcastic, something they will leave, something they will add. And it makes immense difference, just a sentence left and the whole meaning changes.

But their whole effort is somehow to be in the market a sensation. The whole Indian journalism is living on sensationalism. It has not yet become a category of literature. And government controls the radio, government controls the television and the Indian journalists are absolutely silent about it. This is absolutely wrong.

In a democratic country at least all news media should be free from government control because news media is a big force for the individual, individual's freedom, and for the protection of the freedom against the government and against the bureaucracy.

And that I felt in America, while I was in jail, every jailer told me, that "We cannot even touch your body because the whole news media is focused on you. If anything happens to you we are condemned."

And the news media made it such that the whole America was concerned. Telephones were coming the whole day. Every jailer was complaining to me that, "You are the most troublesome prisoner who has come to the jail. So many phones and people are shouting at us! Our own people -- Americans, that `you are damaging the whole image of America.' They are crying on the phone.

And thousands of flowers. And every jailer was asking me, "What we have to do with these flowers. We don't have a place to keep them."

I said, "There is no need to keep them. Just send them to all schools, colleges, university, from me. A present."

So when they took me from one jail to another jail, students of all categories were lined up by the sides throwing flowers and giving me the sign of victory.

The news media in America created such a situation that the government felt very awkward and embarrassed and they were not thinking that just catching a single man is going to become such a trouble.

From all over the world there were news reaching and telegrams reaching and protests and that all was possible because news media has an independence of its own.

In India the government owns the latest media, television, because in India television is more important because the population is uneducated. Eighty percent people cannot read. But hundred percent people can see. Now this is absolutely ugly that government should keep hold on television. Hundred percent people can hear -- radio is in government's hands.

The newspapers are in public hands, but a very small percentage can read. And all these newspapers belong to only few rich houses. They go according to the owner -- whatever his policy, that is their policy.

Indian journalist has not yet come to have his own idea, to have his own eyes, to see things without any prejudices. But the reason is that they have become accustomed of slavery. So anybody can....

I was a professor in the university. The first day I entered the university I saw the girls sitting on one side and the boys sitting on one side and I said, "This is not right. This looks bad. Almost obscene. Why you are not sitting mixed?"

They all were shocked because they were prevented.

I said, "Just get mixed otherwise get out, I am not going to teach. It is better to sit by the side of the girl you feel for rather than sit in a faraway corner and throw pieces of paper, and disturb my speech and disturb my.... I cannot tolerate that."

Yes. It is bound to because they cannot listen me... there the girl, because the girl is waiting for the chit. The boy is waiting for the chit. And this whole thing is going on and the professor is talking about great things... nobody is interested. I mixed them and I told them, that "Nobody needs to ask me. If he wants to leave the class with his girlfriend, he can go. Whenever he wants to come back, he can come back. Just don't disturb others. Silently...."

The news reached to the vice chancellor. He called me immediately and he asked, "What are you doing?"

I asked him, "You must have been young and you must have been a student. Have you thrown a piece of paper at a girl?"

He said, "You are incurable! I have called you to ask questions to you and you are making me answer."

He said, "To be true perhaps you are right... you can go. Do whatever you want but don't create too much havoc because...."

And once I started it then students in other classes stood up and asked the professors, that "This is happening, then why we should not be allowed to sit with our girlfriends?"

It is only a question of starting something and then everybody wants independence, freedom and everybody wants to be sincere.

Just few journalists are needed.

What happened with ILLUSTRATED WEEKLY of India, Pritish Nandy had come to take my interview in Oregon. He published the interview and he looked very nice and very friendly and very loving but the interview did not show any of those qualities. And then he went to Sheela who was in prison in Germany and managed to take her interview.

The owners of TIMES of India and connected papers are interested in me. When they saw, before publication of Sheela's interview that it is full of lies and full of absurd allegations, they told Pritish Nandy that, "Before you publish it, it will be good that you take another interview of Bhagwan in connection with this interview and publish them together and let people judge."

He wrote a letter to me that "Bhagwan, it will not be good. You should not answer such rubbish, it is below you." That he writes to me, that it is below you, you should not answer such rubbish. Even to answer it is to give importance. But the owners informed me that the reality is that he does not want your answer to be published and we suspect that he has been bribed by American government. And this is from the owner of the TIMES of India, that he has been already bribed by American government.

So these people and ILLUSTRATED WEEKLY or TIMES of India, these are big papers in India and if you can buy the editor of ILLUSTRATED WEEKLY, who gets almost the biggest pay that any journalist may be getting in India, then it is very difficult.

But something has to be done. And there are people but they are immediately thrown out. If they start saying things which go against their owners, their political parties -- either they are affiliated to political parties or they are affiliated to some capitalist group.

In India there is not a single paper which can be said to be independent. And it needs a newspaper which is absolutely independent of any influence, either of government or of capitalist or of political parties. And

it is just a question of beginning. If one begins, soon there will be others who will come out.

But it is such a slave mentality that just to save some money, or just to save a job you can sell your soul.

Q: BUT THEN THE OTHER SIDE OF THE PICTURE ALSO. BUT THERE ARE PEOPLE WHO ARE CERTAINLY VERY SINCERE, VERY WILLING TO WORK, WHAT DO YOU THINK? BECAUSE MY FRIEND, SINGH VEDA(*) HE STARTED THIS MAGAZINE... AND PUT ON WHOLE LIFE AND THERE TODAY BANKRUPT....

A: That is true, that is possible, that is possible, and for that not to happen some more journalists should come to help. Rather than just to sympathize.

Q: IT IS THE PROPRIETORS WHO TELL LIES, IT IS NOT THE JOURNALISTS, THOUGH IT IS HIS DUTY TO CHECK BUT HE IS AFRAID TO CHECK LEST HE LOSES HIS JOB. THEN THE GOVERNMENT HAS A HAND IN OVER ALL THE NEWSPAPERS. NEWS PRINT QUOTA.

A: I know. These problems are there. Still some way has to be found and these problems will always remain there, in every field.

From my own experience, because in the university they were teaching Kant, Hegel, Hume, Berkeley, Bradley, Bosanquet. All who are out of date. I simply refused to teach. I started teaching Jean Paul Sartre, Jaspers, Martin Heidegger, Martin Buber, Bertrand Russell, and I told to the vice chancellor, "At the most you can throw me out of the university. But you will be playing with fire because now I have students and not only my students, because philosophy does not have many students in India." I had only ten students but when I started teaching them modern... which are not in the syllabus, and the vice chancellor was in a difficulty that the examination is going to be according to the syllabus and `you are teaching people who are not in the syllabus.'

I said, "I am teaching people who are contemporaries. You have to bring your syllabus to be contemporary. Otherwise there is going to be trouble. And you should come to my class one day."

There used to be ten students, now there are two hundred. Students from other courses dropped their period and come to my class. And I told them, that "If the syllabus is not changed these two hundred students will burn this building. Something has to be done."

And I told him, that "You either prove me wrong before those two hundred students or you change the syllabus, before it becomes a great trouble. Otherwise this university's building is going to be burnt, with all your libraries and with all your syllabuses and everything.

Something has to be done. And when I did this, other professors were in a very dilemma because their students are going to attend philosophy classes, they are supposed to be in the economic class or political class. I told them, that "You should also bring your political science up to date. You should bring your economics up to date. And these people will be coming to you. Something has to be done, and somebody has to sacrifice himself."

Q: MY REQUEST TO YOU IS TO CHANGE THE TIMES OF INDIA. THEY ARE BECOMING THE BIGGEST LIARS.

They are. I will do. Because....

Q: I'LL BE GRATEFUL. I WAS SINGLE MAN IN THE WHOLE TIMES OF INDIA WHO DISAGREED WITH THEM AND RESIGNED (INAUDIBLE). AND I DON'T REGRET.

A: No, there is never need to regret. I will talk to them. Because they come to me. Ashok comes to me and Indu(*) comes to me, and Indu(*) has the whole power in her hands.

Q: SHE IS THE ONE WHO REALLY NEEDS TO BE AMENDED.

I will see. And I was happy that you have been here.

The Last Testament, Vol 5

Chapter #10
Chapter title: None

25 December 1985 pm in Kulu/Manali, India

Archive code:	8512255
ShortTitle:	LAST510
Audio:	Yes
Video:	No

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]
INTERVIEW BY INDIAN EXPRESS NEWSPAPER

Q: SIR, YOUR TEN PERSONAL AIDES WILL NOT BE ALLOWED TO STAY ON WITH YOU. NOW, HOW DO YOU REACT TO THIS AND HOW DOES IT AFFECT YOU PERSONALLY? WHY DO YOU THINK THIS WAS DONE?

A: I was expecting that it would be done. I have been born in this beautiful country but I have never been in tune with the vested interests, the people who hold power. My whole life I have criticized them and they have not been able to answer a single criticism.

I knew it perfectly when I came that I think India is my home but the people who are in power they don't agree about it. They would not like me to be in India. They cannot say directly that I should leave India because they have no right to say but they can create situations in which I am compelled to leave. And that's what they are doing.

The people who have taken care of me for almost fifteen years they forced them to leave the country. It seems that their whole effort is that I should not be in contact with my sannyasins around the world. That my work should be destroyed, that is better than shooting me.

Crucifying Jesus has not helped. Poisoning Socrates has not helped. In these twenty-five centuries people have learned perfectly that it is better to find indirect means to sabotage the work.

Now the people who were living with me were taking my care, were my connections with other communes around the world -- they were writing letters to them, answering to them. They were typing my lectures, my speeches, editing, publishing, tapes, videos -- they were doing all kind of work and for fifteen years they have become perfectly professionals.

Now to take them away from me, and in a very ugly and inhuman way, simply shows that they want me to be isolated here. Not to allow any sannyasins to come. They are refusing visas to sannyasins. Sannyasins who are coming not in red clothes, even they have been refused because they were interviewed and if they

were found somehow that they know me, that they are interested in me or that they will be going to meet me and see me then they have been refused.

There are two things together. One is Indian government itself is afraid, because I am a potential critic and I will not tolerate any bullshit -- whether it comes from the prime minister of India or anybody else. I am not an active politician, but I am concerned with every human interest and everything that affects humanity. And politics is a major thing. And I cannot simply ignore it.

They are also afraid that I have an international image and whatever I say is going to have a worldwide publicity.

There is their fear. Just a small thing I had told, it went around the world and I have heard Rajiv Gandhi was very much hurt. One Indian journalist was visiting me in America and he asked, "Do you have any message to our new prime minister, Rajiv Gandhi?"

I said, "Certainly. Tell Rajiv that you are selling wheat to other countries while your own people are starving, and you are selling wheat so that you can create a nuclear power station. This is ugly, you don't need a nuclear plant. And if this continues that you go on selling people's food for nuclear weapons and India becomes poorer and poorer then you will be responsible for its poverty and all the deaths that will happen out of starvation. And what do you need nuclear weapons for? Even if you put your whole economy at the service of creating nuclear weapons, it will take three hundred years for you to become as great a nuclear power as Soviet Union or America. In three hundred years your country will die. For whom those nuclear weapons you are going to use?

"Secondly, remember in three hundred years America and Soviet Union will not be standing still waiting for you to pick up speed. In three hundred years they will be three thousand years ahead of you. There is no possibility for you to become a big nuclear power. So drop that stupid idea. Better go to the reality that the population does not increase, that is decreases. For the first time we are coming close. By the end of this century, to be the first nation with the biggest population.

"Up to now, China has the privilege. Now we will be having the privilege. By the end of this century we will be one billion people. So rather than wasting your energy into anything else, teach people for birth control, teach people for pills, teach people for abortion. And prevent all those religious leaders: pope, shankaracharya, Acharya Tulsi, Mother Teresa and their whole clan that if they go on insisting and teaching people against birth control they are committing a crime and they should be behind the bars.

"These people also are doing another crime, that they are teaching people to live a celibate life -- which is unnatural.

"Nobody can live a celibate life unless he is impotent. And the most amazing thing is that not a single impotent person in the whole history of man has been creative in any dimension -- science, art, literature... not a single impotent person has been creative. It seems sexual energy is the only energy behind all creativity. Whether you reproduce children or you paint or you sculpt or you compose music, it does not matter... it is the same creative energy within you that is used. So the people who are teaching celibacy are making country uncreative, unproductive. Not only that, as a side effect, by making thousands of people celibate now there are thousands of sannyasins, Hindu, Jaina, Buddhist, Christians, who have taken the vow of celibacy.

"They are creating all kinds of sexual perversions. Homosexuality was born in monasteries. It is a religious disease. And out of homosexuality now, the ultimate result is a very fatal disease AIDS which is spreading far and wide like wildfire. And it has no cure. And you can get that disease even by kissing a person, or even by wiping a tear of a person because the tears carry the virus, the saliva carries the virus. You may not have any sexual contact with the person but anything and you are unconsciously a victim and you have not more than two years to live. Celibacy should be made a crime.

"Do something for the country, you are young and you can understand me what I am saying which your grandfather may not have understood."

But he was hurt. When I came here I was informed that he did not like the comment you had made. I said, "I have already known the fact because when I was arrested without any warrant, without showing me any cause why they are arresting me and they kept me harassing for twelve days in different prisons, without proving me guilty, they did not allow bail and Rajiv and his government remained silent. At that very moment I knew that it is my message that Rajiv would be feeling happy that whatever is happening is perfectly right. The day I was released by the court, because they had no case against me, I received the phone of the Indian ambassador in Washington that, "Can we help you? Indian government is very much concerned."

I said to him, "Don't be stupid. Twelve days I have been in prison, the whole world was concerned, all the news media was full of it, the Indian government has not taken a single step, it has not even asked the American government why I have been arrested, and what you have been doing for twelve days? And now when I am released you are asking `What help you can provide.' In fact I should ask you what help I can provide to you."

So first thing is they are afraid of my presence and my presence becomes more and more powerful... if I have a commune here, if I have all my trained people here then we can not only criticize the government, we can provoke the whole nation against it. And we can make it clear that what you cannot do, we can do.

In four years in the commune in America not a single child was born. And there was no enforcement. Simple teaching to them that this is the situation of the world: if you have any sensitiveness and any humanity this is not the time to give birth to children. And that was enough, for four years twenty-five hundred couples were living there, not a single child was born.

We can show the country where you are being foolish and where the government is afraid even to say it to you because it depends on you. It depends on your votes. We don't depend on your votes.

In five thousand people's commune we had only one kitchen and it was a joy to see five thousand people eating together. Somebody dancing, somebody playing guitar and it was laughter and it was rejoicing and they were eating the best food possible because we had chosen the best cooks out of five thousand people. Every woman is not a good cook, and one should not expect. It is a science in itself, an art, a knack. And when fifteen people can take care of five thousand people it is sheer stupidity, uneconomic to make twenty-five hundred kitchens, block twenty-five hundred women into the kitchens, waste their energy, cripple their life. We can show the ways how we changed the desert into an oasis. For fifty years that land in Oregon was lying dead. Nobody was ready to purchase it, because what you will do with a desert? We purchased a desert and within four years we made an oasis out of it. It simply needs intelligence and labor and we never asked anybody from outside.

All that we did, we did with the commune members. So the Indian government is afraid on the one hand that if I have a commune here the whole country is going to become aware that if five or ten thousand people can manage to live so happily, so blissfully, so creatively, then why it cannot happen to the whole country.

The second thing is a constant pressure of American government on Indian government. We go on talking about the policy of neutrality that we are not part of any camp, Russian or American. The whole policy has been a tremendous loss to the country for forty years. It was thought that if you remain neutral then both the camps will be friendly to you, but what turned out to be the result was just the opposite.

Both the camps remained suspicious of you. Nobody has relied on you. You are the most unreliable nation in the world. Still you have to depend on these powers for everything.

If you want to make nuclear weapons you have to ask America and beg for know-how, for technicians, and for the essential ingredients that are needed that are not available in this country. They will not be able to say to America if America dictates something to them.

I am in perfect knowledge that Indian home ministry has received from American senate a letter dictating that they can allow me to live here but no foreigners should be allowed to live around me, and no commune should be allowed to be made.

You think you are independent. You think that you are free but in this world where you have to beg and you already have loaned so much money from the world and every day you need more and more loans, you cannot deny America a small favor which costs you nothing. Even America says, "Kill this man," and we give you one kilo of essential ingredients for the, for your nuclear weapons, I don't think they will hesitate. That one kilo will be far more important than a human being and particularly me, who has always been a critic and who has always touched their painful nerve. And they have not been able to answer me.

So I was expecting all this to happen so I am not surprised. But I had come to the country to see perhaps a new generation of politicians will behave differently but I was wrong. Serpents are serpents, old generation or new generation makes no difference.

Now you can ask your second question.

Q: IN THE LIGHT OF THIS, WHAT ARE YOUR PLANS FOR THE FUTURE? DO YOU STILL PLAN TO STAY ON, OR DO YOU PLAN TO LEAVE? AND PERSONALLY YOU HAVE BEEN AFFECTED BECAUSE THESE WERE PEOPLE WHO HAD BEEN VERY CLOSE TO YOU FOR VERY LONG SO A

LOT HAS CHANGED. SO WHAT ARE YOUR PLANS NOW? HOW HAS THIS INFLUENCED THE DECISIONS YOU WILL TAKE IN THE DAYS TO COME?

A: No, nothing changes me. As far as I am concerned personally nothing changes me. They are being just stupid thinking that they have changed ten persons who had come with me but another ten persons have arrived and they don't know that I have thousands of Indian sannyasins also. If they prevent every foreigner to reach here they cannot prevent Indians.

I have prepared Indians also to take care. So I am not personally affected in any way.

Secondly, without even waiting them to become nasty with my people -- and they have been behaving nastily. Here were few sannyasins and the police comes and tells them, "To leave the country immediately."

And they say, that "We have a visa still for two days more. You cannot tell us to leave the country immediately. What about our visa? We are entitled to be here for two days more."

But no, the police officer says, "You have to leave immediately." And he writes on their passports, `Leave India now.'

And they have the visa. Even if you want them to leave, first at least cancel their visa and then destroy their passports and there is no need to be so inhuman that they have to leave now. This very moment.
Even before they had started all this I knew it was going to be.

This property before I came was available for fifty lakhs. For me it was available for fifty lakhs.

The moment I came to India the price went double, immediately, it became one crore. And the man who owns the property is in a very powerful situation in the Indian government. He does not hold a position but he is almost your second prime minister.

I agreed for one crore. I told to my people that, "It doesn't matter, that is Indian mind is so greedy and so materialistic. In spite of all their nonsense talk of being spiritual."

Now the price has gone six crore. For seven acres of land. Have you ever heard one crore per acre in this part, which is one of the poorest part of the country? And the price will go on increasing. It may become ten crore. And I am playing with the game because I love to enjoy idiots so I am sending messages that "Don't sell it for six crore because they will give ten crore for it."

From the very beginning I had sent people around the world to look for other places. I was not absolutely dependent on India. My whole life's experience is that you cannot be dependent on Indian politicians. They are the worst creed in the whole world.

There are politicians and politicians... they are all third rate. But nobody can beat the Indian politicians.

I have received from two countries, invitations on their own accord that they would like my commune to be in their country. Somebody seems to be somewhere very sensible. With the invitation their idea is that your commune will help the country economically, tourism will increase.

In one years fifty thousand people visited from outside the world to the commune in America. It was simply foolish of them to destroy the commune. Now they have their desert, not a single tourist is going to come to that desert.

If they love desert perhaps they will have their whole America a desert by the end of this century. But these two countries have been very sensible, unbelievable, because I had no contact with those two countries. They are ready to absorb my sannyasins, my commune. They are ready to give me free land and every support that they can. So I am, I have sent my people to look at the places what is possible there but a government is a government... today one government is there, after two years another government is there, and most probably if this government supports me, the next government is going to be against me. A natural attitude of the politicians.

So I am not thinking to go to these countries but their invitation to a foreigner to bring five thousand foreigners in their country seems to be sensible.

We have been looking for other lands. My interest is in an independent island and we have found three islands around the globe which are absolutely independent, under no government, personal properties. And my feeling is that within two weeks I will settle for one of those islands.

Just my people have to look into those islands, all the possibilities of growth, communication, development, so that I am finished with governments and I am in a position to criticize anybody without thinking twice. I really never think twice. In fact, I never think even once, I simply say. Whatever comes to me I say it.

So most probably we will be moving to an island and I invite you to come to the island. Pictures have

come to me of the island. It is immensely beautiful. It has already facility for three hundred fifty people to live, a hotel for eighty people, a small sea beach, five miles long, thick forest on one side and on another side five mile land, four/five feet under water. So my idea is... with that idea I am sending people that those five miles with lush green forest we should not touch, they should remain as they have remained since eternity so people can enjoy their very primitiveness.

(Tape side B begins)

We should make those five miles underground, underwater, and make boats like Kashmir, houseboats for five miles in a row attached with the underwater ground and on the other side five miles of beautiful lush greenery. And between both a beautiful patch of water.

And for the present moment there is enough accommodation for three hundred fifty people for the skeleton crew to start working. Eighty persons for visitors. We can make a paradise. Why we should bother with governments and....

It has an airport -- every morning and evening one plane comes. A twelve seater plane can come. We can have our own planes. We had our own planes in Oregon, we had our own airport. In fact, because we had everything of our own became a problem to the American government and they started thinking that as if we are making a state within a state. That was sheer nonsense. We are simply being self dependent, not creating a state within a state. We had our airplanes, we had our buses, we had five hundred cars, we had our roads, we had our food, we were growing our fruits, our vegetables, we had our green houses, we had made lakes of our own and the land was so big, it is almost a small country -- one hundred twenty-six square miles.

We had a forest which we were going to develop and make it bigger. Already the timber people were coming and asking for the forest and they were ready to give one million dollars just for the wood. But we refused because those trees you grow in hundreds of years, and we were going to grow as many trees as possible. This year, before they started destroying us we had planned thousands of trees and we had planned to plant thirty thousand more.

Their fear was that we are becoming a state within a state because we are not taking their support, we are not asking for anything because we had our own computer experts, we had our own electronic engineers, we had our own scientists, we had our own doctors, surgeons, professors, psychologists... we had every type of professional within the commune, why we should bother to go out? And these people certainly looked after the commune with more love, because money was no more the question. In the commune we has dissolved the money completely and this point you have to remember.

Just by stopping that you cannot use money in the commune we destroyed the division between the poor and the rich, there was no need for a dictatorship of the proletariat. In seventy years in Russia they have not been able to bring a classless society. We brought it in four years and without harassing anybody, without taking anybody's money -- just stopping that in the commune money is a dirty word and we will not be using money. If you need anything you can get from the commune. You may have millions of dollars, I may not have a single dollar but in the commune you are not rich and I am not poor because you cannot use your million dollars -- what use are they?

These five thousand people without any idea simply lived for the first time in the history in a classless society. And there was no struggle... in Russia they had to kill one million people after revolution. And still they are afraid if they withdraw their concentration camp methods, Russia will immediately become a capitalist country. Because they have not destroyed the basic root.

My whole approach is that equality is an unnatural idea. You cannot make everybody Albert Einstein. You cannot make everybody Rabindranath Tagore. The whole idea of equality is basically unpsychological. Then what we can do?

We can do something else: equal opportunity for all. It will look a contradiction but this is how I put it. Equal opportunity for all to be unequal and unique.

To me, the idea of equality is dangerous, very dangerous. It means you will have to cut people to the same size, you will have to cut their talents, their intelligence to the same size. And that means you will have to listen to the lowest denominator. The idiot will become your ideal. You cannot make the idiot Albert Einstein, but you can change Albert Einstein into an idiot -- that possibility exists.

So the lowest denominator is going to dominate all Communist societies and my idea is that the highest, which is always unique.... So instead of the idea of equality, I preach the idea of unique individuality. Yes, everybody should get equal opportunity.

Somebody wants to become a scientist and somebody wants to become a carpenter, both should get the

equal opportunity. And both should get the equal respect and both should get the same dignity in the society. But that does not mean that the doctor has to become a carpenter and the carpenter has to become a surgeon. That will destroy.

And that's what has happened in Russia. Before nineteen-seventeen, before the revolution, Russia created the greatest intellectuals in the world. Leo Tolstoy, Feodor Dostoevsky, Chekov, Turgenev, Gorky. All unparalleled. If you have to chose ten best novels you will have to choose at least five Russian but they will be pre-revolution. After the revolution not a single Leo Tolstoy, not a single Gorky... in seventy years Russia has proved a desert, no genius has come up. For the simple reason because the idea of equality kills anything that is special in you. You have to be common and fitting with the crowd.

So on this point American government became angry with me that I have created without saying anything about communism a communist society. They have not said it clearly but that was their real problem, that was hurting, that it has to be erased, it is very dangerous... it is more dangerous than Soviet Russia. Because you can say against Soviet Russia that it is a dictatorship, you cannot say that against me.

There is no barbed wire around the campus, nobody is prevented, anybody can join. Two years before when they started becoming more and more angry was the time when we accepted two hundred American beggars. The world thinks that beggars is something Eastern. America has thirty million beggars, with no food, with no clothes, with no houses, with no families. And they all turn out to be criminals, it is bound to be.

Two hundred street people, as they are called in America... they don't call them beggars -- street people. Two hundred people came to us and we accepted them and that was the beginning of a rift between the commune and the American government.

We accepted those two hundred people who have been brought up in crime, who have been many times into jail, who have committed all kinds of crimes, who had no education. We treated them just as we treated everybody else. They were having the same clothes, the same food, the same houses and they were immensely happy.

I talked to these people that, "Don't you think you would like to go back?"

They said, "Where? This is our home, we have found our home. And we have found that we are also human beings, there we were treated as dogs."

It became a problem to the American government that if this idea spreads and these two hundred people for two years did not commit a single crime, so crime was not nature it was just the situation that they were forced to do it. It was the society who was responsible for it.

For two years they forgot their drugs and their alcohol because it was not available and there was no need. They were so happy and the whole commune was so rejoicing, they were meditating, they were working, they were dancing... and the most amazing thing to them was they were all black people, that even white people are dancing with them and nobody even takes the note that they are black, that nobody even thinks that they are different. This was the point from where the government started putting cases against the commune and within two years, as the commune became more and more better, the government became more and more afraid. And now they are telling to the Indian government that "You don't allow Bhagwan to create any commune in India."

So I know that they will not allow me to create any commune in India. Then my being here is useless.

I will create now a commune on an island which can become a model to all the communes around the world and to any intelligent person who wants to visit and see that life can be lived as an art, that it can be a beautiful experience, that it need not be miserable, that it can be a sheer joy, all the way paradise.

But I don't think any government will tolerate it.

Q: WHERE IS THIS ISLAND?

A: Just wait before I decide, because there are three islands. Two are in the Fiji islands group and one is also close to the Fiji. Within two weeks it will be decided.

Q: THE ISLAND YOU ARE DESCRIBING IS THE THIRD....

A: Is the third.

Q: AND WHICH ARE THE TWO COUNTRIES THAT HAVE INVITED YOU?

A: Those countries have asked me, unless I accept their offer, I should not mention their name because that will be insulting to their nation that they invited and I rejected.

So if I accept then I will tell you the name of the countries. But one thing I can say, both the countries are South American.

So within two/three weeks it will be settled and I would like you some time when I have settled to come and visit and see that what I say....

Q: WOULD YOU SAY IN SO MANY WORDS THAT YOU ARE A LITTLE DISILLUSIONED WITH INDIA? OR JUST WITH THE INDIAN GOVERNMENT AS WITH ANY GOVERNMENT?

A: No. I am disillusioned with all the governments and as far as Indian government is concerned I am less disillusioned because I was expecting this. I know Indian government for thirty years that it consists of the most stupid people. I simply wonder how British government managed to create a bureaucracy of the most stupid people. In fact, they need it -- that kind of bureaucracy.

Intelligent people cannot be slaves. They need stupid people. Their all examinations and things were really to sort out the stupid people and the people who have a slave's mind.

They could not -- Subash(*) Chandra was an I.C.S. student. In his verbal examination, the final... he has passed all the examinations. The last he had to meet the governor. He went there, just the way Bengalis always carry their umbrella, he was carrying his umbrella under his arm with his hat. He did not remove his hat. The governor was annoyed. He said, "You have not removed your hat."

And Subash(*) took his umbrella, put the umbrella's hook on the governor's neck and told him that, "If you expect respect, then you should show it too. You have not removed your hat, you have not stood up to receive me."

The governor could not believe that a student can do that. Of course he was failed because this type of man is not needed in a bureaucracy which wants just slaves.

Shri Aurobindo was one of the I.C.S. students but failed. And failed in what? In everything he passed. He failed in horse-riding. Now I don't know what horse-riding has to do with an I.C.S. officer. But just an excuse. They wanted to fail him in any way but they could not manage to fail him in philosophy, in mathematics, in history. This was easier, that he failed in horse-riding and he could not become an I.C.S. officer. They were choosing most stupid people and those people remained. The British government has gone but they have left their legacy.

And Indian politicians have no idea because for two thousand years they have been slaves so they don't have any idea what to do. They have simply borrowed the British legacy and they are simply carrying it. And Britain left India at the right moment, it was not because of Indian revolution because the revolution happened in nineteen forty-two and was finished in nine days. This was the poorest revolution that has happened in the whole history which ends in nine days.

And this is a miracle that the revolution happens in nineteen forty-two and the result of the revolution comes in nineteen forty-seven -- five years afterwards. It is disconnected, it has no connection with it.

We have not won the fight for freedom. It is really British understanding that now the country, its population, its economy is going to deteriorate every day more and more and we will be responsible for it. It is the time to leave quickly.

Mountbatten was sent to India with the message that "Do the job as quick as possible." He was given the date nineteen forty-eight but he was an efficient man, he managed it ninety forty-seven. And he finished. And Britain got out of the mess and the Indian idiots entered with all the burden and no way, no understanding to get out. And a leader like Mahatma Gandhi who is telling to them that "Spinning wheel will do." Or leaders like Morarji Desai that "Just drinking your own urine" will solve all the problems.

So with Indian government I am not disillusioned. I was expecting they cannot do better what they have done, that's perfectly okay. But I am disillusioned with America because I thought it is a new country, just

three hundred years old, well educated, economically sound, one of the most powerful nation that has ever existed. And I hope that there is a possibility for democracy to exist. That possibility was the reason of my disillusionment -- it is not there, it is in the same boat with other countries, with a mask of democracy. But inside the same fascist attitude.

The government was trying to destroy us. The Christianity was trying to destroy us and they both joined together.

President Ronald Reagan is a fundamentalist Christian. Christianity is one of the worst religions in the world and the fundamentalist Christian is the worst Christian amongst other Christian sects. It is the most fanatic sect.

The Christians were afraid because all the people that have gathered around me were Christians, Jews. I have never told anybody to drop his religion; there is no need. I simply explain to you how your mind can be more silent, more clear and automatically your conditionings go on disappearing. And with those conditionings your religion and your sect and your God and your heaven and hell, they all disappear.

The Christians were afraid that I am changing Christians. They were forcing the government, the government was afraid that I am creating a kind of communism, now they are forcing Indian government... and Indian government don't have guts. If it has guts it should reply to the senate of America that "We are going to give this man the opportunity that you destroyed and we want to see what wrong he has done. We don't see."

We have never harmed anybody. We were simply doing our own thing. But I don't think Indian government has any guts. And just such a weak government and so many big problems in the country makes one feel sad. These people will not be able to solve anything. We need stronger people, we need people with more clarity of vision, we need people who don't think in terms of spinning wheels. Otherwise, by the end of the century you will see a nightmare... on every street you will find corpses and nobody there even to arrange a funeral for them. Fifty percent of India is going to die by the end of this century if nothing is done and I don't think that anything is possible with these people who are in power. They don't have eyes, they don't have any perspective. And they are not ready to listen to any perspective.

Just somebody becomes a prime minister and he starts thinking that he has all the wisdom of the world. This is sheer nonsense. But I have the vision, I have the people to materialize it and we will make the last effort to create a society to show to the whole world. That without a government a commune can exist, that without money people can exist and not in poverty but with great inner richness, with joy.

And I have chosen an island for many reasons. One of the most fundamental is that wherever I have tried, for example, I tried in Poona -- ten thousand sannyasins were living there. But they create jealousy in the local people because the local people cannot even laugh. And they see these people, the whole day smiling, laughing, dancing, for no reason at all. Because I don't think singing needs any reason. I don't think dancing needs any reason.

Just as health needs no reason -- you don't go to the doctor in great anxiety that "Doctor for one month I have been having complete health, something must be wrong!"

No, you go to the doctor only when you are sick. Sickness is unnatural, sadness is unnatural, misery is unnatural -- there must be a cause to it, but just rejoicing in life, in the small things of life is a natural thing. There is no question of finding any cause.

And people were coming there curious to know and they asked me again and again, "Why your people are so happy?"

I said, "This is strange. In fact I should ask why you are all so miserable. People should be happy. Happiness should be simply a natural phenomenon."

Then they start projecting their own ideas that, "These people are hypnotized, mesmerized, perhaps they are taking some drugs," and all kinds of rumors they will create. And people will believe those rumors because if they don't believe those rumors then how to tolerate their own misery, how to tolerate their own tears.

This gives a consolation that, "These people are on drugs, that's why they are dancing. Otherwise there is no reason to dance. That's why they are singing and they are so joyful -- they are hypnotized. And we are not hypnotized."

And I say that, even if hypnosis can destroy misery from the world what is wrong? It is better than misery. And those people are not hypnotized, those people are not taking any drugs.

But the local people surrounding create a trouble in every small way.

So an island will be better. I hope that the ocean does not create any trouble.

Okay.

The Last Testament, Vol 5

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INTERVIEW WITH SWAMI JAY PRAKASH FOR DAINIK NAW PRABHAT, INDIA

Q: BHAGWAN, AFTER THE FAILURE OF RAJNEESHPURAM COMMUNE, WHAT DO YOU THINK OF THE FUTURE OF THE COMMUNES?

A: First, it was not a failure. Do you think murdering Socrates by poison was a failure of Socrates and his philosophy. In fact, that was the ultimate victory of the man. He proved that a single man and his truth is more powerful than the whole society with all its powers, riches, population, armies. They could do only one thing to this man: they could kill him. But by killing the man the truth is not killed. In fact, on the contrary, by killing Socrates they have made his truth immortal. Or do you think the crucifixion of Jesus was a failure of Jesus? If Jesus was not crucified perhaps there would have been no Christianity. It is his crucifixion which brings his glory to the highest peak.

So I do not consider that destroying the commune in America is a failure. It is a success. We have succeeded in doing many things, we have succeeded to prove that the biggest world power is also afraid of a small commune which has no power except love.

It means love is more powerful than power itself. We have succeeded to prove that a small commune of five thousand people can destroy the sleep of the bureaucrats and the politicians, of the greatest power in the world in the whole history of man. What was their fear? Why our small commune became such a heart attack to them?

The reason was that we were successful with our very limited means and they are unsuccessful with their unlimited sources. And to leave us alone was impossible for them because the comparison between us and the American government was arising in the people's mind, that if these people can succeed in transforming a desert into an oasis, if these people don't have a single beggar, nobody unemployed, no crime committed in four years, no murder, no rape, no suicide, nobody has gone mad, then why it cannot happen on a larger scale. When you have all the powers to do? And these people have nothing except their intelligence and their labor.

Fourthly, it proved something of tremendous importance, not only for America but for the whole history of man -- past and future too. We had no government, five thousand people have existed for the first time for four years without any government. It is not a small phenomenon. This was the first anarchist commune.

Anarchists have been talking about it but nobody has been able to materialize it into reality. And we were not consciously trying to make an anarchist society; it was simply a by-product, we had not thought about it, it was just a later recognition -- that we had no government and yet no crime, not a single baby was born in four years. Without forcing people to use birth control methods, just trusting their intelligence was enough. So we have proved if you trust the individual, his intelligence, his integrity, and if you respect him you can expect miracles from him.

Secondly, which seems almost an impossibility, communist and anarchists have never been able to agree on any point because anarchist says `no government, the government should be dissolved immediately, the government is the sole cause of all crime, all that is inhuman, all wars, bloodshed, all kinds of dirty politics.'

And the communists say `that we hope sometime in future there will be a time when there will be no government, but for the time being to remove government will not improve things, things will go from bad to worse.' And perhaps they are right. Even with the governments the crime is there and it goes on growing.

The human mind seems not to change at all. With all the control, all the courts, all the punishments, the human mind seems to be very stubborn. If all these controls are removed the society will fall into a barbarious state.

So communists say `somewhere far away in the future' -- which cannot be predicted unless the whole world becomes communist and there is no fear of outside interference, the government cannot be dissolved. On the contrary, the government has to be made stronger to enforce equality amongst man because man has become accustomed of being unequal for so long that it is not easy for him to drop the habit. And nobody wants to be equal to anybody, everybody wants to be higher and superior. To destroy this tendency of being superior and higher a very strict government is needed. That's why they say democracy cannot bring communism, it is a very loose government. Only a dictatorship of the proletariat.

So that is the first step for communists to establish a dictatorship of the proletariat. How anarchists and communists can meet? Their first step is no government, not even democratic government; and communist's first step is a very strong, almost a military rule over the country so that we can destroy all the old habits which are clinging to human mind.

Anarchists, like Bakunin, Tolstoy and communists like Karl Marx and Lenin have been constantly arguing. They think themselves enemies.

I went it into detail because what happened in the commune was a miracle. There was no government and a very higher quality of communism became possible, without any dictatorship. There was no need to enforce anything. All that we had done we have stopped using money inside commune. You can donate to the commune but you cannot use money for any exchange of goods inside the commune. So you maybe having millions of dollars and I may not be having a single dollar but you are not rich in the commune and I am not poor. Your millions of dollars are useless. Their use is if you can use them, if you cannot use them, whether they exist or not makes no difference. So inside the commune, just stopping money to be used and commune taking over the responsibility to fulfill everybody's needs: medical, educational, nutritional, for clothes, for food, for housing, for vehicles, for everything.

I was not aware that this is going to happen and that's why I say life is such a mystery and so unpredictable and so wonderful that I saw communism and anarchism existing simultaneously. No government, nobody is rich, nobody is poor. This is such a great phenomenon that even if it happened only for four years and it was crucified but no crucifixion has every succeeded.

You crucify someone only when you feel your impotence against it. The commune has been crucified in America, now it will spread all over the world. Its crucifixion is not a failure; it is a sure sign of success. We have succeeded to prove that we can change every problem that humanity faces.

All those problems are created by human beings. On the one hand they go on creating them and by the other hand they go on trying to find some solution for them. It is such a stupid way the world has lived that it has not even seen that who is creating the problem. Why not cut the roots?

A woman last night was asking me, a very intelligent woman and rare in the sense that she was Mohammedan. She was asking me, "What to do with your mother-in-laws? It is such a conflict and there seems to be no way out."

I said, "First you create the problem and then you start looking for an answer. In the first place, marriage is unnecessary, with the disappearance of marriage all in-laws will disappear automatically -- cut the root. Secondly, the moment a man is able to live with a woman he needs to be left alone with the woman -- it is something psychological... he has been in the mother's womb for nine months, she has brought up the boy, educated him, made him capable and up to now she has been the only woman in his life. And remember,

whether she is a mother or not, first she is a woman and it is intolerable for her that in stranger woman comes in the home who has done nothing for you and suddenly she becomes more important to you than your own mother. And for twenty-five years she has been taking care of you. You have forgotten all. That for nights she was waking and sitting by your side because you were sick, that to make you educated she was working, she was trying somehow to provide all your necessities and never let you feel that you are poor. Suddenly a strange woman comes in the home, and she is no more of any importance.

And the wife cannot be made responsible for it because she has married you not your mother. She owes nothing to your mother. And she had her own dreams how to live. They do not coincide with your mother, the conflict starts and then you try to somehow patch up... from one place it breaks up, at another place. If the man takes the side of the mother which he feels as a duty then his woman is going to make a hell for him for twenty-four hours, for a small thing -- that is too much, he cannot pay for duty that much hell.

If he takes the side of the woman, the mother is simply anger which he has never seen. Now there is a great competition and between two women a poor unexperienced man is being crushed and you want a solution. There is no need -- why create the problem in the first place? The moment a person gets married he is now capable of having his own house, his own job, his own work... it should be seen that he is not to live with the old family. Now he has brought a new person into his life. That new person is not going to fit with the old structure.

And this is so simple. But it is still not fundamental. The fundamental is why marriage should exist at all? Two persons are in love -- they can live together. Love is something, it may be there today, it may not be there tomorrow. What you are going to do when love is not there tomorrow? You will have to pretend.

And the worst sin in the whole life of man is when he pretends love, because love is the highest quality of life and you are pretending it. And if you become accustomed of pretending love, perhaps you may forget how to find the authentic quality of love. The pretension may become your reality and that has become the reality of millions of people around the world. They never experience love, it is always pretension. Pretending to be loving to the mother because she is mother, pretending to be respectful to the father because he is the father, pretending to be loving to the wife because she is the wife, pretending to be loving to the children because they are your children -- all pretensions. Surrounded by pretensions you cannot have real growth, you cannot realize your potential.

The experience of the commune in America has been of immense importance. Time does not matter -- four years are enough to prove. What can happen for four years can happen for four hundred years. And what can happen for five thousand people can happen for fifty thousand people.

All men are the same. So don't say that the experiment has failed. No... the experiment has succeeded, America has failed to recognize it. America has proved it is not intelligent enough, not sensitive enough to realize a tremendous phenomenon of anarchy and communism meeting together without any conflict.

As far as I am concerned we have succeeded, we have made the mark and it will be repeated in many lands, in many times, with different people. And it is going to spread.

In other ways also it has been immensely successful. For the first time my existence, my philosophy, my people became world famous. For the first time the world has to recognize that there exists a different kind of man of whom governments are afraid, religions are afraid. Sannyas has become now a household word.

It does not matter that one commune is no more there. We have learned much from that commune.

My second commune should be on an independent island so no question of any government interfering and no question of any government giving you visa or time how long you can stay or not. It will be our home and anybody can stay as long as he wants to stay. We are not going to be part of any country, we are going to be on our own. And we are going to make a far better and superior commune than they have destroyed. It will become a model for all other communes around the world.

Now for the first time you have entered with this destruction of the commune into the eyes of the whole world. Up to now you were a small movement, by the side of the way. Now we are in the middle of the road and everybody has to take a position about us, either for us or against us -- both are welcome. We are not going to leave a single person who is indifferent.

Q: BHAGWAN, WHAT IS YOUR MESSAGE FOR YOUR INDIAN SANNYASIS AND LOVERS WHO ARE WORRIED ABOUT UNCERTAINTY OF YOUR STAYING IN THIS COUNTRY? WHAT THEY CAN DO OR THEY SHOULD DO?

A: One thing: that life is always uncertain. The very idea of certainty creates trouble. Not only in this matter but about other matters also.

My message to the sannyasins here and elsewhere is that we should learn to live with uncertainty because certainty does not exist, you cannot do about it anything. It is simply unnatural, non-existential. You are breathing today, tomorrow you may not be breathing. What certainty is there? I am here today, tomorrow I may not be here.

Uncertainty is the principle that life follows but we are cowardly and we want to make things certain. We are afraid of the unknown so we cling to anything that seems to be certain. And because of this cowardliness, fear and clinging with anything that appears us to be certain, the whole humanity has got into immense trouble because only phoney things are certain.

The plastic rose is certain: it is there, it will be there tomorrow too. In fact scientists say it will be very difficult to destroy plastic. All that bottles, containers, bags which are made of plastic which we go on throwing to the earth... the earth is finding it difficult because it cannot absorb it. They become a blockage in its recycling. Plastic is more permanent than your God.

The real flower is bound to be uncertain. Now the choice is yours. The real flower will be alive, the real flower will have a joy, the real flower will have a fragrance, the real flower will dance in the wind, in the rain, in the sun... but you have to remember that because it is real by the evening it will be gone. And there is nothing wrong in it. Why things go on remaining always? They should go on moving so new flowers, new things, new phenomena becomes possible.

Just think of one thing. If all your ancestors have not died and it will not be a small number and if Darwin is right then to live in that house with all your ancestors, which will be man and half-man and apes and all kinds of animals up to the fish. It will be a zoo and you will either go mad or you will commit suicide. It is good that they have died, it is good that life goes on changing, creating place for the new to arise.

So my message to my sannyasins is: never be worried about uncertainty. Instead enjoy it, it is excitement, it is -- if you are alert -- can become ecstasy.

My being here, if it is certain, you will start me taking for granted. But if it is uncertain, tomorrow I may be gone. You cannot take me for granted. If you want to see me, today is the day. You cannot postpone it for tomorrow.

If you want to live my philosophy, today is the day.

You cannot deceive yourself that tomorrow I will live it... because tomorrow is not in your hands and it may never come.

Uncertainty is beautiful, certainty is dead.

Only corpses are certain, living people are bound to be uncertain.

This has created a great trouble for my people because they can never be certain what I will say tomorrow, they would like me to stop somewhere and say to them that this is the full stop and now you can quote me like a parrot, without any fear that I may contradict you. But this is not possible.

You will be surprised that how things are. My enemies want that there should be a lock on my tongue, that my lips should be sewn together and they will be very happy with me. I won't be a trouble to them. But in a very subtle way the people who love me they also want the same, without knowing that that's what they are wanting. They want me to say exactly what is my philosophy, like a Christian catechism, so you can believe in it.

I don't allow you to believe in me because you always remain in a suspicion. Tomorrow I may say something which is not consistent with it. But my own approach is that life is never consistent with itself -- that's why it grows.

(Tape side B)

If a tree is consistent it may not grow beyond the roots, it will remain consistent with the roots... it is not consistent, it becomes something else which are not roots, it becomes a trunk.

If it remains consistent with the trunk then it will not have any branches. They are not consistent with the trunk. If it remains consistent with the branches it may not have foliage because what relationship is there between leafs and the branch? It may never grow flowers. What relationship is there between flowers and the leafs. It may not come to fruition because the fruits are as far away from the roots as you can conceive. You cannot say they are consistent.

But deep inside the same juice is flowing which is in the roots, which is in the trunk, which in the leaves, which is in the flowers, which is in the fruit... it is the same juice. But to see that juice you need

some insight. Otherwise you will see only inconsistencies everywhere.

So let my people know that `learn to love uncertainty, learn to respect inconsistency' because that inconsistency is only in your eyes, because you cannot see deep enough. Deep enough there is a juice which is the same expressing itself in different forms.

And I am not going to leave my friends ever in a certainty, while I am alive at least. To the last breath of mine I will go on being inconsistent and I would like my people also to be the same. Because the consistent people become fanatics. It is the consistent people who have been a curse to humanity.

I want my people to be flexible, not consistent.

Flowing with the life where it goes.

Wherever I am, I am theirs.

And why think only of India because I don't believe in any political boundaries. This whole earth is ours, this whole universe is ours. So wherever I am it does not matter. I am with you, my love is with you, my message will go on pouring on you....

You will not be missing anything whether I am here or far away. Perhaps if I am here you may miss, because this is my experience....

I was in Bombay for four years. A couple lived just upstairs on top of my head and four years they thought of coming to me and always postponed that `we can go anytime.'

The day I left Bombay, you will be surprised, they left Bombay. They came to Poona to take sannyas the same evening. But I asked, that "I recognize you, seeing in the lift, on the steps... you were living in the same place where I was living."

The said, "We were living but we went on postponing that you are here any day. But now you are not there. Although we were not your sannyasins, although we were not even acquainted with you, your presence has become something that we cannot live there any more in the house. We have left, we have come to live here in Poona as your sannyasins."

In Oregon, hundreds of Indians came who had never come to Poona and amongst these hundreds of Indians were people who were so poor that they could have never dreamt of travelling so far to America. It was beyond their conception. They sold their houses, they sold their land, risking their whole life because what they will do when they are back, but they said, "Whatever... but at least -- we are old -- and one time we want to see Bhagwan. We missed in Poona, we missed in Bombay, when it was so easy. Now we cannot miss."

Human mind functions in very bizarre ways.

I am here; that is not necessarily a help to the sannyasins in this country. Just their mind will take it for granted.

I am somewhere else then they cannot take me for granted. And it is good that they don't take me for granted, on any level.

And this way I am teaching them how to live joyously with uncertainty, how to live joyously with an inconsistent existence.

Whatever I am doing or whatever is happening around me is part, essential part, of my teaching.

Q: WHAT ARE THE MAJOR HINDRANCES IN INNER GROWTH OF A MEDITATOR, AND HOW HE OR SHE CAN OVERCOME THOSE OBSTACLES ON THE WAY?

A: There are not many hindrances but only few. One is a repressed mind because whatever you have repressed, whenever you will sit silent to meditate, that repressed idea, the repressed energy will be the first to overflow you and your mind. If it is sex, meditation will be forgotten and you will be having a pornographic session.

So first thing is: drop repressions -- which is very simple because they are not natural, they have been told to you... that sex is sin. It is not. Is is nature, and if nature is sin then I don't think what can be virtue.

In fact, going against nature is sin.

Just a simple understanding that whatever you are, existence has made you this way.

You have to accept yourself in totality.

This acceptance will remove the hindrance that can come from repression.

Second thing that comes as a hindrance to the meditator is the idea that have been impressed on his mind about god because that's how the moment you use the word meditation immediately a Christian asks,

"On what?" A Hindu asks, "On what?"

Meditation needs an object. All these religions have been teaching just sheer nonsense. Meditation simply means that there are no objects in the mind and you are simply left alone with your consciousness, a mirror reflecting nothing.

So if you are a Hindu you must be carrying in the unconscious some idea of God, Krishna, Rama, or some other idea. So the moment you close your eyes meditation means to meditate upon something. Immediately you start meditating on Krishna or Christ and you have missed. Those Krishnas and those Christs are hindrances.

So you have to remember that meditation is not focusing your mind on something, it is emptying your mind of everything -- your Gods included.

And coming to a state where you can say that both my hands are full of nothingness.

That flowering of nothingness is the highest experience of life.

The third thing that can be a hindrance and is a hindrance is to think in terms of meditation as if you have to do meditation in the morning, twenty minutes, half an hour in the afternoon or in the night... just a small fraction of time and the remaining time you have to remain the way you are. That's what all the religions are doing. One hour meditation is enough.

But one hour meditation and twenty-three hours of non-meditation you cannot conceive how you will be able to win in entering into a meditative consciousness. What you gain in one hour is wasted in twenty-three hours. Again you start from the scratch.

Every day you will do it, every life you will do it, and you will remain the same.

So to me, meditation has to be something more like breathing. Not that you sit one hour....

I'm not against sitting -- what I am saying is: that meditation should be something that goes with you the whole day just like a shadow, a peace, a silence, a relaxedness, working you are totally into it. So totally that there is no energy left for mind to spin thoughts. And you will be surprised that your work, whatever it is, digging the ground or carrying the water from the well, or anything, has turned into a meditation.

Slowly slowly each act of your life should turn into a meditative act. Then there is a possibility to attain to enlightenment. Then you can sit also because that too is an act, but you are not specifically identifying sitting with meditation -- that too is a part. Walking you meditate, working you meditate, sometimes sitting silently you meditate, sometimes lying on your bed you meditate... meditation should become your constant companion.

And this meditation that can become constant companion is a very simple thing, I call it witnessing.

Just go on witnessing whatsoever is happening. Walking you witness, sitting you witness, eating you witness yourself eating, and you will be surprised that the more you witness things the better you can do them because you are non-tense, their quality changes.

You will also note that the more meditative you become every gesture of yours becomes soft, non-violent, has a grace in it. And not only you will notice it, others will start noticing it.

Somebody was asking me that, "Now you have allowed even people who want to take sannyas, if they don't want to wear red clothes, mala, it is perfectly okay. But how they will be recognized?"

I said, "Now the recognition will be more subtler. Now they will be recognized by their meditation and if they are really meditating, they cannot deceive anybody."

Even non-meditators in the marketplace who have nothing to do with meditation, who have never heard even the name meditation, will see that something has changed. The way they walk, the way they talk, there is a certain grace and a certain silence surrounding them and a certain peace. People will wait for you because you will become a nourishment.

You must have known in your life there are people who are avoided because to be with them feels as if they are sucking you, as if they are pulling your energy and leaving you empty. And after they have left you feel weak, you feel robbed.

Something just the opposite happens with the meditator. Being with the meditator you will feel nourished. You would like to meet the person. Once in a while just to be with him.

One of my professors, Dr S.K. Saxena, he was the head of the department of Philosophy and I was his student. But he won't allow me to live in the hostels and it was a little embarrassing for me, for the simple reason because he was a drunkard, gambler, a very nice man and has never lived with his family... his family was living in Delhi, because he could not tolerate anybody.

And I feel embarrassed because he will take me to his house and then he will not drink, just out of respect and love for me. And I knew that it will be too difficult for him, he is an old man and he is not just

occasional drunkard, he is a drunkard, he needs every day otherwise he cannot live.

So I told him that, "I can come with the condition that you will not change anything in your life because of me. You will have to continue whatever you do... if you want to drink, you drink, just the way, as if I am not there."

He said, "That is the difficulty. I take you there because when you are there I don't need the drink. You are a nourishment to me. When you are in my house I feel my house has become your home otherwise I am just living in a house. I have never had a home. My wife is there, my children are there, but somehow that atmosphere never happened that becomes immediately possible the moment you enter into my house.

"You are sleeping into another room, I am sleeping into another room but I sleep so deeply when you are in my room, and without drinking. So don't think that I am making any obligation on you to take you from the hostel to my bungalow, which is more comfortable in every possible way... no. You are making an obligation on me. I feel so nourished."

He said to me, that "When you are there I don't eat so much as I eat every day and my doctor goes on telling me: `not to eat too much, you are old, you have diabetes, you are a drunkard. That drinking is killing you, that drinking is making your diabetes worse and you go on eating and you love sweets and you love delicious food.' But when you are there, simply my appetite is not there, I feel full. What the doctor has not been able to do in years, you have not even told me."

In fact, I used to tell him, that "Doctor you should eat something. Only I am eating and you are just sitting there."

He said, "I know, but there is no appetite and I am feeling very good."

Not only you will start feeling changes, others will start feeling changes. All that is to be remembered is a simple word: witnessing.

Q: HOW TO BALANCE THE INNER AND OUTER WORLDS? HOW TO BECOME A CHARVAKA?

A: There is no need to balance, they are balanced.

Just the religions have created the split. They have told you that your body is separate, your soul is separate, that the world is matter, God is spirit.... All these ideas have created a schizophrenic state. Otherwise you are already functioning together.

Your body, your mind, your soul -- all are functioning together, there is no problem in it. Just those ideas you have to get rid of, they are rubbish.

Existence is one, the body is as much spiritual as the soul is material. The body is the visible soul and the soul is the invisible matter. But it is the same energy. Condensed it becomes matter, and now modern physics has proved it beyond doubt that atoms can become energy, vast energy. In a small atom so much energy. So energy and matter are no more separate in physics.

Now they are not talking of separation. Matter is simply very condensed energy, that's why it looks solid. And energy is... it is just like you see ice, a solid block of ice. It can melt and can become water, it is no more solid, it is the same thing, it can be heated up and it can become vapors. For a moment you will see them and then they become invisible.

All these three states of ice, water and vapor are not three different things; it is one thing, one energy manifesting in different ways.

So it is not a question of how to try because if you are trying that means you have accepted the division already and now you who are the soul and the body who is the CHARVAK, the Zorba, has to be forced. No, just drop the divisions. Live simply -- then eating is spiritual, then having a bath is spiritual, then making love is spiritual, then whatever you do your everything is involved in it: your body, your mind, your soul.

The society will be creating disturbance because they cannot conceive that eating can be spiritual, but that's what charvaka said: `Eat, drink and be merry!'

But nobody has understood the poor man. He is one of the most misunderstood men in India. He is saying "make an ordinary thing like eating a spiritual rejoicing."

And the same is true about every action that you are doing. Don't reject anything with condemnation; try to find out something good out of it.

I was in jail in America... the first jail there were six inmates in my cell. They were very happy because they were seeing me on the television every day and they were just waiting... and the nurses told me, that "They have went to the department to get good clothes and they had taken bath; and somehow they have

heard that you have allergy so they have not used any soap that smells, and they have never been so clean and they have made everything as beautiful as possible in a jail and they are just waiting for you."

And they were really happy people. After one hour when we were introduced to each other and I said, that "I have not slept the whole night so let me sleep."

They said, "You can sleep. We will not create any disturbance." And for one hour they did not even talk to each other. And after I woke up they asked me, that "There is only one problem: we feel very bad to ask you, that in this jail there is nothing to do, either you see television or you sleep, eat, see the television, sleep, this is all that you have to do. No work... so we go on playing cards. And we were worried that would you like and allow us to play cards."

I said, "There is no harm. In fact, I will join. I don't know the rules. You will have to teach me. And I don't know how many days I have to lay here so this is good teaching, you can teach me."

They said, "Really? You mean it? A spiritual person can play cards?"

I said, "Cards have nothing unspiritual in them and you can play so attentively, so meditatively, that playing cards can become a meditation."

They said, "We never thought about it."

I joined them. They were very much troubled that I am joining.

They said, "Just don't do it for our sake."

I said, "Not I, your sake... I am also here. I don't know how many days these people are going to keep me and playing cards will be beautiful and you teach me because they will change me from one jail to another jail, so I will know something."

So they said, "We will teach you all the tricks, the great tricks -- that will be good."

They reported to the sheriff that, "We had thought that spirituality is something in the clouds, that is not true. This man can play cards, can learn tricks and we are so happy that you have chosen us to be with him."

And when I left they were all crying and weeping. And I said, "There is no need to cry and weep. If you want I may come again. Just a slight crime I can commit and they will put me back here, there is no problem in it, don't be worried."

"No," they said, "no, we don't want you to be back here. Your people must be waiting there. We are thinking that just in three days you became so much part of us that we are crying for you, what will be happening to your people who have been living with you for years?"

And this is from criminals. And I came to know that those criminals are far more human than your politicians and your bureaucrats and more truthful and more sincere -- to be with them was a joy.

Your question finished or still there is one? Okay.

The Last Testament, Vol 5

Chapter #12
Chapter title: In the presence of truth

23 December 1985 am in Kulu/Manali, India

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[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]

Interview by A.F.P. News agency

WHAT REALLY SURPRISES ME, SCARES ME, IS THE EXPRESSION OF DEVOTION, THE TREMENDOUS FEELING THAT YOU SEE WHEN YOUR DISCIPLES, FRIENDS AS YOU CALL THEM, COME TO SEE YOU. WHAT IS THE REASON BEHIND THAT? AND DO YOU HAVE THE SAME FEELING WHEN YOU ARE WITH THEM?

I love them, but my love does not include emotions or sentiments. In fact, emotions and sentiments bring the quality of love far lower, they are a sacrilege. But I can understand my people.

For one thing, I never condemn anything. My acceptance of any person is total. I will explain to my people that love should be far higher than emotions and sentiments, but if somebody starts crying, weeping, sobbing, there is no condemnation of it. It is how he is, it is where he is, it is the only way he can express his love. Perhaps some time he will learn to express better. But for the moment if he represses it that will be bad. I am all for expression. If you feel like crying, cry.

The tears that you have been holding become heavy on your being. The laughter that you missed will be a weight on your soul. So whatever happens in the moment, give it total expression. This is the way to transcend all things that can pull you from your purity of love.

For example, devotion is far lower than love, because devotion basically implies self-disrespect. I am against it because at the cost of self-respect you are respecting somebody else. The cost is too much. My whole effort is to teach you to feel dignity as a human being, to feel self-respect as part of this beautiful existence.

Love is a totally different phenomenon. It creates a spiritual equality. It does not mean ungratefulness, it does not mean ingratitude. In fact, the best way to express your gratitude, your gratefulness, is to rise to the level of the guide, of the master, of the friend, whatever name you give to him.

I prefer the name `friend' because friendship is absolutely unmotivated and unending. There will be a time when the function of the guide will be finished and the master will no longer be needed. There has to be a time when the master is not needed. If the master succeeds, he will not be needed.

But the friend is not dependent on any such conditions because it is not a need. It is simply a love affair, unending, unmotivated, unconditional.

I would like them also to learn to express love at its highest level, but of course it takes time. They are moving; a year ago you may have found a person crying and weeping; this year you may find him laughing and smiling; next year you may find him just expressing everything in pure silence, no gesture, no word.

In fact, the higher a value the less is the possibility to express it by anything; it remains inexpressible. It is understood. It is a kind of transference, not a communication. You feel it, it is there like fragrance. Nothing is said, nothing is heard, but everything is understood.

That's exactly the meaning of the ancient word `satsanga.' The word is so beautiful; it simply means to be in the presence of the truth.

IN THE EVENT OF THE GOVERNMENT TRYING TO DO ANYTHING WHICH IS EVEN A FRACTION OF WHAT HAPPENED IN THE UNITED STATES, THERE COULD BE A REAL PROJECTION OF FEELING TOWARDS YOU IN THE STREETS. HOW DO YOU FEEL ABOUT THAT?

There are a few things to be understood. One: I like to fight alone because then I am stronger and I can fight with all my innocence and with all my purity. I do not want masses to be on the streets in favor of me.

My whole approach is individualistic. I am born alone, I will die alone, and between these two alonenesses everything that you do to deceive yourself that you are not alone is dangerous. There is no way to be not alone.

Aloneness has such beauty that the mob, the crowd, can destroy it.

Chapter #13
Chapter title: None

28 December 1985 am in Kulu/Manali, India

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[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]
INTERVIEW BY NAW BHARAT

SINCE YOU WERE OBSERVING SILENCE DURING THE PERIOD OF THE OREGON COMMUNE, HOW DID YOU PARTICIPATE IN THE BUILDING OF THE COMMUNE? AND WAS A COMMUNE OF THIS TYPE YOUR NECESSITY, OR THE NECESSITY OF YOUR DISCIPLES, OR THE NECESSITY OF THE SOCIETY AT LARGE?

First, I was not participating at all. This will be a little difficult to understand -- that things are possible without participating in them.

For example, in the morning the sun rises and the birds start singing. The sun is not a participant: it is not in any way doing anything to the birds, it is not provoking them to sing. The flowers open up -- the sun is not a participant. Scientists had to find a new word for this, and that word is synchronicity. It means that the very presence, not the participation, of the sun makes it possible for the birds to sing, for the flowers to blossom.

So I will say I was not participating at all; it was a synchronicity. I was present in my silence -- more so -- and my presence helped my people to create the commune. I had discussed the commune for many years, I had given the whole vision, but when it was being built I did not take any active part in it. I was just a presence.

So I cannot use the word participation, but I can use the word synchronicity. And that word is in many ways significant, it opens many new doors, many new meanings.

It is possible just to look in somebody's eyes without saying anything -- he has not heard anything, and yet something has transpired. I have not said, he has not heard, but something has happened.

In ancient India we used to call it *satsang*. The master would simply be present, -- people would sit by his side. Something out of his silence would start changing their hearts, opening their beings. We have known it and we have used it in many ways. Just like satsang, is the word *darshan*. Somebody goes to see a master.... Now, what is the point of seeing a master?

The West up to now has been almost incapable of understanding what it means, just to go and see Gautam Buddha. Unless he speaks, says something, does something, unless there is some communication, it is pointless just to see him -- you can see his picture, you can see his statue. But now they are realizing their mistake. The picture is dead, the statue is dead. Gautam Buddha is a living presence of tremendous power, of great love, of immense silence, and the East was absolutely right that there is no need for any communication in words.

Just to see this man is a transforming experience, as if you have taken a shower. You cannot see what is radiating from the man; it is not visible to the physical eyes. And you cannot hear the music of the man, because it is not available to the physical ears. But it is there and if you are receptive, open, available, humble enough, nonresistant, then miracles are possible.

One man, a great philosopher, came to Buddha and asked a series of questions. All the questions were significant, and he wanted Buddha to answer them. He had been to many philosophers and he had argued,

but nobody had been able to satisfy him. Buddha listened to his questions and instead of answering him, asked him, "To how many people have you asked these questions?"

He said, "To hundreds -- to anyone who is known as a master, as a saint, as a sage. I have traveled all over the country and no one has been able to satisfy me. My questions remain exactly the same as they were the day I started the journey."

Buddha said, "Then listen to me. If I answer them you will not be satisfied; I will also be added to those hundreds of people. But if you really want the answers then you will have to do one thing: for two years simply sit silently by my side and just be. After two years I will ask you to repeat your questions."

Before the man could say anything one old disciple, Mahakashyapa, started laughing loudly.

The stranger asked, "Why is he laughing?"

Mahakashyapa said, "I am laughing because the same thing happened with me. I had come with questions and he told me to sit silently for two years. I sat silently for two years by his side -- all my questions disappeared, all my thoughts disappeared. I became completely a new man. After two years he asked me about the questions and I said, 'Forgive me, I don't have any questions. Your silence has silenced them all. I don't have any answer either, but I am immensely fulfilled.' I laughed because if you want to have the answers, this is the time; insist on them now. But if you want satisfaction then wait for two years -- but you won't get any answers. The questions will disappear."

And this was the usual practice of Buddha, to tell people to sit silently. For thousands of years in the East people have been going to masters, to sages, just to see them. That is the meaning of darshan. Any materialist is bound to ask, "What can you gain just by seeing a man?"

You can gain immensely. It depends on two things: whether the man has something that radiates, whether the center of his being is absolutely silent, whether he has achieved himself, whether he has come home. And second, are you a little bit receptive to unknown, invisible radiations?

I was silent for three and a half years in the commune. I was emphatically silent at that time because I never wanted to interfere with what people were doing. I never wanted to actually participate. I had given the vision to them; now I wanted to give them my energy. Vision they had, energy they needed -- and that energy is not something visible, not something measurable.

So I had no participation, but there was a synchronicity. They were joined with me in my silence. I was part of them in my silence. Whatever they were doing, in a very subtle way they were my hands, they were my eyes, and I was all over without ever being physically present anywhere.

The second thing you ask: "Was it your necessity?"

I don't have any need, any necessity. As far as I am concerned, I am fulfilled. If this moment I die, I will die with absolute contentment. Nothing is incomplete. I will not ask even for a single second to complete something.

It was certainly for my disciples, the people who have loved me, who have gone a long way with me. They needed a place, an energy field rather; five thousand meditators together... it makes a difference.

In science they have a parallel. They say that at a certain point quantitative change becomes qualitative change. For example, up to ninety-nine degrees the water remains water. One degree more, one hundred degrees, and the water changes; it evaporates. The addition was a quantity, but the change is qualitative.

One man can meditate, but if five people meditate together, there is a qualitative strength. And if five thousand people are meditating together, there is an aroma of energy. It is just like a great current which one alone may not be able to cross, but which five thousand people together can cross easily.

It was for my sannyasins, and for those in the greater society who were interested. There are millions of people in the world who are frustrated, who are living in misery, who have everything they need and yet something is missing. Their misery is not of hunger, it is not of poverty; their misery is something spiritual. So I wanted this commune to become a model -- and we have communes around the world in other countries on the same model, functioning in the same way.

So for anybody who feels some spiritual thirst, there is a possibility for him to come to the commune. Just the way universities function they exist for everybody; but if you are not interested then they are not for you. If you are interested, if you have a thirst for knowledge, the university is available. These communes were spiritual universities for anybody who was feeling a gap in his life and was becoming aware that material things alone are not going to fill it; that something more, something from the above, something higher is needed. These communes could become for him universities where he could learn meditation, learn how to uncondition his mind, learn how to make his love a purity and come to his own innermost center.

So it was not my necessity, but it was certainly the necessity of my sannyasins and it was certainly an open door for anybody who was seeking, searching.

MR. RAJIV GANDHI HAS INVITED THE WHOLE NATION TO CONSIDER AND MEDITATE UPON THE QUESTION OF REFORMS IN THE EDUCATIONAL SYSTEM. DO YOU HAVE SOME SUGGESTIONS TO OFFER IN THIS REGARD, OR WILL YOU WAIT FOR A FORMAL INVITATION FROM THE GOVERNMENT BEFORE YOU ANSWER?

No formal invitation is needed. In fact I have already been speaking on it. The government has been deaf.

It is just stupid of Rajiv Gandhi to ask the people of the country what reforms they think are needed in the educational system. In a country where more than eighty percent of the people are uneducated, and the ones who are educated are educated just to become clerks, the people cannot suggest anything. If Rajiv Gandhi wants really to change the system then he should call a conference of the leading people who have been involved in education.

This education system was started by the British government to create clerks; it was never established to create intelligent people. No government wants intelligent people. Every government wants people to remain retarded, because then it is easier to exploit them, easier to rule them, easier to avoid any revolution, and easier for very ordinary people to become leaders. The British government managed very beautifully. For twenty-five years, almost one third of his life, a person is processed in such a way that he turns out either to be a station master, a head clerk, or a postmaster. These were the needs of the government.

It is something to be understood: that all the gold medallists in the universities, the people who come first in their subjects disappear in the world -- you never hear of them again. They should make some mark. In the university they get the gold medals, but in life they become head clerks.

The whole system is wrong. So it is not a question of reforming it, it is a question of revolutionizing it. A real educational system will take care of the whole man; this education system takes care only of the mind. The whole man means the body, the mind, the heart and the soul. Unless education takes care of all these four in a balanced way, it cannot create an authentic man, a whole man. For example, the university does nothing about the body. Much needs to be done with the body because everything else is based on it. It needs not only exercises, yoga, aikido and other systems of training, but also a systematic, scientific approach about food -- because what you eat, you become.

No vegetarian has been able to achieve a single Nobel prize. It is a clear-cut condemnation of vegetarianism. Why do all the Nobel prizes go to non-vegetarians? -- because vegetarian food does not contain those proteins which create intelligence. And unless we provide those proteins, intelligence cannot grow. The body is a very delicate phenomenon and it needs a very well balanced diet.

In my commune, I have added non-fertilized eggs to the vegetarian food. I am a vegetarian and I would like the whole world to become vegetarian -- but not at the cost of risking your intelligence. Non-fertilized eggs fulfill the need completely; in fact, better than non-vegetarian food. We should make it a point that non-vegetarian food is not allowed in the universities because to kill, to do violence just for food, is so ugly and so inhuman that you cannot expect these people to behave lovingly, sensitively, humanly. Non-vegetarian food is one of the basic causes of the whole society being almost in a continuous fight. It makes you insensitive, it makes you hard, it makes you a stone. And it creates things in you -- anger, violence -- which can be easily avoided.

Taking care of the body means the body should be given adequate exercise. Students are sitting in the universities the whole day and in the night they have to do their homework and they have to go to the movies. They become just sitting idiots. The body, by nature, is not created just to go on sitting. Students should be walking, running, swimming, climbing trees, climbing mountains. The bodies should be given a chance to achieve their natural potential. But the body is a neglected part; nobody is interested in it. We live in the body, but nobody thinks about what we are eating.

Now scientists have discovered that there are people in the Soviet Union who have passed the age of one hundred and fifty; there are a few who have reached the age of one hundred and eighty and are still working as young people -- old age has not come yet. They have studied what they are eating, what is the reason that they are living so long, and they have found a few things which these people -- who are really poor people -- have in their diet. Yoghurt is one of the essential things. The other thing is something like what in Gujarat

they call *khakhra*. These two things seem to be giving them longevity. Now it is such a simple thing to add khakhra and yoghurt to everybody's diet and give him a long life. Certainly when you are wasting twenty-five years in education you should add at least twenty-five years to a person's life. He should live at least one hundred years.

Scientists say that as far as the body is concerned it seems to have the capacity to go on renewing itself for three hundred years. So if people are dying at seventy, something is wrong with us. Nothing is wrong with the body, we are just giving it the wrong food, no exercise or the wrong exercise.

So my first concern is the body. Experts in the body, in diet, should be consulted. Taste cannot be the decisive thing; taste can be added to anything. But the basic thing should be the science of the body.

Secondly, don't ask the people! What can the people do? That's why I call these politicians cunning. They don't want to do anything about the educational system. Whenever you do not want to do anything, ask the people what reforms they want. What do they know about education, or the educational system, or about the body, or about the mind, or about the heart? What do they know? So nobody will be coming out with any suggestions. And the politician feels perfectly good that he was ready to change, but nobody wants any change. It seems that people are perfectly satisfied. That is not right. The people are *not* satisfied, but they are not experts.

I would like Rajiv Gandhi to ask the experts. Call a conference first of the people who know about the body, people who have been practicing yoga for years. Learn from their experience. Every university should have some yoga class which is required for everybody.

Ask people in Japan who know about aikido -- a totally different kind of discipline concerned with the body -- or ju jitsu. Ask them, because they have managed to create a body as solid as steel. Ask all over the world, because in every country there is a certain system which has been followed for centuries and has accumulated a wisdom. There is no need to remain confined to one country; wisdom from everywhere should be the base of the revolution in education. Ask people who have been working with diets, who have found what kind of food makes people healthier.

Ask why forty percent of Nobel prizes go to Jews. They are not that big a population in the world; it is absolutely out of proportion. Something is strange! The Jews say -- and now it is being accepted more and more even by Christians -- that it is because of their circumcision: circumcision helps the intelligence.

The Jewish child is circumcised shortly after he is born. Medical science has accepted it as hygienic. It is less probable for a circumcised man to have diseases of the genitalia. But Jews have been saying that when the child is born, to circumcise the child, to cut the thin small skin, hits his intelligence center. This is an ancient tradition with the Jews. There is a possibility, and it should be explored, because their intelligence proves that there is something different in Jews. It is possible -- I have been thinking about it -- because the centers of sex are not in the genitalia, they are in the head. There are seven hundred centers in the head. The sex center is just next to the intelligence center -- so close, almost touching. Naturally, when a small child's skin is cut he gets a shock. Perhaps that shock gives a certain strength to the intelligence center. This should be researched. If it is so, then it is not a question of whether you are a Jew; everybody should be circumcised. No university should accept anybody who is not circumcised.

Just as we have to think about the body and its tremendous impact on the whole personality of man, we also have to think about mind. Why, after twenty-five years wasted in education, are you creating pygmies? Something is wrong, and my understanding is -- because I have been a teacher in the university -- that the whole teaching is based on belief. Belief is a poison. It does not allow your intelligence to grow. Belief should be simply removed and replaced by doubt, because it is doubt, it is skepticism, that sharpens your intelligence.

I was expelled from many colleges simply because I was not ready to believe anything unless I was convinced intellectually. Just because you are saying it... You may be a great professor, you may be a very respected professor -- all that is granted -- but anything you say you have to support by the best of argumentation. You should not ask that it be accepted on belief.

I was expelled from one college because the professor threatened the principal that he would resign if I was not expelled. He said that for eight months I had not allowed him to teach anything.

The principal called me and asked, "Why are you creating so much disturbance?"

I said, "I have not created any disturbance. I am simply asking that he should give an argument for whatever he says; otherwise he should not say it. He says that his concern is to finish the course. My concern is to sharpen my intelligence; I am not concerned with his course. What am I going to do with his course? And he has not been able to give any argument even for simple things that he says. For example, he

says that Aristotle was the father of logic in the West. It is an assumed fact, repeated at almost all the universities around the world.

"I asked him, `Do you know that Aristotle wrote that women have fewer teeth than men? And are you aware that Aristotle had two wives? He could have asked either of his wives to just open her mouth and count her teeth. Men and women have the same number of teeth. I cannot accept as a man of logic a man who has two wives and writes that women have fewer teeth than men! I cannot accept him as the father of Western logic. He is simply superstitious -- the woman has to be less in everything.' So in Greece it was an accepted fact that women have fewer teeth. Neither any woman nor any man ever counted. I asked him, `You have read Aristotle's life and it did not disturb you?'

"He said, `It did not. I simply read his statement and the fact that he had two wives.'

"I said, `Did you not bother to count your wife's teeth? A wife is not such a difficult thing to find.' This man is not logical."

I said to the principal, "Tell me, who is creating trouble? He should accept that Aristotle is not logical, he is superstitious. Once it is agreed he can go on further. If he does not accept it, every day I am going to stand there and ask, `What about Aristotle?'"

And now science has proved that the whole Aristotelian logic is wrong. They have developed a new system of logic, the same way as they have created a new system of geometry. For centuries they have been teaching and nobody has bothered to argue, for the simple reason that our whole approach is to believe. The professor knows and we do not know. Why waste time? -- he knows and we accept.

The universities should be more intelligent, professors should give more emphasis to discussion, to doubt, and they should destroy completely any textbook belief system. Those books should be removed; then you would see an explosion of intelligence.

But to doubt seems to be doing something evil, and to have faith seems to be very spiritual and very religious. Just the reverse is the case. To have faith is evil; to doubt is natural. Go on doubting until you come to an indubitable fact.

So universities have to change their whole attitude about doubt and belief. And it is not important that you pass the examination; those five examination questions can be answered by a person who knows nothing else. I am against examinations because they create a totally wrong approach. The student becomes only interested in passing the examination. So rather than reading the book, he looks for a shorter version or a key. The professor has answered questions which are probable examination questions, so the students read just these and nothing else. Their intelligence remains retarded. It is the examination system that creates a wrong attitude.

My idea is that students should be given credit by each professor, every day, just the way they take attendance. And the credit should be given according to the intelligence shown by the student.

Our whole system depends on how much you can memorize, not on intelligence. But memory is not something great; a computer can do it. And soon there will be no need of any memory; you can just have a small computer in your pocket and any answer you need will be immediately available. Why waste time and life and torture people about memory when memory has nothing to do with intelligence?

Right now, our education system is based on memory. I would like it to be based on intelligence. Every professor should give credits every day, not just at the end of the year, because that creates trouble. Students don't take any interest for the whole year; just for one month at the end they are torturing themselves trying to learn everything at once. I would like them to get credits every day, and if somebody is intelligent enough to get enough credit in six months to pass to another class, why make him waste six months more in the same class? The moment he gets the required credits he moves into the next class. So nobody passes, nobody fails; people simply move. Somebody may take more than twelve months before passing into the next class.

Then the university becomes a moving phenomenon. People are moving according to their intelligence, and there are no fixed barriers. This is good because with barriers fixed, a very strange thing happens: the most intelligent student has to keep pace with the idiot. The idiot and the intelligent person each have twelve months in the class; the lowest denominator in the class is determining the pace for everybody. It is not right; it is sheer violence against intelligence. If the idiot wants to stay in the class two or three years, it is up to him. But it is my experience that whatever courses universities are teaching for one year are not worth more than two months. Any intelligent person can pass them in two months. Those other ten months are sheer wastage.

And in those ten months students will do all kinds of harm. They will strike and they will rape and they

will burn the college and they will beat the teachers, because they have energy and energy needs some expression. You are just keeping those people closed in small cells, in small classes. They don't have anything to do, because they know that if they study just one month or two months, at the end they will pass.

Instead of memory, intelligence. It is very significant that people of very good memory are not the people of very good intelligence. Memory functions mechanically and intelligence functions non-mechanically. People of great intelligence are not necessarily of very good memory. For example, Albert Einstein would -- forget to get out of his bathtub. Six hours he would remain in his bathtub, unless his wife created great trouble and knocked on the door: "It is too much, six hours! What are you doing there?"

He said, "Six hours have passed? I was thinking that it is my usual, normal bath."

He was the greatest mathematician the world has known. But one day he got on a bus and gave some money. The conductor gave him back the change.

He counted the change and said to the conductor, "This is not right. You are cheating me!"

The conductor counted again and said, "It is perfectly right, I am not cheating you. It seems you don't know how to count."

He remembers in his memoirs that, "He was right. When I went home I told my wife, and she said, `He was right, you were wrong. But how did you miss?'"

He said, "Because in my mind I was concerned with faraway stars and I was not there counting."

So it is possible that memory and intelligence are different phenomena. And it has always happened that people of great memory have never been of great intelligence, and people of very great intelligence have not been of great memory.

The mind should be moved from belief to doubt, to skepticism, to intelligence. So examinations should be removed and the students should be mobile, depending on credits the professors give every day. Nobody fails, nobody passes; it is only a question of time: two months sooner or two months later. This will also help to destroy the inferiority complex that you create in people who fail, and the superiority complex in the people who come out on top. Both are dangerous, both are sicknesses. There is no question of anybody being superior or anybody being inferior.

The heart is absolutely neglected just as the body is. No university bothers that a man will be dry, juiceless if his heart is not functioning. They are just concerned with the mind. Students should be taught music, dance, painting, and these things should not be optional. What is necessary for the whole development of man should not be optional. They should be taught poetry -- whether they are students of science or commerce or art does not matter. Poetry is not only for poets. Every scientist should know poetry, because poetry helps your heart to open to experiences which are not available from mathematics. Music takes you to heights which geography cannot do.

And finally the soul, which also is absolutely forgotten, should be taken care of. For the soul there is a simple thing: every student has to meditate one hour each day. There should be a professor of meditation teaching students how to meditate. And if a student goes to the university six years, in six years, just one hour every day devoted to meditation and he will become a man of immense silence and peace and beauty and love. I call this an absolute necessity.

My final suggestion is that the government should call four conferences, one for each part of the human personality. Experts should suggest what can be done; the masses cannot suggest. If you are sincere in a desire to change, then ask the experts. There are thousands of meditators in the world, there are one hundred and twelve methods of meditation. Let all those people be invited. Find out the most simple method of meditation and let it be introduced in all the universities. And do the same in the other areas. We can really make the university a place of immense spiritual revolution. And a new man can come out of the university.

Right now, a man just comes out seeking employment. This is a condemnation of our whole system.

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INTERVIEW BY THE DAILY (BOMBAY)

THE LAST FEW YEARS I HAVE OFTEN THOUGHT OF TAKING SANNYAS, BUT I AM AFRAID. WHY?

It is not only your question; there are millions of people who are in the same position.

The fear is very fundamental. To be initiated into sannyas means dropping so many things you have loved, liked, and become identified with. For example, a Mohammedan, a Hindu, a Christian -- the first fear is what will happen to their Christianity, to their Hinduism?

My sannyas simply means that you drop all the conditionings that have been imposed upon you after you were born -- because nobody is born a Hindu, a Christian, a Buddhist. Every child is just a human being, but there are vested interests all around who impinge on the child, trespass his privacy, start conditioning him, continually emphasize systems of belief. By the time he is able to think, those systems of belief have gone so deep that they have almost become his blood, his bones, his marrow. Now he cannot think about Christianity as an objective thing; he thinks as a Christian, as a Hindu, and that is not thinking. To think as a Christian means you have already accepted a certain prejudice. Your mind is not unprejudiced, not open, not available to the new facts that may arise in the inquiry.

Sannyas makes people afraid. Psychologically it will take away all their toys that they think are very valuable but which are simply rubbish. Unless a truth is known by you, experienced by you, unless you are an eye-witness, it is not a truth. It is only a toy, and it is better to destroy it because it is hindering the way to truth.

So this psychological fear is there, and then there are social fears. You live in society, you work in society, and the people, the crowd, never want anybody to be different from them. The different person means a stranger; he does not belong to them. They will not accept him, they will try in every way to crush him, destroy him.

So when you become a sannyasin in society you are taking a risk, you are declaring, "I am an individual, I am not only a cog in the wheel. I am not just part of the crowd; I am myself." This creates the fear that you are alone in a vast crowd of people, and one starts wondering how so many people can be wrong.

One Catholic leaves the Catholic fold. There are six hundred million Catholics in the world. How can six hundred million Catholics be wrong? And am I right against such a vast majority? We have been told, particularly by people with a very wrong idea of democracy, that wherever the majority is, truth is. The minority, just by being the minority, loses its truth. But in the real existential world truth is always individual, it has nothing to do with majority or minority. Those who have found, have found alone, not as a crowd, not as a company, not as a church.

So these are the fears that go on deep into the unconscious, but the urge to become a sannyasin is far more important than all these fears. One thing is certain: wherever you are, you are not content. Whatever you are, you cannot say that you have achieved the meaning of your life. Whatever you are doing may be giving you a means of living but it is not giving you life itself.

So there are fears and there is that constant urge to seek and to search. And I hope that the fears will not be the winners, because anybody who lives out of fears, lives not; he is already dead. Fear is part of death, not of life. Risk, adventure, going into the unknown, is what life means.

So try to understand your fears. And remember one thing: don't support them, they are your enemies. Support the urge that is still alive in you, make it aflame so that it can burn all those fears and you can move into seeking.

Sannyas is nothing but a name for becoming an individual seeker -- declaring that Buddha may have attained the truth, but that is not my truth; Mahavira may have attained the truth, but that is not my truth. If somebody else has eaten the food that does not mean that I am nourished; I am still hungry.

Millions of people have found the truth, but truth is something which remains individual and cannot be given as a thing to somebody else; you have to find it on your own. I think it is one of the most significant gifts of existence that it has not made truth a commodity. Otherwise, there would have been shops in the market where you could purchase truth. You cannot purchase truth at any price. You will have to seek it.

And the sooner the fears are dropped the better, because as you go on growing you are growing closer to death. The fears will become more powerful every day and your life energy will become less strong every day. So the sooner you decide and get out of the imprisonment of fears, the better.

I VISITED THE ASHRAM IN POONA AND OFTEN HEARD THE WORD 'ENERGY'. -- PLEASE EXPLAIN WHAT ENERGY IS?

There are things which can only be experienced and cannot be explained. For example, electricity is energy, but nobody has seen electricity in its purity, as energy. You have seen it in a lamp, as light; you have seen it moving a machine, a train; you have seen many manifestations of its work, but nobody has yet been able to see what it is that works.

I am reminded of Thomas Alva Edison. He was the first man to make the electric bulb; it took him three years. He was visiting a small village, and, just by coincidence, the village school was having an annual celebration and the school children had made many things to show the public. Having nothing else to do in that village, Edison went. One boy was explaining about electricity. He had made a small electric train running on a track on the table. Edison naturally went to the boy and asked, "How does it work?"

The boy said, "It is electricity. It is energy that is making the train move."

Edison said, "I understand, but what is electricity? What is energy?"

The boy said, "This is too much, I don't know. Perhaps my teacher, who has a master's degree in Physical Science from a well-known university, may have the answer. I will fetch him, sir, you just wait a minute."

He brought the teacher and the teacher said, "We know how it functions, we don't know what it is. I am sorry to disappoint you that we cannot answer a simple question, but perhaps the principal, who is a Doctor of Science from Harvard, perhaps he may. Just wait a minute."

Edison said, "I can wait as long as you want, but I want the answer."

And the principal came and he said, "There is only one man, Thomas Alva Edison, who may perhaps know the answer. We don't know the answer."

Edison said, "That means nobody knows the answer because I am Thomas Alva Edison. And you are right, I only know how it acts, I don't know what it is."

And the same is true about the word 'energy'. You may have heard my sannyasins continuously talking about it, and naturally you must have thought at least 'Thomas Alva Edison' knows the answer. But I don't know! I can only say how it works.

Man's body is an energy phenomenon. Everything is energy: matter exists no more. Friedrich Nietzsche declared in the heyday of materialism that God is dead, but as we penetrated deeper and deeper into the mysteries of matter the whole idea about matter has changed. Now modern physics says there is no thing such as matter. In Friedrich Nietzsche's terms it can be said "matter is dead." Perhaps God may be alive; about that we are still undecided. But matter is certainly dead, because it has been found that the more you divide matter into molecules, atoms, electrons, it turns into energy. And the old division between energy and matter has to be dropped. Matter is energy at such a tremendous speed that you cannot see it as energy, you see it as solid matter.

It is just like a fan which has three wings to it. You can move the fan so fast that you may not be able to

see those three wings. It can become just a circle -- they are moving so fast that they are creating an illusion of solidity.

So everything in existence today is energy. The human body has its own bio-energy. You may have experienced, without paying much attention, that sometimes you shake hands with a person and you feel as if you are shaking hands with a dead branch of a tree -- no life, no warmth. And you know others also, to shake hands with them is a joy -- so much love, so much energy radiating from the small handshake.

It has been known experimentally that a child can be given food, comfort, everything after birth that he needs, but he will die within three months unless a woman's bio-energy is made available to him -- he shrinks.

Now it cannot be said what this bio-energy is, but we can see from the results that the child is in constant need of a feminine body. Something transpires between these two bodies which is not visible to our eyes, just like x-rays.

Many experiments have been done, and it has been found that without the mother's physical touch the child cannot survive. And even if he survives his survival will be only minimal. He will never be able to laugh, he will never be able to enjoy, he will never be able to love, he will never be able to dance and sing -- that energy is missing. Something in him is hollow. He is just empty, he has nothing to give.

There are children who are so much full of energy that they are a trouble in the family, they are always doing something or other -- running all over the place for no reason at all, just to throw off a load of energy.

Energy is our basic constituent. Its expressions may be different: it may express as love, it may express as laughter, it may express as silence. When sannyasins talk about energy they are talking about a special implication, implementation, of this energy.

They are all meditating, and meditation certainly gives the energy a new dimension. It immediately starts moving around the person, and if many persons are meditating it becomes an energy field. Those who are open can just enter into the group and, they will be surprised, just as you touch an open wire of electricity and it gives you a shock, in an energy field if you are open you can feel it immediately engulfing you, overpowering you. This makes many people afraid of coming to the communes, coming to the sannyasins -- they think it is something like mesmerism or hypnotism. It is neither hypnotism nor mesmerism, it is simply that so many people have pooled their energy in their silence that when you enter into the group you cannot remain unaffected by it.

That's why I said, "It can be experienced but it cannot be explained." And all these communes that I have been creating around the world are just for that single purpose. Anybody who wants what this energy is can be a guest in a commune for seven days, mix with the commune for seven days, and feel it. You will know what it is, but you will not be able to tell anybody else what it is.

The ultimate always is beyond explanation. But it is not beyond experience.

I HAVE BEEN TALKING TO LOCAL PEOPLE AND GETTING THE FEELING THAT THEY WANT YOU TO STAY HERE FOR TWO REASONS. FIRST THEY RECOGNIZE THAT YOU ARE A SPIRITUAL MASTER, AND SECOND BECAUSE THEY KNOW THAT HIMACHAL PRADESH WILL PROSPER IF YOU ARE HERE. WOULD YOU LIKE TO COMMENT?

They are absolutely right. Himachal Pradesh can become richer both spiritually and materially, but their politicians may not want it to happen. And those poor people of Himachal Pradesh have approached me. From Manali the Panchayat leaders, from Mandi the Bar Association, and from other sources representations have been made to the chief minister that every facility should be given to me.

The people of Himachal Pradesh are simple-hearted, very loving, but immensely poor. Their lovingness and their simpleness and their innocence recognize something in me which they call a spiritual master. And they can understand without even knowing the ABC's of economics that if I am here, thousands of tourists will be coming here.

In America in one year there were fifty thousand tourists from all over the world. Here the number will be double because America was too costly for people to visit. If one hundred thousand people come and stay in Himachal Pradesh for two or three months certainly the economy of Himachal Pradesh will have a tremendous upsurge. And if the government is courageous enough to allow me to have a commune here, the people of Himachal Pradesh also can learn that poverty is not something destined by God, that it is our own creation. They can see that the commune can create wealth, can create richness. They can learn from the

commune and they can apply what they learn to their own lives and their own economic endeavors. Within ten years we can change the whole shape of Himachal Pradesh. It can really become a valley of gods.

But the crucial question is, will the politicians like it to become a valley of gods? I don't think so. They don't want it to happen anywhere, because it is easy to rule over the poor, it is easy to purchase the vote of the poor. It will be more difficult if the people are richer and if the commune can become a university for the poor, teaching crafts. The politician will find that he has fallen by the wayside, somebody else has taken his place.

So I don't think that the government will allow me to have a commune here. And I cannot do anything alone without a commune. I need my people who can do everything and change things.

The local people have approached the chief minister and I have received the information that he has shown his willingness, but just in a political way. He said, "It all depends on central government. Unless I get a green signal from the center I cannot do anything."

The American government is putting pressure on the Indian government that I should not be allowed to make a commune. The American senate has sent a message to the Indian government that they can let me live here, but, "don't allow foreigners to be there and don't allow the people who can create a commune to be there -- otherwise you will be in the same difficulty that we were in.

So my feeling is that Indian politicians don't have the guts to allow me to stay. Otherwise I am ready and I am willing to change this whole valley and its shape. It is really a sad sight when you enter and you see the poor houses, the poor shops, as if you are entering something five thousand years old. It does not show any contemporariness. When you see the poor people they are nice, they are simple, but they are suffering. But the politician wants things to remain exactly as they are; they want to maintain the status quo because that has given them power. If something changes in the country it is bound to be reflected sooner or later in their power.

PLEASE EXPLAIN WHAT IS YOUR TEACHING. WHY DOES IT SEEM TO APPEAL MOST TO WESTERN PEOPLE AND HOW DO YOU ENVISAGE THE DEVELOPMENT OF YOUR WORK IN THE NEXT TWENTY YEARS?

It appeals to the Western people for the simple reason that I am not basing my teaching on faith, on any kind of belief. It is a purely intelligent approach towards reality.

The Eastern mind is accustomed to belief. Faith has been emphasized for centuries; to doubt is a sin and to believe is a virtue. To me the reverse is the case: to doubt is virtue and to believe is sin.

It is appealing to the Western intelligentsia, particularly the young generation which is completely fed up with all kinds of beliefs -- political, religious, social -- because they have seen that those beliefs are nothing but systems of exploitation, methods of creating spiritual slavery in man.

Eastern intelligence is lagging far behind but those who are intelligent in the East are certainly influenced by them. Then there is no difference between the East and the West. The question is, are you intelligent enough to drop believing, are you intelligent enough to search on your own without any prejudice, without being a Hindu or a Mohammedan or a Christian?

I simply don't give them any catechism to cling to, I don't give them any discipline. I don't say to them, "This has to be done and this has not to be done." My whole approach is different. I simply explain to them how you can be in a peaceful, non-tense, blissful state of mind and out of that state of mind it is impossible to do anything wrong. So you will be decisive in what you want to do. If this basic state of mind is created in you then you will do only the right, then you will behave as a human being is expected to behave.

Certainly people who have already accepted that there is a God have stopped searching. They are no more seekers; their seeking has stopped. They have come to a conclusion, and the conclusion is borrowed.

I don't tell them there is a God or a heaven or hell, I simply tell them that they have a potential to be in a hell or to be in a heaven. These are not geographical places but psychological states. And if you are in heaven you cannot do anything wrong, that is just impossible -- your very peace will become compassion, your very silence will become love, your actions will show your inner being.

So my teaching is basically individual -- the transformation of individual consciousness to more silent, blissful spaces. Then whatever happens to you, through you, from that space is virtue, is religiousness. Surely these teachings need intelligent people to understand them. I cannot go to villagers and talk about these things; it will be simply wasting their time and my time.

So whosoever is capable of understanding things of the highest order of consciousness, whether Eastern or Western, is bound to be attracted. Of course, more Western people will be attracted because more Western people are educated, know the taste of freedom, have a certain individuality, have a certain courage....

Everest is Indian, but it had to be conquered by Edmund Hillary. Nine hundred million Indians, only one Everest, but a man had to come from the West to conquer it. And he was not the first Western man; for fifty years continuously Western young people had been coming and many, almost all of them, died in the effort. But that did not prevent them, they kept on coming, and finally one managed it.

You don't ask why an Indian did not reach the moon first, except in jokes. I have heard that when for the first time the American landed on the moon he was surprised to see a few Indians sitting there, smoking beedies. He asked them, "My God, how did you manage to get here?"

They said, "It is a simple matter. One Indian stands on another Indian, then another Indian, and this way we reached here. The question is, "How did you manage to get here?"

Except in jokes, you never ask why -- why not an Indian?

It is simple. For two thousand years we have been slaves. We have learned the ways of slavery. We have been conditioned to believe, and science starts with doubt; that is a gap which is unbridgeable -- you will have to drop believing and you will have to drop your slave mentality; you will have to come out of your past. Every Indian is carrying his load of past which is tremendous. He is dying under its weight but he thinks it is his treasure. He may be killed by it but he will not drop it.

The west for three hundred years has moved away into a totally new dimension. The day Gallileo declared that the earth is round and not flat as stated in the Holy Bible, was a turning point for the whole Western intelligence. Then Copernicus declared that the sun does not go around the earth but the earth goes around the sun. Whatever your religious scriptures say it does not matter, we will have to change the scriptures according to existence. We are going to listen to reality and not to all your old beliefs. It gave a turn to the whole Western mind.

Not a single Indian has spoken against the -- VEDAS or Rama or Krishna except me. And I am condemned because I have spoken against these people. Whatever I have said is so simple and so logical that there is no way to argue against it. You can throw stones and knives at me but those are not arguments.

In a public meeting in Nagpur, I said that I cannot accept Krishna as a perfect incarnation of God for the simple reason that he is a man who propagates a philosophy of violence. The whole GITA is a philosophy of violence. I am absolutely astounded that Gandhi went on reading Gita every morning, calling Gita his mother, and his philosophy was nonviolence. Gita is the purest philosophy of violence. If Gita has any connection it has connection with Friedrich Nietzsche and Adolf Hitler. Krishna, Friedrich Nietzsche, Adolf Hitler -- that is the trinity. Not a single Gandhian has answered it and not a single follower of Krishna has answered it.

I said in the same talk that Krishna behaved very inhumanely. He had sixteen thousand wives and these were not virgin girls that he had married, these were married women who had husbands, children, families, and he simply snatched away any woman that he liked, any woman that was beautiful -- he simply forced that woman to his palace without bothering what happened to her family. And this man you call God? Then whom are you going to call devil?

The West has done its homework in these last three hundred years, they are ready for me. The East has not done its homework. It is not my fault; I am trying hard. And from the East the people who have intelligence and who have understanding and courage are joining me.

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DO YOU THINK THAT THE GOVERNMENT OF INDIA IS CREATING A SITUATION WHERE YOU WOULD BE FORCED TO LEAVE THE COUNTRY? IS THIS PART OF AN INTERNATIONAL CONSPIRACY AGAINST YOUR ORGANIZATION, AND WHAT STEPS DO YOU PROPOSE TO TAKE TO MOBILIZE PUBLIC OPINION AGAINST IT?

India is my mother country, and a mother may be bad or good, alive or dead, but she is still the mother.

The Indian government should not force me to leave this country, for the simple reason that wherever I am in the world I am going to be a problem for the Indian government. The safest thing for the Indian government is that I should be here, and I have not seen any indications that they are trying to force me out.

Yes, I have seen that there is an international conspiracy to keep me as far away from my disciples as possible. For that, it's a good idea to keep me in India and refuse visas to all foreign disciples of mine. That's what is being done.

An international conspiracy cannot destroy my organization because there is no such thing in existence. It is simply a movement. I am against organizations. But the conspiracy is there because my movement of sannyas is for the freedom of the individual, freedom of expression, freedom of movement around the world, because it is one world and we should not be debarred by political lines.

My movement is basically a process of deprogramming. Hence, all the religions are against it because the Christian or the Hindu or the Mohammedan entering my movement just becomes a human being. And as far as mobilizing the masses to fight against such a conspiracy, my movement is not a movement of the masses; it consists only of the intelligentsia. Why should I drag the masses into it? And I don't want it to be in any way violent or political. If anything has to be done against this conspiracy, it is just to expose it, and the exposure will be the end of it. Conspiracies cannot live in the light; they need darkness

WHAT SHOULD THE GOVERNMENT OF INDIA DO SO THAT THE INDIAN PEOPLE CAN BENEFIT FROM YOUR TEACHINGS?.

The first thing is that if the government of India really wants the people to be benefited by my teachings, they should make every effort that I should not have to leave the country.

Secondly, in case I have to go out of the country, they should make me available on all the news media to reach the masses in India. Right now it is not very democratic because eighty percent of the people cannot read. Only newspapers are in private hands, so that means that only twenty percent of the country has the benefit of freedom of expression.

The radio is the government's, and one hundred percent of people can hear; the television is the government's, and one hundred percent of people can see. If the government thinks really democratically then television and radio should not be under government control. The news media are such a force to protect the rights of the people that the government should not keep it under its own control. It needs guts, but a government has enough control and enough power already, so why should it be afraid? In fact, it should learn to give freedom to all methods of news in the hands of the people. It will be benefited by how people are thinking, what they are thinking, how many viewpoints there can be about one thing. The

government will be benefited and the people will be immensely protected.

So I would like them to make the news media available to me as it is available throughout the world.

COULD YOU PLEASE CLARIFY FOR US YOUR CONCEPT OF NEO-SANNYAS, AS COMPARED TO THE TRADITIONAL CONCEPT OF SANNYAS WHICH IS PREVALENT IN THIS COUNTRY?

The old sannyas means renunciation of life. It is anti-life. It is because of this anti-life attitude that India has remained a slave for two thousand years, has suffered all kinds of indignities, has remained the poorest nation in the world.

I blame all your religions for keeping India in such a miserable state because the moment you start thinking of renouncing life, you stop being creative. That's why, although we were the first in the world to invent mathematics, we could not produce an Albert Einstein. We should have produced an Albert Einstein nearly three thousand years ago, but this anti-life attitude that all is illusory, matter is illusory, the world is illusory, naturally created a climate in the country that was very uncreative.

We were the first in the whole world to discover the science of astronomy, but the "anti" attitude stopped it. What is the point of learning about the stars? -- it is all illusory. We were the first to develop surgery and invent surgical instruments, and yet we could not develop a medical science. Naturally, the body is something you have to be against. So on the one hand it destroyed India's intelligence; on the other hand it created a false kind of contentment in every misery, every suffering, poverty, disease, sickness, old age, death. That's why we have suffered so much but have not been able to go through a real authentic revolution.

So I am absolutely against the old idea of sannyas. My vision of sannyas is just the opposite of the old. The old is renunciation of life; my sannyas is rejoicing in life, but rejoicing in such a way that you still remain aloof -- dancing, but deep down inside you there is a center, unmoving. In other words, you should be in the world but the world should not be in you.

There is a certain relationship between the ancient tradition of tantra and my philosophy. Tantra is perhaps the only tradition in the whole universe which accepts man in his totality, which does not condemn anything but, on the contrary, tries to transform everything to higher levels of being.

Man is born of sex: his every cell is full of sexual energy. The more sexual a man, the greater the possibility of him being creative. For example, you cannot find in the whole history of man a single impotent man becoming self-realized or becoming a great painter or musician or dancer or scientist or poet. It is strange that we have ignored the question of why the impotent man has never been creative. Certainly he is missing creative energy. And the whole credit for answering the question goes to tantra. Almost five thousand years ago it recognized sex as the basic energy of man and it discovered almost everything about sexual energy.

If it moves downwards -- that is, if it is moving with instincts and biology -- then it reproduces life. It is not committing a sin, it produces children. Otherwise we would not be here. It is good that our forefathers did not listen to the idiots who were teaching against sex. Otherwise none of us would have had any possibility of being here. But they did not listen to them, so life continues.

Those who have listened to them have become monks, nuns -- they have created all kinds of perversions. Homosexuality was born in monasteries -- Buddhist, Christian, Jaina, Hindu -- because you cannot change something natural just by taking a vow of celibacy. Your biology does not listen to your vow; it does not know that you have become a celibate. It goes on producing sexual energy and that sexual energy needs expression. And all the religions took people away from life, closed them in monasteries, separated man from woman, and naturally created the situation where sooner or later women will become lesbians, men will become homosexuals.

And now the ultimate result has come -- AIDS. I call all the religions responsible for it. And all the governments are responsible for it because they have not created a law against celibacy. Celibacy should be a crime! Anything against nature should be a crime.

Tantra says that energy moving downwards is reproductive of children -- nothing is wrong in it; but the same energy can do much more, it can move upwards too. And there are simple meditations in which the sexual energy starts turning upwards. There is recent research that our sexual center is not in the genitals, it is in the mind. So if the energy starts turning towards the mind it again creates something, it creates a new man out of you, it makes you luminous, it makes you tremendously blissful and, ultimately, it brings you to

the point where you can experience the meaning of life.

I am simply astounded that five thousand years before there were people in this country of such tremendously revolutionary minds. If I am condemned even now, what must have happened to those people? And tantra is not my only teaching, it is just a drop in the ocean. Tantra was their whole teaching. But it seems that before Buddha and Mahavira, India had a respect for exploration, for the unknown, for people who bring new facts of life to light. Before Buddha and Mahavira sannyas was exactly what I am making it now, it was life affirmative.

The seers and the rishis of the UPANISHADS were all married people, they had children, they were not celibates and they had not renounced life. They had all the comforts in the GURUKULAS for themselves, for their students.

But Buddha and Mahavira created a tremendous calamity for the country. These two persons I respect in many ways but I cannot forgive them for giving the idea of a sannyas which is anti-life.

And as these two people gave the anti-life idea of sannyas, Hindus followed suit because their sannyasins started looking poor. In comparison to a Buddhist monk or a Jaina monk, the Hindu sannyasins started questionning having a wife and children and a house -- so what is the difference between him and another ordinary household man? Those other people are real saints. So that gave a turn to the Hindu mind also, that the Hindu sannyasin had to become a celibate; and Shankaracharya is responsible for it.

These three names I cannot forgive: Gautam Buddha, Mahavira, Shankaracharya. These three people, unknowingly, have proven the greatest enemies of this country. My whole effort is to restore a beautiful idea of sannyas that was alive in the days of Upanishads, in the days of VEDAS. But so much time has passed that whatever I say looks as if it is new. In fact, truth is never new, never old, it is always the same. It has to be discovered again and again -- if you lose track of it, it has to be discovered again.

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INTERVIEW BY AAJ KA ANAND

WITH GAUTAM BUDDHA RELIGION TOOK A QUANTUM LEAP. GOD BECAME MEANINGLESS AND ONLY MEDITATION WAS IMPORTANT. NOW, TWENTY-FIVE CENTURIES AFTER BUDDHA, AGAIN RELIGION IS TAKING THE QUANTUM LEAP IN YOUR PRESENCE AND BECOMING RELIGIOUSNESS. PLEASE TALK ABOUT THIS PHENOMENON.

The credit of bringing a quantum leap in religion goes back twenty-five centuries before Gautam Buddha to Adinatha, who for the first time preached a religion without God. It was a tremendous revolution

because nowhere in the whole world had it ever been conceived that religion could exist without God.

God has been an essential part -- the center -- of all the religions: Christianity, Judaism, Mohammedanism. But to make God the center of religion makes man just the periphery. To conceive of God as the creator of the world makes man only a puppet.

That's why in Hebrew, which is the language of Judaism, man is called Adam. 'Adam' means mud. In Arabic man is called 'admi'; it is from Adam, again it means mud. In English, which has become the language of Christianity by and large, the word human comes from 'humus' and humus means mud.

Naturally if God is the creator he has to create from something. He has to make man like a statue, so first he makes man with mud and then breathes life into him. But if this is so man loses all dignity, and if God is the creator of man and everything else, the whole idea is whimsical because what has he been doing for eternity before he created man and the universe?

According to Christianity he created man only four thousand and four years before Jesus Christ. So what was he doing all along through eternity? So it seems whimsical. There cannot be any cause, because to have a cause for which God had to create existence means there are powers higher than God, there are causes which can make him create. Or there is a possibility that suddenly desire arose in him. That too is not very philosophically sound, because for eternity he was desireless. And to be desireless is so blissful that it is impossible to conceive that out of an experience of eternal blissfulness a desire arises in him to create the world. Desire is desire, whether you want to make a house or become the prime minister or create the world. And God cannot be conceived as having desires. So the only thing that remains is that he is whimsical, eccentric. Then there is no need for cause and no need for desire -- just a whim.

But if this whole existence is just out of a whim it loses all meaning, all significance. And tomorrow another whim may arise in him to destroy, to dissolve the whole universe. So we are simply puppets in the hands of a dictatorial god who has all the powers but who has not a sane mind, who is whimsical.

To conceive this five thousand years ago Adinatha must have been a very deep meditator, contemplative, and he must have come to the conclusion that with God there is no meaning in the world. If we want meaning in the world then God has to be disposed of. He must have been a man of tremendous courage. People are still worshipping in the churches, in the synagogues, in the temples; yet that man Adinatha five thousand years before us came to a very clear-cut scientific conclusion that there is nothing higher than man and any evolution that is going to happen is within man and in his consciousness.
This was the first quantum leap -- God was disposed of.

Adinatha is the first master of Jainism. The credit does not go to Buddha because Buddha comes twenty-five centuries later than Adinatha. But another credit goes to Buddha. Adinatha disposed of God but could not manage to put meditation in its place. On the contrary, he created asceticism, austerities, torturing the body, fasting, remaining naked, eating only once a day, not drinking in the night, not eating in the night, eating only certain foods. He had come to a beautiful philosophical conclusion but it seems the conclusion was only philosophical, it was not meditational.

When you depose God you cannot have any ritual, you cannot have worship, you cannot have prayer; something has to be substituted. He substituted austerities, because man became the center of his religion and man has to purify himself. Purity in his conception was that man has to detach himself from the world, has to detach himself from his own body. This distorted the whole thing. He had come to a very significant conclusion, but it remained only a philosophical concept.

Adinatha disposed of God but left a vacuum, and Buddha filled it with meditation. Adinatha made a godless religion, Buddha made a meditative religion.

Meditation is Buddha's contribution. The question is not to torture the body; the question is to become more silent, to become more relaxed, to become more peaceful. It is an inward journey to reach to one's own center of consciousness, and the center of one's own consciousness is the center of the whole existence.

Twenty-five centuries have again passed. Just as Adinatha's revolutionary concept of godless religion got lost in a desert of austerities and self-torture, Buddha's idea of meditation -- something inner, that nobody else can see ; only you know where you are, only you know whether you are progressing or not -- got lost into another desert, and that was organized religion.

Religion says that single individuals cannot be trusted, whether they are meditating or not. They need communities, masters, monasteries where they can live together. Those who are on a higher level of consciousness can watch over others and help them. It became essential that religions should not be left in the hands of individuals, they should be organized and should be in the hands of those who have arrived at a high point of meditation.

In the beginning it was good; while Buddha was alive there were many people who reached self-realization, enlightenment. But as Buddha died and these people died, the very organization that was supposed to help people to meditate fell in the hands of a priesthood, and rather than helping you to meditate they started creating rituals around the image of Buddha. Buddha became another God. Adinatha disposed of God, Buddha never accepted that God exists, but this priesthood cannot exist without a God. So there may not be a God who is a creator, but Buddha has reached godhood.

For others the only thing is to worship Buddha, to have faith in Buddha, to follow the principles of Buddha, to live life according to his doctrine; and Buddha got lost in the organization, the imitation. But they all forgot the basic thing which was meditation. My whole effort is to create a religionless religion. We have seen what happened to religions which have God as the center. We have seen what happened to Adinatha's revolutionary concept, godless religion. We have seen what happened to Buddha -- organized religion without God.

Now my effort is: just as they dissolved God, dissolve religion also. Leave only meditation so it cannot be forgotten in any way. There is nothing else to replace it. There is no God and there is no religion. By religion I mean an organized doctrine, creed, ritual, priesthood. And for the first time I want religion to be absolutely individual, because all organized religions, whether with God or without God, have misled humanity. And the sole cause has been organization, because organization has its own ways which go against meditativeness. Organization is really a political phenomenon, it is not religious. It is another way of power and will to power.

Now every Christian priest hopes some day to become a bishop at least, to become a cardinal, to become a pope. This is a new hierarchy, a new bureaucracy, and because it is spiritual nobody objects. You may be a bishop, you may be a pope, you may be anything. It is not objectionable because you are not going to obstruct anybody's life. It is just an abstract idea.

My effort is to destroy the priesthood completely. It remained with God, it remained with godless religion, now the only way is that we should dispose of God and religion both so that there is no possibility of any priesthood.

Then man is absolutely free, totally responsible for his own growth. My feeling is that the more a man is responsible for his own growth, the more difficult it is for him to postpone it for long. Because it means if you are miserable, you are responsible. If you are tense, you are responsible. If you are not relaxed, you are responsible. If you are in suffering, you are the cause of it. There is no God, there is no priesthood that you can go to and ask for some ritual. You are left alone with your misery, and nobody wants to be miserable.

The priests go on giving you opium, they go on giving you hope, "Don't be worried, it is just a test of your faith, of your trust; and if you can pass through this misery and suffering silently and patiently, in the other world beyond death you will be immensely rewarded." If there is no priesthood you have to understand that whatever you are, you are responsible for it, nobody else.

And the feeling that "I am responsible for my misery," opens the door. Then you start looking for methods and means to get out of this miserable state, and that's what meditation is. It is simply the opposite state of misery, suffering, anguish, anxiety. It is a state of a peaceful, blissful flowering of being, so silent and so timeless that you cannot conceive that anything better is possible. And there is nothing which is better than the state of a meditative mind.

So you can say these are the three quantum leaps: Adinatha drops God because he finds God is becoming too heavy on man; rather than helping him in his growth he has become a burden -- but he forgets to replace him with something. Man will need something in his miserable moments, in his suffering. He used to pray to God. You have taken God away, you have taken his prayer away and now when he will be miserable, what will he do? In Jainism meditation has no place.

It is Buddha's insight to see that God has been dropped; now the gap should be filled, otherwise the gap will destroy man. He puts in meditation -- something really authentic which can change the whole being. But he was not aware -- perhaps he could not be aware because there are things you cannot be aware of unless they happen -- that there should be no organization, that there should be no priesthood, that as God is gone religion should also be gone. But he can be forgiven because he had not thought about it and there was no past to help him to see it, it came after him.

The real problem is the priest, and God is the invention of the priest. Unless you drop the priest, you can drop God, but the priest will always find new rituals, he will create new gods.

My effort is to leave you alone with meditation, with no mediator between you and existence. When you are not in meditation you are separated from existence and that is your suffering. It's the same as when you

take a fish out of the ocean and throw it on the bank -- the misery and the suffering and the tortures he goes through, the hankering and the effort to reach back to the ocean because it is where he belongs, he is part of the ocean and he cannot remain apart.

Any suffering is simply indicative that you are not in communion with existence, that the fish is not in the ocean.

Meditation is nothing but withdrawing all the barriers, thoughts, emotions, sentiments, which create a wall between you and existence. The moment they drop you suddenly find yourself in tune with the whole; not only in tune, you really find you are the whole.

When a dewdrop slips from a lotus leaf into the ocean it does not find that it is part of the ocean, it finds it is the ocean. And to find it is the ultimate goal, the ultimate realization, there is nothing beyond it.

So Adinatha dropped God but did not drop organization. And because there was no God, the organization created rituals.

Buddha, seeing what had happened to Jainism, that it had become a ritualism, dropped God. He dropped all rituals and single-pointedly insisted on meditation, but he forgot that the priests who had made rituals in Jainism are going to do the same with meditation. And they did it, they made Buddha himself a God. They talk about meditation but basically Buddhists are worshipers of Buddha -- they go to the temple and instead of Krishna or Christ there is Buddha's statue. There was no statue of Buddha for five hundred years after Buddha. In Buddhist temples they had just the tree under which Buddha became enlightened, engraved on marble, just a symbol. Buddha was not there, only the tree.

You will be surprised that the statue of Buddha that we see today has no resemblance at all to Buddha's personality, it resembles the personality of Alexander the Great. Alexander the Great came to India three hundred years after Buddha. Till then there was no statue of Buddha. The priests were in search because there was no photograph, there was no painting, so how to make a statue of Buddha? And Alexander's face looked really superhuman, he had a beautiful personality, the Greek face and physiology; they picked up the idea of Buddha's face and body from Alexander. So all the statues that are being worshipped in Buddhist temples are statues of Alexander the Great, they have nothing to do with Buddha. But the priests had to create the statue -- God was not there, ritual was difficult, around meditation ritual was difficult. They created a statue and they started saying -- in the same way all religions have been doing -- have faith in Buddha, have trust in Buddha, and you will be saved.

Both the revolutions were lost. I would like that what I am doing is not lost. So I am trying in every possible way to drop all those things which in the past have been barriers for the revolution to continue and grow. I don't want anybody to stand between the individual and existence. No prayer, no priest, you alone are enough to face the sunrise, you don't need somebody to interpret for you what a beautiful sunrise it is.

It is said that every morning Lao Tzu used to go for a walk in the hills. One friend asked him, "Can I come with you one day? I would particularly like to come tomorrow, because I have a guest who is very much interested in you, and he will be immensely glad to have the opportunity to be with you for two hours in the mountains."

Lao Tzu said, "I have no objection, just one simple thing has to be remembered. I don't want anything to be said because I have my eyes, you have your eyes, he has his eyes, we can see. There is no need to say anything."

The friend agreed, but on the way when the sun started rising the guest forgot. It was so beautiful by the side of the lake, the reflection of all the colors, the birds singing and the lotuses blossoming, opening, he could not resist, he forgot. He said, "What a beautiful sunrise."

His host was shocked because he has broken the condition. Lao Tzu did not say anything, nothing was said there. Back home he called his friend and told him, "Don't bring your guest again. He is too talkative. The sunrise was there, I was there, he was there, you were there -- what is the need to say anything, any comment, any interpretation?"

And this is my attitude: you are here, every individual is here, the whole existence is available. All that you need is just to be silent and listen to existence. There is no need of any religion, there is no need of any God, there is no need of any priesthood, there is no need of any organization.

I trust in the individual categorically. Nobody up to now has trusted in the individual in such a way.

So all things can be removed. Now all that has been left to you is a state of meditation which simply means a state of utter silence. The word meditation makes it look heavier. It is better to call it just a simple, innocent silence and existence opens all its beauties to you.

And as it goes on growing you go on growing, and there comes a moment when you have reached the

very peak of your potentiality -- you can call it Buddhahood, enlightenment, bhagwatta, godliness, whatever, it has no name, so any name will do.

MILLIONS OF SANNYASINS ARE SHARING YOUR LOVE AND JOY. WHAT MAKES A PERSON GET INITIATED INTO SANNYAS? HOW DOES THIS MIRACLE HAPPEN?

It is certainly a miracle, but its happening is very simple.

In the past there was no exact word to explain it, but by a coincidence Carl Gustav Jung, one of the greatest psychologists of this age, coined a word because he came across an experience for which there was no word.

He was staying in an old mansion which had two big wall clocks and it was known that they always showed the same time. It was also known that even if you changed one, soon they again got in tune with each other and started showing the same time. He tried twice, thrice to change one clock five minutes ahead and soon he found that both the clocks had managed somehow, and just at the middle -- two and a half minutes -- again to show the same time. He was puzzled about what was happening. Because he had a scientific mind he tried to figure it out. He listened to the wall, he went around the clocks and he found the reason -- both the clocks were very old and very heavy and very big and they created a certain sound and certain sound waves and those sound waves helped them to come to a similar time. Those sound waves could not remain discordant; they fell into accordance slowly. He had to discover, the whole night he could not sleep and he discovered something he called 'synchronicity.'

It is non-causal. We know in the world only one thing; that something causes, then something happens. If there is no cause then there is no effect. So the world knows only one way of things happening: a cause leads to an effect. This is the causal relationship.

The whole scientific world is based on the causal relationship. Synchronicity has no place in it. But in human life everybody who is a little alert may have found it -- you were sad and just then came a friend laughing, joyous, hugging you, telling you a joke, and you forgot your sadness and you started laughing with him.

It can happen the other way also: your sadness may be so heavy that the man who is coming laughing, seeing you may stop laughing. Your sadness may have such an impact that it will be impossible to tell a joke to you; it will look almost inhuman, out of context, because you are so sad and the person is telling a joke. The joke also needs a certain context which is missing.

You shake hands with a friend and you find he is almost dead, like a dead branch of a tree, that nothing flows -- no warmth, no love, just a ritual. But shaking hands with another friend you feel immensely enriched, something flows, some warmth, some love. After shaking hands you can certainly say that you are not the same man as you were before shaking hands with the friend: you were dull, you were sad, but just a touch of his hand and his joy has triggered something in you.

Now this cannot be explained by cause and effect; it can be explained only by a new law, the law of synchronicity. And that's what initiation is. A man of silence, a man of joy, a man of bliss attracts you. Perhaps you may not even be aware that he attracts you, that somehow you want to be with him, that you want to sit with him, that you want to talk with him. His being is creating some synchronicity in you. Your heart starts beating with a different rhythm.

These millions of sannyasins. I have nothing else to offer to them. If they become Catholics, Catholicism has much to offer them. If they are converted to another religion, that religion may offer them something. It is a known fact that anybody changing his religion always gets tremendous respect in the new religion. He is condemned by the old religion that he has left behind, but he is respected very much by the new religion because he has proved that the new religion is better than the old.

I used to know a very old Jaina monk. He was not a Jaina by birth, he was a carpenter by birth. The carpenter is a lower class in Hinduism but somehow because he was making some wooden statues of Mahavira in a temple he became interested in Jainism, and finally he became a Jaina. He was very much condemned by the Hindus but it meant nothing because he was already a low-caste person, already condemned -- you cannot condemn him more. But in Jainism he was raised to a very high level of sainthood. Other Jaina saints became smaller. This carpenter became a very respected saint.

And I was puzzled because he was not a scholar the way other Jaina monks were. He was not so educated, not so cultured; after all he was a carpenter and you cannot expect much from him. But he was

respected so much.

Then I figured out the reason why he is being so much respected: because to the Jainas it has proved one thing, that Jainism is a higher religion than Hinduism. This man is a proof. No Jaina has ever been converted to Hinduism, but many Hindus have been converted to Jainism and this is a proof.

He did not speak much, he had nothing to say, but just because he had come from another religion, he had immense respect. I told him one day, that "You should not remain in the illusion that this respect is for you."

He said, "What do you mean?"

I said, "I mean this respect is simply because you were not born a Jaina. This respect is simply to show to the world that Jainism is a far higher religion than Hinduism, otherwise why should a Hindu, on his own, get converted to Jainism?" I said to him, "You can try. You go back to Hinduism. All the condemnation that Hindus have for you will drop. They will respect you. They have never respected any carpenter, but they will respect you because they will say "Now this proves certainly that Hinduism is a higher religion because a man has been in both the religions and finally he decides to be a Hindu and drops all saintliness and all great respect." And then, you will see, these same Jainas will condemn you, will say lies against you, will create allegations against you."

The man was simple. He said, "Perhaps you are right. Perhaps I am living in an illusion."

I said, "If you understand that then your growth will not stop. It does not matter what you are -- Hindu or Jaina or Buddhist -- that doesn't matter. Remember the basic work, just don't get lost into all kinds of illusions which happen in life."

The sannyasins who are coming to me, I have nothing to offer to them. In fact, they will be condemned by their societies, by their religions. They will be condemned by their families, by their friends. They are not going to gain anything, they are going to lose much. But still something in their hearts starts moving -- it is beyond the control of their mind. In spite of themselves they become sannyasins.

It takes time. For a time there is a conflict between their hearts and their minds. The mind is trying to pull them back, telling them to remain where they were, giving all the arguments that they will be simply a loser and will not gain anything. But sooner or later the mind must lose. If there is something that is pulling your heart, mind can fight for a time but cannot win.

So I say sannyas is just like falling in love. It is a synchronicity. You simply find that something indefinable, unnameable joins you with me and you want it to be declared to the world. That is initiation.

Initiation is simply a declaration that I am not going to keep it to myself, that I have come in contact with a new force, with a new energy, with a new love, with a fresh world. I am going to declare it to the world whatsoever the cost.

And although sannyasins will have to suffer, will be persecuted, will be condemned, still they will have a joy that their persecutors cannot have. They will have a silence which their condemners cannot have. And it is spreading like wildfire, with no organization, with no preachers, with no missionaries, with nobody continuously harassing you with the Bible.

I have never converted anybody and I have insisted to my people that they never convert anybody. But if somebody wants to be a friend, our doors are open and he is welcome.

Initiation is simply your gesture that you want to come in and our gesture that you are welcome. It is certainly a miracle, and particularly with me, because neither can I give you anything in this life nor can I promise you anything in other lives. I don't have any opium for anybody.

But I can make this very moment a tremendously beautiful moment, without giving anything to you, without anything visible passing from my hands to you.

But there are invisible things. We accept x-rays without any trouble, why can't we accept that love also has its own rays and silence has its own rays, its own radiation.

And of course, enlightenment has a tremendous force to transform a person. It is a miracle.

Chapter title: None

3 January 1986 pm in Kathmandu, Nepal

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INTERVIEW WITH BBC & API

INTRODUCER: Mr Benare(*) who Acharya (inaudible), and Mr Kedamasingh(*) from BBC and AFP, and Mr Lalit Josi(*) from France(*) PTI.

Q: BHAGWAN, YOU WENT TO UNITED STATES WITH ALL THE DETERMINEDNESS TO SETTLE DOWN AND YOU HAVE COME BACK. DO YOU FIND THE (INAUDIBLE) SOME TIME IN FUTURE TO SEE SANNYASIS AND THE DISCIPLES?

A: I have never gone there with a determined or undetermined intention to settle. It was just a coincidence that American sannyasins were looking for a land to create a commune of their own and my health was not good, I had gone just for my health reasons. And my health problems are such they don't need any medical care, they need only controlled environment. For example, I have many allergies: perfume, smoke, dust. If they can be avoided then I am perfectly happy, there is no problem. If they cannot be avoided then my breathing is affected and I have asthma attacks. There is no cure for allergies.

The same way humidity affects, if humidity is too much then again asthma starts and it is a very severe attack -- whole night, then sleep is impossible. I am just coughing and tossing and turning. So I need a certain climate which is cold, non-humid and by chance my people had found a place which suited to me very much. It was a desert, that's why they could get it. Otherwise to find such a big place was almost impossible. It was one hundred twenty-six square miles and because it was a desert, nobody was ready to purchase it. For fifty years it was on sale and not a single offer came. So it was very easy for them to get it. And to me it suited very much -- it was non-humid, it was cold, very small rain, very small smoke, that too dry and cold. Living there for one and half year my all symptoms disappeared. It was at that point that I asked the American government for permanent residence. But I have not gone with the intention to settle there.

My people are all over the world and I have communes almost in every country. The Americans were trying to have their own commune; this was their commune, I was there simply guest.

But the government and behind the government, Christianity, both became very disturbed by my presence and the sannyasins. The government was disturbed because we created a certain kind of far higher communism than exists in Soviet Union by simply removing money from the commune. That in the commune nobody can purchase anything. All your needs will be fulfilled by the commune. You can donate to the commune but you cannot purchase anything in the commune.

And we were an island far away. The closest town was thirty miles. So once the exchange status of money was removed... you may have millions of dollars and I may not have a single dollar -- you are not rich and I am not poor. We are in the same space and in the same boat. You are unnecessarily loaded for your, with your money which cannot purchase any single thing and whatever you can get from the commune, I can get from the commune.

So without bringing any dictatorship, without bringing any government, without bringing any revolution

of any sort, just by removing the money inside the commune, suddenly there was nobody poor, nobody rich. This created certainly a trouble in the American politician's mind. People started coming to see the commune, how people are happy, how people are healthy, and how they have managed the desert to become an oasis. We were creating our own food, our vegetables, our fruits, we had our greenhouses, we had our own milk product. There were five thousand sannyasins, not a single beggar. In fact, two hundred American beggars had joined us and we had accepted them and they felt for the first time that they are being treated as human beings. Otherwise, they were treated as dogs.

It is thought in the world America has created an image that it is the richest country but there are thirty million beggars in America who are on the streets without clothes, without food, without house.

The American politician's fear was that slowly, slowly news media started coming: television, radio, newspapers and visitor started coming just to see that what has happened and why these people are so happy. Because my basic teaching is meditation so people started the day by meditation, then there was a talk by me -- any question anybody asked, then they go for their different works, then a single kitchen for five thousand people -- a scene worth seeing because just fifteen people can manage five thousand people's kitchen and we are wasting millions of women's energy and life just in kitchens. And these fifteen people were chosen as the best cooks, so our people were having the best food possible.

One of the greatest problems for vegetarians... because I am a vegetarian and my sannyasins are vegetarians. One of the problems has been, which vegetarians have no answers to the non-vegetarian, that "Why not a single vegetarian has been able to achieve a Nobel prize? Why not a single vegetarian has been discovered something, invented something, why they are intellectually far behind than the non-vegetarian?" And it is a truth. You cannot deny it. Forty percent of the Nobel prizes go to the Jews, the three Nobel prizes that have come to India were not for people who were vegetarians. All the three persons were non-vegetarians.

It is found that the vegetarian food lacks few proteins which are absolutely necessary for intelligence to grow. So I had added non-fertilized eggs in the vegetarian food as essential. The non-fertilized egg has no life so you are not killing, it is almost vegetable, but it fulfills all the needs. So I angered the vegetarians because to them just the name `egg' is enough to get angry with me. I angered the non-vegetarians because I destroyed their basic argument that man has to remain non-vegetarian otherwise he will lose all intelligence. Now there is no need for man to remain non-vegetarian. If a non-fertilized egg can fulfill all the demands that the body and the mind needs then there is no need to kill any living being just for food. It is ugly, inhuman, anaesthetic, insensitive.

So all kinds of people, for example, Christians were angry because I was turning their people into vegetarians. That I was teaching to my people that alcohol is also a drug, just as marijuana is or L.S.D. is. In Christian countries you make marijuana and L.S.D. illegal, crimes... thousands of young people are suffering in jails, but alcohol is not crime because Jesus was drinking alcohol. That does not make it religious, it is as much a crime as any other. Either make every drug available to people or stop alcohol also. But Christian mind cannot conceive Christ committing a crime. And when I said it, that "It is a crime, not only a crime, but Christians say that `Christ changed water into wine,' that is even more criminal. If somebody is changing water into wine, this man should be locked up."

I was stating simple facts, nobody answered them but they became angry. The politicians were angry because in a communist world I have created a small commune against capitalism. In a Christian world I had created a small oasis of people who did not belong to any organized religion but who were simply religious. My approach is that a scientific man is simply scientific, he is not Hindu scientific, he is not Mohammedan scientific, he is simply scientific. And a religious man is also simply religious. The moment you put an adjective to it you destroy its beauty, its quality -- you bring it down from its great heights.

These things created in their minds and they could not find any logical or legal way to destroy the commune. They became so drastic that they arrested me without any arrest warrant, without even showing me a cause why they are arresting me. They are talking about a democratic, freedom of the individual, respect for the individual and this is the respect for the individual -- that you don't even show him the cause why he is being handcuffed, chained, taken into prison, and if I ask anything the answer is the gun. Twelve guns around me, no answer. And for twelve days they dragged me into, from one jail to another jail, constantly lying that they are taking me to the airport -- and they will take me to another jail.

I asked them, that "If you want to keep me in jail you can keep me in one jail, what is the need... because all your jails are similar. If you want to torture me you can torture anywhere, but I know your trouble because the whole world knows I am in the jail and if something happens to me here then you will be

condemned. So you want to take me to some place that nobody knows."

But the press helped immensely and I came to understand for the first time that against the powers of undemocratic governments the press is the only security for individuals who have no power. The whole press was surrounding their jails, twenty-four hours. In a jail they even tried to force me to change my name. I said, "For what? Because this is absolutely illegal." They wanted me to sign under David Washington. I said, "This is absolutely absurd and you are U.S. marshall. On your coat is written Department of Justice but I don't see what justice is this and under what law it comes that I should sign under a name which is not mine and I can see your point that you are putting in jail David Washington and you can kill me and nobody will be able to find out what happened to me, where I disappeared, because there will be no record at all. In your files there will be David Washington. I cannot write it. But if you want, you write in your own handwriting."

He had to write because he had to go, otherwise he had to sit with me the whole night. So he had to write.

I said, "You write in your own handwriting, David Washington, and everything fill it.... I will simply sign it." I signed it and I always sign in Hindi.

He looked at it, he could not understand, he said, "What it is?"

I said, "It must be David Washington. I don't know. But this is my sign and you should remember that if anything happens to me this sign will prove that David Washington was not David Washington."

Within three hours they changed my jail again because their policy went wrong. Immediately the press came to know that they have forced me to sign under a false name.

They knew it perfectly that they have nothing against me so they tried to reach the court which was only eight hours from the place where they had arrested me. It took twelve days, that eight hour journey... took twelve days, five jails and all kinds of harassment because they knew all my allergies, so they will create every possibility for me to be affected.

They kept me with people who were having dangerous diseases so I can get infected. People who have been living alone for six months and the doctor has not allowed anybody else to be their inmates... they forced me to live with those people. Those people themselves told me that, "Bhagwan, this is absolutely unjust and we are suffering from a certain disease...."

One man was suffering from confirmed herpes and he was dying and he said to me, that "I have been living here alone and without telling you anything they have... and the doctor was present here and the jailer was present and the marshall was present here and they all know it. And you had, they have forced you to live here and this is very infectious disease. And once you get it, you cannot get rid of it."

They knew that it was difficult to prove but how long you can keep me from the whole world news media. They were pressurized that I should be brought to court immediately, as quickly as possible. Finally they had to bring me to the court and in the court they knew that they have nothing to prove against me. So they played a very fascist strategy. They asked my attorneys for negotiation. My attorney said, that "There is no question of negotiations. The man is absolutely innocent. Why we should be negotiating? We should go for a trial, let the judge decide."

But they said, "It will be easier for you and easier for us without trial, we can negotiate." And the negotiation was tricky. The negotiation was: "that if Bhagwan accepts that he is guilty, then we will drop the case, and the court will give him a nominal punishment that for five years you cannot enter America. If he does not accept guilt and he says, `I am not guilty,' then we are not going to give bail on any account. The whole government is determined, five million dollars, ten million dollars, fifteen million dollars -- no amount of money... we are not going to give a bail. Bhagwan will remain in jail as long as the trial continues and the trial can continue for five years, for ten years, for fifteen years, because it is in our hands -- how to go on postponing, changing courts."

They made it clear that they have no case. My attorneys came to me with tears in their eyes, the best attorneys of America, and they said, that "We have never been in such a dilemma. They have proposed a negotiation which is absolutely illegal, ugly, inhuman. And they have made it clear that they don't have any case but they want to punish you. At least they want you to accept that you are guilty, so nobody can say that they arrested you and you were an innocent person. And the problem is: if you don't accept it they may prolong the case as long as they want. If eight hours' journey can be prolonged to twelve days, how long they can prolong the case, we don't know and how much strategy they can play into it -- difficult to say. They will torture you. They can kill you in these ten years. Your whole commune will be in torture, in mental anguish. Your all the sannyasins around the world will be suffering, so we pray you that you simply

accept that you are guilty and let this be finished because the government seems to be adamant."

I accepted in the court that I am guilty. And without saying to me, they imposed a fine of four hundred thousand million dollars. That was not part of the negotiations at all. And five years I cannot enter America. I told the judge that, "You need not be so lenient with me. You can make it that in my whole life, at least in this life, I cannot enter America because even if you want, I will not enter America."

And I told the U.S. attorney before I left the court, that "The way you have behaved you have forced me, under oath of speaking only truth and nothing but truth, you have forced me to lie. And then upon that lie you have imposed half a million dollars punishment and five years' punishment to remain outside America. But I am going outside America; I am not going to be silent, I am going to say to the whole world that this is the way your so-called democracies work. Their faces are just masks, inside they are all fascist. And whenever they come against a person whom they cannot answer, then they start in a desperate way to destroy him."

And I was warned by my attorneys that "Be careful when you go to jail."

I said, "What is the problem? Just to take my clothes..." when I was released by the court. And it was true, what they have heard was found true. When I went into jail the whole ground floor was empty which had never been. There were so many people working, the whole staff. There were not a single person.

I inquired the man who was taking me in, "What is the reason why everybody is absent?"

He said, "Perhaps shifts are changing."

But I said, "I have been in twelve days, shifts have been changed all the twelve days. First the person comes, then the older person leaves. The whole shift has gone, the new shift is not here? It is little suspicious."

He said, "Nothing, there is nothing suspicious."

But he was nervous, he was perspiring. And I said, "Why you are nervous and why you are perspiring?"

He left me in a room with a man who was also alone, to give me my clothes and things. That man was shaking and trembling. I said, "What is the matter? What has happened to the jail today?"

He said, "I have to take the signature of my boss so I will have to go out." This was for the first time in twelve days they have left me alone. Otherwise always two persons with guns were with me. I was chained, my legs were chained, my waist was chained, still there were two people with loaded guns. This was the only time... he left me alone.

After fifteen minutes he came back, gave me the packet, took my signature. I found out that there was no question of anybody's answer, anybody's question or anybody's signature -- only your signature that you have received your things, that was all. There was no question of any boss to signing it. And no boss has signed it.

But the reality is they had put a bomb in that room but it was a timebomb and they were not certain when the court is going to finish. Otherwise their final aim was that if the court leaves me, then the bomb can finish me. And who can put the bomb in a jail inside in a room, except the authorities, except people who are in power, no ordinary person can even reach there!

And these people go on talking about respect for the individual and freedom of the individual.

American experience has been of tremendous value to me that we have yet to be civilized, that civilization and democracy have not yet happened. They have to happen, they are still dreams.

Q: WE HAVE JUST RECEIVED A MESSAGE FROM NEW DELHI SAYING, INDICATING THE POSSIBILITY OF YOUR NOT RETURNING TO INDIA. YOU MAY GO SOMEWHERE ELSE FROM NEPAL?

A: That's absolutely wrong(?)(or right??)

Q: YOUR DISCIPLES WHO CAME TO RECEIVE YOU AT THE AIRPORT DISPLAYED THEIR PLACARDS READING `IN THE LINE OF BUDDHA, A NEW BUDDHA IS WELCOME.' WHICH MEANS THEY CONSIDER YOU AS NEW BUDDHA. DO YOU CONSIDER YOURSELF AS A REINCARNATION OF BUDDHA, OR NEW BUDDHA?

A: No. If it true that Nepal is the land of Buddha and India has not been right to claim itself the land of Buddha. That privilege and prestige belongs to Nepal.
And `buddha' simply means the awakened one. It is not a personal name.

I am not anybody's incarnation. I am myself. But I am as much awakened as it is possible for human being to be.

So it is perfectly right if somebody calls me a `buddha.' There is nothing wrong in it. And it will be good to come from India to Nepal to pay a visit to the land of Buddha who has been cunningly claimed by India as India's son, which is not true.

Q: BHAGWAN, IS IT CORRECT THAT YOU OWE THE GOVERNMENT OF INDIA SOME TAXES?

A: No. Because I don't have any income, how can I have any taxation? I don't have any belongings, no property, no bank account. I am the poorest man in the world. Of course, with richest friends!
So everything that I have belongs to my friends, nothing belongs to me.
So if any taxation is to be paid, it is to be paid by my friends, not by me.
I am simply keep out of law and legalities.

(Transcriber's note: Side A ends abruptly before end of tape. No overlap with Tape side B. There does seem to be a question missing.)

A: .... in Fiji.

But I have communes all over the world. I have a commune in Nepal already and I will not have any commune again in which I will be living. I will be having only a small residence with facilities for few friends to come and visit me.
So from all over the world people can come and visit me.

Q: WHERE?

A: Either in India or in Nepal.

Q: BHAGWAN, DID YOU THINK (INAUDIBLE) NEPAL IS THE BEST PLACE FOR YOU TO SETTLE BECAUSE IT IS A HINDU KINGDOM AND VERY PEACEFUL LIFE AND NOT MUCH OF POLITICS(*) AND PROBLEMS AND WEATHER IS ALSO NOT SO COLD AND NOT MUCH OF HUMIDITY?

A: These are considerations are there. And I love the Himalayas, particularly the part that falls under Nepal.

So either I will have a place in the Himalayas here or in the Himalayas in India. In fact, it is the Himalayas where I will be residing. Where that Himalayas falls in is not my much concern. Those are political lines. Neither Himalaya believes in them nor I believe in them.

The Last Testament, Vol 5

Chapter #18
Chapter title: None

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GENERAL PRESS CONFERENCE

Q: BHAGWAN, THE QUESTION I WANT TO ASK YOU IS, WHAT IS THE PURPOSE OF YOUR VISIT? WAS IT PRE-PLANNED, OR JUST SPONTANEOUS?

A: My whole life is spontaneous, nothing is pre-planned. My friends have been here, they have been asking for many years for a visit. I have a commune of sannyasins in Nepal, and hundreds other sannyasins. But the moment for me to feel that this is the time to go never came before.

Right now I was without any occupation, just resting in the Himalayas. I thought it will be a perfectly good time to visit these people. So it was simply spontaneous.

Q: YOU WERE DESCRIBED IN A PHRASE AS BEING VERY ANGRY ABOUT AMERICA. IS IT TRUE?

A: For thirty years I have never been angry about anything or anybody. But people may have felt that I am angry, because whatever I have said about America goes against the common illusion about America, that it is a democracy.

My own experience of four and a half years in America is totally different. It is just a mask of democratic principles. Behind it is simply a fascist regime. And it is not being said out of anger. It is simply a fact. But when a fact hurts you, you think I am angry.
I am not angry.

Q: HOW DOES ONE BECOME BLISSFUL? FOLLOWING IN YOUR FOOTSTEPS, OR THERE ARE OTHER WAYS?

A: Nobody can become blissful following anybody's footsteps, including me. The follower always remains a carbon copy. I am against all following. One should find one's own way. That's the only way one can be blissful and one can find the truth.

The people who are with me are not my followers, they are just my friends. And my whole teaching is that they should become more and more independent of any organized religion, of any gurudom, they should be more individual and they should think for themselves. I do not teach faith. On the contrary I teach the reasoning, scepticism, intelligence, because faith has been the failure of whole humanity. The people who believe are going to become blind. Every belief makes you blind. So my whole effort is to destroy all your beliefs, to deprogram you, and to leave you alone to be yourself.

If one can manage to be oneself then there is nothing else to be done. That very phenomenon to be oneself is the beginning of a transformation that makes you a new man; blissful, fulfilled, full of contentment.

Now there is nowhere to go; you have arrived. Just to be oneself is to be at home.

Q: THIS IS MY FINAL QUESTION. AFTER THAT, ARYA(*) PRAKASH(*) YOU ARE BELIEVED TO BE THE MOST CONTROVERSIAL MAN IN THE WORLD, AND YET IT IS NOT CLEAR WHAT IS THE CONTROVERSY. CAN YOU GIVE ANY COMMENTS?

A: It is true that I am the most controversial man in the world, and it is one of the controversies that nobody knows what is the controversy. I myself don't know.

Q: WHAT PART DOES SEX PLAY IN YOUR PHILOSOPHY OF LIFE?

A: Nothing. I have spoken on sex because it plays so much significant role in all the religions of the world. They are all against sex. They are all repressive. They teach people to be against sex, against life, to renounce life, to renounce the pleasures of life. Because of them I had to speak that it is all nonsense and it is against nature.

Their whole teaching makes people perverted. A repressed sexually person is a perverted person and ninety percent of psychological insanity is created by sexual perversions. And they have made the whole humanity perverted. Homosexuals they have created. The homosexuals were created in the monasteries because you forced men to live separately from women, and women to live separately from men. Naturally the women became lesbians, men became homosexuals.

All the religions of the world are responsible for homosexuality and the other perversions. Even because of a repressed mind people have made love to animals. And now the homosexuality has brought the world to the ultimate destructive disease AIDS. And all the religions are responsible for it.

I have spoken against repression because I want sex to be accepted, just as you accept everything else in life naturally -- sleep, eating, clothing, you don't make any fuss about it. But there are religions, for example Jainism believes that clothing is unspiritual. Now if you make clothing unspiritual then you will create trouble for many people. Even the Jainas themselves have never been able to go out of India, for the simple reason that the climate will not allow them to remain naked. And it is stupid, because their five thousand years of teaching and there are only twenty two naked monks in India. It cannot be called a great achievement, in five thousand years only twenty two people; and one dies and is never replaced because even in India in cold climate you need clothes. Perhaps in summer you may be able to live without clothes, but this is stupid. Why torture your body?

All the religions have been teaching about fasting. I am against. Either there are people who are teaching 'Eat, drink and be merry.'

There are thirty million Americans who are dying because of over-eating. Now these are idiots. And there are people who are teaching for fasting, 'Don't eat. The longer you fast the more spiritual you are.' I cannot conceive that to be hungry can in any way be synonymous with spirituality. If this is so then the whole world should be hungry. And it is good to be poor, and there is no need to destroy poverty, it is a spiritual phenomenon.

I have spoken against these things because all these religions have been teaching unnatural, inhuman, unpsychological principles to be lived by people. But as far as my philosophy is concerned, there is no question to be specially concerned with sex. It is a simple fact of life; there is nothing special in it. At the most it is fun. And after the pill it is nothing but fun. Before the pill it was a dangerous game because you may have produced children and those children will prove a burden to you because they will make you poor. Now after the pill even that burden is removed. Before the pill the woman was a loser, because the women around the world were living simply as reproductive factories continuously producing children. Their whole life was wasted in producing children, bringing them up. They could not get educated, they could not get cultured, they could not understand literature, they could not understand great music or great philosophies. Nothing was available to them. Their only work was just to go on producing children.

The pill has changed the whole thing. It is the greatest revolution that has happened in the world. Now the woman is equal to man. What no other revolution could do the pill has done; it has made the woman equal to man. Now she is not in the danger of being pregnant unless she wants it. So sex is no more just a biological thing for reproducing children. It is simply a beautiful, loving game. If you don't like it, don't play

it, but don't try to teach people that it is something unspiritual. It is neither spiritual nor unspiritual. It is just like any other game -- football or volley ball, or playing cards. It is just like that, nothing of any importance. So in my philosophy of life I do not give any importance to such things.

Q: (INAUDIBLE)

A: I will get negative response everywhere. Even I go to another planet, so what is the reason, what is the point. Coming to Nepal I will get the negative response. So it makes no difference to me whether I am in America, or in India or in Nepal. Wherever I am, I am going to get the negative response because I am going to speak against people's traditions, against their superstitions, against their religions, against their philosophies, against their whole past. So they are not responsible for being negative. I am responsible, because I have decided to say the truth, whatsoever the cost. And I am ready to pay the cost, and I am paying it.

So there is no problem. Wherever I want to make people negative, I go there. I have come to Nepal, now I will make people negative here. Then I will go somewhere else, where people are still not negative. Unless I have made the whole world negative, I cannot go to another planet, that's the difficulty.

Q: (INAUDIBLE) SEE THE POINT THAT CONTROVERSY (INAUDIBLE)

A: It is nothing new. Everything that I say is going to be controversial. For the simple reason, because unless I see that something is wrong, I will not speak. There is no reason. If everything is right I will remain silent. I will speak only when I see something is wrong. And the moment I see that something is wrong in your tradition, in your belief system, immediately there is controversy. Because you cling to your conditioning, you think it is your ego. It is not your ego. And because you cannot contradict my argument, otherwise there will be no controversy, either convince me when I am with you there is no controversy, or be convinced by me and be with me, and then there is no controversy.

You cannot contradict my argument, hence the controversy remains. No religion has dared on any point which I have criticized to give the counter argument. I am willing. If you say is reasonable, understandable, I am ready to be convinced, and accept it...

(gap in tape to a259)

... as the mother. Otherwise the bull should be the father. And on what grounds you accept the cow as your mother because it gives the milk? Then there are camels who give milk, goats who give milk, in different countries different animals are used for milk, so they all should be mothers. This is simply stupid. And in fact calling the cow your mother, and then exploiting it in every possible way; the milk is not for you, it is for the kids of the cow. And you are not giving that milk to the kids of the cow. The milk goes to you. You are exploiting your own mother, depriving your own brothers and sisters. And then the cow becomes old, it automatically reaches to the butcher. Who sells it to the butcher?

All the cows that are owned by Hindus when they become old how they reach to the butcher? You sell them. You sell your own mothers. And to the butcher. And then you go on making movements that cow slaughter should be stopped.

Every slaughter should be stopped, why only cow slaughter. Why there should be this preference? Life should be respected, not only in the cow but in every animal, in everywhere. Reverence for life I accept; but when you start choosing just one certain animal, then you yourself create a controversy, and you don't have any argument for it. Otherwise there is no controversy.

I am willing to accept any reasonable argument, but you are not willing to accept any reasonable arguments, so the controversy remains. You have made me a controversial figure, and I enjoy it. I don't see there is any harm in it. I am doing something that I love, to destroy in every way anything that is ugly, irrational, insane, insensitive. Perhaps you may not accept it today, but tomorrow or day after tomorrow. You will have to accept it. No truth can remain unaccepted forever, and no lie can remain accepted forever.

The BIBLE says that the sun goes round the earth. It is a lie. Galileos proved that the earth goes around the sun. It is a truth. But Galileo was controversial, because the whole Christianity was against him. He was dragged to the court of the Pope and Pope told him that either you will be killed because you are destroying

the faith of our people; and Galileo was simply amazed. He said, "In what way? If the earth goes around the sun, why it should affect your faith, your religion? Just because it is written in the BIBLE and you are afraid that if one statement is proved wrong in the BIBLE, then you cannot say it that it is the word of God. God cannot commit a mistake.

Just because this statement proves wrong, there arises the suspicion, what about other statements? Perhaps they are also wrong? And they are wrong. But Galileo was an old man, almost on the death bed, and he was forced, and he was a man very sensible, and had an immense sense of humor. When the Pope asked him that "You will have to change the statement in your book," he said, "I will change it. But just remember, my changing the statement will not make any difference. The earth will still go around the sun." And he changed the statement, and in the footnote he wrote that "My changing the statement makes no difference, because the earth does not listen, does not read, neither the sun bothers about Galileo." But sooner or later the whole Christianity has to accept it. Nobody talks about it, no priest has the courage to say that the BIBLE is right. It is ignored. It is not talked about. But the sentence is there, it is not removed yet. If the Christians had courage, they should have removed it.

After each new invention, new discovery, new revelation of truth, all religions should go for new editions of their religious books. They should keep them up to date. They are not keeping, they are five thousand years old, two thousand years old; and naturally they are carrying thousands of mistakes, for the simple reason because five thousand years before it was not known. Whatever was known was collected. But now we know so much. In five thousand years man has discovered so many things, that every religion has become absolutely irrelevant and I am simply bringing whatever the latest truths and the latest story, either by science or by people who are deep meditators. My own experience I trust more than anybody else.

Q: (INAUDIBLE) THE COW GETS OLD, SHE DIES IN THE HOME (INAUDIBLE) HOW CAN YOU JUSTIFY IT?

A: That simply means why you are poor. You will remain poor. It is uneconomical. To keep a cow that is no more giving milk, no more giving goods for your fields. It is uneconomical, it is (inaudible) poor.

Q: AREN'T YOU CUTTING THE WHOLE POINT?(*)

A: No.

Q: YOU SAID THAT 'WHY DO YOU SAVE THE COW AFTER IT STOPS TO GIVE MILK TO THE PERSON,' AND NOW YOU SAY, 'WHY DON'T YOU SELL, IT IS UNECONOMICAL'?

A: Yes, I say it because both the points are true. I would like the cow to be still used for some economic purpose. Just keeping it in a home, feeding it, and letting it die, and you are starving yourself. You cannot feed your cow well, there should be something better which can be managed. For example, there can be a government production where you give your cow. And the government takes care of all cows. When you take thousands of cows together it will be far more economical, and less a burden on the poor people. Rather than the king having so many palaces, it is better to have a great field where old cows can be kept if you want to preserve them and not to kill them. And I love to respect life but you should see that it does not make you so poor that you yourself start dying in the name of religion.

That's what is happening in India. And Nepal is even more poorer than India and it will become more and more poor. You should use machines for milking the cow; you should use more scientific methods for keeping the cow healthy. In the developed countries of the west one cow gives as much milk as forty cows give in Nepal. And you call the cow your mother? And they don't call the cow their mother, but they take care scientifically, and they make it a point that cow helps you economy. Not that it becomes a burden on you. It is just a superstition that you are keeping the old cow. It is not reverence for life. Because as far as reverence for life is concerned, there is nothing -- what about other animals? What about a dog that is old and is of no use? In India or in Nepal only you will find dogs on the streets, not in developed countries. We

don't have any respect for life. You are keeping simply a superstition and sacrificing for it.

And man comes first. Man cannot be sacrificed for anything else. If we can preserve life without harming man and his life, good. But man should not suffer for any superstition. Now this is simply making humanity suffer for superstitions.

In India I am more acquainted. For example it happened that there is a temple in Lucknow, it is Rama's temple, and many monkeys are being fed there; that is thought to be religious just because monkeys are Hanuman. Rama's devotees. So Hindus go to the temple, give food to the monkeys. So many monkeys have gathered near the temple, on the trees, and suddenly one monkey must have got mad, and he started attacking people; and when he started attacking people -- all are not Hindus, and particularly in Lucknow there are many Mohammedans who would not tolerate it. They started hitting those monkeys with stones and sticks, and other monkeys started getting mad, and then it became a great problem. That the road had to be blocked, because nobody could pass from that road. Nobody could reach to the temple. The monkeys will kill him. The parliament has to think, what to do. You cannot kill because the Hindus will be angry, and you cannot leave the situation as it is because it is dangerous to humanity.

Now just a superstition -- monkeys are not gods; and when they start destruction towards human beings then certainly something has to be done. Even if human beings become destructive towards other human beings, you put them in jail. But these monkeys cannot be put in jail because the whole India will go mad. Their gods are being put in jail.

There was a situation that in some parts, of Himalayas perhaps in Nepal also, you have that animal *neel gai*.

It is not a cow, but it looks like a cow. It is bluish, so it is called *neel gai*. But just because it is called cow.... It's population became too much, it started coming down to the plains and destroying crops. And the government was worried what to do, because Hindus were absolutely against to kill, because it is a cow. The name is cow only.

(Long gap between Tape sides A and B)

A: Be scientific in your reasoning and your behavior. Don't be dominated by your superstitions. That is my basic point. Whatever you do, do it with intelligence, not because your forefathers were doing it. Whether it is intelligent or not does not matter. No, you have to decide that it should be rational and reasonable and you should go with time. So naturally I come in conflict with every kind of people, whether they are Christians, or Hindus or Mohammedans, because my basic point is not to oppose any religion, my basic point is to pull out people from their superstitious background into the light of intelligence and reason. Only then we can live more comfortably, more happily, more naturally, and this earth can become a paradise. But it cannot, because of our superstitions are such.

In America, I was presented by the U.S. marshall himself, a BIBLE telling me that "This is the word of God."

I asked him, "Have you ever read it, from the beginning to the end?"

He was a little hesitant. He said, "No, I have not read it completely. Just few portions which our priest speaks on, then I read it."

Then I said, "You don't know, and you don't have any authority to say that it is the word of God. Five hundred pages in your BIBLE are pornographic, and I don't think God will write pornography."

He was shocked. I said , "You can just open any page and I will show you the pieces which are pornographic. And just now a group of atheists have published all those five hundred pages together...

Q: IS IT ILLUSTRATED?

A: No it is not illustrated. But I am going to publish it illustrated. Because pornography has to be seen, then only you can understand it. Reading you cannot understand it.

The president of that atheist group has written to me that we are making an effort, perhaps it will be banned, but we hope that we have your blessings. I said, I send my blessings. I would love that it is illustrated. They said it will be too costly and beyond our capacity, 500 pages with so much pornography the book will become ten thousand pages if we illustrate it.

But I am thinking to make it the illustrated real holy Bible. But then it hurts. But I am not responsible,

you are responsible. You should have taken those pages long before. Why you are keeping those pages? Still there is time. You should take those pages out. The reasonable thing is that those pages are ugly, and because those of pages, I appeal to all the governments of the world to ban the holy BIBLE of the Christians. It should not be allowed in public to be sold, or in a public library, or in any church. But nobody looks into it, even the priests.

I had asked one bishop that can you deliver a sermon on any of the pages out of these five hundred in the church. You have been delivering sermons every Sunday and you choose certain passages. These are BIBLE passages. You can choose, and I am giving you five hundred pages to choose any page. He looked for one week and he said, "I cannot speak on these pages. Those people will kill me, and at least I will lose my bishophood."

But I said, "These are biblical passages."

He said, "I understand that they are biblical passages, but they are so ugly and so obscene that how I will make them spiritual? I cannot, there seems to be no way. I have thought every possible way somehow to rationalize, but I don't see any way, so please forgive me."

Then I said, "Then it should be rational that you should appeal to your pope, to your high priests, and you have a conference to remove these five hundred pages and make BIBLE pure. And if you cannot do it, then naturally the controversy will remain, I will go on saying it and you cannot defend yourself. Otherwise I am simply stating whatsoever is reasonable." But it becomes controversial because the other party is not ready even to listen. And they don't have any argument. They have forgotten even to argue.

Q: JUST YOU SAID ABOUT ECONOMIC: ALL THE THINGS OF LIFE SHOULD BE SEEN ECONOMICALLY (INAUDIBLE)?

A: They can be. Just you have to be alert, aware of all the findings. For example, we have disturbed the ecology of the earth, and because we have disturbed the ecology of the earth, everything has become disturbing. The earth cannot yield as much as it was possible, the rivers have become dangerous. Bangladesh is flooded just because in Nepal and in India we have cut so many trees that the rivers are reaching to Bangladesh with such a speed in that the ocean cannot absorb with water with such speed. With the trees, the water was slowed down and it was coming with a speed that the ocean was absorbing it. Now it comes with such speed that the ocean throws it back.

Bangladesh has been suffering every year with floods. Poverty has been increasing with every flood, their crops are destroyed.

Now it is simple and human that in Nepal and in India trees should not be cut. You are killing a whole country, their crops you are destroying. It does not matter that it is not your country. Yesterday it was your country, it was part of India, but now you are no more concerned with those people. They were always poor, now they are more poor than ever. Just simple methods that we can plant trees which is not a big thing. If you cannot plant trees, at least you can put rocks in the river, so that their flow is slowed down and the current is not so great that the ocean cannot absorb. Perhaps trees will take a little time to grow, but rocks are available around every river. You have just to put them in the river and you can save millions of people from poverty and you can show a great respect and love for humanity. It is not your country so it is not an urgent concern for you. And it will be economical in the sense that if you can help Bangladesh for its crops, that no floods come there, that water reaches only as much as Bangladesh needs, not less not more, Bangladesh will be ready and certainly willing to help you in some way or other. And they can help.

The whole world is living unnecessarily divided into nations. We should start thinking more of the whole globe as one. For example, I just told you that thirty million people in America are dying because of over-eating, and exactly thirty million people in America are dying because they have no food. Now what a simple solution. These thirty million people should be just a little bit human and reasonable. If they are not compassionate on themselves at least they should think that they are killing thirty million people without food, and they are killing themselves also by eating those thirty million people's food. Just a small understanding, just a little reasoning, and sixty million people are saved. Otherwise sixty million people are going to die. And this seems to be absolutely stupid. I don't see any reason there that it should happen. But it is happening. And if you say, as I was saying to Americans, they are hurt.

It seems strange. You suggest anything reasonable and people are hurt, because they think they are rational, very rational, very intelligent, nothing more can be rational and nothing more can be intelligent,

and if you suggest them something which is more intelligent, they feel hurt. Their egos are hurt.

We should think about everything on a global scale, and now that science has given us so much energy that if we can avoid a third world war, which is in our hands, which is absolutely meaningless; a war is meaningful if somebody wins, somebody is defeated. In a third world war, nobody will be the winner and nobody will be defeated. All will be destroyed, equally destroyed. It has lost meaning, it is no more a game.

So if we can simply make them understand that the third world war is the end of wars, now there is no possibility of war. If you have a little bit of intelligence, and they all have gathered so much nuclear energy that they can destroy humanity seven hundred times, all that energy can be used for creative purposes. If all that energy is released for creative purposes there will be nobody poor. There is no need for anybody to be poor, uncomfortable, sick, without medicine, without hospital.

So much energy is ready, but it is kept ready for war, to kill; not to help people to live longer, to live better, to live more comfortably. Scientists have come to a conclusion that every human being can live at least three hundred years. The body has the potentiality to renew itself for three hundred years. And we have been dying so early just because we don't know how to provide the right food for the body so that it can continue for three hundred years, and just think, if an Albert Einstein can live for three hundred years, how much he can contribute to human progress. Because his intelligence will go on growing. If in seventy or eighty years time a scientist can give you so much, in three hundred years it is almost incalculable what will be his contribution. And not only one scientist; all the scientists can live that long. Old age is not necessary. It is just because of our ways of eating are not scientific. We have not chosen them according to any science.

For example, no vegetarian has yet received a single Nobel prize. And I have asked the vegetarians that "Have you any answer? Only non-vegetarians are receiving Nobel prizes. In fact, vegetarians should be receiving more because they are eating purer food, and they are more spiritual as they say. But the reality is that their food lacks certain proteins which make your intelligence. Their food is not sufficient for mind. It is sufficient for the body, so vegetarians remain vegetable. And a simple thing, a non-fertilized egg has to be added to the vegetarian food. And it has all the proteins which the non-vegetarian is getting from meat and other ugly things.

But just the word 'egg' is enough to make them angry with me. All the vegetarians in India are angry with me because I am teaching people to eat eggs; and I am telling them that I am teaching non-fertilized eggs, which are not life, they don't have any life, they are just pure protein.

My feeling is that we are living according to the past, without thinking of all the present discoveries, the present knowledge, and that's why we are poor, unnecessarily live in sickness, in old age, die so soon. Now in Soviet Russia there are people who have reached one hundred eighty years of age; and not one person, hundreds. There are more people who have reached one hundred fifty, and just it is a question of their food, what they are eating. And for centuries they have lived like that, and they have lived long. It is not a new thing, it has nothing to do with communism or Soviet Russia. Just it is a small part where people have always lived long, and they have never had old age. And nobody bothers to look at those people, what they eat, how they exercise, what is the reason that they can live one hundred eighty years, and the man is still young, and still working in the fields like any young man? And you cannot believe that he is one hundred eighty years old.

It has been found that their main diet is yoghurt and it is now a proved fact that yoghurt can give a longer life span. And yoghurt is a simple food. It can be made available to whole humanity, there is no question. Now the fact is known for ten years, but no effort is being made in any country to promote yoghurt. It is just a different kind of curd, which can be available to everybody -- cheap, simple, but it seems we just go on living the way we have become accustomed. Any change seems to be difficult.

And my whole effort is that every change should be the easiest thing in life. We should be ready to change as quickly as knowledge changes. We should keep pace with knowledge; we should not lag behind, and we are really lagging far behind, so I cannot say that every man is contemporary. They are only few men, perhaps a dozen men in the whole world, who can be called contemporaries. Others, somebody is living five thousand years back, somebody is living two thousand years back, without even bothering that where you have stopped.

And the gap can be filled so quickly, just the young generation has to understand. So my whole approach is to the young generation, and my whole hope is with the young generation. The old are too old to change.

Okay.

The Last Testament, Vol 5

Chapter #19
Chapter title: None

12 January 1986 am in Kathmandu, Nepal

Archive code:	8601120
ShortTitle:	LAST519
Audio:	Yes
Video:	No

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]
OPEN AIR INTERVIEW WITH ENZO BIAGY, AKA SARJANO, ITALIAN TV

THE QUESTION IS ASKED IN ITALIAN.

A: I am not a madman so I cannot be a prophet or a messiah or a savior. All these peoples who have claimed to be prophets, messiahs, saviors are simply crackpots.

For the simple reason I don't belong to their category because there is no God, and without a God you cannot be a prophet, you cannot be a messenger... messenger who?
And you cannot be a messiah... representing whom?

I am simply a human being and the people who think that I am a rascal raise a very significant question.

There are people who think I am a communist, there are people who think I am a capitalist, there are people who think I am a Hindu and there are people who think I am a Christian. There are people who think that I am a fascist and there are people who think I am an anarchist.
So it is so amusing that I started thinking "Who am I?"

And I found that I am only a mirror, so whoever looks into me finds his own face in me.
If a monkey looks into me he thinks I am a monkey.
Question asked in Italian and translator says as follows:

Q: WHO ARE YOUR FOLLOWERS AND WHO ARE YOUR FRIENDS?

A: They are my friends. The very idea of somebody being a follower is humiliating and I cannot humiliate anybody.

To me, each individual has a dignity of his own and all the leaders are criminals because they have reduced people into followers.

And a follower can at the best be a good carbon copy. He can never be his original self.

Only a friend can help you to attain to your dignity, respectability, integrities, individuality....

I don't have any followers. I have millions of friends and millions of enemies. I love both, because both belong to me. In some way or other I am helping both. Interviewer says Thank you.

The Last Testament, Vol 5

Chapter #20
Chapter title: None

20 January 1986 am in Kathmandu, Nepal

Archive code:	8601200
ShortTitle:	LAST520
Audio:	Yes
Video:	No

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]
INTERVIEW WITH ENZO BIAGI, AKA SARJANO, ITALIAN TV

Q: THE FIRST QUESTION IS, WHAT IS YOUR TEACHING? (INAUDIBLE)

A: I do not have any teaching at all. I am not a teacher in the sense that I don't give any philosophy of life, any discipline to live, and programs to follow. I have a certain approach to life which I share with my friends, my approach begins with de-programming. That is a key word as far as I am concerned.

Initiation into my friendship means initiation into de-programming. Everybody is programmed by birth -- either as Christian, or Hindu, or Jew or Mohammedan. The child is born innocent, but he is burdened very soon with hundreds concepts, and he lives with those concepts his whole life. This is living a borrowed life; it is not authentic, it is not sincere, because it is not yours.

You have not discovered any of those things that you are trying to live. So my first thing is to help you get rid of all your conditions. Those who come to me, if they are Christians, will no more be Christians; if they are Hindus will no more be Hindus; if they are Mohammedans will no more be Mohammedans. I simply give them back their innocence, their humanity, their purity, their individuality.

So my basic work is destroying their conditionings. And it is a very simple work, because none of their conditioning is based on logic, intelligence. It is all superstitious. They have been provided with certain logical structures, but those logical structures are all phony. They are not authentic. For example, all the religions are based on the greatest lie in the world -- God. No religion has been able to prove logically, scientifically, has not been able to give any evidence, and yet they go on burdening every child that comes on the earth with the idea of God. It is very simple to take away the idea; just I have to show to the person that your idea is enforced upon you. It is not your intelligence that has accepted it; it is your innocence which has been corrupted by your parents, by your teachers, by your priests, and all logic that they have given to you is phony.

For example, all the religions say that the God is needed, otherwise who will create existence. Existence is there, and there must be a creator. Without a creator, how can there be creation? But they stop there. An intelligent person will go a little more further, he will ask, "If this is the case, then who created God?" God is there, and he has no creator. Then where your logic has gone? Existence needed a creator, and the creator himself needs no creator. This is not logic, this is just fallacious exploitation of human innocence; a child cannot argue. He simply accepts it.

I am reminded of a beautiful anecdote. A professor of philosophy in the University of Paris was a little eccentric, which is not rare. The professors of philosophy are rarely not eccentric. And he was the head of the department and he used to make statements which were absurd, and one day he went a little too far. He began his lecture with the statement that, "I am the greatest man in the whole world."

This was too much. One student stood up, he said, "You are a great philosopher, a great logician, hence we ask you to prove this statement. Give us the logical background." The professor was absolutely ready, willingly, happily. He spread the map of the world on the board, and he asked the students, "What country do you think is the greatest in the world?"

Obviously they all said, "France." And the professor laughed. The students could not understand why he is laughing.

And then he asked, "What do you think about the greatest, the most sacred place, the city, in France?"
And they all said, "Paris. The most beautiful."

And he laughed again. The students were feeling a little uncomfortable. Perhaps he is leading into some unknown logical conclusion. But still they were not aware where he is leading. And then he asked, "What is the greatest thing, the greatest place in the greatest city of the greatest land in the world?"
And they all said, "Of course, the university. The temple of wisdom."

The students said, "Of course the greatest place in Paris is the University."

And the professor laughed again, and asked,"Which department is the greatest in the university?"

Now the students were caught. They knew that he has managed a phony argument. Looks like logic. But it is not logic. They had to say, "Of course it is the philosophy department."

And the professor had a hearty laugh and he said, "Now do you understand why I said 'I am the greatest man in the world'? I am the head of the department of philosophy."

All arguments about God, about heaven, about hell, are just like that. My work is to destroy the phony structure of logic and simply your rocks start disappearing, your mythologies start disappearing, leaving you a pure space. And from that pure space arises your individuality. You are no more part of the crowd.

That's my basic work -- to make you an individual, not just a cog in the wheel, not just a part of the crowd. To give you an integrity and to give you a freedom of the soul, that you are no more bound into any slavery called Christianity, or Hinduism, or Judaism; for the first time you are just yourself. And now it is your search for truth, your inquiry into truth. And remember, all the answers that have been given by others to you, can never be a salvation to you. Only your own answer found by your own hands, by your own search, can deliver you from ignorance, from misery, from anguish.
I don't have a teaching. I have only a device.
I am not a teacher, I am a master.

Teachers have teachings, the masters have a certain device and methodology to transform people.

Q: WHY HAVE YOU BEEN IN JAIL IN AMERICA, AND FORCED TO LEAVE?

A: Why Socrates was poisoned? Why Jesus was crucified? Why many attempts were made on the life of Buddha? They have not done much to me. They have simply arrested me without any arrest warrant, without showing any cause, why they are arresting me, without allowing me my birthright to call my attorneys. They did not answer me; their only answer was twelve loaded guns around me.

But I enjoyed the whole experience. They were far more kind to me than people were to Socrates. They did not poison me. They were far more kind to me than people were to Jesus; they did not crucify me. They simply harassed me for twelve days, from one jail to another jail. And it does not matter at all to me. In fact, it was a great experience. I always wanted to visit hell, but hell does not exist. America provided me the opportunity to visit it. And after twelve days, because there was no case against me, I had not done any harm to anybody; I had not committed any crime against anybody; my only crime was that I had created a commune of five thousand people, who were so happy and so rejoicing that their joy and their blissfulness became a jealousy in the neighbors, to the politicians, and particularly to the Christians.

Christians have been coming to the East converting millions of people to Christianity. This was for the first time somebody there who had taken thousands of Christians out of their fold, and they were absolutely helpless. And the people that they have converted in the East are not educated, are not cultured, are not of the higher strata of society. The people that Christians have converted in the East are beggars, aboriginals, primitives, orphans, people dying on the streets. They have not been able to convert a single intellectual, a

single intelligent person in the whole East.

Naturally they were very much offended, because I was not converting beggars, I was not converting orphans, I had converted their best minds; I had converted only the intelligentsia. And I was not converting the intelligentsia into another religion either, which is easier to take one toy from you and give you a new toy. Everybody is happy with something new. The old was rotten, getting dirty, was almost dilapidated, has been used for many centuries by many people, and it is beautiful to get a fresh, new toy. I was not converting those people into another religion. I was simply deprogramming them and they had no answers.

So it was the Christianity behind the politicians who pressed them that I should be thrown out of America. It was simply a question of the poverty of Christian theologians. Otherwise they should have come up front. I was ready to argue about everything.

Q: STOP. WE ARE CHANGING THE REEL.

A: Are you a Christian?

My being sent out of America is simply an indication of the poverty of Christian theologians. If they had guts they would have invited me to have an open encounter. But they knew that they don't have any logic to support them. So they tried a criminal way to throw me out of the country. But that is not going to stop me. Wherever I am, I will be doing the same. They cannot throw me out of this planet.

So it is simply the defeat of Christianity and defeat of the great powers and the great nation, United States of America, that they could not manage a single individual who was standing against them, not by any armed force, but by simply proposing a new way of looking at things. They wanted to remain blind, and this is my whole life's experience; that I am selling candles in the city of the blind.

It is not their fault that they get angry with me. It is my own fault, but I am helpless to commit it, and I am going to commit it again and again, until my last breath.

Q: HOW HAVE YOU AND YOUR COMMUNITY MANAGED TO BECOME SO RICH?

A: It did not manage to become rich. Only the rich are attracted to me; because only the intelligent are attracted to me. You have to understand a certain hierarchy of values. You never ask, "Why a poor man is not attracted to the paintings of Picasso?" You never ask, "Why a poor hungry beggar is not interested in the music of Mozart." But you continuously ask why only rich people, cultured people, intelligent people, educated people are attracted towards me.

Religion is the ultimate luxury. And of course those who can afford it will be attracted towards it. It is not for the poor. The poor does not need religion. In the name of religion the poor has been given only opium, consolation. In the name of religion, something pseudo, something false, has been provided to the poor.

The true religion is not possible for the hungry man, for the man who is dying with sickness, disease, old age. He cannot be interested in the flights of consciousness. He wants something to eat; he wants some shelter to live; he wants some clothes. It is too cold, and he is naked, and you are talking about meditation, you are talking about consciousness? You are talking how to attain to the ultimate peaks of your being? It is simply absurd.

So it is not that my people have managed to be rich. In fact whoever comes to me is already rich. That's why he comes to me. Religion starts only when you are bored with your richness, when you have everything that money can provide and still you find you are empty. You have everything that you can possess. And still you find that something is missing which money cannot give to you, and you have to find some other way.

When money comes to the end of its capacities it gives you everything; and soon you start getting fed up and bored. That is the point where either you commit suicide, or you start a search that can bring you to a man like me. So I simply attract the rich. And I don't provide any opium; so my way of life is not for the poor.

Q: HOW DO YOU EXPLAIN YOUR CHARISMATIC EFFECT ON PEOPLE?

A: It's very simple; because I am not a politician. The politician speaks whatever the people want to hear.

I speak whatever is my experience. I don't care whether you like it or you don't like it.

When I am speaking, I am speaking with my whole heart, irrespective of your reaction. My simplicity, my honesty. I am not in any way trying to influence you. There is no desire to convert you. All that I am doing is, I am enjoying to share my experience. You will find in the world people who are all interested in you to convert. You will not find people who are not interested in converting you, who are simply interested in sharing their heart and their soul with you.

So I don't know what charisma is, because I have never come across any charismatic personality in the whole world.

I am not interested in influencing anybody. I am tremendously happy simply to share my vision with you. Perhaps my sincerity, my truth, my authority behind it, becomes a charismatic influence on you; and when I say my authority, I do not mean that I am an authoritative man. There is a vast difference which has to be remembered.

A authoritative man has always a borrowed authority. When people say, "Listen to me, because my word is God's word," this is the voice of the authoritative man. He is using God's name to enforce his authority. When the Pope speaks, he is speaking in the name of Jesus Christ. He is authoritative.

I am not authoritative, because I am not speaking in anybody's name. No God to support me, no holy Bible to support me. It is simply my own experience. That gives tremendous authority to me. Perhaps all these qualities together -- the authority behind my word, my own experience, no desire to influence you, my sincerity to expose the truth, and my obligation to you, that you listen to me. You are not obliged by me. I am obliged by you, that you gave me a chance to unburden my heart; it is something like a raincloud when it is full of rainwater. It want to shower somewhere.

It is just like when a rose opens its petals it wants the breeze to come and take its flavor, its fragrance, to far away places. I am obliged to you.

Perhaps that's what is impresses you as charismatic. Otherwise I am a very simple man. I don't do miracles, I don't make wine out of water because I am not a criminal. That is a crime; to create drugs out of water. I don't pretend to be the only begotten son of God. I don't say that you have to believe in me; on the contrary I say that I provoke you to think, to doubt, to be sceptical. Because I know that if you doubt, if you inquire, you are bound to find truth, that I have found.

(Tape side B)

It is only the people who are afraid of their truth that force you to believe, that say "Have faith." Because they are afraid if you inquire you may not find anything what they are saying. Their insistence on faith simply proves that they themselves don't know. Otherwise, why be afraid of doubt and inquiry?

My invitation is to inquire; because I know whatever I am saying is there within you, just as it is within me.

Q: IT HAS BEEN SAID THAT IN YOUR COMMUNES THERE IS LIMITLESS SEXUAL ACTIVITY. IS THAT TRUE, AND WHAT IS SEX, AND WHAT IS LOVE?

A: In the first place, there can never be limitless sexual activity. Biology prevents it. It is not within your hands. How many times you can make love in one night? And you will know that it cannot be limitless. There is a limit. And it comes very soon.

It is absolutely absurd that in my community there is limitless sexual activity. In fact, there are so many activities going on that nobody has time for sexual activity. And I am not for repression; that does not mean that I am telling you to be licentious. When I say, "Don't repress" I simply mean, "Listen to the body. It has a wisdom of its own." When you are eating, can you eat limitlessly? You know perfectly well that your body gives you clear cut indications when to stop. And if you listen to the body, you will be healthier.

There are two kinds of extremists: one who will fast, will not listen to the body that 'I am hungry', and the other will go on eating when the body is crying that 'I am overloaded. Stop.' In America I came to know there are thirty million people who are dying because they have no food, no clothes, no shelter. And thirty million exact number, thirty million other people who are dying because they are eating too much. Now we

must be living in an insane world. Just a simple thing has to be decided. Sixty million people are dying for a simple misunderstanding. Thirty million starving and thirty million overeating. Sixty million people can be saved within a minute.

Just what you do with your food, what you do with your thirst? You don't go on drinking. You know when your thirst is gone. You stop. Then why sex has become a problem?

In my commune, sex is a natural thing as everything else. Neither too much nor the other extreme. Just the middle way, the golden middle(*).

And you asking me about "What is sex, and what is love?"

Sex is something biological. All animals are sexual beings. Only man has the privilege to have something higher than sex. Not just the meeting of the bodies but the meeting of two souls. That's what love is.

Love can contain sex. Sex cannot contain love.

Sex is a small thing. Love is vast and tremendous. It can be without sex too; it is not necessary that a love relationship should have sex. In fact, my experience, is the more you go higher than sex, and you start enjoying a spiritual communion with a friend, with a woman, with a man; from that state of communion sex seems to be so far away, so much in the hands of blind biology, love seems such a freedom, and such a growth that it goes on growing; that you may not like even to get down to the dark valleys of sexuality.

But I am not preventing. I am simply saying that as love grows deeper, sex becomes shallower. When love reaches to its optimum, sex disappears.

It seems so childish; just think of yourself, just putting yourself a little far away, and looking yourself making love. And you will be surprised -- is it you doing all these gymnastics -- stupid, idiotic.

The real transformation of sexual energy is love. But it happens only if you allow sex a natural acceptance. It does not happen to the monks of all the religions. They are the loveless people. They cannot love, because they have not even gone into sex. They have avoided the basic energy which can be transformed into love, so they may talk about love but their talk is just bullshit. They don't understand anything about love and they cannot understand. You have to go step by step; and your body is your first step.

You cannot ignore it; it is so basic, so much rooted in existence. Ignoring it is simply committing suicide. Ignoring it means perversion. So all the monks of all the religions, all the nuns of all the religions are perverted as far as sex is concerned. They will have to find some way. They will become homosexuals, they will become lesbians. And that is an ugly state.

And religions have forced people to become homosexuals, lesbians, making love to animals; and we still go on respecting celibacy. It should be declared a crime. Nobody can be celibate, because that is against nature.

You have to learn acceptance of nature, and through that acceptance is transcendence. By being in a sexual relationship, perhaps the relationship and the intimacy will create something new, which is love. And as love grows, sex starts sinking, because it is the same energy that is changing, it is moving into a higher form. When love comes to its maturity, sex disappears. That is true celibacy. But you have not done anything for it. It has come to you as a gift from nature.

When celibacy comes as a gift from existence, it is tremendously beautiful; but when you impose it upon yourself you create homosexuality, and then you will create one day AIDS. Just the other day somebody was saying to me that Mother Theresa is opening a hospice in New York for AIDS patients. And the person told me, "She is doing great service to humanity."

I said, "This is nonsense. These people are the people who created AIDS. So if they are opening hospitals, nursing homes, it is simply repentance. It is not service. The whole vatican should be converted into a hospice for all the AIDS patients; because these are the people who have created it. And it is not service; it is simply repentance."

I simply teach acceptance of your nature; and through acceptance, immense transformations happen. But they come on their own accord. You don't have to force them.

Love has a beauty. Sex is ugly. Sex is something like the roots of a rose bush. Those roots are going to be ugly. Love is like the roses; although those roots are continuously sending energy to the roses, it is the roots and their energy that is becoming roses, so I will not say to you, "Cut your roots because they are ugly." Do not cut the roots, help them to be strong, nourish them; and you will have thousands of roses blossoming.

And that will be what I call love.

Q: WHAT IS YOUR RECIPE FOR HAPPINESS?

A: Every child is born happy. Every child is born innocent and beautiful. And then something happens; all those beautiful children get lost; all their innocence is destroyed. All their joy is turned into misery.

Just look at a child, collecting seashells on the beach. And he is more happy than the richest man in the world. What is his secret?
That is my secret too.

The child is in the moment, enjoying the sunshine, the salty air of the beach, the beautiful expanse of the sands. He is here now. He is not thinking of the past; he is not thinking of the future. And whatever he is doing, he is doing totally, intensely; he is so absorbed within it he has forgotten everything.

And that is the simple secret of happiness. Whatever you are doing, don't let past move(*) your mind; don't let future disturb you. Because the past is no more, and the future is not yet.

To live in the memories, to live in the imagination, is to live in the non-existential. And when you are living in the non-existential, you are missing that which is existential. Naturally you will be miserable, because you will miss your whole life.

All the time you are simply missing, and you are never given by existence two moments together; it gives you only one moment at a time. And that one moment either can be lived, or can be missed. There are two ways to miss it -- let past burden you, let future attract you, and it is gone. You are losing the real for the unreal. And this is the whole misery of humanity.

All that I try to help my friends to understand is, to live in the present. Just now, there is no misery, no suffering, no anguish. Just move away from the present, and you have gone into something unreal; and the unreal is bound to be miserable.

Reality is ecstatic; and to join with reality the only way is not to miss the present moment. And if you know just the taste, once, how it feels to be in the present -- looking at the sunrise or the sunset, just be there, so that you can have a little taste of the present -- and you will be surprised that you have the key all the time with you. The master key, that can open all the doors of the mysteries of life; its ecstasies, its beauties.

You don't need a Jesus Christ to lead you into paradise; you are capable to be in paradise right now. Because paradise is not somewhere above. It is somewhere here.

I am reminded; there was a great atheist and he had written in his sitting room the motto of his whole philosophy -- God is nowhere. So anybody coming to visit him was bound to see it in gold letters on the wall that it was impossible to miss it. And then, naturally, the discussion will start. And then a child was born to the atheist, and the child was growing up. He was learning alphabet and he was learning slowly to make words. And one day he was sitting in the lap of his father, the great atheist, and he started reading the sentence on the wall.

He could read 'God is' but 'nowhere' was too big a word. He could not make it. So he cut it in two pieces. He read "God is now here." The father was shocked. He had never thought about it, that 'nowhere' can be also read as 'now here.' And it is said that disturbed his whole atheist philosophy. He started thinking of 'now here' and the implications of it. Not that you will find God if you are now here.... Not that you will find god now, here; but you will find something more than god. You will find godliness. That is my word for the ultimate experience of bliss.

Remember these two words, now here; and you know the secret of the ultimate happiness. There has never been any other secret, and there will never be another secret. This is it.

And it is so simple, and so easily possible for every human being. You need not be part of any church, any organization. You need not carry a holy Bible , or the Vedas or the Gita or Koran. All that you have to do is just a little understanding of your own mind, its function, how it functions.

Your mind is never in the present, and time is always in the present; so time and mind never meet. This is the misery -- that you are missing the train every moment; and you will go on missing your whole life.

One great mystic was dying. And his disciples were surrounding him, and they asked him, "What is your last message, master?"

The dying master opened his eyes, and indicated towards the roof of his small hut. One squirrel was running on the roof making noise. All the disciples looked at the roof. For a moment, there was utter silence.

The master said, "This is my whole life's message." Be in the moment. How beautiful it is just to listen to the squirrel on the roof and not to bother about anything else. And he said, "Can I die now?" And he died, with a smile on his lips, with a bliss on his face; but even that last moment his message was just to be here now.
That is my message.

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INTERVIEW WITH KATHY GANNON, FOTO PRESS

Q: BHAGWAN, THERE SEEMS TO BE A RESURGENCE OF CONSERVATISM, NOT ONLY IN POLITICS BUT IN PEOPLE'S SEARCH FOR INNER-STRENGTH, FOR TRUTH, PEACE. GROUPS SUCH AS THE MORAL MAJORITY APPEAR TO BE GAINING GROUND, STRENGTHENING THEIR INFLUENCE. WHAT IS THE DRIVING FORCE BEHIND THIS RESURGENCE? HOW DOES IT CONFLICT OR DIFFER FROM YOUR TEACHINGS?

A: It always happens, whenever society comes to a point of revolution, the conservative forces have resurgence; for the simple reason -- to prevent the revolution that is oncoming. It is a defence measure. But in fact, it is an acceptance of defeat.

Conservative forces either in politics or in religion remain silent when they are certain that nothing is going to overthrow them. But when they see the danger, they collect all their energies to prevent any rebellion, any change, any transformation; so it is a good sign. It is just like, at the time of death it happens always that the person simply becomes perfectly healthy. All diseases disappear. It is the last effort of his life energy. He risks everything because death is so close. Now he cannot be moderate. Before a candle dies, the flame of the candle burns the brightest. It is a natural phenomenon.

You are asking me, "Why it is happening?" It is happening because man is at the very door where either he has to die or to transform. You will see this resurgence all over the world. But this is a resurgence that certifies the victory of the revolution. The old society is at the point of death. Before dying it will make its last effort to survive. But a last effort is a last effort. It cannot survive.

And you are asking me how I see it in reference to my ideology. I rejoice, because I can see the death, and I can see the conservative forces resurging with great energy. To me, it is a rejoicing, a moment of celebration.
The new is going to happen very soon; the old is having its last breath.

Q: BHAGWAN, THERE ARE THE FEW THAT ARE VERY RICH, AND THOSE THAT ARE POOR; BUT IN THE MIDDLE SITS THE GREAT MAJORITY WHO ARE AVERAGE IN INCOME AND INTELLECT. DO THEY POSSESS THE CAPACITY TO UNDERSTAND YOUR TEACHINGS? OR MUST SOME MATERIAL SELF-SUFFICIENCY BE ATTAINED BEFORE ACCEPTANCE CAN BE ACHIEVED?

A: The basic question is not to achieve material sufficiency; because there have been even poor people who have attained to the ultimate. When I say that the poor cannot understand the highest flights of consciousness, I am simply talking about the rule, not about the exceptions.

Kabir was a poor man; so was Farid a poor man. And there have been others too who achieved to the ultimate. But they were not of average intellect; they had as superior an intelligence as any Albert Einstein, perhaps better.

So the real thing is, the average intellect is a barrier. The average intellect cannot understand me, for the simple reason because when you talk about the higher realms of being the average intellect is left far behind. It is inconceivable to it; so the question is not material sufficiency. Even if somebody has all the worldly riches with him, but has an average intelligence, all his possessions are not going to help as far as religious growth is concerned. Then too he needs a sharper intelligence, a keener insight; otherwise there are so many rich people in the world. But you don't see so many enlightened people. I have known richest people; but their riches are only of the world; not of consciousness. Their consciousness is poor.

I used to stay in a palace of a very rich man. He was thought to be the silver king of India because he has the hold of the whole market of silver; it was in his hands to bring the prices down or up. But he was a man of average intelligence. I asked him, "You have everything conceivable." He was the only man in the whole world who had a Rolls Royce made specially with solid gold. Even the engine was solid gold, nothing but gold was used.

I asked him, "You have beautiful palaces; you have everything that one can think of, but I feel sorry for you because you are not yet bored. You are still thinking of having more and more. That shows the average intelligence. A higher intelligence gets bored very soon, because it can see that you can have everything of the world, but still inside you remain empty. In fact, when you have all the things in contrast you see your emptiness more clearly. And you see that death is approaching, and you are still collecting seashells on the seashore. And death will snatch away everything from you, and you will be dying just like any beggar. There will not be any difference in your death and in the death of a beggar. And unless you can make a difference in the quality of your death, it indicates that you have not been able to make a qualitative difference in your life either. Death is only a conclusion; it concludes your whole life, and if you have to die like a beggar then I can say to you that you have lived like a beggar. You may have lived in the palaces; but that does not make any difference."

He said, "I have never thought about it. I am so busy, there is so much to do. In fact, I am surprised when I hear that somebody is bored."

I told him, "You should remember, buffaloes are never bored; donkeys are never bored; dogs are so busy without any business, they are never bored. Except human beings, no other entity, no other living being in existence experiences boredom; and all human beings also don't experience it. It is experienced only by the highest intelligent people. A Jean-Paul Sartre experiences boredom; a Jaspers experiences boredom; a Marcel experiences boredom.

That's where in this century French philosophy defeated the whole British domination over philosophy for centuries, the German domination over philosophy for centuries. One is surprised, what happened suddenly? Because you don't come across a single great philosopher in France in the past. Since Aristotle to Bertrand Russell you will find great Greek philosophers, great German thinkers, great British philosophers; but you will not find a single French name. But something changed suddenly. With Jean-Paul Sartre, French philosophy proved far higher. Bertrand Russell became a pigmy for the simple reason because Jean-Paul Sartre brought words like boredom, anguish, despair, meaninglessness for the first time into the world of philosophy. He proved to be the keenest intellect.

Bertrand Russell is not bored. He has written much, but it is all average. Jean-Paul Sartre has not written much, but whatever he has written is not average; each single statement has come out of tremendous agony of the soul. He sees that life has no meaning, that it is an accident, that there is no way to make any meaning out of it, that you can go on playing with things just to avoid boredom. Otherwise you are going to commit

suicide. Because there is nothing else to do. It is all repetition. The same thing you have been doing your whole life. And you will continue to do it till you die. And strange that even people don't want to die.

I knew one great dramatist. He was dying, he was seventy five, he had asked me to come immediately. I rushed to his house and I said, "What is the urgency?"

He said, "Urgency? I am dying. Try to save me."

I said, "But for what; because I have known you for twenty years. It is the same routine. You have lived for seventy five years, and you are still not bored? Be thankful that death has come and you need not commit suicide, that death is a deliverance. I don't see any point. What you will do?"

He was angry at me. He said, "I have asked you to do something, to meditate for me. I am dying, and you are talking strange things."

I said, "I am not going to meditate for your life; because what you will do tomorrow? You will repeat your yesterday. But you have done it, and what have you gained? You just tell me, can you do anything new? Are you capable of thinking anything new. In twenty years I have never seen. I have looked into your dramas -- it is the same story, it is the same triangle. Just the names are different; but it can be reduced to the same plot. And you think you have created one hundred dramas? They are all carbon copies of each other. And you are still not bored? That shows average intelligence. And religion begins when you start feeling bored with your ordinary life, with the mundane life; when you are fed up with it all."

Naturally the poor man will need a tremendously powerful intelligence to be fed up of things which he had not got; that needs great intelligence. But the average man, wherever he is, whether poor, whether middle class, whether rich, does not matter. His average intelligence cannot get fed up with the world. And religion begins with the boredom, with the anguish, with the meaninglessness of all that you have been doing, of all that you have been. It is radical transformation.

I am reminded of a beautiful story. A king used to go in the night around the capital to see that everything is alright or not; is there some dissatisfaction? In disguise, he will go on the horse. He was puzzled about one thing only. The whole city was sound asleep, just a mystic was always awake, sitting under his tree, immensely joyous, enjoying the silence that has descended over the capital, enjoying the coolness of the night, the beauty of the stars. The king started becoming interested in the man. He seemed to be a rare man. He had nothing and he was so joyous; his eyes were sparkling with some unknown bliss; his whole being was radiating a certain energy field. Even the king, passing by his tree, had felt a certain breeze of silence, of joy, of bliss, of peace.

One day he could not contain his temptation. He touched the feet of the mystic and asked him, "Would you accept my invitation. I would love you to be in my place." And naturally, just like the average mind, although he was inviting the mystic, deep down he was hoping that he will reject. An ascetic, one who has renounced the world, can not come to the palace. But that was unconscious.

But the mystic was really a great master. He said, "Okay, so I am ready. Should I come right now, or tomorrow morning. Because tomorrow is not certain."

The king was shocked. This is not expected of mystics. This is the working of the average mind. Because he has invited himself, now he cannot withdraw. But his respect for the mystic disappeared. They reached the palace; the king gave him his best chambers, he gave him his best clothes, and each thing he accepted the respect in his eyes was going down.

Next day they were eating together, the most delicious food the king has ordered for the guest. But deep down the king was thinking, "I have been cheated. This man was pretending. He befooled me, he exploited me, he managed to impress me." And the mystic was enjoying the delicious food, and it was hurting hard in the king's heart; this is not the way of a mystic. It is all against the expectations of the average mind. Luxury is not for the mystical people.

Everyday the respect was turning sour. Within six months he had almost come to a point of hatred. The mystic said to the king that "I think it is time you should ask me a question. Why you go on carrying things within you? You could have asked any time. And I think now the moment has come. The love has disappeared, the respect has disappeared, and I have been watching all these things going away; and now hatred, anger, frustration has entered in you. This is the time you should put it out. Be straightforward."

The king said, "Yes, there has been a question that has been haunting me since you have come into the palace. It has become more and more clear. The question is, I want to ask you now what is the difference between me and you? You are living in luxury, you are living in the palace, you are enjoying all the riches possible. Now what is the difference between me and you? Why I am still a worldly man and you are a mystic, a master? I don't see the difference."

The mystic laughed. He said, "It is a beautiful morning. Can we go for a walk? And perhaps, walking, I may be able to answer the question." They went for a walk.
The king again and again said, "What about the question?"
And the mystic said, "Wait just a little more. A little patience."

Then they reached the river, the boundary of the king's kingdom. And the mystic said, "I am going, leaving your empire to you. Are you coming with me or not?"

The king said, "How I can come with you? I have a kingdom, and I have thousand and one problems to solve."

And the mystic said, "Have you received the answer? I am going because I don't have a kingdom, and I don't have any problems."

Suddenly the king saw the difference, felt deep remorse, fell into the feet of the mystic that, "Forgive me. I had been stupid, but please come back. Don't go away. Otherwise my whole life I will carry this wound that there was a great master so closely available, and I missed in my stupidity."

The mystic said, "I have no difficulty to come back, but the problem is the same thing will happen again. Your respect, your love that has arisen back will disappear. I have no problem, I can come back. It makes no difference to me whether I go ahead or I go back, but it makes much difference to you. And I would like to leave you in a state of love, respect, gratitude rather than in a state of hatred, frustration. It is not basically a question of what you have, the question is are you contented with it? And you have a very average mind. If you are discontented with it, then there is a possibility of growing into the world of religion; moving higher into consciousness; a tremendous discontent with the world, a tremendous discontent with yourself as you are, that needs intelligence."

What can I do? I can simply explain to you for the average mind the priests have created a bogus religion, which changes nothing in them. The whole world is full of Mohammedans, Hindus, Christians, Buddhists, Jews, but nothing has changed in them. The priests exist for the average mind, the poor mind. He gives you a substitute, not the real thing. He cannot give you the real thing. *Nobody* can give you the real thing.
It is your own discontent which can bring you to the brink of revolution.

So the question is, not whether you are poor, whether you are middle class or super-rich. Condensed into a simple maxim, the question is, whether you have intelligence enough to feel the frustration of the ordinary life. Once you start feeling the frustration of the ordinary life, you are bound to go into search for something else, something different, something qualitatively different. The average mind goes on into the world of quantity; you have a house, you want a better house; you have so much money, you want more money. This is the world of quantity.

The intelligent mind moves in a new direction, a new dimension of quality. It is not a question of more money, more houses, more prestige, more power. It is a question of deep understanding, of immense insight, of coming to terms with existence, of having a communion with the whole, so that you can start feeling an explosion of meaning, and music and poetry.

But for the change from quantity to quality, you need an intelligence so sharp as a sword. And that's my whole work here; to go on shining your sword, giving it more sharpness. Your average mind is created by your society, because it needs only average mind, because it needs clerks; it does not need the mystics. It needs school teachers, it needs station masters, it needs business men. For that, the average mind is the right mind. The mystic is dangerous. You cannot make a mystic a station master. You cannot make a mystic a clerk. The difficulty is that the mystic cannot deal with quantity.
(Tape side B)

The story is about Nanak that his family was in great trouble. They were poor people, and they wanted him, now he was young, they wanted him to be employed somewhere; but wherever they managed to employ him, within a week or two he was sent back. Because the people said that this man is utterly useless.

Finally, the father went to the king and said his misery; he has been an old employee of the king and he has served him his whole life, he was retired. He said, "I am in great difficulty. This is my only son and you have retired me. Now we have to depend on his earnings, but wherever we find somehow some employment he is turned back."

The king said, "There is no problem. You have served me with such honesty and such loyalty, I will put him into some department and something that he can do, something very easy. You send your son." And he was put in the ration shop where his work was only to measure wheat, rice, and other food stuff for different regiments of the king; and just give it to the responsible person who had come.

The very first day the trouble started. He was weighing and he started putting things into the bag the regiment officer had brought. It was going good up to twelve; from one, two up to twelve everything went well. But at the point thirteen -- the Hindi word for thirteen is *tera*; it also means dying, yours. It also means thirteen, but it also means -- *mera* means mine, *tera* means dying; so when he came to tera he stopped. He went on fourteen, fifteen, but he went on saying "tera"; he forgot the first meaning, thirteen; he remembered only the second meaning, that everything is yours. So the number went on from thirteen, fourteen, fifteen, sixteen. But to him, it stopped at tera; and the officer looked at him, is he mad or something?

He reported to the king, that what kind of man you have chosen? He does not know more digits than thirteen. He stops at thirteen, and then goes on counting thirteen, thirteen, thirteen.

Now that officer is the world of quantity. He could not even think that tera also means dying; tera simply means 'thirteen'. Now, on that simple word, two separate paths. One of quantity, one of quality.

The king himself came to see what had happened. Tears were flowing from Nanak. He was in a ecstatic mood, continuously pouring to everybody who was coming; beggars started coming, other people from the streets saw that he is just not taking any note who is taking. He is simply giving and shouting "Tera."

The king looked at him. He was a man of certain understanding. He said, "He may be wrong for you all. But he is a man of rare quality. I will remove him from here, otherwise he will destroy my palace. But this man is worth not to be a servant, but to be a king." And the king touched his feet; and that was the day that he was recognized by others, when the king touched his feet.

A certain intelligence that can change you from any moment of life into the qualitative realm; and the average mind is not born average. It is kept average by your belief systems, by your religions, by your politicians, by your education. He is kept average.

The family appreciates the average child; not the very intelligent child. Because the very intelligent child is continuously a trouble, a problem. He raises questions which the parents cannot answer; and they feel embarrassed. The average child never raises any questions.

So there is no problem for gaining material satisfaction. If you remain average, you can have the whole world. Nothing will happen to you. But you can sharpen your mind. And the method is simple: just what has been done to you, do the opposite. They have told you to have faith; don't have faith. They have told you to believe; don't believe. Doubt. They have told you to be with the crowd. I say to you, be an individual. And you will drop your averageness. It is just forced on you.

Each child is born with tremendous potentiality. But nobody wants him to have that become actual. He is prevented early, because the society needs retarded people. Otherwise, who is going to be a soldier; who is going to be a policeman; who is going to be a priest? Who is going to be a Christian, or a Hindu, or a Mohammedan? Only retarded people are needed.

The vested interests are immensely afraid of intelligence. And that's why they are all against me. This is my crime. I am corrupting people, because I am taking away people from the crowd, and I am taking away their averageness, their retardedness. This they call corruption.

But this is not new. They poisoned Socrates for the same reason. The same was the crime against him in the court, that he corrupts the youth. That authentically sincere man was simply telling people how not to believe. How to gather courage to doubt, inquire, so that you can come to know the truth by yourself, because all borrowed truths are not truths, but lies.

Q: BHAGWAN, IS THE INCREASING INFLUENCE OF RELIGIOUSLY MOTIVATED PEOPLE ON GOVERNMENT DIRECTING POLICY? WHERE WILL THE INCREASING INFLUENCE OF RELIGION ON STATE, LEAD?

A: It will lead even to a worse kind of world than we have got. It is the influence of the religious leaders, religious doctrines, that has created the hell of the earth. And now, it is certainly increasing.

The reason again has to be understood, is that the politicians are also afraid of the rebellious youth. The wings of the youth have to be cut. It cannot be allowed freedom. You can talk as much as you like about freedom, but don't act it. And to be on the safer side, it is better to cut your wings, so you can talk about freedom. But you cannot open your wings and fly into the sky, and have a taste of freedom.

The politicians are worried, because the youth is slipping out of their hands. And the only way they can find is, to have the support of the religious establishments. Together with political power and religious tradition, perhaps they hope they can prevent the changing consciousness of the new age. So they are in a

conspiracy against the future of humanity; a conspiracy against the new man. And both are afraid of the same thing, so naturally there is an affinity.

Religion can influence people, through parents, through education systems, through churches, from the very childhood. Politics comes later. Religion comes very early in your life. It makes the foundation of your life. And they both are together. Again I say, this is a good sign; because they can see that separately they cannot stand the upheaval that is going to come. They have to join hands. Otherwise there is nothing common between politics and religion. The only thing common is the vested interest in keeping people retarded.

You are asking me what will be the influence, what will be the impact of it? It will be a calamity if they ever succeed. It will be an abortion of the new man. And that is the only hope, because the old man is finished; it is just a dead corpse, that is somehow just dragging itself just out of old habit.

There is a story in India; a great warrior Ramasangha(*) was fighting the Mohammedans invaders, and he was a furious warrior. In the war, his head was cut. Naturally, when your head is cut you have to fall down, lie down dead. But Ramasangha was such a furious warrior, he forgot. He went on cutting people's heads without head. In fact, he created a havoc. The enemies started escaping. They had never seen such a scene -- a man without head cutting people this way and that way.

Perhaps that story is not true. I don't think it is possible without a head. But, it has a symbolic meaning. Just out of old habits, the old man goes on dragging himself. He has died long before, but he has forgotten to lie down; he goes on continuing. Not only that, he is conspiring that the new man should not arise, for the simple reason because the new man will be so alive, that perhaps it may remind the old man that "You are dead; that it is time you should be in your grave." All your politicians and all your religious leaders should be in their graves. But for that the new man is needed to give them the idea that they have been dead long before. They have not seen the living being, with all its joy and dance and song and love.

It is good. Let them join -- let all the dead people of the world join together. They are not more powerful than a single living new man. It is a crowd of corpses. And they are making their last effort. They will do everything nasty that they can do, because when it is a question of survival you forget all courtesies, mannerisms; you put them everything aside, your animal comes out.

So the coming days are going to be very decisive; whether the animal, the barbarious, who has been doing nothing but fighting, killing, burning alive people for centuries, is to remain our future too? Or we are going to have a new future, a clean slate, to write our history from the very scratch.

It is tremendously decisive and I don't see that the old order can win against the rising sun. It has to give way. That is the nature of things.

The old has to die for the young to live; they have to vacate the place, howsoever resistant they may be and however long they may have occupied it, it does not matter. When the new man knocks on the door, they have to vacate the place, and simply go into their graves, silently and gracefully. Otherwise we will have to force them. We don't want to do that.I am reminded again; an old man, a Jew, was dying. All his four sons had gathered. The man was lying there, just in front of them, on his bed, just the last moments. But the sons were puzzled. The first son said, "What we are going to do, to carry his body in the casket to the graveyard? I think he should have a Rolls Royce, a limousine. The old man always wanted a limousine, but could not manage because of his miserliness. At least let him have it now, although he will be dead, and it is going to be only one way journey; he will not come back again."

The second son said, "You are always wasting money. What does it matter to a dead man, whether it is Rolls Royce or an ordinary car? I don't agree; a dead man knows nothing, and anyway he is not accustomed with Rolls Royces. He could not manage his whole life, why we should waste our money when he is dead?"

The third boy said, "In fact, what is the need of a car? We can arrange just a truck from the municipal committee. A dead man cannot make any distinctions. It is free of charge."

Listening to all this, the old man managed somehow to sit in his bed, afraid that what the fourth is going to suggest. He said, "Wait, where are my shoes?

They were all shocked. They said, "What you are going to do with your shoes?"

He said, "I am still alive, I can walk to the graveyard. Gracefully, let me reach to the graveyard and don't waste anything, and don't do such an ugly thing calling a municipal corporation truck. And the fourth has not still spoken. Perhaps he may like to drag me just down the road? Just find out the shoes because I am finishing every moment. Let me die gracefully."

The only man has only one choice; either he dies gracefully or he will force the new man to drag him to the graveyard. No politicians and no religious leaders can save that is dead. No politicians, no religious

leaders can prevent what existence wants to produce. It is going to come. Existence is far infinitely more powerful than all your tiny politicians and your stupid Popes and Ayatollah Khomeiniacs, and *Shankaracharyas*.

If existence has a desire to create a new humanity because the old has failed, then no matter what these people try to prevent it, they are not going to succeed. Their very efforts show that deep down they know they are losing power. People are slipping out of their hands. So it is a desperate last effort. But absolutely meaningless and absurd.

(Tape side C; seems to be a gap)

There were few more questions I had rejected. But I don't want the journalist to go with the idea that I rejected them because I don't have the answers. I rejected them because they were not worth answering. But not to give him the idea that I don't have the answers for them, I will answer shortly and quickly.

First, he had asked that from America to India, from India to Nepal, now what am I going to do? Now I am going to do a world tour. Because I don't believe in politician boundaries, and I conceive the whole earth as mine; and I have my people all around the world, many of whom I have not seen for years. And I would like to see all of them. So rather than calling all of them in one place, which will be impossible, because now there must be at least three to four million people, the only way is that I should move, go around the world, have a look at my people, give them a little more fire; because they will need fire to burn many things.

Second, he had asked that "Bhagwan, you live in luxury, your life style is luxurious. What about your sannyasins?" In the first place, I am the poorest man in the whole world because I don't possess anything. And whatever I use belongs to my sannyasins, not to me. They have simply borrowed it for a time being to be used by me. And what gives you the idea of luxury? Perhaps you see the diamonds on my cap, you see the diamonds on my watch. Don't be befooled. They are not diamonds, they are absolutely proletarian authentic stones. Just my people have cut them in such a way that they can defeat diamonds; even my watch is made by my own people, and it is studded with stones, not with diamonds. It has no value as far as cost is concerned; otherwise it is invaluable because it is a gift of love.

If you want to know about my food you can ask Devaraj, my personal physician. He does not allow me more than two thousand calories per day. Do you think it is luxury? He is sitting in the kitchen weighing everything -- it should not be more than two thousand calories in the whole day, twenty four hours. Two thousand calories are given to really sick people who are eating in the hospital.

Would you like to change places? I am ready. You can have my robes, but you will have to eat my food too. And it looks apparently that I am using a very costly robe. But it is all synthetic. In the long run, it is the cheapest material possible. If I am using cotton, I will be using ten robes in the same time. Just one robe will do. It is the cheapest and the most beautiful. And everything from my shoes to my head is made by my sannyasins.

And what do you consider my life style? How can you manage to think it is luxurious? I don't drink alcohol, I don't go to dances, I have not seen a movie, I simply come two times out of the house to see only my people. I don't read anything -- books, magazines, newspapers, radio, television. I am not a member of any luxurious club. My life style is very simple. Mostly I am asleep. I love sleeping; because to me sleep is synonymous to meditation and in sleep there are nobody who is a beggar, nobody who is an emperor. Sleep is very communist.

What has given you the idea that I am living luxuriously? And whatever way I am living, it is my people who want me to be as comfortable as possible. It is their love. I have not asked it.

As far as my sannyasins are concerned, I am their luxury. They are the richest people in the world because they have me. There is no group compared to them. Catholics have that idiot pope.

There is not a single group of seekers in the whole world who has a mystic amongst them, as a friend, who is not creating any kind of slavery; who is trying to give them their individuality, their freedom, their original face. They are the richest people in the world. So never say again that my people are poor.

Third, you had asked that "Your sannyasins need you, although you insist for independence. Can your sannyasins exist without you?"

You have to understand three words. One is dependence, which has been the law down the ages. To destroy dependence I have to talk about independence. But the reality is neither dependence nor independence. Independence is only an antidote for dependence. It is like you have a thorn in your feet, then you take another thorn to take it out. The second thorn is as much a thorn as the first. But it helps you to take out the first. That does not mean that you should start worshipping the second thorn. You have to throw

them both.

Dependence has been the law through the ages. That is one thorn. I give you another thorn -- independence, so that you can destroy dependence. Then what is left is tremendously beautiful and unknown experience -- that is interdependence. The whole existence is interdependent. You cannot exist for a single moment absolutely independent. You are breathing. You are dependent on the air surrounding you. If oxygen is removed from the air you will die immediately, with all your independence in your pocket.

You are thirsty, you have to drink. You cannot say that I am an independent man; I cannot drink water; I will remain, I will exist without water. Life is interdependent. We are all joined together; we are not islands. We are a whole continent.

I teach independence just as an arbitrary device to destroy dependence, so that you can become available to a new phenomenon -- interdependence. We all need each other. The farthest star is also feeding you; the sun is far away. It takes for its rays to reach to you almost ten minutes. And for the light, ten minutes is a very long journey. To you ten minutes seems to be a very small fragment of time. But not to the light. Because light travels one hundred eighty six thousand miles per second; multiplied by sixty, that will be one minute travel; multiplied by ten that will be ten minutes' distance. So many miles! But we live on it; our bodies are warm because of the sun. Otherwise you will simply go cold.

Scientists are worried that one day the sun is going to die, because it is for millions of years radiating heat. It does not have an inexhaustible source. Its source is limited. One day, suddenly, the fuse will go off. One night you will see the sunset, and there is not going to be any morning again. But you will not survive either to see, that there is no more any morning. You will all become cold turkeys.

Life is one, an organic unity. Yes, my people have a certain communion with me, the same way I have a certain communion with them. There is no question of dependence, no question of independence. It is a question of becoming one.

Your fourth and last question was, "What happened to you in America?" Now the story is so old, it seems older than Adam and Eve. So please forgive me! I don't deal in junk.

Okay.

The Last Testament, Vol 5

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PRESS INTERVIEWS

Q: BHAGWAN, WHEN I LISTEN TO YOU I FEEL I AM FLOATING IN THE OCEAN AND I AM FILLED (INAUDIBLE) DIVINE, BUT YOU DO NOT SPEAK ABOUT THE ZERO. IS IT BECAUSE THAT

WE ALL COME FROM THE ZERO AND WE WILL VANISH IN THE ZERO?

A: This is one of the most familiar perennial questions man has ever asked. It is immensely significant to understand few implications of it, before I answer the question directly.

First, the way it is presented it is not a question. It is a statement. You are saying, from the zero we all come, and into zero we all dissolve. Where is the question? You are speaking as if you know. A question comes as an inquiry. This is not an inquiry. You are stating something out of your knowledgeability. Please forgive me if it hurts you. I am helpless, because I can say only what is true. And truth always hurts.

You do not *know* that you come from the zero, do you? You do not *know* that you disappear into the zero, do you? You are simply covering your ignorance. It would be better to say that "I don't know from where I come, and I don't know where I go." Anything that you accept without questioning is dangerous, because you start believing in it.

I say to you, you don't come from zero; because out of zero nothing can come. That is the exact meaning of zero. It is empty, it is nothingness. Out of nothingness, something is not possible. And something cannot dissolve into nothingness again. There is no way. The scientists are aware of the fact that in existence you cannot destroy anything; you can change its forms. Even a small piece of rock, you cannot destroy it. You can crack it into pieces, but the rock is still there, in pieces. You can make it into powder, but the rock is still there. You can throw it into the ocean, it may disappear from your eyes, but it is still there you know. Nothing that exists can go into non-existence. And vice versa. That is non-existence cannot come into existence.

From where you got the idea that we come from zero? You don't know anything from before your birth, where you were. You don't know when a person dies where he goes. Your ignorance you are covering in a word, zero. Don't be satisfied so soon.

I would like you to cut a seed and look into it. You will not find any flowers, you will not find any fragrance, you will not find any leaves, branches. But they are all there; just you don't have the eyes to see. They are potentially there, and you can see only the actual. The potential eludes you. Sow the seed in the garden, and one day suddenly you see green sprouts coming out of nothingness. You know they were not in the seed. From where they are coming? And then a great foliage, a whole bush, and hundreds of flowers, and that beautiful perfume. It was not in the seed. You had looked into it. But I say to you, it *was* in the seed. Otherwise it cannot come. From where it can come? It was potentially in the seed, and we don't have the eyes to see the potential; we can see only the actual.

In Soviet Russia there is a scientist and a great photographer, Kirlian. He has developed a special kind of camera, very sensitive lenses, very sensitive films. And he takes the film of a rosebud, and when he shows you the picture you are simply amazed. The rosebud is not in the picture, but a fully grown up flower. After seven days the rose becomes the flower and the strangest thing is, it is exactly as the picture was. Kirlian has developed a more sensitive eye than we have. In can take the pictures of the potential. Now Kirlian is working on diseases. You bring a perfectly healthy person to him. He takes the picture and says that "Within six months this man is going to have tuberculosis," because it shows in his picture. And within six months that healthy person falls sick, has tuberculosis. It was in the seed, in the potential. Our eyes are very limited.

So I would like to remind you, you don't come from a seed. You come from a fullness of existence, from perfection; from a fulfilled existence. You were in the seed, and perhaps one day you will go back into that silence of the organic whole.

But don't call it zero. It is not empty, it is full. It is full of everything that you see in the universe. It is full of all the stars, all the suns, all the planets, all the people, all the flowers; and much more. Because every day, new stars are being born.

There is no zero anywhere. It is only an abstract concept in mathematics. It is non-existential. In reality, there is no zero. Have you met zero in reality anywhere? In reality you always meet something, never nothing. Nothing is only a concept, and don't be deluded by the concept.

I am reminded of a beautiful story. A small girl, Alexis, has reached into the land of the fairies. She is presented to the king, and the king asks little Alexis, "Have you met any postman coming towards me?" He was waiting for some urgent message, and it was getting late.

Alexis said, "Nobody, sir." And the king misunderstood the word nobody. He thought "nobody" is "somebody".

So he said, "But if you had met nobody on the way towards me, nobody must have reached before you. Where is he?"
Alexis was puzzled. She simply said, "Sir, nobody is nobody."
But the king said, "I know nobody is nobody, but where he is?"

Zero is only a mathematical concept, man-made, it has no existential status. We come from a divine fullness, and we are carrying that fullness within us, with each beat of our heart, our life belongs to that divine fullness.

Even in death; you don't disappear into a zero. Only the body, your house, which has become old and dilapidated, disappears into its elementary forces. But you, as a consciousness, as a being, go on moving into new forms, until that ultimate moment when you realize your divineness, when you realize that you are not just a man, but something more; that you are not just a part of time, but part of eternity. After that realization, you don't go into another form. You have come to the end of a long pilgrimage, you have come to the goal, you have reached home. You enter into the divine fullness consciously.

You have come out of divine fullness unconsciously. That's why you don't know from where you are coming. But when you enter consciously, with full awareness, you know that the circle is complete. That's why we have called the world *samsara*. `Samsara' simply means the circle. Whenever the circle is complete, you consciously enter into the same space, into the same blissfulness, from where you had come, but unconsciously. And the world is nothing but a school, to change your unconsciousness into consciousness.

Please don't use negative words like zero. They are dangerous. If you put two zeros on both the extremes of your life your birth is out of zero, your death is into a zero, between these two zeros what you can be, except a zero? Between two zeros, what meaning you can have? What fullness you can experience? Your life will be just a desert. A long series of empty moments with no significance. Avoid negative words! Use positive words; because existence is positive. There is nothing negative in existence, and if you become accustomed to negative words, you lose contact with existence.

It will be a great blessing to you if you can drop that word zero, and start thinking of a divine, overflowing energy that has created you. Just a small word can change your whole flavor of life. It can give you a new song and a new dance, because on both the sides there is a divine fullness. Your life is no more empty. You can see yourself as part of a vast organic unity that this universe is.

And to me this is what religiousness means -- to be positive, to approach life positively. Learn to say "Yes," and drop to say "No." And you will be surprised, that what a revolution comes by a simple change.

Q: BHAGWAN, WHAT ARE YOUR SUGGESTIONS TO IMPROVE THE EXISTING LAW AND LEGAL SYSTEMS IN THE WORLD, SO AS TO MAKE IT MORE EFFECTIVE AND ABIDING?

A: I would like to start from a small story. It happened twenty five centuries before in China. There was a wise man, Lao Tzu. The emperor of China appointed him as supreme-most judge of the whole empire. And Lao Tzu tried to persuade the emperor that he will repent: "Don't do this; I am not going to fit with your legal systems, because it is basically wrong. It does not need reformation; it needs revolution."

But the king was stubborn, and he insisted that "You become my supreme judge."

The first case appeared before him in the court -- a thief has stolen from the richest man of the capital almost half of his treasures. It was a great crime. The legal system that was prevailing in the country would have given him death. But Lao Tzu called the rich man also to the court and said that "Both these people are criminals. And they both should be sentenced to jail for six months."

The rich man said, "What kind of justice is this? I have been robbed. My half treasure has been stolen by this man, and you are punishing me; for what?"

Lao Tzu said, "Because you have accumulated so much money that it is bound to create thieves in the country. You are a criminal first. This man comes in a secondary category."

The rich man rushed to the king and said that "What kind of man you have chosen to be your supreme judge? He is dangerous. Today I am going to jail, tomorrow you will go to jail!"
Of course, immediately Lao Tzu was removed.

You are asking me what improvements, what changes, are needed in the legal system. As I see it, it is basically wrong. It needs nothing less than a revolution; because down the centuries you have been increasing your courts, judges, legal experts, and laws have become everyday more and more complicated. And the criminals are growing tremendously. By all this legal system on one hand increasing, on the other

hand the crime goes on increasing, ten times more than your legal system. You have not been able to cope with it. There is something very fundamentally wrong.

As I see it, first the whole legal system is based on social revenge, not on social compassion. Sometimes it goes to stupid extremes; for example, suicide is a crime, and if a man is caught committing suicide, he has not yet committed. He has been simply caught making an effort to commit. Then your legal system, sentencing him to death, is strange. That's what he was going to do. So why all this fuss? Years of arguments, courts, judges, wastage of time and money, and finally you sentence the man to death. And that's what he was going to do, on his own, without your support.

Your whole legal system is a revenge system. The society punishes a person because he was disobedient, because he did not follow the crowd, because he was not part of the mob. He tried to be an individual on his own. He was playing his game according to his own rules. Revenge is not going to help, because you are doing the same crime that the criminal has committed. Of course, you have the support of the whole society; so nobody calls your punishment a crime. But any unprejudiced mind can see what you are doing.

A man commits rape. A man commits robbery. A man commits murder. Certainly something has to be done. But not punishment. Because the man who commits rape simply means he is sexually unsatisfied. And your society has not given him a chance to be sexually satisfied.

Mohammedans are allowed to marry four wives. In the world there is an equal proportion of men and women. Now if men are going to marry four wives, then what about those three men who will remain without wives? And if they start committing rape, is it a crime? Nizam of Hyderabad just forty years before had five hundred wives. And you want to prevent rape? Maharaja Patyallah(*), he was a beautiful man; in Patyallah(*) any beautiful woman was in danger. She was going to be taken sooner or later, once the Maharaja looks at her, the next day she will disappear. He must have been a really courageous man. He could not manage to take away the daughter of the Viceroy of India. So he raped.

Now, this man seems to be psychologically sick. He had hundreds of wives, concubines, and still he rapes. He does not need punishment. He needs treatment. He should be sent to a psychiatric hospital where his mind can be put right. Something is wrong with his mind. The punishment cannot change him, because the punishment has nothing to do with psychology. In fact, once a person goes to jail, jail becomes his home. He goes again and again. Jail is a kind of university, because there are master criminals. When you send somebody for the first time in jail, he is an amateur. In the jail he finds great masters of crime, experts. He learns the art, he learns that it is not the crime that has brought him to the jail. It is being caught that has brought him to the jail.

You can go on committing as many crimes as you want. Just don't be caught. Because crime is not punished; being caught *is* punished. This is a strange situation. Those who are caught are in jail. Those who are not caught may be very respectable citizens, powerful people in the society.

(Tape side B)

I am against all kinds of punishment. The whole idea of punishment is inhuman. Anybody committing a crime simply shows that he needs psychiatric help. Instead of jails, we need psychiatric hospitals, where the person can be taken care of respectfully, with dignity, because once a person's dignity is destroyed you have reduced him into a permanent criminal.

In a psychiatric hospital, he should be respected, he should be treated just like any patient. You will be surprised to know that in the past many patients were punished for the simple reason because they were not thought to be patients. For example, somebody was mad. He was punished, he was sent to a jail. Now we can see the stupidity of it all. A madman, you are sending him to jail? It is very difficult to decide whether you are mad or he is mad. What the jail can do to a madman? He needs a dignified respectful treatment. And that's what we are doing now.

About other crimes, the same is the situation. Crime does not happen out of nowhere; it is something in your mind. Something is wrong, which can be put right. And we have enough development of psychological sciences that the mind can be changed completely. One thing is certain, that the criminal has a very powerful personality. His personality, his power, if diverted towards creativity, may bring great blessings to the society. Right now they become a burden on the society. Thousands of people in jail are living on your labor, on your taxes, on your work. And when they will come out of the jail, they will come more with great expertise, and you will not be able to catch hold of them so easily.

The whole idea of punishment is barbarious. The legal system should change its foundations. Every crime should be treated as a mental disease. And then things will be totally different; then society is

showing compassion, not revenge. And you are helping people to become more human, more integrated. And while they are being treated, you can teach them, you can allow them to learn some skill, some craft, so when they come out of the psychiatric hospital they are not dependent on the society. They can create their living by their own effort, and you have given them so much respect, so much dignity, that it will be impossible for them to commit again a crime.

I am reminded of a mystic who had only one blanket. In the day he used to cover his body with the blanket. In the night he used to cover itself to protect him from the cold. One cold night, a full moon night, a thief by accident entered his cottage. I say by accident, because otherwise who goes to a mystic's hut to steal what you can get there? In fact, the mystic was awake. He went behind the thief. The thief was shocked, embarrassed. The mystic said, "Don't be worried. I have just come because I have been living in this place for thirty or more years, I have not found anything. Perhaps you can find. We can divide it. I will join in the search!"

The thief could not believe this man. He said, "I am a thief."

The mystic said, "Forget all about these adjectives. Who is not a thief? Everybody is stealing something or other. People are stealing knowledge through books, people are stealing every kind of thing; so don't be worried. And I am a holy man, and I am joining with you. It is a search. I have been here for thirty years looking for something. There is nothing in this house. Perhaps it is not in my fate; maybe you have a better fate. Something may be found. And I don't ask much. Just half of the share."

The thief was very much puzzled. He had never come across such a man. He said, "Thirty years you have been here and you have not found anything. There is no possibility. Just let me go. It is so cold, but seeing you I am perspiring. You have made me so nervous, and it is just by accident that I have entered. Just forgive me."

The mystic said, "Only on one condition, that you will have to take this blanket; because this is the only thing I have got. And you have honored me so much. Because thieves enter into kings' palaces; who comes to a poor man's hut. You have honored me. For a moment I feel like a king. So just don't refuse. Take this blanket."

The thief could not say anything, but when he saw that the mystic was naked, he had only the blanket, he felt really sorry that he has done for the first time something wrong. In his whole life he has never felt that he has done anything wrong. But to face this man was so difficult, to refuse this man was so difficult, he escaped with the blanket out of the door.

The man shouted, "Stop!"

And the thief stopped and looked back and he said, "Have I done anything wrong?"

He said, "Yes, at least close the doors. And you have forgotten to give me at least just a thank you. It may help you in the future some time. So say thank you, close the door. And then you can go away wherever you want."

He said, "Thank you," closed the door and ran away.

Naked, the saint was sitting near the window, looking at the full moon. And he heard a song. The meaning of the song is, "I am so poor, I could not give him anything more. He must be in desperate need. Otherwise who comes five miles out of the city to a lonely isolated hut of a mystic. If it was in my power, I would have given him the full moon. Not less than that. But I am a poor man. I cannot do anything else than give my blanket."

Later on the thief in another case was caught by the police, brought to the court, was asked "Do you know anybody who can identify you?" He said, I don't know anybody, except a mystic who lives outside the city. Perhaps he can recognize me."

The saint was called to the court, he recognized the thief, but he said to the magistrate that "Don't punish this poor man. I had given him my blanket, he has not stolen. And he is a very graceful gentleman. He has not only not stolen my blanket, he said `Thank you, sir,' and when I said to him, `Close the doors' he is so obedient. He closed the doors. He is a very humble man. Forgive him.

The mystic was very much respected in the surroundings. The magistrate himself was a follower of the mystic. When he said, forgive him, he forgave him. As the mystic was leaving the court he found the thief following him. He said, "Why you are following me?"

He said, "Now I am going to be with you forever. I have never come a man who has ever respected me as a human being. You have given me dignity. Others have treated me like a dog, a thief; and the more they have mistreated me, the more I have done the same things, out of revenge. You are the only man who has not bothered about my actions. But you have looked directly into my eyes, and into my being. I am not

going to leave you." The thief became a saint in his own way. He became the successor of the old saint.

The whole legal system needs to drop revengefulness. It has to become compassionate; it has to treat human beings with respect. Actions don't count. What counts is the whole personality, which is a vast thing. An action is a small thing. Don't make it too big. And we are making it too big. Somebody does something wrong -- and remember it is human to err; everybody commits mistakes. But the mistakes should not be taken as equivalent to his life. It is only a small fragment in a long series. Don't give it too much importance. Don't make it the focus of light. Don't throw that man into a jail, undignified, unhonored, all his humanity taken away. Don't behave with that man as if he is an animal.

Society needs to be more compassionate. Law needs to be more compassionate. Remember, man is not for law; law is for man. And if law is not helping man, then it has to be changed. It has not helped. There is no doubt about it. And I am not saying that "Withdraw all laws, and dissolve all courts." I am saying that your courts and your laws and your legal experts should make the whole phenomenon based on compassion, not on revenge.

And compassion is the essence of all religions. And if we cannot create our legal system based on the essential, fundamental religious experience of the ages, then future will condemn us; then future will think about us as barbarious, then future is not going to accept as civilized people, cultured. I am reminded of H. G. Wells.

One man said to him, "What do you think about civilization?"

And H G Wells said, "It is a good idea, but it has yet to happen."

Civilization has not happened? And a man of the calibre and intelligence like H G Wells thinks so. It has not happened yet. We are still living in a barbarious age. Perhaps we have better clothes, better houses, polite nice manners; beautiful masks to hide our faces; but deep down, there is the animal who hankers for revenge.

It is strange to see that still there are countries where death sentence is legal. If a man has murdered someone, and you think it is a crime; certainly it is a crime. Nobody has the right to destroy somebody else' life. But what you are doing? You destroy that man's life. And I don't see the logic, because if this man's murder, crucifixion, was going to revive the other man, then too there was some logic in it. Instead of one man dead, now there will be two men dead. And you think law is satisfied, the society is satisfied; but this satisfaction is ugly.

So I will not go into the details of law, because that is not my function. My function is to change the foundation. Then details will change automatically. Up to now revenge has been the foundation; let compassion be the foundation in the future.

It is a very strange experience. I have been visiting jails, teaching prisoners meditation, and I was surprised that they are more innocent than your magistrates, than your advocates, than your law makers. They are more innocent people. I have been in jail in America for twelve days, and that gave me a great experience, from the inside. I have been to jails before, but I was an outsider. This time I was an insider, and inmate. And I was surprised to know, utterly surprised, that the people you have condemned as criminals, condemned for their whole life to live in darkness and dismal cells, which is worse than death, are far more innocent, loving, understanding.

In twelve days I was in five jails, because they were afraid to keep me in one jail. It was surrounded by news media, by sannyasins, by people who love me; and they were afraid that something may go wrong. So they went on changing me from one jail to another. It was good for me, because I came to know thousands of criminals -- and not a single person in those five jails, and each jail had five hundred, six hundred, seven hundred people -- not a single criminal was against me. They were all in favor of me, because they were looking on the television continuously, my statements; and when I passed through the cells, every criminal was showing me the sign of victory. And they were shouting in different languages that "Bhagwan, don't be worried. Final victory is yours!"

I will ask the jail authorities for small things -- a toothbrush, toothpaste, a soap, a towel, a comb, and it will take twelve hours for the toothbrush to appear, but the toothpaste is not there! And if toothpaste will appear, then toothbrush is not there. If the soap will appear, the towel is not there. I cannot take a shower. But I was amazed that these criminals will go on throwing things into my cell; and they will say, "Bhagwan, this is absolutely new, we have not used it. This toothbrush, you can see it is still sealed, we have been keeping it, we had never known that this will be our blessing, to give it to you."

I will ask for milk and the answer was, no. And some criminal will bring his own milk, and he said that "These people are simply harassing you." Every criminal is getting milk, and to you they say there is no

milk, no fruits, knowing perfectly well that I am vegetarian, and I will not be eating anything else than fruits and vegetables, milk. You will be surprised that in twelve days whatsoever I have eaten has been given to me by the criminals, not by the jail authorities. Out of their own -- because they used to get one apple every day, and if I was in a cell where there were six people, they all bring their apples. I had six apples. I will say, "I cannot eat six apples. And it is, you know, you are all Christians, just one apple Adam and Eve had eaten, and humanity is suffering still. And you are giving me six! Do you want me to get out of jail or not?"

I came to see that we are not doing justice to these people. Their small act, maybe in a fit of anger, they did something. And it has become their whole life. You have not given them a chance to change. You have finished them. You have put a full stop. Just a small fit of anger, and the man may have done something. What he needs is, to be taught how anger can be dispersed, how one can come above anger; but this you are not doing. By forcing him into jails, you are making him more angry. You are creating more criminals.
Your whole legal system is a criminal system.

Q: I AM A LAWYER. I DON'T KNOW HOW TO MEDITATE, AND WHEN, WHEN I AM OCCUPIED ALL OF THE TIME. SO PLEASE SUGGEST.(*)

A: It is important to understand because all the teachers of meditation in the world have been telling you that you have to keep a separate time for meditation. Mohammedans have to meditate five times in the day. Five times they have to close their shops, their businesses if they are real Mohammedans. But this is absolutely impractical. If the man is driving a railway train, or flying an aeroplane, and he has to stop five times, this is not going to be meditation, this is going to be a massacre!

My approach about meditation is totally different. I do not say to you that you have to have a separate time for meditation. Meditation has to be just like breathing -- you don't have a separate time for it, that in the morning you breathe and then you go to your business and forget breathing. You go on doing your things, and breathing continues.

Meditation has to be something like that, that it runs like an undercurrent in your all activities of the day. I will suggest you a very simple meditation. Whatever you are doing -- you may be digging a hole in the earth, planting new rosebushes in your garden, working in your shop, or fighting a case in the court -- it does not matter what you are doing. Do it consciously, do it with full awareness.

I will tell you what I mean by it. Once Buddha was passing in Shrivasti with his dearest disciple, Ananda. A fly came and sat on his forehead. Just as we will do, he simply waved his hand and the fly was gone. Then he stopped, and took his hand very carefully, very consciously. The fly was no more there, and he waved his hand with great grace. Ananda could not understand what is happening. He said, "You have the fly few minutes before, and it is gone. Now what are you doing?"

And Buddha said, "That time I did it wrong. I did it without awareness. I continued to talk to you, and mechanically I simply waved my hand without being conscious of what I am doing. Now I am doing it as I should have done in the first place, to remind me that it does not happen again." Any action done with awareness becomes meditation.
(Tape side C)

In the beginning it will be difficult, you will go on forgetting again and again. But don't be discouraged. Even if in twenty four hours you can manage for twenty four seconds, that is more than enough. Because the secret is the same. If you can manage it for one second, you know the key. You know the knack. Then it is only a question of time. Slowly, slowly, you will be having bigger gaps when you are aware. The action continues; not only it continues, it becomes better than ever before; because now you are doing with such consciousness. Its quality changes, because you are conscious, you are totally there. Your intensity changes, your insight, your understanding;
and the action that you are doing starts having a grace of its own.

Meditation should be slowly spread all over your life. Even while going to sleep, lying down on your bed, it will take few minutes for you to go to sleep. Those few minutes be alert, of the silence, of the darkness, of the relaxed body. Remain alert as sleep starts descending on you, till you are completely overwhelmed by the sleep, and you will be surprised that if you had continued to the very last moment when sleep took over you, in the morning the first thought will be again of awareness; because whatever is the last thought before you go to sleep is always the first thought in the morning when you wake up. Because it continues as an undercurrent in your sleep.

You cannot find time, nobody has time. The day is so full. But six or eight hours in the night can be transformed into meditation. Even a Buddha will feel jealous of you. Even he cannot meditate eight hours. It is simply an intelligent effort to transform your sleep. You are taking a shower. Why not take it with awareness. Why take it mechanically? Just doing like a robot, because you have been doing it every day, so you go on doing it and it becomes mechanical. Do everything non-mechanically, and slowly, slowly meditation will not be a question that it needs separate time. It becomes spread all over your day, twenty four hours. Then only you are on the right track.

The people who meditate ten minutes in the morning, are not going to gain much. Because ten minutes of meditation, and twenty four hours against it, how you are going to win? You have to put twenty four hours of meditation against twenty four hours of ordinary life. Then there is absolute guarantee that success is going to be yours.

Q: BHAGWAN, WHY ONE NEEDS A MASTER?

A: Nobody needs a master.

But then, the journey will be very long. It may take many lives for you to discover the truth. So this is the first thing to remember, that the master is not an absolute need. You can go on your own alone, because truth is nobody's monopoly. You can seek and search and find it. The only thing is, how long it will take for you, because there are thousands of ways which lead nowhere. And there is only one way that leads to truth.

How you are going to find that one way amongst thousands of ways? The only logical method will be, move on every way and find out that this is not the right way. Eliminate it. Move on another way, and find out this is not the right way; eliminate it. Elimination is the only way for the person who has no master.

But how long it will take for you to eliminate thousands of ways? Perhaps thousands of lives. And who knows, you may get discouraged. Most probably you will get discouraged. You may start thinking, perhaps there is no road, no way. Just to console yourself you may start thinking, there is no truth. I am simply wasting my time, my energy, my life. So remember it. As far as I am concerned, the master is not an absolute need. But, without a master it is almost impossible to find the right path, and the most shortest path that leads to the ultimate truth.

The master cannot give you the truth. But the master can show you that you need not go on wrong paths. He can eliminate those paths. Without him, you will have to go through those paths and eliminate yourself. The master can eliminate them for you. He cannot show you the right path. Let me insist it. He cannot show you the right path, he cannot show you the truth. But he can show you what is false, what is wrong. And if you know what is false, what is wrong, then you can discover the truth more easily.

The master's function is to eliminate the false and leave you alone with the truth and the right path. Ordinarily people think that the master gives you the path. No, he does not give you the path. He simply takes away all wrong paths. Then whatever is left is for you to travel. It is up to you. If you choose a long journey, which will be spread over many lives, you are free to do it. But if you want, if truth is a thirst and an urgency, then the master is the greatest friend in this world. And remember, I don't want to call the master the master. Because that gives an impression as if you are a slave. And that's what your so-called masters have been doing. They are masters, and you are spiritual slaves.

The real master is only a friend, nothing more, nothing less. He can share his experience with you, he can show you how he has been failing, how he has been going on wrong ways, how he has faltered, fallen, how many lives he has been searching. And help you to avoid all that.

If you understand the master as a great friend, you will not unnecessarily waste your life searching for truth. What is the harm, to give your hand in the hand of a friend? Why are you so afraid? I can see, the fear is because your so-called masters have created slaves around themselves. The real master does not create slaves. He creates independent people, individuals. And he takes your hand only to the point where wrong paths are eliminated, and only the right one is left. That is the moment he will pull his hand away from you; in spite of you; even if you want, the master will say, "You have to go alone from here. Nobody can accompany you to the ultimate shrine of truth. Everybody has to go alone, totally alone. Up to here it was okay. I was eliminating the false, but now you are standing facing the right path, so I have to say goodbye to you." A friend knows when to help and when not to help. A friend knows when to hold your hand and when to leave you alone.

Find a master who can be a friend, and does not enslave you. He can be of tremendous help.

Okay.

The Last Testament, Vol 5

Chapter #23
Chapter title: None

17 January 1986 pm in Kathmandu, Nepal

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PRESS INTERVIEWS

Q: BELOVED BHAGWAN, CAN A BUDDHA LIKE YOU BE IN PRISON? I AM NOT ABLE TO UNDERSTAND.

A: I can understand your difficulty. But it seems you are not aware of the history of human consciousness. Socrates is poisoned, and he is a Buddha. Gautam Buddha himself died out of food poisoning. Al-Hillaj-Mansoor, one of the greatest Sufi mystics, is killed by the fanatic Mohammedans. Sarmad, another man of immense experience of the ultimate truth, is killed again by the fanatic people, the orthodox, the traditional.

Many attempts were made on the life of Buddha to kill him. It is not a new thing. It is as old as man himself. You have always treated your highest expressions with inhumanity. While they are alive, you try to kill them, and when you have killed them, then you start worshipping them. Your worship is nothing but to cover your guilt.

Many attempts have been made on my life; just seven years before in a morning discourse, ten thousand sannyasins were present, and the police was informed by some anonymous person that a group of fanatics is going to make an effort to kill Bhagwan. So twenty top police officers rushed to the place where I was speaking. In their presence, and in the presence of ten thousand sannyasins, a knife was thrown at me. The man missed the target. But the police caught him red-handed. Ten thousand eye witnesses, it is almost impossible to find for any attempt on life, and twenty police officers. They got hold of the knife, and it was a police case. Still the man was set free, and the magistrate gave the judgment that no attempt on life is being made.

But he must have felt guilty, because through a common friend, a doctor, he informed me that please forgive me. I am a poor magistrate. The pressure of political parties over me is too much. They want the man to be freed. I know the attempt has been made, and there cannot be more solid evidence -- ten thousand eye witnesses, and twenty top police officers also witnesses. But the politicians will destroy me. I have to listen to them. So just please forgive me.

What happened in America with me is nothing new. It has always been happening. You have to understand one thing, that whenever there is somebody who has a message for you, which goes against your

traditional ways, your orthodoxy, your conditioning, then your whole priesthood, your politicians, the status quo, all the vested interests are against such a man. For the simple reason because he is a disturbance. If people listen to him there is going to be a revolution. And that revolution will change everything. It will throw those who are in power. It will throw those priests who are dominating you.

Naturally those who are in power would not like it. It is better to finish one man rather than to loose all their vested interests. Why they crucified Jesus? He has not committed any crime. He was a simple man. He has not done anything illegal. But why they insisted to kill him? For the simple reason he was upsetting the whole society. He was saying things which go against the past, which go against the old, which bring some new light, which take you into the unknown. He is opening doors for progress. And there are people who don't want any progress. They want a static society, a dead society. And these people are in power.

Naturally, every Buddha has to go to jail, and every Buddha has to be killed or crucified. Twenty five centuries have passed since Socrates was poisoned, but nothing has changed. Against Socrates, there was no crime. They invented a bogus thing against him; that was that he corrupts the minds of young people. He was giving the new people new insights. He was giving more intelligence to people. He was making them aware what is wrong in the old, rotten society, and how it can be changed. But the old society thinks this is corruption. He is dangerous. He should be removed, before it is too late.

I had not done any crime; my only crime in America was, what Christian missionaries have been doing for centuries all over the world. They have been converting people into Christianity. But the people they convert into Christianity are the orphans, the beggars, the poor, the starving, the aboriginals. They have not been successful to convert a single cultured, educated, high-class individual anywhere in the whole world.

Their problem was that I was attracting the cream of the society; the people who had become part of my commune were doctors, engineers, electronic engineers, scientists, professors, legal experts, surgeons, educationists. That was the shock to the fanatic Christians. They have not been successful in the world to change a single educated man to Christianity. And I have taken their best people out of their fold. This was my crime.

Ronald Reagan, the President of America, is a fanatic Christian. He is a fundamentalist Christian. And he wants America to be a Christian country, and the pressure of him and the Christian priests was that a man like me is dangerous; because I am influencing the highest intelligentsia of the country. And if it goes on, it is going to destroy the very roots of Christian religion. That was the reason why they arrested me without any warrant. They could not show even what is the cause for which they are arresting me. It was simply a joint effort of the Christianity and the politicians to destroy a commune which was the first effort ever made, and it was so successful that anybody who had come to the commune was immediately convinced of its potentiality, of its power, of its future. It was almost a dream come true. The Christian priest was afraid about his Christianity, and the politician was afraid because I am not a politician. And the people who have joined me are not political.

I want human beings to be absolutely free of politics, and free of orthodox, traditional, dead religions. Each individual should find his own truth. There is no need for any priest to become a mediator between him and truth.

But they cannot prevent me. I am going on a world tour. In fact, they have allowed me more scope. I was working in America; they should have remained silent. That would have been more favorable to them. Now the whole world is available to me. I am going on a world tour to every country of the world. And the people in America who are interested in me can meet me anywhere. I will be around America, on every island. I cannot enter America, but Americans can come out. I have my own ways. It is not easy to defeat me.

But I can see your question has a point; the point is that you expect that a Buddha should be something superhuman. He cannot be jailed. He cannot be killed. He cannot be poisoned. These are your superstitions. No buddha is superhuman. Every buddha is as much human as you are. It is your potentiality. You can become a Buddha any moment you decide. It is a question of decision.

But we have been told, and we have accepted it because it is very consoling, if somebody says to you, "You can become a buddha," you say, "How I can become a buddha. A buddha is a special superhuman being. I am an ordinary human being." And to create this idea, stupid stories have been invented. I will tell you few stories that can make it clear.

Buddha is born when his mother is standing; no mother gives birth to a child standing. Have you seen any woman giving birth to a child standing? And the story does not stop there. Buddha is born from the mother's womb, himself standing on the floor. And the story still does not end. He walks seven feet; just

born baby walks seven feet, and declares to the whole world that I am the greatest buddha, the suprememost that has ever been or that will ever be. Now, this is all nonsense. No gynecologist will support this. And how a just-born baby can walk, and can talk. But this is just to create the idea in your mind that Buddha is special.

Mahavira does not perspire. He is a special human being. He is not just like you. Now this is impossible unless, instead of skin he has plastic. Perspiration is an absolute necessity. You can ask any physiologist, that without perspiration you cannot live. It is a protection against death, because for life your temperature has to remain exactly the same. When it is too hot, and you don't perspire, your inner temperature will go on higher and higher; and your life span as far as temperature is concerned is not very big. From ninety-eight to one hundred ten, only twelve degrees; that is your life span, twelve degrees. And if the heat is too much, and you don't perspire, you will die out of your own inner heat. Perspiration is a tremendous strategy of nature. It releases water from every pore of your body, so the heat of outside becomes involved in evaporating the perspiration. It does not reach to you. Perspiration prevents the heat from reaching to you. It keeps your temperature exactly the same -- whether it is cold or hot outside, your inner temperature has to remain the same. Now Mahavira does not perspire.

Why such stories are invented? Just to make you feel inferior, and to make these people feel superior; to create a gap. That gap is not helpful, that gap is dangerous, because that gap makes you remain what you are. You start thinking, what can I do? Mahavira is a special person, Buddha is a special person. Jesus is the only begotten son of God. You are not son of God. You are son of a poor man, just ordinary like you. Jesus is the son of a virgin woman. Now that is absolutely idiotic. Virgin girls don't give birth to people. But Jesus has to be separated from the ordinary humanity. This keeps him above, and it has kept humanity crawling on the ground, feeling that this is our faith, our destiny. We cannot go above where we are. We are not born of a virgin mother, we are not the only begotten son of God. We perspire, we need deodorant. We are ordinary human beings, mortals. We cannot become the awakened ones, the buddhas.

But I say to you, all these stories are false, they are invented. And they have cheated you for centuries, and you have to destroy all these stories. And remember one fact: that everybody was a human being just like you, so that you can also aspire to reach to the stars. There is no need for you to remain crawling on the earth. You can also become a buddha. You can also become a Socrates. You can also become a Mohammed. Nobody is preventing you except your own ideas that you have collected from the society, from the priests; and all those ideas are poisonous. They are killing you, and they are preventing you from growing, expanding, attaining to higher states of consciousness.

I say unto you that to be a buddha is your potentiality. If you don't claim it, except you nobody else is responsible. And no special quality is needed to become a buddha. All that is needed is to be more alert, to be more conscious, to be more calm, to be more silent, to be more peaceful, to be more compassionate; and all these things are possible for you. Not to perspire is not possible for you, but to be compassionate is possible for you. To be kind and to be loving is possible for you.

I am bringing Buddha within your reach, and that hurts. That hurts every priest of every religion. Because he has made Krishna, Rama, Mahavira, Buddha, Christ, Mohammed, so special and so far away from you, so superhuman, it is a need for the priest to make the ideals far away from you, so he can settle in between you and the buddha; he can become the mediator, the agent.

If there is no difference between you and buddha, then the priest and his profession is finished. Then there is no need for popes, bishops, ministers, *Shankaracharyas*. What is the need? You can manage it yourself. And they have not been of any help. Twenty five centuries have passed since Buddha and there have been almost half of the humanity buddhist. How many buddhas they have created? Now half the humanity is Christian. How many Christs they have created in two thousand years? Can't you see the failure of your priesthood, your churches, your temples, your mosques? They have utterly failed. Five thousand years have passed since Krishna; and all the Hindu priests and all their rituals have been gone down the drain. They have not been able to produce another Krishna. So what is the point? This priesthood is an unnecessary load. These people are exploiting your blood. They are parasites, not priests.

But when you say any truth like that, you endanger yourself. As I entered Nepal, my friends told me immediately, "Don't say anything against Hinduism."

I said, "Why?"

They said, "This is a Hindu kingdom."

To them I said, "Okay." But to myself I said, if this is a Hindu kingdom then I have to say something against Hindu priests. Because what is the point of saying something against the Christian priests. For that I

am going to Italy from here directly, to encounter the Pope in his own land. I have been challenging him for a public debate, and he has been like a coward, remained silent. Now I am going exactly to Rome, and challenge him there in his own country.

These people are all around, in different names, and whenever there will be someone who can create a rebellion, and change the deadness in which the society has fallen, and make people alive again, they are bound to be angry. They would like such a man to be jailed, to be poisoned, to be killed, to be removed. His presence is too dangerous.

But I want these people to remember that you can kill me. But you cannot kill my spirit. Jesus is crucified, but his spirit became more solid a phenomenon through crucifixion, crucifixion has not finished Jesus. In fact, crucifixion made Jesus a historical event, a milestone. So I am not worried about when I am going on a world tour, it can turn out to be a world tour in different jails. I would love it. It will be a great experience to see different countries, their different ways of harassment, cruelties, inhumanities. I will be enriched by it.

Your question is simply because you expect something from people like Buddha, something superhuman. For example, the story is if Buddha sits under a tree, and it is not the season for the tree to blossom in flowers, but when Buddha sits under the tree, the tree blossoms immediately into flowers. I don't believe. I have tried sitting under trees. They don't blossom. Do you think trees are more intelligent than man?

It is said that a serpent bites on Mahavira's feet, and instead of blood milk flows out. I was speaking with a Jaina monk, who spoke before me, and he prays that Mahavira was a superhuman being. Even when a snake bites him, blood does not come out of his feet, but milk. After him I had to speak. I said this is possible only in two ways: one that in Mahavira's body there is no blood, it is filled with milk. But that milk would have turned into curd long before. He will be stinking of curd. Second possibility is that Mahavira's feet has the same kind of mechanism that a mother's breast has. Then it is possible that milk can come out. But to think that his feet has a breast in it does not make Mahavira special. It makes the snake very intelligent. He finds the right place.

(Tape side B)

Just your expectations. Otherwise, they are all human beings. Just like me and you. The only difference is, they are awakened and you are asleep. But you can become awakened any moment.

Q: BHAGWAN, DO YOU TAKE A SPECIAL PLEASURE IN BEING MISUNDERSTOOD BY THE UNTHINKING CROWD OF JOURNALISTS, POLITICIANS, AND THE LIKE? DO YOU MIND YOU ARE THE MOST MISUNDERSTOOD PERSON IN THE HISTORY OF A SPIRITUAL REVOLUTION?
FOR THE LAST FIFTEEN YEARS THAT YOU ARE AN INFINITE SOURCE OF INTELLECTUAL DEPTH. YOU HAVE BEEN USING LOGIC, TO DEMASTER LOGIC, USING INTELLECT TO GO BEYOND INTELLECT, IS NOT IT AN UNACCEPTABLE PARROT? YOUR FRIENDS ARE LESS ATTRACTED BY YOUR BOOKS THAN YOUR ENEMIES; YOUR ENEMIES OPPOSE YOU IN PUBLIC BUT THEY BECOME LEARNED PEOPLE BY STEALING YOU, AND MAKE A DECENT A BUSINESS OUT OF THEIR OUTFIT. THAT IS, THE RADIO IN NEPAL DEPENDS SIXTY PERCENTS ON YOU ON ITS RELIGIOUS PROGRAMS, AND YET THE PEOPLE DON'T HESITATE TO SAY THAT RAJNEESH IS A DANGER TO SANATHAN(*).
NUMBER THREE, WHY BHAGWAN, WHY IS IT THAT PEOPLE KNOW YOU ONLY AS A SEX GURU TO THE EXCLUSION OF OTHER THINGS YOU HAVE EXPRESSED IN ABOUT FOUR HUNDRED BOOKS?

A: I certainly enjoy to disturb people, because there is no other way to help them. When somebody is asleep, the only way to wake him up is to disturb him, shake him, throw cold water into his eyes. Of course, he will be angry, he may be seeing a beautiful dream, and you are disturbing him.

I enjoy disturbing people for the simple reason if they are disturbed, then there is a possibility of changing their minds. They have started thinking. It does not matter, they may start thinking against me. But if they start thinking, sooner or later, they will have to come closer to me. The danger is the non-thinking person. To think against me is not a problem. I am reminded of a beautiful anecdote.

In Judaism there is a revolutionary tradition called Hassidism. The founder of Hassidism, Baal Shemtov, wrote a beautiful book and sent the first copy of the book to the chief priest of the Jews, as a present. One of

his disciples carried the book. He told the disciple that "You have to give the book in the hands of the rabbi himself. Don't give it to anyone else. And remember whatever is the response of the rabbi, what he says, what he does, what shows in his eyes, on his face, everything you have to note it. And you have to report me immediately, so that you don't forget."

The disciple went to the chief rabbi. He was sitting in the garden with his wife, taking his morning breakfast. The disciple presented the book. He took the book in his hands and he said, "What it is? Who has written it?"

And he said, "It is my master, Baal Shemtov, it is his first book, and he wanted it to be presented to you."

And the rabbi became mad. He threw the book out of the garden into the street. And he said, "Never dare again to bring that man's books in my house." He was just furious.

The wife said to him, "This is not right. You could have thrown the book when the person had gone. Or you could have put it in your library where there are thousands of books. You need not read it. You have not read many of those books. This also can be put there. But there was no need to become so furious, so angry; this is below you. You are the chief rabbi of the Jews. This does not suit you."

The disciple went to his master, Baal Shem, and told him that "The rabbi is a dangerous fellow. He threw the book out in the street. He was furious with anger. He hates you. But his wife is very nice. She told that it was not right of him. He could have kept the book in the library, or even if he wanted to throw it he should have thrown it when I had left."

You will be surprised to know what was the response of Baal Shem, and Baal Shem is one of the buddhas of a very unique quality. Baal Shem said to the disciple, "You don't understand. That rabbi will read the book, that rabbi will become one day my disciple. But that woman which you think is nice will never read the book, will never be interested in me." And that's what happened finally. The chief rabbi turned a disciple to Baal Shem, but his wife remained an orthodox Jew.

The disciple said, "But how you figured it out? The situation was just the opposite."

Baal Shem said, "You don't understand human psychology. I had touched the emotions of the rabbi, and when you touch the emotions of somebody, you have disturbed his heart. He will cool down, he cannot remain disturbed forever. He will start thinking that he has done wrong. He will go out and take the book back, and would like to see what this man has written, but the woman will never look in the book. She was suggesting a nicer, mannerly way to dispose it of. She was not touched. The rabbi was disturbed, she was not disturbed.

And this is my experience. If I can disturb you, there is a chance to find a friend in you. I have touched your emotions. If I cannot disturb you, there is no chance. You have remained a stone statue. I have not been able to reach to your heart. The enemy and the friend are not very different people.

One of the great political thinkers of the West, Machiavelli, has written in his masterpiece book "Prince", that you should not say anything to your friend which you would not like to say to your enemy. Because who is your friend today may become your enemy tomorrow. And you should not say anything against your enemy, because today he is your enemy; tomorrow he may be your friend. Then it will be very embarrassing. Keep balanced. And he is right, deeply right about human psychology.

I have seen people disturbed, I have seen people angry, and I have seen those same people changing. They have become my friends, because they started thinking about it. They could not sleep unless they had found some solution. Certainly they could not go back, they could not settle back into their old mind. It has been disturbed. They have to find something new.

So I certainly enjoy. You have said that perhaps I am the most misunderstood man in the whole history of consciousness. That is true, for the simple reason because Gautam Buddha never left Bihar. The name Bihar comes from Gautam Buddha, because he was travelling in this province; Bihar means travel. Because he travelled continuously in the same province, it became Buddha's bihar, his travelling space. Naturally, he could not reach the vast humanity when he was alive.

Jesus lived in Judea, an unknown country, a small country; nobody has heard about it; not a single reference about Jesus is found in any contemporary book of any other country. Naturally he could not disturb anybody else than Jews. The same is true about all the old spiritual masters.

Now, the world has shrunken very small. Even sitting in one place, I can disturb the whole world. Science and technology has made it possible. Jesus has no idea that there are other people than Jews. He was born a Jew, he lived as a Jew. He died as a Jew. He had never heard even the name Christian. The Christian came three hundred years afterwards; when his statements were translated into Greek, then the

Jewish word Messiah became Christ, and the followers of Christ became Christians. Poor Jesus never knew that his followers will be called Christians. The world was big, approach was impossible.

Now it is different; the world is small, approach is very simple. I can disturb the whole world without any difficulty. And I am going to do it, because I am a very fair person. I cannot disturb only you. I will disturb everybody equally. And I don't feel worried about being misunderstood. That is the beginning of understanding. First you have to misunderstand. The misunderstanding comes because you have a certain prejudice, you have a certain mind, a certain ideology. And when I say something, it conflicts with it.

Naturally, you favor with your own conditioning. Whether it is right or wrong is not the question. It is *your* conditioning, it is *your* religion. It is *your* holy book.

In America the first day when I was in jail, the sheriff of the jail was a very gentle man; and seeing me that I have nothing to do there, he brought a BIBLE and he said, "This is my present to you."

I said, "Have you read it yourself, from the first page to the last?" And I said, "Be honest, you are keeping holy BIBLE in your hands. Don't lie!"

He became a little nervous, then he said, "You are right. I have not read it from the first page to the last."

I said, "That's why you have brought it to me. Because in this BIBLE there are five hundred pages which are nothing but rotten pornography. I have read it from the first page to the last. This book should be banned. This book should not be in any church, in any library, in any university. Because it is sheer pornography, and not one or two pages, five hundred pages."

He said, "My God, I had never thought about it."

And I showed him few pages, and I told him, "Read it. Can you read this page before your daughter?" And he had to confess, "I cannot. This is ugly."

But this is holy BIBLE. He said no more. "You have disturbed me. Now I cannot sleep. My whole life's idea was that this is God's word. But how can God write such pornographic passages?"

Naturally, first one gets a shock, first one tries to defend, tries in every way to find that "I am not right, he is right." That is what creates misunderstanding. But truth has always been misunderstood, because the whole majority of humanity lives in lies. So whenever a truth is said, it hurts.

And there is a misunderstanding. But truth has a quality. You cannot deny it. You can try denying, but sooner or later you will have to accept it. So every confusion, every misunderstanding, is just temporary. It cannot remain forever. If I am saying something which is true, then your misunderstanding will be dispelled. So I am not worried about misunderstanding. Please misunderstand me as much as you can, because that is the only way that you will come to some understanding.

You have also asked that there are people who go on stealing from my statements, my books. This is happening all over the world, not only in Nepal. It is happening in the films, it is happening in televisions, it is happening on radio, it is happening in newspapers, magazines, all kinds of people are trying to steal. But, I am not worried about it. Truth is truth. It need not be necessarily concerned with my name. Let them steal. They are stealing truth. Let them present it in their own name. No harm. Because I am not interested in my name; I am interested in my truth.

If the truth reaches to the people, just as you said in your question that sixty percent of the radio in Nepal is stealing from my books, help them to steal hundred percent. My name is irrelevant. What is relevant is truth. And truth is nobody's property -- neither mine nor yours. So why think in terms of stealing? Perhaps they are not stealing; they are impressed but they are cowards, they cannot say my name. But still they are doing my work. So far so good. Help them. Find out more passages for them to steal. Anyway, the message has to reach to the people. In whose name it reaches is not my concern at all. Just it should reach.

Truth is universal. It is not mine, it is not yours. So the question of stealing does not arise.

You have also asked, that I have four hundred books in my name. Still people only read one book, which is about sex. That too they don't read the way I have written it. The name of the book will make it clear. The name of the book is "From Sex to Superconsciousness." It is a book of a scientific methodology, how you can transform your sex energy into consciousness, superconsciousness. How your sex energy can become your samadhi. But nobody talks about samadhi or superconsciousness. They think the book is about sex. The book is not about sex. The book is against sex. It is anti sex. Because it is an effort to show you the technique, how sexual energy can be purified. How it can start not going downwards, and taking you downwards, but can start moving upwards, uplifting you higher.

When sex moves down, it creates children, it becomes a biological force. When it moves upwards, it does not create children; it is no more biological. It moves into a different realm. It becomes a spiritual

force. It recreates you. It gives you a rebirth. It creates a new man in you. It makes a child of you, so innocent, so utterly pure; it is a spiritual rebirth.

But people are sexually repressed, so much so that anything, just the word sex, immediately triggers their repressions. I have heard about a psychoanalyst. A man was brought to him by his family, and they said, "Something has to be done. This man is going mad."

The psychoanalyst said, "Wait, let me examine him."

He drew a line on a paper and asked the man, "Do you see what this line reminds you?"

He said, "What? It reminds me of sex."

The psychoanalyst was a little shocked. Just a line, reminds him of sex? So he made a triangle. Seeing the triangle, the man simply closed his eyes. He said, "Don't make that. You are so filthy. Just stop! Sex, sex. Are you a psychologist, or what?"

The psychologist tried one more effort. He drew a circle. And the man hit the psychologist and he said, "You idiot. You are not a psychologist. You are a sex maniac. This is all pornography."

The psychoanalyst said, "Cool down, sit down. Just I have one question to ask you. Does anything remind you of anything else?"

He said, "No. Everything reminds me of sex."

Repression is one of the greatest problems for man to face. All the religions have repressed sex. They have told you, it is sin. They have told you it is against religion. It is against God. Celibacy is spiritual. Now all these things are absurd. Sex is a natural phenomenon. It is not against nature, not against life, not against God. Because if it is against God, then why he goes on creating people with sexual energy? On the one hand you say God creates everything. Then who has created sex? It must have been God. And if God is not against sex, then how it can be sin. And if it is sin, then God is the greatest sinner in the world because he has given sex to millions of people, millions of animals, millions of insects, millions of birds, millions of trees. This whole existence has sexual energy, because that is the only reproductive energy. This whole creation is full of sexuality. God cannot be against it.

The priest is against it, and why the priest is against it? He is against it because he wants to create guilt in you. That is the secret of torturing you, of enslaving you. If you feel guilty, you are bound to go to the priest, to confess, to ask for a prayer, to ask for some repentance, to ask how to get rid of this guilt -- fasting, austerities. And the priest goes on telling you how you can get rid of it. You are in the grip of the priest because he has made sex a sin.

But this is not true religion. In the VEDAS the seers were all married people; they were not celibate. The *Rishis*, the poetry of the VEDAS is written not be celibate people. It is written by people who were married, they had children, they lived a normal life. The UPANISHADS were written by married people, not by celibates.

(Tape side C)

Up to the time of Buddha and Mahavira, there was a very life affirmative religion in this country. There was no denial of any life energy. There was total acceptance, and how to transform it. It was those days when Vatsyayana wrote his KAMASUTRAS; and have you forgotten that we have called Vatsyayana one of the greatest *rishis* of this country? A man who writes a book on sex, the first book in the whole history of man, has been called by us one of our greatest seers.

Now those were the days of life affirmation. With Buddha and Mahavira, things changed. They were both from the warrior race. And their rebellion was against the brahmins. So whatever brahmins have been doing up to that time, they reversed the whole thing; because brahmins were allowing marriage, sex, children, even to the seers, Jainas and Buddhists denied it to their monks. It is a very strange thing that because Jainas denied sex to their monks, people started feeling that Jaina and Buddhist monks are higher, more spiritual, than Hindu seers. Shankaracharya had to follow Buddha and Mahavir, and made celibacy the central point of all people who renounce life, who want to grow spiritually.

I am simply trying to bring you the original religion back. I want you to understand that the true religion cannot be against life, it can be only against death. The true religion is for more life, for eternal life; it is an alchemical process -- how to transcend death. And that's what I have written in that book.

But just the title has attracted people. And you will be surprised, the people who have been reading it are the monks, and the nuns; it has gone into many editions in almost all the languages of the world. You will find it in every monastery. Strange! Three hundred and ninety nine books, nobody bothers, which are purely spiritual. This book attracts them because of their own repression. It shows something about them. It is not a healthy thing. It is very sick.

Q: BELOVED BHAGWAN, HOW CAN AN INTELLECTUAL UNDERSTANDING BE TRANSFORMED INTO AN EXPERIENCE OF HEART(*)?

A: The intellectual understanding cannot be changed, cannot be transformed, into a spiritual experience. In fact, the intellect has to be put aside if you want a spiritual experience. Intellect is a barrier, not a bridge. Intellect can think, but it cannot see.

I am reminded of a small story. Gautam Buddha is staying in a village. In that village there was a blind man, who was a great intellectual, a giant. He has defeated the whole village, on the point that light does not exist. The whole village tried to convince him that light exists, you are blind. But the man said, "If lights exists, then let me touch it. I want to touch it and feel it."

They said, "Light cannot be touched."

He said, "Then I can hear it. You can hit it by something, so I can hear the sound."

They said, "That is not possible."

He said, "Then it bring it close to my nose, I can smell it." That too was not possible. He said, "I can taste it. These are the four possibilities with me, and you go on saying 'No, no' to every possibility. You simply want me to condemn as a blind man. When I am ready to explore the experience of light with all the senses that I have got, you deny it. I say to you that light does not exist."

When Buddha came to the town, the people brought the blind man to Gautam Buddha, and they said, "We have tried hard, but he does not listen. On the contrary we feel defeated; we know light is. But how to convince this man who is blind? But he is a great logician. He gives great arguments. He is a very intellectual man."

Buddha said, "You have brought him to a wrong person. He does not need a philosopher. He needs a physician. I have a physician, my own personal physician. You take him to my physician. His eyes perhaps can be treated. You cannot convince him about light, but you can treat his eyes. And the day he will open his eyes, there will be no need to convince him intellectually. He will see the light himself."

It took six months to treat his eyes. Buddha moved to another place. He came running the day he could see light, he fell into the feet of Buddha crying out of joy, and he said, "Forgive me. All my intellectuality was absolutely useless. It is an experience for which eyes are needed, not argument, not logic, not intellect."

Spirituality needs eyes. It does not need intellectuality. And you are asking how to transform intellectuality, to have the transformation. It cannot be done. You will have to put your intellectuality aside; you will have to become as innocent as a child, with no argument, with no intellect, with no reasoning. Just a simplicity, a silence, and you will attain to those eyes I am talking about. You will be able to see the transformation happening.

Through intellect, you can gather knowledge, but you cannot become a seer. And all knowledge that is gathered, is borrowed, is meaningless. Unless the truth is discovered by you, it is not truth. Others may have discovered, you cannot just go on repeating their words. It will be simply like a parrot.

That's what people are doing all around the world. Like parrots they go on repeating the VEDAS, the UPANISHADS, the BIBLE, the KORAN. They don't understand what they are doing. They don't have any experience of their own. And it is a question of individual experience; and the basic necessity is to put aside everything that you have borrowed from others, all your scholarship, all your knowledge.

Can't you drop that which is not yours? And you will be surprised that when you start dropping that which is not yours, you will be left with nothing. And in that purity, in that silence, when there is nothing borrowed, burdening you, when you are unburdened, you can open your wings and fly to the highest star. That is the only transformation possible.

Q: BELOVED BHAGWAN, CAN LIFE BE HELPFUL IN FINDING THE WAY TO TRUTH?

A: Only life can be helpful in finding the truth. Those who have been teaching to you, "Renounce life", are taking you away from truth. Life contains truth as its center. You have to live life with totality, with intensity, with awareness, with gratitude to existence; and life itself will take you to the innermost shrine of the ultimate.

I am not against life. All the religions have been teaching you life- negative things, renounce this, renounce that, renounce your family, your children, your wife. Renounce everything, and escape to the mountains. It is fortunate that you have not listened to them, otherwise there would be no life left. All people would have escaped to the mountains. Who will feed them?

It is a very strange thing. The people renounce life, but they depend on the people whom they have renounced. They give them food, they give them clothes, they give them shelter. It is strange. They should not accept these things. If you have renounced life, then you should not have any concern with people who have not renounced.

Millions of people have renounced life under the impact of life negative religions. And do you know what has been the effect of it? Millions of women have become widows, and their husbands are alive; millions of children have become orphans, and their fathers are alive; millions of people have become poor, because there is nobody to help them to earn livelihood for them. And we have worshipped these people. These people to me are criminals. They have hurt so many people; they are violent. And what they have gained. They have not made life more beautiful, they have not made life more loveable, they have not made life any contribution. They have not created anything. They have been just a burden to other people. And if you look into their eyes, you will not find any spirituality.

I have been wandering and looking into the eyes of different religions, monks and nuns, and I simply see a kind of deadness, not intelligence, not sharpness, not aliveness. They have forgotten to sing, they have forgotten to dance. They are living corpses. I don't see it as spirituality. Spirituality should be richer, multi-dimensionally richer. Wherever you are, you can start growing spiritually there. Your wife is not a hindrance, your children are not a hindrance. Your business is not a hindrance; in fact these are all opportunities for you. These are tests for you. If you can remain silent, loving, compassionate, joyful, in all these situations; if you can manage a tranquility, an equilibrium, in failure, in success, in sickness, in health, in richness, in poverty. If you can remain the same, undisturbed, this is spirituality.

To become the center of the cyclone is spirituality. Don't escape from the cyclone, otherwise you will miss the center. This whole life is a cyclone; and you have to become the center of the cyclone. The whole cyclone moves. But the center remains unmoving. It remains silent, undisturbed, undistracted.
Yes, life is the only way to truth. There is no other way.

Q: BELOVED BHAGWAN, WHY IS IT THAT A SANDALWOOD TREE IS ALWAYS SURROUNDED BY SNAKES?

A: First, literally, the sandalwood tree is an unique tree. Its fragrance is a magnetic force, and the snake -- you have always thought that the snake listens to music, and you have seen it, that the snake dances, sways with the music. But you will be surprised to know that the snakes don't have ears. It is now an established scientific fact that snakes don't have ears. Even the scientists were very much puzzled, because they can see that snakes are affected by music; but they don't have ears. They have dissected their whole body, there is nothing like ears in their whole body. And finally they have found recently that, although they don't have any ears, their whole skin is sensitive to sounds. That's why they sway. Without ears, their whole body listens. And because they don't have ears, the energy that goes to ears is available to their nose.

There is a certain division. You may have observed that blind people are very clear about sounds. Blind people are beautiful musicians, blind people can remember sounds very easily than people who have eyes, for the simple reason because the energy that is involved in the eyes moves to the ears. Now the snake has no ears, its energy moves to the nose. It has a tremendously sensitive nose. And the sandalwood tree attracts it. This is the literally meaning of your question.

But I understand that you are not asking the literal meaning. You are asking the symbolic meaning. And there is a great symbolic meaning.

In the biblical story, Eve and Adam are seduced by the snake, who tells to Eve that if you eat from the tree of knowledge you will become like gods. That's why God has prevented you from eating the fruit of the tree of knowledge. Now this is a great temptation. She persuades Adam and they both eat from the tree of knowledge. Who is this snake? Snake don't speak.

This snake is symbolic, and the tree of knowledge is symbolic. The tree of knowledge is not the tree of wisdom. Remember the distinction. Wisdom comes out of your own innocence. Wisdom means your innocence becoming mature, your innocence coming of age, your innocence flowering, releasing its

fragrance. It comes from within you. Knowledge comes from somewhere else, from a tree. This is symbolic. It is borrowed knowledge. Then the snake is the priest, who is telling you to read the GITA, read the KORAN, read the holy BIBLE, because this will make you knowledgeable.

But no book can make you knowledgeable. It will burden you with information. But it will be always borrowed, not authentic, not yours. The snake in the biblical story is the first priest of the world. There is a story that one day a newly recruited devil came running to the old devil, the master devil and said to him, "Do something immediately, because one man on the earth has found the truth. And if he spreads the truth into people, what will happen to our business?"

The old devil said, "You are a new recruit. Don't be worried. My people have already reached there." But he said, "I am coming from there, I have not seen any of your people."

He said, "You cannot see that way. All those priests, pundits, scholars who are surrounding the man who has found the truth are my people. They won't let the masses reach the man of truth. They won't let the man of truth reach the masses. They will become the mediators. They will represent the master to the masses. They will become the interpreters, and that's how we manage to distort every truth. It has been found many times before, you don't be worried. We have experts, how to distort it, interpretation. We have scholars, we have pundits, we have rabbis, we have popes, we have all kinds of snakes. They will do the job."

And this has been happening. This is not only a story. You will be surprised to know that Mahavira rebelled against Brahmins. But his chief disciples, eleven disciples, were all Brahmins. That is strange. He was fighting against Brahminism, and his chief disciples are all Brahmins. Mahavira has not written a single word. All that is written is written by those eleven Brahmins. Naturally it is distorted. It is not what he has said. It cannot be what he has said.

The same happened with Gautam Buddha. He was also from the race of the warriors, *Kshatriyas*; and he was also rebelling against the priesthood of Brahmins. But his most closest disciples are all Brahmins. He has not written a single word. When he died, all the Brahmins gathered together and they wrote all Buddhist scriptures. Now they don't represent the reality. They represent the Brahmin interpretation. Naturally, it is very protective of Brahminism against which Buddha was fighting his whole life.

These are the snakes. If Buddha is a sandalwood tree, then these scholars and pundits, these are the snakes. And naturally, before anybody else, they smell who has found it. And it is very difficult because of these snakes to reach to the sandal tree directly.

I am trying my best to reach you directly. I am not allowing any snakes between me and you. I am a walking sandal tree.

The Last Testament, Vol 5

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PRESS INTERVIEWS

Q: WHY THOUSANDS OF DEAD RELIGIONS HAVE WEAK PREMISES, ETC. PLEASE COMMENT.

A: It is not a tragedy. It is something of a fundamental, existential truth. The living Buddha is always going to be homeless, for the simple reason that it is very difficult to accept a contemporary human being as someone who is awakened. It goes against your ego, that you are asleep, and somebody else is awakened. It hurts you. Hence the living, awakened person is always condemned, poisoned, crucified.

But when he is dead, then things change completely. You can worship a dead Buddha, because he is not your contemporary. He is not your competitor. You can give him qualities which he never possessed. You can make him a god, which he never was. Now it is in your hands, whatever you want to make out of it. And then it is easy to worship him.

The dead is acceptable. The living is dangerous; because the dead in your hands can be changed according to your expectations, but not the living. With the living the situation is just the opposite. You are in *his* hands; he will change you. The dead cannot change you. You can change the dead. You are powerful over the dead saints, but over the living you have no power. Naturally you love your power.

When Gautam Buddha was alive, dozens of attempts were made on his life. And finally he died with food poisoning. He was condemned as much that you may not believe. He was passing through a village, the whole village gathered together; they abused him. They said ugly things, they used vulgar words. And he remained silent, listening to them. His disciples were getting furious; but because the master was present, they had to remain silent.

When the people of the village had ended insulting him, he asked them politely, lovingly, compassionately, "Have you said everything that you wanted to say, because I have to reach the other village. People must be waiting there, and I don't want anybody to be waiting for me unnecessarily. If you have to say something more, I will be coming back again from the same route, and I will have enough time for you. Then you can say whatsoever you want to say.

One of the men from the crowd said, "We were not saying things. We were condemning you. We were insulting you. We were abusing you."

Buddha said, "That is what *you* were doing on your part. But you have forgotten one thing. That I am not taking it at all. In the other village before your village, people had come with sweets and flowers to present to me, and I said, `I don't need.' They had to take them back. I ask you, what they will do with those sweets and flowers?"

Somebody in the crowd said, "Of course they will distribute in the village."

Buddha laughed and said, "What you will do? I refuse to take all your abuses. Now go and distribute in the village. Give it to your children, to your parents, or whomsoever you want. Or keep yourself. I refuse to take. And you cannot give me anything which I refuse to take."

A living enlightened being is not in your hands. If you want to be related to him, you have to be in his hands. That needs guts. That needs courage. That needs intelligence. That needs capacity to risk all and everything.

Naturally, the living enlightened being is not worshipped. He is condemned, he is refused, he is not accepted. The same person, when he is dead, creates a great change in your mind. First, because you have condemned him while he was alive, you start feeling guilty. Whatever you have done was ugly, inhuman. To compensate, you start worshipping. You move to the other extreme. You make statues of the same person; but now it is within your hands, what to make of that man.

Do you know the statue of Buddha differs in different countries? In Nepal, it has a different shape, different face. It is Nepalese. In Japan it is certainly different. The Japanese buddha has a big belly. The Chinese buddha is different. It is exactly like a Chinese, with the cheek bones protruding. The Indian buddha is totally different. And you will be surprised to know that none of these statues have any similarity to the real man, because for three hundred years no statue was made of Buddha. After his death there were no pictures, no cameras, no photographs, no paintings.

After three hundred years Alexander the Great came to India. He was a beautiful man. He impressed the imagination of the Indian artist. And the Buddha carries the face of Alexander the Great. A dead saint is in your hands. Whatever you want to do you can do with him.

You try with living, enlightened beings also to impose your ideas. Those who listen to you are not

authentically enlightened, because they are being instructed by the unenlightened; they are following their own followers; they are being dominated by the ignorant. Your so-called saints, respectable, are not truly arrived to truth yet. They have simply fulfilled your expectations. Whatever your idea is how a saint should be, they are behaving in the same way. You will respect them, but they are false.

A real buddha is going to be condemned. He cannot be respectable in his contemporary world, because he will not listen to your suggestions. People go on giving me suggestions. They say to me, "Bhagwan, don't say this, this will create trouble." They don't understand that if I listen to them, then I am not the man to be a master. I will do what I feel spontaneously to do. If it creates trouble, then perhaps existence needs trouble at this moment.

If I have to remain homeless, no harm. Because anyway, every home is just a house. You have only an illusion that it is a home. Many people have lived before you in that house, and are gone. You will be gone soon. Somebody else will be living there -- your children. There is only stable home, that is in the graveyard. There you go with a one-way ticket; you never return back. That is permanent abode. That is the only home. These homes that you think are your homes are just caravanserais. So when my people ask me, "Bhagwan is it okay if we arrange a hotel for you to stay, I say `Everything is a hotel;' and I have told my secretary, Prem Hasya, just today that Buddha remained without a home for forty two years, walking, moving from one village to another. You arrange one aeroplane for me, so I can go on moving around the world all the year round; no need for a house, no need for a home."

Q: BELOVED BHAGWAN, THANK YOU VERY MUCH FOR VISITING NEPAL. QUESTION: YOU ARE THE MOST SUCCESSFUL SPIRITUAL BUSINESSMAN. WHAT IS THE SECRET OF YOUR SUCCESS?

A: It is a very pertinent question; in the meeting of the top businessmen of Nepal. First I would like to remind you, I am not a businessman. For the simple reason, I don't have even a bank account anywhere in the world. I don't have even pockets in my robe. I have not touched money for fifteen years. I remained in America for five years, but I have not seen a dollar bill.

How can you call me a businessman? Perhaps you may have heard that I have ninety-three Rolls Royces. In fact, I don't have even a Honda. Those ninety-three Rolls Royces belonged to the commune of the sannyasins in America. Not only they had those, they had three hundred other cars. They had one hundred buses, they had five aeroplanes. It was one of the richest communes that has ever existed in the world. And that's what pushed the American politicians to insanity. They could not tolerate that even their president cannot afford to have ninety-three Rolls Royces. But those Rolls Royces don't belong to me. I am not the owner of those Rolls Royces. I don't own anything; not a single rupee.

Just the other day, few American idiots must be staying in the hotel. When I passed by their side one ugly and fat and retarded woman said to the others, "This is the man who has ninety-three Rolls Royces." Strange, that people are not interested in my teaching, in me, in my way of life. They are interested in the Rolls Royces. It shows their mind.

I have been receiving thousands of letters from people around the world. Everybody condemning me for having ninety-three Rolls Royces; yet thousands of letters reaching to me that Bhagwan, if you can give one Rolls Royce to me it won't make any difference to you. Ninety-three or ninety-two, what difference it will make to you? But to me it will be my lifelong dream fulfilled. And you will be surprised to know that I received a letter from a Bishop, who was continuously talking against me, and against the Rolls Royces. That's why I had come to know his name. And finally I received his letter, asking me that if I can donate one of the Rolls Royces to his church, it is a tax exempt charitable religious body, and he will be very glad.

I told to one of my secretaries to write to the Bishop, that I am absolutely willing. Do you want a regular Rolls Royce, or would you prefer a long-stretch big Rolls Royce, a limousine. And immediately came the reply, if you are so compassionate, then a limousine will do. But unfortunately I had to inform him that I can give you anything, but they don't belong to me. You will be caught by the police.

My situation is like this: two beggars sitting under a tree, under the influence of opium, looking of the moon, full moon night, were talking business. One beggar said, "Tell me exactly how much you will take for the moon?"

The other beggar said, "Who told you that I am thinking to sell it?"

And you call me the most successful spiritual businessman? Spirituality and being a businessman is a

contradiction in terms. Either you can be spiritual, or you can be a businessman. Because the whole art of business is, to give you less and take you more from you. That is the profit. In spirituality, there is only giving and no taking. I have not taken anything from anybody. I have given my love, I have given my understanding, I have given my experience, without any condition, to anybody who was thirsty, and ready, and open and receptive. But I have not put any condition on him, that he will have to pay for it.

Spirituality is just sharing something that you have got. And there is no need to take anything from the person you share, because the very nature of spiritual experience is such, the more you give it, the more it grows within you. There is no need to take it from anybody else. Just go on sharing, and you will be surprised that it functions against the ordinary laws of economics. In economics, if you go on giving things, soon you will be a beggar. But, in the spiritual economics, if you don't give, then whatever you have got, that will also die. To keep it living you have to keep it flowing. Don't make a pond of your spiritual experience. Let it be a river. Soon the river will reach to the ocean, and the whole ocean will be yours. And you need not ask for anything.

One thing I have to remind you in this reference; in Russia my sannyasins are being persecuted, just as they are persecuted in America, or in other countries. In Russia they think that my sannyasins are working for America, that I am representing capitalism; and in America they think that I am the greatest communist on the earth. It is a very strange situation. All kinds of labels have been given to me which are contradictory. They all cannot be true together.

Hindus think I am converting people perhaps to Christianity. Christians are against me because they think I am taking away their cream, their youth, out of the Christian fold. Naturally I am converting them into Hinduism. Looking at all these labels and condemnations, I thought I should have a look actually who am I? An agent of FBI, or an agent of KGB?

And then I remembered a small story.

An old man, very simple, found by the side of the road a small mirror. He had never seen such a thing in his whole life. He looked into the mirror. He said, "My God, this seems to be the picture of my father. I had never thought that that old man was so romantic; that he will have his picture to be taken. But it is good that I have found it. I will keep it as a memory. But I will have to hide it from my wife, because if she comes to know that this is my father's picture, she is going to destroy it immediately."

So he went in the house, very silently. The wife was surprised. He never comes so silently. There must be something going on. He went upstairs. The wife went on watching him. She also went upstairs slowly, without making any noise. She saw him hiding the mirror in a suitcase. She could not figure it out -- what can it be? But she said, how long he will be here. Soon he will have to go to work again. And he had to go to work.

The moment he had to go to work the wife went up, opened the suitcase, found the mirror, looked into the mirror and said, "My God. Fifty years I have lived with this man, and this sonofabitch is running after this rotten woman. I will kill her."

Looking into myself I found that I am a mirror. Whoever looks into me finds his own face reflected.

You are a businessman, what can I do? When a monkey looks into the mirror, he finds another monkey there.

I am not a businessman at all. This is not the way of a businessman. I am certainly trying to persuade you to grow, to bring your potential to its ultimate height. I am not going to give you anything. I don't have any commodity to sell. I am simply trying to provoke in you a challenge.

(Tape side B)

You have the real thing, but you are not looking at it. You have ignored it. You have the seed, which can become a beautiful flower and fill your life with fragrance. I will take away things from you which in fact you don't have. And I will give you only those things to you which you already have.

Now what kind of business is this?

Q: BELOVED BHAGWAN, WHY PEOPLE CALL RAJNEESHEES MAD PEOPLE?

A: They are mad. If you are sane, then my people are certainly mad. If you have eyes, then my people are blind; if you have found the truth, then my people are lost. It is all a question of relativity.

If you look at my people, you will find a totally different experience. First, there is no Rajneeshee in the world because they are not my followers. They are not Hindus, they are not Buddhists, they are not

Christians, they are not Mohammedans, because all those people are followers. My people are my friends, they are not my followers. So there is not a single Rajneeshee in the whole world. They love me.
So first you will have to drop the idea of somebody being a Rajneeshee.

Secondly, have you loved somebody, ever? If you have not loved somebody ever, you will not understand that love is mad. Because love is not of the mind, it is of the heart. Love is not logic, it is not reason. That's why all lovers look mad. But unfortunate are those people who have never tasted such madness.

There are other dimensions also. Perhaps you may have some creativity in you. Have you loved music? Have you loved dancing? Have you loved painting, or sculpture; anything creative? And you will know that while you create the mind stops, and something bigger than the mind takes over.

One of the greatest painters, Vincent Van Gogh, was asked once that when you are painting you look like a madman. Vincent Van Gogh said, "I don't look, I am. Because while painting I forget all reasoning. I forget my mind, my intellect. I forget myself. The painter disappears. Only there is a creativity. The painting is there, but the painter is not." Naturally this will look mad. How painting can be there without the painter? Because we are accustomed of logical thinking, of dividing things.

One of the greatest dancers of this age was Nijinsky. Perhaps he was the greatest dancer of all the ages, because he had something which has never been seen in any dancer. He used to take jumps while dancing, so high that scientists said it is impossible, it is against the law of gravitation. You cannot jump that high. But what to do with this man? He jumps, he goes beyond the law of gravitation. And even more strange was the phenomenon when he had jumped high, gone beyond the limit of gravitation, he will start falling back. The ordinary way is, you fall fast with a thump on the ground. But that was not the way with Nijinsky. He will fall like a feather, very slowly, coming with ease, as if it is within his power, as if gravitation has no power over him. He was asked by the scientists, "How you do it?"

Nijinsky said, "Don't ask me that, because I have tried it. Whenever I try, I cannot do it. I have failed always, whenever I have tried. It happens only when I forget completely, and there is only dance and the dancer disappears. Then it happens. I am amazed as much as you are amazed. I don't know how it happens. I must be mad."

The people who are with me are in deep love, in deep friendship. They are in great creativity, far greater than any painting, and far greater than any music, and far greater than any dancing. Because they are creating their own being. They are creating their own soul. Yes, they are mad people. And they are fortunate that they have the guts to go out of your so-called sane intelligent, mundane world. Whoever has courage amongst you would also like to be mad, like my people.

This madness is not the ordinary madness when a man falls below his mind. It is an extraordinary madness, when a man rises above his mind. Both go out of the mind, but the ordinary madman goes down; the spiritual madman goes up, higher than the ordinary logic, reasoning, thinking. Just look at my people. You will not find more intelligent people anywhere. Their madness has a method in it.

Just look at me! Do you think I am mad? If I am mad, then I hope that you all should be mad. That will be the greatest blessing in your life.

Q: BELOVED BHAGWAN, WHAT IS THE MIND? HAD IT A BEGINNING OR AN END. AND A RELATED QUESTION: FINDING OUT ABOUT THE TRUE NATURE OF THE MIND, IS IT ENOUGH TO FREE US FROM THE CYCLE OF DEATH AND REBIRTH?

A: Mind has no beginning, but mind has an end. Meditation has a beginning, but meditation has no end. This is the whole circle of life. Have you understood?

Mind has a(*) beginning. Then all the religions had been looking for that beginning. Christians say that the world was created by God four thousand four years before Jesus Christ; that is six thousand years before today. Then certainly mind has a beginning. But it is strange. The great Christian theologians have never asked a simple question, that what God was doing for eternity, before six thousand years.

Secondly, why suddenly one day, it must have been January, Monday, why he began the creation? Why he created the whole world? What caused him to create it? Is there some bigger power than him, who ordered him to create it? Is there some desire hidden in his being, that he wanted to create it?

But God is desireless, and there is nobody above him. So why, at a certain point, suddenly, he started creating? He seems to be whimsical. And you cannot depend on such a God, because tomorrow he may start

thinking to destroy. If he can create without any valid reason, he can destroy without any valid reason.

All the religions will say mind has a beginning, because the world has a beginning, because God created it. I say to you, mind has no beginning, because existence has never been created. It has always been here. And it is very simple. Why make it complex? God created the world -- why? Because the world is there, a creator is needed, somebody should create it. But the question arises, who created the God? And then you say, God is never created. He has always been here. If God can be here, without being created, then why bother with God. This existence is perfectly beautiful. It has always been here. Do not accept any unnecessary hypothesis.

That's why I say, mind has no beginning. Because existence has no beginning. But mind has an end. It ends into meditation. You can call it, it gets transformed into meditation.

Meditation has a beginning, but no end. Then it goes on and on, for infinity, for eternity. Mind is a small thing. Meditation makes you part of existence. It allows you the freedom of becoming one with the whole. And to me that is the only way of being holy -- to be one with the whole.

You are asking, if we can understand the workings of the mind, will they disappear? Certainly, absolutely. The only way for the activities of the mind to disappear is to be a witness to them. Just see them, clearly. Without any judgment. Just be a watcher, uninvolved, unattached. And those activities start disappearing, like shadows. And when mind is no more in action, that is what we call meditation. When mind is not functioning, you have arrived at the beginning of meditation.

And you are asking, will it deliver us from death? Will it deliver us from being born again and again? Certainly, because it is only ignorance that keeps you being born again and again. Because you are always dying with a desire unfulfilled. That unfulfilled desire takes you into a new form. Existence is very compassionate. It does not want you to be discontented. It does not want you to be unfulfilled in any desire.

When you are dying, if you are hankering for something, something that you always wanted but you could not get, something that was always in your mind, haunting you, and you were not able to find it, existence will give you the right form in which your desire can be fulfilled. Existence is very favorable, very friendly. You are children of it. It has to be friendly to you. And if you are crying for toys, teddy bears, it will provide you with teddy bears.

I am reminded of an old Jewish man who was on his deathbed, a very miserly man. His four sons had gathered and they were worried, when the old man dies, what arrangements have to be done; how they should be done? The man has not died yet. He is listening to their talk. They are whispering.

The first son said that, "Our father always wanted a Rolls Royce, but being a miser he could not manage. At least when he dies we should bring a Rolls Royce to carry his dead body to the cemetery."

The second son said, "You are just being stupid. For a dead man what difference does it make whether you are carrying him in a Rolls Royce, or in a Ford? It doesn't matter. The dead man is dead. He will never know the difference. Why waste money?"

The third man said, "Even Ford will cost money. My suggestion is, we should phone to the municipal corporation, and they can bring their truck in which they go on throwing beggars and others into the cemetery. A dead man is dead, whether he is your father or your mother, it does not matter."

Before the fourth was going to speak, the old man somehow managed to sit up in the bed and said, "Wait! Just find out where my shoes are."

They said, "But what you are going to do with shoes. You were going to die."

The man said, "I am still alive. Just give me my shoes. I will walk to the cemetery. You are all for wasting money."

Now this man, what do you think? If he dies he is going to be born, his whole life he must have repressed thousands of desires, even at the point of death he is concerned about money.

A man of meditation dies without any desires. He dies in silence. Hence there is no question of his being born in another form. And a man of meditation knows that death is a lie, that death has never happened; it only appears from the outside. You see somebody dying, from the outside, but you don't know that is happening inside the man. His inner being never dies. But most of the people live unconsciously. Naturally they die unconsciously, unaware that death has not happened.

Death has never happened in the whole eternity. Death is just an outsider's observation. The meditator observes from within. He sees himself, his body dying, his mind dying, his heart drowning. The beats are going farther and farther away, and the breathing is drowning. He goes on seeing all this, and he also goes on seeing that it is not affecting him at all. It is only the body and its components which are decomposing, falling apart. But his own being is intact.

This experience of immortality takes him to the universal shore. This whole existence is full of consciousness. When I said, there is no God who created the world, please don't misunderstand me. When I am denying a God outside existence, there is a purpose. The purpose is, I want God to be inside existence. An outsider God is not of much value. A God inside everything, in the stones, in the stars; all that exists is overflowing with divineness.

The moment you understand your own immortality, now there is no rebirth for you. You have become part of the universal godliness, you have become one with the whole. Just like in the early morning sun, a dewdrop slips from the lotus leaf into the ocean, and disappears. On the one hand it disappears in the ocean. On the other hand, it becomes the ocean. Both the things happen simultaneously.

Be ready to disappear. That is the only way to become all. Lose small boundaries, so then you can become one with the unbounded. It is your birthright.

Q: BELOVED BHAGWAN, THE WESTERN MIND SEEMS TO WANT TO REDUCE EVERYTHING, NO MATTER HOW SUBTLE, TO THE KNOWN. THE EASTERN MIND SEEMS TO WANT TO REDUCE EVERYTHING, NO MATTER HOW CONCRETE, TO THE UNKNOWN. CAN WE HELP EACH OTHER?

A: The existence can be divided in three categories: the known, the unknown, and the unknowable. What is known today was unknown yesterday; what is unknown today may become known tomorrow. So there is not much difference between known and unknown. It is only a question of time.

Science, that means the West, believes only in two categories -- the known and the unknown. And as a corollary, scientific mind of the West believes that there will come a day when we will have reduced everything into the known, and there will not be left anything unknown. That is one of the basic assumptions of scientific inquiry. We are everyday discovering more and more, and the unknown is shrinking, becoming smaller and the known is becoming bigger.

Naturally one can conceive somewhere in the future a time is bound to come when everything will be known. But if it is true, then that will be the death of humanity. If all is known, then there is no adventure left. If all is known then there is no more any challenge. Then life will be very empty. If everything is explained, there will not be anything mysterious. And to lose the miraculous, you will lose something tremendously valuable.

It is the unknown, undiscovered, that goes on challenging you to progress, to evolution, to reach new heights, new peaks of consciousness. But if a day comes that all is known, everything is reduced into simple formulas, then there will be no romance, there will be no poetry, there will be no beauty, there will be no joy. There will be nothing left which is valuable.

But fortunately the West is not right. The division between the known and the unknown is not complete. The East has a threefold division -- known, unknown, unknowable. It agrees with the West that the unknown can become known, but the unknowable will always remain unknowable. There will always be mystery around human consciousness. There will be always mystery around love, friendship, meditation, consciousness. We may be able to know all that is objective. But the subjectivity, the innermost core of human consciousness, will remain always a mystery. And this has been the persistent effort of the East, to make it clear to the whole world that the unknowable should not be denied, otherwise you will take all juice out of human life. You will create robots out of human beings, you will destroy them, and they will be just machines and nothing more.

And modern science, for the first time in the history, has started to agree with the East. As modern physics has entered deeper into matter, into electrons, neutrons, protons, the physicist has become puzzled. Things seem to be becoming mysterious. Up to now he was thinking the unknown is turning into known. Now he is not of the same opinion. Now he is saying that we are entering into something of which we have never thought about, the unknowable.

(Tape side C)

So there is not much difficult of bringing East and West closer. They are already coming closer. Just the Eastern meditators have to understand the latest scientific researches, and the scientists of the West have to understand the deepest explorations of meditation. And this is not difficult. And they will come to a synthesis which will not be just forced. It will come out of the experience, naturally, spontaneously.

I am educated in the ways of the West. I have been a professor of philosophy and logic, teaching Western philosophy and Western logic. From Socrates, Plato and Aristotle to Bertrand Russell and

Jean-Paul Sartre. But, in my own individual life, I have been working deeper and deeper into meditation, reaching farther and farther into my own inner space. And I have found the center of the cyclone. I can see it absolutely clearly that the time has come when East and West can join together in a combined effort, because the search has led both to the same point, the unknowable.

The unknowable can be called the truth, can be called the *nirvana*, can be called liberation. These are different words.

I am reminded of Albert Einstein's last words. Before he died, he said to his friends that "If I am born again, I would not like to be a physicist. I would rather like to be a plumber." They were surprised, a man of the calibre of Albert Einstein wants to be a plumber? For what? Einstein died, he could not answer them, but I can answer them. He had explored the objective world, the outside world, as much as any man in the whole history. He has found the atomic energy. But he himself remained unknown to himself. He knows so much about the matter, and he knows nothing about his consciousness. This is the reason he wants in his next life some simple job like a plumber, which does not need any intellectual effort, so that he can devote his energies for inner exploration.

In my vision, in the future, there will be only science; no religions. And the science will have two wings, just like a bird; one wing for objective inquiry about the matter, about the outside, about the other. And the second wing for inner inquiry, to find out what it is which is living in me, which is conscious in me; to discover the interiority of my own being, my subjectivity. Science will have two aspects, just like every coin has two aspects.

There is no need for any religion -- Hindu, Mohammedan, Christian, Buddhist, Jaina, Jew; there is no need. Science is enough. And it can do both the work. One side for the outside, and the other side for the inward pilgrimage. That is going to be the meeting point between East and West. And sooner it happens, the better.

The Last Testament, Vol 5

Chapter #25
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PRESS INTERVIEWS

Q: BHAGWAN, WHAT DO YOU THINK ABOUT THE ATTITUDE OF THE BUDDHA, MESSIAHS, AVATARAS, TIRTHANKARAS, TOWARDS WOMEN?

A: Just disgusting! All these people have insulted woman-kind down the ages as much as it is possible. None of them can be forgiven. None of them can be forgotten.

Christians have a trinity of God, the holy ghost, and the son, Jesus Christ. But in the trinity there is not a woman. A very strange family. The father is there, the son is there, but where is the mother? And what purpose has this holy ghost? Why keep this idiot there? A woman would have been perfectly human and understandable. But in the highest trinity of Christianity they cannot accept a woman.

Jesus was teaching in the village of his birth, and a crowd was listening to him. His mother, Mary, came running because her son has come to the village; and she was waiting long, for years he had not been there. She is standing outside the crowd and somebody shouts to Jesus, "Your mother is standing outside the crowd."

And do you know what Jesus says? He says, "Tell that woman" -- he does not use the word mother -- he says, "Tell that woman that I don't have any mother. I have only my father who is above in heaven." And these people you have worshipped. You have never asked about their behavior. He had twelve apostles, his chief disciples. But amongst them there was not a single woman, although there were women far more devoted than those apostles.

One of the most beautiful women of Judea, Mary Magdalene, was a prostitute, but listening to Jesus she went through a transformation. She dropped her profession and devoted her whole life to Jesus, but she was not accepted as one of the apostles. You will be surprised to know that when Jesus was crucified all those twelve male apostles escaped, afraid that they may be caught with the same result. What happened to Jesus may happen to them. They were afraid of crucifixion, they had seen the misery, the anguish of Jesus. They all escaped. But three women -- Jesus' mother, about whom he said, "Tell that woman she is not my mother," was still there, unafraid. Everybody knew she was the mother of Jesus. Nobody knew those apostles.

Mary Magdalene, a prostitute, had more courage and more guts than those so-called holy men. And another woman of the same name, Mary was also there. These three women brought Jesus' body from the cross. Not a single man was there. But the Christian church has not accepted those three women as saints. Those twelve cowards who escaped, they are great saints. The woman has been condemned by all the religions.

Mahavira says that no woman can go to the ultimate liberation directly from the woman's body. Strange, because the same person continuously teaches people that you are not the body, you are the soul. If you are the soul, then the question arises, is the soul of a woman also feminine? Is the soul of man also masculine? The soul cannot be feminine and cannot be masculine.

Consciousness is simply consciousness, it has no sexuality, it has no genitals. But he forgets when it comes to woman. He says, "A woman has to do austerities, practice virtue; all that will help her to be born as a man in the next life. And then she can make efforts for ultimate enlightenment. Only man can become enlightened. No woman can become enlightened."

You will be surprised to know that in spite of all these teachings, one courageous woman became enlightened. Her name was Mallibai. She lived a few hundred years earlier than Mahavir. The woman had really attained to all the qualities of the enlightened person. She has the tranquillity, the silence, the unconditional love, fearlessness, absolute freedom. They had to accept her, but they played a trick.

In my childhood I used to go to a Jaina temple which was just near my house. There are twenty-four statues of the Jaina tirthankaras. They are all alike. I never discovered that there is one woman, for the simple reason that the Jainas have changed her name. From Mallibai they have changed her name to Mallinath. Do you see the disgusting, ugly, male chauvinist mind? Mallinath one thinks naturally must have been a man. The name is of a man, but she was a woman.

It took years for me to discover that Mallinath was not Mallinath; it was a woman. But why did they change the name? Because they were feeling embarrassed. It goes against their whole teaching and their whole philosophy. No person can become enlightened from a woman's body. What is wrong in a woman's body? It is more beautiful than a man's body; it is more strong than a man's body. Perhaps you will be surprised when I say that, because you have been carrying the idea that man is stronger, but only muscularly he is stronger. But that is not the only strength in the world, there are far more superior strengths.

For example, the woman has more resistance to diseases than man. That is her real strength. More men fall sick than women. To keep the balance nature has to produce ten boys more if it produces one hundred girls, it has to produce one hundred ten boys. Because by the time they become mature enough to get married, ten boys would have gone down the drain. But those hundred girls will be still around. They have a far stronger grip on life.

Women live five years longer than men all over the world. If man's age is seventy, then woman's age is

seventy five. Women talk about committing suicide, but they don't commit. And whenever you find that a woman has committed suicide, be very careful; in most of the cases it will be a murder. Either the husband has murdered her, or the mother-in-law has murdered her, it is not a suicide. Women simply talk, it is the man who commits murder, commits suicide. Twice as many men go mad as women. One thinks this is strange, because women act crazier. They throw things, they break plates, they hit with pillows, and they are always ready to throw a tantrum, weeping, screaming. They know the whole paraphernalia of how to torture the husband. But they don't go mad. Perhaps they don't go mad because every day they have a release, they don't accumulate.

Man cannot cry, it is unmanly. He cannot throw things, it doesn't suit him. He cannot break plates or scream. He accumulates, and one day he explodes, wholesale.

What is wrong with a woman's body? Why she cannot become enlightened? I have been working with millions of people, men and women. I don't see any difference as far as enlightenment is concerned. But even a man like Buddha, who is the best of his kind, was afraid to initiate women into his commune. For fourteen years continuously he refused women, he would not initiate them. What is the problem?

Perhaps it is not the woman that is the problem, it is repression that is the problem. All those monks are repressed people, their sexuality is boiling within. To allow women into the commune is dangerous, because these people who are carrying a repressed sexuality, finding women close enough, may not be able to control themselves. But this is something wrong with your methodology, your discipline. For your wrong discipline, why you should insult women?

In my commune, women and men have lived together with no question of fear, because basically I am against repression. In fact, you will be surprised to know that my swamis, the male sannyasins, were afraid of women. They were trying to escape from women, not vice versa, because while making love man loses some energy. The woman does not lose anything. Seeing the fact, the man becomes aware that, "I am being stupid. This is not a bargain, I am simply losing, and the woman is enjoying. I am being befooled."

It was continuously reported to me by women sannyasins, "What has happened to your sannyasins? They find excuses to escape."

I said, "Nothing has happened. I have allowed you both total freedom, and freedom brings understanding. They have seen that in sexual relationship they are the losers, they are the fools. Next day, they have the hang-over. Naturally, everybody wants to protect himself, and everybody has the right to protect himself."

But Buddha was afraid, because he would not allow a man even to see women. He would not allow a man to touch a woman, he will not allow a man to talk with a woman. Now if this is the situation, then naturally women have to be kept out of the sangha, of the initiated commune. But finally he reluctantly agreed, he had to agree. His mother died when he was born, and he was brought up by his mother's sister from the very first day. She was the woman he had known as his mother. He knew she was not his mother, his mother had died, but she had given him more than any mother. She did not get married, just because of him, because if she got married perhaps she would have her own children and she may not be so careful of Gautam Buddha. She loved the boy, and the boy had as much potential that it looked like he was going to become a milestone in the history of man. She sacrificed her whole life.

And when this woman came to her own son and asked to be initiated, Buddha could not refuse. Reluctantly he initiated her; but then the door was opened. If you initiate one woman, you cannot refuse another woman. And what he said at that moment is worth remembering. He said, "My religion was going to last for twenty-five centuries. Now it will last only five centuries, because the women will corrupt everything."

This is strange. Why should women corrupt? It can happen only if your male sannyasins are corruptible, if they are ready to be corrupted. And if they are ready to be corrupted, I don't think his religion was going to last for twenty- five centuries. People who want to be corrupted have thousands of ways to be corrupted. Woman is not an absolute necessity. They can become homosexuals, in all the monasteries they have become homosexuals.

But all these prophets have misbehaved with woman. It is time that the woman should assert her individuality, should assert her spirituality, and should condemn all those people who have been against women, who have reduced her into a sub- human species. A totally new quality of religious consciousness is needed, which accepts men and women equally.

There is nothing to be afraid of. And if spiritual beings are so much afraid, then who will be fearless?

I am reminded of a small story. Two Buddhist monks are coming from the village back to their

monastery. Before the monastery they have to cross a small, mountainous river. The current is very strong. The old monk is ahead, and he finds a beautiful young woman standing on the bank of the river, and she says, "Reverend, night is coming. I am alone, my house is on the other side, and I am afraid to enter this mountainous river. The current is so strong. I am afraid, I may be taken by the current and drowned. Won't you help me?"

The old man remembered Buddha's sayings, "Don't talk to a woman." He didn't say anything, he simply lowered his eyes because he had seen her. She was beautiful. Already his heart was beating faster, she had already affected him. It was dangerous. He simply jumped into the river to get back to the monastery as quickly as possible. When he reached the other side he remembered that his young sannyasin, a young bhikku is also coming just behind him. And he is too young. If my heart started beating faster, if I started thinking of things which cannot be said, what about the young man? At that time he saw the young man carrying the girl on his shoulders. The old man was furious, and also jealous. The young man put the girl back on the ground. The girl thanked him. But the old man did not speak to him. He was really angry, he was not in a state to talk. But before they were entering the monastery, on the steps before the door, he stopped and said to the young man, "I am going to report it to the master. You have committed a grave sin." The young man said, "What sin, what are you talking about?"

The old man said, "Ah ha. Are you trying to befool me? What about that beautiful girl that you were carrying on your shoulders?"

The young man simply said, "I have left her on the bank of the river, but it seems you are still carrying her."

Man and woman are part of one humanity. They should not be thought of as separate. Religion is for both, and together they can grow better than in separation. We just have to drop all kinds of sexual obsession, repression, which are ugly inheritance from ignorant, primitive days. We are living in a more sophisticated, more intelligent century. We should behave according to the contemporary times.

Q: BHAGWAN, RIGHT NOW I AM FEELING YOU, TASTING YOU, DRINKING YOU LIKE A DRUNKARD. AS WITHOUT BOTTLES THERE WILL BE NO DRUNKARD, WITHOUT YOUR PHYSICAL PRESENCE, HOW WILL I BE ABLE TO FEEL YOU, TO TASTE YOU, TO DRINK YOU? AND THE QUESTION IS: WHY IS THE WORLD SO SICK TODAY?

A: Love knows no distance, love knows only closeness.

You may be miles away; just close your eyes and let your heart take possession of you. You will find me sitting by your side; you will find your hand in my hand. This is my promise.

The world is miserable because the world has forgotten how to be. The world is in suffering because people have listened to all kinds of superstitions, followed all kinds of wrong thoughts, and are lost in a jungle. Naturally there is great anxiety. Time is slipping out of your hands, death is coming closer every moment, and you have not even known about life. And life is fleeting by.

As you grow older you will find yourself in more anguish, because the life that was an opportunity to find the truth, to find meaning, to find some eternal nourishment, you have wasted in collecting seashells on the beach, colored stones, and death will take everything away. Hence the tension goes on growing, and the whole world is becoming tense, particularly at these times, because the third world war is hanging just on the horizon. That is the death of all.

For the first time humanity is feeling the fear of a universal death. Before, individuals have felt it, it was a small thing. Now it has become total and global. Any moment any computer in the Soviet Union or America can go wrong. It is not even in human hands, now everything is being controlled by the computers. And you know, you cannot depend on machines, you cannot depend even on men. Just a small accident and the whole world will be just going up in smoke, hence the tension is tremendous. But you can make it a great opportunity too, because death is so close and life is more unreliable than it has ever been. You can change your life into deep silence, into meditation; you can realize, under this pressure it is easier to realize, your innermost center, which is immortal. No nuclear weapons can destroy it. And once you have felt it, all tension, all misery, all anguish, will simply disappear as if it was never there before.

This is the time for everybody to meditate. This is the time that, except for meditation, nothing can help you to get out of your misery. And meditation is a simple phenomenon. Just whenever you have time, sit silently, doing nothing. Relax, close your eyes, watch your thoughts as if you are watching a movie on the

screen. You are just a watcher. And you are in for a great surprise, perhaps the greatest surprise of life. If you can watch your thoughts just as if they are moving there on the screen, and you are not involved in them, they start dispersing. It is your involvement that gives them life energy. When you withdraw yourself and become just a witness, thoughts start falling, like leaves which are dead start falling from the trees. Soon you will be surprised, the screen is empty.

The moment the screen of the mind is empty, a miracle happens. Your consciousness, which was focused on the screen of the mind, finding nothing there, turns upon itself. The circle is complete. It went from you up to the screen, but there is nothing there to stop it, and it comes back to the original source.

Consciousness coming back to the original source is what I call enlightenment. You have become awakened, you have opened your eyes for the first time. Now for you there is no death, no misery, no pain; for you there is only blissfulness. And this blissfulness is not something that you will attain after death. This blissfulness is something that happens here and now.

I teach the religion of here and now.

All the religions have been teaching you postponement. That is a very cunning trick. They have been telling you, "After death you will get the results." Nobody comes back after death so you don't know whether any result happens or not.

I teach you immediate experience. And if you are doing it, wherever you are doing it, I am going to be with you.

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PRESS INTERVIEWS

Q: ARE YOU THE BEGINNING OF A NEW RELIGION?

A: I am certainly the beginning of something which is far more precious than any religion can be. I am also the end of all the old religions.

The old religions have not helped humanity to progress in consciousness, in being. On the contrary they have hindered man's growth, his spirituality, in every possible way. The old religions became simply a facade of politics. In the name of religion, politics has reigned all over the world.

One thing that is most important to understand is that truth cannot be organized. The moment you organize it, you kill it.

Truth is an individual experience, and it can never become a collective phenomenon. Those who have attained the experience of it were individuals, not crowds, not mobs, not Hindus, not Mohammedans, not

Christians, not Jews; but just individuals. Moses is an individual, just as Mahavira is; Gautam Buddha is an individual just as Jesus Christ is. They experience something in their aloneness, in their silence, in their innermost shrine of being. The church is not outside, it is within you.

But the Christians are looking for the truth in a church which is outside. They are looking for truth in a collectivity, in a crowd, and it is clear to anybody who has a little bit of intelligence that in two thousand years they have not produced a single Jesus Christ again; neither have the Buddhists been able to produce in twenty-five centuries another Gautam Buddha.

And it is not that people have not worked hard. People have worked tremendously hard; down the centuries millions of people have sacrificed themselves and everything they had to become enlightened. But nothing has happened; there seems to be something fundamental missing. They forgot one thing: that Gautam Buddha was not following anybody, and they are following Gautam Buddha; that Jesus Christ was not following anybody, and they are following Jesus Christ. That is the point where they missed.

You have to be just yourself, individual, not a carbon copy of anybody else. You have to assert your original face. Existence believes in originality, not in imitation. There are millions of Christians, but not a single Christ.

I am reminded of Friedrich Nietzsche's statement -- he said that the first Christian and the last Christian died on the cross two thousand years ago, the first and the last. Then what are these crowds doing? Almost half of humanity is Christian. What is this half of humanity doing if the first and the last Christian has already died two thousand years ago? They are simply deceiving themselves. The days of organized religion are finished.

I declare a totally different conception. I will not even call it religion because that word is associated with the old religions; I will call it only religiousness. I am the beginning of religiousness. Religion is bound to be Hindu, bound to be Mohammedan, bound to be Christian. Religiousness need not be Hindu, how can it be Hindu? How can it be Mohammedan?

If love cannot be Hindu, cannot be Christian, if silence cannot be Jewish, then why should religiousness -- a quality, a fragrance -- have any adjective to it?

Yes, I am the beginning of something new, but not the beginning of a new religion. I am the beginning of a new kind of religiousness which knows no adjectives, no boundaries; which knows only freedom of the spirit, silence of your being, growth of your potential; and finally the experience of godliness within yourself -- not of a God outside you, but a godliness overflowing from you.

The old religions are just corpses, stinking; still they are immensely powerful, because the whole past has given them prestige, authority. And nobody wants to leave power and authority. They go on manipulating humanity, exploiting human beings; they go on keeping you retarded. They don't want you to evolve, because the moment you evolve and you become intelligent, you will be free from the bondage which is their vested interest.

Anybody who is intelligent cannot be a Hindu, cannot be a Mohammedan, cannot be a Christian, -- because all these religions have done so many ugly actions in the past, they have killed millions of people, burned people alive in the name of God, in the name of love. They have been simply destructive; they have not enhanced beauty, they have not contributed to humanity in any way. They are parasites. They have sucked you for centuries, they have been living on your blood.

It is time that churches should be transformed into schools, into hospitals. Temples and mosques, synagogues and gurudwaras should be used for art galleries, music schools, for teaching painting and sculpture. And the priests should cease to exist. It is ugly; the priesthood should simply disappear from the earth, because man does not need anybody to mediate between himself and existence.

I am reminded of a great master, Lao Tzu. He used to go every day for a morning walk. One of his neighbors asked him, "A friend has come to visit me. He is a poet, a lover of beauty, and he is also very much interested in you. He wants to accompany you tomorrow morning on your morning walk."

Lao Tzu said, "I have no objection, except a simple condition: that he should not speak while we are walking in the mountains."

The friend said, "That's acceptable."

All three started the next day before sunrise. It was a beautiful calm and quiet early morning; and then the sun started rising above the hills, and with it the flowers started opening and the birds started singing. The poet forgot about the condition. He said, "How beautiful!" Just two words, and then he remembered. He didn't say anything more.

Back home, Lao Tzu called the neighbor and said, "Your friend is too talkative; I cannot afford to have

him again. And he is stupid too. I was there, listening to the songs of the birds, seeing the sun rising, listening to the wind passing through the trees, hearing the sound of running water. No mediator is needed. What can he add by saying, 'How beautiful!'? He simply disturbed."

Existence and you are enough. There is no need for any agent between you and existence to interpret, to say, "How beautiful!", to take messages from you to existence and bring messages from existence to you. That's what the priests have been doing down the ages; they have kept you away from reality. They have been standing between you and reality.

A truly religious person does not need anybody between himself and the sunrise, between himself and the stars in the sky, between himself and the fragrance of the flower. It is all divine, you just have to be open to it.

When the priesthood is dissolved, organized religions finished, then humanity will be one. Otherwise, they have created so many barriers between man and man. Every evening since I came here I have gone for a walk. The first day one man said, "Osho, this is not *pranam* that I am doing to you; this is *salaam*." Pranam is Hindu, salaam is Mohammedan.

I said to him, "To me, both mean the same."

The second day he said, "I have come again."

I said, "That's good, but don't say what you said on the first day."

Why create barriers? It is the same experience. A loving welcome... whether you call it pranam or whether you call it salaam, does it make any difference? But in his mind there must be great difference, that he wanted to indicate to me that he is a Mohammedan. Just to be human is enough. To be Mohammedan, to be Hindu, to be Christian is to be below your humanity, is to fall from your height, is to lose your dignity.

Yes, I am the beginning of something new. You can call it religiousness, but don't call it religion.

Q: YOU SAY YOU ARE A BUDDHA, AND HIS TEACHING WAS BASED ON SIMPLICITY, A SIMPLE LIFE. YOURS IS BASED ON COMFORT AND LUXURY. WILL YOU PLEASE COMMENT ON THAT?

A: It is a significant question, with tremendous implications to be understood; one is that there is no difference. You will be surprised to hear it, because you don't understand the inner mechanism of transformation.

Buddha was born a king. He got fed up with his palaces, with his richness, with his luxury; he became a beggar. In the middle of one night, he renounced his kingdom and went into the forest as a beggar.

I was born as a poor man. I got fed up with up poverty. In the middle of one night I renounced poverty, and since then I have been living like an emperor. What is the difference? Just one difference is there: Buddha's renunciation was simple, my renunciation is very difficult. To renounce a kingdom luxury and is a very simple phenomenon; you just get out of the palace and into the mountains. But to renounce poverty is not so easy, otherwise you would have all renounced it. I have done the more difficult task.

But the inner mechanism is the same -- a drastic change in your lifestyle helps you to become enlightened. It doesn't matter whether from the palace you move to the hut, or from the hut you move to the palace. A drastic change in your lifestyle brings the revelation easily, because it uproots you from your ground, it brings you to a totally new territory. You cannot remain the same, you have to change.

Obviously it seems Buddha did a great thing, but it only seems so. I have done the greater thing. You try! -- and you will know immediately that to renounce empires is the easiest thing in the world. To renounce poverty is the most arduous phenomenon.

But there are other aspects of it too; I am not in favor of poverty, and neither are you. It is natural that nobody should be in favor of poverty, because to be in favor of poverty means to be in favor of hunger, to be in favor of being without clothes, to be in favor of being without shelter, to be in favor of sickness, old age, and no medicine. Nobody is in favor of poverty.

But Gautam Buddha and the twenty-four *Tirthankaras* of the Jainas, all these twenty-five people who have impressed this country immensely, have impressed the whole East, were born as kings. You have to understand it: Buddha was born as a king. The incarnations of Hindus, Rama and Krishna, were born as kings. You have not accepted a single poor man as a buddha, as a tirthankara, as an incarnation of God -- that shows your mind.

You respect luxury, you respect kings. In fact, you have respected Gautam Buddha not because he was a beggar, but because he renounced his empire. Just think, if Gautam Buddha was born a poor man, and one

night he had renounced his poor man's house, with no clothes, no food, the father dying without medicine. I don't think you would have ever accepted him as a great master; you have never accepted anybody like that.

Why were the twenty-four tirthankaras all kings? Is not anybody else intelligent enough to be spiritual? Is the whole world empty, with nobody to give it challenge? Do only kings have a prerogative, a monopoly?

The reason is that these kings renounced their kingdom, and became beggars. In your eyes, the kingdom is so valuable that it is amazing that a man would renounce something for which you have been hankering your whole life. The man is not respected for himself or his spirituality, he is respected for the money that he has left behind. You are still counting money, you are still looking at the bank balance.

I used to know a postmaster, a poor man, the only earning member of a big family. When his wife died and his children got married he asked me, "I am tired and all my duties are fulfilled. I can renounce the world."

I said, "What have you got to renounce? How much is your bank balance?"

He said, "Bank balance? I don't have a bank balance, just three hundred and sixty rupees in the post office."

I said, "You can renounce, but don't tell anyone that you had only three hundred and sixty rupees when you renounced; otherwise nobody is going to pay any attention to your renunciation. People will simply laugh."

After ten years I met the man in New Delhi. He had gathered a good following. One of his disciples told me, "My master was a great rich man; he renounced everything."

I went to see the master. Looking at me, he felt a little nervous. I said, "Don't be worried. I will not tell anybody that you renounced only three hundred and sixty rupees." But they all heard it. Since then he has lost all his following. He is very angry with me.

I want to emphasize the fact that, although you think that you respect Buddha because he renounced, deep down you still respect the empire, the kingdom, the riches -- not Buddha himself.

With me the situation is totally different. I have renounced poverty. You have to look eye to eye with me. Either you respect me, or you don't respect me. But money does not come in between.

The people who have respected me are far more religious than you who have respected kings because they renounced their kingdoms. The people who have respected me, have respected *me*, not the kingdom that I had renounced. I had no kingdom; their respect is direct, immediate. It concerns me, it has nothing to do with anything else.

And moreover, I am against this whole idea of Gautam Buddha, Mahavira and other tirthankaras renouncing their kingdoms. Because they not only renounced their kingdoms, they raised the value of poverty, which you have never thought about -- they made poverty something spiritual, which it is not.

Poverty is the source of all crime, all sickness, all that is ugly in life. They made poverty something spiritual, and thousands of people became beggars with Buddha. But have you looked into the whole situation?

The people who followed Buddha left behind them crying and weeping wives, crying and weeping children, old parents. What happened to those people? The wives became prostitutes, the children became orphans, the old parents died without any care and without any medicine, because the man who was the earning member had become spiritual. And this happened to millions of people. Who is responsible for this?

I cannot forgive Buddha, or Mahavira, or other tirthankaras. They raised poverty to spirituality, convinced people, and destroyed thousands of families, millions of people. And the people who became beggars became a burden on the society. Because if you have renounced the world, then you don't have any right to ask for food from that same world; you don't have any right to ask for clothes, for shelter, from that same world. This is a strange thing: you condemn the world, and the world feeds you. You renounce the world, and the world supports you. You live on it. These are the people who have reduced the East to poverty, to slavery.

No, I am not in favor of poverty.

And finally, I have also renounced. Buddha renounced this world, because this world's pleasures are momentary. Try to understand the subtlety of the logic: he renounced the world, this world, because its pleasures are momentary. But he is renouncing it to gain another world beyond death, the pleasures of which are permanent and eternal.

Look around the world into different religions' idea of the other world. I will give you a few instances to understand their psychology.

In the heaven of Mohammedans there are rivers of wine. Here, on the earth wine has to be renounced. In

paradise, where rivers of wine are available, you can drink as much as you want, swim in it, get drowned in it. But it's very strange: in this world wine is a sin, and in that world it is a reward. I can't see the connection.

In this world the woman has to be condemned. She is the source of sin, she is the door to hell. If you can manage to renounce the woman you become a saint, and the saints are rewarded with beautiful women in paradise. Not ordinary beauties, those women never grow to be more than sixteen years old. They are stuck for millions of years at the age of sixteen. They don't perspire, they are always young.

In Arabian countries homosexuality has been prevalent for centuries. It is a very shocking thing that in paradise, for saints, young boys are also made available.

Buddha, Mahavira, Mohammed, Jesus... they all renounced this world because its pleasures are momentary for a world where pleasures are eternal. I renounce the world of eternal pleasures for this world, where pleasures are momentary. Who is renouncing more? I would hate a girl who has remained for millions of years stuck at age sixteen. She is a prostitute and she has been used by millions of saints.

I have heard about a disciple whose master, whose whole teaching was celibacy, had died. After a few days the disciple also died. Of course the first thing he looked for in paradise was his master, and he soon found him under a beautiful tree -- which remains eternally green! He saw the master, but he was very much shocked because in his lap was sitting an American Hollywood actress, Marilyn Monroe. She was very beautiful, but without any brains, just flesh without any soul. The disciple was very shocked. The master has been teaching celibacy and here he is hugging a naked film actress! But then he thought, "Perhaps this is his reward! He deserves it. His whole life he was celibate; he would not allow any woman even to touch his feet; he would not see any woman. Certainly he deserves it."

He came close, fell at the feet of the master, and said, "My great master. You certainly deserve such a beautiful woman."

Before the master could reply Marilyn Monroe said, "You idiot. I am not his reward. He is my punishment."

I have renounced that world. To me each moment is paradise, and I don't have any desire for eternal pleasure. In fact the very idea is sick. Just think, if you have anything forever you are going to get bored -- if you have any intelligence. The woman may be very beautiful, but to have the woman eternally... just think of eternity, forever and forever, the same woman. In no religious scripture is there any mention of divorce in paradise. Once you are caught by the woman you are caught forever.

Whenever I think about the paradise that all the religions have created I simply freak out. I don't want to go to paradise. Absolutely no! It is only for idiots. I would rather go to hell, because the best and the most colorful people, the most creative people, all the great poets, all the great painters, all the great dancers, all the great sculptors, you will find there. In heaven you will find only dried up saints with no juice. It will be utter boredom; you cannot even have a good conversation.

You cannot find Byron in heaven, you cannot find Shelley, you cannot find Bertrand Russell, you cannot find Jawaharlal, you cannot find Rabindranath Tagore, you cannot find Maupassant, Tolstoy, Dostoevsky, Chekhov, Leonardo da Vinci, Dante, Socrates. You cannot find the cream of humanity there. You will find only dull, unintelligent, retarded people. Their qualities are that they can fast for twenty-one days, but that does not give intelligence. Somebody can stand for twelve years and will not sit down, but that is not a quality. Somebody lives naked, but that is nothing creative; every child is born naked, every animal lives naked. If nakedness is spiritual, then all animals will be ahead of you.

I have also renounced, and my renunciation is far greater. I have renounced the world of eternal pleasures for this beautiful world of momentary pleasures. I have renounced eternity for the moment; to me it is enough. And I call this contentment.

All your saints are full of desire, whatever they say. They go on saying to you, "Be desireless." But why? -- so that in paradise all your desires can be fulfilled. But this is not desirelessness; it is motivated. I say to you, there is no need to be desireless. Live each desire with as much awareness as possible, and you will feel a tremendous contentment arising in you. Each moment it goes on growing -- you feel fulfilled, here and now. I do not promise you anything after death, because that is a very cunning device of your priests, your prophets, your messiahs. I want you to experience something here.

I am a realist, I am not a dreamer. And my experience is that if you can live each moment with contentment, awareness, silence, joyfulness, this very earth becomes paradise; there is no other paradise anywhere. All those paradises are invented only for idiots to be exploited.

I have renounced everything hocus pocus.

Q: NO GOVERNMENT CAN TOLERATE YOU, NO POLITICIAN WILL ALLOW YOU TO ENTER, NO PERSON ON A CHAIR WILL ALLOW YOU TO MAKE A DENT INTO THEIR POSITION. NO CHURCH, NO RELIGION, WILL FORGIVE YOU FOR WHAT YOU HAVE DONE TO THEM AND NINETY-EIGHT PERCENT OF THE WORLD'S POPULATION CANNOT ACCEPT YOU. HOW DO YOU PROPOSE TO DEPROGRAM THIS GREAT HUMANITY AND CHANGE THE FACE OF THIS EARTH?

A: It is true, no government will allow me to do what I want to do. No religion will ever come to support me. Nobody who has a vested interest is going to be friendly towards me. Nobody who is in power has the guts even to listen to me.

I count this as a great victory, because nobody before me has threatened so many people around the world. Their very fear is a proof of my truth. If I were false there would be no need for them to be afraid of me. They could have exposed, they could have argued, they have all the means. They could have told the whole world that I am wrong. Their fear is that I am not wrong. And truth knows no defeat; it can be delayed, but it cannot be defeated.

You say ninety-eight percent of the people are in the grip of politicians, of priests, how are you going to deprogram and change the whole humanity? You have forgotten the remaining two percent. You have forgotten yourself.

When Karl Marx started thinking of communism, he was alone; now half the world is communist. Two percent of the people is enough. The ninety-eight percent look like a big majority, but the question is not going to be decided by a majority. The question is to be decided by who is true.

Truth has its own ways, very subtle ways. Two percent of the people is a big phenomenon. If I can get to two percent of the people's hearts it is enough. Because those ninety-eight percent of people who are not standing with truth, they are standing with something which is already dead. They are standing with things which are lies, they are standing with things which are superstitious.

Just two percent of the intelligent youth around the world is enough, and we can make the whole world aflame. I don't see that there is any problem.

I have been talking to all the races, to all the nations, to different cultures, and I have always found a tremendous rapport between me and the intelligent people -- a deep synchronicity everywhere around the earth. Only the stupid are not with me, I don't want them to be with me. I want only the intelligent people; and they are with me. They can understand, and they are the people who change the world. The vast majority is never active, it is dormant.

Only the small minority, the arrowhead... once the small, intelligent minority gets the idea and starts moving, the majority follows automatically. The majority has always followed; if it has followed people who have no truth in them, why cannot it follow people who have some vision of truth?

But don't be worried about that. I am not interested in governments, I am not interested in popes and *Shankaracharyas* and -- Ayatollah Khomeiniacs. I am interested in the young people. Their age does not matter, maybe they are sixty or seventy. All that is needed is a fresh intelligence. And if they are with me, we are going to change this world. Nobody can prevent us. I have not come across a single argument against me. Against me there are only gossips, and gossips cannot do anything, they are simply indications of failure. The majority is having a nervous breakdown.

Just the other day, while I was coming back from my walk one man shouted very angrily, "What is the purpose of your coming to Nepal?"

I looked at the man. I wanted to ask him, "What is the purpose of your being in Nepal? What is the purpose of your being born?" My purpose is clear -- I corrupt people. Whosoever has guts, I corrupt him. That has always been the purpose of the category of people I belong to. Socrates was corrupting people, Heraclitus was corrupting people, Pythagoras was corrupting people. I am simply doing the same. But it is good to be corrupted in the hands of Socrates because that will bring a rebellion in you, a revolution in you. I don't want to have anything from you.
I simply want to give you something that I have got.

Q: WHAT IS WOMAN? AND FINALLY, A JOKE FOR NEPALESE PEOPLE.

A: Before I answer you, there have been a few more questions which I rejected because they were very simple. But I don't want anybody to feel that his question is rejected. I am very sensitive about it; so first I will give the answer to those questions which I have rejected.

One was, that I am a self-appointed buddha but still I could not see what was going on behind my back in the commune, and the commune was destroyed. The question arises in many people's minds, because you have a certain expectation of a buddha, of an awakened man. You think that an awakened man has to know everything that goes on around him. If you think that then you are not aware of the history of the awakened people.

Gautam Buddha was betrayed by his own cousin-brother, Devadatta. He was preparing to betray him for years, and he convinced five hundred people to go with him and leave Buddha, because Buddha was not really awakened; Devadatta was the real awakened one. What do you say? Gautam Buddha was not aware of this, therefore he was not enlightened?

But your expectations are without foundation. Gautam Buddha was given poison in food, and he ate it. Is that not enough for you to deny that Gautam Buddha was enlightened? He could not see that the food just in front of him is poisoned.

Mahavira is described by the Jainas as having all the qualities of God. He is omnipotent, all-powerful; omniscient, all-seeing, past, present, and future; omnipresent, past, present, future. But his own son-in-law betrayed him and prepared the ground to take thousands of his followers away with him, convincing them that *he* was the right tirthankara, Mahavira was not. What do you say about it? Mahavira is omniscient, that's what Jaina scriptures say; because of these scriptures you go on carrying absurd expectations that he sees everything, not only in the present, but the whole eternal past and the whole eternal future. But it has been known that one day he was standing before a house begging for his food and the house was empty. The people had left just the day before. Now this man cannot know whether the house is occupied or empty? He knows all past, present, and future, and he does not know that the house in front of him is empty?

In fact your definitions are false. Enlightenment simply means that one knows oneself. It does not mean that he becomes omnipotent, that he becomes omniscient, that he starts seeing past, present and future. It simply means that he is no more ignorant of his own self; nothing else.

So please drop unnecessary expectations. I am a simple human being, who has come to know himself and is totally blissful, immensely contented, with his knowing. There is no question left. You are all full of questions, I am just empty of any questions. I am not even full of answers. It is your question that creates my answer, otherwise I am empty. And I don't claim any miraculous powers.

But you go on projecting ideas of your own which have nothing to do with me. Now you say that I am a self-appointed buddha, as if you know what you are writing. Let us go into it a little deeper.

Do you want a buddha to be appointed by a committee? Naturally the committee will be of unenlightened people. The blind people will be appointing a man who has eyes. They will certify that, yes, he has eyes. Do you want a buddha to be chosen by a majority? Is it a political thing? The majority is blind, the minority is blind. How can they choose, how can they select? Do you want a buddha to be nominated by some king or some queen? But what do they understand about enlightenment? The `awakened one' is not a title that can be conferred by a government, it is not an award like the Nobel prize that a committee can decide. It is not a degree that a university can give. Then how does it happen? It is not self-appointment either, it is self-revelation.

In your experience there are things which may help you to understand. You have a headache; now only you know it, even your doctor cannot know whether you have it or not. Is it a self-appointed headache, or has a committee decided, or has there been an election? You know when you have a headache.

The moment one becomes full of light and full of blissfulness one knows -- it is self-revelation. So please don't use ugly words, because you are not using ugly words only to me. You are using those ugly words to all the awakened ones of the whole history.

Q: WHY DO YOU NOT LAUGH HERE WITH US? YOU USED TO LAUGH IN YOUR COMMUNE IN AMERICA.

A: It is relevant. The commune in America consisted only of my sannyasins, who were deep in meditation, who had no questions to ask, who simply enjoyed my being with them. There was a certain harmony between my heart and their hearts. So it used to happen that when they would laugh, I would

laugh; when they would dance, I would dance. You are still a little distant. If you want me to laugh with you, you will have to come a little closer, become a little more open, a little more receptive. If you want me to dance with you, you will have to start dancing.

I am available, it all depends on you. It is a question of communion. Right now I can only talk to you intellectually, not heart-to-heart, not being to being. It takes time to attain to that growth. It took four years of five thousand sannyasins living with me for all distance to disappear, for me to become completely one with them. Then their laughter was my laughter, and their dance was my dance. Don't feel sad; you can manage it.

Now, the question that has been waiting: what is a woman? It is a simple question, yet great implications are in it. A woman is a man with a womb. That's exactly the meaning of the word woman: womb plus man. She has more than man has, she is richer than man is. She can produce life; man cannot. And because of this, because she is capable of producing the greatest thing, life, man has always felt an inferiority complex. To avoid that inferiority complex he has tried in every way to destroy the dignity of woman, to cut her wings, to engage her in the house, not to give her an education, not to allow her financial independence, not to let her move in the society freely, not to allow her to have friends of her own. These were the strategies to reduce her into a slave so that man can forget his inferiority complex.

He has done a few more things with himself. He has tried to create paintings, he has tried to create literature, he has tried to create great pieces of art, dances, poetry, just in order to feel that he is a creator.

At the same time he reduced the woman's freedom, destroyed her humanity in every possible way, in smaller ways.

I was a professor in a university. One of my friends, a professor in the same department, said to me, "I am in trouble. I had never thought about it before, but now it has become tremendously important. I have fallen in love with a woman who is taller than me. Now she insists on marriage, and I don't want to become a laughing stock, because she is really too tall, almost one foot taller than me." The man was very short, and he said, "Even now when we are not married, whenever we go anywhere together somebody asks her, `Is he your son?' And that hurts me very much." No man wants his wife to be taller than him.

It is time to understand clearly that there is no question of inferiority. Man is man, woman is woman; man has immense capacities which woman does not have. The woman's interest is very local, limited. Even the wife of Albert Einstein is not interested in his far away galaxies and stars. She gets fed up with him. She said, "Sometimes you should forget all about these stars. What have we to do with them? The real thing is that our neighbor's wife is having an affair with somebody else, and you are talking all kinds of nonsense. Talk something juicy."

The woman is very earthbound, man has strange interests, adventures. The woman is not interested in that. So there is no question of comparison. The woman creates life. But just life is not the real thing. Man can create consciousness. Very few women have been interested in creating consciousness. Life is a lower thing. Consciousness is a higher thing. The woman is capable of creating consciousness, but very few women seem to be interested.

All the meditation techniques have been discovered by men, all the religious experiences have been discovered by men. All the art, all science, all poetry, even books on cookery are written by men. The best cooks in the greatest hotels of the world are men. Don't feel inferior; and neither does the woman have to feel inferior. She creates life; without her there would be no life and without life there is no possibility of awakening, of superconsciousness, of the ultimate experience of life. All the buddhas are born of a woman, they are indebted to the woman.

Both have their own uniqueness, there is no need to compare. If we accept each other in our uniqueness, men and women can become friends. Up to now they have been intimate enemies. I would like them to be intimate friends.

Chapter title: None

22 January 1986 am in Kathmandu, Nepal

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INTERVIEW BY ENZO BIAGI, AKA SARJANO, CORRIERE DELLA SERA, ITALY

Q: BHAGWAN, YOU NEVER STOP SURPRISING US. HOW COME YOU DECIDE TO GO FOR A WORLD TOUR?

A: It is very simple. People don't live in the moment. They plan for the future. Hence they are surprised.

I live in the moment. I don't know about the next moment. So it is not only I surprise others; I surprise myself too. I keep the coming moment open, unplanned. I don't know what is going to happen. This way, life is more juicier, more adventurous, more spontaneous. This way one is always young, never gets old. This way even death is a surprise, not a shock.

One enters into death too with great joy, to discover something; and if the whole life has been a moment to moment journey, discovery, the death cannot be otherwise. Because the death is not the end of life, it is the very culmination, the very peak, the height.

Q: WHEN CAN WE EXPECT YOU IN ITALY?

A: Any time. Perhaps I may start my world tour from Italy.

Q: DO YOU EXPECT TO BE WELCOME IN ITALY (INAUDIBLE) THE POPE AND THE VATICAN?

A: Certainly. In fact because of them, I am going to be welcome in Italy. The Pope and his company have exploited Italy for centuries and I don't think Italians are dumb or retarded. They can see the parasite in the Pope.

I am going to be welcomed by the intelligentsia of Italy, by the youth of Italy, and by all those who are bored and fed up with the rotten Christianity that the Pope represents. I have always felt Italy to be my country, more than any other country. It does not belong to the Pope. It belongs to me. In fact, Jesus Christ was crucified by the Italians. They should do the same with the Pope.

It is not a coincidence that Italy became the citadel and the center of Christianity, because Jesus Christ was crucified by the Italian governor general, Pontius Pilate in Judea. It created guilt in Italy. And out of the guilt, Christians have exploited Italy. They destroyed the Roman empire, they destroyed the whole glory of the country. They destroyed its fundamentals of philosophy. The Roman philosophy of life is very close to me, because it was the philosophy of a pagan. It was not devoted to a god, a fiction. It was not devoted to the other world, another fiction. It was basically devoted to man, his life, his joys. It was a very earthly and pragmatic world view. That's why I say, Italy belongs to me, not to the Pope.

Q: THE GERMAN GOVERNMENT HAS ALREADY STATED THAT THEY DON'T WANT YOU IN THEIR COUNTRY. WHY DO YOU THINK THEY ARE SO AFRAID OF A MAN THEY HAVE NEVER SEEN BEFORE?

A: Every government is afraid. And every organized religion is afraid, for the simple reason that I am against all kinds of establishments. I am against the whole past of humanity. I want to begin the history anew, fresh. The past has been ugly, and the responsibility goes to the politicians and the priests. And I don't want it to be repeated in the future again.

Naturally, I am the greatest enemy of establishment today in the world. They are afraid because they don't have any argument against me. Whatever I am saying is so true that they cannot deny it. They are aware that their intelligentsia, their young people, are going to understand. Germany particularly is afraid. The reason is Adolf Hitler, and what he has done to the world. He is the politician par excellence. With Adolf Hitler, the Germany is completely disappointed in the politicians, and the politicians know it perfectly well, that the German youth is seeking and searching some substitute for them. They know also that even far away countries, wherever I have been, the German youth has been reaching to me.

Their concern is that if I come to their country, I can change the whole mind of the youth, which is the future. I can manage very easily to put their youth against themselves. They can see that even without going to Germany, I have the largest number of sannyasins in Germany, and I have not gone there. Once I am there, it will be difficult to find a young man who is not a sannyasin. So those cowards politicians are trying to prevent me from entering Germany. They don't understand me. This helps my work. This makes their weakness clear, and brings it in the open and loudly.

As I have reached Europe, my sannyasins in Germany are going to sue the government in the courts because it is absolutely illegal to prevent me. I have never been in the country. Naturally I have not committed any crime in the country. They don't have anything against me. And to prevent a person who has not done anything in your country, he has not even entered in your country, is simply absurd.

The reason that they have given why they don't want me to enter in the country is so lousy, that is makes one laugh. They have said that they don't want me to enter Germany because I am not going to be a help to their country. Then they should make a general law that only people who are certain to be a help to their country can enter Germany. And before I have entered, how they have managed to find it, that I cannot be a help to their country. I have thousands of sannyasins there, I am a help to them, they are a part of their country, they want me to be in the country. They cannot be deprived.

They have been asking me, should they go into the courts against the government? I have been telling, "Just wait, let me be in Europe; then sue the government. With me in the Europe it will be a totally different scene, then all the sannyasins of the Europe will be of tremendous help to you; and you will feel stronger, and the government will feel weaker.

"We are going to defeat them, and I am going to enter Germany. Whether they change their law or not, it does not matter."

Q: SEVERAL OF YOUR SANNYASIN FRIENDS; AND THEY SUGGEST THAT YOU COME TO THE BORDER OF GERMAN AND AUSTRIA, AND THEY WILL COME IN THEIR THOUSANDS AND THOUSANDS TO VISIT YOU AND DANCE ON THE BORDER, SO THAT THE GERMAN GOVERNMENT WILL BE EXPOSED ALL OVER THE WORLD. WOULD YOU LIKE THIS TO HAPPEN?

A: I am going to do many things. That is one of the things. I am going to call them to the border, be with me, declare to the world news media that if our master cannot to Germany, Germany can come to our master. And I have seen the American jails. I would love to see the German jails too. If they don't change the law, still I am going to enter Germany and show to the world that how your so-called democratic governments are behaving with absolutely innocent people.

Q: YOU HAVE ATTACKED ALL THE RELIGIONS OF THE WORLD, POLITICIANS, THE PHILOSOPHERS, THE SCIENTISTS, THE GURUS, INTELLECTUALS, THE POPE, MOTHER TERESA, EVEN GANDHI, THE MEDIA, THE EDUCATIONAL SYSTEM, AND THE WHOLE WORLD AS SUCH.

A: It looks a little bit strange, when I say everything in one stroke. It looks strange because you don't understand that all things in the world are part in an organic unity. They are not separate things, so it may be possible that if you take a fragment, it will look good and worth saving. But it is dangerous. It has been part of a poisonous unity. To save it can pollute your future.

For example, if the politicians have been corrupt, if the priests have been corrupt, if the educationists have been corrupt, who creates your intellectuals? The educational system, the theologians, the philosophers, the political ideologies, they are all part of your intellectuals. Their minds are conditioned by them. You cannot save the intellectuals. Saving them you will be saving much of the priests, much of the politicians, much of the educationists.

Even your paintings, howsoever beautiful, are influenced. Your sculpture is influenced. You can see in the middle ages even your greatest artists, people like Michaelangelo have worked their whole life in the churches and cathedrals, just painting the stories which are all fictitious about Jesus. Your sculptors have been in the hands of the priests, making statues of Jesus, Buddha, Mahavira to be worshipped. Your musicians have been part of the course(*) of the universe. Your philosophers have been part of theology, part of the courts; none of your philosophers have the guts to expose the religions and their patent lies.

Even men like Kant, Hegel, giants in the world of philosophy are completely silent about Christianity. Whom they are cheating? They are showing their cowardliness, and they are trying to propound a philosophy that somehow supports the religion, the vested interests, the establishments. They are not revolutionaries.

Everything is entangled with everything else. Society is an organic unity. And when you want to clean the whole human race, the whole human consciousness it is better to drop it all and begin absolutely fresh, rather than choosing pieces, which may look good as pieces, but they have been part of a poisonous system for centuries, and they carry the poison. They may destroy your whole project for the future. And what is the need?

We can create a new man, we can create a new art, and we can create new architecture. If we can create a new religiousness, we can create new philosophical understanding of life, we can create new art, new poetry, new paintings. Why not get rid of the old, so that you are not chained with the dead. It is something like your father dies, your mother dies. Your father had beautiful eyes. They were real, alive, in the organic unity of your father's body. But if you dig those eyes out, and save them...

(Tape side B, no overlap)

... that they were rebels, revolutionaries, that they were against the past. No. They were trying to take help from the past so that they can have the authority of the past. They wanted to be authoritative. The desire to belong to the past is the desire to be authoritative. I don't want to be authoritative. And there is a difference to be remembered between these two words, authoritative and authority. The authoritative person is always deriving his authority from ancient scriptures, traditions, prophets, and all that. He is not certain about his own experience to be enough of an authority. He needs props and supports.

My experience is enough unto itself. It is a authority in itself, without anybody's support. In fact, their desire to belong to a tradition, their effort, the way Jesus is trying continuously to persuade that "I am your messiah." The way Buddha is trying to persuade the Jainas that I am your twenty-fourth *Tirthankara* is pitiable. That simply shows these people, don't rely on their own experience; their experience is not authoritative. They need some extra authority, some certificates from tradition, some sanctions from holy scriptures.

It happened, one of very impressive man in this century in India was Ramateertha. He impressed America immensely, Europe and other countries. Naturally he thought, that when he comes to India he is bound to influence millions of people. When he could influence people of other traditions, other religions, it is a natural corollary that he is going to influence the Hindus to whom he belongs.

So he reached first to Varanasi, which is the center of Hindu wisdom, and thought to be the oldest city in the world. Perhaps it is. There is not a single scripture in India which does not mention Varanasi; the oldest of the scriptures still mentions Varanasi. Many cities have arisen and disappeared; Varanasi has a certain permanency. And it is the most sacred city in India, the citadel of Hindus; Hindu scholars, pundits, priests. So Ramateertha reached Varanasi, because if Varanasi recognizes him as a saint, then the whole India is bound to recognize him.

But to me, this is the poverty of the man; to seek recognition from others. You don't have your own experience certainly. Otherwise that experience authenticates you. There is nothing else that you need. It is enough, more than enough. It is only one who is empty within who wants some sanction from outside.

He called the meeting of the wise of Varanasi. He stood up to speak. He had not spoken more than few minutes, and a Hindu scholar, a Brahmin pundit, stood up. And he said, "Stop all this nonsense. First answer me one question: Do you know Sanskrit? Because listening these few minutes to you, it seems you don't know it. You are quoting from Persian, from Urdu, but you are not quoting from Sanskrit. And your pronunciation is not that of a Sanskrit scholar."

And it was true; he was born in Punjab, near Lahore, which is now in Pakistan. His mother tongue was Urdu, not Hindi. He was educated through the medium of Urdu, and he was a scholar of Persian, Arabic. That was the atmosphere around Rapal(*). It was a Mohammedan area. He has read even VEDAS and UPANISHADS through the translations in Persian. He had no idea of Sanskrit or Hindi. He had to accept it. And the Brahmin pundit said, "Then first go and learn Sanskrit; and don't destroy our time and don't waste our energy. Without knowing Sanskrit, you cannot be accepted by the Council of the Wise as a saint."

This was very shattering experience, very shocking, but it can be shattering and shocking only to a person who has no inner light of his own. And, you will be surprised, he started learning Sanskrit. What a poverty! It is shameful. And he was so much shattered that the Council of the Wise, which is the topmost council of the Hindus, has rejected him that he drop his orange clothes. He has no right. He started using white clothes 'til he becomes a scholar in Sanskrit as if to become wise, to become enlightened, Sanskrit is a necessity. That is absolutely stupid. Buddha never knew any Sanskrit. He never spoke Sanskrit. Mahavira never knew Sanskrit, he never spoke Sanskrit.

He went to the Himalayas, learning Sanskrit, and one day he saw his wife coming up the hill. He was married before he renounced the world and became a sannyasin. The poor woman had accepted, as it has been the case for millions of women in India, with grace and gratitude, with joy although it is going to be a very difficult life for her because he had not left anything, he was not a rich man. He was just a lecturer in a college. He came from a poor family, he was a very intelligent boy, so he was getting scholarships, and that's how he finally managed to top the university in mathematics, and became a lecturer of mathematics. But he had not much to leave behind. The poor woman was happy that her husband has become a holy man. In pain, in anguish, but still she was not angry.

Hearing that he has come back after years of traveling, she sold the few ornaments that she had for the ticket from Punjab to the Himalayas, just to see him. There was no other expectation. One of his disciples, Sadha(*) Bonsingh(*), was sitting with Ramateertha as he saw the wife coming. Ramateertha told the Bonsingh(*) that "Close the doors, and don't allow that woman in."

Bonsingh(*) was a very intelligent man, and he had written few very beautiful articles, poetry. He said, "This is strange, because I have seen you meeting hundreds of women in the West. I have seen you shaking hands with people, which is against Hindu spirituality. This act seems to be ugly. The poor woman you have left. Somehow she is managing by cleaning people's houses, their toilets. And she has come to see you; and you are closing the doors. What is the fear? Do you still believe that she is your wife? Then you have not renounced. What is the distinction between another woman and this woman? So either you allow her, and let her see you; or I am going to leave you. It has been difficult for me to accept that you are learning Sanskrit just to get a sanction from those idiots, none of whom is enlightened. But I have been keeping silent. But this is too much."

(GAP IN THE TAPE)

... being a holy man by the Pope. Now the Pope himself has no enlightenment. He is not an awakened being. What meaning his sanction carries? And the person who starts believing himself as saint because a sanction has been given by the Pope is also not self-realized. Otherwise he will not wait for the sanction.

I don't have any sanction; I am nobody's saint. No tradition supports me. No orthodoxy stands behind me, no holy scripture can certify me. But I don't need. Even if they want to, I will reject. Because my own experience is more than enough, and it gives tremendous freedom.

So certainly I am a strange friend, master; and with me begins a new era of religiousness. And I want to destroy everything that is old, past, dead. I don't believe in renovating old houses. I want to make a new house, fresh, for the new man to live in it.

Q: DESCRIBE HOW IS IN YOUR VISION, YOUR MAN EAST AND WEST ZORBA THE BUDDHA, AND A SCIENTIST WITH WINGS, RELIGION AND SCIENCE. SO IF YOU CAN BRIEFLY EXPLAIN WHAT IS YOUR VISION OF THIS SYNCHRONICITY, THIS UNITY THAT WE TRYING TO CREATE IN THE WORLD AND WHAT WE CALL HUMAN.

A: The old man was schizophrenic. He was split between the body and the soul, between matter and spirit, between this world and that world. And he was told by the old religions, the old prophets, the messiahs, the saviours, to choose.

If he chooses the body, he chooses the matter, he chooses this world, he is a materialist, he is a Zorba; and the Zorba was condemned by all the religions around the world, without exception. If he chooses the spirit, he chooses the other world, he chooses God. Then he is a spiritual being. Then he is a saint. But in either case, he will be in anguish, he will be in suffering, because both are intrinsic parts of his being, and he is being cut into two.

So whatever he chooses, Zorba or Buddha, he will remain half. And the half can never be totally fulfilled. The half will remain always a wound because the other half is missing. So the Zorba is missing; he becomes almost an animal, loses all dignity. And that hurts. The buddha is missing; he becomes almost a god, but he loses contact with reality. He starts living in a dream, in fantasies. He has lost his roots. Now his flowers cannot be real ones; they can only be plastic. So all buddhas have plastic flowers, and certainly plastic flowers can't have fragrance and can't have life.

The Zorba remains only the roots; and the roots are ugly, and the roots live underground in the darkness of the soil. They can't even see the light of the sun, the stars of the night. They live like thieves in darkness, hiding themselves, hiding their ugliness. This has been the history of the past men. I can say with absolute certainty that the past history of man is hysterical; it is sick.

(Tape side C)

The new man accepts the whole man. It does not divide. It teaches an organic unity. Its fundamental philosophy is that you are one whole, not body and soul, not this world and that world. Your body is only the visible part of your soul. Your soul is only the invisible part of your body. This world contains that world within it. Just you have to go deep into it. In each experience, if you are intense and total, you will find within *this* world *that* world too. *This* contains that. They are not separate. There is no guilt, there is no sin.

Yes, you can commit mistakes, which is absolutely human. And you commit mistakes because you are not aware. I say to you, you are allowed to commit mistakes, but don't repeat the same mistake again and again. That means unawareness. When you commit a mistake for the first time, it is perfectly okay, because you have never committed it before, so how you can be aware of it. So it is a good learning. Learn something out of the mistake. And be aware that it is not repeated. So commit as many mistakes as you can. But they have to be always new, so you go on learning and you go on growing in awareness.

So all the rituals of religions, and all their prayers and all their mantras and chantings, are reduced to a simple method: awareness. All their sins are reduced only to mistakes. The original meaning of the word sin is good. It means forgetfulness. So don't commit the same mistake again, otherwise it becomes a sin; it becomes a forgetfulness. But I would not like to use the word sin, because it has become so much associated with guilt, and guilt is the heaviest load on humanity. To take it away, we can make people so light that they can almost fly.

The new man will not have any guilt. The new man will not have any split. The new man will have only one religion; that is awareness. The new man will have only one world, this world. Because *that* world is hidden behind it. *This* world is like a circumference, and *that* world is the center. And I call the whole man the holy man; then he becomes Zorba the Buddha.

Then the whole life, with its whole spectrum, all the colors of the rainbow, you can live without any fear, without any guilt. You can dance like a Zorba, you can meditate like a Buddha, and I don't see there is any contradiction. In fact, if you have danced totally, deeply, so deeply that the dancer disappears in the dance, that is the time to start meditation.

And when you have meditated, and you are full of silence and peace and blissfulness, so much so that not that you are blissfulness, but you can bless the whole world, that is the moment to dance. Your dance then will be a showering of blessings to the whole world.

I don't see any contradiction. That's why I say, drop the old completely. It was sick, it was

schizophrenic. And let us have a new man; organic, healthy, whole. And with the new man comes a new world into existence, which will not be divided by politics into nations; which will not be divided by religions into different sections, fighting, murdering, killing, burning living people.

We can make this earth a paradise, if we are together. If there are no nations and no churches, no religions, nothing dividing man from man. Then we will have so much energy available which is being involved into wars, into fighting, into organizing; that this whole earth can blossom into new flowers of consciousness.

Okay, Sarjano.

The Last Testament, Vol 5

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INTERVIEW WITH AMAREESH, "PSYCHOLOGY TODAY"

Q: BHAGWAN, WHAT CAN YOU RECOMMEND TO WESTERN PSYCHOLOGISTS, WHO WANTS TO BE MORE THAN AN AGENT OF EGOIST IDEOLOGIES?

A: They will have to find a totally new orientation. As the Western psychology is, it is based on the ego. The whole effort is how to enhance the ego of the individual, how to make it more solid, more assertive, more ***, more ambitious. And the whole problem is that the Western psychology does not accept anything beyond mind. It divides man into body and mind. Body is mortal, so is mind. Between these two there is nothing which is eternal and can be made a base for a new psychology.

Western psychology goes on sharpening the mind, making it more efficient, more successful, but that means you have to depend on a certain kind of self, otherwise there is no binding between this mind and the body. They will fall apart. They need to be glued together and that glue is the ego. Unless Western psychology rises above the mind and finds a self which is not an invention, but it is ***.

It is difficult for it to get rid of the ego; something is needed as a center. Either you have a real center or you have to create a substitute center which will be false, but for the moment it will do. And once you have accepted a false center that is the ego, you are solving one problem, giving man a center, giving his body and soul a bridge. But you are on the other hand creating thousand and one problems. Then you have to go on hiding the fact that the ego is false, because if the man comes to know that the ego is false, he will simply fall apart. He won't have a center, he won't have any roots, he won't have any being.

To keep the ego continuously alive, apparently at least, real, a strange mechanism has to be used. It is just like paddling a bicycle. If you want to bicycle to remain mobile, you have to continuously go on

peddling. If you stop peddling, it is not only going to stop the bicycle from moving, it will make the bicycle fall immediately because it has only two wheels. Moving, it is possible that they can support you. The whole trick is then the movement. It is a subtle trick. By the time the cycle is at the point A and is going to fall, you have moved it to the point B. By the time it is going to fall at the point B you have moved it at the point C. By the time it is going to fall at the point C you have pedaled it at the point D. This is the strategy; otherwise it will fall at any point, A,B,C, just a slow down. Just don't pedal. Let it remain at one point just for few seconds and it will fall.

The same strategy is needed for the ego. You have to go on and on towards new ambitions, from A to B, from B to C, from C to D. You cannot stop being ambitious. The moment you stop being ambitious, suddenly your whole structure will fall apart. You won't have any center, you won't have anything that you can call "I". And in that state, except madness, nothing else is possible.

So the Western psychology has to teach ambition, make the ambition the very nourishment of your I, your ego and the ambition has to be a constant process which stops nowhere till you die. It starts by the moment the child starts understanding language and it goes on and on up to the last breath. It is a very strange game. To keep anything false, giving you the appearance of the real, you cannot stop the process and have a look at it. You can look at it only in the process. Then, it looks perfectly there.

Gautam Buddha has an analogy. He could not have used bicycle because there were no bicycles. He uses the analogy that you are having a lighted torch in your hand and you move your hand round and round. That gives an illusion of a round circle of fire which does not exist, but it appears to exist. But you have to move fast. You can't give gaps. You can't move from a to b so slowly that the person can see that there is only a lighted torch, there is no circle. He should not see the gaps. There are gaps: when you are moving, howsoever fast you are moving, there are gap. But our eyes have a certain capacity; they cannot see the gaps if it is moving fast enough.

The fire circle is the ego according to Gautam Buddha. You can watch it only in movement. In movement it exists, that's why we have to goad the child, "Come first into the class. Be at the top of your university." We have to goad everybody from every side -- the father, the mother, the relatives, and then one day the wife and the children. Even children are goading their father that,"Neighbors are having new cars and you are still having five year old model. It is shameful. We feel embarrassed. You are not a successful man. What are you doing? Can't you earn enough to have a new model every year?" The wife is continuously goading; she needs new clothes, new diamonds, new ornaments, because neighbors are having it, and it is a question of prestige -- your prestige!

I used to stay with one of my friends in Calcutta. He was a simple man, using very simple clothes, simple life, but his wife was loaded with all kinds of precious stones. And they both used to go with me to the meetings where I was speaking. I asked him that "This is strange: you live like a poor man, your wife is carrying so much load...." He said, "She is my showcase. She is my prestige. I don't need to carry that load: she carries it for me. It is enough that people know she is my wife. All those diamonds and all those rubies and emeralds she cannot earn. They are my gifts. I can afford to be simple without being poor; just I have to keep my wife loaded continuously. She is the most loaded woman in the whole Calcutta and everybody knows she is my wife -- that's enough. She is my showcase, my advertisement, my success, my bank account -- everything she is. I need not."

From the childhood to the old age you are being continuously harassed that "Keep on moving, more and more." The reason is very basic. The people may not know why it is happening. The reason is very basic, because your ego will fall at any moment if you stop. You cannot stop until your last breath. Then nobody cares: you are dead! If your ego falls it is not a problem.

But while you are alive if your ego falls, it is going to create problems. When a person goes bankrupt, why he commits suicide? Was his life only his bank account? If he has gone bankrupt that does not mean that life has to be finished. Any failure and you immediately think of committing suicide. Students fail in examinations and immediate idea is to commit suicide. Why? Because the ego has fallen; now they don't have anything to support them, anything to call their center. They have lost their center, now they are an empty circumference. It is so empty that it is better to end the life rather than to carry this emptiness.

This is a known fact that people at the peak of their success feel utterly bored, utterly deceived by life itself. They had never thought that on the way. On the way everything looked beautiful, but by the time they have reached the end of the ladder suddenly they have to stop because there is nowhere else to go. They have reached to the end of the ladder before their death. The ego disappears. It is only in the process. While they were going from one rung to another rung, it was there. But when they have reached to the last rung, it

is just not there, and suddenly a realization: that their whole life they had been working for something which has never existed in the first place, that they had been deceived by everyone, that the whole educational system has been a deception, that even the parents who pretended to love them did not love enough.

Nobody was there in their life who could have told them the truth and now wasting their whole life, rising on this ladder, they find at a point from where there is nowhere to go. Suddenly, the wheel of fire has disappeared, they are disillusioned. All successful people if they are intelligent, die disillusioned. Only mediocre people can avoid disillusionment, for two reasons: because they are mediocre they cannot reach to the very end of the ladder -- the competition is tough and they don't have the intelligence to make it. Secondly, even if they can make it, they are not intelligent enough to see that they have lost their center.

The western psychology had to fall upon the ego. In fact, whenever they feel that somebody is psychologically sick, their diagnosis is that his ego is not strong, that he needs some more strengthening of the ego, more assertiveness, more aggressiveness, that he is too humble, that he is too simple, that he is not making his way enough competitively, that he allows others to pass ahead of him, that he does not prevent him, that he does not pull the legs of others and reach ahead of them. That his ego is weak, his ego should be strengthened.

Because of the woman's liberation movement, the women started going to the psychoanalysts and they had more time also to afford. The husbands had to do their job, earn the money; the wife had all the time in the world. And psychoanalysis is in the fashion.... As the women in the West started going to psychoanalysts, the liberation movement has taken a very egoistic turn. It had to, because psychoanalysis goes on teaching to them that "You have been exploited down the ages because you have weak egos. Man has never allowed you to have a strong will, strong ego, aggressive, assertive. You have been told that to be aggressive and assertive is unwomanly. To be humble is to be graceful. You have been told things which go against strengthening the ego and that is your downfall, down the ages. And that is your basic sickness. The only way to get out of this sickness is to assert. Do whatever the man is doing. If the man are smoking cigarettes, you have to smoke cigarettes. Don't think that it is unwomanly."

Now in the East, no woman of higher classes can even think of smoking. It just looks ugly. It just does not fit. And certainly the eastern woman has more grace. And grace has a beauty of its own.

The western woman may have a beautiful face, but it is harsh. It is not graceful. It is hard. And this has been continuously hammered into her mind that "This is the way to fight. She has to be just like the man: she has to learn Aikido and she has to learn Judo, she has to learn Jujitsu, she has to learn Yoga. She has to be capable of fighting on the same ground as man. She should not be befooled by man's teachings of humbleness and grace and beauty and calmness, equilibrium, tolerance, patience. She should forget all those words; they are the causes of their slavery. And the woman has agreed. That has not made her free. That has simple made her unwomanly. That has turned her natural sexuality into a perversion, because if man is the enemy, then how you can fall in love with man? That is going to be a contradiction. It is better to be lesbians; you love another woman of your own kind. And that's what the woman's liberation movement has turned into: lesbianism.

And the whole thing is that western psychology has chosen -- rather than discovering the real center -- a cheaper substitute: a false ego. It has destroyed man, because it has went into man's mind as ambition. There is no other way for the ego to keep alive. It has destroyed man, because it has went into man's mind as ambition. There is no other way for the ego to keep alive. It has destroyed the woman of all her beauties, of all her unique qualities. In the name of freedom it has not given freedom. It has simply degraded her whole being. It has not raised her consciousness. It is really a laughing thing that the women who are in the liberation movement have conscious-raising sessions. They don't know anything about consciousness and their consciousness-raising sessions are really consciousness-degrading sessions.

Their consciousness means how to be against men, how to be equal in every field. If man uses dirty words, vulgar words, then women have to use the same dirty and vulgar words -- that is equality. I wonder, sooner or later, they are going to pissing standing, because consciousness-raising the cost. Their whole movement has turned into utter stupidity and the reason is psychoanalysis.

You are asking me how the psychoanalysts in the West can find a better framework than ego supplies to it. The only, without exception, the only way is meditation -- which western psychology has been avoiding. It has been avoiding to protect its whole structure, its whole literature. Its founders, its great psychoanalysts, they all will be drowned, forgotten if meditation enters into the area. Because meditation can help you to discover something beyond your mind.

The ego exists between the mind and the body. It is a false creation. The self exists not between body

and mind, but beyond mind. And to reach to the self you have to learn the ways how the mind can be silenced, so its constant chattering is not there. Because the real self is absolute silence.

Unless western psychology incorporates meditation, it is going to remain attached with the ego. It cannot leave the ego, because without ego then there is no center to man. At least there is something -- it may be false -- but something to hang around... but it destroys the whole life of man. It drives him into more and more, it makes him speedier without knowing where he is going, why he is going, without even inquiring who he is.

Western psychology has not asked a basic question -- who am I? -- because that question will destroy the false ego. And to ask that question means you are entering into the world of meditation, and meditation in other words is a state of no-mind. And western psychology has been at great pains to deny any such state as no-mind -- mind is the end of your being -- and without exploring and without even looking at the whole long history of the eastern mystics -- this is a very unscientific attitude. The western psychology is not only a... one century old science. It is just born.

The eastern mysticism is almost ten thousand years old. And it is not a question of one man saying it or one country saying it; different countries, different races, different times, and they had no exchange of ideas, have reached to the same conclusion. You can not simply go on ignoring it. Half of the humanity -- and perhaps the best half because it became civilized long before the West, it became cultured long before the West, it has lived all the glories that West thinks he is attaining now.... Looking at its literature, looking at its sculpture, looking at its music, its poetry, you have to think about that the people who have created such sculpture, the people who have created such great poetry, such great painting, such great music, should not be ignored out of hand. They should be listened carefully and whatever they are saying should be explored without any prejudice. They are saying that mind is not the end of man; no-mind is his basic reality.

The mind is a changing phenomenon, it is a flux -- and we know it! Each moment it is changing. The thoughts are continuously in a traffic. You cannot keep one thought in your mind more than for few seconds. It is unstable flux. It cannot constitute man's basic reality. Something more solid is needed. And it is there, it has been discovered. People have lived it. And you can see the difference: the greatest psychoanalyst in the West is still prone to the same kind of sicknesses as any ordinary man, to the same madness, to the same schizophrenia. As far as his expertise is concerned he is well- trained, but as far as his humanity is concerned, he is just as ordinary as anybody else. There is no transformation in him.

Psychologists have been known to rape their patients -- now how these people are going to help? Psychologists go mad more than any other profession, twice than any other profession. They commit suicide twice than any other profession. They are not joyful people, they are not calm and quiet, they don't show the mystics' silence, the mystics' joys, the mystics' certainty, authority. It is all mind work.

The mystic seems to be far above than the psychoanalyst. In fact they are afraid to encounter the mystic, because in front of the mystic they are in the same position as when a camel comes by the side of a mountain. Camels don't like to go to the mountains; they like the desert. There they are the mountains.

Carl Gustav Jung was in India. He went to see the Taj Mahal, he went to see Khajuraho, he went to see the temples of Konarak, but he did not go to see Ramana Maharshi. And wherever he went, he was again and again told that "You being one of the topmost psychoanalysts in the West, you should not miss this opportunity of meeting a eastern mystic who has come to his full flowering."

He was in the South, within two hours distance he could have reached Ramana Maharshi. For three months he was in India, but he avoided. This cannot be just coincidence. And he himself felt that he needs to give some explanation, otherwise it will be felt that he has been avoiding. And naturally, he was a great intellectual and a great psychoanalyst -- he could find any excuse and any explanation and he found the explanation which is very dangerous. His explanation was back in *Zurich, he gave the statement that he did not go to see Ramana Maharshi because the ways of the East and the West are different and the eastern way is dangerous for the western man because he has developed differently, his tradition is different, his culture is different, his religion is different, his whole psychic development is different. It is dangerous to bring into this different psychology any method from the East because that is developed for a different kind of man, for a different kind of psychology -- that's why I did not go." But this is all rubbish because who was saying to you that you have to follow Ramana Maharshi, who was saying to you that you have to use his techniques, his methods?

All that people were insisting was that you should at least see him. Just meeting him would not have destroyed your western psychology. And if it is so weak, so fragile, that just seeing the Ramana Maharshi it is going to be destroyed, then it is not worth -- it should be destroyed and sooner the better. Why waste time

with such a weak thing? Ramana Maharshi is not afraid of you.

When he was told that Carl Gustav Jung is here and he has been continuously told by every psychologist he is meeting in India that "It is useless to meet professors of psychoanalysis in India because they are simply repeating like parrots what you are producing in the West. It is better to go to see something unique and different so you have a certain comparison. Perhaps he may be coming." And Ramana was overjoyed. He said, "He is welcome. Whenever he wants to come, I am available."

And this man is uneducated. He left his home when he was only seventeen. He is not an expert in anything. He is not a logician, he is not a philosopher and he is not afraid of one of the founders of psychoanalysis. He is happy to see him. But the psychoanalyst is a coward.

To me this is not just an incident between Jung and Ramana; it is very symbolic, very significant. The western psychoanalysis is afraid because it is based on shifting sands, it has no foundation. So if you ask me, I cannot suggest you small changes here and there. I cannot tell you how you can renovate leaving the old structure intact -- just giving it a new paint, a new arrangement of furniture and things like that. No. The whole structure is from the foundation is wrong.

The western psychology has to drop the ego and has to find the real self and that is possible only through meditation. And the East has done it for thousands of years. So it is not something new, it is not something unexplored, it is not something Quixotic. It is something for which centuries stand in support. And not a single meditator has gone mad, not a single meditator has committed suicide, not a single meditator has committed rape. It is not only expertise, intellectual understanding; it is a transformation of the man himself.

The psychoanalyst has to be reminded of one of the Socratic sayings: physician, first heal thyself. The psychoanalyst himself is sick, utterly sick. He is not different from the patient. They are in the same boat. He is having the same nightmares, he is suffering from the same mental tensions, he is feeling the same meaninglessness and he is trying to help people who are having the same diseases. How he can be a authority? With what face he can emphasize to the patient that things can be different? His whole personality is not involved in his work. It is only his education. It is something like a man gets educated in the history of art, becomes a great historian about all the art that has happened in the world, but he cannot draw a straight line himself. Because that does not come in the history. That is not a point at all. His expertise is history. This is the situation with the psychoanalyst: he knows everything about the mind, but he does not know how to change it, he cannot change his own mind, because for every change you have to be separate from the thing you are going to change. And he is identified with the mind -- who is going to change whom?

Meditation creates the gap. It takes you beyond and behind the mind, then you can change, because mind becomes an object to you. Then you are no more identified with the mind. Then you can rearrange or you can completely change and the mind cannot affect you at all. You are so far away, so above, that the mind cannot reach to you.

The mind not reaching to you gives you a tremendous power. You can reach to the mind and you can change anything you want and the mind is for the first time helpless. And you can help your patients for meditation.

Right now they are telling to their patients futile exercises of dream analysis. The patient comes twice a week or thrice a week for one hour, talks about all his dreams. And while he is talking about the dreams, sitting behind the couch, do you think the psychoanalyst is listening to him? Is he capable of listening? For that he will need a silent mind which he has not got. Perhaps he is dreaming himself, sitting behind.

It was a great device of Sigmund Freud that the patient cannot see the psychoanalyst, whether he has gone to sleep, whether he is dreaming, whether he is listening or not.

I have heard about a very rich man who was going through the psychoanalysis for almost ten years. The psychoanalyst was tired but could not get rid either, because he was paying too much -- he could not afford it. But something has to be done, because he was driving him nuts! Listening to the old, the same rotten stuff, again and again which we had.... He had listened thousands of times, but because he pays and pays more than anybody else, he cannot say that your dream analysis work is finished. That will cut almost half of his income. He had to suffer. He had to tolerate.

One day he came with an idea. He said to the rich old man that "I have got some urgent work and I know your dreams -- for ten years I have listened to you -- so what I will do: I will put my tape-recorder. You continue to talk, my tape-recorder will tape it. And in the night, when I am free of all this work -- silently, at ease -- I will listen to the tape, and that will be more significant."

The rich man said, "I have no objection." And he was having every day session, so next day when the psychoanalyst was entering his office, he saw the rich man getting out. He said, "But this is the time you come in. You are getting out." He said, "Yes, because I have left my tape-recorder. In the night, finished with all the business and work, silently, I taped all my dreams. Now my tape-recorder is talking to your tape-recorder. We both are saved! Do you think only you have got ideas? And now there is no question of any fee! Tape-recorders are talking with tape-recorders. Neither I am involved nor you are involved."

All that psychoanalysts are doing is just telling their patients to go deeper into their dreams and bring their dreams. And then each school of psychoanalysis interprets their dreams differently -- so it is not a science yet. It is just anybody's guess.

The same dream you take to Sigmund Freud and the meaning is always sexual. Whatever the dream, he will bring it to sex. Sex is the source of all the dreams. You cannot dream something, you cannot even imagine something, which he cannot reduce to sex. He is a perfect master about that. You may think that you have worked out perfectly, that this thing cannot be reduced to sex, but he will reduce it to sex. His whole life's expertise is only one thing: how to reduce everything to sex.

If you go to Jung with the same dream, it will not be interpreted as anything sexual; it will be interpreted in terms of mythology. He may take you thousands of years back -- perhaps to Atlantis, the continent that has drowned and disappeared, perhaps to some aboriginal tribe in Thailand which you have never heard about -- but he will reduce it to some mythology. All dreams are mythological and you are carrying a collective memory of the whole humanity. So he is capable to find from anywhere, something that corresponds to your dream. And this is his expertise, mythologies.

If you go to Adler with the same dream, he will reduce it to will to power, because everything is to him nothing but will to power. And these are the greatest founders of three schools. Then there are small schools and they go on growing, and they all have their interpretations. And you simply confuse the patient; you don't help him. You simply make things worse than they were before, because before there was only a dream, ordinary dream. Now there are universal mythologies, sexual perversions, will to power and whatnot.

You have not helped the person. You have filled his mind with more rubbish, you have puzzled him more, and there is not a single man in the whole western world whose psychoanalysis is complete. And there will never be a single man whose psychoanalysis will be complete. What kind of science is this? Because the criterion for psychoanalysis to be complete is that all your dreams disappear.

They have been analyzed, they have been brought to consciousness -- now they have nothing to do with you. They should evaporate. Your sleep should become dreamless sleep, what Patanjali calls sushupti, which is very close to samadhi. But not a single man has been able through psychoanalysis to reach to the state of sushupti, dreamless sleep. So the question of samadhi does not arise.

Samadhi means when sushupti, dreamless sleep, becomes alert, awake. When you are asleep as far as the body is concerned, you are asleep as far as the mind is concerned, because there is no disturbance of any dream, there is no tension in the body -- but beyond the mind, the no-mind is fully alert. He knows that the mind is without any dreams, he sees it, it is without any dreams, he sees it the body is absolutely relaxed. And this seeing, this alertness, continues twenty-four hours. Then sushupti becomes samadhi.

The western psychology has not even reached to sushupti. And it can never reach! Because dreams are such a thing: you can go on analyzing and new dreams will be coming up. Because every day you will be living and every day you will be repressing. You cannot express everything while you are living in the day. That repression will become dreams. And what can you do with mythologies which are millions of years old, which are there in your collective unconscious? They are inexhaustible. And what you can do with will to power, because that is another name of the ego.

The whole teaching, the whole culture, the whole civilization is nothing but will to power -- through money, through politics, through education, through everything -- just more power.

How can you get rid of dreams? Nobody can be fully psychoanalyzed. That is a complete failure of the whole system, of the whole science.

In the East we have never bothered about dreams. This is something to be noted, that for ten thousand years we have been working with the mind, but we have never bothered about dreams. On the contrary, rather than making too much fuss about dreams, we have called the whole world a dream. Do you see the point? The western psychology is making your dreams a great reality that has to be solved, encountered, analyzed and we have, with a single gesture, rejected the whole world and whole life as a dream. No analysis is needed, no profound philosophy is needed. It is all dreamstuff. What you have to do: you have to

find the one who is dreaming. The dream is not important, but the dreamer. This is where eastern and western psychologies depart: they become entangled with dreams and the East simply puts dreams aside and start looking for the dreamer, because the dreamer is the real thing. And if we can manage and change and transform the dreamer, the dreams will disappear. The dreams are projections of the dreamer. Who is the dreamer? Where is the dreamer? Rather than wasting time with analysis of the dreams -- which is endless, ad infinitum -- they have simply reached directly to the dreamer. And what they have found is the real self. And in finding it, they have found a tremendous energy of awareness.

Because you were not aware of it, that's why there were dreams. In your unawareness was the existence of dreams. In your awareness they evaporate just like dewdrops evaporating in the morning sun. The moment you become aware of your authentic being, all dreams disappear.

So in the East there have been thousands of people without any psychoanalysis, who have dropped all their dreams, who have not only reached to a dreamless sleep but has simultaneously reached samadhi -- the ultimate goal of human health, wholeness, immortality.

The western psychology needs a complete change. It is not going to be just a partial change here and there. It is going to be en toto. And the thing that will bring the change is meditation: going into the no-mind, beyond mind, so that you can be a witness of your mind and its activities, of your body and its activities. And this no-mind has no ego. This real self is not an ego. It is part of cosmic consciousness, it is part of the whole existence. It is not yours.

The western psychology is on the verge of a great revolution. The revolution will come from the experiences of the mystics. Perhaps, Ramana Maharshi may not have been of much help. He may have impressed Jung as a charismatic figure, but he may not have been of much help. But I can be, because I know as much western psychology as any Jung, as any Freud, as any Adler. And I know the East not theoretically, but as my own experience. I can become the bridge. And it will be difficult to find a man like me, for the simple reason because those who study the western psychology don't become mystics and the people who become mystics don't bother to study western psychology.

I have been doing all kinds of unnecessary things.

Okay, Maneesha?

The Last Testament, Vol 5

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INTERVIEW WITH ENZO BIAGI, AKA SARJANO, IL MANIFESTO, ITALY

Q: YOUR COMMUNE IN AMERICA OREGON, HAS BEEN DESCRIBED AS BOTH, AS AN

EXPERIMENT OF AN ALTERNATIVE SOCIETY AND AS AN EXPERIMENT OF A REAL COMMUNIST.(*) WOULD YOU AGREE?

A: Yes, I agree. I agree totally.

It was an experiment for both: as an alternative society and as a higher quality of communism.

The old society has some basic things on which it depends. There have been many critics of the old society but none of them has succeeded to hit the very roots. They have been just pruning the leaves.

So the critics have been criticizing and the old society goes on and on. Their criticism has not made any difference to it.

The roots of the old society are hidden like all roots of all the trees. They are not available unless you dig deep.

For example, the family is the basic unit of the old society.

Marriage is the basic unit of the old society.

Money as the means of exchange -- is very fundamental to the old society.

Religious orientation -- whatever the religion may be; but the old society needs a certain religion. It is the opium that keeps the people asleep and drugged.

In my commune we were destroying the very roots. We were destroying the family, we were dissolving the family into the commune.

The children were not going to belong to the parents: they could love them, they could meet them, they could invite them, but they cannot possess them. They have been only vehicles of bringing those children to the world. The children are not their property. The commune will take care of the children.

Hence, marriage loses its relevance.

You can be together with a woman or a man as long as you love. Except love, there is no other reason to be together. There should not be any other reason to be together. Because any other reason is going to be wrong reason.

No law, no logic, no convenience, no respectability... the moment you see the love has disappeared it is time to depart in deep gratitude, friendship, remembering all the beautiful moments that you have given to each other. Not spoiling it by fighting, quarreling, going to a court for a divorce -- it is absolutely ugly.

When there is no marriage there is no question of divorce.

When there is no marriage prostitution disappears automatically.

Prostitution is the shadow of marriage. It is the marriage in which love has died that creates the prostitute -- the ugliest institution in existence.

The old society forces the woman to sell her body for money.

This is a crime which cannot be forgiven and strange is the fact that all the old societies are against prostitution and they are the causes to create it; and they can't see the simple logic that when a man cannot feel love for his wife and cannot enjoy her... she is no more an ecstasy to him -- he tries to find, perhaps he can buy ecstasy, he can buy love, he can buy happiness... a desperate effort of a miserable man.

In the ancient times it was not possible for women to have male prostitutes for the simple reason that they were reduced to such slavery. They had no right, no say, how the society should be run. They had no money but in this century, as women have become slowly financially independent, simultaneously a new institution has come into being: male prostitution.

Now the woman is doing the same as man has been doing. She is also hoping for hers through money. Those beautiful moments can be captured back which she has lost.

But money cannot buy few things.

It cannot buy love.

It cannot buy peace.

It cannot buy ecstasy.

The old society is miserable, but itself is responsible for all the miseries.

Then there is the money as a means of exchange and it is money that has created classes. The so-called communism created by Karl Marx and Friedrich Engels does not take note of the basic fact. They miss the most fundamental thing... they want to distribute the money equally, but they don't see the point that it is the money which has created the classes.

You can distribute the money but then you will have to keep a continuous dictatorial state to keep the money distributed equally; otherwise, soon there will be people who will be having more money and there

will be people who will be having less money, because to earn money is an art. To accumulate money is an art. To create wealth is an art. And everybody is not so talented.

Soon there will be poor and the rich. But they did not see, they both were blind about the most important thing -- that the easiest way to disappear is to take the money out of the society; that it is no more the means of exchange... then there is nobody poor and nobody rich. There is no need to create a classless society: just remove the money and the classless society comes into being.

The commune should take the responsibility of providing the basic needs of the members. Everybody should get whatever is his need. And we had managed in our small commune of five thousand people for four years, the highest quality of communism that has ever existed on the earth. It was an alternative society because it dissolved the family, it dissolved the marriage, it dissolved divorce, it dissolved the whole of possessiveness of the parents over children. It dissolved money. It made a classless society. It dissolved any need of a ruling class and the ruled. It created a functional structure.

So the president was not more prestigious than the plumber. He was doing his work; the plumber was doing his work.It was possible that the plumber was doing a better work as a plumber than the president was doing his work. Then the plumber has to be honored and respected.

Yes, our commune was an alternative society and a higher form of communism.

And we have proved that it is possible. We were not only theoreticians; we have practically proved it, against all odds, against the greatest, mightiest government... We managed to create an oasis in a world of misery.

People rejoicing and dancing. People feeling completely unburdened of the whole past and unconcerned of the future.

Those four years we had managed to give reality to a dream which man has been dreaming for millenia.

Q: HAS THE FACT YOU LEFT AMERICA TO BE CONSIDERED A FAILURE OF YOUR EXPERIMENT?

A: It was not a failure. It was an absolute success.

We succeeded doing everything that we wanted.

We managed to prove that whatever is our theoretical idea is practical. It is pragmatic, it is down-to-earth: that is our success. I call it absolute success -- not in terms of time that it existed in only four years, but in terms that it existed at all!

It was going to be destroyed: that is not something unexpected. It was going to be crushed. In fact, it threatened the greatest world power -- that is its success. It challenged the greatest power -- that is its success. That the greatest world power had to use illegal means, undemocratic means to destroy it, is its success.

America has failed, not the commune. Otherwise a small commune of five thousand people: what harm it could have done to America? It had no clear weapons, it was not a danger to anybody, it could not have conquered America. What was the fear?

The fear was not of nuclear weapons: the fear was not that this commune is going to conquer them. The fear was that this commune is transforming a dream which is hidden in every man's unconscious. That this commune is making something real... that man has always wanted to experiment with but has thought that it is a dream, and it is good to dream about them but you cannot materialize them.

We proved it. Anybody who thinks it was a failure is absolutely wrong. We succeeded in every way. We threatened the greatest power -- what more success do you want?

Such great powers are not threatened by small things. They don't take any care. They could have ignored, but they could not ignore. They had to take note of it and they had to understand it clearly that if this commune goes on growing sooner or later it is going to threaten their very existence, without any nuclear weapons.

It is going to take away their youth. It is going to take over their people. It is going to take away their most potential power -- human power; then they can go on keeping their nuclear weapons, they will be of no use.

The fear, the paranoia, in the American government's mind, against a single man and his small commune is a proof of absolute success.

Q: BHAGWAN, THAT MEANS THAT THERE IS NO HOPE FOR WHEREVER PEOPLE LIKE YOU WILL TRY AN EXPERIMENT LIKE THIS -- IT WILL, IS IT BOUND TO BE DESTROYED?

A: No, there is always hope. They can destroy one time, they can destroy hundred times, but they cannot destroy it always.

Each time they will destroy we will be creating more sympathy, more lovers, more people on our side.

Each time a man like me will be jailed, you will find more and more people coming closer to our philosophy, way of life.

This is how history functions. They will destroy few times but each time they will be weakening themselves and they will be strengthening us. We invite them to go on destroying till we are more powerful than them and they cannot destroy any more and they have to commit suicide because nothing else is left for them to do.

Q: WE THINK THAT THERE HAS BEEN SOME MISUNDERSTANDING WHEN YOU TALK AGAINST POVERTY TOO. IN FACT, IT HAS BEEN A REPORT TODAY YOU ARE AGAINST THE POOR. WILL YOU PLEASE MAKE IT CLEAR: ARE YOU AGAINST POVERTY OR AGAINST THE POOR?

A: There is no misunderstanding. I am against poverty, but without poverty how can there be poor people?

If I destroy poverty, I am destroying at the same time poor people too.

The poor people exist through poverty. The misunderstanding is created by the people who would like to say that destroy poverty, but love the poor. What they are saying is: that the poor man can be still a poor man without poverty? They are trying to save Jesus, they are trying to save all the old religions because Jesus is not saying that he is for poverty -- he is saying, "Blessed are the poor."

But how these people can be poor without poverty? And if he wants these people to be poor, he is for poverty: without any confusion. I am against poverty, hence I am against the poor man because the poor man is nothing t a byproduct of poverty. Once the poverty is withdrawn the poor man disappears. So there is no confusion.

It is better I should say that, "To me, they are both the same thing."

But the distinction has been made down the ages so I can understand what the question is. They have always said, "Condemn the evil, but don't condemn the evil man."

But without the evil how the man can be evil? That is beyond my comprehension. They say, "Destroy sickness, but love the sick people." t if you destroy the sickness, where you are going to find the sick people? To me, it is sickness that makes them sick and if you are really destroying sickness there is not going to be anybody who is sick, and nobody needs your sympathy.

So I am against poverty and I am against poor man.

I would like every man to be rich in all the dimensions of life.

I am all for riches and to me riches does not mean only money. A man who cannot understand the greatest literature of the world is a poor man and I *hate* him! He is living unnecessarily... he is simply a burden on the earth. Either he has to improve, either he has to sharpen his intelligence, or he has no future.

In all the dimensions poverty has to disappear -- and with the poverty the poor man disappears automatically.

The man remains... just that ugliness of poverty disappears. I cannot say "blessed are the poor", "blessed are the sheep", "blessed are the ugly"... just I cannot say, and I cannot tolerate anybody else saying this. I will condemn him, criticize him to my best. Because I want this earth to be full of beautiful people -- multi-dimensionally rich; contributing more beauty, more joy, more blissfulness.

Q: WHAT IS YOUR ADVICE TO DESTROY POVERTY FROM THE WORLD?

A: My advice is very simple.

First, absolute birth control for twenty to thirty years.

On the other side, after seventy-five years, freedom for everybody to choose if he wants to die then he can simply go to the hospital and register himself that he has lived enough and now there is no point in living and he wants to be relieved.

So on the one hand, we prevent the new people coming and on the other hand we make the old people move faster in the queue... so the world population is reduced to almost one fourth of what it is, then the earth is plenty, rich, nourishing.

Secondly, nations should disappear from the world. They are one of the causes of poverty, sickness, war, destruction and misuse of technology, science and the energy that man produces.

We need *one* world. If we want to be rich, we need only one world. No political lines on the earth. Then it will be very easy to see.

There was a time in Soviet Russia they were using wheat instead of coal in their railway lines, in their engines; because they had a bumper crop of wheat and wheat was cheaper than coal and they don't have many mines for coal.

The whole East was dying hungry; they cannot eat coal. They have mines of coal, but they cannot eat coal. But the wheat is being used as coal. If it was one world things would have been simple. Shift the coal where it is too much and useless and send the wheat where it is needed -- don't burn it: it is not something to be burned when people are hungry.

Just few months before in Europe they drowned millions of tons of food in the ocean and just close by in Nigeria, in Ethiopia, people were dying. In Ethiopia people were dying in thousands because they had no water, no food. And in Europe you are drowning food, fresh food, into the ocean.

In fact, one hundred thousand dollars were wasted just in drowning it: because you need labor to drown the food.

If the world was one, Ethiopia would not have died the way it has died. And it has been happening always... America goes on destroying its crops, drowning its food in the ocean, but will not give it to those who are dying. For the simple reason because if you start to giving food then your own economy suffers. Then the prices come down and no country wants -- particularly people who are holding the markets, don't want the prices to come down.

And why they should bother about Ethiopia? Ethiopia or no Ethiopia -- it makes no sense to Europe. It is good if it is finished: one problem is solved.

We need one world.

Just the idea of one world means tremendous energy involved in preparation for war -- nuclear weapons, atomic energy, millions of the best minds humanity has ever produced; all the scientists, all the technologists, are freed to do some creative work.

If they can manage atomic energy to destroy Hiroshima and Nagasaki, if they can manage nuclear weapons to destroy the whole world, why they cannot manage with the same energy, to produce more food? To produce better clothes? To produce better houses? To produce totally a new kind of world which has never been dreamt of, which is now possible. Unpolluted, ecologically sane... there is enough food in the oceans; just our scientists have to work on it. Very nourishing food can be found from the oceans.

And ultimately science goes deeper into it, there is bound to come a time when science can create synthetic food; just as synthetic clothes, just as everything man can made(sic) which will be better -- far more improved than nature.

Man can live at least three hundred years very easily. Just if he gets the right kind of food and if the whole scientific world changes its direction from death to life it is possible.

Things are very simple. Just we have not explored. If you look at the back you can understand it.

There was a time when man lived only on hunting. He had no idea that fruits can be eaten, that crops can be grown. If anybody had said that he would have been thought crazy. Because people had never done that. They have all lived on hunting and to live on hunting was a very difficult process because you may get some day food, and you may not get some day. It was all accidental.

But as the population grew they had to listen to the dreamers who said these fruits can be eaten; that crops can be grown... and that was a tremendous revolution -- from hunting to cultivation.

And we are still hanging there. Standing in my window I see every day, and I feel so sad.

One couple is working since I have come... they may have been working long before... with their hands, preparing the ground to sow the seeds. They have not even come to use the bullocks or the horses, they are living almost fifty thousand years back.

In the middle of Katmandu, where you have all contemporary technology available, the whole day from

morning to evening they are preparing the ground just by hands. It will take months to prepare... which could have been done with bullocks or horses within a week. Which could have been done by a tractor just in few hours.

But perhaps they have no idea. We have to bring science, technology, to every field of life. In every possible way.

Man's mind clings to the past. Everything new seems to be unnatural. It is not true.

I use hundred percent polyester and my father was very much against. He will say, "This is unnatural: you should use cotton." But I told him, "Do you know... there were times people never used cotton, they were naked; and when for the first time cotton was used there were people like you who said it is unnatural, because our fathers, forefathers, have never used it. And I feel perfectly comfortable in it.... I have never felt so comfortable in any other kind of clothing. So have I to understand my own experience or just to follow the old trodden path?"

Poverty is not something of a great problem. The problem is divisions of nations, divisions of religions. You can see it in India. The man is poor if he is Hindu, if he becomes converted to Catholicism he becomes rich. Hindu, he will remain poor; Christian, he need not be poor.

But is it right to exploit the man? Is it right to purchase the man's ideology by giving him food, shelter, clothing, education? Why can't you give him without any conditions -- just as a human being? It means `there is enough, but first you have to be a Christian.'

Poverty is not necessary: your Hinduism, your Buddhism, is a barrier. Be Christian and poverty disappears.

I want all these religions to disappear... so all their riches can be used for the benefit of all.

Reduce the population, destroy nations, destroy religions, and the world would be as rich as you cannot dream.

It is a very simple phenomena.

Q: BHAGWAN, WE AGREE WITH YOU IN TOTAL AND FOR, WHATEVER HELP WE CAN BE WE WOULD LIKE TO KNOW IN WHICH CIRCUMSTANCE WOULD YOU BE WILLING TO CREATE ANOTHER EXPERIMENT OF AN ALTERNATIVE SOCIETY TO OFFER AS A MODEL TO THE WORLD?

A: This time I am not going to create a society or a commune, as a model. I have done that.

But my people will be creating communes around the world -- on the same model. So that I don't become tethered to one small space; one single spot, with only few thousand people.

I would like to remain available to all of my sannyasins around the world. Now I am going to be a constant wanderer, a traveller, looking what my people are doing around the world. Helping them to do it better.

So I am not going to put my energies into a small model -- that I have done... and this is not my habit -- to do anything again. Once is enough.

I have moved to another experiment, now I will be moving around the world continuously, travelling, reaching to every sannyasin, to every lover, to every friend, to every sympathizer; and creating a worldwide movement... and now it is up to my sannyasins to create communes.

This way I will be able to work on a bigger scale, larger scale. And it will become more impossible for any stupid government to destroy my work because it will be spread all over the world.

Q: YOU TALK ABOUT MEDITATION. CAN YOU EXPLAIN THE DIFFERENCE BETWEEN MEDITATION TECHNIQUES AND MEDITATION ITSELF? AND HOW THERE CAN BE MEDITATION THAT CAN DRIVE YOU IN A BULLDOZER, OR WORKING TWELVE HOURS A DAY?

A: Meditation techniques are not really meditation.

Meditation techniques only prepare the ground.

They are needed because people's minds are so full of rubbish... that before meditation can be started, that rubbish has to be removed.

Meditation techniques are just to remove the rubbish. If that is removed, then starts meditation.

If somebody comes with a mind clean, he does not need any technique. He can directly enter into the space I call meditation.

And the space called meditation has nothing to do where you are, what you are doing, or not doing. It is simply a constant awareness, an undercurrent of alertness. So you can work twelve hours on a bulldozer or you can just sit silently doing nothing. Deep underneath your work or no work there is a thread of alertness.

I have loved always a story... There was a master thief -- he was never caught and it was thought to be an honor if he stole from your house. People talked about that, "The master thief has visited us." Because it was not an ordinary thing... he never went to ordinary people -- he went only to the super rich, to the kings, to the emperors. So to be visited by the master thief people used to brag about it. It was more valuable than what he has stolen. His coming was more valuable. He was getting old. His son asked him, "That now you are old and you have not taught your art to me."

The master said, "It is never late. You can come tonight with me and I am going into a very beautiful palace."

The son followed. He was very much afraid. Although he was young and strong; and the old man has passed eighty, but he was unafraid... He made a hole in the wall; the son was perspiring, it was a cold night and cold wind was blowing and he was so nervous he could not believe that that old man's hands were not even shaking. And he was doing as if it is his own house. He made the hole, he entered in the hole, he called the son -- he was very much afraid to enter in it -- but now he himself has asked and what the father will think of him, so he entered. The father said, "Don't be afraid, can't you see me? And you are just with me, just watch me... and behave! This is not the way of becoming a master thief. Follow me!"

He followed, but his legs were trembling, his breathing was no more normal, his heart was thumping... he could not believe that the heart can make so much noise. The night was silent, but the old man was as if absent. He opened the doors upon doors -- he had a master key -- he entered into the innermost chamber; he opened the door of a closet... beautiful, very costly dresses. He told the son to go in and to find out the best dress you like. And as he went in the old man closed the lock, locked the door, shouted loudly, "Thief, thief!" and ran out from the backside, from the same hole they had entered.

Everybody was awake... the whole house, the servants, and the master and the children and the wife and the guests were there and they were all looking all around... where is the thief? and certainly there has been a thief, because the hole in the wall was a proof.

And the young man could not believe that his father will do such a nasty thing to him. He has always been nice.

Closing the doors, putting the lock, and then shouting thief, thief! And running away. Now how he is going to get out? His mind could not function: your mind would not have functioned either.

It was such a situation where mind has to stop, because mind can work only with known situations. As the unknown comes in, the mind stops, simply stops.

Then a maid-servant came in, looking all around. She thought perhaps it is good idea to look in the closet. She opened the lock, opened the door, she was having a candle in her hand, looked inside, and the young man had no idea what he is doing, why he is doing, he simply blew the candle out, pushed the servant, the maid-servant, and ran out from the same hole, but now everybody has seen him. They all followed. And he was running for life, so he was running at his best. He could not do better... he had been a good runner, he has participated in the university, he has been a good competitor, he has been a champion runner, but he could not believe that this is double that he is doing. If he had done this much he would have been the national champion.

The people were still following and more people had joined them -- neighbours and others and they were all shouting and they had torches and he comes by the side of a well, and still not knowing what is happening; because he is not in a situation to figure out, to think -- there is no time -- mind needs time to think.

Those who know, say "mind is time". They are not two entities. If there is no time, there is no mind. If there is no mind, there is no time.

He had no time to think, but things were happening on their own accord. This is what I call a spontaneity.

He just took over a big rock and he could not believe that he can take that big load in his hands... the rock was too big, and he threw the rock into the well. Not knowing what he is doing, and why.... And ran away. All the people who were following gathered around the well thinking that he has jumped into the well. Listening to the rock sound falling into the well.

He reached home....
The old man was fast asleep!
He was snoring!

The young man could not believe that this is your father. He pulled his blanket and he said, "Is this a way to behave with your own son?"

The father opened his half-eyes and said, "So, you are back? The remaining story you can tell me in morning. If you are back, it seems everything went right. But don't disturb my sleep. Just go and have a good rest."

The son could not believe that he is not even curious what happened to him... his life was at risk at every moment... he could have been caught, he could have been given to the police, the people could have shot him -- anything was possible, and he is saying, that "You are back, that's enough, the remaining story you can tell me in the morning, that is not very important. What is important is that you are back and I am happy."

In the morning the father said, "There is no need to tell the story. This is the whole art. If you want to become a master thief you have not to function out of the mind, you have to function out of your totality, spontaneity. Now you can choose -- this is my business, my whole life's work... I have given you a taste. If you love it, the adventure of it, the ecstasy of it, then you are welcome my son. From today you can go on your own because there is only one lesson in this path."

Meditation is a single lesson of awareness, of no-thought, of spontaneity, of being total in your action, alert, aware. It is not a technique, it is a knack. Either you get it or you don't.

Q: DO YOU THINK THAT YOUR SANNYASI AND FRIENDS HAVE NOW LEARNED THE LESSON ABOUT THE DANGER OF AN ORGANIZED RELIGION?

A: They certainly have. I have been telling to them my whole life the dangers of organized religion.

But just telling is not enough. They need something practical. I gave them a practical situation.

They have learnt it... they have burnt their fingers in learning it -- they will never forget it, they will never repeat the same mistake again.
I am happy. Once in a while people need something actual, not theoretical.

Q: IF YOU HAVE THE CHANCE TO SPEAK BOTH TO REAGAN AND GORBACHOV WHAT WOULD YOU SAY TO THEM?

A: I would say to them that if they have any humanity left in them then the first thing is: help to create one world.

They are the greatest powers in the world -- if they want, it becomes a very easy thing.

They are in a situation to destroy the whole world. I can show them an alternative that you are also in a state of creating one world... perhaps it has not dawned on their consciousness, that the power they have is not only capable of destroying the world, it is also capable of creating one world. Because never before in history two countries had so much power that the whole world will have to listen to them. All that is needed that they should agree on the point that we want to create one world. Then all these small nations, poor nations, can be given the alternative to choose... Either a third world war or one world.
(Tape side C)

And in the third world war only America and Russia are going to lose -- nobody else. Because nobody else has got anything to lose.

Even if the third world war does not happen, most of the countries will die out of starvation and population. Can you understand: I used to think that by the end of this century India will have the population one billion. Right now it is nine hundred million. For the first time in thousands of years it will be the first time that it will go ahead of China. Up to now China has been the leading country having the greatest population. But just the other day, I came to know that by two thousand -- by the end of this century -- India will not have only one billion population, it would have doubled its population as it is now... that is nine hundred million it is now.... It would have doubled: that means, eighteen hundred million. One billion

and eighteen hundred million.These people are going to die by themselves -- without any war. In fact, war will be a great release of their tension, of their worry, of constant death ahead.

The only countries one third of the world -- the third world -- will die of poverty, starvation, sickness....

The remaining world -- which is not poor, but which has not the clear powers compared to Russia or America, will die of AIDS; which is even uglier than dying with a starvation.

So this world is finished.

Only in the third world war America and Russia are going to lose. They are going to destroy themselves. The remaining world is going to commit suicide on its own -- they don't need your help.

So I will suggest to these people that just be clear about the situation. You are going to lose, if there is a war. Only you will be the losers, and you both will be destroyed in it.

You can propose to the world that we have decided to be together. Rather than to die together; we have decided to live together -- and create one world.

And nobody can prevent Soviet Union and Russia from creating one world. They can remove all the lines from the map very easily -- there is no problem at all.

And once they decide that they are not going to fight, then their tremendous energy -- which is involved into war efforts -- will be available for them, and for the whole world, to make a paradise out of it.

Okay, Sarjano.

The Last Testament, Vol 5

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INTERVIEW WITH ENZO BIAJI, AKA SARJANO

Q: YOU SAY THAT MARRIAGE HAS DONE ITS WORK AND IS NOW OUT OF TIME. WE AGREE. CAN YOU SUGGEST THE COMMUNE AS A NEW BASE UNITY OF LIFESTYLE? AND SAY THAT THE CHILDREN WILL GROW UP MORE FREE IN THIS CONTEXT. IT LOOKS BEAUTIFUL BUT IT'S VERY DIFFICULT FOR A MOTHER, ESPECIALLY AN ITALIAN MOTHER, TO THINK THAT HER CHILD DOESN'T BELONG TO HER. PLEASE EXPLAIN.

A: Every transformation, every revolution is difficult in the beginning because you are accustomed of the old and to adopt to the new creates the difficulty.

The very idea of possession is anti-love.

You possess things, you don't possess living beings.

But unfortunately we have reduced living beings into things. It will hurt to drop the possessiveness but it

help immensely for the mother in understanding, in spiritual growth, and the hurt will be healed very soon.

It is just an old habit transferred from one generation to another generation that `you possess me', `I possess you'. Dropping possessiveness means `I am myself', `you are yourself' -- we meet out of independence, we love out of freedom, not out of any contract.

And once a person has tasted love, non-possessive love, he will be surprised that what he had been thinking of love was not love but fear.

It is fear which wants to possess so that you cannot escape, so you remain always part of the furniture of the house. So that you remain obedient, so that you are not an independent being, but just a projection of the idea of your mother, of your father, or your wife, or your husband.

The difference is so much as if a bird comes out of the egg, he must be afraid, he is entering into an unknown world. Inside the egg he was safe, secure, no problems. Getting out of the egg is a trauma, but once he looks at the stars and the whole sky is his, once he opens his wings and rises high into the heavens, he knows that the egg was not his home -- it was a prison. Now he has found himself.

In finding freedom, one finds himself.

And only a free man is capable of loving.

You cannot expect love from slaves. You cannot expect love from prostitutes. They can pretend; you pay for it. You cannot expect love from a child who feels in a bondage -- he will pretend, and he will pretend his whole life because you are training him for pretension not for love. He will pretend with his wife, he will pretend with his children, and this way the disease goes on and on.

Intelligent people are needed to come out of this vicious circle and I am not saying that you are not allowed to love... I am saying you are not allowed to possess.

You can love your children, you can love other people's children -- what is special in your children? They are as strangers to you as other children. Your love should have some unconditional quality about it.

In a commune a boy, a girl, will be getting love from thousands of people and it is one of the most significant thing to remember that when a girl is brought up by the mother she hates the mother her whole life. She cannot forgive her, she cannot forget her -- on the one hand; and on the other hand -- she is just a replica of her own mother.

The same is about the boy.

And it is known fact that the girl wants to love the father, the boy wants to love the mother, but this is thought to be a criminal act.

As the boys and girls will grow up the father and mother will create a distance between their own children and themselves, but the harm has already been done.

Scientists say that the first days of life are the most important in your whole life because you get certain impressions which you will carry your whole life.

The boy will carry the impression of his mother his whole life -- he could not get the mother, but he will search the mother in other women, and no other woman can fit with his idea.

The same is true about the girl.

People fall in love and you ask them, "Why you fell in love with a certain woman, or a certain man?" And they are at a loss to answer, because it is something unconscious of which they are not aware.

The reality is you fall in love with a woman who had some similarity to your mother. Maybe the similarity will be very superficial -- the hairdo, the sound of her voice, the way she talks, the features of her face, the eyes, anything; just a small thing, and you fall in love. You fall in love with a fragment, but soon after marriage you will discover the woman is not a fragment, she is a whole continent, so is the man. Both are going to be frustrated, because what the hairdo will do. Even if the nose of your wife is exactly the same as your mother's, it is not going to make your life a joyous pilgrimage.

What does it matter if your father resembles with the husband you have chosen. Because he was professor, very scholarly, always talking of great things, and this man is also a professor talking of great things -- but these things don't constitute life... so when you are together twenty-four hours you start discovering so many things which do not resemble to your father or to your mother.

Finally when you discover the whole phenomenon of your woman, that small fragment is so small, it makes no difference at all. Then there is frustration, then there is constant quarreling.

This is one of the basic facts why no couple is happy and I say it without any exception.

No couple is happy around the world and every couple is pretending to the outside that they are living in paradise... they are living in hell! twenty-four hours. They pretend to be loving only when guests come, visitors come, otherwise the house is hell.

I have heard: two men used to visit a restaurant and they both remained till the manager forced them to leave. This was a great similarity -- just those two men one day when they were getting out of the restaurant, one man asked the other, "Why do you stay so long?"

He said, "I am married and as long I can remain away from the home, it is peaceful."

But he asked, "What is the cause of your staying because you are also staying?"

He said, "It is better that you should not know."

But the man insisted to know.

He said, "I am a bachelor. As long as I can remain away from my empty house it feels I am alive; when I enter into my house it seems I am entering a grave."

When you are alone you cannot live.

When you are together with a partner you cannot live.

Certainly the whole human psychology is beserk.

In the commune children will be part of the commune. They will have many uncles, many aunts, many sisters, many brothers. They will not get a certain fixed idea in their mind how a woman should be or how a man should be.

Almost ninety percent psychological problems will dissolve and for the remaining ten, also I have some idea. As the children grow to sexual maturity they should be allowed absolute freedom, with all the cautions so that they don't get pregnant.

Now the Pill is available. First it was available only for the woman, now it is available for the man too.

All kinds of birth control methods are available.

After the year thirteenth or fourteenth, the girl or the boy are going to be sexually mature. It has to be understood that nature has brought them to maturity. As far as nature is concerned they are capable of producing children, but the society, the family, the old rotten structure will prevent them, up to twenty-five years of age -- that means a difference of ten or eleven years before they get married; and for these ten years every society insists that you should remain celibate. You are asking the impossible.

Then nature has matured their sexuality -- it is none of their fault -- it is as simple you can take a vow that I will not allow my hairs to grow, but are you capable to do that? Your hairs will continue to grow. You can go on reading BHAGAVAD GITA and holy BIBLE and you go on, on your knees, praying god that, "I have taken the vow". That, "I will not grow my hairs, but they go on growing."

Your biological structure is not under control of your mind, and sex is the most important part of your biology because whole nature depends on sex for the production.

These ten years are going to be of perverted sex. They could have been a great experiment, a great experience.

In a commune the children will be allowed to have all knowledge, all medical support, so they don't get pregnant. And they should move with different boys, with different girls... there is no hurry to decide.

And there should not be any hurry to decide.

First let the boy experience few dozen girls, let the girl know few dozen boys; only then you can expect for her to decide that who seems to be more closer to her being, who will be a partner with whom she would like to travel a long way. And the boy will also be able to see which is the girl, what are the qualities that impress him. And they should go on changing in the commune because it is not a settlement, they are just playing around with their love energy... to have an experience before they decide.

And my understanding is that if ten years of experience cannot make you come to a conclusion, in a seventy year life, what more do you want?

These ten years will settle.

Nobody is made for you; neither you are made for anybody else.

It is a search, a groping in the dark, for the most convenient companion who is non-possessive, who loves freedom, who loves to give freedom, who is not only non-possessive, who is against being possessed. That she is absolutely open to share love, without any conditions.

These ten years will be the most significant of your life.

Right now they are a nightmare.

And then you can decide whenever you want, or you can decide that a married life is not for you. Perhaps you would like to continue the same way as you have been doing for ten years -- nothing is wrong in it.

It is absolutely up to you! No parent decides it. It is your decision to choose a partner, or not to choose a partner.

One thing more to be remembered: that at the age of nearabout eighteen you have the greatest sexual power that you will ever have in your life. After eighteen your sexual power starts declining and it is sheer stupidity to decide for marriage at twenty-five, when sexual power has already declined tremendously -- you will not be able to satisfy a woman.

The most satisfying sexual orgasm is between eighteen and nineteen. You are at the prime of your energies but the education goes up to twenty-five, twenty-six, and if you are going to do a Ph.D. it may go up to thirty, or if you are really a bookworm it may go up to thirty-five -- to have a D.Litt.

I came across a man in Varanasi. He was the only man in the whole world... and that was his only achievement, useless, but he was praised -- perhaps I was the only man who condemned him in front of him... he had seventeen M.A. degrees in seventeen subjects.

All that he has been doing his life was moving from one subject to another, and attaining another M.A. to prove that he is, in the world, the only man who has seventeen M.A. degrees. And the people who had brought him to me had brought him with great praise. They told me, "He is a rare individual."

And I looked at him and I told him that, "You are absolutely idiot. What are you going to do with your seventeen degrees? You have wasted your whole life. Now collect all your papers and keep on your chest and move in your grave. Perhaps God may very impressed seeing seventeen masters' degrees...."

First the man was shocked and then tears came to his eyes and he said, "Perhaps you are the first man who has told me the truth. I have wasted my life, I have never loved -- I had no time, I never got married -- I had no time, I was running from one department to another department, my whole idea was to have all masters' degrees that are available in the university of Varanasi. But your attitude shocks me, hurts me, but still I do understand -- I have wasted my life."

By the year thirty-five sexual energy is fast declining. That is the reason that most of the people in the world don't have the orgasmic experience because that orgasmic experience was possible between eighteen/nineteen, somewhere there, when you were so full of energy and the woman was so receptive that making love was a divine dance.

When mens' energies have declined, womens' energies have not declined. So she feels continuously frustrated. And man feels deep down that he is the unfortunate one who has never known what orgasm is but he cannot accept it.

Ninety-eight percent women in India had no sexual orgasm. And that is one of the basic experiences that nature gives you, as a gift. With that experience you for the first time become aware that life is not just mundane, it has something divine in it.

My own understanding is that it was the orgasmic experience which created the mystics in the world.

Because if meeting with a woman, totally, can give you such an experience; meeting with the whole universe, merging with the whole universe, totally, you can imagine how much, how vast, how infinite it is going to be.

It is going to be absolute orgasm.

But if you have missed the first, you have no possibility to attain the second. The first was an indication of a new dimension.

You will collect money and power and prestige and you will die as everybody has died.

In the commune the children will have all orgasmic experiences and before they decide they will know what kind of a woman or what kind of a man brings them to that holy experience. That is going to be decisive -- not astrology, not palmistry, not parents, nobody can decide it... that merging and meeting and that great experience, overwhelming both the lovers, is enough; it has decided.

(Tape side B; no overlap)

Q: MOST OF US IN RELATIONSHIPS BETWEEN MEN AND WOMEN LOOKS LIKE A SADO-MASOCHIST (INAUDIBLE)(*). AND THERE ARE NOW MORE AND MORE PEOPLE WHICH CALL THEMSELVES THE `SINGLES', CHOOSE TO BE OR NOT. THIS IS A NEW PHENOMENON IN THE WEST INCREASING EVERY DAY. WHAT DO YOU THINK ABOUT THAT? AND DO YOU THINK THERE IS ANY HOPE FOR A RELATIONSHIP BETWEEN A MAN AND A WOMAN WHICH DOESN'T ENSLAVE BOTH?"

A: The phenomenon of people living alone is disgusting because it is out of frustration. They wanted to be with someone, they have tried and they have failed again and again.

Now it is out of failure they have reached to a conclusion that it is better to be alone, but their aloneness will be sad, empty, ugly, because it has not come out of any abundance of love -- it has come out of the psychopathy of love.

And it is true, the best couple in the world is one in which one partner is a masochist and the other is a sadist. They fit very well.

The sadist wants to torture, the masochist wants to be tortured. You cannot find a better combination. Both are happy -- there is no complaint, but the situation is ugly.

To settle in such a state that the one is sadist and the other is masochist; two sick people cannot create a healthy relationship. In fact, their relationship is based on sickness.

Most of the couples who seem to cling together are of this type because they are fulfilling each other's need, and it is a natural byproduct -- if you cannot find somebody who fits with your psycho-pathology, it is better to be single... but that is not going to make you psychologically healthy.

Your singleness may create thousands of perversions.

I have heard a story that two men were going to Alaska. At the last village they stopped to purchase few necessary things: toothpaste, (inaudible)(*), et cetera, and the shopkeeper said that, "I have something more which perhaps you are not aware, you will not get a woman there."

They had not thought about it -- that is true. In Alaska, where you are going to get a woman? So the man said that, "I have some arrangements, I have a rubber woman. You just pump it and it is more beautiful than any woman, and it is very easy, it never quarrels, never nags you and easy to carry, just take the air out, fold it back and keep in the pocket -- nobody will know."

They both looked at each other and said, "It is a good idea."

But one said, "I don't have money."

The other said, "I have money." So they purchased the woman -- a really beautiful woman with filled air with all the right proportions of the body.

After two years, one man came back.

The shopkeeper said, "As far as I remember, two men has gone, where is the other?"

He said, "Don't mention him. I shot him."

He said, "Why you shot him, he was your friend?"

"Don't call him my friend!" he said. "When I was out, he was making love to my woman. He was cheating me continuously. I had asked him again and again, are you making love to my woman? Because I had paid for it. And he said, `No, I am not interested in women.' But one day I came in the middle of the day and saw him making love to my woman. I shot both."

These singles will find rubber womens(sic), these singles will have to come to some understanding about their sexuality. And their singlehood will create the same situation as celibacy has created for thousands of years.

But it is a sign that old marriage has failed. That people are so tired of it that they choose to be single rather than getting married and entering into a continuous nightmare.

I have lived with hundreds of families, I have not come across a single couple who is happy, but what else to do? The society has managed everything in such a way that they have to pretend to be happy -- that is their respectability, prestige in the society, but deep down they are dying of a cancer, cancer which is invisible and cannot be operated upon.

The world can be so joyous, just few stupid ideas have to be removed. Give chances to children to experiment with sex so that before they decide, they decide with full awareness that the person they are choosing fits with them -- not on a fragmentary basis but whole to whole. And then too it is not a marriage according to law, it is not a marriage according to social customs, it is a marriage between those two people. Any moment they feel that old joy is disappearing then why continue? Say goodbye, find out new partners -- the world is so full of men and women, perhaps you may find somebody else, your woman may find somebody else... and don't think of permanency... in existence everything is momentary, what is beautiful today may turn ugly tomorrow; what is so great this moment that you are ready to accept it for your whole life, may turn so sour tomorrow that you may like to kill yourself or the other person.

But there is no need of all these things. It should be a free-floating, free-moving society.

In each constitution of the world this should be a birthright of man to choose a partner, to change a partner, without any hindrance from the government or the society because it is an individual affair.

And when the children are being taken care of by the society there is no problem. And children will not be losing you -- the mother can visit them, the father can visit them; they will be still calling you `father',

calling the woman `mother'. To them, nothing has changed. To them, it is perfectly good. In fact they will be very understanding that if love has disappeared it is good that you have separated, rather than torturing each other your whole life.

Life is so simple
man has made it so complex
unnecessarily....

It seems that the religions of the world, the politicians and other powerful people of the world don't want human beings to be happy. They don't want to be in a state of euphoria, they want them to be miserable.

There is some vested interest in their misery. If they are miserable, continuously burdened with wife, with husband, with children, with parents, with job, with unemployment, they cannot be rebels. They are dying under the burden of their own life. Who has time for rebellion?

But if my idea is to (inaudible)(*) spread, and people are happy and independent -- joyous, then the vested interest will be in tremendous trouble, because these rebellious people are not burdened with anything; their whole energy is available to revolt against anything that hinders human happiness.

Just the other day there was a question about drugs. Alcohol is almost universally legal, marijuana is not, LSD is not, Ecstasy is not, and the strange thing is that alcohol is the most dangerous drug out of these four I named.

`Ecstasy' has no bad effects, is non-addictive, simply gives you a pleasant feeling, a well-being... it is prohibited. I can't understand. Why you prevent people from feeling well-being? And it hurts nobody. The whole medical research is in favor of it; that it is the absolutely harmless drug. It will bring you out of your sadness, make you smile and laugh and dance and song(sic), but it is illegal. You may have to suffer in jail if you are caught with Ecstasy.

Marijuana grows in the Himalayas wild and has been used by the people for thousands of years, with no bad effect. It certainly gives you hallucinatory feelings, but rather being in real hell it is better to be in a hallucinatory paradise -- what is wrong in it? If you cannot give a real paradise, at least let people have some glimpse in their dreams, in their hallucinations....

LSD can be more perfected, it can be perfected to the point where anybody can take it without any prescription and can feel immensely good, healthy, full of energy, and can see life in its utter beauty... the same rose flower and you see it for the first time radiating, surrounded by a aura of light.

LSD intensifies your sensitivity. All people are not born with sensitivity and nobody is training them to create more sensitivity about beauty, about joy, about compassion. LSD can do that, but LSD is illegal.

Alcohol is legal -- which has no plus points. Alcohol simply destroys people, helps them to forget, but the next day they fall in a deeper ditch -- the hangover. In Kulu, Neelam reported to me that she has a friend who has two friends: one is alcoholic and another lives on marijuana. The alcoholic has destroyed his whole life, his business is ruined, his family is ruined, he is ruined. And the man who is(sic) being taking marijuana is fully healthy, his business is good, his family is together -- but marijuana is illegal, and alcohol is legal. Why alcohol is legal? One wonders....

It is in favor of the vested interests.

Drugs like `Ecstasy' are not in favor; they are in favor of humanity but they are not in favor of the vested interests.

And the same is situation on many fronts.

Q: BHAGWAN, YOU HAVE BEEN VERY HARD WITH THE HOMOSEXUAL, ESPECIALLY WITH LESBIAN LADIES. THESE PEOPLE HAVE BEEN SO MUCH CONDEMNED AND DISCRIMINATED (INAUDIBLE)(*) IN OUR SOCIETY, THAT WE REALLY DIDN'T EXPECT YOU TO ADD YOUR CRITICS AGAINST THEM. CAN YOU PLEASE SAY A FEW WORDS ABOUT THIS.

A: I cannot support anything unnatural.

It is homosexuality which has brought humanity to the AIDS and AIDS may destroy two-thirds of humanity, without nuclear weapons.

I am certainly against homosexuality. I am so much against it that even people of very great genius, talents, creativity... I have appreciated them on all accounts but as far as homosexuality is concerned I cannot support even Socrates. He was a homosexual. His homosexuality destroys much of his credibility that he did not understand *Tao* -- the way of nature.

And homosexuality, moreover, is a religious disease. And condemning all the religions, for all the harm they have done to humanity: one of the greatest harm is homosexuality. Because it is these religions who started preaching celibacy and started separating man monk*s from female nuns.

If you go into the history of three thousand years, you will be surprised, the nuns were having discourse with the devil. And a special investigator by the pope was appointed in the middle ages to find out the nuns who had had any sexual contact with the devil. And they tortured the nuns, interrogated the nuns, day and night, and finally they managed them to confess; the way they manage in Communist Russia... they can manage to confess anything -- just go on torturing, there is a limit to human capacity. Don't let them sleep, don't give them food; finally the woman thinks it is better to accept rather than deny, and then acceptance has to be according to the investigator. And thousands of nuns in the middle ages were burned alive because they had confessed. First you force them to confess that they are having intercourse with devil, and then because they have confessed themselves, you burned them alive.

Who was responsible?

And the monks created homosexuality. The monks are the cause, if some day humanity is going to die through an ugly disease, AIDS, the whole blame goes to the religions.

I am not condemning, I am simply clarifying the situation that the homosexuals should understand that they are victims of a religious tradition and they should come out of it... and it is not difficult, just we have to create places where homosexuals can be hypnotized and convinced for heterosexuality.

Lesbians -- religions created, but more than that, now the women's liberation is created. Against man, how a woman can love a man? A woman can only love a woman.

No-one knows if homosexuality has brought to AIDS to what dangerous disease is in the future that lesbianism may bring. It is better to stop it now.

And I am not angry. It is my compassion. I would like religious people to make arrangements for homosexuals to be changed into heterosexuals -- men or woman. It is their duty, otherwise they should be punished, not homosexuals, not lesbians. But I am against anything that is not in harmony with nature: it is bound to create troubles because nature makes your body in a certain way, your biology in a certain way -- it is made for heterosexuality, it is not made for homosexuality.

There is no condemnation in me, there is no criticism either. I am simply putting the facts: all the homosexuals of the world and all the lesbians of the world should protest against the religions, the churches, the pope, that, "You are responsible for distracting us from our natural being and you have to pay for it. Now open hospitals, nurseries, where we can be put back in harmony with nature otherwise we are going to destroy your churches, your temples, your mosques, because we are burning we cannot allow you to be unscratched and nobody is pointing the finger towards you."

Q: YOU SEEM THE MOST ELEGANT SPIRITUAL FIGURE IN THE WORLD. THE LOOK, WHICH SEEMS A VERY IMPORTANT MATTER TODAY, IS IMPORTANT FOR YOU TOO?"

A: To me what is important is my truth, is my experience, and certainly the truth changes the look... the experience changes everything.

It is such a great inner revolution that the whole body is bound to follow it.

Truth brings beauty, compassion, charisma.

But just look does not matter to me; what matters is truth.

Q: IF YOU HAD THE CHANCE TO SPEAK BOTH REAGAN'S AND GORBACHOV'S WIVES, WHAT WOULD YOU SAY TO THEM?

A: Wives are powerful people, as far as their husbands are concerned. Their husbands may be presidents and prime ministers of countries, but before the wife, they are nobody.

So I will tell to both the ladies that the whole existence of humanity in your hands....

Dictate to your husbands that it is time for Soviet Union and America to be friends and share scientific wisdom for the benefit of all humanity. Otherwise, nag them, throw clothes at them, wake them in the middle of the night, sit on their chest, beat their chest -- unless they say "Okay".

Wives can do miracles.

I am reminded of a story: a king was asking his close circle of wise people that, "Can you find a husband in my kingdom who is not henpecked?"

They all said, "Of course, thousands of people are not henpecked."

But one man, Birbal who was one of the wisest of all remained silent.

The king asked him, "Birbal, why are you silent?"

He said, "I am silent because the greatest king of the country is asking the question and I suspect you are a henpecked husband yourself, and I don't see any possibility of finding another person more powerful than you."

The king said, "You are right, but still try. I would like to see a man who is not henpecked."

So two horses were given to Birbal: one white and one black, great stallions, and he was told that, "Take these two horses and if you come across a man who is not henpecked let him choose one out of the two. These are the best in our kingdom."

He went to many many people. He knew it is an exercise in futility but finally he reached a small cottage. A wrestler, a very big man, maybe seven feet high, very strong and muscular, was massaging himself in the early morning sun. His body was worth seeing -- almost steel.

Birbal thought perhaps this is the man; such a strong man cannot be henpecked. He asked the man, "Are you henpecked?"

He said, "If you say the word again I will kill you here and now. Take your words back. Me and henpecked?"

Then Birbal said, "Where is your wife?"

He said, "She is inside, you can see, preparing my breakfast."

A very small lady, thin....

Seeing both Birbal was convinced that he is not a henpecked person. This woman he can throw thousand feet high! What she can do to him.

So he said, "I am satisfied. The order are the king has said who is not a henpecked husband he can choose one stallion; they are the two greatest horses in the kingdom -- one is white, one is black -- which one you like?"

And he said, "Wait a minute." And he called his wife, "Darling, should I choose the white or the black."

The woman said, "Choose the white! And if you choose the black then remember, nobody is going to be bad than me. I will put you to your senses."

So the man said to Birbal, "White."

Birbal said, "Now, no more, because you are a henpecked husband -- with all these muscles and with this height, you may be a champion wrestler but before your wife you are nothing. And she is just a tiny woman but she challenged you that if you choose the black one, then I will show you who I am. Choose the white! Otherwise I will make your life a hell and you simply have chosen the white. Now I cannot give neither the white nor the black and I have to report to the king that, `Drop this search, there is nobody who is not henpecked.'"

So I would like to say to these ladies of the president of America and Russia, that you have immense power in your hands, you can change the whole course of history -- just scream loudly, break plates, throw things all around, and your husband is going to say, "Forgive me, I will do whatever you say."

What all the pacifists of the world have not been able to do, women can do it.

Okay?

The Last Testament, Vol 6

Interviews with the World Press

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9 Chapters

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PEOPLE CLAIM THAT YOU ARE A MAN OF INTELLECT BUT NOT OF DISCRIMINATION -- YOU TRUST EVERYBODY AND EVERYBODY BETRAYS YOU.

The question is very strange because the first quality of intellect is discrimination. A man of intellect is bound to be a man of discrimination. Intellect has no function. Its only function is to decide what is right, what is wrong. Discrimination is its whole area. So if you say that I am a man of intellect, then the second part of your question becomes inconsistent with the first part. And you can see this is discrimination; the first part of your question is inconsistent with the second part.

You say that I trust everybody and everybody betrays me. I wonder how you have come to this conclusion. I certainly trust everybody but nobody has ever betrayed me, because my trust is not conditional. This has to be understood.

Your trust can be betrayed if you have a condition in it. If I trust you without any condition there is no possibility of betraying me. Whatever you do I will still trust you. You can kill me but you cannot destroy my trust. I will die trusting you.

If you do anything that appears to others as betrayal that simply means you are betraying yourself, you are falling from your own dignity. But you cannot betray me. I have never experienced any betrayal in my life. I cannot condemn anybody of betraying. Everybody has behaved the way that he could and I had never expected him to behave in any other way. I have trusted him the way he is. My trust is not a demand that you have to behave in a certain way. So whatever you do, you are doing to yourself, not to me.

But whoever has asked the question is unaware of an unconditional trust, an unconditional love. All our love, all our trust, is conditional. And because it is conditional it is not authentic, it is not true. Then if the person behaves a little bit differently, goes in a different direction than you have been demanding, directly or indirectly, immediately you start condemning him, that he has betrayed you. You had assumed that you had purchased the person and his future too. The future remains open. You cannot say what the other is going to do tomorrow and whatever he is going to do he is going to do to himself. You should not be affected by it. If you are affected by it then you are not a man of enlightenment.

I am not affected at all by what people do to me. My concern is that I remain the same whatever they do -- whether they are for me or against me, whether they are my friends or they become my enemies, it does not matter. My love, my trust, will remain the same.

I am amazed for many reasons. First, anybody who listens to me, who has read me, will find out very

easily that I am not a man of intellect, because intellectually you can find a thousand and one inconsistencies and contradictions in my statements. But I do not see any inconsistency, any self-contradiction, because to me life is not logic and to find the truth of life, intellect is not the way. Life is a mystery, you cannot figure out what it is. You can experience it, taste it, sing it, dance it, but you cannot explain it. You cannot make a theory out of it.

The moment you start making a theory, immediately the mystery of life disappears. The function of the intellect is to theorize. Science depends on intellect. That's why it can be said that the whole effort of science is to demystify existence. Science divides existence into two categories: the known and the unknown. And what is known today was unknown yesterday, and what is unknown today may be known tomorrow so the distinction is not of any quality -- it is just a question of time and man's search. Science can conceive a day when all will be known and the category of the unknown will disappear. This is the way of the intellect: to demystify, to make everything known, to destroy the unknown.

How can you say that I am a man of intellect? I am doing just the opposite. My whole effort is to make even the known unknown. To bring mystery back into your life -- even in small things which you have started taking for granted, I want you to have another look.

I am reminded of one of the most beautiful persons of this century, D.H. Lawrence. He was walking in a garden with a small boy and, just as small children are curious, the boy was asking this question and that question. At one question, even D.H. Lawrence was stunned. The small child asked, "Please forgive me. I must be tiring you by asking questions, but this is the last: I want to know why the trees are green."

And the answer that came from D.H. Lawrence is significant; it is not the answer of the intellect. He said, "The trees are green because they are green."

The boy agreed, that's perfectly right. But Lawrence went on thinking, "Is that an answer? Will anybody who approaches life intellectually be satisfied with it?" But the reality is that whatever we know is surrounded by infinite unknowability; not only the unknown.

And that's where I make a difference. Objective science divides life, existence, into two categories -- the known and the unknown. The science of the interior divides life into three categories -- the known, the unknown and the unknowable. And the unknowable is the most important, because ultimately you have to face it. And the moment you face the unknowable you have to recognize your ignorance, you have to become again a small child.

Socrates is reported to have said, "When I was young I thought I knew everything." And he was a great intellectual. "When I grew a little older I was not so certain, a little older still and there was more uncertainty, a little older still and now I could not say with certainty that I know anything."

And before he died he said, "Only one thing I know, that I know nothing." This is from the man who had one of the keenest intellects; but he had something more, higher and deeper than intellect, and that is intuition.

I am not a man of intellect, because my whole work is with the unknowable. The method of science is intellect, the method of the inner world is intuition. Intellect is absolutely meaningless.

When you start moving inwards, deeper into meditation, awareness, consciousness, you will become more and more aware of the mysterious, the miraculous, and you will become aware of the fact that existence basically is unknowable. We can know little bits and pieces here and there and it is enough for our practical life but the deeper you move you always come across a wall.

There was a time one century before that scientists were very optimistic because science was coming to know more and more every day. But after Albert Einstein things have changed totally. Albert Einstein came to the deepest, the very inside of matter, and was puzzled because what he came to understand was so mysterious, so illogical, that even to make a scientific theory from it appeared impossible.

One thing was that as the atom was divided into electrons Einstein became aware that electrons don't travel from one place to another. They simply, from point A, disappear and appear at point B -- they don't travel between. You have no trace at all of their traveling, no footprints. How to explain it? It comes closer to magic than to science; it comes closer to the great experiences of the meditators than to science.

When I read this I remembered one of the great meditators: Basho says, "On the way to truth there is no path. It is like a bird flying in the sky, it leaves no footprints behind it." Of course in the air no footprints can be left. I simply remembered the words `it leaves no footprints behind it.'

And Albert Einstein finds electrons moving from point A to point B and in between no footprints. No trace. As if they disappear from one point and appear at another point -- which is absolutely illogical. It troubled Albert Einstein for many days to declare to his scientific friends that he had come across a

phenomenon which was beyond intellect. But what could he do? This is the way existence is behaving and existence has no obligation to fulfill our requirements of intellect, logic, consistency. We have to go with existence; existence is not going to go with us.

The latest scientific researches have become more and more mystical and this is one of the greatest hopes, that soon we can make a single science. There is no need of religions and there is no need of science -- a single science with two wings. The interior wing which is mysterious and the outside wing which is also mysterious. Now it is possible because both are entering into the area of mystery.

It has happened many times but people don't take note of it because it is so rare.

You must have heard the name of Madame Curie -- she was one of the Nobel Prize winner scientists -- and she was working on a scientific problem for years and was not getting anywhere. One night she worked late and was really getting tired and fed up with the problem -- she was almost going to drop the idea and start some other project. What is the point of wasting time on something which has taken four or five years of her life and she is still just where she was at the beginning -- not a single glimpse, not a single clue. And life is short; you cannot waste your whole life on a single scientific problem.

That night she went to sleep thinking, "Tomorrow I am going to burn all the papers that I have written these five years -- I am finished with it." In the morning when she woke up she was surprised, she could not believe it. On her table, in her open notebook that she had left the night before, the answer was written. And the most puzzling thing was that the room was locked from within; nobody had entered. Her husband was also a scientist but if Madame Curie could not solve the problem in five years then he could not manage in just one night. And moreover, he was not at home, he had gone on a trip.

As she watched closely it became more and more mysterious -- the handwriting was hers. Then she closed her eyes and tried to remember what had happened, and then the whole scene revealed itself....

Now she remembered that in the night she had had a dream. She had gone to the table, written the answer, went back to her bed and forgotten all about it. It was not a dream, it was a reality, because the notebook and the answer was the proof that she had not dreamt, but from where did this answer come? Because there was nothing else on the page, only the answer.

It was not from her intellect -- from her intellect she had been working for five years. But because she got tired the intellect said, "it is beyond me." She slept with this idea that "I am finished with it" -- this was the decision of the intellect and in such moments intuition takes over. Intuition takes over only when intellect is finished. Intellect is for a lower reality -- for the mundane world. Intuition is for the higher reality, for the mysterious, for the miraculous.

Then she worked out backwards from the answer the whole process and found that the answer was right. This is similar, exactly similar to the case of Gautam Buddha. But nobody has even compared the two processes.

Gautam Buddha became enlightened on the night when he had decided to drop all efforts. He was tired, he has done everything that was told by the masters, teachers, scriptures and he did everything to his best and nothing had happened. Twelve years had passed since he had left his palace and his hands were as empty as ever. It was a full moon night, sitting under a tree he decided that the whole search was futile -- `I am finished with it.'

With the same attitude in which Madame Curie went to her bed, Buddha went to sleep under the tree. And in the morning when he opened his eyes, as the sun was rising, he was amazed to look at the world. It was not the world he had slept in. These were not the eyes that he had gone to sleep with -- he had new eyes and a new world. It was luminous, it was mystery all over. And all his anxiety had disappeared, all his questioning had disappeared -- there was absolute silence and immense tranquillity.

For the first time he felt he was at home, he had arrived -- now there was nowhere to go, the goal was achieved. The intellect had been working for twelve years -- tired, it dropped out of the way, gave space for intuition to move in; and what is impossible for the intellect is not impossible for intuition.

For intuition is a totally different approach, it is an innocent approach with no logic. It is the approach of the child when he is born and opens his eyes for the first time. He knows nothing but he sees everything, although he cannot say, "what are the walls and what are the pillars and what are people and what are animals?" -- he cannot discriminate. But he is seeing everything. He cannot describe, he has no words, but that does not mean that he is not seeing.

Intuition is pure seeing -- it is not a process, it is a quantum leap.

I am not a man of intellect. I have left it far, far away. Whatever I am saying to you is my intuitive experience. That's why you can find in my statements many inconsistencies because intuition knows no

inconsistencies, no contradictions; but when you think about those realities with intellect you are looking from a totally different angle, with a totally different methodology -- that creates the trouble. You immediately see this is inconsistent, this is contradictory. Whoever has asked the question knows nothing about intellect and knows nothing about discrimination either. Because to know about intellect and to know about discrimination you have to be higher than both -- only from a sunlit peak can you see the lower realities.

This question was given yesterday too and I had chosen to answer it but because the time was up I had left it. I was surprised that today it is different -- it is not exactly the same question as it was yesterday. You cannot deceive me and you should never try it: yesterday it was more stupid and the person must have thought over and over again how to put it in a better way so it is less stupid. But stupidity is stupidity. It makes no difference.

Yesterday it was, "Osho, you are a giant of the intellect but you don't know discrimination."

The man must have thought `a giant of the intellect' and `is unable to discriminate' looks obviously nonsense, because intellect's function is discrimination. And if you are a giant of intellect, then your whole work is discrimination; very delicate and very refined discrimination.

But you did well to remove that word `giant' because I am not a giant, I am a simple human being. It would have been even nicer of you if you had removed the word `intellect' too. If you had said, "Osho, you are not a man of intellect," I would have appreciated your understanding. I am not.

But you had to put in the word 'intellect' because you wanted to make the point about discrimination. If you accept me as not a man of intellect then there is no question that I am not a man of discrimination -- the question cannot be made. Just to declare that I am not a man of discrimination, unwillingly you had to accept me as a man of intellect.

There is no need. You could have simply said , "Osho, you are not a man of discrimination," and I am not. I don't discriminate between friends and enemies, between men and women, between white and black, between Hindu and Mohammedan, between one nation and another nation; I don't discriminate in any way. All these discriminations are crimes.

All these discriminations have to be dropped and this is not the first time that this point has been made to me. On different occasions, by different people, for different reasons, it has been pointed out to me.

I would like to tell you a few points so that you can understand what is boiling in your unconscious.

One of the Congress presidents in India, U.N. Dhebar, was attending my camps and there should have been no difficulty, but one day he told me, "Osho, you are the real inheritor of Mahatma Gandhi's ideology, although you have never been with Mahatma Gandhi. You have never been associated with Gandhism, but if you start teaching Gandhism, then it can be saved from dying."

I said, "It would have been better if you had not said this, because I hate to be anybody's successor and I hate to propagate anyone else's philosophy."

And that day I criticized Mahatma Gandhi on many points. I would never have bothered because there are millions of people in the world; I am not going to criticize everybody, there is not time for that. But U.N. Dhebar just pointed me towards Mahatma Gandhi, so he was responsible, he was present.

After the meeting I asked him, "If you have anything to say you can say it to me now or you can say in the next meeting before everybody. I am willing to have an open discussion about it because I think that Gandhism should die if India has to live. If Gandhism continues then India will have to die. And if I have to choose between the two I would choose that India live -- Gandhi is already dead. It does not matter if Gandhism also dies. Who cares?"

He said, "No I cannot discuss it publicly. I understand what you say is right, but you should be more discriminative."

I said, "You are a politician, I am not a politician. A politician has to be discriminative, but why should I be?"

He said, "I am simply telling you that you have such a great following in the Gandhians that if you say things against Gandhi all these people will leave. They will not leave Gandhism, they will leave you. That's why I am saying you should be more discriminative. When you make any statement you should wait and see whether it is going in favor of you or against you." And he was giving friendly advice. But what he actually meant by discrimination was diplomacy.

I am not a diplomat.

I said, "I will say whatever feels to me to be the right thing, whatever the consequences."

I have lost many followers in these thirty years in the same way. When I criticized Gandhi, all the

communists and socialists started coming closer to me; they thought that I must be a communist. Who else is going to criticize Gandhi? The president of the communist party told me, "We can be immensely helped by you because we don't have any person of your charisma who can influence the masses."

But I said, "Wait. I did not speak against Gandhism because I am a communist -- now you have created another trouble, I will have to speak against communism."

And again the same advice: "No, Osho, you have to be very discriminative. These people can be of immense help to you. The communist party is the most organized party in the country and if they are behind you, your work...."

I said, "Forget all about work. First let me finish the communists because they have come under a misunderstanding and I don't want anybody to be with me under any misunderstanding." And I had to criticize communism just because of their desire.

And this has been happening politically, socially, religiously... I have got people who love me in every religion. There are rabbis who have written letters to me, that "You have made us understand our own religion, you have given us new insight, but then strangely sometimes you start criticizing. You should be more discriminative, say only good things about people then you will have millions of followers. And what is the point of bringing things up which are not right."

Their intention is good but what they are telling me is that I have to be basically a politician.

On my way to Nepal, in Delhi, friends gathered and said, "Before you leave for Nepal we have to say a few things: one, don't speak against Hinduism there!"

I said, "Why?" I was not aware, I may not have spoken about Hinduism at all.

They said, "It is a Hindu kingdom and the constitution is based on Hinduism. The constitution declares this is the only Hindu kingdom in the world. So avoid that."

I said, "Now it is going to be difficult. If you wanted me to avoid it you should not have mentioned it. You should be more discriminative -- I cannot be!"

I have never been diplomatic, I have never been political. I say only that which feels right in the moment to be said. I don't think about the next moment.

I have spoken on all religions. I have spoken on their beauties, on their greatness, on their high flights of ecstasy, and from every religion people have come to me; but the moment I showed them that there is a darker side also, that these small moments of ecstasy and flight into the higher regions of consciousness are very few.... Your whole history is full of bloodshed, killing, murdering, burning people alive. I cannot just go on praising those few good points which are to do with only a few good people. I will have to say the whole thing. And ninety-nine percent is rubbish. If I don't say it then I am committing a crime against truth itself.

So I am not a man of intellect -- you are right. And I don't know how to discriminate -- you are right. But I am perfectly happy and content as I am, and you are not. Before saying anything of advice always think to whom you are saying it.

I am absolutely fulfilled. I don't need even a single moment more to live. Even death will be welcome right now because I know there is no death. There is only truth. And once you have experienced it, it does not matter what happens to you, what happens to your body, because nothing can change your inner climate, the inner blissfulness, the inner beautitude. The inner dance continues in spite of it all.

HOW CAN A MEDITATOR KNOW THAT HE IS GOING HIGHER AND DEEPER, OR IF HE IS STUCK SOMEWHERE?

It is very simple. First, there are qualities which grow as meditation deepens. For example, you start feeling loving for no reason at all. Not the love that you know, in which you have to fall -- not falling in love. But just a quality of lovingness, not only to human beings. As your meditation deepens, your lovingness will start spreading beyond humanity to animals, to trees, even to the rocks, to the mountains.

If you feel that something is left out of your love -- that means you are stuck. Your lovingness should spread to the whole existence. As your meditation goes higher, your lower qualities will start dropping. You cannot manage both. You cannot be angry as easily as you have always been. Slowly, slowly, it becomes impossible to be angry. You cannot deceive, cheat, exploit, in any way. You cannot hurt. Your behavior pattern will be changing with your inner consciousness change.

You will not fall into those sad moments that you usually fall into -- frustrations, failures, sadness, a

feeling of meaninglessness, anxieties, anguish; all these are slowly, slowly, going to become foreigners.

A moment comes when even if you want to be angry, you will find it impossible; you have forgotten the language of anger. Laughter will become easier. Your face, your eyes, will be aglow with some inner light. You will feel yourself that you have become light, as if gravitation does not function as it used to function before. You have lost heaviness, because all these qualities are very heavy -- anger, sadness, frustration, cunningness. All these feelings are very heavy. You don't know, but they are making you heavy-hearted and they also make you hard.

As meditation grows you will feel yourself becoming soft, vulnerable -- just as laughter will become easy to you, tears will also become easy to you. But these tears will not be of sadness or sorrow. These tears will be of joy, blissfulness; these tears will be of gratitude, of thankfulness. These tears will say what words cannot; these tears will be your prayers.

And for the first time you will know that tears are not only to express your pain, your misery, your suffering; that's how we have used them. But they have a far greater purpose to fulfill: they are immensely beautiful when they come as an expression of ecstasy.

And you will find, on the whole, expansion -- that you are expanding, you are becoming bigger and bigger. Not in the sense of the ego but in the sense that your consciousness is spreading, that it is taking people within its area, that your hands are becoming bigger and hugging far away people, that distances are falling away, that even far away stars are close, because your consciousness now has wings.

And these things are so clear and so certain that a question or doubt never arises. If a doubt arises that means you are stuck; then be more alert, then put forth your energy more intensively in meditation. But if these things come without any question....

This is a strange world: if you are miserable, if you are suffering, nobody says to you that somebody has brainwashed you, somebody has hypnotized you. But if you are smiling, joyously dancing on the street, singing a song, people will be shocked. They will say, "What are you doing? Somebody has brainwashed you -- are you hypnotized, or have you gone mad?"

In this strange world suffering is accepted as natural. Anguish is accepted as natural. Why? Because whenever you are in suffering and whenever you are miserable you make the other person feel happy that he is not so miserable, he is not so unhappy. You give him a chance to show sympathy to you, and sympathy costs nothing.

But if you are so blissful, so happy, then that man cannot feel himself happier than you; you are putting him down. He feels something is wrong with him. He has to condemn you, otherwise he has to think about himself, which he is afraid to do. Everybody is afraid to think about himself because that means changing, transforming, going through some processes.

It is easy to accept people with sad faces, it is very difficult to accept people with laughter. It should not be so. In a better world, in a world with more conscious people, it should not be so, it should be just the opposite -- that when you are suffering people will start asking you, "What is the matter, what has gone wrong?" And when you are happy and you are dancing by the side of the road, if somebody passes by he may join you, he may dance with you, or he may at least feel happy seeing you dance. But he will not say you are mad, because dancing is not mad, singing is not mad, joy is not mad; misery is mad. But madness is accepted.

With your meditation developing you have to be aware that you will be creating so many critics around you who will say, "Something is going wrong with you. We have seen you smiling when you were sitting alone. Why were you smiling? This is not sane. "To be sad is sane, but to be smiling, that is not sane.

People will find it hard if they insult you and you don't react. You simply say `thank you' and go on your way. This is hard to take because it deeply insults the person's ego. He wanted to drag you down into the gutter and you refused; now he is alone in the gutter. He cannot forgive you.

So if these things start happening you can be certain you are on the right path. And soon people of understanding, people of experience, will start finding the changes in you. They will start asking you what has happened to you, how it has happened to you. "We would also like it to happen to us." Who wants to be miserable? Who wants to remain continuously in inner torture?

As your meditation deepens all these things are going to happen: somebody will condemn you, somebody will think you are mad, somebody who has some understanding will ask you, "What has happened to you and how can it happen to me?"

You remain centered, rooted, grounded in your being -- whatsoever happens around does not matter. You have to become the center of the cyclone. And you will know when you have become the center of the

cyclone. There is no need to ask, "How will we know?" How do you know when you have a headache? You simply know.

One of my teachers in school was a very strange man. The first day in his class he said to us, "Remember one thing: headache I don't believe, stomachache I don't believe, I believe only things which I can see. So if you want freedom from school any day, don't make the excuse of a headache, a stomachache, et cetera; you have to bring something real to show me."

And he was thought to be a very strict man. It was very difficult to get even one hour's leave. Just in front of his house there were two kadamba trees -- very beautiful trees. At evening time he used to go for a walk and it would be almost dark when he was returning.

So the first day I said, "It has to be settled." I climbed one of the trees and when he came underneath the tree, I dropped a stone on his head. He screamed, shouted. I came down. I said, "What is the matter?"
He said, "It hurts, and you are asking what is the matter"

I said, "You have to show it. Unless you show it to me I am not going to believe it. I am your student! And never mention this to anybody -- I don't want you tomorrow to call me to the principle's office because you will be in trouble. You will have to show your hurt, you will have to put it on the table, otherwise it is just fiction; you have invented it; it is imagination. Why should I climb the tree in front of your house? I have never done that in my whole life. Suddenly have I gone mad?"

He said, "Listen, I understand what you want me to understand, but don't tell anybody. If you have a headache I will accept it, but don't tell anybody because that is my lifelong principle. I am making an exception."

I said, "That's okay. I don't bother about anybody else. Just understand that when I raise my hand, either it is a headache, or it is a stomachache -- something invisible. You have to let me go."

The whole class was surprised: "What is the matter? The moment you move your hand, he simply says 'Get out! Get out immediately!' And the whole day you are free from his torture. But what is the significance of that hand movement, what does it mean? And why does he get so affected?"

You will know; it is far deeper than a headache, and far deeper than a stomachache, far deeper than heartache. It is soul-ache; you will know it.

ARE WITNESSING AND SENSITIVITY TWO SIDES OF THE SAME COIN?

They are not two sides of the same coin -- witnessing and sensitivity. But sensitivity is one of the qualities that develops in you with witnessing. Other qualities also develop. With witnessing you become almost a garden -- many flowers and many fragrances develop in you.

Witnessing becomes your very base of transformation. The more you see your mind, the more you witness it, the less you will find it. It needs unconsciousness to be there. It is an animal that exists only in darkness. As you bring the light in, the mind with its thoughts starts disappearing.

And it is the thickness of thoughts that makes you insensitive. When there are no thoughts and you are simply a witness, just a mirror, then your sensitivity is infinite. Then anything that comes in front of you is reflected totally. Then you see the same rose flower with a totally different vision: then it becomes radiant, then it radiates not only color but rays. Then it becomes not only just matter but an energy phenomenon.

In the Soviet Union one scientist photographer, Kirlian, has been taking photographs of the energy that surrounds everything. He has developed such sensitive plates that when you take the photograph of a rose flower you also find in the photograph an aura of light surrounding it. It is the same with photographs of man, and every man has a different color aura. So the ancient idea of auras is now finding a scientific support.

The enlightened man will have a white aura. A man like Adolf Hitler or Joseph Stalin will have a black aura, and between these two -- black and white auras -- will be the whole humanity. Different colors, sometimes mixed colors, and all those colors show where you are, where you are inside.

When you become a witness you become a sensitive mirror, more sensitive than Kirlian's photoplates. You will see things in a totally new light -- the same things, the same world, but in a totally different light. Ordinary things start having extraordinary beauty. Just pebbles on the shore become more valuable, more charming, than any Kohinoor -- because it all depends how you see them. If you can see their aura, their light, their color, their beauty, then they are no more just stones -- they have become flowers.

And as you become more and more sensitive you will have an understanding of people which you never

had before. Just seeing the face of a man you will be seeing much more than the man himself knows about. Just holding the hand of a man you will know much more of his energy than he has ever known. Being with someone you will find that your energy is being sucked and you feel tired -- just being with him. And with somebody else you feel you are nourished, you feel healthier, you feel more well-being.

Different people will give you different experiences, and different people will become attracted to you as your awareness grows. Then only the better quality people will be coming closer to you.

It is true that a man can be known by his friends, by the company he keeps. It is absolutely true, because you cannot keep company which is not in tune with your inner being.

With your witnessing there will be a few difficulties: your old friends may not remain your friends any more, not that you have done any harm to them but simply you have changed and now you no longer fit with their state, with their consciousness. So don't be worried about that. If you are married and you find that your wife is falling far away from you then it is better to tell her what you are doing: that if she wants to be with you, if she loves you the way you love her, you would like her also to be a companion on the path of meditation. Otherwise, soon you will be so far away from each other that everything will be misunderstood.

Your children will find that you are a different person -- you are no more the same old papa. It is better to help your children to learn a little bit of witnessing. And don't think that they cannot learn; they can learn better than grown up people because they are fresh, they are not loaded with any past. Just you have to be more friendly with them than fatherly. And before the rift happens it is better to make it clear to them, "It will not be my fault if the family falls apart. I have chosen a path which is going to give me something and I would like it to be shared by you all."

I don't want any family to be disturbed by anybody in the name of spirituality, and if we can be a little more loving and compassionate and make them understand -- and they will be able to see that you are less angry, you are less tired, you are less frustrated, you are more loving, more compassionate -- they will surely come with you.

The old religions have been teaching `renounce the family.' This was one of the reasons -- because there is going to be difficulty sooner or later -- but I don't think that even giving it a try, you renounce the family.

I say to you it is a good training school -- the family -- and if you cannot change your children and your wife who love you, then whom are you going to change in this world? You will find more and more strangers everywhere.

Start wherever you are. And if you are finding something of tremendous value, share it with everybody.

None of my sannyasins has renounced the family. And every sannyasin has found a tremendous support by the family. They have become closer, they have become friends, they have become fellow travelers.

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Q: BHAGWAN, WHAT PURPOSE DOES YOUR PHILOSOPHY OR RELIGION GIVE FOR LIFE -- FOR THE EXISTENCE OF ANYTHING AT ALL?

A: First it is not right to make religion and philosophy synonymous. They are two totally different things.

Philosophy is thinking about life, its purpose, its goal, but it is only thinking.
Religion is living it, not thinking.

The difference is as great as: you are thinking about food, delicious food, and that you are eating it. Thinking cannot quench your hunger -- it is only eating that is going to help.
Philosophy is a futile exercise of the mind -- it leads nowhere.

Secondly, the moment you divide philosophy and religion the question takes a different shape. Now it becomes: what is the purpose of your religion?

The very idea of purpose is valid in a philosophical investigation. That idea does not belong to religion at all.

Religion is living. Living totally, living intensely, without any purpose because purpose is always in the future and living is always in the present. If you have a purpose to live your life is divided between present and future -- you cannot be total. And without being total you cannot experience what life is.

The only way to be total is to forget all about purpose. It is a meaningless question. It leads only to a logical regress. If it is said that `A' is the purpose of life then the question will remain `what is the purpose of A?' The question is not dissolved. If `B' is the purpose of `A' then the question will simply shift from A to B.

Finally and ultimately, one has to understand that there is no purpose to life or to existence... and there is no need either.

It is perfectly beautiful to have no purpose and live totally, enjoy totally, relax in the moment totally. It will take you to the peaks of ecstasy -- but that is not the purpose of life, it is just a byproduct of total living.

It is a little bit difficult. It will lead -- I repeat again -- to ultimate ecstasy. But that is not the goal. If you make it a goal you will never reach it. It is not a purpose. If you make it a purpose then you are cut off from it forever because purpose and goal all exist in future and you have to live in the present.
And present and future never meet.

So you have divided yourself into two halves which are not going to meet. So I will not say that ecstasy is the purpose or the goal. I will say, `when you live intensely, totally in the present, without any purpose and without any goal, ecstasy happens as a byproduct of total living.'

Q: BHAGWAN, WHY DOES SUFFERING EXIST IN THE WORLD?

A: The suffering exists in the world because of purposes, goals and things like that. The suffering simply means you are split, torn apart -- you are in such a situation that you can never be one whole, you can never be an organic unity.

Suffering disappears the moment you drop purposes, goals -- ends. And you start living moment to moment. There is no tomorrow and there is no future.
Time means now.
And space means here.
All suffering disappears.

But because the so-called leaders of the world, thinkers, philosophers, theologians -- they are all giving you great ideals to be achieved, great goals to be reached; they have managed humanity to suffer forever. Those ideals, those goals, those ends are the causes of suffering and your so-called great religious political, social leaders are the criminals who have created the whole phenomenon of dividing man.

But it has been done with such sophistication, perhaps they themselves are not aware what they are doing. They may be suffering themselves.

Q: BHAGWAN, WHAT IS THE GOAL OF YOUR RELIGION OR PHILOSOPHY, NIRVANA OR HEAVEN ET CETERA? CAN YOU DESCRIBE THIS GOAL OR ULTIMATE REALITY?

A: There is no goal. The question of describing it does not arise. There is certainly a byproduct of total living which can be indicated at.

It is absolute contentment, fulfillment, coming to one's realization of all the potentials that were in the seed form, now they are all have come to be flowers. A great fragrance, a tremendous insight and clarity into things, absolute silence and peace, no desire, nowhere to go... everything is so calm and quiet there is no question, no word at all -- it is a wordless blissfulness.

But it is not a goal that I am describing.

I hate the word goal.

It is good when you are playing football, then you can have goal and goalkeepers, but don't make life a game of football. Life is not a game. This has created a great problem for human beings because whenever somebody has lived totally they had seen the beauty, the rejoicing, the peacefulness, the tremendous quality of contentment. Seeing this they have made it a goal. They thought that this is the goal to be achieved. And this was only a byproduct.

But for the outsiders it became a goal and they started striving for contentment, for desirelessness, for fulfilment, for silence, for peace, for ecstasy, for nirvana... and those people have never reached. Not a single person who has made these things as goals has ever reached. It is enough proof that in the whole history of humanity not a single exception exists.

The people who have reached are those who never bothered about goals, who never bothered about reaching somewhere, they were simple people, loving people, loved life for its own sake, no other purpose.

And to love life for its own sake can be described my way of life.

Q: BHAGWAN, HOW DID THE UNIVERSE COME TO EXIST, AND WHY?

A: It never came to exist, it has always been there. So the question: how it came to exist does not arise.

And because it has always been there, the question of why is also irrelevant. Whom to ask? How to find?

It has always been there, and it will be always there. It is simply there.

These questions are invented by your so-called philosophers which if reduced to reality are more foolosophers than philosophers. Because they can't see a simple point, a simple logical point, that if you say how the existence came into being, any answer is not going to satisfy.

Each answer will create the same question again.

It will lead you to an absurdity in logical terms. Seeing that every question will bring an answer, but the question will not move even a single inch, you can go on finding other answers -- the question remains the same.

It simply shows that the question is wrong. Otherwise some answer would have been suitable. And you cannot conceive any answer that can be suitable about: how this existence, why this existence?

Hence the people who had a clarity -- not thinkers, thinkers are the most clouded people, they don't have any clarity. But people of meditation who had absolute clarity, no thinking, they could see immediately which question is relevant and which question is irrelevant.

Even to answer an irrelevant question is not good because that shows that you are not clear, that you cannot see clearly that your answer will again help the same question to crop up. So I seem(*) existence find it(*) it have not. It has always been here. It has never been created. It will always be here.

The forms may change but the essential reality into those forms continues. It is a continuum -- absolute continuum.

This also helps you to get rid of god which is a heavy burden -- a pain in the neck. The idea of god helps nobody and tortures millions of people. Devil has never tortured so many people. But the idea of god has made people torture themselves. And the idea of god is simply invented, invented because of these questions.

I could see it even as a small child because just by the side of my house there was a temple, a Hindu temple and people were worshipping and priests were worshipping and I used to play in that temple and ask the priest, that "What kind of game is this that you go on playing? Because there is nobody, just a stone sculptured in the shape of a man; and you are praying and you are kneeling down and tears are flowing,

great emotion, great sentimentality and I don't see a single tear on the other side. On the other side there is nobody, just a stone."

And they will say, "Don't say things like that. It is not a stone. It is God who created the world. Without God the world cannot exist. Something is necessarily needed. If it exists, then there must be a creator."

And finally they prohibited me to enter in the temple. Because I asked them, that "If that is true, then who created God, because he exists according to you. So you must have the guts to ask, `Who created God?'"

And they were so angry that they simply, virtually threw me out of the temple and told me never to come in. I said, "But this is not the answer. It simply shows you don't have any answer and if God can exist without being created then what is wrong in the existence to exist without being created."

If you have to accept at some point that a thing can be without any creator then why go into unnecessary hypotheses. Then why not remain with the reality which is not a hypothesis?

Q: BHAGWAN, WHAT LIES BEYOND DEATH? WHAT IS IT THAT EXISTS -- THE SOUL, ATMAN -- CAN YOU DESCRIBE IT?

A: There is no death, only a change of form.
Everything continues....

The water that is constituting you, almost eighty percent or more, goes to the water. The mud that is constituting you, goes to the mud.

All the elements that constitute you go to their original sources. Your consciousness moves on into a new body. You can call it soul, you can call it *atman*.

The old body was no more capable as a house to be lived in so you simply move in a new house and you continue moving into new houses till any kind of desire remains in you.

The moment all desires disappear, the moment you live so totally that all desires are consumed by your living, that you simply live without any desire, without any ambition, without any goal, then the material elements move into material elements and your consciousness moves into the universal consciousness.
Nothing dies.
Only combinations disperse.

And they constitute another body for you. Existence is very compassionate -- it goes on giving you new bodies, new forms, until you have learned the lesson. And the lesson is to live so totally that there is no space for any desire. Then you are allowed to be part of the universal consciousness.

This universal consciousness is not separate from existence. It is part, intrinsic part of existence. Existence is one. Matter and consciousness are two extremes of one energy. Matter is a certain combination of the same energy as consciousness. It is the same cloth out of which all kinds of clothes are made -- your shirts, your caps, your pyjamas, everything. According to your need.
But the cloth, the basic reality, is one.
And death is just a misconception, a misunderstanding.

It always happen to others. That's the reason why you are having a misunderstanding.

It is always somebody else who dies. You never die. So the question arises `what is death?' And the moment you will die, if you are living with all kinds of desires, unfulfilled ambitions, then the possibility is the process of death will happen but you will be unconscious. That too is the compassion of existence.

Just like a surgeon will give you anesthesia before surgery, existence gives you a coma before it separates your elements and changes the whole structure and gives you a new being, a new form.
But nothing dies.
Death is as much a lie as God is.

So when I first read Frederick Nietzsche's statement that `God is dead' I said that this is such a small statement but having too biggest lies in it -- God and death.

Q: BHAGWAN, HOW DO YOU EXPLAIN THE NEED AND EXISTENCE OF SO MANY RELIGIONS?

A: There are so many religions because there are so many imaginative people in the world. If there was

clarity in people's minds, there would not be a single religion. Then religion would not be needed at all.
It is the imagination that creates religions.

Because these questions haunt the mind of anybody who does not know anything beyond the mind. The mind is full of questions, curiosities -- it wants some answers. Even if they are false, it is a solace. Not to have any answers is very difficult.
To accept one's ignorance is against man's ego.

So it would rather accept any stupid answer rather than say that "I don't know"... it hurts. It wants to claim that it knows. It covers up all the questions that are haunting him -- who created the world, why he created the world, when he created the world?

Now it is just a question of your imagination how you manage to answer these questions. Each religion has its own imagination. That is the only difference between all religions. They are not based in truth because truth cannot have so many religions.

It is different climates, different people, different ages, and different imaginations.

For example, there are tribes, ancient tribes, which have remained still attached to their old pattern, they have not changed, they are still dominated by women not by men. The matriarchal aboriginals; their god is a woman, obviously... because if the society is dominated by women how can a man be god?

And in fact, the god is the imagination of the woman, the powerful one. The woman is the priestess, the woman decides all the rituals. Naturally the god is a woman.

And then there are societies which are made by man, dominated by man... they cannot accept God as a woman. God has to be a man. Simply the male chauvinist, but a natural imagination.
Whoever is in power will decide who is the god.

Different cultures, different societies and different religions have different ideas of their heaven, their hell, and it is all imaginative.

I have seen in India in the temples, there used to be -- I don't know whether they still are there or have been removed -- but in my childhood I have seen in temples maps hanging showing where is hell, where is heaven, where is God's house, where is Devil's house.... And these people who had made these maps had no idea of the map of the world, in which we live, because you cannot imagine it you have to know it otherwise soon your imagination will be proved false.

They did not have any map of the world, but they had maps of heaven and hell -- exact. And nobody can challenge, because there is no way to prove it or disprove it. But they all had descriptions which show something of themselves, not about heaven and hell.

The Tibetan hell is eternally ice cold -- there is a rare hell, because all the hells are full of fire and people are being burned. But in Tibetan hell it is eternal ice that never melts and you are thrown into the ice. Because Tibet has suffered so much from ice, finding some fire in hell would be impossible -- you cannot find any fire there.

Yes in their heaven, it is warm, fire is available, it never gets cold, because it is their climate that is giving them a certain imagination.

The Indian heaven is not warm, it is almost air-conditioned. They had no word like air-conditioner in those ancient days, but the description is that just as in the early morning cool air blows, the whole day it is the same -- the cool air. India has suffered much from heat, naturally for saints cool air is needed and fire is needed for sinners.

These are all man made conceptions. All the religions are rooted in imagination, in dreaming. They are nothing to do with facts, nothing to do with truth. That's why there are so many. There are three hundred religions in the world. Perhaps it is impossible to imagine anything more... three hundred religions may have exhausted all possibilities of imaginations, that's why the number has stopped there. But they are all false. Their manyness is a proof of their falsity.

Q: BHAGWAN, WHAT WOULD HAPPEN IF RELIGION DID NOT EXIST?

A: It will be just far out....
Life would be a real joy, without any guilt.

People will be more authentic, more sincere, in living and in every aspect of their being.

Religion has made them hypocrites. It has given them masks to bear. It has hidden their original faces.

If there was no religion people will have their originality, their original faces, their sincerity, their

uniqueness. And they will be playful about everything, there will be no seriousness. All seriousness is created by religions....

Asking questions which are absurd, then answering those questions, then forcing people, conditioning people to accept those false answers for false questions -- they have destroyed humanity tremendously. They have destroyed your freedom, they have destroyed your joy, they have destroyed your laughter, they have destroyed as much as nobody else.... These religions have been a curse, not a blessing.

If there were no religions life will be a real blessing and my whole effort is that there should be no religions and man should be left alone with his reality and the reality of existence, without all these pretenders, prophets, saviors, messiahs....

It will bring a great newness to a life which seems to be dull, a freshness to a life which these people have made a sin. It will bring songs to people's heart, it will be possible again to dance under the stars for no reason at all... just because it is so beautiful to dance, so beautiful to sing, so beautiful to love, so beautiful to live.

The burden on the heart put by these religions is Himalayan.

It is a miracle that man has still survived... somehow, he goes on creeping under the burden, but he has survived.

But it is only survival, it is not life.

Q: BHAGWAN, ANOTHER QUESTION: WHAT IS IMPORTANT TO YOU?

A: It depends on each moment.

I cannot give a wholesale answer to it because that means again I am proposing a philosophy, again making a religion that `this is important for me and this will be important for me tomorrow too.'

It changes....

While I am taking a bath, the shower is important.

While I am talking to you, talking to you is important.

While I am eating, eating is important.

While I am sleeping, sleeping is important.

So it is very difficult for me. Everything is important at the time I am doing it... and I don't do unimportant things.

Okay. Good Maneesha.

The Last Testament, Vol 6

Chapter #3
Chapter title: None

7 February 1986 pm in Kathmandu, Nepal

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(Beginning of tape is scrambled)

BHAGWAN: The mind is a chattering box. You cannot stop it. The very effort to stop it gives it more nourishment to go on.

Millions of people, for centuries have been trying to stop it, and they have all failed, for the simple reason that the desire to stop it is also part of it. It is not beyond it.

One side of the mind is desiring the other side of the mind to become silent. This is not possible. The only way few people have been able to stop it without making an effort to stop it, are the people who have disidentified themselves with the mind. There is not even a desire to stop it or to continue it, because all desires belong to it.

One simply watches it. Let it chatter. You simply become a watcher. Let the traffic of thoughts move. There is nothing to be worried. It is going to harm nobody. These thoughts are only soap bubbles. Don't take them seriously. Don't become tense while watching them. Be relaxed.

I will tell you a story to understand it.

Gautam Buddha told one day, while they were passing into a mountainous region -- it was the midday, hot sun and he was getting old -- he told his disciple, Ananda, that "I am very thirsty. You should go back. Because while we had been we had passed a small current of the mountainous water, few bullock carts have passed through the current, making it muddy. Dead leaves, which may have rested in the bed, are floating over the water, It was not worth drinking. And particularly for Gautam Buddha he could not take that water.

He knew that, if he goes ahead, where he had left Gautam Buddha, then five miles ahead of that place there is a big river and he can find good crystalclear water. He came back empty-handed.

Buddha was very strict. He said, "You go back and you bring that water, because I remember when we had passed, it was so pure and so crystalclear." But Ananda said, "You should understand me. In the meantime some bullock carts have passed." Buddha said, "I understand, but you go sit by the side of the bank -- however long it takes. You just go and sit there. Don't get into the current, because your getting into the current will make it muddy again. You simply wait, watching, doing nothing. All those dead leaves will be taken away. The mud will settle down. Then you fill the begging bowl and come back."

Ananda wanted to go ahead towards the river, but he could not disobey Gautam Buddha. Unwillingly, he went back -- but he was for a great surprise. By the time he reached there, the miracle has already happened. The dead leaves had moved with the current, and the mud has already settled. And the water was as clean and as pure as it could be.

Taking that bottle back, he tried to figure out why Gautam Buddha insisted, because he never does anything without some purpose behind it, some meaning behind it. And then he realized on the way, that it is a message to him, that "Ananda, don't get into the river, into the current of the mind. That's what you have been doing all your life. Just wait on the bank, and simply watch.

It is one of the secrets of inner life, that as your watcher becomes more and more strong, the thoughts become less and less. It is exactly in proportion. When there are hundred percent thoughts in the mind, you have zero watcher. When you have ten percent consciousness involved in watching, ten percent of your thoughts will disappear -- because it is the same energy that creates thoughts, that creates the watcher.

When you are hundred percent a watcher, a pure witness, a mirror, all thoughts disappear. You cannot stop them, but you can manage a situation, a device in which they get stopped. They simply disappear.

And to know such a state, when you are aware and alert, fully conscious and watchful and there are no thoughts there, your whole consciousness for the first time in your life returns back on itself. Becomes aware of awareness. You become conscious of consciousness.

In the silence, when the chattering mind is no more there, one realizes oneself. Unless the mind is silent, you cannot realize yourself. You will remain involved with the thoughts and those thoughts are almost meaningless -- memories, fragments of memories, imagination, dreams, daydreams, all mixed up. It is a chaos. Even if sometimes you find some beautiful thoughts moving, they are all borrowed. You have heard them, you have read them, but they are not yours. And that which is not yours is not true.

This has to be remembered. Everything borrowed is untrue. Only your own realization can give you authentic truth. You can recite the whole Bible or the Koran or Dhammapada -- it does not matter. You are simply being a parrot, and sometimes even worse than a parrot.

I have heard about a bishop whose pet parrot has died, and he was missing the parrot very much. It was such a religious parrot. He used to repeat the whole sermon on the mount. And it was such a joy for

anybody to come and listen to the parrot, so he went to the biggest petshop and wanted some religious kind, some spiritual parrot. The shopkeeper said, "What are you talking about? Parrots and spiritual?"

He said, "Yes. I had one, and with great effort made him learn the whole sermon on the mount, and he used to repeat it with perfection." The shopkeeper said, "Now I ko understand what you mean by spiritual. You mean the parrot who can repeat scriptures. I have something for you you would love."

He took him inside the shop. He said. "It is a very special parrot and I was keeping it for myself -- but you are in such a desperate need and you are missing your own parrot which is dead, I will be happy to give it to you.

Before you take it, let me introduce you about its qualities. Just watch and you will see one thread hanging by its right leg, another thread hanging by his left leg. The threads are very thin. Nobody can see them unless one comes very close. You have just to pull the thread of the right leg and he will repeat the sermon on the mount."

"But sometimes you may be having a visitor, who is not a Christian. Then you have to pull the left leg. Then he repeats a beautiful portion, in pure Sanskrit, of Srimad Bhagavat Gita."

The bishop was enchanted to find such a rare parrot. He asked the shopkeeper, "And if I pull both the threads together?" Before the shopkeeper was going to say anything, the parrot said, "You idiot. I will fall on my ass. Never do that!"

Even parrots are more intelligent that your bishops, your pandits, your rabbis. Even the parrot said, "This is absolute stupidity."

But for centuries people have used their mind almost like a parrot, and have thought that they are spiritual, that they are religious. Now all that can be done by a computer more perfectly, but a computer is not religious, not spiritual. Neither you are, just by repeating words from scriptures. Don't be a His Master's gramophone record!

It is below humanity. And it good of the company that makes those records, that they have chosen a dog as their symbol! His Master's Voice. But what millions of people are doing in the world, then repeating His Master's Voice? Their masters may be different, but the function of the dog is the same.

The mind can stop, but not by your effort but by your effortless witnessing. That is the whole meaning of meditation. Relax. Don't force, and just watch. Let the mind do its things.

It will take a little patience, but it has always happened. It is almost a scientific law, without exception, that if you can manage a little patience you will come to a point where the watcher is nourished and the mind becomes unnourished, and the thoughts start disappearing. When the whole energy of your consciousness moves into watching, you will find there is no mind at all. And to know a state of no-mind is the greatest experience in life a man is capable of. It is ecstasy. It is superconsciousness. It is self-realization. There is nothing higher than that.

Q: BHAIRAVA, MY SELF, BHAGWAN
YOU ARE HERE WITH EVERYONE. YOU ARE HERE WITH EVERYDAY.
WHY CAN I THINK LIKE THIS? WHY CAN I TRUST YOU LIKE THIS? WHY CAN I LOVE YOU LIKE THIS?

A: It is very simple. You can love me, because I am not a prophet. I am not a messiah. I am not a savior. I am not an incarnation of god. You can worship those people. You cannot love them. And worship is not love.

Love needs that you understand one thing clearly, that I am amongst you, that I am not superior, that you are not inferior.

For thousands of years the prophets and the messiahs and the saviors have been telling you they are superior, you are inferior. They are saints, you are sinners -- and the distance is so great, love is impossible. And to prove that they are special, all kinds of inventions, imaginary qualities have been given to those people, either by themselves or by their followers.

For example, you cannot love Mahavira, the most important prophet of Jainism -- for the simple reason because he is so far away. You cannot even touch his feet. They are beyond your reach. Mahavira does not perspire. This is absolutely stupid, because it is unnatural. Perspiration is as absolutely needed by your body as water is needed, as food is needed, as air is needed. And if Mahavira does not perspire, the only possibility is that he has a plastic body.

But why this insistence upon nonsense? Because perspiration is a defense system of your physiology. It keeps your temperature exactly the same. Outside temperature may go on changing, but your inside temperature has to remain the same to keep you healthy.

Your lifespan as far as temperature is concerned is not very big: between ninety-eight degrees and one hundred and ten degrees. Only twelve degrees is the span of your life. If it falls below ninety-eight there is danger. If it goes above one hundred ten there is danger. Your temperature should be kept constantly the same. Perspiration does a miracle. When it is too hot, you perspire. It is an effort of the body to make an arrangement with the sun, that the sun will get engaged in evaporating the perspiration, and its heat will not reach within you. It will be prevented by perspiration.

You don't perspire when it is cold. When it is cold, you shiver. That keeps your body warm. Shivering is keeping the body warm. Your temperature cannot fall below.

Even you may start chattering your teeth. That too is an effort to keep your body warm, so your temperature remains the same and the cold is prevented outside.

It is absolutely medically, scientifically impossible that Mahavira never perspired.

But it is not the only special thing about him. His disciples for twenty-five centuries have been repeating he does not urinate. He does not defecate. I can understand it looks a little odd to see Mahavira sitting on a toilet, or Krishna or Rama or Jesus Christ. It seems weird, embarrassing.

But nobody has prevented it. Jainas have completely prevented Mahavira. He is the most constipated man in the whole history of the world. The greatest record is done by an Englishman who has remained constipated for eight months continuously. That is nothing compared to Mahavira. He remained for eighty years!

But all these irrational ideas are imposed on all your prophets and saviors, for the simple reason: to create a distance between you and them. It is humiliation of humanity. It is a direct insult of all human beings. If you had the guts, you would have rejected these people long ago before.

Jesus walks on water. He raises dead people back to life. All these things are not possible. Nature never allows any exception.

But the followers would like to make their prophet higher than other prophets. They will create some imaginary qualities, and will make it absolutely necessary that unless these qualities are there, a man is not a prophet.

I have heard about an American, a very rich man, who had gone to Jerusalem. Jerusalem is very special. It is a sacred place for the Jews. It is a sacred place for Christians. It is a sacred place for mohammedans.

He went to the lake Galilee where Jesus used to walk on water. The boatman asked him, that he can take him to all the places around the lake and show him where "our lord used to walk on water." He said, "First things first. How much it will cost?" The man said, "Not much. Just ten dollars." Seeing that he is an American, ten dollars is nothing -- although that was not the usual rate. He was asking ten times more.

The American was a real miser. He said, "Now I know why our lord Jesus Christ used to walk on water! Ten dollars! I have seen enough of lake Galilee. That's enough. And I don't know how to walk on water, and I don't want to waste ten dollars. But upto now I had never understood why he used to walk on Lake Galilee. You have answered me."

All these people, we have allowed, helped, accepted, recognized that they are special beings. And this has been one of the most harmful things to humanity. Because once you accept that you are an ordinary human being and they are incarnations of god -- somebody is the only begotten son of god, somebody is a special messenger of god. If they can meditate, if they can realize themselves, it is understandable. But how can we do it?

The distance between the prophets and you has not allowed you to love those people, has not allowed you to respect yourself. It has destroyed your self-respect and it has kept you in misery and anguish, because a natural conclusion, a logical conclusion that we are ordinary human beings and these things are not possible for us. We cannot walk on water and we cannot raise the dead back to life, so we have to accept our misery, our suffering, our anguish.

You may not have thought it in this way, but this is how I look at the whole miserable humanity. This is the creation of your so-called special prophets and saviors. If they had just a little more respect towards ordinary human beings, if they had accepted -- which was the truth -- that they are part of you, and they are exactly like you and whatever they have attained is your potential, you can attain it too -- the world would have been totally different. Then we would not have remembered Gautam Buddha perhaps. We would not have remembered Krishna and Mohammed and Jesus perhaps. Because there would have been so many

people of the same quality, of the same awareness, that there would have been no need especially to recognize and remember them. I would like it to happen some day. We remember Gautam Buddha only because for twenty-five centuries we have not been able to produce the same consciousness, the same intensity of life, again. If millions of people can do it, Gautam Buddha will be lost. There is no need to divide history by Christ. He becomes a milestone.

Before Jesus Christ and after Jesus Christ, that's how we divide our history. But there was no need, if there were many, many people who had the same quality of love, of compassion, who had experienced the same beauty and the same immortality.

Jesus Christ would have lost into a big crowd of conscious people. I hope a day will come we will not need to remember Gautam Buddha, Mahavira, Krishna, Jesus Christ -- and all the other prophets, because it will become an ordinary, simple, human experience. That is my basic approach.

You can love me. Don't be surprised by it. I love you too. More than you can love me. Because I am not superhuman. I also perspire when it is hot. And in a cold night, I also cannot sleep without a blanket.

There is no distance between you and me. There is a little bit of difference, but not of distance. I am aware. You have to be aware. The difference may be of time, but not of status. It is within your reach to become aware. It is your responsibility to become aware, so even that difference is dissolved.

Every master in the world should dream of the day, when all the disciples turn into masters and there is no need for any distinction to be made. So don't be surprised. Please accept me as an ordinary human being, exactly like you. I was also groping in darkness. I was also in the same space in which you are.

It was my yesterday. It is your today -- but it can change. Tomorrow you can be in the same space where I am.

It is our birthright. Self-realization is our only birthright -- which no government can prevent, which no imprisonment can prevent, which no communism can prevent, which no fascism can prevent. All our rights can be taken away, but the right for self-realization is indestructible -- because it is not according to any constitution. Constitutions can be changed. It is according to the very nature of existence, which cannot be changed.

BELOVED BHAGWAN,
MY QUESTION IS ABOUT MY SISTER. SHE HAD AN ACCIDENT, AND SINCE THAT SHE CAN'T MOVE, SHE CAN'T SEE, SHE CAN'T HEAR, SHE CAN'T SPEAK. HOW CAN SHE KNOW ABOUT TRUTH? HOW CAN HER CONSCIOUSENSS FUNCTION WITHOUT (*)? IS IT BETTER TO LET HER DIE, SO THAT SHE CAN BE BORN WITH (*)?

A: It is one of the most fundamental questions, which is being raised all around the earth in different forms. Because for centuries we have accepted an idea, that death should be avoided. That it is something evil. That life is given by god and death comes through the devil.

Even the medical profession of the world, every medicine graduate has to take the Hypocrites oath, that he will not help anybody in any way to die. He will help in every possible way to protect life.

It was right in the days of Hypocrites, because ten children were born and only one survived to become an adult. Nine were going to die. That was the situation.

The whole world population in the times of Gautam Buddha was so small you cannot imagine. It was only two crore. Now India alone has ninety crore people. The whole world has now five hundred crore people. From two crore people, in twenty-five centuries, we have reached fo five hundred crore people. And the earth remains the same. And the medical science has grown tremendously.
It used to be said that seventy years is at the most one can hope to live.

For almost five thousand years, scientists have been searching for bones, skeletons, to find out exactly how long man used to live. And they have come to a very strange conclusion, that people were not living more than forty years of age -- because we have not yet found a single skeleton which were more aged when he died than forty years. So it is right that people believe that in the past the days were so beautiful that no father ever saw the death of his own son.

It is natural. If every father is going to die at forty, how he is going to see the death of his own son?

But in this, those nine small children are not included, because they lived no more than two years. Otherwise every father was seeing dozens of his sons and daughters dying. Once a child has survived more than two years, then there was a possibility for him to live at least forty years. Naturally meanwhile his

father will be dying.

Now there are people in the west who have passed hundred years of age. There are people in certain parts of Soviet Union, where some thousands of people have passed the age one hundred fifty, and some hundreds of people have passed the age one hundred eighty. And they are still working, they are not old. In Caucasus in Russia, you can find a one hundred eighty year old man working in the field like any young man. And scientists say that there is a possibility, if right food, right exercise and right atmosphere is available, a man's body is capable to live at least three hundred years.

That is a very dangerous prospect, because even in ninety or hundred years time, you get so fed up with life. What are you going to do for three hundred years? Your own generations will not recognize you. In three hundred years so many generations of your own children -- they will not think any relationship with you. The gap will be too big.

And what are you going to do? You have lived, you have loved. You have seen all that life contains, the failures, the successes; the pains and the pleasures; the days and the nights. You have seen all the seasons. Now there is nothing more. It is now again repetition. The same wheel is moving.

We have to think about the whole matter of death again. My own opinion is that if a person comes to a stage where he finds that it is absolutely useless for him to live, he has lived enough, then it should not be illegal. It should be absolutely permissible. In fact, every hospital should have a special arrangement, a special department, for those people who come to die there -- so they can die in peace, in silence, with all medical care. This medical care is not to keep them alive, this medical care is to help them to die as beautifully, as silently.

My own suggestion is, every death department in a hospital should have a meditator who can help people before they die, to learn meditation so they can die meditatively. Their death can become an immensely valuable experience. Perhaps more valuable than their whole life has been. And they are not committing any sin.

You can have time to think. Perhaps they are emotionally upset at the moment. Perhaps something has happened that has given them the idea, "It is better to finish your life." They should be given a time, that "You enter into the hospital, rest for one month, prepare for your death. We will help. But if in this one month you change your mind, it is up to you. You can get up, and get out! Nobody is forcing you."

And remember, no emotion remains more than for a few minutes. Anybody who commits suicide, if he had waited a single minute more, may not have committed. It is a momentary thing. But if somebody for one month continuously enjoys, is happy, is really looking forward to death, as an adventure, then it is our duty to allow these people to drop the body -- as gracefully as possible.

About the question, I had to give you this much introduction so that you can understand that death is not something evil, that it is something natural. But the question is about, not an old person. The question is about a younger sister, who cannot move, who cannot see, who cannot hear, who cannot speak. All her senses are absent. Now do you call it life? This is simply vegetation.

And she must be in incredible suffering. That we cannot see, because she cannot say. She has no doors to communicate. She is absolutely alone, cut off from all life. What is the point of her vegetating for seventy, eighty or ninety years -- or maybe more? She will be a burden on the family. She will be a sadness on the family. And she herself will be in absolute hell, because she is completely imprisoned.

Just think of yourself. There cannot be a bigger concentration camp: your eyes are taken off, your ears are closed, your nose is closed, you cannot speak. You will be in a coma.

There are many people. I have seen myself one woman, who was in coma for nine months. And doctors are saying that she can never come back to consciousness, because she has been so long unconscious that a small and very delicate nervous system which keeps one conscious, has almost died. They showed me x-rays of her brain, and they said that all the points that make one self-conscious, have died. She will remain unconscious. Perhaps for fifty years, because she was not more than thirty when I saw her. And now she is a constant heaviness on the whole family, on the husband, on the children. They cannot do, they are simply helpless. The doctors cannot do anything, they are helpless. But the law prevents that you should not help anybody to die, otherwise the doctors will be criminals. They will be thought to be murderers.

The law is primitive. The law does not understand compassion. That woman needs a mercy-death. She cannot ask even for her death!

The sister of the sannyasin cannot ask even for death. But those who love her, should ask the government, whichever country you belong, you should take her case to the court -- that to keep her alive is not compassion. It is not love. It is absolute primitive idea, which has no more any contemporary support

for it. And the whole family is ready, that she should be relieved from this prison, so that she can get a new birth, a new body -- with eyes, with ears, she can talk and she can walk. So her death will not be a calamity. Her death will be a blessing for her.

I am simply telling you my approach. I am not telling you to act accordingly, because that may be illegal in your county. You have to approach through law to the government, and make it a point of national discussion, that it may not be your sister only. There may be many other children, suffering in the same way -- for no other reason except because the law does not permit any medical person to help somebody to drop the body.

It is time that we should understand and our medical profession should understand, and the Hypocrites oath should no longer be the oath for medical students. They should be given an oath that helps a person to live, if he can live abundantly, more beautifully -- but if the person cannot live and you can simply go on helping him just to breathe.... Breathing is not life. Then it is better: help him to die. In both the cases, you are compassionate. Either you serve life or you serve death -- it does not matter. Your compassion should see that the person gets into a better space, into a better life.

And every country has to come to pass a law. Just as many countries are now accepting birth control. That is one end of life. You are preventing children from being born. If you have accepted that, on the other end you should allow old people who want to leave the world, to let them leave ceremoniously. They can call all their friends, their whole family. They can live with the whole family for one month, because now they are going to be here only for one month.

Birth is not in your hands, but at least you can be free to chose your death.

A little more governments in the world are going to accept soon, that on the other end also we should allow people to move faster. Because the world is too much crowded. On one hand we are preventing people to come. On the other hand we should let them move, so a few move fast and the world becomes less crowded and less poor.

And it is not a question only of the world becoming less poor and less crowded, it is also a question of those people. Because I have seen in hospitals and in almost all of the western countries, particularly in America, thousands of people are simply living in hospitals. They are ninety years or hundred years old. They cannot live in the house, because thy cannot even breathe on their own. And still we are keeping them alive. For what?

Artificial breathing is being given to them. I don't think it is going to be a pleasure to those people. They will never be going back home. They will die in the hospital.

And I don't see where is the logic, to keep them breathing artificially. When their bodies are not ready to breathe, please let them not breathe. That is their personal affair. You are interfering too much.

You won't let them die. They are dead. You are forcing them to continue. But you are not aware of any purpose. And when you are keeping thousands of people alive, who should be resting in their graves, unnecessary occupying places in the hospitals, the time of the doctors, of so many machines and so much care -- and what is the purpose? After two or three years they will even stop taking the artificial breath in. They will refuse and reject.

Nothing else is going to happen. But for three years you will be keeping them unnecessarily in torture. And this is thought to be service. This is thought to be compassion. This is thought to be Christianity. This is simply cruelty.

Let those poor people die. And there are thousands of people around the world who are ready to leave the body, because the body is only a pain to them. With so much disease, with so much sickness, they are no more able to do anything. They are no more able to enjoy anything.

I have heard, in the second world war a man got a bullet into his throat. So his food became difficult. He could not eat. Doctors managed to fix a pipe, but he did not enjoy this because there was no taste. So finally they decided, "First you chew it and then put it into the pipe. Have the taste, then put it in the pipe so it goes into your stomach."

That man is still alive and doing the same thing! He cannot do anything else, because his body is very delicate, very much fragile. He can die any moment, but he has lived really long. And what he is doing seems to be simply ugly, nauseating, that first you chew your food, then you vomit it in the pipe. Then it takes it to the stomach.... Then what is the point?

I have inquired about this man, because now it is forty years since the pipe has been fixed. Has he been able to find a woman to love him? And I have been informed no woman wants to be close to him. Has he got any friends? No. Because just to see him, with his big pipe throwing all kinds of bad smells out of it....

Who wants to befriend to him? He is not allowed in restaurants, because the restaurant stars suffering from losing customers -- because seeing him doing all that in a restaurant, who would like to eat there?

I have enquired, has the man in these forty years done anything creative? Has he painted? Has he been writing poetry? No. All that he is doing, is -- because he is almost dead, he is just living like a ghost....

It is not compassionate. And everybody feels disgusted by him. And he cannot do anything else, because he has no energy. He is living on such a low energy, that if the man is asked, "Would you like to die?", I don't think he will refuse. But right now it is a very strange world. It goes on continuing old laws, which have lost all reality, which have become just shadows of the past, torturing humanity unnecessarily.

Had the man been asked before this whole nonsense had been done to him? No. The doctors are doing their duty. They have to fulfil their oath. The government is doing its duty. It has to fulfil the law. It cannot allow people to commit suicide. It is a very strange government and very strange law. All over the world. If you are going to commit suicide, and you are caught red-handed before you commit, then the government will so the job. They will sentence you to death, because you are trying to commit suicide. Strange! Because that is what the man was doing himself! Now, after two, three years of trial and harassment and all kinds of arguments, many advocates involved, judges involved -- and finally you come to the same decision. The poor fellow was doing it without all this nonsense.

My suggestion is, that your sister should be released from this body, because this body is nothing but a prison to her. If you love her, you have to say goodbye to her. With tears, with sadness, but still you have to say goodbye to her. And you have to meditate and pray that she gets into a better body. But ask the government, make a movement around it, so not only your sister is helped. There may be many other children. And I think the sannyasin was from Japan, and in Japan there are bound to be many children, because of Hiroshima and Nagasaki, of which the government of America is responsible.

Those two cities, America destroyed without any reason at all. The war was almost finished. Germany has surrendered. Now there was no possibility for Japan to continue. It was only a question of a week, or at the most two weeks and Japan would have to surrender. What was the need to destroy two civilian cities, which were not fighting? Small children, pregnant women, old people? Each city contained at least ten lakhs people. Twenty lakhs people were destroyed within five minutes. Those who survived are producing this kind of children. Those who have survived are proving to be more dangerous than those who have died, because now they are carrying radioactivity in their very bodies. Women and men, they will produce children which will be retarded, will be deaf, will be dumb, can be blind -- all kinds of perversions. And this will continue for centuries.

But America, and the president of America at the time -- whose name is very strange: Truman! -- did such an un-true-manly act, just because he was worried the war is going to end and before the war ended he wanted to experiment what are going to be the results of atomic explosion on human beings. Poor Japanese were used as guinea-pigs. And just out of fear that the war is going to end. If the war ends, then there is no reason to use those bombs on human beings -- so he was in a hurry.

And it is not only human beings who get affected: the trees have carrying radium. If you eat the fruit of those trees, you will get the radium. And nobody knows which trees are carrying the radium. The fishes, the birds, the animals who have survived in the area, all are full of radium. And they have moved, because you cannot keep the fish in the same place. You cannot imprison them. They have moved all around. They are giving birth to new generations which will be carrying radium for generations to come. And if you eat that fish, you become a victim. You will carry the radium; your children will become victims.

So it is not only Hiroshima and Nagasaki that have been affected by those two atom bombs. The whole humanity has been risked.

And for no reason at all. There was no question of defeating them. They were ready to surrender -- because they were just following Germany. And when the leader has surrendered, how long the followers can fight? At the most two weeks; that is the estimate of all the military experts of the world.

And Truman was warned, that it is absolutely unnecessary, that Japan is going to surrender. And because of this warning he was in such a hurry, he immediately ordered to destroy those two beautiful cities, just for an experiment.

And that is again the problem. Now America is the greatest nuclear power in the world, and they are the only nation who has a protective system. Nobody can throw a nuclear missile on their land. It will be immediately returned.

Russia is still halfway in creating its protective system. It needs time, at least one year time, to protect itself completely. This one year is more dangerous, because America is in a powerful position. If America

misses this one year, then there will be no question of defeating Russia. Right now Russia can be defeated, with all its nuclear weapons -- because those weapons will be returned back and American weapons will fall on Russia and They cannot be returned back.

We are not aware that we are sitting on a volcano.

And the American politicians -- I have been there for five years, I have watched closely -- are the ugliest in the world. Pretending all the time about democracy, but there is no democracy at all. Hidden behind the mask of democracy, is simply a fascist regime. And Ronald Reagan will not hesitate, if he sees that within one year Russia will be equal in power, then this time should not be lost -- because this time may not be available again.

And people like Ronald Reagan are not very intelligent people. Neither they have any compassion. And you cannot expect much from a man like Ronald Reagan who was just a movie star in Hollywood -- that too of third-rate films, cowboy films. And not very successful either. And he has been keeping a pet animal with himself. When he became the president, the animal was with him and went to White House. It was an ape. It is strange, that he finds a friendship in an ape. He cannot find friendship in human beings. And I have heard the story that when he became the first time president, he and his ape had gone for a walk on the beach. One man came across and said, "Mister President, can I ask you a question? Why do you keep this ape with you?" And as Ronald Reagan was going to speak, he said, "I'm not asking you, I'm asking Mister President.!"

He thought this is the ape, and the ape is the president! But politicians all over the world are the same. Charles Darwin in his whole life tried to find the missing link between apes and men, and I wonder how he missed. He should have looked at politicians! There was no need to go anywhere. That is the missing link.

No intelligent person wants to be a politician. And no politician can be expected to be intelligent.

Create a movement in your country for your sister, because in Japan there will be many children in the same position. And make as much uproar about it, only then you will be able to be allowed, that your sister can have a peaceful death. And don't be worried because your innermost being never dies.

Q: BELOVED BHAGWAN, (THIS QUESTION IS INAUDIBLE)

A: It is happening! And it is unbelievable! It is the most miraculous experience. When it happens, you cannot believe it. You know it is there. You have to believe in it. But it is so unbelievable, you had never expected that it will happen to you. But the reason that you feel so difficult to believe in it, is that you have been told for centuries that it is the most difficult thing in the world -- and it is not.

You have been told that it takes many lives for it to happen. And that's an absolute lie. It can happen in a single moment. Because you already have it! It is just a question of becoming aware of it.

It is nothing to be achieved. Achievement takes time. It is nothing to be invented. Invention takes time. It is something that is already there, has always been there, within the innermost core of your being. Just you have forgotten to go there. And you are knocking on other people's doors to find it.

And your religions have been telling you, that it is the most difficult thing -- for the simple reason because your priests don't know anything about it. They are professional people. It is their profession, not their experience. Naturally when you ask them, the only way is to console you, to satisfy you, that "It will happen, but it takes years' effort. You have already been here on the earth for many, many lives. How much more they want to wait?

There is something basically wrong in their whole approach.

They are not turning you towards your own being. That is where they are wrong. They are turning you towards a god somewhere far away. You are already looking out in things, in money, in power, in people. That is your mistake that you are looking out, not in. And they go on making the same mistake greater. They tell you it is far away, that is still out of you. It is the god in the heavens, which is simply a lie. All that is needed is to tell you that you are the temple of god, that there is no other temple. That if you want to go anywhere, go inside. Don't freak out, freak in!

And it is the simplest thing in the world. To find something which you have already got, how it can be difficult?

The last question?

Q: BELOVED BHAGWAN, (THIS QUESTION IS INAUDIBLE...)

A: You ask only for one joke? I am not that miserly!
At least I can tell two!

It is said, when Jesus was born he was born in a stable. Because in Jerusalem there was a great annual festival, and Joseph and Mary -- the father and mother of Jesus -- were very poor people. They tried hard, but all the hotels and all the caravanserais and every possible place was overcrowded already. There was no place to stay. They would have stayed on the street, but the problem was that Mary, Jesus' mother, was pregnant. It was her ninth month. She could give birth any moment. And that very night she really gave birth to Jesus.

One kindly person, seeing the situation that the woman is pregnant and coming close, any moment she can give birth to a child -- he had a stable. He said, "You can share my animals if you want. That is the only place, where I keep my horses and donkeys and cows."

In that stable, amongst the animals, Jesus was born. And the story is that three great wise people from the east, who had been waiting for the birth of Jesus, started moving towards the place where Jesus was born. The story is beautiful. It says, a star moved ahead of them to show them the path. Otherwise how they are going to find? And the star stopped on the stable.

Those three wise people reached the stable. Of course the door of the stable was not made for man, so it was a very small door. The first old man, as he entered the door, hit his forehead with the door, and said, "Jesus!"

Mary, hearing this, told Joseph, "Have you listened? This seems to be a good name for the child." That's how Jesus got the name!
And the second story:

In an international school of small children, the Christian teacher was insisting that Jesus Christ is the greatest one in the whole history. And after she had spoken, in the end she asked the students, "Can you tell me who is the greatest man of history?" One American boy stood up and he said, "Abraham Lincoln."

The lady teacher was shocked. For one hour completely she was insisting on Jesus Christ and this boy says, "Abraham Lincoln." But she says, "It is good, but not good enough. You sit down." "Has somebody else the answer?" One Indian boy stood up and said, "Mahatma Gandhi." She said, "That too is good, but not good enough." Then a Jewish boy raised his hand. She said, "Yes."

She was a little hesitant, because he was a Jew. And the Jewish boy said, "There is no question about it: Jesus Christ." The lady could not believe.

When the class was finished she caught hold of the Jewish boy and asked him, that "You are a Jew?" He said, "Yes." "Then why you said Jesus Christ is the greatest man in the world?" He said, "Business is business! In the heart of my hearts I know it is Moses!"

Okay?

The Last Testament, Vol 6

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QUESTION: BHAGWAN, HOW CAN WE GET RID OF THE PROGRAMMING OF ORGANIZED RELIGIONS?

ANSWER: The process of deprogramming is one of the most simple. Just you have to watch the ideologies, philosophies, religions, that you are carrying in your mind -- are not your own experiences. That's the distinction to be made: what is not your own experience, you have been programmed. Otherwise how you got it?

You are a Christian or a Hindu or a Mohammedan. How you got to be a Christian? You have never explored. You don't have any personal experience. Your heart will immediately say to you, that "I am absolutely innocent of all these things." Your mind has been programmed.

And to understand what is programmed, is to understand what is false in you, what is borrowed in you, what has been forced upon you. This very awareness is enough. The ideas are not clinging to you. You are clinging to those ideas.

So it is not a question how to get rid of them. It is a question how not to go on holding them. And the moment you see the falsity, you will drop them. To know something as false and borrowed, is enough to drop it.

And once you have dropped all that is borrowed in you, you are again innocent, a tabula rasa, a clean sheet on which nothing is written. And I don't want to write anything on it. I want you to experience and write yourself. You are the only person who has the right to ink in (?anything) on your being.

This is the most essential freedom. All other freedoms are just so-so. And this essential freedom is not given to man. Political freedom is given and social freedom is given, but they are not real freedoms. To programmed people, there is no freedom, because they will be using the freedom according to the program which is their bondage.

So the first and the most important thing is to get unburdened of the bondage. And the simple distinction about everything -- you have to go all over your mental luggage and ask, "Do you know god? Have you experienced anything of god?" If not, then whether god exists or not does not matter. It is not your experience. It has no relevance to you.

And once you are a clean slate, you can go on an adventurous journey of discovering what is the truth. But before one knows what is the truth, one has to know what is false. Because you are so much surrounded with the false, that you will not be able to know the truth. That is the purpose of deprogramming: to help you clean yourself of all borrowed knowledge enforced on you in your childhood, in your innocent moments of life when you were not capable to doubt and question -- but now you are capable to question and doubt. So whatever your parents, your teachers, your churches, your priests have done -- you have to undo it.

And it is such a simple process to undo it: just like a snake slipping out of his old skin. He never looks back. You just go on watching each idea, and you will find they are all false because none of them is yours -- so there is no fear, no problem that you can get confused. What is yours and what is not yours is such a simple process, that everybody is capable of.

Q: BHAGWAN, YOU HAVE SAID THAT PEOPLE NEED TO EXPERIENCE MATERIAL WEALTH IN THEIR LIVES BEFORE SPIRITUAL GROWTH CAN HAPPEN. WHY THEN DO SO MANY PEOPLE IN WEALTHY, DEVELOPED COUNTRIES, SUFFER FROM MENTAL DISEASES?

A: The cause is the religions. The wealthy people in the West get bored with their riches. They are finished with their wealth, but they don't know where to go. And what their religions provide is false, it leads to madness. The false cannot lead you to health. It is dangerous.

The false may be a consolation to the poor, because he is not yet finished with materialism. So the false religion, the churches, can console the poor, that "You will have all these things in the future life, in paradise, just be patient, just keep quiet. Don't be discontent. This is a fire-test by god. Pass through it calmly, coolly." But this cannot be a consolation to a wealthy man, because whatever your paradise provides, more than that they already have.

This is the cause of their madness. They need some real, authentic spirituality, which is not available to them. And your religions prevent them from moving in directions where they can find it.

Your religions program their minds, that they go on clinging to Christianity or Judaism or any other -ism, not knowing that except truth there is no health and there is no wholeness and there is no freedom. And the truth is found in meditation, not in prayers, not in churches, not in the BIBLE, not in the KORAN. It is found when you are silent, utterly silent. In that purity of awareness begins a totally new kind of life, ecstatic.

Full of joy and light. Full of blessings and benediction. So it is very clear why in the West so many wealthy people are going mad. The Christianity or Judaism are responsible. If the wealthy people go mad in the East, then Hinduism, Buddhism, Jainism, Mohammedanism -- these will be responsible.

The search for truth is individual, and your churches don't allow you individuality. They don't allow you to move alone. Their whole emphasis is to be in the crowd. And the wealthy man is finished and bored with the crowd. He has known all that the crowd can give, money can purchase. He has known everything that men or women can give. That is finished.

And you don't allow him any exit.

The pressure of remaining in a situation which is absolutely nothing but discontent, and you don't allow him to move from there. You want him still to be Christian, still to be a Hindu. You are driving him mad. All the churches of the world are responsible. They have consoled the poor to remain poor and they are preventing the rich to go on an individual pilgrimage.

They are creating hell for both. Of course the hell for the rich is bigger, because there is no consolation for him. Whatever they have to offer in paradise, he has lived it so it can't be a consolation, it can't be a hope. His material success has destroyed any possibility of hope in your so-called paradises, heavens. Now he has to live hopelessly, in the same church, in the same crowd. He has to be a hypocrite. How long he can manage the tension? Sooner or later he breaks down.

All that is needed is that he should get out of the church, out of the crowd, and out of the programming that those churches have done on him so he can be alone. And he can move on his own in search of truth. This world does not provide any truth, any blissfulness. And the religions of this world are only talking, of the same pleasures in the next world. For the wealthy it has not meaning.

He knows that even in paradise he will be discontented.

And to live in a hopeless state, where you cannot find any exit, naturally is going to create a nervous breakdown. One of Jean-Paul Sartre's books has the name `No Exit', and the book describes hell. It is not the old hell, where you are burnt into fire and you are cut into pieces and tortured. No, there is nothing of it. It is a contemporary hell. The only thing hellish is that there is no exit.

People are sitting in a room. They don't know why. They don't know how long they have to sit here. They don't have any way to go out. They are bored with each other's faces. They have talked everything they knew about. Everything is finished, all communication is dropped. They are in a state of getting mad.

And that is the situation of the wealthy man in the West. What I have said is absolutely true. This is the moment, if the man has courage enough to move out of the mob mind and takes the responsibility of freedom and searches for truth, searches for masters who can help personally and intimately -- he will become a new man, rather than becoming a madman.

Q: BHAGWAN, FOR YEARS, THERE HAVE BEEN GROWTH AND CONSCIOUSNESS MOVEMENTS. WHAT IS GROWTH AND CONSCIOUSNESS REALLY ABOUT? IS CONSCIOUSNESS SOMETHING EVERYONE HAS AND CAN DEVELOP -- OR DO SOME HAVE IT, AND SOME DON'T?

A: First: it was George Gurdjieff who for the first time in the whole history of man stated that everybody

does not have the consciousness. Few have. The majority is without consciousness.

It was simply a device. It is not a statement of truth. Because all ancient mystics have been saying, that everybody has consciousness. All that is to be done is to discover it, to become aware of it. They were stating the truth. But people are in such an unconscious state that they will misuse even a statement which contains truth -- and they have misused.

Because two possibilities are there: if everybody has consciousness, and the only difference is that few people become aware of it, and that is what growth means. That is what consciousness is all about: becoming conscious of your consciousness. And then you start growing in a new dimension, which has never been available to you.

Ordinarily you grow only mentally, physically. The body gets old. The mind gets more and more knowledgeable. And these two are available to everybody. But the real growth begins when you start becoming aware of your potential of consciousness. Then you are moving from the individual to the universal, from the mortal to the immortal, from death to eternal life.

Because all the mystics have said it, people became very satisfied with the statement, that "The only difference is that we are not aware. A Gautam Buddha is aware. So we can become aware any moment. There is no hurry about it. There are much more important things that you have to do first. This can be done any time. There are things which you can do only today, but this is something that you can do tomorrow, day-after-tomorrow; in this life, in another life. There are thousands of lives available, so you can do it anytime."

That gave them a dangerous safety. Gurdjieff has to hit hard, to make people aware, that "Forget all that nonsense. Only very few people have consciousness. And unless you strive for it, you can't have it. So it is not to be postponed. Each moment is valuable, and it is the most important thing in life. There is nothing for which you can postpone it." In fact he wanted to create an urgency about it, and he had to lie. But his lie is out of compassion, seeing that people have made the truth a dangerous buffer. It protects them from growing spiritually, because they can always say, "There is not much problem. Consciousness I have got. Just I have to be conscious about it, so any day I can do it. And eternity is available."

Gurdjieff was very perceptive, that whatever the mystics have been saying, was true but they have never looked what was the result. They wanted everybody to know, that "You *have* consciousness. There is no need to be worried about it, you can grow it." They were simply stating a fact, without seeing what is going to be the effect on the sleepy people. In their sleep they will think, "There is no hurry, we can sleep a little more. It does not make much difference whether you wake up today or tomorrow. Right now sleep seem so beautiful, so why disturb it?"

Gurdjieff was the first man to become aware that to tell the truth to the sleepy people is a dangerous thing. They need to be shaken, shocked -- and this is one of the greatest shocks, even to hear it: that you may not have any consciousness at all, that this death will be simply death, nothing will be remaining out of it. You will be simply dying totally. You are nothing but body and mind. You don't have any eternal element in you. Because you have not produced it. It is not given by birth, that is Gurdjieff's point. To insist, that "You are *not* given from the birth. You have to work for it and work hard, and you have to attain it before death. Otherwise your death will be complete death. So don't wait for another life!"

And he really created panic in many intelligent people, because the man was of great power, of tremendous understanding. He knew what has to be done with a sleepy man better than anybody else. All these mystics were nice guys. He was not. They were simply saying what was true. It is not enough to say the truth.

Unless you bring people to the truth, your statements have no truth. If they prevent people from coming to truth, then you may be thinking you are saying the truth, but you are preventing millions of people from attaining it. Who is responsible for it? So Gurdjieff gave a totally new turn. People were shocked, because they have never heard, that "You don't have any souls. All people don't have. You have to create it. Then you can have it. It is your greatest creativity, greatest effort. So only very few people out of millions will be surviving death. Others will be dying like dogs, nothing will be surviving."

He was emphatically trying to wake you up, that "Stop postponing. You don't have it. And postponement is dangerous. Tomorrow you may not be here, so today is all that you have got. Create it -- before death knocks on your doors. Do everything to create it."

So I support him perfectly -- knowing that he is lying. But his lying is far more compassionate, more understanding of man, than all the mystics of the past who have been telling the truth. But they were just nice people, good people, who never lie, but without taking in consideration what their statements are going

to do to people. Gurdjieff was very much concerned, not much concerned what he says, much concerned what effect it creates in you. If that effect brings you closer to truth, then he was ready to say anything.

Very few people have understood Gurdjieff. The followers think he is telling the truth. The people who are against him see that he is telling certainly a lie because all the mystics cannot be wrong, and he is the only man who is saying such a thing. A single man against the whole history of mystics, of different races, different countries -- who have all emphasized, that "You are born as consciousness." -- and he is simply denying them all.

But both have misunderstood him. Neither the critics can see his compassion, nor the followers can see that he is lying, but his lie is to produce a certain effect. He was a very scientific man.

So I agree with him and I disagree with him. I know everybody has the soul. It has not to be created, and there is no way to create it. If you don't have it, you don't have it.

You can discover it only, you cannot create it. And that discovery can be helped by Gurdjieff's statement. If you are shaken, and you cannot sleep anymore, knowing that you may not have the soul at all -- because you have not encountered. One thing is certain. You are not aware, so you cannot deny him. You know your mind. You know your body, but you don't know the knower, who knows the mind, who knows the body -- but he is there. Knowing the mind, knowing the body is enough proof that there is a third entity in you, which knows these both. And it is from the very birth. In fact, if you listen to children, in the beginning all the children of all the races use third person for themselves. They don't say, "I am thirsty." They say, "The baby is thirsty." Or whatever is their name, that "Pinky is thirsty." They use the third person. It is strange. It is universal. Not a single baby starts by using, that "I am thirsty."

What will be the reason of it? The reason is that the innocent child is yet not programmed. He knows it perfectly well, that he is not thirsty, because he is aware in a certain way of his consciousness, and he is identified with his consciousness. The ego has not been created yet. And he knows, that "I'm not thirsty." Because when he thinks of thirst, he thinks, "The body is thirsty. The mind is feeling the thirst." Not so analytically, so logically, but in some innocent way every baby is aware, that there is something within him: his reality -- which is never thirsty, never hungry. It is always the body, which he calls the baby, or whatever name the people have given to him. He also uses the name as if he is outside that personality.

Soon he will be losing that innocence. We won't allow him to remain that innocent. We will, by the time he is three of four years old, force him to say, that "I am thirsty."

And the day he starts saying, "I am thirsty," he is getting into a tremendously long journey of falsehoods. Soon he will get identified with the body and the mind, and will forget his real identity.

So when Gurdjieff said to people, that "You don't have any soul", nobody stood up to say to him, that "What are you talking about?" Nobody was capable. They have heard only that everybody has a soul. But what to do with Gurdjieff? He is challenging, that "You don't have a soul. Unless you create, you can't have it. You have deserve it, why you should have it by the birth? What you have done to get it?"

So I agree with him as a device, but I disagree with him because that is not a statement of truth.

And you are asking, "What is growth and what is consciousness movement?" It is basically to understand that within you there is a line running into eternity. If you get disidentified with the mind and the body, you will suddenly become aware of a luminous eternity. That is the discovery of consciousness. And then growth happens.

Then you don't simply grow old. You grow up. You mature. Then you don't go on collecting thoughts, and thinking that you are becoming a great intellectual. No, then you grow in intelligence, not in intellectuality. You become more perceptive, more alert, more aware. You start seeing things which you have never seen before, within yourself and without you too.

There is a radical transformation of your whole personality. The personality disappears and individuality appears. All that is false in you goes on dropping, like dry leaves, dead leaves falling from the trees.
And fresh, young, new leaves start coming out of the tree.

You are always young, once you have discovered your consciousness. You are always fresh. You are always joyful. You have become part of the eternal dance of existence.
I call it growth.

Q: BHAGWAN, WHAT IS SPIRITUALITY?

A: The old concept has been, that spirituality is something against materialism. To renounce the

pleasures of matter, of body, of mind has been defined as spirituality. To me it is nonsense.

Spirituality is to be disidentified with everything that you can see, that can be an object to you -- so that finally you remain only the subject. Pure subjectivity is spirituality. It has nothing to do with renouncing anything. In fact, the spiritual being will be able to enjoy everything more intensely, more totally than the materialist. The materialist is very poor. All the religions have condemned the poor materialist. He has nothing worth condemning. His life is superficial.

Spirituality is life in depth, in ultimate depth. You are centered at your very being. But you can go on living on the circumference, moving freely anywhere -- still remaining at the center. Your identity is at the center. You know who you are. Then there is no problem, if you enjoy food, if you enjoy clothes, if you enjoy a beautiful house, if you enjoy music, painting. There is no problem. There is no need to renounce it.

Old spirituality has killed so much of creativity in man, that some day if man becomes aware of what the old spirituality has done, all your saints will be condemned as the greatest criminals -- for the simple reason because they have prevented all creativity. Condemned it as materialism.

They tried to live a juiceless life, and they enforced on other people also to live in the same way. Spirituality was something like living in a corpse.

To me spirituality is living totally, intensely, burning your torch on both the ends. Still remaining aware of your center, never losing for a single moment the awareness of who you are. Then it doesn't matter where you are.

If you remember who you are, it does not matter where you are. You will be in absolute bliss.

Q: BHAGWAN, WHY ARE PEOPLE SPACING OUT INSTEAD OF IN?

A: Because spacing out is simple. It can be done through chemical means, through drugs, through alcohol, through LSD, through marijuana, through hashish. It is simple, because the question is just eating something or smoking something, and you space out. But no drug can take you in. They are from the outside, they can take you outside. They can create a very beautiful hallucination. And once you have tasted that beautiful hallucination, then you want it more and more -- because the reality is so mundane.

Your forefathers, your past, has destroyed all beauty, all joy in the ordinary world. They have not enhanced it. So when you go on a drug trip, you create an individual dreamworld which is beautiful. And to come back from it, this world seems even more dull and dead than before. Now you have a comparison.

Going in needs effort. No chemicals can help. Going in means you have to become meditative. You have to make tremendous effort to become aware. Certainly once you get in, you will be surprised, that whatever you were getting by spacing out was just hallucination. You were wasting your time. Spacing out was hallucination and the world outside was dull, but when you get in through meditation, -- that is the only way that leads inwards -- it transforms your whole vision. The ordinary, mundane reality becomes so beautiful. You don't need to go to any paradise. The very motivation for paradise disappears. This very moment it is here.

The ordinary flowers and the ordinary birds singing in the morning, it is so celestial, so sacred. Looked from your innermost core, this world becomes so magnificent, so marvellous, that you cannot conceive anything can be better than this. And once you are in, all those drugs look stupid, because you were just dreaming and deceiving yourself. But they are simple and cheap.

Spacing in is costly. You have to pay for it, by your effort, by your constant effort in spite of many failures. It is a real growth. It takes time. But it is worth, millions times more worth than the whole world -- because it will give you a new vision, which transforms this ordinary world into an extraordinary ecstasy.

Q: BHAGWAN, WHAT CAN A LIVING BUDDHA OF THE TWENTIETH CENTURY GIVE TO PEOPLE?

A: The buddha can always give the same thing. Centuries don't matter. He can teach you how to space in.

Q: BHAGWAN, YOU ARE GOING ON A WORLD TOUR. WHAT WILL YOUR MESSAGE BE?

A: My message is, that we have to create a world without the boundary of nations, without the boundary of religions -- only then we will be for the first time civilized. Otherwise we are carrying barbarious past in beautiful garbs.

My effort will be to expose our barbariousness, in nationalism, in different groups, calling them religions; in different political ideologies, creating hopes for man for an utopia.

And these things they have been doing for thousands of years, and nothing materializes. It is time that we drop all the boundaries, all the distinctions of color and race, and bring the whole humanity as one, undivided whole. That will be the beginning of civilization.

So my whole effort is to expose all hypocrisy, and to bring to people's mind, that how we have been deceived and how we are deceiving ourselves.

If it can be explained to people directly, I trust immensely in the hidden intelligence of humanity. They will drop all this, because if they can be shown the relationship between the national boundaries, religious boundaries -- that they have been nothing but destructive, murderous, creating more and more wars. They are still doing the same, and perhaps this time they may destroy the whole life on the earth.

And it has taken millions of years, from the time life existed only in the ocean as fish, millions of years have taken nature to bring evolution to man. Of course nature cannot go beyond that. But few people have tried and have transcended nature too, and these are the people I call the awakened ones, the enlightened ones. Perhaps it is only the planet in the whole universe, where a man like Gautam Buddha has existed. To destroy life is not just destroying life on this planet. It is destroying a tremendously great adventure of existence, because all these stars, millions of stars, have millions of planets like earth.

It is suspected that at least on fifty thousand planets, there may be some kind of life. But no scientist is capable to say certainly that on any planet, life has reached higher than on this planet. This small earth is the most precious planet in the immense universe, and it cannot be destroyed by a few idiots -- they may be religious, they may be political.

And the question is to create a public opinion against any kind of war, but wars can be basically stopped only if we drop all the limits. Otherwise such insane things go on happening.

Just the other day I was seeing a report, that in European Common Market they have accumulated so much surplus food, that just to destroy it, it will take three to four billion dollars, to destroy it! It is not the cost of the food. To drown it in the ocean will take three to four billion dollars.

And they are going to do it. They will not give it to Ethiopia, where thousands of people continue to die every day. They will not give it to Nepal. They will not give it to India, where millions of people are waiting at any moment to starve and die. Why they will not give it to anyone? They don't feel any responsibility. Their whole problem is economic, not human. They don't want to lower the price of their goods. Otherwise their markets will collapse, and they cannot give those things free. And why they should give? This is the problem basically deep down, because giving it to Ethiopia is not in a state to purchase.

If they give to some other country which is purchasing goods from them, then certainly their prices will come down and their whole economic structure will fall. But giving to Ethiopia will not affect. Giving to Nepal will not affect, because these poor people are not purchasing anyway. They don't have any purchasing power.

But nobody feels. Ethiopia is Mohammedan. Why Christians should bother about it? Let them die. That makes the population of Christianity bigger than the Mohammedan. If Hindus start dying in India, why the Christians should give their food to them -- although it is surplus and they are going to throw it in the ocean. If the Hindus die in India, there is a possibility that the Christians in India will become the rulers.

Now Christianity is the third greatest religion in India. But they will not be the people to die in starvation, because they are well-supported by the Western Christian countries. The people who will be dying will be the Mohammedans and Hindus.

There is a possibility that so many Hindus and Mohammedans will die that Christianity will become the major religion in India. And let them die, let them start to die, then it is easier to convert them. Just giving them food is enough to convert them to Christianity.

And if they are adamant, then it is better to get rid of them. Christianity becomes the major religion, India becomes a Christian country. So again Christians are the rulers of the country.

Unless we stop all these limits, which make us human, behave with other human beings in such an ugly way -- there is not much hope. The only hope is that we can convince the new generation, to get out of the

prisons of nations, religions, political ideologies, and create one world, one earth, one humanity.

The Last Testament, Vol 6

Chapter #5
Chapter title: None

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PRESS INTERVIEWS

Q: WHAT DID YOU LEARN ON YOUR JUST COMPLETED WORLD TOUR?

A: With great pain in my heart I have to convey to you that man, as he is today, is not worth fighting for.

I have come home with dreams broken, fictions destroyed, hopes shattered. What I have seen is the reality, and what I had been thinking all my life about man was only his mask.

I will give you a few examples because the whole world tour would take almost a month to relate to you. So I will give only a few significant points which can indicate... Before me, from the East, Vivekananda, Ramateertha, Krishnamurti and hundreds of others have gone around the world, but no one was once condemned by the whole world the way I have been condemned -- because they all behaved politically.

In a Christian country they would praise Christianity, in a Mohammedan country they would praise Mohammedanism. Naturally, in a Christian country if a man from the East, who is not Christian, praises Jesus Christ as highly as he praises Gautam Buddha, naturally Christians are happy, immensely happy. And none of these people have converted any Christians from the West to the Eastern vision of things, the Eastern way of life.

Meanwhile, the West has been sending its missionaries and converting millions of Eastern people to Christianity. Perhaps I was the first person who has converted thousands of young, educated, intelligent people into the Eastern way of thinking and living. And that shocked the religious vested interests in the West, the political vested interests in the West to such an extent that it was unbelievable. I would not have believed it myself if I had not gone on the world tour.

The whole of Europe has a parliament and that parliament has decided that my plane cannot land on any airport in Europe. The question of my entering their country does not arise -- I cannot even land my plane for refueling on their airport. And the reason has been given that I am a dangerous man. I cannot see the logic -- refueling my airplane, what danger can I do to a country in fifteen minutes?

In England, I arrived at eleven in the night. The pilot's flying time was finished and he had to rest for twelve hours, and they wouldn't allow me to rest in the airport. I told them, "In the airport, special facilities are made for transit passengers who will be staying for a few hours and will leave. I am not entering England."

But they said, "We are sorry. Orders from above are that "this man is dangerous, he can destroy your

religion, he can destroy your morality, he should not be allowed in the country."

I said, "I am not entering the country. The airport is not the country. And in taking five, six hours of sleep at the airport I cannot conceive how I can destroy your morality and your religion and your tradition. And if it is possible that a man, just by sleeping in the first class lounge at the airport for six hours, can destroy a religion and morality which has been preached for two thousand years, then it is worth destroying."

On the second day, in the British parliament, the question was asked, "Why was he prevented?"

And the same answer was given: that I am dangerous to morality, to religion, to tradition. The strange thing is that in the whole parliament not a single member asked, "What can a man do in the middle of the night, tired, sleeping, and leaving again at six o'clock in the morning? In what way can he destroy your Christianity which you have been preaching -- conditioning each child from his very childhood -- for two thousand years? If your two thousand years of teaching can be destroyed in six hours, then there must be something wrong with your teaching."

Even countries where I was not going, their parliaments decided that I should not be allowed into the country.

One small country, Uruguay, allowed me to enter because the president had been reading my writings, listening to my tapes -- a young man, intelligent. He gave me a six months' visa to stay, he wanted to see me. But the moment I entered Uruguay, American pressure became tremendously hot and the American president told the Uruguayan president that if I was not thrown out of Uruguay within thirty-six hours then all the loans that had been given to Uruguay in the past, billions of dollars, would have to be paid back immediately. If they could not be paid, then the rate of interest would be doubled from tomorrow.

Secondly, America said,"All the agreements that are being made for the coming five years" -- which again amounted to billions of dollars of loans to Uruguay -- "are cancelled. You can choose, you are free. You can have this man or you can have our support."

You will be surprised, it was reported that the president, with tears in his eyes, said, "Rajneesh's coming to Uruguay has at least given me one insight: that we are not independent."

I had to leave within thirty-six hours, because a poor country like Uruguay cannot manage to pay the billions of dollars they owe from the past, nor to be cut off from future loans. I told the president of Uruguay, "You need not be worried, I can understand the condition. You will feel bad if you deport me. I am leaving on my own so you will not feel bad." And as I left, the president of Uruguay received an invitation from Washington to meet President Ronald Reagan. He was given a great welcome and a three hundred and sixty million dollar immediate loan, for which there was no agreement made before -- a reward.

The old slavery has disappeared it seems; politically, humanity seems to be no longer a slave. But a far deeper slavery, economic slavery, has entered in.

I moved around almost the whole world and in every country the same situation was repeated, again and again. I would reach the country, and before me, an American plane would arrive to contact the president or the prime minister and inform him of the danger.

The president of Uruguay told me that it would be better for me to stop my world tour, because he was concerned about my life. What he had heard in the White House is that they have a contract with a professional assassinator for half a million dollars, if he can kill me. A single man without any arms, and the biggest, most powerful country in the world is so afraid?

The attorney general of America told the press that he does not want to hear my name, does not want to see my face in any newspaper, in any news magazine; he does not want to know whether I am still alive or dead. I should be completely erased. And what crime have I committed? Just to *think* is the greatest crime; and to show people that they are wrong is the greatest crime.

I was in Greece at the invitation of the president of Greece. I accepted the invitation because I wanted to see who the people are who killed a man like Socrates.

In the East we have worshipped Gautam Buddha -- they were contemporaries. Both Budddha and Socrates have the same qualities of tremendous intelligence, both have the consciousness to raise man to higher planes of being. We worshipped Gautam Buddha and Greece poisoned Socrates. I wanted to see what kind of people these are.

A one month visa was given to me, and within fifteen days the archbishop of Greece declared that if I was not turned out of Greece that very moment, then he was going to burn me alive with all my friends in the house where I was a guest. I was asleep at the time when the police arrived. Just two weeks -- only two

more weeks I was going to be there. My secretary in Greece told the police, "You sit in the waiting room and I will wake him up, let him wash his face and change his clothes."

They would not wait for five minutes. They said, "We will burn the house. We have brought dynamite," and they showed dynamite.

And they threw the girl who was my secretary from a high platform to the gravel road, dragged her to the police car without any arrest warrant, without any reason. Her only fault was that she had said to the police, "Please wait five minutes so I can wake him up."

I woke suddenly, I could not believe what was happening -- because I don't have nightmares. It seemed as if bombs were exploding, because the police had started throwing stones at doors, at windows; they threw rocks in to the house. I rushed down, I inquired, "What is the matter?"

And they said, "You have to leave this very moment because the archbishop of the Orthodox Christian church does not want you to be here."

I said, "There is no problem. I did not come on my own, I have been invited. This is an insult to the president of Greece, and to me it is a confirmation that you are the people who must have killed Socrates. Because I have been here only two weeks and have never left my house. Socrates had been here his whole life. In twenty-five centuries you have not changed, you are still brutes."

I went around the world, there was experience after experience of the same kind. All democracy is fake, all ideology about freedom, freedom of speech, is fake; All hope that someday man will become human seems to be a far away utopia.

I have always believed in non-violence, believed in peace, but after this world tour I have to confess to you that I cannot believe in peace and non-violence any more. I have been against the third world war, but with great pain I have to tell you that perhaps the third world war is needed. This humanity is so rotten that it should be destroyed, at least the world should be cleaned of ugly human beings. Existence must find some other way to evolve human consciousness.

Scientists say that there are fifty thousand planets in the universe where life exists. So if on this tiny earth life disappears, there is no harm. This kind of life is not the life of man. Darwin was absolutely wrong that man has evolved out of monkeys -- man is still a monkey. Perhaps he has fallen from the trees, that's all. Not evolved, but fallen.

My effort from today will be just to work for those few individuals who want to grow into meditation, into peace, into silence; and I drop all hope for humanity and all hope for this planet. It is in ugly hands and it is impossible to change those people because they have all the power.

Even in my own country... just yesterday as I entered I saw, written at the airport, "Welcome to India." I had no luggage, I had nothing to declare except myself, and still I had to wait for three hours. And I asked again and again, "What kind of welcome are you giving to an Indian? I am not a tourist."

This ugly bureaucracy, these ugly governments, these ugly religions, have spoiled a beautiful planet. I have called you simply to say that I am utterly disappointed, disillusioned. I will live only for those people who are individually interested to evolve.

As a humanity, there is no hope. Only one thing I can hope -- the sooner the third world war happens the better. Let us be finished with all this garbage.

Q: DO YOU PLAN TO SETTLE IN INDIA?

A: Yes.

Q: WHY DID YOU LEAVE IN THE FIRST PLACE?

A: Because of you.

Q: CAN YOU CLARIFY THAT, PLEASE?

A: I had been working in India for thirty years, and thousands of Westerners started coming to India to

listen to me; they invited me to their countries. I thought this was a good opportunity for the East, because the West has always dominated the East; it has made it a slave materialistically, politically, for hundreds of years. The only answer from the East can be a spiritual conquest of the West -- that's why I went there.

They can give us bread, we can give them soul. They can give us shelters, we can give them life.

They are hollow, there is nothing inside them. We may be poor but spiritually we are rich. Their effort is to make us more and more poor because only poor people can be converted to Christianity. And they became my enemies, as a whole, because I was appealing not to the poor, not to the orphans, not to the beggars; but to the professors, the surgeons, the scientists, the painters, the musicians -- to their genius, their very cream.

It is a deep humiliation to them. Otherwise it has never happened in history that the whole world should be against a single man. I am fortunate in that way.

Q: THE HARE KRISHNA MOVEMENT HAS NOT BEEN EXPELLED FROM THE WEST. OTHER INDIAN SPIRITUAL LEADERS HAVE NOT BEEN DENOUNCED IN THE WEST. WHY ARE YOU THE ONLY ONE TO SUFFER THIS PERSECUTION?

A: For the simple reason that the Hare Krishna movement has never said a single word against Christ.

On the contrary, the Hare Krishna movement has been telling the West that Christ is only another name of Krishna. Naturally, people are happy, there is no problem. Krishnamurti never condemned, never criticized, any religion by name. This was pure politics.

Vivekananda praised Christianity as much as he praised anything else, so why should they be against him?. But I simply say the truth, I am not saying what you want to hear. I am saying what is the reality. I cannot say that Jesus Christ walked on water -- that is nonsense. If it is true, then the pope should at least walk on a swimming pool -- being the representative of Jesus Christ.

They say Jesus Christ is born out of a virgin girl. This they call morality. Just the other day I was reading a joke: A young girl, seventeen years old, became pregnant. The mother was shocked. She took her to the doctor, the doctor examined the girl. The girl asked the doctor, "I have never met any man. No man has ever touched me, never kissed me -- how can I be pregnant?"

The doctor went to the window, opened the window, and looked at the stars; a few minutes passed. The mother said, "What is the matter? What are you doing there?"

He said, "This has happened only once, when Jesus Christ was born, but then a star appeared. I am looking for the star again. Without a man, how can this girl become pregnant? And I don't see any star, I don't see any three wise men from the East coming to worship."

Scientifically, it is so absurd. I have even challenged the pope that I am ready to argue with him in the Vatican amongst his people. He cannot prove a single thing about Christ. His whole religion stands on superstition: Jesus touches people and they are healed, he makes dead people come alive. Just think of a person today who makes dead people alive, touches people and they are healed, walks on water... will he not be the topmost news? But in the contemporary literature of that time Jesus' name is not even mentioned -- except in the Christian BIBLE. No other writing even mentions his name, such a man who turns water into wine; although that is not a miracle, it is a crime.

Krishnamurti or Maharishi Mahesh Yogi or Yogananda or Vivekananda... none of them touched these sore spots, that's why they have not been condemned.

And this is the whole of Christianity. We have known higher religions, we don't depend on Jesus walking on water to be religious. Otherwise, what would have happened to Gautam Buddha? He never walked on water. -- What would have happened to Krishna? He never walked on water. These people never raised dead people back to life. If Jesus is the criterion of religion then all religions are meaningless. But Jesus is not the criterion.

He is claiming that he is the only begotten son of God. As far as I am concerned, I have been telling the West that Jesus is a crackpot. Naturally they are offended. Why should God create only one son? Since eternity he has been trying and he has been able to create only one son? and here even Indian beggars go on creating sons every year. And the way he creates his son is not moral, it is absolutely immoral. Somebody else's wife... you just try to make her pregnant and you will know whether it is morality or it is immorality.

In the Christian trinity there is no space for a woman. There is God the father, God the son, and the Holy Ghost. Who is this Holy Ghost guy, man or woman? It seems he functions both ways -- perhaps he is a

bisexual.

To see things as they are is one thing. I am not interested in convincing anybody, I am simply interested in bringing the truth to people, and truth hurts. Lies are very sweet. They can be made sweeter, because you create them.

Who are the three wise men who came to Jerusalem from the East to celebrate Jesus? Their names are not mentioned, because even today no truly wise man will accept Christianity as a religion.

I have heard about one famous Japanese sage, Rinzai. A high Christian priest went to Rinzai with the BIBLE to convert him. He opened it to the Sermon on the Mount, which is the only beautiful chapter in the BIBLE, otherwise the BIBLE is one of the most pornographic books in the whole word. Five hundred solid pages of pornography. If it is called the HOLY BIBLE, then what is unholy?

He opened it to the Sermon on the Mount, he read two lines; Rinzai said, "Stop. Sometime in the future this man will become a buddha, but not now."

The first two lines were, "Blessed are the poor because they shall inherit the kingdom of God," and "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven."
At this point Rinzai said, "Stop."

If poverty is a blessing then we should spread poverty. Then the more poor the world is, the more blessed. Then more people will be in heaven. If richness is such a sin that, `the camel can pass through the eye of a needle but a rich man cannot pass through the gates of heaven', then all rich people should distribute their riches and become poor beggars.

This is not religion, this is sheer politics -- a consolation for the poor, "Don't be worried, it is only a question of a few years and you will be in the presence of God." And an effort to prevent revolution -- "Don't be angry about the rich men. They are going to suffer in eternal hell."

Remember the phrase `eternal hell'. No other religion of the world believes in eternal hell. How many sins can you commit in one life? Christianity believes in only one life. How many sins can you commit? Even if you start committing from the very first day you are born, and until the last breath you go on committing sins: don't eat, don't sleep, don't do anything, only commit sin. Even then eternal punishment will not be the right judgment.

One of the most important philosophers of this age, Bertrand Russell, born a Christian, wrote a book called, WHY I AM NOT A CHRISTIAN. One of his reasons was, "I have committed sins and I have dreamt of committing sins. If they both are joined together, the hardest judge cannot sentence me to more than four and a half years of jail. But eternal hell? no exit? Once you go into hell you will remain there forever?" These are stupid things with no logic behind them.

I have been condemned because I believe there are two types of people in the world; one which wants that the truth should always be behind him, and the other which wants that he should always be behind the truth. I belong to the second category. The names that you have mentioned belong to the first category. And that is the difference between a mystic and a politician.

It hurts, because from the very childhood you have been brought up with a certain way of thinking. Jesus is crucified -- just think -- a man who brings people alive after four days of death! And killed by his own people... because he was a Jew, remember, he never was a Christian, he never heard the word 'Christian'. He was never known as Christ in his own times because the word 'Christ' is a Greek word. Hebrew has no word like 'Christ' or 'Christian'. And Jesus was absolutely uneducated, he had no knowledge even of Hebrew. He spoke a small local dialect -- Aramaic. He was born a Jew, he lived as a Jew, he died as a Jew.

The boy was doing great because he died when he was only thirty-three. Jews would have hailed him as God. If you can hail a Satya Sai Baba just because he can produce stupid things, Swiss watches or a holy ass, and you can worship him as God... then Jesus has really done miracles -- if he actually did them.

Jews would have respected him forever. But they crucified him. Not only did they crucify him, but on that day, three persons were condemned to be crucified. And it was the convention that every year, before the Jewish holidays began, the crucifixion would happen and the Jews were then given a chance to pardon one of these three condemmed persons.

Judea was under the rule of Rome. The viceroy of Judea was a Roman, Pontius Pilate. He hoped that they would ask to pardon Jesus because he was innocent, he had never done any harm to anybody. He talks nonsense, he looks like a clown, he talks like a madman saying that he is the only begotten son of God, but this is not harmful and these are not crimes. At the most, he needs some psychiatric treatment, but not crucifixion. Pontius was thinking that the Jews would ask for Jesus because the other two persons were

confirmed criminals; but the Jews said that Barabbas should be released. Barabbas had murdered seven people and had committed every crime that is possible to man.

Pontius Pilate could not believe that they were asking for Barabbas, and not for Jesus. Can you believe? A man who has done only good, healed people, raised the dead, had never even been charged for speeding because he was only riding on a donkey his whole life!.

I cannot conceive that the miracles claimed about Jesus are true; they are all false and fictitious and created. And now, even Christianity and the great Christian theologians are having conferences all over the world that, "If we can get rid of these miracles it will be good, because for the future intelligent people these miracles will be barriers. In the past they proved him to be a god, but in the future they will prove him to be, at most, a magician." But if you take away all the miracles of Jesus then nothing is left.

In the East we have known Gautam Buddha, we have known Mahavira, we have known the seers of the UPANISHADS who have taken flights -- ultimate flights, into human consciousness. But the names you are talking about have been trying to put Upanishadic seers, Gautam Buddha, Mahavira, in the same category as Jesus. Jesus belongs to the category of Satya Sai Baba -- not more than that; both are fake.

And there has never been any resurrection. I have seen the grave of Jesus in Kashmir. He never died on the cross, it was a conspiracy.

The Crucifixion was on a Friday; starting on Saturday for three days Jews would stop all work for Passover. So Friday was chosen by Pontius Pilate, and he delayed the crucifixion as long as he possibly could. And you should remember a scientific fact: that the Jewish crucifixion takes at least forty-eight hours for a person to die because he is not hung by the neck, he is nailed to the cross by the hands and the feet, so drop by drop the blood goes out. It takes a healthy man forty-eight hours to die, and Jesus was only thirty-three -- perfectly healthy. He could not have died in six hours, nobody has ever died that way in six hours. But because Friday's sun was setting, he had to be brought down and for three days all work had to stop. This was the conspiracy.

He was taken from the cave, he escaped, and he lived in India in Kashmir. What you see in Pundit Jawaharlal Nehru's nose, Indhira Gandhi's nose is not very strange -- they are Jewish. Moses died in Kashmir, Jesus also died in Kashmir after living a long life of one hundred and twelve years. I have been to his grave and it is still being taken care of by a Jewish family. That is the only grave in Kashmir which does not face towards Mecca; all the other graves are Mohammedan. Mohammedan graves are made so that the head is directed towards Mecca.

And the inscription on the grave, in Hebrew, is clear. The name you have been accustomed to, Jesus, was not his name; that is his name in Greek. His name was Joshua and it is written still on the grave that "Joshua, a great teacher of religion, travelled from Judea, lived here, died at the age of one hundred and twelve years, and lies here".

But it is strange, I have talked all over the West, but not a single Western Christian is ready to come to see the grave, because that will spoil their whole theory of resurrection. I have asked them, "If he was resurrected, then when did he die? You have to prove that." If after the crucifixion he was resurrected, then he must either have died or he must still be around. -- They don't have any description of his death.

I was condemned because I was simply saying what is absolutely logical, scientific, rational. The people you are talking about were not interested in truth, they were interested in saying things to please others. To me that is how the politician's mind is.

From the very beginning, as soon as the child is born, he becomes a politician. He does not want to smile at his mother but he smiles. There is no smile in his heart but he knows that a smile pays. He smiles at the father, although he has no proof that he is his father. From that moment a man starts learning politics -- do what people like. It is a very strange world... here leaders are followers of their own followers.

I am not a leader, I am simply a thinker. And I will live as a thinker to the very last moment of my life.

I have informed Ronald Reagan not to waste half a million dollars on killing me -- just give half a million dollars to my work and I will leave my body myself. I have not paid a single rupee for my body and one day I will die and nobody will pay a single rupee for it. Half a million dollars is a perfectly good price. But why give it to somebody else and put him into trouble? I am ready to die, just give half a million dollars to my work; and it is negotiable!.

Q: WHEN YOU WERE IN DELHI AND KULU LAST TIME THERE WERE REPORTS THAT THE INDIAN GOVERNMENT DOES NOT WANT YOU TO SET UP AN ASHRAM IN INDIA. WAS THERE ANY

TRUTH IN THOSE REPORTS? DO YOU HAVE ANY PROBLEMS WITH THE GOVERNMENT?

A: I don't have problems with anybody but everybody has problems with me. The American government has been pressuring the Indian government that I should be kept in India and I should not be allowed to go out of India. Also no foreigners, particularly news media people, should be allowed to reach me. Those were the two conditions.

I cannot accept it; I never accept any conditions. I am a free man and I would like to die a free man. Even if it is by a bullet, it doesn't matter. But I cannot become a slave of such conditions. What is the point of living if I am living under such conditions that I should remain in India and no foreign disciples should be allowed to reach me? That is almost killing me; that will be a living death.

They were going to take my passport because I wanted to move around all the Christian countries. That's why I left India before -- to make them aware that they can kill me, but they cannot kill my spirit.

Now I am in India again and I will fight the Indian government if any conditions are imposed on me. Foreign devotees will be coming to me and I will be going out of India in spite of the Indian government. I have made my own arrangements.

And do you think this bogus Indian government can prevent me? They should count their days -- just the next election and they will be gone.

Politicians don't have long lives. And this politician who has exploited his own mother's assassination will have to face reality in the next election. He doesn't know anything; just because the mother was assassinated, the son is made the prime minister of the country. Other than that there is no quality, no integrity, no incentive -- that man is no more than a pilot and should not try to be more. That is his training and he should follow his own line and leave the country to people who are wiser, who can change this country back to its golden age. What has he done?

Just thirty years ago, when I started speaking Publicly, I spoke out against the population growth. I was stoned, I was poisoned, a knife was thrown, attempts on my life were made by people who thought that I was trying to prevent the growth of Hinduism.

At that time the population of the country was four hundred million. If they had listened to me we would have been one of the most comfortable countries in the world today, but now the population is nine hundred million. Just in thirty years there has been an increase of five hundred million people; and your politicians don't have the guts to say to the people, "Stop! No more children."

Otherwise by the end of this century we will have passed beyond one billion. For the first time in history we will be ahead of China; up to now China has been ahead.

We will be the poorest country in the world. Fifty percent of the population will be dying all around. Just think... if fifty percent of the people are going to die around you. In this room... one hundred people are present, if fifty people die... what about the fifty who will be living with fifty ghosts?... their life will not be much of a life.

You don't have a government, you don't have the politicians, you don't have wise enough people who can change the fate of this country. And this country is in immense need.

This country has the longest heritage in the world, and the greatest heritage. We have something to give to the world, and they want to prevent me from going out to it. Nobody can prevent me from going out, and nobody can prevent people coming to me.

Q: DO YOU REALLY THINK THIS GOVERNMENT SHOULD BE CHANGED IN THE NEXT ELECTION?

A: Certainly. It is a bogus government and it should be driven out. Only immature people make up government. And just think, for forty years even the mature politicians could not do anything and these are immature people -- they cannot do anything but harm.

You have to start looking for people of merit. And there *are* people of merit in the country. It is a big country but the problem is that the man of merit, the man who is wise, the man who can help, will not beg for votes. You will have to beg him, "Please help the country. Come out."

These politicians are all beggars for votes. You are being dominated by beggars and I am not in support of it.

Q: WHAT DO YOU HAVE TO SAY ABOUT MA SHEELA AND DEEKSHA?

A: No. Dead is dead, and finished is finished. I don't deal with ghosts.

The Last Testament, Vol 6

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INTERVIEW BY AVIAN PATRIKA

I have seen the questions for today and they make me feel ashamed -- ashamed that Indian genius has fallen so low. It cannot even ask significant questions; to find significant answers is absolutely impossible. All the questions that have been shown to me are simply rubbish: yellow journalism fulfilling the demands of the third class humanity in which I am not interested.

This is a country of tremendous intelligence. This country reached to the highest peak in the history of mankind, the Himalayan peaks of consciousness. And now it seems we have fallen so low that unless a question is concerned with something inhuman, ugly, nobody is interested in the answer.

I am not a politician, so whoever dares to ask me a question should remember that I am not here to console you or to give you answers which you want. You may get hammered on the head. Because I don't have anything to get from you in response.

My whole effort is to create a little flame of intelligence, a little scent of humanness, so before you ask your questions, be aware! I am not only answering your questions, I am answering the whole mind of a certain continuity. This continuity is of Gautam Buddha, Kabir, Nanak -- and your questions belong to the gutter. You should ask these questions to the politicians, don't waste my time.

This is just to indicate to you that if you don't want to be hammered badly then be alert. The questioner in the introduction says that he is my old lover; he has been writing against me for years. I can understand -- old lovers are dangerous -- love can change into hate very easily. And what kind of love did you have? You have not written a single word for me, you have been exploiting me and my name, and in such ugly ways that I feel it below myself even to answer you. So remember it, and ask your questions.

MOST HUMBLY, MY FIRST QUESTION: WE WERE ALL EXCITED ABOUT YOUR EXPERIMENT IN RAJNEESHPURAM. UNFORTUNATELY, THAT FAILED. KEEPING ASIDE THE U.S. GOVERNMENT AND CHRISTIAN BLACKMAIL WHO IS RESPONSIBLE FOR THIS FAILURE?

You, and your kind.

First, the experiment never failed. The experiment has been absolutely successful. That was the problem, that it was successful.

Who cares about experiments which should have failed? Why should the American government or Christianity or anybody be interested in an experiment which has failed? It was absolutely successful, beyond their comprehension. Its success was the problem, so please drop that word `failure'; it does not exist in my vocabulary.

Whatever we wanted to do, we did it! A small commune of five thousand people against the greatest world power in history survived for five years and created the commune. And the commune was created in a desert which had never been cultivated, had never seen flowers, had never seen birds.

Within five years it became an oasis; we made houses for five thousand people with every modern comfort. We made roads which are better than any government's, America included.

The desert blossomed, it became green. We cultivated it, we made dams, created lakes; thousands of birds started coming. It was a miracle to see that thousands of deer from all over Oregon assembled in that desert of one hundred and twenty-six square miles.

That said everything, because anywhere except Rajneeshpuram their life was in danger, they were going to be hunted. In America, for ten days each year, people are given total freedom to kill deer. In Rajneeshpuram they were standing on the road; you could go on honking your horn and they would not move. They knew you, that you were not going to harm them; you would have to come down and push them to the side.

Swans appeared, in a desert. There were three hundred peacocks from all over America. It seems that birds and animals are more intelligent than journalists. There was a tremendous harmony between the animals, the birds, the trees, the flowers. We created an ecological system.

We were self-sufficient and we never begged a single dollar from America. We never asked for any help from America.

You cannot live as a country without American help. You are a failure, you are beggars. Your country was at one time a golden bird and you have brought it to this condition.

American politicians were tremendously hurt that their help was not needed, because that is their way to create slavery. Help is simply a cover-up. If you take help in money you become enslaved, without knowing. We never asked for anything.

This was hurting the American politicians -- the success. And each year there was a world festival; twenty thousand sannyasins were coming from all over the world. That time was a golden dream come true: twenty thousand people meditating, singing, playing on their musical instruments, dancing, rejoicing. Twenty thousand people had one kitchen! Just conceive of twenty thousand people eating together, while there was dancing, singing, rejoicing, because that is my basic message: not renunciation, but rejoicing.

Sannyas became degraded because it became associated with renunciation. It was not so in the beginning. In the days of Upanishad, the days of Vedas, sannyas was not a renunciation. All your seers had their communes in forests, rich communes. Poverty has never been praised in the Vedas or in the Upanishads.

And renunciation is against God. The Sanskrit word for god is `ishwar', and ishwar means richness, abundance.

Just look at Ram without Sita and you will see something is missing, something tremendously important is missing. Perhaps the heart is missing, only the dead corpse of Ram is there. Just think of Krishna without those beautiful girls dancing around him. His flute will lose its song.

I was trying, in the commune, to bring back the original sannyas. Not of renouncing the world, but living the world as a gift of god; it is a gift.

This became a problem because American spectators, American television, American news media started coming every day -- planes started coming to see the commune, to see what is happening. And the whole of America was agog to see that these people have turned the desert into a paradise.

We were not politicians. There was no political party, no political ideology. We were neither communists nor capitalists, and yet we were living the best life possible -- of love, of friendship.

We became a wound to the American politician. The only way was to destroy the commune, so that the very question would be removed and there would be no need to answer. The commune was destroyed by the

American government and fanatic Christians because it was the first time that Christians had moved out of their fold without getting into another fold.

A Hindu becomes a Christian: he leaves one prison and enters another. A Christian becomes a Hindu: he leaves one bondage and accepts another. For the first time they saw that you can leave the prison and there is no need to enter another prison. You can be a free man.

A sannyasin is religious but has no religion. A sannyasin is a spiritualist but he is not a Hindu, not a Mohammedan, not a Christian. And by coincidence the American president, Ronald Reagan, is both a third-rate politician and a fundamentalist Christian.

They tried every means to destroy us. Poor Sheela had nothing to do with it. She certainly became a victim; I have all compassion for her. It has to be understood how you can become entangled. All the telephones from the commune were taped. I was in isolation and silence; Sheela was my secretary and the president of the foundation. Seeing that all the telephones were taped , she started taping the incoming calls to find that the government, F.B.I., C.I.A.,and other government agencies, had their agents in the commune hiding as sannyasins, who went on giving information.

Sheela was not a criminal. When I chose her as my secretary she was an innocent woman of great intelligence, but the American politicians destroyed her innocence. Whatever they were doing, she had to do as a counterattack, as a defence. All her crimes are basically the crimes of American politicians which she repeated -- just to save the commune.

I have nothing but compassion and sadness for her. She is not a criminal and whatever she did, there was no bad intention in it. She even bugged my own room; she bugged two hundred houses. Naturally, logically, it seems that she was even trying to find out what I do in my privacy, what I say in my privacy. That is not true. The truth is that she wanted to be alert because I lived in a house alone. If in the night anybody opened the doors, which were of glass, her bugging would inform her immediately and she could reach there. It was for my protection, not against me. She never did anything against me or against the commune.

I know she would have died for me, she loved me -- not the kind of love that you have shown me. Your love is simply cunning. You say you are my lover, old lover, but all these years you have been writing articles so ugly and obscene that you should be behind the bars, not asking questions to me.

So drop the idea of failure. We succeeded -- it was the first commune in the whole history of man which succeeded. And remember one thing about human jealousy: it is never jealous of failure. Have you seen anybody jealous of failure? Jealousy is always of success. Seeing a beggar on the street, do you feel jealous? But seeing a rich man's skyscraper you feel jealous.

It is a strange mind, undeveloped, retarded. If the same building catches fire you will feel sympathetic, you will say to the man, "We all have sympathy for you. It was bad, it should not have happened." And all the time, when the building was there, every day you had thoughts against the building and against the man who had made it.

Who is jealous of India? I have been around the world, I have not found anybody jealous of India. But I have found people who are jealous of Gautam Buddha, who are jealous of Krishna, who are jealous of Nanak, who are jealous of Kabir. Because these diamonds that we created, their countries have not been able to produce, even to imitate. In all the languages of the world there are not words which can be compared to Nanak or Kabir. There are not scriptures which can be compared to Dhammapada and Gita.

If the commune was a failure it would have been still alive, but it became a success and nobody can tolerate a success.

IN THE PRESS CONFERENCE YESTERDAY YOU SAID YOU ARE DISILLUSIONED AND YOU WANT THE THIRD WORLD WAR. BUT SOME PEOPLE LIKE YOU AND ME AND MILLIONS OF OTHERS ARE NOT EVILDOERS. WE WANT TO SURVIVE. WHAT IS THE WAY? WHAT IS THE SORT OF NEW CREATION YOU ENVISAGE?

First, you hear only what you want to hear. You don't hear me. I have not even used the word `evildoers'. I have not used the word `evil' at all. How have you heard it?

I have not said that I am not an evildoer and certainly I have not said that you are not an evildoer! You must be! This idea is arising out of your own heart. I had said that I would like meditators, sannyasins,

people who are interested in raising their consciousness, to work hard before the world disappears in nuclear destruction. I said that you are not only a body; your body will be destroyed but your being will be transplanted to another planet. There are fifty thousand planets in the whole span of the universe where life exists. This tiny earth is nothing. But you never heard this; you have made the question out of your own mind.

As far as the second part of your question is concerned: when you were not born were you worried about the world? Were you worried about what is happening in the world, whether people are living peacefully, lovingly? If before your birth you were not concerned with the world, after your death you will not be concerned. Where were you before your birth? -- you must have been somewhere because nothing is destructible. So even if this whole earth is destroyed you will be somewhere. I am not concerned about that. My concern is that while you are here use this time -- which is very short -- perhaps five years, ten years, at the most fifteen years.

This world cannot be saved, but you can be saved. And that is a totally different thing. If you can achieve a realization of your consciousness, then your being is saved. Then wherever you are you are in bliss, whatever the planet.

This is the experience of centuries, that a man who becomes enlightened like Buddha, Mahavira, Bodhidharma is not born again anywhere. Their soul becomes part of the universal soul. You can call it God, you can call it Brahma, you can call it the Absolute, the Ultimate. This has been the search of this country, its intensive search for almost ninety thousand years: how not to be imprisoned into a body again, because the body is a prison, a very strange prison -- it moves with you. Wherever you go you take your prison with you.

Our whole religious development is how to get rid of this prison and how to be in a state of splendor, universality, how to become one with existence. That is the real aim of life.

So what I had said was, I am going to work for those who are really concerned with their being. I am not going to waste my breath on the dead, blind, unconscious humanity which is simply preparing its own suicide. Let them succeed -- they will be born on some planet, in some form. They cannot be worse than they are right now. Can you think of anything worse than yourself?

A rosebush is far better than you -- at least it has its perfume. A bird on the wing is far better than you -- at least it has the freedom of the whole sky, needs no passport, no entry visa. It does not belong to any church; is not Christian, is not Hindu. Wherever you will be you cannot fall below where you have already fallen.

What I had said was totally different. I had said that looking around the world, seeing the real faces of people, not their masks, I am no more interested in humanity and I am no more interested in this planet earth. I am interested only in those few individuals who want to achieve to universal consciousness.

Where the body disappears you are simply a consciousness, a pure consciousness, *satchitanand*, you are truth, you are consciousness, you are bliss.

I said to you that for ninety thousand years this country has been persistently searching for only one goal. It is Christianity that has given the wrong idea to the educated people of the country. The uneducated people of course don't have any idea, but the educated people have been told that your Vedas are only five thousand years old. This is a great lie. Christianity believes that God created the world only six thousand years ago, so they have to fix the whole evolution within a six thousand year framework. That is absolute stupidity.

In the Rigveda we have evidence that there were certain stars in the sky ninety thousand years ago. They are described in detail. Since then, they have disappeared. Now science accepts that these stars were there ninety thousand years ago. Now how can a man five thousand years ago, without any scientific instruments, write about these stars in such detail unless they were seen? RIGVEDA is at least ninety thousand years old, perhaps more. And for these ninety thousand years our only search has been how to get out of this prison.

What are you in your body? -- just go to a medical college to see the bones that you are hiding under the skin. The skin is only a cover, under the skin there are only bones. Even a doctor, a friend of mine, was afraid to keep the whole inner structure of bones in his clinic. He said, "It makes people afraid to come." So he was hiding it at his house. That created another trouble, his wife was against it.

But I told him, "Whether you keep it in the house or not, you are keeping it within yourself, your wife is keeping it, everybody is keeping it."

We have never been interested in that, our interest is totally different. Our interest is in finding who is hidden behind these bones -- the intelligence, the consciousness. So if the world disappears into the smoke

of a nuclear war nothing is lost, just skin and bones -- which are going to be lost anyway.

Right now you lose them individually. Politicians, out of compassion, are preparing a collective death. Why bother to die individually when we can die altogether?

There are already so many nuclear weapons that every man can be killed seventy times, and they are going on piling them up. Sooner or later it is all going to explode, it cannot be avoided.

I have been trying my whole life that it should be avoided, but seeing the politicians around the world I have changed my position. I say it should not be avoided, it is better to get through it once and for all, to be finished with it.

Those who can experience their inner self will dissolve into the universal self; those who cannot, will find in fifty thousand planets some other cage, some other imprisonment -- but I don't see that there is any trouble.

JAIL IS A TERRIBLE THING. YOU HAVE NEVER SPOKEN ON THE PSYCHOLOGY OF THE JAILS. IN THE JAILS DID YOU FEEL BETTER MENTALLY, OR MISERABLE?

Every person is in a jail, not only in one jail but many jails. First your body is a jail, then your ideology is a jail, your politics is a jail, your church is a jail. Chains upon chains; it does not matter that a few more chains are added.

In my twelve days in American jails, one day in an English jail, one day in a Greek jail, I loved it. I loved it for the simple reason that it was not affecting me at all. I was as blissful as ever; that gave me a tremendous confirmation that my bliss cannot be taken away from me.

If an American jail cannot take it away from me, then no hell can take it from me -- that's what I said to the American jailer in whose jail I was for the first three days. He was surprised that I was not worried; in fact I had never had such a time -- twenty-four hours of meditation, no disturbance.

I said, "Why should I be disturbed? Just because chains are on my hands, chains are on my legs, chains are on my waist -- why should I be disturbed? My body is a jail, on that jail you have put a few more ornaments. I am perfectly happy." My bliss was absolutely confirmed, because an American jail is the most refined way of torturing people.

I said, "You have freed me from the idea that if I fall into hell there will be a problem. If I can manage an American jail there is no reason why I cannot manage an old, out-of-date bullock cart type hell where no improvement has happened since the beginning. I would love to visit it."

I was perfectly happy, but I was certainly not happy about millions of people who are in jail and suffering for no reason except that they are black.

Now the difference between a black man and a white man is so small. In the old days the difference used to be near about four *anas*. Now prices have gone high -- it may be a difference of one rupee. And remember, that difference is in favor of the black man. The black man has a pigment of color which makes him worth one rupee more than the white man. That black pigment of color protects him from the sun, the white man is unprotected. God seems to be more concerned to protect the black man than the white. The white man's body is weaker, the black man's body is stronger.

It was a surprise to me, whenever I entered a jail in America there were black people behind bars who had seen me on the television, because in every jail there are televisions. And they were showing me the two fingers of victory. They were talking in their own languages which I don't understand, but this language I can understand. They were saying,"Your victory is our victory and we are going to be victorious," because all the sins are on the white man. He has tortured the whole human earth for three hundred years, sucked its blood, has been a parasite. He should understand it, confess his guilt, be humble and help these people whom he has made poor.

These black people in American jails filled me with tears; those tears were for their freedom. We have done enough harm to them, it is time they should be compensated.

But as far as I am concerned I was absolutely blissful; just as I am blissful here, I was blissful there. Space makes no difference in your state of being, nor does time make any difference, nor life, nor death.

THERE HAS BEEN SO MUCH DISAPPOINTMENT WITH SO MANY SPIRITUAL LEADERS OVER SO MANY YEARS. WE HAVE STILL HOPE IN YOU. WHAT IS YOUR SOLUTION TO THIS THING?

Worship creativity, worship those who are making this world a little more beautiful, worship those who are filling the world with a little more music, a little more song, a little more dance.

I want to change the definition of sannyas from renunciation to rejoicing. We have forgotten even to laugh, because no saint laughs -- have you seen any statue of Jesus laughing? Mahavira laughing? No. Saints are not allowed to laugh. The whole country has become sad.

I preach life, I preach love, I preach laughter and I preach creativity. I am against renunciation of anything except stupidities, superstitions.

I teach one humanity -- together we can make this country its old self again. We have to make it! Otherwise, by the end of this century fifty percent of your people will be dying and hungry all around you. You will be in a graveyard, not in a country. And just think: if fifty percent of the people are dying around you, what kind of life can you have?

Solutions are simple. Just your minds are old, they are not contemporary. So I end my answer: I want you to become contemporary.

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INTERVIEW BY MATHIARTA REVIEW

DO YOU BELIEVE IN ASTROLOGY? IS IT TRUE THAT AN ASTROLOGER PREDICTED TO YOUR FATHER THAT YOU WOULD NOT SURVIVE MORE THAN SEVEN YEARS, BUT IF YOU SURVIVED YOU WOULD BECOME A BUDDHA?

I have survived -- that's enough proof that astrology has no truth. Astrology is man's weakness, because he cannot see the future and he wants to see it. He is always afraid to go astray. He wants to be certain that he is on the right path, yet the future is absolutely unknown, nothing can be predicted about it. But there are people who are always ready to exploit man's weaknesses.

In life, only one thing is certain and that is death. Everything else is uncertain, accidental. Man would have loved death to be uncertain and everything else to be certain. Astrology is his effort to make life a certainty.

I am reminded of an old story. A great king dreamt that a black shadow was standing before him. Even in the dream he began trembling out of fear. He asked the shadow, "What is the point of making me so

afraid in my sleep?"

The shadow said, "It is for your benefit. I am your death, and tomorrow evening when the sun is setting I will come to meet you again. Just out of compassion I have come to tell you. You have been a good man. This is an exception -- I never tell people when they are going to die. So you have twelve hours -- if you want to do something, do it! This is your last day."

He became so afraid that he woke up, and the dream disappeared. He was perspiring all over. It was not a dream, it was a nightmare, and there was confusion in his mind whether there was any truth in it or not. In the middle of the night he called all the astrologers of the capital to find out the meaning of the dream. They came with their scriptures, different schools of astrology, and they began to discuss among themselves, fight among themselves.

By the time the sun was rising the old servant of the king, who was almost like his father, because his father had died when he was a child and this old man had taken every care of the boy, protected him, protected his kingdom, enthroned him.... The king had great respect for the old man. The old man whispered in his ear, "If you can listen to me, my suggestion is that these fools that you have gathered here will never come to any conclusion till the very end of time. They have been discussing for centuries. Their discussion is refined, their expertise is tremendous, but what you need is not their great scholarship but a certain conclusion, and there is not enough time. My suggestion is: you have the best horse in the world. Take the horse; at least escape from this palace and this capital, as far away as possible."

It appealed to the king. He left the astrologers to discuss and he escaped from the palace. When death is facing you, you don't feel thirsty, you don't feel hungry, you don't feel any need for rest. He wanted to go as far away as possible. He crossed the boundaries of his kingdom -- by the time the sun was setting he had reached hundreds of miles away to a beautiful garden. When he was tying the horse to a tree, he thanked the horse, and he said, "I knew that you were the best horse in the whole world, but you have proved it. You have come with the speed of the wind and you have taken me out of all fear. What those astrologers could not do, you have managed to do it."

And at that very moment the sun set and he felt a hand on his shoulder. He looked back -- the old black shadow that he had seen in the dream was standing there, and said, "Your horse is really the best. Not only should you thank him, I also thank him, because I was very much worried. This is the place and this is the time where you have to die and I was worried how you would reach here. Your horse is a wonder: he brought you to the right point, at the right time."

Your whole life you are afraid of death. You keep yourself engaged, you don't want to recognize the fact that death is following like a shadow and nobody knows what is going to happen the next moment. People live in the world as if they are here forever and they know perfectly well that nobody is here forever. But these fearful people, fearful of death, of disease, of failure, become victims of cunning people.

Astrology is an exploitation. And not only does it exploit you, it gives you a great egoistic idea also -- as if millions of light years away stars are interested in you, as if their movements decide and determine your fate. This way, a small man becomes the center of the whole universe. The astrologers satisfy your ego, dispel your fears, but the science is absolutely bogus.

It is better, more courageous and spiritual, to remember that we are very small -- as small as a blade of grass. And to recognize the fact that it is good that the future is not determined, otherwise you would not have any freedom.

Astrology is against freedom. If tomorrow is decided, then I am a machine, not a man. Only machines should consult astrologers, not men.

Man's future is open and an open future gives freedom, freedom to create yourself. Astrology does not give you the freedom -- it is the greatest slavery. Every minute detail is written and there is no way to change it -- it will happen the way it was determined. It has reduced man to a puppet, a puppet of blind forces.

I absolutely deny the validity of astrology because I am against all slavery. My whole effort is to make you aware of your freedom.

If astrology is right then Gautam Buddha, Kabir, Dadu, do not deserve any respect. It was determined; they had to become what they became. So what is great in it? And murderers do not need to be condemned. Just as Buddha is a puppet, the murderer is a puppet, and both are in the hands of... we know not, we are not aware of those hands.

No, I deny this determination. I want to say to you that the achievement of Buddha or Kabir or Nanak is

their own achievement. It is their creation, it is their effort, it is their struggle. And they deserve all respect for it.

And the murderer, the rapist, the criminal -- they are also creating themselves. They could have created themselves as a buddha, but they decided to create themselves as a murderer. The whole responsibility is theirs. Astrology takes away your responsibility. Anything that takes away responsibility from man is dangerous because responsibility is our very soul, responsibility is our very glory. Without responsibility we are just robots. With responsibility arises human freedom.

There is no science of astrology and there can never be. It is against man's spiritual growth, it is against man's freedom, it is against man's humanity.

WHAT ABOUT PALMISTRY? WHAT ABOUT THOSE LINES?

Those lines have nothing to do with the future. We can cut both your hands off -- still there will be a future. We can do plastic surgery and remove your whole skin -- still there will be a future. Those lines are simply the fold marks of your hand.

But we want to be irresponsible. Deep down we want somebody else to take the responsibility. Some god should take the responsibility and write your fate.

In India you read the hand's lines, but have you ever read the lines of the feet? Why are you neglecting them? But there are in existence a few aboriginals who don't read the lines of the hand, they read the lines of the feet, and by that they think they are trying to find their future in darkness. These are just stupid consolations. And you can see it happening everywhere -- in different ways you can try it.

We make the birth chart and we decide according to the birth chart which man is suitable to marry a certain woman. But all your birth charts have gone wrong, because nobody seems to suit anybody.

I have never come across a husband who is happy with his wife. He may be happy with another's wife, but with the other's wife his birth chart does not suit. I have never come across a woman who is happy with her own husband. But great astrologers, scholars, palmists have decided....

I used to live in Raipur. Living just in front of me was an astrologer, the best in Raipur. His fees were very high and every day there was a crowd of people asking him about their sons' and daughters' marriages. One day I told him, "You are deciding the future of other people. What about yourself?" Because his wife used to beat him!

He said, "It is all business. I don't know what these lines mean, they don't mean anything at all. My whole life I have been matching -- but nothing matches."

A deep desire not to take responsibility is behind the whole game, and the man who is not ready to take responsibility has refused to be a man -- he has fallen from human dignity.

Once another astrologer was very much interested in reading my hands, my birth chart. I said, "I don't have any birth chart, but hands you can read. But before you read my hands look carefully at your hands."
He said, "Why?"

I said, "That will be decided later on." He worked hard, consulted his scriptures and then he said many things. I said, "Thank you."
He said, "What about my fees?"

I said, "I told you that before reading my hands you should look at your own hands. You should have seen that this man is not going to give you the fees. If you cannot predict such a small thing, and so urgent, then everything else must be meaningless."

Man is born as a *tabula rasa* -- plain unwritten freedom. And this is his glory. A dog can only be a dog and nothing else -- that is determined. A dog has a fate, all your astrologers should move towards dogs, cats and all kinds of animals; they have a determined nature. If you study a buffalo you will see that she will not eat any kind of grass, only a particular grass.

Man has risen above the animals, and the basic evolution in man is that he has freed himself from all fetters that blind him. He is totally free to create himself, whatever he wants to be. Every opportunity is available. He can reach to the highest peak of consciousness, he can fall to the lowest depth of darkness. He carries both heaven and hell within him. But except himself, nobody else can decide it and nobody else can predict it.

In Bombay, a few friends brought a great and famous astrologer. I said to the astrologer, "You can predict only for one year from today, and I will tell you in writing that whatever you predict I will do

absolutely the opposite. Even to the point that if you say that I will live a long life, I will die. But I will not support any slavery."

The man looked around at the people who had brought him and said, "Where have you brought me? This man is dangerous. If he commits suicide, I will be caught. Why did you tell him that he would live long, when he has said that he will do exactly the opposite?"

I said, "Just for a small experiment you can say that I will not hit you and I will hit you right now. That will be decisive."

He was very angry. I said, "That does not matter. What matters is that my actions are my actions and I take the whole responsibility of my actions. Good or bad, but I do not want to throw them on the shoulders of God, fate, kismet, all that nonsense. It is time that we should get rid of it. It has kept this country poor because what can you do? -- your poverty is written in the stars. You cannot stop the growing population. What can you do? -- children are sent by God. You don't take any responsibility for anything. Without responsibility there is no freedom, and without responsibility you fall down to the level of animals, not man. Astrology is for animals, not for man.

YOUR VIEWS ARE ALWAYS CHANGING, NOT CONSTANT. SO AS OF TODAY WHAT ARE YOUR VIEWS ON MAHAVIR AND KRISHNA, ON MOHAMMED AND CHRIST?

Life is not static. In existence there is only one thing that never changes and that is change.

I am not a stone. I move, I change -- these are the symptoms of being alive. But I always change for the better. I love these people -- Buddha, Krishna, Mahavir -- but my love is not blind. I can see that these people reached great heights of consciousness, but they have committed very grave mistakes too. And when a small man commits a mistake, the mistake is bound to be small. When a man of the height of Gautam Buddha or Mahavira or Krishna commits a mistake, the mistake is also as great as the man. And the mistake goes on for thousands of years.

I love them because they made a great effort, a tremendous effort to come out of darkness, of unconsciousness, to reach to the light. But on the way they also committed a few mistakes.

The trouble is that the millions of people that have come after them cannot rise to the heights of their consciousness, but can easily fall victim to their mistakes. Because to fall is easy, to rise is very difficult -- it is a uphill task.

People have a mind that says a man is either good or bad. People think in terms of either/or; that's not right. A bad man may have something which is beautiful and great, and a good man may have something which is ugly and to be condemned. But that does not make any difference. So first let me make it clear to you that I don't think in the way of either/or. I take the whole person. Whatever is good I praise -- but that does not mean that I become blind to things which are not good.

Naturally, mind moves like a pendulum from one extreme to another extreme. I am not an extremist. I praise Gautam Buddha, I praise Mahavira, but not their extremism. First Krishna created a destructiveness in the country, then they created a kind of impotence in the name of nonviolence. For two thousand years you have been slaves -- who is responsible?

Such a big country, yet small tribes came and ruled over you because nonviolence became your cherished goal.

The man of wisdom remains in the middle. He does not do violence to anybody -- but he does not allow anybody to do violence to him either. Because in both ways he is supporting violence.

Seeing this happening, Sikhism was born, which is exactly in the middle. There is no question of violence as a goal, or nonviolence as a goal; but giving man an insight that to be destructive is bad, to destroy life is bad, yet to allow anybody to destroy you is the same. So don't be violent with others; but if somebody is going to be violent with you then your sword should be with you.

Sikhism made it a point that five things make a Sikh -- the sword is one of them. The sword is not to kill anybody but it is just to make everybody aware that, "We are not vegetables -- if you go on cutting us we will respond."

I appreciate Mahavira, a man perhaps never equaled in his struggle to find himself, a man of tremendous power. But he went to the extreme again.

It is good not to have many possessions because all your possessions become your anxieties and there is no end to it. You can go on and on and the mind goes on asking for more and more.

Mahavira was the son of a king, was going to be enthroned, was going to be the successor. He renounced the kingdom. I do not object to it -- but don't take things to extremes. Renouncing the kingdom is perfectly good if you don't want to be worried -- and a kingdom is a constant worry and tension and anguish -- if you want peace and silence and you want to devote your energies towards inner growth.

But I cannot support being naked. Clothes are not such a worry. I have been using clothes, you have been using clothes, and they have never worried me. So I don't think they are stopping your spiritual growth. In fact if it is cold and you are not wearing clothes, that will stop your spiritual growth, that will create tension in you.

But he went to such an extreme point that he would not use any instrument, even a razor to shave his beard or his hair. Now a razor is not an atom bomb. He started pulling out his hair -- that is stupid. And I want to maintain that even a genius can have a part in him which is idiotic. Every year he would pull out his hair with his hands because he could not use any instrument. I don't see any spirituality in it.

Wherever I see something that goes to help the evolution of consciousness, I am for it. It does not matter whether it comes from Mohammed or Moses or Mahavir. Men are unimportant; what is important is the evolution of consciousness. But there should be a balance, otherwise the pendulum naturally moves to the other extreme.

Mohammed gave the name Islam to his religion. Islam means peace, and Islam has created more turmoil in the world than any other religion. Certainly Mohammed must be responsible for it. On his sword he has written "Peace is my message." "Peace is my message" is not to be written on a sword, because the sword is not a message of peace.

My approach towards all great people who have lived on the earth is to sort out what is relevant to us and what is not relevant to us. Mohammedanism was born in a country which was not very sophisticated. It knew only one logic, the logic of the sword. And the sword is not a logic. Mohammedanism has remained exactly where it was left by Mohammed because he said -- and I condemn it -- "I am the last prophet of God. The Koran is the last amendment in God's previous messages. Now there will be no other prophets and no other changes."

Now this is fanatical and whoever said it -- it does not matter who -- is wrong. Life will go on growing and man will need new messages and new people to work out new problems. And the Koran is not a great religious treatise either -- it has not the flights of Upanishads, it has not the insights of Gautam Buddha. It was natural because Mohammed was teaching uneducated people, but those uneducated people are still carrying the same sword in one hand and the Koran in another. Either accept the Koran or the sword.

All the Mohammedans that exist in India, all the Mohammedans who have created Pakistan, are not convinced intellectually that Mohammedanism is a better religion than the religion they left behind. They have been forced into Mohammedanism. And religion is one thing that cannot be forced, should not be forced. Everybody should be allowed to express his vision and everybody should be allowed either to accept it or not to accept it. Not accepting it is not insulting. Religion grows only in a climate of freedom. Mohammedanism has not even given that to Mohammedans.

People are puzzled because what I have said yesterday I may not say today, and what I am saying today I may not say tomorrow. I am a living being, I am not dead.

Only when I am dead you can be at ease with me, otherwise you cannot be at ease with me. You want to quickly cling to anything that comes into your hands and then you don't want to change it. Fear... but life is a Ganges, it goes on flowing.

The real man is always a river. Only dead people are ponds, their water evaporates, they become more and more muddy, and they are dead because there is no flow.

Whatever I am saying today is not going to be contradictory tomorrow, it will be something higher and better. But to understand the better and higher you will have to rise to that height, otherwise it will look contradictory.

I am a simple man, I don't have any dogma, any creed. I simply have a clarity. I have eyes to see, and when I see that changes are needed I don't care what the consequences will be for me -- that's why I have been unnecessarily condemned by the whole world. Because if I say anything against Jesus, Christians are angry. You will be surprised -- when I spoke on Jesus a few years ago, many Christian publishers in Europe and America were eager to publish it. One Christian publisher in England published ten books and just a few days ago I received a letter, "We cannot publish what you are saying now."

I said, "You have never published anything that I have said. You were simply publishing because I appreciated the light part of Jesus Christ. Now I am making the picture complete, the other side has to be

shown too. And you don't have the courage to see the other side."

In my criticism there is no condemnation of anybody. It is a question of whether it comes close to truth or not, and no man has the monopoly on truth. Truth is so vast and we are so small. Truth has so many facets; at one time we can see only one side. When you see the other side, if you are a coward you will remain quiet because people will say that you are now changing your attitude. I am not addicted to any attitude, any creed. Whatsoever comes to my vision I would like to share with you.

I don't want you to agree with me, I don't want you to disagree with me, I simply want you to be open, available, ready to listen. If there is some truth in it, it will reach to your heart. If there is not any truth in it, it will drop on its own accord, it will not reach to your heart.

YOU WERE A PROFESSOR IN A COLLEGE, AND EVEN TODAY YOU ARE A TEACHER, A MASTER. WHAT SORT OF EDUCATION SHOULD BE IN OUR SCHOOLS AND COLLEGES?

I have been a teacher, and I left being a teacher in the university because I cannot do anything against my conscience. And your whole education is not to help man but to cripple him. Your educational system is to support the vested interests. I was unable to do it. I refused to do it.

A real education will be rebellious because its eyes will be on the future, not on the past. Nature has not given you eyes behind your head. If nature wanted you to go on looking at the back it was useless to give you eyes to look ahead.

The Indian educational system is still the same as the British government had imposed on India's mind. Their purpose was to create clerks, slaves, and the same educational system continues; because now those who are in power also want clerks, slaves. Nobody wants the truth to be spoken, nobody wants the future to be created, but only the past to be exploited.

I would like to see an educational system that is not devoted to the government, not devoted to this rotten society, but devoted to the man, the growing child. Man has a body but your education does nothing for the man's body. We know that man's body can be trained to remain healthy, strong, young; but nobody bothers about the body. In education there is no programme.

Man has a mind, but education is only concerned to condition the mind according to those who are in power so it becomes servile. This is against humanity. Mind should be made clean, sharp, intelligent; but nobody wants an intelligent mind, nobody wants a sharp consciousness. They are dangerous because these people will not say yes to any nonsense. Education has to be rebellious in the sense that a man becomes capable of saying yes or no, on his own accord.

If too much intelligence is dangerous then every government, every country wants people to be retarded. Retarded people are obedient.

I have heard that after the first world war psychologists for the first time tried to measure man's intelligence. The army was a good place and they were shocked to see that thirteen years was the average mental age in the army. The man may have been seventy years old but his mind had stopped growing after thirteen years. But in the army they don't want intelligent people.

In the second world war, a professor was recruited to the army because there was a shortage of soldiers. The professor said again and again, "I am absolutely incapable of being a soldier." But nobody listened to him.

The first day he was put on the ground and the orders came from the captain, "Left turn, right turn, turn to the back"... but the man simply stood where he was standing. The captain was amazed; he knew this man was a famous professor.

After the exercise of right turn, left turn, turn back, go forward a few yards, come back again... when the line was again back in the original position, he came to the professor who was standing all the time in his place. He said, "What is the matter with you. Can't you hear my orders?"

He said, "I can hear your orders but what is the point? These idiots went right, went left, went this way, went that way... and finally ended up in the same position in which I have been standing all the time. And when you say, `right turn' I cannot simply turn right. I have to convince myself -- why? Why turn right, why not left? Without a rational support I cannot turn right or left -- you cannot make me act like a fool. What is the point of turning right?"

Nobody had ever asked this of the captain. He said, "This is strange. I will have to ask the higher authorities what to do with this man. If he cannot turn right and has to have everything rationally

explained... and what reason can I give? This is just an exercise."

The professor said, "Exercise I can do at my home. There is no need to come here in this cold and to do stupid things."

The higher authorities said, "He is a famous professor. He cannot do anything without an intelligent, rational support. You send him to me, I will give him some other work."

He took him to the army's mess, gave him a big pile of green peas and told him, "You sit down. Put the big peas on one side, on the other side the small peas, and after one hour I will come and see what you have done." After one hour when he came the professor was sitting and the pile of peas was sitting exactly as he had left it, not even a single pea was removed. He said, "You have not done anything."

He said, "There have been so many problems and so many implications."

He said, "Such a simple job! What problems?"

He said, "The first problem is there are big peas, there are small peas, but there are also peas which are in between -- where to put them? And what is the point of all this nonsense. All these peas are going to be in one pot, big and small, so why bother?" He was released, he was of no use.

Every army, in the morning, in the evening, goes on training people. You think it is training, it is not training! It is simply destroying their intelligence. It is a preparation so that when the order comes to shoot they don't think why, they simply shoot. They don't think, "This man has not done anything to me, why should I shoot him?" The why has disappeared in the discipline. There is a reason for the discipline, but it is not only in the army, it is all over the society.

If you ask your parents about God they have no answer because their parents never gave any answer to them. They say, "Wait, when you are bigger you will know."

One of the friends of my father was thought to be the wisest man in the town and when I used to ask him he would say, "On each point, just wait. When you are mature, bigger, you will understand."

This went on and on. I came from the university, I had been top in the whole university. I said to him, "Now it is time. I have been top in the whole university, so what about my questions?"

He said, "You wait."

I said, "Now this is going to be too much. I have waited too long. Be honest, do you know the answers or not?"

He was an honest man. He said, "To tell the truth, I don't know. This was just a strategy that has been used for centuries. With you the difficulty is that you go on asking. Most people as they grow up become involved in other things and no longer care about these questions, they forget. And mostly they get married, their children start asking them, so they start saying, `Wait. When you become bigger you will get the answer.' The difficulty with you is that you are unmarried."

I said, "This is strange. Do you think marriage will solve the problems? I cannot see that by getting married I will know what God is, otherwise all those who are married would know. You have been thrice married, you must have known all the mysteries."

He said, "I don't know anything. But this is how to get rid of children, otherwise they will torture you."

But this does not help their intelligence. It would have been better if they had said, "We don't know. We ourselves are searching ." That would have been honest, that would have been religious. This is cunning, this is not religious.

The whole society is living in hypocrisy. You don't know God, still you worship. You don't know anything, still you are ready to answer because those answers have been given to you. So you are simply repeating them like parrots.

I would like an educational system which does not give you answers but makes your questions sharper, makes your intelligence keener, and gives you an integrity.

Your body should be taken care of, your mind should have a clarity, and your soul -- which is completely neglected, nobody mentions it.... You should be allowed to meditate, you should be taught how to be silent. And silence is neither Hindu nor Mohammedan nor Christian, silence is just silence. You should be helped to become a deep silence inside so that you can understand your own self.

That will make you a religious individual, without teaching you about God, without teaching you about things which even idiots will doubt. You will not be made into a Mohammedan, you will not be made into a Christian or a Jaina or a Sikh, but you will be made into an integrated, healthy, conscious, intelligent, centered, well-rooted individual. But that goes against all the powers because they cannot then enslave you.

All other things that are being taught can be taught, but these things should be added. An education that does not create individuality is not education at all, it is miseducation.

IS THERE ANY RELIGION OR SPIRITUALITY IN HAVING NINETY-THREE ROLLS-ROYCES, DIAMONDS, AND ALL SUCH THINGS? AND IS THERE ANY SPIRITUALITY OR RELIGION IN WOMEN UNDRESSING IN THE COMPANY OF MEN? IS IT REALLY NECESSARY?

There is only spirituality, there is no religion. Religion is only another name for it. It is better to call it spirituality because it is less contaminated. The word `religion' has become contaminated. The moment you say religion the idea arises of Hinduism, Mohammedanism, Christianity -- that is the contamination. The word is beautiful but it has been polluted.

Spirituality is still unpolluted. When you hear the word `spirituality' it has no adjective to it, although the basic experience is the same. Spirituality means that you know that you are not only the body, that you are not only the mind; that body and mind will die because they were born. You were before your birth and you will be after your death -- and this experience comes while you are alive if you can enter into yourself in silence, in meditation.

Spirituality is not a renunciation. It is not renouncing the world, it is transforming the world. Spirituality does not mean poverty, spirituality means you are inwardly rich and every effort should be made so that you are outwardly also rich, because there is no contradiction.

There is no need to go to the Himalayas and sit in a cave to meditate when in your house you can make a small air-conditioned cabin, soundproof, which will be far better than any cave in the Himalayas. In the old days there was no other way to find a place where there was no noise, but now you can make it in your home. Every home should have a small meditation cell -- it should be soundproof, it should be air-conditioned, so you can sit at ease.

Spirituality does not mean torturing yourself -- standing on your head, distorting your body. Leave all that to the magicians.

Spirituality simply means tranquility -- so deep that you come in contact with the universal silence that is running within you. And there is no reason why you should not be rich. In fact, a spiritual person has more intelligence, more creativity, more understanding -- he can be the richest person in the world. And his richness will have two dimensions, the inner and the outer.

My contribution is that I want it to be clearly understood that outer richness does not destroy your inner spirituality, neither does outer poverty help it. A hungry man cannot sit silently. A naked man shivering in the cold cannot sit silently. And even if you are not hungry, you are not cold, but you are surrounded by beggars , then too you cannot sit silently. You have a heart....

I would like this world to be rich in both ways. And when we can have the world rich in both ways why choose one? Up to now, this has been the case -- the West has chosen outer riches, and the East has chosen inner riches. In other words, the East has chosen outer poverty and the West has chosen inner poverty. Both are in difficulty, they have everything and nothing.

You have the whole art and science of becoming inwardly rich. But you are so poor that it is difficult in your poverty even to think of the inner.

Rudyard Kipling, one of the English poets, has written, "East is East, West is West, and never the twain shall meet." And I want to say to you that he is absolutely wrong. Neither West is West, nor East is East -- it is one earth and the meeting is going to happen, not geographically but spiritually. If we can accept that inner richness and outer richness are supportive to each other -- and they are -- then there is no reason for any conflict between East and West.

I have heard about an American billionaire who got tired of having all his billions and billions of dollars but no peace. In search of peace he traveled all over the world, but he could not find a master. Somebody said, "High on the Himalayas there is a man, perhaps only he can help you."

Tired, tattered, somehow he reached to the highest peak and it was true, an old man was sitting there. Before he could say anything the old man said, "Have you got a cigarette on you? It has been too long... nobody comes here. And being a spiritual man, I cannot go down to get a cigarette. First things first -- have you got a cigarette? Then you can ask your spiritual questions. Let me enjoy the cigarette, then you can enjoy the philosophy."

The man was shocked. He has gone around the world in search of peace and finally he is ending up with this old idiot who is in search of a cigarette.

He took his packet of cigarettes, gave the whole packet. The old man said, "Great. Now what is your

problem?"
He said, "My problem is I want peace of soul."

He said, "That's easy. Go home, there is no need to come here. You can see me, how I have been caught here. You have everything. Let that everything be there, enjoy it. But don't take the weight of it on your head. I was also rich but stupid saints preached to me, `Renounce everything.' I renounced, and now I am begging for a cigarette.

"Don't renounce! Go back! You have everything outside, this is the time that you can relax; now there is nothing else to achieve in the outside world. All ambitions fulfilled, now relax, sit silently. And you have the time, you can afford it. Just remember, when you come next time bring a few more packets because here cigarettes are absolutely not available. And don't ask about peace of mind because I don't think about anything else except cigarettes! That old habit... I have left everything but how to leave an old habit?"

Just be intelligent in life. Whatever you have got, use it to create an atmosphere for yourself so that you can relax. Have a good house, have all that is beautiful -- paintings, music, art. They don't prevent you from being spiritual. And surrounded with all this beauty, art, paintings, find time just to sit silently.

You are capable of finding it now. In other words, outer richness should not be taught as a blocking stone but as a stepping stone. So whatever you have got, if it is enough for your needs then don't bother for more. You have come to the point from where a new journey starts.

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INTERVIEW WITH INDIA TODAY

QUESTION: INDIA IS GOING THROUGH A CRITICAL PERIOD. WHY DO YOU FEEL TAMIL LANKA(*) CONFLICTS HAVE INCREASED? CAN OUR POLITICIANS RESOLVE THESE PROBLEMS WHICH (INAUDIBLE) SEE THE COUNTRY HAVING?

A: India has been going through a critical period always. It is not new. And it is not unfortunate either. Only dead countries don't go through critical periods. It is just like a living man goes through critical periods of health of sickness, of poverty of richness. A dead man is beyond any critical change. Any nation which is dead never goes through critical phases.

So the first point I would like to emphasize is, that to pass through critical phases is a blessing. It means change. It means progress. It means evolution. I don't look towards critical stages through negative eyes. To me, it is something very positive, very alive.

I am reminded of an old saying, that when Adam and Eve, the first human beings, were thrown out of

the paradise of God, Adam said to Eve, "We are going through a critical stage." Since then, man has been going on through critical stages.

Q: (INAUDIBLE) THE GOVERNMENT AND THE POLITICIANS. SO HOW WILL WE COME OUT OF THIS?

A: Just wait. Let me first answer your question. Unless you know my whole answer, any question will be simply an interference. So be patient. The second point I would like to emphasize is that India has never been a nation. In the days of Gautam Buddha there were two thousand kingdoms in India, and I appreciate it. My appreciation is based on a certain conception of freedom.

India has always been a metaphor, a philosophical concept, a spiritual unity, but never a political nation. This allowed different languages to evolve, different cultures to evolve, different individualities to evolve, and the country was not monotonous; it was a beautiful garden of different flowers, different colors, different perfumes. And we allowed it, because the variety is richness. There was an inner current that joined people, but it was not political; it was spiritual. The Bengali had his own language, his own culture, his own way of living, his own individuality. The Punjabi had a totally different language, a totally different way of living and a totally different way of individuality. They were not the same; but still remaining individuals independent from each other there was an inner current of spiritual feeling.

So India has remained always a spiritual feeling, a spiritual colorfulness; not the monotonous boring one language, one culture, one religion. It was unfortunate that India became a slave country, invaded by many people, and the two invaders particularly -- the Moguls and the British -- they tried to create a political nation out of a spiritual freedom. They forced India to become a political nation. It was under force, under violence.

Remember these two different concepts. A spiritual feeling is one thing; it does not make you a slave, it allows you space to be yourself. But a political, united nation tries to destroy the variety. For example, Britain imposed English as one language for the whole country. This was very destructive. It took away the dignity of Bengali, of Punjabi, of Urdu, of Hindi, of Malayalam. The Mohammedans tried the same, to impose Urdu as a national language. India is not a nation in that sense. It is a continent, and it can be kept as a nation only through violence.

Winston Churchill, before India became free -- he was no more the prime minister of England -- made a very pertinent remark. He said, "The moment Britain leaves India, it will fall apart into pieces." He was right. He knew that India's remaining a nation is forced; it is not an inner growth. And that's what happened. The moment India became independent, first it was divided into two countries -- Pakistan, Hindustan; then Bangladesh separated from Pakistan. Now the same is being done by the Sikhs, the same desire to be independent, and I don't see there is anything wrong in it. I would like to see India a spiritual unity, but I would not like it to remain forced into a political nation.

But the political leaders would like it to remain one country, because bigger the country is, the bigger is their power. It would be a far more beautiful land if Bengalis, Punjabis, Tamils, and other linguistic groups, particularly as far as politics is concerned, are totally independent. I would love to see India have thirty prime ministers and thirty presidents. It will not be a loss. I would love to see India in the UNO having thirty seats. Why just one vote? You can have thirty votes. And the spiritual unity remains. From South India, from the North, from the East, from the West, they all come together in a Kumbhamela in Prayag to have a dip in the holy Ganges. Their soul remains one.

It will be a great day when India becomes not a political nation -- as it is now it is British heritage, it is part of the British slavery -- but becomes a confederation of independent nations. You can see in simple matters. After forty years you have not been able to make a single national language, and I say you will not be able in four thousand years either. And there is no need, because each language has its own flavor, has its own beauty. Why should one language be imposed on other languages? Why should one religion be imposed on other religions? Why should one particular kind of personality be imposed on the whole of India? Why make it a monotonous continent?

But the politicians cannot solve the problem. Their problem is not the problem of the country, it is not the problem of you. It is their own ambition and their own ego. Now you have one president, one prime minister. If India becomes a confederation, a spiritual congregation, naturally politicians' power will be reduced. And whoever gets to the power does not want to lose it. He wants to increase it, at whatever cost.

I have moved around the country many times, and I see the beautiful variety of languages, of clothes, of food, of culture, of character. Don't bulldoze it. Urdu has its own refined etiquette. Bengali has its own music, which no other language can replace. Bengali has its own literature, which has risen to the highest peaks. The same is true about other languages, different dimensions.

Your question is: why are castes, creeds, falling apart? They have always been separate. They were forced on the point of guns to remain within a political unity. Why were you so much interested in being independent from Britain? What was the point? They were doing perfectly well, they were experienced. The whole freedom fight loses meaning. But no, you wanted to have your own identity. And when Bangladesh was trying to be separate from Pakistan -- which was a natural phenomenon, there was nothing common between Pakistan and Bangladesh, except their religion....

So religion does not need any political unity. Religion is individual. It is your communion with the divine. But Bangladesh had its own language, its own culture, its own poetry, its own music. It was destructive to remain with Pakistan, because Pakistan has none of those qualities, it has its own ways. And you see the mind of politicians: Indira Gandhi helped Bangladesh to be separated from Pakistan. Now these are double standards. Now Punjab wants to have its own independence, the same principle should be followed. They have their own religion, they have their own dances, they have their own songs, they have their own literature, and they would like to be free from all the burden of other people. You can see, the Sikh has a personality of his own, and his demand to be independent has to be supported by all freedom loving people.

Instead of supporting them, Sikhs are being killed, their holy temple has been captured by the military. In retaliation they are killing Hindus, and it is such a strange thing because they have lived for five hundred years in one of the most beautiful ways. It has not happened anywhere else in the world. In the same family the husband may be a Hindu, and the wife may be a Sikh, or vice versa. The father may be a Sikh and the son may be a Hindu. There was no problem.

Religion is an individual affair. Nowhere in the world, in the same house you will find two religions. That strange flowering has happened in Punjab. And you can see how small things make such a difference, because five hundred years ago they were all Hindus, accepting the teachings of Nanak, accepting a different individuality, a different psychology. Now you can see, the Sikh and the Hindu are totally different.

I have come in contact with every culture in India. You can rely on a Sikh. He is the most sincere in this whole country. Just the change of language, the change of religion, the change of living has created a totally different kind of man -- and a beautiful man. And I love variety; I don't want that the whole world should be full of rose flowers. Rose flowers are beautiful, but if the whole world is full of rose flowers they will lose their beauty. Millions of types of flowers are there. That makes the world rich.

And what has happened in Punjab is going to happen in other parts of the country too, sooner or later. It happened in Punjab first because they have guts. In five hundred years they have created a brave man, a warrior, a certain discipline, a certain readiness to die for any cause they think is worth dying for. That's why they are the first; and you will not be able by your army and by your ugly forces to repress it. Either Sikhs will remain an independent country, or they would like to die completely. While the last Sikh remains, their fight will continue. And for that fight, they are not responsible.

Please note this point: they are not responsible for the fight. They had simply asked for freedom. It could have been given lovingly, and they would have remained your friends. You have created the enemy in your own home. Whoever wants to be free, help him to be free, because freedom is the ultimate value. Help him to stand on his own feet so that the spiritual connectedness of these people remains the same. If my idea is understood correctly, and is not corrupted, distorted, then even Pakistan and Bangladesh will become part of the greater India, a confederation.

India can only be a continent, it can never be a nation. They can all be together as far as their defence is concerned. Except defence, they can be absolutely independent. For their growth, they can have their own national language, they can have their own national character.

You are asking why suddenly this is happening. It is not happening suddenly. The force that was keeping you together is no more there. It was the slavery that was keeping you together. It is freedom that is allowing you to be on your own. Why hang with each other? And is economically sane too.

If India becomes thirty nations, the burden of problems is divided. It is no more on one nation. Those thirty nations will find their own solutions of their own problems. Freedom brings responsibility. This is one reason.

Second reason, Hindus for five thousand years after Manu and his ugly book MANUSMRITI have lived in a strange way. It is only in India that caste system exists. Its implications are very significant. You are born a brahmin. You may not have a single quality of a brahmin, but you will be worshipped. You are born a *sudra*. You may have the quality of a brahmin.

The Indian constitution was not made by a brahmin; it was made by Dr. Ambedkar, who was a sudra. He was called to make the constitution because he had the keenest intellect as far as law and constitutions are concerned. *Shankaracharyas* were not called.

Birth decides nothing. Your actions, your life, your character is decisive. But Hinduism has remained divided according to birth. It has no mobility, no movement. A sudra cannot become a brahmin. This is ugly. A *vaishya* cannot become a warrior. Lines are drawn from the very birth. The society has lived in a dead way.

Life needs movement.

If a sudra can attain to wisdom, he should be a brahmin; and if a brahmin can make beautiful shoes he should be a sudra. And there should be no question who is higher and who is lower. The question should be whether your shoes that you make are artistic, stable(*).

I am reminded of Abraham Lincoln, when he became the president of America. He could have never become the president of India. Although Mahatma Gandhi all his life told a lie, that the first president of India will be a sudra. But when India became free, he completely forgot about it. Not only a sudra, but a sudra woman would be the first president.But nobody bothered about it. Neither he mentioned about it. It was simply political (inaudible). A lie that politicians are expert in spreading to win the votes, the support of the sudras.

Now for the first time, sudras are allowed in the schools. They were not allowed; for five thousand years they were not allowed even to listen to religious scriptures.

There was no possibility of Abraham Lincoln to become a president of India, and he was one of the best presidents that the world has produced. But he was a sudra according to Hindu (inaudible) classification. He was a son of a shoemaker, and even in America people were offended. Aristocrats, millionaires, and the son of a shoemaker. Before he gave his first address to the senate, one senator, just to make a mockery of him, stood up, and said, "Mr. Abraham Lincoln, by chance you have become the president, but don't forget who you are. Your father used to make shoes for me, for my family, always remember that, that you are a shoemaker's son."

Abraham Lincoln was a rare man. His eyes were filled by tears. He said, "I am grateful to you, that you reminded me about my father. I know perfectly well that I cannot be a better president than he was a shoemaker. He was a better shoemaker than I can ever be a better(*) president. He was a better man than me. He was a perfect (inaudible) and I want to ask you why, suddenly, my father's name has come to your mind. I can see you are wearing the shoes which were made by my father.Are they pinching(*)? I am not a great shoemaker, but from the childhood, sitting by my father, helping him, I have learned a little art. If somebody's shoes is giving trouble to anybody, I can mend it. It must be pinching, otherwise how you remembered? I will come tomorrow morning to your house and repair whatsoever is needed, whatever I can do, although it will not be so perfect. My father was absolutely perfect, and I feel, deep down, that I will never be a better president than he was a better shoemaker."

The aristocrat was thinking that he is going to create a mockery of Lincoln. It backfired. There was utter silence in the senate; they had not expected such answer.

But in India even the person like Rama, whom you think as a partial incarnation of God, was after all a Hindu chauvinist. Some brahmin's son died; now, everybody who is born dies. And that brahmin, came with the dead body of his son to Rama, and he said, "Something very sinister is happening in the kingdom, otherwise before the father a son could not die."

A great search was made and the brahmin found that a sudra hiding behind the bushes used to listen to the RIG VEDA that brahmins were reading. This was the sin. The sudra was brought to Rama. This single act is enough to reject Rama completely. There is no justice, no fairness, no relatedness even; but because he has heard the mantra RIG VEDA which are privated(*), melted lead was poured into both his ears, so that he can never hear again anything. And this is being done by Rama.

People are angry with me on strange things. Truth hurts.

Now can you call this man an incarnation of God? At least for God there should be no brahmin, no sudra, no *chhatriya, no vaishya. They are all his creation. He should be the father of all. And what justice is there? He destroyed his both ears for his whole life. According to me, that sudra may have reached

paradise, but Rama cannot reach. He should be in hell. He has to be in hell.

Now sudras are studying in schools, colleges, universities. Otherwise how you can produce a Dr. Ambedkar? Naturally, the sudras want to be treated as human beings. You have treated the sudras for thousands of years as cattle. Even worse. Even the shadow of the sudra, says Manu, is untouchable. Even the shadow, which does not exist, if the sudra passes by and his shadow falls on you, you have to take a bath.

So what difficult times India is passing, are absolutely supported by me. These are days of revolution, revolution from all kinds of slavery: political, religious, spiritual.

No religion accepts women equal to men. Jainism says that a woman cannot go to heaven directly, she first has to be born as a man, then she can only reach heaven. But one woman, who must have been of immense courage, and immense intelligence, attained to enlightenment in this life; must have been a charismatic personality, that even Jainas has to accept her as one of their tirthankaras.

Jainas has a very limited quota -- twenty-four tirthankaras in one creation. And the creation is billions and billions of light years. Their twenty-fourth tirthankara has happened. There is no possibility now for anybody to become a tirthankara. Twenty-fifth tirthankara does not happen. This woman, whose name was Mallibai, became a tirthankara. The word tirthankara means `the path finder': one who has found the path, traveled the path, reached the goal. But what ugliness Jainas have done which is unbelievable, they changed the name in their scriptures of Mallibai to Mallinath, so anybody reading Jaina scriptures will never have any idea that in twenty-four tirthankaras there is one woman. Go to a Jaina temple, where twenty-four tirthankaras' statues are there. All are of men. Not a single statue is of a woman.

In my childhood, I asked my father that "On the gate of the temple is written `Satyameva jayate', truth always becomes victorious.But show me in these twenty-four statues, who is Mallibai? They are all men, there is no woman (inaudible). You have been cheating, you have been cunning. Your saints, your scholars, all have been deceiving humanity for twenty-five centuries to hide a simple fact that if spirituality has nothing to do with the body, whether you have the body of a man, or a woman, does not matter. You have the same consciousness. And consciousness is neither man nor woman.

Q: I AM SORRY TO INTERRUPT YOU, BUT I HAVE THREE OR FOUR QUESTIONS AND ONLY ABOUT HALF AN HOUR IS LEFT FOR THE TALK.

A: I will answer your four questions in four minutes. You don't interrupt me, because all your questions, other questions, are rubbish. Only this question was pertinent, and useful for the country. That's why I am answering it. If this question was not there, you would not have been here either.

Q: I HAVE COME FOR AN INTERVIEW; I SHALL COME IN THE EVENINGS FOR A DISCOURSE BUT YOU HAVE ANSWERED MY FIRST QUESTION, AND I SHOULD BE ABLE TO GO ON TO THE REMAINING QUESTIONS.

A: I have not answered it yet. You have come to my interview; you have to be patient. I am not a politician who can be threatened by a journalist.

Q: I AM NOT THREATENING YOU, BHAGWAN, I AM JUST EXPLAINING MY POSITION, THAT I HAVE COME HERE FOR AN INTERVIEW, WITH A LIST OF QUESTIONS WHICH YOU HAVE SEEN, AND WE HAVE ONLY HALF AN HOUR OR SO LEFT, AND I WOULD LIKE...

A: I know

Q: ... WHATEVER YOU THINK OF THE QUESTIONS, I WOULD LIKE TO ANSWER TO THOSE QUESTIONS BEFORE I GO. I MEAN

A: Okay

Q: DO YOU SEE YOUR RETURN TO INDIA AS THE END OF THE PHASE OF YOUR QUEST?

A: No. Because the spiritual quest is an eternal quest. It has no end. Second question.

Q: FOR A LONG TIME YOU PROPOUNDED A PHILOSOPHY WHICH ALLOWED FOR FREE EXPRESSION OF FEELINGS BY DEVOTEES. THE SEXUAL PRACTICES IN YOUR ASHRAM RECEIVED PARTICULAR ATTENTION FROM THE MEDIA. NOW WITH YOUR DISILLUSIONMENT WITH MANKIND, DO YOU SEE A CHANGE IN YOUR BASIC TEACHING?

A: No. I don't see any change in me. And the news media has given attention to my ideas about sex, because they are all sex maniacs. Suppressed sex.

I have four hundred books, and only one book on sex. Three hundred ninety nine books have received no response from news media. Only one book... and that book is also not about sexuality; that book is how to transform sex into superconsciousness. The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. Nobody from the news media bothers about superconsciousness. They are simply interested in sex. Sex maniacs.

Go on, third question.

Q: BUT WHEN YOU CAME BACK YOU SAID YOU WERE DISILLUSIONED WITH MANKIND, YOU SAID THAT THE THIRD WORLD WAR WOULD BE A GOOD SOLUTION. SO, I MEAN, DOES THIS BRING ABOUT A CHANGE IN THE WAY YOU LOOK AT MANKIND?

A: No. I was not aware about the whole mankind. I was living in this country, and I was living with my sannyasins. And I thought my sannyasins represent human beings.

They certainly represent human beings, because they have dropped their masks. I had gone for a world tour, to see, and I found that every human being is hiding behind a mask, is false, is bogus, is not worth saving. That's why I said there is only one hope for mankind, and that is a nuclear third world war. This rotten humanity should be finished. Nobody will be able to say this, what I am saying, because nobody has the guts to say this.

Only those who have attained to consciousness from now onwards I will be interested in them. The remaining humanity for me is already dead. I am not interested in it.

Q: (INAUDIBLE) YOU HAD PROBLEMS IN THE U.S. I WOULD LIKE TO KNOW WHETHER IT WAS ALSO BECAUSE OF THE FAILURE OF THE SECTION(*) OF YOUR DEVOTEES TO LIVE UP TO YOUR TEACHINGS?

A: No. It was the success of my devotees to live up to my standard that created the problem to the American government. It is always success that creates problems. Who cares about failure? You are not jealous of beggars(*), you are jealous of those who have succeeded in life.

My commune was the first commune in the whole history of man which succeeded in every possible way. And that was the trouble with American government, because Americans they started asking them, that if these people can live so lovingly, so blissfully, so richly, so self-sufficiently in a desert, which has not been cultivated, ever, then what you are doing with billions of dollars? Why America has thirty million beggars?

You are trying to reach to moon, and your people are dying on the streets; thirty million people. And there are other thirty million people who are dying in hospitals, because they eat too much. So are you insane or what? Sixty million people can be easily saved within a single moment; just a little consciousness, that you are eating somebody else' food, and killing yourself, and killing him. You can save yourself and

save the other person. In my commune there was no currency, there was no money used, because every need was fulfilled by the commune. If five thousand people can live without money... I have not seen a single dollar bill in five years in America. There was no need. We were growing our food, our milk products, our vegetables, our fruits; we were doing everything, making our houses, our roads, and we had made the desert blossom in an oasis.

This became the problem, not the failure. The success became the problem. I invited Ronald Reagan, I invited the governor of Oregon, that just come and see what is happening here. People are working, five thousand people are eating together in one kitchen, and by the end, as the sunsets, the whole valley, all the mountains around it, start filling with dances, flutes, people are singing, dancing, to the midnight. In the morning they start with meditation, and the night they fall asleep with music.

If this can happen to five thousand people, why it cannot happen to everybody? This was their problem. And just few days before the Attorney General of America has accepted it unknowingly. He was asked why Bhagwan was not imprisoned. He answered that "Our priority was to destroy the commune, because the commune was becoming a problem to us.Nobody could use money in the commune, so you may be a billionaire, and you may be a beggar, but nobody was rich, nobody was poor. If you cannot use your money in the commune, your money is useless. Without enforcing any dictatorship of the proletariat, we managed to create a higher quality of communism.

That was the problem for the American politicians. It became more problematic than Soviet Union, because Soviet Union is still poor. And the commune was becoming richer, because everybody was productive, and everybody was sharing. A commune of five thousand people had five hundred cars, five airplanes, one hundred air conditioned buses, and nowhere to go. Americans were coming and seeing and they were amazed, that how you had managed all this? And we had not asked any American to donate, we had not accepted any American donations. It was sannyasins themselves, whatsoever they had brought or produced by their work. Our success has been the problem.

Q: WHAT DO YOU PLAN TO DO IN INDIA NOW? WILL YOU SET UP AN ASHRAM, BECAUSE RAJIV GANDHI'S GOVERNMENT HAS DENIED PERMISSION ONCE TO YOU; SO WILL YOU TRY AND RECREATE THIS ASHRAM IN INDIA?

A: No. I am not going to create any ashram in India. Sannyasins can create ashrams in India. They are capable now, there is no need for me. I can inaugurate their ashrams! My work is going to be resting few days in India, and then moving around the world because I have so many communes all over the world, in every country. Up to now, sannyasins were coming to me. That is uneconomical. Now I will be going to each commune, living four five weeks, whatsoever their government is capable to tolerate. Here will be my resting place, not an ashram. When all governments are tired, I will be resting here. But I am not going to create any ashram or anything. Now sannyasins are perfectly aware what has to be done, and they are doing.

Everywhere new ashrams, new communes, are being made around the world, new centers are opened; and they are all inviting me, because I have told them not to come here. This is going to be just a resting place for me. My jet plane will be standing on the airport, and any moment I will start moving around the world. That way, I will be coming in contact with more sannyasins, more intimately, living with them. In short, I am going to change this whole world and this world's intelligent people into sannyasins, and leaving the responsibility to create communes and sannyas ashramas on them. And they are doing perfectly well.

Just in one country, Germany, there are six communes where thousands of sannyasins are living. German government is afraid, German parliament has resolved that I should not be allowed to enter in Germany. They are not afraid of my entry. They are afraid of the German youth, and the six communes, because I have at least twenty thousand sannyasins in Germany.

Rajiv Gandhi cannot prevent my creating ashramas. I have thousands of sannyasins in India. If I want to create any ashram, any commune, Rajiv Gandhi will be risking his own premiership.

Q: THANK YOU.

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Interview by Sunday

HOW WOULD YOU DESCRIBE THE ESSENCE OF YOUR RELIGION OR PHILOSOPHY? HAS IT BEEN THE SAME, OR HAS IT EVOLVED OVER THE YEARS? IS IT DIFFERENT TODAY, AFTER YOUR VAST AND TRAUMATIC EXPERIENCES?

The first thing: I do not have a philosophy; but I have a totally different concept of life. I call it `philosia'.

Philosophy is not the exact translation of what for centuries in India we have called `darshan', it is a wrong translation. Philosophy means thinking, and darshan means seeing. The blind man thinks about light, and the man with eyes sees light.

In India, philosophy has never existed, because we have never believed that you can think about truth. You can realize it, you can see it, you can become it, you can blossom in a world of truth. But there is no way to think about it.

Thinking is confined to the mind, and you are far above mind. You are a soul. Mind can think only about things which it knows; it is a vicious circle. Mind cannot think about anything which it does not know. There is no way.

This was the reason why in the East we never believed in thinking, in mind. On the contrary, our search has been for a state of no-mind, no-thinking, a state of silence. It is strange, philosophy is thinking, and philosia is no-thinking. They are just contraries.

When all thinking disappears and you are simply a knower, a witness, a witness of nothing, a knower of nothing, that is the moment of the great revolution when man becomes a Gautam Buddha. Because when there is nothing to know, your energies of knowing turn one hundred and eighty degrees upon yourself, and for the first time you realize who you are.

So this is the first thing that I would like to say: I do not have any philosophy. I have a philosia, and I teach my people how not to think and just be in a state of no-mind. In other words, be a meditator, not a thinker. And in meditation we have realized the essential of our life, and that essential is the essential of the whole existence.

The greatest difference between East and West is that the West has never realized truth because it has been moving on a wrong path. A blind man thinking about light can go on thinking for lives together. He will still not have any idea what light is. He cannot even think about darkness -- what to say about light? Ordinarily people think that blind people must be living in constant darkness. They are wrong, because to see darkness you need eyes, and the man who can see darkness can see light too. It is just a question of

opening the eyes or closing the eyes. But the blind man has no eyes at all. He is not part of the world where darkness exists, where light exists.

There has been a tremendous mistake. It was natural for the Westerners to translate darshan as philosophy. But one feels ashamed that people like Dr. Radhakrishna also translate darshan as philosophy. Just slave minds -- whatsoever the West is doing they will imitate it.

Secondly, I do not have a religion either, I have a religiousness. And I want to emphasize the fact that religiousness is a living quality. Religion is a dead dogma. Hinduism is a religion, Mohammedanism is a religion, Buddhism is a religion. But Gautam Buddha is only religious, not of a religion. Religiousness is just like the quality of love. When you fall in love with a person it is an experience, a quality -- a living, vibrating phenomenon. When you fall in love with the whole existence it is religiousness.

Religions can be many, religiousness is one, just like love. You don't have Mohammedan love, Christian love, Hindu love. That would be hilarious. Love is simply love without any adjectives. So is religiousness. And I do not teach religion, that's why all the religions are against me. I teach religiousness.

Religiousness means a man who is moving away from thinking to non-thinking, moving from mind to no-mind, moving from body to soul, moving from the outer to the inner. Ultimately religiousness makes you the center of a cyclone.

All around you is a cyclone but you are a silent center, and out of that silent center has come all beautiful, still, small voices.

The statements of the Upanishads are not the statements of people who belong to any religion. They are the statements of people who drown themselves in religiousness. Anything that is truthful, beautiful, good, has come out of the experience of religiousness.

Satyam, shivam, sundram: truth, good, beauty. All the religions have beliefs, and every belief simply covers your ignorance. From the very beginning it is a belief -- you don't know. It is a blind man believing in light, it is a deaf man believing in music.

Religiousness does not begin in belief, it begins in experiencing. It is an inner journey. And at the innermost core we are all one. The Korans, the Bibles, the Gitas and the Vedas are all left out. At the innermost core of your being there is only godliness, no god. I have to emphasize the fact that religions believe in god, for which they have no proof, no witness; it is their own invention. That's why there are so many gods.

There are three hundred religions on the earth. And if you go into the details you will be surprised. Hindus have thirty-three million gods, which was once the population of India -- the same population. It is indicative that each man invents his own god, his own conception of god.

I do not have a God. I do not preach about God because the implications are dangerous. If there is a God as a creator, you are only puppets. You lose your dignity, you lose your humanity; you were created out of mud. And God seems to be whimsical, because what had he been doing since eternity? Christians say he created the world only four thousand and four years before Jesus Christ. That God seems to be a crackpot. What about the time that preceded those four thousand and four years? What had he been doing? And he is a dangerous God. He can destroy you this very moment. If he can create you, he can destroy you; you are not your own masters.

Friedrich Nietzsche was right when he said, "God is dead. Therefore I declare man is free." I go one step ahead of Friedrich Nietzsche. Even to say, "God is dead" is to accept that once he was alive. I say there has been never a God; he is the invention of the priests to exploit humanity, to destroy man's freedom. But the second part of his statement, "therefore man is free" has great insight. It says that if God is there, there is no freedom possible. And if you want freedom, then God has to be said goodbye to.

I teach man godliness. That is a totally different conception. The qualities of compassion, the qualities of service, the qualities of love, the qualities of sincerity, the qualities of truth, the qualities of meditation, all these are aspects of godliness.

You don't have to worship God. That is simply idiotic, and it is happening all over the world -- in the temples, in the mosques, in gurudwaras, in synagogues, in churches. I call it simply stupidity. God has not to be worshipped, just as love has not to be worshipped. Love has to be lived, godliness has to be lived. It is not a question of worship, it is a question of living; godliness is my way of life.

You have asked, has my way of life been evolving? Anything alive is always evolving, only dead things don't evolve. I am still alive. Unto my last breath my philosia, my religiousness, will go on evolving, will go on becoming deeper, higher, will go on reaching to the stars.

You have also asked if, after my traumatic experiences, my attitude to life has changed. No.

My way of looking at things has deepened. I love now with a great depth, and my inner godliness has become a dance, a song, a celebration. Because the traumatic experience has made it absolutely clear to me that it is not a time just to sit and enjoy my blissfulness in a cave somewhere in the Himalayas.

The time of crisis is such that the whole humanity is on the cross. It is time to reach to every heart, it is time to wake up every sleeping man. But my philosia and my religiousness are absolutely unaffected. They are evolving, becoming more and more comprehensive, but nothing is being dropped. Nothing is being edited out or inserted in. My basic standpoint remains the same but it goes on growing, just like a tree. Even when you see it is standing, it is really growing.

Gautam Buddha used to say that we should drop, from our languages, nouns and pronouns, and I agree with him. He said that life consists of only verbs. There is no river, there is only rivering. There is no tree, there is only treeing. Because everything is moving, moving to greater heights, reaching to greater depths.

ONE OF THE CONTROVERSIES ABOUT YOUR TEACHING WAS THAT NOTHING WAS TABOO, PARTICULARLY FREE SEX. IS THIS TRUE, AND IS THIS THE MAIN CRITICISM AGAINST YOU?

There is nothing which is taboo, except taboo itself. Life should be lived in its totality, in its intensity, in its wholeness. To me, to live life in its wholeness is to be holy, there is no other holiness.

It is true that people who are against me have made it a basic point to criticize me. But the reason is not that I am teaching the wholeness of life, teaching an uninhibited acceptance of existence, The reason is that I have been cutting the very roots of all these religions; and they don't have anything else to condemn, criticize. They don't have any answer to any of my questions. They have chosen sex, which simply shows their repression and nothing else. I have over five hundred books, and only one book talks about sex; all the rest are condemning all these religions from every angle. They are silent about it because they don't have any answer.

So sex has become their focus. They have tried all around the world, as if sex is my only teaching. And their choice simply shows not only their repressions, it also shows that for centuries they have been repressing sex in people.

It is strange that out of five hundred books that one book on sex... and that too is not really on sex. The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. It is basically about how to transform sexual energy into a superconscious experience. In fact, that is the only way to go beyond sex, to transcend sex, to sublimate sex. And that book is the only one that has been translated in almost all the languages of the world. It shows the sickness of human mind.

I have heard, one night a man was with a woman in bed, and suddenly the woman said, "Get up quickly and go in the cupboard and hide; I have heard the horn of my husband's car. And keep quiet and silent, because he will not be here long. He has to go on his night duty." The man went inside the cupboard. And it was true, the husband entered. At that very moment the man heard someone else in the cupboard with him, a little boy.

And the little boy said, "It is very dark here."

The man said, "For God's sake, don't speak so loudly. Here is five dollars, keep quiet."

The boy said, "The darkness is too much."

The man said, "You can take ten dollars." The man was afraid of the husband.

The boy replied, "It won't do, the darkness is too much and I am going to scream."

The man gave fifty dollars -- all that he had. He said, "You can look into my pockets, I have nothing more. Now if you want to scream, you can scream."

The boy said, "That's okay, it will do. For today it will do. But next time remember, it is below me to accept only fifty dollars."

The man said, "What do you mean?"

He said, "This is my business. I am always in this cupboard, and at least one hundred dollars is my fee. So next time, remember, you will have to come into the cupboard, and rather than haggling about the price, simply give me one hundred dollars, and I will be silent."

The man said, "Okay, but please keep quiet. Now you have got whatever I had."

The next day the young child told his grandmother, "I want to purchase a tricycle."

The woman said, "But with what? I don't have any money."

The boy said, "Don't be worried about money, I have got fifty dollars."

The woman said, "Fifty dollars, but from where?"
The boy said, "That is a secret. You just come with me."

But the old woman was very, very religious. She said, "Unless you tell me the truth... have you stolen it? From where did you get these fifty dollars?" It was Sunday, so she said, "First you come to the church. If you don't want to tell me, go and confess to the priest. He will not say anything to anybody, so you just confess the truth."
The boy said, "Okay."

He went into the confession box with its small window; on the other side was the priest. The boy said, "It is very dark here."
And the priest said, "You son-of-a-bitch, you have started again."

Sex has been repressed, but it has not been destroyed. In fact the people who have repressed it are the people who have perverted the whole humanity into homosexuality, into lesbianism, into sodomy, into all kinds of ugliness. Sex naturally is a beautiful phenomenon between two persons who love each other. And by simply condemning sex you cannot destroy it, it is existential. But you can poison it, and the whole humanity is living with that poison.

I want sex to be a natural, beautiful phenomenon. But that is not my basic teaching, it is simply a part of accepting the whole of life. But those sex maniacs who have repressed it, their minds are sick.

Dr. Johnson, one of the great linguists of the English language, has written a great dictionary, compiling all the English words available at that time. I am saying this because the English language is the only language that goes on evolving each year -- accepting at least eight thousand new words. It is not a dead language like Sanskrit or Arabic; it is not afraid, it goes on growing.

When the dictionary was published, after a few days, three old ladies, seventy, seventy-five, and eighty -- very old, with thick glasses -- came with the dictionary to Dr. Johnson and said, "You seem to be destroying the morality of the country."
He said, "What have I done?"
They said, "You have published this sexual book."
He said, "Sexual book? This is a dictionary."

They said, "Dictionary? There are three words in it which are obscene." And they had underlined three words in those thousands of words. Those three old women had done such a great job.

Dr. Johnson said, "You are a miracle. Just within three days.... My work is to collect words, but amongst thousands of words, how could you find these three words only? You are not concerned with the whole dictionary, you were looking for these words. And because of these three words, the dictionary has become a sex manual."

Sex is not my teaching. My teaching is to be spontaneous, to be whole. Of course, sex is a part of life, and a very basic and essential part of life. It should be given respect. It is sacred, it is not profane, because you have not created it. You would not have been here if there was no sex in the world. If your parents had listened to the so-called mahatmas, you would not have been here at all. There would be no need of a nuclear world war. Celibacy would have destroyed the world without any war, silently.

The people who say that sex is my teaching are simply showing their mind. And the books you call religious are full of sexuality. Even the Holy Bible has five hundred pages which can only be called pornographic. Look into your PURANAS; all are ugly and obscene. But you have become accustomed, you don't even think twice when you see *shivalinga* and offer flowers and pay your respects -- you don't know what you are doing. Shivalinga is a phallic symbol, and you are worshipping it.

Just go to Khajuraho and look at your temples. Go to Puri, to Konarak, and look at your temples. You will be surprised that, "My God, these are temples?" Thousands of sexual, obscene, ugly statues: love being made in such strange ways that you may not have ever dreamed. Have you dreamed of making love to a woman who is standing on her head? In Khajuraho you can see that. Have you seen three men making love together to one woman? In Khajuraho you can see that. These are your temples. All over India you have more statues of Shivalinga than of anything else. It is strange.

In India there is only one temple of Brahma, who created the world according to Hindus. Who bothers about him? -- he has created the world, his work is finished, he is retired. But then Shiva has to be taken care of. He is dangerous, he is going to destroy the world. It is good to be worshipping him -- staying in his good books, so when he destroys the world at least he can save you, saying,"This is my poor follower."

And do you know how this shivalinga came into existence? I would like to tell you the story.

Brahma and Vishnu and Shiva are the *trimurti*, the Hindu trinity, the three faces of God. Brahma and Vishnu were arguing about something and they could not come to a conclusion. So they said, "Better we should go to Shiva and ask his advice, see what he says. With three persons, we can decide by a majority who is right. With two persons it is very difficult to agree who is right."

They went to Shiva; it was early morning. Shiva seems to be very Western, he was making love to Parvati in the morning. Hindus don't do that; they do it in the middle of the night, in the silence, without making any noise. And they do it so quick, so fast, afraid that somebody may wake up. In the morning this man is making love, and the doors are open. And these two gentlemen have not even the sense to get out and let him finish first. They stand there and look, just like every Indian. They cannot leave such an opportunity.

Shiva is so much engaged in the exercise of making love that he is not even aware who is standing there. He goes on doing push-ups! Parvati tries to stop, because she sees these two fellows standing there, but Shiva is not a person to be prevented. Six hours pass, he is still making love, and those two gentlemen are still standing. Because he did not pay any attention to them, but continued to make love, and they had other work to do, reluctantly they had to leave such a beautiful scene.

And these are your religious books! An Indian board of censors would not even allow such a scene in a film. It would be censored -- but Hindus should fight censorship. It is interfering in their religiousness -- and that is their religion. They should make a film of it which would be a super-hit. Nothing else, just three hours continuously, Shiva making love, and those two gentlemen standing, watching from every corner and every side; no story is needed.

Angry, because they had to attend to some other business, they cursed Shiva, "Because you have not paid attention to us, you have not welcomed us, you have not even seen us, we condemn you, that forever until eternity you will be remembered by a phallic symbol. Your statues will not be made." That's really why that shivalinga is worshipped, it is a curse -- but nobody bothers.

Sex is not my teaching. My teaching is vast, it comprehends your whole life. You cannot criticize me because you have sex as part of your life. I want it to be respected, to be made sacred. If you feel it is ugly, if you feel it is profane, that means you are born out of ugliness. Then how can you respect your father? How can you respect your mother? How can you dare to be respected by your children? Because the only connection between you and your parents, between you and your children, is sex. There is no other connection.

Life has moved from your parents to you, from you to your children. If you want a respectful society, where parents are loved and respected, where children are loved and respected, then you will have to respect the energy of sex too. Otherwise, deep down in your mind your children are nothing but sin. And you are too because your parents were committing sin.

I am against these people who are poisoning life and degrading it into a sin. I want it to be a beautiful, a virtuous, a sacred phenomenon. And I am condemned for that around the world.

Very strange! To say the truth seems to be a crime. But I will go on committing that crime, because I know those who have condemned me have not thought of all the implications. They should commit suicide, they should kill their mothers and their fathers, because they have all indulged in sex. They should kill their children because they are born of sex. Do you want this kind of religion to spread on the earth?

To me, whatever existence has given to you is beautiful. To condemn me, these people have invented their own ideas, which have nothing to do with me. They go on teaching to their flocks that I am propounding free sex. I have never even used the phrase 'free sex'. And what do they mean? Should sex be sold? It should not be free? Do they want the whole world to become a world of prostitutes?

In fact you have made the world a world of prostitutes. A few prostitutes sell their bodies for one day; you have purchased your wife for your whole life. And what a strange world -- you have purchased your wife, and her parents, to get rid of her, have given money to you. And you have the right to make love to your wife or to your husband whether they are in the mood or not. I have been a guest in hundreds of houses, and I was amazed. The husband and wife are continuously quarreling, fighting, looking like enemies; and they go on producing children.

To me, a woman not loving her husband and still allowing her body to be used is functioning as a prostitute. A man not loving his wife but still making love to her because it is his duty is functioning as a male prostitute. You will be surprised with the word `male prostitute'. In the West, within these last twenty years, male prostitutes have appeared in the market. The women's liberation movement has brought them in.

The woman wants equality in everything, so why should only women be prostitutes? So now there are, in London, in San Francisco, in Los Angeles, in New York, male prostitutes also available. A great liberation of women!

My effort has been to make human life a love-shrine, a temple of love. I have been condemned because they don't have any other response. I have been cutting their very roots.

But to condemn me about sex is easy, because everybody seems to agree with them. Even people who are exploiting sex repression by publishing pornographic magazines like PLAYBOY, PENTHOUSE and other ugly literature are also against me.

You can see something very strange. Priests are against me and pornographers are against me, what does it mean? It means that, if sex repression disappears, who will be interested in pornography? The whole business will flop. So there seems to be an inner conspiracy, perhaps unconscious, between the priest and the pornographer -- that the priest creates the market and the pornographer reaps the crop. And what a beauty! The priest goes on condemning pornography, but the more he condemns it, the more people are looking at ugly, obscene pictures. But they have to hide them behind The Bible, behind the Gita, so if somebody suddenly turns up, they can close The Bible and the Gita and you never know what was hidden in them.

When I was arrested in America -- when I entered the cell there was another inmate. On his side he had pasted the whole wall with naked women, ugly pictures. But every morning, every evening, he would put The Bible on his bed, kneel down on the floor, put his head on The Bible and pray for half an hour.

The first day I watched; the second day I said, "This is strange. You are a religious person, you should not have these pictures on your wall."

He said, "Nobody ever said that to me. All the walls in the jail are pasted with pornographic pictures, and everybody has a Bible. But I never saw a contradiction."

I said, "There is no contradiction. You have repressed sex, that is written on the wall. And what you do -- putting your head on The Bible, is simply hypocrisy. By putting your head on The Bible do you think The Bible will enter into your head, change your being? -- and that is for a few minutes in the morning, a few minutes in the evening. And twenty-four hours a day, I see you looking at these pictures, finding new pictures, bringing new pictures."

Religions are responsible for pornography, religions are responsible for sexual perversions. I am simply teaching nature to those whose mind has been poisoned against nature.

The Last Testament, Vol 6

Chapter #10
Chapter title: None

9 August 1986 am in Bombay, India

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INTERVIEW WITH PRESS.

QUESTION: AFTER YOU LEFT INDIA AND WENT ABROAD, AND WENT THROUGH ALL YOUR EXPERIENCES, HAS YOUR FAITH IN HUMANITY GONE DOWN?

ANSWER: I love humanity more than ever. It has grown. But my conception about the politicians has certainly gone down the drain. They are the enemies of humanity. The humanity has to be freed from the chains of politicians and their presence. Going around the world from one nation to another, I have seen that every nation has been turned into a concentration camp by the politicians. But as far as humanity is concerned, my compassion and my love for it has grown deeper.

Humanity is a victim of power-seekers; of those mad people whose only ambition in life is their ego. The whole politics is nothing but an ego game. If we can live without politicians -- and they are not needed at all -- we can live without the boundaries of nations. Humanity is one. We can live as one world. Of course functional management will be needed but governments are not needed. And by functional management I mean like the management of the post offices, railways. You don't even know who is the chief of your post offices. There is no need. He is a functional servant.

The politicians are continuously wasting time of humanity for their own interests. The parliaments of the world are doing nothing. They are gossiping clubs with great fanfare. The presidents and prime ministers have nothing to do but inaugurate stupid things -- bridges, roads -- this kind of thing can be done by anybody. I am an anarchist. I want to see humanity without being governed by anybody, because each government basically means slavery. Education should be such that each person is capable of being responsible for his own actions. Responsible for order, responsible for others with whom he lives. There is no need of any government.

I am reminded of an old president. He was sick and his friends and his family was consistently persuading him for an holiday, but he will not go for an holiday. They could not understand his resistance. They said, "You are sick, you need rest in the hills, in a better climate, unburdened, with all your political rubbish." The president said, "You do not understand. If I am away for three or four weeks, the whole country will understand I am not needed. I am not here to serve the country but to keep the impression that without me the country will fall apart. But if the country can see that for four weeks, that old guy has been in the mountains and the country is running far more beautifully, I will look useless, futile."

I do not have any respect for any politician in the world. I have much more respect for beggars on the street. They are the real humanity.

When you talked of politicians and political leaders, could this also apply to religion and religious leaders? In our own country we see that it is because of religion that there is so much strife in so many places. And this has been seen elsewhere also.

What you have been told is religion is nothing but politics in disguise. A religious person is not a leader. Because the basic experience of a religious person is that religion is an individual affair. A love affair with existence. It does not need any leaders. Do you need a leader when you fall in love? If you need then, you are in an urgent state of psychiatric help. Religion is love with existence. There is no need of Hinduism, and their shankaracharyas. This is another kind of hierarchy, bureaucracy, another way of dominating man, enslaving humanity. There is no need of any pope, any church. But you will be surprised, a few days before, the pope declared that any Catholic Christian, confessing to God directly is committing a sin. He should confess to the priest. The priest is the mediator. And he is in direct contact with God. Do you see the politics? Even with God you cannot relate directly.

Perhaps some day the painters will start saying to you, you cannot see the sunset directly. It is a sin. You should have a mediator. All religions are a very deep programming for enslaving human spirituality. The politician tries to dominate your body and the religious leader tries to dominate your soul. Nothing is left for you. There has been a conspiracy since the very beginning between the politician and the priest. These are the greatest criminals in the world. And sooner we get rid of them, the better. There is no need to be a Hindu, or a Mohammedan or a Christian, or a Buddhist. To be silent, to be peaceful, to be full of love and compassion needs no adjective to it. Because compassion is compassion only. It is not Christian. It is not Hindu. And to be silent you don't need your scriptures. In fact they are not allowing you to be silent. They go on pouring crap in your mind. What is the need of temples and mosques and gurudwaras and churches and synagogues? The whole existence is the temple of the divine. Wherever you are, if you are in a state of

prayer you are in the temple. All these temples and churches are businesses.

I have heard... In a small school, a Christian school, the woman teacher was hammering the fact into the small boys and girls that Jesus Christ is the greatest man in the whole history of man. After one hour she asked whether the message has reached. One boy raised his hand. She asked "Who is the greatest man in the history of man?" The boy said "Abraham Lincoln." He was an American. The woman was shocked. Another hand raised, she asked "Who was the greatest man on the earth?" And the girl said, "Gautam Buddha." She was a Chinese.

The teacher was getting mad. The whole hour wasted and these idiots are still clinging to their own ideas. Then a little boy, a Jew, raised his hand. She could not believe that he will say Jesus Christ, because Jews crucified Jesus Christ as a criminal. But he had to be given a chance to answer. She asked him "Who is the greatest man in the world?" The little Jew said "Jesus Christ, of course." The woman was even more shocked. She could not believe what was happening. After the class she got hold of the little boy and said, "You are real cute. But please tell me, because I know perfectly well you are a Jew. Do you really believe that Jesus Christ is the greatest man on the earth?" The boy said, "You know, I know, everybody knows, that Moses is the greatest man who has been on the earth." The woman said, "Then why you said Jesus Christ?" He said, "Business is business!"

"Religion is a totally different affair. In the heart of my hearts I know who is the greatest man in the history. But you were going to give the trophy for the right answer. I got the trophy, you got the right answer and it makes no difference to my inner heart. I know who is the greatest man. But one has to look after business too."

All religions are simply nothing but businesses, and the most dangerous businesses, because they are exploiting your soul, your integrity, your individuality, your freedom, everything of value. They support the politicians. The politicians support them -- that's the conspiracy. Adolf Hitler was blessed by the archbishop of Germany that you will be victorious, it is God's intention, and I will pray for you, and the Archbishop of England -- and both are Christians. He was praying that Winston Churchill wins -- that it is the God's will that England will rule over the whole world -- and nobody asked that you are putting God into a trouble. Both represent the same God. And both are praying for enemies, and their victories. This goes on without the wider world understanding a simple fact, that religion has nothing to do with any nations victory. Its work should be the self-realization of man; but no religion bothers about self- realization. Because a self-realized man will be able to see the conspiracy, the business, the power-struggle. All the religions are fighting, for thousands of years. Strange... they all teach love and they all simply kill. Thousands of living people have been burned alive in the name of God.

Politics and religion are the two most ugliest developments, the greatest diseases that have happened to poor humanity. I would like you to be your own government -- conscious, alert -- so there is no need of any government. And I would like you to be your own self, in immediate and direct contact with existence. So there is no need of any pope, any shankaracharya, any imam. If these two businesses -- which are almost like cancer growths -- can be destroyed, humanity can be saved. And if they cannot be destroyed, then they are going to destroy humanity.

Q: WHAT YOU TEACH OR PREACH... WHAT IS THAT? IS THAT A RELIGION OR WHAT IS THAT, AND WHAT ARE YOU... ARE YOU A RELIGIOUS LEADER OR PHILOSOPHICAL LEADER?

A: First thing... I am not a leader. That is a four-letter ugly word... obscene. I am simply a friend. Whatever I have experienced I want to share it. I don't want anybody to imitate me. I don't give any ten commandments to people that you have to do this, and you have not to do this. I simply share my blissfulness, my silence... and leave it to the people. If they feel to be silent, that is their business. They are not following me, they are following their own intelligence. My appeal is not an order. My appeal is to provoke your intelligence and then you have to follow your intelligence.

Secondly, I am a religious person, but I do not belong to any religion. To be a religious person is a beautiful phenomenon and to belong to any religion is to belong to a crowd of slaves. There are crowds of Hindus. Belonging to the crowd simply means you are losing your individuality. And you will be doing stupid things. Do you know in Hindu religious rituals they drink "Panchamrit." And what is "Panchamrit?" Cow dung, the urine of the cow, milk, curd, ghee... everything that comes out of the cow is mixed and it becomes nectar. Panchamrit. Only idiots can call cow dung, nectar. Except Morarji Desai. Because he has

fallen even below the idiots. He drinks his own Panchamrit. All religions of the world do stupid things. But because of the crowd, and the tradition, you repress your individual intelligence. You can see this is stupid, but you cannot allow your intelligence because that will make you a rebel, and no religion tolerates rebellious people.

I am just a religious person. To me the word 'religious' means my own experience. My own experience of an eternal being within me which proves to me the eternal being -- of you, of everybody, of the whole existence. My religiousness is a thankfulness to existence because it has given so much, so much love, so much joy, so much blissfulness, so much ecstasy, that we have nothing to repay it, except gratitude. I don't have any God, because that brings again slavery. Freedom is my God.

All the religions have holy scriptures, written by God and they are so full of nonsense, that if they are really written by God, he should have committed suicide long before, just out of being ashamed. I don't have any holy scripture, I don't have a teaching. I have only a sharing. The distinction is very delicate and fine. Teaching becomes dogmatic, solid, creates an imprisonment around you. And you are expected to believe in it. I am against all belief. I am against all faith. Because only blind people believe that there is light. Those who have eyes don't believe in light. They know it. Knowing is an experience, not a belief. I simply share my experience with those who are ready to get rid of all kinds of bondages and who are ready to become themselves... not according to me, but according to their own potential. Existence never repeats itself, that's why it never creates another Gautam Buddha, another Jesus Christ, another Krishna. Existence is infinitely creative. Leader wants you to follow him. The teacher wants you to live according to his teachings. These are subtle, psychological exploitations. I am a little bit strange man. I do not want you to follow me. I have never followed anybody. I have simply discovered myself. And I would like everybody in the world to discover himself. And everybody is so unique that if he follows somebody else he will be only an imitator. He will never know his own essential being. If he follows somebody else's teaching, he will remain blind. His beliefs will keep him tethered to the chains given by somebody else. I have my friends, not followers and I want them to become themselves. They will be unique, and this is the greatest opportunity nature has given to you... to be yourself. Not to be anybody else. This is the respect existence has paid to you. Fulfill it. Don't become a hypocrite. Become an authentic, sincere being. Let your own potential blossom. Somebody will may blossom into a rose, somebody in a marigold, somebody in a lotus. And if every man achieves his potentiality, this world will become so beautiful, so valuable. It will not be a crowd. There will not be any crowd at all. There will be only unique individuals. If you do not do this, you are betraying existence, and betraying your own self. That is the only sin I know of. To betray yourself.

Q: IF THIS IS SO, WHY DO YOU CALL YOURSELF "BHAGWAN?" WHY DO YOUR FRIENDS CALL YOU "BHAGWAN?" OR EVEN "ACHARYA," WHICH MEANS A TEACHER?

A: There are people who call me the devil. There are people who call me the anti-christ, there are people who call me the satan. I cannot prevent them. It is their freedom, what they want to call me. There are people who love me and call me Bhagwan, but Bhagwan does not mean God. We have called Gautam Buddha, Bhagwan, who has absolutely denied the existence of God. We have called Mahavir, Bhagwan, who does not believe in God. Bhagwan must have some other meaning too. And the meaning is 'the blessed one', the one who has arrived. And I say to you, I have arrived. I am the blessed one, and I would like you also to be the blessed one.

But the world is big and I cannot go after everybody, telling them what to call me. And I cannot prevent anybody calling me anything. As far as I am concerned, I don't have any name. Neither you have any name. We are born without any names, but just for utilitarian purposes, names are needed. They are not our reality. We are nameless existence. The rose does not know that its name is rose. You have given it a name. But whether you give it a name or not, a rose is a rose is a rose. So it is your freedom... whatever you want to call me, you can call me. But I don't have any name. I have the state of blessedness; which is the meaning of Bhagwan. So I don't have any objection against it.

Q: WHICH COUNTRY DO YOU LIKE BEST, AND WHICH WORST AND WHERE DOES INDIA STAND IN THIS?

A: I hate the boundaries which make countries. I love the whole earth. It is all the same humanity. The colors may be different, the languages may be different, but the inner reality is the same. I love the whole earth, and I do not believe in countries.

Q: COULD YOU TELL US SOMETHING ABOUT YOUR HEALTH, YOUR BACK TROUBLE AND ALL. IS IT BECAUSE OF THE TREATMENT YOU GOT IN AMERICA IN THE PRESENT?

A: No, my health is perfectly good, and in American prisons they were very much afraid that if something happens to me, they will be condemned throughout the world. In the first prison, the jailer came to me on the second day and he said, "In the jail, you are the most secure person, because the whole eyes of the world, news media, millions of people continuously phoning -- we had to arrange new phones, and thousands of flowers are coming, and instructions are being given to us that nothing happens. If any problem arises to you, we will be condemned for it." And whenever they changed the jails, because in twelve days I had the great opportunity of visiting five jails, each jailer giving my charge to the other jailer whispered in his ears that "Take care. This man is an intellectual, loved by millions of people around the world. Nothing should happen to him. Otherwise we are condemned."

They never touched my body. It was difficult for them to make arrangements for my food because I must have been their first vegetarian prisoner, but they took every effort to make me comfortable. I have nothing to say against the prisons, the jailers, the staff. And every jail had put me in the hospital ward, so more care can be taken. The doctor was seeing me every day, twice -- the nurses were attending me, I was enjoying the journey. Those twelve days were beautiful. My health has not suffered and when I came out of jail, the first thing the jailer said to me, "You are the first man who is looking better." Because people when they come to jail look better, when they go out, they look like ruins. "When you had come, you were looking better, but now you are looking perfect. What is the secret?"

I said, "My secret is, from the outside America was afraid that if anything even by chance happens to me they will be responsible, because they had arrested me without any arrest warrant. They had arrested me without showing me any cause. They had arrested me and did not allow me to contact my attorneys. So they were in a very confused state. They knew I had not committed any crime, and if something happens to me, their whole image of being a democracy will be spoiled. And secondly, I had never been so absolutely alone for twenty-four hours and there was nothing else just to be within myself. So those twelve days were a continuous meditation. Those twelve days were for others, that I am jailed -- for me those twelve days were of immense freedom, because I was in Samadhi. I used the opportunity. And this is one of my messages -- Make the best out of the worst.

Q: BUT AS YOU SAID, FOR THE OUTSIDERS IT SEEMED YOU WERE IN JAIL AND I AM SURE SOME OF YOUR FOLLOWERS, AND ALL PEOPLE OVER HERE, WERE UPSET WHEN THEY SAW YOU IN CHAINS IN PHOTOGRAPHS. THAT WAS NOT KEEPING YOU AND TREATING YOU WITH DIGNITY.

A: Handcuffs on my hands, chains on my feet don't touch me. For the first time what I have been saying my whole life became a reality. That what happens to the body, does not happen to you. It was a new experience, and I am always an explorer. Any new experience, even if for it I am to go to hell, I am ready. Because nothing can touch my inner being. It is beyond what happens to the body. Even if they had killed me, I would have died as peacefully, as joyously as any Gautam Buddha. And it was not my own experience, it was felt by the jail authorities. When I left the jail, the old jailers eyes were full of tears. He said, "I have had in my life thousands of prisoners, and I may have many more in the coming years, but we will miss you. You were totally different. I don't really want you to leave the jail, because tomorrow morning, when I will see your cell empty, it will hurt."

"I have never felt," he said, "for anybody. I have always felt that it is good somebody is freed. But as far as you are concerned, I would love that you remain here. Make this jail your commune."

Q: SO WHAT WOULD YOU MAKE YOUR COMMUNE NEXT, COULD YOU TELL US THAT? WHAT PLACE?

A: No, I am not going to make any commune myself. My sannyasins are mature enough now, and I have given them the taste what a commune can be, and already many communes are springing up. In different parts of the world there are many communes already. Thousands of sannyasins are living together. Now my strategy of work is going to be totally different. Sannyasins have to create the commune, take the responsibility. I will be visiting as a guest, because now I consider the whole earth my commune, and I will be going continuously around the earth. And whenever I will feel tired, then I will be here in Bombay. Suresh Prakash here is my jailer.

Q: WOULD YOU BE GOING TO POONA ALSO? THAT IS AFTER ALL YOUR FIRST MAJOR COMMUNE?

A: No.

Q: I CAN SAY YOU ARE NOT GOING TO POONA?

A: I am not going to Poona because sannyasins from Poona can come here very easily. There is no point for me to go. And the people of Poona are so orthodox, so prejudiced, so fanatic. It was not a coincidence that it was a man from Poona who assassinated Mahatma Gandhi. Only Poona was capable to do that. Poona tried to assassinate me too. I am not going to Poona. It is a dead city. Only corpses are moving. Hindu corpses. My people are there, they can come here. I am so close. If they want to meet me together I can go to Kandala, to Lonavala, to anywhere, but not to Poona!

Q: WE'VE ALWAYS BEEN CURIOUS ABOUT THESE ROLLS ROYCES OF YOURS. I MEAN SO MUCH HAS BEEN WRITTEN INCLUDING BY MYSELF ABOUT THEM. SO I WOULD LIKE TO KNOW THE POINT BEHIND IT, SO MANY ROLLS ROYCES?

A: In fact I don't have even a Honda! I am hoping some friend will present me a Honda. Those ninety-three Rolls Royces were presented by different friends from different parts of the world. But because I don't possess anything, they were given to the commune. I have not taken a single Rolls Royce from there. I have never seen all those ninety-three Rolls Royces together. Only for half an hour when I was going to the meetings, coming back to my home, they provided me a Rolls Royce. Now sitting inside it does not matter what color the car has -- it may matter to other people -- they may be giving me every day the same Rolls Royce, I don't know. But the question arises in many peoples' mind and it has a great implication. You are not interested in my realization, you are not interested in the eternity of the soul, you are not interested in the art of love, you are interested in Rolls Royces. That shows the poverty of the people and their minds. And that also shows their ambition.

Just before I left America, one bishop was continuously preaching to his congregation against my Rolls Royces. And before I was leaving, I received a letter from the same bishop, that now Bhagwan, you are going back, at least you can donate one Rolls Royce to my church. Poverty of the mind, ambition of the mind, jealousy of the mind is hiding behind that question. It is not your question, it is the question of all poor people, ambitious people, who are carrying that in their mind. They would have loved to see me naked, standing in the snow and then they would have worshiped me.

The whole world is against me because they are jealous of me -- because I live comfortably and I want the whole world to live comfortably -- that is part of my mission to make it clear that poverty is not religion, that if we can make the whole world luxurious there will be thousands of Gautam Buddhas blossoming, because when you have everything, then the only search left is for your own self.

Just my mother has come yesterday and she told me about a Digamber Jaina monk in Sagar in Madhya

Pradesh. Jainism is the only religion that allows a certain kind of suicide, as spirituality. It calls it `santara.' One Jaina monk in Sagar is giving `santara' to people. This is something new. In the past people have taken `santara' but it is a long journey. You have to stop eating -- it takes almost ninety days for a person to die. And this Jaina monk is Sagar has found a more contemporary method -- `santara' can be accomplished in eight days, and many idiots are reaching to him, asking for `santara.' The government is worried with me. Their spies are all around the house. The parliaments are discussing about me and nobody is worried about this man who is really helping people to commit suicide. What he is doing, he puts the man in a small room, naked, reduces his food, within two days fast -- he cuts half the food first day, by the second day the whole food is gone; then he starts cutting water -- within two days water is gone. After the fourth day, he had to put four wrestlers around the man because he wants to escape. He realizes what is happening. He is thirsty, he is hungry -- each part of his body is crying for food, his mind is going mad. He starts shouting that I don't want `santara' but it is too late. The Jainas have made around the temple where the great monk is staying -- they sing loudly, they make musical instruments, play loudly, so nobody can hear what that man is saying inside. And his clothes have been taken so he cannot come out. And those four wrestlers are there, putting him down in his bed, not allowing him to escape. Within eight days the man is dead. Those four days, the last days, are sheer agony. This is butchery. This is not `santara.' But because of this, that Jaina monk is becoming famous and more and more idiots are coming, because after `santara' you go directly to `moksha.' To the ultimate goal of existence. Whether you want to go or not, is not the question. Once you have expressed the desire, he manages to send to send you to moksha. Those four wrestlers are continuously holding him inside so he does not run out naked and shout that "I don't want to die, I don't want any moksha. Just let me go my home." They allow the doors to be opened only when he is dead. Then a great procession -- and his body is not burned on ordinary wood. It is burned on sandalwood, because he has achieved the ultimate.

Now this man is a murderer. And he has murdered few people, and he is going to murder; and the whole government is silent, because it doesn't matter to them. In fact, perhaps the president and the prime ministers will go and pay their respects to the murderer because he has discovered a short-cut to `santara.' I am not in favor of committing suicide, slowly or fast. And I am not in favor of poverty. I want humanity to be rich, outwardly, and also inwardly. And I don't see there is any contradiction. The inward and the outward are just like two wings. They both can help each other.

But I have never possessed any Rolls Royce. They were possessed by the commune. Now it was their love, their gratitude, that they never wanted those cars to be used by others. And there was no need, because the commune had five hundred other cars, one hundred buses, five airplanes. I had asked the commune that there is no need for ninety-three Rolls Royces, the same model, just the colors are different. You can keep one or two cars for me, and you can use. But no sannyasin was ready to use. They said, "We have enough cars, enough busses, enough airplanes, and nowhere to go." Nobody liked to go out of commune. And the commune was in a desert of one hundred twenty-six square miles. The closest American town was twenty miles away, and nobody wanted to go anywhere, because we were living in an oasis -- starting in meditation in the morning, then listening to me, then going to work as a joy. Five thousand people eating together was something to be seen. And when there was world festival there were twenty thousand people eating together, under one roof. And somebody was playing on the guitar. And somebody was dancing. And after the sunset when the work time was over, people have taken their supper, they will dance in the streets till the middle of the night, sing songs of beauty and love. It was such a rejoicing, that nobody wanted to go out. Finally we had to sell those five hundred cars, because nobody was using them. We had to sell four aeroplanes, because nobody was using them. We had created a dream into a reality, and it was so sweet, so unbelievable that nobody wanted to miss a single moment. But I had given those cars to the commune. Thousands of other presents had come to me. They were all given to the commune. I don't possess anything, except the commune. I don't possess anything, except myself. That is my only possession and my only paradise.

Any other question?

Q: NO, THANK YOU, THAT'S ENOUGH.

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INTERVIEW BY SOCIETY

WOMEN ALL OVER THE WORLD FIND YOU EXTREMELY ATTRACTIVE; ACCORDING TO YOUR CRITICS, FATALLY SO. HOW WOULD YOU DESCRIBE YOUR OWN SEX APPEAL?

The whole history of man is a history of condemnation of women by all the societies, by all the cultures, by all the religions. Among even the greatest human beings who have walked on the earth there is not a single one who has respected women. Moses, Jesus, Mohammed, Mahavira, even Buddha, have condemned women in some way or other. I am the first man who has given womankind the same respect as is given to man. It has nothing to do with sex appeal.

In the Jewish synagogues, women cannot sit with men, there is a curtain they have to sit behind. They are not considered equal even spiritually. When Indira Gandhi visited Israel, another woman was prime minister of Israel. Indira wanted to visit a synagogue. The Jewish woman prime minister was worried because the separation is so insulting. She made a special arrangement that both prime ministers would sit on the balcony so no men could see them, and Indira would not become aware that women are treated in such a humiliating way. Indira was not aware of the tradition. She said to the prime minister of Israel, "This is something great. Do prime ministers in your country have a special place on the balcony in every synagogue? Even a visiting prime minister?" And it is said the Jewish prime minister simply smiled and didn't answer because the reality was totally different -- it was not respect, it was an insulting situation. To avoid it, she had created this facade.

Jesus' best followers were women, but none of them were accepted by him and his church as his apostles. The twelve apostles are all men, and when he was crucified all these twelve apostles escaped. They proved to be simply cowards, fearing that if they were caught, the same would be their fate. But the three women... Mary Magdalene was once a prostitute, but when she saw Jesus she fell in love with him and his teachings and stopped being a prostitute. She was there standing near the cross. That prostitute humiliated all those twelve apostles.

Jesus' mother, Mary, was also standing near the cross. Jesus never respected even his mother because she was a woman. Once he was speaking to a crowd and somebody from the outside shouted, "Jesus, your mother is standing here. She wants to see you, she has not seen you for three years."

And the way Jesus responded is so ugly, inconceivable, that it degrades his whole teaching. He said, "Tell that woman..." He could not even use the word mother "Tell that woman that I am not her son. My father is in heaven, and I am his only begotten son."

This was absolutely out of context -- that poor old woman simply wanted to see him. There was no need

to say this. To say, "Tell that woman..." shows his attitude about womankind.

Mohammed had no respect for any women. He allowed each Mohammedan to marry more women than any other religion has allowed, four women at least. He himself married nine women. His followers have treated women like cattle. The Nizam of Hyderabad had five hundred wives, even in this century.

Parasuram, the Hindu incarnation of God, was ordered by his father to kill his mother and bring her head to prove that he had killed her, because the father suspected that she loved some other man. And Parasuram did not hesitate.

A man can never be certain who his father is. The father also cannot be certain that his children are really his, only the mother knows. But he followed the order of his father, a father who already suspected that his wife loved somebody else. There is a possibility Parasuram was not the son of this man. But to cut the head of a woman was not a problem. Still, Parasuram remains one of the incarnations of Hindus.

Krishna surpassed all the Nizams and all the Mohammedans. He had one wife that he had married, and sixteen thousand wives stolen from other people. Whenever he saw any beautiful woman it was enough, she was taken to his palace. No man has done such criminality as Krishna, but he is worshipped.

Mahavira, the most important prophet of Jainism, teaches that a woman cannot be released from the body and the world. First, she has to be born again as a man and only then she can attain to *moksha*, but not directly from the body of a woman. And these people have been saying consistently, insistently, that the soul is neither male nor female, that the body remains behind, only the soul moves, so why should a distinction be made -- that the soul of a man can reach to the highest peak of consciousness but the woman's soul cannot?

Gautam Buddha did not allow any woman to be initiated into his sannyas for twenty years. Thousands of women cried, wept, but this man, who is thought to be the most compassionate man in the world, went on denying them. He would not accept any woman as a disciple for twenty years.

It was just by coincidence that he finally had to accept a woman. The day he was born his mother died. His mother's sister did not get married, just so she could take care of this boy. No mother has loved any boy the way this woman loved, the way this woman sacrificed.

In her old age she came and asked to be initiated. There was immense silence over the ten thousand sannyasins of Gautam Buddha and he himself was in a dilemma. This woman has sacrificed her whole life for him and to say 'no' did not feel right to him. Unwillingly, he initiated her, but the condemnation was so deep that in his initiation speech he said, "My religion was going to last for five thousand years, but now that I have initiated a woman into the commune of my sannyasins, my religion will last only five hundred years."

Do you see the point? He is throwing the responsibility on a poor old woman for destroying his religion. From five thousand to five hundred means four thousand five hundred years are sacrificed because one woman has been initiated. Can you condemn somebody more?

Women are attracted towards me. It is not a sex appeal; it is a spiritual appeal, because I am the first man who has not made any distinction between man and woman as far as spiritual growth is concerned.

Women are fighting all over the world, particularly in the advanced countries, for ordinary liberation from man. I have given them the ultimate liberation, the equality of consciousness. And if they are in love with me it has nothing to do with sex. It has something to do with superconsciousness.

I HAVE HEARD FROM RATHER RELIABLE SOURCES THAT IN 1969, WHEN THE LATE INDIRA GANDHI WAS OF TWO MINDS ABOUT MORARJI DESAI, YOU ADVISED HER TO SACK HIM FROM THE CABINET AND SHE DID SO EVENTUALLY. IS THIS THE REASON BEHIND HIS ANIMOSITY TOWARDS YOU?

It is true. She had discussed with me whether to remove Morarji Desai from the cabinet or not, and I said to her, "It is not a question of Morarji Desai. If anyone is against the evolving nation, if he is a blocking stone in the progress of the country, then whoever he is, he should be removed immediately -- there should not be two minds about it."

Morarji Desai's animosity toward me is not solely dependent on this fact -- it had already begun ten years before. Twenty people from all over the country were invited by Acharya Tulsi to address a gathering; they were celebrating a great festival. The gathering was big, nearabout one hundred thousand people.

I was one of those twenty people and Morarji Desai was also. Morarji Desai was then the finance

minister. An incident happened that started his animosity, then many things got added to it. From my side there is no animosity against him.

The incident was that these twenty invited guests were sitting on the floor and Acharya Tulsi, the host, was sitting on a higher stage; nobody had bothered about it. Morarji, just like a political leader, arrived last.

The twenty people were gathered to first discuss human problems before they addressed the one hundred thousand people who were waiting outside. But Morarji said as he entered, "Before any other question is raised I have to ask two questions. First, when I entered I folded my hands the way in India we greet each other, but Acharya Tulsi did not respond with folded hands. Rather, he raised one of his hands to give a blessing."

That was very insulting to him, although Acharya Tulsi was simply following a Jaina tradition -- that only the monk can bless you because he is higher than you. He has renounced the world, you have not renounced the world. You can bow down with folded hands, you can touch his feet, but that does not mean that he will respond in the same manner. The tradition is ugly, because to me, the higher person should be more humble.

And he said, "The second question is: why are the guests sitting on the floor and you, the host, are sitting on a higher stage? First, answer these two questions and then we can discuss other things."

Acharya Tulsi himself is not a religious man. He wears religious garb but he has a very political mind. He was in a fix what to do, how to answer; he did not want to annoy Morarji Desai. There was silence for a few seconds, then I said -- Morarji Desai was sitting by my side -- I said, "The question has not been asked to me so I have to ask the permission of both the parties. Acharya Tulsi has been asked but he seems to have no answer. If he allows me to answer I can answer, but I want Morarji Desai to give me permission, because he has not asked me."

He said, "It does not matter from whom the answer comes. I want the answer."

I said, "Now things can be sorted out. One thing: there are twenty guests, nineteen guests have passed through the same process, and nobody raised the question. You seem to be a very egoistic person, hence the question has arisen in your mind. Otherwise, what does it matter? He is sitting on a high stage, he can hang himself from the ceiling, still he will not be the highest. There are spiders moving on the ceiling, you can see them. If to be higher is to be greater, then those spiders are the greatest here.

"Secondly, when you greet someone with your folded hands you are showing your heart. It cannot be conditional, it cannot be that the other should respond in the same way. Otherwise, you should first make the condition that, `I will fold my hands and bow down to you if you are also ready to do it to me.' It was your fault -- you did not make the condition.

"As far as Acharya Tulsi is concerned he has proved himself simply stupid. There was no need to answer the questions, he could have just come down from his stage and sat with us on the floor. There was no need to use a single word, his action would have been an answer. But he is sitting there almost like he is dead. He cannot move, he cannot step down from the stage, he cannot fold his hands to receive you. These two egoists are facing each other and destroying the whole conference. You both can keep quiet, the remaining eighteen people can continue the discussion."

That was the beginning of the animosity from Morarji Desai and Acharya Tulsi. To say the truth in this world is to create enemies. But from my side I don't feel any animosity, I simply feel sad for these people, they are retarded -- they don't have any intelligence to understand simple things.

THE HEAD OF THE INTERNATIONAL KRISHNA CONSCIOUSNESS MOVEMENT SAID RECENTLY, REFERRING TO YOU, "THE BIRDS AND BEES HAVE SEX, EVEN INSECTS HAVE IT. WHY DO YOU NEED A GODMAN TO TEACH YOU THAT?"
PLEASE COMMENT.

The head of the Krishna Consciousness Movement is an American idiot.

He is doing a great job. And referring to me, he said that, "Bees have sex, birds have sex -- why do you need a godman to teach you sex?"

A godman is needed to teach you sex because you belong to the Krishna Consciousness Movement. You have forgotten what sex is.

I have heard that when this idiot was passing, two small boys were discussing the difference between ordinary men and these swamis. One boy who was a little older said, "Just wait, when you become a little

older you will know."
The other said, "What? I may not understand, you try to help me."

He said, "It is a simple difference. These people use their sex organ only to urinate and others use it for other things also. But you will have to grow a little, then you will know."

Teachers are needed to show these people that the sex organ is not given to you just for urination. Nature has higher hopes!

SOME WESTERN INTELLECTUALS HAVE HAILED YOU AS A GREAT PSYCHOLOGIST AND PHILOSOPHER. DO YOU EVER REGRET THE DECISION TO BECOME A GODMAN INSTEAD OF PURSUING AN ACADEMIC CAREER? AFTER ALL, WHO WOULDN'T WANT TO BE IN THE COMPANY OF FREUD OR CARL JUNG?

The question has many questions in it. I will take them one by one.

First, the journalists are always playing a vicious game. They started calling me godman, I have never called myself godman. And then they ask me, "Why do you call yourself godman?"

There is no species in the world which can be called godman. Just to be man is enough -- there is no God. At least I cannot call myself a 'godman', because I don't accept any existence of a god who created the world.

Existence has always been here and will always be here. It was never created. God is a hypothesis to explain something. Because existence is there, the question arises in every intelligent man's mind, "Who created it? How did it come into being?" From the time of the RIGVEDAS to today -- the same question. And when such questions arise in the mind they become a torture, you have to find some answer. Then the wise people, or unwise people, start giving you consolations. They say, "God created the world." But it is strange that you don't ask who created God; the question remains the same.

If God can be there without any creator, then why cannot existence be there without any creator? Why unnecessarily go on adding more hypotheses -- god A created god B, god B created god C... and you will not come to an end, you will fall into an infinite regress, and finally you will find the question is still there as intact as it was before. The whole journey has been futile. And even if you accept, just hypothetically, that God created the world, it does not solve anything, it creates a thousand more questions. Why has he created the world?

I was going on a journey and I went to my tailor and I told him, "Make my robe -- I have only six days, on the seventh day I will be leaving the city. In six days you have to make the robe."

He was a Christian. He said, "If you say, I will make. But just look around the world. God created the world in six days and what a mess. I will create the robe in six days, but don't tell me later on that it is just a mess!"
And because God created a mess, he has not been found since.

Either he is hiding or escaping. Physicists say the stars are escaping farther away with the speed of light. Perhaps he is riding on some big star and is just running away from the mess he created.

And why did he create it at a certain moment? What was he doing before that? Christians say he created the world exactly four thousand and four years before Jesus Christ was born. I assume it must have been the first of January. You cannot create in the middle of the year, because where could you have started the year?

According to Christians, he created the world only six thousand years ago. And what had he been doing for the eternity that had passed before? Just sitting silently, doing nothing? And suddenly, for no reason at all -- nobody has asked him, nobody has requested him -- seems to be a little crackpot -- he created the world; and this world where everything is wrong, howsoever you arrange it.

I have heard one man was purchasing a toy for his child. It was a toy which you have to fix. It came in many parts, you have to fix those parts and then it comes to a certain figure. He fixed it in every possible way. He was a professor of mathematics, but whatever he did it was always wrong.

He was perspiring in the cold. Finally he went to the owner of the shop and he said, "Something is wrong. This toy I cannot manage. My whole life I have devoted to mathematics. Whatever you do, it always turns around."
The owner started smiling. He said, "It will turn around, whatever you do."
He said, "Well, what kind of toy is this?"

He said, "This represents the world. And it is better for your children to learn from the very beginning

that whatever you do, it is going to be wrong! This toy has been created with great genius to teach children, `Don't be worried. Here, right things don't happen. There is no way to do things in a right way. All ways lead towards something which is wrong. You always end up in a mess! This is an educational toy."

The hypothesis of God does not help. I don't have any hypothesis of God. To me life is divine. To me existence is godliness, not God. To use the word `godman' for me is simply stupid. But journalists started calling me that, and then started asking me, "Why do you call yourself godman?"

Strange! They started calling me the guru of the rich and then they started asking me, "Why do you call yourself the guru of the rich?" They started calling me the sex guru, and then they started asking me, "Why do you call yourself the sex guru?"

I have never called myself godman. Yes, the people who love me have called me Bhagwan, but Bhagwan does not mean God. We have called Gautam Buddha 'Bhagwan' -- and he does not believe in any god. We have called Mahavira 'Bhagwan' -- and he does not believe in any God.

So 'Bhagwan' cannot be synonymous with God. 'Bhagwan' simply means the blessed one, one who has attained the ultimate bliss, the peace, the joy of his own being. And I say unto you that I am the blessed one, but I am not the godman. I am simply a man fulfilled.

Secondly, your question asks, "I was praised by people as a great psychologist, as a philosopher. Why did I start calling myself a godman?"

Half of it I have answered. As for the other half, I am not a psychologist. A psychologist inquires into the complications of the mind. I am a meditator who does not bother about the mind but simply goes beyond it.

Gautam Buddha is not a psychologist. His achievement is not the knowledge of the mind, but the experience of no-mind. It is beyond psychology. I have experienced no-mind.

I cannot allow anybody to call me a psychologist. I am not. And I do not think that the people who are psychologists have anything to offer to a man who has known something beyond mind. I would like you to be reminded that psychologists commit suicide twice as often as any other profession, they go mad three times as often as any other profession. I don't want to belong to such a group of half-mad people.

You asked, "Would it not have been better to be categorized with great psychologists like Freud and Jung?"

No. To me, both are sick because both are below the silence of their own inner being. They are still struggling with empty thoughts, hot air, nothing. And if you look into their lives, you can see it.

Sigmund Freud, the founder of psychoanalysis, was so much afraid of death -- I don't think anybody present here is so much afraid. You cannot conceive, but even the word 'death' was tabooed, it was not to be uttered in his presence. Twice it happened that somebody mentioned death and he fell from his chair into unconsciousness, his mouth foaming. Sigmund Freud flat on the ground. The great founder of psychoanalysis had not even enough courage to listen to the word 'death'. I do not want to be categorized with these people.

Jung was expelled; in the movement of psychoanalysis he was second only to Sigmund Freud. Everybody thought that he was going to be his successor. And he was profoundly intelligent. But he was expelled from the movement because he was interested in ghosts. Sigmund Freud told him, "Drop this. I cannot even tolerate those words."

His interest was in what happens beyond death, so naturally he was interested in death, in ghosts, and this was the basic reason that he was thrown out. You would think he was a courageous man but it is not so. All his interest in ghosts and death and what happens beyond life was only intellectual. He wanted to go to Egypt to see the old, dead bodies preserved as mummies. Twelve times he booked and twelve times he cancelled. His whole life he wanted to go, but when the day came to go, he would become so afraid of seeing a dead body that was three thousand years old, he would find some excuse and cancel the ticket.

He came to India; he went to the universities. He was here for three months and it was simple stupidity to talk to the psychoanalysts in the universities because they were taught in the West -- they were parrots. He had come to try to understand the Eastern psychology. It was suggested by many people that if you want to understand Eastern psychology then you are going to the wrong people; if you want to understand Eastern psychology then there is a man in the South, Raman Maharshi. Go to that man, who has not even heard the word `psychology'.

He went to Madras and then fear gripped him because he had heard that these people have hypnotic powers, their eyes are hypnotic, their gestures are hypnotic, and it is dangerous to go to these people, they can convert you. You will forget completely for what you had come; they can put you on a new route. From

Madras he came back. Only two hours more and he would have reached Shri Raman Maharshi -- a simple man with no bookish knowledge, but of immense self-realization -- a man who has reached, who has arrived home.

Certainly he has an aura. In his presence there is a magnetism, but it is not to mislead you, it is not to misguide you. This is the way of the East, to find a man who has found himself and to sit at his feet, just in silence. There is no need to say anything. His silence can start moving your heart in a new rhythm, with a new music, which you had never heard before -- a new harmony, a new synchronicity.

First, it will happen between the disciple and the master, and then it will start happening with the trees, with the rivers, with the mountains, with the ocean, with the stars, with existence itself. The master is only a door. The Sikhs are right to call their temple *Gurudwara*. It simply means `the master is a door'.

And when he reached back home he was asked why he had not met people who were really rooted in the East. Going to the universities, which are by-products of the West, was simply a waste of time. However, he started finding explanations, rationalizations. And his rationalization was, "I have avoided meeting these people because the East has its own way, the West has its own way, and they are so different, so diametrically different, that it is dangerous to mix them."

This was a consolation and a rationalization, but absolutely cunning. You can teach Eastern people Western ways. He himself, in his institute in Zurich, was teaching Eastern people Western ways. That was okay, it was not disturbing anybody. But he could not learn from the East because that may disturb. If he was really honest, he should have refused Eastern people the right to study at his institute. He should have told them, "This is not your way. Go to Shri Raman Maharshi. Don't come here."

But no, if people from the East were coming, it was perfectly okay to condition their minds, to program their minds, to fill their minds with all kinds of rubbish. But when he came here, he avoided those people who can help you get rid of all rubbish, who can help you become absolutely silent and peaceful, in deep harmony with existence.

I don't see that being in harmony with existence can disturb anybody. Not a single meditator has ever committed suicide, not a single meditator has ever gone mad.

Western psychology has nothing to teach to the East. It has everything to learn from the East, because it is still working in the mind. Our whole approach is to transcend mind, don't be bothered with it, leave it behind. You are bigger than it.

Western psychology thinks mind is all; it is not, it is just the surface. Your innermost reality is far away from your mind. It is closer to the universal existence. It is far closer to the farthest star than it is to your own mind. And the moment you transcend the mind the mind starts stopping on its own, because you are no more feeding it energy, you are no more giving it nourishment. It dies its own natural death. The greatest moment in life is when your mind is transcended, when you know yourself, that you are more than your mind -- then anxieties, anguish, meaninglessness, all disappear.

I am not a psychologist. Psychologists need to learn much and they can learn only if they understand that there is something more than psychology in man -- that he has a soul.

And I am not a philosopher either. It has been one of the most unfortunate things that the Eastern concept of darshan has been translated into English as philosophy. Even people like Doctor Radhakrishnan... but these are all professors, they are not mystics. They have agreed with this translation -- I disagree. Because philosophy means `thinking about truth', and one thing that is impossible in the world is thinking about truth. It is like a blind man thinking about light. How will he think? And whatever he thinks, is not going to be even close to the experience of light. Light either can be seen or not seen, but you cannot think about it.

You cannot think about love. Either you can love, or you cannot, but you cannot think about it.

I am not a philosopher, I am a mystic. I have not thought about truth, I have seen it. And the strangest thing about truth is that to see it is to be it. You cannot see it as an object, you can see it only as yourself. The moment you experience yourself -- when the observer and the observed are one, when the seer and the seen are one, when the experienced and the experiencer are one -- truth is revealed.

Western philosophy has been the longest exercise in futility. None of the Western philosophers -- Plato, Aristotle, Bacon, Kant, Hegel, Russell -- none of the Western philosophers has had even a glimpse.

Their whole story is written in PANCHTANTRA which is five thousand years old. In a village, one elephant comes for the first time and the village has five blind men. They are excited, more excited than the people who have eyes, naturally, because those who have eyes can see, then the excitement is gone. Those five blind people are so excited to find out what it is that has come.

They touched the elephant, somebody touched the legs and said, "My God! The elephant is nothing but a pillar."

And somebody touched the ears of the elephant and said, "You idiot! You must be touching some pillar. The elephant is not a pillar, it is like a big fan which is used by kings." and so on and so forth. All five were quarreling, and a man who had eyes was watching and laughing.

The whole Western philosophy is written in that story. All these blind people are touching and coming to conclusions and quarreling with each other. And Western philosophy is nothing but argumentation -- not realization. Hence the Western philosopher will remain just an ordinary man. He will have great ideas, he will make great systems, but his own personality, his own individuality, will remain very ordinary. He cannot become a Gautam Buddha, he cannot become a Lao Tzu, he cannot become a Chuang Tzu, because these are not philosophers; these are people who have tried to see within, to reach to the very center of their being.

And the center of my being is also the center of every being, it is the center of the whole universe. Hence if I can know myself I have known all.

I do not want to be categorized as a philosopher. It is not my thinking about truth that I am sharing with my people, it is my experience that I am sharing. It is not my idea -- it is my taste, it is my heartbeat. If you want to call me anything you can call me a mystic, but please drop that ugly word godman.

UNLIKE THE SPIRITUAL MASTERS OF THE PAST WHO WERE GRIM IN THEIR SAYINGS AND SELDOM LAUGHED, YOU'VE ALWAYS DISPLAYED A GREAT SENSE OF HUMOR. PLEASE COMMENT. AND PLEASE CAN YOU TELL ME YOUR FAVORITE JOKE!

A sense of humor is my basic contribution to religiousness. All religious people have been sad and serious and sick. You cannot live with them. That's why people simply touch their feet and run away, because they are so boring. Just sitting by their side a little while, you will start feeling bored too.

I am always thinking that if there is a heaven where these saints and sages and mahatmas have all reached, then I don't want to go there, because that will be the saddest place in the whole existence. And everybody will be trying to be sadder than the other.

A sense of humor is something especially human. Buffalos don't laugh, they are all saints. Donkeys don't joke, they are all mahatmas. In their past lives they have been saints and mahatmas. That's why they have attained such a great status.

These are the people who will go to heaven. If after death you are asked where you want to go, please remember to say, "Wherever you want to take me, take -- but I don't want to go where saints go!" Even hell will be better. You will find superior, finer, more juicy people.

Now the joke. And because it has been asked for by a journalist it is about three journalists. All three were retired: one was eighty, another was eighty-five, and the third was ninety. It was their usual habit to go for an evening walk, sit in a public park and discuss the golden old days.

One day it happened that the first journalist, who was eighty, said,"I feel so ashamed, it hurts. It is like a wound."

The other two said, "What happened? Who has hurt you?"

He said, "Nobody has hurt me. Just I was caught red-handed."

They both said, "You are making a mystery of it. Simply tell us the whole thing! What happened?"

He said, "I was caught red-handed by my mother."

They said, "At what?"

He said, "Now, how to say it? I was peeping through the keyhole when a beautiful woman was taking a bath and my mother caught me. I feel ashamed."

The two other guys laughed. One said, "Son, don't get disturbed, it happens to everybody. In childhood everybody looks into keyholes, into bathrooms, and what else to do? Keyholes are made for that. Beautiful ladies are made for that. Don't feel ashamed -- we have all been caught but that doesn't mean that...."

The man said, "You don't understand at all. You go on saying to me, "Don't feel ashamed, don't feel ashamed." It is not a question of childhood! It happened today!"

Then there was silence. This was too much, if it happened today.

The second one said, "Yes, we can understand. I will tell you my story which will give you consolation. It is now the third day that I have not made love to my wife. She is such a bitch that whenever I mention

love she immediately turns to the other side and says, 'I have a headache, enough is enough. Now no more.'"

The other two laughed now. The third, the oldest, said, "Do you know his love? First tell what you mean by love!"

He said, "It is a very simple process. Every night I take her hand in my hand and press it three times. By that time I am fast asleep and snoring. But for three days the bitch won't allow me to make love. I can understand you are feeling ashamed, hurt. I am feeling hurt. My own wife, at this age, is betraying me!"

The third man said, "What is happening to me will make you forget all your troubles. This morning when I started making arrangements to make love to my wife she said, 'What are you doing?'

"I said, 'What am I doing? I am just doing what should be done. I am trying to make love.'

"My wife said, 'You idiot! This is the fourth time in the night! Neither you sleep nor you let me sleep! Love, love, love... there is no limit to it.'

"I said, 'My God, that means my memory is going. I had completely forgotten that three times already I have made love.'

"And you are talking about your troubles. Think of my trouble, my memory disappearing. At least it is good I can still make the distinction between day and night."

So everybody has his problems.

To look at a problem with humor is human. Except for human beings no animal can laugh. And your religions have been preventing you from laughter.

In the schools they teach the three R's; I teach the three L's... Life, Love, Laughter.

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BELOVED BHAGWAN,
WHAT DID YOU MEAN WHEN YOU SAID IN THE LETTERS TO AMITABH THAT YOU HAVE GONE BEYOND ENLIGHTENMENT?

Existence has no limits. There is no point which is the full point. Wherever you are, there is still much more to happen to you. The way is endless. There is no goal and this is the beauty of live, because if there was an end, a goal, that would mean nothing but death. Live is an ongoing affair. It goes on flowering from eternity to eternity.

Enlightenment is a tremendous experience, so vast, so mysterious, so blissful that people who have

achieved it, have stopped there. They have thought that the whole has arrived. I am basically a homeless wanderer. In the beginning I was also thinking, but the experience is so beautiful that there cannot be anything more beautiful than this. The experience is so ecstatic, that it is incomprehensible even to think, to imagine that there can be more.

But this is the mystery of live. There is always more. Just out of curiosity, I started looking beyond enlightenment. And I was surprised that enlightenment is only a beginning, not the end. Beginning of a journey of light which goes on expanding, goes on becoming more and more juicy -- Rasso Viser.

The Upanishads have called the ultimate experience that it is very juicy. I am a milestone in the history of man's growth and consciousness. That's what I mean when I say, "Enlightenment has been left far behind. I have gone beyond it." And the beyond has no limits. It is just like the horizon that surrounds you. As you come closer to it, it moves further back. You never reach, you are always arriving, but you never arrive.

This is the meaning of live. Just think that if there was an end to your search what would be left? What you will do then? Even enlightenment will become a boredom. Even blissfulness twenty- four hours every day, every month, every year, every life, for ever and ever will start collecting dust on it. It will loose the initial glamour, the initial youth, the initial benediction.

But up to now, nobody has said, that there is anything beyond enlightenment. That's why I say, I am a milestone. With me, a new chapter in the history of consciousness begins. Enlightenment will be now the beginning, not the end. Beginning of a non-ending process in all dimensions of richness.

BELOVED BHAGWAN,
IN ONE OF YOUR LATEST LETTERS TO THE THERAPISTS HASYA SAID THAT YOU ABANDONED THE OUTER SANNYAS IN FAVOR OF THE INNER SANNYAS. WOULD YOU PLEASE SAY MORE ABOUT IT?

I have been working hard to abandon everything that is outer, so that only the inner remains for you to explode.

Otherwise the man's mind is a very immature mind. It starts clinging with outer symbols. That has happened to all the religions of the world. They all started well, but they all went astray. And the reason was that the outer was emphasized so much that people completely forgot the inner. To fulfill the outer was such life-absorbing task that there was no space left even to remember about your inward journey which is basically the meaning of religiousness.

If you watch the so-called saints, sages, mahatmas, their life, you will be surprised. They are more outworldly than you are.

Once I was traveling with a very famous Hindu monk. It was hilarious to see that his whole life, twenty-four hours, was engaged into non-essential things. For example, he will not eat anything, he will only drink the milk of a cow. And people worshiped him just for that which is not an achievement.

Every child of every animal is borne doing that. And the milk has not to be of any other animal except cows. The milk of the buffaloes was not acceptable. In fact, it is richer. It has more vitality.

But the Hindu tradition has never called the buffalo even auntie. And the cow has to be of absolutely white color. I was surprised that this is something strange. Any other color, particularly black, even patches of black on the white cow was not acceptable to the saint. He would rather fast than compromise, so his followers were always carrying four, five white, absolutely white cows, wherever he was going. Because it is very difficult to find a completely purely white cow.

I asked him, "What is the matter? What is wrong with a brown cow, or with a black cow? Or with a cow with many patches of different colors?"

He said, "Whiteness is the symbol of saintliness."

I said, "My God! The cow has to be saintly for you and even the blackest cow will give the whitest milk. You should look at the milk not at the cow. Who is telling you to drink black milk?

And he was so much suspicious about people and in this country particularly about milk you cannot be certain. You cannot be certain about anything. Even about medicines you cannot be certain on which your life depends. And the doctor may be simply giving you injections of just colored water.

Thousands of people have died because there is so much deception in everything. The label is right, but you cannot decide what is inside. And about milk everybody knows people are mixing it with water.

When I was a student, the man who used to bring the milk for the students in the hostel, everybody was

asking him, "Do you mix water?"

And he said, "But I can take any oath. And his son used to carry the bucket of milk with him and he will put his hand on his son's head and say, "This is my son. And I take the oath that I have never mixed in my life water into milk."

One day I called him inside my room. I closed the room. He said, "What are you doing?"

I said, "Just a little privacy." And I asked him that "I cannot believe that the milk that I get is not mixed with water. How do you manage even to take an oath?"

He said, "It is very simple. But don't tell to anybody. I never mix water into milk. I always mix milk into water. It is a simple thing. I can take the oath, because I have never done that. I always mix the milk into water. For that nobody is asking."

This Hindu monk was so suspicious that the cow had to be milked in front of him.

I said, "What kind of religious progress, what kind of consciousness you are attaining by all these stupidities? Five cows have to be carried with you. Then you have two stand there when they are being milked. As if your whole spirituality depends on this stupidity."

This was just an instance. Twenty-four hours this was his way. No woman could come closer than nine feet. His disciples were continuously measuring the distance between the woman who had come to see the saint. It has to be exactly nine feet.

I said, "What is this nonsense?"

He said, "You don't understand. A women has a magnetic force but its radius is only nine feet."

I said, "From where you got this idea?"

He said, "My master. He got this from his own master. It is given in secrecy whispered from ear to ear, from generation to generation."

I said, "Strange, can you support it by any scripture?"

He said, "No, it is a private tradition. Scriptures are public. My master cannot deceive me."

Naturally his master cannot deceive him. And nobody knows who was the idiot who started the idea. Whenever he will go any place, first he will enquire `Has there been any woman?'

He could not sit at a place where a woman was sitting until nine minutes have passed. The same radius. Nine feet it goes, in a space nine minutes it goes in time. After nine minutes he can sit, but not before that.

I said, "You are living a life of phobia. This is not saintliness. You are living in constant fear. Your whole life, day and night, is nothing but fear.

And you have become so much focused on outer things which are meaningless that I don't see you have any time for the inner." All the religions have become focused on the outer. I am trying to abandon everything that is outer. My people have no outer discipline. They have no outer obsession.

Their whole effort and energy has to be directed inwards. Life is small and time is so precious. You cannot waste it into unnecessary things. And you can see people all around wasting it in unnecessary things.

One shankaracharya was staying in Delhi and a poor man, a clerk stood up in the question hour and asked about the ultimate, what it is, how to attain it.

And the shankaracharya looked at him. He was using the ordinary desk, a full pant, a bush shirt, and he became furious. The shankaracharya said, "You have some nerve to ask about the ultimate. And you are wearing a full pant. First answer me. Have you got the yoga pavid*, the Hindu thread inside your bush shirt?. And when you urinate, do you urinate standing or sitting?"

And all the idiots who had gathered there and I don't think anybody else goes there. They laughed, the poor man said, "In a full pant it is very difficult to sit and all the urinoirs are made in the offices so that you can urinate standing."

He said, "This is against Hindu religion. Have you ever heard any seers of the Vedas, urinating standing? And what about the thread? Do you put it on your ear?"

He said, "In fact, I don't have any thread." He said, "This is too much. You are go to suffer in hell fire, because while urinating, if you don't put the thread on your ear, then you are vulnerable to all kinds of evil influences. That is the moment when devil enters into people."

This comes from a shankaracharya who is supposed to be the head of the Hindu religion. As if religion's concern is urinals, thread and protecting people from evil. And Hindus have been doing that, but I don't think that they are protected from evil in any way. They are just as human as people are anywhere else.

I want my people to understand it clearly. Neither your clothes, nor your outer disciplines nor anything that has been given to you by tradition and you have accepted it just on belief, is going to help. The only thing that can create a revolution in you is going beyond the mind into the world of consciousness. Except

that, nothing is religious. But to begin with and with a world which is too much obsessed with outer things, I had to start sannyas also with outer things. Change your cloths into orange, wear a Mala, meditate, but the emphasis was only on meditation.

But I found that people can change their clothes very easily but they cannot change their minds. They can wear the Mala, but they cannot move into their consciousness. And because they are in orange cloths, wearing a Mala, having a new name, they start believing that they have become a sannyasin.

Sannyas is not so cheap. Hence it is time and you are mature enough that beginning phase is over. If you like the orange color, the red color, perfectly good -- it cannot do any harm, but it is not a help either. If you love the Mala, if you love the locket with my picture on it, it is simply your ornament, but it has nothing to do with religion. So now I reduce religion to its absolute essentiality. And that is meditation. If you are meditating and if you are reaching higher and higher into your consciousness, thoughts are left far behind. You experience that your body is just outside you, your mind is just outside you and you are standing in the middle, the center of the cyclone, in utter silence, in absolute beauty, in great light, in utter fulfillment. Except the process of meditation, everything is non- essential.

I don't want my people to be lost into non- essentials. In the beginning it was necessary. Now years of listening to me, understanding me, you are in a position to be freed from all outer bondage. And you can for the first time be really a sannyasin only if you are moving inwards.

BELOVED BHAGWAN,
WHAT IS THE FUNCTION AND THE IMPORTANCE OF ALL HEAD-QUARTERS FOR YOU IN EUROPE? AND HOW WILL IT IMPART YOUR SPIRITUAL GUIDANCE? DOESN'T IT IMPLY ORGANIZATION AND STRUCTURE AGAIN?

The world head-quarters has nothing to do with organization, structure. In fact, to avoid organizations and structures, the world head-quarters is being created. I receive thousands of letters, it is impossible for me to answer them all. It is even impossible for me even to read them all. And I will be a wandering mystic onwards, because no country has the courage to let me settle there, even my own country where I was born wants me to fulfill certain conditions.

I have never fulfilled conditions imposed upon me by anyone. So for me the only course remains to wander around the earth. And in a way perhaps this is what existence wants me. Because in this way, I will be able to reach more people than in any other way. In this way I will be available to almost every sannyasin around the world than in any other way.

They all cannot come to me, they have their financial difficulties, but those are not important. There are governments all over the world, every government even if I ask for a three week tourist visa, asks me, "Are you going to make a commune here?"

I say, "I had a great respect for human beings always, but listening to your questions, I feel that I was wrong. In three weeks tourist visa, how a commune can be created? I will be meeting my sannyasins and few countries are so much afraid, that even before I have applied for a tourist visa, their parliaments have decided that I should not be allowed in the country, because I am a dangerous man. About that they are right. But even for a dangerous man you cannot prevent a tourist visa, unless he commits a crime against your constitution, against your law. I have never been in the country, how I can commit any crime against that country's law, its order, its constitution. Let me give me a chance. I will try my best, but first let me have a chance. I have not even heard the names of countries before, who have decided that I will not be allowed in their country. I heard only because they decided, their parliament decided that I should not be allowed. And it seems to be a world conspiracy, because the same reasoning is been given in every parliament that the man is dangerous that the man is extremely intelligent that the man can destroy your youth, its morality. He can corrupt people by his ideas, destroy the tradition, the religion, he can create a disorder.

I was simply amazed, I had never thought that religions and moralities and churches which have been two-thousand, three-thousand, four-thousand, five-thousand years old, can be destroyed in a three week time? They have given me a clue. Now I know where they stand. Their fear has exposed them.

But it doesn't matter. If one country stops me, I enter another country nearby and my sannyasins can come to meet me there.

But now this is going to be my way of work that rather sannyasins coming to me, I will be going to them

and knocking on their doors. Perhaps few other neighbors may also wake up.

The world head quarters has nothing to do with any organization. It is simply my secretariat. That's why I have given it a name `Rajneesh Foundation International - world headquarters of Bhagwan Shree Rajneesh'.

It has nothing to do with anybody else. It is my personal secretariat where all the correspondence from the world can reach, from where people can find where am I, in which country's jail. Otherwise millions of sannyasins around the world were in a difficulty, they could not keep track of me. America was changing jails every two day, just, sometimes even one night I was in one jail and the next day I was in another jail. I said, "Your jails are all alike. Why you are unnecessarily taking this trouble?"

The reason was that nobody should know where I am. But they could not manage, because from the airport, the news media was present. Every jail was surrounded by news media twenty-four hours. Any time they take me out, the news media is there. They take me in, the news media is there. And the American news media is the most efficient in the world. Within seconds the whole country will know where I am.

The world headquarters will be publishing my books, will be releasing my tapes, videotapes, will be doing every kind of work. But it has no domination over anybody. All communes of the world are independent. All centers of the world are absolutely free. They are under nobody's guidance. My sannyasins are directly related to me. The world head-quarters will simply function so that you can have a connection with me. Otherwise you don't have any place to whom to ask where I am, what is happening to me. The world head-quarters is not in any way a power over any sannyasin, over any other sannyas centers, ashramas, communes. It has nothing to do that. It is my secretariat. And its function is to convey to me messages of importance and to convey to the sannyasins my messages of any importance to anybody. It is not an organization. It is not a structure. It is simply a functional office.

BELOVED BHAGWAN,
HOW CAN WE IN THE RAJNEESH TIMES SPREAD YOUR VISION IF WE PERSONALLY ARE OFTEN SO INSECURE ABOUT WHAT YOUR VISION ACTUALLY IS?

I can understand the difficulty. It is not only your difficulty, it is the difficulty of every sannyasin everywhere. The moment somebody asks you "What is the vision of your master? What he wants to do? What are the disciplines that he has given to you?" And you are in a difficulty. Because I have not given any disciplines to you. And they are accustomed of the old religions, Christians have their own catechism, just a small booklet in which all that is essential to Christianity is written.

You can just look at within few minutes and you know what Christianity is. Jews have ten commandments, Jainas have their five principles and in the same way all the religions, their belief in a God, their belief in a heaven in a hell, their belief what is good and what is bad, their certainty about what is sin and what is virtue and their clear declaration that those who are virtuous will be rewarded in heaven and those who are sinners will be thrown in the darkness of the hell for eternity to suffer.

Things are simple for these people. And naturally everybody knows about all these religions. They ask you the same question. But they don't know that I am not preaching a religion.

The first thing to be made clear to them is that what I am teaching is a religiousness, a quality. Religion is a dead dogma, fixed principles. Frozen fossils. What I am teaching to you is a living, flowing religiousness -- an experience like love. An experience that is individual, all the religions are collective. They belong to the crowd. And my whole effort is to make you free from the crowd and from the collective so that you can be yourself, so that you can blossom to your own potentiality, to your individuality. I am an individualist.

My vision about man is that he needs no organization. He needs freedom from all organizations. All organizations cripple him, blind him, destroy him. The life of the organization is the death of the individual. Because the organization demands obedience. It is not a question of right and wrong. It is a question that you should obey whatever is written in the scriptures, whatever is ancient, whatever has been always followed. You should not question.

My state is just the opposite. You should question everything. It is your life. And unless you question, you cannot get rid of garbage and crap. All the religions ask you to believe. My vision is that the greatest crime against yourself is believing, because believing means: you don't know yet you start feeling as if you know.

I am all for knowing and I am absolutely against for belief. Because belief prevents people from knowing. When you already believe, your enquiry stops. There is no need. Gautam Buddha has known, that's enough. What more you can do. Just believe in him, worship him. But remember one thing: when you are thirsty, then you never think that Gautam Buddha has drunk water enough. There is no need for you to drink.

Even to say that you are thirsty is a sin. When you are hungry, you are hungry and you need food. Gautam Buddha may have eaten -- eighty years he lived -- that does not make any difference to your hunger. If on the physical level it is not possible, how it is possible on the spiritual level? Buddha may have known that can not make you enlightened. You will have to know yourself.

Each individual has to travel the path. Nobody else can travel the path on your behalf. The old religions have made things very simple. But by making them simple, they have destroyed so much that the whole humanity lives in misery because of it. What is good today, may not be good tomorrow. What is good to me, may not be good to you.

Each individual has to be conscious, alert, watchful, an experiment with life. And find out what is good for him. Whatever gives you peace, whatever makes you blissful, whatever gives you serenity, whatever brings you closer to existence and its immense harmony, is good. I cannot point out to you `this is good' and `this is wrong'.

And whatever creates conflict in you, misery in you, pain in you, is wrong. Nobody else can decide it for you, because every individual has his own world, his own sensitivity. He is unique. So that formulas are not going to work, they have not worked. The whole world is a proof of it.

Never ask anybody what is right and what is wrong. Life is an experiment to find out what is right, what is wrong. Sometimes you may commit what is wrong, but that will give you the experience of it, that will make you aware of it that is has to be avoided. Sometimes you may do something good and immensely you will be benefited. The rewards are not beyond life, in heaven and hell. They are here and now.

Each action brings its result immediately. Just be alert and watch. I call the man mature who has watched and found himself what is right, what is wrong, what is good, what is bad. And by finding it by himself, he has a tremendous authority. He knows it absolutely. The whole world may say something else, it makes no difference to him. The whole world may be against him -- it is not a question of voting. He has his experience and that is decisive. One thing.

Second thing: the man who has found maturity by his own experiments -- and life gives you so many opportunities, every moment they are available. Don't miss any opportunity. Good or bad, don't decide beforehand. Go through the experience and let the decision come afterwards. Let the experience be your conclusion. This will help you to know one thing more that `don't interfere with others'. This will give you the insight that `help others to be themselves'. Tell them to experiment, tell them it is not wrong to commit mistakes. Because every mistake is a part of learning.

But man for thousands years have been fed up- - from his very childhood, what is right, what is wrong, what is good, what is bad. So naturally he ask my sannyasins, too. That "What is the vision of your master?"

Tell them that, "My master is not an imprisonment to me. He is a freedom to me. He has not given me details of things. He has simply given me methods how to find details myself. He has not shown me the way. He has given me eyes so that I can find my way."

And each individual's way is going to be different. Never follow anybody. That is the greatest calamity that can happen to a man. Once you start following somebody else, you become a carbon copy. You become an imitation. You loose originality. So whoever asks you, "What vision your master has given to you?", tell them that he has given freedom to us. And he has provoked and challenged us to find our original face.
And that is possible only if you do not imitate.

BELOVED BHAGWAN,
WHAT IS THE DIFFERENCE BETWEEN ESOTERICS AND ESOTERIC NONSENSE?

Whatever I have been telling to you, is esoterics. I am trying to make you mystics, masters of your own, helping you to find the mystery of life without giving you any map, without giving you any guide-book. Because that spoils the whole game.

It is like you see a beautiful film. And you start telling the story to the friend. And you love the friend. And you have brought tickets for the friend for tomorrow.

That's a good gesture. But please don't tell the story. Otherwise that friend will be simply bored in the film -- the same beautiful film will become just a boring experience. Because he will already what is going to happen. There will be no curiosity, there will be no possibility of anything new to happen.

He already knows. I have heard when for the first time films started in India in a small village, there were three shows: the matinee show. And one old man watched it. Then the show was finished but he won't move. He said, "I want the ticket for the first show." The manager said, "But you have seen." He said, "You wait, you don't interfere. This is none your business. This is the money. Give me the ticket. I will see the first show also." After first show he said, "Now I want to see the second show also."

The manager said, "You seem to be a strange fellow. You are seeing the same story again and again. And you don't seem to be bored."

He said, "You will not be satisfied unless I answer you. There is a scene in the film. A beautiful woman by the side of a lake is undressing. She has almost undressed and at that very moment, a train passes by." The old fellow tries every way to see to the other side, but the woman is other side and by the time the train has passed, the woman is swimming in the lake and he could not see her undressed completely. He said, "I will not leave this place, because I know these Indian trains sometimes go late. How long this train is going to be in time?"

Don't tell the story. Tickets are good. I give you every incentive, every challenge to go on the journey. But I don't tell you what you are going to meet what is going to happen on the journey. That will spoil the whole mystery of it. Esoterics is the science of challenging people that life is not appears. It is much more. It is always much more. You will never come to a place where you can say, "Now it is enough." It is never enough. What I call esoteric nonsense, is those people who start giving you charts, maps, guides -- start in detail telling you every phase of your journey. They kill, even the desire to go on the path.

I was in Agra. There is a small religion called Radhaswamis. You can see in Radhaswamis how religions had been fighting egoistically with each other. For two hundred yeas, Radhaswamis have been making a temple in the memory of their guru, but the idea is to make a temple which defeats Taj Mahal, because both are in Agra. Two hundred years continuously, only the ground floor is ready. Only the pillars. They have done tremendous job, and if they succeed, there are very remote possibilities to complete it; because two hundred years they have already worked. They are pouring all their money, from all over the country, wherever their followers are. But whatever they have made gives an indication that if they succeed, Taj Mahal will become secondary.

When I was in Agra, speaking they invited me to see their incomplete temple. They are in a very great despair because money is running out, no more sources. There is not even a roof. But even on the pillars, the work that they have done -- perhaps marble has never found such great artists. When I was looking at their temple, I came across a map that was hanging on the wall. I said, "What is that? I have never seen such a map." They said, "This is the map of the higher stages of consciousness." There are sixteen stages, and on the map, on the fifth stage -- Mohammed, Moses, people like that, names are written, somewhat higher. On the seventh stage Nanak, Kabir, Dadu and others. Somewhat still higher, on the tenth, Krishna, Ram. Still higher on the eleventh, Gautam Buddha, Mahavira. On the sixteenth, only their guru, their master, has reached. They said, "What do you say?" I said, "Absolutely right. Your guru is on the sixteenth." They said, "You are the first man who do not belong to our religion, who are so absolutely certain." I said, "I have to be absolutely certain because I am on the seventeenth, and I see your poor guru on the sixteenth. he tries to get on on the seventeenth and I go on pushing him down. Seventeenth is the last, and I am not going to allow anybody else there. I don't like anybody. I want to live alone, peacefully, your guru has to remain on sixteenth. He can go downwards, fifteenth, fourteenth -- which are vacant, there is nobody."

They were shocked. They said, "Are you serious?" I said, "I'm always serious, and I have to be serious, because your guru is trying every possible way somehow to enter in the seventeenth. And I have to make all arrangements to block his path. In fact I have removed the staircase also. There is no hope for your guru to enter in the seventeenth." They said, "This is strange. But we have never heard about the seventeenth." I said, "Who had heard about the sixteenth?"

This is esoteric nonsense. Esoterics is a mystic phenomenon. Esoteric nonsense is expressed in such things. You will not believe that in Jaina temples there used to be maps. I don't know whether there are still or not, because I have not entered a Jaina temple for twenty years. It is not right to say I have not entered -- they will not let me in!

Krishna is in the seventh hell... because Jainas believe in seven hells. It is a very mathematical idea -- to put all the sinners in one hell, seems to be very unmathematical. Somebody has been only smoking

cigarettes and has done nothing wrong to anybody, except to himself. And somebody has killed, like Adolf Hitler, six million people. Now to put them into one place, seems to be absolutely unjustified. So Jainas have seven hells -- seven categories, according to your sin, crime, you will be sent. Krishna is in the seventh, the last, because he was the man who provoked Arjuna for Mahabharata, the great Indian war, in which millions of people died. The whole responsibility goes on him -- and because to Jainas nonviolence is the criterion of religion -- he was the most important person to preach violence.

When Mahavira was alive, one of his disciples hoped that he will become the successor of Mahavira. But seeing that Mahavira goes on living, he became frustrated. He propped Mahavira and moved away from Mahavira taking his five hundred disciples with him, because he said this man does not know enough. He says there are only seven hells -- that is wrong. There are seventy-seven hells. Because it is impossible to categorize all crimes and all sins into seven categories -- seventy-seven hells. Now you cannot prove these people; not disprove these people. It is just their imagination.

Hearing this, another man, whom I like -- Sanjay Belattiputta -- he said, "This man is an idiot! It is better than seven, but really there are seven hundred hells." He was joking, he was not serious, but he was simply saying, that all these things are simply nonsense. In the name of religion you can go on propagating any kind of nonsense.

I have heard that -- At last Morarji Desai died. I don't know whether he has died or not. It is just hearsay. And everyone who dies is first brought into hell, and hell has such a beautiful reception room -- beautiful naked ladies, champagne flowing, all kinds of cold drinks, every kind of food... you say and it is immediately presented by naked women. Morarji said, "This is strange... this is hell? What great pleasures must not be happening in heaven? But this is the root. Hell comes first, then the bus goes to heaven. And he was very much puzzled again. Heaven looked like a ruin -- old skeletons walking; you cannot even recognize who is who, saints, mahatmas, sages, but there is no greenery, no reception place. He said, "This is not a place worth living. Hell was far better. Improved in every way, everything is available. No sign of poverty. He said to the bus driver that, "Please when you go back, I want to go back to hell." He said, "Think twice before you decide." He said, "I have decided." He went to hell and a he entered, the devil caught hold of him and said, "So you have come." But he said, "Where is the reception place?" The devil said, "You are an idiot. That was just a reception place. That is to allure idiots for hell. Now you will see the reality."

The bus has gone. There was no way. He said, "Still, because you have come by yourself -- you have chosen it yourself, I will give you again a choice." He took him to the first room. It was so horrible. People were being cut by electric saws and again joined for another cut. It was so painful. Everybody was naked, and one can see that how many cuts a man has gone through. You could count the scars. And they had really invented a glue that you cut the body in two, glue it, put it back, and sometimes those small devils who were doing all this work, they will put two persons' bodies and changes the head of one, the body of another. It was looking very ugly. Everybody was in torture. The devil asked, "Would you like to join this group? It is a group therapy." Morarji said, "No. I would like to see the other two."

In the second one, it was even more horrible. There was no electric saws -- people were being cut by old type of axes, like trees are cut. Somebody's leg will be cut and joined to somebody else's leg. Somebody's head will be cut and will be joined to somebody else's head. Morarji said, "What is this?" He said, "This is old type. There are people who like old things, ancient, traditional. Few people like technology, science. For them the first room. This is for the more religious, more traditional, those who go on spinning reels. Perhaps this may suit you. He said, `No, this is too much. I would like to see the third one." And the third one looked a relief. A great relief! Seeing the two, the third was certainly a relief. People were standing into crap of all kinds -- up to their neck. Somebody drinking tea, somebody drinking coffee. It was stinking, but Morarji said, "It is better." And as far as crap is concerned, fifty percent he has prepared already. Whole life drinking of urine, now, he does not smell anything. But it is good that you are provided with coffee and tea. So he said, "This is good. Although it does not look good to stand into this mess that you have collected here. How old it is?" He said, "This is the ancientmost thing. We are great collectors. Antiques we pay very much interest. Nothing is new here. Thousands of years old things. This shit that you are seeing all around. This comes from the days of Vedas. It is sacred. Go into it and enjoy. What do you want, a coffee?" He said, "I don't like coffee or tea. I drink my own urine." Devil said, "That's perfectly okay. That freedom is given to you. You can drink as much as you want."

An empty cup was given to him to drink his own urine. Just in the middle when he was drinking his urine, a bell started ringing and a small devil shouting that the coffee break is over. Now throw all your cups

and coffees and stand on your head. Now begins the yoga exercises.

This was not known to him that this was going to be. It was already too much, and now standing on your head. But you cannot do only this. Three places are there and you have chosen itself.

All religions have ideas about heaven, about hell. This is all esoteric nonsense. Real esoterics simply means the science of knowing thyself.

Okay?

The Last Testament, Vol 6

Chapter #14
Chapter title: None

13 August 1986 pm in Bombay, India

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[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]
INTERVIEW WITH PRESS NAMED 'MIDDAY'

Q: GOOD EVENING, AND THANK YOU VERY MUCH FOR SEEING ME. IT'S A PLEASURE TO SEE YOU AGAIN IN INDIA. I HAVE A FEW QUESTIONS HERE IF YOU COULD PLEASE ANSWER THEM. YOU HAVE BEEN GRANTING INTERVIEWS TO JOURNALISTS AT THE SAME TIME YOU HAVE BEEN TAKING YOUR DISCOURSES, GIVING DISCOURSES, TO YOUR SANNYASINS. IS THERE ANY PARTICULAR REASON FOR THIS, BHAGWAN?

A: It makes no difference to me whether I talk to my sannyasins or to the journalists, because finally the word will reach to my sannyasins.
Through the journalists, it will reach to others also.

There are many people who would like to listen to me but cannot come for many reasons. Their orthodox mind, their traditional thinking, lies that they have heard about me... through journalism it is possible to reach even these people. Journalism is simply a means and I use all the means possible to spread the fragrance that has happened to me.

I have chosen particularly journalists because even if I do not talk to them they go on writing about me all kinds of stupidities, lies... it is better they should talk with me, have a clear conception about me. It is their duty to their readers that the truth is conveyed and lies are not spread. I respect journalism tremendously because it is one of the greatest means to protect the individual, his freedom of expression, his individuality, against the powerful vested interests.

I am alone against the vested interests -- they have immense power, but if the news media is with me to convey the truth to the masses -- a single individual can be more powerful than a government.

And I have seen this happen in America. The news media has the credit that the American government could not murder me. They had made every arrangement -- I will give you just few examples...

In one prison they asked me to fill the form but not to write my name on it. The Marshall asked me to write David Washington as my name and told me that, "In the jail you will be called David Washington, and

you have to respond to this name."

I refused and I told that man that, "First, you remove your coat." On his coat there was a seal saying Department of Justice and feel ashamed of yourself that you are the highest authority of justice in America, asking me to do something absolutely illegal. And what is the reason? It is so simple that I write David Washington and you poison me in the night and nobody will be able even to find it out that where I disappeared. Perhaps on the aeroplane also, you had entered my name as David Washington. So David Washington comes to the jail and tomorrow you can release him. I simply disappear in the air. It is not so easy to befool me. I will write my name -- if you want to go home because it was midnight, otherwise you fill the form in your handwriting, write whatsoever you want... I will sign it.

He wanted to go home. Tired... he himself was. He filled the form as David Washington. My strategy was clear and I signed my signature which are known all over the world. He looked at my signature and he said, "I do not understand what you have written."

I said, "There is no need for you to understand. This is my signature. This is not David Washington's signature. Now you can kill me. And remember, whether you kill me or not, in the morning every newspaper and every television station and every radio will carry the news... the whole idea of democracy is simply in the words. In reality, it is a hypocrisy."

While coming to the jail there was a woman with me, a prisoner, a black woman. She asked me can she be of some help because she is going to be released tomorrow morning. If there is any message to the newspapers, to the news media, who are surrounding the jail you can give it to me.

I told her just listen carefully the talk between me and the Marshall and whatever transpires you report to the news media.

The next morning the whole America was agog that this is simply a fascist regime pretending to be democratic. There seems to be no respect for the individual. They removed me from the jail immediately because they wanted to destroy the form.

In the second jail, they put me in a cell with a man who had Aids. And who was just dying. At the most seven days more were left for his death. For six months he has been there and nobody has shared the cell because the doctor has told that no other prisoner should be put there. The disease is so dangerous and so infectious that anybody who lives with him is bound to get it.

They put me in that cell. As they left, the man himself said to me "Bhagwan, I have been seeing you on the television and this is nothing but a cunning strategy to kill you. I am dying from Aids. Please don't touch anything in the cell. Knock on the doors till all the parties come and force them to change you from this place to another. And I am with you. I am dying, but I am still human. These people who have put here, only look human. This doctor has not allowed even murderers to enter this cell. This doctor himself never enters the cell. He enquires about me from the outside. You have not done any crime, you have been arrested without any arrest warrant. You have not been allowed the facility to contact your attorneys and now they put you in a cell which is nothing but sure death."

I had to knock the door for continuously one hour. Then the jailer appeared, then the doctor appeared, and I asked them, that "Are you aware that this man has Aids? Are you aware that for six months you have not been putting anybody in the cell? Then why you have put me in this cell? And I am not a criminal. You have not even proved before a court that I have committed any crime. You are criminals because you are trying to kill a man who has not done anything wrong."

They became so afraid -- afraid of whom? Afraid of the news media. Because I told them, "As I get out of the jail I'm going to tell to the news media what happened with me. This doctor is not a doctor of light. He should be punished and the only punishment can be he should be put in this cell with this man."

I was removed immediately to another cell and they removed me as early as possible thinking that there will be no news media people outside, but America has a very awakened, alert news media. They were there twenty-four hours around any jail I was. They were following the cars on their helicopters. They could not manage to hide me in some place where the news media was not aware.

I respect news media. But I would like to say that Indian journalism is not yet of that great quality. It is third rate.

Without asking me they go on saying things that I have never said. This is the reason why I am giving these interviews.

Q: I HAVE A SUPPLEMENTARY QUESTION TO THIS IF I MAY, BEFORE I GO ON TO THE NEXT

ONE.
YOU HAVE SPOKEN ABOUT HOW IT IS VERY IMPORTANT TO HAVE A FREE AND FEARLESS MEDIA AND ABOUT HOW YOU ARE ANSWERING ALL THESE QUESTIONS SO THAT INDIAN JOURNALISTS CAN WRITE ABOUT IT SO THAT IT CAN GO TO OTHER PEOPLE.
I HAVE SUBMITTED A LIST OF QUESTIONS: IMPORTANT QUESTIONS IN OUR OPINION, WHICH WOULD HAVE BEEN NICE IF YOU HAD ANSWERED THEM BECAUSE IT WOULD HAVE CLEARED A LOT OF MISCONCEPTIONS. BUT I FIND THAT THESE QUESTIONS HAVE BEEN CANCELLED FROM MY ORIGINAL QUESTIONNAIRE. I HAVE EVEN BEEN ASKED NOT TO ASK YOU THESE QUESTIONS.

A: Those questions were rubbish. I simply did not want to call your questions before the people `rubbish'. That's why I cancelled them.
But if you are interested in rubbish you can ask. But then be prepared.

I have chosen the best questions that you have asked -- because my whole effort is that you should inform the people about the basic things. My fundamental approaches about life, about religion, about philosophy, about people's mind and how it can be transformed. Those questions that I have answered are out of compassion for you. I did not want to insult a lady, but if you are not a lady you can ask. But remember, then I will not be a gentleman.

I'M AFRAID I'M A JOURNALIST FIRST AND A LADY AFTERWARDS SO OF ALL THESE QUESTIONS, I'LL HAVE TO ASK YOU ONE AT LEAST. ONE OF THE QUESTIONS THAT YOU HAVE CUT OUT IS, WAS ASKED, MORE FROM A GENUINE CONCERN FOR YOUR WELL-BEING THAN ANYTHING ELSE. THIS WAS THE QUESTION PERTAINING TO THE FACT THAT A LOT OF PEOPLE IN THIS AREA ARE QUITE UPSET WITH WHAT THEY CONSIDER IS CONFUSION AND COMMOTION. THEY SEE THAT THEIR CHILDREN WILL BE UNDULY, LET'S SAY, THEY'LL BE UNDULY INFLUENCED. SOME TIME AGO WE HAD ALSO CARRIED A VERY BEAUTIFULLY WRITTEN ARTICLE BY ONE OF YOUR DISCIPLES ON HOW SHE FELT ON YOUR RETURN. BUT MUCH OF THE FEEDBACK THAT WE HAVE GOT HAS BEEN VERY VIOLENT. THEY'RE EXTREMELY VIOLENT, TO THE POINT THAT WE'VE HAD TO THROW ALL OF IT OUT. NOW IF THERE IS SUCH AN UNDERCURRENT AGAINST YOU, DOES THAT WORRY YOU?

These are the people who do not understand me. And these are the people who do not want their children to grow. These are the people who do not want to help this country move into contemporary times. These are the obstacles in the evolution of this country.

They should come here with their children. They should ask questions concerning the growth of their children, the education of their children, the morality of their children. The answers that they cannot give, I am ready to give. That's what is making them upset.

I say there is no God. Now catch hold of those people who are upset. Let them prove that there is God. If they cannot prove then it is simple sincerity to accept that our God is only a belief, not an experience. Don't give to your children beliefs. Those beliefs have been killing this country for centuries. This country has lived almost ten thousand years of a very civilized past. Yet it is hungry, yet it has no scientific attitude towards life. No technological approaches, which can transform the poverty. And the reason is that every child is being fed up with belief while science depends on doubt.

I teach doubting... and unless you have the courage to doubt you will never come to know the truth. Your truth will always be borrowed and a borrowed truth is not a truth.

Those people who are upset prove by their being upset that they are wrong. I am not upset, I am not upset that the great majority of people will destroy the meditations of my sannyasins.

They are a vast ocean... and my sannyasins are just like a dewdrop. The dewdrop is not afraid of the ocean and the ocean is upset of a dewdrop. It must be important.

Their beliefs are empty of any content. Otherwise they should be happy that I am here. They should bring their children. They should help their children to ask questions that they cannot answer.

A morality which is afraid of intelligence is not a morality. It is the greatest immoral thing in the world.

A religion which is afraid of being questioned shows clearly that it knows deep down that there are no

foundations to its temple.

And this is not only the question of the people here. This is the question of the people around the world.

Socrates was condemned by the Greeks. Their own greatest flowering, their own genius. The Greeks never could reach higher than Socrates -- in intelligence -- yet they condemned him. And the reason: they were afraid that his influence can corrupt their children.

Socrates' influence can corrupt their children. Their stupidity cannot corrupt their children but really what they call corruption is Socrates can expose and that's my function too.

I can expose all lies that you have been telling to your children. That is your fear. You are afraid of truth: and you call that truth can corrupt. Yes, truth can corrupt lies.

I bring a medicine and you are sick. Medicine can destroy your sickness. So whoever is upset is invited. Either I will upset him completely and he will be a sannyasin, or I am ready to be upset completely and be a follower to him.

This is how human beings should behave with each other. This is how intelligence requires that people should interact. I am not saying that "Agree with me" -- I am inviting you. Come with all your disagreement, but without understanding me, without listening me, if people get upset that simply shows their weakness, their retardedness.

I crossed that question simply because I don't want to call anybody retarded. I don't want to call anybody stupid. But your question cannot be answered unless I say the truth. Only intellectually retarded people are upset. Intelligent people are never upset. In fact, intelligent people are always in search of someone who can upset them, because that will be a new beginning of a journey. A new search, in a new dimension.

Only retarded people don't want to hear anything that goes beyond their mind. They are perfectly satisfied like buffaloes, chewing the same grass their whole life. Don't upset a buffalo.

But the whole progress of man depends on those few people who have been courageous enough to upset us, who have destroyed our old beliefs, who have punctured our old moralities, who has given us visions of a new world, of a new future, who have taken us out of the past and its bondage into the freedom of the future.

Q: THANK YOU FOR ANSWERING THAT ONE. WHAT DO YOU, YOU FORESEE AS THE FUTURE OF YOUR SANNYAS MOVEMENT? DO YOU SEE IT AS PROSPERING, EVEN WHEN YOU'RE NOT HERE?

A: Sannyas movement is not mine. It is not yours. It was here when I was not here. It will be here when I will not be here.

Sannyas movement simply means the movement of the seekers of truth. They have always been here.

Of course, they have been always tortured by the ignorant masses: killed, murdered, crucified, or worshipped.

Remember: it is the same whether you crucify or you worship. Both are the ways how to get rid of those people. One is crucifixion, another is worship. Worship is more cultured. We say you are an incarnation of God, we will worship you. But we will not do what you say. How can we do? We are ordinary human beings. You were extraordinary -- either you were a prophet sent by God, or a messenger, or the only begotten son of God, or you were a reincarnation of God -- you could do miracles. We have created all kinds of miracles, only for one reason. To create a distance between us and the people who have been seeking the truth and the people who have ultimately found the truth. We were not ready to go with them. There were only two ways: either to kill them, destroy them, so we can forget them and forgive them.

They were a disturbing element, a nuisance. We were asleep and having such beautiful dreams and a Gautam Buddha comes and starts shaking you and tells, "Wake up!" Naturally you get angry.

There have always been a line of seekers of truth... I call it sannyas. It is eternal. It is sanatan. It has nothing to do with me.

Millions of people have contributed to it. I have also contributed my own share. It will go on becoming more and more richer. When I am gone there will be more and more people coming and making it richer. The old sannyas was serious. I have contributed to it a sense of humor. The old sannyas was sad. I have contributed to it singing, dancing, laughing... I have made it more human.

The old sannyas was somehow life-negative. I have made it life- affirmative. But it is the same sannyas. It is the same search. I have made it more rich. I have made it more grounded in the world because my

whole teaching is `be in the world, but don't be of the world.'

There is no need to renounce the world. Only cowards renounce it. Live in the world, experience it. It is a school. You cannot grow in the Himalayas. You can only grow in the world.

Each step is an examination. Each step you are passing through a test. Life is an opportunity.

I will be gone. That does not mean that the sannyas movement will be gone. It does not belong to anybody.

Just as science does not belong to Albert Einstein. Why the search for truth should belong to somebody? To Gautam Buddha? To J Krishnamurti? Or to me? Or to you?

Just as science goes on growing and every scientific genius goes on contributing to it and the Ganges goes on becoming bigger and wider -- oceanic; in the same way the inner world needs a science. The objective world has a science. The inner world needs a science and I call sannyas the science of the inner world. It has been growing but because it goes against humanities attachments, ignorance, superstitions, so-called religions, churches, priests, popes, shankaracharyas... these are the enemies of the inner search because the inner search needs no organization.

Sannyas movement is not an organization: that is why I call it `movement'. It is individual. People join. I had started alone and then people started coming and joining me and slowly, slowly the caravan became bigger and bigger. But it is not an organization. I am nobody's leader. Nobody has to follow me. I am grateful that you have allowed me to share my bliss, my love, my ecstasy. I am grateful to you. Nobody is my follower, nobody is lower. There is no hierarchy. It is not a religion. It is pure religiousness. The very essence. Not a flower, but only a fragrance. You cannot catch hold of it.

You can have the experience of it, you can be surrounded by the perfume, but you cannot catch hold of it.

Religions are like dead flowers you can find in Bibles, in Gitas... When they were put in the Bible they were living, they were fragrant, but now it is only a corpse. All holy books are corpses, dead flowers and nothing else.

Truth, the living truth, has to be discovered by each individual by himself. Nobody can give it to you.

Yes, somebody who has achieved it can transpire a thirst in you, a tremendous desire for it. I cannot give you the truth, but I can give you the desire for it.

I cannot give you the truth, but I can show you the moon... please don't get attached to my finger which is indicating the moon. This finger will disappear. The moon will remain and the search will continue.

As long as there is a single human being on the earth the flowers of sannyas will go on blossoming.

Q: BUT THERE IS SOMETHING THAT IS PARTICULARLY SPECIAL ABOUT YOU THAT BINDS SO MANY OF YOUR SANNYASINS TO YOU. WHAT IS IT? HOW WOULD YOU DESCRIBE IT?

A: There are many things -- not one. Why sannyasins are so much deep in love with me.

First, I am the only man in the whole history who gives you individuality. The so-called gurus were doing just the opposite: they were taking away your individuality. Their whole effort was that you should surrender to them. That your function was just to touch their feet and receive their blessings.

My effort is totally different. You cannot receive any blessing by touching anybody's feet. On the contrary, you are making that man more egoistic and sick.

Ego is the cancer of his soul. Don't make anybody sick. Be compassionate. Never touch anybody's feet.

I give you self-respect, which nobody has given before. I make every effort to make you an individual standing on your own feet, not dependent on me.

It is a strange phenomenon because I give you freedom, you love me. Because I make you yourself, you love me.

My effort is to take away all traditions, orthodoxies, superstitions, beliefs, from your mind so that you can attain a state of no-mind... the ultimate state of silence, where not even a thought moves. Not even a ripple in the lake of your consciousness.

And the whole thing has to be done by you. I am not saying that "Just follow me. I am the savior. I will save you." All that is crap. Nobody can save you, except yourself. And the spiritual independence is the only independence worth calling independence. All other independences -- political, economic, are just so so, superficial.

But the real and authentic independence is that you are not dependent for your inner growth on anybody.

Those who have come to me have become more and more independent. More and more themselves. That's why they love me. I am not making them a crowd, I am making them absolutely individuals. I am not even giving them ideologies to be practised... disciplines to be practised, I am simply sharing my own experience. Out of that experience they have to find their own discipline.

This is a company not of a master and disciples, this is a company of a master and potential masters.

Q: THANK YOU. JUST ONE MORE QUESTION. YOU HAVE SAID IN AN EARLIER INTERVIEW THAT THIS IS NOT YOUR FINAL RESTING PLACE... THAT YOU'LL PROBABLY MOVE SOMEWHERE ELSE. HAVE YOU MORE OR LESS THOUGHT ABOUT WHERE YOU PLAN ON MOVING? ANY PARTICULAR... NOT POONA? I THINK IT WILL BE SHUTTING DOWN... IS POONA SHUT?"

A: No, the Poona ashram will continue. I am not going to Poona. I will be staying in Bombay... now I have to upset Bombay. Poona I have upset enough.

And then there are many other places which are left and it is not right, they need being upset.

So I will be moving to new places, upsetting people. When they get upset enough then I will move to another place. My remaining life is going to be a wandering upsetter.

The Last Testament, Vol 6

Chapter #16
Chapter title: None

21 July 1989 am in LaoTzu House, Poona, India

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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]
Interview with Swami Satya Vedant asking questions from Pritish Nandy, Illustrated Weekly of India,

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Osho: So, I should address to Shree Pritish, that will be better.

VEDANT: BELOVED OSHO,
IN VIEW OF THE UPCOMING GENERAL ELECTIONS, THE EDITOR OF ILLUSTRATED WEEKLY, MR. PRITISH NANDY HAS REQUESTED YOUR VIEWS ON A VARIETY OF ISSUES CONFRONTING INDIA TODAY.
THE FIRST QUESTION:
WHAT IN YOUR VIEW SHOULD BE INDIA'S EDUCATIONAL POLICY?

Osho: Vedant, the Indian educational system was created by the British empire to produce more clerks, more servile people. So the British remained aloof, and in between this educational system created a wall

against the masses of India. So the first thing is that educational system as a whole should not be producing clerks and masters. Its aim should be to create painters, poets, sculptors. I am not saying that the whole system should be thrown out, because few clerks will be needed.

We have to sort out what creates a "servants" attitude. It is obedience. More obedient you are, more a slave. The whole system was created to produce more slaves, that was British empire's need. We have to change and the whole dimension from creating slaves to creating individuals, freedom, and a pride.

The second thing... Half of the education time should be given to crafts, because neither history has to do anything with your life, nor geography has anything to do. These should be optional subjects. We should create more craftsmen, more carpenters, more gardeners. In short, we will keep what is necessary to be a independent man, and obedience should be completely erased. From the very beginning a child should be supported in his individuality and his pride into being a human, which is the highest consciousness evolution has brought us.

This will reduce the problem of unemployment. In fact, nobody wants to be employed in a system where he is just dispensable. He is inside always in insecurity. A farmer, a gardener, a carpenter have their original being uninterfered by government or by religion or by old and rotten systems of thought.

And so much time has gone since freedom came to India, but it is a very poor freedom. It has not brought the light and the flame of freedom to the individual. Individual is more important than the society. We cannot sacrifice the individual in the service of society.

That will bring a totally new atmosphere

But our educational system is based underneath on obedience. They can become soldiers, they can become policemen, they can become clerks, they can become part of any system where they are just numbers.

When a soldier dies, on the board of the campus it is not declared who has died, number nine has died. It does not hurt us. But if the name is written... Because number nine has no wife, no children, no longing for to be independent; it is a dead thing. It is just a man-created phenomenon. If number is removed and the name is placed, many more soldiers will think twice whether to participate in this stupid struggle. "My wife is waiting, my mother will be getting old. My father needs me at this time. My children are growing and I have to look after them. And what I am doing here? Just following orders. Left, I turn left. Right, I turn right. And the man on the other side is doing the same. He has not harmed me, I have not harmed him. We are not even acquainted, and we are ready to kill each other."

So with the change of educational system, a great explosion of freedom will come.

People need to be needed. That is their greatest longing. If they are not needed and anybody can replace them, they are just a commodity. They are not a father, they are not a husband; they don't love anybody.

So all that is unnecessary to teach and waste time, should be optional. Or for what libraries exist? People should go -- if they have an interest in geography and history, they look in the library. But more basic things... And whenever you create something, when your rose bush brings beautiful roses, you have a certain happiness that destruction cannot have.

So education should be divided. A part we certainly need, but that too will not be a slave. But the major part should be made creative, he should not be dependent on anybody.

Students should be supported in making communes, not factories owned by one individual. The commune owns everything and the commune provides everybody's need. This is my conception of an authentic socialism.

VEDANT: SINCE YOU MENTION SOCIALISM, I HAVE A QUESTION. IS SOCIALISM VIABLE, AND IS SOCIALISM RELEVANT TO INDIA?

Osho: Only socialism is relevant to India, and it is viable. After seventy years of communist revolution in Russia, now they have come to their senses that they have created a prison. And what Gorbachev is doing is introducing socialism, not communism. The difference is that the people should enjoy life, love life, be free for movement into other countries -- no visa and no passport should be needed. This whole earth is ours, nobody is alien.

The richest man, who is in Japan, who has twenty-six billion dollars... What you are going to do with this twenty-six million dollars... billion dollars? Even America is ashamed, because its richest man has only four billion dollars.

Emphasis should be not on money. Emphasis should be health, love, creativity, a feeling of communion, destroying all discrimination between white and black, between rich and poor, between Hindu and the Christian.

Socialism is not a religion; it is a revolution in all our life patterns. A child is not born with a label that he is a Hindu. Twenty-one years should be left as you conceive that the child is now adult. If to vote you need at least twenty-one years, how can you make somebody a Hindu or Muslim or Christian? You are exploiting the very innocent people.

And religion should be searched by the individual himself. And in one commune all kinds of religious people are accepted. That is a private affair, it is not the business of any church to dominate.

Socialism will also look at the phenomenon that India, one of the poorest country, has the biggest military force. They are just sitting. They get everything, the best that you produce. The remaining people receive the leftover. And there is no need for such a vast army. And in a world where nuclear weapons are there, where suspicions are there that deathrays have been perfected, no bomb, just a deathray which you will not feel and you fall dead...

So all destructive structures -- army, navy, or air forces -- should be put in the service of the people. There is no need. The generations following will think that man has been mad -- only fighting. Life is not for fighting; it is to sing and dance and enjoy.

Socialism is a freedom from all chains -- religion, the culture. Whatever chains an individual into dependence, and calls obedience the highest quality, is an enemy of humanity.

Adam was expelled from heaven just because he disobeyed God, and that simple incidence contains the base of all religions.

Socialism is an unconditioning, a de-programming, and bringing forth the natural potentialities of the individual. That is exactly the meaning of education. It is not to put borrowed knowledge and force it into the memory; it is to take out all borrowed knowledge so the individual can see his own potentiality. And nobody can be happy ever, unless he finds his potential and a great joy arises in him.

There is no need to kill people as communism has done. One million people have been killed. And strange... For these people the revolution was bringing the paradise. There is no need. Just remove the foundations. Everything is social and nobody can be possessive.

I accept equality in a different sense. People have been teaching equality in such a stupid way: that everybody should be equal. Somebody is tall, and somebody is small, so cut the head or cut the legs. This is not equality.

Equality means equal opportunity to bring your potential and contribute to life, to the world, and to yourself, a joy. And as nuclear weapons have come into existence, war has become out-of-date. It will be a suicide, global suicide.

So it is time to destroy all barriers and proclaim a brotherhood of the whole earth. And we will all share equal opportunity to do whatever we want to do. In short, socialism is equal opportunity -- not equal men -- equal opportunity to grow, to create, to love, without any bondage.

Marriage is a bondage. Two persons can love and live together, and the day they see they cannot, with gratitude towards each other for all those beautiful days that have passed, they will say goodbye. And children in a commune will belong, not to the father and mother; they will belong to the commune. So that is not a question. They will be living in commune hostels. They can meet their father and mother on holidays, or father and mother can meet them.

Things are so complicated. A boy comes in contact with a woman which is his mother, a girl comes biologically attracted towards the father. And this is not possible. Neither the father can become the husband of the girl, nor the mother can become the wife of the boy. But these impressions in the mind... They search whole life, if some woman similar -- maybe only partially similar to the mother -- the boy thinks he is falling in love. He is not falling in love; he is only falling in the shape of the nose, or the color of the eyes, or the hairdo. But how long it will... Within few days it is finished. Marriage ends with the honeymoon, then there is just a burden to be carried.

So no need for anybody to interfere into individual privacy. Up to now this has been difficult because of the children -- what to do with the children. But my conception of the commune is that all children go to the commune house and come in contact with many women teachers, with many male teachers, so their impact is vast. And only these people can love. They don't fall in love because of the hairdo, and they are not carrying the father-fixation.

I said that things are complicated, so interfering with every other thing. The father-figure destroys the

man, and the father-figure creates the god. And god is a fiction. So he is miserable, always miserable.

Socialism can destroy this misery. There is no need of big cities, high-rise buildings; they are simply prisons. People should move into small communes where everybody is acquainted with everybody else, and come closer to the nature, save the ecology which those high-rising building were destroying. There is no need, because we are already committing suicide by destroying the ecology.

When India became independent it has thirty-three million trees. And now it has only eleven million trees, because unnecessary things... And with a scientific progress things can take a tremendous quantum leap. For example, television can be used in every school, college, university, to teach. And it is easy to remember when you see it than when you read it. Reading is just words on the paper, seeing is reality. And much more can be shown to them through television. Right now television is killing them.

Thirty-three million people in America are in hospitals. They had no disease. Television is their disease. Seven and half hours average, American is watching TV. And the TV is in the hands of big corporations, so all that they do -- they propagate things with beautiful women, and continuous repetition every day that "this butter is the best".

Now in America they have made a potato association, because they don't want even to the effort to go to the kitchen, because by that time something will be missed on the television. So they simply phone their number and what they need, and from the hotel everything comes. They are eating and seeing. So these potatoes have numbers for servicing them for anything at their chair where they are making... They think that something great is happening. On the one side corporations possessing television is wrong, and on the other side, government possessing television and radio is even more wrong. Because government -- whichever party is in power -- will enforce ideas into people.

Television should be in the hands of the commune. And there is no need for television from six o'clock in the morning till twelve in the night. Three hours is enough. And universities can have their own television studio to teach students. In fact, the teacher can become only the operator. How a painter paints -- and you can see Picasso painting. The best can be seen as if you are contemporary of Gautam Buddha.

This will bring a great revolution, otherwise all these television corporations are exploiting people. Or in a country like India, government is holding television, radio, everything. They are creating slavery. (End side A, Tape 1)

VEDANT: WHAT SHOULD BE THE ROLE OF DOORDARSHAN WITH REGARD TO TELEVISION. AND COULD YOU PLEASE SAY SOMETHING ABOUT THE FREEDOM OF THE PRESS?

Osho: Freedom of all media -- whether it is television, radio, or newspapers -- should not be in the hands which are running them to earn money. And they should not be in the hands of the government. And so many newspapers are unnecessary. And these newspapers are destroying the trees. Every day millions of trees are needed to produce paper. It is simply insane. A tree takes hundreds of years to grow, and a newspaper becomes useless within minutes.

So the newspapers should be limited -- not their freedom -- because they are all reporting the same. So every country can have a limited number, and the owner will not be any individual; the commune will be the owner. And not the rubbish that goes on filling people's mind... should be cut off. Only what is essential, and people must know -- that's enough.

There are hundreds of scientific inventions. The governments have given them their copyright and keeping them from the people, because many capitalists will be afraid.

I know a scientist who has worked for twenty years in Hiroshima. He comes here once, and then he becomes a sannyasin. And his experience is that in a certain amount, radiation can destroy all diseases, and man can remain happy. But that will mean it will affect people who are producing medicines, doctors who are curing. So thereforth (?) And they are the people who contribute to the parties for the elections. So finally it is government who is hiding. And we don't now how many inventions are lying in the government offices.

One Japanese scientist, who has also been here, has made petrol function four times more. But nobody is going to allow him. Because if petrol functions four times more, then the petrol owners who have become great just by petrol-control, their power and prestige will fall down.

In Japan they have invented a railway which can go four hundred miles per minute. Japan does not have that much land, it can have only two stations: beginning and the end. And at that speed the train does not

need rails, it rises four feet high, and you will be feeling just the same as you are in an airplane. But this railway, if the world is one, then only can be applicable. Right now, so much investment in railways by the governments, or by vast corporations, will be destroyed.

So the public and its interest is not in the eyes of the politicians. They don't think of humanity, they think only of their interest -- how to climb more and more and become powerful. And they can become more powerful only if the rich people go on contributing them. If the rich people begin to dissolve with new inventions, the party that was supported by them will fall out of power.These complications making the whole life of man a misery.

In Soviet Union they have found thirty years before, kirlian photography. But its vast potential has not been used -- not even Soviet Union -- in minor scale, because it can give you six months before what kind of disease is growing in you. You may not feel it. The photograph shows because we are containing a certain electricity, and that electricity makes an aura. The healthy man has a bigger aura, the sick man has a very small aura, the dying man's aura has disappeared. So if you are going to be sick in a certain part of the body, it will lose its aura. It may become known to you when the disease has already happened.

No country is using kirlian photography. Every hospital should use it, but the doctors are afraid. That means no sick people, no ill people will be coming to the hospitals. Only once in China, under the influence of a great man, Confucius, a strange idea was accepted, and that was, that the doctor should be paid for the health, not for curing, but for preventing.

And the government is for the people, should not be just a slogan. Government should pay that the man goes every month for checkup, and if any disease is coming six month afterwards, can be prevented right now. The man can live his whole life without any sickness. And if a man can live for hundred years without sickness, the calculation of the scientist is that the possibility becomes more. Three hundred years is very easily possible, and he will remain young., he will not become old.

Even today, a part of Kashmir that Pakistan has occupied, people live one hundred, one hundred-twenty, without any problem. Poor people. And in Soviet Union, a part in Caucasus, people have been found working in the fields just like young people, and their age is one hundred-eighty. But nobody is interested to inquire their food, what they are eating, what kind of climate they are living. And that can become universal. There is no need of so many hospitals and so many medicines. But the vested interests of millions of doctors around the world, medical colleges, will lose all its greatness.

VEDANT: WHAT IN YOUR VIEW, SHOULD BE GOVERNMENT'S FINANCIAL POLICY? WILL YOU PLEASE SAY SOMETHING ABOUT PUBLIC VERSUS PRIVATE ENTERPRISE?

Osho: I will not support government enterprise, because that makes the government more powerful over people. And I will not support individual enterprise, because that creates few people very rich and millions of people very poor.

My suggestion is, everything should be a commune enterprise. They cannot exploit because whom they are going to exploit? Themselves? And that's what socialism is: a commune enterprise.

A simple fact, but neither the government is willing to give powers decentralized from the federal government, and of course individuals who are great owners... It is a conspiracy, perhaps unknown. It seems that millions of starving people does not matter, only those ten people matter who are the richest. And they give to the government to take more licenses and to support the party.

Every power should be decentralized. The central government should be only a coordinator. The states in the government should have the real power, not the central government. But no federal government will be ripe... agree for it, because they lose everything.

Nobody is interested in the human bliss, human peace. Everybody is interested how much money you have gathered. And then it does not matter whether that money is gathered with a right means or wrong means. If you are supporting a party who is in party, then you can go on collecting money through wrong means.

The drug mafias have more money than anybody else. Every government is afraid of them, so they catch poor people who have become addicted to the drug. But it is a vast gang around the world. They remain prestigious, high. They don't be blamed, because if you blame them their support for the government stops.

So it is not only complex, but very contradictory. The government catches hold of the addicts and forces them into jail, and the people who are real culprits are respected by the presidents and the prime ministers.

So they take their money and they talk about destroying corruption. If corruption is destroyed, many so-called great leaders will fall down dead. And these are the leaders who are talking continuously against corruption, but they are living on corruption. The money that they are getting is black money.

I am not a politician, that's why I can see clearly the whole pattern. And it is very difficult to change the pattern, the pattern is so vast. It will be a miracle if people can start seeing that they are destroying themselves. But they will have to see, otherwise, as many planets, million of stars are without any life, this earth will also become dead. It is dying.

Nepal has sold its forests for thirty years to Soviet Union. Whatsoever they want in thirty year time they can cut. And that is creating floods in Bangladesh. Bangladesh is poor already. This time the flood was so big that seventy-five percent of Bangladesh was filled with the water, thousand of people died, thousands of houses disappeared. And you cannot blame Nepal either, because they are perhaps the poorest country in the world, and they have nothing to sell except trees. If they don't sell trees, they cannot remain alive.

So my proposition is, that unless a world government is there, and national governments become only members of the world government... every country's president becomes the member of the world government, and thinks not only in terms of his own limited area, but the whole complex, no problem can be solved.

VEDANT: WHAT WILL BE YOUR VIEW ABOUT CORRUPTION, BECAUSE PEOPLE ARE HAVING A CONTROVERSY ABOUT BOFORS GUN DEAL IN WHICH THE MIDDLE MAN TOOK AWAY LOT OF MONEY. SO THE QUESTION WAS, SHOULD THERE BE A MIDDLE MAN IN THE DEFENSE PURCHASES? AND WHAT SHOULD BE THE FOREIGN POLICY OF INDIA?

Osho: Looking at the whole complex, corruption cannot be stopped whether there is a middle man or not. If the world is one, war becomes impossible. With whom you are going to fight? And there is no need for defense departments, purchasing through middle men weapons or anything. A single solution is a world government. Corruption will disappear, because the world government will look at the whole area.

If people are paid just to survive, they cannot even laugh, then they cannot be stopped from taking bribery.

A more human attitude will be that those who are taking corruption they should be used, not condemned. But the governments go on talking about destroying about corruption, and they themselves are supported by the corrupted people. So they cannot do. Promises and promises... And no promise is ever fulfilled.

So I don't believe in nationalism, and I don't believe in any religion. I believe in the individual and his happiness.

There are sixty (?) million Catholics. And ordinarily a man coming to the highest post of being a pope, a direct line with God... It is a vast country -- sixty million people. And every church has to contribute money to the Vatican. Those who bring more money to the Vatican start rising up. They become, from priests, bishops; bishops become a higher post... this hierarchy. So the man by the time he reaches to be a pope... in these eighteen hundred years the pope has not survived more than two years; he dies. By the time he reaches eighty he has already...

Now this time it has become difficult. The pope is a Polack and he has forgotten to die. And he is selected by the bishops, so he has changed thousands of bishops. He has put his own men. And now the pope has also become a problem like a president or a prime minister. But he is preparing that if any conflict arises, his bishops are in majority, and his order is not his order, it is coming directly from God.

Corruption will continue if there is too much hierarchy and too much poverty. And nobody can blame them. I have only compassion for them. A man wants to get his daughter to be married, he has to sell his land or his house for the dowry. And the man who is accepting it, you cannot condemn him either, because he has sold his land, he has worked hard for his boy to grow and educated.

So it is so interlinked that you cannot solve one problem separately. All the problems has to be taken as a inter-net, and only a world government can change it. Once the world government is there, no army is needed, no navy is needed, no air force is needed for fighting purposes. They all become usable. And all this energy that is wasted in the army and armament... Even poorest countries are wasting their money -- seventy percent of their income -- into arms. They may not have bread, but they want atomic bomb and plants.

India itself is growing fast in population. The government cannot enforce birth control and hide its face.

In the name of democracy, how you can enforce?

When the country became forty years before independent, it has only fifty million people. And now it is coming close to one billion -- almost doubled. And for the first time within ten years India will be the most populated country. Up to now, China had that post.

But you cannot support these people. The earth is poor. You have exploited the earth for thousands of years, and you have not nourished it, you have not put nourishment for earth -- manure, chemicals. And every source is limited.

My vision is not of a nationalism.

And I hate dictatorship, hiding behind any name. Sometimes it is "emergency", and I could not see what emergency was there. Sometimes... Now it is national defense. But who is...? And this creates problem -- anything that goes against your own constitution. In the constitution you are very beautiful and flowery. But in practice, if you want totalitarian power, you can make an parliament act, a defense act which is not under the law of the land. A man can be forced into jail. He cannot appeal, and he may not be even said why you are arrested.

Nations should disappear. With them almost ninety percent problems will disappear. And the ten percent can be managed to disappear, they will not be so big.

Humanity can live as beautifully as birds are living. No bird is rich and no bird is poor. Even birds have a classless society, and man cannot have it. It is simply idiotic.

(End side B, tape 1)

VEDANT: I HAD ELEVEN QUESTIONS, I HAVE ALREADY ASKED SEVEN. IS IT OKAY? SHALL I CONTINUE FOR THE LAST...?

Osho: You continue.

VEDANT: THERE IS THIS ISSUE OF SECULARISM, AND THERE IS A GREAT CONTROVERSY GOING ON RIGHT NOW WITH REGARD TO WHAT THEY CALL "RAM GENERAL BUMI AND THE BABRI MASJID IN AYODHYA." BOTH COMMUNITIES, HINDUS AND MOSLEMS, ARE CLAIMING THAT PLACE. HOW CAN THIS ISSUE BE DEFUSED?

Osho: There is no problem of...

These are politicians behind the problems. Otherwise both can worship the place, both can make it holy. It becomes double holy to Hindus and to Mohammedans. What is the problem?

Israel is a holy land for the Christians because of Jesus was born there, crucified there. It is holy land for the Jew because Moses founded the country. It is holy for Mohammedans because when Mohammed went to heaven, riding on his horse, he stayed for rest on a rock in Israel. So that rock is a problem. And I don't see any problem. All can worship a rock. Rock will not say, "No, you cannot worship."

Just it has to be made clear to them that the whole earth is holy. And if you think this part is holy for you, you should be happy that this part is also holy for Hindus, for Mohammedans. You should invite Christians, Jainas, to make it more holy.

Sheer childishness to fight on these problems, but politicians have power only if there is some fight going on.

Now the government will be in difficulty. If the government sides with the Hindus, the whole Mohammedan community will go against in the elections. If they side with the Mohammedans, the whole Hindu community will go against. So they just talk about it, in the parliament discuss about it and nothing happens, and nothing will happen.

My suggestion is very simple. A holy land is nobody's possession, anybody can worship. And more people worship it, more humanitarian it becomes.

VEDANT: WOMEN STILL FEEL SECOND-RATE CITIZENS. THEY FEEL INSECURE AND DISCRIMINATED. HOW SHOULD WOMEN COPE UP WITH THIS SITUATION? AND WHAT KIND OF LEGAL SYSTEM BE CREATED TO PROTECT THEIR INTERESTS?

Osho: Again, as I told you, all these problems are interlinked. Mohammed allowed four wives and created a trouble, because if a man marries four wives then three men will remain unmarried. That will bring prostitution.

Unless these superstitions dissolve, nothing can be done. The first thing is to understand the problem. The problem is interlinked with other problems.

Hindus had followed MANUSMRITI for five thousand years. Manusmriti does not give equality to women with men. She is a second-class citizen.

In China it went even further. A man can kill his wife, will not be punished because it is his wife -- possession. If you destroy your chair you cannot be punished for it.

And all religions, without any exception, have prevented women to be educated, prevented women to move in society, meet with other people. They have confined them in a corner in the house. No education... where they can go? What they can do? No skill...

The problem can be solved. Women should be allowed education, given priority to men. Women should be allowed in all the posts and businesses. They should be freed from the burden of children. And now birth control is possible.

Birth control is the great revolution, if understood it. Birth control will make women and men equal. The pill was a birth control measure, but sometimes the woman may forget the pill one day. And people always think it is not going to happen always, but sometimes it happens. But now they have come with a pill for the man. If the woman does not take the pill, no problem. The man can take the pill. And even more revolutionary pill has come which the woman can take after making love. No need to take it the whole month or three weeks, and no worry about it. She can take afterwards.

These pills and methods destroy the inequality. Otherwise, the women has been continuously burdened with pregnancy, Otherwise, how twelve and fifteen children can be born to one couple? Rabindranath was the twelfth child. His mother must have been continuously pregnant. A woman continuously pregnant cannot work, cannot go to the educations institutions, cannot do business.

So the first thing is, the woman should be freed, and birth control... Pope is against it because that brings orphans, that brings more Catholics.

Mother Teresa is rewarded everywhere, given a Nobel Prize. Even the Indian government has rewarded her. And what she has done? She is done only one thing. Poor people will leave their child by the side of the road in Calcutta, the most populated city in India, and they collect those children. They feed them not only food, but the Bible also. Because she brings so many Catholics, even pope comes to her place. The respect for her by the pope is understandable. But why the Indian government?

Indian government is giving her prestige to capture the votes of the Christians.

Birth control, free pills, should be provided to everyone who comes. One thing, that the population comes down. By the time of two thousand... twenty thousand... there will be more than five billion people. And it is a phenomenon that each year the population doubles. So nobody sees that the real problem where it is.

No child should be initiated into any religion until he is adult, and then too, he should not be forced of persuaded. He should be educated, supported. And to be independent he should learn some craft so he need not be a servant.

I don't see that these problems are real problems. And if these are the real problems, then they cannot be solved. These are created problems. It gives power to both.

When Ayatollah Khomeini ordered the murder of a novelist, Rushdie, who has done nothing... He is a Mohammedan, and what he has written is factual, but to bring Christ to a... any reference to Koran into a novel is degrading the Koran, it is holy. And nobody condemned Ayatollah Khomeini. On the contrary, everybody supported him except me. And when I condemned him on this issue, some Hindu wrote a letter to the government of India, that what Khomeini is doing with Rushdie, I have done thousand times more -- criticism of Krishna and Rama and Buddha -- the same should be the case: 'he should be murdered.'

This is not a human society. Civilization has not happened.

According to me, all problems are fabulous. Now this is stupid. You say heaven is above. For the argument's sake we accept that Mohammed went with his horse, but where Israel came in? Israel is not above earth, that he rested there... Just fictions

Our misery is that we believe in fictions, and if anybody points to the fictions he becomes target of the

collective masses, which know nothing about... In the first place nobody can fly with the horse. In the second place, Israel does not come in the way. And these kinds of things in Hinduism, in Jainism, everywhere they are.

So no children should be converted into any religion by the parents if the parents really love the child. Whether the child is boy or girl, they should be given equal opportunity to grow, equal education, equal freedom to move and express. And they should not be forced to go against nature. There will be no problem. The problem arises when you go against nature.

Manu has made the caste system, which is a ugliest thing. One-fourth of Hindus are not even second-rate citizens, they are almost animal. And the woman will be free only if there is no marriage bondage and equal opportunity. She can love somebody, she can be with somebody, this is not against nature. And once your love is finished... That too is a fiction, that love is eternal, it never finishes. Once you have loved somebody -- if it is real love, that is the criterion -- that it will remain the same to the last breath. Nothing remains the same even the second after. Soon you become fed-up with each other. And because the man has all the money, all the education, all the power, naturally he represses the woman.

Woman has found her own ways to nag him, to throw pillows at him, but this does not make any change.

I have heard a story... In a neighborhood from every apartment -- because the walls are becoming thinner and thinner, you can hear everything that is going on in other flats. Everybody there constant fight, but there was a wonder. One Sardar also lived in the same building, but nothing was heard. Finally, all other husbands approached them and asked him, "What is the matter? We never see you sad or miserable, no fight, and the same is with your wife. You are a perfect couple. But we want to know what is the secret."

The Sardar laughed. He said, "It is better you should not ask. We both are happy. I am happy when she throws a thing at me and I move, and the thing thrown at me does not hit me. I laugh. When she throws a thing it hurts me, she laughs."

So the neighborhood was worried that they both laugh. What kind of people these are? Only laughter is heard.

But this is going on all over the world.

To change the status of woman and bring her to the same as man, you will have to begin with the child. Don't teach him anything concerning religion, politics. Teach him something beautiful -- painting, growing a rosebush. Don't talk about stupid things like brahmacharya, celibacy. There has never been a celibate in the world; it is unnatural. You are making him a hypocrite. Because of this celibacy man's hypocrisy can remain hidden, but the woman's menstrual period cannot remain hidden. On this point Mahavira decided that a woman can attain to enlightenment, but not from the body of a woman. First she will have to attain the body of man. Only man can go to moksha, because the woman cannot be celibate.

But recent search is that just as the woman has three or four days' menstrual period, man also has. Celibacy is not possible. You can make it hide, but it is there.

The woman is certain an immense problem, because it is half of the humanity. And if half of the humanity remains subdued, life becomes unbalanced, laughter disappears, a sadness, a burden, an anguish, anxiety -- that takes place of a joyful, laughing and dancing life. But it can be changed very easily.

I don't see any problem that cannot be changed. But the problems are such that the politicians are living on them. If those problems are solved, the politician is gone and all his power is gone. So he teaches and preaches, but his practice is different.

Simple things have become very complex, and we should take the responsibility. And if intelligent and responsible people understand that we cannot go against nature, many problems will dissolve.

Because of celibacy, homosexuality is born. It is a great contribution of the religions to make monasteries and monks. One of the most ancient monastery and very prestigious -- Ethos -- has at least three thousand monks in it. A monk enters the monastery, then he cannot get out. He gets out when he is dead. A woman is not allowed -- not even six-month baby. No woman has entered in Ethos for one thousand years, naturally, homosexuality.

And homosexuality has created a great problem, AIDS. These are the contributions of religions. Now AIDS is the end of the road, there is no cure. No scientists thinks that there will be any cure. And it is spreading like wildfire and nobody is doing anything.

You will be surprised that twenty-one countries has passed laws that I should not be allowed in any case in their country. The reason? I have been expelled from Greece, I had only four weeks' visa, but the Catholic

archpriest went on forcing the government that I should be thrown out, "otherwise he will destroy our religion, he will destroy our piousness. He is a most dangerous man." And the president who forced me -- because he cannot deport, I had not committed any crime -- to leave under threat by the priest, that "If you don't force him to leave, we will dynamite the house in which he is staying on the seashore with his twenty-five friends."

And just now, the president is hammered from every side because he has found a girlfriend. The wife is there and she is not divorced -- there is no question of divorce in Greek Orthodox Christianity. Thinking that he is a president, he even started coming to the parliament with his girlfriend. But he was wrong. The whole country is against now, he cannot be again selected. And this man forced me out without thinking for a moment that a religion which has existed for two thousand years cannot be destroyed by two weeks by a man. And if it can be destroyed by a man in two weeks, it is worth destroying.

VEDANT: I HAVE ONLY LAST TWO QUESTIONS, OSHO.
(LITTLE CONVERSATION BETWEEN VEDANT AND OSHO)
IN VIEW OF THIS COMING ELECTIONS, WHAT IN YOUR VIEW SHOULD BE AN IDEAL CABINET? AND WHO, IN YOUR VIEW, IS THE IDEAL PRIME MINISTER? AND I WILL JUST ADD THE LAST QUESTION TO THIS.
FOUR YEARS AGO WHEN PRITISH NANDY HAD INTERVIEWED YOU BACK AT THE RANCH, YOU HAD SAID AT THAT TIME THAT RAJIV GANDHI SHOULD GO BACK AN BECOME A PILOT, AND THERE WAS A BIG UPROAR. NOW FOUR YEARS LATER, DO YOU THINK RAJIV GANDHI IS FIT ENOUGH TO RIDE A BICYCLE?

Osho: No. I will not say that he should go to ride a bicycle. He has lost every respectability. He has not done anything that he promised to the country. He has promised that the country he will lead into twenty-one century. And he is leading the country towards a suicide. He has not done anything to prevent the population. He has promised he will destroy corruption. He has not done anything to destroy or stop. All his promises have been false. Now I will not trust that he can be a pilot.

And as far as the cabinet ministers, I am not acquainted with any politicians, so I cannot say who can be the right prime minister. The difficulty is, a man without power is one thing. The same man with power is altogether different. So you know a man only when he has power. Without power everybody is a saint.
Okay...

Light on the Path

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BELOVED OSHO,
YOUR SANNYASINS AND LOVERS ALL AROUND ARE CONCERNED ABOUT YOUR HEALTH. HOW ARE YOU NOW?

My health is good. They tried to harm me but they could not succeed for two reasons: one, the people they had appointed to harass me -- to indirectly create situations in which I would be suffering -- soon fell in love with me. They started saying to me, "This is something we cannot do."

In one jail particularly, the sheriff of the jail, the doctor, the nurses and all the inmates -- three hundred and sixty people... it almost became a commune. For six days I was there, and it changed the whole atmosphere of the jail.

The sheriff was an old man and he told me, "This is for the first time, and perhaps the last time, that a person like you will come into this jail. We have never felt so silent; even our criminals have never been so peaceful. And our whole staff has fallen in such love with you that they don't want you to be released. They want you to be here."

The head nurse said, "Tomorrow, we will be looking for you and we will miss you." People are people. If you just have enough love, you can change their hearts very easily. So this was one of the reasons they could not harm me much.

The second reason was the freedom, the immense freedom of the press. The whole world press, except India, was focused on me. Every jail where I was, was puzzled about what has happened. Twenty-four hours a day there were telephone calls, thousands of telegrams, hundreds of flowers reaching from all parts of the world. "If so many people love this man, there must have been some mistake."

And the press was continuously around every jail -- in their helicopters with their cameras, cameras on the gate, cameras in the trees. They never left me for a single moment in twelve days. And just in my passing from one jail to another -- at least I had to come out of the gate -- even in those few moments they would ask me, "Are they harming you? Just one word from you and the whole world will see the real fascist face of America." Afraid of the press, they could not do much.

So my health is perfectly good.

BELOVED OSHO,
WHAT IS THE BEST WAY TO ENCOURAGE PEOPLE IN MEDITATION?

The first thing: for a patient to go to the doctor, you must make him realize that he is sick; otherwise there is no need to go to the doctor.

So the people you want to encourage into meditation: first you have to make them aware that they are frustrated, perhaps for so long that they have forgotten that they are sad. They cannot remember when they laughed from their very hearts. They have become robots -- they do things because they have to be done but there is no joy in doing them.

They are living an accidental life. Their birth is accidental, their marriage is accidental, their children are accidental, their job is accidental. Their life has no sense of intrinsic growth and direction. That's why they cannot feel like rejoicing.

So first you have to make them aware where they are -- and almost everybody is in the same situation. Death is coming close -- you cannot even rely on your being here tomorrow. And your life is an absolute desert -- it has not found any oasis, it has not felt any meaning, any significance -- and death may destroy all possibilities in the future.

So first you have to make them aware of their meaningless, accidental, frustrated life. They know it, but they try to suppress their knowing in many ways, because to know it continuously is a torture. So they go to the movies to forget it. They go to parties, they go to picnics, they drink alcoholic beverages; they do everything -- just to somehow not remember the reality of their life, their hollowness, futility.

This is the most important part -- to remind them. And once a person remembers all this, then to lead him towards meditation is a very simple thing, because meditation is the only answer to all the questions of man. It may be frustration, it may be depression, it may be sadness, it may be meaninglessness, it may be anguish: The problems may be many but the answer is one.

Meditation is the answer.

And the simplest method of meditation is just a way of witnessing. There are one hundred and twelve methods of meditation, but witnessing is an essential part of all one hundred and twelve methods. So as far as I am concerned, witnessing is the only method. Those one hundred and twelve are different applications of witnessing.

The essential core, the spirit of meditation is to learn how to witness.

You are seeing a tree: You are there, the tree is there, but can't you find one thing more? -- that you are seeing the tree, that there is a witness in you which is seeing you seeing the tree.

The world is not divided only into the object and the subject. There is also something beyond both, and that beyond is meditation.

So in every act... and I don't want people to sit for one hour or half an hour in the morning or in the evening. That kind of meditation is not going to help, because if you meditate for one hour, then for twenty-three hours you will be doing just the opposite of it.

Meditation can be victorious: witnessing is such a method that it can spread over twenty-four hours of your day.

Eating, don't get identified with the eater. The food is there, the eater is there, and you are here, watching. Walking, let the body walk but you simply watch. Slowly, the knack comes. It is a knack, and once you can watch small things....

This crow, crowing... you are listening. These are two -- object and subject. But can't you see a witness who is seeing both? -- The crow, the listener, and still there is someone who is watching both. It is such a simple phenomenon. Then you can move into deeper layers: you can watch your thoughts; you can watch your emotions, your moods.

There is no need to say, "I am sad." The fact is that you are a witness that a cloud of sadness is passing over you. There is anger -- you can simply be a witness. There is no need to say, "I am angry." You are never angry -- there is no way for you to be angry -- you are always a witness. The anger comes and goes; you are just a mirror. Things come, get reflected, move -- and the mirror remains empty and clean, unscratched by the reflections.

Witnessing is finding your inside mirror.

And once you have found it, miracles start happening. When you are simply witnessing the thoughts, thoughts disappear. Then there is suddenly a tremendous silence you have never known. When you are watching the moods -- anger, sadness, happiness -- they suddenly disappear and an even greater silence is experienced.

And when there is nothing to watch -- then the revolution. Then the witnessing energy turns upon itself because there is nothing to prevent it; there is no object left. The word "object" is beautiful. It simply means that which prevents you, objects you. When there is no object to your witnessing, it simply comes around back to yourself -- to the source. And this is the point where one becomes enlightened.

Meditation is only a path: the end is always buddhahood, enlightenment. And to know *this* moment is to know all.

Then there is no misery, no frustration, no meaninglessness; then life is no longer an accident. It becomes part of this cosmic whole -- an essential part. And a tremendous bliss arises that this whole existence needs you.

Man's greatest need is to be needed. If somebody needs you, you feel gratified. But if the whole existence needs you, then there is no limit to your bliss. And this existence needs even a small blade of grass as much as the biggest star.

There is no question of inequality. Nobody can substitute for you. If you are not there, then existence will be something less and will remain always something less -- it will never be full. That feeling -- that this whole immense existence is in need of you -- takes all miseries away from you.

For the first time, you have come home.

BELOVED OSHO,
WHAT KIND OF MEDITATION DO YOU SUGGEST FOR THE PEOPLE FOR WHOM DYNAMIC MEDITATION IS NOT SUITABLE DUE TO MEDICAL REASONS?

I have answered that.

BELOVED OSHO,
CAN YOU GIVE YOUR REASONS FOR THE NEED OF COORDINATORS?

Whenever there is more than one person, there is always a possibility of conflict, a possibility of disagreement, a possibility of a rift.

And sannyas is a movement.

Christianity does not need coordinators because it is not a movement. It is not alive, it is dead like all other religions. It has fixed roots. Either you follow or you don't follow; there is no question of agreement or disagreement. You cannot disagree with Jesus Christ. Either you have faith or you don't.

But sannyas is not a dead, fixed dogma. It is an on-going process, a movement where I do not support faith, I do not support belief. I support reasoning, intelligence; I support doubt.

Naturally, coordinators are needed, because if twelve persons are there in an ashram or five thousand people in a commune, on each and every point there can be disagreement. The function of the coordinator is not to enforce a certain dogma but to bring every possible argument into the open.

Everybody has to be invited to bring his own opinion and then sort it out and unanimously decide what comes closer to truth. The coordinator is simply to make this arrangement so that people can come together with reasoning, not with belief, with their intelligence not crushed but enhanced. I would not like my sannyasins to be just believers.

One of the chaplains came to me in a jail in America. He must have been coming every Sunday to visit the jail, and he must have heard my name. He particularly came to me to give me a BIBLE. I said, "What is this?"

He said, "This is the word of God."

I said, "How did you come to know that this is the word of God? Has God told you?"

"No," he said, "it is written in THE BIBLE itself."

I said, "But it is also written in the KORAN, it is also written in the VEDAS, it is also written in the GITA. Then how are you going to choose which is the true word of God? They *all* claim that these are the words of God."

I said, "I will keep it -- you have brought it with such love -- but remember, this is not the word of God. And have you looked into the book? You are a chaplain; you must have studied it your whole life, passed examinations in theological colleges. Have you ever thought that at least five hundred pages in THE BIBLE are pornographic? Your God seems to be a pornographer."

He said, "Pornography? "

I said, "You can open the book anywhere and you will find pornography and nothing else. And it is not only the case with you; it is the case with Hindus, with Mohammedans, with Jews, with everybody. Their so-called holy books are so unholy, but nobody looks into it. With faith, one goes on believing."

The chaplain was a little puzzled. He said, "I will have to look into it again."

I said, "You will have to look, but you will have to look not with faith, because faith is blindness. You will have to look with a reasoning intelligence. Jesus proclaiming himself the only begotten son of God.... Now, if you come across somebody in the street proclaiming that he is the only begotten son of God, what are you going to think about the man?"

He said, "I will think he is mad."

I said, "Then why are you thinking differently about Jesus? In Jesus' life not a single rabbi, not a single scholar, not a single man of intelligence, of the intelligentsia, ever became his disciple. The twelve people that became his apostles were fishermen, woodcutters, farmers, shoemakers -- or the lowest class,

uneducated.

"Just visualize a man sitting on a donkey. Jesus used to sit on a donkey -- riding donkeys was prevalent in Judea -- followed by twelve uneducated people, proclaiming himself the only begotten son of God." The chaplain said, "Just stop! You can destroy my faith. Now this idea of Jesus sitting on a donkey, followed by twelve uneducated people -- it will take years for me to get rid of it."

The function of the coordinator is to help people to be more intelligent about any problem, to be more rational; and secondly, to make them aware that it is not a question of their being right or your being right. The question is: what is truth? Truth belongs to nobody, and we are all seekers.

The function of the coordinator is very important. He should be very humble; only then can he do this work. He should not be authoritative in any way, because if he himself is authoritative, then how is he going to help people to grow in intelligence?

BELOVED OSHO,
HOW CAN WE AVOID BEING AUTHORITATIVE?

It is very simple.

The people who are authoritarian are the people who are suffering from an inferiority complex.

To hide their inferiority they impose their superiority. They want to prove that they are somebody, that their word is truth, that their word is law. But deep down they are very inferior beings.

This is one of the reasons that all of the politicians suffer from an inferiority complex. Anybody who does not suffer from an inferiority complex will not go into politics at all. There are so many beautiful things in the world to do -- to paint, to sing, to dance, to create literature, to make beautiful statues, to create a Khajuraho. There is so much creativity available, but that is available only to a person who does not suffer from inferiority.

So we have to make clear to all our sannyasins that nobody in the world is inferior and nobody in the world is superior. The whole idea is artificial and created by people who have a vested interest in it. They have created the same idea in many ways... man is superior, woman is inferior -- on what criterion?

The woman lives longer than man, five years longer. The woman falls sick less than man. For one hundred boys born, only ninety girls are born, because by the time the boys will be marriageable, ten will have gone down the drain.

At the time of marriage they will be equal, ninety of both. The girl has more stamina, more resistance to disease. She talks about committing suicide but she never does. Men commit suicide almost twice as much as women.

In what way is man superior? But the idea had to be created because it helped man to keep woman a slave.

She is inferior, so inferior that in countries like China, woman has no soul. A husband can kill his wife -- it is not a crime. It is just like you destroy your chair. It is *your* chair, you have paid for it: what crime is there? And men have convinced women that they don't have any soul because they never allowed them to be educated, they never allowed them to move in society. Naturally, they could not argue.

Why is it so difficult to argue with a woman? Nobody thinks about it. If you argue with a woman she will start screaming, crying, throwing things; but she will not argue. And you, seeing this whole scene, will feel it is better to accept whatever she is saying; otherwise she will put the whole house on fire. And neighbors are watching, people in the street are gathering around your house. So it is better -- whether you are right or wrong does not matter -- to say she is right.

But who has put her in this condition? It is because you never gave her education, you never taught her logic. You never allowed her to be as intelligent as you are because you were always afraid. And you can see the fear in the universities. Women are always ahead of men, they top the list more than men. They always achieve more first class honors than the man.

We have created this idea of superiority and inferiority for some vested interests.

The sudras are inferior. Nobody has proved why. There seems to be no reason that the brahmin should be superior and the sudra should be inferior, but you have managed for thousands of years to keep them uneducated. You have kept them doing things which need no intelligence, and you have not allowed them to do anything else.

A man who has been making your shoes -- his family has been making shoes for thousands of years, generation after generation. Now there is no need of intelligence. There is no challenge -- he has only to make shoes. These are all strategies of exploitation.

We have to explain to our sannyasins that nobody is superior, nobody is inferior, and nobody is equal either. Everybody is unique. That point has to be remembered, because if you say nobody is superior and nobody is inferior, people are certain to conclude that everybody is equal -- which is not true.

Equality is psychologically wrong. Everybody cannot be an Albert Einstein and everybody cannot be a Rabindranath Tagore. But that does not mean that Rabindranath Tagore is superior because you cannot be him. Rabindranath cannot be you either.

My whole point is that everybody is a unique manifestation. So we destroy the whole idea of superiority and inferiority, equality and inequality, and we replace it with a new concept of uniqueness.

And every individual is unique.

Just look lovingly and you will see that every individual has something which nobody else has. Once the idea of uniqueness spreads in the commune, there will be nobody who will try to enforce authority.

BELOVED OSHO,
WHAT IS THE FUTURE OF THE COMMUNES?

I don't think much about the future because the future is born of the present. If we can take care of the present, we have taken care of the future. It is not going to come from nowhere, it is going to grow from this moment. The next moment will be growing out of this moment. If this moment is beautiful, silent, blissful, the next moment is bound to be more silent, more blissful.

Now there are communes all over the world, and they are rejoicing in the present. Naturally, whatever comes in the future will be better. I don't believe in the idea that has been enforced in India for centuries -- that the golden age has passed: that it was in *satyuga*, the age of truth, and then the fall began and we are now at the last stage of the fall, *kaliyuga*.

This is one of the reasons that Indian psychology is depressive and does not have the inspiration to grow, to expand, to be rich, to be creative. For what? -- in Kaliyuga it is not possible. If you are sad, if you are frustrated, if you are miserable, that's how you should be. It fits with the Hindu idea of a continuous fall -- and that is absolutely absurd.

I trust in evolution.

The golden age is always in the future.

BELOVED OSHO,
YOU ARE AN EVER-CHANGING, UNPREDICTABLE MASTER -- HOW CAN WE BE YOUR CONTEMPORARY FELLOW TRAVELERS?

In the same way! Be unpredictable and be ever-changing. Never stop changing and never stop being unpredictable, and only then can life be a joy.

The moment you become predictable, you become a machine. A machine is predictable. It was the same yesterday, it is the same today, it will be the same tomorrow. You can predict about it: it is unchanging. It is only man's prerogative to be changing every moment.

The day you stop changing, in a subtle way you have died. And many people in the world die nearabout the age of thirty. Then they go on living -- perhaps forty years, forty-five years more -- but that is posthumous living, it is not really living. They have stopped living at thirty. But there is no need to stop living until the breathing itself stops.

In the first world war it happened that for the first time they checked the mental age of the soldiers, and they were surprised: the average mental age was only thirteen years. The person may have been forty, fifty -- his mental age was thirteen. He had stopped growing mentally at thirteen, although his body went on growing.

I would like that your.... If this is possible, that the body can be fifty, and the mental age can be thirteen, why is it not possible that your body is fifty and your mental age is two hundred? It is exactly the same

thing. One just has to risk losing stability, guarantees, because wherever you are, things are guaranteed, stable, and you think, "Why take any risk in changing?"

No. Risks should be one of the basic foundations of a real man. The moment you see that things are settling, unsettle them.

I have been doing that my whole life. I have never settled myself, neither have I allowed anybody else to settle. And I feel that this is the way to grow. Each moment, something new blossoms in you. At the very last moment....

I am reminded of a Zen master who said to his disciples, "My time of death has come, but I am a little puzzled: I am trying to think of some way to die in which nobody else has died before, because I don't want to be an imitator. You suggest something."

Somebody said, "It will be good if you die standing."

But one man said, "I have heard one Zen master once died standing." -- so that was ruled out.

Dying, lying in the bed, was of course absolutely ruled out. Ninety-nine percent of people die in their bed, lying down. That is the most dangerous place -- your bed. That is where ninety-nine percent of people down through thousands of years have been dying. It is better to pull your mattress onto the floor.

The Zen master said, "I have got an idea! If a man has died standing, then I will die standing on my head. Have you ever heard of anybody dying standing on his head?"

His disciples said, "We have not even thought about it. This is hilarious!"

The master stood on his head and died. The disciples were in trouble -- what to do with this man, because they knew what to do if a man dies on his bed, but he was standing on his head. Somebody suggested that the master's sister, who was older than him and living in another Jaina monastery just nearby -- it would be better to ask her. It was a very new situation.

The sister came and she said, "Bozo!" -- that was his childhood name -- "Are you going to stop your mischief or not? Just lie down on the bed!"

Bozo laughed. He was still alive; otherwise, how can you go on standing on your head when you are dead. His sister said, "Die in a normal way." And just to follow his older sister, he died in a normal way!

But it is good to have something new always happening, something new to be accepted; and one should remain open. My sannyasins particularly should remain open, so open that they can take even the whole universe within themselves. There should be no limit to it.

BELOVED OSHO,
THE DEVICE OF MALA AND SAFFRON CLOTHES GIVES US AN INTEGRITY, FREEDOM FROM SOCIAL NORMS AND COURAGE TO STAND ALONE. NOW, WITH A FREE SANNYAS, ARE YOU GOING TO CREATE MORE SUBTLE DEVICES TO ACHIEVE THIS?

I am certainly -- because it is time that your meditation should make you different from anybody who is not meditating. Your silence, your love, your compassion, your friendliness, should make you aloof from anybody else.

Mala and clothes are very material things. I would like now some spiritual distinctions to be created -- and they are already there. It has happened many times -- people have reported it to me. They had gone to do some work, and perhaps the mala and the clothes might have been a hindrance in the work, so they went in plain, ordinary clothes, but they were recognized. The shopkeeper said, "But something is different about you. You are not the usual kind of person who comes."

And that will be far more beautiful -- that you are recognized by your spirituality, by your integrity, by your individuality, by your compassion, by your love.

But I have not said that people who want to remain in orange and mala have to drop it. Even new sannyasins who want to choose the mala and red, they can. And my feeling is that none of the old sannyasins are going to leave the mala and red clothes. They have become almost part of them -- without them they will feel almost naked.

And the new people who come, even if they come with plain clothes, soon they will start wearing red and the mala, because they will look so much like foreigners, outsiders -- and nobody wants to look like an outsider. Everybody wants to be an insider, in the innermost circle.

So I have opened the doors so people can come in who are just sitting on the fence, who are sympathizers, who always wanted to be sannyasins, but just because of the clothes and the mala, they are

afraid. So I want them to get down from the fence and enter into the temple; and the temple is full of red people. Once they are down off the fence, it will not be a long time before they will be in red.

Red is not going to disappear. It is going to grow more and more. And opening the doors for people who cannot suddenly change their clothes -- let them take their time, why keep them out? Let them meditate -- that will give them courage.

Sannyas will remain red and sannyas will remain with malas. I have opened the door only for those who are half-heartedly standing outside. It does not look good -- let them come in. Painting their clothes will not be very difficult.

BELOVED OSHO,
YOU HAVE GREAT RESPECT FOR INDIVIDUALITY, MERITOCRACY, EQUAL OPPORTUNITIES FOR EVERYONE TO BE UNIQUE. HOW CAN WE PRACTICALLY APPLY THESE THINGS IN OUR COMMUNE LIFE?

It is not difficult, it is only a question of outlook.

I am reminded.... In a house there was a painting, and everybody laughed about it to the owner: "Why are you hanging it? It makes no sense!" Finally the owner got fed up, took down the painting and put it in the basement.

One day a man came, and he said, "What happened to the painting that was here? It was an authentic Picasso."

The owner said, "An authentic Picasso? My God, I have put it in the basement. It is worth one million dollars!" He ran, brought the painting, cleaned it and put it back. Now what had happened? Just a change of outlook. Whether the painting is an authentic Picasso or not is not the question, but his outlook immediately changed.

Every sannyasin has to see in every other sannyasin a unique individual, an authentic creation of existence. And it is true, because nobody else is like you. There are no individuals, even two, who are similar. Even twins are not absolutely similar.

So it is simply a fact that everybody is unique, and everybody has a certain individuality. We just have to drop ideas of how people should be, and we have to replace it with a philosophy that however people are, they are beautiful. There is no question of "should be" because who are we to impose any "should" on anybody? If existence is ready to accept you as you are, then who am I not to?

So just a change of attitude -- and it is a very simple thing, once it gets into your vision. Everybody is unique, everybody is as he is and he should be as he is. There is no need for him to be somebody else to be accepted; he's accepted already. This is what I call respect for individuality, respect for people -- as they are.

The whole humanity can be such a loving and rejoicing place if we can accept people as they are. But we cannot.

The wife is trying to tell the husband, in every possible way, how he should be. The husband is trying to tell the wife how she should be. Both are trying to tell the children how they should be.

I was staying in a family, and I asked a child who was sitting just by my side, "What are you going to be when you become big?"

He said, "It is very difficult. I will fall apart."

I said, "Why?"

He said, "My mother wants me to be a doctor, my father wants me to be an engineer, my uncle wants me to be an actor, and nobody bothers to ask me what I want to be. I simply want to be a carpenter, because I love wood and I want to play with wood and make things out of wood.

"But I cannot say this because they will all laugh and say, `You are an idiot. We are talking about being a doctor, an actor, an engineer -- and you want to be a carpenter!'" But that boy, if he becomes a doctor, will remain miserable. If he becomes an engineer he will remain miserable.

I have heard the story of a very great surgeon, a world-famous surgeon, who was retiring. He was seventy-five; still no young man was capable of competing with him -- at the age of seventy-five his hands were like steel.

He was retiring, and all his friends were there: there was great dancing and joy and eating and drinking. But he was sitting in a corner, sad. Somebody said to him, "This is not a time to be sad. Everybody is enjoying -- why don't you come and enjoy?"

He said, "This is a time for me to be sad. I never wanted to be a surgeon. My whole life I wasted being a surgeon. Although I became the topmost surgeon in the world, it has not given me any contentment. I wanted to be a dancer, and even if I had been a street dancer, it would have been closer to my heart's content."

So let the people be what they are. Help them to be what they want. Never impose. And this is respect for humanity.

Light on the Path

Chapter #2
Chapter title: The real difficulty is to be with me

27 December 1985 pm in Kathmandu, Nepal

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BELOVED OSHO,
GREETINGS FROM THE INDIAN "RAJNEESH TIMES" FAMILY AND EVERYONE AT THE RAJNEESHDHAM NEO-SANNYAS COMMUNE. THERE ARE MANY SANNYASINS BOTH IN INDIA AND ABROAD WHO HAVE NEVER SEEN YOU, BUT THEIR LOVE FOR YOU AND THEIR COMMITMENT TO YOUR VISION IS AWE-INSPIRING. HOW EXACTLY DOES THIS HAPPEN -- THIS MUCH LOVE, THIS MUCH TRUST?

It is in fact easier if you have not seen me, and yet the love has happened, the commitment. It will be far more pure, far more unconditional, far more impersonal. Seeing me, being with me, and yet loving me totally, is more difficult.

The reasons are that our minds are brought up in such a way that we are always full of expectations. If I fulfill your expectation, it is good; but if I don't fulfill your expectation, then your dedication, your trust, start wavering. And as far as I am concerned, I cannot fulfill your expectation. If I fulfill your expectation, then I will not be the person to help you grow. Your expectation fulfilled, you remain as you are -- no new openings.

I am not here to support your mind.
I am here to take it to ultimate heights.

But your expectations are a problem. In small things, unconsciously, throughout your whole life you are expecting. And whenever something goes against your idea, you never think that your idea can be wrong; then certainly the person is wrong.

It happened in one Jaina family I used to stay with.... It must have been six in the evening. A very old man, the father of the woman in whose house I was staying, came to see me. Now, in Jaina families, six is almost the last limit for the evening supper. As the sun sets, you cannot eat.

I was just going to take my bath and then to take my supper, but because the old man had come from far away and he must have been almost ninety-five, I said, "Wait, there is no hurry. I can take my bath a little later on and the supper can wait -- there is no problem in it. First, let me talk to him about why he has come."

He was a ninety-five-year-old man and he had been living in a Jaina monastery for thirty years: he had renounced the world. He was recognized as a saint, but just to come to see me was still to be in the Jaina

community, so many Jainas had come following him. He told me... the first thing, he touched my feet. I said, "This is not right, because you are ninety-five; even my grandfather is not ninety-five."

He said, "I have wanted to touch your feet for so long. I was afraid that death might spoil everything, and I might not be able to touch your feet. I have read only one of your books -- PATH TO SELF-REALIZATION, and that was it. It changed my whole life. Since then, you have been my master. If it was in my power...."

Jainas have twenty-four *tirthankaras*, twenty-four prophets, in one period of creation. That means that after millions of years, when this creation dissolves and a new creation starts, then again there will be twenty-four teachers.

He said to me, "We already have twenty-four tirthankaras, but if it was in my power, I would have declared you the twenty-fifth, because what the twenty-four have not been able to do for me, you have done." He was just all praise.

Just then, a servant came and said, "Your bath is ready and the supper will become cold."

The old man was in a shock. He said, "What? In the evening you take a bath?"

The Jaina tirthankara does not bathe at all because that is decorating the body, making it non-smelly. It is in the service of something that is lower than you; it has to be sacrificed for the higher. So Jaina tirthankaras don't bathe.

I said to him, "Yes -- one in the morning, one in the evening. I take two baths."

He said, "Moreover, the sun has set, and you have not taken your supper yet?" In the first place, the Jaina tirthankara eats only once -- there is no question of supper. And even if you are eating twice, at least you should be understanding enough to see that it has to be before sunset.

He forgot all his praise -- I was no longer a tirthankara. I had been for years, and just because of a single expectation which I had never promised him I would fulfill.... That was his mind.

But he said, "Then I have been completely wrong. For all these years I have praised you, I have read your books -- but you are not the right man to follow."

I said to him, "Understand a small thing. I never told you to follow me, I never said to read my books. I never told you to make me a tirthankara. I never asked you to have any expectations of me. It was easy because you had not seen me, you had not known me. A book is dead, and the book you are reading is my first book; and I have gone far. If you had started reading my second and third and fourth books, they would have spoiled all your admiration."

But he was so angry that when he left, I said, "Won't you touch my feet again? -- because you are so old, and next time... we may meet, we may not meet."

He said, "I have made the mistake once, I cannot make it twice."

So it is not a problem for people who have come to me through books, tapes, videos, films. It is easy for them to carry on in their old mind. I don't disturb their old mind: they can interpret my books according to their expectations.

The real difficulty is to be with me.

Every day you will find me saying things which are inconsistent. You will see me doing things which I should not be doing, behaving in a way which is not suitable for a prophet, for a messiah, for an incarnation.

So the real problem is for those who have been living with me, because they have had to drop, chunk by chunk, their minds, their conditionings -- themselves. They have to choose continuously every moment between me and themselves: either I exist or they exist; both cannot exist at once. Otherwise, they will be in constant trouble, anxiety. So either they will have to leave me just to protect themselves, or if they are courageous, they will pass through a process which is almost like death, and they will be reborn.

The people who have not come to me are having a very fancy trip, imaginary. Their trust, their love, their commitment is to their own minds. I am only a figment in their minds, not a reality outside, not a reality with which they will have to shatter themselves the way the ocean shatters itself continuously on the rocks. And that will be the only test.

But ordinarily we think it very strange that people who have only heard my voice on the tape or have only seen me on video, have fallen in love. This is one of the reasons why people love dead saints -- why they are ready to die for Jesus Christ, not even knowing whether he ever existed or not.

There are people who think that Jesus Christ never existed, that it was a Jewish drama that was played every year -- just like, in India, every year we play Rama's life. Nobody knows whether Rama really existed. All that we know is the drama which we have been playing for five thousand years. Our playing the drama for five thousand years continually has given Rama a certain reality.

And it is easier to devote yourself, dedicate yourself to Rama because Rama is only a figment of your mind. You can shape him; you can make him the way you want. You can interpret according to your own thought processes, and he cannot interfere.

It is a known fact that all the religions that you see in the world were born after their founders were dead. Strange! Then why do you call them "founders"? They never founded anything. They were hunted, tortured -- you did everything nasty to them -- and when they died, a great religion arose; and great admiration, because now you could manage them. It is all a game of your imagination.

To accept any man who is contemporary with so much love that your commitment becomes total is a superhuman task. But it transforms.

To recognize Buddha, Mahavira, Jesus Christ changes nobody. Half of the population of the world is Christian, but we don't see anything that can make us feel that Jesus is alive in half of humanity. Millions of churches, millions of priests, but you cannot see in a single priest the glimmer, the shine, the authority that come from one's own experience. All that they can have is an imaginative dedication.

Gods are made by man. But when somebody is alive, it is very difficult to make him a god because he will continuously disturb your idea of a god.

For example, Jainas think that Mahavira never perspired. Now, I cannot manage that, and I know that neither could Mahavira manage it, because perspiration is a natural process -- without perspiration the person will die.

Perspiration keeps you at a constant inner temperature. When it is too hot you perspire. The glands all over your body are full of water. In the case of it being too hot, they will release the water. They will deceive the sun. The water is released, and the sun starts evaporating it. The sun does not penetrate inside you; it has been prevented by the perspiration -- completely befooled. It becomes engaged in evaporation and your inner temperature remains exactly the same.

If it is cold you don't perspire; if it is cold you shiver. Shivering makes you hot -- it is a movement against the cold. Shivering keeps you at the same temperature. So whether it is hot or cold, your body is capable of maintaining the same temperature, because its life is very limited: it can survive only within twelve degrees of temperature, from 98 to 110. Below 98 you die, above 110 you are finished. The temperature has to be kept constant -- it is immensely necessary for the life process.

But if you are writing a story or creating an imaginary idea, you can put anything in it -- like Mahavira never perspires. And then that becomes the criterion for the Jainas. They cannot accept anybody as really realized unless they see that, standing naked, he is not perspiring in the hot sun.

It is very easy to create gods out of the past. There was a time when Mahavira was a contemporary man. His contemporaries never recognized him as a god. Buddha and Mahavira were contemporaries. Neither of them recognized the other as a god -- what to say of other people? They had their definitions, and no living being can remain limited within your definitions.

So it is easier for people who are far away, for whom I am almost not a contemporary. They can create any kind of qualities they want in me; they can hallucinate any ideas around me. They have a free choice to dream about me. Their dedication and their love and their commitment is a dream phenomenon. And they will feel very good, very centered, very happy that they have found a man who fits absolutely with their idea of how a man should be. They have not found him; they have created, they have invented him.

But to be near to me, you will have to drop your expectations -- which everybody has in very subtle ways -- and particularly with me because I am persistent that I should not fulfill anybody's expectation; because that would mean I am against him, I am helping his poisonous mind. I have to shatter it, even at the cost of making him my enemy -- but I have to shatter it and I have to live in a way, speak in a way, say things which he has to accept, understand, even against his whole mind.

It is a struggle to be with a master: the struggle between your mind and the master.

And if the master is a real master, he will not allow your mind to win. Either the master wins or you are free to leave, but you cannot be allowed to win in the game.

This is a very strange game in which the master always has to win. And to be constantly defeated -- and yet be in love with the same man who is defeating you, and yet be committed to the same man who is destroying you -- needs guts. Ordinarily, people can't understand it, but this is the reality.

BELOVED OSHO,

THE MEDIOCRE PEOPLE CREATE MUCH FUSS AND FERVOR, MISINTERPRETING THE LOVING,

SILENT, SOFT AND MEDITATING SANNYASINS AS BRAINWASHED. WHAT DO YOU SAY ABOUT THIS STATE OF AFFAIRS?

In fact, tell those mediocre people that it is not only a brainwash, it is a mindwash -- far deeper, from the very roots. Brainwashing is just pruning the leaves, which will come again. In fact, if you cut one leaf, three leaves will replace it. The tree is not going to be defeated so soon.

Tell them, "It is a mindwash. And you are on the right path; whatever you are saying is right, but not the total truth, only a fragment. The total truth is, that we have decided to drop the mind completely because the mind has given nothing but misery, suffering, torture and nightmares. You can have it.

"You can see our people -- they are simple, they are innocent, they are rejoicing, they are loving. If brainwashing can give you this much, it is worth it. What is wrong in it?"

And tell them, "Our master does not stop at brainwashing because that is just superficial. He wants to destroy the mind completely and make us no-minds. That's what he calls meditation.

"But what is the problem for you? You remain happy in your misery, you remain happy in your suffering, you remain happy in all your tortures that you are giving to yourself and others. Why can't you leave a few people who don't want to be miserable and who want to rejoice in life?"

In fact, we should learn to face the mediocre people exactly on their own ground. They say it is mindwashing, they say it is brainwashing. Tell them, "It is. Why are you waiting -- not being washed? It is absolutely dry cleaning. What have you got to save? For what are you afraid?"

Take them -- whatever they say, take them at their own word. If they say it is hypnosis, accept that it is. "But what is wrong in it? You are not happy, you are not rejoicing in your life. You are suffering. You are waiting for a paradise after death -- we have found it here. And if you want to label it as hypnosis, we have no objection. But it is worth it. Come and try! Perhaps you may also like the taste.

"We have tried both: your life we have lived and we know it is hell; and our life, which you call hypnosis, we have also lived. We choose hypnosis against hell."

Those people simply throw words at you. They think just by throwing words they can condemn a certain phenomenon. They are stupid. And rather than fighting about words -- that it is not brainwashing, it is not hypnosis.... You are getting caught by those idiots in their trap.

It is better to shock them and say, "It is." But make it clear: "We know both -- we know your life, we have lived it; and we know this life, we are living it. You don't know both so you cannot say anything about our life.

"Have a little courage. Experience our life too, then you will be able to compare. And if you find that the brainwashed life of a sannyasin, the hypnotized life of a sannyasin is not so great as the old hell was, you can always go back to your hell. We will all support you -- we will throw you out of the ashram!"

I have found that it is easier to accept their label and not to make any unnecessary argument about the label -- the label does not matter. On the contrary, make it a point: "You should experience it -- you are talking without experience. You don't have any way to compare. We can compare, and still we are not coming to your hell."

BELOVED OSHO,
IT SEEMS THAT THE U.S. AUTHORITIES AND GOVERNMENT -- AND THE GOVERNMENTS AROUND THE WORLD -- ARE MORE SHOCKED BY YOUR SANNYASINS' TOGETHERNESS AND COURAGE THAN WE OURSELVES WERE BY THEIR BRUTAL MISTREATMENT OF YOU. OSHO, DO YOU FEEL WE HAVE MISSED SOMETHING; OR WHAT ELSE MAY WE LEARN FROM SUCH EXTREME SITUATIONS?

No, you have not missed anything. It was so new for you that you could not figure out what was happening; you were in a state of confusion. But you showed your strength perfectly well, and you made the American government aware that they cannot do anything to me without destroying their own image of democracy. It was a high-risk thing.

One of the sheriffs of a jail I was in -- the first jail I was in -- became very friendly and he told me, "I should not tell you, but thousands of telegrams, thousands of phone calls, thousands of flowers from all over the world, thousands of protests... the government is shaken.

"They had not expected that, in touching a single man, they were playing with fire. So one thing I can tell you -- they cannot harm you. They will not even touch your body. On the contrary, instructions are that

you should be given absolute security, that nothing should happen to you; otherwise we will not be able to show our face to the world."

And it was strange that they had to give me the same kind of security as they give to the president of America: five cars following me, five motorcycles following, and the roads blocked. They were afraid that anybody could do any harm to me under their protection -- they would be responsible for it.

This man said to me, "This is for the first time in my life that we are not concerned about your escaping. We are concerned that nobody harms you, otherwise that harm will be on our heads."

On the first day -- just two or three hours after I had arrived -- somebody from Australia called him: "You must be worried because so many phone calls will be coming, telegrams coming."

The sheriff said to the man, "No, we are accustomed... this is a very special jail and we have had people of importance, of cabinet standing -- that is, from the highest political structure. So there is not much of problem."

But after three days, with tears, he apologized to me. He said, "What I said to that man will remain heavy on my heart. I don't know his number; otherwise I would have apologized to him. You had been here only two or three hours, so I did not know about you. But now, after three days, I can say with absolute certainty that we have never had such a man in the jail. The whole jail is for you! Five hundred inmates are for you, the whole hospital department is for you -- I am for you. And the whole world is focused on you. If something happens to you it will be really dangerous for America's image.

"So I want you to forgive me for telling that man that we have had many very important people. That was wrong. We have never had such a person, about whom the whole world is concerned. We have had people of cabinet standing; they were, at the most, of national importance, but nobody who had any international importance, and so much love."

The second day he asked me, "What are we going to do with the flowers? So many flowers are coming, and in this big jail, we don't have space."

So I told him, "Send the flowers to all the schools, colleges and universities, from me." He did that, and the response was immense. When I was taken from the jail to the airport again, all along the way were students throwing flowers.

In fact, the government must have been repenting that they made a stupid mistake. They unnecessarily made our silent movement a world-famous phenomenon. Now it is a household name around the world, in all the languages.

Those twelve days in jail have been of immense help to the movement. They could not do anything because there was nothing that was in their hands to do; they simply became fools. What have they gained?

We had changed their desert into an oasis; again it will be a desert -- that is their gain. But we have gained much. Those four years will now become the foundation of a new commune -- naturally, far superior, far better. Then, we were not so expert, and it gave us many ideas....

For example, now I am not going to make a commune in a country under any government. I am trying for an absolutely independent island, so you don't need any visa, you don't need anybody to tell you how long you can stay.

We are not going to create a government there, we are not going to make it a nation -- because I am against nations and against governments. And we have to prove in that commune something more now: that people can live without government, and people can live without a nation, and people can live without armies; that people need not have jails, they don't have to have the police, they don't need any judges.

So, it has been tremendously helpful, and to the whole community of sannyasins around the world it has brought life. They started realizing that they were doing something significant which could disturb the greatest power of the world.

It is not without reason that America was disturbed. It was disturbed because we were creating something that would disturb every government and every politician.

So now sannyas is no longer just your meditation, your peace, your silence, your life. Now we have become involved, in a very strange way, in the destiny of the whole world. They have forced us. We were going silently on our own; we were not troubling them.

They have provoked us, so now it is for us to prove that they were right!

Now it is not only going to be an individual revolution in a person's life. We will create a place which will become a model for the whole world -- if this can happen with five or ten thousand or more people, why can't it happen everywhere? We, for the first time, are entering into problems which the world leaders have failed to solve in thousands of years; we can solve them within five years. And the spirit is high.

Certainly sannyasins suffered because I was in jail, and they felt helpless that they could not do anything. But they should not feel that way. They did everything that was needed. All that was needed was the world opinion, and they changed the world opinion. We have now more sympathy than we ever had. More of the intelligentsia than ever is now interested. All the news media of the world... we have been covered for almost two months continuously, and still there is a demand from every country: they want to come and want to know more about it.

In the light of all that has happened, we have been immensely victorious. Who cares if they destroy the houses and the streets? We are not houses and we are not streets. And if we could create that commune, then we can create many communes anywhere.

And this time it will be the focus of the world. It will not be just for the people who want to separate from the ordinary world, recluses. This time we are going to make it a point that it remains the focus of the world, that the whole world has to learn something from it. They have provoked us -- now we have to take the challenge. And I love challenges. And I love changes -- so there is nothing to be worried about.

We are in a far better condition than we have ever been. It is always difficult situations which bring out the best in you. When the situations are not difficult, the human tendency is to relax, to be lazy. If the house is on fire, immediately you will see everybody at his best. Nobody will bother about the snow or the cold or anything.

America has provoked its own death by attacking us. It will take a little time, but that's how I see it.

BELOVED OSHO,
ONCE YOU SAID THAT TWO HUNDRED ENLIGHTENED PEOPLE WOULD CREATE AN ENERGY THAT COULD NULLIFY THE FORCES THAT CAN START A THIRD WORLD WAR. HOW CLOSE ARE YOU TO FINDING THE TWO HUNDRED?

I am very close. But many things have changed in the meantime.

One thing is certain, that we will be able to produce two hundred enlightened people and prevent the third world war. The question which has arisen in the meantime -- that is where I become unpredictable -- is whether we would like to prevent the third world war. Is it worth preventing these idiots continuing? Will it not be better that the idiots fight and destroy each other and very few people are left in the world to start from scratch?

Nobody has thought about it, but my feeling is that it may be an existential necessity: humanity has arrived at such ugly, inhuman, and poisonous ways that it is better then to let it be finished. Why bother to protect Ronald Reagan? I don't see the point.

So this is something of great importance -- why not start afresh? Humanity is so much burdened with old, rotten stuff, that to go on protecting it and protecting it.... That rotten stuff is also protected, those conditionings are also protected. It will be good that Islam is gone, Hinduism is gone, Christianity is gone, the pope is gone, the Vatican is gone.

Certainly a few people will remain. Those people will be the aboriginals who had no religion, who had no politics, who had no education, who are living as naturally as possible. It will be far better, once this Soviet Union and U.S.A. are gone, to begin the new man -- because he will not have any past. All past will be gone. The new, the remaining few, will have only a future and the experience of what happened to the past; not to repeat it... to find out new ways of living.

So I am trying to search for an island so far off that it will remain unaffected by any war that happens between America and Russia -- let them have it, they deserve it -- and we can create a society there. If the world is finished, then we can spread around the world the people that we have saved, to start absolutely fresh. Perhaps existence is tired of man and the ways he has turned to.

So those two hundred people are close by, but I may prevent... I may tell them just to wait a little. First let the third world war happen and then you can become enlightened and go around the world finding people, because then there will be no passports needed, no visas needed and the whole world will be available to everybody for the first time.

It looks dangerous, the idea....

But I like dangerous ideas.

BELOVED OSHO,
WHY DO INDIAN JOURNALISTS ONLY RECORD AND PUBLISH YOUR CRITIQUES OF INDIA? I NEVER REMEMBER READING ABOUT YOUR BEAUTIFUL DISCOURSES ON THE REAL INDIA.

The reason is simple: there is no such thing as free Indian journalism. Either the government is keeping a hold on the latest news media, television, radio, directly... and particularly in a country like India, where most of the people cannot read -- but they can see, they can hear. So the government is being really cunning in keeping the radio and television in their own hands to approach eighty percent of India and just fill those minds with their own ideas.

Only the newspapers are there. They look free, but they are not. The government has indirectly curtailed their freedom as much as possible. Any newspaper that goes against the directions given to it has its quota for newsprint cut.

Newsprint paper is not available on the market, it is in the government's hands. Now, this is a subtle strategy; "You write what we want; otherwise you don't have anything to write upon."

The Indian newspapers live mostly on government advertisement. The moment they start writing anything that the government does not want, those advertisements are removed. Those newspapers die automatically without anybody directly killing them. All the newspapers belong to a few super-rich people -- just four or five families.

Those four or five families are basically for the government because they need licenses; they need every kind of support from the government, and it is a deal that their papers should remain according to the government policy. So in fact, looking at the whole picture, India has no free journalism. They write only what their owners want them to write.

Now as far as I am concerned, they have to write only things which create antagonism against me in the Indian mind. To me, life is both day and night, life and death, and I have spoken on it from all possible angles. But a paper which is owned by a Hindu owner will not publish anything that creates sympathy towards me in the masses.

I have spoken on so much that no Hindu has ever spoken on. If they choose to, they could convert the whole of India for me. But that is what they are afraid of, so they choose only those parts where I have criticized.

And I am not a politician. My whole life, politicians have been advising me, "You could become an immense phenomenon in the country, millions of people could stand with you; you just have to be a little careful. You speak so beautifully about Hinduism -- then why do you sometimes start criticizing it! You speak so beautiful about Jainism; then on some small point you criticize it.

"You have spoken so much on Buddhism -- nobody has spoken so much -- and still no Buddhist is sympathetic to you because you go on criticizing it. Ninety percent of your talks explain to them the beauties of Gautam Buddha and his teachings, so if you can avoid the ten percent...."

I said, "That is impossible. That will be cheating people. I know that that ten percent is there; it will be cheating the people not to say anything about it. And it will be a heavy burden on my heart that I have not been completely open: that I have been looking at the people and saying to them what they want to listen to, rather than talking to people about what I have to say."

So I told them, "I have decided to remain alone -- I don't want your millions of people with me. But I will say the whole thing. I will bring out the beauty but I will not neglect the ugliness that is there, because the beauty is something that only a few, rare, intelligent people can understand. So even Buddha has talked about it, but it has gone over people's heads. But the ugliness, which is only ten percent, has affected people's lives.

"The ninety percent has not affected people's lives at all, but the ten percent has. Now you are telling me not to also talk about that ten percent which has caused all the misery, all the poverty, and all kinds of stupidities in the country. I cannot accept your advice."

For example, it is beautiful that Buddha talked about nonviolence, but then who is going to be responsible for the two-thousand-years' slavery of the country? His teaching of nonviolence is incomplete. People accepted it, that it is perfectly good; and the teaching made people not brave but cowards. They were talking about not killing people, but basically what was in their minds was that they should not be killed. So if you are not to kill, you will be saved also.

That is not necessary. Buddha never told them, "Your not killing others does not mean that they will not

kill you." Nor did Mahavira tell them that. Then what will you do when people want to invade your country, take your possessions, take your wives, kill your children, rape your women, burn your houses and cities? Then what is the nonviolence going to do?

According to me, a really nonviolent person is one who does not kill anybody, does not harm anybody, because he is against killing and against harming; but if somebody starts harming him, then too, he is against killing; he won't allow it.

He will never initiate any violence, but if violence is initiated against him, then he's going to fight tooth and nail. Only then can the nonviolent people remain independent; otherwise they will be slaves, and poor, and continually robbed.

For two thousand years, how many people have been robbed in India? Who is responsible for it? Buddha and Mahavira are both responsible for it. Now, to say that will mean that immediately the Jaina newspapers will take it, the Buddhist newspapers will take it and antagonize the Buddhists and the Jainas. But I cannot prevent myself from saying the whole truth.

So it will take a little time.

In fact, the way our movement has spread is phenomenal. None of Jesus' disciples were educated, none of them were cultured, civilized. They were fishermen, farmers, woodcutters -- of the same category as Jesus himself was. He was uneducated, he could not read or write. All that he could manage, altogether, was twelve disciples. Not a single rabbi was his follower, not a single professor was his follower. Not a single man of culture, understanding, intelligence, was his follower.

Our movement is phenomenal. Just within fifteen years it has already taken over the world. Just ten years more and there will be no problem: all these idiots who are trying to provoke antagonism -- they will all be running after you.

This happened when I was in jail. The whole American news media turned immediately sympathetic, because they could see that America was torturing an innocent man who has done no harm, who has not committed any crime. His only crime is that he has created a beautiful commune, a lovely place: whoever visits it comes out dreaming, "Someday I would like to join." This was my only crime.

We have the most intelligent people around the world as sannyasins. So all these mediocre people and journalists don't matter at all. And these are slaves. You will see: as the Western press and news media are turning sympathetic towards me, these idiots will follow them. They have that mentality, of slaves.

It happened that when Rabindranath Tagore was given a Nobel Prize, only then did India come to know that they had a great poet. And universities started inviting him to accept doctorates. The first was Calcutta University -- and he had lived in Calcutta his whole life, and he has written his best things in Bengali. He got the Nobel Prize for a small book which he himself translated. The major part of his literature, which remains untranslated, is far more important.

But Calcutta University had not bothered to give him a doctorate, and now, because he had gotten the Nobel Prize, all Indian universities.... But Rabindranath was a man I love. He refused Calcutta University. He said, "You are giving a doctorate to the Nobel Prize, not to me. I have been here my whole life; you have never even asked me to come to the university to recite my poetry to people. Why should I accept your doctorate? It is an insult."

But this is how this country is. For remaining slaves for two thousand years you cannot condemn them. They just look towards the West -- whatever happens there, soon they are bound to follow. And the West -- its press, its news media -- is becoming very friendly and very loving. So these people should be following soon. There is nothing to be worried about.

And what harm can they do? My experience is that nobody harms me, whether he writes for me or against me. He should just go on writing.

I will use both ways. You can't have the whole world as your friend -- and it would be monotonous. Enemies add some spice.

Light on the Path

Chapter #3

Chapter title: Now our commune exists all over the world

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BELOVED OSHO,
THESE QUESTIONS ARE FROM A CENTER IN AMERICA, AND THEY SAY, "WE ARE STARTING A NEW NEWSPAPER IN AMERICA DEDICATED TO YOUR VISION FOR HUMANITY. WE WOULD LIKE TO CALL IT, `VISION INTERNATIONAL.'" THEIR FIRST QUESTION IS: DO YOU LIKE THE NAME?

Yes, absolutely yes.

THE SECOND QUESTION: DO YOU HAVE ANY MESSAGE FOR US IN THIS NEW BEGINNING?

Just remember one thing: the sannyas movement has entered a critical stage. It is a good sign; it will bring maturity, strength, togetherness.

What is to be remembered is that this strength, this togetherness does not become an organization. It remains the movement of individuals who are together because their experience is similar. They are not part of a religion, they are not a church; their individuality is absolutely intact....

Because that is one of the most difficult things: in times of difficulty one tends to become organized because that way you can fight better, you can oppose the enemy better. But my emphasis is that in opposing the enemy you create a bigger enemy within yourself: the organization, the church, the religion. The whole thing is defeated.

So remain continuously aware and make your readers remember in different ways in different times, that my message is for the individual, and I stand for absolute freedom, individuality. If we are together and if we are fighting together our aim is to fight for individuality and freedom. We are not going to become unconsciously a church, an organization.

That has happened to all the religions in the past. It was a calamity. Avoid the calamity.

ALMOST TWO YEARS AGO SHEELA TOLD US YOU WANTED YOUR SANNYASINS TO LEAVE CALIFORNIA AND CLOSE THE CENTERS THERE. BUT NOW THAT THE RANCH IS ENDING, THOUSANDS OF SANNYASINS HAVE GONE THERE TO LIVE. WOULD YOU LIKE TO SAY SOMETHING TO THEM? 3

It was simply a device to call people to the commune in Oregon. Now that the commune exists no more, the sannyasins in California should start their centers -- if possible, communes. But remember that Oregon's commune was the model, and in California no compromise should be made.

California is in a strange kind of mind -- everything there is fashion. So within four, five years, it dies; a newer fashion takes place. Within the last thirty years many things have happened in California with a predictably great future, but they all died within two, three years. So make centers and communes in California, but avoid the Californian tendency of taking everything as a fashion.

Sannyas is not a fashion -- it is one of the most eternal things in existence. It will be there always, it has been there always -- because it is the search for the truth, it cannot be reduced to a fashion.

BELOVED OSHO,
WHEN WE ARE SCATTERED THROUGHOUT THE WORLD, MOST OF US FAR FROM YOU AND LIVING IN SMALL GROUPS. THEN WHAT IS THE MEANING OF THE SECOND GACHCHHAMI: SANGHAM SHARANAM GACHCHHAMI?

Now it has more meaning than it had before. Let me tell you about all the *gachchhamis*.

The first is: *Buddham sharanam gachchhami*: "I go to the feet of the awakened one." It is an approach of humbleness, openness, non-resistance. Without such an approach no master can function. The disciple has to give way for the master to enter the innermost core of his being. And that's what he is saying: *Buddham sharanam gachchhami* -- "I go to the feet of the awakened one." He is saying, "I am no more." He is saying, "Now you can do anything you want to do with me. I am absent and I want your presence in me."

The second gachchhami is *Sangham sharanam gachchhami* -- "I go to the feet of the commune of the awakened one." The question has arisen about the second because now the commune in America is no more -- but there are sannyasins all around the world. In a very subtle way, now our commune exists all over the world.

So don't take it that the Oregon commune's disappearance is just a disappearance; it has appeared everywhere where a sannyasin is alive and breathing. So the second gachchhami does not lose any meaning, it gains more meaning. It becomes universal.

It is easy to go to a master and to surrender. It is the simplest thing to do because the awakened person functions almost like a magnet. You are not doing anything, you are simply being pulled by the magnet. The second gachchhami is difficult, and hence more important than the first.

Now you are not only magnetically attracted by the charisma of the master.... You have tasted his love, his compassion, his awareness, his being. In his disciples it will not be so strong, it will not be a magnetic force.... But you have tasted the very being of the master in your surrender: you can recognize that anybody who has surrendered to the master has become in a very deep sense your brother or your sister. A love, because of the master, has arisen amongst the disciples. I call it love, I don't want to call it any kind of organization. And to surrender to these simple people who have not yet arrived will make you more humble, will take your ego completely away from you.

The commune is now all over the world. Wherever a sannyasin exists, the commune exists. And when you are saying, "I go to the feet of the commune," you are surrendering to millions of people. It is a tremendous experience of being egoless.

With a master there is a difficulty: you may surrender to a master because he is worthy of that -- it is almost a demand from his very being. He is not saying anything to you, but his every breath is a demand. And the height of the man and the flight of his consciousness, on the one hand will help you to go to his feet; but on the other hand it may give rise to a subtle ego, that you have found a great master. In finding a great master, unconsciously you think you have become a great disciple.

But when you are doing the second gachchhami that possibility does not exist at all. You are simply being humble, you are simply showing your love -- through the disciples -- to the master.

The third gachchhami is *Dhammam sharanam gachchhami*: "I go to the feet of the ultimate realization of the master." It is possible only after these first two gachchhamis that you can meaningfully say, "I go to the feet of the ultimate experience" -- because it is abstract. The master was very tangible. The commune was not so tangible. And now particularly when you say, "I go to the feet of the commune," you cannot even visualize or imagine it, because there is no commune as such, but individual sannyasins all over the world. But the third is the most difficult in the sense that you are entering abstraction -- the religious experience, the experience of truth. You don't know anything about it.

You have seen the man who has visited the land, you have felt his vibe, you have smelled the fragrance that he has brought, you have seen the light that is still lingering around him. In your deep surrender you have felt that this man is not what he looks; he is much more. He is carrying something invisible within himself.

This has been only a vague feeling, but it gives you an impetus to surrender yourself to the ultimate experience that has created the master, that has created the commune and that has become a star of attraction for you, a deep inspiration for you.

In the beginning the third gachchhami will be vague, abstract, but as you go on deeper in your surrender, with the first two gachchhamis, the third starts taking on more of a reality. It is not a dream, it starts

becoming a truth.

All those three gachchhamis are deeply interconnected so none of them can be dropped at any point.

BELOVED OSHO,
IF NATIONAL BOUNDARIES AND VISA RESTRICTIONS CONTINUE TO SEPARATE US FROM YOU AND FROM EACH OTHER, WHAT IS BEST FOR US TO DO ABOUT IT?

They will not. It is for me to find a way that they don't restrict you from seeing me, from being with me. I am working on it, and I don't think it will take a long time to find a way; perhaps a month at the most. So nobody need worry about it. We will soon have our own place which will not be under any country's rule.

And I want a totally new experiment that has not happened in history. There have been anarchists -- their philosophy is one of the best. But it is so good that it becomes impossible to make it real; it remains utopian. Prince Kropotkin, Tolstoy -- these people dreamed of a humanity which one day would drop all governments.

They thought that governments are the causes of all the evil that exists on the earth. To some extent they are right, but only to some extent. I cannot agree with them totally, because I know that if governments are removed, it will not be a beautiful world; it will be simply a chaos, full of evil -- and much more than it was before, because all restrictions will have been removed, and all ugly instincts in man will still be there.

Just by removing a government you cannot change a murderer, and you cannot change a thief, and you cannot change a rapist. The government is not the cause but the effect. That's where I differ from Prince Kropotkin, who has the clearest vision of anarchism. The government is there because man is not able to remain ungoverned. He needs somebody to keep him in control; otherwise he will be violent and he will do every nasty thing that is possible. The government exists because man needs it. The government is ugly; it should not exist, but what can be done?

If you have cancer then somebody has to do the surgery. We don't want surgeons in the world, but if cancer continues to exist, we will need surgeons for it. The surgeons are not creating the cancer, the cancer is creating the surgeons.

This is one philosophy which has for centuries dominated the most highly intelligent people -- the idea of absolute freedom, no restriction, no nation, no government. The other idea that has dominated human mind -- and which has already tried to become a reality -- is also very important. That is communism -- that all men should be equal, there should be equality.

Inequality is ugly. Some people have all the riches, some people have nothing. In America, thirty million people are dying because they don't have any food. And exactly the same number -- thirty million people -- are dying because of overeating.

Now, this must be a mad world! Things can be figured out very easily: these people should not overeat. They are eating those thirty million people's lives, and they are destroying themselves in that effort. They can all live -- sixty million people can live peacefully, but the second thirty million are eating the food of the first thirty million. These will die of starvation and the other people will die of obesity.

Communism has a tremendous appeal, but to me there is a very basic flaw in it. That is, that men basically and psychologically are not equal, neither physically nor mentally nor... in any way. Equality can be forced, but anything forced cannot remain forever. The moment the force is removed the equality will disappear.

In Russia now seventy years have passed since the revolution and they go on increasing the force to keep people equal. Now what kind of equality is this? The whole country has become a concentration camp. And whenever you try to make people equal by force, a strange thing is bound to happen: the lowest denominator will be the determining factor. You cannot make an idiot Albert Einstein, but you can make Albert Einstein an idiot. If you want equality then the lowest will be the norm -- and that is absolutely unacceptable. So to me equality is not a value.

But I understand communism in a totally different way. I think of communism as an equal opportunity for everybody to be himself -- not to be equal but to be unique. Equal opportunity to be unequal -- that is *my* definition of communism. And I want, in the place that I am searching for -- and I am very close to finding it -- that we create a small commune for the first time in history, which has no government and which has no classes like the rich and the poor; still, equal opportunity for everybody to be himself.

Somebody is going to be Yehudi Menuhin and somebody is going to be Rabindranath Tagore and somebody is going to be Albert Einstein. And it will be ugly to destroy these people -- because they are the very salt of the earth -- just to create a society of idiots, retarded people. They may be equal but that society will not be worth living in.

And in the commune in Oregon I became aware of a simple method to do it: just remove money from the commune. Anybody can donate to the commune but nobody can purchase anything with money. Yes, whatever is anybody's need, the commune should fulfill it: each according to his need. And if you just remove money as a method of exchange, a miracle happens. You may have millions of dollars, and I may not have a single dollar; but you are not richer and I am not poorer -- because you cannot use your millions of dollars. In fact I am freer than you. You are carrying a load, a burden, unnecessarily; and I am not carrying the load of a single dollar. And my needs are fulfilled by the commune as much as your needs are.

There are still islands which are absolutely without any control by any government. A few are very undeveloped, so it will be a difficult job to develop them. But there are three islands which are fully developed; one has even an airport -- it belongs to an individual who is willing to sell it.

The situation is such -- there are five miles of land which is lush green with big trees... immense beauty. It is almost an oval-shaped island. One part is above sea level. It has the greenery and on it the owner has made small houses.

From the outside they look like the houses ancient, primitive people used to live in, so they do not stand apart from the trees and from the greenery; they are part of it. But from inside they are air-conditioned and with all modern equipment. The island has twelve bungalows, one hotel for eighty persons, one airport where, morning and evening, the plane comes; we can have our own planes.

And the other part of the island is five, six feet under the sea. The owner has not done anything on that part, and to me that part seems to be the most important, because we can make a five-mile row of houseboats -- like Kashmir -- on that. And it will look far better than Kashmir because on Kashmir you can see the land; the boat is attached to the land, the land is underneath the boat.

You can see water all around and there can be boats for five miles. We can accommodate thousands of sannyasins in those houses. They are beautiful houses, and we can improve upon them. And between the two -- the forest in front, the houseboats at the back -- between the two is a big lake. So small boats can move in the lake to provide small things for people on the boats. It is something absolutely ideal.

And the person is in a hurry to sell it. Perhaps he is financially broke, perhaps he is too old and now he has no energy for it. So most probably we will get it.

And the most historical thing will be.... Communism and anarchism have remained enemies, because anarchism says no government, and communism says a very strict government is needed; otherwise you cannot destroy the divisions between classes of the rich and the poor.

So communism says, "We need a dictatorship; even democracy will not do. We need an absolute totalitarian dictatorship." On this point these two beautiful philosophies have such a disagreement that there is no possibility of agreement: "Government is the evil and you are making the evil more evil -- you are making it a dictatorship. Even democracy is an evil. No government is the only way for humanity," according to the anarchist.

But we can manage very easily because for seventy years, although communism has tried, it has failed: it has not been able to create a classless society. Yes, the rich have disappeared -- they destroyed them. They killed one million people after the revolution, so the rich have disappeared. Only the poor are still poor. But the poor feel a certain satisfaction because now there is nobody to compare themselves with. There is nobody who is richer than them: everybody is equally poor.

This was not the idea; everybody should be equally rich. Then only there is some point; otherwise this is sheer stupidity. These people were poor before; a few people were rich and were enjoying the riches. You have not evolved the society; you have destroyed those people -- their culture, their music, their literature, their dances -- and you have created a society which is equally poor. And to keep them equally poor... because there are people who are creative, and if the government pressure is removed, soon you will see, within four years, there will be richer people and there will be poor people in Russia.

For seventy years they have been repressing and within four years all their repression will be gone: the rich will be rich and the poor will be poor.... Because richness is also an art. For example, you can see in America -- before three hundred years ago, American Indians had lived for millions of years, poor. The same country, the same land, the same potentiality of the country, and for millions of years they have been the most poor on the earth.

And then three hundred years ago, as Columbus discovered America and the people from the West reached there, America became the richest country. Strange! The American Indians could not make anything out of America, and these people made it the richest country in the whole history.

So there are people... and there is an art how to create wealth. Russia is poor, and it will remain poor because it is not allowing its creative people, who can manage, to create wealth. It is repressing them and keeping them equal.

In my conception we can, for the first time, manage anarchism and communism both together. Just remove currency within the commune, and without any enforcement, without forcing people to be equal, we have brought a classless society. They will remain unequal; they will remain unique; they will remain themselves. And the commune's function is to fulfill their needs. Their needs are different: somebody who plays on a flute needs a flute, and somebody who wants to play on a guitar needs a guitar.

In every dimension people should remain themselves, but the dignity of humanity will be equal because they have equal opportunity -- and no government, because government is not needed.

There can be only a functional organization, just like the post office. Nobody knows who is the head postmaster of India -- there is no need and the post office is working perfectly well. It is a functional organization. The railways -- now, who knows who is the chief of the board of the railways? It is a functional organization. So we can have functional organizations without having any government.

There will be no need for any visas for anybody to come for as long as he wants to stay; there will be no need for any passport. At least we can create one place in the world where no nationality is recognized, no religion is recognized, no political boundaries are recognized. And perhaps that may give the idea to other people, that it is possible -- and these are the same human beings, they have come from us. Just an absolutely clear-cut model is needed.

So there is no need to be worried. It is only a question of a few weeks.... And soon we will have our own place, and I will call all my people to start working. And we can absorb as many people as we want, because we are not thinking of making houses, we are thinking of making houseboats. Then the ocean is unlimited; then there is no problem about it. Why bother about land? Just a small piece of land will be enough for the functional things -- the hotel, the airport. Otherwise we can go on spreading on the ocean.

And about the ocean the laws are such that around any island or land, two hundred miles of ocean is yours. So around the island for two hundred miles we can spread as much as.... And it will be a more mobile society. All those boats can move, all those houses can move. It will be more alive; it will not be a dead society, fixed, where everything remains where it is.

Man has not tried to live... otherwise water can be a far more beautiful place to live. Freedom to move -- otherwise you become attached to the house, to the land. And I know of methods in Japan: they float gardens on the water. They mix straw with earth and float it, and then you can put any seeds on it; you can have roses and you can have all kinds of flowers. Japan has tried floating gardens for thousands of years; it is a perfect science.

And we have our sannyasins who can come and make floating gardens all around, so you don't miss anything. One sannyasin has reported that one of his friends, a scientist, has made a house under water, fully air-conditioned with everything palatial, and on top he has made a beautiful garden. So you see only the garden; the house is underwater. And from the garden is the door to enter into the house. And he has found a special glue to mix with cement so that water cannot disturb it.

And he has succeeded in it. He has made it -- it is now a successful experiment. We can call that man and we can give him all the opportunity to make houses underwater. An underwater house has a totally different beauty. You can make it in glass all around. Just as you can see the sky, you can see the ocean and the fish. And they are so colorful and they have such a beauty. Many of them have their own torches. In the night it is a procession of torches -- those fishes flash light.

I have been reading about one man who has made a small experiment, which is successful, so that houses.... If the earth is shrinking because of the population... he has made houses in the air. It used to be just a proverb, "Castles in the air," things to be rejected; but now he is ready to make real castles in the air. Just a big balloon, and inside you can make a whole city -- and it will be floating. You can direct it in any direction, and you can send people from it to the earth.

Just, people remain orthodox about everything, so whatsoever has been done, they go on doing it. My hope is that in our commune we will try everything new; and drop the whole idea of how people have lived. And we will start not only on the economic, the psychological, the spiritual, but on the physical -- on everything... fresh and new, and make it a model for the whole universe. You will have so many tourists that

it will be enough to feed your whole commune.

And these Japanese who float pieces of earth on the ocean, on the river, on the lake -- they grow flowers; they can grow food also. It is only a question of accepting the unknown and exploring it.

So no sannyasin has to be worried about it. Within a month we will have our place, and within a year people will start coming. And my idea is: perhaps on earth we cannot make a commune of one hundred thousand sannyasins, but on the ocean we can. And we are going to do it!

BELOVED OSHO,
CAN YOU SAY SOMETHING TO US TO HELP US REMEMBER YOU AS OUR FRIEND, AND NOT GET CAUGHT UP IN OUR CONDITIONING WHICH TRIES TO MAKE YOU AN AUTHORITY FIGURE?

Everything that I am saying to you is the answer to your question. Why the fear? -- I am not an authoritarian figure. I don't claim to be the only begotten son of God, an incarnation of God, a messiah, a prophet. How can you make me an authoritarian figure?

These people who have become authoritarian figures -- they themselves were responsible; nobody made them. In fact the whole of Judea was trying to convince Jesus Christ: "You are not the only son of God -- drop this nonsense!" But he was insistent. He was so insistent that they got fed up with the man and crucified him.

All these people were trying to become authoritarian figures. But a small distinction has to be understood: to be an authoritarian figure is one thing, and to be an authority is a different thing.

The authoritarian says, "Whatever I say, you believe, because it comes directly from God and I have a direct communication line -- which you don't have. It is none of your business to doubt. Doubt will be punished -- faith will be rewarded."

But to be an authority is a totally different thing. It means that whatever I am saying, I am saying on my own authority; it is not within quotation marks. It is not that I am representing God, that I am representing Jesus Christ, or Krishna, or Buddha. It is not that I am simply a successor to any authority figure.

To be an authority simply means that it is my own experience, and I am speaking out of my own authority. It does not require you to believe, it requires you to enquire. But I can say authoritatively that you will find it, because I have found it. There is no reason why you cannot find it.

So anybody who speaks on his own experience is an authority, but he is not an authority figure. He is not authoritarian; he is simply an authority. You can doubt what I say -- you will not be punished. You can believe what I say -- you will not be rewarded. All that you have to do is to enquire and follow the path and find it out yourself. One thing is certain, that when I am saying it to you, it is not borrowed, it is my own experience.

BELOVED OSHO,
WILL YOU DESCRIBE FOR US WHAT YOUR DAILY LIFE IS LIKE?

It is the same as it has always been! -- and it will be the same always. I never miss anything. Even in jail I enjoyed it; although it was absolutely a different world. In twelve days I took only one shower! -- and that too because Vivek persisted. She used to meet me in court and her only insistence was, "You should take a shower!"

And I told her, "I am enjoying resting in my bed twenty-four hours a day. And when I come out I can take a good shower for all the twelve days -- don't be worried!"

In the jail they were asking me... because as I was being moved from one jail to another the press would ask many questions. One question was: "How are you feeling?"

I said, "Great -- as I have always felt."

They said, "This is a JAIL!"

I said, "This may be a jail but you cannot imprison me. Yes, my hands are chained, my legs are chained, but that does not imprison me; I am simply watching the whole scene. And for years I have not rested twenty-four hours a day with closed eyes."

Even the inmates would come and say, "Bhagwan, are you sick or something?"

"I am not sick, I am really feeling very good!"

And exactly that's what happened: when I left the jail the jailer told me, "You are the first person in my life who is leaving jail better than he had come in! You look so rested."

I said, "What else to do in a jail!" And this is my whole philosophy: to make the best out of the worst.

BELOVED OSHO,
INDIAN PEOPLE PARTICULARLY ASK THE QUESTION AGAIN AND AGAIN, THAT JUST AS YOU HAVE DROPPED THE RELIGION OF RAJNEESHISM -- FREED THE SANNYASINS FROM THE MALA AND RED CLOTHES -- ARE YOU ONE DAY GOING TO DROP THE TITLE OF "OSHO" TOO? IT PREVENTS MANY PEOPLE FROM COMING TO YOU.

It has been raised in many articles and many books written against me, so it is good to go into it in a little detail.

First, "Bhagwan" is not a title. Nobody can give that title. Nor is "Bhagwan" a degree, that you can pass an examination and the degree can be conferred on you. Nor is "Bhagwan" some position that can be appointed by a committee or by some people. Nor is "Bhagwan" an elected post, that you fight an election and whosoever has the majority of votes becomes Bhagwan.

The critics who have been writing against me, they have always made it a point that I am "self-appointed" Bhagwan. And I have always wondered, do they have anybody -- Rama, Krishna, Buddha, Mohammed -- appointed by somebody else?

If Rama is appointed by somebody else as Bhagwan, then certainly the appointing authority is higher -- and if you can be appointed, you can be dis-appointed too.

This is absolutely stupid! Basically, they have not understood the idea: "Bhagwan" is a state of experience -- nothing to do with an appointment, an election, a title or degree. It is the experience of *bhagwata*, of godliness, that the whole existence is full of godliness, that there is nothing other than godliness.

There is no God, but in every flower and in every tree, in every stone, there is something which can only be called godliness. But you can see it only when you have seen it within yourself; otherwise you don't know the language.

"Bhagwan" is simply a state of being, the highest state of being; you cannot go beyond it.

The second confusion in the critics has been because they don't understand that in India there are three religions. Hinduism uses "Bhagwan" for God. Buddhism uses "Bhagwan" for godliness, Jainism uses "Bhagwan" for godliness -- they don't have any God, both the religions are godless.

But Buddhists for centuries have been calling Gautam Buddha "Bhagwan," and Jainas have been calling Mahavira "Bhagwan." And very strange -- nobody has objected that "you don't have a god in your philosophy, then how can you call Buddha a god, or Mahavira a god? It has not been raised because neither Buddha nor Mahavir ever claimed themselves to be God; they simply said that they have experienced godliness.

Now, it is a state -- and even if I want to drop it, I cannot drop it. It is me.

I dissolved the organization that was becoming a religion. I allowed my sannyasins the freedom to choose their clothes, to have a mala or not to have a mala; and now it is more beautiful. If you have a mala, it is your choice; if you are using red clothes, it is your choice. It is nothing imposed on you, it is not against your will.

It was easy to drop the organization because I have always been against organizations. It was created while I was in silence, it was not created by me. I told you to burn the book of Rajneeshism because it was not written by me; I have never written anything.

It was in my silence that people collected my sayings from here and there according to their understanding, and mixed them with their own ideas to create something equal to other religions' holy books.

I told you to burn all the books.

Red clothes don't mean anything -- they were used as a device. I wanted my people to be courageous enough to stand in society -- aloof, alone. I had given them the mala so that they become associated with me, they become associated with all my ideas, which are against all religions, all political ideologies. That point has been made. Now my sannyasins are around the world.

It is perfectly easy to drop the color, the mala -- there is no problem. Now you have to be more...

I have not made things easier for you, remember -- I have made things difficult. Now only meditation remains for you.

And now, only through meditation will you be recognized as sannyasins.

Meditation has to change you so much that you become a different species, that even in a crowd my sannyasins can be picked out. They will have a radiation of their own, a silence of their own, a peace of their own. Their eyes will show it, their bodies will show it, their gestures will show it.

Meditation I cannot drop because that is what is going to transform you and bring you one day to bhagwata, godliness. Meditation is the way to godliness.

It is impossible for me to drop "Bhagwan." If it was a title it would be very easy to drop it. If it was anything other than an experience, an existential state, it would be possible to drop it. It is impossible to drop it because now there is no distinction between me and it, so who is going to drop whom?

Secondly, even if it was possible to drop, I would not drop it. In your question you say, "because many people are prevented because of it." That is the reason why I will not drop it: I don't want those people to come to me who cannot come to me just because of a word. And for what do they need to come to me? In India there are nine hundred million people who are not Bhagwan -- they can go to them.

Why do they come, or think of coming, to me? It is strange that they can go anywhere -- everywhere they will find millions of people who are not Bhagwan and they can enjoy meeting them. If they want to meet me, they want to meet me because of "Bhagwan."

But their ego is hurt. I will not drop it because I want them to understand that it is their ego that is hurt. If they want to come; they will have to drop their ego.

They will have to drop their ego. I have not to change myself for them to come to me -- they will have to change themselves if they want to come to me. I don't need them to come to me, I have no necessity. It is their desire to come to me, so they should pay for it.

It is a very strange demand, that I should change myself because they want to meet me; they should change themselves if they want to meet me.

Light on the Path

Chapter #4

Chapter title: Darkness: the substance existence is made of

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BELOVED OSHO,
WHAT DO YOU HAVE TO SAY ABOUT DARKNESS?

I have much to say about darkness, because nobody has taken notice of the mystery that darkness is.

Much has been said about light, almost nothing about darkness. But darkness is a much deeper phenomenon than light is. Light comes and goes -- darkness remains; it never comes, it never goes. Light is not eternal, because it needs fuel, some kind of fuel, and the fuel will be exhausted sooner or later. Darkness needs no fuel, no cause; hence darkness is not an effect and can remain eternally there.

In the morning, you see the sun arises and there is light; in the evening the sun sets, the light disappears,

and suddenly all over there is darkness. It does not mean that when the sun disappears, darkness comes in. It has been there all the time; just because of the light you could not see it. How can one see darkness while light is there? The light prevented your vision.

So anytime just close your eyes and darkness is there. Anytime just blow out the candle and darkness is there.

Gautam Buddha is perhaps the only man who, for the ultimate state of consciousness, has chosen a word which can be interpreted as darkness; otherwise all the religions have talked about light, forgetting completely that light is not eternal, and if you are light, you are also not eternal. Light is dependent on something, it is caused by something.

Gautam Buddha has called his ultimate state of being, *nirvana*. Even Buddhists have not thought of it as darkness, because the very word produces bad associations in us. But nirvana means exactly "darkness"; literally it means blowing out the candle. So for twenty-five centuries Buddhists have been using the literal meaning "blowing out the candle." But what does it mean? Blowing out the candle, what remains then? Eternal, deathless, abysmal darkness.

Feeling yourself full of light may be again an ego trip. Feeling yourself identified with light, you may be simply changing your identity -- but the ego remains. But blowing out the candle is blowing away the ego; and the vast darkness is bound to create in you a similar vastness of humility, humbleness, egolessness. So I love the word.

I always see light as a disturbance, and darkness as silence. But centuries of continuously fearing darkness... because it became associated with the time when man was living in jungles. The night was the most dangerous time. In the day somehow he managed to protect himself from the wild animals; he managed to kill them for his own food. But in the night he was absolutely helpless. Darkness all around, he was a victim. Any animal was capable of destroying him. In the day he could have managed to escape, to climb a tree or *do* something, but in darkness he was simply in the hands of wild death. So it was very easy to get a deep association between darkness and death.

All the religions depict death as darkness and life as light. It is simply the experience of man in the past when he lived in the jungles. That experience has molded his language, given it meanings. And he has not yet been able to clean those words again -- because now he is not living in jungles, but still there is a certain reason why he continues to be afraid of darkness.

When there is light you are not alone, you can see everybody else. If suddenly the light goes off, the others may be there still, may not be; one thing is certain, you feel lonely. You are no more associated with the crowd. The crowd gives you a certain security, safety, a certain warmth, and you feel that you are not alone. Any danger -- so many people are with you. But in darkness suddenly you are lonely, nobody is with you.

And man has not learned yet to know the beauties of his loneliness. He is always hankering for some relationship, to be with someone -- with a friend, with a father, with a wife, with a husband, with a child... with someone.

He has created societies, he has created clubs -- the Lion's Club, the Rotary Club. He has created parties -- political, ideological. He has created religions, churches. But the basic need of all is to forget somehow that you are alone. Being associated with so many crowds, you are trying to forget something which in darkness suddenly is remembered -- that you were born alone, that you will die alone, that whatever you do, you live alone. Aloneness is something so essential to your being, there is no way to avoid it.

You can befool yourself and deceive yourself; you can pretend that you are not alone -- you have a wife, you have children, you have friends -- but it is all pretension. You know and everybody knows that the wife is alone as much as you are alone, and two alonenesses joined together do not change the situation; instead they make it worse.

As I see it, why lovers are continuously fighting -- there may be thousand other reasons, but those reasons are superficial. The basic reason is that they had chosen the other as a beloved, as a lover, to destroy their loneliness -- and it has not happened. On the contrary, the presence of the other makes them more aware of their loneliness.

I used to have a very rich friend -- he had a beautiful wife, children... all that one needs, perfectly comfortable, so much so that when I asked him, "Now you are fifty, and you have enough money -- retire from the businesses," he did not hesitate for a single moment. He just informed people that he is no more an active participant in any businesses, he has retired.

I was going to Mount Abu; I told him, "It is a beautiful place -- "sometime you and your wife should go

there. And now you are retired, you have enough time. Be there for a few weeks or months."

He said, "You are right, we have time, but you don't know what you have done to me. I was also thinking that when I am retired I will feel relaxed for the first time in my life. My father died when I was young, and since then I have been working continuously, becoming richer and richer. And I had a hope that one day I will retire and relax and will not have any worries of the world. And when you told me, `Now it is time -- you have enough.... What more do you need? Your girls are married, you don't have a son -- for whom are you earning now? You may live twenty years, thirty years -- for that you have too much. You could live with what you have for three hundred years. You retire!'"

He said, "I understood, because I have been deep down always hoping to retire, and when it came from you, I said, `This is the moment to take the jump.' But you have created a trouble; now I am lonely. I have never felt it before. And I am so utterly lonely that I am angry at you. How can I relax in such loneliness? And if this loneliness continues, I don't think I can survive twenty or thirty years. It is becoming colder and colder, and darker and darker. And I am feeling absolutely cut off from the world."

"But," I said, "you have your wife."

He said, "That is another trouble. I had never felt so lonely in her presence as I feel now. I was so busy in my businesses that I would come home late and she was always quarreling, nagging, asking for this and asking for that. There was no time to feel each other. Now the whole day I am sitting at home, and when I see her I know: just as I am alone, she is alone. And two alonenesses do not help in any way; on the contrary they make each other more clear."

He said, "I will come to Mount Abu, but I would like some friend to be with us; otherwise three weeks or three months, just living with my wife" -- and he loved the woman -- "will be too much, intolerable."

I realized his situation and I told him, "Now, you have listened to my first advice which has created the trouble for you; but it has not created the trouble -- the trouble was already there. Your businesses were just keeping you occupied so you were not aware of it -- now you are aware of it. Now take my other advice: go deeper into it rather than escaping. It is your reality -- there is no way to escape from it.

"It is just like your shadow -- the faster you run, the faster your shadow runs. Wherever you go, the shadow goes. It is simply stupid to fight with the shadow. Rather, sit silently and let the whole feel of being alone envelop you. In the beginning it may be fearsome. You may feel you are falling into an abysmal depth. It will be dark, and you may feel that it may become darker if you go deeper into it.

"But I say from my own experience that the more you know it, the more you love it. It is your privacy, it is your individuality. It is something which cannot be trespassed by anyone. It is your privilege. And there is nothing wrong in being alone.

"But never use the word `lonely' because `lonely' automatically suggests the need for somebody else. `Lonely' is a sick word. Use the word `alone'; `alone' has a health of its own." I told the man, "And if you can do that then there is no need for any other meditation, this will be your meditation -- just be alone. Even in the crowd remember that you are alone, don't forget it. Your whole life you have tried to forget it; now remember it."

The man was immensely courageous. He tried it -- he succeeded, and he was immensely grateful to me... because the moment you feel you are absolutely alone, that is the time you start feeling that you are not the body, it is only a cover; that you are not the mind, it is only a mechanism; that you are not even the heart -- that too is a mechanism of a different sort for different purposes.

Behind all these layers there is a space, crystal clear -- nobody else has ever passed through it; its purity is absolute. To enter that space is to enter in meditation. Feeling that aloneness, you will feel the whole existence is alone.

There is no God -- that was the need of the lonely people. Those who have tasted aloneness have discarded God, hell, heaven, and every other nonsense. You are alone, the whole existence is alone: aloneness is the only reality.

Yes, it is immensely dark, but darkness has a silence and darkness has a depth. And darkness has peace, and darkness takes away all your knowledge, takes away everything that you thought belonged to you. It leads you absolutely into the unknown and into the mysterious. So to me, darkness is one of the greatest mysteries in existence -- far greater than light.

And those who are afraid of darkness will never be able to enter into their own being. They will go round and round, they will never reach themselves.

And it has to be darkness, not light, because light comes and goes; once you have discovered the spot of darkness in you, you have discovered something that is eternal, something indestructible, something which

is more than what you know of life. It is the basic substance existence is made of. But they are just two names of one thing -- aloneness or darkness.

BELOVED OSHO,
MORE THAN ANYTHING ELSE I WANT YOUR VISION TO HAPPEN. WHEN I AM NOT WITH YOU, AND I AM OUT IN THE WORLD, ALONE, WHAT PART CAN I PLAY IN HELPING YOUR VISION TO HAPPEN?

Just be yourself, utterly yourself.
And never think in terms of how you can help my vision to happen in the world, because that's what makes a missionary -- and I am against missionaries. They are the poisoners. Their intention is good, they want to spread something which they feel is immensely valuable, but a missionary does not know that what he is trying to spread is not his own experience.

So I would like to make it clear that you just be yourself, and that will be the way of spreading my message to people, because that's my message -- to be yourself authentically, sincerely. It is not a question of saying something to somebody; it is a question of *being* somebody in a way that the vision radiates from you... that the people feel that something has happened to you that has not happened to them... that there is something in you that they are missing... that you are full and they are empty... that you can give and yet you will not be losing anything. And they are only beggars; they cannot give, they can only take. And whatsoever they take also disappears soon because it is not their own.

I would not like my people to be like Christian missionaries.

I was in an American jail one morning... the jailer must have been a very fanatic Christian, and he came with a BIBLE, thinking that I am a religious man. And he said, "I would like to pray for you and I would like to present God's word to you." And before I could say anything, he started praying for me loudly, with closed eyes: "Jesus loves Bhagwan, Jesus will help Bhagwan. Jesus will save Bhagwan."
I said, "Wait! You have gone too far!"

He opened his eyes; and he said, "Have I said anything wrong?"

I said, "Everything wrong... because Jesus could not save himself! And you are putting everything wrong: `Jesus loves Bhagwan.' That's not right. Put it: `Bhagwan loves Jesus, and Bhagwan will save Jesus.'"

He said, "I have prayed for many prisoners -- what are you saying? You are in jail, you need to be saved."

I said , "I am not in any difficulty. This whole world is a jail, so what difference does it make whether you are outside or inside? And you don't understand anything of religiousness -- you did not even ask my permission to pray for me.

"A prayer is trespassing my being. And to whom are you praying? I don't have any god, so all your prayers are just stupid. And I don't think that Jesus or anybody else can save anybody else. It is enough if you can save yourself. Without asking me you started praying! And who told you that this book is the word of God?"
He said, "It is written in the book itself."

I said, "But it is written in so many other books too. It is written in the VEDAS, and Hindus believe the VEDAS are written by God. It is written in the GITA because Hindus believe it is spoken by the perfect incarnation of God himself. Mohammedans believe the KORAN is the word of God.

"What criterion have you got to choose which one is right? And I can write a book in which I can say, `These are the words spoken by God.' Just because it's printed, will you believe it?"

He was silent for a moment, and then he said, "I will think it over and I will come back to you. Because I used to think... I am a missionary and I always have five hundred prisoners in the jail, changing every day. So I have been preaching and helping them becoming real Christians."

I said, "Are you a real Christian? Was Jesus Christ himself a real Christian? What do you mean by `real Christian?' Jesus never behaved like a Christian. He was a very angry man. He teaches to love your enemy -- and he curses a fig tree which is out of season. And it is not the fault of fig tree that it has no fruits! And he curses it in a very ugly way because it has not welcomed him and his disciples with fruits.

"Now, what can the fig tree do about it? And this man you think is a Christian, and this man you think can love his enemies! He cannot even be loving to a fig tree which has not done any harm to anybody. And

the fruits come only in the season and it is not the season, so it is not the tree's fault. This man is insane!

"And you are spreading his word. Have you tried to live his word? That would be the right way -- live it! When somebody hits you on one cheek, give him the other cheek. Should I try," I asked him, "hitting you on one cheek, and will you give me the other cheek? And I would like to do it before all five hundred prisoners."

He said, "You are a dangerous man!"

I said, "I am not a dangerous man, I am simply saying that to be a missionary is something ugly. You are trying to interfere in somebody's being, his thought processes, his existence, without ever trying all that you want others to be on yourself. And my feeling is, if you try it on yourself, there is no need to spread it -- it will spread on its own."

So I would like to say: Just be yourself. Be meditative, be loving, be human, be respectful, be accepting of everybody; don't be judgmental. And something will start radiating from you, and that will be my word. And it will not be just an empty word, it will be full of meaning and full of fragrance.

BELOVED OSHO,
WHEN I AM FAR AWAY FROM YOU, I OFTEN FEEL VERY CLOSE. AND WHEN I SEE YOU AGAIN, I AM SOMETIMES STARTLED TO FIND US ALMOST STRANGERS. HOW CAN THIS BE?

It is very simple to feel close when you are far away, because then I am not present to you; it is only your own imagination about me. And naturally you are very close to your imagination, and you can make that imagination the way you want. You can make it according to your ideas -- it is your imagination -- and you are bound to be very close.

But when you come to me, you will have to drop your imagination. And the moment you drop your imagination immediately the second feeling will arise: "Perhaps we are strangers." You were not a stranger to your imagination; it was yours. To me you are a stranger. We are all strangers to each other.

We try in every way to drop this strangeness; that's how we have created all kinds of rituals. One man gets married to a woman.... What is marriage? -- just a ritual. But why? -- because they want to drop that strangeness and somehow create a bridge. The bridge is never created; they only imagine... now that one is husband, the other is wife. But they remain strangers. Their whole life they will live together but they will not be anything else than strangers, because nobody can penetrate into the other's aloneness.

You can be not a stranger only if you can penetrate into my aloneness or I can penetrate into your aloneness -- which is not possible, not existentially possible. We can come as close as possible; but the closer we come, the more we will become aware of the strangeness, because the better we will be able to see, that "The other is unknown to me -- and perhaps unknowable."

It is a known fact: you fall in love with a man; you don't fall in love with the real man, you fall in love with the man of your imagination. And while you are not together, and you see the man from your balcony, or you meet the man on the sea beach for a few minutes, or you hold hands in a movie, you start feeling, "We are made for each other."

But nobody is made for each other. You go on putting more and more imagination on the man -- unconsciously. You create a certain aura around the man; he creates a certain aura around you. Everything seems to be beautiful because you are making it beautiful, because you are dreaming it, avoiding the reality. And you both are trying in every possible way not to disturb the other's imagination.

So the woman is behaving the way the man wants her to behave; the man is behaving the way the woman wants him to behave. But this you can do only for few minutes or few hours at the most. Once you get married and you have to live together twenty-four hours a day, it becomes a heavy burden to go on pretending something that you are not.

Just to fulfill the imagination of the man or the woman, how long can you go on acting? Sooner or later it becomes a burden and you start taking revenge. You start destroying all that imagination that the man has created around you because you don't want to be imprisoned in it; you want to be free and just yourself.

And the same is the situation with the man: he wants to be free and just himself. And this is the constant conflict between all lovers, all relations.

The reality is, we are alone, we are strangers, and the world will be far better if we accept the basic truth that we are strangers.

And what is wrong in falling in love with a stranger? What is the need that before you fall in love with a stranger, the strangeness should be destroyed? His caste should be known, his nationality should be known, his religion should be known, his astrology should be known -- when he was born, the date of birth, the time of his birth. All these are efforts to destroy the strangeness, and to create some kind of illusion that you are not strangers.

But no illusion can stand against reality. The reality is going to crush it sooner or later.

So remember: away, you can think about me the way you want, because my reality is not going to give any trouble to you -- your imagination is free. But when you are with me, then you have to put your imagination away, and without imagination, immediately we are strangers.

We may have known each other's name, we may have seen each other's face many times -- that does not matter. Our beings are so hidden and so deep that there is no way that I can touch anybody's being, or can see anybody's being -- and that is where the whole strangeness is. But I don't feel that it is a catastrophe; on the contrary I feel it is a blessing.

If we were not strangers we would have been just robots, just machines. Our strangeness gives us individuality, uniqueness. And because it is impenetrable it gives you your strength, your dignity.

But humanity has lived with illusions of all kinds in every sphere.

My effort is to help you to live without illusions, to live with reality as it is.

Then you will not be frustrated, then you will not be miserable, then you will not be tense and worried, because you had from the very beginning accepted the fact that everybody is a stranger.

The society does not like strangers. The society wants everybody to be just like everybody else, because the society is afraid of the stranger. Even people casually meeting -- for example in a train....

I was traveling for twenty years continuously; once in a while there was another passenger in the coupe. The first thing the person will start asking, "What is your name, where are you coming from, where are you going, what is your business?" I was surprised: why should one bother about these things? So I started... before the person will ask. I will enter, I will say, "This is my name and this is my father's name and this is my father's father's name, and this is my business, and this is where I am coming from and this is where I am going..." And the man will feel a little afraid.

He will say, "But why you are telling me?"

I will say, "Because you will ask sooner or later. Let it be finished. Have you any more questions? -- because after this I am going to remain silent. For twenty-four hours we will be together, so I have said everything that you wanted to know."

And then I will be silent, just watching the man. And it would be such a beautiful experience! He will be fidgety, tossing and turning, opening the suitcase -- for no reason. He would know, I would know, that there is no reason. Then closing it, then trying to read a book -- which he is not reading, just looking. Then putting it away, then calling the servant, then going to the bathroom, then coming up....

Just something is disturbing him: a very strange man has entered. You had not asked his name, and he tells all the names of his fathers and grandfathers and what they did and how many brothers they have and how many brothers he has and how many sisters, and who is married and who is not married....

The stranger has become more strange by this introduction. And now he is sitting silently watching you and you have to do something; otherwise it looks stupid -- just sitting there and.... I would go out and tell the conductor, "Soon that other person will call you and say that he wants to change the seat to another compartment. You have to tell him that no seat is vacant."

And I was traveling so much that almost all conductors knew me. They said, "But why again and again do you disturb people so much? Now we know that for twenty-four hours he is in trouble. He cannot sleep, he cannot sit, he cannot do anything!"

I said, "Let him learn something." And actually that is what he will do. He will ring the bell, call the conductor, and tell him that he wants to change the room. And the conductor will say, "There is no other seat vacant, this is the only seat. But why do you want to change?" That he cannot say: why he wants to change.

"Has the other passenger disturbed you? Or has he done anything to you, touched your body or anything?"

He said, "He has not done anything, but just to be here feels very strange."

People meeting each other try to make some bridges; otherwise it is difficult.

Once it happened in Bombay, I entered the compartment -- one man was there already and he saw that hundreds of people had come to see me off, so I must be a Hindu saint, because those people outside all

look like Hindus. So he simply fell at my feet.

I helped him to stand up and I said, "You have done something wrong. I am a Mohammedan."

He said, "Mohammedan? And I have touched your feet!"

I said, "You didn't give me any chance -- you immediately jumped and touched my feet!"

"No," he said. "No, you are not a Mohammedan, you must be joking!"

"Why should I be joking? Do you think religion is a joke? It is not a joke, it is a serious affair. This is a serious affair."

He said, "But the people who had come to see you were all Hindus."

I said, "Yes, I have a great Hindu following too. But you can see my face is Mohammedan."

He said, "Perhaps. But now I will have to take a bath, because I am a brahmin, Bengali brahmin; and I have not even touched a Mohammedan in my life -- and I have touched your feet!"

I said, "If a bath is needed, you take a bath." And he took a bath and he came out. And I said, "I was just joking! -- I am really a Hindu saint. But what kind of brahmin are you that you cannot recognize a Hindu saint?" And he touched my feet again, and I told him, "Now you will have to take the bath again!"

And the man said, "You will drive me crazy. Why don't you say who you really are?"

I said, "Really if you ask, I don't know, because when I was born I had not come with any identification -- whether I am Hindu or Mohammedan or Christian -- so as far as reality is concerned, I don't know. But as far as social conditionings are concerned, I am a Mohammedan." And it was a cold night, and he had to go and take another bath!

And the conductor came to me and said, "This is too much! That man will die. You will have to keep him taking baths the whole night...."

And I said, "I will not keep him, I will do many other things. But why, in the first place, should he bother to touch my feet? -- I had not asked him."

And he came back, repeating a mantra and trying to avoid looking at me. I said, "Don't avoid! I had to force you to take two baths, because I allow people only to touch my feet after two baths. I am not an ordinary saint."

He said, "My God! Then why did you not tell me before? I would have taken two baths before and would not have gone into such agony that I had been touching the feet of a Mohammedan!"

I said, "Now you can touch them." But he was hesitant. I said, "If you are hesitant, don't touch because it is a question of faith. If you have real faith, and you are a real brahmin, only then can you touch."

He said, "I am a real brahmin and I have faith, and I had faith in you from the very beginning; I had touched your feet, and I am going to touch -- and he touched my feet.

And I laughed. He said, "Why are you laughing?"

I said, "Don't ask; otherwise you will have to take a third bath, and the night is too cold. You just cover yourself with a blanket and go to sleep."

He said, "You will kill me!"

I said, "I am not doing anything; I am simply sitting here. It is you who are doing all these things -- touching my feet, taking a bath. Why are you bothered with me?"

I have experienced thousands of times that people are trying to figure out who you are. That gives them a certain kind of solace that you are not a stranger: you are a Hindu, you are a Mohammedan, you are a brahmin.... That gives a certain consolation that something is known about you. But the reality is that nobody is a brahmin, and nobody is a Mohammedan, nobody is a Hindu. And it is not that I am a stranger to you; everybody is a stranger to everybody else.

It is our imagination that creates all kinds of ideas about people. Sooner or later they are disturbed. Against the reality, they cannot stand.

So your question is exactly the description of reality. Far away you can feel me very close, very much known, because that is just the figment of your imagination. Close to me it is impossible. You will have to be absolutely certain that all imagination is dropped and you look at me, whatever the case -- whether it turns out to be a stranger.... It is going to turn out to be a stranger.

But my experience is, it is one of the beauties of life that we are all strangers and there is no way to change this reality. It is beautiful to have strangers love you, to have strangers your friends, to have strangers all around the world. Then the whole world becomes a mystery -- it *is* a mystery. Our mind is continuously trying to demystify it, but the mind cannot succeed. Against reality there is no way to succeed. And it is good that the mind's failure is recognized, so even when you are far away, you don't allow your imagination and mind to play games with you. You don't start dreaming, you remain clear that strangeness

is nature. All that we can do is apply labels.

There was one very famous man in India, Mahatma Bhagwandin. There were only two people in India who were called mahatmas; Gandhi and Bhagwandin. *Mahatma* means the great soul.

He loved me very much. He used to stay with me whenever he passed my town. He was a very knowledgeable man. He was very old, must be seventy-five, eighty... very knowledgeable -- a great scholar in many ways about strange things you would never think....

I would take him for a morning walk, and he would start describing every flower -- its name, its Latin name, its qualities, its medicinal use... anything. And he was so full of all these things that he would destroy my morning walk.

So I told him, "Do you think by knowing the Latin name of the flower you know the flower? Do you think by knowing its medicinal use you know the flower? Do you think a poet looking at this flower will think of the Latin name and its medicinal use? Do you think a painter looking at this flower will think of anything other than colors? And even if you know the Latin name and you know the colors, and you know the medicinal use and you know everything possible about the flower, still the flower remains an unknown reality; it is mysterious.

"Just its being there is mysterious. Its fragrance is mysterious. Why it exists, why existence needs it, we don't know. There must be some necessity it fulfills; without it, existence will be a little less, incomplete. We can never know the relationship of the flower with existence, and that is its reality. That will always remain a strange phenomenon. But why not leave it as strange?"

It is said that once Picasso was painting on the seashore. For two hours a man was watching him paint -- two hours is a long time to watch somebody paint. Finally he ran out of patience; he asked Picasso, "I did not mean to disturb you -- for two hours I have been waiting for the moment when you will put the brush down for a moment, and I can ask just one question: `What is it that you are painting?' In two hours I have not been able to figure it out."

Picasso said, "This is strange! Nobody asks nature, `Why did you make these mountains, why did you make this ocean? What does it mean? Why do you go on making so many birds, so many flowers, so many people? What it is all about?' And I am a poor painter -- just on a small canvas I am doing my own thing, and the whole world is on my head asking, `What does it mean?' Why should it mean anything?"

The man said, "I did not want to offend you."

Picasso said, "I don't feel offended, I simply feel that people think everything has a meaning, everything has to be known. I don't know what it is, but I loved painting it. I still don't know what it is, but I am immensely happy that I have painted it. It was within me for days; all these colors that I have spread on the canvas have been in me. I don't know why, but I don't want to know either."

And that is a significant point to understand: why should we be concerned about knowing each other?

When I was in the university they used to have `Getting-to-know-you' meetings once or twice a year. I never went there. The vice-chancellor said to me, "You never come to the `Getting-to-know-you' meetings." I said, "Because one thing is certain for me, that nothing can be known. So all that nonsense that you call `Getting-to-know-you' is just a waste of time. I go into the hills, I go to the river -- which is far better. What is this need to know each other? What are you going to know?"

In this sense I respect the poets, the painters, the musicians, the dancers. You cannot ask a dancer, "What does it mean?" You can enjoy it, you can love it, you may start dancing with him, but you cannot ask, "What does it mean?"

It remains a mystery, and the best in art, the best in music, the best in literature, the best in philosophy, the best in religion -- all are mysteries.

And I want to bring to my sannyasins all of life's mysteries.

Chapter title: The strength you feel is the strength of truth

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BELOVED OSHO,
YOU ARE AT ONCE SUCH AN INCREDIBLE STRENGTH AND SWEETNESS SEEPING THROUGH ME.
WHY DO I FEEL THERE IS A NEED TO PROTECT YOU?

It is one of the fundamental laws of life that everything that is higher is very vulnerable. The roots of a tree are very strong, but not the flowers. The flowers are very vulnerable -- just a strong breeze and the flower may be destroyed.

The same is true about human consciousness. Hate is very strong, but love is not. Love is just like a flower -- easily crushed by any stone, destroyed by any animal. And as you reach higher into consciousness, the ultimate blossoming which we call enlightenment is the most vulnerable thing in the whole of existence.

So you will feel love, you will feel my compassion, and you will feel behind each of my words and gestures, strength. That strength is coming because whatever I am saying and whatever I am, it is my own experience. I am my own authority; I am not within quotation marks.

The strength that you feel is the strength of truth.

The flower dancing in the wind does not look weak. In the sun, in the rain, it looks immensely strong. So these two sides which seem contradictory to each other are not contradictory to each other. The strength comes to the flower because it has roots in the earth, its own roots. The strength comes to the flower because the juice that is flowing in it is its own juice. The flower has not borrowed it from anybody, it is authentically itself.

And it can dance in the wind, in the rain, in the sun; but on the other hand, because the flower is the highest expression of the tree, it is vulnerable. Even with all its strength, you can destroy it very easily.

Just imagine Socrates speaking to the people of Athens. His strength behind each word is tremendous: a man alone against the whole world. But there is no weakness. He is not afraid. Even the judges are affected by the strength, because anybody who is speaking a borrowed truth cannot have such authority.

To the chief judge Socrates says, "You can kill me, but remember one thing: your name will be remembered in history for just one thing -- that you decided to kill Socrates; otherwise you have nothing to contribute. And all these judges and all these people who are going to decide about me will be forgotten as if they had never existed. You can kill me, but you cannot kill my spirit."

They decided to kill him, but they were certainly impressed because they could not give any counter-argument; and whatever he said was so clear, so truthful, there was no way to put him in the wrong -- he remained always in the right in court. Still, it was a democracy -- truth was being decided by a majority. And the idiots who made the majority may not have even understood what Socrates was saying; it may have gone above their heads.

Perhaps because of that reason itself, they decided that he should be killed by giving poison, as was the custom in Greece. They could not tolerate such a man, who was so far above them and so much higher than themselves. His beauty, his truth, his sincerity -- all were making them feel inferior. He was stronger than the whole crowd that was going to decide his fate.

You can see the strength. The judges were affected by the strength. They had to concede to the majority but they made a few conditions, just to help Socrates. They said, "If the majority decides to kill you by giving poison, we cannot do anything. But we can suggest a few alternatives -- that is within our powers. One is that you can leave Athens and promise that you will not return."

Socrates says, "That is impossible, because wherever I am, I will be faced with the same situation." And Athens in those days was at the peak of culture, education, civilization. Perhaps no city has ever been at

such a peak. "If Athens cannot tolerate me, I don't think there is another city which is ready to tolerate me.

"If you are throwing me out, who is going to welcome me? And I don't want to leave Athens -- I love it, and I love its youth, and I love the few intelligent people in this city who have been able to understand me. I don't care about the crowd, I care about those selected people with whom I have a certain heart-to-heart communion. No, I cannot leave Athens. That will be worse than death."

The judges said, "The second alternative is that you can remain in Athens, but you stop speaking, you stop teaching."

Socrates, for the first time in the whole trial, laughed. He said, "You are asking more and more absurd things. What is Socrates without his teaching? What is Socrates without his truth? That's my life and my being. Please don't try to be kind to me -- death is more respectful than to concede to, and compromise with, anything that goes against my heart." He accepted death. The alternatives were available.

Certainly there is a strength, a tremendous strength in the man. But just a glass of poison kills the man, because the poison does not take any note of who you are -- an idiot or a Socrates. Faced with poison he proves to be very vulnerable.

So these two things are not contradictory.

You feel my love, you feel my strength -- it is there. I can stand against the whole world... in fact that's what I have been doing my whole life. But those who have hearts will certainly feel my vulnerability. Just a bullet is enough. It won't see whether it is killing an animal, an idiot, or a buddha.

So the idea to protect me arises in your heart from the second possibility. All my sannyasins feel exactly the same. They feel both -- they feel my strength and they feel my vulnerability. And all my sannyasins around the earth are in the same dilemma you are: "When there is so much strength in the man, what is the need for us to be worried about protecting him?"

The strength is coming from one source, and the danger of destroying such a man is coming from a different source. There is no contradiction in it.

And it is natural for the sannyasins to feel immensely protective towards me, for the simple reason that they know the light of a candle is strong enough to fill the whole room with light, but it is so vulnerable: just a small breeze from the window may put it out.

There is no contradiction in it. Both are coming from different sources.

BELOVED OSHO,
WASHING YOUR CLOTHES, COOKING YOUR FOOD, HELPING THOSE WHO COME TO YOU WITH QUESTIONS, SPREADING YOUR WORDS TO THE FAR CORNERS OF THE WORLD, YEARNING FROM THOUSANDS OF MILES AWAY FOR JUST A GLIMPSE OF YOU -- WHY ARE THESE THINGS SO DEAR? WHY IS THE MYSTERY OF THIS NIGHT SKY FILLED WITH YOU SO PRECIOUS?

The moment you feel something authentic in a world which is absolutely insincere; the moment you feel something as pure love in a world where even love is polluted, where you cannot find anything that is worthy for human beings.... And suddenly you come across a man who seems to be coming from another world, talking another language, showing ways to reach to faraway stars, making every effort to help you for no motivation, just because he enjoys helping people to reach the stars.

Naturally to do any small thing for such a man makes you feel a great joy. What you are doing does not matter.

I am reminded of an incident in Gautam Buddha's life. His cousin-brother who was older than him wanted to be initiated, but he said to Gautam Buddha, "Listen Siddhartha" -- that was his family name -- "before I take initiation I want to put a few conditions on you, because once I am initiated, then I cannot say anything to you: then you are the master and I am simply a shadow. So it has to be decided before initiation because right now I am your elder brother, and you are my younger brother." And traditionally in India the elder should be respected.

So Buddha asked, "What are your conditions?"

He said, "Not very big... very small. One, that I will be always with you. So you will not be able to tell me after initiation that, `Ananda, you go to a certain place to spread the word -- travel.' No, I am going to be with you, so you have to remember it after initiation.

"This is absolute... because I want to wash your clothes, I want to take care of your body, I want to massage your feet after the whole day's walking from one village to another. I want to take care that you are

getting the right food, enough food. I want to take care that on cold nights you are not cold; that on hot days you are not in a space which is hot. Just small things.... I am not asking this for me.

"Secondly, whenever I want somebody to meet you, you cannot refuse. It may be in the middle of the night... and that too is not for me, because I know there are people who come from thousands of miles with great love just to touch your feet, just to listen to a word from you, just to see you to believe that such a man really exists. I cannot refuse. Your guardians look very cruel to me.

"And thirdly, whenever you are talking with somebody I will be constantly present there. Nobody can say that he wants to meet you alone. And this is also not for me, because I know that the more you become known to the world -- the more you are gathering friends and lovers -- you are also creating enemies.

"I don't want to leave you alone, because who knows? -- the man may not be a friend. And you are so vulnerable that anybody can kill you very easily. To follow you is very difficult, to kill you is very easy; because in following you one has to kill one's own ego -- which is a difficult task -- but to kill you... a fragile man, so delicate: I will not leave you alone in privacy with anybody, without exception."

When an elder brother asks these things -- or anything -- in India, the younger simply accepts. And a man like Buddha simply laughed. He said, "That's perfectly okay. Your conditions are accepted."

Only once, just one time in his whole life of forty-two years with Ananda, Buddha had to ask him to relax just a little bit about one condition, because he had gone back to the palace which he had left twelve years before, and he wanted to see his wife.

"And I know her -- she is a very proud woman. In front of you not even a single tear will come from her eyes. And she will welcome me as if I had just gone the other day for some business. But for twelve years she must have been boiling, angry. Not that I left her... because I know her perfectly. Her anger is not that, it cannot be.

"I know her quality. She comes from a warrior family where every girl is taught that one day the husband has to go to war: then tears should not come to your eyes; then you should not be a hindrance. Then you should touch his feet and help him to go completely at ease that he is not leaving behind a weeping, crying wife.

"So it is not a question that I left her, the question, I know perfectly well, is that I did not say it to her, that I did not trust her. That will be her wound; and your presence will not allow her to open up whatsoever in twelve years, she has gathered about me."

Ananda said, "I can understand -- and I can make an exception."

And actually that's what happened. The moment Buddha went in to see his wife, the first thing she said was, "I am not disturbed by your search for truth -- it is really my pride that my husband is a seeker of truth, that he has dedicated his whole life to it. But one thing hurts: why did you not tell me? Do you think I would have prevented you?

"Do you think me so uncultured that I will prevent my own husband who is going on a pilgrimage in search of truth? That's the only thing I cannot forgive and cannot forget. These twelve years that wound has been there, that you did not trust me. And I was worried that Ananda, your constant companion, would be with you, and I may not be able to say this -- because he is not only your elder brother, he is also my elder brother because of your relationship. I could not have said it. It is very compassionate of you that you have come alone."

The day Buddha left, his son was only one day old. He was born just twenty-four hours before. The wife brought the son -- now he was twelve years old -- and said, "He consistently insists on seeing his father, how he looks, why the whole world is mad about him -- either for or against -- and why he does not come home. Now, this is your son, and I want you to give him an inheritance. What inheritance have you to give to your son?"

Buddha had only his begging bowl. And he gave it to his son, whose name was Rahul, and initiated him into sannyas.

His wife finally burst into tears, fell at his feet, and she said, "Only you can do it. What strength you have! You left me without saying a word, you left me with a child who was only twenty-four hours old. And now as an inheritance you are giving your begging bowl to the child! No father has done this ever. You are making him a beggar! But it makes me happy to have such a strong man.

"Please initiate me also, and initiate your father also -- he is old and for twelve years he has been waiting for you. He is very angry. You are his only son. Who is going to take over the throne after him? So please don't take any note of what he says -- he loves you. But he will be angry, he will shout at you."

Buddha said, "Don't be worried about that. I know him." And his father shouted and was very angry, and

he said, "You betrayed us!"

And Buddha listened silently. When his father was finished, Buddha said only one thing: "Please just look into my eyes, into my face. Do you think I am the same man who left this palace? You are angry with somebody else! And you are unnecessarily throwing all your anger on me. I am not the same man -- that man is dead long ago."

The father looked at his face, in his eyes. There was great silence for a moment. Then the father said, "Certainly you are right. You have changed. You are a new man, you are completely transformed. I am on the point of death; is it possible for me also to have the same eyes you have, the same strength you have? Help me, an old man who is just going to the grave any moment." The father was also initiated into sannyas.

All the people who lived near Buddha knew his strength and at the same time they were all very protective of him. For an outsider it becomes very difficult to understand.

And this has been the case with me and with you. For the outsider it becomes very difficult -- almost impossible -- to understand why you are so protective of me. They cannot understand; it is not their fault. They have not known in their life a man who has a strength which transcends the strongest powers in the world -- and yet who is so vulnerable. Just a little poison, a bullet, a cross, and he is gone.

The higher values of life have to be protected. The lower values have a certain protection of themselves. A stone need not be protected, but just by the side of it the rose in the bush has to be protected. The stone is dead, it cannot be more dead. It does not need protection.

But the rose is so alive, so beautiful, so colorful, so attractive. That is the danger -- it is its strength, but it is inviting danger. Somebody may pluck it. Nobody will take up the stone, but the flower can be plucked.

So it is very natural -- don't feel any contradiction in it. And the people who see the contradiction, let them understand the situation. They have never come in contact in such a way with a person whom they love because of his strength; and yet because of his strength and his truth, they feel very protective because he is constantly in danger -- every moment the whole world wants to destroy him.

And it does not need you to take guns to protect me; just your desire to protect me is enough.

The U.S. marshal in America, in the first jail, told me, "You have been an experience for us, because the whole world seems to be protective of you! We have become enemies of the whole world. We are receiving threatening phone calls: if anything happens to you, America's whole image will be damaged.

"For us there are only threatening calls, and for you they are sending flowers and telegrams and phone calls, and all the news media are surrounding every jail, wherever you are."

They had to change jails -- five jails in twelve days. It was absolutely unnecessary; every jail was the same. Why unnecessarily take me to five jails? They wanted to avoid the news media people -- people who had never known me but who had come to know me for the first time -- because America had illegally, undemocratically attacked an innocent man without any reason, without even an arrest warrant.

In those twelve days, not a single man I came across was against me. Even the criminals in the jails were very protective. Wherever I went they were protective. They said, "We have seen you, Bhagwan, on the television, but don't be worried about those dogs -- you are going to win because they are wrong."

And this U.S. marshal told me, "This is for the first time in my life... thousands of people from almost every country are watching what is happening to you."

Finally they decided to use a device: in the middle of the night they brought me to a jail so that nobody would know where I was. They told me that I should not write *my* name on their form, I should write "David Washington."

I said, "This is absolutely illegal. And you are forcing me to do something criminal. But what is the reason for it? -- just so that nobody knows that I am here in this jail; so that whatever you want to do to me.... You can do any harm, you can even kill me. And there will be no trace where I disappeared because there is no entry for me -- in this jail I never entered -- and you can just fill out a bogus form that David Washington is released."

So I told them, "*You* write -- I cannot write with my own hand anything illegal. You fill in the form, I will simply sign it." He filled the form, and I signed my own name.

He looked at it and said, "What is this?"

I said, "It must be David Washington." And I told him, "You should remember that this is my name and it is known worldwide. Tomorrow morning you will have to face the press: `Where is David Washington?' Produce him and let him sign my signature, or produce the man who can make the signature."

Already, at five o'clock in the morning, they changed me again to another jail. I was only three or four hours in the previous jail because they understood that they had done a stupid thing; they would be caught at

it. And I had told them, "Tomorrow morning it will be shown on every television."

Coming from the airport there was one young woman who was going to be released. I told her, "You just do me a little favor."

She said, "Bhagwan, I will do anything you want."

I said, "I don't want anything -- you simply sit in the corner, because they will process me first. You just listen to the whole talk and release it to the press who are waiting outside the door. The moment you are released, just tell all the television and radio and the newspapers whatever transpires in the talk between me and the marshal."

And that's what she did. With the six o'clock news it was all over America. And they were so ashamed; the whole of America was ashamed of this bureaucracy. And strangely, people who were not concerned with me, who had not even heard my name, were immensely protective -- everywhere.

My feeling is that if you have something which authenticates you and makes you an embodiment of truth, people are going to be protective towards you.

And certainly those who are close, they are going to be very protective, too protective. In fact Vivek had made it so difficult -- I realized in these twelve days -- because she has been so protective about everything, I had completely forgotten how to do anything.

Even putting toothpaste on the brush I had not done for years... or changing the bed sheet, or carrying a towel to the bathroom. In twelve days I took only one shower -- and that too because Vivek was continually insisting in court when she met me, "Have you taken a shower?" That was her first question.

And I said, "I will take one, but it looks so strange to carry my own towel, my soap, that it is better for twelve days that I simply lie down with closed eyes." For twelve days I didn't change the sheet or the pillow cover. Even the nurses became protective!

They said, "Your blanket has to be changed; your clothes have to go for washing."

I said, "Forget all about it. It is only a question of a few days, then I can have as many baths, and as many new robes and new sheets... don't be worried." But they really became protective, seeing me, that I am almost like a child. The head nurse started forcing me to go in the morning to brush my teeth!

She would say, "I will not give you your breakfast! If you want your breakfast, first you have to brush your teeth!" And she would stand there!

And I said, "I will do it."

She said, "You are a strange man -- people are harassing us that, `we need this, we need that.' You are the only man who has no complaint, who has not asked for anything. On the contrary, we are worried that you don't do anything. You simply lie down with closed eyes!

"Perhaps the bathroom is not clean, so you can come to our bathroom; and we will not let anybody know because it is not allowed. No prisoner can come to the doctor's bathroom, but you take it for granted, that it is yours. You just use it -- but don't lock it from the inside. We will not allow anybody to enter."

I said, "Why?"

They said, "We don't trust you. You may lock it and if something happens to you, if you fall down or anything happens to you, how are we going to enter? And then the whole thing will be exposed, that we were allowing you in our bathroom -- which is against the rules."

And they were bringing fresh clothes every day. They were trying in every possible way. And the day I left, all the nurses -- there were five -- they were all crying.

I said, "This is strange! Why are you crying?"

They said, "We don't want you to go."

I said, "This is something! But my people are waiting there; otherwise I would have remained here."

They said, "We can understand. Just in these few days you have become so much part of this institution that we can understand how much your people, who have lived for years with you, must be feeling. But we will never forget these days." And they had all the pictures from the newspapers. Because they had no other way but from newspapers... they asked me to just sign my name.

I said, "You could have found a photographer."

They said, "It is not allowed -- even this is not allowed. Just sign silently so we can keep it as a memory."

You just have to be yourself, and you will find protection from every source. Because the more you are yourself, the danger to your life becomes more, but in the same proportion the protective forces, the loving forces, the friendly forces also increase. It is always balanced.

Light on the Path

Chapter #6
Chapter title: Follow your inner being, then no government is needed

1 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
IS THERE ANY RELATIONSHIP BETWEEN GNOSTICISM AND ANARCHY?

The word `anarchism' has tremendous implications.
It means that the people are so inwardly disciplined that they don't need any government. They are so deeply in order within themselves that no order outside is needed.

Anarchism is basically the transformation of the individual in such a way that the government becomes superfluous. He lives in the light of his consciousness, fully aware of what he is doing, fully aware of its consequences, aware that it is not his right to interfere with any individual's life, or to trespass -- even in very subtle matters like conversion. Making an effort to convert somebody to your ideology is a trespass of that individual's consciousness. Unless he invites you, it is aggression.

So individuals have to be so conscious that no aggressive activity on any level -- bodily, mental, emotional -- is possible for them. Then the government is absolutely useless, a burden. And certainly the idea is that, if people can live without a government, then only are they people. If they need a government that means they are still coming out of animality. They have not yet become human. They need masters, governors, they are not capable of being on their own. They are basically asking to be slaves. The existence of a government of any kind means that the people are asking for slavery; and to ask for slavery and then to ask for democracy, freedom, freedom of expression, and individuality, becomes contradictory.

So the governments go on promising all these things but in the very existence of the government they are denied. Hence all governments are frauds. They can only promise but they cannot perform. It is existentially impossible. If they can perform then they are not needed. If they cannot perform that is why they are needed. So every government is more or less symbolic of the fact that human beings have not grown up to their full height, to their full potential.

You are asking, "Are gnosticism and anarchy in some way related?" They are... because gnosticism means knowledge of your own. There are two kinds of knowledge. One is borrowed, either from books or from teachers, or from parents, or from the environment, the society in which you live. Unconsciously you go on absorbing so many things.

This is not knowledge in the sense of gnosticism. This is a false substitute for true knowledge, and it is a hindrance. True knowledge is the discovery of truth, of love, of compassion, of all that is great in human life -- by yourself.

Every Buddhist scripture begins: "I have heard Gautam the Buddha say...." It is a hearsay, it is not knowledge. You may have heard Gautam the Buddha say something -- that does not mean that you have come to know it. It may become part of your memory, you may be able to repeat it like a parrot.... That's all that your priests, your pundits, are doing all over the world -- simply repeating exactly the way the parrot repeats, without knowing what he is saying.

The pundits don't know what they are saying. They have heard, they have memorized; their memory is good, but their intelligence does not exist.

True knowledge means your own experience, your own search -- and when you know yourself there is no need to believe in anything. Every belief is poisonous because every belief will hinder you in searching for the truth.

Now the whole world believes in something or other. You ask anybody about God -- either he believes that God exists... and there are a few who believe that God does not exist; but both are beliefs. The communist believes that God does not exist, but he has not explored, he has not gone into his own consciousness -- what to say about the whole existence? He has not explored his own small being.

And there are millions who say, "We believe in the existence of God." But your belief cannot create a God -- if he does not exist your belief makes no difference. And if you believe in a God, naturally your seeking stops. Why should one seek and search when he believes? That's why all the religions emphasize faith, so that they can stop your search.

Faith is a block.

Search means you are still doubting, you are still not certain. Faith means you are absolutely certain that God exists. Now there is no question of enquiring. And if man goes on believing in such things which imply many absurdities....

For example. Galileo was told by the pope, "In your book you have to change the statement that the earth moves around the sun, because it goes against THE BIBLE". THE BIBLE says that the sun goes around the earth, and that's everybody's experience too. Certainly it appears so. In the morning it rises, in the evening it goes down -- it looks as if it is going around the earth.

Galileo was seventy-five years old -- he was almost dragged from his deathbed to the court to give an apology, because anything that is said in THE BIBLE cannot be disbelieved. It is the word of God; no enquiry is possible.

Galileo said, "Such a small thing which has nothing to do with religion at all.... What does it matter whether the sun moves around the earth or the earth moves around the sun? It has no religious significance."

The pope said, "It is not a question of religious significance. The question is that if one thing is wrong in THE BIBLE, then the faith is shaken -- perhaps other things may be also wrong. If God has some stupid idea, then what is the guarantee that other things that are said are not of the same quality? So not a single word can be questioned."

Galileo must have been a man with a great sense of humor. He said, "To me it makes no difference. I will change it in the book, I will write that the sun moves around the earth, but my statement will not make any difference at all. The earth will go on moving around the sun, in spite of my statement. How can my statement make any difference to the earth?"

And that's what he did. He changed his statement and in a note, a footnote, he wrote: "It makes no difference to the earth or to the sun -- they go on their way. I am changing it because I don't want to be unnecessarily harassed in my old age."

And it has been so continuously since Galileo: everything that science comes to discover goes against THE BIBLE. Again and again the same problem arises. Because science has been progressing in the West, the struggle has been between science and Christianity.

But if we look, the same question is valid about every religion. Hinduism believes that the earth is flat, not round. But no Hindu makes a point of saying that the idea should be discarded, it goes against our researches. In the Hindu scriptures it says that the sun is smaller than the earth, which is absolutely nonsense -- the sun is sixty thousand times bigger than the earth. But no Hindu even bothers.

And most fundamentally, in the first place these things should not be in the religious scriptures, because religion has nothing to do with the size of the sun or the size of the earth. We should take out everything that is not religious from the religious scriptures.

Religious scriptures will need, every ten years, a new edition, because science will go on progressing, enquiring. And the way science enquires and progresses is exactly the way of man's inner search. He also doubts, questions, is skeptical, tries to find the truth himself. He becomes a lab unto himself.

Gautam Buddha could not find any God within himself. He searched to the very ultimate core of his being and he found no God. And if God is not existent in human consciousness, then God cannot be existent in the mountains, in the trees, which are far lower.

And the people who have come to the idea of God and have been preaching it, how have they found it? Where have they found it, and what is their method of finding it? Nothing is said about it in any scripture --

you simply have faith. But why should one have faith in anybody else, who may be lying, who may be disillusioned himself, who may be insane?

I cannot conceive that Moses encountered God, because God is not a person. So if anything happened, it must have been an illusion, it must have been a projection. And projections are very easy. Just go on a three-week fast, and your mind starts losing the capacity to ask questions. Your mind starts coming to a point where you cannot divide what is dream and what is real.

It is just as it happens to small children. They were dreaming of a beautiful toy and they wake up: the toy is not there and they are crying -- "Where is my toy?" And you cannot convince them, "You were dreaming, and this is reality. You have changed the whole dimension. That was your fiction, your idea, your mind and your imagination, and this is reality. It has nothing to do with your mind and your imagination."

All the religions have been teaching fasting. Nobody has bothered to ask why all the religions are agreed on fasting. My own understanding is that the reason is that after a certain time of fasting.... Your intelligence needs protein continuously to remain functioning. After three weeks the reservoir of protein in your brain is exhausted -- then you are again in the state of a child. You don't know what is dream and what is real.

It is those moments when people have realized Jesus Christ, Krishna, Gautam Buddha, Mahavira, or whatever has been always conditioned in their mind; it becomes projected. And they don't now have intelligence enough to feel the distinction between the real and the unreal.

The people like Moses or Jesus who have said that they have encountered God face to face must have been in such a state -- which can be experimentally created. And things are very clear: a Christian never comes to see Krishna; a Hindu never comes to see Christ because a Hindu mind is not being continuously conditioned to Christ -- he sees Krishna. The Buddhist never sees Krishna, the Jaina never sees Krishna.

You will be surprised that according to Jaina scriptures, Krishna is suffering in the seventh hell because he was the cause of the greatest war this country has suffered, of the whole violence. And in fact there is some truth in it.

Arjuna was not willing to fight. He wanted to retire from fighting; he wanted to go to the Himalayas to meditate. He said, "It is better -- the others can keep the throne. Anyway they are my brothers. And what is the point of killing all these people?" -- because it was a family struggle and both parties were connected in many ways.

Arjuna's own master, who had made him the best archer in the world, was on the other side because he was also the master of his brothers.

Krishna was fighting on the side of Arjuna, and his own army was fighting on the other side because both parties had approached Krishna to join them.

He said, "Now this is difficult. I am alone -- how can I join two parties? You are both friends so you can choose: I will fight from one side and my army will fight from the other side."

It was a very strange war in which everybody was related. The grandfather of Arjuna, whom he loved and respected, was on the other side. The people with whom he was fighting were his cousin-brothers -- whom he had played and grown up with. Millions of people would be killed.

And his argument was absolutely valid: "After killing all these people, sitting on the throne on all these corpses is absolutely meaningless. I will not be happy, I will be miserable my whole life. What will I gain? I won't even have people to celebrate with. Killing my own people with my own hands does not seem worthwhile. It gives me a clear idea that it is better to go to the mountains and to meditate and to forget all about this."

But Krishna persisted. When he could not continue to argue he brought in the last argument: "It is God's will. Now you cannot disbelieve in God's will, and it is God's will that you should fight."

Now this has been the strategy of all the priests all over the world -- "God's will." But I am surprised that a man of the intelligence of Arjuna did not ask, "If you know God's will, why is he not speaking directly to me? If it is God's will, *you* fight. But as far as I am concerned, I feel *this* is God's will -- that I drop out of this chariot and go to the mountains."

In his place, that's what I would have done. "Then that's perfectly good: if that is God's will for you... to me this is God's will. And if I have to choose I will choose my own rather than choosing yours."

But it has been used to simply destroy your arguments, your intelligence, and create fear. If you don't believe in God then there is hell. If you believe, then you have paradise and all the pleasures.

The Christian goes on seeing Christ, the Hindu goes on seeing Krishna, the Buddhist goes on seeing Buddha. And to see these people, simple psychological methods have been used: you should continuously

pray. That makes you gullible.

A man waking up in the morning starts praying to Krishna the first thing -- or to Christ; goes to the church, listens to the priest, reads THE BIBLE or the GITA, which all preach, "Have faith." And it is repeated thousands of times his whole life.

There are people who become monks and move to a monastery -- they are the most prone to experience God because twenty-four hours a day they have nothing else to do except go on repeating a certain mantra, a certain name. They become hypnotized with the name, with the figure.

And all the religions teach that fasting purifies you. I don't understand how hunger can purify. If hunger purifies people then why should we try to destroy poverty? We are destroying pure people, spiritual people! We should make everybody hungry!

Hunger cannot purify. And look deeply into it: while you are hungry you think that you are not eating, but your body is absorbing your own flesh. That's why you go on losing weight; otherwise where does your weight go?

I have been condemned by Jainas because I said, at their conferences, "To fast is almost equal to meat-eating -- and you pretend to be nonviolent people, vegetarians. But fasting means non-vegetarianism -- you are eating yourself."

A very healthy man can live through a fast of three months; but after three months he will be just a skeleton, and then death is certain because now he has no more reserve to absorb. He cannot absorb bones.

But all these people have stopped their following from thinking. I said, "My challenge is, that it is a simple fact that you lose weight -- I simply ask where your weight disappears. You absorb it.

"Your body needs some energy every day. Working, walking, sitting -- whatever you are doing, your body needs energy, and food is simply fuel. If you are not giving it fuel, then the body starts eating itself -- it has a dual system just for emergency purposes. There may be a time when food is not available, you may be lost in a forest; the body accumulates some flesh for such times." But you cannot raise such questions.

And secondly, if you fast you are depriving your intelligence.

There is a hierarchy -- just as in every household there is a certain division; that if you are hungry you won't purchase a television, you will purchase food which is a more basic necessity. But if you have enough food you are not going to go on purchasing food. You will start thinking of purchasing something else -- better furniture, a better house, a television, or radio or literature or music. You will start, but if suddenly your money is gone then the first things to go will be the higher things. The television will go first, the radio will go. You will retain your basic needs to the very last.

And that's how it happens when you fast. The first attack is on intelligence because that is the highest in you, and not a basic factor -- for life can exist without it; all the animals exist without it. So your intelligence starts disappearing.

If you remain hungry your love, which you have always thought such a great quality, will start disappearing. A hungry man cannot be loving. To a hungry man you cannot give beautiful literature to read, or beautiful music to listen to. That will simply be an ugly joke. He needs food.

So if you fast for three weeks -- I have fasted, and I talk only about things which I have tried -- after three weeks it becomes difficult to figure out whether you are dreaming or whether it is a reality. You just cannot make the distinction. The faculty that used to make the distinction is no longer there.

That is the reason that all the religions insist on fasting. They disagree on everything else, but they don't disagree on basic elements -- fasting, praying, continuous chanting, going to the church or the temple or the mosque, remaining absolutely faithful to the holy book -- it may be the KORAN, it may be the GITA, it may be THE BIBLE, it does not matter. But if you see, then the basic things are similar and their function is similar.

Gnosticism is a very revolutionary concept, and it never became a mass phenomenon. It always remained a very small stream of chosen people who had dropped all the nonsense the masses had been following, and who had tried on their own to reach into the inner core of their being.

Faith does not change you, you remain the same, but a gnostic experience transforms you. And that is the only criterion to be used -- whether your knowledge is true or your knowledge is borrowed, whether it changes you or it simply becomes accumulated in your memory. You can become a good teacher, a good priest, a good leader, but you cannot become a good man.

It happened that just in the last part of the last century, Rani Rasmani built a temple in Calcutta, in Dakshineshwar on the bank of the Ganges. But Rani Rasmani was not a high-caste Hindu, she was a *sudra*, she was untouchable. So no brahmin was ready to worship in her temple, although she was immensely rich

and she was ready to give as much money as you wanted. And she explained to the brahmins, "I have not even entered the temple; I simply go up to the steps and bow down from there. I have not entered the inner shrine; I have not even seen the statue of Krishna that is inside the temple. It is made with my money, but money cannot be sudra because money is continuously changing hands from sudra to brahmin, from brahmin to *chhatriya*. So you cannot call the temple a sudra temple." But no brahmin was ready to be a priest in her temple -- all over Bengal she searched.

Ramakrishna agreed. He was uneducated. There are only two classes of Bengali, and he was very poor. The whole village tried to prevent him but they all knew he was a little eccentric: if he decides, then he decides.

They talked much about it, that it was built by a sudra. He said, "All the temples are made by sudras because the labor, the craftsmen -- they all belong to the sudra. Every temple is made by sudras. Can you show me a temple which is made by brahmins?" Not only are they made by sudras, but the most beautiful parts are made by Mohammedans because they have a traditional craftsmanship in marble. What they can do nobody else can do.

So Ramakrishna said, "All temples are made by sudras, there is no question about it. And money does not matter -- money goes on moving. And I cannot refuse her because it is a question of Krishna being there, unworshipped. You have made Krishna also a sudra, an untouchable. The *rani* herself cannot enter. I am going."

He went. The rani was happy but alerted because the man looked a little eccentric. But someone was better than no one, so she accepted Ramakrishna. And then complaints started coming about Ramakrishna.

The complaints were that sometimes he fights with Krishna. Rather than worshipping him, he shouts at him, fights with him. He uses vulgar language before him -- he came from a village. Sometimes just to punish him he does not give Krishna food. And sometimes he dances the whole day from morning to evening, praying to Krishna.

The rani asked Ramakrishna, "What is going on?"

He said, "Everything is going well. When he is good to me I am good to him, and when he is nasty to me I am nasty to him. Sometimes I am praying for hours and he does not appear; then I punish him the next day: I don't give him food. That brings him to his senses. Certainly I also don't eat that day. I cry the whole day because I have not given food to him, I have not even opened the door -- I have let it remain locked."

One experience of Ramakrishna will show you how illusions can be created. In the beginning -- it was the birthday of Krishna -- he told him, "You have to appear today. It is no ordinary day, it is your birthday. I will dance and sing the whole day and the whole night. And if you don't appear" -- a sword used to hang there in the temple -- he said, "I will take the sword and cut off my head."

He danced the whole day; the evening came, the night came. It was in the middle of the night -- everything was silent. The temple is in a lonely place on the Ganges. Hungry the whole day, dancing the whole day, tired, utterly tired, he was continuously singing and praying, "Appear to me!" Then he pulled out the sword and was going to cut off his head when, at that moment, Krishna appeared. The sword fell from Ramakrishna's hand when he saw Krishna.

Now, it is so simple -- a psychological matter. If you do such things you lose the balance of your mind. And Ramakrishna was childish in his behavior, in his living. He was praised as a saint because he was childlike, but because he was childlike he was experiencing Krishna face to face.

One of the great masters was passing through India.... There is a tradition of many masters: they go around the Ganges, all the way to the source, and then back along the other bank to where it falls into the ocean. One master was simply passing by and he came to know about Ramakrishna -- that he sees Krishna. He laughed. He said, "The man must be innocent but gullible. He must be innocent but childlike."

He remained in the temple; he talked to Ramakrishna. He explained to him what was happening: "What you are doing is all your creation. It is your imagination. Rama does not appear to you, Vishnu does not appear to you, Shiva does not appear to you. There is no question of Christ and Moses and others. Why does only Krishna appear to you? It is your imagination. And if you put so much pressure on your mind that you are going to cut off your head, naturally the mind is going to do anything to save your life."

Ramakrishna said, "Then you help me to get rid of this illusion."

The master said, "I can help, but the real thing has to be done by you. You sit silently, close your eyes, and when Krishna appears before your eyes, just cut him into two pieces and he will fall apart. There is nothing in it."

Ramakrishna asked, "From where do I bring a sword to cut him?"

And the master said, "From wherever you have brought this Krishna! If you can bring Krishna, from the same imagination you can bring a sword and cut him in two."

Ramakrishna tried three or four times, but the moment he saw Krishna he would start swaying and he would forget the sword and the cutting and the master and all his teaching.

The master said, "You are impossible! I am wasting my time. When you see Krishna appear in your mind you don't cut him; rather you start swaying. And I can see on your face that you are enjoying the experience."

Ramakrishna said, "I know that I am wasting your time, but what am I to do, because when he appears I simply forget myself."

So the master said, "I will bring a piece of glass, and when I see that you have started swaying and your face is looking ecstatic, I will cut exactly in the middle of your forehead with the glass to remind you that this is the time. You do the same: take the sword and cut Krishna in two."

He actually cut the forehead of Ramakrishna, and Ramakrishna gathered courage and cut Krishna inside. He remained for six hours in absolute silence, and when he opened his eyes, his first words were, "The last barrier has fallen... the last barrier has fallen."

Our own imagination is our last barrier. Once we are without imagination then reality is there face to face. It is not Christian, it is not Hindu, it is not Mohammedan.

Gnosticism simply says this much: Each individual should follow his own inner being, dropping thoughts, imagination, emotions, sentiments -- anything that comes in the way. It is not you. The simple principle of gnosticism is that anything that you can see as an object is not you. You are the seer, so you cannot be the seen. "I can see the furniture, then I am not the furniture. Whatever I can see, I am not it."

So go on dropping all that you can see inside yourself until you come to a space where you cannot see anything. Just the seer remains in its utter purity, innocence. And that is the moment of a great revolution -- perhaps the only revolution there is, because the seer cannot see anything, there is nothing to obstruct it.

That is the meaning of the word "object." Object means "that which obstructs you." There is no object there -- all is empty. It can go as far as... but there is nothing. Then it turns upon itself, then it becomes its own object.

When the subject itself becomes its own object -- in other words when the observer is the observed too, when the knower is the known too -- you have arrived home. And that is the meaning of gnosticism.

There is a certain relationship between anarchism and gnosticism because both depend on the individual. And anarchism will be impossible without gnosticism, because only gnosticism can transform people and can bring such quality and energy in them that they don't need any government at all.

A man of awareness does not need anybody else to tell him what to do, what not to do. He does not need the moral teacher, the priest, the policeman, the judge. They all become meaningless.

And it will become one of the greatest days in the history of man when government becomes useless and is to be dropped. That means man has transcended all animality in him -- violence, anger, hatred -- all that needs a government to control people; otherwise there will be so many rapes, and there will be so many murders. There will be so many thefts, and nobody will be safe.

The government is simply an agreement of the society. "We are not capable of controlling ourselves -- we need a central control, powerful enough so that individuals cannot dare... or if they dare to do something, then they can be punished." Even with the government crime goes on growing, the jails go on growing, the judges go on growing, the criminals go on growing, the laws go on growing.

So if you simply remove the government, there will be chaos, and all that is repressed in man out of fear... because both government and religion, the two powerful institutions, use fear and greed to repress your animal. They don't change it. If you are caught the government will send you to jail to be punished. If you are not caught, then the religions will send you to hell to suffer.

It is a basic agreement that if your action is found out, it becomes a crime; if it is not found out, it remains a sin. But on both bases the fear is there that you will have to suffer. And on the other hand, if you remain good the government has rewards. You become *padam shree*, you become *bharat bhushan*, you have a Nobel Prize, and so many awards around the world for people who have proved... who have repressed everything that can be objectionable -- they are rewarded. And if they are not rewarded here, they will be rewarded in paradise with all the pleasures of the world.

But this is only a strategy to keep man's animality somehow repressed. It does not bring any change. Gnosticism means a change in your very being.

Then you don't need any fear; you don't need any hell, and you don't need any awards. You don't need

any heaven, because to transcend your animality is the greatest reward possible. It is so blissful and so ecstatic to become really human that there is no need for anything else to be added to it. So gnosticism has no God, has no heaven, no hell -- those are religious types of government.

So I can see a relationship between anarchism and gnosticism. But gnosticism is more fundamental, has to happen first; only then can anarchism have a chance. Up to now it has remained a utopia.

To single individuals it has happened, but it has to happen to the whole of humanity. And when it happens to single individuals, it is very strange: the governments are not happy. And now you can understand why they are not happy.

The very happening of the transformation of the human being so that he has no animality in him, creates a fear in government and in the religious hierarchy because that man shows that it can happen to all. And the moment it happens to all, governments and religions both will be useless, discarded. And nobody who has so much power would like to be discarded. No government wants to be discarded, no religion wants to be discarded.

So a very strange thing -- they go on teaching people to be good, but deep down they want you to remain the same because their whole existence is dependent on your being they way you are.

I have been talking to politicians, to religious leaders, and I have pointed it out: "Are you really interested in man becoming absolutely good? Then the saint will not be a saint, because everybody will be so good. What is the point of somebody being a saint?

"We remember Gautam Buddha as a great saint because the whole society was not good. So he stands out. But if the whole society was good he would be lost in the crowd -- there would be no need to remember him. Why do we go on remembering only a few names in the whole of history? For the simple reason that they stood out.

"Everybody has the capacity to stand in the same position as Gautam Buddha. The governments, the politicians, want people the way they are. They may talk about change, but nobody wants any change because change in the people means change in the vested interests.

"Now, if nobody commits a crime what will happen to all your courts? What will happen to all your jails and your police and all your law-enforcement agencies? They will simply be out of employment.

"And if people are good and nobody wants to fight, nobody wants to kill anybody -- if people refuse, and say, `Why should we kill any Pakistani or any Chinese?'... Or a Pakistani refuses to kill, and says, `Why should we kill a Hindustani? There is no reason, because this man has done nothing to me. He has children and he has a wife and he may have an old mother, a father to look after. I am not going to kill him. There is no reason for me to kill.'

"What will happen to your governments, your armies?"

They are all against me because I have been saying things like this which can cut them from their very roots. They have no arguments against me -- then the only way is to create any lies, any allegations and anything they want to say about me. But nobody answers the question.

So it is a very strange state. The government exists to keep people good -- but that is not true. It exists to keep people as they are, not to allow them to go through a revolution.

A better kind of people will need a better kind of government, a better kind of religion. And if people are really perfect they don't need any government, they don't need any religion. They are their own government and they are their own religion.

So the perfect man is continuously being killed.

You killed Socrates because he was a perfect man. That was his only crime. He has not done anything wrong in his whole life, and he asked the court, "Why are you going to kill me? What crime have I committed except that I have not committed any crime?"

But he was dangerous. A simple man, a very perfect man, is looked on as dangerous by the society, by the religious people, by the government, by all the authorities, because he creates a situation in which every man can think, "If it can happen to Socrates, why can't it happen to me?" He can become an example. He can trigger a certain consciousness in the whole of humanity.

He has to be destroyed before he becomes a wildfire and people start being just like him.

Socrates was blamed by the court; they said, "You have been corrupting human beings" -- a strange allegation. "Corrupting human beings, particularly the youth." To teach the youth to become perfect human beings is seen by the authorities to be corrupting them, because it means death to the authorities; whether they are religious or secular, it does not matter.

So on the one hand these people go on trying to make a show that they are trying to create a better

society. On the other hand they go on killing the examples of perfection.

Light on the Path

Chapter #7
Chapter title: Awareness is magic

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BELOVED OSHO,
EVERYTHING IN LIFE IS SO EXTRAORDINARY, SO BEAUTIFUL -- SNOW CRYSTALS, A BIRD, THE MOVEMENT OF MY OWN HAND. WHY THEN DO I LOSE MYSELF IN IDIOTIC THINGS?

One of the most difficult things, but one of the most fundamental things in life, is not to divide life into beautiful and idiotic things -- not to divide life at all. They are all part of one whole.

It needs just a little sense of humor. And to me the sense of humor is very essential for a person to be whole.

What is wrong in some small idiotic things? Why can't you laugh and enjoy them? All the time you are judging what is right, what is wrong. All the time you are sitting in the seat of a judge, and that makes you serious. Then flowers are beautiful, but what about the thorns?

They are part of the existence of flowers. The flowers will not exist without the thorns. The thorns are protective; they have a function, a purpose, a meaning. But you divide: then flowers are beautiful and thorns become ugly. But in the tree itself it is the same juice that goes into the flower and into the thorn. In the existence of the tree there is no division, no judgment.

The flower is not favored, the thorn is not tolerated. They are both accepted totally.
And this should be our approach in our own life.

There are things, small things, which if you judge, look stupid, idiotic. But it is because of your judgment; otherwise they also fulfill something essential.

For example, many people have asked me, "Why do we go on smoking cigarettes, cigars, when we know perfectly well that they are dangerous to our health, that they will reduce our life span, that we will suffer. The doctors are telling us... but we are so idiotic that we go on smoking."

And I have asked those people, "Have you observed your doctors?"

They said, "That too is true -- they all go on smoking!"

Nobody looks into small things very deeply without any judgment. If you observe... that is not judgment; you are simply a witness while smoking -- if you observe, you can see a few things: What are the situations when you smoke? What are the situations when the urge comes to you? And you will be surprised that those are the situations when you are tense, worried, nervous... you don't have anything to do. And we have been brought up by the society to believe that the empty mind is the devil's workshop.

Something has to be done -- you are not to be empty. You have to fill yourself. A cigarette comes in handy: it gives you something to do, and something really significant -- because it relaxes you. It has nicotine in it which helps you to become non-tense. It helps you for the moment to forget your worries.

For the moment, the cigarette gives to a simple, ordinary person a little space you can only call

contemplative. He knows it harms, so later on he judges, then condemns it, condemns himself: "I am stupid, doing something that is not good for me."

But he never observes the whole process. If he observes the whole process then he should not condemn it; rather he should learn how to relax, how not to be nervous, how not to be tense. And he will find fewer and fewer opportunities for smoking. And when these superficial opportunities are dissolved, he will come to the rock bottom of the fact: smoking is some kind of substitute. It is the mother's breast.

Every child has been taken away from the mother before he wanted to be taken away. For example, in aboriginal tribes, smoking is not a problem because children go on using the mother's breast for feeding themselves as long as they want. It is only up to them to decide when they want to change and go to solid food.

But in civilized societies... the more civilized a society, the more there will be smoking -- for the simple reason that every child is taken away from the breast too early. The reason is clear: if the child goes on feeding from the mother's breast, the breast loses its shape, the woman loses some beauty; she starts looking older before she is old.

The very modern women simply never feed the child from the breast. Now, the breast is not only just giving milk -- because milk can be given by a bottle. It is also giving warmth, love, concern for the child.

Humanity has forgotten a few very basic things; for example, touching and its tremendous importance in your life.

If the mother has not taken you close to her body, to her warmth, you will remain cold your whole life; you will not be able to give love and warmth to any woman, because you never received any. You don't know that anything like that even exists. The breast keeps you close to the mother's warmth, makes you feel one with the mother's body.

In nature, the break between the mother and the child does not come drastically-the child is not taken away from the mother when it is born. No, the break comes very slowly and very naturally; it comes only in its own time. When the child is mature enough he will not be interested in smoking.

Smoking is very similar to breast-feeding. The cigarette represents the nipple of the mother, and the warm smoke represents the warm milk flowing through the mother's breast. So you may be even fifty, or sixty, or seventy, but somewhere, in some corner of your being, you have remained retarded. The day you were taken away from the mother's breast... something in you is still ungrown and wants to be fulfilled.

To many sannyasins I have suggested that whenever you feel like smoking, just try a bottle of milk, warm milk. They laughed at the idea. I said, "You can laugh at the idea, but just try and enjoy it."

They said, "But what will people say? In the office we cannot use a small child's bottle."

I said, "You can start trying it at night, in your bed. But give it a try and see how it changes your smoking pattern."

And they were surprised, they loved it! And their smoking was reduced; slowly, slowly it disappeared. A certain need -- -but you judge it as idiotic. It looks idiotic on the surface, but nothing is idiotic. Somewhere there must be some existential reason for it.

So don't judge anything; rather, change your approach from judgment to observation. Howsoever stupid a thing it may be, just observe it without any prejudice. Not with the idea that it is stupid -- then you cannot observe. Without any judgment and without any prejudice, simply observe it. Go deeper into it, find reasons why it is there. You will find one day the rock bottom, and the whole thing will disappear.

Awareness is magic. It can make things disappear -- you just have to be very persistent in not judging but just being aware. Go deeper and deeper into it, whatever it brings, and then things will be clear to you, what has to be done.

The doctor is not telling you how you can drop your smoking, he simply goes on telling you to drop smoking, otherwise you will suffer. You know it, everybody is saying it -- in the magazines, in the papers, on the radio, everywhere you are hearing it. Now even governments have passed resolutions around the world that on every cigarette packet there should be a warning that it is dangerous to health.

In the beginning, the manufacturers of cigarettes around the world were naturally against it. This is a strange thing, that you are selling something, and rather than advertising it, you are putting a label on it saying that it is dangerous to your health. But you will be surprised: it has not affected the sales of cigarettes at all. People read it, but it is not new; they have heard it so many times before. It is the same old stuff.

Take any small thing that you go on doing, approach it with awareness to its very roots, and it starts disappearing. The basic thing is learning not to judge, because the moment you judge, your observation is clouded. Then you can never see clearly; you have already concluded. You have not been scientific, you

have been already carrying a belief.

In my childhood I asked my father -- that was my way -- "You have to give me money because now I am going to smoke."

He said, "This is strange. No boy of your age can have the courage to ask his own father for money, and that too for smoking."

I said, "It is up to you; otherwise I will steal, and it will be your money. You will be forcing me to commit two crimes -- smoking and stealing. And then I will have to commit a third crime, lying, because whenever you ask, I will say, `No, I don't smoke.'

"I am making things simple. Just give me the money. I want to smoke just to see why people are smoking and what they find in it, because I see people all around smoking against the warning of teachers, parents, doctors, priests -- everybody. There must be something if they don't listen to anybody and still go on.

"And they are paying for it, for their sickness, for their death to come earlier, to have tuberculosis, or cancer of the lungs. I cannot make any judgment before I experiment. Now it is up to you. You want me to do three wrong things or just one?"

He looked at me and said, "You are just impossible! Now I cannot even prevent you from smoking. You are asking money from me... but you are right, you would have to do three wrong things, so take the money."

And I said, "I am going to smoke in the house, not hiding somewhere behind the house. I am going to smoke in my own house."

He said, "Don't do that! Because my father is still alive; your uncles are there, your aunts are there" -- it was a joint family of fifty people. "They will all condemn *me* -- they won't say anything to you -- they will say that you gave him money for smoking and he is smoking just sitting in the middle of the house so everybody can see!'"

I said, "It is better that everybody sees it; otherwise they will hear it from somebody and they will have to ask me. Why waste time unnecessarily?"

I smoked sitting in the middle of the house. Everybody was angry with my father, that this was going too far. But the first cigarette was enough; it was my last cigarette because tears came to my eyes and I started coughing. I said, "It is all nonsense. Even if somebody pays me to smoke, I am not going to smoke." The remaining packet I returned to one of my uncles who was always smoking, hiding.

He tried to say, "I don't want...."

I said, "Why be afraid? You have seen me smoking in the middle of the house -- why do you hide here and there? I know, everybody knows that you smoke. Keep these cigarettes; otherwise I will have to throw them out. They are costly because I had told my father that these may be my first and last, so I want the best ones."

When anything that you are doing makes you feel that something is wrong, don't be too hasty to call it wrong; there must be a long chain of causes. You have to watch the whole thing. And until you reach to the basic root, it is going to remain.

And this is what I call the magic of awareness: the moment you reach the basic root of anything it disappears, it simply disappears. You don't have to drop it, you don't have to take a vow, "I will not smoke again." It simply drops of its own accord because you have become aware of the whole process. Now you will rather try to learn something that makes you relaxed, helps you not to be nervous.

I have seen people strangely... I used to know one of the speakers of the state assembly. He must have been seventy, and he must have been speaking for fifty years at least. He was the speaker of the assembly, but each time he stood to speak, he was so nervous that he used to keep his hands in his pockets. Those hands were just trembling.

He was also the vice-chancellor of my university, where I was teaching. One day he was inaugurating a new library building, and as he started speaking with his hands in his pockets, I approached with a piece of paper with some note on it. He had to take his hands out, he had to take the paper, and the paper went like this... and the whole audience was laughing. And there was nothing on it, just unreadable scribble.

He was very angry. He called me after the meeting into his office, and he said, "What was the need to expose me?"

I said, "It was absolutely necessary. You are seventy, you are a public speaker -- forty years or more you have been speaking -- and your hands tremble. Do you think nobody knows? Your hands are trembling in your pockets also. Anybody who has a keen observation can see that they are inside and trembling. I simply

wanted you to be aware that hiding won't help. Why are you so nervous?

"You are not an amateur. A new person facing an audience may feel afraid perhaps, may wonder perhaps whether he proves up to the standard of the people and their expectations or not. But you are a well-know speaker. You have proved yourself; now there is no need to be afraid. But you have been hiding your fear for these fifty years -- not from other people but from your own consciousness, from your own awareness. What is the problem?

"Next time you try it: let your hands tremble but let them come out, they should not be in your pocket; otherwise I am going to come with a piece of paper again, and you will have to receive the paper, either with your mouth or with your hands.

"If you receive it with your mouth, you cannot speak; if you receive it with your hands the whole audience will see. It is better, if I am present that your hands are out of your pockets. But I would like you to go deeper into this stupid habit."

He became silent. He had been angry, but now he was not angry because I had not done any wrong to him; I had brought something to his notice which he had been denying to himself and to the whole world. Now he was seventy and soon he would be dying.

I said, "You think about it. I am available to help you -- I can come anytime you want -- but first you go through it from the very beginning, how it started and why you have not been able to change it your whole life. And it doesn't look right for a well-known speaker, the speaker of the assembly."

I said, "I will be coming tomorrow. You just look into it. Rather than avoiding it, face it! Don't condemn it. It is condemnation which has caused the whole problem."

And the next day when I reached him, he said, "You are right. It was my father: because when, for the first time, in my high school days, I went to speak in a competition between two schools, I was preparing my speech, and my father was a man who wanted everything to be perfect -- a real perfectionist."

Perfectionists are always neurotic, because in life nothing can be perfect, and they are always miserable because life is never as they want it. So he told the boy, "You repeat your speech again and again. Go to the bathroom, stand before the mirror, repeat your speech, and see that no nervousness is there."

The vice-chancellor said to me, "Even in my bathroom, although there was nobody, I could feel great nervousness coming to me, and particularly to my hands. I tried again and again, but the more I tried, the more my hands were trembling. I went to my father and told him -- he was a very prominent military officer. He said, "If your hands tremble, keep them in your pockets. Nobody should know about them; otherwise you will become a laughingstock."

I said, "If I had been your father I would have told you to use your hands and their energy as gestures, because there are things which cannot be said by words but can be indicated by the hands. In fact, to keep your hands in your pockets cuts off almost half of your communication, because words are not complete; they need much support from your hands, your eyes, your voice, your tone. Even the silences between your words are expressive.

"So rather than using the energy of the hands in gestures, you have been repressing it -- and energy cannot be repressed. Your father had no idea that your hands are joined with your mind. Hands are extensions of the mind: your left hand is the extension of the right side of your mind; your right hand is the extension of the left side of your mind.

"If the mind is functioning perfectly, then your hands are certainly going to move with the movement of the mind. Stopping the hands, you are cutting off your own possibility of expressing more clearly, more penetratingly, more emphatically. You will remain a poor speaker. And you may be hurt," I told him, "that although you are the speaker of the assembly and a well-known speaker, I want you to know that you are a poor speaker.

"Your speech has no juice in it, no gusto in it, no emphasis in it. It is flat, as if you are reading -- there are no gaps. You are not communicating with people, you are really avoiding the people. You are saying things but there is no joy in saying it, there is no music in it. Release your hands."

It happened in America in the first jail where I was -- the sheriff of the jail immediately fell in love with me. He was a really nice and beautiful old man. And when the court denied bail to me he said to me, "This is absolutely unjust -- to keep somebody in jail whose crime is not proved; whose crime is not even tried: there has been no trial. And to refuse bail -- it is just political, unjust."

I asked him, "Would you help me a little?"

He said, "I will help you all the way. What do you want me to do?"

I said, "I would like a press conference in the jail."

He said, "It has never happened in history -- a press conference in jail by a prisoner."

I said, "Then let it happen, let it be a precedent! And if you feel it was unjust, then do something." He agreed. The press conference was called, but my hands were cuffed, and I told him, "It will be impossible for me to speak with my hands in chains." And not only were they in chains; they put a chain belt around my waist, and they locked the handcuffs to the belt, so you could not move more than this....

So I said, "I will not be able to speak at all. You have done a great favor to call the press conference" -- and almost one hundred press people were there, all the television and radio stations and all the big newspapers. "Now, do me a favor -- because I am not going to escape. I have chains on my legs; you can keep the chain on my waist. You can put chains all over my body, but leave my hands free. It is impossible for me to speak a single word without my hands being in harmony with what I am speaking."

He understood. He said, "I have seen you on the television, and I have loved your hands and I have loved it that they certainly express something."

I told that vice-chancellor, "You give freedom to your hands -- that will give freedom to your mind. Your speech will become alive. There is no harm in the fact that you are now seventy years old; it is never too late to begin. And you will be immensely joyous for the first time because all your speeches... and you have to speak almost every day, and it is a torture to you. If you are nervous, speaking is a torture to you, it is not a joy."

He agreed with me. The first day he spoke with his hands out of his pocket, the whole university wondered what had happened because nobody had seen him like this. And there was no trembling, the trembling became gestures.

He called me again -- there were tears in his eyes -- and he said, "Fifty years of speaking have been hell to me. You released me from that hell. Nobody ever told me that I am the cause of the whole nervousness, that I am repressing an energy that can be transformed."

Most of the things that you think are stupid, idiotic... if looked at deeply, it may turn out that you have just not used the energy rightly. Simple observation, and you will be able to change.

I never tell anybody to change anything by force, because anything changed by force is never changed. And the more you use force to change things, the more you are imprisoned by your own force.

My approach is absolutely nonviolent.

Just watch, and watch to the very root cause. And you will be surprised that what was looking like stupidity has changed into something intelligent, something beautiful. The whole life can be an organic whole of beauty.

You can ask your second question.

BELOVED OSHO,
DO YOU AGREE WITH THE CHOICE SOCRATES MADE? WOULD IT HAVE BEEN YOUR CHOICE?

It is very difficult to answer for the simple reason that I am not the same type of person as Socrates. If the choice was given to me, I certainly would not have chosen death by poisoning, because to me it is simply suicidal, against life. And my whole approach is life-affirmative.

I would not have chosen to die, but somewhere deep down there must be a suicidal instinct in Socrates himself. The choice is coming from him. I am not a lover of martyrs -- I think they are insane.

I would have chosen just to be outside Athens, just close to the boundary of Athens, where my people could reach. I don't think... what was the problem? The judges were saying, "Just get out of Athens." Socrates is more insistent on his own egoistic stand of "Either I will have all or I will not have anything -- all or none."

I don't see life in those terms. You never have all, you cannot have all. There is no need to make such a division between all or none. Have as much as you can, squeeze every moment to its totality -- but what is the hurry to die?

Athens was a city state -- he could have moved just out of the boundary of the city, and his people would have been perfectly willing to come there. In fact it would have been far easier there, outside the city, to have a beautiful school where he could teach silently only to those who really wanted, than to have a school in the main part of the city with all the hustle and bustle.

And the question is not of Socrates, the question is of the truth. Socrates sacrificed not only himself, he

also sacrificed his truth. He also sacrificed the people who loved him, the people who wanted to listen to him, the people who wanted him to live.

That would have been my choice. And in fact that has been my choice in America. They had no crime against me. They knew it -- the judge knew it, everybody was aware that they had no crime against me. And all the crimes that they are talking about -- there were mainly two. One was that I helped people to get married, and those marriages were just to get residence in America.

It was absolutely false because for three and a half years I had been silent and I had not been meeting with any sannyasin. It was true that people had married just to remain in America, but it was not my arrangement; I was not guilty of it. I had not told anybody, not a single person, to get married to somebody. I was not seeing people at all; I was in isolation and in silence.

And the whole house -- twenty people who were taking care of me -- they were witnesses that nobody entered in the house and I didn't go anywhere. So it was absolutely absurd.

Their second charge was that before coming to America I had an intention to remain there forever. I told my attorneys, "This is absolutely absurd, because unless they can read somebody's mind, I don't think the judge or the U.S. attorney or anybody.... I am standing here in the court: can they say what I am going to do next? Then I will hit the U.S. attorney.

"If he cannot see my intention right in front of him, on what grounds can he say that I had that intention? You can talk about actions because actions can have witnesses; but intentions don't have witnesses. Intentions cannot be punished.

"You may intend to kill the whole of humanity. That does not mean that you should be crucified. You did not kill a single ant -- you just intended to. You can enjoy intending to kill the whole humanity, to create a third world war, but it cannot be a crime.

"On these two grounds you have arrested me without any arrest warrant -- which is illegal. You have not even shown me what the cause of my arrest is, which I am absolutely entitled to know. You did not allow me to call my attorney, which is my birthright. You have been committing all kinds of sins and crimes against me."

They knew that in a trial they were going to lose the case. They had made the case "The United States versus Bhagwan Shree Rajneesh." If they lost the case it would be really very damaging to the prestige of the nation -- that a single individual wins against the whole nation. And it is their folly that they have named the case in this way -- I have not named it.

At the last moment they understood that they were in trouble, that they were going to lose. They asked for negotiation with my attorneys, and the negotiation was exactly the same as the situation was in the case of Socrates. The negotiation was -- they said it clearly -- "We don't have any factual grounds to prove anything, so we are ready to negotiate before the trial begins.

"Only one thing is needed: Bhagwan should accept in court that he is guilty. Then we will withdraw the case, and he will not be allowed to enter America for five years. If he insists, that "I am not guilty,' then we are not going to allow bail for him at any cost -- five million dollars, ten million dollars. No, no amount of money. The United States government is not ready to give him bail.

And we will prolong the case as much as we can -- five years, seven years, ten years. So in those ten years he will be harassed, in those ten years his work will suffer, in those ten years his commune will suffer, in those ten years millions of his people around the world will suffer. Of course he will win in the end. But these ten years will be a nightmare for millions of people, so the choice is yours."

Certainly Socrates would not have said, "I am guilty." Even my attorneys were afraid to tell me what the government wanted. There were tears in their eyes when they said, "We have come to ask you something which is absolutely absurd, but the question is, if you insist that you are not guilty -- which we know you are not, and which we proved that you are not, but it is out of our hands.... The bail, the pressure of the government is too much. They are not ready to give bail to you, and they may prolong the case for five, seven years. That will destroy your whole work; your people will suffer."

In just twelve days hundreds of people around the world were not eating, were fasting, crying, weeping, feeling absolutely helpless, "What to do?"

"So they want you simply to say, `I am guilty.'"

I said, "Don't be worried and don't cry. I am a totally different man than Socrates. To me compassion and love are far higher qualities than my own ego. I don't have any. I will say to the court that I am guilty, and then my whole life I will prove to the whole world that I was not guilty, and I was forced by the government, under oath, to lie.

"On one hand you put me under oath: 'You will speak only truth and nothing else but truth,' and on the other hand you make a situation in which I have to lie."

And I told my people, "Don't be worried, I will say I am guilty. My saying it does not make me guilty. And once I am out, there is my whole life to prove that I was not guilty and the American government is guilty. The whole thing is criminal: to put me under oath and then to force me to lie or be ready to suffer in jails for any period of time; and to let my whole movement be destroyed.

I love my people. For them I can speak not one but one thousand lies. I love my work, so this is nothing; you don't be worried.

Certainly my choice would have been different. Just outside Athens would have been my commune!

Light on the Path

Chapter #8
Chapter title: Don't search for a home, search for yourself

7 January 1986 pm in Kathmandu, Nepal

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BELOVED OSHO,
IN THESE TIMES OF UNCERTAINTY, THE BEST -- AND THE WORST -- SEEMS TO BE COMING OUT IN THOSE OF US WHO ARE AROUND YOU. WOULD YOU COMMENT ON THIS?

There are no "times of uncertainty" because time is always uncertain. It is the difficulty with the mind: mind wants certainty -- and time is always uncertain.

So when just by coincidence mind finds a small space of certainty, it feels settled: a kind of illusory permanence surrounds it. It tends to forget the real nature of existence and life, it starts living in a kind of dream world; it starts mistaking appearance for reality. It feels good to the mind because mind is always afraid of change for the simple reason: who knows what change will bring -- good or bad? One thing is certain, that change will unsettle your world of illusions, expectations, dreams.

Mind is just like a child playing on the seashore, making palaces in the sand. For a moment it seems that the palace is ready -- but it is made of shifting sands. Any moment just a small breeze, and it will be shattered to pieces. But we start living in that dream palace. We start feeling that we have found something which is going to remain with us always.

But time continuously goes on disturbing the mind. It looks hard but it is really very compassionate of existence to always remain with you. It does not allow you to make realities out of appearances. It does not give you a chance to accept masks as your real face, your original face.

So whenever time strikes one of your cherished illusions, it feels that it brings out the worst and the best in peoples' lives. It simply brings out what was hidden behind the false permanence, behind a dream that you had taken for granted to be real. It simply takes away your mask. It has nothing to do with good or bad, better or worse -- it simply takes away your mask. It simply exposes you, it brings you to face yourself, so whatever you have been repressing starts surfacing. It can be the worst, it can be the best.

Time has nothing to do with these categories. It simply allows your repressed to surface, it brings you to

yourself.

Most of the people are hiding the worst. It is very rare to find a person who is hiding the best -- why should he hide the best? People are even pretending to show themselves in the best of colors -- why should they hide the best? People simply hide the worst, thinking that it is ugly.

A change -- and your mask slips. A change -- and you are for a moment... suddenly you find yourself naked. You have lost your clothes and the whole reality becomes a mirror: from everywhere your nudity, your nakedness is reflected.

Yes, very rarely, very exceptionally it also happens that the best comes out. But the best comes out only in those people who don't have a mask, who are already naked, and who have already accepted their nudity as beautiful and natural. So the change in time cannot destroy anything in them; on the contrary, it enhances. It brings to light something which they may have forgotten, others may have forgotten. We tend to take things for granted.

So, only in a few exceptional cases where a person has been living innocently, without any hypocrisy, where a person is living knowing perfectly that nothing is certain here, and nothing is permanent.... And to expect these things is to create grounds for your own frustrations in the future -- it is sowing seeds of despair, of anguish, of anxiety.

If you accept that change is the nature of reality, and everything is going to change; if you know it moment to moment, that the next moment may bring something totally new and whatever is so real in this moment will disperse like a cloud -- which was here a moment ago and now is no longer here.... If this awareness is there, then any change does not create difficulty, then every change is acceptable.

You do not resist it, you do not want it to be otherwise. Even if it takes you and your beautiful dreams, your cherished desires, your half-finished palaces, there is no frustration because it was accepted from the very beginning that this can happen at any moment. So there is no conflict, there is no frustration in reality. You are at ease.

Hence I say there are no times of difficulties, no times of uncertainties. Time is change, is always changing. It is just that we go on making permanent things. Against time, we are going to be defeated -- and we are at fault. And when we are defeated, naturally we are angry, we are frustrated with existence itself. We lose our trust. It seems that everything is against us, and we start living in paranoia, in fear -- a certain spiritual trembling enters into our being.

But this happens because we have been expecting something which is not part of reality. Existence has no obligation to fulfill our expectations. And then mostly the worst comes out, because that is what we had hidden behind a certain idea of permanency. We were living with the idea that this was going to last forever; now there is no need to change. And then suddenly the whole earth disappears from under our feet -- and naturally the worst comes out in people.

The best is also possible, but it is possible only if you have been living in tune with life, existence, without asking any favors. And we are always asking favors. If we are not asking any favors then there is no frustration, no anger.

For example, many who have been with me have felt great frustration with life itself because they worked hard, they put their whole energy into creating a beautiful dream, and as they were almost getting it finished -- just the finishing touches were to be done -- suddenly the whole thing disappears. They will feel angry, disgusted, against the whole of existence -- but it is simply our own doing.

I am not frustrated -- I have not even looked back for a single moment. Those were beautiful years, we lived beautifully, and it is the nature of existence: things change. What can we do? So we are trying to make something else -- that will also change. Nothing is permanent here. Except change, everything changes.

So I don't have any complaint. I have not felt even for a single moment that something has gone wrong... because here everything has gone wrong, but to me nothing has gone wrong. It is just that we tried to make beautiful palaces out of playing cards. You were just finishing and a breeze comes in without knowing that you were making palaces out of playing cards, and those palaces are scattered all around.

Perhaps except for me everybody is frustrated. And they feel angry at me too because I am not frustrated, I am not with them. That makes them even more angry. If I was also angry, and I was also complaining, and I was also tremendously disturbed, they would have felt a consolation. But I am not.

We enjoyed whatever we were doing, and we will be enjoying whatever we will be doing -- and things will go on changing always. If this remembrance is always there as a lighthouse, then it will never make you feel in such a state that a difficult time, an uncertain time has brought the worst. We had never planted the seeds for it in the first place.

That's why I am amongst you, but still something of me remains a stranger, an outsider. For the simple reason that I look at things in a totally different way; to me it is all acceptable.

Now it is going to be difficult to make another dream come true because many of those who worked to make one dream come true will be in a state of defeatism. They are defeated. They will feel that reality or existence does not care about innocent people who were not doing any harm, who were simply trying to make something beautiful. Even with them existence goes on following the same rule -- it makes no exceptions.

So many sannyasins will be in a state of defeatism, will find it very difficult to make another effort again. They will feel, "What is the point? We will put in our energy, our expectations, our hopes, and who knows? -- tomorrow everything is destroyed just by any small thing." They will feel it is better not to hope, it is better not to dream. It is better to get lost in ordinary life where people don't dream, where people don't hope, where people don't create, where people go on living a day-to-day life.

In that life you don't come across such frustrations. Such frustrations come only when you try to reach the moon. And when you have almost reached, suddenly the moon disappears and you are further away from it than you have ever been: further away than before you had started the journey.

I can see that it is painful, but we are responsible for the pain. It feels that life is not just, not fair, because it has taken a toy from our hands. One should not be in such a hurry to come to such great conclusions. Wait a little more. Perhaps it is always for the good -- all the changes. You should just be patient enough. You should give life a little more rope.

And always remember, the joy is not in completing something; the joy is that you desired, that you desired it with your total intensity, that while you were making it you had forgotten everything, the whole world -- that it was the only focus of your whole being. And there is your bliss and your reward -- not in the completion, not in the permanence of anything.

In this changing flux of existence we have to find in each moment its own reward. Whatever we were doing, we did our best, we were not half-hearted; we were not keeping back something: we were putting our total being into the act. That's where our bliss is.

Then what happens to those dreams... they are really dreams, and it is a great challenge to make dreams into realities. But you should never forget it is a dream after all. It is a joy to make it a reality, but don't forget that it remains a dream -- and sooner or later it disappears.

If this awareness is there, then after each change in your life you will find yourself becoming sharper, more intelligent, more mature; becoming more alert to the very delicate nuances of existence -- and with tremendous acceptance of whatever happens.

My whole life I have seen many things disappearing. I have made more friends than perhaps anybody has ever made. But somebody is a friend today -- tomorrow it is finished. He finds some path on a crossroad and separates. But I have always taken it for granted that we are only travelers -- one never knows how long someone is going to be with you. While someone is with you, give as much love as you can, share as much as you can. Tomorrow perhaps you will have to say goodbye to the person.

My whole life I have been going from one place to another place because something has failed. But I have not failed. Thousands of dreams can fail -- that does not make me a failure. On the contrary, each dream disappearing makes me more victorious because it does not disturb me, does not even touch me. Its disappearance is an advantage, is an opportunity to learn to be mature. Then the best will be coming out of you. And whatever happens will not make any difference -- your best will go on growing to higher peaks.

But never try to succeed against time, against life, against existence. Always remain in a let-go. Then one is never defeated, is never in a state of failure. And there is nothing to hide because there is no clinging to anything to make it permanent -- any relationship, any friendship, any activity, anything -- there is no desire to cling to it as long as things happen which you enjoy. You open yourself, you allow the juice of those moments to fill your being, and when those moments are gone you are always grateful, never complaining.

If the disappearing dreams leave you in gratitude, then the best is going to grow in you. I have never looked back.

Just the other day at evening darshan time a few people were very happy and enthusiastic, and they said, "Bhagwan, we have come from Jabalpur." And the only thing that came to my mind was that my time there has been left so far away and so far back that not even a memory has remained. Yes, I lived a dream there also, and just as all dreams fail, it failed.

And I have been doing that my whole life -- I'm still doing that. I will go on doing that until my last

breath, undefeated. That undefeatedness I find to be one's victory. In that undefeatedness -- that every time you make something, time changes it, life starts flowing in a different direction, things start happening that you had not expected....

The unknown is continuously entering your known world and disturbing it. But it disturbs only because you don't welcome it. If you can welcome the unknown, and you can leave the known.... It is always the known that is disturbed by time -- it is not the unknown. The unknown cannot be disturbed by time or by anything.

If you are ready to welcome the unknown, you know the secret of remaining victorious in all the defeats and all the failures.

Those dreams do not matter. What matters is how you come out of those broken dreams, those great expectations that have disappeared into thin air, you can't even find their footprints.

How do you come out of it? If you come out of it unscratched, then you have known a great secret, you have found a master key. Then nothing can defeat you, then nothing can disturb you, then nothing can make you angry and nothing can pull you back. You are always marching into the unknown for new challenges. And all these challenges will go on sharpening the best in you.

BELOVED OSHO,
WHAT IS HOME?

There is no home, there are only houses.

We try to make homes out of houses, but in fact, home is projection -- there is only a house -- it feels cold. We need a home: we want something cozy, something that belongs to us, something to which we belong. Something which is an extension of our being, something which we can make part of us; something which is not just a place where you live, but which becomes alive with you. A house is a dead thing; a home is a living entity, but it is a projection.

So those who are searching for a home will find themselves frustrated again and again because they will find again and again that it turns out to be only a house. Home was their idea. It was their illusion, their hallucination. It was their poetry, their romance. They have been weaving and spinning something invisible around the house which nobody else can see -- only they can see it. But it is just a mind game.

Man is born homeless, and man remains his whole life homeless. Yes, he will make many houses into homes and he will get frustrated. And man dies homeless.

To accept the truth brings a tremendous transformation. Then you don't search for a home -- because home is something there, far away, something other than you. And everybody is searching for a home. When you see its illusoriness, then, rather than searching for a home, you will start searching for the being that is born homeless, whose destiny is homeless.

There is no way to make a home. And this is a miracle: the moment that you realize that there is no way to make a home, then this whole existence is home. Then wherever you are, you are at home; because now there is no question of making a home -- now there is no question of creating an illusion. You have accepted your homelessness, not with any unwillingness, any resistance, but joyously, because it is good that you are born without a home; otherwise that home will be an imprisonment.

Just think, if people were born with a home, they would be born imprisoned. To be homeless is to be free. It is freedom. It means there is no attachment, no obsession with anything outside; that you are not in need of getting some warmth from the outside, but that your warmth is within you. You have the source of warmth inside; you don't need it. So wherever you are -- without a home -- you are strangely at home.

The people who are searching for a home are always getting into despair, and finally are going to feel, "We have been cheated, life has cheated us. Somehow it gave us the desire to find a home -- and there is no home at all, it simply does not exist."

We try in every possible way: one finds a husband, one finds a wife, one brings children into the world.... One tries to create a family -- that is a psychological home. One makes, not a house, but tries to make it almost a living entity. He tries to make a house according to his dreams -- that it is going to be a fulfillment of warmth, that in this coldness.... And it is vast, the coldness of existence. The whole universe is so cold, so indifferent, that you want to create a small shelter for yourself where you can feel that you are taken care of, that something protects you... that it is something that belongs to you -- you are an owner, not

a homeless wanderer.

But in reality this kind of idea is going to create misery for you because one day you will find that the husband you have lived with, the wife you have lived with -- is a stranger. Even after living together for fifty years, the strangeness has not disappeared; on the contrary, it has deepened. You were less strangers on the first day you met.

As time has passed and you have been together, you have become more and more strangers to each other, because you have come to know each other more and more -- and now you don't understand at all who the other person is. The more you have known, the less you know. It seems that the more you have become acquainted with the person, the more you become aware that your ignorance about the other is absolute... there is no way to destroy it.

Your children -- you have thought they were your children, and one day you find they are not your children. You have been just a passage they have come through. They have their own lives -- they are absolutely strangers. They don't belong to you. They will find their own ways and their own lives.

Who is with you? Nobody is with anybody. You are in a crowd always, but alone. Either alone or in the crowd makes no difference: either in a home or just a wanderer -- it makes no difference.

I have never had a home. When I left my father's house for the last time, I told him, "I will not be coming back again, because this was only a commitment to my maternal grandmother. She had a promise from me that I would come back at least at the time of her death. So just to keep the promise, I have come. Now there is no longer any commitment."

My father said, "You always say strange things -- this is your home!"

I said, "That's where we differ. Neither is it my home nor is it your home. But you continue to live in an illusion and one day you will understand that this is not home." And I told him a famous Sufi story I have told many times.

The king heard one night the sound of footsteps, somebody walking on the roof of his palace. He could not believe it. The palace was so well guarded -- how had somebody reached the top?

He shouted, "Who are you?"

And the man on the roof shouted, "You should ask it of yourself first: who are you?"

The king rushed out and called the guards to catch hold of the man, but he was not found. And the next day, again there was a stranger. But the king recognized the voice -- it was the same man. And the strange behavior that he had shown the night before... to walk on the roof and then to talk in such a way, and to say to the king, "First you should ask, *who* are you? You don't even know that and you are worried about *me*! You do your business -- I'm doing mine."

The man was fighting with the guard at the gate of the palace and saying, "I want to stay in this caravanserai for a few days."

The guard was saying again and again, "You seem to be an absolute idiot; this is not a caravanserai! This is the palace of the king, his home!"

And the man said, "Then I would like to see the man who lives in such an illusion."

The king was listening: he recognized the voice. He called the guard and said, "Bring that man in." And he asked him, "Are you the same man who was on the roof?"

The man said, "Yes."

"And what were you doing there?"

He said, "My camel was lost, so I was searching for it."

He said, "You seem to be really mad! Your camel was lost on my roof? Has anybody ever heard of camels getting lost on the roofs of houses? And now you are fighting with my guard and calling my home a caravanserai! This is very disrespectful to me: I am the king, and this is my home, and you have to learn how to behave!"

And the man started laughing. He said, "Strange! You are telling me to learn how to behave, and you don't know at all what behavior means! Because I came here once before, and I found another man in your place. He was also saying that this is his home. I had come before that too, and there was another man and he was also saying that this is his home. Now you are saying this is your home!"

The king said, "That man was my father, who has died. And the first time you came you met my grandfather."

The stranger said, "That is what I wanted to make clear to you, that they called this their home, and then they had to leave it behind. They could not take it with them. It is a caravanserai. This is an understanding, that many people have been here who thought it was their home, and they are all gone. You will be gone

when I come next time! When so many people stay here and come and go, this is a caravanserai!"

"And I also wanted to stay for a few days, so what is wrong? You will stay a few days, your father stayed a few days, his father stayed a few days, and this has been going on for centuries. But I am not illusioned: to me it is a caravanserai."

I told my father, "One day you will also understand that this is not home, because in this world we are born and the day we are born, we start dying. You can call your homes your graves, but you cannot call them homes, because you are only dying in them, you are not living!"

And since then I have been in many houses which people thought were my homes, and I have been telling them that they were not, that there is no possibility.

It is good to understand that we are wanderers, gypsies -- searching for something, certainly. But the search can either be for a home... that means some security, some warmth, some coziness, some love from the outside, from somebody else -- and that is the wrong way. That is the way of the worldly man -- and he always ends in misery.

A sannyasin basically recognizes the fact that the search is not for a home, the search is for: who is this being? -- the being who is born homeless, and will remain always homeless.

Don't search for the home, because there is none. Search for your self, because there is one! And finding that one, suddenly, miraculously, the whole existence becomes your home. And you don't create it, you don't project it, you don't make it. Suddenly it is a revelation. You cannot believe how you have been missing it up to now. The home was always where you were.

The gypsies have a better name in the Indian language. The gypsies are basically from Rajputana in India. They got the name "gypsy" because they first went out of India to Egypt and from Egypt they entered Europe. It is Egypt that gave them the name "gypsy" -- from Egypt. But they are really people from India, and in India their name is "khanabadosh."

That name has tremendous beauty. It means a person whose home is on his shoulders; so wherever he goes, he is always at home. The word *khanabadosh* is tremendously significant: *khana* means "home", *badosh* means "on your own shoulders".

It is not visible, it is there, but it is revealed only to those who can find who this wanderer is, who this seeker is. Rather than going after the sought, search for the seeker. And finding the seeker, you suddenly find the whole existence is your home; wherever you are, you are at home, even in a hotel. Because every house is a hotel and every place is a caravanserai.

So it is a question of how you look at things.

When I was in India, I was at home; when I was in America, I was at home. When I am in Nepal, I am at home. And tomorrow I don't know where life may take me, but wherever it takes me, I will be at home. That, nobody can take away from me for the simple reason that I am not making any projection which can taken away.

Just finding yourself, you find that the whole existence is your home.

Light on the Path

Chapter #9
Chapter title: The master's function is not to save you

8 January 1986 pm in Kathmandu, Nepal

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BELOVED OSHO,
I LOVE TO HEAR YOU CALL US YOUR FRIENDS. WHY IS IT BOTH EXCITING AND CHALLENGING?

It has many implications.

It was twenty-five centuries ago that Gautam Buddha said as a departing message to his disciples before he died: "I will come back after twenty-five centuries. My name will be Maitreya."

Maitreya means the friend. And why should it be the name of Buddha? -- because the spiritual evolution of man has passed through many stages. Its ultimate stage is where the master and the disciple should be just friends... because the whole idea of the master and the disciple is based on a subtle spiritual slavery. The disciple surrenders. The master provides all kinds of devices so that the disciple disappears as an ego. But there are dangers.

The danger is -- and it is not only theoretical; the danger is very practical, and it has happened almost all over the world throughout the centuries -- that instead of the ego disappearing, the individual disappears and the ego remains. Instead of disappearing, it becomes very subtle; it becomes holy, it becomes religious, it becomes spiritual.

The individual disappears in surrender -- and that was not the purpose. The individual has to become more individual, more independent, more himself. The ego has to disappear -- it is a false entity deceiving everybody as your true self. And unless the false is discredited, the true cannot appear.

In the death of the false is the beginning of the true. Surrender is simply a device so that the ego can be dropped and you can become yourself. But this is the trouble, that with humanity you cannot be very predictable. There is almost a possibility that everything will fail, so deep is the ignorance of man, so deceptive is his own mind. And he is so caught up with his own chains that he thinks they are ornaments; he does not want to throw them. They have been with him so long that he has become identified with them.

Man has forgotten who he truly is. He has almost become autohypnotized with a certain idea about himself, and he carries that idea his whole life without knowing that it is not he but only his shadow. And you cannot fulfill your shadow. A shadow is nonexistential -- you cannot make anything out of it. Your effort will simply destroy your whole life; hence the device of surrender.

But again man's ignorance is there: he surrenders, but he surrenders the wrong thing. He saves the ego, which was to be surrendered, and he surrenders the individuality, which was to be saved. And he starts feeling himself to be a spiritual being just by becoming a disciple, an initiate. And if by chance he has come across a great master, he starts projecting himself as a great disciple of a great master.

Gautam Buddha's whole life's experience was that finally the device of surrender has to be dropped, because in the majority of cases it has not been of any help, it has been a hindrance. This was his whole life's experience -- seeing people changing the color of their ego. From a worldly ego it becomes an otherworldly ego; from a materialistic ego it becomes a spiritualistic ego -- which is far more dangerous. The first one was very gross; it was easy to see it and to catch hold of it. The second is more difficult because it is more subtle, it will elude you.

Hence Buddha's last message was: "When I come back again, I will come not as a master to you, and you will not be a disciple to me; I will come as a friend. And you have to rise to the standard of being a friend of a buddha." A great challenge to the whole tradition of initiation, to the whole relationship of master and disciplehood. He could see that it has helped once in a while but in most cases it has blocked people's growth.

And we can see that he was right. There are millions of people in the world who think they are religious, they are spiritual, they are saints, they are great spiritual beings. All that is nothing but feeding the ego. They have gone far away from their real being.

One thing is to be remembered: Gautam Buddha cannot come back. He has said, "I will be coming back." That's purely symbolic -- he cannot come back. A man of that stature, a being who has reached to the ultimate experience of existence cannot come back; it is just not possible in the very nature of things. He cannot take another form, another body. He cannot be born again in the womb of a mother; he cannot become again flesh and bones. Once you have reached the state of being where you realize yourself as pure

consciousness, it is no longer possible for you to be born again.

So when Buddha says, "Next time when I come back..." it has to be understood only symbolically. All the Buddhists of the world have been waiting -- they are waiting unnecessarily. They will never find Gautam Buddha back in the body again. And if they can find him back in the body again, then he was not a real buddha in the first place. This is the dilemma: he can be born again only if he was not a buddha, if he was not yet awakened.

Once you are awakened, you cannot dream again; you can dream only in sleep. You cannot dream again -- and all our lives are just dreams and we are fast asleep.

The Buddhists have missed the symbolic meaning. When Gautam Buddha said, "When I will be coming back," he simply meant the next time when there is an awakened man -- and the quality of two awakened men doesn't differ. There is not even a bit of difference. So he is perfectly right in saying , "I will come back."

In fact, each time a man is awakened, Buddha will be coming back in this sense -- that it is the same consciousness again. Again the same flower has blossomed, and the same fragrance and the same message! He sees it, that within twenty-five centuries man will be capable of taking the buddha as a friend.

It is a great challenge, because when you accept the buddha as a friend, there are two possibilities: either you have to pull the buddha down to the state where you are, or you have to rise to the state where the buddha is. The challenge is that you cannot pull the buddha back down to the state where you are; that is simply impossible. You cannot in any way bring him down to the darkness and to the depth and to the blindness where you live. You will have to rise to his sunlit peaks. It is a tremendous challenge.

And in rising to become capable of really being a friend of the awakened one, you will have to drop many things on the way -- those same things which were expected to be dropped by surrender. You will have to drop all kinds of burdens. The higher you go, the less burdened you will have to be. At the highest peak of consciousness you reach just naked, like an innocent child -- not even with clothes. Even that is too much of a burden.

I have called you my friends... the same challenge.

And exactly after twenty-five centuries, Gautam Buddha is not back in one sense, but is back in another sense. Whenever, wherever anybody becomes awakened, it is the same taste, the same sweetness, the same joy, the same bliss, the same silence.

Can you tell any difference between the light of two candles? Light is simply light -- to which candle it belongs is immaterial. Its function is to destroy darkness -- that's the only meaning of light.

So whoever becomes light has now the responsibility to raise humanity from the old, traditional way of surrendering to a master, because that has created many kinds of spiritual slaveries around the world. It has not enlightened man, it has darkened his soul.

The very effort of becoming a friend... and something starts changing in you, because you are trying to reach the moon. The moon cannot come to you, but you can reach the moon. The moon can give the invitation. The moon can call your very being -- provoke you, challenge you, inspire you -- but it cannot come to you. You have to travel the whole path.

And it is easier and it is simpler when the master is a friend, because now between you and the master the relationship is of love.

Friendship is the purest love.

It is the highest form of love where nothing is asked for, no condition, where one simply enjoys giving. One gets much -- but that is secondary, and that happens of its own accord.

To create a state of love between the master and the disciple means we are avoiding the device of surrender; instead we are making the disciple responsible. Surrender becomes, in most of the cases, an irresponsibility... because the disciple thinks, "I have surrendered to the master -- now it is his responsibility to change me, to transform me, to take me to the heights where *he* belongs." He starts thinking in terms of the master as the savior, that "I have found the savior; now I will believe and have faith in him and he is to save me."

That's what all the religions of the world are doing. They have found the savior, and they have dropped all their responsibility. Now it is the duty of Jesus or Krishna or Buddha to take you in their arms and carry you into the highest state of being.

Now, this is not possible. Nobody can take you to the ultimate; you will have to go on your own, alone. The master's function is not to save you: his function is to show you the path. You have to save yourself.

Except for *you* there is no one who can become your savior.

People have never thought about it: The moment you think somebody else can save you, you are becoming dependent on somebody else. And dependence is not the right way to reach to the high peaks of consciousness, independence -- total independence -- freedom. You are cutting your wings with your own hands, and now you will not be able to fly to the moon.

The moment you think of your master as a friend, you save him from the responsibility of being your savior, and you save yourself by becoming responsible, by taking the whole path -- its difficulties, its beauties, its anguishes and its ecstasies... accepting everything with tremendous responsibility.

You are alone, and alone you have to seek and search. And only in your ultimate aloneness will you find it. The master can only show you the path. He is only a finger pointing to the moon. He is certainly a great friend because what he is indicating to you is the greatest bliss in life.

Existence moves in two ways. One is the horizontal way, like a straight line moving from A to B, from B to C, up to X Y Z. You start becoming more and more alive.

Perhaps at point A you were just a stone. Yes, there is some kind of life in the rocks too, because they grow. The Himalayas are still growing higher, every year one foot. They are still young and still full of energy to go higher. They are the highest mountains in the world -- seem to be inexhaustible in energy, as if they want to touch the stars.

I was born near a mountain which is the oldest mountain in the world, Vindhyachal. It came out of the ocean at the very beginning -- the first mountain in the world. It is the oldest; ancient... it has stopped growing for millions of years. It is so old that there is a beautiful story about it.

One great sage was going to deliver his message towards the south -- Vindhyachal is just in the middle of India -- and for the old sage to cross the mountain was really difficult. Seeing the difficulty of the old sage, Vindhyachal bent down, just as if somebody were touching your feet, and allowed the way to the sage. And the sage said, "Remain as you are, because I will have to come back again, and by that time I will be even older. So please wait for me!" But the sage never came back; he died in the south, so Vindhyachal is still bent.

I have been to the place where the sage went; it is still bent like an old man. But it is the most ancient; nothing grows, it has come to a full stop. But it did grow sometime in the past.

The Himalayas are the newest mountains, the latest mountains in the world to have come out of the ocean. They are still growing, becoming higher and higher.

Even rocks grow, so don't think they don't have life; but the life is very dormant, very deeply asleep -- not even a dream, just darkness and deep sleep. But it is still life, maybe the most primitive -- at point "A" of a horizontal line.

So there in the horizontal line is man. And there are men ahead of you, but they are not higher than you. There is Albert Einstein -- he is ahead of you, you may perhaps be miles back, but it is the same line... a linear progress. The difference between you and him may be miles, but it is the same road. Even if somebody reaches the very end of the line, reaches Z, then too he becomes at the most Zorba the Greek.

I have loved the name "Zorba the Greek" for so many reasons. One is because Z is the last letter in the alphabet. He is the Z; he is the end of the line. He is more alive than any man, but his aliveness does not make him higher than you. His aliveness is more like a wild animal -- innocent but ignorant; full of energy, vitality, but blind, with no eyes to see. Yes, he can dance, but his dance will not have anything of divineness in it. It will be tremendously powerful but it will remain earthly.

The horizontal line moves on the earth. You can become at the most Zorba the Greek, but your unconsciousness will still be your life; you will still be groping in darkness. You will still be unaware that there is another dimension also -- the vertical dimension.

The vertical dimension moves from A to a higher A. It goes on moving higher, but it remains the same energy, A becoming purified, becoming more conscious, becoming more alert; ultimately becoming fully conscious. It does not move from A to B, from B to C; it simply moves from A1 to A2, to A3, to A4. At point A4 something happens that we call the awakened one.

Life moving horizontally remains simply life; life moving vertically becomes consciousness.

It becomes consciousness, it becomes a new phenomenon. Horizontal life always has a goal to it, it is goal-oriented. When you are at B, your eyes are focused on C. When you are at point B, you are not there at all; either you are thinking of point A that you have left behind -- your past, all your yesterdays, your memories -- or you are projecting into the future: B, C, E... up to Z, a whole long line of goals.

Your mind is either in the yesterdays or in the tomorrows, but it is never herenow. You are never where you are; you are always somewhere else, where you are not.

This is the whole tension of the human mind, that it is always absent where it is actually present, and it is present where it is not actually present -- and cannot ever be present in any possible way.

If you are at point B, you are at point B: you can only *think* of C, you can imagine it. You can have memories of the past and you can have imaginations of the future -- but you are in the present.

The vertical line moves from the present. First you have to be herenow. Wherever you are, you have to be exactly there -- no memories, no imagination -- and suddenly there is a transformation, because when there is no memory, no imagination, all your energy is accumulated in this small moment. And this moment is so small, it cannot contain it. That's what brings transformation.

It brings an explosion, like an atomic explosion. The present moment explodes: suddenly life becomes consciousness. You start moving upwards, from consciousness to superconsciousness, from superconsciousness to the collective superconsciousness, from the collective superconsciousness to cosmic superconsciousness. And that is A4: cosmic superconsciousness is the state of the awakened person, the buddha.

To be the friend of the awakened master means to transform the very quality of your life, to change its dimension from the horizontal to the vertical. It is a beginning of living in the moment -- suddenly you will find Buddha is not so far away, he is just very close to you -- only three steps, and he is the fourth.

In the East we have called that state "the fourth." We have not given it any name; we have given it a number, not a name. We have called it *turiya*; *turiya* means the fourth. This is the only experience which has not been given a meaningful name but only a number. It is significant.

Why did they give it a number? -- because no word can explain it. It is such a mysterious experience that all words fail, all explanations become meaningless. Nothing can be said about it; only silence can give you a taste of it. Hence no specific name has been given to it, but only a number to indicate that in this world names cannot enter.

Wherever you are on the horizontal line, there are millions of things ahead of you to achieve, and whatever you can achieve, still there will be millions of things to achieve. So everybody remains a beggar -- *everybody* without exception. Wherever he is, he remains a beggar, for the simple reason that he is never fulfilled. There is much more that is ahead of him, there is much more that others have.

Even the greatest king, even the greatest rich man, even the greatest, most knowledgeable person cannot claim everything because there are millions of things. The king may be the greatest king, he may be Alexander the Great, but in many things he is a poor man.

When Alexander the Great met Diogenes, a naked sage -- just looking at Diogenes, he felt jealous. Alexander the Great, who has conquered the whole known world, feels jealous of a naked man, for the simple reason that that naked man seems so contented, such a peace surrounds him! He has nowhere to go, he has nothing -- and yet it seems he has everything. And Alexander cannot forget Diogenes -- he remembers Diogenes again and again.

He cannot forget, because that man was far richer, and there is no way... you can conquer the whole world but you cannot become Diogenes. And Diogenes laughed when Alexander met with him, and he told him, "You are unnecessarily feeling jealous, because whatever I have got, you can have it -- just drop this race of conquering the world. You will die exhausted, spent, and you will die a beggar."

And Alexander died when he was only thirty-three -- spent, because continuously fighting, he burned himself out too quickly. And the day he died -- because he remembered Diogenes saying, "You will die a beggar" -- he told his prime minister and his generals, "This is my last will, and take care that it should be fulfilled. My hands should be hanging out of the casket. When you carry my dead body to the graveyard, my hands should be hanging out."

"But," they said, "this is not done! A strange kind of thing you are asking. And people will ask us, `Why are his hands hanging out?' -- because it has never been done before. What are we going to say to them?"

Alexander said, "Tell them that my hands are empty. I came with empty hands and I am going with empty hands -- I am dying a beggar. Diogenes was right. Let the whole world know that I spent myself, burned myself out, unnecessarily rushing after shadows."

Yes, he became a world conqueror but he could not have even the peace and the silence of a naked beggar who had nothing. Gautam Buddha at least used to have a begging bowl....

Diogenes also had a begging bowl, but one day he was rushing to the river -- he was feeling thirsty -- with his begging bowl, to fill it with water and drink it. Just by his side a dog was running; it got there before Diogenes and started drinking directly from the river.

Diogenes said, "My God, this dog is far ahead of me! He does not even need a begging bowl; he has

defeated me -- I am finished with my begging bowl!" He dropped the begging bowl in the river and started drinking water the way the dog was drinking. That was his last possession; after that he never possessed anything.

A man who had nothing in the world, not even a begging bowl -- which a beggar is allowed to have -- still he made emperors jealous. Just looking at his eyes, just the light in his eyes... the very sparkle of the man was stunning. The silence of the man and his small statements, but with such great meaning....

Alexander, leaving him, asked, "Can I do anything for you? I am really impressed, I have never come across a man like you. I would love to do something; you say anything and it will be done." And Diogenes said, "Just stand to one side because I am taking a sunbath and you are blocking my sun."

Diogenes was sitting on a bank in the sands, naked, taking a sunbath. And he said, "It would be very kind of you if you can just stand a little to one side -- that's more than enough. What else do I need? I have got everything."

The man who says, "I have got everything," is not speaking of the things of this world -- because Diogenes had nothing of this world. He is speaking of another dimension, of another richness, of another kingdom: he is talking about "the fourth." He is talking about a vertical growth.

To be a friend of the awakened master is a great challenge. But the distance is not far; you have just to change your dimension. If you go on moving on the horizontal line, then you will be moving farther and farther away from the master and his state of mind, his consciousness. To be a friend you have to turn and become vertical-just the way a tree grows: vertical, higher -- not flowing like a river, which is horizontal.

Every person has the potential at every moment to change the dimension of his life. It is simply a decision, a commitment -- not to anyone else but to your own self. It is just a decision: that "I have accepted the master, the awakened being, as my friend -- now I have to prove it." Nobody else can do it for you, only you will have to prove it.

It is certainly a most exciting experience... to come closer and closer to the master's being, and to come to the experience of the fourth state of consciousness. Then suddenly all the mysteries of existence are available to you. All the questions disappear. Then suddenly you are the answer.

There is no question mark, there is no quest; you are not going anywhere anymore -- you have arrived. It was so close; it was within you -- and you have been carrying it all along for many, many lives; you had just never looked at it. It was your treasure, and it was for you only. It has been waiting for many lives within you. It will wait for eternity because nobody else can claim it.

Any moment it is yours -- you have just to decide to turn from the goal-oriented, ambitious world where you are always looking for more and more. And you are capable of getting more and more, but your dissatisfaction remains, your desire for more continues. There never comes a point when you can say that now the desire for more has disappeared. The more you have, the more you want, the desire goes on growing more.

An ancient parable is that a king had a massagist, a poor man, who used to come to massage the king every day; he was the best massagist in the capital. He used to get just one gold coin every day, and that was more than enough. He lived like the richest man in the world. In those days, a gold coin every day... no care for tomorrow. He was the happiest man, the king never found him sad -- and the king was always sad because there were so many problems and no way to solve them, and they were continuously increasing, and the enemies and the wars... problems upon problems.

And this man had nothing but... he gets only one coin every morning, and that's all. And he does not go anywhere else -- his work is finished in the morning, then the whole day he enjoys. He used to play on the flute -- he used to live just in front of the king's palace in a small hut. In the middle of the night when the king was overburdened with all his worries, the massagist would be playing on his flute. In the full-moon night when everything was beautiful, the king was just anxiety and nothing else.

He was very jealous of this massagist, because this poor man got only one coin every day from him and he was enjoying life like a king; and the king could not even enjoy life like the massagist.

He asked his prime minister, who was a wise old man, "What is the secret? I can't understand why he is so joyful, always singing, playing the flute, and always happy. And whenever he comes I have never seen any sadness in the man, not even the shadow of it."

The prime minister said, "You wait just a few days." In the night the prime minister threw a bag full of ninety-nine gold coins into the massagist's house.

In the morning, when he was getting up and getting ready to go to the king, the massagist found the bag. He was puzzled. He counted the coins and he said, "My God, ninety-nine coins! What am I going to do with

so many coins? -- one is more than enough."

But he became worried. That day he was not so happy as every other day. The king said, "What is the matter?"

He said, "Nothing; it is just that I have got into trouble. Somebody has thrown a bag of ninety-nine coins into my house, and since I counted those coins in that bag my whole life is destroyed. It is just this morning that my whole life has been ruined, because I am worried. I have never been worried."

The king said, "But why should you be worried?"

He said, "I am worried because I am thinking that it will be good now to save one coin today; I am going to try to make one hundred exactly. Today I am going to remain hungry because I cannot eat, I cannot purchase my food. And today you will not be listening to my flute because a hungry man cannot play on the flute. And the idea persists, that it will be good to make the number exactly one hundred." And since that day the man was a different man.

The old prime minister told the king, "Now do you know the secret? Up to now he had no desire for more; now there is a problem. When he has one hundred he will think that now if he can save one more, he will have one hundred and one. And now he is in a vicious circle; he will never be out of it. Those ninety-nine coins have destroyed his whole life; he will remain miserable. Now you will see him every day becoming more and more miserable."

The world of "more" is the world of the ordinary man. The world of not going after the more, not going after any goal ahead of you but just looking in the moment where you are, who you are, and taking a plunge into the presentness of your consciousness -- this is the only revolution, and the only religion, and the only spirituality there is. And it is so close, only three steps. And it all depends on you.

To be the friend of the master means you have accepted the challenge: that you will rise above yourself, and you will go on rising until you reach the point where you are synonymous with the consciousness of the master. Only then is the pilgrimage of the friendship with the awakened one fulfilled.

It is the greatest challenge, but once accepted, it brings you to the greatest blessing possible to human beings.

I would love not to be your master, but just to be your friend, and give you the challenge. I cannot come to the valley of darkness, but you can come to the world of stars and light.

I can call you, invite you, challenge you, provoke you. I can show you the way -- but you will have to walk. Nobody else can walk on your behalf. And that's what for centuries we have been hoping: somebody else will do it for us. That's why it has not happened; it has happened only to a few people who have walked themselves. The whole humanity has remained in misery because they have been waiting for the savior to come.

The savior never comes. He is always there at the sunlit peaks, calling. It is not the same person always; the person goes on changing, but there is always someone on the sunlit peaks calling you forth. It is the same voice. The face may be different, the body may be different, but it is the same source. All the buddhas are the same; their message is the same, their mission is the same. Their language may differ but their indications are always to the same path.

Move from the past and the future to the present. Bring your whole energy to the present moment; and the present moment is so small that you need not do anything else -- just that much energy in that small moment is bound to explode. That explosion becomes light, and you are suddenly moved one step ahead, from conscious to superconscious. Then you know -- because it is the same step and it is the same movement.

If you have taken one step.... The ancient sages of China have a proverb: "One step is half the journey" -- because if you have taken one step, the journey is finished really, because you know now the secret of how this one step has been taken. Now go on gathering your energies more and more in the present, again and again, and there will be bigger explosions.

The fourth explosion and you are no more -- and you are for the first time, both together. You are no more as an ego, and you are for the first time as an individual. You are no longer a separate personality in existence; you are no longer a dewdrop, you are the whole ocean. And each step is such a joy that the very joy goes on taking you further and further.

Only the first step is difficult; then there is nothing difficult. You have the master key in your hands.

Light on the Path

Chapter #10
Chapter title: I love the rascal saints

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BELOVED OSHO,
IS THERE A POSSIBILITY THAT A SAINT CAN BE A RASCAL?

The question reminds me of a small story -- it happened in a Christian monastery. Two monks were discussing in the garden of the monastery -- every day they were given one hour to walk in the garden and meditate on God.... They were discussing, "Is it possible to smoke while walking in the garden?"

They were not in the church, they were not in the monastery; they were outside the church, outside the monastery. Both decided it would be better to ask the abbot of the monastery. Next day, the first was sitting under a tree very dejected, very sad, and the other came along, smoking a cigarette. The first could not believe it.

He said, "It seems you have not asked the abbot, because I asked, and he was very angry, and he refused me absolutely. How is it that you are smoking?"

The second monk said, "What did you ask the abbot?"

The sad man said, "I asked simply, `Is it possible to smoke while contemplating God?' And he said, `No, absolutely no!'"

The second man laughed, and he said, "That's why! I asked him, `Can I contemplate God while smoking?' And he said, `Yes, of course!'"

It is absolutely impossible for a saint to be a rascal -- but a rascal can be a saint.

It is absolutely impossible for a saint because the very definition of the saint does not include any possibility of being a rascal. The saint is thought to be a simple, truthful, sincere and very serious seeker of truth. He is one-dimensional.

To find the truth he abandons everything, he renounces the world; he renounces his own body, his own feelings, his own emotions. He becomes almost bodiless. He is in the world but he belongs to the world no more. He has turned his back upon the world.

This has been praised for centuries, but there is something which has been overlooked -- that this type of person is flat. He has no colors, he is like a very ancient, antique, faded painting. He is just surviving, not living. He has chosen an anti-life attitude. He rejects life to gain spirituality.

Necessarily, rejecting life, he rejects everything that is implied in life -- all its colors, all its songs, all its beauties, all its joys. It is a tremendous phenomenon. He becomes dry, juiceless -- just a skeleton, waiting for death so that he can be released from the body completely.

Of course, he cannot be a rascal.

But there have been rascals who became great saints: Chuang Tzu in China, Hotei in Japan, Bodhidharma in India; and in this very century, George Gurdjieff in the West... just to mention the very great and very significant people of tremendous importance as saints. But you cannot include them in the ordinary concept of the saint.

They are very colorful people, very alive, living intensely. They have not renounced the world; they do not see the need to renounce it. Because God has not renounced the world, why should they renounce the world? And God loves all these colors and these flowers and these birds and these songs and these people. Existence is multi-dimensional. It accommodates, it is very compassionate. It will not prevent a rascal from becoming a saint. Of course the very quality of the rascal's being will be totally transformed.

Chuang Tzu remained an enigma to all the religious people in China for centuries because of his behavior, his statements, his absurd stories which nobody can think of as being holy in any way. They certainly contain something holier than the so-called holy books, but to perceive it one needs great insight.

One morning Chuang Tzu was sitting, very sad, by the side of his bed. His disciples had never seen him sad, and they asked him what had happened.

He said, "I am in such trouble that I don't see how I will be able to solve it in this life or ever."

Everybody was eager to know about the problem that Chuang Tzu could not solve. He was one of the greatest philosophers, and whenever they came with great problems, he had never said that they could not be solved; he had answers for every question. So what could be the problem?

Chuang Tzu said, "The problem is, in the night I dreamed that I have become a butterfly."

They all laughed; they said, "It was just a dream! Where is the problem?"

Chuang Tzu said, "You have not heard the whole thing. Now I am wondering: perhaps the butterfly has gone to sleep and is dreaming that she has become Chuang Tzu! Now, what is the truth? Did Chuang Tzu become a butterfly in the dream, or did the butterfly become Chuang Tzu in the dream? Who am I?"

It is perfectly logical. If a man can become a butterfly in a dream, there seems to be no contradiction; a butterfly can become a man in a dream. What is reality?

And he has written these kinds of parables -- absurd. You cannot solve them, they are basically unsolvable. He was asked why he goes on writing such stuff -- "Because we have never heard religious people writing such things. They write about God, they write about heaven, about hell; they write about how to live your life. And you write things that disturb us! They don't help us."

And he said, "Unless you are totally disturbed you will not be reborn. Unless you are so disturbed that nothing of you remains undisturbed, you will not find yourself; you will not find that space which nothing can disturb. I go on writing these stories to disturb you.

"I am not here to give consolation to you. For consolation you can go to ordinary saints. I disturb, and I disturb totally, to the point where you have a nervous breakdown, because unless you have a breakdown, you can't have a breakthrough."

Very few people had the courage to remain with Chuang Tzu. He was creating situations which were very embarrassing. Saints are not supposed to do such things. For example, he was found one day in the capital sitting on a donkey, his disciples following him, and the whole town laughing. And the people are gathered on both sides... because he is not sitting in the right way, he is sitting looking at his disciples and the donkey is going forward and he is looking backward! The people are laughing and the disciples are feeling very embarrassed.

Finally one disciple said, "Why are you doing it? You are making a fool of yourself! And with you we are becoming idiots unnecessarily -- people are thinking we are idiots!"

Chuang Tzu said, "There is something great implied in it. I have thought it over and over: if I sit the way people sit on donkeys, then my back will be towards you, and that is insulting. And I don't want to insult anybody, not even my own disciples. There is a possibility that you can be in front of me, but then you will be insulting me -- and that is not right at all, disciples insulting the master.

"So this is the solution that I have found. Let the fools laugh -- but I am facing you, you are facing me. That's how a master and disciple should be; and I am respectful towards you, and you are respectful towards me. And the donkey has no objection -- why should we bother about the people?"

Now this kind of man is rare, unique, difficult to find. But he attained to the highest clarity, consciousness, love, compassion -- but he remained a rascal to the very end.

I mentioned the name of Hotei. He was just on his deathbed, and he asked his disciples, "Can somebody suggest to me a way to die which has never happened before? -- because I don't want to die in the ordinary and common way. For example, most people die lying in their bed.

"And," Hotei said, "that's why I never lie in bed because that is the most dangerous place: ninety-nine percent of people die there! So I have been sleeping on the floor my whole life to avoid that place.

"But I would like to die in my own way, just the way I have lived my life in my own way: not caring at all what others say but simply living spontaneously, out of my own being, out of my own insight. Whether I

am condemned or whether I am disrespected -- that I have never cared about. But I am worried -- I need some suggestion from you."

Somebody suggested, "You could die standing."

He said, "The idea is good!"

Then one of the disciples said, "But it is not very original, because I have heard of a great rascal saint just like you who died standing. So it will not be very unique and original."

Somebody suggested, "Then the best way is, die standing on your head! We don't think that anybody has done that before. It is going to be unique -- never done before and perhaps never in the future."

Hotei said, "I like the idea!" Even at the point of death he stood on his head. And it is said that the disciples were at a loss to figure out what to do now. Because they knew what to do when a person dies in the bed, but what to do with the master who has died standing on his head?

Somebody said that his sister, who was older than him -- she was a nun, just as he was a monk, and she lived nearby.... "It is better to ask her; we should not do anything before asking somebody who is in a better position and is a better authority." The elder sister was called.

She came up and she said, "Hotei, you rascal! Your whole life you have been this way -- but at least behave at the point of death! Get up and lie down on the bed!"

Naturally, when the elder sister says so.... Hotei jumped up, laughed, lay down on the bed and died!

But this kind of saint is a very unique phenomenon. Tradition would not accept him, religions will avoid mentioning him. Even after death he continued to be himself. Before dying he said, "Remember, I am not a traditional man, so please don't give me a bath". It was a traditional thing, that before taking him to the funeral pyre he should be given a bath. He said, "I have taken my bath in the morning so there is no need to give me a cold bath again. I hate it!" "But," they said, "you will be dead!"

He said, "Dead or alive, I hate it! And remember that you are my disciples and my will should be followed; don't remove my clothes."

Traditionally, a bath is given, and new clothes, food... because we are sending the person on a new pilgrimage, on a new journey. But he insisted. The traditional people were not even willing to participate in his funeral because they said, "This is not right -- he should be given a bath, his clothes should be changed."

But his disciples said, "We cannot deny our dead master -- and he never cared about you anyway. And we don't think he will care whether you come to the funeral or not."

They had to put his body on the pyre in his clothes... and only then did they recognize that that man was really something, one who comes only once in a while. The whole crowd of disciples started laughing, because he had hidden in his clothes -fireworks! So, many things started exploding. He made a joke even of death! He created laughter even at his funeral.

So I cannot say that a saint can be a rascal, but I can say certainly that existence is very accommodating: a rascal can be a saint, and perhaps a greater saint than your so-called ordinary saints. Your ordinary saints are ordinary human beings. They fulfill your expectations; a rascal saint never fulfills your expectations. On the contrary he goes on destroying your expectations. He functions in such a way that you cannot define him, you cannot explain him. You cannot make sense of many things in his life.

George Gurdjieff, who died only in 1950, was a contemporary man but perhaps the most rare man in this whole century. One of his disciples, Nicoll, remembers traveling with him on a train in America, when Gurdjieff started behaving as if he was a drunkard. Nicoll knew that he had not touched any drink for years -- he had been with him -- but he started behaving like a drunkard... shouting, throwing things, disturbing the whole train.

Finally the conductor came, the guard came, and Nicoll was very embarrassed. He was trying to prevent Gurdjieff -- "What are you doing?" -- but Gurdjieff wouldn't listen. He was making a fool of himself and making a fool of Nicoll.

Nicoll was even more embarrassed... because at least people thought Gurdjieff was drunk: "But you should take care of your master, and if he is drunk then you should not travel in the middle of the night. He has awakened the whole train!

"And he is not only throwing out his things, he is throwing out other people's things. You stop him; otherwise we will have to call the police at the next station."

Nicoll was trying to persuade Gurdjieff, and said, "Stop this game! Why are you unnecessarily.... I know perfectly well you are not drunk."

And Gurdjieff said into Nicoll's ear, "I know it too -- don't be worried! I have my own ways of working. You have to learn not to be embarrassed -- whatever the situation. If you are to be with me, you have to

learn one thing: not to be embarrassed. It is a teaching for you; I made this whole train a teaching class for you. Why does one feel embarrassed?"

And people gathered and started listening. Suddenly Gurdjieff was not drunk, and he was talking on embarrassment and its implications. If you can drop embarrassment, there is a certain spiritual growth in you. Why is one embarrassed? -- because one wants respectability, deep down one wants everybody to think of one in nice ways, good respectable ways. When something happens which goes against respectability, there is embarrassment. It is the ego that is embarrassed.

And Gurdjieff said to Nicoll, "If you can drop embarrassment, you have dropped the ego. Now we can go to sleep."

The whole train was wondering about the man. Whatever he said was absolutely right. Many people in the morning came to visit in his compartment. They said, "Forgive us, but you have made such an impression. We had never thought that a teacher, a spiritual master, will behave in this way just to give a lesson to his disciple. But we could not sleep the whole night -- we thought about it again and again. It is true, we feel embarrassed. It is not our true self, it is just our idea of our prestige, of our status; of how people should see us, how people should know us."

We all have masks. And whenever somebody takes the mask away, suddenly you are embarrassed, because you have been hiding your original face from the whole world and suddenly you are exposed. Suddenly you find your clothes have disappeared and you are standing naked!

But only a man like Gurdjieff would do that. Once he called one of his most important and the greatest of his disciples, P.D. Ouspensky. This man, P.D. Ouspensky, was a world-famous mathematician. Nobody knew about Gurdjieff before Ouspensky became his disciple; it was his becoming initiated by Gurdjieff that made Gurdjieff's name world-famous.

Ouspensky was a world-famous mathematician. He has written one book which is thought to be one of the three great books in the whole world. He himself in that book.... It is on mathematics, higher mathematics -- but not only on mathematics, it is also on spirituality. And he is the only mathematician known up to now who has made some basic bridges between the highest flight of mathematics and spirituality.

His book's name is TERTIUM ORGANUM. It means "the third canon of thought." He writes in his introduction: "The first canon of thought was written by Aristotle; it is called ORGANUM. The second canon of thought was written by Bacon; it is called NOVUM ORGANUM -- the new canon of thought. Both have been tremendously decisive in scientific growth." Ouspensky has called his book the third canon of thought -- TERTIUM ORGANUM and he says, "Although my book is coming third, it existed before the first ever existed."

And certainly it is more fundamental than both Bacon's and Aristotle's. And it is now almost half a century old, but no other book has come which can be the fourth... perhaps it never will come. He has done such a perfect job.

This man was a professor at London University in the times of the Russian revolution, and Gurdjieff was in Russia, far away in the interior in a small place, Tiflis. Gurdjieff called Ouspensky to come immediately. And it was very dangerous: the whole of Russian life had been disturbed, the czar had been killed. Although the revolutionaries had overturned the old regime, the new regime had not yet come into existence; it was just chaos all over the country -- and it is a vast country, one sixth of the whole earth. The army was scattered and nobody knew what was happening. Trains were running on their own, or not running; there was nobody to control anything. Everything was on fire; and to move, everybody was at risk.

Gurdjieff called Ouspensky immediately, and Ouspensky dropped his well-paid job, his very respectable professorship, and went into a dangerous Russia. He was afraid that he might not be able to reach; he might be killed -- people were being killed and butchered like anything. But somehow he managed. It took three months for him to find the village of Tiflis, but anyhow he reached there and he was happy that he had managed it.

When he entered the house of Gurdjieff, Gurdjieff said, "Good! So you have come. Now you can go back and rejoin your job." Ouspensky could not believe that Gurdjieff would do such a thing -- putting him at such risk unnecessarily. And Gurdjieff had not even said a single word! He had not even asked Ouspensky to sit down and rest a little before he left to go back. He said, "Now you can go back immediately."

Even other disciples who were there with Gurdjieff became very suspicious: this was strange! One of the disciples said, "We cannot believe what you have done! What is the meaning of it?"

Gurdjieff said, "This is the last fire test of trust -- and I don't think he will be able to pass it. I have seen on his face that he has failed; I have seen frustration. He could not go gracefully. If he had gone gracefully he would have been born anew, he would have become a new man.

"I had given him the opportunity to be reborn -- he missed." And certainly Ouspensky missed, because he became so angry that he disconnected himself from Gurdjieff.

Even such a great thinker, mathematician, scientist, could not see that when a man like Gurdjieff does something -- howsoever absurd, meaningless -- there is bound to be some meaning in it. You should not take it at face value, you should give it a chance to sink deep. Many of Gurdjieff's disciples left him at one point or another because they could not conceive logically what the man was doing.

A rascal saint will not behave logically, his behavior will be very illogical. But still, if you can figure out the deeper implications of his illogicality, you will be simply surprised that he is a miracle man.

For example, Gurdjieff would make the vegetarians eat meat, force them to eat meat. The person who was not drinking he would force to drink as much as possible -- till he was flat on the floor, saying things which you could have never thought that the man would say. And Gurdjieff would be listening to him.

He said, "I never believe what people say unless they are unconscious. Only in their unconsciousness do they say the truth. In their consciousness they go on saying things which are respectable, which have to be said, which are expected to be said. Only when they are unconscious are they true. Then you can see their original face. And only the original can be changed, you cannot change the false. The false does not exist, how can you change it? You can change only the real, but first you have to find it."

Gurdjieff had his own ways of finding it. But these ways are not common; hence neither Chuang Tzu nor Hotei created a religion, nor Gurdjieff, nor Bodhidharma.

Bodhidharma perhaps is the greatest of all these four. He was born in India and went to China. And his fame went ahead of him; the great Chinese emperor had come to receive him on the border. And the emperor had done great service to Buddhism -- he had made thousands of temples and thousands of monasteries, and he had thousands of scholars translating all the Buddhist literature from Pali to Chinese.

He had put all his treasures in the service of Buddhism. He changed the whole of China to Buddhism -- his name was Emperor Wu. And naturally, every Buddhist who had come before Bodhidharma had told Emperor Wu, "You have earned great virtue. You will be born in the seventh lotus paradise, the highest paradise in Buddhist mythology. You have done such great work that there is no comparison -- even Ashoka is left far behind."

Emperor Wu, gracefully bowed down, touched the feet of Bodhidharma and asked him, "What is my virtue?"

And Bodhidharma said, "None!"

The emperor was shocked. He said, "But I have made so many temples, and I have made thousands of Buddha statues, and I feed thousands of Buddhist monks. I have changed the whole of China to Buddhism. And you say that my virtue is nil? Will I not be able to be born into the seventh lotus paradise?"

Bodhidharma laughed, he said, "You will be born in the seventh hell!"

The emperor had never seen such a man; he was accustomed to courtesy, grace -- he was a great emperor. And this man is simply hitting him so hard. He asked Bodhidharma, "Why are you so hard on me?"

Bodhidharma said, "Because I love you, and whoever I love, I am hard on him; otherwise, who cares? The people who have been telling you that you will be born in the seventh paradise don't love you, don't understand you; they are simply cheating you, because you are serving their purpose. They are giving you great promises to be fulfilled in the other world. I cannot give you any promise unless I see the transformation happening here and now.

"You may have made thousands of temples, but you are not a temple yet. And you have made thousands of Buddha statues, but you are not a buddha yet. And the seventh lotus paradise is not for statue-makers; it is for those who have become a buddha themselves. I can make you a buddha, but I am going to be a hard man. You will have to forget completely that you are an emperor. With me no nonsense can be tolerated.

"So you go back home and think about it. If you are ready, I am always ready. But don't be befooled by these so-called Buddhist monks -- who are good people, who are simple-hearted, who are not doing any harm to anybody. But they are not masters who transform, who create a new consciousness."

And he said, "I will wait outside the town, I will not enter your empire. You will have to enter into my empire. I will wait outside. Tomorrow morning at four o'clock, before the sun rises, if you have decided that you are ready to travel the path whatever the consequences, you can come; otherwise I will move."

The whole night the emperor could not sleep... whether to go to this man? -- because he looked dangerous. And to go alone at four o'clock, in the dark.... And Bodhidharma had warned him, "Don't bring your guards or others, because you will have to go alone on the path."

Who knows? -- the man might be a little insane or something. Certainly he was dangerous! He was not the common run-of-the-mill saint. But his eyes, his gestures...! Although he was very rude, still behind his rudeness there was great compassion. And the king thought about it again and again: To go or not to go? But he could not resist -- he had to go. The man was irresistible.

Fearing, trembling inside, still the emperor went to the temple -- Bodhidharma was staying outside the boundary of his empire. Bodhidharma said, "I knew you would come. I knew because although I was hard and rude, and you were shocked, you were not angry; you were understanding. You were puzzled -- you have never seen such a man, a very strange type of saint! But I knew that you would not be able to sleep.

"I have also not slept the whole night. I have been waiting for you. I was certain that you would come because whatever I had said was said with immense compassion and love."

This man, Bodhidharma, had very few disciples, but whoever had the courage and guts to be with this strange man was certainly transformed.

Now, Bodhidharma is not accepted by the traditional people. But this is the beauty of life: there is a traditional crowd, but there is also a small untraditional path, trodden by the rare. It is almost like walking on a sword. But these few rare people have done more as far as transformation of consciousness is concerned than millions of ordinary saints.

They are good -- but good for nothing. These people may not seem the right kind, but to meet such a man is the rarest opportunity in life. They are dangerous. It is playing with fire, but unless you are ready to play with fire, you cannot expect something miraculous to happen to you.

From ordinary saints and priests and theologians, you can get only an ordinary kind of religiousness. If you get satisfied with it, you are unfortunate. It is not enough -- not enough for any man worth calling himself a man.

I am certainly in favor of all those rare beings -- extraordinary, untraditional, strangers, outlandish -- because they can change you so quickly. Just to be near them can create a new fire in you. It is there; it just needs a little work to remove so many conditions, thoughts, conventions, which have covered it. Otherwise, everybody is carrying the fire.

But you need a surgeon, you can't just depend on simply good people to help you. You need somebody who can cut through and through and reach to your heart.

And certainly these strange people will have strange ways, because to reach to the human heart is not simple. To reach to the human mind is very simple, but to reach to the human heart is very difficult, and to reach deeper than the human heart -- to the very soul of the man, to his being -- you need rare surgeons, rare physicians. Their methods will be outlandish.

So it is a blessing to the earth that there have been a few rascal saints too. They are the very salt of the whole evolution of human consciousness.

Go for the rare, search for the unique. Only then may you be able to find a door to the unknown.

The ordinary saint is good if you want just to worship and touch his feet and give him some flowers and get his blessings. He is good -- he does no harm, he is a consolation. In a troubled society where everybody is miserable he gives you consolation. Where everybody is suffering he provides you with a certain kind of opium. He keeps you contented in a very discontented world.

But the rare saint you asked about creates discontent in you -- discontent for the divine. Your ordinary discontentment is nothing, he wants more discontent in you. He wants you to become aflame with discontent. Your very discontent will become such a fire that it will burn everything that is not necessary in you, that is not really part of you, and will bring out your radiant being in its utter beauty and nakedness.

I love the rascal saints!

Nobody has talked about them, nobody writes about them. Nobody even dares to call some saint a rascal saint. But I cannot be untruthful.

I simple call a spade a spade!

Light on the Path

Chapter #11
Chapter title: A true master can put you on fire

10 January 1986 pm in Kathmandu, Nepal

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BELOVED OSHO,
HOW IS IT POSSIBLE THAT YOU JUST WALK PAST A PERSON AND YOU SET THEM ON FIRE? I HAVE SEEN EVEN PEOPLE WHO DON'T KNOW THAT THEY LOVE YOU BURST INTO FLAMES.

The question is great. Life is not synonymous with logic, particularly the logic that Aristotle has given to the world. It has an appeal to the mind -- it is very simple, very obvious, very mathematical, scientific. But the appeal to the mind of Aristotle's logic is not that it fits with existence, that it represents life. On the contrary, mind is overwhelmed by it because it fits with the split mind, and it fits perfectly. Naturally the mind is convinced.

But life is not logic. So first we have to understand the split of the mind which makes it so much impressed by a wrong logic, a logic which is not representative of existence itself.

Mind has a double split. The front of the mind and the back of the mind -- that is the first split.

The front of the mind is active, and the back of the mind is inactive. The front of the mind thinks;, the back of the mind simply lives. The front of the mind is the base of all our activities, of all our achievements, of all our scientific, technological progress. The back of the mind is absolutely silent, and only meditators have known it; others have it but they are unaware of it. Unless you become inactive, so much so that there is not even the subtle activity of thoughts or emotions, you cannot enter the back side of your own mind.

The front side of your mind is very limited; action has to be limited. Inaction is enormous; it has no limits, it is vast. Action can be defined, reduced to explanations, to theories. But the beauty, the experience of the inactive, stays with you, is beyond words. But it is there whether you know it or not, it does not depend on your knowing, it is always there. I will come to it later on when I am answering your question exactly. Just now I am creating the space in which the question can be answered.

The second split is between the right side and the left side. Our hands are representative of the right and the left sides, but in a strange way: the left hand represents the right side of the mind, and the right hand represents the left side of the mind. And because we have used only the right hand and the left hand is very secondary, somewhere deep in our minds the right is right and the left is wrong.

So anything that is wrong we condemn as leftist, and anything that we want to appreciate -- the tradition supports it, the orthodoxy is behind it, the masses are absolutely for it -- is rightist.

In India the wife cannot sit at the right side of the man, she has to sit at the left side. She is a condemned being. At the most she can be the left hand, but never the right hand -- that is preserved for the man.

But strangely we were not aware for centuries that the right hand represents the left side of mind; it is joined criss-cross. So the left side of the mind has developed because the right hand is active. Its action is an extension of the side of the mind it is connected to. And because the left hand is ignored, the right side of the mind has also been ignored.

So there is a cross in the mind of man, dividing it in two ways. Front and back, that is one division; then

right and left -- another division. If the cross can have any significance, this should be the significance. Every man is on the cross, not only Jesus Christ.

And the cross is not outside you, the cross is within you. It is far heavier than the outside cross, and it is far more murderous. It has destroyed so enormously, so devastatingly, that it is almost incalculable. And all the traditions of the world have been supporting it.

The left side of the mind has its qualities.... For example, it can be used by the front of the mind without any difficulty. It has a certain affinity with the front of the mind. The right side of the mind has a certain affinity with the back side of the mind. So as the meditator moves into the unused parts of his own mind... if he moves to the back part he becomes absolutely silent.

Many mystics have never spoken, for the simple reason that they had no idea... that if they wanted to speak, they had to move to the right side of the mind, they had to use the right side of the mind.

Before they ever entered into meditation they had used the left side of the mind -- they knew only it. When they moved into meditation suddenly they found that there is no connection between the left side of the mind and the back of the mind. They became disconnected. Their silence was not willed; simply, they could not find a way out of it. They tried the left side of the mind, to which they were accustomed, and they could not reach it. From the back of the mind there is no way to the left side of the mind. They never said a single word.

Very few mystics have done the tremendous job of searching and seeing the fact that the left side of the mind is used by the front mind for thinking and for all kinds of activities. It is a natural deduction that perhaps the right side of the mind may be the way to express silence, to let it become a song. These are the few mystics who became known as great masters.

All mystics have not been masters. They had realized, they had come to the ultimate peak of experience, but they remained isolated and cut off from the larger humanity. They could not contribute anything. They knew it -- but suddenly they found they were dumb. They have tasted it, but by tasting it they have lost their tongue, they cannot speak about it.

One of the greatest philosophers of the contemporary West, Ludwig Wittgenstein, has made one of the most pregnant statements. He is the only man in the contemporary world who writes only maxims, who does not even make a paragraph -- just lines, each line separate and individual.

One of his lines is: "That which cannot be said should not be said." Now, this man is aware that there is something which cannot be said. He is not denying it, he is not saying that there is nothing mysterious; it is there. But he is making a statement that that which cannot be said, should not be said. Why? Because whatever you say is going to be wrong. That is the situation of a person who has somehow come in contact with the back of the mind.

Now, this man was a trained philosopher, and trained under the greatest minds of this age. He had fortunately, Bertrand Russell as one of his teachers, G.E. Moore as one of his teachers -- and both these great philosophers, G.E. Moore and Bertrand Russell, have said about him, "Although he was a student, we felt like pygmies before him." And these were the great philosophers, Nobel Prize winners.

What was it about Ludwig Wittgenstein that made them feel like pygmies? -- he was just a student and it was at the suggestion of Bertrand Russell that Wittgenstein published his notes that he was taking in Russell's class. They were not notes of what Russell was saying, they were notes of what Wittgenstein's reactions were to Bertrand Russell's statements.

When Russell looked at Wittgenstein's copy book he said, "My God, I thought you were writing about my speeches, my lectures. But you have written original things, you have done a great job." He was reacting.... Bertrand Russell had a developed front part of his mind, and that man Ludwig Wittgenstein was in contact with the back of his mind.

Scientists say we don't know what the purpose of the back of the mind is. They have not been able to figure it out, why it is there, because it is half of the mind but it seems to have no purpose. It helps in no way, it has no function. Scientists perhaps will never be able to understand this abysmal depth, darkness, and the mysterious part of their own minds.

Whatever Wittgenstein had noted down as reactions in his notebooks, Bertrand Russell persuaded him to publish. Wittgenstein said, "but these are simply notes! You were talking, and when I heard something and I felt it was not the right thing, I simply wrote down notes, just for my own purposes."

Bertrand Russell insisted, "the notes should be published as they are; and don't edit them, because they bring something which is not known to the thinker, the philosopher; they bring something which is known only to the mystic. It is just a coincidence that a mystic has come to study philosophy."

But Wittgenstein could not find the connection between the mysterious side of his mind and the left side of his mind. There was no bridge. He tried hard -- he was a trained philosopher, logician, so naturally he worked very hard. He wrote his books again and again, revised them, tried hard, and finally decided that that which cannot be said, should not be said, because whatever you say is going to be wrong. It will not represent the actual experience.

He could not find the real passage from the back of the mind. It is not the left side of the mind. The left side of the mind is in the service of the front of the mind, it is part of the world of activities. The right side of the mind is in the service of the inactive, of the silent, of the unmoving. We are carrying this cross continuously. Aristotle's logic fits with the left side of the mind and the front of the mind, but it leaves great spaces outside. The front of the mind and the left side of the mind are very small. The back of the mind is just endless; it is an opening into the mysteries of life.

Once in a while it has happened that somebody has found the link and has been able to say something significant. That's why there are so many mystics in the world but very few masters. A master is a mystic who has found that the right side of the mind is the way to convey the illogical, the mysterious, the unexplained and the unexplainable.

Your question is: What happens to people sometimes? -- People who are not even acquainted with me, who may have come just out of curiosity to see me, who may just have happened to be there accidentally when I was passing by.... But something transpires, they are aflame. You can see from their eyes, from their faces: within a second they have moved miles. And they were not expecting it, they were not desiring it. They were not even aware of it, that this was going to happen. They become aware of it only when it has happened, and there is no way to undo it.

It happens because of a few things. First, because they were not expecting it, so there was no barrier. They were not there desiring something, so there was no barrier. They were not in any kind of relationship with me, so they were simply present, with no hindrance, with no expectations.

Just being there is one of the most significant things, and a person who loves me will find it difficult to just be there. Some unconscious desire, expectation... just a very small expectation that I should recognize him -- that is enough.

But the stranger, the tourist, the curious, the accidental has no expectation, even this much. He just happens to be standing there, and I pass by. And because there is no barrier, the mysterious part of his being is available... not that I have to do something, it is just that he is available. And as the flame can jump from one candle to another candle -- you just have to bring them close enough....

He is there, silently waiting, without expectation: that brings him closer. The bigger the expectation, the bigger the distance. And from my mysterious world just a small flame has to take a jump. All that is needed is a certain closeness so that you catch it.

Once it has happened, perhaps he may come tomorrow again, but it is not going to happen, because the next day he will come with the expectation -- the same man. In fact ordinary logic will say that now it has happened to him, there is more possibility of it happening. But life does not follow the ordinary logic. It has its own way, which is very illogical. At least it is certain it does not follow Aristotle's divided logic, it does not follow our mind's divided approach to reality.

Mind sees things in black and white, nothing in between: day and night -- nothing in between; life and death -- nothing in between; love and hate -- nothing in between. Mind simply divides, splits, cuts a thing into two separate polar realities, makes them so contradictory that it seems impossible that there could be a way for them not to be separate, for them to be one reality.

The mind has only taken the two ends of one reality. That's how it is. Logically, love and hate are opposites, contradictory. But existentially, that's not true. Love can move easily into hate without any barrier. Hate can move into love just like waves moving into other waves with no barriers anywhere.

It is our idea that light and dark are two contradictory realities. That's not true. There are animals who see in the night, and in the day they cannot see. The light is too much for their delicate eyes; it blinds them. In daylight they see only darkness because their eyes are closed and they cannot open them. They can open their eyes only when the calmness and the quiet and the peaceful night descends. Then they can open their delicate eyes, and the night is all full of light. They have more sensitive eyes than us. Our night is their day; our day is their night.

There is no opposition. At the most we can say that light is less dark, and darkness is less light. But we have to use something which makes only a difference of degrees and does not create any contradiction.

And every day we see life moving into death so calmly, so quietly, without making any fuss. You cannot

hear even the footsteps of death. There cannot be any contradiction. And those who know, know the other side also -- that death goes on moving into new forms of life. All distinctions are man-made -- existence is distinctionless.

Once we start thinking of one reality, distinctionless -- not dividing into dualities or dichotomies -- the cross can disappear from the mind. Nobody else has crucified you -- you yourself are responsible, because you can put the cross away from you, and your whole mind can become one.

In the oneness of your mind you have tremendous powers. Not that you become powerful over other people, but suddenly you find things are happening through you, not by you. You have become a vehicle of a vast existence; and this is what creates such kinds of happenings.

You can see it: a stranger is standing close by, and suddenly becomes afire. He will never be the same man again because he cannot forget what for a moment had become reality. It will haunt him, it will follow him like a shadow. He will have to do something; otherwise he will be haunted by the memory of it. What has happened is that the back of his mind, which may have remained dormant for millennia, has suddenly become alive.

This is what I call synchronicity. And this is the only symbol of whether you are with a master or not.

People have wondered down the ages, "What are the qualities of a master? How to define the master? How to decide who is the right master? Who is just pretending to be a master and who is really and authentically a master?" They have come to many definitions and many qualities and many attributes -- and they are all of the logical mind. None of them is of any significance.

I would like to tell you that only one thing decides a true master, and that is that his presence can make your dormant mind suddenly alive; it can put you on fire.

It can make you blossom into thousands of flowers in just a single moment. The moment becomes so intense that it is almost equal to eternity. This is the only way to decide-everything else is meaningless.

Each religion has its own definitions of a true master. They all differ in their definitions -- obviously -- because they have found those definitions by following a certain teacher, who may have been a master or may not have been a master. They have simply collected all his attributes -- what he eats, what he wears, how he walks, how he sits, how much he sleeps....

But each master is unique, so you cannot define him by these things. Mahavira is naked, Buddha is his contemporary, and he is not naked. Now, Jainas cannot accept Buddha as an authentic master for the simple reason that he is not naked: a true master has to be naked. Buddhists cannot accept Mahavira as a master for the simple reason that Buddha's whole teaching is to remain always in the middle; all extremism is egoistic, the extremist is always an egoist.

Now, there are people who go on collecting all kinds of things -- this is one extreme. And there is another extreme: there are people who, as far as possible, go on renouncing everything. If it were possible for them to take off their skin, they would take off their skin too. They have to stop at the clothes because more than that is impossible to do, they have come to the end.

So according to the Buddhist, Mahavira is an extremist. There is no need to be naked. Perhaps when it is too hot you can be naked; but when it is too cold you need a blanket -- and there is no harm in it, you have to take care of the body. You just remain in the middle, you don't go to the extremes. You don't start collecting blankets; nor should you remain naked in the cold, unnecessarily torturing yourself.

The Buddhists cannot accept Mahavira as a master because their definitions are from the outside. They are just watching a man from the outside, they don't know the inner reality of the master. There is only one thing that defines -- everything else is casual, an individual choice.

Mahavira, as far as I understand, was such a beautiful man -- perhaps in the whole history of men there has never been such a proportionate body with such an exquisite beauty. I don't accept the Jainas' idea that he is an ascetic, that's why he is naked. No. My own understanding is that he loves beauty, and he is so beautiful that any clothing on him will simply destroy his beauty. Naked, he is just pure beauty.

In fact, clothes have been discovered by people to cover their bodies so they don't show their unproportionate bodies. Clothes have other purposes too, but the basic purpose is not only the climate; the basic purpose seems to be to keep your body looking as beautiful as possible. Naked, it is not so beautiful; naked only very few people will be beautiful -- most of them will look ugly. With clothes most of them look beautiful because only the face shows.

I don't think Mahavira is an extremist. I simply conceive that the man is so beautiful he does not need clothes; and he is so healthy that the changing seasons make no difference to him. It is because of his health and his beauty. But that does not decide anything as to his being a master or not.

For that, there is one, and only one, criterion: whether he puts people on fire -- particularly those who are strangers, particularly those who have come only as curiosity-seekers, just to see what kind of man this is who attracts so many people.

They have not come with a spiritual desire because desire as such is always unspiritual.

So there cannot be any spiritual desire. They have not come to gain anything, they are just onlookers. And this is the criterion: if the master passes by such people and something transpires in those people -- who are not ready in any way, who have not prepared for it, who have not even dreamed about it, who are as much surprised as anyone else seeing them....

In fact they feel a little embarrassed because this was not their idea: they had come just out of curiosity to see the man. And now something has happened in them, something which is so unique, and so valuable.... A gift that they had not asked for suddenly has been thrown into their hands.

And this is a difficult phenomenon, because then they would like to come again and again, but now there is desire, now there is expectation; now they are not coming in the same innocent way as they had come for the first time. And now it will not be happening.

Let me remind you of the divisions of the mind. The first time they were there, they were simply interested to see the man. Seeing the man, for a moment their thinking stops. For a moment they are engulfed by the energy the man carries around him; unknowingly they are pulled into something for which they are not ready. Something in them has changed, and changed forever, and will not leave them at rest.

But they should understand the simple process; otherwise they will get into the very troubled journey millions of people are in. And then they will be angry at the master: "Why is he not doing the same thing to me again?"

He had never done anything, he had simply passed by your side. He is passing every day by your side -- only the first time you were clean, you were open; you had no hindrance, you had simply allowed him to come in. But now you are tight, tense, you are demanding; you want it to be happening again and again, more and more. Now you have got into a vicious circle: the more you demand, the more you expect, the less is the possibility.

All demands come from the front of the mind, all desires come from the front of the mind, all expectations are in the front of the mind. The back of the mind is absolutely innocent, that of a child.

So you have to understand your first experience; how it has happened, where you were, what your space was. That is more significant. So if you can keep your space intact and don't fill it with expectations and desires and demands; remembering that the master never does anything... it is beyond doing, because all doing is of the front of the mind. All action is of the front of the mind, and the master lives at the back of the mind, the dark side of the mind, the mysterious side of the mind, the illogical side of the mind.

If you come to him with the front part of your mind, then there is an unbridgeable gap between you and the master. You have to come to the master without the front part of your mind, allowing him the availability, the receptivity of the back part of your mind.

Neither the master does anything nor are you expected to do anything. It is simply a happening.
That's why I call it synchronicity.

It is just that the master is full of it, and you are silent and available: That fullness is going to fill you. But you have to be empty. All that is needed of you is that you have to be empty.

And remember, I repeat again: the master cannot do anything. Yes, much happens in his presence -- he is a catalytic agent. It can happen while he is speaking, it can happen while he is silent, it can happen in any moment.
All that is needed is your availability.

In my own life's experience this has been a continuous problem. The people who have felt something changing in them have remained with me -- but with a desire. Then they are angry because it seems as if I have forgotten them, as if I am no longer working on them, as if I am no longer interested in them. No, I am the same. Neither my interest can do it nor can any action on my part do it.

How it happens is something that you have to understand. It is not a question of being virtuous, it is not a question of being very scholarly. It demands nothing.

It simply happens to those who can be in the presence of the master simply, innocently, who can just enjoy the presence itself -- whether anything happens or not is irrelevant, then it will come with more and more force. It will become a tidal wave, and it will be coming more and more often. And soon it will start coming even at a distance from the master.

You may be thousands of miles away, but you just have to be in the right posture -- I mean the inner

posture -- and it starts happening... because the presence was only a triggering of something which is already yours. Just the presence made it clear to you that it is there within you. And once you become certain that it is within you, then wherever you are, just getting into the right inner posture....

See how things go wrong with man. It is the inner posture that is required -- and people are practicing yoga postures around the world, which have nothing to do with it. It is not how you are sitting, whether in a lotus posture.... It does not matter, it is something within you.

So just always remember your first experience because that is the most significant experience, and it gives you the whole secret. And the secret is that you were completely innocent. And once you know that, you can be anywhere, just in the same posture, and it will come and you will be afire, aflame.

The distance makes no difference.

Even if the master is dead, that makes no difference because the reality is within you; the master was only a triggering point.

Now it is up to you not to misunderstand, and to be clear how it happened, and to just go on being in the same position.

Looking at the sunrise or sitting by the side of a tree, watching the stars, just get into the same posture, and you will find your master is everywhere.

The people who started worshipping the sun, the moon, the stars, the trees, were not idiots. Because they found that the whole existence provides you with your master in different forms. And the whole thing depends on you.

It happens even with those who are not masters but mystics only. But the difficulty with mystics is, it may happen to you but they cannot explain to you the how and why of it. And because they cannot explain it to you, you are going to remain in the wrong posture you whole life.

The master's function is to give you the experience, and then to explain to you that *you* are responsible for it, that *you* are the source of it, that the master was only a certain situation, a certain device that triggered your dormant mind, moved it, made it alive.

Now it is for you to get deeper and deeper into the same posture of synchronicity with the master and then with this whole beautiful existence, with anything.

And unless the whole existence becomes your master, your master has failed.

So don't let me down!

Light on the Path

Chapter #12

Chapter title: Religiousness is interwoven into existence itself

11 January 1986 pm in Kathmandu, Nepal

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BELOVED OSHO,
I WAS SITTING IN HOLLAND, AND THROUGH EVERYTHING THAT HAPPENED AROUND YOU, I GOT REALLY WORRIED, SO I JUST DECIDED TO COME. I WANTED TO SEE YOU, I JUST WANTED TO SEE WHETHER YOU ARE OKAY. I WAS SO MAD WHEN I SAW WHAT HAPPENED TO YOU, I GOT SO ANGRY.
I HAVE A QUESTION -- I JUST MADE IT UP. WHAT I SEE HAPPENING IN EUROPE FOR THE LAST

MONTHS, IS THE ATTITUDE THAT RELIGION IS DEAD AND LEADERS ARE "OUT." YOU HAVE SHOWN ME THE MEANING OF RELIGION, AND I CONSIDER MYSELF A LEADER, SO I DECIDED TO CALL MYSELF A RELIGIOUS LEADER. EVERYBODY FREAKED OUT, SAYING, "YOU ARE NUTS -- THAT IS NOT THE THING TO DO TODAY." I SAID, "THAT'S WHY I'M DOING IT!"
OSHO, WHAT DO YOU THINK?

The question is very significant. There is a prophetic saying of Nietzsche's: "God is dead and man is free." He had tremendous insight into the matter. Very few people have been able to understand it, the depth of his statement. It is a milestone in the history of consciousness.

If there is a God, man can never be free -- that is an impossibility. God and man's freedom cannot co-exist, because the very meaning of God is that he is the creator; then we are reduced to puppets. And if he can create us, he can destroy us at any moment. He never asked us when he created us -- he is not obliged to ask us when he wants to destroy us. It is purely his whim to create or to destroy. How can you be free? You are not free even to be. Even your birth is not your freedom, nor is your death your freedom -- and between these two slaveries do you think your life can be freedom?
God has to die if man's freedom is to be saved.

The choice is clear; there is no question of any compromise. With God man will remain a slave and freedom will remain just an empty word. Only without God does freedom start having meaning.

But Friedrich Nietzsche's statement is only half; nobody has tried to make it complete. It looks complete, but appearances are not always true. Friedrich Nietzsche was not aware that there are religions in the world which have no God -- yet even in those religions man is not free. He was not aware of Buddhism, Jainism, Taoism -- the most profound religions of all. For all these three religions there is no God.

For the same reason Lao Tzu, Mahavira and Gautam Buddha have denied God -- because they could see that with God, man is just a puppet. Then all efforts for enlightenment are meaningless; you are not free, how can you become enlightened? And there is somebody omnipotent, all-powerful -- he can take away your enlightenment. He can destroy anything!

But Nietzsche was not aware that there have been religions which are godless. For thousands of years there have been people who have understood that God's existence is the greatest barrier to man's freedom -- they removed God. But still man is not free.

What I am trying to lead you to understand is that just by making God dead you cannot make man free. You will have to make one more thing dead -- and that is religion.

That's why I said religion also has to die; it has to follow God. And we have to create a religiousness which is godless and religionless, which has nobody above more powerful than you, and no organized religion to create different kinds of cages -- Christian, Mohammedan, Hindu, Buddhist. Beautiful cages...

With God and religion both dead, one more thing dies automatically -- and that is the priesthood, the leader, the different forms of religious leader. Now he has no function. There is no organized religion in which he can be a pope or a *shankaracharya* or Ayatollah Khomeini. He has no God whom he can represent; his function is finished.

Buddha, Mahavir, Lao Tzu dropped God in the same way as Friedrich Nietzsche -- not knowing, not aware that if religion remained even without God, the priest would manage to keep man in slavery. And he has kept man in slavery.

So to complete the insight of Friedrich Nietzsche, religion has to die. There is no point of an organized religion if there is no God. For whom does the organized religion exist? The churches, the temples, the mosques, the synagogues have to disappear. And with that the rabbis and the bishops and all kinds of religious leaders become simply jobless, they become futile. But a tremendous revolution happens: man becomes utterly free.

Before I can tell you the implications of this freedom you have to understand: if Friedrich Nietzsche's insight is complete, then what kind of freedom will be available to man? God is dead, man is free... free for what? His freedom will be just like any other animal's.

It is not right to call it freedom -- it is licentiousness. It is not freedom because it does not carry any responsibility, any consciousness. It will not help man to raise himself upwards, to become something higher than he is in his slavery. Unless freedom takes you higher than what you were in your slavery, it is meaningless.

It is possible your freedom may take you lower than your slavery, because the slavery had a certain discipline, it had a certain morality, it had certain principles. It had a certain organized religion to look after

you, to keep you afraid of punishment and hell, to keep you greedy for rewards and heaven, and to keep you a little above the wild animal -- who has freedom but that freedom has not made him a higher being. It has not given him any quality that you can appreciate.

And because Nietzsche has no idea that just to give freedom is not enough... is not only not enough, it is dangerous. It may reduce man to animality. In the name of freedom he may lose his path towards higher states of consciousness.

When I say that God is dead, religion as an organized body is dead -- man is free to be himself. For the first time he is free to explore his innermost being with no hindrances. He is free to dive into the depths of his being, rise to the heights of his consciousness. There is nobody to hinder him, his freedom is total.

But this freedom is possible only if -- with God going out of existence, religion going out of existence, priesthood, religious leadership going out of existence -- we can save something that I call the quality of religiousness, so only religiousness is alive... and it is perfectly harmonious with human freedom; it enhances human growth.

And by "religiousness" I mean that man, as he is, is not enough; he can be more, he can be enormously more. Whatever he is, is only a seed. He does not know what potential he is carrying within himself.

Religiousness simply means a challenge to grow, a challenge for the seed to come to its ultimate peak of expression, to burst forth in thousands of flowers and release the fragrance that was hidden in it. That fragrance I call religiousness. It has nothing to do with your so-called religions, it has nothing to do with God, it has nothing to do with priesthood: it has something to do with you and your possibilities of growth.

So I have removed all the barriers. And I can understand your problem. I have made you religious, I have made you a religious leader, and naturally, suddenly I have taken everything away from you.

The situation is such... I found you crying and weeping, in misery, in anguish, and it was not the time to talk about religiousness. You needed a few toys to play with -- I gave you the toys. You enjoyed the toys; you stopped crying, you forgot your misery, you were happy, you were singing and dancing. But the problem is that that is not the end of your potential, and I was so much concerned that you may get stuck in this superficial happiness, joy...

I had to take away those toys -- you may get too identified with them, you may cling to them because they gave you a moment of joy. Those toys have taken your tears away, you have forgotten your worries and your anguish. Those toys have proved something like opium. Before you get too addicted to those toys, a real master has to take them away.

Only a false master can be happy with your happiness, because you will be grateful to him -- although you are living in an illusion. Toys cannot give you the authentic, the real. The original face cannot be revealed by them. Yes, they can keep you engaged, occupied, so that you can forget yourself. But the real question is not to forget yourself but to remember.

Now those toys are a hindrance. They did their work, they have taken away your tears. They did their work, they have given you a consolation; at least you are now in a position where something of the higher can be talked about. Those toys have to be taken away quickly. Given time, you will start carrying those toys with you twenty-four hours a day, just like little children with their teddy-bears; they cannot sleep without them, they cannot go anywhere without them. They have become almost part of their being.

Naturally, you will be in an embarrassing situation -- because I gave you religion, I gave you a certain leadership. You created around you a following. You created, converted, convinced people of the truth of the new religion. And the more people were convinced by you, the more you were convinced that certainly you are a great leader.

And then suddenly, in the middle of a sweet dream, I wake you up and tell you that it is all nonsense: there is no religion, there is no leadership, there is no possibility of any organized truth, and there is no way that somebody can represent it.

It is very shattering. It takes away the earth, and you find yourself hanging in a limbo. But I want you to allow this situation to penetrate you as deeply as possible so that you can be free, and you can also make those people who have come under your influence free.

It is very easy to influence somebody, to convert somebody, to create a following; it is very difficult to unconvince him -- to say that you are no longer a leader, in fact you have never been a leader; that there is no religion, that you were talking in your dreams.

It needs guts to say to people, "I am not your savior," to say to people, "I am not your leader; I am a seeker, just the way you are a seeker. At the most we can be fellow travelers, we can be friends, but that ugly relationship of the leader and the follower does not exist anymore.

"We can love each other; there is no need of any agreement, there is no fear about disagreement. You have to be yourself. Certainly there will be things you will not agree about, and there will be things I will not agree with you about." That's what makes individuals and gives them uniqueness -- and that's one of the most beautiful experiences, to see in somebody a unique individual.

They will be shocked. Those who have become convinced, those who started looking up to you for guidance, for growth -- they will be shocked. But that shock is necessary. It is necessary because unless the child's cord that joins him with the mother is cut... and it is a shock, the greatest shock.

You will not come across such a shock in your whole life, because the child has been living through the mother, he has been feeding, breathing through the mother. For nine months he has been simply a part of the mother, and suddenly you disconnect him; you disconnect that helpless child from the source of his life. To the child the shock is almost like death. You are trying to give him an individuality; you are giving him his own being, his own life.

The womb may be cozy, the womb may be comfortable -- it is very comfortable. The scientists say we have not yet been able to create any kind of situation which is so cozy, so comfortable as the mother's womb. The child has not to worry about food, about tomorrow. The child simply lives unworried, unconcerned with any problem. He knows no problem for nine months, and then suddenly all the problems... he is no longer connected with the source of his life. But these problems have to be faced. These problems will give him a backbone. The earlier he accepts the challenge, the better.

Exactly the same happens when somebody follows you. He becomes dependent for all insight, for all guidance. He need not think about it: you know it, the leader knows it, the priest knows it. He has simply to ask -- he need not bother to find the answer himself.

You had taken away his worries, and now you are giving him all the worries back again, all the problems, all the challenges. You are not only giving him all the worries that you had taken away from him, you are multiplying them by saying there is no God. At least before he had met you there was a God; he could have prayed!

I was in jail in America. In one of the cells in one of the jails, I was sharing with an old man -- very nice, but each morning he would kneel down, put his head on the bed and pray to God. The whole day he was looking at THE BIBLE; then before going to sleep again the same ritual, he would kneel down. He was a little puzzled that I was not doing anything like that. The next day he asked me, "Are you not a Christian?"

I said, "I am available if you can convert me to Christianity. Only one thing I can say to you, that I am available to everybody. Just try to convert me."

He was very happy -- a great chance to convert a man to Christianity. He started talking about God, and I started asking him questions which of course he was not even able to answer. He read passages from THE BIBLE and I told him, "This is all nonsense!"

By the evening he said, "Forgive me, I have not been able to convert you -- but you have disturbed me completely. The whole day I have been trying again and again. Whenever you have been out for your lunch or your supper I tried my prayer: it does not work, because even I am suspicious myself that what I am doing may be stupid -- kneeling down and putting my head on the bed and trying to talk to a God who does not exist.

"But you have disturbed me very much. I have been in jail for seven years and God has helped me immensely. But you say there is no God, so perhaps it was just my imagination. I was thinking it was God who is taking care of me, that it is only a test -- this jail, for ten years -- and that he is always there and I need not be worried. Seven years have passed, another three years will also pass, and I have not complained a single time. I was very proud that I trusted him. If he has put me in such a situation then there must be some meaning in it. It is God's act -- it cannot be meaningless.

"But if there is no God... and I cannot answer your questions. I had never doubted, but you have created doubt in me. You will be gone in a day or two -- how am I going to pass the coming three years? I will look in THE BIBLE and I will find doubts. I will try to pray and I will know that I am doing just a stupid thing: there is nobody here. I am just doing the whole thing on my own, creating a hallucination."

He came close to me, took my hands in his hands and asked me, "Just please put me back -- whatever it is, right or wrong, just put me back into my illusions. Don't leave me in this situation; otherwise these three years will be too much to bear."

So when you tell people, you will not only be simply returning their worries. You will be giving them a multiplied form of their worries, because meanwhile you have taken away many of their consolations, their beliefs, their illusions. They will be angry; they will be very much disappointed.

It is easy to convert somebody to a system of belief; it is very difficult to convince somebody to be free of all beliefs, because you are destroying all possibilities of creating hallucinations.
But this is the function of the authentic man.

I gave you toys -- I have broken them. And you have to understand the significance of why I have broken them... because I feel that now my people are mature enough that they can live without God, that they don't need any teddy-bear; that they can live without any organized religion, that they can live on their own, alone.

With this tremendous trust in you, I have taken your toys away, knowing that it will hurt for a moment. But you have come of age, and I am not going to be here forever: before I leave I have to take away all the illusions that I have given to you, because I don't want to be responsible before existence.

BELOVED OSHO,
I DON'T WANT YOU TO BE WORRIED ABOUT ME. I HAVEN'T GONE NUTS ORGANIZING RELIGIONS, DON'T BE WORRIED THAT I AM DOING THAT -- I AM NOT THAT SERIOUS ABOUT IT. I THOUGHT YOU WOULD HAVE A GOOD LAUGH!
YOU THINK THAT I HAVE GONE NUTS OUT THERE -- NO, I WAS JUST TRYING TO TELL YOU, "HEY, OSHO, I'M IN YOUR CORNER." I'M NOT TELLING PEOPLE TO JOIN MY TEAM. NO, DON'T WORRY ABOUT THAT.
NO, I'M SITTING HERE SAYING, "OH, MAN! HE THINKS I'VE GONE CRAZY!" NO, NO, NO, NO -- I WAS JUST ADDING A QUESTION. I THOUGHT SHE [INDICATING SAMADHI] WAS GOING TO DO THE INTERVIEW, AND I THOUGHT, "HERE IS A LAUGH FOR THE END: `OSHO, I AM A RELIGIOUS LEADER!'"

I know that, but I'm not only answering you. Through you I'm answering so many people around the world: you are just an excuse!

So I know you, that's... Don't be worried about it. But there are people who will be really shocked. They were enjoying their leadership, they were enjoying following people who had become convinced. Now I have simply destroyed the whole structure. They will all be angry with me. Rather than being grateful to me they will be angry at me.

Only those who are mature enough will feel the gratitude that I am leaving you absolutely free, that I am giving you the taste of what it means to be free. And yet that freedom is not going to drag you downwards; that freedom is going to take you upwards.

So I have kept the word "religiousness" just to remind you that God can die, religions can disappear, but religiousness is something interwoven into existence itself.

It is the beauty of the sunrise, it is the beauty of a bird on the wing. It is the beauty of an opening lotus. It is all that is truthful, all that is sincere and authentic, all that is loving and compassionate. It includes everything that pulls you upwards, that does not make you stop at where you are, but always keeps reminding you that you have yet far to go. Every place that you stop for a rest is only a rest for the night; in the morning we go again on the pilgrimage. It is an eternal pilgrimage, and you are alone -- and you are totally free.

So it is a great responsibility -- which is not possible for a man who believes in God, which is not possible for a man who believes in the priest, who believes in the church, because he is giving his responsibility to other people. The Christian thinks Jesus is the savior, so it is his responsibility: "He should come and deliver us from our misery, from this hell."

Freedom simply makes you absolutely responsible for everything that you are and that you are going to be.

Hence I have kept the word "religiousness." It is beautiful. It is not organization; it is not Hindu, Mohammedan, Christian. It is simply a fragrance just to keep you going. There is nowhere to stop.

In life there is no full stop, not even a semi-colon -- just small commas. Just for a while you can rest, but the rest is just to gather energy to go forward, to go upward.

I know your question has nothing to do with you; nor has my answer anything to do with you. But it is a significant question and it has to do with thousands of people around the world. They need clarity about it, what is happening: From this, where do we go?
Samadhi, do you have a question?

BELOVED OSHO,
I JUST THANK YOU SO MUCH!

I know!

BELOVED OSHO,
I HAVE BEEN CRYING VERY MUCH. I THOUGHT I WAS CRYING ABOUT YOU -- I THINK NOT. ALL THE TIME I FELT SAD AND SO EMBARRASSED FOR YOU, AND I NEVER WANT IT TO HAPPEN AGAIN!
I SEE A LOT OF PEOPLE... I KNOW THAT LOTS OF PEOPLE LOVE YOU SO MUCH. THEY CANNOT TAKE THE STORIES OF SHEELA, THE COMMUNE, BUT WHENEVER THEY READ YOUR WORDS OR THEY READ A BOOK OR THEY HEAR A THING, THEY FEEL YOU.
AND I JUST WONDER: HOW WILL IT BE POSSIBLE FOR PEOPLE STILL TO HAVE YOU AVAILABLE? THERE ARE NO BIG CENTERS ANYMORE. HOW WILL IT BE POSSIBLE?
IS THERE ANYTHING THAT CAN BE DONE?

Now it will be easier. Now I will be more available to individuals, and they will be able to be in direct contact with me more easily.

And the communes will come together again, but on a higher level, on a higher plane. The centers will come to function again. It is good for the time being just to have a discontinuity, so everything that comes has not even a shadow of the past over it.

I don't want very organized communes, for the simple reason that whenever you become very organized you start losing something for which you had started to organize in the first place. Other things become more important.

For example, in Poona there was a totally different quality. People were coming from all over the world. They had small centers. There was no centralized domination over the centers; all the centers were free to do whatsoever they wanted to do. To me it was far more beautiful.

People were working six, nine months; then for three months they were with me. And then those three months were just of pure joy because there was no need to work, there was no need to be concerned with all kinds of unnecessary problems. They were enjoying meditations. If they wanted, they were doing therapy groups. If they simply wanted to be there to listen to me, they were there. Those three months or six months, or whatsoever they could manage, were sheer joy.

In America the whole fabric changed. People had no time even to meditate. Out of sheer necessity they had to built the houses, they had to make the roads, they had to make the reservoir; otherwise how could they live? For five thousand people they had to make all the living facilities.

Sooner or later that kind of commune was going to break down, for the simple reason that people were engaged twelve to fourteen hours per day. They had never thought about it; they had come to the commune with the idea of Poona -- that it would be a relaxation, it would be a meditation, it would be a growth facility, and their whole time would be for their spiritual growth. They could play music, they could be creative on their own.

But what they found there was that out of sheer necessity they were building houses, they were making roads, they were making reservoirs; they were fighting hundreds of cases against the government, against the neighbors. Their whole energy... as if they had forgotten for what they had come. There was no time to meditate, no time to dance, no time to sing your songs or play on your flute. They were just hoping that soon, when the commune was complete, they would be able...

But I knew that this was impossible. First, the commune would never be complete in the sense that new people were joining; you had to make new houses, new roads, new facilities, more food, more clothes, more medical facilities, more schools for children. The commune was growing, people were coming, so you would continuously work for this growth.

Secondly, how long can you exist on donations? So even if you come to a point where you see all the facilities of our commune are complete -- which is not possible! But just hypothetically, if you come to a point where your facilities are complete -- for five thousand, for ten thousand people, you have enough -- then the question will arise that you have to be productive. And productive not in the sense of creative, but productive in the sense of being commercial; otherwise how are you going to survive?

These five thousand people had given everything that they had to create the facilities. But you cannot just live in a house and move on the road. You need food, you need milk, you need medicine, you need clothes: you will have to produce things. And you are caught in a wheel.

So rather than being meditative, rather than just enjoying, being on a holiday, now you are creating factories, working in the factories, producing things... then trying to sell them, finding a market, marketing them...

I knew that this could not be possible. And if it becomes possible, you will turn out to be just another village. You will lose the basic thing for which you had come; you may completely forget about it.

So the commune was going to break down. But it was a necessary step. Always remember that before you succeed in something you have to pass through many failures; success never comes directly. Each failure brings you closer to it because each failure gives you clarity, insight.

People wanted to live with me their whole lives. I knew that this is an impossible demand, but I don't want to hurt anybody. As far as I can manage I never say no, even if I see that this is not going to work. But my saying no will not be right. Let them try and find it out.

So now we are in a better position because all the communes in Europe are going to break down for the same reasons. Economically they will be in difficulties; legally they will be in difficulties. Soon, when there are difficulties, people start being annoyed, irritated, angry; they start fighting with each other...

It is good there are small centers where people come to meditate, to read. At the weekend they can stay there, be together -- small groups which can manage themselves. There is no need for any production, there is no need to build houses; there is no other need.

And these people have to work in the world. That's why I have given the freedom to wear all colors -- no need to wear the mala if there is any problem -- so that you can mix with society, work, and there is no trouble for you. And if you are working for a year, you can certainly save for three months, two months, to be with me.

And I will find a place -- I am looking for it -- a beautiful place, idyllic, just pure beauty, so that you can enjoy those two months to your heart's content. Then you can go back into the world, and you can radiate the joy and the beauty and the experience. You can contaminate other people...

But the place I am going to find is not going to be a commune where you have to stay for your whole life -- just a skeleton crew to take care of visitors, guests who will be coming to stay and then going away. This way it will be easier -- the unnecessary legal problems, unnecessary financial troubles can be avoided.

The people who have been working as therapists can continue to work, but on an individual basis. You have friends in small centers who know you -- they can arrange a group for you. Rather than having an institution, you become a moving institution where people can arrange a group for seven days. You can be with those people for seven days or whatever; you can be available to them, you can become available to them. You can be my wandering messengers.

And anybody who wants to come to me can always come and be here for the time that they can manage. Neither am I responsible, nor will the place where I will be living be responsible. You are responsible: for however long you can manage, you can be there. And then, you go back to the world.

This will bring more people in direct contact with me, because it was happening that people found it difficult even to make arrangements to come to the festivals. They wanted to, but they had given all their money to the commune.

In Germany, in Switzerland, or in Holland, they had given their money to the commune -- now they had no money. They wanted to come to the festival in America to be with me, but they didn't have money. And the commune had its own problems. It had four hundred people; everybody wanted to go, but they could not arrange for four hundred people. Whatsoever money they had given had gone into construction and houses and instruments and everything -- and they didn't have money. They were all at a loss.

So there are people who used to come to Poona every year and were not able to come to me in America in four years. Every year they were trying to come -- but how to come? And the communes where they started living necessarily needed money, so they had given all the money to the commune.

And then the commune was not able to send those people. It could send ten people, twenty people at the most per year. That meant if a four-hundred-people commune was there, it would take somebody ten years, twenty years to reach me. And he was capable of coming every year when he was alone, not living in a commune. So that was absurd.

But we had to pass through that phase, and we have passed through it without any damage, because unless I am damaged, nothing is damaged!

So don't be worried about it. Just tell those people to decentralize. Big communes won't function -- decentralize! The small centers, the old way, was far better; people enjoyed it because somebody's house became a center, and the person loved it, that his house was being used for my work. It becomes something integrated, that people come there to meditate -- it is not something impersonal.

The commune becomes impersonal. And the commune is continuously looking for people who can put in more money. That is nothing to condemn the commune for, because the commune's problem is that it is going downhill all the time. People are there, their necessities are there, and prices are rising and you don't know... a person has given everything, now he has cancer. You have to take care of the person, you have to take care of his surgery; a person has AIDS, now what to do with that person? You cannot say, "Simply leave the commune" -- that seems ugly. But you cannot allow him to live there either, because that seems to be dangerous for four or five hundred people.

You have to decide something. That man may have given everything; he has nothing, nowhere to go. And it is ugly that when he is in a difficulty... and not an ordinary difficulty; when he is facing death you are not supporting him, so you feel guilty. But you are in a dilemma: if you keep him in the commune, then too you will feel guilty because you are risking five hundred people's lives. So you have to choose the lesser evil, but whatever you choose, you will feel guilty. If you leave that man out, you will feel guilty; if you keep him in you will feel guilty. Something has to be done.

It is better to decentralize the communes. There is no need... just individual homes, individual sannyasins who have small farms or some holiday place in the hills can easily manage weekends or a full week. And now all my therapists are free, so they will be moving all around the world. Wherever they are, use them. Because the place I am going to find is going to be totally different. There will not be therapy groups: there will be meditation groups, there will be music groups, there will be sculpture groups, there will be poetry groups. How long are we going to do just therapy?

People have done therapy; now they need something creative to do. They are in a position now to do something creative. There should be painting groups... So it will be a school of a different kind. You learn painting, you learn to play the guitar, you learn some other instrument, you learn dancing. So we will have these kinds of teachers -- dancers, musicians, painters, sculptors, poets -- and that will be sheer joy. It will be up to you to join any, or as many as you like. And there will be meditation groups; these will continue.

And I will be available to you in a totally different format -- in this format, that you can sit by my side and ask questions. Anybody who has a question can ask a question, because now you are mature enough: there is no need to think that you will ask some stupid question. And even if you do, there is no harm because I never remember what you have asked! I simply answer what I have to answer. Whatever the question, my answer is going to be certainly significant and meaningful to you.

So I would like now that two hundred people will be there at a time. They can sit just by my side and have a more close, more intimate contact. When there are ten thousand or twenty thousand people I cannot see even your faces, you cannot see my face. You are present, but what kind of presence is that?

So my new idea is that there is going to be my residence only, with a facility for two hundred people who can sit around me on the lawn, anywhere. There is no need for any formal setup; informally we can talk. Or if there is no question, we can just sit in silence. Or if somebody wants to dance, he can dance; if somebody wants to play the flute, we can listen to the flute. So it will be more of a communion.

It will be a totally different way.

So go back and tell my people that they should decentralize, so they don't unnecessarily have troubled heads and the burdens of financial difficulties. Every big commune is going to be bankrupt. So go fast! If it is going to be bankrupt, then go bankrupt! But just disperse people, make them free.

And small, intimate groups, small groups... and nobody dominating, no coordinators. You have not to ask somebody whether you can do this or not -- each small center is autonomous.

I am for freedom.

How can I go on allowing you to be dominated, directed, forced? It has been such a painful experience for me.

Because Veeresh did not listen to the international committee that dominated all the communes and centers, because he was behaving individually, his own way -- he was not fitting into a certain pattern -- his institute was to be dissolved, it was not to exist in my name.

And that was happening all the time, that this institute had to be closed, that that commune had to be closed, because they didn't listen, because they didn't follow orders; they went on in their own way. It was becoming such a heartache for me -- every day, continuously.

So I don't want that kind of thing to happen again. You just have total freedom. And I am available always. And my people are all intelligent people -- they can manage to come to me for two, three months per year, and be with me... or whenever they can manage, for however long they can manage.

My feeling is, this will be of deeper significance. And I will not be burdened... because I don't want to hurt anybody, and then it becomes a problem to me.

I will be the last person to say to Veeresh, "Close your institute." And he knows it. But the people in power were continually harassing me; it became a point for them to harass me that Veeresh's institute should be closed. If I didn't listen to them, then they would start being destructive in other ways.

And that's what happened ultimately. Sheela never wanted me to speak again, for the simple reason that if I speak then she is no longer of any importance. If I am in silence then she is the representative, and whatever she says is the holy word. If I am speaking directly, and you can question me directly, she is simply no longer the image she has created in four years.

She was insisting that I should not speak, and because I started speaking, she started being destructive to the commune. She created it in every possible way... that the commune could not exist if she leaves. She had not even left food for the next day when she left the commune; she had stopped purchasing food and everything for fifteen days and she left exactly when all the food was finished.

I had sent her to India to look for a location in the Himalayas, because I had told her one year before that if this continuous government fight is going to be there... four hundred sannyasins are involved in legal services -- what nonsense! These people had come to meditate here; they had not come to be attorneys and advocates and in paralegal service and this and that. That they could have done anywhere. That's what they have been doing their whole life -- they had come here to get rid of it! Now again, they were in the same rut.

If this was going to be, then it would be better, before something drastic came... because the government was getting more and more illegal; that was an absolute sign that they were getting drastic. Legally, they could not win; legally we were winning the cases. And to win against the government legally was certainly very shameful to the government. What were you doing if you went on losing cases? That means you were harassing these people. The courts were not supporting you, you were being illegal.

I had told her that sooner or later they will take a drastic step to finish the commune at whatever cost. And that's what they did.

So I had sent her one year before to look for a location where I wanted to start this new phase of work. She came here, but because I had not agreed to her idea of keeping silent, forever... That was her idea, so she would remain forever dominant, the high priestess of the religion. She went on saying things which I had not said, and she did not say the things which I had said. She went on doing things, and then later on she asked my permission -- and she had already done it!

Rather than looking for the place, for seven days she remained in Delhi, informing us from there, "Because of Punjab and India's central government, and Indira's assassination" -- that was the time -- "it is very dangerous to move in the Himalayan areas, so I am stuck in Delhi. If you say so I will go, but it is dangerous."

So I said, "You come back. Don't take an unnecessary risk; after a few months you can go again."

When I came back here... She was not aware of the fact that one sannyasin she had asked, who must have been close to her in Poona, meanwhile got married to the daughter of one of my brothers. She asked the sannyasin -- not knowing that he had got married to one of my brother's daughters -- she asked him, "You have an approach to the government" -- he lives in Delhi -- "so try to create something so that Bhagwan cannot re-enter India."

I had sent her to find a place where I could move in case the government becomes absolutely mad -- and that was going to happen. Instead of finding a place, she was trying to create a situation so that I could not enter India.

So the question was with me continuously that if I say "No" to the people who are in power, then they start being destructive. If I say "Yes" to them, then I go through a deep suffering that they cannot understand. Any one of my sannyasins, anywhere, unnecessarily harassed is a torture to me. So now I don't want anybody to be on top of any sannyasin.

So tell my people they should not be worried: it is just a passing moment -- it will pass. I am trying to find the right place; soon I will have the right place, and they will have more opportunity to come close to me.

And this will be better -- smaller groups all the year round. I am going to drop all the festivals so there is no need for twenty thousand, thirty thousand people together, because then there is no intimacy. So the

festival will be every day. And why have only one festival when you can have three hundred and sixty-five!

Light on the Path

Chapter #13
Chapter title: Whenever there is a sannyasin of mine, I am there

13 January 1986 pm in Kathmandu, Nepal

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BELOVED OSHO,
WHAT IS A BUDDHAFIELD? JUST LIVING TOGETHER, RUNNING BUSINESSES, DOESN'T SEEM TO BE ENOUGH, IT IS NOT SATISFYING. IT FEELS LIKE SOMETHING DEEPER -- SOMETHING MORE CHALLENGING FOR THE COLLECTIVE AND THE INDIVIDUAL, IN WHICH BOTH GROW -- IS NEEDED.

A buddhafield is one of the most mysterious phenomena in existence. It simply means whenever someone becomes awakened, his consciousness radiates a certain aura around him. Whoever is receptive, available, can be transformed by the radiating energy from an awakened being. The very presence of the awakened person can hit you so deep that your dormant energy starts awakening.

It has been described as a sleeping serpent being awakened. It was lying coiled, looking almost dead, and when provoked, it uncoils itself. Because of the similarity of the phenomena, in the East the uncoiling energy in the presence of the awakened person is called *Kundalini*. Kundalini simply means the serpent power.

The buddhafield can become a network. In the hands of a skilled master it need not be confined to a small area; hence I have introduced the communes. It is as if you put a mirror in front of a light. The mirror has no way of producing light, but it can reflect light. A single light surrounded by thousands of mirrors can create a light of immense quantity.

In India there is a temple made completely of small pieces of mirror. When you enter the temple you are suddenly surrounded by yourself from every side, in thousands of ways: from the ceiling, from the floor, from the walls. Each piece represents you in your totality. It is not that the piece of mirror is going to reflect only a certain part of you; it reflects you totally, your whole personality. And those thousands of mirrors all reflect you.

Just take a burning candle inside with you and you will be surprised at the effect: just one candle suddenly becomes thousands of candles, and all the reflections create tremendous light.

The man who had made the temple was one of the richest men in India. He simply loved to make unique things. He loved me very much. I asked him -- he had taken me to the temple to show me -- I asked him, "Do you know the meaning of this temple?"

He said, "Meaning? I have simply created a unique piece of beauty, architecture, and something which has no parallel in the whole world."

I said, "That's true, but there is meaning also in it, and you must know it, because it is very embarrassing that you created the temple and you don't know the meaning of it. The meaning is, this temple represents in a material way the fabric of a buddhafield."

One buddha can create thousands of seekers around him. They are not awakened but they are willing to

be awakened. They have not yet reached the goal, but they are very receptive, open, available. In the presence of the master they can at least function as mirrors very easily; then one buddha becomes millions of buddhas.

I had made the communes so that five thousand people could live together and learn to reflect me. Not to imitate me, remember -- these are two totally different things. The mirror never imitates you; the mirror simply reflects you.

Now I have dissolved the communes, because now I want the whole world to be my commune.

Wherever there is a sannyasin, he has to be a mirror. And time and space make no difference: If he is available to me, he is as close to me as you are. And from the farthest corner of the earth he can reflect me.

And now I have millions of sannyasins around the world. I have withdrawn all conditions that can hinder people from becoming sannyasins. These millions of people are going to create a network of energy enveloping the whole earth.

Just one sun rises in the morning, but it is being reflected by all the oceans, all the lakes, all the rivers, all the ponds. Small ponds reflect the same sun as the biggest ocean. Just one sun rises, and millions of places start reflecting it. And it is not only the ocean, lake, river, ponds -- there are other reflections too, which are more subtle.

Even before the sun comes above the horizon, the birds suddenly start singing. They are awakened, something has happened to them, and something tremendously beautiful; otherwise from where will the song arise? And they are so full of life! The flowers open their petals... these are also reflections. There is no obligation on their part; they can remain buds. There is no obligation on the part of the birds; they may decide not to sing, but something irresistible which is beyond their control....

When the sun is rising, something is rising in them too: their life energy, their *kundalini*. Of course a bird cannot become a buddha, but he can at least sing, dance, fly in the sky just out of sheer joy, open his wings as an indication of freedom, aliveness. He can claim the whole sky as his own.

And all the flowers -- from the smallest grass flower to the biggest lotus -- they suddenly all fall into a symphony. They forget their differences; they forget that there are poor flowers and there are rich flowers, that there is the proletariat and there are the bourgeois; suddenly all classes disappear. And in their flowering, in their opening, they release whatsoever they have.

They give back to existence as a gift whatever existence has given to them. They don't keep it, they don't hoard it. They give it back a thousandfold, they multiply it, because what was -- apparently -- not in the seed, what was not in the roots, what was not in the tree, in the branches, in the leaves... has suddenly come to blossom in the flower: all the colors, all the fragrance. But they waited long in the dark night for the sun to rise.

The presence of the sun suddenly gets reflected in millions of ways and creates a network of light, life, joy, fullness, overflowing ecstasy. That's what I mean by a buddhafield.

One man getting awakened means the sun has risen. It is the declaration that the dark night of the soul is at an end.

But it is possible only if there are millions of people spread all over the earth to create a connectedness. With this net of energy we may be able to transform many people who had no idea, who had never dreamed that there is something more than a mundane life.

So you are right -- just working together, creating a commune, creating finances to run it, is not enough. It has nothing to do with the buddhafield. Seeing the fact that in communes you will get entangled in so many unnecessary things, that there is a possibility to forget for what you had gathered there in the first place.... Now I don't want big communes but small groups, more intimate, or individuals doing their ordinary work in the world. That takes only five hours, five days a week, and leaves you immense time and energy to become part of a great, ecstatic experience.

In the commune I found it is difficult, because you are trying to create an alternative society -- which takes too much time, too much energy. People were working for twelve hours, fourteen hours, and had no energy left. Even if the sun rises, the bird has no energy to sing. The sun rises, but the rose has no energy to open its petals and release the fragrance.

And because you are creating an alternative society, the ordinary world is going to be antagonistic to you. You are strangers and you are trying something which their tradition and their experience prohibits. And they are in the majority; they have governments in their hands, they have the law in their hands. So creating takes your time and energy; and then fighting with the society -- which is too big for you -- that also takes your energy.

I was thinking that humanity had progressed since the days of Socrates, but I was wrong. It is still where it was, it has not progressed at all. Civilization has not yet happened, culture is still a dream, and democracy a faraway utopia.

So whenever you come in conflict you will see the barbarous, the primitive, the animalistic, coming up to destroy you. And naturally you cannot survive against the vast masses, the blind people.

I am reminded of a story -- not a story but a real fact; it is so strange that it looks like a story. In South America in a hidden valley deep in the mountains, it was found that there lived a small community of people, not more than three hundred -- all blind. It was strange -- what had happened to these people? What calamity had fallen on them?

One man, very adventurous, a scientific enquirer, wanted to know what had happened to these people... because people were afraid to go into the valley, it was dangerous. If three hundred people are blind, perhaps there is something wrong in the air, something wrong in the water, something wrong in the food -- who knows what is wrong? You may go blind!

But this courageous young man entered the commune and was surprised... he did not become blind. He figured out what was happening: there was a certain fly in the mountains.... Every child was born with eyes, as every child is born everywhere else, but within three, four months -- if the fly bites the child -- he will go blind. Three or four months was too great a time, and the fly was a common fly, all around, everywhere.

So everybody was born with eyes, but nobody ever remembered that once he had eyes because he had lost them so early in life -- when he was two months old, at the most four months old. But that fly's bite was not capable of destroying a young man's eyes. So anybody who had passed at least one year was beyond the reach of the fly; it needed only the very vulnerable child.

The man wanted to help them because he had found the cause; the cause could be destroyed and those common children could be saved. While he was working on the plans of how to destroy the fly, the whole commune of those primitive people used to laugh at the madman. They used to laugh because they could not believe that he had eyes and they didn't. And of course they were three hundred and he was alone and there was no way to prove that he had eyes. Those three hundred people had never heard about eyes -- he was just a poet, a dreamer!

But living with them he fell in love with a girl of the community. He wanted to marry that girl, but the community had a condition: "You will have to drop this illusion that you have eyes. And to make certain, we have our elders who will check you. If they find something that you call eyes, they will destroy them... because you have something which you should not have. No human being has eyes -- something is wrong with you.

"You can marry the girl of our community, but the condition is that you have to become part of our community. You have to become blind. You can choose. Either you have to leave -- leave us alone and don't disturb us. Since you have come it has been a continuous disturbance. You have been corrupting our youth, putting in their minds the idea of eyes -- which we have never heard of from our elders, our forefathers. We have always lived this way. And we don't need eyes. What will we do with eyes? -- we are perfectly happy and content.

"You have disturbed our peace and now you want to get entry into our community. You will have to choose: you will have to lose your so-called eyes if you want to get married, or you forget all about this love affair and leave this valley and never come back again."

The young man thought for the whole night. He really loved the woman, but this was stupid, the condition was simply idiotic, that he had to lose his eyes. In fact he loved the woman because of his eyes. She was so beautiful, and all those three hundred people were not aware of her beauty and they would never be aware of her beauty. It was his eyes that had given the glimpse of the beauty of the woman.

He had seen so many women, but he settled for a blind woman. Although she was blind, she had something indescribable, something otherworldly. But to lose one's eyes to get that woman seems to be a very strange bargain, because in losing your eyes you will be also losing that woman; you will never be able to see her again. Then all women are equal. To a blind man what difference does it make that you have a homely woman or a Cleopatra? It doesn't matter.

No, he could not manage to convince himself to lose his eyes, because his eyes were the source of the experience of the beauty. In the middle of the night he escaped from the valley.

And this is not a story, it is a historical fact.

So when we created communes, I was thinking humanity has progressed, has come a long way from the days of Socrates and Buddha. But I was wrong. They have not moved a single inch! They have changed

their masks, they wear better masks than their ancestors, but behind the mask is hidden a barbarous soul -- uncivilized, uncultured.

It is not able to accept the stranger. It is not vast enough to absorb the new, the unknown, the unexperienced. It becomes irritated, it becomes annoyed. It wants to destroy your eyes, because it is blind and your eyes will remind it about its blindness.

Seeing the situation, I have dissolved the communes. I would rather rely on individuals. In that way I can spread my message far and wide. I have even allowed you, if you feel it difficult, not to use the red color, not to use the mala, so no blind man is annoyed by you.... Because I want to protect your eyes -- and they are very vulnerable because you are in the situation of a child and just a fly can destroy your eyes. And these people are not flies, they are monsters.

The buddhafield has expanded its area, but its strategy has changed. Now I will depend on the individuals -- and individuals can move around the world, to faraway corners; still there will be a connecting link with me. Wherever there is a sannyasins of mine, I am there. He will be my mirror, he will reflect me and my light. He will transmit my energy, my understanding.

So you are right: just being together and working hard and running a disco and making money and doing all kinds of things does not seem enough. It is not enough. It is not only not enough, it is a sheer wastage.

So you work in the world; and it is a simple thing -- whenever you feel a deep urge to be with me, I will be available. You can always come to me.

To make it a reality, now we will not be having any celebrations; now the celebration will continue all the year round -- three hundred and sixty-five days of celebration! And I will be living somewhere, soon -- my people are searching for the right place for me to be. And all the year round you can come to me, whenever you have time. So there will be always three to five hundred people coming and going. And I would like a more intimate contact with you because now I am going to depend on the individual.

You cannot understand how painful it has been for me that people longing for years to come, would come to the commune but then there would be twenty thousand people and they would not be able even to see me while I am speaking. I will not be able to see their faces, I will not be able to look into their eyes -- and they have come from far away. Waiting for years, earning money, somehow they have managed to come. But with twenty thousand people gathering I cannot manage individual intimacy.

So my new format of work is going to be an all-year-round festival. So you are welcome any moment, because the festival will be continuous, so we don't collect twenty thousand or fifty thousand people at one time. We distribute people all over the year, so I can sit with you on the lawn, I can sit with you under the trees, I can sit with you under the stars, and I can talk to you or I can be silent with you. So when you go back you are full of me.

And this is going to be the new order of the buddhafield.

BELOVED OSHO,
MEDITATION IS THE KEY. WHY IS IT SO DIFFICULT TO LIVE A MEDITATIVE LIFE WITHOUT YOUR PHYSICAL PRESENCE?

It is difficult because you have not yet been able to find your own source of meditation.

Being in my presence you need not meditate. Just being in my presence, a silence descends on you. Your heart has a different rhythm, your being feels a tremendous contentment.

But this is just a reflection. You should not be deceived by the reflection. Enjoy the reflection, let it penetrate as deeply in you as possible. But this is only an example, that if it can happen in my presence, why cannot it happen in my absence? -- because it is happening in you. I may be functioning as a catalytic agent, but the source is within you; you just have to start trying it.

For example, you are in my presence and you feel meditation comes so easily; in fact you need not think about it, it is there. Just try sitting in your room. If it helps, remember me, visualize me, that I am sitting in front of you, and allow the same experience to happen again. You will be surprised; you don't know how capable your consciousness is. Just think: you had enjoyed a certain perfume....

Sufi mystics have even used it as part of their strategy; you will enjoy this certain perfume. Perhaps twenty years have passed: you can sit silently remembering it, bringing that experience of the perfume closer to you, bypassing the twenty years. And you will be surprised that suddenly the perfume is there. You

can still smell it; twenty years have not been able to destroy it. It has remained somewhere deep in your consciousness, you can never forget it.

Sufi mystics have used it, although no Sufi has ever said so. Why? When you go to a Sufi master the first thing offered to you is perfume, and each Sufi master has his own perfume. He associates himself with that perfume because he knows the functioning of the consciousness: that a perfume cannot be forgotten. And whenever you remember the perfume you will have to remember the master; they become associated.

And every day it happens: you come to the master and the first thing is that he offers you the perfume. His place is full of the same perfume. The moment you enter you are engulfed in the perfume. Month by month, year by year, you live with the master. The perfume goes on penetrating into the deepest layers of your consciousness -- and with the perfume, the master is also entering you.

Whenever you will be far away the instructions are: remember the perfume. And you will be surprised that whenever you remember the perfume, suddenly the presence of the master is there. And all that has been happening in the presence of the master starts happening in his absence. The source is within you.

These are just strategies. I have not been using anything like that, for the simple reason that I trust more in your love than in any association with something mundane.

If you love me, you can materialize me anywhere you want.

And no perfume is higher than the perfume of love. No music is more musical than the music of love.

I have not used anything. In a few schools of mystics, music is used -- the same tune, so that whenever you hear the tune or remember the tune, you will be transported from your actual surroundings into those surroundings that you always wanted to be in.

But these are very mundane strategies. I would like to be more straightforward. I would not like anything to stand between me and you -- even to remind you. I want immediate contact. I want, categorically, immediacy, no mediator, because nothing works more miraculously than love.

All those old masters had to use other things because about love, they were afraid. Their own fear of love made them choose third-rate things to help you. I am not afraid of anything -- particularly of love.

So in my presence remember: meditation is easy because in my presence love is easy.

So wherever you are, be loving.

Be loving to the people you are with, be loving to the sky you see. Be loving to the trees you move by.

Just be loving -- and whenever you are thrilled with love you will find I am walking by your side, sitting by your side, that my hand is in your hand -- who says that I am far away? And you will immediately have the proof because mediation will be coming from all sides running, flooding you.

And once you have found it, that it can happen anywhere, then the last dependence has ended. Then my presence is no longer a need for you. That does not mean that you don't love me anymore; in fact, just the contrary. How can you love totally when there is some kind of dependence? You can love totally only when there is no dependence.

One of Buddha's intimate disciples, Sariputta, became enlightened in Buddha's lifetime. But he would not say it to Buddha, he was trying hard to hide it. He was doing things which only an unenlightened person can do.

Finally Buddha had to call him, and say, "Sariputta, you can't deceive me. You stop all this nonsense of doing things, saying things just to hide the fact that you have become enlightened. Why are you so afraid? Why don't you simply say what has happened?"

Sariputta said, "I am truly afraid. I was postponing this enlightenment as much as possible because I knew when I became enlightened you would say, `Sariputta, now you go, reach the people, help the people. Now you don't need me, so why do you go on hanging around?' I did everything to avoid it but what was to happen, has happened, and now you have found out -- please don't send me away."

Buddha said, "But you don't need me anymore. Your excuse to be with me for so many years was that without me you cannot become enlightened; now you have become enlightened, your excuse is no longer valid."

Sariputta's statement is very significant. He said, "Yes, my excuse is no longer valid, and I don't need you. But I am going to stay with you because it is you and your love that has made me so independent -- even independent of my own master. Just to show my gratitude, just to touch your feet every day.... I refuse to go anywhere else.

"I was with you up to now with a need; now I am going to be with you without any need. For the first time my love is simply pure -- no motivation, no desire... just pure gratitude."

When the need disappears, the gratitude arises. When dependence disappears, a tremendous feeling, that

what you were and what you have become... the distance is so vast that unless the presence of the master was a miracle, it is not explainable.

So whenever you feel that it is difficult to meditate without me, remember my love for you, remember your love for me.

Love immediately destroys distances.

And you will find me as much present as I am here -- or even more. And once you have found it, then there is no problem: wherever you are, meditation is your own, it is your own energy. Still you can go on coming.

I am not so hard as Gautam Buddha. You must have seen Gautam Buddha's marble statues. He was just like that -- cold as a marble statue, even when he was alive. A beautiful man, an immensely miraculous man, but he was very cold.

I am a totally different person. My compassion is not of somebody who is higher than you; my compassion is very human, because I understand the days of the dark nights. I have been through those dark nights -- I know how you must be suffering in those dark nights. But it is all up to you: you can prolong the dark night, or you can end it and bring the sunrise immediately into your life.

I have called you my friend. Remember that word.

I promise you to be with you whenever you need me. Just need me!

BELOVED OSHO,
THE GERMAN MINISTRY OF INTERNAL AFFAIRS DOESN'T ALLOW YOU TO ENTER GERMANY. DO YOU WANT TO SAY ANYTHING ABOUT IT?

It seems that no government will allow me in any country. It is a good sign. It means they have started recognizing me.

I cannot be recognized by winning a Nobel Prize. I can be recognized only by the way America has treated me, India is treating me, Germany is treating me. But I am surprised about Germany. I have never been to Germany; naturally I cannot commit any crime in Germany under German law. It must be something unprecedented, that a person who has never been to your country, has not done any harm to your country -- you have to decide beforehand, in case he comes, that he should not be allowed to enter.

It shows a great recognition of a single individual who has no powers -- governments are so afraid. They must be wrong, there must be something that they are afraid of which my presence can expose.

I say it is a good sign -- I love it. I will refuse a Nobel Prize because that is bourgeois but I cannot refuse such a beautiful recognition; that simply fits with me.

One thing I would like to tell you is that Germany can prevent me from entering the country but it cannot prevent me from entering the heart of the German people, particularly German youth. And of course they cannot prevent me from allowing the German youth to enter into my heart.

And my work is invisible -- I need not go to Germany. But those who love me can come to me wherever I am. And if their love is strong enough then they can find me amongst them. I need not enter the country; still I can be with my sannyasins.

My presence depends on their love, not on the visa that the government issues.

But it simply shows the poverty of your so-called great powers. You should be happy and rejoice the day I cannot find any place to stay anywhere in the world. You have to dance and sing and rejoice that this is happening for the first time....

Because Socrates was condemned in Athens, and Athens was only a city state. The judges had told him, "You can leave Athens and there will be no punishment for you. And there is the whole world -- why should you unnecessarily get poisoned? Just leave Athens."

Jesus was crucified in Judea -- a very small place. Nobody had heard about him while he was alive. And he did not die on the cross either. Not that there was any resurrection; he was simply brought down from the cross within six hours -- and on the Jewish cross it needs twenty-four hours, sometimes forty-eight hours, for a person to die.

It was a negotiation between Pontius Pilate, the Roman governor, and one of the influential men who wanted Jesus to be saved. So this was the agreement: on Friday Jesus should be crucified -- but as late as possible so he is not too long on the cross. Jews stop all work as the sun sets on Friday, and Saturday is the

day of sabbath; they don't do anything. So it was delayed as long as possible; only in the afternoon when the sun was going down was Jesus crucified. And before the sun set he had to be brought down because of the Jewish tradition.

Now he had to wait in the cave. He would have to be crucified again after the sabbath ends -- and that was the time when he was stolen. He was taken out of Judea. He lived in India up to one hundred and twelve years -- a very ripe age. He died in India -- I have been to his grave in Kashmir, and a strange coincidence: Kashmir has the graves of Jesus and Moses too.

But nowhere was he hindered, nowhere was he persecuted, nowhere was he crucified again. In India he lived a long life. He was thirty-three when he was crucified in Judea, and he lived up to one hundred and twelve years without any persecution.

So this is something to rejoice about, that I may be the first man in the whole of history who is being persecuted around the world. But this is not bad news, it is good news. It means I have threatened all the powers of the world -- religious, political, social. A single man, single-handedly has been able to prove the impotency and poverty of all great powers, great theologians, great organized religions. What more reward can I receive?

And this is going to help the movement. It means you have got a master, not just a goody-goody saint!

Light on the Path

Chapter #14
Chapter title: Say it with your totality

14 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
I HAVE BEEN TRYING TO SAY WHAT AN ENLIGHTENED MASTER IS. I TRY FROM EACH ANGLE, AND EVERY MORNING, WHEN I SIT AT MY PIANO, I TRY TO SING THE SONG FROM ANOTHER PERSPECTIVE, WITH ANOTHER TUNE, ANOTHER MELODY.
BUT MY PEOPLE IN THE WEST HAVE NEVER HEARD SUCH STORIES, AND I CAN SEE THAT MY WORDS NEVER REACH THE TARGET. I CAN'T KEEP MY MOUTH CLOSED, AND I GO ON TRYING TO FIND THE WORDS TO SAY IT.
IF I HAVE TO GIVE A TITLE TO THIS BOOK, IT WILL BE, "THE WORDS TO SAY IT" -- BECAUSE I CAN'T GIVE UP, I CAN'T SHOW MY SILENCE -- NEITHER MY TEARS, NEITHER MY LAUGHTER. PLEASE, HELP ME TO FIND THE WORDS TO SAY IT, TO EXPLAIN TO MY PEOPLE IN THE VALLEY WHAT ENLIGHTENMENT IS, WHAT AN ENLIGHTENED MASTER IS.

It is not only *your* difficulty, it is as old as man himself. The efforts that you are making have been made down the centuries by thousands of poets, painters, musicians, sculptors -- all kinds of creative beings -- trying to say that which cannot be said. They all have known it -- that it cannot be said -- but still, there is a tremendous longing in the heart of man to say it, to express it, to convey it to those he loves, to those he wants to understand.

There is a great challenge, perhaps the greatest... one experiences it, one feels it, one is almost very

close to expressing it -- but still, the target is missed. Because the target is continuously missed, the challenge becomes greater, bigger.

So I can understand your problem, but you will have to understand that there are things you can try to say but you will not succeed. One should not long for success either; just the effort is enough success. You tried your best, you put yourself totally into it. You were not half-hearted. But if, in the very nature of things it is impossible, what more can you do?

The experience of enlightenment happens when there are no words, no thoughts. The mind itself is left far behind. You cannot even hear the heartbeats; it is an absolute emptiness.

It is not light, it is not darkness. It is something beyond both.

What it is does not exist in the world we know. So there is no parallel, not even a far away symmetry which can give some indication about it. And whenever we want to say something about it, we will have to bring the mind in -- which was not present in the experience. We will have to bring words in -- which were absent.

This is the whole absurdity, that you are making eye-witnesses of those who were absolutely absent. They can try, but they are groping in the dark. All their efforts are so small, and the experience is so vast -- no word can contain it.

Whenever I close my eyes, and I see, it is utter emptiness... not even a flicker -- unlimited, something belonging to eternity. Mind belongs to time; it has no idea of eternity. It can make one up, but its idea of eternity will be nothing but time stretched as far as the mind can go. But it will still be time; and it has two ends to it, the beginning and the end. It is not eternity.

What can mind do? -- it can only stretch time; that is its experience. It can make it longer and longer, but however long it is, it has a beginning, it has an end; it is not eternity.

The mind thinks about truth. It thinks about truth only because it knows not. Thinking is the blind man's game. It is only the blind man who thinks about light. When you have eyes, you simply see it, you don't think about it. And what can you think about it? When you are facing the light, seeing it, knowing it, there is nothing to think about it.

And when the light is not there and you are blind, what can you think about it? Whatever you think is going to be wrong. It cannot even be a far-fetched similarity to the experience of light.

In the West you will find it even more difficult to explain to people what it is. It is of tremendous importance to note that in India there has never existed anything like philosophy -- never, because philosophy is a thinking process, it is of the mind; it does not go beyond mind. It is logic, but it is not an experience.

What has existed in the East is a totally different thing: we have called it *seeing*, not thinking, not philosophy.

Gautam Buddha said of himself that, "I am not a philosopher, I am a physician. Don't ask me what light is. If you don't have eyes, come to me and I will cure your eyes -- that I can do, but don't ask me what light is. I cannot answer. I can cure your eyes and then it is up to you to know what light is."

In the West there has never been anything like *darshana*, seeing, which is beyond thinking. So it is more difficult, and you will find it almost impossible, in every step a failure. The best of music still falls short because even the best of music is nothing but sound -- and the experience is silence, not sound. And you are trying to express silence through sound.

The best of poetry may give people who do not know great flights into the unknown, glimpses. But to those who know, the question is not flights into the unknown, but entry into the unknowable.

The unknown can become known any moment. Science tries to make the unknown, known: what was unknown yesterday is known today; what is unknown today will be known tomorrow. And the scientific mind thinks there will come a time -- it is very logical -- that we will have claimed all that is unknown within the boundaries of the known. That will be the victory, the ultimate victory of science -- that no unknown is left anymore.

But they are not aware that there is something more than the unknown, and that is the world of the unknowable -- which cannot be reduced to the known.

So poetry, painting, may sometimes bring you very close to the unknown. But enlightenment is not of the unknown, it is of the unknowable. You can experience it but you cannot explain it. And it is not your failure, it is just the nature of how things are. It is something existential.

Still, I will not say, don't try to say it. I will say, continue trying to say it. My purpose is different: not that you will be able to say it, but in the very effort of saying it, something in you will be changed,

something in you will be transformed. Every failure in expressing it will bring you closer to the silence that can only be experienced. So every failure can become a stepping stone.

And don't be worried that people cannot understand what you are trying so hard to explain to them. Go on trying. It is not that your explanation is going to succeed, to reach the target -- that is out of the question. But your very effort, your desperate effort, your tears, may be able to move those people's hearts.

Your words cannot do anything, but your sincere effort is going to create a quest in those people... that there is something, certainly, that the man is trying to explain -- and is not able to explain. But his tears are proof, his constant effort in spite of all the failures is proof. His finding new ways, new angles every day, is proof that the man has something; perhaps it is the nature of the thing that it cannot be explained.

And they know things which cannot be explained in their ordinary experience too. They cannot explain love. Even the greatest scientist falls in love, knowing perfectly that he cannot explain what it is. And what he can explain he knows it is not that. He can explain the hormones, the attraction between female and male hormones, and the whole biology of it. But he knows it is not that. He cannot explain it; he cannot bring it to the level where things can be explained.

Even in ordinary life -- you taste something, but you cannot explain the taste. You smell a fragrance but is there any way to explain it? -- and particularly to those people who have lost their sensitivity to smell. They may not be convinced by your words, but they will be convinced by your effort -- and that may trigger an enquiry in them... perhaps you are right.

And that's what, down the ages, people have tried. If they have come in contact with a master, they have come in contact with a living experience of enlightenment. They know it is there; it has become almost tangible to them. They have felt it in their very heartbeat, in their very breathing. They have seen it; and naturally, they would like to communicate it.

They are burdened with a tremendous experience, and they want to wake people up: "What are you doing? There is something more to life -- don't waste your life this way! I have seen it. I have lived moments in the presence of some mysterious experience."

Perhaps they will think you crazy, they will think you mad. Don't be worried about it -- it has always been so. But if your madness is total, it is going to leave a deep impression on them. If your madness has a joy in it, a blissfulness around it, it is impossible for them to ignore it.

They would like to ignore it, for the simple reason that you are driving them onto a dangerous path: perhaps they will become just as mad as you are. They would prefer that nothing like the experience you are talking about exists. It is an effort to defend themselves. In fact their very attempt to ignore you, to condemn you, to call you a madman, shows you have already made some way into their heart.

These are defense measures. They are creating a wall between you and themselves -- but that is the beginning of their defeat. Defense is the beginning of defeat: they have already become afraid, frightened.

So I will say, go on saying it. You will never be able to say it, but many things will happen in the effort of saying it. People are searching, knowingly or unknowingly, for something which is not part of their mundane life. They are tired and bored, but they want to be clear before they enter into any enquiry. That's why they want exact descriptions, explanations; they ask all kinds of questions.

It is simply for safety. They have lost their life; now a very small part is left, and they are afraid to gamble it. So you should be compassionate towards them. Don't get angry that they do not understand you. Don't stop trying to say it because they are not hearing you, because you are not succeeding in reaching them.

Life's ways are very mysterious.

You want to say something about the unknowable. You will not be able to say it, but in the very effort, you can change the life pattern of the person. You can give him new dreams and new hopes.

That's what I have been doing my whole life -- selling dreams... hopes.

Neither you can say it, nor I can say it. My whole life I have been trying to say it, knowing perfectly well it is an impossible task. It has never happened and it is not going to happen. And it is good that it is not going to happen... so something remains above mind, always in absolute purity, unpolluted.

I have been setting people on fire.

I don't succeed in saying it, but as a by-product -- of my arduous effort to say it -- putting my whole being put at stake in saying it -- there are other things happening on the side. The person is set on fire. He starts looking for something which cannot be said.

I have failed in a way. I have succeeded in another.

In fact, failing in saying it is not important. Succeeding in setting a man aflame is the real success. You

have not missed the target. What helps is not your words but the way they are said, the authority with which they are said, the living quality of your words -- that they are coming from the very center of your being. You are not playing a mindgame; what you are saying is not just part of your thinking... the quality of your words will give the sense that they are part of your living. And that quality goes on making an impression.

So it is a very strange phenomenon: you cannot say it, and still you have to continue to say it. Words may fail but there is something which will transpire.

Just be total. Don't hold anything back. If tears want to come, let them come. Everything is significant.

Every gesture is significant. Even gaps are tremendously meaningful. No one knows what is going to leave an impression on the other. So you have to make a total effort.

Something is going to happen; it has always happened.

The story is about Gautam Buddha: the night he became enlightened, he remained silent for seven days, for the simple reason that what is the use of saying it when it cannot be said? And it was absolutely clear to him that it is not possible to say it. Then why unnecessarily waste your time and other people's time?

The story is very beautiful. In Buddhist mythology there is no God, but there are gods. Gods are the people who are living in heaven. Heaven is just a holiday place. Those who earn virtue, those who live religiously, are rewarded -- a weekend; these people are called gods. But they are not higher than an enlightened being; they are far lower, because once their virtue is finished and their account is closed, they fall back to the mundane, ordinary world again.

The same happens to those who are committing all kinds of sins: they will be thrown into hell. When their punishment is complete, they come back to the ordinary world. So even heaven and hell are just reward-and-punishment systems.

The enlightened person does not go to heaven because he is freed from all sin, from all virtue: he is free from the mind itself. He simply dissolves into existence; he becomes one with the ocean.

So the gods in heaven became very much worried that Buddha is not going to speak -- and in centuries... it is rarely that somebody becomes a Buddha. So seven gods representing the whole of heaven came down to Buddha, touched his feet, and asked him to speak. "Because for centuries the earth waits, and if you remain silent, we will not be benefited by your enlightenment. You have to share it."

Buddha said, "That which cannot be said, how can I say it? You know perfectly well it cannot be said, so what is the point in saying it? In fact, by saying it, you are distorting it. The moment truth is said, it becomes a lie. So please forgive me -- I cannot do it."

The gods were very much puzzled. They talked amongst themselves... what to do, how to convince him -- what he is saying is right, but he has to be convinced to speak. Truth cannot be said, no, we have heard for centuries it cannot be said; but while a man of truth speaks... it is not only the words, there are many more things -- his eyes, his hands, his whole being. The words may not be able to say it, but they create a ground in which people can be pulled. And they can see his eyes, they can see his being, they can see his silence. They can see his blissfulness, they can see his contentment. That's what convinces them -- not his words.

So they said to Buddha, "We understand: ninety-nine percent of the people perhaps may not understand you, but why are you forgetting the one percent? And even if one percent of the people understand you, it will bring a transformation in the whole consciousness of man."

Buddha said, "Those one percent I have not forgotten, but those are the people who will attain to enlightenment whether I speak or not -- maybe a few years later or a few lives later. But that one percent you are talking about who can understand me, they can not be prevented from enlightenment any longer.

"So what is the point? They will get it. And in this eternity of time, what does it matter if you get it today or tomorrow or the day after tomorrow?"

Again the gods insisted; they said, "We understand you, but there may be a few who are just on the verge, and they need only a little push, a little conviction that they are not going to risk everything for nothing. Your presence will convince them that it is worth risking everything. And they are just on the verge: only one step, and they are holding back the step because they don't know what is in the unknown, what is in the unknowable. They can't see anything; so why lose whatever you have got for that which is uncertain? It may be, it may not be.

"Your presence will give them courage to take the last step. And you know perfectly well they can remain hanging on the verge for millions of lives -- the same fear. Your presence will take away the fear. They will know that going into the unknown and the unknowable is not a risk; it is the only thing that is not a risk.

"In life, everything is risky. That is the only thing which is absolutely certain. Your presence will give them that certainty, and the courage to take the last step. You will have to speak."

Buddha pondered over it, and he said, "Perhaps you are right, because I remember my own situation: that last step was the most difficult, because I had nobody who could convince me by his presence that `You are not going to simply disappear into nothingness; you will come out of it radiant, with eternal life.'

"I know how many lives I have been hanging at the last step. I will speak. I will speak for those who are just on the verge." And he spoke for forty-two years -- still he has not been able to say the truth. But he helped hundreds of people to attain truth.

So don't be worried that you are not succeeding in saying it. Nobody succeeds in saying it -- but success comes through other ways. Saying it creates a situation.

Even if a few people can start moving, that's enough. And in their movement, you will find yourself moving. When you see a conviction arising in somebody's eyes, you will be convinced a thousandfold. So it is not only for others -- it is for you too. Say it in as many ways as possible.

So one thing has to be remembered: say it with your totality, because that is what is going to change the other person, his perspective. And when you say it with your totality, your words start having a life of their own.

I don't know even the ABC of oratory.... Once I was taken to a Christian theological college. The principal was my friend, and he was insisting that some time I should come and see how they prepare their missionaries.

And I was simply amazed: they were teaching people everything -- when you have to speak loudly; when you have to speak very softly, almost in a whisper; when you have to raise your hands -- at what point of your sermon which gesture has to be made....

I said to the principal, "This is simply stupid! This is not education -- you are destroying these people. This is all false, phony. You should not call it a religious institute; you are teaching acting."

I have never learned anything about oratory -- there is no need. What you need is some authentic experience, and then it starts finding its own ways. And I have been speaking to millions of people, just talking to them heart to heart. I myself don't know what is going to be my next statement. I don't know what my hands are doing, what gestures are coming; I don't know what my eyes are doing.

I simply know one thing, that when I am saying something, I am saying it with my body, with my mind, with my soul -- with my everything put at stake. And when you have something to say, it finds its own way.

Of course you will never be able to say the truth, but by saying it you may be able to approach peoples' hearts. You may trigger some pilgrimage in them -- and that is more than one can expect.

So go on saying it; go on making the effort, knowing perfectly well there is no way to say it.

For centuries people have understood this, and yet they went on saying it, because they became aware that between the words, between the lines, something goes on transpiring -- and that is the real thing.

Light on the Path

Chapter #15
Chapter title: With a master the long journey can be cut short

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BELOVED OSHO,
A ZEN MASTER SAID, "SITTING SILENTLY, DOING NOTHING, AND THE GRASS GROWS BY ITSELF." BUDDHA SAID, "BE A LIGHT UNTO YOURSELF." I AGREE IN TOTO. SO WHAT IS THE NEED FOR A MASTER? CANNOT AN INTELLIGENT AND COURAGEOUS MAN WALK ALONE?
HOW TO EXPLAIN WHAT A MASTER IS IN A COUNTRY WHERE "MASTER" ONLY MEANS "ONE WHO OWNS PEOPLE"?

There is no need for a master.
An intelligent and courageous man can walk alone -- but he will have to walk many lives before he comes to the point. With a master the long journey can be cut short.

Walking alone, you don't know where you are going. You know where you want to go, but there is no map. And there are not paved roads to the truth. As you walk you make the path; it is not already there. And there are thousands of doors.

The person who is walking alone will have to knock on each of the doors; and all the doors don't lead to the truth. There is only one door in those thousands of doors which leads to the truth. A man walking alone will have to depend on some coincidence that he happens to knock on the right door; otherwise he will have to eliminate all the wrong doors by knocking on them, finding that they are not the right one, until finally all wrong doors are eliminated, and only the right one is left.

This can take thousands of lives. The journey will be infinitely long -- so long that the courageous man may lose courage, the intelligent man may get fed up with all that. And rather than reaching the goal, he may turn his back on the whole pilgrimage.

Yes, it is possible without a master, but the difficulties are tremendous. The master does not lead you to the truth because he has already traveled the path: he has already found the right door, the right method. He can help you to eliminate the wrong doors.

In other words the function of the master is not to give you the truth but to make you aware what is false, to make you aware what is not truth. He cuts your journey down to the shortest possible way.

And a master is not a person who owns people. One who owns people is not a master at all: he is a politician. He is on a power trip.

A master can only be a master if he does not own people, but loves them.

Love never owns. Love gives without asking anything in return. Love makes no conditions. Love has no expectations.

A master is only a friend. He is not higher than the people he is leading towards a certain experience. He has no superiority complex. He does not create any guilt, any inferiority, any kind of spiritual slavery -- because these are the barriers to finding the experience he is teaching.

Only an independent, totally autonomous being, living in freedom, can attain to the experience of truth.

So how can the master own the people? He makes every effort to help -- and this help does not create any obligation on those who are being helped. On the contrary the master feels obliged that you accepted his help. You could have rejected it; there was no necessity to accept it.

It is just a theoretical thing that the master is not needed. Practically it is almost impossible to find the way without the master, because there are so many ways, and they don't all lead to truth.

And you don't have unlimited courage. It will soon be finished. After wandering on a few paths and finding nothing, you will be discouraged. Each failure is going to become a discouragement. Soon you will start wondering whether there is any truth at all. "Am I searching for a hallucination, searching for something that does not exist?"

Your intelligence, howsoever sharp, will start losing its sharpness when you come again and again against failure.

Whatever man has, needs nourishment. His courage needs nourishment. His intelligence needs nourishment -- and nourishment comes through success. If you are succeeding, you will become more and more intelligent, more and more courageous... getting ready to take a quantum leap into the unknown. But if on every step there is failure, darkness, the courage will disappear. The intelligence will start losing its sharpness, its brilliance.

It is mostly going to be the case that soon you will forget all about truth, the search. You may even become an enemy of all those who are talking about truth and the search for it. You may start saying that it is all nonsense, it is just groping in the dark... just like the definition of a blind philosopher looking in a dark house in the dark night for a black cat which is not there. How long can you keep your courage?

Buddha has a beautiful story about it. He says there is a palace of one thousand doors, and a blind man is trying to find the right door to get out of it. All the doors are open. He goes on searching for the right door; he becomes tired -- such a tedious thing that each door proves to be just a facade. It is not a door; behind each door there is only a wall. The door is open -- but when he enters he hits his head against the wall.

He starts becoming discouraged, although he has been told there is one door, certainly one door, which will take him out -- and all doors are open. And by the time he reaches the right door, he is so tired, so fed up. He has passed nine hundred and ninety-nine doors, and they all have proved wrong doors. It is a natural conclusion that this door is also going to be one of them. He does not try it -- he passes by it.

He has tried enough. You cannot blame that man, he is blind -- and hitting his head on nine hundred and ninety-nine doors and finding they are all walls.... You cannot blame him if he decides to leave this one and save at least one hit more. He moves on and starts knocking again on wrong doors.

Buddha used to say that you cannot condemn that man. You have to be compassionate -- he is blind and his experience of so many failures discourages him. And he misses the right door. He simply does not try -- he is tired. Perhaps one round more and he may drop the whole idea of getting out.

Perhaps it is just a fallacy that there is a door that opens towards the world of light, sun, flowers, and sky and stars. Perhaps this is all there is. And those who have been telling him about the right door may have been simply deceiving him, perhaps they are deceived themselves.

What is theoretically possible is not necessarily practically the right thing. Every master will say you can go alone, you can find the truth on your own; there is no need of a master. And only a master will say that. But he will also make it clear to you that you are choosing a very long journey. You may be tired, you may drop out of the search; you may turn your back towards truth. You may even become antagonistic to the very idea. The master is a practical necessity.

And the master is only a lover. He loves truth, and he loves to help people to reach that wonderful experience.

He is just like a gardener. Whenever there are flowers coming to the plants it is not only that the flowers blossom, something in the heart of the gardener also blossoms with each flower. The same is true about the master. Each time a disciple reaches the goal, attains his potentiality, blossoms, something in the master's heart also blossoms. With each disciple becoming enlightened, the master becomes again and again enlightened.

That is the master's reward. He does not want anything from the disciple. His reward is in the success of the disciple.

So always remain aware of the distinction between what is theoretical and what is practical.

You have quoted Basho, an authentic master: "Sitting silently, doing nothing, and the grass grows by itself." This is the theoretical position, and every great master will agree with it -- that all that is needed is that you sit silently, don't do anything. On your part doing is not needed. Don't start pulling the grass in order to make it grow. You simply sit silently, the grass grows by itself.

But this is a theoretical statement. Who is going to teach you to sit silently? That is the most difficult thing in the world. You can do everything very easily, and the easiest thing -- to sit silently -- seems to be the most difficult.

You will need a master for many reasons. First, as an example; otherwise soon you will find that you cannot sit silently. That's how the mind works, to console itself: "It is not my fault that I cannot sit silently; it is just human nature. Nobody can sit silently. I have never seen anybody sitting silently doing nothing."

The first function of the master is to prevent you from drawing such a conclusion. You know at least one man who sits silently. There is one man, at least, who is capable of not doing anything, just being. And if it is possible for one man, it is possible for all men.

And secondly: you will need some method, some strategy, to help you to sit silently and not to do anything. Each master develops devices -- sometimes very strange, sometimes very obvious. It all depends on what kind of disciple he is going to help.

This haiku is from Basho, but he himself helped many people, helped the grass to grow -- in spite of his statement which has become world famous. Nobody has bothered that he has helped much grass to grow.

He has given a certain kind of meditation to one disciple: to listen to the sound of one hand clapping. The disciple knows that there cannot be any sound from one hand. Whatever you do, sound needs at least two things to clash; one hand won't do. But the master says, "Try. Sit down and try, and when you find something that is the sound of one hand clapping, come back and report."

And every morning the disciple comes. The night before, he heard the wind passing through the pine trees, and he thought, "Perhaps this is the sound of one hand clapping." In the morning he rushes to the master, and he tells him, touching his feet, "I have heard it! It is the sound of the wind passing through the pine trees."

The master gives him a good slap and says, "You idiot! I have told you to find the sound of one hand clapping. The wind and the pine trees are two hands. Go back and start meditating."

The disciple comes back again and again. Sometimes the sound of the water running... and he thinks, "Perhaps this is it!" But the master is difficult: the disciple is tired, and all that he gets is a slap on his face. He tells the master that he heard the sound of running water.

The master says, "You won't listen to me!" He simply takes hold of him and throws him out of the window! It is a three-story house, and they are on the top floor. And not only does the master throw the disciple out of the window, he jumps after him, on top of him, and asks him, "Have you heard it?"

For a moment there is absolute silence. The disciple cannot believe what has happened. He had never thought that Basho, such a gentle man, will do anything like this. He is simply shocked. And now the master, sitting on his chest asks him, "Have you *heard* it?"

The shock, the situation -- and for a moment time stops, mind stops, and the disciple smiles. And Basho says, "That is it! But you forced me to do something which I don't do ordinarily. You were harassing me every morning with all kinds of nonsense things."

Yes, the grass grows by itself. But man is not grass. He needs a guide, he needs a benevolent master. He needs a friend who at times can be really hard, a friend to create devices around him. This disciple would have waited for lives to hear the sound of one hand clapping.

And this is a spontaneous act on the part of Basho. It is not a considered act, he has not thought about it. It is just that the moment he feels it, he does it. The disciple has a few fractures, but those fractures will heal; they don't matter. What matters is that the shock of getting thrown out of the window, and the master jumping onto him was something so unexpected that the mind had to stop.

Mind can only function with the expected, with the known. When there is something unexpected, unknown, then it has to stop. And the stopping of the mind is the sound of one hand clapping. It is silence.

Now the disciple knows what silence is. Now he can sit in silence doing nothing and letting the grass grow by itself. But the first taste of silence -- who is going to give it to you? Only one who has tasted it.

It is of immense importance not to be lost in theoretical assumptions, and to always remain in the world of the practical, because it is there that things happen. Once they have happened then the theoretical seems to be perfectly right -- but only once they have happened.

A master is only a support when you are not able to walk on your own.

If a child is not helped by the mother to start walking on his own feet.... She is very protective. She takes care that he does not fall into a ditch, she takes care that he does not get hurt. She provokes the child, she challenges the child: "You can do it. I am here, you will not fall -- I will support you." But the first steps of a child -- for the child it is entering into an unknown world.

If left alone, no child will stand up on his feet; he will walk on all fours all his life. This is a proven fact, because many times children have been found in jungles, in caves, living with wolves. Some motherly wolf has taken the child from the city, and she has been feeding the child.... But because all the wolves are moving on all fours, the child also walks on all fours. Nobody has challenged him to stand up on two legs: "Change your position from the horizontal to the vertical."

A few years ago one boy was found near Lucknow in India. He was fourteen years old, but he was not able to stand up. It took six months for doctors to help him to stand. Then too, whenever he was left alone, he would walk on all fours. It was only under compulsion that he would stand on his two feet. It was too difficult, and he was very hesitant, afraid, nervous.

Theoretically, man is capable of walking on two legs, but practically a mother is needed, a motherly milieu is needed, in which he can feel supported and unafraid -- even if he falls, he will not get hurt. And sometimes he will fall, but slowly he will get the knack. Then the mother is not needed. Then for the whole of his life he will not remember at all that he is walking because of a mother; otherwise he would have not been walking on two legs.

In the spiritual world it is a little more complicated and a little more subtle. The master is playing many roles. He is a friend, he is a guide, he is a mother. And in every way he is trying to give you the first experience. That first experience triggers a series of experiences. And then you can sit alone, silently.

And the real master never wants you to remain dependent on him. He wants to make you independent as soon as possible... the quicker the better.

So he finds all the shortcuts. And he is aware of the whole area -- he has traveled on all the paths. He has seen it from all the angles. He knows where you are, and he knows where the truth is. The shortest distance between two points is a straight line; and that is the function of the master -- to create a straight line between you and the truth.

Just the other day an old man was asking me -- he is the private secretary of the king of Nepal -- "I don't expect that, in this life, I will be able to experience anything you talk about."

I said, "Why? Why are you so discouraged? What I am talking about can be experienced within a second. All that you need is to listen to me carefully and just to make an effort. There is no need to wait for another life. Perhaps you have been doing it in your past lives too, and you are just repeating an old habit, that it cannot happen in this small life. You are thinking, `Now almost two-thirds is gone, one-third is left: how can I manage such a big experience?'"

And as I talked with him and I gave him a meditation -- to just witness his breathing -- I understood what the difficulty was. He was not listening to me. While I was talking to him, giving him a method, he was preparing in his mind what he had to say after I stopped.

And as I stopped, he did not continue with what I was saying to him. He immediately jumped to something which had no connection with what was said to him. Just to give the appearance that it was connected, he said, "Except for witnessing the breathing... I have been sleeping very soundly -- I don't have any dreams."

I had told him that if you go to sleep watching your breath, you will wake up watching your breath. And that is an absolute proof that you have got the method, you have got a grip on it -- because whatsoever is the last thought when you go to sleep, continues to be there the whole night, and is always the first thought in the morning. It waits eight hours.

So he said, "Except for watching the breath.... This is my experience, that whatever thought I sleep with is the first thought in the morning. Driving on a silent road in the faraway parts of Nepal, I feel so overwhelmed with blissfulness that tears come to my eyes and I have to stop driving because I cannot see."

I asked him, "Who has told you to do these things?"

He said, "No one. I have been trying on my own."

I said, "Then I can understand why the fear is there that you are not going to make it in this life. Perhaps you aren't going to make in this life. These are just fragments -- you don't know the whole. And you don't know how to put these fragments together to make the whole.

"You have not been with a master. You are just doing -- in a haphazard way -- anything that you may have read somewhere, heard somewhere. But spiritual experience is an organic unity. You need a man who has the vision of the whole before him. He can give you the key from where to start, so you don't end up with fragments here and there. They will not be of any use. They will be simply deceiving you that you are on the path."

Practically, the master is an absolute necessity. But remember that the master does not own people. The master is not the master of people; the master is the master of himself.

People are attracted to him because of his mastery. They are not to be enslaved. If anybody is enslaving them -- and that is what your so-called religions go on doing -- then that man is pseudo, and he is going to destroy you rather than create a new man in you.

So this is the basic indication of who a master is: he does not enslave you. On the contrary he gives you total freedom. And if you choose to do something, you choose. It is not being forced upon you, it is your choice.

The master can make things available to you, but the choice is always yours. And the master will not have any kind of superiority over you. His emphasis will be continuously, "I am just a human being -- not a prophet, not a messiah, not a savior of humanity. I am just a human being as you are. If there is any difference, it is very little. The difference is that I am awake and you are still asleep."

But the very phenomenon that you are asleep is an indication that you can be awake. A dead man is not asleep, so he cannot be awake. Being asleep or being awake is the same energy.

The perfect master convinces you that you are as capable as he is of having all the experiences that can

uplift you from the ordinary, mundane world into a spiritual paradise, herenow.

Light on the Path

Chapter #16
Chapter title: I want a meeting of east and west

17 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
YOU HAVE BEEN USING THE KEY WORD "DEPROGRAMMING" TO DESCRIBE YOUR WORK. THE TECHNIQUES THAT YOU HAVE SUGGESTED DURING THESE YEARS, GO FROM CHAOTIC AND DYNAMIC MEDITATION TO THE MODERN THERAPEUTIC SCHOOL.
I WOULD LIKE YOU TO EXPLAIN IN BRIEF WHY YOU HAD TO CREATE NEW MEDITATION TECHNIQUES LIKE KUNDALINI MEDITATION OR DYNAMIC MEDITATION, EVEN THOUGH THERE IS A TRADITION ALREADY INCLUDING HUNDREDS OF TECHNIQUES FROM YOGA, SUFISM, BUDDHISM ETC.
WHAT IS ALSO SURPRISING TO THE WEST IS THAT YOU ARE USING THERAPIES SUCH AS GESTALT, PRIMAL, ENCOUNTER, IN YOUR COMMUNE. IS IT REALLY NECESSARY?
THE SUSPICION IS THAT YOUR SECRET INTENTIONS ARE NOTHING BUT TO BRAINWASH PEOPLE'S MINDS, AND THAT CANNOT BE TOLERATED BECAUSE YOU ARE TOUCHING THE MOST PRECIOUS THING THEY HAVE.

The ancient methods of meditation were all developed in the East. They never considered the Western man, the Western man was excluded. I am creating techniques which are not only for the Eastern man, which are simply for every man -- Eastern or Western.

There is a difference between the Eastern tradition and the Western tradition -- and it is the tradition that creates the mind. For example, the Eastern mind is very patient -- thousands of years of teaching to remain patient, whatever the conditions may be.

The Western mind is very impatient. The same methods of technique cannot be applicable to both.

The Eastern mind has been conditioned to keep a certain equilibrium in success or in failure, in richness or in poverty, in sickness or in health, in life or in death. The Western mind has no idea of such equilibrium; it gets too disturbed. With success it gets disturbed; it starts feeling at the top of the world, starts feeling a certain superiority complex. In failure it goes to the other extreme; it falls into the seventh hell. It is miserable, in deep anguish, and it feels a tremendous inferiority complex. It is torn apart.

And life consists of both. There are moments which are beautiful, and there are moments which are ugly. There are moments when you are in love, there are moments when you are in anger, in hatred. The Western mind simply goes with the situation. It is always in a turmoil. The Eastern mind has learnt... it is a conditioning, it is not a revolution, it is only a training, a discipline, it is a practice. Underneath it is the same, but a thick conditioning makes it keep a certain balance.

The Eastern mind is very slow because there is no point in being speedy; life takes its own course and everything is determined by fate, so what you get, you don't get by your speed, your hurry. What you get, you get because it is already destined. So there is no question of being in a hurry. Whenever something is

going to happen, it is going to happen -- neither one second before nor one second after it.

This has created a very slow flow in the East. It seems almost as if the river is not flowing; it is so slow that you cannot detect the flow. Moreover, the Eastern conditioning is that you have already lived millions of lives, and there are millions ahead to be lived, so the life span is not only seventy years; the life span is vast and enormous. There is no hurry; there is so much time available: why should you be in a hurry? If it does not happen in this life, it may happen in some other life.

The Western mind is very speedy, fast, because the conditioning is for only one life -- seventy years -- and so much to do. One third of your life goes into sleep, one third of your life goes into education, training -- what is left?

Much of it goes into earning your livelihood. If you count everything, you will be surprised: out of seventy years you cannot even have seven years left for something that you want to do. Naturally there is hurry, a mad rush, so mad that one forgets where one is going. All that you remember is whether you are going with speed or not. The means becomes the end.

In the same way, in different directions... the Eastern mind has cultivated itself differently than the Western mind. Those one hundred and twelve methods of meditation developed in the East have never taken account of the Western man; they were not developed for the Western man. The Western man was not yet available. The time that VIGYAN BHAIRVA TANTRA was written -- in which those one hundred and twelve techniques have come to perfection -- is nearabout five to ten thousand years before us.

At that time there was no Western man, no Western society, no Western culture. The West was still barbarous, primitive, not worth taking into account. The East was the whole world, at the pinnacle of its growth, richness, civilization.

My methods of meditation have been developed out of an absolute necessity. I want the distinction between the West and the East to be dissolved.

After Shiva's VIGYAN BHAIRVA TANTRA, in these five or ten thousand years, nobody has developed a single method. But I have been watching the differences between East and West: the same method cannot be applied immediately to both. First, the Eastern and the Western mind have to be brought into a similar state. Those techniques of dynamic meditation, kundalini meditation, and others, are all cathartic; their basis is catharsis.

You have to throw out all the junk that your mind is full of. Unless you are unloaded you cannot sit silently. It is just as if you tell a child to sit silently in the corner of the room. It is very difficult, he is so full of energy. You are repressing a volcano! The best way is, first tell him, "Go run outside around the house ten times; then come and sit down in the corner."

Then it is possible, you have made it possible. He himself wants to sit down now, to relax. He is tired, he is exhausted; now, sitting there, he is not repressing his energy, he has expressed his energy by running around the house ten times. Now he is more at ease.

The cathartic methods are simply to throw all your impatience, your speediness, your hurry, your repressions.

One more factor has to be remembered, that these are absolutely necessary for the Western man before he can do something like vipassana -- just sitting silently doing nothing and the grass grows by itself. But you have to be sitting silently, doing nothing -- that is a basic condition for the grass to grow by itself. If you cannot sit silently doing nothing, you are going to disturb the grass.

I have always loved gardens, and wherever I have lived I have created beautiful gardens, lawns. I used to talk to people sitting on my lawn, and I became aware that they were all pulling the grass out... just hectic energy. If they had nothing to do they would simply pull the grass. I had to tell them, "If you go on doing this, then you will have to sit inside the room. I cannot allow you to destroy my lawn."

They would stop themselves for a while, and as they started listening to me, again unconsciously, their hands would start pulling at the grass. So sitting silently doing nothing is not really just sitting silently and doing nothing. It is doing a big favor to the grass. Unless you are not doing anything, the grass cannot grow; you will stop it, you will pull it out, you will disturb it.

So these methods are absolutely necessary for the Western mind. But a new factor has also entered: they have become necessary for the Eastern mind too. The mind for which Shiva wrote those one hundred and twelve methods of meditation no longer exists -- even in the East now. The Western influence has been tremendous. Things have changed.

In Shiva's time there was no Western civilization. The East was at its peak of glory; it was called "a golden bird." It had all the luxuries and comforts: it was really affluent.

Now the situation is reversed: the East has been in slavery for two thousand years, exploited by almost everyone in the world, invaded by a dozen countries, continuously looted, raped, burned. It is now a beggar.

And three hundred years of British rule in India have destroyed India's own educational system -- which was a totally different thing. They forced the Eastern mind to be educated according to Western standards. They have almost turned the Eastern intelligentsia into a second-grade Western intelligentsia. They have given their disease of speediness, of hurry, of impatience, of continuous anguish, anxiety, to the East.

If you see the temples of Khajuraho or the temples of Konarak, you can see the East in its true colors.

Just in Khajuraho there were one hundred temples; only thirty have survived, seventy have been destroyed by Mohammedans. Thousands of temples of tremendous beauty and sculpture have been destroyed by Mohammedans. These thirty survived; it was just coincidence, because they were part of a forest. Perhaps the invaders forgot about them.

But the British influence on the Indian mind was so great, that even a man like Mahatma Gandhi wanted these thirty temples to be covered with mud so nobody could see them. Just to think of the people who had created those hundred temples... each temple must have taken centuries to build. They are so delicate in structure, so proportionate and so beautiful, that there exists nothing parallel to them on the earth.

And you can imagine that temples don't exist alone; if there were a hundred temples, there must have been a city of thousands of people; otherwise a hundred temples are meaningless. Where are those people? With the temples those people have been massacred.

And those temples I take as an example, because their sculpture will look pornographic to the Western mind; to Mahatma Gandhi it also looked pornographic.

India owes so much to Rabindranath Tagore. He was the man who prevented Mahatma Gandhi and other politicians who were ready to cover the temples, to hide them from people's eyes. Rabindranath Tagore said, "This is absolutely stupid. They are not pornographic, they are utterly beautiful."

There is a very delicate line between pornography and beauty. A naked woman is not necessarily pornographic; a naked man is not necessarily pornographic. A beautiful man, a beautiful woman, naked, can be examples of beauty, of health, of proportion. They are the most glorious products of nature. If a deer can be naked and beautiful -- and nobody thinks the deer is pornographic -- then why should it be that a naked man or woman cannot be just seen as beautiful?

There were ladies in the times of Victoria in England, who covered the legs of the chairs with cloth because legs should not be left naked -- chairs' legs! But because they are called legs, it was thought uncivilized, uncultured, to leave them naked. There was a movement in Victoria's time that the people who take their dogs for a walk should cover them with cloth. They should not be naked... as if nakedness itself is pornographic. It is the pornographic mind.

I have been to Khajuraho hundreds of times, and I have not seen a single sculpture as pornographic. A naked picture or a naked statue becomes pornography if it provokes your sexuality. That's the only criterion: if it provokes your sexuality, if it is an incentive to your sexual instinct. But that is not the case with Khajuraho. In fact the temples were made for just the opposite purpose.

They were made to meditate on man and woman making love. And the stones have come alive. The people who have made them must have been the greatest artists the world has known. They were made to meditate upon, they were objects for meditation.

It is a temple, and meditators were sitting around just looking at the sculptures, and watching within themselves whether there was any sexual desire arising. This was the criterion: when they found there was no sexual desire arising, it was a certificate for them to enter the temples. All these sculptures are outside the temple, on the walls outside; inside there are no nudist statues.

But this was necessary for people to meditate, and then they were clear that there was no desire; on the contrary those statues had made their ordinary desire for sex subside. Then they were capable of entering into the temple; otherwise they should not enter the temple. That would be a profanity -- having such a desire inside and entering the temple. It would be making the temple dirty -- you would be insulting the temple.

The people who created these temples created a tremendous, voluminous literature also. The East never used to be repressive of sexuality. Before Buddha and Mahavira the East was never repressive of sexuality. It was with Buddha and Mahavira that for the first time celibacy became spiritual. Otherwise, before Buddha and Mahavira, all the seers of the UPANISHADS, of the VEDAS, were married people; they were not celibate, they had children.

And they were not people who had renounced the world; they had all the luxuries and all the comforts.

They lived in the forests, but they had everything presented to them by their students, by the kings, by their lovers. And their ashramas, their schools, their academies in the forest were very affluent.

With Buddha and Mahavira the East began a sick tradition of celibacy, of repression. And when Christianity came into India, there came a very strong trend of repressiveness. These three hundred years of Christianity have made the Eastern mind almost as repressive as the Western mind.

So now my methods are applicable to both. I call them preliminary methods. They are to destroy everything that can prevent you from going into a silent meditation. Once dynamic meditation or kundalini meditation succeeds, you are clean. You have erased repressiveness. You have erased the speediness, the hurry, the impatience. Now it is possible for you to enter the temple.

It is for this reason that I spoke about the acceptance of sex, because without the acceptance of sex, you cannot get rid of repression. And I want you to be completely clean, natural. I want you to be in a state where those one hundred and twelve methods can be applicable to you.

This is my reason for devising these methods -- these are simply cleansing methods.

I have also included the Western therapeutic methods because the Western mind -- and under its influence, the Eastern mind: both have become sick. It is a rare phenomenon today to find a healthy mind. Everybody is feeling a certain kind of nausea, a mental nausea, a certain emptiness, which is like a wound hurting. Everybody is having his life turned into a nightmare. Everybody is worried, too much afraid of death; not only afraid of death but also afraid of life.

People are living half-heartedly, people are living in a lukewarm way: not intensely like Zorba the Greek, not with a healthy flavor but with a sick mind. One has to live, so they are living. One has to love, so they are loving. One has to do this, to be like this, so they are following; otherwise there is no incentive coming from their own being.

They are not overflowing with energy. They are not risking anything to live totally. They are not adventurous -- and without being adventurous, one is not healthy. Adventure is the criterion, inquiry into the unknown is the criterion. People are not young, from childhood they simply become old. Youth never happens.

The Western therapeutic methods cannot help you to grow spiritually, but they can prepare the ground. They cannot sow the seeds of flowers but they can prepare the ground -- which is a necessity. This was one reason why I included therapies.

There is also another reason: I want a meeting of East and West.

The East has developed meditative methods; the West has not developed meditative methods, the West has developed psychotherapies. If we want the Western mind to be interested in meditation methods, if you want the Eastern mind to come closer to the Western, then there has to be something of give and take. It should not be just Eastern -- something from the Western evolution should be included. And I find those therapies are immensely helpful. They can't go far, but as far as they go, it is good. Where they stop, meditations can take over.

But the Western mind should feel that something of its own development has been included in the meeting, in the merger; it should not be one-sided. And they are significant; they cannot harm, they can only help.

And I have used them for the last fifteen years with tremendous success. They have helped people to cleanse their beings, prepared them to be ready to enter into the temple of meditation. My effort is to dissolve the separation between East and West. The earth should be one, not only politically but spiritually too.

And you say that people think that this is a clever way of brainwashing. It is something more: it is mindwashing, not brainwashing. Brainwashing is very superficial. The brain is the mechanism that the mind uses. You can wash the brain very easily -- just any mechanism can be washed and cleaned and lubricated. But if the mind which is behind the brain is polluted, is dirty, is full of repressed desires, is full of ugliness, soon the brain will be full of all those ugly things.

And I don't see that there is anything wrong in it -- washing is always good. I believe in dry-cleaning. I don't use old methods of washing.

And yes, people will feel cheated that their mind has been taken away, and that was the only precious thing they had. This will be only in the beginning. Once the mind is taken away, they will be surprised that behind the mind is their real treasure. And the mind was only a mirror, it was reflecting the treasure, but it had no treasure in itself. The treasure is behind the mind -- that is your being.

But a mirror can deceive you. It can give you the idea that what is reflected in it is a reality. So unless

the mind is taken away -- and that's what meditation is, it is a state of no-mind. It is taking away the mind and giving you a chance to see not the reflection of the treasure of your being, but the treasure itself.

It is at this point that the master becomes a tremendous help, because to lose the mind is the most difficult thing. I can understand, because that is the only thing you have, and to lose it means to lose all. And we know when somebody loses his mind he goes mad. So everybody clings to the mind -- nobody wants to go mad.

It is here the master is a practical necessity, because you have a person who has lost his mind and yet is not mad. In fact by losing his mind he has become the sanest person possible.

This is the moment when you need encouragement to take a jump, to risk it all. This is the moment when you need somebody you love and somebody who loves you, and somebody whose love is more precious than your mind, so that for his love's sake you can lose your mind.

And love is something that people can give their whole life for, what to say about their mind. If you love someone you can give your whole life -- you can die for your love. So the mind is nothing. And the master grows the seeds of love slowly, slowly -- seeds of trust. He will not do anything unless he feels the time is ripe; unless he sees that the time is ripe and your love is capable, has come of age, and it can be asked to throw the mind away.

It can happen very easily in love and trust. And when you have a living example before you and you have lived with the master for years and seen him in different situations, seen him from different perspectives -- and always found him the same unflickering light, the same joy, without any change -- then deep down in your heart love and trust go on growing.

And finally, when the heart is so strong with love and trust, you can risk the mind. It is not more valuable than your heart. And the moment you drop the mind, suddenly you open the doors of the real treasure. That's what you have been seeking all your life, but the mind was a barrier.

BELOVED OSHO,
IS THAT TRUE THAT YOU HAVE DECLARED YOUR THERAPISTS TO BE THE BEST IN THE WORLD? AND WHAT MAKES THE DIFFERENCE BETWEEN THEM AND THE FAMOUS THERAPISTS OF THE ESALEN INSTITUTE?

Yes, my therapists are the best in the world, for the simple reason that other therapists are only therapists, they are not meditators. My therapists are meditators too.

Therapy is a superficial thing. It can help to clean the ground, but just to have a clean ground is not to have a garden.

You will need something more. Therapy is negative; it simply takes away the weeds from the ground, removes the stones from the ground, prepares the soil for the garden. But there its work ends.

Western therapy is still in its very primitive stage. It has to go a long way. And unless it becomes associated with meditation, it may help a little bit superficially but it cannot really help the person to grow.

And it takes so much time. There are people who have been in psychoanalysis or in other therapies for ten years, twelve years. They have been changing therapists, but their problems remain the same. They have been digging deep in their dreams; they have been finding new analysts -- Freudian, Jungian, Adlerian, Assagiolian -- and those explanations seem significant for a moment. But they don't change anything. In fact people become addicted to therapy.

It has become a luxury in the West... just as in the old days women used to talk about each other's clothes, their diamonds, their paintings, the decorations of their house, and how much it cost; now ladies are talking about who their psychoanalyst is, and how much one session costs. It has become something to be proud of that you have the best, the most expensive psychoanalyst in the world, and you have had him for ten years.

And you have to look at one thing: the people practicing psychoanalysis and other concerned professions of therapy, these people themselves are not healthy. They know the technique, they have learned the technique, but they themselves are not healthy people -- healthy in the sense that they have any integrity. Twice the number of psychotherapists go mad than any other profession. And twice the number of psychoanalysts commit suicide than any other profession.

This is very strange... because these people should not go mad and should not commit suicide; otherwise how are these people going to help others?

Not a single meditator has committed suicide down the ages. You cannot think of Gautam Buddha committing suicide. You cannot think of Bodhidharma going mad. It is simply inconceivable. So something very fundamental is missing.

So when I say my therapists are the best in the world, I simply mean that my therapists are not only therapists, they are meditators too. Other therapists are only therapists. If you look into their lives you will be surprised: you will find what I am saying.

Sigmund Freud, the founder of psychoanalysis, was so much afraid of ghosts that you cannot believe it. You cannot say this man was mature: he was retarded. He was so much afraid of ghosts that even at the word "ghost" he went into a fit, fell from his chair, and started foaming from the mouth. And this is the founder of psychoanalysis!

Carl Gustav Jung was going to be his successor -- Freud himself had chosen him -- and he was a man of great intellectual possibilities. But he was too interested in ghosts -- that was the reason he was thrown out of the psychoanalytic movement. Freud tried to prevent his talking about ghosts. He said, "Don't bring up that subject." He could not even mention the name of the subject -- "that subject." But Jung was so interested that once in a while he would bring up the subject and the whole scene would be repeated.

Finally it was thought that Jung should be removed from the movement, and he was expelled. But he himself was not in a better position. He wanted to go to Egypt to see the old mummies of ancient queens and pharaos -- three thousand years old, four thousand years old. He was very much interested in how they were preserved, how they looked. He was interested in death -- that's why he was interested in ghosts.

On the one hand he was interested in the mummies, and on the other hand he was afraid. It happens always: things you are very much fascinated with, you are also afraid of -- because too much fascination means you are getting caught in something which may prove beyond your capacities, and you may end up in something you never wanted.

Ten times Jung booked a ticket to go to Egypt, and every time he would find some excuse not to go. He would fall sick, he would have a fever, and the ticket had to be canceled. And he knew perfectly well -- he was a very keen observer -- he knew perfectly well, "Why does it happen only when I book a ticket? Otherwise I am perfectly healthy -- no fever, nothing. As the time comes closer, when I have to leave the next day, I cannot sleep the whole night, and in the morning I have fever. Just an excuse so nobody can say that I am postponing it."

But he became aware, "It is me," so the tenth time he said, "Whatever happens, I am going to go." He went to the airport, had a nervous breakdown, and was brought back home. Then he dropped the idea of going to Egypt.

Now, are these people going to help? And these are the greatest names.

I say my therapists are better than Freud and Jung and Adler for the simple reason that they are not only therapists, they are meditators. And they do not have such hang-ups, such idiotic ideas in their minds. For that, the meditations I have devised are enough: they will cathart all these ideas. For example, if Freud had done Dynamic Meditation, I can guarantee it: his ghosts would not have had any power over him.

By the way, it happened that I used to live outside Jabalpur, near a graveyard of Mohammedans. Mohammedans believe that when a man dies, his soul remains in the grave till the last judgment day. Then God will come and wake up all the souls from all the graveyards and decide who is good and who is bad.

I had found a house just near the graveyard for the simple reason that the house was very beautiful and nobody was ready to purchase it or rent it -- because people were afraid of the graveyard. So many souls are there, so many ghosts! The bungalow that I had rented was called a ghost bungalow.

I approached the owner; he said, "If you simply live there, there is no need for any rent. Just take care of my bungalow, because it has not been maintained. I have put so much money into it, but I had never thought that this graveyard would create trouble."

So he gave me the bungalow free. I started Dynamic Meditation, and it was the right place because no neighbors, only ghosts! So nobody was disturbed. But I was surprised: after two or three days, a group of Mohammedans with a *Maulvi* -- a Mohammedan priest -- reached me and they said, "You cannot do this Dynamic Meditation here."

I said, "What is the problem? -- because here is no neighbor, nobody is disturbed. You don't live here."

One said, "It is not a question of neighbors -- you are disturbing our graveyard! And the way you do Dynamic Meditation, the souls may escape from the grave. Then at the last judgment day how is God going to find them?"

I said, "This is really a problem! I have never thought about it, that Dynamic Meditation would frighten

the ghosts and they would escape from their bodies and the graveyard, and God would have difficulty finding where they had gone...." So I had to stop because they were very angry.

They said, "It is a religious question, and it is not one soul -- so many souls. And from where have you got this Dynamic Meditation? We have never heard about it. It can wake up any sleeping soul."

I said, "It is true -- it can wake up!"

If Sigmund Freud had done Dynamic Meditation he would have dropped his sickness. If Jung had done it, he would have dropped his sickness. They are good people, but they are doing only half the work -- and the remaining half is far more important. They simply clean the ground and wait for the garden to happen. It never happens: then they get frustrated.

You will be surprised to know that Sigmund Freud never went through psychoanalysis -- his own method. His disciples were insisting, "You should go through psychoanalysis. We are trained, you have trained us -- now you can choose anybody you like and he will psychoanalyze you."

But Freud refused point-blank. Why was he so afraid? And if the founder himself is afraid of going into psychoanalysis, it has great meaning. It means he knew that his dreams will reveal all that he has been condemning. His dreams will show that he is carrying in his heart all that he is telling other people -- that they are repressing sex. His dreams will show that he himself is repressing sex.

He never agreed: the founder of psychoanalysis was never analyzed. Now, this is strange. It is as if the founder of vipassana -- Gautam Buddha -- never did vipassana. And if he never did vipassana, what right would he have to say to others, "You do it and it will be good for you."

First one has to experiment on oneself, and unless one finds that it works, and works for the better, one has no right to say to anyone, "Do it."

So I repeat: my therapists are the best in the world. And any therapist in the West, if he wants to become a real therapist, has to come to me. He has to come to meditations, and he has to create a synthesis between therapy and meditation. Then only will he be a real therapist; otherwise he is just doing half a job -- which is very dangerous.

It is like doing partial surgery on a person and leaving him with an open wound. It would have been better if you had not touched him. If you have opened his wound, it is better you do it completely. And that's what is happening in the West: the psychotherapists and other therapists are opening people's wounds and leaving them incomplete. They are creating a very dangerous situation for the person. He will find himself in more anguish than he had ever been.

Now is the time that psychoanalysis should come to meet with meditative methods. East and West, unless they meet and merge with each other, will remain half and half. They are not complete in themselves. Together they can be complete -- and completion of anything has a beauty of its own.

Light on the Path

Chapter #17
Chapter title: No-mind is emptiness and fullness together

18 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
ONCE YOU DESCRIBED YOUR WORK AS A SEARCH FOR THE PSYCHOLOGY OF THE BUDDHAS. YOU EXPLAINED THAT FREUD ESTABLISHED ONLY A PSYCHOLOGY OF PATHOLOGY. THEN CAME MASLOV, JANOV, ASSAGIOLI, PERLS AND THE PEOPLE WHO ELABORATED ON THE PSYCHOLOGY OF HEALTH.
YOU ADDED THAT YOUR WORK WAS GOING FURTHER -- TRYING TO ESTABLISH A PSYCHOLOGY OF THE AWAKENED ONE, A PSYCHOLOGY OF THE BUDDHAS. YOU SAID THAT YOU WERE STUDYING US IN ORDER TO FIND OUT WHICH ARE THE DIFFICULTIES THAT A SEEKER FINDS ON THE PATH TOWARDS THE REALIZATION OF THE SELF, TOWARDS HIS OWN AWAKENING.
NOW, YOU'VE BEEN STUDYING US FOR FIFTEEN YEARS, AND I WOULD LIKE YOU TO GIVE US SOME HINTS ON WHAT YOU FIND IN YOUR LIVING EXPERIMENT.

The first thing: all the psychologies are of the mind. The psychology of the Buddhas will be of the no-mind. It is going to be diametrically opposite to the ordinary psychologies in every aspect, in every direction, because it is a totally new dimension -- never touched before, never even thought about before.

It is easy to study the mind. It is very difficult, almost impossible, to study the no-mind.

The no-mind reminds me of a modern painting.

One modern painter was exhibiting his works of art. A man was standing before a painting for almost half an hour. The painter was moving around the exhibition, explaining to people when they had any questions about a painting.

This man was absolutely absorbed by the painting, and the painter came many times, but felt it was not right to disturb him. But finally he had to, because the painting was nothing but an empty canvas. He asked the man, "Are you interested in the painting?"

The man said, "I am certainly interested, because I am wondering, where is the painting? It is an empty canvas, but if it is being exhibited there must be a painting, somewhere, in some way. Are you the painter?"

The man said, "Yes, I am the painter and I am here to explain it to you: this is a painting of a cow eating grass."

There was no cow and there was no grass. The man said, "But I don't see the cow."

The painter said, "She has eaten and gone home."

The man said, "But I don't even see the grass!"

The painter said, "The cow has eaten the grass and gone home, so there is no cow and no grass. That's why I have left the canvas empty."

The study of no-mind is just the study of an empty canvas. The thoughts are gone, the emotions are gone, the sentiments are gone, the moods are gone. Nothing is left except a pure, empty space.

So we have to study this empty space in a different way than we study the ordinary mind -- because the ordinary mind has contents, and this empty space has no content.

It has a certain quality, but it has no content. It has a certain fragrance, but it has no content. There is nothing objective; it is pure subjectivity.

All scientific studies are objective; they need something to study. In this empty space there is no object; you don't have anything to study. So a new dimension has to be explored with totally different approaches.

So first, let me say a few things about ordinary psychology -- what it has discovered, where it is -- because that will help you to understand the emptiness, the spaciousness of the no-mind.

Sigmund Freud was the first man in the West who came to discover the unconscious mind. In the East it has been known for centuries, so it was not a discovery -- Sigmund Freud was just not aware that it had been discovered long before. He is not really the founder. It was discovered so long ago that we don't even know the name of the person who discovered the unconscious mind.

Freud came to the unconscious mind via dreams. He found that people say things when they are awake which are not true: they say things which they are supposed to say, they behave the way they are expected to behave. They are not sincere, they are not authentic. Their whole conscious mind is hypocritical -- because for centuries they have been told how to be, what to say, what to do, what is respectable; their conscious mind has been conditioned by the centuries.

Listening to them you cannot discover the real content of their being. You can simply reach to the surface of their mask, but not to their original face. Because the person says one thing but does another, he's continuously lying -- and each lie needs more lies to protect it.

That gave Freud some idea that it would be better, perhaps.... Man cannot deceive in his dreams because he has no control over dreams, and the conditioning of the society has not reached to his dreams.

You may see a beautiful woman, and you may behave like a perfect gentleman with her, but that is not your truth. In a dream you can rape the woman, you can make love to the woman. You will not bother that she is not your wife, because dreams don't believe in your social codes and mores and behavior patterns.

Dreams don't know that marriages exist. Dreams are not aware that the woman is not yours, she is somebody else's wife. In a dream you simply do what you feel like doing -- you are true. That's why Freud started studying the dreams of people.

And he was surprised that dreams contain tremendous treasures to help to understand the real man, to take away his mask and to see something real.

But there is a difficulty with dreams -- they are pictorial. The conscious mind is linguistic. The conscious mind is educated, cultured, civilized; the unconscious mind, in sleep, is primitive. Civilization has not touched it at all.

And who cares what you dream? You may murder somebody, you cannot be caught for the crime....

Only in one society, a small aboriginal commune in Thailand... of which Sigmund Freud was not aware, otherwise his theories about dreams would have been different.

For centuries that tribe has accepted dreams as part of reality. If you misbehave in your dream, in the morning you have to go the person you misbehaved with, and you have to make an apology. You have to bring fruits and sweets to offer him, and say to him how nasty you have been in your dream: "Please forgive me. Until you forgive me, I will not be able to feel right again." Naturally, he is forgiven, because the person has not been harmed, he knows nothing about your dream.

But that is the only society in the whole world which takes dreams seriously, as being almost parallel to reality. And everything that happens in the dream has to be told to the elders of the society the first thing in the morning, whatever it is. You may have raped a woman -- you have to say it. You have to say who is the woman, and you have to apologize to the woman, to her husband, to the family.

Strangely enough, this is the only tribe in the whole world which dreams very rarely -- because they don't repress their dreams. On the contrary, they express them and they settle them, so nothing remains hanging. They have done whatever they could do; they have offered an apology, they have presented some gift, whatsoever they could manage, and they have been forgiven. The dream thing is settled -- that dream is finished. So it is very rare in that community for people to dream, very rarely will a person dream.

But in Western society where Sigmund Freud was working, out of eight hours of sleeping, you are dreaming six hours. Only for two hours here and there are you not dreaming.

Six hours is a lot of time -- and dreams have their own chronology, so in six hours you can dream of sixty years. In six hours you can manage to dream as much as you want. Dreaming does not follow the same time scale.

So sometimes it may happen that you have just fallen asleep for a few seconds, and you are awakened by some noise or something. And you wonder that only a few seconds have passed on your watch but you had such a long dream -- in a few seconds such a long dream is not possible.

It is possible because the dream does not follow the same time scale. So in six hours you are going through so much garbage, and that garbage is accumulated by our repressions.

That aboriginal community in Thailand has no repression. Even the dream has to be given expression, so you are free of it. It is psychologically healthy. Nobody has ever gone mad in that community. Nobody has ever murdered anybody in that community. Nobody has ever committed suicide in that community.

And the last and the most emphatic thing to remember is that that is the only community in the whole of history which has never fought a war. It does not know that wars exist.

Perhaps wars have something to do with your repressions. After each ten, twenty years the whole humanity is so full of repressions that a great explosion into a war is an absolute necessity; otherwise you all will go mad. War is a civilized way to go mad and yet retain the idea that you are sane.

Listening to people's dreams, Freud came to see that people are living an absolutely false life. And this false life is created by your religions, by your moralities, by your educational system. They have not given you any method of transformation -- they have simply given you a false face to cover your original face.

In dreams people are doing all kinds of things. They are embarrassed, when they are awake, even to accept what they did in their dreams. So Freud discovered a layer within and below the conscious mind -- he called it the unconscious mind, because you are not aware of it. And his whole life's work was concerned with how to sort out dreams and how to make those dreams conscious.

It is one of the great findings of Freud that once a dream becomes conscious it loses its grip on you; hence psychoanalysis became of great importance. Nothing else has to be done; the dream just has to be

brought fully to the conscious mind.

You have to accept in all its minute details, that it is your dream, that you are carrying such thoughts within you. You should not deny it. If you deny it, it will remain within you. If you accept it, it evaporates.

The idea is that if all the dreams evaporate, your unconscious becomes clean, without garbage; and that gives you a tremendous feeling of well-being. You are not carrying something against yourself. You are not creating a division between your conscious mind and the unconscious mind; you are no longer split.

When there is no dream left -- which Sigmund Freud did not succeed in doing.... He helped people to lessen the quantity of dreams, but he was not able, even with a single patient, to make him completely free of dreams.

So there is not a single person in the whole world who is fully psychoanalyzed. There are people who have been in psychoanalysis for fifteen years or twenty years, and still they go on digging and more and more rubbish goes on coming.

This was the reason why Carl Gustav Jung got an idea that perhaps below the unconscious mind there is another mind which goes on supplying more and more dreams. You go on analyzing, dispersing, but something keeps welling up and the unconscious is never clear, never clean; hence he came to the idea of the collective unconscious.

The idea of the collective unconscious is very important. It means that there is a point in your mind where you are connected with all the minds around you. This mind is collective, it is not just your own.

And there is constant traffic within the collective mind: so you may get rid of dreams in your unconscious mind, but the collective mind goes on supplying more and more junk.

And the collective mind is like a continent. Everybody else is involved in it; not only the present people, but centuries that have passed and the people who have lived -- all have left impressions on the collective unconscious.

There is a possibility Jung never explored -- that perhaps the collective unconscious has something to do with Charles Darwin's theory of evolution. Perhaps you are carrying the collective unconscious mind of many lives... since the first life was born in the ocean as a fish and then developed through many forms up to the ape, and from ape to man. All those memories are there.

Somebody has to work with the collective mind through Charles Darwin's approach. And that will also give a tremendous insight into Eastern religions and their idea of rebirth -- that you had many births before, and not necessarily only human. You have been in other forms of life.

Gautam Buddha says in one of his lives he was an elephant, and he relates many stories of his past lives in which he was different animals. Perhaps all three -- Carl Gustav Jung, Charles Darwin, and the Eastern idea of rebirth -- are significant as far as the collective mind, the collective unconscious, is concerned.

And it is so full: from so many dimensions so many rivers are filling it; it is oceanic. And unless it is cleaned, you can never have a clean unconscious mind because this collective mind will go on supplying new stuff.

Jung stopped at the collective unconscious. The East has not stopped there. The East has these ideas -- the unconscious mind, the collective unconscious mind -- and it has one more mind, the deepest, the very base: it can be called the cosmic collective unconscious.

It is not only concerned with life, it is concerned with existence itself. There, the whole existence is supporting you. The whole existence is giving energy to the collective unconscious, which is a smaller thing; and the collective unconscious is giving to the unconscious, which is smaller still.

But this is all in darkness. Western psychology has gone only into the darker part of the mind, and in that too it has not reached yet to the cosmic unconscious.

This is going below, into the basement. The Eastern psychology has a similar pattern above the conscious mind. Just as there is an unconscious mind below the conscious mind, above the conscious mind there is a superconscious mind. Western psychology has not even dreamed about it.

Above the superconscious mind there is the collective superconscious mind, and above that there is the cosmic superconscious mind. It seems very logical, and very mathematical that if there is a basement, a foundation in the dark, then there must be something above. Things are always balanced in nature.

If a tree has roots and you only study the roots and forget the tree, you will be utterly wrong. The roots go downwards, deeper and deeper in the darkness; the tree goes upwards. It is strange that the roots go downwards and the tree goes upwards -- in different directions.

At a certain point where the roots and the tree join there is a meeting point, and a departure point too. You have to learn about the tree, its foliage, its flowers, its fruits; otherwise just studying the roots will be

incomplete. Unless you know the tree too, you will not understand the meaning of the roots.

The meaning of the roots is in the flowers, it is not there in the roots themselves.

Just as through dreams Freud reached to the unconscious mind, through meditation man can reach to the superconscious mind. And as meditation deepens he can reach to the collective superconscious mind -- which joins us again, but on a conscious level. At the highest point of meditation you reach to the cosmic superconscious. That joins you with the whole cosmos.

But as you are going higher you are losing your ego. With the cosmic superconscious mind you are, but you are no more an ego. Nothing separates you from the whole.

This is the point where Al-Hillaj-Mansoor said, *ana'l haq*: I am God, myself. Or the Upanishads say, *aham brahmasmi*: I am the whole. I am the ultimate. I am the absolute. The emphasis is not on the "I", the emphasis is on the absolute, the ultimate. The "I" has to be used only because of the language.

These are the seven stages of the mind: three below the conscious mind and three above the conscious mind. Only one thing remains which is beyond all these, and that is the state of no-mind. That comes only when you become an observer of the superconscious, of the collective superconscious, of the cosmic superconscious. You are simply a witness.

Things are becoming more and more beautiful, more and more majestic, miraculous -- there is every danger you may be lost. You may become too attached to the beauties that you are coming across.

Here again, I remind you that the master is a need: to push you, to tell you that this is nothing, there is something more ahead.

When you become a witness of the cosmic superconscious mind, mind disappears with all its seven forms. The whole tree disappears as if it had never existed, and there is pure space. This pure space is not empty. It is full, overfull with all the potentialities. It is the very source of all creation. Everything has come out of it and one day will go back into it.

Buddha has called it nothingness. That word "nothingness" gives a certain negative color. It is better to call it pure space, which is natural. It does not give you any idea of the negative or of the positive, just spaciousness.

I will tell you two stories. One is a Sufi story of a mystic who used to see a woodcutter going to the forest every day. The woodcutter was old, very old, but there was no other way: he had no son, no family, all had died. He had survived longer than he needed to. Just for his needs he had to continue to cut wood and sell it.

He always came to the mystic to touch his feet and go into the forest, and in the evening he would return with the load. It was really heavy for him, and every day it was becoming more and more difficult.

One day the mystic said, "Wait! You have become too old, and now this work is not for you. I will show you a simpler way. Today don't cut the wood, just go a little farther, and soon you will come to a mine of copper. Collect some copper, and that will give you enough money to live at least for seven days; you need not come again for seven days. So once a week you can come and collect copper."

The man went, found the mine, and thanked the mystic. He was immensely happy because the burden was too much, and he was becoming so ancient, weak, old, and he could not see well.

After a few days the mystic said, "You are a strange man! I was thinking that finding the copper mine you would think -- you would become curious to go a little farther.... Perhaps there is something more. But it seems you have lost all curiosity, all adventurousness.

"So I have to say to you again, go a little further and you will find a silver mine. You can collect silver, and that will be enough for a whole month. No need to come every week, you are getting too old, once a month you can come."

The man went ahead, found the silver, thanked the mystic and said, "Your compassion and grace is so great, I cannot repay it in any way. I am a poor old man."

The mystic said, "Don't be worried about it. Just remain curious about finding something more."

The old man said, "What? Is there more, too? But this is enough -- once a month."

The mystic said, "No. If you go ahead you will find a gold mine. That will suffice for the whole year."

Next day the man came, and he went and found the gold. But the mystic said, "My life is going to come to an end. I will not always be here to tell you to go ahead. So I should rather tell you now not to stop at the gold, because just a little further there is a diamond mine. And that will suffice not only for you, but for a few of your relatives and friends. You can feed the whole neighborhood. But don't stop there."

The woodcutter said, "But what can be worth more than diamonds?"

The mystic said, "Can't you see me sitting here? There must be something more than diamonds;

otherwise I would not be sitting here, I would be simply carrying diamonds to the market. Don't you want to reach where I have reached? It is beyond the diamonds, just a little further."

The poor woodcutter could not understand -- what can be more than diamonds? But he went a little further, and he was surprised: he found the same mystic sitting under a tree!

The mystic said, "So you have come! Now there is no need to go back. You can also sit under the tree."

In Eastern mythology there is a tree called *kalpavriksha*. If you sit under that tree, whatever you desire is fulfilled immediately. It is a symbol. It is a symbol of the contented mind, that really never desires anything so there is no question of discontent.

The old man sat with the master and was surprised that he had no desire, that he did not want anything -- diamonds, gold, silver, nothing -- that all was fulfilled, that suddenly he had come to a place where nothing was needed.

The mystic said, "How does it feel?"

The woodcutter said, "But you are a tricky man! Why did you not say it in the beginning? Why did you make me go from one place to another, from one mine to another?"

The mystic said, "If I had told you in the beginning you would not have believed me. It was to create trust. Because I proved trustworthy about the copper, the silver, the gold, the diamonds -- that's why you have been able to follow my instruction to go further. Otherwise, everybody argues, `What can there be beyond diamonds?'

"You trusted: `If the man is right up to diamonds, there must be something more. And if he is saying so, I am going.' This is the same tree I have always been sitting under. I could have told you anytime but you would not have listened."

This is the first story; to remind you that man has to move through meditation from consciousness to superconsciousness, from superconsciousness to collective superconsciousness, from collective superconsciousness to cosmic superconsciousness. And then only can the master persuade him to take a jump.

And the master has been right up to now -- your distrust has melted away. And if he says, "Walk on," you will take the risk. The trust is now deep enough that you can jump into pure space.

That is no-mind. And to attain to no-mind is to attain all. There is nothing more than that, because it is peace, it is silence, it is blissfulness. It is godliness, it is immortality, it is eternity. No-mind is all that is possible.

The other story that I wanted to tell is about a very rich man who had three sons and was puzzled about whom to make his successor. They were all intelligent, and that was making the choice more difficult. Each was more intelligent than the other.

He asked a visiting mystic, "What should I do?" And the mystic gave him a device: The rich man gave to each of his sons a bag full of golden coins and told them, "Within seven days you have to fill your houses completely with whatsoever you want to purchase with this money. But the houses should be full. And whoever succeeds in filling the houses totally will be my successor, so be careful!"

They all had their palaces and they were very much worried because with such a small amount of money.... Their palaces were big: how were they going to fill them?

The first son thought that the cheapest thing would be just to go to the municipal corporation and ask them, "Bring all your trucks that throw out the rubbish and fill my house -- I will pay you money for it."

It cost nothing, and they had to throw the garbage away somewhere anyway, so the first son filled his house with all kinds of rubbish, not leaving a small spot empty. But it was stinking so badly that even on the road the traffic stopped. People would not move on that road because the house was stinking so badly.

The second son thought, "This is stupid! What my brother has done, my father is not going to like." He had to find something better, but with a small amount of money how can you find something better? But he worked it out: he brought beautiful candles, and the day his father was to come, the son put all the candles in the house and the house was full of light.

The third son looked at the two brothers: the first was certainly stupid; the second was far superior. But there is a strange thing about candles or lamps: whatever you do... they will spread light all over, but just underneath them there will be darkness. That darkness remains without light -- that is empty. Something better had to be found....

The day came when the father arrived with the mystic. In the first house they could not enter. They said to the first son, "You are a super idiot, you are just mad! If this is the way of your thinking, then your whole life you will collect rubbish, and your whole life will stink like this palace. A marble palace, and you have

filled it with all kinds of rubbish, rotten things! I cannot even enter your house. You have lost."

The father entered the second house. He could not figure things out, because it was empty. There was just light but the house was empty. He asked the mystic, "What is the matter with my second son? -- he has not filled it."

The mystic said, "He has filled it. Now you need a little more intelligence to understand: he has filled it with light -- the whole house is full. But he is not going to be your successor either, because under each candle there is a spot which is dark; the condition is not completed.

"Although he is far more intelligent than the first one, he has missed, missed by just a little miscalculation. He has not looked under the candles and seen that there is darkness. The whole house is not full of light." They told the son, and he understood: it was right.

They reached the third house. There was no light, it was dark. As they entered, the third son returned the money. He said, "I can fill the house without wasting the money. I have filled it with darkness. It is completely full, not a single corner is empty. And I have filled it with something which is eternal."

Light comes and goes -- darkness always remains. Light needs fuel; if the fuel is exhausted the light is finished. Darkness is the only thing that needs no cause -- it is not an effect of any cause, so you cannot destroy it. It is always there -- when the sun rises and there is light all over, darkness is still there. It is just that you cannot see because the sun covers it, distracts your eyes. It does not destroy darkness. The moment the sun goes down, suddenly the darkness is there. It does not go, it does not come; it is always there.

"So you can take the money back -- I don't need it, I can manage it without wasting money."

The house was full of silence, full of space, full of darkness, full of depth, full of mystery -- and in a way completely empty. He had removed everything from the house, all furniture, everything. The whole house was empty, and yet full.

I wanted to tell this story because the ultimate state of no-mind is both, empty and full. Because of its being empty, Gautam Buddha called it nothingness. Because of its fullness, the UPANISHADS have called it the ultimate, the absolute. But both are saying only half the story. I would like to say the whole story.

It is emptiness and fullness together. It transcends all logic. It is sheer transcendence of all duality.

The state of no-mind is the psychology of the Buddhas.

And only a man who has tasted the state of no-mind is really sane, is really healthy and whole. Others are different only in degree from an insane person; there is no qualitative difference. Somebody who is sane today may become insane tomorrow.

In fact most of the psychologists have been insane once or twice in their life. Most of the Western artists have been insane some time or other. Great musicians, great sculptors, great dancers -- wherever there is greatness, somehow insanity comes in.

It is very strange: it has never happened in the East, but it has happened in the West, and it is happening every day in the West.

Nijinsky, one of the greatest dancers of all the ages, died in a madhouse. Vincent van Gogh, in the last year of his life, was in a madhouse, and just after he was released he committed suicide. And the same is the story of great philosophers.

It seems the greatness somehow makes them unbalanced. One part goes on becoming great, and their whole mind lags far behind. They are stretched by the tension between their whole mind dragging them backwards, and just one small part dragging them forwards. It creates a situation which leads to madness.

It has never happened in the East. No dancer has ever gone mad, no musician has ever gone mad. On the contrary, it is a well-established fact that if a madman is brought to a great musician -- just listening to his music, his madness disappears. Just the music is such a solace, so harmonious, that something that is disturbed in him settles -- just listening to it.

No man who has been meditating has ever committed suicide, has ever gone mad, for the simple reason that he is going towards more balance, towards more inner harmony, and finally towards absolute harmony -- that is the harmony of no-mind.

We have to bring the psychology of the Buddhas to the world. It is the whole psychology. All the seven-storied house of mind has to be transcended.

Western psychology is still wandering around the roots. It has not even touched the foliage, the flowers, the fruits. There is no question of it going into no-mind -- it has not even been able to take note of the whole mind. And without knowing the whole mind you cannot jump into the no-mind.

No-mind is realization.

No-mind is enlightenment.

No-mind is liberation.

Light on the Path

Chapter #18
Chapter title: The mind is a deceiver

19 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
I LOVED THE INTRODUCTION ABOUT THE PSYCHOLOGICAL UNIVERSE THAT YOU GAVE ME YESTERDAY. AND YET I WOULD LIKE TO REPEAT THE QUESTION.
YOU SAY THAT YOU WERE STUDYING US IN ORDER TO FIND OUT WHICH ARE THE DIFFICULTIES THAT THE SEEKER FINDS ON THE PATH TOWARDS REALIZATION OF THE SELF, TOWARDS HIS OWN AWAKENING. NOW YOU HAVE BEEN STUDYING US FOR FIFTEEN YEARS, AND I WOULD LIKE YOU TO GIVE US SOME HINTS ON WHAT YOU FIND IN YOUR LIVING EXPERIMENT. OR, IN OTHER WORDS, WHAT ARE THE PATTERNS THE SEEKER GETS MOST ENTANGLED IN, AND WHAT IS THE FUNCTION OF THE MASTER IN THAT?

There *are* patterns the seeker gets entangled with.

The first thing is: most of the seekers are lost in an illusory feeling that they have arrived. It is a kind of dream in which you feel you are awake. You are still dreaming -- your feeling of being awake is part of the dream.

The same kind of thing happens to the seeker. The mind is capable of creating the illusion that now there is nowhere to go, you have arrived. The mind is a deceiver, and the function of the master in this condition is to make you alert that this is not the reality but only a dream; you have not arrived.

This can happen at many points, again and again. And one can get very irritated and annoyed with the master for the simple reason that whenever you feel you have got it, he simply takes it away and puts you back into your ignorant state.

For example, it was happening to a German sannyasin continuously. Whenever he was in Germany he was living in a beautiful castle of his own -- he was very rich -- meditating; and then he would get the feeling that he had become enlightened. And the force of the illusion was so much that he could not keep it to himself, he would tell others. Not only would he tell other fellow sannyasins, he started writing letters to the presidents, prime ministers, kings, queens around the world: "I have become enlightened, and if you want any advice on any matters that concern the future of humanity in the world, I can help you."

He was so certain. This happened three times, and because of his certainty he came to India to get my blessings. Naturally, it shows his certainty that he came for my blessings. One can think that the first time perhaps he was not aware that I would destroy his illusion, but the second time, he came again after two years; and a third time, after two years again he came.

Each time I had to tell him, "You are just being deceived by your own mind. Nothing has happened to you, you are simply the old man -- the new man has not arrived. And all that you are doing -- writing letters to the U.N., to other governments -- are just ways of the ego. And you are in the grip of the ego."

Close to me, he understood. Three times he became enlightened and I had to make him unenlightened. Now, that is not a good job. The fourth time he never came back; perhaps he is afraid I will make him again unenlightened. Now he remains in his castle and remains enlightened!

It is very easy to live in a beautiful dream. It is hard to see your dreams shattered by reality.

In the ancient scriptures of the East it is called the power of *maya*. Mind has the hypnotic power to create any illusion. If you are after a certain thing, desperately, it is one of the functions of the mind to create the illusion to stop your desperateness. It happens every day to everybody in their dreams, but people don't learn things.

In the night you go to bed hungry. In the night you are going to have a dream about eating delicious food. The mind is trying to help you so that your sleep is not disturbed; otherwise you are hungry and you are bound to be awakened by your hunger. The mind gives you a dream that you are eating delicious food of your choice, which satisfies your mind. The hunger remains but sleep is not disturbed, The hunger is covered by the illusion of the dream; it is a protection of your sleep.

You feel in sleep that your bladder is full. If the mind does not create the dream that you have gone to the toilet, come back and gone to sleep again, then your sleep will be disturbed -- and sleep is a great necessity for the body. The mind is taking care that it is not disturbed again and again; you can have a long sleep, rest, so in the morning you are rejuvenated.

This is the ordinary function of the mind; on a higher plane the same thing happens. It is an ordinary sleep, an ordinary awakening that mind prevents. On the path, it is an extraordinary sleep and an extraordinary awakening. But the mind is programmed -- it is just a mechanical thing. It simply does its work without bothering, because it has no way of checking whether it is ordinary sleep or spiritual sleep, ordinary awakening or spiritual awakening.

To the mind it is all the same. Its function is to keep your sleep intact and create a barrier for anything that disturbs your sleep. If you are hungry it gives you food; if you are desperately in search of truth, it gives you truth, it gives you enlightenment. You ask for anything, and it is ready to give it to you.

It can create the illusion of the real thing -- that's its intrinsic power.

Western psychology has not yet been aware of the dream's actual function, what function it has.

Sigmund Freud thinks that its only function is to bring up your repressed desires and allow them a certain illusory reality so that you don't go insane. The dream is an outlet so the steam that you go on repressing is released. That seems to be the whole understanding of Western psychology about dreams -- that it is an outlet. While you are asleep, your dreaming helps you to get rid of many aberrations.

You had seen a beautiful woman while you were awake, but you had to maintain your civilization, the civil code, manners, morality, religion, respectability, and you behaved that way. You could not behave like an animal. That's actually what you would have liked to do, but all these barriers prevent you.

In the dream you have the freedom to be an animal again, with all the freedom of an animal. You can do whatsoever you want to do with the woman. Nobody is preventing you -- no priest, no policeman. Nobody is ever going to know what you did in your dream. Even you yourself will forget in the morning what you did in your dream.

But this is not the only function, this is a very small function of dreaming. In fact Western psychology has not divided mind's different stages the way the East has done. In Eastern psychology the most superficial state is the waking state -- very thin, very artificial. It is a social by-product.

You cannot live alone, you have to live with the society; you have to follow the rules of the game. This thin layer is created by the priests, by the parents, by the pedagogues, and by all kinds of influences on you. And you are given tremendous respect for it, you are rewarded for it.

The second layer is dreaming, which is far truer, far more natural -- out of reach of the crowd, society, education, morality, religion. You are more authentic, you are not a hypocrite in your dreaming.

The third stage is sleep mixed with dreams. That is even deeper. A few dreams float in it, and these dreams are far more important than the dreams of the second stage because the second-stage dreams are more or less reactions of your waking state. Whatever you have repressed creates them.

The third stage of sleep with dreams... these dreams have nothing to do with your waking state. These are more like visions. And if you can remember them, they can be of tremendous help for you for your spiritual growth. They show you the direction where to go, where the right way is.

These dreams should not be called dreams, and they are not called dreams in the East; they are called visions. And they can happen only when you have reached the sleep of the third strata of your mind. You are far away from your waking world, miles away. The waking world has no effect on it.

These visions are caused by the fourth stage -- which is dreamless sleep. This is the fourth stage, when dreams disappear completely -- no visions, no dreams; you are simply asleep. This is the deepest in your being. You are at the very bottom of your mind.

Patanjali, one of the most authentic seekers of the mind, and one of the oldest, ancientmost people, in many ways very rare.... For example, there are very few people who have created a whole system alone.

Yoga is the creation of one single man, Patanjali -- the whole system. And he created it to such a perfection that for five thousand years nothing has been added to it, nothing has been taken out of it. He has exhausted the whole field. It is very rare; it takes centuries for any science to become complete, and many people have to contribute to it.

There are only two cases: One is Patanjali who created a whole science of Yoga; and the other is Aristotle, who created the whole science of logic. And for two thousand years there has been no change, no improvement. But just in this century, Aristotle has lost his ground. Non-Aristotelian logic has come into being -- which is absolutely against Aristotle. But Patanjali stands like a peak of the Himalayas -- still unchallenged, still perfect and complete.

Patanjali says that the deep sleep, dreamless sleep, is exactly the same as *samadhi*, superconsciousness, the ultimate experience of being. It is the same; the only difference is you are not aware of it. Dreamless sleep plus awareness is equal to enlightenment.

One has to start with the first layer of waking, and make it alert. It is a very thin layer, very superficial, but it can be used as a preface for greater things to happen. Meditation begins with wakefulness. You start becoming aware of the moments when you are awake.

Walking, eating, doing your work -- anything -- you have to make it a point that it is done in awareness, that it is not done like a robot, not mechanically. Even breathing has to be joined with awareness, so you know when the breath is going in and you know when the breath is going out.

The smallest things you have to try -- even the blinking of the eyes. The smaller the thing you try, the better, because those are the things which one ignores, and those are the things which will give you a deeper penetration into the thin layer of wakefulness.

Buddha has said that the meditator has to walk keeping his eyes only four feet away, looking at the ground, not looking all around everywhere, reading the posters on the walls, looking at people and what they are doing. He has to keep his eyes focused four feet ahead, and remain alert that he does not move from that posture.

And while he is looking four feet ahead, he has to be continuously aware of each step that he is taking. He has to walk very slowly. He has to remember the breathing, that it is going in, coming out. He has to remember the blinking of the eyes. He has to be aware of each small thing that is happening.

Being awake plus awareness will lead you to the second step: you can dream with awareness -- and that is a tremendous experience. Then dreaming cannot deceive you; you are alert. If you are hungry, you know you are hungry, and you know the dream is trying in every way to provide delicious food, but it is just dream-food, it is not the reality. You can see both the hunger and the food. You know the hunger is true and the food is false.

As you become more and more aware of subtle nuances of dreaming, a great surprise is waiting for you. Dreams become less and less because they don't need awareness. They are very shy; they don't want to face awareness. They come only in the shadows of sleep.

But if you are alert, then naturally they stop coming. And when dreams stop coming you fall suddenly into the third state, which is sleep with visions. And there is a clear-cut distinction between dreams and visions.

Dreams disappear when you are aware, visions become more clear and solid when you are aware; they are not shy. They are part of reality, they are predictions, they may be glimpses of your future. Dreams belong to the past, visions belong to the future. They are opening doors of the unknown. And if you can see clearly, your path is made very simple. So they are of a great help.

But remember the distinction, that awareness makes them very solid, real; they don't disappear, they become perfectly clear. And soon you start discovering that what you have seen in your visions comes to be true in life.

Dreams are simply repressed parts of life.

They are intuitive, and once you have become aware that you have seen them before.... For example, in the vision you see a man that you have never seen, and the next morning you open your door and the man is standing there. The vision has prepared you for something. The man is no ordinary man, there must be

something significant. He is a guest to be honored and respected. Your intuition has made you already aware of it, that he is carrying a treasure for you. Something is going to happen with this man, something is going to transpire between him and you.

In fact, most of the people find their master through visions. Thinking is of not any help. What can you think about a master?

And the people who go to a master through thinking always go to a wrong person, because thinking is a by-product of the society.

You are born in a Hindu family or a Christian family or a Buddhist family -- those families have given you a certain idea of what a saint is. Your thinking cannot go beyond it, and if you go through thinking to find a master, you will end up with somebody who is trying to be a saint according to the expectations of the society. He is not really a saint; he is just rehearsing a part that he wants to play in life.

Only through visions do you come across beings who are not according to your expectations. In fact, they have nothing to do with your mind. It is through the tremendous sensitivity of your intuition that you start seeing something of the future. It is through the height of your awareness that what is future for others becomes present for you.

For example, it is like this: A man is standing by the side of a tree, and he looks at the road -- the road is empty. He looks behind him, at the road that he has traveled -- it is empty. He looks ahead to the future, the road that he is going to travel -- it is empty. But at exactly that same moment, another man is sitting in the tree. He has a bigger perspective, he can see more of the road.

He sees a horseman coming closer to the tree. That horseman is present to him, but that horseman is future to the man who is standing by the side of the tree. So what is future to one man can be present to another: it depends on his height, on his perspective, on his alertness.

It is a known fact that thousands of saints down the ages have predicted their death -- the exact time, days before, sometimes months before -- because in the old days their disciples were miles away; they had to be informed that the master is going to leave the body. They have to come because the master cannot leave the body without saying goodbye to them, or maybe there is a last message.

So disciples from faraway places will start traveling -- it will take time but they will all reach and the master will die exactly at the time he has declared. It is part of the vision -- he knows when death is going to happen. To him it is already present; to his disciples it is future -- maybe three weeks, maybe four weeks. He has seen it already.

So the vision is a tremendous help to the seeker -- where to go? with whom to go? whom to trust? It is not a question of the mind deciding. The deepest part of your consciousness has already decided, and there is no question of doubt about it.

I am reminded of a Sufi story. A king was told by his prime minister, "In your whole kingdom there is only one beggar, and it is within your powers -- you can easily make that beggar a rich man. And that is the only blemish on your kingdom. Your kingdom can be free of beggars, it is already free -- there is only one beggar."

The king said, "I know it. I have tried, but my visions are not in agreement with my mind. That man will remain a beggar; whatever we do is going to be futile."

The prime minister was a man of intelligence, intellect -- he said, "I don't believe... why should he remain a beggar? If we give him some money, a good house to live in, he will not be a beggar."

The king said, "Wait for tomorrow morning. Let me check."

The prime minister said, "With whom are you going to check? I am the person, your adviser -- you have to check with me. About whom are you talking?"

The king laughed. He said, "You may not understand. I always have to check my visions, because I have noticed that when my vision has said, `Don't go to war,' if I went, I was defeated, even though I was mightier than the enemy. And there were times when the enemy was mightier and I was weaker, but my vision said, `Go ahead,' and I was victorious. So it is there that I have to check: what my vision says about this beggar.

"And this is my method, that I go to sleep thinking about a certain thing, for example this beggar. I will fall asleep thinking about this beggar. Slowly, slowly it settles to the point where visions happen."

And the next morning the king said, "It is not possible, but I will give it a try, just to show you that it is not possible." The beggar used to pass along a bridge. Just in front of the palace there was a river, and he used to pass over the bridge and sit on the other corner of it to beg the whole day.

The king, in disguise, and the prime minister, in disguise went on to the bridge early in the morning

when the beggar used to come, with a big pot full of gold coins -- enough for the beggar to live his whole life luxuriously. There was nobody on the bridge -- it was too early in the morning and it was too cold.

The king put the pot with the gold coins in the middle of the bridge, and they both went away to the other corner to see what happened.

The beggar was coming. He was not blind, and on the whole bridge there was nothing except the pot, but the prime minister was surprised that the beggar was coming with closed eyes. He passed the pot full of gold coins with closed eyes, groping his way.

When he reached close to the king and the prime minister, they asked him, "What is the matter -- you are not blind, and you have never done this before. Why are you walking with closed eyes?"

The beggar said, "Just as I got onto the bridge the idea occurred to me: what if I go blind, then how would I manage to walk along the bridge? So I closed my eyes and tried to walk along the bridge as a blind man. And you should be happy that I managed it."

The king turned to the prime minister: "What do you say? I had seen this whole scene in my vision -- that the beggar will pass the pot with closed eyes, and he will have a reason, he will give an argument. It happens to everybody, once in a while, to want to walk with closed eyes to see how it feels -- but exactly on *that* day?"

Once you have become aware of the reality of your visions, you are safe from your dreams, from your mind. And you are in a state where trust is possible. Not that you have to do anything, just your visions will make you trust.

The real masters are found through visions.

And then you can give yourself up totally into the hands of the master. Below this stage, if you go on with awareness, visions will not be happening every day. Once in a while, only when something is very important that existence wants you to be alert about.... It is your connection with life, with existence, with the cosmos.

So visions will happen only once in a while -- not an everyday affair -- but whenever they happen they are going to materialize in reality soon. You have been warned beforehand.

If you remain aware you will reach the fourth stage -- dreamless sleep. The word of Patanjali is *sushupti* -- dreamless sleep. And he says sushupti and samadhi, dreamless sleep and the ultimate awakening, are exactly the same. The only difference is of awareness.

If you can go with awareness into dreamless sleep, it explodes. There is an explosion of light, suddenly you are full of light. Your whole mind -- dreams, sleep, everything is gone. There is only pure awareness.

On the way, the disciple can first be misled when he is trying awareness in the waking mind. If you just put a watch with a second hand in front of you and keep your eyes on the second hand, you will be surprised: you cannot continue to remember even for one minute completely. Perhaps fifteen seconds, twenty seconds, at the most thirty seconds, and you will forget. You will get lost in some other idea -- and then suddenly you will remember that you were trying to remember.

Even to keep awareness continuous for one minute is difficult, so one has to be aware that it is not child's play. So when you are trying to be aware of the small things of life, you have to remember that many times you will forget. You will go far away into something else. The moment you remember, don't feel guilty -- that is one of the traps.

If you start feeling guilty, then you cannot come back to the awareness that you were practicing. There is no need to feel guilty, it is natural. Don't feel repentance. It is simple, and it happens to every seeker. Accept it as natural; otherwise you will be caught in repentance, in the guilt that you cannot remember even for a few moments and you go on forgetting.

Mahavira is the first man in history who has actually worked out that if a man can remember, be aware, for forty-eight minutes continuously, that's enough -- he will become enlightened, nobody can prevent him. Just forty-eight minutes... but it is difficult even for forty-eight seconds -- so many distractions.

No guilt, no repentance -- the moment you remember that you have forgotten what you were doing, simply come back; simply come back and start working again.

My emphasis is, simply come back. Don't cry and weep for the spilled milk, that is stupid.

It will take time, but slowly you will become aware that you are remaining alert more and more, perhaps for a whole minute, perhaps two minutes.

And it is such a joy that you have been aware for two minutes -- but don't get caught in the joy.

Don't think that you have attained something. That will become a barrier. These are patterns where one is lost. Just a little gain and one thinks one has come home. Go on working slowly, patiently. There is no

hurry -- you have eternity at your disposal.

Don't try to be speedy. That impatience will not help. Awareness is not like seasonal flowers that grow in six weeks' time and are then gone. Awareness is like the cedars of Lebanon which take hundreds of years to grow; but they remain for thousands of years and rise to one hundred and fifty feet, two hundred feet high in the sky. They are really very proud people.

Awareness grows very slowly, but it grows. One has to just be patient.

As it grows you will start feeling many things which you have never felt before. For example, you will start feeling that you are carrying many tensions in your body of which you have never been aware because they are subtle tensions. Now your awareness is there you can feel those very subtle, very delicate tensions.

So wherever you feel any tension in the body, relax that part. If your whole body is relaxed, your awareness will grow faster because those tensions are hindrances.

As your awareness grows even more, you will be surprised to know that you don't dream only in sleep; there is an undercurrent of dreaming even while you are awake. It goes just underneath your wakefulness -- close your eyes any moment and you can see some dream passing by like a cloud in the sky. But only when you become a little more aware will it be possible to see that your wakefulness in not true awakenedness.

The dream is floating there -- people call it daydream. If they relax in their chair for a moment and close their eyes, immediately the dream takes over. They start thinking that they have become the president of the country, or they are doing great things -- or anything, which they know at the very moment they are dreaming is all nonsense. You are not the president of the country, but still the dream has something in it, that it continues in spite of you.

Awareness will make you aware of layers of dreams in your waking state. And they will start dispersing, just as you bring light into a dark room and the darkness starts dispersing.

Awareness functions almost like a light. If you can disperse your dreams in the waking state, your waking state will have a clarity, your intelligence will have a newness to it. These will be the by-products.

You will be able to see things which you were not able to see before. You will be able to reason, argue. You will be able to see your conditionings, which you were never able to before; you had accepted them in your childhood when there was no argument, no reasoning.

Then you will see that your god is a lie, your heaven and hell are lies; that you have been fed with lies and at the same time all these people have been telling you to be true, to be honest.

When I entered the university, on the gate of the university there was written: "Truth is God."

Just on the main gate -- that was the motto of that university -- "Truth is God."

I had one other friend with me who had come to join the university.

I told him, "First I will see the vice-chancellor, and then I will think about whether to join this university or not -- because from the very gate they have started lying. They cannot even wait for the person to enter the university."

The university is almost two miles away from the main gate. Then there are professors' houses, then botanical gardens, then the departments, and then at the end comes the vice-chancellor's office.

I went to the vice-chancellor and I said, "I want to talk with you about this sentence, `Truth is God.' I had come to join the university but that sentence prevents me."

He said, "What! Why should that sentence prevent you? Don't you think truth is God?"

I said, "No. Truth has nothing to do with God -- truth is simply truth. Why are you managing to bring God behind truth? Truth is not God -- God is a lie. This is the truth. You will have to prove to me that God is not a lie; otherwise I will have to find another university. This one seems to be from the very beginning based on lies."

The old vice-chancellor was in shock. He was a believer in God; that's why he had written that sentence: "Truth is God." But he said, "It is difficult for me to prove that God is not a lie because I have never experienced God."

Then I said, "I will enter the university only on the condition that that sentence is removed from the main gate. And if you don't remove it, I will remain here -- I will not enter the university but I will approach every student, every professor and ask the same question that I have asked you. And you are inviting unnecessary trouble. The best way is just remove that sentence."

He said, "I will have to think about it. People will ask, `Why are you removing it?' It has been there since the university has been founded.'"

I said, "That is not my concern. If it is a lie, the sooner it is removed, the better. And what can you think about it? You don't know God. How are you going to think about something you don't know? Do you know

truth? What are you going to think about these things which you don't know? Better you remove that sentence."

He was really a gentleman, he agreed to remove it. And he said, "You join the university. I love your straightforwardness, and I love your sincerity. Perhaps you are right, but you have disturbed not only the board, you have disturbed my whole life. I have been worshipping God every morning -- now tomorrow I will hesitate. Even if I worship, the old faith will not be there."

I said, "Faith is not needed at all. What is needed is a trust that arises out of your visions, out of your awareness."

So as you become aware, your conditionings will start falling this way and that way. Christianity, Hinduism, Buddhism -- they will start disappearing from your wakefulness. You will start discovering your own identity, which has been covered with so many labels.

In the second step, dreams can delude you. That is where the master will be of immense help. He can tell you that you are dreaming, that you are awake. The Zen master in Japan has developed a staff; he moves amongst his disciples who are meditating with his staff. So whosoever he feels is dreaming, he hits him on the head... because when you start dreaming, you start dozing. Your face immediately changes. When you are awake, your face has a certain quality; when you start dreaming, it has a different quality -- and immediately the hit comes.

Suddenly you are awake and the disciple is expected to bow down and touch the feet of the master in gratitude for his compassion that he did not allow him to fall into the trap of dreams.

In the third stage the master will be helpful in making it clear to you that what you are seeing now are not dreams. Listen to them, follow them -- they are indications of your destiny. If you go astray, you will miss fulfillment. These visions are showing you the right path to follow.

But still there is a danger -- the danger of getting very egoistic because you can know the future. Not only can you know your future, if you try a little harder you can start seeing other people's futures. It is in this stage that all astrology has been born. It has nothing to do with stars -- that is just a facade to deceive you. It has nothing to do with the lines of the hand.

It is a visionary who can manage to look into your future. But that can give him the role of a prophet. The word "prophet" comes from prophecy. Only in India have there been no prophets -- you will be surprised. In Judaism there have been prophets, in Christianity there have been prophets, in Mohammedanism there have been prophets. It is only in India that there have been no prophets, which is strange because this is the most religious part of the world, and the most ancient in religion, deep in religion.

What happened to the prophets? Why did they not appear here? -- because every disciple was made aware by the master that these visions are not to make you a prophet, that you are not to move in that direction, that it is a false direction. Use these visions to go deeper, to the fourth. Don't start using these visions to play around and show your power.

This is the greatest trap that waits for the disciple, because the attraction is immense -- to tell somebody his future, that "tomorrow this is going to happen to you."

One man came to see me in Bombay. He is a film actor; once he was famous, now he has faded away. That's what happens to every film star. But he has been interested in predictions, prophecies, astrology, palmistry and all kinds of things of that sort.

His wife was interested in me, so she brought him to see me. And he told me, "I can tell you what is going to happen in your future."

And I could see that the man had some visionary power, but I told him, "Give it to me in writing for only one year, and I will do exactly the opposite that you predict. If you say that I will die, then I won't die. If you say I will live, I can even try to die."

He became so afraid... I said, "You just write it down precisely, and after one year I will see you. And whatever you write will not happen. I know that you have a certain capacity of vision, but you are using it wrongly. You don't have a master. I am asking you to write one year's predictions about me so that after one year you can have a master."

The man said, "I will have to think about it; this is risky."

He never came back. The next day his wife came and said, "He is not willing to write anything, because he feels you can do just the opposite, and after one year you will prove him to be a failure. And you have said, `after one year you will get your master.' And he is so egoistic; because he has certain visions, he does not think he needs any master -- he himself is a master."

So this is one of the greatest traps, because as power grows you are closer to being trapped. And this is the last trap.

It happened in the life of Vivekananda in Ramakrishna's ashram, in Dakshineshwar, in Calcutta, Bengal.... There were many disciples, and Vivekananda was one of the most intellectual disciples of Ramakrishna. There was a very simple man who was also a disciple -- his name was Kalu, a poor man. He was so faithful, religious, emotional, that he had in his room hundreds of statues of different gods, because in India the traditional number of gods is thirty-three million. So he had hundreds of statues, and it was such a long affair to worship all those gods that it was only in the afternoon that he was able to take his breakfast.

Early, at four o'clock in the morning, he would take a bath in the Ganges, and then the worship would begin. And of course each god had to be worshipped equally; otherwise somebody may get angry, somebody may feel offended. So the whole day was lost and everybody was laughing at Kalu: "What are you doing? Just one god is enough!"

But Kalu said, "I have become so attached to these hundreds of gods -- whom to reject? And whoever I reject will become annoyed. So in this life it is impossible; I have to worship these hundreds of gods and I have to give equal time to each."

Vivekananda was the most prominent in making a fool of Kalu. He said, "You are simply stupid -- these are just stones! And you are wasting your life." But Kalu would not listen to anyone; he continued his way.

One day Ramakrishna gave Vivekananda a certain method of awareness to practice: "Go into your cell, close the door and practice it." When Vivekananda came to a certain stage of awareness he felt himself so full of power that the idea came to his mind, "If I say at this moment just within myself, to Kalu, `Take all your gods and throw them into the Ganges,' he will do it."

He was so certain of it. And he did it, he said to Kalu, in his own cell, just within himself, "Kalu, just collect all your gods" -- and this was the time when he was worshipping the gods -- and throw them all into the Ganges."

And Kalu collected all his gods into a big bag and was dragging the bag down the steps when Ramakrishna ran after him, stopped him and said, "What are you doing?"

He said, "Suddenly I heard a voice -- it must have come from God himself, because there was nobody in the room -- saying, `Kalu, collect all your gods and throw them into the Ganges.' It was so powerful that I could not doubt it."

Ramakrishna said, "Come back. Take your gods back and I will show you from where the voice has come." He knocked on Vivekananda's door. Vivekananda came out and Ramakrishna was very angry. He said, "Vivekananda, this is the last thing I had ever expected of you. I had told you to be aware -- not to destroy a poor man's life. This is his whole life, and he is no harm to anybody. He is so simple-hearted, so loving, such a beautiful man -- how could you do it to him? Awareness is not for such things. And from now onwards I will keep the key of your awareness; you will never attain to the same power again."

It is a very significant story. And it is said Vivekananda died without attaining enlightenment because the key was kept by the master. He never showed Vivekananda the way to go deeper. He tried hard in his own way but always went round and round, could not enter within himself. Although he became Ramakrishna's successor because he was the most intellectual -- a great orator, a very powerful personality, had a certain charisma, influenced people -- he himself died a poor man, knowing nothing. And the reason was that he disturbed a simple-hearted man because he got just a little power and he immediately used it -- not for the benefit of somebody, but to harm somebody.

There are traps and traps.

And the master is needed in many ways: to keep you aware not to use your power in any harmful way to others, not to use your power in any way harmful to yourself, not to use your power as an ego-trip. And he has to go on reminding you that you have to transform your sushupti, your dreamless sleep, into samadhi, into superconsciousness.

Chapter #19
Chapter title: The path of truth is only for gamblers

20 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
I HAVE A FEW QUESTIONS THAT ARE CONNECTED TO EACH OTHER. THE FIRST IS: YESTERDAY YOU SPOKE ON THE FUNCTION OF THE MASTER. I WOULD LIKE TODAY IF YOU COULD SPEAK ON THE FUNCTION OF THE DISCIPLE AND, IF THE DISCIPLE NEEDS THE MASTER, DOES THE MASTER NEED THE DISCIPLE? AND ALSO, YOU CONTINUOUSLY EMPHASIZE THE GUTS AND THE COURAGE THAT ARE NEEDED BY THE DISCIPLE. I HAVE NO EXPERIENCE OF THAT. I WOULD LIKE YOU TO EXPLAIN IT. AND FINALLY, I HAVE HEARD THAT IT IS NOT THE DISCIPLE WHO CHOOSES THE MASTER, THE MASTER CHOOSES THE DISCIPLE. PLEASE COMMENT.

It is certainly the master who chooses the disciple, but his choosing always remains indirect. He always gives a chance to the disciple to choose.

The disciple is not even aware that he has been already chosen. But without the master choosing the disciple, there is no way for the disciple to choose the master; his choice comes second. But the master never imposes, he makes it always free for the disciple to choose.

The reason is clear. The disciple is asleep; he has no idea who is awake and who is not. He is dreaming -- how can he choose? Whatever he chooses is almost certainly going to be wrong. It is a rare coincidence that he may choose the right person, simply because he is unconscious, he is asleep.

Just think of this room -- a few persons are sleeping and one person is awake. Now, can the sleeping persons choose who should wake them up? That is impossible. If they can choose that, then what is the need of the master? -- they can wake themselves up. They are already awake if they can choose who should wake them.

The whole burden falls on the master to choose whom to wake. He has certain ways to know who is very close to awakening. Even if you are watching a few sleeping people you can decide who is very fast asleep, deeply asleep, snoring; and who is sleeping very light -- a thin layer of sleep, and is already on the verge. If somebody can wake him up, it is not going to take time. But there is every possibility, if nobody wakes him, he may slip back into deep sleep, turn over again and pull the blanket over himself.

Spiritual sleep is not very different from ordinary sleep -- just a little more complicated and more subtle. It is one of the functions of the master to choose the disciple but never to let the disciple know that he has been chosen. That is disturbing his independence, that is taking away his freedom.

As far as the disciple is concerned the master allows him to think that he is the chooser. That is out of his compassion. Even when the master does something, he makes it appear as if it has been done by the disciple.

You are asking... I have talked about the functions of the master -- what are the functions of the disciple? The functions of the disciple are very simple. Condensed to one single word it is *receptivity*, non-resistance, availability, saying with a full heart "Yes!"

There should be no shadow of "No." That is the barrier. The master cannot function with a "no" standing between him and the disciple, because he cannot be violent, he cannot destroy the "no." He cannot remove it because all that will be interfering with the disciple's innermost life.

So it is the function of the disciple not to put the master in such a situation where he cannot work. His yes, total and unconditional, gives the whole scope to the master to work. And now there is no question of interference: you have allowed the master to be a guest in your innermost being, you have become a host.

And it is one of the greatest joys for the disciple to experience that the master has come within him and he has not resisted.

His whole life he has been resisting. He has never allowed anyone a total yes -- not even his lovers, not even his parents, not even his friends, not even his children. To no one has he ever said an unconditional yes, it has always been conditional. And conditional means mixed with no. It has never been pure.

He has always been guarding himself -- not only against enemies but against friends too. In fact one does not need to guard himself against enemies too much because they are always far away; they are not that dangerous. The real question is of those who are very close to you, very close to your being. They can stab a knife in your back very easily. You have to be constantly on guard.

There is an Urdu poem with a statement which is very significant. It says, "I will take care of my enemies, God, but you please take care of my friends. I am not in danger from the enemies, I know them -- I am on guard. But about friends I am confused. And to be on guard with friends is painful. So you take care of me against my friends."

It is only with the master that for the first time you put all your guards away. That's the only function of the disciple -- great, arduous, but single. It implies everything: openness, readiness to go wherever the master is leading him. It is a way of becoming part of the being of the master -- allowing him to be within you -- now there is no fear.

This is the place that you have been guarding your whole life. You have never invited anybody to be a guest.

This is the conflict between lovers, the eternal conflict. All others are simply excuses. The basic and fundamental conflict is that the woman or the man wants to be at the innermost center of the being of the person he loves or she loves.

But it cannot happen as far as lovers are concerned because both are asleep; both are full of egos, both are capable of changing any moment. Their love can become hate, their friendship can turn into enmity. It cannot be opened for a sleepy person, so no lover has ever opened it.

And I don't see that there is anything wrong in it; it can simply not be opened. It can be opened only to a person who is awake, who cannot harm you, who is beyond harming you. The woman you love can harm you, the man you love can harm you. Not that they want to harm you, but they are unconscious beings. They may have no intention of harming you, but still, without any intention to harm you, harm can happen.

In sleep they can stumble, in sleep anything is possible. And this is the conflict that goes on. They don't know even why they are continuously quarreling. They feel sometimes that they are quarreling about stupid things, petty, meaningless, and they wonder why they go on fighting about such stupid things. But they never discover that the foundation lying underneath what they want, is that they want to become one with the lover or the beloved.

Even the act of making love is nothing but an effort to become one, somehow to become joined; rather than being two bodies, to become one body. But it is not going to satisfy because the need is to become one soul, not one body.

So love, strangely, frustrates people more than anything else in existence, for the simple reason that it goes on giving you the hope that perhaps -- because this is the biggest and the greatest thing that you know -- there may come a moment when you may become one. But at the most you can become one with the body, and then you are stuck; your souls are as apart as ever. There is no meeting of the souls.

After making love to a woman you are not happy, the woman is not happy. Something unknown has been missing in it -- nothing that can be pointed out by them, but it was not what they were hoping for, it was not the goal of their desire. It fell short, and each time it falls short, frustration gets deeper, boredom gets deeper, hopelessness settles. One starts thinking, "Perhaps we are not made for each other. Perhaps it is time to change partners, to find somebody else."

But the same will happen with everybody. There is no way to make it a reality at that stage, where you are both asleep.

So the relationship with the master is unique.

You withdraw all your barriers, you destroy all the walls, you make all possible bridges, and you are just a welcome. And you wait patiently, trusting that when everything is ready, and even the shadow of a no is not there and yes is all over the space, the master is bound to come in. And that is the greatest gift the master can give to the disciple. You lose nothing and you gain immensely, incalculably.

So all that is needed on the part of the disciple is not to repeat old patterns of many kinds of relationships with the master. Let it be a new relationship which you have never lived. Let it be absolutely

untouched by your past. Let it be unique. And that's why I insist again and again, that the disciple needs guts, courage.

To leave oneself unguarded after many many lives of guarding, protecting, not letting anyone in, has become almost second nature. To break through this whole structure, to rise above it -- certainly courage, great courage is needed.

Courage simply means risking everything -- whatever the consequence, not thinking of the consequence -- risking your very life. It is a gamble; you don't know what is going to happen. You have never experienced anything like that before -- how can you know?

So you are putting at risk, at stake, everything that you know, for something that you know not; hence I have said many times: the path of truth is only for gamblers.

I am reminded of a Japanese film actor. He lived in America, in Hollywood, before the second world war, earned much fame and earned much money... so much that now he had no need to work. He could live for lives in luxury. So he went back to Japan, but he wanted to see Paris first, so he went via Paris.

He was staying in one of the most luxurious hotels, on the topmost floor. And there was a casino in the hotel. He went there -- it must have been late evening -- and he staked everything that he had earned, not even saving money for the ticket to reach home. He lost everything, and he went back to the room. There was complete silence because never before had anybody staked such a vast amount of money.

Kings had been there, emperors had been there -- he defeated them all. And they all had sympathy for the man because he lost everything on just one stake. In deep silence he simply moved all around.

The next morning in the newspapers, it was announced that a Japanese had committed suicide by throwing himself under a fast-running train. The hotel manager, the hotel staff, and everybody who had seen what had happened the night before, immediately thought that this Japanese could not be anyone other than the man who had staked everything.

They all rushed to the room of the Japanese actor. They knocked, he opened the door. He asked, "What is the matter -- why this crowd?"

They said, "We are sorry, really very sorry, but we thought, looking at this newspaper.... The body was almost crushed into so many pieces that they could not even recognize the face; just from the passport they understood that he was Japanese. So we thought perhaps you were the person, because last night you staked everything and you lost everything, and these are the moments when people commit suicide."

The actor laughed. He said, "I am not the one. I had earned, I had staked, I have lost. But it was only money; I have not lost myself. I can earn again; and believe me, if I earn again, I will come again and stake again! I am not such a coward as to commit suicide -- for money? -- which any idiot can earn. It does not matter; if I had won the money I would have remained the same. I have lost the money -- I am the same.

"Before I became an actor I was with a master who taught only one thing: Remain the same in every situation, good or bad, success or victory, failure or loss -- everything, as long as you are there, only a witness.

"I had a good sleep, and just now I was thinking from where to start again. But it has not scratched me."

Staking everything, knowing that you are gambling with the unknown... you may be victorious, you may be a failure, but it does not matter. You are not hoping for victory, because that will become a misery if you don't succeed. You are not afraid of losing because then again you will be miserable if you lose. Having no conditions you stake.

And being with a master, the beauty is that, although you are staking everything for something unknown, yet just in front of you there is someone who knows the unknown, who has been through the same process and has come back.

This is true resurrection. There is no other resurrection except this -- dying, not knowing whether you will be resurrected or not.

But if you are with a master and you see, you feel the flavor of resurrection, that gives you a tremendous impetus to be courageous. It makes your dormant courage dynamic, alive, functioning.

It is something like a small child walking by the side of his father, holding his father's hand. The father may be worried -- there are a thousand and one problems for him -- but the child is enjoying the morning sun, the beautiful breeze, the flowers, the butterflies and he is asking question after question. He has no worry. He is certain -- his hand is in his father's hand -- and that's enough.

To be with a master is to be in a tremendously trustful atmosphere so you can easily withdraw your guards, barriers, protections; you can be vulnerable, you can be open -- open to the very end. And if the master becomes a guest within you, your whole life is transformed.

You have also asked: I say the disciple needs the master; does the master also need the disciple?

Yes. In existence everything is interdependent. In existence there is nothing like dependence, nothing like independence -- which are just extremes, just ideas. Reality is always in the middle of the extremes. It is an interdependence.

Here, everything depends on everything else; although no pseudo-master will accept this, that he needs disciples. He will try to prove that he is absolutely independent, he needs nothing. And that is simply nonsense.

We are not islands, we are part of a vast continent.

The master needs the disciple in the same sense as the raincloud needs somewhere to pour its water. It is heavy. The master is heavy with his experience. It is a beautiful ecstatic experience, but still, it is too much: he wants somebody to share it. And the beauty of sharing is, the more he shares, the more he finds that his experience goes on becoming bigger and bigger. It is inexhaustible.

So it is not only a question of needing one disciple; he can have millions of disciples and still he is in need of disciples. There is no limit to it. The disciple needs only one master; the master needs millions of disciples for the simple reason that something is continuously growing in him.

Enlightenment is not the end. Yes, it is the end of sleep, it is the end of darkness, it is the end of unconsciousness. But it is also a great beginning, a new flowering, an endless growth.

The master will have to share it. He cannot contain it within himself. He will die if he tries to contain it within himself. His experience will kill him.

It has happened thousands of times that people become enlightened and die immediately, almost simultaneously. Their enlightenment and death come together. The reason is that they have not created before enlightenment a certain capacity to be articulate, a certain skill to be a master -- a totally different art which has nothing to do with enlightenment.

There are many people who are enlightened but not necessarily masters. A master needs expression, a master needs a certain charisma. A master needs to be so articulate that he can manage within words that which cannot be managed within words, that he can find new ways of indicating the truth, that he can impress and influence. Even people who are fast asleep -- he is even capable of reaching them.

Even in their sleep he manages to talk with them, to persuade them to come out of their sleep. It is a great skill, and one has to learn it before one becomes enlightened, because afterwards there is no time.

So if you are ready to be a master and become enlightened, then you can remain alive because now you know how to share it, how to spread it far and wide, how to give it to people who have never thought about it.

Ordinary economics has a principle. Ricardo was the founder of the principle -- it is that wherever there is demand, there will be a supply.

In the world of enlightenment it is just the reverse. There is no demand and the master has something -- the supply comes first; then he creates the demand. The Ricardian principle does not work. We will have to say, "Wherever there is a supply, there will be a demand."

But then the person who is supplying something has to be very masterful, because people don't want it. Who wants enlightenment? Who wants the ultimate experience? Who is seeking the truth? And the master has all the commodities for which there is no market, no customers.

And all his commodities are invisible -- he cannot place them before you. He cannot give you some experience, some taste, before you are ready to be a customer. Selling invisible things, one needs tremendous preparation.

So only once in a while there is a master; otherwise people become enlightened and die. The experience is too much; it simply stops their breathing; it simply stops their heartbeat. Out of sheer joy they forget to breathe, they forget that their heart has to continue to beat. And it is so much, so big, and they are so small. They have always thought of themselves as small, and now suddenly a whole mountain has descended over them -- beautiful, ecstatic, but it brings death unless they are capable of immediately sharing it.

The master needs disciples; otherwise he cannot even live. The disciple can live without the master -- although he will be asleep, which is not much of a life. But still he can subsist, survive. The master cannot even survive. His need for disciples is far more urgent than the disciple's need of a master. It is not just a coincidence that Buddha walked on for forty-two years continuously searching for disciples.

I am reminded of one instance: Buddha is coming to a village -- it is just time for the sun to set. And a girl not more than fourteen years old is rushing towards a field where her father is working and may be working late into the night.

She tells Buddha, "Wait until I come -- don't start speaking! I am going to take food to my father; he is going to stay late working in the field. But remember, you should not speak until I get back!"

Buddha reaches the town. The people are waiting there; thousands of people from all the neighboring villages have come, but Buddha says, "You will have to wait a little because I have promised someone that I will wait. And the person I have promised is the only person for whom I have come here, the only person who has the capacity to listen. So if I speak now, it will be useless."

It takes almost an hour and people start getting upset by the whole thing: "He is waiting for one person, and thousands of people are here. We don't have any value in his eyes -- just one person?"

And then the girl appears, and that is a shock to the whole crowd; it is not even a person! Just a small girl. What can she understand?

And as the girl approaches, she says to Buddha, "You are a man of your word. I was worried, but you waited. Now you can start. And trust me -- the way you have waited for one hour, I have been waiting for years to listen to you, just to see you. I have heard so much about you, I am full of you, although I have not seen you before."

Buddha speaks, and exactly what he has said, happens: the girl takes initiation and becomes part of his commune. Those thousands of people just listen and go back to their homes, saying, "He is a strange fellow! He says things which are against tradition, but the way he talks -- at least when he is talking, it seems that he is right. But when you start thinking about it, when you remember your tradition, your scriptures, then things are no longer clear. He confuses us." But the girl became a sannyasin.

For forty-two years Buddha was running. Even at the age of eighty-two when he was so old, he went on. The day he died, he asked his disciples, "I am leaving my body. Do you have any questions?" Certainly that was not the time for questions, and he had answered almost all the questions for forty-two years continuously.

They said, "We don't have any questions -- you can relax. You need not worry about it, we will follow the path, we promise you. We will miss you, but we will not move away from what you have made us. Our search will continue in the same direction you have indicated."

So Buddha closes his eyes, relaxes his body, relaxes his mind -- and at that very moment a man from the village comes running, and he says, "I want to ask something." Ananda, Buddha's chief disciple, says, "Be silent. Where have you been for forty-two years? Buddha passed your town dozens of times."

He said, "I am sorry. I am stupid, but it was always some excuse that prevented me. Sometimes it was that customers were there at my shop. So I could not close the shop, and I could not reach Buddha's sermon. Sometimes my wife was sick and she insisted that I should sit by her side. Sometimes I myself was sick; sometimes there was no excuse but I simply thought, `He is always coming and going. I can go anytime.'

"I had started taking him for granted. I had forgotten that even a buddha has to die. Don't prevent me, because it may be many lives before I meet a man of his caliber again."

This quarrel is going on between Ananda and the villager, and Buddha opens his eyes and says to Ananda, "Ananda, let him ask the question, so for the future generations it becomes something of a remembrance that, even dying, a master is willing -- with his very last breath -- to accept a disciple.

"And please don't stop him; otherwise it will remain a blemish on me, that I was still alive and a disciple returned empty-handed. And he has come sincerely. All those years, it would not have been of much use even if he had come; it would have been simply a formality. But today he has come -- with tears in his eyes -- afraid, trembling, because it is questionable whether he will meet another awakened man for many lives; and he does not want to miss the chance.

"And don't let history say that Gautam Buddha was alive, and yet somebody went thirsty from his door. I will answer him." And before his death he initiated the man.

The master has a need, a tremendous need, of sharing. But it is a strange need, because with the word "need" we think you want to get something.

The master's need is not to get something, his need is to give something. With the master even the quality of the need changes to its diametrically opposite meaning.

Light on the Path

Chapter #20
Chapter title: Nobody can expect consistency from me

21 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
THESE QUESTIONS ARE FROM THE DUTCH RAJNEESH TIMES. THE FIRST QUESTION IS: NOW YOU ARE MAKING A WORLD TOUR, FOR THE FIRST TIME THE WELL IS GOING TO THE THIRSTY. IS THE WORLD READY TO RECEIVE THE WELL?

It has been ready for a long time -- not the whole world but just the chosen few.

The whole world perhaps may never be ready. It is unfortunate, but unavoidable, because the world has no awareness of the present or of the future; it lives only in the past. It walks ahead but looks backward. That is the fundamental cause of all accidents -- all the wars, and all the blood that has been shed on the earth.

People are looking back and walking forward.

Why do they look back? Their psychology has to be understood: They have lived the past, they are acquainted with it. It may not have been blissful -- it was not. It may have been painful, miserable -- it was, but human mind clings to the known. It has a certain logic; the known may be painful, miserable, but at least it is known. Who knows? -- the unknown may be more painful, more miserable. And we know how to deal with the known; we don't know how to deal with the unknown.

We have become accustomed to the known; it is painful, but because we have been living in it for so long even the pain has become part of us. The misery has become our way of life. Slowly, slowly we have accepted it; now it no longer hurts.

In fact the mind is afraid that if all this pain, misery and suffering is taken away, it will find itself in a space with which it is absolutely unacquainted; and that is frightening.

The greatest fear in the world is the fear of the unknown -- and mind is a coward. Hence, the world at large perhaps may never be ready. Not that it does not feel the thirst; it feels the thirst, but it has not the guts to recognize it. Even to recognize it is dangerous. That means the beginning of a search, the beginning of a seeking, again moving into the unknown.

The moment you start searching, you become alone.

If you don't search, you are surrounded by a crowd, a vast crowd of believers, of people who have faith. The crowd gives you a certain warmth, coziness. It makes you feel that you must be right because so many people, millions of people, are on the same way. *You* can be wrong, but so many people cannot be wrong. And if they are all moving in the same direction, it brings you a certainty.

That's why people want to belong to a church, to a religion, to a dogma, to a creed, to an ideology -- political, religious, social; but they want to belong to a crowd, they don't want to stand alone.

To stand alone... the fear arises: Who knows whether you are right or wrong?

To stand alone, you stand in coldness.

To stand alone, you lose the coziness of the crowd. To stand alone, you lose the faith of the fanatic. To

stand alone, you lose the authority of a long tradition.

But if you recognize your thirst, you have to stand alone and you have to walk alone, because the truth is never found by the crowd. It is never found on the superhighway. There are not even footpaths which lead to it. As you search for it, as you walk, you create your footpath yourself. It is a very strange phenomenon. You don't have a footpath ready-made, waiting for you, which will lead you to the truth, to the temple; you have to walk, and just by walking you have to create it.

Each step is full of hesitation, fear, trembling. You cannot be certain because you don't have any map -- there exists none. You don't know where you are moving -- are you going towards the truth or away from it?

That's why I say it needs guts, courage. It needs the courage of the gambler who can stake everything, not knowing what is going to be the result. He may lose all or he may win all. All or none -- that is the choice facing you on each step, every moment. One who accepts this situation becomes more and more integrated, becomes more and more independent, becomes more and more together, centered, rooted.

And as all these tremendously significant things are happening to his being, he finds a new warmth which comes from his own innermost source, a new coziness which is not dependent on the crowd, on anybody else. He finds a new clarity, a new vision, new eyes to see.

Things become easier as he proceeds, but the first step is the most difficult. To go out of the crowd is a drastic step.

The world has lived for millennia in the same rut -- being born in misery, living in misery, dying in misery... at the most a few moments here and there of entertainment, not of ecstasy.

Entertainment is not ecstasy, entertainment is just an opium. You become so absorbed in looking at something -- a movie, a circus, a football match, a boxing competition -- that you forget yourself and your pains. Entertainment is a way of forgetting yourself and your misery. It can be only for a few moments; again you will be back. And your pain is not going to forgive you so soon. You deceived it -- it is going to be revengeful. So after each entertainment you will fall into a deeper ditch of darkness and misery, just to compensate.

But this has been the way the world has lived. Only once in a while somebody has rebelled against this whole order. It needs tremendous intelligence.

I am going on a world tour....

I am aware of my people who have already taken the first step; they have already separated themselves from the crowd. They are no longer Christians, no longer Jews, no longer Hindus. They have done a great job, something rare, something unique -- never done by such a vast number of people before.

There are only two ways: either they should come to me... which the vested interests are going to make more and more difficult. THey would like to isolate me from my people -- they have already started doing that. I have my own way to respond to their fascist strategy.

Rather than calling people to myself, I will be going to my people.

Yes, it is true, the thirsty have always come to the well; but it is an *old* proverb, it is not contemporary. Now you can have water coming to your home, wherever you are. Of course in ancient days the well could not go to the people, but now tap water can reach everywhere, anywhere. And I am absolutely contemporary, so I say, for the first time the well will go to the thirsty.

This is the only possible way to prevent governments, religions, the political parties from preventing my people reaching me; I will be moving around the world. This way I can reach more people, new people also who may not have come to me, who may not have ever thought to come to me.

There are millions of people who love me, who are in deep sympathy with me, who would like to be with me but circumstances prevent them. Their commitments to their families, to their countries, to their professions prevent them. And there is also something more fundamental than all these things.

That is, the negative person is always very active, articulate. Just a single negative person will make so much noise and so much fuss that he may create the illusion that many people are negative.

Why does the negative person make so much fuss, so much argument? Why is he so loud? Ordinarily one would think that the negative person would be inactive. That seems to be in tune with negativity. But it is not the case. There must be some reason behind it.

The reason is, the negative person is afraid of his own negativity. If he remains silent his negativity is going to burn him. The negativity is part of death, destruction; if he remains silent he will shrink and die within himself.

To avoid this death he jumps, he runs here and there, he shouts loudly; he makes noise and he protests, argues, and almost creates single-handedly a phenomenon that makes it appear to the onlookers as if there

are many people who are negative. He is simply trying to save himself from his negativity. He is vomiting it, he cannot keep it inside -- it is fire.

The positive person who loves me, who is sympathetic, who dreams one day to be with me, remains silent because love is something which one wants to keep in the secretmost part of one's heart. Love is something that one does not want to shout about. In shouting it will die. In making a fuss about it, he will kill it. It has to be protected; it is a very delicate phenomenon. It has to be kept silently within, so that nobody knows about it.

So there are millions of people who love me but have never said it to anybody. It is just their own private secret. And love grows in this way; the deeper you hide it, the faster it grows. Lovers know it -- not very clearly because their love is not of a conscious state, but they have a certain glimpse of it.

When you really love someone you cannot even say to the person, "I love you." The words seem to fall too short... in fact, seem profane. They don't express your experience, they don't express your heart. They are dull and dead. They don't have the radiance, the fragrance of your love.

It is very difficult for the lover to say, "I love you." Words are miles away from what is growing in his heart. People start saying to each other "I love you" when love is dead. Husbands and wives say to each other, "I love you."

Dale Carnegie in his book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, suggests that every husband should say at least three times a day to his wife, "I love you." Now, this type of nonsense can be written only by an American.

This man knows nothing about love -- he is simply a businessman. What he is talking is business, not love. He would have been far more successful as a salesman of secondhand cars rather than being a philosopher of love. He has never loved anybody.

But what he is saying makes some sense. When love dies you can express it. When it is alive, you can live it, but you cannot express it; your whole being may say it, but not your words. Your eyes may be full of it, but not your words; they are empty, and there is no way to fill them.

This is a tragedy in a way: that love cannot be said but hate is very articulate; that the best has to remain unexpressed and the worst is loudly expressed; that the best has no logic to support it and the worst has all the logic to support it -- it can argue, it can protest.

I am going around the world for all those people who are already with me; also for those people who would like to be with me, but their love is silent. I will also be going for those who have been sympathetic. Sympathy is not enough, but it is an indication that they can take a few steps and become part of my lovers. Sympathy in itself is not enough, but it is a good indication of where the wind is blowing, the direction.

There are people who are just indecisive. They have not yet decided for or against. If I don't reach them soon there is a possibility they may decide against, because those negative loudspeakers are continuously bombarding their ears. All the yellow newspapers, magazines; the governments, the religious leaders -- they are all trying hard to convince them to be on *their* side. I don't need to convince them. I have just to be close to them, and that will do it.

They don't know me, yet without knowing me they have not decided against me. The moment they know me, there is no question of their deciding against me -- because they have been continuously fed arguments against me, and still they have remained undecided, open.

All these categories together can make millions of people.... And the strangest thing of all is that the people who think they are enemies of mine have no argument against me. They are fighting a losing battle. They know it. I have touched precisely their life nerve.

It has never happened in the past for the simple reason that religions have criticized each other, but their criticisms were always half-hearted. They could not go the full length, because to go the full length they would have had to criticize themselves too. A Hindu can criticize a Christian, but only up to a certain limit, because beyond that limit he himself is vulnerable.

For example, one very much respected Hindu saint, Karpatri, happened to travel with me once. We knew each other -- he had even written a whole book against me. And he was talking about Jesus Christ's crucifixion.

He said, "According to Hindu philosophy, a man who is enlightened is finished with all his evil karmas; he cannot be crucified. Crucifixion is possible only if in your past life you have committed a very grave, evil act."

Within the Hindu framework it looks logical, but I asked him, "Would you like to stretch your logic a little bit more? Do you think Krishna was enlightened?"

He said, "Certainly." He was not even suspecting where I was leading him to -- because Krishna died while he was resting under a tree, and a hunter, by mistake, shot him with an arrow.

I said to him, "It is not a crucifixion, but Krishna dying from a poisoned arrow.... He may not have committed as grave a crime as Jesus Christ in his past life, but he must have committed something; all his karmas are not finished."

He had never thought about it, that his argument would spoil his own philosophy. So I said, "You should first look into your own home before you start criticizing anybody. I am not protecting Jesus Christ, I am simply making you aware that when you make an argument you should go the whole way, and you should look into your own religion to see whether there is something that goes against your argument. This proves it."

Religions have been criticizing each other. It is very easy because each religion is based on certain superstitions -- of course on different kinds of superstitions, so it becomes easy to criticize the other. But you should be aware that your own religion is based on superstitions, which may be different but they also are illogical, as much as any other religion's.

It does not matter what form the illogicality takes; a superstition is a superstition. And every religion has, at its base, something that it cannot answer. So they have been arguing, but their argument was always half-hearted.

With me the situation is different. I don't have anything to protect. I don't have a religion, I can argue the whole way. They cannot use my argument against me -- because I have nothing.

That is their basic difficulty. Because I don't propose any philosophy, any program, they cannot fight against me. I can fight against all of them without bothering at all that my argument may go against myself, so that I have to stop at a certain limit. There is no question of that, because I don't have anything -- a proposal, a program, a philosophy.

This is making them almost mad. Otherwise, by and by they have become polite to each other, seeing that everybody has their loopholes. What is the point of bringing the loopholes of the other into light? -- because he will bring your loopholes into the light and you both will be exposed. It is better to be polite, nice to each other.

For the past two centuries they have started making some kind of synthesis of all religions. Even in the universities all over the world now they study different religions not as independent bodies of thought; they study them under one department, "comparative religion." So they can compare the best of all the religions, ignoring the loopholes.

Right now no Hindu is criticizing Mohammedans philosophically, no Jaina is criticizing Hindus or Buddhists. They have calmed down, seeing the fact that they are sailing in the same boat. Making holes in the boat is going to be against each other, against all. It is better to keep the loopholes hidden, unexposed.

I don't have any religion so there is no question of any superstition, there is no question of any loopholes. I am not traveling with them in their boat -- I don't *have* a boat because I am not going to the other shore. *This* shore is enough for me. Only idiots think of the other shore, only idiots think that the grass is greener on the neighbor's lawn. To me this shore is enough, and the grass is green enough. If it is not, we will make it green.

My moving around the world will help tremendously to bring together these different categories of people who are somehow interested in me. It may also create new troubles for me from the vested interests; but I never think of them as troubles. The more they become afraid of me, the more they are losing ground.

And it is better to fight all over the world simultaneously than to fight in different countries at different times, because the fight is the same; why not make it a concentrated effort all over the world?

German sannyasins have been asking me, "Should we go to court against the government? -- because there is no reason, no law that says they can prohibit you from entering Germany. You have not committed any crime in Germany. There is no reason why a person who has never been in Germany should be prevented from entering. And to make a law out of it, to decide it in the parliament...."

I have been telling them, "Just wait. When I am in Europe then you go into the courts, because then the atmosphere will be more supportive from all the countries, the news media will be more supportive. And it is absolutely illegal. You *are* going to win, but we want to win it in such a way that it becomes a precedent so that no other country can do it. Otherwise they can start doing it in every other country to prevent my movement; I will not be able to travel.

"But let me come to Europe, and then make a really great attack on the German government, that it is against the constitution, against human rights that an absolutely innocent person who has never been on

your land should be prevented from entering."

The reasons that they have given are so bogus. The reason is -- one simply wants to laugh at the stupidity of your great politicians -- the reason the parliament has given is that I am not going to be of any help to Germany, why should I be allowed in? But if this is the case then it should be applicable to everybody who enters Germany, to every tourist. If this is a crime -- that I am not going to be of any help to the nation of Germany -- then all tourists should be prevented; then nobody should enter Germany! And the people who are living in Germany, if they are not of any help to the nation of Germany, they should be turned out.

This is a strange reason that they have provided. No court can accept it. They may start bringing other barriers to prevent me -- and it will be a good battle, a good challenge.

We have to fight now worldwide.

We have to make the movement a household name around the world. It is already a household name, but we have to get sannyasins, lovers, sympathizers from every house, so the fight can be from the basic unit of society, the family.

The world is not ready, but a part of the world -- the cream, the young and the intelligent -- is absolutely ready. The moment they heard that I am going for a world tour... immediately I received invitations from Greece, from Italy, from Spain, from Portugal, from Switzerland, from New Zealand, from Austria, from Australia, from Costa Rica, from Paraguay, and from many more other countries.

Even three governments have invited me, knowing perfectly well that America is against me and is pressuring governments that I should not be allowed there. Three governments have been courageous enough.... And those countries are not rich -- poor countries, South American countries. But they want to show to America, "You don't have the monopoly over the world."

So going around the world will help us to find who is our friend and who is not. And my own experience is that one of our friends is equal to one hundred enemies... because *they* don't have anything, just old, rotten ideas which are out of date. Just a little push and they will fall apart.

They are fighting for the dead.

We are fighting for the unborn.

And the decision of existence is always for life.

BELOVED OSHO,
SOME PEOPLE ARE INTERESTED IN YOU, SOME PEOPLE APPRECIATE YOU, OTHERS RECOGNIZE YOU, AND SOME FALL IN LOVE WITH YOU. PLEASE SPEAK ABOUT THE JOURNEY TO THE MASTER AND ALSO THE JOURNEY WITH THE MASTER.

It is natural that there should be many categories of people. And there will be categories within categories.

For example, you say, "There are some who are interested in you." This is not a single category, because there may be people who are intellectually interested in me because they feel a deep intellectual rapport, a logical affinity, but their hearts are not involved. They will remain only students, and to them I will be only a teacher, a philosopher, a thinker -- but never a master, never a friend.

There may be a few others who are interested just out of curiosity: "Who is this man? Why out of all religious people, is he being followed by millions, condemned by millions?" They may be just curious. Curiosity is of no spiritual significance. They will not even become students. It is a superficial thing, it never goes deeper than gossiping.

But there may be a group who is interested neither just intellectually nor just out of curiosity, but who feel a certain unknown, mysterious link. They are not aware of what it is, but there is a pull, a magnetic pull. These people have the possibility of becoming disciples. These people can find in me a master. That's why I said there are categories within categories; and it is natural that there will be a wide range of people interested in me for different reasons.

The second category you call the lovers. There are only two possible categories of lovers. One is the man, the other is the woman. The man first finds an intellectual conviction, a conversion on theoretical grounds; philosophically he wants to be absolutely satisfied. Logic comes first, then only can he open his doors of love. Logic is his god.

This type may enter into the world of love but can fall out of it; just as he can fall in, he can fall out --

because I am a continuously growing man. That is one of the differences to be remembered.

Buddha stops at a certain point when he is forty years of age, and then for the remaining forty-two years he simply repeats consistently the same discipline, doctrine, argument, which he had found at the age of forty. As far as I am concerned, he died at forty.

The forty-two years that he lived afterwards were posthumous, a ghost life. And certainly ghosts can only repeat; they are very consistent people. They cannot say a single new word. They are not inventive, they are not discoverers; they are just shadows of the past. And the same is the case with all the religious masters of the past.

It is not true with me.

I will be alive to my very last breath.

I am not going to die before my death.

So there is every possibility that what I am saying today, tomorrow I may contradict. Nobody can expect consistency from me. You can expect growth, but to grow you have to be moving into new lands, into new discoveries, into new ideas; and naturally the past cannot contain them. You are continuously widening. The past was very narrow.

It is just like the river Ganges. It is born deep in the Himalayas. The place where it originates is so small that it seems unbelievable. They have made a marble face of a cow, and from the cow's mouth originates the Ganges -- just a small, thin current. And then it goes on gathering immense experiences in the mountains, in the forests, and goes on becoming bigger and bigger, wider and wider. By the time it reaches to the plains it is oceanic.

And it continues, growing. New experiences... because it is one thing in the mountains, and it is a totally different thing on the plains. In the mountains there were trees, there were animals and birds, but no man. On the plains it finds a totally different world: millions of men, temples, worshippers; it goes on gathering experience. It goes on gathering new rivers, new waters. Great rivers go on merging with it.

By the time it reaches to the ocean... the place where the Ganges meets the ocean is called Gangasagar. *Sagar* means ocean. Before meeting the ocean, the Ganga itself has become an ocean. It is so vast that, from one bank, you cannot see the other side. In fact it has earned its meeting with the ocean. From a small current that falls from the mouth of a stone cow to Gangasagar, it is a totally different thing. The same is true with me. I am growing every moment. I am absorbing new currents, new vibes, every moment.

There is a tremendous harmony within me, there is no inconsistency within me. But to the logical mind it will be difficult to see the inner harmony. He will see only from the outside -- that I go on changing, that I am not consistent. So the man who has first intellectually convinced himself that he is in tune with me falls in love, but can fall out of love -- any moment.

One thing has to be remembered: when I say "man," I do not exactly mean masculine. A woman can be in the same category if she moves with intellectual conviction, and then enters into love. So it is not a differentiation between man and woman as such, but most probably ninety-nine percent will be males in this category; perhaps one percent may be women.

The second category is of the woman, who falls in love first, and because she is in love she starts being converted to the ideology, to the philosophy. She has one thing -- that she cannot fall out of love just because I have changed some idea, I have said something which is inconsistent, because her love is not based on that. Her love is first, everything else is secondary.

It does not matter to her whether I am saying the same thing or changing it. Her love makes it possible for her to see the inner harmony which the intellectual man misses. So ninety-nine percent in this category will be women, one percent will be men. But whoever is in this category only falls in love and cannot fall out; it simply is irrelevant what I say.

Love is capable of seeing a harmony in all kinds of inconsistencies.

Love is vast enough to see contradictions as complementaries.

This is one of the most important categories. Those who are in this category are the most fortunate because nothing can distract them from the path. The heart only says yes once, and never moves away from it. The mind's yes is conditional; the heart's yes is unconditional.

The mind says, "Yes, because what you are saying agrees with *my* logic." Remember the difference: the mind says, "Yes, because you are agreeing with *my* logic, with *my* understanding, with *me*." The heart says, "*Yes*, because I am agreeing with you, I have found where to dissolve myself, where to lose myself."

There are admirers. Most of them will remain only admirers. They will not come in contact with me in a living way. Their admiration is really hiding their jealousy.

I have known people who have come to see me... I could see immediately that their admiration is just a cover-up. One man had come to Manali -- a journalist, very intellectual, a nice person -- and he told me, "In such a small life you have become an international figure. I admire you."

I said, "You should think about it -- whether you admire me or you are jealous of me. Would you like to change places? Would you like to become an international figure? I am ready: I can become the journalist, you can become the international figure. I will be freed from all the trouble!"

He was shocked, but he understood the point. He said, "Perhaps it *is* jealousy; perhaps I am unable to say that I am jealous, and I am saying that I admire you."

People admire only those whom they would have liked to become. Their admiration is an ego trip.

So from this third category, ninety percent of admirers will belong to the jealous group. Only ten percent perhaps may not be jealous, may be simple-hearted, non-egoistic, and their admiration will be simply a heartfelt feeling. But that's where it stops.

They admire a novel of Fyodor Dostoyevsky, they admire a painting of Picasso, they admire the music of Mozart -- they admire me. But what can admiring the painting of Picasso give you? That's where it ends. It is a nice, heartfelt feeling, you are overwhelmed -- but then what? Your admiration is not going to change your life, it is not going to become a transformation.

And what is your fourth category?

OTHERS RECOGNIZE YOU.

Right. The fourth category -- of the people who recognize me -- also consists of two types of people. One, which will be the majority.... It is again an ego number. By recognizing me they are trying to put themselves above me, to show that they understand me, that they understand my enlightenment, that they recognize me as a master.

But it is almost like a blind man recognizing a man with eyes just to deceive himself, just to create a belief in his own mind that he has eyes.

The major part of this category will be of that sort. I have come across such people. The king of this country recognizes me as an awakened being. But he thinks of himself as a man of great spiritual realization, which he is not. It is very easy for him to be supported by his puppets, his paid servants, who say, "Yes, you are a great spiritual leader."

But if he recognizes me as an enlightened person, he should come to see me at least. I'm a guest in his country and he should know the tradition of the East.

There is a story in the life of Gautam Buddha. He is entering Shravasti -- one of the most beautiful and rich cities of his days -- but the king of Shravasti, although recognizing Buddha as an enlightened being, refuses to allow his prime minister to go to the gate of the city to receive him.

He says to the prime minister, "He is enlightened -- I recognize the fact -- but still he is just a beggar. And I am a great king: why should I go to receive a beggar? If he wants to see me he can come to the palace and ask for an audience."

The prime minister is as old as the king's father. He was his father's prime minister too -- the father is dead. The prime minister has tears in his eyes, and he says, "My son, you don't know the way of the East; you don't understand at all what you are saying. If you recognize him as the enlightened one, the question does not arise that he is a beggar, that he has to ask for an audience and come to the palace.

"These things show that you don't know at all what enlightenment is. This is absolutely ugly. And I cannot serve a man like you -- this is my resignation. Either you come to welcome Gautam Buddha at the gate, or accept my resignation. I cannot serve an idiot.

"This always has been so, that when an enlightened person comes -- and you recognize him -- then you have to go to receive him; otherwise withdraw your words that you recognize him. That is simply your ego -- you want to prove that you have such understanding, such wisdom that you can see that the man is enlightened. You have no such understanding, no such wisdom.

"And my tears are for your dead father, because Buddha used to come here in the time of your father, and I remember those beautiful days when your father would go to the gate -- not on the chariot but walking barefoot, because Gautam Buddha is coming. Barefoot -- how can he wear shoes? How can he go in a golden chariot? And he would go and fall at the feet of the beggar."

The majority of people who say that they recognize me are, deep down, simply putting themselves higher by their recognition.

But there is a minority also which says, "We recognize... not that we know exactly what he is, but one thing is certain: he is something far above us."

This is a totally different kind of recognition. They are not putting themselves above, they are putting themselves where they are. They recognize the person's height, depth, wisdom, in a humble way. They can see that something has happened to him. They cannot make a clear-cut statement about what has happened, but something has happened and the man is totally different. He is no longer the same man as he used to be.

This happened to Gautam Buddha's father. He was very angry when Gautam Buddha came back after twelve years. The father was furious, very angry. Buddha was his only son, and his father was getting old; any day he could die. Who was going to succeed him? Who was going to be his successor in the big kingdom?

Then Gautam Buddha came with his begging bowl like a beggar, and the father was simply mad. He screamed, shouted, and abused Buddha. He said, "You betrayed me in my old age. I had depended on you. Rather than helping me, you escaped from the house without even asking my permission!"

Buddha listened to the whole thing. As the father cooled down, Buddha said, "You are right -- your son, Siddhartha, has hurt you badly. On his behalf I ask your forgiveness. But please look into my eyes: I am not the same person."

And the father for the first time wiped his tears, looked into the eyes of Gautam Buddha, and he said, "My God, you *are* my son who had left twelve years before, but I can see that something has happened. You are no longer the same.

"Forget all my anger and forget all those twelve years that I have been continuously furious with you, because what you have gained is far more precious. I can see you have gone far away. I am old, but be compassionate enough to initiate me on the same path."

This is also recognition, but the recognition of a humble heart who can see the light, the depth, the faraway stars, but is not claiming, "I am above you and I can recognize you and I can certify you."

And you have asked about going to the master, and about being with the master.... What is the difference? -- is that your question?

THE JOURNEY TO THE MASTER, FINDING THE MASTER; AND ALSO THE JOURNEY ONCE YOU'VE FOUND THE MASTER, TRAVELING WITH HIM.

They are two steps of the same process -- going to the master and then being with the master.

Going to the master is far more difficult than the second step. The first step is always more difficult, because going to the master means leaving your ego, leaving your mind, leaving your expectations, putting everything aside, traveling very light, with no load, no burden.

All those things you have cherished all your life -- maybe for many lives -- and to detach yourself from them is difficult. And who knows? For whom are you leaving all your cherished things? You are risking for an unknown person. So the first step *is* difficult -- more difficult if you are going to the master with intellectual conviction, less difficult if you are going with a heart full of love.

The heart can do miracles. It can see where mind is blind, it can understand where mind fails. It has its own way of reaching to the mysteries of life. If you are going as if you have fallen in love, then you can leave everything.

Just by the way, all over the world, whenever a girl marries she has to go to her husband's house. Strange -- nowhere have they tried the other way, that the husband goes to the wife's house. But there is a tremendous wisdom in it -- because man thinks from the intellect. He may not be able to leave behind his family, his father, his mother, his brothers. That may be difficult.

But the woman loves from the heart. She can leave the father, she can leave the mother; she can leave everything of the past and go into the unknown with the man she loves.

So this is a folk wisdom prevalent all over the world. Logically the conclusion would have been different. Because man is stronger, he should leave his family and go to the girl's family -- she is more delicate. But no, that has not been done.

The same is true when you go to the master. If it is a heart-to-heart connection, you can leave everything aside, and even the first step becomes light, easy. Otherwise it is difficult, it takes time. For the intellectually converted person it sometimes takes years. He may hang around, think again and again, go a little further and come back.

The second step is not difficult. Once you have reached the master, for both -- those who have come

from the mind and those who have come from the heart -- for both the second step is easy. The first step you were taking alone; the second step you are not alone, the master is already with you. In fact the second step is being taken by the master -- he simply gives you the appearance that *you* are taking it.

To be with the master is in fact something totally different. The master *is* with you, and only when the master is with you, is there revolution. Just your being with the master will not do anything.

There are many people who think they are with the master, and nothing happens to them -- for the simple reason that the master is not with them; they are not yet ready.

But the last thing again to be reminded of: if a person has come to the master with love being the first thing and logic the second thing, he will find that to be with the master is absolutely easy. And the master will find that to accept the person to his innermost being is without any difficulty.

But the person who has come with logic -- the master has to wait. He has to see whether he drops his logic and remains with love; then only can he be taken with the master on the journey. Otherwise he can back out from any point, and the whole work and the whole effort would have gone down the drain. And no master wants to waste his time, his work, his energy.

Light on the Path

Chapter #21
Chapter title: Nature is not anguish, it is blissfulness

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BELOVED OSHO,
SOMETIMES I REALIZE HOW MUCH I AM AFRAID OF THE UNKNOWN. I HAVE EXPERIENCED MOMENTS OF TOTAL TRUST AND MOMENTS OF BLISS.
WHAT ARE THE TRICKS OF THE MIND TO AVOID THESE BEAUTIFUL EXPERIENCES AGAIN AND AGAIN?

The tricks of the mind are very simple. One: when the moment of trust and bliss has passed, the mind starts thinking of whether it was true or illusory. However long you may have been in a blissful state, as you come out of it the mind questions it: "It is not reality because you are not always in it. So it was a dream, an illusion, a hallucination; it cannot be otherwise." The argument of the mind is based on doubt.

Mind is in such a low state -- so miserable, so suffering, so much in anguish -- that from that state, to conceive a moment of bliss is almost impossible.

We are brought up as mind -- and these divine moments just happen. In fact they happen only when we are not prepared. They come just like a breeze -- and they are gone. Before the breeze came there was suffering, anxiety; after it has gone there is again suffering and anxiety.

It is very natural for the mind to conclude that anguish is its nature; doubt is its quality, and these things that happen once in a while are not part of it. And they are *not* part of it. When they are there, they are really strong; but when they are gone, just to think that you had a moment of trust and love becomes impossible.

The mind is you, and this is your day-to-day reality; you have to face it moment to moment. And those rare moments are *so* rare, that compared to your mind -- standing in your mind with all your conditionings --

it is very natural that they will look illusory.

Almost everybody in the world gets those moments once or twice in life. But because the mind is such a long process, those moments are not only thought to be inauthentic, they are thought to be nonexistential... as if you have imagined them. They have never been there; it is just that your memory, tired of all the anguish and anxiety, has imagined them.

It is like when you are in a desert -- hot, burning, thirsty -- and you see an oasis far away. It looks absolutely real. You want it to be real, you cannot afford to think that it is unreal. You move towards the oasis and you find nothing there.

The same happens in such moments. Later on they go on fading; the mind takes its grip back and starts telling you that it is just a trick of your own memory: you wanted those moments -- the memory created them. But they have no reality; otherwise why have they gone? -- the reality is that which persists.

And mind's logic looks very valid.

Still, it is wrong. Those few moments *are* real -- and the mind is unreal. The mind has been trained, conditioned from the very beginning. It is a miracle that in spite of this mind you can get some of those moments.

The mind is not yours, it is a social product. It is society within you.

Those moments are yours -- society has not given them to you. And if you can put the mind aside, you will see: those moments are not momentary, they are your permanent reality. Mind was covering them; just in certain circumstances they make themselves felt by you. They are trying to assert themselves -- but the layers of the mind are thick and will not allow them to assert themselves.

So keep this in your consciousness:

Nature is not anguish, it is blissfulness.

It is not anxiety, misery, suffering:

It is love, it is rejoicing.

It is a constant celebration.

We come out of this nature, we are part of this nature; we inherit the same qualities in our consciousness. But the society does not want you to be rejoicing. Society does not want you to be blissful, loving, silent, peaceful. That goes against the structure of the so-called society that man has made.

It wants people who are full of anxiety, anguish, tensions, miseries, sufferings -- because they are the people who can be enslaved. They are the people who can be sent to war. And they are the people who can be goaded into any stupid job: Anyway they are suffering -- it does not matter to them what work they are put to.

But a man of blissfulness has his tremendous freedom -- it comes with it. A man of love cannot be enslaved. Freedom, love, joy create the real individual you are. They are the qualities you are made of.

And the society tries to hide that individual, repress that individual -- and creates a phony individual which it can manipulate. But nothing is perfect in the world. The society does everything, but still there are loopholes. There are moments when your real nature asserts.

Soon the mind catches hold of you, convinces you that it was illusory: "You are just imagining. It never happened -- I am the reality." So you have to be conscious of this strategy.

The mind is not yours, it is your enemy. Don't listen to it. Whatever it says goes against you. Listen to something that comes not from the mind -- that's why it looks as if it is from the unknown. Not only listen to it, but get more and more acquainted with it, allow it more and more space in you. Give it as many chances as possible.

This is the whole work of the seeker: what the society has made of him, he has to undo, and recover his natural being. And these moments are part of his natural being. Make them come more and more. Welcome them, relish them, and they *will* be coming more, and they will be staying more -- because after all they are the reality.

And if the mind becomes clear that it is not your friend, it stops creating a rift between you and your real nature. A day comes when the mind simply drops because now its function is no longer there. And then your life -- those twenty-four hours a day -- are of love, are of peace, are of silence, are of great joy.

Mind is the worst creation that society has put in every individual.

People ask me why I am against society, why I am against religions, the status quo, the establishment. I am against them because these are the people who have been destroying millions of people for thousands of years, giving them a mask and telling them, "This is your real face."

And millions have lived on the earth and died without ever encountering their own face. They have not

known what they were supposed to be; they have not known what potentiality they have to actualize. They have not known that they are part of an ecstatic existence -- not part of a rotten society.

So pay more attention to those moments, and don't pay any attention to the mind. And slowly the mind will become weaker, because it is unnatural, forced; it has no roots in you. And that which is natural and has roots in you will come up automatically; just the mind has to give space.

Neglect the mind.

Ignore the mind.

And it becomes a tremendous meditation.

BELOVED OSHO,
IS IT NEVER A VIOLATION TO GAZE INTO YOUR EYES? SOMETIMES IT FEELS LIKE AN INTRUSION, AND I PULL MYSELF BACK -- EVEN THOUGH I WOULD LIKE TO JUMP RIGHT IN.

It is a strange phenomenon.

The psychologists who have been working on it have come to know that if you gaze into somebody's eyes for more than three seconds, he will feel offended. Just to have a look and go on your way is acceptable, but to look more than three seconds means you have taken a certain interest in the person, and it is an intrusion. It is interfering with his very private world. And the eyes are the most living part of his body, and most expressive part of his body.

A man can look with lust in his eyes, a man can look with anger in his eyes, a man can look with sadness in his eyes, a man can look with all kinds of emotions. The eyes are very sensitive. So in the society it has not been thought right.

But to be with a master is to go against the society. And looking at the eyes of the master is neither lust nor anger not sadness; it is a pure looking.

Secondly, the master is there to be available to you. There is no question of intrusion, you cannot interfere.

The master has no secrets to hide from you, no private world of his own that he would not like anybody to know. He is an open book -- you can read it from the first page to the last. And his eyes are also different from other eyes.

The people who have known nothing of meditation cannot understand that eyes can be just a mirror, not projecting anything -- no emotion, no sentiment. And in a mirror, what you see is your own reflection.

The master's eyes are empty. You can jump into them without any question, because the whole world of the master and his friends is a world apart. It does not belong to the ordinary world.

I myself forget to blink if I am involved deeply in talking to you. Then the very natural process slows down... long gaps. And the eyes are the most significant contact points. So there is no question of fear as far as I am concerned.

My eyes are your eyes. And finally I would like that when I am gone, your eyes become my eyes. But this will be possible only if you have nourished a certain deep relationship with those eyes.

Somebody was asking me, "Now that you have allowed freedom to sannyasins not to compulsorily use red clothes or mala -- it is up to them -- how are we going to identify them?"

I said, "You don't be worried -- my people will be identified not by their clothes and by their mala, but by their eyes, the way they talk, the way they walk, the way they behave. I am spreading myself into my people."

So there is no problem in it.

BELOVED OSHO,
BEING HOMELESS, THE CARAVANSERAI IS FINALLY AT HOME. I LOVE THE MOMENT-TO-MOMENTNESS OF MY LIFE THESE DAYS. I'M SO BEAUTIFULLY SURPRISED! WHAT ELSE DO YOU HAVE UP YOUR SLEEVE?

Don't ask that! -- because if you know beforehand you will miss the joy of being surprised. I certainly have many things up my sleeves -- that's why I keep them closed; nothing comes out!

But it has been really a great experience living moment to moment, not being certain of the next moment. Life is such. Having no home brings you to a great truth: there is no home and there is no certainty about the next moment. Everything is possible.

These few months have been very beautiful. It was a practical exercise of what I have been teaching to you.

And I have many more things in my sleeves.... You will come to know at the exact time!

BELOVED OSHO,
FROM BIRTH ONWARDS, TIME SEEMED TO ME TO GO FASTER AND FASTER. BUT SINCE WE LEFT AMERICA, JUST OVER TWO MONTHS AGO, IT FEELS TO ME LIKE WHOLE LIFETIMES HAVE PASSED. OSHO, WHAT HAVE YOU DONE TO TIME?

I have not done anything to time! -- but you have realized a certain quality of time. When you are in a certain stable situation, you will feel the movement of time differently, on two counts. One is that when you are in that false, permanent state, time will go slower, that is your feeling. But when that state is no more, remembering it, you will be surprised that it looks as if time went fast.

And when you are in a state of moment-to-moment living, time may feel just the opposite of the first: it will look as if it is going so fast that you cannot believe it. But looking backwards, it will look as if lives of time have passed -- and perhaps only months have passed. This is part of the relativity theory of Albert Einstein, and I feel that he has come very close to the truth.

I have not done anything to time; just the situation from being in a commune which looked stable -- everything unchanging, tomorrow was certain, it will be just like today -- the time moved slowly. But looking backwards you will be surprised at those four and a half years, just how long they were.

And when the commune is dispersed and there is no home, each moment has got a tremendous reality, because the next moment nobody knows what is going to happen. So you start living in the moment, and when you live in the moment, it is big, it is deep. Moment to moment it will look as if you are living a long time, but looking backwards you will be surprised that you have been in this position only for two or three months.

What has happened? When you feel a kind of permanent state, you don't go deep into the moment. You just touch the surface and move on to another.

When you are living moment to moment, you have to go deep into the moment, live it totally, squeeze the whole juice of it, because the other moment may not be there -- this may be the last moment. In this way you make time a tremendously deep phenomenon, but when you look backwards, you will not think that it was a long time.

Albert Einstein was asked again and again about his theory of relativity, and he used to give this example: If you are sitting on a hot stove, time seems to be too long; and when you are sitting with your girlfriend, time seems to be too short. The whole night has passed and you wonder -- how quickly! Time is the same -- just our attitudes, our experiences change the perspective.

And being homeless is a great experience of freedom, of no boundaries, of no shelter, of no security. The home is, on one hand, a cozy place, secure, safe; but on the other hand, it is a kind of imprisonment. And you have to make so many compromises to be in the home, with the wife, with the children, with the parents -- everything. You are not free; you have compromised on so many things, you cannot feel that you are yourself.

Homeless, you are yourself: no compromise, no security. And in fact life is insecure -- that's a reality. It is not safe -- that's a reality. Whatever you do is not going to help you.

I am reminded of a story.... A king was very worried about security and safety. He made a special palace with only one door so nobody could enter. And at the door there were guards: guards upon guards. There were seven lines of guards, so nobody from among the guards could do anything.

One of the neighboring kings heard of this; he came to see. He loved the house, and when they were departing, the visiting king said, "I would also like to make such a palace -- this is really safe, secure." At that moment a beggar sitting by the side of the street started laughing.

Both kings asked, "Why are you laughing?"

He said, "It is a long story, but to cut it short I will tell you the most essential part of it. I was also a king once, I was also worried about safety and security. Then I lost my kingdom and I lost my home, and since

then I have been a beggar, and I am not worried about security or safety. By being a beggar I found what I was missing in being a king.

"And thirdly, I have a suggestion for you. Your palace is beautiful -- I have been watching it being built; you have made every possible effort to make it absolutely safe -- just one thing is wrong with it."

The owner of the palace asked, "What is that?"

The beggar said, "You do one thing: you go in and tell your people to remove the door, and make a wall. Then you will be absolutely secure, one hundred percent... because these seven lines of guards are not one hundred percent sure."

The king said, "You seem to be mad! If I enclose myself only with walls -- no way to go out, no way to come in -- it will become just a grave."

The beggar said, "That's what you have made it -- a grave with a door, nothing much. Just look at me: there is no grave. And I am happy that I lost my kingdom and I lost everything that I had, because it was hiding my moment-to-moment reality from me."

Life is unsafe, insecure -- you can die any moment -- so why be worried about it? All that you need is to live as totally as possible while you are living.

There are people on the earth -- gypsies. That is a strange group that never makes a home. It is always on the move, lives only in tents, and absolutely free. Whenever it wants to change the city, it starts moving its tents, bullock carts.

In my village many gypsies used to pass, and I had asked many of them.... You may be surprised that gypsies are Indians; eighty percent of their language is Hindi, so it was not difficult to talk with them. They became known as gypsies because first they went to Egypt, and from Egypt they spread into Europe. From "Egypt" they got the name "gypsies."

I used to ask them, "Why don't you stay in one place? What is the point of troubling yourself by continuously moving?"

They all laughed and they all said, "You don't know the beauty of movement. When the river is flowing, it is alive. But a tank is dead -- it is stable. The river does not know where it is going -- that is its surprise... moment to moment the new. Why get caught up with the old?"

All the governments have been trying to provide them with houses so they can stay in one place, so there is no need for this constant movement. But they are not willing. It seems that, in this movement, they have known a certain beauty, a certain freedom.

And I was surprised: they are the most strong people. Their women are so strong, you cannot believe it. All their business is done by their women -- their women will sell things on the market. And if you even ask the price of a knife, you get into trouble!

The gypsy will say, "Five rupees." Naturally, you have to give some offer. You say, "Two rupees." She says, "Okay, take the knife." And if you don't give her the money, she will take hold of your hand -- and the gypsy woman is so strong that even a man will not be able to get rid of her.

And they are so beautiful! I have seen so many women, but no comparison with gypsy women. They are beautiful, they are strong; and the men are beautiful, they are strong. Perhaps their continuous wandering, facing new difficulties, new challenges, has created a certain stamina which people living in houses in one place -- being a clerk in the office -- have lost. These gypsies don't want to lose it, and they can see the difference.

Losing the home... it is a beautiful experience to be homeless, because all the animals are homeless, all that exists is homeless. Only man has created out of his cunning mind some safety measures, which don't help -- they simply make him weak, they make him ugly. He is in constant paranoia; and to get rid of that paranoia brings a new upsurge of energy.

So I am in favor of going around the world, moving, so you forget the whole idea of a home. You start having the freedom of a homeless person, and you drop the idea of safety and security... because they don't exist: they are just fictions.

BELOVED OSHO,
YOU ALWAYS SAY THE TRANSCENDENCE OF SEX FOR MEN MAY HAPPEN AT THE AGE OF FORTY-TWO. I HAVEN'T HEARD YOU GIVE AN AGE FOR WOMEN. IS THERE ONE?

It is exactly the same -- forty-two. If everything goes naturally -- if the girl is allowed freedom when she becomes sexually mature, and is not hindered by any law or society to change her partners, so she lives only through love -- then the age will be exactly forty-two.

There is no difference in men and women. Recently they have come to discover that even men have a monthly period -- although, because there is no outward sign, for centuries nobody has thought that men could be having a monthly period.

If a man keeps a diary, and notes every day what his overwhelming mood was -- sad, indifferent, happy, blissful, angry.... If he just keeps the diary going for twenty-eight days, then a second month, then a third month, and then compares them -- he will be puzzled: There are three, four or five days, which are similar in all the three diaries, when he is angry, miserable, sad, destructive. Those are his periods.

He does not have any physical symptoms -- that's why, for centuries, nobody bothered -- but he has certainly a period. The symptoms are more mental, and the reason is clear: the woman is more body, more earthbound, and the man is more mind. But the man will have the same kind of trouble as the woman has. Every month, after twenty-eight days exactly, it will be repeated.

And if you have taken note of one year you will be surprised that it was not that you were simply angry, miserable, suffering, ready to fight with anyone; it was a certain period that you were going through.

Men and women both become sexually mature nearabout the same age; that is fourteen. Then the transcendence cannot be different; it will be forty-two. But these times are dependent on the natural course. If the man has repressed his sex, then forty-two will not be the end of it, then he will continue up to his grave. If the woman has not been fully and totally in it, then forty-two will not be the time. Otherwise, at forty-two her monthly periods will disappear and her sexual desire will disappear.

Man and woman are made of the same fabric, the same structure, the same biology. The only difference is, man is the positive pole of the energy, and woman is the negative pole. And this is one of the reasons why I am against homosexuality or lesbianism... because two homosexuals are both positive poles. Perhaps AIDS is just an outcome of these two positive poles.

You cannot create electricity with two positive poles; neither can you create electricity with two negative poles. That opposition of negative and positive is absolutely essential. It is not a contradiction, it is complementary. And when the negative and the positive meet with deep love, there is every possibility that it will become a further step in their spiritual growth.

And forty-two years is enough time to experience what the body can give, and then to go beyond it. A natural urge will be there... if the body can give this much, there must be some way to get more.

Orgasm is the first experience of *samadhi*. It is far below it, but still, a first step.

And if you miss the first step, you will miss the whole ladder.

Light on the Path

Chapter #22
Chapter title: The real remains silent

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BELOVED OSHO,

IN YOUR EXPERIENCE, IS THERE ANY CONNECTION BETWEEN THE QUALITIES OF THE INVENTED SELF, AND THOSE OF THE REAL SELF? IS THE EGO LIKE A SHADOW OR A DISTORTION OF THE AUTHENTIC BEING; OR IS THERE A TOTAL DISCONTINUITY? LOOKING BACK, DO YOU SEE ANY TRACES IN THE ONE YOU ARE NOW OF THE MAN YOU ONCE WERE?

The ego is not a shadow of the self, because in even being a shadow it will have a certain reality, a certain connection with the real self. It is not a distortion of the real self either, because the self cannot be distorted; there is no possibility of that.

The ego is simply false, a substitute created by society to give you a feeling that you have a center, that you have a self, that there is no need for any search -- you have already got it. To prevent you from reaching the real self, this is the most cunning device. It is completely made up -- from the very beginning, the child is being fed with things which will make its ego. They will appreciate you, they will say you are beautiful, you are good, you are nice -- but only when you don't assert your real self. You are obedient.

That word is very central in creating the ego. Obedience means that whatever your parents are saying you have to listen, to follow; you are not to listen to any voice that is coming from your own being. In the beginning that voice is there; till the ego is strong enough you continue listening to your inner voice.

Obedience is the method to kill your inner voice. Hence all the societies, all educational systems, all religions praise obedience.

The biblical story in this reference has to be remembered: Adam and Eve are not punished because they have eaten the fruit of a tree; they are punished because they have disobeyed. They did not listen to God, they listened to some other voice. This is their great sin, the only sin. And they are thrown back out of the garden of Eden for a simple thing -- that they have disobeyed. It seems that people have not paid enough attention to how all the religions depend on obedience.

They may call it different names -- belief, surrender, trust, faith -- but look into all these words: they are simply saying one thing, that you have to follow the dictates which God has given. And they have the holy book and they have the messiah and they have the prophet; now you need not listen to any voice -- particularly your inner voice. That will be again committing the same sin.

The story uses the serpent to persuade Eve, but that is just a metaphorical way of saying it. The reality is that because God has prohibited them from eating from the tree of knowledge, he has already created a great curiosity in Adam and Eve. He could have created it in any children -- there was no need of any serpent.

And this is the religious condemnation of woman. They never forget that the woman should be condemned. In every story, in every holy scripture, it is the woman who hears it -- the serpent talks to the *woman*. But to me it has a great psychological significance: the woman can hear the inner voice more easily than the man, for the simple reason that she is not too hung up in her head. She still lives in her heart. It is not a condemnation of the woman, it is really a compliment -- she has more capacity for inner growth than the man; she can hear her heartbeats more clearly than the man can.

But a strange thing is that all the religions are founded by men -- a woman is not respectable enough to found a religion. And when a man founds a religion, it is going to be intellectual; it cannot be of the heart.

There is a beautiful story I have always loved.... One of the great women of the world was Meera. She was only four or five years old when there was a great procession, a marriage procession. She asked her mother, "What is happening?" The mother explained, and the little girl said, "When will I be married?"

The mother said, "These are not questions to be asked! You are too small."

Meera said, "I may be too small but I have already fallen in love."

The mother said, "What do you mean?"

She said, "In the temple, when I go with you -- the statue of Krishna is so beautiful. I have fallen in love with that statue; so whenever you want me to be married, marry me to that statue."

The mother said, "You are just mad! Just go out and play." She did not take it seriously.

Meera belonged to a royal family. She finally married into another royal family, but she did not forget to take a small statue of Krishna with her.

The man she was married to must have been a very compassionate man. The first night, when he was going to meet his wife, he heard her talking, so he looked in through the window. She was sitting before the statue of Krishna and saying to him, "My lord, so finally I got married to you!"

It was a shock. Meera was an immensely beautiful woman... but the husband was certainly of great understanding. He turned back, he did not go into the room -- Meera remained a virgin. And just to avoid embarrassment, he went to war as the commander in chief. He won the war, but he died in it.

Meera left the house with the statue, singing and dancing in the streets. People thought she had become mad because of the death of her husband. But she would show the statue to them: "My husband cannot die, my husband is always with me. And the one who has died, he was never my husband."

She became famous. I don't think anybody has sung such beautiful songs, danced so beautifully, so ecstatically.

She reached the birthplace of Krishna.... And that is the point I want to be emphasized: at the birthplace of Krishna there is the biggest Krishna temple in India. The priest of the temple had taken the vow of celibacy, so no woman was allowed in the temple.

A guard was standing there with a naked sword to prevent women. But when Meera came dancing, ecstatic, he forgot why he was standing there, and she entered the temple. She was the first woman to enter the temple in the forty years since that man had become the priest.

The priest was worshipping Krishna. He could not believe his eyes; the things he was holding in his hands for worship fell on the ground. He was really angry. He said, "Woman, you have some nerve! Everybody knows -- nobody who is not a man can enter this temple. You have destroyed my forty years' austerity!"

And Meera laughed, and she said, "I was thinking there is only one man, and that is Krishna, and we are all his lovers; we are all women. I am glad to see that there is another man also in the world!"

The way she said it just penetrated the man's very heart. He fell at her feet to be forgiven. He said, "I have never thought about this -- what I said is simply absurd. Only Krishna, only God, is the man -- we are all his lovers; naturally we are all women. You are right and I was wrong."

Meera's saying that only the woman has a heart-to-heart contact with the divine is of great importance.

But all the religions are founded by men. They are great intellectuals, philosophers, theologians; they spin great, complicated theories -- but nothing in them gives the sense that they have experienced. They are only thinking, they are not living.

To think is a very superficial thing:
To live is the deepest.
And love is the way to go deeper into it.

But the man-dominated world has made everything heartless, stony. They can be of great use if they use their intellect only for the objective world, and leave the subjective world to be led by women.

So this is what I take from the story of Adam and Eve. I don't think it is an insult. It was intended that way: man is such an intellectual giant that the serpent will not be able to persuade him, the woman can be easily persuaded. And once the serpent persuades the woman, then the woman can persuade the man. But to me it is a compliment that the woman was the first to disobey.

To me, disobedience is the beginning of destroying the ego. Obedience is the matter ego is made of. The parents will say, "Obey," and whoever obeys is appreciated.

In my family there were so many children. My father had brothers and sisters, and most of the sisters used to come and visit with their children, and uncles were living together, so it was a big, fifty-member family. And they were always praising someone or other.

I told my grandfather, "Sometimes you have to praise me too."

He said, "*You*? For what?"

I said, "For my disobedience. You praise these children because they obey you. Indirectly you are simply praising yourself. If you have the guts to praise, praise me, because I disobey you. And on any point where I have disobeyed you, I am ready to argue that I was right and you were not."

He said, "This is strange! This is the first time I have heard somebody asking to be appreciated for his disobedience."

I said, "If there had been many people of the same type I am, the world would have been different. It is these obedient puppets who have created a phony world. And these puppets will create other puppets; and generation after generation the same spiritual slavery continues. You give it a good name -- obedience -- but it is spiritual slavery."

Disobedience is the assertion of individuality.
Disobedience is the beginning of rebellion.

The same is the situation in the schools; from the kindergarten to the university it is obedience that is continuously hammered into your minds. And it pays, too.

If you are obedient to a certain teacher, professor, you can trust that he will help you. He will give you a higher percentage for being present. If he has the paper in his hand, he may reveal the contents of it to you.

If he is going to be the examiner of the paper, he will give you higher marks than anybody else -- because you have been obedient.

And this is the way that your ego is indirectly being created. In the army, obedience becomes the absolute thing. In political parties obedience becomes absolutely important. Wherever you look, your whole world is moving around a single word: obedience.

In one of my colleges, even the professor called me into his private room, and told me, "You are intelligent -- you could come first in the whole department, but you will not."

I said, "Why?"

He said, "Because you are continuously being disobedient -- not only to me but to all the staff members."

I said, "I would prefer to fail, but I cannot obey anything against my intelligence. And in the long run, I tell you that your obedient people will be lost in the crowd."

He said, "I can understand your standpoint, but you are not practical."

I said, "Because of this practicality you have destroyed all that is beautiful but non-utilitarian. Love is not practical, nor is intelligence practical. And all that is practical is absolutely mundane. At least I cannot be practical at the cost of losing my being. To me that will be committing suicide."

He was a good man. He said, "I will try to help you in every way, but what can I do about others?"

I said, "Don't be worried. If I can convince one man of your caliber" -- he was the head of the department -- "I will try to convince those people also. And to me it is not a question of bargaining, of compromising; it is not a business. I am not for sale. I can still maintain myself without all your education; in fact I will never use your education. But I cannot breathe a single breath if I feel that I have been against my own self, if for something small, I have betrayed my own being."

Up to my graduation I could never get a first class, and everybody was puzzled, the principals were puzzled: "What is the matter? Why are you not getting a first class?"

I said, "It is not a question of *my* first class; I am not getting first-class teachers -- they are all third-rate. They want to reward their puppets -- and I am nobody's puppet. They are all irritated with me, angry with me, and the examination is the only time when they can take revenge."

It was only for my master's degree that I could top the university, because my vice-chancellor was absolutely in agreement with me. The head of my department was absolutely in favor of me, and my other three teachers supported me in every way. They said, "It is a rare opportunity to find a person who wants to remain himself. We will help you."

One of my professors, Professor S.S. Roy gave me ninety-nine percent marks out of one hundred. He called me in, showed me the results, and he said, "Please forgive me -- I wanted to give you one hundred percent, but that would look like too much of a favor.

"I am sad that I am cutting off one mark just to say that I am not giving you any favor -- you deserve it -- but I wanted to ask your forgiveness because I am feeling guilty. You have done such a great job on the paper. Perhaps somebody else may not have given you even third-class marks, because to understand it needs great intelligence."

There was a question whether the absolute god is perfect or not -- naturally, God has to be perfect. Two of the persons in the history of philosophy -- Shankara in India and Bradley in England -- have worked on the idea very deeply, and both have come to the conclusion that the absolute, the ultimate, or whatever name you give to it, is perfect. And Professor S.S. Roy's doctorate was on Shankara and Bradley, so he was deeply interested in the question.

In my paper I said, "The absolute cannot be perfect for the simple reason that if he is perfect then he must be dead: perfection means death. He cannot grow, he has nothing else to do. There is no point in being. Perfection simply means death -- and I don't want existence to be dead. And it is not dead, you can see all around: it is so living, so intensively alive, that I am ready to say that the ultimate, the absolute is imperfect because it is alive, it is growing. And it will remain always imperfect... moving towards perfection but never reaching it."

Only this much was the answer -- just a few lines. And S.S. Roy said, "You have destroyed my whole thesis! This is the first time I have thought in this way, because I was thinking in the terms of Shankara and Bradley, and they had impressed me so much that I never thought on my own."

The moment you think on your own, you come very close to truth.

All the religions teach, "Think according to Jesus, think according to Moses, think according to Krishna, think according to Mahavira." No religion teaches you to think according to yourself. Theirs is the way of

creating the ego.

Ego is not a shadow, ego is not a distortion; it is a separate entity -- artificial, but created with such great ingenuity that it takes the place of the real. It covers the real, and befools almost everyone: "I am the real."
And the real remains silent; the reality is silent.

Unless you destroy this structure around the real, you will not be able to understand its silence, its sensitivity, its intelligence.

And that is my work. I call it deprogramming. I want to deprogram the whole ego structure and leave you alone with yourself -- wild, natural, in absolute freedom.
And that is true life.

BELOVED OSHO,
SOMETIMES IT SEEMS AS IF YOU ARE MORE SURRENDERED TO US THAN WE ARE TO YOU.
PLEASE COMMENT.

It is true.
I am not surrendered to you, to my people particularly. But because I have got rid of the ego, I am simply surrendered to the whole of existence -- and you are part of it. So it can be felt that I am more surrendered to you than you are to me.

It is a truth. But it should be so. I *should* be more loving to you than you can be to me. I should be more understanding towards you than you can be towards me. In every sphere you are still growing, still finding the way, struggling with all the nonsense that has been forced upon you. And I am free of it. So my love will be purer than yours, my trust will be greater than yours.

It looks very absurd -- that's why the question has arisen -- because the disciple should surrender to the master, not the master to the disciple. The disciple should trust the master, not the master trust the disciple. But these things must have been said by people who were not masters; otherwise the master is in a state of surrender -- it does not matter to whom.

The master is in a state of love -- it does not matter to whom.
The master is simply a pure understanding.
You are searching for it -- he has found it.

But there is no need to feel any guilt that you are not more surrendered, that you are not more trusting. It is a natural thing; there is no question of guilt.

In my life I have trusted so many people, and so many people have deceived me. But my trust is the same. It is not that their deception has made me withdraw my trust in humanity. Even if the whole humanity deceives me, then too, I will be in a state of trust.

It has nothing to do with the person who deceives; that is *his* problem. And I don't have any condemnation either: he did what he could, and I am doing what I can. So do not even for a moment feel guilty that you are not up to standard.

You will be able to surrender to the master in the same way as the master has surrendered only when you become the master -- not before that. And that is the only thing every authentic master wants -- that every disciple of his becomes a master and brings all his uniqueness and all his flavor to the phenomenon.

BELOVED OSHO,
IN ALL THE BEST FOLK STORIES FROM AROUND THE WORLD, THE MAN OF POWER HAS ALWAYS SOUGHT GUIDANCE FROM THE MAN OF WISDOM.
WHY AND HOW DID THIS CHANGE?

First, these stories are not historical; these stories are our desires for how things should be. They are our hopes, our dreams, our utopias, that the man of power should seek advice from the man of wisdom. But it has never happened. Even in stories which seem to be historical it was not true.

For example, there were great kings who used to come to Gautam Buddha for advice. But nowhere in any scriptures is it mentioned that they followed that advice; so it was really a strategy to gain more power over the people -- the people who loved Gautam Buddha. The king comes to Gautam Buddha's feet, touches

his feet, offers his presents, sits with folded hands and asks Buddha's advice.... It is a strategy, it is pure politics.

He is not concerned with what Buddha is saying. He is concerned with what impression he is creating on the masses, because these masses have to be kept under his power. And if they see that their king is not only a political head but a man of wisdom, humble, then there is no possibility of revolution. There is no possibility of the people becoming antagonistic to the king, because then that would be becoming antagonistic to Gautam Buddha.

So there are stories in the past when kings have come to people of wisdom -- but nowhere is it mentioned that the kings ever followed what they said. And the same thing is being done today. Tomorrow it will become a story, and then you will think....

For example, Indira Gandhi, the prime minister of India, wanted to come to me. At least five times she made appointments, and each appointment was canceled just one day before because of an emergency; she had to go somewhere. But this was not true, because after Indira had lost her power, her secretary came to visit the ashram.

She said, "It was not true. There was no emergency that meant she had to cancel the appointment. The reality is that to come to Osho is to take a risk, a political risk. Osho has no power over the masses. Hindus are against him, Mohammedans are against him, Jainas are against him, Christians are against him. To go to him can be dangerous; all these people can drop out of Indira's camp.

"Indira really wanted to come, so she again made an appointment -- but again, the same problem. Her cabinet did not allow her to reach you. And now that she is no longer in power, I was thinking, `Now she can come.' But now a new problem has arisen. Now to come to you is even more dangerous because to come back to power she needs the support of the people you are continuously condemning."

She came to Poona. Laxmi went to see her, and Indira told her, "There are so many appointments that it will be difficult to come."

Laxmi said, "I have not come to ask you for an appointment, but because you were so eager -- and five times you have decided to come -- I thought perhaps that now you are in Poona and the distance is only five minutes.... But we are not asking you to come; if you want to come, you can come."

She said, "It is very difficult, Laxmi. The time is too short and there are too many engagements." And then she went to Kolhapur, which was three hours away, to see the head of the Hindus, the *shankaracharya*, just to touch his feet -- because this shankaracharya.... Hindus have eight shankaracharyas for the eight directions, one for each. This shankaracharya was from the south, where Indira was going to fight a by-election to enter parliament, so he was immensely important.

And thousands of South Indians were in Kolhapur just to have a darshan with the shankaracharya. She was not interested in the shankaracharya, she was interested in the masses seeing that she is a religious woman, spiritual: that even though she has been such a powerful figure, she touches the feet of the shankaracharya. And she remained there for one hour.

The shankaracharya was in silence so he would not speak. But still she remained there for one hour so that thousands of people who were coming to touch his feet could see her sitting; photographs could be taken, publicity could be made....

Three hours going, three hours coming, one hour sitting: seven hours she took to meet the shankaracharya. In history it will be said that she was a woman who had power, but she always sought wisdom from wise people.

Now, both things are suspicious: first, whether she got any wisdom or exploited the wise people; and secondly, whether these wise people were really wise, or they were also just a different kind of power head.... They have their own power.

And you will be surprised to know that the shankaracharya had taken the vow of silence for that day only because Indira was coming. So he did not have to make any statement that might go wrong. Because Indira would ask for a blessing: she was standing for election in his own constituency. If he did not give the blessing and she came into power, that would be dangerous. If he gave his blessings and she did not become victorious, then people would think his blessings were impotent, meaningless.

While she was fighting for the election, Indira went to all the great, famous temples of India, to all the great saints of India. And I was the only man who blessed her -- and she had not come. I was the only public man who openly blessed her -- that she should win the election, that she was needed by the country, that not only should she try for the election, but once she was in parliament she should try to get back as the prime minister... because Morarji Desai had proved that he was absolutely useless.

None of the saints she had gone to said anything, made any statement. I was the only man who made a statement. And she had not come to me. She told her secretary, "Osho is really a courageous man, and I would like to thank him. But publicly I cannot do it. Thinking of him and myself, I feel so small."

The secretary came because she belonged to Poona. She told Laxmi that Indira had felt deeply hurt that she had gone all over India, and even Vinoba Bhave -- who was her political master -- was also silent when she came, just not to have to say anything.

Do you think these people are wise? They are as political as anybody else.

And what wisdom did they give to her?

Only I behaved non-politically, because I understood completely that she wanted to come, but her situation, the people who surrounded her, the people on whom she depended for the election, would not allow her to come. She was almost a prisoner.

But that did not change my attitude. And when nobody had spoken for her -- this was so ugly.... I spoke -- in the same statement -- *for* Indira, who had no power yet, and *against* the man who had all the powers.

These folk tales are hopes that one day it may be possible. There is great understanding in them, but it has not happened. And I don't see it ever happening, because the man who is in power has to think of how to remain in power. And the wise man will say only the truth: whether it destroys your power or supports it is not his concern. Most probably it will destroy it, because where can truth and politics meet?

If truth and politics cannot meet, then it is almost hoping against hope that people of power will one day go to the people of wisdom.

Hindus will say that it was happening in ancient India -- that when Rama was in any political trouble he would go to Vashishtha, his spiritual teacher. This is true, but the problem is that whenever Vashishtha was in difficulty, *he* would go to Rama. And as I have looked deeper into their lives, my finding is that Vashishtha was only a missionary who was spreading the gospel that Rama is an incarnation of God -- and for this he was paid well.

So what is on the surface is one thing, and what goes on inside is a totally different thing.

Now you can see that President Ronald Reagan goes to the pope -- and you think this is power going to wisdom? First you have to decide whether this pope has any wisdom. Secondly you have to decide what motive Ronald Reagan has for going to the pope.

His motive is to turn America into a very fanatic Christian country, for the simple reason that America has been fighting against Russia, and it is a losing battle. Russia has been gaining new lands, new people; America has been losing friends; it has not been gaining new people. Even inside America there are thousands of communists and thousands of communist sympathizers.

One of the problems has been that America has no philosophy against communism. Communism has a great philosophy, with great intellectual arguments, with a great humanitarian background. America has none. It does not appeal to the intelligent people in the world. All the intelligentsia of the world are impressed by communism, but not by America; so America has been in search of a philosophy.

And this is the effort: if Christianity... because half the world is Christian and half the world is communist -- the division is almost equal. If America can become the head and herald of all the Christian masses in the world, then Reagan could have a philosophy, a religion, a two-thousand-year-old tradition and millions of missionaries, monks, nuns and Jesus Christ behind him.

This is the strategy behind his continuing to meet the pope. The whole idea is that if America can stand with Christianity, then America can give a better fight to Russia. But Reagan is wrong. Christianity has no argument strong enough to encounter communism.

The Christians may have a formal belief in Christ, in THE BIBLE, but it is not of the heart: it is a Sunday religion, a kind of sociality.

Communism is different. If Ronald Reagan really wants... then he should not have destroyed our commune. We would have given the answer, point by point, to every communist argument.

Christianity is old and rotten. To face communism, something is needed which is more contemporary than communism itself. Now communism is one century old; and within this century so much has been discovered that can be counted against communism.

For example, communism is materialism -- and now physicists say there is no matter. Matter simply does not exist.

Rather than going back to Christ, Ronald Reagan should have come to me. I could give him the idea that materialism could be thrown out completely, because modern physics has proved experimentally that there is no matter. So materialism has no base to stand on.

Modern psychology has proved that equality is nonsense: no two individuals are equal, so the very idea of all people being equal is not workable. And if you try to work it out then you will have to force people; and every enforcement will be in favor of the lowest.

You cannot make an idiot into an Einstein. Even by forcing him, what can the idiot do? But you can force an Einstein to remain an idiot, or at least not to assert anything beyond the limits of an idiot.

Equality is possible only at the lowest denominator. But that will destroy the whole of humanity and all progress. So my proposal is not equality of all men, but equal opportunity for all men to be unequal, to be unique and to be themselves -- equal opportunity to Einstein and to the idiot. The opportunity should not be different. Now it is up to the Einstein where he wants to move.

Something newer than communism itself is needed; something higher than communism itself. But Ronald Reagan will go to the pope, for the simple reason that the pope has six hundred million Catholics.

I don't have; I have millions of enemies around the world. No politician can dare to come near me; if somebody comes to know that he has been to see to me, then his credibility, his respectability is finished. But they don't understand simple historical logic: that Christianity, which is two thousand years old, cannot fight with communism, which is only one hundred years old.

Communism can be fought by something which is absolutely new, against which communism cannot find any argument. But of course a man who brings something absolutely new will not have traditional support; he will not have millions of people and millions of churches. But only such a man has the potential to create the fire that can destroy communism completely.

So there have been politicians, people of power, who have been going to the wise. But that was also a part of their politics. It was not genuine search.

These stories are just hopes, beautiful hopes, which perhaps are never going to be fulfilled.

Light on the Path

Chapter #23
Chapter title: Cities have made the human being inhuman

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BELOVED OSHO,
AS MOST PEOPLE IN MODERN EUROPE LOOK AT THEIR LANDSCAPE, THEY FIND THAT THE CITIES THEY LIVE IN VARY FROM INHOSPITABLE TO FRANKLY DANGEROUS; THAT THE JOBS THEY DO (IF THEY ARE "LUCKY" ENOUGH TO HAVE ONE) ARE DULL, BORING, AND MEANINGLESS; THAT THE RELATIONSHIPS THEY HAVE ARE TOLERABLE AT THE BEST, AND LOVE IS A RARITY; AND THAT THE FUTURE HOLDS VERY LITTLE TO LOOK FORWARD TO. HOW LONG WILL IT TAKE FOR PEOPLE TO REALIZE THAT ONE OF THE ROOT CAUSES OF THIS STUPID CATASTROPHE IS THAT THE SYSTEMS OF LIFE THAT THEY SO AVIDLY SUPPORT HAVE NO LEADERS WHO ARE CAPABLE OF BOWING DOWN TO WISDOM?

It won't take long for them to realize the catastrophic situation they are in.

There is a limit to everything. People can tolerate up to a point, but if it becomes a question of life and

death, then there is a sudden outburst of intelligence in ordinary people. You would never have expected it.

The people who are in power are not going to the people of wisdom, ever. Power corrupts so deeply and gives such a big ego that even to ask advice becomes impossible.

The revolution is going to happen not through the powerful people but through the common people -- and they have tolerated enough. And it is coming to a climax. The climax is on one hand very painful; but on the other hand it is a new beginning, a fresh beginning.

It is true that people's lives are loveless. They don't have any joy in their work. They are bored, they don't feel any meaning in their life. They are just running like robots. Their cities are no longer places of beauty, and nature has been destroyed very deeply.

All these things together come to one point, the central point; and that is that the people have depended too much on people who have power. It has been almost a kind of slavery.

It is time to revolt and throw out these people who have power, and to destroy the whole system of power. There is no need for them, because they are not doing anything except destroying more and more qualities which make life worth living.

Secondly, people have to understand that the people they have been thinking are wise are *not* so. In fact most of their misery is *because* of those "wise" people and the powerful people; they both need to be overthrown.

The common man has to assert himself and common sense has to prevail. It does not need great wisdom, it only needs common sense.

For example, people's lives are loveless -- there is no need to ask any wise man why, because they are the people who have *made* it loveless. Just common insight is enough.

Men and women are not naturally made to live their whole life together. It is not only a question of men and women; it is that the same thing continuously repeated creates boredom -- the same husband, the same wife, the same quarrel, the same argument, the same tantrum -- exactly the same! It goes on being repeated again and again. It destroys the very possibility of love. Instead it creates boredom -- it *has* created it.

The common-sense thing is that there should be no marriage and there should be no divorce. Any two persons loving each other can live together, that is their private affair -- nothing to do with society, nothing to do with the state. The law should not come between them.

There should be no promises except that, "We will love each other as long as existence allows it. The moment we feel that love has left -- that it is no longer there connecting us, no longer there nourishing us -- we have to part quickly, before it becomes bitterness, a quarrel. And we have to depart in gratitude, with all our heart's blessings full for the other -- that she or he will find a better man or a better woman." And boredom will disappear; life will become a series of excitements.

Boredom is in getting stuck at one point -- repeating, repeating, repeating. Joy is in exploration -- finding new people, new spaces. It is simple common sense.

People are bored in their job because they allowed others to decide their job; their parents wanted them to be a doctor, so they are a doctor. They never had any inner urge to be a doctor, and they never listened to their inner voice.

It is never too late; they *can* start listening to their inner voice. And it is better to drop a job and do the thing they always wanted to do. It may be a loss in salary; economically it may not be good, but spiritually it is going to take away the boredom. And what are you going to do with the money, with all the facilities that the job gives you, if you are utterly bored? It is better to be a beggar but not bored, than to be an emperor and be bored.

These are common-sense insights.

The cities are becoming bigger and bigger. The villages are disappearing, and with the disappearing villages the pure air, the unpolluted atmosphere -- that is disappearing.

People should just see it; they should start moving towards the villages. They should start doing farming, gardening; and there are thousands of other things. It just needs a little courage.

The city has no future.

Small villages can convert themselves into communes, which would give them a new structure, which would make people free of children and would make the children free of parental power. And they could have more fresh food, fresh water, fresh air.

There were all running to the city for one thing -- because it gives money, and the villages cannot give money. Why have villages been disappearing, and big, monstrous cities coming up? The reason is that everybody is after money, not understanding a simple thing, that money cannot buy anything that makes life

a beautiful, blissful pilgrimage. It can buy many things, but they are useless if the man himself loses his soul.

If the cities disappear into villages, much of the pollution will also disappear. The cities are almost like a canceric growth, that goes on growing bigger and bigger. The people in power cannot do anything because their power needs money -- not love, not blissfulness, not joy -- just money.

And your so-called wise people are nothing but politicians in another garb of religious heads; their whole interest is also in power. It is a different kind of power, more subtle, but all the same it is power. They would not like the cities to disappear.

Their power depends on the boredom of man, his loveless life, his meaningless life, his anguish, because these are the things which bring people to their feet -- to the churches, to the temples, to the synagogues. They may say great things, but basically they don't want these things to disappear. If these things completely disappeared, churches would be empty and nobody would go to the synagogue -- there is no reason to go... you go to the physician because you are sick.

There is a certain vested interest that the physician has in your sickness. I have heard of a young man who had just come home from medical college. His father was not feeling well. He said, "I would like to rest for a few days. And now you are back fully qualified... I am proud of you, that you topped the university -- now you take care of the dispensary."

After three days the son came and told the father, "You must be proud of me! That old woman -- the richest in the city, whom you have been treating for thirty years -- I have treated her in three days. Now she is perfectly okay."

The father said "My God! She is the woman who has paid all your fees and all your expenses at medical college. She is also paying the expenses of your younger brother in college. You have destroyed half of my business!

"You idiot, don't you know that when a poor man comes you should cure him immediately, because he is going to be an unnecessary harassment. When a rich man comes, take time -- there is no hurry. If one illness disappears, let another appear. A *really* rich man should be a lifelong patient. This is a basic rule of the profession. You have learned medicine, but you have not learned the medical profession."

The priest has a vested interest in man's misery.

And it is really unbelievable, but it is the truth: the magistrate has a vested interest in criminals, the advocates have a vested interest in criminals. They are supposed to do justice, they are supposed to be fair; but basically their profession is based on these poor people. If everybody is a nice, good gentleman and there is no criminal anywhere, what are all your magistrates, all your jailers, all your advocates, and all your legal professionals going to do? They will have to commit suicide -- their whole profession will be gone.

The common people have to understand this simple thing. They should move back to the villages because money has not given anything... more gadgets, but gadgets don't create love, don't create freedom, don't create joy. Go to the villages, make small communes.

And to work with nature is a healthy thing. All the jobs that the city provides are unhealthy, because people are sitting the whole day in chairs. Man is not made for that; his body is made for at least eight hours' physical labor. Basically he was a hunter, running after wild and fast animals. And that was his food. He managed for thousands of years, and naturally he had a certain health that modern man cannot afford. If you don't use a certain part of your body, that part slowly becomes useless; then you cannot use it.

People have to move back to the villages, to the forest, to the mountains. It will be a hard life, but it will be natural, it will be beautiful, it will have a joy. And they should make small communes, so love need not be a forced thing.

Ordinarily marriage is nothing but licensed prostitution.

This is ugly.

Except for love there should be no other thing between two persons.

In the villages, in the mountains, in the communes, the woman will have a similar kind of work to the man. She will not be financially dependent on man; she will be producing, she will be creative.

And let the cities die. It happened many times in the past -- it can happen again. There is no necessity for anything to live forever.

I have seen a few places in India.... In one place I was staying in a government guesthouse. Now it is just a small hill station, the population of the city today is only ninety. These are the people who serve the visitors, the tourists. There was a time that the city had a unimaginable population, looking at today's population of ninety: it had hundreds of thousands of people.

It was one of the biggest cities, Mandu. And you can find the proof in the ruins. There are mosques where ten thousand people can pray together. There are caravanserai -- just ruins -- where thousands of camels could have an overnight stay. And if you look from the top, all over the mountain there are ruins as far as you can see.

I asked a man who was my friend and was living there... there is a great palace and other small palaces and a beautiful lake. I said, "What happened to the city? This big city suddenly disappeared without any war."

He said, "This city was the camels' route, and in that day camels were the vehicles that carried the goods from one place to another. So from Kabul to Indore this was the only route. Thousands of camels moved through here continuously, and the city was flourishing. But then things changed...."

The camel was found to no longer be an adequate means to take goods from one place to another, so bullock carts replaced the camel. But the route that goes through Mandu is a desert; only camels can go on that route, bullock carts cannot. They had to find a new route. Bullock carts were cheaper; naturally camels were abandoned. With their abandonment, the route that passed through Mandu was abandoned.

Mandu lost its source of money, and people had to go away. What could you do there? On that mountain you cannot grow anything -- they lived only on the constant traffic. Such a huge city simply disappeared! People left their houses and moved to places where they could earn something.

It is only a question of a simple understanding: cities are now killing people with pollution, with AIDS, with other diseases. It will be good if people move into the open air, with nature.

And the needs of man are not so many, the needs of man are very limited -- just his ego has an unlimited desire for more and more and more. The ego has created the whole problem. And on the way it has destroyed many human qualities.

In a big city you are in a crowd, but still a stranger. And everybody is in such a hurry: everybody is running from job to home, from home to job, and it may be miles. He has to catch his train, his bus. Nobody has time for strangers, nobody even says hello to a stranger.

In a small village everybody is known to everybody else. Everybody is in some way related to somebody else. There is a friendship -- in a real sense a commune, because there is a communication. People are not islands. If somebody falls ill the whole village will come to enquire. If somebody is not in good enough health to work in the fields, then the whole village will help him. This is simply human. Because he has helped others, others will help him -- it is a simple phenomenon.

And with my idea of love not being a static thing, the village can become a paradise, self-sufficient. And man *has* to choose -- he has come to the point where he will have to choose: Do you want love? Do you want a meaningful life? Do you want blissfulness? Or you can choose to have dead gadgets, new mechanisms.

And the answer is simple. What will you do with machines? Man needs human energy.

I am not against machines. But I am saying that the emphasis should be on human relationship. Machines can be used if they are not against human relationship, if they are not against ecology. If they are against ecology, if they are against human relationship, then they are not to exist at all.

Neither the people in power are going to do it, nor are the so-called saints and wise people going to do it. They are both conspirators. They both depend on your pain, misery, meaninglessness. They cannot do anything.

They also depend on the industrialist, because in their elections the industrialist will be the one who will give the money. So they cannot go against the industries that are polluting the air, cutting the trees, destroying the ecology, poisoning the water, the rivers, the lakes, even the oceans. They cannot do it, because if they do it, their own money that they will need at election time will not be available.

For the first time the common man has to stand on his own legs and depend on his own common sense. And these are simple, common-sense things -- they don't need great wisdom.

This whole life on the planet can go through a great revolution without any bloodshed.

Just a pure understanding will become the revolution.

And if people start moving away from the cities, deserting them, they will cut the people of power off from their money sources -- because who is going to run their industries and factories? They will cut the power of the religious heads -- because who is going to gather in their cathedrals and synagogues?

And my understanding of religion is that it needs no synagogues, no temples, no churches. It is a simple heart-to-heart communion with nature. You can sit by the side of a river and meditate, you can sit in the mountains and meditate. And as you become aware of the knack of meditation then you can continue to

work and meditate. Then there is no conflict, and no question of time.

And meditation is neither Hindu nor Mohammedan, nor Christian. Meditation is simply a science. Just as science is not Christian, and science is not Hindu, and science is not Buddhist.... It would be a mad world if there were Buddhist chemistry and Hindu chemistry and Christian chemistry -- people would simply *laugh* because the laws of chemistry are the same.

The same is true about the inner science -- which has been known up to now as religion. The methods of reaching to your innermost center are scientific; there is no question of any adjective, they are the same. It is absolutely unnecessary to call them Christian or Hindu.

The common person has a tremendous power in his hands. If he moves into small communes, deserts the cities which are dying, which are nothing but citadels of crime.... If he moves away, he takes the power of the powerful and the wisdom of the so-called wise.

And it is beautiful to have a small commune where everybody knows everybody else, understands everybody; where everybody is ready to help, is always available in times when there is need.

In a city you are absolutely alone. You may be living in the same building and you may not yet have been introduced; in one building thousands of people are living. And the city life is so speedy that there is no time to sit and gossip, to play cards or to play music, or to have a communal dance. All those beautiful things have disappeared. In small communes we can revive everything that was of beauty.

I have been to aboriginal tribes... the whole day they will be working in their fields or in the mines. But by the evening, after their meals, they will all gather in the middle of the village with all their instruments. They will have music and they will have dance -- and it will continue late into the night.

It was so beautiful to see that they have not become mechanical. They do the work which is needed for their food; otherwise they enjoy their time. They will play cards... and in a small place, where maybe fifty people, a hundred people are living, they will all gather together gossiping. There is something human in it. The city has made the human being inhuman.

But the revolution that has to come, has to come from the common people themselves. The powerful people -- whether in wisdom or in political power -- are too involved in this system. They cannot change it; they will go on making it grow. And the common man will be crushed -- he *is* being crushed.

Houses have become just boxes -- boxes upon boxes. They don't have the beauty of a house. They are no longer houses; the space has gone on shrinking. Small rooms which perhaps are not natural... they are claustrophobic. And every being, man or animal, has a territorial imperative -- an area of big space around himself where he is totally free to move.

Scientists have discovered that the most difficult thing for animals in zoos is that they lose their territory. If you go to a zoo and see a lion, you will be simply surprised: he is simply going round and round, round and round in his cage. What is he doing? He is trying, by traveling so much, to deceive himself that he has his territory.

All the animals, lions... and we know about dogs because they are more common. You may never have thought about why they do it -- dogs will go on pissing on this pole, on that pole, on this stone.... If you watch, the same dog will do the same thing on the same pole, on the same stone every day -- because animals are very very sensitive in their smell. He is creating a boundary: "Beware, this area belongs to me!"

He is creating a fence of smell. You may not smell it, but other dogs smell it: it is dangerous to enter. And it has been observed that if another dog comes, he immediately stops at an invisible barrier and thinks twice, whether to enter or not. And the dog inside looks at him, but he is not agitated or ferocious or angry because the other dog is still outside his territory. One step in and he will go mad. He knows where the territory is, the outside dog knows where the territory is.

And in jungles, all animals make their territories the same way, and most of their territories are respected by other animals. But you put them in a zoo, in a small cage, and you destroy their freedom. Perhaps something of their soul is crushed.

What about man?

If all animals have a territory, a certain territory, a determinable territory -- if lions have only that much territory, all the lions -- then what about man? It is not possible that he has no territorial imperative. He also has it. But in the crowds of a city how can he manage a territory? And if he cannot manage a space around himself, perhaps he is losing something of his inner being too.

So it is not strange that when you go out of the city, in the open -- in the forest, near the ocean, or in the mountains -- suddenly you feel an expansion of being. That expansion of being is a very scientific phenomenon -- nothing poetic. It is your territory; there, you can have it.

The world is big enough still -- people can move. They have moved to the cities because they are center of money. If they understand only one thing -- that money cannot buy anything of value, and you have lost everything, running after money....

Go back! Go to the world where you belong -- to the trees, to the animals, to the rivers, to the mountains.

BELOVED OSHO,
IS IT OKAY TO HAVE A SECRET?

It is a complicated question.

For a man like me it is not okay to have a secret. There is nothing to hide. Everything should be made available to people, everything should be shared. So the awakened person cannot have a secret.

But the unawakened person is bound to have secrets, for the simple reason that he is living in a mad world -- he has not been able to raise his consciousness above it. If he opens his secrets to other people, they may exploit him, they may take advantage of it -- they are certainly going to take advantage of it.

So for the unawakened it is okay to have secrets; otherwise he will be creating so many troubles for himself that he may not be able to manage them.

Just one thing he has to remember: if he loves someone he should not have any secrets with the person he loves, because every secret is a barrier. If you love a person, then there should be nothing in you that the person is not allowed to know. Between the two of you there should not be anything private, secretive. That is part, an essential part of love.

But that is only between two persons who love each other. In love they have become almost one -- there is no question of keeping a secret. But to the world at large it is not needed to open your secrets. Nobody is asking, nobody is bothered; and why should you open your secrets? And your secrets will give them power over you.

The Catholic church has a tradition of confession: every Catholic has to confess to the priest what sins he has committed. This is a very cunning strategy, because the priest knows all your secrets, all your sins. You cannot leave the fold, otherwise he can expose you.

You have given your power into his hands.

Just a few months ago, the pope announced to the Catholics that one of the greatest sins is to confess to God directly. You have to confess through the priest, otherwise it is a sin.

Why should it be a sin if somebody confesses to God directly? But the pope's concern is that if people start confessing directly to God, then who is going to confess to the priest? It is embarrassing. And then the priest's power over people will be lost. So you have committed one sin; you are committing a greater sin if you confess to God directly. A mediator, a priest is an absolute necessity.

In politics it is an everyday affair. In India, the first prime minister remained in power long enough to know everybody's weaknesses, everybody's crimes; and he had maintained a file. That file was power: You cannot betray him, you cannot go against him; otherwise you will be in very great difficulty. He knows some secret that he can expose about you.

When he died, the file went into the hands of his daughter. That was her power; otherwise she had no power. She was not a politician; but even without being a politician she maintained a tremendous power -- *more* than her father. And the file went on growing bigger and bigger.

About every politician in India they had every secret. Whatever they had been forgiven for had been reported; it could be exposed any moment, and the man would be finished. They may have been chief ministers, they may have been governors, they may have been cabinet ministers -- but they were all puppets because of the file.

And you will be surprised that when Sanjay Gandhi, Indira's son, died in an accident just close to their house in an airplane, everybody rushed there. As Indira was informed, she rushed there. The most amazing thing is that she was not concerned about what had happened, how he died. What she was concerned about was: "Where are those two keys he was carrying?"

The son has died -- can you think of a mother asking about two keys that he was carrying? And first she got hold of those two keys; only then she did make other enquiries.

I have been told, those two keys were the keys to all the secret files against the politicians of India --

because *that* was her power. If those two keys are lost then it will be a difficult job -- first those two keys.... Perhaps one key was concerned with the files and the other key was concerned with the money they were keeping in hiding. And this was a constant fight between Sanjay and Indira: he wanted those two keys.

I don't know exactly, but people who knew their house and their inner workings say that he even slapped his mother once because she was adamant and would not give him those two keys. And finally she had to give them to him because he was creating too much trouble for her. Just to console him, she gave him those two keys.

And I don't see that she was very much hurt by his death. Perhaps deep down she wanted it. He was not the man she wanted to replace her; her elder son was the person that she wanted to take her place. But whoever had all those secrets would be the prime minister. This is how, for forty years, one family has been ruling the whole country in the name of democracy -- but it is really a dynasty. And if they go on keeping those secrets they may be able to continue.

So I will not say that you have to tell your secrets to everyone. In the first place, what is the need? But yes, if you love a person then don't keep any secrets. It makes you closer, more intimate.

But if you become awakened, enlightened, then of course you are available to all, with no secrets. You should be an absolutely open book. Anybody can read it -- because now you exist for others, your own existence is fulfilled. And nobody can exploit you, nobody can take advantage of you in any way.

The enlightened person is in a position to open himself totally, but nobody else is in that position.

Light on the Path

Chapter #24
Chapter title: Sex and death: two poles of one energy

28 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
I HAVE HAD A STRONG FEELING OF SEX AND DEATH OVER THE LAST FEW WEEKS.
IS IT NECESSARY THAT I UNDERSTAND WHY?

It is always necessary to understand how your mind is functioning, how your heart is doing, what is happening to your interior world. Trying to understand it will give you a certain distance from those things, and an awareness that they may be there but you are not identified with them. That is the great alchemy of understanding.

Try to understand everything within yourself.

In the very fact that you are trying to understand, you become separate from it; it becomes an object. And *you* can never become an object, you are always the subject; it is not possible to change your subjectivity into an object. So that gives a good distance between you and your feelings, whatever they are. That is one thing.

The second thing: this distance will give you a possibility of understanding what is happening to you.

Nothing happens without any cause. And sometimes there are things which are very fundamental. For

example, the question is one of the most fundamental questions -- the connection between sex and death. And if you can see it clearly, slowly the distance between death and sex will disappear and they will become almost one energy.

Perhaps sex is death in installments.

And death is sex wholesale.

But there is certainly one energy functioning at both corners. Sex is the beginning of life, and death is the end of the same life; so they are the two ends of one energy, two poles of one energy. They cannot be unconnected.

There is only one living being, the amoeba, which has no sex life; but then it has no death either. It can go on living for millions of years; it dies only accidentally. Death is not intrinsic, because there is no intrinsic sex. The way the amoeba recreates itself is very strange: it simply goes on eating, becoming bigger and bigger. And there is a certain limit at which it cannot go on becoming bigger; then it splits in two. That is the way amoebas go on growing. Both will go on living, giving birth in the same way, but there is nothing like sex in that life.

The point to note is, there is not any natural death either. They can live, given the opportunity, forever.

Death and sex remind me of one spider found in Africa, where death and sex come very close to each other. In man there is a distance of seventy years, eighty years; but in that particular species of spider there is no distance. The male spider makes love only once in his life. While he is making love, the moment he comes to an orgasmic state, the female starts eating him. But he is in such an euphoria, he does not care that he is being eaten. By the time his orgasm is finished, he is also finished.

Death and sex are so close... but whether they are close or distant -- they are not different energies. So one can feel them arising together.

It is good to see them together, it is a great understanding -- because people don't see it. People are almost blind, they never connect death with sex. Perhaps it is an unconscious fear that prevents them connecting the two, because if they start connecting death with sex they may become afraid of sex itself -- and that is dangerous for its biological purpose. It is better for biology that they don't connect them.

It has been noted that whenever people are beheaded -- there are still a few countries where this happens -- the strangest thing observed is: the moment the man is beheaded, he ejaculates -- without exception.

It is strange, because while his neck is being broken, is this the time to ejaculate? But it is not within his capacity.... When death is happening to him, when life is leaving him, it is natural that his sexual energy also leaves. It was part of the whole phenomenon. There is no point in it remaining in his body.

The question is significant. It does not mean that you are going to die. It simply means your sexual energy is coming to its highest peak; hence you are feeling death also. It would not be felt if the sexual energy was being released.

Whoever has asked the question must not be making love. Energy is accumulating, coming to such intensity that it is automatic to remember death. Death, if you die consciously, brings you the greatest orgasm you have ever had in your life.

It is meaningful to understand why religions have been against sex, for many reasons. Basically the idea was that if you can remain celibate you can prolong your life as long as you want. That idea is still present.

Mahatma Gandhi in India became celibate -- he was nearabout forty -- because he wanted to live up to the age of a hundred and twenty-five to fight the freedom struggle and to bring it to a conclusion. That was the reason to go into celibacy -- to prolong life.

There is a possibility that if by some scientific means a man's sexual energy is absorbed in his own body, the body will go on renewing, rejuvenating itself for a long time. But ordinarily these so-called celibates are not celibate. The energy is released in some way or other. Even at the age of seventy, Mahatma Gandhi was having nocturnal emissions. And he died with the idea that he had failed in being totally celibate, that's why he was dying before the time he had decided.

The idea has a great potentiality in it. But as far as man is concerned, he cannot do anything directly; it is something that biologists have to do -- to change the sexual energy that accumulates, to revitalize the body rather than being released from the body. Perhaps a scientific celibacy may help man's life to be longer.

But remember, I am talking about *scientific* celibacy. It has nothing to do with religious celibacy -- that is simply stupid. You cannot do anything with your biology; you don't know anything about your biology or how it functions.

By the way, woman lives longer than man lives, is healthier than man, is more resistant to disease, does

not go mad as easily as man, does not commit suicide so easily. The reason may be that her sexual energy is negative. The positive energy is the active force; the negative energy is the absorbing force.

Perhaps because of this negative, absorbing energy, she has a healthier body, is more resistant to disease, and lives longer. And if biology could manage to get her free from her monthly periods, she could live even longer and healthier. She could really become the stronger sex.

So the idea of sex and death arising together, simply shows that the sexual energy is accumulating -- positive or negative. And negative energy can be accumulated longer.

In fact, I have been watching Jaina monks and nuns, who are perhaps the most sincere people in what they are doing.... It may be stupid, but their sincerity is beyond doubt. The nuns seem to take it quite easily, remaining celibate. But the monks get into tremendous difficulty -- the same difficulty as Christian monks or any other monks.

Negative energy simply means it is more silent, waiting for the active energy so that it can absorb it. But it has no active force of its own. These are the reasons why I am against things like lesbianism. It is simply stupid -- two negative energies trying to reach to some orgasmic peak. It is simply that either they are pretending, or what they are calling their orgasm is only clitoral, it is not vaginal. And clitoral orgasm is nothing compared to the vaginal orgasm. Clitoral orgasm is just a kind of foreplay. It can help to bring the vaginal orgasm, but it cannot replace it.

It is really very amazing that such an intimate thing as lovemaking has remained in darkness. I am making the statement -- and this is for the first time in the whole of history that anyone has made this statement -- that clitoral orgasm can be of immense help as foreplay; otherwise the psychologists have been at a loss as to what to make of it, because it has no biological function. To avoid the question, many psychologists even have denied that there is any vaginal orgasm, there is only clitoral orgasm.

Man's orgasm is so quick that he cannot create the vaginal orgasm in that small period of time -- a few seconds. But if clitoral orgasm is created just as foreplay, it is creating a situation for the vaginal orgasm to happen. It has already started: the clitoral orgasm has triggered the process in the body.

But men pay no attention to the clitoral orgasm, because their orgasm can happen easily only with vaginal contact. They are interested only in their own orgasm, and when they are finished they don't think about the woman at all.

Lesbianism is spreading in the woman's liberation movement because it is giving them clitoral orgasm; but that is another stupidity because it is simply foreplay. It is as if you had the preface of the book but the book is missing. So you go on reading the preface as long as you want, again and again, but you don't go into the book at all.

If the woman is waiting and waiting, she also accumulates a negative energy which she absorbs. If it is too much, then the idea of death can come, because having love in this state, and having a really beautiful orgasmic feeling, will give her an insight into what happens at death.

There is nothing to fear in it; nothing is destroyed. It is the ultimate peak of your life.

If you have lived your life unconsciously, in misery, in suffering, then before death comes, you are bound to go into a coma. So you don't experience the orgasm, or the awareness that death is not happening to you, to your being, but is happening only to the body, to the vehicle that you have been using up to now.

If the question is from a man, the same is to be understood. But very rarely can a man come to such a peak that he can start thinking of death. His energy is so dynamic, active, that before he comes to such a peak, the energy is released. So my feeling is the question is from a woman.

And nobody has listened to the woman. Nobody has even taken care about what she feels, how she feels. One thing has been understood by man for centuries -- in India we have paintings, statues, depicting the phenomenon -- that man has felt in woman a certain kind of death. That is a misunderstanding. It is not in the woman, it is in your sexual energy itself.

But that's how men always project things; they cannot see that their own sexual energy brings them close to death. And they cannot see very clearly because their sexual energy never comes to such a peak that it reminds them of death. But women, if listened to, have many things of wisdom to say about the phenomenon.

The wise woman has been destroyed by Christianity. They were burned in their thousands in the Middle Ages. The word "witch" simply means a wise woman, but because it was so condemned, even the word has become condemnatory; otherwise it is a compliment. It is equal to the man of wisdom. All over the world there were wise women, and there were matters into which only a wise woman could give an insight.

These statues in India, and the paintings, are very strange if you don't understand the phenomenon. For

example, Shiva is lying down, and his wife, Shivani, is dancing on his chest with a naked sword in one hand, and with a recently-cut head in the other hand; she has a garland of heads, blood is oozing out of all the heads and she is in a mad dance. It seems she will kill Shiva. That dance is so mad, and the woman is in such a mad state, there is no hope for Shiva.

What I have been saying is related to such experiences. In the East, the woman has been listened to. There has never been anything like what happened in the West -- killing and burning women. Women of wisdom have always been listened to, and their wisdom has been absorbed -- because they are half of man. Man's wisdom is *half*; unless the woman's wisdom is also absorbed, the wisdom cannot become a whole. She has to be asked what the experience is from her side.

The woman, in many orgasmic experiences, particularly in the East, has felt death very close, almost hovering around. I say particularly in the East, because in the East in the ancient days, before repressive ideologies started making people split and schizophrenic, love was not to be made until the urge came to its peak.

It was not that you have to make love every day. Both the partners should wait for each other to come to a state where it is no longer possible to hold on. Naturally, those people were far more wise. They might have been making love once a week or once a month, but their love yielded tremendous experiences which everyday love cannot yield.

You don't have enough energy for that great experience to happen. It needs to be at the peak of your control, throbbing with energy, and then it is really a dance, a merger and meeting of two energies. And at the highest peak, then man may also feel death surrounding him.

One fact has to be remembered -- that nobody in the whole history of man has died making love. That is strange! People have died in all kinds of situations, but nobody has died while he was making love. The feeling of death is there because it is all one energy, but as the sexual energy is released, the feeling of death disperses.

Only lately has medical science accepted one fact, that the people who go on making love do not die of heart attacks. But they should ask: Do they die of anything else? They live longer, and remain younger. But you can make love at the lowest point... that's where people are making it. It is not satisfying, not gratifying; it does not give you any contentment, it simply leaves you in despair.

Love should be made at the highest peak, and that needs a certain discipline. People have used discipline to *not* make love. I teach discipline to make love rightly, so that your love is not just a biological thing, never reaching your psychological world. And it *has* the potential to reach even your spiritual world. At the highest peak it will reach your spiritual world.

Why -- at that point -- is one certainly reminded of death? Because you forget your body, you forget your mind; you remain just a pure consciousness, merged with your partner. It is very, very similar to death.

As you die -- if you are dying consciously -- you will forget the body, you will forget the mind... just consciousness, and then suddenly the consciousness merges into the whole. That merging with the whole is a thousandfold more beautiful than is possible through any orgasm. But both these things are certainly deeply related. They are one. And anyone who wants to understand death, *has* to understand sex -- or vice versa.

But strange -- people like Sigmund Freud or Carl Gustav Jung, who are trying to understand sex, are so much afraid of death. Their understanding of sex cannot go very far. And as far as death is concerned, nobody thinks about it, nobody even wants to talk about it.

If you start on the subject of death people think you don't know your manners. It is something that has not to be talked about; death has to be simply ignored. But by ignoring death you cannot understand life. They are all connected: sex is the beginning, death is the end. Life is just in between, the energy that flows from sex to death. All three have to be understood together.

The effort has not been made. The experiments have not been made, particularly in the contemporary world. In the East, way back, before Buddha and Mahavira, they must have looked into the phenomenon very closely. Otherwise, what is the need to make Shiva's wife dance on his chest with a garland of skulls and in her hands... one hand is holding a recently-cut head, blood is flowing, and in the other hand is a naked sword? She looks absolutely mad.

This is just a pictorial illustration of the deepest state of orgasm; this is how the woman can be depicted. And the man is just lying under her as she dances. She can cut off his head or he may die just from the dance on his chest. But one thing is certain, that death is there. Whether death happens or not, that is another thing.

Perhaps this is one of the reasons -- unconsciously... because in the West they have always been afraid. They chose only one posture to make love in -- that is, with the man on top, so that he is in control and the woman cannot go absolutely berserk, the way Shivani goes on Shiva's chest.

And the woman has been taught for centuries that she must not even move, because that is not lady-like -- only prostitutes move. She has to lie down almost as if she is dead, unmoving. She will never attain any orgasm, clitoral or vaginal. But she is a lady, and the question of reputation, respectability.... She is not allowed to enjoy, she has to be serious in the whole affair. It is only the man who can make movements, not the woman.

My insight is that this is because of the fear. In the East the common position for love is with the woman on top, not the man. The man being on top is absolutely ugly. He is heavier, he is taller, and he is just crushing a delicate woman unnecessarily. And it will be scientifically right that he is not on the top so that he cannot move much, and the woman has more freedom to move -- to scream with joy, to beat the man, to bite the man, to scratch his face, or whatsoever comes to her.

She has to be a Shivani. She does not have a sword, but she has nails, long nails; she can do much with those nails. And if she is on top she is faster, the man is slower, and that can bring them together to the orgasmic peak. With the man on top and the woman under him it is impossible to come together to the orgasmic peak. But the man has not cared; he has simply used the woman.

The ancient Eastern wisdom had a totally different attitude. In the time of the Upanishads, the woman was respected the same as the man. There was no question of inequality. She read all the religious scriptures, she was allowed even to go to great discussions.

In one of the great debates called by a king, all the great philosophers and scholars had gathered. He had one thousand cows with gold covering on their horns for the one who was victorious. The debate continued, and about midday Yagnavalkya, one of the most logical minds, came in and told his disciples, "Take the cows to the ashram because they are tired, standing in the hot sun. And as far as the debate goes, I will take care of it."

So confident was he that he was going to win, he took the award before winning! -- those cows were going to be given to the person who was victorious. But he was proved wrong -- and he was proved wrong by a woman. Those must have been beautiful days, when even a woman was allowed to discuss the highest and the most complex questions of life in the court.

The woman did not ask Yagnavalkya many questions. She said, "First I want to ask you: Who created the world?" And Yagnavalkya said, "Everybody knows! Do you think this is a big question? God created the world!"

She laughed -- the name of the woman was Gargi. She said, "You don't have great insight. I said I was going to ask only two questions and this was the first. Now I want to ask: Who created God? If you answer it, you fall into infinite regress."

That is a logical term meaning that you cannot come to any conclusion. You say, "Another god," and it will be asked again, "Who created him?" You say, "Another god," and the question remains the same; so it is absolutely foolish to bring the first god in -- because it solves nothing; the question remains.

Yagnavalkya became very angry. He was so respected, and the woman had put him in a corner, and the whole meeting of scholars was giggling and laughing. Somebody said, "Send somebody to bring those cows back!"

In his anger, Yagnavalkya said, "Gargi, don't ask such questions; otherwise your head will roll" -- meaning "I will kill you!"

Gargi said, "It would be a great pleasure for me to be killed by the greatest scholar in the country. But I am not going to ask anything else; you simply bring those one thousand cows back."

They had to be brought back, and Gargi took away those one thousand cows.

The king was very happy. He said, "It is perfectly right." And he said to Yagnavalkya, "You should behave. That woman was more cultured than you. Telling her, `Your head will roll' is not the way of a wise man. And the woman did not retort."

If this kind of thing had continued -- continual discussion and understanding between man and woman -- we would have been far more ahead in everything.

It was the worst day when man decided that woman was second-grade and had simply to follow man and his dictates. She is not even allowed to read scriptures, she is not allowed to discuss the great problems of life. And there is no question that she should be asked what the situation is from her side. Her side *is* half, and this rejection has kept man split, schizophrenic.

It is time that we should bring man and woman wholeheartedly together. Their experiences, their understandings, their meditations, should make one whole -- and that will be the beginning of a real humanity.

Light on the Path

Chapter #25
Chapter title: The master creates a lovesphere

29 January 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
HOW CAN I FIND OUT WHICH OF THE MANY VOICES INSIDE ME IS THE ONE WHICH COMES FROM THE REAL SELF TO GUIDE ME? HOW CAN I BE SURE IT DOESN'T COME FROM THE UNCONSCIOUS?

It is very simple: *none* of the voices come from the inner self. All voices come from the mind. When all voices are absent, the inner self inspires you in silence towards a certain action, direction. It does not come in words -- it is just a silent indication. Otherwise it would have been absolutely impossible to find out which one is the voice of the inner self.

It is easy because no voice is of the inner self. So when all voices have died down and there is utter silence, the inner self is capable of taking your hand and moving you. That is the moment to be in a let-go, and allow it to take you wherever it takes you.

In language we have to use words which do not apply to the inner reality -- for example, the "inner voice." There is no voice -- it is simply the inner silence. But if we use the words "inner silence," you will not get the idea that there is some inspiration or some direction which is being pointed to. Hence the words, "inner voice" have been used. But these are not the right words.

BELOVED OSHO,
IN EUROPE TODAY THERE IS A DISINTEGRATION OF TRADITIONAL VALUES AND AN IDEOLOGICAL VOID. THE YOUNGER GENERATION IS CALLED THE "NO-FUTURE GENERATION." CAN YOU HELP?

I am certainly helping -- helping the older generation to disappear as quickly as possible, helping the old generation to be finished fast.

And when they call, in an abusive way, the younger generation the "no-future generation," to me it is not a condemnation. It is man coming of age.

To live without future is the greatest courage. Only cowards live in the future.

Man's past has been very cowardly. It was living, not in the present, but in the future: all that has to happen is to happen tomorrow. And in that hope they lived, and they died. And what they were waiting for never turned up. It proved to be waiting for Godot.

The younger generation will have to pass through a very painful experience, because for centuries man has lived either in the past or in the future -- never in the present.
The present has remained unexplored, unlived.
And that is the only reality there is.

The younger generation will find it a little difficult to detach itself completely from the old hang-up, and not to be worried that there is no future. On the contrary, rejoice that now there is no future, and we can live in the present. Nobody can live in the future. Future is only a word to keep you going, dragging on. Future does not exist.

So it is a maturity. The disintegration of the past traditions and traditional values is a blessing. They need not be restored. And the younger generation facing a "no future" is a tremendous revolution in consciousness.

Individually we have been talking about meditation as living in the present -- and a few people *have* lived in the present and reached to the optimum consciousness. But it has happened to only very few individuals. And the greater humanity may have worshipped these people, but it has never believed in them, because it was not their experience -- and they were millions against one man. He may be cheating them. He may be himself illusioned, living in a hallucinatory world.

But because this type of man had certain beautiful qualities which were lacking in the ordinary man, it created a suspicion in their minds: "Perhaps he is not mad -- perhaps he is right." But there was no other proof except those few attributes of love and compassion, of no anger, of no greed.

If a whole generation faces "no future," it is immensely important, because there is no other way for it to live other than meditatively -- because to live in the present, meditation is the only way.

So first there will be pain and anguish. The old safety is gone, the old security is gone, the old hope is gone; the new generation is being uprooted from the past. But soon it will feel tremendous freedom, a great unburdening; and a realization that the future had never existed -- it was just a mind game.

And we have been befooled by the mind for centuries.

Now the present is there -- whatever you want to make of it you can. And the present is so fleeting. You don't get two points together; just one single point, one single second, and when it has gone, then the second second.... The time is very small. You have to be very intensive and very total to use it. When time is vast, you need not be total, you need not be intensive. You can spread yourself all over time. There is no urgency, there is always future.

But when there is no future, you have only one moment. You cannot afford to waste it in thinking, in planning, in memories, in imagination. You cannot afford it. You have such a small time that you would like to live it. And the smallness gives you intensity and totality.

So the "no future" generation is going to be the beginning of the new humanity I have been talking about.

The new man is not going to have any future -- but the present is more than enough.

BELOVED OSHO,
I HAVE DONE SO MANY THERAPY GROUPS IN ORDER TO DEPROGRAM MYSELF; AND ABOVE ALL I HAVE THE GREATEST FORTUNE IN EXISTENCE TO BE SO CLOSE TO YOU. STILL, SOMETIMES I FEEL LIKE HAVING MOVED MILES FROM WHERE I WAS STUCK A FEW YEARS AGO, AND SOMETIMES I FEEL I HAVEN'T MOVED ONE INCH. THEN I FEEL SO DESPERATE THAT EVERYTHING SEEMS TO BE FUTILE. I CAN WATCH THIS HAPPENING BUT STILL THERE IS SUFFERING.
PLEASE GIVE YOUR ADVICE.

It happens to everybody, because both the experiences are still of the mind. The beautiful space and the despair, the suffering -- they are not opposite to each other. They are part of the same mind, because mind exists in duality.

It is just like a bullock cart: two wheels are needed. You cannot have a bullock cart with one wheel. The mind is even older than a bullock cart -- it is the mind that invented the bullock cart.

The trouble arises when you start identifying yourself with the beautiful moments, then you are getting ready for trouble. Then soon the other thing is going to happen: you will be suffering, you will be desperate.

So the first thing to be understood is that both things are of the mind. That will give you a little distance from both the experiences. And secondly, don't bother about the suffering and the despair. Concentrate

when you are feeling beautiful, when you are feeling that you have moved miles from where you were stuck. That is the moment to remember, "It is a mind game, and I am not going to participate. I am going to remain simply a witness."

Not identifying with the beautiful moment will automatically destroy the other part: the suffering, the despair.

People always do vice-versa; and that is not possible in the nature of things, because the second part is the other side of the coin. When you are feeling beautiful, you get identified; you feel, "It is me, this is my real self."

Now you are preparing the ground -- digging the ditch to fall into it. And when you are in despair and suffering, then how can you say, "I will be simply a witness"? You cannot be a witness.

Nobody wants despair or pain, all those negative feelings; everybody wants to get rid of them. But the way to get rid of them is to get rid of them through the beautiful spaces that you come across.

So whenever you are again feeling in a silent, peaceful, blissful state, remind yourself -- don't fall asleep -- remind yourself, "This is not me. I am just seeing something far away there on the screen. I am just consciousness, awareness. I am taking note of it, what is happening there."

Keep aloof. It will be a little difficult -- one wants to jump into it, it is so beautiful -- but if you can keep aloof from the beautiful moments, you have won a great victory, because the person who is capable of keeping himself just a witness of beautiful moments and does not get identified.... It will be child's play for him to witness depression when it comes.

Both the extremes, witnessed, start disappearing.

Witnessing is almost the finest fire you can find. Witness anything and that thing soon disappears. And don't be afraid that beautiful spaces will disappear. You don't know yet what is really waiting ahead of you -- when beautiful spaces and depressive moments both have gone, when that duality is no longer there.

You are not aware of what is going to happen to you. It is so profound and so deep that those who have found it have remained silent. They will not say a single word about it. There is no word in any language to express it. All these words -- "beautiful," "blissful" -- fall too short. And the greatest thing is that there is no duality, that you have come to a point which remains with you always; there is no opposite to it.

This is something to be remembered, that whenever you experience something of which there is no opposite, you have come home. While the opposite exists you will be torn apart continuously.

Between those two experiences you will be just a football -- sometimes feeling happy, sometimes feeling miserable; but never knowing yourself, that there is something beyond both the beautiful and the depressive. That's why it cannot be brought into words, because all words are dualistic; otherwise they won't have any meaning.

This is the nature of language: you cannot have a word without having its opposite. If you don't have the opposite, then the word won't have any meaning.

If somebody asks you, "What is light?," you can say, "That which is not darkness." How do you define light? -- by its opposite; otherwise you don't have any definition. How do you define health? -- just by saying that it is opposite to sickness. How do you define life? -- by saying it is opposite to death. Without the opposite you cannot even have meaning for any word.

So just try to reach into a wordless space.

Begin from the beautiful space, because in those moments you are more full of energy, and it is possible to get out of it. When you are depressed, all your energy is so dull, so sad, that you cannot get out of it.

So use those beautiful moments just for a jumping board into the wordless, non-dual experience of your own being. Once you have succeeded in doing it from the beautiful space, you will be able to succeed in the depressive part also, because now you know the way, now you understand that those were not anything significant. You were simply getting identified with fictions.

Now you have touched reality -- and reality is strength, power. And then slowly the other spaces will disappear and you will remain in this wordless experience without falling out of it.

You can call it true meditation, the authentic experience of life. It only looks difficult if you have not tried. Once you have tried, it is a very simple experience.

BELOVED OSHO,
THE FEELING OF BEING EVEN A LITTLE BIT OPEN IS SO FANTASTIC THAT IT FEELS IRRELEVANT WHETHER THERE IS ANYTHING TO BE OPEN FOR OR NOT.

I KNOW THIS IS NOT A QUESTION, BUT I JUST WANTED TO SAY IT.

It *is* a question, and a meaningful question too.

Opening to something is really a device. There is nothing to open for: the real thing is opening.

But people are such that if you say, "Just open," they will think it crazy. They want to open *for* something. Their minds always function through motivation. They want to love someone. You simply say to them, "Love," and it will be very difficult for them. It is absolutely certain they will ask, "Who?" That has happened with meditation for centuries.

Even the word "meditation" is not right, because in the English language there is no word which can really describe the Sanskrit word *dhyana* or the Japanese word *zen*. Japanese had no word, Chinese also had no word; the Sanskrit word *dhyana* became *zana* because Buddha was not speaking Sanskrit, he was speaking Pali. In Pali the word becomes *zana*, and from Pali, in China, it became *ch'an*. And in Japan, *ch'an* became *zen*. But it is the same word -- *dhyan*.

In English it never happened. There are three words: concentration, contemplation, meditation -- but none of the three is relevant because concentration immediately reminds you: "On what?" Contemplation immediately reminds you: "On what?" And meditation also reminds you: "On what?" You tell somebody to meditate, and the immediate question will be, "On what?" Just to meditate seems to be madness. How can you meditate without an object? How can you love without an object?

And the same is the situation about opening up. So devices which are false have been used: "Open to the master," "Open to existence," "Open to God" -- but open to something. That makes sense to the mind. Just to say to the mind, "Open!" makes no sense. Why should I open myself? For what? Mind is essentially a motivated mechanism.

So what you are saying -- that just opening a little bit is so beautiful that it seems irrelevant for what you are opening.... It *is* irrelevant. There is nobody, there is nothing for which you are told to open. It is just to manipulate your mind, to speak in a language that it can understand, knowing perfectly well that when it opens it will understand why a false device was used.

All devices are false.

The real question is your opening.

The more you are closed, the more you are in darkness; the more you are closed, the more you are dead. The dead person is completely closed.

In all countries, in all traditions, when a person dies... if his eyes are open, they immediately close them, for the simple reason that it doesn't suit a dead man to have open eyes: "You please keep them shut!" Now everything is closed.

I was concerned about it from my childhood when I saw that dead people's eyes are immediately closed. I used to ask my father, my grandfather, "What harm are they doing? Let them see the world a little more. What is this taboo that you immediately close their eyes?"

They had no answer, they simply said, "This is the convention -- it has always been done."

Only later on with my own experience of opening did I understand something: that opening is life; to be fully open is enlightenment. Closing is death -- to be completely closed. And then I remembered why people close the eyes, because that is the only part that remains open; everything is already closed. The man is dead -- it is better to close his eyes.

Life is in opening -- becoming broader and broader, becoming vaster and vaster -- to a point where nothing in you remains unopened. It has nothing to do with anything else -- why you are opening, for what you are opening. These are all nonsense. But tell people to do anything, and they will immediately ask, "For what?"

So there is no harm in giving them a false device if the false device can help.

Their opening will make them aware that the device was false, but they will be grateful to you that, for their sake, you even lied. And all masters have lied on many significant points. They had to lie; otherwise they could not help anybody. But the lie was just so that your mind could understand there was something to gain; and to gain it, it can allow your being to be open.

You are right: even just a little bit of opening is a great experience, and it does not matter at all that there is nothing to open to.

In the same way, the lie of God was created, the lie of paradise was created, the lie of heaven and hell was created, because your mind will not function, will not listen. The simple truth will not be challenging enough for it: just to open for nothing?

So that is the truth: opening for nothing... because the joy is in the *opening*, not in anything else; the ecstasy is in the opening, not in any object for which you are opening.

BELOVED OSHO,
IT OCCURS TO ME THAT THE BEAUTY OF HAVING A MASTER IS NOT SO MUCH THAT YOU FIND IN HIM SOMEONE WHO REALLY LOVES YOU, BUT THAT YOU HAVE FOUND SOMEONE WHO WILL LET YOU REALLY LOVE THEM.
DO YOU HAVE ANYTHING TO SAY ABOUT THIS?

It is true in a way, and it is not true in another way.

The question has two parts. First, the real beauty of being with a master is not that he loves you. And the second: the real beauty is that he allows you to love him.

The second is certainly significant. That's the function of the master, to create an atmosphere -- or to be exactly right, a lovesphere -- in which you can love, where love becomes almost like breathing, where love is not a problem, where love is not a business, where love is not a law... where love is just playfulness, with no guilt, with no motivation, with no end to be gained beyond it: Love for love's sake.

That is really the function of the master: to create a lovesphere. And I call those masters fake, who have done just the opposite: they have created a hatesphere instead of a lovesphere. This can be a criterion to judge whether there is a real master or not: what kind of sphere is created around him?

But to create this sphere the first part is absolutely necessary.

You cannot say it is not important that a master loves you. It is absolutely important that a master loves you; otherwise he cannot create the lovesphere. It is created only by loving. If the master himself is not loving you, he cannot be capable of creating a sphere around him.

The same thing has to be remembered: when I say, "The master loves you," I am talking to your mind mechanism. The truth is, the master is love. To say that he loves you is not the right thing -- he *is* love.

So whoever is with him is showered with his love. If he is open, he will get more of it; if he is closed, he will not get any of it -- because the love of the master is not addressed to somebody in particular. It is unaddressed: to whomsoever it may belong. Whoever is open will get it.

So the first part is also very essential; otherwise the second part will not be possible. The master is love, and in being love, he creates a certain sphere around himself. Those who come under his sphere, they will be loving. Slowly, slowly their love will also become unaddressed.

That is the perfection of love.

First they will love each other, their love will be towards a certain person. The work of the master is not to let them become attached to individuals, because he is not teaching them love for particular individuals, he is teaching the quality of love, the energy of love. The particular persons they love are just experiments for growing, maturing.

Slowly, slowly they will come to a point where they are just love -- not addressed, but available.

Just as in the other question about opening -- that just a little bit of opening is so ecstatic that it does not matter for whom you are opening -- the same is true about all spiritual qualities. Love... it does not matter for whom, it does not matter at all whether there is anybody, but your heart is radiating with love. That will give you the greatest experience of love.

And they are all joined; all spiritual qualities are joined. The opening without any object, the love without any object, are exactly the same; they are not different. As the opening will grow, the love will grow -- or vice versa. All spiritual qualities grow together in the same proportion.

It is not that one quality -- truth -- grows ahead, and then comes love and then comes compassion. No -- in fact they are not different things, just different expressions of one, ecstatic experience. You can call that ecstatic experience any name. "Opening" is perfectly good; so is "love" -- and all other qualities will be there.

It is not that first you have to practice this and then you have to practice that. If you can simply manage being loving and not being attached... it is attachment that kills love, because it is attachment that destroys freedom, and love cannot exist in a state of bondage.

Love can exist only in total freedom.

Freedom is also part of the spiritual qualities; you cannot separate them. But in the beginning one has to start from very raw material, so that if one is alert one can sort out what is wrong. If people are *not* alert,

they start doing very stupid things.

Seeing that love brings a certain kind of bondage, rather than destroying the bondage and its causes, they start becoming afraid of love. After a few experiences of getting into love and getting caught in bondage, they become certain that love is going to create chains for them, an imprisonment; it is better to live without love.

They harden their hearts. But they have misunderstood the whole thing. It was not love that was creating the bondage; it was attachment, it was jealousy.

If you can love without jealousy, if you can love without attachment, if you can love a person so much that his happiness is your happiness.... Even if he is with some other woman and he is happy, it makes you happy because you love him so much: his happiness is your happiness. You will be happy because *he* is happy, and you will be grateful to the woman who made the person you love, happy -- you will not be jealous. Then love has come to a purity.

This love cannot create any bondage. And this love is simply the opening of the heart to all the winds, to the whole sky. It looks a little strange; but we have been taught continually that love is a relationship, so we have become accustomed to the idea that love is a relationship. But that is not true. That is the lowest kind -- very polluted.

Love is a state of being. So a master can sit silently in his room; nobody is there. That does not mean that he is no longer loving because there is nobody whom he can love.

Love is his heartbeat.

Love is his song.

Love is his silence.

Love is his radiation -- whether there is anybody to receive it or not does not matter.

So your question is good; the second part is perfectly right -- but you are not aware that without the first, the second will not be possible. The master has to be pure love; then only can he create a vibe around himself to purify you, to raise the level of your love, and to make love your only religion.

Light on the Path

Chapter #26

Chapter title: The moment you find the truth, everything stops

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BELOVED OSHO,
I HAVE HEARD YOU SAY THAT SEEKING THE TRUTH IS AS ECSTATIC AS FINDING IT. DOES THAT NOT ELIMINATE THE SEARCH?

It does not eliminate the search. On the contrary, it enhances the search because it makes seeking as important as finding.

It is a very fundamental question. Finding the truth is naturally thought to be ecstatic, even intellectually. But no one has paid attention to the search, the seeking. I am saying that seeking the truth is

even far more ecstatic. All the failures, all the small successes, little glimpses, small open spaces, the few moments of ecstasy coming and coming....

Seeking is a very courageous phenomenon; it is growth. Finding is, really, fulfillment of seeking. The finding is the last point in your search, the fulfillment. Fulfillment has ecstasy, but it is now going to be permanent; it is going to be eternal. Soon you will become accustomed to it, it will be just natural.

And then only you will be able to understand those few moments, far and wide, on the way, when you had seen just a little glimpse. It was very fleeting, but it was tremendous excitement. That excitement has brought you farther and farther... closer to the truth.

Attaining to the truth, the first moment of fulfillment is of enormous blissfulness; but soon it becomes a natural phenomenon. It is with you twenty-four hours a day -- and it is with you forever.

Only the person who has found the truth can say that seeking is far more important. It is not eliminating the search; it is making the search more beautiful, more challenging, more juicy than the truth itself -- as if truth is just an excuse and the search is the real thing.

I am saying "as if"; it is not so. Truth is the real thing. The search is just a means, the truth is the end. But the means are not less important than the end. They should be given more importance than the end, because without the means you cannot find the end.

And on the way there are many spaces of great rejoicing. And because you are still moving between misery and joy, between despair and contentment... because of the contrast you can experience the contentment more clearly.

It is as if something is written on a blackboard with white chalk. But when you have arrived it is something written on a white board with white chalk: there is no contrast.

I made that statement in order to make it clear... there may be persons who have the courage to go without the master. It is arduous -- still they have to be encouraged. It is going to be difficult. It is going to be a long, long journey. Their journey has to be made as lovely as possible.

If it is simply a misery for many lives and nothing else -- just hard work, and no glimpses and no joy -- then it will be inhuman to ask anybody to go on that journey. Then it will be better to suggest he follow a guide who has the map, who knows the right routes; who knows on each crossroad where to move, where not to move, which road leads to the goal, and which roads there are that lead nowhere.

But I had not made the statement just to encourage them. That was just one part of it -- it is true also. The journey is long, perhaps very long, but there are many places, many stops on the path where you will find great blissfulness. When the journey ends, you have come home: everything settles, the contrast disappears. Now there is no misery, no anger, no anguish; slowly, slowly you start forgetting even the taste of those things.

I have forgotten completely how anguish tastes, how anxiety tastes. I can describe it, but my description is not very authoritative. It is a memory which is fading every day.

There is a beautiful story I must have told you. It is one of the poems of Rabindranath Tagore. The poet himself has been seeking God for centuries. Sometimes he finds him just as close as the horizon, and he rejoices that the home is coming closer... just a little more traveling and he will reach the ultimate, beyond which nothing exists.

But it goes on happening: he goes on moving, and the truth goes on moving. Sometimes, near a faraway star, he sees God. Although it is far away, because he can see him, he dances in ecstasy: "If I can see you, it is sure I am going to find you. How long can you go on playing this game of hide and seek? You try your best, hiding; I am trying my best, seeking -- and I am determined to find you!"

And after many, many lives of search and these beautiful moments... and also moments of anguish, anxiety, because for years there are no signs of God, no footprints -- he does not know where he has disappeared to. He even starts suspecting whether he had really seen him or imagined him. Was it an illusion, a projection, a dream? Was he awake or asleep? But again those moments come and he is on the path, moving with great courage and great trust, knowing that these moments are indubitably true.

And this goes on happening. Finally one day he reaches a house where, written on a name plate is: Here lives God. He is overjoyed -- he dances, he sings -- that he has reached God's home. Now where can he hide?

Then he goes up the steps and is just going to knock on the door, and something within him prevents him.

Something within him says, "Wait a minute! Think twice before you knock. If you find God then what are you going to do next? -- because there is nothing left. This search has been your life for many, many

lives -- that was all your adventure, that was all your misery and your ecstasy. But if you find him -- then give a little thought: What are you going to do?"

A great fear grips him. He takes his shoes off so that no noise is made on the steps. Who knows? -- hearing the noise on the steps, God himself may open the door! And he runs away with his shoes, as fast as he can, as far away as he can.

And then he starts searching for God again -- with the same joy, with the same agony, with the same ecstasy. And now he *knows* the house of God; so he avoids the house of God and searches for him everywhere else, where he is not! Because the search is so beautiful, he sacrifices finding for the search.

It is a very strange poem -- nothing like this has ever been written in the whole history of literature -- but greatly significant. He knows perfectly where God is. He can go directly and knock on the door, but he is not going to do that -- he avoids him.

First it was God who was hiding, and he was seeking. He still pretends to seek, but the reality is that he is hiding and God is seeking. Because in strange places... he comes around his home, and then he has to escape from there. It has great insight.

The seeking is not eliminated by my statement. It is enhanced; so much so that the sought becomes secondary, and the seeking becomes primary, more significant.

And I made that statement so that if somebody wants to choose to move alone, I should be of some help to him -- even though he is going to move alone, even though he does not want to have a master. But the master's compassion cannot see him moving on a path which is going to be dangerous and long. The master cannot do anything else on the path, but he can at least give him an insight, that finding is not such a great thing as seeking is.

And unless this enters into the heart of the seeker who is going to be alone, he cannot remain alone. I am not saying he *should* remain alone -- he can choose a master. I am simply making it clear that both are possible.

There have been both types of people. There are old, traditional people, who all insist that without the master you cannot find -- categorically, without any exception. And there is J. Krishnamurti, against the whole tradition, saying that you cannot find *if* you have a master -- again, categorically, without any exception -- you can find only alone.

I am saying something against both, that they are making absolute statements which are not true. There are always exceptions; and particularly in the world of spirituality where freedom is the law, you cannot enforce such categorical statements -- both are taking away that freedom.

The tradition is preventing you from moving alone; J. Krishnamurti is preventing you from moving with a master.

My own experience is that ninety-nine percent of the people will move with a master. Perhaps one percent will be able to move alone. But both are valid ways, and I don't see any contradiction.

Even people like Jesus had a master. He was initiated by John the Baptist. He was a disciple, and he became a master only because John the Baptist was imprisoned and finally beheaded. And Christianity has made so much fuss about Christ's crucifixion that nobody thinks of his master, who was tortured more. For years in jail he was tortured, and then he was beheaded.

Jesus' crucifixion has been magnified so much that everybody has forgotten John the Baptist. And he was a man of immense insight. Even from jail, when he heard about statements and actions of Jesus, he doubted Jesus' enlightenment. And he sent a messenger -- a guard who had fallen in love with the old master -- to Jesus saying, "Are you really the messiah for whom the Jews have been waiting?"

Now this question from the master creates great suspicions. It is equivalent to asking him, "Are you enlightened?" This is a Jewish way of asking the same thing. And when a man like John the Baptist asks such a question, it is not of small significance.

He was not a traditionalist, he was not orthodox; he was more revolutionary than Jesus. His words were just pure fire. It was his words and his revolutionary statements that had drawn Jesus and thousands of other people to be initiated by him.

Jesus had a master -- and still missed.

Gautam Buddha had not only one master but many masters. One master he exhausted of all that he knew. He practiced, and practiced so perfectly that the master said, "Now I have nothing else to teach to you. You should move to some more developed spiritual being. I can help you only so far."

"But," Buddha said, "the goal has not arrived."

The master said, "It has not arrived for me either -- I am on the path. So whatsoever I knew, whatsoever

path I had traveled, I showed to you. And you have been so quick and so perfect that you have caught up with me. Others are not quick, others are lazy. They still think that I am the perfect master because I am still ahead of them. But to you I cannot be untrue. You move on -- there are people who have gone far ahead of me."

And Buddha continued to move for six years, from one master to another master. And whatever they said, he did it -- did it with his totality and intensity. But the goal was as far away as ever. And finally each master had to make an apology to him: "I should have told you before that I have not reached yet -- I am on the way. I can teach you only up to the point where I have reached."

After moving from one master to another.... The last master was Allah Khallum, who was perhaps the best of all that he had been with. He remained for two years with him, but then the same thing happened.

Allah Khallum said, "This is where you have to depart from me. And I would suggest that now you start the search alone, because I don't see anybody who can take you further than I have taken you. So drop this whole idea of a master and being a disciple -- and you can destroy any master because you are such a perfect disciple.

"The masters are living and enjoying great dignity and power because of the idiots. They don't do anything; they just hang around. But you are so intent to reach that even we start feeling that here is a man who should not be deceived.

"And anyway we cannot deceive you. All that we know, we have given to you. We don't know whether it leads to truth or not, because how can we know? -- we are also in the middle of the way. Whether it leads to somewhere or not can be known only when we have reached to the end. And I know almost all the masters around. It is better you start moving alone -- on your own."

Perhaps Buddha is the first person who reached to the goal without a master. But one cannot say that those masters did not help him. They did not help him to the end -- they may have helped him only in small ways -- but they certainly helped him to eliminate many things. They certainly made it clear to him that it is better to go alone, to take the risk.

Perhaps that is the greatest revolution -- which has not been taken note of -- that Buddha reached alone, without a master, that his enlightenment was not recognized by any master. It was his self-revelation -- there was nobody to recognize him.

Krishnamurti has a similarity to Buddha, but also many dissimilarities. He had many masters but they were not chosen by him, they were forced upon him. He was just a puppet in the hands of the Theosophists, so whatsoever they wanted to do with him, they did. And when they were going to declare him a world teacher -- he is certainly an honest man -- he refused... just because of his honesty. Otherwise he was going to be the richest religious leader in the world, having the greatest following. And he was going to found a new religion. But the man is absolutely honest; he simply refused -- he could not be anybody's master.

Since then he has been teaching against the masters, because those masters were forced upon him. Gautam Buddha has not said a single word against his masters. In fact he has praised Allah Khallum, that he was a man of great insight, understanding, and that he helped him to go alone, and he was grateful for that.

But Krishnamurti simply condemned all his masters because they were forced on him, and he must have been accumulating resentment. And in this whole affair of Krishnamurti rejecting the world teacher's role -- condemning all the masters, condemning the whole idea that a master is a necessity -- he went to the other extreme, saying that a master is a hindrance.

In this whole affair one completely forgets whether Krishnamurti is enlightened or not. Masters are wrong -- certainly he can say that, but only about the masters *he* had. None of them was enlightened; none of them ever claimed to be enlightened.

His declaration that he is not going to be the world teacher shows only half the truth. It is sincere that he refused, but the question is: why is he refusing? Is he not capable of being a world teacher -- is he not yet enlightened? -- or is the very existence of teachers and masters wrong? He has taken the second idea.

My feeling is different. I can see his honesty in refusing to be the world teacher, but I also see that he is not stating the whole truth. He should also have said, "I am not yet enlightened -- how can I be a world teacher?" That half-truth nobody has asked him about -- and he has never answered it. He turned the whole thing against the very idea of masters, that it is wrong, and that's why he is refusing to be a master.

So without making a clear-cut statement that "I am enlightened," it gives you just an indirect idea that the man must be enlightened -- he is so honest that he rejects the world teachership, and all the glory, all the money, all the land and the castles that were coming with it. But just to be honest does not mean you are enlightened. Honesty is a good quality; it can be in an enlightened person. It will help him to become

enlightened, but it is not equivalent to it.

Since then Krishnamurti has been hammering against masters. And he knows only his own masters; he has not known any enlightened master.

That gives me the clear-cut idea that he has been traveling alone but is still traveling. And because he is so full of complaints against other people, his traveling has become not a pilgrimage of joy, it has become a migraine. For forty years he has suffered from migraine. That migraine seems to me to be certainly connected with his strange situation.

He is not enlightened; thousands of people think he is enlightened. He has never said it, but they have accepted it because he rejected the world teachership. That is not any proof of enlightenment, but it can be the proof of honesty and unenlightenment.

He could see that he was not capable of being a world teacher: he himself is in darkness, and he is not going to deceive the world. He has to be praised for it.

But then a mystery has been surrounding him. And for these so many years -- now he is ninety -- he has not said, on even a single occasion, anything about his enlightenment or unenlightenment. And he has been speaking all this time. It is very strange!

And all the speeches are about enlightenment! But he never brings himself into it. He talks about enlightenment as an objective -- but never as a subjective -- experience.

So there are only these two instances: Buddha, who had masters of his own choice, never said a single word against them. He was simply all praise that they were all honest -- whatever they could do, they did. And then finally he went alone and found the truth.

The second instance is J. Krishnamurti, who condemned his own teachers. They were really worth condemning; they deserved it. He refused the world teachership, showed some integrity of personality, some sincerity and honesty -- but he has never said anything about his own enlightenment, this way or that.

And his whole life he has never looked ecstatic, joyous; even smiling is difficult for him. You can see him being angry against traditions, against teachers; you can see him being angry against the audience, pulling his hair because they do not understand what he is saying.

Now, there is no need to be angry: it is their choice to understand or not to understand; it is your choice to speak or not to speak. If people don't understand you, don't speak! And if you speak and they don't understand, it has nothing to do with you. You enjoyed speaking; they enjoyed listening. Whether they understand it or not is their problem. Why should you get into such a rage? -- as if something very valuable is at stake and they *should* understand you!

But this is the attitude of the masters, the very stern and hard masters. Krishnamurti had denied being a world teacher, but he has been doing the same job of teaching the whole world -- and being harsh and hard with innocent people who want to understand something about life. And what can they do if they cannot understand you? Perhaps the fault is yours. Perhaps the way you present your ideology is not the right way. Perhaps you make it too complicated and too intellectual. And people are not so complicated and so intellectual.

Most people have attained through the masters. Buddha attained alone, and that is a milestone. Krishnamurti has tried... but is still traveling, and traveling in anguish, not in joy. That means the search for the truth has become a hardship for him. Perhaps it has become just intellectual gymnastics.

I have never been to any master in any of my lives as a disciple. I have met a few masters, but I have always made it clear to them that I am not the disciple type: "If you can allow me to be with you, to have a friendship with you, I will be happy. But if you reject me, that too is perfectly acceptable, because that is your choice. But I have to make it clear from the very beginning that I am not anybody's disciple."

The journey has been very long but has been tremendously rewarding. I would have loved it to be still longer, because the moment you find the truth, everything stops. Time stops, movement stops; you start living in an eternal moment.

It is peaceful, silent, very still; but you cannot call it ecstasy -- the way it was possible to call it on the way -- because ecstasy can exist only by the side of agony.

It is not any of those things that can exist only with their opposite. It is utterly quiet. It has tremendous beauty, it is fulfillment -- nothing can be added to it -- but knowing this state and remembering the moments of ecstasy while seeking, I would have preferred the journey to have been a little longer.

Once you have attained to the truth, then only can you see what was the beauty of the seeking, the search. But now there is no way to go back.

It is easy in Rabindranath Tagore's poem to take your shoes off and run away. But it is not possible --

that part is possible only in poems and stories. In reality it is not possible: you cannot get away from the truth. Once you have got it, you have got it; now there is no way to lose it, no way to again create a game of hide and seek.

So I have made the statement simply to make it clear that you can choose to be alone on the path -- it has its own beauty. You can choose to be with a master -- it has its own efficiency. But ninety-nine percent of the people have attained through masters.

Perhaps once in a while somebody has stumbled alone into the temple of truth. That too seems to be very accidental, because without a guide and without a map.... And this vast existence... searching for something when you do not know exactly what it is, where it is, whether it *is* or not, and running in all directions madly. It has its hardships; it has its beautiful oases in the desert.

All I want is that *everyone* should be a seeker; whether he is with a master or alone is a secondary thing. If one chooses to be alone one should not choose it out of any egoistic reasons; otherwise one's journey will be simply a journey of agony, self-torture. And one will not have any moments of ecstasy, any glimpses -- and there is no way that one will ever reach, even by accident.

He should be clear, if he is going alone he is not going because of his ego: he is going alone because he wants to be alone, and he loves to be alone; he enjoys to be alone, to him that aloneness is simply a joy.
For the ego, aloneness is never a joy.

That's why I am making those conditions. Ego enjoys only when it subordinates somebody, when it can say, "I am higher than you, bigger than you."

Ego can never enjoy aloneness; in aloneness what is the point of having an ego? And it is the ego which can prevent somebody being a disciple, because that means you are putting somebody above you; you are surrendering yourself.

So ego *can* choose to be alone, but then it is choosing a self-torture, a hell. And that is what I have seen in people who have become interested in J. Krishnamurti's philosophy. They are all egoistic intellectuals. The reason they have chosen J. Krishnamurti's philosophy is that he allows them not to submit to any master -- but they are not happy.

I have known many of his disciples, old disciples. One woman used to come to me, she must have been eighty. She has been listening to him from the very beginning, and I asked her, "Listening to Krishnamurti for so many years, what is the need to come to me? I am a master."

And what she said is applicable to many others, because with many others the same thing happened. She said, "Yes, I have been listening to him, and I have been thinking to find the truth alone. But how to find it alone? Where to go? What to do? It becomes just an intellectual game."

So I said, "Then it will be difficult for you, because if I say to you to become a sannyasin, to be a disciple, then you will bring all that gibberish that you have learned: that no master is needed, that one can find the truth alone. So first you be clear; I don't take any nonsense. If you come to me, then leave Krishnamurti behind; otherwise I have no problem -- you follow Krishnamurti, you listen to him. And you have listened long -- you are eighty years old -- it is only a question of a few years more."

And the same has been the case with many intellectuals in India. They became interested in Krishnamurti for the simple reason that he gives a shelter to their ego. But that is the problem: with the ego you cannot go in search of truth; then you will be sad.

So nobody in these sixty, sixty-five years of Krishnamurti's teaching has been able to become enlightened. And the strangest thing is that if it is true that no master is needed -- if it is absolutely true that a master is a hindrance -- then Krishnamurti should not have spoken at all. Because that is playing with people's lives. You go on saying to them that no master is needed; and in their unconscious you become their master.
So it is a strange game.

You go on saying, "No master is needed," and they repeat like a parrot, "No master is needed," but their repetition that "no master is needed" is not their own understanding, is not their own finding. It has been given by somebody else: they have followed a master.

All Krishnamurti people are repeating simply verbatim what Krishnamurti says. They have not been able to add even a single word to it. It is very surprising.

I have seen disciples of masters, but I have not seen in those disciples such puppet-like repetition -- just gramophone records. Even though they are with a master they have a certain independence. If the master is true, they have *full* independence.

But with Krishnamurti there is no master, and all the people who have been listening to him are simply

repeating, word for word, giving every argument that Krishnamurti has given.

I have asked these people, "Have you found any argument on your own? Have you looked into what you are saying, that it is not yours? Then you *have* a master and a very dangerous one, because he gives you the idea that you are independent -- so you enjoy your ego -- and still you go on repeating his words."

And all borrowed knowledge fits with the ego very easily. One's own experience does not fit with the ego; they cannot coexist.

My position is very realistic: Most of the people have attained with masters, and there is nothing wrong in it. A few people have attained without a master -- there is nothing wrong in it. The whole question is to attain; which route you choose -- shorter or longer -- depends on you. But I am not eliminating the search, I am making it available to all kinds of people. I am not making it a monopoly -- either this or that.

I don't believe in either/or.

I say both are valid.

BELOVED OSHO,
IS JEALOUSY YET ANOTHER FORM OF COWARDICE?

Jealousy is very complicated. It has many ingredients in it. Cowardice also is one of them; egoistic attitudes is another; monopolistic desire -- not an experience of love but only of possessiveness; a tendency to be competitive; a deep-rooted fear of being inferior....

So many things are involved in jealousy.

You love a person -- at least you think you love a person.... If you *really* love, then jealousy is impossible. If you find the person loving somebody else, you will be happy: you love the person, and he is happy with somebody else; and all that you want is to make him happy. You will not feel jealous; on the contrary you will feel grateful to the person who has made your lover happy. You will feel a great friendliness.

But this is about true love, which is a rare variety. What exists in the name of love is just an idea.

You "love" a person means you possess a person. You "love" a person means he cannot love anybody else. If he loves anybody else he is insulting you; he is proving that you are inferior, that there are better people, more lovable people than you are. It hurts the ego, it hurts your possessiveness, it hurts your monopolistic idea.

And basically it is cowardice, because you are not trying to face the facts about your love in a straightforward manner. It is not a question of your lover loving somebody else; the question is, do you love the person? And you are not brave enough to face that question. And that is the real question to be asked.

If I love the person then nothing matters.

Love allows freedom.

Love allows that whatever he feels like doing, he can do. Whatever he feels to be blissful, it is his choice.

If you love the person, then you don't interfere in his privacy. You leave that person's privacy uninterfered with. You don't try to trespass his inner being. You don't want that he should say where he has been, why he is late in the night. That is not right at all.

It is his life: where he goes, and whether he comes late or not.... You have loved the person as he is -- and this is the way he is. And you never try to interfere in his privacy. You don't open his letters; you don't look into his pockets, into his diary and note the phone numbers. You don't try to find out some clue. That is all ugly.

You have to face it yourself.

If you don't face it, that is cowardice.

And to hide it, you make so much of a tantrum of jealousy that you completely forget that it is only your cowardice. What was needed was to be very clear whether it is an idea that you love the man, or it is a reality. Reality has no problems; only ideas bring trouble because they are just superficial. Underneath there is so much rubbish that those ideas cannot help you. Any small thing and immediately trouble starts.

I cannot conceive that if two persons really love each other they will ever have any fight for any reason, that they will try to impose any idea on the other for any reason, that they will try to inhibit the other person from any action.

Love's basic requirement is: "I accept the other person as he is." And love never tries to change the person according to one's own idea of them. You do not try to cut the person here and there and bring him to size -- which is being done everywhere all over the world.

People who think they are lovers -- they are continually harassing each other, trying to create the image that they want. They want the other person just as a puppet -- and the strings should be in their hands. And the same is being done by the other person: he wants you to be a puppet, and the strings have to be in his hands. Now there is going to be continual conflict, misery, pain.

And one starts feeling a great wonder: why have poets been writing so many beautiful things about love? -- because nothing seems to happen! It is only in the poetries.

The reality is that most of the poets have never loved. They are in love with the idea of love, so they make beautiful poems, beautiful novels. Or perhaps they have loved, but failed so utterly that just to console themselves they create the polar opposite in their poetry.

For example, Leo Tolstoy was tortured by his wife for his whole life, even to the very end. The last day, she harassed him so much that he left the house at night and went to the station and died there on a bench. He was a count, and he had immense property and immense land and everything -- but he lived like a poor man. The wife had control of everything.

She would not allow him even to have a friend, a male friend. She was so jealous that she would not allow him to read or write in front of her. He had to go out in the garden or in the fields to write; all his writing was done outside. Her jealousy was such that..., "When I am present you are more interested in your novel. This is an insult to me!"

And this man has written such beautiful books and such beautiful things about love, that if you didn't know his life, you could not believe how it is possible. It is a compensation. In life he is missing it; he is putting it in the novels: in the novels he is creating the fantasy he would have liked his life to be, just to forget his life, its ugliness.

So either the poets have never loved and known, have never known the agony of it; or, if they have loved, they have known the agony of it and they wanted to know the ecstasy. So in their poetry you will find the ecstasy of love. But the truth is that the whole world is tortured unnecessarily.

Yes, it is cowardice that keeps you in torture. Just face the facts, whether you love a man or not. If you love, then there are no conditions to be put. If you don't love, then who are you to put conditions?

Either way it is clear. If you love then there is no question of conditions: you love him as he is. If you don't love, then too there is no problem: he is nobody to you; there is no question of putting conditions. He can do whatsoever he wants to do.

But one has to face one's feelings in a very sincere and honest way. And that straightforward encounter of one's feelings immediately shows you the path.

Life is not difficult -- we are making it so because we are cowards: we don't see a thing which we know is there.

I had a friend; we were traveling together and the ticket checker came. I gave him my ticket, and my friend was looking in this pocket and that pocket, and was getting in great trouble.

I asked him, "Why don't you look in this pocket -- on the right side?"

He said, "That is my only hope! If it is not there, then the ticket is lost! So I am afraid to look in that pocket -- first I look everywhere else. That will be the last."

And that is the situation in life: we are not looking because we know that perhaps to face it will be a difficult task. But I know that it's not difficult.

It is always simple to face reality.

And it makes you innocent; and unnecessary complexities don't arise. Otherwise one goes on living in imagination, that one loves, that one can die for the other person.

You cannot even see the other person being happy with someone for a minute -- and you think you can *die* for the other person!

Just try to see what actually is in you for the other person -- and jealousy will disappear. In most of the cases with jealousy, your love will also disappear. But it is good, because what is the point of having a love which is full of jealousy, which is not love?

If jealousy disappears and love still remains, then you have something solid in your life which is worth having.

Light on the Path

Chapter #27
Chapter title: Dissolving into the universal: a silent song of am-ness

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BELOVED OSHO,
I REMEMBER YOU SAYING ONCE THAT THE GROWTH OF MAN IS DIALECTICAL; AND YOU HAVE ALSO EXPLAINED ABOUT THESIS, ANTITHESIS AND SYNTHESIS. WOULD YOU PLEASE GIVE MORE CLARITY IN THIS REFERENCE ON THE GROWTH TOWARDS ENLIGHTENMENT?

Every growth, growth as such, is dialectical. It needs thesis, antithesis, and synthesis; synthesis again in its turn becomes thesis, and creates antithesis and synthesis -- which again, in its turn, becomes thesis.

That's the way the whole existence works. That's why you find duality everywhere. The duality is thesis and antithesis. One can remain caught between the two, divided, split; there will be no growth. One can make a bridge between the two, and create a new phenomenon: that is synthesis. One can remain at the synthesis; then growth stops there, unless this synthesis again functions as a thesis to produce antithesis, and so on.

For example, you have love and hate. Love is the thesis, hate is the antithesis; and most people die caught in the struggle, conflict, between the two. They are never able to see that there is a subtle connection between love and hate; that they are not two energies but one energy having two polarities. They are just like the negative and positive in electricity -- but it is electricity all the same.

Hate is also a kind of love standing upside down. It happens that you can forget your friend, but you cannot forget your enemy. The enemy haunts you more than the friend. You think more of destroying the enemy than helping the friend. The reason is that love is a thesis -- simple. Hate is an antithesis -- it has become more complicated. It has become negation, and negativity has an attraction -- for many reasons.

One is afraid of negativity because you cannot hate someone without creating a wound within yourself. Nobody pretends hate. It is always authentic, because why should one pretend hate? -- it hurts.

People pretend love; they may not be really in love, but the very idea that they are in love is soothing. So love can remain superficial; but hate always goes deep -- it cannot remain superficial. That's why one becomes more concerned about the enemy than about friends.

The man who is working for enlightenment has to find a bridge between the dualities, because without finding the bridge he cannot transcend them, he cannot go above them. And the bridge is there -- it has only to be discovered. One has to see how love becomes hate, how hate becomes love -- that they are capable of transforming into each other. Naturally, they cannot be different energies; just different situations, states, of the same energy.

As you become aware that love and hate are the same energy, then you are not to be concerned with love and hate, because those are only two poles; you have to be more concerned with the energy of which they are the poles: what is that energy?

Watching it, you start a new force within yourself which is synthesis. You come to a point when you know love and hate are one. This is a great synthesis -- the dualism is finished. But with the finishing of

dualism your life comes to a static point. You have grown above love and hate, and there will be a kind of compassion -- that will be the synthesis. You don't hate, you don't love, but you have a certain compassion for both friends and enemies. But compassion again becomes a simple thing.

That's why the synthesis always turns into a thesis -- another beginning. And compassion must have some duality which you can become aware of only when you have achieved compassion.

What is the antithesis of compassion? It is indifference, *upekchha*. That's the word Buddha has used. It carries more meaning than "indifference." It is a kind of no interest, neither this way nor that way... as if the person does not exist at all for you. Compassion will bring you to indifference.

And all these stages you can find in the growth of different people at the point where they got stuck. For example, the Jaina monks are stuck with indifference. That becomes renunciation, not being bothered with the world.

The Hindu has also become stuck with that, thinking that the world is only a dream; it doesn't matter, you need not be concerned about it. They have grown a little; but at the point of indifference they will start shrinking, they are stuck again. They have to find something between compassion and indifference -- the bridge.

There *is* a bridge, there is always a bridge in every duality, unless you come to a point which has no duality.

That point is the point of enlightenment.

It has no antithesis, so you cannot even call it thesis; and it is not a synthesis. It has dropped all three -- the whole triangle. It is something beyond the triangle of evolution. And the beauty is, because it is not part of a triangle, you are not stuck. And from that point growth changes its nature completely: it is no longer dialectical.

Before enlightenment, growth is dialectical: always divided, always finding something which joins it and then again another division and another division. But a point comes -- for example between compassion and indifference, the synthesis is equilibrium. The Buddhist word for it is *samata*.

You are equally balanced, you are neither indifferent nor compassionate, neither leaning to this side nor to that side. *Samata* can become a point from where the change, the radical change happens in the process of evolution.

Below *samata* everything is dialectical. You cannot love without hating; they will both go together. One will be conscious, the other will be unconscious; but they are one thing. That's why you can turn them easily: a small incident, and love becomes hate.

The person you were going to die for, you can kill him! Lovers have killed the same person for whom they would have sacrificed themselves. It is the same energy, but it has turned completely upside down.

Samata, equilibrium, has been immensely praised by Gautam Buddha. It simply means absence of any preference -- neither this nor that. You are simply so much in the middle, so absolutely in the middle, that you are almost out of the duality -- *samata* -- because you have withdrawn your energy from both sides, you are not throwing your energy on any duality.

The whole energy becomes concentrated. In that concentration of your total energy is the possibility of explosion. The small point exactly in the middle cannot contain that much energy, which was spread all over a line divided into many sections, over the whole spectrum. It is almost like an atomic explosion. But it is the atomic explosion in consciousness.

The atom is not material, but a living entity. A living explosion of your energies becomes almost like a lotus flower. The shape of the explosion seen by the enlightened person is very similar to the shape of the lotus flower. It is because of this that the lotus flower has become symbolic of enlightenment.

From this point things are totally different. There *is* growth -- growth never stops -- but we cannot call it growth because that may create confusion. Before, it was dualistic; now it is non-dualistic. Before, there was constant conflict; now there is no conflict -- it simply goes on growing.

Hence there is absolute silence and great blissfulness, because for the first time you are free of the torture of being caught in two opposing polarities. There is no tension, everything is relaxed, everything is at ease. Rather than calling it growth, it is a let-go.

Now the flow of your life becomes a relaxed phenomenon. There is no end to evolution. Enlightenment is the end of dualistic growth, but the beginning of a non-dual evolution... a peaceful, silent movement of energy which goes on becoming bigger and bigger and goes on losing its separateness from universal energy. It always remains individual, even though it is spread all over the universe.

That feeling cannot be expressed by "I" because "I" is just another way of saying "ego." Before

enlightenment there was ego; ego can exist only in conflict. This state can be spoken of only as "am"-ness, without any "I." It is a very strange feeling: you are not, and yet you are. You are not your old self; you are no longer a self, but you have not lost the feeling of am-ness.

So the question of what happens to individuals when they dissolve into the universal.... They still remain individuals, but with no assertion of "I" in them... just a silent song of am-ness or isness.

It is as if we put hundreds of candles in this room; all their light will become one. You cannot differentiate in the light -- which part belongs to which candle -- it has become a universal phenomenon. But still, each candle has its own flame, it has a certain individuality. The individuality has not disappeared, but it is very quiet and very silent and very nonassertive. It is almost as if it is nothing, but it is still there.

And that is one of the greatest mysteries: to feel yourself at one with the whole existence and yet know your inner flame... part of the whole, and yet not just a part -- you are also a whole.

The UPANISHADS have a statement: "From the perfect comes the perfect. Yet the perfect left behind still remains as perfect as before" -- nothing is taken away from it. The perfect dissolves into the perfect, but it is not that two perfections become a bigger perfection; it is the same perfection. The emphasis is that it is not a question of quantity, it is a question only of quality.

For example, one hundred candles burning in this room will not make the light heavier; it will be lighter. The change will be qualitative but it will not be quantitative. Each candle will be spread all over the room, and there is going to be no conflict in one hundred candles spreading all over the same space because these are not material bodies.

Just as light... consciousness is even more a quality. Light perhaps has *some* quantity in it. I think the scientists say that when there is sunlight over five square miles, the light has a little weight, but very small. I don't know what will be the equivalent of five *tolas*....

SIXTY GRAMS.

Sixty grams. But on five square miles, if we can collect that light, concentrate that light, it moves the weighing scale to sixty grams. So although it seems just non-quantitative, it has a little quantity in it.

But consciousness has no quantity -- five miles or five thousand miles or five million miles, it makes no difference. Awareness has no weight. So infinite awarenesses can exist in the same space without coming into any conflict. And the universe is infinite, so the growth never stops.

But we should remember that it is not the old growth; it is absolutely a new phenomenon. It is as if the first growth was something similar to sexual reproduction: two energies, male and female, negative and positive, thesis and antitheses, creating the birth of a child -- the synthesis.

But the second part, after enlightenment, is nonsexual. Your consciousness just goes on expanding; it does not give birth to any child.

That's why I have always condemned Jesus' idea of the only begotten son of God. If God is the ultimate consciousness or equivalent to it, there is no possibility of any birth of a child. And if you accept the birth of a child then the Christian trinity is not right; there has to be a woman as an antithesis to the man.

They have avoided the woman just to discredit her, just not to put her on such a high pedestal as to be part of God; otherwise she becomes divine. But they have forgotten that the child is possible only through duality.

If God is alone, or the ultimate consciousness is alone -- which is a far better and more evolved terminology.... Jainism uses, for the ultimate state of consciousness, *kaivalya*. It means aloneness. The word "God" is very primitive and childish -- but pure aloneness... and it goes on growing. Its bliss, its joy, its ecstasy goes on growing, knows no limit.

But before it can happen you have to pass through a process of dialectics, because where *we* are, we are under the law of dialectics. To get free from dialectics is one of the major projects of spiritual evolution.

But it is very easily possible if one works through meditation, because that is the only way to find out the golden mean, the middle point which is transcendence. Buddha even called his whole way "the middle way," because it is always to find exactly the middle point.

The moment you have found the middle point between love and hate, you are beyond both: you have entered into a new area, unexplored. But don't stop until you find something which has no duality to it. Go on and on, searching after each duality for the one point which has no polarity to it; because that is the point between the two growths -- prior to enlightenment and after enlightenment.

So in one way enlightenment is an end, a goal.

In another way it is a beginning, a tremendous beginning.

BELOVED OSHO,
WHAT IS ORGASM IN REFERENCE TO MEDITATION AND HIGHER LEVELS OF CONSCIOUSNESS? ISN'T FEELING ORGASMIC IN A DEEP STATE OF MEDITATION TOTALLY NONSEXUAL?

The experience of orgasm itself is always nonsexual. Even though you have achieved it through sex, it itself has no sexuality in it.

You can reach to orgasm through sex. It is a merger of the negative and the positive polarities -- such a deep merger that the man is no longer man, the woman is no longer woman. They are not two; there is only one energy surrounding them both. They have melted into that energy.

It may be for a moment -- that does not matter -- but the experience itself has nothing to do with sex.

The first orgasm is bound to be attained through sex. And my own understanding is that meditation has grown out of the experience of orgasm, because the original founders -- particularly Shiva who, in his VIGYAN BHAIRVA TANTRA, has written, just like a scientific formula, about one hundred and twelve meditations; each meditation just in one line or two lines.... The man is tremendously aphoristic. Those one hundred and twelve *sutras* are just like seeds. He has condensed everything about the method in them.

He is also known as a great lover. Perhaps he was the first man to discover meditation. And it can be very scientifically assumed that whoever experienced orgasm, if he had a little intelligence, would have seen that although it has come through sex, it itself is a nonsexual experience.

That gives the insight that there may be possibilities of reaching it through nonsexual means, because it is not sexual itself, so sexuality is not necessarily the only way.

It does not need much intelligence if you experience it and see clearly that it does not have any impact of sexuality. Perhaps sexuality created the background, the groundwork in which it happened. But the experience of orgasm itself does not remind you of sex; it is purely spiritual.

Whoever experienced this must have concluded then that there can be other ways to reach it -- because sex is not necessarily a part of it. There is no color, nor any impression of sex left in it. Then he must have watched how it happens. And then things are very clear: the moment the orgasm happens, time stops, you forget about time. Your mind stops, you do not think anymore. There is tremendous calmness, and a great awareness.

You are not asleep. You have not fallen into any hypnotic sleep. Everything is crystal-clear. The mind is no more functioning the way it functions continuously: the thought process has stopped. The sense of time is not there; it seems timeless. Afterwards you will think it lasted only a few seconds, but that is afterwards; in the experience itself, it seems it is eternity. And you are fully aware, as aware as you have ever been: wide-awake.

Any observer going through the experience will naturally think, "If these things can be managed without sex -- awareness, thoughtlessness, timelessness -- you will reach to the orgasmic state, bypassing sexuality."

And this is my understanding: this is how man must have first discovered meditation; otherwise meditation is not something biological or natural, so that in the course of time you have to discover it. But biology *has* given you an experience; if you try to understand it, you are bound to search for other methods to make it possible. You know it has happened -- that there was no thought, no time, and only pure awareness -- so it is possible.

You are not groping in the dark, you are not just guessing: you know it is possible. You have known it through the biological route. Then if these three things can be maintained without sex, the orgasm happens.

And the difference is that the sexual orgasm is very momentary. Although while it is there, it looks almost eternal, that feeling is just because of its depth. But through meditation you can have it as long as you want, because meditation is not dependent on anybody else -- the woman or the man or a certain state of two minds, a certain rhythm of two energies. The sexual orgasm depends on many things, and particularly on the other person being there.

Meditation is independent of any other person; only you are to create the situation. And naturally the conclusion will be to start with awareness, because you don't know how else to stop thoughts. It is not in your hands to stop thoughts or to stop time. Only one thing remains, and that is awareness -- that you can be more aware or less aware.

You know it. If this house is suddenly on fire, you will be more aware. You know that your awareness

goes up and down. At certain moments you are more aware; at certain moments, less aware. So it is possible to create the situation of being more aware.

That's why awareness became the basis of meditation. And with awareness came the surprise that as you become aware, thoughts disappear. When you are *fully* aware, there are no thoughts, and suddenly time has stopped. Time can be there inside only with the movement of thoughts.

In fact time can be measured only with some movement. For example, with a watch, how are you measuring time? By the movement of the hands; otherwise, there is no way.

If everything is unmoving, you will not be able to think that anything like time exists. But you know that a car has passed, then a train is passing -- there has been a gap. In the gap... it means time. Then you hear the sound of an airplane.... This is movement -- you are finding movement around you.

Inside there is only one movement, and that is of thoughts.

When thoughts stop, suddenly time disappears, because time can be measured only through some kind of movement. That's why, if in the night you had many dreams, in the morning you will find that it was a long, long night, because so much movement happened. But if you had no dream at all, you will feel as if you have just fallen asleep, and now you are awake. The night has passed so quickly.

When you are in anxiety, in misery, in pain, time passes slowly because of your pain. You would like the pain to pass quickly, but with your expectation that the pain is not going, time is passing very slowly.

But when you are meeting a friend after years, you find hours have passed, and it seems just minutes since you met. When you are joyful, when you are miserable, it makes a difference in the speed of time immediately. But when you are neither -- just silent -- time has no way to move.

So as one becomes aware, first one finds thoughts becoming less, and finally stopping. Then he finds time is not there -- and he has found the key to the basic meditation. Then all other meditations are differentiations of the same method, different combinations of the same method. Different combinations, but essentially they are awareness or witnessing.

And it seems there is no other way to find it except through sexual orgasm, because that is the only experience in life given by nature that comes close to meditation. And the misery is that millions of people have no experience of orgasm, and all the religions have been preventing them from having that experience.

This is so ridiculous, because if they don't have any orgasmic experience, meditation remains just a fiction; or maybe some giants can do it. "But we are human beings -- it is not possible for us to be more aware. How can one be more aware? We are aware as much as we can be. How to stop thoughts?"

And the responsibility for keeping humanity away from meditation goes to all the religions because they are against sex. They have prevented people -- not from sex but from orgasm, because they have poisoned people's sex with guilt. They could not prevent sex, but they did not allow people to be playful about it, they did not allow people to be respectful about it, they did not allow people to go deeper into it.

On the contrary, because sex is sin, it makes people feel guilty. The man is in a hurry to finish as quickly as possible, because you should not continue any sin too long. Knowing that you are doing something wrong, you want to do it quickly and be finished with it.

And if the man is in a hurry he cannot attain to orgasm, only to ejaculation; which proves all the religious teachers right -- that you are wasting your energy. Because the man feels he gains nothing, it is a waste, he feels tired. The next day he may have a headache, feels dull, is not so sharp. Perhaps the religious people are right -- he is already punished.

So it is a very strange thing. They have created the idea of guilt, and the idea of guilt on its own has given proofs that you really *are* doing something wrong.

The woman has remained unmoving while making love, because she has been told that to enjoy herself while making love -- or to move, or to be playful -- is only for prostitutes, not for ladies. Ladies simply lie down almost dead, thinking, "Let him do what he wants to do and let him be finished soon" -- because they don't gain anything out of it.

The man at least finds a certain release of the energy with which he was becoming burdened, but the woman does not get even that release. So naturally women are more against sex than men. And every woman thinks in her mind that all men are nothing but animals: their only desire is sex.

This is the by-product of all the religious teachings. In this way... they have not been able to prevent sex; otherwise humanity would have disappeared. And orgasm is not necessary for reproduction, so biology has no problem: it can continue its work without orgasm.

Orgasm was not something necessary for reproduction, it was something to open a window for the higher evolution of consciousness.

But the idiots who have been religious leaders and priests prevented that window. They have been teaching continuously: "Meditate!" And when people fail, when they cannot attain to meditation, then the priests say, "You are sinners -- how can you attain? First be celibate, fast, do penance."

And all these things will prevent people from having orgasm -- which is the only natural way to have a first glimpse of meditation.

So you can understand *my* difficulty. If I say to people, "You have been prevented by your religious people from becoming religious," they cannot understand what I am saying. But what I am saying is absolutely scientific.

There must be something in man's nature that opens a window towards higher evolution; otherwise how can you convince the man that there are things like higher experiences? And how did the first man come to know? Why did he meditate in the first place, and how did he find the way to meditate?

Somebody, somewhere in the past, must have found some similarity with his nature, and must have seen that, although he passes through sex, he reaches to a point where sex has nothing to do with it: sex simply opens a door into a new reality. And that door can be opened without sex far more easily, without dependence.

It is one of the great misfortunes that has befallen humanity, that sex became taboo, prohibited, rejected, condemned. They did not succeed in preventing it, but they certainly succeeded in poisoning man's spiritual growth.

So it is not only the orgasm that you experience in meditation which is nonsexual, even the orgasm that you experience through sex is nonsexual.

Orgasm itself is a nonsexual experience.

The natural way, the easier way, the primary way is through sex -- and it is perfectly good; it is in accordance with nature's intentions. And then you know that such an experience is possible for you. Then you can play with the experience, and you can find many ways to reach it.

All those ways have become meditations. And that does not prohibit you from using the sexual way, because it is sex that has given you the first experience of orgasm, has given you the first insight into meditation, has taken you far away from biology and nature.

So one should be grateful to one's sexuality.

There should be no question of guilt.

If religions had taught people to be grateful to sex, we would have produced a totally different kind of man -- not this miserable and suffering creature that you see all around the world.

We could have produced really joyful, blissful people; people who would have forgotten how to be miserable, how to suffer, who would have forgotten completely the anguish in which they are living now.

Light on the Path

Chapter #28
Chapter title: Act according to your insight

2 February 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
WE FIND THAT MANY INTELLIGENT PEOPLE, LIKE SCIENTISTS, PHILOSOPHERS, AND EVEN POLITICIANS, EXPRESS GREAT ADMIRATION AND RESPECT FOR US INDIVIDUALLY AND FOR THE WAY WE LIVE TOGETHER -- BUT THEY REFUSE TO UNDERSTAND THAT WE POINT TO YOU AS THE SOURCE OF THIS. WHERE IS THE BLOCK?

It is very simple to understand.
To admire you is not difficult. In admiring you they are still higher than you. They are great intellectuals, scientists, politicians, artists, and their admiration in no way hurts their ego -- in fact it fulfills it.

But if you point towards me as the source of your lifestyle, of your individuality, of your way of being, them they will not be able to admire it. Then a tremendous jealousy arises. They cannot put me down; they can only accept me as a higher source than their own intelligence -- and that's where the trouble is.

It is better not to point to me; and have a good relation with all those people. If you point to me then you immediately hurt their egos. They cannot accept me because I am hitting at the very sources of their conditioning. I am not accepting their intellectuality as intelligence. I don't care about their Nobel Prizes, because those are all political games.

I have no respect for any politician in the world because all politicians are mentally sick, and they are suffering from an inferiority complex.

So if you point to me then certainly you hurt them, offend them. There is no need to do that. If they are admiring you, it is perfectly good. They expect to be admired by you in response. They cannot expect to be admired by me. Even if they admire me I am going to hit against their conditionings which are basically wrong, and which have lead humanity into a mess.
So it is better not to mention my name.

BELOVED OSHO,
GURDJIEFF SAID, "BLESSED ARE THOSE WHO REMAIN WHERE THEY ARE. BLESSED ARE THOSE WHO WALK ON THE WAY, AND GO TO THE END -- BUT WOE TO THEM WHO STOP IN BETWEEN."
OSHO, YOUR WORLD TOUR, ESPECIALLY TO EUROPE, IS A TURNING POINT FOR MANY OF US. IT SEEMS THAT WITHOUT YOU WE'VE STOPPED IN BETWEEN.
PLEASE COMMENT.

Gurdjieff is right, but I will not agree totally with his first statement, "Blessed are those who remain where they are." They are simply idiots.

They may not be in misery, they may not be in great turmoil and anguish, but they are not blessed.

I agree with the two other statements: "Blessed are those who travel to the end -- but woe to those who are stuck somewhere in the middle."

Getting stuck in the middle is a very difficult situation. You have lost the world, and your roots in it, where everybody else lives; and you have not found a new world, new roots where you wanted to live. So you are without any roots, without any nourishment. You cannot go back, because that which is left is left, that which you have known as nonsense is now nonsense -- you cannot make it sensible again.

So going back is impossible. And you are stuck in the middle because you are not finding guidance how to go ahead to the end.

Not much guidance is needed on my path, but as far as Gurdjieff is concerned, he is right. Without him his disciples will be stuck because he has never given a clear-cut direction to anyone. He has spoken in puzzles, and only he knows how to make any sense of them. So unless he is with the disciples, they are really in a state of woe -- they are cursed. He has taken them out of their homes and there is no new home where they can be.

But with me it is totally different: I have not been giving you detailed directions. You don't need me the way Gurdjieff is needed by his followers -- because I feel that kind of need is a sort of spiritual slavery.

My whole effort has been to tell you the whole truth.

You are feeling a little puzzled, not because you don't know how to go forward; your puzzlement is coming from missing the nourishment that my love and my presence can give you, not from a lack of guidance.

And particularly at this moment... because the whole effort of Anand Sheela and her gang was to create

a very centered hierarchy, so everything got directed from above. And people *like* it, because that gives them freedom from responsibility. They are no longer responsible: whatever happens, the source of guidance is responsible -- but simultaneously they are becoming slaves.

Seeing this I had to come out of silence, because it was absolutely against my work. I want a deconcentrated world of sannyasins. They should be given a clear-cut direction, understanding. Their responsibility should not be taken away.

They remain responsible.

They remain free.

They remain their own masters.

And that's what I am trying to do now -- undoing everything that, in those four years when I was in silence, has been done to you. And it is not a difficult job to undo it.

I would like all the communes that want to continue to be autonomous: not dependent on any central world headquarters; related, but not dependent; related just because they are sannyasins. The world headquarters is *their* headquarters. It is not somebody else dominating them and making them do things whether they like it or not.

There are communes which are not satisfied with remaining together -- they can disperse. They can have smaller groups, small centers, small ashramas. There are individuals who would like to remain individuals, not part of any collective group -- they should be allowed, because my work is an individual work.

Gurdjieff called his work "school" work. The individuals don't count. The whole school together is needed.

To me, each individual is enough unto himself. He lacks nothing -- just a little understanding of himself, a little awareness, a little more consciousness, of which everybody is capable.

And this is the purpose of my having a world tour -- to make you aware that you are not dependent on anyone, that you are *not* part of any school work, that my approach is individualistic, that I want each individual to be absolutely independent in his spiritual growth.

And it is far easier than school work, but it depends on what kinds of methods are used. Gurdjieff was using the methods he had collected from the Sufis -- they are all school methods: the individual has to surrender completely to the group. The group evolves, and with the group the individual evolves. If the group is stuck, then the individual is stuck. Then there is no way for the individual to find his own way, because from the very beginning it was a kind of collective growth.

My work differs totally from Gurdjieff's. It is individual from the very beginning. Even though you are living in a commune, it is not that you are part of the commune -- no. On the contrary, the commune is simply a name: it has no existence of itself. Because you love each other and you feel to be together... it is just living together.

But your work remains individual.

Your growth remains individual.

And remember this, that the final freedom is possible only if from the very first step you are free. If you are not free from the very first step, you cannot hope for the last step to be out of freedom, because the last step is essentially the growth of the first step. What was a seed at the first step has come to a flowering at the last step.

No sannyasin needs to feel that he is stuck in the middle. But right now the feeling may be there because I removed all the structure that was created to have a centralized system about everything -- erasing individuality, dissolving it into collectivity. So there is a gap right now.

So I want to meet all the sannyasins around the world to tell them, "You need not be worried at all. Wherever you are you can start growing individually."

And it is beautiful not to depend on others. It is dangerous to have a centralized system. It is efficient, but it is dangerous. It is efficient like any machine, but it reduces human beings to robots. Their individuality is not respected. They are respected as a part, as a cog in the wheel, but in themselves they are just a cog, of no use. Their use is only in the wheel. If they fit in the centralized system completely, then they are useful, and they will be praised, and they will be rewarded.

It is good for politicians to work that way; it is good for dictators to work that way -- and there is some element of dictatorship in George Gurdjieff.

It is not just a coincidence that Josef Stalin and George Gurdjieff were born in the same place -- the Caucasus. Both were Caucasians; both have the same tradition; both grew in the same kind of atmosphere; and both were really hard men. That's why Josef Stalin got the name "Stalin." It is not his real name. "Man

of steel" -- that is the meaning of Stalin.

And the same was the situation with Gurdjieff, who was even far stronger than Josef Stalin. But they are coming from the same stock. Nobody has bothered to look into their backgrounds. They studied in the same monastery. They grew up in the same environment. They have the same kind of blood and the same kind of tradition. Their past is exactly the same.

And the first effort of Josef Stalin, after the revolution, was to kill Gurdjieff. Gurdjieff had to escape from Russia. Gurdjieff was not in politics, and there was no need for Stalin to be concerned about him, but the concern was that such a strong man cannot be tolerated -- it is dangerous. He is the same type and more powerful and any time he can create some difficult situation.

The first group that was around Gurdjieff was all Russian -- the refugees who had escaped from Russia because of the revolution; Ouspensky was a Russian.... The whole first group was of Russians. That too is symbolic, because the whole of Russia was turning into a dictatorship.

Although these people had escaped, they had the same type of conditioning and the same kind of mind. And they had not escaped from dictatorship, they had escaped because they had enough money. And that was the trouble -- that it would be distributed.

So with all their money they escaped from Russia. This was the first group around Gurdjieff. And he created a small, dictatorial group. It was absolutely dictatorial: whatever he said had to be done. There was *no* question of any discussion, no question of the other individual thinking about it, no question of freedom. Even things that were absurd had to be done because Gurdjieff said so.

You can see, anybody can see, it is absurd -- but that was his way of working. He managed to use a dictatorial system to create a few really beautiful people, but none of them ever became enlightened. He created very strong people, very beautiful people; but if you look deeply into it, their strength was not of humbleness, their strength was of willpower. It was not of egolessness, it was of the ego.

And all the methods of Gurdjieff strengthen the ego. They make it as strong, as powerful as possible. One feels one is moving, growing, but none of his followers has reached to enlightenment. A man like Gurdjieff has failed for the simple reason that everything was centralized: his word was law, and nobody could argue about it. There was no question of freedom. He wanted everybody to melt into the group completely -- and the group was absolutely in his hands.

It also reminds me of another failure -- and that is of J. Krishnamurti. Gurdjieff failed because he destroyed the individual completely and made him only a part of a collectivity, and the collective soul had to grow.

Krishnamurti is on the other extreme. He left the individual completely free -- so much so that of those who have been following his teachings for almost sixty years, none of them has had the benefit of the love of the master, the presence of the master.

Krishnamurti has given freedom, but he has removed himself totally out of your existence. Gurdjieff catches hold of you totally; and Krishnamurti leaves you totally -- so totally that even his presence, his love, is not to be a support in moments when you start wobbling or in states when you start feeling discouraged. You can expect no help from him.

Gurdjieff was a dictator. Krishnamurti is not even a friend, he is simply indifferent. What happens to you is your business, he is not concerned. His concern ends the moment he has said what he wanted to say. His concern is with his teaching but not with the real individuals. He is not in love with the people who surround him. He will not give even that much warmth that can keep you on the path in the nights when it is very cold.

These are extremes -- Gurdjieff and Krishnamurti -- and extremes always fail. They fail for different reasons, diametrically opposite reasons, but they fail in the same way.

I am exactly in the middle.

I don't want to dictate to you in detail the whole program of your life. But I want to be close to you in case you fall, in case you need warmth, in case just a gesture of love will keep you moving on the way.

I will not take your freedom from you, because I want you to be ultimately free. But that does not mean that I have to be cold towards you.

So I will be coming.

And I don't see that there is any great problem -- just a little chaos. And out of this chaos something good will happen. I could have remained silent and there would have been no chaos, but then I was seeing that you were being exploited; that you were working twelve hours, fourteen hours a day; that your whole life had become devoted to restaurants, discos....

There was no time for meditation. There was no inspiration for meditation. In fact, there was positively a condemnation of anybody who wanted time for meditation, time for friends or lovers... wanted to play his guitar. He was thought to be sabotaging the system. He was thrown out. So all creativity was being destroyed.

The commune had become just a money-creating mechanism, and the sannyasins were being used just as slaves.

It was difficult for me. I had tried it -- to make those people understand that this was not the reason why the communes were brought about. I had tried to explain what my idea of the commune was, and said that this was not what was happening: "You may be earning money, you may be having houses, you may be making roads -- but that is not going to lead people to enlightenment. Those roads don't go to enlightenment!

"People's whole energy is being involved in it, and you have almost created a system which is cheating them. You are telling them, `Work is worship, so you don't need any other meditation. The work is your meditation.'"

And the people thought this must be my direction. It was not. When I failed completely to convince those people to change.... They could not change because they had no interest in meditation. They had an interest in having a big empire in the world, having big money, having great power.

They did not want me to speak again.

That was the breaking point -- why Sheela left; otherwise there was no reason for her to leave. She did not want me to speak again because she understood clearly that if I spoke again it would be a disturbance to the system she was creating. She could stop others but she could not stop me. And when I am speaking to my people, who is going to listen to her and her group?

So, because their whole system that they had created in four, five years, has been destroyed, you are feeling in chaos. But you are not stuck anywhere. You *were* stuck in that mechanism that was created; and if I had remained silent, you would have remained stuck -- working your whole life... reaching nowhere.

So before I help you to stand on your own, as individuals.... Whether you are in the commune or outside the commune, the individuality has not to be lost.

Freedom is one of the basic values.

Meditation has to be our innermost life.

Then whether you are living together in a small group or a big group does not matter. But these things should be preserved.

Remembering these things, you can live in a commune, or if you feel that the bigger group destroys these things.... It is difficult, because the bigger group has its own problems. Finance is one of the problems, because many sannyasins who join the commune have not contributed any money to the commune. Then the commune has to work more because they have to be fed, and they have to be clothed, and they have to be housed.

And if you start... the bigger the commune, the more the problems will be -- which are unnecessary. You will be in conflict with society. The politicians will become afraid of you, that you are so numerous that you can be dangerous to them. Then other religions may start feeling afraid of you, and they may start creating trouble, with cases in the courts -- baseless, but they will waste time, they will waste money.

And they will finally get you involved in such situations that you don't have any time to play your guitar, sing a song, or just sit silently for a few hours. And that was your main idea in being part of the commune!

This is something to be remembered -- it has always happened. People had come together with a very beautiful idea, but then they get involved in something else, and there is no time for the basic idea so they go on postponing it. By and by they forget about it. Finally they are simply running discos or restaurants. But that you could have done without becoming a sannyasin. That was not the purpose of being a sannyasin.

There are discos and there are restaurants, there are hotels -- so what is the point?

You had not become a sannyasin to run a hotel.

So I want to see all the sannyasins, meet them, and make them aware what the purpose was for their becoming a sannyasin: that should never be lost sight of.

If it can be fulfilled in a commune, the commune is good. If it can be fulfilled only in smaller groups, then smaller groups are good. If it can be fulfilled better when you live individually, alone -- so that then you have to work only six hours a day, five days a week, and the remaining time is totally free for you....

And to make it feasible I have allowed that you can now use any color of clothes; you can use the mala

or you may not use the mala, as the situation permits.... Because if it comes against your job, if just because of your orange clothes you are thrown out from a school where you had a good job -- where almost six months were holidays, and each year you have longer two-month holidays, when you could have always come to me....

And that was happening in Poona. People were coming to me every year, once or twice. And they were earning enough, working less time, earning more, and having more freedom. Once they had done their work -- six hours -- they were free for the remaining eighteen hours. They were coming once or twice a year to Poona; remaining there for two or three months, and then going back.

The same people, when they started communes, became so involved, and financially it became so difficult for them, that for four years many of them had not come to me. They wanted to come but in the commune they didn't have money in their hands, they didn't earn. The money was centralized in the commune -- and the commune had its own needs.

The commune does not have a preference for your need to go and be with me for two months -- and it cannot afford it either. And you are working *twice* the amount of time you have ever worked; and you are without any money. You are left with no time of your own; and you have got into so many troubles -- financial, legal, social, political -- that it is just wasting your life.

So if some commune is going successfully, and the people who are there are absolutely happy and contented, it is good. If some commune is going into bankruptcy and still they are pulling through somehow, they are breaking their own necks unnecessarily. Then it is better to let it go bankrupt -- and you move alone, be separate.

There were hundreds of small centers which have been destroyed by the group who wanted to make as many big communes as possible, because those small centers could not earn much, could not produce much. Now the *whole* priority has become totally different from my idea.

It was beautiful -- somebody was running a small center in his own home. He enjoyed it, he loved it that people came to his home to meditate. And people had no worry about making a place where they could meditate. They destroyed all the small centers and moved people into communes.

The whole idea lost touch with my basic attitude.

So I will be coming and reminding you why you have become a sannyasin. And that remains the priority; everything else is secondary. There can be communes, there can be small ashramas, there can be centers, and there can be individual sannyasins. And this way more people will be meditating, more people will be independent, more people will be able to come close to me.

First I want to have a world tour so I can talk to everybody and bring them out of the unnecessary chaos. And second, I am not going to live in a commune anymore, but I will be living in a place where five hundred people at least can be accommodated all the year round. So people can come and be there for two months, three months, and can go; other people can come and go.

We will dissolve those four ceremonies and make the whole year a festival -- a three-hundred-and-sixty-five-day festival. So it is continuous; people go on changing but it is continuous. So people don't lose touch with me -- they don't need to be directed in detail about everything, but they need to be given a clear insight so they can find out for themselves what to do as far as details are concerned.

Gurdjieff was giving even small details; you were not even free about that. Krishnamurti is not even bothered about giving you an insight so you can find what you have to do.

My own situation is that I don't want to interfere in your freedom in any way. Still, I don't want to leave you alone in the darkness, in the cold. Whatever I can do with my love and with my presence and with my words, I *will* do.

And you are not in any way becoming obliged to me. On the contrary, I am obliged that you allowed me to give you a helping hand, that you allowed me to be close enough, that you allowed me to make some clarity possible for your eyes -- you could have rejected it. It was out of your freedom that you have allowed me -- it does not interfere with your freedom.

So now the *whole* year will be the festival.

And the whole world will be our commune.

Every sannyasin will be carrying the smallest commune in his heart.

So there will be some bigger communes, and some even bigger communes, but the priority of your growth has not to be lost sight of.

BELOVED OSHO,
YOU SAID THAT ONLY A TOTAL DISCONTINUITY FROM THE PAST CAN CREATE A NEW MAN. HOW CAN THIS HAPPEN IN PRACTICAL TERMS?

It looks difficult. It looks almost impossible, but it only looks so; otherwise it is very simple. You just have to watch within yourself what the connection is you are keeping with the old -- and why you are keeping it. Is it just a habit because from the very childhood you have been taught certain concepts, ideas, certain religions, cults, creeds? -- or is there some nourishment that you get from them? Or, on the contrary, are they sucking your blood?

You just have to see within yourself about *each* thing -- whether it is political, social, or religious -- that you have carried from the past; that the past has given to you through education, and through other means in the society. You just have to see what the reason is that you are still holding on to it.

And my experience is that nobody is being nourished by it, so there is no reason to hold on to it.

Almost everybody is sucked by the dead, the old, the past. It does not allow you to be new, young, contemporary. It keeps pulling you back. It is not something friendly to you -- you have just never looked at it and seen that you are carrying enemies within you, parasites within you. And you are simply carrying them because of old habits, because they have always been there -- as long as you can remember they have been there. As long as you can remember you have been a Christian, or a Hindu, or a Mohammedan.
It is just a question of habit.

So you have to see exactly what traditions and past inheritances are doing to you. You have to be very clear-cut, and then the thing is very simple. If you see that you are carrying parasites just because of old habits, that you are nourishing your own enemies who are destroying your life, your youth, your newness -- who are making you almost dead before death comes -- it won't take any great effort not to cling to them. You will simply drop them, there is not much of a question. It is *your* decision to keep them or not to keep them. You will simply drop them.

The moment you see that you are carrying poison, something destructive, which is going to spoil everything in your life -- not because I say so; you have to see it with your own eyes -- then it is so easy to get rid of the past. And the moment you are discontinuous with the past, you have immense freedom to grow.

Suddenly you are fresh and young, free of the parasites, free of the burden, free of an unnecessary load, luggage which was nothing but junk. But you were carrying it because your fathers, your forefathers, everybody was carrying it.

It is simply a question of seeing what the past is doing to you.
Is it a friend or an enemy?
And just the insight will do the work.

I have heard about one patient who was having his session with the psychoanalyst. The psychoanalyst had been trying hard for months to convince him that his whole sickness was imaginary. His sickness was that he was feeling continuously that strange creatures were crawling all over his body; and all the time he was just throwing them off. And there was nothing.

For months the psychoanalyst was telling him that there was nothing: "You just look. I don't see anything -- and you go on throwing off those strange creatures which are just your imagination." But the man had no time even to listen. While the psychoanalyst was talking he was just throwing... from all over the body.

In this session he was sitting very close to the psychoanalyst. And as he started throwing off his strange creatures, the psychoanalyst said, "Wait! Don't throw them on me!" Because for six months, trying to convince him, the psychoanalyst himself had become convinced that there must be something there -- because this man is intelligent, he is a professor, and if he goes on throwing off those things, there must be something there. So he said, "Wait! You can throw them anywhere else, but you can't throw them on ME."

The psychoanalyst himself became convinced: "And I don't want to deal any more with you, because I have started suspecting, once in a while, that some strange creature is crawling on me. I know that it is just imagination, but...."

You have to see that even imagination starts being active. *Seeing* certainly is action. You don't have to do anything after seeing. You see it, and that very moment you are disconnected from the thing if it is not nourishing you but torturing you. It is very simple.

And it is one of the most fundamental things... to get rid of the whole past, to be absolutely discontinuous with it. Then you have a simplicity, a lightness, because there is no load. And you have a health of mind, of soul -- which was sucked away, so that you had never had any experience of it.

You feel new vitality and new blood running through your veins. And because you are now discontinuous with the past, you don't have memories, psychological memories. If you want to remember, you can remember, but they are no longer a force on you. They don't have any power over you so you *have* to remember them.

Now there are no memories, no connections with the past. You have only the present, and you have a vast future. Of course you cannot do anything in the future, you can only do anything you want to do in the present. But it goes on: as the future becomes the present, your growth, your action, your intelligence, your creativity -- anything that you are working at -- keeps growing.
And the pleasure of growth is immense.

To be stuck somewhere is one of the most horrible feelings.

Leo Tolstoy used to have a dream which tortured him his whole life -- and it can torture anybody, that kind of dream. And it was not that he had it once, it was almost every night, the same dream -- which is very rare. Very few people see the same dream, unless the dream is so significant that the unconscious has to remind you that you have to do something.

His dream was that he sees a vast desert -- as far as he can see it is desert... sand and sand and nothing else. Hot sun... the sand is almost burning. And two shoes -- they are *his* shoes -- are walking. He is not in them -- that was the most horrible thing -- just the shoes going on and on, and the desert is endless. So the whole night may pass and the shoes are walking on, and the desert never comes to an end. There is nobody in those shoes, but the shoes are his. And he would always wake up perspiring, trembling.

This was his lifelong torture; and he was stuck with the dream. There was no way to move. He even started becoming afraid of going to sleep because he knew what was going to happen: the moment he falls asleep, the dream will be there. And it goes nowhere -- just simply goes on and on. He talked to one of his friends, Chekhov -- he was another great, creative novelist of the same caliber as Tolstoy -- about the dream.

Chekhov said, "Unless you do something, the dream will continue, because the dream wants you to do something. It is about *you*. And even in your dream you are trying to deceive yourself -- that's why you are not in your own shoes, so only the shoes have to walk. But the shoes are yours and you are in them. And this is something about your life. Anybody can see it -- there is no need of any great psychoanalyst to analyze it."

Tolstoy had a wife who was a constant torture, but he was a man of no decision: he could not decide whether to divorce her or to continue. He had many children, and he lived like a poor man. He was a Christian, a practicing Christian. Although he was a count and had immense riches and had thousands of acres of land, he lived like a poor man, ate like a poor man, had clothes like a poor man.

His wife lived like a princess and tortured him continually because he was being stupid: trying to practice Christianity by being poor because, "Blessed are the poor." She would not even take him to social parties, to meetings, or to the royal family -- no. She could not even stand to see him in his rags. And he had made himself a buffoon -- the whole town laughed about it: "This is stupid. We have seen Christians -- but that does not mean that you have to live like this."

And this man was one of the greatest creative novelists of the whole world; but he had no decisiveness about anything. Either renounce everything... but what is the point of living in a palace and wearing rags? having all his money in a bank account and never using it because he has to live like a poor man?

So he was torturing himself, he was being tortured by the wife, he was being taunted by everybody -- and he belonged to the highest strata of the society. Even the czar, the king of Russia, was continually taunting him: "What are you doing? We are also Christians, but that does not mean.... And if you really want to be a Christian, then renounce everything -- *be* a Christian!"

But the trouble with him was his indecisiveness. And that was his dream: that there is a desert, and he knows there is nothing else except this desert; it is hot and it is burning, and there is no end to this misery. The shoes go on walking -- and only the shoes. That is very significant.

It seems as if deep down he does not want to be poor, deep down he does not want to live the way he is living. Just mentally he has got the idea that he has to be poor. So he is not in the shoes but the shoes are his -- *that* he can see absolutely. And the day Chekhov analyzed his dream, that very night he left the palace and went far away in a train to one of his small farms, which was in the forest, to live there. That was the

only night -- in the train -- that the dream did not appear.

But he was not young anymore. He was very old, he was weak, he could not live the life of a monk, of austerity. On the small station... he arrived in the morning, and the farm was far away; it was difficult for him to walk to the farm. So he was waiting for some vehicle.

The stationmaster said, "By the evening some vehicle comes which takes the post office things, and it passes through your farm, so you can go in it."

But he died on the station platform, on a bench waiting for the vehicle. But before dying he was happy because that dream had not occurred, and a great weight had disappeared from his chest.

So the moment you see something, don't be indecisive. Act according to your insight, and life is very simple and immensely beautiful. We just have to be clear about what has to be left behind, what is unnecessary to carry; and what has to be done: that which you feel, not because Jesus says, or Buddha says, or anybody else says.

But what you feel like doing -- do it. Take the whole responsibility of doing it on yourself. And there is nothing much in it. You will be discontinuous with the past. And you will be the New Man.

Everybody has the capacity to be the New Man or to remain the old. Just a clear insight and action according to the insight is needed.

This much courage is certainly needed.

I think that even though Leo Tolstoy died on a railway station as a beggar on a bench, he died very peacefully, very blissfully. In his whole life this was the first time he had taken a decision -- and the dream had disappeared.

It was simply an unconscious reminder, continuously, "*Do* something; you are unnecessarily caught in a net -- you can get out of it. Nobody is holding you, you are simply sitting there."

BELOVED OSHO,
THE COMMUNE IS NO MORE; OR, EVERY SANNYASIN IS THE COMMUNE. BUT WHAT ABOUT SUCH INSTITUTIONS AS THE ACADEMY, OR FRIENDS, WHICH TAKES CARE OF THE PUBLICATION AND DISTRIBUTION OF YOUR WORDS? DO THEY STILL HAVE A FUNCTION, AND HOW CAN THEY FUNCTION?

They still have a function -- and they will continue to function -- but their function is not dictatorial. Their function is to serve the whole world of sannyasins and the people who love me.

So their function is not to govern you, their function is to serve you.

And they are not organizations, they are simply institutes. And their function has become more important now, because for all the languages that books are being translated into, it has to be seen to it that they are not mistranslated -- that the translation is right, that it does not harm the spirit of the message.

So it is a great work to take care of all the languages -- we need the publication institute to check all the language publications before they are published.

Now there are many countries.... Just yesterday, a Korean woman was here, and she informed us that more than thirty of my books are translated into Korean, and thousands of copies are available in all the bookstalls all over the country. We have to take care of things. There are countries which are not members of the Bern Convention: they do not believe in copyright. Korea is one of those that do not believe in copyright, so they can translate any book, publish any book.

But we can at least keep an eye that the translation is done rightly, that the person who is doing the translation understands me. It is not only a question of copyright, it is a question that I should not be presented in a wrong way -- which is possible. Because if they are just earning money, who cares whether the translation is right or wrong?

I informed the woman, "You send..." Because we don't even know: it may be happening in other countries. There are many countries which are not under the copyright convention. But we can help them, we can suggest to them, "We don't want any money from you, any royalty from you, but we would like you to represent every book exactly, without any distortion." And in many countries we will have to take publication into our own hands.

For example, it happened in England that one of the presses had published eight or ten books. We came to know later on that it was a Christian press, but to us it was not a problem. To *them* it became a problem, because when I spoke against Christianity, they simply pulled out all those books that they had published

before -- books which have nothing to do with Christianity -- and informed us that they could not publish our books anymore.

The same has happened in Holland -- another publisher, and for the same reason. When I was speaking on Christ, they had published twelve or fifteen books, and now because I have criticized him, they have simply stopped selling the books. They have informed us, "We will not sell them, and we will not publish any more books because ours is a Christian organization."

So it is going to happen everywhere sooner or later. Somebody will be a Mohammedan publisher, somebody will be a Hindu publisher, somebody will be a Christian publisher. So sooner or later we will have to take all our publication into our own hands. We will not be able to give it to others -- they will not be ready.

So the Academy, and Friends International, they will still have their functions: publication, keeping contact with all the sannyasins of the world -- not control but contact; otherwise all contact will be lost.

There is a need for an institute that keeps all the contacts, all the addresses, all the names of sannyasins; where they are, what they are doing. If we need them in some other place.... For example, if we want to keep an eye on all the languages, then we will need people with different languages to be in one place, at the headquarters.

So Friends International will be the headquarters for communication for all the sannyasins. If I am traveling around the world, then somebody, some agency, is needed to inform you where I am; otherwise I may pass through your country and you may not even know.

This is possible, because just now the pope has informed all the Christian publications in Italy, as he heard that I am coming to Italy, that they are not to give me any publicity -- neither positive nor negative. They are not to even mention my name. Now, in Italy the pope has great powers -- political powers -- over the government and over the media.

We will need our own media, our own agencies, our own publications to inform you. And for any information that you want, you need headquarters from where you can get that information; otherwise it will become impossible even for you to find out where I am.

But their function is not to govern you; their function is to serve you, just to make me available to you as accurately as possible.

We may need our own radio station somewhere, we may need our own television stations, because these people are going to be cutting off all sources, so that I cannot reach the public.

Now there are countries like Germany who have already made laws that I cannot enter their country. Others may follow in the same way if they see that I am traveling around the world. Then they simply won't let me in.

And there are political pressures, religious pressures. So we need our own independent media which can continue to inform you and other people -- so these people cannot do any harm.

Now their only fear is that my words will reach people. This is a great victory for us. That means they have an absolute certainty that they cannot argue: they have no valid arguments against me. Such steps are only taken when you cannot argue; otherwise, what is the need?

So this is the world we are in -- which is dominated everywhere by rotten ideologies that have no logical support. And they will be trying to prevent us everywhere. And it is so easy.

So before they start preventing us, we have to have our own arrangements. So rather than making a commune, my effort is now just to have a perfect publication department for all the languages possible, a satellite somewhere so we can manage radio stations all over the world without any difficulty, and headquarters from where you can get all the information -- and through which people can be made aware of where sannyasins are.

I will be living at the headquarters, and we will make arrangements for people so that they can come and be with me. If countries stop me from entering, then the only way is that I should be in some place where my sannyasins are close by, and they can come and be with me.

So we have to have these small groups which are not a centralization of power, but are only functionally serving the whole sannyas commune around the world.

And now *every* sannyasin is a small commune.

Light on the Path

Chapter #29
Chapter title: Nietzsche: a great freedom or a great danger

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BELOVED OSHO,
THERE IS A REVIVAL OF INTEREST IN NIETZSCHE ALL OVER EUROPE, FROM BOTH THE PRE-AND POST-WAR GENERATIONS. NIETZSCHE'S APPEAL SEEMS TO LIE IN HIS VIEWS STILL BEING CONTEMPORARY.
COULD YOU PLEASE COMMENT?

It is good news.
Friedrich Nietzsche is one of the philosophers with the most potential in the whole world, not only in the West, not only in Germany. His insights are significant for everybody. But he was misunderstood by all his contemporaries.
That's the usual fate of every genius.

It is almost routine, not an exception but a rule, that the genius is bound to be misunderstood by his contemporaries, for the simple reason that he is far ahead of his time. So there is always a revival after the death of a genius. It may take one hundred years, two hundred years, but a genius always has a revival.

It is unfortunate that by the time people start understanding him, he is no more. And he suffers the misunderstandings all around him his whole life. He lives almost alone, with no communication with his contemporaries; and by the time he *is* being understood, he is no more. He never comes to know the people who will understand him.

So it was absolutely certain that Friedrich Nietzsche would have a great revival, and his words and his insights would be echoed all over the world -- not only in the world of philosophy, but in the world of religion, morality, aesthetics. Whatever he touched, he always brought something absolutely new to it.

And that's the trouble -- because for thousands of years people have understood a thing in a certain way. When a person like Nietzsche turns all the tables -- which centuries have founded -- and alone, single-handedly, fights against the whole past, it is a very difficult situation -- and more so for a Western philosopher who has no understanding of meditation.

He naturally gets very frustrated. It is bound to bring him insanity -- the misunderstanding of the people. *Everybody* misunderstands him. In the world full of millions of people, there is not a single person with whom he can have a heart-to-heart contact, communion. He is in a desert -- it drives him mad. That's what happened with Nietzsche.

He lived a life of immense frustration, because he was giving great insights to the world; and in return -- only condemnation. He was bringing new light -- and not a single friendly response.... Even his friends were not friendly about his philosophical approaches. That finally drove Nietzsche to madness; he died a madman.

His death in madness is a condemnation of the whole Western approach. In the East people have been misunderstood, but because there was an underlying meditative silence and peace and contentment, and a

deep understanding that this is just how things are -- they are bound to be misunderstood -- there was a natural acceptance of it. They were not frustrated, they were not angry; they were not going insane or committing suicide.

But in the West it has been almost always the situation with every great philosopher -- the misunderstanding from all corners, from all dimensions, and the deep expectation of the person of being understood. He is not a meditator; he cannot accept the situation of misunderstanding, that it is natural, that he cannot do anything about it, that he *will* be understood when the time is ripe.

He will not be here.... But it does not matter whether he is understood or not: he is perfectly contented that whatever is true to him he is giving to the world. Now it is up to the world when to understand, or not to understand it. He is not dependent in any way on the response of people.

But Western philosophy, Western religion both have missed the quality of meditation. And that creates a new thing. When a man like Nietzsche goes mad, the enemies, who are all around -- the people who misunderstood him and drove him mad -- take advantage of the situation of his being mad. They start saying that it is his philosophy which is basically wrong, that has driven him mad.

His madness becomes a proof that he is a wrong man -- that he is not only mad today, he has always been mad. Whatever he has said is insane. So it becomes a more solid ground on which to refute the person completely, to erase him completely -- and that's what happened with Nietzsche.

But a revival was certain. You cannot continue to misunderstand something which has even a little bit of truth in it -- and Nietzsche has tremendous insights. If they can all be understood, it will help the Western mind to change many things.

For example, Nietzsche was the only one -- even in his madness he would not sign his name without writing over his signature "Antichrist." Even in his madness that much was absolutely certain to him: that he was anti-Christ, that Christ has created a tradition which is immensely dangerous to humanity, that he has polluted the human mind, even about small things.

Where Christ had always been praised, people were surprised that Nietzsche would find a very solid criticism. For example, when Christ says, "If somebody slaps you on one cheek, give him the other too," Nietzsche was the first man to say that this is an insult to the man who has slapped you.

Now, it needs a certain intelligence to understand what he is saying. He is saying, in giving him the other cheek you are reducing him to subhumanity; you are becoming a god. Behave like a human being: give him a good slap the way he has given you one.

And the argument that looked very strange to the Christians who were his contemporaries, was very simple: "In this way you are proving equality. `I am also a human being. If you hit me, then I will hit you. I am not a god, I cannot forgive you.' All those who have been trying to forgive are very subtle egoists. They are enjoying reducing the other person almost to an animal. That is worse than hitting the man back hard! Just behave like man to man."

And you can watch it: the person who gives his other cheek -- you can see in his eyes and in his face and in his words great pride and great ego. Even when Jesus himself on the cross asks, "Father, forgive these people, because they do not understand what they are doing," he is still trying to prove on the cross the same thing for which he is being crucified -- that everybody is ignorant and only he knows.

Again, it was the insight of Nietzsche to see that Jesus' emphasis is not on forgiveness, his emphasis is, "They do not know what they are doing. They do not know whom they are crucifying. They do not understand that they are crucifying the only begotten son of God." In simple words, "These are idiots. Just forgive them -- they are not worth punishment."

Even on the cross his ego is as assertive as it has ever been. He is not a humble man. Although he teaches humility, he never shows humility in his whole life. Then certainly his teaching of humility is just the teaching for making your ego so subtle that it can use humility as food, as nourishment. He is certainly not a humble man. There is no indication in his whole life of where he has acted in a humble manner.

All his declarations that he is the messiah for whom you have been waiting for centuries, that now God has sent his own son to fulfill the promise.... These are not the words of humility, these are not the words of a person who is nobody.

Jesus is not nobody -- he is higher than everybody else. Even the prophets, Moses or Abraham or Elijah, are nothing; they are only prophets, just messengers. He is the only begotten son of God, and he says clearly that he *was* even before Abraham.

Now, Abraham was alive almost three thousand years before Jesus; and Jesus is saying he was before Abraham. He is trying to say that he belongs to eternity, he is eternal, and all these prophets are just bubbles

in time. He has always been and will always be -- but prophets come and go.

Nietzsche is the only man in the whole Western history who has a deep psychological understanding of Jesus Christ, and who has a very subtle analysis -- far more subtle than any Freud or Jung can do. He has almost all the insights. He could have founded psychoanalysis. He could have founded communism. He could have founded anarchism.

He is really vast, and in all dimensions he goes to the very roots. But people have understood one thing for thousands of years, and then suddenly there is a totally opposite interpretation. Rather than accepting the interpretation, they would prefer to reject the man. And he was rejected by the society in every possible way. He lived almost always lonely.

His writing is also very prophetic, even the method. He does not write in the ordinary way philosophers have been writing down the ages, his writing is aphoristic. You can make a whole philosophy out of one paragraph, it is so condensed. And the man had so much to say that he could not manage to elaborate it himself, so he has just put it in the most condensed form. Just the method of his expression was making him a laughingstock in the eyes of other philosophers who were trained to write in a certain logical manner, giving every proof and every argument.

But Nietzsche has to say so much that he cannot go into details of the arguments and procedures of how he has arrived -- he simply writes the conclusion, and that conclusion is aphoristic. He then moves to another subject; and he goes on moving that way.

But I love the way he writes. That should be ultimately the way of writing. If people are intelligent you need not go through all the arguments before you give the conclusion; just the conclusion should be enough. If they are sharp and intelligent they will immediately get all the preceding arguments that are not given to them; there is no need....

He was not writing for children, he thought he was writing for philosophers. But he misunderstood: those philosophers were also not mature enough. They wanted the whole procedure. They could not immediately see the whole procedure in the conclusion; and he had to say so much that it was impossible for him to go into the whole procedure. In every direction and dimension he was touching the foundations.

But whatever he has said is just in seed form. So it is natural that it took almost a hundred years... and now people can reconsider this man.

People who are understood by their contemporaries are not geniuses, they are not great giants of intelligence. That's why their contemporaries can understand them.

This revival of interest in Nietzsche will bring many fruits of great importance.

We have seen that he was misunderstood even by the people who thought they were followers of Nietzsche. For example, Adolf Hitler -- he thought that he was a follower of Nietzsche.

Adolf Hitler is just a retarded man, and the distance between him and Nietzsche's intelligence is so vast; he could not even understand what Nietzsche was saying. So he picked at things which he wanted, just to have a philosopher behind him. And because Adolf Hitler picked him up, Nietzsche became even more condemned along with Adolf Hitler.

It was not his fault -- he had not chosen Adolf Hitler as his successor -- but he became more condemned. Even to mention his name became notorious. He became so closely associated with fascism that even great thinkers would not talk about him, for the simple reason that he was a fascist.

He is *not* a fascist. But when a person is so rich in giving ideas to the world, you can always choose from him things that suit you, and leave everything else that does not suit you.

But one thing has to be remembered: he was misunderstood, and all the people who have been misunderstood have one thing in common -- that nobody refutes them. It is as if misunderstanding is enough. Nobody has refuted Friedrich Nietzsche. Although he has challenged the whole of Christianity, the popes have been silent -- because what he is saying is so clear that it is better to ignore rather than to refute it; you cannot refute it.

It is good -- it will help Europe to get rid of Christianity, which has been a calamity and has kept people retarded.

It will also help people to think more aphoristically -- which looks like the person is jumping from one conclusion to another conclusion. That's how every great philosophical treatise should be written, because it is not written for children, it is not written for schools; it is written for the most highly intelligent people in the world. Its manner also should do them justice.

I have a tremendous love for Friedrich Nietzsche, and a deep compassion, because the man suffered his whole life for the simple reason that he remained a thinker and he never went beyond thoughts; otherwise

there would be no question of suffering.

I am more misunderstood than Nietzsche, but it does not make me frustrated, it does not give me any trouble, it cannot drive me insane. I feel great compassion too, that it was a misfortune he was in the West.

He should have been in the East, because in the East it is very difficult to avoid meditation. Sooner or later you are bound to stumble upon it, and particularly a great thinker like Nietzsche. If he had meditated too, he would have been in the same state as Gautam the Buddha -- not less than that. As far as intelligence is concerned, perhaps he is more intelligent than Gautam the Buddha.

If he had just had the meditative quality also, he would have given many more treasures to the world, and he would not have suffered through it. And he would not have given the chance to the people to say that whatever he has written is all insane. His madness became a proof for them that he was insane from the very beginning; it was just growing and growing and growing, and finally it exploded.

From Friedrich Nietzsche much has to be learned.

What I would like the people who are interested in Nietzsche to understand, is that they should not miss meditation the way Nietzsche missed it; otherwise they will become great intellectuals, but empty within, with no roots, with no great solidity.

And the danger of madness is always there, because the mind's full growth can only lead to madness -- there is no other way. If the mind is developed fully, the person is going to be mad, unless, side by side, he is also developing no-mind, and no-mind becomes his base. Then he can use the mind as much as he wants; it leaves no trace behind.

So this is my message to the lovers of Nietzsche: they should not become just intellectuals.

Nietzsche can only make them intellectuals. And then they will fall into the same ditch in which Nietzsche fell -- the ditch of too much intellectuality creating such a state that it is bound to drive you insane. And these people who are interested in Nietzsche are not of the caliber of Nietzsche either. So not only will they go mad sooner; their madness may lead them to suicide.

This is the mind's natural process.

It is good that people have mediocre minds: mediocre minds cannot go mad. They do all kinds of stupid things in the world, but they don't go mad; a mediocre mind has not the capacity to go mad. But a mediocre mind cannot be interested in Nietzsche, so the people who are interested are getting into a dangerous zone. If they are well-prepared, they will be enriched by Nietzsche's insights. But the preparation is very vital, very essential. Nietzsche alone will drive these sympathizers to madness, to suicide.

Before Nietzsche, they need a good centering in meditation; then Nietzsche can be a great joy. His every insight can give you immense clarity about things which are always clouded.

The traditionalists don't want the clouds to be removed, because those clouds are helping them -- so they can go on telling people whatever they want to, and they can go on exploiting people and enslaving people.

Nietzsche can be a great freedom.

But without meditation, a great danger.

BELOVED OSHO,
MANY SMALL GROUPS OF SANNYASINS ARE FORMING AROUND THE WORLD. WOULD YOU COMMENT ON GURDJIEFF'S WORDS, THAT PEOPLE WHO WANT TO WAKE UP, AND WHO ARE LIVING TOGETHER IN A GROUP, CAN FUNCTION AS ALARM CLOCKS FOR EACH OTHER?

George Gurdjieff is right, but right only about his own system. It is true: if you are following Gurdjieff's ideology and his methods, then a group is an absolute necessity; you cannot work alone.

Then people can function as alarm clocks to each other. If somebody starts falling asleep, somebody can shake him up. When you are starting to fall asleep, somebody else can shake you up and wake you.

Gurdjieff's method is a school method. He himself was trained in different schools of the Sufis. They are all school methods. School methods have a difficulty -- that you have to depend on the group, that if the group is not the right group they can function in just the opposite way: rather than being alarm clocks, they can all become drugs for each other. You may have watched it: if one person starts falling asleep, immediately something in you also starts falling asleep.

Sleep is contagious.

Awakening is not.

It is possible that twenty people may remain asleep and one person awake, but his awakening is not

going to be contagious. Most probably, seeing twenty people asleep he will himself fall asleep. So unless you have a very awakened master, the group method is not going to help much.

But in Gurdjieff's system the group is absolutely necessary; alone you cannot do it. For example, he had his school near Paris.... He told one of the new disciples to dig a trench. The whole day, from the morning -- from sunrise to sunset -- he was not allowed to go to eat or leave for anything; he had to dig the trench. That was the most important thing.

Now, it needs somebody to watch; otherwise the man may rest sometimes. The whole day is a long time, a hot day... he may go to have a drink or to eat something; or under the tree there is such beautiful shade and coolness... he may fall asleep.

Gurdjieff himself walked continuously the whole day, just by the side of the man. Now, when Gurdjieff himself was walking by his side continuously, the whole day, of course the man could not leave. By sunset he had made the big trench. And Gurdjieff said, "This is only half the work: now you fill it, and then you can go and sleep."

This was too much. Through great effort the whole day, against all temptations to leave it, he managed, because of Gurdjieff's presence, to continue, knowing one thing, that it could not kill him: "I cannot die by just not eating for one day or not drinking water. I cannot die -- that much is certain. So let us try."

Now Gurdjieff says, "It is only half the work -- you have now to fill it completely, as it was before you started digging. Then you can go and do whatsoever you want." And Gurdjieff remained there. It took a few hours for the man again to fill the trench -- by midnight he was freed.

That new disciple remembers that that night was the most precious in his life; and only after that night could he understand Gurdjieff's methods.

Man's energy has layers. The first layer is for day-to-day work. It is soon exhausted, and you start feeling tired. If you don't listen to this tiredness, and you continue, then the second layer of energy -- which is an emergency reservoir of energy -- starts functioning. Suddenly you will feel an onrush of new energy becoming available to you, which refreshes you continuously. You cannot believe what has happened: all tiredness is gone. You are *more* fresh than you were before you started the work.

But the emergency reservoir also is not very big; it is only for emergency situations which don't last for long. So for one hour or two hours you will be full of energy, more than ever; then again the tiredness comes -- and this is a greater tiredness than the first one.

If you don't listen to this tiredness... it is really difficult not to listen to it, almost impossible. But if you manage not to listen -- and that's what Gurdjieff wants, that you continue -- then you touch the third layer, which is vast, which is universal. And once that layer becomes available to you, you are a new man. Just within a day Gurdjieff could take you to the emergence of the basic power, of the basic energy, the universal energy in you.

But for this kind of method you need a group. If twelve persons are working, then everyone is watching you. Then each person is watched by eleven persons; you cannot escape easily. Alone, it is impossible; you will stop after your day-to-day energy is finished, and you will feel immensely tired, hungry.... That will be the stoppage because there is nobody who can prevent you or whose presence can prevent you; nobody is watching you. So for Gurdjieff's methods it is perfectly true that groups are needed.

My method can be used in a group, but the group is not necessary; you can use it alone. Any group can become a dependence -- so that you can work only in the group. Out of the group, you are back to your usual self. When you are in the group you are a certain person; when you leave the group you are a different person.

I don't want my sannyasins to be dependent.

It is perfectly good to have small groups, but the methods I have given to you are individual; you can work alone. You don't need anybody to watch you, because my method is that *you* have to be the watcher.

Under somebody's watching eye, out of fear of somebody -- and of course when Gurdjieff himself is watching you, you cannot escape -- but it is something like slavery. Although he is taking you towards deeper layers of your energy, there is some kind of violence, some kind of enforcement, enslavement.

It is possible for you to do almost the impossible in such a situation. But once Gurdjieff is not there, you will become an ordinary person as you have been before. That has happened to almost all his disciples. Even though they have small groups, they are all mediocre, the same.

Rather than helping each other to be awake, they help each other to fall asleep. When one starts snoring, rather than being an alarm clock, he helps you to snore too.

It can function both ways. The group can be a space where you can become more alert; it can be a space

where you can become more asleep. And because people started becoming more asleep in Gurdjieff's groups after Gurdjieff's death, those groups have disappeared. People have moved alone. But alone you cannot do those methods.

This is a very spiritual kind of slavery.

The master cannot guarantee to be with you forever; sometime he will be leaving. Then you should not be left in a space where you cannot function without him. And for that, a preparation is needed: from the very beginning you work alone. Even if you are working in a group, you are not dependent on the group; your work, your method, is basically individual.

So my approach is individual.

I am not giving you school methods:

I am giving you individual methods, which can be done together with friends, which can be done alone. So you have freedom.

But there is nothing wrong if sannyasins are making small groups, because those small groups cannot hinder the methods that I have given to you or the work that you have to do upon yourself. It is available in both situations -- alone or in groups.

But Gurdjieff had no idea -- because he was trained always in schools. Sufis don't have individual methods; all the methods are group methods. He was trained by Sufis, and he went from one school to another; he learned much from those schools, and he developed and polished many methods which had become old and were not contemporary.

But he could not help many people, for the simple reason that he was the only person who was really awake. All the persons were working under him, under pressure -- not out of freedom and joy -- working with the motivation that someday they will become awakened like Gurdjieff.

He was certainly a very strange and powerful man. When he was dying, he got up from his bed and started walking in the corridor. His disciples said, "What are you doing? You are so sick -- it is better to rest."

He said, "It is not sickness, it is death -- and I don't want death to find me a weak person. I want to meet death not lying on the bed, but walking on the verandah."

He died walking. To the last moment he was still working. And he was certainly very awake because he could see death, he could see it was very imminent. But he was a very proud man -- he did not like to die like every ordinary man, in the bed, he wanted to die in his own way.

Whenever he was sick, he would go driving, and he would drive as fast as the car could manage. And everybody in the car was just freaking out, afraid that, "Now there is going to be an accident; now it is going to be..." because he never cared about any rules, the lights on the crossroads or anything. He would just drive in a mad way.

Just ten years before he died, he had a very great crash. To avoid a truck, he crashed against a rock by the side of the road. He had so many fractures that it was an impossibility... doctors could not believe that a man with so many fractures could walk home. He came out of the car and walked *miles* with so many fractures. The doctors could not believe that a man could move even a few feet -- and within fifteen days all those fractures were settled. He had immense power.

All his methods are to bring you to the basic source of power. If that basic source of power becomes available to you continuously, it will transform your whole being. But it was not continuously available even to him.

One of his disciples, Bennett, after the second world war, went to him very tired. He was coming from the war, utterly tired, almost ready to die, willing to die.

Gurdjieff was very old, and it was just five years before he died. He asked Bennett to come close to him, and he took hold of both his hands. Bennett remembers in his biography that it was almost as if Gurdjieff was charging a battery from an electric source.

"I could feel the energy rushing through me, but I also could see that Gurdjieff was becoming pale. I was feeling full of energy, all my tiredness gone, as if I had never been to the war. And there was a great desire to live and a great desire to achieve the ultimate -- within seconds. And then Gurdjieff staggered, pale, as if he was going to fall, and went into the bathroom. After ten minutes he came back. He was okay. He was back to his usual health."

Bennett asked him, "What happened? You have given so much to me."

Gurdjieff said, "I can give you energy, but I am not yet continuously in touch with the original source, so I gave my own energy to you. And then I had to do a certain exercise in the bathroom to get in touch with

the original source; otherwise you can live -- I will die!"

This is a totally different path than what I am teaching to you. It is a path of power. What I am teaching to you is the path of awareness.

... Because the path of power has great dangers in it. It can crystallize your ego. It can make you feel very egoistic because you have so much power -- you can do this, you can do that. And that is a danger.

To avoid the ego even in ordinary life is so difficult. If you get in touch with extraordinary sources of power, it will become more and more difficult to get rid of the ego, because the ego will take possession of all your powers.

My work is totally different: you have to be aware. And awareness is not a power. You have to be aware even of your powers. If you come across them, you have to be aware, and you have to remain detached, only a watcher.

That's where Gurdjieff and I use different words. His methods can be described as "self-remembering." That's what he uses -- the word "self-remembering." I do not want to use that word. It is dangerous because the self can be just the ego -- it is playing with fire. I simply use the word "witnessing," with no place for self, ego, or even a faraway cousin.

Just to avoid the most probable possibility, you have just to be a witness. It may not lead you to power -- there is no need -- but it will lead you to understanding. That is what is needed.

Gurdjieff's disciples became power-oriented and forgot completely about just being watchful. But he was not telling them to be just watchful. There is a possibility of somebody becoming enlightened through his path also, but it goes in a very zigzag way, with more possibility of being lost than of reaching.

What I have been telling you is something which cannot be misused in any way by you. And witnessing is a purely individual phenomenon.

BELOVED OSHO,
YOU HAVE SAID THAT YOU ARE THE BEGINNING, THAT THE BEGINNING IS MYSTERIOUS, AND THAT IT MAY TAKE THOUSANDS OF YEARS TO PROVE WHAT HAS BEEN BORN.
PLEASE TALK TO US ABOUT THE POSSIBILITIES OF HUMANITY AT THIS CLOSING OF AN OLD CYCLE AND THE BEGINNING OF A NEW.

The beginning is naturally mysterious because you can only see a seed changing into a sprout, but you cannot see what is going to happen later on -- that the sprout is going to become a big tree with great foliage, thousands of flowers, fruits. That is still in the future.

You can only remember later on that the beginning was just two small leaves, a sprout, and now you see a big, huge tree. There are trees which can live five thousand years, but in the beginning you cannot see all those possibilities. It is always retrospectively that things are understood.

The old man has a few characteristics which will be disappearing from the New Man.

The old man was attached to the crowd, different kinds of crowds -- religious crowds, political crowds -- and he wanted to be attached to more crowds. He created Rotary Clubs, Lion's Clubs, just to be part of as many crowds as possible, because alone he was nothing. The more crowds he belonged to, the more he felt he *was*.

Belonging to crowds was one of the basic characteristics of the old man. The New Man will have just the opposite characteristic: he will be alone.

He will not like to belong to crowds -- the family, the society, the church, the state, the nation, the race. He will hate to belong to any crowd; he will like to be just himself, alone. Because he will have a being, he need not collect a false being from crowds.

The old man was always past-oriented. His heroes were always of the past: his saints were always of the past, his holy books were always of the past -- the more ancient, the more valuable. The old man lived through the dead.

The New Man will not look backwards; he will look forwards, he will be able to encounter the vast emptiness of the future.

The old man was very afraid to look forwards because there is simply emptiness, nothingness; everything is in the past. The old man was very historically-minded.

The New Man will be more courageous to look into the future, to face nothingness, because there is no fear in facing nothingness. If you have a certain centering, a certain grounding of your being, you can

encounter nothingness blissfully, peacefully. He will live in the present -- because you cannot live in the past, you cannot live in the future; you can only live in the present.

The past man, the old man, has not lived at all. He was only making gestures of living, but he never lived, because his mind was never in the present.

The New Man will be more grounded in the present, unconcerned with the past, more open to the future, to the adventure of the new. His whole ecstasy will be to discover the new, not to go on repeating the old... to be discovering something new each moment, creating something new, *being* something new.

So the New Man will always be an opening, always an adventure. And because he will not be concerned with the old, all the discriminations of the past will be dropped from his mind -- Hindu or Christian, black or white, man or woman. There will not be any evaluation that somebody is higher and somebody is lower. He will be more human than the old man has been.

The old man was more animal, less human. The New Man will be more human, less animal, and the best of the New Man will have lost all animality in them. That means their life will be full of trust, full of love, full of compassion, full of gratitude, and a thousand and one qualities which the old man has been preaching but not practicing.

The New Man will not be preaching these qualities, he will be practicing them. They will be simply his life.

The old man has lived with all kinds of divisions -- nations, races, religions. The New Man will live an undivided humanity, with all the sources pooled into one. And that will enable him to explore the universe.

We have the capacity, but our whole energy is being wasted in fighting amongst ourselves on this small planet, earth. We have not explored this vast universe that surrounds us, which is such a challenge. And exploring it, the New Man is going to realize things which the old man could not even imagine.

For example, if the whole earth is one, there is no question of wars. And if all the energy that has always been wasted in wars is available for some creative purposes -- and it is immense energy... with that energy man can explore the whole universe.

There is a possibility.... The scientists guess that at least fifty thousand planets have life. Now, what kind of dead and dull men have lived on this earth up to now, that they have not been able to make any contact with other living beings in the universe? It is our universe, but we have not even called this earth ours... just small fragments. And so much is waiting to be revealed that once the new man starts exploring....

For example, if we can move with the speed of light... and I certainly think that there is a possibility. If light can move with a certain speed, why can't means and methods be found so that man can move with the same speed as light? That is the ultimate speed.

The greatest geniuses have been thinking that if man can move with that speed, then he will not become old. He can go searching, exploring in other solar systems, on other planets for a hundred or two hundred or three hundred years, and then can come back. All his contemporaries on the earth will be dead, their grandchildren will be almost near to death. But the adventurers who had gone on the journey will be just the same age as when they had left the earth. At that speed of light, aging does not happen.

Now, great adventures are there. It is not only that we have this earth, that we have explored it all and we are feeling bored, that there is nothing to explore, that there is no America for Columbus. This whole universe is there for millions of Columbuses. For millions of years we are not going to reach the boundary, because there is no boundary. And one never knows -- whatever scientific researchers have known is just a small fragment of the whole universe; they don't have the whole idea of the universe.

The New Man will be finding new ways in every dimension. The old man was always traditional, clinging to the trodden path. Now there are already thousands of inventions which are not being used because of the old man... because the old man is not ready to use anything new. While the old thing is working well, why bother? Why get into dangerous things?

For example, in Japan, it is now fully proved by experiments that at a certain speed, trains rise above the earth 0.4 inches. So they don't need rails -- just in the beginning, at the start, before they take off. And they can go up to four hundred miles an hour very easily. That is the minimum, four hundred -- we don't know the maximum. And if trains can move above the earth, it will be a totally different experience. It will be really comfortable, far cheaper, and so fast.

The trains are ready, but the old man is not willing to use them. It seems dangerous -- four hundred miles per hour. It is the same danger.... When the first railway trains were introduced... the first day on the London station nobody was ready to sit in the trains. They were invited free, meals were given, but nobody was going to sit in them. And it was only an eight-mile journey, but nobody was ready to sit in the trains

because the churches were saying that God never made trains, so it must be the work of the devil.
This has been the way of the old man.

If we can have contact with living beings, perhaps we may come across beings who have more senses than we have... because why should five senses be the limit? We cannot conceive -- beyond the five senses -- what will be the sixth sense?

We cannot conceive beyond taste, smell, sight, hearing, touch. What could be the sixth or the seventh or the eighth or the tenth? Who knows? -- because if we had four senses, we would not have been able to think of the fifth. And on every planet life must have grown differently because the climate is different, the situation is different.

There is so much to explore and to learn and to make available to humanity, that the New Man will be basically adventurous in all dimensions. In medicine, in biology, in space travel, in meditations -- in every possible dimension the New Man will be an adventurer.

He will be very willing to go into it. He will be ready to risk all for the new. And then a vast world of experiences becomes available.

We are living on a small planet, fighting with each other, quarreling over small things, while the whole universe waits to be discovered. And it may change everything on the earth. It may be that these explorations of the universe, of other planets, will finally help life to survive, because there is a possibility that by the end of this century the earth will change its axis.

Now that will bring tremendous changes -- in the climate, in everything on the earth. If just the Himalayan snow starts melting, then all our great cities, which are ports, will be drowned. Just the Himalayan snow is enough to raise our seas forty feet higher, if it melts. It has never melted, it is eternally there -- but the change of the earth's axis can bring it closer to the sun: it can start melting. Then New York and Bombay and Calcutta and Tokyo and San Francisco -- all the big cities which are near the ocean will be simply drowned.

Scientists are worried that the sun may be burning itself out. It has been giving light for millions of years, its fuel may be finishing. We may not know exactly when, but they don't think it can last forever. A few million years is their estimate. But if the sun does not rise one morning, then everything dies as it is.

It will be necessary that we have other planets available for people to be moved to. If any danger to the earth arises, if there is any danger to the sun, then there is no need to be in this solar system. The whole humanity can be moved to other planets. There is no need for this whole evolution up to man to go down into the water or to die out simply because the sun's fuel is finished.

The old man has nothing to give to humanity in such emergencies.
The New Man *will* be capable.

Light on the Path

Chapter #30
Chapter title: Utopia is possible

4 February 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
SINCE MY CHILDHOOD, MY MOST INTENSE YEARNING WAS TO HAVE A FRIEND. I HAD TO WAIT FOR THIRTY YEARS TO HAVE THIS YEARNING FULFILLED; AND THEN EVERYTHING I WANTED, HAPPENED. NOW, SINCE YOU HAVE OFFERED US THE GIFT OF BEING A FRIEND, I OFTEN ALLOW MYSELF TO FEEL AND LOVE YOU IN A SIMILAR WAY AS I FEEL AND LOVE THIS FRIEND. IS IT REALLY OKAY?

It is...!

BELOVED OSHO,
THE LONGING FOR A BETTER LIFE, FOR A UTOPIA, HAS BEEN CONSTANTLY IN MAN'S MIND SINCE HE BECAME AWARE OF HIS CONSCIOUSNESS. ON THE OTHER HAND HE BECAME MORE AND MORE AFRAID OF ALL HIS IRRATIONAL POWERS. CAN YOU PLEASE COMMENT?

The yearning for a utopia is basically the yearning for harmony in the individual and in the society. The harmony has never existed; there has always been a chaos.

Society has been divided into different cultures, different religions, different nations -- and all based on superstitions. None of the divisions are valid.

But these divisions show that man is divided within himself: these are the projections of his own inner conflict. He is not one within, that's why he could not create one society, one humanity outside.

The cause is not outside. The outside is only the reflection of the inner man.

Man has developed from the animals. Even if Charles Darwin is not right... His theory of evolution -- that man has developed out of the apes -- does look a little childish, because for thousands of years these apes have been there, but none of them have developed into human beings. So it is strange that only a few apes developed into human beings, and the remaining ones still are apes; and there seems to be no sign that they are going to change into human beings.

Secondly, he could not find a link between man and the ape, because whenever things develop there are always steps, not jumps. The ape cannot simply jump and become a human being. There must be a process of evolution; there must be a few in between stages, and those stages are missing. Charles Darwin worked his whole life to find the missing link, but he could not find anything.

But according to Eastern mysticism, in a very different way, man *is* evolved from the animals -- not as far as his body is concerned, but as far as his being is concerned. And that seems to be more relevant. Charles Darwin has almost lost his ground in scientific fields. Now the anti-Darwinians are winning, and Charles Darwin is almost out of date. It was only a fiction.

But Eastern mysticism has the same theory -- not that the ape's body develops into a human body, but that an ape's soul or an elephant's soul, or a lion's soul, can develop into a human being. First the soul develops, and then, according to the soul's need, nature provides the body. So there is no bodily evolution, but there is a spiritual connection.

This is profoundly supported by modern psychoanalysis, particularly Carl Gustav Jung's school, because in the collective unconscious of man there are memories which belong to animalhood.

If man is taken deep into hypnosis, first he enters the unconscious mind, which is just the repressed part of this life. If he is hypnotized even more deeply, then he enters into the collective unconscious, which has memories of being animals.

People start screaming -- in that stage they cannot speak a language. They start moaning or crying, but language is impossible; they can shout, but in an animal way. And in the collective unconscious state, if they are allowed to move or they are told to move, they move on all fours -- they don't stand up.

In the collective unconscious there are certainly remnants that suggest that they have been sometime in some animal body. And different people come from different animal bodies. That may be the cause of such a difference in individuals. And sometimes you can see a similarity -- somebody behaves like a dog, somebody behaves like a fox, somebody behaves like a lion.

And there is great support in folklore, in ancient parables like AESOP'S FABLES, or PANCHTANTRA in India -- which is the most ancient -- in which all the stories are about animals, but are very significant for human beings and represent certain human types.

Charles Darwin may have failed because he was only looking for a link between bodies, physical bodies; and there may not be any link between physical bodies. But Eastern mysticism may be right that man has evolved spiritually from animalhood.

Man still carries much of the animal's instinct -- his anger, his hatred, his jealousy, his possessiveness, his cunningness. All that has been condemned in man seems to belong to a very deep-rooted unconscious. And the whole work of spiritual alchemy is how to get rid of the animal past.

Without getting rid of the animal past, man will remain divided. The animal past and his humanity cannot exist as one, because humanity has just the opposite qualities. So all that man can do is become a hypocrite.

As far as formal behavior is concerned, he follows the ideals of humanity -- of love and of truth, of freedom, of non-possessiveness, compassion. But it remains only a very thin layer, and at any moment the hidden animal can come up; any accident can bring it up. And whether it comes up or not, the inner consciousness is divided.

This divided consciousness has been creating the yearning and the question: How to become a harmonious whole as far as the individual is concerned? And the same is true about the whole society: How can we make the society a harmonious whole -- where there is no war, no conflict, no classes; no divisions of color, caste, religion, nation?

Because of people like Thomas Moore, who wrote the book UTOPIA, the name became synonymous with all idealistic goals -- but they have not grasped the real problem. That's why it seems their idea of a utopia is never going to happen. If you think of society as becoming an ideal society, a paradise, it seems to be impossible: There are so many conflicts, and there seems to be no way to harmonize them.

Every religion wants to conquer the whole world, not to be harmonized.

Every nation wants to conquer the whole world, not to be harmonized.

Every culture wants to spread all over the world and to destroy all other cultures, not to bring a harmony between them.

So utopia became synonymous with something which is simply imaginary. And there are dreamers -- the very word "utopia" also means "that which is never going to happen." But still man goes on thinking in those terms again and again. There seems to be some deep-rooted urge.... But his thinking is about the symptoms -- that's why it seems to be never going to happen. He is not looking at the causes. The causes are individuals.

Utopia *is* possible. A harmonious human society is possible, should be possible, because it will be the best opportunity for everyone to grow, the best opportunity for everyone to be himself. The richest possibilities will be available to everyone.

So it seems that the way it is, society is absolutely stupid.

The utopians are not dreamers, but your so-called realists who condemn utopians are stupid. But both are agreed on one point -- that something has to be done in the society.

Prince Kropotkin, Bakunin, and their followers, would like all the governments to be dissolved -- as if it is in their hands, as if you simply say so and the governments will dissolve. These are the anarchists, who are the best utopians. Reading them, it seems that whatever they are saying is significant. But they have no means to materialize it, and they have no idea how it is going to happen.

And there is Karl Marx, Engels, and Lenin -- the Marxists, the communists, and different schools of socialism, connected with different dreamers. Even George Bernard Shaw had his own idea of socialism, and he had a small group called the Fabian Society. He was propagating a kind of socialist world, totally different from the communist world that exists today.

There are fascists who think that it is a question of more control and more government power; just the opposite pole of anarchists, who want no government -- all the source of corruption is government. And there are people, the fascists, who want all power in the hands of dictators.

It is because of the democratic idea that the society is falling apart, because in democracy the lowest denominator becomes the ruler. He decides who is going to rule; and he is the most ignorant one, he has no understanding. The mob decides how the society should be. So according to the fascist, democracy is only mobocracy, it is not democracy -- there is no democracy possible.

According to the communists, the whole problem is simply the class division between the poor and the rich. They think that if all government power goes into the hands of the poor, and they have a dictatorship of the proletariat -- when all classes have disappeared, and the society has become equal -- then soon there will be no need of any state.

They are all concerned with the society. And that is where their failure lies. As I see it, utopia is not something that is not going to happen, it is something that *is* possible, but we should go to the causes, not to the symptoms. And the causes are in the individuals, not in the society.

For example, seventy years have passed in Soviet Russia, and the communist revolution has not yet been able to dissolve the dictatorship. Lenin was thinking that ten or fifteen years at the most would be enough, because by that time we would have equalized everybody, distributed wealth equally -- then there would be no need for a government.

But after fifteen years they found that the moment you remove the enforced state, people are going to become again unequal. There will be again rich people and there will be again poor people, because there is something in people which makes them rich or poor. So you have to keep them in almost a concentration camp if you want them to remain equal. But this is a strange kind of equality because it destroys all freedom, all individuality.

And the basic idea was that the individual will be given equal opportunity. His needs should be fulfilled equally. He will have everything equal to everybody else. He will share it.

But the ultimate outcome is just the opposite. They have almost destroyed the individual to whom they were trying to give equality, and freedom, and everything good that should be given to individuals. The very individual is removed. They have become afraid of the individual; and the reason is that they are still not aware that however long the enforced state lasts -- seventy or seven hundred years -- it will not make any difference.

The moment you remove control, there will be a few people who know how to be rich, and there will be a few people who know how to be poor. And they will simply start the whole thing again.

In the beginning they tried... because Karl Marx's idea was that there should be no marriage in communism. And he was very factual about it: that marriage was born because of individual property. His logic was correct. There was a time when there was no marriage. People lived in tribes, and just as animals make love, people made love.

The problem started only when a few people who were more cunning, more clever, more powerful, had managed some property. Now they wanted that their property, after their death, should go to their own children. It is a natural desire that if a person works his whole life and gathers property, land, or creates a kingdom, it should go to his children.

In a subtle way, through the children, because they are his blood, he will be still ruling, he will be still possessing. It is a way to find some substitute for immortality, because the continuity will be there: "I will not be there, but my child will be there -- who will represent me, who will be my blood and my bones and my marrow. And then his child will be there and there will be a continuity. So in a subtle sense, I will have immortality. I cannot live forever, so this is a substitute way."

That's why marriage was created; otherwise it was easier for man *not* to have any marriage, because marriage was simply a responsibility -- of children, of a wife. When the woman is pregnant, then you have to feed her.... And there was no need to take all that responsibility. The woman was taking the whole responsibility.

But the man wanted some immortality, and that his property should be possessed by his own blood. And the woman wanted some protection -- she was vulnerable. While she was pregnant, she could not work, she could not go hunting; she had to depend on somebody.

So it was in the interest of both to have a contract that they would remain together, would not betray in any sense, because the whole thing was to keep the blood pure.

So Marx's idea was that when communism comes, and property becomes collective, marriage becomes meaningless because its basic reason is removed -- now you don't have any private property. Your son will not have anything as an inheritance.

In fact, just as you cannot have private property, you cannot have a private woman; that too is property. And you cannot have a private son or daughter, because that too is private property. So with the disappearance of private property, marriage will disappear.

So after the revolution, for two or three years, in Russia they tried it, but it was impossible. Private property had disappeared, but people were not ready to drop marriage. And even the government found that if marriage disappears, the whole responsibility falls on the government -- of the children, of the woman.... So why take an unnecessary responsibility? -- and it is not a small thing. It is better to let marriage continue.

So they reversed the policy; they forgot all about Karl Marx, because just within three years they found that this was going to create difficulty, and people were not willing.

People were not willing to drop private property either -- it was forcibly taken away from them. Almost one million people were killed -- for small private properties. Somebody had a small piece of land, a few acres, and because everything was going to be nationalized....

Although the people were poor, still they wanted to cling to their property. At least they had *something*; and now even that was going to be taken out of their hands. They were hoping to get something more -- that's why they had had the revolution, and fought for it. Now what they *had* was going to be taken out of their hands. It was going to become government property, it was going to be nationalized....

And for small things -- somebody may have had just a few hens, or a cow, and he was not willing... because that was all that he had. A small house... and he was not willing for it to be nationalized.

These poor people -- one million people were killed to make the whole country aware that nationalization had to happen. Even if you had only a cow and you didn't give it to the government, you were finished.

And the government was thinking that people would be willing to separate... but this is how the merely theoretical and logical people have always failed to understand man. They have never looked into his psychology.

This was true, that marriage was created after private property came into being -- marriage followed it. Logically, as private property is dissolved, marriage should disappear. But they don't understand the human mind. As property was taken away, people became even more possessive of each other because nothing was left. Their land has gone, their animals have gone, their houses have gone. Now they don't want to lose their wife or their husband or their children. This is too much.

Logic is one thing... and unless we try to understand man more psychologically and less logically, we are always going to commit mistakes.

Marx was proved wrong.

When everything was taken away people were clinging to each other more, more than before, because now that was their only possession: a woman, a husband, children.... And it was such a gap in their life; their whole property had gone and now their wife was also to be nationalized. They could not conceive the idea because their mind and their tradition said, "That is prostitution." Their children had to be nationalized -- they had not fought the revolution for this.

So finally the government had to reverse the policy; otherwise in their constitution.... In the first constitution they had declared that now there shall be no marriage; and the question of divorce did not arise. Just within three years they had to change it.

And in Russia now marriage is more strict than anywhere else. Divorce is more difficult than anywhere else, because the government does not want unnecessary changes. That creates paperwork and more bureaucracy. So the government wants people to remain together, not to unnecessarily change partners. And divorce creates law cases about the children -- who should have them, the father or mother; it is unnecessary.

The government thinks of efficiency -- less bureaucracy, less paperwork -- and people are creating unnecessary paperwork, so it is very difficult to get a divorce.

And as time passed, they found that there was no way to keep people equal without force. But what kind of a utopia is it which is kept by force? And because the communist party has all the force, a new kind of division has come into being, a new class of the bureaucrats: those who have power, and those who don't have any power.

It is very difficult to become a member, to obtain membership of the communist party in Russia, because that is entering into the power elite. The communist party has made many other groups -- first you have to be a member of those groups, and you have to be checked in every way. When they find that you are really reliable, absolutely reliable, trustworthy, then you may enter into the communist party. And the party is not increasing its membership because that means dividing power.

The party wants to remain as small as possible so that the power is in a few hands. There is now a powerful class. For seventy years the same group has been ruling the country, and the whole country is powerless.

The people were never so powerless under a capitalist regime or under a feudal regime. Under the czars they were never so powerless. It was possible for a poor man, if he was intelligent enough, to become rich. Now it is not so easy. You may be intelligent, but it is not so easy to enter from the powerless class into the class which holds power. The distance between the two classes is far more than it was before.

There is always a mobility in a capitalist society, because there are not only poor people and rich people;

there is a big middle class, and the middle class is continuously moving. A few people of the middle class are moving into the super-rich, and more people are moving into the poor class. A few poor people are moving into the middle class; a few rich people are falling into the middle class, or may even fall into the poor class... there is mobility.

In a communist society there is an absolutely static state. Classes are now completely cut off from each other.

They were going to create a classless society, and they have created the most strict society with static classes.

It is almost a repetition of Hinduism.

What Manu did five thousand years ago, communists have done in Russia now. Manu made Hindu society into four classes. There is no mobility. You are born a *brahmin*; that is the only way to be a brahmin. And that is the highest society, the topmost class. Then number two is the warriors, the kings -- the *chhatriyas*. But you are born in that caste, it is not a question that you can move. Then third is the class of the *vaishyas*, the business people; you are born in it. And the fourth is the *sudras*, the untouchables.

All are born into their caste. That's why, until Christianity started converting so many Hindus, particularly the sudras, who were ready, very willing to become Christians, because at least they would be touchable.... Amongst Hindus sudras are untouchable, and there is no way to get out of the structure.

For your whole life you have to remain the same as your forefathers remained for five thousand years. For five thousand years there has been a stratified society. If somebody is a shoemaker, his family has been making shoes for five thousand years. He cannot do any other work, he cannot enter into any other profession. That is not allowed.

Hindus were not a converting religion, because the great question was, if you convert somebody, in what class are you going to put the person? Christianity is a converting religion because it has no classification; you simply become a Christian. If Catholics convert you, you become a Catholic; if Protestants convert you, you become a Protestant.

But in Hinduism you cannot be converted, for the simple reason: Where will you be put? Brahmins won't allow you, and you would not like to be put with the sudras, the untouchables. So then what is the point of coming to a religion where you will not be even touched? Even your shadow will be untouchable. And a brahmin has to take a bath if the shadow of a sudra falls on him. The sudra has not touched him, but his shadow is also untouchable.

Being the ancientmost religion, still Hinduism has not been spreading; it has been shrinking. Buddhism spread all over Asia, and it is only twenty-five centuries old. Hinduism is at least ten thousand years old, or more, but it could not spread, for the simple reason that birth is decisive. You can be a Hindu only by birth, just as you can be a Jew only by birth -- and these are the two most ancient religions. These are really the two basic religions.

Christianity and Mohammedanism are offshoots of Judaism; and Jainism and Buddhism are offshoots of Hinduism. Jainism and Buddhism are both the rebellion of the second class -- the chhatriyas, the warriors -- because they had the powers. They were the kings, they were the soldiers, they had the power -- and yet the brahmin was on top of them. So naturally, sooner or later they were going to revolt, and finally they did revolt. Gautam Buddha and Mahavira are both from the second class. They wanted to be first class, they had the power, and the brahmins had nothing: Why should they be the highest class? So it was a rebellion.

But it was a strange thing that although these two religions got out of the Hindu fold, only Buddhism could spread all over Asia. Jainism could not spread out of India. Buddhism managed to spread out of India: from India it disappeared, but it took over the whole of Asia. And the reason was that it was through Gautam Buddha's very compassionate mind that he allowed anybody to enter into Buddhism.

Jainas, although they had also rebelled against the brahmins, remained of the same mind -- that they are higher than the other two classes. They wanted to be higher than brahmins too, but they never started converting anybody, because who would they convert? Brahmins will not be ready to be converted -- they are already higher than everybody. Only sudras can be converted because they will be raised on the evaluation scale. But Jainas -- Mahavira and his group -- were not so compassionate as to take them in.

So Jainism is not a complete culture -- it has to depend on Hinduism for everything -- it has remained only a philosophy. No Jaina can make shoes -- some Hindu sudra has to make the shoes. No Jaina can clean the toilets -- some sudra has to do that work.

Although they rebelled against brahmins, their rebellion was just against the superiority of the brahmins, and they wanted themselves to be higher than the brahmins. But they were also not in favor of the lower

classes being taken higher.

And the ultimate result was that Jainas have remained a very small religion, confined in numbers. And because they left Hinduism, rather than rising higher than brahmins, they even fell from the second category. Because they left Hinduism, they were no longer chhatriyas. They were no longer considered to be warriors, and they could not be because of their nonviolence. They had to drop the idea of fighting, so the only way was to become business people.

Lower you can go -- nobody prevents you -- so they had to go from the second class to the third class, and they all became business people. So the rebellion failed very badly. Jainas wanted to become higher than the first class; the outcome of their revolution was that they went from the second class to the third class.

And they are absolutely dependent on Hindus. For their manual work they need workers -- *they* cannot work. And because they became business people, slowly, slowly the Hindu vaishyas, the Hindu business people, and the Jaina business people came closer. Even marriages started happening between them.

By and by they even had to ask brahmins to do their worship work -- and they had money to pay for it. So brahmins worshipped for the Jainas -- who are against brahminism, against Hinduism; but they had to use Hindus for everything. Their shoes are made by the sudras; their toilets are cleaned by the sudras. Their properties have to be protected by the chhatriyas, because they cannot take the sword in their hands. They cannot kill, so they cannot fight, they cannot go to war; they have their security force in the warrior race. And finally their priests -- the brahmins came in from the back door as their priests.

Manu tried this immobile society -- which is still the same -- five thousand years ago. That too was a kind of utopia, because he was thinking in terms of there being no class struggle this way.

The class struggle can be dropped in two ways. Either there should be no classes; then there will be no class struggle.... That's what communism is doing, but it has failed because a new class has appeared. The other way is that the classes should be so stratified that there is no question of one person moving into another class. No struggle will be there, so there will be no competition.

The brahmin will remain a brahmin. He will remain on the top; whether he is poor or rich does not matter. The businessman will remain a businessman. Just because he is rich he cannot become a brahmin, he cannot purchase the caste. He cannot rise; he will remain third class, however rich he is. The sudras will remain sudras: they have to do all the dirty work and they cannot move from there.

This was also a utopia. The idea was that if the classes are completely static, there is not going to be any struggle, competition. In a way Manu succeeded more than Marx, because for five thousand years his idea has remained in practice, and in India the Hindu society has never been in a class struggle.

The poor are there, the rich are there, but that is not the real problem for the Hindu. His real problem is those four classes, which are absolutely static. But that is very dangerous because you prevent people from moving in a direction where they can find their potential fulfilled. A sudra may prove to be a great warrior, but he will never be allowed. A brahmin may prove a great industrialist, but he cannot lower himself.

So it saved the society from class struggle, but it destroyed the individual and his potential completely. The genius was ruined. In just the same way it is happening in communism: the individual is destroyed, his genius is ruined. He cannot move upwards even if he has the capacity.

There have been attempts all over the world to make a harmonious human society, but all have failed for the simple reason that nobody has bothered *why* it is not naturally harmonious.

It is not harmonious because each individual inside is divided, and his divisions are projected onto the society. And unless we dissolve the individual's inner divisions, there is no possibility of really realizing a utopia and creating a harmonious society in the world.

So the only way for a utopia is that your consciousness should grow more, and your unconsciousness should grow less, so finally a moment comes in your life when there is nothing left which is unconscious: you are simply a pure consciousness. Then there is no division.

And this kind of person, who has just consciousness and nothing opposed to it, can become the very brick in creating a society which has no divisions. In other words, only a society which is enlightened enough can fulfill the demand of being harmonious -- a society of enlightened people, a society of great meditators who have dropped their divisions.

Instead of thinking in terms of revolution and changing the society, its structure, we should think more of meditation and changing the individual. That is the only possible way that some day we can drop all divisions in the society. But first they have to be dropped in the individual -- and they *can* be dropped there.

It is almost like the fourfold division as Manu conceived the society. You have the conscious, you have

the unconscious, you have the collective unconscious, and you have the cosmic unconscious. These are the four divisions within you; as you go deeper you go into darker spaces. Manu also divided society in four. The most conscious part is the brahmin -- he makes up the topmost, the wisest part. But he starts with the *society*.

When Manu first divided the society, somebody may have been a wise man, but it is not necessary that his sons and daughters will also be wise, that generation after generation the wise man will create only wise people -- that is a stupid idea. So the first division may have been very accurate. He may have sorted out people correctly: the conscious people on the top, then less conscious people, then more unconscious people, then absolutely unconscious people.

And if Manu calls absolutely unconscious people "sudras," untouchables, there is nothing wrong in it; philosophically it is absolutely right. But practically he went wrong because he did not think that it would not always happen that the unconscious people would produce unconscious people.

It happened that all the enlightened people came from the second class -- that is from the warriors -- not from the brahmins, which were the topmost class. It is very strange. Even Hindu incarnations -- Rama and Krishna -- they all belonged to the second class; they were not brahmins. Buddha and Mahavira -- they were not brahmins.

So the brahmin class has not produced a single enlightened person, because they became very self-satisfied. They were on the top -- what more do you need? Everybody was going to touch their feet; even the king had to touch their feet. They were the purest people, so there was no urge to find more; it was enough. It was very satisfying and gratifying to their egos.

Why did it happen to the chhatriyas, the second class? My understanding is, because they were second class, there was an immense urge for them to surpass the brahmins, and the only way they could find to surpass the brahmins was to become enlightened. Then only could they surpass the brahmins; otherwise they could not.

The brahmins are the most learned scholars. The chhatriyas had to attain something which is higher than learning and scholarship. They had to attain something which is not given by birth, so brahmins cannot claim it. Just by birth nobody can claim enlightenment.

And it only happened in the second class because it is part of human psychology that the closer you are to the highest class the more competitiveness is within you. The more distant you are the less hope you have that you can manage to compete with the brahmin. The businessman cannot think he can manage to compete. The sudra of course cannot even imagine or dream that he can manage anything. He is not allowed even to read; he is not allowed to be educated. He is kept completely enslaved in his unconsciousness, so there is no question of a sudra becoming enlightened.

The businessman has another competition, and that is of money. That is a horizontal competition amongst businessmen. He is trying to compete to have more money, and he knows he cannot compete with the warriors: a businessman is not a soldier. And he cannot compete with the priest because a businessman is not a scholar.

And the brahmins kept a complete hold on all the great ancient scriptures and literature. They were only to give those books to their children, to their descendants. And for thousands of years those books were not printed, although printing started in China three thousand years ago, and it could have come to India without any difficulty. People must have been aware -- they were constantly coming and going to China. If Buddhism could spread all over China, it is impossible that they could not have brought back the mechanism and understanding to print.

But brahmins were against printing. They were even against printing their scriptures when the Britishers came -- three hundred years ago -- and took over India from the Mohammedans. It was against their will that the scriptures were printed, because they were afraid that once they are printed, they become public property. Then anybody can read them, and anybody can become a scholar. They wanted to keep them to themselves, so there were only handwritten copies which were kept as a family tradition: so each family has its own handwritten copy of certain scriptures. The brahmins monopolized it.

The chhatriyas, the second class, tried -- and that was a great effort -- to become enlightened to surpass the brahmins. But it is very significant to understand that by becoming enlightened they became divisionless, their being became one. And certainly they became higher than any human being who was divided. There was no question about their superiority.

So even brahmins would come to the enlightened people without bothering that they came from the second class. So brahmins have touched the feet of non-brahmins -- which would have been impossible. But

once the non-brahmin has become enlightened then the brahmin knows that what *he* knows is only parrot-like. What this man knows is not parrot-like. He is not a scholar, he is really a knower. So hundreds of brahmins were disciples of Buddha, hundreds of brahmins were disciples of Mahavira.

The world can come to a harmony if meditation is spread far and wide, and people are brought to one consciousness within themselves. This will be a totally different dimension to work with.

Up to now it was revolution. The point was society, its structure. It has failed again and again in different ways. Now it should be the individual; and not revolution, but meditation, transformation.

And it is not so difficult as people think. They may waste six years in getting a master's degree in a university; and they will not think that this is wasting too much time for just a degree which means nothing.

It is only a question of understanding the value of meditation. Then it is easily possible for millions of people to become undivided within themselves. And they will be the first group of humanity to become harmonious. And their harmoniousness, their beauty, their compassion, their love -- all their qualities -- are bound to resound around the world.

My effort is to make meditation almost a science so it is not something to do with religion.

So anybody can practice it -- whether he is a Hindu or a Christian or a Jew or a Mohammedan, it doesn't matter. What his religion is, is irrelevant; he can still meditate. He may not even believe in any religion, he may be an atheist; still he can meditate.

Meditation has to become almost like a wildfire. Then there is some hope.

And people *are* ready: they have been thirsting for something that changes the whole flavor of the society. It is ugly as it is, it is disgusting. It is at the most, tolerable. Somehow people have been tolerating it. But to tolerate is not a very joyful thing.

It should be ecstatic.

It should be enjoyable.

It should bring a dance to people's hearts.

And once these divisions within a person disappear, he can see so clearly about everything. It is not a question of his being knowledgeable, it is a question of his clarity. He can look at every dimension, every direction with such clearness, with such deep sensitivity, perceptiveness, that he may not be knowledgeable but his clarity will give you answers which knowledge cannot give.

This is one of the most important things -- the idea of utopia -- which has been following man like a shadow for thousands of years. But somehow it got mixed up with the changing of society; the individual never got looked at .

Nobody has paid much attention to the individual -- and that is the root cause of all the problems. But because the individual seems to be so small and the society seems so big, people think that we can change society, and then the individuals will change.

This is not going to be so -- because "society" is only a word; there are only individuals, there is no society. The society has no soul -- you cannot change anything in it.

You can change only the individual, howsoever small he appears. And once you know the science of how to change the individual, it is applicable to all the individuals everywhere.

And my feeling is that one day we are going to attain a society which will be harmonious, which will be far better than all the ideas that utopians have been producing for thousands of years.

The reality will be far more beautiful.

BELOVED OSHO,
I'M NOT SURE WHETHER I'M HAVING SOME MOMENTS OF MEDITATION OR I'M SIMPLY PRODUCING SOMETHING WHICH FEELS VERY PLEASANT INSIDE. DOES IT MATTER IF I DON'T KNOW WHICH IS WHICH, AS LONG AS I JUST KEEP TRYING TO WATCH IT ALL?

No, it does not matter. If it feels pleasant, it does not matter. One need not bother which is which. If it is pleasant just go on producing it.

That is a clear indication of getting closer to meditativeness.

So every moment you can create of pleasantness, sweetness, blissfulness within you, is enough; you need not bother or think about it and waste time asking: "What is it?"... because in thinking you may get lost, lose track, lose the knack that you were using to produce it. So don't waste time in thinking about it.

If it is pleasant, it is good. If it is pleasant, it will end in blissfulness. The pleasantness should be taken

as an absolutely certain indication: it is arrowed towards meditation.

So no need to think about it. All that time that you will think about it has to be given to producing it more and more. Just remember that the feeling of pleasantness is not possible if you are not on the right track.

Light on the Path

Chapter #31
Chapter title: The divine is the depth of diving into this moment

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BELOVED OSHO,
YOU ARE THE ETERNAL, AWESOME SILENCE AND GRANDEUR OF THE HIMALAYAS. AND YET YOU LIVE IN A FRAGILE, HUMAN BODY, WHICH IS SUCH A JOY FOR US TO BE TOGETHER WITH. IN CONNECTION WITH YOU, AND EVEN MORE IN RELATION TO CLOSE FRIENDS, THE QUESTION ARISES: CAN THE PLAYFULNESS OF HUMAN LOVE BE BRIDGED WITH REVERENCE FOR THE DIVINE?

The distinction is very old, but absolutely meaningless -- -- the distinction between playfulness and reverence.

They are not two separate things.

If playfulness goes to its deepest core, there is a reverence arising out of it spontaneously. It is not a contradiction to it. But because all the traditions in the past have made them contradictory, the human mind has become accustomed to thinking in terms of them being two different things, with a gap which is almost unbridgeable.

Playfulness is condemned by the past heritage of man, and respect for the divine is praised. It is the same problem in different words which I have synthesized in Zorba the Buddha.

Zorba is playfulness.

Buddha is reverence.

They have been kept separate for centuries, and that has harmed both. All that is divine became too serious. It lost the human touch. It became stone dead. It is not a coincidence that all the gods finally turned into stone statues. Respect cannot allow them to be alive, give them the guts to be alive -- you may find difficulties in respecting the divine.

To be alive means to have a sense of humor, to have a deep loving quality, to have playfulness.

We have made respect so contrary to life that the people we respect, we almost kill. We don't allow them to be human -- if they are human they lose their respectability. So our saints are almost dead; only then can we give them respect, which we think is divine. But it is not respect for the divine, it is respect for the dead.

I am absolutely against all life-negative attitudes -- and respect for the divine has been life-negative. To make it life-affirmative, playfulness, a sense of humor, love, and respect have all to be joined together.

This is the great alchemy I am working at, which will produce Zorba the Buddha.

It is almost inconceivable in terms of the past.

The ambassador of Ceylon to America wrote a letter to me, saying that we should not call our discos "Zorba the Buddha," because "it is insulting to Buddha."

I replied to him, "It is not insulting, it is bringing life back to the Buddha. You have made him a stone statue -- we want him to be back in a human form, and Zorba is the most beautiful human form. And we don't see that being alive like Zorba -- playful, joyous about the small things of life -- is against Buddha." It is really the foundation of an authentic buddha.

But we have been conditioned to insult life. It seems to be a strategy, so that our whole respect goes to fictitious gods. Life should not receive our respect; it is too mundane, too ordinary. Respect should be kept only for something beyond life. But beyond life there is only death.

The people who love Zorba, the atheists particularly, are also against me, saying that I am joining Buddha with Zorba and destroying Zorba, because they cannot coexist. Buddha will not allow Zorba's playfulness, his nonseriousness, his music, his dance, his love. Buddha cannot allow them, because Buddha himself cannot dance, cannot love, cannot sing, cannot play on a musical instrument, cannot enjoy anything.

So the atheist association of America wrote to me -- that I am trying to do the impossible. Buddha is going to destroy Zorba, "and we don't want Zorba to be killed." The Buddhists are afraid that Zorba will kill the Buddha; the atheists are afraid that Buddha will kill the Zorba -- because this is how our whole mind is conditioned. And I want to have a breakthrough of all this conditioning, to come out of it and be respectful to life.

Reverence for life is the only respect for the divine, because there is nothing more divine than life itself.

Anything other than life is going to be dead, and there is no point in being respectful to the dead. It is dangerous, because your respect is going to kill your own livingness, your own qualities of life. At least it is going to poison them: you will feel a certain condemnation of yourself. If your respect is for the dead, then you cannot be fully alive.

So let me make it clear to you: don't call it "respect for the divine." It will be better to call it "reverence for life." And then there is no problem. Then playfulness is part of being alive; it is the overflowing energy of life. It can become a dance, it can become a song, it can become any kind of creativity.

I wrote to both the ambassador of Ceylon to America and the atheist association of America, saying that it looks contradictory because of their conditionings -- and that I want to destroy those conditionings; hence specifically I have chosen Zorba and Buddha, two polarities, and have put them together. And I want the New Man to live both together, without any contradiction.

Once we stop thinking of respect for the divine and start thinking of respect for life, reverence for life, then the bridge becomes immediately possible. Then playfulness, then livingness, and all that is implied in life -- very small moments of joy -- suddenly take on a spiritual meaning too.

Nobody has ever tried to give them any spiritual meaning. In fact, all the religions have joined in the conspiracy to condemn living moments in life and have made ideals which are lifeless. The more a person becomes lifeless, joyless, forgets laughing, forgets everything that life consists of -- this is called the great renunciation -- the more he becomes respectable as a saint.

He is almost in his grave, not in his body.

He has condemned his body.

He has condemned his senses.

Even the fragrance of a flower he has renounced. The beauty of a sunset he has renounced. The joy of being with friends, eating with friends or just chitchatting with friends he has renounced. He has no friends; he has only people who respect him. And there is a great distance between him and the people who respect him -- and the distance is from life.

So the whole past is full of life worshipping death, and life trying to achieve respectability at the cost of losing livingness. This has destroyed all of human nature, its harmony; and it has created a dichotomy between the soul and the body, between this world and that world.

There is only one world: this world.

And when you go deep into it, you find that world hidden in this world. There is no contradiction between this and that. *This* is the circumference, and *that* is the center. And to get to that, you have to dive deep into this.

"This" means Zorba.

And "that" means Buddha.

Zorba is the circumference -- Buddha is the center. But no circumference is possible without a center, and no point can be called a center without a circumference. We find no difficulty in geometry, but in life's

geometry we have created a contradiction between the center and the circumference.

The mundane life is the circumference. It has to be enjoyed so deeply that you start finding in it the sacred, the divine. The divine is nothing but the depth of diving into this moment, into this world, into this life, into this body.

Perhaps this is the greatest problem that man has to resolve. Without resolving it he can never be healthy, he can never be whole. As a Zorba he is half, just circumference -- unaware of the center, not only unaware but almost denying the center.

And the person who reaches to the center is forced to deny the circumference; otherwise he is not respectable. We tend to ask him, "Then what is the difference between us and you?" No buddha has been courageous enough to say, "The difference is in the depth, the difference is not in activities."

You love -- I love. But your love remains superficial, only on the circumference. And my love reaches to the very center.

You taste food -- I taste food. But your taste is superficial. When I taste food, it has a depth.

What I am saying, nobody has dared to say.

Against the whole conditioning of humanity, even the buddhas have not been courageous enough to risk their respectability.

Perhaps I am the first man who has risked all respectability -- because to me respectability is nothing but subtle ego. I would rather be notorious than be divided, than be respected by people who can only respect the dead part, the deadness in a living man.

This has created a kind of schizophrenia, from which the whole humanity is suffering. And because the whole humanity is suffering from the same disease, we tend not to see it.

If one person suffers from a disease, we can immediately pick him out because everybody else is not suffering from it. But when everybody without exception is suffering, then it becomes difficult to call it a disease; it seems to be just part of nature.

Schizophrenia has gone deep into your very blood, bones, marrow. That's why we see a contradiction between the mundane and the divine, between playfulness and respect for the divine. It is a created contradiction, so we don't need to synthesize them. In fact, in reality they are one, but we don't allow them to be one.

If somebody is in deep love with this life, we condemn him as a Zorba. He does not get the same respect as Buddha gets. There have been very beautiful people in the same category as Zorba, but humanity has not respected them; they have been condemned.

In India there has been an ancient tradition, founded by a certain man named Brihaspati. He must have been a great teacher, so even his enemies have called him Acharya Brihaspati. But they have destroyed all his writings, burned all his writings.

While he was alive, his philosophy was known as *charuvak*. *Charuvak* means sweet words. Perhaps he has spoken the sweetest words -- which have been burnt -- because he is no ordinary Zorba; he is one of the greatest philosophers India has produced. So his philosophy was known, when he was alive, as charuvak -- sweet words, the sweetest philosophy possible, because he said to enjoy every moment of life, that there is no other world.

Now we have no idea of his actual statements. All that we have are his distorted statements in the scriptures of those who have burned his books; in the books of his enemies, just to condemn him, to criticize him. It is not reliable, but still they must have some connection even though they may be distorted.

For example they distorted... instead of calling his philosophy charuvak, they started calling his philosophy *charvak*. And those two words are totally different. Charuvak means sweet words; and charvak means one who overeats -- just a philosophy of "eat, drink and be merry." They changed the name, only a slight change, but it simply destroys the whole beauty. And whatever statements we have about this man are found in their books, which are certainly not exact.

They have distorted them, just to condemn them. For example, he must have said that there is no other world -- in the same sense that I am saying there is no other world. That world is only a fiction, and for a fiction, this world -- which is a reality -- has to be sacrificed. And then a man is given respectability. He is accepted as the awakened one, as a great prophet, as a great saint -- as God incarnated.

To fulfill our expectation, many people have lived almost not in bodies but in corpses. We have made such a strange demand, and they were not courageous enough to deny us. Those who denied -- for example, Brihaspati -- his books were burnt.

In the critics' books they quote Brihaspati as saying that you can enjoy this life even if you have to

borrow money, because there is no other life; so don't be worried that you will have to pay after life or that you are committing a sin.

Now, this I certainly think is a distortion of the same fact that I am saying -- that there is no other world. He must have said there is no other world. He must have said to enjoy this world as much as possible -- there is no sin. But this seems to be a distortion. The critics have put the words into his mouth that you can drink as much ghee as you like, even if you have to borrow money, because there is no other life. Everybody dies, simply dies, so nobody is going to ask after life if you were a sinner or a saint. The only difference is herenow, whether you are enjoying or not.

This seems to be not exactly what Brihaspati may have said. But it can give the indication that the man must have said that there is no other life, that this is the only life there is. And it continues on; there is no death, there is no god that you have to follow or worship or pray to. The only prayer is that you live a life of joy. Other than that there is no prayer.

So although his name is mentioned in the VEDAS as Acharya Brihaspati -- master, a great master, Brihaspati -- not a single book of the man has survived. And he must have had a great following. Down the ages there may have been many people writing on the same lines, but all their books have been burnt.

In Greece there was Epicurus -- the same kind of man. They mention his name as one of the philosophers, but they don't give any importance to him over Aristotle, Plato and other Greek philosophers. He needs to be on the top, because he was trying, twenty-five centuries back, exactly what I am saying.

He lived in a small commune which was known as the garden of Epicurus where everything was uninhibitedly enjoyed. There was no marriage; there was nothing which was sin, there was nothing which was virtue. All was about living as totally as possible. And they lived in a forest immensely joyfully -- having nothing much.

Epicurus is the first man to have created a commune, and to have created a commune of Zorbas. But nothing in Greek history is mentioned about the commune in detail -- exactly what they were doing, what was their basic philosophy. It has been prevented by the religious traditions, by so-called respectability, civilization, culture -- because Epicurus seems to be rebellious.

And these people like Brihaspati and Epicurus can already be called "Zorba the Buddhas."

So what I am saying is not something of a synthesis, it is something which is very natural. We have divided nature into two parts; and both have become dead, because the Zorba will remain superficial, and the Buddha will become too serious and too dead. He will not be superficial, but he will be dead. So what is the point of attaining depth if it becomes death?

Life should attain depth, and reverence for life should be the only religion in the world. Then there is no division, and man can be healed.

This is a great challenge for the coming humanity.

That's why I go on insisting that we should discontinue with the past -- it was completely sick. Man has lived a very sick life because he created a very sick philosophy, and he followed it very seriously. We should discontinue with that sickness, howsoever respectable and howsoever ancient, and rediscover man's totality. And that can be done only when we join playfulness with reverence, when playfulness becomes a deep reverence; and when reverence does not lead you to die, to renounce, but leads you to rejoice, to dance, to celebrate.

BELOVED OSHO,
BY NOW, MILLIONS OF PEOPLE ARE CONFUSED BY YOUR CONTRADICTORY ACTIONS AND STATEMENTS. BUT ALSO WE, YOUR FRIENDS, TEND TO DIMINISH OR SIMPLIFY YOUR WORDS. OSHO, WHAT IS AT THE HEART OF YOUR CONTRADICTIONS? HOW CAN WE ENTER YOUR WILD DANCE OF CONSCIOUSNESS?

There are no contradictions -- only apparently so.

Logically you can find hundreds of contradictions; but I am not speaking logically. Once that is understood you can see that all contradictions disappear. They are created by a certain system of logic, and if you have the glasses of that logic on your eyes, you will see contradictions.

I am not speaking logically.

I have no respect for logic.

I have respect for life.

And life is vast enough to have contradictions as complementaries. Life cannot exist without contradictions.

Logic is dead. It can exist very clinically, without contradictions. But it is a dead system -- it is just a man-made system; it does not breathe.

So there is a way to speak logically, which the philosophers have been doing down the ages. Their whole effort was not to get into any contradiction, into any inconsistency. Avoiding contradictions, avoiding inconsistencies, they have forgotten one thing -- that their philosophy becomes dead. It remains logical, but it is no longer part of a living organism.

My reverence is for life.

And life needs the tension of contradictions; otherwise it falls flat. It needs man and woman -- they are opposite polarities; they contradict each other in every possible way. That is their constant struggle, but that is also their constant attraction -- their difference in everything.

Now, nobody can say why life needs man and woman. It is possible to conceive just one sex -- either man or woman. Nature will have to make a few adjustments for procreation, for reproduction -- but life will disappear, it will lose its joy. It will become very pale and flat, colorless.

Nature is always between two polar opposites -- the greater the tension, the more life.

So looked at logically, there is a contradiction. Looked at existentially, there is only complementary opposition -- but it helps to make life more playful.

You can play cards alone; there are games which can be played alone. And I saw in American jails -- people have nothing to do, they are just playing alone with cards. But you don't see any joy on their faces, because the other party is missing. There is no challenge, no adventure; they are simply deceiving themselves. In fact their game is not a game but just a deception. No one is defeated, no one wins; so there is no joy of victory, there is no pain of defeat. The game is flat.

For twelve days I was continuously watching: in every jail so many prisoners were doing only one thing -- just playing cards, because there was no other work and somehow they had to pass the time. And they are caged in different cells -- so this is good, you don't even need a partner. But you don't see any changes in their faces.

I was watching: while they were spreading their cards and finishing a game, I didn't see any change on their faces. There cannot be, because there is no tension, no adventure. They can even deceive themselves in playing, but they know it. They can always be victorious but they know that they have cheated. But whom are they cheating?

Life needs a certain tension to remain colorful. It needs a certain hide and seek -- at least it always needs a polarity. That's why, if you don't look at my statements from a logical standpoint, you will not find any contradictions; you will find only living complementaries. But if you look through logic then it is not my fault, because I am not speaking logically.

I am devoted to existence, not to any logic.

And I want to be authentic and true to existence itself, not to any system of logic.

That creates confusion in many people, but it should not create confusion in *my* people. And certainly they try to explain to other people that there are no contradictions. But they don't know exactly why people see contradictions. They also see it, but they cannot accept it because then that seems as if they are being defeated by others.

They should acknowledge that, seen through logic there are contradictions, because there are contradictions in life and existence. Put the logic aside and all contradictions disappear; they become complementaries and life becomes real play.

Then they need not simplify, they need not try to change my words; they need not somehow convince the other that there is no contradiction. They should be clear about it: "Looked at logically there *are* contradictions; we don't deny it. All that we ask is, please don't look logically, because that is not the right way to understand this man."

"He is not speaking logically, he is speaking truthfully. So if there is contradiction in life, that will be reflected in his words. And he has no obligation to any system of logic. He is obliged to express existence as closely as possible." Then you will not feel in a difficulty.

There is no need to defend me.

You cannot; there is no need. You can simply make the situation clear, that logically there are contradictions. But to look logically at a man who is not speaking logically is fundamentally wrong -- when he is saying himself to look existentially. And then all contradictions appear to be helping each other; so

much so that one cannot exist without the other.

You can see that difficulty even when people try to create fiction -- if they want it to have some quality of life. For example, they created God, which is a fiction -- but immediately they needed a devil; otherwise God would be meaningless. He needs an opposite polarity, and both are struggling. It is a fiction -- there is no God, there is no devil -- but because they had to create God, they could not avoid the devil. No religion that has accepted God has been able to avoid the devil. Religions that have not accepted God, have avoided the devil completely.

There is no devil in Jainism because there is no God. The devil comes in just to make God a reality -- at least in appearance. He gives God life; without him, God is meaningless.

And then there is tension and struggle between the two forces -- the forces of the divine and the forces of evil. And nobody can win, because that will be the end of the game. They can only continue to struggle, but never at any point of time can any one of them win. Otherwise it would have been simple for God to finish the devil, rather than allowing him to corrupt the minds of millions of people and make them do things which they don't want to do, and for which they will have to suffer in hell.

Why not destroy this devil -- just a single person -- and all sin disappears from the world; everybody becomes a saint because there is nobody to tempt him. It is strange that God goes on allowing the devil to influence people. And the devil is more influential than God himself, because there is a majority of sinners, and rarely... a very small minority of saints. So God does not seem to be as convincing as the devil.

But God cannot kill the devil, because in killing the devil he will be committing suicide. He cannot destroy sinners, because in destroying the sinners, he will be destroying the saints. He cannot destroy hell, because in destroying hell, he will be destroying heaven.

These are contradictions. Although both are fictions, because religious people wanted them to be taken as truth, they had to make the polar opposite. And they both have to remain together, and they will always be together.

Existence, looked at directly, has no contradictions. There are polar opposites which make tension and challenge and adventure, and give color and depth to things, to small things.

And because I am speaking, not as a philosopher but as a mystic, nobody can object to my contradictions. All the mystics have been contradictory. They have to be, because they are not concerned with logic but with truth -- and truth is whatever it is. They will say it.

So there is no need to defend me. Otherwise even my people will feel angry at me, that I unnecessarily create trouble for them: I contradict, and they have to face people who show the contradiction. And because the minds of both are based on the same logic, they find it difficult: What to do? -- the contradiction is there.
They also look with the same eyes as the others are looking.
They have to change their way of looking.
Then only are they really my people.

Then they will not be defending, they will simply say, "If you want to look at his statements through logic you will find thousands of contradictions. It is up to you: if you don't want contradictions, don't look through logic."
There is no need for argument at all.
It is absolutely simple.

BELOVED OSHO,
I AM A RASA ADDICT, AND I CAN SEE HOW THIS DEPENDENCY LEADS TO MISERY. THE COOLNESS OF MEDITATION SCARES ME THOUGH. CAN ZORBA SURVIVE THE BUDDHA, OR CAN THE BUDDHA REALLY REMAIN JUICY?

It has not been possible in the past, or only with very few individuals. With the majority of humanity it has not been possible -- the coexistence of Zorba and Buddha in one being. But the difficulty is not in Zorba and Buddha, in being a materialist and a spiritualist simultaneously: the difficulty is in our idea of what is spiritual and what is material.

We go with the division from the very beginning -- we start with the split. Then the problem arises: Can Zorba survive Buddha? Can Buddha survive Zorba or remain juicy? We begin with the split.

If you begin with the split and you accept the idea of division, certainly it will be very difficult for Buddha to be juicy, because he will fall from your respectability. You will not accept him as a Buddha. It

will be difficult for Zorba to be with Buddha, because your idea of Buddha is too serious -- and Zorba is not serious.

You start with a certain idea, and then there is difficulty. It is created by you. Start living both together. In fact you *are* living both together without being aware of it. You are a spiritual being, and you have a material body; and both are functioning in deep synchronicity, without any conflict.

Do you see there is any conflict between your body and your soul? You can't even see where the body ends and the soul begins. They are one whole. Your awareness, your meditation, your physical health, your physical well-being -- what is the conflict between them?

Your meditation and your enjoying music -- why should it be a problem? Your meditation will make you capable of enjoying music more than an ordinary man who has no idea of meditation. And your experience of music and its depth will help to make your meditation more juicy, more musical, not so dry, not so dead -- more alive.

Where is the contradiction?

Why should there be any contradiction?

Your love and your spiritual growth are the same process. It is just like you cannot walk with one leg alone; you need two legs to walk. There is no conflict. Both legs function in a deep synchronicity. And that twoness is all over you. Both my hands are making *one* gesture. They are not making two gestures, they are making one gesture. Although the hands are two, the gesture is one -- and there is no conflict. And both of your hands are connected with the two sides of your brain, and while both hands are making one gesture, both sides of the brain are speaking; it is not just one side.

Man should be aware that many musical instruments can play together, and they will create one music; it will be an orchestra.

So there will be no question that Zorba cannot survive Buddha. It is Zorba who is becoming Buddha. The Buddha is not somebody else; it is Zorba, finding not only joy in small things of life, but also joy in his own being. That's all that a Buddha is. And there is no contradiction.

If I enjoy being silent, I enjoy speaking too, because whatever happens in silence needs to be given and shared in words -- however difficult it may be. But my silence and my words are just two wings.

If a man is dumb and deaf, do you think he will be in silence? Logically it would seem he will be in silence -- that's why I say logic is not relevant to life. The man who is dumb and deaf will not be in silence, because he has not known sound. Without knowing sound you cannot know silence. That is the basic complementary which looks contradictory in logic.

When silence becomes sound, it is expression. When sound becomes silent, it is the gathering of the juice. When silence becomes sound, it is sharing. But they are both together, in a different way.

People think that blind people must be living in darkness. That is logically right, existentially wrong. The man who has not seen light cannot see darkness. It is impossible. And if a man can see darkness, he is not blind. How can he see darkness? Seeing needs eyes.

So the blind man does not have any idea of darkness because he cannot see light. When you close your eyes you certainly see darkness because you are aware of light. But the blind man has never opened his eyes and has never seen light; so he lives in a third space which cannot be named because there is no word for him. Seeing is nonexistential to him: he simply does not see, neither light nor darkness.

What I am indicating is that where you see a duality between body and soul, between Zorba and Buddha, your question is: Can Zorba survive Buddha? Can Buddha remain juicy?

In fact only a Zorba can be a Buddha, and only a Buddha can be a Zorba. Zorba alone, without being a Buddha, is very superficial. Buddha alone, without being a Zorba, has depth, but no life. Together there will be depth, and there will be playfulness -- and life and love and celebration.

So you need not be afraid of meditation; it will not kill your experience of rasa, it will enhance it. And your experience of rasa, juice, will enhance your meditativeness. Never be afraid of opposites. Don't choose one; that's where man has got into trouble. Choose both together and you will remain whole.

Perhaps people will not see Buddha in you -- so what? Who cares whether people recognize the Buddha or not? Certainly a Buddha cannot care; he is not worried about recognition. Perhaps it will be difficult for people because they have always accepted a Buddha who has killed his Zorba, who is almost a murderer of half his being.

They have accepted, they have respected him. They cannot accept and they cannot respect... at least for the time being, till it becomes a universal phenomenon. It will not fit with their old categories.

But you need not be worried. The worry is also coming from the old categories; somehow they are

hanging in the mind: "If I become a meditator, perhaps it will destroy my rasa. All my juice will be finished; then I cannot love, then I cannot paint, then I cannot play music, then I cannot enjoy a joke." This is sheer stupidity: the Buddha becomes more and more sensitive.

Meditative awareness does not kill your experience of juice, rasa, it deepens it -- although it is going to be difficult for the world to accept. But there is no need for any recognition. If you are fulfilled and whole, that's what is needed. And if both are there -- the Zorba and Buddha, the experience of rasa and the experience of meditation together -- they will be just like darkness and light.

Don't choose between darkness and light, because choosing *one* is dangerous. If you choose light, you cannot close your eyes; your eyes cannot have a rest. You will drive yourself mad because your eyes continuously need to open and close. That is a moment of rest, cleansing. Any dust coming onto your eyes is wiped away. Your eyelids are functioning like wipers, always bringing liquid to the eyes and cleaning them, continuously keeping them clean so you can see with clarity.

If your eyelids are taken away, soon you will be blind because your eyes will get dry, they will shrink. They will be covered with dust, they will lose all juice and life. And they are the most delicate part of your body. So your body is very protective. If you choose darkness, then you cannot open your eyes; then you are choosing blindness.

And that's how it has always been.

People have been choosing.

I teach choicelessness.

And choicelessness means both together, both the opposites together; we are not going to choose one.

In the UPANISHADS there is a prayer, the most famous prayer, but absolutely wrong. The prayer is: "Lead me from darkness to light." That means, "Lead me from Zorba to Buddha, lead me from death to life, lead me from untruth to truth." It looks very innocent -- it is not so.

If you have understood what I am saying, it is a very dangerous prayer. It is choice: choosing between darkness and light, it chooses light. But you need *both*. Light alone will drive you insane. You need the silence of darkness, the rest of darkness too.

Light is a tension, it is tiring. Darkness is nourishment, it is rejuvenating.

You cannot choose. Whoever wrote that prayer -- which is the most famous prayer in Hinduism -- is utterly wrong because he is making choices. He is choosing life against death. That is not possible.

Life and death are in a dynamic relationship. Death is a rest and a renewal; life alone will become really boredom. Death is something closer to sleep, a deeper sleep which one needs between two lives, so the old life is completely erased, and you are clean again to be reborn, renewed, fresh. If you choose only life you will be only getting older and older and older -- and bored. And if there is no death, it will be terrible.

You would like to die at a certain point because you have experienced everything that life can give. Now how long can you go on repeating the same thing? -- a hundred years, two hundred years, three hundred years, a thousand years... but a day is bound to come when you will wish, "Give me death! I don't want life anymore because I want to rest."

And untruth and truth -- they are not to be chosen. Untruth and truth, both are needed together, because the untruth makes you aware of the truth. The untruth also has a function to fulfill: without knowing the false, you will never know the true. You have to be capable of knowing both -- and the man of awareness knows both.

He knows what is untrue and what is true. It is not that he knows only the truth -- awareness simply makes him aware of the distinction between the untruth and the truth. But he knows both, and he knows the essential relationship between the two -- that they are as related as life and death, as light and darkness, and they cannot be separated.

Don't ask for one thing -- remain choiceless.

And choicelessness will bring the Zorba to Buddhahood, without destroying the Zorba and without taking the juice out of Buddha.

And the world will be immensely enriched by people who have the depth of a Buddha and also the playfulness of a Zorba.

Light on the Path

Chapter #32
Chapter title: Only your original face can become enlightend

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BELOVED OSHO,
YOU DESCRIBE WITNESSING AS A KNACK. OFTEN, LATE AT NIGHT, WHEN I AM IN A VERY RELAXED STATE, WITNESSING HAPPENS. AT OTHER TIMES, THOUGH, IT JUST SEEMS TO BE MIND WATCHING MIND WATCHING MIND.
PLEASE COMMENT ON THIS KNACK.

The moment I say that witnessing is a knack, it implies that there is no way to explain it, no way to teach someone about it, no way to train someone in it.
That's the whole meaning of the word "knack."

I can say things which are close enough, but they can never be exact descriptions of the knack. It is not an art, not a craft that can be explained in detail, step by step. But if it is happening to you, there is no problem. You should know what it is, you should know the taste of it.

The problem is arising because you must be *trying* to do it; not allowing the knack to happen, but trying to make an art of it, so that you can control it. Man wants to control everything; it is part of his basic ego.

The knack cannot be controlled. Either you know it or you don't know it. You can play around it, and sometimes by chance you stumble upon it: suddenly you have come to know it. That is the moment when you have to be aware in what situation it is happening.

In the night, when you are relaxed, you find it happening. That gives you a clue that relaxation, not an effort to attain witnessing, allows the knack to happen. At other times when you are trying, making an effort, an endeavor to get it, then it is mind watching mind watching mind. It is always the mind.
Mind cannot get the knack.

Mind can learn any art, any technique, any craft: a knack is beyond it. It is not its language, it is not its world. A knack is something beyond mind.

So you have to be clearly aware: the thing is *happening* to you, the failure of the mind is happening to you. Whenever you are trying, you watch -- then you find that it is mind watching another part of the mind. And then you find the one who has found this is also another part of the mind. And this can go on ad infinitum.

Mind is capable of dividing itself infinitely. But finally you will find only mind -- you will not come to meditation, you will not come to witnessing.

So your failure is helpful. It says, "Don't make the effort, don't try." Your success indicates that it happens when you are relaxed, when you are not trying. In relaxation, mind is no longer functioning. The mind is going to be in sleep, it is ready to go into sleep; it is not going into an effort because effort will keep you awake. You cannot fall into sleep by effort.
Sleep and witnessing have something in common.

You cannot make the effort -- one thing. Every effort is going to be a failure -- another thing. Unless you

learn that every effort fails, you cannot get the knack. But once in a while when your mind is getting ready to go to sleep -- inbetween, when you are still awake, and the mind is relaxing to go into sleep -- suddenly, witnessing happens. You have got the knack!

Now don't ask me what it is. That may destroy even your night witnessing, because you may start trying it. Just let it happen as it is happening in the night. You can, at the most, create the same atmosphere whenever you want it to happen, and wait. You cannot force it.

One has to learn a great lesson -- that there are things beyond you which you cannot force; you can only remain open, available, waiting, and they come.

The moment you become tense to get hold of them, they slip away.

It is just like, in the open fist you have all the air possible. With the closed fist all the air disappears. You may be thinking that with a closed fist you are catching hold of the air. No, it has slipped out. It does not belong to the closed fist, it belongs only to the open hand -- and it is easily available. You just have to see when it happens, what the surroundings are.

The surroundings mean you are going into sleep, you are tired of the whole day's work -- you don't want to work anymore. In the gap, before the mind slips into sleep and you lose consciousness -- the mind is preparing, is getting ready to go into sleep, but you are still awake -- in that minute gap, witnessing happens. Now, you cannot *try* the knack.

You can simply create the outer situation.

In the day, anytime, let the mind go into relaxation. Don't try -- as if you are going to create witnessing: you are simply allowing mind to rest. And at a certain point, that same gap will appear, and in the gap descends the witness.

This is the mystery of a knack -- its strangeness and its simplicity too.

BELOVED OSHO,
SMALL CHILDREN LOVE SOMEONE RUNNING AFTER THEM. EVEN THOUGH THEY RUN AWAY AS FAST AS THEY CAN, FINALLY THEY WANT TO BE CAUGHT.
SOMETHING SIMILAR SEEMS TO BE GOING ON BETWEEN MASTER AND DISCIPLE. IT IS SO HILARIOUS, YET SAD ALSO, BECAUSE WITH MY FEAR OF SPONTANEITY, I PREVENT YOU FROM CATCHING ME, EVEN THOUGH I WANT TO BE CAUGHT.
PLEASE COMMENT.

It is exactly the true description of what is happening between a master and a disciple. And the similarity with children is significant.

The master has already become a child -- the disciple is on the way to becoming a child. But this is the whole game of existence. It looks contradictory through the eyes of logic. That's why I insistently emphasize that logic is not the way of life; it does not describe life. And what it describes is something dead.

Life functions through strange contradictions.

Small children run fast to escape being caught, but deep down there is a yearning to be caught too. Why this contradiction? Running away is a joy in that you are not able to catch the child, that the child is no more a child: he can run faster than you. He is proving his mettle.

But no child is so uncompassionate that he will defeat you; so finally he wants to be caught. In the interval he wants to enjoy your failure. In the end he wants to give you the gift of success too.

And something similar is always happening between the master and the disciple. It is a little more subtle and it is more complex because the running is not outward, it is something inner. And the disciple is not a child anymore. For the master the game is exactly the same.

From the master's side he will allow the disciple to run as fast as he can to give him the joy of knowing that he can escape. But the disciple cannot be allowed to escape -- that would be against the compassion of the master, because if he is allowed to escape he will remain unreborn. He will never become a child, he will never become innocent; he will remain miserable.

The master knows when to catch you, but he gives enough rope. The problem is the disciple -- because master and disciple are not at the same stage of consciousness. The disciple is running -- he has become a disciple just to be caught. There was no other need. He wants to be transformed by the master -- and that can happen only if he is caught. But he is afraid of many things.

He will lose his ego, his identity; he will lose his individuality: he will no longer be himself. The moment he is caught looks like a death; hence there is fear. He wants, desires to be caught because he can see the beauty of the master -- his light, his newly-achieved, fresh consciousness. He would also like to have all these, so he *wants* to be caught. But the complexity is that he wants all these things while remaining himself, as he is. And that is impossible.

And the master is not going to catch you -- although he can catch you at any moment -- he is not going to catch you unless you are totally willing, because it will be useless to catch you against yourself. There will be no point because there will be no communion.

To catch you while you are resisting being caught is absolutely futile. The master will catch you only when he sees that you have dropped all fear, all anxiety. And your fear and your anxiety are all imaginary.

You will certainly lose the ego.

But you will gain the self.

Ego is a false entity -- you are not losing anything in fact; you are simply becoming aware that it had never existed. You had simply been forced to believe in it.

And you will get your original self; so there is no loss, there is no question of fear. You are not going to lose your individuality either.

But in a confused mind, which is basically the mind of the disciple... he mistakes his personality for his individuality, just as he takes his ego to be his self.

Ego is a false phenomenon created by the society -- so is personality. Ego is the false center that the society has given to you in place of your real being. And the personality is the false individuality that the society has created, as a circumference to the center of the ego. So you are caught in a net with the false personality and the false ego. And unless they both disappear, you cannot see what is behind the curtain of the false; you cannot see the original self, you cannot see your individuality.

The master is certainly going to destroy your personality, but not your individuality. He will take away everything that the society has imposed upon you. And in taking away everything imposed by the society, he is simply taking that which you don't have, but which you only believe you have. Once he has taken all the falsities, you will discover the original self, the original face.

But the master gives as much rope as possible, because nothing can be done against you.

So it is good to run a little bit, just as a game; but to go on running forever is stupid. That means you have taken your fear too seriously, not knowing that the fear is absolutely ungrounded. The master will make every effort to make you aware that your fear is ungrounded. You will lose only that which you don't have. And you will get only that which you really have.

The moment this becomes clear to you, you will allow the master to catch you. And unless you allow him, nothing can be done. The master cannot be impatient about it.

The act of transformation of the disciple is an act of his free choice. If the master forces it upon you, it will be again something false.

That is being done by organized religions. They don't give you rope, they don't allow you to run away. They catch hold of you immediately, as you are born, so that you cannot run away at all. Till you go to the grave, the organized religion keeps its hold on you -- from the cradle to the grave.

Even after you are dead, they take every step that you cannot escape. They don't allow you freedom even after you are dead. They start from birth, and they continue to keep a hold on you through marriage till death comes over you. Everything happens in the church: the baptism of the child, the circumcision of the child, the marriage, the death. Finally, the last sermon over the dead body is to be given by the priest.

The old religions don't give you any moment to run away. And the people who choose teachers from traditional religions... those teachers won't allow you any freedom. They will impose all kinds of falsities on you.

And this is the beauty and the wonder, that you are not afraid of them! You are afraid only when you come across a real master.

Who is afraid of the priest? Who is afraid of the rabbi? Nobody is afraid of those people -- and they are doing every harm to you that can be done. But you accept it because all that harm goes on nourishing your ego, your personality.

The whole function of organized religion is to keep you away from your real self, your original face, your individuality. The master's function is different.

An ancient parable in the East is that a lioness, while taking a jump from one hillock to another hillock, in the middle of the jump gave birth to a child. The cub fell, on the way, into a crowd of sheep. The sheep

nourished the cub, not knowing that it was a lion -- their enemy. And the cub never came to know that he was a lion because everybody around him was a sheep. So he walked in the crowd of sheep, just like a sheep.

Sheep never walk alone; they walk as a crowd, almost stepping on each other, rubbing their bodies against each other. They are afraid to be alone; it is dangerous to be alone, any wild animal can catch hold of them -- they have to be together.

Lions walk alone, never in a crowd.

Lions have a very big territory. They don't want anybody to enter their territory. Sometimes it is an area of miles that one lion will have as his territory. No other lion can even manage to get in; otherwise there is going to be a ferocious fight till one is dead, or perhaps both are dead. And they walk alone.

But this poor lion had no idea that he was a lion; he had no idea how he looked. He became bigger and bigger, but the sheep had become accustomed to him; they had been bringing him up from his very childhood. Although he was a strange sheep, he *was* a sheep because he used to eat grass, which lions don't eat. They would rather die, but they will not eat grass.

He used to eat grass -- he remained vegetarian. He used to go into the crowd, just in the middle, to be safe, although he was taller, bigger, but without any idea of it. And he never roared once like a lion, because if you don't have that idea, how can you roar? He dreamed like a sheep, feared like a sheep, was afraid of wild animals who could not do any harm to him.

One day an old lion saw this scene. He could not believe his eyes! The young lion was so big, and he had never seen a lion and sheep mixing; there has never been any friendship, there is no possibility. The sheep were going with the lion without any fear, and the lion was also going with the sheep, afraid to be alone.

The old lion could not believe his eyes. He ran after the crowd. Naturally, all the sheep started running and making the noise sheep make. And the young lion was also making the same noise. It took much effort; only with great difficulty could the old lion catch hold of the young lion. And the young lion was crying and weeping, just like a sheep.

The old lion dragged the young fellow to a nearby pond. The young lion was very much afraid; he was not willing to go, he was very reluctant. And he was more powerful than the old lion. If the young lion had known that he was a lion, the old lion would not have been able to pull him to the pond; he would have killed him. But he was a sheep, so he allowed the old lion to pull him -- although reluctantly, unwillingly, resisting -- knowing that this was sure death, because many sheep had died, had been killed by the lions. Now his turn had come.

But at the pond a miracle happened: the old lion said to the young one, "My son, just look into the pond" -- where they both were reflected. And there was a sudden transformation, because the sheep was not a reality, it was just a false idea implanted by the society in which the lion was brought up. It was his personality, but not his individuality. It was his ego, but not his real self. It was just a mask, but not his original face.

For the first time he looked at both the faces; and suddenly there was a roar. From the depths of his being came a great roar shaking the hills around.

The old lion said, "My work is done. All that I could do, I have done -- now you are on your own. Now you know who you are."

The master's function is exactly the same.

This parable is about the master and the disciple -- not about the lion and the sheep. Every effort is made by the master so that you are not afraid of him. His love, his compassion... he does not make you afraid because he knows that already there will be great fear in you. If he creates more fear you will be running away faster than ever. He helps you in every way to drop all fear.

And this is my final effort -- to call myself your friend; not to be a "master," because that very word creates fear. That very word creates distance. Then the disciple is always trembling with the idea that some day he is going to be caught; and who knows what is going to happen afterwards when his ego is destroyed, his personality is destroyed? Who knows whether something will remain behind or whether everything will be gone and he will become only a shadow? -- the shadow of the master.

To withdraw that fear also I want you to know that I am just a friend, and you can allow me to catch you. You can give it a try. If you feel that it is going to destroy you, you can tell me to stop even in the middle. I will stop... because without your will nothing can be done. Without your will, if something is done, you will undo it again. You will create the old falsities, and you will never come close to a master

again in your life. You will find so many arguments, and you will be listening to the arguments from people who are not close to me.

They create all kinds of arguments why they are not close to me. They have to prove to their minds that I must be wrong, that I am dangerous, that I am not the master you are searching for, that, "This man is a fraud." All these ideas they will be creating and finding some proofs and supports for, so that they can remain far away.

I have already attracted them; they have already been dreaming of being close to me, and they are destroying their dreams, their fantasies of being close to me. All their argumentation is not against *me*, it is against their own transformation. They are afraid: "It is better not to come close to such a person."

But those who have come close, they are also keeping as far away as possible, for the simple reason... the same reason. One day you will have to decide that it is a beautiful game to run for a little while -- a good exercise -- but don't forget that you have to be caught too. And the master is not going to catch you against yourself. His very work is such that it prohibits him doing anything against your will.

And once you are ready, courageous enough to go into the whole process of being close to the master whatever happens; once the adventure has taken possession of you -- and sooner or later it does take possession, you cannot go on running forever.... Sooner or later you get tired of running. Sooner or later you start seeing your contradiction: that you are a disciple and you are running. Then either don't be a disciple, or don't run -- this is contradictory.

Sooner or later you start seeing the compassion of the master. He could have caught you, but he has allowed you to run. He has been waiting for the moment when you are willing to be caught. And that is a moment of tremendous value, when the disciple simply stops and wants to be caught. He has come to a very decisive moment.

If it means to die as an ego, as a personality, he is ready. He wants to know whether there is anything behind the facade of personality, or nothing. He is ready to accept it even if there is nothing. The moment he is ready to accept even that, then there is no problem. If he is ready to die, then he will be reborn; and the rebirth is the coming back home. Then the disciple also becomes a child.

And it is something to be understood, that two minds are two, but two persons meditating are one. Two persons thinking are two; two persons non-thinking are one because there is no distinction, no boundary -- both are in the same state. Thoughts will be different, will draw a boundary of separation. But no-thought has no boundary and no distinctions, no differences.

Two innocent beings are one.

Once the disciple is reborn, he is no longer separate from the master inwardly. Inwardly he becomes one, because two innocences, two no-minds, two silences, cannot remain two.

They are bound to become one because both are infinite.

They are going to overlap each other.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN A DISCIPLE AND A FRIEND? HAS THE TRANSFORMATION AMONGST THE SANNYASINS ALREADY HAPPENED?

The distinction between a disciple and a friend has two sides to it. First, from the side of the master it *has* happened. I don't have any disciples anymore. You can relax.

From the disciples' side it is going differently for different people. A few are relaxed -- the transformation has taken place. A few are getting to be relaxed; a few are thinking to relax.

A few are unwillingly accepting the idea because to be a disciple was better: the master was responsible. Now the whole responsibility is thrown on you -- and nobody wants to be responsible. Everybody wants to get rid of responsibility.

There are a few who have not even heard it. They have listened to me, but it has not reached to their hearts. They still remain disciples.

So it will be different with different people, but sooner or later it has to be with every disciple, as far as I am concerned. He will have to come to drop the idea of disciplehood, and just be a friend.

Your mind may give many arguments against it. You have to see through those arguments, that they are phony. For example, the mind may give very valid-looking arguments; such as, in going from being a

disciple to a master to becoming his friend, you are losing reverence for the master.

That is not true. In fact, a master who allows you to be his friend is worthy of more reverence than any master who does not allow you to be his friend, who keeps you on a lower level -- almost in a spiritual slavery as a disciple -- and demands of you that you surrender, that you be committed. He asks you to trust him, but he does not trust you; otherwise there is no need to say, "Trust me."

If I trust you, why is there a need to ask? My trust is enough: and my trust will know your trust, because trust creates a synchronicity, just as love creates a synchronicity.

The masters who ask for surrender may be playing a game of spiritual ego. If they ask for commitment only to them, that means they are still living with the idea of possessiveness, monopoly, and they are afraid of losing you: you may get interested in somebody else. To avoid all those fears they want you to be committed so that you start feeling guilty if you feel some affinity with somebody else too.

A friend has no possessiveness.

A friend wants you to be happy, wants you to be free, wants you to have all the joys of life, and has no conditions. But a friend cannot take responsibility for you: he cannot be your savior.

He can help you on the path, he can show you the path, but you have to be strong enough to follow the path, to go alone like a lion.

Disciples go like sheep in a crowd. The bigger the crowd, the better the disciples feel; it is cozier, warmer, more comfortable. Just seeing that there are six hundred million Catholics, the pope feels that he must be a man of God; otherwise why should six hundred million people be following him?

It is a strange game of the ego. The crowd of sheep makes the so-called master feel that he is the shepherd. And then he starts making the crowd bigger, because a bigger crowd will make him a bigger shepherd, who owns more people. That becomes his number, his trip.

But these are not real masters. If the crowd leaves them, they will suddenly see themselves reduced to ordinary men -- which in reality they are. It was the crowd which had given them a very magnified idea of themselves.

If a master allows the disciples to be friends, he is dispersing the crowd. He is making a personal contact. He is giving you equal status spiritually although he knows that much is still only potential in you, and much work has to be done so that it becomes actual. But whether it is potential or actual, your spiritual status is not lower.

That is the meaning when a master changes disciples into friends. He is giving you the recognition that you are as capable as himself. You may not be aware -- that does not make any difference. At least to him it does not make any difference. To you it makes a difference that you are not aware, but that is the work that you have to do. And the work can be done more lovingly in friendship, in love, than it can be done in a certain relationship in which you are lower, inferior, a sinner -- and somebody else is higher, superior, a saint.

I don't think the reverence for such a man who makes you his friends will be less. It will be more. So don't listen to your arguments which will try to keep you in the old relationship.

It has never been done, it is true, but you can see the result: the whole humanity is proof -- so many masters and so many disciples... and the world is just in a mess. People are as mad as ever. No basic change in humanity has happened.

Something in the fundamentals has to be changed. And this is one of the fundamentals: the relationship between the master and the disciple. It has to be changed. A new dimension has to be given to it. And once it becomes a transforming force, in the future no master will be able to go on playing the old game.

This can become a milestone.

But as far as I am concerned, it is absolutely a fact. As far as you are concerned, there are degrees. But it has to be in you too -- a one hundred percent change from disciplehood to friendship. And you will see a miracle happen, because love has never been praised so much, friendship has never been raised so high; and my whole effort is to make everything that is mundane, sacred.

BELOVED OSHO,
I HAVE HEARD YOU SAY, "LET GO -- NO EFFORT IS NEEDED." BUT I AM AFRAID OF LETTING GO BECAUSE THEN I SLIP INTO MY OLD PATTERNS. PLEASE COMMENT.

It *is* one of the difficulties. Letting go, one can slip into old patterns, old conditionings. Still, take the risk.

The fear has some validity; you can fall back into your old patterns. But don't be afraid, just remain watchful; and meanwhile, if it happens that way.... It is not necessarily so that it will happen to everybody, to fall into old patterns. Only those friends who have forced themselves into the new discipline will find it happening, that if they let go they will become their old selves.

But it will be good, because that will show you that whatever you were thinking you had become, you have not become. It was just an enforced, controlled, suppressed, inhibited phenomenon. Letting go will make it clear to you.

So it is going to help both kinds of people. Those who have grown up into the new lifestyle by letting go, they will go higher. Those who have forced themselves into the new lifestyle, and in whom there has been a resistance somewhere, a part fighting against it -- if they let go, that part is going to take over. That too is good. You will become aware that what you were thinking you are, you are not.

Watch the old pattern, and now don't try to repress it. It has to be dropped -- not repressed. Repression is through discipline, and dropping is through witnessing. Watch the old pattern as a witness. Don't get identified with it.

And as you move from the new lifestyle that you have forced, if you continue to watch and remain in a let-go, even when you see the old pattern emerging, that too will disappear, because that too is forced, forced by society. That too is not natural. And when everything forced has disappeared, only then are you your natural being.

To me, to be natural is to be spiritual.

All the religions have been teaching something very idiotic: to be natural is against spirituality. So everybody has repressed the natural self and has been pretending to be a spiritual self -- which he is not. All the religions together have conspired against humanity to create hypocrites.

My effort is to create the natural man -- human, with no guilt, accepting all the frailties, failures the human being is prone to.

In this deep acceptance of your natural being is the seed of your transformation. And when it comes by itself then it is a growth. When you force it, it is not a growth, it is just wearing a mask. And even before a mirror you can befool yourself wearing a mask: you can start thinking that this is your face.

Letting go means your masks will slip down, your personality will slip down, your ego will slip down.

Go on till all these things disappear, till the moment you find a crystal-clear naturalness, a spontaneity of being.

So there is no need to be afraid. Most of you will find that whatever you have does not go -- it is growth. A few of you will find that you have just managed something -- it has not been a real growth; you have been pretending. Then you will fall into the old pattern.

This time don't make the same mistake again. Remain watchful and go on in the same process of letting go. Your old patterns are also false; they will also disappear. If the let-go is complete it will leave you in your natural self, in your authentic being. And to me that is the beginning of self-realization, the beginning of your enlightenment.

But it can begin only when you have found the natural source of your being. Your pretended selves, your hypocrite patterns, your masks -- they cannot become enlightened.

Only your original face can become enlightened.

So to be original and natural is the most important thing for a traveler on the path.

BELOVED OSHO,
WHAT MAKES YOU LAUGH?

You all!

Light on the Path

Chapter #33
Chapter title: Truth is a dance in the heart

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BELOVED OSHO,
PUTTING TOGETHER ALL YOUR STATEMENTS ABOUT ONE SUBJECT OR QUESTION, THERE ARE NOT JUST CONTRADICTIONS, BUT SUCH A RICHNESS OF DIFFERENT VIEWPOINTS AND ANGLES FROM WHICH YOU LOOK AT THE QUESTION... SO MANY COLORS. WHEN YOU TALK ABOUT A CERTAIN SUBJECT, SOMETHING IN ME STARTS DANCING, REMEMBERING SOME OF THE ANSWERS YOU HAVE GIVEN BEFORE.
WHAT'S HAPPENING?

Every time one realizes something of the truth, there is a dance in the heart.
The heart is the only testimony for the truth.

And it cannot testify through words. It can testify in its own way: trough love, through dance, through playing music: nonverbal -- it speaks, but it does not speak in language and logic.

And this is a realization of a certain truth which many people go on missing. They think what I am saying is contradictory, because they are thinking -- and thinking is a logical process. And logic can never see beyond contradictions; it has no way to bridge contradictions. Logic is a divider, not a joiner.

The whole of humanity is divided by the mind: the Christian from the Hindu, the Mohammedan from the Jew, the Indian from the American, the German from the Italian. Mind goes on dividing -- divisions within divisions within divisions. Even Christianity is not one, it is divided -- into Catholics and Protestants. And the Protestants are not one, *they* are divided.
Mind's whole function is to go on dividing.

The function of the heart is to see the joining link about which the mind is completely blind.

When someone finds contradictions in my statements, he has no understanding from the heart; otherwise things will be very simple.

I have been answering different people. When I answer somebody, I am answering *him*, his needs; and he is the focus of my whole effort. When I am answering somebody else, the question may be the same, but the questioner is not the same.

A philosopher remains consistent because he answers the question. The mystic *cannot* remain consistent because he answers the questioner -- and the questioners are always different. Their qualities are different, their receptivities are different, their potentialities are different. Their past is different, their present is different, their future is different -- although the question may be the same.

The problem is whether to answer the question or the questioner. If you answer the question and do not care at all about the questioner, your answer is going to be bookish; it has no spirit in it. It is not a personal communion.

This is one of the reasons that none of the enlightened masters of the world has ever written a book. It cannot be just coincidence. They were immensely educated, cultured people, most of them from royal families -- very rich, very talented. But what happened when they became enlightened was that they always

chose the spoken word. And the reason is this: they didn't want to answer the questions -- in a book you can answer only the questions -- they wanted to answer the questioner.

In a book you cannot take care of the questioner. You don't know who is going to read it -- it cannot have a personal intimacy. It is not addressed to anyone in particular; it is unaddressed -- just to whomsoever it may concern.

None of the enlightened masters has ever written a single word. Consistently, in different parts of the world, in different times, they have always fallen upon the spoken word, because the spoken word has a warmth. The written word is cold, dead; the spoken word is breathing, it has a heartbeat.

Hence there are bound to be contradictions. But they are not contradictions: they are simply different people responded to in different ways with different words. They are given what they need. The question is just an excuse. Behind the question is a living being.

If the question is arising only out of the mind, then an enlightened master is not going to answer it, because that will be a futile effort. The mind cannot understand that which is beyond words; it can understand only that which is linguistically, logically right. It has no concern with existence, with life, with reality.

Mind itself is a fiction.

You can live without mind; you cannot live without heart. And the deeper you live, the more of your heart is involved. When your total heart is involved, then your questions have a totally different quality to them.

And I am answering people, not questions; naturally my answers will be different. You can go on asking the same question every day: my answer cannot be the same every day because *you* are not the same every day. It may be the same questioner; but life is flowing, it is a river, a constant flux. People think of themselves as static. Only *things* are static; only death is unchanging -- life is constantly changing. More life -- and more change. Abundant life -- and there is tremendous change each moment.

So even if the same person goes on asking the same question, my answer cannot be the same, because in between his two questions so much water has flowed down the Ganges. Neither he is the same, nor I am the same, nor the existence is the same: everything has changed. The whole context is different.

When one lives moment to moment this is bound to happen.

Logic will think the answers are contradictions, and will miss the point. The heart will think they are different aspects, different colors of the rainbow -- different viewpoints, different angles.

And it will have a dance, because that is its way of saying, "Yes, I understand."

BELOVED OSHO,
YOU HAVE SAID, THE WHEEL OF TRUTH NEEDS TO BE TURNED AGAIN AND AGAIN. SEEING THE EFFORTS OF SO MANY COUNTRIES TO PREVENT YOU FROM MEETING YOUR FRIENDS, THE QUESTION ARISES: IS THE TURNING OF THE WHEEL MORE DIFFICULT THAN EVER?

It is more difficult than ever -- but it is, at the same time, more challenging than ever, too. It is with more excitement, more ecstasy.

It is difficult for the simple reason that the earth has become very small. Gautam Buddha, twenty-five centuries back, never moved out of a small state, Bihar, in India. He never even went through the whole of India. Just walking, he could not manage; forty-two years he was speaking, but he could reach only a small portion of the earth.

The same is true about Mahavira, about Parshwanatha, and Socrates. Socrates never went out of Athens; there were different reasons. Athens was the only cultured city in the whole world, and if Athens was unable to understand Socrates, he knew it would be simply futile to go anywhere. Whatever he said would just go above their heads.

When he was sentenced to death by the court, it was absolutely unjustified. The opponents had not been able to prove anything against him -- and he had answered all the opponents so beautifully and so totally. But Athens was a city-state, a direct democracy: all the people had the right to vote, and all the people had the right to decide things of importance -- and there could have never been a more important problem than whether to keep Socrates alive or kill him.

Socrates was the cream of the whole Athenian intelligence. But when you ask the mediocre people -- who are in the majority... they had heard Socrates' arguments, but they could not understand. They were

absolutely deaf. The way he was speaking was the way he had always spoken in his school; and that school was meant for the highest qualities of mysticism. Those qualities were not in the audience.

It was a majority-decision that he should be sentenced to death. It seems the judge who had to declare the judgment of the majority did understand that something ugly was happening, because he could see Socrates had answered everything that had been asked and had satisfied the court completely; and that all condemnation about him was just false -- it had no foundation in truth.

Seeing this... but the majority voted that he should be poisoned; that was the Athenian way of crucifying a person -- more cultured, more human. Seeing this, the judge gave alternatives on his own authority.

He said to Socrates, "The majority has decided that you should be poisoned, but I want to give a few alternatives to you. You can leave Athens, never come back to Athens, so as far as Athenian people are concerned, you are dead -- you will not be coming back. That will fulfill their desire. It is enough, more than enough, that you are not here. What harm can you do to the people?

"Second, if you choose to remain in Athens -- because I understand you, you may not like to leave Athens -- then stop speaking. That too will be perfectly fulfilling to the people, because they say whatsoever you are teaching is corrupting the youth. So if you are not teaching, you are as dead as one can be; their purpose is fulfilled."

But Socrates said, "You are putting me in a very difficult situation. I cannot choose *not* to speak, for the simple reason that truth has an intrinsic quality: it wants to be spoken. You cannot hold it in; it is not humanly possible.

"And I cannot go against truth just for a few years of life. I am already old -- any moment death may come. So just for an uncertain, small period of life, I cannot go against truth, and I cannot do things just to save myself.

"I will continue to speak the truth to my last breath, while I am alive. You are kind enough to suggest to me that I can leave Athens. You know perfectly well I cannot do that either, because if Athens -- which is the most cultured city in the whole world -- has decided to kill me, where do you think I can survive? I will be killed anywhere, and in a far more primitive way.

"And I feel this time is perfectly suitable, because I have said everything that I wanted to say. This case against me has been of tremendous help to me: I have completed my work, I have used the court and given all the arguments that were incomplete. I have completed everything -- now there is no need....

"And in a barbarous place they will not be able to tolerate me even for one day. I am grateful to Athens: it has allowed me a long life. It is simply unfortunate that, although it is the most cultured place, it is still not totally cultured. And that has been my whole effort. But I love this place, and I would like to die here."

Socrates could not move out of Athens for the simple reason: who was going to understand him? A great discipline and training is needed to understand a man of the caliber of Socrates. He had a school where other teachers prepared people, and when they were ready, then finally they became students of Socrates. It was in the final stage, to give them the last touches, that Socrates was useful. He could not teach a person from scratch -- that was simply impossible for that genius. So naturally he was confined.

Buddha was confined to Bihar. One thing was language. He used to speak a local language, Pali, which was not understood anywhere else. Sanskrit was understood by the scholars all over India. Buddha could have used Sanskrit -- he was perfectly trained, disciplined in Sanskrit -- but he was against using a dead language.

He was against the monopoly of the priests and the scholars who were insisting that all the scriptures should remain in Sanskrit so the people could not read them. You will be surprised: Sanskrit has never been a living language -- it has never been spoken by people -- and it is the mother language of almost all the cultured languages of the world, of the East and of the West. They are all sister languages, born out of a language which was never spoken by any people, except a few chosen scholars in the universities.

Buddha was against speaking a language which had been used against the people, to keep them ignorant. He chose Pali, a language which people understood. It was a revolutionary step; before him, nobody had dared. It was thought that truth could be spoken only in Sanskrit. That's what the brahmins in India have been saying for thousands of years -- that Sanskrit is a divine language.

Buddha made many revolutionary statements: one was that no language is divine -- it is the experience of divineness.... Then you can use any language, and it becomes divine. And he proved it by making Pali a divine language, so all the Buddhist scriptures are in Pali. Language was a barrier.

Even in India today, there are thirty national languages. In Buddha's times there must have been more, because there were two thousand kingdoms in India. It was divided into two thousand small fragments. And

he remained in one fragment.

Secondly, he was prevented from moving on a wider scale, because rather than passing the same cities dozens of times in his life, he had chosen to walk barefooted.

It was part of his compassion not to use vehicles, because all vehicles were pulled by horses or bullocks, and this was against his compassionate heart. It was violent. These animals should not be tortured. This is sheer exploitation of innocent animals; and man has done everything ugly to exploit them.

Have you seen the difference between a bull and a bullock? The bull has a grandeur, a beauty, a wildness, tremendous strength; but castrated, he becomes a bullock. You cannot make a bull pull a vehicle -- he is too strong and too wild. You will not be able to keep him on the road. He can run anywhere taking your whole vehicle and you, and you will not be able to do anything. He is one of the very powerful animals.

But castrated... castrating an animal is ugly. He becomes weak. He loses his sexual energy; that is the only energy all the animals, including man, have. It is something to be understood, that the bullock is a poor animal: you can do anything to the bullock. You have destroyed all his beauty and all his grandeur by destroying his sexual energy.

But that's what religions have been doing to the monks, to the nuns. In the name of celibacy -- it is just another way of turning bulls into bullocks, turning beautiful human beings into slaves.

And you must be made aware of the fact that not a single impotent person has been creative in the whole history of man, in any direction. It is as if creativity is basically concerned with your sexuality. If celibacy is something spiritual, then the impotent person is absolutely celibate; but not a single impotent person has ever become enlightened, and it is a long history.

The impotent person has never become a great poet or a musician or a painter or a dancer or a sculptor. He has not been creative because sexual energy is your creative energy. It creates life -- that is only one natural way of using it. It creates everything else too, so it is not unnatural.

On that point, all the religions have been angry with me -- that I say that all these enlightened people were more sexual than ordinary people. They have to be: they need more energy to reach to the highest peak of creativity, to explode into light, to give a new birth to themselves, to become a new man.

And we know perfectly well that all artists are more sexual, all creative painters are more sexual, all great novelists are more sexual. Poets, dancers, musicians -- *any* dimension of creativity is bound to be connected with your sexual energy. Impotent people have not been able to contribute anything to life.

Religions have been trying to castrate man in the name of celibacy, and that is one of the reasons that religious people have not been creative; otherwise for thousands of years your monasteries have existed, but nothing has come out of them. We have given the best men to the monasteries. Our most intelligent people, our geniuses have moved to the monasteries, but the monastery reduces them to non-creative people. They simply lose all power to create.

Buddha was against using animals, who cannot speak, who are absolutely innocent. And it is a beautiful experience to see them in their wildness when they are totally themselves, untouched by man's cruelty. He decided that he would move on foot. Naturally, that limited his scope.

All these people had difficulties in moving what I have called the wheel of truth. But they were not having such great difficulty as it has become today.

They had chosen small pieces of the world. Their work was intensive in those small pieces of the world; they managed. Now the world has become very small because of technology. You can move around the world without any difficulty and without torturing anybody.

I think if Buddha was alive I would convince him to use a car or to use an airplane, because that is not using any living being. But man's stupidity is such that Jaina monks, Buddhist monks, still continue the twenty-five-century-old idea of walking barefooted; barefooted because, in those days, all shoes were made of leather.

Now it is not necessary. I am using shoes of synthetic leather -- nobody needs to be killed. I have been telling Jaina monks, "You can start using synthetic leather." Mahavira was against shoes for the simple reason that the best leather is from calves -- the younger they are the softer is their leather. The older the animal... then you get leather which is not good. The best comes from the youngest animals, just born; you kill the child, then you get the best leather, the most comfortable and the most soft.

But now there is no need....

That's what I call stupidity: they won't listen to me; they don't have any argument. When synthetic leather is available -- you can even make shoes of cloth; shoes of cloth are available, shoes of rubber are

available. These are made absolutely nonviolently. In the same way, vehicles run by petrol are not torturing any animals.

But the old world was very big, and every enlightened master lived in a small corner. It was easy to move the wheel of dharma, or truth, in that small corner of the world. There were a few other things which helped to make it easy. One was that all these people came from royal families -- which helped immensely: they were not opposed. Even by enemies they were respected -- they were royal blood.

No blood is royal, all blood is the same. You can take "royal blood" and ordinary blood -- blood from a beggar -- and go to the lab and enquire which one is the royal blood; they will not be able to make any distinctions. Blood is blood. It has its own distinctions, but royalty does not enter into it.

But because all the Hindu incarnations, all the Jaina *tirthankaras*, Gautam Buddha -- all came from royal families... they were heirs apparent. They were going to be kings and they renounced; and they remained in their own kingdoms or around there. Although they had renounced, people still respected them as kings. And they became even more respected because they had renounced: they became almost gods.

Now royalty is disappearing, has almost disappeared. One of the heads of Egypt, Farouk, used to say that there are only five kings: one is of England and four are in the playing cards. That's all the royalty that has remained. And soon there will be only four -- the queens, the kings, will be only in the playing cards. Even though there are a few, they have no power.

The new world is small. There is an international language which is understood by almost all the intellectuals of the world, the whole intelligentsia of the world.

So it is possible -- and that's why I say it is a great challenge, because nobody has had this opportunity before -- to move the wheel of truth throughout the whole world.

All those old enlightened people were very local, but their difficulties were less. Now the difficulties are bound to be more.

They can prevent me from being in America for no reason at all. Against their own constitution, against their own law, they can force me illegally, criminally, to leave the country. They can destroy the commune, cruelly, primitively.

I have never entered Germany, and even before I even asked them for an entry visa, they made a law that I should not be allowed. They have been very precautionary.

In my own country, India, they want to cut me off from the whole world, because I am not preaching Hinduism, I am not preaching any other Indian religion; otherwise they would have been very happy.

One of the richest men in India, Jugal Kisore Birala, who is dead now, offered me unlimited help, a blank check, if I was ready to spread Hinduism in the world. I told that old man, "You must be mad! You cannot purchase me with blank checks -- I will go on doing what I am doing. And I am absolutely against all organized religions. I want religious people in the world but no religions. I want a religiousness -- a flavor, a fragrance -- but not Hinduism, Christianity, Judaism.

"There is no need for religion to be organized. Is there any need for love to be organized? Love is a personal affair. You don't have organizations for love.

"Religion is even more personal, because in love at least two persons are involved -- it is interpersonal. Religion is absolutely personal. Only you are involved and it is simply your business. Nobody has anything to say to you. Between you and existence nobody should stand as a mediator."

He was very angry. I said,"You can be angry -- that is your problem -- but you invited me for dinner; and then you insult me by telling me that you are going to give me as much money as I want but I should preach Hinduism. And that is the last thing that I can do, because Hinduism is one of the most rotten religions."

Because it is the most ancient, naturally it has got to be more rotten. Its very foundations are rotten, so it becomes difficult.

Hindu fanatics have made an attempt on my life. The same people who wanted me to be their ambassador-at-large, around the world, have tried to kill me. And now, when I came back to India, they informed all the Indian embassies around the world that nobody who is going to meet me or see me should be given an entry visa. No news media from the outside should be allowed to come to me. That's a way to stop me from spreading whatever I feel and experience to be the truth.

As the pope heard that I am coming to Italy, he immediately informed all news media that are Catholic and under his influence, that they must not even mention my name. They must not give me any publicity -- positive or negative.

So there are going to be difficulties. Everywhere the politicians will not like me to be there, because I

am constantly speaking against the politicians, who have driven humanity to a point of global suicide -- and they are still doing it.

And all religions are agreed only on one point -- they disagree on everything but on one point they are in absolute agreement -- that I should be prevented, my work should be prevented, because it goes against their vested interests.

So it is more difficult to turn the wheel of truth today, but it is more exciting too, and more ecstatic too. And even though there are people trying to prevent my work, from five nations I have received an invitation: they would like me to be in their country as a permanent resident, and they are willing to give all the facilities that I need.

So it is not a state of hopelessness. If five countries can ask and invite me, that is enough to work with. Those five countries we can work with very easily and without any difficulty, because the governments themselves are welcoming me.

Secondly, I am going to choose one of those countries for my permanent residence. There will be all the facilities for sannyasins to come there, and we can use all the news media -- which were not available for Buddha or Jesus or Mohammed, and which are available to us. We can have our own satellite -- there is no need to go into every country. But the message they cannot prevent.

They will never allow me in the Soviet Union. They are persecuting my sannyasins there. I have never been there, but still I have hundreds of sannyasins in the Soviet Union, and they are going through great trouble with the KGB and other government agencies.

Their books have been taken away, their tapes have been taken away, their videos have been taken away, and they are continually interrogated. Those agencies found at least two hundred sannyasins; they are not aware of more. They are torturing these two hundred to give them more names, more addresses: "Who are the others who are interested?"

And they must be puzzled because I have never been there. But truth has its own way of working too. Now Russia is a very potential place, because they are tired of communism as no other country is tired of anything. For seventy years communism has been torturing them. And you cannot torture any country forever, for eternity; seventy years is more than enough. The time has almost come for the youth to rebel, and they are searching for something that can give them some indication of rebellion.

They have translated my books. They are writing them by hand or cyclostyling them or typing them underground and spreading them on their own.

So if there is some truth, it will have its way. Hindrances may delay it, but they cannot stop it.
The wheel is going to move.

It is only a question of waiting patiently, working patiently.

All over the world there are sannyasins. There is not a single country where sannyasins are not -- even in Mohammedan countries where they cannot wear red or the mala or the locket because they will be immediately killed. Mohammedans are the most primitive people. Those sannyasins will not only be tortured, they will be simply killed. They will not be asked, "Why are you doing this?" So I have told them that there is no need....

And they are spreading. They are getting tired of a very ordinary religion which cannot even be called religion. Just because of its numbers, Mohammedanism is second to Christianity, but it has nothing of religiousness in it.

The whole KORAN has been sent to me many times, that I should comment on it. And I have tried to look again and again, but I have not found anything in it that I can manage to comment on and say something good about. It is not even good literature. There is not a single statement which makes it spiritual, and there is so much rubbish and nonsense that should be eradicated -- but then nothing will be left.

And all kinds of stupidities are suggested in it -- that each Mohammedan can have four wives. In the first place religion has nothing to do with how many wives you should have or not. But prescribing four wives to every Mohammedan is such a stupid thing because women and men are equal in number; if Mohammedans start having four wives, then they will be depriving three men of having wives.

Those three men are not going to just sit silently and do nothing... and the grass grows by itself! They will do something. There will be all kinds of perversions, there will be prostitution. And once you allow four -- and Mohammed himself had nine wives -- that gives license to other Mohammedans who can afford it.

The Nizam of Hyderabad in India... it was a big state, Hyderabad, and just in this century -- when India

became independent -- the king, the nizam, had five hundred wives. He had five hundred wives because there is no limit: if Mohammed can have nine, and every Mohammedan is prescribed four.... And the nizam was a rich man -- perhaps he was the richest man in the world.

He had in his state the most precious quarries for diamonds. The Kohinoor comes from there, the diamond "Hope" comes from there; all the best diamonds have come from Hyderabad, and each diamond that comes out of those quarries reached first to the nizam. If he chose it, then it remained in the treasure; otherwise it was sold.

He had so many diamonds. I have seen his palace, it is one of the biggest palaces in India. There was no question of counting the diamonds, the whole basement of the palace was full of diamonds. Once each year they were brought out on the terrace of the palace, and spread out -- just to have some light. They were weighed; there was no way of counting them.

And I have been shown the terraces -- which were full when the diamonds were spread there. He had unestimated money in his hands. Of course, he could have five hundred wives -- there was no problem in it. And Mohammedanism has nothing to say about this, that it is ugly, inhuman; that you are treating women like cattle.

You can kill somebody -- according to Mohammedanism -- if he resists conversion. Because this the basic belief, that only Mohammedans will be saved. All the religions have the same basic belief, that only their people are going to be saved. It is okay if you just have the idea; but Mohammedans have the idea that because only Mohammedans can be saved, everybody has to be converted to Mohammedanism.

Even if you have to cut off the head of the person, it is better to do that rather than let him live as a non-Mohammedan -- because as a non-Mohammedan he will be doing things which will take him to hell. And strange promises -- the person who cuts off the head will be rewarded because he is bringing people onto the right path. And the person whose head is cut off will also be rewarded, compensated: he is saved from hell. So in every way it is perfectly right to kill people for conversion.

You will be surprised to know that India is the biggest Mohammedan country, because they have forced.... In almost fourteen hundred years of Mohammedan invasions, rule and slavery over India, they have converted so many Hindus. And anybody would be willing -- rather than dying it is better to live as a Mohammedan.

And when they were rulers, there was no question of finding any justice. They have destroyed India's greatest treasures of sculptures, because Mohammedanism is against all those sculptures. Mohammedanism is against statues, so every statue has to be destroyed, because God cannot be represented in any form -- and India had millions of temples with beautiful carvings and beautiful statues.

A few have remained because they were either far away in the forests, in the mountains, and Mohammedans never bothered to go there.... A few others have remained because people covered them with mud -- the whole temple. A few beautiful statues have remained because people sunk those statues in the wells. In almost every well you will find statues.

I have been to a city which must have been the city of the craftsmen, the sculptors -- only of sculptors and craftsmen, because it has thousands of statues, and not a single living human being. Out of fear of Mohammedans those craftsmen escaped, leaving their incomplete statues or completed statues because they were too heavy to carry.

You will be surprised to know that in India we have one statue of Bahubali -- one of the Jaina masters -- fifty-two feet high. The whole mountain has been carved, because where can you find fifty-two feet in one piece of stone? So the statue has been carved in the mountain. It is still standing, rooted in the mountain.

It is so big that, from wherever you see it, you cannot see it proportionately. They have made a staircase going around the statue, so you can move and look at the statue from all sides. Even the smallest toe of the foot is the length of your whole body -- six feet. So when you are looking from below, you can't imagine how big the head is. You can see it but you cannot imagine how big the head is -- it is too far away from you.

But the people who did the work must have been of immense genius. Everything is absolutely proportionate. From the toes of the feet to the head, everything is in exact proportion. They must have been very perceptive and it must have taken hundreds of years for hundreds of artists to make it. Because it is standing in a faraway mountain it has survived, but there must have been others.

Thousands of statues are distorted, because once a statue is distorted then it is of no use for the Hindus or the Jainas or the Buddhists to worship it. It has to be perfect. Just cut off the nose or an ear and that's enough -- it is spoiled. Then they cannot worship it.

Mohammedanism is still in a very primitive stage. It knows no argument. Its argument is the sword.

I wanted to have a residence and a commune in Kashmir, because it is one of the most beautiful places in the world. But Indira Gandhi, who was immensely interested in me, suggested, "It is not right, you should not go to Kashmir. You will be killed. It is ninety percent Mohammedan." And she was a Kashmiri. She said, "I will not suggest it and I will not help you, because I know they cannot tolerate you for a single day."

They know only one thing, and that is the sword. They know no argument, they know no discussion. They have not come to that human stage where you can discuss problems and come to conclusions openheartedly -- discuss, not to prove anything but to discover the truth.

I have been informed from Catholic countries that they will be unable to receive me, even for a tour, because the pope is against me and they don't want to disturb the pope.

For almost twenty years I have not been in any Hindu conference in India because Hindus became very much afraid -- and that seems to be strange, particularly in Hinduism; a religion which has always been ready to discuss, which has a philosophical tradition.

But now it seems, because Christianity and Mohammedanism and communism -- which should be included in the religions, because it is just an atheist religion.... It has a trinity of Karl Marx, Engels, and Lenin, and it has a holy bible, DAS KAPITAL, and it believes as faithfully in the words of Marx as any Christian believes in the words of Jesus.

Marx is outdated as much as anybody else, although he is not very old. But in these hundred years there has been so much development in science and technology that Marx is absolutely out of date. For example, Marx proposes materialism as the base of communism and modern physics says there is no matter. Matter simply does not exist, it only appears to. That comes very close to the ancient Upanishadic approach to reality which says the world is just a dream. It is an appearance but not a reality.

Modern physics comes very close to the UPANISHADS -- it does not support Karl Marx, it goes absolutely against Karl Marx. But in Russia they go on teaching people -- from the kindergarten to the university -- materialism, materialistic communism. It is almost a religion.

And these three religions -- communism, Christianity and Islam -- are covering almost the whole earth. You cannot enter Russia, you cannot enter China, you cannot enter other communist countries; you cannot enter Mohammedan countries....

While I was coming back to India, I had to stay the whole night in Cyprus because Saudi Arabia would not allow me to fly over the country because it was some religious day. I said, "My flying over the sky has nothing to do with your religious day. You can celebrate, you can.... You must not be celebrating in the sky, you must be celebrating on the earth."

But no, nobody can pass over the country. And lately I have been informed, particularly because I was there in a chartered plane.... If somebody else had been there, they may have allowed them. I would have been flying thousands of feet above, but I had to wait for twelve hours in Cyprus till their religious festival was over, and then they let me move.

So the world is full of crude, unintelligent, idiotic ideologies. It is difficult to turn the wheel of truth. But on the other hand, for the first time, the youth of the world is no longer interested in the past. It has lost its roots in the past. It has no respect for the past because it can see clearly that the past has been ugly, barbarous; and what man has done to man is intolerable.

And tomorrow this new mind, the new generation, is going to be powerful everywhere. This generation is open to the future, and there is every possibility that the new generation will be able to understand what I am saying without any difficulty.

So there is no need to be worried about the old generation. One of its legs is almost in the grave -- I just have to wait in Cyprus for twelve hours more and the whole old generation will have gone into the grave! But the wheel is going to move.

Chapter title: To relate with non-sannyasins is bound to be difficult

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BELOVED OSHO,
WHY IT IS SO DIFFICULT FOR SANNYASINS TO HAVE DEEP RELATIONSHIPS WITH NON-SANNYASINS?

It is natural.
To be a sannyasin means you are deprogrammed.
To relate with non-sannyasins is bound to be difficult because they are programmed people. Their programmed minds and your deprogrammed minds cannot have anything in common. You will think them stupid; they will think you licentious, rebellious.
There is no possibility of communication.

It will become more and more difficult the more sannyasins get deeper into meditation. Then those people will not be able to understand at all. They will think that you have been corrupted, you have been brainwashed, you have been hypnotized. All kinds of condemnation will come upon you from their side.

And from your side, you cannot conceive how people can go on believing in such stupid ideas. Everything they believe in will look idiotic -- their God, their heaven and hell, and their churches, their prayers.

You have become an outsider. You do not belong to the crowd. You have been able to see something of which they are not aware.

It is just like a man having eyes trying to communicate with a group which is blind. There will be a thousand and one difficulties. You cannot mention colors, you cannot mention light; you cannot mention a beautiful sunset, because they will start laughing: "You are living in fantasies -- these things don't exist."

And for you the problem is that you *know* they exist, and you know that these people are blind and they need some treatment for their eyes. But you cannot force them; they don't think they are blind. They simply think that this is how one has to be.

And they are in the majority. They may even violently force your eyes to be destroyed just to help you, so that you don't talk nonsense. You talk about colors and rainbows and flowers and sunsets and stars -- which are not part of their mind at all. But they are powerful. They are in the majority; they have the government in their hands -- they can do anything they want.

And you cannot do anything against them, nor would the heart of a sannyasin like to do anything against them -- you can only feel compassion for them. You can try to convince them, argue with them, but your arguments and your efforts to convince them are not going to lead you anywhere, because you are speaking two different languages.

It is one of the most difficult things, and it has always been so. Not only to sannyasins, but to all people of greater perceptivity, greater sensitivity, the masses have been antagonistic.

Vincent van Gogh... just a few days ago I saw a copy of one of his paintings in which he makes his stars like spirals. Nobody has painted stars like spirals -- you don't *see* them as spirals. He was condemned even by the painters of his day. All the critics were against him; all the painters thought that he was crazy. Every night you can see the stars, but have you ever seen spirals?

It was just a few months ago that astronomers came to realize that every star is a spiral. The distance is so much -- that's why we cannot see the spiral. But it is strange how Vincent van Gogh got the idea. He was not a physicist -- he had no instruments.

It took one hundred years for scientists to develop delicate instruments, sensitive instruments which can

see stars as they actually are. But he had painted them a hundred years ago exactly as they are finding them now. Their photographs and Vincent van Gogh's paintings are exactly the same!

But the poor fellow was not understood at all. He was turned out of his home because his parents were poor, and they said, "We cannot afford to keep you. You are now grown up. We have given you all the education that we could manage -- now you can become a priest in a church. We cannot afford for you to be a painter."

His father was working in a coal mine; his parents were really poor, and you cannot say anything against them. And Vincent van Gogh's first works are just coal sketches -- but they are tremendously beautiful. Now even those coal sketches have a value of millions of dollars. But his parents would not give him money for paints, for canvases, and finally they had to turn him out.

One of his friends took pity on van Gogh and asked him to stay with him until he got some employment. And he fell in love with the sister of the friend -- just love at first sight. The first day in the house of the friend, he proposed to the girl. The girl simply laughed; they were more comfortably-off people -- better educated, middle class, higher than Vincent van Gogh and his family.

She could not believe that this poor beggar could even dare to ask her. Jokingly, she said, "Can you give me any proof of your love? Can you put your hand on this candle?" -- it was burning by their side.

He said, "Yes!" and he kept his hand on the burning candle. His whole hand was burnt. The woman got frightened: this man seems to be mad also! She pulled his hand away, but he said, "Why are you pulling it away? Let me keep it there until you say yes."

The whole family gathered there. They pulled him away from the candle -- he had burned his hand for his whole life -- and he was turned out of the house the next day.

A man of great sensitivity -- but no woman was ready to love him, because he looked crazy. Nobody was buying his paintings, and still he went on painting. His brother was employed -- his younger brother -- and was sending van Gogh the exact amount of money so that he could have his food every day. Each week he would send money -- enough for one week only. And Vincent van Gogh would only eat four days in the week, and three days he would fast and purchase canvases and paints. And nobody was buying his paintings. People were simply laughing and saying, "He is simply mad! We have never seen such paintings. What is he doing?"

But it seems whatever he was doing is going to come true, slowly, slowly. If his vision of stars is now confirmed by physics, it is simply a miracle that with bare eyes, he could see that they are spirals. Nobody in the whole of history has even thought about it, so you cannot think that he borrowed the thought from somebody. Nobody has seen stars like that. And he could not prove anything; he simply went on saying, "This is how I see them." But everybody laughed, because they also could see the stars but they didn't see spirals.

This tremendous sensitivity... but he was misunderstood everywhere. And finally. when he was only thirty-three, they drove him mad. Hungry, starving, and everybody laughing and condemning... not a single painting was sold. His brother tried to send a man with money and said, "At least purchase *one* painting. He will have the consolation that somebody has purchased one painting."

The man went -- he had no idea about painting. Van Gogh was so ecstatic that somebody had come finally to purchase a painting -- so he was showing him all his paintings. And the man said, "Don't waste my time -- any will do. This is the money."

You can understand how much van Gogh would have been shocked. He simply said, "That means this money has been given to you by my brother -- because you are not even looking at the paintings. I cannot sell any painting to you. These paintings are not for people who cannot understand them. And just tell my brother never to do such a thing to me -- it hurts more." And it was found actually that that was the case.

Van Gogh died without selling a single painting. Now only two hundred paintings have survived, and each painting is worth not less that one million dollars; each painting has a certain quality that has never been found in any other painting.

He became mad, but he continued to paint even while he was mad; in his madhouse he continued to paint. Even the paintings he has done in the madhouse are tremendously beautiful. Perhaps he was not mad; perhaps he was simply forced by the medical profession and other painters to feel that he was doing mad things.

After one year he was released, because he was absolutely nonviolent; he created no trouble for anybody, he simply continued to paint. In fact he was not willing to leave because it was far easier in the hospital. The hospital was paying everything for his paintings, and he was getting food for seven days, so

this was far easier than to be outside.

But they forced him; they said, "We don't think you are mad, and if you are mad then there is no way to cure you. You simply get out." Outside he could not manage and simply committed suicide. He wrote a letter to his brother in which he says, "What is the point of living in a world where nobody understands you? And there is no hope that anybody will ever understand me -- at least not in my life. It is better to withdraw."

So this is not only with sannyasins, it is an old story. People of immense qualities, but with a different perspective and different sensitivity than the ordinary mind has, have been tortured, and there has been no way to communicate.

All that the sannyasins can do, rather than arguing with those people, is accept whatever condemnation they have and still ask them, "Do you see that we are happier than you? Do you see that we love more than you? Can you see that we are more silent, more integrated than you? We may be brainwashed, hypnotized -- all your condemnations we accept." Just raise the question, "Are you more contented than we are? -- although we have nothing. Are you less worried than we are? -- although we don't have anything that makes us *not* worry, and we have everything that would make *you* commit suicide."

Don't argue -- simply make it clear to them, "We are homeless, we don't have any money, we don't belong to any society, we have abandoned all the nations, all the religions. Still, we are happy. We don't know what is going to happen tomorrow, but today is enough. When tomorrow comes it will take care of itself."

Rather than intellectual arguments, existential comparison perhaps may help them. Perhaps they may start thinking about it, that there is some truth in it. And that is the only possible way to bring them closer. And once they are closer and open and ready to listen, then there is every possibility of communion.

First, you have to melt the ice -- and that is the biggest problem. Once the ice is melted, then things become easier.

So first, accept all their condemnation rather than retaliating, arguing against it. That will not help. What is going to help is to just accept what they are saying, then make an existential comparison and tell them, "You can think about it, and if you feel that we have got something that you have not got, we are ready to share it with you."

And those people are in misery. They may be pretending they are not, but they *are* in misery, they are in suffering. If you can just make a question arise in their mind, so that they can look at their fake masks and can see their reality for a moment, they will be ready to listen to you.

There is no other way. You cannot force, you cannot argue, because on that ground the conflict cannot be resolved. It can be resolved only on existential grounds. And that's where many sannyasins miss the point.

If people say, "You are hypnotized," you start arguing, "We are not!" No, you should say, "It is possible; you may be right, we may be hypnotized. But what do you think: being in misery and not hypnotized, or being in bliss and being hypnotized -- what alternative will you choose? And what is wrong in being hypnotized? Have you ever been hypnotized? Do you know what it is? Have you ever experienced anything of it -- or just heard the word?"

There are millions of people who have just heard words, and they go on throwing those words around: hypnotism, mesmerism, brainwashing -- and they don't understand a thing they are saying.

So rather than arguing, you can say, "If you know about brainwashing, I am ready: brainwash me, so I can see what brainwashing is. If you know what hypnotism is, hypnotize me, so I can experience what hypnotism is."

Make one thing certainly clear to them: "You don't know -- you are simply throwing words about."

I was a student of a professor, and there was always conflict with him for the simple reason that he went on throwing words about and he did not know what they meant. I would insist, "You explain that word. And I will not be satisfied only by an intellectual explanation. I am ready -- brainwash me, hypnotize me, I am ready." But he was just throwing words about.

He reported to the vice-chancellor of that university that I was a continual trouble because I would contest each word, that he had to prove.... The vice-chancellor asked me to come to see him. The professor was present there -- I immediately understood what the problem was.

The vice-chancellor said to me, "Why do you create trouble?"

I said, "I don't create trouble. You just wait and see." I asked that professor -- he was a Bengali man, Professor Bhattacharya -- I asked, "Have you read the book written by Ouspensky, TRACTATUS LOGICO

PHILOSOPHICUS?"

He said, "Yes! It is such a famous book. I loved it when I read it."

And I told the vice-chancellor, "Phone the library and enquire if there is any such book -- because I have simply made up the name of the book. There *is* a book TRACTATUS LOGICO PHILOSOPHICUS, but it is not written by P.D. Ouspensky, it is written by Ludwig Wittgenstein -- and this man has never seen the book. This is my whole problem in the class.

"Do you think I am creating trouble or is this man the trouble? Can't he be honest and say, `I have never heard of such a book'? But he cannot accept his ignorance -- about anything."

The vice-chancellor phoned to the librarian; the librarian said, "P.D. Ouspensky has never written such a book. There is a book of this name, but the author is Ludwig Wittgenstein."

The vice-chancellor said to the professor, "You have to understand that if you don't know, you should not pretend to know. And this boy has made his point absolutely clear."

I said to the vice-chancellor, "This has been happening almost every day. This man never goes to the library. I have looked through the whole philosophy department in the library: his name is not on a single book's card. And I have looked in his house, because he lives by the side of one of my friends" -- who was a professor of economics -- "and the houses are joined together, they are sharing half and half. So I just made an arrangement with my friend, `Someday let me into his house. I want to see what books he has.'

"And all that he has are magazines like PLAYBOY, which I don't think have any philosophy. I have not seen a single book which is concerned with philosophy -- and he is a professor of philosophy! And do you think a professor of philosophy reading PLAYBOY is going to discuss philosophy with me? He has passed his examinations -- that must have been thirty years ago, but in thirty years philosophy has moved on further and further."

That was the last time that the professor allowed me in the class. The next day when I went into the class he said, "Listen, you may be right. Yesterday you put me in such a bad situation -- I don't want to argue at all. Either you promise me not to argue in the class or just don't come to my class."

I said, "I always wanted not to come to your class because it is so worthless. But you have to give me ninety percent attendance."

He said, "I will give you one hundred percent, but don't come to my class."

I said, "Can I come to your house sometime?"

He said, "I don't want to see your face!"

I said, "It is up to you: if you have decided to remain retarded, what can I do? But once in a while I will try to come to your house, because I want to help you to come out of your retardedness."

He was very angry with the economics professor: "You allowed him in my house to look into my books -- and certainly there are no books, just magazines and other things. He brought the whole thing before the vice-chancellor, and I felt so insulted!"

I went to the vice-chancellor and I said, "This is the situation: he is willing to give me hundred percent attendance, but he does not want me to attend the class. And I want to inform you that this is absolutely criminal. You go to the class and check how many days I have been present."

The vice-chancellor did it; he went to the class at the end of the month, and I was marked as present the whole month. He asked Bhattacharya, "Are you sure that this person has been present the whole month?"

Bhattacharya became suspicious that I must have been doing something behind his back. He said, "Yes, I am certain; otherwise why should I give him that percentage of attendance unless he was present?"

The vice-chancellor asked the students. They said, "No, we have not seen him for one month."

Bhattacharya came to my room in the hostel that evening and said, "Please, come to the class from tomorrow. I am very sorry, and I accept that I don't know anything about the latest developments in philosophy. But you have given me so much trouble that if you don't come to my class, I am going to lose my job."

I said, "Don't be worried -- I will not do any harm to you. I simply want you to understand that you should not throw names around. You go on throwing names around like Martin Heidegger, Jaspers -- you know nothing about these people, and I have been wasting my whole nights with these people. You simply stop! What is the point? -- if you are not knowledgeable, accept it.

"I am trying to become knowledgeable, and I think it honorable of you to recognize that you DON'T know. I don't think there is any disrespect in it, because one cannot know everything in the whole world. There are millions of things, for everybody, that he does not know. So you learn one thing: when you don't know, you have to accept in the class that you don't know."

That discussion with him... I went to the class the next day and he really accepted three times in one hour that he did not know anything about something. And afterwards he thanked me, "It was such a great release and freedom to say, `I don't know.' I have never known such a relief. It was a tension and anguish to tell a lie, knowing perfectly well that I didn't know this man, this philosophy, and still saying I do -- because this was my conditioning, that the professor has to know everything, at least more than the student."

I said, "Forget that, and there is no problem" -- and since that day there was no problem. In fact, even in the class he would stop sometimes and ask me, "Perhaps you have some idea about this that you can explain to the class."

He had been a very disrespected person; he became a person very respected by the students -- just by accepting that he was ignorant about some things. His humbleness created respectability.

It is a difficult task with people, and you have to deal with different people in different ways. No certain method can be given, because it may work with one person, it may not work with another person. So you have to be very watchful about the person to see what will work.

One thing is certain, that they are all in suffering, all in tension and anguish, and they *all* want to get out of it. So from there you have to find your clue, and the key. And if you are watchful enough, you can always find the clue and the key, and a communion is possible.

And you have nothing to lose. That person really wants to lose many things -- his misery, his suffering, his anguish. And he has nothing else; his whole being is full of hell.

Don't fight with the person. Try to accept whatever he is saying. Ask him questions about what he says and let him feel that he knows nothing about these things. Once he accepts his ignorance about anything, you have a loophole from where you can enter into his being.

His knowledge is a protection of his personality, his ego. So first you have to make a dent somewhere. So just listen to him and ask a few questions, and you will be able to find where he is just absolutely ignorant. Then you can make possible a little space to connect through. And let him feel your love, your compassion, your peace, your blissfulness.

It will take a little time for him to ask you, "What has happened to you?" But sooner or later he is bound to ask, because he is sick, and nobody wants to remain sick. If you can prove that you have come out of the ordinary sickness of human beings...

Only then can a sannyasin have a communication with non-sannyasins.

Light on the Path

Chapter #35
Chapter title: Beyond the mind is your reality

9 February 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
DO WE NEED SPECIAL MEDITATIONS FOR WOMEN?

No. Meditation is concerned with your consciousness -- and consciousness is neither man nor woman.

This is one of the fundamentals I want the world to be aware of.

All the religions have denied the woman any possibility for spiritual growth, thinking that her body is different, her biology is different: she will not be able to reach to the ultimate flowering of consciousness.

But it is strange that nobody down the centuries ever enquired: Who reaches the ultimate flowering -- the body, the mind or consciousness?

The body is different. If the body was going into meditation, then there would be certainly a need of different meditations for women than for men. Because the body is not involved in meditation, there is no question of any difference.

For example, in yoga, where the body is very important -- all the yoga postures are basically rooted in physiology -- there are many postures which are not suitable for a woman's body, and there are many which are more suitable for a woman's body than for a man's body. So yoga can make a distinction: yoga for men, yoga for women.

Mind is also different. Man thinks logically, linguistically. The woman is more affected by emotions, sentiments, which are nonverbal. That's why she tends to be not willing to argue. Rather, she would like to scream and fight, cry and weep. That's the way she has been for centuries, and she wins in it -- because the man simply feels embarrassed. He may be right logically, but the woman does not function logically.

So if meditation was concerned with mind, then too there would be a different kind of meditation for women than for men. But meditation is concerned with the very essential core of your being, which cannot be divided into male and female.

Consciousness is simply consciousness.
A mirror is a mirror.
It is not male, it is not female.
It simply reflects.

Consciousness is exactly like a mirror which reflects. And meditation is allowing your mirror to reflect, simply to reflect the mind in action, the body in action. It doesn't matter if the body is a man's or a woman's; it does not matter how the mind functions -- emotionally or logically. Whatever the case, the consciousness has simply to be alert to it. That alertness, that awareness, is meditation.

So there is no possibility of any difference in meditation between man and woman.

BELOVED OSHO,
I AM SUCH A DOER. HOW CAN I BECOME MORE OPEN AND AVAILABLE TO YOU WITHOUT DOING? HOW TO FIND THE BALANCE BETWEEN DOING AND NON-DOING, TO RECONCILE YOUR TWO STATEMENTS: "YOU HAVE TO ACT WITHOUT WILL," AND, "EFFORT IS ALSO NEEDED"?

It is a complicated question -- not existentially, but when you think about it, because the thinking part of the mind is the doer. It wants to do something, to make an effort. It is absolutely unable to understand that there is the opposite side of the mind which is non-doing, non-active, and already effortless.

The problem becomes more complicated because these two parts of the mind are not in any connection, in any communication. Nothing joins the split.

You are already doing many things, and also you are *not* doing many things. But both sections are so separate, so unbridgeably separate, that neither is aware of the other. The question comes from the section of the mind which finds it difficult to think of non-doing. Effort is perfectly good -- it is ready to *do* anything.

Gurdjieff based his whole approach on this half of the mind. It is an arduous effort, and it is not a coincidence that he became a very influential master in the West. He would not have been recognized in Far Eastern countries; he has no following in Far Eastern countries, where for centuries non-doing has been the basic approach. All his teaching was effort, actions.

J. Krishnamurti is more influential in the West than in the East. In the East, millions of people have not even heard his name. Even in India, where he was born, he visits only Delhi,

Bombay, Madras, which are the most Westernized parts of the country. And there too, if you look at his ideas, you can see who the people are.

In Bombay ninety percent of his listeners are Parsees -- who are not Indians -- and their religion is a religion of effort. In Delhi or Madras, everywhere he is listened to by intellectuals. It is the same part of the mind; and both Krishnamurti and Gurdjieff are denying the other part by different names.

Many women have been attracted to Gurdjieff, to Krishnamurti, not knowing that they are being attracted by the opposite. The attraction is of polarity. Not that they are convinced that Krishnamurti is right, or Gurdjieff is right: they function more from the non-doing part of the brain, and the non-doing part is immensely attracted to doers, thinkers. But it remains only an attraction; they cannot manage to do what these people are asking. Their attraction was basically from the opposite pole.

They would be in better company with Taoists, with Zen, but they may not be interested. I don't see many women interested in Zen or Taoism. Really Zen and Taoism are, in a way, feminine. They want you to relax and be inactive.

What I am saying is that you are neither. My approach transcends Gurdjieff and J. Krishnamurti together.

Gurdjieff was more interested in physical efforts, hard labor, dancing, exercises. He was basing his action on the body. Krishnamurti is not interested in the body. He is interested in the activity of the mind, so his whole approach is simply logical, analytical. But you will be surprised that he himself personally has been practicing yoga his whole life.

And this is very strange -- he never teaches yoga, never even mentions it, because that is not his own ground. His own ground, his territory, is logical, analytical; it is thinking. He can create philosophers, not mystics. He himself is more of a philosopher, but he knows that yoga is significant. They are parts of the same hemisphere, so he has been practicing yoga -- but he is a sincere thinker.

He has had teachers in yoga. We had in Poona one of the best teachers of yoga, Iyengar, who has been traveling with J. Krishnamurti and teaching him yoga. He even approached me -- because he had been listening to me -- and he wanted to teach me yoga. And it is true that he is the best expert in India.

But I simply refused. I told him, "I have seen your books -- you are not doing right in saying that you are the master of J. Krishnamurti. It is true that he learns yoga from you, but you are not his master; you are simply a teacher. But proclaiming yourself as master of J. Krishnamurti has much bigger implications than just being a teacher of yoga.

"Somebody may be massaging him, somebody may be a physician to him, somebody may be taking care of his food -- that does not mean that they become masters! You are simply taking care of his body -- you should make it clear.

"And now you have approached me for the simple reason that now you can add this too to your propaganda, that you are my master. No one is my master -- and I am not interested in yoga at all." Krishnamurti is interested because yoga belongs to the same hemisphere of the mind. Physiological activity or mental activity -- activity as such is one part of the mind.

I cannot say that I belong to the traditions of Zen or Tao, although I love those traditions more than any other. But I cannot be part of their group because they are using the other side of the mind -- the inactive mind. Their whole effort is how to shift your consciousness, which is focused on action.

Naturally, in the world, action is needed, not inaction. For every success action is needed, not inaction. For all ambitions, action is needed. So the whole world, by and by, has become focused on the active part. But the active part is going to create tensions; it is going to create anguish, sadness. Even if you achieve your goal, you will find that you have not achieved anything -- you simply wasted your time and your energy.

The active part of your mind cannot leave you in a state of silence, relaxation, just at ease, at home. That is impossible for the active mind.

It is the inactive mind that can give you a home to rest in, and a shelter, and a beautiful feeling that nothing has to be done; that you are good as you are, that you are at the goal already, so you do not even have to move.

To change the focus from the active mind to the inactive mind, Zen had to use very strange methods, because the mind has been focused on action for centuries. It has forgotten completely how to move, how to be loose enough so that the focus can move to the other part of the mind.

So they will give *koans* -- which are absurdities -- to think about, just to tire your thinking; because thinking cannot come to any conclusion: there is no way. They are not puzzles -- puzzles can be figured out by the mind -- and they are not problems. There is no way to translate the word *koan* because nothing like the *koan* has existed anywhere else.

A koan is a puzzle which cannot be solved; there is no way to solve it. It is a strategy to tire your active mind -- so much so that out of tiredness it falls flat; it recognizes its failure. In those moments the focus can be moved very easily. Because mind has failed, you can move towards no-mind.

Their whole teaching is no-mind, no-action -- and you are at ease, you feel immensely contented. You feel all the tensions gone. And nothing has happened; only your focus has been changed. All the tensions are waiting on the active side, all your desires are waiting on the active side. All your ego and motivations of the ego are waiting on the active side. It is just that you are no longer focused on that part. You have moved to the opposite part.

I like what Zen has done to humanity. It has looked absurd, it has looked insane to many people. Illogical certainly it is -- but it is not insane, it is not absurd. It may look mad, but in its madness there is a method: they are trying to loosen your focusing.

My effort is not to be bothered much about active mind or inactive mind, because basically they are mind. The active mind can give you misery, and the inactive mind can give you what the Japanese call *satori* -- a peaceful, silent, relaxed, contented feeling. But it still remains part of the mind. You have not moved from the mind to consciousness. You have changed the focus, but you have not *become* the focus.

So if the focus can be changed to inactive mind, it can be again changed to active mind. There is no problem -- it has just to become loose.

That's why Zen people come to the philosophy of "action in inaction," because now they are moving their focus: they can do things, and they can move the focus to the inactive mind. So action continues, but they go on changing continuously. It is just as in the day you work, and you make effort; and in the night you rest, and you go to sleep.

They are not contradictions. The sleep simply gives you rest. Rest for what? Rest to work tomorrow again. And why are you working? To have a restful night. The whole day you work, so in the night you can rest; and the whole night you rest, so that in the day you can work. And this is how the wheel of the mind goes on moving: this is action in inaction.

What I am doing is totally different from what Gurdjieff and Krishnamurti and Zen are doing. My effort is to make you aware of something beyond mind which is being used as a focus, which is your reality.

This transcendence of the duality of the mind opens the doors to consciousness. And once you are aware that you are consciousness, then your action is minimized. Whatever is absolutely necessary and urgent, you do -- not a single bit more nor less. And whatever action you have done, you need a rest to recover your energies. So you allow the resting mind to refuel the active mind, but you are an outsider -- you are using a mechanism, you are no longer identified with it.

In different situations there will be different combinations of action and inaction. There may be times when much more action is needed. You will do it, but you will not become the doer. You will make all the efforts, but you will remain absolutely detached.

Whether those efforts succeed or fail will not be your concern -- you made them fully, that's all. Now what happens depends on millions of things in the universe; it is not in your hands, so you don't bother about success or failure. Your only concern is that whatever you do, you do it fully.

And there may be times when you feel that the mechanism of your mind, the active part, is tired, exhausted; you can go for a long rest, not doing anything, not even speaking. But there is always a balance between the two because now you can see from the outside when the balance is there and when it is not there.

I have said that you have to become inactive, you have to become totally relaxed, and that it needs a certain effort; hence the question has arisen that there seems to be a contradiction. It is always your logic that brings contradictions. Life is very simple; there are no contradictions.

The inactive mind cannot give you total relaxation. It is really in partnership with the active mind. It is a tremendously beautiful mechanism that automatically goes on moving from action to inaction, from day to night, from waking to sleep, and keeps you healthy. But it is not total relaxation, it can only be partial relaxation, because the moment you are rejuvenated, you have to move to action. That is an autonomous process.

When I say that the movement has to happen as a transcendence, in the beginning you will need effort. Use the active mind to make that effort -- because it is ready to make any kind of effort -- and use the inactive mind to give you a taste of what effortlessness is. It can only give you a *taste*, but this is the beginning of a revolution.

When I said you need effort to attain relaxation, meditation, consciousness, I simply mean that you have to use both the minds. And once you have learned to use both the minds... The transcendental consciousness in you is absolute relaxation. It is pure silence. It has no opposite to it.

This has to be the criterion whether you have reached the goal or not. If there is still something as its

polar opposite, you have not reached; you are still in the duality. One can move from one duality to another duality; it does not make any change. One has to move from duality to non-duality, because non-duality is the ultimate.

The ultimate has no opposite to it. It is the final synthesis where all opposites have melted into one, when male and female have melted into one.

There is an ancient statue in India -- I had one in America... somebody had sent me a small replica of the statue. It is half man, half woman. It is symbolic. It is saying that as man you are half, as woman you are half: together you become one whole. But then there is no opposite to it.

So transcendence of mind is consciousness. But you have to use the mind because right now there is no other way, and the mind can be used perfectly. But don't use one side of the mind -- which is what I see Krishnamurti and Gurdjieff teaching: using one side of the mind. When you use one side of the mind, at the most you can emphasize the other side of the mind, but not transcend it. Transcendence needs both the minds.

Zen has been using the inactive mind and is based on a fallacy that the inactive mind is total relaxation. It is not. The inactive mind is in partnership with the active mind. It is simply a reservoir for the active mind. It simply goes on supplying energy for the active mind -- so it cannot be the ultimate.

That's why I used the word *satori*. Zen has reached, at the most, satori, and they have thought that this is the end. This is not so. This is not *samadhi*.

The meaning of the words is the same, but satori is just half the mind realizing its inactivity, silence, and thinking that it is the whole. *Samadhi* is a far higher word. The word *sam*, of which *samadhi* comes, means ultimate balance. Samadhi is above and beyond the duality of the two minds.

There is a certain similarity between satori and samadhi; hence the fallacy. Satori is just like a moon reflected in a calm and quiet water. It looks just like a moon, but just throw a small stone in the water, and your moon is split into thousands of fragments; each wave distorts it. It is not reality. But one can have a misunderstanding between the moon in the water and the moon in the sky.

Samadhi is the moon in the sky, and satori is the moon in the water. Satori is certainly the reflection of the same moon, but a reflection is not the reality. The inactive mind has that capacity, because it is relaxation, silence, no action, no disturbance. It is a calm pool of water; it can reflect the moon. The active mind cannot reflect it; it is too much in a turmoil -- the winds are strong and the water is disturbed.

So I say effort is needed in understanding these two sides of your mind; and effortlessness is needed to relax, not into the other side of the mind but beyond both sides. But before you can go beyond, you have to understand clearly the two sides of the mind so you can make the distinction; otherwise the inactive side of the mind has deceived many people.

It looks almost like the real moon -- and you have never seen the real moon, so it *is* the real moon to you. Satori is only a reflection of samadhi. I have never said that because I don't want to disturb Zen people, because they are the best people around in the world. Although they are clinging to a reflection, at least the reflection is of the moon. Sooner or later they will become aware that it is a reflection: any small disturbance, and the reflection is distorted.

But the point has to be noted that neither side of the mind is your ultimate reality.

Krishnamurti and Gurdjieff are not even as close as Zen people, because they are still engaged with the active mind. Gurdjieff may come closer to the inactive mind because he exhausts the body and its energies in his exercises. Then naturally there is a change; the active mind feels emptied out. It needs the support of the inactive mind -- and that was the method of Gurdjieff: to force you to work to the point where suddenly you feel an onrush of energy.

According to him... he thought it was coming from your second layer, the emergency layer, or from your third layer, your basic universal energy.

As I see it, it comes from your inactive mind, which is doing this every day. The more tired you are, the more you fall into a deep sleep. That falling into deep sleep relaxes your tired muscles, your body, your whole system. It lubricates it; it gives a rest period, and by the morning, when life is again rising up, you are again full of energy. It is not coming from any emergency source or from any basic universal energy; it is simply coming from the inactive side of your mind -- which is continuously doing this.

And it is something to be understood, why it is said that kings, although they may be sleeping in marble palaces, have a pillow of thorns; they cannot sleep. The reason is not that they are kings; the reason is that they never exhaust the active mind, so the inactive mind is not needed. The active mind continues thinking planning, worrying -- all kinds of things, because it is not exhausted. It has still energy to go round and

round.

It is said that kings go to sleep more healthy than when they wake up. They are very tired, because the mind goes on and on. It simply does not stop and allow the inactive mind to function, so they are of course more tired.

But the same thing happens after enlightenment. That is my experience, and that has been the experience of many other enlightened people in the world. If you have transcended both minds, whenever you find the active mind tired, suddenly you move to the transcendental; you don't move to the other side of the mind.

The transcendental mind, once known... whenever you get a small gap between your activities, you will be suddenly transported to the transcendental mind. And the transcendental mind cannot do the work of the inactive mind, because it is consciousness twenty-four hours a day, around the clock. It is never unconscious.

I myself have experienced that it is very difficult to move to the inactive mind, because the moment you are not doing anything, your whole energy simply moves towards the transcendental.

So for years I have been sleeping fully awake. I hear all the doors in the hotel being closed and opened. I was going to say to Bhikku Oberoi when he comes back, "This is not the right architecture for a five-star hotel, that you have to hear every sound of every flush, you have to hear all the doors around being closed and opened. The whole night it goes on.

"The architecture should be more soundproof. It should be made in such a way that these sounds can't be heard, or the doors should be made in such a way that they don't make such a sound. Or the dividing walls should be made with something soundproof in between the bathrooms, so that you don't hear other bathrooms' flushings going on at any time of the night."

It was just a coincidence: I was staying in Patna in 1960 and I was suffering from a migraine. I had suffered from migraine since my enlightenment; I had never suffered before. And the migraine is in only half of the mind; it is the active part of the mind that has it. If the active mind loses contact with the inactive mind, then it goes on working but it has no time to rest.

Because I was staying in the house of a doctor... he was very concerned that this was a terrible migraine, and it was really very strong. I could not open my eyes, it was so painful.

The whole day I would simply lie down with a wet towel around my head. But it was not a help -- just to pass the time.... And it remained with me for twenty-one days exactly when it came. And it came at least four times a year, so it was wasting too much time.

The doctor gave me some sleeping pills. He said, "At least in the night you will have a good sleep; otherwise this migraine continues twenty-four hours a day." Usually a migraine does not continue for twenty-four hours; ordinarily migraine starts at sunrise and disappears by sunset, because it is only in the active part. As you drop out of activity, and the world starts cooling down and you are preparing for sleep, the migraine disappears.

But that was not the case with me -- it continued for twenty-four hours -- so I said, "There is no harm in trying." And it really helped: I could sleep, after many years, for the first time. I don't actually know what the sleeping pills did chemically, but one thing I am certain about -- which the chemist may not know: it made it possible again for the active mind to be connected with the inactive mind.

I remained a watcher, something in me remained awake, but only a small flame of awakening; otherwise everything went into sleep. My feeling was that the sleeping pill helped to make a contact with the non-active mind, which I had lost completely.

Since then Devaraj has been trying again and again to stop my sleeping pills, but it simply creates so much pain and so much trouble, that finally after torturing me once for one month, then fifteen days, he again gets back to a sleeping pill. And my feeling is that he will never succeed. He can torture me as long as he wants -- because I always listen. To whatever you want I will listen and....

The day I came here he was again on the same trip; he tried again, thinking that perhaps.... He was hoping that when I was in jail in America that it would be a good time... I may have forgotten about the sleeping pills. I was also thinking in the jail that this was a good time -- I could not get a sleeping pill, so perhaps.... But for years before I had not slept; and in those twelve days I did not sleep a single wink.

So here he tried for one month and tortured me, because it is not only sleep that I cannot get, with the sleep not happening my stomach gets disturbed, my breathing gets disturbed, my eyes start burning. And I don't think there is any possibility... because without any device to shift the active mind and its energies to the inactive mind, it simply moves to the transcendental consciousness. It simply slips there, bypasses the inactive mind.

So some effort is needed to become aware of these two sides of the mind, and once you have become aware of these two sides of the mind, then without any effort, just watching these two sides, a sudden quantum leap happens. Your whole consciousness is centered beyond the mind; and that beyondness is neither male nor female.

Krishnamurti has suffered from the same migraine for forty years. Perhaps he could be helped by something that helps him to sleep. But nobody may have thought about it. It was just this doctor who, feeling so much for me, said, "The whole day you are in trouble so much; at least for the night, take a good dose and go to sleep."

But the strange effect was that I went to sleep and the next morning there was no migraine. He was also surprised. This was strange; these were only sleeping pills, they were not meant for migraine. And for migraine I had taken all kinds of medicine -- nothing helped.

It has been a long time for Krishnamurti -- forty years -- to suffer from very strong migraine. And my feeling is that the reason is the same.

One Buddhist *bhikshu* from Sri Lanka was brought to me because he had not slept for three years, and he was going crazy; his head had become so heavy. They had tried everything, but nothing helped. Somebody gave them my address. He came to see me and stayed with me for three months.

I told him, "First you stop vipassana" -- the Buddhist meditation, which is the finest to keep you aware. "You first stop it for a few days." And then I inquired, "At what times have you been doing vipassana?"

He said, "At all times." And a *bhikshu* has all the time in the world -- he is not doing any business, he is not in any job. All the work he has to do is to go begging once a day, and that does not take more than half an hour. And once a week he has to give a sermon -- that's all that his work is.

So he was doing vipassana even in the night. And he started doing it more when night came and sleep was not coming: "Why waste time? -- do more vipassana." But vipassana is a method that will not allow you any sleep. It is awareness, and if you continue to be aware, you block the active mind from moving, diving into the inactive mind.

So I told him, "First, for seven days you completely stop vipassana." And just within seven days he was sleeping perfectly well. Then I told him, "You can start vipassana with sunrise, and you have to stop vipassana before sunset. And let us see what happens." And that worked perfectly well.

Since then I have been suggesting to my people never to do vipassana at night.

But after enlightenment you cannot do anything. It is not a question of your doing anything -- before enlightenment you can change from doing something to not doing something, or doing something only at a certain period. But after enlightenment the awareness is simply there, and it remains there twenty-four hours a day.

It is a well-known fact that Buddha slept only three hours a night and I don't think he slept even three hours... he must have been resting. But there *is* a possibility he might have been sleeping, because the whole day he was traveling by foot.

He was doing so much work with the body -- this arduous work of walking continuously for miles every day for forty-two years. It is possible that it might have created a situation, even after enlightenment, in which the active mind was forced -- by his activity throughout the whole day -- to connect with the inactive mind.

The same is true about Mahavira. He slept very little, but he was also walking continuously.

Most of the enlightened people in the world have died almost immediately after enlightenment -- the shock is too much. The body may not be able to take it, unless the body is specially prepared to take it.

Buddha and Mahavira were both trained warriors. They had very strong bodies -- the bodies of fighters. They both became enlightened nearabout the age of forty, and remained alive for almost the same time again -- forty and forty-two years.

I can see only one reason that they managed to absorb the shock: their bodies were so strong. But the shock always leaves the body in a very delicate condition, and most people have died just when they became enlightened. Enlightenment and death almost came together. They became so awake, so full of light, that all their connections with the mind and the body were broken -- and particularly if their enlightenment happened after the age of thirty-five, when one starts declining.

If you take seventy as the average age at death, then at thirty-five you are at the peak, and after that you start declining. If people have become enlightened before thirty-five, then they have survived longer than others, because the body was younger, stronger, and it was not on the decline; it still had a potential to grow. They absorbed the shock, but the shock had shaken everything.

I was never sick before I became enlightened; I was perfectly healthy. People were jealous of my health. But after enlightenment, suddenly I found that the body had become so delicate that doing anything became impossible. Even going for a walk -- and I was running before that, four miles in the morning, four miles in the evening, running, jogging, swimming. I was doing all kinds of things.

You will be surprised to know that when I entered the university, I was doing so much exercise -- running, swimming, jogging and other exercises -- that a few other students became interested. They started following me, to go for a run.

I had never thought that there was any problem in it, but the man who owned all the restaurants and the mess at the university came to see me and said, "I will give you a totally free pass as far as food is concerned, but please don't help these people to run and jog and swim, because I am going to be bankrupt!

"Before you came I had never seen people eating thirty-five chappattis at a time -- and your followers are doing that. At the most four chappattis are enough. But if everybody starts eating thirty-five chappattis at a time, seventy chappattis in a day, then I am finished -- you are killing me! I'll make it completely free -- whatever you want from the restaurant, from the cafeteria, from the mess. Everything is free, for two years while you are here you will not be charged at all, but please stop these people...!"

But after enlightenment, suddenly and very strangely, the body became absolutely weak. And it is almost unbelievable -- I could not believe it, my father's sister's family, who I was staying with, could not believe it. It was more of a surprise to them because they knew nothing about enlightenment. I suspected there was some connection but they had no idea what had happened: all the hairs on my chest became white, just in one night! And I was twenty-one!

I could not hide it -- because it is a hot country, India, and I used to only have on a wrap-around lunghi the whole day, so my chest was always naked. So everybody in the house became aware of this and was wondering what had happened. I said, "I myself am wondering what has happened." I knew that the body had certainly lost its stamina. It had become fragile, and I lost my sleep completely.

I have been asked again and again why Ramakrishna died of cancer. I know why he died of cancer: he must have become absolutely vulnerable to any disease. And if it was only Ramakrishna we could think it was just an exception; but Maharshi Raman also died of cancer. That looks strange, that within one hundred years two enlightened people of the highest order died of cancer. Perhaps they lost all resistance to disease.

I can understand from my own situation, I lost all resistance to diseases. I had never suffered from what you call allergies. I loved perfume so much, and I had never suffered because of it. I had beautiful flowers in all my houses where I lived; and India has such flowers I think no other country has -- with great fragrance.

Cold countries cannot have that fragrance; for that, a hotter climate is needed. But too hot a climate is also not right because that destroys the flowers, so something in between.... And India has that kind of climate; it is not cold, it is not very hot.

There are plants, for example a certain flower, "queen of the night" -- you can have just one plant, and the whole house will be full of fragrance; and not only your own house, the neighboring houses too will be full of fragrance. And there are many other flowers -- *champa*, *chameli*, *juhi* -- which are immensely full of fragrance. I always had those flowers around me, and I never suffered from any allergy.

But after enlightenment I became so allergic that just the body-smell of somebody was enough to give me a cold, the sneezes; and the sneezes triggered something in my chest. I started coughing, and coughing triggered another process; I started having asthma attacks which were absolutely unknown to me. I had never thought that these things would happen to me.

But I was aware of what was happening. My consciousness and my body had fallen apart; the connection became very loose. The body's resting became impossible, and when you have not rested for many days, then you become vulnerable to all kinds of infections. You are so tired, you cannot resist. And if for years you cannot have any rest, then naturally you lose all resistance.

Mahavira died -- something was wrong with his stomach. For six months he suffered very much from stomachache, no appetite, and he died because of the stomach. It may have been stomach cancer or something of which there was no idea at that time.

It is said that Buddha died of food poisoning. It may not be the right diagnosis of his death. One thing is certain, that he must have had a very fragile body, which was very prone to becoming sick at any time.

The scriptures don't talk about it because it doesn't look good. But the fact that one of the greatest kings, Bimbisar, offered Buddha his own personal physician to be continuously with him -- and for forty years the physician was with Buddha, twenty-four hours a day, wherever he was going -- is enough proof that there was something going wrong. Otherwise, what was the need of having a personal physician? And that too,

not an ordinary physician -- Bimbisar's own physician.

And if Buddha was healthy -- because the scriptures don't mention any illness.... But they have forgotten that it can be logically concluded that if he was not sick, not always prone to sickness, then why should a personal physician of an emperor follow him for forty years unnecessarily?

My feeling is that because enlightenment is the last lesson of life, there is nothing more to learn, you are unnecessarily hanging around. You have learnt the lesson -- that was the purpose of life -- so life starts losing contact with the person. And most of these people have died immediately; the shock was so much. And death is not a calamity to them; it is a blessing, because they have attained whatsoever life was to give.

But to live after enlightenment is really a difficult affair. The most important thing is that one loses contact with his inactive mind, and it becomes impossible to have any contact. The moment you are silent, immediately the energy moves to your transcendental awareness.

You are aware, even when you are doing something, saying something. The flame is not *that* strong, because your energy is involved in some activity. But when you are not doing anything, then suddenly the whole energy immediately shifts to the highest point. It is tremendously blissful, it is great ecstasy, but only for consciousness, not for the body.

Nobody has ever explained exactly what the situation is. I think there may have been a fear that if you explain it to people -- they are already not making any effort towards enlightenment -- and if you say it is possible that enlightenment may become your death, they may simply freak out! "Then why bother about enlightenment? Then we are good as we are -- at least we are alive! Miserable, but we are alive."

If your body becomes vulnerable, fragile, non-resistant to any kind of disease, that may also give them the argument: "This is not good; it is better not to bother about such things. It is better to be healthy and have no diseases, rather than having enlightenment and then suffer a fragile body and all its implications."

Perhaps that may have been the reason that it has never been talked about. But I want everything to be made clear. I don't want to leave anything about enlightenment, its process, as a secret.

It is good for people to know exactly what they are doing and what can be the result. If they do it consciously, knowingly, it will be far better. And those who are not going to make any effort, only they will find excuses; they were not going to make any effort anyway. For those of you who are going to make the effort -- even if death comes, it will be a challenge, an adventure, because you have attained whatever life could deliver to you, and then life slipped away.

Okay?...

What happened to your camera? Your eye is not blinking?

I COVERED IT BECAUSE I THOUGHT IT WOULD DISTURB YOU.

I thought it had become enlightened!

Light on the Path

Chapter #36

Chapter title: Enlightenment: the by-product of being in the present

11 February 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
I AM A SOCIOLOGIST. THAT MEANS I DEAL SCIENTIFICALLY WITH THE RELATIONSHIP BETWEEN SOCIAL AND POLITICAL STRUCTURES, AND THE INDIVIDUAL. THOUGH I THINK THERE ARE SOCIOLOGICAL LAWS, AND THAT SOCIOLOGY CAN HELP US TO UNDERSTAND THE PROBLEMS OF SOCIETY BETTER, I AM MORE AND MORE IN DIFFICULTIES WITH SOCIOLOGY, IN THAT WAY OF THINKING, AND WITH THE SOCIOLOGISTS AS WELL.
IT HAS BEEN A PROCESS LIKE THAT SINCE I HAVE BEEN A SANNYASIN. I HAVE THE FEELING THAT I CAN'T STAND IT ANY LONGER AT THE UNIVERSITY. CAN YOU SAY SOMETHING ABOUT IT?

The whole so-called philosophy of sociology is very superficial, for the simple reason that society does not exist. What exists is the individual.

Sociology begins from the wrong end. It starts studying social relationships amongst the societies, amongst individuals. But they never bother about studying the individual -- who is the source of all the relationships, of all the societies, of all the cultures that have happened or ever will happen.

Society has no soul. What can you study in it? It is almost as if somebody is studying Rotary Clubs. A Rotary Club has no soul, it is just a club where people meet. But the reality belongs to the people.

And up to now sociology has not yet become a science. It pretends to be a science -- it is not, for the simple reason that it has not started from the right point. The right point is the individual. There seems to be some fear about beginning with the individual, because there are millions of individuals in the world, and every individual is unique. It seems easier to take them as a whole and just study from the outside how the whole functions.

If it were a mechanical thing, the sociologist would have succeeded. But it is not a mechanical thing. It is not that the individuals are parts of the society. Society has no existence apart from the individuals. It is just in the individuals living together, relating together, that the society is created.

The fear of studying the individual should be dropped, because although there are millions of individuals and they are all unique, their basic consciousness is the same, and the principles of the functioning of that consciousness are the same. Either the consciousness is awake -- then a person functions like a Gautam Buddha -- or the consciousness is asleep; then the function of the person is similar all around the world. What you do in your sleep does not matter much; your sleep is the same.

It will certainly be difficult to study a Buddha, because he has attained an awakened uniqueness, and each Buddha is bound to respond differently, because his action is not a reaction. His action is purely action. You cannot make him do something; it is his spontaneity which is decisive.

Secondly, he is not logically a consistent person. He does not owe anything to logic: logic has not given him anything. Whatever he has attained, he has attained by dropping logic, by dropping thinking. He functions out of his state of no-mind; hence he is unpredictable.

And every science wants a subject to be predictable; otherwise what is the point of the science? The whole purpose of the science is to predict, and to predict accurately, a hundred percent; there is not even a possibility of any exception. And *each* awakened human being is an exception -- there is no rule.

The sleeping people... howsoever different they may be, in their sleep all their differences disappear. A man may be a painter, a poet, a scientist, or he may have other talents which make him different from other people -- but they are all asleep. The asleep man is predictable because he knows nothing of response; he only reacts. You do something, and he will react -- which can be predicted.

So sociology has a basic difficulty, and that is, it has to be divided into two parts: the first part should be studying the reactions, the relationships of the sleeping humanity. And there will not be any difficulty in making a science out of it. Every sleepy person is going to be jealous, is going to be full of hatred, is going to make every effort to monopolize, is going to be competitive, is going to suffer from an inferiority complex -- or a superiority complex, which is just the other side of the coin.

His life is almost the same, down the centuries, around the world. Cultures are different, religions are different, civilizations are different, but the sleep is simply sleep. It does not matter whether you are asleep in the nineteenth century or in the twentieth century; your reactions will be coming out of your sleep, which does not know anything of time, of change.

So the first part of sociology is not going to be difficult. But it is not the true part. It is the false humanity that you are trying to study.

The true part is of those few awakened individuals whom you will have to study separately. There is no way to make a category of them: in every way they are unique. And you should not mix them in with the sleepy people; then it becomes a mess. Then things become more complicated.

It is better to divide sociology into two parts. One that belongs to the people who are asleep -- and that is a very simple job. The second is the difficult job, but not impossible. You can study the awakened people -- although they are few. The first part will remain static; the second part will remain growing, because the more you will study new awakened people, the more light, the more dimensions will open up.

To avoid these difficulties, sociology has chosen not to study the individual but to study the whole group, its mechanism. This is a simple device to avoid the difficulties, but it is not going to lead to the truth, and it is not going to make it a science.

So I can understand the difficulty of a person who becomes a sannyasin, and who is a trained sociologist, who teaches in the university. Now he will be finding difficulties in which he is not clearly aware what is happening.

The first difficulty is that he can no longer say that sociology is a science, because he is aware of exceptions -- the awakened people -- not only one but many. Secondly, he cannot accept the idea of studying society as a whole from the outside, because that is a futile effort.

Society is not an organism. The individual *is* an organism -- alive; and you can study only the alive, and how the alive organism reacts or responds. Because sociology has not done any of these things up to now, and the sannyasin must be becoming aware that the whole thing seems to be wrong... I can understand him very clearly, because to feel one way and then to teach exactly the opposite of it becomes a heavy load. He knows that what he is saying is wrong; still he has to teach it according to the syllabus of the university if he wants to remain a teacher in the university.

The same has been the situation with me. I was teaching religion, philosophy, logic, psychology; and with every subject there was trouble because it was not in tune with my own vision and insight. I struggled, for nine years continuously, to manage somehow -- and I found a way to manage it.

The way was that first I would teach them what the syllabus prescribed. So every period was divided into two parts: half of the period I would teach them what the prescribed books said about religion, and the other half of the period I would condemn it and criticize it and tell them, "This is what I say, and I feel. Now it is up to you to decide: if you want to pass, listen to the first part; if you want to fail, listen to the second part. I am not responsible -- I am making it clear to you. It is just that I don't want to carry the burden on myself that I am teaching something which is absolutely absurd to me."

I would teach them about philosophers with whom I do not agree -- so half the time for the philosopher and half the time for my disagreement. Now the students were getting very confused, and naturally they were agreeing with the second part because the first part was only in a dead book: I was alive and I was present, and I was destroying the whole structure that was in the dead book.

And their problem was that whatever I was saying they also felt was right, but they could not write it in their examination, because the people who would be examining them would be looking for the first part; the second part was not written anywhere.

So they were getting confused: "You have found a way not to be burdened, not to feel guilt that you are teaching something which you know is wrong. So it is good for you -- but what about us? Now we will be writing something that we know is not right, and we cannot write that which we think is right."

It was a great struggle for nine years continually. Finally I thought it better to leave the university because it was creating unnecessary conflict in the minds of the students. And many who were the best failed, because they did not write what the books say; they argued according to me. But their examination copies were going to old and respected professors from different universities who had no insight, who simply looked for a repetition, an accurate repetition of the book.

So the best students were failing, and the third-rate ones were passing, because for the third-rate there was no question of conscience. It was not a question of truth; the question was how to pass. So whatever helped to pass, they were writing; and whatever prevented it, they were not writing.

They were not really interested. They were not seekers, they had just come to get a degree. Why be bothered? But the best who had really come as seekers... it was painful to me and hurting me.

I argued with the vice-chancellor, "These students should not fail. I want to look at their copies." And I showed the vice-chancellor that their answers were absolutely right, although they were against the books.

"But books don't have a monopoly. And the books were written fifty years ago, and in fifty years do you think everything has stopped, gone dead? that a full stop came when this book was written? In fifty years so much has happened in the world of philosophy, more than had ever happened in almost five thousand years previously. If you weigh five thousand years of philosophical thinking, and the last fifty years of contribution, these fifty years will still be weightier."

He agreed with me, but he said, "What can I do about it? The examiners have failed them. And it is not a question of one student, it is a question of many students."

So I said, "Then the only way is that I should leave the university, that I should start teaching what to me is true."

And this is the situation of the sannyasin. It is better he leaves the university. It will become a bigger and bigger burden. The more he understands, the more difficult it will be.

For example, I never could say to my students that psychology is a science. It is not. To become a science there is no possibility of having so many schools. Then there will be a single truth about any problem; not that Freud has one answer and Adler has another and Jung has another and Assagioli has another. What kind of science is this? But every book of psychology pretends that psychology is a science, because science has prestige: to declare it scientific is to declare it true.

So the best way for the sannyasin is to get out of the university. His university is now the whole universe. And he should not teach anything that goes against his conscience, because the conscience is so valuable that it cannot be sold for anything. A job, a good salary, a respectable position, does not matter. And he should make it clear why he is resigning -- because the subject is not a science and it is pretending to be a science, and he doesn't want to pretend anything.

The subject is basically wrong; it starts with society -- which does not exist -- and it avoids the individual, who *really* exists. It avoids the individual because to accept the individual as the source of study, sooner or later one will have to encounter people like Gautam Buddha, Bodhidharma.... And that will be a totally different world. Whatever the sociologist has found amongst the sleepy people will be contradicted absolutely by looking at a buddha.

So either sociology should be divided into two parts, or sociology should become two subjects: sociology of the awakened man, and sociology of the sleeping man. "And if it is not going to happen then I am not going to commit a crime against my own understanding and self." The sannyasin should make it clear to the university and to the news media.

Perhaps there are other sociologists who are thinking in the same terms but have not been able to put it together, what their problem is. He may be able to create a movement which someday brings about an authentic sociology.

BELOVED OSHO,
BEFORE I CAME TO KNOW YOU, I HAD NEVER HEARD ABOUT ENLIGHTENMENT. BUT I WAS SEARCHING FOR SOMETHING. NOW, AFTER FOUR YEARS OF LIVING IN A COMMUNE, I FEEL FURTHER AWAY FROM REACHING SOMEWHERE THAN EVER BEFORE. I'M JUST GRATEFUL TO BE HERE AND TO FEEL YOUR FRIENDSHIP AND COMPASSION. IS ENLIGHTENMENT STILL THE GOAL? IS THERE ANY GOAL AT ALL?

This is a troublesome question.

Enlightenment has never been the goal. Its very nature prohibits making it a goal. The goal is always in the future somewhere; and enlightenment is always now and here. Enlightenment is an experience in the present.

But this is one of the troubles of the mind, that it makes goals out of everything. If you love the idea of enlightenment, then immediately the mechanism of the mind makes it a goal: you have to achieve it -- and that's where you go on the wrong path.

Enlightenment is a by-product of the understanding that to live in the past is foolish, because it is simply memory. But millions of people are wasting their time in memories. Millions of others are living in the future. You cannot live in the future; it is making castles in the air.

To understand that past and future are both nonexistential... all that you have got is a very small moment: *this* very moment. You don't even get two moments together. When one moment is gone, you get another moment. You always have only one moment in your hands; and it is so small and so fleeting, that if

you are thinking of the past and the future, you will miss it. And that is the only life and the only reality there is.

Understanding this whole process, one thing becomes certain: why the mind avoids the present, which is the real, and why it tries to get involved with past and future, which are not real. As one tries to understand that, one thing becomes clear: that in the present moment, mind cannot exist.

Mind is simply a collection of memories of the past, and -- out of those memories -- imagination about the future.

Mind does not know three tenses.

It knows only two: past and future.

Present is nonexistential to the mind. The existential is nonexistential to the mind; and the nonexistentials are existential to the mind. Hence the whole effort is how to get out of the mind, how to get out of the nonexistentials and to stand in the middle -- where existence is.

How to be in the present? -- that is the whole knack of meditation. And the moment you are in the present, enlightenment is its by-product.

Don't give it to the mind -- the mind will immediately make it a goal. Mind cannot do anything else. It cannot put it in the past because you have never experienced it, so the past is closed. You have yet to experience it; naturally, it has to be put somewhere in the future. And it *always* happens in the present.

So forget about enlightenment. It is a by-product; you cannot do anything about it. This is the beauty of by-products: you have to do something else, and the by-product comes in. You have to learn to be in the present more and more. In other words: you have to learn to be in a state of no-mind more and more.

It was for a certain reason that mystics called meditation "no-mind": if you call it meditation, again the mind makes a goal out of it. Then you have to achieve meditation. So it makes no difference whether the goal is enlightenment or meditation, the goal remains, the future remains, and goes on destroying the present.

The mystics time changed from meditation to no-mind for the first time had a tremendous insight. Now no-mind cannot be made a goal: mind cannot make it a goal. It is simply absurd -- how can mind make a goal of no-mind? It will simply say it is not possible; mind is all, there is no no-mind.

This was a strategy not to allow you to make it a goal. Very few people have understood the strategy, that that's why they have called it no-mind -- to prevent the mind from making it a goal.

So be more and more in a state of no-mind. Just go on removing memories, imagination, to clean and clear the present moment. And as it deepens, as you become more and more capable of no-mind, enlightenment comes of its own accord.

Enlightenment is simply recognizing your being, recognizing the eternity of your being, recognizing that there has been no death before, nor is there any death to come -- that death is a fiction. Seeing your being in its utter nakedness, in its absolute beauty, its grandeur, its silence, its blissfulness, its ecstasy -- *all* that is involved in the word "enlightenment."

Once you have experienced that juice, mind starts losing its grip on you because you have found something which is qualitatively so high, so fulfilling, such a tremendous contentment, that mind feels its function is finished. It looks ugly, because it has only given you misery, worries, anxiety. What has been its contribution to you? Its grip loosens; it starts hiding in the shadows, and by and by it falls away.

You continue to live, but now your living is moment to moment; and what you have got as a by-product in that small gap of no-mind goes on growing. There is no end to that growth.

Enlightenment only begins, it never ends.

Nobody has said this before. They have all said that it is perfect -- but perfection means it cannot grow. It has happened once, and all growth, all evolution, is finished.

But as far as my experience is concerned, I can say very authoritatively that anything that you are stuck with permanently cannot remain ecstatic, cannot remain blissful. You will start taking it for granted.

It was ecstatic because you had lived in agony; compared to that agony it was ecstatic. You have lived in pain, in wounds; against that, it was contentment, fulfillment. But now, day after day, month after month, year after year, life after life, you have forgotten agony, the taste of pain. And with that forgetfulness, your enlightenment will become just ordinary -- something that you take for granted, dull and dead. The ecstasy is the same but you cannot feel it the same. There has come a full stop, and life knows no full stop.

But why have all these mystics insisted that it is perfect? -- because they were afraid. Logically they were not able to face the philosophers, the critics... because if you say it is imperfect, that means something more has to happen. You have not attained the goal -- something is still missing. So it is partial, what you

have attained. If it is not perfect, it is partial.

To avoid calling it partial, they said that it is perfect. But they forgot that some day somebody can raise a question against perfection. It has not been raised yet, but I am raising it: perfection is going to be dead, it cannot be living, because nothing is going to happen. It will be the same tomorrow and the day after tomorrow, for eternity.

You will get utterly bored with your ecstasy, with your contentment, and there is no going back. You cannot find that agony again, those moments of misery again, because all that has fallen out of your being. There is no way back, and in the future, for as far as you can see, it will remain the same.

I deny perfection. Enlightenment appears perfect because nothing seems to be missing at the moment. All that you have ever dreamed -- it is much more than that. All that you could have ever conceived -- it is much more than that. So it appears absolute, perfect, ultimate; but this is a fallacy. It will grow, it will become vast. New qualities will be added to it; and each time it is going to be a surprise because you have never thought about this quality.

So I want it to be clearly understood by my people, that enlightenment is only a beginning, the beginning of tremendous evolution, that has no limits. Only then can you remain dancing, singing. And you can remain thrilled every moment, because one never knows what the next moment is going to bring -- new insights, new visions, new experiences.

And there is no limitation to it. There never comes a point when you can say the journey has ended. The journey only begins, it never ends.

Other mystics have not said it because they were afraid that if you say to people that the journey only begins and never ends, they will never begin it. What is the point of a journey that begins and never ends? Then do something else. Why waste your life in such a journey, where nowhere you will find a place where you can say, "I have come home"?

But I want to be absolutely truthful about enlightenment. And I want it to be an excitement that it does not end. It is not something against it, it is something favorable about it -- that everything goes on expanding, everything goes on growing, everything goes on getting higher; and still the infinite sky is there, the infinite universe is there.

And if the universe can be infinite, which is inconceivable for the mind... you cannot conceive the universe as infinite. Mind cannot conceive infinity, for the simple reason that mind functions through logic. It will say, "It may be far away, but somewhere it has to end. How can it go on and on and on? We may never reach the end, we may never find the boundary line where the universe ends -- that is possible because we are limited -- but that does not mean that the universe is unlimited."

Logic cannot conceive it, thinking cannot have any justification for it. And if you start thinking, you cannot believe it. You can push on the boundary as far as you can but the boundary remains.

But the truth is, the boundary cannot be there, because a boundary always needs two things: one on this side and one on the other side. You cannot make a boundary with only one side. You have a fence around your house because there is a neighbor's house. Your fence is not the end -- it is simply the beginning of another house.

So if sometime logic forces you to conclude there must be a boundary, it has to be asked: What will be beyond the boundary? There must be something. Even though it is going to be nothing, that nothing will also be part of the universe. Why are you creating a boundary? That emptiness will also be the universe.

Once you understand that every boundary needs two things -- something that it closes and something that it opens -- then you can have some idea that a finite universe is impossible. Only an infinite universe is possible.

But for the infinite universe you need an infinity of growth, because if you come to a point where you think you have become perfect, you fall out of tune with the universe.

The same logic has to be understood about evolution. It has to be forever and forever -- because again there is the question of a boundary.

You cannot make any boundaries in existence.

Boundaries do not belong to reality.

One of my professors, Doctor S.S. Roy, had written a doctoral thesis on Bradley and Shankara -- both are absolutists, both believe in perfection. And his doctoral thesis was accepted, he got the Ph.D.

But I told him, "You may have got the Ph.D., but if I had been one of the examiners of your thesis, you would not have got it, because Shankara and Bradley are preaching -- and you are trying to make a comparative study, that they are saying the same thing -- that there is a boundary at perfection. And you are

saying it with so much emphasis that it seems you also believe in it."

He said, "Yes, I have been studying Shankara and Bradley my whole life, and they have left an immense impact on me. They both are the greatest philosophers in the world."

But I said, "They are just childish, that both believe there is a boundary at perfection. Then there is no growth possible. Perfection is death and life is growth."

And I asked him directly, "Would you like to be perfect and dead, or imperfect and alive? That is the choice."

He said, "I have never thought about it -- that perfection means death, and imperfection means growth. But when you say it, it sounds correct."

And I said, "You just think: For how long has existence been there? It has not yet reached perfection. Growth has not stopped, evolution has not stopped, and existence has been for eternity. So what reason can there be to think that tomorrow it will be perfect?

"The whole of eternity in the past has failed to make it perfect. What reason is there to think that just one day more is needed, or a few days, or a few years? We are always in the middle." I told him, "We are always in the middle. We will never know the beginning because there has never been one, and we will never know the end because there is not going to be any."

We are always in the middle, growing. It is eternal growth, in *all* the dimensions.
And the same applies to enlightenment.

BELOVED OSHO,
A GERMAN WRITER, HANS-HENNY JAHN SAID ONCE: "DREAMS ARE THE BLOOD OF THE SOUL."
CAN YOU SAY SOMETHING ABOUT THIS STATEMENT?

It is just a poetic statement. It is beautiful -- "Dreams are the blood of the soul." But only in poetry. It is saying that the soul is always hoping, projecting, dreaming -- it is never contented. But as I said, it is only true and beautiful as poetry, but not as a statement of truth.

Then I would like to say: Dreams are the blood of the mind. The soul has no dreams, the soul has no hopes. It is the mind.

Perhaps he is confused between mind and soul. If he puts "mind" in place of "the soul," it becomes a statement of truth, because mind's whole life-blood is in dreams, in the future.

But the soul is in the present. It cannot dream. Much happens to it in the future, but it is not that it dreams about it. It is always a surprise -- unexpected, undreamed of.

So as poetry I can forgive it, but as a statement of truth it is simply stupid!

Light on the Path

Chapter #37
Chapter title: I don't have any disciples, i have only friends

12 February 1986 am in Kathmandu, Nepal

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BELOVED OSHO,
FRITJOF CAPRA, IN AN INTERVIEW WITH SWAMI DEVA OJAS ABOUT THE NATURE OF SPIRITUAL ORGANIZATIONS, SAID, "THE COSMOS DOES NOT KNOW ANY HIERARCHY," THAT "THE BEST WAY TO ORGANIZE THEM IS AS A NETWORK, IN A LOOSE INTERACTION," AND THAT "SUCH A NETWORK STRUCTURE SEEMS THE BEST SOIL FOR THE SPIRITUAL GROWTH OF THE INDIVIDUAL, BECAUSE IT ENSURES THE POSSIBILITY OF THE INDIVIDUAL CONTINUING AND GUARANTEES ENOUGH TO DEVELOP HUMAN RELATIONS."
PLEASE COMMENT.

He is right, and that's what we are trying to do.

Nature certainly has no hierarchy. Hierarchy is man's mind game, because without a hierarchy, the ego cannot feel nourished, it dies.

In nature, everything has an opportunity, space, and there is nobody is being bossy. Nobody is master and nobody is servant. Nature functions almost as an organic unity in which individuality is not lost, but in which the ego has no chance to evolve; hence trees don't have egos, birds don't have egos. Animals of all kinds don't have egos.

The problem arises with man. He can't think without putting someone above him and below him. The mind is very comparative. It is the comparison that creates a hierarchy.

To destroy the hierarchy we have basically to destroy the comparative spirit. We should see each individual as individual -- incomparable.

And that's what I am trying to do. Sannyasins should become more and more individuals, having a direct relationship to me, having a friendship with other sannyasins. That's how it will be a network. But nobody is higher and nobody is lower. This way will help to avoid organization and all its bureaucratic spirit. And it will give individuals freedom, space to grow on their own,

But the trouble is double-sided. Individuals don't want to have that much freedom. So many questions have been coming, and they all indicate that people are afraid to dissolve communes, because with freedom comes responsibility.

People love freedom -- but nobody wants responsibility. And they come together, they are inseparable.

Because people don't want responsibility, they want to live in a commune where responsibility is taken by the commune. But they don't understand that the moment responsibility is taken by the commune, individuality is also taken; they are inseparable.

They will find a certain feeling of being at ease in the commune, but they will not grow. It will not help for their spiritual development, because they have lost the basic growth by losing individuality, by losing responsibility. They are safer, secure -- but dull and dead. They always look up to somebody else to tell them what to do, what not to do.

So organizations have not been *imposed* by people. It is impossible for a single pope to impose his will on six hundred million people. Something is in those six hundred million people which needs a pope, so they can feel that they are no longer responsible; the whole responsibility is on the representative of God -- and, finally, on God. They created God just to get rid of responsibility, unaware of the fact that the moment you lose responsibility, you lose yourself; you become a cog in the wheel.

My insistence that there is no God is basically to give back responsibility to you. Without God there is no Jesus Christ as a savior, there is no pope to tell you what is right and what is wrong. There is nobody who decides on your behalf.

In the beginning it may feel like a tremendous burden, but to get out of retardedness and to become mature, one has to take that burden. It is not against you; under the pressure of responsibility your whole individuality is saved. But without denying God, organizations cannot be denied, because God is the beginning of all hierarchies. And God is not part of nature because nature knows no hierarchy.

So from every angle God does not exist. But man wants him to exist. It helps him to get rid of the whole burden and just be a retarded child. And for centuries he has lived in that state: there was God, and there were God's messiahs and their representatives -- and man was simply to listen, to follow. If he cannot follow, then he just has to go and confess the sin, and he is forgiven. So it was a very much easier way.

But growth is a little harder. To accept that you are alone, that nobody is above you who can decide for you, that you have to take decisions every moment of your life, that every inch you move is your decision.... If you commit a mistake, you have to correct it; nobody can forgive you, because there is nobody at all. If you do something good, nobody is going to reward you.

So basically and deeply the acceptance that "my act is my reward, and my act is my punishment, and I am totally responsible for whatever I am doing" -- this is maturity.
You are not in need of a father figure.
You are not in need of being part of a crowd.
You can be yourself.

I wanted the communes not to be hierarchical -- but it seems difficult, because every man wants a hierarchy. So the only way is to disperse people, and let them be on their own and work towards their spiritual growth. In the beginning it may look hard, but in the end it is immensely beautiful because then you become part of a non-hierarchical cosmos.

In a hierarchy you will remain always bounded by human crowds; you will never get out of them. You will not be part with the trees, with the rivers, with the mountains, with the stars -- because they don't understand the language of hierarchy.

So once you have passed the initial shock, things become very simple -- more simple than they ever were in a hierarchical system -- because it is not only responsibility that is coming to you, freedom is also coming to you.

Just to think of yourself as totally free and totally responsible for each act -- there is no judgment, no court, no God, no boss over you -- makes such an immense space available in which to grow.

And then sooner or later you will realize that you are becoming part of a non-hierarchical existence, because existence understands freedom, it understands responsibility, but it has no way to understand hierarchy.

A loose network is perfectly good, just to inform each other: if some help is needed somewhere, it can be given -- but the network should be very loose.

It will not make you a crowd. Individuals will have space enough. And there is nobody who is a pope or an Ayatollah Khomeini or a *shankaracharya*. Each point in the network is independent. If he is in the network, it is his choice, his responsibility. If he wants to get out of the network, there is no barrier and there is no guilt.
Capra's understanding is perfectly right.

BELOVED OSHO,
GURDJIEFF SAID THAT A MASTER HAS THREE KINDS OF DISCIPLES: THOSE WHO ARE HELPFUL TO THEMSELVES, THOSE WHO ARE HELPFUL TO HIM AS THE MASTER, AND THOSE WHO ARE HELPFUL TO THE GROUP. IDEALLY, THE DISCIPLE WOULD FLOWER IN ALL THREE DIRECTIONS. OSHO, WHAT KIND OF DISCIPLES DO YOU HAVE?

I don't have any kind of disciples.
It is perfectly good for Gurdjieff because his method requires a dictatorial master who knows -- and the disciples, who know not. And then he divides disciples in three groups: one who help themselves; one who help themselves and help the master; and the third who help the group.

In a school method that division is necessary; all those kinds of disciples are necessary. The master is alone, the group is big, so all developed group members in a certain way become part of the master. So those who are developed start helping the master in his work; he cannot work alone. But still there are disciples who cannot see beyond themselves; they help only themselves. And the third is the group who helps the group because the master needs the group to be together in a solid unity, with no factions.
In a way it is some kind of spiritual fascism.

But I don't have any disciples. I have only friends. I don't need anybody's help. If they give, it is their joy. It is not my need; it is their gratitude. I want simply to give indications of the path, and each one has to follow the path.

And the path is not something ready-made and available. That is the most important thing to be understood. The path is created as you walk: just by your walking a footpath is created, but there is no footpath ahead of you.

The master's function in my work is just to be loving, helpful, compassionate in times when you are discouraged and you need fresh inspiration, in moments when you feel lost and you need a reaffirmation, in moments where trust is shaken and you need to be again given roots.

The master is simply like a gardener. His joy is to see all his plants come to flowering.

There is no question of certain people helping the group -- not as a category. There may be a few people who will help the group because they love the master, they love the work, and they would like the work to spread. But I will not categorize them; on the contrary, I will say that each sannyasin functions in all these three ways at different times as the need arises.

Sometimes he is working on himself, which is his basic work. Sometimes he is helping the master, out of gratitude; sometimes he is helping the group, out of love -- because they are fellow travelers. But these are not three categories of people, fixed. These are three qualities in every disciple, as far as my work is concerned.

It is not dictatorial.

You are with me because you love me.

People were with Gurdjieff, not because they loved him -- most of them hated him from their very guts -- they were with him because they knew that this was the only man who could help them to grow. Their basic motive was their own growth.

The people who are around me may have come, in the beginning, with the motivation of their own growth; soon that motivation drops away. Then they are with me because they love me -- and in love growth happens so quietly, so silently, without making any noise. It does not need any motivation.

My work and Gurdjieff's work are totally different. I have immense respect for Gurdjieff -- he did much work to introduce Sufi methods to the West, which nobody else had done before. Sufi books were translated -- but books cannot help. It needs a living master to give life to those words and methods. And the people who were translating the books had no idea of the work. Their translations were literal, and their translations reflected their minds more than the minds of the Sufis who had written those treatises.

For example, Omar Khayyam's RUBAIYAT... Fitzgerald has done a great job in a sense that he made Omar Khayyam world famous. In Persian he is not a first-grade poet; there are many greater poets than Omar Khayyam. He was not basically a poet, he was basically a mathematician. But he was a Sufi master, and he found it easy to express his Sufism in poetry. Of course, in mathematics it cannot be expressed.

And this is not only so with Omar Khayyam; many mystics have found that poetry comes very close to expressing what they want to express. But their poetry is only a means -- they are not poets. For a poet, poetry is not a means but the end; and that is a great difference. They use the poetic formulation to express their ideas, which are more difficult to express in prose.

But Fitzgerald absolutely misunderstood him: he took him literally. If Omar Khayyam talks about wine and women, Fitzgerald took it literally. And in a way, he misrepresented Omar Khayyam, but he helped thousands of people to enjoy the beautiful poetry.

Fitzgerald is a poet, so he managed the original Omar Khayyam in a better, more poetic way. Reading the original you are not impressed by the poetry, it is negligible. It is just a substitute for prose -- a little better than prose, but not the heights of poetry. That was not the purpose at all. But Fitzgerald, out of misunderstanding, has created great poetry. He was a great poet himself.

And then the misunderstanding of the Sufi symbols created a strange phenomenon. The *saki* -- the woman who pours the wine into your cup -- is God in Sufi language. And the wine that is poured is spiritual experience -- it is intoxicating; hence it has a similarity to wine.

These poets have never conceived of God as man -- always as a beautiful woman; and their whole approach is to be lovers of that woman. When you think of God as father, things become more flat -- and what kind of relationship can you have with a father?

In millions of houses the sons and fathers don't see eye to eye. They don't talk to each other unless it becomes absolutely urgent. The father is always afraid that if he says something, the son is going to argue against it. The father is aware of the gap -- he knows the son will not understand what he is saying; it is better to keep quiet.

And the son is also aware that the communication is broken. So only when he needs money or something that the father can give him, does he come to the father; otherwise they avoid each other. They try not to come in contact in the house. When the father is out, the son will come in; when the father comes in, the son will escape. It is better, because otherwise there is an ugly argument which leaves a very sour taste behind.

There is a book by Turgenev, FATHERS AND SONS, which is all about this whole generation gap that nobody understands. Fathers have their own world, sons have their own world.

To call God "the father" does not ring a bell in your heart. That's why Sufis are absolutely against calling God a father. They are less against calling God a mother, because between the mother and the son

there is still no generation gap, there is some understanding.

The understanding has some psychological reasons: the son always wanted to be a lover to his own mother. And that can show you why he feels so against the father. From the very childhood the father has been taking *his* beloved -- the mother -- from him. The father is the enemy.

All the societies all over the world enforce a certain respect towards the father. Remember, whenever a society insists that you should be respectful to your father, that means there is a fear that if it is not insisted upon, there is going to be disrespect; otherwise there is no question of insisting. If it is a natural phenomenon, then why so much insistence that you should respect the father, you should obey the father -- otherwise you are falling from your duty and obligations?

Perhaps from the very beginning, people became aware that there is competition between the son and the father, that there is competition between the daughter and the mother.

But the Sufis are not satisfied with calling God a mother either -- although it is better than father -- because they know that you cannot be a lover to a mother. You can love your mother but you cannot be a lover. And slowly, slowly it becomes formal; you have to love her because she is your mother. If she was not your mother you may not have even taken note of her.

Their choice seems to be perfect -- that God is your beloved, and you have fallen in love with the beloved. But their symbols were not understood by Fitzgerald at all. He never enquired of the Sufis, "What do you mean?" He simply knew Persian as a language, and he was a poet in his own right. And when he came across Omar Khayyam, he was thrilled.

Fitzgerald's translation is far more poetic than the original. You can't hope for mathematicians to be poets. So it is a very strange situation: it is all wrong, because he is taking it literally, that it is a man/woman love affair; it becomes something human. But he raises it to the most beautiful poetic expression. The original is symbolic, and he takes symbols as realities.

So many books have been translated -- Hafiz has been translated, Omar Khayyam has been translated -- but nothing has helped as far as spiritual growth is concerned.

Gurdjieff is the first man who, as a master, brings Sufi methods. But Sufism has come out of Mohammedanism -- it is an offshoot -- and Mohammedanism is a very dictatorial religion. Sufism has changed all the symbols, but some shadow of Mohammedanism continues to hang over it.

So Gurdjieff's school is more or less a dictatorial school. On small things he was dictatorial. Every evening disciples would gather. He was a great cook, and he used to collect from the whole of the East different kinds of food, spices, which those people had never tasted in their lives. He himself would cook, and then he would start feeding the disciples -- every evening. He would force them to eat more and more; and you could not refuse, because it was not just a dinner, it was a school work. He changed everything into work.

If he was saying, "Eat more," then there must be something to it. Unless people started vomiting, he would go on forcing them. And there is some basic idea that if you want a man to be truthful, stretch him to the very extreme -- either fasting or feasting. Many religions have used fasting; he used feasting. It is the same: it stretches one to the very extreme.

The fasting man, when he comes almost close to death, suddenly realizes a few things which he had never realized. And when a man goes on eating and is so full that he cannot contain the food, and starts vomiting, he realizes for the first time something which he had never known. It is known only at the extreme.

And after the food there would be wine, and again the same enforced order: "Drink as much as you can." Gurdjieff would go on filling people's cups: "Go on drinking!" And people would be saying, "This is too much; we are losing consciousness" -- but he wouldn't listen.

By the middle of the night almost all the disciples were flat on the ground, saying things, uttering words, shouting, screaming. Very educated people -- professors, doctors, artists -- behaving in such a crude, animalistic way, you could not believe it. And Gurdjieff would be sitting and watching each one.

From those moments he would get a clue as to what this man needed. It was simpler than Freud's method of years of psychoanalysis. This was far simpler -- because a master cannot work that way, that for years one student goes on, every day, taking up one hour, telling his stupid dreams while the master listens. And then he figures out, after years of listening, what is hiding in the man's unconscious.

Gurdjieff's method was so simple: just let a person drink and come to a point where he loses all consciousness, and the unconscious starts speaking. In a single session he was able to derive conclusions which Freud was not able to in ten years -- because the unconscious immediately takes over. And Gurdjieff

would provoke people to talk in that state.

That was his basic understanding about the person, and it would be followed up: what kind of technique had to be given, what kind of person the man was. If he was an independent type, like the first kind of disciple, then methods would be given that he could do himself; there would be no need of any help from somebody. He could not work in a group -- he was too individualistic.

Then there were people, Gurdjieff found, who were absolutely incapable of working on their own, they needed a group -- only in a group could they function. And he found people who could be a great help to the groups, or people who could be a great help to him.

All the sorting was done out of their unconscious statements. If the statements were absolutely indicative that the person already had a developed consciousness, he could be a help to the master. He could go on growing himself, but he was far higher than others -- he could be a help. And the master cannot work on so many people.

Gurdjieff had schools in England, in America, in France, in Constantinople, and underground disciples in Russia. So he needed people to be sent, but these people needed to be on a higher level. Of course they would not be the same as the master, but they would be better than the other disciples. They would be at least capable of helping them a few steps; then the master could take over.

There were people who showed tremendous compassion in their unconsciousness. These were the people who could help the group. If they did not help anybody, they would suffer; their compassion would remain repressed. Compassion needs a certain expression. And there were people who were utterly independent. Even in their unconscious their statements were absolutely of their own. Each statement had their own signature. Even in unconsciousness they could not forget who they were. Now, these people did not need a group, they needed individual methods.

So Gurdjieff had all kinds of methods -- what to give and to whom. And the ways he used to find... psychologists should be ashamed. There is no need to waste somebody's ten years and your ten years digging a whole mountain, just to find a small rat. Meaningless... it can be found in one night, it comes out itself. And everybody, in unconsciousness, behaves differently, so these three categories are found through the unconscious.

But my work is a totally different. In the first place, it is not the work of a school. In the second place, it is not dictatorial.

Work has to be dictatorial if you cannot explain it to people; and there is something in which Gurdjieff is handicapped -- he is not articulate. He cannot say exactly what he wants to say. He would write something, and then the disciples would read it -- and he would watch the disciples to see whether they were understanding or not understanding. Then he would write it again. One book would take almost twenty years to be written.

Gurdjieff was not certain that he had been able to say what he wanted to say, because he had been brought up in Sufi schools where no teaching as such is available -- only methods. You simply do the method and you will get it; there is no need to talk about it. So he was absolutely handicapped as far as explanations were concerned. He could not explain anything that he was doing, or for what reason he was doing it. He was doing the right things, but he could not prove that they were right.

Gurdjieff was not a philosopher, he was not a rationalist, not a logician. That's why P.D. Ouspensky -- who was a mathematician, a philosopher, a logician -- became his best spokesman. Even though he went against Gurdjieff, his books are the best introduction to Gurdjieff because he is articulate. Ouspensky did not *know* what Gurdjieff was saying, but once Gurdjieff gave him an indication of what had to be said, then Ouspensky could figure out the best way to say it.

As far as I know, in this century Ouspensky was the most articulate man. His every sentence is so pregnant, so full of meaning and so clear; being a mathematician he could not be unclear. He does not write in paragraphs, he simply writes in single lines, because each line has such an independence and is so complete in itself that it does not need to be explained in a paragraph.

He is one of the best writers the world has ever known, although after writing these books -- A NEW MODEL OF THE UNIVERSE, IN SEARCH OF THE MIRACULOUS, and THE FOURTH WAY, all of which are devoted to George Gurdjieff -- he disconnected himself from Gurdjieff.

And one can see what happened. After THE FOURTH WAY, Ouspensky could not write anything significant. He wrote one book, THE PSYCHOLOGY OF THE FUTURE MAN, but it is ordinary, no comparison with IN SEARCH OF THE MIRACULOUS, and THE FOURTH WAY -- they are giants.

What happened to him? Those ideas were not his. He was only articulate, intelligent enough to put them

forth in the right order; but those ideas were coming from Gurdjieff -- and *he* was absolutely inarticulate. You read a hundred pages and you may come across one sentence that seems to be meaningful. Perhaps he wanted to write just that one sentence, but he had to go round and round to find the right words for it.

Nobody reads Gurdjieff's books, for the simple reason that it is such a torture to read them. You have to read a hundred pages of sheer nonsense and then you may find it, or you may miss because of your anger. You may find it if you are calm and quiet and patient. Gurdjieff has written books -- one-thousand-page books -- but such patience is needed. So even today Gurdjieff can only be understood through Ouspensky.

But he was a great explorer of methods, and he knew most of the secrets of the Sufis. He learned those methods, and he could teach those methods. But he could not explain those methods, exactly what they did and why they did it.

My situation is totally different.

Whatever I say to you, I know exactly why I am saying it, what it can do to you. what its basic purpose is, and the essential change that it can bring to your life.

I don't need any interpretation. I don't need any P.D. Ouspensky. I don't need any help, because whatever I am saying I have not learned from anybody. I have evolved it with myself through lives, so I know every nook and corner of it. I have not suddenly got hold of it. I am absolutely aware of how it begins and where it leads and what the pitfalls are. And I can make you aware.

And everybody can work individually; there is no need... because I have worked individually. I have never taken anybody's help, I have never accepted disciplehood from anybody. I simply moved on my own, knowing perfectly well it might take a long time, it might take a long journey; perhaps I might be moving in the wrong direction and I may never arrive. But something in me never wanted to follow anybody -- I wanted to discover it myself. Only then would I be contented that I had come to the truth.

So because it has been my own individual growth, whatever I can give to you needs no group; you can work individually. That's why it is easy for me to call you my friends, because I am creating in you the same desire -- to move alone, to go alone, to risk, and not to be dependent.

Discovering something on your own has an ecstasy of its own, which no follower of Gurdjieff, or anybody else, can have -- there is no adventure, there is no search.

My experience is that the adventure and the search does not only bring you to the truth finally; the very adventure and the search create in you a maturity which never comes to a follower.

He may come to the truth, but he will come to the truth retarded. He will not come to it as a fully mature person.

Light on the Path

Chapter #38
Chapter title: Music will remind you of me

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BELOVED OSHO,
WHY DO I ALLOW HABIT TO DOMINATE CONSCIOUSNESS?

Almost everybody does it, unless one becomes enlightened.

The habit is the easier way to do a thing. The whole mechanism of a habit is that you need not be conscious about it. It has become a mechanical part of you, a part of your robot mind: it does things by itself. You can go on thinking other things, dreaming other dreams, and the habit takes every action to its end -- with more perfection because a habit is mechanical, and machines don't commit mistakes.

So everybody is dominated by habit. And it is one of the most important things, to get out of this domination. It is moving from mechanicalness to consciousness.

In the beginning it is very arduous. You are doing one thing, and at the same time you have to remain conscious -- so you are divided. Because of your division, your action may not be as perfect as when the habit does it alone; it simply knows how to do it.

For example, if you learn bicycling, in the beginning it is very difficult, for the simple reason that you are too conscious, and there are many things to be conscious of. You have to take care of the handles, where they are moving, the direction. You have to take care of your legs, whether they are working on the pedals. You have to take care whether there are people on the road, cars or trucks. There are so many things to take care of, and you don't have any habit.

So, many times you will fall down, but as it becomes more and more habitual... it is called the transfer from consciousness to the mechanical part of your being. It is being done every day: the conscious mind learns a thing and then delivers it to the mechanical mind; then the conscious mind is free again, and the mechanical mind goes on doing all the things.

This is a natural way to make things simple, but as far as your growth of consciousness is concerned, it is against you. It is efficient, in tune with nature, but not in tune with a higher nature -- that is the cosmos, the conscious cosmos, where every action has to be conscious.

So try anything that has become mechanical: do it consciously. You will have difficulties because the result may not be so good. Don't be worried about the result -- your concern is that whatever is done, is done with alertness. The action will take a longer time, but it will be more graceful.

Work first on one habit until you have changed the habit back to the conscious mind; and then there is a tremendous joy. Then work on another habit. Once you have started working on different habits, after working on a few habits, it will become easier and easier to change them back to the conscious mind, from where they have all originated.

Once a man's whole life becomes conscious, there is nothing more to be achieved. There is no repentance possible because whatever he has done, he has done fully consciously. There is no question of looking back.

Memories are part of the mechanical mind. The mechanical mind accumulates memories the same way the computer accumulates memories, because the computer will have to do those same things again and again; it has to accumulate memories.

As all the habits are transferred back to consciousness, you will be suddenly freed from the past; there is no question of carrying any memories. If you want, you can remember something consciously, but memories cannot float in your mind on their own, without your permission -- or even against you.

And this is the intricate relationship: the past memories create the future. No one knows anything about the future; everybody knows about the past. In the past you have experienced things; you would like to experience them even better in the future. That's how you create the future and future desire.

The more the past is there, the more you have to project into the future -- and between the past and the future you miss all that is real.

It is immensely important that you get rid of the bondage of the past. Simultaneously the future also disappears because it was only a projection of past memories -- and you are left only with the present. Consciousness is always of the present.

And because you are not in the present, you have to delegate actions to your robot. And mind is a robot. People go on doing things, and doing perfectly well, and that makes them feel as if everything is going right. But every machine does it. It is better to commit a few errors, a few mistakes, but be conscious.

Humanity begins when you are finished with habits. Even if you have done the same thing many times, you always do it as if it is something new, with the excitement of the new, with the adventure of the new. And the excitement and the adventure fills each of your moments with tremendous blissfulness. Start from a small habit.

There is a Zen story of a master who had a small boy attendant. The master had a continuous way... while speaking there would be moments when he would become silent and point his finger. It was always

the old message: the finger is pointing to the moon. Whenever he came to a point where words could not do anything, he would be silent, just pointing his finger. He would not even say, "The finger is pointing to the moon" -- he would just make the gesture.

It had become a joke amongst the disciples, not understanding what he was doing. The disciples, discussing in the restaurant or other places, sometimes would stop somebody and point a finger, and they would all laugh about it.

The boy attendant was always there -- he had also become accustomed to the finger. He used to stand behind the master in case he needed him, and sometimes he would play a joke on the master. When people were listening to the master very seriously, from behind, the boy would just point his finger up -- and everybody would start laughing.

The master was puzzled, "I have not said anything that makes you laugh -- what is the matter?" Finally, looking at their eyes, he found that it was the boy who was doing all the tricks; at any time he could do it.

The next day the master appeared with a knife, and as the boy pointed his finger, he called him, "Come before me and do it!" Because the master was ordering, the boy raised his finger -- and the master cut it off with the knife and then said, "Now do it again!"

The people were shocked, the disciples were shocked: this was too much! The boy had lost a finger -- blood was coming out -- and the master was asking him, "Do it again!" And in that moment of intense pain the boy's mind had already stopped working; he had never expected that this will happen.

Whenever something absolutely unexpected happens, the mind simply has no way to function; it is not prepared for it. But in his silence, the boy could see that he had been foolish, and he could understand for the first time that it is not the *finger* that matters -- it can be cut off -- what matters is the moon.

The boy, it is said, became enlightened in that very moment, fell to the feet of the master and thanked him.

Many disciples could not understand it at all. First, cutting off the finger looked too violent, too inhuman. Secondly, the boy falling at his feet and saying, "I am grateful. I was not expecting... I was not here for enlightenment either, I was just a servant, but you have done a miracle. My whole being is silent. The pain is there, but I am only a witness."

Start with very small habits; just don't do them habitually. Don't take complicated habits. And when you are working on small habits, change to something about which the mind is not programmed; then the mind cannot continue the habit. Do it in some other way for which the mind is not prepared. You will have to be conscious to do it.

Everything can be done in many different ways. For example, you have always been writing with the right hand; try to write with the left hand. You will be immensely conscious because you have never done it, and the mind has no idea of how to do it. And the left hand is joined with a different side of the mind, which is not aware. It is not in communication with the side of the mind with which the right hand is connected, so there is no question of communication. You just write with the left hand.

You will have to be conscious -- there is no other way to do it. And you will be surprised: the handwriting is different, writing is difficult; you make spelling mistakes.... Strange, because you have never made spelling mistakes before. The writing is not beautiful -- you are writing like a child who starts from scratch. This will give you a chance to be conscious about writing.

And this time don't give it to the robot -- you write everything consciously, slowly, gracefully. And when you have succeeded in doing it, then move to the right hand; with the same consciousness start writing.

And this way it can be done. About every habit you can find some way in which you have never done it before. It will increase your intensity, increase your consciousness and diminish the mechanical part. Finally the robot will end -- and freedom from the robot mind is freedom to grow.

Machines cannot grow:

Only consciousness can expand and grow.

In Zen they have been giving koans to their disciples. That is just to break their habits. Those koans are absurd. "The sound of one hand clapping" -- it is simply absurd, illogical; it doesn't happen. But why have they been insistent on it? -- because the mechanical mind is absolutely incapable of conceiving it; it becomes dumb and gives a chance for consciousness to arise.

If it was two hands making a sound, the mechanical mind would be perfectly capable: it has done it, it knows the way. The whole purpose of the koan is to take your freedom back from mechanical habit. So, strange kinds of koans have been developed.

And that's why I say that Zen has reached perhaps to the most refined point of religiousness. Their methodology, their work, is no longer theological; it is absolutely grounded in your psychology and its transformation.

So choose any habit and start; and then go on changing habits and releasing your consciousness from that involvement. For a few days you will have a little haphazard, confused state of mind. But that is only in the transition period when lifelong habits are going to be destroyed, and whatever consciousness has become implicated with them is going to be released. But it is tremendously worthwhile.

Habit is easy -- consciousness is difficult, but only in the beginning. Once all habits are gone, consciousness is far easier and far more enjoyable.

You start doing things -- each thing that you do becomes some new venture. In the world of habits it is all repetition. In the world of consciousness there is no repetition.

BELOVED OSHO,
YOU SAID THE OTHER DAY THAT EVERY DISCIPLE WANTS HIS MASTER TO BE THE BEST MASTER IN THE WORLD, SO HE CAN BE THE BEST DISCIPLE IN THE WORLD. BUT YOU ARE THE BEST MASTER IN THE WORLD -- WHAT CAN WE DO ABOUT IT?

You cannot do anything about it -- nor can I do anything about it!

BELOVED OSHO,
WHEN I'M NOT NEAR YOU PHYSICALLY, MUSIC SEEMS TO BE THE EASIEST WAY TO FEEL YOUR LOVE. SOMETIMES, LISTENING TO CLASSICAL MUSIC, IT TOUCHES ME SO DEEPLY THAT THERE COMES A MOMENT WHEN I FEEL I CANNOT TAKE IN MORE JOY. SUDDENLY I REMEMBER YOU, AND ALL THE EXCITEMENT FALLS INTO A GREATER DEPTH, MORE CALM, SILENT, SOOTHING. NOW THERE IS NO MORE BOUNDARY TO JOY... AND SO MUCH GRATITUDE.
PLEASE COMMENT.

The first thing to understand is that music is a by-product of meditation.

The first musicians, the pioneers, were really not trying to create music; they were trying to find some way to convey the silence, the beauty, the calmness, the soothingness that they had felt in meditation. They have worked in many ways; in fact all the arts have their origin in meditation, but music comes the closest, because music is nothing but a play between sound and silence.

To the ordinary musician the sound is important. To the master musician the silence is important: he uses sound only to create silence. He raises sound to a high pitch and then drops it so suddenly that you fall into a deep silence.

In the East the classical music is absolutely devoted to meditation. It has not forgotten its origin. But the origin must have been thousands of years back. There is no written record about it, so whatever I am saying is according to my inner experience. I have felt it, that I use language also in the same way... words to create moments of wordlessness. Basically it is the same technique.

So it is possible: listening to music you may remember me. You may feel close to me, although I am not a musician. There is no superficial connection between me and music, but there is something deeply connected.

The musician is using notes of music to create periods of silence.
I am using words to create gaps.

Those gaps are more real, closer to my experience than the words. But it is difficult for people to understand the gaps -- they can understand only words. So I have to trick them into the gaps. They come to listen to the words, but slowly, slowly they start slipping into the gaps. And finally they will find that they have been tricked: the words were irrelevant. What was really relevant was the gap between two words.

It has been a problem with the television people, because they have a limited time -- ten minutes, fifteen minutes at the most. And they have been asking me, "You speak so slowly, and you give so many gaps, that our fifteen minutes are just equal to five minutes. You speak only five minutes, and ten minutes is going into the gaps. Can't you speak more usually and not give so many gaps?"

And I had to tell them, "It is impossible, because my message is in the gaps. Words I can leave, and be

silent; but gaps I cannot leave. Then there is no point in saying anything. What I am saying is those gaps; what you are listening to are the words."

So because I am using the same technique... not being a musician, I cannot play any instrument; there has not been time for me to learn to play any instrument. I have been involved so much with consciousness that whatever time was available to me, I have given to consciousness. So I am the most unskilled person. I cannot sculpt, I cannot write poetry, I cannot play music -- all that I can do is in some way create the same technique through words.

And that's why listening to music -- particularly classical music -- you may feel closer to me. You may feel very close. It does not matter what technique is used; the basis is the same.

All the arts have their origin in meditation, and all the arts have moved far away from meditation -- and this is a calamity. Otherwise every artist, whatever his special art, should find a way towards meditation. But it doesn't seem so.

On the contrary, most of the modern artists, musicians, dancers, poets, painters, sculptors, rather than reaching to meditation, end up in madness -- that is the other extreme of meditation. And the reason is because in the original sources the gaps were important, not the words. But as time passed words became more important than the gaps.

If you are going to print a book exactly the way I speak, it will become too lengthy and people will not be able to understand -- what is the matter, why so many gaps? So in printing you will have to bring the words closer and drop the gaps.

The same happened in music, the same happened in dancing. The dancer was trying to express his inner experience. He would go into a certain movement and then there would be a sudden stop, and he would become just like a statue. And that was the moment to understand.

Gurdjieff had a group of disciples prepared for such a kind of dancing. He was giving a demonstration in New York. The people were in a frenzy, dancing, and Gurdjieff was standing by the side of the stage. Then suddenly he would say, "Stop!" And all the dancers would freeze immediately. The frenzy, the movement was all gone: utter silence, not only in the dancers but in the audience too. And that was the message. At one point he brought all the dancers very close to the edge of the stage, and then he said, "Stop!"

Now, stopping there meant falling from the stage. But no matter what, that was their training: they fell like statues, and those who were present could not believe what atmosphere it created. Their minds stopped working. Two dozen dancers simply falling as if they have become dead! No movement was allowed. As they are, they have to freeze exactly; then whatever happens -- whether they fall or not, even when they have fallen and the position is uncomfortable -- they are not to change it. They have to remain just the way they are.

And the people who were present reported that they had never seen such an immense impact on the audience -- not of the dance, but of the stoppings. And again Gurdjieff would say, "Begin!" And the whole frenzy would come back -- all the music and all the dancing. But he was trying to give to the people -- through dancing -- an experience of the gaps.

As far as I am concerned, it is absolutely on the right track that you are moving. You have found a way of being close to me.

Whenever you are silent, you are close to me.

Whenever your mind begins chattering, you start going away.

But modern music has fallen from grace because it has forgotten its basic purpose. It has forgotten its origin. It does not know that it has anything to do with meditation. And the same is true about other arts. They have all become non-meditative, and they are all leading people to madness.

The artist himself is creating a danger for himself and is also creating a danger for those who will be his audience. He may be a painter, but his painting is crazy; it has not come out of meditativeness.

You can see the modern sculpture -- it has lost all connections with its origin. The same is true about poetry. It is almost prose, it is no longer poetry. The difference between prose and poetry is becoming less and less. The difference was this: that prose was for mundane affairs, it had not come out of meditation. But poetry was not for mundane affairs.

In poetry there are jumps from one line to another, from one paragraph to another. In poetry nothing is said, but something is conveyed. You can only have a feel of it, you cannot get hold of it. The best poetry is almost uninterpretable.

One of the poems of Coleridge was part of some university syllabus. But the teacher could not figure it

out, and he felt very embarrassed in front of the students. But he said, "There is nothing to be worried about. I know Coleridge, he is my neighbor. I will go to him tomorrow to ask exactly what he means, because I cannot figure out any meaning in this. It is beautiful poetry, but it has no meaning -- and without meaning what can I explain to you? I enjoy it, you can enjoy it, but there is nothing to be said about it. But then it cannot be in the university syllabus, where everything has to be explainable."

The next day he went to Coleridge, and he asked Coleridge, "Can you please explain the meaning of this poetry you have written? I am embarrassed in front of my students because I cannot explain it."

Coleridge looked at the poem and said, "Yes, when I wrote it two persons knew what it meant; now, only one knows."

The teacher said, "Then certainly you must be the one."

He said, "No, I am not the one. When I wrote it I knew what it meant, and God knew what it meant. Now only God knows! You forgive me. I had written it -- it will be better to say that it has been written through me -- but I am not certain what it means. I love it, and once in a while I read it, I sing it, I remember it -- it is one of the best of my poems -- but don't ask about the meaning, because only one knows, and that is God.

"If you meet him ask him, because I am also feeling very embarrassed. You are not the first person to come; a few others have also come before with the same question -- and only about this poem."

And what he said is very significant: "When I wrote it two persons knew the meaning. Now only one knows, and that is God." And when somebody says, "Only God knows," it means nobody knows. "God" is just a substitute for "nobody."

The best painting will give you a glimpse of silence -- just looking at it, it will create some tranquility in you. But that is no longer true about modern painting. If you go on looking at a modern painting you will start feeling crazy, you will start feeling nauseous.

It is not a coincidence that a man like Jean Paul Sartre writes a novel called NAUSEA. The whole modern artistic world is suffering from nausea, and they are simply throwing up, vomiting. Their paintings are their vomit, their poems are their vomit.

This was not the case with classical art. It was the most beautiful flowering of their beings that the artists offered. It was not nausea, it was fragrance. You could understand it, you could feel it, but you could not make it explainable. You could not hold it in your fist -- it was very slippery.

In the East it has been a tradition in all the arts, in philosophy, in religion, that great masters would discuss in the open, publicly, whatever they knew about. Great musicians would play their music in public -- that too was a debate. And it was really a very cultured phenomenon; there were no hard feelings. It was not a question of "me" winning -- defeating the other; the question was of deciding what the truth was. Whoever won or was defeated was irrelevant: *truth* should always win.

So the person who won the debate was accepted by the other with great reverence as his master. It was not enmity; it was gratefulness: "You made me aware that I was moving in a wrong direction." The same was true about musicians.

There is a famous story about Tansen. He was the musician in the court of Akbar. Akbar was very interested to have the best from all directions in his court -- the best musician, the best poet, the best philosopher, and so on and so forth. He had chosen Tansen, and Tansen was perhaps one of the greatest musicians the world has ever produced.

Akbar had given orders that where Tansen used to live, throughout the whole neighborhood, nobody could play music. It would be a disturbance to Tansen. Anybody playing music there would be put into jail, or he had to accept a challenge and come to the court and face Tansen with his music.

So many people came and were defeated; Tansen had certainly something higher to give. But there was a man, Baiju Bawara. His name was Baiju; *bawara* means mad. People thought he was mad, so his full name became Baiju Bawara. His whole ambition was to come to a point where he could defeat Tansen -- he was a great musician himself.

He worked hard for twenty-four hours a day. For the final touches he went to Haridas, the same man who was the teacher of Tansen. Haridas was very happy: "I never thought that another man like Tansen would ever be my disciple. But you have the quality. Just one thing is missing -- you have a desire to defeat somebody, and that is not very musical. That is making your being unmusical.

"You have beautiful instruments and you have beautiful art, but your heart is not in the music; it is in defeating somebody. And unless you drop that idea you will never be equal to Tansen. He has no idea to defeat anybody, that's why he goes on winning."

It was very difficult for Baiju Bawara to get rid of the desire, because that was the desire through which he had devoted his whole life to music. But if the master said so, then it was better to wait. He forgot all about Tansen, slowly slowly.

And once, when Haridas became very old, be became sick; and he had a kind of paralysis of the legs, so he could not go from his small cottage to the nearby Krishna temple. And without seeing Krishna, he would not eat anything.

Many physicians tried to treat him. They could not do anything. Baiju Bawara heard about it. He came running from his village, and he played early in the morning, when Haridas used to get up. The music that he played and the song that he sang means: "My eyes are thirsty to see you. Give strength to my legs; otherwise you will be responsible if I cannot see you. Don't leave me."

And Baiju Bawara sang with such beauty and played with such greatness that Haridas stood up, went to Krishna's temple where he was playing on the steps, and worshipped Krishna. Coming back, he told Baiju Bawara, "Now you can go and have a competition with Tansen. Now you don't have any desire of competition or winning. And if your music can heal my legs, you have got the master key."

But Baiju Bawara said, "What is the point? I have fallen in love with music. I have forgotten all about Tansen. It was a childish desire. And you were right -- I would have been defeated; and you are also right that today I would be victorious. But now there is no desire; I don't want to be a court musician. And the very idea is ugly, it is not part of a musical mind. You were right -- that kind of desire....

"Now music has become my meditation. It is not for competition. It is not to be victorious, to be famous. It is enough unto itself."

Haridas said, "Baiju, you are really *bawara*! You are really mad. Now is the point at which you can win." Baiju never went, but because Haridas himself had said, "This is the point at which you can win," it was absolutely certain that he had gone higher than Tansen. And in refusing to go in for a competition, he showed that now his music was not part of the marketplace, it was something sacred. Now it had become his meditation.

If music moves rightly, it will take you to meditation.

So your experience is perfectly good. Let it happen more and more.

BELOVED OSHO,
I HAVE BEEN AROUND YOU FOR SO MANY YEARS, AND ESPECIALLY THE LAST FOUR YEARS WERE SO BEAUTIFUL. TEARS OF JOY AND GRATEFULNESS FILL MY EYES. MY EYES SEE NO CHARM IN THE WORLD EXCEPT YOU. THERE WAS ONLY ONE DESIRE -- TO BE PHYSICALLY AROUND YOU -- AND IT IS STILL THERE, EVEN MORE THAN BEFORE. WHY IS IT SO?

It is natural; and it will be fulfilled.
There is no question about it.

Live Zen

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BELOVED OSHO,
EMPEROR WU OF LIANG ASKED BODHIDHARMA, "WHAT IS THE FIRST PRINCIPLE OF THE HOLY TEACHINGS?"
BODHIDHARMA SAID, "EMPTINESS, NO HOLINESS."
"WHO IS THIS STANDING BEFORE ME?"
"NO KNOWING."
THE EMPEROR DID NOT GRASP HIS MEANING. THEREUPON BODHIDHARMA CROSSED THE RIVER AND WENT TO THE LAND OF WEI.
THE EMPEROR LATER SPOKE OF THIS TO SHIKO WHO SAID, "DO YOU IN FACT KNOW WHO THIS PERSON IS?"
THE EMPEROR SAID, "NO KNOWING."
SHIKO SAID, "THIS IS THE BODHISATTVA KANNON, THE BEARER OF THE BUDDHA'S HEART SEAL."
THE EMPEROR WAS FULL OF REGRET AND WANTED TO SEND FOR BODHIDHARMA, BUT SHIKO SAID, "IT IS NO GOOD SENDING A MESSENGER TO FETCH HIM BACK. EVEN IF ALL THE PEOPLE WENT, HE WOULD NOT TURN BACK."
SETCHO PUT IT LIKE THIS:
THE HOLY TEACHING? "EMPTINESS!"
WHAT IS THE SECRET HERE?
AGAIN, "WHO STANDS BEFORE ME?"
"NO KNOWING!"
INEVITABLE, THE THORNS AND BRIARS SPRINGING UP;
SECRETLY, BY NIGHT, HE CROSSED THE RIVER.
ALL THE PEOPLE COULD NOT BRING HIM BACK.
NOW, SO MANY YEARS GONE BY.
STILL BODHIDHARMA FILLS YOUR MIND -- IN VAIN.
STOP THINKING OF HIM!
A GENTLE BREEZE PERVADES THE UNIVERSE.
THE MASTER LOOKS AROUND:
"IS THE PATRIARCH THERE? -- YES! BRING HIM TO ME, AND HE CAN WASH MY FEET."

OSHO,
THIS VERSE SEEMS TO CONTAIN THE ESSENCE OF ZEN -- "NO KNOWING." IS THIS WHY YOU HAVE CALLED ZEN THE ONLY LIVING RELIGION?

Maneesha, before you asked the question, the trees have heard it.
It is one of the most fundamental things to be remembered by all of you that a religion is living only when there is no organized doctrine, no system of beliefs, no dogma, no theology. When there is just this silence and the trees enjoying the dance in the breeze, in your heart something grows. It is your own, it does not come from any scripture; nobody can give it to you because it is not knowledge.

That is the greatest difference between all the religions on one side and Zen on the other side. All religions except Zen are dead. They have become fossilized theologies, systems of philosophies, doctrines, but they have forgotten the language of the trees. They have forgotten the silence in which even trees can be heard and understood. They have forgotten the joy that has to be natural and spontaneous to the heart of every living being.

The moment the experience becomes an explanation, an expression, it breathes no more; it is dead -- and

all over the world people are carrying dead doctrines.

I call Zen the only living religion because it is not a religion, but only a religiousness. It has no dogma, it does not depend on any founder. It has no past; in fact it has nothing to teach you. It is the strangest thing that has happened in the whole history of mankind -- strangest because it enjoys in emptiness, it blossoms in nothingness. It is fulfilled in innocence, in not knowing. It does not discriminate between the mundane and the sacred. For it, all that is, is sacred.

Life is sacred whatever form, whatever shape.

Wherever there is something living and alive it is sacred.

Today we are beginning to discuss a few incidents in the long history of Zen -- which are unique because no other religion exists on anecdotes. They are not holy scripture; they are simply incidents that have happened.

It is up to you...

If you understand them they can open your eyes and your heart. If you don't understand them nothing else will ever be able to open your eyes and your heart. And what I am saying is categorical, absolute.

These small anecdotes in their very smallness just like dewdrops contain the whole secret of the ocean.

If you can understand the dewdrop there is no need to understand the ocean you have understood it.

Please be very silent and careful.

Emperor Wu of China asked Bodhidharma... Fourteen hundred years before, Bodhidharma had gone to China. He was a unique man: his statements, his actions, his behavior, all contained the pure essence of religion. But he was not a professor, he was not a missionary. He was a man who was ready to share his being with you without holding anything back -- but you have to be ready to receive it.

Naturally, Emperor Wu asked Bodhidharma, WHAT IS THE FIRST PRINCIPLE OF THE HOLY TEACHINGS? That's how other Buddhist monks had described it to him. But Bodhidharma was not an ordinary Buddhist monk; in fact, he has nothing to do with Buddhism. He is his own self -- he belongs to nobody. It is just a coincidence that his master happened to be a Buddhist. He himself never said that he was a Buddhist; he could not commit such a great stupidity.

You will see that the man was almost a lion and his words were just like the roar of a lion. Those who have seen Bodhidharma were blessed people and those who understood him, there is no way to define their gratitude. He was not a man of many words; he was very telegraphic. He did not use a single word more than needed. He did not care about language; he did not care about the emperor... He cared only about the truth -- that it has not to be spoiled by any description, that it should be kept clean and pure.

BODHIDHARMA SAID, "EMPTINESS, NO HOLINESS."

Do you see the telegraphic language? He has been asked by Emperor Wu the first principle of holy teachings and he is saying emptiness is the first, but don't call it holiness -- there is no holiness. When everything is holy what is the point to call something holy? Categories are possible only when something can be unholy.

To the experience of the awakened there is only nothingness so pure, so lovely so beautiful.

But it is difficult to call it `holy' because that beautiful word has been corrupted by the religions, by creating a fictitious entity: UNholiness. Just to make somebody a saint they have made the whole of humanity sinners.

The reality is: there is no saint and there are no sinners; there are only people who are asleep and there are only people who are awake. The difference is so small that just a little ice-cold water thrown into your eyes -- and the difference disappears.

EMPTINESS, NO HOLINESS -- and Bodhidharma has said all that can be said. In fact he has said even that which cannot be said; his teaching is complete. He has come to the full point in a single sentence -- not even a complete grammatical sentence, but just a hint:

EMPTINESS, NO HOLINESS.

Emperor Wu was one of the greatest emperors of China, a very cultured man. It hit him very strongly. He never expected that anybody should misbehave in front of the great emperor. And this man does not

even say, Your Holiness, or, Your Highness. He does not even address the emperor. All that he says is: EMPTINESS, NO HOLINESS.

Certainly he must have been angry inside; it is natural -- he had been waiting for three years. Bodhidharma took three years to reach -- and he had heard so much about the man and the man seems to be a very strange fellow, a little weird. Offended but not showing it, behaving like a cultured, sophisticated hypocrite, he again asked, "Then who is this standing before me? If the first principle of existence is emptiness and there is nothing holy, then who are you?" WHO IS THIS STANDING BEFORE ME?

Great was Bodhidharma. I cannot conceive of anybody else in his place when I see his answer. It is simply just his own, absolutely authentic. He does not bother that the emperor is offended -- he offends even more. But what he says is such a great truth that he is not responsible.

Truth always offends.

That's why truth is always crucified.

He simply said, NO KNOWING.

The emperor had asked, WHO IS THIS STANDING BEFORE ME? and Bodhidharma said, NO KNOWING. He does not even use the word `I'. You simply see the beauty of the man and his utter commitment to truth -- that he will not descend even a single step so that he can be understood. Understood or not his commitment is to the truth, not to any emperor.

Whenever I have come to this point I feel we need many Bodhidharmas in the world -- such integrated people, so uncompromising, so fearless and so devoted to the truth. His truth is that he does not know who is standing before Emperor Wu. He is saying exactly what Socrates said in his last days: "I don't know anything." But still Socrates was using the word `I', he was not of the category of Bodhidharma. See the difference: he says, "I only know that I know nothing," but the I remains and this knowing that "I don't know anything" remains.

With Bodhidharma, everything has been dropped. He is saying, "In front of you is standing no knowing, just pure innocence."

THE EMPEROR DID NOT GRASP HIS MEANING.

Obviously it would have been difficult for anybody to grasp the meaning -- unless one has already grasped it, but then he would not have asked.

Seeing that the emperor did not grasp his meaning, BODHIDHARMA CROSSED THE RIVER AND WENT TO THE LAND OF WEI. That was out of the territory of the emperor.

THE EMPEROR LATER SPOKE OF THIS TO SHIKO -- another Zen master -- WHO SAID, "DO YOU IN FACT KNOW WHO THIS PERSON IS?"

THE EMPEROR SAID, "NO KNOWING."

SHIKO SAID, "THIS IS THE BODHISATTVA KANNON, THE BEARER OF THE BUDDHA'S HEART SEAL."

THE EMPEROR WAS FULL OF REGRET AND WANTED TO SEND FOR BODHIDHARMA, BUT SHIKO SAID, "IT IS NO GOOD SENDING A MESSENGER TO FETCH HIM BACK. EVEN IF ALL THE PEOPLE WENT, HE WOULD NOT TURN BACK."

A man like Bodhidharma never turns back: what is past is past; you cannot bring him back into the past. You miss the opportunity, nothing can be done about it.

Another Zen teacher -- not a master -- has put the anecdote in this way:

THE HOLY TEACHING? "EMPTINESS!"

This is the way of teachers. This is not a lion roaring, this is a schoolmaster, a mouse creaking like the trees...

THE HOLY TEACHING? "EMPTINESS."
WHAT IS THE SECRET HERE?
AGAIN, "WHO STANDS BEFORE ME?"

"NO KNOWING!"

He is simply repeating what he has heard; he has not understood it himself.
INEVITABLE -- but he makes commentaries on it!

INEVITABLE, THE THORNS AND BRIARS SPRINGING UP;
SECRETLY, BY NIGHT, HE CROSSED THE RIVER.
ALL THE PEOPLE COULD NOT BRING HIM BACK.
NOW SO MANY YEARS GONE BY,
STILL BODHIDHARMA FILLS YOUR MIND -- IN VAIN.
STOP THINKING OF HIM!
A GENTLE BREEZE PERVADES THE UNIVERSE.
THE MASTER LOOKS AROUND...

I will not say "the master" because I cannot agree with him. I can accept at the most that the schoolteacher looks around and repeats something which is fashionable in Zen circles:

IS THE PATRIARCH THERE? The patriarch... he is referring to Bodhidharma. The founders of Zen are called patriarchs...

IS THE PATRIARCH THERE? -- YES!
BRING HIM TO ME, AND HE CAN WASH MY FEET.

Now he is trying to pretend that he understands the strange ways of Zen. He is also making a strange statement: "Bring him to me and he can wash my feet."

It is simply ugly. Schoolmasters should not enter into the area of truth. Their world consists of small, borrowed knowledge to transfer. They should not speak as if they are lions, because they are not. He has not added a single word to make Bodhidharma's statement more understandable; he has not given any transparency to it. He has not made Emperor Wu understand what not knowing is -- he is a pretender.

This man's name is Setcho. Many times in these commentaries we will come across people who are only teachers but are pretending to be masters. But you should understand that the anecdote is so complete...

Only if you look into my eyes perhaps you may find the commentary or if you look into my empty hands you may find the meaning.

What Bodhidharma has said is absolute, complete. Nothing can be added to it and nothing can be deleted from it. Even a Gautam Buddha would have been surprised by the flowering of Bodhidharma. He is saying that all is empty and unless you enter into emptiness you will not understand anything of life and its mysteries. And nothing is holy, so don't be bothered to become saints, discipline yourself, practice this or that.
Just enter into your own being.
In the silences of the heart nothing is missing.

The saint is just pretending -- because the reality is already there. It needs no practice, no holiness.
All that it needs is awakening.
Just wake up and just see who is within you.

It does not mean you will come to know great knowledge, it does not mean that you will come to know who you are. It simply means you will come to know that there is pure innocence. That is your essential being, and in it nothing is holy.

A beautiful rose is beautiful, but do you think there are saintly roses and sinner roses? Except the priests who have dominated man, the very categories of the sinner and the saint do not exist in existence. *All* is beautiful, tremendously graceful -- but there is nothing holy. And when you enter into yourself, you will even have to leave the idea of I outside. Without leaving the idea of I, you cannot enter within yourself.

The I is your ego. It is the barrier, not the bridge.

That's why, instead of saying, "I don't know," which would have been more grammatical... But a man like Bodhidharma does not care about grammar -- do you think I care about grammar?

Bodhidharma simply says, NO KNOWING -- and he has said everything; he has not left anything.

I am reminded of a story...

Gautam Buddha is passing through a forest, it is fall time and dry leaves are falling and making great noise dancing in the wind all over the place. Ananda asks him, "I don't interfere because there is always somebody else who is asking you; it is a great opportunity for me that by chance I am alone with you. I want to ask one thing; I have been resisting but now I cannot resist. I want to know whether you have told us everything that you know, or you have told only some things."

Gautam Buddha bent down; he plucked up a few dry leaves in his hands and he said, "Ananda, do you see these dry leaves in my hand? This much I have said to you. And look at the dry leaves all over the forest: this much I have not said to you. Because you cannot understand even this much, these few leaves in my hand. It will be absolutely a wastage of time to talk about all the leaves of this forest. My knowing is vast; I have just given you a taste."

But if by chance Bodhidharma had been asked, his answer would have been diametrically opposite. He would have said, "I have said everything, I have not been keeping anything to myself" -- and that's why he is not understood. He has said too much. His words are so condensed that just this simple phrase, NO KNOWING can contain thousands of scriptures; still it will remain not understood.

Bodhidharma's uniqueness is that he does not care about anything else, he has no other considerations. Only one other man, George Gurdjieff, would have agreed with him. In the whole history of great masters only George Gurdjieff used to teach his disciples: Do not consider. Do not compromise. Let the truth be as it is; you cannot make it better. You cannot paint it, you cannot give it a little more color, a little more joy, a little more expressibility; you cannot do anything.

If you know it your eyes will be just like empty sky. Your hands will not be like fists holding something but empty indicating that there is nobody inside but a pure nothingness.

But this pure nothingness is alive, this nothingness has a heart. This nothingness blossoms in thousands of flowers and rainbows, and dances in peacocks, and sings in birds. This nothingness roars in the oceans and this nothingness is silent in the meditator.

This nothingness, remember, does not mean what you ordinarily understand by nothingness. It is better to break the word in two. When Bodhidharma uses `nothingness' he simply means no-thingness. Just put a little hyphen -- and you have made Bodhidharma more understandable. I cannot do more than that. Just a little hyphen: nothingness becomes no-thingness. You are a living entity, not a thing.

Emptiness does not have the negative connotation that it carries in our minds. When I show you a room which is completely empty, there are two ways to say something about it. Either you can say that the room is empty or you can say that the room is full of space. Exactly the very word `room' means space. The more furniture you bring in the less room there is. You can fill the whole room with junk and the room disappears. It is there and it is not there. You cannot throw it out, but you can hide it behind your furniture, behind your refrigerator, behind your television. Take them all out... what remains? Roominess, emptiness; in a positive sense, a pure space.

So remember, when Bodhidharma says emptiness, he does not mean your idea of emptiness. His emptiness is immensely full; his emptiness is immensely positive. His nothingness is simply no-thingness; his denying knowing is simply affirming innocence. It is a wonder that in two small statements he has revealed the very heart of religiousness.

BELOVED OSHO,
BOKUSHU ASKED A MONK, "WHERE ARE YOU FROM?" THE MONK GAVE A `KATSU' SHOUT.
BOKUSHU SAID, "THIS OLD MONK IS SHOUTED DOWN BY YOU."
THE MONK SHOUTED AGAIN.
BOKUSHU SAID, "WHAT ABOUT THE THIRD AND FOURTH SHOUTS?"
THE MONK STAYED SILENT.
BOKUSHU HIT THE MONK AND SAID, "YOU EMPTY-HEADED FOOL!"
SETCHO PUT IT LIKE THIS:
TWO SHOUTS, THREE SHOUTS;
THE KNOWING ONE KNOWS WELL;
IF GOING HELL-BENT,
BOTH ARE BLIND.
WHO IS BLIND? FETCH HIM!
EXPOSE HIM TO THE WORLD!

OSHO,
I ALSO AM AN EMPTY-HEADED FOOL -- I DON'T UNDERSTAND THIS SUTRA AT ALL! COULD YOU GIVE THE FIFTH SHOUT?

Maneesha, it is a beautiful koan. Bokushu is one of the great Zen masters.
He asked a monk, WHERE ARE YOU FROM?

This is always asked by the Zen masters when a new disciple comes. And just by the answer of the disciple it is decided whether he is going to be accepted as a disciple or thrown out. It is immensely important, it is not just a sociability, not a kind of introduction.

When Bokushu asked the monk, "WHERE ARE YOU FROM?" THE MONK GAVE A `KATSU' SHOUT. Just as you say Yaa-Hoo! -- it is a shout, without saying anything but making it clear that "I am here and it does not matter from where I come. What kind of nonsense question are you asking? I can come from anywhere -- that does not matter. What matters is: I have come."

The shout is to declare that "I am here and you are asking stupid questions... Ask something about me! Don't waste time."

But Bokushu was not to be satisfied so easily, because it has now become traditional. So when the master asks -- although you don't understand what you are doing -- you can give a shout. It is known; it is written in the scriptures... thousands of incidents. But you cannot cheat a man of the quality of Bokushu .

BOKUSHU SAID, "THIS OLD MONK IS SHOUTED DOWN BY YOU."
THE MONK SHOUTED AGAIN.
BOKUSHU SAID, "WHAT ABOUT THE THIRD AND FOURTH SHOUTS?"

Now he has created trouble. He has never heard about the third and fourth. The first and second shouts have become traditional by the time of Bokushu , and a master's function is to cut through the tradition. So he said, "Okay, okay, these shouts are okay, just tell me about the third and the fourth."

THE MONK STAYED SILENT.
BOKUSHU HIT THE MONK AND SAID,
"YOU EMPTY-HEADED FOOL!"

Zen is strange -- nowhere else in the world has anything like this happened. The monk, the stranger, remaining silent gave the answer. He could have shouted a third time, he could have shouted a fourth time, a fifth time... what is the problem? But rather than shouting a third and fourth, he simply remained silent. He is saying, "Don't waste time. As far as the game, the traditional game is concerned, it is enough; now silence is my third and fourth shout." And only in Zen would it be possible that BOKUSHU HIT THE MONK AND SAID, "YOU EMPTY-HEADED FOOL!"

It is acceptance. He has been accepted as a disciple because of his silence. To hit him is to accept him, and to call him "You empty-headed fool" is a very affectionate expression. It is almost saying, "Sweetheart, my darling." It is not rejection. In those two shouts he followed the tradition, but he would not go on repeating the tradition; he gave his own shout, and that was silence.

BOKUSHU HIT THE MONK AND SAID,
"YOU EMPTY-HEADED FOOL!"

In Zen an empty-headed fool is almost ready for meditation. A man full of knowledge is far away from meditation. An empty-headed fool is simply a loving way of saying that you are not far away from becoming wise.

The fool can become wise; the knowledgeable never. The empty-headed can become empty-minded, but the man who is carrying scriptures and degrees and the universities and the libraries in his head, he is far away. A master will not unnecessarily waste time on such a person.

The anecdote is complete, but the same schoolmaster, Setcho, puts it like this:

TWO SHOUTS, THREE SHOUTS;
THE KNOWING ONE KNOWS WELL;
IF GOING HELL-BENT,

BOTH ARE BLIND.
WHO IS BLIND? FETCH HIM!
EXPOSE HIM TO THE WORLD!

It is sheer stupidity -- I am afraid we will have to meet this fellow Setcho again and again. Schoolmasters should not enter into the lion's den, but this Setcho has entered; now I cannot save him.

Maneesha, you say,
"I ALSO AM AN EMPTY-HEADED FOOL -- I DON'T UNDERSTAND THIS SUTRA AT ALL! COULD YOU GIVE THE FIFTH SHOUT?"

We will -- we give it every day! We are going to spread the shout all around the world. It will be heard on every street, in every house.
But it is good that you understand yourself also as an empty-headed fool. I don't hit people, but Niskriya... hit Maneesha. Do it!

(NISKRIYA, THE VIDEO CAMERAMAN, IS SITTING EXACTLY BEHIND MANEESHA. HE GETS UP AND KISSES MANEESHA SOFTLY ON HER HEAD.)

It is enough of serious thinking -- the trees don't like it! And I always listen to the trees. Look... they have become silent....

A young porter in Washington is brought to court for raping one of the maids.
The maid alleges that she was leaning out of the window to watch the president of America drive along the street below in a parade. The porter lowered the window on her, trapped her, and had his way with her.
"But, Miss," says the judge, "why did you not start screaming?"
"What?" cries the horrified girl, "and have everyone think I was supporting Ronald Reagan?"

Olivia Oppenheimer is a very rich widow, who has a parrot called Percy, who can talk and sing in four languages.
Percy is a huge hit at parties and Olivia adores him. But Percy has one weakness: he loves to fly over the fence and fuck the neighbor's chickens.
Olivia tries everything to cure Percy of his habit, but with little success. Finally, she gets a pair of scissors and clips all the feathers off the parrot's head.
"There," she says, "that will teach you. Now all the lady chickens won't think you handsome anymore!"
Two nights later, Olivia has a party. Percy, the parrot, is in his usual spot on the piano as the guests come in.
Half way through the party, two bald men arrive.
"Hey!" calls out Percy. "Get over here with me, you two chickenfuckers!"

A young Indian brave, son of Chief Running Bear, asks his father one day how he decides what names to give his sons.
"Simple," says Running Bear, "while I am making love, I look around and if I see an eagle circling in the sky, I call the child Flying Eagle, if I see a horse going by, I call the child Running Horse. It is just a question of what catches my attention while I am making love to your mother. So, now do you understand, Broken Condom?"

Okay, Maneesha?
Yes, Osho.

Now two minutes for absolute silence, no movement... closed eyes, just as if you are absolutely frozen. Collect the whole energy inside....

Now relax... let go...!

Now, come back to life.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #2
Chapter title: From here to here - no space for the way

23 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
JOSHU SPOKE TO THE ASSEMBLY AND SAID, "THE REAL WAY IS NOT DIFFICULT.
IT ONLY ABHORS CHOICE AND ATTACHMENT.
WITH BUT A SINGLE WORD THERE MAY ARISE CHOICE
AND ATTACHMENT OR THERE MAY ARISE CLARITY.
THIS OLD MONK DOES NOT HAVE THAT CLARITY.
DO YOU APPRECIATE THE MEANING OF THIS OR NOT?"
THEN A MONK ASKED, "IF YOU DO NOT HAVE THAT CLARITY, WHAT DO YOU APPRECIATE?"
JOSHU SAID, "I DO NOT KNOW THAT EITHER."
THE MONK SAID, "IF YOU DO NOT KNOW, HOW CAN YOU SAY THAT YOU DO NOT HAVE THAT CLARITY?"
JOSHU SAID, "ASKING THE QUESTION IS GOOD ENOUGH. NOW MAKE YOUR BOWS AND RETIRE."
SETCHO SAYS:
THE REAL WAY IS NOT DIFFICULT.
DIRECT WORD! DIRECT SPEECH!
ONE WITH MANY PHASES.
TWO WITH ONE.
FAR AWAY IN THE HEAVENS THE SUN RISES, THE MOON SETS;
BEYOND THE HILLS THE HIGH MOUNTAINS, THE COLD WATERS.
THE SKULL HAS NO CONSCIOUSNESS, NO DELIGHT;
THE DEAD TREE SINGS IN THE WIND, NOT YET ROTTEN.
DIFFICULT, DIFFICULT!
ATTACHMENT AND CLARITY; WATCH, AND PENETRATE THE SECRET!

OSHO,
IN LIFE ONE CONTINUALLY HAS TO MAKE PRACTICAL DECISIONS -- ABOUT HOW ONE WILL USE ONE'S TIME AND ENERGY, WITH WHOM ONE WILL KEEP COMPANY, WHAT ONE WILL EAT...
IS THERE A DIFFERENCE BETWEEN MAKING CHOICES, JUDGING AND DISCRIMINATING?

Maneesha, we are reaching to the second greatest Zen master, Joshu. Nothing can be compared with Bodhidharma, but if anyone else comes close to him, that is Joshu. But he just comes close, not to that height, not that Everest, but one cannot do anything about it.
Some trees grow very high, some trees don't.

In the world of trees there is no comparison.

In the world of real consciousness, authentic realization, also there can be no comparison. But still one should not forget the highest, so that one does not become lost into the thousand and one great peaks.

The Himalayas are thousands of miles. Each peak is unique has to say something, has to reveal some beauty, some truth... stands on its own feet, not dependent, not imprisoned, with tremendous glory and splendor.

One can easily get lost and I would like you to remember the highest, because that should be your aim too.... Your arrow should point to the highest.

Before I say something about Joshu, I would like to remind you of Bodhidharma's sutras that we discussed yesterday. In just a very few words he has condensed the whole experience, the whole interiority, the whole kingdom of God: "Emptiness, nothing holy." And when the emperor asked, "Then who is standing before me?" the answer was, "No knowing."

Yesterday I forgot a very special point to be made to you that will give you the taste of real Zen. He said, "NO KNOWING." He could have said, "Not knowing," but he chose, "No knowing," because "not knowing" implies the existence of I. No knowing does not imply; it simply states innocence. Not knowing is ignorance and no knowing is innocence.

Such is the clarity and depth of this man Bodhidharma. Even Socrates said, "I do not know anything." Even he falls far below the heights of Bodhidharma. He accepts in his statement the existence of I; he accepts the existence of knowledge. He is simply saying, "I am ignorant."

Just a little difference, how small and how delicate: no knowing -- not knowing. A small letter `t' and worlds are set apart.

In these fourteen centuries that have followed Bodhidharma, hundreds of Zen masters of great clarity, insight, awakening, have happened, but no one even comes close to the depth, the subtlety, the beauty and the immense perception of Bodhidharma. As I look into Bodhidharma, I don't find any other single individual in the whole history of mankind -- even Gautam Buddha included -- who can be said to have condensed religion into its simplest possibility, expressed religion into its absolute purity. It is obvious that this man is going to be misunderstood, condemned, ignored. The greatest peak of consciousness that man has achieved, mankind has not been kind enough to remember it. Perhaps there are heights our eyes cannot reach, but we should try our best; one never knows.

Just a few days ago China discovered a higher peak of the Himalayas than Everest. For centuries Everest was the highest peak; it is no longer so. It is good that Edmund Hillary is dead; otherwise in his old age he would have suffered very much. He has enjoyed the great success of reaching to the highest peak of Everest. But fortunately before China's discovery he was dead.

It is possible that some day someone may reach to a higher consciousness than Bodhidharma. It has not happened for fourteen centuries, but that does not mean it is absolutely decisive. I don't see any difficulty, because the sky is infinite. Just a little more courage, a little more understanding, a little higher flight and you can reach to the joy that has been up to now only Bodhidharma's.

I would love my people to remember it, that there is no limitation, no boundaries, no hindrances -- there are skies upon skies. As long as you want you can fly, you won't touch the boundary of the universe. There is no such thing, no boundary line.

It has been very difficult for scientists to accept the idea that the universe is unbounded. Obviously it is difficult even to conceive of something that has no boundaries. One tends to think that somewhere, very far away, millions or trillions of light years away, but there must be a boundary! Mind can accept any boundary anywhere, but the reality is that by its very nature, existence cannot have any boundary, because what will be beyond the boundary? -- again another sky. That's why I am saying skies upon skies are available for your flight. Don't be content easily. Those who remain content easily remain small: small are their joys, small are their ecstasies, small are their silences, small is their being.

But there is no need. This smallness is your own imposition upon your freedom, upon your unlimited possibilities, upon your unlimited potential.

Bodhidharma is a milestone, but the way goes farther, always farther.

Joshu says: THE REAL WAY IS NOT DIFFICULT.

Our minds say that spiritual growth is very difficult. Our religions make it as difficult as possible. According to them it takes many, many lives to reach to your own self -- how ridiculous, how stupid! If I am to reach to myself... in fact I will tell Zen Master Niskriya to give a good Yaa-Hoo hit to Joshu.

Niskriya...

(NISKRIYA IS DRESSED UP AS A ZEN MONK. IT FITS HIM VERY WELL! -- ESPECIALLY SINCE HE CUT HIS HAIR VERY SHORT A FEW DAYS BEFORE. HE IS HESITANT, WHAT TO DO.)

Give it without any fear.

(NISKRIYA GETS UP.)

Where is your staff?

(HE PRODUCES A LONG WOODEN STAFF, TO EVERYBODY'S ASTONISHMENT.)

Right! Have the staff. Good.
Whom do you think to hit?

(NISKRIYA HITS WITH THE STAFF ON HIS OWN HEAD! OSHO LAUGHS AND SIGNALS TO HIM TO SIT DOWN AGAIN.)

Good.

The real way is not difficult, because there is no way. You are already where you have always been and will always be. What nonsense to talk about *The Way!* That's why I said that, although Joshu is second in the hierarchy of Zen he has not that magic, that touch. That has been monopolized by Bodhidharma.

Even to talk about the way is to make things difficult. I absolutely agree with Joshu that the way is very easy, but I cannot agree with his expression in the way I can agree with Bodhidharma, with absolute synchronicity, as if I have spoken those words myself: Emptiness, nothing holy, no knowing.

With Joshu I can only sympathize. I will not say he is wrong, but I will certainly say that the moment you start talking about the way, it becomes difficult. It becomes difficult because from here to here, there is no space for the way. If you are going somewhere else a way is possible -- difficult or easy, it depends. But if you are not going anywhere, but simply being yourself, here and now...
Joshu needs a good hit.

By chance today Master Niskriya is dressed up exactly, but Joshu is not here. But wherever Joshu is, and whoever the people are who believe in Joshu's enlightenment, Master Niskriya's hit will reach. I am using Master Niskriya's hit because I am a very nonviolent person; moreover, so lazy that I have dedicated my whole function of hitting people to Master Niskriya. And he really looks... He is not only dressed up, at this moment he *is*. It is another matter that the next moment he may forget.
This moment you are also just emptiness.
No knowing.
Pure innocence.

But to go on remembering it is the only problem. You don't have to do anything, except to continue to remember that you are where you are, that you are what you are; that whatever you do, you can never be anywhere else, anybody else; that in this simple acceptance of your being, you have achieved all that has been achieved by the great buddhas.

There is no question of way; hence I can say that Joshu has a little understanding, but not much. He says, "The real way is not difficult."

JOSHU SPOKE TO THE ASSEMBLY AND SAID,
"THE REAL WAY IS NOT DIFFICULT.
IT ONLY ABHORS CHOICE AND ATTACHMENT.
WITH BUT A SINGLE WORD THERE MAY ARISE CHOICE AND ATTACHMENT OR THERE MAY ARISE CLARITY.
THIS OLD MONK DOES NOT HAVE THAT CLARITY.
DO YOU APPRECIATE THE MEANING OF THIS OR NOT?"

If you accept the basic assumption that there is a way -- it is only a hypothesis -- then Joshu is right that the only things that can prevent you from reaching it are judgment, choice, attachment.

"WITH BUT A SINGLE WORD THERE MAY ARISE CHOICE AND ATTACHMENT OR THERE MAY ARISE CLARITY. THIS OLD MONK..." He is referring to himself: THIS OLD MONK DOES NOT HAVE THAT CLARITY. Only on this point does he reach a height, accepting that THIS OLD MONK -- he is not using the word `I' -- THIS OLD MONK DOES NOT HAVE THAT CLARITY. DO YOU APPRECIATE THE MEANING OF THIS OR NOT?
He is asking the assembly of the other monks.

Before I discuss the answers of other monks, I would like to repeat again that fundamentally Joshu is absurd. There is no way; hence, the question of its difficulty or easiness does not arise. Because there is no way, there is no question of choice, choicelessness, judgment or no judgment, clarity or cloudedness.

So remember -- I was not in the assembly of Joshu, unfortunately, but time makes no difference. What I could not say in his assembly, I am saying in my own:
The way exists not. You are the very goal.
Now have a look to the assembly of Joshu's disciples...

THEN A MONK ASKED, "IF YOU DO NOT HAVE THAT CLARITY, WHAT DO YOU APPRECIATE?" JOSHU SAID,
"I DO NOT KNOW THAT EITHER."

Again remember Bodhidharma saying that standing before you is no knowing. He does not even by implication allow the existence of an ego. Joshu does not have that penetration. He is far closer to Socrates. He says, I DO NOT KNOW THAT EITHER. He accepts the existence of `I' and he accepts the existence of ignorance. He misses the great peak of no knowing.

THE MONK SAID, "IF YOU DO NOT KNOW, HOW CAN YOU SAY THAT YOU DO NOT HAVE THAT CLARITY?"

These are tremendously beautiful dialogues. It is unfortunate that in our times there are no such assemblies; no such dialogues are happening, not even in our great universities. Everything has become so small, so mundane; everything has become so commercial.

The monk said to Joshu, IF YOU DO NOT KNOW, HOW CAN YOU SAY THAT YOU DO NOT HAVE THAT CLARITY? At least you know this much: that you don't have that clarity. The same would have been the situation of Socrates, but he was surrounded by very ordinary disciples. Joshu may not be right, but certainly he has great disciples.

The disciple is saying, "You say, I don't have that clarity -- at least you have accepted that you know SOMETHING. It is enough to show the contradiction."

JOSHU SAID, "ASKING THE QUESTION IS GOOD ENOUGH. NOW MAKE YOUR BOWS AND RETIRE."

Not a great statement... The monk, unknown, was far more clear than the master himself. And saying to the monk that, NOW MAKE YOUR BOWS AND RETIRE, freaks me out! Joshu should have touched his feet and asked for forgiveness. He did not prove his steel.

Now again we have to listen to the schoolmaster Setcho: Setcho says, THE REAL WAY IS NOT DIFFICULT.
This is what is called parrot thinking. Now what is the point to repeat it?

THE REAL WAY IS NOT DIFFICULT.
DIRECT WORD! DIRECT SPEECH!

Now this idiot does not understand a word and he is saying that what Joshu has said is:

DIRECT WORD! DIRECT SPEECH!
ONE WITH MANY PHASES,
TWO WITH ONE.
FAR AWAY IN THE HEAVENS THE SUN RISES, THE MOON SETS;
BEYOND THE HILLS THE HIGH MOUNTAINS, THE COLD WATERS.
THE SKULL HAS NO CONSCIOUSNESS, NO DELIGHT;
THE DEAD TREE SINGS IN THE WIND, NOT YET ROTTEN.
DIFFICULT, DIFFICULT!
ATTACHMENT AND CLARITY; WATCH, AND PENETRATE THE SECRET!

There is no secret. Joshu's statement is simply without any reality in it, the question of any secret does

not arise. But the schoolmaster tries to make it look as if there is some great secret. As a camouflage he writes some beautiful, poetic lines, but they have nothing to do with Joshu's remark. They are simply an attempt to express, to exhibit that "I am a man of great understanding, I know the secret; now you penetrate..." And there is no secret at all.
He reminds me of an old proverb...

In ancient Greece, in the times of Anagoras... Anagoras was one of the great predecessors of Socrates, not a great philosopher, but he became great because people poisoned him also. I have never talked about him because there is nothing much about him, but still -- by poisoning him, people have put him in the same category as Socrates and Jesus. Anagoras used to say -- and from him comes the proverb -- that a philosopher is a blind man in a dark night, in a dark house, searching for a black cat which is not there.

Maneesha, you are asking:
"IN LIFE ONE CONTINUALLY HAS TO MAKE PRACTICAL DECISIONS -- ABOUT HOW ONE WILL USE ONE'S TIME AND KEEP ENERGY, WITH WHOM ONE WILL KEEP COMPANY, WHAT ONE WILL EAT... IS THERE A DIFFERENCE BETWEEN MAKING CHOICES, JUDGING AND DISCRIMINATING?"

In ordinary life everything that you are doing is alright, but if you want to know the extraordinary livingness of your innermost core, then you will have to drop judgment, choice, discrimination. There is no need. In the inner world there is no marketplace, no shopping mall! In the inner world even you are not! Who is going to judge and what is going to be judged?
Again remember Bodhidharma:
Emptiness, nothing holy, no knowing.

I am not speaking on Bodhidharma, I am speaking of my own vision, which coincides with that of Bodhidharma.

It has been a serious evening with Joshu... You have enjoyed the silence. Now I would like to disturb your silence a little as a preparation for a greater silence.

Pope the Polack is wandering through the Vatican gardens one day, when he nearly steps on a toad.
"Hey!" shouts the toad. "Don't pass me by!"
"What?" cries the startled pope.

"I am a human being," replies the toad, "who has been bewitched to look like a toad. Whoever saves me will have anything he wants."

"Well," replies Pope the Polack, "I always wanted to be the most famous pope of all time!"

"Simple!" says the toad. "You take me to your bed, let me sleep on your pillow, and in the morning you will have a wonderful surprise!"

So Pope the Polack puts the toad under his huge pointed hat and smuggles it into his bed.

Just as the cardinal brings in the pope's early morning tea, the toad changes into a beautiful princess... At least, this is the story the pope is giving to the newspapers.

The express train is crowded with businessmen on their way to the city.

In a first-class carriage, Mr. Wong is sitting reading the BEIJING TIMES, when a white-coated waiter comes along the passage with the breakfast trolley.
He stops by Mr. Wong, and says, "You for coffee?"
"No," snaps Wong, "I got first-class ticket. *You* fuck offee!"

Miss Goodbody's class goes for a picnic in the woods.

After all the kids have drunk lots of lemonade, several of the girls retire to the bushes to pee and there is trouble with the brambles and the nettles.

Little Ernie walks in amongst them, pulls out his pecker and pees without any trouble.

"Wow!" says little Sally, really impressed, "that's a handy thing to bring on a picnic!"

Mrs. Benzini has been visiting her psychiatrist, Professor Potts, for years and feels that she is not getting any better. One day, she decides to confront the shrink. "Doctor," she says, sitting up on the couch, "I

come-a every week for five years. Nothing change-a. What's-a going on? You gotta tell me. What's-a wrong with me?"
"Well," replies Potts, "I will be frank with you. You are crazy!"
"What?" cries Mrs. Benzini. "Crazy? *Crazy*? I wanna second opinion!"
"Okay," says Potts, "you are ugly too!"

Now close your eyes...
Be absolutely still, as if frozen.

Now, relax.

Now, come back to life.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #3
Chapter title: Pecking and tapping

24 April 1988 pm in Gautam the Buddha Auditorium

Archive code:	8804245
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Video:	Yes
Length:	97 mins

BELOVED OSHO,
A MONK SAID TO KYOSEI, "I WANT TO PECK FROM THE INSIDE. WOULD YOU PLEASE TAP FROM THE OUTSIDE?"
KYOSEI SAID, "COULD YOU ATTAIN LIFE OR NOT?"
THE MONK SAID, "IF I COULD NOT ATTAIN LIFE I WOULD BECOME A LAUGHINGSTOCK."
KYOSEI SAID, "YOU TOO ARE A FELLOW IN THE WEEDS."
SETCHO PUT IT LIKE THIS:
OLD BUDDHA HAD HIS WAY OF TEACHING,
THE MONK'S ANSWER WON NO PRAISE.
STRANGERS TO EACH OTHER, HEN AND CHICK,
WHO CAN PECK WHEN THE TAPPING COMES?
OUTSIDE, THE TAP WAS GIVEN;
INSIDE, THE CHICK REMAINED.
ONCE AGAIN THE TAP WAS GIVEN;
MONKS THROUGHOUT THE WORLD ATTEMPT THE TRICK IN VAIN.

OSHO,
THIS ANECDOTE EVOKES SUCH A BEAUTIFUL IMAGE OF WHAT TRANSPIRES BETWEEN MASTER AND DISCIPLE.
CAN YOU TALK ABOUT THE PECK AND TAP THAT WE CALL OUR RELATIONSHIP WITH YOU?

Maneesha, before I talk about Kyosei and his statement, I am reminded of a very significant awakened man. He was a potter; his name was Gora. He uses this image very significantly, because when a potter

makes a pot he has to do two things: inside he pecks and outside he taps. That is the whole art of pottery, but that's also the whole art of the master and disciple relationship.

Even though he became enlightened, Gora remained a potter. He inspired millions of people -- very rich people, even the kings, were his disciples. And they again and again asked him, "This does not look good. You stop this business of pottery. We feel ashamed."

Gora said, "Even if I drop the visible business of making pots, what about my being your master? What am I doing with you? -- pecking and tapping."

Yes, Maneesha, this is the whole art of the master. If he cannot peck from inside when he starts tapping from the outside, he will destroy the disciple. And most of the so-called teachers of the world exactly do that. They don't even know their *own* inside -- how can they help somebody else's growth with this art of pecking from inside and tapping from outside?

Tapping from outside is very easy, even Zen Master Niskriya can do it. But the real question is the support from inside. Great things can be said to you which will not be of any help, which on the contrary may pollute you and poison you, because they will make you knowledgeable. A master is your enemy if he makes you knowledgeable. But from the outside only knowledge can be given. You become more and more filled with knowledge.

The real master has nothing to do with knowledge. He hits deep inside you. His compassion sometimes seems to be very hard, but he goes on showering from the outside, with great love. Inside he has to be a surgeon; outside he has to shower flowers of blessings. Unless a master can do both he is not a master, he is only a teacher.

A MONK SAID TO KYOSEI, "I WANT TO PECK FROM THE INSIDE. WOULD YOU PLEASE TAP FROM THE OUTSIDE?"
KYOSEI SAID, "COULD YOU ATTAIN LIFE OR NOT?"
THE MONK SAID, "IF I COULD NOT ATTAIN LIFE I WOULD BECOME A LAUGHINGSTOCK."
KYOSEI SAID, "YOU TOO ARE A FELLOW IN THE WEEDS."

Just as I have remembered Gora, the potter, Kyosei is taking up a different dimension to it, the dimension of an egg. You can tap from the outside, but the bird inside the egg has to peck, himself. This takes Gora's explanation to a far deeper insight. A real master in fact need not peck you from within; your very life energy will do it. That's why Kyosei certainly and suddenly seems to be asking without any reference or context, COULD YOU ATTAIN LIFE OR NOT?

He is saying, "As far as tapping is concerned, I am ready, but do you have energy enough to attain life? -- because the other part, the pecking, you will have to do. You will have to take the risk to come out of the shell, to come out of the egg." Certainly, Kyosei far exceeds Gora's understanding.

THE MONK SAID, "IF I COULD NOT ATTAIN LIFE I WOULD BECOME A LAUGHINGSTOCK."

He has understood why the master Kyosei is asking him, "Could you attain life...? Are you full of energy and abundance so that if I tap you, you will not be killed? Are you mature enough, centered, that my tapping from outside will not destroy you, but will give you the open sky, the freedom to fly? It all depends how much energy, how much life force you have. If you don't have that life, then you are only a fellow in the weeds."

No roses will blossom in the weeds. The weeds don't give any flowers, they don't have that abundance of energy that blossoms in a flower. A flower is a mysterious phenomenon. From the earth, you cannot find anything that resembles the rose that is going to grow out of it. Neither in the rosebush can you find anything resembling -- even a faraway echo of the beauty, of the color, of the delicateness of a rose. It is not in the earth, it is not in the roots, it is not in the bush... but it has to be there, otherwise the flower cannot blossom.

The flower is an abundance of energy. Much energy is used by the leaves and the foliage. Unless a plant has more energy than is absorbed by the foliage, by the branches, by the leaves, a rose is not possible.

The monk is right when he says, IF I COULD NOT ATTAIN LIFE I WOULD BECOME A LAUGHINGSTOCK. You tap the egg and you kill the bird inside by your tapping. The monk is saying, "I would be a laughingstock." And many disciples in the world... almost the whole world is in some way or other following a certain line of Hinduism, Buddhism, Jainism, Christianity without knowing they are disciples. But no roses blossom -- they are all laughingstocks.

One Christian missionary, Stanley Jones, used to stay with me. He was a world-famous man. Six months he used to travel in the West to teach about Christianity, its theology, in the universities and six months he used to come to India. Whenever he was in my town, he used to stay with me. I asked him one day, "You have been a Christian for almost sixty years, but I don't see even a faint echo of a Jesus in you. You know much, but knowledge is not the thing. Your heart has not blossomed, your head is heavy. When are you going to grow roses?"

He looked at me a little shocked, because this is not the way of talking in any reference other than Zen. In every other religious context things are theoretical, philosophical, they are doctrines. Zen is not a doctrine. It is a very direct approach to the existential problem of why man has not blossomed, why millions of people have not grown roses in their gardens, why they are just weeds, laughingstocks.

Setcho comments on this small conversation. For the first time he is a little sensible. He is still a schoolmaster, but perhaps living in the company of the mystics, of the masters, he has learned something. I still suspect that it is only knowledge, but this time he comes very close to the truth. But remember, to be very close to the truth is still to be very far. Unless you *are* the truth there is no point in knowing how far you are from it. One mile, or one million miles, even a single inch, just a single word, and you have lost the truth.

Anyway, he has come very close. For the first time he shows the possibility; perhaps in the end he may turn into a roseflower himself.

Setcho says:

OLD BUDDHA HAD HIS WAY OF TEACHING.
THE MONK'S ANSWER WON NO PRAISE.
STRANGERS TO EACH OTHER, HEN AND CHICK,
WHO CAN PECK WHEN THE TAPPING COMES?
OUTSIDE, THE TAP WAS GIVEN;
INSIDE, THE CHICK REMAINED.
ONCE AGAIN THE TAP WAS GIVEN;
MONKS THROUGHOUT THE WORLD ATTEMPT
THE TRICK IN VAIN.

Just tapping from the outside is not going to help, unless the inner energy has become a tremendous longing to come out. Then, even without any tapping from outside the bird is going to break the eggshell by itself.

There have been many masters who had no masters. Their own longing for the truth was so tremendous they needed no help. Their own overflowing energy gave them the freedom to fly into the sky. The eggshell is very thin; it is not a China wall. You are not imprisoned in something made of steel; you are imprisoned in something made of thoughts. Such a thin rice paper, a Japanese curtain, that you can come out any moment you want. You don't have to wait for somebody to knock from the outside. And if you don't have energy, even if someone knocks it is not going to help.

There is a very beautiful poem of Rabindranath Tagore, "The King of the Night":

There is a temple devoted to the King of the Night -- very ancient, huge, with one thousand priests. The high priest one night dreams that the King of the Night has appeared and said to him, "Tomorrow I am going to visit the temple. Clean it, prepare it. I have not been there for centuries. I have to go to many other temples too."

He woke up, perspiring, although he has been praying every day for just this fact, that "you should appear, you should give us a glimpse of your being, your splendor."

And now the dream has come, but a dream...? In the middle of the night, he called all the priests from their beds and said, "I am sorry to disturb you, but the problem is really serious. I have seen in my dream the King of the Night, saying, `Prepare, clean the temple, I am coming to visit tomorrow.'"

The other priests started laughing. They said, "It seems you have become too old, senile. Just a dream and you have unnecessarily harassed us."

The old man said, "I understand that you will laugh about me. I thought about it before I woke you up, but there is no harm in preparing. Anyway the temple has needed painting for centuries."

The temple had been completely abandoned by people. It was far away from the habitation of people in

the deep forest. And the priests had also by and by become skeptical. Many of them had stopped praying.

Many of them had become agnostic: "Who knows if there is a King of the Night? We have been here -- we have never seen him. Our parents have been here -- they have never seen. Their parents have been here -- they have not been able to see him. Centuries have passed and we have been serving these stone statues and now suddenly you want us to believe in your dream?"

The chief priest said, "I myself don't believe in it, but there is no harm. Just think of the other possibility if he comes... There is no chance, I know, but just give a one percent possibility. It is one hundred percent certain there is no possibility that he will come. It is just a dream, but just give one percentage point... if he comes and finds us unprepared, no flowers for him, no sweets for his welcome, no music, no dance, no candles, then we will be in really bad shape. One thousand priests... what are you doing here?

"And anyway, if we clean the temple, bring flowers, burn candles as if he is coming and he does not come, there is no harm. It is our temple and we live in it, we have celebrated it. The guest has promised but did not turn up. There is no harm in preparing, but in not preparing there is tremendous risk, and I cannot take that risk."

By that time the night was almost over and everybody gave thought to the old priest -- he was reasonable. The temple was cleaned. It had hundreds of statues, so much dust, for centuries nobody has cared. They brought flowers and perfume, and they brought sweets and they prepared special food.

Half a day had passed and the suspicion started arising: "Half the day has gone and he has not come yet. We are unnecessarily being bothered by this old fool's dream. Who has ever heard that any god comes to any temple? It goes against all factuality, all history, and we believed the dream and tired ourselves unnecessarily. And we cannot eat, unless the guest comes."

That is a simple rule in the temple. First the god has to be served and then the priests can share the food. Up to now it had been easy, because the gods were only stone gods. Today was difficult. It was getting late, the sun had started going down and everybody was angry with the old priest: "We have wasted so much money unnecessarily on flowers, on painting... We had to bring so many servants to clean, because it was almost impossible, it was so huge."

The old priest said, "I am sorry, but what can I say? He may still come."

The day passed and finally they decided, even against the head priest, "Now it is useless to wait -- the sun has set. The whole day we have been hungry and working and now we are tired. We want to eat and go to sleep."

The old man said, "It is better just to wait one night more because he is the King of the Night -- *that* we have forgotten completely. He will not come in the day; he will come in the night, if ever he comes."

They said, "Now we are no longer going to be persuaded by this stupidity to remain hungry and awake the whole night, waiting for your dream."

They revolted...

The old priest said, "There is no need to revolt. I am myself old and tired and hungry; I will join you... perhaps it was just a dream."

And they all ate the delicacies they had arranged for the god of the temple. They were so tired they fell asleep very soon, early in the night.

In the middle of the night came a golden chariot with the King of the Night, the god of the temple. The chariot came on the mud road leaving its marks on the mud up to the great gate of the temple. There were a thousand steps to reach to the temple, and the god of the temple climbed those thousand steps up to the main door.

The noise of the chariot on the mud road was heard. Some priest, half-awake, half-asleep said, "It seems he has come, because I hear the sound of a great chariot."

Somebody else shouted him down -- "Don't disturb us now. Enough of all this nonsense! There is no chariot; it is just a cloud passing by."

Somebody else said, "But I have heard the steps -- somebody is coming up to the main door."

Out of those thousand priests many jumped upon him and forced him: "Remain silent and quiet. It is nothing but a strong wind striking on the doors. Don't be deceived; don't think that the god will knock on the doors."

In the morning they were all crying because there were marks of footprints on those one thousand steps and on the mud road there were marks of a chariot, coming and going back.

The god had come -- but they were asleep...

It is possible to find a master who can tap you, but if you are fast asleep, in your sleep you will find a

thousand and one explanations and go on back to sleep. Perhaps it is a cloud, perhaps it is wind... You may find any reason to avoid; you will take another turn and go to sleep... nobody has come.

It all depends on your inner energy to be waiting at the door for the guest to come, fully awake, in deep trust, in great love.

In fact your trust and your love are the constituents of the guest.

Your love creates, your trust creates -- nobody comes.

Just your trust and your love blossoms and a fragrance surrounds you. Thousands of lights start burning around you.

It is *your* energy, your abundant energy -- there is no other god.

Maneesha, you are asking,
"THIS ANECDOTE EVOKES SUCH A BEAUTIFUL IMAGE OF WHAT TRANSPIRES BETWEEN MASTER AND DISCIPLE. CAN YOU TALK ABOUT THE `PECK AND TAP' THAT WE CALL OUR RELATIONSHIP WITH YOU?"

In fact, the tap is not inevitable but the peck is inevitable. If you are overflowing with energy then even a man who knows nothing may give you a tap and you will be freed from your sleep, from your darkness, from your unconsciousness.

Once it happened with a great Tibetan saint, Milarepa... He was a simple and innocent person and he followed a master who was not a master at all, but just a great scholar, very knowledgeable, had a great following. But Milarepa was not concerned with the knowledge. He loved the man, he trusted him. Although he was not trustworthy, he was not a master, Milarepa accepted him as a master to such an extent -- the story is very beautiful, must be symbolic -- that he would walk on water.

Other disciples who were older and senior to him could not do it; they tried. They asked Milarepa, "What is the secret?"

He said, "No secret; I simply trust my master. I remember him and I say to him that I want to cross this river, that's all. I don't know how he manages."

Naturally, jealousy arose because he was a newcomer and he was suddenly becoming the most prominent because of his doings. He would jump from the mountains without being hurt... And the reason he would always give was, "It is my master."

It was reported to his master. The master was very much surprised. He himself would not dare to walk on water. He was a knowledgeable scholar, but that does not make you capable of walking on water. He could not jump from mountains into valleys without being hurt. But now he was in a difficulty. He could not say, "I am not responsible at all, it must be his own trust" -- on the contrary he proved to be a very ordinary human being. He said, "Yes, it is my name and the power of my name."

So the disciples asked, "Then you show us: walk on the waters."

He said, "I will."

He thought in his mind, "If my name can manage it, then of course I am going to try it myself."

And after the first step he started shouting, "Help! Help!" because he was drowning. Somehow he was pulled out.

The disciples asked, "What happened?"

He said, "I don't know, I had never tried it before. Where is that Milarepa?"

Milarepa was on the other side of the river, so he came running on the water.

The master said, "My God, you have exposed me. I cannot do it, nor can my name do it; it must be your trust. It does not matter in what, in whom."

So once in a while it has happened that a master who was not a master has helped somebody to become awakened, enlightened. And the contrary has also happened, that the master is fully awakened, he goes on shouting into your ears... but you don't think that you can fly, that the whole sky is yours, that you can be free from the imprisonment that you yourself have created of relationships, of success, of power, of prestige... Thousands are the names of the Devil, but the essential thing is that it imprisons you, it chains you.

It is in your power to break those chains, because those chains are made only of your imagination.

Maneesha, the most essential lesson on the path is of having a loving heart, of trusting the existence -- of

being in a let-go that if existence takes care of all this vast universe it will also take care of you. And whatever happens must be right because nothing can happen against existence.

This immense trust is difficult in the beginning, because you can't touch existence, you can't figure out what existence is.

The master is simply a very thin thread between you and existence. He can give you a tangible proof of trust and love. If he becomes the proof, the answer, then something in you will start opening up. The master does nothing, not even tapping.

So I am not in agreement with Kyosei and Setcho and Gora. What they are saying is significant but not significant enough.

The master does nothing.

His being a master is enough.

His silence penetrates the heart of the disciple.

There is no effort; it is just a happening.

The very presence of the master gives you the trust that life is much more than you have known up to now, much deeper, much vaster; that life is not just this mundane, everyday routine; that life has an inner world, an inner kingdom, a treasure that you are carrying without knowing anything about it.

The master simply provokes you, challenges you.

His silence is a challenge, his words are a challenge. His presence is an invitation.

Those who are alive and those who want to be more alive follow the path; they are very few, unfortunately. Most of the people decide to remain in their eggs. The egg seems to be very protective -- who knows what is outside? The egg is a security -- who knows, outside may be insecure, unsafe. The master simply gives by his presence the assurance -- not by words, but just by his being: "Come out of the egg, come out of your prison whatever is the name of your prison -- and you are capable of it."

Nothing is needed to be done from the outside; it is an inner explosion. The gardener does not open the rose petals; the bud opens the petals on its own. Yes, the gardener helps in many other ways, but the central and the essential experience happens from the inside.

I call the man a master who can make you secure in this insecure world, who can give you the courage to come out of your cozy hole, who can give you the insight that you have wings.

I have told you one ancient parable... A lioness was pregnant and she jumped from one hillock to another hillock and gave birth to a kid, which fell on the ground in a crowd of sheep.

This small lion was brought up by the sheep, although he became a lion. But they became accustomed to him and moreover, he was a vegetarian just as all sheep are. And although sheep or lions don't have mirrors, they felt that something was weird with this sheep... too long, too big, but there was no trouble.

The trouble arose one day when an old lion saw this crowd of sheep going by and, amongst them, a lion, young, strong -- and the sheep were not afraid of him! The old lion could not believe his eyes -- it was so absurd! He had to run after him, because the young lion started running with the sheep. He called to him many times, "Stop!"

But the young lion had never thought that he was anybody other than a sheep -- perfectly vegetarian, eating grass, having friends, love affairs, girlfriends, enjoying life -- why should he stop? And this fellow seems to be dangerous!

But the old lion could not resist the temptation. He followed and got hold of the young lion and said, "You idiot, have you forgotten that you are a lion?"

The young lion started shivering with fear and he said, "Let me go, my people are going. If they are gone I will be lost. Don't prevent me. Please forgive me; just let me go. They are all going to have a beautiful lunch; just by the side of the river there is such delicious grass. If you want you can come, but don't prevent me."

The old lion said, "You stupid... you come with me. Have you started eating grass?"

The old lion took the young lion forcibly, because he wouldn't budge. He wanted to go to his own people and this fellow was unnecessarily harassing. The old lion took him to the river and told him, "Look into the river and look at my face and your face!"

Nothing was said, nothing was done, and there came a great roar from the young lion. Suddenly, a transformation: he was not a sheep.

But nothing was said. Just a mirror was used, the mirror of a silent river.

The master is only a mirror.

He does not do anything.

He simply allows you to look into the mirror of his eyes, into the mirror of his gestures, into the mirror of his silences, and perhaps there may come the lion's roar.

You may wake up to your reality.

It is so silent and so beautiful, but I would like a little laughter before we experience a deeper silence. Each laughter brings in the wake a deeper silence, a fresher silence...

A young actor has just been hired for his first role in a play being performed on Broadway.

"You have only one line," the director tells him, "but it is an extremely important one. When you hear the sound of guns going off you say, `Hark! I hear the cannons roar!' Do you understand?"

"Of course," replies the actor confidently, "Hark! I hear the cannons roar! No problem, I've got it already."

The following night the theater is packed and the young actor is striding about backstage repeating over and over, "Hark! I hear the cannons roar."

Then the audience goes quiet as the play begins. The director signals for the young man to go out on the stage and the curtain raises.

Suddenly a loud thundering noise rolls through the theater. The startled actor spins round and shouts, "Shit! What the fuck was that?"

A Texan in England enters a crowded railway carriage. He finds that the only spare seat is occupied by a mean looking dog owned by a fat red-faced woman.

He asks politely if the dog can sit on the floor instead of the seat.

"You leave my dog alone!" snaps the woman.

The Texan searches the whole train without finding a seat, so he comes back and throws the dog out of the window.

The woman freaks out. "Are you all going to sit here," she screams at everyone, "and allow an American to treat an English lady like this?"

One man in a bowler hat lowers his TIMES newspaper, "The Americans are all crazy, Madam," he explains. "They hold their fork in the wrong hand, they drive on the wrong side of the road, and now this idiot has gone and thrown the wrong bitch out of the window!"

A Catholic priest in Rome visits a brothel. When he has finished, instead of having to pay he is given ten dollars. The priest rushes off to tell the cardinal about this.

Sure enough, the next day the cardinal goes to the same brothel. When he has finished, instead of having to pay he is given one hundred dollars. The cardinal can't believe his luck. So he runs off to tell Pope the Polack about this incredible deal.

The next night the Polack pope sneaks down to the red-light district and finds the same place. When he has finished they give him a check for a thousand dollars.

"Just a minute," cries the pope, "this is unbelievable! How come you pay the customers here?"

"Well," says the madam, "it is like this. We got a great photograph of the priest in action. We made a great movie out of the cardinal. And right now you are appearing live on satellite television."

A young girl who is getting married asks her mother about the wedding night. Her mother is old-fashioned and tells her, "He will take you to bed, tear off your clothes and then he will lie beside you and then... er, *scare* you! But you will just have to put up with it."

After the first time the young bride looks coyly at her husband. "Darling," she says, "scare me again."

He scares her several times during the night, and when the sun rises the bride shakes her husband and says, "Darling, scare me again."

The man opens his bleary eyes, slowly takes a deep breath and shouts, "YAA-BOO!"

Okay, Maneesha?

Yes, Osho.

Okay... now for two minutes close your eyes, no movement, just be frozen....

Now relax.

Come back.

Live Zen

Chapter #4
Chapter title: Always now and here

25 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN BASHO WAS OUT WALKING WITH HYAKUJO HE SAW A WILD DUCK FLY PAST.
BASHO SAID, "WHAT IS IT?"
HYAKUJO SAID, "IT IS A WILD DUCK."
BASHO SAID, "WHERE IS IT?"
HYAKUJO SAID, "IT HAS FLOWN AWAY."
BASHO AT LAST GAVE HYAKUJO'S NOSE A SHARP PINCH. HYAKUJO CRIED OUT WITH PAIN.
BASHO SAID, "THERE, HOW CAN IT FLY AWAY?"
SETCHO SAYS:
THE WILD DUCK! WHAT, HOW AND WHERE?
BASHO HAS SEEN, TALKED, TAUGHT AND EXHAUSTED THE MEANING OF MOUNTAIN CLOUDS AND MOONLIT SEAS.
BUT JO DOESN'T UNDERSTAND -- "HAS FLOWN AWAY."
FLOWN AWAY? NO, HE IS BROUGHT BACK! SAY! SAY!

OSHO,
BASHO IS SAID TO HAVE BEEN THE FIRST ZEN MASTER TO USE HITS, PINCHES, SHOUTS AND PUSHES TO BRING A DISCIPLE TO THE PRESENT. BUT SUCH METHODS LEAVE THEMSELVES OPEN TO ABUSE AND TO BECOMING SIMPLY A TRADITION.
YOU SEEM TO DEVISE A DIFFERENT METHOD EVERY DAY TO OUTSMART US.
YOU ARE ALWAYS AT LEAST ONE STEP AHEAD OF US!
WHAT DO YOU SAY?

Maneesha, before Zen master Niskriya takes care of you, I would like to answer this beautiful anecdote.... Basho has tremendous respect in my heart. He is not only a mystic, a master, he is also a poet, a painter, a sculptor; he is a creative phenomenon. Nobody can compare with him as far as his multidimensional personality is concerned.

Bodhidharma is the greatest peak but he is onedimensional. Basho is not that great a peak but he has a different quality of greatness that is his multidimensionality. Just as Bodhidharma is unique so is Basho. His statements have to be listened to very carefully. He speaks as Basho should speak -- he is the very essence of Zen.

If Bodhidharma is the founder then Basho is the flower. He has the fragrance which only a flower can have. That fragrance is manifested in his poetry, in his small statements, in his every gesture. Even in his ordinary talks with people he cannot be other than Basho.

This small anecdote would have been forgotten if Basho were not there. There is nothing new in it but Basho gives it new meaning. There is nothing philosophical or mystical in it, but Basho makes it a mystery. You will have to be very silently aware to see what a great master is....

Bodhidharma is very raw. He smells of the earth when the first rain clouds come -- and a beautiful smell out of the earth. Basho is far more refined, perhaps the most refined Zen master up to now. His refinement is in his cultured, meditative spaciousness. Out of that spaciousness many flowers have showered on the world. It does not matter wherever he is and whatever is going on, Basho is going to make it a Zen state of affairs. That uniqueness will not be found again.

Just think of this Hyakujo and a wild duck....

WHEN BASHO WAS OUT WALKING WITH HYAKUJO HE SAW A WILD DUCK FLYING PAST.
BASHO SAID, "WHAT IS IT?"

Certainly the question is not about the wild duck, because Basho is not blind. Hyakujo is far behind in spiritual growth; he is not yet a master. Not even a perfect disciple. He has some intellectual sophistication, but even he missed it. He missed it because he must have thought that Basho had not seen that it is a wild duck.

Basho is not asking about the wild duck at all. He is not asking about the form but the essence.

WHAT IS IT? He is not asking about the past or the present but that which transcends time.

HYAKUJO SAID, "IT IS A WILD DUCK."

Perfectly factual, perfectly right -- but not in the eyes of a man like Basho.

BASHO SAID, "WHERE IS IT?" He gives another chance to Hyakujo and he again misses it.

HYAKUJO SAID, "IT HAS FLOWN AWAY."
BASHO AT LAST GAVE HYAKUJO'S NOSE A SHARP PINCH. HYAKUJO CRIED OUT WITH PAIN.
BASHO SAID, "THERE, HOW CAN IT FLY AWAY?"

So much is implied in this small conversation. First, as we conceive time and as it is in the eyes of the awakened, is not the same.

For us time passes by.

For the awakened one you pass by.

Time is always present. It never goes anywhere.

It is always now and here.

Have you ever met the past? Yes, you have imagined, dreamt about it. But your dreaming about the past is not the past; your imagination is not the reality. Where is the future? -- except in your desires and in your longings and in your passions, where is the future? And these longings and desires and greed and ambitions are part of your mind. They are not part of time.

For a man whose desires have disappeared, whose greed is no longer there, do you think there will be even a slight shadow of tomorrow? With the desires and longings going away the future dies, and with the memories and imaginations and the dreams dropping, the past disappears. Then what remains in your hands? You cannot even call it present, because present is possible only if there is something past and something future. In that context the present is the middle, but if the future disappears and the past dies, the present cannot live. The present is also part of your mind.

Your mind is time.

And when times ceases, your mind ceases.

Then you simply are.

You have to understand this background, then only will you be able to see Basho's tremendous insight into things, transforming small experiences into great metaphysical truths.

As he saw the wild duck fly past Basho said, "WHAT IS IT?"

He is not asking about the wild duck, he is asking about it -- and the *it* contains the whole existence. But obviously anybody who understands only language and knows nothing about that which is beyond language, will agree with Hyakujo.

HYAKUJO SAID, "IT IS A WILD DUCK." But he has not understood that Basho would not ask about the wild duck -- he can see it himself. He is asking about *it*, another name of existence. "WHAT IS IT?" The wild duck is just an excuse to raise the question: What is existence? Existence is not a wild duck, although a wild duck is part of existence -- but existence is far bigger.

The *it* of Basho contains the totality; the poor wild duck is not even a dewdrop in the ocean. But he gives another chance to Hyakujo to understand that his question is not directed about the wild duck.

BASHO SAID, "WHERE IS IT?"

Hyakujo goes on committing the same mistake. That is the nature of mind; it goes on committing the same mistake again and again.

HYAKUJO SAID, "IT HAS FLOWN AWAY."

The simple word `it' in the eyes of Basho contains the whole existence; hence it cannot fly away. Where will it go? It contains all, but poor Hyakujo is still concerned with the wild duck. He cannot understand that a great master like Basho cannot ask such a stupid question and if he is asking, then there must be much more than language contains. He said, "It has flown away" -- still he is concerned with the wild duck. Naturally Basho could see that Hyakujo will not understand easily.

BASHO AT LAST GAVE HYAKUJO'S NOSE A SHARP PINCH. HYAKUJO CRIED OUT WITH PAIN.
BASHO SAID, "THERE, HOW CAN IT FLY AWAY?"
Existence cannot go anywhere.
It is always here.
How can it fly away and where?
It is everywhere.
That small *it* contains the whole.

And Basho is the past master because it began with him that he started hitting his disciples, slapping his disciples, pinching their noses.

Words have failed... what to do? The disciple has to be brought to his senses! Basho gave a sharp pinch to Hyakujo's nose. Hyakujo cried out with pain. Rather than sympathizing or being compassionate Basho said, "THERE."

Pain brings you here. Pain has a certain quality, the same as pleasure; they bring you here. And a sharp pinch on the nose and Basho asked, "There, when the nose is hurting how can it fly away?"

Setcho comments -- his commentaries are becoming better every day....

"THE WILD DUCK! WHAT, HOW, AND WHERE?"

In existence everything is formal: today somebody is alive and tomorrow he is gone. Who was he? Where was he and where has he gone? The flower that was dancing in the wind just now is no longer there -- all the petals have withered away. From where did that flower come? From where to where has it gone? What was it? Certainly it was not just the petals. It was a certain expression of existence. It was real; it was not a dream.

It came out from nowhere.
It remained in nowhere.
It has gone into nowhere.
Nowhere....

I would suggest to you again to break that word in two: make it now-here -- just a small hyphen. That is the meaning of nowhere. *Now-here* -- put together it becomes nowhere, but looked at deeply, *now* and *here* are the realities. Perhaps you cannot see it now. It has entered into its own essence.

Again will come the spring and again will come the flower.

It has been coming again and again and going again and again back into its invisible house -- the essence.

THE WILD DUCK! WHAT, HOW, AND WHERE?
BASHO HAS SEEN, TALKED, TAUGHT AND EXHAUSTED THE MEANING OF THE MOUNTAIN CLOUDS AND MOONLIT SEAS.
BUT JO DOES NOT UNDERSTAND -- "FLOWN AWAY?"

Setcho is using Hyakujo's everyday name, Jo. Jo does not understand. He sees but he sees only the form. He does not see the formless; otherwise even in the wild duck you will find the same essential soul as you will find within yourself.

The whole existence consists of one soul with millions of formulations -- but the content of every form is the same.

"HAS FLOWN AWAY." FLOWN AWAY?
NO, HE IS BROUGHT BACK!

By pinching hard on the nose of Hyakujo the wild duck is brought back. Setcho means that if even now he cannot understand that nothing goes anywhere, everything remains here -- like the pain. Then the wild duck is brought back.

SAY! SAY! Setcho has the style of repeating his comments with "say." He is commenting in front of disciples. He is asking them, "Say, have you understood it? Is the wild duck back? Say!" In fact it has never gone anywhere, it has been in its essence since eternity and to eternity. For the first time Setcho has made something beautiful, has added something to Basho's statement.

And Maneesha is asking me:
"OSHO, BASHO IS SAID TO HAVE BEEN THE FIRST ZEN MASTER TO USE HITS, PINCHES, SHOUTS AND PUSHES TO BRING A DISCIPLE TO THE PRESENT. BUT SUCH METHODS LEAVE THEMSELVES OPEN TO ABUSE AND TO BECOMING SIMPLY A TRADITION."

True! That fate has befallen the Zen tradition also; much of it has become dead. Still masters ask, "What is it?" when a wild duck flies over -- knowing the whole story, still the noses are pinched -- but now it is meaningless. You are right that such methods leave themselves open to abuse and to becoming simply a tradition. Everything outward is going to become a tradition and the moment anything becomes a tradition, it loses meaning.

Is it so easy to understand existence just by giving a pinch to somebody's nose, or shouting, or hitting...? These kinds of strategies can work only once. Basho was very inventive -- he never repeated the same strategy again. But even though you are inventive, how many things can you do from the outside? There is a limit.

Maneesha, you are asking, "You seem to devise a different method every day to outsmart us. You are always at least one step ahead of us. What do you say?"

No knowing!

I do not devise. I never know what is going to be my next word. I allow existence to take me over completely. Hence I have been speaking for thirty-five years but I have never felt that I have repeated anything. Every day everything is fresh; every time it has a new dimension, a new meaning, a new significance; every time a new smell, a new fragrance.

I don't devise, I let the universe devise it. It is not a very great quality; it is sheer laziness. I won't pinch anybody's nose -- not because there are noses which do not need to be pinched, but just because I am too lazy. I am so lazy that my physiologist, my physician, Amrito exercises for me. He takes my hand and he tells me, "Don't do anything" -- and he exercises my hand.... I said, "Okay."

Now he has imported machines which will exercise for me. I will enjoy seeing my own leg being exercised by a machine. For the first time a buddha is in such a situation!

... But as far as invisible hits and shouts are concerned, they happen on their own. I may just look at you, or I may call Master Niskriya -- and he was so beautiful. He functioned exactly the way... Even Basho would have felt ashamed! When I told him to hit Maneesha hard he kissed her head. No hit can go deeper than a kiss. And when I said to hit anybody with his staff he hit his own head.... Even Basho would have been surprised.

I have my own ways of working, but being lazy I cannot be too physical. I can love you, I can make you laugh, I can make you cry, I can make you wait. That too is not devised, not preconsidered; it just happens.

Just now a fly is moving under my robe -- and I am not going to do anything. She has got into trouble by herself -- why should I do anything?

Maneesha, I am not even one step ahead of you, I am with you shoulder to shoulder. But I have found more sophisticated, more conscious ways of working on people then Basho himself. I love him; he is my predecessor -- but he has to learn much if he comes back.

There is no need to hit somebody's head, because my understanding is that an idiot's head will become even harder. An idiot is not a donkey -- that you give a hit of the stick on the donkey's head and you can get the donkey's attention. The ordinary human man lives in such deep unconsciousness that your hit will be misunderstood.

Hyakujo may not understand, but at least he understands that he is missing something. But today, you pinch somebody's nose and you will get a bigger hit on your nose -- and the person will say, "I came here to know about God, not to be pinched on my nose... and what have I to do with a wild duck? What kind of nonsense is this...?"

To the contemporary educated man, Zen will appear more mystical than anything. Sometimes not even mystical but pure nonsense, absurd. It was a different climate, a different kind of people -- a different air in which Zen was meaningful. Today Basho would be in the Police Commissioner's office: "Why did you hit poor Hyakujo's nose? What kind of master are you?"

But I hit you in my own way... very legal, constitutional, without moving -- I have refined much on Basho.

I have told you a story.... An emperor of Japan was very much interested in swordsmanship. Every year he used to give huge awards to the winners. One year it happened that three swordsmen were chosen from different areas of the country. They were all masters and they had no idea what test was ahead. Thousands of other swordsmen were present just to watch, because this was a great occasion to see what a swordsman can do.

The king said, "Get ready," opened a small box -- and a fly ran out of the box. The first swordsman cut the fly in the air into two parts. Everybody clapped... the fly was so small, and it was flying!

The second fly was released and the second swordsman cut the fly into three pieces in the air. There was really great clapping, and everybody was waiting for what happens with the third. Now what more can he do? A fly, so small, flying... and he cut it into three pieces in the air. There is not even enough space to make four cuts; just two was too much! The third fly was opened and the third warrior flashed his sword, but the fly went away. So everybody started laughing, that this is stupid, he could not even kill the fly. Even the emperor could not believe why he had been chosen from a province as a great master.

The swordsman said, "Stop laughing! You don't understand. This fly will never reproduce."
Such a fine cut. My flies don't reproduce.

Now a few laughters before we enter into two minutes of silence. These laughters are simply preparations -- hence I call them prayers....

One morning at the breakfast table, little Ernie says to his mother, "Mummy, yesterday when you were at work, Daddy took the maid upstairs to the bedroom and..." His mother interrupts him and says, "Ernie, tonight at dinner time I want you to tell this whole story when your father is here."

So that night at dinner his mother says, "Now, Ernie, dear, I want you to repeat what you told me this morning."

"Well," says Ernie, "when you were at work, Daddy took the maid up to the bedroom and did the same thing you and the milkman did last week."

Gloria is early for her appointment with the optician, so she goes into a shoe store to try on some new shoes.

As the clerk bends over to measure her foot, Gloria, who is very shortsighted, sees his bald head, and thinks it is her bare knee showing. Quickly, she pulls her skirt over it.

Immediately, there is a muffled cry. "Shit!" shouts the clerk, "There goes the electricity again!"

Farmer Hayseed keeps the best bull in the neighborhood and makes money renting its services.

One day, Farmer Hayseed and his son, Ned, leave the bull with young Sam, giving him the instructions to charge ten dollars for every cow that comes to visit it. Sam is sitting in the farmyard when an angry neighbor drives up and demands to see Farmer Hayseed. "He's out, sir," says Sam, "and so is Ned, but I can help you."

"No, you can't," snaps the neighbor, "that Ned has gone and got my daughter pregnant!"

"You're right, sir, you'll have to see Farmer Hayseed," says Sam, "I don't know what he charges for Ned."

Now two minutes of absolute silence.
Just melt into this silence.
Close your eyes... no movement.

Let your whole energy gather within yourself.

Now let go....

Okay, come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #5
Chapter title: Signatures on water

26 April 1988 pm in Gautam the Buddha Auditorium

Archive code:	8804265
ShortTitle:	LIVEZ05
Audio:	Yes
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BELOVED OSHO,
OBAKU ADDRESSED THE ASSEMBLY AND SAID, "YOU ARE ALL PARTAKERS OF BREWER'S GRAIN. IF YOU GO ON STUDYING ZEN LIKE THAT, YOU WILL NEVER FINISH IT. DO YOU KNOW THAT IN ALL THE LAND OF T'ANG THERE IS NO ZEN TEACHER?"
THEN A MONK CAME FORWARD AND SAID, "BUT SURELY THERE ARE THOSE WHO TEACH DISCIPLES AND PRESIDE OVER THE ASSEMBLIES. WHAT ABOUT THAT?"
OBAKU SAID, "I DO NOT SAY THAT THERE IS NO ZEN, BUT THAT THERE IS NO ZEN TEACHER."
SETCHO SAYS:
COMMANDING HIS WAY OF TEACHING;
BUT HE MADE IT NO POINT OF MERIT.
SEATED MAJESTICALLY OVER THE WHOLE LAND,
HE DISTINGUISHED THE DRAGON FROM THE SNAKE.
EMPEROR TAICHU ONCE ENCOUNTERED HIM
AND THRICE FELL INTO HIS CLUTCHES.

OSHO,
OBAKU SAYS THERE IS NO ZEN TEACHER. IT SEEMS TO ME THEREFORE THAT THERE CAN BE NO DISCIPLES. SO WHO ARE YOU AND WHO ARE WE?

AND THE SECOND QUESTION:
OBAKU SEEMS TO BE SAYING THAT ONE CANNOT KNOW ZEN BY EXPERIENCING ONE PARTICLE OF BREWER'S GRAIN. BUT I HAVE HEARD YOU SAY, "TASTE ONE DROP OF THE OCEAN, AND YOU KNOW THE WHOLE OCEAN."
CAN YOU PLEASE COMMENT?

Maneesha, Zen is the very principle of existence. Whether there is anyone who teaches it or not, whether there is anyone who learns it or not, it is there. Zen is the very heartbeat of existence. It is not dependent on any teaching, not dependent on any masters, not dependent on disciples. Masters come and go, disciples come and disappear; Zen remains. Just as it is. It is always just as it is.
I have made my comment.

Now I will take the anecdote:

> OBAKU ADDRESSED THE ASSEMBLY AND SAID, "YOU ARE ALL PARTAKERS OF BREWER'S GRAIN. IF YOU GO ON STUDYING ZEN LIKE THAT, YOU WILL NEVER FINISH IT. DO YOU KNOW THAT IN ALL THE LAND OF T'ANG THERE IS NO ZEN TEACHER?"
> THEN A MONK CAME FORWARD AND SAID, "BUT SURELY THERE ARE THOSE WHO TEACH DISCIPLES AND PRESIDE OVER THE ASSEMBLIES. WHAT ABOUT THAT?"
> OBAKU SAID, "I DO NOT SAY THAT THERE IS NO ZEN, BUT THAT THERE IS NO ZEN TEACHER."

I hope things are very simple....
If there is no Catholic church, no pope, there will be no Christianity, because Christianity has nothing to do with existence's essence. If there is no *shankaracharya* and no Hindu monks, existence will just remain the same as it is. Their being or not being does not affect existence. Certainly their doctrines will disappear, their congregations will not be held anymore. Their teachers and their masters and their disciples will not be there. And if these people think Hinduism is dependent on these scriptures, shankaracharyas, then certainly there will be no Hinduism either.

Except Zen, no religion has been so intensely clear about its own existential status. The others are only aware about their theologies, their scriptures, their teachers, their masters, their disciples. They are all very superficial -- just waves on the ocean. But Zen has never for a single moment identified itself with the waves. It consistently emphasizes, "I am the ocean. Waves come and go; the ocean remains. Many more waves will come and go; it does not affect the ocean in any way."

Obaku was right when he said that there is no Zen. There were many teachers and many followers, but they don't constitute the reality of Zen.

For example, one day I was not and one day I will be again not. The same is true about each of you. But the essence of existence knows no change; it remains. And that essence of existence is called Zen. It is not an ordinary religion like Hinduism, Christianity, Mohammedanism, Buddhism, Jainism, Judaism -- I am including even Buddhism -- because Zen is the essence; everything else is just commentary. Zen is the experience; everything else is just decoration.

Obaku is right: even though there are Zen masters and there are Zen followers, yet there is no Zen in the sense that these teachings are all superfluous and these teachers are only knowledgeable. They know about Zen, but they have not lived it, they have only learned about it. And when the teachers themselves don't have Zen as a quality of their innermost being, how can they teach anyone? But that does not mean that there is no Zen.

Zen is another name of existence -- and then you will be able to understand Obaku very easily.

> SETCHO SAYS:
> COMMANDING HIS WAY OF TEACHING;
> BUT HE MADE IT NO POINT OF MERIT.
> SEATED MAJESTICALLY OVER THE WHOLE LAND,
> HE DISTINGUISHED THE DRAGON FROM THE SNAKE.
> EMPEROR TAICHU ONCE ENCOUNTERED HIM
> AND THRICE FELL INTO HIS CLUTCHES.

Setcho is appreciating the tremendous insight of Obaku, his clarity of vision in making a distinction between the snake and the dragon, his great capacity to be a master:

COMMANDING HIS WAY OF TEACHING... But he is so humble that HE MADE IT NO POINT OF MERIT.

SEATED MAJESTICALLY OVER THE WHOLE LAND... He is just a beggar as far as the outside world is concerned, but because of his insight into the very center of existence he is the real emperor. Even a great emperor -- TAICHU ONCE ENCOUNTERED HIM AND THRICE FELL INTO HIS CLUTCHES.

We don't know what those clutches were. They are not recorded but they must have been of the same quality. For example, when somebody says, "There is no Zen, although there are Zen teachers and Zen disciples," at the same time he means that these disciples and these teachers make no difference -- Zen is.

Zen is rather is-ness. It is in the flowers and it is in the mountains and it is in the clouds. It is in the open sky and it is in the tremendous light of the sun and it is also in the darkness of the night.

It is! Everything else is commentary.

A master is authentic when he knows it as his own being; a master is unauthentic when he does not know it as his own being although he knows all the holy scriptures. He may be a learned scholar and because of his learning he may find disciples, but all are sitting in a wrong boat.

You are asking me,
"OBAKU SAYS THERE IS NO ZEN TEACHER. IT SEEMS TO ME THEREFORE THAT THERE CAN BE NO DISCIPLES. SO WHO ARE WE AND WHO ARE YOU?"

Obaku's statement does not concern this assembly. At least it does not concern me. He was talking only about his land, centuries before: the land of T'ang, a small province of China. He is not talking about eternity -- he cannot talk about me or you!

I know Zen -- not from any scripture. I do not belong to the tradition of Zen; I belong to these clouds. I belong to existence on my own accord. I have found Zen -- not through the scriptures. That's why I can say, even in Japan there are only teachers and followers, no Zen. I am almost a stranger to the tradition; but I have found Zen on my own accord. It is my discovery, it is not an inheritance from the tradition, an inheritance from Mahakashyapa, Bodhidharma, Obaku. I don't have anything from these people -- I don't owe anything to anybody.

If Obaku were here, then Zen Master Niskriya would have pinched his nose. As his representative, Master Niskriya, pinch Maneesha's nose.

(NISKRIYA TAKES A PEACOCK FEATHER WHICH HAS BEEN PERCHED ON HIS CAMERA, AND TICKLES MANEESHA'S NOSE.)

Right... Good!

Maneesha, your second question is:
"OSHO, OBAKU SEEMS TO BE SAYING THAT ONE CANNOT KNOW ZEN BY EXPERIENCING ONE PARTICLE OF BREWER'S GRAIN. BUT I HAVE HEARD YOU SAY, `TASTE ONE DROP OF THE OCEAN, AND YOU KNOW THE WHOLE OCEAN.' CAN YOU PLEASE COMMENT?"

As for my statement, I stand by it, Obaku or no Obaku. I repeat again: If you have tasted a single drop you have tasted the whole ocean. Now you know its saltiness. If you have tasted one moment of silence, you have tasted its blissfulness, its benediction. I don't care what Obaku says. As far as this statement is concerned he is wrong.

I agree with his first statement unconditionally. In the same way I disagree with his second statement, also unconditionally -- there is no possibility of compromise. And you can see my point is so clear that Obaku unnecessarily becomes a laughingstock. He was doing perfectly well, but he went a little too far. He forgot that there would be coming people of greater insight and deeper clarity, who will condemn his second statement.

I am not a man who follows anybody; I am nobody's disciple. I have tasted existence and I have declared that I have known it. Anything that goes against my experience is wrong.

BASHO'S "SUN-FACED BUDDHA, MOON-FACED BUDDHA"
BELOVED OSHO,
THE GREAT MASTER BASHO WAS SERIOUSLY ILL. THE CHIEF PRIEST OF THE TEMPLE CAME TO PAY HIS RESPECTS.
HE ASKED, "HOW DO YOU FEEL THESE DAYS?"
THE MASTER SAID, "SUN-FACED BUDDHA, MOON-FACED BUDDHA."
SETCHO SAYS:
SUN-FACED BUDDHA! MOON-FACED BUDDHA!
COMPARED WITH THEM,
HOW PALE THE THREE SOVEREIGNS, THE FIVE ANCESTRAL EMPERORS!
FOR TWENTY YEARS I HAVE HAD FIERCE STRUGGLES,
DESCENDING INTO THE DRAGON'S CAVE FOR YOU.
THE HARDSHIP DEFIES DESCRIPTION.

YOU CLEAR-EYED MONKS, DON'T MAKE LIGHT OF IT.
OSHO,
YOU RARELY SPEAK ON ANY HARDSHIPS YOU MAY EXPERIENCE FOR US, AND I KNOW THAT SOME OF US TEND TO THINK YOU ARE BEYOND PAIN OR DISCOMFORT BECAUSE YOU HAVE THE CAPACITY TO WITNESS EVERYTHING. SOME HAVE EXPRESSED THE IDEA THAT YOUR ILLNESSES ARE JUST DEVICES FOR US.
COULD YOU PLEASE COMMENT?
AND THE SECOND QUESTION:
I HAVE HEARD YOU SAY, "THIS VERY BODY, THE BUDDHA," AND I HAVE ALSO HEARD YOU REMIND US THAT WE ARE NOT THE BODY.
WOULD YOU TALK ABOUT THESE SEEMINGLY OPPOSING STATEMENTS?

Maneesha, the clouds have come again....

Basho's statement, "SUN-FACED BUDDHA, MOON-FACED BUDDHA" looks like a puzzle. It is not. It is simply saying that Buddha is Buddha whether he is sun-faced or moon-faced; Buddha is Buddha whether he is sitting, standing, walking or lying down. In the world of Zen *buddha* simply means your very nature. So whether or not it starts raining, you will be the same, or clouds come thundering -- you will be the same. In sickness your consciousness does not become sick; in old age your consciousness does not become old; in death you are not dead. Your buddhahood, your nature, your essence is immortal. This is my comment.

THE GREAT MASTER BASHO WAS SERIOUSLY ILL. THE CHIEF PRIEST OF THE TEMPLE CAME TO PAY HIS RESPECTS.
HE ASKED, "HOW DO YOU FEEL THESE DAYS?"

Just a formal question. But you don't ask formal questions of a man like Basho, because a man like Basho is going to reply something which you had never expected. The master said, SUN-FACED BUDDHA, MOON-FACED BUDDHA, in response to the priest's question, HOW DO YOU FEEL THESE DAYS? when he was sick.

Basho is saying, "Whether I am sick or healthy, alive or dead, it does not make any difference to my essence. So don't ask such stupid questions." And Basho is certainly one of the most precious men ever born on the earth.

SETCHO SAYS:
SUN-FACED BUDDHA! MOON-FACED BUDDHA!
COMPARED WITH THEM,
HOW PALE THE THREE SOVEREIGNS, THE FIVE ANCESTRAL EMPERORS!
FOR TWENTY YEARS I HAVE HAD FIERCE STRUGGLES,
DESCENDING INTO THE DRAGON'S CAVE FOR YOU.
THE HARDSHIP DEFIES DESCRIPTION.
YOU CLEAR-EYED MONKS, DON'T MAKE LIGHT OF IT.

Setcho has improved a little bit, but a schoolmaster is a schoolmaster. It is really very unlikely for a schoolmaster to become enlightened -- at least I have never heard of any such incident when a schoolmaster has become a buddha.

Setcho is trying and because he is just a schoolmaster, knowledgeable, he is going to have a great struggle in finding the truth. The truth is already found, you are just not looking at it. There is no pain, no struggle as far as knowing your being is concerned. But the pain and struggle comes in when you know too much *about* your being, your truth, your enlightenment. All that knowledge becomes mountainous, and then you have to struggle out from your own knowledge.

It is the greatest difficulty to know and to become innocent. Your knowledge prevents you from becoming innocent. There is struggle and there is pain and there is agony, but it has nothing to do with truth; it has something to do with your knowledgeability.

First he is just like a parrot when he repeats:

SUN-FACED BUDDHA! MOON-FACED BUDDHA!

There was no need to repeat it, Basho has said it.

FOR TWENTY YEARS I HAVE HAD FIERCE STRUGGLES... I am absolutely certain that he must have

struggled hard. But that struggle is not in finding the truth, that struggle is to get out of your knowledge. The struggle is with the mind, not with the being.

Once you have erased all your knowledge and you have become only no knowing, Zen is in your empty hands. It has always been there, but because of knowledge your eyes were not capable of seeing it. The struggle is with all those theories, theologies, philosophies which are covering your eyes like dust; hence, I don't think that he is making a wrong statement, but he is wrongly understanding the reason for his struggle. Struggle has been there -- it is almost as if one is descending into the dragon's cave and then coming out is almost impossible. Knowledge is a far bigger dragon.

Setcho is right that he has fought for twenty years, but he is not right that he has come out. He still has to fight a little more. He is on the right track, but even the right track is not the goal.

And you are asking, Maneesha:
"OSHO, YOU RARELY SPEAK ON ANY HARDSHIPS YOU MAY EXPERIENCE FOR US, AND I KNOW THAT SOME OF US TEND TO THINK YOU ARE BEYOND PAIN OR DISCOMFORT BECAUSE YOU HAVE THE CAPACITY TO WITNESS EVERYTHING. SOME HAVE EXPRESSED THE IDEA THAT YOUR ILLNESSES ARE JUST DEVICES FOR US. COULD YOU PLEASE COMMENT?"

Just bullshit, Maneesha, fresh bullshit...!
I have not struggled at all. I have not suffered in finding the truth. Yes, I have suffered much in transferring it to you. I have taken every pain possible to make you aware of your reality. In a way you are right that my illnesses or my hardships are for you, not for me.

Existence has been immensely compassionate, as far as I am concerned. I have not taken even a single step to find it. The reason was that I never got in the clutches of knowledgeability; I never became a learned scholar, although there is hardly a single man who has read so much as I have read. But my readings could not pollute my consciousness, they could not corrupt my consciousness; they were just like signatures on water.

I have read all the scriptures, but I have not allowed anything to be accumulated and fill my inner emptiness. That emptiness is absolutely pure and when I speak, I speak from my own emptiness, from my own purity, from my own innocence. Sometimes it coincides, that is another matter, but it coincides only when something matches my experience. Then I can say to Bodhidharma, "I agree -- emptiness, no holiness, no knowing."

But when I see a small difference, it does not matter with whom -- for example with Joshu, who is considered one of the greatest masters in the Zen tradition, I could not agree, although what he was saying was not absolutely wrong. He was saying, "The way is not difficult." But even this much difference is enough and I can see that he has missed the point. There is no way; hence the question of its being difficult or easy does not arise. You are already there where you want to be.
Maneesha, I have suffered because I love you.
Truth has been very easy to me.
Love has been very difficult.
Truth has been without any struggle.
There was nothing to struggle with -- just pure emptiness.

But to transfer that emptiness to you has been a great struggle. For thirty-five years I have been continuously struggling in this way and that way to approach you -- somehow to wake you up.

Yes, in that I have suffered much, and I am going to suffer much unless you decide not to hide but to expose yourself, not to remain a seed but start growing. I have suffered because I had to say things which go against traditions, religions, nations. I have made so many enemies in the world that you can call me a great success, a great success in making enemies although I had wanted to be a friend. But this whole business of transferring truth creates enemies easily and friends very rarely.

But I have enjoyed this struggle and will continue to enjoy, whatever pain, whatever agony it brings -- perhaps a man like me is destined to be crucified. And that's what the politicians of the whole world and the religious heads of the whole world are trying, but they don't want my blood on their hands. They are trying in every possible way to silence me.

The Attorney General of America, after harassing and torturing and poisoning me said in a press conference, "All that we want is that Osho should not be seen anywhere, not heard by anyone; no news

media should report him." That is equivalent to a modern and sophisticated crucifixion. But they have not been able to be successful and they are not going to be successful because nobody has ever loved you so much as I love you. Jesus loved his "father" -- you were just sinners to him. Gautam Buddha was afraid even to use the word `love', because it reminds him of imprisonments, of chains which are created in the name of love.

I am the first in many senses. I love you and I love you so much that I am certain no government, no country, no army, even if they join together... Now twenty-four countries have joined together in not allowing me to enter their lands -- but I have lovers in their lands.

Even my own country has created every kind of hindrance, that I should not be heard by the masses. They don't allow me to move from my home, and they are trying to prevent people from all over the world coming here. But truth is not weak and love is far stronger than all the nuclear weapons.

It may create pain and physical trouble for me, but nobody can put locks on my mouth. They can put chains on my hands -- they did; they can put chains on my feet -- they did. I am living in a situation which can almost be called house arrest -- but I trust in love, that it is going to be victorious.

Even if they kill me my voice will be heard around the earth for as long as there is a single living human being.

Maneesha, your second question is:
"OSHO, I HAVE HEARD YOU SAY, `THIS VERY BODY, THE BUDDHA,' AND I HAVE ALSO HEARD YOU REMIND US THAT WE ARE NOT THE BODY. WOULD YOU TALK ABOUT THESE SEEMINGLY OPPOSING STATEMENTS?"

They are certainly only seemingly opposite. When I said, "This very body, the Buddha," and "This very earth, the paradise," my meaning was, "Don't look anywhere else! Don't look there -- look here, look in."

And to make it possible to look in, sometimes I had to say that we are not the body. The first thing is to bring you here. "This body the Buddha," is just to bring you here, and once you are here the second thing is, "Look within; you are not the body but something that the body contains -- the emptiness, the nothingness." There is no contradiction; they are two steps of a single process.

Now a few moments to be devoted to laughter. This evening you have been too serious....

The woman was happily showing off her new mink coat to her friend. "It was nice of your husband to buy you that beautiful coat," said the friend.
"He had to," replied the woman. "I caught him kissing the maid."
"How terrible!" exclaimed the friend. "Did you fire her?"
"Not yet," replied the woman, "I still need a new hat."

A young woman went into a bank and asked the clerk for change of a one hundred dollar bill. She handed over the note but the clerk took one look at it and said, "I'm sorry, Miss, but this one hundred dollar bill is a fake."
"Oh, my God!" cried the woman, "I have been raped."

Giles Winterbottom, the farmer, takes his small son, Jasper, to market one day.

Winterbottom goes to look at the cows and strokes them, pulls their skin and generally fondles them. "Why do you do that?" asks Jasper.

"Well, you see, son," says Winterbottom, "if you want to buy a cow, that is the best way to see if she is healthy."

A few days later, Winterbottom is out in the fields when Jasper comes running up and says, "Dad, there is a traveling salesman in the kitchen, and I think he wants to buy Mom!"

Three old Jewish mothers meet at a party in New York.

"There is nobody like my son," says the first. "Every winter he buys me a new fur coat."

"That's nothing," gloats the second. "*My* son takes me to the best travel agent in the town every year and arranges the summer vacation of my choice."

"That's all rubbish!" laughs the third. "My son goes to the most expensive psychiatrist in the whole world and all he does is talk about me!"

Now two minutes of absolute silence.
Close your eyes, gather your energy in.

Now relax.

Now, come back.

Okay Maneesha?
Yes, Osho.

Live Zen

Chapter #6
Chapter title: Perfect the circle, pure the ground

27 April 1988 pm in Gautam the Buddha Auditorium

Archive code:	8804275
ShortTitle:	LIVEZ06
Audio:	Yes
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Length:	65 mins

BELOVED OSHO,
CHINSO CAME TO SEE SHIFUKU. SHIFUKU DREW A CIRCLE IN THE AIR.
CHINSO SAID, "I HAVE NO OBJECT IN COMING HERE. WHY DO YOU BOTHER TO DRAW A CIRCLE?"
SHIFUKU CLOSED THE DOOR OF HIS ROOM.
SETCHO SAYS:
PERFECT THE CIRCLE, PURE THE SOUND,
BRIGHT AND ABUNDANT THE ENCIRCLING JADE,
LOADED ON HORSES AND MULES,
LOADED ON BOARD THE IRON BOATS,
GIVEN TO THOSE WHO KNOW
THE PEACE AND FREEDOM OF LAND AND SEA.
HE PUT DOWN THE TACKLE TO FISH THE TURTLE.
SETCHO COMMENTS HERE:
"MONKS THROUGHOUT THE WORLD CAN'T JUMP OUT OF IT."

OSHO,
I KNOW YOU WILL HAVE ME HIT OR PINCHED IF I'VE GOT IT WRONG, BUT IT SEEMS TO ME THAT IN THE SAME SITUATION AS SHIFUKU YOU MIGHT HAVE DRAWN A SPIRAL INSTEAD.

THE SECOND QUESTION:
I RECALL HEARING YOU SAY RECENTLY THAT DIALOGUE BETWEEN AN ENLIGHTENED AND AN UNENLIGHTENED PERSON IS NOT POSSIBLE, AND BETWEEN TWO ENLIGHTENED PEOPLE, NOT NECESSARY. ZEN SEEMS TO BE AN EXISTENTIAL DIALOGUE -- THE ULTIMATE FORM OF COMMUNICATION, WHETHER THOSE ON EITHER END OF THE EXCHANGE ARE ENLIGHTENED OR NOT.
WOULD YOU COMMENT?

THE THIRD QUESTION:

SOME ZEN ANECDOTES ARE ABOUT INTERCHANGES BETWEEN TWO MASTERS, TWO ENLIGHTENED BEINGS. I HAVE HEARD THAT THIS WAS CALLED DOING DHARMA BATTLE. WHAT WAS THE POINT OF THOSE EXCHANGES, OR WERE THEY JUST FOR THE JOY OF THE GAME?

AND THE LAST QUESTION:
IT SEEMS THAT THE VERY SPIRIT OF ZEN IS PERVADING THESE EVENINGS WITH YOU -- THROUGH YOUR WORDS, YOUR GESTURES, YOUR SILENCES, AND OUR RESPONSE OF SILENCE OR LAUGHTER, LET-GO OR YAA-HOO!
WHEN COMMUNICATION IS TOTAL, IT FEELS AS IF THE COMMUNICATORS DISAPPEAR. THUS WHEN COMMUNICATION REALLY HAPPENS THERE IS NO ONE LEFT TO COMMUNICATE!
COULD YOU PLEASE COMMENT?

Maneesha, the dialogue between two enlightened persons is just playfulness. It does not matter whether they sit silently together or speak. In that space, words or no words are equivalent.

There is nothing to say and nothing to hide but only a sharing, a sharing of the joy, a sharing of the awakening, a sharing of the blissfulness, a sharing of their ecstasy. The awakened one becomes just a child collecting seashells on the sea beach, or running after butterflies, or trying to catch the rainbows.

In fact, dialogue in words is not possible. They can play with words, but the real dialogue happens in their silences. And particularly the Zen masters are immensely inventive of new ways how to play, so that it does not disturb the silence but on the contrary, enhances it, deepens it, makes it more sweet, more alive, more dancing.

The silence between two enlightened ones is the greatest poetry -- poetry without words, the greatest music -- music without sounds.

But when there were encounters between Zen masters, they really enjoyed it, playing all kinds of tricks on each other. They are rascal saints.
That is my comment.

CHINSO CAME TO SEE SHIFUKU. SHIFUKU DREW A CIRCLE IN THE AIR signifying that here everything is as complete as a circle. The circle is the only thing that cannot be incomplete. If it is incomplete, it is not a circle -- it may be anything. A circle by intrinsic necessity has to be complete. SHIFUKU DREW A CIRCLE IN THE AIR to indicate two things:

Here everything is complete. Why have you unnecessarily come here? -- because the completion cannot speak. It has gone far beyond language. Completion means absolute silence. Why have you come here? That is the question inherent in the circle drawn in the air.

And the second thing: a circle in the air signifies that everything in this world, in this existence, is nothing but circles in the air; don't pay too much attention to it. It is all made of the stuff dreams are made of. Even dreams have some stuff, but a circle in the air is just emptiness. Shifuku has explained his situation so beautifully, so poetically and so truthfully that he cannot be transcended.

CHINSO SAID, "I HAVE NO OBJECT IN COMING HERE. WHY DO YOU BOTHER TO DRAW A CIRCLE?"

Both are enlightened persons, so naturally Chinso says, "WHY DO YOU BOTHER TO DRAW A CIRCLE? Do you think I don't understand? Do you think I cannot draw these circles in the air? And from where have you got the idea that I have come for any special object to be with you?" He is saying, "Is it not possible just to be together out of love, out of playfulness; has it always to be business? Can't it be simply meeting with no object, no goal?"
Both are tremendously insightful, but Chinso is left behind by Shifuku.

SHIFUKU CLOSED THE DOOR OF HIS ROOM.

It is not unwelcoming. He is saying, "If there is no object in coming, if there is nothing to say, nothing to listen to, I am not interested in playing. I have left those childhood toys far behind."

His closing the door is simply mystifying. He is not a man without compassion and he is not a man who has no respect for others -- but he has to close the door. In his clarity perhaps Chinso has had some glimpses, but he is still not fully awakened. This closing of the door may help.

SETCHO SAYS:
PERFECT THE CIRCLE, PURE THE SOUND,
BRIGHT AND ABUNDANT THE ENCIRCLING JADE,

LOADED ON HORSES AND MULES,
LOADED ON BOARD THE IRON BOATS,
GIVEN TO THOSE WHO KNOW
THE PEACE AND FREEDOM OF LAND AND SEA.

Setcho is Setcho. Where he has no business, there too he tries to make some commentary....

Now his whole comment is absurd. Just a pure silence would have been enough, but he has taken it upon himself -- being a schoolmaster -- that he has to explain everything. He himself does not understand and he is trying to explain it to others. This is not only Setcho's situation, this is the situation of millions of people who know nothing, but who go on giving advice to everybody.

It is said that advice is the only thing that is given freely and nobody takes it. A man of real wisdom does not open his mouth unless invited, but the ignorant enjoys advising very much; his understanding is that the more he gives advice the more people will think he is a man of wisdom. But you can fool only those who are already foolish....

Setcho goes on saying:

HE PUT DOWN THE TACKLE TO FISH THE TURTLE.
SETCHO COMMENTS HERE: "MONKS THROUGHOUT THE WORLD CAN'T JUMP OUT OF IT."

In his whole commentary only this statement is significant. How can you jump out of a circle drawn in the air? But in fact, there is no need to jump out of it. The need is to jump in -- that is my reply to Setcho.

Maneesha, you have asked a few questions....
First:
"OSHO, I KNOW YOU WILL HAVE ME HIT OR PINCHED IF I HAVE GOT IT WRONG, BUT IT SEEMS TO ME THAT IN THE SAME SITUATION AS SHIFUKU YOU MIGHT HAVE DRAWN A SPIRAL INSTEAD."

You are right, Maneesha: existence is not a circle but a spiral. A circle is static, dead; a spiral goes on growing, goes on becoming bigger. Now the scientists can measure fourteen billion light-years and they say that a tremendous thing is happening that far away. It must affect us too. Galaxies upon galaxies are running in one direction. We cannot see towards what goal they are running, or if there is any goal -- or if the running itself is the goal.... But as far as we can see with our instruments, the whole of existence is running fast. Nothing is static; everything is growing bigger and bigger and bigger.

So you are right, I would not have drawn a circle, because I believe in evolution. I believe in no end to evolution, open-ended evolution -- evolution for always. I don't believe in any full point, not even in a comma.

But on the other point you are wrong. You say, "I know you will have me hit or pinched if I've got it wrong..." There you are wrong.

Wrong or right, Master Niskriya, hit! That's good.

(NISKRIYA TAKES HIS FEATHER AND TICKLES HER NOSE.)

That's very fine.

Your second question:
"I RECALL HEARING YOU SAY RECENTLY THAT DIALOGUE BETWEEN AN ENLIGHTENED AND AN UNENLIGHTENED PERSON IS NOT POSSIBLE, AND BETWEEN TWO ENLIGHTENED PEOPLE, NOT NECESSARY. ZEN SEEMS TO BE AN EXISTENTIAL DIALOGUE -- THE ULTIMATE FORM OF COMMUNICATION, WHETHER THOSE ON EITHER END OF THE EXCHANGE ARE ENLIGHTENED OR NOT. WOULD YOU COMMENT?"

Your question is again mixed. Half of it is right: Zen is an existential dialogue, but not between the enlightened and the unenlightened -- that is an impossibility. One who knows and one who does not know cannot have any kind of communication. It is just like you are fast asleep and somebody else is talking to you. Now, between the asleep and the awakened, what kind of dialogue...?

But between two awakened, two enlightened persons, dialogue -- although unnecessary -- is possible. Unnecessary, because they have nothing to convey to each other; they both know it. But Zen is a very youthful, joyous approach to reality; they go on playing with each other. Their play is a joy for those who can understand even the playfulness. They may not understand the meaning of it....

Your idea that it happens whether those on either end of the exchange are enlightened or not, is not right. The enlightened and the unenlightened cannot even play -- there is no possibility of communication. When both are enlightened, all possibilities of communication open, but there is nothing to communicate; hence the drama of dialogue.

Your third question is:
"OSHO, SOME ZEN ANECDOTES ARE ABOUT INTERCHANGES BETWEEN TWO MASTERS, TWO ENLIGHTENED BEINGS. I HAVE HEARD THAT THIS WAS CALLED DOING DHARMA BATTLE. WHAT WAS THE POINT OF THOSE EXCHANGES, OR WERE THEY JUST FOR THE JOY OF THE GAME?"

Maneesha, Dharma Battle has a certain subtle purpose. If you see two enlightened persons engaged in a playful dialogue one never knows: the seer within you may become suddenly aware of something more that is not available to our ordinary eyes.

These Dharma Battles are for the growth of insight in disciples. There is nothing to say and there is nothing to be heard, but those who cannot understand silence... something has to be done for them. Something -- however farfetched -- but something has to be done. That something is Dharma Battle.

Two enlightened masters meet, poke and pinch each other, raise questions which they know are absurd, give answers which they know have no validity... But in their Dharma Battle the disciples who are the watchers may become aware of something subtle that is not clear in the words.

For example, one Zen master is making a circle in the air.... You cannot forget that gesture; you will have to figure out what it means. Another enlightened man has come to see him and he closes the door. The very situation is such that you are bound to be engaged, for the first time thinking about something: What do these fellows mean? Drawing a circle in the air, closing the door on the face of the guest...?

It can't just be what it appears to be; it must be something else. It can trigger off an inquiry in the disciple. That is the purposeless purpose.

Your fourth question, Maneesha:
"OSHO, IT SEEMS THAT THE VERY SPIRIT OF ZEN IS PERVADING THESE EVENINGS WITH YOU -- THROUGH YOUR WORDS, YOUR GESTURES, YOUR SILENCES, AND OUR RESPONSE OF SILENCE OR LAUGHTER, LET-GO OR YAA-HOO!
"WHEN COMMUNICATION IS TOTAL IT FEELS AS IF THE COMMUNICATORS DISAPPEAR. THUS WHEN COMMUNICATION REALLY HAPPENS THERE IS NO ONE LEFT TO COMMUNICATE! COULD YOU PLEASE COMMENT?"

Niskriya, could you please act again on my behalf?

(NISKRIYA TOUCHES MANEESHA'S HEAD WITH HIS FEATHER.)

It is true, Maneesha, these evenings have been very special and those who are present are very fortunate. The silences, the laughter, my eyes and your eyes meeting, my hands being understood... and we have created a golden age which has disappeared from the world. We have brought back the times of Mahakashyapa, Bodhidharma.... This assembly would have made any enlightened person rejoice.

It is true that when communication happens, the communicators disappear -- you can feel it immediately. Here you are as if one consciousness, undivided. In your silence you are one, in your laughter you are one. This oneness is the door to the ultimate awakening of your consciousness.

We have been one in silence, let us also be one in our laughter. To me a silence that cannot laugh is dead and a laughter that has no silence in it is superficial. When silence and laughter meet they create a dance, and our effort here is to join in this cosmic dance.

Just relax into the whole...
Don't keep yourself as a spectator.
Don't remain separate....

Gloria and Barbara are chatting together. "What has become of that nice man you started going out with?"
"Oh, I gave him the push!" replies Barbara. "He was no gentleman."
"Whatever happened?" asks Gloria.
"Well," replies Barbara, "no sooner were we alone on the sofa at my place, than he put his hand on my thigh."
"Well," says Gloria, "at least that shows he is interested."
"It might do," replies Barbara, "but I was brought up properly, and I am not going to tolerate that. Everybody knows that with a *real* gentleman, it is always *tits* first!"

Myrtle MacTavish is being treated by her doctor for sore knees. The treatment makes no improvement and Doctor Dingle is puzzled.
"Something is rubbing the skin off your knees as fast as it heals," he says. "Is it praying?"
"No, Doctor," replies Myrtle, "it is my husband. He insists on having sex on the floor, doggie style."
Doctor Dingle sends for her husband and tells him, "You know, there are plenty of other positions for sex."
"No, Doc, there aren't," replies the man, "not if you both want to watch television."

A young man sitting at a bar sees an attractive girl and offers to buy her a drink.
"Did you say a motel?" asks the girl in a loud voice.
The man is extremely embarrassed and assures her that he only wants to buy her a drink.
"You want to take me to a motel?" she screams.
Everyone turns to look at the young man, and even the bartender tells him to behave himself. He is so embarrassed that he goes and sits at a corner table.
A short while later the girl comes over to him.
"I must apologize," she says. "I am sorry to embarrass you so much, because you see, I am a psychology student and I wanted to take note of your reactions for my psychology thesis."
"What?" shouts the man. "You must be joking! Twenty dollars!"

Now let our laughter become silence.
For two minutes no movement, closed eyes, contain all your energy inwards....

Now relax.

Okay, come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #7
Chapter title: Just be

28 April 1988 pm in Gautam the Buddha Auditorium

Archive code: 8804285

ShortTitle: LIVEZ07
Audio: Yes
Video: Yes
Length: 61 mins

BELOVED OSHO,
A MONK ASKED CHIMON, "WHAT WILL THE LOTUS FLOWER BE WHEN IT HAS NOT YET COME OUT OF THE WATER?"
CHIMON SAID, "THE LOTUS FLOWER."
THE MONK ASKED CHIMON, "WHAT ABOUT WHEN IT IS OUT OF THE WATER?"
CHIMON SAID, "THE LOTUS LEAVES."
SETCHO SAYS:
THE LOTUS LEAVES! THE LOTUS FLOWER!
HE IS SO KIND TO TELL YOU OF THEM!
THE FLOWER COMING OUT OF THE WATER --
WHAT DIFFERENCE, BEFORE OR AFTER?
IF YOU WANDER ABOUT, NOW NORTH OF
THE RIVER, NOW SOUTH OF THE LAKE,
QUESTIONING MASTER WANG AND THE LIKE,
AS ONE DOUBT IS SETTLED, OTHERS WILL ARISE,
AND YOU WILL PUZZLE OVER QUESTION AFTER QUESTION.

OSHO,
ISN'T THE LOTUS FLOWER A LOTUS FLOWER AT ITS CONCEPTION: WHEN IT IS FLOATING IN THE POND AND WHEN IT IS PLUCKED FROM THE POND?
AND:

I HAVE HEARD YOU TELL US TIME AND AGAIN THAT THE REALIZATION OF OUR ENLIGHTENMENT IS INEVITABLE -- WHETHER IT BE THIS MINUTE, TOMORROW, OR THE NEXT LIFE AROUND.
WOULD YOU TALK ABOUT WHERE THE INDIVIDUAL'S RESPONSIBILITY LIES FOR WHAT IS GOING TO HAPPEN ANYWAY?

AND THE THIRD QUESTION:
WHAT ARE THE PREREQUISITES FOR BEING A DISCIPLE?

Maneesha...
What is, is.
It is never different.
Its forms differ but its being remains the same.
To live in the forms is to live in illusions.
To see the being is to transcend the world.
Only seeing is needed.

What you are going to see is already there -- has been there since eternity... waiting and waiting and waiting....
This is my comment.

Chimon is one of the greatest masters....

A MONK ASKED CHIMON, "WHAT WILL THE LOTUS FLOWER BE WHEN IT HAS NOT YET COME OUT OF THE WATER?"
CHIMON SAID, "THE LOTUS FLOWER."
THE MONK ASKED, "WHAT ABOUT WHEN IT IS OUT OF THE WATER?"
CHIMON SAID, "THE LOTUS LEAVES."
There ends the dialogue -- it seems the monk has understood.

Chimon has made an existential statement. Even in the seed the lotus flower is a lotus flower. You cannot see it but its being does not depend on your seeing. If it was dependent on your seeing, then certainly the seed cannot be called the lotus flower, it will be a lotus flower only when floating on the water with

open leaves, dancing in the sun.

But that which floats on the water, if it is not hidden in the seed, from where can it come? In the seed it was invisible to our eyes. Our eyes have their limitations; our eyes could see it only when it started floating on the water. That is our limitation; it is not a change as far as the lotus flower is concerned.

Just a few days ago, in France a woman gave birth to a child.... The doctors could not believe it; they were expecting something strange, but not what actually happened. The woman was a scientist working in an atomic plant... for nine months the child was exposed to radiation. The doctors were aware that something strange was going to happen, and something strange happened: the child was born with X-ray eyes; the child could see through your skin into your skeleton. That makes an important discovery, that eyes can be changed into X-ray mechanisms. Then you can see things which are hidden, then you can see things which are not available to other people's eyes.

In the Soviet Union a certain photographer has developed a new kind of photography, Kirlian -- that is his name -- using very sensitive films. He can see the lotus flower in the seed. You give him the seed and his camera will give you the photograph of a lotus flower. Wait for six months, and then, when the lotus flower comes within the limits of visibility, you will be surprised. The photograph will be exactly the same as the actual lotus flower. The sensitive film, the sensitive lenses, could see what we are not able to see.

It simply means that our senses have a limitation, but existence has no limitations. If we could see the whole with all its implications, then the child will also show you the young man he is going to be, the old man that he is going to be... the sicknesses, the health, the intelligence, the death. In a single flash you will be able to see the whole biography of the child.

But perhaps it is good that we cannot see that much. To see that much will be very confusing. A man is passing and you see a child passing, a young man passing, an old man passing -- and he is dead and on the funeral pyre. It will be so quick that you will not be able to decide what is happening. In a single split moment everything has happened. Life will become impossible.

But meditation gives a clarity and a different way of seeing. The lotus flower is a lotus flower in all its forms: when it is a seed, when it is a bud, when it is a flower.
And again it will disappear from your vision....
The petals will go away.
There will be no lotus flower.
Again the pond is empty as it was before.
The lotus flower happened just like a small dream... a glimpse.
That's what Bodhidharma insisted: Emptiness.

Everything comes out of it and everything returns to it, and there is nothing holy because there is nothing unholy. This is not knowledge, conceptual knowledge, this is existential experience; hence, Bodhidharma could say, "No knowing." He is describing himself as no knowing. He is saying, "I am just a mirror. Things come before me, reflect within me, disappear. I remain as empty as ever" -- just like the mirror.

Have you ever thought that the mirror is empty, utterly empty? It is because of its emptiness that it is possible for it to reflect anything that comes in front of it. The moment the thing has gone out of the area of the mirror, the mirror is again empty; in fact, even when it was reflecting there was no doing on its part. It is just the nature of the mirror to reflect. It was simply functioning in its nature.

Chimon's statement is absolute, unconditional, categorical. It contains the whole philosophy of existence: No beginning, no end, everything just is.

Just listen to the clouds.... A moment before they were not there and suddenly they are -- and they are going. But existentially they are always: sometimes manifest, sometimes unmanifest.
Chimon needs no commentary, but Setcho is bound to comment. He says:

THE LOTUS LEAVES! THE LOTUS FLOWER!
HE IS SO KIND TO TELL YOU OF THEM!

It is not a question of kindness. What else can he say? He is simply reflecting the truth. Do you think when a mirror reflects your face it is kind, compassionate? It is simply its nature, the nature of enlightenment that it becomes reflective of reality.

But Setcho -- as I have told you -- is a schoolmaster! Once in a while, perhaps accidentally, he makes some good statement, but otherwise he is a knowledgeable, confused man.

THE FLOWER COMING OUT OF THE WATER --
WHAT DIFFERENCE, BEFORE OR AFTER?
IF YOU WANDER ABOUT, NOW NORTH OF
THE RIVER, NOW SOUTH OF THE LAKE,
QUESTIONING MASTER WANG AND THE LIKE.
AS ONE DOUBT IS SETTLED, OTHERS WILL ARISE,
AND YOU WILL PUZZLE OVER QUESTION AFTER QUESTION.

Without any reason or rhyme, he is bringing in Master Wang and criticizing him. Wang is a different type of master, certainly, but he is not wrong, he is simply different. He has a more philosophical approach to reality. His experience is that of a mystic, but his expression is that of a philosopher.

But this is no time or place to bring his name. This shows that Setcho cannot see the difference between the personalities of the masters. Chimon is a simple man; he simply says what he sees. Wang is a different kind of master. He also says what he sees, but he is far more sophisticated. He brings more conceptual knowledge to express his experience.

Setcho, although making the commentary, does not know what he is saying. Chimon and Wang are two forms of the same lotus: one is a simple villager, the other is very cultured, sophisticated, a philosopher.
If he cannot understand this, how can he understand:

THE LOTUS LEAVES! THE LOTUS FLOWER! THE FLOWER COMING OUT OF THE WATER -- WHAT DIFFERENCE, BEFORE OR AFTER?

What he is saying is true, but he is saying it without knowing, without understanding its implications. And he exposes himself immediately the moment he starts criticizing Master Wang. What difference whether you say it directly or in a roundabout way? The lotus flower is the lotus flower -- seen by a simple man or by a philosopher, seen by a simple villager or by a great painter. Certainly their visions will be different, but what they are seeing is the same lotus flower.

Maneesha, you are asking:
"OSHO, ISN'T THE LOTUS FLOWER A LOTUS FLOWER AT ITS CONCEPTION, WHEN IT IS FLOATING IN THE POND *AND* WHEN IT IS PLUCKED FROM THE POND?"

No, Maneesha, a lotus flower is a lotus flower. Whether you see it or not, whether it is in the seed or floating in the water, it is simply the change of the form. But the essence -- and we are calling the lotus flower the essence -- is not its particular expression.

You are asleep or you are awake.... Spiritually you are still asleep; perhaps one day you will become spiritually awake too. But all the time it is you -- awake or asleep, enlightened or unenlightened. The lotus flower is the lotus flower.

Your second question is:
"OSHO, I HAVE HEARD YOU TELL US TIME AND AGAIN THAT THE REALIZATION OF OUR ENLIGHTENMENT IS INEVITABLE -- WHETHER IT BE THIS MINUTE, TOMORROW, OR THE NEXT LIFE AROUND. WOULD YOU TALK ABOUT WHERE THE INDIVIDUAL'S RESPONSIBILITY LIES FOR WHAT IS GOING TO HAPPEN ANYWAY?"

There is no question of the individual's responsibility. The very idea of individual responsibility will postpone what is going to happen anyway. Why has it not happened up to now? Why is it not happening? If it is inevitable you don't have to do anything: it is going to happen. All that you can think of doing is to wait with love, trust -- in silence -- and the guest will come. You cannot manage the guest to come; you can only be just an available host: no responsibility, just a pure awaiting....

That's why I have not given you any discipline, I have not asked you to do this or that. I have only wanted you to understand the fact that enlightenment is your nature, so there is no need to run here and there trying to find where enlightenment is.
Just relax in your silence, in your laughter.
Let your laughter and silence become one.

The moment laughter and silence become one, you create a great alchemical change within you. A

dance arises in every fiber of your being, a light, a bliss, a certainty that you have come home.

The word `responsibility' is a little heavy. And whenever people tell you "this is your responsibility" they make you feel guilty, they make you feel burdened. I cannot do that. I want you to be absolutely unburdened, unloaded.

Just *be*.

Don't run after being, because you are already there, where any Buddha has reached. It was his choice to go on a long route of six years and then to come home, tired. And because he was tired he relaxed. He could have relaxed without doing all that he had been doing. The day he relaxed, he became enlightened.

It is only a question of recognition, not responsibility. Even this moment there is no one here who is not a buddha, no one here who is not a lotus flower. Yes, a few are asleep, a few are in the seed, a few are floating in the water, but it does not make any difference. Don't make it hardship; let it remain as light as possible.

My contribution to the religious growth of humanity is that you don't have to do anything, you have just to be at your center -- utterly relaxed, no desire, no longing, nowhere to go. Just being here -- and the explosion, and the lotus flower.

Your third question, Maneesha:
"OSHO, WHAT ARE THE PREREQUISITES FOR BEING A DISCIPLE?"

None at all.

An open heart, a loving heart, a deep trust in oneself and nothing else is needed. You don't have to surrender to some master, you don't have to worship some God, you don't have to do some prayer to some hypothetical deity. You don't have to go to man-made temples and churches to find that which is hidden within you.

A disciple is the seed of a master. The disciple is also a lotus flower, it is just that you are looking somewhere else and not within yourself.

Let us laugh a little.... The silence should not become heavy, it should not have weight. Unless your silence learns to dance it becomes a heavy weight.

A flea rushes into the pub just before closing time, orders three large whiskeys, drinks them straight down, rushes out into the street, leaps high into the air and falls flat on his face.

The flea picks himself up shakily and looks all around, "Damn it," he says, "someone has moved my dog!"

Hannibal Hayne is in Doctor Feelgood's office for his annual checkup.

"You won't live out the week," says the doctor, "if you don't stop running around after women."

"But Doc, there is nothing the matter with me," says Hannibal, pounding his chest with his fist, "I am in great physical shape."

"Yes, I know," replies Doctor Feelgood, "but one of the women is my wife."

Fagin Finkelstein, the lawyer, is engaged to defend a man in court on a rape charge. A huge black woman is testifying that she woke up one morning to discover that she had been raped and that the accused was lying beside her.

"Now, madam, it is very hard to take your story seriously," sniggers Fagin. "Suppose, for instance, you had woken in the morning and found *me* lying beside you. What would you think?"

The woman looks Fagin up and down slowly and then remarks, "I would think I had a miscarriage."

Pitkin, the absent-minded professor and his family are moving house. Mrs. Pitkin knows how forgetful her husband can be and writes the new address on several pieces of paper, putting one in each pocket of the professor's clothes.

Somehow during the day Professor Pitkin manages to write notes on each piece of paper and then give them away to his students.

In the evening when he drives to the old house, he remembers that he has moved, but has no idea where to. Then he sees some children playing in the street and walks over to them.

"Hey, little girl," he calls out, "Can you tell me where the Pitkins have moved to?"

"Sure," replies the girl. "It is just around the corner and three houses along -- Daddy!"

Now, two minutes for absolute silence.
Be still, no moving.
Gather your energy inside just as a lotus flower closes its petals....

Now, relax.

Okay, come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #8
Chapter title: The voice of the raindrops

29 April 1988 pm in Gautam the Buddha Auditorium

Archive code:	8804295
ShortTitle:	LIVEZ08
Audio:	Yes
Video:	Yes
Length:	85 mins

BELOVED OSHO,
KYOSEI ASKED A MONK, "WHAT IS THE NOISE OUTSIDE?"
THE MONK SAID, "THAT IS THE VOICE OF THE RAINDROPS."
KYOSEI SAID, "MEN'S THINKING IS TOPSY-TURVY. DELUDED BY THEIR OWN SELVES, THEY PURSUE THINGS."
THE MONK ASKED, "WHAT ABOUT YOURSELF?"
KYOSEI SAID, "I WAS NEAR IT BUT AM NOT DELUDED."
THE MONK ASKED, "WHAT DO YOU MEAN BY `NEAR IT BUT NOT DELUDED'?"
KYOSEI SAID, "TO SAY IT IN THE SPHERE OF REALIZATION MAY BE EASY, BUT TO SAY IT IN THE SPHERE OF TRANSCENDENCE IS DIFFICULT."
SETCHO PUT IT LIKE THIS:
THE EMPTY HALL RESOUNDS WITH THE VOICE OF THE RAINDROPS.
EVEN A MASTER FAILS TO ANSWER.
IF YOU SAY YOU HAVE TURNED THE CURRENT,
YOU HAVE NO TRUE UNDERSTANDING.
UNDERSTANDING? NO UNDERSTANDING?
MISTY WITH RAIN, THE NORTHERN AND SOUTHERN MOUNTAINS.

OSHO,
I WISH I COULD TELL SETCHO THAT IN OUR ASSEMBLY, "AN EMPTY HALL RESOUNDING WITH THE VOICE OF RAINDROPS," IS OUR MASTER'S ANSWER.

AND QUESTION TWO:
YOU HAVE NEVER FAILED TO ANSWER -- OR AT LEAST WHENEVER I HAVE LISTENED FOR IT, I

HAVE ALWAYS HEARD A RESPONSE. WHAT IS YOUR COMMENT?

AND QUESTION THREE:
WHEN ONE'S OWN VOICE BECOMES THE VOICE OF THE RAINDROPS -- IS THAT YOUR CONSTANT MILIEU?

Maneesha, the sound of raindrops is not there today but the sound of the bamboos is filling the whole being of this assembly. It is the same.

It does not matter whether it is the sound of running water or the crackling of bamboos -- if you are silent, you are not; only the sound of the bamboos fills the whole sphere.

What else remains? -- just a pure awareness.

You cannot identify this awareness with yourself. It is transcendental to you, it is higher than you, it is bigger than you. It is your intrinsic treasure, but the lotus is still in the seed.

This anecdote very beautifully makes the point, never mentioning the word `awareness'. There are reasons not to mention the word. Because of your old habit of the mind, you immediately grab on to anything -- awareness, consciousness, witnessing -- and immediately you think, "It is me."

KYOSEI ASKED A MONK, "WHAT IS THE NOISE OUTSIDE?"
THE MONK SAID, "THAT IS THE VOICE OF THE RAINDROPS."
KYOSEI SAID, "MEN'S THINKING IS TOPSY-TURVY. DELUDED BY THEIR OWN SELVES, THEY PURSUE THINGS."
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KYOSEI SAID, "TO SAY IT IN THE SPHERE OF REALIZATION MAY BE EASY, BUT TO SAY IT IN THE SPHERE OF TRANSCENDENCE IS DIFFICULT."

Ordinarily, if you had come across such an anecdote, you would have passed without paying any attention to its meaning and significance. Who cares what is the noise outside? It may be the raindrops, it may be birds singing, it may be bamboos dancing in the wind.

Kyosei is asking, WHAT IS THE NOISE OUTSIDE?

The question has a great implication. You can answer it if you are inside, otherwise who will answer? "What is the noise outside?" can be answered only by a consciousness within. If you are asleep you cannot answer, "What is the noise outside?" If you are unconscious you cannot answer, "What is the noise outside?"

Kyosei is not really interested in the noise outside, he is interested in: "Are you in? Are you aware?" But the monk missed, because he said, THAT IS THE VOICE OF THE RAINDROPS.

Kyosei is not asking anything about the objective world, the outside world, although the question appears to be so. If the monk had remained silent, allowing the raindrops to create the sound, or the bamboos...

In this moment, except your silence there is no answer. Silence is the answer. The moment you speak even a single word you have missed.

KYOSEI SAID, "MEN'S THINKING IS TOPSY-TURVY. DELUDED BY THEIR OWN SELVES, THEY PURSUE THINGS."

Kyosei has not taken note, has not paid attention to the monk's answer that it is the voice of the raindrops. Instead he says, MEN'S THINKING IS TOPSY-TURVY. In this small sentence there is hidden a great secret. Perhaps you may not have ever thought about YOU....

If in this hall there were nobody, do you think the bamboos would still be making noise? Without you, for whom will they make the noise? Noise needs somebody to hear it. If there is nobody to hear it, there is no noise. When everybody has gone in the middle of the night, the bamboos may try hard, but they cannot make the noise because there are no ears! But even if there are ears and the mind is full of thoughts, the poor bamboos will not be heard.

You are needed and you are needed in such a way as if you are not. Your presence is needed; your personality is not needed. *You* are needed -- your mind is not needed. Then there is a simple awareness of the rain falling, or the water running, or the wind passing through the pine trees, or the bamboos saying

UPANISHADAS.

Do you see, in this silence the clouds fill you with immense gratitude; their joy becomes contagious. The fresh breeze comes, touches you and gives a dance to every fiber of your being.

... And the rain has come.

The bamboos crying for it has not been in vain.

Kyosei wanted *you*; his audience the monk was a poor fellow. He could not understand that it is not the rain and its sound that is important; what is important is your awareness. The monk must have been a little stupid. Instead of understanding what Kyosei has said, that your mind is topsy-turvy, he asked, WHAT ABOUT YOURSELF?

Kyosei was certainly compassionate... otherwise it was time to get rid of the monk. He said, I WAS NEAR IT BUT I AM NOT DELUDED.

This is a very subtle answer. He is not saying, "I am aware of it." He is saying, "I am very close to awareness, but I am not deluded; I will not say that I am aware"... because the moment you make static statements you start going wrong. Life is a continuous flow; so is awareness, so is the whole existence. You cannot use the word, which makes it static -- and language is very dead; it consists only of dead words.

Hence Kyosei said, "I WAS NEAR IT, I was just coming closer, but I was not identified even with my awareness. I would not say that I was aware. I can only say, slowly I was becoming aware of it."

It is a delicate point, because Gautam Buddha -- who is the source of Zen Buddhism -- does not believe that even for a single moment anything is unchanging.

A man asked Gautam Buddha a question one day -- just in the morning -- and Buddha answered. But the man could not understand the answer, so in the evening he asked again. Buddha answered again. The man was amazed, because in the morning it had been something else.

Buddha said, "Of course. It was morning and now it is evening, the sun is setting. I am flowing with life and with my flowing my answers will be changing. I cannot give you a static dogma."

Any authentic man of experience is never dogmatic. He cannot say that it is absolutely so because even while you are saying it, it may have changed.

One day you will become old -- it is difficult to say which will be the day, but certainly it must be one of the seven days. A few people become old on Monday, a few people choose Sunday... but everybody at some point of time becomes old.

But remember, you cannot simply jump from youth to old age. It is not possible that on Sunday you are young, and early in the morning on Monday you find you have become old. You are becoming old every moment; every moment the flow of life is taking you towards old age, towards death, and towards beyond-death.

How can we say what is the truth?

KYOSEI SAID, "I WAS NEAR IT." In fact one is always coming closer and closer and closer. One never really comes, one goes on coming like waves of the ocean. One wave upon another wave, they go on coming. And they have been coming for millions of years and they have not reached anywhere; they still go on coming. Their life span is not very big, only a few million years; your life span is infinite, from eternity to eternity you are coming, moment to moment, closer and closer.

And this is the beauty of life, that you are always coming closer to it, but you never come to a full stop; the full stop will really mean death. What will you do then?

Have you ever thought about it? If you become realized, enlightened, awakened, then... back to the kitchen, looking into the refrigerator! What are you going to do after that?

Enlightenment cannot be the full point. Buddha had no possibility to open a refrigerator, but in his own old-fashioned way, he immediately starts with his begging bowl -- that is not different, just an old version. After enlightenment comes the begging bowl, and he is moving on from house to house.

Today it will be different. You become enlightened. You wait a few minutes in Buddha Hall, waiting and thinking, What to do now? And then you start moving towards the restaurant -- in a queue... enlightened people!

It is so hilarious but so human. What else to do?

A few go a little earlier to be just in the front of the line; a few are more patient, a few stay even for hours... but it does not matter, finally you have to go to the restaurant.

Life goes on whether you are enlightened or not.

Kyosei says, "I was near it, very near it. I had almost found it but I will not be deluded, I will not be

identified. I will not say, `I have found it.' I will only say, `Almost.'"

It was Gautam Buddha's common habit to start his sentences with "Perhaps." Certainty is only for the idiots. For those who even come close to truth everything becomes flexible, everything becomes "Perhaps..."

THE MONK ASKED, "WHAT DO YOU MEAN BY `NEAR IT BUT NOT DELUDED'?"
KYOSEI SAID, "TO SAY IT IN THE SPHERE OF REALIZATION MAY BE EASY, BUT TO SAY IT IN THE SPHERE OF TRANSCENDENCE IS DIFFICULT."

He says, "It may be easy if you are ready to commit a small linguistic mistake. You can say, `I have attained,' but in the true world of transformation it is difficult. You can only say, `I have come very close, almost to the point of declaring,' but there one stops."

And it is better from there to go to the restaurant. Rather than first becoming enlightened and then going to the restaurant... it doesn't look right...!

SETCHO PUT IT LIKE THIS:
THE EMPTY HALL RESOUNDS WITH THE VOICE OF THE RAINDROPS,
EVEN A MASTER FAILS TO ANSWER.
IF YOU SAY YOU HAVE TURNED THE CURRENT,
YOU HAVE NO TRUE UNDERSTANDING.
UNDERSTANDING? NO UNDERSTANDING?
MISTY WITH RAIN, THE NORTHERN AND SOUTHERN MOUNTAINS.

Once in a while this schoolmaster, Setcho, also manages to say some significant things.

THE EMPTY HALL... This hall can be said to be empty if you are silent. It is not your being here that disturbs its emptiness, it is your chattering mind that disturbs its emptiness. If the mind is at ease then it resounds only with the raindrops or the bamboos or the clouds, but the hall is empty.

THE EMPTY HALL RESOUNDS WITH THE VOICE
OF THE RAINDROPS.
EVEN A MASTER FAILS TO ANSWER.

There are questions which can be answered only by not answering. If somebody asks you, "Have you stopped beating your wife?" you will be shocked for a moment because whatever you say will have some implications. If you say, "Yes, I have stopped," that means you have been beating. If you say "No" that means you are still beating.

One very intelligent philosopher and logician, seeing such situations has developed a word, `po'. When you cannot say yes and you cannot say no, say po. Po means nothing; po means it is not answerable. Po is a new contribution to language. Perhaps rather than po you would like -- because it reminds you about the pope and Poland... You can use Yaa-Hoo! That is specially yours.

And there are idiots who have started writing articles against Yaa-Hoo -- quoting Sushrut, an ancient man of medicine -- talking about ayurveda, just creating jargon, that this word, `Yaa-Hoo' will destroy people's minds, will break down their nervous systems.

I have told my doctors -- we have many experts in everything -- to give good hits to these two idiots. In the first place neither has Sushrut mentioned "Yaa-Hoo" anywhere nor is it mentioned in any ayurvedic scripture. They are just throwing big names around.

The reality is that scientific research in the Soviet Union and in America both support that laughing and crying are immensely healthy, healing and refreshing processes. On scientific grounds from many experiments it has been found that if you start laughing, your whole being vibrates with healing energy. It is still a mystery why it happens, but the same happens with crying.

Everybody knows from his own experience that after laughter, good laughter, a belly laugh, you almost feel that you have taken an ice-cold shower; a peace, a silence, a freshness...

The same is true about crying, but very few people know the secret of crying because it is more repressed than laughter.

Both these people who have written articles -- and just today I have seen them -- are ayurvedic physicians. It is absolutely certain that they understand that if by laughter people can heal themselves, if by crying people can heal themselves, it goes against their profession. It is not a coincidence that only two *vaidyas*, ayurvedic physicians, should write the article -- and without any experimentation. They should come here and participate in the groups.

They must have been afraid that this would be my response, so in their article they say, "We would like to be observers, but not participants."

If you are just an observer and don't take the medicine yourself, how are you going to know what the medicine does? If you yourself are not laughing, how are you going to know what ripples of health, well-being are created by it? But they must be afraid: if you cooperate and you feel good, you cry and you feel good, and after a whole group you come out more radiant, it is going to destroy your profession. Then rather than giving medicines to people, you can send them here to be healed without any medicines.

Medicines have after-effects: they may heal one thing and they may create another process of sickness. Laughter cannot do that, and the only research done has not been done by Sushrut, has not been done by ayurvedic physicians; it has been done in the Soviet Union and in America and the experimenters agree that people should laugh more, should cry more. This will keep them younger, this will give them longer life.

But these two physicians have not even been around here to see that just the sound of Yaa-Hoo and a tremendous joyfulness, a silence spreads in the hearts of participants. Not of observers -- observers are not welcome, observers will be a disturbance. When everybody else is relaxed they will be sitting like a rock amongst the relaxed people. Their very presence will be corruptive.

I will not allow anybody here to be only an observer. Real observation is within yourself: what happens when you let go, when you relax, when you laugh for no reason at all, or you cry and weep just out of a deep unburdening process -- which has been triggered by the word `Yaa-Hoo'. And when I have used this word, I have not used this word without going through it and all its implications.

So I won't allow any idiot to criticize it without experiment. He can do the experiment in his own home. All the ayurvedic physicians can get together and cry if they cannot come here -- that would be better -- and if it destroys the mind, so far so good.

Setcho says,

THE EMPTY HALL RESOUNDS WITH THE VOICE OF THE RAINDROPS.
EVEN A MASTER FAILS TO ANSWER.

Not that the master *cannot* answer, but because only silence *is* the answer.

Jesus is standing before the Roman governor of Judea, Pontius Pilate. Pontius Pilate feels sorry for this young man. He is only thirty-three, has not seen much of life, has not committed any crime. Crucifying him seems to be absolutely unjust, but the whole crowd, the mass is asking that this young man should be crucified "because he is corrupting the minds of our people."

This is an ancient blame, placed on anybody who brings any insight into life. Howsoever small an insight -- to change, to bring the new in, to open new doors, new mysteries, and immediately the guardians of the old are ready to destroy the person.

Pontius Pilate was a very cultured man, and being a Roman he was not part of the crowd of the Jews; he was a foreigner, he had no interest in crucifying this young man. He came close to Jesus and asked him, "I know you are innocent and I know the crowd is simply mad, prejudiced; you have in some way offended these people. I have heard many times, particularly my wife has heard you speaking here and there, and she has reported to me. I always wanted to ask, what is this truth that you talk about? Just tell me, what is truth?"

And Jesus looked into the eyes of Pontius Pilate without answering.

You can say without answering, or you can say he was answering with his silent eyes.

Truth is a silent experience.

There is no way to bring it into language.

So when Setcho says, EVEN A MASTER FAILS TO ANSWER, it does not mean that the master is ignorant, it simply means the master knows that any answer will destroy itself, will itself commit suicide itself. There are questions which are fundamental; they can be answered only by not answering them.

IF YOU SAY YOU HAVE TURNED THE CURRENT -- if you say you have gone against existence -- YOU HAVE NO TRUE UNDERSTANDING.
UNDERSTANDING? NO UNDERSTANDING?
MISTY WITH RAIN, THE NORTHERN AND SOUTHERN MOUNTAINS.

A real master will simply sit silently, listening to the wind coming from the mountains, listening to these bamboos chitchatting amongst themselves.

Setcho is right.

Maneesha has asked:
"OSHO, I WISH I COULD TELL SETCHO THAT IN OUR ASSEMBLY, `AN EMPTY HALL RESOUNDING WITH THE VOICE OF RAINDROPS,' IS OUR MASTER'S ANSWER."

Maneesha, if you meet Setcho somewhere, some day... and it is almost possible. In eternity we come across the same people again and again; there are not many more people, they just come with changed faces, sometimes growing a beard, sometimes shaved...

If you meet Setcho, certainly say what you are saying: "An empty hall resounding with the voice of raindrops is our master's answer." It is not only your master's answer, it is *the* answer.

Her second question is:
"OSHO, YOU HAVE NEVER FAILED TO ANSWER -- OR AT LEAST WHENEVER I HAVE LISTENED FOR IT, I HAVE ALWAYS HEARD A RESPONSE. WHAT IS YOUR COMMENT?"

Listen to the bamboos....

(OSHO WAITS FOR THE BAMBOOS, BUT AT THIS MOMENT THEY SING VERY QUIETLY.)

These bamboos are mischievous fellows! When you are ready to listen to them, they become silent. And when nobody is listening they are telling great truths.

(THE BAMBOOS ANSWER -- VERY LOUDLY!)

Perfectly good!

Her third question is:
"OSHO, WHEN ONE'S VOICE BECOMES THE VOICE OF THE RAINDROPS IS THAT YOUR CONSTANT MILIEU?"

Maneesha, when one disappears, leaving behind only a pure consciousness, then raindrops or no raindrops, then bamboos or no bamboos, just a pure awareness of whatever goes on around is certainly my milieu -- and I want it to be your milieu too.

The very air, your very presence should be a constant silence, because only in this silence blossom all kinds of roses.

Now something particularly for the bamboos; a few of them are bananas...

A man and his dog are watching a movie. The dog barks for the hero, growls at the villain, and howls during the sad parts.

A man in the next seat leans over, "That's amazing!" he says to the dog's owner, "Your dog really seems to be enjoying the movie!"

"It *is* amazing," says the owner, "he *hated* the book!"

Hymie and Becky are celebrating their twentieth wedding anniversary by going to see a movie. It is a hot, steaming, passionate film, and it arouses the animal instincts in Becky. When they get home that night, she snuggles up close to Hymie, but he ignores her.

"Why is it," cries Becky, "that you never make love to me like that hero in the movie?"

"Don't be stupid," snaps Hymie. "Do you know how much they pay those guys for doing it?!"

Mother Superior is talking to three teenage girls who are about to leave her orphanage.

"You are going into a wicked world!" she says. "Men will try to take advantage of you. They will buy you drinks, take you to their apartments, and do terrible things to you. Then they will give you twenty

dollars and kick you out!"

"Excuse me, Holy Mother," says one of the teenagers, "but do you mean these men will take advantage of us *and* give us money?"

"Yes, my child," sighs the nun. "Why do you ask?"

"Well," replies the girl, "the priests only give us candy."

Kowalski wants to go moose hunting in the wilds of Canada. So he arrives at a small trading post to buy some equipment.

The storekeeper advises Kowalski to hire Bruno, the greatest moose-caller in the country.

"It is true," says the storekeeper, "that Bruno is expensive, but he has a sexy quality in his voice that a moose finds irresistible!"

"What does he do?" asks Kowalski.

"Well," explains the storekeeper, "Bruno will make his first call when the moose is five hundred meters away. When the moose hears it, he will be filled with desire and approach to two hundred meters.

"Then Bruno will call again, only this time, he will make it more suggestive. The moose will rush closer, and then Bruno will make his sexiest call. The moose will become inflamed with carnal desire and come to a point just a few meters away.

"And that is the time, my friend, when you shoot!"

"Suppose I miss?" says Kowalski.

"Ah," sighs the storekeeper, "that would be a catastrophe!"

"But why?" asks Kowalski.

"Well," replies the storekeeper, "then Bruno gets screwed!"

Now, two minutes of silence.

Close your eyes, be absolutely frozen, contain your energy within yourself....

Now relax.

Okay, come back.

Okay, Maneesha?

Yes, Osho.

Live Zen

Chapter #9
Chapter title: Three pounds of flax

30 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
A MONK ASKED TOZAN, "WHAT IS BUDDHA?"
TOZAN SAID, "THREE POUNDS OF FLAX."

SETCHO SAYS:
THE GOLDEN CROW SWOOPS, THE SILVER HARE BOUNDS;
THE ECHO COMES BACK, DIRECT AND FREE.
WHO JUDGES TOZAN BY HIS WORD OR PHRASE
IS A BLIND TORTOISE, LOST IN A LONELY VALE.
THE ABUNDANT BLOSSOMS, THE LUXURIANT FLOWERS,
THE SOUTHERN BAMBOO, THE NORTHERN TREES.
ONE RECALLS RIKU TAIFU AND CHOKEI:
"YOU SHOULD NOT CRY, BUT LAUGH!" EH!

OSHO,
YAA-HOO!

Maneesha, not finding any expression for truth, Zen has developed a language of its own; hence, to ordinary logic it looks absurd. But those who have experienced their own being, their consciousness, will find that although the language is absurd it is absolutely relevant.

Zen's case is very special, for example TOZAN'S "THREE POUNDS OF FLAX."

It is impossible to say what the experience is of being a buddha, of being awakened. Even in your common life you wake up every morning, you go to sleep every night; thousands of nights you must have slept and thousands of mornings you must have awakened -- but can you describe what sleep is? You cannot say, you don't know it. Can you give any explanation to the experience of waking up in the morning? You have known it many times; it is not something unknown to you. But still, when it comes to expressing it you come up against a very adamant wall: the language that we use for communication simply fails. But something has to be done. The question has been asked, an answer has to be given and the language does not allow any answer.

In such a situation Zen developed its own language. It can be easily criticized, condemned, described as absurd and irrational, but that is not very intelligent. Intelligence needs to find a way to understand the irrational language of Zen.

A MONK ASKED TOZAN... Tozan is one of the most significant masters who lived fourteen hundred years ago. He is being asked, "WHAT IS BUDDHA?"

The word `buddha' is from Sanskrit, but now it has been taken over by the Chinese, by the Japanese, for the simple reason that they could not find anything equivalent. The word `buddha' means a consciousness at its peak. What does it mean -- a consciousness at its peak?

TOZAN SAID... You must be expecting some philosophical answer, some theological answer, some rational explanation, but what Tozan said is, "THREE POUNDS OF FLAX."

At that moment he was carrying three pounds of flax. In that moment he could not indicate anything else; there was nothing else available other than three pounds of flax. In fact he is saying that the question is wrong and if you ask a wrong question you will get a wrong answer. But he is compassionate and polite. Rather than saying, "You idiot! A question about buddha is not to be asked -- it is an experience without any explanation, an experience beyond mind." Being of a very kind nature, rather than saying that you are asking a wrong question, he simply gives an absolutely absurd answer:

"THREE POUNDS OF FLAX."

In that moment it must have come to the inquirer as a shock and also as an insult -- not only to himself but to Gautam Buddha -- but he knows that Tozan cannot be insulting or derogatory in any sense towards Gautam Buddha, because for Tozan to insult Gautam Buddha will be to insult himself.

His answer is indicative that it is not possible for language to contain the experience. It is almost like, "Whatever I say will not be much more valuable than three pounds of flax."

Try to see the point.

I will give you an example, perhaps that may help you....

Adolf Hitler convinced one of the most civilized, cultured, courageous nations that the defeat of Germany in the first world war and all the problems of Germany were because of the Jews. At first people laughed: "This is absurd! Jews have nothing to do with it; on the contrary, they had given more money to the fight than anybody else, and to make them responsible..." But when somebody continuously repeats a thing it becomes a truth. Every lie can become almost true; it just needs to be repeated with dogmatic, authoritative force.

That was the whole strategy of Adolf Hitler. He was not a man of great intelligence, but he made the whole nation convinced that he was right: "If Jews are removed all problems will be solved."

One day as he was coming from his morning walk he met the chief rabbi of Berlin -- a strange coincidence. Adolf Hitler asked the rabbi, "What do you think... what is the cause of Germany's failure, all its problems?"

The chief rabbi said: "It is very simple: the bicycles. Unless you destroy all the bicycles there is no chance for Germany to attain to its glory."

Adolf Hitler said, "Are you joking? What kind of nonsense are you talking? How can bicycles be responsible for Germany's failure?"

The chief rabbi said, "I was just saying that -- how can Jews be responsible? And if Jews can be responsible then what is wrong in bicycles...?"

This answer of Tozan's is absurd, but any answer will be absurd. So you have to understand the milieu of Zen. In fact Tozan has not answered, he has simply said to the man, "Don't ask such stupid questions! But because of my kindness, I cannot call you stupid. And all answers possible will be of the same quality as three pounds of flax, which is at least right now available in my hands. I can show it to you."
By his answer he is making all answers useless.
Commenting, SETCHO SAYS:

THE GOLDEN CROW SWOOPS, THE SILVER HARE BOUNDS;
THE ECHO COMES BACK, DIRECT AND FREE.
WHO JUDGES TOZAN BY HIS WORD OR PHRASE
IS A BLIND TORTOISE, LOST IN A LONELY VALE.
THE ABUNDANT BLOSSOMS, THE LUXURIANT FLOWERS,
THE SOUTHERN BAMBOO, THE NORTHERN TREES.
ONE RECALLS RIKU TAIFU AND CHOKEI:
"YOU SHOULD NOT CRY, BUT LAUGH!" EH!

Setcho is saying that when THE GOLDEN CROW SWOOPS, or THE SILVER HARE BOUNDS; THE ECHO COMES BACK, DIRECT AND FREE. That is the buddha: the echo. WHO JUDGES TOZAN BY HIS WORD OR PHRASE IS A BLIND TORTOISE, LOST IN A LONELY VALE.

Don't judge Tozan by his word; look into his eyes, feel the dance of his heart. Look at the grace and the compassion and the love of the man.

In his comment he reminds me of an incident with Riku Taifu, one of the disciples of great master Nansen.

Nansen died.... Riku Taifu stood in front of his master's coffin and gave a loud laugh. A priest reproached him, saying, "Wasn't he your teacher? Why do you laugh when you should lament for him?"

Riku Taifu said, "Say a word, and if it fulfills the Buddha's teaching I will lament."

I will repeat: He is saying, "I am ready to lament. Say a single word that fulfills Buddha's teaching and I am ready to lament."

But the priest could not utter a word. Deploring this, Riku Taifu said, "Alas, our teacher has long gone! Nansen would not have remained silent; he would have said something -- perhaps absolutely absurd, but still indicating like an arrow towards a faraway star."

And saying this, Riku Taifu wept aloud. Later, Chokei hearing of this, said, "You should not cry, you should laugh!"

Another Zen master, when he heard this said, "There is no reason to cry: Nansen has fulfilled his destiny. It is a time to celebrate. He has not gone anywhere, he has simply become free from the form of body and mind; he has become just pure consciousness like the air surrounding you. He was confined into the body, now he is unconfined. This is not the time for crying. You should not cry; you should laugh."

That's why poor Maneesha has to shout, "Yaa-Hoo!" That is perfectly good: three pounds of flax or Yaa-Hoo -- both weigh three pounds.

There is a strange story that developed in the name of Zen.... A small group of people, beginning with Mahakashyapa, at the time of Gautam Buddha... Although it is called *Zen* Buddhism, Zen should not be attached with Buddhism -- it has nothing to do with any *-ism*. It is a pure experience without any theology. Its purity is such that no word can catch it, every word is going to pollute it. Mahakashyapa is the founder, not in the sense that Mohammed is the founder of Mohammedanism, or Mahavira is the founder of Jainism, or Karl Marx is the founder of communism....

From the very beginning it takes a strange turn that has never happened anywhere else. It is simply unique; there is nothing else with which it can be compared.

One morning discourse Gautam Buddha came with a flower, a rose, in his hand. It was very strange. Even people who had been with him for twenty years had never seen him bringing anything in his hand. What happened... why had he brought this roseflower? But things became more mysterious as time passed.

Buddha sat in his place, and rather than speaking started looking at the roseflower... and continued....

People's waiting became deeper and deeper -- and he went on continuously looking at the flower. There was immense silence.... It must have been similar to the silence that is here, but it became heavy. A moment comes -- you can only have a certain amount of silence; otherwise it will crush you. It has a weight.

It became too much of a burden. Nobody was saying anything, Buddha was looking at the flower and nobody had the courage or the guts to ask him, "What is the matter? What has happened? Where is the morning discourse?"

Only one man, Mahakashyapa understood. This was the morning discourse: watching silently, saying nothing, just being aware. It may be a roseflower or it may be anything. Watching without being attached -- that was the discourse. But seeing that nobody was understanding, Mahakashyapa laughed loudly.

That was even more mysterious because Mahakashyapa was an absolutely silent man. He was never mentioned before in Buddhist scriptures. He has never said a single word to anybody. He was not a talkative person. He used to sit under a certain tree when Buddha was speaking; for so many years he had been sitting under that tree, that the tree had almost become monopolized. Without anybody saying anything, nobody sat there; everybody knew that Mahakashyapa would be coming and that place was reserved.

This was the first time that this silent man laughed -- so loudly that he would have defeated Sardar Gurudayal Singh!

(FROM THE BACK OF THE HALL, A TREMENDOUS BELLY LAUGH FROM SARDAR.)

Only here we have Sardar Gurudayal Singh. Perhaps Gurudayal Singh may have defeated Mahakashyapa, because being a sardar, he cannot accept any defeat -- Mahakashyapa or no Mahakashyapa -- but unfortunately he was not present in that assembly. He is *our* joy.

But this laughter of Mahakashyapa is the beginning of Zen -- because nobody else understood. Buddha said nothing and simply gestured towards Mahakashyapa to come close for the first time in twenty years! -- and gave the roseflower to him. This giving of the roseflower to Mahakashyapa is the beginning of Zen.

Now, language is no longer relevant; now, communication has to find some other way. Buddha's giving the rose to Mahakashyapa is called the *Seal of Zen*. Buddha confirmed Mahakashyapa's understanding that in that vast assembly of monks only Mahakashyapa had understood the silent watchfulness of Gautam Buddha, that only he could hear the unsaid, that only he could *feel* when others had simply wondered what was the matter.

And even now it is being asked in Zen monasteries, "Why did Gautam Buddha give the roseflower to Mahakashyapa?"
It is just an indication, that "you have understood."

Here begins a new language -- mysterious, irrational, absurd, but tremendously meaningful.

There is a great need to see Zen not as a religion, but as a language, a method of communion which is totally different from any other communication method.

Zen began in laughter. It will be good to have a few laughters...

Paddy and Sean are sitting in the pub having a discussion about their wives.

"What do you mean," asks Sean, "when you say you have to think twice before you leave your wife alone at night?"

"First," replies Paddy, "I have to think up a reason for going out. And second, I have to think up a reason why she can't go with me!"

Mrs. Zambini goes to visit a medium. "Can you talk with the dead?" she asks.

"I can do everything!" replies the medium, "card reading, fortune telling, astrology, crystal ball, seances, pendulum... What do you want?"

"I want to speak with my grandmother who died in Budapest," explains Mrs. Zambini.

The medium sits her down and turns out the lights. There is silence and then the sound of the wind and the medium goes into a trance. Suddenly there is a voice: "This is your grandmother, darling!"
"Oh, Granny," cries Mrs. Zambini, "How is everything with you?"
"It is beautiful here," replies Granny.
"How is Grandad?" asks Mrs. Zambini.
"He is very happy," replies Granny.
There is the noise of wind and then Granny speaks again, "I must go now, darling."
"Oh, Granny," cries Mrs. Zambini, "I just have one more question."
"Yes, darling, ask it," replies Granny.
"Tell me," asks Mrs. Zambini, "where the hell did you learn English?"

Father Murphy, Reverend Philpot and Rabbi Nussbaum are playing cards together and gambling in the back room of the pub. All of a sudden a policeman comes in and they are arrested.
In court the magistrate asks Father Murphy, "You are accused of gambling. What do you have to say?"
The old priest looks up to heaven, winks and prays silently, "Oh, God! Just one little white lie! I'll never do it again. Okay?"
He then announces to the magistrate, "Not guilty."
"Okay," says the magistrate, "you can go. And what about you, Reverend? What do you have to say?"
The clergyman looks piously to heaven and then bows his head in prayer, "Oh, God! Just one little white lie! I will never do it again," and then says out loud, "Not guilty."
"Very well," says the magistrate, "you can go. Rabbi Nussbaum is next. You are accused of gambling," says the magistrate. "What do you have to say?"
"Gambling?" asks the rabbi. "With whom?"

Newly-wed Barbara wants to make sure that she is doing everything properly. She goes to church and into the confession box, where Father Sullivan is sitting.
"Father," asks Barbara, "is it alright to have intercourse just before communion?"
"Of course, my child," replies the priest, "as long as we don't make too much noise."

Now, two minutes of silence... no movement. Let the body be absolutely still, like a statue, frozen...

Now, relax.

Now, come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #10
Chapter title: Nothing is better than anything

1 May 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
UMMON SPOKE TO HIS ASSEMBLY AND SAID, "EVERYBODY HAS HIS OWN LIGHT. IF HE TRIES TO SEE IT, EVERYTHING IS DARKNESS. WHAT IS EVERYBODY'S LIGHT?"
LATER, IN PLACE OF THE DISCIPLES, HE SAID, "THE HALL AND THE GATE."
AND AGAIN HE SAID, "BLESSING THINGS CANNOT BE BETTER THAN NOTHING."
SETCHO SAYS:
IT ILLUMINATES ITSELF, ABSOLUTELY BRIGHT.
HE GIVES A CLUE TO THE SECRET.
FLOWERS HAVE FALLEN, TREES GIVE NO SHADE;
WHO DOES NOT SEE, IF HE LOOKS?
SEEING IS NON-SEEING,
NON-SEEING IS SEEING.
FACING BACKWARD ON THE OX,
HE RIDES INTO THE BUDDHA HALL.

OSHO,
DOES EVERYONE HAVE THEIR OWN SEPARATE LIGHT?
I CAN SEE THAT IN THE PHYSICAL WORLD IT IS LIGHT THAT SHOWS US THE DISTINCTION BETWEEN TWO PEOPLE, AND THAT IN DARKNESS, DEFINITIONS AND DISTINCTIONS ARE SEEMINGLY OBLITERATED.
BUT IT SEEMS TO ME IT MUST BE JUST THE OPPOSITE IN THE METAPHYSICAL WORLD -- THAT IN DARKNESS OR IGNORANCE WE HAVE THE ILLUSION OF SEPARATENESS, WHILE ENLIGHTENMENT BRINGS THE AWARENESS THAT ONE IS NOT SEPARATE FROM EVERYONE AND EVERYTHING AROUND ONE.
WHAT IS YOUR COMMENT?

THE SECOND QUESTION:
FEELING MYSELF FULL OF LIGHT SOMETIMES, TREMBLING WITH ENERGY AT OTHER TIMES, THE MIND IS HAPPY TO GRASP HOLD OF THESE EXPERIENCES AS "SOMETHING" -- AFTER ALL, IT IS SAID, "SOMETHING IS BETTER THAN NOTHING."
YET WHEN THOSE MOMENTS OF NOTHING ARE THERE -- WHEN THERE IS NO COGNITION OF WHO I AM OR WHO YOU ARE, WHEN THERE ARE NO EXOTIC HAPPENINGS -- THAT IS WHAT THE MIND CAN MAKE NO SENSE OF: I ONLY KNOW THAT THAT SPACE IS, AND THAT NOTHING IS BETTER THAN SOMETHING.

AND THE THIRD QUESTION:
I SEEM TO IMAGINE THAT IF I AM NOT THINKING SOMETHING, DOING SOMETHING, INVOLVED IN SOME PROJECT OR OTHER, I AM AS GOOD AS DEAD; TO PARTICIPATE IN LIFE SEEMS TO ME TO BE LIFE ITSELF.
BUT AS LONG AS I AM DOING, I RECREATE MYSELF CONTINUOUSLY, DON'T I? -- WHEN THE WHOLE POINT IS TO DIE TO ONESELF.
WHAT IS YOUR COMMENT?

Ummon's comment about everybody's inner light is absolutely true. Everybody has his own light. But it is true only as far as we are talking about it, as far as it is only a concept. Once it becomes your experience, everything dissolves, including you. Then there *is* light, oceanic light, in which everyone has dissolved like dewdrops.

Ummon's statement, EVERYBODY HAS HIS OWN LIGHT, can be misunderstood. It is very easy to misunderstand such words as "his own light." I would not have used that; I would say, everybody is part of one light. And the part is not separate nor is it separable, and the part is not smaller than the whole.
The part is equal to the whole.
The dewdrop itself is the ocean.

UMMON SPOKE TO HIS ASSEMBLY AND SAID, "EVERYBODY HAS HIS OWN LIGHT. IF HE TRIES TO SEE IT, EVERYTHING IS DARKNESS. WHAT IS EVERYBODY'S LIGHT?"

Here he is making a significant point: one has to relax to such totality that one is not. Even to be is a tension. When you simply disappear, there is light -- your disappearance is the appearance of light. But if

you try to see where the light is, in your very effort you miss it. The very effort to try brings your ego, individuality, *you* -- and you are darkness. As an ego you will not find any light.

That's what he is saying: "Everybody has his own light, but if he TRIES..." The whole question is whether you relax or you make effort, whether you are spontaneously losing yourself in the ocean or trying, because the very trying keeps you separate. IF HE TRIES TO SEE IT, EVERYTHING IS DARKNESS. WHAT IS EVERYBODY'S LIGHT?

Ummon is talking to his disciples. Apparently, what he says seems to be very contradictory. On the one hand he says, "You are the light" -- by making the statement that EVERYONE HAS HIS OWN LIGHT... his *own*. And then he says, "If you try to see it all is darkness."

Have you understood what everybody's light is?

Everybody's light is when everybody becomes nobody.

When you simply disappear and nothing prevails all is light.

Of course it is your own, but *you* are not there.

Of course it is your own, because you consist, you are made of light and nothing else.

And it is not only true about human beings, it is true about material things too.

The mystics were the first.... For almost three thousand years before science recognized that matter is not matter but light, energy, electricity -- different names of light -- mystics have been saying that "when we go in there is tremendous light." Kabir says, "When I go in I am surrounded by one thousand suns. The light is so much, unbearable. But it is not hot, it is cool; it is not burning, but giving you more nourishment and more life."

Perhaps nobody in the assembly of Ummon was able to answer him, was able to make some sense out of his contradictory statement. I hope it is not contradictory to you.

You are light when you are not.

You are darkness when you are.

The whole question is of the ego.

But Ummon's disciples perhaps miss the point; hence: LATER, IN PLACE OF THE DISCIPLES, HE SAID -- because nobody stood and said anything, the master himself had to reply -- "THE HALL AND THE GATE."

These are ways only Zen has used to express things which are intrinsically inexpressible. When he says, THE HALL AND THE GATE, he is saying, the coming and the going. If you go all is light, if you come all is darkness. But Zen has its own way of saying things.

AND AGAIN HE SAID, "BLESSING THINGS CANNOT BE BETTER THAN NOTHING." He is saying, "There is nothing better than nothing -- even blessings, blissfulness, ecstasies, cannot be better than nothing." Again he is saying, "If you are nothing, you are light, infinite light. But even a small idea of `I' is enough to destroy the whole thing."

Setcho comments:

> IT ILLUMINATES ITSELF, ABSOLUTELY BRIGHT.
> HE GIVES A CLUE TO THE SECRET.
> FLOWERS HAVE FALLEN, TREES GIVE NO SHADE;
> WHO DOES NOT SEE, IF HE LOOKS?
> SEEING IS NON-SEEING,
> AND NON-SEEING IS SEEING.

Here Setcho comes a little closer to Zen. SEEING IS NON-SEEING because when you see something, your seeing is filled, just as a mirror is filled by the thing it reflects. Then there is no mirror, but only the reflections. But when there are no reflections, the mirror is. Empty it is -- full it is not.

SEEING IS NON-SEEING. What are your eyes, except small mirrors? When you are filled with objects you are blinded by those objects. When you attain to a state when you can see *through*, when your eyes are not only reflective mirrors, when they are transparent, reflections don't deceive; reflections don't become identifications. The eyes -- even seeing -- remain non-seeing.

Shunyo was asking me one day, "When you speak do you see the people to whom you are speaking?" I don't want to offend you but the truth is, when I am speaking who is there to see? And if I start seeing someone, my speaking becomes polluted. You are here, I feel your presence, I feel your silence, I feel your heartbeat -- but my eyes remain absolutely vacant.

Many sannyasins have told me that I look as if I am not looking. It is not "as if," it is exactly so. I am not looking. I am not blind either.

FACING BACKWARD ON THE OX,
HE RIDES INTO THE BUDDHA HALL.

That reference concerns the Ten Bulls of Zen. That is one of the most beautiful stories man has ever created. It is a collection of ten paintings....

In the first painting, the bull is lost, the owner is looking here and there, and there are trees all around, but there is no sign of the bull.

In the second picture, he recognizes deep in the forest just the tail of the bull. It indicates that perhaps the bull is hiding there behind the trees.

In the third picture he sees the footprints of the bull, going towards the same direction where he can see the tail of the bull.

In the fourth he has seen the whole bull.

In the fifth he has caught hold of the bull.

In the sixth he has managed to ride on it.

In the seventh he is coming back towards home, sitting on the bull. In the eighth he has put the bull in the stall from where he has escaped.

In the ninth he is sitting by the side of the bull, playing on the flute. These nine paintings are existent in Zen as it exists in Japan, but the original collection was Chinese....

The last painting is missing in these paintings, and the last painting is the most important. It is not just by accident that this painting is missing. It has been dropped deliberately, considering the implications of it. It is a dangerous painting because in the tenth the man is going towards the marketplace with a bottle of alcohol.

What are you going to do after you become enlightened? That's what I was saying to you... after a few minutes one starts feeling thirsty, it is time....

The tenth was of immense importance; it says that even when you have found the bull -- which is symbolic of finding yourself -- it does not mean that you become superior to other human beings. When you have found yourself, rather than becoming superior to others, for the first time you understand humbleness and you start moving towards the marketplace: to the lowliest, humblest, towards the pub where people are drunk. Your buddhahood does not make the drunkards condemned, but you yourself start moving towards the pub to make friends with the condemned, to help them come out of their drunkenness. And that is the only way to help them, to be with them.

One Zen master in Japan was continuously being sent to jail for small things... stealing. And a great master -- even the magistrates respected him. They asked him, "Why do you do this? You have thousands of disciples; even the emperor comes to touch your feet -- and you have stolen somebody's shoes...!"

He simply smiled. And his whole life it continued -- three months in jail, then two or three months outside. Then again he would find a way... and finally everybody became accustomed to the fact that he is incurable.

But there must be some secret....

The day he was dying, one disciple asked, "Don't leave us before telling the secret. Why did you continue your whole life stealing absolutely unnecessary things? We were ready to offer you anything you wanted; you never asked for anything."

The man, before dying opened his eyes and he said, "The reason was that in the prison are the most drunk, asleep people -- murderers, rapists, thieves, all kinds of criminals. I had to be with them to awaken them; there was no other way."

This man must have been of immense compassion.

But, afraid it would be misunderstood, when this series of paintings moved from China to Japan the tenth picture was dropped. You will also agree that it does not look good that Gautam Buddha is going towards the pub....

A professor used to come to me -- he was a professor in the same university as I was, and he said, "I would like to be a sannyasin" -- he was immensely impressed -- "but the only fear is that after becoming a sannyasin I cannot go to the pub, and you know that I am addicted to alcohol. Wearing the robe of the sannyasin it will look very weird and other drunks will start laughing."

I said, "There is no harm. Drink anyway. Become a sannyasin and give it a try."

He became a sannyasin and the second day he came -- "You have put me in trouble. I was thinking there

is only one trouble, the pub; there are many. My wife now touches my feet! She says, `You are so spiritual!' Now I cannot relate with her in any other way, except by giving her a blessing."

He was very angry, he said, "You! You must have known and still you did it to me -- and I have been your friend for so long. Last night in the dark I sneaked towards the pub, hoping that everybody must have left by this time, but the bartender was there. He immediately fell on the ground, touched my feet and he said, `What a great transformation!' Now I feel like killing you!"

I said, "It is strange... You asked for sannyas. It certainly brings troubles, but if you can be a little patient it will also bring blessings, ecstasies, which are far more important than the wife or the pub or your friends."

He said, "I *have* to be patient because I cannot go backward; that would be very humiliating."

Afraid of this situation, the Japanese masters who had brought the paintings from China dropped the tenth painting. But because it is still called the "ten" paintings of Zen, the "Ten Bulls of Zen," I became curious because when I counted there were only nine. I had to work for years to find out that they are not Japanese, they are Chinese. They still carry the old title but the tenth painting has been dropped.

Just the consideration that if people become enlightened and still go to the pub to drink alcohol, or go to the gambling places... it will be very difficult to protect their respectability. Just to protect their respectability they thought it was better to drop the tenth painting completely: Don't take it to Japan; only nine are perfectly good. You have found yourself -- now play on the flute, enjoy....

But just the flute will not do. To enjoy, many more things are needed -- and that tenth painting contains many more things.

Now, sitting here is Zareen with little Farrokh. She became a sannyasin.... She knew and I knew that even though she has a beautiful husband, a very understanding man, but still the relationship has changed. She has moved to the ashram -- now, between the husband and herself the old bridge is broken. Because he is a nice and understanding man, they will remain friends -- but husband and wife they cannot be. And the little Farrokh is sitting by her side -- Neelam was not allowing him to come to the discourse for so long, and he is sitting so buddha-like....

(OSHO TURNS TO HIS VERY LEFT WHERE ZAREEN AND FARROKH ARE SITTING AND SMILES AT FARROKH WHO RESPONDS BY PLACING HIS FOREFINGER ON HIS LIPS.)

He has been told not to speak, so he is telling me: Don't disturb.
Okay, Farrokh?

The first question:
"DOES EVERYONE HAVE THEIR OWN SEPARATE LIGHT?"

No, Maneesha.
Everyone has light but it is not separate.
We are all one continent.
Nobody is an island.
We are all together in our innermost being.

Maneesha is asking, "I can see that in the physical world it is light that shows us the distinctions between two people, and that in darkness, definitions and distinctions are seemingly obliterated. But it seems to me it must be just the opposite in the metaphysical world -- that in the darkness or ignorance we have the illusion of separateness, while enlightenment brings the awareness that one is not separate from everyone and everything around one. What is your comment?"

My comment, Maneesha, is that what you are saying is intellectually right -- "theoretically speaking" that nobody is separate. Enlightenment brings one and everything into oneness -- but this is all intellectual. Even the idea of inseparability is intellectual. So is the idea of oneness.

Enlightenment simply means you disappear, you become the whole. There is no question of separation or no separation. There is no question of oneness, because even the word `oneness' hides behind it twoness.

What do you mean when you say oneness? -- you mean twoness. The mystics have avoided using the word `oneness', but you cannot. In the very nature of intellectual understanding you can go a little

roundabout -- and that's what people like Shankara have done. They talk about non-duality, no-twoness; they don't talk about oneness. They want to indicate oneness, but they don't want to use the word `oneness' because oneness points towards twoness.

One has no meaning if there is not two, three, four... If all other digits have disappeared, what is the meaning of one? One has a meaning only in the context of ten digits; otherwise, if there is no nine, no eight... there cannot be *one*. What will it mean? What can you conceive by oneness, if there are no other numbers left?

It is better to agree with Ummon: nothing is better than all the blessings. Rather than saying oneness, it is better to say nothingness, filled with light.

Your second question is:
"FEELING MYSELF FULL OF LIGHT SOMETIMES, TREMBLING WITH ENERGY AT OTHER TIMES, THE MIND IS HAPPY TO GRASP HOLD OF THESE EXPERIENCES AS `SOMETHING' -- AFTER ALL IT IS SAID, `SOMETHING IS BETTER THAN NOTHING.'"
THAT IS SAID BY IDIOTS! THOSE WHO KNOW, WILL SAY: "NOTHING IS BETTER THAN ANYTHING."

It reminds me....

As I was a growing child, everybody told me -- all my well-wishers, my parents, my uncles, my aunts, my teachers, my professors -- "Listen, the way you are behaving, you will end into nothing."
I used to say to them, "That is my very goal."

One of my professors was so much concerned that he would beat his head; he would say, "You don't understand what... What do you mean by *nothing*? -- one has to be *something*."

I said, "I don't see any possibility of myself being something. Something is very small and limited; nothing is vast and unlimited. Something is born and dies -- is there today and is not tomorrow. Nothing is always, nothing is eternal."
Except nothing, nothing else is eternal.

Maneesha, you must have heard a saying thousands of years old: Something is better than nothing. But I say to you:

Nothing is better than anything. *Not to be* is the greatest experience.

You are asking, "Yet when those moments of nothing are there -- when there is no cognition of who I am or who you are, when there are no exotic happenings -- that is what the mind can make no sense of: I only know that that space *is*, and that nothing is better than something."

Make it a point of remembrance that when the mind can make no sense of anything, you are very close to truth. When mind can make sense of something, you are very far from truth. The mind can make sense only of things which come within its boundary -- and it has a very limited boundary. Truth is not within its boundary, it is beyond it. It is transcendental, it cannot make any sense of it. So rejoice! When your mind cannot make any sense of something, just rejoice; you are coming closer to home.

And your last statement is absolutely true: "I only know that that space *is*, and that nothing is better than something."

Now you have come to your senses. Nothing is not only better, it is also greater; it is not only greater, it is the only thing that is existential.
Pure isness
not limited by any word --
and the mystic rose opens.

The third question:
"I SEEM TO IMAGINE THAT IF I AM NOT THINKING SOMETHING, DOING SOMETHING, INVOLVED IN SOME PROJECT OR OTHER, I AM AS GOOD AS DEAD."

That's perfectly right.
Every day I send Shunyo to find out whether Anando is still alive or dead. Fortunately, up to now she has never been dead. One day she will be.

When you are not doing something, you don't feel yourself. Your feeling is a reflective feeling; it is as if

when you don't look in the mirror, you start thinking, "Whatever happened to my face?" That's why women carry small mirrors in their bags. In the buses and the trains, once in a while they will take the mirror out and look at the face, to see whether it is there or not -- because what other proof have you got?

And besides a mirror, all our actions, all our doings make us feel that we are. And the more we do, the more we are.

You are asking, "But as long as I am doing, I recreate myself continuously, don't I? -- when the whole point is to die to oneself. What is your comment?"

Maneesha, to recreate oneself every moment is not contradictory to what I say to you: Die every moment. Unless you die every moment, you cannot recreate yourself. There is no other way. The old dies and the new arises. The old leaves fall and the new leaves come. To remain a living, dancing flow of energy, there is only one way, and that is to die every moment, to be reborn again and again, fresh, new, innocent.

What is happening to you is perfectly right, you have just missed the existential situation of re-creation. The very word `recreate' means first you have to uncreate. In order to wake up the very first thing is to be asleep.

In a small school -- just a small school like Farrokh is going to tomorrow, for small boys -- the teacher is trying to tell them, "Never commit sin, otherwise you will never reach the kingdom of God without his forgiveness."

After one hour's harassment of those small children, she finally asked one boy, "Tell me, what has to be done to reach heaven?"

He said, "To commit sin!"

The teacher could not understand, nor at the first sight will you understand that the boy is right. Unless you sin you cannot be forgiven -- and only those who are forgiven enter into the kingdom of God. The boy's innocent answer is absolutely true. If you are good you are worthless as far as God is concerned. What will he do with you? He cannot even forgive you, you have not committed anything. Just go back home, do something stupid and then come back.

So remember it. If you are going to God, make every arrangement so that he can forgive you. Do some stupid things. That is the absolute requirement to be forgiven. God loves to forgive people. The implication is clear: God loves people to commit sin. Unless they commit sin, they cannot becomes saints. First commit sin, go to the church, pray; slowly, slowly you will become a saint and then torture yourself. Then God, out of compassion that the poor boy is doing too much, will allow you into heaven.

Such a roundabout way. And in heaven what are you going to do? You will repeat the same thing. That is all that you know. Hence, every religion has made arrangements. In the Mohammedan conception of heaven, there are rivers of alcohol. Water is impossible to find -- just like Poona, pure water is impossible. Pure alcohol is available in Poona too...! In heaven there are pure alcohol rivers; bottles won't do! They won't justify the greatness of heaven.

And beautiful girls who never grow in age... Mohammedanism is fourteen hundred years old. Those girls are still sixteen. They were sixteen years old at the time of Mohammed -- now they have got stuck, they cannot become seventeen or eighteen. They must feel very weird -- fourteen centuries and they have not passed even one year.

Here too, on the earth women pass time in a different way from men. It is said that one should never ask a woman her age; that is the most irritating thing -- and a woman never tells the truth, particularly between the ages of thirty-four and thirty-eight. In those four years, no woman speaks the truth. After thirty-four, suddenly one day they become thirty-eight. This is what in physics is called the quantum leap, or in a more non-scientific way, kangaroo leap! They jump from one station to another station. They have never been in the passage between.

In heaven -- whether the heaven is Christian or Hindu or Mohammedan or Jaina, it does not matter -- they all disagree on everything but about the age of their girls in heaven they all agree. It seems the same girls have been serving old, dead, dirty saints for thousands of years. I simply feel in so much sympathy that I want to dissolve this heaven completely, because it is doing absolute injustice to womankind.

Are those girls made of plastic? I think they are, because in ancient scriptures it is said they don't perspire. Here also women take much care not to perspire, and all kinds of deodorants... but still you perspire. Those deodorants won't do.

Perhaps in the whole world, if there is somebody who never perspires, that person is sitting here! I live in air-conditioning continuously, I move in an air-conditioned car. Here, now, on both my sides there are air

conditioners. I can claim to be the only man in history who has not perspired. And I don't use any deodorant.

It is possible that heaven is air-conditioned, but it is not very likely, because air-conditioning is a very new phenomenon and heaven is so old, millions of years old. I don't think that you can even rent a bicycle there.

Maneesha, it is perfectly good. Die each moment to the past and be born again. Each breath that goes out should be your death, and each breath that comes in should be your life. If you can live with so much change, like a river flowing, you are always fresh, you are always original; your clarity is absolute, you are transparent.

You have recognized the first part by saying, "I recreate myself continuously." Now you have to understand the second part, that "I die every moment, with every breath exhaled."

One thing is certain, that no dead person can inhale. Have you seen any dead person inhaling? Only a living person can inhale. But if you only inhale and remain there you won't be alive long, maybe a few seconds. Life wants to change continuously; that's why you cannot stop breathing. You cannot take a holiday saying, "I am getting tired. Thirty years of breathing, just one day, one Sunday, let me rest." But with this breathing you cannot take a holiday. If you take a holiday it is finished, your holiday will become eternity, you won't come back.

Learn to die every moment. Accept that this is what is happening, you just don't understand it. That is what is happening in your body. If you can understand it and live it lovingly, it becomes a dance.

In-breathing, out-breathing, your heart dances. It goes on throwing out all that is dead and goes on taking in all that is fresh and new.

Maneesha has asked serious questions, and now I have to think of little Farrokh and tell something so that he can laugh....

At a rape trial the young victim is asked by her attorney, what her attacker had said before he assaulted her.

The girl is too embarrassed to answer out loud, and so she is allowed to write it down.

After reading the note the judge passes it along to the jury. Mendel Kravitz, who is last in the line, has dozed off, so the woman next to him nudges him and passes the note.

Mendel takes the note and reads, "I am going to screw you like you have never been screwed before." Mendel smiles at the woman and puts the note in his pocket.

"Juror number twelve," orders the judge, "please pass the note to me!"

"I can't, your honor," says Mendel, "it is too personal!"

The bank robbers rush into the bank and order all the customers and clerks to get behind the corner. Then they tell everyone to take off all their clothes and lie face down on the floor.

One nervous female clerk pulls off her dress and lies down, face up.

"Turn over, Gloria," whispers her friend, "this is a robbery not the office party!"

Police Constable Perkins is pounding the beat one night along a dimly-lit street.

He sees three parked cars, and goes over to the first car which is bouncing up and down, and shines his flashlight inside.

"Hello, hello!" he says, rapping on the window with his stick, "What do you think you are doing?"

"Oh!" comes a startled voice. "We are doing the waltz!"

P.C. Perkins goes over to the second car, which is rocking from side to side. He shines his light and taps on the window.

"Hello, hello!" he says, "and what are you doing?"

"Ah, we are doing the samba," comes the reply.

Perkins stop at the third car whose springs are squeaking and windows are all steamed up. He raps on the window and says, "I suppose you are doing the `bossa nova'?"

"No, officer," comes a girl's voice, "I am doing the boss a favor!"

Dennis Dork goes to Doctor Dingle with a painful case of tennis elbow.

"Okay," says Dingle. "Take this bottle home, fill it with a urine sample and return it to me immediately."

"A urine sample?" cries Dork. "How is that going to help my bad elbow?" "Don't argue," says Dingle, "I am the doctor. Just do it!"
So Dork goes home, determined to make a fool of the doctor.
First, he gets his wife to piss in the bottle, then his daughter. Then he goes to his car and puts a bit of engine oil in the bottle. And finally, he goes into the bathroom and jerks off into it.
He returns the sample to Doctor Dingle and goes back the next morning for the results.
"Well, Mr. Dork," says Dingle. "Four things to tell you: first, your wife is pregnant; second, your daughter has V.D.; third, your car is about to blow a piston. And last, your elbow will never get better if you don't stop jerking off!"

Now two minutes of silence.
Close your eyes... no movement, as if you have become a statue.
Gather the whole energy inside....

Now relax.

Now come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #11
Chapter title: What's in a name?

2 May 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
KYOZAN ASKED SANSHO, "WHAT IS YOUR NAME?"
SANSHO SAID, "EJAKU."
KYOZAN SAID, "EJAKU IS MY NAME!"
SANSHO SAID, "MY NAME IS ENEN!"
KYOZAN LAUGHED HEARTILY.
SETCHO PUT IT LIKE THIS:
BOTH GRASPING, BOTH RELEASING -- WHAT FELLOWS!
RIDING THE TIGER -- MARVELOUS SKILL!
THE LAUGHTER ENDS, TRACELESS THEY GO.
INFINITE PATHOS, TO THINK OF THEM!

OSHO,
WHAT'S IN A NAME?

AND THE SECOND QUESTION:
IT WAS SUCH A RELIEF WHEN YOU HAD NISKRIYA HIT ME THE OTHER NIGHT BOTH FOR BEING "RIGHT" AS WELL AS BEING "WRONG."

THE RELIEF AT FINDING THAT RIGHT AND WRONG HAVE NO PLACE HERE LASTED UNTIL LAST NIGHT WHEN I MANAGED TO LABEL MY BEING INTELLECTUAL "WRONG," AND THE WHOLE SILLY GAME STARTED UP AGAIN.
HOW EXQUISITE IT MUST BE TO LIVE IN A WORLD WHERE THERE IS NO RIGHT AND NO WRONG.

Maneesha, name and form are the two most important things to be understood, because we live in the world of name and form. Both are illusory, both are invented. Both are mind-made, man-manufactured. Reality has no name and no form. If this is understood, then this small Zen dialogue will not be difficult to understand.

It is very extraordinary of Kyozan to ask Sansho's name. Both are enlightened, awakened people. It is extraordinary, because to ask the name is to ask about the illusory and the non-essential.
To ask about the name is to ask about the invented, not the existent.
You were born without a name.
Do you have a name?

The name is just given to you -- you never had any name. It is just a label, you can change it any moment you want. It has no substantiality in it; hence a great master like Kyozan, asking another master of the same category, Sansho, his name, is a very extraordinary dialogue.

KYOZAN ASKS SANSHO, "WHAT IS YOUR NAME?"

Apparently in this dialogue you will not be able to find any great philosophy. Because our whole education is intellectual, is based on name and form, we take it for granted that everybody has a name.

Kyozan's asking the name signifies in the first place, "Are you awakened yet or still asleep in the world of name and form? Have you realized yet that you are nameless, anonymous? Have you found it, that you are no one in particular?" A very simple question, yet it contains immense significance -- but only for those who can understand the language of Zen. For others it is very ordinary. Every day you ask people, "What is your name?"

Sansho could have said, "My name is Sansho"; then it would not have been a great dialogue. But Sansho said, "My name? -- my name is Ejaku!"

Rather than denying, saying that "I have no name"... because even to say that "I have no name" is to accept the reality of I, the namelessness of I. But he could not be caught in the net Kyozan has thrown.

This is Zen play. When two masters meet, they ask questions, they answer questions, they provoke each other's lion's roar.
Sansho said, "My name is Ejaku."

Ejaku is not his name; Ejaku is Kyozan's name. Before he became enlightened, before he was initiated, his name used to be Ejaku. His master after initiation gave him the name Kyozan.
Sansho did a good play; he said, "My name is Ejaku."

A Zen dialogue has to be spontaneous, outrageous, sudden, unexpected. Sansho was saying something which Kyozan would not have expected at all. He must have forgotten his own name long ago. Many years before when he was initiated, that was his name given by his parents. Hearing Sansho say, "My name is Ejaku," Kyozan said, "Ejaku? Ejaku is *my* name!"

SANSHO SAID, "MY NAME IS ENEN!"

KYOZAN LAUGHED HEARTILY, because Enen was also Kyozan's name. That was his name in his childhood, a nickname. Ejaku was his official name, Enen was the nickname everybody used in the family, with the friends.

Kyozan laughed heartily because he could see the great perception and insight of Sansho. Sansho has not answered the question about himself at all. Rather than being straight and saying, "My name is Sansho"... It would have been wrong.
No name is true. All names are fictitious.

It happened that during a certain year a few years ago, America celebrated Lincoln's birthday on a vast scale. Perhaps a certain time had passed, a hundred years or two hundred years. In this celebration one man was chosen to play the part of Abraham Lincoln. From all over America many people applied who looked a little bit like Lincoln, but one man was simply amazing. Even Lincoln would have been in a difficulty if he had met this fellow. He was more Lincoln than Lincoln himself. He was chosen.

It was a one-year-long celebration and the man had to go with this drama party around the country, in all the great cities, to play the part of Abraham Lincoln. He learned the part so well... he looked absolutely like Lincoln, but that was not enough. Lincoln had a little stutter, once in a while he stuttered. The man learned how to stutter. It is very difficult to learn. It is difficult if you stutter to learn not to stutter, but to learn to stutter when you don't stutter is even more difficult! But he did well.

One of Lincoln's legs was a little longer than the other, so he limped. And this fellow managed through massage and bodywork and traction to lengthen one leg. He finally managed, and he started limping like Lenin...

(LAUGHTER AT THE SUDDEN CHANGE OF NAME PROVOKES A TWINKLE OF AN EXPLANATION.)

I forgot, because Lenin also had one leg long and one leg short. That was the only similarity between these two great...

For one year the man played the part every day and when the year ended, the celebration came to a finish, he went home limping, stuttering -- everybody thought that he was joking -- in the dress which Abraham Lincoln used to wear a hundred years before. One hour passed, two hours passed; then the family said, "Now it is enough, get out of this dress and be yourself!"

He said, "I *am* myself, I am Abraham Lincoln."

They said, "Don't carry the joke too far."

He said, "I am not joking. Who told you I am joking?"

The family was at a loss. They tried to convince him.

He said, "You can see my leg, you can see my language, you can see my dress; it is self-evident that I am Abraham Lincoln. Why are you bothering me? You are not losing anything!"

They said, "We are not losing anything, but it looks crazy -- you were just an actor, have you forgotten?"

He said, "What? Who told you I was an actor? I have been president of America!"

Then they thought that he had gone cuckoo. They took him to the psychoanalyst. When the psychoanalyst saw Abraham Lincoln entering into his office, he stood up. He was so much Abraham Lincoln that even the psychoanalyst forgot that Lincoln has been shot dead a hundred years before! Then he realized...

The man's family came and said, "He has been acting; now it has got into his mind that he IS Abraham Lincoln, and we have been trying in every possible way but he budges not a single inch. So we have brought him to you."

The psychoanalyst tried, but it was very difficult. What can you do? The man says, "This is strange. I am Abraham Lincoln; why are you all after me? Everybody has a name, I have a name, my name is Abraham Lincoln. What is wrong in it? I limp, I stutter, I use the language that was used a hundred years ago... you can measure my height. For one year continuously I have been moving around the country. Nobody has objected."

Just a few years before, scientists had come up with a lie-detector mechanism, to be used in the courts. It is a small mechanism; it is hidden under the chair. The criminal sits on the chair, the magistrate asks him questions and the lie detector which is hidden in the chair goes on making a graph, just like a cardiogram. As long as the person is speaking truthfully, the cardiogram makes a very simple, even and harmonious graph. The moment he lies, the graph goes off the track.

The psychoanalyst thought that it would be good to try that graph on this fellow; he had the machine in his office. First, things are asked about which you cannot lie, so that the graph can become adjusted. For example, "What time is it on the clock on the wall?" Naturally, how can you lie? -- everybody can see what time it is.

The psychoanalyst asked, "How many fingers do you see on my hand?" Naturally you cannot lie. Simple questions in which it is impossible to lie, so the graph can become harmonious, and then suddenly he asked, "What do you think, is it true that you are Abraham Lincoln?"

And he said, "Of course." And the graph went on without any change. Even the psychoanalyst could not believe his eyes that this man has not only become mentally identified with Abraham Lincoln, it has even reached to his heartbeats. He was dragged from this analyst to that analyst. Finally he became tired. He said, "This is stupid, why should I be unnecessarily harassed?"

But the whole village became interested. Everybody was saying to him, "You are not Abraham Lincoln. Forget all about it. That was just acting."

Somebody reported to the court that this man was deceiving. He was brought into the court. Seeing the situation... he was getting tired. He was put on that lie-detector mechanism again, and when it was asked, "Who are you?" he said, "I am not Abraham Lincoln, I am tired of it." But the graph said, "No, he IS." The graph did not accept his denial of being Abraham Lincoln because he was only denying intellectually. Deep down he knew who he was. The graph picks up the very heartbeat, your innermost feeling, not what you say but what you feel.

We have all become names, but we were born nameless and we will die nameless. But such is the deceptive way of the world that you will live with a name and even when you die, people will put the name on your grave. There was no such name ever as a reality; it was a fiction. A nameless reality existed, a nameless reality changed its form, but the grave will carry for years, as long as it remains, a name which represents nobody.

Kyozan asking Sansho, "WHAT IS YOUR NAME?" is provoking him. If he says, "Sansho," then he has not realized the nameless reality. If he says, "I am not Sansho," then the question arises, "Who are you? -- You must be somebody."

Even in denying he is accepting somebodiness; there must be some other name: "Just tell it exactly -- what is your name?"

But Sansho was not to be caught by Kyozan's game. He was of the same perceptivity and clarity; he reversed the whole process. He said, "My name? My name is Ejaku."

He diverted the whole thing, he got out of the net completely. Kyozan said, "Ejaku? Ejaku is *my* name!" Sansho said, "Perhaps, then my name is Enen!"

Seeing the situation, that it is difficult to get hold of this man in a wrong statement...

Both the statements were wrong; according to anybody both the statements are wrong. If he had said "Sansho," in your eyes that statement would have been right. But in Zen things are different; it is a totally different atmosphere of seeing things.

Kyozan, feeling that he cannot be caught -- he is throwing the net back on him -- laughed heartily. This laughter accepted that Sansho is as enlightened as Kyozan. Nothing was said, but that laughter is the seal of recognition.

Setcho remarks:

BOTH GRASPING, BOTH RELEASING -- WHAT FELLOWS!
RIDING THE TIGER -- MARVELOUS SKILL!
THE LAUGHTER ENDS, TRACELESS THEY GO.
INFINITE PATHOS, TO THINK OF THEM!

Setcho is making a beautiful statement about the dialogue: What great fellows, provoking each other to fall into a state of ignorance or to make a statement that is not right. And when it could not happen, then there was just laughter. And laughter leaves no trace behind.

THE LAUGHTER ENDS, TRACELESS THEY GO.

Just like laughter we come and just like laughter we go.

Maneesha is asking,
"WHAT IS IN A NAME?"

The whole world, the whole world that you know. But it is all dream stuff. If you remain confined to names, you will never know the reality. Existence is nameless. All names are given by us.

There was one man in India...

There were only two persons who were called Mahatma: one was Mahatma Gandhi, another was Mahatma Bhagwandin. I never agreed with Mahatma Gandhi, but with Mahatma Bhagwandin I had a great

friendship. He was very old and I was so young, but we both felt some synchronicity. So whenever Mahatma Bhagwandin used to come to my city, he used to stay in our house. He was a great scholar and immensely informed. I have never come across anybody who is so informed about so much rubbish. You ask him anything and he will function almost like the ENCYCLOPEDIA BRITANNICA.

I used to go for a morning walk with him, and he would tell me about every tree: its name, its Greek name, its Latin name, its ayurvedic qualities, its medicinal purposes, its age... The first time I tolerated it; the next day when he started again I said, "Please! Because of your knowledge you cannot enjoy the walk. These beautiful trees become covered with Latin words, Greek words, Sanskrit roots, and I am not interested to know. It is enough for me that the tree is dancing in the wind, and I can hear the song and the joy. And I certainly can say that you cannot hear, you are deaf. You are a great encyclopedia, but you are not a conscious human being."

He was surprised, shocked. For half an hour he remained silent; and then he started again. As he came across a tree he said, "Look, this is the only tree that exhales oxygen in the night and inhales oxygen in the day."

I said, "My God, I have told you that I am not interested. It is enough for me that the tree is green, full of flowers and looking so beautiful in the morning sun... the dewdrops are still on the leaves. You destroy the whole beauty, you don't have any aesthetic sense! And you are an old man -- you are my grandfather's friend, you are not my friend; the distance of age between me and you is half a century as far as years are concerned. But if you think of consciousness, the difference between me and you is many, many centuries!"

He said, "You are strange; I wanted to make you more informed. In life one needs knowledge, information about everything."

I said, "Who is going into that life where knowledge is a commodity, where knowledge is sold, purchased? Who is going? My interest is not in the world of names. My interest is in the hidden splendor which you are completely forgetting because of your knowledge. You are covered with your knowledge -- so thick that you cannot see the light, the joy of anything. Your knowledge becomes a China Wall."

I thought he must be angry, but on the contrary -- he was a very sincere man -- he reported to my grandfather, "Although he has insulted me again and again on my morning walk I am not angry. I am simply happy that his interest is not in the names but in the nameless. In seventy years nobody has told me" -- and he was respected all over India as a great saint -- "nobody has told me, `You are wasting your life in accumulating knowledge.' This child has made me aware that I have wasted seventy years. If I live a little longer I will start learning again so that I can have some acquaintance with the nameless, with the formless, with that which is."

It happened by chance, that the day he died I was present. He died in Nagpur; I was passing from Chanda to Jabalpur. Nagpur was just in the middle, so I asked the driver to take me to Mahatma Bhagwandin, "just for half an hour and you can take a rest."

I could not believe it when I saw him. He had become an absolute skeleton. I had not seen him for almost five years.

He was dying but his eyes were showing a tremendous light. He had become only eyes; everything else had become dead, just a skeleton.

Looking at me he said, "It cannot be coincidence that you have come at the right time. I was waiting, because I wanted to thank you before I leave the body. These years have been difficult in dropping knowledge, information, and finding that which is hidden behind names. But you have put me on the right track, and now I can say all names are false, and all knowledge may be useful but is not existential, is not true. I am dying with absolute peace, the silence which you have been talking about again and again."

I had to delay because it seemed that he was going to die within a few minutes, or maybe a few hours at the most. Within five or six hours he died, but he died with such peace, with such joy. His face was so blissful, although his whole body was suffering from many diseases. But he had already got disentangled from the body; he had found himself.

You are asking me, Maneesha, "What is in a name?"

Nothing, it is just a utilitarian labeling; otherwise, it would be difficult to find where Maneesha is. If I ask somebody, "Where is..., that isness, that reality?" It will be difficult. It is absolutely useful to have a name. The problem arises when you become the name and forget yourself. If you remember that you are not the name, if you remember that you are not the form, the body, if you remember only that you are a pure consciousness, then there is no harm. Use the body, it is a beautiful mechanism; use the name, it has its own

purpose; otherwise the post offices will be in difficulty, all the letters are coming to nameless persons. You will be in difficulty finding your own home, finding your own wife in a crowd, where everybody is, but nobody has any name. You may shout, "Hey!" but that is applicable to everybody.

Remember: what is utilitarian is not necessarily existential and what is existential is not necessarily utilitarian.

One of my professors used to tell me again and again, "What will you do by finding the truth? Find something else -- money, power, prestige, respectability. Find something else. What will you do with truth?"

I said, "You are right; truth has no utility. It will not make you more respectable; on the contrary, your truth may take you to the cross. It may make you more condemned. Wherever you are, people will avoid you: `This man has truth, avoid!'"

Truth is a very contagious disease. People have their lies, comfortable lies, and when they come to encounter a man of truth all their lies start falling down. And those lies are their whole life, their earning, their success, their money, their power.

The man of truth is avoided, and if he is stubborn then he has to suffer the fate of Socrates: the society poisoned him -- or he has to suffer the fate of Jesus: the society crucified him. In India we have not crucified Gautam Buddha because we know better. It is an ancient land, the most ancient land in the world. It has learned that crucifying does not help; on the contrary, it is creating a trouble. By crucifying Jesus, Christianity was created. If they had contained themselves and tolerated -- he was not doing anything -- if they had allowed him to talk, there would have been no Christianity. But the crucifixion created Christianity; the crucifixion became the sanctification of the truth of Jesus.

India knows better. It crucifies in a very sophisticated way: it starts worshipping. It says to Gautam Buddha, "You are God, we will worship you. We will not follow you because we are ordinary human beings. You come as an incarnation of God. We are not of the same category so it is good for you to say great things. We will hear and we will bring coconuts to offer you. We will make your statue, we will raise temples for you."

Nobody thinks that this is another kind of crucifixion. A very sophisticated crucifixion, far more successful... because Hindus accepted Gautam Buddha as a reincarnation of God, but Buddhism disappeared from India. The same brahmins, the same Hindus against whom Gautam Buddha was fighting ... fighting against their VEDAS, their UPANISHADS, fighting against their whole ritual... rather than becoming enemies of Buddha, the same brahmins -- their sophistication is worth understanding -- declared: "He is an incarnation of God. What he is saying, don't contradict. Worship him, but don't follow him because whoever is going to follow him will fall into hell."

Hindu scriptures say that Gautam Buddha is an incarnation of God. He is here just to test your trust in Hinduism. Such cunningness, such sophisticated...

In SHIVPURAN, one of the Hindu scriptures, the story is that God created the world, created heaven, created hell, made the Devil to take care of hell. But millions of years passed and nobody came to hell. Because people were virtuous, they were all going to heaven. The trains going towards hell were all going empty. Finally, the Devil became very irritated and he went to God and said, "You can appoint anybody else as governor-general, I am perfectly disappointed in you. For what have you made me take care of hell? Nobody comes there. I am sitting alone, not even a single soul to chitchat with!"

God said, "Don't be worried. You go back and I am coming into the world as Gautam Buddha to corrupt people's minds, so that they can start falling into hell."

As Buddha died Buddhism disappeared, because who is going to fall into hell? They will worship Gautam Buddha but they will not follow him. They will make his temples and his statues -- and there are more statues of him than of any other man in the whole world.

In Arabic even the name of Buddha has become synonymous with statue, *buth*. `Buth' is a deformation of `Buddha'; `buth' means statue. There are so many statues of Gautam Buddha all over the world... In China there are temples with thousands of statues of Buddha. One temple has ten thousand statues -- the whole mountain has been cut into statues.

Hindus proved really cunning. The Jews were simple in the sense that they crucified Jesus and unnecessarily created a calamity for the whole of humanity. Now half of the world is Christian and the Jews are responsible for it because they crucified an innocent young man, just out of his mind, talking great things, knowing nothing. Nobody in the world has said... in all these four million years humanity has been

in existence, nobody has dared to declare, "I am a son of God," or even a faraway cousin. Nobody has even seen God himself. People are searching for God, and Jesus is declaring, "I am the only begotten son. Forget about God, I will take you into the kingdom of God, my father's kingdom."

Even though these were stupid and nonsense statements, they don't deserve crucifixion. You could have laughed, you could have enjoyed, you could have entertained yourself: "Look at this fellow, he is the only begotten son of God. Sitting on his donkey, followed by a few fools..." But there was no need to crucify. I cannot conceive that to crucify this fellow can be justified in any way. He may be wrong, but that does not mean that if somebody is wrong it makes two plus two equal to five. It does not mean that you have to crucify him.

You have to correct him. If somebody says, "I am the only begotten son of God," you have to take care of him, take him to a psychiatrist, to a hospital, bring him to his senses. Crucifixion is not the right thing to do with such a fellow, because that crucifixion will create ripples which you will not be able to control.

India has seen many, many people of far greater and stranger philosophies, declaring themselves as incarnations of God. But India has said, "Perhaps -- no harm, enjoy the idea!" But nobody has been crucified.

Just those who believe only in language and don't see the reality behind it, they make the name too important; otherwise a name has no importance.

Second question:

> Maneesha says,
> "OSHO, IT WAS SUCH A RELIEF WHEN YOU HAD NISKRIYA HIT ME THE OTHER NIGHT BOTH FOR BEING `RIGHT' AS WELL AS BEING `WRONG'."

First I have to correct you. I had told you -- but I am a man who forgets things, my memory is not good -- so I had told you that Niskriya will hit you. Whether you are right or wrong does not matter because in the world of pure existence nothing is right and nothing is wrong, everything simply is. So I had said it, but I forgot actually to order Master Niskriya to hit you. So what has not happened yesterday, will happen today. What does it matter?
Master Niskriya!

(NISKRIYA WANTS TO TAKE HIS FEATHER, BUT...)

No! Not your peacock feather, Maneesha needs a real hit. Stand up! And where is your staff?

(NISKRIYA, EMBARRASSED, SHOWS HIS EMPTY HANDS.)

Now find out some way to hit her.

(HE TAKES MANEESHA'S MICROPHONE AND TAPS HER HEAD WITH IT.)

Right.
It is true, Maneesha, right and wrong are our ways of religion, morality, they are our own inventions; otherwise, existence knows no distinction between right and wrong. Right and wrong are our mind distinctions. And because of these distinctions humanity cannot become one and has to suffer wars, has to suffer unnecessary misery.

For example, someone who has been born into the religion of Jainas cannot accept Ramakrishna as a right man, because he goes on eating fish. In Bengal, the only food people use is rice and fish. But to the morality of Jainism to eat fish, a living being, is immoral and wrong. Jainism cannot accept Mohammed or Jesus or Moses or Krishna for the simple reason that they are all non-vegetarians.

The whole world is non-vegetarian and in fact, even Jainas thinking that they are vegetarians is wrong. They are also non-vegetarians, because trees have life. When you cut a tree you kill a living being. Whatever you eat has come from something living, growing. It may be wheat... There is no distinction in existence between wheat and fish; both are living beings of different forms. In the whole world there is

nobody who is really vegetarian. You cannot be, because the vegetable itself has life of its own.

Either you have to be hungry... but then too you are not vegetarian. Jainas are very angry with me, because I said in their conferences, "Even *you* are not vegetarian because everything is living. It may be cauliflower or cabbage, it may be fish... everything has life."

And they said, "If we don't eat and go on a fast...?"

When I said, "On a fast you are eating your own flesh. Where does your weight disappear to every day? On a fast you lose at least two pounds per day in the first seven days, then one pound per day. Where is this flesh disappearing? You are eating it. Your body needs it, otherwise you cannot live. It is your energy. The body needs a certain energy to move, to breathe, to walk, to talk. From where is that energy going to come?"

If you are a car then you can go to a gas station, but you are a man. We have not yet been able to find some petrol-type thing which is lifeless, so that you have a gas station and you just order how much gas, and a hole in your head... Even if I move my hand, I am using energy. That energy is coming from where? -- from your food, from air, your breathing.

If a man goes on fasting, the healthiest man will die in ninety days -- that is the healthiest man, which is very rare to find. You won't last that long. The healthiest man simply means one who has so much flesh accumulated that in an emergency he can go on using it without eating. That's why women become more fat than men. But not before marriage, after marriage. They have to become a little fatter -- they don't have muscles, just pure flesh, very edible -- because they are going to be mothers. To be a mother means to feed a child. For nine months in your womb the child is supplied by the mother's flesh. So the mother is supporting herself and the child, and she needs some emergency reservoir. And even when a woman is not becoming a mother, the tendency of her body is to collect more flesh.

Man is more of a skeleton. The woman has less bones and more flesh; the man has more bones, less flesh. That's why women can fast very easily. For man it is more difficult. The woman has enough of a reservoir. She can feed a child for nine months, she can fast without difficulty, but she is also eating her own flesh. There is no way of being non-vegetarian.

But these concepts create difficulty. Jainas think they are the purest people in the world, because they are vegetarians. Brahmins think that the purest food is cow's milk. And milk is a formation of blood... That's why when you drink milk you immediately start gaining weight. It is really blood, but according to Hindus it is the purest food, and those who kill cows to eat are wrong. But what are you doing? You are keeping the cows alive to eat. The difference is not much. Somebody is killing the cow to eat; somebody is keeping the cow alive to eat.

And in fact, except man no animal in the world drinks milk after a certain age. Milk is for very small children of any species, because the small child cannot chew anything hard. You will not find a bull drinking milk from his mother, but you will find a great saint, seventy years or eighty years old, drinking milk. This is violence, because that milk was for the cow's own calves, not for Hindu saints.

And more difficulty arises if you understand the chemistry. That cow's milk has a different chemistry from the woman's milk. Cow's milk has a different chemistry. Because it is going to be in the body of a bull it is more sexual. And to drink cow's milk and then try to be celibate...

You can see Hindu mahatmas, they look like bulls and pretend to be celibate. None of them is celibate, because celibacy by itself is impossible. It is as impossible as somebody saying, "I never urinate." He may not be urinating in public urinals, in public places; he may have his private ways, but in some way... if he is drinking water, then it has to come out of the body -- unless he is Morarji Desai, who recycles it. Morarji Desai has the oldest urine in the world! And just as old wine is precious, he goes on drinking his own urine, the same urine again and again. It becomes more and more intoxicating. It would be better to drink somebody else's urine; at least it will be fresh! Drinking one's own, continuously... it is so dirty. But you cannot do anything. In this country such people are thought to be great moralists. They need brain operations; something has gone cuckoo. And Morarjibhai is angry with me, because I told him face-to-face, "You are the dirtiest person in the world. Everybody has fresh urine and you have eighty-year-old urine. Recycling... What kind of nonsense is this?"

But Hindus drink cow urine and it is thought to be very religious. Strange! They will not drink the bull's urine. And I have asked them, "When you call the cow your mother, then why don't you call the bull your father?" They were angry with me, and I was simply saying a simple thing, that if you make such a relationship that the cow is your mother, then the bull is certainly your father whether you accept it or not. It is true that the bull is not a very moral father, a very immoral fellow, but whatever is the case, once you accept the cow as your mother, you have accepted the bull as your father. And do you think this makes you

religious, spiritual, or animal? All these distinctions in every country, in every religion, in every race are just man's projections, his own mind.

Just as your mind becomes silent, there is nothing right, nothing wrong. Everything simply is. Those distinctions of morality simply disappear.

Maneesha, as you say, "The relief at finding that right and wrong have no place here lasted until last night when I managed to label my being intellectual `wrong', and the whole silly game started up again. How exquisite it must be to live in a world where there is no right and no wrong."

Don't think that there is some other world.

You can live in this world.

I have lived in this world and I don't have any idea of right and wrong. Yes, I have my likings and my dislikings, but that does not have any moral connotations to it. If I don't eat meat that is my question of liking. If I don't drink wine that is a question of my liking. Those who drink, that is their liking. My liking does not make me superior to them. I am following my liking; they are following their liking. We are both on the same ground.

There is no world somewhere else, where right and wrong does not exist.

It is your mind, *here*!

If you can drop your mind right and wrong disappear.

Then you simply live according to your natural likings, and you don't impose your likings on other people. That is a crime against humanity.

Just as you are free to enjoy your liking, everybody else is free to enjoy his liking, and to live his life in his own style.

Maneesha, there is no other world, but there is a possibility of having a different mind, the mind of a meditator. Then *this* very world is the lotus paradise.

Now a few very serious things...

Randy Musthaver picks up Polly, the prostitute, on the street and asks her, "How much?"

"Ten dollars," she replies, "unless you want it Spanish style, but then it is ten dollars extra."

Randy goes for the Spanish style, so they go up to Polly's room and have a great time.

When they are finished, Randy gets dressed and is heading for the door, when he stops and says, "Well, I really enjoyed that, but tell me, what was Spanish about it?"

"My God," says Polly, "I nearly forgot!"

She then stands up on the bed, raises one arm, snaps her fingers and shouts, "Ole!"

On a fullmoon evening, Count Dracula walks into a men's store and asks to see some ties.

When the salesgirl looks into his eyes, she becomes hypnotized. Dracula sinks his sharp teeth into her throat and takes a deep drink.

As she wakes up, the girl remembers nothing, and Count Dracula buys a silk tie and leaves the store.

The next night he is back.

"Would you like to try something different tonight?" asks the girl, innocently.

"No," chuckles the vampire, "I want something in exactly the same vein!"

Hymie Goldberg is on a business trip and finds himself having to use a paytoilet in a public building.

He is making himself comfortable, when he notices that the toilet paper has run out.

Seeing a pair of shoes in the next booth, he calls out, "Excuse me, friend, but do you have any toilet paper in there?"

"No," comes the reply, "I am afraid there is not any here either."

Hymie pauses for a moment. "Listen," he says, "do you happen to have a newspaper or a magazine with you?"

"Sorry," comes the reply, "I don't."

Hymie pauses again.

"Well," he says, "how about Ronald Reagan's postal stamp?"

Becky Goldberg comes home from shopping and is horrified to find Hymie in bed with a beautiful young girl. She is about to storm out of the house, when Hymie stops her.

"Before you leave," he says, "I want you to hear how all this came about. I saw this young girl, looking tired and worn out, so I brought her home and made her a sandwich.

"She was wearing worn-out sandals, so I gave her a pair of your shoes that you never wear, because they went out of fashion.

"She was cold, so I gave her the sweater I gave you for your birthday, that you never wear because the color does not suit you.

"Her jeans were also worn out, so I gave her a pair of yours, that were perfectly good until you gained a few pounds.

"Then as she was about to leave, she stopped and asked, `Is there anything else your wife does not use any more?'"

Okay, Maneesha?
Yes, Osho.

Now two minutes of silence.
Close your eyes.
Be absolutely still, frozen....

Now, relax.

Now, come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #12
Chapter title: Let no dust settle

3 May 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
SEPPO ADDRESSED THE ASSEMBLY AND SAID, "ALL THE GREAT WORLD, IF I PICK IT UP WITH MY FINGERTIPS, IS FOUND TO BE LIKE A GRAIN OF RICE. I THROW IT IN FRONT OF YOUR FACE, BUT YOU DO NOT SEE IT. BEAT THE DRUM, TELLING THE MONKS TO COME OUT TO WORK AND SEARCH FOR IT."
SETCHO SAYS:
THE OX-HEAD DISAPPEARING, THE HORSE-HEAD APPEARS;
NO DUST ON THE MIRROR OF THE PATRIARCH SOKEI.
YOU BEAT THE DRUM AND SEARCH FOR IT IN VAIN.
FOR WHOM DO THE SPRING FLOWERS BLOOM?

OSHO,

WHY IS THE NATURE OF THE MIND SUCH THAT IT DOESN'T KNOW ITS OWN LIMITATIONS, THAT IT THINKS IT IS INDISPENSABLE?

AND THE SECOND QUESTION:
THE WORDS `WITNESSING' AND `AWARENESS' DO NOT SEEM TO APPEAR IN ZEN VERY MUCH. IS IT THAT WITNESSING IS THE ABILITY TO WATCH THE MIND RUNNING ALONG ITS TRACK WITHOUT BEING IDENTIFIED WITH IT, WHILE ZEN JOLTS THE MIND OFF ITS TRACK INTO THE GAP OF NO-THOUGHT?

AND THE THIRD QUESTION:
I OFTEN HAVE HAD THE FEELING THAT IF I COULD REALLY HEAR JUST ONE WORD OF YOURS, REALLY SEE JUST ONE GESTURE OF YOURS, REALLY FALL INTO ONE SMALL GAP OF YOUR SILENCE, I WOULD HAVE UNDERSTOOD YOU AT LAST.
IS THAT SO?

Maneesha, it is questioned by many, why the word `awareness', or `watchfulness', or `witnessing' does not appear in the Zen anecdotes. The question is relevant... it does not appear in the words and the anecdotes are written in words. You will have to find it between the words, in the silences that happen between masters and disciples, or one master and another master.
Awareness is not something Zen talks about because Zen is awareness.
Zen has nothing to do with any "about."

Philosophy can talk about awareness, thinkers can talk about watchfulness, teachers can teach what is witnessing, but Zen is awareness.

You have to get hold of it; it is always there in every anecdote -- but not so visible, not so tangible, not available to language. If you are trying to find it you will not find it, because every finding is by the mind.

If you forget all about finding awareness and just be silent, you have found it.
Zen is pure awareness.

But certainly it is not mentioned, because it cannot be mentioned. Zen wants not to talk about it, but to transpire your heart, to aflame you; to bring you to the tune, the harmony, the music... where awareness will not be something of an object -- where you will *be* awareness.
In your absolute silence, when the mind is not there, what remains?
The mind is only ripples of the ocean.

When the ripples are gone the ocean which was not visible because of the ripples... suddenly you realize you are it.
Where are you going to find it?

SEPPO ADDRESSED THE ASSEMBLY AND SAID, "ALL THE GREAT WORLD, IF I PICK IT UP WITH MY FINGERTIPS, IS FOUND TO BE LIKE A GRAIN OF RICE. I THROW IT IN FRONT OF YOUR FACE, BUT YOU DO NOT SEE IT. BEAT THE DRUM, TELLING THE MONKS TO COME OUT TO WORK AND SEARCH FOR IT."

We live in such a limited way, our eyes don't see much and our ears don't hear much and our hearts don't feel much. We live at the minimum, just a small candle flame. The universe is vast -- in fact its vastness is almost inconceivable by the mind, because the mind cannot conceive anything limitless. There is no beginning and there is no end; there is no boundary anywhere where the universe ends, where you come to a board which says, "Here ends the world." It does not end anywhere.

Hence all our words -- even words like vastness, infinity, eternity -- are very small efforts. In the words of Seppo, the whole world that our mind can conceive, compared to the whole real universe, is just like a grain of rice. So small that he says, "If I throw it in front of your face, you will not see it. Beat the drum, telling the monks to come out to work, and search for it."

So small... he is saying, "Our conception compared to the reality is so small that because of its smallness we cannot even get hold of it."

I have told you one story of Bertrand Russell, the only story he has ever written. He was not a story writer. My own understanding is that this story has come out of one of his dreams. He was a great philosopher.

The story is that the archbishop of England dies and finds himself at the pearly gates of heaven. Naturally he is expecting a great welcome, angels with harps singing Hallelujiah. What he finds is just the

opposite: a big gate, so big that he cannot find how high it is; he cannot find its height nor can he find its boundaries. He himself looks at himself and a great trembling arises in him -- he looks like a small ant standing in front of a vast door which is closed. He knocks on the door and he knows that his knocks will not be heard. For the first time he recognizes that even though he is the archbishop of England, that does not matter. Before the gate of God he is just a small ant.

But he tries hard, he goes on beating on the door. Finally, a window opens and St. Peter looks at him with one thousand eyes. He shrinks. Just the glare of one thousand eyes is enough to make anybody shrink in deep fear. He wants to say something but he cannot find the words. St. Peter says, "Don't be afraid, whoever you are, wherever you are, because I cannot see you. I have been hearing a small knock continuously for many days, so I thought it was better to look. You just stand up, wherever you are hiding."
Even the archbishop of England thinks, "This is God... one thousand eyes!"

He says, "Father..." and St. Peter laughs. He says, "I am not God, I am just St. Peter! I am a doorkeeper, but who are you?"

He answers as loudly as possible, but it appears as a whisper in that vast space, "I am the archbishop of England."

"England?" St. Peter says. "Never heard of it. Talk sensibly. To what solar system do you belong?"
"Solar system?"

We know that we belong to this sun. This is our solar system, all the planets, the moon. So he said, "I belong to the only solar system there is!"

St. Peter laughed. He said, "He does not understand! There are millions and millions of solar systems and trillions of planets. You will have to give me the index number of your solar system."

The archbishop was a very learned man, but he had never heard that there is an index number!

St. Peter said, "I cannot help. Without recognizing you, from where you have come, who you are, and what is your purpose... The index number is needed because then I can run to the library of God and ask the librarian whether this index number shows there is some planet in this solar system where some kind of life exists."

The words "index number" were enough...! The archbishop woke up. He was perspiring. He realized how small we are and how small is our conception.

By the way, before he woke up he had asked St. Peter, "Perhaps Jesus Christ may be of help. You ask Jesus; he knows us, I represent him in England."
St. Peter said, "Jesus? What are you talking about, who is this fellow?"
The archbishop said, "My God! He is the only begotten son of God!"

St. Peter said, "I don't know anything about... The fact is, I have not seen God up to now. It is so vast here inside the door... outside is nothing; inside the door it is so vast that you cannot find anybody. I don't know who this Jesus is, I don't know who this God is. All that I know is that I am St. Peter the doorkeeper."

Seppo is saying, if you are searching for truth, please stop. Truth is so vast you will be lost. Rather than searching for any truth, just be yourself.
In your very being you will find the seed of the whole universe.
In your own heartbeat you will find the universal heartbeat.
Setcho's commentary:

THE OX-HEAD DISAPPEARING,
THE HORSE-HEAD APPEARS;
NO DUST ON THE MIRROR OF THE PATRIARCH SOKEI.
YOU BEAT THE DRUM AND SEARCH FOR IT IN VAIN.
FOR WHOM DO THE SPRING FLOWERS BLOOM?

Setcho is saying, THE OX-HEAD DISAPPEARING, THE HORSE-HEAD APPEARS... rather than simply saying that you are a mirror: one thing appears; one thing disappears.

NO DUST ON THE MIRROR OF THE PATRIARCH -- one who knows himself, no dust gathers on him.

YOU BEAT THE DRUM AND SEARCH FOR IT IN VAIN -- you will not find it.
FOR WHOM DO THE SPRING FLOWERS BLOOM?

Once in a while, Setcho's commentaries come very close to truth. He is saying that you are just a mirror:

things appear and disappear; you keep your mirror dustless, clean. For those who are mirrorlike clean, the spring flowers bloom.

I have told you the incident of one of Gautam Buddha's disciples becoming enlightened. Everybody else became aware that something had happened because on the disciple flowers went on showering like rain.

These flowers are not the flowers that you see with your eyes, these are the flowers that you feel with your heart. And the more the silence grew, the more the flowers showered.

Setcho is right:

FOR WHOM DO THE SPRING FLOWERS BLOOM?

They bloom for you, but you are asleep. They bloom for you, but your mirror is so full of dust you cannot reflect them, you cannot appreciate them -- you cannot sing a song in their praise.

Setcho has referred to Patriarch Sokei as a mirror. Patriarch Sokei is also known as Eno and Hui-Neng. Hui-Neng is his more well-known and famous name.

WHEN SOKEI'S MASTER, THE FIFTH PATRIARCH OBAI GUNIN WAS GROWING OLD, HE WISHED TO NOMINATE HIS SUCCESSOR. OBAI'S HEAD MONK, SHINSHU PRESENTED A POEM DEMONSTRATING HIS DEGREE OF ATTAINMENT. IT RAN:
THE BODY IS THE BODHI TREE,
THE MIND IS LIKE A MIRROR,
EVERY NOW AND THEN DUST AND POLISH IT,
AND LET NO DUST SETTLE ON IT.

In Zen, whenever a master chooses his disciple, this is the way: anybody who can present a small poetry which contains the truth, will be accepted.

This poetry -- THE BODY IS THE BODHI TREE... because the flower of awakening blossoms in the body, it has its roots in the body; THE MIND IS LIKE A MIRROR. EVERY NOW AND THEN DUST AND POLISH IT AND LET NO DUST SETTLE ON IT -- apparently seems to be very great and philosophical. It seems to be that Shinshu should be accepted as the successor. But he was not accepted. This will show you the depth of Zen and its approach towards life and existence:

SOKEI SAID:
BODHI BY NATURE IS NO TREE.
THE MIRROR IS INHERENTLY FORMLESS.
THERE IS ORIGINALLY NOTHING.
ON WHAT THEN CAN THE DUST SETTLE?

Shinshu's poem was beautiful, but has not the depth of Sokei's poem: BODHI BY NATURE IS NO TREE... A tree grows. Bodhi is your nature -- it is already there, fully grown. Each one of you is a totally fulfilled buddha. Whether you know it or not, that does not make any difference.

And talking about the mirror is not right, because your consciousness is formless; it cannot be a mirror. And because there is originally nothing, on what then can the dust settle?

With this poem Sokei became the sixth patriarch, the sixth great master after Bodhidharma.

Your first question, Maneesha:
"WHY IS THE NATURE OF THE MIND SUCH THAT IT DOES NOT KNOW ITS OWN LIMITATIONS, THAT IT THINKS IT IS INDISPENSABLE?"

It is natural to the mind, just as it is natural to everything. You have never thought why you don't have four hands. You have never thought why God forgot to put two eyes behind, back lights so there is no need of turning, you simply walk backwards, forwards....

It is said... When Henry Ford died and encountered God, he was very angry with God... the story is very beautiful.

God said, "I understand you are a great inventor. I would like to ask you one thing: What do you think about *my* creation?"

Henry Ford said, "Your creation? It is so full of faults. Just look: you have put only two eyes and forgotten about the back lights! You have not given man a reverse gear so he can go backwards in time. If you had given him a gear, young men could go into their childhood or into their mother's womb -- or a child

could go forward. You have not given man freedom to move in time backwards or forwards. You seem to be against freedom of movement!"

God was shocked and when Henry Ford said this it is rumored that God had tears in his eyes. Ford said, "You have put the pleasure point in man's body between two exhaust pipes! Is it in any way sensible? The pleasure point should have been put anywhere else, but not where you have put it -- it is so stupid!"
I don't know whether the story is true or not, but it seems to be true.

It is just the nature of the mind, just as it is the nature of everything. The roseflower never thinks about becoming a lotus; he does not bother that he is so small. The limitation is indispensable, intrinsically. You never ask for a few spare parts so that if one head gets lost, you can put on another head. You never question. Even the question of spare parts does not arise, that this is not a right system; every car comes with spare parts, every small child should come with a bag carrying for himself small spare parts: spare eyes, spare legs... Fractures happen, eyes lose their eyesight... if you had spare things with you, you could immediately change. We simply accept the situation as it is. This acceptance is natural.

That's why, Maneesha, the mind never thinks that it has any limitations. It thinks it is infinite -- what limitations? It can think of as faraway things as possible. And naturally it thinks it is indispensable. Everybody thinks, "Without me, what will happen to the world?" You may not say it to anybody, but deep down you think that without you, the world cannot run. There will be chaos, everything will be topsy-turvy. It is because of your presence that the sun rises every day; otherwise at least on Sunday it would be on holiday.

The poor fellow, when the whole world is on holiday -- and it is *his* day, Sunday -- still he has to do his daily job: rise again, move the whole circle, set down again.... For four billion years, since the earth has existed -- we don't count the time before it... There was time before it, but for at least four billion years the sun has never been late, never been sick, never been on holiday, never gone on a honeymoon. The poor fellow simply goes on doing the routine work.

But at the deepest core of everybody, the feeling is that "Without me, there will be a vacancy which cannot be fulfilled. I am indispensable; nobody can take my place" -- and we know already, we have taken somebody's place!

Before you, so many millions of people have come and gone, sometimes the horse and sometimes the ox. Nothing is indispensable, but it is very fulfilling to the ego to feel indispensable.

We make ourselves indispensable in small ways. We get married... now you can say to the world, "Without me, what will happen to my wife?" And everybody knows nothing will happen, she will be simply happy, but you are carrying a great burden. Without you, what will happen to the children? Nothing. They will become orphans and Mother Teresa will get them a good home. You are unnecessarily hindering Mother Teresa.

Because we cannot prove that we are indispensable to the stars and to the moon and to the sun, we create small relationships: father, mother, wife, and husband, and friends. And we make clubs: Lions Club -- what will happen to the Lions Club without you? It will be simply a donkey club; you are the only lion! We create the illusion around ourselves that we are indispensable.

One of my professors never in his whole life went on a holiday. I became his student just three months before he was going to retire. He was known all over the university as a man who had a great love for students -- he would not go on leave. Even if he was sick, he would come to teach.

I asked him, "What is the matter? Why have you never gone on any holiday?" I did not expect the answer that he gave to me -- he was a very sincere man, Dr. Das -- he said to me, "Nobody has ever asked this; everybody just appreciated. You are not appreciating; on the contrary, you are asking, questioning. I have to tell you the truth. The truth is that if I had gone on any holiday, nothing would change, everything would run smoothly and my feeling of being indispensable would be destroyed. I wanted to be indispensable: without me the university will be a chaos. And I knew, it would not be a chaos."

I can understand the poor professor's problem, because he was a bachelor -- old, no wife, no children, nothing else on which he can proclaim his indispensability.

He managed it by not going on holiday. The whole university, all the professors felt it, that certainly he was a superior man. Even on Sundays his office would be open. Any scholar who wanted to come on Sunday too, Dr. Das was available. The whole university was closed, just his office was not closed; it was never closed.

When he retired I went to see him off at the railway station and I said, "You are going? Are you not worried what will happen to the university?"

He looked at me. He said, "Don't harass me -- at least while I am going away. Nothing will happen, everything will be alright. It hurts me so much that I am going and nothing will happen, and you are making me aware of it. Talk about something else."

I could see that this man, who was a very learned man and very simple, sincere would shrink in Calcutta, somewhere alone. And I don't think he lived more than four or five months. After retirement he became so useless. I know perfectly well that if he had still been in the university he would have lived. There was no sign of death; he was perfectly healthy. But I could just imagine him in Calcutta somewhere in a small room -- because a retired professor cannot manage a palace in Calcutta -- in some bachelor's hostel: an old man, utterly useless, nobody even comes to say to him, "Good morning, Sir."

The very day he left, I told him, "Be careful not to die too quickly."

He said, "What do you mean?"

I said, "I am simply saying a psychological truth, which psychology now accepts, that retired people reduce their life span at least five to ten years. When they are not retired they have some utility, some meaning, they are needed by someone."

It is one of man's greatest needs to be needed. If nobody needs you immediately the question arises: Why go on living? What is the point? There is nobody who will cry tomorrow, there is nobody who will come to your grave to put a few roses there. You will be forgotten as if you have never been. How many people have been in the world? Who remembers them? The same is going to be the situation with you, with everybody.

We are just signatures on water. Even before we are complete, we start disappearing.

Nobody is indispensable, Maneesha, but the ego will not accept it; it is indigestible. Once you accept it, that you are not indispensable, you will feel a tremendous lightness coming on you, all burden....

I have been in offices where on every table of the clerks, head clerks, superintendents, there are piles of files -- and I know why those files go on growing into mountains. The reason is whoever has more files on his table is more indispensable; without him nothing can happen. Files move so slowly that I have to make a maxim. Just as Albert Einstein has discovered that light moves with the greatest speed, I have to make a maxim that files, particularly in India, move with the slowest speed. Dust goes on gathering on them, nobody does anything, nobody wants to do, because if there is no file on your table, what are you doing here? Who are you? -- you lose your definition.

It is good to understand that we are not indispensable, and that our minds are very limited. It will bring you closer to truth.

Your second question, Maneesha, I have already answered. You have asked:
"OSHO, THE WORDS `WITNESSING' AND `AWARENESS' DO NOT SEEM TO APPEAR IN ZEN VERY MUCH. IS IT THAT WITNESSING IS THE ABILITY TO WATCH THE MIND RUNNING ALONG ITS TRACK WITHOUT BEING IDENTIFIED WITH IT, WHILE ZEN JOLTS THE MIND OFF ITS TRACK INTO THE GAP OF NO-THOUGHT?"
Maneesha, Zen simply does not give any substantial support to mind.
For Zen, mind is not.
It is not that the mind has to be dropped.

It is not that the mind has to be stopped from functioning. Yes, these things have to be said because you don't know anything about no-mind. Once you have a glimpse of no-mind you will start smiling..."I was fighting with a shadow -- the mind was not there."

Your third question:
"OSHO, I OFTEN HAVE HAD THE FEELING THAT IF I COULD REALLY HEAR JUST ONE WORD OF YOURS, REALLY SEE JUST ONE GESTURE OF YOURS, REALLY FALL INTO ONE SMALL GAP OF YOUR SILENCE, I WOULD HAVE UNDERSTOOD YOU AT LAST. IS THAT SO?"

Zen Master Niskriya...

(THIS TIME NISKRIYA HAS HIS STAFF WITH HIM!)

Yes, a good hit on Maneesha.

(NISKRIYA TAPS HER ON THE HEAD.)

Right! This is the seal of being right.
Now we can have a few really good things. This Maneesha goes on asking serious questions!

Barbara Beanbag has been to market and is walking home carrying a duck.
A drunk comes staggering along in the other direction, stops and says, "Hey! What are you doing with that pig?"
Barbara looks at him coldly and replies, "This is not a pig, it's a duck!"
"I know," says the drunk, "I was talking to the duck!"

Abraham Grossman, the rich young bachelor, is entertaining a gorgeous woman, Gloria, with dinner in his penthouse.
As his Chinese servant pours the coffee, Gloria asks, "Wu, how do you make such delicious coffee?"
"Me take plenty boiled water," explains Wu, "and stir in coffee, velly, velly slow."
"Yes," says Gloria, "but it is so clear. How do you strain it so cleverly?"
"Me take master's silk socks..." begins Wu.
"What!" shouts Grossman. "You take my best silk socks to strain the coffee?"
"Oh, no, master," replies Wu. "Me never take master's *clean* socks."

Kowalski hears a noise in the garden and goes out to find his dog playing with the neighbor's pet rabbit.
Kowalski manages to get the rabbit out of the dog's mouth, but finds that it is already dead.
He does not want to upset his neighbor, so he sneaks over the garden fence and puts the rabbit back in its pen, so that the neighbor will think it died peacefully at home.
That evening, Kowalski hears his neighbor freaking out in the garden.
"What is the matter?" asks Kowalski, innocently.
"I have just found my rabbit, dead, in its pen," replies the neighbor.
"Oh dear!" sighs Kowalski, sympathetically.
"That's okay," says the neighbor, "it's just that I had already buried it yesterday!"

Moishe Finkelstein has bags under his eyes and looks very tired, as he goes into the doctor's office.
"Doctor," says Moishe, "I dream every single night. Last night it was *terrible*! I was in an airplane, I had my parachute on and we were five miles above the earth, to make a new parachuting altitude record.
"I opened the door, took one step forward, pulled the ripcord -- what do you think happened?"
"I have no idea," says the doctor.
Moishe gazes into the distance and says, "My pajamas fell down."

Now two minutes for silence.
Be still. Close your eyes.
Collect yourself inwards, just as if you are a stone statue.

Okay, relax....

Now, come back.

Okay Maneesha?
Yes, Osho.

Live Zen

Chapter #13
Chapter title: The great death

4 May 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
JOSHU ASKED TOSU, "WHAT IF A MAN OF THE GREAT DEATH COMES BACK TO LIFE AGAIN?"
TOSU SAID, "YOU SHOULD NOT GO BY NIGHT; WAIT FOR THE LIGHT OF DAY AND COME."
SETCHO COMMENTS:
OPEN-EYED, HE WAS ALL THE MORE AS IF DEAD;
WHAT USE TO TEST THE MASTER WITH SOMETHING TABOO?
EVEN THE BUDDHA SAID HE HAD NOT REACHED THERE;
WHO KNOWS WHEN TO THROW ASHES IN ANOTHER'S EYES?

OSHO,
YOU ARE ONE WHO HAS COME BACK TO LIFE FROM THE GREAT DEATH. YET WE WHO HAVE NOT DIED ARE NOT NEARLY SO ABUNDANTLY ALIVE AS YOU.
WOULD YOU PLEASE TALK ABOUT THIS?

AND QUESTION TWO:
YOU ARE LIKE AN EXOTIC FLOWER OR RARE SPECIES OF CREATURE WHOM I HAVE WATCHED AND LISTENED TO AND TRIED TO FIND WORDS TO DESCRIBE FOR THE PAST FOURTEEN YEARS.
TO HEAR YOU TALK OF THE STATE YOU ARE IN IS TO FEEL ENDLESSLY IN AWE. ONE OF THE MOST INTRIGUING THINGS ABOUT YOU IS THAT YOU ARE ALWAYS SO ABSOLUTELY PRESENT AND AT THE SAME TIME SO TOTALLY ABSENT.
WOULD YOU PLEASE COMMENT?

AND THE THIRD:
OSHO, OKAY... I'M GOING TO LIGHTEN UP....
FOR A MASTER OF YAA-HOO AND YAA-BOO
WHAT COULD POSSIBLY BE TABOO?

The death we know is always somebody else. Once we know our own death, pass through it, a tremendous realization arises that death is the greatest fiction.

This realization is called "the great death." Everybody dies, but the small death; only very blessed ones have died the great death. It simply means they die with total awareness, seeing body and mind separating from their consciousness. But the consciousness, the flame of their being is eternal. It goes on moving into new forms and ultimately it moves into the formless.

This small anecdote is about the great death. Zen is always special in its expression. Joshu calls it the great death because it is not death. The great death in reality is the great life.
Only the small death is death.

The difference is of consciousness and unconsciousness. You die unconsciously -- this is the small death; you will have a small rebirth. Neither will you know your death nor will you know your birth. If you die meditatively, alert, aware, it is the great death -- and great death is followed by great birth.

Knowingly you die, and because knowingly you die... how can you die? Your knowing, your

consciousness continues -- knowingly you are born. There is no discontinuity between your death and your birth.

Your realization of this ordinarily would be called "the great life," but there is some reason why Zen has chosen to call it the great death. The reason is that the great death comes first; behind it is revealed the great life. Unless you open the door of the great death, you won't enter into the space of great life.

JOSHU ASKED TOSU, "WHAT IF A MAN OF THE GREAT DEATH COMES BACK TO LIFE AGAIN?"

Now another distinction has to be made which is not clear in the anecdote and is not commented upon by Setcho either. But without bringing in another distinction the experience remains incomplete; it is not entire.

There is death
there is the great death
and there is the greatest death.

In death you die unconsciously. In the great death you die consciously, but you are born again. In the greatest death you only die; you are not reborn, you simply disappear into the immensity of existence -- you disperse yourself in the wholeness of the cosmos.

It is because of this fact Mahavira cannot be born again. There is no way for him to get back into any form; he has become formless. But there are meditators who have not reached the ultimate peak but who have some light, some consciousness, that remains while they are dying. They will be born again; they are not yet ripe enough to disappear into the cosmos. They have not learned the whole secret and mystery of life; they have to go on the pilgrimage a little more.

Joshu's question is, "WHAT IF A MAN OF THE GREAT DEATH COMES BACK TO LIFE AGAIN?"

His question seems to be relevant, because there is no precedence in which a third kind of death is recognized. He is asking: "I can understand the great death, that you die consciously, but what about a man dying consciously and coming back to life again?"

He is asking about the third distinction, because we have known of many people simply disappearing into air and they never come back again -- and there are millions who go on coming back. They never learn their homework; their lives remain mundane and unconscious. But even if sometimes a few people become a little bit conscious, it is better than not being conscious at all. These people will be born -- and from their very birth they will show distinctions, uniquenesses, which ordinary children are not supposed to show.

But this is not the ultimate death which everybody is seeking. Only in ultimate death do you relax totally into existence, not to come back. This coming back is not something great; it is coming back to the prison.

TOSU SAID, "YOU SHOULD NOT GO BY NIGHT; WAIT FOR THE LIGHT OF DAY AND COME."

Slowly, slowly you will be getting the taste of the language of Zen. Rather than saying, "You should not die unconsciously," he says, YOU SHOULD NOT GO BY NIGHT -- don't go in darkness, don't go blind -- WAIT FOR THE LIGHT OF DAY... Wait for consciousness, wait for witnessing. Wait for meditation to grow in you and then you can come.

SETCHO COMMENTS:
OPEN-EYED, HE WAS ALL THE MORE AS IF DEAD.

That's how a great master is. In his being, death and life have become one. There is no separation between death and life.

OPEN-EYED, HE WAS ALL THE MORE AS IF DEAD;
WHAT USE TO TEST THE MASTER WITH SOMETHING TABOO?

Such questions should not be asked -- that's what Setcho is commenting. Such questions are of such a great depth that there is no way to answer them. Why put somebody in an embarrassing situation? Hence such questions are taboo.

EVEN THE BUDDHA SAID HE HAD NOT REACHED THERE -- just to avoid the answer. He must have been asked many times in his forty-two-years-long life of teaching. Rather than putting a lock on their mouths, he said to his questioners, "I have not reached there yet, so I cannot answer it." But it is not true, because he has not returned and he cannot return. That does not mean that others cannot become as awakened, as enlightened as Gautam Buddha. It simply means that the unique personality of Gautam

Buddha will never be seen again in the world of time and space.

WHO KNOWS WHEN TO THROW ASHES IN ANOTHER'S EYES?

Setcho is saying, "Buddha is simply throwing ashes into the eyes of the questioner." You cannot deceive an authentic questioner, because the authentic questioner himself knows it a little bit -- that death is a fiction, that life is eternal.

But even Buddha is trying to throw ashes into the eyes of the questioner. It must be out of compassion. He does not want you to think much about death; he wants you to think much about life. He wants you to go deeper into life, and death will disappear on its own accord. The more alive you are, the farther away death is. When you are totally alive, there is no death for you. Of course you will not be in a form, you will be a pure isness spread all over the existence. Not confined in a body of any species, just a white cloud floating in the open sky, unconfined to any form.

Have you ever watched a cloud moving in the sky? It has no form, because its form goes on changing. It is free of any bondage to remain in the same form. It is free as far as form is concerned.
It is freedom.

Maneesha's first question is:
"OSHO, YOU ARE ONE WHO HAS COME BACK TO LIFE FROM THE GREAT DEATH. YET WE WHO HAVE NOT DIED ARE NOT NEARLY SO ABUNDANTLY ALIVE AS YOU. WOULD YOU PLEASE TALK ABOUT THIS?"

I have been teaching you nothing else except to be more alive, more loving, more singing, more dancing...

My approach is not the approach of Gautam Buddha. His approach is negative. On his path there are no dances, no songs. On his path you will not find any oasis. His path is perfectly right; it reaches, although it is hard.

But when there is a choice, why choose the hard? Why not choose the way of dancing and singing and being aware -- and move through gardens where flowers blossom. There is no need to move through deserts where nothing grows.

It was a historical necessity for Gautam Buddha to move through the desert, but it is not for you. What was the historical necessity for him to move through the desert? For twenty-nine years he lived in beautiful gardens, in palaces, surrounded by beautiful women, song, dance... He was tired of it. It all created a kind of negativity because he knew that this is not life. I was not there to teach him that this in itself is not life, but if you just add a little awareness to it, it *is* life -- more life. There is no need to go on a desert path.

I am teaching you to reach to the same goal of ultimate death, but I would rather call it ultimate life. That's where my expression and Gautam Buddha's expression differs.

I don't think that his path of negativity has helped humanity very much; in fact, who wants to die? Have you ever asked yourself -- do you want to die? An ultimate death, with no possibility of turning back? And for this ultimate death making all kinds of disciplines, rituals, following a thousand and one rules -- you will certainly think that this is mad. If in the end you are only going to gain the ultimate death... It doesn't seem right. And that's why Buddhism has not been of as much help as it could have been.

But it was Buddha's individual necessity. He had lived the life of immense luxury -- he was tired of it. If this is life then he does not want to live. He moved in the opposite direction to find the truth. But you have not lived the life of Buddha, the luxury that was available to him. You need not be, and you cannot be negative in your approach. Your approach can only be positive.

And if dancing you can reach to the ultimate, laughing, if you can reach to the ultimate, then why unnecessarily go with a British face? There are other faces also! Don't be serious.
But death... the very word makes people serious.

I want you even to dance in your death, to dance and celebrate even in the death of your loved ones. Life and death both should be part of a single festival without any discontinuity.

Your second question is:
"OSHO, YOU ARE LIKE AN EXOTIC FLOWER OR RARE SPECIES OF CREATURE WHOM I HAVE WATCHED AND LISTENED TO AND TRIED TO FIND WORDS TO DESCRIBE FOR THE PAST FOURTEEN

YEARS. TO HEAR YOU TALK OF THE STATE YOU ARE IN IS TO FEEL ENDLESSLY IN AWE. ONE OF THE MOST INTRIGUING THINGS ABOUT YOU IS THAT YOU ARE ALWAYS SO ABSOLUTELY PRESENT AND AT THE SAME TIME SO TOTALLY ABSENT. WOULD YOU PLEASE COMMENT?"

Maneesha, totality has two sides: the presence and the absence.

You cannot be totally present if you cannot be totally absent at the same time, simultaneously -- you cannot choose one.

Just the very word `total' includes presence and absence both. Your understanding is accurate. You have felt rightly that I am present -- at the same time I am not present. This has to be your state also. Only then -- the meeting, the communion.

Once in a while you have, for a moment, come to the place where you meet me -- but soon your mind takes you away. You come very close to the waters and yet you remain thirsty. Your mind takes another route which goes away from the waters.

In this silence you are both: totally present and totally absent.

This presence, this absence, this totality has to become your whole life.

Just because you could get the feel of an ultimate fact, Zen master Niskriya will have to reward you. Such an understanding should not go without reward.

Master Niskriya!

Bring your staff....

(MASTER NISKRIYA GENTLY TAPS MANEESHA'S HEAD.)

Right!

One hit to yourself also....

Good!

Your third question, Maneesha, is very simple. I wonder how you missed the simplicity of it. You say:

"OSHO, OKAY, I'M GOING TO LIGHTEN UP....
FOR A MASTER OF YAA-HOO AND YAA-BOO
WHAT COULD POSSIBLY BE TABOO?"

Taboo is the Only Begotten Son of Yaa-Hoo and Yaa-Boo! In this small statement is implied the whole Christian trinity, and in a far better way because the Christian trinity has no woman in it. And without a woman, what have these three guys been doing?

The father is there -- but where is the mother? The holy ghost... This holy ghost is a strange fellow! If he can make Virgin Mary pregnant, certainly he is not a woman. So *he* cannot be the mother; in fact, he is Jesus' father. And who Jesus thinks is his father, is his uncle. "Father, uncle and son" -- that seems to be more comprehensible, logical.

The trinity that you have made is perfect....

Yaa-Hoo is the father, Yaa-Boo is the mother, Taa-Boo is the son, the *only begotten* son. Here is a whole religion!

Now some irreligious things....

It is a few nights after Christmas. The door of the stable creaks open and three wise men enter.

They are tiptoeing quietly across to the manger when one of them steps into a huge pile of donkey shit.

Looking down at his ruined golden slipper, the wise man clenches his teeth and mutters, "Jesus Christ!"

Mary looks from her baby to her husband, "Hey! Joe!" she says, "that's a *much* better name than Albert!"

Solomon Liebowitz owns a little pharmacy in New York.

One day his assistant, Danny, comes running into the back and cries, "Mister Liebowitz, there is a man in the shop who wants to buy some arsenic to kill himself. What shall I do?"

"Is he a good Jew, like ourselves?" asks Sollie.

"He certainly is," replies Danny.

"Okay," says Solomon "tell him that to kill himself he will need twenty dollars worth... He will soon change his mind!"

One day Lupo is walking home when he notices a huge gorilla standing on the roof of his house.

Not knowing what to do about it he looks in the phone book under GORILLA REMOVALS. Then he calls up Kowalski's Get Lost Gorilla Service and explains the situation.

Ten minutes later Kowalski arrives with a banana, a bulldog, a butterfly net, a ladder and a loaded gun.

"Okay," says Kowalski, "it is quite a simple thing. I am gonna throw the banana at the gorilla, and while he is busy eating it, I am gonna climb up the ladder and push him off the roof.

"Then the bulldog is trained to grab him by the nuts, and when the gorilla holds himself in pain, you throw this butterfly net over him."

"Great!" shouts Lupo, with enthusiasm.

"But what about the gun?"

"Well," explains Kowalski, "if I miss the gorilla and fall off the roof myself, you shoot the dog!"

The Western Australia Old Ladies' Discussion Group meets each week, but all they ever talk about is cocks and pricks. After a while the ladies get worried because they use the words so much -- and they might let them slip out in public. So they decide to substitute the words `prick' and `cock' with other words which won't sound bad if they say them by mistake outside the club.

They write to Old Ladies' Clubs all over the world to ask for advice.

The British Old Ladies' Club writes back and says they use the word `gentleman' because he always stands up when a lady comes in.

The Italians use the word `curtain' because it goes up when the show begins and comes down when the show is over.

The Americans use `chewing gum' because it goes in hard and comes out soft.

And finally, the French say that they use the word `anecdote' -- but with no explanation. So one of the Australian ladies finds a dictionary and looks up the word.

"Here we are," she says to the others: "`Anecdote: A little story that goes around from mouth to mouth.'"

Okay, Maneesha?
Yes, Osho.

Now, two minutes of silence....

Relax.

Now come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #14
Chapter title: Beat the drum

5 May 1988 pm in Gautam the Buddha Auditorium

Archive code: 8805055
ShortTitle: LIVEZ14

Audio: Yes
Video: Yes
Length: 68 mins

BELOVED OSHO,
KASAN SAID, "LEARNING BY STUDY IS CALLED HEARING; LEARNING NO MORE IS CALLED NEARNESS; TRANSCENDING THESE TWO IS TRUE PASSING."
A MONK ASKED, "WHAT IS TRUE PASSING?"
KASAN SAID, "BEATING THE DRUM."
THE MONK ASKED AGAIN, "WHAT IS THE TRUE TEACHING OF THE BUDDHA?"
KASAN SAID, "BEATING THE DRUM."
THE MONK ASKED ONCE MORE, "I WOULD NOT ASK YOU ABOUT THIS VERY MIND IS THE BUDDHA, BUT WHAT IS NO MIND, NO BUDDHA?"
KASAN SAID, "BEATING THE DRUM."
THE MONK STILL CONTINUED TO ASK: "WHEN AN ENLIGHTENED ONE COMES, HOW DO YOU TREAT HIM?"
KASAN SAID, "BEATING THE DRUM."
SETCHO PUT IT LIKE THIS:
DRAGGING A STONE, CARRYING EARTH,
USE THE SPIRITUAL POWER OF A THOUSAND-TON BOW.
ZOKOTSU ROSHI ROLLED OUT THREE WOODEN BALLS;
HOW COULD THEY SURPASS KASAN'S BEATING THE DRUM?
I WILL TELL YOU, WHAT IS SWEET IS SWEET,
WHAT IS BITTER, BITTER.

OSHO,
WOULD YOU AGREE WITH KASAN THAT THERE IS A STATE BEYOND LEARNING?

THE SECOND QUESTION:
IS IT POSSIBLE TO HEAR THROUGH THE EYES AND SEE WITH THE EARS? THAT'S WHAT FEELS TO BE HAPPENING DURING THESE DISCOURSES.
WOULD YOU PLEASE COMMENT?

AND THE THIRD QUESTION:
WHAT DID THE MONK MEAN BY HIS LAST QUESTION? TO SPEAK OF HOW TO TREAT A BUDDHA SOUNDS AS IF ONE HAS SOME CONTROL OVER HOW ONE WILL BE IN HIS PRESENCE, AS IF THERE MIGHT BE A CERTAIN PROTOCOL TO BE OBSERVED.
WOULD YOU PLEASE EXPLAIN?

Maneesha, before I talk about the anecdote, I would like... Who is at the drum? Nivedano, beat the drum first.

(Drumbeat)

(NIVEDANO HITS THE DRUM HARD.)

You will have to do it again and again whenever I say....

This anecdote about Kasan's beating the drum looks so simple from the outside, but from the inside it has tremendous meaning and is multidimensional.
The first....
You have to understand what a drum is.
A drum is emptiness enclosed.
Nivedano....

(Drumbeat)

There is nothing inside the drum. That is our actual state. We are just an outside cover, inside is emptiness. And just as the drum can speak out of emptiness, you are doing everything out of emptiness.

This is one dimension of the meaning of Kasan's beating the drum.

The other dimension is that whatever question is asked to him, he goes on saying in answer, "Beating the drum." It does not matter what question you are asking -- there may be millions of questions but there is only one answer:
Nivedano....

(Drumbeat)

... and the answer cannot be verbalized. That's why Kasan used to keep a drum by his side. You ask him anything -- it does not matter what you are asking, he will simply beat the drum. That was his answer.

Reduced to your understanding it means, "Be nothing just like the drum and you will find the answer. I cannot give it to you, it is your own emptiness. At the most I can hit you from the outside, but the sound comes from within you."

KASAN SAID, "LEARNING BY STUDY IS CALLED HEARING; LEARNING NO MORE IS CALLED NEARNESS;
TRANSCENDING THESE TWO IS TRUE PASSING."

Kasan is certainly a master as far as finding exact analogies from the experience of no-mind to the world of mind. Nobody surpasses him. You have to understand him slowly:

LEARNING BY STUDY IS CALLED HEARING.

Somebody else has written, you have studied it; somebody else is teaching, you have studied him -- but it is all only hearing, it is not experience. Knowledge cannot be converted into experience. On the contrary, it is the greatest barrier to experience.

LEARNING BY STUDY IS CALLED HEARING.

He says that at the most the studious, the learned can be said to be people who have heard it. Not that they have known it.

Every Buddhist scripture starts with the words, "I have heard..." There are thousands of Buddhist scriptures, but without any exception, every scripture begins with the words, "I have heard" -- a deep sincerity, a truthfulness. "Buddha may have known, but as far as I am concerned, I have only heard."

LEARNING NO MORE IS CALLED NEARNESS;

If you stop this kind of knowledge, if you drop this kind of knowledge, learning no more, Kasan calls it nearness. You have come very close; still, it is not experience. Learning was very far away; not learning is nearness, but even nearness is too far away.

TRANSCENDING THESE TWO IS TRUE PASSING.

If you can transcend knowledge and you can also transcend no knowledge... in other words, if you can transcend ignorance and wisdom both, you have really passed to the beyond. This is called true passing.

A MONK ASKED, "WHAT IS TRUE PASSING?"
KASAN SAID, "BEATING THE DRUM."

Nivedano...

(Drumbeat)

THE MONK ASKED AGAIN, "WHAT IS THE TRUE TEACHING OF THE BUDDHA?"
KASAN SAID, "BEATING THE DRUM."
Nivedano....

(Drumbeat)

THE MONK ASKED ONCE MORE, "I WOULD NOT ASK YOU ABOUT THIS VERY MIND IS THE BUDDHA,

BUT WHAT IS NO MIND, NO BUDDHA?"
KASAN SAID, "BEATING THE DRUM."
Nivedano....

(Drumbeat)

THE MONK STILL CONTINUED TO ASK: "WHEN AN ENLIGHTENED ONE COMES, HOW DO YOU TREAT HIM?"
KASAN SAID, "BEATING THE DRUM."
Nivedano....

(Drumbeat)

This "beating the drum" of Kasan is a tremendous device. He says, "All your questions, howsoever great they look, howsoever profound and philosophical, they are all coming out of an emptiness within you." He is saying, "Just for a moment think of yourself as a drum."

That was his meditation to his disciples. If you can conceive of yourself as emptiness enclosed by the body, you will have understood the absurd action of Kasan. It is not logical; in fact, a logical person will think this man is mad. And by the way, Nivedano is -- otherwise, why are you beating the drum?
Nivedano....

(Drumbeat)

Good!
Setcho's commentary is not great, but still good.

DRAGGING A STONE, CARRYING EARTH,
USE THE SPIRITUAL POWER OF A THOUSAND-TON BOW.
ZOKOTSU ROSHI ROLLED OUT THREE WOODEN BALLS;
HOW COULD THEY SURPASS KASAN'S "BEATING THE DRUM"?

Different masters in different ages have used different devices just to take you out of your mind process, just to silence you, just to make you aware of your inner emptiness. Setcho said, "No other master has been able to surpass Kasan's beating the drum."

I WILL TELL YOU, WHAT IS SWEET IS SWEET,
WHAT IS BITTER IS BITTER.

He is saying, "Kasan is simply concerned with the ultimate truth of your emptiness. Out of your emptiness all kinds of sounds, thoughts, imagination, dreams... but a good hit on your coconut..."
Nivedano....

(Drumbeat)

Yeah, it hits well -- many people seem to realize the emptiness!

Even if nobody else becomes enlightened, Nivedano's drum is going to become enlightened. That is not a small matter.
A few other Zen masters' statements before I come to Maneesha's questions:

KYUHO SAID, "OUR LATE TEACHER SAID, `YOU SHOULD BE COMPLETELY FINISHED UP, EMPTIED AWAY; ONE NEN, ONE EON; YOU SHOULD BE LIKE COLD ASHES AND THE DEAD TREE, LIKE THE INCENSE BURNER ON THE DESERTED SHRINE, LIKE THE FROZEN LAKE, LIKE A PIECE OF GLAZED SILK.' TELL ME, WHAT DOES THIS MEAN?"
THE HEAD MONK SAID, "IT MEANS THE REALM OF ONE COLOR." (THAT IS, GREAT ENLIGHTENMENT.)
KYUHO SAID, "YOU DO NOT UNDERSTAND OUR TEACHER'S MEANING."
THE HEAD MONK ORDERED SOMEONE TO FETCH A PACKET OF INCENSE AND SAID, "IF I CANNOT PASS AWAY WHILE THIS INCENSE IS BURNING, YOUR WORDS WILL BE PROVED TRUE." HE THREW THE INCENSE INTO THE BURNER. A CLOUD OF WHITE SMOKE ROSE, AND WHILE IT STILL HUNG IN THE AIR, THE MONK PASSED AWAY SITTING UP STRAIGHT.

KYUHO, STROKING THE DEAD MONK'S BACK, SAID, "YOU COULD PASS AWAY SITTING UP STRAIGHT, BUT YOU COULD NEVER DREAM OF OUR LATE TEACHER'S MEANING."

This passing away seems to be so miraculous. "As the incense will be burned away," the monk is saying, "I will be gone with the smoke." That is the meaning of inner emptiness: "I can empty out myself any moment" -- and he did manage it, sitting straight; as the incense stopped burning he was gone.
But Zen is a very strange way of approaching the truth.

KYUHO, STROKING THE DEAD MONK'S BACK, SAID, "YOU COULD PASS AWAY SITTING UP STRAIGHT, BUT YOU COULD NEVER DREAM OF OUR LATE TEACHER'S MEANING."

This is going to be very hard. He has proved that he can empty himself -- so much so that he can die out of his own will. As the incense burns and the smoke cloud moves away, he will be gone. Still Kyuho said, "You have not understood the meaning of beating the drum."

Why is he so hard about the poor fellow who has even died, emptied himself completely? He is hard because he is saying, "You have tried self-will by moving away your consciousness from the body like the smoke of the incense; you have made a great effort of the will, and in fact your will is your ego. You can do this, but you have not understood the meaning of beating the drum. You have emptied yourself, but you are there; you have proved yourself, but you are there.

"In your very proving you have proved only your ego, your power of will. You cannot understand the great meaning of beating the drum. It has to be relaxed. It has not to be done by you because it is *there*. You have not to do anything, you have simply to relax into it. You don't have to die, you have simply to be aware that emptiness is your innermost reality."

That's why although Kyuho seems to be hard on the poor fellow who has died, he is right: the man who has died must have had a great willpower.
I have told you about Nansen....

Before he was going to die, he informed all his disciples to come to partake in the ceremony of his death. He had thousands of disciples and he asked them, "Now please, anybody -- suggest to me some original way of dying. I don't want to be in any way orthodox -- I have never been in my life. Why should I be orthodox in dying if I have not been in living?"

The disciples looked at each other. Nobody had heard about an original death; death is death. Still, one suggested, "I have heard about a monk dying sitting, crosslegged, in a lotus posture."

Nansen said, "Stupid! So many have done that; it is nothing new. Just try to find something new. You are my disciples and you cannot do even this much for me? -- to find an original way of dying? Do you want me to die like everybody else, lying on the bed?"

The bed certainly is a very dangerous place. Ninety-nine point nine percent of people die there... so beware! When the light is put off, simply get out of the bed -- it is the most dangerous place. Be somewhere else: in the bathroom, on the floor, on the roof... anywhere, but avoid the bed.

Nansen said, "I am not going to die in the ordinary way." Somebody suggested, "Then you can die standing up."

Nansen said, "That seems to be a little better, but still it is not unique, because I have heard about one Zen master dying standing."

That gave a clue to a disciple; he said, "That gives me an idea. Why don't you try it? Die standing on your head!"
He said, "This is great!" -- And he stood on his head and died.

Now the disciples were at a loss what to do, because there exists no ritual for a man who has died standing on his head....

Somebody suggested, "His sister... she is his elder, she is a nun in the nearby monastery; it is better to call her. It is a dangerous case. We should not take any responsibility for it!"

The sister was called. She was older than Nansen; Nansen was ninety and the sister was ninety-five, but the sister was in no way inferior to Nansen in her understanding. She gave a hit to Nansen and told him, "Your whole life you have been mischievous; at least in your death behave!"
So Nansen jumped up, lay down on the bed, smiled -- and died.

The disciples could not believe it, whether he is still dead... because first he had deceived them by standing on his head. "We would have burned him alive. Now it is better to wait for two or three days and see if he is really dead."

Nansen opened his eye and said, "I am really dead! There is no need to wait. When I am saying it who

are you to dispute it. Is it my death or yours?"
They said, "Certainly it is your death."
So he said, "Can I close my eyes?"
They said, "It is up to you."

He closed his eyes and the disciples had to burn him, feeling very much worried -- perhaps they are burning him alive or... who knows? He looks absolutely dead, but he looked dead when he was standing on the head, he looked dead when he was lying on the bed...!

Zen is certainly a very original way of living, of loving, of dying, of expressing its experiences.
Nivedano....

(Drumbeat)

Have you got the feel of beating the drum?

There is nothing inside, still... it makes so much noise. Just look within yourself. What is there? A heartbeat, breathing coming in and going out... and what else? When you are utterly silent you are pure emptiness. Emptiness breathing... emptiness full of the dance of the heartbeat.

This is what is called going beyond, passing beyond -- beyond knowledge, beyond ignorance -- into the world of no knowing.

Maneesha has asked,
"WOULD YOU AGREE WITH KASAN -- THAT THERE IS A STATE BEYOND LEARNING?"

Kasan is not saying that there is a state beyond learning. Kasan is saying there is a *space* beyond learning, not a state but a space -- infinite, empty.
Just watch this silence
feel it, be drowned in it
and you will have tasted something of Zen.

These anecdotes are not ordinary stories. Each anecdote carries a whole scripture.

Her second question is:
"OSHO, IS IT POSSIBLE TO HEAR THROUGH THE EYES AND SEE WITH THE EARS? THAT'S WHAT FEELS TO BE HAPPENING DURING THESE DISCOURSES. WOULD YOU PLEASE COMMENT?"

Nivedano....

(Drumbeat)

When one is absolutely silent, yes, one can see through the ears and one can hear from the eyes. Then there is no distinction between the senses, one simply becomes one sensitivity. Eyes and ears and nose, they all dissolve into one sensitivity. You see it, you feel through it, you hear through it -- and still you remain silent. All this knowing from the ears and all this hearing from the eyes does not disturb your silence.

Yes, Maneesha, that's what I have been trying for years: to create the situation for you -- and I feel immensely happy that you have responded with great rejoicing.
You have become part of this cosmic silence.
This is your true reality.
In this reality you are not.

And her third question:
"OSHO, WHAT DID THE MONK MEAN BY HIS LAST QUESTION? TO SPEAK OF HOW TO `TREAT' A BUDDHA SOUNDS AS IF ONE HAS SOME CONTROL OVER HOW ONE WILL BE IN HIS PRESENCE, AS IF THERE MIGHT BE A CERTAIN PROTOCOL TO BE OBSERVED. WOULD YOU PLEASE EXPLAIN?"

You have completely misunderstood Kasan's answer. When asked, "WHEN AN ENLIGHTENED ONE

COMES, HOW DO YOU TREAT HIM?"

KASAN SAID, "BEATING THE DRUM."

It is not a question of any protocol; it is not a question of any control on your part. Kasan's approach has to be understood. Whatever your question is -- this time it is meeting the Buddha -- you may have asked, "If a buffalo comes by, how has it to be treated?" His answer would have been the same: "Beating the drum."

By this "beating the drum," he is saying, "All is empty, even the Buddha -- he is far more empty than you. The only difference between him and you is that you think you are not empty, and he knows that he is empty and you are empty."

Try to understand Kasan more existentially than intellectually. He is not a man of intellect. He moved around with his drum, but he is certainly a great master. Language does not work. There is no other way to convey, but Kasan has invented, found a way -- in an empty drum. You ask him or you do not ask him, he is going to beat the empty drum.

Kasan had thousands of disciples. Very few people can be said to have made more beings enlightened than Kasan, and he never spoke. His only speech was beating the drum.

Beautiful were these people and great must have been the people who followed and understood.
Golden were the days when even a Kasan could be understood.
He was as awakened as any Gautam Buddha.
Now, Nivedano, the last beat on the drum....

(Drumbeat)

Now the drum should be allowed to rest. And specially for the drum, I am going to tell a few stories:

Teddy Bearson gets the feeling that his wife is cheating on him, so he hires Mr. E.T. Pickle, the private detective, to follow her. Pickle has instructions to make a video film of all his wife's suspicious activities.

A week later Pickle reports: "Here it is!" He says, "All the evidence in living color -- and with your best friend, too!"

Teddy and Pickle watch the movie together. Teddy's wife and his best friend are having lunch, swimming, dancing, walking and laughing in the countryside, making love under the pine trees....
"I can't believe it! I just can't believe it!" says Teddy.
"You better believe it!" says E.T. "The evidence is all here."

"That is not it," sighs Teddy. "I just can't believe my wife can be so much fun!"

Mabel Mince goes into the police station and tells the police officer that her boyfriend is missing.

The cop starts to fill out a report and asks Mabel if she can give a description of the missing man.

"Sure," says Mabel. "He is thirty-five, six foot tall, blond hair, blue eyes, very handsome and well mannered and he plays the guitar."

A friend of hers whispers in her ear, "Hey, Mabel, what are you talking about? Your boyfriend is short, fat and hairy!"
"I know," snaps Mabel, "but who wants *him* back?"

A man in New York is charged with hitting a woman on a double-decker bus, and the judge is asking him if he has any excuse.

"Well, Your Honor, it was like this," explains the man. "She came on the bus and sat next to me downstairs. Then she opened her bag, took out her purse, closed her bag, opened her purse, took out a dollar, closed her purse, opened her bag, put back the purse, and closed her bag again.

"Then she saw that the conductor was going upstairs, so she opened her bag, took out her purse, closed her bag, opened her purse, put in her dollar, closed her purse, opened her bag, put back her purse and closed her bag again.

"Then she saw the conductor coming down the stairs again, so she opened her bag, took out her purse, closed her bag, opened her purse..."
"Stop!" shouts the judge. "You are driving me crazy!"
"Right!" says the man, "That's what happened to me!"

Leroy and Liza, the black lovers, are out on a small country road, riding double on Leroy's old bicycle.

Suddenly they get the urge to make love. So there and then they jump off the bike and go for it.

After a few minutes a huge truck comes over the top of the hill. The driver sees the black couple rolling around in the middle of the road, so he gives a blast on his horn and frantically steps on the brakes -- but Leroy and Liza just carry on making love.

The truck finally skids to a halt about three inches from the sweating couple. The driver jumps out of his cab and screams, "You crazy niggers! You could have been killed!"

Leroy lifts up his head, looks at the driver and says, "Well, I was coming, Liza was coming, and you was coming. And I figured, Hell, *you* was the only one with the brakes!"

Okay, Maneesha?
Yes, Osho.

Now two minutes for absolute silence.
No movement.
Close your eyes and collect your whole energy inwards.

Now relax...

Okay, come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #15
Chapter title: Dragons do not lie in puddles

6 May 1988 pm in Gautam the Buddha Auditorium

Archive code:	8805065
ShortTitle:	LIVEZ15
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BELOVED OSHO,
CHOKEI ONE DAY SAID, "EVEN IF YOU SAY THAT THE ARHATS STILL HAVE THREE POISONS, YOU SHOULD NOT SAY THAT THE TATHAGATA HAS TWO LANGUAGES. I DO NOT SAY THAT THE TATHAGATA HAS NO LANGUAGE BUT THAT HE DOES NOT HAVE TWO LANGUAGES."
HOFUKU SAID, "WHAT IS THE TATHAGATA'S LANGUAGE?"
CHOKEI SAID, "HOW CAN A DEAF PERSON HEAR IT?"
HOFUKU SAID, "I KNOW YOU ARE SPEAKING FROM A SECONDARY PRINCIPLE."
CHOKEI SAID, "WHAT IS THE TATHAGATA'S LANGUAGE?"
HOFUKU SAID, "HAVE A CUP OF TEA."
SETCHO'S COMMENTARY IS:
WHO SPEAKS FROM THE FIRST, WHO FROM THE SECOND PRINCIPLE?
DRAGONS DO NOT LIE IN PUDDLES;
WHERE DRAGONS LURK, WAVES ARISE

WHEN NO WIND BLOWS.
OH! YOU, CHOKEI ZEN MONK
YOU'VE BRUISED YOUR HEAD ON THE DRAGON GATE.

OSHO,
WITH THREE POUNDS OF DRUMS, SHE PECKS ON THE LOTUS LEAF. KNOWING A SPIRAL WHEN SHE HEARS ONE, SHE'LL BE BEATEN ANYWAY.

OSHO,
MY MIND IS COMING TO THE BOIL! IT IS COMPELLED TO TRY AND DECIPHER THESE STORIES,
EVEN THOUGH THAT FEELS LIKE READING THE EPITAPH ON ONE'S OWN GRAVESTONE.
SO I GET MY MIND OUT, USE IT, GIVE UP, AND PUT IT AWAY.
THEN I GET IT OUT AGAIN, GIVE UP AND PUT IT AWAY.
THEN IT GETS OUT, USES ME, GIVES UP AND PUTS ME AWAY.
I'M GOING INSANE OR GOING IN ZEN! HELP!
NO, DON'T -- KEEP DOING IT!
OR DON'T STOP NOT DOING WHAT YOU DON'T DO!
OSHO, I TAKE MY HEAD OFF TO YOU.

Maneesha, before Nivedano beats his drum and Niskriya cuts your head, I have to explain a few things of which you may not be aware.

First is the word *arhata*. It simply means one who has overcome the enemies. In a better version, from where it is derived, it is called *arihanta*, which makes it clear that it has not only overcome the enemies: *ari* means the enemy and *hanta* means one who has murdered.

And what are the enemies? There are three enemies: covetousness, anger and folly.

In India, Hinduism is the *sanatan*, the eternal religion. One knows not when it started, who started it. Out of Hinduism, as a rebellion, two other religions have been born: one is Jainism, another is Buddhism. Jainism believes only in arhatas. Their word for it is arihanta; they don't know anything of the *bodhisattva*. The attitude of Jainism is, once a man has killed all the enemies -- greed, jealousy, anger, lust -- then there is no point for him even to speak a single word; he has nothing to convey. If anything is conveyed, it is conveyed by his presence. He is just like a well. If you are thirsty you go to the well, the well is not going to go running after you.

Perhaps this was one of the reasons Jainism remained a very small religion. Although it has a very refined, sophisticated philosophical understanding, it has had no masters; it had only arhatas. They have achieved and their work was done. Compassion was not compulsory. Why should they bother about anybody's misery, suffering, darkness? Everybody anyway has to fight it on his own; you cannot force anybody to be enlightened. What is the point?

Jainism has created many arhatas, great pinnacles of consciousness, but it has a very dry approach, a very inhuman approach. It does not consider at all those who are still struggling with darkness, blindness, who are still finding the path, who may be even going astray. The moment a man becomes an arhata, he cuts all his relationships with humanity, even the relationship of having a disciple.

Gautam Buddha created another rebellion which culminated finally in Zen. It differed from Jainism only on this point: it brought a new concept, bodhisattva. A bodhisattva is one who has realized his being, who has become awakened, but his work has not ended; on the contrary, now his real work begins. Up to now he was struggling for himself, now he will struggle for others.

According to Gautam Buddha -- and I agree with him totally -- a man of enlightenment cannot resist the temptation to encourage others to seek... to enhance, to support, to enrich and to share his own light with others. It is simply impossible for him... The Jaina attitude seems to be very self-centered: you have arrived, your work is finished.

The story will help you to understand better....

Gautam Buddha dies and at the gates of paradise there is great celebration, because very rarely... in millions, perhaps one person comes to such a great peak of consciousness that the doors of paradise open for him. It is symbolic. And there was great rejoicing to welcome him, but he refused to enter the gate.

He said, "Please, close the gates. I will stand outside. Until every living being has passed inside, I cannot come in. I am going to be the last. Although it is a long waiting, I will wait. My love says I can wait, my compassion says I should wait. It is cruel on my part, when others are just to be awakened, not to awaken them but enter into the luxuries of paradise. I will come, but I will be the last. You please keep the

doors closed." And the story is, the doors are closed; Buddha is standing outside, waiting for every human being to pass by.

That is the meaning of bodhisattva. Your achievement is not enough if you cannot share it. The more you can share it, the more you have it; the more you can spread the flame, the more hearts you can put on fire, the greater is your enlightenment. The arhata is compared to a small boat in which only he can sit, the bodhisattva is compared to a great boat in which many millions can be carried to the further shore.

There are many names for the bodhisattva according to the dimension in which the word is used. One of the names is *tathagata*. Tathagata comes from the root *tathata*. Tathata means suchness, thisness; everything is here and everything is now. There is no past and there is no future; and in your suchness, in your nature, you are already enlightened. Tathagat means one who conceives every being as enlightened: a few are aware of it, a few are not, a few want to play the games of life a little more. A few are attached to their teddy bears, but sooner or later one gets rid of the teddy bear. A tathagata's approach is to make you aware that what you are clinging to is just dream stuff. If you want to cling you can cling, but remember, there is nothing to cling to.

I told you the Jaina proverb that the thirsty will come to the well, but the well is not supposed to run after thirsty people. Gautam Buddha's statement parallel to it is, "If the mountain cannot come to me, I will go to the mountain! Obviously it is difficult for the mountain to come to me, but that does not mean that the mountain has to miss me. I will go."

This small anecdote is concerned with Buddha's words, and for centuries -- twenty-five centuries -- his words have been discussed by great masters. Such beauty has blossomed in those words, such rainbows have come out of those words. Gautam Buddha in this sense is very rare. No other person in the whole of history has been commented on by so many and has been showered with so many new meanings. He is certainly alone.

CHOKEI, another bodhisattva, ONE DAY SAID, "EVEN IF YOU SAY THAT THE ARHATS STILL HAVE THREE POISONS... He is not saying they have, he is saying, "EVEN IF YOU SAY THAT THE ARHATS HAVE STILL THE THREE POISONS OF COVETOUSNESS, ANGER, FOLLY; STILL, YOU SHOULD NOT SAY THAT THE TATHAGATA HAS TWO LANGUAGES."

It has been argued again and again between masters.... For the contemporary world these beautiful statements, commentaries, have lost their meaning. But unless they are revived, something in you will remain missing. They are so essential to human spirit and its growth.

He is saying that a tathagata cannot be said to have two languages. There have been masters who have said that a tathagata has two languages. So first you have to understand... otherwise, Chokei will not be understood.

Those who have said a tathagata has two languages have their own meaning. A tathagata has to speak with those who do not know and a tathagata has also to speak to those who know. Obviously he needs two languages. When you are with one who knows, you use one language, and when you are with someone who does not know, you have to use a different language.

But Chokei says, "You can say if you want, that the arhatas still have three poisons -- which is impossible, because an arhata becomes an arhata by overcoming those three poisons." You can say that -- Chokei allows it -- but you cannot say about the buddha, about the tathagata, that he has two languages: "I DO NOT SAY THAT THE TATHAGATA HAS NO LANGUAGE, BUT THAT HE DOES NOT HAVE TWO LANGUAGES."

Chokei is saying something immensely important. On the one hand he says, "I do not say that the tathagata has no language, but I certainly say that he has not two languages."

HOFUKU SAID... Hofuku is another Zen master -- and this is traditional in Zen that masters meet and talk and play with words. HOFUKU SAID, "WHAT IS THE TATHAGATA'S LANGUAGE?" If you say he has not two languages and you don't deny him having any language, then what is his language?

CHOKEI SAID, "HOW CAN A DEAF PERSON HEAR IT?"

This is such a beautiful statement with so many implications. I am speaking to you, but do you think if you don't have ears I will still be speaking? My speaking needs you absolutely.

It is one of the latest scientific discoveries... philosophers have always been discussing it, but their discussions do not have scientific validity. But science has now come to see a point which puzzles the ordinary man. For example: you all have different colors of clothes, but if the light is put off, do you think the white will remain white and the blue will remain blue, the red will remain red and the green will remain

green? Once the light is off, all colors disappear. For the colors to be there, the light is needed. And things become more complicated: light may be there, colors may be there, but if there is nobody to see, there will not be any color; the eyes are also needed. These are basic components.

So when you leave your room and lock it, don't be surprised that everything in your room has changed its color! All has become colorless. But if you look just from the keyhole, again the colors will appear. So it is very difficult to find your room without seeing it! Once you see, things are there -- and once you stop seeing, they disappear. Your eyes are needed.

Just look at it this way. A blind man... Do you think that for him there is any such thing as color or light? A rainbow may be there, but it is not for the blind man. The stars may be there in the sky, but they are not for the blind man. Great music may be there, but if you are deaf it does not exist for you -- and if everybody else is also deaf -- then sound does not exist.

You can understand it; our range of seeing is very small, so is our range of hearing. Right now you don't hear any radio station. All around the earth thousands of radio stations are broadcasting, and those waves are passing by your side. They are available to your ears, but your ears' range is not so deep that it can catch them.

It happened in the second world war. A man got a bullet in his head, the bullet was removed, but something happened within his brain system that he started hearing the nearest radio station without any radio, perfectly well and correctly.

First he was puzzled. There is no radio around and he can hear every statement, the time and the songs and everything. He said to the doctors -- he was still in the hospital -- that something was strange. Nobody believed him, because it had never happened.

But finally they had to try -- at least hypothetically try. In another room they put a radio, and one doctor was there taking notes. Another doctor was with the patient taking notes of what was going on in the radio broadcast. They were surprised. He was absolutely accurate.

You might think that it was a great thing; he should have enjoyed! Nobody can enjoy it for twenty-four hours, because there is nothing, no way to put it off. He could not sleep, he could not talk, because the continuous radio broadcast was going through his head. He could not hear people properly. He was going crazy. His ear had to be operated on.

But that gave an insight that although all kinds of waves are passing by -- radio waves, television waves... your net is just small and it does not catch them. Either they are above it or they are below it. What we see is just a small range of things. The blind man cannot see the light, but do you think the blind man can see darkness? Ordinarily it is presumed that a blind man must live in darkness; you are wrong. The blind man cannot even see darkness, because he has no eyes to see. If you can see darkness, there is no problem in seeing light, because light and darkness are one phenomenon. Close your eyes and it is dark; open your eyes and it is light. Don't think that the blind person is just like you, because you close your eyes and you see darkness. The same is not the situation of the person who is born blind, because he has nothing to compare it with -- he has never seen light. How can he say, "This is darkness"?

HOFUKU SAID,
"WHAT IS THE TATHAGATA'S LANGUAGE?"
CHOKEI SAID, "HOW CAN A DEAF PERSON HEAR IT?"

He is saying that only those who are not deaf know the language of Buddha. Those who are deaf may hear his words but will not understand his language, will hear his words but will not understand the meaning -- most probably will MISunderstand his meaning.

HOFUKU SAID, "I KNOW, YOU ARE SPEAKING FROM A SECONDARY PRINCIPLE."

You have to see why Hofuku said, "You are speaking from a secondary principle." The first principle is: Buddha is speaking; the second principle is: somebody else is listening. If you are speaking from the standpoint of the listener, then you are speaking from the secondary principle. That cannot be accepted. "Speak from the first principle, from the original source. I am not asking about whether people hear Buddha or not, I am asking whether Buddha speaks or not."

CHOKEI SAID,
"WHAT IS THE TATHAGATA'S LANGUAGE?"

Again the same question. Unless you speak from the original source, Chokei is going to ask again and

again, "WHAT IS THE TATHAGATA'S LANGUAGE?"
HOFUKU SAID, "HAVE A CUP OF TEA."

This answer -- "Have a cup of tea," -- means listen to a buddha or become a buddha. It simply means have a taste of it, don't talk about it. It is not a question to be discussed, it is something to be experienced like taste.... Have a cup of tea!

This statement, "Have a cup of tea," comes in many Zen anecdotes from different directions.

A professor of philosophy went to see Nansen and he asked about great things: God and heaven and hell, and the ultimate truth, and time and space; he was full of words. Nansen listened and said, "Wait. First have a cup of tea."

The professor felt a little offended. He is asking such great questions and this fellow brings in a cup of tea! Naturally he said, "Don't change the subject!"

Nansen said, "I am not changing the subject, I am bringing you to the subject." He prepared the tea, the professor sipped the tea and Nansen asked, "Can I ask you how it tastes?"

Naturally the professor said, "You can taste for yourself. Taste cannot be discussed."

Nansen said, "You are a nice fellow. Some day perhaps you will understand. At least you are not an idiot. These ultimate truths, the meaning of nirvana and the meaning of enlightenment... you can't even express the taste of tea and you are talking about enlightenment?"

Religion in the East has never become a theology. It has remained very earthly, very grounded, very pragmatic. And particularly Zen never wavers; it brings you back to the experience. Nothing can be said about the experience. All that is being said is only a net to drag you into the experience. What is said is not true, it is just a pointer showing you the way to where you may find the truth.

It is said about Mahavira -- both he and Buddha were contemporaries -- that he never spoke, but there are scriptures in which Mahavira's words are collected. Still, it is said he never spoke. It looks absurd but you have to understand the intricacy of the thing. Mahavira certainly never spoke. He had no great assemblies as Gautam Buddha had. He had only a very small group of chosen people who could understand his silence.

He has not written a single word. Those eleven people whom he selected as his listeners, without his speaking, have written the scriptures. It is a miracle that all those people have written the same thing. Certainly they understood the silence.

Silence itself is a language; it just needs a very silent heart, an empty heart to understand it.

Mind is not the right mechanism to understand great things. It is useful for the mundane, but for the sacred, for the divine, it is simply a hindrance; hence the emphasis of the East on meditation. Meditation is nothing but by and by dropping the mind and coming to a point when you have no mind at all.

In that space of no-mind you can hear a master -- who may not be speaking at all, or if he is speaking, then you will be able to understand him. You cannot misunderstand him.

Setcho's commentary is:

WHO SPEAKS FROM THE FIRST, WHO FROM THE SECOND PRINCIPLE?
DRAGONS DO NOT LIE IN PUDDLES.
WHERE DRAGONS LURK, WAVES ARISE WHEN NO WIND BLOWS.
OH! YOU, CHOKEI ZEN MONK --
YOU HAVE BRUISED YOUR HEAD ON THE DRAGON GATE.

Setcho has not been able to say anything special. He is simply saying that just as dragons do not lie in puddles, the great buddhas cannot be found in words.

WHEN NO WIND BLOWS, no waves arise, there is understanding. Then you have come to the first principle, the source. Do not talk about the second principle, because that is irrelevant. There are as many second principles as there are listeners, but the first principle is one.

Maneesha has asked... Choosing the sutras for these discourses she is getting a little taste of Zen.

"WITH THREE POUNDS OF DRUMS, SHE PECKS ON THE LOTUS LEAF. KNOWING A SPIRAL WHEN SHE HEARS ONE, SHE WILL BE BEATEN ANYWAY."

So now two things have to be done: first, Master Niskriya, she has spoken something right so give her a

reward.

(NISKRIYA TOUCHES MANEESHA'S HEAD WITH HIS STAFF AND MANEESHA BOWS DOWN TO OSHO IN GRATITUDE.)

Good. And now Nivedano...

(Drumbeat)

Declare to the world with your drum, three times....

(Drumbeat)

(Drumbeat)

(Drumbeat)

Good.

She is saying,
"OSHO, MY MIND IS COMING TO THE BOIL! IT IS COMPELLED TO TRY AND DECIPHER THESE STORIES EVEN THOUGH THAT FEELS LIKE READING THE EPITAPH OF ONE'S OWN GRAVESTONE."

You are right, Maneesha, I don't have here a cup of tea -- but still you can have a cup of tea. It will not be visible... but from my eyes, from my gestures, from my presence, have a taste. There is no need to be worried about your gravestone.

Walking on the path of Zen is walking towards the greater death, consciously, finding one's own grave.

Everybody dies, but just as people live unconsciously they die unconsciously. Neither has their life any meaning and significance nor their death. Once you start becoming a little aware... just a small awareness, a small candle flame, and you can see your own death every moment. And beyond your death -- the eternal life.

Death is an episode. It happens millions of times, but it is not able to destroy the living energy that you are.

And I can understand your difficulty. You are saying: "So I get my mind out, use it, give up, and put it away. Then I get it out again, give up and put it away. Then it gets out, uses me, gives up and puts me away.

"I am going insane or going in Zen! Help! No, don't -- keep doing it! Or don't stop not doing what you don't do!

"Osho, I take my head off to you."

Zen is certainly a very crazy way. Unless you are a little crazy, you won't come to Zen. It is true, when you come to Zen, your craziness will go through an alchemical change. Your insanity will become your greater sanity, your no-mind will become your tremendous wisdom.

But from the outside it is crazy. From the inside it is the only sane thing that has happened on this planet.

Maneesha has made you too silent. I would like your silence to be deeper and the only way to make it deeper is to have a good laugh.

Little Felix is having a test from a child psychologist.

"Now, Felix," says the shrink, "what do you want to be when you grow up?"

"I want to be a doctor, an artist, or a window cleaner," replies Felix.

"I see," says the puzzled shrink, "you're not very clear about it, are you?"

"What?" says Felix. "I am perfectly clear. I want to see naked women!"

Old Mrs. Grumblebum was going every day to visit her doctor. The doctor -- a very patient man --

humors her, listens quietly and sometimes gives her medicines.

One day Mrs. Grumblebum doesn't show up. The next day the doctor asks, "Where were you yesterday? I missed you."

"I'll tell you the truth," she replies, "I was sick!"

At the latest summit talks, Ronald Reagan and Mikhail Gorbachev are continually arguing about whose country is number one, Russia or America.

Finally, in order not to start the third world war, they decided to settle it between themselves by running a marathon race.

The next morning at eight o'clock, the two world leaders start the race. Two and a half hours later, Gorbachev happily passes the finish line, but it is another six hours before Reagan makes it. He is utterly exhausted, but not beaten yet.

The following morning the WASHINGTON POST runs the story: "In a very dramatic marathon race our great president came in an excellent second. We hear that Gorbachev also participated, but he came in second to last."

An English woman and her young son are traveling in a taxi in New York. As the taxi drives down 42nd Street, the boy is fascinated by the heavily made-up ladies walking along the street, accosting male passers-by.

"What are those ladies doing?" asks the boy.

His mother blushes and says, "I expect they are lost and are asking people for directions."

The taxi driver overhears this and says in a loud voice, "Why don't you tell him the truth? In other words they are prostitutes."

The English woman is furious and her son asks, "What are prostitutes? Are they like other women? Do they have children?"

"Of course," replies his mother, "that's where New York taxi drivers come from!"

Three young Catholic girls want to join a nunnery, but it is a very strict order so the girls have to pass an interview before they are admitted.

Mother Superior calls the first girl and asks her, "What would you do if you were stopped by a man on a dark night?"

"I would kneel down and pray to Jesus," replies the girl. "Good," says the head nun turning to the second girl. "And what would you do?"

"I would scream and shout for help," replies the girl. "Good," says the Holy Mother turning to the last girl who looks very young and innocent. "And what would you do, my dear?"

"I would pull down the man's pants," replies the girl. "Ah, dear!" cries the Mother Superior almost in a faint. "And what would you do then?"

"I would pull up my skirt," she replies.

"Jesus Christ, save us!" croaks the old nun. "And then what?"

"Then," says the girl, "I would run like hell!"

Now, close your eyes.
For two minutes just be absolutely still,
as if frozen.

Relax....

Okay, come back.

Okay, Maneesha?
Yes, Osho.

Live Zen

Chapter #16
Chapter title: Have you had your dinner?

7 May 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
TANKA ASKED A MONK, "WHERE ARE YOU FROM?"
THE MONK REPLIED, "FROM THE FOOT OF THE MOUNTAIN."
TANKA SAID, "HAVE YOU HAD YOUR DINNER?"
THE MONK SAID, "I HAVE HAD IT."
TANKA SAID, "IS HE OPEN-EYED WHO BRINGS FOOD TO A FELLOW LIKE YOU AND LETS YOU EAT IT?"
THE MONK COULD MAKE NO REPLY.
LATER CHOKEI ASKED HOFUKU, "TO GIVE FOOD TO OTHERS IS SURELY WORTHY. HOW COULD HE FAIL TO BE OPEN-EYED?"
HOFUKU SAID, "BOTH GIVER AND RECEIVER ARE BLIND."
CHOKEI SAID, "ARE YOU STILL BLIND, EVEN THOUGH YOU EXHAUST EVERY MEANS?"
HOFUKU SAID, "HOW CAN YOU CALL ME BLIND?"
SETCHO'S COMMENT IS:
EXHAUST EVERY MEANS, AND YOU WILL NOT BE BLIND;
YOU HOLD THE COW'S HEAD TO LET IT GRAZE.
THE FOUR SEVENS, THE TWO THREES,
THE FOLLOWING BAND
HAVE HANDED DOWN THE DHARMA TREASURE,
RAISING DUST AND TROUBLE TO MAKE MEN DROWN ON LAND.

The anecdote, which concerns Tanka's asking a monk, HAVE YOU HAD YOUR DINNER? is a way in Zen to ask someone, "Have you got it? Are you fulfilled? Has contentment happened to you? Are you awakened? Is your being enlightened?" Zen uses ordinary words like dinner and raises them to heights unimaginable.

TANKA ASKED A MONK, "WHERE ARE YOU FROM? ... HAVE YOU HAD YOUR DINNER?"

In Zen you are coming from nowhere and you are going to nowhere. You are just now, here, neither coming nor going. Everything passes by you; your consciousness reflects it but it does not get identified. When a lion roars in front of a mirror, do you think the mirror roars? Or when the lion is gone and a child comes dancing, the mirror completely forgets about the lion and starts dancing with the child -- do you think the mirror dances with the child? The mirror does nothing, it simply reflects.
Your consciousness is only a mirror.
Neither you come, nor you go.
Things come and go.
You become young, you become old; you are alive, you are dead.
All these states are simply reflections in an eternal pool of consciousness.
Unless you understand it, these anecdotes will look absolutely absurd.

First asking him,

"HAVE YOU HAD YOUR DINNER?"...

If you met Tanka -- and Tanka is one of the rare Zen masters -- what will you answer to him? You will not even understand what he means by dinner. Zen has developed a special language of its own: HAVE YOU HAD YOUR DINNER?

The monk remained silent. Perhaps he could not understand: "What does he mean? -- is he asking me, inviting me for dinner?" What kind of inquiry, when you meet someone -- suddenly, the first question, "Have you had your dinner?"

Seeing the monk, Tanka had asked, WHERE ARE YOU FROM? It is an effort of Tanka to provoke the man to understand the language.

"WHERE ARE YOU FROM?"
THE MONK REPLIED, "FROM THE FOOT OF THE MOUNTAIN."

He missed. He is not asking about the place from where you are coming, he is asking the ultimate question: "From where is your consciousness coming? Do you understand that you are endless, that you are not coming from anywhere, you simply are?"

TANKA SAID, "HAVE YOU HAD YOUR DINNER?"

Tanka is asking the monk another question to give him an opportunity to understand. Dinner does not mean dinner, it simply means, "Are you fulfilled? Are you complete in yourself? Have you found your center? Are you nourished by existence? Have you found your home?"

THE MONK SAID, "I HAVE HAD IT."

The poor fellow is still thinking about dinners, but out of his great compassion -- for which he is known -- TANKA SAID, "IS HE OPEN-EYED WHO BRINGS FOOD TO A FELLOW LIKE YOU AND LETS YOU EAT IT?"

Encountering a Zen master means encountering a lion. He will hit you from this side and that side, from this point and that point.

(SUDDENLY EVERYONE IS THROWN INTO DARKNESS AS THE POWER FAILS. SOME TIMELESS MOMENTS OF SILENCE WITH OSHO BEFORE HE CONTINUES WITH THE DISCOURSE.)

Now, asking the monk, "Is he open-eyed -- is he an awakened person, is he enlightened -- who brings food to you? Have you got a master who nourishes you?" But strange language... and strange were those days and strange were those people....

IS HE OPEN-EYED WHO BRINGS FOOD TO A FELLOW LIKE YOU AND LETS YOU EAT IT?
THE MONK COULD MAKE NO REPLY.

He cannot understand what is going on. Now he is completely puzzled and confused. All this talk about dinner seems to be about something else.

LATER CHOKEI ASKED HOFUKU, "TO GIVE FOOD TO OTHERS IS SURELY WORTHY. HOW COULD HE FAIL
TO BE OPEN-EYED?"

An ordinary understanding is that to give food to those who are hungry, to feed them, is a virtuous act. Obviously such a virtuous act can be done only by one who is awakened. At this point the Catholics and other Christians will certainly agree with Chokei, who is saying, TO GIVE FOOD TO OTHERS IS SURELY WORTHY. HOW COULD HE FAIL TO BE OPEN-EYED?

In such ordinary statements so much is hidden. It is possible for you to feed the hungry and yet not be awakened. You can feed the hungry for reasons of your own. Most probably it is because of greed -- greed for heaven, for heavenly pleasures. If you can accumulate enough virtue, you will be received by God. And

if you are not virtuous, a sinner, a hellfire is waiting for you into which you will be thrown for eternity; there is no rescue.

Ordinary morality will agree with Chokei, but anyone who understands the meaning of inner awakening knows it perfectly well: to feed someone does not mean a virtuous act because it is coming out of unconsciousness, out of greed, out of a certain motivation, certain ambition, certain fear. How can you be called an awakened person? The awakened also feeds, but not because of any profit to be gained here or hereafter. The awakened also feeds not only the body but the soul, out of pure compassion, never expecting anything in return.

HOFUKU SAID, "BOTH GIVER AND RECEIVER ARE BLIND."

These are great dialogues between great people. Chokei himself is enlightened. You might not understand his asking, "How could such a man fail to be open-eyed, who feeds others?" This is a net thrown to catch Hofuku. If Hofuku said, "Yes, you are right," he would have missed the point, but Hofuku stands on the same ground as Chokei. He makes the statement, BOTH GIVER AND RECEIVER ARE BLIND -- to think that "I am giving" is ego-centered and to think that "I am receiving" is also ego-centered. There is no difference; both are blind.

CHOKEI SAID, "ARE YOU STILL BLIND, EVEN THOUGH YOU EXHAUST EVERY MEANS?"
HOFUKU SAID, "HOW CAN YOU CALL ME BLIND?"

Before we think about Setcho's comments, something more about Tanka has to be understood, because this dialogue is about Tanka asking a monk, "HAVE YOU HAD YOUR DINNER?" AND "FROM WHERE ARE YOU COMING?"

Who is this fellow Tanka? He stands as high as any enlightened person has risen, ever -- and with a uniqueness of his own.

TANKA WAS A CONTEMPORARY OF NANSEN, RYUTAN, HO KOJI AND YAKUSAN... all great masters, but none of them had the extraordinary quality of Tanka. He first studied Zen with Basho.

Just to study with Basho is enough to give you a new way of seeing things. Just to sit by his side is enough to make you unique. Basho is one of the great awakened ones. Basho stands in the history of Japan, just as in the history of India, Gautam Buddha stands; the same height, the same peak, and something more. Basho was also a mystic, a poet, a painter. The very fact that he accepted Tanka as his disciple is in itself a certificate of uniqueness. Basho was not for the masses, he was only for the chosen few.

AND THEN AT BASHO'S SUGGESTION, TANKA WENT TO SEKITO.

Sekito was very lonely, without any disciples, a mystic living deep in the mountains. A few times Basho sent a few disciples to Sekito because he could see that they needed a different kind of nourishment. With Basho they would become enlightened, but just to be enlightened is not enough. To be enlightened and still remain unique needs a certain atmosphere, a different kind of air.

This is something to be understood about Zen. In no other religion does one master send his disciples to another master, never. In all the religions of the world every master is a competitor to other masters. They are fighting for disciples because whoever has more disciples is a greater master. It is sheer politics, politics of numbers -- although their game is religion, hidden behind the word `religion' is pure politics.

Sekito was very averse to disciples. Just to avoid them he had gone far away deep in the forest. But Basho could see in Tanka some similarity, something that can fall in deep harmony with Sekito. There is no competition. It is not a question that you have more disciples, so you are great. Zen masters continually send people to other masters.

That is a rare phenomenon: no competition, and on the other hand, a deep understanding of the disciple. If Basho sees that "somebody else can help Tanka more than I can help, because he does not belong to the same kind of energy," then it is better not to prevent him and waste his time but send him to the right man.

TANKA LIVED WITH SEKITO THREE YEARS AND FINALLY RETURNED TO BASHO'S TEMPLE. BEFORE PAYING HIS RESPECTS TO BASHO, HE WENT INTO THE MONK'S HALL AND CLIMBED UP ONTO THE SHOULDERS OF A STATUE OF MANJUSHRI.

Manjushri is one of the disciples of Gautam Buddha, the first disciple who became enlightened; hence, his status is just next to that of Gautam Buddha. The monk I have told you about who became enlightened

sitting under the tree, and flowers showered and showered, was no one but Manjushri.

Now this was very strange of Tanka, coming back to the temple of Basho where Manjushri's statue is worshipped. Basho loved Manjushri, felt some synchronicity between himself and Manjushri. Tanka went into the temple and climbed up onto the shoulders of Manjushri.

> THE MONKS WERE ASTONISHED AND WENT TO TELL BASHO, WHO CAME DOWN TO THE HALL. HE SAW TANKA AND SAID, "MY SON, TENNEN."
> TANKA CLIMBED DOWN FROM MANJUSHRI'S SHOULDERS AND MADE BOWS TO BASHO, SAYING, "THANK YOU MASTER, FOR GIVING ME MY DHARMA NAME." AND THEREAFTER HE WAS CALLED TENNEN, MEANING SON OF NATURE.

Tanka is another formation of Tennen.

Rather than being angry with him, rather than being offended, "What kind of nonsense are you doing? It is insulting to Manjushri and it is insulting to me!" Instead of saying that, he said, "My son, Tennen." He has initiated him with such love -- "My son" -- and has also given him the name Tennen.

> TANKA CLIMBED DOWN FROM MANJUSHRI'S SHOULDERS AND MADE BOWS TO BASHO, SAYING, "THANK YOU MASTER, FOR GIVING ME MY DHARMA NAME."

These kinds of anecdotes you will not find in any religious tradition around the world. What was the meaning of Tanka climbing up on the statue of Manjushri? In this gesture he is declaring without saying a single word, "I have reached higher than Manjushri. Do you recognize it or not?"

Basho recognized it. He said, "My son, come down. You will be known as Tennen." To give the dharma name, the name of sannyas, is to accept the disciple.

It was also Tanka who features in the story about using a wooden statue of Buddha to burn in a temple one night to keep himself warm.

The night was cold, and in Japan there are wooden statues. When the priest went to sleep -- Tanka was just a guest; the night was cold -- he took one of the statues of Buddha and burned it. Now this would be utter disrespect by anyone anywhere in the world -- but not in the world of Zen, and you will see why.

The priest was awakened, seeing that in the temple there is a fire. And when he reached, he could not believe his eyes -- he was only a priest -- he said, "Are you mad? You have burned the statue of Buddha!"

Tanka took his staff and started looking into the burnt ashes of the statue for something.

The priest said, "What are you looking for?"

He said, "I am looking for the bones of Buddha."

The priest said, "You really are mad! This is a wooden statue; wooden statues don't have bones."

Tanka said, "You are a very intelligent man, you have understood. Just bring another statue! The night is long and very cold, and you have so many statues... and rather than taking care of a living buddha, you are bothering about a wooden buddha. What do you want? A living buddha should shiver in the cold and wooden buddhas should sit on their thrones?"

The priest thought that this man should not be left alone -- he would burn those statues and they were very valuable. But now he has proved his point: how can wood be a buddha? You can carve it into a statue of a buddha, still it is wood. Buddha is inside you. He was saying to the priest, "Here I am, and you are preventing an awakened man from burning ordinary statues."

The priest pushed him out of the temple and locked the temple door. Tanka said many times, "This is not right. You are not behaving as you should."

He said, "I don't want to listen to anything, just get out! I cannot leave you alone inside the temple, and I am going to sleep -- I am not going to waste my whole life sitting, watching that you don't do any stupid thing."

In the morning, when the priest opened the door of the temple, he said, "Certainly this man *is* mad." Because Tanka was still sitting by the side of the road, where there was a milestone. He had plucked a few wild flowers and put those wild flowers on the milestone and he was worshipping, doing his morning meditation. He said, "In the night you burned a Buddha and in the morning you are worshipping a milestone! Have you any sense?"

Tanka opened his eyes and he said, "If wood can be a buddha, stone can also be a buddha; it is just uncarved, the buddha is hidden. It needs a sculptor and the buddha can be found. I can see buddha is in this stone. The buddha that I burned in the night must have been just a wooden log and some artist must have carved it. This is raw material; it can become a buddha. And the question is not... I am not concerned about

the wood or the stone, I am concerned about buddhahood, which is the nature of everything. I am a buddha, you are a buddha.... In the night a living buddha burned a dead buddha, in the morning a living buddha is worshipping a dead buddha for the simple reason that nobody worships this poor buddha. Out of compassion, at least give him satisfaction that one man recognized his innermost being."

FURTHER, IT WAS NOTED ABOUT TANKA THAT WHEN HE WAS EIGHTY-ONE YEARS OLD, HE RETIRED TO HIS TEMPLE AT MOUNT TANKA IN HUNAN PROVINCE. ONE DAY FOUR YEARS LATER, HE SAID TO HIS DISCIPLES, "I AM STARTING ON MY JOURNEY."
HE EQUIPPED HIMSELF WITH HAT, LEGGINGS, SOCKS AND STAFF, AND PUT ON A SHOE. BEFORE HIS FOOT HIT THE SECOND, HE WAS DEAD.

Can you see the man? -- what a great man! He is going on the eternal journey, so he is getting ready.

This is why Zen masters ask again and again, "Suggest some original way of dying." Now this is an original way, equipping himself with hat, leggings, socks and a staff, and putting on a shoe. Before his foot hit the ground he had died. He has left everything behind; his consciousness has moved on the great pilgrimage.

If you understand Tanka, then it will be easy for you to understand his questioning... HAVE YOU HAD YOUR DINNER?
He was not an ordinary man.

WHERE ARE YOU FROM?

He must have frightened the monk. He said,

"FROM THE FOOT OF THE MOUNTAIN."
TANKA SAID, "HAVE YOU HAD YOUR DINNER?"
THE MONK SAID, "YES, I HAVE HAD IT."
TANKA SAID, "IS HE OPEN-EYED WHO BRINGS FOOD TO A FELLOW LIKE YOU AND LETS YOU EAT IT?"
THE MONK COULD MAKE NO REPLY.

He is saying, "Have you been a disciple, a learner? Have you drunk from the sources of an awakened being? Have you eaten from the sources of truth and love and peace?"
Now Setcho's comment is:

EXHAUST EVERY MEANS, AND YOU WILL NOT BE BLIND.

Once in a while, he comes with a right answer. Exhaust every means; whatever you can do, do.
And when you cannot do anything, you will find yourself.

Make every effort, exhaust all means, because unless you exhaust all means, a lingering doubt will remain in your mind: "Perhaps if I had gone on this way, I would have reached." So go on all the ways, exhaust every possibility, eliminate every effort. Come to a point where you can be effortless, where you don't know what to do. In this non-doing, in this let-go, in this relaxation you will find your own self blossoming in its immense glory and splendor.

YOU HOLD THE COW'S HEAD TO LET IT GRAZE.

He is asking, "Do you hold the cow's head to let it graze? If the cow is there and the grass is there, the cow is going to graze, you just wait. You are there, your longing to know yourself is there, just wait!"

THE FOUR SEVENS, THE TWO THREES,
THE FOLLOWING BAND
HAVE HANDED DOWN THE DHARMA TREASURE,
RAISING DUST AND TROUBLE TO MAKE A MAN DROWN ON LAND.

A beautiful statement. THE FOUR SEVENS are the twenty-eight Indian patriarchs, beginning with Mahakashyapa -- they are called the Four Sevens.
THE TWO THREES are Chinese patriarchs, beginning with Bodhidharma.

THE FOLLOWING BAND... after that, in Japan, hundreds of monks became enlightened. Now there is no question of numbers; it is called simply "the following band."

They all have the same experience of enlightenment, but still there are differences and those differences

are very minute and very delicate.

For example in a dark room with one candle, the room is full of light. With two candles the room is full of light. With three candles the room is full of light. With four candles the room is full of light. You go on increasing the number of candles, the room is still just full of light. What one candle can do will be done by a hundred candles, nothing more, because light may become more and more bright but its intrinsic quality of dispelling darkness is the same.

Hence I have said to you, just the taste of a single dewdrop and you have known all the oceans.

But Setcho is for the first time making a very loving statement: The four sevens, the two threes, and the band following HAVE HANDED DOWN THE DHARMA TREASURE. They have been handing down the experience of truth, RAISING DUST AND TROUBLE TO MAKE MEN DROWN ON LAND.

Naturally this will explain to you why Jesus is crucified, why Socrates is poisoned, why Al-Hillaj Mansoor is stoned to death. These people create trouble.

I am condemned all over the world. You may understand; you may not understand. Twenty-four countries will not unnecessarily bother about a man who never leaves his room. Still, two years after I left America, their parliaments are discussing whether the law should be withdrawn, or the law should be kept, which prevents me from entering in their countries. Just two days ago the parliament of Germany decided to continue to keep their law -- I am still alive....

But what is the fear? These people, Setcho says, create great trouble. First they make everybody aware of their ignorance. That is a great trouble. You may have cancer, you are not aware of it. You are perfectly happy going fishing but the doctor creates the trouble. He says, "You have cancer and you don't have much longer to live."

Where are you going? Are you still going to go fishing? Now the whole desire, the whole joy of going fishing is finished, you return home with a sad face. It is not the cancer that has made your face sad, it is the doctor.

When a Gautam Buddha arises, he creates so much trouble in so many people's minds, in so many people's families, in so many people's hearts. He is a trouble-maker because he goes on telling you, knocking on your doors, that you are fast asleep while if you wake up you will find a great treasure hidden in you. All misery and all agony will disappear; ecstasy will be your reward. Blessings will shower on you. But wake up!

Anybody who wakes you up seems to be like an enemy, even in ordinary waking. Early in the morning, when the breeze is cool and you would like to have another turn and hide yourself in the blanket and somebody goes on pulling your leg -- "Get up, it is time for meditation!" -- how do you feel? You feel like killing this man! And if you don't listen to him, he starts the Dynamic Meditation then and there in your room. Anyway he won't allow you to sleep.

Setcho is right. These people create so much dust where everybody is so peaceful in his agony, everybody is so happy with his troubles -- where everybody is living in utter stupidity but without any questioning, without any quest. These people come and they shake you: "What are you doing? You are not meant to do these things. This is not your destiny, this is not what you are keeping hidden within yourself. This is not the flower and the fragrance of your being."

Naturally the category of the buddhas has always been condemned, poisoned, killed. Every effort has been made somehow -- these people should go and do their Dynamic Meditation somewhere else: "Why do you disturb us? We are sleeping well -- although we are suffering from a nightmare and a migraine. But we are well acquainted with that; we have always suffered with migraine so there is no problem in it."

But these people say, "You are talking about a migraine; we are telling you to drop the mind itself. With the mind the migraine will also go. Without mind you cannot have a migraine."

Nobody has been able to do it up to now, to have no mind and just migraine. But without a migraine it will look so lonely. It has been such a good friend, such an old acquaintance, always with you. Wherever you go it has followed like your own dog, and now somebody says, "Get rid of this dog." You cannot feel that it is possible. Nobody believes that a buddha is possible.

In the presence of a buddha one becomes enchanted, one becomes full of trust that certainly there is a possibility, a new opening of existence and a new experience of life. But as you go home, just on the way, one after another doubts start arising... perhaps that man has hypnotized you. Perhaps with so many people listening so silently, you got caught in their silence. Alone the migraine is back; alone the old doubts are back. People avoid....

Just a few days ago I had an infection in the ear and Doctor Jog, the best expert in Poona, was called to see me. He came. He could not believe that here are thousands of people with such a joyful, playful aliveness, caring about the garden, meditating or just sitting silently, doing all kinds of work, but without any anxiety.

He told me, "You will have to forgive me."

I said, "For what?"

He said, "I had many times passed by the gate. The gate attracts, but the mind says, `Beware! Everybody inside is hypnotized.' Your name is such that if I talk to anybody about you, he looks at me as if I am a little bit crazy."

On the second day he brought his wife. The third day they came to listen, and he told me on the fourth day, "I told the people of my profession outside, the other doctors, that our conception is absolutely wrong, and they should go and see with their own eyes what is happening here: a great experiment in consciousness. It is so tangible; the silence is so expressive, and the bliss. You can almost feel it in the air, in the atmosphere." They all said to him, "Jog, you are lost. Don't go there again! You are hypnotized, we can see."

And he told me, "The people of my profession started avoiding me just because I have been treating your ear."

And when he came with his wife he asked me, "My wife wants to see you alone for five minutes."

I said, "Perfectly okay" -- and I am waiting. Both have disappeared. Jog must have been afraid that if the wife becomes too much interested in my caravan then she is gone! And there are examples of people...

Another doctor, Dr. Modi has lost Zareen. Zareen is here; Dr. Modi is sitting alone in a vast house. A nice and good man, he comes to the ashram -- and a man of understanding. He has not created any trouble for Zareen. She wanted to come to the ashram; he allowed her, and he still comes to the ashram. But everybody in his profession must be telling him, "Look, that is what happens. You have lost your wife. Why in the first place have you taken her there? Whoever goes inside the gate somehow disappears."

I do nothing at all, and parliaments in different countries are discussing for hours whether I should be allowed into their countries and I have never asked them! I don't want to go anywhere. I have made it clear to everybody, "Don't be afraid. I am not going anywhere" -- but who knows...?

They are keeping a law that I cannot even step outside at their airports; entering the country is out of the question. I cannot even step out at the airport! What is the fear? Certainly, I must be creating some trouble in their minds.

I am creating trouble. Their lives are settled and whatever I say is going to unsettle their lives. Nobody wants to be unsettled, nobody wants to be left alone by the crowd. Such a fear exists that even my own centers... Jayantibhai must be here; yesterday he was. Ahmedabad center has asked, "Can we drop your name from the center's name, because your name creates trouble."

It is *my* center, but because of my name nobody wants to come there. So I told them, "You drop my name. Let people come. My name is not important; my message is important."

Tanka has created the right silence. There is just a little time for having a good belly laughter. We receive and welcome this silence with our laughter -- and our laughter helps to open deeper doors of silence and mystery.

A black man is having a conversation with God: "Tell me, Lord," he says, "how come I am so black?"

"You are black," replies God, "so that you can withstand the hot African sun."

"Tell me, Lord," continues the black man, "how come my hair is so short and kinky?"

"So that you will not sweat in the hot African climate," replies God.

"Tell me, Lord," implores the black man, "how come my legs are so long?"

"So that you can escape from the wild beasts that roam the jungles of Africa," replies God.

"Then tell me Lord," shouts the black man, "what the hell am I doing in Chicago?"

"Noah!" booms the voice of God.

"What?" shouts Noah looking around. "What do you want?"

"You have got to take one of those elephants out and bring in another one."

"What for?" shouts Noah.

"Because," booms the voice, "you have got two males and you need one male and one female."

"I'm not bringing nothing in!" shouts Noah. "You just change one of them."
"Come on, Noah," booms the voice, "you know I don't work like that."
"Well, I'm sick and tired," says Noah, "I have had enough of this. I have been working for days. I am through with it!"
"Noah?" asks the voice.
"Yeah!" shouts back Noah.
"Noah," comes the voice, "how far can you swim?"

Hamish MacTavish goes salmon fishing and at the end of a long day he catches a tiny fish, not even big enough for one mouthful. Hamish is just about to kill the fish when it speaks to him.
"Hamish MacTavish!" gurgles the fish, "I am a magical fish, and if you spare my life I will grant you three wishes."
"That's great!" says Hamish.
"But," continues the fish, "because you are such a mean old Scotsman, remember, everything you ask for, your worst enemy Fergus MacPherson will get the double."
"Okay!" agrees MacTavish, "I would like a fortune in gold!"
"Done!" gurgles the fish, "But MacPherson gets the double."
"And," continues Hamish, "I would like a dozen beautiful women for my pleasure."
"Agreed!" gurgles the fish, "But MacPherson gets two dozen!"
"Okay," says MacTavish, grinning, "and my last wish is for you to painlessly remove one of my balls!"

It is a closely guarded secret that the Vatican has a weekend resort for senior church members.
The nuns who live in this special resort are sworn to silence, but they have worked out their own coded language.
One weekend, the resort is graced by His Holiness Pope the Polack, along with a cardinal and a bishop. After dinner the three men of the church retire to their rooms where they are entertained by their hostesses.
The following morning at breakfast, Sister Margaret, who has been entertaining the bishop, picks up a piece of toast and with a great display butters it four times.
Sister Gloria, who has spent the night entertaining the cardinal, takes her toast, and with a satisfied smile, butters it five times.
Sister Theresa has spent the night in Pope the Polack's room, and looks a little pale and tired. Slowly, she reaches for her toast. She takes some butter, and spreads it three times.
The other two nuns start to giggle. But then, Sister Theresa turns her toast over, and butters it three times on the back.

Okay, Maneesha?
Yes, Osho.

Now close the eyes.
Be absolutely still -- no movement.
Just gather all of your energy within.

Now let go.

Okay, come back.

Live Zen

Chapter #17

Chapter title: Just fall like a bag of rice

26 May 1988 pm in Gautam the Buddha Auditorium

Archive code:	8805265
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MY BELOVED ONES,
I am introducing you to a new meditation. It is divided in three parts.

The first part is gibberish. The word `gibberish' comes from a Sufi mystic, Jabbar. Jabbar never spoke any language, he just uttered nonsense. Still he had thousands of disciples because what he was saying was, "Your mind is nothing but gibberish. Put it aside and you will have a taste of your own being."

To use gibberish, don't say things which are meaningful, don't use the language that you know. Use Chinese, if you don't know Chinese. Use Japanese if you don't know Japanese. Don't use German if you know German. For the first time have a freedom -- the same as all the birds have. Simply allow whatever comes to your mind without bothering about its rationality, reasonability, meaning, significance -- just the way the birds are doing.

For the first part, leave language and mind aside. Out of this will arise the second part, a great silence in which you have to close your eyes and freeze your body, all its movements, gather your energy within yourself.
Remain here and now.

Zen cannot be understood in any other way. This is the last part of the series LIVE ZEN.

In the third part I will say, let go. Then you relax your body and let it fall without any effort, without your mind controlling. Just fall like a bag of rice.

Each segment will begin with the drum of Nivedano. Before Nivedano gives the drum, there are a few more things I have to say to you....

I am extremely sorry that I have not been physically here for many days, but I am also extremely happy that you never missed my presence.
I was in your heart
and I was in the wind and in the rain
and the thunder of clouds.
I was in your tears,
in your nonsense utterances....
I was absolutely present here with you --
and those who are present know it perfectly.

I was absent only for those who themselves are absent. At least today, don't go anywhere.

Nivedano, give the first drum....

(Drumbeat)

(Gibberish)

(EVERYONE BURSTS INTO A SEA OF SOUND, VOLUME AND TEMPO CLASHING AND CRASHING IN ONE GREAT CRESCENDO -- A TIDAL WAVE OF MIND.)
(OSHO MOTIONS TO NIVEDANO FOR THE SECOND DRUMBEAT, AND AN INSTANTANEOUS SILENCE FALLS OVER THE WHOLE OF BUDDHA HALL.)

(Drumbeat)

Now the third drum... Relax.

(Drumbeat)

The fourth drum... Come back!

(Drumbeat)

This begins and ends the series called LIVE ZEN.
What I could say, I have said to you.
What I could not say, I have given to you.

Okay, Maneesha?
Yes, Osho.

Ma Tzu: The Empty Mirror

Talks on Zen
Talks given from 16/09/88 pm to 25/09/88 pm
English Discourse series
10 Chapters
Year published:

Ma Tzu: The Empty Mirror

Chapter #1
Chapter title: The mirror

16 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
WHEN NANGAKU FIRST SAW MA TZU, HE RECOGNIZED HIM BY INTUITION AS A VESSEL OF THE DHARMA.
HE VISITED MA TZU IN HIS CELL WHERE HE WAS MEDITATING, AND ASKED HIM: "IN PRACTICING SITTING MEDITATION, WHAT DOES YOUR REVERENCE ASPIRE TO ATTAIN?"
"TO ATTAIN BUDDHAHOOD" WAS MA TZU'S REPLY.
NANGAKU THEN TOOK UP A PIECE OF BRICK AND BEGAN TO GRIND IT AGAINST A ROCK IN FRONT OF MA TZU'S CELL. MA TZU ASKED, "WHAT ARE YOU GRINDING IT FOR?"
"I WANT TO GRIND IT INTO A MIRROR," RESPONDED NANGAKU.
AMUSED, MA TZU SAID, "HOW CAN YOU HOPE TO GRIND A PIECE OF BRICK INTO A MIRROR?"
NANGAKU RETORTED, "SINCE A PIECE OF BRICK CANNOT BE GROUND INTO A MIRROR, HOW THEN CAN YOU SIT YOURSELF INTO A BUDDHA?"

"WHAT MUST I DO THEN?" MA TZU ASKED.
NANGAKU REPLIED, "TAKE THE CASE OF AN OX-CART: IF THE CART DOES NOT MOVE, DO YOU WHIP THE CART OR DO YOU WHIP THE OX?"
MA TZU REMAINED SILENT.
"IN LEARNING SITTING MEDITATION," RESUMED NANGAKU, "DO YOU ASPIRE TO IMITATE THE SITTING BUDDHA OR DO YOU ASPIRE TO LEARN THE SITTING ZEN? IF THE FORMER, THE BUDDHA HAS NO FIXED POSTURES. IF THE LATTER, ZEN DOES NOT CONSIST IN SITTING OR LYING DOWN.
"THE DHARMA GOES ON FOREVER AND NEVER ABIDES IN ANYTHING. YOU MUST NOT, THEREFORE, BE ATTACHED TO, NOR ABANDON, ANY PARTICULAR PHASE OF IT. TO SIT YOURSELF INTO BUDDHA IS TO KILL THE BUDDHA. TO BE ATTACHED TO THE SITTING POSTURE IS TO FAIL TO COMPREHEND THE ESSENTIAL PRINCIPLE."

Maneesha, we are starting a new series of talks: MA TZU -- THE EMPTY MIRROR. Ma Tzu is also known as Baso. I am not using the name Baso, because our second series is going to be on the Japanese Basho -- the great mystic poet of Zen. And the name Ma Tzu is itself more meaningful than his popular name, Baso.

Before I discuss the sutras, a biographical note on Ma Tzu is absolutely needed, because he is not known to the world. He is one of those unfortunate geniuses whom the world tries in every way to ignore, to forget that they even exist. Even the idea that they exist hurts the ego of the crowd. It has been doing harm to every genius, because the very existence of a genius reduces you to a retarded being. Every enlightened master is evidence that you are living in darkness, that you have to transform your darkness into life, into light.

It seems to be such a great task -- it is not, but it appears to be a great task -- to transform your blindness into clear perceptive eyes; to transform your darkness into beautiful morning light. It is a simple thing, the simplest in the world, but just because it is simple, it does not appeal to the mind. Mind is interested in doing great things. The desire behind every ambition of the mind is to be special. And you can be special only with special achievements.

The problem with Zen is that it wants you to be utterly simple, not special. It goes against the very desire of the mind, which is not a small phenomenon -- it is a four-million-years-old desire, which everybody is carrying in different lives. Mind cannot understand why you should be simple when you could be special, why you should be humble when you could be powerful. And mind is heavy, it has the great weight of the past. The moment the mind sees anyone humble, simple, natural, a buddha, it immediately condemns him, because such a man goes against the whole makeup of the human mind.

And in a way the mind is right. To be a buddha you will have to drop the mind completely, you will have to become an empty mirror.

MA TZU WAS BORN IN CHINA IN THE YEAR 709. HE WAS THE MOST IMPORTANT FIGURE IN THE HISTORY OF ZEN AFTER THE SIXTH PATRIARCH, ENO.
ENO TOLD NANGAKU, WHO WOULD BECOME MA TZU'S MASTER, ABOUT A PROPHECY THAT NANGAKU WOULD HAVE "A SPIRITED YOUNG HORSE" OF A DISCIPLE WHO WOULD "TRAMPLE THE WHOLE WORLD." IN CHINESE, THE `MA' OF MA TZU MEANS `HORSE'.
AS A CHILD, MA TZU JOINED A LOCAL MONASTERY; BEFORE HE WAS TWENTY, HE WAS ALREADY A PROFESSED MONK.

He was a born genius, and even had prophecies about him by other masters -- that he is not to be taken as just XYZ, he has a possibility of becoming a great master -- and the prophecies were fulfilled.

Sometimes it is possible, if a master looks at a child when the child is still uncorrupted by the society, that he can see his potential clearly. And that's what another great master, Eno, said to Nangaku.

Eno was the sixth patriarch, the sixth great master after Bodhidharma. He told Nangaku, "This child is going to become a great master; be careful." And finally Ma Tzu became not only a great master, but the second most important master after Eno. Eno's prophecy was fulfilled more than he had expected. Ma Tzu proved himself to be a greater master than the prophecy had said.

But it is his strange fate that he is not known to the world. Perhaps he was too much ahead of his time; perhaps he was too far away from the ordinary crowd; perhaps his way of teaching was so subtle that the ordinary mind was incapable of comprehending it.

But whatever the cause, we are resurrecting Ma Tzu. We want him to be accepted in the history of consciousness, in the place that belongs to him.

The story Maneesha has brought:

WHEN NANGAKU FIRST SAW MA TZU, HE RECOGNIZED HIM BY INTUITION AS A VESSEL OF THE DHARMA.

A master is nothing but clarity, transparency. To him, things which are invisible to you are visible. Your potentiality is something very invisible, the mystery of your being. But to the master it is almost an open book; he can read it. And to have such a master, who can read your potentiality and can help you grow according to your potentiality -- not according to his ideology -- is the greatest blessing one can have.

WHEN NANGAKU FIRST SAW MA TZU, HE RECOGNIZED HIM BY INTUITION AS A VESSEL OF THE DHARMA.

These are metaphors. "A vessel of the dharma" is to say that he will become a presence which will send a radiation all around. People will come from thousands of miles away, pulled by an invisible force, like gravitation, not knowing why they are being pulled to a certain person. They will understand only when they have reached to that person -- felt his energy, quenched their thirst. Then they will know that some subtle force was pulling them to fulfill their destiny.

Just a few days ago, I came to know that trees have a certain sensibility about water. The scientist who was exploring it was amazed to see that there was a tree with no water around, except that two hundred feet away there was a water pipe. But the tree sent its roots to the water pipe, forced it to break, and was relishing and nourishing itself from that water.

The scientist was worried because he could not find any water around the tree, and he had not thought that it was carrying the water from a water pipe that it had broken with its roots. He was puzzled -- how did the tree know about the water pipe two hundred feet away? And it had not sent its roots anywhere else, just directly to the water pipe.

The tree cannot live without water. Certainly it must have a certain sensibility, a certain hidden knowledge where water is, even though the water is inside a pipe, and two hundred feet away.

The same is the situation with you, if your quest for truth is honest, not just a curiosity. From thousands of miles away, you will start getting pulled to a place where your thirst can be quenched. Existence makes a thirst only after it has created water to quench it. If there are disciples, seekers, searchers, existence manages that they should find a master who can see in them what their possible future is, and can help them to be themselves.

The master has no ideology, the master is not a missionary, the master does not program you. On the contrary he *de*-programs you; he takes away all your ideologies, your prejudices, your very mind, so that the pure emptiness of your being starts growing.

The masters have been lost, the whole world of that golden quest for truth has become a memory. And at times one thinks, "Perhaps all these buddhas are just our imagination" -- because they have disappeared from our mundane world.

Your purpose in being here is to bring that golden quest back into the world. And I am trying from all different angles -- all these masters are different angles, different approaches to the truth -- hoping that something may click in you and open the door that has been closed for years, for centuries.

HE VISITED MA TZU IN HIS CELL WHERE HE WAS MEDITATING, AND ASKED HIM: "IN PRACTICING SITTING MEDITATION, WHAT DOES YOUR REVERENCE ASPIRE TO ATTAIN?"

Just take note of it: Nangaku was a well-established master and Ma Tzu was just a young disciple, but he addresses him as "your reverence." For the master, your present is not only the present, it is also your future. He knows you, that one day you will become a buddha. It does not matter that it takes a few days, or a few years, or a few lives. Because Nangaku can see his buddhahood, he addresses even a disciple as "your reverence."

It reminds me about Gautam Buddha's past life, when he was not yet a buddha, and he heard about a great master who had become enlightened. He went to see, just out of curiosity, what this phenomenon of enlightenment is, and how it makes a difference in a man.

He touched the feet of the man, although he had no intention of doing so; but just as he came into his energy field, spontaneously he touched his feet. He wondered why he was touching his feet, because he had not come there to be a disciple. But the very area, the very atmosphere, the very milieu -- and something in his heart started ringing a bell, that perhaps he had come close to his home, without any conscious intention.

Just spontaneously he touched the feet of the man. It was a miracle to him, because he had never

touched anybody's feet. He was not a man of faith or belief; he was a young man, and very argumentative. This was a strange act that he had done, but stranger than this was that when he stood up, the master touched *his* feet.

He said, "What are you doing? In the first place, I had no idea, no desire, no intention of touching your feet -- but it happened. I was just watching it happening in spite of me. And now you are touching my feet! -- I am nobody, I don't know even the ABC of enlightenment. I have just come here out of curiosity."

The master said, "You may not know what is contained in your seed, but I know. I can see that one day you are going to become the buddha. Yesterday I was not a buddha, today I am a buddha; today you are not a buddha, tomorrow you will be a buddha. This small time difference does not make any difference."

Nangaku said to Ma Tzu, who was meditating in his cell, "IN PRACTICING SITTING MEDITATION, WHAT DOES YOUR REVERENCE ASPIRE TO ATTAIN?"

"TO ATTAIN BUDDHAHOOD" WAS MA TZU'S REPLY.

It has to be understood that buddhahood cannot be attained, it is already your nature. If you try to attain it, you will miss it. You have just to relax and see within yourself, and the buddha is already there in its absolute splendor.

The use of the word `attain' means that something has to be done, you have to go somewhere. There is a possibility of failure -- you may succeed, you may not succeed. And attainment is always of the outside world, of the objective world -- riches, or fame, or power....

But buddhahood is not an attainment. It is simply a remembrance, as if you had forgotten something, and suddenly in a silent relaxed state you remember it.

I think every one of you must have come at one time or other to the experience when you know that you know something, and you say that it is just on the tip of your tongue, but still you cannot remember. A very strange and weird feeling arises at that time. You know somebody's name -- you are absolutely sure that you know, you can even close your eyes and see the person -- you feel that the name is just on your tongue, but you are stuck there, it is not becoming expressed.

It is a very weird feeling -- that you know it, and you know that you know, and yet you cannot express it. It is just on the tip of your tongue, but the more you try, the more it becomes difficult.

The reason is that every effort makes your mind tense; and the more the mind is tense, the more it becomes closed. What is needed... you should go into the garden, and start digging or watering the plants, and forget all about this fellow who you remember and who is just sitting on the tip of your tongue. Just simply spit it out. Get engaged in something simple -- watering the roses; and while you are watering the roses, the mind will start relaxing. The closedness will start opening, and suddenly, from nowhere, the name has bubbled up to the surface.

While you were trying it was not possible for you to get it. But when you were not trying, and you simply dropped the idea of getting it, it came back with such a rushing force.

To be a buddha is exactly like that.

All that I teach you is not a philosophy, it cannot even be called a teaching. I simply help you to relax to such a point where you can remember what you have forgotten completely.

That remembrance will make you aware of your buddhahood.

That remembrance is not an achievement because the buddha is already within you; hence the word `attainment' is not right. But Ma Tzu's reply can be understood with a little more compassion. He does not know what exactly buddhahood is, he just has a feeling that there is something to be found, there is something missing in his life, to give it meaning and significance.

The word `buddha' simply signifies that he is searching for awareness. But because he does not know that what he is searching for is within himself, it is absolutely possible for him to use the word `attainment'. He is using the wrong word, but his longing is right. He is on the right path, he is just using a wrong word. And you have to forgive him because he is only a seeker, he is not a master yet.

NANGAKU THEN TOOK UP A PIECE OF BRICK AND BEGAN TO GRIND IT AGAINST A ROCK IN FRONT OF MA TZU'S CELL. MA TZU ASKED, "WHAT ARE YOU GRINDING IT FOR?"

This will give you some feel of how Zen masters have been unique in their efforts to awaken their disciples. This is a strange way, but spontaneous, because nobody else has done it before, nor afterwards. Only Nangaku did it.

MA TZU ASKED, "WHAT ARE YOU GRINDING IT FOR?"
"I WANT TO GRIND IT INTO A MIRROR," RESPONDED NANGAKU.
AMUSED, MA TZU SAID, "HOW CAN YOU HOPE TO GRIND A PIECE OF BRICK INTO A MIRROR?"
NANGAKU RETORTED, "SINCE A PIECE OF BRICK CANNOT BE GROUND INTO A MIRROR, HOW THEN CAN YOU SIT YOURSELF INTO A BUDDHA?"

"How can you -- remaining yourself, sitting here in the cell -- become the buddha? Neither the brick can become a mirror, nor just by sitting can you become a buddha. You can have the same posture as the buddha, the same lotus posture, but just sitting like him does not mean that you become him. Your effort is as futile as my effort of making a brick into a mirror."

What he is saying in fact is that you cannot become the mirror just by grinding your mind. What are you doing here? Just grinding your mind, and trying to make a mirror of it. The buddha is the mirror; the buddha simply reflects, he does not react. He is always empty like a mirror. Things come and go before the mirror, but they don't leave any trace on the mirror.

"WHAT MUST I DO THEN?" MA TZU ASKED.
NANGAKU REPLIED, "TAKE THE CASE OF AN OX-CART: IF THE CART DOES NOT MOVE, DO YOU WHIP THE CART OR DO YOU WHIP THE OX?"
MA TZU REMAINED SILENT.

"IN LEARNING SITTING MEDITATION," RESUMED NANGAKU, "DO YOU ASPIRE TO IMITATE THE SITTING BUDDHA OR DO YOU ASPIRE TO LEARN THE SITTING ZEN? IF THE FORMER, THE BUDDHA HAS NO FIXED POSTURES" -- sometimes he stands up, sometimes he walks, and sometimes he sleeps also -- "IF THE LATTER, ZEN DOES NOT CONSIST IN SITTING OR LYING DOWN. THE DHARMA GOES ON FOREVER AND NEVER ABIDES IN ANYTHING."

It has no particular form, it has no particular place; it goes on moving into different forms. You will not be able to find it in any form, in any body, in any posture. You will have to look within. It is only found in the emptiness, because emptiness cannot sit, cannot stand up, cannot lie down. Emptiness is just emptiness; it is eternally empty. That is the only thing that is eternal -- your empty heart.

"THE DHARMA GOES ON FOREVER AND NEVER ABIDES IN ANYTHING. YOU MUST NOT, THEREFORE, BE ATTACHED TO, NOR ABANDON, ANY PARTICULAR PHASE OF IT. TO SIT YOURSELF INTO BUDDHA IS TO KILL THE BUDDHA."

It is the majesty of Zen to say things directly, straightforwardly. No other religion has that courage.

Nangaku is saying to Ma Tzu, "TO SIT YOURSELF INTO BUDDHA" -- taking the buddha posture -- "IS TO KILL THE BUDDHA." Don't murder...

Before dying Gautam Buddha said to his disciples, "Don't make statues of me, because that will give a wrong impression to people. They will think that if you sit in this posture, you will become a buddha."

But who hears? Today there are more statues of Buddha than of anybody else. In fact, in languages like Arabic, Persian, Urdu -- because Mohammedans are against statues -- the word for statue is `budt'; and `budt' is just a form of `buddha'. In Sanskrit `buddh' is the original root of buddha -- to be aware. From `buddh' it is very easy to make `budt'.

This happened because Mohammedans came across more statues of Buddha than of anybody else. And they were destroying statues; wherever they went they were destroying statues. They destroyed beautiful pieces of art. To be against statues does not mean that you have to destroy statues.

You can see in this way how the unconscious mind moves from one extreme to another extreme. Gautam Buddha said, "Don't make statues of me, because people may think that just by sitting in the lotus posture you can become aware. Just leave it like this -- that awareness has no form, you have to find it within you. You cannot find it in a buddha statue. Do not distract them by outside statues -- because man's mind is such that it can be distracted by anything, it becomes attached to anything...."

I have heard about a Buddhist nun who had her own small statue of Gautam Buddha, made of solid gold, and she used to carry it while she was traveling from monastery to monastery. But her problem was that every morning she would worship her buddha, and she would burn incense -- but incense cannot be directed, it may go to some other buddha in the temple. Now this was very bad -- her own buddha was sitting there, and the incense and the perfume that she offered had flown away to some other buddha.

There used to be -- there still are -- temples with many buddhas. And she was so much attached to her own buddha that it became a problem. Her buddha and other buddhas...

She finally found a strategy so that the incense reached to her buddha -- because she was offering her incense, and the other buddhas were getting it. She made a small bamboo, just like a hollow passage, and she kept it on her incense burner, moving the perfume with the hollow bamboo towards the nose of her own buddha.

But then there arose another problem: the nose of her buddha became black. She was in great distress; a gold buddha, a solid gold buddha, with a black nose -- it does not suit. He looks almost like a nigger...!

She inquired of the older monks, "What to do now? If I don't put the bamboo there, the incense... nobody knows where it goes. It goes to all kinds of buddhas; but I am offering it to *my* buddha. And now because of this bamboo, the nose and a part of the face have become black. What should I do?"

The monk she was asking laughed and said, "You are an idiot woman! You don't understand the simple fact that all the buddhas are the same, they are statues of the same person. You have become attached to your buddha, and the whole teaching of Buddha is non-attachment.

"It is perfectly right; Buddha has shown you that attachment makes you dirty. So beware of it! Just go to a goldsmith so he can clean and polish your buddha. But from now onwards, just think of THE Buddha. Any buddha, whichever buddha gets the incense... perhaps he deserves it! And you should be happy that it has reached to somebody, because all those statues represent the same person."

Buddhists, the followers of Buddha, did not hear his last words, "Don't make statues of me. Let me represent the formless; only the fragrance, not the flower."

And there has been another extreme. Mohammed was against statues, because if you worship a statue... it is a stone, and worshipping a stone is a barrier to the worship of God. So all barriers have to be removed.

It was perfectly okay if somebody was willing to remove it, but Mohammedans started removing other people's barriers. They forgot all about God. Their whole history became a destruction of statues.

Neither by worshipping a statue can you reach to the buddha, nor by destroying statues can you reach to the buddha. You have to go withinwards; outside there is nothing that can give you the eternal, the ultimate, the truth that can quench your thirst.

"TO SIT YOURSELF INTO BUDDHA IS TO KILL THE BUDDHA. TO BE ATTACHED TO THE SITTING POSTURE IS TO FAIL TO COMPREHEND THE ESSENTIAL PRINCIPLE."

The essential principle is never objective; it is your subjectivity. The essential principle has no form; it is absolute emptiness. The essential principle is a mirror; it only reflects, it does not make any judgment of good or bad, of beauty or ugliness.

Chi-Hsien wrote:

I POSSESS POTENTIALITY;
IT IS SEEN IN A BLINK.
HE WHO DOES NOT UNDERSTAND
CANNOT BE CALLED A MONK.

It applies to you exactly the way it was applicable to Chi-Hsien's disciples. I POSSESS POTENTIALITY; IT IS SEEN IN A BLINK. It is not a far away phenomenon. Just close your eyes, and look silently, deep, and it is there. It has been there for eternity, just waiting for you to come home.

Maneesha has asked:
OUR BELOVED MASTER,
ARE WE ALL, THE TEN THOUSAND BUDDHAS, POTENTIAL VESSELS OF THE DHARMA?

Maneesha, as far as being potential vessels of dharma, nobody is an exception. You all have the potential -- the same potential, the same highest peaks of consciousness, as any buddha. But you have to go inwards and find your treasures. Outside you are a beggar, everybody is a beggar.

Alexander the Great came to India just three hundred years after Buddha had died. He wanted to meet some master. The name and the fame of Buddha had reached faraway shores -- even to Greece and Athens.

Alexander's master was the father of Western logic, Aristotle. Aristotle had told him, "You are going to conquer the world, you must reach India. I don't want you to bring anything as a present for me, just meet an enlightened master. I have heard so much, but it seems to be so ungraspable. And moreover, because I am a logician, I cannot accept anything unless it is rationally valid, with evidence, argument."

On his way back, Alexander remembered that he had to find a master. He inquired of people and they said, "It is very difficult. Even if you can find a master, we don't think he will be agreeable to going with you to Greece."

Alexander said, "Don't be worried about that. If I want to take the Himalayas to Greece, I can manage it!"

Finally he found a master. Many people had said, "Yes, that person is a realized one. He lives naked by the side of the river."

Alexander reached to the man, and with his naked sword he said, "I want you to come with me! You will be given a royal welcome; every facility will be available to you. You will be a royal guest, so don't be worried about anything. But I want you to come to Greece, because my master wants to see an enlightened man."

The old man laughed. He said, "In the first place, put your sword back into its sheath -- this is not the way to meet a master. And get down from your horse!"

Alexander had never heard such authoritative words -- and from a naked man, who has nothing.

And the man said, "Remember that you may conquer the whole world, but you are still a beggar. Now you are begging me to come with you. But as far as I'm concerned, I have come to the point where there is no movement. I don't go anywhere, I have never gone anywhere. I have been always now and here. Time has stopped, mind has stopped...."

Alexander was very angry. He said, "I will cut off your head if you don't come with me!"

The man said, "That's a good idea. You can take the head, but I'm not coming. And remember: just as you cut off my head, you will be watching the head falling on the ground and I will also be watching. Watching is our secret, tell your master -- and take my head."

Now it is very difficult to take the head of such a man, who is not afraid at all. Alexander said, "I have to go without a master."

The old man said, "Tell your master that enlightenment is not something that you can bring from outside. You cannot export it -- you have to explore it within yourself. Drop all logic, all rationality, all mind, and go inwards as deep as you can. At the very end of your search you will find the buddha.

"My coming will be of no use. I would not have refused, because there is no difference for me, where I am -- but seeing me, do you see any enlightenment? Neither will your master be able to see any enlightenment. To see enlightenment, you need a little bit of the experience of enlightenment, at least some meditativeness. And I don't think meditation has even entered into the consciousness of people in the West."

Strangely, even today -- the twenty-three hundred years since Alexander have not been of any help -- meditation is still an Eastern concept. It is still only in the East that people become thirsty to inquire within.

My effort is to spread the fire all over the world, to destroy the distinction between East and West. But every hindrance is being created. You all have to take the fire of meditation to your countries. Just small beginnings, and soon it can become a wildfire.

Except for meditation there is no way to know yourself -- in your purity, in your utter innocence, just like a mirror. But you are all vessels of the dharma, of the basic principle. You may recognize it, you may not recognize it. You are carrying it, you are pregnant with it -- whether you give birth or not, that is a different matter. Just a little relaxation, just a little looking inwards, and the doors of immense potentialities open up. You are no more a beggar. Without conquering the world you have conquered the whole universe. Just conquer yourself.

The rains have come to hear your laughter. (A LOUD AND FAMILIAR LAUGH IS HEARD FROM THE BACK OF THE AUDITORIUM.) And Sardar Gurudayal Singh has started it.

Three sannyasin kids meet in the ashram and start talking together.

"You know," says the German kid, "my uncle is a priest, and all the people call him `holy father.'"

"That's nothing," says the Japanese kid. "My grandfather is a Zen master, and even the emperor touches his feet."

"That's nothing, you guys," says the American kid. "My mother weighs three hundred pounds, and when she walks down the street, people take one look at her and say, `*My god*!'"

Father Finger has a little trouble with a sixteen-year-old blonde and the police. He goes immediately to see his lawyer, Boris Babblebrain. "If you win the case for me," says Finger, "I'll give you a thousand dollars."

"Okay," agrees Babblebrain, "get some witnesses."

Father Finger searches around his parish and manages to find two old drunks and a bag lady for his witnesses. They tell the right story, and he wins the case.

"I won your case for you," says Babblebrain. "Now, what about my thousand dollars?"

"Okay," replies Father Finger, "just get some witnesses!"

At a chic cocktail party in Hollywood, Sheikh Ali Baba, the fabulously rich oil millionaire, meets Brenda Babblebrain and falls madly in love with her.

Sheikh Ali Baba approaches her husband, Boris, the lawyer, and leads him into a quiet corner.

"I must sleep with your wife," says Ali Baba, "and in return, I will pay you her weight in gold."

Boris hesitates, and then he insists that he will need a few days.

"To think the deal over?" asks Ali Baba, anxiously.

"No, no!" cries Boris, "to fatten her up!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.

Let your body be completely frozen.

Close your eyes, and look inwards with as much urgency and totality as possible.

Deeper and deeper... you are entering the space we call the buddha.

This beautiful evening can become a great radical change in your life, if you are courageous enough to go on, just like an arrow, to the very center of your being.

You are just a witness, an empty mirror.

To make it more clear, Nivedano...

(Drumbeat)

Relax.

Watch -- the body is not you, the mind is not you.

Only the watching, only the witnessing is you.

This witnessing is your eternity.

With this witnessing comes all the ecstasies, all the blessings that existence can offer to you.

The deeper you are, the more watchful you are -- the more silent, the more peaceful.

It is a great event.

Every evening you go a little deeper into your buddhahood.

Look around this empty space within you; you have to remember it, twenty-four hours, when you come back from the inner journey.

Nivedano...

(Drumbeat)

Come back, but come back as buddhas -- peaceful, silent, graceful, with a beatitude.

Sit down for a few moments just as mirrors; remembering your inner world, collecting the experience so that it can become an undercurrent in your daily life.

I don't want anybody to escape from life; I want everybody to make life richer, more blissful, more

ecstatic.
I am all for life, because to me life is the only God.
The buddha is another name for life.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #2
Chapter title: Sowing seed

17 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
AFTER HIS FIRST INSTRUCTIONS FROM HIS MASTER, NANGAKU, ON THE MEANING OF THE DHARMA, MA TZU FELT AS IF HE WERE DRINKING THE MOST EXQUISITE NECTAR. AFTER BOWING TO THE MASTER, MA TZU ASKED HIM, "HOW MUST ONE BE ATTUNED TO THE FORMLESS SAMADHI?"
THE MASTER SAID, "WHEN YOU CULTIVATE THE WAY OF INTERIOR WISDOM, IT IS LIKE SOWING SEED. WHEN I EXPOUND TO YOU THE ESSENTIALS OF DHARMA, IT IS LIKE THE SHOWERS FROM HEAVEN. AS YOU ARE RECEPTIVE TO THE TEACHING, YOU ARE DESTINED TO SEE THE TAO."
MA TZU AGAIN ASKED: "SINCE THE TAO IS BEYOND COLOR AND FORM, HOW CAN IT BE SEEN?"
THE MASTER SAID: "THE DHARMA-EYE OF YOUR INTERIOR SPIRIT IS CAPABLE OF PERCEIVING THE TAO. SO IT IS WITH THE FORMLESS SAMADHI."
"IS THERE STILL MAKING AND UNMAKING?" MA TZU ASKED.
TO THIS, THE MASTER REPLIED, "IF ONE SEES THE TAO FROM THE STANDPOINT OF MAKING AND UNMAKING, OR GATHERING AND SCATTERING, ONE DOES NOT REALLY SEE THE TAO. LISTEN TO MY GATHA:
"THE GROUND OF THE NO-MIND
CONTAINS MANY SEEDS
WHICH WILL ALL SPROUT WHEN
HEAVENLY SHOWERS COME.
THE FLOWER OF SAMADHI
IS BEYOND COLOR AND FORM.
HOW CAN THERE BE ANY MORE
MUTABILITY?"
IT IS SAID THAT AT THIS, MA TZU WAS TRULY ENLIGHTENED, HIS MIND HAVING TRANSCENDED THE WORLD OF PHENOMENA. HE ATTENDED UPON HIS MASTER FOR A FULL TEN YEARS. DURING THIS PERIOD, HE DELVED DEEPER AND DEEPER INTO MEDITATION.

Maneesha, a great master on his own authority, Nangaku, is working on a greater master, Ma Tzu, who is just a seed right now, but contains a great buddha.

You are also seeds. It is up to you if you remain closed. Then you will never know your ultimate nature

as a buddha. A little courage, a little opening, a little dying of the cover of the seed and the buddha starts sprouting in you.

You cannot blame the climate. The rains are there. The clouds have even entered into the auditorium, they are just passing before my eyes. So close are the clouds... but the strange thing is that the closer the clouds are, the more the seed becomes afraid. Afraid of the unknown, afraid of... one never knows what is going to be outside. Hidden inside a cover, the seed feels safer, more secure.

On the path of Zen you have to learn these important words: openness, joy in insecurity -- a challenge from the unknown has always to be welcomed. That is the way of growing up. Most of the people in the world, who Wilhelm Reich has called "little men," die as little men, although their destiny is not to be little men. Wilhelm Reich was perfectly right in respect of the masses, the crowd, to call his book LISTEN, LITTLE MAN. But he was absolutely wrong because he could not see that hidden in the little man is the greatest buddha.

He simply condemned the little man because all the little men were condemning him. He was a genius; not a buddha but an intellectual giant, and he has been condemned by the crowds. Finally he was forced within the walls of a madhouse. And he was saying immensely sensible things. He was bringing a new territory to be explored.

But all those fearful people, afraid of the unknown, afraid of losing the security and the safety of the bank balance, forced him into a madhouse. And he was not mad. In his madhouse days he wrote his best books. They are evidence that he was not mad. But the politicians and the crowd and the government all conspired to force him to live in a madhouse. They all laughed at his immensely valuable discoveries about human energy. Naturally he was angry.

So when he wrote the book LISTEN, LITTLE MAN, it was not out of compassion, it was out of reaction. They had done harm to him, and he at least was able to condemn them. His book is beautiful in describing the little man. But the essential part of the little man is the seed, his potentiality, which Reich completely forgets in his anger.

Otherwise he was very close to becoming enlightened. But in his anger, his reaction, he was incapable of seeing the point that the people were bound to condemn him -- his being a genius was enough reason for their condemnation. They were bound to crucify him and it had to be understood as the natural course of things. But he could not take it as the natural course of things. He could not understand that it is something that has to happen to every genius who opens the doors of insecurity.

And because of this great cloud of anger, he was completely blind, unable to see that the little man is a buddha, hidden deep down as a seed.

Nangaku is instructing Ma Tzu.

> AFTER HIS FIRST INSTRUCTIONS FROM HIS MASTER, NANGAKU, ON THE MEANING OF THE DHARMA, MA TZU FELT AS IF HE WERE DRINKING THE MOST EXQUISITE NECTAR. AFTER BOWING TO THE MASTER, MA TZU ASKED HIM, "HOW MUST ONE BE ATTUNED TO THE FORMLESS SAMADHI?"

The first thing to understand is the meaning of *dharma*. Unfortunately the Sanskrit word `dharma' -- or the Pali word which Buddha used, `dhamma' -- has been wrongly translated as `religion' by the theologians, and by scholars it has been translated as `law', the ultimate law. Both have missed the point.

Dharma is not religion. In fact if you go to the roots of the words, religion means that which binds you, and dharma means that which frees you. They are absolutely contrary to each other. Dharma simply means your intrinsic nature. It is not written in scriptures and nobody can tell you what your dharma is. You have to find it yourself. This is a great dignity, conferred on the individual by existence, that you don't have to live on borrowed knowledge. The living source of life is just flowing close by. Why not drink it and be quenched?

Ma Tzu says, after understanding the meaning of the dharma, that HE FELT AS IF HE WERE DRINKING THE MOST EXQUISITE NECTAR. The deeper you go in your meditations, the closer you will come to the eternal stream of your life sources. It is pure nectar, because it declares your immortality, it declares your eternity. It declares that death is a fiction; it has never happened and will never happen to anyone. One only changes the house; one gets into another form or maybe into the formless existence.

Ma Tzu's statement that HE FELT AS IF HE WERE DRINKING THE MOST EXQUISITE NECTAR shows his tremendous understanding. He is very new in meditation, he is so young. But age has nothing to

do with your realization. It is not that when you get old, you will be able to become a buddha easily. On the contrary, the older you become the more difficult it becomes for you to drop your lifelong habits, concepts, ideologies.

Just two years ago Pope the Polack was in India and he was surprised to see that the very poor and the orphans who have been converted to Christianity were doing the same in their churches as they had been doing before: burning incense, bringing flowers for Jesus Christ. He could not believe what the priests were doing, because these people were doing exactly what they used to do in their temples. Instead of Krishna, now Christ is there, everything else is the same.

But the priests told him that they had to make a few considerations, a few compromises. These people cannot understand a religion without incense, without flowers. And the pope conceded that for Indian Christians it is okay.

As you become old, it becomes very difficult to change your ideology, your lifelong belief. It becomes hardened. The old man becomes hard, and in the same way everything around him becomes hard. The best situation in which to grow into your potential is childhood. Next to it is your youth. Most probably the childhood will be spoilt by the parents, by the priests.

The authentic religion has to depend on youth, because youth has a certain rebelliousness natural to it. A young man can rebel against the whole past without any guilt. He can clean his heart of all the old dead scriptures and statues, and the challenge of the unknown stirs his heart. He wants to accept the greatest challenge, and this is the greatest challenge in life -- to allow your seed to open to the unknown skies, to the winds, the sun, the rain; one never knows what is going to happen.

There is nobody to guide the seed, there are no scriptures for the seed to read. The seed is taking a risk by coming out, and you should understand that the risk is not small. The risk is exactly a death. The seed has to die in the soil; only then the sprouts of the potentiality of the seed will start growing. Perhaps it will become a roseflower, or a lotus, or some other kind of flower. It does not matter. What matters is flowering, not the name of the flower. A wild flower is as beautiful as the most precious rose. They are brothers in one way, that they both have come to their flowering. They have both enjoyed the joy of growth, they both have seen with their own eyes what was hidden in their seed. They have both taken the same risk and the same challenge.

In fact it is a death and a resurrection. The seed dies and resurrects into many flowers, into many fruits, into many seeds. It is said that a single seed can make the whole earth green. Just one plant is not its potential. On that one plant there will come thousands of seeds again, each seed again carrying thousands of seeds.

Just a single seed can fill the whole earth with absolute greenness. Such tremendous possibility in a small seed! And you are a living seed, conscious. The most precious thing in existence is within you: consciousness. The seed is groping in the dark, still finding the way. And you are conscious, you have a little light, but you don't move from your position, you remain a little man. In fact you hate all those who have gone to the other shore because their very going condemns you, that you have failed to fulfill your own destiny.

AFTER BOWING TO THE MASTER, MA TZU ASKED HIM, "HOW MUST ONE BE ATTUNED TO THE FORMLESS SAMADHI?"

The master must have said to him that unless you become attuned with existence in utter silence, you cannot know the dharma, the very principle of life and existence. Ma Tzu's inquiry is that of an honest seeker. He loved what was said, he felt it as if it was exquisite nectar -- but he would not believe it. There are still things to be settled. His question is not the question of a student, it is the question of a would-be master.

"HOW MUST ONE BE ATTUNED TO FORMLESS SAMADHI?"

He cuts out all unnecessary questions and comes exactly to the right thing, how one should be attuned to the formless *samadhi*.

Samadhi is a Sanskrit word, very beautiful in its meaning. It comes from a root which means, when there is no question and no answer, when your silence is so profound that you don't even have the question; answers are left far away but you don't have even the question. Such innocence which is just silent is called samadhi. And in this samadhi you can fall in tune with the heartbeat of the universe. Only in samadhi can you become one with the whole. There is no other way.

Every day what we are doing in the name of meditation is moving towards samadhi. Meditation is the beginning and samadhi is the end. Ma Tzu's question is that of a potential buddha. He is not asking about non-essentials, just the very essential.

THE MASTER SAID, "WHEN YOU CULTIVATE THE WAY OF INTERIOR WISDOM, IT IS LIKE SOWING SEED. WHEN I EXPOUND TO YOU THE ESSENTIALS OF DHARMA, IT IS LIKE THE SHOWERS FROM HEAVEN. AS YOU ARE RECEPTIVE TO THE TEACHING, YOU ARE DESTINED TO SEE THE TAO."

Tao is Chinese for what we call samadhi; the Japanese call it *satori*, the Chinese call it *tao*. Tao is perhaps the best of all these expressions, because it is not part of language. It simply indicates something inexpressible, something that you can know but cannot say, something that you can live but cannot explain. It is something that you can dance, you can sing, but you cannot utter a single word about it. You can be it; you can be the expression of Tao, but you cannot say what it is that you are expressing.

MA TZU AGAIN ASKED: "SINCE THE TAO IS BEYOND COLOR AND FORM, HOW CAN IT BE SEEN?"

You have to understand this dialogue very deeply, because it will give you the right direction for what has to be asked. There are thousands of things to ask, but the essentials are very few and unless you start by asking the essentials, you will not come close to the truth.

As Nangaku mentioned the Tao, Ma Tzu immediately asked: "SINCE THE TAO IS BEYOND COLOR AND FORM, HOW CAN IT BE SEEN? -- you are saying that if you enter into samadhi, you will see the Tao."

THE MASTER SAID: "THE DHARMA-EYE OF YOUR INTERIOR SPIRIT IS CAPABLE OF PERCEIVING THE TAO. SO IT IS WITH THE FORMLESS SAMADHI."

It was for this reason that the East had to develop the concept of the third eye. These two eyes can see only the form, the color, but they cannot see the formless and the colorless. For the formless and colorless they are blind. In samadhi you close these eyes and a new perceptivity, which can be metaphorically called `the third eye', arises in you; a new sensitivity which can feel and see what is not possible for your outer senses.

The dharma-eye, which is the third eye of your interior spirit, is capable of perceiving the Tao. When I say to you in meditations, "Go deeper, look deeper," I am trying in every way so that your third eye, which has remained dormant, opens up.

Ma Tzu still asked, "IS THERE STILL MAKING AND UNMAKING?"

Can we do something inside? Can we make a buddha inside? Is there still some creativity inside? It is a very profound question.

TO THIS, THE MASTER REPLIED, "IF ONE SEES THE TAO FROM THE STANDPOINT OF MAKING AND UNMAKING, OR GATHERING AND SCATTERING, ONE DOES NOT REALLY SEE THE TAO. LISTEN TO MY GATHA."

He says that as far as your inner world is concerned your buddha is already there; you don't have to make it. Everything is as it should be in your inner world.

I am reminded of the Russian scientist, Kirlian, who brought a new vision to the objective scientist; its implications are immense. He was a great photographer and he went on perfecting and refining his lenses. His whole idea was that if something is hidden in a seed as a potential, then perhaps the photograph of the potential can be caught with a better lens.

It was a very strange idea, but scientists and mystics and philosophers and poets are all a little bit crazy. Everybody tried to persuade him: "Don't do such nonsense, how can you see the rose in the seed?"

He said, "If it is going to be, then it must be present in some way -- perhaps our eyes are not capable of seeing it." And finally he succeeded. He managed to create lenses which could take a photograph of what was going to happen in the future. He would put the seed in front of his camera and a photograph would come of a rose flower.

And then he would wait for the seed to die into the soil -- and it was one of the miracles of modern genius, that when the real rose came, it would be exactly the same as the photograph. He has caught the future in his net.

He became convinced that if it is true about the seed then it can be used in many things. For example, Kirlian photography has now become an absolute must in Russian hospitals. People come just to be

checked, to see if there is any possibility of disease in the future.

His lenses have become even more refined now after his death; a whole school of Kirlian photographers has been working on it. They can see at least six months ahead. If you are going to be sick in six months' time, the photograph will show it -- that after six months you will have cancer. There is no other way to find it out, but it can be treated although it has not become manifest. It is a tremendous blessing to medicine. We can cure people before they become sick.

What we see with our eyes is not all. Even in the outside world our eyes have limitations. Kirlian photography has gone beyond our eyes into the objective world. In the same way the third eye opens in the inner world and brings you your whole potentiality in its fullness. You don't have to do anything, you have just to recognize it. A buddha is not made, a buddha is only remembered.

Nangaku said, "LISTEN TO MY GATHA." That is an ancient way; `gatha' means poetry. "What I could manage to say in prose, I have said. Now listen to my poetry. Something that I have not been able to say in prose can be said in poetry.

"THE GROUND OF THE NO-MIND
CONTAINS MANY SEEDS
WHICH WILL ALL SPROUT WHEN
HEAVENLY SHOWERS COME."

They have come and now it is up to you to take the challenge.

"THE FLOWER OF SAMADHI
IS BEYOND COLOR AND FORM.
HOW CAN THERE BE ANY MORE
MUTABILITY?"
IT IS SAID THAT AT THIS, MA TZU WAS TRULY ENLIGHTENED, HIS MIND HAVING TRANSCENDED THE WORLD OF PHENOMENA. HE ATTENDED UPON HIS MASTER FOR A FULL TEN YEARS. DURING THIS PERIOD, HE DELVED DEEPER AND DEEPER INTO MEDITATION.

Kanzan wrote:

IN MY HOUSE THERE IS A CAVE,
AND IN THE CAVE IS NOTHING AT ALL --
PURE AND WONDERFULLY EMPTY,
RESPLENDENT, WITH A LIGHT
LIKE THE SUN.
A MEAL OF GREENS WILL DO
FOR THIS OLD BODY,
A RAGGED COAT WILL COVER
THIS PHANTOM FORM.
LET A THOUSAND SAINTS APPEAR
BEFORE ME -- I HAVE THE
BUDDHA OF HEAVENLY TRUTH!

Once you have looked into your inner cave and found the light, the life, the very source of your being, then the so-called saints don't mean anything. They are just moralists, following a certain system of morality, beliefs, but they don't have the truth. If you have the truth then even a thousand saints cannot weigh more than your buddha. Your buddha is the ultimate and it is not borrowed. You have discovered it.

Maneesha has asked:
OUR BELOVED MASTER,
I LOVE THE EXPRESSION, "TAKE ONE STEP TOWARDS ALLAH, AND HE WILL COME RUNNING A THOUSAND STEPS TOWARDS YOU."
IT SEEMS TO SUGGEST THAT RECEPTIVITY IS NOT A TOTALLY INACTIVE WAITING BUT REQUIRES A CERTAIN PARTICIPATION.
EVEN TO RECEIVE A FLOWER, DOESN'T ONE NEED TO HOLD OUT ONE'S HAND? OR AM I ON THE WRONG TRACK AGAIN?

Yes, Maneesha, you are on a wrong track again. That saying comes from Mohammedanism, "Take one step towards Allah, and he will come running a thousand steps toward you."

But in the world of Zen there is no Allah, and as far as your inside is concerned, just take one step and you *are* the Allah. Nobody comes running. On the contrary, you come to a standstill. Just one step, inside -- that Mohammedan saying is still about the outside God -- you take one step and God will come running towards you. But that kind of God does not exist, so don't unnecessarily waste your step! Save it, you will need it to go in. And the moment you go one step in, you are the Allah. In the world of Zen that kind of statement is not applicable at all.

Now the clouds have come, really with tremendous urgency! This year Poona is going to be flooded even without the Shankaracharya committing suicide. Just the laughter of ten thousand buddhas is enough to call all the clouds of the world. They don't need any passport, any visa. They don't have to pass any customs office. They are the free buddhas moving in the sky, and when they see ten thousand buddhas gathered, naturally they come running -- particularly at the time when I am going to tell you the jokes.

Where is Sardar Gurudayal Singh? Just laugh loudly. This book is going to be dedicated to Sardar Gurudayal Singh, the only man in history who laughs before the joke is told. What a trust! You should learn trust from Sardar Gurudayal Singh.

Maggie MacTavish dies and leaves old Hamish a widower. It is such a relief for him that he rushes excitedly round to see Mr. Tomb, the undertaker.
"How much to bury my wife?" asks Hamish.
"Five hundred pounds," replies Tomb, rubbing his hands together.

"Five hundred?" splutters Hamish, clutching his purse. "Can't you do it for less?"

"Well," replies Mr Tomb, "the cheapest I can manage is three hundred pounds."

"My God!" wails Hamish, counting out his money, "I almost wish she was still alive!"

Magic Mushroom Melvin, the old hippy, is busy making lunch for his old buddy, Buffalo Grass.

"Wow, man!" says Melvin, stepping back from the sink and sitting down to smoke a few reefers. "That's the wildest recipe I have ever tried."
"Groovy, man!" says Buffalo Grass, in a cloud of smoke. "What is it?"
"It is salad, man!" says Melvin.
"Hey, cool, man -- salad!" agrees Buffalo Grass. "How do you make it?"

"Well, it's really easy, man!" says Melvin, "you cut up lettuce, tomatoes, cucumbers, and carrots; then you throw in some LSD, stand back, and watch the salad toss itself!"

Dilly and Dally are identical twin brothers, who live in a small town near the sea.
Dilly is married and Dally is single, but he keeps a small rowing boat.
One day Dilly's wife dies, and a few days later, Dally's rowing boat sinks.

Walking in the street a week later, Dally meets Mrs. Godball, the bishop's wife. Mrs. Godball mistakes Dally, the boatman, for Dilly, who has just lost his wife.
"I'm sorry to hear about your terrible loss!" says Mrs. Godball.

"Oh, thank you very much!" replies Dally, the boatman, "but I am not sorry at all. She was a rotten old thing from the start. She had a huge crack in the front of her and a big hole behind, which kept getting bigger every time I used her. She stank of old fish and used to leak water all the time. Her bottom was really badly scratched up, and whenever there was wind, it was not safe to go near her.

"Last week, three men came around looking for some fun, so I hired her out to them. I told them to take it easy with her, but the three idiots all tried to get into her at the same time. Of course, she split from back to front. Now she is gone, and I am very happy about it!"
Mrs. Godball faints.

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes,
and feel your body to be completely frozen.
Look inwards with absolute urgency.
Deeper and deeper,
until you reach the source of your very being.
It is very close -- just one step
and you are the buddha.
Such a beautiful evening,
and the dancing rains rejoicing in your silence,
rejoicing in your samadhi.
These cloud buddhas have come from so far away,
don't let them down.
Deeper and deeper,
there is no need to fear.
It is your own space and it is your own birthright
to be a buddha.
To make it absolutely clear
that you are not the body, nor the mind,
but just a witness,
Nivedano...

(Drumbeat)

Relax, and just be a witness.
This witnessing is another name of the buddha.
Witnessing makes you an empty mirror,
reflecting everything without getting identified.
And this is the miracle of meditation;
it gives you freedom, it gives you the beyond.
Gather the experience, the fragrance,
because the time is close that you will be called back.
Taste the nectar,
the eternally running stream of your life,
let it sink deep in your every fiber,
because it is going to be a twenty-four hour lifestyle.
Living or dead, you have to remain as a buddha.
Nivedano...

(Drumbeat)

Come back, but come back as a buddha
with a samadhi,
with a feel of the nectar.
Sit down for a few moments,
just to recollect the experience
of where you have been,
what you have been.
Every day it has to become deeper and deeper.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the buddhas?

Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #3
Chapter title: Ripe plum

18 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONE DAY, WHEN MA TZU WAS ON HIS WAY HOME FROM CHIANG-SI, HE STOPPED TO VISIT HIS OLD MASTER, NANGAKU. WHEN MA TZU HAD BURNED INCENSE AND MADE BOWS TO NANGAKU, NANGAKU GAVE HIM THIS VERSE:
"I ADVISE YOU NOT TO GO HOME.
IF YOU DO, THE TAO IS IMMOVABLE.
AND AN OLD WOMAN
NEXT DOOR TO YOU
WILL TALK OF YOUR INFANT NAME."
MA TZU RESPECTFULLY ACCEPTED IT AND SWORE TO HIMSELF NEVER TO GO HOME, HOWEVER OFTEN HE MIGHT BE REBORN. STAYING ONLY IN CHIANG-SI, HE HAD DISCIPLES COME TO HIM FROM ALL PARTS OF CHINA.
ONE DAY A MONK CALLED TA-MEI JOINED A TRAINING ASSEMBLY OF MA TZU. TA-MEI ASKED THE MASTER: "WHAT IS BUDDHA?"
MA TZU REPLIED: "IT IS THE PRESENT MIND."
ON HEARING THIS, TA-MEI ATTAINED HIS FULL ENLIGHTENMENT. HE TOOK HIMSELF OFF INTO THE MOUNTAINS, AND OVER THE YEARS HARDLY NOTICED THE PASSING OF TIME; HE ONLY SAW THE MOUNTAINS AROUND HIM TURN GREEN OR YELLOW.
ONE DAY, MA TZU SENT A MONK ESPECIALLY TO TEST HIM. THE MONK ASKED TA-MEI, "WHEN YOU ONCE SAW MA TZU, BY WHAT WORD DID YOU BECOME ENLIGHTENED?"
TA-MEI REPLIED, "BY MA TZU'S SAYING, `THE PRESENT MIND IS THE BUDDHA.'"
"NOW HIS WAY IS ANOTHER," THE MONK TOLD TA-MEI.
"WHAT IS IT THEN?" ASKED TA-MEI.
"MA TZU NOW SAYS THAT THIS VERY MIND WHICH IS BUDDHA IS NEITHER MIND NOR BUDDHA," REPLIED THE MONK.
"THAT OLD FELLOW!" SAID TA-MEI. "WHEN WILL HE CEASE TO CONFUSE THE MINDS OF MEN? LET HIM GO ON WITH HIS `NEITHER MIND NOR BUDDHA.' I WILL STICK TO `THIS PRESENT MIND ITSELF IS BUDDHA.'"
WHEN THE MESSENGER TOLD MA TZU OF THIS EXCHANGE, MA TZU COMMENTED: "THE FRUIT OF A PLUM HAS RIPENED."

Maneesha, one of the most important things to be remembered all along is that the Zen master is not a philosopher. He is not rational. Basically he is very irrational and absurd, but miraculously he manages -- from his absurdity, from his contradictory statements -- to make the message clear to you. Today he may say something and tomorrow something else. If you bring your logical mind into it, you will think that you are being confused. But there are different ways of saying the same thing. In fact even in contradictions the same message can be given.

This is one of the great contributions of Zen, that there are no contradictions. Everything is expressing the same truth, the same reality. The smallest piece of grass and the biggest star are not in any way giving you a different message. Nobody is lower and nobody is higher in existence. There is no hierarchy. And as far as truth is concerned, fundamentally it is inexpressible. But if you want to express the inexpressible, then you can use even contradictory terms to indicate the same thing.

Two different fingers, coming from two different angles, can point to the same moon. The mind may find it difficult. In fact the Zen master's whole work is to make things so difficult for the mind that you become tired of the mind, tired of thinking, and you put it aside. And that moment of restfulness, when you have put the mind aside, brings you to the door of existence.

This small anecdote is very significant.

> MA TZU STAYED WITH HIS MASTER, NANGAKU, FOR MORE THAN TEN YEARS. ON LEAVING HIM, HE BECAME ABBOT OF THE KAI-YUAN TEMPLE AT CHIANG-SI.
> IN HIS SERMONS, MA TZU FOLLOWED CLOSELY THE BASIC INSIGHTS OF THE SIXTH PATRIARCH, ENO -- PARTICULARLY, THAT THERE IS NO BUDDHA OUTSIDE OF ONE'S OWN MIND.

This word `mind' can be understood as the ordinary mind, full of thoughts, emotions, sentiments and attachments. And this same mind can also be thought of as empty. You can empty it of all thoughts, of all emotions. And the moment this mind is empty, there is no difference between mind and no-mind. So there is no need to be confused.

A few masters will use: "The present mind contains everything, even the buddha." But the condition is that the mind should be empty. Then it, itself, is the buddha.

Buddha's own statement is significant. He says, "This very body, the buddha; this very mind, the lotus paradise." But continuously he is saying that you are not the body, you are not the mind. Then what does he mean with this contradiction? He is simply saying that if you are not identified with the body, this very body is as much a buddha as anything in the world. If you are not filled with thoughts, this very mind is as spacious as the whole sky. He is not contradicting himself, he is simply using contradictory ways to indicate the truth.

Eno was the man who had introduced Ma Tzu to Nangaku. Eno was getting old and Ma Tzu was very young, so he did not take the responsibility of guiding Ma Tzu into meditation. He gave the responsibility to Nangaku who was going to be his successor when he died. But the way Eno introduced Ma Tzu to Nangaku was so insightful: "Be very careful with this young man. He is going to be a buddha, and he is going to be your successor, just as you are my successor. Be very reverent, grateful, that you have got a man who is on the verge of becoming a buddha in your hands."

Ma Tzu remained closer to Eno's teachings although Eno was not his master, but Eno had seen his potentiality -- the possibility, the invisible future. And at the same time he had seen that his death was coming closer, so taking on the responsibility of a disciple at this moment would be wrong, and particularly of a disciple who needs tremendous care because he is on the very verge of exploding. Being very old he thought it would be better that Ma Tzu should be given into the hands of his successor, Nangaku.

Nangaku was a master in his own right. His teaching was not just a following of Eno. In the world of Zen it is not necessary that a disciple should follow the master in details. All that is necessary is that the disciple should understand the master's presence, his fundamental realization. It should not remain a belief to the disciple, it should become an actual taste. Doctrines and beliefs don't matter at all. What matters is the master's presence and his realization, and the splendor that the realization brings with it.

Eno never asked Nangaku to follow him -- Nangaku had his own approach -- but he had chosen Nangaku to be his successor. This is very strange. It does not happen in any other place in the whole world. People choose successors to follow them in detail. But Zen is unique in every way. It is not a question of following, it is that this man is also realized. His methods may be different, his devices may be different, his approaches may be different, but he is a realized man, he can be a successor.

But strangely, although Eno had given the responsibility of his initiation to Nangaku, Ma Tzu remained fundamentally close to Eno's teaching, to Eno's method of indicating the truth. Eno had caught a glimpse of his future. Nangaku took every care and helped him to become an enlightened master. But he was always more grateful towards Eno for this very reason: that he had refused to initiate him, because his death was very close; and he had put him in the hands of the right person, who would take care of him, because his spring was coming soon. He would be blossoming, and Eno would not be there.

Certainly Ma Tzu and Eno, without any relationship of master and disciple, came very close in their

hearts. Their hearts started beating in the same rhythm. His master's teaching was in many ways different, particularly from Eno's teaching that there is no buddha outside of one's own mind.

But remember it, when Eno says `mind', you can translate it as `no-mind'. What he means is `empty mind' which is equivalent to `no-mind'. What is left in an empty mind? -- just a pure space. It depends on you whether you prefer to call it the empty mind or no-mind. But both are equivalent, not in the dictionaries, but in the existential experience.

ONE DAY, WHEN MA TZU WAS ON HIS WAY HOME FROM CHIANG-SI, HE STOPPED TO VISIT HIS OLD MASTER, NANGAKU.

He is a master now in his own right. He had gone to Chiang-si and was returning home from there, and HE STOPPED TO VISIT HIS OLD MASTER, NANGAKU. WHEN MA TZU HAD BURNED INCENSE AND MADE BOWS TO NANGAKU, NANGAKU GAVE HIM THIS VERSE....

This too has to be understood. Even when a disciple becomes enlightened, it does not matter, his gratefulness becomes even fuller. It is not that now there is no need of the master. It is not that "Now I am equal to the master, now I am experiencing the same buddhahood as the master." No, it is not thought of in that way, because that is the way of the ego. The ego has been lost long ago. The way of gratitude, the way of humbleness is that "Though I may have become a buddha, my master was the indicator towards the right path, and I will remain forever and forever in deep gratitude towards him."

Sariputta, one of Buddha's chief disciples, became enlightened. With tears in his eyes he came to Buddha and he said, "I was avoiding enlightenment, but you went on insisting. Now I am enlightened and my eyes are full of tears because I know you will send me away from you, just to spread the fire. And I understand your compassion, that you are continuously aware of the many who can become buddhas; just a little support is needed. Those who have not gone very far away from themselves can be called back very easily."

Buddha said, "Then why are you crying?"

He said, "I am crying because I will not be able to touch your feet every day as I have been doing for these twenty years."

Buddha said, "Do one thing. Keep a map with you, and remember in what direction I am dwelling. Just bow down in that direction. Touch the feet symbolically, touch the earth -- because after all this body is made of earth, and one day it will go back to the earth. So touching the earth is not only touching my feet, but touching the feet of all the buddhas who have ever happened. They have all dissolved their bodies in the earth. So there is no need, and it does not look right, that an enlightened person should weep and cry."

Sariputta said, "I don't care what people think, but the reality is that tears are coming. And according to your teachings, I should be spontaneous and authentic. Even if you say, `Don't weep,' I am not going to listen. Tears are coming, what can I do? I cannot be a hypocrite, smiling though the eyes are full of tears."

It is said that Sariputta, wherever he was, in the morning would look at the map, to find exactly where Buddha was, and in that direction he would bow down and touch the feet of Buddha. He came to have thousands of disciples of his own and they said, "It does not look right. You need not do such a gesture. You are a buddha yourself."

He said, "It is true, I am a buddha myself, but I would not have been a buddha if I had not met Gautam the Buddha. It is the meeting with this man that triggered something in me, burned all that was false and brought all that was true in its pristine purity and clarity. I owe so much to this man that there is no way to pay him. All that I can do is touch his feet from miles away."

He continued to his very last breath. Before he died -- he died before Gautam Buddha -- the last thing he said to his disciples was, "Forgive me because you cannot see those invisible feet. Let me touch the feet of my master for the last time." And he bowed down, tears flowing from his eyes, and he died in that posture. He did not get up again. This is true humanity -- humbleness, devotion, love, trust.

Ma Tzu, visiting his old master, burned incense in front of him as you burn incense before a buddha statue and made bows to Nangaku. Nangaku gave him this *gatha*, this verse:

"I ADVISE YOU NOT TO GO HOME.
IF YOU DO, THE TAO IS IMMOVABLE.
AND AN OLD WOMAN NEXT DOOR TO YOU
WILL TALK OF YOUR INFANT NAME."
MA TZU RESPECTFULLY ACCEPTED IT AND SWORE TO HIMSELF NEVER TO GO HOME, HOWEVER OFTEN HE MIGHT BE REBORN. STAYING ONLY IN CHIANG-SI, HE HAD DISCIPLES COME TO HIM

FROM ALL PARTS OF CHINA.

Very strange but meaningful advice. Nangaku told him not to go home. It implies many things. It implies that now you are homeless. The moment you become enlightened you don't have a home, not even your body is your home. Now the whole existence is your home, so stop this old habit of going home once in a while. There is no home for you anymore. You are a homeless cloud floating in the sky, in total freedom, unattached to anything.

IF YOU DO, THE TAO IS IMMOVABLE.

Nangaku is saying, "If you don't listen to my advice and still go home, remember that your Tao, your empty buddha inside, never goes anywhere. So you are just acting; just a dead body, a corpse is going. Your real being is immovable; it never goes anywhere, it is always now and here." And he said, "AND AN OLD WOMAN NEXT DOOR TO YOU WILL TALK OF YOUR INFANT NAME."

Ma Tzu's childhood name was Baso. Nangaku is making a joke about his name, that the old woman next door to his home will call him Baso. They will not recognize that he is no more Baso, that he is Ma Tzu, that he is a great master. In their eyes he will be just the same; they have seen him born, and they have seen him growing up. It is very difficult for them to recognize that he has become a buddha, and they will think it very insulting to the Buddha.

MA TZU RESPECTFULLY ACCEPTED IT AND SWORE TO HIMSELF NEVER TO GO HOME, HOWEVER OFTEN HE MIGHT BE REBORN.

He is saying that even if he is born again -- although an enlightened person is never born again -- he is giving his promise that even if he is born again and again, he will never go home. He has understood his homelessness, his aloneness.

STAYING ONLY IN CHIANG-SI, HE HAD DISCIPLES COME TO HIM FROM ALL PARTS OF CHINA.
ONE DAY A MONK CALLED TA-MEI JOINED A TRAINING ASSEMBLY OF MA TZU. TA-MEI ASKED THE MASTER: "WHAT IS BUDDHA?"

MA TZU REPLIED: "IT IS THE PRESENT MIND" -- the teaching of Eno that he followed all his life.

But remember that the mind is never in the present; it is either in the past or in the future. In the present is empty mind. You can call it the present mind if you are interested in using the positive words or you can call it no-mind, if you want to use the negative. The truth can be expressed both ways, negatively or positively. The present mind in fact means no-mind. For those who understand the presentness, all mind disappears. Mind can be in the past, mind can be in the future, but never in the present. Hence being in the present simply means being out of the grip of the mind.

MA TZU REPLIED: "IT IS THE PRESENT MIND."
ON HEARING THIS, TA-MEI ATTAINED HIS FULL ENLIGHTENMENT. HE TOOK HIMSELF OFF INTO THE MOUNTAINS, AND OVER THE YEARS HARDLY NOTICED THE PASSING OF TIME; HE ONLY SAW THE MOUNTAINS AROUND HIM TURN GREEN OR YELLOW.
ONE DAY, MA TZU SENT A MONK SPECIALLY TO TEST HIM. THE MONK ASKED TA-MEI, "WHEN YOU ONCE SAW MA TZU, BY WHAT WORD DID YOU BECOME ENLIGHTENED?"
TA-MEI REPLIED, "BY MA TZU'S SAYING, `THE PRESENT MIND IS THE BUDDHA.'"
"NOW HIS WAY IS ANOTHER," THE MONK TOLD TA-MEI.
"WHAT IS IT THEN?" ASKED TA-MEI.
"MA TZU NOW SAYS THAT THIS VERY MIND WHICH IS BUDDHA IS NEITHER MIND NOR BUDDHA," REPLIED THE MONK.

This very mind is neither the buddha nor the mind. Now Ma Tzu is teaching this way.

"THAT OLD FELLOW!" SAID TA-MEI. "WHEN WILL HE CEASE TO CONFUSE THE MINDS OF MEN? LET HIM GO ON WITH HIS `NEITHER MIND NOR BUDDHA.' I WILL STICK TO `THIS PRESENT MIND ITSELF IS BUDDHA.'"

He has understood clearly that Ma Tzu has changed his expression from positive to the negative. He can confuse an ordinary man, but he cannot confuse an enlightened man anymore.

"THAT OLD FELLOW!" SAID TA-MEI. "WHEN WILL HE CEASE TO CONFUSE THE MINDS OF MEN?"

There was no need to change, the old expression was perfect.

"LET HIM GO ON WITH HIS `NEITHER MIND NOR BUDDHA.' I WILL STICK TO `THIS PRESENT MIND ITSELF IS BUDDHA.'"

You may think that he is not agreeing with his master, Ma Tzu, but then you will not have understood it. He is agreeing perfectly well. He understands that it means the same. He has just changed the expression from positive to negative. Only the expression is changed, not the expressed. So he says, "Let the old fellow do whatever he wants, but I am going to insist that this present mind itself is the buddha."

WHEN THE MESSENGER TOLD MA TZU OF THIS EXCHANGE, MA TZU COMMENTED: "THE FRUIT OF A PLUM HAS RIPENED."

Ma Tzu understood perfectly well that Ta-mei had become enlightened. Any unenlightened man would have been confused because the unenlightened mind can never think that positive and negative can be of the same significance and have the same meaning. There is a place where yes and no are not contradictory.

MA TZU SAID, "THE FRUIT OF A PLUM HAS RIPENED."

Ta-mei's name, in Chinese, means `big plum'.
Takuan wrote:

THE MOON HAS NO INTENT TO CAST
ITS SHADOW ANYWHERE,
NOR DOES THE POND DESIGN TO
LODGE THE MOON.
HOW SERENE THE WATER OF HIROSAWA!

Takuan's monastery was near the lake Hirosawa. In this small poem is contained the whole essence of Zen. THE MOON HAS NO INTENT TO CAST ITS SHADOW ANYWHERE....

Do you think the moon has any intention to cast its shadow and reflection into thousands of seas and lakes and ponds? It has no intent at all.
And on the other side, NOR DOES THE POND DESIGN TO LODGE THE MOON.

Neither the pond, the lake or the ocean are desiring to lodge the moon, or are interested to reflect the moon.

HOW SERENE THE WATER OF HIROSAWA!

It is not even disturbed by the reflection of the moon. It does not care. His poem is saying to you to live without intentions, without any goals, without any desire of achievement, any ambition. Just live spontaneously, moment to moment. Whatever happens, accept it joyfully, rejoicingly, without any complaint or grudge.

Even if death comes, let it be welcomed. Dance, sing a song. That has been the tradition in Zen. Each master is expected -- and they all have done it -- that before dying they should write a small haiku containing their whole teaching.

It shows two things: that they are perfectly aware of death, and that even in death they are not in any sadness. Their haiku says their joy, their fulfillment. Without your asking for anything, existence has given everything to you.

A man who lives with intentions is bound to feel frustration. A man who lives with expectations is bound to feel frustrated because existence has no obligation to you. But if you live without intentions, without expectations, then miraculously you find that everything that you ever dreamed of is being fulfilled. The moon is reflected in the lake -- the lake never asked it, the moon never intended it. Existence goes on spontaneously. Don't bring your desire, your ambition and your expectation; they are the disturbing points. They create a chaos in your mind. But if there is no intention for anything, HOW SERENE THE WATER OF HIROSAWA!

The moon is reflected but the water is not even thrilled. Such a beautiful moon and the Hirosawa lake takes the reflection naturally, spontaneously. If it was not reflected, there would not have been any frustration. Moon or no moon, nothing matters. The lake of Hirosawa is silent. And that should be your inner consciousness -- just a silent lake.

Maneesha has asked:
OUR BELOVED MASTER,
HOW AMAZING IT WOULD BE IF YOU TURNED UP ONE EVENING IN GAUTAM THE BUDDHA AUDITORIUM, AND ALL YOU COULD SEE WAS A VAST HALL OF EMPTY MIRRORS, OR ROWS AND ROWS OF JUICY, RIPE PLUMS.
DO YOU REALLY THINK IT'S POSSIBLE? IS ANYTHING HAPPENING? OR BETTER: IS NOTHING HAPPENING?

Maneesha, it is happening every day. The whole hall is full of mirrors and full of big plums. Look at Avirbhava, a dancing plum.

Now it has come to the point of laughter and Sardar Gurudayal Singh is sitting very close today. Now this is a series dedicated to him.

Luscious Miss Willing is having trouble sleeping. Her dreams and her reality are so full of sexual activity that she cannot tell what is real and what is not. So she goes to see Doctor Feelgood for professional help.

It is her first visit, so Feelgood hears her problem, then starts yakkety-yakking about all kinds of Freudian sexual terminology.

"Wait a minute," interrupts Miss Willing. "What is a phallic symbol?"

"A phallic symbol," explains Feelgood, "represents the phallus."

"Okay," says the girl, "what is a phallus?"

"I guess," says Feelgood, a grin on his face, "the best way to explain it is to show you." So Feelgood stands up, unzips his pants, and pulls out his machinery.

"This, young lady," says Feelgood, proudly, "is a phallus!"

"Oh!" says Miss Willing, smiling. "You mean it is like a prick, only smaller!"

The aging, dilapidated president, Ronald Reagan, is waiting to board the official presidential plane that is taking him to Europe.

His personal secretary Reginald, who has come to see him off, leans up to Ronnie and whispers, "What's your advice on the Homosexual Bill?"

"Oh, yes," says Reagan. "Tell him that I'll pay him when I get back!"

"I don't see you at the gang-bangs any more," says Marvyn, the Hell's Angel, to his old friend, Pigpen. "What happened?"

"I got married," says Pigpen.

"No shit, man!" says Marvyn. "Is legalized screwing any better than the regular kind?"

"It is not even so good," replies Pigpen, "but at least you don't have to stand in line for it!"

Fergus and Funky are lost in the baking deserts of the burning Sahara. They have been crawling on their hands and knees for days, in search of water. Almost at the end of their rope, they suddenly spot a man in the distance with a small stand, selling something.

Fergus and Funky struggle and crawl their way up to the man, and with their tongues hanging out they shout, "Water! Please give us water!"

"Sorry, fellas," says the man, "I'd love to, but I don't have any water. I'm selling neckties. Got some beauties if you'd like a sharp-looking tie!"

"Neckties?" screams Funky, and he faints.

"No," says Fergus, "we don't want any goddam ties -- we need water!"

And the two thirsty men drag themselves on.

Three days later, off in the distance, a large building appears on the horizon. Inspired, the worn-out duo drag themselves up to it. It is the very exclusive Screwing Sands Hotel.

Fergus crawls up to the doorman, who is standing stiffly in his three-piece uniform.

"Water!" cries Fergus, with his parched lips quivering. "We need to come in and get water!"

"I am sorry, sir," replies the doorman. "But I am afraid you cannot enter without a tie!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes.
Feel the body to be completely frozen.
Look inwards as deeply as possible.
This is the way.
At the very end of the way, you are the buddha.
And the journey is very short -- a single step.
Just total urgency and absolute honesty is needed
to look straight into your own being.
There is the mirror we have been talking about.
The mirror is the buddha.
It is your eternal nature.
Deeper and deeper.
You have to go in until you find yourself.
Don't hesitate.
There is no fear.
Of course you are alone,
but this aloneness is a great, beautiful experience.
And on this path you will not meet anyone except yourself.
To make it clear that you are just a mirror,
a witness of your body, of your mind, of everything,
Nivedano...

(Drumbeat)

Relax,
and just be a watchful, witnessing mirror,
reflecting everything.
Neither do those things have any intentions to be reflected,
nor do you have any intention
to catch their reflections.
Just be a silent lake of Hirosawa,
and all bliss is yours,
and this evening becomes a benediction.
This present moment becomes no-mind, no-time,
just a purity, a space unbounded.
This is your freedom.
And unless you are a buddha, you are not free.
You know nothing of freedom.
Let this experience sink deep
in every fiber of your being.
Get soaked, drenched.
When you come back, come back drenched
with the mist of your buddha nature.
And remember this space, this way,
because you have to carry it out twenty-four hours
in all your actions.

Sitting, standing, walking, sleeping,
you have to remain a buddha.
Then the whole existence becomes an ecstasy.
Nivedano...

(Drumbeat)

Come back,
but bring with you all the experience,
slowly, silently, gracefully.
Sit down for a few moments,
recollecting the place you have been to,
remembering the joy and the silence
of being just a mirror,
the immense freedom that comes
when you are just a mirror
unattached to anything, homeless, alone.
You become an Everest of consciousness.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #4
Chapter title: Twisted nose

19 September 1988 pm in Gautam the Buddha Auditorium

Archive code:	8809195
ShortTitle:	MATZU04
Audio:	Yes
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OUR BELOVED MASTER,
ONE DAY, AS HYAKUJO WAS VISITING HIS MASTER, MA TZU, A FLOCK OF WILD GEESE FLEW OVERHEAD. MA TZU ASKED, "WHAT ARE THEY?"
"THEY ARE WILD GEESE, SIR," SAID HYAKUJO.
"WHERE ARE THEY?" ASKED THE MASTER.
"THEY HAVE FLOWN AWAY, SIR," REPLIED HYAKUJO.
MA TZU SUDDENLY TOOK HOLD OF HYAKUJO'S NOSE AND TWISTED IT. OVERCOME WITH PAIN, HYAKUJO CRIED OUT. MA TZU SAID, "YOU SAY THEY HAVE FLOWN AWAY, BUT ALL THE SAME THEY HAVE BEEN HERE FROM THE VERY BEGINNING."
AT THAT MOMENT, HYAKUJO ATTAINED ENLIGHTENMENT.
THE NEXT DAY, AT A REGULAR ASSEMBLY, MA TZU HAD HARDLY SAT DOWN WHEN HYAKUJO CAME TO ROLL UP HIS MAT, WHICH MADE THE MASTER DESCEND FROM THE PLATFORM.
HYAKUJO FOLLOWED HIM INTO HIS ROOM.

MA TZU SAID, "JUST NOW, BEFORE I HAD BEGUN MY SERMON, WHAT MADE YOU ROLL UP MY MAT?"
HYAKUJO SAID, "YESTERDAY YOUR REVERENCE TWISTED MY NOSE AND I FELT ACUTE PAIN."
"WHERE DID YOU APPLY YOUR MIND YESTERDAY?" MA TZU ASKED.
ALL THAT THE DISCIPLE SAID WAS, "I FEEL NO MORE PAIN IN THE NOSE TODAY."
THEREUPON THE MASTER COMMENTED, "YOU HAVE PROFOUNDLY UNDERSTOOD YESTERDAY'S EPISODE."
ON ANOTHER OCCASION, AS SOON AS MA TZU SAT DOWN ON THE ZAZEN BENCH AS USUAL, HE SPAT.
A MONK ASKED, "WHY DID YOU SPIT?"
MA TZU SAID, "WHEN I SAT HERE, THERE WERE MOUNTAINS, RIVERS, AND THE WHOLE NATURAL UNIVERSE IN FRONT OF ME. I SPAT BECAUSE I DIDN'T LIKE THAT."
THE MONK SAID, "BUT THE UNIVERSE IS SO SPLENDID! WHY DON'T YOU LIKE THAT?"
MA TZU REPLIED, "IT MAY BE SPLENDID TO YOU, BUT IT IS DISGUSTING TO ME."
THE MONK CONTINUED, "WHAT KIND OF MENTAL STATE IS THIS?"
MA TZU SAID, "THIS IS THE STATE OF A BODHISATTVA."

Maneesha, these are some of the great episodes in the history of Zen. They show your realization in your action. When a master acts in a certain way, the disciple spontaneously has to respond, not through thinking, but through his very empty heart.

Zen is ultimately a device, thousands of devices, created by different masters to provoke awakening in you. Reading them one may think they are just anecdotes, stories, puzzles. They are not, they are communications, and communications of the greatest value.

ONE DAY, AS HYAKUJO WAS VISITING HIS MASTER, MA TZU, A FLOCK OF WILD GEESE FLEW OVERHEAD. MA TZU ASKED, "WHAT ARE THEY?"
"THEY ARE WILD GEESE, SIR," SAID HYAKUJO.
"WHERE ARE THEY?" ASKED THE MASTER.
"THEY HAVE FLOWN AWAY, SIR," REPLIED HYAKUJO.
MA TZU SUDDENLY TOOK HOLD OF HYAKUJO'S NOSE AND TWISTED IT. OVERCOME WITH PAIN, HYAKUJO CRIED OUT. MA TZU SAID, "YOU SAY THEY HAVE FLOWN AWAY, BUT ALL THE SAME THEY HAVE BEEN HERE FROM THE VERY BEGINNING."
AT THAT MOMENT, HYAKUJO ATTAINED ENLIGHTENMENT.

To any ordinary rational thinker this will look like an absurd statement. But to a man attuned in meditation, this can become a tremendous awakening point. It is not that Ma Tzu does not know that the geese have flown away. It is not that he does not know that the geese were there. He is not asking for any knowledgeable answer. He is asking for the response which Hyakujo missed in the beginning, when Ma Tzu asked him, "WHAT ARE THEY?" Obviously Ma Tzu knows what they are.

So remember, it is not a question or inquiry about knowing the object. At this point Hyakujo missed. His response was through the mind; he said, "THEY ARE WILD GEESE, SIR."

That would be the response of anybody else in the whole world. It is not out of the empty heart. It is not out of the mirror of nothingness. It is just... any child would say it. The answer is right, but Hyakujo's response was not through the heart, it was through the mind.

"THEY ARE WILD GEESE, SIR," SAID HYAKUJO.

Here he missed. He should have responded to the question without thinking of any consequences.

"WHERE ARE THEY?" -- the master gave him another chance -- ASKED THE MASTER.
"THEY HAVE FLOWN AWAY, SIR," REPLIED HYAKUJO.

He is just functioning on the mental level.

MA TZU SUDDENLY TOOK HOLD OF HYAKUJO'S NOSE AND TWISTED IT. OVERCOME WITH PAIN, HYAKUJO CRIED OUT. MA TZU SAID, "YOU SAY THEY HAVE FLOWN AWAY, BUT ALL THE SAME THEY HAVE BEEN HERE FROM THE VERY BEGINNING."

Where can they go? They have always been here and will be here. The here is vast enough -- wherever they are, they are in the here. They cannot go out of the here. That's what he was expecting from Hyakujo. But he had to take Hyakujo by his nose and twist the nose to make him aware that he was functioning through the mind. And the mind can only bring pain; the mind *is* pain.

Ma Tzu's twisting the nose of Hyakujo and giving him tremendous pain so that he cried out -- don't take it superficially, don't take it as it appears on the surface. This crying out was not out of the mind. This crying out came as the spontaneous response of his whole being. At this moment the master could speak to him. He was in the right space now; he was no more in the mind, his whole being was awake because of the pain.

Pain has a tremendous value in awakening. Pain has been used by many masters to awaken the sleeping disciple. All your old religions, on the contrary, console the disciple and help him to sleep well -- God is in heaven and everything is okay on the earth, you don't be worried! But Zen is not at all interested in consoling you. It is interested in awakening you.

When Hyakujo cried out, Ma Tzu did not say a single word of sympathy. He did not give any explanation, why he had twisted his nose. On the contrary he said, "YOU SAY THEY HAVE FLOWN AWAY, BUT ALL THE SAME THEY HAVE BEEN HERE FROM THE VERY BEGINNING."

In that moment there was no thought except pain. The mind was empty, the nose was hurting -- and Ma Tzu did not care about the nose or the pain; he simply stated a tremendously meaningful statement, that nobody, nothing, can go away out of here. Here is immense and vast, so is now. Wherever they are, they are here.

Hyakujo was now in a right state to understand the meaning of the master -- that everything is always here. Those wild geese were just an excuse to explain to Hyakujo that nothing moves, nothing goes anywhere.

AT THAT MOMENT HYAKUJO ATTAINED ENLIGHTENMENT.

Seeing the point, the eternity and the wideness of now and here, he immediately fell into the emptiness of his heart and realized the truth. In an instant something was triggered in him by what Ma Tzu was saying, which Zen calls enlightenment. He became aware of his own hereness, of his own nowness. The wild geese were just an excuse.

But such anecdotes have never happened anywhere else. They have no parallel, hence the difficulty of understanding them. They are anecdotes on the path of meditation. Only people of the path who have gone deep into meditation will be able to understand something which looks absolutely absurd as far as reason is concerned.

The nose has nothing to do with attainment, otherwise it would be very easy. The disciple simply comes, gets a twisted nose, becomes enlightened and goes home. And Ma Tzu would not twist the nose of any disciple, any XYZ.

Hyakujo is ready. It is just a push. He is just on the boundary line, where anything can push him just that one single step inwards. It is such a great statement, that there is no time and there is no space -- here is the only space and now is the only time.

And it is not applicable only to the wild geese, it is applicable to you, to everything -- the great statement and the silent watchfulness. Awakened by the twisted nose, Hyakujo attained enlightenment.

THE NEXT DAY, AT A REGULAR ASSEMBLY, MA TZU HAD HARDLY SAT DOWN WHEN HYAKUJO CAME TO ROLL UP HIS MAT, WHICH MADE THE MASTER DESCEND FROM THE PLATFORM. HYAKUJO FOLLOWED HIM INTO HIS ROOM.
MA TZU SAID, "JUST NOW, BEFORE I HAD BEGUN MY SERMON, WHAT MADE YOU ROLL UP MY MAT?"
HYAKUJO SAID, "YESTERDAY YOUR REVERENCE TWISTED MY NOSE AND I FELT ACUTE PAIN."
"WHERE DID YOU APPLY YOUR MIND YESTERDAY?" MA TZU ASKED.
ALL THAT THE DISCIPLE SAID WAS, "I FEEL NO MORE PAIN IN THE NOSE TODAY."
THEREUPON THE MASTER COMMENTED, "YOU HAVE PROFOUNDLY UNDERSTOOD YESTERDAY'S EPISODE."

This is a little more subtle than the first episode. Usually the Zen master gives the sermon and the chief disciple, when the sermon is over, rolls up the mat on which he was sitting and takes the mat to his room. But in this case HYAKUJO CAME TO ROLL UP HIS MAT, WHICH MADE THE MASTER DESCEND FROM THE PLATFORM. HYAKUJO FOLLOWED HIM INTO HIS ROOM.

He has not even uttered a single word. Hyakujo has become an enlightened master himself. Yesterday's experience... Now he is responding the way a master responds; he is saying, by rolling up the mat, "Now I don't need any sermon. All I needed, I got yesterday."

MA TZU SAID, "JUST NOW, BEFORE I HAD BEGUN MY SERMON, WHAT MADE YOU ROLL UP MY MAT?"
HYAKUJO SAID, "YESTERDAY YOUR REVERENCE TWISTED MY NOSE AND I FELT ACUTE PAIN."
"WHERE DID YOU APPLY YOUR MIND YESTERDAY?"

"Could you not have done something yesterday?" Ma Tzu is asking.

ALL THAT THE DISCIPLE SAID WAS, "I FEEL NO MORE PAIN IN THE NOSE TODAY."

He is saying, "I don't need any consolation. I feel no pain in the nose today and I don't need any sermon anymore. You said everything yesterday."

THEREUPON THE MASTER COMMENTED, "YOU HAVE PROFOUNDLY UNDERSTOOD YESTERDAY'S EPISODE."
ON ANOTHER OCCASION, AS SOON AS MA TZU SAT DOWN ON THE ZAZEN BENCH AS USUAL, HE SPAT.
A MONK ASKED, "WHY DID YOU SPIT?"
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MA TZU REPLIED, "IT MAY BE SPLENDID TO YOU, BUT IT IS DISGUSTING TO ME."
THE MONK CONTINUED, "WHAT KIND OF MENTAL STATE IS THIS?"
MA TZU SAID, "THIS IS THE STATE OF A BODHISATTVA."

This, the third part of the anecdote, is even more difficult to understand. Ma Tzu, spitting on the Zazen bench, is not really saying that he doesn't like the mountains and the rivers and the stars. What he is doing is seeing whether the disciple remains silent and non-judgmental, or makes a judgment.

Zen's whole attitude is non-judgmental. Don't judge... and at least the disciple should not judge the action of his master, he should simply witness, he should simply see that Ma Tzu has spat. Ma Tzu is provoking him; he is provoking his judgmental mind. And the monk has forgotten that the whole teaching is to never judge. Just watch, and particularly watch the actions of the master. Do you think that Ma Tzu does not understand that spitting on the bench is simply disgusting? But he wants you to remain unwavering, non-judgmental, just watching, as a mirror.

If a mirror was watching, do you think the mirror would say "What are you doing? This is not good." The disciple missed; this could have been a great opportunity to become enlightened. Remember it, devices don't succeed all the time. Sometimes they fail.

The master makes his wholehearted effort but the disciple may not be in the right space to understand it. Now it is very clear to a man of a little meditation that Ma Tzu knows that spitting on the Zazen bench is disgusting, so there is no need to ask any question. Perhaps he is provoking you, he is provoking your judgmental mind. And the moment the judgmental mind comes in, your watching mind disappears. Remember these two words -- judgmental and watching. You can watch only if you don't judge.

But the disciple could not resist asking. He asked, "WHY DID YOU SPIT?" He forgot completely that here he has to learn watching, not making judgments, particularly of any action of the master.

MA TZU SAID, "WHEN I SAT HERE, THERE WERE MOUNTAINS, RIVERS, AND THE WHOLE NATURAL UNIVERSE IN FRONT OF ME. I SPAT BECAUSE I DIDN'T LIKE THAT."

Still the disciple could not understand that there were no mountains, no rivers, no universe there in front of the Zazen bench; the master's explanation is just to test him.
He said, "I SPAT BECAUSE I DIDN'T LIKE THAT."

A meditative disciple would have slapped Ma Tzu, he would not have asked anything, and that would have been greatly appreciated by Ma Tzu. That would have been the disciple's enlightenment. It is not a question of asking, it is a question of responding. The master obviously is doing something wrong, just to provoke. If the disciple had slapped the master without saying anything, the master would have laughed and blessed the disciple, saying, "You have understood it." But because the disciple missed the point, he again said, "I SPAT BECAUSE I DIDN'T LIKE THAT."

He wants the disciple to say to him, "What happened to your non-judgmental mind?" But the disciple had forgotten completely about the non-judgmental mind, which is the very foundation of Zen.

THE MONK SAID, "BUT THE UNIVERSE IS SO SPLENDID!"

He started arguing. With the master you don't argue, you respond. You don't start a verbal conversation -- that will be missing the master and his great compassion.

THE MONK SAID, "BUT THE UNIVERSE IS SO SPLENDID! WHY DON'T YOU LIKE THAT?"

He has come down to the level of the mind and is on the point of discussing the matter. But Zen does not allow discussion. It is not a debate. It is pure awakening from the mind, pure freedom from judgment.

MA TZU REPLIED, "IT MAY BE SPLENDID TO YOU, BUT IT IS DISGUSTING TO ME."

He is again and again trying to remind the disciple that he should slap him for being judgmental, that he has completely forgotten the foundation.

THE MONK CONTINUED, "WHAT KIND OF MENTAL STATE IS THIS?"

He is continuing on the mental state.

MA TZU SAID, "THIS IS THE STATE OF A BODHISATTVA."

This is the state of a buddha. Now there is nothing else to be said. Ma Tzu has closed the conversation, seeing that the device has failed.

So remember that a device will not always succeed, because there are two persons involved -- the master who is enlightened, and the disciple who is not enlightened. And he will most probably behave in an unenlightened way, not knowing that this is the time to act spontaneously, not through the mind, but through the empty heart.

Daio wrote in praise of Kannon:

THE CLIFFS ARE HIGH AND DEEP,
THE WATERS RUSH AND TUMBLE.
THE REALM OF PERFECT COMMUNION
IS NEW IN EACH PLACE.
FACE TO FACE, THE PEOPLE WHO
MEET HER DON'T RECOGNIZE HER.
WHEN WILL THEY EVER BE FREE FROM
THE HARBOR OF ILLUSION?

Each moment in existence is a moment ready for communion. There is no special moment in which you can become enlightened. Every moment is special. Every moment is potential for your enlightenment -- a beautiful sunset, a beautiful sunrise, a great sky full of stars, or just this silence. Anything will do, if you remember yourself to be a watcher -- not getting involved, not getting identified, but just remaining a mirror, an empty mirror.

Before the empty mirror no illusion can remain for long. All illusions will disappear; they remain only because you get involved with them.

Daio is asking with great compassion, WHEN WILL THEY EVER BE FREE FROM THE HARBOR OF ILLUSION?

Every moment the time comes for enlightenment. Every moment is the right season, the right climate; you just go on missing. Missing becomes your habit, and that habit has to be broken. You have to become stabilized, concentrated in the moment, at the center of your being; just watching without saying a single word of evaluation, good, bad or beautiful.

Nothing has to be said, just watching is enough and all illusions disappear, all that is false disappears.

Maneesha has asked:
OUR BELOVED MASTER,
THE STORY ABOUT MA TZU SPITTING BROUGHT HOME TO ME HOW EVERYTHING YOU DO AND SAY SEEMS TO BE ONLY FOR YOUR DISCIPLES' SAKE.
YOU RELATE TO SUCH A DIVERSE BUNCH OF US -- FROM DANCING PLUMS TO HOT POTATOES, FROM GERMAN STONEHEADS TO LAUGHING SARDARJIS -- AND YET YOU ARE NEVER OTHER THAN YOURSELF, JUST LIKE WATER THAT TAKES THE SHAPE OF WHATEVER CONTAINER IT FLOWS INTO

AND YET DOESN'T LOSE ITS ESSENTIAL NATURE.
IS IT THAT WHEN YOU ARE NOBODY, YOU CAN BE ANYBODY?

Maneesha, when you are nobody, you are already everybody. Nobody and everybody mean the same thing. And my calling some of you hot potatoes or dancing plums, German stoneheads or laughing sardarjis -- they are all devices. And I know that you are in the right place and you will not misunderstand me. It is out of love and out of compassion that I call you any name. For example, I called Avirbhava a big ripe plum. She understood it. She waved me a kiss. And today she is sitting there, hiding an egg.
Avirbhava, bring your egg here... bring it.

(AVIRBHAVA PUTS A BIG GREEN EGG IN FRONT OF THE MASTER, ON THE PODIUM. SHE BREAKS IT, AND TWO BABY CHICKS JUMP OUT AND HOP AROUND WHILE THE MASTER CHUCKLES.)

Yeah, that is the right egg!
Now the time for Sardarji has come. He is sitting exactly in the first row. From the very last row he has come to the first.

Paddy is in a dark mood, so he goes to see the famous channeler, Madam Hippo.
"Ah," says the woman, staring into her crystal ball, "the signs are not good."
"Really?" says Paddy, wide-eyed. "What does it say?"
"Well," she intones, "it says that you will be a widower in one week!"
Paddy wipes the sweat from his face and leans back.
"I know that!" he says. "What I want to know is -- will I get caught?"

George Bush, the American vice president, telephones the Justice Department at three o'clock in the morning. He insists that he must speak to the chief justice immediately.
Finally, the housekeeper decides to wake him up.
"Well, what is it?" demands the chief justice.
"Your honor," exclaims Bush, "Ronald and Nancy Reagan have just taken poison together in the White House underground bunker, and they are both dead!"
"Really?" says the judge, yawning.
"Yes, really!" cries Bush. "The undertaker is here already to put them in their coffins."
"Really?" says the sleepy judge.
"Yes, really!" shouts Bush, "and since I'm the vice president, I want to take Reagan's place!"
"Well, it's okay with me," replies the judge, "if it's okay with the undertaker!"

Walter and Peggy Sue are out on a date together in Walter's new Ford Thunderbird. He is going so slowly that it is driving Peggy Sue bananas.
"Listen," says Peggy Sue, excitedly, "every time you speed up the car ten miles per hour, I will take off a piece of my clothing!"
Walter immediately puts his foot down on the accelerator, and off come her shoes. Walter smiles, pushes on the gas, and off comes her blouse. Walter's eyes bulge out, he stomps the pedal to the floor, and off come Peggy Sue's bra, skirt, and finally, her lace panties.
Walter gets so excited that he gets his machinery stuck in the steering wheel and loses control of the car. It skids off the road, and rolls over. Neither of them are hurt, but Walter is stuck underneath the car.
"Quick!" pants Walter. "Go for help!"
Frantic and stark naked, Peggy Sue starts running around in all directions. She picks up one of Walter's shoes, holds it over her pussy, and runs to the nearest garage.
There she bumps into big Rufus, the black guy, as he is fixing a car.
"You have got to help!" Peggy Sue explains breathlessly to Rufus. "My boyfriend is stuck!"
Rufus looks at the girl for a long minute.
"Lady," he replies slowly, "if he's up that far, we'll never get him out!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes.
Feel the body to be completely frozen.
Go inwards with your total energy,
with a great urgency,
as if this is the last moment of your life
and you have to reach to the center
and the source of your being.
Deeper and deeper,
your life center is also
the center of the whole universe.
It is from your life center
that you are nourished by existence.
Just watch the silence, the peace,
the immense splendor of your being.
You are the buddha when you are watching;
the same mind when empty becomes the buddha.
The buddha is nothing but an empty mirror --
no judgment, just a watchfulness, a witnessing,
and you have arrived.
To make it more clear, Nivedano...

(Drumbeat)

Relax.
Let go of the body, of the mind;
leave them and just be a watcher.
The body is not you,
the mind is not you,
you are only a pure witness.
This is your buddhahood.
Rejoice in it.
Get soaked and drenched in the blessing
that spontaneously showers
at the center of your being.
This center of your being has to become
your circumference also.
Slowly, slowly
you have to bring the buddha out
in your actions, in your words,
in your silences.
Day in, day out, the buddha has to become
just your heartbeat.
This immensely beautiful evening
has become even more beautiful,
with ten thousand buddhas just watching.

The eternity of existence,
like the wild geese,
is always here.
You have never been anywhere else.
You have always been here and now.
Remember it.
When you come back,
bring that remembrance with you.
It has to become your very life,
your very character.

Nivedano...

(Drumbeat)

Come back, but bring the buddha with you.
Come back as an empty mirror
and sit down for few seconds as a buddha --
remembering, recollecting
the great experience you have passed through.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #5
Chapter title: Like a cow

20 September 1988 pm in Gautam the Buddha Auditorium

Archive code:	8809205
ShortTitle:	MATZU05
Audio:	Yes
Video:	Yes
Length:	82 mins

OUR BELOVED MASTER,
MA TZU HAD THREE OUTSTANDING DISCIPLES WHO ENJOYED A SPECIAL INTIMACY WITH HIM.
THEY WERE NAN-CHUAN, CHIH-TSANG, AND HUI-HAI (OTHERWISE KNOWN AS HYAKUJO).
ONE EVENING, AS THE THREE DISCIPLES WERE ATTENDING ON THEIR MASTER, ENJOYING THE MOON TOGETHER, HE ASKED THEM WHAT THEY THOUGHT WOULD BE THE BEST WAY OF SPENDING SUCH A NIGHT.
CHIH-TSANG WAS THE FIRST TO ANSWER. HE SAID, "A GOOD TIME TO MAKE OFFERINGS."
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HE TURNED TOWARD HUI-HAI AND SAID: "DHYANA WILL RETURN TO THE SEA."
(MA TZU WAS MAKING A SECOND PUN, SINCE, IN CHINESE, HAI MEANS `SEA'.)
THEN MA TZU CONCLUDED, "NAN-CHUAN ALONE TRANSCENDS THE REALM OF ALL THINGS, ALL BY HIMSELF."
ON ANOTHER OCCASION A MONK ASKED MA TZU, "WHAT IS THE BUDDHA?"
MA TZU ANSWERED, "MIND IS THE BUDDHA."
THE MONK THEN ASKED, "WHAT IS THE WAY?"
"NO-MIND IS THE WAY," ANSWERED MA TZU.
THE MONK THEN ASKED, "ARE THE BUDDHA AND THE WAY SOMEWHAT DIFFERENT?"
MA TZU REPLIED, "THE BUDDHA IS LIKE STRETCHING OUT THE HAND, THE WAY IS LIKE CLENCHING THE FIST."

Maneesha, before entering the sutras something has to be said about Ma Tzu himself, because it is very strange... No other Zen master has ever behaved the way Ma Tzu behaved -- but it is very symbolic.

MA TZU IS SAID TO HAVE BEEN A STRANGE-LOOKING MAN. IT IS SAID THAT HE WALKED LIKE A COW, AND LOOKED AROUND LIKE A TIGER. HE COULD TOUCH HIS NOSE WITH HIS TONGUE, AND HAD TWO RINGS ON THE SOLES OF HIS FEET.
MA TZU'S WAY OF TEACHING WAS MOST VARIED. HE IS SAID TO HAVE BEEN INSTRUMENTAL IN THE ENLIGHTENMENT OF ONE HUNDRED AND THIRTY DISCIPLES, EACH OF WHOM BECAME THE MASTER OF A PARTICULAR LOCALITY.

Obviously this strange man, Ma Tzu, behaved according to his spontaneity, not caring about anybody in the world. That is the first thing to be understood. Only a man of tremendous courage can walk on all fours like a cow -- a man who does not care a bit about the opinions of others. He knows the truth and that is the end.

And walking like a cow is very symbolic. You cannot fall asleep standing up, it is very difficult. You have to lie down horizontally, so that the gravitational pull is equal all over the body. Standing, leaning or sitting, the gravitational pull will be different on different parts of the body. That is a disturbance in your harmoniousness. But when you lie down you come into a deep harmony with the gravitational field.

There is a strange story in Zen circles -- it is very ancient -- that animals know our language perfectly well, but they don't speak, they don't show even a sign that they understand us.

Once a Zen master said to a monkey -- only a Zen master can do such a thing -- "I know it perfectly well; my insight says that you understand my language but you are trying to hide the fact."

The monkey said, "Yes, sir. But please don't tell anybody because I will not speak in front of anybody else. So keep it a secret. Every animal understands your language, but no animal wants to be enslaved by you. The moment any animal speaks, he is going to be put to do some work."

That ancient story reminded me of a child who never spoke until he was eight years old. Every effort was made, every test was made; his ears were perfect, there was no defect as far as physiology was concerned. It was a mystery why he did not respond. Finally they took him to a psychiatrist, but to no avail.

One day he shouted at his mother, "Mummy, where is the salt?" He was taking his lunch. The mother could not believe it, and she was alone in the house, nobody would believe her. For eight years the child had been defying.

The mother asked him, "Why have you been silent for eight years?"

He said, "Everything was perfect until now. Just today the salt is missing. There was no need to speak before. Why bother?"

But she said, "Will you speak in front of others?"

He refused. He said, "This is just a secret between us. Don't tell anybody, otherwise you will be thought to be lying. I will keep my silence again."

What is the reason why animals don't speak and why they don't grow their minds, their intelligence; why they are so contented, like a cow? It is because they are horizontal. There is no disturbance. In their physiology, in their psychology, everything is balanced. Gravitation is not disturbed. Man, by standing up on his two legs, has disturbed the whole balance. And his head started growing just because he was standing up.

It is a scientific fact that man's standing on two legs is the cause of his increasing intelligence. Mind, in a small head, is a very complicated phenomenon; one billion small nerves make it, and those small nerves are almost invisible. They need a very small quantity of oxygen in the blood. Just a little more blood and it

is almost like a flood -- just as in Bangladesh, right now, three fourths of Bangladesh is taken over by water. Animals have not grown their brain, their mind, because the flood of blood to every part is equal.

Since man is standing up, it is very difficult for his heart, for his lungs, because it is going against gravitation to send oxygen and blood to the brain. The quantity became so small that this was the reason that man could grow very subtle nerves which can think, which can philosophize, which can even transcend thinking, which can make one a buddha.

Ma Tzu's habit of walking on all fours just like a cow... The first implication is that he is now a no-mind, just as all animals are; that he has joined the world and dropped his mind; that he is now in tune with the universe, not struggling against it but just floating with it. The second implication is that because he has dropped the mind, he has become an emptiness -- and it automatically grows into compassion, into love, into humbleness, into egolessness. You cannot find another animal like the cow in its humbleness, simplicity, contentment -- and yet he looked around like a tiger.

That is the contradiction of Zen. You should be like a cow, utterly humble, but you should be as rebellious and revolutionary and radical as a tiger. So although he walked like a cow, you could see that his eyes were those of a tiger -- he would jump on you and finish you! Whether it is symbolic or actual is very difficult to decide. But the contemporary sources all say that it is true.

He walked like a cow, and looked around like a tiger. He could touch his nose with his tongue. Very rare people can do it. Only very rare people can move their earlobes. Try to move your earlobes. They are yours but absolutely out of your control -- you have no control over them.

I have come across only one man, a doctor in my village, and he was a student with me in the school and in the university. He is the only man in the whole world, perhaps, who can move his earlobes according to his will. It is a miracle to see how he manages it, because it is an impossibility if the earlobes are natural. They don't have any nervous system, so you cannot manage them. You need a certain nervous system that can be controlled by the mind. But there is no nervous system, it is just pure flesh.

Perhaps this doctor -- his name is Manohar -- has got, by some mistake of nature, a nervous system in his earlobes. There is no other explanation. In China it is ancient lore that you cannot touch your nose with your tongue. But near to your death, you can touch it. The simple reason is that your teeth have fallen out -- it is nothing miraculous -- and so the nose and the tongue have come closer.

In India a similar kind of idea has been prevalent, which is more significant. Six months before your death you stop being able to see the tip of your nose because your eyes start rolling up. The moment you cannot see the tip, you can be certain that within six months you will be dead, because the eyes have started moving upwards. That's why, when somebody dies, you immediately close his eyes. Because to see him... just the white of the eyes is showing, the black part has turned up, and it freaks you out to have somebody looking at you with pure white eyes! So in every culture the eyes are closed immediately after death.

But everybody dies with open eyes. Nobody can die with closed eyes, because closing the lids of the eyes needs a certain willpower, a certain life energy. You cannot die with a fist, because the fist needs some life energy. You can die only with an open hand, because an open hand is relaxed, it needs no life, no energy. In the same way, everybody dies with open eyes. And not to make others freak out, immediately the older people pull the eyelids down. The old fellow who has died cannot now even open them again, because for that too some energy is needed. He may want to have a look -- what is happening around? -- but he cannot open them.

So it is nothing special about Ma Tzu that he touched his nose with his tongue. The special thing is that people ordinarily don't try it; otherwise everybody can touch. It is just that your teeth are the barrier. So whenever by chance your teeth fall out, and they will fall out one day, then try it and you will find that Ma Tzu was not doing some great miraculous thing, he was just very old.

In India they have the idea that on the feet of a buddha, on the underneath of the feet, there are two rings. They are the signs, when a child is born, that the person will become a buddha. It is not necessary for every buddha to have those two rings, but any child that is born with those two rings is inevitably going to become a buddha.

It is not inevitable for everybody. You may become or you may not become, it is your choice. But it is not a choice for a man like Ma Tzu. He had earned enough from his meditation in his past life, and was so close to buddhahood when he died that it was absolutely certain he would become a buddha.

Perhaps Eno had seen those two rings on his feet when he said to Nangaku, "This young man is going to become a buddha. I am old, and he is asking for initiation, but you are going to be my successor, so it is better that you take care of him from the very beginning. Give him initiation, and remember, be respectful to

him. He is already a buddha -- just a little push and he will be on the other shore."

The story Maneesha has brought:

MA TZU HAD THREE OUTSTANDING DISCIPLES WHO ENJOYED A SPECIAL INTIMACY WITH HIM. THEY WERE NAN-CHUAN, CHIH-TSANG, AND HUI-HAI (OTHERWISE KNOWN AS HYAKUJO).

It is almost inevitable from the way ancient masters worked that there will be a certain intimacy between them and a few disciples. They may have thousands of disciples, but a few disciples will be intimate. From these intimate disciples will be chosen their successor.

It is no more applicable as far as I am concerned because nobody is going to be a successor to me. The very idea of succeeding was an idea borrowed from the royal families. Just as kings were succeeded by their eldest sons, it reflected on the tradition of masters also that somebody would become their successor.

I want to make a complete break. As far as I am concerned, you are all intimate to me. I can afford the intimacy of all of you, because there is no question of any succeeding. Nobody is going to be my successor. I want everybody to be a master unto himself.

To be a successor is a little humiliating. It is against the dignity of an enlightened man. Neither has he anybody before him as his predecessor nor has he anybody after him who is his successor. He is alone, standing like an Everest; no one precedes him, no one succeeds him.

His aloneness is a message to all who fall in love with him, that they also have to be alone. In your aloneness you are beautiful, pure. It does not mean that you have to renounce the world. It simply means that you don't have to belong to the world. You can remain in the marketplace, but just be a mirror, a witness, watching whatever is going on.

But traditionally they never understood that it is against the freedom of the individual to be a successor. It makes a spiritual experience almost like a treasury or a kingdom. It is neither. Nobody can succeed. Everybody has to be on his own, and that independence and the taste of that independence is so valuable that I want to bring a new kind of master and a new kind of disciple into the world. They are intimate in their love, in their trust, but they are not bound in any way -- by any thread, visible or invisible. The master is himself, the disciple is also himself. And the function of the master is to prove to the disciple that to be oneself is the greatest glory in the world, the most splendorous thing.

But Ma Tzu is old... part of the old world. He had these three disciples as intimate disciples -- NAN-CHUAN, CHIH-TSANG, AND HUI-HAI (OTHERWISE KNOWN AS HYAKUJO). Nan-chuan is better known as Nansen. He had a special place in the master's heart, but in the line of transmission, Hyakujo became the successor of Ma Tzu.

ONE EVENING, AS THE THREE DISCIPLES WERE ATTENDING ON THEIR MASTER, ENJOYING THE MOON TOGETHER, HE ASKED THEM WHAT THEY THOUGHT WOULD BE THE BEST WAY OF SPENDING SUCH A NIGHT.

CHIH-TSANG WAS THE FIRST TO ANSWER. HE SAID, "A GOOD TIME TO MAKE OFFERINGS" -- a good time to feel grateful to existence.

HUI-HAI SAID, "A GOOD TIME TO CULTIVATE ONE'S SPIRITUAL LIFE."
NAN-CHUAN MADE NO ANSWER, BUT SHOOK HIS SLEEVES AND WENT AWAY.
MA TZU TURNED TO CHIH-TSANG AND SAID, "THE SUTRAS WILL JOIN THE TSANG."
(HE WAS MAKING A PUN ON CHIH-TSANG'S NAME, TSANG, WHICH IN CHINESE MEANS `BASKET', AS IN CARRYING THE WORD OF BUDDHA.)

Buddha's sutras are divided into three baskets. Ma Tzu said to Chih-tsang, just making a pun on his name, "You will be one of the enlightened ones who will carry the Buddha's sutras. You will be a basket to carry the Buddha's sutras. You will be a great scholar." And that's how it came to be.

A master's insight, his clarity, is always, twenty-four hours a day, the same. He could see through this man although he is just making a pun on his name. But he uses even that opportunity to indicate to him that he will be a great scholar.

HE TURNED TO HUI-HAI AND SAID: "DHYANA WILL RETURN TO THE SEA."
(MA TZU WAS MAKING A SECOND PUN, SINCE, IN CHINESE, HAI MEANS `SEA'.)

Hui-hai had said that it was a good time for cultivating spirituality. And the way to cultivate spirituality is *dhyana*, meditation. His Chinese name `hai' means `sea'. And every meditation is bringing your small

river of life to the great ocean of existence, to the sea.

So Ma Tzu was saying to Hui-hai, "You will reach the sea." And Hui-hai became a great enlightened master. Then Ma Tzu concluded, "Nan-chuan alone transcends the realm of all things, all by himself." Nan-chuan had not answered. On the contrary he simply left the place. His gesture shows that talking about scriptures is not the right way, talking about cultivating spirituality is absolutely absurd. You cannot cultivate it, it is already there. Hence he did not answer. And rather than answering, he shook his sleeves and went away. This was his answer.

In Zen you have to understand that even a gesture is an answer. It is wordless, but he is answering. He is saying, "Keep your scriptures and keep cultivating your spirituality, I am leaving. This is not my place. I am already a buddha, I have nothing to do. Cultivating spirituality or becoming a great scholar, these are not for me. These are for ordinary human beings."

It is said in histories of Zen that Nan-chuan, known as Nansen, had a special place in the master's heart. He was a very beautiful man with great understanding. He went deeper into meditation and finally became an enlightened master. Everybody was thinking that Nansen would be chosen as the successor. But in the line of transmission, Hyakujo became the successor of Ma Tzu.

It shows something very special, that it does not matter who is closer to your heart; what matters is who is closer to truth. Ma Tzu loved Nansen, and everybody thought that he would be chosen. But finally, before his death, he chose Hyakujo, because he was the man who was closest to the truth. He may not be close to his heart; it does not matter. It is not a personal transmission. It is a universal phenomenon, that the lamp of enlightenment should be transmitted to whomever is closer to the ultimate truth.

ON ANOTHER OCCASION A MONK ASKED MA TZU, "WHAT IS THE BUDDHA?"
MA TZU ANSWERED, "MIND IS THE BUDDHA."
Listen very carefully because these are very great statements.

MA TZU ANSWERED, "MIND IS THE BUDDHA."
THE MONK THEN ASKED, "WHAT IS THE WAY?"
"NO-MIND IS THE WAY," ANSWERED MA TZU.

Now he is being his strange self. First he says, "MIND IS THE BUDDHA." And when asked, "WHAT IS THE WAY?" he says, "NO-MIND IS THE WAY." He is canceling mind and making no-mind the way. Mind becomes no-mind, if it is empty. No-mind is not some other entity. No-mind is the same entity as the mind; the difference is whether the mind is full of thoughts, or empty of thoughts. If empty, it is no-mind, if full of thoughts, it is mind.

So he did well in answering slowly because a sudden answer may not be understood. He said, "MIND IS THE BUDDHA." It feels consoling -- you have the mind, so Buddha is not far away.

THE MONK THEN ASKED, "WHAT IS THE WAY?"

And then he plays his trick. He says, "NO-MIND IS THE WAY" -- you will have to empty the mind of all its content.

THE MONK THEN ASKED, "ARE THE BUDDHA AND THE WAY SOMEWHAT DIFFERENT?"
MA TZU REPLIED, "THE BUDDHA IS LIKE STRETCHING OUT THE HAND, THE WAY IS LIKE CLENCHING THE FIST."

There is no real difference. My hand open, or my hand as a fist -- it is the same thing, just different formations of the same thing. It is a very beautiful statement, that the Buddha and the way are almost the same. As you travel the path you become inch by inch, every day, a buddha. It is just like a sculpture. If you are making a statue of Gautam Buddha, you cannot make it completely in one stroke. You will have to take out, chunk by chunk, pieces that are not necessary, to cut the marble into the shape of Gautam Buddha.

That's exactly what you are doing with yourself. In meditation, every day, you are dropping something and gaining something deeper into your being. You are dropping some chunk of the marble and making clear at least a part of the buddha.

Slowly slowly the whole buddha arises in its totality, and in that moment you disappear. In that moment only buddha remains in you, you are the buddha. The path, the traveler and the goal are only different stages of the same phenomenon.

A poem by Ikkyu:

WHAT A NAUGHTY FELLOW HE WAS,
THE MAN WHO WAS CALLED SAKYA!
BY HIM MANY PEOPLE ARE DRIVEN TO PUZZLING.

Sakya is Gautam Buddha's family name. Ikkyu is saying what a naughty fellow he was, that many people were driven by him to puzzling.

It is true. For twenty-five centuries continuously Gautam Buddha has been harassing people. I am harassing you every night; whether you want to be a buddha or not, I am intent that you have to become a buddha.

Ikkyu is saying it out of love, it is not derogatory. He is simply saying, "What a naughty fellow!" Twenty-five centuries after Gautam Buddha, people are still puzzling how to become a buddha. As long as man exists on the earth this is going to remain a puzzling matter, because nobody else in the whole sky of consciousness seems to have puzzled humanity as much as Gautam Buddha. He insisted on originality, he insisted on your authentic being, he wanted your total freedom. No man has loved humanity so much. No man has given more dignity to man than Gautam Buddha. He does not want you to become a follower, he wants you to become a buddha.

All great religious teachers, compared to Gautam Buddha, fall very short. They want you to become followers, they want you to practice a certain discipline, they want you to manage your affairs, your morality, your lifestyle. They make a mold of you and they give you a beautiful prison cell.

Buddha stands alone, totally for freedom. Without freedom man cannot know his ultimate mystery; chained he cannot move his wings into the sky and cannot go into the beyond. Every religion is chaining people, keeping some hold on them, not allowing them to be their original beings, but giving them personalities and masks -- and this they call religious education.

Buddha does not give you any religious education. He wants you simply to be yourself, whatever it is. That is your religion -- to be yourself. No man has loved freedom so much. No man has loved mankind so much. He would not accept followers for the simple reason that to accept a follower is to destroy his dignity. He accepted only fellow travelers. His last statement before dying was, "If I ever come back, I will come as your friend." Maitreya means the friend.

Maneesha has asked:
OUR BELOVED MASTER,
WHO OF US HERE WOULD NOT LIKE TO "ENJOY A SPECIAL INTIMACY" WITH OUR MASTER, TO HAVE A SPECIAL PLACE IN HIS HEART?
WHAT IS IT TO BE TRULY INTIMATE WITH YOU?

Maneesha, my heart is empty. And the more empty you become, the more you can be intimate with me. You will be intimate with me in becoming an empty heart. Then you will be falling into the same tune, the same dance, the same music. And this intimacy is not the old intimacy we talked about. It is a totally different intimacy, qualitatively different. I may not even know your name, you may have never met me personally, but still you can be intimate with me, because I am giving intimacy a totally new dimension. If your heart is empty, suddenly you will be in tune with me. And this intimacy will not create any jealousy.

All those old intimacies were creating jealousies even in the masters' assemblies. If three persons were intimate, do you think others were not offended? Do you think others were not jealous? Everybody wants to be specially intimate. That was not possible in the old way, but my definition of intimacy is such that the whole universe can be intimate with me without creating any jealousy in anybody.

You can be intimate because it is not dependent on me, it is dependent on you. You empty your heart and in that emptying of the heart you will become my intimate. You may be on another planet, that does not matter. And in this dimension of intimacy, there is no limitation. Everybody can be specially intimate to me.

Now it is time for something serious. Sardar Gurudayal Singh, you are getting old, but you will not leave your ancient habit!

It is Ronald Reagan's birthday, and Nancy wants to make him his favorite spaghetti sauce for dinner. So she goes to Giovanni and asks for some tomatoes.

"Sorry," says Giovanni, "we have-a no tomatoes."

"But you must have tomatoes," insists Nancy. "It is Ronnie's birthday, and I want to make his favorite spaghetti sauce."

"Sorry," repeats Giovanni, "we have-a no tomatoes."

"But that's ridiculous," whines Nancy. "Can't you call your wife, Maria? Maybe she has some tomatoes?"

"Look," insists Giovanni, "we have-a no tomatoes!"

But Nancy keeps on whining.

"Okay!" shouts Giovanni. "Tell-a me something. What do you get-a when you take the `pine' out of pineapple?"

"Apple," replies Nancy.

"Right!" says Giovanni. "And what do you get-a when you take the `gr' out of grape?"

"Ape," says Nancy.

"Good!" says Giovanni. "And what do you get-a when you take the `fuck' out of tomatoes?"

Nancy pauses, and then says, "But there is no `fuck' in tomatoes."

Giovanni screams, "That is-a what I've been trying to tell you!"

Paddy has been drinking a few whiskeys and needs to go to the bathroom. He gets up from the bar and staggers across the floor past Gorgeous Gloria, who is sitting at one of the tables in her new maxi-mini skirt.

Distracted by her long, lean, bare legs, the drunken Paddy trips over her chair, stumbles, and falls to the floor. Gloria jumps up and stands over him trying to help him to get up.

Paddy cannot help taking a look under her skirt.

"Mister Murphy," exclaims Gloria, crossing her legs, "I thought you were a gentleman!"

"It is okay, Gloria," murmurs Paddy, "I thought you were a blonde!"

Little Ernie comes back from the movies.

"What did you see?" asks his mom.

"Linda Lovelace's `Deep Throat,'" replies Ernie casually. "It was quite good."

"My God!" cries Ernie's mother. "You saw `Deep Throat'? But that is an X-rated movie!"

"Well, so what?" says Ernie. "They are all the same. In the G-rated movie, the good guy gets the girl; in the R-rated movie, the bad guy gets the girl; and in the X-rated movie, everybody gets the girl!"

Moishe Finklestein goes into the Ritzy Glitz Restaurant and treats himself to a huge meal with lots of champagne, finishing up with a Havana cigar.

Finally the waiter brings the bill on a silver tray. It comes to ninety-nine dollars and ninety-nine cents, so Moishe pays him with a hundred-dollar bill.

About five minutes later, he calls the waiter back and asks for his change. Without altering his expression, the waiter leaves and returns a moment later with the silver tray. On it is a penny and a packet of condoms.

Moishe is shocked, and demands an explanation. The waiter lifts his nose in the air, and says, "Sir, it is the policy of our restaurant to encourage customers like you not to reproduce!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.

Close your eyes.

Feel the body to be completely frozen.

Now look inwards with total urgency
as if there is not going to be another moment.
Only with such urgency,
as if this is the last moment of your life,
can your vision penetrate
to your life sources,
to your eternity,
to your buddha.
Deeper and deeper,
because you are not going to be a loser,
you are going to gain your lost kingdom.
You have been living outside in a dream;
inside you at the deepest center
is just a watcher,
unclouded, unattached, unidentified,
the mirror of your very being
which simply reflects.
This mirror has been called the buddha.
And you all have it.
It is nothing personal,
it is universal.

To make it more clear, Nivedano...

(Drumbeat)

Relax.
Just let your body be there
and your mind,
but remember that you are only a watcher.
You are neither the body nor the mind,
but only a mirror reflecting,
without any judgment,
a pure reflection of the moon in the lake.
This is your ultimate reality.
This is your very being.
It is beyond words, but not beyond experience.
It is your very sky, without any limitations.
This fortunate evening,
ten thousand buddhas have disappeared
into an oceanic awareness,
just pure consciousness.
The Buddha Auditorium has become just a lake
of reflecting consciousnesses.
Rejoice in it.
Let it go deep
into every fiber of your being,
so that slowly, slowly your every action is filled
with your self-nature;
so that twenty-four hours you are a buddha.
The day you don't need to meditate
is the greatest day of your life.
A buddha does not meditate, he *is* meditation.
Gather the experience, remember the way --
no-mind is the way --

and remember the blessings, the ecstasy
that is now in this moment
showering on you.
All these flowers, all these roses,
bring their perfume at least with you.

Nivedano...

(Drumbeat)

Come back,
but come back as a buddha,
carrying the buddha gracefully.
Sit down just like the buddha.
This moment you have made this place holy,
this evening immortal,
this moment your very eternity.
satyam, shivam, sundram.
The truth, the good and the beautiful.
This is your original face.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the gathering of ten thousand buddhas?
Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #6
Chapter title: The hunter

21 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
MA TZU WAS NOTED FOR HIS RESOURCEFULNESS IN FINDING EXPEDIENT MEANS OF WORKING WITH HIS DISCIPLES. THIS IS ILLUSTRATED BY HIS CONVERSION OF SHIH-KUNG, WHO WAS ORIGINALLY A HUNTER, LOATHING THE VERY SIGHT OF BUDDHIST MONKS. ONE DAY, AS HE WAS CHASING AFTER A DEER, HE PASSED BY MA TZU'S MONASTERY. MA TZU CAME FORWARD TO MEET HIM. SHIH-KUNG ASKED HIM WHETHER HE HAD SEEN ANY DEER PASS BY.
MA TZU ASKED, "WHO ARE YOU?"
"A HUNTER," HE REPLIED.
"DO YOU KNOW HOW TO SHOOT?" QUERIED MA TZU.
"OF COURSE I DO," REPLIED THE HUNTER.
"HOW MANY CAN YOU HIT WITH ONE ARROW?" ASKED MA TZU.

"ONE ARROW CAN ONLY SHOOT DOWN ONE DEER," SAID SHIH-KUNG.
"IN THAT CASE, YOU REALLY DON'T KNOW HOW TO SHOOT," MA TZU COMMENTED.
THE HUNTER THEN ASKED MA TZU, "DOES YOUR REVERENCE KNOW HOW TO SHOOT?"
MA TZU REPLIED, "OF COURSE I DO."
"HOW MANY CAN YOU KILL WITH ONE ARROW?" THE HUNTER ASKED.
"I CAN KILL A WHOLE FLOCK WITH A SINGLE ARROW," ANSWERED THE MASTER.
AT THIS, SHIH-KUNG SAID, "THE BEASTS HAVE LIFE AS YOU DO: WHY SHOULD YOU SHOOT DOWN A WHOLE FLOCK?"
MA TZU SAID, "SINCE YOU KNOW THIS SO WELL, WHY DON'T YOU SHOOT YOURSELF?"
SHIH-KUNG ANSWERED, "EVEN IF I WANTED TO SHOOT MYSELF, I WOULD NOT KNOW HOW TO MANAGE IT."
AT THIS POINT, MA TZU REMARKED, "THIS FELLOW HAS ACCUMULATED KLESA FROM IGNORANCE FOR NUMBERLESS AEONS. TODAY THE WHOLE PROCESS HAS COME TO A SUDDEN STOP."
TOSSING HIS ARROWS AND BOWS TO THE GROUND, SHIH-KUNG BECAME A MONK AND A DISCIPLE OF MA TZU.
SOME TIME LATER, WHEN SHIH-KUNG WAS WORKING IN THE KITCHEN, MA TZU ASKED HIM WHAT HE WAS DOING.
"I AM TENDING AN OX," THE DISCIPLE ANSWERED.
"HOW DO YOU TEND IT?" ASKED MA TZU.
SHIH-KUNG REPLIED, "AS SOON AS IT RETURNS TO THE GRASS, I RUTHLESSLY PULL IT BACK BY ITS NOSTRILS."
THIS WON GREAT APPROVAL FROM THE MASTER, WHO REMARKED, "YOU CERTAINLY KNOW THE TRUE WAY OF TENDING AN OX!"

Maneesha, there are two kinds of masters, not in any way different in their experiences, but different in conveying their experience to others.

One is simply using old methods, well tried, which have given sure results. The other is a creative person, who does not follow any traditional method or device to transform a person, but responds to each person according to his need.

Ma Tzu belongs to the second category, of very creative and inventive masters. He never repeats himself. In every situation he will bring a new device; he will function just as a mirror. And whatever comes spontaneously out of his empty heart, he will use it as a vehicle of *dhamma*.

This type of master is very rare, because you don't know whether a method is going to succeed; you don't know what will be the outcome. You are simply trusting in your own heart, that your heart cannot let you down. This is an immense trust in one's own enlightenment and awakening -- that whatever comes out of your illumination is going to succeed, there is no question about it. Hence a man like Ma Tzu has a tremendous freedom.

Other masters have thousands of methods given by the tradition, and they choose one of them; but it is a dead device, even though success seems to be more certain.

With Ma Tzu success is not the point; success is the last point in the journey. All those masters in the first category are looking at the success -- the method *must* succeed. And because the method has been used again and again, and has been successful, why bother to look for a new method? Their emphasis is on the end, the success.

Ma Tzu's method, his approach, is totally different. It depends on the first point of the journey, from where the arrow comes. If it is coming from your empty heart, then there is no need to bother about success. That is no more the question for Ma Tzu. His whole life he invented thousands of methods, according to the person confronting him. And he had tremendous success.

But his success is the success of the empty mirror. He reflects the man so accurately that there is no need to fall back on old methods. He can go straight forward with the man who is confronting him, and make a situation in which the transmission happens; in which, heart to heart, something moves, something is inspired, something takes the light from one heart to the other heart.
It is said about him:

WITH MA TZU, ZEN TOOK ON A TRULY CHINESE FLAVOR -- OPEN-HEARTED AND NOT HIGHLY CONTROLLED. UNDER MA TZU, MYSTERIOUS MEDITATION AND RENUNCIATION FOR THE PRACTICE OF ZAZEN IN THE MOUNTAINS DROPPED.
THE SPECIALITY OF ZEN AFTER MA TZU WAS NOTHING BUT THE FRAGRANCE OF INTENSE LIVING.

He reduced everything to intense inquiry, intense living. Intensity became the focus of his whole teaching.

One hundred and thirty persons became enlightened under Ma Tzu. Just as an example of his working...

MA TZU WAS NOTED FOR HIS RESOURCEFULNESS IN FINDING EXPEDIENT MEANS OF WORKING WITH HIS DISCIPLES. THIS IS ILLUSTRATED BY HIS CONVERSION OF SHIH-KUNG, WHO WAS ORIGINALLY A HUNTER, LOATHING THE VERY SIGHT OF BUDDHIST MONKS. ONE DAY, AS HE WAS CHASING AFTER A DEER, HE PASSED BY MA TZU'S MONASTERY. MA TZU CAME FORWARD TO MEET HIM. SHIH-KUNG ASKED HIM WHETHER HE HAD SEEN ANY DEER PASS BY.
MA TZU ASKED, "WHO ARE YOU?"

Now, it is out of the blue... Shih-kung is asking about the deer, and Ma Tzu changes the whole situation into a totally new dimension. Such was his resourcefulness.

MA TZU ASKED, "WHO ARE YOU?"

This was not an answer, certainly, to the question asked.

"A HUNTER," HE REPLIED.
"DO YOU KNOW HOW TO SHOOT?"

He has changed the whole subject matter.

"DO YOU KNOW HOW TO SHOOT?" QUERIED MA TZU.
"OF COURSE I DO," REPLIED THE HUNTER.
"HOW MANY CAN YOU HIT WITH ONE ARROW?" ASKED MA TZU.
"ONE ARROW CAN ONLY SHOOT DOWN ONE DEER," SAID SHIH-KUNG.
"IN THAT CASE, YOU REALLY DON'T KNOW HOW TO SHOOT."

Do you see the shifting of the situation? Slowly he is bringing him to a totally different thing. Shih-kung has simply asked, "Have you seen any deer pass?" He has not come for renunciation, he has not come for initiation, he is not there for any inquiry into truth. But it does not matter -- once you have come in front of Ma Tzu, you will not be able to leave that place unchanged. Just the very touch of Ma Tzu's air is enough to make a difference.
He said to Shih-kung: "IN THAT CASE YOU REALLY DON'T KNOW HOW TO SHOOT."
THE HUNTER THEN ASKED MA TZU, "DOES YOUR REVERENCE KNOW HOW TO SHOOT?"
MA TZU REPLIED, "OF COURSE I DO."
"HOW MANY CAN YOU KILL WITH ONE ARROW?" THE HUNTER ASKED.
"I CAN KILL A WHOLE FLOCK WITH A SINGLE ARROW," ANSWERED THE MASTER.
AT THIS, SHIH-KUNG SAID...

Now you see the climate changing -- he has forgotten about the deer and the hunting.

AT THIS, SHIH-KUNG SAID, "THE BEASTS HAVE LIFE AS YOU DO..." Killing the whole flock, it is so life-negative -- and for a master like you..."WHY SHOULD YOU SHOOT DOWN A WHOLE FLOCK?"

MA TZU SAID, "SINCE YOU KNOW THIS SO WELL, WHY DON'T YOU SHOOT YOURSELF?"

Searching for deer to shoot... the deer has life, you have life -- why go just so far, why not shoot yourself? You are intelligent enough to understand that the whole flock should not be shot. But if you understand that much -- that the whole flock should not be shot -- why should one deer be shot? The principle is the same: don't destroy life. And if you are intent on destroying life...

"SINCE YOU KNOW THIS SO WELL," said Ma Tzu, "WHY DON'T YOU SHOOT YOURSELF?"

What does it matter whose life is lost -- whether it is a deer's life or your life?

Shih-kung answered, "EVEN IF I WANTED TO SHOOT MYSELF, I WOULD NOT KNOW HOW TO MANAGE IT."

Shooting oneself is almost impossible with an arrow. With a gun, that is a different matter: you can just put it to the side of your head, and you are gone! But for an arrow, space is needed; you cannot manage to shoot yourself with an arrow, it is almost an impossibility.

At this point, Ma Tzu remarked, "THIS FELLOW HAS ACCUMULATED KLESA FROM IGNORANCE FOR NUMBERLESS AEONS."

KLESA is a Sanskrit word; it means, originally, evil, misery, suffering, torturing others and oneself.

Ma Tzu said, "THIS FELLOW HAS ACCUMULATED KLESA FROM IGNORANCE FOR

NUMBERLESS AEONS. TODAY THE WHOLE PROCESS HAS COME TO A SUDDEN STOP."

He cannot shoot himself, and he has been shooting for his whole life -- perhaps for many lives.

TOSSING HIS ARROWS AND BOWS TO THE GROUND, SHIH-KUNG BECAME A MONK AND A DISCIPLE OF MA TZU.

Do you see that no device has been used? It is not a device at all; just a simple conversation in which he turns the whole subject matter to a point where the hunter becomes aware that to kill life is ugly.

Up to now he was boasting that he is a great hunter. To destroy his ego of being a hunter, Ma Tzu is saying to him, "The best way to prove that you are a hunter is: shoot yourself!"

The poor hunter came to a full stop, because you cannot shoot yourself with an arrow. In that silence, in which he started thinking how to shoot himself, he forgot all about deer, he forgot that he was a hunter. In that small gap of silence, Ma Tzu entered into his heart. This is not visible in the story, it cannot be visible in words.

In that full stop, his mind could not function anymore; and the non-functioning of the mind is the right time for a master to enter into the very heart of the disciple. It does not need any effort on the part of the master -- it simply and spontaneously happens. Once the gap is there, the same light, the same awakening, enters into the man confronting the master.

The hunter did not answer. He threw his bow and his arrows on the ground, and fell to the feet of Ma Tzu, and asked for initiation. He had come for a different purpose, and got caught in the net of Ma Tzu.

It was not even a device, but this is how Ma Tzu was resourceful. He would convert any situation in such a subtle way that the person would not be even aware that he was being brought to a new space.

Shih-kung saw the whole situation: that he had been destroying life, and to destroy life is absolutely wrong. He dropped his bow, his arrows... a sudden awakening, that it is time to search, not for the deer, but for himself, for the source of life itself. He became a disciple of Ma Tzu. He started working in Ma Tzu's temple.

Ma Tzu asked him one day what he was doing.

"I AM TENDING AN OX," THE DISCIPLE ANSWERED.

I have to explain to you that "I am tending an ox" does not mean exactly what it says. It is a symbolic saying in Zen.

There are ten cards in Tao, just like tarot cards. Those cards are called "tending an ox." The ox is a symbol of your own self. Searching for the self is the meaning of those symbolic cards.

When those cards were brought from China to Japan, the last card was dropped for specific reasons: it needed tremendously great understanding for the tenth card. Those cards had been made according to Buddha's own description.

In the first card the ox has escaped into the forest. A man, the owner, is standing, looking all around, and there is no sign of the ox.

In the second card, he finds the footprints on the earth. He follows the footprints.

In the third card, he sees the ox's back, his tail. He is hiding behind a big tree.

In the fourth card, he sees the whole ox.

In the fifth, he catches hold of him.

In the sixth, he is fighting hard to take him back to the house.

In the seventh, he is victorious.

In the eighth, he is riding on the ox, coming back towards home.

In the ninth, the ox is in its stall, and the man is playing a song on his flute.

These nine cards were taken out of a pack of ten cards. In China originally, and in Buddha's statement also, a tenth card is described. But it really needs guts to understand the tenth card. Even the Japanese masters thought it is better to drop it, because it is very difficult to make people understand it. Even Buddha said, "I am at the ninth card" -- because the tenth is certainly difficult.

The tenth shows that the man, feeling so happy that he has found his ox, takes up a whiskey bottle and goes towards the pub.

Now that is very difficult -- a buddha with a whiskey bottle going towards the pub!

But I don't want to drop the tenth card, because it is as symbolic as the other cards. You accept the ox as yourself; you accept the search and inquiry as your meditation. Part by part you become aware of your inner reality.

The tenth is the ultimate point, when you become intoxicated with the universe. That whiskey bottle is not a whiskey bottle -- just as the ox is not the ox -- they are all symbols.

Those masters who dropped that card were a little weaker. It was so simple to explain it: that when you have found yourself, you have found the ultimate nectar; you will be drunk twenty-four hours a day. You don't need ordinary alcohol, you don't need any drug -- your very experience will be a drug.

And you all know after your meditation, when you start moving towards the canteen -- I have been watching -- everybody looks drunk. A few get up early, but very reluctantly; a few are sitting still, utterly drunk, remembering finally that they have to go to the canteen. This drunkenness...

By the way, I want to tell you that it is the only possibility for humanity to get rid of all drugs, of all alcohol, because they are very ordinary compared to the purity of the drunkenness that happens at the very source of life. Nothing is comparable to it. It takes you higher, it gives you tremendous euphoria -- which is not hallucination -- and it lasts. It is not a question of taking the drug in greater and greater quantities, of becoming addicted to it. You become the nectar itself, you become the euphoria, the ecstasy itself. You don't need anything; just remembering your buddhahood is enough to live with immense ecstasy in your day-to-day life.

So this "tending an ox," you should remember, is an old metaphor for searching for the self. Otherwise you will not be able to understand the anecdote.

The disciple answered, "I AM TENDING AN OX."

"HOW DO YOU TEND IT?" ASKED MA TZU.

SHIH-KUNG REPLIED, "AS SOON AS IT RETURNS TO THE GRASS, I RUTHLESSLY PULL IT BACK BY ITS NOSTRILS."

THIS WON GREAT APPROVAL FROM THE MASTER, WHO REMARKED, "YOU CERTAINLY KNOW THE TRUE WAY OF TENDING AN OX!"

As an anecdote in itself, if you don't know its connotations, it is absurd. But if you understand it with all the metaphors... because these anecdotes carry a tremendous tradition.

SHIH-KUNG REPLIED, "AS SOON AS IT RETURNS TO THE GRASS..." Do you understand? We use the word `grass' for the mundane also; for the rude, for the primitive, for the uncivilized, uncultured.

Shih-kung says, "AS SOON AS IT RETURNS TO THE GRASS -- to the mundane -- I RUTHLESSLY PULL IT BACK BY ITS NOSTRILS." He is saying that he does not allow himself to be attracted by the grass. He pulls himself away from the grass, towards the great, towards the magnificent, towards the inner splendor.

If you understand this connotation, then you will be able to understand why the master approved it.

THIS WON GREAT APPROVAL FROM THE MASTER, WHO REMARKED, "YOU CERTAINLY KNOW THE TRUE WAY OF TENDING AN OX!"

Soseki wrote:

WHEN THE MASTER WITHOUT A WORD
RAISES HIS EYEBROWS,
THE POSTS AND RAFTERS,
THE CROSSBEAMS AND ROOF TREE,
BEGIN TO SMILE.
THERE IS ANOTHER PLACE FOR
CONVERSING HEART TO HEART:
THE FULL MOON AND THE BREEZE
AT THE HALF-OPEN WINDOW.

Soseki is a well known mystic poet and master. What he is saying cannot be said in prose.

WHEN THE MASTER WITHOUT A WORD
RAISES HIS EYEBROWS,
THE POSTS AND RAFTERS,
THE CROSSBEAMS AND ROOF TREE,
BEGIN TO SMILE.
THERE IS ANOTHER PLACE FOR
CONVERSING HEART TO HEART:
THE FULL MOON AND THE BREEZE

AT THE HALF-OPEN WINDOW.

Just standing at the half-open window, the cool breeze and the full moon, and utter silence in between...

A master is a door to the universe; a master in himself is an empty heart. You can see the whole universe through it. Coming closer to the master in deep love and trust, even his raising of his eyebrows triggers something in you.

... THE POSTS AND RAFTERS, THE CROSSBEAMS AND ROOF TREE, BEGIN TO SMILE.

Even the posts and the rafters, in the presence of a master, start to smile. The whole existence smiles in the presence of a master, for the simple reason that at least part of us has reached to the ultimate expression of our potentiality. And he is a symbol that we can also reach to the same height, to the same depth.

The disciple's heart immensely rejoices in the master's presence -- just his presence. He may not say a single word, he may remain silent, but just his presence takes you to another world of silence and peace, of love and joy, of blessings that you have not even dreamed of.

Maneesha has asked a question:
OUR BELOVED MASTER,
THERE COULD NEVER HAVE BEEN A MASTER MORE RESOURCEFUL IN FINDING EXPEDIENT MEANS OF WORKING WITH HIS DISCIPLES THAN YOU.
WHO ELSE WOULD CREATE A CONCOCTION OF ZANY ANECDOTES, SERIOUS SUTRAS, WILD DANCING, AUTOMATED ANIMALS, JOKES, GIBBERISH AND SILENCE SUCH AS YOU SERVE UP EACH EVENING?
IN THE CONTEXT OF YOU, SOMEHOW EVERYTHING FEELS SO ABSOLUTELY RIGHT.

Maneesha, it *is* absolutely right, it is just that in my context you become aware of it. It is as if all the lights go out: these ten thousand buddhas will be still sitting here, but you will not be able to see them. Then the lights come on, and suddenly you see ten thousand people sitting around you. You were not alone in the darkness.

The context of the master is simply a light in your darkness. Everything seems to be true, everything seems to be beautiful -- but it is not the master's light that is making them beautiful. They are beautiful in themselves, but a light is needed to see them.

If you grow your own light, the master's context will not be needed.

The master's whole effort is that he should not be needed; that you should be enough unto yourself; that your own light should shine and radiate; that the existence should smile with your smiling heart.

It is true that I am a little crazy. (SARDARJI'S FAMILIAR LAUGH COMES LOUDLY FROM THE BACK OF THE AUDITORIUM.) Now, Sardarji, I have not yet told the joke, don't trust me too much!

I use everything, that's why I said that the Japanese masters who brought those ten cards and dropped one on the way were not very courageous. They were intelligent, but not geniuses. They could not find an explanation for the tenth card.

And to me, without the tenth card the nine are useless. What is the point of searching for yourself? The whole point is to become a drunk! The tenth card is the most essential, but even Gautam Buddha was afraid. Although he described the ten cards, he said, "I am myself at the ninth," just to avoid the complication of the tenth. The bottle of alcohol in the hands of a buddha simply does not look right. Even he avoided the tenth card -- but I will not avoid it.

In many countries, sannyasins wanted to take my picture with a bottle, to make the tenth card. I said, "It is perfectly okay, just fill the bottle with Coca-Cola! It is so simple, because in the photograph it won't show that there is Coca-Cola, and your purpose will be served."

I am just a little crazy, not too much.

You are right, that nobody has worked the way I work. And I love to work in every possible way -- not denying anything -- a total approval of life and all its turns, all its paths. I have accepted it in its totality, so I can use anything as an indicator. And from any point of view I can bring you to seek and search for the escaped ox.

Now, Sardarji's time has come at last!

Before you go into your meditations, in search of the ox, it is perfectly good to go in a happy mood; not serious, but smiling. Remember it: existence smiles when you smile, and when you are serious you are alone. Existence does not bother about your seriousness. If you want the whole world with you, just smile,

and look all around and you will see trees smiling, and the flowers smiling. And at least when you are entering into meditation, it is good to enter with a smiling heart.

I have used jokes for the first time in the whole history of mankind, because such beautiful jokes... and nobody has used them for meditation. And they create such a good feeling all around, that one becomes courageous enough. A laughing heart is more courageous than a serious one. A serious heart doubts, hesitates, thinks twice. The laughing one is the heart of the gambler, he simply jumps in. And meditation is a question of jumping into the unknown.

Friar Fruck, the Jesuit missionary, is in Africa looking for a few Christian converts. He is marching across the plains with his crucifix and Holy Bible in hand, when suddenly he comes face to face with a huge, ferocious lion.

Friar Fruck's eyes roll to the back of his head, and he drops to his knees in a near-faint.

"Beloved God Almighty, King of Kings, all-knowing, all-seeing Father of the world," pleads Friar Fruck, praying feverishly, "save my blessed ass!"

The lion watches the Christian closely, and then he bows his own head, crosses his paws, and murmurs in a soft growl, "Beloved God Almighty, King of beasts and Lord of the jungle, please bless this poor food I am about to eat!"

Angela Angelovitch, the greatest ballet dancer in living memory, is going to give her last performance.

"Angela," says Petrov, her manager, "for this performance, you must give everything, EVERYTHING!"

That night, when the curtains are drawn back, Angela is standing on a platform, high above the stage, wearing a small pair of wings. The orchestra is playing and Angela leaps into the air and lands gracefully on the stage, to loud cheers.

Immediately, Angela jumps up and daintily climbs a ladder, and goes even higher than before. The orchestra plays loudly, and Angela springs into space. She spins through the air and lands on her tiptoes.

A rope descends and, to thundering applause, Angela is lifted right to the roof. The drums roll and then there is a deathly hush.

Angela jumps. She flies, spinning through the air, and lands in the middle of the stage with her legs apart, in a perfect split. The audience is hysterical.

At last, the curtains close and the audience starts to go home. Angela is resting motionless on the stage. Her legs are still split wide apart.

"Bravo! Encore!" shouts Petrov, her manager, walking onto the stage, clapping his hands.

"Petrov," says Angela, "will you do me a favor?"

"Yes, my darling," replies Petrov, "after a performance like that, anything!"

"Okay," says Angela, "then rock me a little, and break the suction!"

Just take your time! Has everybody got it?

Where is Haridas? -- because he is the polar opposite of Sardarji. They both are great friends, and their friendship depends on one thing: Sardarji can get any kind of joke, Haridas never gets any! So he laughs -- what else to do? Understanding is not his thing.

Swami Deva Coconut is standing in his bamboo house watching the waters rise around his ankles. It has been raining constantly for four days and the sky is still grey and wet.

As the water reaches his knees, Coconut climbs onto his suitcase, and when the water reaches to his knees again, he goes outside and climbs onto the roof of his bamboo house.

Just then, Ma Mango Milkshake comes past on a small raft.

"Come on, Coconut!" she calls out, "come for a ride!"

"No thanks," he replies. "I am just going to wait here, and watch."

Slowly, the water climbs up the side of the bamboo house, and starts to wash against Coconut's ankles again.

Swami Cleverhead, the group leader, rows up in a small rowboat. The boat is leaking water fast, but Cleverhead seems to be managing.

"Come on, Coconut!" calls Cleverhead. "Let us go out of here!"

"No thanks," replies Coconut. "I'm just waiting here and watching."

A half an hour later, Coconut has water around his neck, on top of his bamboo house.

Just then, Captain Cliffski and Captain Kurtski, the famous Polack pilots, fly over in a borrowed helicopter.
Captain Cliffski sees Coconut, and leans out of the window.
"Come on now, Coconut!" he shouts, "or you are going to be drowned!"
Coconut waves back, "I am just waiting here and watching!" he shouts.

Later, somewhere in the realms of the universe, Swami Deva Coconut meets Osho Rajneesh, and he seems really pissed off about something.

"I waited and I waited, I watched, I witnessed," exclaims Coconut, "and you never came to rescue me!"
"My God!" says Osho Rajneesh, "I sent you two boats and a helicopter!"

Big Rock Hunk, the famous Hollywood movie star, walks into the lobby of the exclusive Screwing Sands Hotel, and accidentally hits Gorgeous Gloria on the chest with his elbow.

"I'm extremely sorry," says Rock, sweetly, "but if your heart is as soft as your breast, then I am sure you will forgive me."

"That's all right," replies Gloria, "and if the rest of you is as hard as your elbow, my room is number thirty-three!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes.
Feel your body to be completely frozen.
Look inwards with absolute urgency.
This moment may be the last moment.
Always remember that every moment
is possibly the last moment.
Then your urgency remains total.
Go deeper, as deep as you can,
because it is your own space, your very life source -- nothing to fear.

At the very center of your being you are connected with the heart of the universe.
Your empty heart becomes a door
to the ultimate heart of the universe.
And the moment you feel you are connected
and rooted in the ultimate,
everything in existence becomes beautiful, blissful.
Not only life, but death also
becomes a dance, a celebration.
Just watch, witness.
Nivedano...

(Drumbeat)

Relax. Let the body lie down.
Remember you are not the body,
nor the mind.
You are the witness, which is far away --
even skies are underneath it.
It is a watcher on the hills.

Your body is in the dark valleys down below.
The distance between your witness
and your body-mind structure is qualitative.
It cannot be bridged.
And people go on living in ignorance,
because they go on thinking
that they are the body, they are the mind.
And because of this identification
with body and mind,
they have forgotten the language of their inner being,
their inner nature, their universality,
their eternity -- the buddha.
This beautiful evening.
This dance of the rain
around the Buddha Auditorium,
and ten thousand buddhas in utter silence,
relaxed, centered...
it becomes a miracle.
It is a magic moment.
I can see there are no individuals,
but only an ocean of consciousness.
This is the point
where one becomes ultimately drunk,
drunk without any drugs.
Let this drunkenness sink in every fiber of your being.
Soon you will be coming back.
Fill all your buckets
with the nectar of the living stream of life,
and bring it with you.
Nivedano...

(Drumbeat)

Now, come back as a buddha.
Silently, peacefully, with grace.
Remember how buddha will sit down,
and this remembrance has to become
the very milieu
twenty-four hours around you.
Whatever you do, remember
that the act has to show your self-nature,
your original face, your buddhahood.
Every gesture, every word, every silence
should arise from your spontaneity.
This is authentic religion.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #7
Chapter title: To the source

22 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
YAKUSAN BEGAN HIS BUDDHIST STUDIES IN THE SCHOOL OF VINAYA SO HE WAS WELL-VERSED IN SCRIPTURAL STUDIES AND ASCETICS BY THE TIME HE WAS INTRODUCED TO ZEN. HE BEGAN TO FEEL THAT THESE THINGS WERE NOT YET THE ULTIMATE GOAL OF THE SPIRITUAL LIFE. HE LONGED FOR TRUE FREEDOM AND PURITY BEYOND THE FORMULAS OF THE DHARMA. SO, SEEKING GUIDANCE, HE CALLED ON SEKITO.
YAKUSAN SAID TO THE MASTER, "I HAVE ONLY A ROUGH KNOWLEDGE OF THE THREE VEHICLES, AND THE TWELVE BRANCHES OF THE SCRIPTURAL TEACHING. BUT I HEAR THAT IN THE SOUTH THERE IS A TEACHING ABOUT `POINTING DIRECTLY AT THE MIND OF MAN AND ATTAINING BUDDHAHOOD THROUGH THE PERCEPTION OF THE SELF-NATURE.' NOW, THIS IS BEYOND MY COMPREHENSION. I HUMBLY BESEECH YOU TO GRACIOUSLY ENLIGHTEN ME ON THIS."
SEKITO REPLIED, "IT IS TO BE FOUND NEITHER IN AFFIRMATION NOR IN NEGATION, NOR IN AFFIRMING AND NEGATING AT THE SAME TIME. SO WHAT CAN YOU DO?"
YAKUSAN WAS ALTOGETHER MYSTIFIED BY THESE WORDS.
HENCE, SEKITO TOLD HIM FRANKLY, "THE CAUSE AND OCCASION OF YOUR ENLIGHTENMENT ARE NOT PRESENT HERE IN THIS PLACE. YOU SHOULD RATHER GO TO VISIT THE GREAT MASTER, MA TZU."
FOLLOWING THE SUGGESTION, YAKUSAN WENT TO PAY HIS RESPECTS TO MA TZU, PRESENTING BEFORE HIM THE SAME REQUEST AS HE HAD ADDRESSED TO SEKITO.
MA TZU REPLIED, "I SOMETIMES MAKE HIM RAISE HIS EYEBROWS AND TURN HIS EYES; AT OTHER TIMES I DO NOT LET HIM RAISE HIS EYEBROWS AND TURN HIS EYES. SOMETIMES IT IS REALLY HE WHO IS RAISING HIS EYEBROWS AND TURNING HIS EYES; AT OTHER TIMES IT IS REALLY NOT HE WHO IS RAISING HIS EYEBROWS AND TURNING HIS EYES. HOW DO YOU UNDERSTAND THIS?"
AT THIS, YAKUSAN SAW COMPLETELY EYE-TO-EYE WITH MA TZU AND WAS ENLIGHTENED. HE BOWED REVERENTLY TO THE MASTER, WHO ASKED HIM, "WHAT TRUTH DO YOU PERCEIVE THAT YOU SHOULD PERFORM THESE CEREMONIES?"
YAKUSAN SAID, "WHEN I WAS WITH SEKITO, I WAS LIKE A MOSQUITO CRAWLING ON A BRONZE OX."
MA TZU, DISCERNING THAT THE ENLIGHTENMENT WAS GENUINE, ASKED HIM TO TAKE GOOD CARE OF THE INSIGHT. HE ATTENDED UPON MA TZU FOR THREE YEARS. ONE DAY, MA TZU ASKED AGAIN, "WHAT DO YOU SEE RECENTLY?"
YAKUSAN REPLIED, "THE SKIN HAS ENTIRELY MOULTED OFF; THERE REMAINS ONLY THE ONE, TRUE REALITY."
MA TZU SAID, "WHAT YOU HAVE ATTAINED IS PERFECTLY IN TUNE WITH THE INNERMOST CORE OF YOUR MIND, AND FROM THENCE IT HAS SPREAD INTO YOUR FOUR LIMBS. THIS BEING THE CASE, IT IS TIME TO GIRD YOUR WAIST WITH THREE BAMBOO SPLINTS, AND GO FORTH TO MAKE YOUR ABODE ON ANY MOUNTAIN YOU MAY LIKE."
YAKUSAN REPLIED, "WHO AM I TO SET UP ANY ABODE ON ANY MOUNTAIN?"
MA TZU SAID, "NOT SO! ONE CANNOT ALWAYS BE TRAVELING WITHOUT ABIDING, NOR ALWAYS BE ABIDING WITHOUT TRAVELING. TO ADVANCE FROM WHERE YOU CAN NO LONGER ADVANCE, AND TO DO WHAT CAN NO LONGER BE DONE, YOU MUST MAKE YOURSELF INTO A RAFT OR FERRYBOAT FOR OTHERS. IT IS NOT FOR YOU TO ABIDE HERE FOREVER."

Maneesha, it is absolutely necessary to say a few words before I discuss the sutras you have brought to me.

The authentic master is not concerned with gathering a following, more followers, and becoming a great master because of his following. The authentic master is interested in the disciple and his potentiality. And if he sees that this is not the right place for him to flower, the right climate, then he will send him to another master. That used to be in the past a very common phenomenon. There was no rivalry between masters because they were all working for the same truth, for the same ultimate experience.

But the pseudo masters are different and they have taken over the world. The pseudo master forces the disciple to surrender to him. He makes it almost a commitment and if the disciple leaves him, he will feel guilty for it, it will be called betrayal. And the pseudo master never sends his disciples to another master because he sees that this climate, this atmosphere is not perfectly suitable for his growth.

I want you to see the distinction clearly. The pseudo master is interested in satisfying his own ego, how many disciples he has. He is not really concerned with the welfare of the disciple or his growth. His concern is political.

Hindus are worried that the constitution of India allows Mohammedans to marry four women. Now Hindus are worried that sooner or later the Mohammedans will increase in population. The Hindu has only one wife. Even if he produces a child every year, he cannot compete with the Mohammedan. The problem is of the population, because the politics -- who is going to be in power -- will depend on the population.

What authority has the Vatican pope about truth? What experience, what enlightenment? But still he has six hundred million Catholics around the world. Naturally he is the biggest religious leader. His greatness is not in his experience, his greatness is in the number of followers. And throughout the centuries all the religions have been killing others and converting others to their religion. "Either you come into my religion, or you cannot live." That has been the attitude of the Mohammedans, that has been the attitude of the Christians. Nobody seems to be interested in the individual. They are all on power trips.

Zen gives you a totally different climate. Sometimes masters have even sent their followers to other masters who are against them. It is a very strange phenomenon to the modern eyes, sending someone to your own opponent. But we have to look deep down: if the person can grow more easily in the climate that the opponent master has created, then there is no hesitation in sending him to the other master.

It was a constant transfer of disciples from one master to another. And sometimes it used to be that a master would seem to the disciple too hard and the opponent master would look more soft. The disciple himself would escape to the other master's monastery.

One case I remember... A disciple escaped from his master's monastery because the master was continuously beating, slapping. And he had heard about another master just a few miles away in the mountains who was very soft and very loving, very nice to be with. So he escaped. When he reached to the other master, the other master asked, "Why have you left your own master?"

He told the reason, "He is too hard. He beats, he slaps. And I have heard you are so nice and so loving. That's why I have come here."

The master immediately slapped him and told him, "You idiot, you don't understand the compassion of your master. Just go back! Are you in search of a nice companionship? Are you interested only, urgently, in searching for the truth? Your master is a great man. We don't agree in our principles, that is something aside. As far as his compassion and love are concerned, he is far greater than me. I can only be nice to you.

"You are blind. You could not see when he hits you, with what love, with what care... how much he cares about you! Even though he is getting old, and in hitting you he hurts himself more than he hurts you, but his whole effort is to bring an urgency. He is not going to live long. As a man he is far greater than I am. As a compassionate teacher there is no parallel to him. You just go back. He is the right person as far as you are concerned."

The disciple could not understand. He had heard that this man is against his master, and he says, "I am in disagreement with your master on many points -- but that does not mean that your master's compassion is less, that your master's enlightenment is not authentic. I am not so compassionate. I don't hit you because I don't see the urgency. Perhaps in another life you may become enlightened. My care about you is less than his care. He wants you to become enlightened in this life, this moment. I am a little careless, I don't care, and you think it is nice. It is not nice, it is simply my carelessness -- whether you become enlightened or not is not my problem. You can enjoy your life and there is eternity available. Sometime, somewhere, you may

become enlightened. Why should I bother?"

He came back to his master, touched his feet, and said what had happened. The master said, "Although we are traditionally opponents -- our schools are different, our principles, which are nonessential, are different -- I have always understood it, that that man is great, greater than people think. His sending you back here is a sign of his greatness. He has shown love towards you by slapping you. He does not slap ordinarily, but he knows perfectly well that a disciple who has been with me for years will not understand anything else than a good slap. Now go into your hut and start meditating on the sound of one hand clapping."

The disciple had been meditating on this koan for three years. Every day he was getting slaps, beatings, because he would think about it all the time, day and night, sitting. He would hear something in the night -- the crickets... all is silent, only crickets -- and he would get the idea that perhaps this is the sound. He would run to the master, knock on his door, and even before he had said anything the master would slap him and the disciple would say, "At least let me tell you...!"

The master said, "The moment you open your mouth, you are going to say something wrong. So don't unnecessarily waste my time. When you have got it, I will know without your saying it."

A few days passed and the disciple did not come back to report. He used to come every day -- sometimes the wind blowing through the pine trees, sometimes the sound of the running water, anything... and he would immediately think, "Perhaps this is the sound that will satisfy the master as the answer to the question."

But seeing the situation, that he hits you without even listening to your answer... One day the master closed his door as he saw him coming. What kind of master...? He just looked at him and closed the door and said to him through the closed doors, "Go back to your hut and meditate. I am getting old and I cannot hit you every day unnecessarily. I have looked at your face, it is not the sound that you think. Just go."

But for a few days he did not turn up. The master inquired, "What has happened?" People said, "He is just meditating and he is so silent and so peaceful, he looks like a buddha."

The master went there, touched his feet, shook him and told him, "You have heard it. Now it is enough. Come back to the monastery, it is lunch time."

The disciple could not believe that the master touched his feet. And the master said, "You have got it. And you have been sitting hungry for so many days and I was concerned because I was waiting every day for you to come. I enjoy slapping you so much that without you... I was wondering continuously what happened to the great disciple? But I am satisfied. You have got it. Now it is lunch time. Come, follow me."

It was a different climate altogether when there was no rivalry between masters because the aim was the same. Their methods may be different, their devices may be different, but one thing was absolutely certain, they all agreed on one point: that the search for truth is the first priority, and every disciple has to be sent to the right place, to the right master. It does not mean that the master who is sending the disciple is not right; it simply means that his devices will not suit this kind of man. It does not matter even if he has to be sent to the opponent.

These words I am saying with a deep concern because that whole climate of urgency for truth has disappeared from the world. Now there are thousands of pseudo teachers whose whole effort is how to gather followers. All the religions are doing the same. Have you ever heard of a Hindu *shankaracharya* telling to his disciple, "You go to a Mohammedan Sufi mystic," or vice versa? Have you ever heard of any Christian pope sending somebody to a Zen master to learn meditation?

These organized religions are political. Zen is a non-political religiousness. You cannot call it even religion. It is so individualistic and so emphatically concerned only with the potential of the individual. It does not want anything from the individual, it simply wants him to be himself.

At the time of Ma Tzu, there was another great Zen master in China; his name was Sekito. You are perfectly well acquainted with Sekito; he is reborn here. Sekito means stonehead, and this time he is born as Swami Niskriya; I call him Sekito, stonehead. And I had to send him back to Germany, just for a few weeks, because only stoneheads can hit against other stoneheads in Germany, you cannot send anybody else. So he goes, and hits his head against other heads for a few days. When he gets tired of enlightening other people, he comes back to rest. Right now he is in Germany.

Sekito was given the name by his master just because he was really a stonehead. Nothing penetrated into his head. You can do everything, nothing makes any difference, because who is hearing? His master used to beat him and he would laugh and he would say, "Do it as much as you can. Just as you are determined to make me enlightened, I am determined not to become enlightened. It is a question of dignity."

Because of this stubbornness -- but with so much love, there was no hatred, there was no anger, it was just to show the master -- he would say, "If you are stubborn, then don't think that you alone in the world are stubborn; I am also stubborn. Hit me as much as you can. I am not going to become enlightened." That's why he was given the name Sekito. But poor Sekito finally had to become enlightened. You cannot escape a master once you are caught in his net.

Ma Tzu and Sekito were such great masters that it was said that they divided the whole world between them. Their methods and their ways and their workings were absolutely different. They were completely free of any sense of rivalry. Even in such a situation where only two enlightened beings were there and the whole world was available, there was no rivalry. In fact they are reported to have cooperated with each other in bringing others to enlightenment. A case in point is Yakusan. That whole atmosphere, that golden age of search for truth is now just a memory, an echo in the mountains. But it had a beauty which has to be brought back.

Men's whole being should be concerned primarily in searching for his own life sources. But the modern situation is just the opposite. The Hindus have divided the world in a very beautiful way. They have divided the world into four ages. The first age they call the age of truth; the only concern of the people is truth, hence the name of the age is *satyuga*, the age of truth.

The second they call *treta*, a tripod. The first had four legs, it was a table. One leg is lost, now it is a tripod. There is still the search for truth, but the urgency is less, the intensity is less, the balance is less. On four legs the balance is complete; on three legs the balance cannot be complete, but there is still the same search.

The third age they call *dwapar*, two-legged. Now even the balance of *treta*, the second age, is lost. On two legs you cannot make a table, it will be unbalanced, but still half of the urgency is there.

The last age, in which we are living according to Hindu calculations, is called *kaliyuga*; the age of darkness, the age of blindness, the age of no inquiry into truth. People are concerned with mundane things. They devote their whole life to things which prove finally to be junk.

Their whole life could have been a great experiment in enlightenment, in searching for the roots of life, in being utterly fulfilled and contented. They could have gathered all the joy that the universe makes available to you. They could have danced, they could have sung, they could have rejoiced in all the beauties the universe is filled with. But because of their blindness they remained playing with toys; they never bothered that there is anything more than the toys.

In a way this metaphoric division of time has a certain truth in it. Today it is very difficult to find people -- I have found you, working for thirty-five years continuously -- it is very difficult to find people who are really ready to take the jump into the universe at any cost. And only those are the fortunate few.

Maneesha has brought a sutra:

YAKUSAN BEGAN HIS BUDDHIST STUDIES IN THE SCHOOL OF VINAYA.

VINAYA is a Buddhist scripture. Its whole name is VINAYA PITAK. Buddha spoke for forty-two years continuously, morning and evening, so naturally a tremendous volume of literature has been collected by the disciples. He never wrote anything, these are all notes from the disciples. `Vinaya' means humbleness, absolute egolessness.

So the disciples who have collected VINAYA PITAK, the scripture, they have found Gautam Buddha's teaching to be utterly humble, egoless, at ease with the universe, without any tension. It is one of the most beautiful books in existence. All the sutras lead to silence and peace and compassion.

YAKUSAN BEGAN HIS BUDDHIST STUDIES IN THE SCHOOL OF Vinaya, SO HE WAS WELL-VERSED IN SCRIPTURAL STUDIES AND ASCETICS BY THE TIME HE WAS INTRODUCED TO ZEN. HE BEGAN TO FEEL THAT THESE THINGS WERE NOT YET THE ULTIMATE GOAL OF THE SPIRITUAL LIFE.

He was in one school of Buddhism which is based on VINAYA PITAK. Then the master himself, who must have been teaching him about VINAYA PITAK, about compassion and love and egolessness, simplicity, humbleness, the master must have introduced him to Zen.

HE BEGAN TO FEEL THAT THESE THINGS WERE NOT YET THE ULTIMATE GOAL OF THE SPIRITUAL LIFE.

And when he was introduced to Zen, he became aware that it was all good, but it was not the ultimate goal of the spiritual life. On the contrary it was a kind of programming, a cultivation of certain habits,

character, a lifestyle -- do this and don't do that. It was superficial.

Just today Amrito was telling me that a great scientist was asked, "Do you believe in God?" It seems obvious that the journalist who was asking this was a leftist atheist. He did not believe in God, and he could not conceive that a man of such a caliber, a great scientist, would say that he believes in God. The scientist said that he believed in God; the journalist was shocked. He said, "You are a great scientist and you still believe in God?"

The scientist said, "I have been programmed, it is not a question of my believing or not believing. I have been programmed from my very childhood that there is God -- so continuously told by the parents, by the priests, by the teachers, everywhere, that it has become almost as if I know that God is. But it is only a conditioning."

All religions have been dependent on programming, not knowing exactly what programming is. The word is new in the world of psychologists, but the activity that has been done for centuries in the world by all the religions can be covered by this word `programming'. The word came into existence with the computer. You have to program a computer. Whatever you want, you can put into the computer's mind. And it has a tremendous memory!

All the books that exist in the world, in all the libraries of the world, can be put into a computer. There is no need to waste so much space. Just one small computer can carry all the knowledge and you can ask it a question at any time, any absurd question -- if it has been programmed. The programming has to be remembered. If it has been asked, "What was the day when Socrates was married?" -- certainly it was an unfortunate day, but what was the day? -- if the computer has been given the date and day, immediately the reply will come. Because of computers coming into existence, the word `programming' has taken on tremendous meaning and implications.

What we are doing with computers, that is what religions have been doing with human beings. Somebody is a Hindu, and somebody is a Christian; what is the difference between the two? Just a different programming. If you bring up a Christian child from the very beginning in a Hindu household, do you think he will ever think about Jesus or about the Holy Bible? Will he ever ask questions that Christian children are bound to ask? He will be a Hindu because his programming will be Hindu. He will not even bother to waste time about Jesus. The same is true about all religions; every religion is programming the child, behaving with the child as if the child is a computer. It is the greatest insult to humanity and the greatest crime against every human being.

Every child comes with a clean slate. And then you start writing all over on it, the holy Bible, or holy Koran, or holy Gita, or holy DAS KAPITAL -- whatever you want. The poor child is in your hands, and he does not know yet and he cannot even think that his parents, who love him so much, will give him a wrong programming. But by the time he becomes aware of the word `programming', the programming has gone to the very bones and marrow of the child. He cannot think otherwise.

Now in Europe and America, because many young people have deviated from the orthodox churches, a new kind of profession has come into being, the deprogrammer.

A child is no more interested in the old Bible, he does not go to the church, he becomes a hippie. He just goes against every norm that Christianity has been following. "Cleanliness is next to God" -- and the hippie says there is no God and no cleanliness. It may be next, but neither of them exist. Just because the old society was insistent on cleanliness, the hippie has reacted, the youth has reacted against it.

Now with all kinds of reactions around the world, the fathers and the priests are very much worried, so they have asked psychoanalysts to create a system in which these people can be first deprogrammed, a continuous method of hypnotization, telling them, "You have gone astray. God is, and Jesus is his son. He is his only begotten son. And your religion is the highest and the greatest religion in the world." They put the person in a hypnotic sleep and they just go on repeating this. And it is a very simple thing to put a person into a hypnotic sleep; just tell him to gaze at anything that has radiating light. A candle will do; just concentrate on the candle and don't fall asleep and don't blink your eyes.

Naturally the eyes want to blink. Resist their natural tendency to blink, force yourself as much as possible to concentrate on the flame of the candle or anything that is shining enough and attracts your eyes. Within three to five minutes a person will have to fall asleep, because you cannot keep non-blinking eyes for more than three minutes; three minutes is the maximum.

When your eyes close automatically you cannot do anything because they are tired enough and bored also. Just watching a flame cannot be much entertainment, it cannot be a very interesting experience. There is no juice in it, so you are bored, the eyes are tired, you are forcing them to keep open. And the hypnotist

by your side goes on saying, "You are falling asleep, you are falling asleep," in a very sleepy voice. Soon you will find your eyes are closing and the hypnotist will be continuing, "Your eyes are becoming heavy, your lids are closing. You are going into a deep sleep."

It is a very simple method, but of profound significance. Once a person is just on the verge of falling asleep, the hypnotist says to him, "You will not hear anybody's voice except mine." And then the subject, the person, falls asleep, and he will not hear anything except the voice of the hypnotist. Now the hypnotist starts deprogramming him. If he has become a "Hare Krishna, Hare Rama," then he has to tell him, "It is all bullshit. You have gone away from your original great religion. You have gone away from Jesus." He will bring him back to Jesus.

So a double process is going on. On the one hand he is deprogramming the person from Hare Krishna, Hare Rama, and on the other hand he is reprogramming him to his old childhood programming. His Christianity is still there in his unconscious, so it is very easy to bring that unconscious to the surface. After a few sessions the Hare Krishna, Hare Rama has been completely forgotten. Now he knows it is all nonsense. He starts going to the church, he has come back to the right religion. But all that has happened is that his programming has been changed. Just anybody can put Hare Krishna, Hare Rama back.

My whole effort here is just to deprogram you and not to reprogram again; just to leave you as clean slates as when you were born, in your original nature, in your original face. Nowhere else is that being done. These people who are doing programming, deprogramming, reprogramming -- they are all professionals, and the parents are paying them that their children should be brought back to the organized religion in which they were born.

My understanding is that birth has nothing to do with religion. Your parents may be Hindus or Christians, that does not mean that the child has to be a Hindu or a Christian. The child is not your possession. The child comes into the world through you. If you have any sense of humanity, any sense of respect, you will respect the child, and you will leave him alone and allow him to grow in his clarity, intelligence, in his inquiry for truth, even if he goes out of the fold in which you are programmed. If you love your child, let him go according to his nature, wherever it leads.

But no parent, no priest, is willing to give liberation to people, and everybody needs liberation from the priests. They are all against me for the simple reason that I am not a priest and I am not in favor of programming anybody.

My whole effort is to deprogram you so deeply that everything that has been put in you from your childhood is taken out and you are left again back in your childhood innocence. From that innocence begins your real journey of growth.

When Yakusan went to understand Zen, he immediately saw the difference. He was thinking while he was studying *Vinaya* that this is religion; but coming to the world of Zen, he saw that all that was nonessential. It is not the ultimate goal of life. That was really only programming, to tell you, "Be egoless, be compassionate, be loving to human beings, to living creatures." In Zen all these things will happen, not because of programming, but because of your own enlightenment, your own awareness, your own intensity and clarity. Compassion will come, but it will not be a cultivation. Love will come, but it will not be a parrot-like imitation.

Coming to the world of Zen he immediately realized that what he had been studying up to now was sheer wastage. It is not the ultimate goal. HE LONGED FOR TRUE FREEDOM AND PURITY BEYOND THE FORMULAS OF THE DHARMA. This is exactly what deprogramming means.

HE LONGED FOR TRUE FREEDOM AND PURITY BEYOND THE FORMULAS OF THE DHARMA. SO, SEEKING GUIDANCE, HE CALLED ON SEKITO.

YAKUSAN SAID TO THE MASTER, "I HAVE ONLY A ROUGH KNOWLEDGE OF THREE VEHICLES" -- there are three scriptures and three schools in Buddhism -- "AND THE TWELVE BRANCHES OF THE SPIRITUAL TEACHING. BUT I HEAR THAT IN THE SOUTH THERE IS A TEACHING ABOUT `POINTING DIRECTLY AT THE MIND OF MAN AND ATTAINING BUDDHAHOOD THROUGH THE PERCEPTION OF THE SELF-NATURE.' NOW, THIS IS BEYOND MY COMPREHENSION. I HUMBLY BESEECH YOU TO GRACIOUSLY ENLIGHTEN ME ON THIS."

SEKITO REPLIED, "IT IS TO BE FOUND NEITHER IN AFFIRMATION NOR IN NEGATION, NOR IN AFFIRMING AND NEGATING AT THE SAME TIME. SO WHAT CAN YOU DO?"

YAKUSAN WAS ALTOGETHER MYSTIFIED BY THESE WORDS.

I will have to tell you something so that you are not mystified by these words. In the West, Aristotle has given a logic which has only a dialectical process. Either something is negative or something is positive. In other words, either you believe in God or you don't believe in God. Yes and no -- these two words are the foundation of Aristotelian logic.

But Buddha believes -- and he is far more significant than Aristotle -- he calls this twofold logic, "yes and no." If you ask Buddha if there is a God, he will say, "My first answer is yes, my second answer is no, my third answer is yes and no both." This he calls threefold logic.

It simply mystifies people -- because what do you mean? Either you believe in God or you don't believe in God; twofold logic seems to be perfectly right. What is the point of threefold?

But he was not alone in this. His contemporary Mahavira had a sevenfold logic, and that is the last word, you cannot go beyond it -- all possibilities, all angles. Yes and no are just two polarities, but you can be just in the middle. Yes and no both, or neither yes nor no -- you can be just in the middle, not going to the extremes. And that was Buddha's way, known as the middle way.

Buddha says going to the extreme is wrong because you are choosing only one part; going to the other extreme is exactly in the same way wrong. Just be in the middle. The real is in the middle. But in the middle you cannot say yes, you cannot say no. Either you have to say both together, or you have to deny both together. That's what Sekito is saying. Now hear it, and you will not be mystified by it.

"IT IS TO BE FOUND," the truth has to be found, "NEITHER IN AFFIRMATION," neither in saying yes, "NOR IN NEGATION," nor in saying no, "NOR IN AFFIRMING AND NEGATING AT THE SAME TIME," nor in saying yes and no at the same time. Truth cannot be found in these three categories. The truth is beyond these three categories, it is the fourth. It is beyond logic, hence it cannot be expressed through any logical expression.

Poor Yakusan was at a loss. Even Sekito asked him, "SO WHAT CAN YOU DO? These are the three possibilities, none of them expresses the truth. What are you going to do?"

YAKUSAN WAS ALTOGETHER MYSTIFIED BY THESE WORDS. It seems he has come to the end of the road. HENCE, SEKITO TOLD HIM FRANKLY -- and this is the beauty of that golden milieu that has disappeared from the world -- "THE CAUSE AND OCCASION OF YOUR ENLIGHTENMENT ARE NOT PRESENT HERE IN THIS PLACE. YOU SHOULD RATHER GO TO VISIT THE GREAT MASTER, MA TZU."

Ma Tzu and Sekito were the two opponent enlightened masters of that time. He is telling Yakusan to go to Ma Tzu although he is his opponent. "Your personality, your way of thinking... this place and the devices used here will not help you in growing up to your maturity. You should rather go to Ma Tzu. He will be a right atmosphere for you."

You can see the point. Sending a disciple to the opponent simply means that his interest is in the disciple and his growth, not in a growing following of his own. He looks at the person, feels his pulse, feels his heartbeat, and is clearly aware that "Here he will find it very difficult. Ma Tzu will be the right atmosphere for the man."

FOLLOWING THE SUGGESTION, YAKUSAN WENT TO PAY HIS RESPECTS TO MA TZU, PRESENTING BEFORE HIM THE SAME REQUEST AS HE HAD ADDRESSED TO SEKITO.
MA TZU REPLIED, "I SOMETIMES MAKE HIM RAISE HIS EYEBROWS AND TURN HIS EYES; AT OTHER TIMES I DO NOT LET HIM RAISE HIS EYEBROWS AND TURN HIS EYES. SOMETIMES IT IS REALLY HE WHO IS RAISING HIS EYEBROWS AND TURNING HIS EYES; AT OTHER TIMES IT IS REALLY NOT HE WHO IS RAISING HIS EYEBROWS AND TURNING HIS EYES. HOW DO YOU UNDERSTAND THIS?"

Yakusan must have been feeling he was almost going insane. Sekito talked about logic and mystified him, and now this fellow is saying strange things. About whom is he talking?

AT THIS, YAKUSAN SAW COMPLETELY EYE-TO-EYE WITH MA TZU -- seeing and listening to his words it became clear to him that there is something beyond the words. Sekito has indicated towards it and now, listening to this man's almost crazy talk, one thing is certain, that truth cannot be explained in words. Both the masters have helped him to get rid of language. So rather than language, he SAW COMPLETELY EYE-TO-EYE WITH MA TZU AND WAS ENLIGHTENED. HE BOWED REVERENTLY TO THE MASTER.

Now just reading these words will not help, because something has happened which is not written and cannot be written. Something transpired when the disciple and the master looked into each other's eyes. In that silent moment some transmission, some energy... He has seen in the eyes of the master, "These are the eyes with which I can feel at ease. These are the eyes through which I can see the whole." It comes as an

instantaneous, spontaneous realization, so nothing is said. That's what makes people worried about reading Zen.

YAKUSAN SAW COMPLETELY EYE-TO-EYE WITH MA TZU AND WAS ENLIGHTENED. Now just reading this sentence will not explain anything unless you have seen into the eyes of a master, unless you have been in deep intimacy with a master, unless you have felt the presence and energy field of a master. It is a totally different universe, a totally different dimension of communicating, of communion.

He fell in love immediately. Those two eyes satisfied him absolutely: "This is the man I had been searching for for lives. I have come home." The realization was so tremendous and so strong that he became enlightened.

This is called in Zen "the transmission of the lamp." It is just as if you bring two candles close -- one candle lighted, the other candle unlit. But bring them closer, and there is a point when suddenly the flame from one candle will jump to the other candle. Exactly something like that happens between a master and a disciple, when they encounter eye-to-eye. Yakusan became enlightened. Nothing has to be done.

What we are trying here is to bring your heart close to my heart, because that is the only way I can bring your heart to the universal heart. I am just a door to be passed, a bridge to be crossed.

An authentic master is not in any way a bondage to the disciple. He is simply a way, absolutely open and unconditional; you enter into him and through him you reach to the universe.

HE BOWED REVERENTLY TO THE MASTER, WHO ASKED HIM, "WHAT TRUTH DO YOU PERCEIVE THAT YOU SHOULD PERFORM THESE CEREMONIES?"
YAKUSAN SAID, "WHEN I WAS WITH SEKITO, I WAS LIKE A MOSQUITO CRAWLING ON A BRONZE OX."

Sekito was a man -- stoneheaded, a very hard shell. Yakusan says, "I felt like a small mosquito crawling on a bronze ox. There was no way for me; I could not get into Sekito, Sekito was too hard."

MA TZU, DISCERNING THAT THE ENLIGHTENMENT WAS GENUINE, ASKED HIM TO TAKE GOOD CARE OF THE INSIGHT. HE ATTENDED UPON MA TZU FOR THREE YEARS. ONE DAY, MA TZU ASKED AGAIN, "WHAT DO YOU SEE RECENTLY?"
YAKUSAN REPLIED, "THE SKIN HAS ENTIRELY MOULTED OFF; THERE REMAINS ONLY THE ONE, TRUE REALITY."
MA TZU SAID, "WHAT YOU HAVE ATTAINED IS PERFECTLY IN TUNE WITH THE INNERMOST CORE OF YOUR MIND, AND FROM THENCE IT HAS SPREAD INTO YOUR FOUR LIMBS. THIS BEING THE CASE, IT IS TIME TO GIRD YOUR WAIST WITH THREE BAMBOO SPLINTS, AND GO FORTH TO MAKE YOUR ABODE ON ANY MOUNTAIN YOU MAY LIKE."
YAKUSAN REPLIED, "WHO AM I TO SET UP ANY ABODE ON ANY MOUNTAIN?"
MA TZU SAID, "NOT SO! ONE CANNOT ALWAYS BE TRAVELING WITHOUT ABIDING, NOR ALWAYS BE ABIDING WITHOUT TRAVELING. TO ADVANCE FROM WHERE YOU CAN NO LONGER ADVANCE, AND TO DO WHAT CAN NO LONGER BE DONE, YOU MUST MAKE YOURSELF INTO A RAFT OR FERRYBOAT FOR OTHERS. IT IS NOT FOR YOU TO ABIDE HERE FOREVER."

Ma Tzu was convinced that Yakusan had authentically become enlightened. Three years he had watched him, allowed him to be with himself. When it was certain, with all his gestures, activities, responses, that he had become a buddha, Ma Tzu told him, "Choose any mountain around, make your abode there."

He is telling him, "Now you are a master yourself, you need not be here. You have to become a ferryboat or a raft for others, those who want to go to the other shore. So make a temple, a monastery on some mountain, and those who are thirsty will come to you. You are not to be satisfied with your own enlightenment. That is very miserly. You have to spread the fire to those who are groping in the dark. You have to become a master of many who are blind. You have to give them eyes to see."

Ma Tzu is behaving exactly the way a buddha should behave on finding that another one has become a buddha. It is a wastage to keep him to himself. He should go now on his own, absolutely free to be himself, not to be under the shadow of a great master. It is almost like a gardener. He will remove a small plant from a big tree. Underneath a big tree the small plant cannot grow. It needs its own space. It needs its own sun, its own sky, and once the gardener sees the potentiality of the plant -- that it is not a weed but a rose -- he takes it to an open sky where sun is available, fresh air is available, water is available.

Every master tries his best to give to his disciples independence, integrity, individuality, and a message -- what you have gained, don't keep it to yourself. Share it. The more you share, the more you have it. The less you share, the less you have it. It is a different economics of the inner world. In the outer world the more you share it, the less you have it.

I have heard about a man who had just won a lottery, a million dollars. As usual he found the beggar standing by the side of the road. Today he was so happy, receiving one million dollars, he gave that beggar a one-hundred-dollar bill. The beggar looked at the bill, and he looked at the man, and he said to the man, "Soon you will be standing by my side."

He said, "What do you mean?"

The beggar said, "This is how I came to this state. I went on giving to everybody. Now I am in a state -- I don't have anything, I have to beg. The way you are giving, it won't take much time. You can always come to me. I am an experienced beggar by now."

On the outside, in the objective world, there is one economics. You have to hold on to whatever you have, you have to cling to it. Not only you have to cling to your own, if you can manage to cling to others'...

George Bernard Shaw was asked once, "Can anyone live just keeping his hands in the pockets?"

George Bernard Shaw said, "Of course one can. But the pockets must be somebody else's."

In your own pockets you cannot live forever. In the objective world, if you share, you lose. But in the internal world just the opposite canon of thought is applicable. The more you share, the more you have; the less you share, the less you have. If you don't share at all, that small flame can disappear. By sharing it becomes a great fire. It consumes you.

A poem by Soko:

INHALE, EXHALE
FORWARD, BACK,
LIVING, DYING:
ARROWS, LET FLOWN EACH TO EACH,
MEET MIDWAY AND SLICE
THE VOID IN AIMLESS FLIGHT --
THUS I RETURN TO THE SOURCE.

Go on throwing and throwing your experience, in life, in death. Soko says, THUS I RETURN TO THE SOURCE. The more I give, the deeper I reach to the source. It is just like digging a well. If you don't take out the water from the well, the water will become dead. The more you take the water out, the more fresh streams are opening up and bringing new water, fresh water from all sides.

Maneesha has asked a question:
OUR BELOVED MASTER,
IF ONE HAS AN AUTHENTIC INSIGHT -- NOT JUST AN INTELLECTUAL UNDERSTANDING -- IT SEEMS TO TAKE ROOT AND AFFECT THE WAY ONE IS, OF ITS OWN ACCORD: NOTHING NEEDS TO BE DONE TO PRESERVE IT.
IS THIS SO? AND IS THE SITUATION DIFFERENT AFTER ENLIGHTENMENT?

Maneesha, it is exactly as you describe it. If things start happening on their own accord, if you have found the source of your being, that is the source of spontaneous happenings. Then you don't need to preserve it, you don't need to guard it, you don't need to do anything about it. It goes on happening.

Sharing also comes as a happening: because you are so flooded, you are grateful to share. You are just like a raincloud; it needs to rain. The rain is too heavy, it wants to unburden itself. So it is never a problem of preserving it. Finding your life-source existentially, not intellectually, you don't have to preserve it.

You are asking, "Is the situation different after enlightenment?"

After enlightenment one is no more. One becomes just a flute on the lips of existence. Then existence is responsible for everything, a song or a silence. After enlightenment you are no more, only the existence is. Because you are no more, the other is also no more. For the other to be other, you have to be present. If you are absent, everybody is absent. That's why I say, when one person becomes enlightened, for him the whole existence becomes enlightened. Now there is no question of doing anything, not even sharing, because that is also doing.

It shares by itself.

It rains by itself.

Everything is now by itself.

Now it is Sardar Gurudayal Singh's time.

Blackie the dog walks into the Sizzling Salami Restaurant, and orders a tofu-burger.
"How would you like it cooked?" asks Sardar Gurudayal Singh, the waiter.
"I want it well done, with crushed cherries on top. Then fry some onions and put them on the side. Then get some peanut butter and put it all over it, then soak the whole thing in Coca-Cola."
Sardar Gurudayal Singh brings the food.
"Did you enjoy your dinner?" Sardar Gurudayal Singh asks, when the hungry hound is finished.
"Very much," replies the dog, licking his paws. "But, by the way, don't you think this is all very strange?"
"No," says Sardar Gurudayal Singh, grinning, "I like my tofu the same way!"

Bob and Betty are having a hot romance, and often go to the movies to cuddle in the back row.
One night when they are showing "Dracula and the Body Snatchers," and Dracula is about to sink his teeth into another Body Snatcher, Betty starts squealing and giggling.
The manager comes over, "What is the matter, young lady?" he asks, shining his light. "Are you feeling hysterical?"
"No," giggles Betty. "He is feeling mine!"

A man goes to apply for a job as janitor in a small office, and the boss asks him for his full name.
"What?" asks the man. "You need my full name just for a janitor's job?"
"Yes," replies the boss. "It is company policy."
The man is very shy about giving his full name, but finally agrees.
"All right then," he says, "my full name is John Dammit-and-Fuckit Smith."
The boss tries to keep a straight face, and then asks how he got such a name.
"Well," explains the man, "just as the bishop was about to christen me in the church, some idiot dropped the Holy Bible on his foot!"

Fudski is working on the forty-ninth floor of a new apartment construction, when he feels the need to pee.
"Is there a bathroom nearby?" he asks Luigi, the foreman.
"Listen," says Luigi, "with the wages we pay you, there is no time to go forty-nine floors down to get there. So do what everyone does: put a plank out over the edge. I'll stand on this end of the plank, and you walk to the other end and relieve yourself. By the time it reaches the ground, it will have evaporated."
"Great idea!" says Fudski.
He sets up the plank, Luigi stands on one end, and Fudski walks to the other end to pee.
Just then the phone rings, and Luigi goes to answer it. Poor Fudski goes sailing wildly through the air towards the ground below.
Luigi goes downstairs to see what has happened, but gets stopped on the way by Zabriski, who is working on the tenth floor.
"Hey!" shouts Zabriski, "what kind of perverts have you got on this job?"
"What do you mean?" asks a surprised Luigi.
"Well," replies Zabriski. "Some guy just came flying past here holding onto his prick and shouting, `Where did that asshole go?'"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes.

Feel your body to be completely frozen.
Look inside with immense urgency,
straight into your very center of being.
It is just a single step,
and your center is not only your center,
it is the center of the whole existence.
We are one at the center,
we are separate on the circumference.
Deeper and deeper,
go like an arrow,
finding the very life-source of your being,
that is also the life-source of all.
Remaining at the center,
just be a witness of your body, of your mind,
because this witness
is the only phenomenon in existence
that is eternal.
Everything dies.
Only this witness is beyond life and death.

Nivedano...

(Drumbeat)

Relax,
and be a witness of the body and the mind.
You have not to do anything,
just watch, just be a mirror.
To be just an empty mirror with nothing reflected
is the greatest experience in life.
At this moment
you are in the same space as a buddha.
Inch by inch you are going deeper and deeper.
Soon the buddha will become
your twenty-four-hour experience.
It will express itself in your activities,
in your words, in your gestures,
in your silences, in your songs
and in your dances.
It will be at the very center
of all that you do, just watching.
But its watching will give a grace,
a tremendous beauty
to every action you do.
A great spontaneity will arise.
The same universe that you are acquainted with
will become tremendously beautiful.
Your witnessing will open all the doors
of mysteries and splendor.
This is a beautiful evening
and the gathering of ten thousand buddhas
makes it even more beautiful,
even more blissful, even more silent.
Invisible flowers are showering on you.
Gather as many as you can.

Soon you will be coming back,
but don't come back the same as you have gone in.
Come out transformed,
with a new light in your eyes,
with a new joy in your heart,
with a new sense of direction to your life.

Nivedano...

(Drumbeat)

Come back,
but very silently and very gracefully.
Showing your buddha-nature,
sit down for a few moments
just remembering and recollecting,
you are a buddha.
Buddha is not somewhere else
but in the very center of your being.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the gathering of ten thousand buddhas?
Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #8
Chapter title: This moment

23 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
A MONK ONCE DREW FOUR LINES IN FRONT OF MA TZU. THE TOP LINE WAS LONG AND THE REMAINING THREE WERE SHORT. HE THEN DEMANDED OF THE MASTER, "BESIDES SAYING THAT ONE LINE IS LONG AND THE OTHER THREE ARE SHORT, WHAT ELSE COULD YOU SAY?"
MA TZU DREW ONE LINE ON THE GROUND AND SAID, "THIS COULD BE CALLED EITHER LONG OR SHORT. THAT IS MY ANSWER."
ON ANOTHER OCCASION, A MONK SAID TO MA TZU, "WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?"
MA TZU REPLIED, "AT THIS MOMENT, WHAT DO YOU MEAN BY `MEANING'?"
AGAIN THE MONK ASKED THE QUESTION, AND MA TZU STRUCK HIM, SAYING, "IF I DIDN'T STRIKE YOU, PEOPLE WOULD LAUGH AT ME."
E OF ROKUTAN ASKED MA TZU THE SAME QUESTION ABOUT BODHIDHARMA'S COMING FROM THE

WEST.
MA TZU SAID, "LOWER YOUR VOICE AND COME A LITTLE NEARER!"
E WENT NEARER. MA TZU STRUCK HIM ONCE, AND SAID, "SIX EARS DO NOT HAVE THE SAME PLAN. COME ANOTHER DAY."
LATER, E WENT TO THE HALL AND SAID, "I IMPLORE YOU TO TELL ME!"
MA TZU SAID TO HIM, "GO AWAY FOR A TIME AND COME TO THE HALL AGAIN WHEN YOU HAVE A CHANCE, AND I'LL PUBLICLY CONFIRM IT."
E THEREUPON WAS ENLIGHTENED. HE SAID, "I THANK EVERYBODY FOR THEIR CONFIRMATION," AND MARCHED ROUND THE HALL ONCE, AND WENT OFF.
ON A LATER OCCASION, ANOTHER MONK SAID TO MA TZU, "PLEASE TRANSCEND THE FOUR SAYINGS AND REFRAIN FROM THE HUNDRED NEGATIONS, AND TELL ME THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST."
MA TZU SAID, "TODAY I'M TIRED AND I CAN'T TELL YOU. GO AND ASK CHIZO."
THE MONK WENT AND ASKED CHIZO, WHO SAID, "WHY DON'T YOU ASK THE MASTER?"
"HE TOLD ME TO COME AND ASK YOU," SAID THE MONK.
"I'VE GOT AN AWFUL HEADACHE TODAY," SAID CHIZO, "SO I CAN'T TELL YOU; GO AND ASK HYAKUJO."
THE MONK THEN WENT TO HYAKUJO, WHO SAID, "WELL, AS TO THAT, I MYSELF REALLY DON'T KNOW."
THE MONK REPORTED ALL THIS TO MA TZU, WHO SAID, "HYAKUJO'S CAP IS BLACK; CHIZO'S CAP IS WHITE."

Maneesha, before I discuss Ma Tzu and his statements, I have to inaugurate another god to Avirbhava's Museum of Gods. This is a very important god. I will tell you about the god before Avirbhava brings it in front of you.

The name of the god is horse. It has been worshipped around the world for centuries. Even today there are places where the horse is worshipped as a god.

"The horse or mare is one of the forms of the corn spirit in Europe.

"In Ancient Greece, Artemis and Aphrodite were associated with the horse, and Cronus is said to have taken the form of a horse.

"In Gaul, there was a horse goddess called Epona and a horse god called Rudiobus.

"The goddess mares, Medb of Tara and Macha of Ulster, were thought to have powers of the dead.

"Horse worship also existed in Persia, where white horses were regarded as holy. In the Teutonic regions they were kept in holy enclosures.

"Here, in India, in earlier times, horses were sanctified, and the cult exists still today. Koda Pen is the horse god of the Gonds."

In ancient India horses were not only worshipped, they were also sacrificed to please God. It was not only horses who were sacrificed; cows were killed, even man was killed as a sacrifice. For cows, the ritual was called *gomedh* -- *go* means cow. For horses, the ritual was called *ashvamedh*. *Ashva* means horse, *medh* means killing. For man the ritual was called *naramedh*. *Nar* means man and *medh* means killing.

And these are the people who go on making a great fuss about stopping cow slaughter. They have slaughtered even man in the name of God. They themselves have slaughtered cows, horses, in the name of God. Sacrificing a living man in the name of God is very symbolic. To me it has more significance than just an ordinary sacrifice. The whole of humanity has been sacrificed by all the religions in the name of God.

You are living a crippled life because of the religions. They have not killed you, but they have not left you alive either. They have crippled you. They have cut you into parts. Certain parts in you have to be removed. Certain parts in you are worshipped, certain parts are condemned. Your wholeness is not accepted by any religion in the world. These religions are thought to be very intelligent, and they are worshipping animals of all kinds!

The first Hindu incarnation of God is the fish. Of course in Bengal, fish is eaten as something holy; rice and fish are their basic foods. The whole of Bengal stinks of fish. Every house has beautiful trees, even the poorest, and a beautiful pond in which they grow and cultivate fish. The scene is beautiful, very green. Nowhere is it so green as in Bengal, and every house has a pond, a big pond surrounded by big trees. You can know the riches of the family by the size of their pond. The richer families have vast ponds, and costly fishes are eaten in the name of God.

It is so easy to kill anything in the name of God. The name of God is a very protective shelter.

You will be surprised to know that when the Britishers came to India, they first captured Bengal, and Calcutta was their capital. Their first Indian servants, from the lowest to the highest, were all Bengalis. And

because they were all stinking of fish, they started calling them "Babu." Babu is a Persian word which means a man who stinks. But because they were government servants, on high posts, "Babu" became very respectable. Now to call somebody Babu is very respectful, honorable.

The first president of India, Doctor Rajendra Prasad, was always called Babu Rajendra Prasad. And even that president had no idea that Babu is a dirty word. But people have forgotten the connotation. *Bu* means smell, and *ba* means really bad smell.

In Hinduism not only the fish was an incarnation of God. There was the tortoise, there was the pig, there was the lion, and a strange lion -- half lion, half man -- *narasinha*; the upper part of the body is of the lion, and the lower part of the body is of man. And people have worshipped them. One just wonders whether humanity is mad. Something is certainly insane.

And the last incarnation of God which is going to come is going to be a white horse. His name will be Kalki. And that white horse will save the virtuous and will destroy the sinners and will change the whole course of human history -- a horse!

And all these idiots who believe in these things will be sitting by the side watching. The tenth incarnation of God is called Kalki. He is to come to judge the world at the end of this yuga, the fourth and last cycle of one million, eight hundred thousand years in the Hindu concept of the world. He will destroy the wicked, reward the good, and enable Vishnu, the Hindu God, to create a new world.

In Buddhism, the horse represents the indestructible, the hidden nature of things. The winged or cosmic horse, called "Cloud," is a form of Avalokiteshvara. It is an incarnation of Gautam Buddha.

I am allowing these animal gods in this campus to make you aware of your past. And it is not passed completely, it is still hidden in your mind.

In Varanasi... it is a strange place, it is the ancientmost city in the world. Because of its being so ancient its streets are very small, because in those days there was no need for buses and trucks and cars to move. Even a rickshaw hardly manages to move through the streets.

It is thought to be a great virtue to take an ox and leave it in the city of Varanasi. The city of Varanasi is thought to be the city of the God Vishnu, and he loves cows. So in the city of Varanasi you will find more cows than men, and you cannot remove a cow that is standing in the street. You go on honking your horn and those gods are not going to listen to such ordinary human beings. Go on honking... they will just stand there without bothering.

You have to get down and push them to the side. You cannot hit them otherwise you will be killed. It will be hurting the Hindu religious feelings. They enter into shops, into vegetable shops, and they start eating. You cannot stop them. They are no ordinary people, they are VVIPs!
Varanasi, in the whole world...

(AT THIS MOMENT RIPPLES OF LAUGHTER SPREAD THROUGH THE ASSEMBLY AS A WHITE HORSE ENTERS THE AUDITORIUM THROUGH THE DOOR TO THE LEFT OF THE PODIUM, GALLOPS AROUND IT AND DISAPPEARS THROUGH THE DOOR ON THE RIGHT.)

So, Avirbhava, you can come back, your horse is introduced. Come back to your seat.

(GREAT APPLAUSE FROM THE AUDIENCE.)

Now, Maneesha's statements about Ma Tzu and his work:

MA TZU WAS ONE OF THE FIRST MASTERS TO USE A SPECIFICALLY ZEN TECHNIQUE IN TEACHING; THAT IS, THROUGH LIVING, NOT PHILOSOPHICAL IDEAS. BY INDICATING THE ABSOLUTE IN THE RELATIVE -- A RELATIVE WITHOUT RELIGIOUS DOGMA, ROMANCE, SYMBOLISM, OR INTELLECTUALISM, BUT WITH A DEEP SENSE OF THE EXISTENTIAL VALUE OF A THING -- MA TZU BROUGHT ZEN INTO THE REALM OF ORDINARY, DAY-TO-DAY LIVING.

His contribution to Zen is immense. He brought it down from the heights to where you are. About Ma Tzu it can be said, just as it is said about Mohammed... Mohammed is reported to have said that if the thirsty will not come to the well, the well is going to go to the thirsty.

To go to the heights of buddhas is really an arduous thing. They shine forth like a full moon in the sky, and a tremendous longing arises in you to reach to the same heights. But there is a great fear of insecurity, of danger, of those mountainous regions where you will be alone. Many who want to reach to those heights

think twice before they take their first step.

Ma Tzu saw this and he introduced something which was never known before. He came down from the mountains to the marketplace. He said, "The marketplace cannot change me, so why avoid it? I am going to change the marketplace. Sitting on my heights, I will not be able to change thousands of people. And if when it is possible I go to the people themselves, just as ordinary as they are, communication will be easier."

Hence he dropped all philosophical teachings. He brought new devices, more in tune with the earth, not in tune with the sky, more in tune with the ordinary human activities. Once he has got hold of you, he will take you to the heights. But the first question is to take hold of you.

He is the first master in the history of Zen who has shown such compassion. He also introduced beating for the first time. That too is part of his compassion. His beating has to be understood because it will come again and again. He is beating you to wake you up. There is no need to go anywhere to find the buddha. The buddha is fast asleep within you. He just needs a little awakening. The beating was out of pure love and compassion.

It is very difficult for other religions in the world to understand: "What kind of teaching is this? Teach about God, teach about heaven and hell and virtues and ten commandments." To them it will look... it does look almost crazy.

But Ma Tzu helped far more people to become enlightened than any other master. The end result shows that his devices worked.

A MONK ONCE DREW FOUR LINES IN FRONT OF MA TZU. THE TOP LINE WAS LONG AND THE REMAINING THREE WERE SHORT. HE THEN DEMANDED OF THE MASTER, "BESIDES SAYING THAT ONE LINE IS LONG AND THE OTHER THREE ARE SHORT, WHAT ELSE COULD YOU SAY?"
MA TZU DREW ONE LINE ON THE GROUND AND SAID, "THIS COULD BE CALLED EITHER LONG OR SHORT. THAT IS MY ANSWER."

It reminds me of an incident in a court of a great Indian emperor, Akbar. One day he came into the court and drew a line on the wall and told all the members of his court... and he had collected the most wise people from all parts of the country into his court; it must have been the richest court in the world as far as wisdom is concerned. He had all the great artists, musicians, dancers -- anybody who was at the top was invited to be part of his court.

He asked the court members, "Can you make this line smaller without touching it?" It looks like a Zen koan. How can you make it smaller without touching it? You will have to touch it, only then you can make it smaller. That seems to be obvious.

But one man laughed. He was the court joker, Birbal. Every court in the ancient days used to have a court joker, just to keep the court playful, nonserious. There were serious problems, but the joker would always keep it cool; he would cut a joke, and all the heat would disappear, and people would come to their senses. Birbal perhaps is one of the most well known men, who had an immense sense of humor; but he was also a wise man. He stood up and he went to the wall and drew a bigger line above the small line that Akbar had drawn. And he said, "I have made it small without touching it" -- because small, or long, or short, are all relative terms.

In itself you can draw a line... that's what Ma Tzu is doing, drawing a line. And he says, "You can call it either long or short." It is a question of relativity. If you are comparing it with a longer line, it is short; if you are comparing it with a shorter line, it is long. In itself it is just what it is. Relativity is a comparison with something else.

Why Ma Tzu did it has to be understood. And particularly now that Albert Einstein has introduced the theory of relativity in the scientific sphere, it has become more important to understand Ma Tzu's meaning. He is saying, "Everyone is just himself, neither great nor small -- because that greatness or smallness comes from relativity -- neither beautiful nor ugly. Everyone is simply just himself."

You can bring a taller man by his side and he becomes smaller, but *he* remains the same. Only relatively, conceptually, intellectually, can you see that he is smaller, but he has not changed even an inch. You can bring a pygmy by his side and suddenly he has become taller, and he has not changed a bit. What he is saying is that relativity is a dangerous concept to be applied to human beings.

It is relativity that makes some people big, great, famous, celebrities. Some people live in obscurity, some people are just nobodies. This is relativity; otherwise everybody is just himself, it does not make any difference. There is no question of inequality, everybody is unique. The person who is nobody is happy in

his nobodiness. But this concept of relativity drives people mad. Everybody is trying to climb higher on the ladder, to become somebody special. And even the most special people are hankering for so many things which they are missing.

For example, Napoleon was one of the world conquerors. But he was suffering from a great inferiority complex because of his height -- he was only five feet five inches tall. Even his bodyguards were over six feet and he felt very much embarrassed -- on both sides bodyguards, and bodyguards are chosen particularly to be strong, tall. He looked just like a small child in comparison to his own bodyguards, and this was very embarrassing.

One day he was trying to fix a picture on the wall, but his reach was just a little bit short, he could not reach the picture. His bodyguard said, "Your honor, you need not bother about it. I am higher than you, I can do it without any difficulty."

Napoleon said, "I will shoot you. Change your word `higher'. You are simply taller than me, not higher."

The poor bodyguard could not see why he had become so angry. He had touched the very soft spot in his unconscious. Higher? -- nobody is higher. At the most you can say, physiologically, that you are taller. But Napoleon suffered immensely. Every time he saw a taller man, he was in immense misery.

You cannot have all the things in the world. There will be poets, there will be musicians, whose very touch is golden. There will be wrestlers whose bodies are almost a work of art. You cannot have all these things. Relatively, everybody is inferior in comparison to somebody else. You can find out to whom you are inferior, and you will find so many people to whom you are inferior. Somebody is a great flutist and you don't know which side of the flute to put in your mouth. Somebody is a great mathematician... miraculous mathematicians have happened.

In India, just in this century, there were two people; one was Shankaran, a rickshaw wallah in Madras. Just by chance a professor in the Madras university took his rickshaw and on the way the rickshaw wallah asked him, "What do you teach in the university?"
He was an Englishman. He said, "I am a professor of mathematics."

The rickshaw wallah said, "Mathematics? That is my special subject. You just tell me any number, multiplied by any other number, and before you have ended your question I will answer it." And he did it.

The professor could not believe his own eyes and ears. The number that he had given to be multiplied by another number would have taken the greatest mathematician at least three minutes. Without going through the whole process, he had simply answered. And the professor had to work it out, whether his answer was right or wrong -- and it was right.

He took him to the university. Shankaran convinced all the professors that he had an intuitive grasp. Asked how he managed it, he said he did not know. "Just as you ask, a number appears on the screen of my mind, and I simply repeat that number. I don't know any process, I am not educated."

The professor took him around the world as a show of intuitive mathematics -- to Oxford, to Cambridge -- and everywhere he was a celebrity. An uneducated rickshaw wallah -- and great mathematicians like Whitehead, Bertrand Russell, they simply could not believe it.

Bertrand Russell has written the greatest book on mathematics. Just to explain two plus two is four, he has taken two hundred and forty pages. And this man -- you give him any number to multiply or any kind of question, and he immediately writes the answer on the board. He goes through no process.

And then there is another woman, her name is Shakuntala, and I think she is still alive -- and strangely from the same place, Madras. She has been around the world showing her intuitive capacity for mathematics.

Even great mathematicians have felt childish next to these people; they are not educated, they know nothing of mathematics, but they can make the greatest mathematicians feel inferior.

If you are going to compare, if you are going to think around, you will find thousands of people who will make you inferior. And you cannot do anything about it. You cannot be the greatest dancer, you cannot be the greatest mathematician, you cannot be the greatest poet, you cannot be the greatest painter; you cannot have all the greatness in the world at the same time.

The very idea of thinking in relativity about human beings is absurd. You are just yourself. Just be authentically yourself, without any comparison. No inferiority arises; no superiority arises. You are simply relaxed as you are. And whatever you are doing, you do your best, with joy and creativity.

Ma Tzu's answer... he DREW ONE LINE ON THE GROUND AND SAID, "THIS COULD BE CALLED EITHER LONG OR SHORT. THAT IS MY ANSWER."

It depends with what you are comparing it. But why compare in the first place?

Relativity is perfectly good in scientific fields. It is absolutely wrong in the world of humanity. Human beings are not mathematical digits; human beings are unique. Everyone -- however he is, whatever he is -- has just to bring his potentiality to its totality, its profundity, to clean it and bring it to blossom. It does not matter whether it is a wildflower or a roseflower. What matters is flowering, bringing your potentiality to its uttermost height.

And that will bring you joy and peace, and a rest, a relaxation with the universe. You will be in tune, and there will be no turmoil in your mind -- how to become this, how to become that. How to be the richest person, how to be the most famous -- all that is garbage; and it is driving thousands of people mad, unnecessarily mad.

They could be the most beautiful people if they were not thinking in terms of relativity. If they were satisfied with themselves and their potential, and they were working to bring their potential to its uttermost height, without any comparison to anyone -- this is the only way a man can be psychologically healthy.

ON ANOTHER OCCASION, A MONK SAID TO MA TZU, "WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?"

This is a traditional question in Zen, asked thousands of times, asked to hundreds of different masters by thousands of disciples; and every time a different answer.

Ma Tzu is not going to give any philosophical answer.

The philosophically oriented masters can give much meaning to Bodhidharma's coming from India to China -- remember that in China, India is the West.

Bodhidharma brought Gautam Buddha's message, and he transformed the whole of China into a great love affair with Buddha. He did not create an organized religion, he simply spread the fragrance of Buddhism. No organized church, but everybody is allowed to drink from the well of Buddha, and quench his thirst. No priest exists in Buddhism -- there is no need of the priest. He is a hindrance, not a bridge. You can be a buddha yourself, just by going within yourself. No priest is needed for that.

China was so happy to hear the message, "You are a buddha; you just don't understand your interiority, your subjectivity."

So much can be said about "WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?"

But MA TZU REPLIED, "AT THIS MOMENT, WHAT DO YOU MEAN BY `MEANING'?"

Ma Tzu was a strange master with strange methods. Rather than answering the question, he turns the question into another question. He changes the whole thing.

He asks, "AT THIS MOMENT, WHAT DO YOU MEAN BY `MEANING'?"
AGAIN THE MONK ASKED THE QUESTION, AND MA TZU STRUCK HIM, SAYING, "IF I DIDN'T STRIKE YOU, PEOPLE WOULD LAUGH AT ME."

A strange anecdote, but Ma Tzu is right. He is saying, "The whole meaning of Gautam Buddha and his message is *you*. Bodhidharma came here to wake you up. Rather than philosophizing about it, I will do exactly the same as Bodhidharma did.

AT THIS MOMENT, WHAT DO YOU MEAN BY `MEANING'?"

That comes as a shock, because the monk was not thinking that somebody would ask this question.

AGAIN THE MONK ASKED THE QUESTION, AND MA TZU STRUCK HIM, SAYING, "IF I DIDN'T STRIKE YOU, PEOPLE WOULD LAUGH AT ME -- because you are the meaning, and you are asking it. You are the buddha, and you are asking where the buddha is. If I don't strike you, for centuries people will laugh about me."

E OF ROKUTAN ASKED MA TZU THE SAME QUESTION ABOUT BODHIDHARMA'S COMING FROM THE WEST.
MA TZU SAID, "LOWER YOUR VOICE AND COME A LITTLE NEARER!"
E WENT NEARER. MA TZU STRUCK HIM ONCE, AND SAID, "SIX EARS DO NOT HAVE THE SAME PLAN. COME ANOTHER DAY."

The man could not understand. He is asking a traditionally simple question, "What was the meaning of Bodhidharma's coming to China?" And Ma Tzu is answering it in two ways: first, "Lower your voice!"

The man must have asked as if the answer is not possible. The man must have asked with a great ego, expecting that Ma Tzu is going to accept defeat.

Saying to him, "Lower your voice!" simply means, "Be quiet, be silent, be humble, because in your humbleness you will find the answer; in your silence you will find the meaning."

And, "Come a little nearer!" The man did not understand the meaning of coming a little nearer. He is saying, "Be a little more intimate with me, come a little closer to my heart, be a little more open. Don't just stand there closed, and with a great ego. Be humble and come closer."

But he did not understand the meaning either of lowering the voice, or of coming a little nearer. He went nearer -- physically.

MA TZU STRUCK HIM ONCE, AND SAID, "SIX EARS DO NOT HAVE THE SAME PLAN. COME ANOTHER DAY -- you have not understood today, but who knows? -- COME ANOTHER DAY. It is enough for today that I have given you a good hit. Think over it."

And "SIX EARS DO NOT HAVE THE SAME PLAN."

Here you are thousands of ears, but behind your ears everybody has a different plan. So come another day and drop your plan. If you come with a prejudice, with an answer already within you, you cannot understand me.

Here we don't work philosophically. This is not the place for intellectuals. For that you can go anywhere, to any monastery where scriptures are thought to lead you to your inner nature. But if you want to hear the answer from me, come another day. For today it is enough.

LATER, E WENT TO THE HALL AND SAID, "I IMPLORE YOU TO TELL ME!"
MA TZU SAID TO HIM, "GO AWAY FOR A TIME AND COME TO THE HALL AGAIN WHEN YOU HAVE A CHANCE, AND I'LL PUBLICLY CONFIRM IT."
E THEREUPON WAS ENLIGHTENED. HE SAID, "I THANK EVERYBODY FOR THEIR CONFIRMATION," AND MARCHED ROUND THE HALL ONCE, AND WENT OFF.

Everything around Ma Tzu is very mysterious. The man did not go, he followed Ma Tzu to the assembly hall. And again in the assembly hall he repeated it, but now, just within a few moments, he was a different person. He said, "I IMPLORE YOU TO TELL ME!"

That old egoist of a few moments before is no longer there. The voice has become one of imploring, of humbleness.

MA TZU SAID TO HIM, "GO AWAY FOR A TIME AND COME TO THE HALL AGAIN WHEN YOU HAVE A CHANCE, AND I WILL PUBLICLY CONFIRM IT."

He has not given the answer, but he has given something else. He is asking him to go away, "and come here only when you have a chance of getting the answer. That means when you have meditated over it, dropped all your preconceptions, when you don't have any idea what is the answer. That will be your chance. Then you can come, AND I WILL PUBLICLY CONFIRM IT."

Because he has asked with humbleness, the man must have been of great intelligence. Time does not make any sense; why not do it now? So he dropped -- that is not written in the anecdote, that cannot be written, it is something that is happening within him -- he dropped all his notions. And as he dropped all his notions, there was no need for any answer for him.

It is a strange situation. When the question disappears, there is no need for the answer either. That is all mental gymnastics. Seeing the truth, that the master is not going to get involved in intellectual conversation... Perhaps there is no way to intellectually explain the meaning of Bodhidharma's coming to the West. It is something that can be transmitted only when you are utterly silent and without any questions. Then a flame, a fire can jump from the master's heart. And that actually happened.

E THEREUPON WAS ENLIGHTENED. HE SAID, "I THANK EVERYBODY FOR THEIR CONFIRMATION," AND MARCHED ROUND THE HALL ONCE, which is a sign of reverence, AND WENT OFF.
ON A LATER OCCASION, ANOTHER MONK SAID TO MA TZU, "PLEASE TRANSCEND THE FOUR SAYINGS AND REFRAIN FROM THE HUNDRED NEGATIONS, AND TELL ME THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST."
MA TZU SAID, "TODAY I'M TIRED AND I CAN'T TELL YOU. GO AND ASK CHIZO."

Chizo was one of his nearest disciples.

THE MONK WENT AND ASKED CHIZO, WHO SAID, "WHY DON'T YOU ASK THE MASTER?"
"HE TOLD ME TO COME AND ASK YOU," SAID THE MONK.

"I'VE GOT AN AWFUL HEADACHE TODAY," SAID CHIZO, "SO I CAN'T TELL YOU; GO AND ASK HYAKUJO." Hyakujo was the second most intimate disciple of Ma Tzu.

THE MONK THEN WENT TO HYAKUJO, WHO SAID, "WELL, AS TO THAT, I MYSELF REALLY DON'T KNOW."
THE MONK REPORTED ALL THIS TO MA TZU, WHO SAID, "HYAKUJO'S CAP IS BLACK; CHIZO'S CAP IS WHITE."

Now the question is completely forgotten. Nobody has answered it. On the contrary, Hyakujo has accepted that he himself does not know what the answer is.

The white cap and the black cap refer to an old story of two robbers. One of the robbers wore a white cap, while the other wore a black cap. As the story goes, the one with the black cap was more ruthless and radical than the one with the white. So it was that Hyakujo was said to be more radical than Chizo in his methods of dealing with young monks.

Ma Tzu said that he was very tired. "TODAY I AM TIRED AND I CAN'T TELL YOU." The fact is, whether you are tired or not, you *can't* tell it. The meaning of Bodhidharma is an experience, it is not an explanation. But to be humble, Ma Tzu did not say, "Nothing can be said about it." On the contrary, he took the whole responsibility on himself. "TODAY I'M TIRED AND I CAN'T TELL YOU. GO AND ASK CHIZO."

He took this opportunity also to check upon Chizo and Hyakujo. He knew that Chizo would not be able to answer, neither would Hyakujo. This question in Zen is one of those unanswerable things which can only be experienced. There is no way to bring them to words. The man went to Chizo, who said, "Why don't you ask the master? Why bother me? I am just a disciple."
But the monk said, "HE TOLD ME TO COME AND ASK YOU...."
"I'VE GOT AN AWFUL HEADACHE TODAY," SAID CHIZO, "SO I CAN'T TELL YOU; GO AND ASK HYAKUJO."
THE MONK THEN WENT TO HYAKUJO, WHO SAID, "WELL, AS TO THAT, I MYSELF REALLY DON'T KNOW."
THE MONK REPORTED ALL THIS TO MA TZU, WHO SAID, "HYAKUJO'S CAP IS BLACK; CHIZO'S CAP IS WHITE."

That is referring to the story of those two robbers. The robber who used to use the black cap was a radical revolutionary. And Ma Tzu says that Hyakujo's cap is black. It is a tremendous statement to say that you don't know, it needs guts to accept your ignorance. Chizo's cap is white. He is trying to hide -- as if he knows, but because he has a great headache, today he cannot say it.

Ma Tzu worked in strange ways. Now he has worked with a single question on three persons: on the monk who has brought the question, on Chizo, who is trying to hide his ignorance, on Hyakujo, who comes out with his radical answer, "I don't know."
"I don't know" is the greatest answer in the whole experience of humanity.

Socrates said, "I don't know," at the very last moment of his life. His whole life he was teaching the truth, and at the last moment he said, "I don't know." At the last moment he becomes really humble, and he sees the greatness of truth and its miraculousness, its inexpressibility -- and that what he had been doing was just playing with words all his life. Now, no more; he is going to die within a few minutes. The poison is being prepared. At least the world should know that Socrates, before dying, uttered his honest answer, "I don't know. I don't know anything about anything. I am just as innocent and ignorant as a child."

But this is the highest peak of wisdom. When you don't know, the mind is empty, you have arrived at the empty heart. When you know, the mind is full. Knowledge is the greatest barrier in reaching to the universal, to the immortal, to the eternal truth. Knowledge is the greatest barrier, which is preventing you from recognizing your buddha-nature.

Chizo was closer to Ma Tzu but he did not get the succession. Hyakujo was chosen to be the successor. When Ma Tzu died... before dying he declared Hyakujo. Nobody was expecting that; everybody knew that Chizo would be the successor. But Hyakujo was chosen for the simple reason that he had the guts to express his ignorance, his innocence.

The statement "I don't know," is the greatest statement anybody can make. It makes your heart

completely empty. Here in our meditations we are doing exactly this. My whole effort is to take away all your knowledge, because it is all borrowed, and unnecessarily you are carrying it. It does not allow your heart to be empty, and only an empty heart is capable of falling in tune with the universal heart. From that point life becomes a celebration.
Soseki wrote,

THIS PIECE OF WILD LAND
HAS NO BOUNDARIES --
NORTH, SOUTH, EAST OR WEST.
IT IS HARD TO SEE EVEN THE TREE
IN THE MIDDLE OF IT.
TURNING YOUR HEAD
YOU CAN LOOK BEYOND EACH DIRECTION.
FOR THE FIRST TIME YOU KNOW THAT YOUR EYES
HAVE BEEN DECEIVING YOU.

When you go inwards there is no east, no west, no south, no north; just pure space, in all directions the same. You have gone to your very roots, and now you know for the first time that all these many lives your eyes have been deceiving you because they were keeping you attached to the objects of the outside. They were not allowing you to enter into yourself. You were kept engaged in something outside -- money, knowledge, respectability.

There are thousands of ways to keep you engaged so that you don't turn inwards. Life is being managed by the society in such a way that from the very beginning you are forced to remain engaged. It becomes a habit. If you don't have anything to do, you find something to do. I know people... on Sundays they are in the most uncomfortable position -- nothing to do! They may open an old grandfather clock to repair it -- it was working already. Or they may go to the car and open the bonnet, and the car is functioning perfectly well -- but it is something to do. They may read the same newspaper again.

I used to live with a relative for a few days. He was retired and he used to read the same newspaper from the morning till the night. And I would say, "How many times do you read your newspaper?"

He said, "It is not a question of reading. The question is that I have nothing to do. My wife is dead. She used to keep me engaged -- `Bring this, bring that' -- and she used to nag me. Now I miss her so much. At that time I used to think that it would be good if she died because she was a pain in the neck. But at least there was something to be engaged in. Now I am utterly useless."

Here you all know Maitreya who is lying in his *samadhi*. He used to keep all the newspapers -- old newspapers. Once I looked into his room. I could not go into his room because he used to eat garlic so much that the whole room was stinking with garlic. He has been connected with me for almost forty years. He has been a member of the parliament. He always asked me to stay with him in his house in Delhi, and I always said, "No. Until you drop your garlic there is no way. I cannot enter your house."

He said, "It is very difficult for me to drop the garlic. I can drop everything" -- and he dropped everything: he dropped his wife, he dropped his house, he dropped his membership of the parliament, he became a sannyasin -- but garlic, that he could not manage. So I never entered into his room -- he lived with me in my own house -- just from the outside of the door I would have a look at how many old papers... they were going almost to the ceiling. And I asked him, "What are you going to do with these old newspapers? Are you mad or something?"

And he would laugh and he would say, "Sometimes, when one has nothing to do, it is perfectly good to read some old newspapers. It is just an old politician's habit."

His constituency was Patna. In Patna he insisted very much that I should stay in his home. I said, "I can stay in a hotel. But even if my life is at risk, I will not enter into your house. Garlic I cannot tolerate. It is so dangerous, the very smell." When he died, I said, "My God, it is good. At least now nobody will be bringing garlic into this house!"

And I have said that now nobody should be allowed to stay in my house who is a fan of garlic -- and there are fans! This Sarjano, making all kinds of spaghetti, is a garlic fan. It is good that the government of Italy does not allow me to enter into Italy. I am so happy about it. And my sannyasins, Sarjano, Majid, and others, they go on forcing the parliament and I am much worried that someday...

For two years continuously the parliament has been discussing it. Finally they agreed to give me a three-week visa, with conditions. That was very good. I refused; I refused completely. "With conditions I

cannot enter into your country. Remove all conditions, then I will consider it." So the government is still considering, and I hope that they will not allow me because I am certainly worried that the whole of Italy must be stinking of garlic. I know so many Italian sannyasins -- I keep them a little far away.

Maneesha has asked:
OUR BELOVED MASTER,
I DON'T KNOW THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST, BUT THERE DOES SEEM TO BE A SIGNIFICANCE IN HIS TAKING THE EXISTENTIAL RELIGION OF ZEN TO THE EAST, AND YOU -- SO MANY CENTURIES LATER -- BRINGING IT BACK AGAIN TO CONTEMPORARY MAN. THROUGH THE TWO OF YOU, ZEN HAS MADE A FULL CIRCLE. ARE YOU IN PARTNERSHIP WITH BODHIDHARMA?

Maneesha, that is an open secret.

It is Sardar Gurudayal Singh's time.

Sardar Gurudayal Singh has a new job as a waiter in the swank Ken's House of Pancakes. Two gentlemen have just finished their dinner, and Sardar Gurudayal Singh approaches them.
"Tea or coffee, gentlemen?" asks Sardar Gurudayal Singh.
"I will have tea," says the first man.
"Yes, I will also have tea," says the second, "but make certain the glass is clean."
A few minutes later, Sardar Gurudayal Singh returns and says, "Here we are, two teas. Now, which one of you gentlemen asked for the clean glass?"

Doctor Feelgood is at a psychiatrists' convention in New York. During one of the breaks he goes into the cafeteria. He notices a beautiful woman sitting alone in the corner, drinking coffee. She is so beautiful and attractive that Feelgood cannot resist the temptation to talk to her.
He goes up close to her and asks quietly, "Can I join you?"
The young lady shrink looks at him for a few seconds and then replies, "Why, do I look like I'm falling apart?"

Get it now?

Walter and Larry, two Australian boundary riders, are drinking beer and discussing how smart their dogs are.
"My dog Rex is so smart," says Walter, "that I can give him five instructions at once and he will carry them out, one by one."
"That's nothing!" replies Larry. "My dog Butch just needs one instruction from me, and then he anticipates the rest."
After a few more beers, Walter whistles for Rex. He tells him to run down the street, turn left at the traffic lights, go half a mile and bring back a black sheep from the field there.
Ten minutes later, Rex is back with the sheep.
"Not bad," says Larry, "but watch this!" Then he calls to Butch.
"Butch," says Larry, "I am hungry!"
Butch races away down the road until he sees a chicken shed. He digs a hole under the fence, lifts a hen off its nest, and picks up an egg from underneath it.
Then he races back to Larry, puts down the egg, picks up a small pot, races off to fetch some water, puts the pot on the fire and then drops the egg in.
Exactly three minutes after the water boils, Butch tips out the water, picks up the egg, delivers it to Larry and then stands on his head with his tail in the air.
"That is incredible!" says Walter, "but tell me -- why is he standing on his head like that, with his ass in the air?"
"Well, he's a smart dog," replies Larry. "He knows that I don't have an egg cup."

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.
Look inwards with great urgency.
You have to reach, this very moment, to your center.
Your center is your eternity.
The moment you are at the center,
you are just a witness --
a mirror that reflects the body, the mind,
but knows perfectly well it is utterly empty.
The empty mirror...
and the doors of all the mysteries of existence
open for you.
Deeper and deeper...
Make this evening a milestone in your life.
Recognize your buddha
and then act it out twenty-four hours,
round the clock --
in every gesture, in every activity,
peacefully, gracefully,
with a watching heart, silently.
This is the very essence of religion;
all other things are only
nonessential commentaries.
The word witness contains all the scriptures.

Nivedano...

(Drumbeat)

Make it clear that you are not the body, nor the mind,
but just the watching consciousness,
the witness.
The evening is great,
and your silence has made it greater.
It is so beautiful,
and your witnessing has added
immense beauty to it.
On the whole earth at this moment, this place,
where ten thousand people are simply witnessing,
has a unique character.
In the past, many places like this used to be.
Unfortunately, those golden days are past,
but my effort is to bring those golden moments again
in the future of humanity.
You are going to be the vehicles.

Nivedano...

(Drumbeat)

Come back...
but come back as a buddha,
without any hesitation,
without any doubt.
This is the only trust I teach.
You are the buddha.
Sit down for a few moments,
just to recollect the whole experience.
The rains have come to welcome you.
What a splendor, this moment.
What a silence, this moment.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #9
Chapter title: No ripples

24 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION, A MONK CALLED ON MA TZU AND ASKED HIM, "WHO IS THE MAN WHO DOES NOT TAKE ALL DHARMAS AS HIS COMPANIONS?"
MA TZU REPLIED, "I WILL TELL YOU THIS AFTER YOU HAVE SWALLOWED ALL THE WATER IN THE WEST RIVER."
UPON HEARING THIS, THE MONK WAS INSTANTANEOUSLY AWAKENED, AND HE STAYED FOR TWO YEARS AT MA TZU'S MONASTERY.
AT ANOTHER TIME, MA TZU SAID, "EVERY DHARMA IS THE DHARMA OF THE MIND, AND EVERY NAME IS A NAME OF THE MIND. ALL BEINGS ARE BORN OF THE MIND, AND SO MIND IS THE FOUNDATION OF ALL BEINGS.
"AS AN EXAMPLE: THE SHADOW OF THE MOON REFLECTED ON THE WATER HAS MANY SHAPES, BUT THE REAL MOON IS NOT LIKE THAT. LIKEWISE THERE ARE VARIOUS RIVERS, BUT THE NATURE OF THE WATER IS THE SAME. ALTHOUGH THERE ARE MYRIAD ACTIVITIES, THERE IS NO DISCRIMINATION IN THE EMPTINESS. DIFFERENT THINGS GO THROUGH THE DIFFERENT WAYS, BUT THE LIBERATED WISDOM IS ONE. ALL ARE BASED ON ONE MIND.

"EVERY DHARMA IS BASED ON THE DHARMA OF BUDDHA. EACH DHARMA IS INSTANTLY THE DHARMA OF REALIZATION, AND THE DHARMA OF REALIZATION IS, THINGS BEING AS THEY REALLY ARE.

"ALL THAT COME AND GO AND HAVE A REST, OR SIT AND LIE DOWN, ARE THE MYSTERIOUS WORK, AND THEY DON'T NEED A PROCESS OF TIME. THE SCRIPTURES ALSO SAY: `ALL AROUND EVERYWHERE, INSTANTANEOUSLY THERE ARE BUDDHAS.'"

MA TZU CONTINUED, "CULTIVATION IS OF NO USE FOR THE ATTAINMENT OF TAO. THE ONLY THING THAT ONE CAN DO IS TO BE FREE OF DEFILEMENT. WHEN ONE'S MIND IS STAINED WITH THOUGHTS OF LIFE AND DEATH, OR DELIBERATE ACTION, THAT IS DEFILEMENT. THE GRASPING OF THE TRUTH IS THE FUNCTION OF EVERYDAY-MINDEDNESS.

"EVERYDAY-MINDEDNESS IS FREE FROM INTENTIONAL ACTION, FREE FROM CONCEPTS OF RIGHT AND WRONG, TAKING AND GIVING, THE FINITE OR THE INFINITE.... ALL OUR DAILY ACTIVITIES -- WALKING, STANDING, SITTING, LYING DOWN -- ALL RESPONSE TO SITUATIONS, OUR DEALINGS WITH CIRCUMSTANCES AS THEY ARISE: ALL THIS IS TAO."

Maneesha, care of Anando.... She *is* here -- where else can she be? But she is hiding behind a migraine. You have to remember yesterday's anecdote. Master Ma Tzu was hiding behind tiredness: "I am too tired to answer this question today. You go to Chizo." The reality was that the question could not be answered. Chizo said, "I am suffering from severe headache. It is better you go to Hyakujo." Hyakujo simply gave up the secret; he simply said, "I don't know."

The reason for Maneesha's migraine is the question she has asked. When we come to the question, you will understand why she has a migraine.

The story she has brought:

ON ONE OCCASION, A MONK CALLED ON MA TZU AND ASKED HIM, "WHO IS THE MAN WHO DOES NOT TAKE ALL DHARMAS AS HIS COMPANIONS?"

Ma Tzu himself was the man who had said, "I am only the witness. All dharmas are just objects, I witness them. For example: compassion arises in me -- I am not compassion. I can see it arising just like smoke arises out of fire, or flames arise out of fire. But I am not it."

Any dharma, any virtue, is as objective as anything else in the world. Only one thing is not objective in the world, and that is your very being -- your witnessing self. It can never be made into an object; it is impossible to reduce it to an object. It will always remain the witness and can never become the witnessed.

Except this, you cannot say anything more about it. And because it is not attached to any dharma, any attribute, it has an eternal life, it has an immortality, and it has a reach into the very depths of the universe.

Ma Tzu was himself the man. The monk was asking Ma Tzu, "WHO IS THE MAN WHO DOES NOT TAKE ALL DHARMAS AS HIS COMPANIONS?"

He must be angry, because there are other Buddhist schools which say that all the dharmas belong to the self. Compassion, love, truth -- all the dharmas are attributes of your being, branches of your own being, flowers of your own being. And this is a far bigger majority opinion.

Ma Tzu is unique in his understanding that only one thing -- witnessing -- is the nature of your being. Everything else that can be witnessed falls separate from you. It becomes the other. The moment it is objectified, it becomes the other.

The man must have been in anger when he asked this.

MA TZU REPLIED, "I WILL TELL YOU THIS AFTER YOU HAVE SWALLOWED ALL THE WATER IN THE WEST RIVER."

Seeing his anger, rather than answering him, Ma Tzu said, "Just go to the river, and swallow all the water of the river. Even that much water may not be able to quench your anger. Then come back, and I will answer you."

Upon hearing this, the man suddenly must have become aware of his anger. That is the whole teaching of Zen. Whichever school one belongs to, watching is unavoidably part of the discipline.

Suddenly he must have become aware that he has asked the question not out of a quest, but out of anger. He calmed down. Suddenly a tremendous coolness came to him, as if he had already swallowed the whole river.

UPON HEARING THIS, THE MONK WAS INSTANTANEOUSLY AWAKENED, AND HE STAYED FOR TWO YEARS AT MA TZU'S MONASTERY.

Enlightenment is a question of a sudden realization -- that you are neither anger, nor greed, nor love, nor compassion. Anything that you can name, you are not. You are the unnameable witness, hidden deep inside you, just reflecting everything that passes by, just a mirror.

I have called this series MA TZU: THE EMPTY MIRROR for the simple reason that his whole teaching is: don't react -- just be, and reflect. Clouds will come and go, and the sky remains as empty as ever. Clouds don't leave any mark on the empty sky. And just as outside there is this vast empty sky -- it is immeasurable -- on the other side, inwards, the same infinity exists. You are standing just in the middle between an outer infinity and an inner infinity. You can go in either direction -- outwards, and you will not find any limit, or inwards, and you will not find any limit.

Science has been struggling for three hundred years, because it was determined that there must be a boundary line to the universe. To the mind it is not appealing, it seems irrational that something can be without boundaries. How can it be without boundaries? The boundaries may be millions of miles away, millions of light years away; but that does not matter, it still remains limited.

But finally, with Albert Einstein, science accepted its failure. Now we have immensely powerful instruments to find the farthest star, but even the farthest star is not the limit. Albert Einstein accepted it humbly that, rational or irrational -- what can we do? -- existence is unlimited. If anything, we can change our logic and rationality, but we cannot change the universe.

The inward infinity is far more mysterious, just because it is more alive. The deeper you go, the deeper you are going into life, into abundant life. And the deeper you go, you find only one quality, that of the mirror. You reflect everything, and nothing affects you.

Only at this point can a man like Ma Tzu come to live in the marketplace, because he knows that his mirror is not any conceptualization, it is now his experience. He knows that everything is reflected. People come and go, riches come and go, the poor become rich, the rich become poor; things go on happening, but your mirror simply mirrors.

Ma Tzu has come to the very root of the problem. If you can understand him, then, in a single moment, instantaneously, the awakening can happen to you too.

AT ANOTHER TIME, MA TZU SAID, "EVERY DHARMA IS THE DHARMA OF THE MIND, AND EVERY NAME IS A NAME OF THE MIND. ALL BEINGS ARE BORN OF THE MIND, AND SO MIND IS THE FOUNDATION OF ALL BEINGS.
"AS AN EXAMPLE: THE SHADOW OF THE MOON REFLECTED ON THE WATER HAS MANY SHAPES, BUT THE REAL MOON IS NOT LIKE THAT. LIKEWISE THERE ARE VARIOUS RIVERS, BUT THE NATURE OF THE WATER IS THE SAME. ALTHOUGH THERE ARE MYRIAD ACTIVITIES, THERE IS NO DISCRIMINATION IN THE EMPTINESS."

Ma Tzu uses the word `mind', but you have to understand that his `mind' means `empty mind', a mind which is emptiness. If the mirror is already full of reflections, it cannot reflect you. The mirror is no more a mirror, it has become a film of a camera. You can take one image on the film, and the film is finished, because that image remains on the film. The film is very much identified with the image; the film does not function like the mirror.

Empty mind is the origin of all -- all the dharmas, every name, all beings. Empty mind is the foundation of all things. Realizing that empty mind is the foundation of all things; all that you have to do is to throw away all the furniture that you have gathered in your mind. It is all junk. It is destroying your precious spaciousness.

Have you ever thought about the word `room'? Do you know that the word `room' means spaciousness, roominess? When a room is full of furniture and all kinds of things, photographs, and flowers, its roominess is covered. It is less roomy, less spacious than its reality. If you remove everything from the room, it can be described as an empty room; but that is really repeating the word. `Room' simply means emptiness, spaciousness.

That's why Ma Tzu does not use the two words together: `empty' and `mind'.

To him `mind' itself means `emptiness', it is another name for `emptiness'. And out of this emptiness everything arises.

It was thought to be a very mysterious idea, unbelievable, but now science has to concede that the philosophers and the objective scientists have been wrong, and the mystics have been right. Now they can see... and you can see it in everyday life. Have you ever taken a seed and cut it into two? Do you find any roses inside it? Or do you find any kind of foliage? You find simply nothingness.

But the same seed, given the right opportunity and climate, the right soil and a loving gardener, will start sprouting as the spring comes. Those green leaves that come in the beginning... because you are so much accustomed to seeing all this, you don't see the mystery of it. From where are those two leaves coming? You have looked into the seed, there were no leaves in it, no roses in it. And now there is a great foliage of thousands of leaves and hundreds of flowers. From where? From nowhere; from the emptiness of existence they arise.

And then one day the flowers disappear, the leaves fall away, the tree disappears. Where? Where has it all gone? Again to rest, into emptiness.

Now science is agreeing that even great stars... and their greatness is really shocking even to think of. We think of them as small stars, but they are not small. They are very far away, that is why they look small. Our own sun is a star. It is six hundred times bigger than our earth, and it is considered to be, in the universe of stars, a mediocre star, a middle-class fellow -- because there are stars thousands of times bigger than this.

And every day hundreds of stars are dying -- but where do they disappear to? And hundreds of stars are born, so the balance remains. From where?

Just within these last twenty years they have found things that make the whole of science such a mystery. They found black holes first; they found that there are black holes in the sky, and what they are exactly nobody knows. But if any star comes close to a black hole -- the black hole has a gravity thousands of times greater than the earth -- the star simply goes into the black hole and disappears. Just a moment before it was there in its immense glory, and just a moment afterwards there is just nothing but darkness. The star has gone back to rest, into emptiness.

After the black hole, it was natural and inevitable to find white holes -- because if the black hole takes stars into emptiness, there must be white holes from where new stars are born. And now they are agreed on the fact that there are white holes, which go on throwing out new stars.

My own feeling is that perhaps it is the same hole -- on one side black, on the other side white. So you jump through the door; from one side you are dead, from another side you come out smiling. This is my own feeling, I am not saying that it is scientific. I don't care about science or anything, but this seems to be more possible, rather than black holes in one place, and white holes far away from them... that does not look right. They should be close enough, so as the old star becomes empty, from the white door it gains a new incarnation, and comes back again.

But as far as emptiness is concerned, nothing makes any mark on it. It remains utterly empty.

> "DIFFERENT THINGS GO THROUGH THE DIFFERENT WAYS, BUT THE LIBERATED WISDOM IS ONE. ALL ARE BASED ON ONE EMPTY MIND.
> "EVERY DHARMA IS BASED ON THE DHARMA OF BUDDHA. EACH DHARMA IS INSTANTLY THE DHARMA OF REALIZATION, AND THE DHARMA OF REALIZATION IS, THINGS BEING AS THEY REALLY ARE."

To see things as they really are, you have to be absolutely empty -- only a mirror. Your mirror should be clean, without any dust, without any thought, without any prejudice, without any religion. Just a pure reflective mirror, and you can see things as they are. And seeing things as they are, life becomes a festival, a celebration, a dance. The whole existence is dancing, rejoicing; it is drunk completely with blissfulness, except for man -- who is unnecessarily keeping himself filled with junk in his mind, and preventing his mirror from reflecting the reality of existence.

> "ALL THAT COME AND GO AND HAVE A REST, OR SIT AND LIE DOWN, ARE THE MYSTERIOUS WORK, AND THEY DON'T NEED A PROCESS OF TIME. THE SCRIPTURES ALSO SAY: `ALL AROUND EVERYWHERE, INSTANTANEOUSLY THERE ARE BUDDHAS.'"

I don't care about scriptures, but I can see everywhere, all around, there are buddhas. It is not a quotation from any scripture, I can see it with my own eyes. You may not be aware, that does not matter. A man of clarity will be able to see your reality. And the function of the master is to point again and again to your reality. It is a kind of harassment to go on hitting on your head, the way a nail is hit into the wall, so that finally you scream, and you say, "Yes, I am a buddha!"

Unless you scream, and say "I am a buddha!" the master is going to hammer the nail into your head. But most people, just seeing the hammer, immediately realize, "What is the point of unnecessary suffering? Why not be a buddha?"

That's how I became a buddha. Seeing that other fellows are becoming buddhas instantaneously, why should I waste time? And the day I recognized that there is no need of any effort, that I am a born buddha --

since that time, not for a single moment has any doubt arisen. I have tried myself to doubt the fact -- "Just think twice, you may not be a buddha" -- but I have been a failure. That instantaneous experience of buddhahood has gone so deep that now no doubt arises. On the contrary, every day I go on becoming more and more beyond doubt, beyond any question. And strangely enough, since the day I became aware of my buddhahood, all misery has disappeared, all suffering has disappeared. I don't have any tensions. I don't think about tomorrow.

Just after harassing you a little, I will go to sleep, not even thinking that there is going to be another sunrise. In the morning, when Nirvano wakes me, I say, "My God, again? The whole day... and in the evening the same harassment of poor buddhas."

An unnecessary effort, if you understand; just recognize it yourself -- don't let me harass you!

MA TZU CONTINUED, "CULTIVATION IS OF NO USE FOR THE ATTAINMENT OF TAO."

Call it Tao, or the buddha, or the dharma -- it is the same. CULTIVATION IS OF NO USE... Don't try to cultivate, just be! For one day try it at least, not cultivating; just for twenty-four hours give me a chance! Be a buddha whatever happens. And I don't think you will come back again to be a non-buddha. Twenty-four hours, if you can maintain your buddhahood whatever happens... Your wife escapes, don't be worried! A buddha does not get worried. At the most you can do one thing, which is proper; go to the post office and report that your wife has escaped. Don't go to the police station, because the police station is a dangerous place -- they may bring your wife back! And the one she has gone with is your best friend.

Just relax and enjoy it, "How grateful I am to the universe. It happens to very few, rare individuals!" The wife, and escaping? Most wives cling so hard that they take all juice out of you. You are just moving without any juice. To be a buddha it is perfectly good, it is absolutely necessary, that somebody should escape with your wife.

One of my friends, who presented me with my first car, asked me after one year, "Do you get angry sometimes? Because I have never seen a driver who will not get angry on the Indian roads."

I said, "Let it be on record, because no buddha before has ever driven a car. I simply see the things as they are: the road is rotten, and it is going to be more rotten tomorrow."

In forty years of independence it has been going down and down and down. Nobody seems to be interested that roads have to be repaired. Nobody follows the traffic laws because it is a free country! You are blessed if you come back home alive. You can just go in Poona and see the traffic -- that's why I lie down in my room. Why unnecessarily get into trouble?

But I told my friend that I don't get angry -- what is the point? Getting angry at the road? I don't get angry with the strange traffic that goes on around. It is a free country, everybody is free to follow his own ideas. So somebody follows to the left, somebody follows to the right, and there are people who follow in the middle.

But it's not much of a problem. In countries where traffic rules are very strict, the rate of accidents is greater than in India -- that is a miracle. It has been found that in America, where traffic rules are very strict and you cannot drive more that fifty-five miles per hour, more people die in accidents than in India, where you can drive anywhere you like, and where on the road it is not just the twentieth century, but all the centuries together: a bullock cart is going, somebody is driving a camel cart, an elephant is moving; and dogs have freedom in India as they have nowhere else in the world, and children are playing football in the road.

Still, one goes to the office, one comes back alive. I don't go anywhere, but every morning I am surprised, "My God, again!"

But there is no anger, there is no complaint, there is no grudge. I will enjoy one day more. There must be one morning that I will not wake up; I will enjoy that too. I simply enjoy the idea that you are all trying to wake me up, and I simply don't wake up! The same game that I have been trying so long: trying to wake you up, and nobody is waking. One day, you will be in the same position.

Ma Tzu says, "THE ONLY THING THAT ONE CAN DO IS TO BE FREE OF DEFILEMENT. WHEN ONE'S MIND IS STAINED WITH THOUGHTS OF LIFE AND DEATH, OR DELIBERATE ACTION, THAT IS DEFILEMENT."

You can see, his use of `mind' is equivalent to `no-mind'. When the mind becomes defiled WITH THOUGHTS OF LIFE AND DEATH, OR DELIBERATE ACTION, THAT IS DEFILEMENT. Then the mind is full of imagination, of thoughts, of emotions, of sentiments, of past memories, of future utopias. And the mirror is completely lost in layers of dust. You don't have to cultivate anything, you have just to

drop all this dust that has gathered on your mirror.

THE GRASPING OF THE TRUTH is not something special, it IS THE FUNCTION OF EVERYDAY-MINDEDNESS.

Just keep your mind undefiled, and the whole world looks so clean, so pure, so immensely beautiful, that you cannot but be grateful.

> "EVERYDAY-MINDEDNESS IS FREE FROM INTENTIONAL ACTION, FREE FROM CONCEPTS OF RIGHT AND WRONG, TAKING AND GIVING, THE FINITE OR THE INFINITE.... ALL OUR DAILY ACTIVITIES -- WALKING, STANDING, SITTING, LYING DOWN -- ALL RESPONSE TO SITUATIONS, OUR DEALINGS WITH CIRCUMSTANCES AS THEY ARISE: ALL THIS IS TAO."

Ma Tzu is against, just as I am against, those who escape from the world, renounce the world. Those people are not saints, they have simply chickened out! They could not encounter the existence with a right, clean mirror. They escaped, being afraid that they would be defiled by others. Nobody can defile you. It is up to you; if you allow dust to gather on your mirror, there will be defilement. If you don't allow dust...

There is a Zen story:

A Zen master sent his chief disciple to a caravanserai for his last examination. The disciple said, "What kind of examination is this? What am I to do in that caravanserai?"

He said, "You just go and watch whatever is happening there, and bring the news to me. That is going to decide whether you are going to be my successor or not."

He went to the caravanserai, he watched everything. It was a question of tremendous importance, and what he brought made him the successor.

He brought this: "I saw that the owner of the caravanserai cleans the mirror in the evening -- each evening -- and again in the morning he cleans the mirror. So I asked him, `You cleaned it just a few hours ago, why are you cleaning it again?' The owner said, `The dust goes on gathering every moment, so clean the mirror whenever you have time. You will always find some dust which has gathered.'

"And I have come to the conclusion that you were right to send me to the caravanserai. This is actually the case with the mind -- clean it every moment, because every moment, just by its nature, dust goes on gathering."

If you can avoid defilement, there is no need of any cultivation; you will realize the ultimate truth, the Tao.

A Zen haiku:

> ENTERING THE FOREST,
> HE MOVES NOT THE GRASS.
> ENTERING THE WATER,
> HE MAKES NOT A RIPPLE.

He is talking about the full moon. A full moon entering into the forest moves not even the grass. So silent... its movement is so graceful that not even the grass is disturbed. Entering the water as a reflection, he makes not a ripple.

And that is the state of the awakened man, the buddha. Even entering into the marketplace he makes no ripples. Wherever he is, he is just an undefiled mirror. Nothing disturbs it, nothing becomes attached to it -- like a cloud. Everything comes and goes, and the mirror remains all the time empty. If you can be empty, you are enlightened. Such a simple and obvious phenomenon, it does not need any cultivation.

Now, the question that has created in Maneesha a migraine, so that Anando has to represent her. She has asked:

> OUR BELOVED MASTER,
> A SITUATION THAT OCCURRED LAST NIGHT WAS SUCH A VIVID ILLUSTRATION FOR ME OF HOW YOU ARE -- AS WE HAVE HEARD OF MA TZU -- A LIVING TEACHING MASTER OF ZEN, A MAN OF TAO. WHEN THE HORSE CAME TROTTING INTO THE HALL, ANYONE IN YOUR PLACE WHO WAS ANYTHING LESS THAN ENLIGHTENED WOULD HAVE BEEN DISCONCERTED TO FIND THAT THE ATTENTION HAD MOVED FROM THEM. THEY MAY HAVE FELT DISTRACTED, THROWN OFF CENTER;

AFRAID OF LOOKING FOOLISH BECAUSE THEY COULD NOT SEE WHAT THE CAUSE OF THE LAUGHTER WAS.
YOU SIMPLY STOPPED TALKING AND ALLOWED EVENTS TO TAKE A NEW COURSE. YOU LOOKED SO VULNERABLE, SO INNOCENT AND UNKNOWING, IN THOSE MOMENTS. YOUR IMMENSE POWER AND EXTRAORDINARY FRAGILITY, YOUR ABSOLUTE PRESENCE AND YOUR UTTER ABSENCE WERE SO APPARENT.
THIS IS NOT REALLY A QUESTION; I JUST WANTED AN EXCUSE TO MAKE SURE THE INCIDENT DID NOT GO UNRECORDED.

This question -- which is not a question -- has created in poor Maneesha a migraine. She must have felt, how is she going to read it to me? But she is perfectly right, and she need not be worried that just for the record she has asked a question which is not a question.

In Maneesha I have found a better recorder than Ramakrishna had in Vivekananda, or even Socrates had in Plato. She records everything perfectly well, that's why she has become shy -- it is not a migraine. Tomorrow she will be here again.

There is no need to be afraid, you can ask me anything. You can give any record of events. I enjoyed last night's episode. It is not that I was annoyed, I was enjoying it so tremendously because it was such an unexpected phenomenon. I thought perhaps Kalki, the white horse, had come; because his time is close -- just twelve years more. By the end of this century Kalki is going to come. So I thought if he has come here it is a really great moment, and here there will be no need for him to make any judgments because all are sinners!

And he came a little early, because inside him was great Avirbhava, and Avirbhava's associate, Anando, and naturally inside that horse you cannot remain long. One must be feeling suffocated. So they came a little early. It was Anando who was pulling Avirbhava back, "This is not time!" -- but Avirbhava jumped in.

It would have been a great accident if the horse had fallen in two. That would have been absolutely against the tradition, and somebody would have put a case against me, that their religious feelings are hurt -- Kalki breaking down in the middle.

But they both managed perfectly well.

Now, soon I will be sending Avirbhava to find... There are coats available for lions, for tigers, for elephants. You just have to be a little patient, and don't run off the track, don't enter the crowd. In most of the circuses where you see the lions roaring, you just watch a little closely; so many lions are not available....

I have heard about one case:

A man asked for employment in a circus. The manager said, "It is a very dangerous job. One lion has died, so you will have to enter into his skin and behave like a lion; and you will be surrounded by real lions. It is a dangerous job, I make you aware from the very beginning."

He was so desperate that he accepted the job; the salary was good. But as he entered into the skin of the lion, and was led into the cage, he freaked out. There was another lion just roaring, so he started shouting, "Help me!"

The whole crowd that had gathered to see had never seen such a scene, that a lion is asking for help, in perfect English! And the other lion said to him, "You idiot! Don't freak out, otherwise we both will lose our jobs."

He used to be the headmaster, and this other fellow used to be the teacher in the school; and they had both lost their jobs.

You can find, Avirbhava, good lions, tigers, elephants, crocodiles, and all kinds of weirdos. Your Museum of Gods has to become one of the richest museums in the world. In fact there is no comparison anywhere; nobody has bothered to collect information about ancient gods, modern gods.

Today you heard the noise on the street -- it is for the elephant god. It is such a humiliation of man, that he has been forced to worship all kinds of animals. Rather than helping him to become a buddha, they are forcing him to become lower than animals. Our effort is to expose all those religions who have exploited man, insulted man, humiliated mankind.

Maneesha, your recording is perfectly good. Next time when you feel the migraine, still come. When people do two minutes' gibberish, throw away your migraine -- somebody will catch it! Just throw it far away. Everybody is trying it a double way: he is throwing his things out, and moving his hands to protect himself, because others are also throwing out all kinds of bullshit. One has to protect oneself -- just

exchanging your bullshit will not help.

It is time for Sardar Gurudayal Singh.

"Oh, it is such a sad story," sobs Jablonski into his beer at the Fried Fisherman pub.
"What is the matter?" asks his pal, Klopski.
"It is my kid, Albert," says Jablonski. "For years, day after day, little Albert and his dog went to school together, until, sadly, the day came when they had to part."
"What happened?" exclaims Klopski.
"Well," says Jablonski, "the dog graduated!"

It is that fateful night, when Jesus has been nailed to the cross. He has been up there for about five hours, when he looks down with surprise.
"No! No!" he shouts. "Get away, get away!"
But it does no good.
Then he starts really freaking out. He screams again, "GO AWAY!"
But it does not work.
The cross starts shaking and leaning, and, as it falls over, Jesus cries, "Fucking beavers!"

Doctor Skinbag's patients keep calling him in the middle of the night. So, one weekend, he has a talk with his wife, Sally.
"Listen," says Skinbag, "I am completely worn out. I need some peace and quiet. If any of my patients call, just tell them that I am out of town at a medical meeting."
That night, the phone rings at two o'clock. Sally Skinbag answers it, and tells the caller that Doctor Skinbag is out of town.
"But, Mrs. Skinbag, my grandad is coughing and spluttering, and I don't know what to do!" says Mrs. Klutz, the caller.
"Just a minute," says Sally, covering the phone, and asking Doctor Skinbag what to tell Mrs. Klutz.
"Tell her to put the old guy into his iron lung," says Skinbag.
"Mrs. Klutz," says Sally, into the phone, "put your grandad into the iron lung."
"Oh, thank you, Mrs. Skinbag," replies Mrs. Klutz, "but for how long?"
"Just a minute," says Sally, as she turns to Skinbag again.
"Tell her for half an hour," says Skinbag.
"Put him in for half an hour," repeats Sally into the phone.
"Oh, thank you," replies Mrs. Klutz. "But I just have one more question for you. Is that guy you are in bed with also a doctor?"

Old lady Muffet's proudest possession is a beautiful white Persian cat named Conrad. But Grandma Muffet notices that Conrad has been missing for two days. When she goes to the freezer that night for dinner, she nearly dies of shock. There is Conrad, sitting on a plate, frozen solid.
Grandma frantically calls her vet, Doctor Ratso, and asks what she should do.
"There is still a chance to save the poor animal," says Dr. Ratso. "Give it two teaspoons of gasoline."
With trembling hands, Grandma Muffet cracks open Conrad's frozen lips, and carefully spoons in the doctor's strange prescription.
The seconds tick by, and nothing happens.
Grandma is just about to give up hope, when suddenly the cat's eyes pop open, it lets out an ear-piercing scream, and flies across the room at three hundred miles an hour.
It runs over all the furniture, scratches up and down the walls, and dashes across the ceiling. The cat streaks around the apartment like a furious hurricane, then suddenly stops dead in its tracks -- not moving a muscle.
Quickly, Grandma phones Dr. Ratso again.
"What do you think happened?" she cries.
"Simple," replies Ratso. "He just ran out of gas!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body to be frozen.
Look inwards with absolute urgency,
as if this is the moment of life and death.
Without a total urgency, you cannot reach
to the innermost center of your being.
Remember, there may be no other time;
this may be the last moment.
Deeper and deeper, without any fear,
move into the center like an arrow.
It is your own life-source,
and it is also the life-source of the whole universe.
This is the ultimate home --
the buddha, the empty mirror of Ma Tzu.
Just be a witness, a clean mirror reflecting everything
without any judgment.
To make it more clear, Nivedano...

(Drumbeat)

Relax,
and see that your body is not you,
your mind is not you,
you are just a witness.
This witness I have called the mirror.
This is your eternity,
this is your ultimate nature of buddhahood.
Once you have tasted it,
once you have walked the path to the life stream,
you will never be the same again.
Finally you have to awaken as a perfect buddha.
To the eyes of a buddha,
the whole existence becomes enlightened.
The green of the trees become greener,
the fragrance of the roses takes a new nuance,
the full moon in the night reflects in your mirror
without creating any ripples.
The whole of life becomes a festival,
a ceremony, a rejoicing.
This evening and this silence
make it a beautiful experience.
You are all dissolved
into one oceanic consciousness;
separation is forgotten, oneness is remembered.
Carry this ecstasy, this drunkenness,

twenty-four hours around the clock.
Except this there is no other religion.
Nivedano...

(Drumbeat)

Now come back,
but come back as a buddha,
without any hesitation,
silently and peacefully,
with the grace and beauty of a buddha.
Just recollect the experience.
You have to live it moment to moment,
day and night,
speaking or in silence,
working or resting;
but the buddha remains
a constant undercurrent in you.
Then you don't need any morality,
you don't need any religion,
you don't need anything.
You have got the very key --
the master key --
that opens the doors
of all the mysteries of existence.

Okay, Maneesha, care of Anando?
Yes, Beloved Master.
Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Ma Tzu: The Empty Mirror

Chapter #10
Chapter title: Moon-face

25 September 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
MA TZU WAS ONE DAY TEACHING A MONK. HE DREW A CIRCLE ON THE GROUND AND SAID, "IF YOU ENTER IT, I WILL STRIKE YOU; IF YOU DO NOT ENTER IT, I WILL STRIKE YOU!"
THE MONK ENTERED IT SLIGHTLY, AND MA TZU STRUCK HIM.
THE MONK SAID, "THE MASTER COULD NOT STRIKE ME!"

MA TZU WENT OFF LEANING ON HIS STAFF.
ON ANOTHER OCCASION, HO PANG SAID TO MA TZU, "WATER HAS NO BONES, BUT IT EASILY HOLDS UP A SHIP OF A THOUSAND TONS; HOW IS THIS?"
MA TZU SAID, "THERE'S NO WATER HERE, AND NO SHIP-WHAT AM I SUPPOSED TO EXPLAIN?"
ONE DAY, IMPO WAS PUSHING A CART, AND MA TZU HAD HIS LEGS STRETCHED OUT ACROSS THE PATH. IMPO SAID, "PLEASE, MASTER, PULL IN YOUR LEGS!"
"WHAT HAS BEEN STRETCHED OUT," SAID MA TZU, "CANNOT BE RETRACTED!"
"WHAT GOES FORWARD CANNOT GO BACKWARDS!" SAID IMPO AND PUSHED THE CART ON.
MA TZU'S LEGS WERE CUT AND BRUISED. WHEN THEY WENT BACK, MA TZU ENTERED THE HALL, AND SAID, LIFTING UP AN AXE, "COME HERE, THE MONK WHO HURT MY LEGS A WHILE AGO!" IMPO CAME OUT AND STOOD BEFORE MA TZU AND BENT HIS NECK TO RECEIVE THE STRIKE.
MA TZU PUT DOWN THE AXE.
MA TZU NEVER LOST AN OPPORTUNITY TO MAKE A POINT, USUALLY IN AN ENIGMATIC WAY. EVEN DURING HIS LAST ILLNESS HE MADE HIS WELL-KNOWN RESPONSE TO SOMEONE WHO INQUIRED ABOUT HIS HEALTH. HE SAID, "SUN-FACED BUDDHAS, MOON-FACED BUDDHAS."
ONE DAY, MA TZU CLIMBED MOUNT SEKIMON, THE MOUNTAIN CLOSE TO HIS TEMPLE AT CHIANG-SI. IN THE FOREST HE DID KINHIN, OR WALKING MEDITATION, FOR A TIME. THEN, SEEING A FLAT PLACE IN THE VALLEY BELOW, MA TZU SAID TO THE DISCIPLE WHO HAD COME WITH HIM, "NEXT MONTH, MY CARCASS MUST BE RETURNED TO THE EARTH HERE." AT THAT, HE MADE HIS WAY BACK TO THE TEMPLE.
ON THE FOURTH DAY OF THE NEXT MONTH, AFTER BATHING, HE QUIETLY SAT DOWN WITH CROSSED LEGS AND PASSED AWAY.
MA TZU HAD LIVED AT CHIANG-SI FOR FIFTY YEARS AND DIED AT THE AGE OF EIGHTY.

Maneesha, I have asked you to throw your migraine, and you did it. But you did it too close by, on poor Anando. She is my only link with the world. She is my news media, my television, my radio, my newspapers. I don't read anything, I don't hear anything, I don't see anything on the television. And because we were talking about the empty heart, your throwing was perfectly good -- but it reached into the wrong place, in poor Anando. It had to reach her head, but it has reached into her heart.

Her empty heart has received your migraine. Now, there is no such sickness in the whole world, and Doctor Indivar will be in immense difficulty to pull out the migraine from the heart. It is perfectly okay to have the mirror in the empty heart, but it is not right to have a migraine. There exists no medicine for it; Doctor Indivar will have to invent something-and I need her back urgently, because every morning, every evening she is my only contact with the world.

So as far as Anando is concerned, it is Indivar's priority. And just because she received the migraine with the open heart, she has earned great virtue. The next series that begins tomorrow will be dedicated to her. She did perfectly well in keeping the heart open, even when you were throwing your migraine away. Most people will close their windows and doors in such situations. But she is a great disciple, and she understands intelligently what it means to have an open heart, to live in insecurity, to live without any safety, to be homeless.

But Anando-you must be hearing me from your room-remember, no buddha has said, "Keep your heart open when somebody is throwing a migraine." You have done a miracle. There is an automatic system-if somebody is throwing dust at you, your eyes will close without any effort, on their own. And if somebody is throwing a migraine, naturally the heart will close. It will not receive it. But you dared to keep your heart open. You showed great courage. I can rely on you, that whatever happens you will keep your heart open. It may be painful, it may create anxiety, but that is only the beginning part.

Gautam Buddha is reported to have said, "What is bitter in the beginning is sweet in the end, and what is sweet in the beginning is bitter at the end." It is an immense statement about all those who are the people of the path.

The story Maneesha has brought:

MA TZU WAS ONE DAY TEACHING A MONK. HE DREW A CIRCLE ON THE GROUND AND SAID, "IF YOU ENTER IT, I WILL STRIKE YOU; IF YOU DO NOT ENTER IT, I WILL STRIKE YOU!"

This is something very special in Zen. In different ways masters have used that device. If you say something, I will strike you; if you don't say something, I will strike you. In any case you will get the hit. The same is the situation here.

Ma Tzu says, "IF YOU ENTER THIS CIRCLE, I WILL STRIKE YOU; IF YOU DO NOT ENTER IT, I WILL STRIKE YOU ALL THE SAME!" THE MONK ENTERED IT SLIGHTLY, AND MA TZU

STRUCK HIM.
What is the point of this strange anecdote?

THE MONK SAID, "THE MASTER COULD NOT STRIKE ME!" MA TZU WENT OFF LEANING ON HIS STAFF, not even bothering to answer the disciple.

In any devices that are similar, in either case you will get the hit. It simply means that the hit is meant to awaken you. What you do is not relevant-whether you enter the circle or stay out of it, it does not matter, I am going to hit you! This simply means that whatever you do is not important; what is important is your awakening. The hit is to wake you up. If the disciple can understand what is being asked, he will be enlightened. The master is asking him to be enlightened, so that he does not need to be hit.

But the disciple missed. He said to the master, "THE MASTER COULD NOT STRIKE ME!" MA TZU WENT OFF LEANING ON HIS STAFF, leaving the student behind to meditate over what has happened. Ma Tzu used all kinds of devices spontaneously, but there is always a hidden secret. In the strangest incidents the awakened person will immediately see the hidden secret.

ON ANOTHER OCCASION, HO PANG SAID TO MA TZU, "WATER HAS NO BONES, BUT IT EASILY HOLDS UP A SHIP OF A THOUSAND TONS; HOW IS THIS?"
MA TZU SAID, "THERE'S NO WATER HERE, AND NO SHIP-WHAT AM I SUPPOSED TO EXPLAIN?"

He is saying, "Don't bring intellectual, philosophical questions to me. I am here only to bring existential experience to you."
I am reminded of a small story.

In a court there were two friends who were known in the whole city to be great friends, always together, but finally they were caught fighting and brought to the court by the police. And the magistrate asked, "What is the problem that created the fight?"
They both looked at each other and said, "You say it."
The other said, "Please, you say it."
The magistrate said, "Anybody can say it but just say it."

They said, "We are very embarrassed. We are ready to take any punishment if you allow us not to say it."

The magistrate said, "This is strange. I cannot punish you unless I know the crime. What was the reason for your fighting and creating chaos in the crowd?"

Finally they had to say it. One of them said, "Please forgive us. It is very philosophical, airy, abstract. We were sitting on the river bank and my friend told me that he was going to purchase a buffalo.

"I said, `I have no objection. Just remember that I am going to purchase a big farm. Your buffalo should never enter into my farm. I am a very strict person.'

"The other man said, `Your farm? Nobody can stop my buffalo. And I will see how you can stop my buffalo. You are my friend, you should welcome my buffalo; on the contrary you are going to stop it. What kind of friendship is this?'
"I said, `Friendship does not come into it. Business is business.'

"The man who was going to purchase a buffalo, he said, `Okay, I will see. Purchase the farm.' And I made a square on the sand with my finger and said, `This is my farm. Where is your buffalo?'

"The other man with his finger entered into my field and said, `This is my buffalo. Let us see what you can do.' That's how the whole thing started."
The magistrate said, "But where is the farm and where is the buffalo?"

They said, "That is the problem that we were embarrassed to tell you; it is a very philosophical thing. Nothing is there-no buffalo, no farm, just hot air. But we forgot completely that we were fighting about imaginary things."

You can laugh at it, but do you think...? People have been fighting over the existence of God-is it in any way different from the buffalo? People have been fighting over how many hells there are. The Hindus believe in one hell; the Jainas believe in three hells, because according to them one hell is not justified for all kinds of criminals. Somebody has just stolen a chicken, and somebody has killed a man. You cannot put both the men in the same hell. That will be unjustified. So they have three hells, according to your sin.

But Gautam Buddha had seven. He says that in three you cannot categorize all the crimes; at least seven are needed. But you will be surprised, another philosopher, contemporary to Mahavira and Gautam Buddha, Ajit Keshkambal, had seventy-seven. He said, "Unless you have that number of hells, it will be very

difficult to categorize."

Now, nobody knows where this hell is... and they were fighting tooth and nail! And for centuries their philosophers have been fighting, trying to explain their position. For example Hindus have explained that the hell is one, but we can make divisions in the hell. You can make as many divisions as you want in one hell, what is the need of seventy-seven hells? Just make seventy-seven divisions in one hell. But you don't think that these people are idiots; these are great philosophers. But their problems about God... Nobody has met God, it is purely a concept.

And there are religions who don't believe in God. Jainism has no God, Buddhism has no God, Taoism has no God. God is not an essential phenomenon for any religion to exist. And then there are different descriptions of God. The Old Testament says that God is a very angry God, very jealous and very temperamental-don't annoy him. And God himself is reported to have said in the Old Testament, "I am a very jealous God. And remember it, I am your father, not your uncle. Don't expect any nice things from me."

And Jesus says, "God is love."

Hindus say, "God is pure justice"-because love cannot be just; it may love someone and forgive him, it may not love someone, or even dislike someone and punish him unnecessarily for sins that he has not committed. Love is not reliable. God has to be just, a magistrate with no likings, no dislikings.

This anecdote, when Ma Tzu says, "THERE'S NO WATER HERE, AND NO SHIP-WHAT AM I SUPPOSED TO EXPLAIN?" has all these implications. Then don't get engaged in abstract concepts-those arguments and philosophical discussions are unending, and nobody has come to any conclusion.

The Christian God has a small family: the only begotten son, Jesus Christ, and the Holy Ghost-a strange family with no woman in it, unless this Holy Ghost is capable of functioning as a woman also. But certainly the Holy Ghost is not a woman because he is responsible for making Mary the virgin pregnant with Jesus Christ. And on the other hand, the Christians say that the Holy Ghost and God are one. So why separate them just for the sake of saving God from corrupting and raping an innocent girl? If they are one, then why not say, "God impregnated Mary"; why not make it straightforward? Why should God go via the Holy Ghost? Sometimes I think the Holy Ghost must be God's sexual machinery. So he *is* one, yet he remains outside and the Holy Ghost does the whole work.

Hindus say that their God has three faces, three heads on one body. Now nobody has seen... Perhaps in a circus you may see a distorted child, a freak who has three heads or four hands. But why should God have three heads? The reason given by the Hindu theologians is so that he can see in three directions. If man can manage with one head... perhaps God's neck is fixed, he cannot move this way or that way. Obviously he will need three pairs of glasses. And the weight of three heads on a body which looks exactly like a man's-it will be too much. He will not be able to stand up, and lying down also will be very difficult. Just think, how will he manage his three heads on one pillow?-unless those three heads are only attached and you can unscrew them, and put them off for the night and go to sleep.

But I don't think that such surgery has developed even today. And God has been there for eternity, and no scripture describes any surgeon who takes care of God's heads. The screws must have got rusted. And from where can he get a screwdriver? And you can be sure that three heads may not agree on any point, they will all have their opinions. I don't think that God can move even a single inch because the other two heads will not be ready. So he will remain fixed in one position.

But strange ideas... Hindus also have the idea that God has one thousand hands. Now, three heads and one thousand hands, who are you kidding? Even if you just visualize him, you will become afraid. He will look like an octopus, or something like it.

Buddhism and Jainism, seeing the difficulty of how to visualize God, simply dropped the idea; they don't have any God and they are perfectly living religions.

Ma Tzu is saying that he is not interested in anything that is not existential. That is Zen's special contribution to human consciousness. Don't be bothered about imaginary conceptual philosophical things, just pin down everything to existence.

ONE DAY, IMPO WAS PUSHING A CART, AND MA TZU HAD HIS LEGS STRETCHED OUT ACROSS THE PATH. IMPO SAID, "PLEASE, MASTER, PULL IN YOUR LEGS!"

"WHAT HAS BEEN STRETCHED OUT," SAID MA TZU, "CANNOT BE RETRACTED!"

"WHAT GOES FORWARD CANNOT GO BACKWARDS!" SAID IMPO AND PUSHED THE CART ON.

MA TZU'S LEGS WERE CUT AND BRUISED. WHEN THEY WENT BACK, MA TZU ENTERED THE HALL,

AND SAID, LIFTING UP AN AXE, "COME HERE, THE MONK WHO HURT MY LEGS A WHILE AGO!" IMPO CAME OUT AND STOOD BEFORE MA TZU AND BENT HIS NECK TO RECEIVE THE STRIKE.
MA TZU PUT DOWN THE AXE.

Reading such anecdotes, one feels it is a very strange religion. It is not. Everything that is happening in these anecdotes has something essential, so that you can become aware of it.

First, MA TZU SAID, "WHAT HAS BEEN STRETCHED OUT, CANNOT BE RETRACTED!"

A father was telling to his son, "Everything is possible in the world"-he was quoting Alexander the Great.

The child said, "I don't accept the idea, and I will show you why." He went into the bathroom and brought the toothpaste and said, "I will bring the toothpaste out of the tube, and you put it back. You say nothing is impossible. This is impossible. I have tried."

Ma Tzu is saying, "WHAT HAS BEEN STRETCHED OUT, CANNOT BE RETRACTED!" In other words, he is saying that what has become exposed cannot become a secret again; what has come into the open cannot go back into the hidden. He is simply making a point that there are situations where you cannot go back.

When Henry Ford made his first car, it had no reverse gear. It could not move backwards, it could go only forwards. He had not thought about it, but it was a very difficult task. If you have moved just a few yards away from your garage, you have to now go around the whole city to come back to your garage. He added the possibility of backing the car later on.

A story is told that when Henry Ford died there was a great encounter between him and God. God said, "You are a great inventor and a man of great intelligence. Do you approve of my existence?"

Henry Ford said, "No, sir. Your existence is the worst possible, because you cannot go back in time, just forward. This is stupid. I had committed this stupidity myself, but it is not expected from you. Somebody wants to visit his childhood again-there should be some possibility to go back in time, or to go forward in time if somebody wants to know in advance what kind of old age, what kind of death is going to happen, and when. You have left man stuck in the middle; he can neither go back, nor can he go forward. He has no freedom of movement in time. I have great complaints, but this is my most basic complaint to you."

Ma Tzu is saying that if you have become a young man, you cannot become a child again. If you have become old, you cannot become a young person again. If you are dead, you cannot open your eyes and ask for a tea. He used every situation; and he used this situation to see whether the disciple is courageous enough to pull the cart over the legs of the master. Impo proved worthy.

"WHAT GOES FORWARD CANNOT GO BACKWARDS!" SAID IMPO AND PUSHED THE CART ON.
MA TZU'S LEGS WERE CUT AND BRUISED. WHEN THEY WENT BACK, MA TZU ENTERED THE HALL, AND SAID, LIFTING UP AN AXE, "COME HERE, THE MONK WHO HURT MY LEGS A WHILE AGO!" IMPO CAME OUT AND STOOD BEFORE MA TZU AND BENT HIS NECK TO RECEIVE THE STRIKE.

This is courage and this is trust. It was not in any way insulting to Ma Tzu. By pushing the cart forward he was not in any way humiliating Ma Tzu, he was simply sticking to his own opinion. If Ma Tzu is sticking to his opinion-and Ma Tzu's whole work was to give independence to the disciples... They should not take anything for granted from anybody else; they should decide themselves their lives, their actions, their gestures. Certainly he was following Ma Tzu when he pushed the cart over his legs.

Ma Tzu had one thousand monks in his monastery. He went to the hall for the assembly meeting. He had no idea who the monk was that had pushed the cart over his legs.

He simply said, lifting an axe, "COME HERE, THE MONK WHO HURT MY LEGS A WHILE AGO!" IMPO CAME OUT immediately AND STOOD BEFORE MA TZU AND BENT HIS NECK TO RECEIVE THE STRIKE.

He did not hide. He could have, because there were one thousand monks and it would have been very difficult to decide who was the person. But he came out, and if the master wants to cut his head, he is ready. He has come to the master to have a resurrection, to be enlightened, to go beyond death. If this is the way the master chooses, it is perfectly okay.

Seeing this humbleness and this trust, MA TZU PUT DOWN THE AXE.

MA TZU NEVER LOST AN OPPORTUNITY TO MAKE A POINT, USUALLY IN AN ENIGMATIC WAY. EVEN DURING HIS LAST ILLNESS HE MADE HIS WELL-KNOWN RESPONSE TO SOMEONE WHO INQUIRED ABOUT HIS HEALTH. HE SAID, "SUN-FACED BUDDHAS,

MOON-FACED BUDDHAS."

It is a famous saying in Zen circles. Whether you are facing the sun, which means life, day, or whether you are facing the moon, the night, which represents death-it does not make any difference to your buddhahood. Whether your buddha is in darkness or in light, it does not matter. Your self-nature remains the same. "SUN-FACED BUDDHAS, MOON-FACED BUDDHAS." In a very short aphorism, even at the point when he was going to die, he said, "There is going to be no change. Just the sun is setting and the moon will be rising. As far as I am concerned, I am eternal. Whether the sun is in the sky, or the moon is in the sky, I am always here."

The master knows no death. He knows eternity.

ONE DAY, MA TZU CLIMBED MOUNT SEKIMON, THE MOUNTAIN CLOSE TO HIS TEMPLE AT CHIANG-SI. IN THE FOREST HE DID kinhin, OR WALKING MEDITATION.

If you go to Bodhgaya, where Gautam Buddha became enlightened, you will find a temple raised in the memory of his enlightenment. And also, by the side of the temple, there are stones in a long line, and behind the temple is the bodhi tree where he used to sit. His meditation had two positions, sitting and walking. One hour you sit, silently watching your thoughts; then one hour you walk slowly, again watching your thoughts-alternate sitting and walking meditation.

It is a beautiful experience because soon you become aware that whether you are sitting or walking, whether you are awake or asleep, something in you remains constantly aware, the same. It does not become different when you walk, it does not become different when you sit. It does not become different even when you sleep; something like a small candle or light goes on burning in your sleep too. Your awareness has become a twenty-four-hour circle. This is the perfect enlightenment.

This walking meditation in Japanese is called *kinhin*.

> THEN, SEEING A FLAT PLACE IN THE VALLEY BELOW, MA TZU SAID TO THE DISCIPLE WHO HAD COME WITH HIM, "NEXT MONTH, MY CARCASS MUST BE RETURNED TO THE EARTH HERE." AT THAT, HE MADE HIS WAY BACK TO THE TEMPLE.
> ON THE FOURTH DAY OF THE NEXT MONTH, AFTER BATHING, HE QUIETLY SAT DOWN WITH CROSSED LEGS AND PASSED AWAY.

The master lives with awareness and dies with awareness. Even a month before, he was aware that death is coming close; his perceptivity, his clarity of perception, is total. So he showed the disciple where his dead body has to be brought, where his *samadhi*, his grave is going to be. One month before, he told the disciple, and the next month... ON THE FOURTH DAY... AFTER BATHING, HE QUIETLY SAT DOWN WITH CROSSED LEGS AND PASSED AWAY.

Death is just a game, moving from one body to another body, or perhaps moving from the body to no body, to the universal oceanic existence.

One night a thief entered into Mulla Nasruddin's house. He saw that Mulla Nasruddin was fast asleep and he collected everything that he felt was valuable. But Mulla was not asleep, he just did not want to interfere in somebody's work. He looked by opening one eye and then rested. As the thief was going out with all the valuables, he followed him. The thief looked back and became very afraid. He said, "Why are you coming with me?"

Mulla said, "Have you forgotten? We are changing our house. You are taking everything, so why leave me here alone? I am coming with you."

The thief said, "Just forgive me. Take all your things, sort them out, because I have brought things from other houses also."

Mulla said, "I don't want to sort it out. Either I come with you, or everything has to be put back in my house."

The thief said, "My God, you seem to be a greater thief than me! And why did you remain silent when I was collecting things?"

Mulla said, "I never interfere in anybody's work."

The thief had to leave everything-with tears in his eyes, because he had stolen many beautiful things from other places. He said, "Such a man I have never seen in my life... and to take you to my house, perhaps you will become the master and I will be the servant. I have my wife..."

Mulla said, "There is no problem, we can share everything. We are partners. Don't miss this opportunity of having a wise man as your partner." But the thief escaped leaving all the things.

As far as any master's death is concerned, he is simply changing his house. There is not even a single

ripple of sadness, but on the contrary an immense curiosity about the unknown that is opening its doors. This body he has lived in long enough-seventy years, eighty years-it is time to change. The body has become old; it is becoming more and more non-functional. It is time to have a fresh new body.

The master is not at all disturbed by the fact that he is going to die. He dies with grace and beauty, he dies in silence and peace-just the way he has lived. He lived in silence, in utter beatitude, he dies in tremendous benediction.

MA TZU HAD LIVED AT CHIANG-SI FOR FIFTY YEARS AND DIED AT THE AGE OF EIGHTY.

A haiku:

BOTH PLAINS AND MOUNTAINS HAVE BEEN
CAPTURED BY THE SNOW-
THERE IS NOTHING LEFT.

A haiku is a special form of poetry which exists only in Japan. It has very few words but it tells much. Its beauty is that it is a condensed philosophy. And what cannot be said in prose, can sometimes be said in poetry.

BOTH PLAINS AND MOUNTAINS HAVE BEEN CAPTURED BY THE SNOW-THERE IS NOTHING LEFT.

He is describing his own being. Everything has been taken away. Even he has disappeared into the vastness of the universe; nothing is left behind. Just as a dewdrop disappears into the ocean, a man of enlightenment disappears into the universal consciousness. Nothing is left behind.

Maneesha has asked:
OUR BELOVED MASTER,
DURING THE LAST FEW WEEKS, WHENEVER YOU HAVE SAID THE WORDS, `EMPTY', OR `EMPTY HEART', OR `EMPTY MIRROR', IT HAS FELT LIKE A TRIGGER, A REMINDER THAT DOES NOT JUST TICKLE MY MIND BUT GOES RIGHT TO THAT SPACE OF EMPTINESS IN ME.
I HEARD YOU SAY RECENTLY THAT ONE COULD NOT "HATE" OR "LOVE" ENLIGHTENMENT. IS IT ALL RIGHT TO LOVE THE SPACE OF EMPTINESS?

No, Maneesha. If you love the space of emptiness, you will never become empty. You will remain aloof. Emptiness will become an object of love, but you will be there, the lover. The whole effort of meditation is that you should disappear. In your disappearance you cannot say, "I love emptiness." In your disappearance there is love. But it is not your love, it is just a universal phenomenon-spontaneous, blossoming in the emptiness, filling the whole emptiness with the fragrance of love and compassion and truth.

But nothing is yours. You are no more. Unless you are no more, emptiness is not emptiness. You have to dissolve into the vastness of existence. You have not to be; then there is emptiness. And in that emptiness many things blossom, many roses and many lotuses. Much love and much compassion and much beauty, much truth; all that is great, all that is majestic, all that is splendorous arises of its own accord. But it is not your possession. In fact you were the barrier. It is because of you that emptiness could not function. Now you are no more; emptiness functions spontaneously, it blossoms into thousands of flowers.
Now it is Sardar Gurudayal Singh's time.

Three little babies are being pushed in trolleys through the supermarket, while their mothers do the shopping.

"Ah God!" gurgles baby Gilbert. "Do you see that? She's buying canned baby food. I hate that stuff!"

"Oh no!" squeaks baby Sally. "Mine is buying spinach. That stuff is the worst!"

"Jesus Christ!" cries baby Boris, seeing his mother and one of her boyfriends at the liquor counter. "You guys don't have anything to complain about. My mother wakes me up at four o'clock in the morning, pushes a cold wet tit into my mouth, and it always tastes of cigarettes and cheap brandy!"

Little Ernie and his mother are walking through the park one day when little Ernie sees a large, pregnant woman walk by.

"Hey, mom!" says Ernie. "How did that lady get such a big belly?"
Ernie's mother becomes a bit flustered.
"Well, dear," she says, "she got that way from eating too much chocolate."
"Really?" says Ernie with surprise.

Later, waiting at the bus stop, Ernie sees the same pregnant woman standing next to him.

"Hey, lady," says Ernie, poking her belly. "I know what you've been doing -- and isn't it far out?"

An elephant and a mouse are walking through the jungle, when the mouse falls into a swamp. He is about to drown, but the elephant straddles the swamp and slowly lowers his prick. The mouse grabs onto the huge piece of machinery and the elephant lifts him to safety.

A few weeks later, the mouse and the elephant are walking through the jungle, when the elephant falls into a swamp. Quick as a flash, the mouse runs off and comes back driving a brand-new red Ferrari sports car. He backs up to the swamp, attaches a rope to the car, throws the other end to the elephant, jumps back into the Ferrari, and slowly pulls the huge elephant out of the swamp.

... Which just goes to show that if you have a red Ferrari, you don't need a big prick.

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.
Now look inwards as deeply as possible.
You have to reach to the very center of your being.
Deeper and deeper...
Your center of being is also
the center of the whole universe.
The deeper you go, the richer you are.
The deeper you go, the more awakened you are.
At the very center of your being
you will find your buddha nature.
The buddha is hidden in everyone,
we just have to go deep down enough.
To make your witness,
your mirror,
your buddha,
more clear to you,
Nivedano...

(Drumbeat)

Relax.
Watch the body, it is not you;
the mind, it is not you.
Only the witnessing is you.
The watcher is you
and the watcher has no opinions,
no ideas,

it is just a mirror.
I have called this series
MA TZU: THE EMPTY MIRROR.
Every meditation is nothing but
the search for the empty mirror,
which reflects but remains utterly empty.
Rejoice in this emptiness
and roses will start appearing.
The experience of buddhahood has to become
your moment-to-moment response around the clock.
Acting or not acting,
working or not working,
speaking or not speaking-
you should remember you are the eternal soul,
the buddha.
As this remembrance deepens in you,
reaches to every fiber and cell of your being,
your life will become a dance,
a poetry, a music, an eternal beauty, a great grace.
Remember this moment,
the space you are in.
This space has to become your very life,
your very death.
This blissfulness has made this evening
a great beauty, a great truth.
Ten thousand buddhas disappearing
into the ocean
like dewdrops.
This is the greatest miracle in the world.
Nivedano...

(Drumbeat)

Come back, but slowly
gathering your experience-
nothing should be left behind-
silently and gracefully.
Sit like a buddha for a few moments,
just watching, just being a mirror.
If you have understood the meaning
of the empty heart
and its becoming just a mirror,
Ma Tzu has not been a failure to you.
These people like Ma Tzu,
or Gautam Buddha, or Lao Tzu,
they don't belong to different centuries.
They are all contemporaries.
The moment you enter into this emptiness,
this mirrorlike reflection,
a silence that knows no boundaries,
you have become a contemporary of Ma Tzu,
of Chuang Tzu, of Gautam Buddha.
These people are beyond time.
They don't belong to any century,
to any country, to any language.

They are all one in the sense
that thousands of rivers
can enter into the ocean
and they all become one.

Okay, Maneesha?
Yes, Beloved Master.
Can we celebrate the gathering of ten thousand buddhas?
Yes, Beloved Master.

The Messiah, Vol 1

Commentaries on Kahlil Gibran's The Prophet
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Chapter #1
Chapter title: A dawn unto his own day

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BELOVED OSHO,
ALMUSTAFA, THE CHOSEN AND THE BELOVED, WHO WAS A DAWN UNTO HIS OWN DAY, HAD WAITED TWELVE YEARS IN THE CITY OF ORPHALESE FOR HIS SHIP THAT WAS TO RETURN AND BEAR HIM BACK TO THE ISLE OF HIS BIRTH.
AND IN THE TWELFTH YEAR, ON THE SEVENTH DAY OF IELOOL, THE MONTH OF REAPING, HE CLIMBED THE HILL WITHOUT THE CITY WALLS AND LOOKED SEAWARD; AND HE BEHELD HIS SHIP COMING WITH THE MIST.
THEN THE GATES OF HIS HEART WERE FLUNG OPEN, AND HIS JOY FLEW FAR OVER THE SEA. AND HE CLOSED HIS EYES AND PRAYED IN THE SILENCES OF HIS SOUL.
BUT AS HE DESCENDED THE HILL, A SADNESS CAME UPON HIM AND HE THOUGHT IN HIS HEART: HOW SHALL I GO IN PEACE AND WITHOUT SORROW? NAY, NOT WITHOUT A WOUND IN THE SPIRIT SHALL I LEAVE THIS CITY.
LONG WERE THE DAYS OF PAIN I HAVE SPENT WITHIN ITS WALLS, AND LONG WERE THE NIGHTS OF ALONENESS; AND WHO CAN DEPART FROM HIS PAIN AND HIS ALONENESS WITHOUT REGRET?
TOO MANY FRAGMENTS OF THE SPIRIT HAVE I SCATTERED IN THESE STREETS, AND TOO MANY ARE THE CHILDREN OF MY LONGING THAT WALK NAKED AMONG THESE HILLS, AND I CANNOT WITHDRAW FROM THEM WITHOUT A BURDEN AND AN ACHE.

IT IS NOT A GARMENT I CAST OFF THIS DAY, BUT A SKIN THAT I TEAR WITH MY OWN HANDS.
NOR IS IT A THOUGHT I LEAVE BEHIND ME, BUT A HEART MADE SWEET WITH HUNGER AND WITH THIRST.

Kahlil Gibran... the very name brings so much ecstasy and joy that it is impossible to think of another name comparable to him. Just hearing the name, bells start ringing in the heart which do not belong to this world. Kahlil Gibran is pure music, a mystery such that only poetry can sometimes grasp it, but only sometimes.

You have chosen a man who is the most beloved of this beautiful earth. Centuries have passed; there have been great men but Kahlil Gibran is a category in himself. I cannot conceive that even in the future, there is a possibility of another man of such deep insight into the human heart, into the unknown that surrounds us.

He has done something impossible. He has been able to bring at least a few fragments of the unknown into human language. He has raised human language and human consciousness as no other man has ever done. Through Kahlil Gibran, it seems all the mystics, all the poets, all creative souls have joined hands and poured themselves.

Although he has been immensely successful in reaching people, still he feels it is not the whole truth, but just a glimpse. But to see the glimpse of truth is a beginning of a pilgrimage that leads you to the ultimate, to the absolute, to the universal.

Another beautiful man, Claude Bragdon has said about Kahlil Gibran, a few beautiful words. He says, "His power came from some great reservoir of spiritual life, else it could not have been so universal and so potent. But the majesty and beauty of the language with which he clothed it were all his own."

I have always loved this statement of Bragdon, even though not agreeing with it.

One need not agree with a beautiful flower; one need not agree with the sky full of stars -- but one can still appreciate. I make a clear-cut distinction between agreement and appreciation -- and a man is civilized if he can make the distinction. If he cannot make the distinction, he's still living in a primitive, uncivilized state of consciousness.

I agree in a sense, because whatever Bragdon is saying is beautiful; hence, my appreciation. But I cannot *agree* because whatever he is saying is simply guesswork. It is not his own experience.

Have you noted? -- he says, "His power came from some great reservoir of spirituality, of spiritual life, else it could not have been so universal and so potent." It is rational, logical, but it has no roots in experience. He feels that something beyond the grasp of mind has come through Kahlil Gibran but he is not certain. And he cannot be certain, because it is not his experience. He is immensely impressed by the beautiful language; each word is a poetry unto itself. But he himself is unaware of that great reservoir of spirituality. He himself has not tasted it. He has loved Kahlil Gibran but he has not lived him.

With me, the situation is totally different. Hence, there are a few things I would like to say to you before I make my commentaries on the statements of Kahlil Gibran.

First, he is certainly a great poet, perhaps the greatest that has ever been born on the earth, but he is not a mystic; and there is a tremendous difference between a poet and a mystic. The poet, once in a while, suddenly finds himself in the same space as the mystic. In those rare moments, roses shower over him. On those rare occasions, he is almost a Gautam Buddha -- but remember, I'm saying *almost*.

These rare moments come and go. He's not the master of those rare moments. They come like the breeze and the fragrance and by the time you have become aware -- they are gone.

A poet's genius is that he catches those moments in words. Those moments come into your life too. They are free gifts of existence -- or in other words, glimpses to provoke in you a search, to come to a moment when this space will become your very life, your blood, your bones, your marrow. You will breathe it, your heart will beat it. You will never be able to lose it, even if you want to.

The poet is for moments a mystic, and the mystic is a poet forever.

But this has always created a very difficult question, and nobody been able to solve it.

I have a humble solution. The problem has been posed again and again, thousands of times all over the world: if the poet gets only glimpses, yet creates so much beauty, so much poetry -- words start becoming alive the moment he touches them -- why have the mystics not been able to produce the same kind of poetry? They are twenty-four hours a day, day and night in that creative state, but their words don't carry that beauty. Even the words of Gautam Buddha or Jesus Christ fall very much short of the words of people like Kahlil Gibran, Mikhail Naimy, Rabindranath Tagore. It certainly seems to be strange; because the

people who have only *moments* create so much and the people who have the universal consciousness available to them, waking or sleeping... what happens? Why have they not been able to produce Kahlil Gibrans? And nobody has answered it.

My own experience is that if a beggar finds a gold mine, he will sing and he will dance and he will go mad with joy -- but not an emperor.

A poet once in a while becomes the emperor -- but only once in a while; that's why he cannot take it for granted. But the mystic is not just for a moment merged with the universal consciousness -- he *is* merged. There is no way of coming back.

Those small glimpses may be translated into words, because they are only dewdrops. But the mystic has become the ocean; hence, silence becomes his song. All words seem so impotent, nothing seems to be capable of bringing his experience into any kind of communication. And the ocean is so vast and he is continuously one with it; naturally, he himself forgets that he is separate.

To create, you have to be there to create.

To sing a song, you have to be there.

But the mystic has become the song.

His presence is his poetry. You cannot print it, you cannot paint it, you can only drink it.

To communicate with a poet is one thing but to be in communion with a mystic is totally different. But it is good to begin with poets, because if you are not able even to absorb dewdrops, the ocean is not for you. Or better to say, you are not for the ocean.

To you, even the dewdrop will appear like a vast ocean.

Speaking on Kahlil Gibran is a very rare, almost impossible thing because I am not a poet.

I am poetry.

I am not a painter; I am the painting. Where the painter has got lost into the painting, I don't know.

An ancient story is: One Japanese emperor told all the painters of his country and the neighboring countries that he wanted a painting which looked as if it were real: "If you have painted a door, it will not look like a painting. Everybody will be mistaken and will try to enter it. Unless a painting is so real, I do not consider it a painting. And one who can paint such a thing, whatever he wants... even if my whole empire is his desire, he will be rewarded."

Thousands of painters came to the palace. They tried... but how can you paint a painting which will give the exact impression of the real?

But one painter said he would paint only on one condition: While he is painting, he should not be disturbed. No limitation of time should be imposed on him. And he does not paint on canvasses -- he will paint on a big wall inside the palace. And unless the painting is complete, nobody is allowed to come in. The first man to see it complete will be the emperor.

The conditions were accepted. It took him almost six years. The emperor was getting old, but he had promised not to interfere. He kept his word. After six years, the painter came and told the emperor, "You can come."

The painter took the emperor into the room. The emperor could not believe it. It really looked real. There were tall trees and a small winding foot path in the painting. The emperor asked, "Where does this path go?"

The painter said, "You can walk on it...."

And believe it or not -- I don't believe it, but it is so lovable -- the painter entered with the emperor to show him the path and they have not returned.

If you try to think of it as a historical, factual thing you will miss the whole point. It is a parable. And it is absolutely *true* -- not factual.

The real painter dissolves himself into his painting, and the real poet disappears into his poetry. But *that* kind of creativity is of the mystic -- and because the mystic disappears in his creativity, he has no time even to sign his painting, or his poetry. The poets can do that, because for a moment the window opens, they see the beyond, and the window closes.

Kahlil Gibran has written almost thirty books. THE PROPHET, which we are going to discuss, is his first book; the remaining are rubbish. This is a strange phenomenon -- what happened to the man? When he wrote this, he was just young -- twenty-one years of age. One would have thought that now more and more would be coming. And he tried hard; for his whole life he was writing but nothing came even close to the beauty and the truth of THE PROPHET. Perhaps the window never opened again.

A poet is accidentally mystic. It is just by accident... a breeze comes, you cannot produce it. And

because he became world famous -- this is one book which must have been translated in almost all the languages of the world -- he tried hard to do something better, and that's where he failed. It is unfortunate that he never came across a man who could have told him a simple truth: "You had not tried when you created THE PROPHET, it *happened*. And now you are trying to *do* it."

It has happened; it is not your doing. You may have been a vehicle. Something that was not yours... just like a child is born of a mother. The mother cannot create the child, she is simply a passage. THE PROPHET belongs to the category of a very small number of books which are not dependent on your action, your intelligence, on you; on the contrary, they are possible only when you are not, when you allow them to happen, when you don't stand in the way. You are so relaxed that you don't interfere.

This is one of those rarest of books. In it, you will not find Kahlil Gibran -- that's the beauty of the book. He allowed the universe to flow through him; he is simply a medium, a passage, just a hollow bamboo which does not hinder the flute player.

In my experience, books like THE PROPHET are holier than your so-called holy books. And because these books are authentically holy, they have not created a religion around themselves. They don't give you any ritual, they don't give you any discipline, they don't give you any commandments. They simply allow you to have a glimpse of the same experience which happened to them.

The whole experience cannot come into words, but something... perhaps not the whole rose, but a few petals. They are enough proof that a rose exists. Your window just has to be open, so a breeze sometimes can bring petals.

Those petals coming through a breeze into your being are really invitations of the unknown. God is calling you for a long pilgrimage. Unless that pilgrimage is made, you will remain meaningless, dragging somehow, but not really living. You will not have laughter in your heart.

Kahlil Gibran avoids his own name by creating a fictitious name, Almustafa. That's the beginning of THE PROPHET. Almustafa is the prophet.

ALMUSTAFA, THE CHOSEN AND THE BELOVED, WHO WAS A DAWN UNTO HIS OWN DAY, HAD WAITED TWELVE YEARS IN THE CITY OF ORPHALESE FOR HIS SHIP THAT WAS TO RETURN AND BEAR HIM BACK TO THE ISLE OF HIS BIRTH...

Great truths can only be said in parables.

Almustafa is just a fictitious name. Why is he called THE CHOSEN AND THE BELOVED ? Why is he said to be A DAWN UNTO HIS OWN DAY ? Because he waited for twelve years....
The whole secret of Almustafa is in the waiting.

He was not in a hurry, he was not demanding, he was not asking. He was simply waiting. To wait, one needs immense trust that whatsoever happens, it doesn't matter. If your waiting is total, your ship one day is going to come to take you back to your origins, to the sources of life, love, laughter.

Each seed has to learn only one thing: to wait for the right season for the spring to come. There is nothing that the seed can do. It cannot bring the spring; spring will come on its own accord.

And if the seed tries too much, in its very doing it may become non-receptive, closed. A seed has simply to be open, receptive, waiting... whenever the spring comes. One thing is certain in the heart of hearts of the seed: spring comes, because the seed has seen the flowers all around, the whole garden.

You have seen the flowering of a Gautam Buddha but the trust has not arisen. You have looked into my eyes, but the trust has not arisen -- still there are questions, still there are doubts, still there is mistrust.

And ordinarily, flowers don't speak to the seeds. But I'm trying... who knows? Somebody may hear, somebody may see, somebody may learn the art of awakening. That is the only religion I know of.

AND IN THE TWELFTH YEAR, ON THE SEVENTH DAY OF IELOOL, THE MONTH OF REAPING....

There are times when you have to sow the seeds and there are times when you have to reap the crop. And when Almustafa saw that the time of the year, of Ielool, had come, the time of reaping...

HE CLIMBED THE HILL WITHOUT THE CITY WALLS AND LOOKED SEAWARD; AND HE BEHELD HIS SHIP COMING WITH THE MIST.

It almost literally happens in this way. If you wait and wait, your trust goes on growing, and when the trust matures in you, then you can be certain that the time has come to return to your origins. The search for God is not the search for some goal ahead. It is the search for the origins, it is the search for the space from where you have come.

Waiting means you are not asking, you are not desiring, you are not longing, you are not saying that now it is enough. As your waiting deepens, you are coming closer and closer to the origin, and the origin is at the very center of your being.

By the way, in Sanskrit, for "man" the word is *purus*. *Purus* comes from a root which means "city" -- *pur*. That's why you will see Kanpur, Nagpur, Jabalpur -- that *pur* means the city.

And you are a walled city. Just in the center of your walled city is your very origin; it is from there that you have grown. One day you have to go back to your origins.

When you came out of your origins, you were unconscious. Religion is a return journey -- and you all have come with a return ticket. But this time, going back, you will be going fully aware, alert, conscious. And this was the purpose of the whole pilgrimage: to complete the circle from the unconscious to consciousness, from darkness to light, from death to eternity. This is the whole purpose of our being here.

AND HE BEHELD HIS SHIP COMING WITH THE MIST.... And naturally, coming from the unconscious, you will always have to pass through a period which is full of mist.

If you have had at any time the experience of chloroform, then you will understand it. Because I had no experience of chloroform, I asked one of my friends, a very famous doctor. He said, "What are you suggesting? Without any operation, what is the need?"

I said, "I just want to see the circle -- from consciousness to unconsciousness, from unconsciousness to consciousness. I have seen it in myself, but I want something as an example that I can give to people, to those who are not alert, aware and conscious."

He said, "This is against our medical practice. A strange kind of thing...."

I said, "Who is talking about medical practice? And nobody is going to know about it, don't be afraid."

He was perspiring. I said, "Don't be afraid -- and if you *don't* do it, I am going to tell."

He said, "Strange, this is blackmail!"

And I said, "This is not blackmail, this is whitemail! Say yes or say no."

He said, "You wait, because if you start telling people, everybody will believe it. So it is better that you have it."

So he took me into his surgery, he gave me the chloroform and told me: "Count from one, two, three, and go on." I went on... when I reached fifty-one, he said, "Wait! I have never seen anybody who goes beyond seven, eight, nine at the most."

I said, "Your dose is not enough. You will have to give me at least a dose of three times more."

He said, "My God... but in the first place, chloroform is no longer used. And using it three times! But I can see... the way you were repeating, and when I said, `Wait!' you immediately opened your eyes."

So he gave me a good dose. I said, "I will consider it a good dose only if I stop at nine."

He said, "What do you mean? *You* will also know that you are stopping at nine?"

I said, "I will know it and I will tell you when I have stopped. So don't try to deceive me."

He gave me a good dose, and I remember that I started going slower, deeper; the numbers were as if they are coming from far away, and when nine came, I said, "Okay."

He said, "You are not supposed to speak while under chloroform!"

I said, "You should have said so before; I am a very obedient patient. Your dose is still not right."

I could feel that my numbers were getting slurred. But that is not a big thing -- after three, I get slurred anyway. Under chloroform, I was exactly, without any mistake going up to fifty-one. Without chloroform, I cannot go beyond three!

Five times the dose he had to give me, but it was a good experience. As you come back, you can see the whole circle if you are alert enough. If you are not alert enough, then too, you can feel this much: when you stopped, and when again you can remember that you had stopped at nine. And as consciousness comes back, you can see that you have passed through a dark tunnel.

But this is just a toy.

In the real experience also, it happens in the same way. When you are coming out of your unconscious there will be a period which can only be called a period of mist. Everything is unclear, surrounded by mist.

THEN THE GATES OF HIS HEART WERE FLUNG OPEN, AND HIS JOY FLEW FAR OVER THE SEA. AND HE CLOSED HIS EYES AND PRAYED IN THE SILENCES OF HIS SOUL.

The moment he saw that the ship had arrived, was coming closer, THE GATES OF HIS HEART WERE FLUNG OPEN. If you can wait silently, one day the guest is going to knock on your doors; the ship is going to come. It has always come, without any exception. And the proof and the evidence that you are not dreaming, that you are not hallucinating, is that suddenly for the first time you will see the gates of your heart flung open.

Up to now, what you used to say -- that "I am open" -- was only superficial. But now the joy of going back home is so much that the strength of the joy, the abundance of the joy, flings all the doors of the heart open.

Your heart is a seed.

When it opens it doors with joy, it becomes a flower.

You have come home.

There were many dark nights and there were many anguishes and many nightmares, but all that is over. Your joy is so much that it spreads all over the ocean. It is oceanic. This is the feeling that William James called "oceanic."

Only one psychologist of this century has touched just a little bit of your inner being -- and that man is not Sigmund Freud, that man is not Alfred Adler, that man is not Carl Gustav Jung. That man is William James, whom nobody bothers about. He defined religious experience as "oceanic." It cannot be just logical; you cannot reach to the word `oceanic' through logic, through reason, through psychoanalysis. Unless this man had felt something so big and vast that he could not find any word in the language....

"Oceanic" was never used before William James; he coined the word. "Ocean" is one thing; "oceanic" is a totally different thing.

AND HE CLOSED HIS EYES....

These small things are not small; they are of tremendous importance. When you are feeling inside such an oceanic joy, it is bound to be, absolutely, that you will close your eyes, because now there is nothing outside worth seeing. You have seen the seer. Now all that is beautiful and all that is around you and that you have always desired pales down. It loses all value. The eyes are bound to be closed.

So if you see the statues of Mahavira, Adinatha, Parashunyatha -- you will be surprised: why are they all with closed eyes? They have seen the outside -- now they are seeing the interiority of their being. It is qualitatively different. It is not that it is much more beautiful, no; it is a beauty of a totally different kind.

It is so real that the people who have experienced it have also said that the world is illusory, because they have seen something far more real than the stones and the objects and the mountains and the stars....

These small things show the authenticity of the person. Kahlil Gibran is not just philosophizing; otherwise, he would have forgotten about closing the eyes.

AND HE CLOSED HIS EYES...

And a very significant thing:

AND PRAYED IN THE SILENCES OF HIS SOUL.

Millions of people are praying every day, but not in the silences of their souls. Just words -- Christian words, Hindu words, Mohammedan words, Hebrew, Sanskrit, Arabic....

A prayer that consists of words is not a prayer at all.

A prayer consists only of silences.

And remember, he could have simply said, "And he prayed in the *silence* of his soul" and you would not have thought even for a single moment. In fact, that would have been more linguistically right: "He prayed in the silence of his soul." But it would have been existentially wrong, because it is not *one* silence within you; there are layers and layers and layers of silences.

Those who have entered, they know: there are seven layers of silences connecting to seven centers of your body. Each center becomes silent; hence, instead of using the singular "silence", he has used a plural: *silences*.

And you will be surprised that he is the only person who has used silences. There are other great poets, but they have always used "silence of the soul." Naturally, they are simply repeating what they have heard from generation to generation. It is not their own experience.

Kahlil Gibran's statement, *silences of the soul* shows that he has not only an intellectual approach, a philosophical approach, a theological approach -- his approach is existential. He has drowned himself in those silences. He has seen that it is not one silence -- there are layers and layers of silences. And each silence has its own fragrance, its own taste, so you can demarcate.

BUT AS HE DESCENDED THE HILL, A SADNESS CAME UPON HIM AND HE THOUGHT IN HIS HEART...

This is so profound that unless you have been on the path, it is impossible to make this statement. After experiencing the immense joy that spreads all over the ocean, and after entering depths of silences... a statement about sadness?

He is so authentic -- and he has not edited his experience at all. It will look illogical -- after such a beautiful spiritual experience, suddenly you become concerned about sadness? But what can he do?
And I agree with him absolutely.
After reaching peaks of joy, you will have to confront sadness.

BUT AS HE DESCENDED THE HILL, A SADNESS CAME UPON HIM... These are all symbolic, every word. It was certainly an uphill experience, but a poet cannot remain on the sunlit tops of the Himalayan peaks -- he has to come back. And naturally, seeing so much joy... and then the window starts closing; the flower again starts becoming a bud, the petals start closing as if after the dance, suddenly the evening has come and there is darkness all around. Coming from the hilltop into the dark valleys of life, A SADNESS CAME UPON HIM....

But his sadness -- and the sadness of all those who have realized something; it may not be the whole truth, it may be just a fragmentary experience. These words will relate to you not only Kahlil Gibran's experience but the experience of *everyone* who has ever been in such a space and come back down to the earth.

HOW SHALL I GO IN PEACE AND WITHOUT SORROW?

He has seen -- the ship is coming. Now you can see the human frailty, the dilemma: this world is known; that ship is still surrounded in mist. And one never knows where it is going to land you.

From the moment you became my fellow travelers, has not the question arisen in your mind, time and again: "Where is this pilgrimage going to end? HOW SHALL I GO IN PEACE AND WITHOUT SORROW?"

As he comes closer to the earth, as he comes closer to the outer world, as he comes closer to the flowers and the stars, a problem: HOW SHALL I GO IN PEACE... WITHOUT SORROW? -- in a ship one knows nothing about. You cannot even see the ship clearly, it is surrounded in mist; how can you see the other shore? It is absolutely invisible. And who knows whether there *is* any other shore? because nobody has ever returned from the other shore to give you an eyewitness account.

HOW SHALL I GO IN PEACE....? -- he's torn apart -- AND WITHOUT SORROW?... and for many reasons.

NAY, NOT WITHOUT A WOUND IN THE SPIRIT SHALL I LEAVE THIS CITY.

The world of our experiences, the world of our bodily pleasures, the world of our mind, its flights...."How shall I leave? So much beauty on one side -- which is tangible; I can touch it, I can feel it -- and I'm to leave all this for something unknown, intangible, invisible." You can understand; putting yourself in his place, the heart will be torn apart. It will be almost the anguish of "To be, or not to be?" because all that you are, your roots, are here in this earth.

LONG WERE THE DAYS OF PAIN I HAVE SPENT WITHIN ITS WALLS.

He's not unaware of the fact: "In this city, which is known to me... LONG WERE THE DAYS OF PAIN... anguish, anxiety. AND LONG WERE THE NIGHTS OF ALONENESS. But still -- and this has to

be understood by every meditator -- because everybody has lived in this world, in this body, perhaps for many, many lives, we have even become accustomed to pain. We will miss it. We have become accustomed to misery. You cannot conceive of yourself without misery, without pain, without anxiety. Then what will you be? -- because all that you have been consists of all these things. So although they are not your longings, not your desires, the very experience of living in them for centuries and they have become your second nature.

Kahlil Gibran gives a greater psychological insight than any psychologist of our times:

AND WHO CAN DEPART FROM HIS PAIN AND HIS ALONENESS WITHOUT REGRET?

Strange seems to be the statement -- but it is not strange, it is the experience of all of you. The same pain, the same misery -- and you know that it is heavy on the heart and you are also aware that you can drop it, but you have been too long with it. A certain friendship, a certain love affair with the misery... otherwise, nobody is preventing you from dropping all your miseries.

The day I decided to drop, I dropped it. I had not even gone to ask anybody, "How to drop?" Anybody who asks how to drop misery does not want to drop it; that "how" will create more misery.

And there are, all around the world, people who are selling misery to you. Wherever there is a demand, there is a supply. You go to those people -- "I want to drop the misery how to drop it?"

They say, "Stand on your head!" Torture your body. This is yoga. But it takes lives to drop it -- go on standing on your head and distorting your body. It is good that people don't follow these misery-sellers, hawkers; otherwise, they would turn the whole world into a circus. If the whole world becomes impressed by yoga -- what do you think? -- everywhere you will see such great scenes.

I have heard that when Pandit Jawaharlal Nehru was prime minister of India, he was very much interested in yoga -- particularly, standing on his head every day early in the morning.

One donkey -- he was no ordinary donkey, remember; he was the leader of all the donkeys of India -- had gone to see him, because donkeys are not represented in the assemblies and the parliament and they also have some rights! So he was on a deputation, thinking that early in the morning would be good because a person is still not tired; the whole day's problems are not there, he is fresh. And Jawaharlal was doing his *shirshasana*, his headstand, in the garden of his residence. Of course, there were two policemen standing at the gate.

The donkey first thought: "Should I ask or just go in?" He said, "If I ask there may be trouble," and those two policemen did not care about a donkey; if he is goes inside, there is no harm, let him go.

He went directly to where Nehru was doing his headstand. He looked into Nehru's eyes. Nehru said, "My God! What has happened to you, why are you standing upside down?" Nehru asked the donkey!

It is good that... otherwise you would find donkeys doing headstands and anything is possible because in yoga....

The moment you ask how to drop misery you know perfectly well you don't want to drop it, because there is no reason. If you don't want to be miserable, it is so simple -- don't be miserable. I simply decided. And thirty-five years have passed; I have not been miserable -- although the whole world is trying to make me miserable. But they should remember: it is impossible. Once I have decided, I have decided.

As I was coming out of the American jails, the jailer said to me, "Strange... people enter jail and they look very good. When they come out they look very bad. But you are looking better!"

I said, "Twelve days of complete rest, no problem, no disciples... no need of any security" -- I was the most secure person inside. I told him, "Even President Ronald Reagan is not so secure. If you want him to be really secure, put him in jail! -- absolute security!"

He said, "I have never seen any man... I am going to retire soon. In my whole life's experience, you are the first man who has come out of the jail so happy."

I said, "I didn't think it would be so soon; I was planning to rest a little more."

But it was not only the jailer. My attorneys, as I came to them, said, "What happened? You are looking far better." As I reached my residence, Vivek said, "Why don't you look so good here?"

I said, "This is not a jail. I was practicing for twelve days because I know for certain if there is any hell -- I'm going too!"

God is not going to tolerate me. His priests are not tolerating me anywhere in the world. Even if I somehow reach heaven, God is not going to allow me in. Perhaps they have already passed a resolution --

"This man is dangerous. If he comes this side, be alert!" But they need not be worried, I'm not going to their side.

So I said, "These twelve days in American jails, one jail in England for one night's experience, some experience in Greece... soon I'll be ready for a world tour! Because before you go to hell, some practice is absolutely necessary. I never go anywhere without homework!"

TOO MANY FRAGMENTS OF THE SPIRIT HAVE I SCATTERED IN THESE STREETS. AND TOO MANY ARE THE CHILDREN OF MY LONGING THAT WALK NAKED AMONG THESE HILLS, AND I CANNOT WITHDRAW FROM THEM WITHOUT A BURDEN AND AN ACHE.

What he's saying is almost what I could have said. How can I leave my body without you all? My ship arrived a long time ago but I am not even looking at it.
He is right. Every master will feel the same way:

TOO MANY FRAGMENTS OF MY SPIRIT HAVE I SCATTERED IN THESE STREETS. AND TOO MANY ARE THE CHILDREN OF MY LONGING THAT WALK NAKED AMONG THESE HILLS, AND I CANNOT WITHDRAW FROM THEM WITHOUT A BURDEN AND AN ACHE.
IT IS NOT A GARMENT I CAST OFF THIS DAY, BUT A SKIN THAT I TEAR WITH MY OWN HANDS.
NOR IS IT A THOUGHT I LEAVE BEHIND ME, BUT A HEART MADE SWEET WITH HUNGER AND WITH THIRST.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #2
Chapter title: A boundless drop to a boundless ocean

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BELOVED OSHO,
YET I CANNOT TARRY LONGER.
THE SEA THAT CALLS ALL THINGS UNTO HER CALLS ME, AND I MUST EMBARK.
FOR TO STAY, THOUGH THE HOURS BURN IN THE NIGHT, IS TO FREEZE AND CRYSTALLIZE AND BE BOUND IN A MOULD.
FAIN WOULD I TAKE WITH ME ALL THAT IS HERE. BUT HOW SHALL I?
A VOICE CANNOT CARRY THE TONGUE AND THE LIPS THAT GAVE IT WINGS. ALONE MUST IT SEEK THE ETHER.
AND ALONE AND WITHOUT HIS NEST SHALL THE EAGLE FLY ACROSS THE SUN.
NOW WHEN HE REACHED THE FOOT OF THE HILL, HE TURNED AGAIN TOWARDS THE SEA, AND HE SAW HIS SHIP APPROACHING THE HARBOR, AND UPON HER PROW THE MARINERS, THE MEN OF HIS OWN LAND.
AND HIS SOUL CRIED OUT TO THEM AND HE SAID:

SONS OF MY ANCIENT MOTHER, YOU RIDERS OF THE TIDES,
HOW OFTEN HAVE YOU SAILED IN MY DREAMS. AND NOW YOU COME IN MY AWAKENING, WHICH IS MY DEEPER DREAM.
READY AM I TO GO, AND MY EAGERNESS WITH SAILS FULL SET AWAITS THE WIND.
ONLY ANOTHER BREATH WILL I BREATHE IN THIS STILL AIR, ONLY ANOTHER LOVING LOOK CAST BACKWARD,
AND THEN I SHALL STAND AMONG YOU, A SEAFARER AMONG SEAFARERS.
AND YOU, VAST SEA, SLEEPING MOTHER,
WHO ALONE ARE PEACE AND FREEDOM TO THE RIVER AND THE STREAM,
ONLY ANOTHER WINDING WILL THIS STREAM MAKE, ONLY ANOTHER MURMUR IN THIS GLADE,
AND THEN I SHALL COME TO YOU, A BOUNDLESS DROP TO A BOUNDLESS OCEAN.

Almustafa says, "... I CANNOT TARRY LONGER. THE SEA THAT CALLS ALL THINGS UNTO HER CALLS ME, AND I MUST EMBARK."

This is the experience of all those who have become awakened to their reality, who are realized spiritual beings. Their work on themselves is complete; they need not tarry any longer in the dark valleys of life. But they tarry as long as existence allows them.

The reason is transformation: the moment you know yourself, your passion -- the same energy that was dragging you down and down -- becomes a new force. Hence the word *compassion* -- passion has become compassion, lust has become love. Passion has a thousand and one problems; compassion has only one problem.

I am reminded of Gautam Buddha. It is said... the words are not important but the meaning is the most beautiful and the most significant one can experience. When Gautam Buddha became enlightened, it was a full moon night. For the first time he faced a new question. He had faced many questions -- and because he was able to dissolve all those questions, he was not even aware before that this question, the last one, would also arise at a certain moment in the journey towards the stars. It was compassion.

As he became enlightened, all his own worries, anxieties, disappeared as if they had never existed before, as if he had been asleep and it was just a nightmare. Now that he was awake, all those dreams were not there. But a new thing -- so new that he had not even dreamt of it -- suddenly became his whole being.

Compassion is the name of that state. The whole energy that was involved in passions is purified, refined. It no longer goes downwards -- it opens its wings and is ready to fly. But what about those millions and millions of people who are still wandering in darkness, in blindness? Can he simply be so selfish that he can forget all about them? Friends and enemies, lovers and those who hated him, people who nourished him all his life and the people who wanted to destroy him. But when compassion arises, the difference between the friend and the enemy disappears. Now it is just a whole caravan of humanity -- fellow travelers.

Should he look back or just go ahead and disappear into the universal bliss? He has come to the point from where there is no barrier for him. He can move and fly like an eagle into the open sky of truth, beauty, goodness -- *satyam, shivam, sunderam*.

But what about those who are left behind? They may have hated him -- they *have* hated him; efforts were made on his life many times. But the moment compassion arises, one feels compassion even for those whose whole effort was to destroy the man, to destroy his message, to destroy him so entirely that his name disappears, forgotten. But still... they are human beings, facing same anxieties, the same problems, the same jealousies; suffering in the same hell.

The story is that Buddha stopped at the gate of paradise, for which he had been working his whole life. The door opened. There was music, celebration, because only once in a while the door opens. Only once in a while there is a man who rises to such heights that paradise has to rejoice. The gatekeepers asked, requested: "You have arrived! Come in." But they were surprised. He was looking sad, because he was not thinking this moment about paradise and its benedictions. He was thinking of millions of souls wandering, not knowing where to go, not knowing what to do, suffering, in deep torture.

Should he go back and forget all about the paradise and its pleasures, its eternal life, its every moment rejoicings? He has achieved it with great arduousness. Now that he has found it, and now that paradise is celebrating to receive him -- should he enter the gate? But that will be utter selfishness, ugly -- not worthy of a man like Gautam Buddha.

He told the doorkeepers, "Please, shut the doors again. I cannot come in. I will wait until the last human being has passed into paradise. I am going to be the last human soul and these doors will not be opened again once I enter. It may take eternity but it does not matter. I see millions of sad faces, hearts full of tears,

people who have never known a smile -- their whole life is just hellfire.

"No. Please close the doors. I am afraid -- if the doors remain open, in some weak moment I may be tempted to enter."

Buddha still stands outside the gate of paradise -- because we are all still groping -- for us and for millions of the past and for the millions of others who will be coming.

This may be just a beautiful story but it contains pure truth, unpolluted.

Almustafa is in the same situation. His ship has arrived, *yet i cannot tarry longer*.... He wants to be still in the world. He has loved the world, although there were dark nights... but there were beautiful sunrises too. And there were thorns but there were beautiful roses too. Although there were people who have tried to kill him, there were people who were ready to die for him any moment. Just a word from him would have been enough. Thousands of people have said to him, with their total heart and being:

Buddham sharanam gachchhami: I go to the feet of the awakened one.

Sangham sharanam gachchhami: I go to the feet not only of the awakened one, but also to the commune that has arisen around him, all kinds of seekers.

Dhammam sharanam gachchhami -- not only to Buddha, not only to his commune, but also to his *message*.

There were these people also.

Buddha remained at the gate -- perhaps the same situation arises in every mystic's life. But existence has certain cosmic laws. It never makes any exceptions. That's why I said it is a beautiful story, signifying a tremendously meaningful truth. Don't forget: existence cannot allow exceptions, Buddha or no Buddha. If you have arrived, you have arrived. I know from my own experience: there are no gates to paradise and there are no gatekeepers... *yet i cannot tarry longer*.

Almustafa *wants* to tarry a little longer but it is against the rules of our very life. He has to go; he will *have* to go -- with a deep sadness in his heart.

He has achieved blissfulness, peace, silence, serenity. He has blossomed in thousands of flowers. His spring has come... but others are still seeds. Millions have even forgotten that they are seeds, that they have a potentiality, of growth. Hence, every realized soul would like to tarry a little longer just to say that which is almost impossible to say... but at least that which cannot be said can be shown; perhaps not in words but in silence.

He would like to tarry a little longer so the people living in darkness can at least see what is possible to a man -- his aroma, his presence -- to tarry a little longer so that a few can drink from his eyes, from his presence, from his grace. Now that he is capable of becoming a bridge between these two worlds which are unbridgeable, the rules do not allow it. However much he wants to tarry a little longer, he will have to go:

THE SEA THAT CALLS ALL THINGS UNTO HER CALLS ME, AND I MUST EMBARK.

It is impossible, when the universe calls you, to say no.

You are part of it.

Your heartbeats are not different from the heartbeat of the universe. You are not separate. You are separate only in your ignorance. As you become enlightened, as your interiority becomes full of light, there is a great shock and surprise waiting for you: "My God, now I can help but the universe is calling me. Unwillingly, reluctantly... but I will have to go. *I must embark*."

This is a totally different kind of sadness. You all have known sadness that was selfish. You have lost something -- a beloved, a friend, a mother, a father. Your sadness has always been of losing something that you never wanted to lose. Your sadness is the sadness of the bankrupt.

But the sadness Almustafa is talking about is not *your* sadness. Even your moments of happiness are lower, far lower than the moments of sadness of a man who is standing at the door -- because the whole situation has changed. He is not sad for himself. Now he is no more. He is only bliss, he is only ecstasy; the question of sadness does not arise.

His sadness is for others. He can do something, but the ship is coming and the sea is calling and existence accepts no exceptions -- he will have to embark.

Joy in the heart for what has happened to him, and tears in his eyes... because he will be leaving all those with whom he has lived long, suffered long. He has been almost one with them.

FOR TO STAY, THOUGH THE HOURS BURN IN THE NIGHT, IS TO FREEZE AND CRYSTALLIZE AND BE BOUND IN A MOULD.

His trouble is twofold: he cannot stay anymore, the rules are against it. And he cannot stay even if existence makes an exception, because staying neither in this world nor in that world will put him into a limbo.

FOR TO STAY, THOUGH THE HOURS BURN IN THE NIGHT, IS TO FREEZE AND CRYSTALLIZE AND BE BOUND IN A MOULD.

There are only two ways -- either to go back and live the life that he never wanted to live, for the sake of others, or to go ahead and enter into a new life, a higher life, a life that knows no death. But if you remain between the two, you will be crystallized into a mould; you will be turned into a stone statue.

Life is movement, it is a flow. It is a river, it is always moving. The moment it stops moving, it becomes dirty, muddy, starts dying. Flowing, it remains fresh and young and excited and adventurous because it does not know what is going to happen in the next moment.

Existence knows only flowing -- always moving, never stopping. To stop is another name of death. In any direction, in any dimension -- the moment you stop you are dead.

Hence I am against the idea that God is perfect. If he is perfect then Friedrich Nietzsche is right, that he is dead. Perfection means death. Once something is perfect, there is nothing left to be done, nowhere to go, no possibility of any more growth. Because all the religions of the world have made their gods absolute, perfect, that is the reason why Nietzsche is saying that God is dead. But Nietzsche was only a philosopher -- of great intelligence, but no meditation.

I say unto you, it depends on you whether your god is going to live or to die.

Go on moving, then your god is alive.

Stop and your god is dead.

It is almost like a bird on the wing: if the wings go on moving, the bird is alive. If the wings stop moving, the bird will fall down on the earth, dead. Movement is synonymous with life. Anything permanent, unmoving is synonymous with death.

Only death never moves.

Life knows no other law than movement.

I have always loved a beautiful, ancient story. A great king dreamt that a black shadow was standing before him. Even in his dream, he felt a great fear. Somehow he managed to ask the shadow: "Who are you and why are you here in my dream?"

The shadow said, "I have come with a purpose. I am not your enemy, don't be afraid. I've come to warn you that tomorrow, as the sun is setting, you will die. So do anything that you can to avoid death.

"It is unprecedented," the shadow said. "Never is anyone informed by death beforehand. It does not come with an appointment; it simply comes and you are no more. But you have been such a beautiful man and such a nice king, loved by millions of people. You have never invaded any country, you have never gone to war. You have done no violence to anybody. Just thinking of this, for the first time, I am going against my own discipline. I am informing you. You have almost a whole day to protect yourself -- do something!"

No one can sleep after such a dream. The king immediately asked his security to be on alert. He had an old servant who was almost like his father, because his father had died very early and this servant had raised him and protected his empire, and when he was of the right age, crowned him as the king. Naturally, he called the old man.

He said, "I have seen such a dream... I have tightened security measures. What else can be done? Time is very short, I have never seen time moving so fast."

The old man said, "Security measures will not help. If death can enter even in your dreams, what can these people do to prevent it? It is better that you call immediately all the wise people of the country, astrologers, philosophers, learned scholars, great priests. Seek their advice. I'm just an old servant."

Immediately all the wise people from the capital were gathered. They came with their scriptures and they started arguing with each other. Night was gone, the sun had risen. And once the sun has risen, the sunset is not very far away. And all those wise people -- philosophers, astrolgers and others -- were so much

engaged in argumentation, in criticizing each other's view that the old servant said to the king, "Leave these people. They have never come to any agreement in centuries! No two philosophers have ever agreed on any point. With these big scriptures they have come... they will take centuries. They all have their own hypotheses, theories about death. My suggestion is, let them discuss. You take your best horse -- and you have the best horse in the world -- and escape from this palace as fast as possible. Don't stop until sunset has passed and you are still alive."
The idea was appealing.

It is said in a proverb in Tibet: Why do dogs bark at each other continuously, day in, day out? The proverb says these are philosophers; from their past lives, they have not forgotten yet... barking at each other. They know only barking. And strangely enough, they bark at the moon. Now what concern have dogs with the moon? They are not astronauts. But they are discussing the beauty! To us it is barking, but that is their language.

They always bark at people who are in uniforms -- policemen, postmen. Strange people -- why should they bark at poor postmen, policemen, sannyasins? They are absolutely against uniformity. They cannot agree on anything, and uniformity shows agreement. That's why I have withdrawn... why unnecessarily trouble poor dogs? If you are not in a uniform, the dog will not pay any attention. You don't mean anything, you are not a philosophical question. Once you are in uniform, then it is impossible for the dog *not* to disagree.

So the old man said, "You know the old proverb. These astrologers and philosophers are going to be born as dogs and they will bark and they will continue for eternity in this way. Don't waste time. They are not concerned with you, they are not concerned with your death. They are concerned with their *opinions* about death."

The king escaped from the palace. That seemed to be a very rational approach. Death had appeared in the palace, so it was better to go as far away from the palace as possible. He had really a great horse, and he took him outside the boundaries of his kingdom. He was very happy. The sun was setting and he came across a beautiful grove of mango trees, a silent and cool place to rest. The whole day long, they had not eaten anything. They had not even taken any care about their thirst because no moment could be lost -- you cannot die in one day if you don't drink water or you don't eat food.

But now it was almost over. Almost half the sun had gone under the horizon; the other half would be slipping soon... and then there will be night and the beautiful place he has found.

So he said, "This is the right place." He stopped, got down from the horse, patted the horse and said, "You are my greatest friend. I have never seen a horse who can go so fast." And just as he was praising the horse, the sun went down. He felt a hand on his shoulder. He looked back... the black shadow that he had seen in the dream.

He said, "I must also thank your horse. You certainly have the best horse in the world, because I was worried -- this is the place destined for your death. I was worried whether you would be able to reach in time or not. But you have come in time, and the moment you stopped... I was following you. My work was done."

Whenever anything stops... a full point is a death point. *For to stay, though the hours burn in the night, is to freeze and crystallize and be bound in a mould*. You cannot tarry anymore. Once you have seen the ship, once you have heard the call of the ocean, nothing can be done.

FAIN WOULD I TAKE WITH ME ALL THAT IS HERE. BUT HOW SHALL I?

This is such a great insight. Although in life there is misery, pain, agony, anguish -- but there are also moments of joy, moments of love. The work is difficult to sort out, everything is mixed. But life is not absolutely dark. There are in the darkness a few shining stars too. In fact, the more life is dark, the more stars shine.

Fain would i take with me all that is here... Nothing can be taken. And there is so much! *...but how shall I*? The moment you pass the boundary of this life into the universal, you have to leave everything behind. You cannot take anything with you except yourself. That's why all intelligent people in the world have been only interested to know about themselves, to find themselves -- because that is the only thing you have brought into the world and that is the only thing you are going to take out of the world.
All else belongs to the world -- nothing belongs to you.

A VOICE CANNOT CARRY THE TONGUE AND THE LIPS THAT GAVE IT WINGS.
ALONE MUST IT SEEK THE ETHER.

Although the tongue and the lips gave birth to the voice, the song, the poetry... but the song cannot take with it the lips, the tongue. The song will have to leave them behind... *alone must it seek the ether* ... this eternal infinity of space. *And alone and without his nest shall the eagle fly across the sun*.

You cannot take your nest. You have built it, it was cozy. In rain, in winter, in summer, it protected you. But you cannot take it with you. You cannot take those who loved you, you cannot take those you had always thought that you cannot live without. It was your love nest....

Alone -- -and absolutely alone -- the eagle has to *fly across the sun*. There is no possibility for the eagle to carry any luggage, howsoever precious.

All these thoughts suddenly became very promiment. They were never before so. Before, he was thinking how to get out of this madhouse that we call the world, how to get out of this insane crowd that surrounds you.

But now that the moment has come and you are able, suddenly you realize -- you will be left alone, and you have never been alone. You were born in a family, in a society, in a tradition, in a religion, in a country. You have grown with millions of people around you and suddenly you have to leave *everything*, without any discrimination.

The idea of renunciation arose out of such experiences. If Mahavira renounced his kingdom... he was going to be the successor of his father. His younger brother tried to persuade him: "You are going to be the king. Why are you going away?"

And the answer was, "It is only a question of time. One day, one has to go alone. Tomorrow is uncertain; hence I have to go right now. And you are here to be the king -- *you* be the king." And he was so total in his renunciation that he renounced even clothes. He went naked.

Only three names are worth remembering. One is Mahavira of India; the other is Diogenes of Greece. And the third is Laila of Kashmir. They renounced everything, for a simple reason: when it is going to be taken away, it is more prestigious to throw it away. When it is certain, absolutely certain to be taken away, then why unnecessarily carry the burden and the problems and the puzzles that will be created by the burden?

Out of the three, Laila is the most important because she is a woman. To be naked is not that difficult for a man. But for a woman... and a beautiful woman; Kashmir produces the most beautiful women in the world. And Kashmir loved Laila so much... it is almost impossible for a Mohammedan, and Kashmir is ninety percent Mohammedan. Laila was Hindu. But Mohammedans have a saying in Kashmir: "We respect only two words in the world: *Allah* -- God -- and *Laila*. These two words are enough." They have raised Laila to the same status as God. They have not done that even to Hazrat Mohammed, who is the founder of Mohammedanism. Laila is not even a Mohammedan but her courage, her grace, her beauty and her absolute determination not to have any possession and just to be an eagle, totally free from possessions....

Paradoxical it is, but worth remembering: the moment you renounce everything, you possess the whole universe. Then the whole sky is yours.

NOW WHEN HE REACHED THE FOOT OF THE HILL, HE TURNED AGAIN TOWARDS THE SEA, AND HE SAW HIS SHIP APPROACHING THE HARBOR AND UPON HER PROW THE MARINERS, THE MEN OF HIS OWN LAND."

Now it is becoming more and more difficult for him. First it was a ship far away, surrounded in mist. There was a possibility to decide in favor of the known and not to bother about the unknown. But as he was descending the hill, he looked back again -- the ship had almost reached the harbor, and he saw the mariners and he saw many *men of his own land*.

These are all symbols. Kahlil Gibran, through Almustafa is trying to say that it is impossible to choose the known once the unknown approaches closer and closer. And the moment he saw the people of his own land... now the unknown starts becoming known. Now it is not such a risk -- he knows those people, he has recognized them. Now it is not a question of choosing. By the time he has reached the foot of the hill, he

knows in his heart that the time to go has come. Now nothing can prevent him. The only thing that could have prevented him was the unknowability, the strangeness of the ship. But it is no longer strange.

Those people represent experiences, experiences that he recognizes now as his true source of life -- not this world in which he was an outsider, a stranger, somehow deceiving himself that "I am not an outsider. I am a Hindu. I am a Mohammedan. I am a Christian." These are deceptions that we have created, false identities, so that we don't feel that we are in a strange place where we don't belong.

No one is a Hindu and no one is a Mohammedan, no one is a Christian. No one is a German, no one is a Japanese, no one is an American. These are false identities, props -- somehow we go on believing in them; otherwise we will feel so alone.

No one is a husband, no one is a wife. Just by sitting beside a fire and a priest repeating mantras in Sanskrit -- which neither he understands nor you understand -- and just a few minutes before, you were strangers....

In India -- and the same is true in other countries in different ways -- the basic thing is some ritual. The priest creates the ritual. The husband and wife take seven rounds around the fire and two strangers have become as if they are born for each other.

I was a professor in my university. One professor was really going through difficult times with his wife. She actually beat him. Finally, he came to me. He was not known to me but somebody suggested to him that "The man has strange ideas, maybe he can figure out something."

He said, "I will not hide anything." He showed me his back, because that very morning the wife had beaten him with a stick. There was blood.

He said, "What to do?"

I said, "You are an idiot! How did she become your wife?"

He said, "How? We have taken the seven rounds around the fire god."

I said, "Take seven rounds again in the reverse order! It is so simple. Fire is not a problem; if you have gone clockwise, this time go anti-clockwise, or if you have gone anticlockwise, this time go clockwise. And say goodbye to her -- why be bothered?"

He said, "The people who have sent me to you were right that you are a man of strange ideas. I have never thought about it, such a simple solution. If seven rounds can make two persons husband and wife, then just in the reverse order they are released." He said, "But you will have to come with me."

I said, "Why are you creating trouble for me?"

He said, "But a priest is needed!"

I said, "Then I am coming."

And he said, "Do you know Sanskrit?"

And I said, "Don't be worried. Neither your priest knew it, nor you, nor your wife. And this time it is not going to be marriage. I will do it in Hebrew."

He heard the word *Hebrew*. He said, "Are you a Jew?"

I said, "I am no one; I just thought if Sanskrit has made you husband and wife, Hebrew may be helpful. You have to go anticlockwise anyway."

He said, "Give me a little time...."

I said, "You will get another beating from your wife. You are asking for time so that you can ask your wife what her idea is -- she will beat you, and then I am not coming. Because if she can beat you... I am a complete stranger. I don't want to be beaten unnecessarily."

We have created friends, relationships, which are just to pretend one thing: that we are not alone. But whatever you do, it is all phony. Deep down you know you are alone. Deep down you know that even living with your wife for thirty or forty years, neither do you know her nor does she know you. You cannot even have a nice conversation for five minutes. The husband enters in the house and immediately starts reading the newspaper, just to avoid the wife.

But it is not so easy. Wives are throwing newspapers, books, turning the radio off, the television off -- "First I have been waiting the whole day, and you come home... and to avoid me, you have managed these devices." You go to any house and you will be surprised, that if the wife is in one direction, the husband keeps his newspaper... he is not reading it, or he may have read it many times.

Whatever we do, there is no glue which can make two persons one. Even if the glue is made in Germany, it won't work.

AND HIS SOUL CRIED OUT TO THEM AND HE SAID: SONS OF MY ANCIENT MOTHER, YOU RIDERS OF THE TIDES, HOW OFTEN HAVE YOU SAILED IN MY DREAMS. AND NOW YOU COME IN MY AWAKENING, WHICH IS MY DEEPER DREAM.

There is not a single human being who has accepted his situation as it is. There is a dream that things could be better, he could be in a better world. He himself could be in a better consciousness.

HOW OFTEN HAVE YOU SAILED IN MY DREAMS. AND NOW YOU COME IN MY AWAKENING, WHICH IS MY DEEPER DREAM.

As you meditate, you will pass many layers of the mind -- from the conscious to the unconscious, from the unconscious to the collective unconscious, from the collective unconscious to the cosmic unconscious. This is your darker side, your night of the soul. And you will meet strange dreams, strange phenomena.

Western psychology is completely lost into the unconscious part of your being, the darker side of your being. They can't see a simple, logical truth: that if there is night, there must be a day; if there is unconsciousness, more unconsciousness and more unconsciousness, there must be another wing to your life -- consciousness, more consciousness....

Meditation and psychology move in two different directions. Psychology goes on digging in the darker parts of your being and finds only dreams. It becomes psychoanalysis, just analysis of dreams.

In the East, we have not bothered about the unconscious part, because with the same effort you can move to the other side of your being, the lighter side, the day of your life where sun shines forth in an unclouded sky. From conscious to superconscious, from superconscious to collective superconscious, and from collective superconscious to cosmic superconscious... that cosmic superconscious is the moment of awakening.

Kahlil Gibran is saying: I have seen you in my nights; now I am seeing you with fully awakened consciousness. But this is my deepest dream -- to realize myself, to become myself, to be my potential. So although I am seeing you in my full awakening, it is also my deepest dream, my greatest longing, to come home. It becomes more and more difficult now to tarry anymore on this shore.

READY AM I TO GO, AND MY EAGERNESS WITH SAILS FULL SET AWAITS THE WIND.

I am just waiting for the wind to take me home -- *ready am I to go, and my eagerness with sails full set awaits the wind*. The only waiting is for the wind, so that the sails can be full of the wind and I can move back to my origins, to the land of my deepest dream and of my deepest awakening.

ONLY ANOTHER BREATH WILL I BREATHE IN THIS STILL AIR, ONLY ANOTHER LOVING LOOK CAST BACKWARD, AND THEN I SHALL STAND AMONG YOU A SEAFARER AMONG SEAFARERS.

Because the air is still right now, the ship cannot move. This small time I can use. At least I can breathe my last breath as a memory of this strange world.

Only another loving look... With loving eyes I can have a backward look at the world in which I have lived, loved, suffered, rejoiced. It has been my home up to now. Now I realize it is only a caravanserai, but old beautiful memories... just one look backwards. One more breath and I am ready.

... AND THEN I SHALL STAND AMONG YOU, A SEAFARER AMONG SEAFARERS. AND YOU, VAST SEA, SLEEPING MOTHER, WHO ALONE ARE PEACE AND FREEDOM TO THE RIVER AND THE STREAM, ONLY ANOTHER WINDING WILL THIS STREAM MAKE...

Kahlil Gibran certainly has a magical touch -- whatever word he touches.... There are ordinary words you all use, but once he touches them they become gold. He's saying: Every river, before it falls into the ocean, hesitates for a moment, wants to look back. The long journey from the mountains, all those experiences, good and bad....

ONLY ANOTHER WINDING WILL THIS STREAM MAKE, ONLY ANOTHER MURMUR IN THIS GLADE, AND THEN I SHALL COME TO YOU....

Just give me this much time...

A BOUNDLESS DROP TO A BOUNDLESS OCEAN.

I am ready.

The beauty of his statement... that whatever may have happened, it was always mixed, and one never knows: there may never again be a chance to visit this strange place, these strange people whom I thought were my friends, my wives, my husbands, my children, all these trees, these mountains -- just a look, and there is time because the air is still. As the air starts filling the sails of the ship, I am ready.

He has come to a decision which every seeker of truth one day comes to.

I hope every one of you will come to the same point, where the river takes one look backwards and then melts into the ocean and becomes the ocean....

A BOUNDLESS DROP TO A BOUNDLESS OCEAN.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 1

Chapter #3
Chapter title: A seeker of silences

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BELOVED OSHO,
AND AS HE WALKED HE SAW FROM AFAR MEN AND WOMEN LEAVING THEIR FIELDS AND THEIR VINEYARDS AND HASTENING TOWARDS THE CITY GATES.
AND HE HEARD THEIR VOICES CALLING HIS NAME, AND SHOUTING FROM FIELD TO FIELD TELLING ONE ANOTHER OF THE COMING OF HIS SHIP.
AND HE SAID TO HIMSELF:
SHALL THE DAY OF PARTING BE THE DAY OF GATHERING?
AND SHALL IT BE SAID THAT MY EVE WAS IN TRUTH MY DAWN?
AND WHAT SHALL I GIVE UNTO HIM WHO HAS LEFT HIS PLOUGH IN MIDFURROW, OR TO HIM WHO HAS STOPPED THE WHEEL OF HIS WINEPRESS?
SHALL MY HEART BECOME A TREE HEAVY-LADEN WITH FRUIT THAT I MAY GATHER AND GIVE UNTO THEM?
AND SHALL MY DESIRES FLOW LIKE A FOUNTAIN THAT I MAY FILL THEIR CUPS?

AM I A HARP THAT THE HAND OF THE MIGHT MAY TOUCH ME, OR A FLUTE THAT HIS BREATH MAY PASS THROUGH ME?
A SEEKER OF SILENCES AM I, AND WHAT TREASURE HAVE I FOUND IN SILENCES THAT I MAY DISPENSE WITH CONFIDENCE?
IF THIS IS MY DAY OF HARVEST, IN WHAT FIELDS HAVE I SOWED THE SEED, AND IN WHAT UN-REMEMBERED SEASONS?
IF THIS INDEED BE THE HOUR IN WHICH I LIFT UP MY LANTERN, IT IS NOT MY FLAME THAT SHALL BURN THEREIN.
EMPTY AND DARK SHALL I RAISE MY LANTERN,
AND THE GUARDIAN OF THE NIGHT SHALL FILL IT WITH OIL AND HE SHALL LIGHT IT ALSO.
THESE THINGS HE SAID IN WORDS. BUT MUCH IN HIS HEART REMAINED UNSAID. FOR HE HIMSELF COULD NOT SPEAK HIS DEEPER SECRET.

The moment someone comes back to his own self -- after long wanderings into strange lands, living meaningless lives -- it is not only that *he* comes home; the truth of his coming home is immediately felt in thousands of hearts, far and wide.
You cannot hide the flame of truth.
Those who have eyes are bound to see it.

And you cannot stop the fragrance of your flowering from reaching those who are not dead, who are still alive, who are still sensitive, who are still open to receive.

That's what happened. As Almustafa saw his ship coming closer and closer to the harbor, as he recognized that this ship is not something unknown, but something that he had forgotten... he knows it. He recognizes the people, the mariners on the ship, and suddenly the fear of the unknown disappears. And with the disappearance of the fear, a determination arises in him: "Now I have to go. My time to leave this dark and dismal existence, towards the eternal and the ultimate, has come."

AND AS HE WALKED DOWN THE HILL, HE WAS AMAZED TO SEE -- HE SAW FROM AFAR MEN AND WOMEN LEAVING THEIR FIELDS AND THEIR VINEYARDS AND HASTENING TOWARDS THE CITY GATES.

Nothing has been said yet. But something has reached the hearts of those who have not become stones, who can still feel, who can still love. He has not revealed to anyone that his ship has arrived and the time of departure is not far away. He was just coming to say that, "Long I have lived with you. Thousands of beautiful memories I am carrying with me, but I will have to leave you behind. I have heard the call from the ocean. The people of my land, of my birth, of my origins, for whom I have been waiting for twelve years, have arrived."

Without any indication, people started rushing towards him from different directions: *leaving their fields and their vineyards and hastening towards the city gates*.

It is not only that communication needs always words. In fact, the more valuable is the message, the less the words are needed. And if the message is of the ultimate home, silence is enough.

Why have these people, simple and innocent, suddenly started rushing towards him? -- *hastening*. They have never bothered about him. He has been with them for twelve years, nobody has paid any attention to him. And today, when he is to leave, men and women are rushing towards him.

This has always happened. Nobody in the whole history of man has been able to hide the truth. It is like a light -- how can you hide it? It may be a faraway star to you, you may not be able to reach it -- but nobody can prevent you from recognizing it.

And remember: recognizing it is not a small matter. Your heart is touched, your being is full of joy. One of you, at least one of you has blossomed; his fragrance has reached you. Before the petals fall and the flower disappears, you have to reach quickly, at least to say goodbye, to show your thankfulness -- because his realization shows definitively that you are also carrying the same seed. Perhaps you have not searched for it, have ignored it, got lost in many many things in the world.

One person remembering himself reminds many: What are you doing here? You had not come here just to do the trivia that you are involved in. You have forgotten that this earth was going to be a discipline, a school, a training, a learning, a disciplehood.

AND HE HEARD THEIR VOICES CALLING HIS NAME.
AND SHOUTING FROM FIELD TO FIELD, TELLING ONE ANOTHER OF THE COMING OF HIS SHIP.

They have never believed him. He has been telling them again and again: "Just a little more and my spring is on the way. Soon my ship will be arriving." They have laughed at him, they have mocked him. They have disbelieved in him. They thought him a poet, a dreamer of dreams, but they have never recognized that perhaps his ship *is* coming.

And now they are *shouting from field to field, telling one another*... "We were wrong and he was right. We were many, he was alone. He could not prove, he could not give any evidence for what unknown lands he was talking about but now there is no need of any evidence. The ship has arrived.

There are skies beyond skies.

One just needs a heart strong enough to wait.

AND HE SAID TO HIMSELF:
SHALL THE DAY OF PARTING BE THE DAY OF GATHERING?"

He has been trying to gather these people all the time he has been amongst them, and nobody listened. He was an outsider, a stranger, talking about strange and mysterious things which he had no reason, no logic to prove. *Shall the day of parting be the day of gathering*... now that I am going to leave?

They are rushing and shouting his name, FIELD TO FIELD: "Although he was alone, he was right. We were many but we were wrong."

Truth is not a question of majority or minority.

Truth is always of the individual -- never of the crowd. And the crowd recognizes only at the time of parting -- but then it is too late.

AND SHALL IT BE SAID THAT MY EVE WAS IN TRUTH MY DAWN?

For twelve years he has labored -- insisting, emphasizing, knocking on each door -- "Don't be worried, my ship is coming..." But for twelve years people have been listening to the same thing: "My ship is coming, my ship is coming," and it never comes, and nobody knows from where, and nobody knows that there exists another shore.

How deeply he has longed to convince these people, that "This is not your real home. Shall my eve, my evening, be called *in truth my dawn*? My last words, my departure is going to be the evidence of my truth."

This is not only about Almustafa -- this is about all the mystics of the world. The day of departure, their evening... only when they are going to leave do people recognize. Such is the blindness of humanity; such is the insanity of the world.

But he is not complaining. On the contrary, he is immensely concerned about one thing:

AND WHAT SHALL I GIVE UNTO HIM WHO HAS LEFT HIS PLOUGH IN THE MIDFURROW, OR TO HIM WHO HAS STOPPED THE WHEEL OF HIS WINEPRESS?

The man of realization has no complaint, no grudge. And the world has never treated these people humanely -- not even superficially. The world has always treated them inhumanely, barbarously. They crucified Jesus... and now half the world is Christian.

Nobody listened to Gautam Buddha. In the land of the origin of Buddha's enlightenment, Buddhism completely disappeared. This country goes on claiming to the whole world, that "We are the country of Gautam Buddha," and there is not a single Buddhist, even in the temple which was made in his memory at the spot where Gautam Buddha became enlightened. He was against -- as every man of truth is going to be -- the priests, because they are exploiting people in the name of religion. He was against the past because the past is past; you have to live in the present, and if the past is too heavy on you, you are going to miss this moment.

It is a small moment.
You have to be very fresh, unburdened, unprejudiced.

Before Gautam Buddha, India was nothing but an pseudo-religious empire of brahmins. He was absolutely against the brahmins, the priests. He was against the VEDAS because if you look into them, ninety-eight percent is rubbish. And you have been worshipping them.

In the presence of Gautam Buddha, nobody could raise his voice because his face, his eyes, his presence was so potent that whatever he said became an eternal truth. His presence was the authority. But once he was gone, even for the temple which was raised in the memory of his enlightenment, a brahmin priest had to be given charge of it because they could not find a Buddhist. And for twenty-five centuries, even today, a brahmin priest still owns the temple. His family, for twenty-five centuries has owned it. What a contradiction!

Man is so blind -- and is always late, always missing the train. He reaches the platform but the train has left. But still... there is no complaint but only compassion:

AND WHAT SHALL I GIVE UNTO THEM WHO HAVE LEFT THEIR PLOUGHS IN MIDFURROW, OR TO HIM WHO HAS STOPPED THE WHEEL OF HIS WINEPRESS?

The concern of a man who is awakened is how to give you more... how to awaken you, how to give you eyes to see, ears to hear, a heart which feels... how to make you more loving.

SHALL MY HEART BECOME A TREE HEAVY LADEN WITH FRUIT THAT I MAY GATHER AND GIVE TO THEM?

There is not much time -- some gift.... He's not concerned about what they have done to him. He understands: whatever they have done was done in their sleep, in their unconsciousness.

A man of consciousness is not a beggar. He's an emperor, always thinking of giving more and more -- more than you can contain, more than you can understand. He goes on giving. Even as you go on crucifying these people, it is understood that what you are doing, you can only do that. Jesus on the cross prays to God only for one thing, and it is not for himself. It is for those who are crucifying him: "Father, forgive these people because they know not what they are doing."

SHALL MY HEART BECOME A TREE HEAVY LADEN WITH FRUIT THAT I MAY GATHER AND GIVE TO THEM?
AND SHALL DESIRES FLOW LIKE A FOUNTAIN THAT I MAY FILL THEIR CUPS?
AM I A HARP THAT THE HAND OF THE MIGHTY MAY TOUCH ME...?

The time is so short. He's concerned: what to do? -- he has nothing to give.

Am I a harp that the hand of the mighty may touch me... so I can go, leaving my music behind. They have not understood me; perhaps my music can awaken them.

OR A FLUTE THAT HIS BREATH MAY PASS THROUGH ME?

As far as Almustafa is concerned, he knows he is no more. He has nothing to give. But he can become a flute, a hollow bamboo so that the breath of the universe *may pass through me* and become a song in the hearts of the people who are rushing towards him.

A seeker of silences am I... "All my life I have been seeking silences. I have not gathered money so that I can distribute it. I have gathered *silences*. You can take them, but I cannot give them to you."
This is something immensely important to understand.
The greatest treasure can be taken, but cannot be given.

George Gurdjieff, one of the most significant men of this century, has even to say that unless a disciple is ready to steal from the master, he will not get anything. It is in the very nature of things. The doors of the master are open; he wants to give, he tries to give in thousands of ways -- but it is not in *his* capacity to give to you if you are not ready to receive it. But if you are ready to see, the treasure and the doors open. The

master is calling you: "Take as much as you can" -- or perhaps he is pretending to be asleep so that you don't feel embarassed.

Gurdjieff was saying something which has never been said in the long history of man: "Unless a disciple is ready even to steal from the master, he is not going to get it," because the master cannot force it. Anything forced upon you becomes a lie, becomes a bondage. You have to gather courage and take it.

"A SEEKER OF SILENCES AM I, AND WHAT TREASURE HAVE I FOUND IN SILENCES THAT I MAY DISPENSE WITH CONFIDENCE?"

He has found himself. He has found what the world knows by the name of "God." But the treasure is so vast, so big... and the seeker is no more. The person who had gone in search has found the source -- but it happens simultaneously: the moment you find the source, you are no more.

No man has ever been able to see the ultimate, for the simple reason that the ultimate can never be reduced to an object. You cannot be just an observer. The ultimate, as you come closer to it, starts pulling you with such a force and gravitation that you don't have even time to say, "I have found it!" You don't have time to shout "Eureka!" Before you say anything, you are gone. What you were seeking is found, but the person who started the search is lost.

Either you or God -- both cannot exist together. This is the reason why we have called Gautam Buddha "Osho", why we have called Mahavira "Osho" -- because the person who started the journey is no longer there; he has found, and in the very finding he has become one with it.

And one thing very significant he says: *with confidence*. He wants to give but he does not find the confidence that the treasure he has found is possible to give. It has never been given, it has been always found. Each individual has to find it on his own. Nobody can give it to you, it cannot be a gift. You cannot borrow it. You have to die to find it; you have to disappear for God to appear. Your disappearance is one side of the coin; on the other side is God.

That's why he says: "I am no more. What confidence do I have? Unless these people themselves start taking, it is impossible to give."

IF THIS IS MY DAY OF HARVEST, IN WHAT FIELDS HAVE I SOWED THE SEED, AND IN WHAT UN-REMEMBERED SEASONS?

Whenever I have read this statement, it has always reminded me of myself. My whole life I have been sowing the seeds in fields all over the world... *and in what un-remembered seasons*? I have not waited for the right season to sow the seeds because the next moment is not certain. I may be here, I may not be here. And if this moment you are available, it is better not to bother about the spring. Let the seed wait in you; whenever the spring comes, the seed will become a sprout.

If this is my day of harvest... Almustafa must be thinking, "Soon, in many many fields the harvest time must be coming. I may have forgotten completely"...*in what un-remembered seasons*.

I am reminded of one very important woman... because there have been a very small number of women who can be called important, but this woman was certainly important -- Madame Blavatsky. She founded a great movement, Theosophy. She used to travel all over the world, except Russia -- and Russia was her native land.

It happens again and again; it seems to be almost a rule, a law. Blavatsky wandered all over the earth but could not enter Russia, her own birthplace, her own land. But wherever she went, she always used to carry two bags, on both shoulders, filled with seeds of beautiful flowers. Sitting in a train, from the window she would go on throwing seeds outside the train. People thought that she was mad. People asked, "What is the purpose? You may never come again on this route."

She said, "That is not the point. I may not come but the spring will come. I may not come, but whoever passes by here will see the beautiful flowers."

Almustafa is right: *if this is my day of harvest, in what fields have I sowed the seed*? But people like Kahlil Gibran -- who is speaking through the mouth of a fictitious figure, Almustafa -- don't keep accounts. They don't keep account books that say *in what fields have I sowed the seeds*, in what season.

They are not goal-oriented, and they are not business people. They are lovers -- it does not matter whose

field it is. If beautiful roses blossom... it does not matter who passes by, if the breeze brings the fragrance to his nostrils. And these people are not mathematical. They don't care whether it is day or night. They don't care whether you deserve or not. They never ask you: "Are you qualified enough to receive the seed?" No. Without remembering what seed, in what field, in what season, they go on sowing because they trust. They know only one thing: sooner or later the spring is going to come to everybody.

Every human being has to become a god -- go on sowing the seeds. Centuries don't matter. In the eternity of time, your centuries are just like seconds.

IF THIS INDEED BE THE HOUR IN WHICH I LIFT UP MY LANTERN, IT IS NOT MY FLAME THAT SHALL BURN THEREIN.

The lantern is mine but the flame has to be divine.

EMPTY AND DARK SHALL I RAISE MY LANTERN, AND THE GUARDIAN OF THE NIGHT SHALL FILL IT WITH OIL AND HE SHALL LIGHT IT ALSO.

The moment the awakened one speaks.... He's empty, his lantern is without a flame. But he provides his lantern, his words, his gestures, his presence, for the divine to possess him. The realized man is a possessed man, possessed by the whole. Hence his authority -- because those words are not his; those words are from the whole.

Those words are holy.

IF THIS INDEED BE THE HOUR IN WHICH I LIFT UP MY LANTERN, IT IS NOT MY FLAME THAT SHALL BURN THEREIN.

Almustafa is saying, "I am no more. Don't see me, I am only an empty lantern. Look inside the lantern at the flame. The flame is not mine. The flame is not thine, either -- the flame belongs to the whole."

It is the same flame, whether the lantern is provided by Al-Hillaj Mansoor or by Moses or by Kabir or by Nanak. It does not matter. What matters is the flame, the light that radiates from those whose ship has arrived.

THESE THINGS HE SAID IN WORDS.... But his words are also pure honey. His words are also utterly silent. His words are also not the same words that you will find in the dictionaries and in the books. They have a certain flavor. They are coming from his emptiness. They are coming from the beyond.

THESE THINGS HE SAID IN WORDS. BUT MUCH IN HIS HEART REMAINED UNSAID.

Every realized soul has died with a deep sadness -- because our language is so poor; our language is of the marketplace, it is not of the temple. It is perfectly useful as far as things are concerned but it becomes absolutely impotent as you start entering deeper into yourself. In the silences of your soul... whatever is found, words cannot express it.

But much in his heart remained unsaid -- not only in his heart, in all the great hearts who have blossomed, who have been blessed by the divine -- much has remained unsaid. In fact, the most significant has remained unsaid. For that you have to learn the language of silence. For that you have to sit at the feet of the master -- not asking anything, just silently waiting -- and perhaps, heart to heart, a synchronicity happens, a harmony, so that whatever is the dance of the master's heart starts becoming the dance of your heart.

All that is important has been communicated only through that way.

The West is very poor -- not in material things, but in spirituality, because it has not learned the art of sitting in silence with someone who is overflowing with truth, with beauty, with bliss... but cannot say it. You have to be able to hear it without it being said.

In the West, even to sit at the feet of someone will be thought uncivilized, inhuman. They don't know -- they can't know, because they can't see what is transpiring. But once in a while it happens....

One of my attorneys in America -- one of the best; he is the head of the law department at the University

of California. He used to come every day to see me in all those jails where they went on taking me -- six jails in all. The first day he came to see me, I was behind the bars sitting on a chair. Outside the bars was a chair for him -- Peter Schey is his name, a very beautiful man. I felt that he was very tense physically, in his chair.

I asked, "What is the matter, Peter?"

He said, "Strange, I have never felt in my life such a thing. If you don't mind, can I sit on the floor?"

I said, "Peter Schey, you are a great attorney, dean of the faculty of law in a famous university. Why should you ask such a thing?"

He said, "That's what I have been asking myself -- but allow me. Something happens when I come to see you that I feel it is not right for me to sit on a chair, I just want to sit on the floor."

I said, "If that makes you happy, sit on the floor."

The third or fourth day he asked me: "What is the magic? Because since I have been sitting on the floor in front of you just for five or seven minutes, I feel so relaxed the whole day. I have never known anything of silence. I'm a man of law, I have never felt my heart. For the first time, I have heard that my heart also beats. For the first time, love has come to me." I said, "Peter Schey, you have become a sannyasin!"

He said, "You have stolen my words, I was just going to say that."

There are things which are invisible. You can't see the air but you can't live without it. You can't see what transpires when a disciple becomes silent sitting by the side of the master. Once he has tasted that sweetness, he may not be able to convince anybody, but that is meaningless -- *he* is convinced.

I asked Peter Schey, "Can you convince my other attorneys?"

He said, "That is impossible, because even I cannot believe what is happening. I don't have any logic for it, any reason for it. Perhaps your enemies are right who say, that you hypnotize people."

I said, "Perhaps they are right!" Because hypnosis, if it is *done*, becomes an ordinary thing -- a street magician does it. But if hypnosis happens on its own accord, then it is of a totally different category. If you are feeling relaxed and silent, no other logic is needed. If you are feeling loving... love belongs to a higher order, to the *highest* order of law.

BUT MUCH IN HIS HEART REMAINED UNSAID. FOR HE HIMSELF COULD NOT SPEAK HIS DEEPER SECRET.

Not that mystics have not tried to bring out their very soul... but the secret is so deep and the reach of our words and our hands is so small, nobody has ever succeeded. But to know that you have a secret which you cannot say is a great realization.

Have you ever thought that you have something within you which you cannot say? You will find that whatever you have, you can say it, because whatever you have, you have heard it. It has come from books, from the society, from the teachers, from education -- it is all borrowed. It is all superficial. You will not find a single thing in you that you cannot express.

Only a meditator goes so deep that soon he leaves language far behind. Soon he is on a virgin land never traveled by anyone -- not even by himself. It is so virgin that words which have been used by millions of people for millions for years... they must be the dirtiest things in existence! You drink tea from a cup. Just think: from the same cup millions of people go on drinking the tea. Soon they will be drinking saliva, not tea!

Words cannot be virgin. And your silences are virgin.

Hence: *for he himself could not speak his deepest secret*. He wanted to.

The day Gautam Buddha became enlightened, the first question arose in his mind: "How am I going to say it? And not to say it looks so hard, so inhuman -- when there are millions of seekers in the world and you have found what they are seeking, at least give them a few hints, a few guidelines, a little map, a guidebook. Keeping it to yourself and not saying it is very uncompassionate."

For seven days continuously, he was troubled. This trouble he had never felt before. He had thousands of other troubles; they had all disappeared. Now there was only one trouble, one problem: How to indicate? How to wake up people and shout in their ears so that something reaches their silences?

The story is so beautiful. Up to this point I think, I realize, it is not a story, it is a truth. Beyond this, it becomes a story -- but without that story, you will not be able to understand the truth that Gautam Buddha was facing, encountering within himself.

So I agree up to this point that is an existential experience because it is my own experience too.

The story is: Gods in heaven became very disturbed. In millions of years... somebody becomes enlightened; it is such a great phenomenon that it should not remain unexpressed. What about those millions of people who are in darkness, in unconsciousness? If the awakened person cannot help them, then who is going to help them? Who is going to show them the other shore, the further shore?

Seven days they waited and they thought Gautam Buddha was not going to speak. So finally they came down with their king, Indra. They touched the feet of Gautam Buddha and asked him not to remain silent. Such a flowering, so rare, should not simply disappear without leaving footprints for others to find the source. Of course all this conversation happened in silence -- those were gods from heaven -- neither they spoke nor Buddha, but the heart to heart conversation was possible with them.

Gautam Buddha said to them, "I have been thinking for seven days of all the pros and cons. I don't see the point of speaking. People are deaf, people are blind. They can hear but they cannot listen. They see and yet they see only the non-essential. So why get into unnecessary trouble?"

I can understand him. I have been getting into unnecessary trouble every day. I could have remained simply silent and enjoyed my bliss, without being harassed by politicians, by religious priests -- almost by the whole world and I have done nothing except to make an effort to convey that which is very difficult to convey.

But I have been successful in a way. Never before has anyone been able to reach so many people's hearts.

That's why I don't take any note of their jails, their harassment, their barbarousness. They cannot even tell me why they are harassing me -- because I am a "controversial man." But who is going to tell these idiots -- have you ever heard about any great man who was not controversial? Do you think Krishna was not controversial? Do you think Jesus was not controversial, or Socrates, or Pythagoras?

Destroy all controversial men and you will destroy the whole humanity. Then there will be only buffaloes and donkeys and policemen.

If I am controversial, that means truth is controversial.

That means your minds are so full of prejudice that you cannot understand simple things, but make them into a controversy. Because your minds become disturbed, your prejudices are stirred. It is better to poison Socrates and be at ease, to crucify Jesus and be at ease.

But remember: whatever evolution of consciousness has happened, it has happened by the controversial -- not by the obedient, not by the traditional, not by the orthodox. It has happened only by rebels. But a rebel is understood only on the day of departure. His evening turns out to be the morning, but it is too late.

Gautam Buddha said, "Leave me alone. I have thought about it continuously for seven days. Those who are capable of listening to me will come to me without my speaking and those who are not capable of listening to me, I can go on shouting from the housetops -- they will simply report to the police superintendent that a man is creating nuisance here. `A controversial man is shouting from the housetops and the peace and the silence of the people is disturbed.' In what peace are people living? In what silence are people living?"

Buddha was absolutely reluctant, and I can understand his reluctance. Why bother, when nobody is going to listen and everybody is going to misunderstand you? It is better to be silent. Those who are thirsty perhaps may come, may not come; it is none of your business. You have arrived, your search is complete.

But the gods were not so easily convinced.

They went and talked among themselves: "What to do? because this will be a calamity. A buddha remains silent... and this will be the greatest insult to humanity if Buddha remains silent. It will be the greatest loss to the future, to the coming generations. They will never forgive us. Because only we know that he has arrived, it is our responsibility somehow to persuade him."

They came to a conclusion -- and that conclusion Buddha could not deny. Their argument was very simple: they said, "You are 99.9 percent right. But have you thought about the few rare souls who may be thirsty, just on the verge, the boundary line and they need just a push? And what is the harm? -- you are not going to lose anything. If only a few people can come to the same realization as you, the world will remain in debt to you forever."

They said, "You cannot deny that there are a few people in the world who may be just on the verge -- but nobody is pushing them, and they are afraid of the unknown. They need someone for whom there is no unknown. His certainty, his authority will help them to take one step. And that's all -- they will be in the same state of consciousness as you are. Don't deprive us of a few enlightened beings. Humanity is so poor.

Make it just a little richer, just a little more beautiful."

A moment of silence -- Buddha closed his eyes and said, "For those few I will speak, although I cannot speak the whole truth. I cannot speak the most secret but I can speak this much, so that they can move towards the farther star. I can show them the star... my finger. It is not a problem to me. I had not thought about those marginal cases."

Almustafa is speaking, I am speaking, just for those few who have decided not to remain buffaloes -- who are in search of a transformation, who want to know what this life is all about.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #4
Chapter title:

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BELOVED OSHO,
AND WHEN HE ENTERED INTO THE CITY ALL THE PEOPLE CAME TO MEET HIM, AND THEY WERE CRYING OUT TO HIM AS WITH ONE VOICE.
AND THE ELDERS OF THE CITY STOOD FORTH AND SAID:
GO NOT YET AWAY FROM US.
A NOONTIDE HAVE YOU BEEN IN OUR TWILIGHT, AND YOUR YOUTH HAS GIVEN US DREAMS TO DREAM.
NO STRANGER ARE YOU AMONG US, NOR A GUEST, BUT OUR SON AND OUR DEARLY BELOVED.
SUFFER NOT YET OUR EYES TO HUNGER FOR YOUR FACE.
AND THE PRIESTS AND THE PRIESTESSES SAID UNTO HIM:
LET NOT THE WAVES OF THE SEA SEPARATE US NOW, AND THE YEARS YOU HAVE SPENT IN OUR MIDST BECOME A MEMORY.
YOU HAVE WALKED AMONG US A SPIRIT, AND YOUR SHADOW HAS BEEN A LIGHT UPON OUR FACES.
MUCH HAVE WE LOVED YOU. BUT SPEECHLESS WAS OUR LOVE, AND WITH VEILS HAS IT BEEN VEILED.
YET NOW IT CRIES ALOUD UNTO YOU, AND WOULD STAND REVEALED BEFORE YOU.
AND EVER HAS IT BEEN THAT LOVE KNOWS NOT ITS OWN DEPTH UNTIL THE HOUR OF SEPARATION.

Kahlil Gibran, in the name of Almustafa, is giving the very essence of mysticism. He is not preaching any religion, he is preaching religion *as such*.

In fact, the very existence of three hundred religions on the earth indicates definitively that man has missed understanding the very spirit of religion. There cannot be three hundred chemistries -- not even three; there cannot be three hundred mathematics. About the objective world, we are so clear -- that science is one, and can only be one, without any adjective attached to it. It would look so stupid to say *Hindu* science, *Mohammedan* science *Christian* physics, *Jaina* mathematics. But that's what has happened with

religion.

And religion is your very soul, your very interiority, your very subjectivity. How is it possible that there can be so many religions? There can be only one: *religiousness*. I will not even call it a religion for the simple reason that the moment you use a noun, the growth has stopped. "Religion" means something has come to a full stop. Religiousness means something continuously growing, flowering, bringing new spaces and new secrets, unrevealed to you, undreamed of.

Religion is the very river of existence.

It knows no beginning, it knows no end.

All the religions are against me for the simple reason that I am exposing their falsity, their fakeness, their masks.

For this reason, Kahlil Gibran has chosen a name, Almustafa, so that he can put all the experiences of all the mystics of the world -- past, present and future -- in this name. Man has limitations because he is born in a limited society, conditioned by his parents as Hindu, as Mohammedan, as Christian. Almustafa is not born of any parents. He is not born at all, he does not exist. Almustafa is simply a symbol of all those flames that have become awakened while we have remained asleep.

Almustafa represents the very central core of pure religiousness. Remember this: he is not preaching any religion. And this is one of the reasons he was not understood before the time of his departure. Everybody suspected... because he is not a Hindu, Hindus cannot accept him. He is not a Mohammedan. Mohammedans cannot accept him. He does not belong to any organized religion.

Kahlil Gibran has such great insight that rather choosing a historical person, he has chosen a fictitious name, vast and big, which need not belong to anybody. Yet everybody can belong to him.

And this is my position too -- of course, more difficult than Almustafa's. Almustafa cannot be jailed, Almustafa cannot be poisoned, Almustafa cannot be shot. Almustafa cannot be crucified, because Almustafa is just an idea. But even though he was the purest expression of the innermost experiences possible, he was not condemned. He was not stoned, but ignored -- he is a "dreamer."

But when the time of departure came and when his dream appeared as reality, everything changed.

AND WHEN HE ENTERED INTO THE CITY ALL THE PEOPLE CAME TO MEET HIM.

All the people -- without bothering about their ideologies, theologies, philosophies; without their trivial differences. This was not a time to lose. They forget that they are Mohammedans or Christians or Jews. The man is *going*. And what he has been saying for twelve years and nobody has believed, is now a reality. Nobody can deny it...*all the people came to meet him. And they were crying out to him as with one voice.*

They have missed. He has lived amongst them for twelve years, and they could not recognize. They went on finding faults with him and slowly slowly, they stopped bothering about him. He talks nonsense -- who has ever heard that a day comes when existence welcomes you? that a day comes when the whole existence dances because you have found the secret of life and death, you have found the golden key to the door of God.

They were all *crying out to him as with one voice*. Alas, if they had laughed with him as one voice, the world would have been a totally different place, a beauty unto itself -- without wars, without conflicts, without discriminations. They cried together, but the time was lost.

If you are fortunate enough to find a master, don't miss a single moment. Allow him to dance in you. Allow him to laugh through you, with one voice, and this very earth can become a paradise. It is just that we are blind and we cannot see it.

AND THE ELDERS OF THE CITY STOOD FORTH AND SAID.... These words go on echoing in my heart -- songs of those days when humanity was innocent, when there were no nations and man was as free as birds of a sky. Just think of a bird, carrying a passport, a visa for six weeks....

Man has been far more beautiful when he was less knowledgeable, and even more sincere, authentic when he was as innocent as a child. We are living a very corrupted, polluted, prejudiced life. Now no elders come. Almustafa still happens, but instead of elders coming, police commissioners come -- not to welcome but to serve a notice: "You have to leave this place within thirty minutes."

Man has been growing old but he has not been growing up. He is not becoming more innocent. He's not becoming more insightful.

These words of Kahlil Gibran belong to the childhood of humanity. Because they said:

Go not yet away from us. Now that we have recognized you, you are going. Don't be so hard. Be compassionate. Now that we are ready to listen, you are leaving us. *Go not yet away from us*, because we are wandering in our darkness of jealousies, anger, fear, anguish -- and you are going? This should be the moment of coming! Forgive us that we could not see you, although you spent twelve years amongst us.

A NOONTIDE HAVE YOU BEEN IN OUR TWILIGHT.
AND YOUR YOUTH HAS GIVEN US DREAMS TO DREAM.
NO STRANGER ARE YOU AMONG US, NOR A GUEST,
BUT OUR SON AND OUR DEARLY BELOVED.
SUFFER NOT YET OUR EYES TO HUNGER FOR YOUR FACE.

Only for the first time have we seen you. And we have seen you not just as one of the crowd; now your face has become to us the face of God. This will be unbearable, this departure. It would have been better if you had gone and we had not recognized you. But now that we have seen your face, your mystery, now that we have looked into your eyes and your radiance, now that we are touched by your presence, thousands of flowers have grown within our souls. Give it one chance more -- now we will not be the same. Because you are no more the person we used to think you were -- a little crazy, waiting for some unknown ship nobody has heard about, without any evidence, without even a letter from the other shore that the ship will be coming at a certain time, in a certain season.

But you were so innocent, you went on waiting -- "The ship is coming." Your waiting must have become heavy on the heart of God himself. In these long years of waiting, you have become a magnet. This is not the time to leave us. We will hunger to see your face again. Where are we going to find you? Please, do not go away from us.

Such was the childhood of humanity... and such is the childhood still. A child trusts, dreams of unknown lands, hopes, is never pessimistic. If it has not happened today, it is going to happen tomorrow -- but it is going to happen.

My own motto in life has been: hope for the best and expect the worse. In either case, you are a victor. Either your hope is fulfilled or your expectation is fulfilled -- but fulfillment is yours.

And the priests and the priestesses said unto him.... The very mention of priestesses makes it clear that Almustafa is talking about those golden, ancient days when there was no question of whether one was man or woman; even a woman could be a priestess. Man had not yet become male chauvinistic. The woman was still free, had an equal opportunity.

I am reminded of a beautiful, historical fact. In the most ancient book in existence, RIG VEDA there is a woman -- Gargi. The emperor of the country used to have every year a great gathering of all the wise ones, men or women, to discuss the meaning of life. And he used to give the winner one thousand beautiful cows, their horns covered with pure gold, studded with diamonds.

Yagnavalkya was one of the greatest teachers in those days, but he was not a master... and this has rarely happened again. Gargi was a mystic, and a master. She was not interested in the reward, but Yagnavalkya and thousands of others reached early in the morning and the discussion started. Yagnavalkya was so confident of his victory that when he arrived... he arrived late, just like any politician. And he came with five hundred disciples, just to show the emperor -- "I am not coming alone. These other people who are discussing don't have any following." He must have been a good showman.

And his confidence -- that he is going to win -- shows his ego. You have seen how Almustafa says, "And how can I be confident in sharing my truth, my experience?" Those who know, hesitate. Only idiots don't hesitate, because to hesitate you need some intelligence. And where the ultimate is concerned, mind is so small -- you cannot be confident.

Another great seer, Mahavira, used to answer a single question in such a strange way... nobody else has ever done it. A question needs one answer, but Mahavira would give seven answers, contradicting each other.

You ask him, "Does God exist?"

And his word was: "Perhaps...*shayot* -- maybe."

This "perhaps," this "maybe" is not coming out of ignorance. It is coming out of the infinity of the word *God* and the smallness of the mind which is going to express it. It can only express one aspect at one time. So he had a seven-fold logic. Aristotle is just a child in comparison to Mahavira and Aristotle is the father of Western logic. But his logic is two-fold -- yes or no. But life is a rainbow; you cannot be so certain as to

say yes or no. Perhaps yes, perhaps no.

So first, Mahavira would say "Perhaps, yes. But wait, this is only one aspect; language is very poor. Perhaps no. But wait... perhaps yes and no both. But don't come to a conclusion... perhaps yes and indefinable, perhaps no and indefinable. Perhaps yes and no both *and* indefinable."

This is the quality of a man who wants to give you all the possible aspects. And God cannot be confined into a single word; hence he has added "indefinable." Still, there are many more aspects but I don't want to confuse you. He has already confused!

But Yagnavalkya came with such confidence... it was full noontime, the sun was hot, and the cows were standing in front of the palace, perspiring. His confidence was that of a knowledgeable person -- he was learned, a great scholar. He told one of his disciples, "Take these cows to our commune. Why should these poor cows suffer unnecessary heat? As far as victory is concerned, that is certain" -- he's taking the reward before even entering the palace.

But following him came Gargi. She was alone, sat silently through all the discussions that were going on, and when Yagnavalkya had defeated all the contestants and asked the emperor, "Please forgive me. As far as the reward is concerned, my disciples have taken the cows long before," Gargi stood up. Perhaps she might not have stood if Yagnavalkya had not shown such idiotic confidence about ultimate affairs.

Gargi said, "Wait. You have defeated everybody because they all belong to *your* category: knowledgeable persons. All that is proved is not that you are true; only one thing is proved: that you are more learned, more scholarly, more knowledgeable. But to be more knowledgeable does not prove that you know the truth. I have been sitting silently, watching... if somebody asserts the truth, what is the need for me even to speak? But now this is going too far. I will have to discuss with you."

Those were beautiful days. Even a woman could challenge the greatest scholar of the country. She asked just two or three questions and Yagnavalkya was flat on the ground.

She asked, "You said God created the world -- why? Why did you say that? Were you a witness when he was creating the world? In either case, you will prove wrong. If you were a witness, the world had already been created; you were there and you are part of the world. And if you were not a witness, then on what grounds...?"

Yagnavalkya was shocked. Those thousands of other scholars were shocked. Even the emperor was shocked. She was right: a witness is needed; an eyewitness is needed.

And she said, "Just for argument's sake, even if I accept that God created the world, I want to know: what are your reasons for believing in this hypothesis?"

Yagnavalkya said, "Everything has to be created. God is just like a potter. This beautiful and vast existence cannot come into existence out of nothing, somebody must create it."

Gargi said, "Accepted. But you have lost your victory -- return those cows."

Yagnavalkya said, "What do you mean?"

She said, "If existence needs a god to create it, then who created God? If this is accepted as a criterion -- that everything that is, has to be created.... You are saying this vast existence needs a creator. Certainly the creator must be vaster, bigger, greater than the universe. Who created him?"

And Yagnavalkya saw the point, that now it was impossible to get rid of this woman. Because God is created by God two, God two is created by God three... but where will it end? Finally the question remains: Who created the first God? And Gargi said, "If the first God needs no creator, why unnecessarily impose hypothetical ideas? If God can be without any creator, why can't the existence be without any creator?"

Yagnavalkya became so angry; it was such a defeat -- the defeat of the confidence of the scholar -- that he forgot all courtesy and said, "Woman, if you don't stop, soon you will see your head rolling on the ground!"

Gargi said, "Is that an argument? Do you think by cutting my head you will be victorious? That will be the absolute certainty of your defeat. Just go on, bring the cows back." And the cows had to be given back -- to a woman!

And today, most of the religions don't allow the woman any opportunity equal to man. Jainism says that unless a woman is born again as a man, she cannot find the truth; only a man is capable of finding the truth, he has the monopoly. Even truth is monopolized. Mohammedans don't allow their women even to show their faces to the world. They don't allow them in their mosques. Jews keep a separate section for women. They don't have even at least equal rights of inquiry. Hindus don't allow their women to read the VEDAS, the UPANISHADS -- that is committing a sin.

Kahlil Gibran is writing of those pure and innocent days. That's why he says, *and the priests and the*

priestesses said unto him: let not the waves of the sea separate us now... Up to now, we were absolutely unaware of who you are. Don't go, don't let the sea separate us ...*and the years you have spent in our midst become a memory*.

Remain with us, give us the same eyes that you have. Show us the path that you have known, that you have traveled; otherwise you will be just a memory, as if seen in a dream. No, don't just become a memory to us. It will be a torture, that we went on missing for twelve years continuously. It will be unbearable. Live with us, transform us, because we can see -- whatever you were saying, you have made it materialize.

These are certainly of the very ancient, innocent days when priests had not become exploiters of man, when priests had not declared themselves as mediators between man and God. They were also seekers, humble seekers.

Today's priests -- of *any* religion -- have fallen so low that the pope, a few months ago, declared that nobody can confess to God directly; he has to confess to a priest and the priest will convey the message to God. Without the priest, you don't have even the right to be in direct contact with existence!

Anybody can see the business in it, the politics in it, the will to power. Because what power has the priest except the pretension that he is a mediator, that God sends his messages through him? And you have also to send your prayers, your confessions through him. This is his whole business. He is no more a seeker, he has become part of the marketplace.

Because of this phenomenon, all priests are against people like Almustafa. Why are they angry at me? -- for the simple reason that I am saying it is your birthright to be in direct contact with existence. No mediator is needed. This whole business of priesthood has to be dissolved. These are nothing but suckers of your blood. They know nothing of God; all their knowledge is verbal, from the books.

And they have reduced you to such a state that you cannot even sing a song to God or to existence -- because to me, God is just a name for existence. They have taken your right of singing a song to the trees, to the stars, of dancing on a fullmoon night on a sea beach -- a mediator is needed. And those idiots don't know how to sing; they don't know how to dance.

I have heard that one Catholic bishop was very friendly with a Jewish rabbi. They had decided to play golf, so at a certain time which had been decided before, the rabbi reached the church. But one never knows how many confessors are going to come. So the bishop took him inside the cabin where he sits behind a curtain, and on the other side sits the confessor of his sins.

He said, "I am sorry. If you help me a little, I will get ready. Meanwhile, you take my seat."

"But," the rabbi said, "I don't know what this confession is."

He said, "It is nothing. I will do two or three confessions in front of you so you can understand. It is a simple process: just listen to the person and according to his sin, give him punishment -- five dollars, ten dollars...."

The rabbi said, "That *is* simple. Dollars I understand. You can go."

But still the bishop showed him two persons' confessions. To one he said, "Five dollars -- deposit it with the treasurer of the church."

To another he said: "Ten dollars."

And the rabbi said, "I have understood. As far as business is concerned, nobody can beat us. You can go -- get ready quick, and I will finish this whole line of confessors meanwhile. It won't take that much time -- what is the point? The real point is dollars. Why bother listening to unnecessary stories?"

And the first man came and said: "Father, I am very much ashamed. Last time I raped a woman and promised not to do it again, but human weaknesses... I have done it again."

The rabbi said, "That's enough -- thirty dollars."

The man said, "But last time you punished me and asked for only ten dollars."

The rabbi said, "Don't be worried. Just deposit thirty dollars -- twenty dollars are in advance. But get lost."

These are the mediators between you and God. Their God is the greatest lie. They are nothing but parasites. Whenever you see a priest, find the strongest "Flit" -- they are just the mosquitos of Poona.

If this earth is no longer burdened by priests... and I am not adding to it priestesses, because these priests killed all the priestesses. In the Middle Ages, thousands of priestesses... they just changed the name; they called them witches and burned them. So now there are only priests.

But this asking of the priest and the priestesses, LET NOT THE WAVES OF THE SEA SEPARATE US NOW... Now it is a totally different matter. We had not recognized you, we had not even bothered to think about you. We were simply ignoring you -- a man who talks off the wall, who says a ship is coming

which will take him to the other shore, the real home, to the origins of life and consciousness, to God. But now that we have recognized you, be merciful, be compassionate.

AND THE YEARS YOU HAVE SPENT IN OUR MIDST... don't let them become just a memory. We want you here, living -- because the memory will fade away and soon we will start suspecting whether we have seen a dream or there really was such a man as Almustafa.

That has been the attitude of the Western historian. It took three centuries for them to recognize that a man like Gautam Buddha is possible. If you look the old history books written by Western scholars, Gautam Buddha is just a myth, a mythology. How can such a man be real? And they were not saying it only about Gautam Buddha, they were saying the same about Jesus Christ. Three centuries ago, historians were writing books saying that Jesus Christ never existed, that it was an ancient drama which slowly slowly became a reality in the mind of man. Because how to believe in a man like Jesus? -- uneducated, poor, a carpenter's son who speaks with such authority?

No one has given words so much weight as Jesus Christ. Simple, ordinary words in his hands become diamonds, start growing wings. Even the enemies of Jesus have recognized the fact that he may be wrong, he may be mad, but one thing is certain: nobody else has spoken the way he speaks. Nobody has the heart to speak with such authority that he needs no other argument -- just his statement is enough. He pours so much energy into it. But the historians were saying, "No man can speaks the way Jesus speaks. No man can live the way Gautam Buddha lived. No one has the presence, the radiance Zarathustra had. Certainly these people are creations of great poets, not realities."

That's why the priests and the priestesses are asking: "Don't just become a memory to us. We could not recognize you when you were alive, shouting in our ears, living amongst us. The moment you are gone we will start thinking we must have seen a dream." Otherwise, where can you find man like Almustafa?

YOU HAVE WALKED AMONG US A SPIRIT, AND YOUR SHADOW HAS BEEN A LIGHT UPON OUR FACES.

Now at the moment of departure, they don't see him as a physical body, but a spiritual phenomenon: You have been to us *a spirit*... forgive us; that's why we could not see you. We just saw your body. Now we have been possessed by your spirit and you are going. And now we recognize that even *your shadow has been a light upon our faces*.

Even your shadow has been a light upon our faces. -- what to say about you now? You are no more a shadow. You have lost your shadow, you have become pure light to us. Perhaps you were always a light and the shadow was our creation.

I was a student in the university. I have always lived in my own way, never bothering about the whole world. I used to have a long robe without any buttons. And in those days, I had also a body -- which I have been destroying for thirty years continuously, because now there is no use of the body for me.

Sohan must be here somewhere. She has seen me in those days and she used to say, "Your body looks like a marble statue." And I was going to all the debates in the country -- wherever they were happening, in any university -- representing my university. I had collected so many seals and cups that my mother's only problem was, "Where to put all this junk that you go on bringing home? You need a separate house just for this junk!"

My professors were happy, my principals were happy. Their institutions were becoming famous because all the seals from the whole country were coming to their schools. The principal himself took me to a studio for a photograph because they wanted to release it to newspapers and magazines, showing that perhaps no student had ever collected so many seals and so many cups. He was a very proper man. Everything about him was proper -- shaving twice a day.

When we reached the studio and the photographer had arranged things, the principal looked at me and he said, "Without buttons?"

I said, "You want *my* photograph or your own? I am a very improper person."

But he said, "We can immediately find buttons for you... or a coat or something to cover it."

"Then" I said, "why don't *you* sit here -- who knows me? -- and have your photograph taken? My photograph will be *my* photograph -- and I have never used buttons."

He said, "You *are* strange. But why don't you use buttons?"

I said, "I love the cool breeze coming to my chest. I hate buttons!" I said, "Decide quickly; otherwise I

am going."
He said, "No, don't go. Have it your way. But you are a strange fellow."

I said, "I am not a strange fellow, I am just myself. You are a strange fellow -- imposing your idea of buttons on me! Keep your buttons for yourself and for your children and their generations."

Times have changed. People who are in authority, who have power of some kind, will try to impose things on you. But these innocent farmers, gardeners, men and women -- they said to Almustafa:

Much have we loved you. But we are unconscious people. Only now do we remember that we have loved you always, but it was deep in the unconscious. We could not say it to you because we ourselves were not aware of it. Your departure... and so many things have surfaced in our beings. Your realization is not only your realization -- something has happened to us all.

MUCH HAVE WE LOVED YOU.
BUT SPEECHLESS WAS OUR LOVE, AND WITH VEILS HAS IT BEEN VEILED.

Veils upon veils -- even we were not aware. And now that we are aware, we can remember that even if we had been aware before, we would not have been able to give words to our love -- *but speechless was our love*...

Yet now it cries aloud unto you, and would stand revealed before you. Just wait a little more, just linger on a little more amongst us so that you can become a mirror to us and we can see ourselves and our hidden treasures, and our love can become an expression. If not in words, then in actions -- but give us time to show it to you; otherwise what will you think? Twelve years you lived amongst us and nobody even said once to you, "I love you." But now everything has changed.

AND EVER HAS IT BEEN THAT LOVE KNOWS NOT ITS OWN DEPTH UNTIL THE HOUR OF SEPARATION.

This is such a tremendously significant statement:

And ever has it been that loves knows not its own depth until the hour of separation.

There is a beautiful story. Gautam Buddha declared that he was going to die -- the same; his ship had arrived -- and he asked, "Before I leave you, do you have any questions?"

Only one man amongst ten thousand sannyasins asked a question -- with tears in his eyes -- and he was his own brother, his elder brother Ananda. Ananda had lived with him for forty-two years, day and night, almost like a shadow following him. He slept in his room, he walked with him. Nobody had been so close to him as Ananda, and only he had a question. Others said, "You have given us so much, we will not harass you with questions at this moment of separation. Just let us sit silently."

But Ananda asked, "What about me? Forty-two years I have been with you. Others, who came afterward and have not lived so long with you, have become enlightened and I am still unenlightened. And now you are going."

Buddha said, "Don't be worried. As I leave the body, within twenty-four hours you will become enlightened."

Ananda said, "I don't understand the arithmetic of it -- forty-two years with you and I have not become enlightened, and twenty-four hours without you and I will become enlightened?"

Gautam Buddha laughed and said, "Ananda, because you were so close, and you are also my elder cousin-brother, you started taking me for granted. Only separation, only my death, can make you awake. Less than that won't do. I have tried everything, but you think -- you are with me, you are my brother and you must be taking care about my enlightenment... and being together for so long, you completely forgot. The obvious is always forgotten. That which you have, there is a human tendency to forget it. You remember only at the moment of separation."

AND EVER HAS IT BEEN THAT LOVE KNOWS NOT ITS OWN DEPTH UNTIL THE HOUR OF SEPARATION.

A master gives you his life as an opportunity to be awakened. He also gives you his death -- a second, and the last opportunity for you to be awakened.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #5
Chapter title: Disclose us to ourselves

10 January 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
AND OTHERS CAME ALSO AND ENTREATED HIM. BUT HE ANSWERED THEM NOT. HE ONLY BENT HIS HEAD; AND THOSE WHO STOOD NEAR SAW HIS TEARS FALLING UPON HIS BREAST.
AND HE AND THE PEOPLE PROCEEDED TOWARDS THE GREAT SQUARE BEFORE THE TEMPLE.
AND THERE CAME OUT OF THE SANCTUARY A WOMAN WHOSE NAME WAS ALMITRA. AND SHE WAS A SEERESS.
AND HE LOOKED UPON HER WITH EXCEEDING TENDERNESS, FOR IT WAS SHE WHO HAD FIRST SOUGHT AND BELIEVED IN HIM WHEN HE HAD BEEN BUT A DAY IN THEIR CITY.
AND SHE HAILED HIM, SAYING:
PROPHET OF GOD, IN QUEST OF THE UTTERMOST, LONG HAVE YOU SEARCHED THE DISTANCES FOR YOUR SHIP.
AND NOW YOUR SHIP HAS COME, AND YOU MUST NEEDS GO.
DEEP IS YOUR LONGING FOR THE LAND OF YOUR MEMORIES AND THE DWELLING-PLACE OF YOUR GREATER DESIRES; AND OUR LOVE WOULD NOT BIND YOU NOR OUR NEEDS HOLD YOU.
YET THIS WE ASK ERE YOU LEAVE US, THAT YOU SPEAK TO US AND GIVE US OF YOUR TRUTH.
AND WE WILL GIVE IT UNTO OUR CHILDREN, AND THEY UNTO THEIR CHILDREN, AND IT SHALL NOT PERISH.
IN YOUR ALONENESS YOU HAVE WATCHED WITH OUR DAYS, AND IN YOUR WAKEFULNESS YOU HAVE LISTENED TO THE WEEPING AND THE LAUGHTER OF OUR SLEEP.
NOW THEREFORE DISCLOSE US TO OURSELVES, AND TELL US ALL THAT HAS BEEN SHOWN YOU OF THAT WHICH IS BETWEEN BIRTH AND DEATH.
AND HE ANSWERED:
PEOPLE OF ORPHALESE, OF WHAT CAN I SPEAK SAVE OF THAT WHICH IS EVEN NOW MOVING WITHIN YOUR SOULS?

Kahlil Gibran has covered in these few words the whole spectrum of spiritual growth. First we saw the innocent people come to him -- farmers, gardeners, leaving their work in their fields, rushed towards him.

Whenever truth has arrived, the innocent are the blessed ones who recognize it. Have you ever thought about it? -- not a single rabbi ever came to listen to Jesus. Strange as it may seem -- because the days when Jesus lived were the highest peak of Jewish wisdom and Jerusalem had the most learned, scholarly rabbis of any city in the world.

The people who came to listen to Jesus were uneducated, uncultured -- farmers, fishermen, gardeners, carpenters. Amongst his apostles, none was from the higher strata of the society. None was a brahmin, none

was a pundit, none was a professor.

Jerusalem was the seat of the Jewish university; people traveled from faraway lands to Judea to be educated in Jerusalem. Jerusalem was at the very peak of its youth. But none of these learned people came to listen to Jesus. The reason? -- because they believed they knew it all. They have read all the scriptures, they are acquainted with all the wise sayings of the past. Their memories were full, but memory is not intelligence.

In fact, the more knowledgeable you become, the less is the possibility of your ever becoming intelligent enough to discover yourself. Your knowledge does not give you your real being, it only creates a pseudo ego -- and the egoist cannot go to a carpenter's son, Jesus -- who knows nothing because he has no certificates.

Only one man... and because he was the only one, his name is still remembered. He was a professor in the university; Nicodemus was his name. But even he could not gather courage enough to come to Jesus in full daylight. He was afraid -- "What will people say?" He is a professor of religion and he goes and asks questions to an uneducated young man who has never seen the scriptures? Hence he went in the middle of the night, when everyone was asleep; even Jesus' intimate apostles were asleep. He woke up Jesus, introduced himself -- "I am a professor of religion in the university; Nicodemus is my name. Please forgive me for disturbing your sleep."

Jesus said to him, "Don't be worried about it, because I will disturb your far deeper sleep. But you are a coward and on this path, cowards cannot move. It needs guts -- and the first symbol of a courageous man is to recognize that he knows not, that all his knowledge is borrowed, that he is repeating words of others, that he has never entered into silences of his own soul, that he is blind."

The very recognition is a great beginning. The moment you recognize that you do not know, you are already moving towards the path that leads to knowing. In the scriptures are only dead words; a true seeker cannot be satisfied with them. He would like to come in contact while the word is still alive, blood and flesh.

Scriptures are needed by those who cannot encounter a man like Jesus, because he is going to hit them hard to make them aware: "All that you have learned has been learned in sleep, and all that you have been repeating is mechanical. It is not your own experience."

Truth can only be experienced. Only lies can be learned. Millions of libraries are full of lies -- beautiful lies. Not that they were always lies... once they were also alive, once they were also uttered by someone who had found them. In that moment, the word has wings. In that moment, the word is full of silence, love, beauty, truth.

But all that fragrance of the living word will disappear soon -- the flower will die, the petals will disappear into the earth. Not even a trace will be left behind. But faraway echoes will go on and on, in scriptures collected by scholars, commented on by researchers. But whatever they are doing is dissecting a corpse, and by dissecting a corpse you cannot find the soul.

What medical science goes on doing, idiots have been doing since the very beginning. In every medical college, they are dissecting corpses to find what it is that we call life. Can you think of people more blind? And they are very learned. And because they cannot find the living principle of life in a corpse, they deny it.

It is very easy to deny, it is very easy to say no. You can do it sitting in your chair, no pilgrimage is needed. But to find, to seek and search, you will have to move into the unknown without any prejudice. And all knowledge that is borrowed, creates only prejudice and nothing else.

An intelligent man puts all his knowledge aside and becomes an innocent child -- who knows nothing but who is open, available, receptive; whose eyes are full of wonder, who is mystified by small things. A seashell on the beach, a wildflower which attracts nobody, mystifies him. He is living in a wonderland. It is not only Alice who entered wonderland; every child lives in wonderland.

And that's what Jesus said to Nicodemus. Unless you are born again in this very life, unless you become a child again, there is no hope for you.

When Almustafa saw the people coming... they were all innocent people -- not rabbis, not popes, not professors; no *shankaracharyas*, no ayatollahs, but simple people, who knew that they knew not. But that is the beginning of an eternal journey in which one goes on disappearing. One day one finds the truth, but one does not find oneself. The seeker is lost and the sought is found. The knower is no more, but knowledge, knowing has blossomed.

And others came also... who are these "others"?

AND OTHERS CAME ALSO AND ENTREATED HIM, BUT HE ANSWERED THEM NOT.

These "others" are the presidents, the prime ministers, the governors, the police commissioners -- all types of blind and deaf people. Seeing that the whole city of Orphalese is rushing towards that mad guy, Almustafa.... These so-called leaders of men are really followers of the crowd, because it is the crowd that gives them power. Wherever the crowd is going, the leader pretends that he's leading them. He goes on watching to see whether the crowd is behind him or not. All the leaders are just followers of their own followers. It is because of these people that the world remains miserable, insane, stupid.

AND OTHERS CAME... Almustafa had answered the innocent people who were telling him, "Forgive us; we had been seeing you, yet we have seen your face for the first time. And what a calamity that this is the day of your departure -- and you have been amongst us for twelve years and we simply thought you were a dreamer of dreams. Forgive us. Don't go away, be with us a little more. Share your truth with us; now we are ready."

But then the blind, the deaf, the knowledgeable arrived. And because all the simple people and their crowd were so much impressed by the very presence of Almustafa, they also entreated him, but this was hypocrisy. Those questions were not authentic; they were not coming from their own hearts. They were just showing the people that "not only have *you* recognized him, we have also recognized him." They always want to convince people that "We are ahead of you."

But Almustafa is not deceived, cannot be deceived.

... BUT HE ANSWERED THEM NOT. On the contrary, HE ONLY BENT HIS HEAD; AND THOSE WHO STOOD NEAR SAW HIS TEARS FALLING UPON HIS BREAST.

Those tears are his answer to these people who are still pretending. At the moment of departure -- when the uncultured, uncivilized, uneducated and the poor have recognized -- still they cannot recognize, they cannot see. Power blinds. Knowledge blinds.

He is crying, tears are falling on his chest, out of compassion -- "What kind of people are leading the world?"

The governor of California wanted to meet me. He sent a messenger. I said, "I am available. Rather than sending you, he should have come himself. What prevents him? If I wanted to see him, I would have gone and knocked on his door; it is just the right thing to do. He should come and knock on *my* door. Everybody is welcome."

The woman who had come with the message said, "But he is a governor."

I said, "He may be God -- then too, if he wants to meet me, he has to come."

But power, prestige, respectability.... One president of India, Jakirhussain, sent a message with one of the oldest members of parliament, Seth Govinddas -- I was the guest of Seth Govinddas. He tried to persuade me.

I said, "Forget it. If he wants to see me and meet me, I'm available, but I don't have any business to go to the president's house."

He said, "You don't understand, he can be of immense help."

I said, "In my whole life, I have only trusted in existence, not in anybody's help."

In fact it was a problem for him, because if he had succeeded in taking me to the president, he would have obliged the president. But my simple refusal... he said, "How am I going to convey it to him?"

I said, "Repeat my words exactly, that it is the thirsty who comes to the well, it is not the well who runs after thirsty people. The thirsty person may be the president, it doesn't matter. Beggar or emperor, whoever is thirsty has to come to the well."

I have also wept, because I have also come across so many blind people. Even my own sannyasins have sometimes tried to persuade me -- "If the governor or the prime minister or the president is favorable to you, then these small guys, police commissioners, etc., will not harass you. On the contrary, they will welcome you."

I said, "I am not a businessman."

My father used to tell me many times: "You know perfectly well that it is not good to sleep and cover your head and face under the blanket. It is not hygienic."

I said, "I know. But I don't have any other time for my tears."

In the darkness of the night, covered under the blanket, I can cry and weep to my heart's content, seeing all kinds of stupidities happening all around, all over the world.

And if you tell these people, "You are the cause of making the earth a hell," they are annoyed, they are irritated. They become revengeful. Now, at least I can claim one thing, that nobody in the whole history of man has had so many enemies as I have. This is some great distinction. And I have not harmed anybody.

All my efforts have been to wake you, to deliver a message that I am carrying in my heart, to share my silence and my bliss. And people are annoyed, irritated. Almost all the countries of the world have decided that I cannot enter in their lands. I was thinking that perhaps my own country would behave in a different way, but I was wrong. Idiots are idiots. Whether they are American or Indian makes no difference.

I was in Bombay. One leader, a president of some powerful political group, wrote a letter to the chief minister and sent a copy to me. The letter was to tell the chief minister that my presence in Bombay would pollute the atmosphere.

I said, "My God, can anyone pollute Bombay? The worst city in the whole world...." For four months I was there; I never went out even one time. I never even looked out of my window. I remained in a completely closed room -- still, you can smell... as if you are sitting in a toilet! This is Bombay.

I started thinking of how to pollute it more but I am sorry to confess, I could not find any way. It is too far gone.

And then pressure was brought on one of my sannyasins in whose home I was a guest for four months: if I'm not removed from his house, he, his family and his house, with me, will be burned.

One sometimes wonders whether to cry or to laugh.

Somebody was continuously phoning every day -- "When are you coming to Poona? I am a police officer and I am inquiring about it to give you protection." We inquired of the Bombay police, we inquired of the Poona police. They said, "We have not been phoning you. Somebody is pretending to be a police officer."

I was going to come last Sunday, but my host became so much concerned that he asked for protection from the police. On Saturday night, the police informed him, "We can give you protection up to Thana. Beyond that you will have to ask another district, up to Chinchwad; from Chinchwad you will have to ask the Chinchwad police for protection up to Poona."

I told him, "You don't be worried. Rather than asking for protection from these people... I know their protection."

He said, "What do you mean?"

I said, "When I was arrested in America, I was handcuffed, a heavy chain around my waist, chains on my feet. I could not even walk. And they were afraid that people would be there all over the street, and I may raise my hands, so they put another chain that connected my handcuffs to the chain around my waist so I could not move my hands. And they rushed so madly in their car... and the reason was that people were all around and they were waving and giving me the sign of victory. Then I understood why they were in such a hurry. Photographers were all around, press people were all around, and if they see that people are greeting me and they have arrested me without any arrest warrant, it will look like the whole talk about democracy is simply nonsense. The continuous propaganda about individuality, freedom of expression, is just to deceive the whole world."

The U.S. Marshal who was sitting in front in the car taking me inside the jail, told me, "Here, you are absolutely protected."

I said, "What about you? If being handcuffed, chained, is protection -- then first give it to your president, to your governors, because their lives are in constant danger. In America, twenty percent of the presidents have been assassinated. It is not a small number. Keep all your presidents in jail! But don't talk nonsense to me."

To avoid the police protection -- because I have seen the police protection -- rather than moving from Bombay on Sunday, I moved on Saturday night. My host was not convinced, but the next morning, he *was* convinced because his house was surrounded by fifteen policemen with guns.

He had come with me. His family informed him that "Police are surrounding the house. We are almost under arrest, and we are telling them that Osho left last night." And they told the police, "Your protection was asked -- but then he was leaving at twelve o'clock today. Why have you arrived in the morning, with guns? And we had asked only for six police officers, without uniforms -- why a whole regiment?"

They remained there the whole day thinking that I would leave at twelve. Finally, they thought that perhaps I was not in the house. Then the chief said to the son of my sannyasin, "Osho bluffed us."

Strange -- we had asked for protection. If we don't want it, you cannot impose it upon us -- "We will protect you whether you want it or not." Where does the question of bluffing arise?

I reached here at four o'clock in the night, and within three hours the police were here. I was asleep. As I opened my eyes, I saw two policemen in my bedroom.

I said, "I never see dreams, particularly nightmares. How have these dodos managed to come inside?" I asked, "Do you have any search warrant?" -- they didn't have -- "Then how have you entered my private bedroom?"

They said, "We have to serve a notice on you." Sometimes one wonders whether we use words in our sleep. Is this the way to serve a notice? Is this the way to be a servant of the people? All these are servants of the people; *we* pay them. They should behave like servants... but they behave like masters.

I said, "I have not committed any crime. I have just slept for three hours, is it a crime?"

One of them said, "You are a controversial person and the police commissioner feels your presence may provoke violence in the city."

Now these people are not even aware that I was here for seven years, and no violence was provoked by me in the city -- what more evidence do you want? On the contrary, a man from this city has tried to kill me, to assassinate me -- in front of ten thousand sannyasins and twenty police officers, he threw a dagger at me in a morning discourse. It was almost impossible to lose the case even if we wanted to lose. Ten thousand eye-witnesses you cannot find for any such case -- and twenty police officers!

Still the case was dismissed, that it never happened. These are our magistrates, this is our police. These are our police commissioners. If they wanted to keep the silence of the city, they should have thrown out that man who tried to assassinate me.

But the next day when my attorney went to see the commissioner, he was surprised. On his calendar of appointments was the name of the same man; it seemed he was behind the whole thing. And I have been here for two days, and still violence has not happened in the city.

In seven years while I was here, I entered your city only four times. I never left the ashram. And those four times were absolutely necessary. I had not gone to see a film. My father was dying in the hospital, that's why I had to go. One of my sannyasins was in a hospital in a coma, and I had to go. All four times I had gone only to the hospital to see someone who was dying -- and died. Sitting in my room, how could I have created violence in the city?

And on the notice... I said "Read it. What is my crime?" My crime is that I am controversial. But can you tell me -- has there ever been a man of any intelligence who was not controversial? To be controversial is not a crime. In fact, the whole evolution of human consciousness depends on controversial people: Socrates, Jesus, Gautam Buddha, Mahavira, Bodhidharma, Zarathustra. They were fortunate that none of them entered Poona.

This city is condemned, because this city murdered Mahatma Gandhi, this city tried to murder me... and they are trying to tell me that I am controversial and dangerous. They are not even ashamed. Mahatma Gandhi was murdered by the same group of people who have tried to assassinate me. For centuries to come, Poona will be remembered as a city of murderers.

Because he had no reasonable cause... otherwise, you would have seen me again handcuffed and in jail, because I have done something which is unprecedented. That police officer misbehaved. I was lying down on my bed and he throws the notice over my face! I cannot tolerate such subhuman behavior. I immediately tore up the notice and threw it away, and I told those police officers, "Go and tell your commissioner."

I know that a notice from the government should not be thrown away, but there are limits! First, the law has to show humanity and respect for human beings. Only then can it expect respect from others. And these are our servants; we pay the tax. And they have become masters.

It was right of Almustafa not to answer them; they don't deserve. But I am a different kind of man than Almustafa.

He only bent his head... I will never do that. You can cut my head but I will not bend my head. And those who stood near saw his tears falling upon his breast.

Yes, I also weep and cry for humanity, but I am crying in the darkness, covering myself. I don't want you to see my tears, because my tears will be painful to you. My tears will be like wounds to you. You have seen only my songs... but my eyes also have tear glands.

But those tears are for the blind and the deaf, the heartless. Those tears are for all categories of idiots.

Poona can brag about one thing: you have the highest category of idiots in the world.

And he and the people proceeded towards the great square before the temple.

Each statement by Kahlil Gibran is significant. Why towards the temple? All over the world there are thousands and thousands of temples and churches and mosques and gurudwaras and synagogues -- and people go there to pray. Their prayers are like parrots repeating words; they do not even know the meaning of those words.

No, the function of the temple is totally different. The function of the temple is, when somebody arrives home like Almustafa, then the temple is the place to declare it. Almustafa entering into a temple, the temple becomes sacred. But without Almustafa, a temple is just a house -- empty, meaningless.

And he and the people proceeded towards the great square before the temple. You should enter the temple only when you deserve, when you have earned, when you feel you have something to share; something sacred and something of the beyond.

And there came out of the sanctuary a woman whose name was Almitra. And she was a seeress.

By the way, I want you to remember that Kahlil Gibran is perhaps one of those very few people for whom the woman is closer to the sacred than the man, for the simple reason that she is more heart than head. She knows how to love. And if you don't know how to love, how can you know how to pray?

Prayer is nothing but the most refined form of love. A love unaddressed to anybody, a love for the whole.

Almitra was a seeress. Kahlil Gibran should be remembered forever as one who gives respect and dignity to women. All your so-called bogus religious leaders of the world have only condemned the woman. Even the greatest of them, for whom I have great respect, but with reservations -- even Gautam Buddha who is certainly the highest peak ever attained up to now, the Everest. Even he was not respectful towards women. For years he continuously refused to initiate any women. And finally, after twenty years of continual refusal, continual insult, humiliation, he reconsidered. Because of a strange situation, he had to concede and accept women initiates. He must have been very reluctant even in that moment. He had to agree because the woman was almost his real mother... because his mother died when he was born, immediately. His own mother never saw him; neither had he any remembrance of his mother.

His mother's younger sister remained unmarried just because she wanted to take care of this rare child, who had a charisma from the very beginning. And astrologers and prophets declared that either he would become an emperor of the whole world or he would renounce the world and become the greatest awakened man humanity has known.

This woman brought up the child, cared about him -- and sacrificed her own life, for the simple reason that if she got married, she would have her own children and would have to divide her caring and become involved in her own life, her children, her husband. No, she remained unmarried so that she could shower all her love on Gautam Buddha.

When that old woman, who could be said to be really his mother, came and asked to be initiated, there was a great silence, a great moment of hesitation. Twenty years of continual refusal... but how can he refuse this woman -- -who has sacrificed her whole life for him, and he cannot do even this much for her, to initiate her into sannyas? Reluctantly, I say, he initiated her. And why do I say "reluctantly"? -- because immediately afterwards he declared, "My religion was going to last for five thousand years. Now it will last for only five hundred years because a woman has entered into the fold." As if a woman is a disease, as if Buddha's religion is no longer healthy enough to remain alive for five thousand years. The entry of a woman seems to mean that his religion has grown a cancer.

Ugly is the statement -- and the same is the case with Mahavira, the same is the case with Jesus, the same is the case with Mohammed. The same is the case with Moses. And these are our highest flights towards the stars.

Kahlil Gibran seems to have a far more human and far deeper insight. There have been seers in all the religions, but Almitra is a seeress. And the reason he gives has to be understood very deeply and preserved in the deepest part of your being:

> AND HE LOOKED UPON HER WITH EXCEEDING TENDERNESS, FOR IT WAS SHE WHO HAD FIRST SOUGHT AND BELIEVED IN HIM WHEN HE HAD BEEN BUT A DAY IN THEIR CITY.

For twelve years he had been in the city and she was the only one who recognized him -- even on the first day when he entered the city.

People go on asking me, "Why do you have so many sannyasins in the bodies of women?" -- as if

sannyas has anything to do with the body. In what way is sannyas concerned with the body?

Sannyas is a concern with the soul. And the woman is more open and more available because she knows not logic, but love. And the law of love is the highest law in life; the laws based on logic are the lowest.

A man needs first to be intellectually convinced. I have millions of sannyasins -- certainly, seventy-five percent are women, twenty-five percent are men. This is a rare phenomenon, because Buddha, or Mahavira, or Mohammed, Jesus -- nobody allowed them.

A man first needs to be logically convinced; he begins from the lowest. And then it is long ladder to reach to the ardor of love. Love is absolutely beyond logic, transcendental to logic. Even my own sannyasins -- first they are convinced: this man seems to be right; whatever he is saying seems to be substantial. They raise all kinds of doubts in their minds, they try in every way to be skeptical. When finally their skepticism and their doubts are destroyed, then a thick layer of intellectuality is removed and their heart is available.

But the woman first falls in love with me and then she thinks, "Whatever he's saying is bound to be right. How can love be wrong?"

Their approaches are different. Man has chosen a long route -- unnecessarily, but it looks like more manly, arduous, hard -- -and he will go on a long journey to come back home.

The woman has chosen the shortcut -- the path of love -- it is only one step. It does not need even the second step. One step and you have arrived. That too I am saying because it will be difficult to understand if I say exactly what happens: it is not even one step.

Man takes many many steps, miles and miles, just to come back home -- tired, exhausted, sad.

That's why saints look so sad. What do you call them in England? -- hangdog faces. Nice people, but unnecessarily running in all directions to find the place where they have always been.

So to say the absolute truth, the woman does not take even a single step. It is truth that takes a step towards the woman; the woman simply falls in love and the home has arrived. She has been there, the love has just opened her eyes.

Almitra was the first to recognize that Almustafa belongs to the other shore, he's a stranger here. He's not dreaming about a ship -- he is so lovely, so beautiful, that she cannot doubt even if he is dreaming. In her deep love, his dream becomes a reality. The ship that would arrive twelve years afterwards had arrived for Almitra the very first day. Those twelve years' distance do not exist for her.

People ask me why so many women become sannyasins. It is simple: because they are women, because they are hearts, because they know only one language and that language is of love.

And she hailed him, saying... and you can see the difference. The people who have recognized on the last day when they saw the separation was going to happen, suddenly became aware that they have missed -- amongst them was a man, a messiah, a message from the other shore. But they were simply deaf and blind, and now it is too late.

So they are saying, "Linger on a little more... just a little more. We have not been able to taste your truth and we have not been able to drink from your eyes. Shower your grace a little more."

But Almitra says something totally different:

> PROPHET OF GOD, IN THE QUEST OF THE UTTERMOST, LONG HAVE YOU SEARCHED THE DISTANCES FOR YOUR SHIP.
> AND NOW YOUR SHIP HAS COME, AND YOU MUST NEEDS GO.

Only love can see it.

The mind is greedy. Mind is greed.

All those people who are saying, "Linger on a little"... I say unto you, if Almustafa agrees with them, they will forget all about him again. Again they will take him for granted -- "What is the hurry? And if the ship comes again, we can persuade him to remain with us."

Man lives in tomorrows which never come. Mind has no contact with the present; either it lives in the past or it lives in the future.

They are shocked: they could not recognize and twelve years have passed -- what a loss! And they can also see that if he remains, perhaps tomorrow or the day after tomorrow they may be able to understand his truth, his experience.

But I repeat again: If Almustafa remains with them, they will forget him again.

But Almitra says to him, "It is hard, it hurts, but there is no other way. You have waited long, you have given opportunity enough to these people. Now You must needs go.

DEEP IS YOUR LONGING FOR THE LAND OF YOUR MEMORIES AND THE DWELLING-PLACE OF YOUR GREATER DESIRES; AND OUR LOVE WOULD NOT BIND YOU NOR OUR NEEDS HOLD YOU.

That's the beauty of love, that it gives you freedom. That is the criterion of whether there is love or not. If love prevents you from your growth, it is not love. Love may suffer but will not be jealous, love may suffer but will not be a bondage.

Almitra says, *and our love would not bind you nor our needs hold you*. We need you, certainly we need you, but you have been here twelve years -- it is enough. We have ignored you, perhaps people are not thirsty. So you don't pay any attention to people's prayer that you remain with us. I know -- Deep is your longing for the land, your love for the people but whatever you could do, you have done. We would like you to be here, but love would not bind you -- we need you, but it is our unconsciousness that we missed you -- nor our needs hold you.

Yet this we ask ere you leave us, that you speak to us and give us of your truth.

We don't want you to be here, we don't want to become a prison to you because of our needs and because of our love and because of your compassion. But at least do this much before you leave: speak to us and give us of your truth.

Remember, truth is always individual. There is no truth of the collective mind, of the crowd. The crowd has only lies -- Hinduism, Jainism, Buddhism, Mohammedanism.

The crowd has only lies.

The truth is always individual.

It is experienced in the very innermost core of your being -- where you cannot take anybody with you. You cannot take the person you love, you cannot take your friend with you. You have to go alone, and only in your aloneness is the realization. And because the realization happens in the individual, there is no need of any religion, organized.

Yes, religiousness is needed -- unorganized, available to each individual according to his own potential, possibilities.

A real human society, a real civilization will allow every individual to seek and search and find his truth. Gautam Buddha's truth is of no use to you. My truth is of no use to you. At the most, the man who has realized the truth can give you a certainty that truth is not just a hypothesis; that it is a reality, that it transforms people.

I cannot give you my truth, but my presence can trigger a journey in you towards the ultimate shrine.

But a woman thinks in a different way than a man, because her thinking is not based on thoughts. Her thinking is based on feelings. Why is she saying it? Because she says:

And we will give it unto our children

It is not greed.

And they unto their children,

And it shall not perish.

We want your flame to remain alive. We will go on passing it from heart to heart.

In your aloneness you have watched with our days, and in your wakefulness you have listened to the weeping and the laughter of our sleep.

She's saying, "Whatever you have watched, we were laughing in our sleep, we were talking in our sleep, we were acting, doing things in our sleep. We were not aware what was going on."

Now therefore disclose us to ourselves... We don't ask anything more. Just disclose us to ourselves, and tell us all that has been shown you of that which is between birth and death.

A tremendously potent question: What is between birth and death? That is your life principle -- between birth and death is God -- but because you are asleep, you never become aware of it. You are born and you will die, and without knowing what was between the two. And between the two was your truth.

And he answered:

PEOPLE OF ORPHALESE, OF WHAT CAN I SPEAK SAVE OF THAT WHICH IS EVEN NOW MOVING WITHIN YOUR SOULS?

Every master simply wakes you up to your own reality, to your own truth. He does not give you anything.
You already have it. You have just not looked inwards.

A little silence, a little meditativeness and you will start uncovering yourself. Truth is a discovery within.

Almustafa is right when he says...*of what can i speak save of that which is even now moving within your own souls?* I can see the flame but you don't look inwards. Just close your eyes, look inwards. Go on digging deeper and deeper until you have come to the waters of eternal life.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #6
Chapter title: Speak to us of love

11 January 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THEN SAID ALMITRA, SPEAK TO US OF LOVE.
AND HE RAISED HIS HEAD AND LOOKED UPON THE PEOPLE, AND THERE FELL A STILLNESS UPON THEM. AND WITH A GREAT VOICE HE SAID:
WHEN LOVE BECKONS TO YOU, FOLLOW HIM,
THOUGH HIS WAYS ARE HARD AND STEEP.
AND WHEN HIS WINGS ENFOLD YOU YIELD TO HIM,
THOUGH THE SWORD HIDDEN AMONG HIS PINIONS MAY WOUND YOU.
AND WHEN HE SPEAKS TO YOU BELIEVE IN HIM,
THOUGH HIS VOICE MAY SHATTER YOUR DREAMS AS THE NORTH WIND LAYS WASTE THE GARDEN.
FOR EVEN AS LOVE CROWNS YOU SO SHALL HE CRUCIFY YOU. EVEN AS HE IS FOR YOUR GROWTH SO IS HE FOR YOUR PRUNING.
EVEN AS HE ASCENDS TO YOUR HEIGHT AND CARESSES YOUR TENDEREST BRANCHES THAT QUIVER IN THE SUN,
SO SHALL HE DESCEND TO YOUR ROOTS AND SHAKE THEM IN THEIR CLINGING TO THE EARTH.
LIKE SHEAVES OF CORN HE GATHERS YOU UNTO HIMSELF.
HE THRESHES YOU TO MAKE YOU NAKED.
HE SIFTS YOU TO FREE YOU FROM YOUR HUSKS.
HE GRINDS YOU TO WHITENESS.
HE KNEADS YOU UNTIL YOU ARE PLIANT;
AND THEN HE ASSIGNS YOU TO HIS SACRED FIRE, THAT YOU MAY BECOME SACRED BREAD FOR GOD'S SACRED FEAST.
ALL THESE THINGS SHALL LOVE DO UNTO YOU THAT YOU MAY KNOW THE SECRETS OF YOUR HEART, AND IN THAT KNOWLEDGE BECOME A FRAGMENT OF LIFE'S HEART.
BUT IF IN YOUR FEAR YOU WOULD SEEK ONLY LOVE'S PEACE AND LOVE'S PLEASURE, THEN IT IS

BETTER FOR YOU THAT YOU COVER YOUR NAKEDNESS AND PASS OUT OF LOVE'S THRESHING-FLOOR, INTO THE SEASONLESS WORLD WHERE YOU SHALL LAUGH, BUT NOT ALL OF YOUR LAUGHTER, AND WEEP, BUT NOT ALL OF YOUR TEARS.

The people who have realized the meaning of life have only spoken to those who can understand love, because love is the meaning of life. Very few people have realized that love is your very flame. It is not food that keeps you alive, it is love -- which keeps you not only alive but gives you a life of beauty, truth, silence, and millions of other priceless things.

The world can be divided in two parts: the world where everything has a price and the world where price is meaningless. Where prices are no longer relevant, values arise. Prices are for things, for dead things.

Life does not recognize that which is dead. But such a simple truth, man goes on missing. He even tries to purchase love; otherwise there would not have been prostitutes. And it is not only a question of prostitutes. What are your marriages? -- a permanent institution of prostitution.

Remember, only when you enter into the world of values -- where no money, no power, no respectability is of any help -- are you entering into authentic life. And the flavor of that life is love.

Because man is so much accustomed to purchasing everything, he forgets that the very effort to purchase something that cannot be purchased is a murder. A husband demands love from his wife because he has purchased her, and the same is true about the wife. But they are unaware that they are assassinating each other. They do not know: the moment price enters into love, love dies.

Love is very delicate, very sacred. In all of our relationships, we are trying to reduce the other person to a thing. A wife is a thing. If you have any intelligence, let her remain just a woman. A husband is no more alive. Allow him to remain in freedom because only in freedom can love flower.

But man, in his utter stupidity, has destroyed everything that is valuable. You even try to purchase God. How deep is your blindness? People who can afford it -- remember the word "afford" -- have temples in their houses. Statues can be purchased but whatever you do with those statues is sheer nonsense; a purchased statue can never become a living God. And not only do they purchase the statue, they also purchase a priest to do the worship.

I have seen priests running from one house to another house because they have to worship in at least ten or twelve temples; only then they can feed themselves. And the people who are purchasing even prayer, worship, think they are doing great virtuous acts. These are the sinners!

Your life will not have any flowers if it does not have something which is priceless. Do you have something in your life which is priceless?

People are selling even their lives. What are your soldiers? -- and their number must be millions all around the earth. They have sold themselves. Their only function is to kill and be killed. But as far as I can see, that is not important; they have killed themselves the day they sold themselves. They may be still breathing, but just to breathe is not life. Trees breathe, vegetables breathe. Cabbages and cauliflowers breathe, but they are not alive and they know nothing of love. They have prices attached to them. Perhaps cabbages are cheaper, cauliflowers a little costly -- because cauliflowers are nothing but cabbages with university degrees. But don't do this to any human being.

And if you cannot purchase a thing you cannot possess it either. In your deep sleep, you even possess your children without ever becoming aware that the very possession -- "This is *my* child" -- is a murder. Children come through you, but they belong to the universe. You are just a passage. But you make every effort that your child should have your family name, your religion, your political ideology. He should be just an obedient object.

When I was a student in the university, the government of India passed a resolution that unless you participate in the training for the army, your postgraduate degree could not be given to you. It was compulsory. I approached the vice-chancellor and I said, "I would love to remain without any postgraduate degree. I am not willing to participate in a training which is nothing but a very psychological process of destroying your consciousness, your life, and reducing you to just a number."

In the army, when somebody dies, on the notice board it is declared, "Number Sixteen has fallen." When you read this, that "Number Sixteen has fallen," nothing happens to your heart because Number Sixteen has no wife, no children, no old mother, no old father to be taken care of. Numbers don't produce children. This is a strategy. But if you see a name, you will suddenly feel sad. What will happen to the children, to the wife, to the old mother, to the old father who is just living to see his son coming back home? But he does not know that his son exists no more. He has become Number Sixteen. Number Sixteen can be replaced and

will be replaced. Somebody else will become Number Sixteen.

You cannot replace a living human being... but a dead number? But it is not only the soldiers; if you look at yourself, in many ways you have allowed the crowd around you to make you a number. Even the people who say that they love you simply want to possess you, to exploit you. You are an object of their longings, of their desires.

Love is not available in the marketplace. For love, you will have to understand that existence is not a dead existence. It is full of light, overflowing with love but to experience that love, you have to be attuned with the world of values.

Almustafa did not answer some people. Perhaps they were not worth answering. They have lost their souls: somebody has become a governor, somebody has become a president. The presidents and the governors and the prime ministers -- they don't have any souls; otherwise it is impossible for a man like Josef Stalin to kill one million Russians. And these were not capitalists -- Russia has never been so rich -- these were poor people, but they wanted not to be possessed by anyone and they were rebelling against slavery. First the czars were killing them for centuries, but Stalin outdid all the czars.

But sometimes I think perhaps he killed only dead people. Adolf Hitler killed six million human beings -- but perhaps it is not right to condemn him, because these six million people had lost their souls long before. Somebody had become a husband, somebody had become a wife, somebody had become a father, somebody had become a mother.

In the world of nature, a woman is just a woman -- not a lady. A lady is a woman who is living a posthumous life. In nature, there are authentic men -- raw, rooted in the earth -- but you will not find your gentlemen. They are the hypocrites who have died long ago and are now just breathing, eating, dragging themselves from the cradle to the grave. If they were really alive, they would have known the secret that exists between birth and death.

Almustafa simply refused to answer those people -- who may have been knowledgeable, who may have been rich, but their questions were phony. Their questions were American.

I must remind you: the word "phony" comes from America. It is derived from "telephone." When you are talking to someone on the telephone, have you observed the change? The voice is not the same, the tone is not the same, and no one knows whether on the other side there is another American or a ghost.

I have heard.... One great psychoanalyst was treating a super-rich billionaire. Although his fee was beyond the capacity of millions of people, for the super-rich it was nothing.

The rich man continued. A year passed and he would lie down on the psychoanalyst's couch and would talk all kinds of absurd things... which are filled in your heads too; it is another thing that you keep them within, but in psychoanalysis you have to bring them out.

The psychoanalyst was getting bored but he could not get rid of the super-rich man because he was getting so much money from him. Finally, he found an American solution to it: He said to the rich man, "I have so many other patients and sometimes your session takes three hours, four hours, five hours. You have time, you have money. I have a humble suggestion to make. I will keep a tape recorder which will listen to you. My four or five hours will be saved and at night when I have time, I can listen to the tape."
The rich man said, "Great!"

The next day when the psychoanalyst was entering his office, he saw the rich man coming out. He said, "So quick? Are you finished?"

He said, "No, I have also brought my tape recorder. My tape recorder is talking to your tape recorder. Why should I waste five hours? When tape recorders can do it, what is the need of me coming every day?"

This is how, slowly slowly, man becomes more and more mechanical. He says things, he lives a life, but it is all like a robot.

Dale Carnegie, one of America's most famous philosophers -- he would not be recognized as a philosopher anywhere else except in America -- but his book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE has sold second only to THE BIBLE. And it is full of crap. He suggests that every husband, at least three or four times a day, should say to his wife, "Darling, I love you so much, I cannot live without you. I cannot conceive of myself without you." Whether you mean it or not does not matter.

Do you see the phoniness? If you are in love, it is so difficult to say "I love you," because words fall short. And to repeat three, four times a mechanical routine... you don't mean anything, you are just a grammaphone record. Perhaps the needle on the record is stuck: "Darling, I love you." And the darling also answers, and deep inside both hate each other: "This is the woman who has destroyed my freedom. This is the man who has put me into a prison."

Love is the highest value. That's why Jesus could say, "God is love." But his statement is two thousand years old. It needs some refinement, it needs to be made up-to-date. God is not love.

I say unto you: Love is god. And there is a vast difference between the two, although the same words are used. If God is love, that simply means it is only one of the qualities of God. He may have many other qualities: he may be wise, he may be just, fair. He may be forgiveness.

But when you say "Love is god," the statement is totally different. Then god itself becomes a quality of those who know how to love. Then there is no need to believe in God... because it is only a hypothesis. And it is up to you what to make of the hypothesis.

The Jewish God in the Old Testament says, "I am a very angry God, I'm very jealous. I am not nice! Remember, I am not your uncle! I cannot tolerate another God." The Mohammedans have inherited the Jewish conception of God. That's why they have been destroying statues and temples, beautiful pieces of art: because there is only one God and one holy book and one messenger, Mohammed. This is a fascist attitude, ugly, inhuman. What is the problem if there are millions of gods? The world will be far richer. Why are you stuck with one god?

Judaism, Christianity, Mohammedanism, all such religions which believe in one god believe in dictatorship, not in democracy. What is the problem?

Gautam Buddha is perhaps the first democratic religious person, who says that every man is a potential god and finally, all are going to blossom into godhood. This has a beauty.

Almustafa did not answer those people. Instead he cried, wept, tears came to his eyes because their questions were phony. They were asking simply to show others that they were knowledgeable. You know perfectly well the distinction between a knowledgeable question and an authentic quest. When you want to exhibit your knowledge, there is no quest in your heart. You are asking to show that you are not ignorant.

In fact, before asking the question, you already know the answer -- not by your own experience, but borrowed....

A great philosopher in Gautam Buddha's time came to see him. He brought his five hundred disciples with him. Buddha never refused anybody. Even at the last moment when he was dying, he asked if anybody had a question because "Now, I am going, my ship has arrived. And I don't want it to be said by future generations that Gautam Buddha was alive and yet he did not answer an authentic question."

The same man asked the philosopher, "Is it your question or a quest?"

The philosopher said, "What is the difference?"

Buddha said, "The difference is unbridgeable, of the earth and the sky. A quest is a thirst. A question is a mind game. If you have a quest, I am ready to answer. But if it is only a question, don't waste my time."

Almustafa did not answer those people amongst whom he had lived for twelve years and who had never asked anything. But when Almitra, the woman who had recognized him on the first day in the city of Orphalese, asked -- he answered. And he answered with such beauty, with such poetry, with such truth. Perhaps nobody else has answered that way -- not even a person like Krishna, who answered his disciple Arjuna's questions after questions.

Perhaps Arjuna's questions are authentic, but Krishna's answers are not. He is not concerned with the quest. His whole concern is political -- somehow to persuade Arjuna to participate in the war. So he goes on answering in different ways which contradict each other and finally, when he finds that his answers are not convincing to Arjuna, he resorts to the last thing which any dictator is bound to fall upon.

Finally, he says, "It is God's will that you should participate in the war." It is strange that God is speaking to him and not to Arjuna directly. If I had been in the place of Arjuna, I would have said, "It may be God's will for *you* -- fight! But as far as I am concerned, it is God's will not to fight but to renounce this whole nonsense of destroying and killing people and move deeper into the Himalayas to meditate."

But he became afraid. If it is God's will, he has to fight. He forgot a simple thing -- why does God always need mediators? Why can't he speak directly?

In fact, there is no God. These mediators are the most cunning people in the world. In the name of God, they are forcing their own ideas. Because they cannot force through their arguments, their final strategy is to bring God in.

I have wondered always: Is God your real question? Anybody's? It is philosophical, intellectual, hypothetical -- but what will you do if you meet God? And what is the point of meeting God? No, that is not the real quest of man.

Almitra does not ask Almustafa, "Speak to us of God." No, she asks:

SPEAK TO US OF LOVE.

It has to be noted that only a woman can ask about love. Man wants to know God or to become God. These are power trips.

Love is not a power trip. Love is the only experience in which you become humble, simple, innocent.

And what does Almustafa say? Meditate over it. Each single word is of immense significance:

AND HE RAISED HIS HEAD AND LOOKED UPON THE PEOPLE...

Before answering, you have to look into the hearts of people -- to see whether there is any stirring, whether love is their quest. Almitra has asked a very fundamental question; the *most* fundamental question. But what about the people, the crowd who have gathered there?

AND THERE FELL A STILLNESS UPON THEM.

A great silence, because those were simple people, and as Almustafa looked around into their eyes, into their faces, there was a great silence. Those simple people really wanted to know what Almitra had asked about. Perhaps they were not articulate enough to ask the question; Almitra had become their voice. She represents their hearts. Seeing that....

AND WITH A GREAT VOICE HE SAID:
WHEN LOVE BECKONS TO YOU, FOLLOW HIM...

Do not doubt, do not be skeptical, because love is beckoning you towards something you have not known. Although you have the seed... but the seed has not known its own flower. *When love beckons to you*, you are blessed; *Follow him*.

THOUGH HIS WAYS ARE HARD AND STEEP.

Love is not just a bed of roses.

AND WHEN HIS WINGS ENFOLD YOU YIELD TO HIM...

Do not resist, do not be reluctant, do not go half-hearted. Don't be wishy-washy.

THOUGH THE SWORD HIDDEN AMONG HIS PINIONS MAY WOUND YOU.

And love certainly wounds people, but that wound is something like a surgical operation. You are carrying so much hate -- that hate has to be destroyed. For a time you may feel a wound, an empty space where hate used to be.

AND WHEN HE SPEAKS TO YOU BELIEVE IN HIM...

He's not saying believe in what he speaks, remember. He is saying when he speaks, believe in *him*. There is a very subtle distinction. If I am speaking to you, you can believe in what I am speaking -- that will be from the head, and that is not going to help in any way because tomorrow somebody may speak against it, with better arguments, with more logic. Then you will shift.

Almustafa is saying *believe in him*, not what he is saying. This is a tremendously potential statement: Whenever a master speaks, do not be too much bothered about his words. If the words can only help you to

believe in the authenticity of the master, they have done their work. When you believe in a person, it is from the heart. It is not an argument. When you believe in words, it is from the head. It is just an argument.

Life is not an argument, and love is not an argument. It is a meeting of two hearts, two beings -- two bodies become one. That is what Almustafa is saying:

THOUGH HIS VOICE MAY SHATTER YOUR DREAMS...

It is going to shatter your dreams. It is going to shatter your sleep, it is going to shatter you. Just believing in words will not shatter anything in you. On the contrary, you will become more knowledgeable, your ego more decorated.

THOUGH HIS VOICE MAY SHATTER YOUR DREAMS AS THE NORTH WIND LAYS WASTE THE GARDEN.
FOR EVEN AS LOVE CROWNS YOU SO SHALL HE CRUCIFY YOU.

Never before has anybody spoken, in a single sentence, the whole alchemy of man's transformation. Love will crown you but it will also crucify you. It will crucify you as you have been, your past, and it will crown you as you should be, your future. Love is both: a crowning and a crucifixion. Because of this, millions of people miss the glory of love. The crucifixion makes them afraid... and what is the point of being crowned if you are going to be crucified?

But you are not one, you are many. The real you will be crowned and the false personalities will be crucified, and these processes are going to happen simultaneously. On the one hand, death; on the other hand, a resurrection.

EVEN AS HE IS FOR YOUR GROWTH SO IS HE FOR PRUNING.

You have grown so many ugly things in your life. They have to be pruned -- and that pruning is not against your growth. In fact, those ugly things that you have gathered around yourself -- jealousy, domination, continuous effort to have the upper hand -- will not allow you to experience love.

When I read that sentence, I remember my gardener, Mukta. She goes on pruning my trees. I know what she's doing is right, because unless you prune them, they will not grow.

But whenever she sees me -- once in a while I come out of the room and she hides her garden scissors. Mukta, from today, there is no need to hide. But only prune that which is against the growth of the tree. Don't prune according to your ideas of how the tree should be. Let the tree be itself. Give it freedom... and if a gardener cannot love his own trees, who is going to love? Prune whenever you see that this will help to bring more foliage, more growth, more leaves, more flowers.

I am not against pruning. I had told her not to do this because there was, six years ago, a beautiful creeper on the back fence of my garden. But it was wild, and Mukta is a Greek. Just to prune it, she named it "The Monster." This is one of the strategies of human mind. Whenever you want to destroy something, first you give it a name -- that becomes the argument for you. That poor creeper was not a monster. Yes, it was wild, but to be wild is not to be a monster. I am wild... but do you think you can prune me? I have not even cut a single hair of my beard -- they are the originals. You all have unoriginal beards. I have never cut a single hair of my mustache.

Just a few days ago, there was a question: "Osho, everything you say reaches my heart but one question remains: how do you manage to eat?" I can understand his question -- an unpruned mustache has almost covered my lips. That's why I never come to eat with you. I always eat alone just to protect my original hair. It is a little difficult.

EVEN AS HE ASCENDS TO YOUR HEIGHT AND CARESSES YOUR TENDEREST BRANCHES THAT QUIVER IN THE SUN...

You will enjoy it when love reaches to your heights with tenderness, caressing your branches dancing in the wind and in the sun and in the rain. But that is only the half of it.

SO SHALL HE DESCEND TO YOUR ROOTS AND SHAKE THEM IN THEIR CLINGING TO THE EARTH.

And you cannot choose one and avoid the other. Love is a solid phenomenon, it cannot be cut into fragments. Just as your heights need to be showered by love, your roots which are clinging to the earth have to be shaken, because every clinging is an imprisonment. Love would like to give you wings to fly -- and with a clinging mind, with attachment, it is impossible to fly in the open sky. Just to cling to the earth, you have grown great roots going deep down so that nobody can shake you. It is out of fear, but fear is just the opposite pole of freedom.

Don't cling to anything -- not even to the person you love. Clinging will destroy the very love to which you were clinging. Don't become a bondage.

I have heard.... A great freedom fighter had gone for a holiday in the hills. On the way, he stopped for a night's rest in a small *caravanserai*. The owner of the *serai* had a beautiful parrot, and in accordance with his beauty, he had made a golden cage studded with diamonds. The owner also loved freedom, so he had taught the parrot only one word: "Freedom." The whole day long the parrot used to call, "Freedom! Freedom!" and his voice would echo and re-echo in the valleys.

This freedom fighter thought, "This is strange. I know the owner; he's my friend. I know his love for freedom -- that's why he has taught his parrot only one word, "Freedom." But this is very contradictory. If he loves freedom, let the parrot be free. Even the golden cage studded with diamonds is not freedom." So he waited. In the middle of the night the parrot again shouted, "Freedom! Freedom!" and in the silences around, the voice of the parrot echoed far and wide.

The man came out. It was night and the owner was asleep. No one was around. He opened the door of the cage and waited... such a freedom-loving parrot, seeing the door open, will immediately fly into the sky. But instead of flying into the sky, the parrot clung hard to his golden cage.

But the freedom fighter was not a man to be defeated by a parrot. He put his hand inside the cage, pulled the parrot out... and while he was pulling the parrot out, the parrot was hitting his hand, scratching his hand and still shouting, "Freedom! Freedom!" His whole hand was full of blood, but he threw the parrot into the open sky on a fullmoon night. The hand was wounded, but he felt deeply contented that the parrot was free.

He went to sleep. In the morning he was awakened again by the same voice: "Freedom!" He said, "My god, he has come back!" He looked out. The door was still open and the parrot was inside.

Love will caress you. But it will also go deep down to your roots and shake them to make you free.

It is something to be remembered: most of us go on living in a contradiction. On the one hand we want freedom; on the other hand, we go on clinging to something. Freedom is a risk. In the cage, the parrot is safe, secure. In freedom, although he gains the whole existence, the whole sky, he loses the safety and the security.

But freedom is such a value, anything can be sacrificed for it. And love needs absolute freedom to grow. Only then can you make the whole sky your home. People afraid of insecurity, unsafety, choose just the word love but never experience it.

If you want to experience love, you will have to risk everything and all -- all your clingings, all your future safeties. But instead of sacrificing clingings and safeties and securities, man in his deep sleep has sacrificed love and saved the security.

That is what your marriage is -- love is sacrificed; security is there. Of course in marriage there is security, there is safety; there is a guarantee that tomorrow also the wife will be available to you, the husband will be taking care of you. But what about love? Then love becomes an empty word.

Be aware of empty words, and particularly words like love, which are *higher* than God -- God is only a quality of love. Don't go on carrying an empty container with no content in it. This is your misery, the misery of the whole humanity. Nobody loves.

Love is risky.

I teach you to take all the risks, because even a single moment of love is equal to the whole eternity. And a life without love may be immortal, but will be just a graveyard. Nothing will blossom. You will be secure -- but what will you do with your security?

LIKE SHEAVES OF CORN HE GATHERS YOU UNTO HIMSELF.

But if you are clinging to something else, how can existence, or God, or love, gather you unto himself?

He threshes you to make you naked because you are covered with so many fake personalities. Your face is not your original face. There are so many masks.

HE THRESHES YOU TO MAKE YOU NAKED.
HE SIFTS YOU TO FREE YOU FROM YOUR HUSKS.
HE GRINDS YOU TO WHITENESS.

The word "whiteness" has to be understood -- it is not a color. The whole rainbow you can have, but you will miss two colors which you have become accustomed to -- black and white. And why have all the mystics condemned the black and praised the white?

White is not a color but *all* the colors. If you mix all the colors of the rainbow, whiteness arises. So whiteness is basically a great synthesis of all the colors of life. And if you remove all the colors, then there is blackness. Blackness is negativity, blackness is no. Blackness is death.

Whiteness is positivity, whiteness is yes, whiteness is God. Whiteness is love.

HE KNEADS YOU UNTIL YOU ARE PLIANT;
AND THEN HE ASSIGNS YOU TO HIS SACRED FIRE, THAT YOU MAY BECOME SACRED BREAD FOR GOD'S SACRED FEAST.

All the religions of the world had been teaching people to fast. Almustafa is talking about the feast. Against all the religions, I am in agreement with Almustafa. Life is not a fasting, it is a continuous feast -- a celebration, a festival of lights.

Love transforms your life into a festival of lights.

And unless your life becomes a feast and a festival, remember: you have not done the thing you have come for on this earth.

ALL THESE THINGS SHALL LOVE DO UNTO YOU THAT YOU MAY KNOW THE SECRETS OF YOUR HEART, AND IN THAT KNOWLEDGE BECOME A FRAGMENT OF LIFE'S HEART.
BUT IF IN YOUR FEAR YOU WOULD SEEK ONLY LOVE'S PEACE AND LOVE'S PLEASURE, THEN IT IS BETTER FOR YOU THAT YOU COVER YOUR NAKEDNESS AND PASS OUT OF LOVE'S THRESHING-FLOOR...

People want love but they don't want to be prepared for all the threshing, the fire that they have to pass through. They think love is just pleasure. It is not. Love is far more: it is blissfulness, it is the ultimate benediction. But you will have to drop the fear.

The man who is full of fear will never know the sweet taste of love. And if you have not known love, you have not known anything: all your knowledge is useless, all your treasures are useless. All your respectabilities are useless.

Almustafa says rightly:

THEN... COVER YOUR NAKEDNESS AND PASS OUT OF LOVE'S THRESHING-FLOOR, INTO THE SEASONLESS WORLD WHERE YOU SHALL LAUGH, BUT NOT ALL OF YOUR LAUGHTER, AND WEEP, BUT NOT ALL OF YOUR TEARS.

You will never know anything in its wholeness, in its totality. You will laugh but your laughter will be superficial. You will weep but your tears will be crocodile tears. Your life will always remain just a potentiality, it will never become a reality. And you will live your life in sleep -- unconscious.

I will give you an example of sleep and unconsciousness.

The police commissioner -- I can forgive him but I cannot forget him -- had to withdraw his order that I

should leave Poona within thirty minutes, because he could not provide any reason. I have never committed a crime. This is my birthright, to move freely -- at least in this country. But to withdraw his order was against his ego. It took almost the whole day... how to phrase a small withdrawal? If he withdraws it, it will look like he is stupid: "Then why did you issue it if you don't have any reason?" He will not cancel it because, "If you were going to cancel it, then why in the first place did you issue it?"

My attorneys were sitting in his office and he would go in the back room to consult with his subordinates -- or perhaps the Hindu chauvinist people who were behind the whole scene; the same person who has thrown a dagger at me -- they were his advisors!

Finally, he came with a form... and it will show you the sleepiness and unconsciousness of man.

He said, "I cannot say it is a withdrawal; I cannot cancel it. I can only suspend it. That means that at any moment I can cancel the suspension."

He's unable to give any reason right now. Still, he wants it to be a "suspended order," and that too, not without conditions. I had told my attorney, Tathagat, that "Compromise is not possible on *any* account. I would prefer even to be shot or crucified but compromise, no. So remember if there is the word `compromise' anywhere, I am not going to accept it."

So he told him, "You are imposing conditions and compromise. My master is not going to accept it, you will have to change it."

Again, he went inside and came with the idea that "We will not call it compromise and we will not call it conditions; we will call these *norms*. I am giving you these norms, but you will have to sign that these are the norms of your ashram."

Who is he to dictate norms to us? Can he dictate norms to Mohammedans? Can he dictate norms to Hindus? Can he dictate norms to Christians? He knew it, that's why he has not signed it.

We are giving him -- in writing -- our norms, although *he* has dictated them. Each word he has considered with his people. One knows not who was behind it -- some holy ghost! And the norms are so stupid.

One norm is that nobody should be allowed to smoke cigarettes. While he was giving these norms, all the people in his office were smoking cigarettes, and he asked Tathagat, "Do you mind if I smoke?"

This is unconsciousness. This man must be in deep slumber. He himself is smoking!

Another norm: that nobody should be allowed to drink alcohol. In this country, alcohol is not prohibited. Many times they have tried -- particularly people like Morarji Desai, who are ready to drink their own urine! -- but they have tried to enforce that nobody should drink alcohol. It became a crime. Many times it has been done -- and withdrawn, because what happens? The moment they stop it, people start making their own alcohol. It goes underground. More people start drinking than ever, because whenever you prevent people from something it becomes more attractive; there must be something in it.

Thousands of people have died in India because alcohol was prohibited. People were making their own alcohol. They don't know how to make it and they don't know what is available in the black market. Thousands of people were poisoned by drinking the alcohol they were getting from the black market, because now there was no question of any standard, no government check-up on it.

And alcohol at least is vegetarian.

I will tell Tathagat when he comes back: "Go there. One more norm is needed: that nobody is allowed to drink his own urine. He can drink somebody else's, that is another thing...."

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 1

Chapter #7

Chapter title: Love possesses not

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BELOVED OSHO,
LOVE GIVES NAUGHT BUT ITSELF AND TAKES NAUGHT BUT FROM ITSELF.
LOVE POSSESSES NOT NOR WOULD IT BE POSSESSED;
FOR LOVE IS SUFFICIENT UNTO LOVE.
WHEN YOU LOVE YOU SHOULD NOT SAY, "GOD IS IN MY HEART," BUT RATHER, "I AM IN THE HEART OF GOD."
AND THINK NOT YOU CAN DIRECT THE COURSE OF LOVE, FOR LOVE, IF IT FINDS YOU WORTHY, DIRECTS YOUR COURSE.
LOVE HAS NO OTHER DESIRE BUT TO FULFILL ITSELF.
BUT IF YOU LOVE AND MUST NEEDS HAVE DESIRES, LET THESE BE YOUR DESIRES:
TO MELT AND BE LIKE A RUNNING BROOK THAT SINGS ITS MELODY TO THE NIGHT.
TO KNOW THE PAIN OF TOO MUCH TENDERNESS.
TO BE WOUNDED BY YOUR OWN UNDERSTANDING OF LOVE;
AND TO BLEED WILLINGLY AND JOYFULLY.
TO WAKE AT DAWN WITH A WINGED HEART AND GIVE THANKS FOR ANOTHER DAY OF LOVING;
TO REST AT THE NOON HOUR AND MEDITATE LOVE'S ECSTASY;
TO RETURN HOME AT EVENTIDE WITH GRATITUDE;
AND THEN TO SLEEP WITH A PRAYER FOR THE BELOVED IN YOUR HEART AND A SONG OF PRAISE UPON YOUR LIPS.

Almustafa has the deepest insight into love that anyone has ever shown. These are not the words of a philosopher, these are the experiences of a mystic.

Almustafa is just a name. It is Kahlil Gibran who is speaking through him -- and for a special reason. He could have spoken directly in his own name; there was no need for Almustafa to be a medium. But Kahlil Gibran does not want to create a religion, although whatever he has said is the fundamental religiousness. To avoid it... because in the name of religion so much inhumanity to human beings has been done, so much bloodshed....

Millions of people have been killed. Thousands have been burned alive. The moment any religion becomes organized and crystallized it becomes a danger to all that is valuable in life. Then it is no longer the path to God, it becomes an excuse for war.

Kahlil Gibran keeps himself hiding behind Almustafa so people don't start worshipping him, so people don't continue the ugly past. Rather than saying directly what he wants to say, he has created a device: Almustafa. Because of Almustafa, his book is not counted as a holy book -- although it is one of the most holy books in the world. Compared to it, all other holy books will appear unholy.

He created Almustafa so that his book would be taken as fiction, as poetry. This is his compassion, and this is his greatness. You can look in all the holy scriptures; you will not find words so alive that they go directly like arrows into your heart. And you will find much that is inhuman, unworthy of remaining in those holy scriptures. But man is so blind -- just the small fiction of Almustafa, and people have forgotten a simple fact: that these truths cannot be asserted unless you have experienced them, unless they are your own.

Kahlil Gibran has prepared the ground for me. He has sown the seeds in unknown fields, in "unremembered seasons."
I am here in the right time for the harvest.

You are my harvest. You are the fruits and the flowers. Talking on Kahlil Gibran is just to remind you about your seeds. And also, something more important....

There is an ancient story in the land of Kahlil Gibran -- one of the most beautiful lands on the earth, Lebanon. It is famous only for two things -- Kahlil Gibran and thousands-of-years-old cedar trees which are still trying to reach towards the stars.

Kahlil Gibran was also doing that. The cedars of Lebanon have not succeeded yet, but Kahlil Gibran has succeeded. Perhaps one day those cedars will also reach to the stars.

One of the most important Dutch painters, Vincent van Gogh -- perhaps the most important as far as insight, understanding is concerned -- in all his paintings, his trees always go beyond the stars; the stars are left behind. He was thought mad by his contemporaries. He was asked again and again: "Where have you seen trees growing above the faraway stars?"

Vincent van Gogh said, "I have not seen them, but sitting by the side of the trees, I have heard their longings. And I paint the flower even before the seed has been sown."

All his stars are strange: he has painted them as spirals. Even the painters laughed at him -- "You must be insane. Stars are not spirals." He said, "What can I do? Not only in my dreams but even in my wakefulness, my heart always feels that they are spirals." He could not sell a single painting in his whole life -- who will purchase such paintings? And he painted them with his blood, with his very life.

He used to get from his younger brother just enough money every week so that he could eat two meals a day for seven days. He used to fast three days in the week so he could purchase paints, canvasses. No other painter has painted with such longing, with such deep love.

He lived just to paint; he died when he was thirty-three. And just a few months ago, physicists have come to the conclusion that stars *are* spirals -- one hundred years afterwards.

The poet has certainly some unknown shortcut to knowing things. He cannot prove it. He is not a scientist, he is not a logician. But the contemporaries are thousands of years behind. It is very rare to find an individual who is authentically contemporary. Rajiv Gandhi, the prime minister of India, won the election on a single slogan: "I want India to enter the twenty-first century." And not a single man in this vast country of nine hundred million people asked him whether the country has yet reached the twentieth century! People are living in thousands-of-years-old superstitions, in ideologies which have no relevance to truth. And they are not willing to come out of their darkness.

I would like my people to be not only of this century or of the twenty-first century; I would like my people to be the people of the whole future. When you can be masters of the whole future, why unnecessarily remain beggars?

Listen to these words, because these are not words, these are living flames. It is pure fire. If it cannot consume you, you have not heard it:

LOVE GIVES NAUGHT BUT ITSELF AND TAKES NAUGHT BUT FROM ITSELF...

Such a tremendous statement, which will always remain fresh. I cannot conceive of any time in the future when this statement will become out of date. If you can understand it, if you can live it, the whole future also becomes yours. It can open the doors of the unknown reality that awaits you.

Love gives naught but itself... You also give when you are in love -- flowers, ice cream, *bhelpuri*. But this is not love, this is bargaining, business.

In a small school, the teacher had been insisting on the greatness of Jesus for almost one hour to the students. The school belonged to a church; it was an international school.

After one hour, she asked, "Can anyone say who is the greatest man in history?"

A little boy, an American, said, "Abraham Lincoln."

The teacher could not believe it. For one hour she had been hammering into their heads that Jesus Christ is the highest peak human consciousness has ever achieved, and this idiot says "Abraham Lincoln"!

She said, "You are not wrong, but not right either. Sit down."

Another girl stood up to answer the same question and she said, "Winston Churchill."

The teacher said, "My god!" But because the school was in England and Winston Churchill was the prime minister, she could not say, "You are not right." She said, "You are very close to the truth."

And then a very small boy started waving his hand -- and this was strange, because this boy had never done such a thing. He was a very silent individual.

The teacher said, "What is your answer?"

He said, "There is no question; everybody knows Jesus Christ is the greatest man in the world."

The teacher was shocked even more, because the boy was a Jew. But there was a seal waiting -- whoever gives the right answer is going to win the seal. The little boy, carrying the big seal, was followed by the teacher and caught outside the school. The teacher said, "Listen, are you not a Jew?"

He said, "Of course I am. What is the problem? Why are you following me?"

She said, "Being a Jew... and you declare Jesus Christ to be the greatest man in the world?"

He laughed. He said, "Ah, yes. In the deepest core of my heart, I know that Moses is the greatest man in the world. But business is business."

Love is not business, but man has reduced love into business.

Love gives only itself because there is nothing higher to give. Can you think of anything greater? anything more valuable?

Love gives naught but itself and takes naught but from itself -- that is even more significant to understand. Love knows only giving; even the idea of getting something in return does not arise. But this is the miracle of existence: if you give love, love returns a thousandfold back to you, your own love.

There is no need to be a beggar. Love makes you an emperor. It gives itself, and strangely enough finds that the same love has become a thousandfold and has returned from all directions. The more you give it the more you have it.

Humanity looks so poor because we have forgotten the cosmic law. Instead of giving, love has become a beggar, it is continuously asking. The wife is asking, "Give me love, I am your wife." The husband is saying, "Give me love." Everyone is asking "Give me love." Who is going to give? -- all are beggars.

You should come near an emperor like me, who gives and goes on giving, because it is an inexhaustible source.

And the more I have loved people, the more I was surprised: my love has increased and I can give more.

I have heard a story:

A man's dog died. He had been very loving towards the dog, and the dog was rare -- a beautiful piece of art. It was not just an ordinary dog; generations of crossbreeding had created it. The man was very sad. He went to the same pet shop where he had purchased the first dog, and said that he wanted something better; otherwise he would not be able to forget his old dog.

The owner said, "Don't be worried. I have a very rare dog -- and very cheap." He showed him the dog and certainly, the man had never seen such a beautiful dog with such a philosophical face, with such loving eyes, with such a beautiful body.

He said, "I am ready to pay anything."

But the owner said, "He's not very costly, he's the cheapest dog I have. There are more costly dogs if you want."

The man went around and he was surprised: those costly dogs were nothing compared to that cheap dog. He asked the owner: "I'm puzzled and confused. Why are you selling that dog so cheap?"

The owner said, "You don't understand. First purchase it, and then you will understand."

So he purchased the dog -- at such a cheap price! You could not even get a vagabond dog from the street at that price.

Puzzled, he went home. In the morning he looked and the dog had disappeared. He said, "My god, where has the dog gone? The house was locked and I am alone."

He rushed back to the shop and the dog was there, sitting in his place. The owner said, "Have you understood why he is the cheapest dog? He always comes back. He has been sold a thousand times but he is so obedient.... You can have him," he said, "but what is the point?"

When I read the story I could remember only one thing in my experience... because I don't have a dog, although dogs come once in awhile. But I know about love. It is not only cheap, it has no price at all. To be loving costs nothing, and yet it always comes back a thousandfold. You go on becoming richer and richer. It is a strange economics of existence.

LOVE GIVES NAUGHT BUT ITSELF AND TAKES NAUGHT BUT FROM ITSELF.
LOVE POSSESSES NOT NOR WOULD IT BE POSSESSED.

The moment you possess anything, you have killed it. And millions are the people in the world who have killed their love with their own hands. They should look at their hands -- they are covered with the blood of their own love. And now they are miserable; they never wanted to kill, there was no intention to kill, but in their unconsciousness they started possessing. If they loved someone, they wanted to possess that person *totally*. Husbands are possessing their wives, wives are posessing their husands, parents are possessing their children. Teachers are trying in every possible way to possess their students. Politicians are

trying to possess countries. Religions are trying to possess millions of people and their lives.

They are all murderers, because the moment you try to possess, you have killed.

Life thrives only in freedom.

If you love, you will give more and more freedom to your beloved.

And love never allows anyone to possess it -- because love is your very soul. If you allow somebody to possess it, you have committed suicide.

So either love is murdered or commits suicide. People are simply walking corpses with begging bowls, searching for love, for warmth, for tenderness. And they are not going to find it because they have created a stupid society, they have created a mad world.

The basis of everybody going neurotic or psychotic is simple: their souls are not nourished. Love is the very nourishment. You can have all the wealth of the world; if you don't have love, you are the poorest man -- unnecessarily burdened with wealth, palaces, empires.

But one who loves, one who has known the secret of love -- not to possess and not to be possessed -- is really born again. He has become, in the true sense, alive. He will have all the beautiful experiences of life, all the great ecstasies of existence.

If love grows in your heart, you are pregnant with God. It is God growing within you. Slowly, slowly you will disappear and there will only be pure godliness. It is felt....

Those who have been close to Gautam Buddha or Mahavira have felt it. It is a strange story that neither Mahavira believes in God nor Buddha believes in God. People think that they are atheists, but no, absolutely no. They don't believe in God because they *themselves* are God.

You believe in God because your God is somewhere high beyond the sky; you are just a creature, creeping on the earth. Why should a Buddha believe in God? He's within him, he himself has become the temple of God. So although they denied the existence of God, the reason for the denial was not the same as the reason of an atheist.

The atheist denies God because God cannot be proved logically. The atheist should deny love too, because love also cannot be proved logically.

I have known many atheists and I have asked them only one question: "Have you ever fallen in love?"

And they were surprised. They said, "Why are you changing the subject? We were talking about God."

I said, "I am not changing the subject, I am *coming to* the subject. Have you ever fallen in love?"

They said, "Yes, we have loved."

"Then," I said, "think once again. Can you prove scientifically, rationally, logically, that love exists?"

They said, "We cannot."

"Then," I said, "stop denying God, because for the same reasons, you have been denying God."

Only a man like Gautam Buddha has the right to deny God, because he has found him. And he has found him not somewhere else, but in himself. Now, God is not an object but his own subjectivity.

And it is strange that these two persons, Gautam Buddha and Mahavira, are the only people in the whole world who have preached nonviolence. Non-violence is their word for love. They avoided the word `love' because love has got into wrong company. You go to a prostitute and you say, "I love you." Love has fallen into the gutter. That's why they had to find something virgin, pure. But it means love: "nonviolence."

And at the same time I must remind you that the people who have believed in God in the sky have not been nonviolent. Mohammed is not nonviolent; neither is Moses, nor is Jesus.

In twenty centuries, Christians have killed so many people that it is impossible to count them. Mohammedans have been killing continuously for fourteen centuries, and the people who are Mohammedans are not those who are converted because of the truth; they are converted because they are cowards. Mohammedanism came to people with a sword in one hand and the HOLY KORAN in another: "You can choose. There is no need of any argument, the sword is the argument." Those who had some guts died rather than choosing out of fear.

Love cannot arise out of fear. The Christians have changed the tactics because the times have changed, but the story is the same: THE HOLY BIBLE in one hand and a loaf of bread in another: "You can choose." Have you seen anybody being converted to Christianity because of its higher values, greater truth, deeper insights? Have you seen anybody who is rich, cultured, educated being converted to Christianity? No, it needs beggars, it needs orphans, because *they* need food. They are hungry. They are not hungry for truth; they are hungry for bread, they are hungry for a shelter, they are hungry for clothes. Is this conversion?

The Christian church of America got annoyed with me for the simple reason that the well-educated, talented, young generation was coming to me. And my hands are empty; there is neither a sword nor bread

nor a HOLY KORAN nor a HOLY BIBLE.
I can only give you my love, because I know it is going to come back.

Christians became annoyed. They were not annoyed with Vivekananda because Vivekananda was being political. He was telling them, "It is all the same: Christianity, Hinduism, their teachings are all the same." There was no problem with him. They were not afraid of Ramateertha....

Why should they have been so annoyed with me? For almost one year, my sannyasins in Italy -- which is the citadel of Catholic Christianity -- have been trying to get just a three-week tourist visa for me, and the pope goes on interfering with the government. Just today I received the message that now it has become a burning question in Italy that the government does not say no. If they say no, then my sannyasins are going to the court. And they cannot say yes, because the pope, and the votes....

Finally, one political party of radical revolutionaries saw the whole game: For one year continuously! -- you should answer, either yes or no. But you always go on saying "tomorrow" and tomorrow never comes. Now the radical revolutionary party has insisted to the prime minister of Italy that, "Either you give the visa or you deny it."

If the pope can enter India, then who are you to prevent me? And when the pope came to India I welcomed him, and I condemned the people who were throwing stones at him and were protesting that he should go back. I condemned those people, the Hindu chauvinists. These are the signs of weakness. If the pope is coming, invite him, welcome him for a discussion. You have your *shankaracharyas* -- have open-forum discussions all over the country. And if he is right, let this country be Christian, because the question is not whether Hindu or Christian, the question is to be always with the truth.

I have been challenging the pope continually -- I am ready to come to the Vatican, his own city, amongst his own people. I am ready to discuss not anything else but Catholic Christianity. And my condition is simple: if you can defeat me, I will become a Catholic Christian, but if you are defeated, then you have to become a sannyasin! And the Vatican has to become my headquarters.

But such impotent people... they will not say anything, and they will go on pressuring the prime minister: "Votes... if this man is allowed, then Catholic votes will not be given to you." Now, the whole country is Catholic, and you will not find politicians who have any spine. These are spineless creatures.

One young man, Suraj Kalmadhi, from Poona, is now the opposition leader in the parliament. He has been sending messages to me saying, "You come back to India; I will fight for you in the parliament." And I have come to Poona -- now he should at least fight with the police commissioner. But spineless....

Yes, there are a few people who are not to be categorized with these spineless ones: Balasaheb R. Borade from the City Youth Congress has written to me, saying that "We will fight for you." And today, the Mayor of Poona, Ulhas Dhole Patil came, saying that "Whatever has happened is so ugly that I have come just to apologize. Forgive us; it should not have happened." He has written a letter to me, saying, "You are welcome in the city of Poona and I want you to stay here forever." And just now he came again and told my secretary, Neelam: "I am going to pass a resolution in the Poona Corporation that the Corporation should ask forgiveness, and ask that you please don't leave Poona, but remain here."

There are a few people still alive, it seems, in this city of the dead. Perhaps a few more dead people will start standing up, coming out of their graves, because I am not going to tolerate this police commissioner here. Either I am going to be here or he is going to be here! I don't believe in compromising.

I am a nonviolent person; I have never killed even an ant. But the day I found, in the early morning in the darkness of my room, shouting, forcing the door... I opened my eyes. Half asleep, I saw two ghostlike people. I wondered -- since when have ghosts started wearing uniforms? I asked them, "Who are you? And on what authority have you entered my bedroom?"

And those stupid guys had no answers. They just threw a paper over my face. I had no idea what it was; I tore it up and threw it away. That was the only moment in my life I have thought of having a revolver; those two ghosts must have gone out of my bedroom dead, not living.

I would like to tell Ulhas Dhole Patil: If you really mean it -- and I think you really mean what you say -- then this police commissioner and those two idiots should be immediately transferred from here. They are becoming the cause of condemnation for the whole city, for the coming generations, forever.

You just look at what ideas he has suggested, and enforced. And these people Rajiv Gandhi is thinking to take into the twenty-first century! -- in bullock carts, I hope. Instead of bullocks, these people will be good.

His conditions... and he has not even the guts to say, "These are my conditions." He persuaded the office, the ashram in-charge, Svabhav, to sign saying that "These are *our* ideas," that "we will abide by the

following norms." And you just look at the norms.

About two norms, I talked this morning. But then I found it is a long list. You have to understand it, and you have to make the whole city understand it.

First: only for two hours a discourse is allowed. Is this the freedom for which thousands of people died? Is this the freedom for which Bharat Singh was crucified? Is this the freedom for which, for one hundred years continuously, the country was struggling? And it goes against the constitution of India. A third-rate government servant violating the constitution of India -- who is he to tell me that my discourse should be only for two hours? It will *never* be.

But his stupidity knows no limits.

Second: only five meditations, one hour each. In the country where meditation was born, in the country where there are one hundred twelve meditations, in the country where all the geniuses for almost ten thousand years have done nothing but meditate... a police commissioner ordering us that we will abide, and we will do only five meditations, each meditation only for one hour. How much does he know about meditation? If he has any guts, he should come here and first let us decide how much he knows about meditation. I don't think he can even give the names of one hundred twelve meditations; to know about meditation is a totally different thing.

And the constitution gives us religious freedom. Why only for us? -- if you are making it a law, then it should be for the whole country; for all the temples, for all the mosques, for all GURUDWARAS.

This is a temple of God. Nobody can say to us that we cannot meditate for more than one hour.

Today he is saying.... I warn the people of Poona: this insane person should be removed immediately, because today he is imposing himself on a small, nonviolent group of people who have done no harm to anybody -- "You should meditate only one hour." My discourse should be only for two hours. Soon he will be imposing on you -- "Your intercourse should be only for two hours." What about intercourse? What about himself? What is the limit he has imposed upon himself? How long, three minutes?

And *Third: discourses will be open to police officers*. Why? Discourses are for the disciples. This is not a police academy. And do you think your police officers will be able to understand the discourses? Only idiots enter into the service of police. And why should discourses be open to police officers? If they are interested, they should come here as disciples; they are open to all.

But we cannot allow specifically police officers -- they can come here as human beings. Have they lost their humanity completely?

And not only police officers -- *their men accompanying* them... Who are these "men"? Shiv Sena people? Hindu chauvinists? Who are these "men" who are going to accompany police officers? Why can't they come by themselves? Last time also -- when the same person, Vilas Tupe, had thrown a dagger at me -- they had asked for twenty police officers for my protection. It is strange... now things are more clear, looking retrospectively. It was the police who informed us, "Somebody is going to throw a dagger at Osho, so twenty police officers should be allowed in the discourse -- for protection."

The dagger was thrown and the twenty police officers were just standing there -- they did nothing! It is absolutely clear: they were there to protect Vilas Tupe. Otherwise ten thousand sannyasins might have destroyed Vilas Tupe and not even fragments of his being would have been found anywhere. It was certainly a conspiracy of the police and Vilas Tupe.

And then the police insisted that we need not worry: "It will be a police case." And twenty police officers, eyewitnesses; ten thousand eyewitnesses, sannyasins... and the magistrate simply cancelled the case. It seems the conspiracy was deeper; even the magistrate was involved in it. It was such a clear case, so solid that even if we wanted to lose it, it would be impossible to lose it.

But the strategy was clear. They said, "You need not be worried, we are taking it into our hands. The police will take Vilas Tupe to court." And the police did nothing there. The dagger was there, in the hands of the police, and they remained silent. Within five minutes Vilas Tupe was free.

The same man and the same group -- and again the same number of policemen are asking to enter here. This is a simple, logical inference: the men accompanying him are nobody else but Vilas Tupe and his group. He should have also asked that at least one of them should be allowed to carry a dagger!

Fifth: the discourses will not be provocative. Then what is the purpose of the discourse? It has to provoke your sleeping souls, it has to provoke your potential. It has to be provocative; otherwise there is no purpose.

This is not a kindergarten school. This is a school of mysticism and the effort is to provoke in you a longing, a tremendous desire to see the truth.

But who is this man who is trying to destroy *my* freedom and *your* freedom?

Sixth: they should not be against any other religion. Hindus can be against Mohammedans; otherwise why don't they go to the mosques for their prayers? Mohammedans can be against Hindus, Christians can be against others.

I am against *all* religions, because I am a religious person and a religious person is neither Hindu nor Mohammedan nor Christian nor Buddhist. I will speak against all religions because they are pseudo -- they are not true religions. And if he has any intelligence to prove otherwise, he's welcome. If he can prove that the organized religions are true religions... but destroying the freedom of people to be *religious* is against all human values.

I will speak against all religions. I have to, because I stand for religious*ness*, not for religions.

Seventh: the number of foreigners residing in the ashram will not be more than one hundred. We don't believe in countries and we don't believe in nations. For us, nobody is a foreigner.

We are children of the same universe, of the same earth -- who is a foreigner? And what right has he got? Where in the constitution is the right given to police commissioners to restrict the number of foreigners listening to a master? From where did he get this number one hundred? -- why not ten thousand? How has he decided for one hundred? It is arbitrary.

And as far as I am concerned and my people are concerned, here nobody is a foreigner. The moment you enter this house of God, you are simply human beings.

And I am not going to change because of these stupid, ordinary public servants who know nothing of religion, who know nothing of humanity, and still.... He has some nerve. But I am going to put him right. He has got into trouble unnecessarily. Whoever gets into trouble with me will repent for his whole life.

And their names will be informed to the police. Here, everybody's name is a sannyas name. They are all rooted in the Sanskrit language. How are you going to find that this name is a foreigner's? I have my own ways....

Nine: the number of foreigners daily visiting the ashram for discourses will not exceed one thousand. This man seems to be... something is either loose in his head or something is too tight. But he need not be worried; we have in our ashram all kinds of mind-mechanics. He can come -- either we will loosen his mind or tighten his mind.

Just one problem about which I am afraid, apprehensive: if there is no mind inside? -- then it is going to be trouble. But we will find some solution.

He does not understand. This is a democracy; this is a free, sovereign country. And if the government allows people from all over the world to enter the country... he seems to be superior to the government.

We are not going to abide by any nonsense, and if this man is not removed, he will have to face me in court. And in court, I am not going to have an advocate; I myself am going to face it.

Tenth: no number of the ashram or visitors is allowed to carry firearms. What about the twenty police officers? They will have to leave their firearms outside, according to his own dictates. He seems to be having nightmares -- nobody has any firearms here. He wants twenty police officers to bring firearms.

My attorney, Tathagat, had told him: "Usually there were seven thousand to ten thousand people from all over the world. You cannot cut the number to one thousand."

And he said, "We don't have enough people to control ten thousand people." This is said by a commissioner! He can control the whole district and he has enough people for the whole commissionery but just for a six-acre area of land, he does not have enough people to control. And who is asking him to control?

We have been here from 1974 and there was never a need to control our people. There has been no fight in the ashram. He does not even understand that the people who have come here have not come here to fight. They have come here to be more loving, to be more honest, to be more sincere, to be more truthful -- they are seekers. There is no need of any control. Nobody controls here.

So he should remember: whoever comes to the doors of this temple -- as a seeker, not as a police officer -- whether his skin is white or black, whether his nose is long or short, he's welcome. And if he has any problem with that, either he can come here... or if he raises such nonsense questions again, I am dragging him into court. And he should not think that in the Poona court the magistrates can be manipulated in the same way they have been before. Because it was a police case, we did not interfere. Now it will be a direct fight with me -- and the case is not going to end in Poona, it will go up to the Supreme Court in Delhi. If justice is not done, then I am going to the people all over the country. This government is nothing but servants of the people.

Then I am going to ask the people of the country to throw out all these idiots. It is better that he pack his suitcases. And he has those two donkeys -- put the suitcases on those two donkeys and escape! The sooner you do it, the better it will be.

Eleventh: members of the ashram are prohibited from indulging in any obscene behavior in the ashram or outside the ashram. Does he know what the word "obscene" means? The temples of Khajuraho should be demolished by the order of the commissioner of Poona because they are obscene. The temples of Puri should be demolished, the temples of Konark should be demolished. The beautiful caves of Ajanta and Ellora should be demolished.

These are the things which attract the whole world -- and if they are not obscene, then he will have to show, in front of my people, what obscenity is.

You have naked Jaina monks and that is not obscene. You have naked Hindu monks and that is not obscene. And all over the country, you have shivalingas. Shivalinga represents the penis of Shiva and the vagina of Parvati, and they are all over the country -- everywhere, in every city, under any tree. They are not obscene.

I would love to know: Is this police commissioner born not of a woman? Wasn't his father obscene? Wasn't his mother obscene? And while his father was doing all kinds of obscenities to his mother, if my sannyasins had entered the room to give him an invitation... "You are invited for a discourse...."

He is saying "inside the ashram or outside the ashram." The whole of India is obscene. Their scriptures are obscene. He should go to some library and just look into *shivapuran* and he will find out what obscenity is. And Shiva is one of the gods of the Hindus.

These people are going to teach *me*? There is nothing obscene in the world. Everything is natural -- it is your interpretation. Yes, I can understand if he had said, "They should not be indulging in any behavior which is obscene *outside* the ashram." I have no concern outside the ashram. It is their individual responsibility what they are doing or not doing.

And it is for the police commissioner and his police to go to the court and get a clear-cut definition of obscenity. Up to now, all over the world, no court has been able to decide what is obscene and what is not. But I think you have got a police commissioner who knows what is obscene. We would love to see him just give us a little show of his obscenity, so that we can also understand that this is obscene behavior and we are not to do it outside the ashram.

Twelve: the police officers will have the right to visit the ashram during any time of day or night. their lawful directions will be complied with, without any hesitation.

Are my sannyasins also allowed to enter your houses during any time of day or night? No sane person could ask that police officers be allowed in the night. For what? We don't need them even in the day! Their faces, their uniforms, their retarded minds -- for what do we need them? No. This is a temple of God, and you will have to act according to *our* directions. You cannot order us unless we indulge in any crime. If we are murdering people, of course it is lawful for you to ask for permission to enter the premises.

You have seen what has happened in the *gurudwara* of Amritsar. For three hundred years, the British people were more intelligent; they never entered the temple of the Sikhs. A temple should be respected.

It is our temple. Do you want to create another Amritsar? Then certainly we will need ten thousand licenses for machine guns. Of course they will be lawful. But if the police behave in such a way, then I am not a Gandhian. I do not believe in violence; but I also do not believe in anybody else doing violence to my people.

We are nonviolent people. We don't need any police. And there is no need for them to enter the premises of the ashram without permission, behaving in the same way they would behave in their own temples. They can come to the gate. That is the limit. Beyond that, it belongs to God -- not to the commissionery of the police commissioner.

LOVE POSSESSES NOT...

And we believe in love, we don't believe in machine guns. But if you force us, you will find yourself destroying your constitution, your democracy, your prestige in the whole world.

NOR WOULD IT BE POSSESSED;
FOR LOVE IS SUFFICIENT UNTO LOVE.

WHEN YOU LOVE YOU SHOULD NOT SAY, "GOD IS IN MY HEART..." because that can become your ego. Hence, Almustafa says: BUT RATHER, "I AM IN THE HEART OF GOD."

He has improved upon the first statement but the second statement, although better, can still be improved. My suggestion is that you should say, "Love is and I am not."

AND THINK NOT YOU CAN DIRECT THE COURSE OF LOVE, FOR LOVE, IF IT FINDS YOU WORTHY, DIRECTS YOUR COURSE.

Relax and trust into love. And allow love to take you. Just as every river goes to the ocean, every small stream of love arising from your heart goes to the universal, to the ultimate, to God.

LOVE HAS NO OTHER DESIRE BUT TO FULFILL ITSELF.
BUT IF YOU LOVE AND MUST NEEDS HAVE DESIRES, LET THESE BE YOUR DESIRES...

But if you are not strong enough to surrender totally to love, and you have other desires too, then Almustafa says, at least have *these* desires:

TO MELT AND BE LIKE A RUNNING BROOK THAT SINGS ITS MELODY TO THE NIGHT.
TO KNOW THE PAIN OF TOO MUCH TENDERNESS.
TO BE WOUNDED BY YOUR OWN UNDERSTANDING OF LOVE:
AND TO BLEED WILLINGLY AND JOYFULLY.
TO WAKE AT DAWN WITH A WINGED HEART AND GIVE THANKS FOR ANOTHER DAY OF LOVING;
TO REST AT THE NOON HOUR AND MEDITATE LOVE'S ECSTASY;
TO RETURN HOME AT EVENTIDE WITH GRATITUDE;

If you cannot let go totally, then slowly slowly, step by step, move towards gratitude.

AND THEN TO SLEEP WITH A PRAYER FOR THE BELOVED IN YOUR HEART AND A SONG OF PRAISE UPON YOUR LIPS.

And don't be bothered by any police commissioners!

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #8
Chapter title: Let there be spaces

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BELOVED OSHO,
THEN ALMITRA SPOKE AGAIN AND SAID,
AND WHAT OF MARRIAGE, MASTER?
AND HE ANSWERED SAYING:
YOU WERE BORN TOGETHER, AND TOGETHER YOU SHALL BE FOR EVERMORE.
YOU SHALL BE TOGETHER WHEN THE WHITE WINGS OF DEATH SCATTER YOUR DAYS.
AYE, YOU SHALL BE TOGETHER EVEN IN THE SILENT MEMORY OF GOD.
BUT LET THERE BE SPACES IN YOUR TOGETHERNESS.
AND LET THE WINDS OF HEAVENS DANCE BETWEEN YOU.
LOVE ONE ANOTHER, BUT MAKE NOT A BOND OF LOVE:
LET IT RATHER BE A MOVING SEA BETWEEN THE SHORES OF YOUR SOULS.
FILL EACH OTHER'S CUP BUT DRINK NOT FROM ONE CUP.
GIVE ONE ANOTHER OF YOUR BREAD BUT EAT NOT FROM THE SAME LOAF.
SING AND DANCE TOGETHER AND BE JOYOUS, BUT LET EACH ONE OF YOU BE ALONE,
EVEN AS THE STRINGS OF A LUTE ARE ALONE THOUGH THEY QUIVER WITH THE SAME MUSIC.
GIVE YOUR HEARTS. BUT NOT INTO EACH OTHER'S KEEPING.
FOR ONLY THE HAND OF LIFE CAN CONTAIN YOUR HEARTS.
AND STAND TOGETHER YET NOT TOO NEAR TOGETHER:
FOR THE PILLARS OF THE TEMPLE STAND APART,
AND THE OAK TREE AND THE CYPRESS GROW NOT IN EACH OTHER'S SHADOW.

Almustafa has spoken of love; the next thing to be considered is marriage, obviously -- but not the marriage that you know. Not the marriage that the whole world has followed, because it is not out of love. It is not rooted in love; in fact, on the contrary it is a device of the cunning society, the priests and politicians, to bypass love.

Hence in the old days -- and in ancient Eastern countries, even today -- the child marriage has existed. Children know nothing of life, they know nothing of marriage. In their innocence, all the cultures and civilizations have found a good opportunity to exploit them. Before love arises in their hearts they are already in bondage.

The existing marriage is not only not of love, it is *against* love. It is so destructive that it is impossible to find anything more destructive of human spirit, human joy, human playfulness, human sense of humor.

In a child marriage, the children who are going to be married are not even asked. Astrologers are asked, palmists are asked, the I Ching is consulted, tarot cards are looked into. The decisive factor is not the lives of the children who are going to be married, the decisive factor is the parents on both sides. Love is not at all a concern. They have their own considerations -- the family, the prestige of the family, their respectability in the society, the money that is going to be transferred from the girl's parents to the boy's parents. It is strange that the people who are going to be married, who are going to live a long life ahead of them, are completely excluded. It is a business; everything else is considered.

For example, royal families will only allow their children to marry into another royal family. It is politics -- pure politics. Just look at Europe's royal families: they are all connected in some way or other by marriage. It avoids conflicts, it avoids invasion -- and it makes them stronger. When four or five royal families are connected through their children, they have five times more power. Although it is absolutely against physiology, against the findings of medical science, still it continues, as if royal blood has some more special quality to it than the blood of a commoner.

Turiya is here. Her husband was also one of my most intimate sannyasins, Vimalkirti. He was the great-grandson of the German emperor -- although the empire is gone, royalty remains.

Vimalkirti was a rebellious spirit. He married out of love -- Turiya, a commoner. The whole family was against it -- not just his own family but many families in Europe, royal families, because it is against their tradition. And naturally, because they're all connected, Vimalkirti became almost an outcast.

If the empire had still been there, Vimalkirti would have been the emperor of Germany. His mother is the daughter of the Queen of Greece. She is also the sister of England's Queen Elizabeth's husband, Prince Philip. She must have other sisters, other brothers, who have entered into other royal families. They were all against it, they tried hard to stop Vimalkirti from marrying Turiya. But he was a man of integrity and

intelligence. He could not understand the superstition. Nobody, no expert, if given few samples of blood can find out which is the royal blood. Blood is blood.

And when Vimalkirti and Turiya came here, that was really outrageous -- that the great-grandson of the German emperor, the oldest royal family in Europe, should become a sannyasin and be a bodyguard of a beggar like me who has nothing of his own. They have been so furious that when the Queen of Greece died -- and she had become the Queen Mother because she had so many children; almost all the royal families had become connected through her children -- her last words were, "Somehow bring Vimalkirti, Turiya and their daughter back from that dangerous man."

But Vimalkirti died -- and he died because this stupid idea of royal families marrying. Then you are really marrying your sisters, your brothers -- they are all closely connected. And the closer is the connection, the more dangerous; this is the finding of modern science, medicine, physiology, chemistry. Marriages should be between people who are as far away as possible; then children are healthier, more intelligent, more beautiful. Otherwise, certain diseases go round and round in twelve or fifteen families.

When Vimalkirti died we thought it must have been an accident, because he was exercising and suddenly fell and became unconscious. Every effort was made. In the best hospital... Zareen is here, my sannyasin; Vimalkirti was being treated under her husband, Dr. Modi's care. But all the doctors were convinced: "We could go on keeping him with artificial breathing but he's really dead. It is a brain hemorrhage, nothing can be done." After the fourth day, they insisted that they had other patients, and only one emergency room for people who are in coma. "And Vimalkirti is dead. The moment you remove the artificial breathing, you will see -- he is a corpse."

But I insisted that they at least let his mother and father, his brothers arrive. They were coming. The mother and the brother came, and then finally the doctor said, "It is becoming ridiculous." And the moment the artificial breathing was turned off, it was a corpse.

The father came late -- and these are the royal people -- an old man, who could have been the emperor of Germany. He was not concerned with the death, the possible death of his son, the future of his son's wife, the future of their child. He had gone for a holiday with his girlfriend. And he's just a postmaster, but royal blood, even in a postmaster....

We gave Vimalkirti the best celebration. Perhaps he would not have got that much love, such a beautiful celebration, even if he had been the emperor of Germany. Still the mother, and later on the father who came, were angry at me. Their whole anger against Vimalkirti turned towards me. They were consulting legal experts about how they could sue me in the court for the death of their son. They had to stop that, because they would have given me a chance to prove to the whole world that this nonsense of royal marriages should be banned.

They stopped suing me because Vimalkirti had died from a disease that he had inherited. Just after a few days, his uncle died in the same way -- suddenly fell unconscious, brain hemorrhage, and finished. And later on, I came to know that their grandfather had also died in the same way. For no reason, no disease -- just from nowhere the brain hemorrhage, and the man is gone.

They stopped suing me, seeing the situation that I would bring into the court: Your father was not my sannyasin, Vimalkirti's uncle was not my sannyasin. Rather than suing me, take care of yourself because you will be dying in the same way, it is only a question of time. The disease is inherited.

And all the royal families of Europe have inherited diseases. Just think: not a single man from these royal families has shown any intelligence, any genius. What is the reason? They should be the most intelligent people in the world but they are the most retarded. It is simply a scientific fact that marriage should not happen when you are closely related.

If you are a Hindu, never marry a Hindu; a Mohammedan is better, a Christian is better. If you are a Jew, find a Hindu. And don't be worried because these are also are very close, deep down in the past. Right now you see them as separate -- just as you see the branches of a big tree separate, and then the small branches are even more separate. But as you go deeper, you find a trunk -- they are all coming from the same source.

My vision is: If man wants to become superman then find out -- are there people on Mars or on some other planet? Marriage between those and the people of the earth will create the superman. His life will be long, his health will be superb. His intelligence will be the highest.

But parents have been deciding and asking idiots about decisions, astrologers -- what have stars to do with you? You live on such a small planet that stars may not be even aware of your planet... and they are far away. Some stars are so far away that they will never know that any planet like earth has ever existed.

Light rays have tremendous speed -- ultimate speed. When there was no earth... because earth is only four billion years old; four billion years ago, from thousands of stars, rays started moving -- not for the earth, it is their natural radiation. But they are so far away... although the speed of their rays is ultimate -- there is no other speed higher than that; a ray travels one hundred and eighty-six thousand miles per second. Just think of one minute; you will have to make the number sixty times more. Think of the whole day; you will have to make that number twenty-four times sixty more. Think of the whole year! You will have to make that number three-hundred sixty-five times more.

We had no idea -- because miles cannot be the right measure; otherwise you will have to write a whole book! Thousands and thousands of zeros, just to tell about the nearest star. The nearest star sends its rays in four years, so where you see it, remember -- it is no longer there. It used to be there four years ago. So at night you are seeing an absolute illusion, no star is there where you are seeing it. Perhaps one thousand years ago, one million years ago, four million years ago it used to be there. Meanwhile, it may have traveled millions of miles....

And there are stars farther away. Their rays have not reached the earth yet, and perhaps by the time their rays reach the earth, there may be no earth at all.

(HERE THE ELECTRICITY FAILS, TAKING WITH IT THE AUDIO AND VIDEO RECORDING. AFTER A FEW MOMENTS OF SILENCE, OSHO RESUMES SPEAKING.)

If someone is trying to watch... this seems to be the police commissioner because in his orders, we are not allowed to have gaps in our discourses!

In this vast universe, the earth is so small, negligible. Even compared with the sun, it is very small... the sun is thousands of times bigger than the earth. And our sun itself is a mediocre fellow. There are suns thousands of times bigger, which you see as stars. They look small because they are so far away. Such a small earth, and we have divided it into hundreds of small pieces. And made man a foreigner to other men.

Just see the stupidity of the whole thing: Just before 1947, the people living in Pakistan were not foreigners; now they are foreigners. The people living in Bangladesh were not foreigners; now they are foreigners.

Politicians cannot live without creating conflict, fight, war. For that, all these divisions are needed, and each division tries to hold its people within its fold. That is the reason why you cannot marry a Mohammedan woman or a Hindu man. Your society will be bloodthirsty -- one man or one woman is going out of the fold, there is one vote less. Truth does not count; neither does man's well-being. All that counts is power. And power is the need of the most inferior people.

A man cannot eat power, cannot drink power -- why is there so much struggle? Why does he want to be on top, in control of everything? He suffers from an inferiority complex. He knows deep down he's nobody, and he's afraid that if he does not prove himself to be somebody special, extraordinary, then people are going to discover his nobodiness, his ordinariness.

A real person of superiority has no lust for power. The lust for power arises out of inner poverty, the lust for money out of inner poverty. The parents are not interested in their children's joyful life, they are interested in them being rich, well-connected, because those connections, those contacts are helpful in rising higher on the ladder of power.

So for thousands of years, marriage has been one of the ugliest things invented by power lusty people.

Almustafa is not talking about the marriage you know. He's not talking even about the love marriage -- that is a recent development in developed countries. Child marriage has disappeared and people are marrying when they fall in love. But love they know not; the mystery of love is absolutely unknown to them. In fact, they are calling something else love. They are calling *lust* love -- your so-called love marriages are nothing but blind lust.

Love is never blind. Because there exists the confusion, and you don't make the demarcation, people have started talking about "blind love." Love gives you the clearest vision, fresh eyes. Lust is certainly blind because it is biological, it has nothing to do with your spirituality.

THEN ALMITRA SPOKE AGAIN AND SAID, AND WHAT OF MARRIAGE, MASTER?

For the first time, she's addressing Almustafa as *Master*... because the time of separation is coming close. And whatever he has said about love, only a master can say -- one who knows, one who knows from his own experience.

AND HE ANSWERED SAYING:
YOU WERE BORN TOGETHER....

Don't misunderstand this statement. He's not saying that every man is born with a possible wife somewhere. He's saying something totally different. He's saying, *you were born together*. You were born together in love because you became new, you became fresh, you became young, you became a song, you became a dance that you have never been.

AND TOGETHER YOU SHALL BE FOR EVERMORE.

If you are born out of love, if your togetherness is not out of lust, your love is going to deepen every day. Lust lessens everything, because biology is not interested in whether you remain together or not. Its interest is reproduction; for that, love is not needed. You can go on producing children without any love.

I have been observing all kinds of animals. I have lived in forests, in mountains, and I was always puzzled: whenever they are making love they look very sad. I have never seen animals making love joyfully; it is as if some unknown force is pressuring them to do it. It is not out of their own choice; it is not their freedom but their bondage. That makes them sad.

The same I have observed in man. Have you seen a husband and wife on the road? You may not know if they are husband and wife, but if they are both sad you can be certain they are.

I was traveling from Delhi to Srinagar. In my air-conditioned compartment there were only two seats, and one was reserved for me. A couple came, a beautiful woman and a young, beautiful man. Both could not be accommodated in that small coupe, so he left the woman and he went into another compartment. But he was coming at every station, bringing sweets, fruits, flowers.

I was watching the whole scene. I am just a watcher. I asked the woman, "How long have you been married?"

She said, "It must have been seven years."

I said, "Don't lie to me! You can deceive anybody else, but you cannot deceive me. You are not married."

She was shocked. From a stranger, who had not spoken... who had simply been watching. She said, "How did you come to know?"

I said, "There is nothing in it, it is simple. If he were your husband, then once he had disappeared, if he had come back at the station where you were going to get off, you would be fortunate!"

She said, "You don't know me, I don't know you. But what you are saying is right. He's my lover. He's my husband's friend."

I said, "Then everything is okay."

What goes wrong between husbands and wives, even after a love marriage? It is not love, and everybody has accepted it as if he knows what love is. It is pure lust. Soon you are fed up with each other. Biology has tricked you for reproduction and soon there is nothing new -- the same face, the same geography, the same topography. How many times have you explored it? The whole world is sad because of marriage, and the world still remains unaware of the cause.

Love is one of the most mysterious phenomena. About that love, Almustafa is speaking.

You were born together in the moment love arose in you. That was your real birth. *And together you shall be for evermore*, because it is not lust. You cannot be bored, because it is not lust.

Once you have reproduced children, biology has left you and you find it strange living with a stranger. The woman is not known to you, the man is not known to you. All that you are doing is quarreling, nagging, harassing each other. This is not love.

Love is the flowering of meditation. Meditation brings many treasures; perhaps love is the greatest roseflower that grows on the bush of meditation.

YOU SHALL BE TOGETHER WHEN THE WHITE WINGS OF DEATH SCATTER YOUR DAYS
AYE, YOU SHALL BE TOGETHER EVEN IN THE SILENT MEMORY OF GOD. BUT LET THERE BE SPACES...
Remember these statements: ... LET THERE BE SPACES IN YOUR TOGETHERNESS.

Be together but do not try to dominate, do not try to possess and do not destroy the individuality of the other. And that is being done everywhere.

Why should the woman take the name of the man? She has her own name, she has her own individuality. Just think: the man taking the name of the woman -- no man will be ready for it. But you have destroyed the woman because she is fragile, delicate, humble.

Why should the woman go to the man's house? Why shouldn't the man go to the woman's house? Once in a while it happens that the man goes because the woman he has married, he has married on the condition that he will be going to live in her house; because the father of the woman has no son who is going to look after his properties, possessions. But have you watched? -- whenever a man goes to live in his wife's house, he's condemned by everybody. He's laughed at, as if he has lost his manliness... but nobody laughs at the woman.

In fact, man is more capable of going to the woman's house. She is more fragile. To take her from the garden where she has grown, to uproot her, is the beginning of destruction. She can never be an individual in the man's house. She's going to be just a slave, uprooted, unconnected with anyone. She's just a servant. And that's the way she has been treated all over the world.

My own suggestion is, the moment a man and woman decide to live together, they should have their own house. Nobody should go to anybody else's house, because whoever goes to anybody else's house is going to be a slave. And slaves can not be joyous. They have lost their integrity, their individuality. They have sold themselves.

But when you live together, LET THERE BE SPACES... The husband comes home late; there is no need, no necessity for the wife to inquire where he has been, why he's late. He has his own space, he's a free individual. Two free individuals are living together and nobody encroaches on each others' spaces. If the wife comes late, there is no need to ask "Where have you been?" Who are you? -- she has her own space, her own freedom.

But this is happening every day, in every home. Over small matters they are fighting, but deep down the question is that they are not ready to allow the other to have his own space.

Likings are different. Your husband may like something, you may not like it. That does not mean that it is the beginning of a fight, that because you are husband and wife, your likings should also be the same. And all these questions... every husband returning home goes on in his mind, "What is she going to ask? How am I going to answer?" And the woman knows what she's going to ask and what he's going to answer, and all those answers are fake, fictitious. He's cheating her.

What kind of love is this that is always suspicious, always afraid of jealousies? If the wife sees you with some other woman -- just laughing, talking -- that's enough to destroy your whole night. You will repent: this is too much just for a little laughter. If the husband sees the wife with another man and she seems to be more joyous, more happy, this is enough to create a turmoil.

People are unaware that they don't know what love is. Love never suspects, love is never jealous. Love never interferes in the other's freedom. Love never imposes on the other. Love gives freedom, and the freedom is possible only if there is space in your togetherness.

This is the beauty of Kahlil of Gibran... tremendous insight. Love should be happy to see that his woman is happy with someone, because love wants his woman to be happy. Love wants the husband to be joyous. If he's just talking to some woman and feels joyous, the wife should be happy, there is no question of quarrel. They are together to make their lives happier, but just the opposite goes on happening. It seems as if wives and husbands are together just to make each other's lives miserable, ruined. The reason is, they don't understand even the meaning of love.

But let there be spaces in your togetherness... It is not contradictory. The more space you give to each other, the more you are together. The more you allow freedom to each other, the more intimate you are. Not intimate enemies, but intimate friends.

AND LET THE WINDS OF HEAVENS DANCE BETWEEN YOU.

It is a fundamental law of existence that being together too much, leaving no space for freedom, destroys the flower of love. You have crushed it, you have not allowed it space to grow.

Just recently, scientists have discovered about animals that they have a territorial imperative. You must have seen dogs pissing on this pillar, pissing on that pillar -- you think it is useless? It is not. They are drawing the boundary -- "This is my territory." The smell of their urine will prevent another dog from entering in. If another dog comes just close to the boundary, the dog whose territory it is will not take any note. But just one step more and there is going to be a fight.

All the animals in the wild do the same. Even a lion, if you don't cross his boundary, is not going to attack you -- you are a gentleman. But if you cross his boundary then whoever you are, he's going to kill you.

We have still to discover human beings' territorial imperative. You must have felt it, but it has not yet been scientifically established. Going in a local train in a city like Bombay, the train is so overcrowded... people are all standing, very few have found seats. But watch the people who are standing -- although they are very close, they are trying in every way not to touch each other.

As the world becomes more overcrowded, more and more people are going insane, committing suicide, murders, for the simple reason that they don't have any space for themselves. At least lovers should be sensitive, that the wife needs her own space just as you need your own space.

One of my most-loved books is by Rabindranath Tagore, AKHARI KAVITA, "The Last Poem." It is not a book of poetries, it is a novel -- but a very strange novel, very insightful.

A young woman and a man fall in love and as it happens, immediately they want to get married. The woman says, "Only on one condition...." She is very cultured, very sophisticated, very rich.

The man said, "Any condition is acceptable, but I cannot live without you."

She said, "First listen to the condition; then think it over. It is not an ordinary condition. The condition is that we will not live in the same house. I have a vast land, a beautiful lake surrounded by beautiful trees and gardens and lawns. I will make you a house on one side, just the opposite from where I live."

He said, "Then what is the point of marriage?"

She said, "Marriage is not destroying each other. I am giving you your space, I have my own space. Once in a while, walking in the garden we may meet. Once in a while, boating in the lake we may meet -- *accidentally*. Or sometimes I can invite you to have tea with me, or you can invite me."

The man said, "This idea is simply absurd."

The woman said, "Then forget all about marriage. This is the only right idea -- only then can our love go on growing, because we always remain fresh and new. We never take each other for granted. I have every right to refuse your invitation just as you have every right to refuse my invitation; in no way are our freedoms disturbed. Between these two freedoms grows the beautiful phenomenon of love."

Of course the man could not understand, and dropped the idea. But Rabindranath has the same insight as Kahlil Gibran... and they were writing at almost the same time.

If this is possible -- to have space *and* togetherness both -- then *the winds of heaven dance between you. Love one another, but make not a bond of love*.

It should be a free gift, given or taken, but there should be no demand. Otherwise, very soon you are together but you are as apart as faraway stars. No understanding bridges you; you have not left the space even for the bridge.

LET IT RATHER BE A MOVING SEA BETWEEN THE SHORES OF YOUR SOULS.

Don't make it something static. Don't make it a routine. *Let it rather be a moving sea between the shores of your souls*. If freedom and love together can be yours, you don't need anything more. You have got it -- that for which life is given to you.

FILL EACH OTHER'S CUP BUT DRINK NOT FROM ONE CUP.

He's just trying to make you understand how these apparently contradictory things -- space and

togetherness -- are possible: *fill each other's cup but drink not from one cup*. The distinction is very subtle but very beautiful.

GIVE ONE ANOTHER OF YOUR BREAD BUT EAT NOT FROM THE SAME LOAF.
SING AND DANCE TOGETHER AND BE JOYOUS, BUT LET EACH ONE OF YOU BE ALONE.

Don't reduce the other in any way.

EVEN AS THE STRINGS OF A LUTE ARE ALONE
THOUGH THEY QUIVER WITH THE SAME MUSIC.

The strings of the lute are alone, but they quiver with the same music. The separation, the space, is in the individuality of the strings. And the meeting and melting and merging is in the music.
That music is love.

GIVE YOUR HEARTS. BUT NOT INTO EACH OTHER'S KEEPING.

Giving is great. Love gives unconditionally, but it does not give its heart *into each other's keeping*.

FOR ONLY THE HAND OF LIFE CAN CONTAIN YOUR HEARTS.
AND STAND TOGETHER YET NOT TOO NEAR TOGETHER...

One has to be very, very alert. Stand together but without destroying the other. Not too much together -- leave spaces.

FOR THE PILLARS OF THE TEMPLE STAND APART

Just look at these pillars. They stand apart but still they support the same roof. There is space, individuality, and yet there is a merger and meeting because they are supporting the same roof.

AND THE OAK TREE AND THE CYPRESS GROW NOT IN EACH OTHER'S SHADOW.

This much space is needed -- that the other is not under your shadow. Otherwise, it will not grow.

Why are people who are in love constantly angry, sad? -- because their own growth is not happening. One of the two has covered the whole sky and has not left even a little space for the sun, for the wind, for the rain to reach the other. It is not love, it is ownership, possessiveness.

Love would like you to grow at the same rate, to the same height, so that you dance together in the sun, in the wind, in the rain.
Your togetherness should be an art.
Love is the greatest art in existence.

Okay, Vimal?
Yes, Osho.

Chapter #9
Chapter title: Your children are not your children

12 January 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
AND A WOMAN WHO HELD A BABE AGAINST HER BOSOM SAID, SPEAK TO US OF CHILDREN.
AND HE SAID:
YOUR CHILDREN ARE NOT YOUR CHILDREN.
THEY ARE THE SONS AND DAUGHTERS OF LIFE'S LONGING FOR ITSELF.
THEY COME THROUGH YOU BUT NOT FROM YOU,
AND THOUGH THEY ARE WITH YOU YET THEY BELONG NOT TO YOU.
YOU MAY GIVE THEM YOUR LOVE BUT NOT YOUR THOUGHTS,
FOR THEY HAVE THEIR OWN THOUGHTS.
YOU MAY HOUSE THEIR BODIES BUT NOT THEIR SOULS,
FOR THEIR SOULS DWELL IN THE HOUSE OF TOMORROW, WHICH YOU CANNOT VISIT, NOT EVEN IN YOUR DREAMS.
YOU MAY STRIVE TO BE LIKE THEM, BUT SEEK NOT TO MAKE THEM LIKE YOU.
FOR LIFE GOES NOT BACKWARDS NOR TARRIES WITH YESTERDAY.
YOU ARE THE BOWS FROM WHICH YOUR CHILDREN AS LIVING ARROWS ARE SENT FORTH.
THE ARCHER SEES THE MARK UPON THE PATH OF THE INFINITE, AND HE BENDS YOU WITH HIS MIGHT THAT HIS ARROWS MAY GO SWIFT AND FAR.
LET YOUR BENDING IN THE ARCHER'S HAND BE FOR GLADNESS;
FOR EVEN AS HE LOVES THE ARROW THAT FLIES, SO HE LOVES ALSO THE BOW THAT IS STABLE.

It is almost impossible to find a book comparable to Kahlil Gibran's THE PROPHET, for the simple reason that it has a tremendous inner consistency: First he talks about love, then he talks about marriage and now he's going to talk about children. This is how the river of life flows -- from love to marriage to children.

AND A WOMAN WHO HELD A BABE AGAINST HER BOSOM SAID,
SPEAK TO US OF CHILDREN.

Before I start my meditations on Kahlil Gibran, one more thing has to be noted -- that all these three questions have come from women. Men also ask questions but they are always abstract... about God - who the hell is this guy? just an invention of man's mind, and nothing much; it is not an authentic question -- about heaven and hell and about thousands of other things, but all abstract. They don't touch your life at all. You can live perfectly well without a god. In fact, you *are* living perfectly well -- whether God is or not makes no difference to you.

I have seen the theists, and I have seen the atheists. If you talk to them, their ideas are just diametrically opposite to each other. But if you look at their lives, they are the same. Their real problems you can see by observing their lives: they are about love, they are about marriage, they are about children. But in their books, in their philosophies, they are talking about things which do not matter at all.

Do you see the difference? The woman is more realistic, more)L(pragmatic, more earthbound. She has roots. Her inquiries are not just games and puzzles about empty words. And for centuries, the woman has not been allowed even to ask. It is because of this that people's minds are full of all kinds of garbage and their lives are empty. They do not know anything about the real problems that have to be encountered every moment, from the cradle to the grave.

One great philosopher of India, a contemporary man, Dr. Ranade -- he was the most respected and the

most learned scholar, logician; he was a professor of philosophy at the University of Allahabad. In his days, the department of philosophy at the University of Allahabad had become the most prominent department of philosophy in India, and India has almost one thousand universities.

I had seen him just a few days before he died. He was very old, retired, but still people used to come from far and wide -- not only from this country but from all over the world -- to ask questions, to inquire.

I was sitting with him. He said to me: "What are your questions?"

I said, "I know not."

"Then why have you come to me?"

I said, "Just to see you and to see the people who are continually coming to you from morning till night."

I watched him for almost six hours, and all the people who came had come with abstract questions: "Does God exist? Is the soul a reality? Is there life beyond death?" And he was answering them.

After six hours, I said to him: "You are old, and I'm too young -- it doesn't look right for me to say, but perhaps we may not see each other again; forgive me if it hurts you: You have wasted your whole life. In these six hours, I have seen in what way you have wasted it. I have not heard a single question or a single answer that *really* concerns life. And these people have come from faraway places and you have lived a long life but as far as I am concerned... don't feel that I'm not respectful to you, I am saying this because I *am* respectful. Whatever small time you have left, don't waste it. At least in the evening of your life, inquire into something which is authentic."

He was shocked, because nobody had ever told him this. But he was an honest man. He said, "I am old, and you *are* young but you are right."

The real question is not whether life exists after death. The real question is whether you are alive before death.

The real question is not whether God is love -- just, fair, compassionate. The real question is, do you know what love is? Do you know what justice is? Do you know what compassion is? Have you lived and tasted all these treasures of existence?

The real question is not whether the soul exists or not. The real question is: Have you ever entered into yourself to see whether there is any inner reality, or are you just a container without any content?

Kahlil Gibran is not a philosopher of the abstract. The people who are so much interested in the abstract are really escaping from the real problems of life. They are cowards, not philosophers. But these cowards are dominating the whole world's thinking.

All these questions are coming from women. And there was a great crowd of people -- there were learned people, there were priests, there were philosophers. But when they asked, Almustafa -- who represents Kahlil Gibran -- did not answer them. The questioner may be an idiot; that does not mean you have to answer his stupid questions.

But the moment Almitra came out of the temple, Almustafa started answering the way perhaps nobody else has ever answered.

If you ask a great philosopher like Martin Heidegger or Jean Paul Sartre or Emmanuel Kant about children, they will laugh. They will say, "We are philosophers and we are not interested in trivia. Children? -- is this a philosophical question? Marriage? -- is this a philosophical question?" Just look in the contents of the great philosophical treatises of the world and you will not find love, marriage, children, there.

But I say to you, all those great treatises are just escapes from the realities of life. Emmanuel Kant is interested in the existence of God but is unable to love anyone. He was not a friend to anyone. These are small things, and these people are great philosophers. But I repeat again: they are cowards.

A woman asked Emmanuel Kant... she had waited long, because it is not the way of the woman's heart to take the initiative, that looks ungraceful. But life is short. You cannot wait too long. And youth is even shorter, and beauty is just a flower that blossoms in the morning and is withered by the evening. Finally the woman -- against the feminine nature, against herself -- asked Emmanuel Kant: "I love you. Do you love me? Just a small `yes' and I can wait for my whole life."

But Emmanuel Kant could not say yes. He said, "First I have to think about it." It took him three years to consult all the books of different races, countries, of different centuries, to collect data about marriage -- for and against. And he was very much puzzled because they were all balanced. There were reasons in favor of marriage and there were reasons against marriage and their weight was equal.

His servant -- he lived his whole life with a servant -- had been watching all these three years. He said, "Listen to me: I am not a philosopher, I am a poor man, your servant, and it is none of my business but there

is a limit. I have been repressing my temptation to say something to you and today I have decided to say it.

"When you have gone to the university, I have been looking into your notes for and against marriage. They are equal; hence you cannot take any decision. Just one thing I want to say to you: that is that you have not experienced love. And all these arguments are impotent, they cannot give you any experience. My humble suggestion is, when both sides are equally weighty and decision is difficult, always decide for `yes' because that is opening a door to experience. `No' will close the door to experience."

Emmanuel Kant could not believe that this thought had never occurred to him. He rushed, knocked on the woman's door. An old man came out. He introduced himself: "I am Emmanuel Kant and perhaps you are the father of the woman. I have come to say yes."

The old man said, "It is too late. She is already married and she has two children. Go and knock on some other door."

But he was such a coward, he could not gather courage to approach another woman. All his great philosophy... and the same is the case with all other great philosophers. But nobody has looked into the psychology -- why are they interested in absurd, meaningless problems and not in the real problems of life? Real problems need courage.

The world has known not a single woman who was a great philosopher. And how can a woman be a great philosopher? She wants to know: *speak to us of children*... about marriage, about love. A woman has a certain authenticity, for the simple reason that all her interest is in the small matters of life, the intimate matters of life -- matters which she has to face moment to moment.

Alas, it has been a great loss. The world is full of stupid philosophies, rooted in fear and cowardliness. It would help humanity immensely if the woman is listened to, if her questions are respected and answered not just through the head but through the heart.

A man's question has no need of the heart. In what way is God connected with your heart? Or life beyond death? These are all thoughts in the head.

Remember this: that Kahlil Gibran's PROPHET opens a totally new dimension to philosophy, gives credit and respect to small things of life -- because life is made of small things and if you cannot solve them, forget all about great problems. How can you solve them? You are simply asking them because you don't want even to be aware of the real and the pragmatic problems of life.

And he said.... Listen very carefully, because very few statements exist in the whole literature of the world which have such beauty, such truth, such sincerity:

YOUR CHILDREN ARE NOT YOUR CHILDREN.

A child is not a thing. You cannot possess a child. To say that "This is *my* child," is to assert your ignorance.

Life can never be possessed. You can have it in open hands but the moment your hands become closed fists, life has escaped out of them. Almost all the parents of the world have destroyed their children because they have claimed ownership. To own a child? You cannot create life, how can you own it? It is a gift from the abundance of existence. Be grateful that you have been chosen to be a vehicle.

The child has come through you but that does not mean he belongs to you. You have been nothing but a passage. If parents had remembered this small and simple truth, the world would have been a totally different place.

THEY ARE THE SONS AND DAUGHTERS OF LIFE'S LONGING FOR ITSELF.

It is the eternal life -- flowing through mountains, through forests, through plains. The child that has come through you has been coming through many other people before you. He has eternity behind him and eternity ahead of him. He had been in many houses, in many cities, in many strange places. In those millions of vehicles, you are also one. Be humble and be respectful to the child. No society in the world has been, up to now, respectful to the children. All respect is for the elders, all respect is for the old, almost dead. All respect is for the graveyards -- no respect for the cradles.

And the child is the purest life -- uncontaminated.

Almustafa is right when he says:

THEY ARE THE SONS AND DAUGHTERS OF LIFE'S LONGING FOR ITSELF.
THEY COME THROUGH YOU BUT NOT FROM YOU....

They are coming from the very beginning.

AND THOUGH THEY ARE WITH YOU YET THEY BELONG NOT TO YOU.

These small statements have tremendous implications if you understand that the child is *life's longing for itself*. Then the child is closer to the very source of life than the old man. The old man is closer to death... but strange -- death has been worshipped, respected, and life has been crushed, destroyed in every possible way.

If you know they come from you but they do not belong to you, then no parent is going to impose his religion, his politics, his ideas on the innocent child. He comes as a tabula rasa -- nothing is written on him -- and the parents are in such a hurry to make him a Christian, to make him a Hindu, to make him a Buddhist.

I remember my own childhood. My parents naturally wanted me to go with them when they went to the temple, to the religion they belonged to, but I have been a little bit crazy from the very beginning.

I told them, "It is your religion, it is your temple. You should have a little more patience. Give me time. I will find my own religion, my own temple."

They said, "What kind of nonsense are you talking? Every child belongs to the religion he is born into."

I said, "Every other child may belong, may not belong -- that is their business. As far as I am concerned, I do not belong to any religion. I have not even searched for it. Allow me and help me to stand on my own feet. Don't cripple me. Don't destroy me. If there is truth, I will find it. But it cannot be borrowed -- you cannot give it to me."

They were not happy -- obviously. I never wrote with my name, the name of my religion. It was good that I entered school a little later than other children... because my mother's father had only one daughter, my mother. And he lived in a faraway village where people had not seen the railway train, a car, a bus, because there was no road.

He asked my father: "I feel very lonely since you have taken my daughter as your wife. Let your first child be with us. We feel very empty, all the joy of our life has disappeared." And my mother was only seven years old when she was married. That's how things used to be in India -- and still are in the villages.

They said, "Our daughter was our joy, she was our song. She was our life... and she is so young. She may not be able to take enough care of the child. Let the child grow with us, and of course later on you can take him back. And you will have many more children...."

It was such a great blessing to me... because my father's mother died when he got married; he was only ten years old. When I was born, he must have been twenty years old and my mother, seventeen years old. And they themselves were at a loss how to raise a child. So it was a good opportunity. I was raised by my maternal grandfather and grandmother. But there was no school -- I was so fortunate all the way -- there was no temple, there was no priest. I grew almost like a wild child, and I have remained the wild child still.

My maternal grandfather died when I was seven years old. It was old enough to have one's own ideas, so when I came back to my parents, we were strangers. I had never known my mother as my mother. I had known my grandmother.

The first seven years are the most important in life, because they are the foundation. So when my father took me to the school and filled out the form in which he was required to write to what religion I belonged, I stopped him.

I said, "Write down that `as yet, he belongs to no religion. He will search, he will try to find.'"

My father said, "But that will look very strange."

I said, "No -- truth, however strange is never really strange. And a lie, however familiar, is never familiar. It does not exist at all."

And it remained a problem with me as I moved from one school to another, from college to the university, everywhere. It is taken for granted that everybody is born into a religion. And this is absolute stupidity. How can one be born into a religion? You may be born to a father who is a doctor -- that does not

mean that you become a doctor because you are born as the child of a doctor. Your father and mother both may be doctors -- that too, does not make any difference. If you want to be a doctor, you will have to go through the whole education, examinations; only then you can become a doctor.

For ordinary things, you know perfectly well that a child is not born a doctor, is not born a professor, is not born a scientist. How can he be born as a mystic?

Filling out forms was always a problem. The clerk would say, "The form has to be filled completely. You have left out one thing."

I said, "I have to leave it out, because I don't know my religion yet."

And I was sent again and again to the principals: "What to do with this boy? He says he has not found his religion yet but the requirement is that the form should be filled out completely. Nothing should be left empty."

I said, "You can reject my form, you can refuse me admission to your institution, but I cannot lie. I don't have a religion."

They persuaded me. Lovingly, they would say, "It is just a form. Your father must have a religion."

I said, "This form concerns me, not my father. As far as my father is concerned, I have put his religion with his name. But I don't have any religion."

They had to accept it. I said, "In fact, you should withdraw this type of form in which religion is required."

Even when I graduated from the university... the education minister was well known to me because he had been a vice-chancellor and I had been to his university many times for debating competitions. I had taken all their seals and their cups, so he was well acquainted with me.

It was a requirement that you had to win a seal continuously for three years and then it became yours. Otherwise, you would keep it for one year and return it the next year when again there would be a debate. But I went on winning continuously. He said, "You are a strange person. These seals, these cups had been with us since the university was established fifty years ago, because nobody was able to win continuously for three years. And now we are in trouble: every year we have to purchase a new seal, a new cup and we know that if you appear again...."

He had become the education minister so I went directly to him. I said, "I have passed my postgraduate examination, I have topped the whole university, and I want to be appointed immediately to any university you feel is right."

He said, "This is not the way. You first fill out the application form." And again, the same problem: "What is your religion?"

I said, "What has religion to do with my qualifications as a teacher? I don't have any religion. And if you refuse me, I am going to have my first press conference."

He said, "Don't do any such thing. Just write anything, any religion. Write it in such a way that nobody can read it. But the form has to be filled out."

I said, "I cannot do that."

Since my first entry into school, that line on my forms has remained empty. It is still empty. I have found religiousness but I have not found any religion. And I am immensely happy that nobody tried to force upon me their idea, their god, their concept of existence.

Every child has the birthright not to be tortured and conditioned by his parents, because everybody's most fundamental right is the search, the seeking, the pilgrimage.

AND THOUGH THEY ARE WITH YOU YET THEY BELONG NOT TO YOU.
YOU MAY GIVE THEM YOUR LOVE BUT NOT YOUR THOUGHTS....

But just the opposite is being done.

Do you remember your parents? Were they interested in giving you their love, unconditionally? Or they were interested in using their love to contaminate your mind with their religion, with their political ideology, with their nationality. Otherwise, how is it that humanity is so divided? Who is the criminal behind it? Why should there be so many nations? Why should there be so many religions?

Humanity is one. Truth is one. But people have not been allowed to search for their own original face. They have been given masks, and people live their whole lives believing that this is their original face.

How do you know you are Christian? You have never been with Christ. You were not given the choice,

the opportunity to choose whether you would like to be in love with Christ or Gautam Buddha or Mahavira or Lao Tzu or Zarathustra.

Your religion is your bondage. It is your imprisonment. Your Christianity, your Hinduism, your Mohammedanism, your Jainism -- they are all chains which you cannot see, because they are not binding your body, they are binding your very soul. Any man who has accepted ideologies from others has sold himself. He's a slave, although it is being said from every pulpit in every country that slavery has disappeared.

I say it is not true. Yes, slavery has changed its form; it has become more dangerous. If you handcuff me, still my spirit is free; if you chain my feet, still my spirit is free. You can destroy my body; still my spirit is free. But to pollute your mind with Hinduism, Buddhism, Mohammedanism, Christianity, is to bind invisible chains around your very spirit. This is *real* crime. And all parents of the world up to now are responsible for it.

YOU MAY GIVE THEM YOUR LOVE BUT NOT YOUR THOUGHTS,
FOR THEY HAVE THEIR OWN THOUGHTS.

Their thoughts have not yet become mature, they are still in seed form. They are still only potentialities, but given freedom and love, they will become realities, they will become actualizations. And when your own thought becomes a reality it brings such joy to your being, such fulfillment, such bliss that you cannot dream about it. You cannot have any notion about it, it is beyond the capacity of your mind to conceive it-because it ripens in your heart, it blossoms in your heart.

YOU MAY HOUSE THEIR BODIES BUT NOT THEIR SOULS...

With all good intentions, all parents are murderers of their own children. You see all over the earth only dead people walking, who have lost their souls even before they had any notion of what it is.

FOR THEIR SOULS DWELL IN THE HOUSE OF TOMORROW, WHICH YOU CANNOT VISIT, NOT EVEN
IN YOUR DREAMS.

You belong to the past; your days are over. Parents cannot conceive the future -- and the children are not going to live in the past, so don't burden them with your dead scriptures. They will have their own scriptures, they will have their own saints. They will have their own Buddhas, they will have their own Christs. Why should they be burdened with the past? They have an open future.

And if you love your children, you should keep your hands off. Help them to be strong, help them to be able to go on the search for the unknown but don't give them your ideas; they are absolutely useless to them. Because of them, they will miss their own destiny. You are distracting them.

Just watch small children and see the clarity of their vision.

I have heard... in a small school, a Christian priest is teaching the children that God created all things, the whole universe, in six days -- and on the seventh day he rested.

One small boy stood up and he said, "What about railway trains?"

The priest was at a loss. Certainly, there is no mention in the New Testament or in the Old Testament that God created railway trains. Another small boy started waving his hand. The teacher said, "You also have a question?"

He said, "No, I want to answer."

He could not believe that He could not find the answer and this small child.... He said, "Okay, let us try. What is your answer? This boy is asking, what about railway trains?"

The other boy said, "It is written that God created all creeping things -- railways trains are included!"

Small children have an insight and a clarity. As you become older, you start gathering dust. And everybody is giving you advice -- advice is the only thing in the world which everybody gives and nobody takes -- but this is corrupting the minds of the small children who are dependent on you.

Almustafa is right:

... HOUSE THEIR BODIES BUT NOT THEIR SOULS.
FOR THEIR SOULS DWELL IN THE HOUSE OF TOMORROW.

You belong to the yesterdays, they belong to the tomorrows. Give as much love as you can. The present is a meeting point but also a point of departure. From the present, where you are meeting, you will depart. Every day, the gap between you and your children will become bigger and bigger.

They talk of the generation gap. It is one of the most beautiful things that has happened in this century -- the generation gap. Make every effort to widen it, make it almost unbridgeable. Otherwise you will be carrying corpses all your life.

Gautam Buddha died twenty-five centuries ago. Jesus died two thousand years ago. Is man insane? -- why should anybody go on carrying dead bodies? You are twenty-five centuries ahead. Evolution has not stopped with Gautam Buddha; Gautam Buddha is twenty-five centuries back. But because you are burdened by that dead corpse, you cannot create your own buddhas.

If you are absolutely free of the past, you will find higher peaks of consciousness -- higher than any Christ and higher than any Buddha. We are not falling downwards. Our consciousnesses are reaching towards the stars, but it is so difficult to understand such an obvious truth.

The past is the greatest barrier to your life.

The police commissioner... remember, I can forgive him but I cannot forget him. I will go on hammering on his head -- even if he's in his grave, my hammer will go on hammering him.

He has asked the ashram in-charge that I should not criticize any religion. What does it mean? It means I should not criticize the past -- and the past has been so ugly that it needs all the criticism that one can make, so that it can be erased from your minds and your minds can be made available to the future.

You are pregnant with many Buddhas and many Christs. Why should you go back? But because you are already burdened, I have to condemn them and I have to criticize them -- although I accept the freedom of everyone to criticize me. But I had never thought that I was going to face such an impotent humanity. It is nothing but impotence that is asking, "Don't criticize any religion."

Mohammedans are marrying four wives. If you criticize it, you are criticizing their religion because in their holy book, the Koran, Mohammed allows them to marry four or more women. The woman is nothing but an object of your sexual lust -- and you want me not to criticize it? I would not criticize it, I would not have talked about it, if Mohammed had given the same right to women too, so that each woman could marry four husbands. Then the man would have been fair. But right now he is a male chauvinist. And he is one of the causes of creating sexual perversions in the world, because nature creates an equal number of men and women... fortunately, nature knows nothing about Mohammedanism and the HOLY KORAN.

And why am I saying "fortunately"? Because one woman is enough to finish you! Four women for every man... then you will see in every house, one Jesus Christ hanging on a cross.

I have heard that a thief was caught red-handed, stealing, in a house. The magistrate asked, "At what time did you enter the house?"

He said, "Nearabout ten in the night."

The magistrate said, "But what were you doing the whole night? because you were caught early in the morning, six o'clock."

He said, "It is a long and sad story. I just want you to remember: whatever punishment you want, you can give to me. Even crucifixion is acceptable but don't punish me by telling me to marry two women."

The magistrate said, "You seem to be a strange person. The whole night you were in the house. You have not stolen anything, but you have been found in the house and now you are asking this, that I should not punish you by making you marry two women? No such punishment exists. Don't be worried about that. But what is the whole story?"

He said, "The whole story is, unfortunately.... I entered the house; the man has two wives. One wife lives on the ground floor, and the second wife lives on the first floor. And they were both dragging the man to their floors -- on the steps, one woman would come and drag the man upwards, and the other woman would come and drag him back downwards. It was so interesting that I forgot all about my own business, what I had come there for. And anyway, stealing was impossible because the man was crying and the women were screaming... so please -- just avoid this punishment!"

Nature produces an equal number of men and women. The Mohammedan concept is against nature, and

nobody can prevent me from condemning it, criticizing it. Yes, everybody has the right to answer my criticism. These are impotent people -- because they cannot answer, they want to prevent somebody with their guns!

Mohammed himself married nine women. What do you think of women? Are they *things*? Commodities? Cattle? And if it were only that it happened fourteen centuries before, a story, there would be no need to be worried about it. Just in this very century, the Nizam of Hyderabad had five hundred wives -- and you want me not to criticize it? But the poor Nizam is nothing compared to the Hindu god, Krishna -- he had sixteen thousand wives!

And at least this can be said in favor of the Nizam and Mohammed, that they married women with the consent of their parents. Krishna, whom Hindus think is a god, simply took away any woman who was beautiful. They were almost all women married to other men. They had their children, they had their husbands. They had to look after their own houses, their own families.

This criminal behavior... just because he had the power, the armies. His soldiers would go into anybody's house and drag out the woman he wanted. In this way, he collected sixteen thousand women, a great collector of women. But what about those sixteen thousand families? Their children, their husbands, the old father of the husband, the old mother of the husband? And I am not to criticize any religion.

If you have any answer, I am ready to pay my total attention. And if you can convince me that this kind of behavior is religious, moral, worthy of a man you think is a god, I will accept it. But first you have to prove it. Because you cannot prove it, to hide your impotence you are preventing me, saying that I should not criticize any religion.

The whole past of humanity is my past too, it is *my* inheritance too, and I have every right to criticize my past, my inheritance. Wherever I see something ugly, inhuman, barbarous, I *have* to criticize it as strongly as possible. And those who don't want their religions to be criticized should leave those religions, they are of no worth.

I have never said in my whole life, that whatever I am saying should not be criticized. In fact I have been inviting people -- criticize me, because I know what I am saying has a truth. And if I cannot criticize the past -- the ugly past, the rotten past -- then how we are going to create a better future?

You have heard the proverb that history repeats. It repeats because of people like this police commissioner. If the past is criticized, it will not be repeated again, but if you can go on doing anything in the name of religion....

For example, Sikhs are allowed to have a sword because it is their religious thing. Strange -- if Sikhs are allowed to have a dangerous weapon that can destroy any life, then what is the guarantee and defense for other people? Either everyone should be allowed or nobody should be allowed. Double standards simply show that it is a political game because you are afraid. The Britishers were afraid; for three hundred years, they allowed Sikhs to carry swords.

But then we can make our own religious ideas -- nobody can criticize them. I can make it a point that every sannyasin should have a machine gun. It is our religious right. What is wrong in it? The police commissioner has ordered us that no firearms should be inside the ashram. He should look at his face in a mirror. Then why are the Sikhs allowed? And I'm not saying that Sikhs should *not* be allowed, I am simply saying there should be one standard for all human beings. These double standards are ugly, immoral, corrupt.

He has asked that police officers should be allowed in the discourses. Can he ask the same to the Mohammedans, that police officers should be allowed in their prayers, in their sermons, in their mosques, inside? And if he cannot do that, he cannot do it to us.

He asks that inside the ashram or outside the ashram, there should be no "obscene behavior" from the sannyasins. All the scriptures of the Hindus are obscene, and anybody who has any guts, I welcome him: I will show him what is written in his scriptures. In the HOLY BIBLE, there are five hundred pages of absolute obscenity. And still it is the "Holy Bible." You cannot find a more unholy book in the whole world.

One of my friends has collected all the five hundred pages and published a book. No government is going to allow that book entry into their country, it will be banned. But strange -- those five hundred pages are verbatim from the BIBLE. If you are banning anything, the BIBLE should be banned. But strange... double standards everywhere.

Parents should not give their thoughts to their children because their thoughts are already out of date. The children will have their own thoughts.

Even trees know better. Every fall, the old leaves drop and disappear into the earth to give a place for

the new leaves -- greener, younger, juicier. If they go on clinging to their old leaves, there will be no space, no possibility for the new leaves to appear.

Have you ever wondered why, in the contemporary world, people like Buddha, Lao Tzu, Chuang Tzu, Basho, Kabir, Jesus, Zarathustra -- are not born? What has happened? Is humanity a spent force? No -- humanity is more powerful, has more energy than ever. But the past goes on becoming bigger and bigger. Naturally, every day, one day is joined with the yesterdays. And now the past has become almost like a Himalaya on the fragile chest of human beings. This is the reason why you don't have such beautiful beings. And if once in a while a man arises, he looks like such a stranger, such an outsider that you cannot tolerate him. You have forgotten the taste of the world when there were thousands of enlightened people all over. Nobody was annoyed. People were full of gratitude.

But today, the situation is completely different. All that burden on the mind prevents you from seeing the new. And the new is bound to tell the past, the dead, to get lost.

I have been looking into all the scriptures of all the religions -- they are all obscene. Still, no government dares to ban them. And they ask that my people should not behave in any obscene way.

First take care of your own house. First clean your own mind, and if you cannot do it, I am here and my people are here. Come here, we do dry brainwashing! Just one thing is needed -- that you should bring your brain with you, because I have heard....

A politician was on the surgery table -- in fact, every politician should be there but he was going nuts. Even other nuts started saying to him, "You have crossed the limit!" So finally, he went to a brain surgeon. They looked into his brain and they said, "My god! This seems to be a politician's brain -- everything is wrong."

So they took out the whole brain to clean it. They went into another room, because it would take almost six hours to clean. When they were cleaning his brain in the other room, two persons came running, shook the politician, who was lying alone in the surgery room. He opened his eyes.

They said, "What are you doing here? You have been chosen to be the prime minister of the country!"

He jumped, rushed out with his friends, and when the doctors had cleaned the brain, they came back. The man was missing. They had never done such hard work. They said, "My god, where has he disappeared to -- and without a brain!"

They went in search, inquired... somebody said, "We have seen him with two persons, rushing towards the prime minister's house."

So the surgeons went there and they saw him. He had become the prime minister of the country. The surgeons said, "You have forgotten your brain in our surgery!"

He said, "Don't bother, just keep it safe. As long as I'm prime minister, no brain is needed."

Don't give your rotten past as an inheritance to your children. They have their future. Let them grow according to their own potential. *You may strive to be like them....* This is where Kahlil Gibran simply surpasses in his insights:

YOU MAY STRIVE TO BE LIKE THEM BUT SEEK NOT TO MAKE THEM LIKE YOU.

And what does the BIBLE say? "God made the man in his own image." Since that time, every father is trying to make his child in his own image. Almustafa is saying just the opposite:

You may strive to be like them, because they are of the future, and they are innocent. They are closer to existence than you are. For you, there is nothing except death to happen, but to them millions of things are going to happen: love is going to happen, meditation is going to happen, gratefulness is going to happen. Please resist the temptation that your child should be a carbon copy of you. It is possible to make the child a carbon copy of you, but you will have to kill him. That's what I'm saying: that all the parents are killing their children just to make them carbon copies. And the child has the potential to be his own original face.

The original face has beauty, the original face has something of the divine. The original face has charisma. A carbon copy has nothing.

FOR LIFE GOES NOT BACKWARDS NOR TARRIES WITH YESTERDAY.
YOU ARE THE BOWS FROM WHICH YOUR CHILDREN AS LIVING ARROWS ARE SENT FORTH towards the unknown and the unknowable. Don't prevent them. Give them strength, give them love, so they can reach to the farthest star.

YOU ARE THE BOWS FROM WHICH YOUR CHILDREN AS LIVING ARROWS ARE SENT FORTH.
THE ARCHER SEES THE MARK UPON THE PATH OF THE INFINITE, AND HE BENDS YOU WITH HIS MIGHT THAT HIS ARROWS MAY GO SWIFT AND FAR.

Existence wants you to bend like a bow before your own children because they have to travel far and you have to give them strength.

LET YOUR BENDING IN THE ARCHER'S HAND BE FOR GLADNESS.

Be glad when your child starts moving away from you, when he starts becoming an individual in his own right. Feel blessed that he is not an obedient idiot. Except idiots, nobody is obedient.

Intelligence is rebellion. Feel blessed and bless the child that you have given birth to a rebellious spirit. This should be your pride, but this becomes people's anxiety.

LET YOUR BENDING IN THE ARCHER'S HAND BE FOR GLADNESS;
FOR EVEN AS HE LOVES THE ARROW THAT FLIES, SO HE LOVES ALSO THE BOW THAT IS STABLE.

Existence loves you both.
You are also children of the same existence.

It is just that your time is over; give place to the fresh arrows and bless them.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #10
Chapter title: When you give of yourself

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BELOVED OSHO,
THEN SAID A RICH MAN, SPEAK TO US OF GIVING.
AND HE ANSWERED:
YOU GIVE BUT LITTLE WHEN YOU GIVE OF YOUR POSSESSIONS.
IT IS WHEN YOU GIVE OF YOURSELF THAT YOU TRULY GIVE.
FOR WHAT ARE YOUR POSSESSIONS BUT THINGS YOU KEEP AND GUARD FOR FEAR YOU MAY NEED THEM TOMORROW?
AND, TOMORROW, WHAT SHALL TOMORROW BRING TO THE OVER-PRUDENT DOG BURYING BONES IN THE TRACKLESS SAND AS HE FOLLOWS THE PILGRIMS TO THE HOLY CITY?
AND WHAT IS FEAR OF NEED BUT NEED ITSELF?
IS NOT DREAD OF THIRST WHEN YOUR WELL IS FULL, THE THIRST THAT IS UNQUENCHABLE?
THERE ARE THOSE WHO GIVE LITTLE OF THE MUCH WHICH THEY HAVE -- AND THEY GIVE IT FOR

RECOGNITION AND THEIR HIDDEN DESIRE MAKES THEIR GIFTS UNWHOLESOME.
AND THERE ARE THOSE WHO HAVE LITTLE AND GIVE IT ALL.
THESE ARE THE BELIEVERS IN LIFE AND THE BOUNTY OF LIFE, AND THEIR COFFER IS NEVER EMPTY.
THERE ARE THOSE WHO GIVE WITH JOY, AND THAT JOY IS THEIR REWARD.
AND THERE ARE THOSE WHO GIVE WITH PAIN, AND THAT PAIN IS THEIR BAPTISM.
AND THERE ARE THOSE WHO GIVE AND KNOW NOT PAIN IN GIVING, NOR DO THEY SEEK JOY, NOR GIVE WITH MINDFULNESS OF VIRTUE;
THEY GIVE AS IN YONDER VALLEY THE MYRTLE BREATHES ITS FRAGRANCE INTO SPACE.
THROUGH THE HANDS OF SUCH AS THESE GOD SPEAKS,1 AND FROM BEHIND THEIR EYES HE SMILES UPON THE EARTH.
IT IS WELL TO GIVE WHEN ASKED, BUT IT IS BETTER TO GIVE UNASKED, THROUGH UNDERSTANDING;
AND TO THE OPEN-HANDED THE SEARCH FOR ONE WHO SHALL RECEIVE IS JOY GREATER THAN GIVING.
AND IS THERE AUGHT YOU WOULD WITHHOLD?
ALL YOU HAVE SHALL SOME DAY BE GIVEN;
THEREFORE GIVE NOW, THAT THE SEASON OF GIVING MAY BE YOURS AND NOT YOUR INHERITORS'.

Almustafa is entering into the world of man, and particularly the man who is rich. Before I say something about his magnificent statements, a few remarks are absolutely necessary.

Life up to now has been corrupted by ambition. There is no other poison which is more potent than ambition because it kills you and yet keeps you breathing. Ambition turns you into vegetables, and the lure of ambition is given to every child with the mother's milk. From the very first moment, his whole life is being based on principles of destructiveness. Nothing destroys more than ambitiousness.

You have all been told -- by the parents, by the teachers, by the priests, by the neighbors, by all these so-called well-wishers -- that you have to become somebody special, important, powerful. And money gives more power than anything else, because even the politicians are commodities in the market -- you can purchase them.

In fact, every politician is sold into the hands of the super-rich. But the super-rich is the poorest person on the earth. He has succeeded in being important, in being powerful, but he has lost his soul. Inside, there is just emptiness and darkness.

Why does it happen? What is the mechanism of its happening?

Ambition is a ladder, and you always see somebody ahead of you. It is competitive. Your whole mind is continuously thinking of ways and means, right or wrong, to reach higher than others. And if you are cunning enough, you may succeed, but in the world of ambition, success is the ultimate failure. But one becomes alert and aware about the failure only when he has reached the last rung of the ladder. He has wasted his whole life in search of being higher than others, holier than others, richer than others. And now, his desire is fulfilled.

Cursed are those people who reach to the final stage of their ambition. This ambition has been their dream day and night -- and it is not easy, because everybody else is also trying for the same success. But by the time you have reached the last rung of the ladder, you are in for a great surprise and a shock because there is no longer anywhere to go and your whole training in life has been just to compete, to fight. It is no ordinary competition, it is cutthroat; it does not matter how many people you destroy. Your eyes are fixed on a faraway fulfillment.

You have heard the saying -- it must have been created by the idiots -- that "Nothing succeeds like success." It is not the saying of a man who has really succeeded. Because I say to you: Nothing fails like success. You have reached the goal but your whole life has slipped by. There was no time for anything -- not even to breathe properly, not even to smile, not even to love. What kind of life have you lived? It was like a robot, mechanical, and now that you have arrived at the desired goal there is tremendous frustration in your being, because nothing is there.

But very few have been courageous enough to say that it is a strategy of the society to keep people away from living. The whole society is against life, against love, against songs, against dances. Trees are far happier, flowers are more joyous. Those who are sensitive can even hear the sermons in the stones... but these are not the people who are after some goal, because the goal is always tomorrow. Meanwhile, you are miserable. Who knows whether you are going to succeed or not? You have staked your whole life for success, but even if you have all the wealth of the world, you cannot eat it. It cannot be a nourishment to

your life and your spirit. On the contrary, it has made you a rich beggar, surrounded by riches but at the very center of your being there is just a begging bowl.

I am reminded of a small story, very ancient. A king, a great king has come out of the palace just to have a little walk in his beautiful, vast garden. As he is stepping out, he faces a beggar with a begging bowl. And the beggar says, "I am fortunate to find you directly. Otherwise... I have been waiting for months for an appointment, but who cares to give an appointment for a beggar?"

The king said, "What do you want?"

He said, "My longing is not for much. Just this small begging bowl -- fill it with anything that you think, as a great king, is worthy of you. Don't think about my worth, I am a worthless beggar. Think about yourself -- fill it with something that you think you are worthy of."

The king had never seen such a beggar -- who is not asking because he is hungry, because he is thirsty, because he has nothing to live on. On the contrary, he is saying, "Think about yourself. Your gift should have the signature of a great king... anything will do."

This was a great challenge, and the king called his prime minister. Before he could say anything to the prime minister, the beggar said, "But remember one thing, one condition: the bowl has to be filled completely."

The king said, "Don't be worried. I have so much, such a vast empire, and your begging bowl is so small. Are you worried that I cannot fill it completely with something?" And just to show the beggar, he told the prime minister that, "Fill his bowl with diamonds, rubies, emeralds -- the most precious stones -- so that he will remember for his whole life that he has met with an emperor."

There was no problem because the king's palace was full of diamonds and all kinds of precious stones. But immediately there *was* a problem: the prime minister filled the begging bowl, but the moment anything went into the bowl, it disappeared. The question of filling it completely seemed to be impossible.

But the king was also adamant, an egoist, a conqueror of many lands. He said, "Even if my whole empire is needed, I have given my word and it has to be fulfilled."

Slowly slowly, all the precious stones disappeared. Then gold, then silver... but they went on disappearing. By the evening, the king himself was a beggar, and the bowl was as empty as it had been in the morning.

The beggar said, "I am amazed. Such a great emperor and you cannot fill a poor beggar's bowl?"

People had been watching the whole day, the rumor spread all over the country. The whole capital had gathered. People from faraway places had rushed to see. The king fell at the feet of the beggar and asked, "I have failed to fulfill my promise; forgive me. But I will think that you have forgiven me only if you tell me the secret of your begging bowl, where the whole empire has disappeared. All my wealth -- where has it gone? Is it a magic bowl? Are you a magician?"

The poor beggar laughed. He said, "No, I am not a magician. By accident, because I don't have any money even to purchase a begging bowl, I found this skull of some dead man. I polished it, cut it in the shape of a begging bowl. The secret is, man's skull is so small... but even the greatest empire is not going to fill it. It will go on asking for more. I am not a magician, the magic is in the human head. And because of this bowl, I have been hungry for days. Everything disappears and the desire remains the same."

When a man reaches the highest rung of the ladder, his whole life is gone. and what does he find there? Nothing -- but it needs courage to say it to the others who are behind him, struggling to reach the top.

Gautam Buddha renounced his kingdom, not without reason. Mahavira renounced his kingdom, not without reason. The twenty-four *teerthankaras*, the great masters of the Jainas, all renounced kingdoms. They cannot all be mad. But they have seen the reality: their fathers were successful, but successful only in the eyes of others. Others could not see inside them. Inside, they were still beggars, bigger beggars than when they started this journey of ambition. There comes a point when you start feeling that your whole educational system, that your well-intentioned parents, have all been fast asleep.

And there is no way of going back; there is no way of having your youth again. There is no way to let the flowers of love grow in you -- you have become dry and hard and dead, because the competition is tough and to be successful you have to be tough. That toughness destroys all your beautiful values -- love, joy, ecstasy. You never think of meditation. Money is your only meditation.

The first question comes from a rich man:

THEN SAID A RICH MAN, SPEAK TO US OF GIVING.

He's asking: "I have struggled and destroyed myself in getting more and more and now I see that my life began from the very beginning on the wrong track. Please, *speak to us of giving*.

"I don't want to get anything more. This whole stupid idea of getting and getting, more and more, has been suicidal. Perhaps by giving I may start feeling a little more alive again. Perhaps a breeze of love may enter into my dark soul, perhaps a ray of light. Getting and getting I have tried -- teach me about giving; perhaps that is the right way."

The people in the East who renounce the whole world have inherited a wisdom of centuries: If you want a dance in your heart and peace in your soul; if you want to become more conscious and awake, give it all. It was not *against* the world. as so-called religious teachers of all religions go on teaching people. They do not understand the basic psychology of it. They have seen the great masters renouncing everything, all their possessions, and they have logically concluded that perhaps there is a secret in renouncing. So for centuries they have been teaching against riches, against life, against the world. The ultimate result you can see in the East. It has become poorer and poorer, because if you are going to renounce, then what is the point of collecting first? The East has become a beggar.

But I say unto you: Unless you have, how can you renounce?

So Mahavira was immensely blissful, Gautam Buddha was in constant ecstasy -- but don't think that a beggar who has nothing to renounce outwardly... he may look like a religious person, but deep down those desires for more -- for pleasure, for being special -- will go on lurking in the darkness. Gautam Buddha and the people of his type were not wrong. But seeing their joy, their peace, their serenity, an absolutely wrong conclusion has been derived by the scholars, the priests. They go on teaching anti-life values.

This is a simple arithmetic: you can renounce only if you have it. If you don't have it... apparently both persons look alike -- one has renounced, one does not have it -- both are in the same situation, but not in the same psychology, not in the same spiritual space. Hence, I have been misunderstood all over the world, because I have been teaching people: first *have*. And then if you are intelligent, you are bound to renounce it.

Religion is not for the poor. The poor can pretend to be religious but inside, all those desires for more go on growing. He talks about renouncing but he knows nothing of renunciation. Renunciation is a *second* step.

Rejoicing is the first step. Religion happens only to those who have come to the point where they can see that their desires are absurd, they lead nowhere. It has to be your own experience. In that very experience, the psychology of possessiveness disappears; then there is beauty.

Twenty-five centuries have passed and the East has not been able to produce another Buddha. Why? -- a tremendously misunderstood logic. The rich man -- and *only* a rich man -- can ask, "Teach us of giving." A poor man can only ask, "Teach us of getting." In other words, as long as you are asking for more and more, you are poor.

The day the awakening happens to you that this insane idea of getting more and more is not leading you anywhere and your life is slipping out of your hands, then only the question has an authenticity: *speak to us of giving*.

AND HE ANSWERED:
YOU GIVE BUT LITTLE WHEN YOU GIVE OF YOUR POSSESSIONS.

The words of Kahlil Gibran should be written in pure gold. If you are thinking of giving your possessions, there is not going to be a revolution in your life. Think of giving up your very desire for *possessiveness*. Possessions are not a problem: you can live in a palace, the palace is not going to disturb you. The palace is not even aware of you. The problem is that "It is my palace!" That possessiveness has to be given up; whether you give up the palace or not is irrelevant.

YOU GIVE BUT LITTLE WHEN YOU GIVE OF YOUR POSSESSIONS.
IT IS WHEN YOU GIVE OF YOURSELF THAT YOU TRULY GIVE.

Ambition is the way of the ego. It makes you more and more yourself.

It happened: The first prime minister of India, Pandit Jawaharlal Nehru, had gone to the West for a

Commonwealth meeting. His number two in the cabinet was Maulana Abul Kalam Azad. He was given the number two position not because of any special quality, but because he had political power in his hands. Mohammedans had divided into two parts: the majority was following Muhammadali Jinnah and asking for a separate land, Pakistan. Maulana Azad remained with the Nationalist Congress, and because of his religious scholarship -- a *maulana* is the highest degree as far as Mohammedans are concerned -- and because of him, a great number of Mohammedans were not following Muhammadali Jinnah.

Maulana Azad was a great orator, but he knew only Urdu, Arabic. And it is a strange craziness of human beings -- the thing that you cannot understand, you think must be of a very high order. All the priests of the world have tried that. The rabbi will speak in Hebrew and the Jews are impressed, although they do not understand anything of it. Translated, it is rubbish. I always have the feeling that the word "rubbish" must have come from "rabbi," I cannot find any other source. The Hindu pundit will speak in Sanskrit. Neither do you know what it means nor perhaps does he know what he is repeating, because translated, it looks so stupid.

All religious teachers have been against their scriptures being translated because once they are translated into the languages which people understand, the power of the priest is gone. If you listen to a Hindu priest reciting from the VEDAS, you will be impressed, but look into the translations and you will feel as if you have awakened from a sleep. Perhaps two percent of the sentences in all the four VEDAS are significant. Ninety-eight percent are simply crap. And the same is the situation with Buddhism, Jainism and other religions.

Maulana was highly respected, and because of him, India is still the largest Mohammedan country in the world, even after the partition of Pakistan. No other country has as great a number of Mohammedans as India has. Certainly, his power over Mohammedans was great. But he himself was as stupid as every priest *needs* to be.

He was put second, and he was very much annoyed; he wanted to be the prime minister of India. It was so difficult to convince him -- "It will look very awkward that the country is being divided in two parts because Hindus and Mohammedans don't want to live together, and then both countries have a Mohammedan prime minister? And Hindus will not tolerate it either. You have taken a large part of the country in the name of religion; now leave Hindustan for those who are in the majority -- the Hindus."

He became -- reluctantly -- ready to be number two because he knew that in Pakistan he would not even be anywhere. At least here he is number two. But the desire to be the prime minister of the country was such that when Jawaharlal went away, he immediately ordered Jawaharlal's chauffeur: "Now, as long as Jawaharlal is outside the country, I am the prime minister. I am number two in the cabinet -- acting prime minister." So the prime minister's car with the prime minister's bodyguards, with the prime minister's flag on the car... other cars ahead, a few other cars behind... the whole prime minister's show -- and one day he managed it.

Other cabinet ministers suggested to him, "There is no such thing as *acting* prime minister because the prime minister is not the formal head of the government. If the president goes out, then the vice-president becomes acting president for the time being, but the prime minister remains prime minister wherever he is. In no country's constitution is there a provision for an acting prime minister. So it is stupid, don't do it."

But he was not ready to listen. Jawaharlal was informed in London. Immediately, he phoned to Maulana to say, "Don't do such a stupidity, the whole world will laugh. Such a thing does not happen. If you are acting prime minister, then what am I doing here in the prime minister's conference? And the president, who is the nominal head of the country is there. Just go back to your own bungalow and behave intelligently."

But it is very difficult to behave intelligently if your unconscious mind is filled with desires, with ambitions.

A Gautam Buddha is empty of any ambitions. He has seen the show. But because twenty-four *teerthankaras* of the Jainas, Gautam Buddha, the Hindu reincarnations of God -- Rama, Krishna -- were all coming from royal families, the richest in the country, it proved a calamity to the whole land. People became poverty-worshippers. If the East is poor, this misunderstanding is the reason. And for centuries, they were conditioned with this stupid logic.

So I say that to be *really* religious you should live totally and intensely the life of the world, so that you can see one day that it is just a dream. When it is your OWN understanding that it is just a dream -- futile, meaningless -- the very desire to possess will disappear. You will not ask about giving, because in giving, there is still the ego and ignorance present. Who are you to give?

Almustafa is pointing to a very significant fact:

LITTLE YOU GIVE IF YOU GIVE OF YOUR POSSESSIONS. IT IS WHEN YOU GIVE OF YOURSELF THAT YOU TRULY GIVE.

The moment you are non-possessive, the ego disappears. You have given yourself.

FOR WHAT ARE YOUR POSSESSIONS BUT THINGS YOU KEEP AND GUARD FOR FEAR YOU MAY NEED THEM TOMORROW?

All possessiveness -- "this is mine, that is mine" -- is rooted in your fear, because what about tomorrow? If you don't cling to possessions, tomorrow you may be in difficulty.

AND TOMORROW, WHAT SHALL TOMORROW BRING TO THE OVER-PRUDENT DOG BURYING BONES IN THE TRACKLESS SAND AS HE FOLLOWS THE PILGRIMS TO THE HOLY CITY?

The same is the situation of all those who cling to their possessions. A dog following the pilgrims hides bones in the sand, without being aware that tomorrow he will not be able to find them because the pilgrims, the caravan will have moved and he's moving with the caravan.
Today is enough unto itself.
And tomorrow will take care of itself.

This is trust -- not believing in this god, in that god, in this holy book, in that holy book.

The day the police commissioner sent his people here, unauthorized -- they entered into my bedroom. I was asleep. I had reached here nearabout four in the night. It was still dark and half-asleep, I could not figure out -- what is all this noise going on? because they were forcing their way, violently.

My people were saying, "He has come late, he's asleep. And what is the reason to see him? His powers of attorney are with Neelam; his legal advisor, Tathagat, is present. If there is anything, it can be settled. Don't disturb him. And you don't have any search warrant, you cannot enter a private bedroom."

But power is blind. They forced their way violently into my room. Hearing the noise, I could not believe -- since when have ghosts started dressing like policemen? I had to rub my eyes to see exactly what was going on. These are ugly days.

I had no idea that they were serving a notice to me, because they simply threw a piece of paper over me in the darkness of early morning. Only later on I came to know that it was a notice for me to leave the city in thirty minutes, from the police commissioner. A police commissioner is just a servant of the people -- they started phoning him again and again, and the same reply: "He is in worship." I wonder what kind of worship he does? because all worship is stupid, and particularly in this country.

Perhaps he may be worshipping the elephant god, Ganesh. And do you know how Ganesh came into existence? A man with an elephant's head -- with such a big belly, as if he is pregnant -- riding on a poor mouse. The mouse must have been dead long centuries ago, the day he was caught by Ganesh as his vehicle.

And how was Ganesh created? It is not only Christians who are foolish in saying that Jesus was born of a virgin Mary.... It is absolutely unscientific; it is not possible. Without a man, the woman alone cannot give birth to a child. But Ganesh's story is even more outlandish. Shiva, the father of Ganesh, was out. And Parvati, the mother of Ganesh, was taking a bath. Rubbing her body, she collected so much dust... it seems Parvati took only one bath in her whole life, because to make with that dust a statue of Ganesh with such a big belly, the woman must have been covered with layers of dust. And it is certain that she never had another son -- simple logic, that she never took another bath again.

This Ganesh is the most-loved god in this part of India. And when she saw that she had made a beautiful statue out of all the dust collected from the bath.... In the first place, one wonders what kind of woman this Parvati was. And then by her divine powers, she made the statue alive. And because she was still cleaning herself, she told Ganesh: "You sit outside and don't allow anybody to come in."

Shiva came back. Ganesh had no idea that he was his father, so he stopped him. And just think of these gods -- just because of being stopped, he became so angry that he cut off the head of Ganesh. Parvati came running -- "What have you done? This was our son!"

So he rushed around to find out... they lived in the Himalayas. The head could have rolled down thousands of feet, and it was just mud. Finding nothing, he came across an elephant so he cut off the head of the elephant. He glued it.

And Ganesh is the most-loved god in this part of the country. Most probably, this police commissioner was worshipping Ganesh. He can worship such a stupid idea but in the notice, he cannot write my full name. He writes, "Dearest Rajneesh" -- just to avoid "Osho."

Nowhere... I have been around the world -- no magistrate, no judge, no police officer has been so discourteous. They have all addressed me the way my people address me. But in my own country, where all kinds of stupidities and idiotic ideas are worshipped as "Osho".... Ganesh is the most important one. Whenever you start a new thing, the first thing is to remember Ganesh -- *Shree Ganesh Namah*. And nobody bothers -- who is this fellow? And how is it possible?

And he orders me not to criticize any religion. It must be his own fear: if I come to know what kind of god he is worshipping and what kind of holy book he believes in, I will criticize both and destroy them both. And I am ready to argue with him -- these fictitious stories, not even reasonable... and people are worshipping.

The real religious person does not worship, he trusts in existence. Worship is a poor, plastic substitute. He trusts in existence: he knows, "If existence has taken care of me today, tomorrow will also be the same. *It* will come as today, and if existence needs me, it will take care of me." This is real giving.

AND WHAT IS FEAR OF NEED BUT NEED ITSELF?
IS NOT DREAD OF THIRST WHEN YOUR WELL IS FULL, THE THIRST THAT IS UNQUENCHABLE?
THERE ARE THOSE WHO GIVE LITTLE OF THE MUCH WHICH THEY HAVE -- AND THEY GIVE IT FOR RECOGNITION AND THEIR HIDDEN DESIRE...

All the religions have exploited your hidden desires.

I was participating in a religious conference in Prayag. I heard one *shankaracharya* speaking to thousands of people, saying, "If you give one rupee in donation, in the other world you will get one thousand rupees." A good bargain! Good business! But all Hindu scriptures are full of such promises -- "Give a little here and you will get much as a reward in heaven."

This is not trust. This is not getting rid of your mad desire for possessions. Here, you are giving one rupee -- people will see: this man is a very religious man, he gave one rupee to a beggar. But they don't know his hidden desire. He is giving it as a guarantee so that he can get one thousand rupees after death. He is depositing in God's bank. But the interest rate seems to be absolutely absurd!

People give just a little to make sure that in the other world they will get much. And in this world, they will get recognition, respectability; people will think of them as religious people.

One of the successors of Mahatma Gandhi, Vinoba Bhave, went around the country asking people to donate land, just one-sixth of their land to the poor. And he was given millions of acres of land in donation for the poor. Only later on it was discovered that almost all of that land was useless, unfertile. But those people got recognition, got seats in the assemblies and the parliament. Not only did they give the rotten land which had no use, they simply *said* it; actually they never gave it. It has not been transferred to the poor. And what is the poor man going to do with that land? It has no value at all. But this is the way man's ego has invented to get recognition, respectability, honor.

... THEY GIVE IT FOR RECOGNITION AND THEIR HIDDEN DESIRE MAKES THEIR GIFTS UNWHOLESOME.

Kahlil Gibran is truly a religious man with a sincerity, authenticity which is rare. He is saying, "These gifts are not religious. They are unwholesome."

AND THERE ARE THOSE WHO HAVE LITTLE AND GIVE IT ALL. THESE ARE THE BELIEVERS IN LIFE AND THE BOUNTY OF LIFE, AND THEIR COFFER IS NEVER EMPTY.

These are the people who trust. If God or existence or whatever name you give it, can give you life... its

bounty, its abundance will be always available to those who trust.

When I left and resigned from the university, naturally my father was very much concerned. He came rushing from the village which was one hundred and twenty miles away from the university and asked me, "Have you thought of tomorrow? Have you thought of sickness? Have you thought of old age?"

I said, "I never thought of my birth, I never thought of my youth. The same source of life that has taken care, will take care. And if I am not needed, then there is no need to care for me; then I should be removed and a place should be made available for someone who is needed. Don't be worried."

But it is very difficult. He could not convince me, but he did whatever he could. I told him, "Remember, I will not take a single rupee in inheritance from you. You have given me enough -- your love, the freedom that you have given me is rare." But a father is a father. He immediately went home and transferred much property into my name, without informing me, because he knew that I was not going to accept it. I came to know about it only when he died. Taxes have to be paid on the property, and for the first time I received a letter saying that "You are not paying taxes."

I said, "Have I to pay taxes on my body? Even my clothes don't belong to me. Nothing belongs to me; I don't possess anything, they have come to me from my sannyasins. And I never accept them forever. I accept them only to use -- they can take them back any time, they are theirs. I don't use the watch twenty-four hours a day -- only for the lecture time, because I don't have any sense of time. I may go on speaking... and once in a while, when I forget to look at the watch, I do go on speaking. My people have asked, "Should we give you some indication?" I have told them, "Never do such a thing, because I don't like any interference."

I told my father, "I trust existence." And I have proved that existence has taken care of me better than I could have managed myself.

THERE ARE THOSE WHO GIVE WITH JOY, AND THAT JOY IS THEIR REWARD.

All the religions have been lying to you -- and the police commissioner says to me that I should not criticize any religion. They have lied to you. They say that if you give here, you will be rewarded in heaven. Neither do they have any evidence of heaven nor do they have any evidence from millions of people who have gone before -- just a single letter, a postcard -- that "Yes, what these priests are saying is right."

All that money that you give goes to the priests. But the desire to be rewarded blinds you to a simple truth: In the very giving, you feel so joyful... what more reward is needed?

This is one of the principles I insist on most: that each act comes with either its reward or with its punishment. There is no need of any God who is twenty-four hours noting things into his books about millions of people of this earth... and scientists say there are at least fifty thousand planets where life exists.

Have mercy on poor God, don't burden him unnecessarily. Life has an autonomous mechanism of its own. Your very act is either a reward or a punishment. And that can give you the criterion, too: if it is a reward, it is right; if it is a punishment, it is wrong. If it is a reward, it is virtue; if it is a punishment, it is sin. There is no need to go to anybody to ask. Each act, twenty-four hours a day, is teaching you.

THERE ARE THOSE WHO GIVE WITH JOY, AND THAT JOY IS THEIR REWARD.
AND THERE ARE THOSE WHO GIVE WITH PAIN, AND THAT PAIN IS THEIR BAPTISM.

This is so beautiful of Kahlil Gibran, that even pain becomes a religious transformation. Even if you give not with joy but with pain, that pain will purify you. That pain is a fire, it will burn all that is wrong in you. You will come out of it more sincere, more human, more religious. This is the meaning of baptism, not the baptism of the Christian priests.

And I am going to criticize it -- dropping a little water on small babies' heads is not baptism, it is simply foolishness.

I have heard a story. One great bishop lived opposite a great rabbi, and naturally there was continuous competition. Even in religious people, the same thing continues.

One day the rabbi came out in the morning and saw that in the bishop's garage there was sitting a beautiful Chevrolet, the latest model. And the bishop came out and sprinkled water on it. The rabbi could not resist his temptation -- what is this idiot doing? He went and asked, "Dear sir, what are you doing?"

The bishop said, "Baptism; now the car is Christian."

The rabbi was very much offended by the new Chevrolet, but a rabbi is a Jew, intelligent as far as money is concerned. He managed that night to collect enough money to purchase a beautiful Lincoln Continental, a much higher-class car than the Chevrolet. The Chevrolet in America is the poor man's car. The Lincoln Continental is their best car -- the rich man's car.

The bishop saw it from his house. He said, "My god, this rabbi is something!"
He went to the rabbi's house and asked, "Whose car is this?"

The rabbi said, "Whose? I have purchased it. It is the latest model Lincoln Continental."

And the bishop said, "What are you doing?" With garden scissors he was cutting the exhaust pipe.
He said, "I am doing the circumcision; now it is a Jew."

And these idiots are not only in stories, they are realities spread all over the world.

A real baptism is the fire through which you pass, the pain through which you pass. You don't escape it. You still trust in existence: if it gives you pain there must be some reason in it, something in your heart has to be burned so that you can become pure.

AND THERE ARE THOSE WHO GIVE AND KNOW NOT PAIN IN GIVING, NOR DO THEY SEEK JOY...

These are the purest, the most religious.

... NOR GIVE WITH MINDFULNESS OF VIRTUE.

They don't give because giving is taught by every religion as virtue.

THEY GIVE AS IN YONDER VALLEY THE MYRTLE BREATHES ITS FRAGRANCE INTO SPACE.

They give just like flowers give their fragrance to the winds, to take it wherever the wind is going. They never come to know to whom they have given. They are not concerned. They simply give out of their love, for no reward, for no virtue. These are the highest givers. They are not even aware of giving.

THROUGH THE HANDS OF SUCH AS THESE GOD SPEAKS, AND FROM BEHIND THEIR EYES HE SMILES....

They have become one with existence. Their hands are God's hands and their eyes are God's eyes....

THROUGH THE HANDS OF SUCH AS THESE GOD SPEAKS,
AND FROM BEHIND THEIR EYES HE SMILES UPON THE EARTH.

These are the highest peaks of consciousness, beauty, love. Everybody has the potential to become the hands of God, the eyes of God. And unless you become that, you have missed the very point of your life.

IT IS WELL TO GIVE WHEN ASKED, BUT IT IS BETTER TO GIVE UNASKED, THROUGH UNDERSTANDING.

Why humiliate a person and force him to ask? That is ugly. When you see that some need exists and you are able to fulfill it through your own understanding, fulfill it.

When I was a student in the university, I used to receive two hundred rupees per month from someone, I knew not who. I had tried every way to find out who the person was. On the first day of each month, the money order was there but there was no name, no address. Only when the person died... and he was no one other than the founder of the university in which I was a student.

I went to his home. His wife said, "I am worried -- not because my husband has died; everybody has to die. My concern is, from where am I going to get two hundred rupees to send you?"

I said, "My god, your husband has been sending it? I never asked, and there was no need because I am getting a scholarship from the university, free lodging, free boarding -- everything free."

The wife said, "I also asked him many times: Why do you go on sending two hundred rupees to him? And he said, `He needs it. He loves books but he has no money for books. And his need for books is greater than his need for food.'"

But he was a rare man. In his whole life, whatever he earned he donated to create the university in his town.

India has almost one thousand universities. I have seen many. His university is small; it is a small place. But his university is the most beautiful -- on a hilltop surrounded by great trees, and below it such a big lake full of lotus flowers... the lake is so big that you cannot see the other shore. And I came to know that he had given everything to the university. Nobody was asking, nobody was even expecting that in that small place there would be a great university.

He was a world-known legal expert. He had offices in London, in New Delhi, in Peking; he was continuously on the move.

I had asked him, "Why have you chosen this place?"

He said, "I have gone all over the world and I have never seen such a beautiful small hill, with big trees, with such a beautiful lake, with so many lotuses...." The whole lake is covered with flowers and lotus leaves. In the early morning, on all the lotus petals... dewdrops gather in the night... in the morning you can see -- that lake is the richest in the world because each dewdrop shines like a diamond.

He had taken me around the place and he said, "It is not a question of my town, it is a question of the beauty of this place."

But I had never imagined that he would be sending me two hundred rupees per month, unsigned. So I cannot even send him a thank you note.

IT IS WELL TO GIVE WHEN ASKED, BUT IT IS BETTER TO GIVE UNASKED, THROUGH UNDERSTANDING;
AND TO THE OPEN-HANDED THE SEARCH FOR ONE WHO SHALL RECEIVE IS JOY GREATER THAN GIVING.

What can we give? Everything is mundane.

Almustafa is right when he says that the true giver is not concerned to attain some joy by giving. His joy is in searching for someone to whom he can give -- who is receptive, who is open, who will not feel offended.

AND IS THERE AUGHT YOU WOULD WITHHOLD?
ALL YOU HAVE SHALL SOME DAY BE GIVEN;
THEREFORE GIVE NOW...

Death will take everything away. Hence, never be worried about giving. Life has given to you, life will take it away. Why miss the chance of the joy of giving? Why miss the chance of becoming the hands of God, and the eyes of God?

... THAT THE SEASON OF GIVING MAY BE YOURS AND NOT YOUR INHERITORS'.

People collect for their inheritors. This is wrong for two reasons: one, you miss the chance of giving; secondly, whoever is going to inherit your money will miss the chance of earning it himself. You have destroyed two persons -- yourself and your children.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #11
Chapter title: Life gives unto life

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BELOVED OSHO,
YOU OFTEN SAY, "I WOULD GIVE, BUT ONLY TO THE DESERVING."
THE TREES IN YOUR ORCHARD SAY NOT SO, NOR THE FLOCKS IN YOUR PASTURE.
THEY GIVE THAT THEY MAY LIVE, FOR TO WITHHOLD IS TO PERISH.
SURELY HE WHO IS WORTHY TO RECEIVE HIS DAYS AND HIS NIGHTS IS WORTHY OF ALL ELSE FROM YOU.
AND HE WHO HAS DESERVED TO DRINK FROM THE OCEAN OF LIFE DESERVES TO FILL HIS CUP FROM YOUR LITTLE STREAM.
AND WHAT DESERT GREATER SHALL THERE BE, THAN THAT WHICH LIES IN THE COURAGE AND THE CONFIDENCE, NAY THE CHARITY, OF RECEIVING?
AND WHO ARE YOU THAT MEN SHOULD REND THEIR BOSOM AND UNVEIL THEIR PRIDE, THAT YOU MAY SEE THEIR WORTH NAKED AND THEIR PRIDE UNABASHED?
SEE FIRST THAT YOU YOURSELF DESERVE TO BE A GIVER, AND AN INSTRUMENT OF GIVING.
FOR IN TRUTH IT IS LIFE THAT GIVES UNTO LIFE -- WHILE YOU, WHO DEEM YOURSELF A GIVER, ARE BUT A WITNESS.
AND YOU RECEIVERS -- AND YOU ARE ALL RECEIVERS -- ASSUME NO WEIGHT OF GRATITUDE, LEST YOU LAY A YOKE UPON YOURSELF AND UPON HIM WHO GIVES.
RATHER RISE TOGETHER WITH THE GIVER ON HIS GIFTS AS ON WINGS;
FOR TO BE OVERMINDFUL OF YOUR DEBT IS TO DOUBT HIS GENEROSITY WHO HAS THE FREE-HEARTED EARTH FOR MOTHER, AND GOD FOR FATHER.

All the religions of the world teach charity, service, giving. But look at the world they have created -- there is neither any charity nor any service nor any giving. They have used beautiful words, but their beautiful words are like the words of a blind man who is talking about light. His words may be beautiful but they don't carry any truth.

Almustafa is giving you one of the most important secrets of transforming your life. He says:

YOU OFTEN SAY, "I WOULD GIVE, BUT ONLY TO THE DESERVING."

This is what all the religions have been teaching. The Buddhist scriptures are full of teachings that you should give only to the Buddhists because they are the deserving. And the brahmin scriptures are full, teaching everybody to give and share and serve -- not those who need, who are starving, who are dying -- but give to the brahmins because they deserve it. They have all misled humanity; hence this mess all over the world.

Almustafa is bringing you something of a very original insight -- fresh, unpolluted. It cannot be a borrowed truth because there is no scripture in the world from which it can be borrowed. It is a heartfelt experience.

THE TREES IN YOUR ORCHARD SAY NOT SO, NOR THE FLOCKS IN YOUR PASTURE.

They simply give out of their abundance. If a tree is heavy with fruits, even if there is no one to take those fruits the tree is going to return them to the earth. It cannot go on living so heavily laden, burdened with abundance.
Give out of your abundance.

THEY GIVE THAT THEY MAY LIVE, FOR TO WITHHOLD IS TO PERISH.

Life is a constant movement. Whenever the flow stops, there is death. All full stops belong to death; life is unaware of any full stop.

The really authentic religious person gives because he has; he gives because if he does not give it, it will perish, and with its perishing he will also perish. The religious person shares. It is not an obligation to anybody. On the contrary, the person who receives is obliging you because he has saved you from a burden that could have killed you.

THEY GIVE THAT THEY MAY LIVE, FOR TO WITHHOLD IS TO PERISH.

Look into your own experience. The moments of giving are the most pleasant moments. The greatest joy comes to those who can give without any distinctions. The question is not to whom you are giving, the question is that you are so full, your giving is your overflowing. And overflowing is the dance of life, the song of existence.

Cling to it, hold it, and it is going to die. It needs a continuous movement to live, just like your breathing. Try to hold it, out of fear -- who knows whether it will come back or not? -- and you will be committing suicide. Because you go on giving your breath... and it *is* a giving, whether you are aware of it or not. And the more you give, the fuller is your giving, the healthier you are, the younger you are.

It is a well-known fact that ordinarily we breathe very superficially. We have almost six thousand small openings in our lungs, but it is very rare that anybody breathes with his full lungs. The healthiest person you know breathes only through two thousand small openings. But the other four thousand openings remain without any oxygen -- which is your life. That's why exercise, or running, or jogging, or swimming helps you -- because you breathe deeply. But before you can breathe, you have to empty your lungs of all carbon dioxide that goes on collecting. If your lungs become full of carbon dioxide, you are dead.

The trees around you here also breathe, but they breathe carbon dioxide. So when you breathe out, you are giving to the trees. They need carbon dioxide -- without you, they will die. And they exhale oxygen -- without them, you cannot live. But in his blindness, man goes on cutting trees, not knowing that he is cutting his own life.

I have observed minutely all kinds of people. The miser breathes the shallowest. He clings even to the carbon dioxide which is his death. But we have made up strange things, strange ideas of humanity, and because they have been repeated so often you have forgotten completely to question them.

Do you know that not a single case in the whole history of man has happened that a man has died by heart attack while making love? It cannot be just coincidence. People are having heart attacks in all kinds of situations. The one situation in which the heart attack does not happen is while you are making love. And the simple reason is, while you are making love you start breathing more fully, more deeply. You are giving, and in your giving is your life.

Do not be worried about whether the person deserves it or not. That is the question and the concern of the miser.

I have observed people who are not misers. They will not have heart attacks. Your whole life is an organic unity. Whatever you do, it reflects your whole personality in all directions.
Almustafa is right:

SURELY HE WHO IS WORTHY TO RECEIVE HIS DAYS AND HIS NIGHTS IS WORTHY OF ALL ELSE FROM YOU.

If existence is willing to give that person life, you cannot give him a cup of tea? If existence is ready to keep him alive for seventy, eighty or more years; if existence never thinks of whether he deserves it or not, what are you giving that you are so much concerned about? In fact, you don't want to give. You want some excuse: "I am not giving, not because I am a miser -- I am not giving because there is nobody who deserves."

AND HE WHO HAS DESERVED TO DRINK FROM THE OCEAN OF LIFE DESERVES TO FILL HIS CUP FROM YOUR LITTLE STREAM.

But the brahmin scriptures say, "Give only to the brahmins. Then it is charity, then it is virtuous." They never say, "Give to the *sudras*, the untouchables." In fact, they *need*. But according to the ugly classification of Hinduism, they don't *deserve*.

And we are so blind that we never see that the real person who deserves is the one who needs. He may be a thief, he may be a murderer -- who are you to judge? In your very judgment, you have shown your inhumanity.

I have heard that in a master's small cottage far away from the town, one fullmoon night a thief entered.

The master was awake. He had only one thing, a blanket -- half he used as his mattress and half to cover himself. In the day, he used the same blanket to cover his nakedness because he had no other clothes.

Seeing the man in the fullmoon night -- because the doors were open, the windows were open and the moon was coming in.... The thief was well known. The master closed his eyes, because to keep your eyes open... if the thief knows it, it is disrespectful to his humanity. If he has come miles from the town to steal from a poor master's house, he must be in great need.

He wept. He covered himself under the blanket... "What will he find in my house? He will have to go eight miles again empty-handed. If he had just informed me two or three days before, I could have begged all over the town, collected something for him. This is not the right way to come to a poor man's house." He is not concerned that he is a thief. He is concerned that he has nothing that the man can steal and be satisfied.

Inside the house there was darkness, and the master was worried -- he may stumble, fall, may get hurt. So he lit a candle and went inside, following the thief.

The thief looked back: suddenly the light had come into the darkness, and as he saw the master, he was frozen with fear. "If this man says a single word, the whole town is going to believe him."

But the master said, "Don't be afraid. I have come just to help you. Inside the house it is very dark. Moreover, for thirty years I have lived in this house and I have not found anything. Just accept me as a partner: whatever we find, we can divide it fifty-fifty. Or, if you want to keep it all, that too is okay because I have not been able to find anything. It is yours; you are the finder."

The heart of the thief was touched. He had heard the word "compassion" but now he came to know it for the first time in his life. No condemnation, no judgment. On the contrary, he was going to help him to steal from his own house.

The thief said, "Just forgive me, master. I was unaware that it was your house; otherwise, I would not have dared to enter."

The master said, "But you cannot go empty-handed, and I have only this blanket. Outside it is too cold. Please, accept this blanket."

He gave his blanket and the thief was amazed that he was naked inside -- that was all he possessed. The thief tried to persuaded him....

The master said, "Don't wound me any more. Next time when you come just let me know in advance; I will make arrangements, and if you need a certain thing you can mention that too. There are so many lovers in this town, so many disciples and devotees, I assure you. I am ashamed because my blanket is old. It is not worth giving to anyone... but just see my helplessness and be kind enough to accept it. I will remain grateful to you for my whole life."

The thief was in a dilemma: what to do? He had never seen such a man. He touched the feet of the master, took the blanket -- because now it was too difficult to refuse -- and rushed out of the home, because it was getting too hard to remain in his presence. He had seen emperors and he had seen generals but he had never seen a human being.

As he was going out, the master said, "Remember, don't forget. You have made me so happy. For my whole life, I have been a beggar. I have never known the joy of giving. You have turned me from a beggar into an emperor by receiving my old and rotten blanket. Your heart is large, your understanding is deep. Come again and again."

As the thief left, the master was sitting, shivering. It was so cold... and he saw the full moon from his window and he wrote a small haiku which means:

Why has the existence made me so poor?
Only this moment, encountering the thief

I have felt my poverty. If I could give him this beautiful moon, I would have given it also.

The question is not whether the person to whom you are giving something deserves it or not. The question is whether he needs it or not. Give to him out of love; give out of respect. Don't destroy anybody's dignity.

AND WHAT DESERT GREATER SHALL THERE BE THAN THAT WHICH LIES IN THE COURAGE AND THE CONFIDENCE, NAY THE CHARITY, OF RECEIVING?

This is simply a virgin statement. Nobody -- no Krishna, no Buddha, no Jesus -- has ever been able to assert such a deep truth: *...the charity of receiving*. They have all been talking about the charity of *giving*.

Feel obliged to those who receive from you. Look at their courage and confidence -- they could have refused. Look at their charity. They have allowed you to shower on them just like a cloud which is heavy with rain. And when there is a cloud heavy with rainwater and showers, do you think it goes all around finding who deserves it? Does it rain more in the brahmin's field and less in the poor sudra's field? It is unconcerned. It is simply grateful to the thirsty earth that receives it with joy. And all over, the joy comes into green foliage, flowers with fragrance. Suddenly the dry land is no longer dry -- it is full of juice and full of life.

But still, the thirsty land has done a charitable act: it has unburdened a cloud. It has freed the cloud -- now it can move more easily in any direction the wind is blowing.

But no religion has ever thought about it. In fact, the religions have been concerned with the money and power that can come from rich people. They were really trying to persuade the rich to give... but in such a roundabout way.

Reading a Buddhist scripture on charity, I was amazed at how cunning is the mind of people you think are religious. I don't think those words have been uttered by Gautam Buddha himself, because they were compiled after his death. And he had been speaking for forty-two years continuously, so there are so many schools -- exactly thirty-two schools -- with different scriptures saying that "This has been asserted by Buddha." Now there is no way to decide.

But reading... first it talks about the beauty of charity, the virtue of charity, the reward that you will get in the other world if you are charitable. And in the end it says, "But remember, give only to those who deserve." And it defines who the people are who deserve. The definition is such that only a Buddhist monk will fit into it. Give to a *bhikku*, the Buddhist monk -- he is not saying *exactly* to the Buddhist monk, but he gives a definition which is applicable only to a Buddhist monk.

And the same is true about Hindus and about Mohammedans and about Christians. But none of them has really thought about the charity of receiving, because they were not concerned about themselves; they were concerned about the money -- how to get it, how to allure people to donate, how to convince them that whatever they are giving is a good business, because they will be receiving much more in the other life.

Here, Almustafa rises to the highest consciousness possible.

AND WHO ARE YOU THAT MEN SHOULD REND THEIR BOSOM AND UNVEIL THEIR PRIDE, THAT YOU MAY SEE THEIR WORTH NAKED AND THEIR PRIDE UNABASHED?

Who are you? You are giving something mundane -- money, bread, clothes, shelter for the night.

It happened once that I was traveling from one village to another village. There were no railway trains in that area, and my chauffeur was new, and there were two towns with very similar names. So he got into the wrong town in the middle of the night. It was a Mohammedan town. I wanted just to rest for the night.

The first question was, "Are you a Mohammedan?"

I said, "Is it necessary to be a Mohammedan? I will only be sleeping under the shelter of your house."

They said, "If you are a Mohammedan, you are welcome. If you are not a Mohammedan, we are sorry" -- because that is what their preachers have been telling them.

Hilariously, my chauffeur was a Mohammedan, so he said, "In the next house, you are not to speak at all. You look perfectly like a Mohammedan, there is no problem. You just don't speak and I will manage. I will say, `My master, my boss, is in silence.'"

I said, "Try it." It worked! I received all their hospitality, even more because I was keeping silence. But in the morning when we were leaving, I said, "It will only be right to make you aware that I am not a Mohammedan and I'm not keeping silence. Of course, my chauffeur is a Mohammedan."

They were really angry and annoyed. The whole town gathered. My chauffeur said, "What trouble are you creating? It was just a question of two minutes more. If you had kept silent, they all would have welcomed you and thought a great saint, a sage had blessed their house, their town."

I said, "But it was not true. I agreed with you because I was feeling too tired and sleepy."

But things became too hot. My chauffeur said, "You have to do something, because these are all fanatics." Anybody who belongs to an organized religion is a bigot and a fanatic because his basic understanding is that only *his* religion is right and all other religions are wrong. He may say so, he may not say so.

Seeing the situation -- and I had to reach a certain place in time, and the joke had gone already too far -- I laughed and said, "You people are so simple and innocent. Can't you recognize a Mohammedan when you see one?"

They said, "We can see, you *look* like a Mohammedan."

And I said, "As for my silence, this was my last night of silence. That's why I'm speaking now."

And they all laughed and they all hugged me and they said, "Whenever you want, you are welcome. Whenever you pass along this route, all houses are open for you."

WHO ARE YOU THAT MEN SHOULD REND THEIR BOSOM AND UNVEIL THEIR PRIDE, THAT YOU MAY SEE THEIR WORTH NAKED AND THEIR PRIDE UNABASHED?

Is this an act of charity? This is not charity. Charity imposes no conditions, charity knows no conditions. Charity simply gives and feels grateful that you received, that you did not reject.

SEE FIRST THAT YOU YOURSELF DESERVE TO BE A GIVER
-- that should be your concern: are you worthy of giving? --

AND AN INSTRUMENT OF GIVING.
FOR IN TRUTH IT IS LIFE THAT GIVES UNTO LIFE -- WHILE YOU, WHO DEEM YOURSELF A GIVER, ARE BUT A WITNESS.

Can you find something more beautiful ever asserted? Life gives to life, while you are unnecessarily fulfilling your ego that you are the giver. How can you be the giver? You had come naked without anything, and you will leave this world naked and without anything. And just in between these two nakednesses, you become a possessor, a giver.

Everything belongs to existence.

One who understands, sees himself as only an instrument through whom life gives to life. And he is just a witness.

Just today, Nirvano brought me a small press cutting: DEVELOP WISDOM TO SAVE HUMANITY. "The prime minister, Mr. Rajiv Gandhi, today posed the question whether man, who has developed enough knowledge to wipe out humanity, will be able to acquire enough wisdom to save it."

And Rajiv Gandhi has deceived the whole country, saying that "If you vote us into power, we are going to usher the whole country into the twenty-first century." It seems now he's growing his wisdom tooth too late. Was he not aware of this fact, that man is not wise enough even to be called human? He's not even contemporary -- and particularly in this country, he is centuries behind. While he was promising that he

would take you into the twenty-first century, he befooled you. He took you for a good ride.

And now: "Inaugurating a five-day international conference in memory of Indira Gandhi entitled TOWARDS NEW BEGINNINGS Mr. Gandhi said, `Man has not changed his basic thinking, though he has exchanged the club used by the primitive man with nuclear missiles to destroy each other.'"

When he was talking to the country and telling people that he was going to take the country into the twenty-first century before anybody else enters it, the chief editor of ILLUSTRATED WEEKLY had come to take my interview in America. His last question was, "Do you have any message for Rajiv Gandhi?"

And this was my message: "Tell him that just by bringing more technology you cannot bring the twenty-first century to your country. First, people's minds have to be changed. Their prejudices are rotten; they are living in the past, not in the present -- and you are talking about the future. Yes, you can have all the technology that the West has, but that does not mean that you will have the wisdom to use nuclear bombs for creative purposes. You are fighting for small things: Mohammedans fighting Hindus, Hindus are fighting with Sikhs...."

He was annoyed by my message. But now he's coming to his senses because new elections are coming close. Now he has to find some new slogans. These are my words he is repeating, but when I sent them he was annoyed. Because in the whole country, nobody was asking him, "What nonsense are you talking?"

People of this country are thinking of bringing back the same old age when Rama ruled -- *ram raja*, the kingdom of Rama. Mahatma Gandhi, one of the most cunning politicians the world has ever produced, was continuously talking about it -- "The moment the country becomes independent, the spinning wheel is going to be the only technology." He was against railway trains, he was against telephones. He was against telegrams, post offices. He had been insisting his whole life that the spinning wheel was the last invention of humanity. After that, whatever has happened has to be dropped; only then can man live in peace.

I agree with him. Only then can man live in peace because only then will man be in his grave! Of course, graveyards are the most peaceful places -- ghosts don't fight and ghosts don't belong to Hindus, to Mohammedans, to Christians. A ghost is a ghost. Even ghosts are far wiser than your living people.

"The prime minister wondered whether the present generation was in any way better than the generation that had gone by." Now great wisdom is arising in him. He should first try to change the character and the consciousness of his cabinet, of his parliament, of his government and its bureaucracy.

One of the members of Parliament has asked, "Is the Indian government against Osho's disciples coming from other countries to see him and to be with him?" And Rajiv Gandhi's cabinet minister flatly denied it -- "This is absolutely wrong. Everybody is welcomed."

And this is an absolute lie. Because now I am receiving messages from all over the world that sannyasins are being refused by all the Indian embassies. And you will be aware of what is happening in Poona. Whatever is happening in Poona, a small public servant, the police commissioner, has not the guts to do it. He must have had the support of the Maharashtra government and the central government from New Delhi.

If everybody is welcome then why in every embassy are my sannyasins being refused?

The cabinet minister is lying to the parliament, and to lie to the parliament is to lie to the whole nation because the parliament is representative of the whole country. To lie to the parliament is to lie to the whole world.

So one thing is being said in the parliament and just the contrary orders are being given to all the embassies.

Now I have withdrawn orange clothes, malas, seeing the stupidity of the politicians. They can not recognize my sannyasins, so they have started asking, "For what do you want to go to India?"

And I have received from many countries the same report: whenever they said that they wanted to go to India to learn the art of meditation, the ambassadors said, "Now India is no longer allowing people to come for learning meditation. You can come to see the Taj Mahal, you are welcome to visit the country, but as far as meditation is concerned, a visa cannot be given." Now, my people are simple and innocent, and that is the whole approach that I am teaching to them. They had never thought that the Indian government would be *against* meditation.

I would like to ask Mr. Rajiv Gandhi: Is there any other way to create wisdom than meditation? This is my open challenge -- either he can come here or I am ready to go to his parliament -- there is only one way to be wise and that comes out of a silent mind. But the silent mind is another name for meditation.

Is he aware what he is talking about? Wisdom... he should start changing his cabinet. It consists of characterless people, lying, and it must be completely in his awareness. He was present when the minister

said, "We are not preventing anyone. Osho's disciples are welcome." But there seems to be no sign at all.

Hundreds of sannyasins have been given visas because they saw that it was better not to mention meditation, because meditation has now become synonymous with my name. So they started saying, "We are just tourists going to see beautiful cities in India." They got visas but at Bombay airport they have names of the sannyasins who used to live with me continuously for seven years here in this city of the dead.

Of course, the dead were a little disturbed, because a living people cannot behave according to the dead. Have you ever seen two dead persons hugging each other? -- and when two dead persons see two living beings joyously hugging each other, just a gesture of love, they feel jealous. They feel that they have missed life. They are irritated, they start tossing and turning in their graves.

Hundreds of sannyasins are being turned back from Bombay airport. Now who is going to pay their fare, their hard-earned money? They earned money just to come to see me and be here for a few weeks and they are thrown back.

I would like to tell Mr. Rajiv Gandhi that your government owes that money to my sannyasins. That money should be given back. On what grounds are you turning them back from the airport? They have never committed a crime in your country, they are not coming here to commit crimes. They can commit crimes anywhere in their own countries.

And if they are coming here to sit silently and listen to me, or just sit silently in my presence, to share my love -- who are you to throw them out from the airport? And who is going to give them back their hard-earned money?

The Indian government should be aware of the fact that if you don't stop all this nonsense, I am going to the high court or to the supreme court, and bringing Mr. Rajiv Gandhi there. Things are so clear that I don't even need a legal expert -- just common sense is enough.

The news clipping is saying that he was inaugurating a five-day international conference. In his conference, people from other countries are welcome to listen to his garbage. What does he know? If it was a conference on the mechanical science of airplanes or a conference of pilots, of course he would be entitled to address it or to participate in it. But about wisdom... what wisdom has he got?

And the conference was arranged in memory of Indira Gandhi. What has Indira Gandhi done? I had great hopes for her, but she failed utterly. In fact, she initiated the violence. What about thousands of Hindus and Sikhs who have been killed and assassinated? No conference will be held for them, and they were innocent people, doing no harm to anybody. The same cannot be said about Indira Gandhi.

And I had always loved her; I was the only person in the whole of India who blessed her when she was fighting to come back into power. I had blessed her because I wanted this country to get rid of Morarji Desai. My blessing was directly for Indira Gandhi, but it was an indirect way of saying that all these senile people should be thrown out. But she had not the guts even publicly to recognize my blessings. She said to her secretary, "Osho is the only man." Vinoba Bhave did not bless her, and he was her spiritual guru, her spiritual master. When she went for his blessing, the people of his ashram said, "He is in silence. So you can see him, but he cannot speak."

Gurus of politicians cannot be other than politicians. Just a day before, he was not in silence, and just a day afterwards he was not in silence! Exactly on the day she came, he went into silence. And the same strategy was adopted by the *shankaracharya*. There also, she went to receive blessings and he was in silence.

She had been telling my private secretary, Laxmi, again and again: "I want to come to Poona and to meet Osho. I have to ask many questions concerning the future of this country." Many times appointments were decided -- she's coming on this date -- and just one day before, it was cancelled. It happened so many times that I told Laxmi, "When you see her again tell her that from Osho's side it is cancelled forever."

What kind of stupid thing is... for nine months continuously she was coming, she was coming, she was coming. And she *came* to Poona and Laxmi went to see her and she said, "I am very sorry. I wanted to come to the ashram but I have so many appointments" -- appointments with dead people.

Appointments with whom? She could not find time to come from the circuit house to the ashram, but she went to Kolhapur because another shankaracharya was visiting Kolhapur. She wasted six hours, and the shankaracharya was silent -- because these are all politicians in different masks. Nobody wants to say anything controversial. Naturally, you can understand why they cannot say anything controversial....

I have not committed any crime except that I am controversial. Every man of integrity, every man of understanding is bound to be controversial. If I see something is wrong, I am going to say it is wrong. And if I see something is right, the whole world may not agree with me, but I am going to say it is right. It is

better to die for the truth than to live and compromise with lies.

The fact is that forty years of freedom have been wasted by one family -- the Nehru family. From Jawaharlal Nehru up to Rajiv Gandhi, forty years of this great country have been simply wasted. Their own interest has been to continue a family dynasty they have created. Otherwise, what other qualifications does Rajiv have to be a prime minister of a country which is so full of problems? It does not need cowards.

I can change the whole fate of this country within ten years without any problem. There is not much to it, you just have to be courageous enough to destroy all the superstitions. Whether they belong to Hindus or to Mohammedans or to Christians, it does not matter.

You have to stop your growing crowd... which can be stopped without any difficulty. In my commune in America, where five thousand people were living, in five years' time not a single child was born. And there was no enforcement of any kind. Sheer understanding just made people see the situation.

But rather than making people understand the situation, you go on praising Mother Teresa, who is against birth control. Whoever is against birth control should be behind bars! -- Mother Teresa or father pope does not matter. All these fathers and mothers can get married and get lost! What business do they have? Their business is that if birth control comes, from where will you get more orphans? And without orphans how can you go on increasing the population of Catholics? It is sheer politics -- not religion at all.

If Rajiv Gandhi really wants the country to become a little wise, the beginning should be from the prime minister's house. They should learn how to meditate. Every session of the parliament should start with one hour of meditation.

They should change the whole bureaucracy which we have inherited from the British imperialists. This bureaucracy was not created to give people freedom, to give people freedom of expression. This bureaucracy was created just for opposite reasons: to destroy people, their freedom, their individuality, to destroy all kinds of intelligence. And the same bureaucracy continues.

If Rajiv Gandhi really means what he is saying, he should start with his own government. It is full of all kinds of idiots. Their whole function is not to allow the country to grow.

When the police commissioner created unnecessary nuisance in a religious temple, where he has no business to interfere..... Even if he enters, he should enter with permission and he should leave his shoes outside the gate and all his firearms and his idea of being a police commissioner. These people were created to be brutal, to be inhuman. They are still in power.

If Rajiv Gandhi is sincere and honest, the police commissioner of Poona should be demoted and suspended *immediately*. No such thing should be tolerated at all.

When we phoned him again and again, at his office they said, "He has not come to the office yet." When we said, "Then please just give us his phone number," they would not give us his phone number. It took almost one hour for our people there at the commissioner's office just to get the phone number of his house. If he is not in the office, and it is office time....

And when we phoned his home, they said, "He is worshipping." Again and again he was always "worshipping." Is this government paying government and public money to people to worship in their homes at the time when they should be in the office?

Rajiv Gandhi should start doing something to change his bureaucracy. A small file takes *years* to move; an ordinary thing which can be decided within minutes, takes lifetimes. The file goes on moving from one table to another and it moves only when you bribe the person. Then it moves to another table. Then you have to bribe the other person. Then it moves to another table... and there is a long line of tables from here to New Delhi.

How do you expect a country where ninety-eight percent of the people are uneducated... and they don't know what is going on. Change the government first. The country has to be given the right guidelines, which of course you and your colleagues cannot give.

Every university should have classes of meditation -- not only for the students but also for the other citizens. Whoever wants to learn meditation should be allowed to learn. And your ambassadors are preventing people, exactly because of the word "meditation." The moment they say, "We are going to learn meditation," the visa is denied.

I would love to know -- is there another way of becoming wise? Has Rajiv Gandhi found some other key which Buddha missed, Mahavira missed, Patanjali missed, Lao Tzu missed? For ten thousand years, all the great masters have missed that which Rajiv Gandhi has found -- the key to wisdom. Then at least distribute those keys to people.

It is very easy to use big words to impress people. Neither they know the meaning of it nor you know

the meaning of it. Most probably, the speech was written by a clerk. That is the routine business of all the leaders -- somebody writes their speeches. They are simply gramophone records. Particularly of a company called "His Master's Voice." And have you seen their symbol? That dog seems to really wise, listening so intently, sitting before the speaker.

It was Indira Gandhi who was responsible for all the deaths that have occurred. And more deaths will occur, because the problem is still a problem. Indira Gandhi supported Bangladesh in separating from Pakistan. She sent armies to Bangladesh, which was not her business, to support pundit Muzibur Rahman. He also belongs to the same Nehru family it seems.

When it is a question of Pakistan, and Bangladesh wants to be separate, and their reasons are valid, then why should there be double standards? If Sikhs want freedom... it is everybody's right.

These politicians go on repeating that "Democracy is *for* the people, *of* the people, *by* the people." And whenever the people ask, "We want to rule ourselves," immediately democracy and the definition of democracy is forgotten.

What is the problem? If Punjab wants to be independent... the theory of separation has been accepted, Mr. Rajiv Gandhi, by your grandfather! It is not *my* proposal. It was Mahatma Gandhi and Pandit Jawaharlal Nehru who accepted the separation of India into Pakistan and India. And why did they accept it? -- for a simple reason: they all were getting old and they were worried about whether they would be able to achieve power in their lifetimes or not. So even if they cannot get the whole of India, something is better than nothing; they will accept the separation. And then Indira Gandhi repeated the same policy again; she supported Bangladesh to be separate.

My simple understanding is that once a certain group of people wants to be free, nobody should create any hindrances. Freedom is such a high value. Indira Gandhi would have been loved and respected by the Sikhs, would have been remembered for centuries to come if she had willingly and lovingly accepted the idea that if you want to be free, it is your birthright. "You be free, and whatever help we can give you, we are prepared to give."

She would not have been assassinated. Perhaps the Sikhs would have dropped the idea of separating from a country which is so willing, so supportive, so loving. What is the point of being separated? But Indira Gandhi created a trouble which will continue unless somebody is ready to give freedom to anybody who wants it.

There is no law above freedom.

But nobody will remember those thousands and thousands of Hindus and Sikhs who have been massacred. It was she who sent the armies into the temple of the Sikhs -- which is absolutely ugly, against the Indian constitution. She destroyed the sanctity of a holy place.

Now the police commissioner wants to do the same here. He wants us not to have arms -- we don't have. It will be a really easy job: they can bring all their machine guns and shoot all of my people.

But that will record for the coming humanity that all these politicians are the enemies of democracy, freedom, humanity -- of the birth of a new man.

AND YOU RECEIVERS -- AND YOU ARE ALL RECEIVERS -- ASSUME NO WEIGHT OF OF GRATITUDE....

Almustafa is continuously showering as many beautiful roses on you as possible.

AND YOU RECEIVERS -- AND YOU ARE ALL RECEIVERS,

because we have all received life. We are all receiving life-giving air every moment. We are receiving from the fruits, life; from the water, life. We are all receivers. Don't get into the egoist idea that "I am a giver." The moment you think in terms that you are a giver, you burden the person to whom you are giving. You humiliate him, it is really a very subtle insult. And he will continue to carry the burden that he's grateful to you.

ASSUME NO WEIGHT OF GRATITUDE, LEST YOU LAY A YOKE UPON YOURSELF AND UPON HIM WHO GIVES.
RATHER RISE TOGETHER WITH THE GIVER OF HIS GIFTS AS ON WINGS;

FOR TO BE OVERMINDFUL OF YOUR DEBTS IS TO DOUBT HIS GENEROSITY WHO HAS THE FREE-HEARTED EARTH FOR MOTHER, AND GOD FOR FATHER.

There is no need for anyone to feel that "I am the giver" and there is no need for anyone to be grateful to the person. It is life that gives. You are both the wings of the same bird. Rise high together, don't be separate as giver and receiver.

It is something to be continuously remembered: share, and forget all about it. The giver has to forget, the receiver has to forget. Both should be grateful towards life because it is life which gives.
To life, you are only a witness.

I would like to add only one thing which Almustafa has forgotten. The receiver is also a witness, not only the giver. They are both witnessing the tremendous drama of existence and life.

If it can happen that there is no giver and no receiver, but only a life moving continuously between two shores of the ocean, then you are tasting for the first time something of what I call godliness.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #12
Chapter title: The wine and the winepress

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BELOVED OSHO,
THEN AN OLD MAN, A KEEPER OF AN INN, SAID, SPEAK TO US OF EATING AND DRINKING.
AND HE SAID:
WOULD THAT YOU COULD LIVE ON THE FRAGRANCE OF THE EARTH, AND LIKE AN AIR PLANT BE SUSTAINED BY THE LIGHT.
BUT SINCE YOU MUST KILL TO EAT, AND ROB THE NEWLY BORN OF ITS MOTHER'S MILK TO QUENCH YOUR THIRST, LET IT THEN BE AN ACT OF WORSHIP,
AND LET YOUR BOARD STAND AN ALTAR ON WHICH THE PURE AND THE INNOCENT OF FOREST AND PLAIN ARE SACRIFICED FOR THAT WHICH IS PURER AND STILL MORE INNOCENT IN MAN.
WHEN YOU KILL A BEAST SAY TO HIM IN YOUR HEART:
BY THE SAME POWER THAT SLAYS YOU, I TOO AM SLAIN; AND I TOO SHALL BE CONSUMED.
FOR THE LAW THAT DELIVERED YOU INTO MY HAND SHALL DELIVER ME INTO A MIGHTIER HAND.
YOUR BLOOD AND MY BLOOD IS NAUGHT BUT THE SAP THAT FEEDS THE TREE OF HEAVEN."
AND WHEN YOU CRUSH AN APPLE WITH YOUR TEETH, SAY TO IT IN YOUR HEART:
YOUR SEEDS SHALL LIVE IN MY BODY, AND THE BUDS OF YOUR TO-MORROW SHALL BLOSSOM IN MY HEART,
AND YOUR FRAGRANCE SHALL BE MY BREATH.
AND TOGETHER WE SHALL REJOICE THROUGH ALL THE SEASONS.
AND IN THE AUTUMN, WHEN YOU GATHER THE GRAPES OF YOUR VINEYARDS FOR THE WINEPRESS, SAY IN YOUR HEART:
I TOO AM A VINEYARD, AND MY FRUIT SHALL BE GATHERED FOR THE WINEPRESS,
AND LIKE NEW WINE I SHALL BE KEPT IN ETERNAL VESSELS.
AND IN WINTER, WHEN YOU DRAW THE WINE, LET THERE BE IN YOUR HEART A SONG FOR EACH

CUP;
AND LET THERE BE IN THE SONG A REMEMBRANCE FOR THE AUTUMN DAYS, AND FOR THE VINEYARD, AND FOR THE WINEPRESS.

It is significant that now the question is from an old man. These are metaphors, because Kahlil Gibran is a poet. He has glimpses of mysticism, but he is not a mystic himself. Hence I will not be agreeing on all points that he is giving in reply to the old man.

The old man is representative of the traditional mind, of the orthodox, of the past, of all those who are dead. But still, there was no need to answer him the way he has answered. That shows the difference between a poet and a mystic.

These words are coming from Kahlil Gibran himself. He is no more the hands through which God speaks, the eyes that smile at you but the smile is of God. The window that was opening to the eternal is for a moment closed.

I have talked about the distinction between the poet and the mystic: the mystic is always the same, on the same height, on the same sunlit peaks, but the poet goes on falling back.

THEN AN OLD MAN, A KEEPER OF AN INN SAID, SPEAK TO US OF EATING AND DRINKING.
AND HE SAID:
WOULD THAT YOU COULD LIVE ON THE FRAGRANCE OF THE EARTH, AND LIKE AN AIR PLANT BE SUSTAINED BY THE LIGHT....

But now the authority is gone. The words are still beautiful, but something is missing. Up to now he was speaking from the heights; now he is standing amongst the crowd, just one of them.

BUT SINCE YOU MUST KILL TO EAT, AND ROB THE NEWLY BORN OF ITS MOTHER'S MILK TO QUENCH YOUR THIRST, LET IT THEN BE AN ACT OF WORSHIP....

This is compromise. And this is one of the reasons why the world was not annoyed with Kahlil Gibran. He reaches to high peaks -- that too, through a fictitious figure, Almustafa -- but he will go on many times falling back and will not have the courage to go against the tradition, the traditional mind, the society, its old, deep-rooted ugly behavior.

It is strange that a man like Kahlil Gibran will agree with killing living animals to eat. He was born in a nonvegetarian society; he has not been able to be completely free of its bondage, its conditioning. Otherwise it would be impossible to say that you can go on killing animals for eating, *and rob the newly born of its mother's milk to quench your thirst*.

Man for thousands of years has been a hunter. And if you are born in a society which eats living animals, you certainly don't have any reverence for life. He is allowing the old man in himself to say these things.

Violence cannot come from the divine. Violence is barbarous. And it is only because the whole humanity is almost asleep that you never question a simple thing: if you are eating living beings, killing living beings for your food, it is not very far away -- you can easily kill human beings too. What is the difference?

Life is one, whether it exists in the singing birds or in the beautiful deer or in the glories of a lion -- they are also our brothers and sisters.

What is the difference between a cannibal and a meat eater?

One of my friends was caught in Africa where there still exist small groups of cannibals who eat human flesh, who kill man just for eating. And because they had nothing else to offer him to eat.... They had enough human meat, so they were not interested in killing him right away; they were preserving him in the same way all meat-eating people preserve their cattle for the right moment when they will be killed.

He was hungry and he wanted to eat something. There was no other way than to share whatever they were eating. And he told me -- he managed to escape in the deep darkness of the night -- a very strange thing. He is a meat eater, but to eat the meat of other human beings was a shock. But, hungry and tired, he managed to eat... and he was surprised: the human meat is the most delicious.

In the beginning of this century, the cannibals in Africa were three thousand. Now they are only three

hundred, because when they cannot get anybody else -- and nobody goes into those parts -- then they start eating their own children, their own wives. From three thousand they are reduced to three hundred. All over the world, population is a problem -- the population explosion. And those poor cannibals are shrinking, and are bound to disappear soon.

But I want you to consider the fact that the moment you kill, it does not matter whom you are killing, it is always life that is destroyed. Whether it was in the form of man or in the form of an animal makes no difference. And this stupidity continues without considering the fact that with the new technology we can produce enough, and there is no need to kill any bird, any animal, any human being.

But because Kahlil Gibran was born in a nonvegetarian society, that conditioning is still lingering somewhere in his unconscious. He allows it very lightly: *But since you must kill to eat and rob the newly born of its mother's milk to quench your thirst, let it then be an act of worship*. That is trying to cover it up -- L*et it be an act of worship*.

Can Kahlil Gibran say the same to the cannibals, that "When you are eating a man, let it be an act of worship"?

I have heard a very beautiful story about the first Christian missionary who dared to go to the cannibals in Africa to teach them Christianity, to convert them to Christianity.

He was caught hold of and he saw a big pot of boiling water on the fire. Fear started coming to him. He had been told by his friends, "Don't go there; it is impossible to convert those people to Christianity. And anyway they are disappearing by themselves. By the end of this century perhaps there will be no cannibals in the world." But the missionary was very adamant. He wanted to be the pioneer, who converted even the cannibals.

While they were putting him into the boiling water, he said, "What are you doing?"
They said, "Soon you will see."
Just as a last resort, he said, "Have you ever tasted Christianity?"

They said, "No, not yet, but soon we are going to taste -- just let the soup be ready."

I don't see any difference between nonvegetarians and cannibals. A man of love, compassion, understanding, can only be a vegetarian.

And the trees are available to give their abundance. There is no need to kill. It is a sheer hangover from the past hunting days, when there was no cultivation.

You will be surprised to know that Jainas, who are the only community in the whole world which is vegetarian... not even the Buddhists are vegetarians, although Buddha preached vegetarianism. Then what happened? How did the whole of Asia, which is Buddhist, become meat eaters? This will show you the cunning mind of man. If he can find some small loophole he is not going to miss the opportunity to remain his old self. He is not going to transform.

The story is that Buddha had absolutely told his disciples not to eat meat. Because it is not only a question of reverence for life; it is also a question that if you are not full of reverence for life, your own heart is going to become hard. Your love is going to be phony, your compassion, just a word.

The concern of Mahavira and Gautam Buddha was that man should eat not only to live; man should eat to grow into purer consciousness. A meat eater remains unconsciousness, tethered to the earth. He cannot fly into the sky of consciousness. Both things cannot exist together, that you are becoming more and more conscious and you are not even aware what you are doing -- and just for taste, which is not impossible without killing. You can have the tastiest food possible. So it is absolutely unnecessary, an old past hangover.

But one day an incident happened -- because this was the teaching of Buddha, that his sannyasins should eat only one time a day, and that is enough. And perhaps science is going to say the same to you, to eat only one time a day. Because it has now been found that if you eat less you live longer. If you eat more, you die sooner.

And the reason is that eating for taste becomes an obsession; you want more and more. Americans eat at least five times a day. That is just the average; I'm not talking about REAL Americans.

When I was in America I felt that Charles Darwin had come a little too early. That happens to all geniuses. He proved as far as what evidence was available at that time, that man has come from the monkeys. Have you seen the monkeys? They are continuously chewing something or other. But he failed to find the missing link, because the monkeys and man... there is a big gap. There must have been a link also, that he worked his whole life to find -- some animal which is part monkey, part man. That would have put his hypothesis on absolutely certain ground.

Seeing the Americans, I felt very sad for Charles Darwin, because these are the missing links! Either they are eating, or if there is no possibility to contain more.... Thirty million Americans are dying because of overeating, and they still continue to eat! It is an obsession.

You cannot behave like monkeys the whole day long while you are awake, but you can at least chew chewing gum -- just a substitute so your mouth continues to feel you are eating. Even in your sleep you can go on crushing your teeth together, and there are people -- I know them personally -- who are eating the whole day, in between chewing gum, smoking cigarettes. In the night you cannot drop the whole day's practice just because you are asleep. They must be dreaming of delicious food; that's why they are crushing their teeth.

It is a strange coincidence: In America, thirty million people are dying because they don't have anything to eat. They are called in America, "street people." Most of them -- almost all of them -- are black. They don't have any shelter, they don't have anything to eat. And exactly the same number of people, thirty million other Americans -- they are all white, without exception -- are dying of overeating. The question can be solved for sixty million people within minutes, with just a little understanding. And America goes on sending its missionaries to poor countries.

The logic is clear. They come here and to other poor countries to give food, shelter, clothes, because these poor people can be converted. Those thirty million Americans are already Christians, so there is no need to bother about them. The whole question seems to be how to increase the number, because in the final count the number decides who is powerful.

Another thing -- he talks about the newly born being robbed of their mother's milk. I was speaking in a Jaina conference, which is the only vegetarian community in the whole world. And I said to them, "If you want to be really and totally vegetarian, you have to stop drinking milk and eating milk products also." Because a cow gives birth to a kid, the milk belongs to the kid. The cow is not giving milk for you.

And have you observed? All other animals, after a short time, stop drinking milk and move to solid food. It is only man who goes on drinking milk to the very end of his life. It must have physiological and psychological consequences; they cannot be avoided.

First, the milk was for the cow's child and the cow's child was going to become a bull; hence the milk has all the chemicals and elements necessary to make a strong bull. And if man drinks the same milk, he is going to become more like a bull than like a man! And on top of it, monogamy, celibacy... bulls are not known for celibacy. In fact, one bull is enough for hundreds of cows.

The blindness is such that Hindus, Jainas, Buddhists, all think that milk is the purest food. It is not. And these are the people who worship somebody who simply remains on milk.

I used to live in a city and there was a big ashram... I inquired, "What is the attraction? because I have seen the man -- he looks to me like just an average idiot."

They said, "No, he is a great saint. He lives only on milk. He is called Dundadari Baba -- the milk-drinking saint."

I said, "If he has been drinking only milk, he should be called a dangerous bull!"

And finally it was found that he *was* a dangerous bull -- because the milk was not from a human mother, and milk is an animal product. It comes from the animal's body, just as the blood does. Those who pretend to be vegetarians should stop all milk products. Otherwise, it is a substitute, at the cost of those animals' small kids. That milk is for them, not for you.

The Jainas were very much angry with me, but they had no argument against it.

Buddhists became meat eaters because of a small incident. Buddha's teaching was that one should not ask when he goes to beg. Every sannyasin had to go every day for begging -- one should not ask; otherwise, sannyasins will become a burden on people. Whatever is given, accept it with thankfulness. But one day, a monk came and asked, "I am in difficulty," because the other rule was that whatever is given to you in the begging bowl, you have to eat it all. It is not much, because you are eating one time in twenty-four hours. No chewing gum, no cigarettes.... And for another reason too -- that food is scarce; people are giving to you out of reverence for you. You should not throw their food. Nothing should be thrown from the begging bowl.

This sannyasin came with his begging bowl and he said, "I am in a dilemma. As I was coming home, a bird flying over dropped a piece of meat into my begging bowl. So what do you suggest to me? Should I throw it out? That goes against your teaching that nothing should be thrown out or left uneaten. There should be a respect for food, because it is your very life. Or should I eat this piece of meat? That too is against your teaching that we should not eat meat."

Even Gautam Buddha had to close his eyes and to think what to say to this man. Both the alternatives were dangerous. If he says you can throw it, that will become an example for others to come. Whatever they don't like they can throw. If he says eat it, he is allowing the person to eat meat. He weighed all the pros and cons, and then he thought: This kind of accident is not going to happen every day. In my eighty years' life, this is the first instance. So it is better to let him eat.

He allowed him to eat, and that became the loophole. When Buddhism spread all over Asia... they would not ask directly, but indirectly they would indicate to their friends, intimate disciples, sympathizers... and all over Asia all the Buddhists are eating meat because of that one stupid bird. They have followed the bird, not the Buddha.

But Gautam Buddha and Mahavira tried their best to make human beings so full of reverence for life that no animal is killed.

Man can produce vegetables and other vegetarian varieties of fruits, and with the modern technology miracles are possible. In the Soviet Union they have fruits which man has never heard of. They are cross-breeding. Once in a while you also eat something which was not produced by nature, but you are not aware that it is from cross-breeding. You all eat oranges -- they are not natural fruits. They are a cross-breed between lemons and *mossambis*. And the proof of whether any fruit is a cross-breed is very simple: its seeds are useless. You cannot produce it just by sowing its seeds; it has always to be brought into existence by cross-breeding. The oranges are like Anglo-Indians!

Nothing is wrong in it. And in Russia they have created thousands of fruits, through the same process. Then you can make them as delicious, as potent as possible. So now there exists no necessity at all for anyone to be a cannibal, because to me anybody who eats meat is a cannibal. We are all children of the same nature -- why should you confine it to, and condemn, the cannibals and not condemn yourselves?

But Kahlil Gibran has fallen into the old trap of tradition, conditioning, upbringing. That's why I cannot count him in the category of the enlightened ones. He has come very close, but has not entered the temple yet. A great man, full of tremendous insights, but he remained only on the steps of the temple.

And he says, *let it be an act of worship*. My feeling is that he himself could have seen what he was saying. So just to cover up -- *let it be an act of worship*. But all the barbarians in the world in the past have been sacrificing human beings -- and because it was "an act of worship" they were never thought to be cannibals. Even today, in the great temple of Calcutta, the temple of Mother Goddess Kali, every day animals are sacrificed -- as "an act of worship." And once they are sacrificed they are distributed amongst the worshippers as the *prasad*, the gift of God.

When I went in I could not believe my eyes -- how cunning the man can be! He wants to eat meat, so he has made it "an act of worship." I asked the high priest of the great temple of Kali in Calcutta: "Do you really believe that it is an act of worship? What happens to the animal's soul?"

He said, "The animal who is sacrificed is blessed, because he goes directly to paradise."

I said, "Then why don't you sacrifice your father, your mother, your children, and send them directly to paradise?"

It is a simple fact:YOU are not sacrificing. Why have you not sacrificed yourself? If you have found such a shortcut, then why sacrifice an animal? -- who has not asked to go to paradise, and there are millions of people who are continuously thinking of how to reach paradise and enjoy all the pleasures there. Sacrifice them!

In Bengal, the main food of people is rice and fish. Even a man like Ramakrishna could not get out of the old conditioning. Just like Kahlil Gibran, but again the same cunningness. They don't call a fish a fish. They call it *jaldandi*, a plant, a flower of the water. Just by changing words, do you think you can deceive existence?

I went to Ramakrishna's temple where he used to live, and where many sannyasins lived who followed Ramakrishna. They have a Ramakrishna order of sannyasins. I said, "What is the point of changing the word? Do you think that by calling a fish a water plant, or a water flower, it will change anything?" But it all goes on happening in unconsciousness.

AND LET YOUR BOW STAND AN ALTAR ON WHICH THE PURE AND THE INNOCENT OF THE FOREST AND PLAIN ARE SACRIFICED FOR THAT WHICH IS PURER AND STILL MORE INNOCENT IN MAN.

I absolutely condemn these statements. He is saying: The animals from the wild are innocent -- sacrifice

them for a greater innocence, which is in you. As I see it, the reverse may be true. The animals are far more innocent than man. Have you heard of any animal creating a world war? Any animal becoming Ronald Reagan, Adolf Hitler? Have you heard about animals being money-minded, collecting currency notes? Have you heard of any animal stealing in the darkness of the night? Have you heard about any animal being a rapist? Has any animal knocked on any psychoanalyst's door, saying that "I am going crazy"?

No animal commits murders, suicides. No animal in the wild ever becomes sexually perverted, because there are no priests -- they are absolutely needed to make people sexually perverted. Again, with a very sophisticated philosophical strategies: they teach celibacy, and celibacy is against nature. On the one hand they say God made man in his own image -- if he wanted to make men and women celibate, who was preventing him? And at least now after so many many thousands of years... but the priests are teaching celibacy, and they are the people who have created all kinds of perversions, homosexuality....

And homosexuality has brought AIDS, which is the most dangerous disease man has ever encountered, because it seems we will not be able to find any medicine for it. But nobody has the courage to say that celibacy should be made a crime, because AIDS is a by-product of celibacy. It was born -- homosexuality was born -- in monasteries, where they prevented any woman from entering, in nunneries where they prevented any man from entering.

In the oldest monastery in Europe -- it is one thousand years old; the most strict monastery in the world -- its basic rule is that you enter into it but you cannot get out of it unless you die. Second, not even a six-month-old baby girl can be allowed inside the monastery. For one thousand years, no woman has entered the monastery. Now, what are these monks going to do?

To teach celibacy is as stupid as to teach that to urinate is irreligious -- stop urinating, only then God will be happy with you. And I say unto you, you will find stupid people who will be ready even to do that. But then they will have a double personality. To the world they will show they don't urinate, and inside the monastery where nobody can enter, they will urinate -- how can a man live without urination? If he really wants not to urinate he will have to stop drinking water.

If a man wants to be celibate he will have to stop all nourishment from food, from water, from air... in other words, he will have to commit suicide. Only dead people are celibate. The more alive you are, the more energy you have, and the energy needs to be shared because every day you are creating more and more energy from nourishment.

Celibacy is one of the ugliest things that religions have preached to man. They have a certain point behind it. Once they convince you -- and they have convinced the whole of humanity that celibacy is great -- they have done two things. Those who are not celibate have been made to feel guilty, weak, that "We are not strong enough." On the other hand, those who have taken to the life of celibacy have been turned into a sort of schizophrenia. Half of them wants to remain celibate and half of them -- which is more powerful, because it is more natural -- will have to find some way for the energy to be released. But he will also feel guilty, that he is going against his own promise.

All the religions of the world have done one thing: they have made every person feel guilty. This is a great strategy to enslave man, to destroy his dignity, to destroy his individuality and unnecessarily make him perverted.

In England they continually pray -- in every public meeting, in the movies, wherever people gather, the first thing is: "God save the Queen." I was always thinking, "From whom do they want to save the queen?" Just now I have come to know they want to save the queen from the king, Prince Phillip, because he is gay. And who knows? he may be suffering from AIDS. Naturally, God has to interfere.

But this is just a rumor that he is gay. I don't have any guarantee about it. But the rumor is all over England.

The pope before this pope was a world-famous homosexual. Before becoming a pope, he was the cardinal in Milan, and this was the talk of the city because he was always moving with a young, beautiful man. Slowly slowly it became known that he was gay. But he was senior, powerful -- he was elected as pope. The moment he became pope, his boyfriend from Milan was immediately called, and became his secretary.

People keep beautiful secretaries -- girls -- just for a change from the old rotten wife. But he was keeping his boyfriend as a secretary and everybody knew it, and nobody objected to it.

These are the reasons why all religions are annoyed with me, but I am determined. I don't care who is annoyed, irritated, becomes my enemy, but I am going to say the truth. I don't have any hangover from the past. I have dropped it all.

Perhaps I am the first new man, the beginning of a new humanity which will be natural, sincere and truthful.

In these statements, Kahlil Gibran has certainly proved my point that he is not yet a mystic and fully enlightened person, although he comes very close. But it doesn't matter whether you are close to the temple or far away from the temple. If you are not in the temple what difference does it make how many yards or miles or light years away you are, or how close?

WHEN YOU KILL A BEAST, SAY TO HIM IN YOUR HEART:
BY THE SAME POWER THAT SLAYS YOU I AM SLAIN; AND I TOO SHALL BE CONSUMED.
FOR THE LAW THAT DELIVERED YOU INTO MY HAND SHALL DELIVER ME INTO A MIGHTIER HAND.
YOUR BLOOD AND MY BLOOD IS NAUGHT BUT THE SAP THAT FEEDS THE TREE OF HEAVEN.

These are words... if he had avoided them, his book would be totally free from all dirt. *When you kill a beast* -- but why should you kill a beast? It is strange: when you kill a beast it is a game, hunting, and when the beast kills you nobody says it is a game, it is hunting. Then it is a calamity. Double standards are always of the cunning mind -- although he is trying to put them in such a way that they can deceive anybody, particularly those who are nonvegetarians. They will feel immensely happy that Kahlil Gibran, a man like Kahlil Gibran, is supporting their ugliest act in life.

AND WHEN YOU CRUSH AN APPLE WITH YOUR TEETH, SAY TO IT IN YOUR HEART:
YOUR SEED SHALL LIVE IN MY BODY...

It is very strange: why should you not go to a lion and say, "Eat me please, my seeds will live in your body"?

... AND THE BUDS OF YOUR TO-MORROW SHALL BLOSSOM IN MY HEART...

When are you going to blossom into a lion's heart?

... AND YOUR FRAGRANCE SHALL BE MY BREATH...

But just for a change, once in a while, let your fragrance be in the breath of a beautiful lion! If he had added that too, I would not have said of him that he has fallen from the heights.

... AND TOGETHER WE SHALL REJOICE THROUGH ALL THE SEASONS.

Perfectly good! Get eaten by the beast and enjoy together all the seasons. In fact, the beast will be enjoying more than a man can enjoy.

AND IN THE AUTUMN WHEN YOU GATHER THE GRAPES OF YOUR VINEYARDS FOR THE WINEPRESS, SAY IN YOUR HEART:
I TOO AM A VINEYARD...

But when are you going to be put in a winepress?

... AND MY FRUIT SHALL BE GATHERED FOR THE WINEPRESS,
AND LIKE NEW WINE I SHALL BE KEPT IN ETERNAL VESSELS.

These are empty words. He should have proved it by going to the vineyard, mixing himself in the mud,

becoming manure so the vineyard becomes richer. And the grapes will be your life, and if those grapes become wine you will be in the wine. But why this one-sided thing, that the GRAPES should think so? This is sheer exploitation, decorated in beautiful words.

I deny this part completely.

And in winter when you draw the wine -- but it is always you who are either killing the beast or drawing the wine -- let there be in your heart a song for each cup;

This is easy -- too easy.

AND LET THERE BE IN THE SONG A REMEMBRANCE FOR THE AUTUMN DAYS, AND FOR THE VINEYARD, AND FOR THE WINEPRESS.

But first go through the winepress! This is not only about this particular subject. Anywhere when you find double standards you are facing a hypocrite.

Yesterday I talked about a few statements made by the prime minister of India, Rajiv Gandhi. Something more has come to me through another press cutting. He said, "Man's instinct for violence was reflected in acts of terrorism, the concept of power blocs, the arms race, and the practice of apartheid. We have exchanged the primitive club for nuclear missiles; we have not changed in our thinking."

The instinct of violence, he says, "was reflected in acts of terrorism." And what is reflected in your armies? And why does a poor country like India go on wasting seventy-five percent of its total income on growing armies? And only twenty-five percent remains for nine hundred million people. Which instinct is showing there?

And India has been asking America for almost five years continuously: "Give us more uranium, because we also want to make nuclear weapons." And Rajiv Gandhi himself has gone to America for the same purpose. But strange... people say something and do something else. India is already an atomic power -- for what? Fifty percent of Indians are undernourished. In the coming two or three years they will be dying of starvation. Will you give them your atomic weapons to eat, your atomic bombs?

And this was my message, sent to him, that there is no point at all in creating atom bombs and nuclear weapons, because whatever you do you cannot become a world power comparable to America or the Soviet Union. They are too far ahead. It will take three hundred years for India to become a great world power, but do you think those great world powers will wait for you? In three hundred years they will have again gone at least six hundred years ahead of you.

Now small nations should simply forget all about atomic weapons, nuclear missiles. And for what are you keeping a big army, and feeding and preparing those people to kill or to be killed? And remember: your basic need is food for the country, clothes for people. I have known people who have eaten grass, roots of trees. I have known people... they are so hungry that they sleep with a brick tied on their stomachs so they don't feel the hunger. And this country wants to create nuclear weapons.

But when I had sent the message, he was really annoyed. Now is the time -- he should offer an apology.

He is saying that man's violence is reflected in terrorism -- but who creates terrorism? Our experience is that the Indian government is forcing us to be terrorists. My whole philosophy is based on love and nonviolence, but it is not the nonviolence of a coward. If the police commissioner is not removed from this place to a faraway *Nagaland* with all those police officers who entered into my room, forcibly, violently... who is responsible for creating terrorism?

And if Rajiv Gandhi goes on doing such stupid acts... because this police commissioner cannot do anything; they all know me, and unless they have an indication from New Delhi they will not put their necks out and get into unnecessary trouble. And if this police commissioner comes to the ashram with firearms and asks us not to have any firearms -- we don't have -- do you want us just to be oppressed, humiliated? killed? butchered?

I love my people. And I am not a man with whom you can behave in this way. We are silently doing our meditations; there is no question of any police officers being here. But if you force it, I have many terrorists whom I have transformed into peaceful meditators. If I am forced, I will not hesitate at all. Then this country will see another struggle for freedom, because the old struggle for freedom has failed. In the name of freedom we have not got anything. We are in a far worse condition than we have ever been before.

Terrorism doesn't drop suddenly from the sky. What can individuals do when governments having all the power start destroying their individuality, their freedom, their freedom of expression. They are forcing

silent, simple people who have no business with violence, who are not politicians... but if forced too much... there is a limit.

In the name of freedom one family has been ruling for forty years. And Rajiv says, "the concept of power blocs..." And your ambassadors are preventing my people from coming here to meditate and just listen to me. You are discriminating. You are talking of power blocs and still you go on saying why foreigners should be allowed here. What is the idea of "foreigners"? It is creating discrimination and power blocs.

In America they did everything to destroy my commune, which we had created with tremendous labor. People worked twelve hours, fourteen hours a day to create an oasis in the desert. The desert was for sale for almost half a century, and there was not a single buyer... because who would buy that desert?

We found a letter from one of the most prominent real estate dealers, which was sent before the purchase of that desert. A real estate agent praises the property you are interested in, because he is going to get his commission of two percent. And it was not small, because we were purchasing that desert for six million dollars. But the man must have had some human heart. He had written a letter, saying "Please don't purchase this parcel; although it is big, eighty-four thousand acres, it is absolutely barren and you will have to put in millions of dollars to make it livable."

That letter was never shown to me; otherwise I would have refused.

We transformed the desert. All the Americans around were laughing, saying that it was impossible: "You will go on pouring money into it, labor into it, and still a desert is a desert." They were not worried in the beginning. They became worried only when we succeeded, because we poured in almost three hundred million dollars. From all over the world sannyasins were sending their hard-earned money, and we made it an oasis. Five thousand sannyasins were living there and at festival times, four times a year, the population used to increase to twenty thousand people.

We had every arrangement for twenty thousand people. There was a hall where twenty thousand people could sit and listen to me, and we created special tents which could be air conditioned, which could be heated, which could be used all year 'round without any trouble. Because for twenty thousand people we wanted to give the best we could. They were coming from far away; otherwise who has ever heard of anybody going to America in search of truth ?

We created the first holy place in America. We created a new Kaaba, a new Kashi. It is ten times more expensive there. And the American government did everything illegal, criminal, to destroy the commune. They had never thought that we would succeed so they waited. But when we succeeded, then they were shocked.

And just a few weeks ago, the United States attorney in a press conference told the truth, because one journalist asked him, "Why have you not put Osho into jail? Why have you deported him? If he committed any crime he should be in jail."

He said, "There were three reasons: one, our priority was to destroy the commune; second, we did not want Osho to be put in jail because 0we did not want him to become a martyr; and thirdly, it was impossible to put him in jail because he had not committed any crime, he had not done anything against the law. We had no proof at all, no evidence against him."

And this is the same man... in the court he brought thirty-six charges against me. Who creates terrorists?

I was ordered to leave America within fifteen minutes, because they were afraid that if I went back to the commune, five thousand sannyasins were there and it would not be easy to arrest me again. Those five thousand sannyasins were not going to take it easily.

Those five thousand sannyasins are now all over the world, with a wound in their hearts. Rajiv Gandhi should behave himself: Remove this police commissioner from here, and don't interfere in our right of freedom, freedom of expression, our right to seek the truth, our right to meditate. We are not harming anybody. But I think all these politicians are blind.

And Rajiv Gandhi is talking against the arms race, and he is doing the same thing in India -- even though I have warned that India can never become a world power, we are too late. For two thousand years we have been under slavery. Those countries which are now great powers have lived in freedom. They have created immense capacity to destroy.

And it is simple to know: in his own grandfather, Jawaharlal Nehru's time, China attacked India and Jawaharlal was furious, thinking that his armies would be able to throw out the enemy at least from our land. But no, thousands of miles of beautiful Himalaya is still in China's power. And these people have accepted it. Now nobody talks about it, that they have been defeated, and if China wants it can come and

take even more, the whole Himalayan range.

For forty years continuously, Indian armies have been standing on alert in Kashmir, because just after independence, Pakistan attacked Kashmir and has taken a big portion -- one of the most unique portions in the world. Just like Caucasus, that part of Kashmir has the longest life span for people: one hundred and fifty years is very common; one hundred and eighty, two hundred years you can also find here and there. And still those people who are one hundred and eighty years old are working in the fields, they are still young.

And you have taken the defeat by Pakistan without any shame, and Pakistan is a smaller country than your country. It is so stupid to keep a great army in Kashmir.

Politicians want people never to be left in peace. That's why I said that within ten years I can destroy all the problems, because I am not a politician. Kashmir is a simple thing: ninety percent of Kashmir is Mohammedan, and they want to go to Pakistan. The fear is not of Pakistan, the fear is of ninety percent Mohammedans living in Kashmir. So you are really imprisoning Kashmir for forty years. A simple thing would be a vote under neutral observers from the U.N., on where Kashmir wants to live. If Kashmiris want to live in India, they can live there. There is no need to create a wall of armies. But the fear is that the voting will go in favor of Pakistan.

But if Kashmiris want to live in Pakistan, who are you to prevent them? Let them go to Pakistan, there is no need of any fight. All over India there are continuous riots everywhere. One day it is Ahmedabad, another day it is somewhere else. In Punjab it is continuing... even the news media has been prevented from publishing anything about what is happening in Punjab. We don't know exactly what the Indian armies are doing in Punjab.

And this man is not even ashamed of stating these facts. India is continuously expanding its arms race, and he is talking as if the whole world is doing these things and we are not doing these things. But politicians are the ugliest people in the world.

Mahatma Gandhi, who is responsible for giving the India to Rajiv Gandhi's family... and just a few facts and you will understand why I say he was the most cunning politician the world has ever known. One American writer who was working on a biography of Mahatma Gandhi asked him: "You are against arms, armies. If the country becomes independent, what will you do with all the armies you have and all the arms you have?"

And he said, without blinking an eye, "Armies will be dispersed. They should go to the fields to work, to the factories to produce. And arms will be thrown into the ocean. We are nonviolent people."

And then independence came and Pakistan attacked Kashmir, and Mahatma Gandhi was the first one -- because he was thought to be the father of the nation -- he blessed three airplanes flying over his house. It should not be called "house," it is a palace. India's richest man of that time, Jugal Kishore Birla, lived in that palace; it was his palace, and Mahatma Gandhi was staying there. He came out in the garden to bless the airplanes because they were going ahead, followed by other airplanes, to attack Pakistan.

He had forgotten all about nonviolence. And he never again mentioned a single word about throwing the arms in the ocean, dispersing the armies, letting these people go to the fields to produce... because this unproductive mass of armies that they have created consumes seventy-five percent of the income of the land. They are simply parasites.

And Rajiv Gandhi is saying man has to become wise.

And just because I had said in one of my statements that the Indian parliament has members who are almost retarded, immediately a notice was served to me: "You have insulted the country's greatest institution." I have never heard that; I have been hearing from my childhood that these are public servants and the parliament is for the people, and people are not for the parliament.

I replied to them... it has been almost two months that I have been waiting, because I said, "I am ready to come to the parliament and repeat whatever I said, with more strength. And it is not an insult to the parliament. If you feel it is an insult I can bring my therapists, my psychologists, or you can bring your therapists and psychologists and let each and every parliament member be checked to see whether he is retarded or not. Without checking it, you cannot say that I have insulted you." To call a spade a spade is not an insult to the spade.

But these politicians are the same all over the world. I want you to understand one thing: that I am not going to leave America either. They owe more than three hundred million dollars to my sannyasins. And if they have any sense of dignity, the money should be returned to the people who had put it there, to the people who worked for five years continuously.

Just a little time more... because the Italian Radical Party has said that they will be very happy if I accept the presidency of their party, and I have said I am absolutely ready. Once I am the president of Italian Radical Party, then I will see who prevents me from entering Italy. And then I am going to take the suit to the world court that America owes three hundred million dollars to us; it should be returned immediately.

And do you know, they destroyed the commune and now they have said that their priority was to destroy the commune. But why? The commune was not doing any harm to them. The commune was twenty miles away from any American town, and nobody bothered even to go those towns. We were self-sufficient, we were producing our own food, we were producing our own milk products, we were producing everything we needed. And we were not using any money for exchange. If you needed something, the commune would provide it. Money you could donate, but you could not purchase anything. Money would be needed if the commune wanted to purchase something from outside. It was a unique commune, of its own kind.

Everybody was equal, for the simple reason that you could not use your money. You may have millions of dollars and somebody may be without a single dollar, but you were both equal as far as being inside the commune was concerned. This was the highest form of communism that has ever happened in the world, and it was not only simple communism. It was also an impossible miracle, it was anarchism. Nobody was governing.

You can see it here: nobody is forcing you to do something. It is your love; if you want to do something, do it. Whatever you want to do, choose it. It was a great synthesis between two opposing philosophies of communism and anarchism.

And as the commune became more and more successful, America became more and more threatened. President Ronald Reagan is a fundamentalist Christian, which is another name for a fanatic Christian. So all the fanatic Christians and Ronald Reagan together destroyed the commune. Who creates terrorism?

Because I was not a citizen of America, I remained silent. But I am a citizen of India; I will not remain silent. I will give a new freedom struggle to the whole nation. I have no interest in politics, but if I see that they go on interfering with my work, then one thing is certain: Rajiv Gandhi cannot be the prime minister again. I will follow him in his election campaign everywhere -- not as a candidate against him, because I don't care to be the prime minister of India, but to expose him and to make people aware that this has again become slavery. A single family goes on and on for forty years ruling the country and doing nothing.

Perhaps we need another revolution in this country. The revolution that we fought and the freedom that came proved fake, bogus.

In America -- you can see the stupidity -- they have raised a marble monument in The Dalles, the county seat where our commune existed, a memorial saying that "We have succeeded in throwing out the enemies; we have succeeded in destroying the commune which was a danger to the nation." I have asked somebody to send me the exact words and the picture, because we are also going to make a monument here, that America owes three hundred million dollars to us, "In the sacred memory of Rajneeshpuram" so that history remembers. I am not going to leave Ronald Reagan so easily. He has to pay all the money, and he has to apologize too. Because his own attorney is saying that "our priority was to destroy the commune."

But why? And he himself is accepting that I had not committed any crime and there was no evidence. And still I have been fined four hundred thousand dollars -- that is nearabout sixty lakh rupees. And I don't have a single rupee. But as I have been telling you again and again, I have trusted existence. I have loved people. Within ten minutes they managed to collect four hundred thousand dollars -- sixty lakh rupees. Even the magistrate was surprised, because they were thinking that neither would we be able to produce that money nor could I get out of the prison.

That money has also to be returned, because your attorney has accepted publicly that there is no proof against me. Then for what am I punished? And the punishment also states that for five years I cannot enter America. But if I have not committed any crime, then this judge should be punished. Your judicial process is as corrupted as any.

Not only that for five years I should not enter America, but a fifteen year suspended jail sentence. That means that if I enter America there will be no need of any trial -- I will be simply put in jail for fifteen years.

And this is being done to a man whom the attorney general of America.... He is a close bosom friend of Ronald Reagan. They have been educated together, they have been in the Hollywood cowboy third-class films together. And as Ronald Reagan became the president, immediately this man was appointed as the highest law authority, the attorney general of America. And if the office of the highest law authority of America says they don't have any evidence that I have committed any crime, then for what am I punished?

But I have to wait. Once I am the president of the Radical Party of Italy, I am going to sue Ronald

Reagan, the judge, and ask the U.N. to interfere in the matter. And Italy has its best and most intelligent people in the Radical Party.

I have many Italian sannyasins -- who used to be terrorists. I have persuaded them to drop it. Just a single moment's indication and all over India and all over the world, the Indian government will have to face me. They should not think I am alone. I also have my friends, I also have my lovers, I also have my sympathizers -- in millions.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #13
Chapter title: Speak to us of work

14 January 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THEN A PLOUGHMAN SAID,
SPEAK TO US OF WORK.
AND HE ANSWERED, SAYING:
YOU WORK THAT YOU MAY KEEP PACE WITH THE EARTH AND THE SOUL OF THE EARTH.
FOR TO BE IDLE IS TO BECOME A STRANGER UNTO THE SEASONS, AND TO STEP OUT OF LIFE'S PROCESSION THAT MARCHES IN MAJESTY AND PROUD SUBMISSION TOWARDS THE INFINITE.
WHEN YOU WORK YOU ARE A FLUTE THROUGH WHOSE HEART THE WHISPERING OF THE HOURS TURNS TO MUSIC.
WHICH OF YOU WOULD BE A REED, DUMB AND SILENT,
WHEN ALL ELSE SINGS TOGETHER IN UNISON?
ALWAYS YOU HAVE BEEN TOLD THAT WORK IS A CURSE AND LABOUR A MISFORTUNE
BUT I SAY TO YOU THAT WHEN YOU WORK YOU FULFIL A PART OF EARTH'S FURTHEST DREAM, ASSIGNED TO YOU WHEN THAT DREAM WAS BORN,
AND IN KEEPING YOURSELF WITH LABOUR YOU ARE IN TRUTH LOVING LIFE,
AND TO LOVE LIFE THROUGH LABOUR IS TO BE INTIMATE WITH LIFE'S INMOST SECRET.
BUT IF YOU IN YOUR PAIN CALL BIRTH AN AFFLICTION AND THE SUPPORT OF THE FLESH A CURSE WRITTEN UPON YOUR BROW, THEN I ANSWER THAT NAUGHT BUT THE SWEAT OF YOUR BROW SHALL WASH AWAY THAT WHICH IS WRITTEN.
YOU HAVE BEEN TOLD ALSO THAT LIFE IS DARKNESS,
AND IN YOUR WEARINESS YOU ECHO WHAT WAS SAID BY THE WEARY.
AND I SAY THAT LIFE IS INDEED DARKNESS SAVE WHEN THERE IS URGE,
AND ALL URGE IS BLIND SAVE WHEN THERE IS KNOWLEDGE.
AND ALL KNOWLEDGE IS VAIN SAVE WHEN THERE IS WORK. AND ALL WORK IS EMPTY SAVE WHEN THERE IS LOVE. AND WHEN YOU WORK WITH LOVE YOU BIND YOURSELF TO YOURSELF, AND TO ONE ANOTHER, AND TO GOD.

In these words, Almustafa is giving the deepest experience of creativity. Life belongs to those who are creative because life is nothing but a long, eternal procession of creating more beauty, more truth... of creating higher states of consciousness, and finally of creating a god in your own being.

There are people who think that without being creative, they can be happy. It is impossible, because creativity is the only way to relate with the ecstasy of existence.

Hence, listen to his words not through your mind but through your heart -- because they come from the heart, and can be understood only if you receive them in the heart. It is not a communication of words from one mind to another mind. It is a *communion* -- the deepest calling -- to your depths, which you have completely forgotten.

THEN A PLOUGHMAN SAID, SPEAK TO US OF WORK.
AND HE ANSWERED, SAYING:
YOU WORK THAT YOU MAY KEEP PACE WITH THE EARTH AND THE SOUL OF THE EARTH.

Have you observed? -- all around you, the whole existence is continuously creating. The biblical story is absurd that God created everything in six days and then rested on the seventh day. And since then, nothing has been heard about it; he's still resting. What kind of rest is this? He must have died! The very idea that God created existence and all that it contains in six days is sheer nonsense.

I used to travel all over the country, for almost twenty years continuously. I had an old tailor who prepared clothes for me. I told him, "I am in urgent need -- this time please don't behave like a tailor! I need my robes prepared in six days because on the seventh day, I'm leaving the city."

That old tailor looked at me and said, "I have no objection. They will be prepared. But just look at the world: God created it in six days, and what a mess it is in! The same will be the case with your robes; then don't tell me about it."

In six days, this whole existence?

I say unto you that creativity is a continuity, the seventh day never comes. Have you seen trees on holiday, rivers on holiday? On Sunday, which is the day for the sun, he should not rise; it is a holiday. Even God rested, why should the poor sun rise and go on and on?

Existence is a continuous creativity. It has not been created by anyone, it *itself* is divine. So I would like you to replace it in your minds and in your hearts: the word "god" does not mean the creator, it means creativity. And it is my experience that the most blissful people in the world are those who can create something. The most miserable are those who are uncreative because the more uncreative you are, the farther and farther you are from nature -- from earth, from the sky, from the stars -- whose dance knows no beginning and no end.

Almustafa is absolutely right:

You work that you may keep pace with the earth and the soul of the earth. If your work is just a burden to you, somehow to be done, you are not keeping pace with the whole existence. You are falling backwards. And to be in tune with existence is the only bliss -- there is no other -- and to fall out of pace with the earth and the sky is the only misery.

Man is miserable and is going to remain miserable because he has lost contact with the creative forces that have given birth to him, that are keeping him alive. He has become futile. He looks almost as if he would rather enjoy the rest in a grave than work, create, and dance with the whole existence.

FOR TO BE IDLE IS TO BECOME A STRANGER UNTO THE SEASONS....

We have been given such a beautiful existence with such glorious seasons. In the fall, when the leaves start falling from the trees, have you heard the song? When the wind passes through the dead leaves which have gathered on the ground... even the dead leaves are not as dead as man has become; still they can sing. They don't complain that the tree has dropped them. They go with nature wherever it leads. And this is the way of a true religious heart: no complaint, no grudge but just being blissful for all that existence has given to you -- which you had not asked for, which you had not earned.

Have you danced while it is raining? No, you have created umbrellas. And it is not only against the rain... you have created many umbrellas to protect you from the constant creativity of existence.

When I was a student in the university, whenever it used to rain it was an absolute certainty that I would leave the class, and my professors became aware that "When it is raining, you cannot stop him. He has to go." And I had found the loneliest street, with tall trees reaching and touching the clouds. On that silent and

deserted road, there were only a few bungalows belonging to professors and deans, and the vice chancellor. It was a silent place and it was a dead-end street.

The last bungalow belonged to the head of the department of physics. His family had become accustomed to it, that if I was there, the rain was bound to come; or if it was raining, I was bound to come. We had become simultaneous, to the family.

The whole family used to look -- "What kind of crazy boy is this?" Soaked in the falling rain, in the dancing winds... and because that was the dead-end, I used to stay under a tree as long as it continued to rain. The family was certainly curious. They wanted to inquire, "Who is this boy?" But the head of the department of physics had become interested in me for other reasons. He was a lover of books and he always found me in the library. There were days when we were the only two persons in the library.

He started becoming more and more loving and friendly towards me and he said, "You are a little strange. You should be in your class, but I see you most of the time in the library."

I said, "In the class, the professor is almost always out of date. He is saying things which he read when he was in the university thirty years ago. In these thirty years, everything has changed. I want to keep pace with the growing wisdom, knowledge, science. In fact, in the library I am more a contemporary, in touch with the latest findings. So I go to class once in a while when I feel a desire to argue. My professors are happy that I remain in the library because whenever I visit their classes, it is always trouble. There is a gap of thirty years and I have all the latest information."

He said, "One day I would like to take you to my home. I want you to be introduced to my children, my wife, to show them that here is a student who has come to the university not for degrees but to learn; not for certificates and gold medals but to keep in tune with the explosion of knowledge in all directions, in all dimensions. Sometimes, even although I am the head of the department of physics and you have nothing to do with physics, you know more than I know. Now it is too late to cover the gap of thirty years; I have lost contact."

So one day he invited me. He was feeling that his family would be immensely happy to meet me, to talk with me, to listen to what I had to say. But he was very much shocked -- as we entered his house, the whole family started laughing, and they escaped inside the house!

He said, "This is very strange. They have never done this before. My wife is a postgraduate, all my children are getting educated. This is not a behavior...."

I said, "You don't know; I *know* your family, we are well acquainted. Although we have not spoken to each other, we have known each other for two years."

He said, "This is strange. I wasn't even aware of the fact."

I said, "Don't be worried and don't feel sad and sorry and hurt by the behavior of your family. What they have done is absolutely right."

We entered, and the family gathered. He asked them: "What was the reason for you all to start laughing and why did you all escape? Is this a way to welcome a guest? And I had informed you that I was bringing a guest that you would all love."

They said, "But we are almost in love with the guest already. He's the craziest fellow in your university. Not only does he waste his time, when it rains, he wastes our time too because we cannot go inside until he leaves. He's an interesting fellow."

Then I explained to him that I loved running miles against the wind -- one feels so alive -- going for long walks without any umbrella, particularly when it is raining. Even when it is a hot day and the sun is throwing fire, it has its own beauty -- to perspire and then to have a jump in the lake. The water feels so cool, just the contrast.

One who understands life will not be left behind.

In fact, what Almustafa is saying is very moderate -- *to keep pace* with life. I teach my sannyasins to dance *ahead* of life. Why wait for life to move? Let life try to keep pace with YOU and that will bring great joy and bliss to you which millions of people on the earth remain absolutely unaware of.

... AND TO STEP OUT OF LIFE'S PROCESSION THAT MARCHES IN MAJESTY AND PROUD SUBMISSION TOWARDS THE INFINITE.

Life is continuously moving towards the eternal, the infinite, the ultimate. If you lose contact, you start feeling like just a living corpse. You cannot have laughter and you cannot have tears of joy. You have died

before death; you may live fifty years more but that is posthumous life. You are no longer part of the beautiful caravan of life moving always into the unknown.
It is an adventure, a moment-to-moment challenge.

WHEN YOU WORK YOU ARE A FLUTE THROUGH WHOSE HEART THE WHISPERING OF THE HOURS TURNS TO MUSIC.

It is not a question of any particular work -- any work that you love. You need not be the president of a country to be happy. Perhaps just making shoes... but making them with such intensity and totality that you are completely lost in the act, and you are far more blessed than any president can be.

The moment you are lost in work, you become almost like a flute on the lips of existence itself. Your every gesture turns into grace, and your every moment brings celestial music to the earth. You become a vehicle.

WHICH OF YOU WOULD WOULD BE A REED, DUMB AND SILENT, WHEN ALL ELSE SINGS TOGETHER IN UNISON?

It is almost inconceivable how vast the universe is. And the latest discoveries of physics are that it is not a static universe, such that there is a boundary to it. It is continually expanding, becoming bigger and bigger. With the speed of light, all the stars are running farther away from the center.

The universe today is far bigger than it was yesterday. Tomorrow you will be living in an even bigger universe. It seems there are no limits to existence and its expansion. But there are people who are not in tune with this vast universal harmony.

Even here I see two or three persons every day: when you are all singing, rejoicing, they are sitting like the dead, freshly driven from their graves. If they cannot be part of the dance and the music, they should not be here. Even while I am paying respect to them with my folded hands, they are sitting dead and stiff.

You have to watch: Whenever you see any dead person here, he should never be allowed in this temple of the living. I am not wasting my time with the dead; otherwise there are many graveyards I can go to, and without any trouble, without disturbing anybody, without any controversy, talk to the dead to my heart's content.

This is a living temple of god. If you cannot be in communion with my people, please don't enter here. This is not the place for you. Perhaps they are the agents of the dead police commissioner! Otherwise, I am paying respect to their dignity with folded hands and they cannot even show that much courtesy. And when you are all singing and rejoicing, I watch them -- they look so ugly, so out of place.

So everyone of you has to be alert. If you find some dead person sitting by your side, make sure he never again crosses the doors of this temple. And strangely enough, those dead people are always sitting on the chairs! I know one should be respectful of the dead but the dead have also some duty towards the living.

So remember: from tomorrow, if I see anybody not in tune with you, I will have to enter among you and take hold of that man and throw him out. Enough is enough -- I have been waiting -- and these people should be searched well; they may be carrying firearms with them. And if anybody is found with firearms, report him to the police. Even if he says that he's a policeman in plainclothes; even if he shows his identity card, everything can be false. If notes can be printed, do you think identity cards cannot be printed?

No firearms are allowed in this temple. This is sacrilegious. This is against intelligence, against love, against prayer. They can come, even if they are agents of the police, if they come as disciples. Everybody has some profession... here, even thieves and murderers are welcome.

And in fact, the psychological fact is that the people who enter the police service are the same people who turn out to be criminals. Criminals are doing the same work as the policemen are doing; they belong to the same category, to the same psychology. They are two sides of the same coin. Criminals are a little more courageous -- they are doing their business alone. The weaker criminals are not capable enough to do their crimes alone; they want the support of the government, firearms. But what they do is exactly the same -- sometimes even *more* criminal.

Everybody is welcome here except the dead. So you have to be aware -- don't put me to the trouble of going inside and taking some donkey by his ears. Don't force me to do that.

Don't let them come in. And you can watch, just watch around you. If somebody is sitting dead, just tell him: "This is not the place for you. There are graveyards -- Christian, Hindu, Mohammedan. Go wherever you want, but get lost!"

ALWAYS YOU HAVE BEEN TOLD THAT WORK IS A CURSE AND LABOUR A MISFORTUNE.

Man has been fed such great lies that one wonders: why do we go on and on feeding our children on the same lies -- which have not given you anything in life. Your insanity, your unconsciousness, your blindness must be enormous.

In this country you can see it. The country has been divided for five thousand years by one of the most criminal minds of the world. But Hindus think that he is a great seer. His name is Manu and his book is MANUSMRITI. It divides humanity into four categories: the highest is the brahmin -- who never works, who only worships, who only prays, and he's the highest. And the lowest is the *sudra*, who works and supports the whole society. You can live without brahmins without any trouble. In fact, because of them there is always trouble. But you cannot live without the sudras. Who is going to clean your streets, your gutters, your absolutely unhygienic, ugly toilets?

In fact, most Indian houses don't have any toilets. People are using the earth openly, urinating anywhere, defecating anywhere. And these people think they are the most cultured people in the world.

In Bombay, I became aware that the whole city is floating in urine and shit! I have always wondered why Morarji Desai had chosen Bombay to be his residence. It is because the perfume that surrounds the great city of Bombay... except Morarji Desai, nobody else could enjoy it.

We are, and we have been for centuries, so inhuman to one-fourth of our people -- who are the very foundation of our society; without them, you cannot live a single day. But they are condemned, they are not even accepted as human beings.

They cannot live in the middle of the city, they have to live outside the city. Their other name in Sanskrit is *antyaja* -- those who live outside the town. And there have been times when even their shadow was thought to be disgusting, so every sudra had to move with a bell in his hand -- it was in the north of India -- so that people could disperse, hearing his bell. You think the West has invented the horn? You are wrong, it is an invention of Hindu society, thousands of years old. No sudra was allowed to move in all parts of the city -- only a few parts, but there too he had to keep ringing a bell continuously so everybody should know who he is.

How you have taken the dignity of a human being, how you have reduced him! Dogs can move, buffaloes can move, donkeys can move, police officers can move -- but a sudra cannot move because if even his shadow touches you, you will have to take a bath immediately to clean yourself.

In the south, it became even more absurd. Every sudra had a long brush attached to a belt at the back, and in his hand, a bell. And why was this long brush attached? -- so that the earth does not become unclean. When he moves, the brush goes on cleaning it.

And you think this country is civilized?

A brahmin can marry any woman -- she may belong to the warriors, the second category; she may belong to the *vaishyas*, the business people, the third category. She may even belong to the fourth category, the sudras -- although if he marries a sudra, he will be expelled from the highest caste. He will become a sudra, that is the only punishment. But the sudra cannot marry any woman beyond his caste; it is a more heinous crime, according to Manu, than murder. And Manu is still the lawgiver to the Hindus.

I am asked continuously not to criticize anybody. You just tell me: if nobody criticizes these idiots of the past, then how are we going to get rid of all this nonsense?

The sudra is not allowed to have any education, he's not allowed to read any religious scripture. Obviously, he cannot read because he has never been in a school.

It was the British government who made a law that sudras can and should be allowed in the schools. When I was a child and I first entered school, I was surprised that a few children were sitting outside the class. I asked, "What is the matter? Why are these children sitting out of the class?"

And the teacher told me, "They are sudras. Although the law has been enforced, we cannot drop our culture. They have to sit outside."

Even if some sudra somehow manages to learn to read, he cannot read any religious scripture. The penalty and the punishment is death. Forget all about reading religious scriptures -- he cannot even *listen*. If

somewhere brahmins are reciting the VEDAS, the sudra is not allowed to listen.

This is the respect that you have given to labor. The parasites, the brahmins, are the highest caste; you have to touch their feet. *Always you have been told that work is a curse*.... And certainly, when religious priests were saying that work is a curse, it appeared to be absolutely a fact, because for thousands of years you have been cursing the workers. It is a vicious circle. First you take the dignity of the laborer, of the worker; first you destroy his pride, his integrity. He cannot do another business.

In Hinduism, there is no movement -- you are born a brahmin, you cannot become a brahmin. Even if you are more learned, more wise... even a Gautam Buddha cannot become a brahmin.

And the brahmins have not been able to produce a single Gautam Buddha. But you will be surprised: the sudras have produced people almost equal to Gautam Buddha -- of course, unrecognized by the society. But now you can see... a Kabir who was a weaver, and weavers belong to the sudras. He's uneducated; hence he has not the refined expression of a Gautam Buddha but what he says in the simple and ordinary language of the people has the same flight. And sometimes -- because it is raw, uncut diamonds -- it has more potential, more possibility, more meaning.

Buddha is a well-cut diamond, well polished, but now you cannot do anything more to him. Kabir is a Kohinoor, just out of the mine. Let me remind you: when the Kohinoor was found, it was three times bigger than it now is in the crown of the Queen of England. To cut it, to give it facets, to give it a beautiful shape, to polish it, two-thirds was lost. Kabir is an uncut, freshly taken out diamond; he has many more possibilities than the Kohinoor.

Raidas was a shoemaker but has the same attainment of consciousness. He was uneducated, never heard of any religious scriptures. His case proves that all religious scriptures are useless, there is no need. A Raidas just making shoes can rise to the same height as a Gautam Buddha -- then what is the need of unnecessarily burdening yourself with religious scriptures?

A Gora... he was a potter. He's also part of the sudras, the untouchables -- they cannot be touched. But the poetry of Kabir, Raidas, Gora, is so beautiful, so authentic, so unburdened with unnecessary ornaments -- just pure and simple. No brahmin has been able even to produce a Raidas, a Gora or a Kabir, and still they continue to be the most respected people in the society. And the most unproductive, because they are not working at all; they are not creating anything.

I repeat: they are parasites, bloodsuckers. They should be brought back to the earth and they should be made aware that unless you create and work, you don't deserve anything. Why have they not been able to create a Kabir or a Buddha? The reason is simple: because they have fallen far away from nature and existence. Remaining uncreative, nobody can go on dancing with the tune, in harmony with the stars.

ALWAYS YOU HAVE BEEN TOLD THAT WORK IS A CURSE AND LABOUR A MISFORTUNE
BUT I SAY TO YOU THAT WHEN YOU WORK YOU FULFILL A PART OF EARTH'S FURTHEST DREAM....

You are participating when you are working, creating, with love and devotion and joy. You have become, without knowing, part of the creativity of the whole existence. Your life will be showered with great bliss and great benediction.

Existence has a dream to fulfill: to create in every living being, ultimately, the qualities of a god. And this dream was *assigned to you when that dream was born*... from the very beginning.
You are the arrows of existence to reach to the farthest stars.

AND IN KEEPING YOURSELF WITH LABOUR YOU ARE IN TRUTH LOVING LIFE.

How can you show your love to life? There is a beautiful Sufi story. A great emperor used to go around the town every day early in the morning when the sun was rising, on his horse. It was a beautiful exercise for him and also an experience of how the city was growing, how his capital was becoming more and more beautiful.

He had a dream to make it the most beautiful place on the earth. But he was always puzzled... and he always stopped his horse and watched an old man, who must have been one hundred and twenty years old. He was always working in the garden, sowing seeds, watering trees -- trees which would take hundreds of years to come to their youth; trees that live for four thousand years.

He was puzzled: this man is half in the grave; for whom is he sowing these seeds? He will never be able to see the fruits and the flowers. It is impossible to conceive that this man is going to see the outcome of his labor.

One day, he could not resist his temptation. He stepped down from the horse and asked the old man: "I have been passing every day and the same question arises every time. Now it has become almost impossible not to interfere with your work, just for a moment. I want to know: for whom are you sowing these seeds? These trees will become ripe, young, when you are not here."

The old man looked at the emperor and laughed. He said, "If this had been the logic of my forefathers, then I would not have been able to get fruits and flowers and this beautiful garden. I am a gardener for generations -- my father and my forefathers planted seeds, I have eaten the fruit. What about my children? What about my children's children? If they had also been of your opinion, there would have been no garden. People come from faraway places to see this place because I have trees that are thousands of years old. I am simply doing whatever I can in thankfulness.

"And as far as sowing the seeds... when the spring comes, seeing green leaves coming out is such a joy that I have completely forgotten how old I am. I am as young as ever. I have remained young because I have continued to be creative. Death takes away people who become useless; perhaps that's why I have lived so long, and still I am young. Death is compassionate to me because I am keeping pace with existence. Existence will miss me; existence is not able to replace anybody. Perhaps that's why I am still alive. But you are young and you are asking questions like a man who is dying. The reason is, you are uncreative."

The only way to love life is to create more life, is to make life more beautiful, more fruitful, more juicy. Don't leave this earth unless you have made it a little better than you found it when you were born -- this is the only religion that I know of. All other religions are just fake.

I teach you the religion of creativity. And by creating more life, you will be transformed because one who can create life has already become part of God, of godliness.

AND TO LOVE LIFE THROUGH LABOUR IS TO BE INTIMATE WITH LIFE'S INMOST SECRET.

What is the most intimate secret? -- that life never dies. Only forms change: old leaves fall, new leaves are arriving; old trees disappear but before disappearing they have spread millions of seeds all around.

In India there is a tree... perhaps just behind our campus. The name of the tree is *semal*. It is a very intelligent tree because... it is big; under its shade, thousands of people can sit. Naturally, it is afraid: if its seeds fall underneath, without sun, they will die. It has to find a way so that the seeds can go as far as possible.

So the semal tree creates a seed with cotton wool around it... it is the most beautiful cotton wool. Because of the cotton wool, the seed cannot fall directly to the earth, and the wind takes it far away. The tree has secured for its children a place where they will be able to grow. This existence is not stupid. Its very intelligence is another name of God. This semal tree one day will die, but before dying it will make certain that thousands of semal trees, its children, are going to live the same beautiful life of dance in the rain, in the sun, in the wind.

BUT IF YOU IN YOUR PAIN CALL BIRTH AN AFFLICTION AND THE SUPPORT OF THE FLESH A CURSE WRITTEN UPON YOUR BROW, THEN I ANSWER THAT NAUGHT BUT THE SWEAT OF YOUR BROW SHALL WASH AWAY THAT WHICH IS WRITTEN.

All the religions have been telling such lies to people. It seems the very profession of the priest is to lie, and to lie with such a method that people start believing in it. They have been saying, "Whatever you do, you cannot change your fate. It is written on your brow." Nothing is written there. You have to write it by what you do, by what you become.

Everybody creates his own destiny. And even if there is written something, Almustafa is saying, "Don't be worried. The sweat, the perspiration will wash it away. Be creative with such intensity that even if something is written there, it will be washed away" -- although the truth is, there is nothing that is written. You come into the world absolutely free.

What you become is your responsibility. Only fools go to the astrologers, only fools are concerned about

their birth charts. The intelligent person creates his own destiny, his own life. Don't waste your time in astrology, birth charts, tarot cards, I Ching. Just learn to love life and enhance life with your heart. Whatever you can do, do it.

YOU HAVE BEEN TOLD ALSO THAT LIFE IS DARKNESS,
AND IN YOUR WEARINESS YOU ECHO WHAT WAS SAID BY THE WEARY.

This statement is more important than all the religious scriptures of the world, because they are all saying, "Life is darkness, life is a punishment. You are suffering all these miseries and pains and anxieties because of your evil acts in your past lives." These are the people who themselves are uncreative; hence they have fallen out of tune. They are miserable.

Look at your saints -- whether they are Christian or Hindu or Mohammedan or Jaina, it makes no difference -- they are all against life, anti-life. You have to renounce this life; only in your renunciation will you be able to please God.

But if you renounce life, you naturally become uncreative. That's why your saints are the most uncreative people in the world. Otherwise, this world would have been a paradise. But because they have fallen out of tune and become miserable, because they are tired of misery, because they are weary, they think something is wrong with life.

The reality is just the opposite: everything is right with life, something is wrong with those saints. Your saints are all sick people, they need psychological treatment. And instead of giving them psychological treatment, you have been worshipping them, fulfilling their egos. They become even more sad because sadness is bringing, without any effort, a fulfillment of the ego.

The politician has to fight, struggle, to fulfill his ego. The man who is after money -- it is not an easy job because there are millions of competitors. But for the saint, there is no competition. His is the only business where competition does not exist. You can stand on your head as long as you want; no one is going to come and compete. You can torture your body, you can fast for months; people will come to worship you. They will bring flowers, touch your feet and receive your teaching -- which is going to be sick, because it is out of a sick mind.

Humanity has been tortured by psychologically sick people, and they are still in power, and people are listening to them without ever thinking for a moment that no tree ever becomes a saint, no mountain, no ocean, no river, no star in existence -- only man can become psychologically sick. And if you start worshipping a sick man, he will start teaching the same sickness to you.

Life is light. Life is joy. Life is celebration.

But ask those who have experienced life -- not those who have renounced it. Just by their renunciation, they have closed the doors of ever knowing the deepest secrets and the mysteries of existence. I have seen all kinds of idiots but your saints are incomparable. They have reached to the highest peak of being an idiot.

Listen to the singers, listen to the dancers, listen to the painters, listen to the poets. Listen to those who are creating something beautiful, who are enhancing life. Stop listening to people who are anti-life. If they are anti-life it is their business -- leave them! Don't worship them, because your worship is keeping them sick. If you stop worshipping them, soon they will realize: "Something is wrong with me."

I have heard a story. One dog had become a saint, and he was continuously teaching one thing to all the dogs of the city: "We have not been evolving to higher peaks of consciousness because we are wasting our energy in unnecessary barking at each other. Barking is our problem. Stop barking!"

And every dog thought, "There seems to be some reasonability in what he is saying because we *are* unnecessarily barking -- barking at the moon."

Now the people who are going to the moon are called astronauts. What will you call the dogs? -- astroNUTS. But they are the most ancient astronuts: from the very beginning, they have been against the moon. Full moon night, and they cannot even sleep.

So it looked logical: "Our whole energy is being wasted in barking." They all started worshipping that dog, and the more they worshipped, the more authoritative the dog became. Their conviction made him convinced in return that what he was saying must be right. Otherwise, so many dogs cannot listen, with their heads down in shame... "Our great teacher, great saint, our first saint in the whole of history, and nobody listens to him. The moment he is gone, barking starts."

But there is a limit to everything. One full moon night, they decided: "At least for one night, whatever

temptations come -- a policeman passes, a strange dog from another town passes -- we will keep our eyes closed. And at least one night every year we will devote to our saint's teaching." So they all became silent.

The teacher could not believe what had happened. The whole city was silent, no dog barking. He went around the city. Dogs were hiding wherever they could find a place to hide -- with closed eyes, with clenched teeth. It was very strenuous and very difficult, but it was only a question of one night.... "In the morning we can bark with vengeance but if we have decided, then we should stick to the decision."

But the saint became very much worried: what would happen to his sainthood? All the dogs had stopped barking -- what was he going to do? His only business was to teach them that barking was wrong.

As the middle of the night came, the teacher felt for the first time a strange irritation in his throat. He said, "My god, what is happening? All the dogs are silent and a great urge to bark is arising in me."

In fact, his urge to bark had been fulfilled because he was continuously barking in the form of teaching all over the town -- moving from here to there, his throat was never unemployed. It was the first time for six hours he had not talked. And of course, he was a dog so he went into a dark corner and started barking.

When other dogs heard that one dog had broken the promise, then they could not resist the temptation. The whole city burst, all the dogs barking as they had never barked. And the teacher came from the darkness and started saying, "This is the curse of our race; otherwise we could have risen above humanity. Stop barking! Barking is the only problem, the only sin!"

If you don't go to your saints, I say to you they will be in the same position as the saint of the dogs. They will rush and do things against that which they have been teaching you. Just give them a little chance.

But you are continuously worshipping them. There is always a crowd around them. It is so fulfilling. Politicians come to be blessed by them for their elections -- presidents, prime ministers. And what is their qualification? Their qualification is that they are anti-life.

I teach you life, love, laughter.

AND I SAY THAT LIFE IS INDEED DARKNESS SAVE WHEN THERE IS URGE...

If your longing to reach to the stars has died, life is darkness.

AND ALL URGE IS BLIND SAVE WHEN THERE IS KNOWLEDGE.

All longing is blind unless it arises out of wisdom and your meditativeness, out of your silence.

AND ALL KNOWLEDGE IS VAIN SAVE WHEN THERE IS WORK...

A knowledge that is uncreative, unproductive, is barren, is meaningless. It is vain.

AND ALL WORK IS EMPTY SAVE WHEN THERE IS LOVE.

If you work without love, you are working like a slave. When you work with love, you work like an emperor. Your work is your joy, your work is your dance. Your work is your poetry.

And when you work with love you bind yourself to yourself, and to one another, and to God.

Work based in love brings you closer to yourself and closer to others and finally, closer to God himself.

Remember, I repeat again: If anybody is not going to participate in the song there is still time -- get lost!

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 1

Chapter #14
Chapter title: Work is love made visible

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BELOVED OSHO,
AND WHAT IS IT
TO WORK WITH LOVE?
IT IS TO WEAVE THE CLOTH WITH THREADS DRAWN FROM YOUR HEART, EVEN AS IF YOUR BELOVED WERE TO WEAR THAT CLOTH.
IT IS TO BUILD A HOUSE WITH AFFECTION, EVEN AS IF YOUR BELOVED WERE TO DWELL IN THAT HOUSE.
IT IS TO SOW SEEDS WITH TENDERNESS AND REAP THE HARVEST WITH JOY, EVEN AS IF YOUR BELOVED WERE TO EAT THE FRUIT.
IT IS TO CHARGE ALL THINGS YOU FASHION WITH A BREATH OF YOUR OWN SPIRIT,
AND TO KNOW THAT ALL THE BLESSED DEAD ARE STANDING ABOUT YOU AND WATCHING.
OFTEN I HAVE HEARD YOU SAY, AS IF SPEAKING IN SLEEP,
"HE WHO WORKS IN MARBLE AND FINDS THE SHAPE OF HIS OWN SOUL IN THE STONE, IS NOBLER THAN HE WHO PLOUGHS THE SOIL.
"AND HE WHO SEIZES THE RAINBOW TO LAY IT ON A CLOTH IN THE LIKENESS OF MAN, IS MORE THAN HE WHO MAKES THE SANDALS FOR OUR FEET."
BUT I SAY, NOT IN SLEEP, BUT IN THE OVERWAKEFULNESS OF NOONTIDE, THAT THE WIND SPEAKS NOT MORE SWEETLY TO THE GIANT OAKS THAN TO THE LEAST OF ALL THE BLADES OF GRASS;
AND HE ALONE IS GREAT WHO TURNS THE VOICE OF THE WIND INTO A SONG MADE SWEETER BY HIS OWN LOVING.
WORK IS LOVE MADE VISIBLE.
AND IF YOU CANNOT WORK WITH LOVE BUT ONLY WITH DISTASTE, IT IS BETTER THAT YOU SHOULD LEAVE YOUR WORK
AND SIT AT THE GATE OF THE TEMPLE AND TAKE ALMS OF THOSE WHO WORK WITH JOY.
FOR IF YOU BAKE BREAD WITH INDIFFERENCE, YOU BAKE A BITTER BREAD THAT FEEDS BUT HALF MAN'S HUNGER.
AND IF YOU GRUDGE THE CRUSHING OF THE GRAPES, YOUR GRUDGE DISTILS A POISON IN THE WINE.
AND IF YOU SING THOUGH AS ANGELS, AND LOVE NOT THE SINGING YOU MUFFLE MAN'S EARS TO THE VOICES OF THE DAY AND THE VOICES OF THE NIGHT.

Almustafa is saying immensely beautiful things, but the most important thing is missing. That is the misery of a poet: he comes to know as deeply as possible but he never reaches the very center. Only a mystic is able to reach to the very center. So although all these statements are beautiful, keep in mind that something is missing. And I am going to make you aware of what is missing.

I am not a poet. I can understand the beauty of poetry because I am a mystic; I am rooted in my own center, in my own being. I would love you to understand Almustafa's statements -- perhaps they will help you reach to the center, of which he himself is not aware.

And what I am saying about Almustafa, I am really saying about Kahlil Gibran. I have not spoken on him. For many years, again and again, I thought to give new blood and new life to his statements, but

whenever I saw that there was something missing, I wondered whether I would be doing justice to you if I simply commented on Kahlil Gibran without telling you that he is not an enlightened man. Very close, but even closeness is a distance. Unless you become one, the distance remains. But finally I decided that it is better to make Kahlil Gibran and his spokesman, Almustafa, complete and whole.

AND WHAT IS IT TO WORK WITH LOVE?
IT IS TO WEAVE THE CLOTH WITH THREADS DRAWN FROM YOUR HEART, EVEN AS IF YOUR BELOVED WERE TO WEAR THAT CLOTH.

It is a very loving attitude towards work but still it is not work that arises out of love, because the beloved is separate. And the one who is beloved today may not be tomorrow. The love that humanity knows can easily turn into hate. The ordinary love is a double-edged sword. When you are in love with someone... it may be God, but it does not mean that your love cannot turn into hate any moment.

Once a man came to me and he said, "I am a great believer in God."

I said, "I have seen you before. You were always complaining against God, what has happened?"

He said, "I was complaining because I didn't have a child. And I was praying for ten years continuously and God had no response to my prayers. I stopped praying, I stopped going to the temple. I felt cheated, deceived. It became clear to me that there is no God.

"But I was impatient. Just yesterday, a child was born. I wanted first to inform you -- because you know my ten years' misery -- that I am greatly happy. God *is*. Though he may delay his decisions for his own reasons which we know not, the prayer is always heard -- if not today, then tomorrow."

I said, "You are still impatient. The child can die also -- what will happen to your love and your trust and your belief in God? With the death of the child, your God will also die. He is born with the child, and with the child he will be gone, and you will hate him more than ever. Before, he was just not listening to your prayers but now he has taken away your long, long desired child."

He said, "Don't say such a thing!"

I said, "I have to say it to make you aware that your love for God is seasonal. Just like the seasonal flowers -- within weeks, they are there dancing in the wind and within weeks they are gone. Your love has not arisen from the center of your being. It is not an experience, it is just a bribe."

And by the way, I would like you to know that it is very difficult to destroy the ugly existence of bribery from this land because this land has been bribing even God for thousands of years.

People go to the temples and they say, "If our desires are fulfilled, we will offer you sweets, fruits. We will believe in you. The fulfillment of our desires is the only evidence that you exist."

That's why I say Kahlil Gibran is not a mystic yet. First, let us hear what Almustafa is saying:

IT IS TO WEAVE THE CLOTH WITH THREADS DRAWN FROM YOUR HEART...

The heart is better than the head, but you are not the heart. You are still deeper: you are the being, eternal being. The moment your head dies, your heart will also stop beating. Your head and your heart both belong to the body and to the world.

Only you, in your total purity of consciousness, belong to the eternal flow of life. Only you belong to God. And if you are basing your belief on some desires which are fulfilled... it is better than to believe because certain arguments have convinced your head but it is not yet the real thing.

You should love, not because of any reason; you should love because you are so overflowing with love. It should not be addressed to the beloved. And you all know -- your love goes on, up and down. The enemy can become your friend, the friend can become your enemy. You are not free, it depends on the object.

Your love is freedom only when it does not depend on any object but simply flows from your being for no cause at all. That's why it cannot be changed. It is going to be eternal. Whether God exists or not makes no difference, whether there is any beloved or not makes no difference. You will still be loving.

It is not a question of loving someone, it is a question of being love yourself. That does not come from the heart, it comes from a very deep source -- the ultimate depth of your being -- and showers over all: the deserving, the undeserving, the worthy, the unworthy. It makes no discriminations.

But that kind of love arises not because you have a beloved; that kind of love arises because you have

reached to your very innermost center. It comes out of meditation; that is the missing point. Otherwise, it is a beautiful poetry and what he is saying is significant:

IT IS TO BUILD A HOUSE WITH AFFECTION EVEN AS IF YOUR BELOVED WERE TO DWELL IN THAT HOUSE.

This is the poverty of the poet... once in a while, he makes the effort to reach to the stars but he goes on falling back to the earth again and again. His poetry is mixed -- sometimes it reaches to the open sky on the wing and sometimes it creeps on the earth. And unless you are a meditator, you will not be able to make the distinction, because his words are always beautiful. Just see: he is saying, *it is to build a house with affection*... but from where are you going to get affection?

And he says: *Even as if*.... Remember those two words: *as if*. It is all imagination: *Even as if your beloved were to dwell in that house. As if?* -- you are trying to create a hallucination around yourself.

When you see a beautiful sunset, you don't say "Look, it seems *as if* the sunset is very beautiful." Your "as if" is your doubt, your "as if" is simply your inference.

Just think: You love a woman or a man and you say, "It seem s as if I love you." Do you think this is going to convince the woman? If she's really a woman and not a bogus lady, she is going to hit you hard! *As if?*

But the difference is clear: the mystic speaks with an authority. The poet, at the most, can speak always rooted in "ifs" and "buts."

There is a great book by a very famous philosopher; its name is AS IF. The man is sincere. He does not say, "God exists." He says AS IF... "I think God exists."

Beware of these ugly words like as if. Either you love or you don't love, there is no middle ground.

IT IS TO SOW SEEDS WITH TENDERNESS AND REAP THE HARVEST WITH JOY EVEN AS IF YOUR BELOVED WERE TO EAT THE FRUIT.

The words are beautiful but the content, the substance, is on shaky ground. That as if means you are making a castle in the sand, believing that no wind is going to destroy it. But the winds don't follow your orders.

The religious man never uses the words "as if." It is the philosopher, the poet, it is the blind person who thinks *as if* there is light. He has not seen it, he has heard about it. Everybody is talking about it, perhaps they are right. But it is not his own direct experience and unless the experience is *direct* and YOURS, it is not liberating. It is going to create a bondage. It will make you a dreamer but dreams need sleep and unconsciousness.

IT IS TO CHARGE ALL THINGS YOU FASHION WITH A BREATH OF YOUR OWN SPIRIT.
AND TO KNOW THAT ALL THE BLESSED DEAD ARE STANDING ABOUT YOU AND WATCHING.

This seems to have some truth, at least in this city of the dead. But I will not call them "the blessed dead." There is only one blessing and that is life. It is pure mannerism, etiquette, that you call the dead "the blessed." Then what are you doing here? Why don't you get dead and become blessed? Living, you are cursed -- and a cursed man, once dead, becomes "the blessed."

Just the other day I told you that this is a temple of a living god. If you come here, come with your total being and participate with the people in their joy, in their song. But still I have seen on the chairs -- or have you removed the chairs? -- one lady... I will not call her a woman because "woman" is a respectable word; a lady is just bribed by the male chauvinists to function almost like the dead. I have seen one woman not participating in your song and in your joy. I don't see many dead people here; just one poor woman keeping herself apart, afraid to be joyous, afraid to merge and meet you in spirit.

I will have another look when I leave, whether the miracle happens or not. In the past it used to -- Jesus called Lazarus and after four days of living as dead, he immediately came out alive. There are still two hours for the dead lady to become a living woman.

And do you know, the word "lady" is ugly. It means a good lay. And the lady is supposed to lie down while making love, almost dead -- not moving, not showing her joy, not screaming. This is a very cunning strategy of man because he knows: the woman can have multiple orgasms. One man can have only one orgasm; his love is finished within two, three minutes. By that time, the lady has not even become warm enough, what to say about hot dogs?

For thousands of years, the woman has been exploited in such cunning ways. She has been told, "This is being graceful, to lie dead and suffer the whole agony." That's why all women, when you are making love to them, close their eyes. They don't want to see what is happening because they are not participants. Otherwise it is the most beautiful dance of meeting, of merging, of two lovers in oneness.

I cannot support the statement:

AND TO KNOW THAT ALL THE BLESSED DEAD ARE
STANDING ABOUT YOU AND WATCHING.

But in a Christian conditioning... Kahlil Gibran is a converted Christian; his forefathers changed their religion from Mohammedanism to Christianity. All the religions born outside of India believe that you have only one life, and then sit on trees -- blessed, dead -- or stand, as you wish, and watch for eternity until the last day comes, the day of judgment.

Jesus was asked again and again, "When is the day of judgment coming?" Because his apostles were greedy, they wanted to enter paradise as soon as possible. And Jesus lied to them, or perhaps he himself was living in an illusion.

He said, "Very soon. In your very life you will see the gates of paradise flung open. I will be standing with my father, God, indicating who has followed me -- he will be allowed in. And those who have not followed me will fall into the eternal darkness of hell."

This small statement made Bertrand Russell, who was born a Christian, very irritated and annoyed. He dropped out of Christianity and wrote a book, WHY I AM NOT A CHRISTIAN. Of all the reasons that he has given, this is the most important: that the whole religion is just without any sense of justice.

In one life, how many sins can you commit? If you go on committing sins every moment -- without eating, without drinking, without sleeping, for seventy years non-stop -- even then, you cannot commit enough sins in seventy years to deserve eternal hellfire. Eternal! There should be some justice.

Bertrand Russell himself said, "I have committed many things which can be condemned by Christians as sin and I have dreamed many things which can be also condemned as sin. My actions and my dreams both could be joined together -- the hardest judge could not send me to jail for more than four or five years."

Eternal condemnation to hellfire, with no exit, no way of coming out is sheer stupidity, nonsense, unreasonable. But a man like Kahlil Gibran is still burdened with the idea.

(A MAN IN THE AUDIENCE, A VISITOR, RISES TO LEAVE THE HALL.)

Look at this man... where are you going? And if you were going to leave this place, why have you come? These are the dead people! Look at his face ... and the woman I indicated -- they should not be allowed in. This is a congregation, this is not a film show!

But all the religions that have been born in India are more rational in this sense. They do not believe in one life, but in reincarnation. You go on being reborn again and again. The whole eternity is given to your life, without any beginning and without any end.

So I have been watching in the morning -- I don't see any dead soul watching from the trees. Just a few dead souls enter out of curiosity, or perhaps they are in plainclothes, just police dogs. But I will not tolerate anybody who is here out of curiosity, who is here as an observer, who is here as a detective, who is here as an informer. And you all have to be aware. Whenever you see somebody not participating, this is the last time he has entered this temple of God.

Often have I heard you say, as if speaking in sleep.... But that *as if* goes on. He's not certain what he is saying. He is simply assuming -- *as if speaking in sleep*:

"HE WHO WORKS IN MARBLE AND FINDS THE SHAPE OF HIS OWN SOUL IN THE STONE IS NOBLER
THAN HE WHO PLOUGHS THE SOIL.

Painters, poets, sculptors, dancers, are being awarded with Nobel prizes. Have you heard that a gardener who creates life, beautifies life, has received a Nobel prize? A farmer, who plows the field and brings nourishment to you all -- has he ever been rewarded? No, he lives and dies as if he has never been here.

This is an ugly demarcation. Every creative soul -- it does not matter what he creates -- should be respected and honored, so that creativity is honored. But even politicians get Nobel Prizes -- who are nothing but clever criminals. All the bloodshed that has happened in the world has happened because of these politicians and they are still preparing more and more nuclear weapons to commit a global suicide.

In a real, honest human society, creativity will be honored, respected, because the creative soul is participating in the work of God.

"AND HE WHO SEIZES THE RAINBOW TO LAY IT ON A CLOTH IN THE LIKENESS OF MAN IS MORE THAN HE WHO MAKES THE SANDALS FOR OUR FEET."

Our sense of aesthetics is not very rich.

I am reminded of Abraham Lincoln. He was the son of a shoemaker and he became the president of America. Naturally, all the aristocrats were tremendously disturbed, annoyed, irritated. And it is not a coincidence that soon Abraham Lincoln was assassinated. They could not tolerate the idea that the country had a shoemaker's son as the president.

On the first day, when he was going to give his inaugural address to the Senate, just as he was going to stand up, one ugly aristocrat stood up and he said, "Mr. Lincoln, although by some accident you have become the president of the country, don't forget that you used to come with your father to my house to prepare shoes for our family. And there are many senators who are wearing the shoes made by your father, so never forget your origins."

He was thinking he was going to humiliate him. But you cannot humiliate a man like Abraham Lincoln. Only small people, suffering from inferiority, can be humiliated. The greatest of human beings are beyond humiliation.

Abraham Lincoln said something which should be remembered by everyone. He said, "I am very grateful to you for reminding me of my father just before I give my first address to the Senate. My father was so beautiful, and such a creative artist -- there was no other man who could make such beautiful shoes. I know perfectly well, whatever I do, I will never be such a great president as he was a great creator. I cannot surpass him.

"But by the way, I want to remind all you aristocrats that if the shoes made by my father are pinching you, I have also learned the art with him. I am not a great shoemaker, but at least I can correct your shoes. You just inform me, I will come to your house."

There was great silence in the Senate, and the senators understood that it was impossible to humiliate this man. But he has shown a tremendous respect for creativity.

It does not matter whether you paint, sculpt, or make shoes; whether you are a gardener, a farmer, a fisherman, a carpenter -- it does not matter. What matters is, are you putting your very soul into what you are creating? Then your creative products have something of the quality of divine.

Except creativity, there is nothing divine.

BUT I SAY NOT IN SLEEP, BUT IN THE OVERWAKEFULNESS OF NOONTIDE, THAT THE WIND SPEAKS NOT MORE SWEETLY TO THE GIANT OAKS THAN TO THE LEAST OF ALL THE BLADES OF GRASS.

Existence treats everyone equally. The sun does not rise only for the rich people; neither is the full moon night dedicated to the presidents and prime ministers of the world. When the wind blows and brings fragrance, it does not bother whether you are a famous man or just a nobody.

Existence is pure communism, it treats everybody equally. The saint and the sinner are not demarcated. The water will not say to the sinner, "You cannot quench your thirst because you are a sinner. I am here for the saints." Just learn something from existence, because this is the only holy scripture. I don't know any other scripture which is holy -- but nature is innocent, pure, sacred.

If we had listened to nature, man would have been part of this tremendous equality, respect for all,

reverence for life. But man has forgotten the ways of nature, he has become absolutely unnatural. His misery is a by-product of his being unnatural.

> AND HE ALONE IS GREAT WHO TURNS THE VOICE OF THE WIND INTO A SONG MADE SWEETER BY HIS OWN LOVING.

But you will not find the names of those people in your history books, because they were not murderers on a great scale -- like Alexander the Great, who killed for no reason at all; just an idiotic desire to conquer the whole world. These conquerors cannot be creators. These are the most destructive people in the world.

The whole world's pressure is on Ronald Reagan to stop creating more nuclear weapons. But he seems to be absolutely insane. He is not listening to anybody. And these American politicians have been condemning the Soviet Union continuously. But the Soviet Union, seeing the stubborn attitude of Ronald Reagan, has stopped creating more nuclear weapons ten months ago. This needs courage.

Ronald Reagan and his company are a company of cowards. Now what is the point? -- when the Soviet Union was also creating nuclear weapons, there was some point... "Don't be left behind." The Soviets tried their best to convince them: "We are ready to reduce our nuclear weapons; you start reducing yours in the same proportion." Seeing that there is no possibility from a religious bigot and a political fanatic like Ronald Reagan, they themselves have stopped -- alone. This has raised their prestige all over the world.

Ronald Reagan is already a defeated soul. You have shown your cowardliness, and all your propaganda against the Soviet Union seems to be nothing but lies.

You will be surprised to know that I have been expelled from America for no reason, and the Soviet Union has invited me to their international book fair and said that if I cannot come, I can send anybody with all my literature: "We want the Soviet Union to know all the best literature of the world."

In America, nearabout one million dollars' worth of my books were being sold every year. But suddenly no bookseller, no chain stores -- who were continually saying that "your supply is not enough for our demand" -- are ready to put my books in their showcases. Who is a fascist country today? America has turned into a far more fascist country than the Soviet Union or Germany has ever been.

And Ronald Reagan is a very religious person, he is a fundamentalist Christian. What kind of religiousness is this? He is deceiving the beautiful American people and he is trying to destroy the whole world. The world has never before seen a worse criminal in power. Adolf Hitler is left miles behind.

But these names make history: Genghis Khan, Tamerlane, Nadir Shah. They have only destroyed.

I am reminded about Nadir Shah -- he had invaded India, and each night he wanted beautiful women and wine. The whole day he was killing people and at night, it was a celebration.

One night, his soldiers brought a prostitute who was very beautiful. She danced, and Nadir Shah was very happy. In the middle of the night, he said, "I am feeling tired, and tomorrow morning we are going to invade another country. So stop the dancing."

But the frail, young and beautiful woman said, "In the dark night, passing through a forest, I will have to go to my village. At least allow me to stay overnight. In the morning, when there is light, I can go."

He said, "Don't be worried. You are a guest of no ordinary person; you are a guest of Nadir Shah. I will make your path full of light right now! And he ordered his soldiers to put all the villages on fire on the way, all the trees on fire on the way, so the prostitute could go in full light. Twenty villages, with living beings who were asleep, were put on fire and the whole forest was put on fire to create a morning in the middle of the dark night -- just for the prostitute to go, because she was no ordinary person's guest.

These are names which make history. You will never come across in your history books those who are humble, silent, peaceful.

But Kahlil Gibran is right:

> AND HE ALONE IS GREAT WHO TURNS THE VOICE OF THE
> WIND INTO A SONG MADE SWEETER BY HIS OWN LOVING.

Except a loving heart, there is no greatness anywhere. And you all have the loving heart. You just have to be told that it needs to be opened, made available to existence -- to life, to people, to trees, to oceans, to everything that surrounds you.

WORK IS LOVE MADE VISIBLE...

Whenever you create, you are making your love for existence visible. But your religious saints are telling you to renounce the world.

In India, there are thousands and thousands of monks -- of Hindus, of Jainas, of Mohammedans -- but they are all uncreative. They don't even paint or write poetry. No, work is condemned, and these people who are the condemnors of life and its creativity are worshipped.

I have been asking people, "Where are you going?" And in India, to go to a saint is called *seva* -- service. They are going to serve the saint. The saint cannot work, cannot create, is the most useless person -- an unnecessary burden on a poor country -- and he needs service.

I used to know a very beautiful man, Magga Baba. He was so tired of these people continuously serving him, because there is a limit to everything. They wouldn't let him sleep! Ten persons are massaging him... he was such a simple, innocent soul that he would not say anything. "Let them do...."

But one night he disappeared. He used to disappear, not on his own accord. He was perhaps the only person who was continuously being stolen. Because one village had served him enough, some other village, finding the chance, would steal him. And he would not say anything. If they said to him, "Sit in the rickshaw," he would sit.

Many times he was found in different villages and brought back. But finally he got so tired....

I was a university student in those days, and once in a while I used to go to him -- just to sit by that silent man, because he never used to speak to anybody. But I was blessed that if there was no one else, he would whisper something into my ear. And the last thing he whispered in my ear was: "Tears are coming into my eyes because I will not be able to see you again."

I said, "What happened? Any indication of being stolen?"

He said, "No, I have got so tired of all these people who are serving me. I cannot sleep, so I am just going to disappear in the mountains. And I will not be coming back because humanity is not the place to live silently."

He was an enlightened being. But no history book will ever mention him. History seems to be obsessed with the murderers, with the powerful, with people who have created all kinds of nuisance in the world and have not been a help or a blessing but a curse.

If the new humanity arises, the first thing is to make bonfires of all the history books. Get rid of Alexander the Great, Napoleon Bonaparte, Ivan the Terrible, Adolf Hitler, Joseph Stalin, Benito Mussolini, Ronald Reagan. Don't let your children's minds be poisoned by these people!

History should take note of the creators, of people who are nobodies, but because of their nobodiness they have turned into flutes -- hollow bamboos. The wind blows and the flute turns the wind into a song. These are the people who love existence because they beautify it.

But all the religions are against life. They say, "Renounce life," and life includes work, life includes love, life includes everything. "Renounce life, because your renunciation of life is going to be, after your death, an entry into paradise." But it is always *after* death.

All these religious people and the politicians are angry with me for the simple reason that I am telling people that life is *herenow* -- not after death -- don't wait. And life is in love, life is in being creative, life is in understanding your innermost being. Because only then can you become a constantly overflowing source of beauty, love, and joy.

Who cares about life after death? Life is *before* death, and if you can live totally, there is no death for you. This is the experience of all those who have entered into silence. They have witnessed the greatest miracle: that their innermost core, their consciousness, is eternal. Life can take away the clothes, the bodies, but life cannot destroy you. But only the creator -- and a creator out of love -- transcends death.

WORK IS LOVE MADE VISIBLE.
AND IF YOU CANNOT WORK WITH LOVE BUT ONLY WITH DISTASTE, IT IS BETTER THAT YOU SHOULD LEAVE YOUR WORK AND SIT AT THE GATE OF THE TEMPLE AND TAKE ALMS OF THOSE WHO WORK WITH JOY.

If you cannot be a creator, if you cannot love work, if you cannot love life, then the only possibility for you is just to be a beggar. The lover is an emperor, the creator is an emperor -- without invading the whole world. He has invaded the whole universe out of sheer, loving creativity. But if you cannot do that, then at least just sit before the temple as a beggar.

Why is he particularly suggesting the temple? Because if the temple is a living temple -- and I mean by a living temple one where the master is still alive -- there will be seekers coming, lovers, creators, and you will be constantly seeing that they are as much human beings as you are. Perhaps you may start feeling ashamed of being a beggar. Perhaps one day you may wake up and enter the temple, not as a beggar but as a seeker of truth, as a seeker of love, as a learner of how to create.

FOR IF YOU BAKE BREAD WITH INDIFFERENCE, YOU BAKE A BITTER BREAD THAT FEEDS BUT HALF MAN'S HUNGER.
AND IF YOU GRUDGE THE CRUSHING OF THE GRAPES, YOUR GRUDGE DISTILS A POISON IN THE WINE.
AND IF YOU SING THOUGH AS ANGELS, AND LOVE NOT THE SINGING, YOU MUFFLE MAN'S EARS TO THE VOICES OF THE DAY AND THE VOICES OF THE NIGHT.

The song is continuous. The birds are singing, the flowers are singing. Whether you can hear it or not is a different matter. You think the flowers are not singing? You should think that you are deaf! Because I have heard them singing, dancing. Even in the dark night, the silence is a song. If you cannot do anything, at least allow existence to enter into your being. It will transform you.
I call the science of transformation, meditation.

Just sitting here, listening to the birds, is being filled with the eternal creativity.

I have been in this garden for seven years before I went to America. My people had planted small plants and now it has become really a jungle, so beautiful that you need not do anything -- just sit silently under the shade of a tree and feel what trees are whispering to each other. There is constant communion between the earth and the sky.

And if you have heard that whispering, your heart will start dancing with joy. That whispering will become your song of life. That whispering will make you understand the Song of Solomon.

It is a strange fact that in the Old Testament, which is the holy book of the Jews... they don't allow the New Testament in their holy book; the New Testament concerns Jesus and his teachings. In the Old Testament, there is only one thing which has any spiritual significance and that is the Song of Solomon. But Jews are very much afraid that people should know about that song. It is not discussed in their synagogues because it is a song of life -- not of renunciation but of rejoicing. It is a song of love. That is the only part of the Old Testament which is *really* religious. The Old Testament, without the Song of Solomon, has no worth, no value at all.

But the rabbis and the synagogues and the scholars are all concerned with the Old Testament and somehow feel ashamed that the Song of Solomon is there -- what to do with it? And it is the only beauty in the whole Old Testament, the very essence of spirituality.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #15
Chapter title: Beyond joy and sorrow

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BELOVED OSHO,
THEN A WOMAN SAID,
SPEAK TO US OF JOY AND SORROW.
AND HE ANSWERED:
YOUR JOY IS YOUR SORROW UNMASKED.
AND THE SELFSAME WELL FROM WHICH YOUR LAUGHTER RISES WAS OFTENTIMES FILLED WITH YOUR TEARS.
AND HOW ELSE CAN IT BE?
THE DEEPER THAT SORROW CARVES INTO YOUR BEING, THE MORE JOY YOU CAN CONTAIN.
IS NOT THE CUP THAT HOLDS YOUR WINE THE VERY CUP THAT WAS BURNED IN THE POTTER'S OVEN?
AND IS NOT THE LUTE THAT SOOTHES YOUR SPIRIT THE VERY WOOD THAT WAS HOLLOWED WITH KNIVES?
WHEN YOU ARE JOYOUS, LOOK DEEP INTO YOUR HEART AND YOU SHALL FIND IT IS ONLY THAT WHICH HAS GIVEN YOU SORROW THAT IS GIVING YOU JOY.
WHEN YOU ARE SORROWFUL, LOOK AGAIN IN YOUR HEART, AND YOU SHALL SEE THAT IN TRUTH YOU ARE WEEPING FOR THAT WHICH HAS BEEN YOUR DELIGHT.
SOME OF YOU SAY, "JOY IS GREATER THAN SORROW," AND OTHERS SAY, "NAY, SORROW IS THE GREATER."
BUT I SAY UNTO YOU, THEY ARE INSEPARABLE.
TOGETHER THEY COME, AND WHEN ONE SITS ALONE WITH YOU AT YOUR BOARD, REMEMBER THAT THE OTHER IS ASLEEP UPON YOUR BED.
VERILY YOU ARE SUSPENDED LIKE SCALES BETWEEN YOUR SORROW AND YOUR JOY.
ONLY WHEN YOU ARE EMPTY BE YOU AT STANDSTILL AND BALANCED.
WHEN THE TREASURE-KEEPER LIFTS YOU TO WEIGH HIS GOLD AND SILVER, NEEDS MUST YOUR JOY OR YOUR SORROW RISE OR FALL.

Kahlil Gibran sometimes touches almost the center of your being. But sometimes he misses the target completely. And those who understand only poetry will not be able to make the distinction when he is on the sunlit peaks and when he is just like you in the darkness of the valleys.

Yes, even when he is with you in the darkness of the valleys, he is a great poet. He can manage to make statements which sound very profound. But they are absolutely empty. Today's statements belong to that category -- beautiful poetry but utterly contentless.

My commentaries on Kahlil Gibran are going to be the beginning of a new sort of commentary. There are almost one thousand commentaries on SRIMAD BHAGAVADGITA, the Hindu holy scripture. They all differ from each other. And so is the case with other scriptures -- like Badarayana's BRAHMASUTRAS. They have been commented upon for centuries.

But there is not a single commentary in the whole world which finds statements which are not right or which are superficial. They are the commentaries of followers, and followers are always blind. They think everything that is written in SRIMAD BHAGAVADGITA has to be right.

Therefore I am saying this is the beginning of a new way of commentary. I am not a follower of anybody. When I see the truth, I am ready to die for it. It does not matter from whom it comes -- from Raidas, a shoemaker; or Badarayana, a great seer, perhaps the greatest Hindu who has some truth in him -- if I see that what is being said is superficial, I am not going hide it from you. And if I see there is something which is false, I am going to expose it to you.

All the old commentaries are false in a way. Everything is right -- the idea seems to be, "How can Badarayana be wrong?" So the commentators have been trying to manipulate words, to give them new meanings, new colors, just to protect the idea that Badarayana is consistently true.

I cannot do that. I may agree with anyone if truth is there. And I will disagree with anyone. However ancient and however respected, I am going to disagree, because to me it is not a question of the man who has written the book. It is a question of being always with truth and never allowing untruth just for the sake

of consistency.

Kahlil Gibran cannot be consistent, because he is a great poet -- but only a poet; he is not a mystic. He has not seen the reality in its totality. He has not experienced himself, his own individuality.

But he is a magician as far as words are concerned. Even in these statements, his magic is profound. But the meaning is missing.

THEN A WOMAN SAID, SPEAK TO US OF JOY AND SORROW.
AND HE ANSWERED:
YOUR JOY IS YOUR SORROW UNMASKED.
AND THE SELFSAME WELL FROM WHICH YOUR LAUGHTER RISES WAS OFTENTIMES FILLED WITH YOUR TEARS.

There is beauty in the words, poetry in the expression, but there is no profundity of meaning. This statement is true only for those who are fast asleep and unconscious. The statement is not true; it simply shows your sleepiness, your unconsciousness.

As far as the unconscious man is concerned, his joy is nothing but his sorrow unmasked because the unconscious man lives in contradictions. His joy and his sorrow are only two sides of the same coin. His laughter and his tears are not intrinsically different, they come from *the selfsame well....*

In one of the very important statements of Friedrich Nietzsche... and it is well to remember Friedrich Nietzsche at this moment because Kahlil Gibran was impressed by Friedrich Nietzsche more than by anybody else. In fact, he wrote the book, THE PROPHET under the influence of Friedrich Nietzsche's book, THUS SPAKE ZARATHUSTRA.

Friedrich Nietzsche, in ZARATHUSTRA says: "I laugh because I am afraid if I don't laugh, I may start weeping. My laughter is nothing but a strategy to hide my tears."

Have you observed that people who are very fat seem to be always more smiling, happy, joyous? What could be the reason? Fatness cannot create joy. But the reason is, the fat person goes on becoming more and more ugly and his eyes are full of tears. He knows his ugliness, he knows that he has missed the opportunity to be beautiful. To hide the fact, he smiles more, laughs more, appears always joyful. He may not be aware of the phenomenon because whatever unconscious people are doing, they don't know why they are doing it.

Just to emphasize the fact, I would like to remind you that Jews have the best and the most beautiful jokes in the world. And they are the people who have suffered the most. I have been in search for years to find a single Indian joke but I have not been successful; all the jokes are borrowed from somewhere else. Their origins are not India. Most of them come from the Jews.

It looks very strange: the race that has suffered so much for almost four thousand years, has been tortured in every possible way, has lived without a country, has been butchered, massacred, in millions... and yet they have the most refined jokes. The psychology behind it is that they want to hide their wounds. They want to forget their misery, their torture.

I have heard from one of my sannyasins who was in a concentration camp of Adolf Hitler in Germany. The war ended and just by chance, he survived. He told me... he is not a Jew. But when there are millions of people burned in gas chambers, who cares who you are? He used to live with a Jewish family, and he was also caught. He denied that he was a Jew, but who was there to listen?

He told me, "The strangest phenomenon that I saw in the concentration camp -- where thousands of Jews were reduced, humiliated, in such ugly ways as it has never been done before. First all their belongings would be taken; even a wristwatch was not allowed. Their clothes were taken. They had to stand naked -- men and women and children, in long queues -- to be medically examined, for hours. Still, they were joking and laughing. They were telling jokes to one another."

They knew their time to die had come. Tomorrow had never been more uncertain. Even when they were entering the gas chambers... and they knew that whoever had entered those chambers had never come back. They had seen thousands of people entering the gas chamber and within minutes, the chimneys of the gas chamber were releasing smoke. All those people had been killed through technology so quickly.

Just five minutes before entering the same chamber -- and they knew that it was the last time they would see the beautiful world, the trees, the flowers, the people, their children, their wife, their mother, their old father -- still they were telling jokes.

He was puzzled. He could not understand because he is a Hindu. He had gone to Germany to study. Just by chance, a rich Jewish family became interested in him -- and he was a man of genius -- and they asked

him, "Don't stay anywhere else. Be our guest." This is how he was caught.

But even more than the gas chamber and the concentration camp and all kinds of humiliations, the most puzzling thing for him was, "What kind of people are these Jews? Is this a time to laugh?"

India has no jokes of its own for a certain reason. It has never suffered the way Jews have suffered. For another reason, its religion teaches it to accept suffering as a punishment from God, because of your past evil acts. "Be patient, accept it. And you will be well rewarded after death."

But the Jews don't have any after-death. This is the only life they know. This is the only earth they know. These are the only people, the only trees, the only sun and moon they know. And they have been continuously tortured.

First they were tortured in Egypt as slaves. Moses must be honored as one of the greatest revolutionaries of the world; he provoked them to revolt. It was very difficult, because they had become accustomed to the misery. Have you seen all those great pyramids? They were created, not by Egyptians -- yes, they were created for Egyptian kings and queens, but they were created by Jewish slaves.

Even science is unable to understand how such huge blocks of stone... even today we don't have cranes to put them on top of a highrise pyramid. How did the Egyptians manage four thousand years ago? The credit does not belong to Egyptians. On the contrary, those pyramids are standing as a condemnation of the Egyptian kings and queens. They are their graves, but before a grave for a king or a queen was finished, thousands of Jews had died in making the grave, the pyramid.

Egyptian soldiers were following when the Jews were carrying those huge stones on their shoulders. And the burden was such that many would simply die because of the burden, would be crushed under the stone, under the rock. His dead body would be thrown by the side of the road and another Jew would be put in his place to carry the stone. Even if a thousand lives were needed to put the stone on top of the pyramid, it was perfectly okay. And on both sides, Egyptian soldiers were continuously beating people: "You are lazy! It is not because of the weight of the rock that you are so slow, you are simply lazy!" Many would die because of the beatings. They were treated in a far worse way than even animals have ever been treated.

Since those days, Moses had somehow managed to convince them that "You are God's chosen people, and I have come to liberate you." I know it was a fiction, but it was certainly needed because those Jews had lost completely the dignity of being human beings. Somebody had to convince them: "You are human beings -- not only human beings but the most superior human beings, the very chosen people of God. Just follow me out of Egypt and I will show you that God has prepared a beautiful land for you, Israel."

This was all beautiful fiction. But it worked, the Jews went out of Egypt. There was no Israel anywhere. For forty years, they wandered in the Middle East, the vast desert, without food, without water -- like beggars. And they were asking again and again, "Where is Israel? And how long is it going to take?"

My own insight is that, tired and weary, finally Moses reached the place that he showed to them -- "This is Israel." It was a barren land. In forty years, almost ninety percent of the original people who had left Egypt had died. Forty years is a long time. And when you are in misery, it becomes even longer.

Time is very elastic. When you are blissful it becomes very small: sitting with your friend, hours pass and it seems only minutes have passed. But hungry, thirsty, desert all around as far as human eyes could see -- no Garden of Eden. It was certain that people would die.

When Moses reached the place that he named Israel, he was surrounded by almost all new people, who had been born on the way. And there was such a gap. The generation gap that you talk about today was first felt by Moses and his people. Those new people had no idea who this fellow Moses was. There was no possibility of communication.

Hence, Moses had to leave the land with the new generation, with an excuse: "I am going to find one of our tribes which has lost its way somewhere in the desert." It was true. One tribe of the Jews had lost its way and reached Kashmir -- and Kashmir looks closer to God's garden than Israel, so they settled there, thinking that they had reached and all the others had lost their way in the desert.

Moses found them just at the very end of his life. He died in Kashmir. I have been to his grave... because there are only two graves in India -- one of Moses and another of Jesus -- on which the inscriptions are in Hebrew. And both graves are in one place, in Pahalgam in Kashmir. The word *pahalgam* means, "the village of the shepherd." Because Jesus used to say, "I am the shepherd and you are the sheep. Follow me: I will take you to your real home, your real land."

Pahalgam, in Kashmiri, means "the village of the shepherd." It is strange that Moses and Jesus should die in India, where there are no Jews. Both were Jews. Remember, Jesus had never heard the word "Christian." He had never known that he would be known as "Jesus Christ," because in Hebrew, there is no

such word as "Christ." He used to call himself "the messiah."

Christ is the Greek translation of the word *Messiah*. And of course, the followers became known as Christians. Otherwise, Jesus was born a Jew, lived a Jew, died a Jew. Two great Jews... strange mysteries of existence... had to come to a land where there were no other Jews. And it was good; otherwise they would have been crucified.

Jews cannot forgive Moses because he deceived them -- although he was the man who made them free of a long, long slavery. But he landed in a rotten place and then escaped. Seeing the situation, that after forty years this is the outcome... and he was so tired, naturally.

And they have not been able to forgive Jesus either because it is in his name that the greatest and the richest business has been founded -- Christianity. How can Jews forgive? Their own son has founded the greatest establishment, and it is in the hands of others.

Since those days, Jews have been in trouble. Israel is surrounded now by Mohammedans. Fourteen centuries before, it was surrounded by robbers whose whole business was to kill and rob... because the earth yields nothing to eat. Caravans passing through the desert were robbed, killed -- that was the only business of the desert people. First they tortured Jews as much as possible, and then came the Mohammedans. Mohammed transformed those same nomads into the religion of Islam.

After Mohammed, Israel has been surrounded. It is a small island in a vast ocean of Mohammedans. They have been torturing -- they tortured them so much, and finally took over their land. They even changed the name of Israel. Before 1947, its name was Palestine, it was a Mohammedan country.

And now, the ugliest politicians of America and Britain, after the second world war have managed -- because they were occupying Palestine -- to give the Jews back their land. And the Jews thought this was Christian generosity -- it was not. The truth is... although nobody says it, the truth is that the American politicians again put them into the same situation, where they will be tortured by Mohammedans continuously. Israel cannot exist.

And now it has become a problem of prestige. They have poured all their money into Israel, they have come from all over the world to live in their own land. And the Mohammedans are forcing them to go back -- "It is not your country."

The American cunningness has never reached higher than that. In such a sweet manner, they persuaded the Jews -- who themselves were asking, "We need a land, our own country." Now they are dependent on America. Israel is not a sovereign country -- can never be. If America stops giving them arms, the next day they will be massacred. So this is good business and good politics. America got rid of its own Jews. It is a fanatic Christian mind, but they found a very clever way of getting rid of Jews without killing them.

Adolf Hitler killed six million Jews but he was at least straightforward. America has put all the Jews, for centuries to come, in the position to be continuously in a gas chamber. And any day America can decide that "We cannot waste more arms. We have helped enough." And they are not helping for free; the American Jews are paying. They are the greatest customers for all the old, rotten weapons which cannot be used by America. They are being sold to the Jews. And they will remain in constant need, and in constant paranoia.

Still, they laugh the best. They go on finding beautiful jokes. The psychology is simple: their whole being is full of tears and they don't want it to be exposed to the world. Any excuse to laugh is enough for them. That's why I say Kahlil Gibran's statement is superficial.

This contradiction between laughter and tears, between joy and sorrow is just a part of the mind. Mind cannot live without contradictions.

But Kahlil Gibran knows nothing beyond the mind. Once in a while, he has glimpses of the heart which is only a mid-way stopover. It is not your true being. Of course, it is better than the mind but don't be deceived by it, because it is also part of the same body as mind is. Your mind and your heart both will die with the death of the mind.

Find out that which is not going to die -- then you will know there is no contradiction. When a Gautam Buddha smiles, he is not hiding tears. In fact, if a Gautam Buddha weeps, sheds tears, you will find in those tears also the same laughter, the same smile, the same fragrance. They are not out of sorrow. Neither are they hiding sorrow nor are they arising out of sorrow; they are arising out of overflowing joy.

The laughter is joy, and the tears are also joy for a man who has known the beyond, for the man who is enlightened.

And how else can it be? Kahlil Gibran is asking, "This is the only way it can be. How else it can be?"

THE DEEPER THAT SORROW CARVES INTO YOUR BEING, THE MORE JOY YOU CAN CONTAIN.

This is absurd, absolutely wrong.

Kahlil Gibran lived his whole life in America. Although he was born in Lebanon, he lived in America. It is one of the calamities of history that only the East knows the secret of meditation; the West has no awareness of it.

If Kahlil Gibran had been in the East, he would have touched the same heights of consciousness as any Lao Tzu, as any Bodhidharma. And he was more articulate than Gautam Buddha or Mahavira. If he had touched all those heights and remained on them, he would have been the greatest man on the earth, because neither Buddha has that poetry nor anybody else. But they know the truth.

He is saying, *and how else can it be*? It has been!

I say unto you: and it can be! And it can be to everyone who is ready to seek and search. It is not a question of being a poet. Poetry is a talent, just like painting is a talent or sculpture is a talent. But to know yourself is your fundamental right -- the only fundamental right which cannot be interfered with by any government, by any atomic energy, by any nuclear weapons. They can destroy you, but they cannot destroy your beyond. Your beyond is part of the whole existence. And there is no contradiction, ever. In the words of Gautam Buddha, he says: "Take the water of the ocean *anywhere* and the taste is the same, always the same."

Because Kahlil Gibran does not know anything about meditation, he thinks that *the deeper that sorrow carves into your being*, the more joy you can contain. If you are unaware of the possibilities of meditation, you will find it difficult to disagree with him. But I disagree at this point, and disagree absolutely. There is no question of any compromise or negotiations -- he's wrong. He does not know that there is a place in your being which is not reached through deepening your sorrow but which is reached by silencing your mind, by filling your heart with love.

Then only -- in that silence, in that love-filled silence -- blossom the flowers of eternal joy, life, beauty. You reach the realization of your potential. Then you are not afraid of Hiroshima or Nagasaki, and you are not afraid of Adolf Hitler's gas chambers, and you are not afraid of Ronald Reagan's nuclear weapons. Because they can only take away that which is not yours.

They cannot destroy anything which is really yours. Your body, mind, your heart -- all have been given to you by your parents, by other bodies. What is not given by your parents is your being, which has its own history of being in many bodies, having many minds and many hearts, and will have its own history. Even if this planet is destroyed by these idiots who are in power, your being will be on some other planet. There are fifty thousand planets in the world where life exists.

The man of meditation is absolutely fearless.

IS NOT THE CUP THAT HOLDS YOUR WINE THE VERY CUP THAT WAS BURNED IN THE POTTER'S OVEN?

Beautiful words. It hurts to criticize Kahlil Gibran but I am helpless. Do you see the fallacy? He is saying: *is not the cup that holds your wine the very cup that was burned in the potter's oven?* The cup was burned in the potter's oven, not you. So in what way can the sorrow of the cup being burned in the potter's oven create a depth in you which can contain joy?

You will have to be burned in the potter's oven, not a cup. What relation is there? The cup can be broken -- you will not be broken. The cup can be thrown away -- you will not be thrown away. You are not the cup. And strange, that you are trying to attain joy because of the misery and pain of the cup!

But nobody wants to go through fire. And meditation is certainly going through fire, because it has to burn your rubbish, which is filled into your head. It will have to cleanse your heart, with which you are clinging as if it is your treasure. It will have to make you nude, because the clothes that you are wearing are nothing but your misery and pain, anxiety and anguish.

Passing through the fire of meditation, everything that is not your authentic reality, everything that is borrowed, will be burned. Then what remains is the most essential, the immortal. Even death cannot destroy it. But nobody wants to go through the fire.

I am reminded of something which the police commissioner should know. The Hindu reincarnation of

God, Rama, was fighting against his enemy Ramana, because Ramana had stolen his beautiful wife, Sita, and kept her imprisoned in a beautiful garden.

He did not misbehave with her. With all respect due, all her needs were fulfilled and she was treated as a queen -- she *was* a queen. The fight was with Rama, not with Sita.

After three years of continuous war, Rama conquered the enemy. Sita was released... and you come across one of the most ugly scenes in the Hindu scriptures. Because the first question Rama asked is a question any male chauvinist will ask: "Are you still pure? And if you are pure, you will have to pass a fire test. You will have to go through fire, and if you come alive out of the fire, I will accept you. If you don't come out alive, the question of acceptance does not arise."

But I say this is one of the ugliest scenes in this most-loved Hindu scripture, RAMAYANA, the story of Rama -- because he is asking about the purity of Sita; he's not giving any proof of *his* purity. And it is a well-known fact: a woman can remain celibate very easily because she has every month, a periodic release of her sexual energy. But man is in difficulty, he does not have the same kind of release. His sexual energy goes on accumulating and goes on becoming more and more burdensome. It has to be released.

If he was really a man of understanding... Hindus think he is the incarnation of God. I am saying only if he was a man of *understanding* he would have followed Sita, hand in hand through the fire, to give her the proof of his purity.

But it is a male chauvinist society and all your religions are male chauvinist -- they are created by men and they are dominated by men. And the innocent Sita does not even ask, "And what about you? Just as I have been three years away from you, you have been three years away from me. We are in the same position. In fact, I was imprisoned and the man who imprisoned me, your enemy, is one of the most-learned men India has known.

"He has not even touched my body. And I have been treated as a queen. He gave me his best garden, his best palace to live in. But you were free -- what about your purity?"

No, Sita did not ask that. That is her humbleness, that is her beauty and grace. Rama has fallen far below Sita. She passed through the fire without any question.

I am saying this so that the police commissioner should know why I criticize other religions -- because they are my past too; the whole past of man is my past. I am entitled to look back and see where man has gone wrong, and no third-rate government servant is going to prevent me.

And even after giving the fire test, when Rama came back with Sita to his capital in Ayodhya, he again behaved brutally. A washerman's wife did not come home in the night. And when in the morning she came home, the washerman said, "Get lost! I am not a Rama to accept a wife who has been three years in the hands of the enemies."

It was reported to Rama, that "A washerman has criticized you." Sita has given the proof before thousands of eyewitnesses, but just a washerman's criticism... and she's pregnant now, but Rama throws her into the forest, into a commune of brahmin students. And this has been told for centuries to this country -- "What a great sacrifice he made!"

I am amazed. Is this sacrifice? or just a greed for the kingdom? Is this sacrifice? or just a greed for respectability? He is a coward! He neither followed her into the fire nor he followed her to the forest. He could have said, "If the people of my capital are suspicious of me, I renounce this kingdom but I cannot renounce a woman who has passed a fire test before thousands of eyewitnesses."

He is greedy for the kingdom, he is greedy for respectability. And who is sacrificed? Sita is sacrificed. And people are being told, "Look at the great sacrifice Rama made."

To sacrifice anybody else is very easy. If he had sacrificed himself, the kingdom, the respectability, I would have loved him as one of the great men, a great soul. But if someone says to me that knowing all the facts, I should accept him as a reincarnation of God, I refuse. He is not even a human being. He's subhuman, just a politician.

And you say to me that I should not criticize? I criticize because I want to purify the path for humanity, for the future. Otherwise, we will go on repeating the same idiotic ideas.

I am not against anybody. I am simply concerned that the new man should not be burdened with the rotten past. My criticism is not basically of the past, my criticism is in favor of the new man -- to prepare the ground for the new humanity. Nobody can prevent me.

AND IS NOT THE LUTE THAT SOOTHES YOUR SPIRIT THE VERY WOOD THAT WAS HOLLOWED WITH KNIVES?

Because he has no understanding and is not capable to say, "I do not know the answer to your question...." That would have been far greater, if Almustafa had said to the woman, "Your question -- you will have to seek someone else for its answer, I don't know." But he is trying to hide his ignorance with beautiful poetry.

And is not the lute that soothes your spirit the very wood that was hollowed with knives? The lute is hollowed with knives -- not your heart, not your being. So if it soothes... it is not a spiritual growth. It does not soothe your spirit, as he says; it soothes only your head. And not because of the knives, not because of the pain that the lute has to go through. How are you connected with lutes and with cups?

I am simply amazed that even a man like Kahlil Gibran is not aware of what he is saying, and nobody has ever objected to it. Because if Kahlil Gibran is not aware, what to say of the people who are reading Kahlil Gibran all over the world? His beauty, his beautiful poetry -- and they are hypnotized by it.

But nothing can hypnotize me. And I don't make any distinction: if I see something is wrong with Rama, I am going to hammer him. If I see something is wrong with Jesus, I am not going just to remain silent so that Christians are not annoyed with me, so that my communes are not destroyed, so that my sannyasins are not being prevented, so that I am not harassed, tortured in every possible way, punished for no crime at all.

And the doors of all the countries are closed, I cannot enter. I am not coming with a army... but don't force me, because I can manage to come with an army too. And armies don't need visas.

Kahlil Gibran was never a disciple. Hence, he has no understanding of many things which only disciples can have. He was never a master so he is not aware of the total truth. He was never a mystic. He was only a great poet. And I have chosen him for my commentaries so that I can show you -- don't be deceived by beautiful words. Always look inside, whether they contain anything. Don't be bothered by the containers -- the containers can be very beautiful, very aesthetic, and inside? There is nothing but darkness and emptiness.

And Kahlil Gibran is the right person to choose, because sometimes he flies like an eagle across the sun and sometimes he is just sitting in his nest. But you will not be able to make the distinction. And my effort is to make you aware so that even the greatest poet cannot deceive you, even the greatest name cannot make you afraid -- "How to say that Mahavira can be wrong, or Gautam Buddha can have missed the point?"

WHEN YOU ARE JOYOUS, LOOK DEEP INTO YOUR HEART, AND YOU SHALL FIND IT IS ONLY THAT WHICH HAS GIVEN YOU SORROW THAT IS GIVING YOU JOY.

This is too ordinary. It would have been good if he had not said it, it is below him. Everybody knows it -- that it is the same thing that gives you joy but when you lose it, it gives you sorrow. What great discovery is there?

WHEN YOU ARE SORROWFUL, LOOK AGAIN IN YOUR HEART...

There is no need to look again and again into heart. These are such obvious facts:

AND YOU SHALL SEE THAT IN TRUTH YOU ARE WEEPING FOR
THAT WHICH HAS BEEN YOUR YOUR DELIGHT.

I say unto you, never look into the heart unnecessarily! Because that may become your habit, so anything stupid and you start looking into the heart. For such superficial things, even just an ordinary mind, a retarded mind is enough. So look into your retardedness -- if you need; otherwise without looking... these things are so superficial, but if you feel that you *have* to look in, then look in your retarded mind. Leave the heart for those moments when your mind is impotent, when even the greatest mind is helpless. Then, and only then, look into your heart.

Here, Kahlil Gibran makes looking into your heart just like whenever you feel nervous, you look into your pocket for a cigarette so that you can start smoking and get engaged in smoking and forget the problem, and the anxiety and the nervousness. People are smoking because of their nervousness.

The heart is a sacred shrine. Knock on the doors of the heart only in moments when your mind feels that it is beyond its capacity.

But not a single time does he mention, "Look into your being." He is not even aware of it, that all profound truths and secrets are not contained in the heart. There will come a moment when even the heart cannot help you. Then Kahlil Gibran has no answer for you. But I have an answer:

Then, go beyond the heart. Look into your own being.

But these should be very rare occasions. They should not be made habitual: that which is giving you sorrow, that which is giving you joy....

WHEN YOU ARE SORROWFUL, LOOK AGAIN IN YOUR HEART, AND YOU SHALL SEE THAT IN TRUTH YOU ARE WEEPING FOR THAT WHICH HAS BEEN YOUR DELIGHT.

SOME OF YOU SAY, "JOY IS GREATER THAN SORROW," AND OTHERS SAY, "NAY, SORROW IS THE GREATER."

Yes, there are only two kinds of philosophies in the world. There are pagan philosophers, who have disappeared from the world. They say, "Eat drink and be merry, because joy is greater than sorrow. Let your life be a constant pleasure, women and wine, and there is no other truth. Don't waste your time."

But these pagan philosophers have disappeared, because all the priests of the world are against them. If they are right, then who is going to listen to the priests in the temples, in the mosques, in the churches? Just go into a church and see, and you will be surrounded by sorrow. Poor Jesus Christ hanging on the cross -- certainly you cannot dance in a church. It will be so out of place. You cannot sing a song of love in a church, you cannot have a belly laughter in a church. The church is almost a graveyard. Sit there as if you are dead, sad, sorrowful. This is thought to be religion.

That's why you don't see your saints smiling. You will be surprised if you find your saint, whom you have been worshipping, playing cards. You will say, "My god, and I used to think that this man is a great saint." But I don't see any contradiction. Why can't a great saint play cards? Yes, he will play cards without cheating, that I understand.... But you will not allow your saints to dance.

But I say unto you: unless a saint is able to dance, he knows nothing. He is just a corpse, who died long before. Don't go near such people because they can be infectious. They may be carrying many diseases -- sadness is a disease, sorrowfulness is a disease.

You will never become young if you cannot laugh, if you cannot love, if you cannot dance, if you cannot sing.

I was in a city and a small boy, maybe ten years old, was being initiated as a Jaina monk. Now, Jaina monks are the sickest people in the whole world. I asked the parents of the child, "Are you mad? You are still producing children and you are feeling very glad and very proud that your ten-year-old young boy is going to become a Jaina monk. But do you understand the implications? You have taken away from your boy, his youth. From ten years, he has simply taken a quantum leap; he will be seventy years old. Sixty years you have taken from his life.

"He will never be able to love. He will never be able to see the beauty of existence. He will never be young. You are making him old! You are all murderers and you are feeling very proud. And because of your pride, that innocent boy is ready, without understanding anything of what he is going to do, to become a monk."

But they were angry at me. They told me that I should leave their temple. I said, "This is not a temple. I am going to inform the police that a few people are killing a young boy of ten years and they should be stopped. Let him grow. Let him find his own sky, and if one day he finds something more beautiful, something more youthful, something more nourishing, something that brings a song to his lips and a dance to his feet, *then* he will be a saint."

But people are so blind, so utterly blind -- they cannot see simple facts of life. All these religions say: "*Nay, sorrow is greater,*" because your tears will wash away your crimes. What crimes have you committed?

It was a constant problem with my father -- he would tell me, "Now you are not a child. You should start going to the temple, you should start worshipping. You should start prayers."

But I said, "For what?"

He said, "Just to wash all your crimes away."

I said, "This is strange. I have not committed any crime, still I have to wash?"

I told him: In a small school, before small children, a Christian priest was telling them that if you live without any sin, if you drop and renounce all that is against religion, you will be immensely rewarded in the other world. And then he asked the boys, "What is the way to enter into the kingdom of God?"
A small boy stood up. He said, "First commit sins."

He said, "What? I have been wasting my whole time telling you, `Renounce sins'!"

"But," the boy said, "I have not committed any sin. How can I renounce something which I don't have? First let me commit all the sins. Please teach us how to sin. When we have sinned enough, we will renounce them and enter into the kingdom of God."

That was the last time. My father said, "I am finished. You don't harass me."

I said, "Strange... YOU harass me! I have never told you to go to any temple. I don't care about what happens after death. My own concern is, what is happening now? And if you have committed a crime, sins, it is your problem. You should go to the temple, you should pray, but let me live my life. And if I feel that this is a wrong life, I will renounce."

Thirty years, forty years must have passed since this dialogue with my father but I have not found yet that life is a crime or a sin. The longer I have lived, the deeper I have lived, I have found that those people are unfortunate who have renounced life. Because the kingdom of God is not in renouncing life but in rejoicing life, uncovering... just like you peel an onion. Go on peeling and you will find, in the end, pure emptiness in your hand because the onion is nothing but layers upon layers, layers upon layers -- so is life. Go on peeling it. Go on living it deeper and deeper and deeper, and finally you will have the emptiness Buddha calls the ultimate truth in your hands. You have already entered into the kingdom of God.

BUT I SAY UNTO YOU, THEY ARE INSEPARABLE.

Again he comes to the same viewpoint, that joy and sorrow are inseparable. So neither joy is greater nor sorrow is greater; they are inseparable.

And it is true for the blind, for the sleepy, for the unconscious. But those who are alert just a little bit can transcend both. They are inseparable -- so the moment you transcend sorrow, you also transcend joy. In their transcendence is silence, is peace, is blissfulness, is benediction.

Kahlil Gibran has the capacity to transcend this superficial, intellectual understanding -- because there are moments when he rises above it -- but he goes on falling back.

TOGETHER THEY COME, AND WHEN ONE SITS ALONE WITH YOU AT YOUR BOARD, REMEMBER THAT THE OTHER IS ASLEEP UPON YOUR BED.

He's right as far as the ordinary, asleep humanity is concerned. But he is not right as far as a Gautam Buddha is concerned or a Mahavira is concerned or I am concerned.

VERILY YOU ARE SUSPENDED LIKE SCALES BETWEEN YOUR SORROW AND YOUR JOY.
ONLY WHEN YOU ARE EMPTY ARE YOU AT STANDSTILL AND BALANCED.
WHEN THE TREASURE-KEEPER LIFTS YOU TO WEIGH HIS GOLD AND SILVER, NEEDS MUST YOUR JOY OR YOUR SORROW RISE OR FALL.

I say to you that mind can be balanced -- if your sorrow and your joy are balanced, you will find yourself at a standstill -- but this is not the dance I am talking about. This is not the ecstasy I am talking about. This standstill is a kind of death. You have not transcended -- it is just that the scales are balanced.

AND WHEN THE TREASURE-KEEPER LIFTS YOU TO WEIGH HIS GOLD AND SILVER, NEEDS MUST YOUR JOY OR YOUR SORROW RISE OR FALL

-- and I say to you, this is absolute nonsense. It will happen if you are at a standstill, just because of the balance -- fifty percent joy, fifty percent sorrow. Naturally, you are neither joyful nor sorrowful. You will

feel a kind of indifference, a dullness.

This dullness is not spiritual. You will find such dull people all around. They look utterly bored. Because even if they are sorrowful at least something is happening; even if their eyes are full of tears, they show a sign of life. Or if they are joyful, smiling, laughing -- although it is all superficial, it is better than being at a standstill.

Whenever you are at a standstill, you have accepted that life is nothing but boredom. That's what Jean Paul Sartre says, "Life is boredom." He must have come to a standstill. It has nothing to do with life, it has something to do with his inner balance between joy and sorrow. If you feel bored, it is time that you should start moving. It means you have stopped; you are no more breathing, your heart is no more beating.

If you want to remain superficial then choose anything -- either joy or sorrow, because whatever you choose, you have chosen the other too. Today you may be joyful, tomorrow you will be sorrowful, because life always keeps balance. But it has nothing to do with spiritual growth.

Spiritual growth is going beyond joy and beyond sorrow. In other words, spiritual growth means going beyond all contradictions.

Only in that space which is non-contradictory, non-dual, do you experience the truth, the god that is hidden inside you. It is very close. Just a little intelligence....

But you will be surprised: not a single religion has emphasized the fact that intelligence has anything to do with religion. I have been wasting my eyesight, looking into all kinds of rubbish from all over the world but I have not found a single place in any holy scripture which says that intelligence is the most important religious quality. They all say belief, faith, is the most fundamental quality. And both are against intelligence.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #16
Chapter title: From house to home from home to temple

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BELOVED OSHO,
THEN A MASON CAME FORTH AND SAID,
SPEAK TO US OF HOUSES.
AND HE ANSWERED AND SAID:
BUILD OF YOUR IMAGININGS A BOWER IN THE WILDERNESS ERE YOU BUILD A HOUSE WITHIN THE CITY WALLS.
FOR EVEN AS YOU HAVE HOMECOMINGS IN YOUR TWILIGHT, SO HAS THE WANDERER IN YOU, THE EVER-DISTANT AND ALONE.
YOUR HOUSE IS YOUR LARGER BODY.
IT GROWS IN THE SUN AND SLEEPS IN THE STILLNESS OF NIGHT; AND IT IS NOT DREAMLESS.
DOES NOT YOUR HOUSE DREAM? AND DREAMING, LEAVE THE CITY FOR GROVE OR HILLTOP?
WOULD THAT I COULD GATHER YOUR HOUSES INTO MY HAND, AND LIKE A SOWER SCATTER THEM IN FOREST AND MEADOW.

WOULD THE VALLEYS WERE YOUR STREETS, AND THE GREEN PATHS YOUR ALLEYS, THAT YOU MIGHT SEEK ONE ANOTHER THROUGH VINEYARDS, AND COME WITH THE FRAGRANCE OF THE EARTH IN YOUR GARMENTS.
BUT THESE THINGS ARE NOT YET TO BE.
IN THEIR FEAR YOUR FOREFATHERS GATHERED YOU TOO NEAR TOGETHER. AND THAT FEAR SHALL ENDURE A LITTLE LONGER. A LITTLE LONGER SHALL YOUR CITY WALLS SEPARATE YOUR HEARTHS FROM YOUR FIELDS.
THEN A MASON CAME FORTH AND SAID, SPEAK TO US OF HOUSES.

The first thing I would like to be remembered by you is that a house and a home are two absolutely different things. Because the question is coming from a mason, he knows only of building houses. Houses are dead. Unless they are filled with your love, your silence, your song, unless your house becomes a reflection of your dancing heart, it remains dead.

But the moment there is love and there is gratefulness and there is celebration, a house is no more a house -- it becomes a home. It is alive. It starts breathing. It becomes filled with all the fragrance that you create.

There is one step more -- when the home becomes a temple. But the poor mason cannot ask these questions.

When your meditativeness goes to such depths that you start feeling within yourself pregnant with God, the home becomes a temple. But millions of people are so unfortunate, they go on living in houses. Even to transform a house into a home seems to be difficult for them. And because they cannot transform their home into a temple, that's why they need temples to be created, churches to be created, cathedrals to be created as the dwelling places of God.

But I say unto you: No church, no temple, no synagogue can become a dwelling place of God if you have not first already become a dwelling place of godliness.

If this series of transformations happens -- from house to home, from home to the temple -- the world will need no churches, no temples, no mosques. People go to the temple -- this is absurd. The temple has to come into their heart, and transform the whole place of their dwelling into a sacred, holy, divine place.

It is said that when Moses was forced too much by his followers -- "How long is it going to take to reach the city of God, to the divine land, Israel? Why don't you go and ask God himself? because you have been telling us that you are just a messenger, and the message is not yours but God's. It is time enough, it seems we are on the wrong path."

Moses said, "I will go, but no one should follow me because one can meet God only in absolute aloneness."

So the whole caravan of the Jews waited in the valley when Moses went on the mountaintop of Sinai. There, he came across a strange phenomenon. He did not see God but he saw a miraculous thing: a green bush... surrounded with flames, and yet the bush was green. It should have been burned long before, and yet the bush was full of fragrant flowers.

He could not believe his eyes. To have a better look, he went closer to the bush. As he was coming closer, a voice was heard. He could not see whose voice it was. But the voice said, "Moses! Leave your shoes and yourself outside this sacred place. Only then you can enter."

It may be a parable -- most probably it is -- but it has a profound truth. The fire of God never destroys. It is cool, it is nourishing. And secondly, where this silent, cool, nourishing atmosphere is created, the place becomes sacred -- a temple. And of course, you have to leave your shoes and yourself outside the sacred place. It shows the way that if you leave your shoes outside your house, it has become a home. But if you can leave yourself too, with the shoes, it has become a temple. Then you are walking on holy ground.

I am not concerned with the historicalness of the story. I am concerned with the essential truth that it contains. But it is strange that Almustafa does not make the distinction between a house and a home and a temple. Perhaps he himself is unaware.

AND HE ANSWERED AND SAID:
BUILD OF YOUR IMAGININGS A BOWER IN THE WILDERNESS ERE YOU BUILD A HOUSE WITHIN THE CITY WALLS.

Rather than making the mason aware about the science of transformation, he starts talking about making

houses in the wilderness. But they will still be houses, and if everybody makes his house in the wilderness there will be no wilderness. Soon there will be restaurants and discoteques and cinema halls and prostitutes and politicians. The whole gang that he is afraid lives in the city, will create a city around you.

In India, for centuries people have traveled on foot to Badri Kedarnath. The Himalaya is so virgin, so pure, so unpolluted by man and his stupidities. And there was a suggestion that because so many people go -- and it is dangerous, the footpath is narrow and many have died and never returned -- it would be better to make a road.

Now the road has been made. People don't go on foot, they travel by bus. At each stop, there is a restaurant, tea shops, vendors of all kinds of things. They have destroyed the beauty. Now Badri Kedarnath is no more the same sacred place it used to be. Because it is not the place that is sacred. It is the heart full of love -- so full of love that it is even ready to die -- that makes the place a sacred place.

Now going in a bus, with all the facilities available by the side of the road... one beautiful phenomenon has been corrupted. And the people who have corrupted it think they are serving God because now more people can go there. Now Badri Kedarnath is always crowded. These are not the right people. Their only qualification is that they can afford a ticket for the bus. But the people who used to go on foot were given a farewell by the whole town, because there was not much possibility of their returning. The path was dangerous, the height was dangerous, but they had heard some call, and they were ready to sacrifice their lives for it. They were brave people.

Then, in the silence and eternal peace of the Himalayan peaks, Badri Kedarnath was a totally different phenomenon. It was a temple. Now it is not even a home. It is just a house surrounded by all kinds of business people, shops. Whatever you want you can get. It has become a bazaar. Now only idiots go there, or tourists, which means the same. It used to be a spiritual pilgrimage because of its risk, because you had to put yourself aside -- all your fears of death, you had to drop.

In a superficial way he is right:

BUILD OF YOUR IMAGININGS A BOWER IN THE WILDERNESS
ERE YOU BUILD A HOUSE WITHIN THE CITY WALLS.

The cities have become prisons. The nations are bigger prisons. The whole of humanity is living imprisoned without being aware of the fact. Do you think Poona is a place where people live? It is a prison.

Just the other day, one newspaper has published a threat from the same man who is conspiring with the police commissioner and others. He has failed in his first attempt... but what kind of city is this? I have never committed any crime in this city or anywhere else in the world. The police have the record of seven years of my being here. Tired, I reached here, and within hours I was ordered to leave the city in thirty minutes because I am a danger to the peace of the city.

The police commissioner must have been thinking that just as he goes on behaving with other people, who don't have any pride of being.... I refused to move! I wanted to know -- what is the crime that I have committed? I have been here for seven years....

Seeing that now he has got into trouble... and I made it clear to his officers who came that he would have to face me in court, and prove on what grounds he is saying that I am going to disturb the peace of the town. In fact, *he* is disturbing the peace of the town, in conspiracy with Hindu chauvinistic *gundas*, hooligans, criminals. Seeing that he would have to defend his action, he immediately suspended it.

Vilas Tupe, the leader of an ugly bunch, has threatened again -- now he has found a new threat, but the mans seems to be utterly unintelligent. He has to be, because no chauvinist, Hindu or Christian or Mohammedan, can be intelligent. It is impossible for intelligence and fanatic attitudes to coexist.

Now the threat is that every sannyasin coming from outside India should first have to go through a medical examination for the disease AIDS. Why is he afraid of AIDS? Is he a homosexual? Does this city consist of homosexuals?

And before his threat, I already knew that if he failed in his first attempt, the second attempt was going to be a medical examination by the same kind of chauvinist Hindu-minded doctors. If he can find the police commissioner to support him, he can also find doctors to support him, because he is nothing but a nuisance. Seeing the possibility of it, I had already ordered all the centers, informed all our newspapers and magazines around the world to publish it, that whoever is going to Poona should have with him a certificate from the medical authorities that he has no AIDS, that his test is negative.

But in Poona, there are also other institutes where people from all over the world come. The threat is only for my people, not for the people who are studying in the Max Mueller Institute, not for people who are studying yoga with Iyengar. Can you see the stupidity?

And secondly, my people are not interested at all in being in love with these ugly and dead people. The danger is not from my people to the city, the danger is from the city to my people. And I demand that the newspaper, TARUN BHARAT a Marathi daily, should take its statement back, with an apology. Are you sure that in Poona there are no homosexuals? Has there been any kind of medical examination for all the people of Poona? Particularly the Hindu monks, the *shankaracharyas*, the Jaina monks, Acharya Tulsi and others... and their number is not small -- it is almost more than twenty million people in the country.

They believe in celibacy, and celibacy is the mother of homosexuality. Not only of homosexuality... because the other person might spread the news, and the prestige of the great saint would be in danger. So your so-called saints, just to release their sexual energy, have fallen even below homosexuality to sodomy. They are making love to innocent animals. And it is not a new thing.

In the Old Testament, it is mentioned that there used to be two cities, Gomorrah and Sodom. And God became so fed up with those people because Gomorrah was homosexual and in Sodom, people started making love to animals. Hence, the word "sodomy," from the city of Sodom. God destroyed both the cities completely.

Nagasaki and Hiroshima are not new things. They happened in Gomorrah and Sodom thousands of years before.

I demand from the government and the medical authorities that every citizen of Poona, whether he is adult or not... because there are small children found, just born, with the disease, because the mother or the father had the disease. So nobody can be an exception. Everybody in this city should be examined.

But every country, every city, every religion is trying to hide the fact. In Texas, nobody had ever heard that people were homosexuals. It is the most backward part of America, it is a desert. Thinking that in Texas there was not going to be any problem, because there were no homosexuals, the Texas assembly passed a law that homosexuality is a crime and anybody who is caught and is found to be homosexual will have to suffer five to ten years in jail. But it seems idiocy has no limits, because jails are one of the places where homosexuality is the only expression, because you keep the women and the men separate.

But as the law was passed, the whole of Texas was shocked: one million homosexuals protested, saying that "It is our birthright. What we do with our sexuality is nobody else's business, and if you insist..." They have now formed an organization, and they have all gone underground. Underground means... on nobody's face is it written that he is homosexual. This is more dangerous, because these people will not be known any more as homosexuals and they will go on making every kind of contact with others.

America is reluctant to declare exactly how many homosexuals are there. Every country is reluctant, because it is such an ugly thing.

Just the other day, I heard that the U.N. has made a documentary film on the street people, on beggars. America has thirty million beggars, but the government is not ready to accept the fact. They have opened a small place for a few hundred street people. They have given them houses, food, clothes and some kind of employment. The U.N. has included that experiment in its documentary so that other countries can also see that something has to be done. It was included with all good intentions in the world, they were not including it to criticize America. They were including it to praise America, but the American government forced the U.N. to edit out that part.

Even the U.N. authorities were surprised. They said, "That is the most important part and it brings credit to you that you are doing something for those poor, hungry, shelterless people, without enough clothes, just sleeping on the streets." But the American politicians have a different attitude. They said, "That means your intention is good, but the world will come to know that America also has street people." They have been continually denying that they have any beggars, and it is absolute nonsense.

My conflict with the American government began on the question of street beggars, because I invited three thousand street beggars to be part of our commune. Now, the commune was an international headquarters; there were people from every country, and thousands of people were coming and going. Seeing that three thousand street people had reached the commune... and they were so happy. For the first time they were being treated as human beings -- with the same love, with the same food, with the same clothes, with the same houses, with all the facilities that were available to sannyasins who had donated millions of dollars. Perhaps for the first time they recognized that they are also human beings, not dogs of the street.

That was the beginning of a conflict between Ronald Reagan and me. What harm was I doing to America? If three thousand people can be absorbed by a five-thousand-person commune, can't the whole of America absorb thirty million people?

But the real trouble is that those thirty million people are almost all black, and they were afraid. The news media was continuously coming to the commune. Every day, their planes were landing at the commune's airport. They were surprised, seeing three thousand black people -- people to whom they have never paid any attention. But now they *had* to pay attention.

The American government tried in every way -- and the Christian church -- to persuade those people that, "Just for the shelter, food, clothes and work you are getting, soon you will drop Christianity too, without knowing it." Afraid of losing numbers -- that was the fear of the Christian church.

And they are doing the same thing all over the world. In India, who becomes converted to Christianity? -- the beggars, the orphans. And we were not converting them to another religion. We don't have another religion. My whole approach is for religiousness.

The government was afraid that the world would come to know that America has beggars.

I was the first person in the whole world who talked about AIDS, its dangers and how to prevent it. I was the first to invite every commune member to go through medical tests: "And if you have AIDS, don't feel guilty, don't feel ashamed. We will take care of you." And we found two persons who had AIDS. We made them the most beautiful houses on the best scenic spot in the commune, just by the side of the lake, with forest surrounding them. And nobody disrespected them, nobody condemned them -- because they are victims of the Christian monks, monasteries; they need all our compassion, and particularly because they are not going to live more than six months.

I told them, "Do whatsoever you always wanted to do but went on postponing. And the commune will provide everything that you want -- the food you want, the clothes you want, or anything that you need. It will be difficult for you to live in isolation, far away from the commune."

I allowed them to come to every discourse, to every meditation and told them, "Just look: the commune is so loving towards you. You should also be careful that you don't contaminate any other human being with your disease."

And they were grateful. They asked, "Sitting the whole day is difficult. We need some work also, and we don't want to be a burden on the commune."So I told them, "There is so much work. You can create beautiful gardens around your houses."

They created gardens, rock gardens around their houses. And I told them, "You are not separate from the commune, it is the disease that can be dangerous to your brothers and your sisters, your beloveds." Sheer understanding is needed.

The whole American press laughed when I was talking about AIDS. The politicians laughed, the neighboring American cities laughed -- "These people are strange. In the whole world, nobody is concerned about AIDS. Why should they be?"

And we had made a big campus where three thousand people could have been accommodated. We wanted to open the first nursing home for people who are suffering from AIDS, but we were prevented. The commune was destroyed.

Now almost every government in the West is doing the same -- and without mentioning the name of who started it! They are following *exactly* the same rules that we made for the commune, that while making love, you should be very careful to use condoms.

But to go to a medical store or to a doctor, one feels ashamed to say, "I am trying to prevent AIDS and I need condoms." We had our own hospital -- but still human mind is human mind, so we put in every toilet, the whole package which can prevent the disease. And when journalists saw that in the toilets there were condoms, that you could just go and take them without having to ask somebody, those journalists were writing negative articles about it!

Now the same is being done by every parliament in Europe, in America, but not with such humanness. You have to go to the doctor, you have to purchase the condom from the druggist, and one feels ashamed.

This is a strange world -- so blind, so ugly. Now the threat is... and it is only for my sannyasins -- what about the Max Mueller Institute, where people from all over the world come to study? What about the University of Poona? What about Iyengar's Yoga Institute? Their names are not mentioned.

I want Vilas Tupe to know perfectly well that before you ask any sannyasin for an examination to decide about AIDS, you, your party members, the police commissioner, all the police officers and the whole of Poona have to receive a negative test result and a certificate, because I am concerned about my people. My

people are staying in hotels. AIDS is not infectious only in sexual relationships, it can come through saliva. If the cup is not disinfected, sterilized, if the toilet seat is not sterilized every time it is used, one can suffer unnecessarily without being a homosexual. And there are a few experts who think the AIDS virus can even contaminate you just through breathing, that if you are sitting by the side of a person who has AIDS, his breath carries the virus. And if you breathe it, you are suffering from the greatest disease, for which no medical cure exists. And medical doctors say, "We don't see any possibility of finding a cure."

AIDS is a slow death within six months. Now what is the Indian government doing about it? Just don't say that we don't have any homosexuality. You will have to give proofs for it, because I know professors who are homosexuals, I know students in hostels who are homosexuals. In the army, homosexuality is just the only way to get rid of your sexual burdens.

And the whole country is full of prostitutes. And now, for the richer people... because they cannot go to the prostitutes, their area is condemned as the red light district, you should not enter it. So people who are respectable, the people who are governors, who are ministers -- for them, a new category of prostitutes has arisen, and that is the call girl. You just phone her and she will come to your house. And she's not listed as a prostitute, she is listed as a "call girl," which does not give the idea that she is a prostitute.

Mohammedans are all homosexuals, because if you marry four women then what about the three men who are left without women? Either they have to be homosexuals or sodomists, which is worse.

Your so-called saints should all be examined -- begin with Satya Sai Baba, because he is a confirmed homosexual. And not an ordinary homosexual, because there are books written by people with whom he had homosexual relationships. So it is on record, and he has not refuted it and he has not gone to court. He is a freak of nature. He has both organs, the male genitals and the female. With just a little technology, he could make love to himself.

So I want the editor of this newspaper TARUN BHARAT to take all those words back, with an apology. Otherwise, soon they will find themselves in court.

The cities are certainly sick. And more and more of the population is moving from the villages towards the city, because in the villages, education is not possible. You cannot become very wealthy, you cannot live with all the luxuries that the city people are living with. Villages are becoming deserted and cities are becoming overpopulated.

The suggestion is good: "Make your house *in the wilderness* and not *within the city walls*, because these cities are simply prisons -- part of a greater prison which you call a nation.

And in this country, it is hilarious: Poona is part of a state called Maharashtra -- "the great nation." India is only a nation; within a nation, there are *great* nations. Nobody sees the absurdity of it. So first the city is your prison, and then your state is your prison.

Morarji Desai, when he was the chief minister of Gujarat, wanted to pass a resolution in the assembly that I could not enter Gujarat. On the one hand, the constitution goes on saying that every citizen of this country has freedom of movement, he can go anywhere. He has the freedom to express his thoughts with absolute freedom. But this is not the case. In reality, things are different.

I would also like you to get out of all prisons. But just going into the wilderness is not the right way to get out of prisons, because if nine hundred million people of this country move into the wilderness, then the wilderness will be destroyed. Cities you have destroyed already. Nine hundred million people moving into the mountains and the forests will have to make houses. And cities will start growing because you have needs which can be fulfilled only by others. You cannot do everything; you will need a doctor, you will need a dentist, you will need clothes. You will need a thousand and one things, and a city will start growing around you. You will need roads, and buses and cars will start moving on those roads.

And only the richest people can afford to make a house in the wilderness because it is going to be costly. Soon they will need helipads, airports and the whole nonsense will be there. Whatever is left is not enough, we have destroyed nature so mercilessly. Leave whatever is left. Once in a while, you can go, but you will have to live in the cities.

But there is no need for the city to be a prison. Who is the police commissioner to tell me to leave the city within thirty minutes? Am I a prisoner? Is he a jailer of this city?

The suggestion Kahlil Gibran is giving is not feasible. What I am saying is that the people -- living wherever they are living -- should be more conscious of freedom, should be ready to fight for freedom. Not even a single inch of your being should be allowed to be enslaved.

There is no need of states, there is no need of nations. Unless all these disappear from the earth and the whole earth belongs to human beings... and the freedom to move *anywhere* on the earth should be our

birthright. This is the only way to destroy the invisible slavery and the invisbile wall of your prison.

FOR EVEN AS YOU HAVE HOMECOMINGS IN YOUR TWILIGHT, SO HAS THE WANDERER IN YOU THE EVER-DISTANT AND ALONE.

Man is basically a wanderer. Those days must have been hard but immensely beautiful... before cultivation started, man was bound to be a wanderer because he was a hunter. Cities came into existence because of cultivation. You have to take care of your fields and your orchards, you have to remain in one place. But in the days of hunting, the animals were escaping from wherever they found people, and you had to follow them.

That wanderer is still in your being. It has been reduced to the tourist. A tourist is an ugly thing -- with their sunglasses, cameras hanging on their shoulder, they are not seeing anything. They are simply taking pictures. At home, they will make a beautiful album and then they will see how the Taj Mahal looks.

But there is, in the spirit of man himself, a longing to explore new spaces. This longing should not be reduced to ugly tourism. This longing can be transformed from going to see the Taj Mahal and the pyramids and the cathedrals of Europe; the same wanderer can turn inwards. And that is the whole secret of meditation.

The moment your wanderer starts a new journey into your interiority.... And remember: it is not a small place, it is as big, as vast, as the universe outside. Because the outer and the inner have to be balanced. Existence is continuously balancing. In your small body, you have a dimension of consciousness which is as vast as the whole universe is. Every man is carrying a universe within himself.

The moment the wanderer turns inwards, your wandering has become a spiritual search. And I am immensely happy that you cannot take your cameras, your sunglasses and the whole paraphernalia of a tourist inside.

You will have to go alone, naked, without your suitcases.

And inside you is your real freedom, because your consciousness cannot be touched by anybody else. You are the only master of your being.

YOUR HOUSE IS YOUR LARGER BODY.

It is an ordinary statement, but with some meaning. Have you ever thought about how you are treating, behaving with your house? Looking at your house, I can say many things about you; I may not know you at all. If you are confused, your house will be in a confusion. If you don't have any aesthetic sense, your house will be ugly. If you don't have a love for cleanliness, your house will show it.

So it is right: *Your house is your larger body*. Don't misbehave with your house.

IT GROWS IN THE SUN AND SLEEPS IN THE STILLNESS OF THE NIGHT; AND IT IS NOT DREAMLESS. DOES NOT YOUR HOUSE DREAM? AND DREAMING, LEAVE THE CITY FOR GROVE OR HILLTOP?

It is poetry but symbolic, metaphoric. Your house also wants to be beautiful, just the way your body wants to be beautiful. Your house also wants to be young and fresh. Just as your body longs for youth, your house also wants to remain young, does not want to die. Your house must be a representative of you, of your dreams, of your longings, of your state of being.

Do you think that if you pass by the side of the house of a Gautam Buddha, you will find it just the same house as any other? No, it will have the fragrance of Gautam Buddha.

I was very young, perhaps twelve years old when a very strange human being visited our house. My father brought him because he was learned -- and not only learned, he had some authentic experiences of his own. Perhaps he was not enlightened... at this moment, it is impossible for me to remember exactly. I cannot even remember his face. I just know that he was a Sufi, a Mohammedan mystic, and my father had been listening to him and he thought perhaps he might be able to do something, suggest something, convince me of something, because everybody was worried about me. Although I was living in their house, they all felt I was a stranger. And they were not wrong.

I would be sitting silently and my mother would come and ask me, "Have you seen anybody? because I want few vegetables." And I was there, but she knew that to send me for vegetables had been a very bad experience. Once or twice they had tried and then they dropped it.

And finally, my presence was not as if somebody was present. I laughed at the whole thing, that she needs vegetables and there is nobody in the house.

I said to her, "You have given me my exact description. I am a nobody. You are right, there is nobody in the house. If I come to see anybody, I might inform you."

I was sent one day to purchase bananas. I had never purchased bananas, so I asked the shopkeeper -- and the whole town by and by had become aware that "this boy does not belong to us." It was a good chance to cheat me, because I always trusted. I asked him: "You have many varieties of bananas; which one is the best?"

And he showed me the worst variety, rotten bananas, and asked almost double the price of the best bananas. I gave him the money and took the whole lot. It was disgusting.

I said, "This is strange that the best bananas are so disgusting. I cannot tolerate their smell."

Somehow I ran and gave them to my mother. "I have found the best bananas, and of course I had to pay twice the price."

She looked at the bananas and she hit her head and she told me, "Remove them; otherwise the whole house will be stinking!"

I said, "But they are the best bananas."

She said, "You do one thing more, and then I will never ask you anything again." There used to live an old woman beggar, just under a tree. "Go and give all these to her."

I took all those bananas to the old woman and seeing the rottenness of them, she said, "Throw them! I may be a beggar but that does not mean that you can give me any rotten thing. I am a human being."

I said, "My god, to whom am I to give them?"

She said, "It is not my concern. But go away, because the stink is too much."

So I had to throw them in the river.

My father had brought this Sufi mystic, thinking perhaps he could be helpful. And my father was puzzled, my family was puzzled because what the man did... they had given me a separate room so that I would not be a constant nuisance to them. Because just sitting there, doing nothing, was enough to irritate them -- they are all doing, everybody is working, and I am with closed eyes, meditating.

So they had given me a separate room with a independent entrance to it. The Sufi came with my father and he went around smelling the walls, at this corner, on that corner... my father said, "My god, I brought him to bring you to your senses. He seems to be far gone."

My room was absolutely empty. I have always loved emptiness, because only emptiness can be absolutely clean. Whatever you go on collecting in your room, sooner or later becomes junk. So I had nothing in the room.

My father looked at him, looked at me and he said, "I have invited him, so I should see what he does."

Then he came and started smelling me. Now it was too much. My father said, "I had explained to you that my boy is a little eccentric -- and you are confirming his eccentricities!"

"No," he said, "I can smell the room and I can smell him. It is the smell of silence, the fragrance of silence. You should feel blessed that you have got such a son. I had to smell both to see whether this fragrance belongs to his presence. It belongs to his presence, this room is full of his presence. Don't disturb him." And he asked my forgiveness, saying "Forgive me; I have disturbed, coming into your room."

My father took him out and then he came back and said, "I used to think that only you were mad. There are even madder people -- smelling the room!"

But I told him, "Your house is your extension: in a subtle way, it represents you. And the man you brought is certainly a great human being, a man of insight and understanding."

WOULD THAT I COULD GATHER YOUR HOUSES INTO MY HAND, AND LIKE A SOWER SCATTER THEM IN FOREST AND MEADOW.
WOULD THAT THE VALLEYS WERE YOUR STREETS, AND THE GREEN PATHS YOUR ALLEYS, THAT YOU MIGHT SEEK ONE ANOTHER THROUGH VINEYARDS AND COME WITH THE FRAGRANCE OF THE EARTH IN YOUR GARMENTS.
BUT THESE THINGS ARE NOT YET TO BE.

He is a great poet and a visionary. This is how the earth should be. But instead it is growing with such a great rate that just the population itself will destroy us, because you will have to cut more and more trees to make space for people. You will have to destroy more and more greenery.

The experts used to think that by the end of this century, India would have one billion people. Now, they have changed their opinion because the growth rate does not follow their calculations. The poorer a country is, the greater is the population explosion. Now they have fixed almost half again the number -- one billion and four hundred million people will be living in this country by the end of this century.

In Buddha's time, there were only twenty million people all over the earth. Perhaps that should be the limit, then his dream can be fulfilled:

> WOULD THAT I COULD GATHER YOUR HOUSES INTO MY HAND, AND LIKE A SOWER SCATTER THEM IN FOREST AND MEADOW.

But Kahlil Gibran was never in any way trying to actualize his dreams. I have tried -- and burned my fingers. What about the governments? They will not allow you to make this earth more beautiful, more loving, with more flowers, more greenery, more birds, more wild animals without any fear that they will be killed by you. Governments go on lying about everything. They go on committing all kinds of crimes against humanity.

Just this morning, I have been informed that Ronald Reagan was in a secret conspiracy with the Ayatollah Khomeini... because Ayatollah Khomeini was keeping the American embassy people and not allowing them to go back to America, so Ronald Reagan made a secret pact with him: "You release the Americans and we will give you as many weapons as you want."

And this has been going on for almost two years. Khomeini is as mean as Ronald Reagan. He will not release all the hostages. He releases a few people after six months and gets a lot of armaments. Of course, he gives the money, and that money also does not belong to him, it belongs to the late Shah of Iran.

And what Ronald Reagan is doing -- so no American becomes aware of it -- is that with that money he sends more armaments to the terrorists who are trying to destroy a small country, Nicaragua. So neither does the Senate have to be asked... and for these two years he had been able to keep it secret. Millions of dollars worth of armaments were being sent, and given to the terrorists to destroy a poor country who wants to live a life of its own choice. It is none of Ronald Reagan's business.

Just now it has leaked out, and Ronald Reagan is denying that there has been any kind of conspiracy. The head of the CIA, who was the mediator between Ayatollah Khomeini and Ronald Reagan, was called by the Senate to give his testimony -- and just on the way, he fell unconscious. He also knows that if he tells the truth it will be another Watergate -- they have already named it "Irangate." Ronald Reagan will be gone, and with him the head of the CIA will also be gone. It is better to pretend that he is unconscious.

But how long can he remain unconscious? And now that the thing has come out, soon many more proofs will be available because the whole White House has been aware of it for these two years, but silent.

One sometimes thinks that perhaps all the politicians should be behind bars. The governments can be run by simpler people -- poets, painters, mystics, dancers, creative people -- not criminals.

It is beautiful what Almustafa is saying. But he knows: *But these things are not yet to be*. And man has been hoping and hoping for millions of years that one day, all our dreams will be fulfilled. A beautiful dream:

> WOULD THAT THE VALLEYS WERE YOUR STREETS, AND THE GREEN PATHS YOUR ALLEYS, THAT YOU MIGHT SEEK ONE ANOTHER THROUGH VINEYARDS, AND COME WITH THE FRAGRANCE OF THE EARTH IN YOUR GARMENTS.

A beautiful dream and a simple dream but the human being seems to be almost impotent. It goes on playing into the hands of criminals.

> IN THEIR FEAR, YOUR FOREFATHERS GATHERED YOU TOO NEAR TOGETHER.

This is true, the cities and the crowds are born out of fear. Alone, you start feeling afraid. In the crowd, it is more cozy: there is no fear, there are so many people around you. But you should remember, they are also in the crowd for the same reason. One coward is not less a coward if there is a crowd of one thousand cowards. Yes, he may feel that one thousand people are with him. But it does not change anything in his inner world.

AND THAT FEAR SHALL ENDURE A LITTLE LONGER. A LITTLE LONGER SHALL YOUR CITY WALLS SEPARATE YOUR HEARTHS FROM YOUR FIELDS.

Just words of a visionary, because we have heard the same kind of promises continuously...*and that fear shall endure a little longer*. How little longer? Is there any limit? It consoles people but it does not transform them. The fear will not disappear on its own.

Don't remain consoled. You will have to rise above fear, it is not going to leave you just by mere hope.

Are not the millions of years that have passed enough to prove what I am saying? Nothing changes in man, for the simple reason that you go on hoping. Hope is nothing but opium, a drug -- and more harmful than any drug because it keeps you suffering, because "tomorrow everything will be okay."

"Soon..." but that tomorrow never comes, and the "soon" goes on stretching into millions of years.

Kahlil Gibran never came in conflict with the vested interests because he never tried to realize any dream. Those who have power are not afraid of your hopes. In fact, they want you to continue hoping.

All the governments of the world and all the religions of the world are against me for the simple reason that I tried to materialize a dream -- that is unforgivable. I have committed a great crime because I have given a taste of reality -- not just a dose of opium so they can again go on dreaming.

Just in the front of my house, there used to be an old barber. He was an opium addict, a very beautiful man. I loved him very much and he loved me very much. Although he was of the age of my grandfather -- and it was my grandfather who introduced me to the barber -- he was always under the influence of opium.

He was a poor man because nobody..or very rarely some stranger, some outsider, might come to his salon. And you couldn't blame people....

I used to sit with him for hours because he used to talk great things. One day he said to me, "I have heard they are going to prohibit opium and all other drugs. If this happens, all the people who are opium addicts have to create a political party and fight in the elections."

I said, "Your idea is good, but opium addicts creating a political party and fighting in the elections will be a little difficult."

He said, "I also think it is going to be a little difficult because even small things are difficult. People come here and they say `Shave my beard,' and I shave their heads! But by the time they stop me, half of their head is shaved. They become very angry."

I said, "Then what do you do?"

"I say to them, `There is no problem. You can pay me only half, what is the problem? Or if you are too angry, don't pay me at all.'"

But who can go... at that time there were no punks; otherwise, that poor barber would have been one of the best punk creators.

Once in a while, he would ask me: "What about you? You go on sitting here for hours, wasting my time... and no business. Can I shave your head? Free of charge, just out of friendship."

I said, "I don't come here for business. I come here to listen to you, what opium has done to you."

He said, "It has done much. Last night, I heard somebody milking my cow. I took the lantern -- it was very difficult because in the night I take a good dose -- and I went around the cow, and nobody was there. But still the sound continued.

"Then I found one man who was pissing outside. Just to figure out who he was, I again went with the lantern -- around him. He said, `What are you doing?' I said, `I am trying to find out who is milking my cow.'

"He said, `My god, I am not milking your cow!'

"So," he said, "it has done great things to me."

One day he whispered in my ear, "Would you like a little opium?"

I said, "You are enough! You are doing enough for the whole village."

But the man was immensely loving. He was very poor because very few people turned up for business.

My father used to see that I was always there and he said, "Already he is a problem. If he starts taking opium, then we are finished!"

That night, he came to my bed and said, "It is not good to sit with that opium addict idiot and waste your time."

I said, "It is not wasting my time. I have learned much more from him than from anybody else."

He said, "Have you started taking opium also?"

I said, "Not yet."

He said, "What do you mean by not yet?"

I said, "Who knows about the future? But this much I can say -- I cannot promise -- this much I can say: I am already drunk with the divine. I don't need any other opium or any other drugs, so you don't be worried."

He said, "Don't you suggest to that man to stop?"

I said, "He's already so poor, in such suffering. Opium is the only thing that gives him dreams, and he forgets all his problems. It will be too hard if he stops taking opium."

And this is the situation of the whole of humanity. You go on and on hoping and hoping because you cannot cope, you cannot encounter the ugly reality that surrounds you.

If you drop your hopes, there will be a great revolution:

The birth of a new humanity.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 1

Chapter #17

Chapter title: The boundless within you

16 January 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
AND TELL ME, PEOPLE OF ORPHALESE, WHAT HAVE YOU IN THESE HOUSES? AND WHAT IT IS YOU GUARD WITH FASTENED DOORS?
HAVE YOU PEACE, THE QUIET URGE THAT REVEALS YOUR POWER?
HAVE YOU REMEMBRANCES, THE GLIMMERING ARCHES THAT SPAN THE SUMMITS OF THE MIND?
HAVE YOU BEAUTY, THAT LEADS THE HEART FROM THINGS FASHIONED OF WOOD AND STONE TO THE HOLY MOUNTAIN?
TELL ME, HAVE YOU THESE IN YOUR HOUSES?
OR HAVE YOU ONLY COMFORT AND THE LUST FOR COMFORT, THAT STEALTHY THING THAT ENTERS THE HOUSE A GUEST, AND THEN BECOMES A HOST, AND THEN A MASTER?
AY, AND IT BECOMES A TAMER, AND WITH HOOK AND SCOURGE MAKES PUPPETS OF YOUR LARGER DESIRES.
THOUGH ITS HANDS ARE SILKEN, ITS HEART IS OF IRON.
IT LULLS YOU TO SLEEP ONLY TO STAND BY YOUR BED AND JEER AT THE DIGNITY OF THE FLESH.
IT MAKES MOCK OF YOUR SOUND SENSES, AND LAYS THEM IN THISTLEDOWN LIKE FRAGILE VESSELS.
VERILY THE LUST FOR COMFORT MURDERS THE PASSION OF THE SOUL, AND THEN WALKS

GRINNING IN THE FUNERAL.
BUT YOU, CHILDREN OF SPACE, YOU RESTLESS IN REST, YOU SHALL NOT BE TRAPPED NOR TAMED.
YOUR HOUSE SHALL BE NOT AN ANCHOR BUT A MAST.
IT SHALL NOT BE A GLISTENING FILM THAT COVERS A WOUND, BUT AN EYELID THAT GUARDS THE EYE.
YOU SHALL NOT FOLD YOUR WINGS THAT YOU MAY PASS THROUGH DOORS, NOR BEND YOUR HEADS THAT THEY STRIKE NOT AGAINST A CEILING, NOR FEAR TO BREATHE LEST WALLS SHOULD CRACK AND FALL DOWN.
YOU SHALL NOT DWELL IN TOMBS MADE BY THE DEAD FOR THE LIVING.
AND THOUGH OF MAGNIFICENCE AND SPLENDOR, YOUR HOUSE SHALL NOT HOLD YOUR SECRET NOR SHELTER YOUR LONGING.
FOR THAT WHICH IS BOUNDLESS IN YOU ABIDES IN THE MANSION OF THE SKY, WHOSE DOOR IS THE MORNING MIST, AND WHOSE WINDOWS ARE THE SONGS AND THE SILENCES OF NIGHT.

It is one of the most unfortunate examples that a man like Kahlil Gibran could not get rid of his Christian upbringing. Neither could he be free from the Western unawareness about the real home of man's soul. He goes on talking about houses -- as if he has never heard the word "home." And unless your house is transformed into a home, you cannot reach the doors of the temple of the divine.
The house is the most superficial thing in your life.
The home touches your heart.

But you will never be satisfied and wholly contented unless your home becomes a temple of God.

It is a great tragedy: he is a great thinker, a great philosopher, and one of the greatest poets that have ever walked on the earth; still he is as poor as anyone else, because he does not know the eternal, the ultimate, which abides in you.
Almustafa continues and says:

AND TELL ME, PEOPLE OF ORPHALESE, WHAT HAVE YOU IN THESE HOUSES?

Nobody can have anything in houses. Your houses, if they remain houses, are going to be your graves and nothing else. Yes, they give you a certain security, safety... but they take away so much in return that they leave you as soulless as they are.
There is an ancient story.

A king had conquered many kingdoms and had naturally created many enemies, and had killed so many people that slowly slowly he started becoming afraid that the same could happen to him; he could be assassinated. To protect himself, he created a beautiful palace, with no windows -- just one door. The palace was beautiful, cut out of the best marble.

He was so suspicious and afraid of death that he was not satisfied with one guard -- he put seven guards on the gate, in a certain order. The first guard had to be guarded by the second guard, and the second guard had to be guarded by the third guard.... He was making it an absolute certainty that no murderer could enter the palace.

One of his friends, also a great king, heard about this beautiful palace, with such impeccable security. He went to see the palace, and the owner of the palace was immensely happy to see his friend. He took him inside and showed him -- everything in the palace was a piece of art. And the system of guarding was his invention -- never before had it been done. One guard, guarding another... it was a sevenfold measure of security.

The guest king was very happy, and he said, "I am going to make the same palace for myself." This he said when they had come out of the palace and they were standing in the beautiful garden surrounding it. A beggar was sitting outside the gate of the garden -- he started laughing.

The owner of the palace was obviously offended, and he asked the beggar, "What is the meaning of your laughter? If you cannot explain it you will lose your head just now."

The beggar said, "There will be no need, because once I was also a great king -- greater than you. My kingdom was vaster than the kingdoms of you both. But just to find security I escaped, renounced those palaces, those guards. As a beggar I am so perfectly secure -- nobody even takes note of me. Who is going to waste a bullet for a poor beggar? We are all three in the same boat: you have your idea of security, I have my idea of security -- and I emphasize the fact that your idea has a loophole."

The two kings could not believe that this beggar had been a great king, greater than themselves. They asked him, "Then please show us what the loophole is."

He said, "You can have your palace guarded by seven hundred guards -- still, the door is there, and death can enter from that door any moment. If you really want to be absolutely secure, go inside the palace and tell your masons and sculptors to close the door. Then you will be perfectly secure; even death cannot enter."

Both the kings said, "What are you suggesting? There will not be any need for death -- we will be dead without death! These beautiful palaces will become graves. If there is not even a single door, then what is the difference between a grave and a palace?"

The beggar said, "You seem to be intelligent. Now I can tell you why I was laughing, and now you will be able to understand. You have closed all the doors and all the windows -- that much life has disappeared from you. Just a small life has remained because one door is open. And you have agreed with me that if this door is closed, the house will become a grave. But 99.9 percent it has already become a grave; it is just a question of .1 percent. You are not living, you are suffering from a nightmare.

"If you really want security you can join me. When I was the king, my whole life was nothing but paranoia. Since I have been a beggar, my life is absolute freedom. I don't possess anything, I am nobody -- who is going to kill me? for what?"

The story is significant, because Almustafa is asking the people of Orphalese:

AND WHAT IS IT YOU GUARD WITH FASTENED DOORS?

Have you ever thought of what it is that you are afraid of losing? You don't have anything. Everybody inside his clothes is as naked as he was born, as naked as he is going to die. Of what are you afraid? What are you guarding?

HAVE YOU PEACE, THE QUIET URGE THAT REVEALS YOUR POWER?
HAVE YOU REMEMBRANCES, THE GLIMMERING... from the past... ARCHES THAT SPAN THE SUMMITS OF THE MIND?

This is why I say Kahlil Gibran could not get rid of his Christian upbringing, because he is talking about *summits of the mind.* Mind knows no summits. It knows only the darkest valleys possible.

The mind is absolutely unaware of beauty, of silence, of peace, of joy. All that it knows is nothing but madness.

One of the great Jewish philosophers, Joshua Learman, has written a book: PEACE OF MIND. And I don't think anybody will object to the title. It has been sold all over the world, in many languages, in many editions. But when it came into my hands I wrote a letter to Joshua Learman, returning the book and telling him: "I cannot start reading the book because your title essentially indicates that the book is written by a man who knows nothing beyond mind."

PEACE OF MIND -- in fact there is peace when there is *no* mind. Therefore, peace of mind is not possible.

Mind is the problem. Mind is your anxiety, mind is your anguish.

Yes, you can have a normal kind of madness. It will not be noted by anybody, because they belong to the same category. Just don't cross the boundary of the normally insane. The moment you cross the boundary you are declared mad.

The difference between the mad and those who are not mad is only of degrees, not of quality. And a difference of degrees is not of much value. You are always on the borderline; a small thing can push you beyond the normal. Your business fails, you go bankrupt, your wife escapes with somebody else. And the stupidity of the mind is such... for years you have been hoping, "If this woman who is torturing me somehow dies..." But now she has escaped with somebody else and you are miserable!

Do you think this is sanity? You should rejoice! You should celebrate, and you should pray for the poor fellow who is now in the hands of your wife. The sane person is going to do exactly that.

I have heard, one man entered a post office and asked the postmaster, with tears in his eyes, "Please write it down -- I am reporting that my wife has been missing for seven days."

The postmaster said, "I have all sympathy for you, but I am sorry, I cannot help you. This is a post office, not a police station. The police station is just on the opposite side of the street."
The man said, "I cannot go there!"

The postmaster said, "You are strange -- reporting a crime in the post office, and you cannot go just a few yards and report it to the police?"

He said, "The problem is, she has also escaped one time before and foolishly, I reported it to the police immediately, and the next day they found her. This time I have waited seven days. Even if the police find it out on their own, without my report, then too my wife will have gone far away. But my neighbors have been torturing me continuously for seven days, saying, `What are you doing here sitting joyously, singing on your flute? We have never heard your flute before -- have you gone mad? Behave normally, don't be abnormal! Just go and report it.'

"Tired of those idiots, I have come to report. Just please write it down on any rubbish paper and throw it in the wastepaper basket so that my neighbors stop torturing me. I have never enjoyed my life. These seven days have been a blessing from the beyond -- no anxiety, no problem...."

If you don't have a wife it is very difficult to have anxiety and problems. If you don't have a husband, from where are you going to get all kinds of problems and jealousies?
And these people are "normal" people.

I wrote to Joshua Learman that "You don't understand anything at all. `Peace' and `mind' cannot co-exist. Peace is in the transcendence of the mind. You can choose: either the mind or peace, but you cannot have both together."
And the coward has not answered my registered letter!
Almustafa is asking, H*ave you peace?*

Peace is not something that you can go into the market and purchase it. Peace is something that you have to deserve, by being a witness of the mind.

The moment the mind stops there is peace -- peace that passeth understanding, because there is nobody to understand it. That old fellow mind is no more there, who has always been trying to understand everything.

... AND THE QUIET URGE THAT REVEALS YOUR POWER?

Still the attraction is for power.
Peace is not a power. Peace is simplicity, peace is humbleness.

Are the roses in the garden powerful? They are beautiful, but not powerful -- the thorns are powerful, although they are not beautiful. Just a strong wind and all your roses will be gone; their petals will fall on the ground and disappear into the original source -- the juice that created them -- they have gone back to the same source. Have you seen a more humble, yet beautiful phenomenon as a roseflower?
Do you want to become a roseflower or a machine gun?
Do you want to become a meditator or a police commissioner?
The police commissioner has power; what power has the meditator?

Have you remembrances?... Almustafa is showing his ignorance completely, because all remembrances are part of your mind, of your memory system, which is a mechanism. A computer is far more capable of having all the memories.

... THE GLIMMERING ARCHES THAT SPAN THE SUMMITS OF THE MIND? Nobody has ever uttered such nonsense -- GLIMMERING ARCHES THAT SPAN THE SUMMITS OF THE MIND.

There are glimmering arches, but you see them only when the mind is no longer blocking the way.

It is the mind that is your enemy, and it is the mind that the society goes on training, teaching, educating, making more and more strong. Your enemy is within you, and the society goes on nursing it. Almost one-third of the life of a person is nothing but an effort to make your enemy as strong as possible.

And nobody ever thinks, is there anything more in you than the mind? And if there is anything more in you than the mind then all your universities and all your colleges and all your schools are poisoning you, because the stronger the mind becomes the more and more difficult it will be to transcend it.

That's why people feel meditation is so difficult. Meditation is not difficult, it is your mind which has become so strong that you cannot go beyond it. It has become a China wall.
And people are respected for their minds!

People should be respected for only one thing: that they have come to the space where mind has disappeared, with all its memories and all its garbage which you used to think of as knowledge.

When you have come to the innocent state of a child, then you will be able to see those glimmering peaks all around. Wherever you will look, you will see the invisible... it is not invisible, it is invisible because your mind does not allow you to see it. Once the mind is no more, suddenly everything becomes a mystery unto itself.

And you are surrounded by the miraculous; there is no need for any search. Therefore I say again and again: Wherever the man of meditation sits, the place becomes holy, sacred. It becomes really a Kaaba.
Mind has valleys only, no summits.
Mind knows darkness only, no light.
Mind knows death only, no life.

And those who have remained confined in their minds have missed the great opportunity that existence has given, to explore the beyond. The beyond is not to be explored by rockets, the beyond is to be explored by closing your eyes and learning the alchemy of how to transcend the mind.
I call that transcendence witnessing.

If you can witness your mind patiently, one day the spring comes. The mind is gone and all around you there are flowers and flowers -- flowers of eternity, flowers of love, flowers of beauty.
And he is asking a stupid question to the poor people of Orphalese:

HAVE YOU BEAUTY, THAT LEADS THE HEART FROM THINGS FASHIONED OF WOOD AND STONE TO THE HOLY MOUNTAIN?

Even the words stink of christianity.

Beauty is known only by those who can see with absolute clarity, no dust of the past gathered on their eyes. Only innocent eyes can see beauty. And only the innocent lives through the heart.

Almustafa is mentioning the word "heart" but it is just like saying to a woman, "I think I love you." What has love to do with thinking? Thinking can doubt, but cannot trust and cannot love.

HAVE YOU BEAUTY, THAT LEADS THE HEART FROM THINGS FASHIONED OF WOOD AND STONE, TO THE HOLY MOUNTAIN?

Where is this holy mountain? For the Hindus, the Himalaya is the holy mountain; for the Jainas, Sikharji and Girnar are the holy mountains. For the Jews, Sinai is the holy mountain. But I say to you: If you can step out of the prison of your mind, you are climbing the holy mountain which is within you.

Everybody carries the holy Himalayas, the highest peaks -- still young and growing, covered with eternal snow which has never melted -- everybody has that Himalaya within his own being. He just has to make the mind change from a stumbling stone into a stepping stone -- and this is the whole art of being religious.

Tell me, have you these in your houses? You can have these in your consciousness, but not in your houses.

OR HAVE YOU ONLY COMFORT AND THE LUST FOR COMFORT, THAT STEALTHY THING THAT ENTERS THE HOUSE A GUEST, AND THEN BECOMES A HOST, AND THEN A MASTER?

This is what I say, that conditioning becomes your second nature; it clings to you, you cling to it. Your mind may be filled with beautiful words, great philosophies, but you will remain tethered to the small things of life.

I am not against those small things. I say, what is wrong in being comfortable? It is these religions which have made everything that is pleasant so condemned that such a simple thing as comfort has become

a sin. All the religions teach: "Torture yourself, because to torture yourself is virtuous. It is going to lead you to the kingdom of God." And I have always wondered, from my very young age, that if comfort in paradise is perfectly acceptable -- not only acceptable but is given to every saint as a reward -- then how can the same comfort be a sin on the earth? What kind of logic is this?

When Swami Muktananda died, the next day one of his disciples could not bear the separation -- jumped into a well and died. He wanted to be with his master.

And when he entered through the gates of paradise, he was shocked. For a moment he closed his eyes. "What am I seeing? -- Muktananda, my great master who has always been teaching that all pleasures have to be renounced..." was under a beautiful tree, full of flowers and a fragrance that he has never known, was lying on the lawn naked with a naked woman -- and no ordinary woman, but a famous Hollywood star, Marilyn Monroe. Even President Kennedy was after the woman continuously. What President Kennedy missed, Muktananda got!

Naturally the disciple thought, "Certainly virtue, renunciation, torturing your body is far more glorious than being the president of America."

He rushed, touched the feet of the master, looked all around. Perhaps he can also get some actress, an extra... but there was nobody around. He said, "Master, I always knew you would be rewarded and now I am seeing with my own eyes that you *are* rewarded."

But the naked Marilyn Monroe stopped him, and told him, "Shut up, you idiot. I am not his reward, he is my punishment!"

It seems to be a simple thing: that if in heaven, in paradise, in *moksha* you are going to have all that is blissful, all that is pleasant, then on this earth you should enjoy as much as possible just as a training. Otherwise, your dodo saints will find themselves in immense difficulty. Their whole life they trained themselves for discomfort, and suddenly all that is beautiful, comfortable, luxurious, is available to them. They will not know what to do with it.

And it means that the earth is not in tune with the heaven. It seems there is some antagonism. And God created both -- the earth and the heaven. God created everything; there must be an undercurrent running which makes them all harmonious.

I am not against comfort. I am certainly against you being hooked.

... AND SCOURGE MAKES PUPPETS OF YOUR LARGER DESIRES...

You have to be a master here if you don't want to be a slave in the other world. Love everything, but don't be in any bondage. Enjoy everything that life offers, but like an emperor, not like a beggar. But Almustafa is saying:

Ay, and it becomes a tamer... Your desires, your comfort, your luxury -- he is saying *it becomes a tamer, and with hook and scourge makes puppets of your larger desires.* If you allow, it becomes your master; otherwise how can things become masters of living beings, of conscious people?

I have lived in all kinds of luxuries. I have been in the greatest palaces of the world. But I have never found that anything becomes my master.

In our commune in America, we had eighty-four thousand acres of land; almost a small country. And my sannyasins brought their offerings of love to me from all over the world. I was telling them, "What am I going to do with so many Rolls Royces?" The greatest record for having Rolls Royces was one billionaire sheik of Arabia -- but it was only thirty-three Rolls Royces, rotten, old, just for show. I had ninety-three Rolls Royces, two Rolls Royce limousines... and five were on order so that the number becomes one hundred. But I had never gone to the garage, which had become the talk of the whole world. I myself have never seen all those Rolls Royces standing in a line.

I used to drive one Rolls Royce -- any one that my people who were taking care of those Rolls Royces would choose for the day. And they were all exactly the same, because I liked only that model. So even for me it was difficult to know whether they were giving me the same Rolls Royce every day. It was a problem for them, too.

One of my chauffeurs, Anandadas is here. It was a difficult problem to clean and keep all those Rolls Royces. They were the latest models, and they broke all the records. I don't think anybody else in the world is going to have that many Rolls Royces again. But I was not the owner of them.

I have never looked back. I have never inquired what happened to those Rolls Royces. What happened

to those eighty-four thousand acres of land into which we poured three hundred million dollars? I have never inquired. This is not my way of life, to look backwards.

How can anything make you a slave?

My sannyasins had brought me thousands of watches, unique pieces. But what does it matter to me? Perhaps each discourse time, once or twice I look at the watch. And sometimes I even forget that.

I left all those watches with the commune, because I don't own anything. I can use something, because you have brought it with so much love, but I cannot possess it because I don't have any desire to possess anything.

This way life remains light, unburdened; this way life remains a dance; this way you can go on reaching higher and higher peaks. Because with burdens, possessions, howsoever valuable, you cannot go very high. As the air becomes thinner the burden becomes greater. Just to carry your body becomes a burden.

The U.S. government got hold of all my watches. I had distributed them to the sannyasins. Only forty-six watches were in the commune; otherwise people were using all those watches. Those forty-six watches got confiscated. And they had promised me, that because those watches were used by me, they would be returned to me as I was released from jail.

I used to think that America is a rich country of super-rich people, but I found them as much enslaved by things as anybody. When I was released from jail they did not return the watches. Each watch was worth ten lakh rupees, fifteen lakh rupees, twenty lakh rupees, twenty-five lakh rupees, thirty lakh rupees, and they showed and exposed their greed and their poverty -- and their criminal act, because for no reason at all were they entitled to keep those watches with them.

It took almost six months' continuous fight in the courts -- I was not there -- and finally they agreed in the court to return them. But when our attorneys went to take them, they only gave twelve watches, and they said the remaining watches were going to stay with the government. For what reason? I have never heard that governments use watches.

But they became so hypnotized by those watches... the governor, the attorney general and perhaps the president himself, because they had exhibitions of those watches in Washington, in Portland, in San Francisco. They were all unique pieces -- each watch is one of a kind, it will never be produced again. For what were they having these exhibitions?

My attorneys are asking them what happened to the other watches, and the president is silent, the government attorney general is silent; they have simply swallowed them! But I would like to remind them that my sannyasins are there all over America. They may have managed to get those watches distributed amongst themselves, but they will not be able to use them. Those watches are unique pieces and my sannyasins can recognize them immediately, so they can keep them but they cannot use them.

And they have committed a criminal act against a person whom they ordered to leave America within fifteen minutes, for the simple reason that if I had been there at least for one week I would have forced them to return everything that they had taken from the commune. Their first idea was that if I was not there, who was going to fight? They seized all the money that we had in the banks, so naturally... five thousand sannyasins, how could they live? They had to leave.

We had to arrange from outside for their tickets to go to their own countries. On what grounds was their money in the banks seized? And they are not giving a letter -- it is now almost one year, and they go on postponing, saying that "We are going to give it next week," but that next week never comes -- the letter of permission to sell the commune properties. They know perfectly well that unmaintained, its price is going down every day. If they can delay it longer, it will lose all its value.

And we cannot maintain it -- where five thousand sannyasins used to be, there are only twelve sannyasins whom we are keeping just as guards, because the American police and the American guards are on the commune land. Their desire is, if all the sannyasins leave, to bulldoze all the properties, houses and everything that five thousand people created in five years, working twelve hours, fourteen hours, sometimes sixteen hours a day.

And just now I have been informed by my sannyasins that it is an unnecessary wastage, because they are not giving the letter of permission to sell the property. And to maintain twelve people there... in the first place they feel very sad. They miss the whole joy, the whole dance that was there. Now it is a desert. They have said, "It is absolutely futile; it is better we should leave."

The desire of the American government is that once these sannyasins leave, then the property is theirs. These are the greedy people.

I have been so disillusioned in America, that the richest country in the world is so poor and so criminal.

It is not only in other countries, it is the same all over the world. And the reason is very strange: because for thousands of years man has been told to renounce comfort, to renounce riches, to renounce luxuries, to renounce everything that makes you happy, the repression has become so heavy that now that repression is surfacing everywhere.
There is a limit to everything.

Those repressed people are almost insanely possessed with the desire to have all the pleasures. And the problem is, the repression pulls them to have all the pleasures and their religion pulls them back, saying that it is against God. Religions have turned man into a schizophrenic.

I say to you, enjoy your life with totality, without any guilt. Because life is from existence, and the idea of guilt is man-made -- and made by the primitive man, who had no idea what comfort is, what luxury is, what beauty is.

THOUGH ITS HANDS ARE SILKEN, ITS HEART IS OF IRON.

It is true. If you get caught and become a slave of your desires, you are getting into a trouble you are not aware of.

THOUGH ITS HANDS ARE SILKEN, ITS HEART IS OF IRON.

But what is the need to get caught in desires? Use them -- they are your servants. Everything that science has produced is to serve you; everything that man's genius has created is to make your life more joyous, more happy, more healthy. But they are all your servants; your mastery remains untouched.

The problem arises only when mind becomes your master. Then you are imprisoned. And if you don't know anything beyond mind, you are not acquainted with yourself and your mastery. I want you to use the mind as a servant, and use your consciousness as a master.
As a servant, mind is beautiful. As a master, it is a monster.
It is in your hands.

And the religions were trying to renounce the world because they had no insight that there is no need to renounce when you can be the master here, in the world, and use the world and all its beauties and all its treasures.

IT LULLS YOU TO SLEEP ONLY TO STAND BY YOUR BED AND JEER AT THE DIGNITY OF THE FLESH.

All this happens for a single reason. You don't have many problems, your problem is only one, and that is how not to be inside the mind. Being outside, the mind immediately becomes your servant. And this I am saying to you on my own authority, on my own experience. I am not a philosopher and I am not a poet.

I have lived life, I have tasted all its joys and all its sorrows. But I continued to search for something that is beyond the mind, because if I cannot find something beyond the mind then the whole life becomes meaningless. Death will destroy everything, because mind is part of the body -- so is the heart. Before death knocks on your doors you have to find within you something which is deathless. And once you have found it you are the master of your own destiny. Then there is no need to renounce.

That's why I am against renunciation. That is for the cowards and the escapists; it is not for the people who have some dignity, some individuality, some intelligence.

IT MAKES MOCK OF YOUR SOUND SENSES...

If you are imprisoned in the mind it does two things: one, it mocks your senses. That's why your saints try in every possible way to dull their sensitivity. And a man who is not sensitive -- sensitive to beauty, sensitive to all the mysteries that surround him -- is not alive. Each of your senses is nothing but an extension of your consciousness.

If mind is not allowed to interfere, your eyes will see that which cannot be seen, and your ears will hear that which cannot be heard, and your hands will touch that which is intangible.
But mind works both ways: on the one hand it goes on destroying the body....

In India there was a great poet, Surdas. He was a great musician; hence his name, meaning that he was the master of the musical notes. Of course he must have been a very sensitive man -- all creative people are sensitive. But he was also a monk, and one day he saw a very beautiful woman. He had gone to beg and the woman came out of the house and he became so much afraid of his eyes... because the beauty of the woman was almost a hypnotic force.

Next day, he came to the same door. He had pulled out both his eyes and on a plate he offered his eyes to the woman. Blood was still flowing. The woman could not believe, she was so shocked. She said, "What has happened?"

He said, "It is not your fault, it was the fault of my eyes. They should not be so interested in beauty, because the scriptures say if you listen to the senses your life is going to be ruined by sensuality." Up to then he had been just an ordinary beggar, but suddenly because he had destroyed his eyes, he became a great saint. Now he is worshipped.

And this is what your saints have been doing all over the world -- destroy your sensitivity, afraid that if you allow your senses freedom you may become a slave. But I say all their reasoning is absurd. Even if you destroy your eyes you cannot destroy your lust. I am absolutely certain that Surdas must have continued to dream of that beautiful woman, because for dreaming eyes are not needed -- neither are glasses.

The whole past has lived in a paranoia. We have to destroy it completely, mercilessly, because that is the only way to get free of it, and to be reborn and to see the sun and the moon with fresh eyes, and to eat with taste.

Jainism makes it one of its basic principles that you should not eat with taste, and Gandhi has borrowed all the five principles from Jainism. First is *aswad*, tastelessness -- you should eat without any taste. What are you asking of human beings? And to make the food tasteless, he was mixing in every food the bitter leaves of a tree called *neem*. You should taste it at least once, because those few neurotics -- not more than twenty -- who lived in Gandhi's ashram, had to eat a sauce, a cupful, of neem leaves. Just one leaf makes the mouth so bitter that the bitterness continues for hours -- and this is "religious discipline."

No falling in love was allowed in Mahatma Gandhi's ashram, no tea was allowed in Mahatma Gandhi's ashram. Such innocent things... tea or coffee. But because you enjoy them, that is the problem. Your enjoyment has to be destroyed completely. You should live like a corpse, a ghost who has no senses, no body.

On one hand the mind destroys the senses and on the other hand it does not allow you to reach to the master of the house. And this enemy is being nourished by all religions, by all governments, by all those who are against man and his evolution.

VERILY THE LUST FOR COMFORT MURDERS THE PASSION OF THE SOUL, AND THEN WALKS GRINNING IN THE FUNERAL.

How can comfort murder the passion of the soul? If it can do anything it can intensify it. If the body can enjoy so much, how much will be the blissfulness of the soul? The body is the beginning of your search for blissfulness. From pleasure to blissfulness... there is no contradiction. Live the life of your body with totality and intensity. That's what I have called the *Zorba*. That very joy will make you aware that life cannot be just this much; that very pleasure of the body and the senses will take you on the pilgrimage in the search of something more. And there is no end to the search.

There are caravanserais, overnight stays. But go on searching and you will find that the abundance of existence is so much you cannot exhaust it.

BUT YOU CHILDREN OF SPACE, YOU RESTLESS IN REST, YOU SHALL NOT BE TRAPPED NOR TAMED.

He is saying something right. But it seems it is borrowed, because he is not giving you the key. Just to tell someone, "Laugh!"... but the person will say, "At least give me some clue -- for what? Laughing for nothing, you yourself will condemn me."

He says: *...children of space... you shall not be trapped nor tamed.* Perfectly right, but everybody is tamed and everybody is trapped. Now the question is not that you should not be, the question is how to

come out of all these traps. Even Kahlil Gibran is not out of the traps; he remained a Christian his whole life. That is a condemnation of all his poetry. If he had really understood what he was saying he should have renounced Christianity.

A man should not be in chains; even if the chains are made of gold it makes no difference. Whether the chains are made in the name of Jesus Christ or in the name of Gautam Buddha, chains are chains. Prisons are prisons. But he remained chained, and I feel really sorry for him because he was not a man to be so easily lost. In him I can see clearly the possibility of a Gautam Buddha, but remaining a Christian he missed.

And that is the reason why his books are not on the blacklist of the pope. My books are on the blacklist -- no Catholic should read them, it is a sin.

But everybody in the land of Italy is not dead. The Radical Party of Italy has invited me to be their president, and I am going to accept their invitation. Just with one suggestion: why keep the Radical Party confined to Italy? Make it the International Radical Party, so all my rebellious people can become part of it. Because seeing the ugliness of politicians, I have to make arrangements....

YOUR HOUSE SHALL BE NOT AN ANCHOR BUT A MAST.

But he goes on talking about the *house*. He must have been a mason in his past life, who knows only how to make a house. What he says is right, but before a house can become a mast, it will become -- it will HAVE to become -- a home. It will have to become a temple; only then it can become a mast. He is missing essential steps.

IT SHALL NOT BE A GLISTENING FILM THAT COVERS A WOUND, BUT AN EYELID THAT GUARDS THE EYE.
YOU SHALL NOT FOLD YOUR WINGS THAT YOU MAY PASS THROUGH DOORS, NOR BEND YOUR HEADS THAT THEY STRIKE NOT AGAINST A CEILING, NOR FEAR TO BREATHE LEST WALLS SHOULD CRACK AND FALL DOWN.

But his whole life he never behaved like what he is saying. If you had met him you would not have been impressed at all. On the contrary, you would have thought, "It would have been a great blessing if I had never seen this man." Just ordinary, Christian; once in a while he flies high but he comes back with a great thump on the earth. He does not have the wings....

YOU SHALL NOT DWELL IN TOMBS MADE BY THE DEAD FOR THE LIVING.

And where was he living?

What is a church? -- a tomb two thousand years old. What is a HOLY BIBLE? -- a book written by the dead. What are other scriptures of other religions? -- a very ugly desire of the dead to go on ruling over those who will be coming to live on the earth.

And they *are* ruling. I have been facing case after case in court because I have spoken against some dead man. Perhaps five thousand years before, he died, and there are still idiots who are following him. And if I want to help them to get rid of the dead... I know you love your mother, you love your father, but that does not mean that when they die you should go on carrying them on your shoulders all your life.

I know you will be sad and you will be in deep sorrow, but still -- the dead body of your mother or father or beloved has to be given to the fire or to the grave. You cannot keep it in the house.

But what about your mind? Your mind is nothing but a graveyard. Thousands of dead people are ruling, dominating, conducting your life.

AND THOUGH OF MAGNIFICENCE AND SPLENDOR, YOUR HOUSE SHALL NOT HOLD YOUR SECRET NOR SHELTER YOUR LONGING.
FOR THAT WHICH IS BOUNDLESS IN YOU ABIDES IN THE MANSION OF THE SKY...

No.
Three times no!
The boundless does not abide in the skies, it abides within you.

This is what he is condemning by saying "Don't be dominated by the dead." But that's what all the dead of the whole world have believed, that the God abides high above in heaven.
I say unto you: there is no God anywhere else except within you.
God is the very center of your life and your consciousness.
Make your body a temple of God.

FOR THAT WHICH IS BOUNDLESS IN YOU ABIDES IN THE MANSION OF THE SKY, WHOSE DOOR IS THE MORNING MIST, AND WHOSE WINDOWS ARE THE SONGS AND THE SILENCES OF NIGHT.

Beautiful words, but empty of content. Great poetry but without any experience. So whenever you read Kahlil Gibran, or anyone else, remember: don't become a victim of the beauty of expression.

Experience is the only thing that can liberate you, awaken you, and can make you a part of the immortal ocean of existence and life.

I have been saying that this city is the city of the dead, but every day letters are coming -- and certainly dead people don't write letters -- and they show life and understanding. Just yesterday I received another letter from the Mayor of Poona:

"With my deepest love and pleasure I wish to state that OSHO, presently residing at 17 Koregaon Park, Poona, in my home constituency, is undoubtedly an enlightened person. His authoritative views on religion are most needed in these turbulent times. He is one of the well-versed, great mystics and a spiritual master of our time. His conduct and loving behavior cannot and has never created any legal problems, nor has he ever been found guilty in any provisions of criminal law. In fact, his teachings are conducive to creating a very peaceful and tranquil atmosphere in the present circumstances when the country as a whole is passing through a very disturbed state."

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #18
Chapter title: Shame was his loom...

17 January 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
AND THE WEAVER SAID, SPEAK TO US OF CLOTHES.
AND HE ANSWERED:
YOUR CLOTHES CONCEAL MUCH OF YOUR BEAUTY, YET THEY HIDE NOT THE UNBEAUTIFUL.
AND THOUGH YOU SEEK IN GARMENTS THE FREEDOM OF PRIVACY YOU MAY FIND IN THEM A HARNESS AND A CHAIN.

WOULD THAT YOU COULD MEET THE SUN AND THE WIND WITH MORE OF YOUR SKIN AND LESS OF YOUR RAIMENT.
FOR THE BREATH OF LIFE IS IN THE SUNLIGHT AND THE HAND OF LIFE IS IN THE WIND.
SOME OF YOU SAY, "IT IS THE NORTH WIND WHO HAS WOVEN THE CLOTHES WE WEAR."
AND I SAY, AY, IT WAS THE NORTH WIND,
BUT SHAME WAS HIS LOOM, AND THE SOFTENING OF THE SINEWS WAS HIS THREAD.
AND WHEN HIS WORK WAS DONE, HE LAUGHED IN THE FOREST.
FORGET NOT THAT MODESTY IS FOR A SHIELD AGAINST THE EYE OF THE UNCLEAN.
AND WHEN THE UNCLEAN SHALL BE NO MORE, WHAT WERE MODESTY BUT A FETTER AND A FOULING OF THE MIND?
AND FORGET NOT THAT THE EARTH DELIGHTS TO FEEL YOUR BARE FEET AND THE WINDS LONG TO PLAY WITH YOUR HAIR.

Almustafa again has a great flight towards the heights and comes really close to the stars. I emphasize that he comes very close because he goes on missing a few essential things. If he had reached the target, he would not have missed them.

It is one of the most fundamental principles of life that the bridge between you and the whole, even if traveled just a little bit, starts to cleanse your eyes, your perception. But even at the very last step in the journey the whole secret is not revealed to you.

Not that existence is miserly; existence is very just. It reveals only as much as you can absorb. If you are not capable of absorbing the truth yet, existence protects you by not revealing it to you. If you are not totally ready for love and existence opens all the mysteries of love to you, it will not give you joy, it will give you pain. It will not give you insight, it will blind you.

When a blind man has an operation, for a few days he is still kept unaware of the light and the sun. His eyes remained covered with a blindfold. If the blind man who has been operated and is no longer blind, is suddenly told, "Now you can go home. Now you can see the sun, the trees, the birds, the people you have been living with," he will reach home with burned eyes, again blind. And the second operation is going to be far more difficult.

Nature may be slow, but it is in your favor. It gives you only that which you can digest.

Hence I say, Almustafa has come very close to some beautiful experiences, revelations. But he has not reached the target yet. His statements are true, but only fragmentarily. And I would like you to remember that a half-truth sometimes proves more dangerous than a lie. Because one can be deceived by the half-truth for his whole life -- nobody can be deceived by lies for that long.

So I would like to make the truth complete, and indicate to you why I am saying it is only a half-truth.

AND THE WEAVER SAID, SPEAK TO US OF CLOTHES.

This is the beauty of Kahlil Gibran, that he brings immense insight into very ordinary things. If you ask a philosopher about clothes, he will laugh. He will say, "Go to some weaver, or a tailor. Philosophy has nothing to do with the clothes."

But there is not anything in life which is unimportant. If it appears unimportant, it only means your perceptivity is not clear. The moment your perceptivity is clear, and your eyes are innocent, the smallest pebble on the shore becomes as mysterious as the greatest star in the sky -- because they both belong to the same mystery.

AND HE ANSWERED:
YOUR CLOTHES CONCEAL MUCH OF YOUR BEAUTY, YET THEY HIDE NOT THE UNBEAUTIFUL.

This is a half-truth -- because clothes were discovered by the unbeautiful, to hide it. You don't see any animals, any birds, having clothes. Man is the only living being on the planet who has invented clothes. For what?

Superficially it seems they protect you from the rain, from the winter, from the summer. But if all the animals and all the trees are protected without clothes, man seems to be in a fallacy. Yes, today it is true that they protect you from winter and rain and heat, because you have become weaker. Using clothes for thousands of years, you have lost your strength, which is given intrinsically to every baby when he is born.

But why did man in the very beginning become interested? The first reason was -- and the Biblical story indicates a certain truth -- that when Adam and Eve ate the fruit of knowledge and were no more innocent, they immediately felt ashamed of their nakedness. Man has tried to cover his nakedness -- and the people who are more unbeautiful are more obsessed with clothes. The more beautiful a person is, he would like not to hide his beauty behind the clothes.

In India there are millions of statues. Amongst them, the most beautiful statues are of Mahavira, who remained naked for almost forty years. In Greece we know only one man who has dared to live in nakedness, Diogenes. He was a contemporary of Alexander the Great. Alexander was interested, because he had heard so much about Diogenes -- and he was one of the most interesting persons that humanity has produced.

But the people of Alexander's court always prevented him: "Don't invite him to the court. He's naked." But there came a chance. When Alexander was coming to India, he passed by a forest and a river where Diogenes used to live. Now there was nobody to prevent him. He told his armies to rest a little, because he wanted to meet a man who lived very close by.

His bodyguards, his prime minister, wanted to accompany him. He said no. He himself was a little hesitant that others should know that he has gone to see a naked man. But when he saw Diogenes, the first thing he said was, "I have never seen such a beautiful body. And looking at you, it is absolutely plain and clear to me that clothes were invented by the unbeautiful."

Almustafa says, *your clothes conceal much of your beauty* -- not "much," but almost ninety-nine percent. Even you are not aware of your body. If your body without the head is brought to you, you will not be able to recognize it as your body. You have never looked at it. We know people only by their faces. But the whole body is an organic unity, and unless the whole body is beautiful... just the face can be very deceptive. It is such a small part.

And the whole East laughs and feels very proud when they hear about Western beauty contests, naked women allowing thousands of people and judges to decide whether their bodies are beautiful or not.

The East thinks it is very much cultured. The reality is that you are not able to see a naked body -- not because the naked body has some obscenity it; you cannot see the naked body because you are full of repressions. In your dreams you have seen naked bodies; in your desires you have longed for naked bodies. And I am not condemning your dreams and your longings; I am condemning your repressions.

The repressed person can easily deceive himself that he is cultured, more civilized.

If man becomes more civilized again... once he was, but it was a natural gift. Every child is born naked, without any shame. In the childhood of humanity, everybody was naked. Hence I said the biblical story has some truth in it. After becoming knowledgeable Adam and Eve both felt ashamed of their nakedness.
What is there to be ashamed of in your nakedness?

And there are such idiots in the world that in the Victorian age -- Bertrand Russell remembers it from his childhood because he lived almost a whole century and saw thousands of changes happening during the century -- even dogs had clothes. And it is to be noted that in London there was a society consisting only of old and ugly and dilapidated women who were forcing everybody and creating much fuss that dogs should not be left naked: it can corrupt their children, their morals. So special garments were made for the dogs.

Particularly in England, people take dogs for a walk but their chains are in their hands because of the simple fear that dogs have not yet eaten the fruit of knowledge. If a dog comes to see a beautiful young lady dog, then he is not going to miss the opportunity.

And all dogs which were not owned by anyone were shot. It looks stupid, but stupidity has no limits: even the legs of the chairs were covered with beautiful clothes because they are called "legs," and they may provoke in someone his repressed sexuality. Is man really mad?

But you will note one thing: there are beauty contests only for women, because it is a male chauvinist society. Why are there not contests for male beauty? And all those thousands of people and the judges who are watching the procession of beautiful women are nothing but voyeurs. The women of the world should demand that "We also want to judge. And there should be contests of naked men, and the audience and the judges will consist of women."

And I am sure if they insist, the beauty competitions for women will disappear. Man is not going expose his nudeness, because he's not so beautiful in his body as a woman.

Once he was even more beautiful. If you go back before Christianity corrupted Italy and its innocence you will be surprised. The Roman civilization was at its peak. All the statues of those days are of beautiful

young men; you will not find a single Roman statue of a woman.

But clothes have destroyed the beauties of both -- more of the man, less of the woman, because the woman is more body oriented. She takes the care of her body. The reason is biological.

Man's sexuality is local; it is confined to his genitals. And man's mind is egoistic and very competitive. Certainly I have come across many people who have asked me, because they could not ask anybody else -- their genitals are very small, and they are afraid somebody may see it; there are people who have really big genitals. His whole mind is concentrated on the genitals.

But the woman's sexuality is not local, it is all over her body. This is one of the greatest mistakes that the god who created the world has committed. Men and women are going to live together, are going to love each other. The woman is far richer as far as sexual energy is concerned -- far richer because her whole body vibrates, every cell of her body dances. And because man has only a genital sexuality, his whole body as far as sex is concerned, is just dead.

This creates one of the greatest problems. It can be solved, but if I suggest the solution, I'm condemned all over the world for making such suggestions. Nobody has the guts to condemn or criticize my suggestions -- they condemn *me*. They cannot criticize what I'm saying.

Because man's sexuality is only genital, while making love he is finished within two minutes. And he is not interested in foreplay with his beloved's body, nor he is interested in the afterplay. To him the woman is just a wastepaper basket. So whatever burden of sexual energy is torturing him, he uses the woman as a sexual object in a very inhuman way.

If you really understand the thing, first make the woman's whole body vibrate. Put on beautiful music, incense; dance together. Let her be prepared. Her whole body has to be in a certain position, in a certain excitement, afire with desire and longing to meet and merge.

But man is afraid, because the woman is capable of multiple orgasms, and man is finished with one ejaculation. I will not call it orgasm. Orgasm is something spiritual. If he provokes the woman's whole body, then she will demand that she be satisfied. And she is unsatisfied; that is why she is continuously irritated, annoyed, angry, nagging the man. These problems are the by-products, because she is not satisfied.

There are millions of women who have never known what an orgasm is. A woman can know orgasm only when her whole body functions like a musical instrument. When her whole body starts dancing within -- each nerve, each cell -- only then she is capable of having an orgasm.

To make her whole body orgasmic is the function of the foreplay. But man is always in a hurry. What is the point of wasting twenty or thirty minutes when the work can be done efficiently in three minutes? And many women have reported to me that when their beloved or husband is finished, they have not even started. And once he is finished he turns, forgets the woman -- he has used her. His purpose is fulfilled: he falls into sleep.

In fact, for most men, sex is nothing but sleeping pills. Released of the burden, he immediately starts snoring. And many women, intelligent and courageous, have told me that while he is snoring, they are crying. Their tears are flowing -- of pain, insult, humiliation. They have been reduced into things.

This kind of lovemaking is not between two human beings. In fact man simply needs plastic women which he can keep in his pockets. And whenever he wants, he can pump the air in and the woman is ready. It will be more sensible.

I have heard.... Two men were going to do some work in Alaska, close to the North Pole. They were purchasing necessary things, because they were supposed to be there for at least two years. And the shop owner said, "I have no right to say anything, but I have seen many people going for jobs and they always get into one difficulty: How are you going to live for two years without any women?"

They said, "We never thought about it."

The shop owner said, "I have a solution for the problem." And he brought a small packet in which a plastic woman was kept, folded. And he told them, "You can, just through your own mouth, fill the woman with air or you can take this small pump -- just the way you pump air in your bicycle tires, tubes, footballs -- and fill it. And this is a rare kind of woman: no nagging, no trouble, no expenses, no food. You can carry the packet just in your pocket -- so whenever you feel the need, just pump the air in and the woman comes alive. And you may not have seen such a beautiful body" -- obviously, when it is manufactured by man, it cannot become fat, it cannot become thin, it cannot have diseases, it cannot die. Plastic is the only immortal thing that man has created. So without any problems -- and she never says, "Not today, I am having such a headache -- not today."

And I know all those women who are saying, "I am tired and I have a headache" are simply avoiding the ugly situation of being used as sexual objects. There is no insult greater than that. But this woman never complains, never says, "Not today. I am tired and I have a headache." She is always available.

One man said, "This is all stupid. I don't want to get into this nonsense. If people hear that I am carrying a plastic woman with me, they will laugh at me."

But the other said, "I see the sensibility and the logic of it. I am going to purchase it."

He purchased the woman. They were great friends, but whenever there is a triangle, there is trouble. Even a plastic woman becomes a triangle, because the man who was the owner of the woman made it clear to his friend: "Remember, I will not tolerate any interference in my private life."

"What private life?"

He said, " You are not to be interested in my woman. Because sometimes for days I may be gone deep into the oceans or into the snows, and my woman will remain at home. Treat her just as your mother."

He said, "What nonsense! I cannot treat her as my wife even, and you are telling me that I should treat this plastic toy as my mother! Have you gone mad?"

He said, "No, I am making things clear because I am a very jealous man."

He said, "Jealous about what?"

He said, "If I see ever any attempt from your side to seduce my woman, our friendship is finished and there is going to be bloodshed."

The other man said, "For a plastic toy, you are going to kill me?"

He said, "Not you. I cannot waste a bullet on you. But I can kill my woman."

And one day it happened. He was going out and he was looking very happy, as he has never looked. And he was saying, "I want to extend my job for two years more, because back home my wife is there -- and having two wives does not double the trouble, it multiplies it."

The other man said, "Whatever you want to say, say; and whatever you want to do, do -- because I think you have gone absolutely nuts."

But the man went out -- he was looking healthier than ever before. No anxiety, no problem, nobody to bother him -- where can you find such an obedient woman? The other man also became slowly slowly interested. His sexuality... and two years in Alaska are very long because there is no social life. So when his friend had gone he thought, "Perhaps it is that plastic woman. I am suffering and he is enjoying."

He was not supposed to come home that night, so he opened the box, filled the woman with air. And he was so hungry for sex, so repressed for months -- and the woman was exactly how a world beauty queen has to be; those exact proportions of the body.

He enjoyed loving her immensely. But then an accident happened -- and the accident was that he was playing with the breasts of the woman and a tremendous desire arose in him to take the nipples in his mouth. And he was so repressed, almost like any saint, that not only he tried to suck -- and there was nothing to suck, just plastic -- he tried to suck in the darkness and forget that it was just a plastic woman. And he cut a hole in the breast.

The air went out and the woman flew out of the window! He said, "My god. I have seen many types of women but a flying woman -- just because I have cut a little on her breast!" And outside it was snowing and dark. So he said, "In the morning I will find her and put her back."

But his friend returned in the middle of the night. He said, "The work finished early." He opened his box and there was no woman. He said, "What happened? Where is my woman?"

He said, "I am very sorry. I could not resist the temptation, and foolishly, I cut her beautiful nipples with my teeth. I never thought that she would fly out of the window. So she must be somewhere outside, and such heavy snow is falling.... She must be under the snow. In the morning we will find her and try to fix her up."

But the other man said, "You have forgotten. I have told you before: never try in any way to be involved into my private life -- and you did that!" And he was so angry that he shot his own friend.

The next day he went back down to the same shop. The owner said, "What happened? Last time you had come with your friend."

He said, "He was not a friend, he was an enemy -- he killed my woman! I have come for another woman. I have killed that man and taught him that you should behave in a moral way. He is so immoral, corrupted, he does not deserve to live on the earth."

But man has been doing the same with the real women.

They are not plastic. And because they don't have any orgasmic experience, their life becomes more and

more frustrated, full of anger and rage.

It is a simple question, but the solution is very difficult. If a man really plays with the woman's body, and wakes up the sleeping cells all over the body, he will not be able to satisfy her. The most scientific suggestion will be that he should always invite at least five friends. Then you will see a totally different woman in the world -- joyous, never nagging, never angry.

But man's ego... rather than taking a scientific attitude -- towards a thing for which he is not responsible; it is God's fault, he should have made them equal. If women can have six orgasms, man must be able to have the same number. Or he should have given women only genital sexuality; life would have been peaceful.

But the women have to demand: "Enough of this voyeurism. Now we want beauty contests all over the world with the same conditions.

But man is ugly, has become ugly, and he is hiding all his ugliness in clothes. And he is jealous -- he is forcing the woman also to cover herself completely. Almustafa is right: *your clothes conceal much of your beauty, yet they hide not the unbeautiful.*

But my statements, which are absolutely based on scientific research, will be called obscene by the police commissioner. He should ask his woman how much she has cried and wept each night when he has made love to her. It is not love. It is simply the release of a burden. It is no more significant than a sneeze -- a genital sneeze. Once his sneeze is finished, he goes to sleep.

Even ordinary sneezes give you a good feeling in the head. And the woman is not to tolerate any more. She is not here just to be an instrument for your sneezes. She should understand her sexuality and she should demand. Monogamy is absolutely against nature. And I am not responsible for it, remember. Your God is responsible for all this.

The whole existence seems to be made by an amateurish god, who knows nothing. And how can he know? The Christian trinity has no woman in it; it is a gay group. And if AIDS has come to the world, it must be coming from the Christian trinity because they are the oldest homosexuals. In fact, what else will they do? After creating the world in six days, what are you supposed to do? God cannot smoke....

These are the conditions imposed on us -- and I don't know but I am almost certain that the police commissioner must be smoking. God cannot drink alcohol. But I am again certain... because all police officers, government bureaucrats, are drinking alcohol. And when we phoned again and again, in office time -- "Where is he?" -- it took one hour for their office to give his home number.

I know the reason. When we phoned to his house, somebody answered, "He's in worship." Most probably, he had drunk too much, and the hangover was still there and he was fast asleep. I am not saying it as a fact, but as an experience of coming in contact with all your leaders, your bureaucrats -- they are all drunkards. And they are always coming to the office late. Sometimes they come for half an hour and they are gone. For what? -- "worshipping."

And in fact without wine, how can you worship? Particularly Christians have made wine a part of their holidays, of their worship. Even Jesus Christ was a drunkard -- not only a drunkard, but a criminal in the sense that he was changing water into wine.

I hate the smell of wine. I hate smoke. But one day I am going to drink wine here, and I am going to smoke here, just to show that police commissioner that neither wine is prohibited in India, nor smoking is prohibited in India.

AND THOUGH YOU SEEK IN GARMENTS THE FREEDOM OF PRIVACY, YOU MAY FIND IN THEM A HARNESS AND A CHAIN.

They are not giving you privacy. They are giving you a thin wall surrounding you so you can move, carrying your prison with yourself.

If you have not been naked in the sun and allowed your whole body to be nourished by the vitamins that the sun is showering on you, if you have not been naked in the wind, you are a prisoner. I am not saying to you, go in a public square, or on the streets which are filled with all kinds of idiots, to be naked. Because they are blind and deaf, they are retarded and heartless, and they will not understand it.

But whenever you can find privacy, enjoy freedom from the clothes.

Bertrand Russell had opened a school for small children, and there were many rumors about the school. He was a controversial man -- anyone who can think cannot be otherwise. Finally, the bishop of that locality

knocked on the doors. A young girl -- maybe nine years old, naked -- opened the doors and the bishop closed his eyes and said, "My god!" But the girl said, "God has made everybody naked!" And we have never heard that God uses garments -- *he* must be naked. And what about your holy ghost? Ghosts are not known to purchase clothes, holy or unholy.

And in fact, what the Christians call the holy ghost is the most unholy idea because this holy ghost made pregnant an innocent, virgin girl -- Mary, the mother of Jesus Christ. He is a rapist. And still he remains holy, and he is part of God.

This trinity is not separate; this is almost like the *trimurti* of the Hindus, the three faces of God: God the father, God the son, and God the holy ghost. But no place for any woman... either they have found plastic women or they must be homosexuals.

Another possibility exists and that is that this holy ghost may be functioning both ways -- sometimes man, sometimes woman; sometimes for the father, sometimes for the son. Ghosts can take any shape.

And I have been consistently, all over the world, forced not to criticize any religion. What can I do? Those religions deserve criticism. In fact, they deserve to be burned completely. Their holy scriptures are very unholy.

So remember: Whatever I am saying is not just for you. It is for all of my sannyasins around the world, my sympathizers, my lovers, and they must be in millions. And it is not even just for them; I am talking also for the future generations.

But whatever I say -- there are some nuts present here, too -- don't misunderstand me. That enemies misunderstand me, I can understand. But when you misunderstand me, you are wounding my heart and my being.

I have heard that a few people have arrived in the office, saying, "Osho has allowed us, there is nothing obscene. So we are going to do whatsoever we want on the streets."

This will be stupid -- because your stupidities don't harm you. The whole responsibility comes to me. I have suffered for you in many jails; I have suffered for you in the hands of inhuman police people; I have suffered for you in every way at the hands of almost all the governments of the world.

So when I say these things, be intelligent and understanding because you are surrounded by all kinds of bigots, fanatics, and whatever you do, it ultimately condemns me. Nobody will ever bother about you. Nobody will even ask your name.

A few sannyasins have just come from Nepal, and they were not thinking that there would be any problem because on the border -- they came by road -- there are no computers. All the computers of the Indian government in all the embassies all over the world and in all the international airports in India simply say, "This man is a disciple of Osho and should not be allowed in the country." But they were amazed to see that even on the road -- no airport, just passing the boundary -- the police have a thick book of all the names of sannyasins they may have been able to collect.

And in the ministry, the most egoist and the person most interested in power, Arun Nehru, has issued all these documents, names, to the computers. And if computers are not available, then they are put into a thick book. He made the statement in the parliament -- asked by a member of the parliament, "Is it true that OSHO's sannyasins will not be allowed in India?" he said, "It is absolutely wrong. Everybody is welcome."

These politicians can lie without any shame. Almost all the parliaments of Europe, under pressure from America, have passed resolutions or laws or orders that "this man is very dangerous and he should not be allowed in the country." And because they are all taking billions of dollars of loans every year -- America knows it cannot be returned; from where will they return it? -- they are under economic slavery.

Even the great nations who once ruled the whole world are now in a state of being beggars. They don't have even the guts to ask the American government, "What do you mean by dangerous? Is he carrying a nuclear missile? Is he coming with atom bombs?"

No. Twenty-one countries have decided that I cannot enter because they are afraid I will destroy their religion, I will destroy their morality, I will corrupt the minds of their young people.

And I am amazed -- for two thousand years, what have these idiots been doing? If a morality that has been taught for two thousand years can be destroyed with a three-week tourist visa, then what kind of morality do you have? What kind of religion do you have?

If a single man comes just for three weeks and demolishes all your traditions and all your past, then it deserves to be destroyed! You are befooling people. The simple conclusion is that you have been befooling them and you would not like me to expose that you have been cheating. This is not morality and this is not

religion.

And I can do it in three weeks; more than that is not needed. In fact, in their rejection, they have accepted their defeat from a single individual -- who has not even a knife used for cutting vegetables. Impotent religions, impotent moralities -- one just has to indicate, and those who are intelligent will immediately understand it.

So whatever I say, you have to be very clear about it, that if you want to see me alive -- because now there is no other way for all these countries. There is only one way -- to assassinate me. And if you behave in an insane way, you will repent your whole life, and I don't want anybody to repent. You will feel guilty that you have played a part in the assassination.

So don't do anything that goes against the blind and the dead and the deaf. Knowing that they are burdened with past and have not the courage even to understand me, you behave so that they don't have any opportunity.

Let me fight alone, because I am alone enough.

WOULD THAT YOU COULD MEET THE SUN AND THE WIND WITH MORE OF YOUR SKIN AND LESS OF YOUR RAIMENT.

It is a simple physiological fact that your whole skin breathes -- inhales, exhales -- not just your nose. If a thick paint is put on your body so that all possibilities of inhaling and exhaling are stopped, and your nose is left open -- you will still die in three hours. Just the nose is not enough. It is the most important part, but it is not enough. Your whole body consists of almost seven billion living cells. They all need oxygen and they all need to throw out carbon dioxide. Your clothes are preventing it.

Your clothes are not your friends. But because of thousands of years of using clothes, your bodies have become weak, so you will have to use them. But once in a while, when the season allows you and there are no fanatics around, just be as God has sent you -- utterly naked -- and you will feel a new release of life, youthfulness, freshness.

The sun is your friend. The wind is your friend; the rain is your friend. Your clothes are your enemies. But now, because you have become weak -- man is today the weakest animal in existence -- you will have to use clothes. Use clothes... but once in a while, give a chance to the body to have its natural right.

FOR THE BREATH OF LIFE IS IN THE SUNLIGHT AND THE HAND OF LIFE IS IN THE WIND.
SOME OF YOU SAY, "IT IS THE NORTH WIND WHO HAS WOVEN THE CLOTHES WE WEAR."
AND I SAY, AY, IT WAS THE NORTH WIND,
BUT SHAME WAS HIS LOOM, AND THE SOFTENING OF THE SINEWS WAS HIS THREAD.

Because of the continuous hammering of a certain thought -- that your bodies are ugly, that your bodies are your punishment -- you have become very ashamed to be seen naked. Almustafa is right: shame was his loom. All your clothes are woven on the loom of shame.

But what is shameful? Trees are naked, all the animals are naked, all the birds are naked. What is shame? And the clothes have done immense harm to your health, to your beauty, for the simple reason that they have become a barrier between you and life. The whole existence is naked except man. And why should one be ashamed?

It is your body, it is your temple, it is the place God is dwelling in. There is no question of shame.

But this is how religions have been exploiting you, politicians have been exploiting you. Your so-called leaders are not leaders but murderers. They have murdered the whole of humankind in many ways -- enslaved, weakened you.

A truly religious person cannot be ashamed of his body because it is a gift. And feeling ashamed of your body, you are condemning existence.

AND WHEN HIS WORK WAS DONE, HE LAUGHED IN THE FOREST.

He's saying when the work of making the man ashamed was complete, the very energy that has made you ashamed of yourself laughed in the forest.

In fact, all the trees laugh, looking at you; all the birds laugh, looking at you -- "What a strange creature this man is! Why should he hide himself?"

The small rose bush is not ashamed of being small. Neither are the cedars of Lebanon, reaching one hundred fifty, two hundred fifty feet high in the sky, proud. It is the same nature that creates the rose bush; it is the same nature that creates the cedar. Our mother is the same.

We come from the same source. To feel ashamed is a condemnation -- not of you, but of the source that has given you everything without asking anything in return.

FORGET NOT THAT MODESTY IS FOR A SHIELD AGAINST THE EYE OF THE UNCLEAN.

You have been told again and again in the past that modesty is a great quality. This is an utter lie. Modesty is just *a shield against the eye of the unclean*.

And who are the unclean? Understanding the past and the religions that it created... it is a tremendous surprise. On the one hand, they make you repressive of your energies -- particularly of your sex, because that is the only energy you have. Have you ever heard of any impotent person becoming enlightened? Have you ever heard of any impotent person becoming a great poet or a great painter or a great dancer or a great singer? The impotent person does not have the energy. It is not only a question that he cannot produce children; he cannot produce poems, he cannot produce anything at all.

He's a saint, celibate. Only impotent people are celibate. Those who are not impotent, their celibacy is hypocrisy. And I challenge all your *shankaracharyas* who pretend that they are celibate: they should be examined by the medical experts. And you will find none of them is celibate, unless somebody turns out to be impotent.

You should remember: Sex is energy.

And energy is God.

And I have been ordered not to talk about sex. That means I have been ordered not to talk about God, not to talk about life. Then what am I supposed to talk about? But these people have no idea what they are saying.

If God gives you sexual energy, it becomes sacred. Anything from God is sacred and everything is from God. And by "God" I don't mean a certain person, I mean the whole existence.

When the cuckoo starts singing, have you ever thought for what the song is for? It is to attract a sexual partner. But nobody condemns the cuckoo as obscene. When the flowers open and send their fragrance, what do you think they are doing? They are advertising that "I have come to flower; now butterflies, bees are invited and welcome." But for what? -- because the flower has small seeds which will go with the butterflies, with the bees. Because the same division exists in the whole existence: there are plants which are male, and there are plants which are female. The male plant has to send its seeds to the female plant, its beloved.

Nobody condemns flowers. In fact, you take flowers to your temple to offer to your god. You are not aware you are offering sexual energy to your god.

Have you seen the dance of a peacock? Do you think he is dancing for you? And remember one thing: The beautiful tail of rainbow colors and the dancing peacock is male. He is attracting some female. It is only the insane humanity where the female has to attract the male.

All over nature, it is the male who attracts the female. And for that reason, all over nature the male is more beautiful -- because the female need not have any beauty; just being female is enough. But strange -- man has been standing on his head, doing *shirshasana* continuously. It is the male who should be more beautiful so that a female is attracted towards him.

But religions have made a mess. To such an extent that if you see a rich man walking with his wife, he looks like a servant, and the wife looks nothing but an advertisement for his riches. All the diamonds, all the emeralds, all the rubies, all gold -- that is an advertisement for the man. He's just a businessman; having a beautiful wife is a business strategy so you can invite your customers to your house for dinner, and your wife will hypnotize them with her beauty so that you can cut their pockets! But man has become just a servant, a businessman. His riches are known through the wife -- his riches, his beauty, his genius has to be kept hidden.

Whenever you disturb nature and start manufacturing your own rules, remember it is a crime --

unforgivable.

Forget not that modesty is for a shield... The modesty of the Eastern woman is praised very highly all over the world, but it is a shield. In the West the woman is not modest. She stands on her own feet, equal to man -- there is no question of modesty. The Indian woman has been corrupted for thousands of years to be modest. Modesty is her great ornament.

And Almustafa has really great insight into the fact when he says it is *against the eye of the unclean.* Who are the unclean? -- the people who have repressed their nature, who have repressed their sexual desires. They may take as many dips as they want into the Ganges -- it only impures the Ganges, but their uncleanliness remains because it is not on the body, it is deep in their minds.

I have heard.... Three old retired men were sitting on a bench in a garden -- that was their usual habit; every day they used to come. The whole day there was nothing to do. This was their only enjoyment, their only entertainment, to discuss and tell each other about the golden memories of the past.

One day it happened... all the three were sitting. One was seventy-five, another was eighty-five, the third was ninety-five. The youngest, seventy-five, said, "I am very much disturbed, very sad."
Both the old fellows asked him, "Tell us. What happened?"

He said, "A beautiful woman came to my house as a guest. She was taking a bath, and I was peeping through the keyhole and my mother caught me red-handed. Don't you think it would make anybody very sad, humiliated?" Both the older fellows laughed. They said, "Don't be worried. In childhood everybody does it, and once in a while everybody is caught. In fact, the keyhole is made for that purpose!"

The man said, "You don't understand. It is not a question of childhood, it happened this morning!"

But it is possible only if a man has been repressing, repressing, repressing. Then he is never free. His inside is really unclean and dirty. If he had lived totally, he would have transcended all these desires and would have been absolutely clean.

On the one hand, religions have made people unclean, dirty -- dirty in their minds. And on the other hand, they have been teaching women to be modest -- "a shield against the unclean." So when an old man comes to your house, touch his feet, call him Papa, keep your eyes looking at the ground. This is a shield.

A healthy human society will not need any shield because there will not be dirty old men. My sannyasins need not have any shield. They have lived their life joyously, thankfully, and they have transcended -- or they will be transcending. But they will not collect all kinds of dirty, repressed desires.

The second old man said, "This is nothing. You always bring third-rate stories. What happened to me is very humiliating. It is now three days I have not made love to my wife. And each time I try, she says, `I have a headache.'"

The oldest started laughing. He said, "First you tell that boy what you mean by love, because he does not know your secret."

He said, "There is no secret. My love is that every night before going to sleep I take the hand of my wife and press it three times. But for three days, she has not allowed -- it hurts."
And both asked the oldest fellow, "Have you anything to say?"

He said, "I'm really in a mess. This morning when I started making love to my wife, she said, `You idiot! What are you doing?'"

"I said, `The same thing that I have been doing for almost the whole century: I'm making love.'"

"She said, `Love -- my foot. This is the third time tonight that you are making love. Will you allow me to sleep or not?'"
"I said, `Three times? That means I am losing my memory!'"

These are your unclean people: the elders towards whom you have been taught to be always respectful. Modesty is certainly a shield against these ugly creatures which religion has produced.
The crimes of religion are uncountable.

AND WHEN THE UNCLEAN SHALL BE NO MORE, WHAT WERE MODESTY BUT A FETTER AND A FOULING OF THE MIND?

The moment these repressed people disappear from the earth, what will modesty be? -- just a fetter, unnecessarily. Mohammedans don't allow their women even to show their faces. This is modesty, a protection, a shield against the repressed people all around. But when there is no repressed people, these

Burkhas, these veils will be just fetters and *fouling of the mind*. They will disappear.

It will be a great day when a woman and a man can meet just as human beings, without any shields, without any barriers, open hearted. That's my whole effort for my people: to make them so totally alive that everything is consumed in it and they come out free, authentic, sincere.

AND FORGET NOT THAT THE EARTH DELIGHTS TO FEEL YOUR BARE FEET, AND THE WINDS LONG TO PLAY WITH YOUR HAIR.

The whole existence delights in your delight.
The whole existence sings with you, dances with you.

And when someone becomes enlightened, the whole existence celebrates it -- because we are not separate. We are all one cosmic whole.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #19
Chapter title: The gifts of the earth

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BELOVED OSHO,
AND A MERCHANT SAID, SPEAK TO US OF BUYING AND SELLING.
AND HE ANSWERED AND SAID:
TO YOU THE EARTH YIELDS HER FRUIT, AND YOU SHALL NOT WANT IF YOU BUT KNOW HOW TO FILL YOUR HANDS.
IT IS IN EXCHANGING THE GIFTS OF THE EARTH THAT YOU SHALL FIND ABUNDANCE AND BE SATISFIED.
YET UNLESS THE EXCHANGE BE IN LOVE AND KINDLY JUSTICE IT WILL BUT LEAD SOME TO GREED AND OTHERS TO HUNGER.
WHEN IN THE MARKETPLACE YOU TOILERS OF THE SEA AND FIELDS AND VINEYARDS MEET THE WEAVERS AND THE POTTERS AND THE GATHERERS OF SPICES,
INVOKE THEN THE MASTER SPIRIT OF THE EARTH, TO COME INTO YOUR MIDST AND SANCTIFY THE SCALES AND THE RECKONING THAT WEIGHS VALUE AGAINST VALUE.
AND SUFFER NOT THE BARREN-HANDED TO TAKE PART IN YOUR TRANSACTIONS, WHO WOULD SELL THEIR WORDS FOR YOUR LABOR.
TO SUCH MEN YOU SHOULD SAY:
"COME WITH US TO THE FIELD, OR GO WITH OUR BROTHERS TO THE SEA AND CAST YOUR NET;
"FOR THE LAND AND THE SEA SHALL BE BOUNTIFUL TO YOU EVEN AS TO US."
AND IF THERE COME THE SINGERS AND THE DANCERS AND THE FLUTE PLAYERS, BUY OF THEIR GIFTS ALSO.
FOR THEY TOO ARE GATHERERS OF FRUIT AND FRANKINCENSE, AND THAT WHICH THEY BRING, THOUGH FASHIONED OF DREAMS, IS RAIMENT AND FOOD FOR YOUR SOUL.

AND BEFORE YOU LEAVE THE MARKETPLACE, SEE THAT NO ONE HAS GONE HIS WAY WITH EMPTY HANDS.
FOR THE MASTER SPIRIT OF THE EARTH SHALL NOT SLEEP PEACEFULLY UPON THE WIND TILL THE NEEDS OF THE LEAST OF YOU ARE SATISFIED.

Kahlil Gibran knows exactly what is needed, but he is absolutely unaware of how to transform man.

It is easy, very easy to give beautiful words to man's essential needs. But unless you know how man can manage to fulfill his demands, your words may be beautiful but they carry no meaning at all. And it is not only with Kahlil Gibran -- it is the case with many great poets, thinkers, philosophers. They talk as if these things are already available in the marketplace, you just go and purchase them.

They go on telling people, "Love, have compassion. Be kind, enjoy sharing." But these are empty words. It is good to read them but it is nothing but entertainment.

And what is needed is not entertainment; what is needed is transformation. It is not enough to say to someone, "Love." The real question is how he can find love arising in him, what are the methods, the techniques which bring flowers of love. Nobody talks about it.

All these words are immensely beautiful -- but as they are beautiful, so they are empty. It is like saying to a hungry man, "Eat, and eat nourishing food." But the question is, where is that nourishing food? and how is the hungry man going to reach and find it?

This is a fallacy perpetuated for centuries, without anyone questioning it. Mahavira goes on saying to people, "Be nonviolent." But the question is, man has come out of the animals, his whole being is full of violence. How can he get rid of the violence? How can he transform the same energy that is violence now, into nonviolence? Nobody asks the question, everybody gets hypnotized by beautiful words. The words are right, but they are not going to be the dawn of a new humanity.

They have all failed, utterly failed. The greatest human beings of the past have failed on a single point. And why has nobody questioned? -- because nobody wants to change. It is beautiful to listen, it is beautiful to be a follower of Gautam Buddha or Jesus Christ -- it enhances your ego. If you were really interested in transforming your energies, you would have asked, "Whatever you are saying is right, but show us the path, the signs."

It is a strange story, of great people talking about the stars... and naturally, one becomes impressed. But the question is how to get there. This is the problem with Kahlil Gibran too, and on a far greater level, because he himself is not a transformed human being.

He is very articulate, great are his words. But I am going to ask about each of his statements whether it has any content in it, or it is just his longing, his desire, his dream. All the dreamers have given humanity great hope -- and because of that hope they have prevented any kind of revolution in people's consciousness. People have been waiting.

They have also given a wrong notion to people that they know what the real needs are and how they can be fulfilled... but they don't know at all that these needs are so deep that unless you are born again you will be only playing with words and wasting your time.

I am not here to waste my time and your time.

I mean business.

AND A MERCHANT SAID, SPEAK TO US OF BUYING AND SELLING.
AND HE ANSWERED AND SAID:
TO YOU THE EARTH YIELDS HER FRUIT, AND YOU SHALL NOT WANT IF YOU BUT KNOW HOW TO FILL YOUR HANDS.

This was once true, thousands of years before.

It is not true in the times of Kahlil Gibran or in our time.

The earth is no longer capable of feeding us, because in our stupidity we have overpopulated it. And he has not said a single word against overpopulation, because the Christian church is against birth control. He has not said anything about legalization of abortion, because the Christian church is against it.

Now the fruits of the trees cannot sustain this vast ocean of humanity. It was possible once, when the humanity was just a few million people and each man had thousands of trees available for him. In our ignorance, we have cut down all those trees to print third-class, yellow newspapers. Millions of trees are destroyed just for newspapers.

It seems we are on a suicidal path.

I had been to Nepal before, and this time I was simply surprised: all great trees are gone. Those trees don't grow within days or weeks, they are not seasonal flowers. Those trees take centuries to grow -- and seconds to cut. You cannot replace them. But Nepal is a poor country, so they sold all their big and magnificent forests to the so-called great powers of the world. And with the electric saw, every day hundreds of trees are disappearing.

But Kahlil Gibran is not talking about anything which is sensible and feasible.

I would like all these nonsense newspapers to be stopped. Now we have better media. We have radios, we have television -- then why go on printing thousands and thousands of newspapers and newsmagazines? The television is not going to destroy the trees; neither is the radio going to destroy the trees.

But even a poor country like India has so many newspapers and so many weeklies and fortnightly newspapers, and monthly and bi-monthly, and annual... and nobody raises the question that what you have done to nature is not going to be forgiven. Nature is going to take its revenge with vengeance -- it is taking it already.

And to say in the twentieth century, *to you the earth yields her fruit, and you shall not want if you but know how to fill your hands* -- everybody knows how to fill his hands; it seems he is talking to the idiots. But where are the fruits, and where are the trees?

He is making a statement which is simply nonsense.

It is in exchanging the gifts of the earth that you shall find abundance and be satisfied... This too is not true. The earth has been giving to you for millions of years and you have not returned anything to nourish it.

Hindus go on burning dead bodies -- it is against nature. The bodies should be returned to nature... because what are your bodies? Nature has given you food, the sun has given you life, the air has been giving you continuous nourishment. When you die, your body should go back to the original sources -- the earth to the earth. You should become manure for your future generations.

We have exploited the earth so much that it has lost its abundant treasures. We are now technologically capable to return all the chemicals back to the earth. But man's mind dwells in the dead past. He goes on doing the same stupid thing without seeing that he is killing himself.

I was visiting a city, and one of the most respected Hindu monks, Karpatri... his only quality is that he eats his food from his hands. That is the meaning of the word *karpatri* -- *kar* means hands and *patri* means a cup, a bowl. Except that, I don't see anything in that man. But just because he goes on begging and eating from the hands he has become one of the most respected saints of the Hindus.

He was delivering a religious discourse. I told my friend to stop the car, I would like to listen to a few words. Sitting in the car, I listened to his discourse, and I was amazed: in an educated city with a university of its own, a medical college, an agriculture college of its own... and nobody was saying anything to that idiot.

The government had just made a very huge reservoir, because the land is barren and the rains have become uncertain. So they had made the reservoir to produce electricity for thousands of villages, for all kinds of scientific technological uses, and water enough to irrigate the whole land that is becoming slowly slowly a desert. It was ready and it was just waiting for the president of India to come and inaugurate it. Because in India, the president and the prime minister have no other business than inaugurating bridges, reservoirs... even movie houses, restaurants!

Unfortunate is this country, to have all kinds of idiots dominating it.

What is the need of inaugurating? The reservoir is ready, the earth is thirsty, but they are waiting because the president has too many other appointments -- and they will be of the same kind. A small road and the president has to inaugurate it -- I don't see the point except that by inaugurating that small road, his photo will be printed in every newspaper and he will have a chance to deliver a lecture to the people.

And Karpatri was telling his thousands of followers, "Don't use the water from the reservoir for irrigation."

I had to come out of the car. I said, "This is something strange! People are dying and people are starving; the earth is thirsty, everything has become barren, all greenery has disappeared." I wanted to understand his argument -- what argument is he giving?

His argument was so hilarious. He was saying, "Don't use the water because its electricity has been taken out, it is impotent. Electricity was the real power, and if you use it for irrigation, your crops will be impotent. And whoever will eat from your crops, he will become impotent."

Naturally, nobody wants to become impotent.

Those thousands of people were agreeing with that man! I said to my friend and host, "I never thought that in your cultured city you would allow such stupid nonsense and call it religious discourse. This man is not only talking nonsense, but seems to be insane! Water does not become impotent. Electricity is not water's potency; water's potency is to quench the thirst of the earth. And the proof that it is potent is that the earth will become green."

And Karpatri was not only a religious saint of the Hindus, he was also the head of a Hindu political party, RAMRAJ PARISHAD. He had members in the parliament. What kind of people are choosing and voting? These people should be behind bars -- their basic need is not to be worshipped and respected, their basic need is a brain operation! They must have tumors in their brain that do not allow them to see a simple fact. And if this is the situation of your "great leaders" -- he is a great leader, religiously and politically both -- then what about the poor, uneducated, ordinary humanity?

We have been exploiting the earth. We have been taking its juices through the fruits, through other crops, and we are not at all concerned to return at least equal the amount of chemicals that we have taken out through the fruits.

It is good poetry, but you cannot live on poetry alone.

He is saying, *it is in exchanging the gifts of the earth that you shall find abundance and be satisfied*. He is talking about the beginnings of humanity when there was a barter system, when people were exchanging things, when there was no money as a means of exchange.

You have a cow and more milk than you need, but you don't have clothes. So you have to go around to find a person who has more clothes and is in need of milk. It was such a wastage of time and energy, and it was not always easy -- you want a horse but you have to find the right person. You have to move from village to village to find the right person who can give you a horse in exchange for something that you have and he needs.

It was possible when there were very few people on the earth. Now the very idea of exchange is absurd. Just think: for any of your needs you may have to go around the whole country to find the right person. Money is one of the greatest inventions of man, to avoid this whole trouble. Whether you need the milk or not, whether you have the horse or not does not matter; anybody who needs milk can pay in money and anybody who wants to sell a horse, you can purchase it. Money is a shortcut.

And just having a single rupee in your pocket... have you ever thought how many things you have in your pocket? If you want a man to massage you, he is in your pocket. If you want to smoke cigarettes, they are in your pocket. If you want to go to see a film, it is in your pocket. Of course you cannot have *all* the things for one rupee -- but you can choose anything that you want.

Kahlil Gibran would have been supported by a man like Mahatma Gandhi, because he was talking of a world so primitive that except for barter... money would have been impossible. And you will be surprised to know that it is not the West that invented money and currency, it was China. And for three thousand years they have been using currency notes.

When Marco Polo discovered currency notes he could not believe, because although in European countries in the West, money had come into existence, it was in gold coins. If you were carrying ten thousand gold coins, either their weight would kill you or you would be robbed, because anybody can see that you are carrying ten thousand gold coins. And what is the need of carrying such burden from one place to another? -- this can be done with a small piece of paper, just a ten thousand rupee note with the promise of the government that whenever you want gold you can come to the treasury, produce the note and take the gold. The gold remains in the treasury.

Certainly those people three thousand years back must have been very intelligent. In comparison, Marco Polo thought... because he had brought many things from China to Europe. The printing press was invented in China at the same time, because without a printing press how can you have notes? He brought notes to show to the pope, because at that time the pope was the decisive factor for the whole Western world. And the whole court of the pope laughed at Marco Polo. They said, "You call it money? Do you want to deceive us?"

And the pope took out from his pocket a gold coin and threw it on the floor -- certainly it creates sound. And he asked Marco Polo, "Now throw your note. It is just a piece of paper. You have been deceived."

Marco Polo tried in every way... "I am not deceived; the whole of China, which is one fifth of the world, is already using notes."

The barter system disappeared because it was impossible as the population became thicker and thicker. Money came into existence, but solid gold. Then gold disappeared, silver disappeared; notes came into

existence. In fact they are also out of date.

In our commune in America we had just currency cards, because a note is a dirty thing. It goes on passing through so many people -- somebody may have AIDS, somebody may have tuberculosis, somebody may be suffering from cancer. You cannot know the history, through how many hands the note has passed. I have not touched any note for thirty years -- it is absolutely unhygienic and against all medical research.

But man seems to be so retarded all over the world... then, when better means are suggested they will not listen. All that is needed is your bank account and just a small card which will remain only in *your* hands, and you can go and purchase anything; the bank has to pay. But your card is absolutely hygienic; it never moves into all kinds of people's hands -- from prostitutes to saints. It is the ugliest thing today.

Kahlil Gibran is saying:

> YET UNLESS THE EXCHANGE BE IN LOVE AND KINDLY JUSTICE, IT WILL BUT LEAD SOME TO GREED AND OTHERS TO HUNGER.

That's why I say that he is using beautiful words but without any significance. *Yet unless the exchange be in love*... but how can it be in love? Do you have a loving heart? Have you ever loved? You have always *asked* to be loved, you have never offered your love to anyone. Have you encountered any energy in you which you can call love? Even when you say, "I love you," deep down it is not love but only biological lust. So the same woman, the same man that you love today, tomorrow becomes a weight on your chest, starts killing you.

You are caught in your own promises, because you had promised her just to fulfill your lust; otherwise the woman will not be ready to go into all kinds of sexual gymnastics. You have bribed her with beautiful words and promises: "I will love you forever. Others have loved, but only when they are alive. I will love you, my beloved, even when I am dead. I will love you not only in this life but all the lives to come." Now you are caught in a net. Once your lust is fulfilled, your biological energy is spent, the woman looks like an absolute stranger.

Everybody wakes up in the morning, man or woman, and wonders: who is the other fellow? And what is he doing in my bed? Only when you are a little better awake you remember, that this is my husband, this is my wife. And again the story starts: "Darling..."

In the old days, stories used to start, "Once upon a time..." Now they start, "Darling..." Early in the morning! And both are very loving, because both are waiting for the other to get up and prepare the tea.

How do you expect people to exchange *in love* -- they have no experience of love. They have never loved anyone.

Yes, they had experiences of lust. They covered that ugly word "lust" with a very beautiful word, "love." Because if you say to a woman that "I have a great lust for you," she is going to inform the police commissioner immediately -- "Look! A disciple of Osho, on the public street, said to me that `I have a great lust for you.'"

Just to help you, they have rented a house by the side of our temple, where day and night there are dozens of policemen with loaded guns, waiting for you to do something so they can immediately enter into the campus. And not much -- if you just smoke a cigarette... and they are all smoking cigarettes. If you are just holding somebody's hand, remember: the police are waiting with loaded guns, just by the side -- for special purposes they have rented that house.

That house used to belong to us. Our people used to live in that house, and we had again asked the owner. And he was very happy; he said, "I had no complaint against your people. They can have the house, the house is empty." But there must be some police dogs even here, because I cannot call an informer a human being. He is just a police dog, sniffing here and there.

Those police dogs must have informed the police commissioner that "They are going to rent the house, and the owner is willing." Immediately the police commissioner called the owner and told him, "Don't give that house to Osho's disciples."

Perhaps he must be telling that to all other owners in Koregaon Park -- the houses are empty -- and that owner must have said, "The house is empty and you are preventing me from getting some rent." Just to prevent us, the police have taken it for rent; now the police people are living there, just watching so that if anything shows any sign of love then a crime is being committed.

The society is against love, the government is against love, the education is against love.

I remember... I was sitting with the vice-chancellor of the university where I was teaching philosophy. He used to love me; once in a while passing through the corridor if he would see me he would immediately send somebody to call me -- "If you don't have any classes or anything, if you are not engaged, just come and have a cup of tea with me."

He loved to discuss things of the beyond; he had a certain philosophical bent of mind. One day when I was sitting with him, a post-graduate student girl came in, crying. And she said, "I have been continuously harassed by one young man -- he is also in the same subject, in the same class. He goes on harassing me in different ways."

The vice-chancellor asked, "Just tell me what he actually does."

She said, "Sometimes he takes the air out of my bicycle, sometimes if there is nobody around he throws a pebble at me. And continuously he goes on writing letters -- without signing them. I know that he is the person, I know his writing." And she had brought about three or four dozen letters. The vice-chancellor said, "I know that boy. You are not the first to report against him. He has been in this university for five years -- from the very beginning -- and continuously he has been doing the same things. I am tired of him, he has been punished in every way. Now the only way is to expel him from the university."

I said, "Just wait a minute. We will have to decide whom to expel."

He said, "What do you mean?"

I said, "I mean whether I have to be expelled or you have to be expelled or this girl has to be expelled or that boy has to be expelled -- there are four persons involved."

He said, "Have you suddenly gone crazy?"

I said, "You keep quiet. Let me talk with the girl." I said, "Be true and authentic -- don't you really enjoy being harassed?"

There was a moment of silence, but her tears disappeared. I asked her, "If nobody punctured your bicycle, nobody threw a pebble at you, and nobody ever wrote a single letter, would that be preferable?"

She said, "I have never thought about it in this way. No, that will not be preferable."

And I asked her, "Be sincere. Your coming here to report -- is not some joy inside that only you are the most beautiful girl? And you have brought all the proofs for it."

She said, "But how have you come to know?"

I said, "This is not a question of coming to know about it, just a simple psychology: a woman suffers most if nobody looks at her." Although if you look at her for more than three seconds, she is going to be very angry. Three seconds is the limit found by psychologists. Three second means casual, by the way, but looking more than that becomes staring. But if a woman is never stared at by anyone, she will suffer immensely.

I told the girl, "I can see you are feeling proud, even in your tears." She was a beautiful girl. I said, "The boy has done nothing wrong, it is just that he is stupid and does not know how to persuade a girl."

I told the vice-chancellor, "You need not interfere. Send the boy to me -- I will teach him how to make love."

He said, "Is this the university, the seat of wisdom?"

And I asked the girl, "What do you want? You say it, it will be done. If you want that boy to be expelled he will be expelled."

She said, "No, I don't want him to be expelled. In fact, without him this whole university will be empty for me. He is beautiful."

He vice-chancellor said, "Strange... if he is beautiful and you cannot live without him, then why have you come to complain?"

I said, "This is simple advertisement." And then I said to the girl, "So there is no need for me to call the boy?"

She said, "There is no need, because if he takes the air out... he also keeps a pump, to help me. If he throws pebbles at me, he makes sure that they don't hit me or don't hurt me. And if he writes letters there is nothing wrong in those letters. And perhaps you are right, that I had come here for the purpose you mentioned."

I said to the vice-chancellor, "I will manage -- no interference from your side; otherwise I am going to call a meeting of all the boys and all the girls of the university and tell them that this vice-chancellor has to be expelled because he does not even respect love."

He said to the girl, "Now you can go -- you need not listen to these things. You forget what he has said, it is just between me and him." And then he turned towards me; he said, "You should not say such things

before the students."

I said, "Just one question and I will go, because I have my class. And I have got the subject..."

He said, "What subject?"

I said, "*This* subject -- because I don't have any program, I never decide about what I am going to teach. This is such a beautiful subject... but one question before I leave. Remember your days when you were young and a student in the university? And be truthful -- have you not ever looked at a girl with desire, with longing? Have you not written a love letter?"

He said, "It is very difficult to be untruthful to you, because your eyes penetrate so deep that I know you will find out what the truth is. You are right. But now I am a vice-chancellor and I have to manage a university of ten thousand students."

I said, "You don't know how to manage. Expelling because the boy loves the girl? And the girl was certainly beautiful -- what do you think? Don't you feel like writing a love letter?"

He said, "At my age?"

I said, "Love knows no age."

He said, "That's true, but don't tell anybody. If my wife comes to know that I have confessed to you that I like the girl, then there is going to be terrorism in my home!"

Because people are not allowed, given opportunities by their elders.... No father, no mother, no elder brother, no professor, no teacher ever shares with his students, with his children, his own experiences. So naturally everybody remains almost an amateur lover. He never passes from ABC, and one has to go beyond love only when one has passed XYZ.

Love is a sleeping energy in you.

My experience is, if your mind can be emptied out of all the crap that you are filled with, in that emptiness blossoms the flower of love, of joy, of peace, and of all that is beautiful in existence.

And unless you have it, how can you give it to anybody? Your hands are empty, your heart is empty.

Kahlil Gibran goes on talking about beautiful things, but those beautiful things need a clear-cut understanding of where and how you are going to find them.

And once you have them, everything that you will do will have the magical touch of your experience. It is not only a question of exchange -- a man of love even touches the chair with love, although the chair may not feel it. But who knows? The chair may have a different kind of sensitivity, different from ours.

A man who knows love cannot do anything without it -- it is not within his capacity. And when I say it, I say it with absolute authority: I cannot even move my hand without love, although I am moving my hand in the air. Since I have come to know my own inner being, every act, small or big, has become full of love and joy and peace and silence.

And justice is only a by-product of love -- a man of love cannot be unjust. But neither your judges know what love is nor your lawmakers know what love is. That's why there are ugly laws, "unkindly," inhuman.

Justice is a by-product. It is not a question of going to a law college and learning all about the laws, and it is not a question of being a judge. Because I have been to the courts and seen the judges -- they are so dead, so miserably dead and absolutely unconcerned with what they are doing. They are technicians. They know all the legal jargon.

In the first court where I was brought after my arrest in America, I had some hope, because the magistrate was a woman. But I forgot completely that a woman is more hungry for power, more hungry for prestige, more hungry to rise on the ladder of success, because for centuries she has been denied. I simply thought, she is a woman and she will understand.

But she was bribed by the White House, and this was related to me by the highest law authorities in Carolina. The U.S. Marshal who was taking me back and forth from the court to the jail told me on the way: "It is absolutely unjust what is happening, but you will have to tolerate it. It is only a question of a few days. They cannot manage more than a week to keep you in the jail, because the pressure from all over the world is increasing. And all the news media all over the world are focused only on one question -- why you have been arrested and where you are being kept."

And why was I not brought to Oregon, to Portland where the court was going to decide whether I should be bailed out or not? Why was I moved for twelve days continuously from one jail to another? The root cause was that fat woman, who must have been feeling guilty, because she never looked at me eye to eye. And she must have been feeling afraid, too, because she told the marshal: "Tell Osho he cannot use his cap in the court because in America it is thought to be a contempt of the court."

I told the U.S. Marshal, "I *will* wear my cap, and if she has guts she should ask me in the court. It is a

question which has to be decided, whether the cap is a respect for the court or a contempt."

He became very nervous. He went inside, told the woman. She said, "Don't disturb him. I will not raise the question at all, he can wear the cap." Perhaps I am the first man who has used his cap in the American court, because it is a "contempt of the court."

I was prepared to fight -- I was not bothered about the bail or all the law and the crimes that they were finding against me. One hundred and thirty-six crimes -- I was not concerned. I wanted to face the woman directly, and I wanted to see how much guts she had. I wanted to listen to how the cap can be called a contempt of the court. Then why is my robe not a contempt of the court? I will remove both together, just to give respect to the court!

She understood, that it is better not to get entangled with this man. The U.S. Marshal came running and he said, "You can use it, there is no problem. Don't be worried about it."

I said, "What happened? Has the law changed in America?"

And the same marshal told me on the way to jail -- because I was refused bail.... It is a strange case, a historical phenomenon, because the U.S. Attorney argued for three days continuously and could not prove that I had committed a single crime. And finally he himself accepted it: "I have not been able to prove anything against him, but still I want the magistrate to know that the government is not in favor of bail being allowed for him."

And all over the world they go on saying that the Department of Justice is not under the government, that the government cannot interfere.

The marshal told me, "The reality behind the scenes is that the woman has been bribed. She has been told that if she does not give you bail she will be made a federal judge." She was only a state magistrate, and that was her great ambition.

I said, "If she had asked me, I would not have even bothered about the bail. I would have told my attorneys, `Don't argue. If my being in the jail for few days helps a poor woman to become a federal judge, let it be so.'"

Justice is a by-product of love.

But neither man knows nor woman; they have all forgotten what love is. Only the word remains, just like "God"... utterly empty. You open the word "God" and inside there is nothing. The same is the case with the word "love."

Love arises only in those who know themselves.

Love is the light that fills the meditative heart.

Love is the flame that arises in you when you make space for it. Your thoughts must be thrown out, your prejudices must be thrown out. And then there is no problem about justice -- you cannot be unjust to anybody. Even to your enemies you cannot be unjust.

He is talking beautifully:

> YET UNLESS THE EXCHANGE BE IN LOVE AND KINDLY JUSTICE, IT WILL LEAD SOME TO GREED AND OTHERS TO HUNGER.

That's what has happened. There is no justice in the world, there is no love in the world -- there is only greed and hunger. The hunger is because of greed, because a few people are so hypnotized by money that they go on collecting without bothering that the more money you collect, the more people will be dying in Ethiopia, in India, in the whole poor East.

All your money is soaked in blood.

Your bank balances show how many people you have murdered.

Greed is a very beautiful word, because it carries its whole meaning with a perceptivity that you cannot imagine. It comes from a Sanskrit root, and in Sanskrit every word has a certain meaning and depth which is not the case with other languages.

In Sanskrit, the vulture is called *giddha*. And the vulture eats the corpses of man, animal, birds; he lives only on the death of others. His life depends on the death of others. The English word *greed* is a transformation in the long journey of the word *giddha*. Anybody who is greedy is absolutely unconscious of the fact that their greed is creating somewhere poverty, hunger, disease, death.

So he is right: if there is greed then the world is going to be divided into two classes -- those who have and those who have not.

This is not a human way of creating a world. It is utterly ugly. If vultures were creating it, it would be relevant. But human beings are creating it; it becomes very irrelevant.

In Afghanistan just the other day, I was informed... it is now a long time that the poor Afghanis are being unnecessarily killed. And the Afghani is one of the most beautiful men on the earth -- tall, with a long life, longer than anybody else; beautiful. You cannot find a fat Afghani. They are like beautiful, tall trees -- seven feet is almost normal height. Beautiful faces, beautiful bodies... and a simple people, utterly happy although they have nothing.

But because of the greed of America, they are being crushed between American and Soviet forces. They have become a war field. America is supplying weapons to one part, to one party of politicians. And to counter it, there was no other way but for the remaining Afghanis to ask the help of the Soviet Union. Their boundaries meet. America is far away.

But greed has wings, just like the vultures -- big wings.

So now the Soviet Union goes on supplying all kinds of out-of-date weapons; America goes on supplying the out-of-date weapons to the other party, and Afghanis are killing each other.

Now the Soviet Union seems to be entering into a new age. With the new prime minister, the Soviet Union is no more the old closed Stalinist society; it is becoming more open. And the release of the academician Sakharov from a life sentence is a historical thing in the Soviet Union. In the sixty years after the revolution, this is for the first time that somebody has come back alive from a life sentence. A life sentence means you will be brought back only when you are dead.

And Sakharov shows the spirit of the new man. Before his release he phoned the prime minister, saying that "I will agree to come back from Siberia only if my individual integrity, my freedom of expression, my freedom of movement -- not only in Russia; even if I want to go out of Russia -- if all these things are granted, only then I want to come back. Otherwise, what is the point? Death will come anywhere, in Siberia or in Moscow. At least in Siberia there is a deep contentment that I am dying for freedom. In Moscow even that contentment will not be there."

And the new prime minister accepted his conditions, saying that "Your freedom of expression will not be interfered with. You will be reinstated as the director of the academy for physics. And your movement will totally depend on you -- wherever you want to go, you can go."

Russia certainly is entering a new age, out of darkness, while America is slipping into darkness.

I am punished because of exercising my freedom of expression. I am punished because I criticized Christianity and its superstitions. On the one hand, I am expelled from America. And my commune has been destroyed in such a fascist and ugly way that even Adolf Hitler would have felt ashamed.

The Soviet Union is opening. Hence the Soviet Union wants to withdraw from Afghanistan -- but America is not willing. Now it is a problem: if the Soviet Union withdraws completely from Afghanistan, America is going to take over the whole of Afghanistan. This will be, in a way, a betrayal to the Afghanis who have been dependent on the Soviet Union in their fight with America. They are poor people with no armies, no arms... but they are very proud people.

The British government tried many times. A small fraction of Afghanistan touches the boundary of India. And the best of the Afghanis, the Pakhtoons -- they are the most beautiful, most simple. The British government tried many times to take over the Pakhtoons, Pakhtoonistan. Because once Pakhtoonistan is taken over, then comes the boundary of Afghanistan and in the second step, Afghanistan can be taken over.

But British imperialists became afraid for a simple reason -- the Pakhtoons were ready to die but not to be enslaved. They don't have any arms, they don't have any army. They declared, "We will face your arms with our chests. You can destroy every Pakhtoon, from small children to the oldest people, men and women all, but as long as a single Pakhtoon is alive, you cannot say you are victorious. You will be victorious only when the whole of Pakhtoonistan has become a graveyard. So if you want to win a graveyard, we are ready."

Seeing their determination, knowing their pride, the British imperialists dropped the very idea. That's why Afghanistan was never bothered by Britain, because those Pakhtoons were in between.

Now the Soviet Union wants to pull out, because it is unnecessary killing, there is no justice in it. They have not harmed anybody. They are not political people, they don't have any desire to invade. India has been invaded continually for two thousand years by every neighbor except Afghanistan and the Pakhtoons. A really freedom-loving people will not want anybody to be enslaved -- although they are poor and there was every temptation to invade India. But the simple desire to remain free creates a by-product -- let others also be free.

If you know love, you will know justice.

If you know love and justice you cannot be greedy, because your greed is going to kill someone somewhere.

By killing people, if you can have a bigger bank balance, what is the gain? By killing all those people you have killed your own soul, too.

WHEN IN THE MARKETPLACE YOU TOILERS OF THE SEA AND FIELDS AND VINEYARDS MEET THE WEAVERS AND THE POTTERS AND THE GATHERERS OF SPICES,
INVOKE THEN THE MASTER SPIRIT OF THE EARTH, TO COME INTO YOUR MIDST AND SANCTIFY THE SCALES AND THE RECKONING THAT WEIGHS VALUE AGAINST VALUE.

This is sheer ignorance.

What do you mean by "invoking the spirit of the earth"? Religious people have been doing this for centuries -- in India it is an everyday affair. When rains don't come, they invoke the spirit of the sky. Rains still don't come. When too much rain comes and there are floods and thousands of villages are drowned, they again invoke the spirit of the sky. But what will you do in your invocations? Praying to the empty sky, which does not understand your language....

And it never works.

Still, for centuries, knowing that it does not work they go on doing the same.

Kahlil Gibran is simply repeating a very primitive superstition of the whole humanity. The question is not of invoking the spirit of the sky or of the earth -- the question is of finding your own soul.

Hence I say unto you, invoke your consciousness. Invoke silence in your being. It cannot be done by mantras, chantings, prayers. It can be done only by meditation, there is no other method.

Only your meditative silence, filled with love and fragrance, will sanctify every act that you do.

It will also sanctify your inactivity, if you are not doing anything.

Your very silence will become a charismatic presence, and will create waves of love which will go far away over the oceans to the stars.

Awake yourself. Strange -- people have been trying to wake the spirit of the earth, and they are fast asleep and snoring!

You are the spirit of the earth.

You are the spirit of the sky.

Except you, there is no consciousness anywhere.

Only you can be filled with love, only you can be just.

AND SUFFER NOT THE BARREN-HANDED TO TAKE PART IN YOUR TRANSACTIONS...

Who are the barren-handed? Perhaps Kahlil Gibran himself has no idea who the barren-handed are. Your saints, your monks, your so-called spiritual guides -- these are the barren-handed. They don't produce anything, they don't create anything. They are a burden on humanity.

There are millions of these people. Every religion has millions of monks who live on your labor. They are the real parasites -- some kind of "Flit" has to be invented to kill these parasites.

AND SUFFER NOT THE BARREN-HANDED TO TAKE PART IN YOUR TRANSACTIONS, WHO WOULD SELL THEIR WORDS FOR YOUR LABOUR.

The preachers, the priests -- what have they got? Mere words, heard from others, and they will go on selling their empty words in exchange for your labor. You are making, creating, producing. And the unproductive, the uncreative have become your leaders, mediators between you and God. These are the cheaters, the most mean -- because all that they are saying is lies. But they have been selling those lies for centuries.

It is time to stop these bloodsuckers. If we can be free from these priests and preachers, humanity will be unburdened -- unburdened from guilt, unburdened from fear. Unburdened from greed, because heaven is nothing but greed extended to the beyond. Unburdened from hell, because hell is nothing but fear extended

beyond death.

These people have become very proficient and articulate, because that has been their business for centuries.

TO SUCH MEN YOU SHOULD SAY:
"COME WITH US TO THE FIELD, OR GO WITH OUR BROTHERS TO THE SEA AND CAST YOUR NET.
FOR THE LAND AND THE SEA SHALL BE BOUNTIFUL TO YOU EVEN AS TO US."

I agree with the spirit of the statement, but I will not say *or go with our brothers to the sea and cast your net* because again you have forgotten that you are going to kill living beings. Where has your love gone? Where is your justice now?

That's why I say Kahlil Gibran dreams beautiful dreams, but it is not *his*, experienced in the full daylight of an awakened soul. A great poet, but all his poetry only once in a while touches the heights, and again and again falls back.

AND IF THERE COME THE SINGERS AND THE DANCERS AND THE FLUTE PLAYERS, BUY OF THEIR GIFTS ALSO.

You can see -- he is just like a wave, rises and falls. Now he has risen again to a great insight: *and if there come the singers and the dancers and the flute players, buy of their gifts also* because they are also creators. But note the fact that he forgets completely to include the mystics.

And the mystics are the greatest creators in the world -- but their creativity is not visible. They are not sculptors so that you can see their statues and they are not poets so that you can see their poetry. They are not potters and they are not dancers and they are not singers. What do they create? They create man, they create higher peaks of consciousness in humanity.

All that is great in man has been created by the mystics, but it is invisible, obviously.

But it is important that Kahlil Gibran forgets the mystics completely. I cannot forget them. I would like to say to you that the mystics will not come to your marketplaces, you will have to go to the mystics. Because in the marketplace they will not be understood. What kind of commodity have they brought? Even the flute player can convince people that he has brought something, he has brought some entertainment -- a beautiful song. But what is the mystic going to show?
His hands are empty, but his soul is full.

But to see that, you will have to go to the mystics, because only those in whose being the urge, the search for truth has arisen, will be able to understand something.

FOR THEY TOO ARE GATHERERS OF FRUIT AND FRANKINCENSE, AND THAT WHICH THEY BRING, THOUGH FASHIONED OF DREAMS, IS RAIMENT AND FOOD FOR YOUR SOUL.

No, absolutely no. The dreams are not going to be nourishment for the soul. The dreams can only be entertainment for the mind and the heart, at the most. If you are hungry in the body, then music will not help. Then you will need bread. If you are hungry in the soul, then too music will not help. Then you need meditation. Then you need the blessing of one who has arrived and who is so overflowing in his soul that he is ready to share.

AND BEFORE YOU LEAVE THE MARKETPLACE, SEE THAT NO ONE HAS GONE HIS WAY WITH EMPTY HANDS.
FOR THE MASTER SPIRIT OF THE EARTH SHALL NOT SLEEP PEACEFULLY UPON THE WIND TILL THE NEEDS OF THE LEAST OF YOU ARE SATISFIED.

Again he brings something of nonsense in -- the spirit of the earth. In what he is saying, his intention is good: *And before you leave the marketplace, see that no one has gone his way with empty hands. Not because the spirit of the earth shall not sleep peacefully*. It is sleeping peacefully -- whether you are here or

not it does not matter! It never wakes up. But the spirit of those who have gone empty-handed will not sleep peacefully -- how can you sleep peacefully in hunger?

The longer I look at Kahlil Gibran... I feel he is a one-eyed man. He does not have two eyes, so there is an imbalance. For a balanced approach, two eyes are needed, just as two wings are needed.

You cannot fly high with one wing. You may flop, but not fly. The one-eyed person also sees, but his vision is half. And of course as far as the inner world is concerned, a half-vision can sometimes prove very dangerous.

Now, he is not bothered about those who are going with empty hands, that they will not be able to sleep peacefully. He is bothered about the *spirit of the earth... upon the wind, til the needs of the least of you are satisfied.*

It seems sometimes he gets hypnotized by his own words, and words have a tendency: one word leads to another word. And he forgets -- or perhaps he does not know the whole truth at all.

But whatever he is saying is a good beginning. We are going to look into many great poets with this new kind of commentary, because I have my whole vision. So when I see something is wrong it does not matter who has asserted it -- the wrong is wrong and the right is right. It has never been done before, and of course I am going to annoy many people.

There are millions of people who love Kahlil Gibran -- they will be annoyed very much. But should I care about people and their annoyance or should I care about what is true and what is not true?
My decision is unconditionally for the truth.
Even if the whole world is against me, it does not matter at all.

It is enough for me and for my absolute contentment that I have been always on the side of truth; I have never tried to drag the truth to my side.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #20
Chapter title: Crime: a crowd psychology

18 January 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THEN ONE OF THE JUDGES OF THE CITY STOOD FORTH AND SAID, SPEAK TO US OF CRIME AND PUNISHMENT.
AND HE ANSWERED, SAYING:
IT IS WHEN YOUR SPIRIT GOES WANDERING UPON THE WIND,
THAT YOU, ALONE AND UNGUARDED, COMMIT A WRONG UNTO OTHERS AND THEREFORE UNTO YOURSELF.
AND FOR THAT WRONG COMMITTED MUST YOU KNOCK AND WAIT A WHILE UNHEEDED AT THE GATE OF THE BLESSED.
LIKE THE OCEAN IS YOUR GOD-SELF;
IT REMAINS FOR EVER UNDEFILED.

AND LIKE THE ETHER IT LIFTS BUT THE WINGED.
EVEN LIKE THE SUN IS YOUR GOD-SELF;
IT KNOWS NOT THE WAYS OF THE MOLE NOR SEEKS IT THE HOLES OF THE SERPENT.
BUT YOUR GOD-SELF DWELLS NOT ALONE IN YOUR BEING.
MUCH IN YOU IS STILL MAN, AND MUCH IN YOU IS NOT YET MAN,
BUT A SHAPELESS PYGMY THAT WALKS ASLEEP IN THE MIST SEARCHING FOR ITS OWN AWAKENING.
AND OF THE MAN IN YOU WOULD I NOW SPEAK.
FOR IT IS HE AND NOT YOUR GOD-SELF NOR THE PYGMY IN THE MIST THAT KNOWS CRIME AND THE PUNISHMENT OF CRIME.

I continuously feel sad and sorry for Kahlil Gibran. He does not really belong to the crowd. He belongs to the highest peaks of human consciousness, but he knows not the way.

It seems basically he is a poet but once in a while, in his dreams, he has seen the sunlit peaks of his consciousness, too. He has tried his best to convey whatever his dreams have revealed to him -- but dreams don't reveal the truth.

At the most, the best dream is nothing but a full moon night, shadowed, reflected in a lake. If the lake is silent -- no ripples, no wind blowing and disturbing it -- it becomes a mirror and one can see the moon in that mirror. But it is not the real moon, it is only the reflection. A small pebble thrown in the lake, and all the silver of the moon will be spread in ripples all over, and the moon disappears.
So is the case, unfortunately, with Kahlil Gibran.

When he describes the moon he is really describing the reflection of the moon. The reflection is almost exactly like the moon -- and sometimes even more beautiful. The lake also enhances the beauty; the silence surrounding the lake also makes the dream richer. But howsoever rich a dream may be, it is still a dream.

Again I can make the distinction between the poet and the mystic: the poet at the most sees the reflection; the mystic sees the moon. So they are very close, and sometimes the poet comes to describe the moon so realistically that almost anyone can be deceived. Moreover, the poet has an articulateness which is not necessary for a mystic. So you can be deceived. The mystic may look ordinary in his expressions, and the poet is able to decorate his dreams according to his own articulateness.

I feel sad and sorry for Kahlil Gibran that he remained satisfied with the reflection in the lake. He never thought about what the reflection was *of*. He was a great dreamer, and his dreams brought magic to his words. Again and again you will see him coming very close to the truth; but he goes on missing the point.

THEN ONE OF THE JUDGES OF THE CITY STOOD FORTH AND SAID, SPEAK TO US OF CRIME AND PUNISHMENT.
AND HE ANSWERED, SAYING:
IT IS WHEN YOUR SPIRIT GOES WANDERING UPON THE WIND THAT YOU, ALONE AND UNGUARDED, COMMIT A WRONG UNTO OTHERS AND THEREFORE UNTO YOURSELF.

This can never be said by a man who is awakened, who has seen the real moon. In fact, he will say just the contrary.

Let me repeat Kahlil Gibran and show you how he goes on being a Gautam Buddha -- missing again and again. I don't feel sad and sorry for everybody, but Kahlil Gibran has the potential, and is unaware of it. He says:

IT IS WHEN YOUR SPIRIT GOES WANDERING UPON THE WIND THAT YOU, ALONE AND UNGUARDED, COMMIT A WRONG UNTO OTHERS AND THEREFORE UNTO YOURSELF. The truth is, it is WHEN YOUR SPIRIT GOES WANDERING UPON THE WIND THAT YOU, ALONE -- absolutely alone -- for the first time know what virtue is.

Man has never committed crimes unto others and unto himself in his absolute aloneness. He commits crimes in the crowd, with the crowd -- because in the crowd and with the crowd he does not feel responsible for what he is doing. He is simply a cog in the machine. He can easily say, "I was doing something which was being done by everybody else."

In India, almost every day somewhere or other there are riots amongst Hindus and Mohammedans,

Jainas and Mohammedans.... I used to live in a city which is famous only for its riots. A small excuse, and the whole city is on fire... because that city was almost balanced in population between Mohammedans and Hindus. And small and stupid things, which are thought to be religious, spiritual....

For example, if you -- with your music, your drums, your songs, your flutes -- pass a Mohammedan mosque and don't stop your music, it is enough to kill hundreds of people, to burn dozens of houses.

And the first victim of all these riots is the woman. She is raped, taken away. And Hindus cannot accept a woman who has been raped by a Mohammedan. Even if he has not raped her, but the woman has stayed in the house of a Mohammedan just for one night, that's enough for the primitive Hindu mind to condemn her. She has lost her soul, her spirituality. She cannot be accepted.

I was watching these riots for almost twenty years continuously, and I was wondering -- nice, beautiful, very loving people -- how do they suddenly change? Just a rumor is enough, and killing and murder and violence start.

In the university, one of the professors -- a very nice, loving human being -- when I saw him putting fire to a Hindu temple I could not resist the temptation to ask him. After the riots were over and the curfew was withdrawn, I said, "I could have believed anybody to be so ugly and violent, but not you. I want to ask a few questions: one is, could you alone burn the Hindu temple, which has not harmed you or anybody?"

He said, "Why are you asking this?"

I said, "I want to understand the psychology of crime."

Tears came to his eyes, and he said, "Alone it is inconceivable, but in the crowd one becomes just a part of the crowd. And when there are so many people putting fire to the temple, some unconscious urge for violence, destruction, animality, surfaces."

One forgets completely his own individuality; he becomes just a cog in the machine. Whatever he does is not his doing, it is the doing of the unconscious crowd. And he is pulled in by the crowd.

Kahlil Gibran seems to be absolutely unaware that *wandering upon the wind* in your total aloneness, one becomes enlightened, not a criminal. Crime as such is part of the mob psychology. It seems consciousness is something like water. Water always keeps the same level -- and when you are part of a crowd, your consciousness also comes to have the same level, same blindness, as the mob.

People in their aloneness have become Everests, the highest peaks of consciousness. But the crowd has never risen to consciousness; you have never heard about a crowd which is enlightened. It is always the individual who has the capacity to rise on the winds, just like an eagle flying alone across the sun, to greater and greater freedom.

The mob is always of the slaves, of the people who are afraid, people whose beings are full of fear. Lions don't move in a crowd. In their dignity and pride, in their glory and magnificence, they stand alone. It is only the sheep, cowards -- full of fear, always concerned about their death -- they remain in a crowd.

You will not see a sheep alone. Alone, she starts feeling lost. She does not know what to do, where to go. It was always the crowd psychology which has dominated her.

Crime is not born out of the aloneness of man. It is born out of the cowards, who are not capable of being alone.

With the crowd there is a certain security, a certain coziness -- just watch a crowd of sheep, how they move. They don't even leave spaces. Touching each others' bodies, they move as if they have one consciousness. And they are happy in their non-individuality.

Crime comes not out of individuals, it comes out of those who cannot experience aloneness and the heights of the winds, who cannot open their wings, out of fear that they may be lost. Kahlil Gibran's idea is absolutely misleading -- categorically wrong.

But the last part of his statement, taken separately from the whole, has a reflection of the moon -- when he says that when you commit a crime against others, you are also committing a crime against yourself. I say it is a reflection because in a reflection, a change happens. When you are standing before a mirror, your right eye in the reflection becomes your left eye; your left eye in the reflection becomes your right eye. The same has happened even with this statement which has some reflection -- it is a reflection, and cannot be truly representative of truth.

He says, when you commit a crime against other people you are also committing a crime against yourself. The reality is, *before* committing a crime against others you have already committed a crime against yourself. Unless you have committed a crime against yourself it is impossible to commit a crime against others.

This proves my hypothesis that he is looking at the reflection. How can you be full of hate towards

others if you are not full of hate towards yourself? And how can you be loving to others if you are not loving to yourself? You come first -- and you do to other people the same that you are doing to yourself. So the reality is almost vice-versa.

In aloneness is born your freedom, your independence. In aloneness your consciousness has nothing else to be busy with -- left alone, it starts turning upon itself; there is nowhere else to go. And when consciousness becomes a circle, coming back to the source from where it started, your life is no more the old, unconscious life. Because the returning consciousness goes on dispelling all darkness from every nook and corner of your being.

And when you are full of light you have tasted godliness for the first time.

In aloneness, nobody commits a crime -- cannot commit a crime.

AND FOR THAT WRONG COMMITTED MUST YOU KNOCK AND WAIT A WHILE UNHEEDED AT THE GATE OF THE BLESSED.

There is no need to wait at the gate of the blessed, because in your aloneness you have *become* the blessed. That is the meaning of the Sanskrit word Bhagwan -- the blessed one.

But even people like Jesus are unaware of what they are saying and what they are doing. His whole life he was telling people, "You are sheep and I am your shepherd." This is humiliation! To call a human being a sheep means you have taken all his dignity, you have destroyed his freedom, you have made him part of a mob.

And all the religions have done it, whether they say it or not, for a simple reason: because unless people are sheep, how are they going to be shepherds? The priests, the theologians, the politicians, all need you to remain sheep -- just a crowd. Every effort is being made to destroy your individuality and to destroy your aloneness, because if you are alone you will be a lion. And lions don't need any shepherds.

Yes, once in a while, for a breakfast....

My effort with you is to bring you out of this constant conditioning that you are part of a crowd -- no, you are just yourself. And you are not sheep, you are lions.

And that's where you can see the difference between Jesus and Gautam Buddha. Gautam Buddha used to say that whenever a person becomes initiated into meditation, enters his own soul -- where nobody else can enter, where he is going to be absolutely alone -- there arises in him the lion's roar. Buddha is giving dignity to you, he is transforming you from the world of sheep into the glory of being a lion.

I want my people to be lions.

You can be together -- not as a crowd, but as a gathering of lions; each one separate and individual, allowing space for everybody else.

It is because of people like Jesus -- who are beautiful, in many ways -- that the world is suffering all kinds of oppression, exploitation. Because what can a sheep do? No one has ever heard of any revolution happening in a crowd of sheep. They are very obedient to the crowd. They are very obedient to the shepherd.

The shepherd is not going to save them; he has already destroyed them. And to call himself a shepherd and all other human beings just sheep, shows a deep-rooted ego -- not enlightenment, where ego disappears, when one is but there is no "I", no ego, no longing to be superior and holier than others.

The misunderstandings in Kahlil Gibran are deeply connected with the misunderstandings of Jesus Christ. He loved Jesus, his language reflects Jesus, his statements reflect Jesus, although he is far more poetic. Far more beautiful is his way of expression -- but never be deceived by the expressions, howsoever beautiful they are. Dissect all those beautiful expressions and you will not find anything within them. Or, what you will find will be only darkness, misunderstanding, ignorance.

The people who have been in search of truth have always gone in aloneness. And the people who want to find the meaning of life have always gone into themselves, where nobody else can enter.

Aloneness outside... aloneness inside... and you have come to a point where you can roar like a lion. Of course, millions of sheep are going to be annoyed with you, because they cannot roar like a lion and they cannot soar like an eagle. They have been told just to believe in the crowd in which they have accidentally been born.

A person who remains part of a crowd never attains his true individuality. He remains fake.

You have heard the expression, which exists in almost all languages: A sheep hiding itself in a lion's

skin. These kinds of sayings are not out of the wisdom of centuries, they are out of the ignorance of centuries. I would like to put the proverb right: The truth is that you are a lion forced to live in the skin of a sheep.

And there is no need, and there is no place where you have to knock to find the blessed one. Yes, there is a space where the blessed one is already waiting for you -- and it is within you. Neither Jesus nor anybody else can lead you there -- only you. If you revolt from being a sheep and gather courage to roar like a lion and to move like a lion, *you* will be the blessed one.

LIKE THE OCEAN IS YOUR GOD-SELF; IT REMAINS FOREVER UNDEFILED.

This is the beauty of Kahlil Gibran, that although he falls again and again, he gets up....

He lived almost his whole life in America, where the motto of every American is: Try and try and try again! And the poor fellow is doing the best he can, but he falls -- and you have to remember this, and you have to be very mindful, very alert, when you are reading Kahlil Gibran or anybody else.

A great calamity has happened to humanity. A idea has become settled in the minds of people that if someone is right, he is *always* right, and if someone is wrong he is always wrong. If somebody is a saint he is always a saint -- day out, day in; and if somebody is a sinner he is always a sinner -- day out, day in.

This is not the reality. Even sinners have moments when they are saints, and even saints go for a holiday.

This calamity goes back to Aristotle, the father of Western logic, because he accepts only two categories: either you are right or you are wrong. He forgets that there is a possibility of many positions between right and wrong. He has also forgotten the simple fact that you may be right in one thing and wrong in another thing.

But it needs tremendous awareness -- and particularly with people like Kahlil Gibran, whose words are hypnotizing. They are almost like a lullaby; they are very soothing, even if they are wrong. You become so impressed by them, you lose all your interest in being alert, aware, watchful.

Like the ocean is your god-self... This is true. Your being is not confined to your bones. Your being is not confined to the bag of skin in which you are living -- you call it your body. Your being is as vast as the ocean.

All the rivers of the world go on bringing every kind of rubbish, crap, dirt, dust, because they have been passing through thousands of miles. And for millions of years they have been falling into the ocean, but the ocean remains *undefiled*. This is a truth to be remembered. It should be written in letters of gold.

You have done all kinds of actions, good and bad. You have been right and wrong, you have seen all the days and all the nights of your life, you have been to the temples and you have been to the prostitutes -- but your being remains undefiled, just as the ocean. You are so vast... these small things don't matter at all in the last reckoning.

Hence I say to you, never judge anybody by any small action that he has done. Somebody has stolen, somebody has murdered, somebody has lied -- these are small actions. Don't judge the man and his whole life on the basis of a small action.

And remember the ultimate truth -- that whatever you do, your innermost core remains *undefiled*. There is no way to pollute your being, to corrupt your soul. Within a second... if you become aware of your inner being, you will be surprised: "I was condemned by everybody, I was condemning myself, but my real being has remained untouched. It is always virgin, always pure."

I would like to tell you a beautiful story.

There was a man, thousands of years before. His name was Valmik; his profession was robbery. And if needed, he had no hesitation in killing people. If they resisted giving him their money, their valuable things, he had no hesitation for a single moment to kill them. He was a strong man.

At that time he was not known as Valmik, he was known as Valya Bhil -- the *bhils* are aboriginal, primitive tribes. And who would call Valya Bhil "Valmik"? -- because Valmik means the same, but becomes respectable. He was a robber and a murderer, and everybody knew it.

It was very rare that people would pass through the forest where he lived. The road had almost become unusable, because whoever passed that way was going to be robbed or killed.

A musician, a poet, and a very beautiful man, Narada, who always, even while moving, continued to play on a very simple musical instrument -- and remember, the more simple the instrument the more

difficult it is to create great music out of it. He used to carry a simple instrument, an *ektara* -- a one-stringed sitar. It is easy when there are many strings to create music, because you can create different notes on different strings. The ektara has only one string -- that is the meaning of *ektara*. *Ek* means one; *tara* means string. It has become almost the symbol of Narada. You will not find a statue or a painting of him without his ektara.

He was a master musician, and a great poet -- and perhaps the only man in India who knew the hilariousness of existence, who used to laugh....

When he was leaving, people told him: "Don't go -- otherwise you will lose your ektara. That Valya does not care who you are, and if you try to save your ektara you will lose your head. Better is to follow another route, although that route is a little longer."

Narada said, "If I had not known I might have gone by the other route, but now it is a challenge, between Valya and Narada. I would love to see this man, who has made you all cowards, so afraid. Just a single man, and the whole traffic on the road has disappeared. Must be a lion, living in the forest... and thousands of people used to pass on this road. Now nobody goes there; the road is closed -- not for repair!"

Narada went, because he trusted in music more than in the murderousness of a man. What kind of music it is that cannot transform the murderous animal instinct in a man?

Valya heard the music -- it was enchanting, it had a magic. And when he saw Narada alone -- with no weapons, with no possessions, just one ektara ... the man was even more beautiful than his music. It has to be so, because the creator of anything is always greater than his creation; the creation cannot be greater than the creator. For the first time Valya felt hesitant, indecisive whether to let this beautiful man pass. But to make an exception would not be right -- this was his fame, that nobody could pass on that road without being robbed or killed.

So he warned the great musician and seer: "I pray to you, go back. If you don't go back I will have to take your possessions, whatever they are. If you resist you may lose your life. And I don't want to do anything with you -- neither do I want to take your instrument nor do I want to deprive you of life. And don't say later on that I did not warn you."

But Narada went on playing on his ektara. And rather than going on the road he came and sat by the side of Valya, who was sharpening his sword. Narada said, "You are a beautiful man; but why do you do such a thing?"

He said, "What else can I do? I don't have any education; I am an untouchable, the lowest and most condemned class of the Hindus. I cannot go to a temple, I cannot go in the city -- but I have to look after my wife, my old mother, my father, my children."

Narada said, "If that is the case, I would like to go to your home and ask everybody -- you are committing things which are inhuman. Who is going to be punished for them? You are committing all those things for your old mother and father -- ask them, `Will you share my punishment too?' Ask your wife, ask your children: `Whatever I am doing I am doing for you -- are you going to share my punishment?"'

Valya laughed, and he said, "You seem to be very clever and cunning! I will go home and you will disappear. Nobody can cheat Valya."

Narada said, "There is no question of cheating. You can tie me with a rope to a tree -- and you know nobody comes here; I will wait. And whatever you want to do after, you can do. But first bring me the answer."

He had never thought about it. He went home. He asked his father, mother, his wife, his children -- nobody was ready to share the punishment. They said, "That is not our business. It is your responsibility to take care of your family; we are not concerned with how you are taking care. What you are doing is totally *your* responsibility."

It was a great shock. He could not believe that the parents he loved so much, the wife he loved so much... his own children, for whom he was committing all kinds of crimes... flatly refused: "It is your duty to take care of us. The question of sharing in your punishment does not arise."

He came back with tears in his eyes, untied Narada, touched his feet, and said, "Just by a single question you have transformed me. I don't have a family. If they cannot share my punishment they don't love me -- I was living in an illusion. They loved all the money that I was bringing to them, but when the question of punishment was raised not a single one answered that `I will share with you.' Now I don't have any family."

And he threw his sword away in the forest and asked Narada, "Initiate me so that one day I can also feel the same music and the same poetry and the same joy that I see on your face."

Narada said, "Much is not needed -- just the name of God. You have to start chanting the name of God,

RAM."

Remember -- this is very confusing in a way -- this is not the same name as I discussed before, the king, Rama, who behaved with his wife in a very primitive, crude, ugly way. *Ram* is older than the Rama I discussed with you -- in fact he was named Rama because the name *ram* existed before him. It is the Hindu equivalent of God.

Narada said, "This will do: sit silently and repeat, *ram, ram, ram*, so that all that goes on in your mind slowly slowly is replaced by Ram. And this is the beauty of it -- that once it has replaced everything, it also disappears. In the same way you light a candle... the flame is not possible without the candle but slowly slowly, first the flame will burn the candle, and once the candle is finished the flame will disappear automatically."

This is something very significant. So he said, "You do simple things. Don't get involved in any complex thing because you are a simple man, a courageous man. And after a few months I will be coming back to see what is happening. If some other help is needed I will always be available to you."

But he was uneducated, aboriginal, a primitive man -- uncivilized, uncultured. He started with trust -- because this kind of simple person is always trusting. He started repeating, RAM... RAM... RAM... RAM... And Narada had told him, "Go on repeating faster and faster -- don't leave any gap between two RAM'S."

The poor fellow got into trouble. If you repeat, "*ram, ram, ram...*" and he was uneducated, he had never heard the name. So he got mixed up; he started repeating "Mara, Mara, Mara..." *ram* means God, but if you repeat it, two Ram's join -- and the change is possible for an uneducated man. *Mara* means "dying, dying, dying..."

But in a way it is significant, the story. If you really want to achieve the state of godliness, the death of your ego is absolutely necessary. So although it was just a mistake, when after three months Narada came back, Valya was a transformed being. He was radiating light, pulsating the whole atmosphere with a new energy.

Even Narada felt defeated. His whole life he had been repeating, chanting, singing the name of God, playing on his musical instrument, but his gain had not been as much as Valya's. He was almost a light unto himself. Around him an aura of light... Narada could not call him *valya* again, because that would be disrespectful. He changed *valya* into Valmik, and told him, "You have done a miracle, because the same name I have been repeating for my whole life and just in three months you have left me far behind. It will take lives for me to catch hold of you."

He said, "I have not done anything except whatever you have told me. I have been repeating, `*mara, mara, mara...*'"

Narada said, "My god! I never told you that -- I told you *ram*.

He said, "I am an uneducated man, absolutely unaware of any religion or anything. My whole life has been just of robbery and murder. I forgot -- instead of *ram* the order changed; the M of *ram* came ahead of R. Forgive me."

Narada said, "There is no need to forgive you. You are so innocent: without any greed, without any desire to be rewarded in heaven, even repeating *mara, mara*, you are a new man. Don't be worried. You continue -- whatever you have been doing is right."

"But," he said, "how can it be? What about my acts of murder? Because I cannot count so I cannot say how many people I have murdered. What about my robberies?"

Narada said to him, "Forget it all. You have reached the ocean of your being. It is radiating all over; even a blind man may be able to see it or, at least feel it -- the joy, the fragrance. And don't think at all about what you have been doing. Those are small acts. Small rivers, muddy, dirty, have fallen into the ocean, and the ocean is never made dirty by these rivers. It remains *undefiled*."

AND LIKE THE ETHER IT LIFTS BUT THE WINGED.
EVEN LIKE THE SUN IS YOUR GOD-SELF.
AND LIKE THE ETHER IT LIFTS BUT THE WINGED...

All that you need is wings, courage to be alone in the vast sky, with no guide, with no map, with no roads, with no signposts, with no milestones. It needs only courage and wings, and the whole sky is yours.

EVEN LIKE THE SUN IS YOUR GOD-SELF. Your innermost being, from a different angle is like the

sun. IT KNOWS NOT THE WAYS OF THE MOLE NOR SEEKS IT THE HOLES OF THE SERPENT.

It rises for everyone to share, for everyone to receive fresh life every day. But it does not know the ways of the mole, nor seeks it the holes of the serpent. It is available -- the serpent can come out of his hole, the mole can come out of his hole.

Your self is also like the sun -- it is available, but you are living in a hole, different kinds of holes.

The sun will not knock on your doors. It is really inside you. You have to open all the doors and all the windows so life's fragrance starts showering on you, so the light that you have always contained starts radiating.

All these lines that have preceded, I support with my total being. But again he says:

BUT YOUR GOD-SELF DWELLS NOT ALONE IN YOUR BEING.

That too is true -- whatever dwells in your being dwells in every being. And the totality of all the beings is the ocean of consciousness. You can call it God -- I prefer the word godliness, because it is more a quality than a thing. It is more a presence than a person.

MUCH IN YOU IS STILL MAN, AND MUCH IN YOU IS NOT YET MAN... Much in you is asleep -- your manhood, your humanity. AND MUCH IN YOU IS NOT YET EVEN MAN... your origins from the animals are also there.

In India, the Hindus have a very beautiful conception of one of their incarnations of God, which is half man and half animal. The whole world has laughed about it -- "what kind of stupidity is this?" But it is simply a symbol of your inner psychology.

Half in you is man and half is still animal. And the trouble is, the animal is fully awake and the man is fully asleep.

... BUT A SHAPELESS PYGMY THAT WALKS ASLEEP IN THE MIST, SEARCHING FOR ITS OWN AWAKENING.

The man in you tries to wake up. You know sometimes in a nightmare, you want to wake up but you cannot. You cannot open your eyes, you cannot move your hands -- as if everything has become paralyzed. The impact of the nightmare is so much that for a few moments you are almost dead. You will laugh about it when you wake up, but while you are asleep you are trembling with fear -- and even when you wake up you will find the after-effects, the hangover. Your perspiration will be there -- the night may be cool but the nightmare was so dangerous that your body accepted it as a reality. The body is blind. It started perspiring out of fear. You will find your heart is beating louder; although you are awake, still the nightmare's effects can be seen. Although the elephant has passed through the door, his tail is still inside the room.

AND OF THE MAN IN YOU WOULD I NOW SPEAK:
FOR IT IS HE AND NOT YOUR GOD-SELF NOR THE PYGMY IN THE MIST THAT KNOWS CRIME AND THE PUNISHMENT OF CRIME.

Here he becomes hypothetical. He does not know; he himself is groping. What he says... something is right in it and something is wrong in it.

FOR IT IS HE AND NOT YOUR GOD-SELF NOR THE PYGMY IN THE MIST THAT KNOWS CRIME AND THE PUNISHMENT OF CRIME...

He's dividing you in three parts: first the pygmy, the animal; second, the man who is asleep and groping, and trying to wake up; and third, the god-self. This division is wrong.

There is no god-self, only the awakened man. God-self is another name for the awakened man. That's

why a man like Gautam Buddha said there is no God. And you can ignore the atheists, who have never explored their inner being, but you cannot ignore Gautam Buddha or Mahavira. Both say there is no God.

To say it in other words: When God is asleep, we call him man, and when man is awake, we call him God. The awakening of man is his godliness; there is no other god. So division is not threefold.

You are divided into the animal and man -- the animal has to go to sleep and the man has to come to awakening. And both things happen simultaneously. The awakened man you can call the god.

H.G. Wells was writing about the world's history. When he came to write about Buddha -- he studied much about Buddha and was very much puzzled: What to say about this man? What he said is so significant that perhaps it is difficult to find another statement made in this century which is more significant. He said about Buddha: "Gautam the Buddha is the most godless man and yet the most godly."

There is no need of any God if you are awake.

Your awakening, your enlightenment makes you laugh, that "I was looking for God in the sky and he was hiding within me."

A small story.... It is just a story, but full of meaning and juice.

When God created the world, he used to live *in* the world. But he became tired, because from the morning on, everybody would start coming with complaints: somebody has no child, somebody's child is sick, somebody's child has died; somebody has fallen in love but the parents are not allowing him to marry the woman... and millions are the problems. And just one poor God! And those who could not get him in the day would torture him in the night -- he was unable even to sleep.

Finally, he asked his advisor, "What should I do? These people will kill me! They don't allow me rest, and they bring a thousand and one problems. *They* should solve those problems. I have given them every capacity, intelligence, to solve all their problems but they want to throw all responsibility on me, thinking that `Why should we bother? Why did you create us in the first place? If you created us then take care of our problems.'"

The advisor whispered in his ear, "There is a place where these people will never go."

He said, "Just show it to me."

And he said, "You just hide inside these people themselves. They will go searching for you all over the world but they will never go inside. You can rest, relax." And he is resting and relaxing there.

If you want to know whether the story is true or not, go in!

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 1

Chapter #21
Chapter title: Leaves of a single tree

18 January 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OFTENTIMES HAVE I HEARD YOU SPEAK OF ONE WHO COMMITS A WRONG AS THOUGH HE WERE

NOT ONE OF YOU BUT A STRANGER UNTO YOU AND AN INTRUDER UPON YOUR WORLD.
BUT I SAY THAT EVEN AS THE HOLY AND THE RIGHTEOUS CANNOT RISE BEYOND THE HIGHEST WHICH IS IN EACH ONE OF YOU,
SO THE WICKED AND THE WEAK CANNOT FALL LOWER THAN THE LOWEST WHICH IS IN YOU ALSO.
AND AS A SINGLE LEAF TURNS NOT YELLOW BUT WITH THE SILENT KNOWLEDGE OF THE WHOLE TREE,
SO THE WRONGDOER CANNOT DO WRONG WITHOUT THE HIDDEN WILL OF YOU ALL.
LIKE A PROCESSION YOU WALK TOGETHER TOWARDS YOUR GOD-SELF.
YOU ARE THE WAY AND THE WAYFARERS.
AND WHEN ONE OF YOU FALLS DOWN HE FALLS FOR THOSE BEHIND HIM, A CAUTION AGAINST THE STUMBLING STONE.
AY, AND HE FALLS FOR THOSE AHEAD OF HIM WHO, THOUGH FASTER AND SURER OF FOOT, YET REMOVED NOT THE STUMBLING STONE.
AND THIS ALSO, THOUGH THE WORD LIE HEAVY UPON YOUR HEARTS:
THE MURDERED IS NOT UNACCOUNTABLE FOR HIS OWN MURDER,
AND THE ROBBED IS NOT BLAMELESS IN BEING ROBBED.
THE RIGHTEOUS IS NOT INNOCENT OF THE DEEDS OF THE WICKED,
AND THE WHITE-HANDED IS NOT CLEAN IN THE DOINGS OF THE FELON.
YEA, THE GUILTY IS OFTENTIMES THE VICTIM OF THE INJURED.
AND STILL MORE OFTEN THE CONDEMNED IS THE BURDEN BEARER FOR THE GUILTLESS AND UNBLAMED.
YOU CANNOT SEPARATE THE JUST FROM THE UNJUST AND THE GOOD FROM THE WICKED;
FOR THEY STAND TOGETHER BEFORE THE FACE OF THE SUN EVEN AS THE BLACK THREAD AND THE WHITE ARE WOVEN TOGETHER.
AND WHEN THE BLACK THREAD BREAKS, THE WEAVER SHALL LOOK INTO THE WHOLE CLOTH,
AND HE SHALL EXAMINE THE LOOM, ALSO.

The very idea of judging others is absolutely irreligious. But all the religions have committed the crime of judging others. All the religions have given you ideas about what is good, what is bad, what is right and what is wrong, what is virtue and what is sin. They have corrupted you because of these ideas -- because the same act may be good in one context and may be bad in another. By a single act, you cannot judge the whole life of a man.

And who are you to judge? Who has given you the authority to judge anybody as a saint or as a sinner?

You don't have the eyes to look into the beings of people, in their inner turmoil, in their unconscious longings. All that you can see is their act. But you cannot see their consciousness, and without knowing their consciousness your judgment is not only superficial but inhuman. Your very effort to judge is nothing but a desire to condemn or a desire to praise.

You condemn that which you yourself want to do, but you are afraid of the consequences; you are a coward. And you praise that which you want to become -- it is your desire, your longing, your lust for power, for prestige, for respectability. If you look at yourself, your judgments show much more about you than about the judged.

A man of true understanding is without judgment, because he has neither repressed any desire nor has he any lust for power and prestige and respectability. He is clean and pure. How can he judge?

Kahlil Gibran is saying a few very significant things here:

OFTENTIMES HAVE I HEARD YOU SPEAK OF ONE WHO COMMITS A WRONG AS THOUGH HE WERE NOT ONE OF YOU,
BUT A STRANGER UNTO YOU AND AN INTRUDER UPON YOUR WORLD.

Do you have any idea what is wrong? Because what is wrong in one culture is right in another; what is wrong in one century becomes right in another century. What is right today may not be right tomorrow and what is right this moment may not remain right the next moment. Life is such a flux -- a continuous flow, changing directions, finding a path of which it has no knowledge and moving towards the ocean without any map, any guide.

So is, just like a river, the river of your life.

It happened: The emperor of China made Lao Tzu his supreme court chief justice. Lao Tzu tried to persuade him, but in vain: "You will repent if you make me the chief judge of your supreme court, because my ways of understanding and seeing are totally different from yours."

But the emperor was very insistent, because he had heard so much about the wisdom of this man. He said, "I have decided. And you cannot refuse it."

The first case on the first day when Lao Tzu was in the seat of the chief justice, was about a man who was found red-handed, stealing from the house of the richest man in the capital. In fact there was no case -- he was caught red-handed. There were eyewitnesses, and he himself confessed that "Whatever they are saying is true."

Lao Tzu gave his famous judgment -- so unique and so full of understanding that it has never been given by anyone before or after. The judgment was that the thief had to go to jail for six months -- and with him, the rich man also had to go to jail for six months! The whole court, the whole bench of judges could not believe what he was saying. They were thinking his judgment would show his wisdom; it shows that he is mad! What wrong has the rich man done?

The rich man said, "I cannot believe my ears. My money is being stolen and I am being punished? The same punishment as you are giving to the thief?"

Lao Tzu said, "You are the *first* criminal -- the thief comes number two. It is just my compassion that I am giving you only six months; you should be given a longer time in jail than the thief. You have gathered all the money of the capital, you have made thousands of people hungry, starving, dying -- and they are the people who produce. You are the greatest exploiter. The money belongs to *them*; he was not stealing, he was simply taking the money to where it belongs. *You* have been the thief, the greatest thief in the capital. So feel grateful that I am not sending you for six years."

His reasoning was so absolutely correct: If people go on gathering money on one side, then who is creating the thieves? And if somebody out of hunger, starvation, disease, old age, finds no other way to survive, and if he becomes a thief, who is responsible for it?

The whole court was silent. The rich man said, "Perhaps you are right, but before you send me to jail I want to see the emperor." And to the emperor he said, "You have put as a chief judge of your supreme court, a madman. And remember: if I am a thief you are a greater thief; and if today I am going to jail, just wait for your moment. We shall meet in the jail. You have exploited the whole country, and if you want to save your skin, remove this man immediately and cancel his judgment."

The emperor said, "It is my fault. That man was trying hard to persuade me. He told me, `Don't put me in the seat of the chief justice because my ways of seeing and understanding are totally different from your ways of seeing and understanding. You live in utter darkness and blindness; you don't see simple facts, that the thief is not the criminal but a victim. He needs all the sympathy possible; but on the contrary, he gets punishment. And the rich man needs nobody's sympathy, but nobody will ever think that he has to be punished. Your whole gang makes all the laws, which are favorable to you and unfavorable to the poor whose blood you all have been sucking.'"

Lao Tzu was relieved from his duties, and the emperor said, "You were right. Please forgive me. Our ways of thinking are totally different." Lao Tzu said, "Have you ever thought about it? You are saying our ways of thinking are totally different... if you had ever thought about it they would not have been different. They are different because I try to see the root cause -- why there is so much evil, why there is so much wrong. And you are only interested in collecting more and more power, more and more riches. Greed is unthinking, ambition is blind. And it is good that you have come to some understanding on the first day because in my eyes, you are a criminal and sooner or later I was going to send you to jail. It is better that you have relieved me of the trouble of sending you to jail. But remember that you are the cause of all the crimes and you are never punished for it, and the poor victims are punished."

What is wrong? Who is going to define it?

To the Jainas, violence is wrong. Any act which destroys life is crime, it is a sin. But to the Hindus, to the Mohammedans, to the Christians, violence is a way of life.

How many lives have you destroyed just for your food? And without ever thinking twice, "What am I doing?" And even the greatest amongst you are so blind and so tethered with the past that I sometimes wonder whether humanity will ever come out of this darkness or not.

Even a man like Ramakrishna kills fish to eat. Even a man like Jesus is a meat eater. And on the one hand they go on talking about love, about God, and about great things... they don't have even the right to talk about love, because they don't have any reverence for life.

Christians don't see anything wrong in drinking alcohol. Even Jesus himself was drinking alcohol. Hindus... for centuries all their so-called saints have been using drugs -- marijuana, hashish -- and they were worshipped, and nobody ever thought that a man who is a drug addict cannot be a saint. Yes, you can use

drugs as medicine -- that is a totally different matter. But not as addiction.

And this is the case about everything. What is wrong? And what is right? And who is going to decide?

So the first thing, of immense concern to me, is how to decide for yourself. Don't be bothered about others -- their problem is their problem. Don't judge them; it is none of your business. But for yourself, what is the criterion?

No religion has given you the criterion and yet I am asked again and again not to criticize any religion. They have given you ideas to judge others, fixed ideas, and life is never fixed. But they have never told you how they have come upon the conclusion that something is wrong and something is right. Just their forefathers have given them the ideas.

All traditions are blind. And any traditional person is sick, because he has not yet been able to find his own understanding.

But I give you the criterion -- I don't say what is right and what is wrong, I give you the criterion so whatever the situation, whatever the context, you will be always able to judge in that particular context and situation what is right and what is wrong.

And such a simple thing has been missed for thousands of years. Perhaps it is very simple and obvious; that's why it has been missed. All these so-called great thinkers and philosophers and theologians are stargazers. They don't see that which is close; their eyes are fixed far away on an imaginary God, a paradise beyond death.

I don't care at all about your gods, and I don't care at all what happens to you after your death. My concern is what happens to you right now, to your consciousness. Because that will always be with you, beyond death, wherever you are. Your consciousness will carry that light which divides the wrong from the right.

Anything that makes you more alert, more conscious, more peaceful, more silent, more celebrating, more festive, is good.

Anything that makes you unconscious, miserable, jealous, angry, destructive, is wrong.

I am not giving you a list of objects which are right and which are wrong. I am simply giving you a clarity to judge in each moment of life, without any consultation of ten commandments, of SRIMAD BHAGAVADGITA, without asking the dead.

Why not ask the living source of being in you?

You are the only holy scripture in the world.

And unless you are clear about this simple and obvious thing... you try. Each moment brings the opportunity. And you will see that your criterion is always helpful, and without any dictation from the dead. It is your own understanding that simply goes on shifting.

Don't listen to anybody except your own consciousness.

When you are angry, you lose consciousness, you become unconscious. Anger covers you like a black cloud. You can commit murder, you can destroy life. But when you are loving, bells of joy start ringing in your heart. You start feeling your consciousness rising. And if in love also you lose consciousness, become unconscious, then remember: you are calling lust, love. And this kind of love is not the right thing, because it is not going to help you to grow, to expand, to attain the fulfillment of your potential.

Anything that helps you to attain the fulfillment of your potential is good. It is not only a blessing to you, it is a blessing to the whole existence. No man is an island. We are all a vast, infinite continent, joined together in the roots. Maybe our branches are separate, but our roots are one.

Realizing one's potential is the only morality there is.

Losing one's potential and falling into darkness and retardedness is the only sin, the only evil.

Kahlil Gibran is right when he says:

> OFTENTIMES HAVE I HEARD YOU SPEAK OF ONE WHO COMMITS A WRONG AS THOUGH HE WERE NOT ONE OF YOU,
> BUT A STRANGER UNTO YOU AND AN INTRUDER UPON YOUR WORLD.
> BUT I SAY THAT EVEN AS THE HOLY AND THE RIGHTEOUS CANNOT RISE BEYOND THE HIGHEST WHICH IS IN EACH ONE OF YOU,
> SO THE WICKED AND THE WEAK CANNOT FALL LOWER THAN THE LOWEST WHICH IS IN YOU ALSO.

In this existence, nobody is a stranger.

The sinner and the saint are not two separate worlds.

The real saint is one who has chosen to become so conscious that a third -- a witness, a watcher -- arises in him which can watch the sinner, which can watch the saint, and which knows that the saint and the sinner are two sides of the same coin. A few people have chosen one side, a few people have chosen another side -- but remember, the other side is always present. Any sinner can become a saint within moments, and any saint can fall and become a sinner also within moments. There is no qualitative difference between them; both of them are repressing half of their being. The saint is repressing the sinner....

I have been always very much surprised that all religious scriptures written by so-called saints go on condemning the sinner. Why are they so much concerned with the sinner? They should sing the song of their fulfillment, they should make the world aware of the beauty that they have attained, they should radiate the light and the fragrance.

But no, their whole concern is to go on condemning the sinner -- in such detail that one wonders what they have repressed in themselves. They are at least trying to enjoy it by speaking about it.

I have heard about a woman who had come for confession to a Catholic priest. And she said, "Father, forgive me -- I have again been raped. And pray to God for me."

The priest said, "But it looks very strange -- this is third time! Every Sunday you come to confess that you have been raped. It is a strange coincidence."

She said, "The reality is, I have been raped only once."

"But then," the priest said, "for that you have been forgiven and I have prayed to God. Why bother me again and again?"

She said, "Just to talk about it gives me such pleasure, just the very memory of it and the joy... although I was resisting superficially, deep down I was enjoying the act so much. And for three weeks nobody has raped me, so what am I supposed to do? And you are preventing me from even the enjoyment of talking about it."

My feeling, my understanding is that the so-called saints are condemning in such detail all the sins man is capable of, that it seems they are enjoying talking about it, writing about it, preaching about it.

On the other hand, the sinner is always hoping one day he will become a saint, one day he will drop this ugly life of being a sinner. He is always dreaming of becoming a saint, because that is the part he has repressed. And your saints are always dreaming of all kinds of sins that they have missed, that they have repressed.

The sin and the virtue are not different things. So don't judge a man as a saint just because whatever your scripture says is a sin, he has dropped. Nothing is dropped, everything goes on collecting in the unconscious and sooner or later explodes, with vengeance.

I teach you not to bother about sinners and not to bother about saints; they belong to the same category. I want you to become a watcher.

And if you can watch your sinner side, your saint side, your darkness, your light -- without any judgment -- the miracle happens. And this is the only miracle that transforms a man into a religious being. The saint and sinner both disappear. Choose one, and the other remains -- because they are together, they are not separate. They are inseparable. So don't choose.

I say unto you: Become a choiceless awareness. Then you have gone beyond both, beyond the duality of good and bad, of God and evil. And this transcendence brings you all the flowers that you have not even dreamt about, the music that no instrument can create, and the poetry that cannot be contained in words.

BUT I SAY THAT EVEN AS THE HOLY AND THE RIGHTEOUS CANNOT RISE BEYOND THE HIGHEST WHICH IS IN EACH ONE OF YOU,
SO THE WICKED AND THE WEAK CANNOT FALL LOWER THAN THE LOWEST WHICH IS IN YOU ALSO.
AND AS A SINGLE LEAF TURNS NOT YELLOW BUT WITH THE SILENT KNOWLEDGE OF THE WHOLE TREE,
SO THE WRONGDOER CANNOT DO WRONG WITHOUT THE HIDDEN WILL OF YOU ALL.

This is a very profound insight, that *a single leaf* cannot become yellow without the knowledge *of the whole tree*. You cannot condemn the single leaf -- the whole tree knows it, allows it. If a single man becomes wicked, it is not without the innermost being of you all participating in his wickedness.

We are all leaves of a single tree. Don't condemn because you are green and one leaf has turned yellow. Perhaps that single leaf is simply dropping from the tree to allow space for a new guest to arrive, a new leaf, fresh and young. Perhaps you are a clinger and you will take a little more time to turn yellow. But before

you turn yellow you will condemn that leaf that she betrayed the tree. But the whole tree is involved in every action of the smallest leaf.

This is a great insight, that if there is a murderer we are all responsible for it, and unless the whole humanity takes the responsibility of murderers and thieves and rapists, we are not going to change anything. We have condemned them for centuries, and what we have done to them is so ridiculous....

If a person is caught trying to commit suicide, then for centuries his punishment was death. Strange... great wisdom! What he was doing himself, you are doing to him as a punishment.

If a murderer is given a death sentence, your whole society is murderous, your law is murderous. What is the difference? That man destroyed a life and you are destroying another life -- do you think by destroying this murderer you are going to bring life back to the murdered one? No, instead of one man murdered now there are two men murdered -- great justice, great love.

If a man has murdered someone, somewhere deep in us is hidden the same desire -- and that has become the law in the court. We have made the law; our law is as murderous as any murderer. This is not justice, this is simply revenge. You are taking revenge in the name of justice. Because that man did not obey, he should not be left alive. But are you certain that if this murderer is not killed by the law, he may not turn into a great poet, or a musician or a painter? Or even a mystic?

You are taking away the opportunity for his growth, and without ever thinking why he murdered in the first place. Nobody bothers about the causes, everybody looks only at the symptoms. Perhaps that man has suffered so much at the hands of the society that you have reduced him into an animal. And once he is an animal he is going to behave like an animal. But remember -- he is a victim and you are the cause.

That's why laws go on growing, new laws are being made, new courts, new judges, more police, more armies -- and you have not been able to reduce the number of crimes. They are growing simultaneously; there must be some deep relationship between the two. The growth of your legal systems and the growth of the criminals is equal. It is a strange coincidence.

If you were right, then so many police, so many great armies, so many courts, so many parliaments, so many legal experts... and you have not been able to prevent anything. It is a blame on your very being, it is a condemnation of your intelligence. Something is very profoundly wrong with the whole system.

A murderer, a thief should be treated with dignity. He is a human being. And if he has committed a murder he is psychologically sick. You don't punish the sick people, you send them to a psychiatric hospital where they can be taken care of.

There is no need for any jail. All jails should be converted into beautiful psychiatric nursing homes, where people who have lost their humanity because of the ugly behavior of the society -- exploitation and oppression and all kinds of repression -- should be given back their dignity and honor, should be treated mentally and physically, should be trained and educated, should be made productive and creative, should be given the opportunity that they have missed before. Then only I will say there exists a system of justice, there exists a system of law.

But what exists is just the opposite. And I am saying it from my own experience.

Just this morning I was informed that in all the newspapers it is reported that one sannyasin, with his girlfriend, has been found with drugs. Now the police commissioner has to justify his action against me -- so bogus sannyasins will be created, and they will be carrying drugs into the campus. Just two, three instances, propaganda in the newspapers, and then they become capable of saying that the police commissioner's notice for me to leave Poona in thirty minutes was right.

And the police commissioner seems to be perfectly a coward. He could not convince my attorneys of his strange and absurd order that I should leave Poona in thirty minutes.... This is *my* country and he is *my* servant just as he is the servant of all. It is strange that servants are behaving like masters and issuing ridiculous orders, meaningless. Still, he was not ready to withdraw it because it was going against his ego, although he had no evidence to issue it. If he had any justice in mind he should have apologized and withdrawn it.

He would not cancel it. It took the whole day for my attorneys, and the outcome was that he has only suspended the order -- that means he can open the case at any moment. Now he will create situations which can support that his original order was right. He will send people here into the ashram with drugs which are prohibited, and then they will be caught. And if you prevent them at the gate they will start fighting you, attacking you.

And he has rented a house just by the side of the ashram, so within a minute, guns from his people can be brought into the ashram. That is his whole desire.

But I want to warn you -- and to say to him and to the government that such kind of meanness is not justice and we are not going to tolerate it.

Today again a notice has been received by one of the trustees of the ashram. Two things were very striking in the notice: one, he has not given me the notice -- cowards are, after all cowards. He must have understood that he has committed a mistake. To come in conflict with me is to come in conflict with fire -- you will be burned and consumed... because this is not an ordinary place, this is a temple of God. Here are the people who are seekers, who have not come to fight with anyone. So neither has he issued the notice on my name... because he knows that I will start hitting him as hard as I can.

Now he is hiding behind his subordinate. The order is from a police inspector. Has he forgotten his authority? Just a few days before, he had issued the order against *me*. Now the order comes neither in my name nor from him, but from his subordinate, an ordinary police inspector.

And again he is asking ridiculous things: That we have to inform every day how many foreigners are here, that we have to inform how many foreigners can be accommodated in the ashram. If it is being asked in every temple of the country, in every mosque of the country, in every *gurudwara* of the country, in every ashram of the country, then it seems to be reasonable. But just to ask me or my people -- it is ridiculous. This discrimination cannot be tolerated.

I have told the trustees to tell him that our attorneys are coming and we will discuss with him all the ridiculous demands that he is making. And if we cannot come to a settlement then we are going to sue him in the high court, in the supreme court. And if he is just a puppet in the hands of New Delhi then there is a court above the supreme court -- the people of this country. I will go to every village of this country -- not only to throw him out, but to throw out the whole bureaucracy and the utterly blind and deaf government.

Now, this is how your society provokes people. I have never been in any way interested in politics; neither am I interested now. But don't provoke a lion while he is meditating! I can throw all these dummies, from Poona to Delhi, out of their power -- alone; I don't need anybody else's support. And I don't want the power for myself. I will simply expose -- this whole system is nonsense created by the British imperialists, which still goes on existing and crushing people's dignity. What kind of nonsense is this, that every day the ashram has to report the names of one thousand foreigners who are allowed in the ashram? Is this an ashram, or does he think it is a government prison?

I would be very happy -- if he has guts he should come here and discuss with me, before my people. I don't know the law, but I know something higher. Laws are just man-made, but they go on changing. I know something which is eternal and not man-made.

And as I understand, he worships during office time. I have to discuss with him about worship also, and I have to see what kind of religiousness he has -- this is not religiousness that he is showing. This is ugly and brutal, primitive, uncultured. This man needs to be immediately demoted, suspended and sent to Nagaland, where he will at least look educated.

I again warn them -- just don't disturb me or my people. Because if you disturb my people in any way I am going to disturb your whole government. Has Mahatma Gandhi ever been asked how many foreigners are staying with him in his ashram? Not even by the British government. What kind of freedom have we got? It seems Mahatma Gandhi lived under the British government in a more free way than we are living under our own government.

The people we have chosen, we can throw them at any moment. And I have fire enough to burn all these dummies and dodos, because I don't see a single man in this government who has any calibre, any character.

What is the purpose of keeping the police people with guns loaded, by the side of the ashram? What urgency has arisen? We have lived here for seven years without any fight, without any firearms -- and we are still without any firearms. But we don't need firearms, we have the fire of our souls.

I have never cursed anybody -- I am keeping it, accumulating its power. The day I decide to curse, then it is not going to be an ordinary curse, it will be nuclear!

LIKE A PROCESSION YOU WALK TOGETHER TOWARDS YOUR GOD-SELF.

Don't judge who is right, who is wrong. Walk in a procession together towards your innermost temple of God.

YOU ARE THE WAY AND THE WAYFARERS.

A little addition and his sentence will become more profound: *You are the way... you are the wayfarers and you are the goal and you are the source.* In fact you are the whole world, a miniature world. If asleep, then suffering unnecessarily in nightmares; if awake, then filled with immense blessings and ecstasies that only very few people in the world have known.

But I have a tremendous trust in you, that each of you can touch the highest peak of consciousness -- in spite of all these police commissioners and their gang. I consider them criminals.

In America I remained silent in the court for the simple reason that I was only a tourist there. A tourist has no rights. Any moment the country can say, "You have to leave." He cannot even ask the reason. It should not be so, but it is so.

But in this country I don't even need legal experts and attorneys and all that nonsense -- I am going to face them myself, from the police commissioner to the prime minister, in the supreme court. They should be very careful of what kind of steps they are trying. None of them has the guts or the intelligence. I have been, for twenty years continuously, moving in this country. I know the leaders on this country -- just holy cow dung. You cannot do even a brain operation of these people, because you will find nothing but cow dung.

You will be surprised to know that one of Mahatma Gandhi's very intimate followers and ashramite... and a cultured man, educated; he was a professor in a university. He dropped his service to remain close to Mahatma Gandhi and he was worshipped like a god. And his only quality was that for six months continuously he remained eating cow dung and drinking the urine of the cows. That was his food for six months, and that made him so purified.... He defeated Mahatma Gandhi, Vinoba Bhave, Shanker Rao Dev, all the great followers of Mahatma Gandhi. Within six months he was at the top, because nobody could dare to do what he had done.

Now, if you operate on this man's brain, what are you going to find?

I have known intimately many presidents of the ruling party, and I don't think any one of them had any high qualities of intelligence. And now even an ordinary police commissioner thinks himself powerful enough to serve a notice on me that I should leave his district in thirty minutes. It is good that Buddha and Mahavira and Bodhidharma, Tilopa and all the great people, have stopped before these retarded people became powerful in this country. Can you find a more controversial person than Gautam Buddha? This police commissioner would have served him an immediate notice to leave Poona because he was controversial.

Any man who has any insight and clarity is bound to be controversial. And any culture and any society that tries to destroy the controversial man is trying to destroy its own flowers.

LIKE A PROCESSION YOU WALK TOGETHER TOWARDS YOUR GOD-SELF.

You are the way and the wayfarers, you are the goal and you are the source, because after all the pilgrimage you will come to yourself -- of course with new eyes, new insights, new consciousness. You will start the journey in darkness and you will come home at the time of early morning when the sun is rising and the birds have started singing, welcoming you.

AND WHEN ONE OF YOU FALLS DOWN HE FALLS FOR THOSE BEHIND HIM, A CAUTION AGAINST THE STUMBLING STONE.

Don't condemn, don't judge.

AY, AND HE FALLS FOR THOSE AHEAD OF HIM, WHO THOUGH FASTER AND SURER OF FOOT, YET REMOVED NOT THE STUMBLING STONE.

We are a connected whole -- the past, the present, the future. We are one organic unity, and those who have been trying to divide man against man, either for religion or for politics or for any other cause, are the

criminals. They should be treated lovingly, carefully -- they are psychologically sick.

AND THIS ALSO, THOUGH THE WORD LIE HEAVY UPON YOUR HEARTS:
THE MURDERED IS NOT UNACCOUNTABLE FOR HIS OWN MURDER,
AND THE ROBBED IS NOT BLAMELESS IN BEING ROBBED.

Who are you blaming? because the same you are doing in your own way -- perhaps some unfortunate fellow has been caught and you have not been caught. But there is not much difference. You are carrying a murderer within you and you are carrying the whole humanity, with all its weaknesses and also with all its possibilities of rising higher towards the stars.

So help, don't judge. If somebody falls, give him a hand, because in his fall you have also fallen.

And when somebody rises, celebrate, because in his rising high you have also risen high.

THE RIGHTEOUS IS NOT INNOCENT OF THE DEEDS OF THE WICKED,
AND THE WHITE-HANDED IS NOT CLEAN IN THE DOINGS OF THE FELON.
YEA, THE GUILTY IS OFTENTIMES THE VICTIM OF THE INJURED.
AND STILL MORE OFTEN THE CONDEMNED IS THE BURDEN BEARER FOR THE GUILTLESS AND UNBLAMED.

I have been into many jails in India, as an outsider, to talk to the prisoners, to make them understand simple methods of meditation. And I was surprised, that they are more innocent than your politicians. They are more innocent than the officers of the jail. They are simple people. Perhaps because of their simplicity they committed something, unaware of the consequences. Or perhaps they never committed anything, they are innocent, but they were poor and could not get a better defense against the government who was charging them with invented crimes.

Because now it is my personal experience -- I had seen the jail from the outside; I am happy that now I have seen the jail from the inside. In the six jails in America I did not come across any inmate of the jail -- and each jail had six hundred, seven hundred, one thousand people -- who looked criminal. And all the other people -- the staff of the jail, the police, the judges -- their faces were not faces you can call innocent. They were cunning.

You will be surprised to know that they knew that I am a vegetarian and as I entered any jail I informed them that I am a vegetarian, but they would not say anything. At the mealtime they would come and inform me that "We don't have any vegetarian food."

I suggested to them, "You can give me fruits." And the same reply, that "We don't have any fruits." And that was such a lie that the other inmates of the jail who heard this... because all the cells were together. When the jailer went, they said, "He is lying absolutely. We have vegetables, we have milk, we have fruits, nuts, which can be used." And the inmates started bringing fruits for me, which were given to them but not to me. They started bringing milk which was given to them, but not to me.

And I said, "But this is yours, and you need it. I can manage. Ten, twelve days is not something that one is going to die from. It takes ninety days to kill a person without food, so don't be worried."

But tears in their eyes, of great love... "No, you will have to accept, because we can eat anything. The non-vegetarian meals are available to us."

And whenever I passed through the corridor to enter in a jail or to come out of a jail, they were all standing behind the bars shouting, "Osho! Victory is going to be yours! We don't know you much but we have seen you on the television -- your eyes are enough to convince us." They were showing the victory sign of two fingers from every cell. And they were saying again and again, that "We are so happy. We will remember for our whole life that we have spent at least one night with you."

They were writing letters to me which were coming from one cell to another cell and reaching to me: "Osho, we love you. When you go back -- and they cannot keep you inside more than a week -- don't forget us." And they had cuttings from newspapers of my photos and they were sending those photos -- "Please sign it as a proof and evidence that we have been with you at least one night, or one day, or a few hours." Thousands of photos I have signed, to the names of people I don't know.

They were so loving, so helpful, so human. I have not seen that humanity in the judges' eyes, in the government attorneys.

It is a strange world, where the innocent can suffer because the cunning can always manage to get out, where the poor has to suffer because he cannot afford to find the right defense for himself. It is not a question of whether you have committed the crime or not. The question is whose attorney is more efficient, more clever, more cunning to use the law.

Law cannot decide the truth.

But that's what is happening. We are living in a barbarous world, with all kinds of discriminations.

Is this a temple of God, or a police station? that we should inquire who is a foreigner.

To us, nobody is a foreigner.

The whole humanity is ours, and the whole earth is ours.

The day is not far away when there will be no boundaries of nations or religions. And if I have to sacrifice myself and my people for the birth of a new earth and a new humanity, I will be perfectly happy to do so. Because a life that is not capable of sacrificing itself for truth, for beauty, is not life at all; the man is already dead.

YOU CANNOT SEPARATE THE JUST FROM THE UNJUST, AND THE GOOD FROM THE WICKED, FOR THEY STAND TOGETHER BEFORE THE FACE OF THE SUN, EVEN AS THE BLACK THREAD AND THE WHITE ARE WOVEN TOGETHER.

Don't judge, don't discriminate.

Existence knows what is needed, just as the weaver knows that black threads are needed with white threads to create beautiful patterns.

AND WHEN THE BLACK THREAD BREAKS, THE WEAVER SHALL LOOK INTO THE WHOLE CLOTH, AND HE SHALL EXAMINE THE LOOM ALSO.

That's what I am trying to do. If there is a single man who is unconscious, and behaving in his unconsciousness, I don't have any condemnation for him. Perhaps he is the weakest part of our society, perhaps the disease is spread all over the society. Because he is the weakest link, the disease has expressed itself from him, but he is not the disease.

I cannot conceive of why people should be thieves if there were no exploitation, why people should be rapists if there were no marriage forced by law or by society, why there should be prostitutes, if people were allowed to live together only for the time while they are in love.

But the prostitutes are tortured by the police, by the government, harassed in every possible way -- and they are just poor victims of a society where the husband does not love the wife, where the wife does not love the husband but still, because of the law, they have to remain together. And love is a necessary nourishment.

You have heard only of women prostitutes in this country, but in England or America just within twenty years' time, male prostitutes have become available. We are really evolving to great heights! Perhaps soon we will again be on the trees, just like our forefathers were.

This is not evolution.

Our whole structure is corrupted.

People go on telling to me that "If you simply concentrate with your disciples on meditation, and don't say anything against or about the society, the religion, the past, the tradition, the law... then there will be no enemy to you."

Of course there will be no enemy to me, because I will not be touching anybody's vested interest and I will not be bringing the revolution that is burning in my being.

I want you all to be aflame.

Before I go and leave the body, I want millions of bodies aflame with the same fire, all around the world.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 1

Chapter #22
Chapter title: Sinners and saints: the drama of sleeping people

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BELOVED OSHO,
IF ANY OF YOU WOULD BRING TO JUDGMENT THE UNFAITHFUL WIFE,
LET HIM ALSO WEIGH THE HEART OF HER HUSBAND IN SCALES, AND MEASURE HIS SOUL WITH MEASUREMENTS.
AND LET HIM WHO WOULD LASH THE OFFENDER LOOK UNTO THE SPIRIT OF THE OFFENDED.
AND IF ANY OF YOU WOULD PUNISH IN THE NAME OF RIGHTEOUSNESS AND LAY THE AXE UNTO THE EVIL TREE, LET HIM SEE TO ITS ROOTS;
AND VERILY HE WILL FIND THE ROOTS OF THE GOOD AND THE BAD, THE FRUITFUL AND THE FRUITLESS, ALL ENTWINED TOGETHER IN THE SILENT HEART OF THE EARTH.
AND YOU JUDGES WHO WOULD BE JUST.
WHAT JUDGMENT PRONOUNCE YOU UPON HIM WHO THOUGH HONEST IN THE FLESH IS YET A THIEF IN SPIRIT?
WHAT PENALTY LAY YOU UPON HIM WHO SLAYS IN THE FLESH YET IS HIMSELF SLAIN IN THE SPIRIT?
AND HOW PROSECUTE YOU HIM WHO IN ACTION IS A DECEIVER AND AN OPPRESSOR,
YET WHO ALSO IS AGGRIEVED AND OUTRAGED?
AND HOW SHALL YOU PUNISH THOSE WHOSE REMORSE IS ALREADY GREATER THAN THEIR MISDEEDS?
IS NOT REMORSE THE JUSTICE WHICH IS ADMINISTERED BY THE VERY LAW WHICH YOU WOULD FAIN SERVE?
YET YOU CANNOT LAY THE REMORSE UPON THE INNOCENT NOR LIFT IT FROM THE HEART OF THE GUILTY.
UNBIDDEN SHALL IT CALL IN THE NIGHT, THAT MEN MAY WAKE AND GAZE UPON THEMSELVES.
AND YOU WHO WOULD UNDERSTAND JUSTICE, HOW SHALL YOU UNLESS YOU LOOK UPON ALL DEEDS IN THE FULLNESS OF LIGHT?
ONLY THEN SHALL YOU KNOW THAT THE ERECT AND THE FALLEN ARE BUT ONE MAN STANDING IN TWILIGHT BETWEEN THE NIGHT OF HIS PYGMY-SELF AND THE DAY OF HIS GOD-SELF.
AND THAT THE CORNER STONE OF THE TEMPLE IS NOT HIGHER THAN THE LOWEST STONE IN ITS FOUNDATION.

Kahlil Gibran says beautiful things, and once in a while he comes very close to truth. But most of the time he misses the target. He is a good poet but not a great archer.

He is just like a physician, who may help you but who knows only the symptoms of your disease, and cures the symptoms. But the symptoms are not the causes. If you cure the symptoms the disease will erupt somewhere else. His thinking is more concerned about actions, but not about the source of actions. And no man has ever known any transformation unless he has come face to face with the causes.
He is saying:

IF ANY OF YOU WOULD BRING TO JUDGMENT THE UNFAITHFUL WIFE,

LET HIM ALSO WEIGH THE HEART OF HER HUSBAND IN SCALES, AND MEASURE HIS SOUL WITH MEASUREMENTS.

It is good, there is some compassion in it -- but no real insight into the very source of the problem. The problem is, who are you to demand faith from anybody else? It may be your wife or your husband -- demanding faith is demanding slavery. Behind a beautiful word "faith" you are hiding an ugly disease, the very cancer of soul that has killed people's joy.

What right you have got to demand faith from your wife or from your husband? The real problem is not touched. The real problem is marriage.

Marriage has given a wrong conception to people, that love is something permanent. Only stones are permanent, only dead people are permanent. Only idiots never change. The more intelligent you are, your life is going to be a life of continuous change.

Don't condemn the wife or the husband for faithlessness. In the first place, to ask faith is wrong. There was a season -- the spring, the faith, the love arose in you. You were not the makers of it. You are not the doers of it, it is a happening. Just like a breeze it comes and just like a breeze it goes.

When it comes, rejoice.

And when it goes, say goodbye.

Show your gratefulness for all those beautiful days while the breeze was dancing around you and made you dance, while the breeze was passing through you and made you sing.

Yes, it is sad, but it is not sin.

Kahlil Gibran is still repeating the old, rotten idea of faithfulness. But faithfulness simply means slavery, and a slavery against yourself. Millions of couples in the world know that now there is no more love, but still -- for respectability, for reputation, for society and for other causes -- they go on pretending that they love each other.

This pretension is the real sin, the real crime.

If you have loved someone, when the love has gone you have to be honest and sincere enough to open your heart -- in sadness, in sorrow, but still grateful. Even if it lasted for a few days, few months, those months should be remembered; those sweet moments should fill your heart. And rejoice in one thing -- that your wife is honest, truthful. And you be honest also, and truthful.

The question of faithlessness has tortured man so immensely -- perhaps there is no other problem which has tortured humanity so much. It creates all kinds of ugly things in you.

First, you are constantly watching -- you become a detective -- whether your wife is faithful to you or not, whether your husband is faithful to you or not. But why should anybody be faithful to anybody else? Love is faithful, but when love disappears, faith also disappears.

Kahlil Gibran is pointing to an important thing:

IF ANY ONE OF YOU WOULD BRING TO JUDGMENT THE UNFAITHFUL WIFE, LET HIM ALSO WEIGH THE HEART OF HER HUSBAND IN SCALES,

Because love or lovelessness happens almost simultaneously. When it has disappeared in the heart of the woman, it has also disappeared in the heart of the man.

Perhaps lust has remained -- lust is more permanent than love, because lust is not part of your being. It is part of your chemistry, part of your hormones; it is biological, nothing spiritual in it. But a great misunderstanding continues: you go on calling your lust, love. Not to deceive others, although they are deceived -- but to deceive yourselves, perhaps unconsciously.

You cannot live without the wife. It has become a habit. Love is not a habit and love knows no boundaries. If a woman can love you, why can't she love somebody else? She can find someone who is more loving than you -- and the society has expected to you to go on clinging to each other whether you love or not. Then there is suspicion, then there is continuous anxiety, and sooner or later whether you say it or not, you cannot hide it. Neither can you hide your love nor can you hide your lovelessness.

You cannot hide a flame, you cannot hide its absence.

When the flame was there, young and dancing, there was light all around. When the flame is gone, the same space is filled with darkness.

I differ with Kahlil Gibran on this point. I would like you to be loving -- and love can be your whole,

lifelong affair. But it need not be tethered and imprisoned.
In an authentic human society, marriage will be a crime.

Two persons love, they feel good to be together -- what is the need of marriage? And one day they find that the unknown visitor, the guest from the beyond, has left. They have again become strangers to each other. Truth demands that they should, with sadness and sorrow, expose their hearts to each other, that they are no more beating in harmony and it is time for them to depart. Depart as friends; there is no need of any divorce.

Divorce is the by-product of marriage. If there is no need of marriage, there is no need of divorce. Both are ugly, imposed.

It is man's basic right that when love knocks on his doors he should open the doors -- it does not matter who has come as a lover, whether he is your old partner or a new guest. Love should be sovereign in human life, not bogus marriages.

You create one unnecessary thing, make people suffer, and then finally after suffering for years they want to be separated. And have you watched the fact that if you want to get married you can just go to the marriage registrar's office and be married, but if you want to be separated, the society, the law, the government, everybody tries to create problems for you.

Marriage is their invention, and divorce is the response of the rebellious spirit in man. And the man who has no rebellious spirit has no spirit at all. Corpses can go on permanently in love, for the simple reason that they cannot go back to the registrar's office for a divorce.

This is good, that Kahlil Gibran says that if a husband brings his wife to judgment, that she is unfaithful wife, it will be not right to listen only to one party. Why is she unfaithful? Because the love is no more -- and the husband has all the freedom to move in society, have new contacts with women, or even go to the prostitutes. But the woman is confined in the house, which once was a home. When love was a guest, it was a home; now it is again just a dead house.

And it is natural that when love disappears there are quarrels, constant naggings, constant problems. You had chosen the wife or the husband to live a peaceful, joyful life together. But you are living certainly together, but without any joy, without any peace, without any love.
Prostitution is a by-product of marriage.

All the religions preach marriage and all the religions condemn prostitution, and nobody sees the connection. Why are there prostitutes? Love cannot be purchased, only lust can be purchased -- but something is better than nothing.

Marriage is not a natural phenomenon. It is artificial, arbitrary. And when it disappears you cannot do anything to bring it back. You can pretend, but that pretension makes you a hypocrite. And your pretension cannot deceive the woman, because she has known your love and the pretension cannot become the substitute. The only way is to separate -- in friendship, because you have given each other so much.

But rather separating in friendship, people separate as enemies, fighting the case in the court, proving the fact that they don't love each other anymore. Love is something invisible, but the court wants something objective, evidence. The woman has to prove that the man is going to other women, or that the man is impotent.

The woman is hurting the man, the same man she has loved. We are forcing her to hurt the man. And the man is hurting the woman -- saying that she is unfaithful, she has been with other people, or she is barren. But these are only excuses.

And look at the ridiculousness, that when they come to marry they don't have to provide any reasons for why they want to get married. It would be far better if marriage were made difficult. Two years' time should be given to them to live together and see, after two years, whether they want to continue to live together. And I know those two years will be enough! There will be no need of any marriage and no need of any divorce.

One thing people go on missing seeing -- perhaps they don't want to see -- is that life knows nothing but change. Life *is* change. Only death is permanent.
I met one old friend at the London airport. I asked him, "How are you?"

He said, "All right..." That was his old habit, for everything -- "All right." How is your wife? -- "All right." How are your children? -- "All right." And I said, "How is your old father?"
He said "He has been all right for five years now."

I could not understand, at first, what he meant. "He has been all right for five years now..." I said, "Just a little explanation?"

He said, "He is dead. Now he has no problems, and neither do we have any problems with him. He is all right in his grave."

Only dead people are all right.

Living people are all wrong!

It is good that Kahlil Gibran is raising the question that if one of the partners brings the other partner to be judged, and condemned or punished, he should also be taken into account. Because love was a river between two shores -- if love has disappeared it cannot only disappear from one shore. No river can manage to continue with one shore alone. Love was a movement of energy between two persons. If one person is no more there, the other person may desire -- but his desire is nothing but lust. It is not love.

Lust can be permanent -- that's why in animals there is no marriage, no divorce. When the season comes to produce children, they choose the partner -- every season a new partner. It is only man who is obsessed with permanency. But nobody can love permanency always.

Mulla Nasruddin was appointed as the advisor of a king. And the advisor had to remain with the king, because any moment, any problem could arise and his advice may be needed. So he was with the king almost twenty-four hours... he was sleeping in the king's palace and he was moving with the king the whole day.

The first day they were eating, sitting at the dining table. And the cook had made beautiful stuffed bindhis. The king liked them, and he asked Nasruddin, "Mulla, what is your opinion?"

He said, "My lord, bindhis are the best vegetable for health, for long life, for better intelligence... a protection against all kinds of diseases. In the old scriptures they have been described as the best preventive medicine, and your cook is great."

The cook heard it, so he started making bindhis every day. The second day, the king tolerated. Third day, it was getting too much. Fourth day, he started getting irritated. Fifth day he threw the whole plate on the floor and called the cook: "Are you mad? Every day bindhi, bindhi, bindhi -- am I a man or a buffalo?"

The cook said, "I am an ignorant man. I heard your great advisor say that bindhi is nectar, preventive of disease, preventive of old age, giving length to life, intelligence... and I thought if bindhi has so many qualities my lord should be given bindhis as much as possible."

The king said, "Mulla, what do you say?"

Mulla said, "Bindhis? -- they are poison! Never touch them."

The king said, "You seem to be a very strange person. Just five days before, you were praising them."

He said, "Listen, my lord, I am your servant, not the servant of the bindhis. Whatever you like I will praise -- even if it is poison I will call it nectar. And if you don't like something, even if it is nectar I will call it poison. I am your servant."

You want to taste different foods, you want to wear different clothes. You want to visit new places, you want to make new friends. What is wrong if you find a new lover? Who says it is unfaithful? The very idea of unfaithfulness is fascist, because it is demanding, "Go on eating bindhis, bindhis, bindhis.... Because bindhis cannot speak... otherwise they would all have screamed from the floor, "You are being unfaithful to us! For five days we remained married and you are throwing us on the floor -- is this your gratefulness?"

As far as I am concerned, you should be faithful only to love, not to the lover. Both should be faithful to love, as long as it lasts. If it lasts your whole life, good. If it does not last your whole life that is even better! There is no crime in it.

But the possessiveness, the greed... why did man start marrying? Marriage has not always been on the earth. Man started marrying the woman so that he could be certain that any time he wants a woman, she is ready. He can demand love, faithfulness... and man has gone to the absurd limit that the faithful wife should die when the husband dies. Alive, she should jump into the funeral pyre of the dead husband.

In this country, millions of living beings had to destroy themselves simply to prove to the society that they are faithful to their husbands. But nobody ever questioned that in ten thousand years not a single man has jumped into the funeral pyre of his wife. Are all husbands unfaithful?

It is a man's world, and he has made laws and moralities and ethics in order to enslave the woman. Even dead, he is worried that if his wife remains alive... time heals wounds. She may again fall in love with someone, and he will not be able to do anything because he will be dead, just tossing and turning in his grave. It is better to take the wife also with him.

And the wife was forced by the society. If she was unwilling -- and who can be willing? not that she is not sorry and sad about the death, but that does not mean that you should commit suicide -- if she refused, she was condemned by the whole society and boycotted, that she is an unfaithful woman. She lost all honor,

prestige -- which she could have had if she had jumped into the fire!
But what is the point of honor and respect when you are dead?

I agree with Kahlil Gibran that if one partner -- and that partner is almost always the man, who brings the wife to the court saying that she is unfaithful. He is making a right point, that his heart should also be searched -- perhaps he began the whole thing; first he became unfaithful and the wife simply followed. But I cannot agree with his superficial analysis. The very idea of faithfulness is ugly, inhuman, anti-life.

Divorce should be made so easy that a single partner just has to inform the registrar that "We have separated." There is no need for any evidence. There is no need for both partners to agree to the separation. If one wants to separate, that's enough.

Of course one person cannot be accepted if he wants to marry someone -- then the agreement of both is needed. But this whole society is standing upside down. Marriage is easy, no evidence is needed. And divorce is made as difficult as possible, as ugly as possible.

Just to get the divorce the couple has to lie: either the woman has to say that the man is impotent or the man has to prove that the woman has fallen in love with somebody else. This may not be so -- it may simply be that the love has disappeared. But the court does not believe in invisible things. You have to produce solid, logical and legal proofs; otherwise the court will force you to live together.

And all the cultures and all the civilizations are forcing people to live together. That's why you rarely see a smiling face, you rarely see people happy -- particularly when they are with their wives and with their husbands. It is almost impossible for them even to smile. If the wife smiles at someone that's enough for the husband to freak out. If the husband looks at some woman... and when some beautiful woman passes by, not to look at her is inhuman. But he cannot look, because the wife is watching from the corner of her eye. Just to look at another woman is enough to disturb their whole life.
What kind of sick society have we created?

And governments exist to protect this society, because the more people are miserable the more obedient they are.

One of my friends applied for a job, and went to give an interview. The first question was -- which was not concerned with the job at all -- "Are you married?"

Being with me for years, he said, "What kind of nonsense question are you asking? What has my marriage to do with the work? These are my certificates, my qualifications, and you are asking `Are you married?"'

And the man who was interviewing him said, "Cool down. We don't accept unmarried people because they are not obedient. The married man knows how to obey, he is a slave. We want slaves here, we don't want masters and rebellions. We want to run our business, our industries, our whole empire for earning money -- we want people here who are always obedient. Husbands have proved the best people because they are trained, tamed, they are not wild. Their wives have done a great service to all the vested interests."
He told me, "I had this encounter... I am puzzled."

I said, "This society is not for the rebellious spirit. This society exists to exploit. From the very childhood, obedience is taught. Throughout the educational career, obedience is taught. Obedience is another way of saying that you are not allowed to think and decide; you have just to follow the orders."

If marriage disappears from the world, divorce disappears from the world, and people are free to choose to be with someone for as long as they feel.... There is no need to quarrel. The moment quarrel starts, it is time. Quarrel has given a definitive indication that now your paths will be separate.

AND IF ANY OF YOU WOULD PUNISH IN THE NAME OF RIGHTEOUSNESS AND LAY THE AXE UNTO THE EVIL TREE, LET HIM SEE TO ITS ROOTS;
AND VERILY HE WILL FIND THE ROOTS OF THE GOOD AND THE BAD, THE FRUITFUL AND THE FRUITLESS, ALL ENTWINED TOGETHER IN THE SILENT HEART OF THE EARTH.

I have said to you that Kahlil Gibran never could get free of his Christian upbringing. He was a man of great intellectuality, but he could not see that even Jesus was not able to see this, to see what he is saying. And he was a worshipper of Jesus.

He is saying that the good man and the bad man are not separate. Somewhere hidden deep in the darkness of the earth, their roots are entwined. So don't condemn the fruitless tree -- perhaps the fruitless tree is not getting enough nourishment, is not getting enough water. Fruits don't come from the sky, they

need nourishment.

Perhaps the fruitless tree is under the shadow of a big tree, and cannot get breathing space, cannot get the life-giving light rays of the sun. Don't be too quick to judge.

But he never criticized Jesus Christ, and that's where I think some insincerity... because it is impossible for Kahlil Gibran not to remember Jesus Christ, writing these sentences. If I, who have nothing to do with Jesus Christ, cannot forget... his whole upbringing was Christian. All these upbringings bring blindness to you. You cannot see anything wrong with your upbringing; you can see everybody else's wrong.

Jesus has fallen in my eyes because of very small instances. For example, he was traveling with his apostles, and in three villages they passed, people did not allow them to enter their villages. They did not offer them food or water; they had to search for a new place. On the way, when the sun was setting, they came to a fig tree -- which had no fruits, because it was not the season for figs. And Jesus cursed the fig tree -- "We are hungry and you have not welcomed the only begotten son of God. You should have been ready with juicy fruits -- I curse you and condemn you forever, that you will never be a beautiful tree."

What kind of intelligence has this man? What can the poor fig tree do? It is not the season for fruits.

Kahlil Gibran has completely ignored the fact that Jesus was a fanatic in many ways, a little insane. He needed a great training somewhere in the East to become more meditative. He could not see the simple fact that the poor tree has nothing to do with it. She needs time, the right season, nourishment -- only then fruits can be there.

When you condemn anybody, be patient and think: perhaps in his place you would have been the same type of person as he is.

A man with a sense of justice always puts himself in the same position he is trying to judge.

Every law college should make it a fundamental teaching for all those people -- because they are going to be judges, advocates, attorneys, solicitors -- that before you judge somebody, put yourself in his position. And you will find it almost impossible to condemn the man.

You can condemn the man, you can punish the man for the simple reason that your upbringings have been different. A hungry man steals food -- just put yourself in his place.

It happened that one woman came to a Sufi mystic, Farid, with her young child and asked the mystic, "Baba, except you nobody can change my child. He eats too many sweets, is getting fat, and white sugar is almost poison. But he does not listen to me."

Farid said, "Bring him back after two weeks."

The woman said, "Can't you say something to him right now?"

Farid said, "No, it will take two weeks for me to figure out the whole situation." The woman was puzzled. She had heard Farid speak on great subjects of life... and he needs two weeks of preparation for a small child, to tell him not to each too many sweets?

But since he was not willing, she came back after two weeks. And Farid said to the child, "My child, for two weeks I had to put myself in your position, because I myself like eating sweets. With what face could I have given any advice to you? For two weeks I stopped eating sweets. I have lost weight, I am feeling healthier, younger, better than ever. You are young, you have a long life to go. Please, stop eating too many sweets. I am not saying stop completely -- once in a while you can eat them."

The boy touched the feet of Farid -- his mother was surprised, because he was not that type. He had never touched anybody's feet.

She said, "I am puzzled -- I am puzzled with you. You took two weeks to decide a simple thing that you could have told him on that very day. Neither I nor he knew that you loved sweets..."

Farid said, "It is not a question of your knowing or his knowing. My words would have been lies, and lies cannot transform anyone. First I had to put myself in his position. These two weeks have been hard, but I have gained great insight because of your child. I am grateful to him."

And she asked her child, "Why have you touched the feet of Farid? You never touch anybody's feet, and particularly... we are Hindus and he is a Mohammedan."

The boy said, "I cannot give you any arguments, but a man who remained for two weeks without sweets just to answer me, needs to be respected. He is not like your other parrots. You have been taking me to this monk, to that monk, and they are immediately ready -- just parrotlike, the same thing. This man is different. He is respectful of me, although I am a child, and he has suffered for me. I am going to follow his advice."

Kahlil Gibran is saying something right, but he has never criticized Jesus -- although he has written books on Jesus -- for the same reason: that it was insane, not only a mistake, to curse a fig tree. Only an insane person can do that.

Don't judge anybody in the first place. But if you have to judge, if you cannot resist the temptation of judging... remember, I am calling it a temptation, because when you judge somebody you put yourself higher than him. You become a judge, as if he is standing in your court. You forget your own humanity.

He is also not mentioning that you should look into your own soul, too. Perhaps your murderer is asleep, and it can be provoked any moment. Because nobody who has murdered, just a moment before, would have been able to see that he was going to murder.

I have known one man in my childhood -- he had a gymnasium just near my house. He was a good wrestler, a very loving person. I had no interest in wrestling with the body, I had my own way of wrestling! But with the body you can wrestle only with one person -- I am wrestling with the whole past and I am wrestling with all the so-called contemporaries and and I am wrestling also with those who have not yet been born.

Once in a while I used to go just to sit there and to watch. His disciples would be wrestling, practicing, and once in a while he would come to me and say, "It is strange, why do you come if you don't want to participate?"

I said, "I don't want to participate, but I use every opportunity of watching because finally that is my longing, just to be a watcher. It does not matter what it is."

He said, "You are strange." But he started being very loving to me.

I had never thought that this man could be a murderer one day.

And he murdered in front of my eyes -- it was not late at night, it was just nearabout ten o`clock. I was reading something and suddenly I saw in the street that he came and was hiding behind a tree. I was puzzled: what is he doing? And then the man who was to be murdered, passed by. And this man shot him, not knowing that there was a watcher.

To me the problem was that just a moment before I could not have thought, conceived, dreamed that this beautiful person could be a murderer. He was caught. I managed permission to see him... because he was going to be sentenced to death. I asked him only one thing: "This murderer must have been in you always, asleep -- were you aware of it?"

He said, "I was never aware of it. I became aware only when it was too late. Out of anger I killed that man" -- because that man had opened another gymnasium and was preparing people to fight against his wrestlers. And that man was very rich, he was providing food, milk, other nourishment to his wrestlers which this poor man could not do, and he was afraid that when the annual contest happened, his wrestlers were not going to win. He was so enraged that he simply shot him dead.

He said, "But where were you?"

I said, "In the same position -- watching. That is my whole approach towards life. I can learn much just by watching others, myself, their actions, my actions. I cannot see their minds but I can see my mind and I can watch it."

Before any desire, any temptation comes to your mind to judge somebody, look into yourself. And you will find the same person asleep within you. Then the real question is not to condemn him by your judgment but to transform yourself, because you all are in the same boat.

WHAT JUDGMENT PRONOUNCE YOU UPON HIM WHO THOUGH HONEST IN THE FLESH YET IS A THIEF IN SPIRIT?

He is asking everybody, because everybody is a judge. It has become some unconscious habit in you. You go on judging.

Yesterday, the notice from the police inspector of Poona -- which must have been prompted by the police commissioner -- had such a ridiculous statement in it that I cannot believe any man who has even a little intelligence can ask us to do something like that.

He demands -- in the first place, who is he to demand? We are not prisoners, we are free citizens of a country. He can request, but he cannot demand. He demands of us that we should put a noticeboard in front of our gate saying that no follower of Osho is allowed illegal activities inside the ashram or outside the ashram.

I became aware for the first time that only we are not allowed; everybody else is allowed to do illegal activities in their houses and outside their houses. So I have told my people, "Reply to him, and invite him for a discussion next week. And tell him that rather than demanding such a ridiculous board, it will be

better... he should put boards all over Poona stating that except the followers of Osho, everybody is allowed to do illegal activities -- and it is not a request, it is a demand."

I have seen idiots, and I used to think I had seen all kinds. But in Poona I am discovering new categories of idiots. The very formulation of the sentence is illegal, and I have told my people that we will take him to court. What does it mean? Its implication is clear, that only our people are not allowed illegal activities. What about others?

And we are a small minority. But perhaps he has not been conscious of what he is demanding. He will become a laughingstock in the court. And in the court, we are going to demand that all these police people be given salaries from public money to teach people illegal activities. They should open a college in Poona: whoever wants to learn illegal acitivities... of course, my followers are prohibited.

I am sometimes simply surprised at these fools.

He is demanding that only one thousand foreigners be allowed to listen to my discourses. Is there anything in the Indian constitution which decides the number? Is there any law which decides the number, how many people should listen to me or not? And what are the grounds to choose the number one thousand? Why not a thousand and one, which will be more Indian, because it is an Indian tradition -- when somebody gives you a present, he will not give ten rupees, he has to give eleven. He will not give you one hundred rupees, he has to give one hundred and one.

One thousand and one will be more Indian, although without any reasoning, without any argument for it.

Why one thousand, why not ten thousand? And who are you to decide the number? Have you decided the same for Rajiv Gandhi, how many people should listen to him? Have you decided for any religious institution -- a mosque, a temple, a church? Or do you have to create a totally new constitution for me and my followers?

Why is this special attention being given to us? We don't care a bit about you, why are *you* worried?

I am going to take these people to the court. These are blind people.

He demands that every day we should inform how many people are in the ashram. Have you asked the same question to other ashrams all over the country? Are we discriminated from everybody else? Then you will need a special law in your parliament.

The whole world will laugh that a third-class police inspector is deciding and demanding. And your police commissioner is a perfect coward, because he was in the picture from the very beginning. Seeing that he has no grounds... and I have been hammering him continuously. This letter has come from a police *Inspector*. And their foolishness is such that the letter has come in the name of a person who holds no position in the ashram. He is not the in-charge of the ashram, he is not a trustee in the ashram.

Now the cowards are completely afraid, but I am going to expose that police inspector and force him to reveal the fact that the letter has been dictated by the police commissioner. If he wants to save his skin, he should say truthfully that the letter has been dictated by the police commissioner -- that's why these fallacies have entered into it. It is not addressed to the in-charge of the ashram, it is not addressed to any trustees.

It is addressed to a sannyasin who has nothing to do with it. He could have simply refused. But I want a clear confrontation. He had asked me -- "Should I refuse? because I have nothing to do with it. It is not my business." I said, "Don't be worried, you accept it. And tell them, `Our legal experts will be available next week. First you have to give a support for each demand, either from the constitution or from your legal courts. And if we cannot come to a conclusion then you and my legal experts have to be present in a court, so a judge can decide what kind of nonsense is being done to us.'"

And to you I would like to say, be very alert.

Because these people are in search of something so they can justify their order for me to leave Poona in thirty minutes. They don't have any justification yet. So remember this on the streets -- don't give them any opportunity. They are dying to find some opportunity so that they can have some evidence.

Just the other day, two persons in police uniform came to the ashram gate. They wanted to have a look all over the ashram. And when asked for their identity card -- because how can we decide whether you are real policemen or just actors in Hindi films, where anybody becomes a police inspector, police commissioner? -- they said they had forgotten their identity cards in their rickshaw. They will be bringing it back, the rickshaw is standing outside. And they ran away, they never came back.

Now these kinds of people can enter here with any kind of drug, can plant the drug anywhere in the ashram to prove that there is drug trafficking going on.

So every sannyasin has to be aware -- I am totally on the warpath, and any fault on your side will harm me. So don't do anything against the blind and the deaf and their stupid ideas. Be alert that you are not

caught in their net.

They have shifted the whole thing from me to the followers. The first notice was against me. Seeing that it is impossible to prove anything which supports their order against me, now they have shifted. The second order... these demands, ridiculous, hilarious, are all for the disciples. Now they are trying to harm me through you.

So you have to be very alert and aware.

And this is a good training, because we will be facing the same problem all over the world. And now they have provoked us, they will have to repent.

Even if somebody starts fighting with you on the street, just go and inform the nearest police station that you are a follower of Osho and a few nuisance people, fanatics and bigots, have attacked you. Don't fight against them. I want you to be fully aware because I have seen with my own eyes Hindu and Mohammedan riots -- Hindu police will be standing simply watching the scene, the show. Hindus are killing the Mohammedans and they will not prevent it. If Mohammedans start killing Hindus they will prevent it -- Mohammedans will be caught, and they will say that these are the people who are creating a nuisance in the town, violence in the town. And the same is the case in cities where Mohammedan police will simply watch Hindus being burned alive, their temples destroyed. But if any Hindu reacts to it he will be immediately caught -- "he is creating trouble."

I know all the strategies of this stupid bureaucracy. Don't be caught in their net.

I have seen politicians... just a dead cow, they will put in front of a Hindu temple. Naturally the Hindus will think it must have been done by Mohammedans, and immediately there is a riot. And then these same politicians start speeches for peace, for brotherhood.

We are living in a really mad world.

I know the politicians -- who have been creating the riots and when hundreds of people have been burned and killed, and mosques and temples have been destroyed, then they will call a public meeting of all the religions and will talk about peace, humanity, progress. And they are the people who are hindering all progress.

One day I told you that if all controversial people are removed from humanity there will be only buffaloes and donkeys left. I would like to add that politicians and policemen will also be left -- politicians to create riots between buffaloes and donkeys... which are very peace-loving and non-violent people. Nobody has ever heard of a donkey attacking a buffalo or a buffalo attacking a donkey. For millions of years they have never created any riot.

To create riots, the politicians will be needed. And then to impose curfews and take the donkeys and buffaloes into jails, the police will be needed.

Their power, the politicians' power, is in your unawareness.

And this is not just the police officials here -- behind them is the whole politics of Hindu chauvinists.

I am going to be opposed everywhere for the simple reason that I am not a Christian, not a Hindu, nor a Mohammedan nor a Jaina nor a Buddhist nor a Sikh.... All these religious people who have been fighting amongst themselves will join together. They have found a common enemy. And the politicians are always with the crowd, because they exploit the crowd, their votes.

We are a minority, but every minority has its right to exist in the world. In the beginning I was alone, a minority of one. Then people who love, people who are in search of truth, started coming. How did they get the news? How did they start moving towards me? And the caravan started becoming bigger and bigger and bigger, and now it surrounds the whole earth.

Just to protect you, I have withdrawn your malas. You will feel sad for it but it is necessary that you should not be recognized as my people. Otherwise, everywhere you will be harassed. It is not only in India. In Australia sannyasins have been beaten, in England sannyasins have been beaten. In Germany sannyasins have been thrown out of their jobs. It is a global phenomenon.

In America, they have destroyed our commune. And now they are admitting -- their very United States attorney is admitting that they had nothing against me. Then why was I fined four hundred thousand dollars? Why have I been prevented from entering America for five years? And the attorney has admitted in a press conference that "Our priority was to destroy the commune." But why?

Even if somebody has done wrong, that person should be taken to the court. Five thousand innocent people -- why should you destroy them? Do you think because Mahatma Gandhi was assassinated by a Hindu, all the Hindus should be destroyed? Because in Poona there are many criminals who are sent to jail, do you think it should be the priority of the government to destroy the whole city?

I am going to put a case in the supreme court of America, because the same man -- the attorney general of America, Mr. Meese -- is behind the whole case of Irangate. Ronald Reagan and Mr. Meese, and the CIA chief -- these three persons are in the same situation in which, a few years before, Richard Nixon was. Of course their crime is far bigger.

Soon, I predict they will be going down the drain. I just want them to remember: while you are going down the drain, remember Rajneeshpuram and the criminal act you have committed against five thousand innocent people.

The whole White House needs to be painted black, because this is the ugliest place on the earth, the most unholy. All kinds of crimes arise from the White House. Perhaps that's why from the very beginning they started calling it the White House -- to hide all that is dark and evil, inside the name "White House." But remember, there are white lies too, which are far worse....

So you have to be aware -- not only here but when you go back home -- anywhere you are, I suggest that you not use malas, not use orange clothes if they create any trouble. With a heavy heart I am saying that, but I love you and I don't want you to be in any trouble. I am ready for any trouble for myself, but not for you.

And this way you will be able to bring many more people to me who are seekers, but were afraid of becoming sannyasins.

You can have my photos in your house, but now the sannyas movement has to go underground absolutely. I will be in your heart, there is no need to be worried about the mala or clothes. My whole religion consists only of one thing: don't forget meditation. Everything else is non-essential.

Kahlil Gibran is asking:

WHAT PENALTY LAY YOU UPON HIM WHO SLAYS IN THE FLESH YET IS HIMSELF SLAIN IN THE SPIRIT?

Your whole system of law is superficial.

If somebody is *slain in the spirit* your law has no way even to find it out. And almost everybody has been murdered in his spirit. Unless somebody kills your body, only then the law can see it. Law is still of the lowest kind. Your judges are not capable of looking into your eyes to see what has been done to your being.

AND HOW PROSECUTE YOU HIM WHO IN ACTION IS A DECEIVER AND AN OPPRESSOR, YET WHO ALSO IS AGGRIEVED AND OUTRAGED?

Anybody who is a deceiver or an oppressor must have been produced by certain circumstances. What remedy has your law that those circumstances should not exist which create murderers, thieves, exploiters, all kinds of criminals? We don't really have an authentic system of law -- because a judge, a magistrate can only be a magistrate if he knows what meditation is, if he knows what love is, if he is capable to look in the deepest core of your being, if he can put himself in your place and conceive of all the circumstances.

But no law college is concerned with all this. That's why crime goes on increasing, innocence goes on decreasing -- and we are all responsible for it.

I would like my sannyasins first to go through an inner transformation -- and then rebel against anything that is wrong, anywhere in the society. We have to create a new world... because there is no greater creation.

AND HOW SHALL YOU PUNISH THOSE WHOSE REMORSE IS ALREADY GREATER THAN THEIR MISDEEDS?

In the first place the very idea of punishment is wrong, because thousands of years of experience prove that punishment has not changed anyone. Sending somebody to jail is sending him to a university for criminals. Perhaps it may be his first crime -- he is immature; otherwise you would not have been able to catch hold of him. But inside the jail there are mature criminals. I have heard, a young man was sentenced for three years because he had stolen medicine for his dying mother. I don't see it as a crime, I see that it can

happen only in a criminal society -- his mother is dying and nobody is bothering about it. He has not even enough money for medicine or to call a doctor. What do you want him to do?

He was sentenced to three years in jail, and when he entered the jail cell there was one person resting on his bed, and two other criminals were giving him a massage. The man asked, "For how many years are you going to be here?"

He said, "Three years."

He said, "That's perfectly okay. You can have the bed near the door, because we are going to remain here -- somebody for twenty years, somebody for thirty years -- you are just a young kid. Just stay there -- anyway within three years you will be going out, so remain close to the door. Don't come in."

Have you ever heard that any criminal who has been punished comes out into the society changed? Yes, in a way changed -- he comes back with a great learning, that to commit a crime is not wrong but to be caught is wrong, so you have to be more articulate -- you are very amateurish. After living with old criminals, he has come out now -- graduated from the university.

And outside, the society is not going to give him the dignity that belongs to every man whether he is good or bad. The society will look at him as evil, bad, criminal -- who is going to give him a job? Who is going to give him shelter? Soon he will be forced by the circumstances to commit again a bigger crime, because now he knows the whole art of it.

In my village there was a very beautiful man, a Mohammedan. I had a deep friendship with him. My whole family, my whole village, my teachers, everybody was against having any kind of friendship with that man -- his name was Bartak Ali -- because he was three months in jail, one month out, six months in jail, two months out, three years in jail...

The last time I saw him he had come out after five years in jail. And he had been sent to jail by one of my neighbors who was a very rich man. He had been caught red-handed, stealing.

But Bartak Ali was a man who could not be humiliated by anything. He had no money. As he was released from jail he hired a *tonga*, a horse-driven vehicle. The driver asked, "Where do you want to go? because you don't have a home...."

He said, "I have a home, and I am coming out of there. Three-fourths of the time I rest in my home, one-fourth of the time I come out in the world to see what is happening -- just for a change. You take me to Mr. Mody's shop" -- that was the place where he was caught stealing, and Mody was the person who had managed to send him for five years into jail.

The driver said, "You are really a unique person...."

He said, "Where else can I go? He has destroyed my home, he sent me to jail. I don't even have money to pay you; *he* will have to pay you. He will have to pay money to you and he will have to find a shelter for me. And if he does not do it, then I am going to do something more harmful, so that I can remain in my home forever."

That was the time I met him, when he stepped out of the vehicle. That rich man had almost a nervous breakdown when he saw him. He was a very strong man, very influential in a way -- you could not have forgotten him if you had seen him once.

He said, "Good morning," and Mr. Mody was trembling. He entered the shop, sat on a chair and told him, "Pay the driver, because I don't have any money. And now find me a place to stay and give me a job -- or a salary without a job, I don't mind."

I was present. I said, "Bartak, there are limits. That man is in such a situation, he may have a heart attack! You could have come to my house, you could have come to any other house. You have so many friends...."

He said, "Why should I go anywhere else? This man is responsible for forcing the judge -- and only for five years! I wanted to live in peace forever in my home. Now it is his duty."

And stuttering, Mr. Mody said, "Don't be worried." He paid the driver and he ordered food from a hotel for him, and he said, "I have a small house near the river where I rarely go. You can stay there."

He said, "What about my expenses?"

He said, "I will take care, but don't harass me too much... my heart is jumping as it has never jumped before. You just go. This is the key, food will be coming every day twice a day, tea in the morning, everything."

He said, "Remember, if any day anything is missed, your safe will disappear. Because now I know much more about how to make things disappear. Last time I was playing in a new dimension -- basically I am a pickpocket but in pockets you find such rubbish, after so much effort, that I thought something better had to

be done. And now I have come absolutely graduated -- a five-year graduate from the university of crime."

Your jails are universities: they create criminals, they train criminals. This is not punishment, this is simple stupidity. Nobody needs to be punished. Every person who is doing something wrong needs the compassion of the whole society, he is part of us.

It happened in a court. A man had murdered someone and the judge sentenced him to death. He said, "It is very unjust because I have not murdered him -- my hand is responsible."

The judge was also in a light mood -- he said, "That's true. Your hand has killed the man so we will send your hand to jail."

He said, "That's perfectly okay. Every criminal should be punished," and then he pulled his robe up, took off the hand -- it was a false hand. He gave it to the judge and said, "Your honor, can I go now?"

Whoever is doing wrong is just a part, and not artificial -- natural, existential.

And he is saying that if this man's remorse is *greater than his misdeeds,* what more punishment do you want to give him? If he is repenting, if he understands that something wrong has happened through him, if he feels heavy in his conscience, ashamed of his act, what more punishment can you give?

This is again Christian influence. It is not an original idea. Christianity has been telling you: just go to the church and confess, and God will forgive you. Your confession is your remorse.

But that is too simple. You are again free to commit the crime. Next Sunday, you can confess in privacy -- the priest is not allowed to talk about anybody's confession -- and you are forgiven. >No, just remorse won't do. And remorse may kill that person because of guilt much more quickly than any punishment. I am against repentance, against remorse.

My whole approach is that of understanding. He should understand that his unconscious is animal, and whatever he has done was done because he has never bothered to rise above unconsciousness, above ordinary consciousness, to super-consciousness and higher levels of being. Just as out of unconsciousness, crimes are born -- out of super-consciousness, all that is valuable and beautiful is born.

Anybody who has committed anything wrong should seek a mystery school, a master who can teach him how to become more conscious.

And there are peaks of consciousness -- at the highest peak, crime or sin or anything wrong becomes impossible. By remorse, it is not going to happen. Although he is not writing a Christian book, because he is basically brought up as a Christian he goes on, perhaps unconsciously, repeating what he has heard.

Jesus continually goes on saying in THE BIBLE, "Repent! Repent and ye shall be forgiven." A simple formula -- so simple that it cannot transform people.

YET YOU CANNOT LAY REMORSE UPON THE INNOCENT NOR LIFT IT FROM THE HEART OF THE GUILTY.

Certainly your judges are incapable of doing that. The longer they are in the service of being a judge, the harder become their hearts.

AND YOU WHO WOULD UNDERSTAND JUSTICE.
HOW SHALL YOU UNLESS YOU LOOK UPON ALL DEEDS IN THE FULLNESS OF LIGHT?

Don't judge a fragment of an action. You cannot judge a novel by tearing one page from the middle and reading it; you cannot judge whether the novel is a great piece of art, creativity, or just rubbish. How can you judge anybody by a small act?

But you yourself are not capable of seeing YOUR wholeness. How can you be capable of seeing the whole life of another person? First start from yourself, and the more you understand yourself the more compassionate you will be.

The day you have understood your whole being, you will know there are no sinners and no saints -- this is all a drama of sleeping people.

ONLY THEN SHALL YOU KNOW THAT THE ERECT AND THE FALLEN ARE BUT ONE MAN STANDING
IN TWILIGHT BETWEEN THE NIGHT OF HIS PYGMY-SELF AND THE DAY OF HIS GOD-SELF.
AND THAT THE CORNERSTONE OF THE TEMPLE IS NOT HIGHER THAN THE LOWEST STONE IN ITS

FOUNDATION.

Nobody is lower, nobody is higher.
Nobody is a sinner, nobody is a saint.
We are all one, single whole.
If somebody commits a sin, we have committed it.
And if somebody becomes a Gautam Buddha, we have also tasted something of the beyond.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 1

Chapter #23
Chapter title: Except Love, There Should be No Law

19 January 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THEN A LAWYER SAID,
BUT WHAT OF OUR LAWS, MASTER?
AND HE ANSWERED:
YOU DELIGHT IN LAYING DOWN LAWS,
YET YOU DELIGHT MORE IN BREAKING THEM.
LIKE CHILDREN PLAYING BY THE OCEAN WHO BUILD SAND-TOWERS WITH CONSTANCY AND THEN DESTROY THEM WITH LAUGHTER.
BUT WHILE YOU BUILD YOUR SAND-TOWERS THE OCEAN BRINGS MORE SAND TO THE SHORE.
AND WHEN YOU DESTROY THEM THE OCEAN LAUGHS WITH YOU.
VERILY THE OCEAN LAUGHS ALWAYS WITH THE INNOCENT.
BUT WHAT OF THOSE TO WHOM LIFE IS NOT AN OCEAN, AND MAN-MADE LAWS ARE NOT SAND-TOWERS,
BUT TO WHOM LIFE IS A ROCK, AND THE LAW A CHISEL WITH WHICH THEY WOULD CARVE IT IN THEIR OWN LIKENESS?
WHAT OF THE CRIPPLE WHO HATES DANCERS?
WHAT OF THE OX WHO LOVES HIS YOKE AND DEEMS THE ELK AND THE DEER OF THE FOREST STRAY AND VAGRANT THINGS?
WHAT OF THE OLD SERPENT WHO CANNOT SHED HIS SKIN, AND CALLS ALL OTHERS NAKED AND SHAMELESS?
AND OF HIM WHO COMES EARLY TO THE WEDDING FEAST, AND WHEN OVER-FED AND TIRED, GOES HIS WAY SAYING THAT ALL FEASTS ARE VIOLATION AND ALL FEASTERS LAW-BREAKERS?
WHAT SHALL I SAY OF THESE SAVE THAT THEY TOO STAND IN THE SUNLIGHT, BUT WITH THEIR BACKS TO THE SUN?
THEY SEE ONLY THEIR SHADOWS, AND THEIR SHADOWS ARE THEIR LAWS.
AND WHAT IS THE SUN TO THEM BUT A CASTER OF SHADOWS?
AND WHAT IS IT TO ACKNOWLEDGE THE LAWS BUT TO STOOP DOWN AND TRACE THEIR SHADOWS UPON THE EARTH?

BUT YOU WHO WALK FACING THE SUN, WHAT IMAGES DRAWN ON THE EARTH CAN HOLD YOU?
YOU WHO TRAVEL WITH THE WIND, WHAT WEATHERVANE SHALL DIRECT YOUR COURSE?
WHAT MAN'S LAW SHALL BIND YOU IF YOU BREAK YOUR YOKE BUT UPON NO MAN'S PRISON DOOR?
WHAT LAW SHALL YOU FEAR IF YOU DANCE BUT STUMBLE AGAINST NO MAN'S IRON CHAINS?
AND WHO IS HE THAT SHALL BRING YOU TO JUDGMENT IF YOU TEAR OFF YOUR GARMENT YET LEAVE IT IN NO MAN'S PATH?
PEOPLE OF ORPHALESE, YOU CAN MUFFLE THE DRUM, AND YOU CAN LOOSEN THE STRINGS OF THE LYRE, BUT WHO SHALL COMMAND THE SKYLARK NOT TO SING?
THEN A LAWYER SAID, BUT WHAT OF OUR LAWS, MASTER?
AND HE ANSWERED:
YOU DELIGHT IN LAYING DOWN LAWS,
YET YOU DELIGHT MORE IN BREAKING THEM, LIKE CHILDREN PLAYING BY THE OCEAN WHO BUILD SAND-TOWERS WITH CONSTANCY AND THEN DESTROY THEM WITH LAUGHTER.

It is an important statement. It has to be understood, with all its implications.
First, who are the people who *delight in laying down laws?*

Kahlil Gibran has completely forgotten about the quality of people who lay down the laws -- they are the weakest in humanity. Because they are weak they join together in a crowd, and all the laws they make are just to prevent the strong people and their mob. The weaker majority of humanity lays down the laws through its representatives to hide its weakness, and to be strong in its majority.

Your laws are not out of love, out of sincerity, out of silence. Your laws are out of fear. And anything based in fear is ugly.

Even though there are laws to protect the weak, the stronger are far more clever, far more cunning. The laws are made by their representatives to protect the weak -- but in fact they are used to protect the cunning and the clever, the rich and the powerful, *against* the poor, *against* the weak.

It is a very complicated question. You make the laws and you are going to be the victim of your own laws, because you cannot prevent the strong people from taking over your laws and using them against you.

While Adolf Hitler was in Germany, he was a chosen, elected through democratic means as the chancellor of the country. But once he was the chancellor of the country he himself *became* the law. And the same laws were turned against the people who had elected him.

There exists no lawfulness in the world because the basic stone of the foundation is missing. Love does not exist -- how can law exist?

Napoleon Bonaparte is reported to have said, "I am the law. My word is the law." Might has always been right in the whole past of humanity, and we are not yet out of the dark ages. Might is still right.

Might should not be right; right is far superior to might. Might is animal, right is human.

But why do all these armies exist? Why are people asked not carry arms? And the police and the government and the army -- they can carry disastrous arms, murderous arms, to protect you. And remember: whoever has power, in the name of protection becomes your master. His power destroys your dignity, your humanity, your pride.

The world needs disarmament -- not only the Soviet Union or America; the whole world needs disarmament. If people have been disarmed, for whom are you carrying all these arms? For what purpose? -- just to make you more and more powerful, and to make the people more and more weakened. They cannot fight, they cannot even think of fighting -- they don't have any means. Rather than making people more loving, more understanding, more human towards each other, your so-called governments are simply using the rule of the jungle: whoever is powerful is right.

In the parables of Aesop there is a beautiful story -- all parables of Aesop are beautiful, but this parable is very relevant to the subject we are going to discuss.

A small lamb is drinking water in a stream, and a lion comes and feels a good chance for a breakfast. He tells the lamb, "You have some nerve -- I am here to drink water and you are polluting it, disturbing the dust."

But the lamb must have been immensely intelligent. He said, "Uncle, the current of the stream is going downward. You are standing upstream -- how can I corrupt the water for you? because the water will not flow upwards. It is simple logic."

Seeing that the lamb was intelligent, the lion said, "Your father has insulted me."
The lamb said, "When?"
And the lion said, "Just the other day."

The lamb said, "It must have been someone else, because my father has been dead for six months. How could you meet him the other day?"

Seeing that all his efforts to make a good breakfast of the lamb with an intellectual conviction that he had committed a crime against him... and the lamb said, "Anyway, even if my father has insulted you, I am innocent. You should not be angry at me."

The lion was puzzled -- what to do with this intelligent lamb? Finally he said, "You don't know how to talk with your elders. You are disrespectful to me. You go on speaking and answering everything that I say, and contradicting me. I cannot tolerate it."

The lamb said, "Why bother with all this? You want to kill me, kill me."

Might needs no argumentation -- although in the beginning, the weaker part of humanity felt that there was only one way to protect themselves, and that was to create law. Anybody who goes against law is to be punished, and everybody is equal in the eyes of the law. But they were absolutely unaware that if the strong, the cunning, the politically clever want power, they will manage it.

What is your so-called democracy, defined as the government of the people, for the people, by the people? Sometimes lies can also be expressed in beautiful words. No government in the world is by the people or for the people or of the people. This is the deception -- so that you can choose the stronger and the clever and the cunning, and once they are elected they have all the powers in their hands. And they use all those powers for their own benefit, not for the benefit of the people.

Who are the lawmakers? And why in the first place are laws needed; are governments, armies and the police needed; for what? -- to keep you enslaved forever, giving you good promises but never delivering the goods.

It is time that man should move his attention from laws -- they have not been helpful, they have been harmful and poisonous -- towards love.
Except love, there should be no law.
And if people's hearts are full of love there is no need of law at all.

THEN A LAWYER SAID: BUT WHAT OF OUR LAWS?
AND HE ANSWERED: YOU DELIGHT IN LAYING DOWN LAWS...

You delight because those laws make you powerful, yet you delight more in breaking them. A truth that cannot be denied is that most of the politicians come from the profession of law. And the greatest criminals in the world come from the profession of law. Knowing the law, they know all the loopholes. The innocent has no way to understand the legal jargon.

Mulla Nasruddin had gone to a lawyer and said, "I want your help. These are the charges the opposite party is putting against me. What do you say?"

The lawyer said, "You need not worry. I promise you that nobody can save whoever committed these crimes you related to me, except a great legal expert -- and you have come to the right person."

Then Mulla started to leave the room. The legal expert said, "But what about my fee? because I always take half of the fee in advance and half when you are victorious."

Mulla Nasruddin said, "These are not the crimes committed by me, these are the crimes committed by the other party. I don't need your help." You go to any lawyer and he is ready to fight for you. Certainly both of the contesting parties cannot be right; they can both be wrong but they cannot both be right. As far as right is concerned, only one can be right.

But no lawyer says to his clients that "Your case is weak and you cannot win." He will lose his whole profession. Even to the murderer he says, "Don't be worried. If I am to defend you, you have not committed murder. Forget all about it, you must have dreamt it."

A strange profession: two lawyers have to be paid, the judge has to be paid -- out of the pockets of

people who have no business in it.

If crime disappears from the world, lawyers will disappear, judges will disappear, courts will disappear. They show our ugliness and they show our unintelligence.

So on the one hand the same people create laws and the same people protect criminals. The same people break the laws they have made. It is almost a game, Kahlil Gibran says, *like children playing by the ocean who build sand-towers with constancy and then destroy them with laughter*. They have created a beautiful profession. For their profession, crime is needed -- more crime and more money, more crime and more courts, more crime and more jails. Do you think these people would like the world to be crimeless? They will lose all their power, their profession, all their clients. They will be beggars. Right now they have become the masters.

And it is strange that the judgments always go in favor of the rich, in favor of the exploiters -- never in favor of the poor, the weak, the oppressed, the exploited. What you call law is in fact organized crime, hidden with sophisticated jargon.

If man is really interested to get rid of crime, every court should become a meditation center. Every jail should become helpful psychologically and physically to the people who have been forced there -- to give them dignity, to give them some craft, some art. And they all have talents dormant in them. Those talents should be brought out, so when they come out in the world they are not dependent on crime anymore. They have every capacity to earn, to deserve -- and moreover they have learned how to be silent, how to be peaceful, how to be meditative.

My own suggestion is that all the politicians at least should be sent into such places which you have been calling jails, imprisonment. I would not like to use those dirty words. They should be sent for their spiritual growth into meditative centers, into meditative communes. If we can transform the politicians -- who are powerful criminals -- then crime can disappear from the world without much effort.

Because it is not the weaker who commits the crime, it is the stronger who commits the crime. The weaker simply protects himself, makes laws. But he is unaware that he may be in the majority, but once you have chosen a member of the parliament for five years, he is your master. And you will go on like a Rotary Club, changing your masters every five years. What does it matter who is the master? Whoever is the master is going to be destructive of humanity in a thousand and one ways.

BUT WHILE YOU BUILD YOUR SAND-TOWERS, THE OCEAN BRINGS MORE SAND TO THE SHORE.
AND WHEN YOU DESTROY THEM THE OCEAN LAUGHS WITH YOU.

He is speaking in a metaphorical, symbolic language -- saying that the whole existence laughs at the stupidity humanity continuously goes on living in: making sand castles and hoping that "This castle is not going to be destroyed."

How many laws have been created down the centuries? And every law has been broken. Then to protect the law, more laws are created. Now it has become so ridiculous that you have all kinds of laws... they were created in the beginning by the weak to protect themselves, and now they are in the hands of the strongest people, and they are being used against the weak, against the poor.

It is a very strange story that these lawgivers have reduced the whole humanity into a subhuman state. Because they have the guns, and they don't allow you even a paper knife. And power goes on shifting into other powerful hands and the vast majority of humanity goes on hoping and hoping that one day there will be no crime, no rape, no murder.

But crimes have increased, murders have increased, suicides have increased, rapes have increased -- and the law is so superficial it does not go to the roots of the problem.

Kahlil Gibran is saying the ocean, the earth, the moons, the stars, laugh -- what kind of man has arisen on the earth? You have become the laughingstock of the whole universe.

VERILY THE OCEAN LAUGHS ALWAYS WITH THE INNOCENT.

There, Kahlil Gibran seems to be slipping down again. First he says they laugh with the lawmakers and the lawbreakers, and now he says: *Verily the ocean laughs always with the innocent.*

I say unto you, the ocean cries, weeps with the innocent, for the innocent. The laughter against the lawmakers and lawbreakers is a laughter of condemnation. But how can the earth, the ocean, the mountains laugh with the innocent? who is being continuously tortured, harassed, and there is no appeal for him.

At the most he can appeal to the empty sky. He had to create a God just to have a little consolation that he can appeal; that there are courts, but the ultimate court is far above, above the clouds in heaven.

And all the religions have been consoling people. Jesus says, "Blessed are the poor, for theirs is the kingdom of God. Blessed is the man who stands last in the queue because he will be received first in the kingdom of God." Mere consolations, to somehow tolerate and suffer in the hope that one day he will be the first and the first will be the last. One day the innocent will be declared pure and clean, and the so-called victorious will be defeated for eternity.

I have always wondered, continuously, how a man of Kahlil Gibran's calibre managed to remain in a third-class religion of the world, Christianity. And he never raised a question against Christianity.

BUT WHAT OF THOSE TO WHOM LIFE IS NOT AN OCEAN, AND MAN-MADE LAWS ARE NOT SAND-TOWERS,
BUT TO WHOM LIFE IS A ROCK AND THE LAW A CHISEL WITH WHICH THEY WOULD CARVE IT IN THEIR OWN LIKENESS?

Sometimes he seems to have lost his eyesight. He has forgotten that God created man in his own image. Every father has been doing the same since then, making an effort to create in his children his own image. He will be gone, but his image will remain.

But the moment you start trying to create your own image you are being violent, not loving. You are not allowing the other person to have his own original face; you are giving him a mask which looks like you.

I was staying in a family, sitting early in the morning in the garden. The only child of the family, nearabout eight or nine years old, had become very friendly with me. He was also sitting with me. I asked him, "What do you want to become in life?"
He said, "Most probably I will be in a madhouse."
I said, "You want to be in a madhouse?"

He said, "I don't want to be in a madhouse -- but my father wants me to become a doctor, my mother wants me to become an engineer, my uncle wants me to become a professor, the elders of my family... everybody has an image and they all want to impose their image on me. Nobody even asks me what I want to become. They are not concerned with me, they are concerned with their own ambitions. They want to create me exactly as a carbon copy of themselves -- everybody. Naturally, I am going to be in a madhouse -- a little bit of doctor, a little bit of engineer, a little bit of this and a little bit of that."

I said, "You are very intelligent -- nobody can put you in a madhouse. Tonight I am going to talk to your parents and your elders."

He said, "This has been going on from the very beginning. As soon as I became able to speak, anybody coming to the house -- a guest, a friend -- and they would say to my father: `His eyes look exactly like you.' And they would say, `His nose looks exactly like his mother,' and so on, so forth. And I started wondering whether I am a concoction of all these people -- nothing looks like me! My eyes look like my father, my nose looks like my mother, my color looks like my uncle -- have I got anything that is mine, or am I just a jigsaw puzzle? Somebody's nose, somebody's eyes, somebody's skin color, somebody's hair... they have been driving me mad since then."

This whole criminal act starts with God.

It is not a coincidence that you all call God, "father." All fathers are trying to do the same as he did. And because nobody is allowed to be himself, there is resistance, there is anger, there is violence, there is deep frustration in the heart. And all these combined create the criminal. If people are allowed and helped and loved *as they are*, if no demands are made on them, but only freedom is given to them to be themselves, crime can disappear from the earth. And with the crime, all the criminals -- the politicians, the judges, the

lawyers -- are going to disappear. Naturally, such a vast investment is involved that they will not allow a man like me even to speak.

Because I can wake up the rebel in you. They have pushed it deep down into your unconscious -- I can bring it to your consciousness and help you to raise it to super-conscious levels. But then you won't look like your father. You will look just like yourself. And you will not have any frustration, any anger, any rage, any violence, because no violence has been done to you.

Remember a fundamental law of existence: whatever is being done to you, you return it back to the society. If you are criminal, the society has done something which is criminal.

We have lived for five years, five thousand sannyasins together. And we never needed any judge, any court. Nobody was fighting, because everybody was grateful to everybody else for giving him his own space, his own being. How can he be violent?

Violence, illegality, criminality, are all only symptoms of a very deep cause, and the cause is that nobody has been allowed to fulfill his own destiny. How can you be happy, how can you be blissful, how can you be loving? It is impossible -- it is against all sensibility.

AND OF THE CRIPPLE WHO HATES DANCERS...

How can law help a cripple who hates dancers? This is a very pregnant statement. The whole American government became angry with us because they were crippled and we were dancing. They could not forgive us. They were blind and we were enjoying all the colors of the rainbow and the light of the sun and the moon -- how can they forgive you?

Medical science has made it an established fact, which is being hidden by every government from the people... they are against drugs, they are against marijuana, but marijuana is harmless. It simply makes you more relaxed, more joyful -- and it has no hangover. But marijuana is illegal and alcohol is legal. And who are these lawgivers? Alcohol destroys you, may bring you an early death -- it is not so with marijuana. But to have marijuana is to commit a crime, and you can drink as much alcohol as you want.

It seems that because marijuana gives people a relaxedness, a joyousness, the crippled who cannot dance will not allow anybody else to dance either. The miserable who cannot be happy will not allow anybody to be happy.

Alcohol does not make you happy -- it simply makes you forget your miseries. But tomorrow the miseries will be there not less than before, but more than before -- and with a headache and a hangover. This is legal, the law favors it. But marijuana is illegal.

Only one man of understanding in this century, Aldous Huxley, had the courage to say that marijuana should be legalized all over the world, and alcohol should be prohibited. He was the man who said that marijuana is certainly somehow connected with the ancient Vedic days, when they used something they called *somras*. It was a drug; it was found only in the Himalayas. The effects that they describe are very close to marijuana.

Aldous Huxley was a courageous man, to declare that we have all the scientific technology to take out anything from any drug that is harmful, and make drugs not only harmless but nourishing to your health, to your mental stability, and perhaps may give you a glimpse of the beyond. He named these ultimate findings of science after the *somras*.

The oldest book in the world, RIG VEDA, mentions that before praying, seers would take somras, and then it was easy for them to dance, to sing, to be joyous. Aldous Huxley said that one day, when humanity comes to its senses, we will create a synthetic drug which has no bad effects at all, which passes through the body within twenty-four hours and does not remain in the body. He called it *soma* in the memory of those first pioneers who were calling it somras, the juice of the *som*. The word *som* means the moon. The moment they had drunk the somras, the earth became as beautiful for them as the fullmoon night -- hence the name *somras*.

But nobody listened to him. Humanity lags behind in listening, and by the time it starts listening it is too late.

I started saying in 1950 that birth control should be propagated, and anybody who opposes it should be thought a criminal. I was stoned, because I was speaking against religion, because children come from God.

At that time, India had a population of four hundred million people. If they had listened to me, they would not have been in such a mess. Now their population is more than double -- almost nine hundred million people.

But the politician is concerned only with his power. He is not concerned that by the end of this century, fifty million people will die of starvation in this country. Every street, every house will be surrounded by rotting corpses. In fact it will be better to die rather than to live amongst fifty million dead people -- nobody will be able to take them to the graveyard or to the funeral pyre.

And when fifty million people die around you, can you smile? can you dance? can you celebrate?

What of the cripple who hates dancers, of the retarded people who hate the genius, who have crucified Jesus Christ, who have killed Al Hillaj Mansoor, who were the people in Athens who poisoned Socrates -- all that is contained in this simple sentence, that the crippled cannot tolerate somebody else dancing.

Athens was at its peak of civilization and culture -- still, far below the genius of Socrates. They could not tolerate him; they could not fly that high. It was offensive. The only way they found was, "destroy this man, because he reminds us again and again that we are crippled."

What law is there, Almustafa is asking, that the dancers can be protected from the crippled ones?

What was the anger of Adolf Hitler to destroy one million Jews in Germany? -- because they were rich, intelligent, and he was in difficulty even to find any kind of employment. And finally, because there was a shortage of soldiers for the first war, he entered, he was taken into the army.

This man of no qualifications, of no superior human values, was gathering a great hatred for all those who had money, who had education, who had culture. Forty percent of Nobel prizes go to the Jews, and Jews are a small minority in the world. It was difficult for the crippled Adolf Hitler to tolerate these people. Once he managed to reach power, his first thing was that "Germany has been falling down, losing wars because of the Jews." Such an irrelevant, meaningless, absurd statement -- but he went on repeating it and people started believing it.

It is almost as if he had said "Germany's fall is because of bicycles -- destroy all bicycles and you will be the ruler of the whole world." But in the name of Nordic German Aryan superiority... of which he does not look like a representative; he looks just like a carbon copy of Charlie Chaplin -- a little more stupid.

But just buttress the ego of the ignorant, and the German Nordic people became convinced, that "This man is right. In the world only one race can be the chosen race, and Jews have been telling us for centuries that they are the chosen people of God. If Nordic Aryans want to be the chosen people in the world, and the rulers of the whole world, the enemy is nobody else but the Jews. They have to be completely erased. No trace should exist in the world that there has ever been a certain race, of Jews."

And he convinced people, and six million Jews were killed. Of course their money was not burned, their houses were not burned. Their factories were not burned; they were all taken over by the Germans, and Germans became very happy: "This is a good and a great benefit. Adolf Hitler has made many Germans rich."

You can go on killing the Jews and robbing all their monies, but you cannot rob anybody's genius and you cannot rob anybody of his spirit. Adolf Hitler remained a retarded, pygmy human being -- an ugly pig.

How should the crippled be prevented from destroying the dancers?

How should the dumb be prevented from destroying the singers?

There is only one way: Even if a man is crippled, he has hidden in him some talent; help him to bring his talent and express it. A crippled person can paint, a crippled person can meditate, a crippled person can write poetries, a crippled person can be the best singer in the world. Rather than focusing on destroying the dancers, give the cripple education, facilities, so he does not feel in any way inferior to anybody.

WHAT OF THE OX WHO LOVES HIS YOKE AND DEEMS THE ELK AND DEER OF THE FOREST STRAY AND VAGRANT THINGS?

What of the ox who loves his yoke... because the yoke, the slavery... although at a very great cost, because no ox is born as a ox. Just see the ox and the bull, and you will know the difference. The bull is a glory, a magnificent phenomenon of strength and power. But he is being castrated. This is something not to

forget... because many bulls are not needed.

One bull is enough to make thousands of cows pregnant, he has so much power. You cannot yoke a bull to your vehicle. He is so powerful that with you and your vehicle he may jump into a ditch. If he sees a beautiful lady cow coming on the way he may forget all about the business, throw away the yoke -- first things first!

No bull is of any pragmatic use -- except that he can produce more bulls. But before they become bulls or become aware of their strength, they have to be castrated. They have to be made impotent. Then the same glorious bull is just a poor ox, and goes on and on carrying a bullock cart. Of course he has more security: always enough food, a shelter in rain, in heat. Naturally he thinks that the elk and the deer, the wild animals who have a beauty....

The ox is a crime against poor animals who cannot speak, cannot go to a lawyer and ask, "On what authority are we being made impotent?" But to console himself, he thinks that the deer and the elk and all other wild animals are unnecessarily running here and there, vagabonds: "I am a useful being because I am pulling a cart." And the yoke, the slavery has become his safety.

Bullock carts should disappear from the world. When you have buses and railway trains and cars, what is the need to destroy millions of beautiful bulls? Don't be worried where they will get their food, how they will live. All the wild animals live, get their food, and are immensely happy. The bulls will also be in the forests, in the mountains, amongst their sisters and brothers.

A bullock cart is ugly. It shows man's violence against a silent animal who cannot protest. But somehow he manages to console himself. And this is the same with all people who are consoling themselves in some way or other. In this metaphoric language, Kahlil Gibran is saying to people that you start loving your slavery because it gives you security, safety -- although you lose all your dignity, freedom, glory.

WHAT OF THE OLD SERPENT WHO CANNOT SHED HIS SKIN?

Serpents every year shed their old skin, and they simply slip out of it with a fresh, young skin. Just like the trees -- they drop their dead leaves and soon they are again green with foliage and flowers. But the old serpent becomes so weak in his old age, he cannot get out of his rotten skin. But even he finds consolation:

WHAT OF THE OLD SERPENT WHO CANNOT SHED HIS SKIN, AND CALLS ALL OTHERS NAKED AND SHAMELESS?

This concerns my people. In your dance, in your song, in your love, all the crippled people are enraged, because they cannot dance. But they have power to stop you from dancing. And I say unto you: It is better to die than to stop your dancing just out of the fear that you may be killed. Because what is a life which knows no song, no dance, no love? These are the people who are calling nakedness obscenity. Just put one thousand people naked and you will be surprised how ugly they look. In their clothes they are hiding their ugliness.

But when they see somebody naked *and* beautiful it is impossible for them to tolerate the person, because he reminds them of their own ugliness. Howsoever hidden in the clothes, it does not matter -- they know. Others may be deceived, but how can you deceive yourself? Nakedness becomes obscenity -- and all the animals are naked and all the birds are naked.

But I am not telling you to go in the streets naked. That time has not come yet. Just wait a little... let me have my people all around the world. Then our protests will be naked. They are asking us to drop firearms -- we are going to drop even the clothes! And if they feel ashamed they are not feeling ashamed of your nakedness; they are feeling ashamed of themselves and their bodies, what they have done with themselves. Hiding behind the clothes they have not taken any care of their bodies.

Right now -- because you are amongst those crippled people -- don't dance in the streets, because those crippled people are too many and we are very few. It is only because of those ugly people that I am telling you not to be naked in the street -- because you provoke their anger, their jealousy, their poverty. They don't have such a beautiful body.

But I promise you that the day is not far away when we will have enough people. Then we can fill all the streets of all the cities of the world with naked dancers, with thousands of singers and show them: "What you have missed, we have found. Don't be angry -- join us! And we will put your body right, and your mind right."

But it is a little too early. So right now, just behave the way the blind and the deaf and the crippled want you to behave. It is not our "norm" -- it is just a temporary adjustment with an insane world. Once we have enough people, we will show these insane people that "Unless you come naked on the streets, you are obscene. What are you afraid of? In your house you can use clothes, but not outside!"

AND OF HIM WHO COMES EARLY TO THE WEDDING FEAST AND WHEN OVER-FED AND TIRED, GOES HIS WAY SAYING THAT ALL FEASTS ARE VIOLATIONS, ALL FEASTERS ARE LAWBREAKERS.

This, on the superficial level, seems to be not of any importance, but it has a depth that you will have to discover. I know that all the political leaders, all the bureaucrats, are drinkers, smokers. Even when there was prohibition, in the very cabinet of Morarji Desai there were people who were drinking alcohol. And I don't think there was anything wrong in it. If Morarji Desai is free to drink his own urine... alcohol is purely vegetarian. In fact he is abnormal. He thinks every disease can be cured just by drinking your urine -- no medical colleges are needed, no doctors, no medicines.

I had a discussion with him, and I said, "Just tell me how you can cure a man who is suffering from cancer by having him drink his own urine? Or a man who is suffering from tuberculosis... the urine takes all the poisons of the body out and you are taking them back in! If you want to prohibit, prohibit everybody from drinking his own urine. You can say, `I am an exception, I am the prime minister of India -- only prime ministers are allowed.' And I know about your cabinet members, personally. They are all drinking alcohol. What is the point of imposing your ideas on people?"

Mahatma Gandhi is the father of four children, and after giving birth to four children he started teaching celibacy. At least give the same opportunity to everybody. And what happened to his celibacy in the end? -- because it was nothing but repression. At the late age of seventy he started sleeping with a naked girl. And his disciples wanted the fact not to be known to the public, because he would lose all his saintliness, mahatmahood -- at the age of seventy he is sleeping naked with a girl!

But they could not hide it for a simple reason: because a few years before, Gandhi's own private secretary, Pyarelal, had fallen in love with a woman. He was a young man, intelligent man, and a very beautiful writer. Gandhi prevented him, and gave him an ultimatum: "Either remain celibate or leave the ashram. Or if you want to get married, I have no objection -- get married, but remain celibate."

Strange kind of logic: fast, but keep all kinds of beautiful dishes around you. In that way, to fast becomes even more difficult because you cannot think of anything else but the beautiful dishes around you, and the aroma arising to you continuously reminds you that you are hungry.

It was Pyarelal -- and as far as I understand, out of sheer revenge -- who made the secret open to the whole world. He wrote a biography of Mahatma Gandhi and devoted almost one hundred pages to his unnatural idea of celibacy. And ultimately, before his death, Mahatma Gandhi started sleeping with a girl!

Even now, Gandhians don't talk about it. Films are made on Gandhi but that part is not there. And people like Vinoba Bhave, Kaka Kalelkar, his very close disciples, were writing letters to Pyarelal which he has published: "Do whatever you want but keep it a secret." These are the people who are in search of truth.

WHAT SHALL I SAY OF THESE SAVE THAT THEY TOO STAND IN THE SUNLIGHT, BUT WITH THEIR BACKS TO THE SUN?

All these people who are condemning others, judging others, just to feel superior, are doing nothing but one thing: standing not facing the sun, but keeping *their backs to the sun*. They don't want to see. They are perfectly content with their blindness. Their blindness is very long, old, it has become their philosophy, their religion, their lifestyle. They cannot change it -- and the change is very simple: just a one hundred and

eighty-degree turn and there will be no darkness but only light.

But even if you force these people, they will keep their eyes closed. They are facing only their shadows; they see only their shadows and their shadows are their laws. This was the question -- "Tell us about the laws."

Almustafa is saying very correctly:

THEY SEE ONLY THEIR SHADOWS, AND THEIR SHADOWS ARE THEIR LAWS.

Their laws are made in their blindness, in their darkness, in their unconsciousness.

AND WHAT IS THE SUN TO THEM BUT A CASTER OF SHADOWS?

The sun is not a light to them, but only *a caster of shadows.* If you keep your back to the sun, naturally this will be your conclusion too.

AND WHAT IS IT TO ACKNOWLEDGE THE LAWS BUT TO STOOP DOWN AND TRACE THEIR SHADOWS UPON THE EARTH?

They don't have any light, just their own shadow. So what remains?

WHAT IS IT TO ACKNOWLEDGE THE LAWS BUT TO STOOP DOWN AND TRACE THEIR SHADOWS UPON THE EARTH?

And those tracings upon the earth of their own shadows, they want to impose on everyone else.

BUT YOU WHO WALK FACING THE SUN, WHAT IMAGES DRAWN ON THE EARTH CAN HOLD YOU?

A beautiful statement: *But you who walk facing the sun, what images drawn drawn on the earth can hold you?* The sun is your law, that's what I am saying: Love is your only law. Don't act against love. Follow wherever your love leads you, and you will remain always innocent.

YOU WHO TRAVEL WITH THE WIND, WHAT WEATHERVANE SHALL DIRECT YOUR COURSE?

You simply have to live a life of let-go. The winds will take you lovingly wherever your destiny lies.

WHAT MAN'S LAW SHALL BIND YOU IF YOU BREAK YOUR YOKE BUT UPON NO MAN'S PRISON DOOR?

It is just in your hands to remain a slave or to become a free man. Free you were born -- slavery is the gift of all those who pretend to love you. Perhaps they are not even aware that they are making you slaves.
Break all chains, throw all yokes, and follow your own nature.
Wherever it leads is paradise.

It is not a question of asking where paradise is. I am saying, if you simply follow your nature, wherever you reach you will find paradise.

WHAT MAN'S LAW SHALL BIND YOU IF YOU BREAK YOUR YOKE BUT UPON NO MAN'S PRISON DOOR?
WHAT LAW SHALL YOU FEAR IF YOU DANCE BUT STUMBLE AGAINST NO MAN'S IRON CHAINS?

This is especially for you:

Dance, but don't stumble on somebody else's chains. If he has decided to remain in chains, that is his problem.

AND WHO IS THAT SHALL BRING YOU TO JUDGMENT IF YOU TEAR OFF YOUR GARMENT YET LEAVE IT IN NO MAN'S PATH?

Who has the authority to prevent you from throwing your clothes, your conditionings, and becoming an individual in your own right? But don't throw your clothes and garments in anybody's path.

PEOPLE OF ORPHALESE, YOU CAN MUFFLE THE DRUM AND YOU CAN LOOSEN THE STRINGS OF THE LYRE, BUT WHO SHALL COMMAND THE SKYLARK NOT TO SING?

The police commissioner of Poona!

Okay, Vimal?
Yes, Osho!

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BELOVED OSHO,
AND AN ORATOR SAID, SPEAK TO US OF FREEDOM.
AND HE ANSWERED:
AT THE CITY GATE AND BY YOUR FIRESIDE I HAVE SEEN YOU PROSTRATE YOURSELF AND WORSHIP YOUR OWN FREEDOM,
EVEN AS SLAVES HUMBLE THEMSELVES BEFORE A TYRANT AND PRAISE HIM THOUGH HE SLAYS

THEM.
AY, IN THE GROVE OF THE TEMPLE AND IN THE SHADOW OF THE CITADEL I HAVE SEEN THE FREEST AMONG YOU WEAR THEIR FREEDOM AS A YOKE AND A HANDCUFF.
AND MY HEART BLED WITHIN ME; FOR YOU CAN ONLY BE FREE WHEN EVEN THE DESIRE OF SEEKING FREEDOM BECOMES A HARNESS TO YOU, AND WHEN YOU CEASE TO SPEAK OF FREEDOM AS A GOAL AND A FULFILMENT.
YOU SHALL BE FREE INDEED WHEN YOUR DAYS ARE NOT WITHOUT A CARE NOR YOUR NIGHTS WITHOUT A WANT AND A GRIEF,
BUT RATHER WHEN THESE THINGS GIRDLE YOUR LIFE AND YET YOU RISE ABOVE THEM NAKED AND UNBOUND.
AND HOW SHALL YOU RISE BEYOND YOUR DAYS AND NIGHTS UNLESS YOU BREAK THE CHAINS WHICH YOU AT THE DAWN OF YOUR UNDERSTANDING HAVE FASTENED AROUND YOUR NOON HOUR?
IN TRUTH THAT WHICH YOU CALL FREEDOM IS THE STRONGEST OF THESE CHAINS, THOUGH ITS LINKS GLITTER IN THE SUN AND DAZZLE YOUR EYES.

The true freedom has nothing to do with the outside world.

The true freedom is not political, is not economic; it is spiritual. Political freedom can be taken away at any moment; economic freedom can disappear just like a dewdrop in the early morning sun. They are not in your hands. And that which is not in your hands cannot be called true freedom.

True freedom is always spiritual. It has something to do with your innermost being, which cannot be chained, which cannot be handcuffed, which cannot be put into a jail.

Yes, your body can suffer all these things, but your soul is intrinsically free. You don't have to ask for it, and you don't have to struggle for it. It is already there, this very moment. If you turn inwards, all chains, all prisons, all kinds of slaveries disappear -- and there are many. Freedom is only one; slaveries are many -- just as truth is one, lies can be thousands.

AND AN ORATOR SAID, SPEAK TO US OF FREEDOM.

The orator is only articulate with words. He talks about freedom, about love, about beauty, about good, but he only talks; his oratory is nothing but a training of the mind. The orator has no concern with realities. His world consists only of words -- which are impotent, without any content -- and his art is to manage those impotent and contentless words in such a way that you are caught in the words.

It is very relevant that an orator asked Almustafa: *speak to us of freedom*.

What exactly is the innermost substance of freedom? -- that you are free from the past, that you are free from the future. You do not have memories binding you with the past, dragging you always backwards -- that is against existence: nothing goes backwards. And your freedom is also from imagination, desire, longing -- they drag you towards the future.
Neither the past exists nor the future exists.
All that you have in your hands is the present.

The man who lives in the present, unburdened of past and future, knows the taste of freedom. He has no chains -- chains of memories, chains of desires. These are the real chains which bind your soul and never allow you to live the moment that is yours.

As far as I am concerned, I don't see that without a meditative mind one can ever be in freedom.

In India what you have known in the West as paradise is known as *moksha*. *Moksha* means freedom. Paradise does not mean freedom, paradise comes from a Persian root, *phirdaus*, which means "a walled garden." But don't forget that it is a *walled* garden: it may be a garden, but it is a prison.

The biblical story says that God became annoyed with Adam and Eve and threw them out of the garden of Eden. Into what? Where? If you ask me, it was a curse hiding the greatest freedom, the greatest blessing. They were out of the prison, and that was the beginning of humanity. Now the whole sky and the whole earth was theirs, and it was up to them what they make of it. It is unfortunate that they have not been able to create a free world. Each nation has again become a walled prison -- not even a walled garden.

In a small school, the religious teacher was talking to the children about the biblical beginnings of the world. A small boy raised his hand to ask a question. The teacher said, "What is your question?"

He said, "My question is: THE BIBLE says, `God drove out Adam and Eve.' What model of car did he use?"

It must have been a Ford -- the first model, called the Model-T Ford. And I think that poor God is still driving the Model-T Ford without any mechanics, because neither is his son Jesus Christ a mechanic, nor is the Holy Ghost, nor is He Himself.

Christianity thinks that God punished man. My understanding and insight says: God may have thought He was punishing them, but the reality is that God is still imprisoned in a walled garden. And it was a blessing in disguise that he made man free. His intention was not good, but the result was the whole evolution of man. And if evolution is not going as fast as it should go, again the priests of God, of all religions, are preventing it.

When Galileo found that it is not the sun that goes around the earth, that it is an appearance and not a reality.... The reality is just the opposite: the earth goes around the sun. When he wrote a treatise explaining his reasons, evidence, proofs, arguments, he was very old -- seventy or seventy-five -- and sick, bedridden, almost dying. But Christian love is such that the people of the pope dragged him from his bed to the court of the pope.

The pope said, "You have committed the gravest crime, because THE BIBLE says, and everybody knows, that the sun goes around the earth. Either you have to change your opinion, or death will be the penalty."

Galileo, even in his old age, sick and dying, must have been an immensely beautiful man, a man with a sense of humor. He said, "Your Honor, there is no problem. I can write what you are saying. There is just one thing I want to make clear to you -- that my writing is going to be read neither by the sun nor by the earth. They will continue in their old way, as they have always done. The earth will continue to go around the sun. You can burn my book or I can change the paragraph."

The pope said, "You change the paragraph."

He changed the paragraph and wrote, "According to THE BIBLE and according to the pope and according to the ordinary humanity, it appears that the sun goes around the earth." And in the footnote he wrote, "The truth is just the opposite. I cannot help it -- I cannot convince the earth to follow THE BIBLE, and I cannot convince the sun to follow THE BIBLE. They are not Christian." The footnote was discovered only after his death; otherwise he would have been crucified by the Christians -- who go on making so much fuss about the crucifixion of Jesus.

I was talking to one of the most important Christian missionaries, Stanley Jones, and asked, "What do you think about it? -- why was the pope insistent? If science had discovered it, THE BIBLE should have been corrected."

Stanley Jones said to me, "It may have great implications. If one statement in THE BIBLE is wrong, then what is the guarantee that other statements are not wrong?"

And THE BIBLE is a holy book, coming directly from God. Nothing can be changed in it, nothing can be edited out, nothing can be added into it. And in the last three hundred years man has found so many things which are against THE BIBLE.

In fact, as you grow in consciousness, you are bound to find that what was written two thousand years ago, or five thousand years ago, has to be continually improved. New editions have to be produced. But what religions lack is courage -- courage to be on the side of truth. And it is not only Christians, the case is the same with the Hindus, the Mohammedans, the Jews, the Buddhists, the Jainas. There is not any difference in their mentality.

A man of freedom is free of the past. And the man of freedom is also free of the future, because you don't know what is going to happen the next moment. How can you go on desiring?...

An old man was dying. He was a Jew; and his four sons, who used to live in different houses, were of course immensely rich people. Hearing that their father was dying, they rushed to him.

The father was dying, taking his last breath on the bed, and just sitting by the side of the bed, the sons started discussing how to take his body to the graveyard. Their concern was not the father -- a few minutes more and he would be gone, forever; there was no possibility of their meeting or recognizing each other again... but that was not their concern. They were concerned about: "When he dies, how are we going to transport his body?"

The youngest boy suggested, "He always wanted to have a Rolls Royce. And he has enough money, we have enough money; there is no need for him to suffer and repress an innocent desire. So at least we should bring a Rolls Royce to carry his body to the graveyard. In his life he missed, but at least in death he will

have the Rolls Royce."

The second boy said, "You are too young and you don't understand matters concerning money. It is a sheer wastage. He is dead -- whether you take him in a Rolls Royce or in a truck does not matter to him. He will not be able to know, so why waste money?" And it was not much money either, just to hire a Rolls Royce taxi. It was not a question of purchasing it. He said, "My suggestion is that a cheap truck will do as efficiently as any Rolls Royce -- for the dead it makes no difference."

The third boy said, "You are also still immature. Why bother about a truck, when the municipal corporation truck takes, free of charge, any beggar who dies? Just put him out on the road! In the morning the municipal truck, with all kinds of rubbish, will take him for free. Give him a free ride! And what does it matter to a dead man whether it is a municipal truck or a hired truck or a Rolls Royce?"

At that very moment the old man opened his eyes and said, "Where are my shoes?" They were puzzled, "What are you going to do with shoes? Why waste a pair of shoes? Anyway you are going to die."

He said, "I'm still alive and perhaps have a few more breaths. Just bring the shoes; I will walk to the graveyard. That is the cheapest and the sanest way. You are all extravagant, spendthrift."

People may have money, and the money becomes their fetter. People may have prestige, and the prestige becomes their fetters. It seems the whole past of humanity has been improving on how to make better chains, but even if a chain is made of gold, it is still a chain. Freedom on the outside is just the politician's continuous deceiving of the whole humanity.

Freedom is your individual affair.

It is totally subjective.

If you have thrown out all the rubbish of the past and all the desires and ambitions for the future, this very moment you are free -- just like a bird on the wing, the whole sky is yours. Perhaps even the sky is not the limit.

Why is the orator, not a slave, asking him? It would have been far more relevant had a slave asked, *speak to us of freedom*. The orator is asking about freedom so that he can start speaking on freedom with more efficiency and with more articulateness.

He is not interested in being free. His interest is to become a great orator about freedom -- because everybody is in chains of different kinds, and enslaved by religions, by politicians, by parents, by society. The orator is simply asking to decorate his speeches. It is not an authentic question. But the answer is far more authentic. Almustafa answered:

> AT THE CITY GATE AND BY YOUR FIRESIDE I HAVE SEEN YOU PROSTRATE YOURSELF AND WORSHIP YOUR OWN FREEDOM.

What do you do when you go to a Hindu temple, or a Mohammedan mosque, or a Christian church, or a synagogue? -- you are worshiping things which you yourself have created. And that shows man's utter stupidity: first you carve a statue of God and then you prostrate yourself before it. This is your religion. Why don't you start touching your own feet? There is no difference.

Mohammedans have been in difficulty, because Mohammed, fourteen centuries ago, found that the people of Arabia were worshiping three hundred and sixty-five statues. Kaaba was their temple, and for every day one statue was worshiped. And even

Mohammed, uneducated, could see the foolishness of it -- you make the statues, and then you worship them -- so he destroyed all those three hundred and sixty-five statues.

I am not in favor of his destruction. Instead... the same thing started again. He himself started it, because he found man is so much in love with his own misery that he cannot understand the idea of freedom -- because to be free is to be free of misery.

The same Kaaba where three hundred and sixty-five statues used to exist also had a big square stone. It was not an ordinary stone, it was an asteroid. Every night you see stars falling -- but stars don't *fall*, and it is good and compassionate of them that they don't fall, because they are so big that if they fell on the earth, the whole earth would disappear as if it had never existed. What you see, and call falling stars, are nothing but small stones.

When the moon became separated from the earth.... In the beginning days the earth was not so solid. It is not solid even today, if you go deep inside: deep inside, it is burning lava. Once in a while it erupts into a volcano, but the upper crust has become solid. In the beginning it was not solid, and when the liquid earth

was first moving on its own center....

It takes twenty-four hours for it to move on its own center. And then it is also moving around the sun -- it takes three hundred and sixty-five days. In this double movement parts of the liquid crust were falling out here and there. Where you find, today, the great oceans, those are the places where big lumps of earth fell out. Joined together, they became your moon.

This moon continues to move around the earth, but no religious scripture of the world has any idea of it. Sometimes, because there are almost three thousand stones falling every twenty-four hours on the earth.... In the day you cannot see them because the sun is so bright, but in the night you can see them. It is a stone moving towards the earth, pulled by gravitation, with such a speed that the friction makes it burn up; hence you see the light and you think it is a star.

But sometimes big stones also fall, and the Kaaba is one of the biggest stones that has fallen. Because it had fallen from above, the people who worshiped the three hundred and sixty-five statues thought that it was a gift from God, and they placed it in the middle of the temple. The temple was vast -- naturally, to accommodate three hundred and sixty-five guests. It was a five star hotel! And it was just a coincidence that the stone of Kaaba fell there. Mohammed destroyed all the statues, but he could not destroy the men's memories, he could not destroy the men's imaginations. Not finding the statues, they started worshiping that great stone.

It seems that man is afraid to be free. He wants some father in the sky, at least for complaints and prayers. He needs a father in the sky as God, to take care of him. Without God in the sky, he feels like a lost child. It is a father fixation, psychologically.

Almustafa is saying, "I have seen you worshiping and prostrating yourself; and in a certain way you worship yourself -- in a roundabout way." The simplest way would have been to just put a mirror up, stand before the mirror, and with folded hands, repeat any kind of prayer -- Hebrew, Sanskrit, Arabic, Greek, Latin. Don't use the language that you know, because when you know the language your prayer looks very ordinary. When you don't know the language, it is mystifying.

> ... EVEN AS SLAVES HUMBLE THEMSELVES BEFORE A TYRANT AND PRAISE HIM THOUGH HE SLAYS THEM.

Your worship is just like slaves praising the tyrant who has reduced them from humanity into slavery. And he can kill them any moment, because a slave is a property, not a person.

> AY, IN THE GROVE OF THE TEMPLE AND IN THE SHADOW OF THE CITADEL I HAVE SEEN THE FREEST AMONG
> YOU WEAR THEIR FREEDOM AS A YOKE AND A HANDCUFF.

Thousands of years of many kinds of slavery have made you so afraid to be free -- which is your birthright and which is your ultimate blissfulness. Your so-called temples and synagogues and mosques and churches are not symbols of freedom, they are symbols of your slavery, of your dead tyrants. But even intelligent people go on doing the same thing.

For example, I would like to tell you.... Mahatma Gandhi has been praised all over the world. Perhaps I am the only person who can see his retardedness: he was preaching nonviolence his whole life and at the same time he was worshiping the SHRIMAD BHAGAVADGITA, the Hindu bible, which is the only book in the world which teaches violence. And I cannot conceive that he could not see the contradiction.

Krishna, in the BHAGAVADGITA, says continually to Arjuna, "It is God's will that you should go to war and destroy your enemies." But because it was a family quarrel -- they were cousin-brothers fighting with each other, Arjuna and Duryodhana -- it was a very strange kind of fight. On each side they had their relatives. It was one family -- even the grandfather had to choose which side to be on; even their master, who had taught both of them the art of archery, had to choose.

Bhishma is known as one of the great men in India, because he remained celibate his whole life. And Dronacharya, the master archer, had loved Arjuna, because he had the capacity to become a master archer in his own right. But still, both of them, the wise Bhishma, and the great archer Dronacharya chose to be against Arjuna and his brothers, because they were only five brothers, and the other party consisted of one

hundred brothers. Dronacharya and Bhishma's choice to be on the other side shows not wisdom but only a business mind. Seeing that the one hundred brothers had more strength... and it is always good to be with the strong.

Almost the whole country was divided into two parts. And there were friends on that side, there were friends on this side. Even Krishna was in a difficulty -- he was the spiritual guide of the whole family. So he found a way and gave the choice to both Arjuna and Duryodhana: "One can have me and the other can have my armies. You can choose." Naturally Duryodhana chose his big army, and Arjuna chose Krishna himself to be his charioteer.

The day of fight had come. Both the parties, millions of people, had gathered on the war field, facing each other. A strange kind of fight -- they were all related in some way or other to each other. Seeing the whole thing, Arjuna said, "I don't feel this victory is worth anything. Killing my own people... because on the other side are also my own people -- my grandfather, my teacher, my friends, my relatives -- and on my side also are my friends. Both will be killed.

"And even if I become victorious, upon millions of corpses, sitting on a golden throne, I will not be happy. These are the people I have loved, these are the people I have lived for. And just for the kingdom and the golden throne...? I am feeling very sad, and seeing the truth with my own eyes, I want to renounce the world and become a sannyasin and go to the Himalayas. Let my cousin-brothers rule -- at least nobody will be harmed.

"How can I kill my own master, who is on the other side? How can I kill my own grandfather, who is on the other side?" And Krishna went on and on to convince him, "A warrior's religion is to fight. You are becoming weak, you are becoming soft. A warrior need not have any heart."

But no argument could convince Arjuna. Finally, as the last resort, Krishna said, "It is God's will that you should participate in the war." If I were in the place of Arjuna, I would not have wasted that much time -- because why should God speak to Krishna and not to Arjuna -- "If it is His will, He should speak to me directly. I'm feeling that it is absolutely ridiculous and I'm going to take sannyas and move to the mountains to meditate."

But we have always accepted the mediators: God speaks through the pope, God speaks through Jesus Christ, God speaks through Krishna. He has a certain kind of postal system; He never speaks directly.

The whole book of the BHAGAVADGITA is full of arguments for violence -- even God is for violence. My puzzle has been that Mahatma Gandhi, teaching non-violence, continually carried the BHAGAVADGITA with him. He worshiped the BHAGAVADGITA; every morning a part of it was recited in the ashram of Mahatma Gandhi. And he never became aware of the fact that it is the only book in the world which teaches so openly in favor of violence, and even drags God into it.
Man's blindness seems to be unlimited.

So for thousands of years, if you have been in chains, handcuffed, you must have started believing that these are ornaments, that this is the will of God. Your parents cannot be your enemies. If they take you to the church or to the temple, they take you there because they love you. But the reality is, they take you there because they were taken by their parents. It is a robot-like process, mechanical. And slowly, slowly the slavery has penetrated into your blood, into your bones, into your very marrow.

So if somebody speaks against Krishna, immediately you are ready to fight with him: he has spoken against your God -- who is nothing but a slavery. If somebody speaks against Jesus, immediately you are furious: he has spoken against your God -- but he was speaking only against your chains.

This is the reason why I have been condemned by all the countries of the world, all the religions of the world -- because I'm speaking against their slavery. It is polished, decorated, and they have always lived in it. Their parents and their parents' parents... a long line of slaves. How can they drop their inheritance? You get in inheritance nothing but slavery. And even if you don't take it seriously, still it is serious.

I have heard... three rabbis were talking about their synagogues. The first rabbi said, "My synagogue is the most advanced because in my synagogue, while I am delivering the sermon, people are allowed to smoke, gossip, talk. I have given them total freedom."

The other two rabbis laughed. The second one said, "This you call advancement? Come to my synagogue. I have given them freedom to drink alcohol, and when they become drunk they shout, they scream, they fight, but I continue giving my discourse. This is freedom."

In a synagogue women and men cannot sit together; there is a curtain between them. And the second rabbi also said, "The curtain has been removed. Now women and men sit together. I don't even interfere...

whether it is your wife you are sitting with or not. Even boyfriends and girlfriends are allowed to do all kinds of loving things -- kissing, hugging -- and my discourse continues. We have entered into the era of freedom."

The third rabbi said, "You are both idiots. You should come sometime to my synagogue. I have placed a board in front of the synagogue, saying that on every Jewish holiday the synagogue will remain closed. This is freedom. Why waste people's time? At least on a holiday let them have all kinds of entertainment available to them."

But these are not freedoms. They are all still Jews. Unless you drop your Jewishness, your Hinduism, your Jainism, your Mohammedanism, unless you are completely clean of the past, unless you are no longer dominated by the dead and no longer enchanted by the unpredictable future, you are not free. Freedom is here and now -- neither the yesterday nor the tomorrow, but this very moment.

A man of understanding unburdens himself.

And all the chains that have been heavy on his heart -- although he had become accustomed to that heaviness -- disappear.

I am saying it to you with absolute authority, because it is my experience. The moment your chains disappear you start growing wings for the sky. Then the whole sky, full of stars, is yours.

AND MY HEART BLED WITHIN ME; FOR YOU CAN ONLY BE FREE WHEN EVEN THE DESIRE OF SEEKING FREEDOM BECOMES A HARNESS TO YOU....

A very profound statement: The very desire for freedom can also become a fetter. All desires fetter you; freedom is not an exception... for the simple reason that all desires live in the future. A man who is free does not even know anything about slavery or freedom, he enjoys his freedom. It is his very quality of being.

AND MY HEART BLED WITHIN ME; FOR YOU CAN ONLY BE FREE WHEN EVEN THE DESIRE OF SEEKING FREEDOM BECOMES A HARNESS TO YOU, AND WHEN YOU CEASE TO SPEAK OF FREEDOM AS A GOAL AND A FULFILMENT.

All goals are bound to be in the future, and all desires for fulfillment in the future are nothing but a cover-up of your misery in the present. Your tomorrows go on giving you promises -- it is only one day, it will pass; tomorrow I will be free.

But tomorrow never comes, has never come. You will never be free. The tomorrow is only a consolation. Instead of bringing freedom to you, it is going to bring death to you. And all the days that you lived, you lived as a slave, because you never bothered about the present.

I say unto you that the present is the only reality there is. The future is your imagination, and the past is your memory. They don't exist. What exists is the present moment.

To be fully alert in the present, to gather your consciousness from past and future and concentrate in the present, is to know the taste of freedom.

YOU SHALL BE FREE INDEED WHEN YOUR DAYS ARE NOT WITHOUT A CARE NOR YOUR NIGHTS WITHOUT A WANT AND A GRIEF....

It seems man has fallen into such a trap. He is not even as free as the birds of the sky, or the wild animals of the forest. There are so many fetters around him, and he has accepted them. In fact, what is your care right now? What is your anxiety right now? What is your anguish right now?

In this silence, you are absolutely free.

When your days are free of care, your nights are bound to be without grief, because the same day is reflected in your nights. If, the whole day, you are disturbed and worried, and hankering and desiring, and feeling frustrated, your nights will be nightmares. But if you are living each moment in its totality, with intensity, with your wholeness, your nights will be calm and quiet, relaxed and peaceful. Not even a dream can disturb you, because dreams come from unfulfilled life, from repressed life.

The Western psychology has missed the point completely -- particularly, psychoanalysis; it goes on analyzing your dreams, without bothering about the source. The source is in your waking hours, but you are

so fettered, so imprisoned in your religion, in your morality, in your etiquette, in your manners, that you cannot live. All these unlived moments will return to you when you are asleep, because anything unlived slips into your unconscious. If you are living fully....

Freud would have been very much surprised to know, if he had come to the East, and gone to see the aboriginals who live deep in the forests.... I have visited them, and the most surprising thing was that they don't have any dreams. They know the real depth and relaxation of life. Naturally, in the morning they are more alive, more young, more fresh, to face the day and to live it again totally. The condition of the civilized man is just the opposite. He does not only dream in the night. Anytime, sit in your chair, relax, and close your eyes, and some dream starts floating by.

You are not living.

You are only desiring to live.

You are hoping to live someday, hoping that this night is not going to be forever, that sometime there must be the dawn. But for the slave there is no dawn. He has to live in darkness, without even becoming aware that there is such a thing as light.

Don't take your so-called life for granted. This is not life at all. You have to go through a revolution; and that revolution has nothing to do with any politics, with any economics. It has something to do with your spirituality, and an awareness -- when your innermost core is full of light, your outer light also starts reflecting it.

YOU SHALL BE FREE INDEED WHEN YOUR DAYS ARE NOT WITHOUT A CARE NOR YOUR NIGHTS WITHOUT A WANT AND A GRIEF,
BUT RATHER WHEN THESE THINGS GIRDLE YOUR LIFE AND YET YOU RISE ABOVE THEM NAKED AND UNBOUND.

Because they are old, and old companions to you, they will again and again try to make you unfree. But you should be aware always to transcend them. You should watch them coming, and say to them good-bye forever. That is, to me, the essential meaning of sannyas. Then suddenly you become part of these beautiful trees... with beautiful roses, with great stars -- they are all free.

Except in man, there exists no slavery in the world.

And to get out of it is not difficult. It is not a question of your slavery clinging to you. The reality is: you are clinging to your slavery.

It happened one time: I was standing by the side of a great river, in full flood, and it looked like a blanket was going down the river. One man, a fisherman, immediately jumped to catch hold of the blanket, and the moment he got hold of the blanket, he started shouting, "Save me, help me!"

I could not understand it. I said, "I don't understand it. If the blanket is too heavy, drop it.

He said, "It is not a blanket, it is a living wolf, and I saw only his back and thought it was a blanket." I said, "Then leave me alone."

But the situation of your slavery is not that of the fisherman; it is not that your slavery is clinging to you. The fisherman was in a difficulty, because now the wolf was clinging to him.

Your chains are *your* responsibility.

You have accepted them; they are there. In full awareness, say to them, "Good-bye, you have been long with us. It is enough, we depart."

A simple awareness is needed to bring freedom to you, but there are some vested interests in clinging to your slavery.

I was a teacher in the university, and for almost twenty days I was out of the town, moving around the country. That much leave is not possible; although within ten days of every month, I was completing the course with the students. I asked them, "Have you any complaint?"

They said, "We are grateful to see the fact that for a small course, two years are wasted... not more than six months are needed." But the vice-chancellor became disturbed, because again and again he found that I was not in the university.

I had my own device: there were beautiful trees, but strangely, all the trees had died. There was only one tree which was still green and with shade, so I used to park my car under that tree. It had become known that nobody should park his car there. Once or twice, people had tried, and I had called my students to remove the car... wherever it goes, let it go, but this place is reserved. So whenever I was going out of the

town, I used to send my car with my chauffeur, and the vice-chancellor, seeing my car under the tree from his window, was satisfied that I was there.

One day he was taking a round of the whole university, and he found my class was empty. He asked the students, "He is supposed to be here, and his car is parked exactly under the tree. And I have been always suspicious: I have been reading his discourses -- sometimes in Calcutta, sometimes in Amritsar, sometimes in Madras -- and I have always been puzzled; his car is there."

I used to drive my car, and I had told my chauffeur, "Lock the car and enjoy yourself for one or two hours in the garden, and then take the car back home."

He said, "Well, what is the point?"

I said, "You don't be worried about it; it is not your problem."

So when I came back from Madras one day, the vice-chancellor called me and asked, "It seems you are a master of yourself. You never ask for leave, you never even inform me."

I said, "Just give me a piece of paper," and I resigned.

He said, "What are you doing?"

I said, "That is my answer. Are my students, in any way, suffering by my absence? Have they said to you that their courses are not complete? It is sheer nonsense to waste their two years. My job is to teach them their full course. It does not matter in how many days I do it."

In the evening he came to my house, and he said, "Don't leave us."

I said, "What has happened, has happened, and I cannot enter your university for the simple reason... you just see, I have burned all my certificates, because I don't want bridges with the past. I will never need these certificates. Now I am an uneducated man."

He said, "I will not say anything to anybody."

I said, "That is not the point. I really wanted to resign, but I was simply waiting -- it should come from you, not from me."

Almustafa is saying:

> BUT RATHER WHEN THESE THINGS GIRDLE YOUR LIFE AND YET YOU RISE ABOVE THEM NAKED AND UNBOUND.

My father was worried, my friends were worried. My students came, saying, "Please take your resignation back."

I said, "That is impossible. I don't have any qualifications to be your teacher anymore."

My father was saying to me, "Even if you have resigned, what is the point of burning all your certificates and qualifications?"

I said, "What is the point of keeping them? Keeping them means, somewhere deep down, the desire is still there... perhaps you may need them, cling to them. I am now completely free of all that education which has not given anything to me, and I don't want to carry those wounds -- they are not certificates -- always with me."

After two years, the vice-chancellor asked me, "At least once in a while you can come, to address the whole university." So I went. He took me into his room, to the window from where he used to see my car. He said, "A strange phenomenon -- only that tree was green. Now that too has died."

I said, "Life is mysterious. Perhaps the tree had fallen in love with me, perhaps the tree was living just for me, because for nine years continually my car was waiting under the tree, and I had become very friendly with the tree. It was not only a question of parking the car under it, I always thanked the tree. Once in a while, when my chauffeur was with me, sitting at the back, he would say, "You are really crazy -- thanking the tree?"

I said, "The tree is so loving. Out of all the trees in the line, it is a very beautiful tree -- gulmarg, with red flowers. When spring comes you can hardly see the leaves; there are so many flowers that the whole tree becomes red." The same kind of trees had all died, but she remained with me alive for nine years. Still somebody else parks his car there, but perhaps he has not even bothered to thank the tree, has not shown his gratitude to the tree.

The moment you are free of past and future, just sit by the side of a tree, whisper something to the tree, and soon you will know that it responds. Of course, its response is not going to be in words; perhaps it showers its flowers on you; perhaps it dances in the wind. And if you are sitting very close, your back

touching the tree, you will start feeling a certain new sensation that you have never felt before. The tree is vibrating with love for you.

This whole existence is full of love, full of freedom -- except the miserable man; and nobody is responsible for it except you. And it is not a question of gradually dropping....

Many people have come to me and said, "We understand you; gradually we will drop...." But slavery is never dropped gradually: either you have understood and you are free, or you have not understood and are just pretending to understand.

Freedom does not come in fragments, neither does slavery go in fragments. When you bring a light into a dark room.... Have you not seen it? -- does the darkness go in fragments: a little part, then another part, making a queue, going out of the room? Or does the light come in fragments: a little light, then more, then more? No, the moment you bring the light in, there is no darkness. The very understanding of what freedom is... and you are free. It is not a question of time, or gradualness.

> AND HOW SHALL YOU RISE BEYOND YOUR DAYS AND NIGHTS UNLESS YOU BREAK THE CHAINS WHICH YOU AT THE DAWN OF YOUR UNDERSTANDING HAVE FASTENED AROUND YOUR NOON HOUR?

There is no other way. All those chains, you started in your very childhood... perhaps in the name of obedience, in the name of your love for your parents, in the name of trust in your priests, in the name of respect for your teachers -- good names. Always remember to remove the label and see what the content is inside, and you will be surprised: slavery is being sold to every child in beautiful names. It will be difficult for you to drop that, unless you see that it was not the slavery that you were attached to, it was the label that was given to it.

It was a constant fight with my father. He was a loving man, very understanding, but still he would say, "You have to do it." And my response would always be, "You cannot say to me, `You have to do it,' you can only suggest, `If you like, you can do it; if you don't like, you are free.' It has to be basically my decision, not yours. I am obedient towards the truth, towards freedom. I can sacrifice everything for truth, for freedom, for love, but not for any slavery. Your `should' stinks of slavery."

Soon he understood that I don't belong to the obedient or the disobedient. I am not saying, "I will not do it," I am simply saying, "Withdraw your `should.' Give me space to decide whether I want to say yes or no, and don't feel offended if I say no.

"It is my life, I have to live it, and I have every right to live in my own way. You are much more experienced; you can suggest, you can advise, but orders I am not going to take from anyone. Whatsoever the cost, whatsoever the consequence, orders I am not going to take from anyone."

And slowly, slowly he dropped his "should." He started saying, "There is this problem. If you feel right, you can help me; if you don't feel like helping, it is your decision."

I said, "This is what real love should be."

> IN TRUTH THAT WHICH YOU CALL FREEDOM IS THE STRONGEST OF THESE CHAINS, THOUGH ITS LINKS GLITTER IN THE SUN AND DAZZLE YOUR EYES.

What do you call freedom? -- mostly the political, the economic, the outside freedom, which is not in your hands, which has been given to you. It can be taken away. Only that which has grown within you cannot be taken away from you; hence, Almustafa says:

> IN TRUTH THAT WHICH YOU CALL FREEDOM IS THE STRONGEST OF THESE CHAINS, THOUGH ITS LINKS GLITTER IN THE SUN AND DAZZLE YOUR EYES.

It happened in Uruguay: The president had been reading my books, listening to my tapes, and he was very happy to welcome me to become a permanent resident in Uruguay. All the forms were ready. He had given me a one year's permanent residency card, so that all the bureaucratic procedure was fulfilled, and nobody could say that I had been favored. And he said, "Then I would like to give you three years' permanent residency, which will turn automatically into your citizenship."

Uruguay is a small country, but very beautiful. I asked him, "Why are you interested in me? -- because all the governments are passing orders that I should not enter their country. Not only that, my airplane cannot land at their airports.

He said, "They don't understand you."

The day the president was going to sign the forms, the American ambassador was continually watching, and the American government dogs of the CIA and FBI were following me everywhere. Their plane was either ahead of me or behind me. When they saw that he was going to sign for a permanent residency, which would turn automatically into citizenship, they immediately informed Ronald Reagan.

Ronald Reagan phoned the president of Uruguay, and said, "My message is not big, it is small: either force Osho to be deported within thirty-six hours from your country, or I will cancel all the loans for the future that we have agreed on" -- which amounted to billions of dollars -- "and I will demand back all the dollars that we have given to you as loans in the past. If you cannot pay, then their interest rate will be doubled. You are perfectly free to choose."

I have never seen such a soft-hearted person. With tears in his eyes, he said, "Osho, I am utterly helpless. For the first time, your coming to Uruguay has made us aware that we are not free. Our country is economically a slave. Our sovereignty, our freedom is just fake. These are the alternatives given to me.

"I asked Ronald Reagan, `What is the need to deport Osho? I can simply ask him to leave -- because for deportation, when he has a one year permanent residency, he would have to commit a heinous crime like murder, then only can he be deported.' But Ronald Reagan insisted, `I have said what I wanted to say -- he has to be deported.'"

The president's secretary came running to me and said, "It is better that your jet plane leaves from a small airport, not from the international port, because there the American ambassador is present to see whether you are being deported or not."

It was an absolutely illegal demand, a criminal demand -- a man who had not left his room... all those days I was there.

I said, "On what grounds can you deport me?"

He said, "There is no question of demand, no question of any law. It seems that for you, law does not exist."

The president arranged my flight, just because he was feeling so guilty. He was going to give me citizenship, and now he is deporting me for no reason at all. But those American government dogs, seeing that my jet plane had moved from the international airport... where could it go? They immediately came to the small airport and forced the president to send all the necessary papers for deportation. I was delayed for two hours. The papers had to come, they had to be filled in to show that I am deported; my passport had to be stamped that I am deported.

My passport is really a historical thing. I have told my people to preserve it. The twenty-first century is coming, and exactly twenty-one countries have deported me, without any reason.

My attorney came running. He said, "This is absolutely illegal, we can fight it in the court."

I said, "I will not fight with a man who had tears in his eyes and felt so wounded, so humiliated: `... because we cannot pay the debts, and we cannot afford the rejection of future loans.'"

Political empires have disappeared from the world not because of your freedom struggles, but because imperialists have found an easier way of keeping you enslaved, while giving you a superficial idea that you are a flowering, independent, free country.

All these people use very beautiful words -- they are "helping." First, the poor countries used to be called, just three years ago, "undeveloped" countries, but that word, "undeveloped", hurts the ego. Now they are called, "developing countries." Just the word has changed, but the "developing countries" hides the wound.

They are all economically enslaved.

A man's life is small.

Don't waste it in any other kind of freedom.

Be decisive about it: You have to be free in your soul, because that is the only freedom there is.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #2
Chapter title: The real freedom

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BELOVED OSHO,
AND WHAT IS IT BUT FRAGMENTS OF YOUR OWN SELF YOU WOULD DISCARD THAT YOU MAY BECOME FREE?
IF IT IS AN UNJUST LAW YOU WOULD ABOLISH, THAT LAW WAS WRITTEN WITH YOUR OWN HAND UPON YOUR OWN FOREHEAD.
YOU CANNOT ERASE IT BY BURNING YOUR LAW BOOKS NOR BY WASHING THE FOREHEADS OF YOUR JUDGES, THOUGH YOU POUR THE SEA UPON THEM.
AND IF IT IS A DESPOT YOU WOULD DETHRONE, SEE FIRST THAT HIS THRONE ERECTED WITHIN YOU IS DESTROYED.
FOR HOW CAN A TYRANT RULE THE FREE AND THE PROUD, BUT FOR A TYRANNY IN THEIR OWN FREEDOM AND A SHAME IN THEIR OWN PRIDE?
AND IF IT IS A CARE YOU WOULD CAST OFF, THAT CARE HAS BEEN CHOSEN BY YOU RATHER THAN IMPOSED UPON YOU.
AND IF IT IS A FEAR YOU WOULD DISPEL, THE SEAT OF THAT FEAR IS IN YOUR HEART AND NOT IN THE HAND OF THE FEARED.
VERILY ALL THINGS MOVE WITHIN YOUR BEING IN CONSTANT HALF EMBRACE, THE DESIRED AND THE DREADED, THE REPUGNANT AND THE CHERISHED, THE PURSUED AND THAT WHICH YOU WOULD ESCAPE.
THESE THINGS MOVE WITHIN YOU AS LIGHTS AND SHADOWS IN PAIRS THAT CLING.
AND WHEN THE SHADOW FADES AND IS NO MORE, THE LIGHT THAT LINGERS BECOMES A SHADOW TO ANOTHER LIGHT.
AND THUS YOUR FREEDOM WHEN IT LOSES ITS FETTERS BECOMES ITSELF THE FETTER OF A GREATER FREEDOM.

Man is born with a soul, but not with a self.

Although all the dictionaries will be saying that these two words, "soul" and "self," are synonymous, it is not true. Soul you bring with yourself. The self is created by the society as a substitute so that you need not feel without identity... because the search for the soul may take long years of pilgrimage, of seeking and searching, and it will be impossible to bear a namelessness, an emptiness, a nobodiness.

The intention to create the self was out of love, so that from the very beginning you start feeling who you are; otherwise how will you live? How will you be addressed? The people who created the idea of the self were full of good intentions, but because they themselves had no idea of their own soul, they remained a man-created self and they died as a man-created self. They never came to know what existence has made them, and for what.

Your soul is part of existence.

Your self is a social institution.

So the first thing to remember is that the distinction is unbridgeable. If you want to seek and know who you really are, you will have to go through a radical change of destroying your own self, because if you don't destroy the self, and by some accident you come to discover the soul, you will not be *one*. That's what

is called "schizophrenia" by psychologists.

You will be split. Sometimes you will behave like the self, and sometimes like a soul. You will be in a constant tension. Your life will become simply a deep anguish and anxiety -- and it is impossible to live such a life. Hence the society, the educational system, the parents, the priest -- everybody around you, tries in every way to create such a strong self that you never become aware of the hidden soul. The journey is not long, but certainly very arduous.

The self is not a simple thing -- it is very complex. You are a brahmin, you are a doctor, you are a vice-chancellor, you are a president; you are beautiful, you are very knowledgeable, you are rich, superrich -- all these dimensions are of the self. And the self goes on accumulating more money, more power, more prestige, more respectability -- its ambition is unfulfillable.

You go on and on creating more and more layers of self.

This is the misery of man, the basic misery.

Man does not know who he is, yet he goes on believing that he is this, he is that. If you are a doctor, that is your function, not your reality; if you are a president, that is your function, just as somebody else's function is to make shoes. Neither the shoemaker knows his self nor the prime minister knows his self. Parents start from the very beginning, from the very first day... and this false ego, self, or whatever you call it, almost becomes your reality, and the real is forgotten.

The English word "sin" is very significant -- not in the sense Christians use it, not in the sense it is being understood all over the world, but in its very roots the word comes with a totally different meaning. It means forgetfulness. It has nothing to do with your action, it has something to do with your reality that you have forgotten.

Because you have forgotten your reality, and you are living with a false substitute, all your actions become hypocritical. You smile, but the smile is not coming from your heart. You weep, you cry, but the tears are very superficial. You love, but your love has no roots in your being. All your actions are as if you are a somnambulist -- a man who walks in his sleep.

It happened in New York that one somnambulist.... There are so many people, somnambulists, that you would not believe it -- ten percent of the whole humanity. They get up in the night, they go to the fridge; they eat something which the doctor has forbidden them, because they are getting fatter and fatter and creating their own death, committing a slow suicide. In the day somehow they manage to repress, but in the night the conscious mind is fast asleep, and the unconscious does not miss the opportunity. It knows the way, and they walk with open eyes; even in the dark they don't stumble.

They are worried, their doctor is worried, their family is worried: "We have reduced your food, we are not giving you any sugar, and still you go on becoming fat!" And they are also worried that things go on disappearing from the fridge. And you cannot hold that person responsible, because he doesn't remember anything at all in the morning.

But this New York case became world-famous. This man used to live in a fifty-story building, on the last story. In the night he would get up, go to the terrace and jump across to the other house which was close by. The distance was such that nobody could have dared, with consciousness, to take such a jump -- and it was an everyday routine!

Soon people became aware and started gathering underneath to see, because it was almost a miracle. The crowd started becoming bigger and bigger, and one day, when the man was just about to jump, the crowd shouted loudly, hailing the man. That made him wake up. But it was too late -- he had taken the jump. He could not reach the other terrace -- although each day he had been going to the other terrace, coming back, going to his room and falling asleep. But because he became conscious and he saw what he was doing.... But he had already taken the jump. He fell down from fifty stories and his body was shattered in fragments on the road.

The self of man is his sleep.

The soul is his awakening.

And to keep the self, the society has given you certain rules and disciplines. For example, every small child is made ambitious. Nobody says to anybody, "Just be yourself." Everybody is giving him great ideals: "Be a Gautam Buddha or a Jesus Christ or an Albert Einstein... but be someone! Don't just go on remaining yourself -- you are nothing."

Your self needs many degrees, your self needs recognitions, honor. Those are its nourishments; it lives on them. And even the people who renounce the world -- become sannyasins, monks -- do not renounce their selves. It is easy to renounce the world; it is very difficult to renounce the self, because you don't know

anything else about yourself. You know your business, you know your education, you know your name -- and you know perfectly well you had come without a name. You had come a tabula rasa; nothing was written on you, and your parents and your teachers and your priests started writing all over you.

You go on believing in the self your whole life. It is very touchy, because it is very thin. Thin, in the sense that it is false. That's why the egoist is a very touchy person.

I used to go for a morning walk when I was a teacher in the university. I had no idea who he was, but there was an old man, and just because of his age I used to say, "Good morning," to him -- and we were the only two persons at that early hour, three o'clock in the morning. One day I forgot to say good morning to the man, and he said, "Hey, have you forgotten?"

I said, "This is strange! I don't know you at all; it was just out of sheer courtesy towards an older man, who was as old as my grandfather, that I used to say good morning to you. But it is not a contract that I have to do it every day."

He was demanding it because it had become a fulfillment of a certain part of his self. I had no idea who he was, but he had every idea about me, and it was hurting to him that I had not said, "Good morning, sir."

I said, "I will never say it again to you -- or to any old man -- just out of courtesy, because I was poisoning your mind."

Have you ever wondered: you have entered the world without a name, but if somebody says something against your name you will be ready to fight without knowing, "I had come into the world without a name; this name is a false label."

You don't have any name -- namelessness is your reality.

People who renounce the world are worshiped as saints, but nobody sees that their egos have become even more subtle, stronger than ever before.

I have heard that there were three Christian monasteries deep in the hills, and one day three monks, one from each monastery, just by chance met on the road. They were tired -- they had been coming from the city -- so they rested under a tree.

The first monk said, "I am proud of my monastery. We may not be as knowledgeable as the people who live in your monasteries, but you cannot compete with us as far as living in austerity is concerned."

The second monk laughed. He said, "Forget all about austerities! -- austerity is nothing but torturing yourself. The real thing is the knowledge of your ancient scriptures. Nobody can compete with us. Our monastery is the oldest, and we have all the scriptures, and our people are so scholarly. What about austerities? -- that you fast, that you don't eat in the night, that you eat only one time a day. How dare you? -- all these things can be done by any idiot. But what wisdom have you gained?"

The third monk was listening silently. He said, "You both may be right. One lives in a very arduous and hard way, sacrificing his body; and the other may also be right -- that his people are great scholars."

They both asked, "But what about you and your monastery?"

He said, "What about me and my monastery? We are the tops in humbleness."

Tops in humbleness! It is so difficult.... Now they have grown, for their self, a religious garment. It has become stronger. Hence I say even sinners may have reached to the ultimate shores of life, but not the saints... because the sinner knows he is neither living in austerity, nor is he knowledgeable, nor is he humble; he is just an ordinary person who knows nothing. And perhaps he is the person who is more religious because he is less of a self, and coming closer to his soul.

Almustafa is touching on very significant things; hence, don't just hear, but listen too. He says:

AND WHAT IS IT BUT FRAGMENTS OF YOUR OWN SELF
YOU WOULD DISCARD THAT YOU MAY BECOME FREE?

The real freedom is neither political, nor economical, nor social; the real freedom is spiritual. If it were not so, then Ramakrishna could not have become what he became -- a light unto himself -- because the country was living under the slavery of the British rulers. Then Raman Maharshi would not have been such a glory, such a silence, and such a blessing, because the British imperialism was still keeping the country under slavery.

Spiritual freedom cannot be touched.

Your self can be made a slave, but not your soul.

Your self is sellable, but not your soul. Almustafa is saying that if you want to know what real freedom is, you will have to go on dropping fragments of your self -- forgetting that you are a brahmin, not a sudra; forgetting that you are a Christian, not just a human being; forgetting what your name is -- knowing it is only an ordinary utility, but not your reality; forgetting all your knowledge -- knowing that it is all borrowed, it is not your own experience, your own attainment.

The whole world may be full of light, but deep inside you are living in darkness. What use is the world full of light, when you don't even have a small flame inside you, slowly, slowly trying to understand that whatever has been added to you after your birth is not your true reality?

And as fragments of the self disappear you start becoming aware of an enormous sky, as vast as the sky outside... because existence is always in balance. The outer and the inner are in harmony and in balance. Your self is not that which is confined to your body; your real soul is that which will not be burned even if your body is burned.

Krishna is right when he says, *nainam chhindanti shastrani* -- "No weapon can even touch me"...*nainam dahati pravaka* -- "And neither can the fire burn me." He is not talking about the body, the brain, the self -- they will all be destroyed -- but there is something in you indestructible, immortal, eternal. It was with you before your birth and it will be with you after your birth, because it is *you*, your essential being.

To know it is to be free, free from all prisons: the prisons of the body, the prisons of the mind, the prisons that exist outside you.

IF IT IS AN UNJUST LAW YOU WOULD ABOLISH, THAT LAW WAS WRITTEN WITH YOUR OWN HAND UPON YOUR OWN FOREHEAD.

Laws go on changing, constitutions go on changing. That shows that no law is ultimately true, no constitution is forever. As man's understanding grows, he has to change his laws, his constitutions, his governments -- everything.

But Almustafa is saying, "Don't condemn anybody because the law that looks unjust...." For example, the law of the Hindu society that divides it into four castes is absolutely unlawful, unjust. It has no reasonable support for it -- I have seen *idiots* who are born in a brahmin family. Just because you are born in a brahmin family, you cannot claim superiority.

I have seen people who are born in the lowest category of Hindu law, the sudras, the untouchables, so intelligent: when India became independent, the man who made the constitution of India, Dr. Babasaheb Ambedkar, was a sudra. There was no equal to his intelligence as far as law is concerned -- he was a world-famous authority.

Brahmins were not called; *shankaracharyas* were not called and told, "You are superior beings -- you should make the constitution of this country," but a man who just by chance slipped out of the torturous, unlawful, unjust division of Hindu society. Somebody who had riches saw in the boy a great potential, and he sent him to England to study, because in India no sudra in those days was allowed in any school, college, or university. From the very roots their intelligence was destroyed.

Ambedkar was educated in England, and he became the world-famous authority as far as constitutions are concerned. And when he came back to India, India became free and there was no choice; nobody was even close to him....

But for five thousand years the Hindu society has remained immobile; no movement is allowed. Even a Gautam Buddha is not accepted as a brahmin; he remains belonging to the second category lower than the brahmins. And the brahmins have not been able to create a single Gautam Buddha. But the man who wrote the Hindu law code, Manu, was a brahmin, and naturally, prejudiced.

So for the brahmins there are all facilities, and for the lowest -- who work the hardest, who do all the dirty work of the society.... In fact they deserve to be respected more, because the society can exist without brahmins, but the society cannot exist without those poor people. They are so absolutely essential, and still they are condemned. Even animals are better; they are below animals. Even their shadow, if by chance it falls upon you, makes you dirty; you have to go and take a bath. And this continues even today.

Everybody knows nobody can argue for the reasonability, justification, of this strange, fixed division. No education, no understanding, not even enlightenment can move you from the fixed structure of the society; you cannot go higher.

And those who are born higher, they may be criminals. They *are* criminals, because all that they do are

nonessential things. But they exploit the whole society in that they are uncreative, unproductive. They are sitting on the chest of everybody to suck his blood, and still you have to respect them, you have to touch their feet.

Almustafa is saying, "Still, five thousand years ago, when Manu was writing this Hindu law, you were also involved in it" -- because the same blood, and the same bones, and the same marrow goes on being inherited by everybody. So you cannot just get yourself free from the responsibility -- that it is others who have done something unjust; you are also to feel the responsibility. His effort is to show that human society is an organic whole, so whatever is done by one part is done by the whole. At least either you support it or you remain silent, you do not oppose.

Certainly you were not there in the same body, but you must have been present somewhere, in some other body. Manu should have been opposed, but he has not been opposed for five thousand years. And if I oppose him today, I am opposing my own forefathers; I am not opposing anybody else.

I am condemned. I am ordered not to criticize anybody, but I am going to criticize anything that is unjust, because I am also part of it -- however far away. Jesus is a cousin to me. Seeing anything unjust, if I do not criticize him then I also become a partner. Nobody will know it, but those who understand the deepest core of human being will not forgive me. Should I listen to the police commissioner of Poona, or should I listen to my own soul?

I am not criticizing anybody else; I am criticizing only my own heritage. Even if you are lost in the morning, if you come back home in the evening, you should not be considered lost. If I can correct something which is unjust -- it may have been there for thousands of years, it does not matter: I have been a part in it, either actively or silently. But now that I have become aware that the whole humanity -- not only the contemporary humanity but the whole humanity of the past and the future -- is one single whole.... So when I criticize somebody, I criticize mercilessly, for the simple reason that I am criticizing myself.

To me, the Mohammedan, or the Hindu, or the Jaina, or the Buddhist, or the Christian, are arbitrary, artificial discriminations. Within me, Moses also has a part, just as Zarathustra has a part, just as Mahavira has a part. They are not somebody's properties. Nobody can monopolize Gautam Buddha; he is yours just as he is mine.

And unless I am merciless, it will be impossible to destroy the unjust, the unlawful, the unreasonable that we have inherited. I would like to burn it all! And remember, in burning it, I am burning something in me too.

YOU CANNOT ERASE IT BY BURNING YOUR LAW BOOKS NOR BY WASHING THE FOREHEADS OF YOUR JUDGES, THOUGH YOU POUR THE SEA UPON THEM.

Just burning the law books will not help; or even if you pour the whole sea upon your judges, it is not going to wash away all the crimes that we have committed in the name of religion, in the name of nation, in the name of riches. Any excuse seems to be enough. People can fight so easily -- it seems they are just looking all around to find some excuse.

In a court there was a case.... Even the magistrate was surprised, because those two men were known in the whole area as bosom friends. What had happened? -- because they had been fighting, hitting each other's heads, blood was oozing.... He could not believe it. He said, "What happened? -- you were the ideal of friendship."

Both stood, ashamed, in the court and each said, "You explain what happened." But the other said, "*You* explain what happened."

The magistrate said, "It does not matter who explains, just explain to me what happened."

They said, "We are ashamed to." One of them gathered courage and told the whole story: "We were sitting on the beach, and I said that I was going to purchase a buffalo." He was just *going* to purchase a buffalo -- he had not purchased it.

The other had said, "I am going to purchase beautiful land to cultivate, and I warn you that your buffalo should never enter into my field. Our friendship is one thing, but I cannot see my crops being destroyed by your buffalo. I will kill it!"

Things became so hot that the other man said, "You will kill my buffalo? Let us see!"

On the sand of the beach he drew a small field and said, "This is your cultivation land," and the other man said, "Agreed. Now let your buffalo enter." This man, with the same finger that he had made the field,

drew a line and said, This is my buffalo entering into your field. Now do what you can do! Touch my buffalo!"

And of course the challenge was so great that buffalo and field were lost, forgotten completely: "We started hitting each other, and we ended up in your court; that's why we are feeling ashamed. Neither do I have any field nor does that idiot have any buffalo. Not only have we destroyed our friendship, we have shown our stupidity. I have nothing to say, but just forgive us."

The magistrate must have been a man of intelligence. He said, "All fights are like that, whether real or imaginary. The question is not on what excuse you fought -- any excuse will do." People are burning to fight, as if in their heart there is only hate, violence; they have never tasted any love, any friendship.

So it is not going to help, just burning the scriptures, because those scriptures are not *outside* you. You can burn the MANUSMRITI -- the basis of all Hindu ideology about social system, social structure; you can burn the holy KORAN, upon which millions of Mohammedans depend; you can burn THE HOLY BIBLE... almost half of humanity believes in it.

So burning the books is not going to help. Those books have entered into your blood, they have entered into your hearts; and unless you are ready to destroy the self which contains them all -- Hindu or Mohammedan or Christian, it does not matter -- unless you are ready to burn your false self, there is not going to be any real revolution in the world.

AND IF IT IS A DESPOT YOU WOULD DETHRONE, SEE FIRST THAT HIS THRONE ERECTED WITHIN YOU IS DESTROYED.

It is not only that for thousands of years human beings had been auctioned in the marketplace as slaves. Although now that kind of slavery does not exist, if you look a little deeper it has only changed its form. Now you have better slaves and less expense.

To have a slave, first you have to buy him. That is an investment. Then you have to keep feeding him; otherwise how is he going to work? You have to provide shelter, clothes; otherwise how is he going to serve? In sickness you have to take care of him, and call a doctor, and find medicines, because if he dies, your whole investment is gone down the drain. It is not the slave that you are trying to save; you are trying to save your investment. That is a very costly thing.

Having servants is simpler, easier, more economical -- and on the surface it looks more human. To go into a marketplace and to auction for a man looks ugly -- man is not a commodity. But if somebody comes seeking employment, you need not go to purchase a slave. This looks more human, but it is the same thing improved, made more reasonable -- he himself is asking, and there is no investment. If he becomes sick, you can get rid of him. If he becomes old, you can get rid of him. At the most, only in the advanced countries you may have to pay one month or two months' salary, or to give him an advance notice -- that's all. This is slavery in a new form, not in any way favorable to the slaves; it is still favorable to the masters.

India has remained, for two thousand years, under slavery. Masters went on changing; slaves remained the same. My whole family was involved in the freedom struggle; everybody has been punished and jailed. I was continuously -- because I was too young -- fighting with my uncles, with my father, saying, "Can't you see a simple thing? For two thousand years in a country, which is not a country but a continent so vast that the whole of Europe can be accommodated in it, small countries like England, which is not bigger than a big district of India, control and rule. And it is not a single instance: Moguls came, Turks came, Mongols came, Hunas came. To anybody who wanted, this country was available, ready to be enslaved.

My point was that the real question is not to fight the people who have become your rulers. The real question is to fight within you the one who has become a slave. Otherwise this seems to be absolutely impossible. How could small groups of people come and rule all over the country? Certainly there must have been a slave in everybody's being.

And you can see it even today. After forty years of freedom, what have you got? When China attacked India after freedom, the first prime minister, Jawaharlal Nehru, was immensely annoyed. Forces were sent, and they were defeated; China had taken over thousands of miles of beautiful Himalayas. And once they were defeated, Jawaharlal Nehru said, "That land was useless -- not even grass grows there." Then why had you sent all those people to be murdered and butchered? -- to save a land where nothing grows, not even grass.

Since then no Indian president or prime minister has even mentioned it, or said, "What about those

thousands of miles of beautiful Himalayas? When are you going to return it?"

Pakistan has taken a part of Kashmir. The man who was in charge of the Indian armies, General Chaudhuri... his wife was very interested in me and in my ideas. She told me the inside story. General Chaudhuri was ready, and he wanted to attack before the sun rose, before the Pakistani armies were even awake. And his logic was absolutely right: "We should not only take our part that Pakistan has taken, we should go deeper towards Lahore, which is not far away. We should take Lahore too."

Then you have the upper hand when the question of negotiations comes: "We can leave your Lahore to you; you leave our part to us." Otherwise how are you going to negotiate? For what? You are not giving anything, you are just asking for something. For forty years continuously India has been asking, "The part you have taken should be returned." But rather than returning it they have made it, constitutionally, part of Kashmir. Now it is not an invaded part, now it is an essential part of Kashmir. And the Indian leaders have been silent; nobody has even objected.

General Chaudhuri was phoning continually to say, "Allow me to go ahead." But Jawaharlal Nehru and his cabinet could not decide; they said, "You have to wait until sunrise." And you will be surprised to know that if he had waited until sunrise the whole of Kashmir would have gone into the hands of Pakistan.

He did not wait -- he was a real, courageous man -- but they delayed him so much that he started attacking just nearabout when the sun was going to rise, without the orders from the prime minister. It was through his courage that Pakistan could take only a small part -- but the most beautiful part, and the most significant part as far as military science is concerned, because that small part allows Pakistan to be joined with China. That small part is so significant -- without it the boundaries of China and Pakistan were separate. Pakistan has taken that part, and now China has made a thousands-of-miles-long superhighway, reaching to Lahore. Both are the enemies of India, and now they are connected.

Chaudhuri was insisting, "Allow me.... Forget about that part, because Pakistan is focused on taking it. Let them take it -- don't waste time. Allow me: I will take Lahore, their most important city" -- and it was only fifteen miles away, a few minutes' job. But the cabinet discussed and discussed -- this country is very clever as far as discussing is concerned; for centuries it has been discussing everything, and doing nothing.

As they became aware that Chaudhuri was going to take over Lahore, they stopped him and said, "Without our orders, who are you?" and Chaudhuri was punished, retired before his time. His wife was telling me, "If he had been allowed to take Lahore, we would have had an immediate solution to the problem. Pakistan would not have been ready to lose Lahore, because Lahore joins us with Afghanistan and the Soviet Union."

Chaudhuri was very clear in his conception that they would not take the risk of India becoming joined by road, by railway trains, to the Soviet Union. They would have rather changed and negotiated: "You can take the part we have taken, and you give the part that you have taken."

This country has learned, in two thousand years, to be slaves. So even though forty years of freedom have passed, there is no freedom anywhere -- only in the words of the constitution; otherwise how could the police commissioner have dared to prevent me... and tell me to leave Poona within thirty minutes, on the grounds that I am controversial?

I simply want to know: Has there been anybody in the whole world who was of any significance and *not* controversial? Was Jesus not controversial? If he had remained just with his father in his carpentry, I don't think people would have crucified him. They did not crucify his father.

Was Buddha not controversial? But was he ordered by any kingdom...? India was divided into two thousand kingdoms at his time, and he was moving freely from one kingdom into another; not even a visa was asked, not even a passport. And nobody can be more controversial than Gautam Buddha, because he was against the VEDAS, which are the base of the Hindu religion. He was against the brahmins, who are the priests and the lawgivers of Hinduism. Still nobody prevented him just because he was controversial.

It seems we have become such slaves in our minds that we have written a constitution which is simply a copy of all the best constitutions of the world; we have chosen fragments from here and there. Whenever I think of the Indian constitution I always, without exception, remember a small story: It was Darwin's birthday, and the children of his neighborhood wanted to present him with something, because he was the most famous man, and of course the most controversial man, of his time. He was very friendly with children and used to play with them; they were all his friends.

For his birthday, they were thinking about what to present him. Because his single-minded interest was to know about animals, birds, how life has arisen, why life has taken so many forms, what the children did was -- children are very intelligent before they are corrupted by their elders -- they gathered a few insects

and cut pieces from them: wings from one, legs from another, a body from the third, a head from the fourth -- from different insects -- and they glued them and made a new insect. They waited to see whether Charles Darwin, the greatest expert on insects and animals and birds, could even say what kind of insect *this* was.

They were very much excited, and in the evening they brought it to him. Even Darwin could not figure it out. He had seen... over his whole life he had been around the world. But these little children of his neighborhood, where had they found such an original insect? Then he looked closely -- he was getting old -- and he said, "Bring my glasses... because I have never seen such an insect."

And when he put on his glasses, the children said, "Now tell us the name of the insect."
He said, "This is a humbug!"

The Indian constitution is a humbug: something from the Soviet constitution, something from the American constitution, most of the English constitution, and from every other country whatever they could find which is good, sounds good -- freedom of the individual, no discrimination, freedom of expression, government by the people of the people for the people. Everything is borrowed. It looks good when you read it, but it is not applicable.

Because I am controversial I should leave Poona within thirty minutes. Where should I go? -- because I will be controversial wherever I am! And if to be controversial is a crime, then there is no place for me anywhere in my own country, which goes on bragging to the whole world that this is the greatest democracy.

This is the freedom for which my whole family fought, went to jail, suffered. And because all the elders of the family were suffering, only women were left in the house; the business was closed. We were children, small children, and we were suffering because there was even no money to pay the school fee. And this is the freedom for which not only my family, but thousands of families, suffered, thousands of people died.

And they were all controversial people.... Mahatma Gandhi, Jawaharlal Nehru, Muhammad Ali Jinnah, Dr. Ambedkar -- they were all controversial people. If you have even a little intelligence you are bound to be controversial. Only in the armies is your intelligence crushed and destroyed so that you cannot say no, even if you see something is wrong. You have been trained to say yes in every condition.

I am not a soldier, neither am I a saint -- because saints are also very afraid of controversy; their whole reputation.... Just today I heard that one young Jaina nun -- just twenty-one years old, but she must be very daring -- escaped. And everybody thought -- it happened in Indore, which is a very Jaina-dominated city -- everybody thought somebody had abducted her. But that was wrong, because soon her letter came: "Nobody has abducted me. I am now adult; I have passed my twenty-first year. Now it is my right to choose my life. I don't want to remain a Jaina nun. I have fallen in love with a young man, and I want to live the way I want.

"And don't try to find me; otherwise I will expose everything about what kind of inhuman treatment has been given to me and what is going on behind the scene, behind the screen. All kinds of things which the Jaina monk and the Jaina nun go on teaching to people are wrong things -- behind the screen all those things are happening. And I don't want to be tortured.

"If you try to find me I am going to expose everything. Then don't blame me. In the first place, to force me when I was very young and could not understand what you were doing... I became a nun."

The Jainas are very angry; they want the girl to appear in the high court. Seeing her letter, I feel that she is capable of exposing them; and if she is not, I invite her to come to me. I will appear with her in the high court and will expose all the inhuman behavior that goes on behind the walls -- all kinds of sexual perversion. The same people are teaching that celibacy is divine -- and none of them is a celibate. If anyone is a celibate, let him come out and be examined in a medical college. Except that... just his word is not enough. I know them very intimately -- this is the situation all over the world.

In one monastery of Christians in Europe, half of the monks are fighting with the other half, and the monastery is divided now into two parts, because half of the monks are saying that everybody in the monastery is homosexual. The other half are trying to save their face and saying that this is not right. But if you force so many young people, full of sexual energy, into one place and don't allow any contact with the other sex, what do you expect from them? Yes, they will teach celibacy and they will behave just the opposite of their own teaching.
So the real thing is not to burn the scriptures.

The real thing is to burn the self which carries inside you the scriptures, the tradition, the past and all kinds of rotten things and superstitions. The dead people seem to be very cunning: they go on dominating the living people. What right has anybody to dominate the children of the future?

I have been asked again and again, "What about the future? What will happen to sannyasins, their

children, when you are gone? You should write the discipline, the code, the morals; you should give them the ideals."

But I will be dead -- and I am against the dead ruling the living. The living should find their own life, their own discipline, their own morals. And they will be living in a different time, in a different age, in a different atmosphere. Nobody should look backwards, and nobody should try to control even those who are not born.

Just live your life with as much joy and celebration, as a gift of God. Dance with the trees in the sun, in the rain, in the wind. Neither do the trees have any scriptures, nor do the animals have any scriptures; neither do the stars have any scriptures, nor do they have any saints. Except man, nobody is obsessed with the dead. This obsession I call one of the greatest mistakes which has been committed over thousands of years. It is time it should be stopped completely.

For each new generation, leave the space open to search, to find the truth, because finding the truth is less blissful than searching for it. The pilgrimage is the real thing, not the reaching to the temple.

FOR HOW CAN A TYRANT RULE THE FREE AND THE PROUD...?

Help your children to be proud, not obedient, not slaves. Help them to be free. Teach them that there is no higher value than freedom of living and freedom of expression. Make them capable... that if the need arises it is better to die than to accept any kind of slavery.

But this is not being done. And unless it is done you cannot save the world from Adolf Hitlers, Joseph Stalins, Mao Tse-tungs, Ronald Reagans -- you cannot save humanity from tyrants, dictators. In fact, deep down you desire them. Deep down you want somebody to dictate the terms and style of your life. You are so afraid of committing mistakes... because if you are free, naturally you will commit many mistakes. But remember, that is the way of life.

Many times you will fall. There is no harm. Get up again and learn not to fall. Be more alert. You will commit mistakes, but don't commit the same mistake again. This is how one becomes wise. This is how one becomes an individual, a proud man like a cedar tree rising high, reaching to the stars.

Don't be pygmies. Try to reach to the ultimate height of which you are capable.

AND IF IT IS A CARE YOU WOULD CAST OFF, THAT CARE HAS BEEN CHOSEN BY YOU RATHER THAN IMPOSED UPON YOU.

What are your anxieties? What are your problems that are torturing you? You have chosen them; they have not been imposed on you. Who has told you to be jealous of somebody who is more intelligent, of somebody who is stronger, of somebody who is richer? Why have you chosen to be jealous? Your jealousy will destroy your energy unnecessarily. Rather than being jealous, find out what you can do with your energy, what you can create.

And I say unto you that not a single man is born in the world who has not a certain capacity which will make him proud, who is not pregnant with something to produce, to give birth to something new and beautiful, to make the existence richer. There is not a single man who has come into the world empty.

Have you seen children when they are born? Their hands are closed. A closed hand, a fist, is a mystery: one never knows what is hidden inside. And have you seen the dead man? When somebody dies... have you seen any dead man with a fist? It is impossible. A dead man dies with an open hand, empty, spent. These are only metaphors. I am saying a child is born full of possibilities -- he need not be jealous of anyone.

I have never felt jealous of anyone; however great they may be -- Lao Tzu or Moses or Krishna or Buddha -- I have not felt jealous. I have simply felt immensely happy that at least a few people realized their potential. And it has given me the incentive: "You are also a man belonging to the same race. If Buddha can rise to such a height, certainly you can rise to the same height in some direction. Perhaps you may rise higher, because twenty-five centuries have not gone in vain. You are richer than any Buddha, because twenty-five centuries of learning, experience, and twenty-five centuries of thousands reaching to the same heights -- Kabir, Nanak, Jesus, Rabindranath.... Why cannot you?" Except yourself, nobody is preventing you.

AND IF IT IS A FEAR YOU WOULD DISPEL, THE SEAT OF THAT FEAR IS IN YOUR HEART AND NOT IN THE HAND OF THE FEARED.

What can one take away from you? At the most your life, which is anyway going to disappear one day. And if somebody can be made happy, why miss the chance? Let him be happy! But there is no need to be afraid.

I have been going around the world alone, without any firearms, and I have been fighting with people who have nuclear weapons. And it is strange that *they* are afraid; I am not afraid. Sometimes I have even wondered: either they are mad or I am mad. They have all the powers to destroy me.

I don't believe in destroying anything, not even an ant. My whole philosophy can be called a reverence for life.

Why are they afraid? The seat of fear is in their own heart. Now it is one year, more than one year, since they destroyed my commune in America. But they destroyed it only after they had arrested me and forced me to leave America, because they knew perfectly well that if I am there.... For two years they had been trying to come, but.... We had sent them invitations -- to the president of America, to the attorney general of America, to the governor of Oregon: "You are welcome; you just come and see. Don't go on deciding on rumors."

None of them had the courage even to visit the commune. And the commune was in a desert -- the nearest American town was twenty miles away; we were not in fact in America. And we were not doing anything to them. Still, on the boundary of the commune they had gathered thousands of armed guards. Strange people.

And the attorney general, Mr. Meese, who is now in trouble -- everybody who has committed the crime against the innocent people of the commune is going to have trouble. Every cause produces its effect. This man, the attorney general of America, was the cause. And in a press conference a representative from his office admitted, "Our first priority was to destroy the commune." But why? Why should it be your priority to destroy the commune?

Asked, "Why did you not send Osho into jail?" he said, "First, we were not ready to make him a martyr." Certainly the desire was there, but also the fear that if they put me in jail, all their embassies around the world would be burned; it would be made difficult for every American to live outside America.

In making me a martyr they would help my work, because my people would become stronger and would come together with force. And those who had always been sympathizers and lovers would come out of their dark holes to support me.

And thirdly, he said, "Osho has not committed any crime. We don't have any evidence, any proof." The same man was standing in the court against me and forced the judge to fine me four hundred thousand dollars, nearabout sixty lakh rupees. He must have been thinking that I don't even have pockets: from where am I going to produce four hundred thousand dollars? He was shocked because my people, who were present in the court, collected the money within ten minutes.

The jailer told me, "Your people have shocked all of us. Even the richest man in the country would find it difficult... because all his money is invested. Four hundred thousand dollars your people managed, and threw it on the table before the judge."

Now it becomes a strange case. He is accepting that I have not committed any crime. Then for what have I been punished? Just because I criticized Christianity -- and Ronald Reagan is a fanatic Christian. I had challenged him, I had challenged the pope. They can all be together; I alone am enough for an open, public debate on the fundamentals of Christianity, because they are so idiotic that nobody can support them on reasonable, logical grounds.

How can you support the idea that Jesus is born out of a virgin mother? Just produce another child out of a virgin mother. You are speaking against the whole medical science... that Jesus is the only begotten son of God. What happened to God? Has He started following birth control? Or perhaps He has become impotent? Or perhaps Friedrich Nietzsche is right, that He is dead. But what happened -- why should there be only one child? Even beggars in India create dozens of children.

And in the Christian trinity there is no woman: God the Father, God the Son, Jesus Christ, and a certain strange guy, the Holy Ghost. What are these three fellows doing without a woman? These are very pertinent questions today. Certainly it is a gay group.

They will have to prove.... They have all the powers. Now it has been one year that my people are being continually told by the prime minister of Italy, "We are going to give the visa next week." It is now one year! And just the other day one sannyasin came from Italy and he said, "Now he is saying that a fresh application is needed. We are sorry, because the time... one year has passed." But whose fault is it? It is not that we were not reminding him. Our sannyasins were sitting there the whole day, for the whole year!

But the pope is the problem; he was insisting that I should not be allowed in Italy. And these powerful people, prime ministers and presidents.... I am not powerful, but deep down there is fear. I have every right -- because I am only asking for a three-week tourist visa -- but the prime minister is afraid: the country is Catholic, elections are coming near, and if the pope is not listened to, then Catholic votes will not be given to him. What kind of power is this, that depends on others? If they give you their vote you are a beggar, and constantly afraid.

Now in Italy it has almost become a great problem because one hundred and fifty celebrities, Nobel prize-winning people, scientists, painters, poets, world-famous actors, actresses have all signed a petition for me saying that this is absolutely against the freedom of expression and freedom of movement.

Now the prime minister is in much more difficulty because these one hundred and fifty people are world-famous: they also have weight. If they all go against him in the elections, then even the pope will not be able to save him. That's why he is saying, "A fresh application, a little more time...." Really he wants the time to pass so that this election passes. Then for five years he will not be afraid. But he is wrong.

Whenever I go into Italy... I have a standing challenge for the pope. And I don't want him to be here or amongst my people -- I have many sannyasins in Italy -- I want him to have an open discussion in the Vatican before all the Catholics. So he need not be worried; all his people will be there, and I will enter alone.

I know truth has a power of its own. And this Polack pope certainly knows that he has no answers for me. And it is better to avoid confrontation because my simple proposal is: If I am defeated I will become a Catholic; but if *you* are defeated I become the pope! A simple proposition. Then the Vatican becomes *my* kingdom.

And even if I get the visa I can predict it: for those three weeks he will escape from Italy. I am just closing the door so he cannot escape.

VERILY ALL THINGS MOVE WITHIN YOUR BEING IN CONSTANT HALF EMBRACE, THE DESIRE AND THE DREADED, THE REPUGNANT AND THE CHERISHED, THE PURSUED AND THAT WHICH YOU WOULD ESCAPE.

Your life is a hell for a simple reason: nothing is whole in you; everything is divided. You are living a life of contradictions. You desire something, and at the same time you are afraid to desire it. You feel something is very attractive but you are also afraid, and half of you says it is repugnant. ...*the pursued and that which you would escape*.... You are doing both the things together.

Just watch yourself. When you condemn something, just look within yourself; there must be some appreciation. And when you love, just behind it, like a shadow, follows the hate.

So it is not accidental that couples are continually fighting, and loving also. In fact, every fight ends in love. By and by it becomes such a conditioning that if they don't fight they cannot love -- just like small children. They go on carrying their teddy bear -- dirty, greasy, looking like an Italian pope. They want to get rid of it, but they have become so accustomed to it, they cannot sleep without it. Only when they are hugging their teddy bear will they go to sleep.

The husband may be fighting with the wife, but unless some negotiation happens he cannot feel at peace, at rest. He will bring ice cream, flowers, a new sari. He will feel at ease only when the wife shows signs that it is time to drop the fight: "It is late and we have to go to sleep." They both have become teddy bears to each other.

In one neighborhood, everybody was fighting, every couple was fighting.... And have you noticed? When a woman throws anything at you -- a saucer, a cup -- it never hits you. It is half-hearted. She does not want to hurt you because if you are hurt, immediately she will run and find the ointment and.... But why in the first place hurt the poor fellow? Husbands and wives have found a very good thing to fight with: that is pillows. They don't hurt each other; they throw the pillows at each other, and they shout at each other.

The whole neighborhood was worried because one Sardarji who used to live in the same apartment

building... from his apartment nobody heard anybody screaming or anybody shouting. On the contrary, they always heard laughter every night. They could not believe it: Are they really husband and wife, or has he abducted somebody else's wife? Why do they go on laughing? for what?

One day the whole neighborhood gathered around the Sardarji as he was getting out of his taxi -- he was a taxi driver -- and they asked, "We cannot resist the temptation any more. What is the secret? -- because *we* come home and a fight starts, and it goes on late into the night. You are an exception -- just laughter! Just tell us your secret. We would also like to laugh."

The Sardarji said, "It would have been better that you had not asked, but if you are so curious to know, I will tell you the truth. The truth is that when she throws something at me, if she misses, I laugh. And if she hits me, *she* laughs. This is an agreement. So you always hear laughter; but we are in the same boat -- there is no difference at all."

Man is divided in himself. You are never doing anything whole-heartedly -- a half embrace. Such a state cannot create peace, silence, joy.

These things move within you as lights and shadows in pairs that cling.... Here is light; just outside the net the darkness is waiting.

AND WHEN THE SHADOW FADES AND IS NO MORE, THE LIGHT THAT LINGERS BECOMES A SHADOW TO ANOTHER LIGHT....

There are layers and layers and layers in you. You peel one layer, another fresh layer is found.

AND THUS YOUR FREEDOM WHEN IT LOSES ITS FETTERS BECOMES ITSELF THE FETTER OF A GREATER FREEDOM.

These are immensely important statements. The journey is eternal; never think that the pilgrimage stops somewhere. You get rid of one thing, and suddenly you see another thing is waiting. Again you are fettered; as you get rid of it you find something even more subtle that you have never seen before.

These statements are true, but Kahlil Gibran does not know anything beyond your mind. He goes the deepest in the mind -- deeper than any Sigmund Freud, or Jung, or Adler, or Assagioli -- but he never goes beyond the mind. And in the East our approach has been just totally different. We know the mind is like an onion -- layers upon layers. Why waste time? Just transcend it. Fifteen years of continual psychoanalysis and still the man is the same; nothing changes.

But only a small effort towards meditation... and meditation is just a step out of the mind. Leave the mind behind; there is no need to go on peeling its layers.

You are not the mind, just as you are not the body.

You are part of an immortal life.

Your body, your mind are all centered on a false self. As you go beyond the self, you suddenly discover a sky that has no limits. A few have called it God, a few have called it Brahma, but the best word is used by Mahavira and Gautam Buddha: they have called it *moksha*. Moksha means "total freedom" -- freedom from all that binds you, freedom from all that is false, freedom from all that is going to die. And as you become free from all that is false and mortal, immediately doors of immortality open for you.

The VEDAS have declared you *amritasya putrah*: sons and daughters of immortality. And except meditation, there has never been any way and there will never be any way.

Those who miss meditation miss the whole dance of life.

I hope that none of you misses that dance, that song, that music of eternity.

Okay, Vimal?

Yes, Osho.

Chapter #3
Chapter title: Each moment a resurrection

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BELOVED OSHO,
AND THE PRIESTESS SPOKE AGAIN AND SAID:
SPEAK TO US OF REASON AND PASSION.
AND HE ANSWERED, SAYING:
YOUR SOUL IS OFTENTIMES A BATTLEFIELD, UPON WHICH YOUR REASON AND YOUR JUDGMENT WAGE WAR AGAINST YOUR PASSION AND YOUR APPETITE.
WOULD THAT I COULD BE THE PEACEMAKER IN YOUR SOUL, THAT I MIGHT TURN THE DISCORD AND THE RIVALRY OF YOUR ELEMENTS INTO ONENESS AND MELODY.
BUT HOW SHALL I, UNLESS YOU YOURSELVES BE ALSO THE PEACEMAKERS, NAY, THE LOVERS OF ALL YOUR ELEMENTS?
YOUR REASON AND YOUR PASSION ARE THE RUDDER AND THE SAILS OF YOUR SEAFARING SOUL.
IF EITHER YOUR SAILS OR YOUR RUDDER BE BROKEN, YOU CAN BUT TOSS AND DRIFT, OR ELSE BE HELD AT A STANDSTILL IN MID-SEAS.
FOR REASON, RULING ALONE, IS A FORCE CONFINING; AND PASSION, UNATTENDED, IS A FLAME THAT BURNS TO ITS OWN DESTRUCTION.
THEREFORE LET YOUR SOUL EXALT YOUR REASON TO THE HEIGHT OF PASSION, THAT IT MAY SING;
AND LET IT DIRECT YOUR PASSION WITH REASON, THAT YOUR PASSION MAY LIVE THROUGH ITS OWN DAILY RESURRECTION, AND LIKE THE PHOENIX RISE ABOVE ITS OWN ASHES.
I WOULD HAVE YOU CONSIDER YOUR JUDGMENT AND YOUR APPETITE EVEN AS YOU WOULD TWO LOVED GUESTS IN YOUR HOUSE.
SURELY YOU WOULD NOT HONOUR ONE GUEST ABOVE THE OTHER; FOR HE WHO IS MORE MINDFUL OF ONE LOSES THE LOVE AND THE FAITH OF BOTH.
AMONG THE HILLS, WHEN YOU SIT IN THE COOL SHADE OF THE WHITE POPLARS, SHARING THE PEACE AND SERENITY OF DISTANT FIELDS AND MEADOWS -- THEN LET YOUR HEART SAY IN SILENCE, "GOD RESTS IN REASON."
AND WHEN THE STORM COMES, AND THE MIGHTY WIND SHAKES THE FOREST, AND THUNDER AND LIGHTNING PROCLAIM THE MAJESTY OF THE SKY, -- THEN LET YOUR HEART SAY IN AWE, "GOD MOVES IN PASSION."
AND SINCE YOU ARE A BREATH IN GOD'S SPHERE, AND A LEAF IN GOD'S FOREST, YOU TOO SHOULD REST IN REASON AND MOVE IN PASSION.

Humanity has suffered more because we have lived in divisions than for any other reason. Man is one organic whole.

This has to be your fundamental understanding: there is no way to cut any of your parts and yet remain blissful. Yes, all those parts have to be brought into a harmonious whole, just like an orchestra... so many people are playing on different instruments, and if they don't know how all those different instruments should melt and be one, in one music, then there is not going to be music at all -- only noise, which will not be soothing to your soul, but a disturbance.

Man's whole history is the history of divisions. Discard this, discard that, and just cling to one part of your being... you will remain in misery, because bliss is born when all your parts are dancing together in a deep harmony, without any conflict.

Why has man created this schizophrenic state of mind? It is not without reason. Those who want to dominate you, those who want to exploit you, those who want you to remain enslaved forever... this is their device. A man who is whole cannot be oppressed, cannot be exploited and cannot be reduced to a slave.

And there are people whose only ambition is for power. Power seems to be their only cause for living.

Friedrich Nietzsche died in a madhouse. It is an unfortunate thing... while doctors were declaring him mad, priests were declaring him mad, his own friends and family were declaring him mad, he was writing his greatest book -- in the madhouse. The name of the book is THE WILL TO POWER.

Looking at the book and its greatness, anyone can see that all those people who forced him into the madhouse were simply trying to get rid of someone whose every word was an arrow. They were not able to bear the height of his being. They wanted him to be completely forgotten and ignored. Certainly he was not mad; otherwise the greatest book of his life could not have been written in the madhouse. He himself never saw the book published -- it was published posthumously.

I have looked into all his works. It seems in THE WILL TO POWER he has put together everything that was scattered in many books of his writings. Each statement is so pregnant that it is impossible for a madman to have written it. It is so logical, so profound, that if you are ready to read it without any prejudice, you will be amazed that one of the best books in the world was written by a madman, in a madhouse.

His only fault was that he was not obedient to the society or its out-of-date disciplines, rotten rules. His simple crime was that he was an individual in his own right -- and the slaves cannot tolerate a man who knows freedom, and lives freedom.

His actions and his words are out of freedom, but the slaves feel irritated, annoyed, because they cannot even understand what he is saying. He is shouting from a hilltop to the people who are creeping in the dark valleys of their so-called comfort. They are in the majority, and this man is disturbing them on each point that they have been clinging to as wisdom. He is proving that it is sheer stupidity.

Kahlil Gibran was immensely impressed by Friedrich Nietzsche. In his work, THE WILL TO POWER, he has opened the heart of humanity: Why is there no music, but only misery?

The reason is that the priests of all religions, and politicians of all kinds of ideologies, are so desirous of power that they don't want humanity to listen to a man who is talking of unity, inner harmony, being undivided, one and whole.

Yes, there are going to be changes, because things in your being have been put by the society in such a way that you are in a mess: the servant has become the master, the master is being treated as a servant.

The heart cannot shout, it only whispers; the mind shouting loudly makes it completely impossible for the heart to give his message to you.

These very important statements Kahlil Gibran is making through the mouth of a fictitious mystic poet and philosopher, Almustafa. I have always wondered why he has chosen to speak indirectly, and my feeling is absolutely clear about it: he did not want to suffer the same fate Friedrich Nietzsche suffered -- and nobody is serious about poetry. Friedrich Nietzsche writes prose, although his prose is so beautiful that you can call it poetry. But he is speaking directly to humanity.

Almustafa creates a fiction. Kahlil Gibran is never declared mad, is never forced to live in the madhouse, for the simple reason that he is only a fiction writer -- at the most a composer of poems. He has secured himself by hiding behind Almustafa. So I want you to remember, whatever Almustafa is saying are the words of Kahlil Gibran.

AND THE PRIESTESS SPOKE AGAIN AND SAID:
SPEAK TO US OF REASON AND PASSION...

of mind and of heart, of logic and of love.... For centuries man has thought of them as opposed to each other. He has been told by the vested interests that if you listen to both, you are going to be mad -- they are contradictory; you will have to choose.

Those who choose reason have all the opportunities to be powerful in the world, but empty inside. Those rare souls who choose passion, love, the heart, are aflame inside with beauty, blissfulness, fragrance, but on the outside they have no power.

The priestess is asking one of the fundamental questions:

SPEAK TO US OF REASON AND PASSION....

What is your approach to these two things? Both exist in man, and both appear -- at least superficially -- contradictory. A choice has to be made; otherwise man will be riding on two horses, and the ultimate result cannot but be a disaster.

She was not aware that Kahlil Gibran has a far deeper insight than the priests and the priestesses, the politicians and the people who have power -- either of money or of prestige.

AND HE ANSWERED, SAYING:
YOUR SOUL IS OFTENTIMES A BATTLEFIELD..

because you have never gone to the roots of your being.

Reason says one thing, the heart longs for something else, and whatever you choose you will suffer, you will remain miserable, because half of your being will remain starved, hungry. Slowly, slowly, the distance between the two will become so great... as if you have been cut by an electric saw in two parts.

These split people are fighting within themselves; they have become a battlefield. This is a strategy, a very cunning strategy: if a man is put in a situation where he is fighting with himself, he has neither energy nor time to revolt against slavery, against oppression, against exploitation; his inner fight has made him so weak that anybody can dominate him. It is a subtle way of psychological castration.

Man has been made impotent with a very clever device. If you are together and one, you have the integrity, individuality, and energy to fight against anything that wants to destroy your freedom, and if the whole humanity has that integrity, dictators will disappear. Politicians have no place in a right human society. In a cultured society, what is the need of laws, of courts? The judges, the police commissioners lose all their power. So as not to lose the power, they have to keep you divided.

Nietzsche spoke directly, and suffered for it. Nietzsche is one of the greatest sacrifices humanity has made -- because of power hungry people. But they are not bothered about Kahlil Gibran. People will read him as a poet, a beautiful entertainment, but nothing more.

YOUR SOUL IS OFTENTIMES A BATTLEFIELD, UPON WHICH YOUR REASON AND YOUR JUDGMENT WAGE WAR AGAINST YOUR PASSION AND YOUR APPETITE.
WOULD THAT I COULD BE THE PEACEMAKER IN YOUR SOUL, THAT I MIGHT TURN THE DISCORD AND THE RIVALRY OF YOUR ELEMENTS INTO ONENESS AND MELODY.
BUT HOW SHALL I, UNLESS YOU YOURSELVES BE ALSO THE PEACEMAKERS, NAY, THE LOVERS OF ALL YOUR ELEMENTS?

Whatever is given to you by existence cannot be without a hidden purpose. You have reason. Reason has eyes, capacity to think, to find out the right part. You have the heart and all its passions. But the heart knows how to sing, how to dance, how to love. The heart cannot create science and technology, neither can reason create love, peace, silence -- all the qualities that make you transcend ordinary humanity.

The heart can give you the wings for transcendence and the flight of the alone to the alone. The heart is the door to where God can be found.

Reason is absolutely incapable. It can create money, it can create thousands of other objective things, but it has no capacity to enter into your inner world.

There is no need for any conflict. Reason fuctions in the objective world, and the heart functions in the subjective world. And if you are alert, meditative, you can easily manage a balance between the two.

I have called your heart the Zorba, and the flight of your intelligence -- which is nothing but refined energy of reason -- Gautam the Buddha. Until now, Zorba and Buddha have been fighting. Both are losers, because the Buddha does not allow total freedom for the Zorba; neither does the Zorba allow the Buddha any life of his own.

So there have been Zorbas in the world... all their smiles, all of their joy, is without any depth; it is not even skin deep. And there have been Buddhas whose joy is profound, deep -- but there is a constant disturbance from the Zorba because the Zorba does not want to starve. And there is no difficulty in bringing them closer, to create a friendship between the two and finally a deep oneness.

There is an ancient story... two beggars, one was crippled and could not walk, and the other was blind but could walk.... Of course, they were competitors. Begging is a business where there is continuous competition -- you don't know which is the beggar who owns you. When I came to know this, it was a great

surprise. Because I was traveling continually, I was coming and going to the railway station so many times, an old beggar had become accustomed -- in fact, he had started taking it for granted -- that whenever I came back from a journey, or went for a journey, he was entitled to have one rupee each time.

In the beginning he used to be grateful. When I, for the first time, gave him one rupee, he could not believe it -- Indians don't give rupees to beggars. But slowly, slowly, everything becomes taken for granted. Now it was not a question of gratitude, it was a routine. And I could see from his eyes that if I don't give him the rupee he will be angry -- I am depriving him of one rupee.

I never deprived him, but one day I was surprised: the old man was gone, and a young man was sitting in his place and he said, "Don't forget that one rupee."

I said, "How did you come to know about the one rupee?"

He said, "You don't know... I got married to that old beggar's daughter."

Still I could not understand, "If you got married, where is the old man?"

He said, "He has given the whole area of the railway station as a dowry to me, and he has given me all the names -- and your name is the first name. You have been giving him one rupee each time, whether you enter the railway station or you come out."

I said, "This is a revelation, that beggars have their territories." They own it. They can give it as a dowry to their sons-in-law. I said, "This is great! Where is the old man?"

He said, "He has found another place near a hospital, because the beggar who used to sit there has died. And he looks old, but he is a very strong man. Nobody wants to fight with him." Beggars are also in continual conflict to own the clients, customers....

Both these beggars were born enemies, but one day... they lived outside the town, in the forest. In the middle of the night, the forest got on fire. There was nobody to save them. The cripple knew that the fire was coming closer and closer, and all the trees were going to be burned; but he could not walk. And the blind man felt intense heat rising. This was for the first time they spoke to each other in friendly terms: "What is happening? -- you have eyes, you can see." And they came to a compromise, forgetting all their fights of the past.

The blind man said to the crippled one, "You sit on my shoulders, so that we become one man. I have enough strength to carry you, and you have eyes to see where to go, where to find a way out of this constantly increasing fire." And they both were saved.

The whole town was awake and they were worried about the beggars, but nobody was courageous enough to enter into the forest to find out where they were. They knew that one could not walk. They knew that the other could not see, but they had not thought of the possibility that they both could become one. And when they saw them coming out of the forest alive, they could not believe their eyes. What a miracle had happened!

This is an old, very old story. India has one of the most ancient books of parables, the PANCH TANTRA; from the PANCH TANTRA comes this story. And this is the story of you, about you. The house is on fire, death is coming closer, but you are not yet one solid individual; you are a battle field inside yourself.

Reason can see, but alone, seeing is not of much help. The heart can feel -- but alone, feeling is not much of a help. Is it possible that seeing and feeling are no longer competitors, but join in an adventure for the search of the meaning of life?

That is what Kahlil Gibran is saying: "I know the remedy, but...*unless you yourself be also the peacemakers, nay, the lovers of all your elements*... this miracle is not possible."

Hence, I have been proclaiming the new man as Zorba the Buddha -- which is a meeting of East and West, which is a meeting of science and religion, which is a meeting of logic and love, which is a meeting of the outer and the inner. Only in these meetings will you find peace; otherwise, you will remain a battlefield. If you are miserable, remember that the misery is arising out of an inner battle that goes on day in, day out.

There have been great Zorbas in the world. "Eat, drink and be merry" is their simple philosophy. "There is no life beyond death. God is nothing but an invention of cunning priests. Don't waste your time on unnecessary things; life is short."

In India we have a whole philosophy, the system of the *charvakas*. Perhaps a *charvaka* is the most articulate Zorba, and if you try to understand him he is very convincing: "There is no evidence, no eye-witness of any God or of any life after death. There is no evidence or proof that you have an immortal soul. Don't get caught in these words, which have been created just to create a conflict in you so you can

become Christians, Hindus, Jainas, Buddhists, Mohammedans."

India has also known great Buddhas. They say the world is illusory; all that is true is inner, and all that is untrue is outside. So don't waste your time in desires, in ambitions; they are nothing but the same stuff as dreams are made of. Use the small time that you have in your hands to go as deep inside as possible so that you can find the temple of God -- your godliness.

If you listen to the Buddhas, they seem to be convincing. If you listen to the Zorbas, they seem to be convincing -- and then you are in trouble, because you have both within you.

I want you to be a peacemaker, not a battlefield.

Let there be a deep friendship between your reason and your passion, so that you can enjoy what is available on the outside... and much is available. It is not illusory, the actions of the Buddhas prove it. They need food -- it does not grow inside. They need water -- they have to seek and find it outside. And still they go on saying, "All that is outside is illusory."

And the Zorbas, although they say that they are only living on the outside, are simply unreasonable -- because the outside can exist only if there is an inside. They are inseparable. Have you seen anything which has only outside and no inside? Have you seen a coin which has only one side? Howsoever thin you make it, both sides will remain together.

The first step to understand is: The most significant approach is to relax and be in love with your body, with your heart. Don't create any conflict, bring them closer -- because centuries have made them so unbridgeable. And as they come closer and become one you will not be just a Zorba or just a Buddha, you will be Zorba the Buddha. You will be a total man. And in your totality is beauty, is bliss, is truth.

YOUR REASON AND YOUR PASSION ARE THE RUDDER AND THE SAILS OF YOUR SEAFARING SOUL.

When you have understood their unity and they are no longer in conflict, suddenly you will see a new space arising in you: you will see your soul. Now that there is no conflict in your body, your reason, your heart, you have time, silence and space to see something of the beyond -- the soul.

You are basically a triangle: reason, heart and soul. But very few people have reached to the soul, because the battlefield continues. You don't have any time to explore -- the Zorba goes on pulling you outside, and the Buddha goes on pulling you inside. It is a strange struggle that has been imposed on you by all those who want you to be weak, who want you to be without souls -- just machines, robots.

He is saying:

YOUR REASON AND YOUR PASSION ARE THE RUDDER AND THE SAILS OF YOUR SEAFARING SOUL.
IF EITHER YOUR SAILS OR YOUR RUDDER BE BROKEN, YOU CAN BUT TOSS AND DRIFT...

and that is what almost all of humanity is doing, tossing and drifting...*or else be held at a standstill in mid-seas* -- that is a kind of death before death.

FOR REASON, RULING ALONE, IS A FORCE CONFINING.

Reason has its limits. It cannot accept that which is limitless.

AND PASSION UNATTENDED IS A FLAME THAT BURNS TO ITS OWN DESTRUCTION.

Your passion is your fire -- fire of your life. But unattended, unlistened to, ignored, the fire is going to destroy itself. The same fire could be used by reason to destroy the limits, to burn the limited imprisonment, and you would have the whole sky for yourself.

THEREFORE, LET YOUR SOUL EXALT YOUR REASON TO THE HEIGHT OF PASSION.

Passion knows no limits. Your energy is a source inexhaustible, because your energy is the energy of the whole universe.

LET YOUR SOUL EXALT YOUR REASON TO THE HEIGHT OF PASSION, THAT IS MAY SING.

Blessed is the man whose reason starts singing and dancing -- because reason knows only curiosity, doubt, questioning; it does not know anything about singing, dancing, celebrating -- those belong to your heart. But if your soul, your awareness, brings them together they will become partners in a dance, partners in a song so deeply in tune that all their duality disappears.

To me, this disappearance of duality is the beginning of a new life without any conflict, without any battlefield. Your life starts to become the garden of Eden. All your energies are enough to create a paradise within you.

It has been told to you that if you follow certain conditions as a Christian, a Hindu or a Mohammedan, you will enter into paradise. But I say to you: You never enter paradise. It is paradise which enters you the moment the battlefield has disappeared, and your heart and your reason are dancing in tune. Paradise is waiting for the moment when it can enter. In this joy, silence and peace, paradise has to come to you.

The whole idea of you going to paradise is nonsense. There is no paradise outside you, and there is no hell outside you. You are living in hell when you are in conflict, fighting with yourself. And heaven is in you when there is absolute silence, and a song arises in your being of totality, of organic unity.

AND LET IT DIRECT YOUR PASSION WITH REASON, THAT YOUR PASSION MAY LIVE THROUGH ITS OWN DAILY RESURRECTION...

What Kahlil Gibran is saying.... Never forget, because these are not only words, they are seeds which can transform you into a beautiful garden where birds will start singing, flowers will start opening and paradise is waiting for that moment to knock on your doors: "I have come, you are ready."

What he is saying is that the first thing is that reason should be raised by you, your awareness, to the height of passion, "that it may sing." And the second thing is more important: *and let it direct your passion with reason*... so that you are not lost in a blind groping. On the heights, having no eyes is very dangerous -- then it is better to remain in the valley with all other blind people. Even if you fall, you will not die -- maybe a scratch, or maybe a fracture, but not death.

Let reason direct your passion, let it become the eyes of your heart, and then you will come to know why Christians say that after the crucifixion there was resurrection. It may not be -- perhaps it is not a historical fact -- but it has a deep psychological and spiritual depth.

Each moment your passion dies, because passion knows nothing of the past and nothing of the future; those are the accumulations of reason. Passion knows only this moment -- each moment it dies, and if directed with the eyes of reason, each moment there will be a resurrection. It will die and it will be reborn fresher, younger, better, more refined.

... AND LIKE THE PHOENIX RISE ABOVE ITS OWN ASHES.

The mythological bird, the phoenix, is really a way of telling you that you should learn to die each moment and be born again each moment. Your life should be a continuous death and a continuous resurrection so that you remain fresh to the very last breath; otherwise dust goes on gathering, and you die almost thirty, forty years before people understand, "This fellow is dead."

The hippies used to say, "Never trust anyone who has passed the age of thirty" -- because almost at the age of thirty or nearby a person dies, and then he lives for forty years, fifty years, a posthumous life, because resurrection does not happen.

But hippies were only a reaction, that is why you don't find any old hippies. They had all died at the age of thirty; now they are living their posthumous lives in the marketplace very efficiently. They have forgotten all about that, it was just a dream that every young man has to pass through; now they laugh about

it -- it is nothing but a fading memory.

I have been in search of an old hippie -- I have not been successful. Old hippies don't exist for the simple reason that they don't know: It is not a question of reacting against the society. It is a question of inner transformation, of learning the alchemy of how to die peacefully and allow the energy to resurrect -- just like the phoenix bird -- on its own ashes.

That is one of the most powerful and meaningful metaphors. I have not come across another metaphor that is so significant and so strong. It is the whole philosophy of religion: Dying and being reborn you remain always fresh, you remain always in a flow; you don't just grow old, you grow up.

Growing old is not a great quality -- all animals grow old, all trees grow old. Only man has the privilege, the prerogative, that he can grow up and can remain as fresh and young, even in old age, as he was when he was below the age of thirty. Full of dreams of the beyond, even on the deathbed he is not sad that he is going to leave this earth; on the contrary, he is immensely excited about the new pilgrimage that is going to start, because he knows that no death is a death... every death is a resurrection too.

This becomes a truth only when your reason and your passion are together, when your Zorba and Buddha are not fighting, but hugging each other.

I WOULD HAVE YOU CONSIDER YOUR JUDGMENT AND YOUR APPETITE EVEN AS YOU WOULD TWO LOVED GUESTS IN YOUR HOUSE.
SURELY YOU WOULD NOT HONOUR ONE GUEST ABOVE THE OTHER; FOR HE WHO IS MORE MINDFUL OF ONE LOSES THE LOVE AND THE FAITH OF BOTH.

I have heard about a man who was in love with two women. Both the women wanted an assurance, a security, "Be honest and say whom you are going to marry." And it was difficult for the poor man, because the woman who was very beautiful was very poor, and the woman who was just homely was immensely rich, and all those riches were going to be his. You can understand his dilemma.

They had gone in a boat just to enjoy the sea and the sun. Suddenly the rich woman told him, "Stop the boat here in the middle of the ocean. I cannot wait anymore. You have to make the decision. Tell us whom you love!"

The man must have been very intelligent. He said, "What kind of question are you asking? I love each of you more than the other." And both the women were immensely satisfied.

AMONG THE HILLS, WHEN YOU SIT IN THE COOL SHADE OF THE WHITE POPLARS, SHARING THE PEACE AND SERENITY OF DISTANT FIELDS AND MEADOWS -- THEN LET YOUR HEART SAY IN SILENCE, "GOD RESTS IN REASON."
AND WHEN THE STORM COMES, AND THE MIGHTY WIND SHAKES THE FOREST, AND THUNDER AND LIGHTNING PROCLAIM THE MAJESTY OF THE SKY -- THEN LET YOUR HEART SAY IN AWE, "GOD MOVES IN PASSION"
AND SINCE YOU ARE A BREATH IN GOD'S SPHERE, AND A LEAF IN GOD'S FOREST, YOU TOO SHOULD REST IN REASON AND MOVE IN PASSION.

This is the greatest synthesis which man needs -- and needs immediately -- because the whole humanity of the past has missed this synthesis, this synchronicity. But I want my people to enjoy God in every possible situation -- when it is day, God is light, and when it is night, God is darkness. Don't create any conflict.

Once you are no longer a battlefield, you have become a temple -- and you are not going to purchase a statue of God to enshrine in the temple. The living God has always entered into the being of the man who has turned into a holy place, who has become sacred.

You have all the elements that are needed.

You have all the possibilities that are required.

If you miss, nobody else will be responsible for it except you.

God is just waiting on the door, but you are in such a mess that who would like to enter inside? And even if He knocks on your door, you cannot listen... there is so much going on, so much fight, that you are not going to listen to the small knock on the door. And there is no strong electric button on your door that God can go on pushing... He still uses the old human way of knocking with His own hand. That gives Him the idea whether you are prepared or not, whether you are ready to receive Him or not: Have you become a

host that he can become a guest?
Okay Vimal?
Yes, Osho.

The Messiah, Vol 2

Chapter #4
Chapter title: Breaking the shell of the past

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BELOVED OSHO,
AND A WOMAN SPOKE, SAYING, TELL US OF PAIN.
AND HE SAID:
YOUR PAIN IS THE BREAKING OF THE SHELL THAT ENCLOSES YOUR UNDERSTANDING.
EVEN AS THE STONE OF THE FRUIT MUST BREAK, THAT ITS HEART MAY STAND IN THE SUN, SO MUST YOU KNOW PAIN.
AND COULD YOU KEEP YOUR HEART IN WONDER AT THE DAILY MIRACLES OF YOUR LIFE, YOUR PAIN WOULD NOT SEEM LESS WONDROUS THAN YOUR JOY;
AND YOU WOULD ACCEPT THE SEASONS OF YOUR HEART, EVEN AS YOU HAVE ALWAYS ACCEPTED THE SEASONS THAT PASS OVER YOUR FIELDS.
AND YOU WOULD WATCH WITH SERENITY THROUGH THE WINTERS OF YOUR GRIEF.
MUCH OF YOUR PAIN IS SELF-CHOSEN.
IT IS THE BITTER POTION BY WHICH THE PHYSICIAN WITHIN YOU HEALS YOUR SICK SELF.
THEREFORE TRUST THE PHYSICIAN, AND DRINK HIS REMEDY IN SILENCE AND TRANQUILITY:
FOR HIS HAND, THOUGH HEAVY AND HARD, IS GUIDED BY THE TENDER HAND OF THE UNSEEN,
AND THE CUP HE BRINGS, THOUGH IT BURN YOUR LIPS, HAS BEEN FASHIONED OF THE CLAY
WHICH THE POTTER HAS MOISTENED WITH HIS OWN SACRED TEARS.

It seems that it is very difficult, even for a man of Kahlil Gibran's caliber, to forget a deep-rooted, male chauvinistic attitude. I am saying this because the statements that Almustafa is going to make are right in a way -- but still they miss something very essential.

Almustafa forgets that the question is raised by a woman, and his answer is very general, applicable to both man and woman. But the truth is that the pain and suffering that women of the world have gone through is a thousandfold more than man has even known. That's why I say Almustafa is answering the question, but not the questioner. And unless the questioner is answered, the answer remains superficial -- howsoever profound it may sound. I would like you to remember again and again: Wherever I see that just a small sentence or sometimes just even a word would have made it truer, far deeper, far more compassionate....

The answer seems to be academic, philosophical.

It does not have the insight into what man has done to the woman -- and it is not a question of one day, but of thousands of years. He does not even mention it. On the contrary, he goes on doing the same that the priests and the politicians have been doing always -- giving consolations. Behind beautiful words there is nothing but consolation. And consolation cannot be a substitute for truth.

AND A WOMAN SPOKE....

Is it not strange that out of that whole crowd no man asked about pain? -- is it just accidental? No, absolutely no. It is very relevant that a woman asked the question, "Tell us of pain," because only the woman knows how many wounds she has been carrying, how much slavery -- physical, mental and spiritual -- she has suffered and is still suffering. A woman is hurting in the deepest core of her being. No man knows the depth pain can go into you and destroy your dignity, your pride, your very humanity.
Almustafa said:

YOUR PAIN IS THE BREAKING OF THE SHELL THAT ENCLOSES YOUR UNDERSTANDING.

A very poor statement -- so superficial that I feel ashamed of Kahlil Gibran sometimes. Any idiot can say it. It is not worthy of Kahlil Gibran: *your pain is the breaking of the shell that encloses your understanding.* It is a very simple and general statement.

EVEN AS THE STONE OF THE FRUIT MUST BREAK, THAT ITS HEART MAY STAND IN THE SUN, SO MUST YOU KNOW PAIN.

I hate this statement; he is supporting the idea that you must experience pain. It is a truism, but not a truth. It is very factual -- a seed has to go through great suffering, because unless the seed dies in his suffering the tree will never be born, and the great foliage and the beauty of the flowers will never come into existence. But who remembers the seed and its courage to die for the unknown to be born?

The same is true, if...*the shell that encloses your understanding*... goes through suffering, breaks down, allows freedom to your understanding, there is going to be a certain pain.

But what is the shell? That's how poets have escaped from crucifixions; he should have explained what the shell is. All the knowledge, all your conditionings, the whole process of your upbringing, your education, your society and civilization -- they constitute the shell which keeps you and your understanding imprisoned. But he is not mentioning a single word of what he means by "shell."

Obviously no religion has condemned Kahlil Gibran. If he had been more sincere and honest then he himself would have known what pain is. He has received only praise for his beautiful poetic sayings, but behind that praise there is some weakness; something of the coward is still lurking in the darkness of his soul.

If he had said, "Your religion, your philosophy, your political ideology, your nationality, your race -- these are all constituents of your imprisonment," then, instead of having international respect and honor, he would have been condemned by all the religions, by all the nations, by all the races -- which means by almost the whole world. I have been passing through that pain for my whole life, so when I say it, I say it out of my own experience.

Just make a single statement against those who are benefited by reducing the whole humanity to slaves, and all the powerful ones are going to be against you. And the masses are blind, the masses are not intelligent, the masses are poor; they are not going to listen to me -- because what can I give them? I can give to them understanding, but they cannot eat understanding, they cannot live by understanding. And their own conditioning is all that they have been taught -- that it is wisdom.

So it is not only the powerful ones; those who are being exploited, whose power has been taken away by the powerful ones -- otherwise from where will they get the power? -- they are also going to follow them. The powerful ones are the shepherds, and they have reduced the whole humanity to a crowd of sheep.

It is almost unbelievable that those who could have raised humanity and its consciousness to such beauty, wisdom and joy have never been heard -- although they were shouting from the housetops. Every effort has been made that either they should be forced to remain silent, or they should be crucified. Those who had not the courage -- seeing the whole thing -- have remained silent; but in remaining silent you are also participating in the suffering the whole humanity is going through.

Only very few people have spoken -- and they have been poisoned, crucified, killed, assassinated. You

have been killing your friends. You have been killing those who have loved you so much that they were ready to sacrifice their life, but were not ready to remain silent. And you have followed your enemies, who are sucking your blood every moment.

When I spoke for the first time for birth control, for legalization of abortion, I was condemned by everyone. If they had listened to me at that time, today India would have been rich, because when I started telling people, "This growth of your population is going to kill you, to destroy you," there were only four hundred million people in India. After thirty years there are nine hundred million people; five hundred million people could have been prevented, and the country would not be starving.

But still they are not willing to listen to me. They are still listening to the *shankaracharyas* who are against birth control, they are listening to Mother Teresas who are against birth control. THEY are your enemies. But it seems you are so blind you cannot see a simple fact.

Almustafa is saying: *your pain is the breaking of the shell that encloses your understanding*. It is true, but it would have been more sincere if he had explained what he means by "the shell," because the whole thing depends on the meaning of the word "shell" -- what is the shell?

People will read it just like fiction, poetry, and nobody will ever take note that they have passed the word "shell," which contains your whole past. And unless you are ready to disconnect yourself from your past, there is going to be pain -- it is your past; it is not easy just to get out of it. It is not like clothes that you can change, it is like peeling your skin. But without passing through this pain there is no possibility of any understanding.

This is true for both men and women, but it is more true for women because the whole past is created by the male; the female has been simply a shadow, not very substantial. All Hindu incarnations of God are men; it is so surprising and shocking that they can accept animals as the incarnation of God, but they have not accepted a single woman as an incarnation of God.

The woman has been completely ignored, has not been taken into account at all. She constitutes half of the world, and for thousands of years she has had no voting right. In China it has been believed that she has no soul, so the question of pain does not arise. If you destroy your furniture do you think the furniture will go through great suffering? that there will be pain? If you slap the table do you think there will be tears? China, for centuries, has categorized woman with things; hence, in the Chinese morality, to murder your own wife is not a crime. It is your wife, it is your possession; you can do anything you want to do.

In India.... Gautam Buddha is a man, his great disciples -- Mahakashyap, Sariputta, Moggalayan -- all are men. Was there not a single woman who could have been raised to the same consciousness? But Gautam Buddha himself was denying initiation to women, as if they are a species not of humanity but of some subhuman state. Why bother with them? -- let them first attain manhood.

The statement of Gautam Buddha is that man is the crossroads from where you can go anywhere -- to enlightenment, to ultimate freedom. But the woman is not mentioned at all. She is not a crossroads, but just a dark street where no municipal corporation has even put lights; it goes nowhere. Man is a superhighway; so first let the woman come on the superhighway, let her become a man, be born in the body of a man -- then there is some possibility of her becoming enlightened.

Says Almustafa...*so must you know pain* -- but for what? If the woman cannot become enlightened, why should she go through pain? She is not gold, in that going through fire she will become purer.

AND COULD YOU KEEP YOUR HEART IN WONDER AT THE DAILY MIRACLES OF YOUR LIFE, YOUR PAIN WOULD NOT SEEM LESS WONDROUS THAN YOUR JOY....

It is true, but sometimes truth can be very dangerous, a double-edged sword. On one hand it protects, on another hand it destroys. It is true that if you keep the wonder in your eyes you will be surprised to know that even pain has its own sweetness, its own miracle, its own joy. It is not less wondrous than joy itself.

But the strange fact is that the woman is always more like a child, more full of wonder than man. Man is always after knowledge -- and what is knowledge? Knowledge is just a means to get rid of wonder. The whole of science is trying to demystify existence, and the word "science" means knowledge. And it is a very simple fact that the more you know, the less you wonder.

Just go for a morning walk with a small child.... My father used to drag me out of bed so early in the morning, at five o'clock. It was still one hour before the sun would rise; everything was dark. And I had told

him many times, "I cannot understand; what kind of arithmetic is this? -- when I want to remain awake I am forced to go to bed. When the night sky is so full of stars and I want to go to the river, I am prevented. And then, when the stars have started disappearing, the sun has not yet arisen, and I am feeling sleepy, I am forced to go for a morning walk. You are dragging me! -- it is not a morning walk. I just want to understand the logic of it."

Every child feels it -- every child, without exception, because the family wants to get rid of him: "Go to sleep." Don't disturb them. And they want the child to get up early in the morning.

And my father quoted an ancient saying which exists in all the languages all over the world: "Early to bed and early to get out of the bed keeps you healthy and wise."

I said, "A strange kind of logic."

But there was no way... he was so insistent I had to go. But as darkness started disappearing and the birds started singing... and the morning freshness... and the beautiful sunrays, as if a new sun had come -- the old died last night -- I would ask him many questions. He said, "While walking you have to be silent."

I said, "I can be silent only on one condition."

He said, "What?"

I said, "My condition is -- don't disturb my sleep in the morning. You can choose. If you wake me up, you also wake my intelligence. It is good that people in England take their dogs for walks: I am not a dog! So either you have to go alone for your walk -- wherever you want to go, go.... Even if you don't want to return, nobody is going to worry about it. One day you will go and you will not return -- and that can be any day. But if you drag me out of my bed, then be prepared for my questions. And my questions are not out of curiosity... I feel so full of wonder about each and every thing."

He said, "I cannot leave you sleeping. I am creating a foundation for your whole life. It is a healthy habit -- because the air is fresh, the sun is young, everybody is asleep, all over there is silence. And the birds only sing once in a while; their singing does not disturb the silence, on the contrary, it deepens it."

I said, "I am ready."

He said, "Let us have a compromise."

I said, "I don't believe in compromises. Either I am right or I am wrong. What kind of compromise? What do you mean by...?"

He said, "You don't have to do anything; it is all on my part. I will take you for the morning walk, and you can ask any questions you like, as many questions as you like, but I am not going to answer."

I said, "That's perfectly okay."

And it was really a joy! I would pull his shirt, nudge him, that there was a question. For a few minutes he would keep silent; finally he would get angry. He would say, "What kind of boy have I got? You don't allow me to enjoy my walk!"

And I said, "What about my sleep?"

Finally he dropped it; he said, "You sleep and I'll go for a walk."

As you grow older you lose the sensitivity for wonder, you become more and more dull. But the reason for it is that now you know everything. You *know* nothing, but your mind is now full of borrowed knowledge, and you have not ever thought that underneath it is nothing but darkness and ignorance.

In India there were only two persons who were known as *Mahatma*, the great soul. One was Mahatma Gandhi, another was Mahatma Bhagwandin. Mahatma Bhagwandin used to stay with my family -- he was constantly traveling. I have never seen such a knowledgeable man, about everything; he knew so much that he was almost the ninth wonder of the world! With him I used to go for a morning walk. He needed me because he was so full of knowledge, he wanted somebody to ask questions.

My father said, "This is strange. I am tired of you, and whenever Mahatma Bhagwandin comes he asks for nobody else's company, he simply asks about you. I have to drag you out of the bed, but when he is here, *you* drag *him* out of the bed. Not five, but four o'clock will do, even three will do: `Let us go for a walk.'"

Sometimes he would say, "This is too early!"

I would say, "Nothing is early. The earlier it is, the wiser you become."

But he enjoyed my company because I was constantly asking about everything. He knew the names of all the trees, he knew all their medicinal uses. He himself was a wonder. But one day our friendship was finished because I asked a wrong question, although he realized before he died....

I was present three days before he died, and he confessed before his death, "You were right, just forgive me -- because now I know my life-energy is spent. It is only a question of a few hours, or at the most a few days. And you have come at the right time to see me. I was waiting for you, because I owe this apology to

you."

I said, "What are you talking about?" I had completely forgotten. It was many years before that he had become angry because I had asked him, "I do understand that you know much about trees, you know much about the stars, you know much about the earth, you know much about everything -- and whatever I have asked you have never said, `I don't know' -- but now I want to ask, `Do you know yourself?' And don't deceive a child, because that will be a real sin. I am asking out of my love and respect for you.

"And secondly, is all this knowledge that you have gathered going to help you to know yourself? And is not all this knowledge simply borrowed? What is the point of your knowing the Latin name of a tree, the medicinal use of its leaves, of the bark, of the roots, of the flowers? Is it your own discovery? -- or have you just been collecting information?"

He became angry. I said, "Your anger is enough of an answer. You have never become angry before, because I was asking things about which you have collected information. You are a walking ENCYCLOPEDIA BRITANNICA -- that is accepted. But what about *you*? All this knowledge will disappear when death knocks on your door, and this is not going to help YOU."

He was so angry that he told my father, "From tomorrow I am going alone for my morning walk."

My father said, "I had suggested that to you from the very beginning. Why take unnecessary trouble on yourself?"

He said, "He has never been a trouble up to now, but today he has certainly troubled me. The whole day has passed but his question is still ringing into my head."

Before he died... it must have been many years afterwards; he died somewhere near 1960. It was just a coincidence that as I was coming from Warda.... Mahatma Gandhi's son Ramdas was very much interested in me for the simple reason that, as he said, "You are the only man who has criticized my father -- everybody worshiped him. I could see many times that he was going too far in illogical, superstitious things, but he was a man of great weight. It was better to remain silent -- because what happened with my eldest brother, Haridas? He was thrown out of the home, and my mother was told, `If you allow him any entry in the house, remember -- you will be the next to be thrown out.'"

And Haridas never could enter the house again. Twenty years more Mahatma Gandhi lived, but he always refused him, saying that he did not even want to see Haridas' face. And what was Haridas' crime? His crime was that he wanted to be educated. Gandhi was against education -- he was against everything that was modern, contemporary. So naturally the other children were very afraid.

Ramdas was very interested in me because I had been criticizing Gandhi point by point, and no Gandhian had dared to answer me on anything -- they could not answer. So when Gandhi died, Ramdas became the head of his ashram, and he used to invite me once in a while.

So I was coming from Warda, and Mahatma Bhagwandin was in Nagpur, which was on the way. Just in the train, by coincidence, one of my friends, who was also very intimate with Mahatma Bhagwandin, told me, "Do you know that he is going to die any moment? So just stop here, at least for one day."

I went to the hospital. I have never seen such a sad state -- Bhagwandin had become just bones, just a skeleton covered with skin, and he was continually coughing and throwing up mucus. His lungs were just about to fail any moment. And the doctor said, "Sad, we don't have any remedy."

Seeing me, Bhagwandin smiled and he said, "I was hoping that somebody would inform you, because I wanted, before I depart from the world, to apologize for my anger. You were right: all my knowledge is of no use. The whole world one can know, but unless one knows oneself it is futile knowledge -- a burden that you are carrying for no purpose."

He said, "I am dying; still I don't know how to answer you. Your question has remained with me all these years, but I don't know how to know myself. And it is too late -- perhaps tomorrow I will be gone."

I said, "It is never too late. Anybody can be gone tomorrow; even a young man, perfectly healthy, may be gone tomorrow through a heart attack. It will be difficult for you... I can see you -- you cannot even talk, you are coughing and throwing up mucus and your body has become a skeleton; but even in this condition a simple meditation, Vipassana, may be able to open the doors.

"And as you have realized that all your knowledge is meaningless, you are almost ready to take a jump into silence, into your own inner center, because that is the only thing that is going with you. Before you leave the body, at least be introduced to it. That small introduction to yourself may give you a new life on a higher level."

Almustafa does not mention the fact that women always remain more like the child than men; that is one part of their beauty -- their innocence, they don't know. Man has never allowed them to know anything.

They know small things -- about keeping the house and the kitchen and taking care of the children and the husband -- but these are not the things that can prevent.... This is not great knowledge; this can be put aside very easily.

That's why, whenever a woman has come to listen to me, she has heard me more deeply, more intimately, more lovingly. But when a man first comes to hear me, he is very resistant, alert, afraid that he may be influenced, hurt if his knowledge is not supported. Or, if he is very cunning, he goes on interpreting whatever is said according to his own knowledge, and he will say, "I know it all -- there was nothing new." This is a measure to protect his ego, to protect the hard shell. And unless that shell breaks and you find yourself wondering like a child, there is no possibility of your ever being in a space which we have always known as the soul -- your very being.

This has been my experience all over the world -- that the woman listens, and you can see the glitter of wonder in her eyes. It is not superficial, its roots are deep into her heart. But Kahlil Gibran does not mention the fact, although the question is asked by a woman. In fact, man is even so cowardly that he is afraid to ask questions, because your question proves your ignorance.

All the best questions in THE PROPHET you will find are asked by women -- about love, about marriage, about children, about pain, authentic, real... not about God, not about any philosophical system, but about life itself. They may not look like great questions but they are really the greatest questions, and the person who can solve them has entered into a new world. But Almustafa answers as if the question has been asked by anybody, any XYZ -- he is not answering the questioner. And *my* approach is always that the real question is the questioner....

Why has the question arisen in a woman and not in a man? Because the woman has suffered slavery, the woman has suffered humiliation, the woman has suffered economic dependence, and above all she has suffered a constant state of pregnancy -- for centuries. She has lived in pain and pain and pain. The growing child in her does not allow her to eat -- she is always feeling like throwing up, vomiting. When the child has grown to nine months, the birth of the child is almost the death of the woman. And she is not even free of one pregnancy and the husband is ready to make her pregnant again. It seems that the woman's only function is to be a factory to produce crowds.

And what is man's function? He does not participate in her pain. Nine months she suffers, the birth of the child she suffers, and what does the man do? As far as the man is concerned, he simply uses the woman as an object to fulfill his lust and sexuality. He is not concerned at all about what the consequence will be for the woman, and still he goes on saying, "I love you." If he had really loved her, the world would not have been overpopulated. His word "love" is absolutely empty: he has treated her almost like cattle.

AND YOU WOULD ACCEPT THE SEASONS OF YOUR HEART, EVEN AS YOU HAVE ALWAYS ACCEPTED THE SEASONS THAT PASS OVER YOUR FIELDS.

True, and yet not absolutely true: true if you forget about the questioner, but not true if you remember the questioner. Just as a philosophical statement it is true.

AND YOU WOULD ACCEPT THE SEASONS OF YOUR HEART....

Sometimes there is pleasure, and sometimes there is pain, and sometimes there is just indifference -- no pain, no pleasure. He is saying, "If you accept the seasons of your heart, even as you have always accepted the seasons that pass over your fields...."

Superficially it is true. Acceptance of anything gives you a certain peace, a certain calmness. You are not too worried, you know this too will pass. But as far as the woman is concerned there *is* a difference. She is constantly living in one season -- pain and pain. The seasons don't change from summer to winter... or to rain. The woman's life is really hard.

It is not so hard today, but only in the advanced countries. In the so-called developing countries, which are not really developing, which are really undeveloped countries.... Only the word has been changed; they used to be called "undeveloped" countries. And this is the cunningness of human mind, that the word "undeveloped" hurts -- hence "developing countries," to hide the fact that nothing is developing.

Eighty percent of India's population lives in villages, where you can see the real hardship that the

woman goes through. She has been going through that hardship for centuries, and the season does not change. If you look into this fact then this statement becomes anti-revolutionary, this statement becomes a consolation: "Accept the slavery of man, accept the torture of the man."

You will be surprised that one of the great saints that Hindus worship, Tulsidas... it is his book about the life of Rama which is perhaps the book most read by the Hindus. He says, "Just as you cannot produce sounds without beating the drum...." And of course Nivedano will support the fact that a drum has to be beaten; otherwise there is no sound. Tulsidas puts the woman in the same category -- the drum, the untouchable, the animals and the woman... unless you go on beating them, your life will become miserable. Once in a while a woman has to be beaten, whether there is any excuse for it or not, so that she understands her position.

This man, Tulsidas, is thought to be one of the greatest saints of Hinduism -- and I am asked not to criticize him! This man is a criminal. It is not a criticism; it is a simple fact that a man who puts the woman in the category of drums.... It is good that Nivedano has not read him; otherwise the life of Gayan would have been a constant practice of beating. "When you are tired of the drum, beat Gayan -- only then can you keep the woman in control." What kind of people, what kind of sayings...?

And it was his own wife... without her, Tulsidas would have never been known to the world. The story is so significant, I would like you to understand it, and that will make you understand the statement too -- that it is really his violence and his anger against his wife. Tulsidas must have been a very passionate man, too sexual. His wife had gone for a few days to her father and mother's house. It was impossible for Tulsidas to live without his wife, even for a few days. It was the rainy season, and the house of his father-in-law was not far away -- on one side of the river he lived, and on the other side lived the family of his wife. But the river was a mountainous river, and it had been raining for days. The river had become a vast ocean; you could not see the other shore.

In the middle of the night, Tulsidas was so full of mental, cerebral sex, that he jumped into the river, and a dead corpse.... Lust makes a man blind -- he thought it was a piece of a tree. So taking that corpse which was floating in the river as a help, he passed across the river. Of course he was afraid to enter through the front door in the middle of the night, so he went to the back of the house. He was immensely happy that a rope was hanging there, because his wife lived on the first floor, and so there was no need to disturb anybody. He could just catch hold of the rope and get to the first floor. But it was not a rope, it was a snake. That's how blind lust is.

But he reached the first floor and knocked on the doors of his wife's rooms. She came out with a lantern, and she saw the snake. She said, "What have you done? This is a snake, this is not a rope! And why have you come in the middle of the night? The river is going mad with such a current!"

He said, "My God, perhaps the thing that I had taken the support of to pass across the river was not wood -- because it was smelling, stinking like a corpse."

His wife said to him, "If you had loved God, if you had loved truth with such passion, the way you love me, you would have been a transformed man. Feel ashamed! Go back -- because I am feeling ashamed that my husband cannot live for a few days without me, and he is so blind that he could not see what was a corpse, he could not see what was a snake! And what will my family say when they find you in the house in the morning? How will I show my face today? Just think of me too! Go back and remember: with this much energy, this much love, you can find God -- and you are being blind for a poor, ordinary woman."

Insulted, he went back, but not to his home. He traveled to Varanasi, the holy city of the Hindus. He renounced the world -- he became a saint because he renounced the world -- and he wrote a beautiful book on the life of Rama. And that book is so simple that even villagers, who are not educated, can understand it. So it became one of the most famous books of the Hindus, and he became a great saint.

Can you see the ugliness of his behavior? It was his wife who provoked in him a sense of searching for the truth, it was his wife who made him a saint, but he became a saint in anger. This statement shows his anger towards his wife, but he is not courageous enough to say clearly, "I am talking about my wife." He condemns all women.

That's how the human mind functions: one man deceives you, and you start distrusting the whole humanity. He should have worshiped the woman. But his ugliness is that he is taking revenge not only on his wife, but on the whole of womankind, categorizing them with drums, with animals, with untouchables: "Beat them! -- the better a beating you give them, the more they will be humble, the more they will be within your hands."

The woman has lived in such pain... and yet Almustafa completely forgets who is asking the question. It

is possible to accept the change of seasons, but not ten thousand years of slavery. The season does not change....
The woman needs revolt, not acceptance.

Man is the most lustful animal on the earth. Every animal has a season when the male becomes interested in the female. Sometimes the season is only for a few weeks, sometimes a month or two months, and then for the whole year they forget all about sex, they forget all about reproduction. That's why they are not in a situation of overpopulation. It is only man who is sexual all the year round, and if he is American then he is sexual in the night, he is sexual in the morning. And you are asking the woman to accept the pain?

I cannot ask my people to accept such pain, pain which is imposed by others on you.
You need a revolution.

And if man is treating you as a drum then you have to treat your man also as a drum. You have an equal right: beat your man, so then he remains in his senses.

AND YOU WOULD WATCH WITH SERENITY THROUGH THE WINTERS OF YOUR GRIEF.

Why? When we can change it, why should we watch?
Watch only that which cannot be changed.
Watch only that which is natural -- be a witness to it.

But this is poetic cunningness. Beautiful words: *and watch with serenity*... what about Kahlil Gibran being beaten by his own wife? "Watch with serenity!"

Watch anything that is natural with serenity, and revolt against all suffering that is imposed by anybody. Whether it is a man or woman, whether it is your father or mother, whether it is the priest or the professor, whether it is the government or the society -- revolt!

Unless you have a rebellious spirit you are not alive in the true sense of the word.

MUCH OF YOUR PAIN IS SELF CHOSEN.

This is true. All your misery, all your pain... much of it is not imposed by others. Against that which is imposed by others, revolt, but that which you have chosen yourself -- drop it. There is no need to watch. Just the understanding that "I have imposed it upon myself," is enough -- throw it away. Let others watch you throw it! Seeing you throwing it away, perhaps they will also understand, "Why unnecessarily suffer? -- the neighbors are throwing away their grief."

Your jealousies, your anger, your greed -- they all bring pain. Your ambitions, they all bring pain. And they are self-chosen.

IT IS THE BITTER POTION BY WHICH THE PHYSICIAN WITHIN YOU HEALS YOUR SICK SELF.

Again he comes back to console you. He is not making a clear-cut distinction. There are pains which are imposed by others -- revolt against them. And there are pains which are natural -- witness them, and witness them with serenity, because it is the bitter medicine that nature, the physician, within you uses to heal your sick self.

THEREFORE TRUST THE PHYSICIAN, AND DRINK HIS REMEDY IN SILENCE AND TRANQUILITY.

But remember it is about the *physician* -- not about your husband, not about the government. They impose pain over you, not to heal you but to destroy you, to crush you, because the more you are destroyed, the more easily you can be dominated -- then there is no fear of rebellion from your side. So remember who the physician is. Nature heals, time heals: you simply wait, witness. But be very clear what is natural and what is artificial.

FOR HIS HAND, THOUGH HEAVY AND HARD, IS GUIDED BY THE TENDER HAND OF THE UNSEEN.

Nature is nothing but the visible part of the invisible God. Even if his hand is heavy and hard, it is guided by the very spirit of existence. So don't be worried.

THE CUP HE BRINGS, THOUGH IT BURN YOUR LIPS, HAS BEEN FASHIONED OF THE CLAY WHICH THE POTTER HAS MOISTENED WITH HIS OWN SACRED TEARS.

Whatever is natural, against which no rebellion is possible.... Then don't be miserable; then accept it with gratitude. It is the invisible hand of the divine which wants to heal you, which wants to bring you to a higher state of consciousness. But whatever is unnatural....

To yield to any kind of slavery is to destroy your own soul. It is better to die than to live as a slave, because the death of a rebel gives a dignity to him.

Socrates has that dignity, even today. He could have easily saved his life. The chief judge had given him the opportunity, because he also felt that the man had not committed any crime -- he was innocent. But it was a city-democracy, and the votes were divided. There was not much difference: forty-nine percent were for Socrates, and fifty-one percent were against him. But all laws are blind. Just because of two percent of the people of the city -- who may be retarded, who may be idiots, who may be mad -- they destroyed their best flower.

Since then, Greece has never come to the same glory. It has gone down and down, and today what status has Greece in the world, what power? Just killing one man who was their highest consciousness, a bringer of the good news to the people.... They destroyed him because what he was saying was painful. He was saying, "Get rid of all that is old; only then will you be reborn. Trust only in that which is your experience; otherwise you are just carrying rubbish."

The chief judge was feeling sad. The same sadness was in the heart of Pontius Pilate when Jews asked that Jesus should be crucified. Pontius Pilate was more cultured, more human, and he had no Jewish prejudices because he was not a Jew. The situation with Socrates was very different. He was himself a Greek, and there were many who felt offended because of his height. Every camel feels offended if you take him to the mountains. That's why they never go to the mountains, they live in the desert; there *they* are the mountains.

The judge said, "I give you some alternatives, you can choose. You can leave Athens. And it is only a city-state -- you can be just outside the boundary of Athens, and those who love you will reach there. It is not far away."

Socrates said, "No, because that will show that I was more interested in saving my life than fighting for the truth."

The judge said, "Then you do one thing: Remain in Athens, but don't do your teaching work. Stop talking about truth; be silent."

Socrates says, "Then what is the purpose of my being alive if I cannot speak the truth?"

The chief judge said, "Then you are putting me into such a helpless situation that the only alternative is to kill you by giving you poison."

Socrates said, "That seems to be the best out of all the alternatives you have proposed, because at least I can die with dignity, and I will be remembered with dignity." And certainly Greece has not produced another man of the same dignity. With Socrates something essential died in the very soul of that land.

So always remember that truth is higher than life.

Everything can be sacrificed, but truth cannot be sacrificed.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #5
Chapter title: Not even the heart... only a witness

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BELOVED OSHO,
AND A MAN SAID, SPEAK TO US OF SELF-KNOWLEDGE.
AND HE ANSWERED, SAYING:
YOUR HEARTS KNOW IN SILENCE THE SECRETS OF THE DAYS AND THE NIGHTS.
BUT YOUR EARS THIRST FOR THE SOUND OF YOUR HEART'S KNOWLEDGE.
YOU WOULD KNOW IN WORDS THAT WHICH YOU HAVE ALWAYS KNOWN IN THOUGHT.
YOU WOULD TOUCH WITH YOUR FINGERS THE NAKED BODY OF YOUR DREAMS.
AND IT IS WELL YOU SHOULD.
THE HIDDEN WELL-SPRING OF YOUR SOUL MUST NEEDS
RISE AND RUN MURMURING TO THE SEA;
AND THE TREASURE OF YOUR INFINITE DEPTHS WOULD BE
REVEALED TO YOUR EYES.
BUT LET THERE BE NO SCALES TO WEIGH YOUR UNKNOWN TREASURE;
AND SEEK NOT THE DEPTHS OF YOUR KNOWLEDGE WITH
STAFF OR SOUNDING LINE.
FOR SELF IS A SEA BOUNDLESS AND MEASURELESS.
SAY NOT, "I HAVE FOUND THE TRUTH," BUT RATHER,
"I HAVE FOUND A TRUTH."
SAY NOT, "I HAVE FOUND THE PATH OF THE SOUL." SAY
RATHER, "I HAVE MET THE SOUL WALKING UPON MY PATH."
FOR THE SOUL WALKS UPON ALL PATHS.
THE SOUL WALKS NOT UPON A LINE, NEITHER DOES IT GROW LIKE A REED.
THE SOUL UNFOLDS ITSELF, LIKE A LOTUS OF COUNTLESS PETALS.

I really feel sad and sorry whenever I have to criticize a man, so beautiful in many ways, like Kahlil Gibran. I love him tremendously, and because of my love I have the right to criticize him. It is because of my love that I cannot support him when he is not right.

There are many times when he is not right -- and he cannot be right, so I also feel compassion. He has the capacity, the potentiality, to go much higher, but he knows not the way. He remains, most of the time, a poet, a dreamer. His poetry is beautiful, his dreams are beautiful, but they are not the truth we are seeking. I wonder sometimes... perhaps his great capacity to express prevented him from experiencing.

It will not be possible for his readers to find where he is walking on the earth, and where he is flying in the sky. I have walked on the earth and I have gone to the farthest end possible to man in the heights, in the depths, but he has only dreamt about it. Alas, if he were not such a good poet perhaps he may have searched for truth. It is a very extraordinary case.

There are men who have found the truth and remained silent, because they don't know how to express it. Kahlil Gibran is just the opposite -- he has not found the truth, but he is capable of expressing. And for the humanity which lives in darkness, even his poetry appears as if it is coming from the source of self-knowing. It is not so, and you will see why I am saying that it is not so....

AND A MAN SAID, SPEAK TO US OF SELF-KNOWLEDGE.

The first thing to be noted.... Do you see the difference when a woman asks from when a man asks? A woman asks about that which is intimate, close; she's deeply rooted in the earth. Man is a vagabond; he's curious about many things, he wants to know everything. The woman is satisfied to know a few essential things which will transform her being, but man's curiosity knows no limits.

The very question shows that the man is not a meditator; he is not even aware that nobody can speak about self-knowledge. He seems to be a learned scholar... this is exhibitionism. How can he ask about ordinary, mundane things? His questions must show to the world that here is a man who is asking the question which is the most important. His very question may befool the ignorant, but to me it exposes him and his ignorance.

AND HE ANSWERED, SAYING: YOUR HEARTS KNOW IN SILENCE THE SECRETS OF THE DAYS AND THE NIGHTS.

Kahlil Gibran never goes deeper than the heart -- and the heart is not you, and the heart cannot contain self-knowledge. It is better than the head, but self-knowledge means going beyond both mind and heart, going beyond both thinking and feeling. Only then do you know what silence is.

Neither the mind knows silence -- it is a marketplace -- nor the heart knows silence, because it is so full of emotions, sentiments. You don't hear them because the heart can only whisper; it is not so articulate, because it has not been educated. Mind has been trained to express, the heart has been ignored. So I cannot agree with him as far as his continual emphasis on the heart goes. The heart is a midway station, it is not the terminus. The terminus is your being; there the road ends, because there is nowhere else to go.

The man is asking about self-knowledge, and the answer is not consistent with the question: *your hearts know in silence the secrets of the days and the nights*... that is not the question. The secrets of the days and the nights is not self-knowledge. Perhaps, unconsciously, he himself does not realize that his answer is off-the-wall.

BUT YOUR EARS THIRST FOR THE SOUND OF YOUR HEART'S KNOWLEDGE.

I feel hurt myself when I say that sometimes his statements are stupid. *But your ears thirst for the sound of your heart's knowledge*.... The thirst is in the being, not in the ears. Ears are thirsty only for curiosity; they don't mean much. And how can the heart speak to the ears? -- because the heart itself does not know who you are.

Yes, the heart can give you beautiful dreams, but those beautiful dreams can become the greatest hindrance in your pilgrimage towards the truth, because you will start believing in those dreams. And Kahlil Gibran seems to be believing in those dreams. They may be beautiful, and you may feel that now there is no need to go ahead; you have found such a beautiful space... remain here.

But you are not the heart. The heart is still part of the body, and you are only a witness -- just as you were the witness of the outside world of your mind and its constant traffic of thoughts. You have gone a little deeper, and now you are thinking, "I have arrived."

The heart is not going to fulfill you. Soon you will be tired of those dreams, because they are non-substantial, they cannot nourish you. You will have to go still deeper, till it becomes impossible to go further because there is no way -- you have come to the end. Only then you know who you are.

Poets sing about it, dream about it, write about it, but it is all just describing the moon, looking at the reflection of the moon in the lake; it looks like the moon, but it is not the moon. And if you jump in the lake to be closer to the moon, it will disappear. A disturbed lake cannot reflect the moon, neither can the disturbed heart create beautiful poetries -- very satisfying to people who have always lived in the ugly world of the mind.

The heart is certainly a step towards self-knowledge, but it is *not* self-knowledge.

YOU WOULD KNOW IN WORDS THAT WHICH YOU HAVE ALWAYS KNOWN IN THOUGHT.

This statement is simply crazy, because the truth has never been known in words, and the truth has never been formulated in thoughts. Thought belongs to the mind, and words also belong to the mind.

Mind can philosophize, the heart is a poet, but the home of the mystic is in your being, where thoughts, words, innocence... all are left behind and forgotten.

People ordinarily think -- and it appears as if it is very rational -- that silence means no thoughts, no words, no noise. This is a negative perception of silence; you are not saying anything about silence.

Silence has its own positive existence, much more solid, much more valuable -- a part of eternity. Silence is not a thought or an absence of thought; when you see the absence of your thoughts and dreams, they have simply gone to sleep. You can be deceived that their absence is silence, but this silence will be empty -- there will be no dance in it, no blissfulness in it. It will be the silence of the graveyard. People who have died cannot speak, but that does not mean that the dead have attained to silence.

A silence in its real, positive existence is almost music; it is the silence of a garden where, without words, flowers are sending messages to other flowers.

Scientists have discovered that perhaps bees have a certain kind of language. We cannot understand it, but their behavior shows that there must exist a communication system different than ours -- and this is a research of years. The scientists were puzzled.

One bee will go to find the garden where flowers are available, and then the bee will come back; she will dance before other bees, and in a strange way, all the bees will reach the garden. In her dance, the bee has spoken -- but scientists are still unable to find how she can indicate the direction, the distance, the kinds of flowers. She will continue to dance till all the bees have moved to the garden. The first bee will reach there as the last one.

Sometimes the first bee may not find flowers, again she will dance. It is very difficult for us to make out the difference between the two dances. No bee will come out, and no bee will go in any direction -- she has communicated that there are no flowers around. Not a single word has been uttered. And with our very sophisticated instruments, we have not been able to see the difference between the two dances. To us, they look absolutely the same, but there must be a difference because all the bees have understood.

Silence is not only absence of words and thoughts; silence is a living music, a dance, a song that is not composed of words. That is the way of the heart.

If you are in deep love with someone, the hearts will start a deep communion of which the mind will never become aware, because the mind cannot understand silent messages; it cannot understand a music that is arising without instruments, and it cannot understand the dance which cannot be seen -- but another heart has the capacity.

This is the secret of the East: Just sitting at the feet of your Master, nothing is said, and everything is conveyed. The mind is not even aware that a great communication, a communion, is happening.

But still, the silence of the heart, although a great step towards self-knowledge, is not in itself self-knowledge; it simply opens the door for the road that goes to self-knowledge.

YOU WOULD KNOW IN WORDS.... This is absolute nonsense. No mystic anywhere in the world will agree with this -- that you will know in words what you have always known in thought. This is how philosophy functions, but not mysticism. Philosophy is nothing but words and thoughts; mysticism is a totally different world, a different dimension.

YOU WOULD TOUCH WITH YOUR FINGERS THE NAKED BODY OF YOUR DREAMS.

That's where poets go on missing. They are hypnotized by their own words, and they hypnotize millions of people by their words, which are nothing but lullabies.

You would touch with your fingers.... Can you think of anything more nonsensical? -- self-knowledge is touched by your fingers? It is reduced to an object. And if you can touch it with fingers, you can drag it out and show it to others too. If fingers can touch it, then the fist can carry it out and convince everybody that, yes, you have a soul. But who will do this? -- is the soul in your hands? The body cannot in any way know its own interiority, because it does not belong to the body. Your soul simply lives in the body -- the body is nothing but a house.

Not only will you be able to touch -- this statement becomes so absurd -- you will be able to touch even the naked body of your dreams! Dreams don't exist; dreams are only non-existential desires which you have not been able to fulfill.

Dreams are like mirages in the desert: from far away you see a beautiful oasis. Not only are your eyes deceived, your reasonability is also deceived because you can see the water, the lake, and your logic is convinced -- because the trees standing on the bank of the lake are reflected in water. If there is no water, trees cannot be reflected. But as you come closer the mirage starts disappearing.

When you reach, trees are there, but there is no lake, no water -- it was created only by the sunrays; when they start returning from the sand, they create the illusion of a lake -- you can even see waves in the lake, because those rays return wavering. But when you are standing on the spot, you will not find anything. So are your dreams... and dreams are not self-knowledge.

Kahlil Gibran has fallen into the same trap as Sigmund Freud. He also used to think that if we can understand all the dreams of man, there is nothing more to understand; you will have understood man's very being.

But these people never think for a single moment: Who are you, who is understanding the dreams? Certainly a dream cannot understand another dream. It has never been heard that a dream can analyze another dream. And as you wake up, where do all your dreams disappear? Are they realities? -- then you can dissect the man and you will find his dreams hiding somewhere within him. But no dream has ever been found.

A dream is just the opposite of the truth. That's why I say, this is the most absurd statement made by Kahlil Gibran.

And it is well you should... go to the heart, touch your dream before it has stopped half-way. Neither he's a Zorba, nor he's a buddha; he's just a gap between the two, empty and of no meaning, of no substance. I say unto you, it is *not* well that you should do such a thing.

THE HIDDEN WELL-SPRING OF YOUR SOUL MUST NEEDS RISE AND RUN MURMURING TO THE SEA.

How has the soul come suddenly in? To him, the heart and the soul are synonymous. They are not. The heart keeps the body alive, but not the soul.

The soul knows only one nourishment, and that is not material -- it is the positive silence, the positive serenity, the positive ecstasy.

The hidden well-spring of your soul must needs rise and run murmuring to the sea.... There is no need for the soul to go anywhere, murmuring and running -- these are the ways of the mind and the heart. The soul is already part of the sea.

The moment you reach your soul, you are in for a great surprise: Your soul is not only *your* soul, it is the universal soul. The body was yours, the mind belonged to the society, the heart belonged to your biology, chemistry, physiology. The soul belongs to eternal life. It is part of it, it has not to go anywhere. But poetically, it looks very beautiful:

THE HIDDEN WELL-SPRING OF YOUR SOUL MUST NEEDS RISE AND RUN MURMURING TO THE SEA....

It *is* the sea itself.

AND THE TREASURE OF YOUR INFINITE DEPTHS WOULD
BE REVEALED TO YOUR EYES.

It is absolutely impossible! Your eyes can see only objects, they can see only matter. And by the way, I should remind you that the English word "matter," and the French word "meter," come from a Sanskrit root, *matra*, quantity. That which can be measured cannot be infinite.

He is saying: *and the treasure of your infinite depths would be revealed to your eyes....* Your eyes can see only outwards. Objects are measureable, that's why we call them matter. But your being is immeasurable

-- it is not matter; it is a *quality*, not a quantity. Can you touch love? Can you measure love? And when you propose to a woman do you mention exactly how many kilos of love you have for her? Hearing you, the woman will start running, saying, "This man seems to be mad. He's saying, `I love you twenty kilos.'" Qualities cannot be measured -- "I love you twenty miles long." No method of measurement is possible.

"The infinite treasure of your depths," he's saying, "will be revealed to your eyes." The body cannot see the soul -- your eyes belong to the body. Hence it is possible, and it has happened, that blind men, who have no eyes, have come to self-knowledge -- because eyes are not needed. Hands are not needed, so you can cut the hands, but that is not going to prevent the person from knowing himself.

A beautiful story -- very ancient, of the days when the UPANISHADS were written -- is about a man, a young man. He was tremendously intelligent, but he had a body which was so ugly; one hand was long, one hand was small, one eye was missing -- even the legs were not of the same length.

There was a great discussion happening in the court of the king, and the father of the young man, a well-known, learned scholar, had gone to participate. But discussions never come to a conclusion -- particularly discussions of scholars, and the so-called learned people. If two enlightened persons meet, discussion never starts. Looking into each other's eyes, the conclusion has happened.

So, it was getting late... the mother of the boy told him, "You should go and see what is happening, and tell your father the food is ready and getting cool." He went.... He was a strangely crippled man, almost like a camel, or perhaps worse. His name was Ashtavakra. Ashtavakra means he was strangely bent in eight places of his body -- the hand was not straight; in the middle there was a bend. He could not keep his head straight because his neck was bent. He was certainly made for some circus, some carnival, some museum.

All the learned people were in the court, and as he entered the court everybody started laughing -- they had never seen such a strange creature. But he was immensely intelligent, and finally became one of the great awakened people of the world -- of the same height as Gautam Buddha. They were all laughing and joking about him, and his father felt ashamed -- why has he come here?

Ashtavakra went directly to the king and he said, "It seems you have gathered shoemakers here, CHAMAR" -- that is the word for people who work on leather -- "Disperse all these idiots! They can only see my skin, my body; they are blind, they don't have any heart -- no love, no compassion -- and they are talking about self-knowledge, self-realization. What has the self to do with the body?"

There was great silence, because what he said was absolutely true. And he said, "I had not come here to see all these shoemakers. I have come just to find my father; my mother is waiting." The king himself was so impressed, because the boy felt neither ashamed nor shocked, but the statement he made was far more important than the things all these learned people had been discussing.

"I am not my body, and these people can see only the body. If they had any self-knowledge, they would not have laughed looking at my body. They would have felt the presence of a man who is enlightened."

The whole conference was dissolved, and the king told Ashtavakra, "From tomorrow you come and teach me, prepare me. I want to be your disciple."

In the book ASHTAVAKRAGITA the songs of Ashtavakra are compiled, the statements that he made to the king... each statement is a diamond, invaluable.

AND THE TREASURE OF YOUR INFINITE DEPTHS WOULD BE REVEALED TO YOUR EYES.

No, the treasure is revealed when you have forgotten your eyes, your ears, your body, your mind, your heart. It is self-luminous, it is self-evident. It does not need the eyes to witness that "Yes, this is the self." What do the eyes know?

BUT LET THERE BE NO SCALES TO WEIGH YOUR UNKNOWN TREASURE.

He has got into a fix because, as I have told you, he's capable of rising to the heights, but most of the time he's able only to walk. He's like a peacock, so beautiful, carrying a rainbow in his tail -- such brilliant colors nature has not given to anybody else. He has wings, but he cannot fly high like an eagle; he hops from one tree to another tree, from one house to another house. While he's hopping from one house to another house, from one tree to another tree, between the two trees he's free from the gravitation of the earth, and he has great insights. But soon, he's sitting again on a tree. On the one hand he says: *and the*

treasure of your infinite depths would be revealed to your eyes.... On the other hand, immediately he hops to another tree:

BUT LET THERE BE NO SCALES TO WEIGH YOUR UNKNOWN TREASURE.

He must have felt what he's saying... eyes can see only objects which are measureable; so he corrects himself in time and quickly says:

BUT LET THERE BE NO SCALES TO WEIGH YOUR UNKNOWN TREASURE;
AND SEEK NOT THE DEPTHS OF YOUR KNOWLEDGE WITH STAFF OR SOUNDING LINE.
FOR SELF IS A SEA BOUNDLESS AND MEASURELESS.

He has corrected himself, but again....

SAY NOT, "I HAVE FOUND THE TRUTH," BUT RATHER, "I HAVE FOUND A TRUTH."

It looks humble, full of understanding, but it is only an appearance. Reading his sentence, I was thinking he would say, "Say not, I have found the truth...." I thought he was saying, "I, the ego, the self, cannot find the truth." I thought he would say, "Truth has found me," or he would say, "I have not found the truth because I is a barrier. Truth has been found, but I have lost my I." Then it would have been a profound statement.

But he had something else in his mind. He says...*but rather, "i have found a truth*." He was not denying the I, he was changing *the* truth to A truth -- and again missed the target. Truth is always *the* truth.... A truth? -- that means there are many truths. How can there be many truths?

There can be many lies, but there cannot be many truths.

Truth has to be one; it has to be *the* truth.

Hence, I say to you, say not "I have found the truth," but rather, "Truth has been found, but I have lost myself -- I and truth cannot coexist." The I is your self -- false, manufactured by the society.

In the light of the truth, all darkness is bound to disappear. In the fire of the truth, all that is false is going to be burned.

SAY NOT, "I HAVE FOUND THE PATH OF THE SOUL." SAY RATHER, "I HAVE MET THE SOUL WALKING UPON MY PATH."

To understand Kahlil Gibran is troublesome, unless you are very alert, unless you have reached to profounder depths than him; otherwise, you will be deceived. His words are golden.

The first statement was absolutely wrong. There is only one truth, there are not many truths, so the question of finding A truth does not arise. The truth of Gautam Buddha, and the truth of Bodhidharma, and the truth of Tilopa, and the truth of Naropa... it is *the* truth.

Seekers are many, but the sought is one.

And the beauty of seeking is:

The closer you come to the sought, the more you start melting and disappearing.

But, in the second statement, he has again a very deep insight:

SAY NOT, "I HAVE FOUND THE PATH OF THE SOUL." SAY RATHER, "I HAVE MET THE SOUL WALKING UPON MY PATH"

-- I am the path, at the most, and I have found the soul walking upon my path.

There is a very beautiful story, but never interpreted rightly in five thousand years. I have told you about Krishna and his insistence to his disciple, Arjuna, to fight the war against his cousin-brothers, because it is cowardly for a warrior of the quality of Arjuna... people will call you an escapist. He did not know the word

"hippie"; otherwise he would have used the word "hippie," because hippie means the escapist -- one who has shown his hips to the society and forgot, ran away, seeing the troubles and problems. The word "hippie" comes from hips.

Krishna persuaded him finally -- in a very fascist way. Seeing that his arguments were not working, he said, "It is God's will that you should fight. Don't be worried about violence because the soul never dies, and don't be worried about being defeated, because I can see the enemies are just waiting for their death -- just a little push and the corpses will be on the earth. So it is going to be a simple job. Don't be worried and don't be a coward; follow God's will -- God will be behind you." This is not an argument; this is just exploiting the belief in God that has been forced into the mind of Arjuna from the very beginning.

The war happened, millions of people died.... But you are not here forever. The day came when all the five brothers -- Arjuna and his four brothers -- and their one wife... that is a rare case in the history of the world. There are men who have many wives, but Draupadi is the only woman in the whole world who had five husbands. But don't think that it was out of respect or love, no....

In those days particularly the kings' daughters used to choose certain devices to find a husband -- it was a trust in nature. A great crowd of princes and kings had gathered. Draupadi was so beautiful -- she was Krishna's sister -- and she had chosen a very complicated device. The device was a steel fish hanging by the ceiling and moving continuously, so that you could not see the fish, you could only see a circle because the fish was moving so fast. And underneath, on the ground, there was a beautiful pond made, silent without any waves -- inside the palace.

Draupadi had declared that whoever, looking at the reflection of the fish in the pond, throws his arrow -- without seeing the real fish, which is moving fast -- and kills the iron fish, destroys it... then she's going to marry that man. So many kings tried, but it was such an impossible job to destroy that fish which was moving fast like a fan -- you cannot see the wings of the fan, just a round circle. It was impossible even to directly destroy the fish -- even the best archer would not have been able to do that.

But the condition was almost impossible... you have to look into the pond but your arrow has to point towards the real fish. And looking at the pond, the reflection, you have to destroy the fish by a single arrow -- there is no second chance.

Hundreds of princes who thought they were great archers were so nervous -- they had never thought that such a device had to be faced. A few never participated, because it was impossible. Arjuna managed -- he was the greatest disciple of a master archer, Dronacharya -- so, he won Draupadi's hand. But the four brothers who had also gone there felt very jealous.

Arjuna was not the eldest brother; the eldest brother was famous all over India as the most virtuous man. But it was not a question of virtue -- you had to know archery. Another brother, Bhim, was known to be the greatest wrestler of the times, but it was not a question of wrestling either -- you had to be an archer, and a unique archer, a genius.

So, all the brothers were very angry; they were not happy about what had happened. They knew that they could not defeat Arjuna in archery, but the device had not been declared before; that was part of the game -- when you reached there, the device was declared. Immediately, the remaining four brothers thought, "We are finished." Only Arjuna participated -- but there was no need of anybody else's participation. He finished it and got Draupadi.

But when they reached home their mother was inside the house. Arjuna knocked on the door and said, "Mother, just open the door and see what a gift I have brought for you." And the mother said, "I will see later on. You divide the gift amongst your brothers first" -- she was not aware that it is a woman.

The obedience to mother, to father, to parents was such a conditioning that all four brothers were immediately happy. They said, "This is good. So, in a week, Draupadi will be the wife for one day to one brother, another day to another brother... and for two days she will have her weekend."

When the mother opened the doors, she was shocked at what she had said, but it was too late; they had already decided how to divide her, with a condition that when one brother was with the wife, no other brother could enter their private chambers. Again the woman is thought to be almost a thing -- you can divide her, you can force her to have five husbands.

The time came of their death; they all died... and this is the story that I wanted to tell you, but without this introduction you would not have been able to understand. When they died they started moving towards heaven, but it is so high and the snow becomes thicker and thicker. By and by, one brother fell and was lost in the snow, another brother fell, the wife fell....

Only Yudhisthira, who was known as a very virtuous man, and his dog reached to the gate of heaven.

The doors were opened, and the gatekeeper said, "You can come in, but no dog has ever been allowed in heaven." So Yudhisthira said, "My brothers, my wife, have all melted and disappeared in the snow. This dog is far more virtuous, and he has been my companion to the very last -- I cannot leave him out. You can close your doors. I am also not going to come in."

The doorkeeper was in a trouble. He enquired of his boss, who said, "Let both of them come in, because Yudisthira is a man of his word. He has said, `We will both go together or we will both remain out'... if we leave Yudisthira out, we will be in trouble soon. Once God hears it, the whole bureaucracy from the Police Commissioner of Poona to God will be in trouble. It is better... what can the dog do? And that dog certainly seems to be far more virtuous than Yudisthira's brothers and his wife."

They were allowed in. This way, it has always been interpreted that if you are virtuous -- even if you are a dog -- heaven has to open its doors; but if you are not virtuous, even if you are the greatest archer of the world like Arjuna, or the greatest wrestler of the world like Bhim, it does not matter. These qualities are not counted and you will disappear on the way, evaporate completely. This is the Hindu interpretation of the story, but I have always been unconvinced by the interpretation.

My own interpretation is based on my inner experience that as you come closer to your real heaven, the paradise of your being, you start melting and disappearing. In fact, only that dog and Yudisthira did not melt and reach simply as souls; they don't have any understanding of what the search of truth is. Of course, the dog is not interested in truth, so there was no need for him to disappear. He would have passed truth, or may have pissed on it -- he is not concerned about truth; find a good place... he would have pissed without hesitation!

Yudisthira, all the Hindus say, is a very virtuous man -- I don't consider him to be. They call him Dharmaraj, the king of religion. I don't consider him at all a religious person, because he was a gambler to the point that he lost his whole kingdom, all his treasures, and finally the only possession left -- which was also not only his possession, five brothers were the owners of Draupadi... he staked his wife, and lost his wife too. Strange people... they call this man who had no compassion, no respect for a human being, his own wife, the king of religion.

So, my feeling is that these two people reached whatever gate it was -- most probably a fake gate, just like the fake police officers coming here to listen, coming to the Ashram. It is very easy to find a uniform or borrow from a friend.... They must have reached a fake gate; it was not heaven.

The real people who are virtuous, and particularly Arjuna.... He never wanted the war, but just because Krishna insisted that it was God's will he reluctantly participated in it. And even though victorious, he was not happy. He was never known to smile again, because he had killed all his friends, relatives -- either he had killed them because they were participating from the other side, or the other side had killed them because they were participating from his side -- with a sadness he lived. He wanted to go to the Himalayas to renounce this whole nonsense and just meditate.

Krishna is the criminal of the whole massacre that happened, because without Arjuna there was going to be no war. Then all his four brothers would have dropped the idea -- without Arjuna they were not going to win it. He was the man to bring victory....

My interpretation is that as you come close to truth, you start melting and disappearing. Truth is found, but you are lost.

SAY NOT, "I HAVE FOUND THE PATH OF THE SOUL." SAY RATHER, "I HAVE MET THE SOUL WALKING UPON MY PATH."

We are paths, and if we allow God to walk... that's what religion should mean -- we allow existence to enter into us, without any resistance, but with deep welcome. Then Kahlil Gibran is making a very beautiful statement: We are the paths upon which our soul, or the soul of the universe, walks. Paths should be clean and clear, without any hindrances. Our paths should be loving welcomes.

FOR THE SOUL WALKS UPON ALL PATHS
THE SOUL WALKS NOT UPON A LINE, NEITHER DOES IT GROW LIKE A REED.
THE SOUL UNFOLDS ITSELF, LIKE A LOTUS OF COUNTLESS PETALS.

So you will have to become accustomed to Kahlil Gibran rising high towards the stars and falling back down to the earth. He is making statements which make my argument absolutely clear.
He has wings -- but not strong enough.
He has insight -- but not something absolute.
He has glimpses, but very fleeting.

Once in a while he almost becomes a mystic -- but only once in a while; otherwise, he falls back to his habitual style of life, the life of a poet. He is a mixture, a divided soul himself.

But this is such a beautiful statement, and so profound that any Gautam Buddha is bound to agree with it: *The soul walks not upon a line* -- it is freedom -- neither does it grow like a reed.

The soul unfolds itself, like a lotus of countless petals.... True, very true -- but how are you going to manage to unfold your soul in countless petals? About that he says nothing -- because he knows nothing. But he's certainly a genius.

Without knowing, without experiencing, sometimes he comes so close to the experience that it is very easy for those who have never moved in depth and heights to be convinced that this is a man who knows himself. He could have known -- but rather than going to America, he should have come to India, or to Japan, where there are people who understand, not intellectually only, but from their very roots.

When I was arrested in America, thousands and thousands of telegrams and telexes and telephone calls started coming to the jailers. The first man to call was a Zen master from Japan making it clear in his statement: "You cannot understand the man you have arrested. In our monastery, we are teaching Zen through his books. Zen is a Japanese phenomenon, but we don't have books comparable to his interpretations."

The sheriff of the jail brought the telegram to show me. I had no idea that a Zen master, well-recognized as a man of self-realization -- he has thousands of people in his monastery where, from all over the world, people go to meditate -- was the first man to inform the jailer and the president of America, "You don't have the eyes or the experience to understand that man. Don't harass him. It is beyond your capacity. You don't even know the meaning of meditation."

America became a calamity to Kahlil Gibran. A man of such potential should have moved more deeply towards the East -- then he would not be just a poet. He would have been recognized as one of the greatest enlightened men of human history.
Okay, Vimal?
Yes, Osho.

The Messiah, Vol 2

Chapter #6
Chapter title: Within your own self

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BELOVED OSHO,
THEN SAID A TEACHER, SPEAK TO US OF TEACHING.

AND HE SAID:
NO MAN CAN REVEAL TO YOU AUGHT BUT THAT WHICH
ALREADY LIES HALF ASLEEP IN THE DAWNING OF YOUR KNOWLEDGE.
THE TEACHER WHO WALKS IN THE SHADOW OF THE TEMPLE, AMONG HIS FOLLOWERS, GIVES NOT OF HIS WISDOM
BUT RATHER OF HIS FAITH AND HIS LOVINGNESS.
IF HE IS INDEED WISE HE DOES NOT BID YOU ENTER THE HOUSE OF HIS WISDOM, BUT RATHER LEADS YOU TO THE
THRESHOLD OF YOUR OWN MIND.
THE ASTRONOMER MAY SPEAK TO YOU OF HIS UNDERSTANDING OF SPACE, BUT HE CANNOT GIVE YOU HIS UNDERSTANDING.
THE MUSICIAN MAY SING TO YOU OF THE RHYTHM
WHICH IS IN ALL SPACE, BUT HE CANNOT GIVE YOU THE EAR WHICH ARRESTS THE RHYTHM, NOR THE VOICE THAT ECHOES IT.
AND HE WHO IS VERSED IN THE SCIENCE OF NUMBERS
CAN TELL OF THE REGIONS OF WEIGHT AND MEASURE, BUT
HE CANNOT CONDUCT YOU THITHER.
FOR THE VISION OF ONE MAN LENDS NOT ITS WINGS TO ANOTHER MAN.
AND EVEN AS EACH ONE OF YOU STANDS ALONE IN GOD'S KNOWLEDGE, SO MUST EACH ONE OF YOU BE ALONE
IN HIS KNOWLEDGE OF GOD AND IN HIS UNDERSTANDING OF THE EARTH.

Kahlil Gibran again rises high in the sky, very close to the stars. Whatever he is saying in these statements is so profound that it is unbelievable that he was only a poet; even mystics have not been able to say things which he is saying. His intelligence is unparalleled.

Perhaps, just as sometimes blessings come in disguise, sometimes curses also come in disguise. Because his intelligence is so profound, he forgets that there are even more profound truths. Because his flight towards the stars is so high, he forgets that there are skies beyond skies -- and there is no limit.

If Kahlil Gibran were a lesser poet, less intelligent, less articulate, perhaps he would have tried to find the deeper meaning hidden in life, the significance of which is not visible. But his being such a great poet has prevented him from seeing that there can be anything higher than this. His intelligence has become a barrier, not a bridge. It is a strange case.

But, even without any experience of the ultimate, his words are so beautiful that I can give the meaning and content to his beautiful -- but empty -- words. I can see where he has missed, and why he has missed -- he has missed because of his great intelligence. He has missed because of his great creativity, his sensibility, his art of playing with beautiful words and arranging them in such a way that they carry at least some semblance, some similarity, to the real, awakened consciousness.

THEN SAID A TEACHER, SPEAK TO US OF TEACHING.
AND HE SAID:
NO MAN CAN REVEAL TO YOU AUGHT BUT THAT WHICH ALREADY LIES HALF ASLEEP IN THE DAWNING OF YOUR KNOWLEDGE.

All that is great, magnificent, absolutely true, nobody can give to you -- because it is not a commodity. You cannot purchase it in the market, nor can you be taught it in the universities. It lies already half asleep within your own self.
So what you are seeking is not somewhere else.

The seeker himself is the sought.
The archer himself is the target.

All that you need is not more knowledge but more awareness, so that which is asleep in you is no longer asleep. God is nothing but another name of your awakening.

NO MAN CAN REVEAL TO YOU AUGHT BUT THAT WHICH ALREADY LIES HALF ASLEEP IN THE DAWNING OF YOUR KNOWLEDGE.

Why does he say *half asleep*? -- because the question is coming from a teacher: *speak to us of teaching*.

It is coming out of sincerity; otherwise the teacher would not ask, "Teach us about teaching," because that shows that he does not know what teaching is, and yet he has been pretending to be a teacher.

The question needs the courage to expose yourself in your nudity. The teacher is not a man who is afraid of exposing his ignorance about his own profession. Usually the teachers, the professors, hide their ignorance in all kinds of borrowed knowledge. They never ask a sincere question.

I have been a teacher in universities, and you will be surprised that I have never come across more ignorant people anywhere else. Although they are burdened with knowledge, their ignorance has not disappeared -- it is only repressed. They have made every effort to cover it up. But remember, ignorance is a wound; if you cover it up you are not going to be healed. Your wound needs the fresh air, the fresh sunrays. Don't cover it! Expose it to the healing forces of existence.

What is true about your bodily wounds is even more true about your spiritual wounds. For bodily wounds you are not worried about having to go to a doctor, to a physician, to a healer. But for your spiritual wounds you never go to a master, to a mystic -- he is also a healer. Because the spiritual wound is so deep, and you are afraid to open your wounds and allow others to see you in your nudity, you go on covering it. But the more you cover it, the more pus is gathered; the more you cover it, the more it is going to become a cancer. Almost the whole humanity is suffering from a spiritual cancer.

But because the teacher has asked about his own profession, Kahlil Gibran can share with him his deepest insights: *No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge....* Because the question has come out of innocence, the wisdom, the awakening, the enlightenment is already only half asleep. If the question had come from knowledge, not from innocence, then your real being is fully asleep.

Your question shows much, from where it comes. That's why Almustafa is saying that you are already half awake; just a little more courage, and you will not need to ask anyone what truth is. And the authentic teacher is one who knows what truth is. Out of his knowing the truth, his teaching becomes honest, sincere; then it has authority of its own, not dependent on any scripture or anybody else.

His truth becomes his teaching. His truth transforms him into an authentic teacher.

Kahlil Gibran is not aware of the difference between the two words, the teacher and the master; otherwise he would have said that if you are only professionally a teacher -- that means you are a medium of transferring knowledge from one generation to another generation -- you don't have anything of your own to share and to give. But if your truth is awakened in you, and your house is full of light and your being is full of fragrance, you have become a master; you are no longer just a teacher. When you are sharing your own truth, you are a master.

But that distinction, between the teacher and the master, is Eastern. The West is unaware. The West thinks the teacher and the master are synonymous: they are not. In fact, the more you are full of borrowed teachings, the less is the possibility of your ever becoming a master. That's why it is very rare to find a knowledgeable man who has depth, whose very gestures speak, whose very silence is a message, whose very presence reaches, just like an arrow, into your being.

The master is the most precious miracle in the world, because he can become the door to millions towards the divine. The teacher is simply carrying a load which is not his own, and throwing it into other people's minds -- it is just his profession. But as far as the master is concerned, it is his very life.

Just this evening, Nirvano was telling me, "You have been harassed and tortured all your life. Why don't You stop speaking?" I can understand, when I am harassed and tortured, and it has been going on for years continually.... Just today I have received another summons. Somebody in Kanpur has filed a case against me; his religious feeling is hurt. It seems to be the strangest religious feeling -- seems to be so weak....

In India we have a very beautiful plant with very small leaves, but which is a real coward -- its name is Chhuimui -- because if you touch it, all the leaves immediately close; you touch one leaf and all the leaves of the bush immediately start closing up. I have never come across another plant who is so cowardly. These so-called religious people are just Chhuimui.

If your religion is so weak that any argument against it hurts you, then it is not worth remaining in that religion. Change that religion: it is your sickness, it is your weakness, it is your impotence. Whatever I am saying -- if you are just a little bit intelligent -- either agree with me or disagree with me, but why should you get hurt and run immediately to the court...?

I have been asked by my friends, disciples, thousands of times, "Why do You unnecessarily get into trouble?"

I am not a teacher -- it is not my profession.

I am a master -- it is my very soul.

And if I stop speaking the truth, it will be committing suicide: What will be the point for me of living any more, even for a single second? Because as far as I am concerned, I am fulfilled -- I am not living for myself. And I was surprised that since I have started living for those who are thirsty for truth, who are thirsty for love, I have found a life that is not mine; now it belongs to existence.

In fact, I am receiving all these summons on behalf of God, because these idiots cannot find God and his address -- only I am left. But it does not disturb me; it simply makes me feel sad and compassionate for these people, because they think they are religious. They don't know even the ABC of religion. If somebody is hurt in Kanpur, rather than going to the court he should come here, he should expose his wound that has been hurt. And the way I know how to hurt people, I know how to heal.

The court is not going to help. The court knows nothing of healing the spirit of people. Hundreds of cases... and finally the court has to dismiss them, because I am simply stating the facts which are in your own scriptures. If you are really hurt, burn those scriptures, because *they* are hurting you. You go on printing all kinds of nonsense in your scriptures, and distributing them.

If I indicate that your scriptures are full of rubbish, and if you are really a religious man, either you will have an argument, sharper, higher, deeper than my argument... quash my argument, or I am going to quash all your arguments. And the courts are not going to help, for the simple reason that your scriptures are stating the fact.

I have never spoken against any religion without solid evidence. If you are hurt, that simply means you were making castles in sand -- just a little breeze and your castle disappears. And rather than thinking that you were idiotic -- castles are not made in the sand, out of sand -- you feel hurt because your castle has been destroyed. Send a summons to the breeze, "This breeze has hurt my feelings very much." Perhaps it was not a castle, it was a temple....

Your religious feelings are hurt, but I cannot stop speaking -- for the simple reason that it is not me who is speaking. I am not a teacher. I have allowed the hidden secrets of life to speak through me, to speak through my eyes, to speak through my hands. I have offered everything to existence.
Now, only existence can stop me from speaking.

It is not in my hands: I am no more.
And the moment you are no more, you become a master.

If you are just a parrot, repeating other parrots, dead parrots, you are a teacher.... It was a very strange experience. When I was in the university, on the first day, it was just an accident that one chair in the common room, where all professors were sitting while they had no periods, waiting for their time... I sat on a chair. People were interested -- I was a new man in the university -- but soon they became aware that it is dangerous even to say hello to me, so my chair became my absolute monopoly. Not only that, a few chairs on this side, a few chairs on that side always remained empty -- almost seven chairs I was occupying alone. Sometimes there were many more people, but nobody dared to sit by the side of my chair -- because I may hurt somebody's religious feeling.

But even professors who are well-educated and cultured are not able to defend their religion, because it is not their finding. It has been handed over to them by their parents, by the priests, but always by others; they don't know the source of what they are believing in. They don't know whether there is such a thing as they are feeling hurt about because I have spoken against it.

THE TEACHER WHO WALKS IN THE SHADOW OF THE TEMPLE, AMONG HIS FOLLOWERS....

You can see he does not understand the distinction between the teacher and the master, because why should the teacher walk in the shadow of the temple among his followers? No teacher has a follower; teachers only have students, and teachers are only servants of their students because they're paid for whatsoever knowledge they impart. And what business has the teacher to walk in the shadows of a temple? He is using a wrong word, unconsciously.

THE TEACHER WHO WALKS IN THE SHADOW OF THE TEMPLE, AMONG HIS FOLLOWERS, GIVES NOT OF HIS WISDOM BUT RATHER OF HIS FAITH AND HIS LOVINGNESS.

Again, I have to remind you of the poverty of the Western tradition, because it is not only that the master is missing; many things along with the master are also missing as a natural and logical corollary -- because the teacher has no wisdom, the teacher has only knowledge. Only the master has wisdom. But his insight is right, although he is using wrong words because he is not aware of the fine distinctions which the East has made between teacher and master, between knowledge and wisdom.

Knowledge is that which comes from outside and settles in you, and prevents your wisdom; it becomes a wall, China Wall, around your own wisdom. Wisdom is that which comes from your innermost core. In knowledge you are not sharing anything of your own being.

Wisdom is the child that has grown in your very being. Knowledge is the adopted child. It has grown in somebody's womb, but nobody knows who the father is, who the mother is -- and perhaps it is only a test tube baby. Wisdom grows in you, and radiates outwards to be shared with those who are thirsty, who are seekers. It does not ask anything in return. Its joy is that it has been shared.

THE TEACHER WHO WALKS IN THE SHADOW OF THE TEMPLE, AMONG HIS FOLLOWERS, GIVES NOT OF HIS WISDOM BUT RATHER OF HIS FAITH AND HIS LOVINGNESS...

Again he is using wrong words for right things. "Faith" should be substituted by "trust." Faith can be given by the teacher; the master is not needed for that. In fact, the teacher, the priest, gives you faith. The master only creates in you a trust -- a trust in yourself. Faith is always in some knowledge, in some belief, in some doctrine, in some dogma.

It is faith that has destroyed the whole of humanity. Somebody is a Hindu, somebody is a Mohammedan, somebody is a Christian... not that they know different truths, because the truth is one. They are different because they have been given different faiths; they have not been helped to grow their trust in themselves, that they are capable of finding the truth which is hidden in their own being.

That's why the master does not give you the wisdom -- cannot give -- but he creates the right milieu of trust in which your wisdom starts flowering, becomes awake. You will be grateful to him -- perhaps in the beginning you will think he has given it to you. He has not given anything; he has simply given you confidence. He has taken away many things from you -- your fear, particularly the fear of being alone, because if you are a seeker, one day you have to learn the art of being alone.

He has created a synchronicity because he loves, and his love becomes a challenge in you and provokes love in you, and because he trusts, it provokes trust in you. Because he is truth, a tremendous longing arises in you to be as awakened as he is, to be as beautiful as he is, to be as profound a truth as he is, to have such depth of being, and such wings that you can go as far as you desire. He makes your wings strong, he makes you strong. He cannot just give you wisdom, but he creates the atmosphere in which wisdom starts growing on its own accord.

Kahlil Gibran is saying something immensely beautiful. But, poor fellow, he does not know that he is using wrong words. But that is not his fault; he never came in contact with Lao Tzu, with Chuang Tzu, with Basho, with Kabir, with Nanak. His whole upbringing remained Christian -- all that he knows is Christianity; and Christianity is a very poor religion. It is not accidental that only the poor around the world become converted to Christianity. The reason is simple: it speaks the language of the poor.

It is difficult for the poor to understand Gautam Buddha -- he speaks the most cultured language; he is a prince, well-versed, well-educated by all the wise people of his times. Just to understand him is not easy; whatever he says is going to pass above your head. Jesus is a poor man, a carpenter's son, uneducated. He speaks the language of the poor man, and it is easy to understand Jesus because there is nothing of any complexity. It is very difficult to understand THE UPANISHADS, because each sentence has so many implications.

In the East it has been a tradition that unless a man is capable of producing commentaries on three sources -- one is the four VEDAS, the second is the one hundred and eight UPANISHADS, and the third is Badarayana's BRAHMASUTRAS -- unless a man is capable of producing commentaries on these, he will not be called even a teacher. This much sophistication is needed just to be a teacher. Of course, the master needs no conditions. He may not have even heard about Badarayana, and the VEDAS, and the UPANISHADS. The master can find the source, the same source from where Badarayana spoke, the same source from where the UPANISHADS have arisen -- why should he bother?

While I was touring all around the country, talking on BRAHMASUTRA, on the UPANISHADS, on the GITA, on the VEDAS, many times scholars would come to me and say, "The way you quoted it is not correct." And they were shocked when they heard my answer.

I said, "Then correct your VEDAS, because whatever I have spoken *is* correct. I depend on my inner sources; I am not quoting your VEDAS. So if you find some discrepancy between me and your VEDAS, correct it -- because you may not find another chance of correcting them. They are five thousand years old; they need continuous correction, new editions, new impressions. Much has become rotten and which has to be thrown away, and much new light has come into the world which should be incorporated."

IF HE IS INDEED WISE HE DOES NOT BID YOU ENTER THE HOUSE OF HIS WISDOM, BUT RATHER LEADS YOU TO THE THRESHOLD OF YOUR OWN MIND.

It would be true, if he had not used the word "mind."*If he is indeed wise he does not bid you enter into the house of wisdom*... because there is no possibility. I cannot allow you to enter into my being, neither can I enter into your being; that is simply against the fundamental laws of nature...*but rather leads you to the threshold of your own mind*. That's where he needs correction. I would like to say that he leads you beyond the mind to the very door of your own inner wisdom.

But Kahlil Gibran is continually using only two words -- the mind and the heart, the thoughts and the feelings. It seems he never even heard that there is something more -- more than the mind, more than the heart... your being, which is beyond your body, beyond your mind, beyond your heart.

The master simply creates trust in you, "Don't be afraid," because you will be going alone. The deeper you will go, the more alone you will find yourself, and more afraid -- not one but thousands of fears: Am I going in the right direction? -- there are no signposts, there are no milestones, no map can be provided -- or am I going in the wrong direction? And who knows whether this road leads anywhere or is just a dead-end street? And the fear: Will I be able to go back if I find that the road is wrong. Will I be able to find my own footsteps to help me to go back?

The inner world is almost like the sky -- birds fly, but they don't leave any footprints. When you go inwards you don't make any footprints; it is impossible to find the way that you have traveled if you want to come back. You will need tremendous courage, great trust, and a constant nourishment by the master, through his love.

THE ASTRONOMER MAY SPEAK TO YOU OF HIS UNDERSTANDING OF SPACE, BUT HE CANNOT GIVE YOU HIS UNDERSTANDING.

Obviously there are things which cannot be given, and they are the most valuable things in the world -- the most essential, the most fundamental. A man without them is just a pauper; he may be an emperor -- it does not matter. But a man with those things which cannot be given *is* an emperor, even though from the outside he may look like a beggar.

THE MUSICIAN MAY SING TO YOU OF THE RHYTHM WHICH IS IN ALL SPACE, BUT HE CANNOT GIVE YOU THE EAR WHICH ARRESTS THE RHYTHM, NOR THE VOICE THAT ECHOES IT.

Certainly the musician can sing songs so beautiful, so enchanting, that you almost feel that you are no longer on the rotten earth but have entered into paradise, and the angels are playing on their harps. But even the greatest musician is unable to give you the ear, the musical ear.

In India, we have a proverb: "Don't waste your time playing on your flute before a buffalo." Whatever you do, the buffalo is not going to pay any attention to it. At the most you are making some noise and disturbing her chewing the grass -- with which she is absolutely content.

Remember, just as there are born musicians, so there are people born who have the capacity to receive music. *He cannot give you the ear which arrests the rhythm*.... The rhythm he can produce. He can fill the whole sky, the whole space with the rhythm, but unless you have the ear to arrest it, to allow entry into your inner world, for you it does not exist. ...*nor the voice that echoes it*. He may sing a beautiful song to you, but

he cannot give you the voice. What to say about singing the song? -- you cannot even echo it. Even the valleys can echo it, the mountains can echo it.

Just nearby there is a hill station, Matheran, where there is a very beautiful scenic spot. I have seen many mountains and many places where mountains echo, but Matheran's echo point is very rare. You sing a song or you start barking like a dog, and the valley and the mountains repeat it seven times successively. Each time the echo becomes less loud, farther away, very faint, but you can count that it has been echoed seven times.

When I was there for the first time, leading a meditation camp, a few friends said, "We know that you don't bother to go here and there, but this echo point is worth taking the trouble to visit." And particularly in Matheran it is more troublesome, because you have to walk or you have to sit in a rickshaw which is pulled by a man -- which is even more ugly, which hurts -- sometimes an old man, perspiring... and on the mountain, the roads are not worthy to be called roads. It was impossible for me because of my own asthmatic condition -- I cannot go for miles, reaching towards the highest peak. Both ways it was difficult. But they were so persistent that I agreed to go. It was arduous for my heart -- I had an attack that night, and could not sleep the whole night -- but it was worth it.

The man who was the most persistent had the capacity to make noises of many animals. He was a very good imitator -- he could imitate many actors, many leaders -- so first he started barking just like a dog, and the whole mountain was filled as if there were thousands of dogs barking and barking, although it was getting less and less loud... perhaps the dogs are moving farther away, but you can count at least seven times.

I told the man, "This is one of the stupidities of humanity. Why have you chosen to bark? You could have imitated the sound of a cuckoo -- and you are a cuckoo; otherwise, why should you bother about learning animals and their sounds?" The Indian cuckoo is so sweet, particularly in the season when mangoes are becoming ripe. It seems almost the sweetness of the mangoes, which are known in this country as the king of all the fruits... they are. And from mango groves -- cuckoos love mangoes -- the call from one grove to another grove....

I said to him, "Why have you chosen a dog? All the hills must be laughing at you, that some madman has come who is barking like a dog."

He immediately started making the sound, the musical sound of the cuckoo, and the whole space for miles around was filled with echoes. But even that cannot be given to man. Of course, the music cannot be given, the musical ear cannot be given, the song cannot be given -- even the echo of it cannot be given.

It is good that the most valuable things in life have no price, because you cannot purchase them -- you are born with them. They may remain dormant if you are born in an ugly society, like the society we have inherited. But if you are fortunate enough, in your future rebirth at least, to be helped to be yourself, to search and find what is your born talent... that's the only way to find it. There is no other way; everything else is pseudo, false, imitation.

AND HE WHO IS VERSED IN THE SCIENCE OF NUMBERS CAN TELL OF THE REGIONS OF WEIGHT AND MEASURE, BUT HE CANNOT CONDUCT YOU THITHER.

The man who is versed in the science of numbers, the regions of weight and measure, a great mathematician like Albert Einstein.... His whole life he traveled everywhere, perhaps in every university of the world, because he was continually visiting, being invited. At the end of his life he said, "As far I understand, there are not more than twelve people in the whole world who really understand me. Others have listened to me because of the weight of my name, but they don't understand what I am saying, what I am talking about."

Just twelve persons in the whole world! It must be a born quality.

Even a great philosopher like Bertrand Russell, who tried hard to grasp Albert Einstein's philosophy -- particularly the theory of relativity -- could only write a book ABC OF RELATIVITY. When asked, "Why are you not writing about the whole theory of relativity?" he said, "First I have to understand it. This is all, with years of effort, that I have been able to figure out of what it means -- just the ABC, just the beginning. I have shown it to Albert Einstein. He said, `That's good, you stop there; beyond that you will not be able to go.'"

And this is sad for a man who wrote one of the greatest books on mathematics, PRINCIPIA

MATHEMATICA. Nobody reads it, because it is impossible to understand it. I have never come across any professor of mathematics.... They say, "Yes, we have seen the book, but trying to understand it a fear arises -- one may go mad." Just to explain that two plus two are four, he has taken two hundred and thirty-five pages, there exists no other book on mathematics which has covered the whole ground.... Even such a man could not understand Albert Einstein. Einstein said, "You write ABC OF RELATIVITY, but don't go further." And I don't think there is anybody, even today, who can write the XYZ OF THE THEORY OF RELATIVITY.

All that is great, in any dimension, is something that comes asleep in you. All that can be done is that it can be provoked, challenged. You cannot be taught, but you can be awakened to your own potential. And the potential I am talking about -- your enlightenment -- is the only thing which is not a talent given to a few people and not to others. It is your intrinsic nature -- not a talent. Everybody cannot be an Albert Einstein, but everybody can be a Gautam Buddha.

Remember the distinction: mathematics or music, poetry or painting, are talents -- but awakening is not a talent. Just as everybody wakes up in the morning -- not only the talented people, it is an intrinsic capacity -- so, in the same way, everybody wakes up if a right atmosphere can be created.

The only person that you cannot wake up is one who is pretending to sleep; otherwise you can wake up everybody. But if somebody is pretending to sleep, then there is no way. You can go on creating the atmosphere, you can put alarm clocks all around and call to Nivedano, "Drum! Beat the drum!" But if the man is pretending, then it is impossible; even nuclear weapons cannot wake him. For example, if I am asleep and Poona is bombed, I will go on sleeping -- because I am only pretending to sleep, there's no problem in it. And why bother? So many people are bothering. Later on they will give me the information.

I never read any newspaper, any news magazine, nothing, because I know that if anything happens anywhere... I have so many people, it is going to come to me. People who are reading or listening to my discourses must think that I am aware of what is happening in the world, in all the newspapers of the world. I don't bother at all about your newspapers, but whenever something important happens, somebody immediately brings it to my notice. When I have got so many eyes and so many hands working for me, why should I waste my eyesight on third-class yellow journalism?

FOR THE VISION OF ONE MAN LENDS NOT ITS WINGS TO ANOTHER MAN.

Words to be written in gold -- pure, twenty-four carat gold. You should not pollute such words: *For the vision of one man lends not its wings to another man*... that is simply not possible. Wings cannot be borrowed; one eagle cannot ask another eagle, "Just give me your wings for a few hours only." It is not possible. Wings are part -- not mechanical, but organic parts.

The vision of one man is just like wings. In his vision he rises high in the sky, to the point where he becomes, to us, almost invisible. But he can create a trust in you that you also have wings, just you have never used them; or perhaps you have been made afraid by other people telling you that it is dangerous -- it is not dangerous.

The only danger that I know of is not to use all your potential in its totality. Except that, I don't see that there is any danger in life. Death is not a danger, death is entering into eternal rest -- or perhaps into another body. Death can be left till the time comes. But in life there is one danger which it seems man is not aware of, and that danger is the fear of opening up all your potential.

The danger is not to live in totality and intensity, not to make your life a dance, a celebration.

AND EVEN AS EACH ONE OF YOU STANDS ALONE IN GOD'S KNOWLEDGE, SO MUST EACH ONE OF YOU BE ALONE IN HIS KNOWLEDGE OF GOD AND IN HIS UNDERSTANDING OF THE EARTH.

Aloneness is one of the most mysterious experiences. But you are all afraid of being alone, you have become accustomed to being a sheep. I want my people to be all shepherds. That is the real transformation. You are, in fact, shepherds, but society has forced the idea on you that you are just sheep, so you behave like sheep.

And when parents say that, priests say that, teachers say that, all the scriptures say that... you become surrounded with such pressure. You have just arrived on the earth, you don't know who you are, and

everybody is telling you that you are a sheep; naturally, you live as a sheep your whole life. This is wastage, wastage of millions of people -- their joy, their integrity, their individuality. This is real murder. There cannot be any crime which is bigger than this.

I say unto you: you are born a shepherd. Remember it, and behave like a shepherd. Your old habit, your old conditioning, will again and again interfere. There are a few advantages in being a sheep... the coziness of millions of sheep surrounding you -- you are never alone -- snuggling with each other. Have you seen sheep when they walk? -- with no fear; they know real brotherhood and sisterhood. There is some safety, security, but there is no life.

This is not a good bargain -- losing life for safety and security. For whom is the safety and security needed? You have already lost that treasure of your life for which you needed the security and safety. But you have lived always in a paranoia, a fear, that you should not be left alone. Your real being is that of a lion; it is that of a shepherd.

Seek aloneness.

Whenever you can find moments to be alone, be alone, and never try to convince yourself that you don't have time to be alone. You have time to go to a movie, you have time to gossip for hours, you have time to read all kinds of yellow newspapers, you have time to look at pornographic magazines, you have time to play cards, you have time to play chess, you have time to see stupid things -- like a football match -- for hours on end. And if asked by someone, you say, "I am killing time."

Whom are you befooling?

Time is killing you.

You cannot kill time. You cannot even catch hold of time. You can break your watch -- that does not mean you have killed time.

You are destroying your life.

You have enough time to be alone. Use it, because aloneness is so precious that it cannot be bartered for anything in life; it is aloneness that will slowly, slowly bring you to your innermost being, and if you die without reaching to your innermost being, you have lived in vain... you have not lived, you have simply been seeing football matches.

So never try to console yourself, "What to do?" I have heard it so many times that I am tired of hearing it -- "I don't have time." And you have time to read novels written by idiots, detective novels, for hours on end. They are so tempting that, unless you finish them, you cannot go to sleep.

And what do you find in them?

Don't waste a single moment that you can afford for aloneness, because that is the only moment that you are really living.

At the time of death you will remember what I am saying, because all else will look like a dream -- except those few moments that you used to live in your aloneness, silence, serenity with yourself.

In death all else will be taken away, but not your aloneness. Your aloneness is your very soul.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #7
Chapter title: Friendliness rises higher than love

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BELOVED OSHO,
AND A YOUTH SAID, SPEAK TO US OF FRIENDSHIP.
AND HE ANSWERED, SAYING:
YOUR FRIEND IS YOUR NEEDS ANSWERED.
HE IS YOUR FIELD WHICH YOU SOW WITH LOVE AND REAP WITH THANKSGIVING.
AND HE IS YOUR BOARD AND YOUR FIRESIDE.
FOR YOU COME TO HIM WITH YOUR HUNGER, AND YOU SEEK HIM FOR PEACE.
WHEN YOUR FRIEND SPEAKS HIS MIND YOU FEAR NOT THE "NAY" IN YOUR OWN MIND, NOR DO YOU WITHHOLD THE "AY."
AND WHEN HE IS SILENT YOUR HEART CEASES NOT TO LISTEN TO HIS HEART;
FOR WITHOUT WORDS, IN FRIENDSHIP, ALL THOUGHTS, ALL DESIRES, ALL EXPECTATIONS ARE BORN AND SHARED, WITH JOY THAT IS UNACCLAIMED.
WHEN YOU PART FROM YOUR FRIEND, YOU GRIEVE NOT;
FOR THAT WHICH YOU LOVE MOST IN HIM MAY BE CLEARER IN HIS ABSENCE, AS THE MOUNTAIN TO THE CLIMBER IS CLEARER FROM THE PLAIN.
AND LET THERE BE NO PURPOSE IN FRIENDSHIP SAVE THE DEEPENING OF THE SPIRIT.
FOR LOVE THAT SEEKS AUGHT BUT THE DISCLOSURE OF ITS OWN MYSTERY IS NOT LOVE BUT A NET CAST FORTH: AND ONLY THE UNPROFITABLE IS CAUGHT.
AND LET YOUR BEST BE FOR YOUR FRIEND.
IF HE MUST KNOW THE EBB OF YOUR TIDE, LET HIM KNOW ITS FLOOD ALSO.
FOR WHAT IS YOUR FRIEND THAT YOU SHOULD SEEK HIM WITH HOURS TO KILL?
SEEK HIM ALWAYS WITH HOURS TO LIVE.
FOR IT IS HIS TO FILL YOUR NEED, BUT NOT YOUR EMPTINESS.
AND IN THE SWEETNESS OF FRIENDSHIP LET THERE BE LAUGHTER, AND SHARING OF PLEASURES.
FOR IN THE DEW OF LITTLE THINGS THE HEART FINDS ITS MORNING AND IS REFRESHED.

My eyes become full of tears when I see that Kahlil Gibran is only sometimes a vehicle of godliness, of truth -- but not always.

I would have loved him to be always on the sunlit peaks of consciousness, but he goes on down into the valleys, which are dark. Although his articulateness remains the same, and his poetry carries the same beauty, the truth is lost. He is so articulate that unless you know the truth you will not be able to make any distinction, where he goes on falling down and where he rises to the highest peaks.

His Zorba and his Buddha are not together; they are not an organic unity yet. So when Zorba speaks of course the language is the same as that of Buddha, but the meaning is not of Buddha. It seems he has a split personality, and I feel tears for him, that a man of such great genius could not manage to become one; he remained two -- just as every ordinary man is.

Kahlil Gibran is not enlightened; hence he cannot see the bird's eye view of the whole. But because he has great intelligence he manages, whenever he is falling down, to make his words hide his fall. I love the man, because it is very rare to find such a man, but I feel sorry for him too because he could not become integrated, crystallized. You will not be able to find when he is flying high like an eagle, and when he is just walking on the earth amongst you; you will not be able to recognize him. That's very unfortunate.

We have missed another Gautam Buddha for the simple reason that he was praised all over the world by those who knew nothing of the organic unity. He himself cannot see the contradictions, and neither will you be able to see the contradictions. But I want to be honest and sincere, because I love him, and love is a fire; it burns all that is false and saves only that which is true.

AND A YOUTH SAID, SPEAK TO US OF FRIENDSHIP.

The very word "friendship" is not of the heights -- the word "friendliness" rises to the moon, to the sun -- because the word "friendship" is just of the mind. It is confining -- you can be in friendship with only a few people. But friendliness is vast; you can be friendly to the trees, to the mountains, to the stars.

Friendship is hiding a bondage too. All words like "relationship," "friendship," are superficial.

Lovingness, friendliness, have a totally different meaning. When you are talking about friendship it is a very small thing -- a kind of bondage, and dependence on the person with whom you feel the friendship.

But friendliness is freedom -- you are not dependent on anybody. Friendship is objective, and friendliness is your love shared unconditionally with the whole existence. They don't mean the same thing. Friendship can become any moment its opposite -- the so-called friend can turn into your enemy. But friendliness has no particular address. It is not for anybody, it is for the whole existence. It can never turn into its opposite.

Remember, that which can turn into its opposite very easily -- and you know friends become enemies, enemies become friends -- is very superficial, a false substitute. But friendliness is not addressed to anyone; it is the love overflowing within you, unconditionally. There is no possibility of it turning bitter -- you are the master of it. In friendship you are not the master. Friendship is like marriage, an artificial thing, but friendliness is your very nature.

AND A YOUTH SAID, SPEAK TO US OF FRIENDSHIP.
AND HE ANSWERED, SAYING:
YOUR FRIEND IS YOUR NEEDS ANSWERED.

This is an ugly statement, but it is a logical consequence because he has not changed the basic question. He should have told the youth that friendship is worthless; friendliness is invaluable.... *your friend is your needs answered*. I say it again: it is ugly, because friendship is demanding.

Friendliness simply gives its fragrance to all without any exception -- and it is fulfilled in giving it. It is not a need; it is an overflowing love. You can be friendly with the trees, you can be friendly with the stars, but there is no demand, no condition. Of course your needs will be fulfilled, but not because you have been demanding. Your friendliness will bring you tremendous treasures. Make a clear distinction between these two words.

Friendship is a prison.

Friendliness is absolute freedom.

You give out of your abundance; it is not a need. Of course, existence understands that the person who is giving without any demands is a rare being. Existence takes care of your needs, but they are not demanded. Even if it does not fulfill your needs, it simply shows that deep down in your unconscious you are clinging to the idea of friendship. Only fools can be deceived just by changing the words.

Existence is so abundant; just don't ask.

Because Kahlil Gibran remained a Christian.... Although he was a great intellectual, he was not a meditator. He is repeating Jesus Christ in different words; Jesus says, "Ask and it shall be given." He reduces you into a beggar. I say unto you, "Never ask and you will receive it. Ask and you are not going to get it." Your very asking is ugly.

Jesus says, "Seek and you will find." I say to you, "Just be silent, a nobody, and existence will pour into you from all directions" -- because the man who seeks is still seeking decorations for his ego, and existence does not understand the language of ego. No tree is an egoist, no mountain is an egoist, no bird is an egoist, but existence goes on and on giving them all that they need or even more than they need.

Jesus says, "Knock and the door shall be opened." These are superficial statements, because I know there is no door where you can knock. God is all over the place. Don't knock -- that is violence. Just wait.

Your waiting... you will be mature in your waiting. You will become capable of receiving, open. God always comes as a gift. God always comes to the emperors, not to the beggars. You need not go to God -- and even if you want to, where are you going to find Him? He can find you because He is the whole.

Neither ask nor seek nor knock on the door -- trust. If you are worthy, ripe, the spring is bound to come with thousands of flowers in your being.

Your friend is your needs answered.... The statement is Jewish, business-like.

Love is not a business.

Love is the song of your soul.

Friendship is the fragrance of that love, and winds will carry it over the seas, over the mountains to the faraway stars.

Love is not getting.

Love is giving -- and so is friendliness.

HE IS YOUR FIELD WHICH YOU SOW WITH LOVE AND REAP WITH THANKSGIVING.

Sounds good; Kahlil Gibran is a genius in finding beautiful words, but he knows nothing. Even behind his beautiful words and poetry there is darkness, unconsciousness. *He is your field*.... A friend is your field? You are going to exploit the field by sowing with love? It does not matter -- your love is not for the friend, your love is for reaping the crop.

And reap with thanksgiving.... It will be very strange to you that friends are one soul in two bodies. There is no question of thanksgiving, it is understood in silence. It is not the ugly "thank you," which is just a formality. And... SOW WITH LOVE.... You are going to exploit the friend. How can you sow with love? Your love is a facade, a bribe, a persuasion -- because of your love the friend will become a field for you. But your real interest is sowing the seeds and reaping the crop, and your thanksgiving is empty. If the friend has not given you anything, your thanksgiving will disappear.

Hence I say to you: Give, share with love, with no desire in your heart lurking anywhere for return, and the question of thanksgiving then takes a new dimension. You are thankful that the friend received your love, received your songs, received your abundance.

You should be thankful not because you have received from the friend; you should be thankful that he has not rejected. He had every right to reject. He was humble and he was understanding. Feel grateful, but for a totally different reason.

AND HE IS YOUR BOARD AND YOUR FIRESIDE.

What nonsense is he talking about? It hurts me because he is a very sensitive man. *And he is your board and your fireside* -- your friend? *You* should be a board for your friend and *you* should be a fireside for your friend. That is the difference between friendship and friendliness. I can forgive the youth who asked the question, but I cannot forgive Kahlil Gibran who is giving the answer.

WHEN YOUR FRIEND SPEAKS HIS MIND YOU FEAR NOT THE "NAY" IN YOUR OWN MIND, NOR DO YOU WITHHOLD THE "AY."

Why should one be afraid of a friend? -- then what are you going to do with the enemy? So when the friend speaks his mind, don't be afraid to say "no," because he will understand. And...*nor do you withhold the "ay*."

What *is* friendliness? If you cannot expose your heart, naked, in friendliness then you are a cunning businessman. You think of profit, you think of future, you think of the response.

Although you are feeling to say no, you are afraid that the friendship will be destroyed by your no. And he is your need, he is your board, he is your field... are you a cannibal?

It shows the secrets of a cunning mind: Say yes when you know that he will be happy, say no only when you are certain that he will be happy. You are not being honest, straightforward.

If you cannot be honest with a friend, with whom are you going to be honest? That's why I say: friendliness is a far greater and higher value. It can say no without any fear, because it knows the friend will understand, and he will be grateful to you that you were not deceiving him.

Friendliness means: standing exposed to each other, because you have a trust. Friendship is a very poor thing.

AND WHEN HE IS SILENT YOUR HEART CEASES NOT TO LISTEN TO HIS HEART.

This is the split personality of Kahlil Gibran. In the very invention of Almustafa he is being political. He is not speaking directly, he is speaking through Almustafa because Almustafa is only a fiction. But it is a good security; people will take it as poetry, a fiction, beautiful.

He has been praised all over the world for this small book, THE PROPHET. Perhaps I am the first one

who is trying to shift and create a clear-cut division between when he is honest and when he is not honest.

FOR WITHOUT WORDS, IN FRIENDSHIP, ALL THOUGHTS, ALL DESIRES....

He never goes beyond the mind. Friendliness is beyond the mind just as love is beyond the mind; in fact, friendliness rises higher even than love.

In the UPANISHADS there is a tremendous statement.... It has been a tradition in the East that when somebody gets married he goes with his wife to a seer, to a sage, for his blessings. And such a strange blessing does not exist anywhere in any literature, in any tradition.

The sage, the man of enlightenment, blesses them with the words, "You should give birth to ten children, and after that your husband will be your eleventh child." It looks absurd -- the husband is going to be the eleventh child? -- but it has such a profundity. You have loved enough, you have given birth to ten children; now it is time to rise above love itself. Even your husband is your eleventh child. Go beyond love, and merge and melt into friendship. Refine it to the point where it becomes friendliness; then neither are you a wife nor is the husband a husband, but you are two souls living together in friendliness.

ALL EXPECTATIONS ARE BORN AND SHARED, WITH JOY THAT IS UNACCLAIMED.

Love or friendliness have no expectations.

That is the beauty of friendliness -- you don't expect anything, because wherever there is expectation, just behind it, like a shadow, is frustration. And you cannot dictate to the future; you don't even know what the future is going to be.

When I was a postgraduate in the university, one very beautiful girl was also studying the same subjects as me. For two years we remained studying the same subjects -- philosophy, religion and psychology -- and then finally we had to depart. She was a rich girl, the daughter of the collector of the city. I had gone out. Her car was waiting -- and perhaps she was also waiting; there was no need for her to sit inside the car and wait. It took two years for her to say to me, "I have been very much frustrated. I wanted you to say to me, `I love you.'"

I said, "Love is not an expectation; and if it is an expectation, frustration is bound to happen." Why does the whole world look so frustrated? For the simple reason that you have so many expectations. I told the girl, "What you are saying today you should have told me the first time you started feeling love towards me."

She said, "The gone is gone; we cannot go back to the past. But this is my last day in the city. I was staying with my father here, because he is the collector, but my whole family lives in New Delhi. By the evening I will be gone. So I gathered courage and asked you, `I love you. Can you not promise me that whenever you will love I should be given the priority?'"

I said, "I cannot promise about the future -- the future is absolutely unknown. I cannot even promise for tomorrow or the next moment." To me, promising shows the retardedness of the mind. Every promise is going to be a trouble because you are unaware of a simple fact: the future is absolutely unknown.

Where you will land tomorrow nobody knows. Any promise is irreligious, because it shows a stupid mind that cannot understand the future. A religious person can neither expect -- because that too is concerned with the future -- nor can he promise, because that too is concerned with the future. The religious person lives in the moment. But he says, "When expectations from your friend...."

WHEN YOU PART FROM YOUR FRIEND, YOU GRIEVE NOT;
FOR THAT WHICH YOU LOVE MOST IN HIM MAY BE CLEARER IN HIS ABSENCE.

There is some truth in it. Human mind is such that we start taking everything for granted, so only in absence do we become aware that that was our foolishness -- to take something for granted.

We live our whole lives without friendliness, without love, because we had taken it for granted: "It is always somebody else who dies; I'm always alive." So you can postpone living. And everybody is postponing living, not knowing what the future contains for you.

I again insist and emphasize:
Don't take anything for granted.
Live in the moment.

And living in the moment will give you the strength to live in any other moments -- if there is going to be a future. Your strength will go on growing. Otherwise... it is sad that there are many people who, when they are dying, realize for the first time, "My God, I was alive for seventy years but I went on postponing. And now there is no future to postpone to."

Never give any promises, because you may not be able to fulfill them. Make it clear, "I am not the owner of the future." But there are people who are promising about everything. To their lovers they are saying, "I will love you forever." These are the promises that become their imprisonments.

Say to your friends, to your lovers, "Only one moment is given to me at a time; not even two moments are given together. So this moment I can say absolutely that I love you, but for tomorrow it is impossible to say that I will love you. Yesterday I was not in love with you. Tomorrow perhaps the fragrance of love, just as it came without any advance notice, may leave. Then I will be in bondage to my own promise, ashamed of my own words."

Promising, keeping your word... the whole humanity has imprisoned itself. Live, and live totally, but *now* -- because that is all that you have, for certain, in your hand. But I know the stupid minds of people. If you say to a woman, "I promise that I will love you this moment, but I cannot say about the next moment. Neither do I want any expectations from you, nor will I give any expectations to you; otherwise life is going to be a continual frustration...."

AND LET THERE BE NO PURPOSE IN FRIENDSHIP....

That is the strangeness of Kahlil Gibran, his split personality. He has to be sorted out -- when he starts speaking as a Zorba, and when he starts speaking as a Buddha. He was never able to come to a synthesis between the two -- the lowest and the highest.

AND LET THERE BE NO PURPOSE... SAVE THE DEEPENING OF THE SPIRIT.

But that too is a purpose. Sometimes people who have such clear eyes about everything in the world are absolutely unconscious about what they are saying. First he says: *and let there be no purpose in friendship save the deepening of the spirit*... but that too is a purpose. In fact if there is no purpose, the deepening of the spirit will happen of its own accord. It need not be mentioned; otherwise the sentence becomes contradictory. The first part and the second part are contradictory.

First he says: *your friend is your needs answered*... and now he says, "There should be no purpose in friendship." But what are your needs except purposes? Every purpose destroys the beauty of friendliness.

Friendliness should have no purposes, no needs -- although this is a miracle of life, that if you have no purposes, no needs, your needs will be fulfilled, your purposes will be fulfilled. But that should not be in you mind; otherwise you don't have the friendliness, you don't have love.

FOR LOVE THAT SEEKS AUGHT BUT THE DISCLOSURE OF ITS OWN MYSTERY IS NOT LOVE BUT A NET CAST FORTH: AND ONLY THE UNPROFITABLE IS CAUGHT.

...love that seeks aught but the disclosure of its own mystery is not love... because love is a mystery, and there is no way to make it open.

Love is like the roots of the trees, hidden deep in the earth. Share the fragrance, the flowers, the foliage, the greenery, but don't try to pull out the tree to see from where it is getting so many colors, so much fragrance, so much beauty, because that will be the death of the tree. The roots have to remain hidden, secret, a mystery -- not that you want... but you cannot go against the laws of nature.

Share your fragrance, share your flowers. Dance in the moon, in the wind, in the rain. Have you seen this morning? -- all the trees were so happy, dancing in the rain, throwing all the dust away, becoming fresh and young again. But the roots have to remain mysterious. Once you expose the roots, love is going to die.

And it is unfortunate that every lover, every friend, is very curious to know your mystery, to know your secret. Lovers are fighting continually, saying, "You are hiding something."

Thousands of years... and man has come to conclude that it is impossible to understand the mystery of a woman, because she has deeper roots in the earth. Men's eyes are fixed towards the sky. It is idiotic -- the effort to reach the moon. Now the effort is to reach Mars.

You are not able to live on this beautiful earth with peace and silence, with love, without boundaries of nations, without discriminations of color, without making half of the humanity -- the woman -- just a purchased prostitute, a life-long prostitute. You have not been able to figure out how to live on the earth, and your eyes are fixed on the moon.

Do you know that in English there is a word "lunatic"? It comes from the root "lunar." Lunar means "the moon." Man is a lunatic. In fact, to try to find out the mystery of your lover is being just as ugly as all Peeping Toms are. Nature does not want you to be demystified, because it is in mystery that love blossoms, friendliness dances.

It is good that neither men understand women, nor women understand men. There is no need for knowledgeability. What is needed is enough space for each other, so that your secrets and your mysteries remain hidden. It is because of that mystery that you have fallen in love. If you demystify the woman, the love may also disappear.

Knowledge is so meaningless, and mystery is so profound. Wonder about the mystery, but never question what it is; your friendliness, your love will know no bounds. The closer you will be, the more the mystery will go on deepening.

But Kahlil Gibran seems to be continually confused -- and it is natural. Sometimes there are glimpses when he says tremendous truths, and sometimes there are moments when he falls back into darkness and starts talking like an idiot. In all the statements you can see it.

First he says: *your friend is your needs answered*... and second he says, "There should be no purpose." What are the needs if not purposes? And immediately he says, makes an exception, that the deepening of your soul should be your only purpose. In existence, in reality, there are no exceptions.

And look again...*but a net cast forth: and only the unprofitable is caught*. Purpose should not be there except the deepening of the soul -- which is a by-product. And again he forgets what he is saying. *Unprofitable* -- now it becomes almost the language of the businessman, not of a poet, because the unprofitable takes you to the higher realms of being. The profitable drags you down to the gravitation of the earth.

AND LET YOUR BEST BE FOR YOUR FRIEND.

He walks in a zigzag. I am not condemning him, I am simply making it clear that a man of his genius cannot see simple things in one statement. And *let your best be for your friend*... but tastes differ. What is best for you may be worthless for your friend. Who are you to decide what is best for him? I will not say that. I will say, "Open your heart and allow the friend; whatsoever he choses is his."

IF HE MUST KNOW THE EBB OF YOUR TIDE, LET HIM KNOW ITS FLOOD ALSO.

That is just a truism. You should open your heart totally. Ebbs or tides, all should be available for the friend.

FOR WHAT IS YOUR FRIEND THAT YOU SHOULD SEEK HIM WITH HOURS TO KILL?

All friends are doing that -- they are killing each others' hours, because they are both empty, and they don't know how to be alone, how to enjoy being alone.

SEEK HIM ALWAYS WITH HOURS TO LIVE.

Not to kill time but with hours to live. This is great, glorious. But he seems to be like a pendulum of a clock that goes on moving from one extreme to the other. Certainly he is not a man of awareness, although a man of immense capacity to express -- a man who can express with golden words.

SEEK HIM ALWAYS WITH HOURS TO LIVE.
FOR IT IS HIS TO FILL YOUR NEED, BUT NOT YOUR EMPTINESS.

Do you understand what I am saying... the pendulum? But Kahlil Gibran himself is not aware that one statement is contradicting the other statement immediately. *For it is his to fill your need* -- What happened about expectations? What happened about profit? He has forgotten, it seems -- *but not your emptiness*. This is something to be understood -- that man's greatest need is not to be empty, not to be dark, not to be alone. His greatest need is to be needed. If nobody needs him he becomes more and more aware of his emptiness.

So even this single sentence is contradictory. For it is his will... *for it is his to fill your need*... but is not emptiness your greatest need? For what are you continually engaged? -- just so that you don't feel empty. You *are* empty.

The East has a far more profound answer: that the emptiness need not be negative. Don't fill it with all kinds of rubbish. Emptiness can becomes you temple filled with godliness. Still it will be empty, because godliness is on a quality. Fill it with light -- still it will be empty. Fill it with silence.... Transform the negative emptiness into a positive phenomenon, and you have done a miracle to yourself.

AND IN THE SWEETNESS OF FRIENDSHIP LET THERE BE LAUGHTER, AND SHARING OF PLEASURES.

Kahlil Gibran, again and again, goes on saying things without giving you the key to how it is possible. Any idiot can come and say, "Fill your garden with greenery, with rose flowers, with ponds, with beautiful lotuses," but this is not enough. You are talking to a man who has never known greenness, who has never known roses, who has never known lotuses, and who is absolutely unaware of how he is going to do it. The key is missing.

This is not only with Kahlil Gibran; almost all the religions of the world are in the same boat. They say, "You should not be angry." But what is the way? Anger is there. "You should not be jealous." But what is the way to get rid of jealousy? "You should not be competitive." Bogus commandments!

It is beautiful to be silent, but where is the meditation that brings silence to you? "You should not be jealous" -- but where is the understanding that in jealousy you are burning your own heart? It does not harm anybody but yourself.

How can you get rid of competitiveness -- because they all are teaching, "Don't be competitive," and on the other hand, "Be something." They are giving ideals to you: "Be a Jesus." But there are millions of Christians; you will have to compete. They are saying, "Don't be jealous," but they are forcing people to be jealous, tying one man to one woman. When the love disappears and the spring is gone then the man starts finding backdoor ways -- and the woman too.

I have heard... there was a case in the court. The husband and wife wanted a divorce. The story must be old -- divorce was almost impossible, immoral, unvirtuous. The magistrate said, "Love each other. Remain together until death separates you."

The woman asked, "You are giving good advice, but how to love a man whom I simply hate? And I also know he cannot love me; he also hates me. So please give us some method so that the hate disappears and is transformed into love."

The man said, "My God, I don't know anything about it. But you will have to take an oath that you will make every effort to remain together. Don't create a precedent of immorality in the society."

The woman said, "I am ready to take the oath, putting my hand on my son's head."

It was a strange scene, because the judge became fidgety. He said, "No, not on your son. Just use your religious book."

The woman said, "I am a mother and to be motherly is my religion. But why are you looking so fidgety? Do you want me to expose you before the court? -- because the son is yours!"

What a hypocritical society we are living in. The magistrate is trying to rule that they should live

together, and the magistrate is a secret lover of the woman. Not only that, even the child is his, not of the husband of the woman. That's why he is afraid.

She said, "Now do you understand? You are unfaithful to your wife. This son is your son, I am only his mother. My husband has his own relationships -- and you will be surprised: it is your wife! And the children that you think are yours are not yours."

It is such a hypocritical society. We go on and on living in misery, in untruth -- even in our courts.

Once I was in a court in Jabalpur.... There was a church, a very beautiful church. But when the British government left in 1947, all the worshipers of the church also left for their country. The church has remained locked for almost ten years. It has a beautiful garden, which was completely destroyed. The church belongs to the Church of England -- it is their property.

I had a few friends who were Christians and I said, "You are idiots. Your Christ has been in imprisonment, not in a church, for ten years, and perhaps he is going to be there for his whole life. You gather a few young Christians...." They were very much afraid because the property belongs to the Church of England. I said, "Don't be bothered. I will inaugurate the church. You just clean it, renovate it, throw out all those locks, break them. The church belongs to those who worship there. It is not a property. You worship there so it is *your* church."

They said, "You are creating trouble. Soon there will be a case in the court."

I said, "Don't be worried. I will fight with you. You can tell the court the truth -- that it was I who have told you."

It was so reasonable, so they somehow -- but reluctantly, wishy-washy -- managed to break the locks, renovate the church and clean the garden. And on one Sunday I inaugurated it.

Immediately other Christians informed the Church of England, "This is trespass. Not only trespass, these people have taken the property." And it was a big property, almost twenty acres of land, and the church was very beautiful.

The church of England had its representative bishop in Nagpur. In those days Nagpur used to be the capital of Madhya Pradesh. So he informed them, "Drag all those people" -- particularly me, because I am not even a Christian -- "to the court."

Standing in the witness box I asked the magistrate, "Before I take the oath for truth, a few things have to be cleared that after taking the oath will be impossible to clear."

He said, "This is a strange thing. First the oath has to be taken."

I said, "The things that I am going to say to you are about the oath, so why should I not be allowed to say some things before?"

He said, "Okay, you can say it, but it is not the routine way."

I said, "The first thing is: I have seen you visiting prostitutes. And the whole city knows you are a homosexual; hence I don't have any respect for you. I can say to a donkey, `Honorable Sir,' but I cannot say to you truthfully, `Honorable Sir,' because that will be a lie. My heart will not be with it. So allow me, if you insist on the oath, to say what my heart says is true; otherwise drop the idea of the oath. Secondly, I want to know on what I should take the oath."

He said, "You can take oath on the BIBLE, the Hindu GITA or any religious book."

I said, "They are all full of lies. Have you ever looked into them? And this is such an absurdity -- that an oath for truth has to be taken holding a book which is full of lies.

And thirdly: the very idea of oath is repugnant to me, because by implication I am accepting that without oath I am going to lie, that only under oath will I be saying the truth. I cannot accept this condemnation of me. I speak the truth as I feel it in my own being, and these rotten books, thousands of years old... I have no respect for these books either. Only people like you can have faith in these obscene -- but called holy -- books. But I am ready to do any formality.

"Just remember: once I have taken an oath holding a holy book which is full of lies I will be lying continually. I have to follow the book. First you prove that these books consist of truth, first you prove that you are worthy of being called `Honorable Sir,' and first you convince me that the very concept of oath is not ugly.

"It means my whole life I have been lying -- only under oath can I speak the truth. And you are an intelligent man; you can see that if a man can lie his whole life, his oath can also be a lie. Who can prevent me?"

I said, "I don't belong to any religion, I don't belong to any superstition -- so it is up to you."

He immediately said, "Call the second witness."

I said, "Not yet, because I have one point still to make. A temple belongs to those who worship there. A temple is not just a piece of land, is not a house. It cannot be owned by anybody. The Church of England has no right to own the church. The church belongs to those who pray there, meditate there; they are the real owners."

He was trembling. He said, "I have heard you, but you have raised such fundamental questions that it is better... call the second witness!"

This world is so full of hypocrisy. Your leaders are lying continually. Nobody is allowed to live, but to lie....

AND IN THE SWEETNESS OF FRIENDSHIP LET THERE BE LAUGHTER, AND SHARING OF PLEASURES.

But how? You have destroyed man's capacity even to smile. And if you want -- the idea is good -- then tell people how they can resurrect their life, their laughter, their dancing, their sharing of pleasures. All the religions are against pleasures. No religion has talked about sharing but: "Give to the poor, because in return you will receive one-thousandfold more after death." This is pure business! In fact, even to call it business is wrong; it is gambling. No church, no synagogue, no temple would allow people to laugh, to dance, to sing. You have crushed man's spirit so completely that he is almost a corpse.

The trouble with Kahlil Gibran is that he is a great intellectual power; all these statements he is making through his reason, but not through his experience. If he was talking through his own experience he would have given the keys -- how to undo all that centuries have done to man.

FOR IN THE DEW OF LITTLE THINGS THE HEART FINDS ITS MORNING AND IS REFRESHED.

He writes beautiful words -- but of what use? The highest evolved being on the earth cannot laugh. All the religions have been teaching, "Renounce the world." You should have contradicted that if you want....

FOR IN THE DEW OF LITTLE THINGS THE HEART FINDS ITS MORNING AND IS REFRESHED.

No religion allows you pleasure; no religion allows you laughter; no religion allows you to enjoy the little things of life. On the contrary, they condemn every little thing -- small things. And life consists of small things.

Religions talk about God, but not about flowers; they talk about paradise, but not about nourishing food; they talk about all kinds of pleasures in heaven, but not on the earth. The earth is a punishment. You have been thrown to earth the way somebody is thrown into a jail.

Kahlil Gibran is great in his words, but something of the coward is present in his unconscious; otherwise he should have also added, "Those who are teaching otherwise are not your friends, they are your enemies. All religions are enemies of man, all priests are enemies of man, all governments are enemies of man." But you will not find a single sentence like that. That's why he is respected all over the world -- because he has not annoyed anybody. I am saying the same things, but filling the gaps that he has left out, changing the words that he is unaware of.

He is a beautiful man, but not courageous. He is still a sheep, not a shepherd; a sheep, not a lion. He should have roared like a lion -- because he had the capacity. But a great man has died without even getting his books listed by the Polack pope on his black list -- that no Catholic should read these books.

All my books are on the black list. To read them is a direct and short-cut way to go to hell. In fact, I am perfectly happy that you will all be with me in hell. We will transform it into heaven. And one day you will find God knocking on the door, saying, "Please let me in. I am bored and tired of all kinds of idiots."

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #8
Chapter title: Into the very center of silence

23 January 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
AND THEN A SCHOLAR SAID, SPEAK OF TALKING.
AND HE ANSWERED, SAYING:
YOU TALK WHEN YOU CEASE TO BE AT PEACE WITH YOUR THOUGHTS;
AND WHEN YOU CAN NO LONGER DWELL IN THE SOLITUDE OF YOUR HEART YOU LIVE IN YOUR LIPS, AND SOUND IS A DIVERSION AND A PASTIME.
AND IN MUCH OF YOUR TALKING, THINKING IS HALF MURDERED.
FOR THOUGHT IS A BIRD OF SPACE, THAT IN A CAGE OF WORDS MAY INDEED UNFOLD ITS WINGS BUT CANNOT FLY.
THERE ARE THOSE AMONG YOU WHO SEEK THE TALKATIVE THROUGH FEAR OF BEING ALONE.
THE SILENCE OF ALONENESS REVEALS TO THEIR EYES THEIR NAKED SELVES AND THEY WOULD ESCAPE.
AND THERE ARE THOSE WHO TALK, AND WITHOUT KNOWLEDGE OR FORETHOUGHT REVEAL A TRUTH WHICH THEY THEMSELVES DO NOT UNDERSTAND.
AND THERE ARE THOSE WHO HAVE THE TRUTH WITHIN THEM, BUT THEY TELL IT NOT IN WORDS.
IN THE BOSOM OF SUCH AS THESE THE SPIRIT DWELLS IN RHYTHMIC SILENCE.
WHEN YOU MEET YOUR FRIEND ON THE ROADSIDE OR IN THE MARKET-PLACE, LET THE SPIRIT IN YOU MOVE YOUR LIPS AND DIRECT YOUR TONGUE.
LET THE VOICE WITHIN YOUR VOICE SPEAK TO THE EAR OF HIS EAR;
FOR HIS SOUL WILL KEEP THE TRUTH OF YOUR HEART AS THE TASTE OF THE WINE IS REMEMBERED.
WHEN THE COLOR IS FORGOTTEN AND THE VESSEL IS NO MORE.

Kahlil Gibran, even in his most profound statements, always misses a few things -- and those few things are so essential that their absence destroys the whole profundity. It also shows that he is not speaking from experience.

The first thing is: he always answers the question as if the question has been asked by an empty sky. A man who knows does not answer the question: he always answers the questioner. But Kahlil Gibran continuously forgets the questioner.

Secondly, he never goes deeper than the heart -- and the heart is not your real being. Just as you are surrounded by a thick wall of thoughts called mind, you are surrounded by a more delicate but still very strong wall -- sometimes even stronger than your thoughts -- the wall of your feelings, emotions, sentiments. Unless you go beyond both, howsoever beautiful the statement may be, it lacks life, it lacks the truth.

AND THEN A SCHOLAR SAID....

Scholars are the most foolish people in the world because they know nothing, yet they behave as if they know all. They are the people who are living on borrowed knowledge -- rotten knowledge which has been

out of date for centuries. Their heads are full, their hearts are empty -- and they know nothing of the being.

The only knowledge worth calling knowledge is an experience of your innermost center, the center of the cyclone. The feelings, the sentiments, the emotions, these are all cyclones. Thoughts, howsoever decorated, are nothing but the outer part of the cyclone.

Your being is utterly silent, still: there is no thought, there is no feeling, there is no emotion -- just a pure isness. Its very purity is so virgin.... What to say of others? -- even you have not entered in your virgin soul.

The scholar is a collector of all kinds of junk. I have met scholars of almost all religions, I have met philosophers teaching in the universities, but everything they say is only skin-deep; just scratch a little and you will be aware of their darkness, ignorance. Hence they are very, very touchy. That's why every day I go on receiving summons from people -- their feelings are hurt, their religions are hurt. Truth is never hurt -- only lies are hurt -- because truth can never be exposed. Lies can be exposed any moment....

But they had believed in a lie as a truth. They have not bothered even to look at the roots -- to see whether they are carrying a real rosebush, or just something plastic. And they are perfectly happy -- at least to the outside world -- because the world pays them respect and goes on fulfilling their egos. And because their ego is fulfilled, they go on collecting more and more junk.

In Jabalpur there was a special market called the thieves' market, Chor Bazaar; you could get anything there -- everything that had been stolen in Jabalpur, or in surrounding towns, was sold there. I was a constant visitor, particularly to a small shop one old man used to run. He used to sell newspapers, old magazines, books, stolen books. He had no price for them; they were sold by their weight -- SHRIMAD BHAGAVADGITA, one kilo.

The old man started, by and by, loving me because I was a constant visitor. I told the old man, "You must be the greatest scholar in the world."

He said, "What? I'm a poor man. I can read a little bit, but I'm not a scholar."

I said, "But you have so much junk...." From his shop you could have found all the religious scriptures, all great novels, Nobel Prize winner books. I am remembering him today because I had got

THE PROPHET from his bookshop, just for two annas -- that was the price, because the book is small and it has not much weight.

I said, "I am saying that you are a great scholar, because your shop is nothing but a magnified form of the mind of a scholar." He is loaded with knowledge -- and knows nothing. And if you question him, you hurt him, if you argue against his knowledge, he will take you to the court.

What kind of a strange world have we created? To be a scholar you don't need any intelligence, just a mechanical memory; intelligence is a totally different phenomenon. The scholar can answer only that question which is stored in his memory system, in his bio-computer. Sometimes even computers are more intelligent.

I have heard about a computer.... A man was very much amazed when he heard about the miracles that a computer can do. He said, "I would like to check it. I cannot believe that a machine can answer your questions."

So he went to the central system where the biggest and the most sophisticated computer was available, and he asked, "Can you tell me where my father is?"

For a moment the computer was silent and then he said, "Your father? He has been dead for almost five years."

The man laughed. He said, "I knew from the very beginning that it is all nonsense! My father has gone fishing. Just now I have left him on the riverbank and I have come here; and you are saying my father has been dead for five years."

He could not believe it when the computer laughed loudly. He said, "My God, you can laugh also!"

The computer said, "Why not? -- because the man you think you have left on the boat is not your father; he is only the husband of your mother."

He was very shocked -- and so many people heard it. The whole office knew, "This man is a bastard. The man he thinks is his father is only the husband of his mother; his real father has been dead for five years. Even this much intelligence you will not find in a scholar. Ask only what has been fed into his bio-computer. He can repeat the question, he can give the answer, but if something new arises, which has not been fed into his memory, he is absolutely impotent. Intelligence is a totally different matter. It is your awareness encountering a new situation, and finding out ways and means to deal with it.

This country has known the greatest scholars of the world for ten thousand years, but what is their

contribution? They cannot contribute anything. They can only repeat what has been repeated by others to them.

Situations go on changing, life brings new problems, new questions. But these scholars -- they somehow go on giving old answers which are absolutely irrelevant to the real situation through which they are passing; otherwise ten thousand years of intelligence... this country would have been a real paradise, not a dream but a reality. But on the contrary, this country has become a hell. And who *is* responsible? -- all your scholars. Memory is cheap -- even idiots have memory.

Intelligence needs arduous effort -- to go into your aloneness, inwards, in the darkness, and to find the center of your life. The moment you find that center, immediately something that was asleep is awakened. We have called that awakened man the real and authentic man. We have called him the *jina*, because he has conquered himself. We have called him the Buddha, because he is enlightened. We have called him the seer, because now -- only now, for the first time -- he has eyes: up to now he has been a blind fellow.

Almustafa would have done better if he first hammered the scholar a little, and he looked at the poverty of his question.

AND THEN A SCHOLAR SAID, SPEAK OF TALKING....

Only parrots can ask that question. Talking? -- was the scholar a baby who does not know how to talk? Almustafa did not indicate, "Your question is stupid and you are a very scholarly idiot." He started answering him. He is not taking any note of the questioner. And I say unto you again and again: unless the questioner is answered, just to answer the question is not of much use, because it is arising out of the questioner and his ignorance. You have to light a candle into his being first; perhaps then he may be able to understand what you are going to say. This is not a small matter: it is the most important matter.

That's why Kahlil Gibran's very profound statements have been read by millions just like poetry; nobody has thought that there is any truth in it. Yes, everybody has said that his way of saying has a beauty of its own -- his words are so poetic and so musical. But that is as if you are talking about the beauty of a woman and you talk about her clothes -- "You are a great beauty, your clothes are so beautiful, your ornaments are so valuable" -- and you don't mention her eyes and you don't mention her face and you don't mention the warmth of her body and you don't mention the love that surrounds her. She is going to freak out, "You seem to be a cloth merchant or a goldsmith! I am not my clothes, neither am I my ornaments. You have not mentioned anything that belongs to me."

YOU TALK WHEN YOU CEASE TO BE AT PEACE WITH YOUR THOUGHTS....

That is not necessarily true. *You talk when you cease to be at peace with your thoughts*. Why should you talk -- and about what are you going to talk -- when all your thoughts are at peace, fast asleep? I would like to say to you: you talk, or you are capable of talking, when your mind completely stops disturbing your consciousness -- but it is not necessary. If you want troubles, you talk. If you want to remain peaceful and silent and enjoy, you remain silent. In this insane world, to say anything true is challenging all the idiots -- because their lies are exposed. But it is not only that the thoughts are at peace.

Thoughts are never at peace.

Either they are, or they are not.

It is a contradictory statement. Perhaps he has a certain faraway insight into the truth, but he is not clear. His words...*at peace with your thoughts*... are a self-contradiction. Either you can have thoughts, or you can have peace -- because thoughts are the only disturbances in your consciousness.

YOU TALK WHEN YOU CEASE TO BE AT PEACE WITH YOUR THOUGHTS;
AND WHEN YOU CAN NO LONGER DWELL IN THE SOLITUDE OF YOUR HEART YOU LIVE....

Why do people want to talk? Everybody all over the world is talking. I have heard that only once, far back, for one minute, all talking on the earth had stopped, because a prophet had declared, "If you want to hear God... for one minute, when the sun is exactly in the middle of the sky, has crossed half way, as your

clocks start chiming that it is twelve o'clock, for one minute... stop! -- if you want to hear God."

It is an ancient story, told by Chuang Tzu -- in whose name this auditorium is dedicated. I love many, many people, but Chuang Tzu stands separate as a class, a category in himself. He was really a great rascal saint. I love him, not because he was a saint -- because saints are one rupee a dozen -- but because he was a rascal saint, which is rare -- a very rare combination.

Because Chuang Tzu was respected all over China, people believed him, and for one moment there was silence all over the earth. Nobody heard God -- because there *is* no God. But nobody complained. The story has such a beautiful meaning. Nobody complained "You have deceived us, unnecessarily wasted our time -- one minute. We could have smoked a cigarette or gone on chewing our gum or talking about beautiful things; you stopped us for one minute."

But nobody came to complain to him. He himself asked people, "Are you disappointed in me?"

They said, "No. The moment we became silent, we heard a very still, small voice within our own heart, within our own being. We have come to show our gratitude to you and touch your feet, because we would never have stopped -- even for one minute -- and would never have been able to discover that God is not in the sky, but within our own being."

But He does not shout, He whispers -- just the way lovers whisper to each other, just as secrets are whispered from one mouth to another ear.

It is said that if you want your wife to listen to what you are saying, don't say it loudly; just whisper to somebody, and she will hear it, certainly. The very whispering makes it clear that something is being hidden from her, something is being kept as a secret, and she is not included in it. But if you are talking loudly, no wife listens. This is an everyday ritual....

I was staying in Calcutta, and I had to reach a meeting -- and I hate to be late. The husband who was driving me was honking the horn for his wife to come. Everybody heard the honking of his horn -- "Has he gone mad or what? The car is standing... nobody is ahead -- why is he honking?" And then his wife opened the window and said, "I have said to you at least one thousand times that I am coming in one minute, but you go on honking your horn. Go on -- but I will take my time. I will come in one minute!"

I said, "My God, she cannot even say `in one minute' one thousand times!"

The husband said, "You will not be able to understand; you are not a husband."

I said, "I am not a husband because of people like you. Seeing all around me the situation of husbands, I decided that it is better not to be a husband than to remain in a constant hell."

Almustafa is saying: *You talk when you cease to be at peace with your thoughts*. It has a different meaning also. I have given you the meaning that I would like, but you must be made aware of the different meaning. He is saying, "When you are not involved with your thoughts you cannot remain silent." You have become so accustomed to continually talking inside your mind. What else is your mind? -- a talking machine, most of the time, like a gramophone whose needle has stuck at a certain point, so you go on again and again -- every day the same ritual, the same thought, the same fear -- and it stops at the same point.

He is saying that you talk only when your thoughts are not available to you. When your thoughts are not playing football in your mind, then you start playing football with somebody else. What is your conversation? -- just a football match, throwing words at each other. Nobody is listening. Have you ever listened to anybody? You simply pick up a certain word from which you can start talking -- you don't listen to what he is saying. He waits just out of courtesy, looking for the right word from which he can start again. This is called conversation: it is simply a football match.

Almustafa is right, that a man of silence will enjoy his silence. But you cannot remain silent even for a few minutes; you have to do something.

I used to live with a friend who could not stay at rest either in mind or body for a single moment; he was fidgeting in the body, tossing and turning. I said, "What kind of yoga have you learned? I have gone through Patanjali and all other yoga scriptures; I have never come across this exercise that you do."

And he was always in search of somebody to start conversation. People who used to come to me started asking me, "Is your house owner in the house? Then we are not coming, because he catches hold of us just at the gate. He holds our hands so we cannot even escape -- it looks very odd -- and he starts talking about all of kinds of things. We go on saying `We have come to meet your guest.' He says, `First meet the host. This is the price you have to pay.' So just tell us when he is not at home, then we will come; otherwise meet us in a nearby garden and let him wait at the gate."

I asked him many times, "Were you an American in your last birth?"

He said, "Why do you say that?" -- because smoking cigarettes is a substitute for conversation when you

don't have anybody else; chewing gum is a substitute for talking when you have nobody else. At least the chewing gum gives you an excuse to open your mouth and close your mouth, and open your mouth and close your mouth. Without chewing gum you can also do it, but then it will look very absurd....

AND WHEN YOU CAN NO LONGER DWELL IN THE SOLITUDE OF YOUR HEART YOU LIVE IN YOUR LIPS, AND SOUND IS A DIVERSION AND A PASTIME.

When you are unable to live in silence, your whole life becomes concentrated in your lips. This is nothing but a diversion and a pastime. You are destroying your time, and you are destroying the time of others; and it is such a self-deception that you are not even aware of it.

AND IN MUCH OF YOUR TALKING, THINKING IS HALF MURDERED.

Thinking needs solitude, aloneness, so that you can figure out things in a sane way. But you continually murder your thinking, because all your energy is wasted in talking. And people are talking without thinking -- what can they talk about? They repeat the newspaper they have been reading, they repeat the film they have seen, they repeat the fight that went on in their house. It is all rubbish.

Almustafa is saying that thinking should come out of contemplation; but contemplation needs that you try to be silent. Contemplation is not the greatest thing in your life. Higher than contemplation is meditation.

So these are the three layers in you: talking, which murders half of your thinking; contemplation, which can give you new insights, but they will also be converted sooner or later into thoughts; meditation, which takes you beyond, into the very center of silence and solitude. Thinking is not born out of it.

A man of meditation *can* talk because for him his mind has become a servant; he can use it like any machine.

Ordinarily it is just the opposite. Mind has become your master, and it has filled your whole inner space with thoughts. Even contemplation is difficult, and meditation is not even heard of.

FOR THOUGHT IS A BIRD OF SPACE, THAT IN A CAGE OF WORDS MAY INDEED UNFOLD ITS WINGS BUT CANNOT FLY.

For thought is a bird of space.... It is such a great insight that only now has science become aware that thoughts are only certain vibrations moving in space. If you have the right instrument to catch them, you can catch them. But words become cages... *that in a cage of words may indeed unfold its wings but cannot fly*.... You must have seen cages in words.

I used to visit one of the great freedom fighters. He had traveled all over the world many times; he was a very well respected man, very rich. He was next only to Winston Churchill in being continually a member of Parliament for sixty years, nonstop. From every country he used to bring birds -- he loved them -- and he was rich, so the cages were very beautiful. But I said to him, "You are deceiving yourself that you love these birds. If you love them, open the doors, let them fly, because love always gives freedom. Any love that becomes an imprisonment is not love, it is hate." He was shocked.

Next morning he came to me and said, "Perhaps you are right. I don't love the birds, I simply love decorating my garden and my palace." His house was called a palace, because his father served the British government, and the British government had given him a title of *raja*, a king. Hence his house -- it was palatial -- had been called since then "the Palace of Raja Gokuldas," because that was his father's name.

I said, "You simply love your ego."

He said, "Come with me... help me to free all those birds." And it was such a joy to see those birds again opening their wings into the sky and disappearing into space.

I said, "This will give you some sense of what love is: it never encages anybody, it gives only freedom."

THERE ARE THOSE AMONG YOU WHO SEEK THE TALKATIVE THROUGH FEAR OF BEING ALONE.

You go to talkative friends for a simple reason: you are afraid of being alone. I have seen people even talking to themselves. In my village, just by the side of my house there was a dark street, and I managed to create a rumor in the whole city that it was full of ghosts -- just to keep my house in complete silence, so that at least in the night nobody would go by. Almost ninety-nine percent of people stopped.

A few priests used to live there, and they did not believe the rumor. But it was half-hearted -- who knows? Perhaps there are ghosts. But they had lived there for a long time, and this small boy has filled the whole city with the rumor.... They were not going to be dominated by my rumor. So they used to start chanting mantras -- "Hare Krishna! Hare Rama!" -- and running fast. I was amazed: "This is strange. Why do they shout their mantras? In the day they don't shout them."

Speaking creates the feeling that there is somebody else with you, because you always speak to somebody else -- it is a deep association.

I had stopped one person too, with just a small bamboo stick. The street was very narrow, and there were only two or three persons left, but they were making more noise than all the people who lived beyond the street had ever made. So I I used a simple strategy. I would just take a bamboo, tie it to a tree on this side, and to one on the other side, and the priest would come "Hare Krishna! Hare Rama!" and... flop. Then he would run saying, "My God, that boy is right!" And they had not even the courage to see that it was just a bamboo that had prevented them. Once those priests also stopped passing... it was a little tedious for them, because they had to go almost half a mile to go to their house if they wanted to avoid that street -- it was a short cut.

The street became so silent, and so peaceful, that I used to meditate there. The night became, in that street, so sacred -- no temple is so silent. And since I used to sit there for hours, late in the night, those priests spread another rumor that not only should you be afraid of the ghosts, this boy is also in conspiracy with the ghosts; we have seen him sitting there for hours. We cannot pass the street, but he sits there and no ghost tortures him.

And people started asking me.... Even the principal of my school asked me, "I have heard many rumors: first I heard that the whole street is filled with ghosts, and now I hear that nobody goes there after the sun sets, but you have been found sitting there in the middle of the night. So what is the secret of it?"

I said, "Are you capable of keeping a secret to yourself? -- because it is a dangerous secret. If you open your mouth about it to anybody, then it is beyond me, I cannot help you. Those ghosts...."

He said, "You keep it to yourself, because it is one of the most difficult things in life to keep a secret. One is tempted to tell it to somebody, to share it."

I said, "That is your choice. I am willing to tell you, but then I'm out of the game; then the ghosts and you are in direct contact."

He said, "I don't want that! And today I had asked myself... I'm sad, and I ask to be forgiven. Never on your account tell me the secret. Don't tell anybody; just keep it to yourself. This is your business -- why should I get into it? I don't have to pass that street, I live on another road. Just out of curiosity I had asked."

I said, "I am willing to fulfill your curiosity. But once the secret is open.... The contract between me and the ghosts is that if I tell anybody, then they will take care of that person. I cannot do anything, I cannot prevent it -- I'm helpless."

He said, "You simply go, and even if you do some mischief, which you are continuously doing in the school -- a day rarely passes when your teachers are not sending you to my office -- I am circulating a notice that this boy should not be sent to my office, because someday if he opens his mouth.... It is very difficult to keep the secret -- I can understand -- and you are so young you may open the secret -- then I'm finished. I have children, I have a wife, I have an old father, I have an old mother. Be compassionate!"

I said, "That's good... that is another contract between me and you -- no teacher can send me to the principal."

He said, "Agreed."

I said, "This is how I make contracts."

And whenever any teacher said, "If you do this kind of mischief...." And they were not mischiefs, just simple things, but people who are in power are always worried -- if just a brick is taken out of their power, then the whole house can collapse.

One day I had just brought a donkey in the class. Now it is not a mischief, because I told the teacher, "This poor fellow wants to be enrolled. I am going to give his fee."

The teacher said, "I have never seen a boy like you -- a donkey...."

I said, "You are teaching so many donkeys; you yourself have been taught. Who are you? -- just a donkey."
He said, "This is too much. I will send you to the principal."

I said, "I am ready, my donkey is ready. I will ride on the donkey and go to the principal. But remember that he has sent a notice to every teacher that I should not be sent to him. And you are sending me not only alone, but with my donkey. You will be in trouble!"

He said, "Wait! Just don't torture me -- let the donkey go, because I am only temporarily appointed. If the principal gets angry at me -- and he is bound to get angry, seeing you coming on the donkey to his office -- my service will be finished. I am not yet confirmed."

So I said, "Okay, when you get confirmed please inform me. This is a contract."

He said, "You are a strange person. You go on making contracts with everybody -- one-sided contracts."

I said, "It is not one-sided. I am saving your children, your wife, your mother, your old father. What are you giving in return? It is just out of compassion. If you find or think that I am doing something which is a mischief, ignore it; otherwise the donkey will be back.

"And this donkey is no ordinary donkey. He used to live very close -- he was a donkey of a washerman who used to wash our clothes, so he used to come every day. The washerman used to collect the clothes while I used to talk to the donkey. Slowly, slowly we became very close friends. If I simply give him the sign `Come in,' he will come in; and if I say `Go out,' he will go out. So," I said, "this is no ordinary donkey. It is very intelligent. Do you want to see?"
He said, "An intelligent donkey?"

I said, "What do you think about yourself? Just because he cannot speak, innocent dumb fellow, you think he has no intelligence?" I said, "Come in!" And he immediately came in. I said, "He even understands English." And I said, "That's okay, you can go." He went out.

That teacher said, "Okay, the contract is made. How many contracts do you have, and how do you remember?"

I said, "I have a notebook with me. Every contract is written in it, and the person with whom I make the contract has to sign it, because I don't believe in verbal things. So this is your contract -- you sign it."

He said, "This is strange. If you show it to anybody he will think I am also a donkey."

I said, "There is no question of anybody thinking -- you are! So simply sign it; otherwise I am going to the principal. Should I call my donkey?"
He said, "No, wait!" and he immediately signed.

And I said, "Write in your own handwriting that `This contract will remain valid as long as I am alive.'"

He said, "Do you mean even when I have left this school, and am working somewhere else?"

I said, "It does not matter where you are. Once a contract is signed with me, it is signed until death parts us."
He said, "Okay."

Somewhere, somebody is preserving that diary, in which all the contracts that I used to make are still written. It is a historical monument against the whole humanity, asking, "What kind of people do you have?"

THERE ARE THOSE AMONG YOU WHO SEEK THE TALKATIVE THROUGH FEAR OF BEING ALONE.

You don't talk because you have to convey something, you don't talk because your talk is going to enhance the richness of the person, you don't talk because you want some intimacy, some friendship; you are destroying that person's time simply out of your own fear because you don't want to be alone.

Every woman knows it; whenever the husband gets angry she throws her keys and says, "I am going!" and immediately all anger disappears. "I am going to my father's and mother's!" -- and the man knows perfectly well he cannot live alone. This woman is a constant pain in the neck, but what to do? -- this is the fate of man and there is no medicine for it. Have you ever heard of any medicine which can help a pain in the neck? For a pain in the head there are medicines. A pain in the neck is a psychological phenomenon; no medicine can help it.

So the wife comes back, and you come with ice cream and flowers -- perhaps. I say "perhaps," because it depends on different people. Some women will rejoice that you take care of them; some women will suspect that there is something cooking -- why have you brought ice cream? Just to hide some guilt? Are

you after some other woman? -- because that's what happens; whenever a man starts being interested in some other woman, his conscience pricks. Just to erase it he comes with sweets, ice cream, flowers, new clothes, for the wife, chocolates for the children.

But any intelligent woman can say, "You never come with these things. Suddenly today -- and it is not Christmas time, it is not the Hindu festival of Diwali -- what special reason is there that you wasted your money? It is not even the date when you get your salary; you must have brought all these things by borrowing money from someone, because it is the end of the month, so don't try to deceive me!" So it depends on each woman, each man, what the outcome will be. But one thing is certain; nobody wants to be alone.

And to be alone is the greatest gift of existence.

This is the poverty of man and his consciousness, that he is destroying the greatest gift -- because it is only in your aloneness that you can blossom, that you can find the source of your life, which is also light and which is also laughter.

THE SILENCE OF ALONENESS REVEALS TO THEIR EYES THEIR NAKED SELVES AND THEY WOULD ESCAPE.

Talking, seeing a movie or sitting before a television set helps you only in one thing. These are all alcoholic drugs, whether you understand it or not, because their function is the same. People drink alcohol to forget their ugliness, their jealousy, their anxiety, their competitiveness, their meanness, their greed -- and the line is long. To forget it all, they drink; to forget it all, they talk, they become engaged in talk. Naturally, their mind cannot do both things simultaneously.

AND THERE ARE THOSE WHO TALK, AND WITHOUT KNOWLEDGE OR FORETHOUGHT REVEAL A TRUTH WHICH THEY THEMSELVES DO NOT UNDERSTAND.

They say something borrowed, something upon which they have stumbled accidentally; they don't even understand that it is truth. You may stumble upon a diamond on the road, but unless a jeweler cuts it, shapes it, gives it as many aspects as possible, you will not be able to recognize that it is a true diamond. You may think it is a good stone -- at the most. Or you may throw it off the road, because it may hurt somebody else.

AND THERE ARE THOSE WHO TALK, AND WITHOUT KNOWLEDGE OR FORETHOUGHT REVEAL A TRUTH WHICH THEY THEMSELVES DO NOT UNDERSTAND.

It is not that you are the first one in the world who is going to find the truth; it has been found again and again by thousands of people, it has been given expression in different ways by different people. You may stumble upon it, you may start talking about it, but you don't know what you are talking about; neither can you explain it to the person who is listening to you.

AND THERE ARE THOSE WHO HAVE THE TRUTH WITHIN THEM, BUT THEY TELL IT NOT IN WORDS.

They are the mystics. They have realized it, and also realized that it is next to impossible to express it in words; hence, they remain silent.

IN THE BOSOM OF SUCH AS THESE THE SPIRIT DWELLS IN RHYTHMIC SILENCE.

These are the people who are the very salt of the earth, but because they remain silent, they don't help much in rising -- awakening -- those who are asleep. They are awake, but they are not at all interested that the whole world is asleep. They will not nudge you, they will not shake you, they will not throw cold water in your eyes. They have found the truth, but they are not the people who are ready to sacrifice themselves

for the truth they have found. Hence there is one category, even above the mystics, which Kahlil Gibran completely forgets -- perhaps he is not aware of: the category of the masters, who *are* mystics.

As far as their own growth is concerned, mystics have reached to the highest peak; but they seem to be dry souls, unconcerned about others who are struggling in darkness, searching and seeking, and whose lives are nothing but misery.

The master is a mystic who knows that it is very difficult to express.... but makes every effort -- even to the point of being crucified, even to the point of being stoned, even to the point of being poisoned.

I would have remained silent -- there was no police commissioner's order: "You have to speak within thirty minutes!" -- but I could not see the point. If I am not going to speak, to live on the earth, which is unnecessarily crowded, already overcrowded.... If I have found it, it means everybody else is capable of finding it.

It is natural that if you disturb somebody in his sleep, he is going to be angry. Hence, whatever has happened to me -- all kinds of harassments from religions, from governments, from police officers, from ordinary idiots of all religions -- I don't blame them. It is my own responsibility.

What they are doing is simply showing their irritation -- "We were sleeping so silently, perhaps we were seeing a beautiful dream, a naked girl from the Playboy magazine, and this man comes and starts waking us."

In the day people don't allow.... Even Playboy magazines or Playgirl magazines and that type of pornography is sold under the table, because even the seller is ashamed, the buyer is ashamed, and anybody else standing may spread the news that this professor, this doctor, this engineer was buying a pornographic magazine. And they hide all these magazines in their BIBLES, in their BHAGAVAD-GITAS, in their RAMAYANAS, so nobody in the home is aware -- because nobody touches these books. BIBLES, GITAS, KORANS... nobody touches these books.

It happened.... A man who used to sell encyclopedias knocked on a door. The woman of the house opened the door, and she said immediately, "We have a very good encyclopedia. You can see it there on the table, so please don't bother us again."

The man looked at the table and he said, "That is not an encyclopedia, that is the HOLY BIBLE."

The woman said, "You seem to be a magician. From that far, how can you assume that it is the HOLY BIBLE?"

He said, "The dust on it is enough proof that nobody ever touches it." These are untouchable books; all your holy books are untouchable. They simply gather dust.

So if you disturb somebody's sleep, naturally he's going to be angry; hence, I have no complaint against anybody. Just once in a while I think, would it not have been better not to get involved with this insane humanity? But now it is too late. Now I'm going to speak harder and harder, and hurt as many people as possible.

I have asked my legal advisor, Tathagat, who is here, "Ask permission for me to enter directly into the courts, and to fight the cases." Why harass advocates and waste money unnecessarily? I can fight far better myself.

I am going to fight to the very last breath of my life, because I still believe in this vast oceanic crowd of humanity; there must be a few people who will be benefited -- and I have nothing to lose. Particularly for the people who have gathered around me... for them I have to speak. And I have to speak for the new man who is going to be born, a new humanity, and a new earth. Any sacrifice is small, compared to the future generations.

I would like to become a demarcation line between the past and the future.

WHEN YOU MEET YOUR FRIEND ON THE ROADSIDE OR IN THE MARKET-PLACE, LET THE SPIRIT IN YOU MOVE YOUR LIPS AND DIRECT YOUR TONGUE.

But not without the movement of your spirit.... If this simple statement is followed, the whole world will fall into a deep silence. What have you to say? -- it is not the movement of your spirit, but only rubbish thoughts gathered in the head.

LET THE VOICE WITHIN YOUR VOICE SPEAK TO THE EAR OF HIS EAR.

He's saying: *Let the voice within your voice*... because there is a voice that will be heard outside. But before it is heard outside, there is a voice you hear inside. That which you hear inside, in the deepest parts of your being, only *that* is worth speaking, and only that is worth listening to. But the moment you listen only with the ears which are outside, it is not of any use. Unless you listen with the ear which is hidden inside the ear, which is directly connected to your being.... All your senses have two sides -- one, the roots that go inwards; and the other, the branches and the trunk and the foliage that go outside. If you don't have roots, please, don't speak -- the tree is dead or perhaps is made of plastic.

Speak from within, use the voice that can take it on it's wings to the outside. And the same has to be as far as listening is concerned: Don't just hear, listen -- let it reach to the very roots of your being. Then only is there a communion.

WHEN YOU MEET YOUR FRIEND ON THE ROADSIDE OR IN THE MARKET-PLACE, LET THE SPIRIT IN YOU MOVE YOUR LIPS AND DIRECT YOUR TONGUE.
LET THE VOICE WITHIN YOUR VOICE SPEAK TO THE EAR OF HIS EAR;
FOR HIS SOUL WILL KEEP THE TRUTH OF YOUR HEART AS THE TASTE OF THE WINE IS REMEMBERED.

You must have heard of people who, with blindfolded eyes, taste the wine and can tell what make it is, in what year it was made, from what country it is coming -- just by tasting it; they still remember the taste. I have heard... one man entered a pub and said, "I challenge all the drinkers here: These are one thousand dollars. Blindfold my eyes and give me any kind of wine, and I will give you the wine's name, the manufacturer's name, the country, and the year. If I fail, these one thousand dollars are yours. But if I succeed, then whoever takes the challenge and brings the wine to me, puts one thousand dollars on top of it, so the challenge goes on becoming bigger -- then it is two thousand at stake, then it is three thousand dollars at stake, then it is five thousand dollars at stake."

Everybody was excited; it was worth accepting the challenge. The man seemed to be insane, because to tell the year, the country, the name of the wine, the name of the makers -- such a difficult job -- just by tasting it.... But the man went on winning, and winning. Ten people lost, and there was a pile of eleven thousand dollars.

Then a man brought a cup, and he tasted it, wondered for a moment, tasted it again, and then opened his blindfold. He said, "Who is this man? This is man's urine, this is not wine." And somebody in the crowd said, "But tell us whose; otherwise you are lost. It is fresh, there is no need to be bothered about the date, but tell whose it is." But there are experts: if Morarji Desai were there, he would have told if it was not fresh, or fresh; he would have told whether it belonged to a Hindu or a Mohammedan, whether it belonged to some royal family or some sudra, whether it belonged to a Ghandian or to a controversial man -- Osho.
Okay, Vimal?
Yes, Osho.

The Messiah, Vol 2

Chapter #9
Chapter title: This moment... the only reality

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BELOVED OSHO,
AND AN ASTRONOMER SAID, MASTER, WHAT OF TIME?
AND HE ANSWERED:
YOU WOULD MEASURE TIME THE MEASURELESS AND THE IMMEASURABLE.
YOU WOULD ADJUST YOUR CONDUCT AND EVEN DIRECT THE COURSE OF YOUR SPIRIT ACCORDING TO HOURS AND SEASONS.
OF TIME YOU WOULD MAKE A STREAM UPON WHOSE BANK YOU WOULD SIT AND WATCH ITS FLOWING.
YET THE TIMELESS IN YOU IS AWARE OF LIFE'S TIMELESSNESS,
AND KNOWS THAT YESTERDAY IS BUT TODAY'S MEMORY AND TOMORROW IS TODAY'S DREAM.
AND THAT THAT WHICH SINGS AND CONTEMPLATES IN YOU IS STILL DWELLING WITHIN THE BOUNDS OF THAT FIRST MOMENT WHICH SCATTERED THE STARS INTO SPACE.
WHO AMONG YOU DOES NOT FEEL THAT HIS POWER TO LOVE IS BOUNDLESS?
AND YET WHO DOES NOT FEEL THAT VERY LOVE, THOUGH BOUNDLESS, ENCOMPASSED WITHIN THE CENTER OF HIS BEING, AND MOVING NOT FROM LOVE THOUGHT TO LOVE THOUGHT, NOR FROM LOVE DEEDS TO OTHER LOVE DEEDS?
AND IS NOT TIME EVEN AS LOVE IS, UNDIVIDED AND PACELESS?
BUT IF IN YOUR THOUGHT YOU MUST MEASURE TIME INTO SEASONS, LET EACH SEASON ENCIRCLE ALL THE OTHER SEASONS.
AND LET TO-DAY EMBRACE THE PAST WITH REMEMBRANCE AND THE FUTURE WITH LONGING.

Kahlil Gibran is a category in himself. That is what is most surprising in him, and the most mysterious. There are moments when he seems to be a mystic of the highest order -- a Gautam Buddha, a Jesus, a Socrates. And at other times the mystic simply disappears, leaving behind only a poet who sings beautiful but contentless songs, who speaks in words of gold. But there is no authentic experience in those words, no existential taste.

It is very difficult for an ordinary man to distinguish between when Kahlil Gibran is a mystic and when he is just a poet. Sometimes, when he is just a poet, he appears more beautiful. He is a born poet; he is like a river that sometimes becomes very shallow -- but when the river is very shallow it sings songs. And sometimes the river becomes very deep -- but then there is only silence.

Today's statements would have been perfectly right on the lips of a Heraclitus, or Chuang Tzu, or Nagarjuna. There would have been no surprise if Buddha were speaking these words.

The surprise is that Kahlil Gibran is not yet an awakened man, yet in some miraculous way, he speaks of those depths and those heights which are available only to the enlightened. That's why I say he is a category in himself -- a strange mixture of the mystic and the poet.

As a poet, the greatest mystic will look poor in comparison to Kahlil Gibran; but as a mystic, Kahlil Gibran only once in a while spreads his wings in the open sky and reaches to the boundless, to the unlimited -- without any fear, without even looking back.

In his soul, the poet and the mystic are both present -- he is a very rich man. The poet is more often awake, the mystic once in a while, but the mixture of these two has created a new category to which only one other man, Rabindranath Tagore, can belong. I know only of these two persons who belong to this strange category.

The statements that we are going to discuss are of tremendous profoundness, and about the most mysterious subject: time. We all think as if we know time; we have taken it for granted. There are people who are playing cards, going to the movies, and if you ask them, "What are you doing?" they don't hesitate in saying that they are "killing time." They don't know what time is.

Down the centuries thousands of philosophers have pondered and contemplated the subject, but nothing very tangible has come into the hands of humanity. But these statements are not from a philosopher, these statements are from a poet who knows the beauty of language.

Once in a while, when his mystic is a little awake, a window opens into the unknown. He catches a glimpse and he is articulate enough to bring that glimpse into words, to translate it into such words that perhaps he himself may not be able to explain what he means.

It happened once... a professor of English in the University of London was stuck at a certain point while he was teaching the poems of Coleridge, one of the great poets of England. The professor must have been very honest. Ordinarily professors are never honest; even if they don't understand, they go on pretending that they understand. Even if they don't know, they never say, "I don't know." It is rare to find a professor who can say, "Forgive me, I can understand the words but I cannot catch the meaning behind them. So just give me one day's time, because Coleridge lives in my neighborhood so it is not a difficult problem.

"I will go to him and ask him directly, `What do you mean? I understand the beauty of your words, the linguistic meaning of your words, but that is not all. I feel continually that something is missing, that I am missing the real meaning and the significance. I am able to catch hold of the rose, but the fragrance simply eludes me -- and the fragrance is the significance of the rose.'"

The next day he approached Coleridge. He was watering his plants in the garden -- an old man. The professor said, "Forgive me for disturbing you, but it has become absolutely necessary for me.... I cannot be dishonest to my students. If I know something, I say I know; if I do not know, I cannot pretend. Although they will not be able to figure out, they will not be able to see, that they have been deceived, I can see that I am deceiving them.

"This is your poem and this is the part where I am stuck. The whole night I tried to figure it out -- I have found layers upon layers in it -- but still the meaning is missing. So I have come to ask you: What is the meaning of these words?"

Coleridge said, "You are asking a very difficult question. At the time when I wrote this poem, two persons knew the meaning."

The professor was very happy. He said, "Then there is no problem. I don't care about the other person -- you just tell me what the meaning is."

He said, "You misunderstand me. When I was writing it, two persons knew the meaning: I knew the meaning and God knew the meaning -- and now only God knows. I have tried hard myself... beautiful words, but nothing substantial. You have to forgive me. If you meet God somewhere you can ask your question to Him; and you can also ask on my behalf, because I am very much disturbed.

"This is not the first time you have come to me; this has happened three or four times before. Other people who have a deep insight into poetry have approached me and this is the point where they get stuck. Those closed words are clear, but empty, words."

Kahlil Gibran is one of the greatest poets -- with a unique quality: once in a while his poet transforms into a mystic. And when that mystic speaks it is not Kahlil Gibran who is speaking.

In the words of Coleridge, "It is God who is speaking." He has become just a vehicle, allowing that existence to express itself. If you go to him, he himself may perhaps not be able to explain to you many things that he has said -- and said so beautifully that they have never been said so beautifully ever before.

AND AN ASTRONOMER SAID, MASTER, WHAT OF TIME?

The astronomer is continually concerned with the reality of time. That is his whole profession, his whole search.

AND HE ANSWERED:
YOU WOULD MEASURE TIME THE MEASURELESS AND THE IMMEASURABLE.

He is saying that your very effort is absurd. *you would measure... the measureless and the immeasurable?* Just the very idea shows your ignorance. Life has many dimensions which are measureless and immeasurable; time is only one of the aspects.

By the way, it will be significant for you to understand that the English word "measure" comes from the same Sanskrit root as "matter." The Sanskrit root is matra -- that which can be measured.
Matter is that which can be measured.
Spirit is that which cannot be measured.

The only difference between matter and the spiritual is that of measurement, because one measure is a quantity -- matter -- and the other measure is a quality -- spirit, love, time. These are qualities; there is no way to measure them. You can experience them, but you cannot describe your experience in words which

indicate any kind of measurement. Can you tell someone how much you love them? -- one kilo, two kilos, or one mile, two miles? How much do you love? Even the whole sky will seem to be too small. All measurements are dropped.

So whenever somebody says, "I love you very much," he does not understand what he is saying -- because "very much" indicates quantity. Love is simply love. It is never more, never less. It is enough to say, "I love you." Or perhaps it is better even not to say that. Let your eyes show it, let your hands speak it, let your songs give hints, let your dance indicate it. Don't say, "I love you," because the moment you say, "I love you," you have confined something vast to a small word, "love." You have killed something.

The vastness of love, if confined to a small word, is imprisoned. Its wings are cut; it is a dead word.

My own experience of thousands of my people has given me strange insights, which perhaps Gautam Buddha missed -- because he never talked about love. The moment you say to someone, "I love you" -- watch! Perhaps it is the beginning of the end.

When there was love there was no need to say it.

Without saying it, it was heard.

Without uttering a single word, every vibe around you showed that you are in the spring, blossoming, dancing in the wind, in the sun, in the rain. The man in love does not walk, he dances. Only people who do not know love, walk.

The moment love blossoms in your being, the phenomenon is so great and so overwhelming that it changes everything in you. Your eyes are no longer the same as they used to be -- dull, dead; suddenly they become aflame. Suddenly the darkness in your eyes disappears and there is light; the shallowness of your face disappears and there is a depth beyond depth. You touch somebody, and your hand is no longer just a physical thing; through it is flowing something non-physical, non-material -- the warmth.

You must have seen, shaking hands with people.... With a few people, when you shake hands, it seems as if you are shaking hands with a dead branch of a tree. And with a few others -- rarely -- when you shake hands you know it is not simply shaking hands, but a meeting of two energies. You feel the passing of energy from your side and the passing of energy from the other side. There has been a communication, a communion.

Almustafa says: You would measure time the measureless and the immeasurable. Please don't be so stupid. But astronomers, for centuries, have been doing that.

Almustafa says:

> YOU WOULD ADJUST YOUR CONDUCT AND EVEN DIRECT THE COURSE OF YOUR SPIRIT ACCORDING TO HOURS AND SEASONS.

That reminds me.... One of my friends -- although he was very old, of the age of my grandfather -- loved me immensely, so the distance between the ages, the generation gap, disappeared. He remained a member of the parliament for sixty years continuously. It is now a fact of history that only two men have remained for so long, non-stop, as members of parliament. One was Winston Churchill and the other is Dr. Govindas.

He was very traditional, and everybody wondered that he was so traditional, so orthodox.... Even orthodox people used to ask, "How do you both manage to sit for hours and discuss?" I used to stay with him whenever I used to pass through New Delhi. Even his wife told me one day, "This is so strange... everything that you say is against him. Listening to you both I get so confused. He goes on listening to you and he goes on doing his thing."

His superstitions were such that if he were going somewhere by train or by plane, first he would call his astronomer to ask, "What is the right time to move towards the north or towards the south -- exact minute, seconds?" And the astronomer would figure out the situation of the stars.

I told him, "This is going too far." The stars are not concerned where Govindas is going. I don't see any reason why the stars should be worried that Govindas is going north, when he should go to the south, that he is going one hour too early....

I said, "This is just the ego of the man -- as if the whole existence moves around his ego!"

He would listen to me and he would say, "You may be right, but I don't want to take any risk."

I said, "This is strange; you never argue the point."

He said, "It is not a question of argument, it is a question of risk. You may be right, but who knows?" -- for centuries people have consulted astronomers all over the world, birth charts have been made....

It was so difficult to stay with him, and it was very difficult not to stay with him, because if I was in Delhi not staying with him, and he came to know the next day, by reading in the newspapers, he would come rushing to me, angry, saying, "I have told you that whenever you are in Delhi you have to stay with me."

He wouldn't listen at all, he would simply drag me to his house -- and I was very comfortable in his house. He had a very beautiful house -- the best house, like emperors have: all comforts, servants, cars, everything; and only he and his wife, both old, were there.

He used to call people there -- parliamentarians, ministers, cabinet ministers -- to meet me. I said, "Everything is okay except your astronomer. If you would stop calling that astronomer.... Because of him I feel so tortured. The train is going to leave in the night at twelve and the astronomer says I should leave just when the sun is setting. It is not in my hands: The train will leave in the middle of the night; it cannot leave at six o'clock in the evening." So the astronomers have found a *via media*. They say, "You leave the house at six o'clock and wait at the station." So for hours I was waiting at the station.

I said, "This is the only trouble with you; otherwise, everything is okay."

I would reach Delhi, and if I was going to stay with him he would come to pick me up. But he would not move from the station until the time the astronomer had said he should reach the house. Even if we reached the house earlier, just by chance, if there was not much traffic, then we would go round and round.

I said, "This is strange. You harass me and you harass yourself."

He said, "We will reach the house at exactly the time the stars intend us to enter into the house."

I said, "No stars have told you anything."

But the astronomers, for thousands of years, have been obsessed. Their obsession is that they discipline their conduct according to their astronomical calculations. When to get married....

You will be surprised to know that in the ancient Indian astronomical treatises even the time when you should make love to your wife has to be asked by the astronomer, because she may get pregnant at a wrong time. Then you will get an Adolf Hitler bomb into your house, or a Ronald Reagan. So wait a little....

The treatises even say such absurd things like when the mother is going to give birth to the child she should hold and control until the right moment; she should suffer the pain. It is a struggle, because the child wants to be born, but the stars are not allowing it.

Such discipline... even your birth, your impregnation, have to be decided according to the stars and their movements. And everything else -- when you should eat, when you should not eat. For at least ten thousand years Jainas have not eaten in the night -- only between sunrise and sunset.

As a small child I used to suffer, because I had no idea.... What nonsense is this? Why should the stars be worried about me eating in the night? But a strange method is followed. Whatever is left after the supper, at sunset, is given to the beggars. So in the kitchen there is nothing left. So you may believe in the stars or not, but you have to remain hungry. And, particularly, there are ten days of holidays in Jainism when you cannot even drink water in the night; otherwise you will go to hell. Just drinking pure water -- not even polluted water. You are drinking the same water the whole day; there is no problem. The problem is the stars.

Almustafa is saying: *you would adjust your conduct and even direct the course of your spirit according to hours and seasons*. Not only your conduct but even your spiritual growth depends on your calculations of time and stars.

Just a few days ago, a young Jaina nun, a twenty-one year old, beautiful girl, escaped from the temple where she was staying. It was thought that somebody had abducted her, but the truth was something else. After two days a letter was received from the girl to her parents, saying, "Now I am adult. I have completed twenty-one years of age, and now I am absolutely free to make decisions about my life.

"You forced me to become a nun, renouncing life, because the astronomer said that if I became a nun at the age of nine, in a certain month, on a certain day, I will become enlightened."

Now no parents can afford to loose such an opportunity. In the first place a girl in India is a burden. Soon they will have to arrange a marriage. And marriage is so ugly in this country -- the father of the boy who is going to be married to this girl will ask for money. If the boy is a doctor he will ask for all the money that he has spent on his education. And every parent of any girl wants their girl to be in a well-to-do family. People sell their houses, their lands, just for their daughters to be married into a well-to-do family.

So this was a good opportunity -- a double opportunity. Now the problem of marriage is finished. The nun is going to be a celibate her whole life and there is also a great opportunity that she will become enlightened, because the astronomer said so.

The scriptures say that if your son or your daughter becomes enlightened, you are blessed. The father, the mother, they are blessed to have a son or a daughter who becomes enlightened. It raises even their consciousnesses. It is their blood, their bones; it is their extension. Something of the glory of the enlightened person is going to be reflected in the lives of the parents.

So they forced the girl -- and she was not even able to understand what was happening. At the age of twenty-one she saw the whole thing -- that this is sheer stupidity -- and she escaped. And she threatened her parents: "If you try to find me and force me back again, I am going to expose all the tortures that I have gone through, and all the ill treatment, perverted treatment, that has been given to me.

"So if you want to save your monks and your nuns and their so-called purity and celibacy, you simply forget me completely. Don't try to find me."

Stars cannot decide anything.

OF TIME YOU WOULD MAKE A STREAM UPON WHOSE BANK YOU WOULD SIT AND WATCH ITS FLOWING.

This is the way of the philosopher, the speculator. For him, time is just like a stream; and he is sitting on the bank speculating about the stream: where it comes from, where it goes... but the reality is something totally different.

It is not time that goes anywhere; we come and we go. Time remains where it is, where it has always been. It is not a stream; we are streams. Time cannot be a stream because it is not matter.

Modern physics will support Kahlil Gibran in his statement. Albert Einstein will support him because he has reduced time to a dimension of space -- the fourth dimension of space.

Just think of space... you never think of space as a stream. Space is always there: you come and go, you go into the room, you go out of the room, but the space in the room remains where it is. Albert Einstein's whole life effort was somehow to figure out what time is. And his discovery was that time is only a fourth dimension of space; hence certainly it cannot be in a flow.

It is not possible that one of your hands is a flow and your whole body remains static -- then your hand will have gone to the ocean and you will be left far behind; and then there is no possibility of meeting your hand again.

If time is a fourth dimension of space, that means neither space goes anywhere, nor time goes anywhere. Seasons come and go, people come and go; spring comes and there are flowers, and the fall comes and all the trees are standing naked. So there is much going and coming -- but remember that neither space goes anywhere nor time goes anywhere.

It is strange that nobody before Albert Einstein indicated the fact that time should not be thought of as a stream. It has always been thought, in all cultures, in all civilizations, in all ages, as a stream. There must be something psychological in it. Why has the whole humanity always thought of it in the same way -- as a stream?

As I see it.... I see a very significant psychological fact in it. The psychological fact is that we don't want to be a stream, we want to be here and now, forever. Seasons change, morning comes, evening comes, day changes into night, night changes into day. Everything around us goes on changing; we just remain the same. Our fear of change, our fear of the unknown... because the change may take you into the unknown; it is bound to take you into the unknown.

We also see childhood changes, youth changes, middle age changes, old age changes, but we do not pay much attention to this kind of change, because this is our identity. So we know perfectly well we are changing -- we are in a flux -- but we are afraid to become conscious of it.

A true meditator is one who becomes conscious of the change that is happening in his body, in the world. He has to become aware of everything that changes. Your mind goes on changing, your feelings go on changing -- is there something which does not change? We have called that innermost core of your being the center of your cyclone, your *soul*, which does not change.

Again it will be important to be reminded that only one person in the whole history of man has called the soul "time," and that man was Mahavira. He has called the soul *samaya* -- time. That is the only thing that remains; everything goes on flowing.

So there is within you at the very deepest point, a witness -- a *sakshi* -- a watcher which does not change. And this watcher is really nothing but time. But only one man in the whole of history has actually

called it time.

So if you become a witness of all the changes that are happening around you -- outside you, inside you -- sooner or later you will become aware of the one who is watching it all. That witness is eternal. That witness is your immortality. That witness knows no death, because it knows no change.

YET THE TIMELESS IN YOU IS AWARE OF LIFE'S TIMELESSNESS.

That is what I say is the most mysterious thing about Kahlil Gibran. He is not, in any way, of the same category as Mahavira, but what he is saying is exactly the same. He is saying: *Yet the timeless in you is aware of life's timelessness*. Because you conceive of time as a stream, a change within you, there is something which is changeless. You can call it timeless because you are accustomed to time being synonymous with change.

That timeless within you, that unchanging within you is aware of the innermost core of existence too, is aware that all change is superficial.

In death nothing ever changes.

It is always the same.

Just the very idea and you will feel a great serenity and silence descending upon you....

AND KNOWS THAT YESTERDAY IS BUT TO-DAY'S MEMORY AND TO-MORROW IS TO-DAY'S DREAM.

Poets are not expected to say such things; it is not in their dimension. *Yesterday is but today's memory....* There is no yesterday left behind. It is not like a railway train -- that you have come to this station and you have left the other station behind. Yesterday has come with you. It has not been left behind, it has come with you as memory. It is today's memory, and the same is true about tomorrow.

It is not that it is going to come from somewhere to meet you; you already have it in your dream, in your imagination.

Yesterday is your memory.

Tomorrow is your dream.

But the only real thing is today.

AND THAT THAT WHICH SINGS AND CONTEMPLATES IN YOU IS STILL DWELLING WITHIN THE BOUNDS OF THAT FIRST MOMENT WHICH SCATTERED THE STARS INTO THE SPACE.

This is a tremendously potential statement. He is saying, "This very moment what is dwelling within you is not something different; you have not left the beginning, the first moment when stars were scattered into the sky. That first moment is still within you; it is your memory."

He is not saying anything about the last moment, but just a logical corollary.... If the first moment is dwelling within you, when the stars were scattered into the sky, the last moment, when all the scattered stars will be again pulled back into a net and disappear, is also dwelling in you, in your dreams.

You contain the whole eternity in this very moment.

The whole past and the whole future is contained in this small moment. It is not small; you are just not aware of its immensity.

Who among you does not feel that his power to love is boundless?

He is just giving you an example: Everybody feels that the power within him to love is boundless. But you have boundaries. How can the boundless be within you, who have boundaries? You must have read Leo Tolstoy's famous story, How Much Land Does a Man Require? -- how big is your grave going to be?

In this small body you are aware there are things which are boundless. He is giving you the example of love, because that is more common and understandable. In the same way, time also dwells in you in its boundlessness. In the same way, space also dwells in you in its infinity.

It will be far better -- perhaps not linguistically right... but I don't care about language, I care about what

is real. To say, "Love dwells within me," is not right. It is better to say, "I dwell in love." Then your boundaries cannot be the boundaries of love. Perhaps you have loved -- but loved without any awareness. If you had loved with awareness you would not have said, "Love is in my heart." No -- your heart is in love.

Love surrounds you -- infinite love. And perhaps that is the reason no lover is satisfied -- because his love is boundless and needs a response which is boundless. Every lover is in search of someone who can love boundlessly -- there will not be any limitation on it -- but your very idea that love dwells in you makes it a small thing.

Think that you dwell in love just as the fish dwells in the ocean, then you can share your love without any fear, then you know it is inexhaustible, then you need not be so miserly about it.

If love is understood as an oceanic feeling around you, there will be no jealousy.

Jealousy is the poison that kills all love and all its joy. But jealousy arises because of your basic misunderstanding. We go on thinking of love also as a quantity, so we are afraid: if the person you love also loves somebody else, you are immediately afraid. He was loving you two kilos -- now only one kilo. And tomorrow, if he finds somebody else -- only half a kilo! And in this way your love will go on disappearing; soon you will be sitting with your scales, with no kilos.

The whole of jealousy is based on the fear that love can be divided, that it is a quantity.
It is a *quality*.

You can give as much as you want, to as many people as you want -- to the whole world -- still your sources are inexhaustible. There is no question of jealousy at all.

In my dreams of the future humanity, I always see that the day must come, one day, when there will be no jealousy, when there will be no anger, when there will be no quarreling over small things -- because you have such a treasure of love, who cares about small things?

Love itself is such a fulfillment that you don't need any other fulfillment. It is the nourishment of your very soul. And the day when there is a possibility of love without jealousy, we will have brought the kingdom of God on the earth.

That is where I differ from Jesus. Jesus wants you to enter God's kingdom: I want you to bring God's kingdom here on the earth -- because this is an unnecessarily arduous thing, to convince so many people, "Come on, follow me, and I will take you to the kingdom of God." Why not bring the kingdom of God here?

All the religions are angry with me, for the simple reason that they have all been exploiting humanity -- that they will make arrangements for you in the kingdom of God. Naturally, they look at me as their most dangerous enemy, because I am telling you, "There is no need to go anywhere. We can pull the whole tent of God's kingdom here, with God and all in it!"
There is no need to go anywhere.
All that is needed is a deep understanding and awareness of love's infinity.

AND YET WHO DOES NOT FEEL THAT VERY LOVE, THOUGH BOUNDLESS, ENCOMPASSED WITHIN THE CENTER OF HIS BEING....

Almustafa is saying: On the one hand love is infinite...*and yet who does not feel that very love, though boundless, encompassed within the center of his being....* It is both. The circumference is bigger than the sky, and the center is at the very interiority of your being.

... AND MOVING NOT FROM LOVE THOUGHT TO LOVE THOUGHT, NOR FROM LOVE DEEDS TO OTHER LOVE DEEDS?

Love is not a flux, a movement. It is not that from one love thought it moves to another love thought, from one love deed it moves to another love deed. No, deeds and thoughts and feelings all move in the ocean of love. But the love itself remains as it is -- eternal, immortal, ultimate.

AND IS NOT TIME EVEN AS LOVE IS, UNDIVIDED AND PACELESS?

He has brought his conclusion to a beautiful end: *and is not time even as love is....* I don't think that the

astronomer would have understood him, because astronomers are one of the categories of idiots. There are many categories, but astronomers are a very prominent category. They don't know what love is.

The whole argument of Kahlil Gibran is based on a synchronicity between love and time. It is difficult to discuss time, because it is nobody's experience.

In England there was one great atheist, Edmund Burke. His friends told him, "You are a great atheist. One of our great preachers has come -- even the archbishop is going to hear his sermon today. We invite you to come; and you will be convinced."

Burke went to the church with his friends. He listened to the sermon, and at the end, when it was a question-answer hour, he stood up and he asked, "Have not you told us that God is omnipotent, all-powerful?"

The bishop said, "Of course, God is all-powerful. He can do whatever he wants to do. He created the world, he created everything."

Edmund Burke just raised his hand, showed his watch, and told the priest, "I give you and your God five minutes -- let Him stop my watch. A simple thing.... I am not asking Him to create a world, just to stop my watch. And I am giving enough time -- five minutes. In six days he created the whole universe. I can stop my watch within a second."

The congregation was shocked, the archbishop was shocked. The watch continued to move.... Edmund Burke's friends were very much depressed. The whole congregation fell into silence: Edmund Burke laughed and walked out of the church. His friends came out, running, with him.

He said, "Do you understand? I have proved that there is no God. And even if there is any God, He is not even potent enough to stop my watch."

This incident has been quoted again and again in many books written about Edmund Burke -- he was a great thinker. Whenever I have come across this incident, I have to laugh myself. And I have felt that it is unfortunate that Edmund Burke is dead; otherwise I would have entered England, even if the parliament does not allow me, just to say to Edmund Burke, "God did not bother about your watch because time is always at a stop. It is not moving. What to do? Your question was wrong. It is your watch that is moving.

"It is our arbitrary method to measure time, which is immeasurable. But God does not know our arbitrary things; He is not a watchmaker. He is aware of the time; and He must have laughed, 'Time has always been at a stop. What is this English fool asking?' And how can you stop a thing which is already stopped? -- since the very beginning it has been at a stop. It has never moved."

Our superficial understanding is of movement -- one thought to another, one deed to another. But existence knows, in its roots, everything is at a full stop. Nothing moves.
If you can experience this point where nothing moves, you have come home.
That very experience will explain to you all the mysteries of existence.

AND IS NOT TIME EVEN AS LOVE IS, UNDIVIDED AND PACELESS?
BUT IF IN YOUR THOUGHT YOU MUST MEASURE TIME INTO SEASONS, LET EACH SEASON ENCIRCLE ALL THE OTHER SEASONS.

He is saying, "I can understand your difficulties. Perhaps you cannot rise to such heights, or such depths, and you have to measure time. Then remember one thing...*if you must measure time into seasons, let each season encircle all the other seasons*. He is saying, "Let your birth and your death be the same; don't divide them. Then let the fall and the spring be the same; don't divide them."

The moment you are born you have started dying. It is not that, after seventy years you will one day suddenly die. Nobody has suddenly died, up to now. Death is a process, just as life is a process.
And life and death are almost like your two wings, together.

The moment you are born, you have started dying too. As life grows, so is death growing -- simultaneously, hand in hand. The moment life is complete, death is also complete. They come into the world together, they disappear from the world together. They are not two different things.

LET EACH SEASON ENCIRCLE ALL THE OTHER SEASONS.
AND LET TO-DAY EMBRACE THE PAST WITH REMEMBRANCE AND THE FUTURE WITH LONGING.

If you must divide -- the best is not to divide, but if your mind cannot understand the indivisibility of existence, and you must divide -- then at least remember that your...*to-day embraces the past with remembrance and the future with longing*.

Let, in your present moment, there be a meeting of the whole past and of the whole future.

This moment, which contains the whole past and the whole future, is the only reality there is.

This present moment is time. And it is always present.

I have loved one small incident.... There was an atheist, a great law expert, and he always loved to discuss about God. The easiest thing to demolish in the world is God -- God is the most defenseless hypothesis. He always wanted to bring in somehow, in discussions with friends or strangers, the question of God.

But it is not always easy. Somebody is talking about the weather, somebody is talking about the vegetables... how to bring God in? So he made a device: just behind himself on the wall he wrote in big letters, bold letters: "GOD IS NOWHERE," so anybody who came would look at it. And it was such a thing that just out of curiosity one would ask, "This is strange. Why have you written this sentence here -- don't you believe in God?" So every person who entered in his sitting room had to discuss God with him. And he was ready with arguments.

One day his small child, who was just learning language and was able to pronounce small words, but was not able to pronounce big and long words, was sitting there on the floor when two, three people came -- strangers. They looked at the wall, so the boy also looked at the wall -- for the first time; otherwise he had not cared, he had been living in the house. And because he was trying to learn language... and whenever children are trying to learn something they try it again and again, to grasp it. So he tried himself. He read slowly, "God" -- everybody listened to what he was saying -- "is".... But nowhere was too big a word, so he cut it in two: "God is now here."

Even his father was shocked. Thousands of people had come into the room but nobody had made "nowhere" into "now, here".

A Persian sufi saying is: "When you cannot understand, sometimes God speaks to you through children." You cannot argue with children. Now you cannot argue with him, "It is not `now here,' it is `nowhere.'" The child started repeating it again and again: "God is now here."

That night the father could not sleep. Again and again he heard his child's voice. It is difficult to argue with him: "God does not exist." He tried, but he said, "If He does not exist, then how can He be now here?"

He had to look into his own philosophy of atheism for the first time: "Perhaps the child is right. I have never searched... where God is. All my arguments are only intellectual; I have no existential experience. I have never meditated. I have never experienced what it means to be `now here.'"

If you can experience the phenomenon of "now here," you have experienced something that a few people have called God, a few people have called truth, a few people have called love, a few people have called beauty. It does not matter what you call it.

But the transformation from "nowhere" to "now here" is so vast and unbridgeable... from a negative statement it becomes an absolutely positive statement.

What Albert Einstein discovered -- that time is the fourth dimension of space -- that child uttered without knowing it: because "now" is time and "here" is space.

Where "now" and "here" are together, the whole existence is available to you.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #10

Chapter title: Evil is nothing but an absence of good

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BELOVED OSHO,
AND ONE OF THE ELDERS OF THE CITY SAID,
SPEAK TO US OF GOOD AND EVIL.
AND HE ANSWERED:
OF THE GOOD IN YOU I CAN SPEAK, BUT NOT OF THE EVIL.
FOR WHAT IS EVIL BUT GOOD TORTURED BY ITS OWN HUNGER AND THIRST?
VERILY WHEN GOOD IS HUNGRY IT SEEKS FOOD EVEN IN DARK CAVES, AND WHEN IT THIRSTS IT DRINKS EVEN OF DEAD WATERS.
YOU ARE GOOD WHEN YOU ARE ONE WITH YOURSELF.
YET WHEN YOU ARE NOT ONE WITH YOURSELF YOU ARE NOT EVIL.
FOR A DIVIDED HOUSE IS NOT A DEN OF THIEVES; IT IS ONLY A DIVIDED HOUSE.
AND A SHIP WITHOUT RUDDER MAY WANDER AIMLESSLY AMONG PERILOUS ISLES YET SINK NOT TO THE BOTTOM.
YOU ARE GOOD WHEN YOU STRIVE TO GIVE OF YOURSELF.
YET YOU ARE NOT EVIL WHEN YOU SEEK GAIN FOR YOURSELF.
FOR WHEN YOU STRIVE FOR GAIN YOU ARE BUT A ROOT THAT CLINGS TO THE EARTH AND SUCKS AT HER BREAST.
SURELY THE FRUIT CANNOT SAY TO THE ROOT, "BE LIKE ME, RIPE AND FULL AND EVER GIVING OF YOUR ABUNDANCE."
FOR TO THE FRUIT GIVING IS A NEED, AS RECEIVING IS A NEED TO THE ROOT.
AND ONE OF THE ELDERS OF THE CITY SAID,
SPEAK TO US OF GOOD AND EVIL....

Each single word uttered by Kahlil Gibran has to be understood in all its implications. Why did the elders of the city ask? Why not a young man? Why not a child?

The child is so innocent, he does not know the distinction between good and evil; hence the question does not arise. To the child there is nothing good and nothing evil. It is out of ignorance, but it has a similarity with the ultimate state of a man who is awakened... for him, too, there is no good, no evil. The awakened one has come back to his childhood again -- with a difference, with a great difference. The child was ignorant; the awakened one is really innocent. And the demarcation between ignorance and innocence is very fine.

Jesus said to Nicodemus, a professor of Judaism in the university of Jerusalem, "Unless you are born again you will not understand what I am saying." He is not saying that first you have to die and be born through another womb. He is saying, "Unless you are so transformed that your ignorance becomes innocence... that is true rebirth. And only then will you understand what I am saying."

The child cannot ask the question because he cannot make distinctions, and the awakened one will not ask because he knows that good and evil are two sides of the same coin. If you choose good you have also chosen the evil. And this is one of the great miseries of all the religions and their saints -- they have chosen the good and repressed the evil. Because of this division they themselves have become divided and split. And not only have they become divided and split, they have made the whole humanity schizophrenic.

So it is significant that a child does not ask the question. It is also significant that a young man does not ask the question... because for the young, life is so absorbing and the song of life is so fulfilling and his heart is beating with love. He has no time to think about good and evil. Only the elders... and the elders are those who have spent all their energies, who are empty. They have nothing to do.

The child was full of wonder, the youth was full of love, but the old man has lost all. Neither have his eyes any wonder; because he is so knowledgeable, nothing surprises him, and he has seen that every love slowly, slowly, turns into hate. He is living -- but an empty life. And these empty people become very much concerned about judgment. They cannot do anything themselves, but at least, sitting in their rocking chairs, they can judge everybody -- who is good, who is bad, who is a sinner and who is a saint.

This is their way of somehow feeling more important than the young, than the children. The children are

ignorant; the young are blind. Only the old think they have got eyes, because they have lived life, they have experienced everything. But just experiencing everything does not make one wise, because one of the most important criteria for a wise man is that he drops judgment. He can see in the good that the evil is lying. He can see in the evil that the good is present. The saint and the sinner are not different categories. Their choices are different, but they have chosen from the same well. From where good comes, evil comes -- and whatever you choose, you will suffer.

Choice brings suffering. If you choose good, then that which is evil in you will continually create a conflict, a repentance, a doubt, "Perhaps those who have chosen the evil are enjoying life. I have chosen good, and all that it has given to me is just a seriousness, a dryness."

The saint cannot smile, the saint cannot dance; he is afraid. The song may lead him towards the evil, the dance may lead him towards that which he has renounced. But just by renouncing you cannot get rid of things. They remain in your unconscious, waiting for their opportunity. Hence it has happened many times in history that a sinner has become a saint just in a single moment of understanding, and a so-called saint has fallen and become a sinner just in a single moment of unawareness.

A beautiful story is told about a disciple of Gautam Buddha. He was a young monk, very healthy, very beautiful, very cultured. He had come -- just like Gautam Buddha -- from a royal family, renouncing the kingdom.

In the West, just as Cleopatra is thought to be the most beautiful woman in the whole past of humanity, in the East a parallel woman to Cleopatra is Amrapali. She was a contemporary of Gautam Buddha. She was so beautiful that there were always golden chariots standing at the gate of her palace. Even great kings had to wait to meet her -- and she was only a prostitute, but she could purchase kingdoms, she had become so rich. But deep down, she suffered. In that beautiful body there was also a beautiful soul which hankered for love.

When a man comes to buy the body of a woman, she may pretend great love for him because he has paid for it, but deep down she hates him because he is using her as a thing, as an object -- purchasable; he is not respecting her as a human being. And the greatest hurt and wound that can happen to anybody is when you are treated as a dead thing and your integrity, your individuality, is humiliated.

This young monk went into the city to beg. Not knowing, he passed by so many chariots of gold and beautiful horses. He was amazed, "Who lives in this palace?" As he looked upwards, Amrapali was looking from the window, and for the first time love arose in her heart -- for the simple reason that the moment the young monk saw Amrapali, he bowed down to her with deep respect. Such beauty has to be respected, not to be used. It is a great gift of existence to be appreciated -- but not to be humiliated.

At the moment this young, beautiful monk bowed down, suddenly a great upsurge of energy happened in Amrapali. For the first time somebody had looked at her with eyes of respect, somebody had given her the dignity of being a human being. She ran down, touched the feet of the monk and said, "Don't go anywhere else; today be my guest."

He said, "I am a *bhikku*, a beggar. In your great palace, where so many kings are waiting in a queue to meet you, it won't look good."

She said, "Forget all about those kings -- I hate them! But don't say no to my invitation, because for the first time I have given an invitation. I have been invited thousands of times by kings and emperors, but I have never invited anybody. Don't hurt me, this is my very first invitation. Have your food with me."

The monk agreed. Other monks were coming behind him, because Buddha used to move with ten thousand monks wherever he went; they could not believe their eyes, that the young monk is going into the house of the prostitute. With great jealousy, anger, they returned to Gautam Buddha. With one voice they said, "This man has to be expelled from the commune! He has broken all your discipline. Not only did he bow down to a prostitute, he has even accepted her invitation to go into her palace and have his food there." Buddha said, "Let him come back."

For the first time Amrapali herself served food into the bowl of the monk. With tears of joy she said, "Can I ask a favor?"

The young monk said, "I don't have anything, except myself. If it is in my capacity, I will do anything you want me to do."

She said, "Nothing has to be done. The season of rains is going to start within two, three days...." And this was the rule of Buddhist monks, that in the rainy season they stopped in one place for four months; eight months in the year they were continually moving from one place to another, but for the four months of the rains it was absolutely necessary for them to stay somewhere where they could get a shelter.

Amrapali said, "The coming four months, this palace should be your shelter. I don't ask anything. I will not disturb you in any way, I will make everything as comfortable as possible for you, but don't go for these four months."

The monk said, "I have to ask my master. If he allows me, I will stay. If he does not allow me, you will have to forgive me. It is not in my hands. It is my master who decides where one has to stay."

He came back. Everybody was angry, jealous, and they were all waiting to see if Gautam Buddha was going to punish him. Buddha asked, "Tell me the whole thing. What happened?"

He told Buddha everything. He also said that Amrapali... he did not use the word "prostitute" -- that is a judgment. You have already condemned a woman by the very word, condemned her that she sells her body, that she sells her love, that her love is a commodity -- if you have money you can purchase it.

He said, "Amrapali has invited me for the coming rainy season, and I have told her that if my master allows me, I will stay in her palace. It does not matter...."

There was great silence among the ten thousand monks. Nobody had thought that Gautam Buddha would say, "You are allowed to stay with Amrapali." They could not believe their own ears; what were they hearing? A monk who has renounced the world is going to stay for four months in the house of a prostitute?

One old monk stood up and said, "This is not right! This man is hiding a fact. He says one woman, Amrapali, has invited him. She is not a woman, she is a prostitute!"

Gautam Buddha said, "I know, and because he has not used the word `prostitute' I am allowing him to stay there. He has respect -- no judgment, no condemnation. He himself does not want to stay, that is why he has come here to ask the master. If *you* asked me to stay there, I would not allow you."

Another monk said, "It is a strange decision. We will lose our monk! That woman is not an ordinary woman but an enchantress. This man, in four months, will be completely lost to the virtuous life, the good life, the life of a saint. After four months he will come as a sinner."

Gautam Buddha said, "After four months you will be here, I will be here; let us see what happens, because I trust in his meditations and I trust in his insight. Preventing him will be distrusting him. He trusts me; otherwise there was no need to come. He could have thrown away the begging bowl and remained there. I understand him, and I know his consciousness. This is a good opportunity, a fire test, to see what happens. Just wait for four months."

Those four months, for the monks, were very long. Each day was going so slowly, and they were imagining what must be happening, they were dreaming in the night about what must be happening. And after four months, the monk came back with a beautiful woman following him. He said to Buddha, "She is Amrapali. She wants to be initiated into the commune. I recommend her -- she is a unique woman. Not only is she beautiful, she has a soul as pure as you can conceive."

She fell at Gautam Buddha's feet. This was even a bigger shock to those ten thousand people! And Buddha said to them, "I know these four months have been very long, and you have suffered much. Day in and day out your mind was thinking only about what was happening between the monk and Amrapali, that he must have fallen in love with the woman and gone down the drain; four months will pass, the rains will stop, but he will not return... with what face?

"But you see, when a man of consciousness enters in the house of a prostitute, it is the *prostitute* that changes -- not the man of consciousness. It is always the lower that goes through transformation when it comes in contact with the higher. The higher cannot be dragged down."

Her name, Amrapali, means.... She had the biggest mango grove, perhaps one hundred square miles, and she presented that to Gautam Buddha -- it was the most beautiful place. And she presented her palace, all her immense resources, for the spread of the message of Buddha.

Buddha said to his *sangha*, to his commune, "If you are afraid to be in the company of a prostitute, that fear has nothing to do with the prostitute; that fear is coming from your own unconscious, because you have repressed your sexuality. If you are clean, then all judgment disappears."

So the awakened has no judgments of what is good and what is bad, and the child has no judgment because he cannot make the distinction -- he has no experience. In this sense it is true that every awakened person becomes a child again -- not ignorant, but innocent. But every old person is not an awakened being. It should be so; if life has been lived rightly -- with alertness, with joy, with silence, with understanding -- you not only grow old, you also grow up. And these are two different processes. Everybody grows old, but everybody does not grow up.

Growing up is a spiritual phenomenon; growing old is a physical thing -- your body grows old, but your being remains retarded. If your being also grows UP... and remember the difference. We cannot say that the

being grows old -- it never grows old; it only grows up, higher and higher. But it always remains remains young, fresh -- as fresh as the dewdrops in the early morning sun on the lotus leaf.

AND ONE OF THE ELDERS OF THE CITY SAID,
SPEAK TO US OF GOOD AND EVIL.

The old people, if they have not grown up also, are a torture to their whole family -- to the children, to the youth -- because about everything that you are doing you can see condemnation in their eyes. To live with old people who have not grown up is a tremendous strain. Whatever you do is going to be judged, as if you are always standing in a court. You cannot argue with them, because that is an insult to old age; even to speak before your elders has been condemned by all societies.

In the parables of Aesop there is a beautiful small parable.... The very young lamb of a sheep is drinking water in a mountainous stream -- crystal clear water. A lion sees the lamb, and naturally feels happy that this is a good chance for a beautiful breakfast. So he also comes close, and he says to the lamb, "You seem to be very arrogant and stubborn."

The lamb said, "I have not even said a single word -- I have not done anything."

The lion said, "You have not done anything? You are destroying the water, polluting it, disturbing the mud -- and I am going to drink the water. You don't have any respect for the king of all the animals."

The lamb said, "Uncle, you have forgotten one thing. The stream is not flowing towards you; it is going downwards, so if anything is disturbed, it is not coming to you. Whatever *you* do, that will come to *me*."

The lion was very angry because the lamb seemed to be too logical... and nobody wants their breakfast to be so logical! He said, "You are not only stubborn, but you are trying to be very intellectual."

The lamb said, "I am a poor sheep, how can I be intellectual? You are the king."

The lion said, "Forget all about the king and see... what about your father who insulted me yesterday?"

The lamb said, "It must have been somebody else, because my father died almost three weeks ago. To tell the truth, you killed my father three weeks ago, so how could he have insulted you yesterday?"

Now this was too much! The lion said, "You don't understand tradition, courtesy, that elders should be respected. You should not open your mouth!" And he got hold of the lamb.

The lamb said, "You wasted so much time unnecessarily. I knew from the very beginning that it is your breakfast time. There was no need to rationalize it -- just have your breakfast. My mother you have eaten, my father you have eaten. I am an orphan in trouble; it is better that you eat me too. At least inside you I will meet my father and mother -- a family reunion."

The whole of humanity, for centuries, has been repressing the children, the youth. Yet even if an old man is an idiot, his old age has to be respected.

This kind of question can come only from an old man who has not grown up. He is asking for clarity about what is good and what is evil -- so that he can judge people more easily. In their eyes, everything you do is wrong, because they are spent forces, they cannot do anything. Everything that you are doing they have done, and they still want to do, but they are spent forces. They cannot do anything, but at least they can have the joy of condemning you.

All the saints who have condemned people, saying that they will go to hell, are not saints but only sinners who have covered their sins or their desires and longings for sins with a thin layer of saintliness -- and what kind of saintliness?

I was traveling with a Hindu monk, a very famous Hindu monk. We were going to participate in a conference. You could see in his eyes that everything was wrong.... When we sat in the car to go to the airport I was amazed; on a beautiful car seat the cloth on which he used to sit was put. Until that cloth was put on the car seat, he remained standing, then he got in and sat on his cloth.

I said, "This is strange; the seat was far better! Your cloth is dirty -- you go on sitting on it everywhere." He used to carry it in a bundle. The seat was clean....

But he said, "I cannot sit on a car seat. I am against all luxury."

I said, "This is great! You are sitting in a car, in a luxurious car, and just because you have put a small piece of cloth between you and the seat, I am going to hell and you are going to heaven... just because of the dirty seat that you are sitting on."

He was such a nuisance -- all saints are nuisances. Wherever we were staying, he created so much trouble. He needed only cow's milk -- he did not eat anything else. That was not a big trouble, but the cow

had to be completely white! When I heard this, I said, "What do you mean? Are you going to *eat* the cow or are you going to drink the milk? Milk is always white; whether the cow is black or white, it does not make any difference."

He said, "You don't understand. Black symbolizes evil, white symbolizes good." So for him people have to search for a white cow, completely white, not even a dot, a patch; otherwise he will remain without food. The whole family is disturbed that a great saint is sitting without food, and everybody is running around the town to find a pure white cow -- which is very rare!

I said, "You are creating so much nuisance, and you are making all these people so tortured; because *you* have not eaten, they have not eaten. How can the host eat when a great saint is the guest and is hungry?"

These are the thin layers -- stupid, arbitrary, meaningless -- with which one goes on covering over one's real desires, longings, which one condemns. And I have found this: the more a person condemns something, the more he is obsessed with it. Look into your religious scriptures. They have been written by saints, great sages, but whatever they condemn, they condemn in such detail. Just looking into their condemnation you can feel that they are enjoying the condemnation. They have not been able to enjoy; hence, at least they can enjoy condemning it, and condemning all those who are enjoying, and enjoy the idea that all these people will suffer in hell....

Every family in the world is tortured by the old people. My own suggestion is that the moment a man becomes retired, he should be retired from the family too. Every town, city, must have beautiful houses with lawns, with trees, with waterfalls, where old men and old women live together. And you will be surprised that those old fools who were condemning the young people will start falling in love -- because love never dies, never becomes old. It is always there, young in you.

These old people are torturing the young, because before their own children, children's children, they cannot start meddling with some old woman -- that will look very awkward! Leave them alone, and soon they will forget that they are old. They will live longer, and they will not be so irritable; they will become happy people.

Just as we send children to the hostels to study and come home when they have passed their university examinations... that is one third of life, twenty-five years at least. Then for twenty-five years allow them to live in the world, work in the world. And when they get retired, they again go back to the hostel -- not a hostel where men and women are separate, but a mixed hostel. And you will be surprised that your old pop is looking so happy; he never used to be so smiling.

Now, when once in a while he comes home, he is always bringing a fresh breeze into the house. Something strange is happening? -- nothing strange is happening! He has fallen in love again with an old woman. And there is nothing wrong in it.

Love should be your life to the very last breath.

But, up to now, we have been keeping generations together -- three generations, four generations, together, under one roof -- hence the generation gap. They are not even on talking terms. They talk only when it is business, when it is absolutely necessary; otherwise they avoid each other. This is an ugly arrangement. The right arrangement will be that children should be in school -- girls and boys together -- so they become acquainted with each other. The more they know each other, the better is the possibility for finding the partner in their life.

Do you see the stupid idea...? If you want to purchase a car, you look into all the catalogs of all the cars, you go to a show-room to see which car will be suitable for you. You just don't fall in love with any car that comes by, saying "I have fallen in love with a Ford," and the next day you see a Rolls Royce -- now there will be trouble. The Ford will not allow you to look at the Rolls Royce. The Ford will say, "Close the windows and look ahead!"

It would have been better if you had seen all the cars and then chosen one... and that's what we do with everything, except the most important thing -- a partner, your wife, your husband. You just blindly fall into love, without bothering that there are millions of women, millions of men around; and soon you are going to come to somebody who is far more beautiful, far more intelligent, far more loving. Then you will suffer.

Children should live in mixed hostels; then young people should live in mixed hostels; then finally, the last stage of our schooling, the old people should live in the best possible places where they can play golf, go horse-riding, go to swimming pools, forests, mountains, and they will become young again -- at least ten years will be added to their life. And they will be more understanding, because they will see even more love arises in their heart. So if their young son has fallen in love with someone, nothing is wrong in it. It is just the way of life, it is how existence wants it to be.

But the old people have always been concerned about what is good and what is evil. Almustafa answered:

OF THE GOOD IN YOU I CAN SPEAK, BUT NOT OF THE EVIL.

This is such a pregnant statement, with so much meaning and significance, that if you understand it, your whole approach about people -- judgment -- will change.

Almustafa says: *of the good in you i can speak, but not of the evil*... Why? -- because evil is nothing but an absence of good. And what can you say about absence? It is like darkness; you can speak about light, but you cannot speak about darkness. In the first place darkness does not exist -- it is only an absence. Just bring a candle in, and it is no longer there. And very beautiful statements Almustafa makes on it.

FOR WHAT IS EVIL BUT GOOD TORTURED BY ITS OWN HUNGER AND THIRST?

Darkness is hunger for light; it is thirsty for light because it is empty. And so is the situation about good and evil -- they are not two things.

Good has a positive existence. The sinner is only in search of being a saint. Don't condemn him. He is groping in dark -- help him. Don't go on giving judgments and punishments to him and say, "You will be thrown into hell." The poor man is trying in every way to find out where the light is.

If you go to a religious teacher he will tell you, "Fight evil, and when you have crushed evil you will be good." This is the completely wrong approach, which has destroyed the whole humanity and all its joy.

If you come to a master he will say,"Don't fight with evil -- because that is wasting your energy. Fighting with darkness, you cannot create light. Search for the light, create light, and darkness will disappear."

This is the difference... the so-called religious teachers of all the religions, without exception, are telling you, "Destroy evil." But you cannot destroy it; anything which is just an absence cannot be destroyed.

If I say to you, "Go into your room and destroy the darkness, fight with it, wrestle with it, take a sword and cut off its head," most probably you will cut off your own head. In the darkness, you are fighting with nobody.

An old definition of a philosopher is: A man in the darkest night, in a dark house, blind, is looking for a black cat -- which is not there. Now if everyone is frustrated that they cannot find the black cat....

You have never bothered that you are blind; you have never bothered that the house is dark, that the night is dark. But the search goes on and on. Evil is that black cat that does not exist.

That's why Almustafa says, "From the very beginning I will speak of the good in you, but not of the evil."

Such great insights Kahlil Gibran brings to life....

FOR WHAT IS EVIL BUT GOOD TORTURED BY ITS OWN HUNGER AND THIRST?

The implications of this statement are great. Every child is born good. No child is born as Ronald Reagan, or Adolf Hitler, or Joseph Stalin -- but what happens? These people have tried... Adolf Hitler first wanted to be a painter. No school of painting accepted him, because he was not a great painter. But my understanding is, if he wanted to be a painter... he may have been amateurish in the beginning. If the chance was given he may not have become a genius, a Picasso, but he would have become at least a good painter -- and the second world war would have been avoided, six million people would not have been killed. When rejected from the schools of painting he started thinking of becoming an architect, and was again refused.

It seems we accept only flowers, not seeds.

Our insight is so shallow that we cannot see the flower in the seed -- and every educational system is criminal in this sense. They want you to come as a flower, fully grown, fragrant; then you will be accepted. But why should a flower come to you? It is the seed who is tortured inside, wants to grow, have green foliage, wants to dance in the sun, wants to grow flowers -- just give him the opportunity. And don't ask that every flower has to be a roseflower. What about the marigold? There is no way for the marigold to be a

rose, it can only be a marigold.

A right educational system -- an educational system which is wise -- will not impose standards on people but rather find ways how a certain person can grow into his own potentiality.

If Adolf Hitler wanted to be an architect, what was wrong in it? At the most he may not have created great Taj Mahals, but I don't think that he would have not have been able to make your apartments, high-rise buildings... they don't need much intelligence. Absolutely idiotic constructors are making all kinds of things -- they have made humanity live in boxes. What harm could Adolf Hitler have done? But rejected from there, this continuous rejection....

And all Adolf Hitler's efforts were for creativity. He wanted to be a painter or an architect; both are creative dimensions. He may not have gone very far, but what was wrong? Everybody does not want to create a Taj Mahal, and everybody cannot afford a Taj Mahal. There are people who need mediocre architects, because they can only afford mediocre architects and their mediocre designs. But continuous rejection from everywhere was like a wound -- and it was these wounds that turned him into a politician.

The profession of the politician is the only profession where no qualification is needed. It is strange: they have all the power, power over millions of peoples' life and death -- but no qualification is needed. But if you want to be a painter, qualifications are needed; if you want to be an architect, talents are needed. But if you want to become an Adolf Hitler, no qualification is needed.

And he took.... In my view, the second world war was nothing but a revenge against the humanity that had rejected the man, humiliated the man, his creativity, his longing to make something beautiful. The second world war was a revenge with vengeance.

If you don't allow creativity, it is bound to become destructiveness. If you don't love, you are bound to hate. If you don't allow your good to grow, you are bound to fall into the darkness of evil.

VERILY WHEN GOOD IS HUNGRY IT SEEKS FOOD EVEN IN DARK CAVES.

Such insight is very rare. Such compassionate understanding is unique.

Verily when good is hungry.... When your innermost being wants to be good, but finds no food, no support from anywhere, what are you going to do?

... IT SEEKS FOOD EVEN IN DARK CAVES, AND WHEN IT THIRSTS IT DRINKS EVEN OF DEAD WATERS.

And then you condemn the person -- that he is evil, that he is a murderer, that he is a thief. You throw the whole responsibility on the person, who is a small human being. And your whole society is so powerful that if it decides to crush the individual and his good, it is capable, in every possible way. And it is not unnatural -- when you are hungry you can eat anything. I have known people to eat roots of the trees. Fruits of the trees you eat, but if fruits are not available then people start eating roots.

I have heard that in days of famine, people have even eaten their own children, but I cannot call them evil. Mothers have even sold their children; because they could not gather the courage to eat their own child, they sold the child, knowing perfectly well it was going to be eaten by somebody else who was purchasing it. But with the money they have got they could purchase somebody else's child... food was not available. Do you call these people *evil*? Or is it simply that their good has not been given enough opportunity? If you are thirsty in a desert you can drink anything -- water from gutters... you will not think twice that it is a water from gutters. Life is so valuable....

When Alexander the Great came to India, one sannyasin asked him, "Why are you torturing yourself, running all over the world, wasting your life? What is the purpose?"

Alexander said, "My purpose? My purpose is to conquer the whole world."

The sannyasin said, "Can you just be patient enough to answer my one question? If in a desert you are lost, thirsty and hungry for many days, and I come with a glass of water, how much of your empire will you be ready to give in exchange for a glass of water?"

Nobody had ever asked such a question to Alexander. He said, "How much? If I am dying I can give you half of my empire."

The sannyasin said, "But I am not willing to sell for half an empire; then you can die. I need your full

empire, the whole empire, as I am giving you the whole glass of water."

Alexander said, "Perhaps in such a situation I may be ready to give you the whole empire and take one glass of water."

The sannyasin started laughing. He said, "Then it is better you go home. Don't bother about this empire; its value is not more than one glass of water."

But these people -- Alexander the Great, or others of his category -- are perhaps searching for something else, and are not aware of it. They are searching for greatness -- but greatness does not come from acquiring an empire. Greatness comes from becoming your real self, bringing your potentiality to actualization. It may be a grass flower, it may not be a lotus -- but nature makes no difference.

When the sun rises it does not dance longer on the lotus. It does not ignore a grass flower and say, "Be out of the way, you untouchable, you *sudra*! I'm here for the lotus flowers, the roses." When the rain comes it does not make any distinction, any discrimination; when the wind comes it makes no distinction, no discrimination.

The real question is not whether you are a rose, or a lotus flower, or just an unnamed grass flower. The real thing is that the grass flower has come to actualize its potentiality, just as the rose flower has actualized its potentiality, just as the lotus flower has actualized its potentiality. The real thing is actualization of the seed that you are carrying within you; that makes you great, and it is a greatness with a tremendous humbleness, with no ego in it.

If your greatness has something of the ego, that means your greatness is not real actualization. You have fallen into a wrong path. You wanted to be a musician, but you have become an engineer. You may become a very great engineer, but something in you will remain tortured, your self will remain continuously in a misery. Out of that misery is all evil -- you are irritated, you are angry, you are jealous of others; because you are crippled you cannot dance -- hence your jealousy.

But nature has given to you all some unique potentiality. That is your good -- to bring it to flowering, to its ultimate growth. You will be contented, you will be grateful, and you will be humble -- humble before this vast existence, grateful because it has not sent you empty, it has sent you with some potential to work upon.

YOU ARE GOOD WHEN YOU ARE ONE WITH YOURSELF.

None of your religions allows you to be good, because none of your religions allows you to be one with yourself. They divide you. They say,"This is good, and this is bad. The bad part should be neglected, ignored, destroyed, and the good part only should be saved." All the religions have been destructive of human joy, human blissfulness. And it is strange that they have created all kinds of madness, suicides, murders -- for the simple reason that people are not allowed to be one with themselves. They have cut you into two parts. It is just like cutting a bird in two parts -- it cannot fly, it needs both the wings.

When your good and your so-called evil -- because it is only an absence -- function in harmony, in togetherness, when you are not a split personality, but one organic whole, your life radiates beauty, your life radiates godliness.

YOU ARE GOOD WHEN YOU ARE ONE WITH YOURSELF. YET WHEN YOU ARE NOT ONE WITH YOURSELF YOU ARE NOT EVIL.

Kahlil Gibran tries to go to the very roots. *You are good when you are one with yourself*... but don't start thinking that if you are not one with yourself you are evil -- no. When you are not one with yourself, you are simply the absence of good. Don't call it evil -- that very word unnecessarily condemns you. When the house is dark, it only means light is needed. Don't condemn darkness.

A man of understanding will even enjoy darkness too, because darkness has its own beauty, its own silence, its own depth, which no light can have -- light is superficial. In darkness this small place becomes enormous, because the darkness has no end. In light everything becomes limited, separate; in darkness everything becomes one.

The wise man is one who tries to make even his so-called evil a symphony with his good. A man is an orchestra. If you don't know the art of music the orchestra may be maddening, but if you know the art,

different instruments of music all combine into one music. They are different, but they create something which is one -- and that oneness is what Almustafa calls good.

FOR A DIVIDED HOUSE IS NOT A DEN OF THIEVES....

Even if you are not one, don't condemn yourself, because even...*a divided house is not a den of thieves*... it is only a divided house.

AND A SHIP WITHOUT RUDDER MAY WANDER AIMLESSLY AMONG PERILOUS ISLES YET SINK NOT TO THE BOTTOM.

The evil person has just lost his way. Be kind to him, not judgmental. And one who has lost his way can find his way.

YOU ARE GOOD WHEN YOU STRIVE TO GIVE OF YOURSELF.

He has defined good as being one with yourself; now he expands the definition: *You are good when you strive to give of yourself*.... Share yourself, whatever you have. It may be a song, it may be just silence -- share whatever you have. The more you share, the more your consciousness becomes bigger, grows, expands. And the expansion of consciousness is the most blissful experience in the world.

YET YOU ARE NOT EVIL WHEN YOU SEEK GAIN FOR YOURSELF.

He continually insists that you drop the idea of evil completely, because your minds have been conditioned for centuries only to think in dualities. If to be one with oneself is good, then of course not to be one is evil. If to share is good, then not to share -- your mind says immediately -- is evil. Kahlil Gibran's effort is of tremendous value. He is saying: *Yet you are not evil when you seek gain for yourself*... because unless you seek gain for yourself, how can you share? What can you share? A Gautam Buddha can share, but before sharing he has to become a Gautam Buddha.

Christian theologians have been very critical about Indian mystics -- that they are selfish. In their eyes, just to meditate is selfishness: "Go and serve the poor, open a hospital, open a school, teach the poor. Become a Mother Teresa." That's why, you see, Mother Teresa can get a Nobel Prize; but a meditator has no chances ever, because a meditator is a selfish person -- he is just going into himself and enjoying blissfulness and benediction and ecstasy.

"Serve the poor, serve the orphans" -- that seems to be real religion. It is not, because if you do not have the benediction that meditation brings to you, all your service is very superficial. And there must be motivations in it which may not be apparent to ordinary people, but one who looks deep can see them immediately. Mother Teresa is serving orphans on the one hand; on the other hand she is against birth control, because if birth control is there, orphans will not be there.

Orphans are absolutely needed; otherwise how will Mother Teresa get a Nobel prize? Orphans are absolutely needed; otherwise how will Catholics go on increasing their number? Already they are seven hundred million; from where will they go on increasing their number? -- because in the West the richer countries are no longer increasing their numbers as they are doing in the East. In fact in a few Western countries the population is decreasing. A few countries are even trying to give incentives to create more children; otherwise they will disappear. If this decrease continues, they will disappear.

In the East the problem is just the opposite. So all these seven hundred million Catholics come from the poor and the orphans of the East. The East is almost like a factory for Catholics: you produce children and you cannot support them -- give them to Mother Teresa.

The pope comes to India, but he does not go to meet any great meditator in the Himalayas. No pope has ever tried to meet J. Krishnamurti, who was in the West. On the contrary, popes have been trying in the past the same strategy that they are trying with me now... so many times J. Krishnamurti's plane was rejected

from the airport because Catholics wouldn't let him land. No pope has come to see Ramakrishna, no pope has come to see Raman Maharshi. In their eyes these people are selfish people.

But every pope who comes must go to Mother Teresa, because she goes on gathering more and more Catholics. Inner motives are very ugly. It is not service, it is politics. It is politics of numbers.

Kahlil Gibran is right...*yet you are not evil when you seek gain for yourself*. In fact, first you must seek gain for yourself in all dimensions -- material and spiritual; only when you are richer in all dimensions can you share. So I can not say with Jesus, "Blessed are the poor." That is nothing but consolation. And I agree more with Karl Marx who says, "Your religions are nothing but opium for the people."

"Blessed are the poor for they shall inherit the kingdom of God." Strange... if they are blessed, why don't they get the kingdom of God here and now? No, their kingdom of God is after death. This is sheer cunningness, because nobody comes back after death and tells people that the poor really are blessed. I say to you: Blessed are those who are rich in all dimensions -- material and spiritual -- for they shall be able to share their riches.

Why bring God into everything unnecessarily? The poor fellow escaped six days after He made this world; since then He has not been seen, has not been heard of. Why bring Him in unnecessarily? I say: Blessed are those who are rich in all dimensions, for they shall be able to share their riches. They may be of the soul, they may be of the body, they may be of the mind, they may be of the heart -- it doesn't matter; but sharing is one of the most beautiful experiences of life.

It is sharing that makes you religious.

It does not make you a Christian, or a Hindu, or a Mohammedan; it simply makes you religious. And to be religious is beautiful. To be Christian, to be Hindu, to be Mohammedan, to be Jew -- these are ugly names which should be discarded completely and forgotten. They divide humanity, and they give ideas to people that they are superior to others.

Jews think they are the chosen people of God. So why are you angry with Adolf Hitler? -- because he thinks Nordic Germans are the chosen people of God. Because of this conflict about who are really the chosen people of God, he killed one million Jews in Germany to prove who the chosen people of God are: "Now let us decide it." And if we look at the facts, it seems Nordic Germans are the chosen people of God.

I have heard about one old Jew who was dying. The Rabbi came and asked him, "Have you prayed to God before your death? Death is very close."

The old Jew said, "I'm praying."

The Rabbi said, "What are you praying about?"

The old Jew said, "I'm praying, `It is enough! -- now you should choose somebody else. We have been tortured for four thousand years just because of your stupid idea that we are the chosen people of God. And you have not given a single indication that we are the chosen people, but this idea of superiority has created antagonism in everybody.'"

Hindus think the same way... everybody has a monopoly over God! It is better not to bring in unnecessary hypotheses when it is a question of the transformation of your real life.

FOR WHEN YOU STRIVE FOR GAIN YOU ARE BUT A ROOT THAT CLINGS TO THE EARTH AND SUCKS AT HER BREAST.

The beauty of his words is impeccable. He is saying, "When you are selfish, meditative -- just trying to unfold your own being -- you are like the roots of a tree which sucks at the breast of the mother earth." But for what? All that juice will rise in the tree, will become green foliage, shadow for the tired and the weary, will become flowers for those who can appreciate beauty, color, fragrance... will become fruits for those who are hungry. The root is sucking at the breast of the mother earth, but not for itself -- the ultimate outcome is going to be shared.

So when you are meditating, you are going to your own roots. And unless you find your roots, you will never be able to find your flowers and your fruits. Roots cannot be shared, but without roots there are no fruits and no flowers. In fact, flowers and fruits are just extensions of roots. Don't call roots evil because they don't share. Directly, they don't share, but indirectly their whole life is nothing but bringing juice to the fruits, to the flowers to be shared by all.

SURELY THE FRUIT CANNOT SAY TO THE ROOT, "BE LIKE ME, RIPE AND FULL AND EVER GIVING OF

YOUR ABUNDANCE."

Why can't the fruit say so? It cannot say so:

FOR TO THE FRUIT GIVING IS A NEED, AS RECEIVING IS A NEED TO THE ROOT.

Life is an organic unity. If there is only giving and no receiving, to whom are you going to give? If there are only receivers, and no givers, from whom are they going to receive? Life is a balance between giving and receiving. Roots receive from the earth, and fruits and flowers go on giving back to the earth. It is a circle.

Man, in his ignorance, has broken that circle in many places. That's why there is a great ecological crisis. We go on taking from the earth, but we don't return anything. The earth slowly, slowly becomes barren, dead. And if the earth is dying, something of us is dying also, because we are part of it.

You think that the trees depend on the earth because they have roots, and they suck the juice of the earth. You also depend on the earth, because those fruits, those flowers, ultimately come to you. And you must share -- you are trees who can walk. There are trees in Africa which walk. For walking, solid earth is difficult -- the roots are not in a position to move. But there are places in Africa where the earth is not so solid, and there, trees move. If the water is more towards the north, the trees start moving towards the north; and when the water is finished, then the trees start dispersing to other directions.

We are also trees, we are also connected with existence in many ways. Every second you are breathing in and out. Just try not breathing out -- because that is sharing -- and you will be dead. Sharing is life. These trees are also breathing. And life is such a beautiful unity that you breathe oxygen and exhale carbon dioxide and the trees breathe carbon dioxide and exhale oxygen: there is a kind of brotherhood. Without trees you cannot live; without you, trees cannot live.

There is a constant giving, receiving -- the sun goes on giving you life, vitamins; the moon goes on giving you something that is very mysterious. Except Mahavira, all the mystics have become enlightened on the full-moon night. On the full-moon night more people go mad -- the number is double -- than any other day. More people commit suicide -- again the number is double -- than on any other day. More people commit murders -- the number is double -- than any other day. The full-moon night has something to do with it.

From enlightenment to murder... the full-moon night somehow stirs you. If you are going deeper into meditation, it takes you deeper into meditation. If you are hankering to kill somebody, and you are not able to gather courage, it gives you courage. So what was not possible before becomes possible on the full-moon night.

For centuries, more people have gone mad on full-moon nights -- so much so that in every language, for madness or mad people, a word exists which connects madness with moon. In English it is "lunatic." It comes from "luna." "Luna" means "the moon." In Hindi it is chandmara, "killed by the moon."

George Gurdjieff had the great insight that it cannot be one-sided: just as with the trees we receive and give, we must be giving to the sun and receiving, giving to the moon and receiving. It has to be balanced. We have not yet been able to decipher exactly what we give to the sun, what we give to the moon -- but we must be giving, because what we receive we know; sooner or later it will be discovered that just as we cannot live without the sun.... If one day the sun does not arise, you will not wake up, not even for your morning tea in bed; you are finished. Your life is coming from that far-away star, the sun.

But I always think -- and I agree with Gurdjieff, although there is no evidence and no proof -- that if every man on the earth, every animal, every tree dies... for which people like Ronald Reagan are making every effort... if everything alive on the earth dies, the sun will not rise the next day. It is impossible that we are just receivers, and not givers. If we are receiving life in some way from the sun, we must be giving life in some way to the sun.

We are all a connected whole, interrelated, one organism. Hence it can be said, as a conclusion: Become richer in every dimension. Be creative, be loving, be meditative, and share. And the more you share, the more existence will shower on you flowers of blissfulness and ecstasy.

The only good is to be in a position of oneness, so that you are not in a constant conflict within yourself -- because that conflict destroys you, leaves no energy to be shared. When you are one, the energy becomes so much that you become almost like a rain cloud, so full of rain that it wants to shower somewhere or

other.
Sharing is the most precious religious experience.
Sharing is good.

And Almustafa says, "I will not speak about evil, because evil is only an absence." To be miserly is evil. You have, and you grab it -- whether you need it or not. You have missed the greatest joy of life -- that of giving.
Receive with gratitude.
Give with humbleness.
Okay, Vimal?
Yes, Osho.

The Messiah, Vol 2

Chapter #11
Chapter title: Only a question of awareness

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BELOVED OSHO,
YOU ARE GOOD WHEN YOU ARE FULLY AWAKE IN YOUR SPEECH.
YET YOU ARE NOT EVIL WHEN YOU SLEEP WHILE YOUR TONGUE STAGGERS WITHOUT PURPOSE.
AND EVEN STUMBLING SPEECH MAY STRENGTHEN A WEAK TONGUE.
YOU ARE GOOD WHEN YOU WALK TO YOUR GOAL FIRMLY AND WITH BOLD STEPS.
YET YOU ARE NOT EVIL WHEN YOU GO THITHER LIMPING.
EVEN THOSE WHO LIMP GO NOT BACKWARD.
BUT YOU WHO ARE STRONG AND SWIFT, SEE THAT YOU DO NOT LIMP BEFORE THE LAME, DEEMING IT KINDNESS.
YOU ARE GOOD IN COUNTLESS WAYS, AND YOU ARE NOT EVIL WHEN YOU ARE NOT GOOD, YOU ARE ONLY LOITERING AND SLUGGARD.
PITY THAT THE STAGS CANNOT TEACH SWIFTNESS TO THE TURTLES.
IN YOUR LONGING FOR YOUR GIANT SELF LIES YOUR GOODNESS: AND THAT LONGING IS IN ALL OF YOU.
BUT IN SOME OF YOU THAT LONGING IS A TORRENT RUSHING WITH MIGHT TO THE SEA, CARRYING THE SECRETS OF THE HILLSIDES AND THE SONGS OF THE FOREST.
AND IN OTHERS IT IS A FLAT STREAM THAT LOSES ITSELF IN ANGLES AND BENDS AND LINGERS BEFORE IT REACHES THE SHORE.
BUT LET NOT HIM WHO LONGS MUCH SAY TO HIM WHO LONGS LITTLE, "WHEREFORE ARE YOU SLOW AND HALTING?"
FOR THE TRULY GOOD ASK NOT THE NAKED, "WHERE IS YOUR GARMENT?" NOR THE HOUSELESS, "WHAT HAS BE-FALLEN YOUR HOUSE?"

The very fundamental effort of Kahlil Gibran is to demolish the very idea of evil. And he is absolutely right about it.

The idea of evil is the invention of the priesthood of all the religions. It is a great device to exploit humanity -- because once your mind becomes contaminated with the idea of evil you can never live in

peace, you can never live in a togetherness, you cannot stand erect in human dignity. On the contrary, the idea of evil creates wounds in you -- which you have known as guilt.

Anything that is natural is bound to assert itself; whether you call it good or evil does not matter. The sun will rise from the East; it does not depend on your opinion.

Deep inside your being you are not a simple phenomenon -- you are a complexity. Something can be condemned, and the condemnation can be justified by all kinds of rationality and logic if taken out of context; and the same thing can be praised -- if you are not divided into good and bad, into higher and lower. If you are one organic unity, that which looked like evil out of context becomes immensely valuable to the whole, in its right place. The whole question is, how to arrange your inner being?

All the religions are criminals in the sense that they have not allowed man to be arranged as an orchestra. They have divided man: a part they have called good, and another part they have condemned as evil. But they both exist together, and can exist only together.

Now man finds himself helpless. On both sides there is danger. If he follows nature, all the religions are going to call him a sinner; if he does not follow nature but follows the principles and the doctrines preached by the priests, he is in a constant conflict. He becomes a hypocrite. He pretends to be good -- because that is what is respectable, honorable -- and from the back door he goes on allowing his nature.

This dualism, this dichotomy, this schizophrenia has destroyed all dignity of man, all his pride. Even wild animals move with a pride, with a natural dignity and grace, but man is so burdened.... Everything that is natural in you has been poisoned by the religions.

Just a few examples will help you. All the religions are agreed on one point. They differ in their philosophies, but they don't differ as far as destroying the dignity of man is concerned: whatsoever is pleasant has to be condemned -- this is a simple criterion followed by all -- and whatsoever is painful, arduous, has to be praised as virtue, as piousness, as saintlihood.

I have been wandering in this country for almost two decades, meeting all kinds of saints and sinners, and my conclusions are that the sinner is more innocent, because he has chosen the path of nature -- although he is not respectable. He laughs more heartily, he sings more joyously, he dances like a Zorba... but the whole world condemns him. He is just like a child.

And I have seen your saints; they are all cunning, all hypocrites without exception, because whatever they preach and whatever they show to the world is fake, it is only a mask. Deep down, nature is gathering energy to explode; and if you don't allow the natural way, then it is going to explode in some perversion.

The whole credit of all perversions on the earth goes to the religions. No animal in the wild is perverted. Have you come across a deer you can call perverted? -- or a lion, or a bird, free in the vast sky, under the sun? Have you come across some bird who needs psychoanalysis, some deer who needs psychiatry, some tree who needs any kind of psychological treatment? They are not perverted -- because, fortunately, they don't understand the language that the priests have been speaking, because, fortunately, they are not Christians and they are not Hindus and they are not Mohammedans and they are not Buddhists. A rosebush is just a rosebush, without any adjective to it. You cannot call a rosebush Christian -- unless you are mad.

But man has been under the influence of the priests, and they have condemned each single thing in you that can make you smile, that can make you sing, that can make you dance, that can allow your love to blossom. They have crippled you in every way, they have cut your wings -- you cannot fly in the sky. They have taken away your freedom, your dignity. And their strategy is to create the idea of evil. Once you are influenced by the idea of evil, you will live your whole life out of fear. Whatever you do, you will be always afraid -- who knows whether this is good or evil?

Kahlil Gibran's whole effort here is to destroy the very foundation of the exploitation of the priests.

There is no such thing as evil.

Existence is simply good.

Existence is pure innocence.

Yes, it is a very complex phenomenon. You can put things upside down, you can make your life disturbed, retarded, but it is not evil. It is only human to err. And to understand every mistake with deep alertness, so that it is never committed again.... To commit mistakes is good -- that is the only way one grows, learns, matures. But to commit the same mistake again and again is stupid. That too is not evil; it is unintelligent.

Kahlil Gibran says:

YOU ARE GOOD WHEN YOU ARE FULLY AWAKE IN YOUR SPEECH.

Something about speech has to be understood. There is a certain harmony between your thought, between your speech, and between your action. Speech is just in the middle. Before speech is thought -- thought is words unspoken, still in the womb.

When thoughts are born into the world they become speech, and if your thought and speech are harmonious they will still go one step more, and that will be action. And when all these three are together, not against each other.... Only in your awareness is it possible that whatever you think, you say, and whatever you say, you act. Your action is your innermost thought brought into the full daylight, before the world. It is exposing your heart.

Speech is the medium between thought and action. That's why he has chosen speech -- that if you are fully awake in your speech you are good -- because if you are awake in your speech you will need to be awake in your thought, because thought is potentially speech... just on the verge, the word is just on your lips. You cannot be aware about your speech if you are not aware of your thoughts. And if you are aware of your speech, you will be aware of your action too.

Action and thought are almost like two wings. Speech is exactly the middle part. And one who is standing in the middle, fully awake, can see on both sides -- he can see inside where thought arises and he can see outside where action is born.

You are good when you are fully awake in your speech... in your thought, in your action. This is the greatest criterion ever given to man by all the mystics of the world: awareness of all that goes on inside the mind, of all that goes on in your words, and of all that becomes action -- it is good. Ordinarily people think they have been forced to think that good or bad are qualities of things -- that there are good things and there are bad things. That's not right; good and bad have nothing to do with things.

Awareness is good; absence of awareness is not evil, it is simply not-good. Don't make them synonymous. "Not-good" is only a negative statement; the moment you say, "Evil, bad," you are making a positive statement. The same action -- with awareness -- may be good, and with unawareness may not be good.

Goodness is not a quality of things or actions.

It has something to do with your meditation.

It has something to do with your awakening, with how alert you are.

One morning, Gautam Buddha is passing through a village with one of his most intimate disciples, Ananda. A fly comes and sits on his forehead. He is answering some question of Ananda, and he is so absorbed in answering that without any awareness, mechanically, he waves his hand. The fly is gone, but then he becomes suddenly aware that the waving of the hand was not done in awareness -- it was mechanical. You can do such an act even in your sleep. If you feel something in your sleep creeping on your feet you simply throw it, and your sleep is not disturbed. It is a mechanical process; your body does it without bothering you.

Buddha stopped in the street, and again raised his hand, and with great grace and awareness brought it to his forehead. Ananda said, "What are you doing? The fly has gone away."

Buddha said, "I am not concerned with the fly, I am concerned with myself. I acted in unawareness. I was too much concerned with your question, and with answering it, and my hand moved mechanically; I am trying to see how it should have moved. It has nothing to do with the fly. My hand should have moved with awareness."

Action with awareness is good, but action without awareness is not evil, it is simply not-good. This distinction has to be remembered, because the not-good can be immediately transformed into good: it is only a question of awareness. The first act of Gautam Buddha when he waved his hand was not good. The second time he waved his hand, although now there was no fly, the action was good, the movement had grace and beauty and goodness, because behind it there was awareness. Not-good can be changed into good with a little awareness. But if you make it evil, then it becomes a tremendous problem. Then how to get rid of evil?

Religions have been telling people to fast, but what has fasting to do with evil? You can die by starving. Fasting continuously you can survive, you are healthy for at least ninety days; you will become just a skeleton, but you will be still alive. But there is no relationship at all with good, or with evil. Religions have been telling people, "Fast and that will purify you." If that is true, then the starving millions of the world

will be the most pure people... then don't help them, don't make them impure; let them starve and die, they are the most virtuous people in the world. But it has no relationship.

To destroy evil, all kinds of idiotic things have been suggested. They have to be idiotic, because there is no evil in the first place, so whatever you suggest is going to be meaningless, irrelevant.

This is a great insight into true religiousness: Don't divide into good and evil. Only divide into good and not-good. Not-good is only absence of awareness, and good is presence of awareness. Life becomes very simple, transformation becomes easy.

You need not torture yourself, because by torturing you cannot transform yourself. You need not stand on your head and do yoga postures, distorting your body this way and that way. If you are preparing for a circus, that is another thing, but if all these yoga practitioners reach heaven, then God must be surrounded by a continuous circus -- all over paradise people are doing strange and distorting things.

Yoga cannot purify you... it may give you better health. I am in absolute support of yoga as being part of gymnasiums, but not as part of temples. In the gymnasium it has a contribution to make. It can give you better health, longer life, it can prevent many possible diseases, it can cure many diseases that are already with you. But it cannot transform that which is not-good into good, because it cannot give you awareness.

YET YOU ARE NOT EVIL WHEN YOU SLEEP WHILE YOUR TONGUE STAGGERS WITHOUT PURPOSE.

A Gautam Buddha speaking is God Himself speaking, existence using Gautam Buddha as a vehicle to give you the message, to wake you up -- for what have you come here? It is good because it is coming out of total awareness, absolute silence. It is not Gautam Buddha speaking to you, it is Gautam Buddha only making himself available to existence to speak through him.

Existence cannot speak directly to you; it needs some vehicle, it needs some hollow bamboo to become a flute. Then the lips of existence can create a beautiful song and music. But the hollow bamboo means you are so aware that there is no ego in you.

Ego exists only in the dark corners of your being.

When awareness is total, ego disappears.

The ego has never been found by anyone who has been searching for it inside, with the light of awareness; it does not exist. Again, it is an absence, it is not an evil; ego is not-good, but it is not evil.

Ego means you have never turned towards your being, you have never seen your own inside, you have never brought your awareness to your interiority, to your subjectivity.

Once you turn in, ego disappears.

It will not disappear by fasting, remember; it will not disappear by yoga postures, remember -- it may even become more strengthened, it may become even more subtle, more dangerous. It is not a question of discipline; it is simply a question of being alert.

Kahlil Gibran is right, that even in the night when you sometimes stutter, purposelessly, some words, relevant, irrelevant... it is not evil. It is simply not-good, your sleep is disturbed -- don't condemn it.

AND EVEN STUMBLING SPEECH MAY STRENGTHEN A WEAK TONGUE.

And remember always that the wise man can use his not-good for some purposes to strengthen his goodness, his virtue. A beautiful example he is giving: *And even stumbling speech may strengthen a weak tongue*... so when you are awake, your stronger tongue is a contribution of your sleep, of your stuttering in sleep.

It happened... I used to be a roommate in my university with another student. We had lived together for six months, and he had never stuttered. I had never even thought.... And then one day his father came to visit, and he immediately started stuttering. I was amazed. When his father had gone I asked, "What has happened to you?"

He said, "This is my problem. From my very childhood he has been such a hard disciplinarian, such a perfectionist, that he created only fear, never love. And because we used to live in a very small village where there was no school, he was my first teacher too; and that is my undoing -- my whole life he spoiled, because of his fear. Under his fear I started learning language, speaking language, and everything was

wrong, because everything was imperfect."

A small child is not to be expected to be perfect. He needs all kinds of support. Instead of getting support, he was beaten. The stuttering became a fixed phenomenon in him -- not only about the father, but about any father-figure. In the temple -- because God is called "Father" -- he could not pray without stuttering. He was a Christian, and he could not speak to the bishop without stuttering, because first he had to address the bishop as "Father." The moment the word "father" came into his mind, all the associations of fear, of being beaten....

I said, "You do one thing. You start calling me `Father.'"

He said, "What?"

I said, "I am trying to help you. I am certainly not your father, neither am I a bishop, nor am I God the father who created the world -- I am just your roommate. You start calling me father, and let us see how long the old association continues."

He said, "It looks absurd to call you father -- you are younger than me."

I said, "It doesn't matter."

"But," he said, "the idea is appealing."

I said, "You try." And he started trying. In the beginning he stuttered, but slowly, slowly -- because he knew that I am not his father, and it became just a game that he would call me father -- after three to four months his stuttering disappeared. Now, I was not his father; it was just a device, very arbitrary, it was not in any way true -- but it helped.

When next time his father came he looked at me. I gave him the indication, "You start."

His father was amazed, and he said, "What happened to you? You are not stuttering."

He said, "I don't stutter even in the church, I don't stutter even praying to God the Father. Why should I stutter before you? But my real father is sitting here. The whole credit goes to him. He has suffered my stuttering for four months continuously, but he went on encouraging me, `Don't be worried. It is ninety-nine percent now, it is ninety-eight percent now.' And slowly, slowly it disappeared. And one day he said, `Now there is no need; you can speak to anybody without stuttering. Your fear has disappeared -- by a false device."

Kahlil Gibran is right: *Even stumbling speech may strengthen a weak tongue....* Use that which has been called by the religions as "evil." First change that word, just call it not-good, and you have already made the first step of transformation. And remember, even the not-good can be used in such a way that, rather than becoming a stumbling block, it becomes a stepping stone.

The wise man is one who uses everything that nature has given to him for creating something more beautiful. But the religions have not allowed humanity.... Rather than trying to make man one whole, they have made man scattered into pieces: that is your misery, that is your hell.

Just small changes can bring effects of tremendous importance. Drop the idea of evil completely from your minds; replace it by not-good -- then the good is not very far away. Just the "not" has to be dropped. Between evil and good there is no bridge; between not-good and good all that you have to do is to drop that "not." The difference between an enlightened being and you is only the difference of that simple "not." He is awake, you are asleep. To be awake is good, to be asleep is not!

YOU ARE GOOD WHEN YOU WALK TO YOUR GOAL FIRMLY AND WITH BOLD STEPS.
YET YOU ARE NOT EVIL WHEN YOU GO THITHER LIMPING.

In different ways he is giving you the same message: You are good when you are going with firm steps, bold, but you are not evil when you are limping. I say to you: your religions have not been compassionate enough. They have called the limping "evil," the sinner, one who is going to suffer in hell. Rather than helping him so that limping can be transformed into strong steps... perhaps those priests are responsible for his limping, because he is afraid of where he is going. Priests have condemned, and his nature is dragging him towards those same things which priests have condemned -- that's why he is limping.

Limping simply means he is not whole-heartedly in it. Half of his being is saying, "Don't go," half of his being is saying, "Go." Divided between these two, his boldness disappears, he becomes a limping person. He needs all the help, not condemnation.

And a beautiful statement from Kahlil Gibran: *even those who limp go not backward....* That much is

certain! They may reach a little late, you may reach a little earlier, so what? One thing is certain, that they are not going backwards.

BUT YOU WHO ARE STRONG AND SWIFT, SEE THAT YOU DO NOT LIMP BEFORE THE LAME, DEEMING IT KINDNESS.

This is a very penetrating insight into human psychology. Somebody is limping; out of compassion -- that's what you think, that's what you have been taught to think -- you also limp, so that you are not in any way offending the limping one. But this is not help. Instead of one man limping, now there are two men limping, and soon there will be seven hundred million Catholics limping! It is not kindness, it is sheer stupidity. It is not compassion, it is simply foolishness.

Have compassion on the person who is limping, teach him how not to limp, help him, hold his hand, give him encouragement. Tell him, "Don't be worried, you are not going backward. Even if you are slow, there is no harm. You will reach a little late. In this vast eternity, what does it matter whether you reach in the morning, or in the afternoon, or in the evening? The question is that you reach."

Even the limping ones are going to reach. And sometimes perhaps they may reach earlier than those who are going with strong feet, with bold steps, because the people who are going with strong feet and bold steps are too much in a hurry, too much in a rush. They will be tired before the limping ones. The limping ones will not be tired at all -- they are going with ease. Soon they will find that the the people with bold steps, the speedy ones, are resting, are snoring under a tree. Life has its mysteries!

Sometimes saints are left behind and sinners reach ahead, because they go so slowly that there is no possibility of being tired. The people who are going with a strong step and fast speed think that they can afford to rest a little -- the limping ones are left far behind. But their rest may turn into sleep, and while they are asleep the limping ones may pass them.

Never commit this idiotic idea that with the limping one you have to limp; otherwise he will feel offended, he will feel inferior. Why touch his inferiority complex? Transmitted into actuality... I will give you the example of Mahatma Gandhi. In India railway trains have four classes -- the air-conditioned, the first class, the second class and the third class. And the country is so poor that even to afford a third class ticket is difficult for almost half of the people of the land. Gandhi started traveling in third class.

I used to have discussions with his son, Ramdas, and I told him, "This is simply crowding the third class, it is already too crowded. This is not helping the poor." And you will be surprised; because Gandhi was traveling in the third class, the whole compartment was booked for him. In a sixty-foot compartment -- where at least eighty to ninety persons would have traveled -- he alone is traveling. And his biographers will write, "He was so kind to the poor."

He used to drink goat's milk because that is the cheapest, and the poorest of people can afford it. Naturally, everybody who is conditioned with the idea immediately appreciates what a great man he is. But you don't know about his goat! I am a little crazy, because I don't care about Mahatma Gandhi much, but I care certainly about the goat.

I inquired everything about the goat, and I found that his goat was being bathed every day with Lux toilet soap. The food of the goat cost in those days, ten rupees -- ten rupees was the salary of a school teacher for one month. But nobody will look into these matters. Only one woman, a very intelligent woman in Mahatma Gandhi's circle, Sarojini Naidu -- later on she became the governor of North India -- joked once that to keep Mahatma Gandhi poor, we have to destroy treasures. His poverty is very costly.

But it worked. As a politician he became the greatest politician, because the poor people thought "This is the man who is our real representative, because he lives like a poor man in a cottage, he drinks goats' milk, he travels in third class." But they don't know the background -- that to maintain his poverty was very costly.

The idea he got was from the Christians. He was born a Hindu, but he was born in Gujarat, which, although it is a majority Hindu state, is mostly influenced by Jainism; the people are not all Jainas, but Jainism has been a subtle spiritual influence all over Gujarat. Then he went to the West to study, and there he came in contact with Christian missionaries, and many times he was on the verge of being converted into Christianity. If you divide his life, he is ninety percent Christian, nine percent Jaina, one percent Hindu.

But this country has a majority of Hindus. To influence these Hindus, he used a totally new kind of

strategy, and that was to live like a poor man. His clothes, his house, his food -- everything will give you an appearance of a very poor man. But if you look into everything minutely, with an impartial eye, you will be surprised that everything is more costly than even the richest man living in a palace -- that will be cheaper. But he succeeded in deceiving people.

This is one of the curses that Christianity has brought to humanity. Other religions have helped, but Christianity is at the top. Kahlil Gibran, himself a Christian, is not befooled by that idea.

BUT YOU WHO ARE STRONG AND SWIFT, SEE THAT YOU DO NOT LIMP BEFORE THE LAME, DEEMING IT KINDNESS.

What are all your saints doing, living like poor people? It does not help the poor people in any way, it simply burdens them.

In India there are millions of monks -- Hindus, Buddhists, Jainas. They all live the life of the poor. The poor cannot manage their own lives, and all these millions of monks, who are not doing anything productive, anything creative, are sitting on the chest of the poor people of India, sucking their blood -- and with great authority, because they are living like poor men; you have to worship them, you have to feed them, you have to clothe them.

I once said to Ramdas, Mahatma Gandhi's son, that if it is sympathy and kindness and compassion to live like a poor man amongst the poor, then what about other things? If there are a few blind people, should I live with a blindfold? Or if there are unintelligent people -- and there are, the whole world is full of the unintelligent -- should I also live like the retarded, the stupid, just out of sympathy?

No, this cannot be the criterion of being good, of being virtuous, of being religious. If somebody is sick, that does not mean that the doctor should come and lie down on another bed, so as to help the sick. Everybody can see the nonsense in it. The doctor has to remain healthy so that he can help those who are sick. If he himself becomes sick out of sympathy, then who is going to help? The same is true in the inner growth of man.

YOU ARE GOOD IN COUNTLESS WAYS, AND YOU ARE NOT EVIL WHEN YOU ARE NOT GOOD, YOU ARE ONLY LOITERING AND SLUGGARD.

Everybody is good, more or less; there is nobody who is evil -- it is just an invention of the priests to make you feel guilty, and then confess your guilt, so that even your dignity as a man, your pride as a man, is destroyed and you become vulnerable to be enslaved spiritually.

There are good people; there are a few others who are just a little farther away from the good, but coming close.... It is a vast humanity and we are almost standing in a queue.

In one of the ancient scriptures of Tibet the statement is made that the gates of heaven are very narrow -- only one can pass at one time. Naturally, if the gates of heaven are so narrow that only one can pass, you cannot even smuggle your wife with you, or somebody else's wife -- that is not the point. You have to go alone, and those who are behind you are also approaching closer and closer and closer.

There are only degrees of goodness -- a few are more good, a few are less good, but everybody is good. Let this be one of the fundamental declarations: everybody is basically good, and evil is only an invention of crafty priests to exploit man.

YOU ARE GOOD IN COUNTLESS WAYS AND YOU ARE NOT EVIL WHEN YOU ARE NOT GOOD. YOU ARE ONLY LOITERING AND SLUGGARD...

but nothing is evil in being lazy, nothing is evil in going slowly at your own pace, nothing is evil if you will be reaching later while your friends will be reaching earlier. You should listen to your nature... there are strong people -- everybody need not be Mohammed Ali and everybody need not be a great boxer. You should listen to your own nature, and keep pace with your own nature, and not be competitive with anyone else.

PITY THAT THE STAGS CANNOT TEACH SWIFTNESS TO THE TURTLES.

What to do? Even if stags want to teach speed to the turtles, they cannot. And as far as I am concerned, the world would be less beautiful if there were no turtles at all -- they make variety. If there were only stags and stags and stags, it wouldn't be a rich world. The world is rich because there is variety. All are not saints -- a few are still courageous enough not to be saints, a few are still courageous enough not to be bothered by respectability. The world would miss all its color if everybody were just the same.

Pity that the stags cannot teach swiftness to the turtles.... Kahlil Gibran has not looked into his statement deeply enough; otherwise he would not say it is a pity. On the surface the statement seems to be perfectly right, but I say unto you: it is good that stags cannot teach swiftness to the turtles, nor can the turtles teach a lazy way of life to the stags.

The existence accepts everybody and gives opportunity to everybody; from the smallest grass leaf to the biggest star, existence makes no discrimination. They are all needed, they all make existence colorful, with variety; otherwise it would be so monotonous -- just imagine everybody turning into Mahatma Gandhis; all rainbows would disappear.

Do you know that in Mahatma Gandhi's ashram he did not allow roses to be grown? Nobody thinks about these small things, which show so much more than great acts, such as the freedom of India, which the whole world will think about, history will write about. But nobody will write about such a small thing: that he did not allow roses to be grown in his garden, only wheat -- because the country is poor, and what can you do with roses?

The man had no aesthetic sense at all. He had read Jesus Christ many times, but he seems not to have understood the statement that Jesus made, that man cannot live by bread alone, roses are also needed. That is not Jesus Christ's statement -- half is his and half is mine.

IN YOUR LONGING FOR YOUR GIANT SELF LIES YOUR GOODNESS: AND THAT LONGING IS IN ALL OF YOU.

He reduces to the most essential the definition of goodness: In your longing for your giant self, in your longing for the universal self, in your longing to disappear like a dewdrop in the ocean of existence -- without any conditions, without any expectations -- in this longing is your goodness.

And there is not a single man in the whole world who is not longing -- knowingly or unknowingly -- to be bigger, to be greater, to be vaster, who is not trying to reach to the moon and to the stars. Perhaps he is not fully aware, is half asleep, but still his arrow is searching for the target -- although he is going to miss because he is half asleep. But you cannot call it evil, you can only say that he is unaware.

There is a beautiful story about Mulla Nasruddin. In the city there was a carnival. Nasruddin used to take his disciples to various places to teach them something; he went with his crowd of disciples to the carnival. The whole city laughed, saying, "This man is crazy, but what to do? -- a few other crazy people think that he is a great mystic: now he is taking his disciples to the carnival to teach mysticism."

He went to the place where there was a bull's-eye stall, and the owner was offering one-hundred rupee notes to anyone who could shoot the bull's-eye with an arrow. If he failed, he would have to give one hundred rupees; if he succeeded, he would get one hundred rupees.

A great crowd gathered when they saw Nasruddin reaching the stall, taking the bow and arrow. Even his students thought, "What is he going to do? -- we have never seen him practicing archery. He will unnecessarily waste one hundred rupees, and he has nothing in his pocket -- we will have to give the money! This is a strange teaching; on our account he is playing the game...." And a great crowd gathered, because they wondered what Nasruddin was up to.

He said, "Silence! My beloved disciples, watch what happens. Be careful!" And he shot the arrow. It passed the bull's-eye and landed far away. Everybody laughed, but not Nasruddin, and before the shopkeeper was going to ask, "One hundred rupees," he turned to the disciples and said, "Listen: this is the arrow of the egoist, who always thinks in exaggerated terms. He always misses the target; his arrow passes beyond it." Even the shopkeeper became interested in the explanation.

He pulled another arrow, shot again... the arrow fell just in front of him; the bull's-eye was still far away. But now nobody laughed. He turned to his disciples and said, "Listen, this is the arrow of the person who

has imposed upon himself humility. He is always hesitant, half-hearted. Even if he wants to do something, even if he does it, he is never totally in it."

Now more and more of a crowd gathered, and the disciples said, "Certainly what he is saying is true." He pulled the third arrow and shot the bull's-eye, and without turning towards the students, took the one hundred rupee note.

The owner said, "What are you doing?"

He said, "This is *my* arrow. The first was that of an egoistic person, the second was that of a humble person. This is *my* arrow."

His disciples said, "He is a great master anyway. Wherever he takes you, never doubt him; there is always going to be some surprise." And the whole crowd agreed with him, "That's true. His explanations were very philosophical; he deserves those one hundred rupees. And as far as he says... he is a very religious man, he cannot deceive you; this third arrow was *his* arrow."

And all his disciples knew -- and he knew -- that if he had failed he would have found an explanation! Until he succeeded, he was not going to declare, "This is MY arrow."

IN YOUR LONGING FOR YOUR GIANT SELF LIES YOUR GOODNESS: AND THAT LONGING IS IN ALL OF YOU.

In some it may be a seed, in some a small sprout, in some a thick bush, in some it may have come to flowering, in some it may have come to give ripe fruits; but the difference is only of degrees. Between the fruit and the seed there is no basic difference. They belong to the same category -- different stages of one longing.

Looking at humanity with these eyes, with this vision, you will never judge anybody as evil, as bad; you will never create the feeling of guilt in anybody, and you will drop all feelings of guilt that have been conditioned in you. Free from all guilt, a man has a beauty with which no tree, no animal, no star can compete. Without guilt, full of awareness, you are the greatest flower in existence, what Gautam Buddha used to call "the lotus paradise." The lotus is the biggest flower in the world.

The moment your being opens up, and you are full of longing for the universal self, you have become a lotus -- and you have become a paradise too.

BUT IN SOME OF YOU, THAT LONGING IS A TORRENT RUSHING WITH MIGHT TO THE SEA, CARRYING THE SECRETS OF THE HILLSIDES AND THE SONGS OF THE FOREST.
AND IN OTHERS IT IS A FLAT STREAM THAT LOSES ITSELF IN ANGLES AND BENDS AND LINGERS BEFORE IT REACHES THE SHORE.

Whether you are a river coming from the Himalayas -- with all the beauty of those high peaks and the deep valleys and the songs of the silent forests and the joy of moving in virgin lands -- or a river who has never known the mountains, who has never known the forest, but knows only the plains... both are reaching towards the ocean. They will meet the ocean with the same dance, with the same ecstasy, with the same contentment.

Don't say one is good and another is evil. Their paths have just been different, their territories have been different, but they have arrived to the universal, to the oceanic: that's the only thing that counts, ultimately.

BUT LET NOT HIM WHO LONGS MUCH SAY TO HIM WHO LONGS LITTLE, "WHEREFORE ARE YOU SLOW AND HALTING?"

That is ugly. And that's what all your saints have been doing, and all your priests have been doing -- condemning you: "*Wherefore are you slow and halting?*" But who are you to ask anybody? If he enjoys being slow, if he enjoys halting here and there, who are you to condemn? It is everybody's birthright to move according to his own freedom.

BUT LET NOT HIM WHO LONGS MUCH SAY TO HIM WHO LONGS LITTLE, "WHEREFORE ARE YOU SLOW AND HALTING?"

The more I have become acquainted with religious scriptures, the more I see that they are all insulting and humiliating to humanity. They have been written by very egoistic people condemning everybody -- "Why are you not moving faster? Why are you enjoying the cool breeze and the shadow under the tree?"

Who are you? No saint, no priest possesses you; you are nobody's monopoly. You are an individual, total in yourself, and if you don't want to reach right now, why should you be condemned? It is your will, it is your longing. But it is the most sad story that man has not been given this basic freedom. You cannot be yourself. Everybody is pushing, everybody is forcing, everybody is trying to give you a mould, an ideal. This is where I differ from all religions and all philosophers.

My only function to be with you is to take away all your chains, and you have so many chains... to take away all your burdens -- you have so many burdens of centuries that you cannot move -- and to give you total freedom to be yourself.

And it is up to you: you can turn back even from the ocean -- that is your freedom. If you want a little more to sing in the forest, a little more to move in the valleys, to remain a little more just a dewdrop, shining in the early morning sun on a lotus leaf, this is your freedom.

Even the ocean cannot say, "You cannot go back." You can come back even from the house of God when He is standing there to welcome you. You can say, "You will have to wait a little; although I have lived much, much is still left unlived. I am going back. I have to live life in its totality and then I will come. You can wait, there is no hurry." This much freedom I believe to be everybody's birthright.

FOR THE TRULY GOOD ASK NOT THE NAKED, "WHERE IS YOUR GARMENT?" NOR THE HOUSELESS, "WHAT HAS BEFALLEN YOUR HOUSE?"

The truly good, even seeing you naked, will not ask, "Where are your garments?" That is none of his business. If you enjoy being naked under the sun, in the rain, in the wind, it is nobody's business to ask, "Where are your garments?" But we have created a world of prisoners. Don't do it -- at least in Poona! Remember the police commissioner. He is bound to ask you, "Where are your garments?" He is not even a gentleman. A really, truly good man, a religious man, never asks anything that may embarrass you, never asks any question for which you may not have the answer.

I dream for a world where each human being will be so courteous, so religious, that he will not trespass anybody's boundaries, anybody's territories. Then there is no need of searching for any paradise in the clouds. We would have created it just in our being so respectful, so loving, giving so much dignity to people. It is possible.

At least, I hope my people will understand that we are not wasting our time on beautiful words: We are going through a transformation while listening to these significant statements of a man of tremendous genius.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 2

Chapter #12
Chapter title: The silent gratitude

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BELOVED OSHO,
THEN A PRIESTESS SAID, SPEAK TO US OF PRAYER.
AND HE ANSWERED, SAYING:
YOU PRAY IN YOUR DISTRESS AND IN YOUR NEED; WOULD THAT YOU MIGHT PRAY ALSO IN THE FULLNESS OF YOUR JOY AND IN YOUR DAYS OF ABUNDANCE.
FOR WHAT IS PRAYER BUT THE EXPANSION OF YOURSELF INTO THE LIVING ETHER?
AND IF IT IS FOR YOUR COMFORT TO POUR YOUR DARKNESS INTO SPACE, IT IS ALSO FOR YOUR DELIGHT TO POUR FORTH THE DAWNING OF YOUR HEART.
AND IF YOU CANNOT BUT WEEP WHEN YOUR SOUL SUMMONS YOU TO PRAYER, SHE SHOULD SPUR YOU AGAIN AND YET AGAIN, THOUGH WEEPING, UNTIL YOU SHALL COME LAUGHING.
WHEN YOU PRAY YOU RISE TO MEET IN THE AIR THOSE WHO ARE PRAYING AT THAT VERY HOUR, AND WHOM SAVE IN PRAYER YOU MAY NOT MEET.
THEREFORE LET YOUR VISIT TO THAT TEMPLE INVISIBLE BE FOR NAUGHT BUT ECSTASY AND SWEET COMMUNION.
FOR IF YOU SHOULD ENTER THE TEMPLE FOR NO OTHER PURPOSE THAN ASKING YOU SHALL NOT RECEIVE:
AND IF YOU SHOULD ENTER INTO IT TO HUMBLE YOURSELF YOU SHALL NOT BE LIFTED:
OR EVEN IF YOU SHOULD ENTER INTO IT TO BEG FOR THE GOOD OF OTHERS YOU SHALL NOT BE HEARD.
IT IS ENOUGH THAT YOU ENTER THE TEMPLE INVISIBLE.
I CANNOT TEACH YOU HOW TO PRAY IN WORDS.
GOD LISTENS NOT TO YOUR WORDS SAVE WHEN HE HIMSELF UTTERS THEM THROUGH YOUR LIPS.
AND I CANNOT TEACH YOU THE PRAYER OF THE SEAS AND THE FORESTS AND THE MOUNTAINS.
BUT YOU WHO ARE BORN OF THE MOUNTAINS AND THE FORESTS AND THE SEAS CAN FIND THEIR PRAYER IN YOUR HEART,
AND IF YOU BUT LISTEN IN THE STILLNESS OF THE NIGHT YOU SHALL HEAR THEM SAYING IN SILENCE:
"OUR GOD, WHO ART OUR WINGED SELF, IT IS THY WILL IN US THAT WILLETH.
"IT IS THY DESIRE IN US THAT DESIRETH.
"IT IS THY URGE IN US THAT WOULD TURN OUR NIGHTS, WHICH ARE THINE, INTO DAYS WHICH ARE THINE ALSO.
"WE CANNOT ASK THEE FOR AUGHT, FOR THOU KNOWEST OUR NEEDS BEFORE THEY ARE BORN IN US:
"THOU ART OUR NEED; AND IN GIVING US MORE OF THYSELF THOU GIVEST US ALL."
THEN A PRIESTESS SAID, SPEAK TO US OF PRAYER.

It is strange that a priestess should ask about prayer. What is a priestess, if she does not know what prayer is? But this is true not only about one priest or one priestess. I have come across many priests, and it was, in the beginning, a great shock to me that they are people who know nothing about religion; they are the people who know nothing of prayer; they are the people who have never meditated. They worship, but their worship is superficial -- it is not of the heart -- and they worship on behalf of someone else. They are servants, not really priests.

In India, every rich man has a small temple in his house. But the rich man has no time for God. Why waste time for God? In that much time, he can earn much. A priest can be purchased -- and he will pray on behalf of you.

Man is so deceptive that he can deceive even himself. The god is dead; he has purchased it from the market. It is nothing but stone, carved into the shape of some unknown god who has never been seen by anyone. The god is just a thing. Of course, the richer the man, the costlier will be the god. But whether costly or not, it is a commodity. And on top of that, even the priest is a salaried servant. He has nothing to do with God -- he has something to do with money. I have seen priests running from one temple to another.

If a priest can manage to pray in twenty temples, then he is a rich priest.

The whole idea is so absurd and unbelievable. It is just as if you have a paid servant to love your beloved on your behalf. Perhaps one day it is going to happen -- because the time you waste in loving your beloved can produce much money, much power. This game of love can be done by an ordinary servant. Why waste your time? And if the woman is also intelligent, there is no need for her to be there; she can also afford a woman servant. They both can love each other. Why waste time unnecessarily?

I have heard that one superrich man was psychoanalyzed by a famous psychoanalyst. The psychoanalyst was very happy because the man used to pay him more than expected. But he was such a bore that to listen to him for two hours, three hours, four hours a day, was too much. It was getting on the nerves of the psychiatrist. He started feeling, "If this goes on and on, soon this man may perhaps be cured, but I will never get out of this sickness that he is transferring to me."

He had read an ancient parable about a king who was a great chess player. The game of chess is very complicated; it is mathematical -- the king went mad. All kinds of remedies were tried, but nothing succeeded. Then his prime minister said to him, "We should declare that if there is anyone who can defeat our king in chess, immense will be his reward."

One of the greatest chess players came to the palace, but to play chess with a madman.... In the first place, chess itself is a very mad game. The best players of chess have to think at least five steps ahead: "I will do this; the opponent most probably will react in this way, then I will do this." The longer one can visualize the process, the better a chess player he is.

One has never seen a chess player smiling -- he is a serious man. And to play chess with a madman, and not an ordinary madman -- a king who was playing chess according to his own laws.... But the chess player was paid enough to suffer it, and after one year the king was back to his sanity; but the chess player became mad.

The psychoanalyst remembered the parable and thought, "This is going to happen to me too. This man has so much money it does not matter to him; he can continue his psychoanalysis for years. But listening to him every day was starting to enter into the mind of the psychoanalyst; even in his dreams he was listening to him. Then he became really freaked out, saying, "Some way has to be found. The patient cannot be lost, because he is giving so much money -- but he cannot be heard, because my own sanity is in danger."

So he devised a simple thing. He came with a tape recorder and put it by the side of the couch where the rich man was lying down, ready to start. The psychoanalyst said, "I have so many patients and because you take three, four hours -- and you can pay for it, so there is no question of preventing you, you are my most important client -- I have found a device. You talk to my tape recorder, and in the night, in the silence when the whole world has gone to sleep, I will listen to it."

The rich man said, "There is no problem."

The next day, when the psychoanalyst was entering the office, he saw the rich man going out. He said, "What is the matter? The office has just been opened. Are you not going to talk to my tape recorder today?"

The rich man said, "I have also found a way. In the silence of the night, I talk to my tape recorder. Now my tape recorder is lying on the couch, talking to your tape recorder. So you are free, I am free -- nobody is at a loss. You will get your money, I will get my psychoanalysis."

The priests have been doing this from the very beginning: They invented the god, they invented prayers, they found their customers who were eager to have some bank balance in the other world. This is how millions of priests and priestesses have lived like parasites on humanity.

It is strange, but significant, that a priestess asks Almustafa: *speak to us of prayer*. Can you conceive of a lover asking somebody, "Speak to us of love"? He *knows* love. His very being is dancing with love, his whole life is a song of love. Why should he ask anybody, "Speak of love"? A lover knows that nothing can be spoken of love.

But *only* a lover knows that nothing can be spoken of love. Those who have never loved can ask, "Say something about love." You can love, you can experience it, but nobody can speak about it. It is beyond words, beyond language, beyond your mind.

Love is a flower that blossoms in the innermost being of your consciousness, where words are left miles behind -- only silence prevails. In that silence, love dances, love sings; but to bring that dance to words is impossible. There is no way to translate that dance into the words of any language.

Prayer is the most profound form of love -- love for the whole existence, unaddressed to anybody, just radiating from your being because you are so full of it. Out of your abundance, it flows in all directions. Those who will come close to you will be touched by it. Nothing will be said, but everything will be

understood; nothing will be said, but everything will be heard. It is not a question of words, it is a question of opening your doors for love to enter in. You may be dissolved into it, because it is not a problem to be solved; it is an experience in which the only way is to dissolve yourself.

Prayer is the highest form of love. There is no beloved, but love goes on radiating from your being towards all that exists.

Love is like a rose which has blossomed in the wilderness, where perhaps nobody will ever pass to know the beauty of it, to feel the fragrance of it. But that does not deter the flower from blossoming. It does not ask for whom. It blossoms because it is so full it cannot remain closed any more. It has to open its petals, it has to release its fragrance to the winds, to whomsoever it may concern -- that is not the concern of the flower. Its concern is to pour all that is throbbing in its heart -- in color, in beauty, in fragrance.

Prayer does not need a god. If prayer needs a god, you have not understood prayer at all. But all your prayers are addressed to some god -- a Hindu god, a Christian god, a Jewish god; and all those gods are created by you. What kind of game are you playing with yourself? First you create the god, then you start creating, or asking, or inquiring, "What is prayer?" -- the god is pseudo, the prayer is borrowed.

AND HE ANSWERED, SAYING: YOU PRAY IN YOUR DISTRESS AND IN YOUR NEED....

Why did people need God in the first place? It is now an established psychological fact that man feels so helpless. There is disease, there is starvation and old age, and finally, there is death -- and man cannot do anything to avoid it. Out of this helplessness, fear, need, is born the concept of God.

God is your fear, God is your consolation, God is a promise given to yourself on behalf of God: "Don't be afraid, I am here to protect you" -- although he has not protected anybody. Millions of people have prayed. Old age comes, disease comes, death comes -- God never comes to interfere in all these processes; but still, there is a lingering consolation that perhaps, beyond death, He will be waiting for you.

The priests have used your fear to exploit you. They have been giving you continual consolation. It is nothing but psychological opium. And you can see the fact in your own life. When you are happy, young, in love, in joy, you don't bother about God, you don't bother about prayer. Just go to any church, and see who the people are who are in the congregation -- mostly old women. Rarely will you find a young man. And if you find one, you will also find that he is retarded.

The archbishop of Greece threatened that he would burn me alive if I didn't leave Greece within twenty-four hours. I had not even gone out of the house -- for fifteen days I was there. I inquired about his congregation in which he had threatened me. And Amrito, one of my sannyasins, laughed, and she said, "You ask strange questions. He's threatening to burn You and the house and the people who are staying with You -- almost twenty-five people -- and You are asking about his congregation?"

I said, "You will understand the relevance of my question. Just answer first."

She said, "Nobody goes there, only six old women."

He had announced that he was going to take a protest march, but it never happened -- because, with six old women, what kind of protest march are you going to take? You will simply become a laughingstock. But why are these poor old women listening to this idiot? I call him an idiot, because he does not understand what he is saying.

The archbishop is the representative of one of the most significant human beings, Jesus Christ. And the Greek Orthodox church is one of the oldest churches -- older than the Vatican. Jesus was first translated in Greece; hence, his name has changed -- his name was Joshua, not Jesus. He never knew the word "Christ" or "Christian." They are Greek translations of the Hebrew words "Messiah, the Messenger."

Such an old tradition in the world this archbishop represents. Every day he reads the words of Jesus, and Jesus says, "Love your enemies," -- and I am not even an enemy. He is ready to burn a friend alive. Perhaps as these people go on reading, it becomes a mechanical habit.

In the university where I was a student, one of the professors, a Mohammedan, was well-known as a very religious and spiritual person. In that area, there were very few students who ever came to his department because it was a Hindi-speaking area and he taught in Urdu, the language of the Mohammedans, so he had almost no work. The whole day in the university, sitting in his office, he would go on reading the holy KORAN. He was an old man, and once in a while he would fall asleep.

His department was just by the side of the department of philosophy where I was studying. Passing by his department, I used to look from the window to see whether the old man was asleep or reading -- most of

the time he was asleep.

Whenever I found that he was asleep, I would go in and turn the KORAN upside down.

The first time, I had thought that when he woke up he was surely going to be very angry: "Who has done it?" But I was amazed. I was in for a great surprise -- because I was watching from my department. When he woke up, he started reading again. I could not believe it! But the reality was: He had read the KORAN so many times -- his whole life -- that it had become a mechanical memory. It mattered not whether the KORAN was there or not -- he could read the KORAN even if the KORAN was not there.

I could not contain my curiosity. I went into his room and I said, "Your KORAN is upside down; and you are still reading it."

He cleaned his eyes, and he looked at the KORAN. He said, "My God! Who has done this?"

"I think it must have been the devil. Who would disturb your religiousness? But even the devil cannot disturb it. You can read... whatever the position of the KORAN is does not matter."

And I managed it many times. I would go in.... I made a book. The cover was of the KORAN, and the book was made of cuttings from newspapers. Whenever he was asleep I would put my book there, and his KORAN back onto the shelf. Whenever he would wake up, he would start reading his KORAN. He had a beautiful voice -- even in his old age his voice was pure gold -- and the KORAN can be sung, even if you don't understand it. There is nothing much to understand in it, but the very pronunciation of those words is so poetic that you can enjoy it without understanding it -- just like music. You don't have to understand music, but it is soothing, pleasant.

One day he caught me red-handed. When I was changing the books, he caught hold of me. He said, "This is too much. So many times I was wondering... this is strange. The KORAN is on the shelf, and this rubbish... and I have been reading it. And I am an old man; my eyesight is not right, so I cannot figure out what it is. But it doesn't matter; I know it, and I can repeat it even in my sleep -- my wife does not sleep in my room."

I said, "Why?"

He said, "She is tired and bored because, she says, `Any time in the night, you start reciting the KORAN... fast asleep.'"

This is bound to happen if a person is reciting one thing the whole day. It does not matter whether he is awake or asleep. I said, "You don't be worried. Even in your grave you will recite the KORAN."

He said, "Don't tell this to my wife; otherwise, she will not come even to my grave, even to put two flowers there."

But he was considered by the Mohammedans and by others, a very spiritual man. He was very sick. This is not spirituality: this is stupidity.

You remember God and prayer and the KORAN and THE BIBLE and the GITA only when you are in need. When you are not in any need, and life is going smoothly, you completely forget about God and prayer. Looking at the fact simply shows that the concept of God, and a communication with him in prayer, is nothing but a beggar's bowl. Whenever you are in need, and you feel helpless but you cannot do anything about it... perhaps God can do something. So your prayers are really prayers of a beggar, and the real prayer you never even become aware of.

The real prayer is never that of the beggar, never out of any need. The real prayer is just a thankfulness -- not to any god, but to this whole existence. This whole existence is alive. Everything is throbbing, full of life, full of joy. Look at the trees, look at their greenery, look at their flowers. Look at the mountains, look at the stars, look at the ocean. They are all in prayer -- although they know nothing of God, although they never utter a single word of prayer; but the tree dancing in the wind and the rain and in the sun is in prayer. It is not a need; it is a thankfulness. It is gratitude towards life.

If there is any god which is not man-made, then it is life itself. All gods are man-made; they may be good and beautiful statues, but they are dead, utterly dead. Even an ordinary tree has more of godliness in it than the gods in your temples. Its life, its greenness, is not its own creation -- it is a gift from existence itself.

Real prayer is nothing but a deep gratitude.

You cannot say it, you can only *be* it.

Linguistically it looks strange because we have always thought of prayer that we have to say it, we have to do it. I am saying to you: neither can you say it, nor can you do it. You can only *be* it... a prayerfulness, a simple gratitude, unuttered, unsaid. Existence understands the language of silence. In fact, it understands *only* the language of silence.

YOU PRAY IN YOUR DISTRESS AND IN YOUR NEED; WOULD THAT YOU MIGHT PRAY ALSO IN THE FULLNESS OF YOUR JOY AND IN YOUR DAYS OF ABUNDANCE.

Kahlil Gibran is saying that your prayers are empty -- because a beggar's bowl is always empty. You should be an emperor! Out of your abundance, out of your joy, out of your love, out of your very life a silent communication arises; you are in tune with existence, with the mountains and with the stars and with the earth. Suddenly you have found a harmony -- that harmony is prayer. All your temples are false, all your masks are empty, all your churches are dead.

Leo Tolstoy, a very significant and creative person, has written a small parable: The archbishop of Russia was hearing everyday -- and was getting more and more irritated and annoyed -- that beyond the lake, outside the city, there had suddenly sprung out of nowhere, three saints. In India nobody would be surprised, because saints don't need anybody's certificate, or anybody's permission -- "I want to be a saint, sir. Am I allowed?" -- but in Christianity the very word "saint" comes from "sanction." Unless the archpriest sanctions you, you will not be a saint; so this was strange, because he had not sanctioned anybody. From where had these three saints arisen? And so many people were going to touch their feet, his huge cathedral was becoming almost empty.

One day he decided he had to go and see who these people are. He took a motorboat and went to a small island on the lake. Those three saints were sitting under a tree. Just looking at them, he could not believe that these could be the saints. They looked uneducated, uncultured, just farmers, fishermen, gardeners maybe, woodcutters -- that kind of people, simple people -- so he gathered courage.... Up till now he had been feeling nervous. Where were thousands of people going? Every day news was coming... he was feeling nervous to go there; but now he gathered courage, speeded up the motorboat, landed just by the side of the tree, and asked, "Are you the three saints people are talking about?"

They said, "Saints! We are simple people; somebody must have created a rumor."

He said, "But people come here in thousands every Sunday to touch your feet."

They said, "That is true, but just forgive us -- we are poor people."

He said, "What is your prayer? Do you know the prayer of the Orthodox church of Russia?"

They looked at each other and said, "Prayer? We are uneducated; we don't know the prayer of the Orthodox church."

"Then what is your prayer?"

They started nudging each other, "You tell him." They all felt very embarrassed.

He said, "Why are you feeling embarrassed? Tell me what your prayer is -- I'm the archbishop."

They all touched his feet. "If you are the archbishop, then we have to tell you the truth, but it is very embarrassing. Don't tell anybody, keep it a secret; we never do our prayer before others. When there is nobody, when only we three are left -- we are old friends -- then we do our prayer. We have made our prayer, it is very simple...."

In Christianity God is a trinity: God the Father, God the Son, and the Holy Ghost. They said, "Finding that God is three, and we are also three, we have made a prayer: `You are three, we are three, have mercy on us.'"

Although angry still, the archbishop had to laugh. He said, "You are idiots. This you call prayer?"

They said, "Up to now we have been doing it because nobody ever taught us... if you tell us the authorized prayer, we will do it. But it should be simple, it should not be long."

But the prayer of the church was long and complicated. They listened and they said, "Please repeat it again."

Two times, three times, four times.... He said, "Are you absolute idiots? Can't you get this small prayer?"

They said, "We want to be completely sure that nothing can go wrong. Big words... but we will try; we will divide it into three parts. That way it will become simple -- one part I can recite, one part the other fellow can, the third part the third fellow can."

He said, "No, this is not the way -- you have to do the whole prayer!"

They said, "My God... but we will try our best, and we are very grateful that you came. You should not have come, you should have simply sent a message; we would have come ourselves."

Very satisfied that he had put those idiots right -- and now he would see the crowds: "What kinds of

fools are you? They don't know even the basic prayer, and you are hailing them as great saints." He was happy that a great trouble was finished.

But in the middle of the lake, suddenly he heard noise. He looked back: all those three were coming running on the water, shouting, "Wait! We have forgotten the prayer!"

The archbishop could not believe it. They were standing on the water by the side of his boat, and they said, "Just one time more."

The archbishop said, "Forget the prayer that I told you -- your prayer is perfectly good. `You are three, we are three, have mercy on us.' And when you pray, please pray for me too."

Prayer is the fragrance of a silent heart. Even if it comes into words, it never comes as a need, but only a thankfulness, a gratitude.

Prayer is innocence.

FOR WHAT IS PRAYER BUT THE EXPANSION OF YOURSELF INTO THE LIVING ETHER?

Melting and merging into the sky, into the vastness that surrounds you, that is prayer. Sitting by the side of the ocean, melting and merging with the waves and the sound of the waves hitting the rocks on the beach -- become one with it, and it is prayer. When the birds are singing, be silent; let their song reach to your being too, and it is prayer.

Prayer has no authorized version -- Hindu or Mohammedan, Christian or Buddhist. Prayer is simply a deep love for all that is, an expansion of your consciousness to the whole that surrounds you, in which you are rooted, from which you get all your life, all your juice, all your dance. Just feeling one with this infinity, this eternity, disappearing into it, is prayer.

AND IF IT IS FOR YOUR COMFORT TO POUR YOUR DARKNESS INTO SPACE....

Just listen to people's prayers -- they are only pouring their darkness into the space. Their prayers are complaints, their prayers are grumpy, their prayers are telling God, "What you are doing is not right." Their prayers are trying to improve upon the intelligence of God. This is pouring darkness, ugliness.

But even if you do it, at least remember:

IT IS ALSO FOR YOUR DELIGHT TO POUR FORTH THE DAWNING OF YOUR HEART.

Sometimes pour your love, too; sometimes pour your light, too. But as far as I understand, you can do only one -- either you can pour darkness or you can pour light. Once you have poured your joy, your song, your dance, you will come to know so much, you will feel so blessed that it will become impossible to complain or to pour your darkness into existence.

AND IF YOU CANNOT BUT WEEP WHEN YOUR SOUL SUMMONS YOU TO PRAYER, SHE SHOULD SPUR YOU AGAIN AND YET AGAIN, THOUGH WEEPING, UNTIL YOU SHALL COME LAUGHING.

People's prayers are nothing but their tears -- tears of sadness, frustration, depression, despair, anguish. Are these the presents you give to existence? Kahlil Gibran says, "Don't be worried -- if you can only weep, then go on weeping. There is a moment when all your tears will be dried out. Don't stop unless your weeping becomes a laughter."

Laughter is authentic prayer. Whenever you are crying and weeping, you are asking for consolation, you are asking for somebody to help you in your despair. But when you are having a belly laughter, you are not asking for anything, you are giving something to existence, just like the cuckoos which are pouring their sweet songs into existence.

Your laughter is a giving away, and a gift worth giving. And if you have experienced, even once, the joy of laughter as prayer, even your tears will not be tears of despair. They will go through a transformation; they will be tears of your joy, of your abundance.

Tears are not necessarily of misery. If you see a friend after many years, your eyes may be filled with tears of sweet memories, of peaceful yesterdays, of all that has transpired between you and the friend. Those tears are simply a remembrance; they have a beauty of their own. And it happens... there are people here to whom it has happened, and thousands more of my people who have reported to me, "It is strange. People think we are mad because we are laughing and weeping together." Then the prayer is complete.

When tears and laughter have the same quality and the same rhythm, then prayer has come to a completion.

Yes, people will think you mad, because they live a divided life -- either of tears or of laughter. They live a life of "either/or."

One of the most famous Danish philosophers, Soren Kierkegaard, has written a book, EITHER-OR. The book became so famous -- and he was a man.... Not only has he written the book, he lived the life of "either/or." The book is very representative of his duality, his split personality.

One woman told him that she loved him and she wanted to marry him. He remained silent, and the woman said, "Say something -- even a no will be better than this silence."

He said, "I cannot say so quickly. I have to weigh -- either, or. It will take time." And he could never decide his whole life whether to get married or not because the pros and cons were all equal. He would come out of his house, lock the door, go a few yards, come back again to check the lock -- perhaps he has forgotten.... He used to come out of his house only one time every month.

Seeing his situation, his father deposited money in the post office -- "Every month a certain amount has to be given to him, because I don't see that he can work, or he can do anything or earn anything." So every month, on the first day, he would go to the post office with urchins following him shouting, "Either/or! Either/or!"

The whole of Copenhagen was aware of the man, that he was a very strange type. In the post office he would get his monthly installment, he would count it, and after five minutes on the way he would again count it. After ten minutes, reaching near the house, he would again count it. The question was always... perhaps he had forgotten, perhaps he had counted wrongly. And he was one of the great thinkers of Denmark! He is the father of a certain school of philosophy, which is the most prominent today in Europe, particularly on the Continent: Existentialism.

The day he got his last installment, the postmaster said, "Now you need not bother to come again; the money your father has deposited is finished with this installment."

Hearing this -- you will be surprised -- the man fell down and died, because that money was the only thing that he had in the world. He lived in a dark house, dismal, dirty, alone... he would not even open his windows because those urchins were continuously torturing him. They would come to the windows and knock on them, and call in, "Either/or!" -- that had become his name.

Man has been living with the same kind of approach to life, "Either/or" -- either tears or laughter. So when you see somebody laughing *and* with tears flowing, you will think he is mad. But, in fact, he has become whole -- he is no more split. His laughter and tears have joined hands together in a dance.

So if it happens to you -- and it is going to happen to every meditator some time or other -- don't be worried; you are not going insane, you are going sane for the first time. You have lived an insane life because of the division of everything -- body and soul, matter and spirit, this world and that world, mundane existence and sacred God. You have always lived with this continuous division, and nobody can live as a divided house. That destroys your energy, because you are constantly in conflict with yourself.

In India, in the villages particularly, I have heard... and I could not figure out in my childhood what these uneducated women meant when they said to their children, "Don't laugh too much; otherwise you will start weeping." I was puzzled, because I thought weeping and laughter are opposite poles, diametrically opposite. But these village women have somehow been carrying a wisdom for centuries: "Don't laugh too much; otherwise you will start crying." From both the sides... if you laugh too much, you will find tears joining in the dance; if you weep too much, you will find laughter joining in the dance.

But we are never total in anything. We weep and we weep half-heartedly; we laugh and we laugh only a Jimmy Carter type of laughter -- it is just an exercise of the lips, it does not have any roots in the heart. I have heard that his wife used to close his mouth every night. The whole day if you are keeping your mouth open -- ear to ear -- it becomes a fixed style of your lips. They lose their elasticity. I don't know how far the story is true, but I suspect that there is every possibility of its being true.

One night, Jimmy Carter's wife phoned the President's personal physician, "Come immediately! A mouse has entered my husband's mouth."

The doctor was puzzled. He said, "What you are doing?"

She said, "What can I do? I have never heard of such a case. Suggest something -- because it will take half an hour for you to reach here."

He said, "You do one thing: take a piece of cheese and hang it inside the mouth... perhaps the mouse may turn; the cheese may attract him."

It seemed logical, so the wife tried. When the doctor reached the house, he could not believe it. The wife was hanging a mouse over his mouth. He said, "Are you mad or something? You told me that a mouse had got inside his mouth, and I have asked you to hang a piece of cheese. It seems the cheese has gone in, and you are hanging a mouse."

She said, "You don't know the whole story. By the time I brought the cheese from the fridge, a cat was going in. Then I thought it was better to catch hold of the mouse -- and this is not a real mouse, it is just made of rubber; my children play with it. From where to get a real mouse so quickly? -- I am trying first to get the cat out, then the question of the mouse arises. Things have gone from bad to worse."

I don't know how far it is true... but people are laughing with just their lips, it does not go deeper than that. If it goes deeper, it will reach to the same source from where the tears come. If you are capable of allowing yourself totality, your laughter and your tears will come together in a joyous dance.

WHEN YOU PRAY YOU RISE TO MEET IN THE AIR THOSE WHO ARE PRAYING AT THAT VERY HOUR, AND WHOM SAVE IN PRAYER YOU MAY NOT MEET.

The prayer that I am describing to you, the silent gratitude, is tremendously uplifting.

Kahlil Gibran is handing over to you a great secret. All the people on the earth who are praying at that moment will have a meeting of consciousness -- because their consciousness is uplifted from their bodies, far away in the sky.

This meeting has been known by many mystics, and because of an old association with the word "God" they have thought that their soul is meeting God. It is not God, it is all those souls which have uplifted at the same moment into the higher realms of being. And he is absolutely right that you may not meet these people, ever, in any other way.

And this meeting will give you an immense nourishment. You may have felt it here. Just the other night, Anando was telling me that the discourse was immensely nourishing. It looks a little strange... people say it was interesting, people say it was very profound. But Anando said to me as I was going back, "It was very nourishing."

In this silence, there is a meeting, and that meeting is immensely nourishing.

THEREFORE LET YOUR VISIT TO THAT TEMPLE INVISIBLE BE FOR NAUGHT BUT ECSTASY AND SWEET COMMUNION.

Many people meditating, praying at the same time, create almost a temple of consciousness in the sky, invisible to our ordinary eyes but absolutely visible to our inner being. In the East, we have called it the third eye. When you start seeing the temple of consciousness being created by many meditators or people who are praying at the same moment, these eyes are of no use -- they can see only the material, the visible. But something, a third eye, opens in you. And to see the invisible temple made by the consciousness of many people is a great freedom -- freedom from your man-made temples, synagogues, churches.

Mohammedan mystics have been the most prominent as far as this particular experience is concerned. That's why they pray five times a day, at exact hours, exact time, wherever they are; facing towards Kaaba, their holy temple. But millions of Mohammedans, if they are really in prayer, facing all towards Kaaba, will create a temple of consciousness in the sky. And they have been successful. Other religions have known it, but no other religion has made it so fundamental a discipline to every disciple.

But this is the calamity that falls over every great thing. Their prayers, although they are facing towards Kaaba at the same hour -- millions of people, because Mohammedanism is the second greatest religion in the world, only after Christianity -- but their prayers are not what Kahlil Gibran is talking about.

I used to go often to Udaipur, in Rajasthan. In Udaipur I had my first meditation camp; and I had a very beautiful gathering of people. Going to Udaipur, I had to pass a Mohammedan city, Ajmer. The trains have

to be changed, and it was a one-hour gap before we could get the train towards Udaipur.

Many Mohammedans, in the evening, used to do their last prayer on the platform. I used to walk for one hour just behind them, seeing what they were doing. They were praying, looking towards Kaaba, but everybody was also looking again and again backwards to see whether the train was leaving or still standing. It happened so many times -- I was going so many times to Udaipur, every year....

One day a Mohammedan, who was a professor in the University of Jaipur, was traveling in my compartment; he was also praying, down on the platform. It was a beautiful place -- huge trees by the side of the platform -- and he was doing the same stupid thing, knowing perfectly well that the train would leave only after one hour, and that before leaving there would be long whistles, and that it could not leave hundreds of Mohammedans praying on the platform -- but the professor was also doing the same stupid thing.

Finally, I sat by his side. He could not speak in his *namaz*, in his prayer time, but I nudged him many times; and whenever I nudged him, he looked back -- he thought perhaps the train was going. And he was getting very angry because I was disturbing his prayer. When he finished his prayer he said, "I never had expected from you that you would disturb a pious Mohammedan's prayer."

I said, "I was not disturbing -- I was myself worried that the train was leaving so I was nudging you because you may be left here. And even without my nudging, I have seen you looking back again and again. The train was standing there, just a question of not more than twelve feet. Even if it leaves -- and it is a meter-gauged train, goes slowly -- you can catch up with it without any trouble. But what kind of prayer is this that you cannot forget the train? If you are really honest, it would be better that you face the train rather than facing Kaaba. At least you will not be disturbed by Kaaba. Facing the train, you can do your prayer more at ease."

He said, "Facing the train? Whoever has ever heard that when you are praying, face the train? That would not be prayer."

I said, "That *will* be prayer, because you will at least be relaxed that the train is standing -- there is no problem. But looking back twenty times, even Kaaba must be getting irritated with you. It is not prayer."

Mohammedans are very clever in that matter; they don't leave their shoes outside the mosque. It is a very strange thing. In every temple -- Hindu, Jaina, Buddhist -- you have to leave your shoes outside. But that is a trouble: people are praying, but they are looking at the shoes, because the best place to steal shoes is a temple where rich people go.

Mohammedans have their strategy: They take their shoes inside, but with a certain method. They put the shoes sole-to-sole together, so that the sole does not touch the floor, because the sole is dirty, not the whole shoe -- seems logical. And the way the Mohammedans sit to pray, it is easy to sit on their shoes. So, completely free from the fear that anybody can steal their shoes, they are sitting on them -- inside the mosque.

In my childhood, particularly in the month of Shravana, when all over India the birthday of Krishna is celebrated for many days, and every temple is decorated, and people go with their best clothes, best shoes -- it is a celebration -- I used to go to change my shoes.

My father asked me one day, "I always see new shoes, and you never ask for the money. From where are you getting these shoes?"

I said, "I have found that in the town there are at least thirty temples. Once I get fed up with one pair of shoes, I simply go to the temple. I never go in, I simply sit outside watching, because I have to find my size. And there is no trouble, even if sometimes I get the wrong size -- a little long or a little small -- I can change them, thirty temples...."

He said, "You are something... but this is not right; and you never go inside the temple?"

I said, "Once in a while I go, because in the celebrations for Krishna's birthday, great musicians come to the temple. And if I hear that something really beautiful is happening, I go inside."

Then my father asked, "What about your shoes?"

I said, "For that, I have also a method. I never keep both my shoes together -- one shoe on this side, one shoe on another side. Who is going to steal one shoe? My shoes have never been stolen."

He said, "This is great! I will try it, because my shoes have been stolen many times. This is a good idea, and no harm to anybody. They are our shoes... we can put one here, one far away. There are so many shoes in between, and anybody who is going to steal is in a hurry -- he cannot manage to look for the other shoe."

But I told him, "Don't say this to anybody, because if people start doing this, then I will unnecessarily waste my time: I will have to find the other one. I know if one is there, the other is bound to be there -- it

will take just a little effort to find the other."

Hindus, Jainas, and Buddhists who leave their shoes outside, I have seen them -- their hands are towards the statue of God, and their faces are towards their shoes. I have asked many, "To whom are you praying? Should I believe in your head, or should I believe in your hands? And if you have to pray to your shoes, what is the point of coming to the temple? Just put your shoes in front of you in your house and pray -- it will be more relaxed."

Everything gets perverted. The Mohammedan mystics were right -- but how to prevent all these Mohammedans who are looking somewhere else, who are worried because their luggage is in the train? They are doing a ritual, but it has lost its meaning.

FOR IF YOU SHOULD ENTER THE TEMPLE FOR NO OTHER PURPOSE THAN ASKING YOU SHALL NOT RECEIVE....

The very state of asking and begging, "Give us this, give us that," destroys the whole beauty and the sanctity of prayer. You are not concerned with God, your concern is somehow to get something; and because you have to get something, your prayer is nothing but praising God just the way you buttress people's egos: "You are great, you are the greatest, you created the world... just cure my wife of cancer."

How suddenly you come to the cancer of your wife! And what has the "greatest" to do with it -- to do with your wife and cancer? -- praising God and asking, "My son is unemployed. Just be compassionate, don't be too hard...." You are complaining, you are buttressing -- this is not prayer.

It is one of the great problems in India -- how to get rid of *baksheesh*. You can manage anything -- you just have to give a few notes under the table, and what was absolutely impossible becomes immediately possible. India cannot get rid of it, because it has been doing the same with God. What to do with a constable, a police commissioner? These are poor fellows -- even God is being given *baksheesh*.

Before every temple, you will find a shop of coconuts. People purchase coconuts as *baksheesh*. There is a strange story behind the coconut. In the old days, people used to cut the heads of their slaves as sacrifices to God, to please Him. Now that looks very barbarous, so they had to change to some substitute. The coconut looks like a head, with two eyes, a little beard, and mustache, it looks just like a head. And in Hindi, the coconut is called *khopra*, and the head is called *khopri* -- just the same words. In fact, you are doing better with a *khopra*, because that is male and *khopri* is female. They used to offer blood. Now they only use red color -- but these are the remnants of a barbarous past. And nobody bothers about what you are doing.

Strangely, if you go to the market, the coconut has gone up in price almost eight times more than it used to be in the beginning of this century. Then it used to be only five *anas* -- one third of a rupee. In the shops before Hindu temples, it is still sold at the same price. It is a miracle. In the market, you have to pay eight times more -- how is the shopkeeper before the temple managing? It is the same coconuts that have been going in a circle -- every day people purchase them, offer to God... every night, the priest brings them back to the shop. They are the most rotten things in the world. Inside there is nothing; they may be half a century old. So the price has remained the same, and it is a business partnership between the priest and the shopkeeper -- perhaps the shopkeeper is his brother.

Just offering a coconut, you are asking employment for your son, admission in a medical college, success in your love affair -- all kinds of things. I have been sitting, hiding in temples, and listening to what people are asking. I was puzzled. There is not a single thing in the world that you will not hear being asked. Somebody is after some woman, and the woman is not paying any attention to him. Offer a coconut, and God will take care of it.

In India, it is impossible to destroy *baksheesh*. If even God takes it, what about the police commissioner? You try it. Purchase a coconut from a temple shop, and go to the police commissioner -- and he is a worshiper, because whenever we phone he is always in worship. I am puzzled, for what is he being paid? During office hours, he is in worship. And what is he worshiping? For what? He must be worshiping... how to become somebody higher than the police commissioner -- the *Chief* police commissioner.

A big promotion, a longer life... these are not prayers, these are not worships -- you are doing business. And the business mind has no possibility of understanding anything of real value: prayer, love, gratitude, blissfulness. These are not commodities which are sold and purchased.

AND IF YOU SHOULD ENTER INTO IT TO HUMBLE YOURSELF YOU SHALL NOT BE LIFTED.

Kahlil Gibran is far more profound than Jesus. Jesus says, "Ask and it shall be given to you." And Kahlil Gibran is saying, "Ask and it shall never be given to you" -- even if you are asking, "God, make me humble." It looks very nice -- you are not asking anything wrong; you are just asking, "Make me humble." But the person who asks, "Make me humble," is indicating two things: one, he is not humble -- he is an egoist -- and he is asking humbleness also as a decoration to his ego. Then he can say, "There is nobody more humble than me." Even humbleness will not be given if asked....

A prayer has to give something to existence -- not to ask. I say to you: Give to existence, and it will be returned to you a thousandfold, but never ask. Religion is not for beggars, it is for emperors -- those who can give.

Or even if you should enter into it to beg for the good of others you shall not be heard.

It looks a little hard, but it is true. You are not asking for yourself, you are asking for others. But the very asking is wrong. You are not trusting the wisdom of existence; hence, you are asking. It is a kind of advice: you know better, existence does not know better.

Don't try to be wiser, to be holier, to be higher than existence. Just relax and surrender yourself. The only thing that you can offer to God is yourself. Offer yourself without any conditions, and without any expectations.

It is enough that you enter the temple invisible.

You should go to a temple -- just stand by the side so nobody observes you, and watch the people who come to pray. If there is a crowd, they pray long, because so many people are seeing them -- they will spread the rumor in the city that this man is very religious. If there is nobody to observe them, their prayer is a shortcut. They finish it quickly and... gone. What is the point? -- nobody is watching.

I have seen the same person praying before the crowd -- then he goes long -- and the same person alone in the temple, unaware that I am hiding there -- he quickly finishes the prayer. If there is nobody seeing him, what is the point? Your prayer gives you respectability and honor -- that's why Kahlil Gibran is saying, "Enter the temple invisible, as if you are nobody -- almost absent. Don't make noise, don't shout your prayers -- God is not deaf."

There is a beautiful song of one of the mystics, the greatest of the great: Kabir. A Mohammedan is praying very loudly, so loudly that the whole neighborhood can hear. Kabir goes and taps on his shoulder and says, "Remember, God is not deaf. Even if you whisper, He will listen; even if you don't say anything, He will listen even more, because He understands silence, not shouting."

I cannot teach you how to pray in words.

God listens not to your words save when He Himself utters them through your lips.

Unless you are so silent that you allow God to utter a few words through you -- not that you say them, but you allow God to say them, only He hears those words -- your words are not heard.

AND I CANNOT TEACH YOU THE PRAYER OF THE SEAS AND THE FORESTS AND THE MOUNTAINS.

And that is the true prayer. All the trees are in deep meditation, all the mountains are in deep meditation, all the rivers are in deep meditation. Their silence is their prayer.

But you who are born of the mountains and the forests and the seas can find their prayer in your heart.

You are also born of the same earth, of the same seas, of the same forests, so deep in your heart, you can also find the same silence. And that silence is the essential prayer.

AND IF YOU BUT LISTEN IN THE STILLNESS OF THE NIGHT YOU SHALL HEAR THEM SAYING IN SILENCE:
"OUR GOD, WHO ART OUR WINGED SELF...."

This is so beautiful -- remember it. Kahlil Gibran is saying, "In the night, in the deep silent hours of the night, you will hear the trees whisper, the mountains whisper, in silence..."Our God, who art our winged self...."

You are nobody else, just your winged self. We have forgotten our wings. You have not remembered your wings yet. The moment you remember your wings, there is no difference between you and God.

The moment you remember your freedom, the moment you drop all your chains, all your prisons, there is no difference between you and God. There is no need of any prayer, because there is nobody other than you -- but you are on a different plane, winged in the sky.

... It is thy will in us that willeth....

And at that moment you will understand that whatever you do is His doing, whatever you will is His will.

Jesus, on the cross, remembered this profound truth. First, he was annoyed, because no miracle was happening, and he shouted at the sky, "Father, have you forsaken me?" This is not the way of prayer, not the way of meditation. Only in the end, he realizes that his expectation for a miracle is begging; it is not prayer. It is an expectation, a demand; and nobody can demand from existence.

Hence he says, "Thy will be done, not mine." He knows his will is that a miracle should happen, but he has come very close to the truth: "Thy will be done. You simply do your will -- don't listen to me and my will." After this statement a great silence descended on Jesus.

"IT IS THY DESIRE IN US THAT DESIRETH.
IT IS THY URGE IN US THAT WOULD TURN OUR NIGHTS, WHICH ARE THINE, INTO DAYS WHICH ARE THINE ALSO.
WE CANNOT ASK THEE FOR OUGHT, FOR THOU KNOWEST OUR NEEDS BEFORE THEY ARE BORN IN US...."

What is there to demand and ask? Existence knows you -- you are born out of it; you are children of the earth, and the mountains, and the sun, and the moon, and the stars. Even before you become aware of a certain desire, the earth knows it, the sky knows it.

You are rooted deep into existence. Before the flower comes to know, the roots know it; and before the roots come to know, the earth knows it -- so the man of understanding simply relaxes in a deep let-go: Thy will shall be done.

"THOU ART OUR NEED; AND IN GIVING US MORE OF THYSELF THOU GIVEST US ALL."

The only real prayer is a silent thirst, a silent hunger: Thou art our need, we don't have any other need. Our hearts are empty. We are ready to be Your host... You be our guest.

In deep silence, calling God to be your guest is the only prayer.

Okay, Vimal?

Yes, Osho.

Chapter title: The seed of blissfulness

4 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THEN A HERMIT, WHO VISITED THE CITY ONCE A YEAR, CAME FORTH AND SAID, SPEAK TO US OF PLEASURE.
AND HE ANSWERED, SAYING:
PLEASURE IS A FREEDOM-SONG, BUT IT IS NOT FREEDOM.
IT IS THE BLOSSOMING OF YOUR DESIRES, BUT IT IS NOT THEIR FRUIT.
IT IS A DEPTH CALLING UNTO A HEIGHT, BUT IT IS NOT THE DEEP NOR THE HIGH.
IT IS THE CAGED TAKING WING, BUT IT IS NOT SPACE ENCOMPASSED.
AY, IN VERY TRUTH, PLEASURE IS A FREEDOM-SONG.
AND I FAIN WOULD HAVE YOU SING IT WITH FULLNESS OF HEART; YET I WOULD NOT HAVE YOU LOSE YOUR HEARTS IN THE SINGING.
SOME OF YOUR YOUTH SEEK PLEASURE AS IF IT WERE ALL, AND THEY ARE JUDGED AND REBUKED.
I WOULD NOT JUDGE NOR REBUKE THEM. I WOULD HAVE THEM SEEK.
FOR THEY SHALL FIND PLEASURE, BUT NOT HER ALONE;
SEVEN ARE HER SISTERS, AND THE LEAST OF THEM IS MORE BEAUTIFUL THAN PLEASURE.
HAVE YOU NOT HEARD OF THE MAN WHO WAS DIGGING IN THE EARTH FOR ROOTS AND FOUND A TREASURE?

Kahlil Gibran has posed every question in its right context. It is not a question coming out of the blue, it is a question representing the questioner. And he has made every effort to answer the questioner by answering his question. These are two different things.

The philosophical approach towards life answers only the question; it does not matter who is asking it, the question in itself is important to the philosopher. But to the mystic, the question is only a beginning of a deep exposure of the questioner; hence, the real answer is not arrowed towards the question, but towards the questioner. The question has its roots in the heart of the one who has asked, and unless you answer him, you have not answered.

Kahlil Gibran is very careful that, when he is answering the question, he should not forget the questioner. The question is superficial; the real problem is deep down in the heart of the one who has asked.

THEN A HERMIT, WHO VISITED THE CITY ONCE A YEAR, CAME FORTH AND SAID, SPEAK TO US OF PLEASURE.

Does it not look very strange that a hermit should ask about pleasure? It appears so, but in truth the hermit has renounced pleasure and is tortured by his own renunciation. He cannot forget the possibility that perhaps those who are living the life of pleasure are the right ones, perhaps by renouncing life and its pleasures he has simply gone wrong.

The feeling is not just a superficial thought, it is deep in his very being -- because since he has renounced pleasure, he has lost all zest for life, all will even to breathe. Even to wake up in the morning... for what? Since he has renounced, he has died a kind of death, he is no more a living being. Although he breathes, eats, walks, speaks... I say unto you: his life is only posthumous. He is like a ghost, who has died long ago. The moment he renounced existence, he renounced life also; he committed a spiritual suicide.

But all the religions have been teaching nothing but spiritual suicide. They are all anti-life -- and if you are anti-life, naturally the only way for you is to

go on repressing your natural desires, longings.

The hermit, who has been praised down the ages as a saint, as holy, is nothing but a repressed soul who has not allowed himself to live, who has not allowed himself to dance, to love. He is like a tree which has renounced its own foliage, which has renounced its own flowers, and its own fruits -- dry and juiceless the tree stands, just a faded memory.

All this has been done because there are vested interests in the world which want you to be just alive -- but not to live; just to survive, but not in your fullness -- only at the minimum, not at the maximum. They have turned every human being into a summertime river. They don't allow you to be flooded with rain, and to have a taste of something widening, expanding, some dream of a future meeting with the ocean. A summertime river has shrunken, has become shallow, has become broken.

The hermit has died at the very center of his being. His body goes on living, but he does not know what life is, because pleasure is the only language that life understands. Although pleasure is not the end, it is certainly the beginning -- and you cannot reach the end if you have missed the beginning. The hermit needs all your compassion, not your worship. Your worship has been the cause of many people committing suicide, because you have been worshiping those who are renouncing pleasure. You are fulfilling their egos and destroying their souls. You are partners in a great crime: they are committing suicide, but you are also murdering them by your worship.

The question -- coming from a hermit asking Almustafa: *speak to us of pleasure* -- is immensely significant. It needs courage even to ask such a question -- as far as your so-called sages and saints are concerned.

It must have been twenty-five years ago, when I happened to speak in a conference.... Just before me a Jaina monk, Chandan Muni, who was very much respected by his community and religion, inaugurated the conference. He spoke about great blissfulness, great joy in renouncing life, in renouncing the mundane, profane pleasures. I was sitting by his side, watching him, but I could not see any sign that he had known what he is talking about. He appeared dry and dead, his statements were repetitions, parrot-like, from the scriptures. It was not a poetry -- spontaneous, flowing like a stream from the mountains, young, fresh, singing, dancing towards the ocean.

When I spoke, after him, I said, "The man who was speaking just now is simply a hypocrite" -- and he was sitting by my side -- "he knows nothing of ecstasy, nothing of blissfulness, because the man who has renounced pleasure has renounced the first step -- which leads to the final step of blissfulness. It is impossible to reach to blissfulness if you are against pleasure and against life."

There was a great shock... because people don't speak what they feel; people speak only what other people appreciate. And I could feel the vibrations of Chandan Muni -- it was a beautiful morning, there was a cool breeze, but he was perspiring. But he was a sincere man. He did not stand up to contradict me, on the contrary, I received a messenger in the afternoon, who said, "Chandan Muni wants to meet you, and he's very sorry that he cannot come, because his committee will not allow it."

I said, "There is no problem. I am not imprisoned, my wings are not cut. I don't care about any committee -- I can come."

So he said, "First let me go and make arrangements so that you can meet in privacy."

I said, "What is the matter? Let others be there."

But he said, "You don't understand. Since this morning, Chandan Muni has been crying. He's seventy years old and he became a monk when he was only twelve years old. His father became a monk, the mother had died -- now where was this child to go? This was the most convenient thing, that he also become a monk with his father; so he became a monk. He has never known what life is, he has never played with children, he has never seen anything that can be called pleasant."

So I said, "Okay, you go ahead and make arrangements -- I am coming." Still, a crowd gathered. They had been suspecting since the morning that something had happened to Chandan Muni -- he's not speaking and his eyes are full of tears. He had to beg of the crowd, "Please, leave the two of us alone!"

He locked the doors, and he said to me, "It was hard to hear your words -- they were like arrows going directly into my heart; but whatever you said is true. I am not as courageous as I should be, and that's why I don't want anybody else to hear this, but I have not known life. I have not known anything. I have only learnt from scriptures -- they are empty. And now at the age of seventy, what do you suggest for me to do?"

I said, "I think the first thing is to open the doors and let the people come in. Of what are you afraid? You don't have anything to lose. You have never lived -- you died at the age of twelve. Now, a dead man

has nothing to lose... but let them listen. They have been worshiping you; just because of their worship your ego was fulfilled, and you managed to live this torturous life, this horrible nightmare that religions have called saintliness -- it is simply pathology."

He was hesitant, but still he gathered courage and opened the doors. And when the people heard that he knows nothing, rather than praising his honesty and sincerity, they all started condemning him, saying, "You have been cheating us!" They threw him out of their temple.

For truth it seems there is no home, but for hypocrisy, all worship, all respectability, is available.

This hermit reminds me of Chandan Muni. I don't know what happened to him, but whatever may have happened must have been better than what had been happening before. At least he sacrificed his respectability for being sincere, for being truthful, and this is a big step.

The hermit is asking: *speak to us of pleasure....* The word "pleasure" is without any meaning for the hermit; he has heard only condemnation about it. He may have himself been condemning it, but he has never tasted it.

A beautiful story I would like to tell you: One day in paradise, in one of the ZORBA THE BUDDHA restaurants, Gautam Buddha, Confucius, and Lao Tzu were sitting and chitchatting. A beautiful naked woman -- it is my restaurant, nobody else's, and it is not in the territory of the Poona Police Commissioner -- came with a big jug and asked the three, "Would you like to have some juice of life?"

Buddha immediately closed his eyes. He said, "Be ashamed of yourself! You are trying to degrade us. With great effort and arduous austerities, somehow we have reached here, and you have brought juice of life. Get lost!" And he said all these things with closed eyes.

But Confucius kept his eyes half open, half closed. That's his whole philosophy: the golden mean -- neither this extreme nor that extreme. He said, "I would like to have a little taste, because without tasting it I cannot say anything about it." She poured into a cup some juice of life. Confucius just sipped it, gave it back to her, and said, "It is very bitter."

Lao Tzu said, "Give me the whole jug." The woman said, "The whole jug? Are you going to drink from the jug?" He said, "That's my approach to life: unless you have drunk it in its totality, you cannot say anything about it. It may be bitter in the beginning, it may be sweet in the end -- who knows?"

Before the woman could say anything, he took the jug away, and just drank, in one single breath, the whole juice of life. He said, "Confucius, you are wrong. Everything needs a certain training in taste. It was bitter because it was unknown to you; it was bitter because you were already prejudiced against it. Your whole talk about the golden mean is empty philosophy. I can say that the more I drank of it, the sweeter it became. First it was only pleasant; in the end it became ecstatic."

Buddha could not stand this praise of life. He simply stood up and moved out of the ZORBA THE BUDDHA restaurant. Lao Tzu said, "What happened to this fellow? He has been sitting with closed eyes. In the first place, there is no need to close your eyes -- the woman is so beautiful. If there was something ugly you can close your eyes, it is understandable, but to close your eyes to such a beautiful woman is to show insensitivity, is to show humiliation, condemnation, is to show some deep-rooted fear. Perhaps that fellow is very repressed, and he is afraid his repression may surface."

Confucius was not ready to listen to Lao Tzu, because he was going too far from the golden mean, so he left. And Lao Tzu started dancing. I have heard he is still dancing....

Life has to be lived before you decide anything about it -- for or against. Those who have lived it in its intensity and totality have never been against it. Those who have been against it are the people who have never lived it in its intensity, who have never allowed it their totality; they have kept themselves aloof and closed -- but that's what the religions have been teaching, and how they have been destroying humanity.

Almustafa replied:

PLEASURE IS A FREEDOM-SONG....

The statements he is going to make are very significant:

PLEASURE IS A FREEDOM-SONG,
BUT IT IS NOT FREEDOM.

Pleasure is only a song, a by-product; when you know freedom, the song will arise in you. But they are not synonymous. The song may remain silent... it depends.

You feel pleasure only when you are living a moment of freedom -- freedom from care, freedom from worries, freedom from concerns, freedom from jealousies, freedom from everything. In that moment of absolute freedom a song arises in you, and that song is pleasure. Freedom is the mother, the song is only one of the children; there are many other children to the mother. So they are not synonymous. Freedom brings many flowers -- it is only one of those flowers. And freedom brings many treasures -- it is only one of those treasures.

IT IS THE BLOSSOMING OF YOUR DESIRES,
BUT IT IS NOT THEIR FRUIT.

Flowers are beautiful. You can enjoy them, appreciate them, but they cannot nourish you, they cannot become your food. You can have them for decoration but they cannot become your blood, your bones, and your marrow. This is what he means...*it is the blossoming of your desires, but it is not their fruit*.

So don't stop at pleasure -- there is much more ahead. Enjoy the flowers, collect the flowers, make a garland of the flowers, but remember, there are fruits also. And the fruit of your ripening is not pleasure; the fruit is blissfulness.

Pleasure is only a beginning -- the tree is ready. The flowers are a song to announce that the tree is pregnant, and soon the fruits will be coming.

Don't get lost in pleasures, but don't escape from them either. Enjoy them, but remember -- there is much more to life than pleasure.

Life does not end with pleasure, it only begins with it; the fruit is blissfulness. But pleasure gives you some taste of what is going to be ahead. It gives you a dream, a longing for more; it is a promise, "Just wait, fruits will be coming. Don't close your eyes to the flowers; otherwise you will never find the fruits."

That's what I have been telling you again and again, in different ways. My words may be different, but my song is the same. I may enter the temple from different doors, but it is the same temple.

Zorba is only a flower, Buddha is the fruit. Unless you have both, you are not complete, something is missing; there will always remain a gap in your heart, a dark corner in your soul. Unless Buddha and Zorba dance together in your being, the flower and the fruit, the beginning and the end, you will not know the real meaning of existence.

The meaning of existence has not to be searched for by your intellect, it has to be experienced in life.

IT IS A DEPTH CALLING UNTO A HEIGHT....

Pleasure is a depth calling unto a height. Remember always that every depth is always close to a height -- only sunlit tops of mountains have deep valleys by their side. Pleasure is in the valleys, but if you have known pleasure, it will create, it will stir in your being, the longing for that faraway sunlit peak. If the darkness is so beautiful, if the valley is so fulfilling, how can you contain your temptation to reach to the heights? When the depths give so much, you have to explore the heights.

Pleasure is a tremendous temptation to reach to the heights. It is not against your spiritual growth; it is a friend, not a foe. And those who have denied it have denied the heights also, because the heights and the valleys exist together. The valleys have their own beauty, there is nothing sinful about them, there is nothing evil about them -- just don't get lost. Enjoy, but remain alert -- because there is much more. And you should not be content with the darkness of the valley. The pleasure creates in you a spiritual discontent: if darkness can give so much, can yield so much, what about the heights?

IT IS A DEPTH CALLING UNTO A HEIGHT,
BUT IT IS NOT THE DEEP NOR THE HIGH.

Pleasure itself is more like plain ground. On one side is the high peak of the mountain; because of the height of the mountain it seems to be the depth, but really it is plain ground.

There are depths and there are heights. If you fall into depths, you will be falling into a painful existence, into anguish -- below pleasure is pain. Above pleasure is blissfulness, ecstasy.

It is unfortunate that millions of very nice people have renounced pleasure and fallen into the dark, bottomless hole of pain, misery, austerity; but they go on consoling themselves -- because their scriptures go on telling them that the more you suffer, the more you will gain after life. Nobody tells them, "There is no need to wait for a paradise after life. Don't go against pleasure, but follow the pleasure into its totality, and it will start leading you, by and by, upwards towards the heights."

Here you can be in hell, you can be in heaven; it all depends on you -- where you are moving. Don't move against pleasure; let pleasure be your arrow moving towards the stars.

IT IS THE CAGED TAKING WING....

In pleasure, the caged bird grows wings, but still it is in the cage; now it has wings, but it has not the sky available to it. It can be said, "Pleasure is caged blissfulness."

Blissfulness is pleasure on the wing, rising higher into the sky. When pleasure becomes free from all prisons, it goes through a transmutation, a transformation. It has the seed in it; somebody just has to remind it, "You are containing tremendous potential." It has wings, but is not aware of its wings.

To be with a master is not to learn something.

To be with a master is to be infected by something.

Seeing the master on the wing, in the air, suddenly you become aware, "I have also got the same wings." The master becomes a remembrance. It is not a teaching that a master transfers, it is a remembrance that he invokes.

IT IS THE CAGED TAKING WING,
BUT IT IS NOT SPACE ENCOMPASSED.

So, those who know pleasure have become acquainted with their wings; now they have to find their way out of the cage. And the cage is your own, home-made. It is your jealousy, which you go on feeding; it is your competitiveness, which you go on giving energy to; it is your own ego, which you don't drop but go on carrying -- howsoever heavy the burden is. The cage is not somebody else's; hence it is very easy to drop it.

It happened to one of the Sufi mystics, Al-Hillaj Mansoor.... I love the man very much. There have been many mystics, and there will be many mystics, but I don't think anybody will have the same taste as Al-Hillaj Mansoor. He was rare in every sense. For example, somebody asked him, "How to be free? You all go on talking about freedom, freedom -- but *how* to be free?"

He said, "It is very simple, just see." They were sitting in a mosque with pillars like these. Al-Hillaj went close to a pillar, caught hold of the pillar with both hands and started shouting, "Help me! How can I be free from this pillar?"

The man said, "Don't be mad, you yourself are clinging to the pillar; nobody is doing anything, neither is the pillar doing anything. What nonsense are you doing?"

He said, "I am simply answering you. You had asked me how to be free, have you ever asked anybody the art of not being free? That you know perfectly well. You go on creating new chains, new bondages... it is your own doing. Undo it! And it is good that it is your own doing, because you can undo it without anybody else's permission."

Still, Al-Hillaj was holding the pillar. The man said, "At least now I have understood the point, but please leave that pillar because a crowd is gathering. Everybody knows you are mad, but I am feeling embarrassed to be with you!"

He said, "Only if you have really understood will I leave this pillar; otherwise, I will die with this pillar."

He said, "My God, to ask you a question is to create trouble."

And the crowd started abusing the person. They said, "Why did you disturb Al-Hillaj? What kind of question have you asked?"

He said, "It is strange, I had asked a simple question, How to be free? Rather than answering, he went to the pillar, and he's holding the pillar, and he's shouting for help. That's why you all have gathered."

And Al-Hillaj was still shouting, "Help me! How can I be free?"

Finally, the man said, "Forgive me, I will try, but don't make too much mockery of me. Leave that pillar!"

He said, "What do you think? -- am I holding the pillar or is the pillar holding me?"

The man said, "Mansoor, although you have become a great mystic, we were boyhood friends, we studied in the same school; just remember our friendship before this whole crowd. Now the whole town is here, and they are all angry with me. This is not the way to answer a question -- I was asking a philosophical question."

Mansoor said, "Philosophical question? Then you should not come to a man like me. Philosophy is only for fools. Those who are really in search of truth, only they should enter my house -- this is the house of God. And I have answered you, `If you want to be free, you can be free this very moment, because you are holding all your chains as if they are not chains but ornaments. Drop them! Even if they are made of gold, they are not allowing you to be free, and they are not allowing your wings to open in the air.'"

AY, IN VERY TRUTH, PLEASURE IS A FREEDOM-SONG.
AND I FAIN WOULD HAVE YOU SING IT WITH FULLNESS OF HEART....

Man has completely forgotten one thing -- fullness. He loves, but there is not fullness of the heart. He weeps, but the tears are shallow -- perhaps only a formality. He smiles, because he is expected to smile.

I have heard about one boss, and he knew not more than three jokes. But every day he would collect his whole office -- all the clerks, head clerks -- and he would tell one of those jokes. And they all would laugh as if they had never heard it. They had to, because not to laugh was an insult to the boss.

One day one woman typist did not laugh, and the boss said, "What is the matter. Why are you not laughing?"

She said, "I am resigning; I have got another job. Why should I laugh?"

People are laughing out of formality, respectfulness, but this kind of laugh cannot be wholehearted. None of your actions is total: that is your misery, that is your hell.

A king had come to see a Zen master. The Zen master had a beautiful garden and just in front of the gate, an old man was chopping wood. The king asked him, "Can I ask, who are you?"

He said, "Who am I? You can see -- a woodcutter."

He said, "That's true, that I can see, but I have come to see your master."

He said, "My master? I don't have any master."

The king thought, this man seems to be mad. But just to complete the conversation he said, "But is this a Zen monastery?"

The man said, "Maybe."

So the king moved ahead. When he reached the house deep inside the forest, he entered the house, and he saw the same woodcutter, wearing the robe of a Zen monk, sitting in a Zen posture, looking really beautiful and graceful. The king looked at his face. He said, "What is going on? Do you have a twin brother?"

He said, "Perhaps."

The king said, "Who is cutting wood in front of the gate?"

He said, "Whoever is cutting wood, he is a woodcutter. What business is it to talk about a woodcutter? I am a master."

The king was very much puzzled, but the master said, "Don't feel puzzled. When I am cutting wood, I am a woodcutter -- I don't leave any space for anything else. And when I am a master, I am a master. You have not met two persons, you have met one person who is always total. Next time you may find me fishing in the pond, then you will meet a fisherman. Whatever I do, I *am* my action -- in my totality."

Moment to moment, living life in totality, is my whole teaching. Those who have known life and its mysteries are agreed upon one point: that you should be full of heart, whatever you are doing.

Kahlil Gibran is saying: *and I fain would have you sing it with fullness of heart....* When the song of freedom happens to you, let your whole heart dance, sing.

YET I WOULD NOT HAVE YOU LOSE YOUR HEARTS IN THE SINGING.

This is a very strange, but significant, statement. It seems to be contradictory. He is saying, "Sing the song with the fullness of your heart, but still remain alert. Don't get lost, don't stop witnessing."

When your action is total and the witness is silently watching it, you will not only find the song of pleasure; you will also find something far greater, which we have been calling blissfulness. Blissfulness comes with the witness.

Pleasure needs totality -- but don't get lost into it; otherwise you will have stopped at pleasure and will not move higher than that.

SOME OF YOUR YOUTH SEEK PLEASURE AS IF IT WERE ALL, AND THEY ARE JUDGED AND REBUKED....

Of course, by the old. The swift and the strong and the bold of step are always condemned by the crippled, criticized in many ways. It is a cover-up. The crippled person cannot accept that he is crippled, and he cannot accept that somebody else is not crippled. To cover his inferiority he starts condemning, criticizing.

The old people are continuously condemning the young seekers of pleasure, judging them as sinners, although deep down in their own being they would like still to be young.

Some of your youth seek pleasure as if it were all.... It is wrong to think that pleasure is all, but it is also wrong to judge and condemn them. The man who condemns them is deep down hankering for the same thing, but finds himself weaker, older, no longer adequate enough.

The wiser man will say, "Seek pleasure -- there is no harm in it. But remember this is not all, because I have known higher things, better things. But I will not stop you from seeking. Seek with the fullness of your heart! In that very fullness of the heart and that very search and the experience of pleasure, perhaps you may start looking for something higher, something better; something more alive, more beautiful, more immortal."

The wise man never condemns -- that is the criterion of a wise man -- and those who condemn are simply OTHERwise, not wise.

I WOULD NOT JUDGE NOR REBUKE THEM. I WOULD HAVE THEM SEEK....

Kahlil Gibran has an immense treasure of wisdom.

I WOULD NOT JUDGE NOR REBUKE THEM. I WOULD HAVE THEM SEEK.
FOR THEY SHALL FIND PLEASURE. BUT NOT HER ALONE:
SEVEN ARE HER SISTERS, AND THE LEAST OF THEM IS MORE BEAUTIFUL THAN PLEASURE.

Here he has referred to an eastern tradition of Tantra, which talks about seven chakras -- seven centers of your growth. This is something to be very carefully understood. Perhaps people who have been reading Kahlil Gibran may have never bothered about who the seven sisters are, and even if they had thought about them, I don't think.... Unless they know something about Tantra and the Eastern findings of the inner ladder of growth, they will not be able to understand.

In the university where I used to teach, there were many professors who loved Kahlil Gibran, and I have asked many of them, "Can you say something to me about the seven sisters?"
They said, "Seven sisters? I know nothing about them."
I said, "What kind of reading do you do?"
Kahlil Gibran is saying:

AND THE LEAST OF THEM IS MORE BEAUTIFUL THAN PLEASURE."

They used to say to me, "You read things in a strange way. We have passed this sentence, but the question never arose. Now that you ask, we also wonder, Who are the seven sisters?" The people in the West will certainly be unaware. If even in the East they don't know who the seven sisters are, what to say about the West?

Tantra talks about seven centers -- and pleasure is not even the first center. Pleasure is below the first center. Pleasure is a biological phenomenon; it is your sexuality. It uses your energy, but it is a bondage with biology. Biology wants you to reproduce children, because biology knows you are not dependable. You can pop off any moment....

Biology has its own ways to keep the stream of life flowing. If there were no pleasure in sexual experiences, I don't think any man or any woman would reproduce children; then the whole thing would look so stupid -- such strange gymnastics. All women are aware of it, only men are not so aware. While making love, women want to put the light off, but the man wants the light on. It is very strange to find a woman who keeps her eyes open while making love; she closes her eyes -- let this idiot do whatsoever he feels. If there were no pleasure.... It is a trick and a strategy of biology, just like giving a chocolate to a child -- a little pleasure so you can suffer the gymnastics. And slowly, slowly you become so accustomed to the chocolate....

Above the pleasure center is the first chakra, which sometimes -- very rarely -- is experienced by accident. People are not aware of the whole science of Tantra; otherwise everybody would be able to understand the first center very easily. Just a small pleasure of making love does not take you to the first center, but if your lovemaking brings an orgasmic explosion... but people are so quick in making love!

This quickness in making love is a by-product of your religious upbringing, because they have been condemning sex. They have not been able to destroy it, but they have certainly succeeded in making it short. They have not been able to destroy it completely, but they have poisoned it. So even when people in love are making love, both feel ashamed, as if they are doing something ugly -- so the quicker it ends the better!

For biological purposes, it is perfectly okay -- biology is not interested in your orgasmic experience. But if you can prolong the process of lovemaking, if you can make it a meditation, silent, beautiful, if you make it something sacred... before making love you take a bath, and when you enter your bedroom you enter with the same feeling as you enter into the temple. It is a temple of love, but in the temple of love, people are fighting, quarreling, nagging, throwing pillows at each other, shouting, screaming; you destroy the whole atmosphere.

You should burn incense, you should play some beautiful music, you should dance. You should not be in a hurry to make love -- that should be the climax of your whole game. You should meditate together, you should be silent together, you should dance together. In this dance, in this togetherness, in this singing, with the incense, you must create in your bedroom a temple -- and then only....

You should not make an effort to make love; let it happen spontaneously, on its own accord. If it does not happen, there is no need to worry -- you enjoyed the meditation, you enjoyed the dance, you enjoyed the music. It has been a beautiful experience, leave it.

Your love should not be an action, it should be a spontaneous phenomenon that surprises you. Only in that spontaneity can love become orgasmic. And the moment love becomes orgasmic, you have reached the first chakra, you have met the first sister -- which is far more beautiful than pleasure.

The first three chakras are self-centered: The first is unconscious orgasmic pleasure; the second is half conscious, half asleep; the third is fully conscious orgasmic pleasure. In the third your love and your meditation meet.

The next three... the fourth is the heart center. Only at the fourth is the beginning of a new world -- the world of love. Below the fourth it was only refinement of sexual energy; with the fourth you transcend sex completely. There is no more refinement. You have entered into a new kind of energy, qualitatively different from sex. It is the same energy, but so refined that the very refinement makes it a totally new phenomenon.

At the fourth center, when you are entering into love, you can feel it but you cannot express it. It is so new... you don't have any words. It is so unknown and so sudden that time stops, mind stops. You are suddenly in a silence that you have never dreamt of before.

With the fifth center, expression comes into being: love becomes creativity. It may find expression in

different ways in different people -- it may become music, it may become poetry, it may become a sculpture, it may become dance -- infinite are the possibilities. But one thing is certain: when you are at the fifth center, love becomes creative.

Below the first center love was only productive -- productive of children. At the fifth center it becomes creative; you create new kinds of children. For the poet, his poetry is his child; for the musician, his music is his child. At the fifth center everybody becomes a mother, a womb.

These two centers, the fourth and the fifth, are centered on the other. The first three were centered on your own self -- that's why sex is never a fulfillment and sex is always a quarrel, a fight. It creates intimate enemies, not friends, because both the partners are self-centered. They want to get more and more pleasure from the other. Both are wanting; nobody is ready to give.

The fourth and fifth change the direction: from getting, the transformation is towards giving. Hence in love there is no quarrel, no jealousy, no fight. It gives freedom. It is creative -- it creates something beautiful for the other, for the beloved. It may be painting, it may be music, it may be a beautiful garden, but the center is the beloved. It is not for one's own pleasure, it is for the happiness and pleasure of the other. If the other is happy, one is happy.

With the sixth center your energy enters again into a new experience. In Tantra it is called, "the opening of the third eye." It is only a symbol. It means you have now attained a clarity of vision, you can see without any hindrance; there are no longer any curtains on your eyes -- nothing hinders your vision. You can see without any projection, you can see things as they are -- in their truth, in their beauty; it is not that you are projecting something. Before this center, everybody is projecting.

Of course, there are people who will not be able to enjoy classical music, because they have not been trained to project. They can only enjoy modern contemporary western music -- which to the real musical person is nothing but insane noise, a kind of neurosis. People are jumping and screaming from the Beatles to the Talking Heads -- it is all insanity, it is not music.... But to enjoy classical music, you need a certain discipline.

If you want to enjoy the music of the wind passing through the pine trees, you will need a clarity, a silence; you are not expecting anything, you are not projecting anything.

With the opening of the third eye, you are no longer separate from the other. At the first three centers you were self-centered; with the two other centers, you were other-oriented. With the sixth you become one with the other -- there is no longer separation. Lovers start feeling a kind of synchronicity. Their heartbeat has the same rhythm, they start understanding each other without saying a single word.

With the seventh -- that is the highest man can rise in the body, it is called *sahastrara* the seventh center of your being -- you become one with the whole universe. First you become one with your beloved at the sixth center; at the seventh, you become one with the ultimate, with the whole. These are the seven sisters that Kahlil Gibran is mentioning, and this is the whole spectrum of spiritual growth.

HAVE YOU NOT HEARD OF THE MAN WHO WAS DIGGING IN THE EARTH FOR ROOTS AND FOUND A TREASURE?

It is an ancient proverb in Lebanon. A man was digging for roots; he was so hungry he could not afford even to buy fruit, so he was digging for roots to eat. But he found a treasure. Referring to it, he is saying, "We started by digging for roots -- pleasure; but if you go on digging, you may find treasures beyond treasures."

It is a fact established by all the mystics of the East that with the seventh you become absolutely free from all prisons, from all thoughts, from all religions, from all ideologies; with the seventh, your cage has disappeared.

Now you can breathe in the open sky and you can fly to the stars.

Okay, Vimal?

Yes Osho.

The Messiah, Vol 2

Chapter #14
Chapter title: A dewdrop cannot offend the ocean

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BELOVED OSHO,
AND SOME OF YOUR ELDERS REMEMBER PLEASURES WITH REGRET LIKE WRONGS COMMITTED IN DRUNKENNESS.
BUT REGRET IS THE BECLOUDING OF THE MIND AND NOT ITS CHASTISEMENT.
THEY SHOULD REMEMBER THEIR PLEASURES WITH GRATITUDE, AS THEY WOULD THE HARVEST OF A SUMMER.
YET IF IT COMFORTS THEM TO REGRET, LET THEM BE COMFORTED.
AND THERE ARE AMONG YOU THOSE WHO ARE NEITHER
YOUNG TO SEEK NOR OLD TO REMEMBER;
AND IN THEIR FEAR OF SEEKING AND REMEMBERING
THEY SHUN ALL PLEASURES, LEST THEY NEGLECT THE SPIRIT OR OFFEND AGAINST IT.
BUT EVEN IN THEIR FOREGOING IS THEIR PLEASURE.
AND THUS THEY TOO FIND A TREASURE THOUGH THEY DIG FOR ROOTS WITH QUIVERING HANDS.
BUT TELL ME, WHO IS HE THAT CAN OFFEND THE SPIRIT?
SHALL THE NIGHTINGALE OFFEND THE STILLNESS OF THE NIGHT, OR THE FIREFLY THE STARS?
AND SHALL YOUR FLAME OR YOUR SMOKE BURDEN THE WIND?
THINK YOU THE SPIRIT IS A STILL POOL WHICH YOU CAN TROUBLE WITH A STAFF?
OFTENTIMES IN DENYING YOURSELF PLEASURE YOU DO BUT STORE THE DESIRE IN THE RECESSES OF YOUR BEING.
WHO KNOWS BUT THAT WHICH SEEMS OMITTED TODAY, WAITS FOR TO-MORROW?
EVEN YOUR BODY KNOWS ITS HERITAGE AND ITS RIGHTFUL NEED AND WILL NOT BE DECEIVED.
AND YOUR BODY IS THE HARP OF YOUR SOUL,
AND IT IS YOURS TO BRING FORTH SWEET MUSIC FROM IT OR CONFUSED SOUNDS.
AND NOW YOU ASK IN YOUR HEART, "HOW SHALL WE DISTINGUISH THAT WHICH IS GOOD IN PLEASURE FROM THAT WHICH IS NOT GOOD?"
GO TO YOUR FIELDS AND YOUR GARDENS, AND YOU SHALL LEARN THAT IT IS THE PLEASURE OF THE BEE TO GATHER HONEY OF THE FLOWER,
BUT IT IS ALSO THE PLEASURE OF THE FLOWER TO YIELD ITS HONEY TO THE BEE.
FOR TO THE BEE A FLOWER IS A FOUNTAIN OF LIFE,
AND TO THE FLOWER A BEE IS A MESSENGER OF LOVE,
AND TO BOTH, BEE AND FLOWER, THE GIVING AND THE RECEIVING OF PLEASURE IS A NEED AND AN ECSTASY.
PEOPLE OF ORPHALESE, BE IN YOUR PLEASURES LIKE THE FLOWERS AND THE BEES.

Man is a very strange being. He was not supposed to be so, but he has been in every way forced to be unnatural -- and that is the source of his strangeness. He has become not only a stranger to others, he has become also a stranger to himself, because anything against nature is against yourself... you are nothing but a song of nature, just as the birds are singing and the trees are standing in silence.

Except man, in the whole existence everything is smooth, beautiful, without any discrimination of the superior and the inferior -- no tree is a saint or a sinner. But man has fallen into such divisions that his life has become not a joy, but a burden that he has to carry somehow from the cradle to the grave.

It is a very subtle logic: First, the priests of all the religions poisoned you against yourself, forced you to be anti-life. And then, when you became miserable, they came from the back door to console you. Then they became mediators between you and God.

I have heard about two brothers who used to do a business in partnership -- that is the business of the priest. The first brother would go to a city in the night, in the darkness when everybody was asleep, and he would put coal tar on people's windows, doors, and walls. In the morning when people would see it, they could not believe what had happened; the whole city had been made ugly.

But suddenly, as they were wondering about who had done it, they would hear the other brother say that if somebody wanted his windows or doors cleaned, he has all the expertise needed to clean them. So he would clean and earn the money. While he was cleaning and earning the money, the other brother would have moved to another city. And in this way they were doing a lot of business.

But it is not business. It is conspiracy.

That's what the priests have done to man.

First they make you sick, and then they come as your saviors. First they crush you into subhuman beings -- degraded, undignified, rejected, condemned -- and then they will come, saying, "Don't be worried. If you follow us, all your misery will disappear; if you listen to us, we will arrange that you are accepted by God, in paradise -- with great rewards."

This conspiracy has been going on since the very beginning. It has become such a big business; almost everybody is a client, a customer, to some kind of priesthood -- Hindu, Christian, Buddhist, Jaina, Mohammedan. But the basic business is the same. And the rivalry between the religions can be understood as the simple rivalry of all shopkeepers who are selling the same commodity.

Every religion is trying to prove that his commodity is better than anybody else's. Jesus says, "Those who follow me will enter into the kingdom of God, and those who do not follow me will fall into eternal hell." But the same is true about all religions. In different ways, in different languages, that is the message: only *we* can save you.

I call it a very strange phenomenon that millions of people have not looked into: Who has made you guilty that you need to be saved from guilt? Who has made you self-condemning that somebody needs to teach you how to drop it? Who has crippled you? The same source that has been crippling you comes to teach you how to walk, how to run -- they are the same people.

They have been fighting amongst themselves -- not for any fundamental question of life, but just on the number of customers. Every religion wants the whole humanity to belong to it. It is big business.

I have heard that the Jews have never been able to forgive themselves because they crucified Jesus -- who was born a Jew, lived a Jew, died a Jew. Jews are very intelligent people. They have not even forgiven themselves after two thousand years, because by crucifying Jesus they have lost the biggest business that the poor boy was offering. Now Christianity is the biggest religion; it is the biggest established firm which deals in commodities which are invisible. And a business that deals with commodities which are invisible can never go bankrupt.

One man in New York declared, advertised, that he has found the secret of making invisible hairpins for women. Naturally there was a great crowd continually pouring into his shop, and he was handing them beautiful packages. They would open the package and, of course, there was nothing inside. But how can you see the invisible pins?

Just one woman was a little suspicious. She asked the salesman, "Are you sure the invisible hairpins are inside the box?"

He said, "If you ask me, madam, we have been out of stock for three weeks, but business is going on, so we have dropped producing. What is the point? Just empty boxes are being sold, why trouble to create invisible hairpins?"

Religion has been selling you invisible things: a God, which is just a lie -- and one lie leads to another lie... a prayer, and a priest, and a temple, a synagogue, a church, a HOLY BIBLE, a GITA, a KORAN... the business goes on and on. Priests grab the child from the very cradle -- they don't miss a single moment. And they go on exploiting him, even when he is dead. Then, on his behalf, they exploit his relatives -- the rituals that have to be done after death.

Hinduism is perhaps far more clever than any other religion -- obviously, it is the oldest religion in the world. Not only does it go on exploiting you when somebody dies, it goes on exploiting you for all the people that have died -- your father, your forefathers. Every year, a certain ritual has to be done for them. And of course, the priest has to be paid for it.

The priest has invented very special strategies. One of them is repentance; and today's statements of Kahlil Gibran, discuss this ugly idea of repentance.

AND SOME OF YOUR ELDERS REMEMBER PLEASURES WITH REGRET LIKE WRONGS COMMITTED IN DRUNKENNESS.

The elders, when they were young, had enough courage to fight with all the anti-life forces. They lived their life as much as possible according to nature -- they enjoyed, they laughed, they loved, they danced.

But in old age, death starts to be the most important problem. Now they are afraid of all those days of pleasure, now they remember that the priests have been telling them, "Don't commit these sins; otherwise you will suffer." Now death can happen any moment, and they have not gathered any virtue to be rewarded; in their hands are only so-called memories of the sins that they have committed. They regret, they repent, they confess to the priest, "Ask God to forgive us. We were not aware; we are sorry that we did not listen to you."

Every religion has created its own strategy.

Just a few days ago, the Catholic pope declared, "You cannot confess directly to God. It is one of the greatest sins to confess directly to God. You have to confess to the Catholic priest. He is the mediator and he will convey the message to God."

You can see the simple cunningness. How can man not be directly connected with the source of life? He is already connected; otherwise, how can you be alive? Who breathes in you, except God? By "God" I mean the totality of life. Who is beating in your heart? Who sings in you, who loves in you, who dances in you? You are continually in contact with the source of life. You are immersed in it. The mediator is not needed at all.

But the Catholic pope understands that if people start confessing directly to God, then millions of Catholic priests will be out of employment. Not only will they be out of employment, if people don't confess to them they will lose their power over people.

The greatest power in the world is to expose yourself before somebody. Particularly what you think is evil, a sin, you want to hide it. Once you have confessed to a priest, you cannot leave the Catholic fold. You will always be afraid -- the priest can expose you to the public. So it is a very deep psychological slavery. And it pays too, because the priest will give you some punishment. He will ask you to put in the donation box, ten dollars, twenty dollars, thirty dollars, according to the seriousness of your sin.

One day it happened... A rabbi and a bishop were very great friends, and they both used to go together to the movies, to the racecourse. The whole city wondered, "One is a rabbi, a Jew. One is a bishop." But they had a great friendship. On the Sunday, the rabbi reached the church and was told, "The bishop may not be able to go with you to play golf, because there are so many people waiting for confession. He is in the confession box." So the rabbi went into the box and said, "Finish it quickly."

He said, "I am trying hard, but it seems this week too much sin has been done in the city. A long queue is still waiting, and I have to get ready."

The rabbi said, "Just let me see how you do it, because I don't know what confession is. Just one or two instances, and then you go and get ready. And nobody will know" -- because the confession box is made in such a way... a small window, and on the other side is the confessor; the priest sits behind the wall and listens from there. The rabbi said, "I will do it, you just go."

He had seen two, three confessions. A man came and said, "Father, I am very sorry, but I again raped a woman." The rabbi was at a loss -- what to say? He had never done it before, he was very immature at the profession. But he had heard two, three confessions. He said, "Twenty dollars."

The man said, "This is too much, because last time I raped someone you asked for only ten dollars."

But a rabbi is a rabbi. He said, "Don't be worried -- ten dollars in advance. You can do one more rape and need not come to confess. But give twenty dollars." A Jew understands business.

First, religions make people feel guilty about all pleasures. When you are young, you may not listen. Perhaps the life energy is so strong that all the preachers may shout from the rooftops, but life will take you on its own path.

Life does not believe in any religion.

Life itself is religion.

It does not listen to anybody.

It knows its way, its longing, its desire. It knows where to move. It does not need anybody to guide it -- because all guidance is misguidance.

Never tell a river, "You are moving wrongly. I will show you the shortcut -- and a virtuous one. You are enjoying too much the mountains and the valleys and the forests and the songs of the trees and the flowers. This is unforgivable. I will show you the right path -- the path through the desert."

But rivers don't listen to the priest; they go on singing their song in strange mountains, virgin forests. Without any guide, and without any map, without any preacher, without any church they reach to the ocean -- that is a simple, natural phenomenon.

If one follows life -- without any hitch, without any hesitation, wholeheartedly -- it will lead you to the divine source of all. No priest is needed.

The pope says, "Without the priest you should not communicate, you should not confess to God, it is a sin."

I say unto you that the pope is the greatest sinner by making this statement. He is trying to disconnect you with God and connect you with an agent, the priest. Those dollars that are given as punishment never reach God, and what will God do with dollars? There is no shopping center there. I have looked in all the scriptures of the world, and there is not even a mention that there exists a shopping center or a movie house. What will God do with the dollars?

Those dollars go in the pocket of the priests -- not all, only the commission. The major part goes to the pope, to the Vatican. This is business, pure business -- exploitation disguised as religion.

But all religions have different ways.

I used to go to Allahabad University to speak. Allahabad is one of the holy places of the Hindus, and there you will find a Hindu priest -- which are the ugliest in the world, because they exploit. And because they have to be celibate, a psychological phenomenon is bound to happen: one who is trying to be celibate will start eating too much -- it is a substitute. So they are fat and ugly. I have always wondered -- just as there are beauty competitions, there should be competitions for ugliness; and I am absolutely certain that a Hindu priest would win the world prize.

From the very railway station, as you get down, the priest starts catching hold of you. Just like the taxi drivers say, "Come to my taxi, it is the best," those priests try, "Come to my house" -- they have a guest house where their clients stay. They have to pay the priest, because he will take them to the holy river, the Ganges, for a dip; they will be chanting mantras from the VEDAS, and you take a dip, and all your sins are washed away -- but you have to pay for it. You can go yourself -- the Ganges is there -- but unless the priest is chanting the mantras from the VEDAS, your sins cannot be washed away.

It happened that one man came to Ramakrishna and asked, "I have become old, and I am feeling very regretful that I wasted my life -- enjoying mundane pleasures, never listening to the saints. Now there is no time left to practice and discipline virtue. But our great sages have found a shortcut for people like me: I am going to the Ganges. And the Ganges was flowing just behind the temple of Ramakrishna, where they were discussing it.

Ramakrishna said, "You are going to the Ganges? But the Ganges is flowing just behind the temple. You can have as many dips as you want; you can swim, you can become a fish, you can remain in the Ganges. Why should you go to Allahabad?"

He said, "Because unless a priest is chanting special mantras, the Ganges will not be of any help. The priest is needed as a mediator."

Ramakrishna was a very simple man. He said, "If you have to go, then you have to go. Just remember one thing: have you seen the big trees standing on the bank of the Ganges?"

He said, "Yes, I have seen them, but what do those trees have to do with it?"

Ramakrishna said, "Perhaps you are not aware.... It is true that when the priest chants the mantras and you take a dip, all your sins are washed away. But have you ever thought, where do they go?"

He said, "I have never thought about it."

Ramakrishna said, "They just jump out of you, sit on the trees and wait for you to come out. How long can you remain in the Ganges, and how long can the priest go on chanting? They really enjoy it; your sins enjoy and laugh at the foolishness -- because soon you will pass under those trees. They will jump on you again. And the danger is that somebody else's sins may also jump on you. They have a choice. They may be getting bored with the person they have been with. Looking at a beautiful guy like you.... Your sins are bound to jump on you, but others' sins... all those trees are not standing there without purpose. You can go,

but remain in the Ganges; never come out of it."
He said, "That will mean death."
Ramakrishna said, "I cannot help it."

Every religion first creates the idea of guilt in you. Guilt for what? Because you loved a woman, because you loved a man? What is wrong in it? Because you enjoyed beautiful clothes? What is wrong in it? Existence is not against beauty; otherwise it would not create the peacock, with so many colors. Existence is not against beauty; otherwise there would be no flowers, only thorns.

Existence is not against enjoyment. The birds are singing, calling their lovers, the peacocks are dancing, rainbows appear in the sky, the silent music of the night and millions of stars... existence is so immensely beautiful. But religions say, "To appreciate beauty, to be sensitive to beauty, is a sin. Even to enjoy your food is a sin" -- anything that gives you pleasure, they are all against it -- "and you will regret it, one day. It is better to live the life of a desert, not of a garden."

This anti-life attitude... when people become old, weak, sick, and death is knocking on their doors, they become victims of these ideas. So it is significant that your...*elders remember pleasures with regret like wrongs committed in drunkenness*. This is sheer foolishness! Those pleasures are gifts of existence to you. Rather than being grateful, you are being repentant; rather than being thankful you are suffering regret.

Religions have destroyed human souls so badly that man will never attain dignity until all religions disappear into museums. They don't have any place in life.
Kahlil Gibran says:

BUT REGRET IS THE BECLOUDING OF THE MIND AND NOT ITS CHASTISEMENT.

It does not make you chaste, it simply clouds your mind, makes you miserable. What kind of a virtue is it that does not give you a dance, a smile -- it simply beclouds your mind? You are already full of all kinds of holy cowdung... and then regret.

People die regretting -- miserable, afraid, guilty, sinners. They miss the beauty of death, the silence of death, the depth of death. They miss the highest climax of life.
Death is not an end.
It is the very crescendo of life.

They have missed their life because they never lived totally. They were not allowed, by all these religions, to live totally. They have always been thirsty and hungry because their cups have never been full, never been overflowing. And just a little water does not quench the thirst; instead it makes it worse -- you feel more thirsty. Under the unfortunate influence of religions, man has become almost a skeleton, losing his dignity, his beauty, his courage, his boldness -- just full of rubbish. And he dies with tears, not with a smile on his lips.

It is good to watch somebody dying. Just see the face of the man -- is it radiant with joy? That shows he has lived his life; he has not bothered about all these idiotic ideas irrelevant to life, against life. Anything that is against life is against God, because life and God are simply different names for the same source. But you will rarely find a man dying with a radiant face. You will see the miserable, the sinner -- all has surfaced; fear of punishment, of hell, is written on the face.

I have never found anything more criminal than the teachings of religions... murderous. But their whole business depends on murdering you, inch by inch, destroying your courage to live, making you afraid to go with the unknown.
Kahlil Gibran says:

They should remember their pleasures with gratitude... not with regret.

It was a beautiful life -- full of sweet memories of love, of friendship, of music, of poetry, of painting, of creativity. Such a beautiful life -- which you had not asked for, a free gift -- and you are dying with regret?
You should die with gratitude.

All that happened has made you mature, centered, grounded, has made you fulfilled, content, has led you to the highest peaks and greatest depths. You have known the beauty of darkness, and you have known the beauty of light.

Even if there have been mistakes, there is nothing to regret -- you were new in the world, you were a child in the world. Many times you fell, but each fall made your feet stronger, each fall made you fall less. Each fall has been a tremendous learning; it has created compassion in you.

When somebody else falls, you don't condemn him -- you know he is as human as you are. You don't have any judgment about it. One learns only through mistakes; if a person decides that he will not commit any mistake, he is not going to learn anything in life. He will come empty, he will go empty.

I have heard... in a holiday resort in California, a beautiful limousine stopped in front of a hotel. A woman came out and asked the manager, "Send out four persons immediately. My son has to be taken to the room which is reserved."

The manager of course thought that the son must be crippled. He sent four strong men, because he saw that the son was very fat. But those four people found that he had perfect legs. Why should he be carried, like a corpse? Even the manager was amazed -- a beautiful boy, not more than twelve years old, but so fat. The manager asked the woman, who was the mother of the child, "Why are you... is he sick? Is there some problem? Why is he being carried? Can't he walk just a few steps?"

She said, "We can afford it. Walking is for those who are poor. My son will never walk; he has always been carried by servants."

But do you think this son will ever live if he is not allowed to walk because the mother can afford servants? If he cannot walk, can you imagine that he will ever dance? -- servants can dance. Will he ever love? -- servants can do that.

Love is a great exercise. It must be remembered that not a single human being, man or woman, has ever died while making love. No heart attack.... People have been dying in all kinds of situations, but never while making love, because while making love their life comes to its climax. That is not the moment to die; that is the moment to live, and drink the juice. No man has ever died of a heart attack while making love -- that is the safest way to survive. The most dangerous place is your bed: ninety-nine percent of people die in the bed, remember that! When everybody is gone, just slip onto the floor if you want not to die; it is up to you -- but the bed is the most dangerous place.

THEY SHOULD REMEMBER THEIR PLEASURES WITH GRATITUDE, AS THEY WOULD THE HARVEST OF A SUMMER.

Life should be a sowing of seeds -- of pleasure, of songs -- and life should be a harvest of the summer. An authentic man who has lived totally, without being disturbed by all kinds of idiots -- Christian, Hindu, Mohammedan.... They are dead, and they don't want you to live either. They have been stupid, and they are jealous that you may live and enjoy. So in every temple, every synagogue, every church, whatever is being taught is against life, against love, against enjoyment, against pleasure. But what remains then -- just to be miserable?

If you remain miserable, then naturally your death is going to be a darkness. But if you have lived your life totally -- with joy, all its ups and downs, all its tears and laughters -- your death is going to be a beauty, an opening of a door to more life, on a higher level, to more consciousness.

YET IF IT COMFORTS THEM TO REGRET, LET THEM BE COMFORTED.

There are so many miserable people -- in fact, they are the majority -- and they cannot tolerate anybody else who is not miserable....

Why is the whole world against me? I have not harmed anybody, I have not committed any crime. It is unprecedented that the whole world, all the religions, all the nations, all the politicians, should be against a man who is absolutely innocent.

But I know their reason, why they are against me:
They are miserable, and I teach you to be blissful.

They have been living in sadness -- sadness has become their second nature -- and I teach you to live fully, intensely and totally. Then even your tears will be part of your laughter. Then your dark nights will also be nothing but moments of relaxation and peace, and wombs for a new day, a new dawn.

My teaching is for life, and all the teachings in the world that have gone by are against life -- that is their problem. And they cannot argue.

Kahlil Gibran says: *yet if it comforts them to regret, let them be comforted*. It is their business. Just say the truth, and leave it up to them; don't disturb even their misery. Perhaps deep down they are enjoying their

misery.

It is a well-established psychological fact that people enjoy misery because it brings sympathy. When you are miserable, everybody is sympathetic to you, everybody comforts you. When you are happy, nobody comes to you to comfort you, to sympathize with you -- that would be absurd. It is a very cunning game: You are miserable, somebody sympathizes with you; you enjoy the sympathy -- because you have missed love.

Sympathy is a poor substitute for love, very poor. You don't know love. You think sympathy is a very loving attitude, so you enjoy sympathy; and the person who is sympathizing enjoys seeing you in misery. He becomes higher than you; he is the sympathizer, not the sympathized -- he is in a better position. When your house is burning, the whole town will gather to sympathize with you, feeling deeply happy that their houses are not burning.

My grandfather died. In my family, he was the oldest, and I was the youngest, but by a strange coincidence, we were great friends. And all those who were in between were against both of us. They were against me; they said, "You take the old man to the movies? It doesn't look right at his age." And when a great woman dancer had come to the city, and I took my grandfather, the whole family was so angry that when we came home, they would not open the doors.

I shouted to them, "What is the matter? If you don't open the doors, I will wake up the whole neighborhood."

They knew that when I say something I mean business, so they immediately opened the doors. They said, "You are spoiled, but we had never thought that a small child would spoil the oldest man of the family. That woman is a prostitute."

I said, "We had not gone to any prostitute, we had gone to see a beautiful dancer. She may be a prostitute in your eyes, but we have nothing to do with her private life, that is her business. We had gone to see her dance. She dances so beautifully that I could not afford not to take my grandfather; he is my friend."

Whenever a saint had come to the town, he used to take me and he would tell me, "Make a good mockery of him. Ask such questions that he cannot answer. And don't be worried -- I am with you." So I used to stand in the middle of the meeting, and my grandfather would be standing by my side, with his big staff, so nobody could interfere with me. They knew, "That grand old man is also dangerous." Slowly, slowly saints stopped coming, because they had no answers for any real questions -- just small questions, but they had no answers.

When he died, I was sitting.... It was a beautiful winter morning and the sun had risen. I was just sitting at the door, because everybody else of the house was surrounding the old man. One of my uncles asked, "This is strange; your great friend is dead, and you are sitting outside the house enjoying the morning sun."

I said, "When he was alive none of you sat with him, except me. I am just giving you a chance; there will never be a chance again. But you can sit only by the side of the dead, not by the side of the living."

Neighbors came to sympathize, to comfort -- they met me first, because I was sitting outside the house -- and they would start weeping, and tears would be rolling down their face. I said, "Don't pretend," and they were very much shocked. I said, "These tears are crocodile tears, because I never saw you coming to the old man when he was alive. He was a lion; he could have made a breakfast of you. Now that he is dead....

But he had lived so totally, and his death was so beautiful. At the last moment he called me, took my hand in his hand, and said, "I have lived totally, without any regret. Just remember it: never listen to anyone, just listen to your own heart."

So I said to the neighbors, "There is no need to cry for a man who lived so blissfully, so beautifully. When your grandfather dies, then you can cry. And remember, I will not come, even to comfort you."

They could not understand what I was saying, and when somebody from my family dragged them in, they said, "Don't talk to him." They said, "He said very insulting things to us -- that our tears are crocodile tears."

Coming back, I said, "Enjoy that your grandfather is still alive. In this comfort, I can see your heart enjoying that somebody else's grandfather has died. Your grandfather is alive, but I want to tell you -- your grandfather has been dead all his life!"

They said, "We are not even talking to you."

I said, "It doesn't matter. But I wanted to be clear to you that all this comfort and sympathy is for those who have missed life, who have missed love, who have not lived according to their own longings." My grandfather was a simple man, but unpolluted, uncorrupted by the priests. His death was as beautiful as his life.

Kahlil Gibran says: *yet if it comforts them to regret*... if they feel some kind of consolation in regret -- perhaps they think by regretting, repenting, they will be forgiven -- then...*let them be comforted*. But they have missed the whole opportunity that was given to them by nature. They had come empty-handed, and they have gone empty-handed.

AND THERE ARE AMONG YOU THOSE WHO ARE NEITHER YOUNG TO SEEK NOR OLD TO REMEMBER....

The middle-aged people -- they are not young, vibrant with energy, overflowing with life, seeking and searching new ways of finding more and more pleasure and ultimately, blissfulness. If you are not too young to seek, nor too old to remember.... The old man has nothing else left -- he simply remembers, regrets. Life has slipped out of his hands, and there is no way of going back; there is no way of getting that life again.

AND IN THEIR FEAR OF SEEKING AND REMEMBERING THEY SHUN ALL PLEASURES....

These middle-aged people are in a kind of limbo. They are not young enough to seek, they are not old enough to regret. They are hanging in between, wishy-washy. They can't go the way the young can go, they can't go the way the old go. They are in a constant conflict and division -- some part of them wants to be young, and some part of them wants to be old. They live in anguish.

I must remind you that most heart attacks happen nearabout the age forty-two, or a year earlier, or a year later. Youth is gone, old age has not come, and the tension is too much. A heart attack in these years is really not a physical thing. Of course, it expresses as a physical symptom, but deep down it is psychological.

The middle-aged man lives the most difficult life. He is like a bridge -- neither on this side, nor on that side. He cannot mix with those who are still dancing, and he cannot mix with those who are praying and confessing in churches, in temples, in mosques. He is really lost; he does not know what to do, where to go. And this happens only because he has not lived his youth totally.

If you have lived your youth totally, you will remain young to the very last breath of your life. Your body may become old, but your freshness and youthfulness will remain the same.

Hindus brag very much that, in their calculation of time, the beginning was the best age: *satyuga*, the age of truth. And they brag about it because nobody died young.

I was talking to a Hindu saint, and I said, "Don't brag about it; it is nothing to be bragged about. I see some other meaning in it, and my meaning is supported by immense evidence discovered by science. The farther back we go... we have found skeletons of people who must have died at the age of forty; we have not found a single skeleton of a man who has lived more than forty years, so don't brag about it -- you are not aware of the reality. The reality is, that in your *satyuga* people used to become old nearabout thirty-five, and died nearabout forty. Naturally, nobody died young."

But in my conception, just the reverse should be the case; even if you die at the age of ninety or a hundred, you should still die young. Your youthfulness is a totally different phenomenon to your aging: aging is physical; youthfulness is your approach towards life.

If you are for life and not against life, you will remain young -- in your inner world -- to the very last breath, and there will be no middle age.

Middle age is a gap -- a gap which is more like a nightmare, because youth is gone and old age has not come yet. You cannot seek pleasures, and you cannot even regret -- regret for what? You have never lived; the question of regret does not arise. So the man feels utterly empty between youth and old age. The gap is horrible -- the most painful experience of life.

And in their fear of seeking and remembering they shun all pleasures.... They cannot seek pleasures, because it looks embarrassing to mix with the young people, to go to a disco and dance -- a middle-aged person feels out of place; and he cannot sit with the old, who are only full of repentance. His situation is really bad! This was just a small experience of middle age.

... THEY SHUN ALL PLEASURES, LEST THEY NEGLECT THE SPIRIT OR OFFEND AGAINST IT.

They live only in fear, in trembling.

BUT EVEN IN THEIR FOREGOING IS THEIR PLEASURE.

There is a psychological disease called "masochism". No ancient scripture even has any idea about it; not that the disease was not existent then -- it was more existent than it is now -- but they had a different name for it. They used to call it "saintliness." "Masochism" is derived from a man's name, Masoch. He used to beat himself, torture himself. Unless there is some pleasure in it, why should one do it?

There is also a contrary disease which balances masochism, and that is sadism. That, too, comes from the name of a man, de Sade. Sadism means enjoying torturing others. By the way, if a sadist and a masochist get married, that will be the best couple in the world. They will be absolutely happy, because both are enjoying -- one is enjoying being tortured, one is enjoying torturing. If you are getting married, don't ask the astrologer, go to a psychoanalyst and find out to which class you belong. If you are a sadist, then getting married to a sadist is a misfortune; if you are a masochist, then getting married to a masochist means you will suffer your whole life and will never get any pleasure. Find out to which class you belong, sadist or masochist, and always marry the opposite one -- just as a man marries a woman.

People who are continually repenting about the sins that they committed in drunkenness, in their youth, you watch their faces. They enjoy it.

One woman was confessing in a Catholic confession booth. The priest was tired of the woman, because she went into such detail that even he himself started feeling a sexual urge. She used to say, "Father, forgive me, I made love. And ask God also to forgive me." And then she would go into the detail of how it happened, step-by-step. The first time it was okay, the second time...? The third time it was too much -- because it was the same details, the same man.

The priest asked, "If you regret it so much, then why do you go on making love to that man?"

She said, "Who is making love to that man? It happened only once, but just to remember it gives me so much pleasure. It is such a pleasant memory -- and whom to tell it to? This confessing is the only place.... I wait seven days, think of me, so that when Sunday comes I will go again; and I go into the whole detail, again and again."

The priest said, " Listen, the first time the details were not so great, the second time they became greater, and the third time they became even greater."

She said, "When you are enjoying something, why not exaggerate?"

My own experience about people who are always saying that they have gone astray in their youth, have forgotten God, have not listened to the advice of the wise ones, is the same: I have always seen their face aglow. They are enjoying it again. It is not just memory; they are reliving it again. In their mind, these are two different things. A memory is mechanical -- two plus two are four, this is memory. But remembering they made love to a woman or a man, I have seen them excited, and their face becoming red, and their eyes again becoming young, shining. This is not regret; they are reliving it.

So even in people's regret, repentance, there is something that gives them pleasure, but it is hidden underneath. So on the surface they are trying to become saints, and deep in their psyche they are enjoying something that they cannot live anymore. Those days are gone; that energy is gone, but they can at least relive it. But if they relive it directly everybody will condemn them; so confession, repentance, regret, is a good excuse. In this way the confessor enjoys -- and the priest too.

I have heard... a woman was describing that she has been raped. The father, the priest, knew that the woman was a beautiful woman. He told her, "This is very bad. You should have resisted; you should have done everything to prevent it."

She said, "I tried, but half-heartedly. That's why I have come to confess, because otherwise it is not my sin -- somebody else has raped me. He should have come to confess, but I have come to confess. Although I was trying, my effort was half-hearted; deep down I wanted to be raped." At this moment the priest was also an ordinary human being, not an enlightened Gautam Buddha. He said, "The case is too serious; you come to my room. First I want to understand the exact details of what he did."

The woman said, "He told me to undress." The priest said, "So did you undress?" She said, "I undressed." The priest said, "This is strange, if you knew that he was going to rape you...."

She said, "I never knew that he was going to rape me. I thought perhaps some medical examination or something... so I undressed." The priest said, "Do it, so that I can see how you did it."

She undressed. The priest kissed the woman and asked, "Did he do this?" The woman said, "Yes, father, but he did more."

So he started playing with her breasts, and asked, "Did he do that?" She said, "Yes father, but he did more."

It was too much. Now the father was trembling; he forgot all about THE HOLY BIBLE and God and confession, and made love to the woman. And he asked, "Did that rascal do this, too?"

The woman said, "Yes, father, and he did something more." He said, "Something more? It is inconceivable. What `something more?'"

The woman said, "Father, he gave me gonorrhea."

But this is how your priests, all your confessions, go on. Now the father regrets it -- but it is too late.

AND THUS THEY TOO FIND A TREASURE THOUGH THEY DIG FOR ROOTS WITH QUIVERING HANDS. BUT TELL ME, WHO IS HE THAT CAN OFFEND THE SPIRIT?

This is a very significant question he is raising.

Kahlil Gibran is saying: *but tell me, who is he that can offend the spirit?*

These small things that you are regretting cannot offend the source of life, because in fact it is the source of life itself that is expressing itself through you. You are not responsible. By regretting, you are unnecessarily making yourself important -- as if it is your doing. It is not your doing. All that you have done, if it has been done by your natural longings then if anybody is responsible it is the very source of life. You need not confess.

Confession is nothing but a new decoration for the ego: "I have done it, and now I am doing another thing -- I am regretting it."

Kahlil Gibran says: There is no way to offend the spirit. Either you can live naturally, joyously, or you can live in misery; but you offend only yourself, you wound only yourself. You cannot offend the spirit, the universal source of life. You are too small. A dewdrop cannot offend the ocean, whatever the dewdrop does.

It is something to be remembered always that you cannot offend existence; hence there is no need for any regret, no need to feel guilty. It is the universal spirit itself, expressing itself in different forms. Don't take the responsibility on your shoulders -- that is an egoist standpoint. That's why if you see your saints you will find all of them full of ego.

SHALL THE NIGHTINGALE OFFEND THE STILLNESS OF THE NIGHT...?

When the nightingale sings in the night, is the silence of the night offended? No, not at all -- on the contrary, the nightingale's song makes the silence of the night deeper. Before the song, after the song... you can feel the depth. The nightingale's song has not been a disturbance but an offering; it has made the silence a fullness, not just empty.

... OR THE FIREFLY, THE STARS?

Can a firefly offend the spirit of the stars? Should she confess, should she go to a Catholic Church? Nobody is offended. In fact, the firefly brings something of the stars closer to you, closer to your garden, closer to your roses and your flowers, sometimes even inside your house -- something of the stars, in the darkness of your room.

It is not offending the stars. It is a messenger, there is no question of any regret. It is not competing with the stars, it is simply bringing, in a small amount, the same light, the same dance. Where stars cannot reach, the firefly can reach.

AND SHALL YOUR FLAME OR YOUR SMOKE BURDEN THE WIND?

Do you think your flame, your youth, your smoke, or your old age, can burden the wind? Then what is the need to repent? Jesus was obsessed with repentance; He repeats the word more than any other word -- "Repent, repent," again and again.

Christianity is a religion of repentance; hence I say it is the lowest religion in comparison to other religions. And the sole responsibility goes to Jesus because he is emphasizing repentance, making you feel guilty. But life is always balancing....

Zarathustra balances Jesus. Zarathustra is the only person out of all the religious founders who is in deep love with life. Perhaps that is the reason why the followers of Zarathustra are the smallest minority in the world. They live here in Bombay, mostly; Bombay is their whole world. Just a few fragments maybe live in Khandala and Lonavala, but Poona is the end; beyond it, you will not find any follower of Zarathustra. And nobody thinks them religious -- because they love life, they enjoy life.

When Friedrich Nietzsche wanted to write something parallel to the gospels of Jesus, he chose the name of Zarathustra -- although he knew not much about Zarathustra. It is such a small minority that nobody includes it in the world religions. But Friedrich Nietzsche was as much in love with life as Zarathustra, and that is the link.

When he wrote THUS SPAKE ZARATHUSTRA he is speaking in the name of Zarathustra; but whatever he is speaking, without knowing Zarathustra, is harmonious with the spirit of Zarathustra -- because it is the only life-affirmative religion in the world. Friedrich Nietzsche is Zarathustra reborn; neither Zarathustra has been understood, nor Friedrich Nietzsche.

This book, THE PROPHET, was written by Kahlil Gibran under the impact of Friedrich Nietzsche's book THUS SPAKE ZARATHUSTRA. He was so impressed by the book that he himself tried to write a book on similar lines. Zarathustra is not a historical figure to Nietzsche, because he knew nothing about Zarathustra, except the name, but he had chosen the right spokesman for his own philosophy.

In the same way, Kahlil Gibran has chosen Almustafa -- a fictitious name -- and is speaking through him. Almustafa is just a mask. The mask was needed because he is saying things which go against Christianity; but because it is only a fiction, nobody is offended. Even the popes have not listed his book on their black list, saying that no Catholic should read it. My books are on their black list -- no Catholic should read them; even reading them is committing a great sin.

THINK YOU THE SPIRIT IS A STILL POOL WHICH YOU CAN TROUBLE WITH A STAFF? OFTENTIMES IN DENYING YOURSELF PLEASURE YOU DO BUT STORE THE DESIRE IN THE RECESSES OF YOUR BEING.

In this single statement, the whole philosophy of Sigmund Freud is contained. *In denying yourself pleasure*... you are but storing all those desires in your unconscious. Soon they will explode, or they will find some perverted way. All sexual perversion in the world is because of the life-denying religions. Homosexuality, sodomy, and all kinds of perversions are not going to disappear unless celibacy is banned, and renunciation of life is condemned by the whole of humanity as a sin against life.

Man goes on becoming more and more perverted; and the wonder of wonders is that the same people who are responsible for creating homosexuality, sodomy, and all kind of strange things, are the cause of it -- on the one hand they condemn homosexuality, and on the other hand they preach celibacy.

Homosexuality and sodomy were born in the monasteries of religions. Hence I condemn all those religions -- because they are responsible for creating a dangerous disease, AIDS. It is a religious disease, a spiritual disease, a very respectable disease, and it has an ancient heritage; all the great founders of religion have contributed to it.

But still man seems to be not in his senses. Now many governments of the world are passing laws against homosexuality -- homosexuality is a crime now in many places -- but nobody is talking about proclaiming celibacy to be a crime, although it is celibacy that has created homosexuality. Homosexuality is only a symptom, and fighting with the symptom is not going to help. The disease will come from some other source -- perhaps worse. If homosexuality is stopped, sodomy will come in. Sodomy means making love with animals; it comes from the Old Testament. There used to be a city, Sodom, where people used to make love to animals; hence the word "sodomy." If you stop homosexuality, you will push people towards sodomy; then stop sodomy -- but don't look at the root cause!

No animal in the wild is ever homosexual, but animals turn homosexual in a zoo because they cannot find the female. What can they do with their sexual energy? To say it exactly; religions have turned the whole earth in a zoo.

WHO KNOWS BUT THAT WHICH SEEMS OMITTED TODAY, WAITS FOR TO-MORROW?

Today you can suppress something, but tomorrow it will assert itself with vengeance. Today it was natural, tomorrow it will be perverted.

EVEN YOUR BODY KNOWS ITS HERITAGE AND ITS RIGHTFUL NEED AND WILL NOT BE DECEIVED.

Listen to the wisdom of your body. It knows its heritage, it knows its longings. Rather than listening to THE HOLY BIBLE, and the holy KORAN, and the holy GITA, listen to the holy body.

AND YOUR BODY IS THE HARP OF YOUR SOUL,
AND IT IS YOURS TO BRING FORTH SWEET MUSIC FROM IT OR CONFUSED SOUNDS.

If you remain natural, there will come sweet music. If you become perverted, your body will create only confused sounds.

AND NOW YOU ASK IN YOUR HEART, "HOW SHALL WE DISTINGUISH THAT WHICH IS GOOD IN PLEASURE FROM THAT WHICH IS NOT GOOD?"
GO TO YOUR FIELDS AND YOUR GARDENS, AND YOU SHALL LEARN THAT IT IS THE PLEASURE OF THE BEE TO GATHER HONEY OF THE FLOWER,
BUT IT IS ALSO THE PLEASURE OF THE FLOWER TO YIELD ITS HONEY TO THE BEE.

Remember -- there is nothing bad in life; it is only that one part enjoys giving and another part enjoys receiving. It is almost like your two hands -- one hand gives, the other hand takes.

He is saying, "Rather than philosophizing about the problem, just go into the garden and see that it is the pleasure of the bee to gather honey; but it is not bad, it is not harming the flowers.... *but it is also the pleasure of the flower to yield its honey to the bee*. They both are enjoying the moment. When the bee is humming with joy, gathering honey, and the flower is dancing in the sun, yielding its honey, there is nothing wrong.

If priests were asked they would say to the bees, "This is not good. You are stealing honey, and you are not rightfully married to the flower. Where is your marriage certificate?"

And they will also condemn the flower, "It is not good to attract honey bees for your honey, because this is creating lust." The priests are very clever in destroying all that is beautiful.

Life is both -- day and night, the flower and the bee, the man and the woman, birth and death. Nothing is wrong and nothing is evil.

To understand this is to enter into the world of religious consciousness.

FOR TO THE BEE A FLOWER IS A FOUNTAIN OF LIFE,
AND TO THE FLOWER A BEE IS A MESSENGER OF LOVE,
AND TO BOTH, BEE AND FLOWER, THE GIVING AND THE RECEIVING OF PLEASURE IS A NEED AND AN ECSTASY. PEOPLE OF ORPHALESE, BE IN YOUR PLEASURES LIKE THE FLOWERS AND THE BEES.

Or should I read, "People of Poona -- except the police commissioner of Poona -- be in your pleasures like the flowers and the bees!"

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #15
Chapter title: A heart aflame, a soul enchanted

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BELOVED OSHO,
AND A POET SAID, SPEAK TO US OF BEAUTY.
AND HE ANSWERED:
WHERE SHALL YOU SEEK BEAUTY, AND HOW SHALL YOU FIND HER UNLESS SHE HERSELF BE YOUR WAY AND YOUR GUIDE?
AND HOW SHALL YOU SPEAK OF HER EXCEPT SHE BE THE WEAVER OF YOUR SPEECH?
THE AGGRIEVED AND THE INJURED SAY,
"BEAUTY IS KIND AND GENTLE.
"LIKE A YOUNG MOTHER HALF-SHY OF HER OWN GLORY SHE WALKS AMONG US."
AND THE PASSIONATE SAY, "NAY, BEAUTY IS A THING OF MIGHT AND DREAD.
"LIKE THE TEMPEST SHE SHAKES THE EARTH BENEATH US AND THE SKY ABOVE US."
THE TIRED AND THE WEARY SAY, "BEAUTY IS OF SOFT WHISPERINGS. SHE SPEAKS IN OUR SPIRIT.
"HER VOICE YIELDS TO OUR SILENCES LIKE A FAINT LIGHT THAT QUIVERS IN FEAR OF THE SHADOW."
BUT THE RESTLESS SAY, "WE HAVE HEARD HER SHOUTING AMONG THE MOUNTAINS,
"AND WITH HER CRIES CAME THE SOUND OF HOOFS, AND THE BEATING OF WINGS AND THE ROARING OF LIONS."
AT NIGHT THE WATCHMEN OF THE CITY SAY, "BEAUTY SHALL RISE WITH THE DAWN FROM THE EAST."
AND AT NOONTIDE THE TOILER AND THE WAYFARERS SAY, "WE HAVE SEEN HER LEANING OVER THE EARTH FROM THE WINDOWS OF THE SUNSET."
IN WINTER SAY THE SNOW-BOUND, "SHE SHALL COME WITH THE SPRING LEAPING UPON THE HILLS."
AND IN THE SUMMER HEAT THE REAPERS SAY, "WE HAVE SEEN HER DANCING WITH THE AUTUMN LEAVES, AND WE SAW A DRIFT OF SNOW IN HER HAIR."
ALL THESE THINGS HAVE YOU SAID OF BEAUTY,
YET IN TRUTH YOU SPOKE NOT OF HER BUT OF NEEDS UNSATISFIED,
AND BEAUTY IS NOT A NEED BUT AN ECSTASY.
IT IS NOT A MOUTH THIRSTING NOR AN EMPTY HAND STRETCHED FORTH,
BUT RATHER A HEART INFLAMED AND A SOUL ENCHANTED.
IT IS NOT THE IMAGE YOU WOULD SEE NOR THE SONG YOU WOULD HEAR,
BUT RATHER AN IMAGE YOU SEE THOUGH YOU CLOSE YOUR EYES AND A SONG YOU HEAR THOUGH YOU SHUT YOUR EARS.
IT IS NOT THE SAP WITHIN THE FURROWED BARK, NOR A WING ATTACHED TO A CLAW,
BUT RATHER A GARDEN FOR EVER IN BLOOM AND A FLOCK OF ANGELS FOR EVER IN FLIGHT.
PEOPLE OF ORPHALESE, BEAUTY IS LIFE WHEN LIFE UNVEILS HER HOLY FACE.
BUT YOU ARE LIFE AND YOU ARE THE VEIL.
BEAUTY IS ETERNITY GAZING AT ITSELF IN A MIRROR.
BUT YOU ARE ETERNITY AND YOU ARE THE MIRROR.

There are only three fundamental questions in life: beauty, truth and good. Perhaps these are the three faces of God, the real trinity. And all are as indefinable as God is. The profoundest minds have been concerned for centuries about these three problems, but no conclusive answer has been found by the thinkers and the philosophers.

The moralist is concerned with what is good, the philosopher is concerned with what is the truth, and the poet is concerned with what is beauty. Not only the poet, but all those people who are creative in some sense -- the musicians, the dancers, the sculptors -- anybody who is concerned with creation, creativity, is bound to be concerned with beauty... what is it?

Here a poet said... SPEAK TO US OF BEAUTY... not that the poet does not know, but knowing is one thing and saying is another. The question is not arising out of ignorance, neither is it arising out of mere borrowed knowledge. The question is arising from an existential experience. The poet knows in every cell of his being what beauty is, but is unable to bring that experience to expression.

Once a great poet of India, Rabindranath Tagore, was asked after he was given the Nobel prize on one of his collections of poems, "Have you ever been concerned about beauty, about what it is?"

He said, "Concerned? I am possessed! I know what it is. I have tasted the wine and I have been drunk, but every effort to express the taste and the experience of being drunk has failed. All my poems are nothing but failures. Again and again I have been trying to express what beauty is, and again and again I have failed. I will go on trying to the very last breath, but deep down I know perhaps I'm asking for the impossible."

The question is arising from a poet who has seen beauty, who has loved beauty, who has felt its magic touch, who has danced with it, whose days and nights are nothing but a continuous flow of experiencing deeper and deeper realms of beauty. Still, to express it, to define it, seems to be impossible. His question is very authentic and sincere.

Kahlil Gibran tries to answer the poet in the most beautiful way, the most profound way, and comes very close to the definition; yet he has not been able to define it. But he has pointed his finger towards the moon. He may not have reached the moon, but he has indicated the right direction. Very few people have come so close.

One of the great philosophers of the contemporary world, G.E. Moore, has written a book -- PRINCIPIA ETHICA. The whole book, two hundred and fifty pages of very subtle and complex logical argument, is centered on only one question: What is good? And as you read his book, you think perhaps he is going to find it.

He takes great plunges into the depths, flights into the heights, but in the end he sums up by saying that good is indefinable: "I accept my failure. I have done everything that is possible -- from every aspect I have approached, on every door I have knocked. The more I have thought about it, the more and more elusive it has become. And in the end, only one thing is certain after this whole exploration -- that I should confess the fact that good is indefinable."

He was an honest man. Your so-called religious people are not so honest. They go on defining even God -- what to say about good? They go on defining truth, beauty, good... not that their definitions are of help in any way to anybody. They simply show their dishonesty. They use beautiful words, they use very complex arguments; they can deceive millions of people, but they cannot deceive themselves. This poet himself may have tried in thousands of ways, but he is accepting his failure.

It is one of the most mysterious phenomena. Almost everybody knows what beauty is. You say the rose is beautiful... but unless you know what beauty is, how can you say the rose is beautiful? You say the sunset is beautiful, you say the child is beautiful -- but how can you use the word "beautiful" if you don't have any idea what beauty is?

Perhaps everybody knows something -- some taste, some glimpse -- and the poet, the painter, and the musician know much more, they are drunk with beauty... but don't ask the definition of what it is.

Once Immanuel Kant became very angry when somebody asked him, "What is truth?" He said, "Before I answer you, I will ask a few questions, which you know perfectly well. Have you ever loved?"

The man said, "Yes."

Immanuel Kant asked him, "Then tell me, please, what is love?"

The man said, "I have loved, and I have enjoyed all the pleasures and the blessings of love, but forgive me, I cannot say what love is."

Immanuel Kant said, "Don't feel sad. I myself can't say what is truth, what is love, what is beauty -- although I am surrounded by all these experiences continuously. My whole life has been nothing but a search, a seeking, and it is not that I have not found -- but I'm afraid to say to anybody that I have found it,

because immediately the question will be asked: `Then define it' -- and the definition is missing."

This poet is not asking about something that he does not know. He *knows* it -- that's why he is asking; perhaps Kahlil Gibran may be able to give him some indications about beauty. And Kahlil Gibran begins in a very significant way.

He says, "WHERE SHALL YOU SEEK BEAUTY, AND HOW SHALL YOU FIND HER UNLESS SHE HERSELF BE YOUR WAY AND YOUR GUIDE?"

Beauty is not something out there; it is something in here. Where are you going to seek it? And how shall you find it, unless you have already found it?

In ancient Egyptian parables there is a beautiful statement that you start searching for God only when you have found Him. It looks very strange, but it is very true. You cannot even raise the question, "What is beauty?" if you have not found it. So rather than making it a question, allow beauty itself to become the way and the guide. He is saying that nobody else can take you to that space, to that experience, unless you have already arrived there.

A Zen Master had given to one of his disciples a famous *koan*. It is a special Zen device to help you get rid of all your thoughts -- the device is so absurd that there is no way that you can find the answer. There are many *koans*, but this is the most famous: "What is the sound of one hand clapping?"

Now, it is such obvious nonsense -- one hand clapping cannot create sound. Clapping with what? Sound needs at least two things. Just one hand cannot clap, both hands are needed! And he told the disciple, "Whenever you hear the sound of one hand clapping, come to me."

The disciple tried earnestly. He meditated, and he heard the wind blowing through the pine trees. He said, "Perhaps this is the sound!" He rushed to the master. Early in the morning he woke the old man and said, "I have heard it."

Before even asking, "What have you heard?" the master slapped him and he said, "Get lost! And start meditating again. I myself will know when you have heard."

The disciple said, "This is strange... I have not even been given the chance to tell you what I have found."

Each time it happened, the master never gave him any chance. Sometimes, in the mango grove the cuckoo started singing, and the disciple thought, "Perhaps..." or a nightingale in the middle of the night... and he would rush... and the master would go on throwing him out.

The disciple used to ask him, "At least give me a chance to say what I have heard!"

The master said, "When you have heard it, I will know before you know it. So just get lost! Start meditating. Find out what the sound of one hand clapping is."

Slowly, slowly, because he was only concerned with one thing, all other thoughts disappeared -- they never come uninvited. People say, "We want to get rid of thoughts," but they don't understand the basic point that they don't come uninvited, you are inviting them. One part of your being goes on inviting them, and another part tries to throw them away. You are never going to succeed.

But the disciple's whole being became single-pointed. It was a great challenge that he could not hear a simple thing: the sound of one hand clapping. And as all thoughts disappeared, there was absolute silence -- and he knew. But he did not rush to the master.

Almost every day he had been coming with new ideas, and getting slapped every day. That day the master was waiting: "He has not come. Has he heard it?" -- because if he has heard it, he need not come to him. There is no need of anybody's recognition of it.

So the master went in search -- "Where is that disciple?" In the forest by the side of a lake the disciple was sitting under a tree, so silently that nobody would have even thought that there was anybody present -- so absent, so empty. Even when the master came there, he did not take any note of him.

The master went around him -- what is the matter? But he didn't say anything. The master sat in front of him, but he went on sitting in his silence. And the master said: "Please -- at least slap me! You have heard it. I know you cannot say so -- nobody can say -- but slap me! I have been slapping you so much."

There are experiences which remain experiences and never become expressions, and there is no need that they become expressions. But there is a deep longing in the heart of man to share -- and it is a great quality, a spiritual phenomenon, the urge to share. The tree shares in its own way by bringing flowers and fruits, the poet shares in his own way by bringing poems, the musician shares in his own way by creating

music, but they are all trying to share something which is inexpressible.

Kahlil Gibran is right. He says, "Where are you going to seek it?" It has no address, no residence. And how are you going to find it? -- because you don't know the definition. Even if you come across it, you will not be able to recognize it.

For example, you come across God on the road. Even if He says, "Good morning, sir," you are not going to recognize Him. You may even feel annoyed that a stranger... what does he think of himself? Why is he disturbing me? I am meditating on God, and this fellow comes here and says, "Good morning, sir!" How are you going to recognize Him, unless you have already known Him?

Recognition means realization has happened before it. It is a very significant statement that unless beauty becomes your way and your guide, you will never find what it is.

So don't be bothered philosophically about what beauty is. Live beautifully, walk on the path of beauty. Watch all around -- there is nothing but beauty. From the smallest firefly to the biggest star, it is nothing but beauty. Rather than wasting your time in finding the definition, allow beauty to overwhelm you -- be possessed by it. You can become the definition of beauty, but you cannot define it.

If you ask me, "What is beauty?" I will say, "Look into my eyes, it is there -- I know it. Listen to my silence -- it is there. I have heard it; I have heard its footsteps." I can be the truth, I can be the beauty, I can be the good, but I cannot define them. I am not separate -- that's why I cannot define them.

How can the light define itself? Just its presence, and the darkness disappears -- is the definition. Definition is not going to be in words; definition is going to be in your presence... not what you say, but what you are. Be more sensitive.

Our sensitivity has been dulled. Our parents have been afraid, our forefathers have been afraid, because to be sensitive is to walk on a razor's edge. If you are sensitive to beauty, then it cannot be confined only to your wife or only to your husband -- the beauty is all over the place. And your parents, everybody's parents, have been afraid.

Your sensitivity had to be dulled, destroyed, so that you would become confined to a small prison; otherwise, it would have been impossible to impose monogamy on humanity. One day you find a woman who suddenly possesses you; you find a man, and suddenly you are overwhelmed -- and you forget completely that there is a husband who is waiting for you. Beauty has no awareness of marriages, of husbands, of wives; it knows no limitations.

But society cannot live this way, because society is not yet mature enough to allow absolute freedom. Only in absolute freedom can your sensitivity be allowed to have its full growth.

Everybody is born with sensitivity, but everybody dies dull. In fact, long before a man's death, he has died. Religions have been teaching people not to be sensitive, because sensitivity cannot be relied upon. It is a breeze -- it comes, it goes on its own. You cannot encage it, you cannot imprison it. That's why people are afraid to walk on the path of beauty, are afraid to be guided by beauty itself.

Beauty is everybody's birthright. It is not a special talent, that only a few people can understand beauty; it is an inborn quality in everybody, but remains dormant, is not allowed freedom. Slowly, slowly you completely forget about it, and then all kinds of philosophical questions arise -- what is beauty? What is the meaning of beauty?

Picasso was painting on a beach. A man who was a gardener and who used to sell roses on the beach where lovers come, friends come, was watching Picasso painting, but he could not figure out the meaning of his painting. As Picasso finished giving the last touches to the painting he was looking at it, amazed, as if he had not created it, as if it were somebody else's painting.

A real painter always feels it, a real poet always feels it: he has been only a vehicle -- some unknown force has painted it.

The gardener came close to him and asked, "I have been watching you painting. You were so absorbed, so totally in it, that I was afraid to disturb you. Now that you have completed it, I cannot resist my temptation to ask, `What is the meaning of this painting?'" And he had many, many roses in his hands.

Picasso said, "You ask me what the meaning of the painting is. Can I ask you -- what is the meaning of the roses? I have seen you selling roses on the beach every day; I was also tempted to ask you. You are a gardener, a lover of flowers. I have seen many, many roses, but the roses that you bring are so beautiful, so big, so fragrant, so youthful, so fresh. You must know their beauty."

The gardener had tears in his eyes. He said, "Don't ask that, because I have been asking it my whole life. I know it -- but as far as saying something about it, I become absolutely dumb."

Picasso said, "The same is my situation. I have been painting. As far as any outsider is concerned, I am the painter. But as far as I am concerned, I don't know who has painted it; I have been just instrumental. And I don't know what its meaning is, because I am not the painter. You have grown these roses, but you have not given birth to them. They come from an unknown source of existence and life."

Perhaps it is enough to enjoy them and not to ask the meaning. Those who have asked the meaning are lost; they will never find the meaning. And while they are searching for the meaning, life is slipping by. They will not find meaning. They will only find death.

What Kahlil Gibran is saying is exactly the same: Let beauty be your life. Let beauty be in your every expression, in your hands, in your eyes, in your silences, in your love. Live beauty in as many dimensions as possible, and let beauty be the guide, and one day you will know what it is. But I cannot promise that you will be able to define it.

AND HOW SHALL YOU SPEAK OF HER EXCEPT SHE BE THE WEAVER OF YOUR SPEECH?

You cannot speak about beauty unless you are so possessed by beauty that it starts overflowing even in your words; still you will not find the definition. And your hands, your eyes, your words, your silences will not be understood by all; they will be understood only by those who have already tasted something of the same mystery, of the same wine.

Between a master and a disciple, slowly, slowly that kind of relatedness starts existing. The master may say something, may not say something, but the disciple feels it, hears it... perhaps hearts start whispering to each other, and language is no longer needed.

THE AGGRIEVED AND THE INJURED SAY,
"BEAUTY IS KIND AND GENTLE."

You will find many definitions, of course, but all those definitions are not about beauty; they are about the person who is defining beauty. They show his need, they don't show anything of beauty. They don't show anything about beauty; they say something about the definer, about the thinker, about the philosopher.

The aggrieved and the injured say, "Beauty is kind and gentle...." Naturally, that is their need; that's what they want beauty to be. In their unconsciousness they are projecting their need in the name of beauty. What is your God except your need? Just look at the different conceptions of God that have come to us from different religions; they seem to show different needs. They don't define God, they only give an indication of what kind of people must have invented these gods.

In the Old Testament the Jewish God says, "I am not nice, I am a very jealous God. I'm not your uncle." The Jews have suffered so much, they could not conceive that God is compassion, that God is love, that God is just. It is impossible for the Jews to conceive that God is nice. They can only conceive of a god who is very jealous, very angry, never forgiving, because their whole experience for thousands of years has been only of misery. If God is love, then from where comes this misery?

No other race, no other part of humanity, has suffered so much. If you say to the Jews that God is love, God is good, it is difficult for the Jew to accept the idea -- because God has not been good to the Jews, existence has been very cruel, unkind. Their whole experience is different. Their definition of God -- what they are putting in the mouth of God in the Old Testament -- has nothing to do with God; it has something to do with the Jewish experience.

The aggrieved and the injured say, "Beauty is kind and gentle"... they are hoping that they will not remain always in pain. The spring will come with all the flowers, and the pain and injuries and the wounds will become faded memories soon... this is their desire. They are not defining beauty, they are defining their hope.

"LIKE A YOUNG MOTHER HALF-SHY OF HER OWN GLORY SHE WALKS AMONG US."

The injured and the aggrieved say..."*like a young mother, half-shy of her own glory she walks among us.*" It is not far away... because life is so intolerable that if beauty also is far away then how is one going to tolerate the suffering, the injury, the pain of the present? Beauty is just walking amongst us, invisible, half-shy like a young mother; it is not far away... it is the dream of the grieved and the injured.

If you are thirsty in the night you will have a dream that you are sitting on a beautiful lake with crystal clear water, and you are drinking. This dream is nothing but a protection; otherwise your sleep will be disturbed.

In the past people used to think that dreams were disturbances in sleep. That's not true. The latest experiments about dreams and sleep say something totally different -- not only different, but diametrically opposite. They say dreams are not against sleep. They are not disturbances, they are efforts to protect the sleep. You are feeling hungry; if the dream does not protect you, you will wake up, the hunger will not let you go on sleeping. But a dream comes that you are invited by the king to have dinner with him. Now you can sleep at ease; you can forget all about the hunger. The body will be hungry, but the mind is consoled by the dream.

AND THE PASSIONATE SAY, "NAY, BEAUTY IS A THING OF MIGHT AND DREAD."

Those who are full of passion, for them beauty is a question of might and dread. Just because they are powerful they think beauty can be reduced to a commodity. All that you need is power, all that you need is money, all that you need is might. And might is always right -- at least to those who are blinded by power. To them, beauty is something that you have to take away with power and force. It is not something to be contemplated; it is something to be used. And we have amongst us different kinds of power.

In India just a hundred years ago it was a custom, particularly in the south, that whenever somebody was married, the first night was not of the husband, the first night was of the priest. And man is so cunning that he can manage to find explanations for everything -- it was for the priest, so that he could make the beginning sacred. But in fact the priest was powerful.

Only the king's wife was not.... It is strange that poor people's wives were being made sacred and the king's wife was not being made sacred. Because he was mightier than the priest, he was an exception. Anybody could see the cunningness of the logic. If it was true that the priest was going to make the life of the new couple sacred by making love to the virgin girl, if the argument was not just a rationalization, then the king could not be an exception.

But it was not a truth, it was not a question of making the life of the new couple sacred; it was simply a question of might. The priest was powerful. And the king in his own right.... Any beautiful woman in the kingdom first has to be offered to the king. If he was not interested, that was another matter; otherwise, she would join his vast harem.

Krishna had sixteen thousand wives. Any beautiful woman anywhere -- whether young, whether virgin, whether married, whether a mother of small children, did not matter -- his soldiers would bring her to his palace, which was nothing but an imprisonment. And having sixteen thousand women is so ugly, so inhuman -- you are reducing womankind to cattle!

But still the man was so mighty that the priest went on praising him with songs in his glory, saying that he is the full incarnation of God. There have been other gods -- they were partial incarnations; a part of God descended on earth in them. But in Krishna, God has descended in his totality. The priests were not praising God, they were praising might, power. Whoever has power, then whatever he is doing is right. All these sixteen thousand women were not married to him; only one woman was married to him, and she was lost in the crowd.

I used to have meditation camps in a beautiful place in Saurashtra. It is a beautiful valley surrounded with forests and hot springs of water. The valley was named Tulsishyam. *Shyam* is another name of Krishna because his color was not white nor black, but just in between, a little bluish.

Shyam means a darkness, but not black, not white -- just in the middle. That color also has its beauty. Because white has a flatness, white coloring cannot be so beautiful; it has no depth. And also black -- it is too black, again flatness. Just in the middle the skin seems to be transparent, has a depth. Hence all Hindu gods have the same color, *shyam*.

But I was puzzled, because Krishna's wife's name was Rukmani, and the temple in the valley is of Krishna and one of his girlfriends, Tulsi. It is a strange temple. In the whole of India.... I have been traveling

all over the country, and it is a strange temple. Just on the hill far away, behind a big tree, is a small temple of Rukmani, who is just watching from there what is happening in the valley -- just the ordinary feminine mind. But Krishna is dancing with his flute with a girlfriend! And the married wife is alone, far away, hiding. You cannot see from the valley the temple of Rukmani, but from the temple of Rukmani you can see the valley!

Power has its own definition: it is might and dread. Beauty is a thing that has to be taken away, and you have to create fear with your power.

Just today I was seeing a press-cutting. In one of the places in North India two dozen police officers entered into a poor village of untouchables -- the poorest of the poor, the *sudras*, and they raped the women of those poor people, particularly one young girl. They dragged her on the road, raped her, and created such fear in the poor people with their guns. Nearby villages heard screams, shouting, strange noises, so people gathered from the other villages.

Seeing that other people were coming, the police officers escaped, but a few of them forgot to take their guns with them. You cannot make love to a woman with a gun, so they must have put the guns aside. Reaching their police station they thought that those guns would become a proof, so in the middle of the night they came again and started beating the poor people -- whose women, whose daughters were raped -- to create dread that they should not report it, and they should not talk about it. Thirty families became so afraid that they escaped from the village.

Now these thirty families are wandering without any roof in the streets of the surrounding cities with their small children, old mother, old father, a raped woman, a raped girl. And the whole country is silent. Nobody has condemned it. And I don't think that any action is going to be taken against those police officers, because this is not an exceptional case!

It has been happening for centuries -- they rape their women, they burn their whole villages, and no action is ever taken against them. On the contrary, they are promoted because they are mighty people. Who cares about the poor and the weak? Who cares about the downtrodden and the oppressed?
So each definition will show you something of the mind of the definer.

AND THE PASSIONATE SAY, "NAY, BEAUTY IS A THING OF MIGHT AND DREAD.
LIKE THE TEMPEST SHE SHAKES THE EARTH BENEATH US AND THE SKY ABOVE US."

What you say about beauty is not about beauty, it is about you. What you say about God is not about God, it is about you and your psychology. So beware of the net -- don't be caught in it. Watch what you say and why you say it, and you will find the causes inside you. Your observation is not objective, your observation is subjective.

THE TIRED AND THE WEARY SAY, "BEAUTY IS OF SOFT WHISPERINGS. SHE SPEAKS IN OUR SPIRIT."

The tired and the weary -- to them beauty only whispers. She speaks only deep in their spirit. They are not passionate, they are not young, they are not powerful; their definition has changed.

It happened that in the great temple of Calcutta of the mother-goddess Kali.... That is one of the ugliest things still in existence; there used to be many temples of that type. Every day animals are killed and the worshipers are given their blood and their meat as *prasad*, as a gift of God. Because they have been sacrificed to the mother-goddess, their blood and their meat have become sacred and holy.

One man was always very interested in every holiday, and in India there are perhaps more holidays than everywhere else in the world. When I was a teacher in the university I once counted and found that seven months out of twelve are holidays! And of the remaining five months, one month you can take leave. There remain only four months. There are so many gods, and each god needs a holiday. There are so many religions and every religion needs its holidays.

This man was always bringing to Ramakrishna -- he was a devotee of Ramakrishna -- *prasad*, the gift of god from the temple of Kali. But suddenly, one day he stopped bringing the *prasad*. He used to take the animals to be killed there -- he was a rich man. He stopped that.

Ramakrishna asked, "What has happened? So many holidays have passed and you have not taken any animal to mother-goddess Kali as sacrifice. Have you changed your religion?"

He said, "At least to you, I cannot lie. The fact is that I have lost my teeth, and I cannot eat meat."

The mother-goddess and the sacrifice were simply an excuse. Now, because he has lost his teeth and has become old and cannot eat meat and cannot digest meat, all that old philosophy is forgotten. All those explanations were not real explanations, they were rationalizations.

So be aware where you are rationalizing. Never rationalize! Otherwise you will never find your true being; you will be lost in the jungle of lies.

"HER VOICE YIELDS TO OUR SILENCES LIKE A FAINT LIGHT THAT QUIVERS IN FEAR OF THE SHADOW."

It is from the tired and the weary. Beauty is not possessive, it is no longer a strong force that attracts like a magnet. It has become a faint light that quivers in fear of the shadow.

BUT THE RESTLESS SAY, "WE HAVE HEARD HER SHOUTING AMONG THE MOUNTAINS,
"AND WITH HER CRIES CAME THE SOUND OF HOOFS, AND THE BEATING OF WINGS AND THE ROARING OF LIONS."

The restless are always having nightmares; even their sleep is not a rest. Their day is restless, their night is restless, their whole life is unacquainted with relaxed experience. To them, beauty is something like shouting amongst the mountains.

"AND WITH HER CRIES CAME THE SOUND OF HOOFS...

as if it is a warfield...*and the beating of wings and the roaring of lions*." Strange definitions, you will think, but if you look around and ask different people their definition of beauty, you will find as many definitions as there are people.

AT NIGHT THE WATCHMEN OF THE CITY SAY, "BEAUTY SHALL RISE WITH THE DAWN FROM THE EAST."

He is waiting for the morning. A night watchman -- to him beauty looks like the end of the night and the beginning of the day.

AND AT NOONTIDE THE TOILER AND THE WAYFARERS SAY,
"WE HAVE SEEN HER LEANING OVER THE EARTH FROM THE WINDOWS OF THE SUNSET."

Tired, working the whole day, they are looking again and again to see when the sun sets. To them beauty is a sunset, so they can go back home and rest and sleep.

IN WINTER SAY THE SNOW-BOUND, "SHE SHALL COME WITH THE SPRING LEAPING UPON THE HILLS."

They are projecting their desires. When there is snow and it is too cold, they are waiting for the spring to come, leaping upon the hills.

AND IN THE SUMMER HEAT THE REAPERS SAY, "WE HAVE SEEN HER DANCING WITH THE AUTUMN LEAVES, AND WE SAW A DRIFT OF SNOW IN HER HAIR."

Kahlil Gibran is giving expression to different angles of different needs, of different hopes, of different consolations.

ALL THESE THINGS HAVE YOU SAID OF BEAUTY,
YET IN TRUTH YOU SPOKE NOT OF HER BUT OF NEEDS UNSATISFIED,
AND BEAUTY IS NOT A NEED BUT AN ECSTASY.

In this statement he comes very close to the definition of beauty -- as objectively, as humanly as is possible. Beauty is not a need, it is an ecstasy.

It is not there outside you, it is deep in your being when you are overflowing with the dance of life, when you are so blessed that you can bless the whole existence. You can shower your blessings all over existence. In that moment, everything becomes beautiful, because everything *is* beautiful. Just as everything is good, everything is beautiful and everything is truth.

All that we know is how not to look through the eyes of need, not to look as a beggar, but to look from the highest peak of your consciousness -- that's what he means by ecstasy. Then the whole existence becomes an ocean of beauty. And it is not a question of your need, because the needful cannot see the truth. Only the fulfilled, the contented, only one who has come to his innermost treasures and is no more a beggar but is crowned, is an emperor -- only he can see what beauty is. Ecstasy opens your eyes to the phenomenon of beauty.

IT IS NOT A MOUTH THIRSTING NOR AN EMPTY HAND
STRETCHED FORTH,
BUT RATHER A HEART INFLAMED AND A SOUL ENCHANTED.

A heart inflamed and a soul enchanted....

IT IS NOT THE IMAGE YOU WOULD SEE NOR THE SONG YOU WOULD HEAR,
BUT RATHER AN IMAGE YOU SEE THOUGH YOU CLOSE YOUR EYES AND A SONG YOU HEAR
THOUGH YOU SHUT YOUR EARS.

It is not something outside. It is not something that you see from your eyes or you hear from your ears or you touch with your hands -- it is something that... when you are sitting in deep silence with closed eyes, with closed ears, as if your whole body has disappeared, only pure consciousness has remained. In that purity, in that innocence, in that ecstasy is beauty.

IT IS NOT THE SAP WITHIN THE FURROWED BARK, NOR A WING ATTACHED TO A CLAW,
BUT RATHER A GARDEN FOR EVER IN BLOOM AND A FLOCK OF ANGELS FOR EVER IN FLIGHT.

It is not something that goes on changing. That which goes on changing is only a reflection. The moon remains the same, but the reflection in the lake goes on changing -- just a little pebble thrown in and the reflection is shattered into thousands of pieces.

Once in a while you see beauty in a face, but soon the face will become old and the beauty will disappear -- this was only a reflection. In a flower, in a beautiful woman, in a beautiful man, in a child, in the high mountains, in the silent forests -- these are all reflections which will change. But that which is reflected is hiding within you; it never changes. It is a dance of eternity forever and forever.

PEOPLE OF ORPHALESE, BEAUTY IS LIFE WHEN LIFE UNVEILS HER HOLY FACE.

Everybody is living with a mask. Nobody is making an effort to find his original face. The mask is cheap, no effort is needed. When it becomes old you can change it; it is available in the marketplace.

But your original face needs a tremendous search, an arduous effort to go within yourself, destroying all barriers that the society has created and reaching to the point which has not been created by the society but has been given to you as a gift by existence itself, which you have brought from your very birth and which you will take even when the body dies.

In that pure and immortal space within you is beauty, is your original reality.

Once you have known it, you live a possessed life, you live aflame. You don't live the way the masses live. You start living like a god. You become a holy shrine.

... BEAUTY IS LIFE WHEN LIFE UNVEILS HER HOLY FACE.
BUT YOU ARE LIFE AND YOU ARE THE VEIL.

Nobody is hindering you -- you can reach to your original face this very moment. But perhaps you have investments with your mask, perhaps you have become too attached to your false face, perhaps you are afraid whether there is any original face behind it, or only a skeleton. And it is better to have a false face than not to have any face at all... these are the fears that are preventing you. Otherwise...*you are life and you are the veil.*

BEAUTY IS ETERNITY GAZING AT ITSELF IN A MIRROR.
BUT YOU ARE ETERNITY AND YOU ARE THE MIRROR.

Kahlil Gibran is trying to say to the poet, "Don't look outside for beauty. Outside you can find beautiful things, but not beauty." And those beautiful things are beautiful only because your inner beauty is reflected in them; that's why people differ in their opinions.

There are millions of people who will not stop for a single moment to see a beautiful sunset -- they don't see anything in it. There are only a few people who will see a beautiful experience in a sunset, but that beauty is really a reflection -- the sunset is not more than a mirror. And if you are silently gazing at the sunset, without any disturbance from the thoughts continuously passing and disturbing the image, the sunset is beautiful... some woman is beautiful, some man is beautiful.

Have you observed the fact that the same woman who is beautiful today may not look beautiful tomorrow, or may even become a pain in the neck? Today you are dying to get her, and tomorrow you will be dying to get rid of her! Strange... what happened to the beauty?

The beauty is within you. And when you are allowing the woman freedom to be herself, or the man the freedom to be himself, they function like a mirror. The moment you start saying, "You should be like this, you should be like that," you are not allowing the woman or the man to be a mirror, you are starting to make them into a film of a camera.

A mirror is always empty; that's why it can go on reflecting continuously for eternity. The film is finished in only one reflection because it clings to the reflection. It is not a mirror.

If we allow our relationships with people with this great understanding that the allowing should be... that the other should be allowed total freedom to remain whatever she is or he is, perhaps every moment more and more beauty may be revealed.

When people are not possessive of each other they feel the beauty. The moment they are married things start becoming difficult, because now possession comes in. And you always see what you want to see. When the woman was not available to you, it was a challenge -- and the greater the challenge, the more beautiful she was. But once she is chained the challenge is lost, the beauty disappears. The greatest lovers are those who never meet. Meeting is a tragedy.

I have heard about one psychoanalyst who was visiting a madhouse. The superintendent was showing him around. One man was just crying and weeping tears and tears, and he was holding a picture on his chest. The psychoanalyst asked, "What has happened to this man? -- because I know, I remember, he used to be a professor in the university."

The superintendent said, "He is a very nice fellow. But do you see the picture he is holding? That is the picture of the woman he wanted to get and could not get. So he has gone mad."

The psychoanalyst felt very sad. In the next room, another man was trying to hit his head against the wall, and two persons were holding him back.

The psychoanalyst asked, "What has happened to him?"

The superintendent said, "Nothing happened to him, he got married to the same woman."

The one who could not get her still thinks he has missed an opportunity of being in love with a beautiful person. The one who got the opportunity is trying to kill himself -- but nobody allows him to kill himself. He has become so much of a nuisance in the house that his family has put him into the madhouse to be taken care of, because with anything he finds, he starts making an effort to kill himself; he is so tortured by the same beautiful woman.

It seems that in life whatever looks beautiful to you is only beautiful because it is not yours -- the grass is greener on the other side of the fence. It is not the fact, because the same is the problem with the neighbor -- when he sees your lawn, the grass is greener. It is a mirage that distance creates.

But this is not the true experience of beauty. Only a man like Gautam Buddha can experience beauty, because he has no need and he does not want to possess.

Just here one beautiful Japanese girl is present with her mother. The girl is in many ways exceptional. She used to come to the commune in America, and there she became a sannyasin. And naturally, the people who become sannyasins have fallen in love with me.

When she went home and she told her mother that she had fallen in love with a man, the mother -- who had no experience of her own of ever being a disciple -- could not understand. She understood only one kind of love -- that which exists between a man and a woman. And naturally, she started torturing her, to such a point that the girl stopped eating, stopped moving out of the house, was sitting in her room. Her mala was taken away. She has one of my pictures; she was keeping it in the room and meditating. But the mother was puzzled. She wanted her to get married, but the girl said that marriage is not for her.

Seeing that she would die the way she was going -- never going out of the room, continuously sitting in meditation with my picture -- the mother has brought her here. And the moment she came here she became perfectly okay -- she is eating and she is coming to every lecture, to the meditations. The mother has sent a message to me: "I want to see you." So I inquired, "What is the problem?" She said, "The problem is that my girl has fallen in love with you. And it is not the love you talk about, it is the love that exists between a man and a woman."

I said, "Tomorrow you both come to me. You have misunderstood the poor girl, you are killing her. And if she is refusing to get married, it is not that she wants to get married to me." That is the conclusion of the mother.

It is simply that the girl has found a far higher love. Marriage cannot afford that. Marriage is a bondage, an imprisonment. It destroys all beauty, all love, all tenderness.

To be in love and to be totally free... humanity has not yet come to that stage. But my people, at least, I hope should understand it. That girl certainly understands it. But the mother has only one experience; she projects her experience. So I'm going to see them and make every effort that the mother also falls in love with me!

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #16

Chapter title: From dawn to dawn, a wonder and surprise

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BELOVED OSHO,
AND AN OLD PRIEST SAID, SPEAK TO US OF RELIGION.
AND HE SAID:
HAVE I SPOKEN THIS DAY OF AUGHT ELSE?
IS NOT RELIGION ALL DEEDS AND ALL REFLECTION,
AND THAT WHICH IS NEITHER DEED NOR REFLECTION, BUT A WONDER AND A SURPRISE EVER SPRINGING IN THE SOUL, EVEN WHILE THE HANDS HEW THE STONE OR TEND THE LOOM?
WHO CAN SEPARATE HIS FAITH FROM HIS ACTIONS, OR HIS BELIEF FROM HIS OCCUPATIONS?
WHO CAN SPREAD HIS HOURS BEFORE HIM, SAYING, "THIS FOR GOD AND THIS FOR MYSELF; THIS FOR MY SOUL AND THIS OTHER FOR MY BODY"?
ALL YOUR HOURS ARE WINGS THAT BEAT THROUGH SPACE FROM SELF TO SELF.
HE WHO WEARS HIS MORALITY BUT AS HIS BEST GARMENT WERE BETTER NAKED.
THE WIND AND THE SUN WILL TEAR NO HOLES IN HIS SKIN.
AND HE WHO DEFINES HIS CONDUCT BY ETHICS IMPRISONS HIS SONG-BIRD IN A CAGE.
THE FREEST SONG COMES NOT THROUGH BARS AND WIRES.
AND HE TO WHOM WORSHIPPING IS A WINDOW, TO OPEN BUT ALSO TO SHUT, HAS NOT YET VISITED THE HOUSE OF HIS SOUL WHOSE WINDOWS ARE FROM DAWN TO DAWN.

The priests perhaps are the only people in the world who do not know anything about religion, because to make God a profession is simply unbelievable.
Love can never be a profession.

Priests belong to the same category as prostitutes. Perhaps prostitutes are better than the priests because they sell only their body, their lust -- but not their love. But the priests are selling the highest form of love, known as God. Naturally they know nothing about God, although they are full of knowledge about God. But to know ABOUT God and to KNOW God are totally different things. To know about is borrowed. There are things which cannot be borrowed. My thirst I cannot give to you, neither can I give my well-being to you.
I cannot invite you to my innermost soul.
There one goes in absolute aloneness.

But the priests have converted the idea of God into a great profession; perhaps they are worse than the prostitutes. Without priests there would have been no prostitutes. It is because of them that prostitutes exist.

You will be surprised to know that in India, particularly in the South, every temple had prostitutes -- not one, but dozens of them. They just have changed their names -- they were called *devadasis*, servants of God -- but their function was to attract people to the temple. The temple that had the most beautiful prostitutes prospered, accumulated much money.

They made it a rule that any beautiful girl born in their city had to be offered to the god. Now, this god is a dead statue of stone; the beautiful girl was really offered to the priests. They used these women for their own sexual lust, and afterwards they became their advertisement to call the customers to come to their temple. Richer customers would remain there not for worshiping God, but for enjoying the prostitutes. And these priests never thought that they were functioning like pimps. But this has been so in different ways all around the world.

Prostitution is a by-product of a forced marriage, and priests created the forced marriage. They don't call it forced marriage, they call it arranged marriage -- but who has the right to arrange marriage? Love knows its own ways. It needs no astronomers, no priests, no palmists; it finds its own way.

It is stupid to say that love is blind. This idea, that love is blind, has been created by those who want to be guides for the blind. Lust is blind; love is just the opposite -- clear perceptivity. The more loving you are, the more your perception is clear and profound.

But whenever you create a forced institution, on the side something ugly happens -- on the margin -- because man cannot remain in bondage. And if marriage becomes a bondage, then he wants some freedom. And that freedom has destroyed millions of women.

In the West recently, because of the women's liberation movement, a new institution has come into being -- male prostitution. If men and women are equal, then why should only women be prostitutes? Why should there not also be men who are prostitutes? In cities like London or San Francisco you will find male prostitutes too. The woman is coming out of bondage, just as man has always lived, but it is ugly. And who is responsible? The priests are the responsible people.

There is no need of priests in the world -- they don't have any function to do. By definition, a priest is a mediator between you and God, but what is the need of a meditator? You are children of God; does a child need a mediator to his own mother or to his own father? Perhaps he may not be so articulate in communication but even his inarticulate communication is far more beautiful and innocent and real and sincere than a mediator's.

First the priests created the idea of God; it is one of the most unnecessary hypotheses.

Nobody needs God.

Yes, everybody needs godliness, everybody needs to become divine -- that is the further evolution of humanity, the highest peak of consciousness.

But priests are not interested in godliness -- because godliness is a quality that you have to grow within your soul. They need a God far away in the sky. Once you have accepted the idea, then certainly the God is so far away -- you have never seen him, you have no conception of what this God is -- you need somebody to give you the definition of God, to give you rituals that will lead you to God; you need someone as a guide. The God is bogus, but the guide needs the God; otherwise who is going to be exploited in the name of God?

In the name of God, more crimes have happened on the earth than in any other name. Millions of people have been killed, burnt alive, just for a name which is contentless. But the priest needs it. Without the God, the priest and his temple and his rituals and his scriptures -- holy scriptures -- all disappear. It is a very strange thing: Hindus think their VEDAS are written by God, Jews believe their TORAH is written by God, Christians believe THE BIBLE is written by God, and the same is true about all other religions. But all these scriptures are so contradictory that either God is mad, or these are inventions of the priests. And different priests in different cultures, different societies, had to invent different ideas.

For example, in India, the paradise is always cool. They had not come to know the word "air-conditioning" at that time, but the description is exactly that Hindus' paradise is air-conditioned, centrally air-conditioned; because India is so tortured by the heat of the sun, the priest has to give an idea which appeals to those tortured by the sun. But the Tibetan priest cannot believe that paradise is air-conditioned. The Tibetan priest has a very warm, always sunny, never-clouded sky, with no snow... and they are talking about the same paradise!

But they are talking to different people, and they have to fulfill their needs. So it is not God or paradise that they are defining; they are simply consoling you. The Hindus have in their hell eternal fire, of course, for the sinners; the fire burns them, but does not kill them and they go on being burned for eternity. Death would have been a great blessing, but the fire simply burns; it does not kill. And the Tibetans have their hell all the year round full of snow, utterly cold. It does not take much intelligence to see that these people are not aware of reality. They are certainly aware of the need of the people....

And if for thousands of years a certain thing is repeated again and again, it starts becoming a truth. Adolf Hitler used to say, "I don't see any difference between the truth and the lie. The only difference is that the truth is a lie repeated so often for centuries -- and the lie is a new truth." It will take a little time to sink into your hearts. In the name of God they have been making everybody afraid; and a man who lives in fear does not live. Fear is exactly the opposite of freedom.

Man can live only in freedom.

Fear shrinks his soul.

He is constantly afraid to do anything, because everything that you can enjoy, everything that you can feel is beautiful, is condemned.

Yesterday we were talking about beauty. Almustafa forgot one thing -- he forgot what the police commissioner of Poona says about beauty. He says: "Beauty is obscene." He has given orders to us that my people should not be obscene inside the ashram or outside the ashram. Perhaps he is unaware of the fact that five thousand years of thinking have not been able to describe what obscenity is.

He should give the definition -- what does it mean to be obscene? To kill a man is not obscene, but to hug a man is obscene; to kill thousands of people is not obscene -- a war, a world war is not obscene! Not a single priest has said that world war is obscene! But beauty is obscene, life is obscene -- you should live hiding in dark caves. You should not come into the sunlight and you should not dance with the winds and you should not play with the trees and you should not sing with the birds -- all these things are obscene. And the police commissioner with his gun is not obscene.

It seems there are death-worshipers, particularly the people who become attracted towards professions like the priests, the police, the army -- they are in the service of death, not in the service of life; their whole

profession is obscene, their very mind is obscene. But it is a strange story that they have been calling beauty obscene -- is a roseflower obscene because it is naked?

There have been all kinds of idiots in the world. In England in the Middle Ages, ladies were very much influenced by the priests... for the simple reason that the man was free to go anywhere and the woman was only free to go to the church; naturally they became conditioned by the church more and more. In the Middle Ages they used clothes even for their dogs; when they would go for a morning walk and take the dog with them for a walk, it was covered with beautiful clothes. A naked dog is obscene! Not only that, even the legs of chairs -- because they were called legs -- are covered! Legs could not be naked, it was obscene. A poor chair...!

The priests are the most poisonous people in the world -- they have divided humanity, they have given people superstitions, insane ideas. And here and old priest asked:

SPEAK TO US OF RELIGION.

The priests don't know what religion is. The question is out of ignorance, because I have known priests and monks of all kinds of religions -- they are the most ignorant people about religion. They repeat like parrots, but religion has not been an experience to them.

The word religion is very beautiful, but because of these priests it has fallen into wrong company. The word comes from an origin which means "coming together." But the priests have been doing just the opposite! They are creating splits in man, not oneness.

Religion means creating in man an organic unity. It has nothing to do with God, it has something to do with *you*. It has nothing to do with worship, it has something to do with a transformation of your own consciousness.

There should not be any conflict within you; whatever you do should be done in totality, with your wholeness. Then, whether you are chopping wood or carrying water from a well -- it doesn't matter what you are doing -- if you are doing it totally, fully, it is religion. Religion makes man healthy and whole.

But your religions have made man sick, split and schizophrenic. There are reasons for it -- because a man who is healthy and whole cannot be enslaved and cannot be exploited. He has an individuality of his own and a style of life of his own. He is neither a Christian nor a Hindu nor a Mohammedan. He is simply a child of this universe, as everybody else is. Nobody is higher and nobody is lower, nobody is a brahmin and nobody is a sudra. But the priests will disappear.

I have heard a beautiful story. In a pub one night a group of friends came and drank alcohol to the full. The shopkeeper was very happy, because such people don't come every day. When one of them was paying the money, he said, "I hope you will go on visiting us."

The man said, "Just pray for me -- if my business prospers, I will be coming every day."

The man said, "Of course, I will pray morning and evening that your business prospers." And then suddenly the idea came to him, that it would be right to enquire what his profession is. So he asked, "Forgive me, but I want to know, what is your profession?"

The man said, "Don't ask that. I am a grave-digger! If more people die, my business goes well. If nobody dies, I cannot afford to come to your pub. So pray for my business -- don't be bothered what my business is."

There are people whose business is grave-digging! Naturally their prayer will be, "God, don't forget me. I also have to survive. Kill as many people as you can!"

The priests have been praying in their hearts that man should never get out of his sickness, unhealthiness, insanity, because these are the people who come to the temple, to the mosque, to the synagogue, to the church. You will rarely find young people in the churches, but you will always find old men, old women, because now death is approaching, and only the priest knows how to help them. And the priests go on pretending that they know.

I was visiting a very beautiful place in Agra. Agra is famous all over the world because of the Taj Mahal. But in Agra and the surrounding area there is a small sect of Hindus called *radhaswami*. For almost one hundred years, their priests had been making something which should be better than the Taj Mahal. It is difficult, but they have made the ground floor; and the ground floor shows that, if they go on exploiting people, perhaps they will defeat the Taj Mahal one day. It is only half-built, but you can see even the half-built has more art, more beauty than the Taj Mahal.

They invited me to their temple, which is going to be the *samadhi* of their guru, who founded the religion, and they showed me, in beautiful marble, a map of stages of spiritual evolution; they said, "There are fifteen stages of evolution." Mohammed and Moses are just in the fourth stage; Jesus, a little better, in the fifth stage. Mahavira, a little better -- sixth stage. Kabir and Nanak, a little better still, were in the seventh stage, and Gautam Buddha is also in the seventh stage. And then there is a gap. In the fifteenth stage -- the last -- is their own guru.

They said, "What do you think about it?"

I said, "It is absolutely right. Just one thing is missing in it -- but it is bound to be missing."

They said, "What is missing in it?"

I said, "There are sixteen stages, not fifteen."

They said, "Sixteen? But in our scripture there are written only fifteen stages!"

I said, "It is written, because your guru has reached only fifteen stages. I am living in the sixteenth! Your guru tries to enter, but I don't allow him -- he goes on trying to climb to the sixteenth and I go on pushing him back to the fifteenth."

They were very shocked. And when I went there the next time, they had made sixteen stages, and their guru was in the sixteenth.

I said, "It won't work. Your guru could enter in the sixteenth because I have moved to the seventeenth! You cannot keep pace with me; your guru has to be one stage behind."

Stupid ideas, just mind games.... I said, "Your scripture has been saying there are only fifteen. From where has this sixteen come? -- because I mentioned it. I am not in any stage, I am not a prisoner. I have wings and I fly in an open sky where you don't leave even footprints -- what to say of stages? Is this some kind of school? Somebody is in the kindergarten, somebody is in the middle school, somebody is in the high school; somebody is in the college, graduating, somebody is studying a postgraduate course in the university; somebody is working on his Ph.D. and somebody has a D.Litt."

I said, "Don't be foolish. Remove this stone. Your temple is coming beautifully, but this stone is ugly and shows your intrinsic desire -- why you want to make it better than the Taj Mahal.

A spirit of competition is not the way of religion. Religion does not compete, because everyone is coming from the same source and going to the same source. A few people go slowly, a few people run, a few people have speed -- that does not matter! There is no inferiority, no superiority.

Religion has nothing to do with your so-called ordinary world; it has something to do with your psyche, with your spirit. You should be one organic unity. Out of that organic unity arises the music which is celestial.

AND HE SAID, HAVE I SPOKEN THIS DAY OF AUGHT ELSE?

He is telling the priest, "You have not heard me. What else have I been talking about the whole day? -- talking about love, talking about creativity, talking about consciousness, talking about freedom."

But the mind of the priest does not think these things are religious. He means talk about God, talk about heaven and hell, talk about the theory of *karma*, talk about reincarnation -- and all those things are just words, without any content.

Almustafa is talking about the authentic religion. I gave this book THE PROPHET to one of my colleagues in the department of philosophy of the university. He was teaching religion. He looked at the content and he said, "Why have you given this book to me? It is not about religion. Love, freedom, creativity, the relationship between parents and children -- I don't see anything," he said to me, "about religion in it."

I said, "You don't know what religion is, and you have been teaching for almost twenty years! Not only are you in darkness, you have been spreading darkness amongst other people. These are the authentic religious questions. God is not; neither is hell nor heaven."

On his table I saw one book that he was reading -- it was Swendenborg's HEAVEN AND HELL. That is "religion." Now what does this fellow Swendenborg know about heaven and hell? Fictions! So the first thing to remember is, religion is not a fiction. Don't get caught in fictitious ideas.

Religion is a reality, a day-to-day reality, a moment-to-moment reality that you are living. You can live your life religiously, you can live your life irreligiously; but again remember -- the definition should not come from the priests, the definition should come from the mystics.

If you ask the priests, "What is living religiously?" then they will say, "Going to the church every Sunday." And what is church? -- a religious kind of Rotary Club. It has a social function; people meet and gossip, and it is good. What else to do on Sunday? And it gives you respectability that you go every day, every Sunday.

Hindus have a different approach -- go to the temple any day, any time. But the priest has to sleep also; so the Hindu priests have invented an idea -- which does not exist in any other religion -- that in the morning Krishna wakes up, and in the evening he goes to sleep, so you cannot go in the night. It is really the poor priest who needs sleep; otherwise there are all kinds of idiots who will go in the middle of the night or at any time.

Man's stupidity knows no limits. I was staying in Punjab in one of my friends houses. As I passed from a room that was their small temple, I could not believe my eyes -- I have never felt so sad about human beings. Sikhs don't have any statues in their *gurudwaras*; they are worshipers of a book, their holy book, GURU GRANTHA SAHIB. What I saw I could not believe. Guru Grantha Sahib, the book was there and just in front of the book -- toothpaste and a toothbrush.

I said, "I have never thought in my life that toothpaste and a toothbrush have any religious meaning!"

He said, "They have! Guru Grantha Sahib will wake up, so the first thing is to wash his mouth."

I said, "You are absolutely an idiot, because this is only a book. If the Hindu brings food to his god, at least there seems to be some relationship -- the god at least is a statue of man, although the god never eats; but there seems to be a certain relevance. But a book... after toothpaste, I think a cup of tea? Then lunchtime, then teabreak, then supper."

I asked my friend, "Have you ever thought about what you are doing?"

But religion is a fiction; the religion that has been taught and invented by the priests has no relationship with reality. That's why the priest could not get the idea that Kahlil Gibran is speaking religion and nothing else.

IS NOT RELIGION ALL DEEDS AND ALL REFLECTION...

It is not a question of worship; it is a question of living. All your deeds, all your thoughts, should be religious. But never ask the priest, because if your thoughts are concerned with beauty, truth, love, he will not think that they are religious. If your deeds are out of compassion, if your deeds are nothing but gratitude to existence, he will not think of them as religious.

AND THAT WHICH IS NEITHER DEED NOR REFLECTION, BUT A WONDER AND A SURPRISE....

Deeds are the outermost, the very periphery of your being; thoughts are a little deeper. But there are even deeper realms -- wonder and surprise. No religion says that wonder and surprise are religious, that they are virtuous. But I say unto you, there is nothing more religious than eyes full of wonder, seeing a beautiful flower.

It is so unbelievable -- out of the earth which has no colors, which has no fragrance, which has no greenery, arises a tree with green leaves, which brings flowers of different colors and different fragrances and fruits. And it is a miracle when you see a tree, because the tree is going against gravitation -- gravitation pulls everything downwards. The tree is not even in the bondage of gravitation in which you are; the tree goes on rising higher and higher. It seems its destiny is the stars.

In Africa, where there are very thick forests, trees go very high -- just to say "Hello" to the sun, to the moon. The forests are so thick that if you are a small tree or a small bush you don't have any chance of seeing the sky full of stars, of seeing a beautiful sunrise and a beautiful sunset. The trees are continually being religious. Even animals are full of wonder, full of curiosity; in their own way they are also searching and seeking something.

In Switzerland, at a small station, there is a statue of a dog. The dog belonged to a man who used to go every morning to work in the city; he lived in a small village. His dog used to come to give him a send-off every morning, and when he would return in the evening, the dog would be waiting on the platform to welcome him home.

But one day the man went and never returned. There had been an accident, and he died. But the dog

waited. The train came; the dog went into every compartment, tears in his eyes, looking for his master. All the passengers left, but the dog would not leave. He waited for the next train -- perhaps the man had missed the train.

He would not eat anything and he would not drink anything, and he was sitting in the same place continuously for seven days. At first the stationmaster and the staff tried to chase him away, but by and by, they felt that they were not doing good. With a continuous flow of tears, he was checking every train, day in, day out. Not a single train passed that he did not go into and look in every compartment. And on the seventh day, hungry -- because he used to eat with his master -- he died in the same place, waiting.

Can you say this dog was not religious? He knew what love is, more than human beings. He knew what friendship is, he knew what dedication is. And the village and the stationmaster realized the fact that they had been very cruel in chasing the dog away. Just as a repentance, they made a statue of the dog -- who is still waiting, eyes fixed upon the same compartment from which his master used to come out.

Religion is something so vast. It is not confined in any church, in any temple, in any mosque; it is not confined in any scripture. It is a question of your consciousness. Are you full of wonder like a small child? Is there anything that surprises you? If nothing surprises you and nothing fills you with wonder, you are dead; otherwise, the whole existence is your temple. Trees are meditating, birds are praying, stars are continually moving around a center which science has not been able to find yet; perhaps their movement is nothing but a prayer.

As I see it, religion is not theology; it is more poetry, more mysticism, more innocence, more wonder, more surprise.

... EVER SPRINGING IN THE SOUL, EVEN WHILE THE HANDS HEW THE STONE OR TEND THE LOOM?

You may be doing anything, but your heart can be in meditation.

The great Indian mystic, Kabir, was a weaver. He had thousands of followers and they asked him again and again, "It doesn't look right that our master should continue to weave clothes, and every market day should go to the market, sit in the street and sell his clothes. We are here; we can fulfill all your needs -- whatever you need."

Kabir laughed and he said, "You don't understand, because you can only see what is happening outside. When I am weaving the cloth, deep in my heart I know I am weaving it for God. Deep in my heart I know that I have to go to the market, because that unknown God may come in any disguise, as a customer."

He never addressed his customers in any other way than "God." He used to say, "So You have come? Seven days I have been working for You. And remember, this is not just a cloth -- I have woven my very heart into it. Take care of it. I have made it with great love, with great prayer. I had no idea in what disguise You would come, but You have come; whoever comes is a form of God. This is my only religion. I am a weaver; to weave with silence, with prayer in the heart, is my religion." So it is not a question of what you are doing.

WHO CAN SEPARATE HIS FAITH FROM HIS ACTIONS, OR HIS BELIEF FROM HIS OCCUPATIONS?

But that's what is happening all over the world: your faith is not your actions, your belief is not your occupations -- you have separated them; you have imprisoned your God in a temple. Once in a while you go there, and the remaining time there is not even a small stirring in your heart for God.

Unless all your actions become your faith, your trust, unless all your efforts are full of love and prayer, you don't know what religion is. The religion that you are aware of is false, and the priests that you know, know nothing about the true religion. Your popes, your *shankaracharyas*, your Ayatollah Khomeini, these are not the people who know what religion is.

There was a mystic who was a potter. His name was Gorakh. He continued even after his enlightenment to make beautiful pottery. Many times his disciples said, "It doesn't look good."

He said, "I am a potter. I can pour my love and my creativity and the song of my heart only into creating beautiful pots, and I feel so happy when God comes to take them from me. That's why I don't have to go to any temple; God Himself comes in many disguises to my house. And because the pots are created for God, it is no longer just an occupation. It has become faith, it has become religion.

WHO CAN SPREAD HIS HOURS BEFORE HIM, SAYING, "THIS FOR GOD AND THIS FOR MYSELF; THIS FOR MY SOUL AND THIS OTHER FOR MY BODY"?

The mind that thinks in divisions is not a religious mind. The mind that thinks that something is profane and something is sacred is not religious.

You cannot say, "This for God and this for me" -- because the one who knows God forgets all about himself -- he not only forgets all about himself, he does not find himself at all. Either *you* can exist or God can exist -- you both cannot exist together; there is no coexistence possible. If *you* are, then your God is phony. Only your disappearance will make God a reality, a truth. And you cannot even divide: This is for my soul and this is for my body; they are not separate, they are meeting in God.

Do you see a simple point? For thousands of years you have been divided in many ways -- the body is separate, you are separate. But can you live a moment without breathing? Breathing is a function of the body, not of the soul. Just as without the soul the body cannot live -- it dies, returns to the basic elements of life: air to the air, fire to the fire, earth to the earth, water to the water, sky to the sky -- in the same way, without the body the soul cannot remain for a single moment. They are not two; they are meeting in God, they are bridged by God.

So don't say this is for my body and this is for my soul -- you are one unit. Respect your body the same way as you respect your soul. Your body is as sacred as your soul is. In existence everything is sacred because the whole thing is throbbing with the heartbeat of the divine.

ALL YOUR HOURS ARE WINGS THAT BEAT THROUGH SPACE FROM SELF TO SELF.

You are moving moment to moment, from one stage of consciousness to another stage of consciousness. The body may be fast asleep, but it is also conscious. You know if you are asleep and a mosquito starts disturbing you -- and particularly in Poona there are only two kinds of people who can disturb you, the mosquitos and the police commissioner; they belong, really, to the same category. Mosquitos are at least a little more gentlemanly; before they suck your blood they dance around you, they sing around you, they pay the price, and they don't carry guns -- you remain asleep and your hand removes the mosquito. The body has its own consciousness.

The scientists say the body has millions and millions of living cells; each cell has its own life. You have lost the capacity of wonder; otherwise you would wonder first about your own body, how the body turns the bread into blood. We have not been able to find a factory yet where bread can be turned into blood. And not only that, it sorts out what is needed and what is not needed by your body; that which is not needed is thrown out, and that which is needed is needed for different functions.

The body goes on supplying different places, different parts of your body, whatever their need is. You eat the same food for all your needs; out of the same food your bones are made, your blood is made, your skin is made, your eyes are made, your brain is made, and the body knows perfectly well what is needed and where it is needed. The blood is circulating continuously, supplying particular chemicals to particular parts.

Not only that, the body also knows the priority. The first priority is your brain -- hence, if there is not enough oxygen, first the body will give the oxygen to the brain. The other parts are tougher and they can wait a little, but the brain cells are not so tough. If they don't get oxygen for six minutes they will die, and once they are dead they cannot be revived.

It is a tremendous work of intelligence to be alert about the different functions. When you have a wound, then the body stops supplying certain parts which can survive, but first the wound has to be healed. Immediately the white cells of the body rush towards the wound to cover it so it is not open. And then inside, the work, the very subtle work, continues.

Medical science knows that we are not yet as wise as the body is. The most prominent physicians have said that we cannot cure the body; the body cures itself -- we can only help. At the most our medicines can be of some help, but the basic cure comes from the body itself.

It is a wonder how it is being done. It is such a vast work. I have come to know from one scientist friend, who has been working on the functions of the body, that if we want to do all those functions we will need almost one square mile of factory with many complicated mechanisms, computers. Then, too, we are

not certain that we will succeed -- and your religions have been condemning the body and telling you that to take care of the body is irreligious.

The Jaina monks don't take a bath because that is caring for the body, that is materialism. They don't brush their teeth. Guru Grantha Sahib brushes his teeth, but the Jaina monks don't brush their teeth. They used to meet me in the past, and I had to tell them, "Don't feel offended, but sit as far away as you can, because you stink." Moving naked on the dusty roads of India in hot sun, perspiring, gathering the dust, no mouth wash, no bath -- and they are worshiped because of these stupid things! Because they have renounced the body, they don't care about the body. They don't know even what the body is; they have never wondered about its miracles. So don't say, "This is for my soul and this is for my body" -- you are one.

First, inside you become one with your body, then become one with the whole existence. The day your heartbeat has a synchronicity with the universe and its heartbeat you have found religion -- not before it.

HE WHO WEARS HIS MORALITY BUT AS HIS BEST GARMENT WERE BETTER NAKED.

There are people who think they can be moral without being religious. Morality is only a shadow that follows the religious man, not vice versa. It is not that you have to be moral first and then you can become religious -- that's what the priests have been teaching you -- first be moral! They are putting the cart before the bullocks. And if you have not moved anywhere -- no evolution -- there is nothing to be surprised about. Morality is only a very small thing.

If your consciousness rises to the height of religion, morality will come on its own. Morality grows like leaves on the trees; you simply water the trees. You take care of the roots. You need not pull the leaves out of the tree -- you will destroy them; they will come when the time is ripe. You don't have to be worried about them. But all your so-called priests are teaching morality, and that's why people have become hypocrites. I have never come across a moral man who is not a hypocrite. Only a religious man has an authentic morality.

He who wears his morality but as his best garment... People are using morality as a decoration for their respectability. Kahlil Gibran is right when he says, "It was better he was naked." At least in his nakedness he would be natural, not a hypocrite. And out of being natural one can move towards being religious, but from hypocrisy you cannot move anywhere; it is a dead-end street, it goes nowhere.

The moral person is never joyful; he is always sad. It is a natural consequence of standing on your head. If existence wanted you to stand on your head, it would have grown legs on your head. But there are idiots who are trying to improve upon nature.

I have never seen a single *yogi* in the whole country who shows any intelligence, because standing on your head you disturb the whole system, the whole wisdom of the body; too much blood rushes towards the head because of gravitation. That much blood is not needed; it floods.... If the mind is flooded with blood its very delicate tissues, which create intelligence, are destroyed. Animals have not been able to create intelligence for the simple reason that they are horizontal beings; their whole body gets the blood in the same proportion.

Have you ever observed why you use a pillow in the night? Without the pillow you cannot sleep, because too much blood goes on coming -- your head is lower than the body -- and that blood goes on disturbing your whole mechanism; you cannot sleep. You need a pillow to keep your head a little higher, so it receives only the right proportion of blood.

Never be a hypocrite; whatsoever the price you have to pay, it is better to pay it. Hypocrisy is cheap -- you don't have to pay anything for it -- but you are destroying your very soul and your very possibility of growth.

THE WIND AND THE SUN WILL TEAR NO HOLES IN HIS SKIN.

Don't be worried. Even if you are naked, the wind and the rain and the sun will not tear holes in your skin.

Hypocrisy prevents reality reaching to you; it becomes a barrier. Yes, it gives you respectability -- but what are you going to do with respectability? It has no essential meaning.

AND HE WHO DEFINES HIS CONDUCT BY ETHICS IMPRISONS HIS SONG-BIRD IN A CAGE.

Listen to your nature, not to the so-called priests and preachers. They will give you beautiful garments of morality and ethical conduct, but they will destroy your very center of being -- or at least they will not allow you to reach to your own self. To miss your own self means you have missed your whole life.

THE FREEST SONG COMES NOT THROUGH BARS AND WIRES.

Out of bondage, out of the prison, the freest song cannot come; it is simply impossible. Only freedom becomes a song, and that song is the prayer that comes out of your freedom.

AND HE TO WHOM WORSHIPPING IS A WINDOW, TO OPEN BUT ALSO TO SHUT, HAS NOT YET VISITED THE HOUSE OF HIS SOUL WHOSE WINDOWS ARE FROM DAWN TO DAWN.

Religion is not a window; it is not a Sunday affair. It is not that in twenty-four hours, for one hour you become religious, and twenty-three hours you do everything which is irreligious. Do you think that one hour of phony religiousness can win over your twenty-three hours of sincere dishonesty? So if in the end you find all your worshiping has been in vain, nobody is responsible except yourself. Your prayer, your meditation should be.. *from dawn to dawn*.

A beautiful incident is reported in the life of Gautam Buddha. One of his closest disciples, Ananda, was also his caretaker. He used to sleep in the same room. He was following Gautam Buddha like a shadow twenty-four hours a day. He was puzzled about one thing, that Buddha slept in a certain posture -- which has become known as the "lion's posture" because of Buddha. He remained the whole night in the same posture. He did not toss and turn.

Ananda watched him many times, waking in the middle of the night, but he was in the same posture. One day he said, "I am now tortured too much about one question, and I have to ask it. I am not supposed to ask such stupid questions, but it is going on and on in my mind: The whole night you remain in the same posture; do you sleep or not?"

Buddha said, "The body sleeps because the body is tired, but as far as my consciousness is concerned, it cannot sleep; so I am asleep and yet a part of me is witnessing. And I have found the right posture, the most restful posture, so there is no need to change it."

You must have observed that you change your posture too many times in the night if you are feeling restless in the mind. If your mind is relaxed, your changing of posture is less, but if the mind is completely transcended you can sleep in one posture.

People have been asking how I go on sitting in the same posture for two, three hours every day in the morning, in the evening. I have found the right posture for my legs, and when I am talking to you I am wholy and totally involved with it and my legs know perfectly well not to disturb me -- I never disturb them. It is just a friendly contract.

Meditation is not something that you do, and then go for other things. Meditation is something like breathing: whatever you are doing is separate, but the breathing continues.

People come and ask me: "What is the right time for meditation? -- morning, evening, night? How long should one meditate?" They are asking wrong questions.

It is not a question of the right time: Whenever you are meditating it is the right time, and whenever you are not meditating it is the wrong time. And it is not a question of how long you should meditate. Meditation has to become your heartbeat; even when you are asleep the meditation continues like an undercurrent. So.. *from dawn to dawn....*

I have seen many kinds of so-called religious people. In my village, just in front of my house, there was a sweetshop. The man was very religious -- so-called religious; he was continuously having his beads in his hands. To avoid people seeing this, he had made a bag. Inside the bag he used to keep his hand, and his beads, and he went on repeating, "Rama, rama, rama..." with each bead. That bead is a device of counting; otherwise, you will have to say, "Rama one, rama two, rama three..." and it will be difficult and more complicated -- and you may forget the numbers. There are one hundred and eight beads, so if you have gone

one round you have taken the name of God one hundred and eight times. Then the second round begins, and this goes on.

While he is doing this, if a dog enters and he chases the dog, the beads continue -- he has forgotten "Rama" -- and he will make some sound so that his wife comes and chases the dog. If a customer comes, one hand will go on doing the ritual while he sells the sweets and haggles about the price. I was wondering, "What kind of meditation is this?" It is not meditation; it is a very poor substitute for it.

Tibetans are more intelligent. They don't have beads, they have a wheel with one hundred and eight spokes. They go on doing their things, and go on turning the wheel. When the wheel slows down, they turn it again and their work continues. One *lama* was staying with me. I said, "Have you heard about electricity?"

He said, "Why are you asking that?"

I said, "Unnecessary trouble! Just plug your wheel into the electricity; it will go on -- all the fans are going on. You need not bother. Even if you go out the prayer will continue; even if you die, the prayer will continue."

People have been deceiving even existence, even their own being. But this is sheer unintelligence.

Meditation does not mean to repeat a name, it does not mean to chant a *mantra*; it means to remain silent, centered, peaceful. Then you can do everything -- but your inner silence remains untouched, your serenity remains without any disturbance. And that inner silence and serenity show from your eyes, from your hands, the way you walk, the way you sit -- because it gives you a grace, a beauty.

That was the definition of Kahlil Gibran: beauty is not a need but an ecstasy. If your inner world remains in a silence, you will be living ecstasy, dawn to dawn; your whole life will become meditation. Meditation is not a ritual. It has to become your very life, your very being; and then everything that you do will have grace, will have beauty.

In this silence you will come in contact with the silence of existence, because existence understands only one language -- and that is the language of silence. It does not understand Sanskrit nor Hebrew nor Arabic nor Prakrit nor Pali; it does not understand any language other than the language of silence. When you say nothing you are heard; when you say something you are simply wasting your breath.

When you are so silent, as if you are absent, the miracle happens -- the greatest miracle, I will call it. When you are absent you have a presence which is divine; and to attain this presence is to be religious. And the way to this presence is religion. It is not in the scriptures and it is not in the synagogues and *gurudwaras* -- it is within you.

Yes, I say unto you again: The kingdom of God is within you.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #17
Chapter title: In you are hidden all men

6 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
YOUR DAILY LIFE IS YOUR TEMPLE AND YOUR RELIGION.
WHENEVER YOU ENTER INTO IT TAKE WITH YOU YOUR ALL.
TAKE THE PLOUGH AND THE FORGE AND THE MALLET AND THE LUTE,
THE THINGS YOU HAVE FASHIONED IN NECESSITY OR FOR DELIGHT.
FOR IN REVERIE YOU CANNOT RISE ABOVE YOUR ACHIEVEMENTS NOR FALL LOWER THAN YOUR FAILURES.
AND TAKE WITH YOU ALL MEN:
FOR IN ADORATION YOU CANNOT FLY HIGHER THAN THEIR HOPES NOR HUMBLE YOURSELF LOWER THAN THEIR DESPAIR.
AND IF YOU WOULD KNOW GOD, BE NOT THEREFORE A SOLVER OF RIDDLES.
RATHER LOOK ABOUT YOU AND YOU SHALL SEE HIM PLAYING WITH YOUR CHILDREN.
AND LOOK INTO SPACE; YOU SHALL SEE HIM WALKING IN THE CLOUD, OUTSTRETCHING HIS ARMS IN THE LIGHTNING AND DESCENDING IN RAIN.
YOU SHALL SEE HIM SMILING IN FLOWERS, THEN RISING AND WAVING HIS HANDS IN TREES.

It is one of the misfortunes that the true religion has been destroyed -- not by the irreligious, but by the so-called religious people of the world... not by those who do not believe in God, but by those who believe in God, heaven and hell, and all that nonsense. The true religion has nothing to do with God. Neither is it a lust for rewards after life, nor is it a fear of punishment in hell.

The true religion knows no past, no future, but this very moment, only the present. True religion is not in the temples and the mosques and the synagogues and the churches. Those who try to find it there are making their efforts in vain. It has to be found, not by anything that is made by man, but by something which has made the whole existence, man himself included. You cannot sculpt God in a statue, because God is the very source of life, and nothing else.

God has no face of its own, it has no hands of its own, it has no eyes of its own; but if you are silent, peaceful, loving, suddenly your hands start quivering with a new source of energy. Your hands become God's hands; your eyes start seeing in a totally different way -- they become the eyes of God. Everything remains the same, and yet everything changes because you have changed.

God is a way of life, a style of life, living in tune with existence.

God is not a person, but simply a certain way of falling in tune with existence, of falling in love with all that surrounds you. The true religion is nothing but love, unbounded, unfettered.

Kahlil Gibran says, *your daily life is your temple*.... In fact, to avoid it, we have created temples. The temples are not the places where God lives; those are the places which we have created to deceive ourselves. God is all over the space, everywhere, but to be so overwhelmed, so possessed and enchanted by God that each single moment becomes flooded with Him, needs courage, needs guts, needs a heart uncluttered -- open, available, receptive. To avoid this, we have created small temples. These temples are not to find God, but to avoid God.

Your religions are not religion, but an escape from religion.

They are like toys, poor substitutes, dead, with no life, with no song, with no dance. But it is strange that the whole of humanity has been deceiving itself. There must be some deep psychological reason.

I am reminded of a beautiful story by Rabindranath Tagore. He says, "I have been searching for God, for many, many lives. Once in a while I saw a glimpse of Him near a far, faraway star, and I rushed towards that star. But by the time I reached there, He was gone.

"Again I saw Him somewhere else, far away, but it was always far away, and to travel that distance takes time. And God is not something dead -- it is something flowing, constantly moving. By the time I reached the spot where I had seen Him, He was dancing somewhere else. I heard the dance, I heard the music; He was playing a flute, I heard the flute. I saw Him, but always so far away.

"But I have continued.... It was a challenge... one day I was going to find Him. How long could He go on escaping from me? And certainly one day I reached a beautiful house, and a plate on the house said, THE HOUSE OF GOD. And I was so full of joy that my journey had not been in vain, I had found Him; it was simply a question of going just a few steps and knocking on the door.

Dancing with delight, I stepped on those marble steps. I was just going to knock at the door, but my

hand remained as if paralyzed, because a thought suddenly came to me: If He opens the door, and I meet Him, then what? All my life has been a search, all my life has been a constant seeking -- I know only how to search and how to seek. The meeting of God is going to be a death to me, because I am nothing but a search, a seeking. It is going to be a death to the challenge -- and what is life without a challenge?

"I moved my hand back and took my shoes off from my feet, because who knows? -- He might hear the noise on the steps and open the door and say, `Where are you going? Here I am.' Taking the shoes in my hands, I ran away. I never looked back -- perhaps He might be standing in the doorway and watching, and then escape would become a little more difficult and painful.

"Since then I have been searching for Him again, and I see a glimpse here and there. I know where He lives, so only that place I have to avoid, and everywhere else I go on searching, seeking, asking, inquiring, `Where is God? What is God?'"

It is a tremendously profound story. Have you ever thought about it -- if you meet God, what you are going to say to Him? what are you going to do with Him? He will be the dead-end street, He will be your grave, because beyond Him there is nothing. You have been searching with great intensity, with great passion and longing; all passion and all longing will disappear.

Perhaps this is the reason why everybody goes on seeking God, and yet never meets Him. Perhaps everybody knows the house where He is, so they only avoid that house -- and the whole universe is there to seek and search. Or perhaps God understands that He has to remain a search, an inquiry, a quest, and is never to become an experience.

Just as on your side you are avoiding the house.... Perhaps He does not live in that house either, afraid that someday some idiot may knock, some police commissioner may issue a warrant of inquiry; and the police officers with their guns will make their way, forcibly, into the house of God. But I say unto you, they will not find Him there. Not only are you escaping from Him, He is also escaping from you because He is also afraid. The meeting is going to be a great embarrassment. Neither have you anything to say, nor has he anything to say. Are you going to talk about the weather?

Have you ever given it a single thought? -- that the very idea of God as a person is nonsense. There is no God as a person anywhere, and all these temples, and all these mosques and synagogues and churches, are empty. Manufactured by crafty priests, they don't have anything to do with religion.

Kahlil Gibran is right when he says; *your daily life is your temple.*

To accept this simple fact that your daily life is your temple and your religion -- just the understanding of this simple fact is going to become a great transformation. Then you cannot do many things you have always been doing, because it is everywhere -- the sacred land -- and every moment you are dealing with God.

You cannot cheat your customers; you cannot be possessive of your children, because they are closer to God than you are. Their innocence is a bridge, your knowledge is a wall, a China wall; you can only be respectful to the children. You cannot act in the old way because you are always acting inside the temple, and each of your acts is a prayer. In each moment you are surrounded by God. His presence will be felt even in your wife, in your husband, in your friend, in your enemy, because except Him, nobody else exists.

To make the whole of life a temple, and the whole of life a religion, is the only way of the real seeker.

He does not go to look into the holy books. Books are books; no book is holy and no book is unholy. Read them if you enjoy the poetry; read them if you enjoy their prose; read them if you enjoy their mythologies -- but remember, no book can deliver you a taste of religion.

Yes, a flower may be able to do it; a bird on the wing may be able to do it; a tree rising high and dancing in the sun may be able to do it. The whole existence becomes your holy book: read it, listen to it, and slowly, slowly, you will become aware that you are surrounded by an energy of which you have been completely unconscious.

It is almost like the fish who does not know anything about the ocean, because it is born in the ocean, it has lived in the ocean, and one day it will die in the ocean. It was part of the ocean, just a wave; it knows nothing of the ocean. The fish comes to know the ocean only when a fisherman pulls her out of the ocean and throws her on the beach in the hot sand. Then she knows that she has missed her real home, of which she has never been aware. Now she is thirsty, trying in every possible way to reach back and jump into the ocean. Out of the ocean she becomes aware of what she has missed.

People become aware only at the time of death of what they have missed, because death comes like a fisherman, pulling you out of the ocean of life. As you are pulled out of life, suddenly you realize, "My God! I have been alive, and I never became aware of it. I could have danced, I could have loved, I could

have sung -- but now it is too late."

People become aware only at the time when they are dying, that they have been continuously surrounded by the eternal energy of life, but they never participated in it. Your daily life is your temple, and your religion. Act in awareness, act consciously, and naturally many things will start changing.

A man who understands that the whole life is the temple, is the religion, cannot go on killing animals for eating, because if *you* are divine, then they are also divine. If God beats in your heart, He also beats in the heart of a deer. How can you kill a deer? -- so beautiful, and so dignified... so swift, he goes like an arrow. Have you ever seen a deer who is ugly? That's why deer don't have any competition for beauty, because what is the point? -- they are all beautiful. Have you ever seen a lion who is not beautiful?

But man becomes ugly. Every child is born beautiful, but as he grows he starts learning ways how to become ugly, how to be competitive, how to be jealous, how to be violent, how to be destructive, how to be aggressive. Slowly, slowly, he loses all contact with life because he has lost reverence for life.

If you ask me, I will say religion is reverence for life. And if you don't have reverence for life, you cannot conceive the whole of existence -- the trees, and the birds and the animals -- as different expressions of the same energy. In the source we are brothers and sisters with the animals and the birds and the trees; and if you start feeling this brotherhood, this sisterhood, you will find the first taste of what religion is.

WHENEVER YOU ENTER INTO IT, TAKE WITH YOU YOUR ALL.
TAKE THE PLOUGH AND THE FORGE AND THE MALLET AND THE LUTE,
THE THINGS YOU HAVE FASHIONED IN NECESSITY OR FOR DELIGHT.
FOR IN REVERIE YOU CANNOT RISE ABOVE YOUR ACHIEVEMENTS NOR FALL LOWER THAN YOUR FAILURES.

Do not discard anything as profane. The plough and the forge and the mallet and the lute -- whatever you are working with, have a respect for it. People don't even respect other people; people treat other people as if they are things.

Have you ever thought that your servant is also your brother, has the same dignity as you, needs to have his pride, just as you need it? No, a servant passes from your room, and you don't even pay attention -- as if nobody has passed. A servant seems to have no soul. Have you purchased the soul of the servant?

How long has it been that you have not seen the face of your wife, although you are living together twenty four hours a day. How long has it been that you have not seen the face of your husband, or your wife? It may have been years.

Now you take each other for granted: she has become a thing to you, you have become a thing to her. She uses you, just as you use her. You both are destroying each other; you are taking away the other's humanity, their very soul.

True religion consists of giving life and soul even to things. You can touch this chair with love and respect: it won't cost you anything, but it will give you immense insight into life. The religious man is the only magician in the world: whatever he touches becomes alive. It is not a question of what he touches; it is a question of what he pours into it. He pours his own life.

To live a religious life does not mean renouncing existence and escaping to the mountains. That is the way of the coward and the impotent; that is the way of the crippled and incompetent; that is the way of those who don't have the intelligence to see God surrounding them everywhere. When you renounce life, you are renouncing God -- whom else can you renounce? When you are renouncing your wife or your husband, whom do you think you are renouncing? And where are you going to find God?

In Gautam Buddha's life there is one incident which Buddhists try to avoid; they don't discuss it. When Gautam Buddha became enlightened.... And what *is* enlightenment? -- this very experience that the whole existence is divine, that it is the temple of God, and that everybody is either God-awake or God-asleep -- but it makes no difference. One who is asleep can be awake within a minute, just a little cold water has to be thrown into his eyes. He may be annoyed in the beginning, he may shout at you -- people even throw their alarm clocks.

I have been asked again and again, "Why are people so angry with you?" I say, "It is understandable. When people are asleep, they don't want any alarm clock around them; and I am no ordinary alarm clock. I try in every way -- even if I have to wrestle with the person, I will bring him out of the bed. Even if he becomes angry, it is nothing to be worried about. The moment he is awake he will understand that his anger

was not right.

The moment Gautam Buddha became enlightened, the first thing he told Ananda was "I would like to go to my kingdom. Twelve years have passed since I left my palace. I have left a small child, just one day old -- my first child; now he must have become twelve years old. And all these twelve years, my wife, Yashodhara, must have been very angry. She is a woman of culture, beauty, and refinement -- she may not even have expressed her anger to anybody, but in her heart she must be carrying the wound.

"The first thing I want is to go back, and to see my wife and my child and my father. He must be old, if he is still alive. He must have destroyed his eyes by crying, because I am his only son."

They reached the palace, and entered it. Ananda had a privilege, which he had asked before his initiation. He was Gautam Buddha's elder cousin-brother, so before he was initiated, he had asked, "After initiation I will be a disciple, and you will be the master, and whatever you will say, I will have to say yes to it. There is no question of any no.

"Therefore before I become a disciple, I want three things to be cleared: first, you will never send me away from you the way you send other people to spread the message. Even if I become enlightened, you cannot send me away to spread the message. Second, even if in the middle of the night I bring somebody to you because he wants to ask a question, you cannot say `I am tired of walking the whole day from one village to another village; and do you think the middle of the night is the right time?

Can't you wait till tomorrow morning?' You cannot say that -- because tomorrow is uncertain.

"And third, I will be present in every private conversation, with whomsoever you may be talking. A great emperor -- it doesn't matter, I will be present there because I want to know everything -- not only that which you say to the masses, but also that which you say in your privacy, because in your privacy you must say greater secrets, more intimate truths. So promise me these three things."

Gautam Buddha said, "You are my elder brother, so I cannot say no to you. I promise; but remember, only three things."

As they entered the palace, Buddha stopped and said to Ananda, "Although you have the privilege of being present in every conversation, I pray to you that you don't come with me when I go to see my wife, for the simple reason that she is such a cultured woman, and in your presence she will not show her anger, she will not show her tears. And she will become even more irritated that I have come after twelve years, and I have brought somebody with me, so that she cannot express her heart. I would like her to scream at me, to shout at me, to abuse me, so that she can be unburdened. I feel responsible."

Ananda understood; he said, "I can make this exception. You can go ahead -- I will wait outside the door."

And of course, Yashodhara *was* very angry. She was not angry that Gautam Buddha left the palace, renounced the kingdom, and went to the mountains to meditate and to find the truth. She was not angry about that; she was angry that: "You did not *trust* me! You could have told me that you were going. Do you think I would have prevented you? In my body also is the blood of a warrior's daughter. If I can send you to the battlefield without showing a single tear in my eyes, knowing that perhaps I will never see you again....

"If you had just told me that you were going in search of truth, I would never have been angry. My anger is not about your going, my anger is that you did not trust me enough, you did not love me enough."

In fact, before he had left the palace Gautam Buddha had gone into his wife's chamber just to see the face of his child, who was only one day old. But the child and the mother were both under the blanket -- it was a cold night -- and he could not see the child. He was afraid to remove the blanket to see the face of the child -- afraid because removing the blanket was dangerous: if his wife woke up, she might create an unnecessary fuss about it, and the whole house would wake up.

Then too the father who was hoping.... Gautam was his only son, and he himself was getting old. He was saying to his son, "You take the responsibilities... but now, instead of taking the responsibilities and becoming the king, you are going to leave the family; you are going to renounce the kingdom."

Buddha said, "I have come with a heavy heart. I know I have hurt you, but I also know that you have so much love for me that you can forgive me. I have just come to apologize."

And this is the point that I wanted to emphasize, the point for which I related the incident of Buddha. His wife said, "There is no question of me forgiving you. You have asked -- that is enough. Just one question I want to be answered, and that is: You have found the truth; could you not have found it here in the palace? Was it absolutely necessary to go to the caves in the mountain? Is the truth available only in the caves of the mountain? Is the truth not available here?"

And Buddha had to concede: "When I left I was not aware of it, but now I know truth is available

everywhere; one need not go to a certain place to find it. But this I can say only now. At the time I renounced, I was ignorant."

Do you see the implications of it? Buddhists have been avoiding the story, because they don't want to see the implications. The implication is that all renunciation is in ignorance, and those who have become enlightened, for them there is no renunciation but only rejoicing.

All renunciation is unconscious; it is as if you are walking in sleep. But the moment you wake up, God is everywhere. Buddhists have been ignoring the story for the simple reason that if the story becomes known to the whole world, who is going to renounce the world?

In twenty-five centuries, millions of people have renounced the world. Alas, they had no idea of Buddha's own statement. It does not matter, you may not be aware that you are surrounded by a certain energy that is experienced as God when you become awake; but even when you are not aware, the energy is there, so there is no need to go anywhere.

What is needed is: Move from sleep to awakening. The journey is inward; not from this place to that place, not from here to the Himalayas -- but from unconsciousness to consciousness, from unawareness to awareness.

Whenever you enter into it, in the temple of life... and if the whole of life is the temple, you have to carry your tools, whatever you are doing. If you are a musician, you will have your instruments; if you are a doctor, you will have your instruments; if you are a woodcutter, you will have your instruments. Whenever you enter into it, take with you your all, whatever you have.

TAKE THE PLOUGH AND THE FORGE AND THE MALLET AND THE LUTE,
THE THINGS YOU HAVE FASHIONED IN NECESSITY OR FOR DELIGHT.
FOR IN REVERIE....

When you taste something of the beyond... what in Japan the Zen people call "satori," Kahlil Gibran is calling "reverie."

When you become a little aware, not fully conscious -- just as in the morning you become aware that the birds have started singing, and the sun has entered through the window, and you take another turn, and you pull the blanket over you -- that is "reverie." You are awake but you will take a little more time; you would like to enjoy this restful moment -- the birds singing, and the warmth of the sunrays, and the fresh air entering in your room. You are awake, but not fully awake; just half awake, half asleep.

People have been asking me again and again -- "What the difference is between satori and samadhi?" This is the difference:
Satori is half awake, half asleep.
Samadhi is full awareness.

But if you are half awake, it won't take long for you to be fully awake. Just a little hit of the master's staff on your head, and you will jump out of the bed.
Even in your...*reverie, you cannot rise above your achievements*....

Whatever you have achieved in life, you cannot rise above it...*nor fall lower than your failures*.

So don't be worried: by exposing yourself totally to life you cannot rise higher than your achievements, and you cannot fall lower than your failures. And if you understand the fact that God is everywhere -- that God is in the heights and God is also in the depths, God is in your achievements, and God is in your failures....

In fact, it is God who achieves, and it is God who fails. Why should you worry? You just leave everything to Him. You leave everything to existence; then you will be light-hearted -- no tension, no responsibility, no burden, no anxiety. If existence can take care of the stars and the mountains and the rivers and the oceans, can't existence take care of you?

In fact you are unnecessarily living in the anguish and fear that nobody should know your failures, that only the best part of you should be shown to the world. But it is a great tension continuously to keep the best part showing. It is possible if you are acting in a drama -- for a moment you can rise to your heights, but you cannot remain there forever. That's why your love affairs fail, because in your love affairs, you

show only your heights.

Meeting with your beloved on the beach, you are keeping your heights, she is keeping her heights, and both think about each other that they have found the person who is really made for them; they are made for each other. But these heights can be kept only on the sea-beach. When the woman is in the kitchen, tired... the man is continuously harassed in the office by the bosses, and he comes home crushed, and the wife has been alone the whole day struggling with loneliness, they cannot keep their heights. They will both explode; they both bring their depths. And once you are living with somebody for twenty-four hours a day, it is very difficult to go on acting. A small thing may disturb your acting, and the reality may come out.

It happened, in a village.... In India every year the story of Rama is being dramatized all over the country. In the story, Rama's brother, Lakshmana, was shot by an arrow from the enemy side. It was a poisonous arrow, and the best physician of those days was asked about the cure. Lakshmana was lying down on the stage, dead, *almost* dead, in a coma.

The physician said, "It is very difficult to save him. There is a cure, a certain herb that grows on a certain mountain; but the distance is too much, and if within twenty-four hours the herb is not brought, there is no possibility of saving him."

One of the followers of Rama -- you must have seen his statue everywhere, the monkey-god, Hanuman -- said, "Don't be worried." He was the king of monkeys, a great monkey; he said, "I can reach to the mountain, but the only trouble is, I am an uneducated monkey and I don't know what herb you are talking about. You have to give me clear-cut indications so that I can bring the right herb; otherwise I may bring something and it may not be the right herb. I am not a physician."

The physician said, "That is no problem. That herb is so important that in the night it glows like fireflies. So you will be able to see in the night, any herb that is aflame with light -- that can save Lakshmana."

Hanuman went there, but he was surprised because it was not one herb that was lighted, there were many herbs in the mountain.

He said, "My God! -- How am I to choose? That old idiot gave me just one indication, but that indication is applicable to many other herbs."

He saw: "They are different herbs, but they are all aflame," and there was not time enough for him to go back and inquire again. A monkey is a monkey: he thought it was better to take the whole mountain -- "So let that old fool choose which herb he wants."

So he brings the whole mountain. Now, in a drama in a small village, it is a very difficult process. The mountain is made of cardboard: there are candles, small herbs, and a rope which winds and unwinds on a wheel; and just on the top there is a man who goes on unwheeling it or wheeling it, and Hanuman goes flying on the rope.

By the time he comes back with the mountain, something goes wrong: the wheel does not move. It is India -- it is not Germany. It is not a surprise that it does not move, it is a surprise that it moves so fast! Now Hanuman is hanging there, and the whole audience is laughing: "This is strange!" And Rama is continuously repeating what he is supposed to say only once, "Hanuman, come soon!" Hanuman is just hanging there and the people are laughing: they cannot understand what has gone wrong. He has come, the mountain is there, the herbs are there, lights are there -- and except Rama, everybody is looking at Hanuman. Only Rama looks down, and goes on saying, "Hanuman..." because he cannot find what to say, he knows Hanuman is hanging there.

Finally the manager went up the roof. He tried, but nothing happened -- the wheel wouldn't move -- so in such a hurry and tension, he cut the rope. Hanuman fell down, the whole mountain scattered. Naturally he is very angry; he has forgotten completely that he is acting the part of Hanuman. Rama goes on repeating... he says, "Hanuman, you have saved the life of my brother!"

Hanuman says, "Your brother... and what about my feet!"

Even Lakshmana opens his eyes to see what is happening, and Hanuman says to him, "Close your eyes! You are not supposed to open your eyes -- you are unconscious. Just tell me who cut the rope. Unless I give him a good beating, this drama cannot go on."

The curtain has to be dropped. Somehow he is to be taken out; sweets are offered, but he says, "I don't want anything. First, I want to know who cut the rope!" The manager had escaped. That man was a wrestler in the village; he was a dangerous man -- he might really beat him!

Everybody consoled him, saying "We will see -- it is the manager, but he has escaped. In the morning we are going to give him good treatment."

But for the time being, the actor who played Hanuman said, "No, now I cannot manage... I am too

disturbed." He picked up his tail, which was hanging behind him, and threw it away and he said, "You can find another Hanuman -- I am going after the manager. I will see where he is hiding. Unless I give him fractures, I am not going to play this part."

Acting is possible only if everything goes smoothly, but how for twenty-four hours a day can things go smoothly between husband and wife? Somewhere or other the wheel is going to get stuck -- and then fractures are bound to happen.

If you make your whole life just an acting -- showing only the heights and not showing the depths -- you are going soon to be in trouble because you cannot hide your darker side. Even existence cannot hide it. When the fall comes, the leaves have to fall; you cannot hide them. And when the spring comes, new leaves will grow; flowers will blossom. When the night comes, it is going to be dark. Even if you close your eyes, it will not make any difference.

Life consists of both -- the valleys and the peaks.

Religions destroyed man, because they insisted that you should always be on the peaks. The valleys are not for the virtuous, they are for the sinners; for the virtuous are only peaks.

In existence there is no division.

Every peak has its own valleys; they always exist together. Neither valleys can exist without peaks, nor peaks can exist without valleys.

The man of understanding accepts both.

In that acceptance he becomes integrated, he becomes one.

AND TAKE WITH YOU ALL MEN:
FOR IN ADORATION YOU CANNOT FLY HIGHER THAN THEIR HOPES NOR HUMBLE YOURSELF LOWER THAN THEIR DESPAIR.

No man is an island, so never think of yourself as a phenomenon separate from existence. In you are hidden all men -- all men that are dead, all men that are alive, all men that may be coming in the future.

You are carrying the whole past with you, and you are carrying the whole future within you.

You are not alone -- you are a universe.

The sinner is in you, and the saint is in you. And don't make yourself a battlefield; otherwise your life will become hell. And that's what religions have done: they have made you a battlefield, so you are fighting with the sinners, who are part of you, and you are praising the saints, who are part of you, and you are putting them in opposition to each other. In their conflict, you are destroyed; your whole life becomes miserable.

Kahlil Gibran is right when he says: *and take with you all men....* Remember that the highest a man has risen is also your possibility, and the lowest a man has fallen is also your possibility... that all the heights of a Gautam Buddha, a Mahavira, a Jesus, a Zarathustra -- they are also within you. And all the great criminals -- Genghis Khan, Tamurlane, Nadir Shah, Joseph Stalin, Adolf Hitler, Ronald Reagan -- they are also within you.

Accepting them both, you never become a battlefield; accepting both, a strange harmony arises in you. It is just as in every school you have a blackboard, and for writing, you have white chalk. The white chalk on the blackboard shows a itself clearly; the blackness of the board becomes the background. You can also write on a white board, but then you cannot read. You can also write with a black chalk, but then you cannot read.

Man is a dialectic. The height and the depth, the black and the white -- all are together. Rather than creating a conflict, create a harmony, a music.

Use both in such a way that they are not fighting, but become part of an orchestra.

To make man an orchestra is the very aim of religion. To create music out of your duality is the very essence of religion.

AND IF YOU WOULD KNOW GOD, BE NOT THEREFORE A SOLVER OF RIDDLES.

Don't meet God with philosophical questions, with riddles. If I ask you, "What are you going to do when you meet God?" Naturally you will start thinking what questions to ask... questions that you have not been

able to find the answer to, God must know.

But Kahlil Gibran says...*and if you would know god, be not therefore a solver of riddles*... because God is silence, and if you bring problems and questions they will not be answered. No prayer is ever answered, because God does not understand any language. Silence is the only language that is understood.

So come to God, to the trees, to the streams, to the ocean, with silence in your heart, and you will find a communion; you will find your riddles and your questions disappearing.
God does not solve your questions.
But in silence they dissolve, they melt away.

RATHER LOOK ABOUT YOU AND YOU SHALL SEE HIM PLAYING WITH YOUR CHILDREN.

Very strange statements, but very true. But who cares about children? Who looks at children? I have been a child, just as you have been a child. And whenever there was a guest coming to my house, my father would say to me, "You disappear."

This is strange: a guest is coming to the house -- I should *welcome* him. I cannot disappear; that will be very insulting to the guest. My father said, "No argument -- he is just arriving within minutes. You disappear to wherever you want. To the river, to the forest -- wherever you want, you go."

I said, "I would have gone if I had known that no guest is coming. I am going to remain here... and I am calling my friends also."

My father said, "This is very strange of you! When there is nobody coming, you don't create disturbance; when anybody *is* coming, you create disturbance. You bring all kinds of friends, and you make so much noise that we cannot even talk with each other."

I said, "That is your problem. We never say to *you* `You are disturbing our play; because of you, we cannot play.' It is always you who are disturbed by us -- but you never think of us, that we are being constantly disturbed by you. There has to be a contract about it."

My father said, "Stop talking about this contract business! You have so many contracts with me that even if I go on forgetting, *you* never forget your contracts."

I said, "This is simple: either contracts or freedom. You talk as loudly as you can talk, and we will play as loudly as we can; otherwise a contract is needed."
He said, "Okay, what is your contract?"

I said, "My contract is simple: for half the time we will play, and you have to join us; and for half the time you can discuss, we will join you. It is absolutely fair."

He said, "It is better that I go out of the house. *You* manage the guests."

I said, "That's okay, you can go out -- disappear!" But he could not because he had some business to do with the guest. And I knew that perfectly well, that he could not disappear; it was just a threat.

I said to him, "Threats won't work with me. I want simple business contracts. You are a businessman; you can understand. Half the time you give to us; half the time we will give to you."

He said, "I understand your contract: it means you will destroy the *whole* time. Half the time we have to play with you, and half the time you will not allow us to talk; you will interfere, argue -- and I say to you it is important business."

But eyes full of business cannot see that when children are playing, God is present.

In their innocence, when trees are standing in silence, God is present. When the stream is going, singing its song towards the ocean, God is present -- but the eyes are full of business. The ears are deaf; that's why you go on missing that which is, every moment, available, in thousands of ways.

AND IF YOU WOULD KNOW GOD... RATHER LOOK ABOUT YOU, AND YOU SHALL SEE HIM PLAYING WITH YOUR CHILDREN.

Have you looked in the eyes of a child? Perhaps it will be difficult for you to find an authentic sage; but if you can look into a small child's eyes, you will have some taste of the eyes of a sage. The sage's eyes are, of course, deeper, more profound, more significant -- but the child also has something of it... if not all, just a part of it.

AND LOOK INTO SPACE; YOU SHALL SEE HIM WALKING IN THE CLOUD....

God is not a person. The whole effort of Kahlil Gibran is to destroy the idea that God is a person. He wants you to understand that God is a presence. When the children are laughing, He is present. In their laughter is such innocence; it is impossible that God would not be present there. That's why all the sages have said that when you have become awakened, you will be surprised that this is your second birth. You have again become a child; again the same wonder in your eyes... again the same desire to run after butterflies, to collect seashells on the beach....

In Japan, one great sage, Hotei, used to carry on both his shoulders, big bags, full of toys, sweets -- things that children like. Whenever he would enter a town, people would ask, "Give us some sermon on religion."

Hotei would say, "Wait, and you will see it!"

And from all sides children would start coming as the rumor would spread like wildfire that Hotei had come -- because he always came with strange toys, beautiful sweets, and he would start distributing them. There would be laughter, they would dance, and Hotei would dance with the children.

And the whole crowd would stand there, shocked, "This man seems to be mad -- and we have heard that he is a great sage!" His whole life he was just doing that, and when people would say,"You have not spoken," he said, "It cannot be spoken. But I have done everything -- I have provoked Him. He was here, taking sweets from my hands. He was here, playing with the toys. He was here laughing, he was here dancing. But you are blind; what can I do? You are deaf -- you cannot hear."

Children of Japan still carry the statue of only one buddha, and that is Hotei. He never spoke, but he always created a situation where you could see innocence in action.

When innocence is in action, it is God in presence.

AND LOOK INTO SPACE; YOU SHALL SEE HIM WALKING IN THE CLOUD, OUTSTRETCHING HIS ARMS IN THE LIGHTNING AND DESCENDING IN RAIN.

It is only a question of changing your attitude. When it is raining, just go dancing in the rain. You are not made of mud -- you will not disappear into the rain, into a muddy pool; and your clothes are not as valuable as the joy that you will find when the cloud is showering on you. But you are protecting yourself everywhere, carrying all kinds of umbrellas.

YOU SHALL SEE HIM SMILING IN FLOWERS, THEN RISING AND WAVING HIS HANDS IN TREES.

It is just a question of changing your attitude. You have lived with the idea that these are only trees, this is only a cloud, this is only rain.

No... it is a cloud and much more, it is rain and much more, these are trees -- and plus. And that "plus" -- if you can catch hold of it -- will transform your whole life into a rejoicing, into blissfulness, into benediction.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #18

Chapter title: I call it meditation

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BELOVED OSHO,
THEN ALMITRA SPOKE, SAYING, WE WOULD ASK NOW OF DEATH.
AND HE SAID:
YOU WOULD KNOW THE SECRET OF DEATH.
BUT HOW SHALL YOU FIND IT UNLESS YOU SEEK IT IN THE HEART OF LIFE?
THE OWL WHOSE NIGHT-BOUND EYES ARE BLIND UNTO THE DAY CANNOT UNVEIL THE MYSTERY OF LIGHT.
IF YOU WOULD INDEED BEHOLD THE SPIRIT OF DEATH, OPEN YOUR HEART WIDE UNTO THE BODY OF LIFE.
FOR LIFE AND DEATH ARE ONE, EVEN AS THE RIVER AND THE SEA ARE ONE.
IN THE DEPTH OF YOUR HOPES AND DESIRES LIES YOUR SILENT KNOWLEDGE OF THE BEYOND;
AND LIKE SEEDS DREAMING BENEATH THE SNOW YOUR HEART DREAMS OF SPRING.
TRUST THE DREAMS, FOR IN THEM IS HIDDEN THE GATE TO ETERNITY.
YOUR FEAR OF DEATH IS BUT THE TREMBLING OF THE
SHEPHERD WHEN HE STANDS BEFORE THE KING WHOSE HAND IS TO BE LAID UPON HIM IN HONOR.
IS THE SHEPHERD NOT JOYFUL BENEATH HIS TREMBLING, THAT HE SHALL WEAR THE MARK OF THE KING?
YET IS HE NOT MORE MINDFUL OF HIS TREMBLING?
FOR WHAT IS IT TO DIE BUT TO STAND NAKED IN THE WIND AND TO MELT INTO THE SUN?
AND WHAT IS IT TO CEASE BREATHING BUT TO FREE THE BREATH FROM ITS RESTLESS TIDES,
THAT IT MAY RISE AND EXPAND AND SEEK GOD UNENCUMBERED?
ONLY WHEN YOU DRINK FROM THE RIVER OF SILENCE SHALL YOU INDEED SING.
AND WHEN YOU HAVE REACHED THE MOUNTAIN TOP, THEN YOU SHALL BEGIN TO CLIMB.
AND WHEN THE EARTH SHALL CLAIM YOUR LIMBS, THEN SHALL YOU TRULY DANCE.

Death is one of the most mysterious, and yet the most false, things in existence. Everybody dies, and yet I say unto you: nobody ever dies. Death is an appearance, an appearance from the outside. That's why it is always somebody else who dies; *you* never die.

And the person who dies, dies only in the eyes of those who are standing outside, not -- if he is aware -- in his own eyes; he simply moves from life to life, ultimately melting into the whole existence.

But death has tortured man. There are many who have avoided to ask even the question, just out of fear; they don't even pronounce the name of death. And it is not only ordinary people: a man of the caliber of Sigmund Freud was so afraid that it was banned by his friends and followers... nobody was allowed to speak of death before him. Three times it happened that accidentally somebody started talking about death -- and Sigmund Freud, the founder of psychoanalysis, fainted, became unconscious. The fear must have been very great.

We make our graveyards outside the city, so that we don't come across the graveyard every day in the marketplace. It is out of fear.

In my childhood, I loved to go to anybody's funeral, it didn't matter who had died. My father and my uncles were disturbed. They said, "The man was a stranger, he was not in any way related to us; why should you waste your time following his funeral?"

I used to follow the funerals of beggars too. I said, "I have learned much, following many people who have died. The strangest thing I have learned is that even when the man is on a funeral pyre, those who have come to say good-bye to him are not even sitting looking at the funeral pyre. Their backs are towards the funeral pyre, and they are talking about all kinds of things, except death -- because it is difficult to avoid the question that if everybody dies sooner or later my number is also going to come.

A famous poetic statement is: "Never ask for whom the bell tolls; it tolls for thee." When somebody dies

and the church bell tolls, "Never ask for whom the bell tolls, it tolls for thee."

Every death reminds you that you are here only for a few days, perhaps tomorrow will not come for you. The end is coming closer and closer every day, and beyond death is nothing but an unknown world, unfamiliar -- no friends, no family, no society. You don't know what is going to exist for you, because you have always been in the crowd. Death will make you alone.

So only those who know the art of being alone while they are alive, remain conscious when they die; otherwise, the shock is so much that before death ninety-nine percent of people, or perhaps more, become unconscious. And to die unconsciously is to miss such a great opportunity, because death reveals to you life in its utter nudity. This is one of the most important questions anybody can raise.

A few things before I speak about Kahlil Gibran; they will help you to understand his statements.

Death is not an accident. It is not that suddenly one day, out of the blue, death comes and you are finished. No, death grows with you, side by side, just like your shadow. The day you were born, you started dying too.

Death and life are two aspects of the same coin, two wheels of the same cart. You become so enchanted with life that you never see that death is also growing with you. It is a growth; just as life will take seventy years to come to its climax, death will also take seventy years to come to its climax. And only in the climax, do they meet. They have been always moving together, but in the crescendo of your life they are not even together -- they are one.

Those who want to understand life have to understand death, too. Those who do not understand death can never understand life either, but we have been brought up with such a great fear of death. I have seen people closing their doors and bringing their children inside if some funeral procession is going on. I have asked, "What are you doing? Let your children know, let them be acquainted that this is the end -- or perhaps a new beginning."

From one side it is an end, from another side it is a new beginning. Every end is a beginning too. And every beginning will come to an end.

Religions have made people paranoid about death, that after death... particularly the religions that have been born outside of India; they are not very old, and they don't have that depth or insight that religions born in India have. Christianity is only two thousand years old, Judaism is only four thousand years old, Mohammedanism is only fourteen centuries old... compared to Hinduism. One great scholar from this very city, Poona, Lokmanya Tilak, proved -- and he has not been contradicted for almost half a century -- that Hindu scriptures are at least ninety thousand years old. And his evidence for it is so significant, so factual, so historical, that there is no way to contradict it.

Astrologers say that ninety thousand years ago, there was a certain constellation of the stars which has never happened again, and that constellation of stars is described in the RIG VEDA, the most ancient book on the earth. It is not possible to describe it unless people have observed it, and the description is in such detail.... Only now, recently, astrologers have been able to describe it, and they were surprised that the description is exactly the same. Now this is some kind of evidence that you cannot contradict. Perhaps Hinduism is ninety thousand years old.

Jainism has even a longer life, because the first founder of Jainism, Adinatha, is mentioned with great reverence in the RIG VEDA. You don't understand people like Adinatha when they are alive, when they are contemporaries, because they are always ahead of their time -- so much ahead that it is their destiny to be misunderstood, condemned. Appreciation is not for them, at least in their lifetime. Perhaps after three hundred years, four hundred years, they may be found right, and the whole mass of humanity may be found wrong.

If Adinatha, belonging to a different religion, founder of a different religion, is so respectfully remembered by the RIG VEDA, it can mean only one thing: he was not a contemporary, he had already become a legend. He must have lived at least five hundred years before. Perhaps Jainism is the world's most ancient religion.

Naturally, these religions have worked in depth on every human problem. All three religions born outside of India -- Christianity, Judaism, and Mohammedanism -- believe in only one life. That shows they have not explored life in its totality, before birth and after death. Their span is very small -- this very life. There is a frame to their vision; they are looking from a window.

It is only recently that a few painters have started painting, and they don't put any frame on it. First, they were thought mad... without a frame, there have never been any paintings. But their argument is immensely valid, meaningful. They say, "Life has no frame; it goes on and on. How can we put a frame on our

paintings? They represent life, they represent reality."

But the religions who have looked only at this life are very shallow, and for them death is a tremendous fear -- for the simple reason that with death, everything ends. After death there is only the judgment day.

Nobody from these religions has ever inquired about what was before life. Has life come out of nothingness? It is not possible. Before life.... There have been lives from the very beginning, if there was any beginning -- otherwise, always. And after death, nothing ends; the caravan of life continues -- in different forms, in different bodies -- until it reaches to the ocean, until it comes to the understanding of universal existence.

Then there is no need for having a small body with consciousness encaged in it; then you can live as pure consciousness, part of the whole. You will sing in the birds, and you will blossom in the flowers, and you will descend in the rain. You will be the earth, and you will be the sky, and you will be the stars, and you will be all.

Once that understanding arises in you, you have attained to freedom -- freedom from the cage which you have been changing for millions of years. For the first time, you are on your wings, in the open sky.

All the three religions born in India -- Hinduism, Jainism, Buddhism -- differ on everything except on one thing. They have been arguing on every point, and the exceptional point is the agreement that life is eternal; there is no judgment day, and this small life is nothing but just a small link in a long procession.

Hence, in the East, there has not been fear of death. And when there is no fear of death, a very strange phenomenon happens: you start living totally -- because death is half of your being.

If you are afraid of death, you cannot live totally. Your life will always be under the shadow of death; it can come any moment, and you are helpless -- nothing can be done about it. It comes without giving you any advance notice, it comes as a guest.

I am using the word "guest" because that is the word used by the ancient scriptures in the East; but in Sanskrit, which is the original language, the mother language of all the languages of advanced countries, the equivalent to guest is *atithi*. Its meaning is, "one who comes without telling you the date in advance." Tithi means date, atithi means "one who suddenly comes without even telling you the date."

The guest has not that quality -- particularly the modern guest, who informs you ahead of time to see whether you will be available or not. And then, too, he comes and stays in a hotel. In the East it is inconceivable that your guest should stay in a hotel. It is simply uncivilized.

To use the word atithi for death is immensely significant. You cannot do anything about it; you know it only when it has happened. And only those who are very fortunate have known it when it has happened; most people, out of fear, become unconscious. Nature has a built-in system. There is a limit to tolerance; beyond that, you will fall unconscious, you cannot tolerate it.

The surgeon knows perfectly well that if you are doing surgery, the person cannot be left conscious; the pain is going to be unbearable. Hence, anesthesia has to be given, or chloroform, or something so that the person becomes unconscious; then you can do for hours whatever you want to do with his body -- cut his limbs, remove his kidneys, any cancerous growth. Sometimes an operation may take six hours. If the man were alert and awake and conscious, you may succeed in the operation, but the man will die; it is intolerable. Hence nature has made it an inbuilt process, that the moment anything becomes intolerable, you fall into unconsciousness.

It happened only once... the King of Varanasi, in India, just in this century, had to go through an operation. The operation was going to take at least two hours. His stomach had to be opened and some growth that may turn into cancer any moment had to be removed. But the king was a very proud man. He said, "The operation you can do; but chloroform, or any kind of anesthesia, I will not take. I also want to watch it."

The doctor said, "This is never done, and if you die, then we will be the murderers."

He said, "I can write down that it is my will, and nobody else is responsible for it, because I know I am not going to die."

There was great discussion between the doctors, and doctors were called from all over the world -- the king was a very important person. They said, "He is asking a strange thing, no patient asks such things; but if we deny it, he is not going to have the operation. Either way he will be killed. If the operation is not done, then the sick growth in his stomach is going to kill him any moment; so it is better to take the risk, don't give him anesthesia. At the most he can die -- anyway he is going to die, but there is a chance... perhaps he can manage.

He was a great meditator. He said, "I will simply meditate. The moment I meditate, I forget all about my

body, I forget all about the world, I become pure consciousness; and I don't think your instruments can touch it or harm it."

The operation was done. The surgeons were trembling because they were doing something that should not be done, but there was no other alternative. And the king simply went into meditation. Two hours passed; the operation was successful. Then he opened his eyes, and he said, "Even death will not disturb me, because I belong to eternal life. It is not a hypothesis to me, it is my experience." And he had given a perfect example of his experience.

The West is very much afraid of death for the simple reason that it is a dead-end street. After it, only one thing can happen: that is the judgment day -- and one cannot conceive of how it can happen. In one day, millions and millions of people who have died down the ages will be awakened by God from their graves -- they are sleeping. The crowd will be so big; half of them will be women, screaming, and everybody is bound to look for his relatives, friends, wives, husbands.... The crowd will be so immense, and God is going to give judgment to each individual. It cannot happen in twenty-four hours. It is simply out of the question.

Only Hindus and the Eastern religions burn their bodies when somebody dies, because there is no question -- he has moved into another house. Now these ruins, this skeleton, need not be preserved. But Mohammedans, Christians, and Jews preserve the body. Egyptians were the most absurd. They not only preserved the body, they put an enormous quantity of food also, because the poor fellow will need food, and who knows when that judgment day is going to come. If a king died, almost fifty to sixty people who were alive were buried with him -- servants, body guards, wives -- because that man cannot be left alone.

I used to live in a place near a Mohammedan graveyard, and one day a notice was served to me by the collector, saying, "You cannot do your meditations there, because Mohammedans are very much annoyed."

I said, "Why should Mohammedans be annoyed?" I went to see the collector. I said, "I don't see the point."

He said, "I am a Mohammedan, I can explain the point to you. Your meditation place is near a Mohammedan graveyard, and you have a meditation in which one chants the mantra, Hoo! Hoo! Hoo! -- that is a Sufi mantra, a short form of Allah-hoo -- and those Mohammedans who are lying in the graveyard have started rising up, thinking that the judgment day has come."

I said, "My God! I have never seen anybody."

"You will not see... but the Mohammedans are very much irritated. You stop it! You are disturbing their dead people; soon the whole city will be full of ghosts, and you will be responsible. Either you change your mantra, or you change your place."

Hundreds of people shouting, "Hoo! Hoo!" -- those dead people think judgment day has come, so they get up out of the grave; and once somebody is out of the grave, naturally he does not want to go back in it. Many graves are empty... where are the people? It is strange, but this is the idea of only one life.

They don't say anything about where you come from -- it is a very unscientific attitude. Your birth brings life, but from where? Your death takes life away, but where does it go?

The Eastern search has been very profound, because they were concentrated only on one thing. That's why in the East, science has not developed, technology has not developed, because all the geniuses of the East were concerned with only one thing: to discover the mystery of life and death. And they found death is only a change of clothes, of bodies, of houses -- but nothing dies. Before birth you were here, after death you will be here.

Hence, in the East, death is not a fear. The fear is that you should make your life more conscious -- you should not get lost in the ordinary trivia of life, you should become more alert, more meditative, so that when death comes, you can have a higher form of expression.

Each death should take you to a higher stage; and the ultimate stage is God, or the universal spirit.

THEN ALMITRA SPOKE, SAYING, WE WOULD ASK NOW OF DEATH.
AND HE SAID:
YOU WOULD KNOW THE SECRET OF DEATH.
There is no problem in it: YOU WOULD KNOW THE SECRET OF DEATH.
BUT HOW SHALL YOU FIND IT UNLESS YOU SEEK IT IN THE HEART OF LIFE?

It is growing within you; there is no need to seek death. All that is needed is to seek the very heart of your life, and there you will find death also, the shadow of your life. You cannot catch hold of a shadow, but if you catch hold of the man whose shadow it is, you have caught the shadow also -- but directly there is no

way.

I have heard about a drunkard whose wife was tired of him. Every day there was quarrel. Finally, she said, "It is better, because you don't listen, that you also have a key, so whenever you want to come back home... no need to disturb my sleep. Every night, not only do you disturb me, you disturb the whole neighborhood." So he was given the key. He came home; he tried hard to open the lock, but his hands were trembling -- he was completely drunk. So the key would not go into the lock.

A policeman standing on the road said, "Can I help you?"

He said, "It will be great if you can just stop this house from trembling. I have never seen how much this house trembles, so I go on missing the lock."

The policeman laughed, and he opened the door. The man went in, but on the way home he had been fighting with another drunkard, and the other drunkard had hit him, scratched his face, so there was blood in many places. He thought, "Although I have got the key and I can go to sleep silently, these spots will show in the morning, and the fight will begin." So he went into the bathroom to put some ointment on his wounds and scratches. He looked in the mirror, and he put the ointment on his wounds and scratches, and was very happy and satisfied. As he entered the room he was afraid his wife may get disturbed, so he was trying to be very silent, but a drunkard... he stumbled on the table, he stumbled on the door.

Finally his wife said, "Who is it?"

So he remembered. He simply went near his wife's bed, and with his tongue started licking her feet -- that's what her dog used to do.

So the wife said, "Okay, okay."

She thought it was the dog. He slipped into the bed, very satisfied that the policeman had helped -- which is very rare. If he had not caught hold of the house, there would have been no possibility to open the door. Everything had gone very smoothly. Finally, the dog helped.

In the morning, his wife came out of the bathroom screaming. She said, "Who has disturbed my mirror?" "Your mirror? Why should anybody disturb your mirror? Let me see."

And then he saw that he had not put the ointment on his face, he had put the ointment on the mirror, because there he saw the face, there he saw the scratches -- naturally.

People are living a lie -- just as unconsciously as a drunk. They don't know who they are, they have never been inside themselves, they have never bothered about what this life is.

Kahlil Gibran says: *but how shall you find it unless you seek it in the heart of life?* A very pregnant statement. Death does not come from outside; it grows within you, with your life, simultaneously.

THE OWL WHOSE NIGHT-BOUND EYES ARE BLIND UNTO THE DAY CANNOT UNVEIL THE MYSTERY OF LIGHT.

Although all over there is light, the owl cannot open his eyes. He has very sensitive eyes; he can open them only in darkness -- the light is much too dazzling. It is a constant problem; if you listen to the owls talking to other birds, they have never agreed on one point -- which is day and which is night? The owls say, "That which you know as night is day, and that which you call day is night." And the owl is not wrong; it is his experience. Although all over there is light, that cannot help unless you open your eyes. You *are* full of life, and full of death too; but unless you turn inwards and see what you have been carrying all along, you will only be concerned.... Somebody has died; you will be reminded of your own death, and fear comes. Nobody has died. It is an outsider's view.

You have to become an insider -- within yourself -- to find the secret of life.

In finding the secret of life, you will also find the secret of death, because there are not two secrets; it is one secret with two aspects.

Death does not kill you, it serves you. It helps you to get rid of an old rotten body, to move into a fresh, younger body. There is nothing to be sad about, to be afraid about; you are simply changing house... going into a better house. Your whole concern should be to live with intensity, totality and awareness, so that you can become alert to the great secret of life and death. It is really not exact to say life *and* death; better will be to say the secret of "lifedeath" -- not even a hyphen between the two; they are one.

IF YOU WOULD INDEED BEHOLD THE SPIRIT OF DEATH, OPEN YOUR HEART WIDE UNTO THE BODY OF LIFE.

If you really want to know what death is, the spirit of death...*open your heart wide unto the body of life*. Forget about death, because perhaps the very word will not allow you to see the truth. Fear blinds; it is a prejudice gathered in ignorance, so better forget about death; you simply open yourself to the life of your body. In that very understanding of life, you will be surprised -- you have understood death too.

FOR LIFE AND DEATH ARE ONE, EVEN AS THE RIVER AND THE SEA ARE ONE.
IN THE DEPTH OF YOUR HOPES AND DESIRES LIES YOUR SILENT KNOWLEDGE OF THE BEYOND....
IN THE DEPTH OF YOUR HOPES AND DESIRES....

You cannot see clearly, because you are so full of expectations, hopes, desires. Your eyes are covered with many layers of dust: you need a deep cleansing of your eyes. That's what meditation is.

Let the thoughts disappear, the hopes disappear, the desires disappear. Then you have a clarity, then your eyes are perfect mirrors. Only then, in that silent state of your vision, will you know the secrets of the beyond.

AND LIKE SEEDS DREAMING BENEATH THE SNOW YOUR HEART DREAMS OF SPRING.
TRUST THE DREAMS, FOR IN THEM IS HIDDEN THE GATE TO ETERNITY.

Here it has to be remembered that the dreams Kahlil Gibran is talking about are not the dreams that Sigmund Freud has been talking about in so many books. Working on those dreams, Sigmund Freud came to know only sick people. Sick people have sick dreams; their dreams are nothing but repressed desires. And this is the greatest mistake of Sigmund Freud, that he thought that these dreams represent all dreams.

Naturally, people who have a certain disease will go to a doctor, and only that kind of person will go to a doctor; and the doctor will come continually in contact with one kind of person having a certain disease -- he's an expert in that disease. He can conclude that the whole of humanity suffers from the same disease, because he has never come across any exception. This is a logical fallacy, and even men like Sigmund Freud, Carl Gustav Jung, Alfred Adler, and other psychologists, psychoanalysts, analytical psychologists -- and they have many schools now -- treat a small minority of people as if it is a representative sample of the whole of humanity.

Kahlil Gibran is talking about the dreams of those who have no repression. Poor Sigmund Freud never came across such a person -- naturally, why should they go to Sigmund Freud? People who have sick dreams -- nightmares which make your life almost insane -- these are the people who will go to Sigmund Freud.

But there are people like Kahlil Gibran who have nothing repressed, but deep...*like seeds dreaming beneath the snow your heart dreams of spring. Trust the dreams, for in them is hidden the gate to eternity.*

All the poets have been dreamers, but they are not sick; they don't need any psychoanalysts. Their dreams are their treasures, they don't want to get rid of them. Their dreams are seeds; when spring comes, there will be many flowers in their being. This is the second category which Sigmund Freud and other psychoanalysts have missed. That's why their psychology remains very fragmentary -- it is not the whole truth.

And there is also a third type of man, like Gautam Buddha, who does not dream -- neither sick dreams, nor healthy dreams. His sleep is so sound, so silent that not even a dream disturbs it.

Psychology will become a perfect science if it understands all these three kinds of people: people who have sick dreams, people who have healthy dreams, and people who don't have any dreams, who have gone beyond all hopes, all desires -- who have arrived home.

YOUR FEAR OF DEATH IS BUT THE TREMBLING OF THE SHEPHERD WHEN HE STANDS BEFORE
THE KING WHOSE HAND IS TO BE LAID UPON HIM IN HONOUR.
IS THE SHEPHERD NOT JOYFUL BENEATH HIS TREMBLING....

He's trembling because he's a poor shepherd -- just standing before the king is enough for him to

tremble. But beneath his trembling, he's joyful because he has been chosen to be blessed by the king, and the king will put his hand on his head.

IS THE SHEPHERD NOT JOYFUL BENEATH HIS TREMBLING, THAT HE SHALL WEAR THE MARK OF THE KING?
YET IS HE NOT MORE MINDFUL OF HIS TREMBLING?

The joy is hidden beneath the trembling, the fear. The fear of death is exactly like that. For those who are alert, they will know that there is a fear of losing all your friends, of losing your beloved, of losing your children, of losing the world that you loved so much, of losing the trees and the mountains, and moving into an unknown space alone... so there is a trembling.

But there is also a great joy, because the unknown is a challenge. The unknown is a call for adventure, for a new life, for new friends, for new beloveds, for a new world of which you cannot even dream.

FOR WHAT IS IT TO DIE BUT TO STAND NAKED IN THE WIND AND TO MELT INTO THE SUN?

For what is it to die, but to stand naked in the wind and to melt into the sun? Your body will melt, will merge into the earth; all the elements of your body will go to their sources. Only your pure consciousness -- invisible, but eternal -- will go with you: you are it. Everything else will melt away.

Don't be afraid of this melting, because this is certainly an end of a life, but it is also a beginning of a better life. Life is continuously evolving, and this is the only way to evolve.

AND WHAT IS IT TO CEASE BREATHING BUT TO FREE THE BREATH FROM ITS RESTLESS TIDES...?

You are not breathing.... Even medical science is not able to define death. All that they know is the symptoms -- the man stops breathing, the heart stops beating, the pulse is no longer there. These are symptoms, because consciousness does not need breathing, neither does it need the heartbeat, nor the pulse.

There was one man, Brahmayogi, who used to die for ten minutes. His whole life, he trained for only one thing. He used to be a doctor, but he was not satisfied with the definition of death, because he was well versed in the ancient tradition which talks of consciousness; medical science has no idea of consciousness, so he stopped his profession, and he started practicing how to breath less, and less, and less, and less; and a moment comes when breathing stops.

He became capable of deceiving any doctor for ten minutes. He traveled all over the world, to all great universities, medical colleges, and he had certificates from prominent physicians of the world declaring that he was dead; then after ten minutes, slowly he would start breathing and the pulse would come back, and the heartbeat would come back. Just a single man proved that what you call death is just the death of the body, but not of the being. And if you have disciplined yourself, you can deceive any doctor.

Brahmayogi did a great service. But such people are never taken seriously; it is thought perhaps they are exceptions. And even after his death, medical science goes on defining death with the symptoms. Every doctor should be trained in the same discipline that Brahmayogi went through -- it is a simple discipline, it just takes a long time.

There are signs that show that the day is not far off when medical science will change this idea of death. In America, there are at least ten dead bodies of very superrich people waiting in a very deep-frozen state, because their physicians have said, "It will not take more than ten years, and we will be able to revive your breathing and your pulse and your heartbeat." It is very costly to keep those dead bodies from deteriorating, so they are deeply frozen, as if fast asleep, waiting for the moment when medical science will help them to be back again in life. I don't think they are very intelligent people, because the ten-year gap will be such a big gap; they will not be able to understand anything that is happening.

Already there is a generation gap; what about those ten people, who will be brought back to life after ten years, when everything will have changed. Neither will they will be able to communicate with others, nor will others be able to communicate with them. They will be, at the most, museum pieces.

But there is no need; they have been delayed unnecessarily for ten years. If they had died naturally, by

the time science comes to discover the methods, they would have been born again as children, ten years old, in a better body, a younger body, with a future. These old people, even if they come back, will be so rotten, that they can be used only to make children afraid. What other use will they have?

But such is the lust for life. They have deposited enough money that their bodies can be taken care of. They could not trust their sons, their families to take care of their bodies, and they have wasted millions of dollars. And what will you do with them? They will be living dead, walking around, making everybody afraid!

It is not very intelligent of those people. The experiment could have been done just as they do all the experiments on animals; the methodology would be the same. But once you are old it is better, that just as the snake drops its old skin every year and moves out of it, so, every life, when your body is becoming useless -- you cannot dance, you cannot sing, you cannot play -- consciousness slips out of the body into a new body, into a new womb, to be again fresh, to be again young.

AND WHAT IS IT TO CEASE BREATHING BUT TO FREE THE BREATH FROM ITS RESTLESS TIDES, THAT IT MAY RISE AND EXPAND AND SEEK GOD UNENCUMBERED?

The ceasing of breathing is a freedom. Breathing is the link between your body and soul. The moment the breathing ceases, your soul can be free from the body, unencumbered, and expand and seek God, the universal spirit. Each death is an opportunity; either you expand and become one with the universe, or you go into another body -- if you have not learned the lesson yet.

Life is a school. You have to come back if you have not learned the lesson. If you have learned it, you need not come back to any cage, to any imprisonment; you can expand your consciousness to the whole existence.

This is the very search of religion: how to free yourself from all your fetters, and allow yourself to be all over this infinite and eternal existence.

ONLY WHEN YOU DRINK FROM THE RIVER OF SILENCE SHALL YOU INDEED SING.

You can sing without ever knowing silence, but your song will be superficial, contentless, meaningless. If you have drunk from the river of silence, I call it meditation.

Then a song arises from you which is not yours. Then you are only a vehicle, and the song belongs to the whole universe. Then the song has depth, is bottomless, and has height, which you can go on climbing and climbing for eternity.

And when you have reached the mountain top.... Remember this statement:

AND WHEN YOU HAVE REACHED THE MOUNTAIN TOP, THEN YOU SHALL BEGIN TO CLIMB.

People think that when you are in the valley, you have to climb to the mountain top, but real climbing begins from the mountain top. When you have become one with the universe, then your real life begins -- your real dance, your real song, your real ecstasy.

AND WHEN THE EARTH SHALL CLAIM YOUR LIMBS, THEN SHALL YOU TRULY DANCE.

When your body has gone back to the earth, then only are you beyond the grip of gravitation, and your real dance starts.

All that is beautiful and great is within you -- but imprisoned. You are an imprisoned splendor. Just come out of your prisons, and your splendor will show you that you were God asleep; now you are God awake.

There is no ONE God -- that is a fascist idea, a Nazi conception. Every being has the capacity to become a God. Buddhism and Jainism believe in the infinity of numbers of Gods, there is no way of counting them; even the trees are only a little more deeply asleep, but they are also dreaming to change their body. The

birds and the animals... they are also dreaming to move ahead. Everything that is alive has a hidden seed of becoming divine.

To me, this is the only true democracy possible; otherwise the idea of one God is dangerous, very dangerous. It is His will to create the world -- why did He not create it before? Christians think God created the world only four thousand years before

Jesus Christ; that means the world is only six thousand years old. This is so stupid -- what was God doing all the time before that, for the whole eternity? And what was his motivation, suddenly, that he created the whole world? He is a whimsical despot; any day he may destroy it. If He can create it for no reason at all, He can destroy it without any reason, without any justification.

That's why I again and again say Friedrich Nietzsche is right when he says, "God is dead, and man is free." If God is alive, then man can never be free; then he is just a puppet, created out of mud. The English word "human" comes from "humus" -- "humus" means "mud." The Arabic word "agni" also means "coming from mud." Only the Sanskrit word for man, "manushya," does not come from mud, it comes from consciousness; and consciousness cannot be created, neither can it be destroyed.

The idea of one God is very dangerous. But every religion thinks there is only one God, and that is, of course, *their* God.

After the second world war, two generals -- one English and one German -- were sitting in a restaurant and talking.

The German said, "It is strange, we were so powerful and yet we got defeated."

The English general laughed. He said, "You were powerful, but one thing was missing, and that was prayer. We started fighting every day with prayer to God."

The German said, "You must be kidding; we also started our fight every day with prayer."

The English general said, "That's okay, but God does not understand German! He is a bonafide British."

This idea of one God is very dangerous. Jews think Hebrew is His language, Hindus think Sanskrit is His language, Mohammedans think Arabic is his language. One God, one language, one prophet, one holy scripture.... This idea of one means only you are right, and everybody else is wrong.

I want you to be very clear about it. God is not one; wherever there is life, there is God. God is manifesting Himself in as many possible ways as you can conceive, and everybody is moving upwards to realize the fact that "I have been carrying in my womb the seed of being a God."

The whole of life is divine, and all beings are divine. Nobody has created them, and nobody can destroy them. We have always been here, and we will always be here; the forms may be different -- the forms don't matter. What matters is our awareness.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #19

Chapter title: Let my words be seeds in you

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BELOVED OSHO,
AND NOW IT WAS EVENING.
AND ALMITRA THE SEERESS SAID, BLESSED BE THIS DAY AND THIS PLACE AND YOUR SPIRIT THAT HAS SPOKEN.
AND HE ANSWERED, WAS IT I WHO SPOKE?
WAS I NOT ALSO A LISTENER?
THEN HE DESCENDED THE STEPS OF THE TEMPLE AND ALL THE PEOPLE FOLLOWED HIM. AND HE REACHED HIS SHIP AND STOOD UPON THE DECK.
AND FACING THE PEOPLE AGAIN, HE RAISED HIS VOICE AND SAID:
PEOPLE OF ORPHALESE, THE WIND BIDS ME LEAVE YOU.
LESS HASTY AM I THAN THE WIND, YET I MUST GO.
WE WANDERERS, EVER SEEKING THE LONELIER WAY, BEGIN NO DAY WHERE WE HAVE ENDED ANOTHER DAY;
AND NO SUNRISE FINDS US WHERE SUNSET LEFT US.
EVEN WHILE THE EARTH SLEEPS WE TRAVEL.
WE ARE THE SEEDS OF THE TENACIOUS PLANT, AND IT IS IN OUR RIPENESS AND OUR FULLNESS OF HEART THAT WE ARE GIVEN TO THE WIND AND ARE SCATTERED.
BRIEF WERE MY DAYS AMONG YOU, AND BRIEFER STILL THE WORDS I HAVE SPOKEN.
BUT SHOULD MY VOICE FADE IN YOUR EARS, AND MY LOVE VANISH IN YOUR MEMORY, THEN I WILL COME AGAIN,
AND WITH A RICHER HEART AND LIPS MORE YIELDING TO THE SPIRIT WILL I SPEAK.
YEA, I SHALL RETURN WITH THE TIDE,
AND THOUGH DEATH MAY HIDE ME, AND THE GREATER SILENCE ENFOLD ME, YET AGAIN WILL I SEEK YOUR UNDERSTANDING.
AND NOT IN VAIN WILL I SEEK.
IF AUGHT I HAVE SAID IS TRUTH, THAT TRUTH SHALL REVEAL ITSELF IN A CLEARER VOICE, AND IN WORDS MORE KIN TO YOUR THOUGHTS.
I GO WITH THE WIND, PEOPLE OF ORPHALESE, BUT NOT DOWN INTO EMPTINESS;
AND IF THIS DAY IS NOT A FULFILLMENT OF YOUR NEEDS AND MY LOVE, THEN LET IT BE A PROMISE TILL ANOTHER DAY.
MAN'S NEEDS CHANGE, BUT NOT HIS LOVE, NOR HIS DESIRE THAT HIS LOVE SHOULD SATISFY HIS NEEDS.
KNOW, THEREFORE, THAT FROM THE GREATER SILENCE I SHALL RETURN.
AND NOW IT WAS EVENING.
AND ALMITRA THE SEERESS SAID, BLESSED BE THIS DAY AND THIS PLACE AND YOUR SPIRIT THAT HAS SPOKEN.

Kahlil Gibran speaks in metaphors; perhaps that is the only way to speak about the truth. Through metaphor, through parables, it is possible to give you an indirect glimpse, but there is no direct way to say what the truth is. So while you listen to these words, remember -- every word is a metaphor.

AND NOW IT WAS EVENING.... The sun was setting, and the time for the departure of Almustafa had arisen. It was not just evening outside, it was also an evening that had descended into the hearts of those who had gathered to hear him. A darkness started descending over them.

The presence of Almustafa amongst them had been just like a sun, a light to which they had become so accustomed that they had almost forgotten it. It is one of the miseries of life that the obvious becomes the most difficult, and that which is available becomes almost absent to your eyes; only departure wakes you up from your dreams and your sleep.

AND NOW IT WAS EVENING.
AND ALMITRA THE SEERESS SAID....

She was the one who had first recognized Almustafa twelve years before, when he had come to the city of Orphalese, and she was also the first to ask significant questions about life, love, children. Naturally she is the last to show her gratitude to him. These words are of thankfulness. She said:

BLESSED BE THIS DAY, AND THIS PLACE AND YOUR SPIRIT THAT HAS SPOKEN.

It is an ancient saying in most of the lands that wherever a man of blissfulness stands, that place

becomes holy and sacred. And wherever and whenever a blessed man speaks, those words are no longer ordinary language -- they have wings, they are sacred. If you are available, receptive, those words will take you to the faraway stars, to unknown spaces within you, which you have carried all along for many lives, but you have never visited.

George Gurdjieff used to say that most people are born emperors, with huge palaces, with immense treasures, but their whole lives they have lived on the porch -- absolutely unaware that the porch is not a place to live, and that they are born to live in the palace. But they never demand their right. They never ask the existence, "What is my destiny? Why am I here? What is this life all about?" They are not seekers, they simply accept whatever accidentally becomes available to them, and they think this is all life has to offer.

A man becomes a seeker the moment he becomes aware that this mundane existence cannot be all there is. Life must contain much more. There must be treasures which we are not aware of; otherwise, just to get up every morning, eat your food, go to your job, come back home, and move like a circle from cradle to the grave... do you think this routine is life? Do you think this routine can give you a singing and dancing heart? If you have a little intelligence, you will refuse to live this routine. This routine is not life, it is simply vegetation. Don't vegetate! Strive to live, and to live as fully as possible. Claim your right.

In India they have a proverb, "Even the mother will not give the child milk, unless the child cries." The child has to demand. Even to the mother... unless the child demands, the desire of the child, the hunger of the child, does not mean anything. This existence is our mother, and you have to ask, you have to demand, you have to insist for the meaning, for the significance of why you are given birth, and why you are asked to go on living -- what is the purpose?

The moment the idea of purpose, meaning and significance arises in you, you have become a sannyasin, a seeker of truth. And the day you have found your own treasure, it brings such contentment, such blissfulness, that wherever you are, you create an atmosphere, a fragrance which is not of this earth, which belongs to the beyond.

The Blessed One is one who has become a door to the beyond, to the unknown secrets and mysteries. And unless you become a seeker, you will go on breathing, vegetating, and you will die without even becoming aware of what this life was all about.

One great woman of this century, a poet of the highest rank, Gertrude Stein, was dying. And her friends had gathered because the doctors had said it was only a question of a few hours. Around her bed they were sitting in deep silence, tears in their eyes. A woman was leaving them -- not an ordinary woman. She spoke in words of gold; she wrote things which are almost impossible to put into words. Suddenly Stein opened her eyes, looked all around and said, "What is the answer?"

This was so strange. People ask the question first: the question had not been asked and she is asking for the answer. Perhaps she is perfectly aware that there is not much time to ask the question -- her whole life has gone by and she has not asked the question. At least before she leaves, in this evening of life, she can listen to the answer. What is the answer? And all those who were present were puzzled, because they didn't know what her question was, so how to give the answer? To argue with a dying woman, whom they all loved and respected, would be very disrespectful, but still, she was waiting for something else to be said. So one friend said, "Stein, you have forgotten to ask the question -- how can we answer?"

She smiled, and said,"Okay, then what is the question?" And that was her last word. She died with these words on her lips, "Okay, then what is the question?"

This small incident has profound meaning. Neither do we know the question, nor do we know the answer, and yet we go on dragging ourselves -- not knowing from where we come, not knowing where we are going, not knowing what we are doing here. It is a very strange situation, almost insane.

Almitra is right when she says: *blessed be this day*... because we have heard authentic questions, and even more authentic answers -- answers that were not only words, answers that were alive, answers that were not simply thoughts, but were coming from the very innermost source of Almustafa's being.

BLESSED BE THIS DAY AND THIS PLACE AND YOUR SPIRIT THAT HAS SPOKEN....

And what Almustafa says is immensely significant to remember. After answering so many questions, almost covering the whole life of man, nothing is left, yet Almustafa said:

He is saying, "I have not spoken a single word, the spirit of existence itself has spoken.

I was also a listener amongst you, so don't say, `You have spoken.' I had given way to existence itself to be in direct contact with you. Although my lips were used, my hands were used, my eyes were used, these were only instruments. I have surrendered myself totally to the spirit of the whole: `Make any song out of me, any music; I am at your disposal, totally without any conditions.'"

That's why he says: *was it i who spoke? was i not also a listener?*

People like Gautam Buddha, Lao Tzu, Chuang Tzu, Kabir, Nanak, Al-Hillaj Mansoor, or thousands of other mystics, will agree with Almustafa, that whatever they have said, *they* have not said it -- they were also a listener, not a speaker. And whenever some speaker is also a listener, then only the universal spirit can sing a song. It is not a question of speaking. Almustafa is not an orator.

I was visiting a Christian college where they prepare missionaries. It is the biggest theological Christian college in the east -- six years to prepare a missionary. The principal was taking me around the campus. I asked him, "Can you tell me in which theological college Jesus was trained?" He looked at me a little puzzled, because Jesus was not even educated -- he could not even read or write.

He said, "Nobody has ever asked this question of me, and we have trained thousands of missionaries."

I said, "The trained missionary is a hypocrite; he does not know how to surrender himself and let existence speak through him. I have seen through your classes, and I have been laughing inside myself; this is such an absurdity, that you are even teaching your so-called future missionaries. They are well-educated -- somebody has a postgraduate degree in philosophy or religion or psychology, somebody has a Ph.D in psychology or philosophy or religion. They are well-educated people, and they are being trained. And when I saw the training, I could not figure out whether it is time to weep or time to laugh."

I asked the principal, "In the last class we saw, these poor missionaries were being told when you should speak loudly, when you should raise your hand, when you should simply whisper, what gesture should be followed when you make this statement.

"Are you training actors? Do you think Christianity is a school of drama?"

He said, "I am very embarrassed; I cannot answer your question."

I said, "Your embarrassment has answered it. You know perfectly well now that these missionaries are simply puppets. They will speak words which had been spoken by Jesus; the words will be the same, and you are making every effort that even the gestures must be the same. It is possible that the gestures may be the same, the words may be the same; it is also possible that they may be even better, because Jesus was a poor carpenter's son, uneducated, uncultured. But they will not be authentic. They can be better, as far as the science of dramatics is concerned, but they cannot be authentic. I would like to see the last class also."

He said, "What do you mean by last class? We have gone around the whole campus."

"I mean where you are teaching them to be crucified -- because unless you teach them to be crucified, the training is incomplete."

He said, "You are a strange fellow. You mean all these people should be crucified? They have come here to learn, and to go around the world to preach to people."

I said, "What can they preach? You would have never heard the name of Jesus if he had not been crucified. It is crucifixion which is the central and the most essential fact in the life of Jesus. In fact, without crucifixion, there would have been no Christianity."

I saw the principal was wearing a golden chain, with a golden cross hanging on it. I said, "Do you think this is what has been done to Jesus? -- that a golden cross, a small cross, with a golden chain was put around his neck. Is this crucifixion? *You* should be on the cross, not the cross hanging on your neck -- and a golden one."

Jesus was carrying a heavy wooden cross, so heavy that he fell three times before he reached the place where the cross had to be placed in the earth. He was not an old man -- he was only thirty-three, a young man -- and he was not unaccustomed to carrying wood -- that's what he was doing; his father was a carpenter. His whole life he was carrying wood but the cross was so heavy that a young man, who was well accustomed to carrying heavy wood, fell three times on the road.

"How many times," I asked the principal, "have you fallen on the road? -- because your cross is far more valuable."

Nobody can become Jesus by pretending to act like Jesus. It was said about him, that nobody ever spoke the way he spoke. There was some deep authority in his every gesture; he was not talking philosophy or theology, he was pouring his own heart, his very life. His words were not dead words of professors, scholars; his words were alive, breathing.

Remember it, you can learn beautiful words, and you can deceive yourself. It is not a question of learning words; it is a question of surrendering to existence, and allowing existence: if it wants to speak, it can; if it wants to remain silent, that's perfectly okay. If it wants to sing, you are available; if it wants to dance, you provide your body, your heart, your whole being. Only then, the place where such a man sits, speaks, or remains silent, becomes a holy place, becomes sacred.

THEN HE DESCENDED THE STEPS OF THE TEMPLE AND ALL THE PEOPLE FOLLOWED HIM. AND HE REACHED HIS SHIP AND STOOD UPON THE DECK.

A man like Almustafa... although he is going to his home, to the place where he belongs, although he is going to the goal he has been searching for all his life, although he is going in the ship he has been awaiting for twelve years, still, standing on the deck, he looks all around, at the place where he dwelled for twelve years, the people who never recognized him -- the people who, on the contrary, always misunderstood him. They thought, "He is an outsider, he does not belong to us; he is a stranger. He is a dreamer of dreams."

Nobody believed in him, nobody trusted him; but that does not make any difference to his attitude towards the people. He is not offended. On the contrary, he is leaving the place with a deep sadness, because he is leaving all these people in darkness. He has not been successful in making them aware, so that they can open their eyes and the darkness will disappear.

And only on the last day when he is departing, a still understanding, a silent understanding has arisen in many people, that perhaps they have missed a messenger of God, a prophet, a messiah. But it is too late, he has to go.

AND FACING THE PEOPLE AGAIN, HE RAISED HIS VOICE AND SAID:
PEOPLE OF ORPHALESE, THE WIND BIDS ME LEAVE YOU.

The ship is ready and the wind is blowing towards my land.

LESS HASTY AM I THAN THE WIND....

I am not so hasty to go; although I waited for twelve years, I still want to linger a little more. Perhaps somebody may be able to hear me, to see me, to understand me; perhaps somebody may become a seeker, a searcher, a wanderer for truth.

LESS HASTY AM I THAN THE WIND, YET I MUST GO.

Nobody can remain here forever. Even the greatest has to go one day.

Hence, remember it: if you want to feel me, don't postpone it. If you want to understand me, don't say, "Tomorrow, because today I am very busy" -- because tomorrow is not certain. One never knows, it may come, it may not come.

WE WANDERERS, EVER SEEKING THE LONELIER WAY, BEGIN NO DAY WHERE WE HAVE ENDED ANOTHER DAY; AND NO SUNRISE FINDS US WHERE SUNSET LEFT US.
EVEN WHILE THE EARTH SLEEPS WE TRAVEL.

He is talking about a spiritual wandering. We don't know where our home is, and not even a single

moment can be wasted. So even in sleep, the seeker is searching. While he is awake, he is searching -- searching in all directions, in all dimensions, without any prejudice; he is knocking on all the doors. One never knows which one is the right door.

WE ARE THE SEEDS OF THE TENACIOUS PLANT, AND IT IS IN OUR RIPENESS AND OUR FULLNESS OF HEART THAT WE ARE GIVEN TO THE WIND AND ARE SCATTERED.

I am speaking to you, but it will be far better to say that I am simply scattering seeds. Let my words be seeds in you, so when the spring comes in your life, those seeds will start sprouting.

But man has been trained to remain closed, not to allow anything in. And that is the reason why the spring comes and goes, and you remain as dead as ever -- because you don't have the seeds. Spring cannot create seeds; if you have the seeds, spring is a tremendous help. The clouds will come, and the rain will fall, but you will remain barren, unless you have seeds.

To be with a Master is nothing but to allow your heart, so that he can sow seeds.

You may not be able, just now, to recognize them, because a seed is not a flower, but only a potentiality; it is not a fruit, but only a potentiality. In its own time, it will bring a great harvest.

But to allow one's heart, one needs trust; and we have been brought up with fear -- not with trust, not with love. So our hearts are so closed, no seed can enter there.

It is not for the first time that you have come to a man like me; you are ancient wanderers. Perhaps a few of you have been with Gautam Buddha, a few of you have been with Lao Tzu, a few may have been with Jesus. But you went on missing, because you never allowed your heart to be receptive. They were showering seeds on you, but unless you receive them, their showering is not of much use.

Jesus used to say again and again, "When a gardener sows seeds, some seeds fall on rocks -- they will never grow. Some seeds fall on the path where people walk; they will grow, but they will die, because people are continually passing by; the traffic is going to kill them."

Blessed are those few seeds which find the right soil -- which is neither rock, nor a path where people pass. In the right time, when the spring will call them forth, they will start growing into beautiful plants, and when the rains will come, they will dance with joy, because the rains are bringing more juice, more life to them. Soon they will become big trees, standing against a sky full of flowers and foliage and fruits: they have attained their destiny.

Very few men have been able to attain their destiny, they have remained barren -- because of their fear. And you have nothing to lose, but still you go on fearing.

Those who have something don't fear, because that which belongs to you cannot be taken away. That which does not belong to you is bound to be taken away; today, or tomorrow, or the day after tomorrow; death will come, and all that you have will be taken away. Only that which is yours -- which you had brought with you, with your birth -- will be left with you in your death. But the whole life of seventy or eighty years has been futile. You could have grown, matured, become centered, become what you are in your potentiality, but not in your actuality.

Your actualization is all that religion means. There is no other religion than actuality -- actualization of all that is lying dormant in you.

And the beginning is a fearlessness, a trust in existence. You are born of existence, and you cannot trust it. You are breathing existence every moment, and you cannot trust it. You are eating existence, drinking existence, and you cannot trust it. Whom can you trust? People are ready to believe in God -- whom they have never seen, nobody has ever seen, and nobody is going to see ever.

I teach you not to trust in God, because that is going to be only a belief, phony.

I want you to trust in existence.

I want you to be pagans, trusting in the trees, in the oceans, in the mountains, in the stars, in people, in yourself -- these are realities. There is no need of any belief; you just have to understand what is real and what is unreal -- just a little discrimination. Trust the real, the authentic, and nobody can prevent your growth. And only in your growth will you discover more and more treasures of consciousness, of being, of godliness.

You will never find God; you will only find godliness.

It is a quality.

It is another name of love.

BRIEF WERE MY DAYS AMONG YOU, AND BRIEFER STILL THE WORDS I HAVE SPOKEN.

It is something to be understood about time: when you are miserable, time seems to pass very slowly. If you are sitting by the side of a dying man in the night, it may seem that the night is never going to end. Perhaps this is the last night and there is not going to be any sunrise again, because each moment is so painful that it becomes, in your understanding, longer and longer.

The miserable person lives in one time scale; and the blissful person lives in a different time scale. And you are aware of it -- when you are happy, time passes fast. The clock moves the same way -- it does not bother whether you are miserable or happy. It may be the same clock, and one person is miserable sitting underneath it, and another person is happy sitting underneath it. What can the poor clock do? The clock goes on moving according to its own mechanism. But the miserable person will feel time passing very slowly, and the happy person will feel time passing so fast.

When you are with your friend, whom you have met after many years, hours pass like minutes, days pass like hours. What to say about a man who is not only happy or in a pleasant mood, but who is blissful? For him there is a different time scale. To the miserable it becomes long, to the happy it becomes short, to the blissful it stops... it does not move.

So when Almustafa says:

BRIEF WERE MY DAYS AMONG YOU, AND BRIEFER STILL THE WORDS I HAVE SPOKEN.
BUT SHOULD MY VOICE FADE IN YOUR EARS, AND MY LOVE VANISH IN YOUR MEMORY, THEN I WILL COME AGAIN....

Almustafa almost represents all the mystics of the world, it seems, because they have all promised, "If you don't listen this time, if you go on forgetting what has been said to you, if it fades and becomes just a memory, or perhaps a dream that you have seen, then I will come again."

It has to be understood as a metaphor. Neither can Buddha come again, nor can Jesus come again -- although both have said that; nor can Krishna come again -- he also said that. In fact this is the time all the three should be here.

But it is not a question of Jesus coming again -- that's what Christians are waiting for. The Jews are also waiting for the prophet promised in the last testament. That was the crime of Jesus, because he claimed that he was the prophet for whom they had been waiting. The Jews could not believe that their prophet would be born in a poor carpenter's house, uneducated, uncultured. Jesus had not committed any crime, except that he claimed, "I am the prophet you have been waiting for: I have come."

He was innocent. He should not have said that, because it destroys the hope of the people, and they can never forgive you if you destroy their hope. They have been suffering for centuries, but there was always a hope far away, a star, that the messiah will come and will deliver them from all their misery.

And now this poor carpenter's son arrives and he says, "I am the star for whom you have been waiting, and I will redeem you from all your misery." His crime is that he has destroyed their hope. He has not been able to redeem their misery -- they are still miserable two thousand years after Jesus. But he had to be crucified for the simple reason that they wanted to save their hope. It was the hope that was functioning like an opium. They were able to suffer, because there was a hope that it is only a question of a few more days, and the messiah will come.

And the same is the heritage of the Christians. Now they are waiting for Christ to come back; he has promised, "I will be coming back." Now if anybody says, "I am Jesus Christ," Christians will do the same with that man as the Jews have done with Jesus. They will assassinate him, crucify him, because again he is doing the same thing; he is destroying their hope.

People are living in such misery that they need hope constantly, they are hope-addicts. Nobody can redeem anybody else from misery. One can tell you how you can get out of your misery, but one cannot pull you out of your misery; except you, nobody can be your savior.

But Gautam Buddha says the same, Krishna says the same -- it has to be understood as a metaphor. Nobody comes again. Once a man has become enlightened he cannot come again; there is no way backwards. Just as you cannot become, from being a young man, again a child... or can you? However hard

you may wish, it is not going to happen; otherwise nobody will be old; everyone will become young again and again -- who wants to die? And to avoid death, the best way is to remain young. So whenever you feel that you are becoming old, just go backwards, just a few miles back, and be young again.

But in time, there is no possibility of going back; you always go ahead. Once you have become enlightened you cannot be born again, because that is a lower stage, you have passed it.

Then what can be the meaning of it? The meaning is that the bodies of the mystics may be different, but they surrender their bodies to the same universal state. So Krishna may not be back, Christ may not be back, Buddha may not be back; but there may always be somebody who has surrendered himself and is available to the universal spirit. And that spirit is the same.

So the mystic may not come back again, the same body may not be born again, but the same universal spirit may again find someone who is available and open.

That exactly is the meaning. If you understand it, then there is no question for Christians to wait for Christ, because he will never come. There may happen people who are speaking the same language, who are speaking from the same universal source of life, but Christians will be blind, because the body will be different, the language will be different. The Hindus will not believe it, the Mohammedans will not believe it, the Buddhists will not believe it; in fact they will be the first to deny it.

Just the other day, I saw Keiko and her mother. Her mother was very angry with me, because she wanted me to tell her daughter to go with her. And I said, "How can I tell anybody what to do? I can only say that, if she wants to go with you, she should go, and if she wants to remain here, she should remain. Who am I to order her either to remain here or to go with you?"

And immediately her Buddhist mind came in, and she said, "Then you are not a Buddha."

I enjoyed her conversation very much. I said, "Buddha certainly I am not. I have left Buddha twenty-five centuries behind. I am a contemporary man; why should I be a bullock cart?"

She said, "You are horrible. A Buddha cannot separate a mother from her daughter."

I said to her, "Then you don't understand anything about Buddha. What about his ten thousand monks and nuns? He had separated them from their parents, their husbands, their wives, their mothers, their fathers. Do you think all those ten thousand monks that Buddha had were born from the sky? And he not only did it at that time, but for twenty-five centuries continuously; now there are millions of Buddhist monks all around the world, and Buddhist nuns -- particularly in the East. He is still destroying families. And you are claiming that if I were really a Buddha I would not destroy a family, when Buddha destroyed more families than anybody else in the whole world."

Then she became even more angry -- people become angry when they cannot find argument. She said, "You are a devil."

I said, "That's true."

"And my daughter loves you like a father."

I said, "That I can accept. But I cannot be your husband, because even the devil would be afraid of you. What happened to your husband? You must have destroyed the poor fellow."

He is living separately; he is not living with her. She has the only child, and she has almost killed this beautiful girl -- she has taken all life out of her.

For the first time.... I have seen her coming to the commune in America -- she remained one month there, and she has been here for two or three days. She cannot clap; she cannot join with you when you are almost in an ecstatic state. She remains like a stone Buddha -- that is her mother's training.

For the first time, when I said, "You can remain here if you want," she smiled. For the first time, I saw some kind of movement. I have told Geeta to help her to become alive again, and now that the mother is gone -- she was really a dragon... Keiko, you can start laughing with all these people. Mix with them and dance with them, and forget the past -- your past has been a nightmare. And invite your father, because I am feeling sorry for him, too. Seeing your mother, I have continuously been thinking of your father -- what must this woman have done to the father...? Once you start dancing and enjoying and living, your life will come back to you.

It was beautiful to see Keiko say good-bye to her mother. In a Japanese way the mother turned towards her, faced her, her last effort, eye-to-eye contact -- and a girl who has been tortured for thirty years, is bound to be afraid, and may say "I am coming with you." But she saw the joy and the freedom and the love of you all, and she said good-bye in the Japanese way, folding her hands, bowing down to her mother -- that is their way of saying goodbye. The mother did the same, but with a great anger. She followed the ritual, but she was boiling; she could not believe that an unknown man would take her daughter away so easily --

something which even her father had not been able to do.

It is not only with Keiko, it is with almost everybody, more or less. To her it has happened too much. Parents kill, because then only can they force you to obey. They don't want you to laugh, they don't want you to dance, they don't want you to sing. They don't want you in any way to show life -- and life is the only God there is.

AND WITH A RICHER HEART AND LIPS MORE YIELDING TO THE SPIRIT WILL I SPEAK.
YEA, I SHALL RETURN WITH THE TIDE....

These people always return -- the way I have explained, not the way people have been expecting -- so one never knows from whom the universal spirit will speak. It is one of the reasons I want all religions to be dispersed, so that everybody is free of prejudice, and everybody is able to find, wherever he can, the universal spirit speaking again. The words may be different, the gestures may be different, but the essential message will be the same.

AND THOUGH DEATH MAY HIDE ME, AND THE GREATER SILENCE ENFOLD ME, YET AGAIN WILL I SEEK YOUR UNDERSTANDING.
AND NOT IN VAIN WILL I SEEK.
IF AUGHT I HAVE SAID IS TRUTH, THAT TRUTH SHALL REVEAL ITSELF IN A CLEARER VOICE, AND IN WORDS MORE KIN TO YOUR THOUGHTS.

Times change. Now one cannot speak the way Buddha spoke -- he would be out-of-date. Neither can one speak like Jesus -- that would be out-of-date.

Whenever the universal spirit speaks, it is always fresh, it is always new, it is always of this moment. But the message, in essence, is the same. It is a new flower, but the fragrance is the same. Don't look at the flower: try to understand the fragrance.

I GO WITH THE WIND, PEOPLE OF ORPHALESE,
BUT NOW DOWN INTO EMPTINESS;
AND IF THIS DAY IS NOT A FULFILLMENT OF YOUR NEEDS AND MY LOVE, THEN LET IT BE A PROMISE TILL ANOTHER DAY.

I promise you I will come if this day has not been enough, if your needs are not fulfilled. Nor my love... I could not give you enough, in abundance, because you were not available to receive it.

... THEN LET IT BE A PROMISE TILL ANOTHER DAY....

Man's needs change, but not his love, nor his desire that his love should satisfy his needs.

KNOW, THEREFORE, THAT FROM THE GREATER SILENCE I SHALL RETURN.

All these mystics who have promised seemed to have failed in fulfilling their promise because you are still looking for the outer frame. The outer frame cannot be the same. You will have to look to the essentials, then you will find no promise has remained unfulfilled.

All these people have come again and again. Untiring is their effort to make you understand, to help you grow into more light, into more love, to help you dance -- because you are not crippled, to help you see -- because you are not blind, to help you feel -- because within every one of you a heart is beating, and is waiting for love to shower upon it.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #20
Chapter title: Don't judge the ocean by its foam

8 February 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THE MIST THAT DRIFTS AWAY AT DAWN, LEAVING BUT DEW IN THE FIELDS, SHALL RISE AND GATHER INTO A CLOUD AND THEN FALL DOWN IN RAIN.
AND NOT UNLIKE THE MIST HAVE I BEEN.
IN THE STILLNESS OF THE NIGHT I HAVE WALKED IN YOUR STREETS, AND MY SPIRIT HAS ENTERED YOUR HOUSES,
AND YOUR HEART-BEATS WERE IN MY HEART, AND YOUR BREATH WAS UPON MY FACE, AND I KNEW YOU ALL.
AY, I KNEW YOUR JOY AND YOUR PAIN, AND IN YOUR SLEEP YOUR DREAMS WERE MY DREAMS.
AND OFTENTIMES I WAS AMONG YOU A LAKE AMONG THE MOUNTAINS.
I MIRRORED THE SUMMITS IN YOU AND THE BENDING SLOPES, AND EVEN THE PASSING FLOCKS OF YOUR THOUGHTS AND YOUR DESIRES.
AND TO MY SILENCE CAME THE LAUGHTER OF YOUR CHILDREN IN STREAMS, AND THE LONGING OF YOUR YOUTHS IN RIVERS.
AND WHEN THEY REACHED MY DEPTH THE STREAMS AND THE RIVERS CEASED NOT YET TO SING.
BUT SWEETER STILL THAN LAUGHTER AND GREATER THAN LONGING CAME TO ME.
IT WAS THE BOUNDLESS IN YOU;
THE VAST MAN IN WHOM YOU ARE ALL BUT CELLS AND SINEWS;
HE IN WHOSE CHANT ALL YOUR SINGING IS BUT A SOUNDLESS THROBBING.
IT IS IN THE VAST MAN THAT YOU ARE VAST,
AND IN BEHOLDING HIM THAT I BEHELD YOU AND LOVED YOU.
FOR WHAT DISTANCES CAN LOVE REACH THAT ARE NOT IN THAT VAST SPHERE?
WHAT VISIONS, WHAT EXPECTATIONS AND WHAT PRESUMPTIONS CAN OUTSOAR THAT FLIGHT?
LIKE A GIANT OAK TREE COVERED WITH APPLE BLOSSOMS IS THE VAST MAN IN YOU.
HIS MIGHT BINDS YOU TO THE EARTH, HIS FRAGRANCE LIFTS YOU INTO SPACE, AND IN HIS DURABILITY YOU ARE DEATHLESS.
YOU HAVE BEEN TOLD THAT, EVEN LIKE A CHAIN, YOU ARE AS WEAK AS YOUR WEAKEST LINK.
THIS IS BUT HALF THE TRUTH. YOU ARE ALSO AS STRONG AS YOUR STRONGEST LINK.
TO MEASURE YOU BY YOUR SMALLEST DEED IS TO RECKON THE POWER OF OCEAN BY THE FRAILTY OF ITS FOAM.
TO JUDGE YOU BY YOUR FAILURES IS TO CAST BLAME UPON THE SEASONS FOR THEIR INCONSTANCY.
AY, YOU ARE LIKE AN OCEAN.
AND THOUGH HEAVY-GROUNDED SHIPS AWAIT THE TIDE UPON YOUR SHORES, YET, EVEN LIKE AN OCEAN, YOU CANNOT HASTEN YOUR TIDES.
AND LIKE THE SEASONS YOU ARE ALSO,
AND THOUGH IN YOUR WINTER YOU DENY YOUR SPRING,
YET SPRING, REPOSING WITHIN YOU, SMILES IN HER DROWSINESS AND IS NOT OFFENDED.
THINK NOT I SAY THESE THINGS IN ORDER THAT YOU MAY SAY THE ONE TO THE OTHER, "HE PRAISED US WELL. HE SAW BUT THE GOOD IN US."
I ONLY SPEAK TO YOU IN WORDS OF THAT WHICH YOU YOURSELVES KNOW IN THOUGHT.
AND WHAT IS WORD KNOWLEDGE BUT A SHADOW OF WORDLESS KNOWLEDGE?
YOUR THOUGHTS AND MY WORDS ARE WAVES FROM A SEALED MEMORY THAT KEEPS RECORDS

OF OUR YESTERDAYS,
AND OF THE ANCIENT DAYS WHEN THE EARTH KNEW NOT US NOR HERSELF,
AND OF NIGHTS WHEN EARTH WAS UPWROUGHT WITH CONFUSION.

Almustafa, before parting from his people, makes many significant statements. It is almost as if a man is dying, and his last words contain his whole life's experience. He has not much time, but still time enough to say a few words which will be remembered with the sadness and with the glory and the beauty of his departure.

It is not a death; he is going back home. But he has to say a few things which were not possible to say before -- not that he was not prepared, but there was nobody to listen to them. Hearing that he is going, the whole city of Orphalese has gathered.

The words that are spoken at the time of departure become seeds in your being, almost without your knowing, because you cannot go on playing games of postponment. The ship is ready to leave, the people may never see Almustafa again -- who knows about the future, what it contains? This man has been amongst them for twelve years; they have ignored him, laughed at him, neglected him. They are feeling deep down sad and sorry, because they had an opportunity, a spring that has come to them, but they were not open.

Today, because the spring is going away, they have become suddenly aware. And remember, even when the spring goes away, it does not go suddenly. It lingers a little bit. A few flowers disappear, then a few more flowers disappear, and then all flowers are gone. Those who were not aware when there were flowers all around suddenly become aware that perhaps it may not be possible to see the same flowers and the same fragrance again. In this awareness their hearts are open.

His statements are simple -- but truth is always simple. If you are ready to listen it is the most simple thing in the world. If you are not ready to listen, it is the most complex thing in the world; your mind makes it complex, interprets it, makes meanings out of it which are not there and in this way misses the whole point. But when a man is dying or departing, and soon the winds will take the ship far away, beyond the horizon.... They feel now a gap which cannot be replaced. Although Almustafa will be gone, his words will go on ringing in their ears and in their hearts.

THE MIST THAT DRIFTS AWAY AT DAWN LEAVING BUT DEW IN THE FIELDS, SHALL RISE AND GATHER INTO A CLOUD AND THEN FALL DOWN IN RAIN.

He is saying, "Don't be worried and don't be sad. The mist that gathers on the leaves of trees and on the ground in the night starts evaporating when the sun rises; it rises again, just to become a raincloud. So if you have missed this time, don't miss the next time. When the rain comes through all your hypocrisies, in your utter nudity dance with the rain and the sun and the wind. And you will understand more than is contained in any scripture, or in all the scriptures. You will understand that you are part of a dancing existence."

AND NOT UNLIKE THE MIST HAVE I BEEN.

"Though I am going now, soon I will be raining again. If you have missed me this time there is no need to be sorry. Be alert when I rain again, so that you don't hide yourself from me, but open your heart."

IN THE STILLNESS OF THE NIGHT I HAVE WALKED IN YOUR STREETS, AND MY SPIRIT HAS ENTERED YOUR HOUSES.
AND YOUR HEART-BEATS WERE IN MY HEART, AND YOUR BREATH WAS UPON MY FACE, AND I KNEW YOU ALL.

The man of understanding, the man who is awake understands those who are asleep. But those who are asleep of course cannot understand the man who is awake. It is natural.

"I walked in the deep night in your streets, I have entered into your houses, I have loved you so much that your heartbeat has become my heartbeat and your breath was upon my face, and I knew you all...."

Next time, let my heartbeat become your heartbeat; next time, let your spirit enter into my temple; next

time, let my breath reach to your face. Just as I have known you all, next time you all have to know me; then the circle will be complete.

AY, I KNEW YOUR JOY AND YOUR PAIN, AND IN YOUR SLEEP YOUR DREAMS WERE MY DREAMS.

All that I am leaving within you is my dreams -- deep down in your unconscious. At the right time they will start sprouting and becoming actualities.

AND OFTENTIMES I WAS AMONG YOU A LAKE AMONG THE MOUNTAINS.

But you were too egoistic, you never looked down; otherwise you would have seen your face in the mirror of the lake. But this should not be so again. If your sadness for my departure is sincere, next time, however high your mountain is, it will be reflected in the mirror of the lake. I will come again, I will surround you as a lake again. Don't remain egoistic -- not to bend down, not to look in the lake -- because I cannot give you anything except a reflection of your real face, of your original face. Once you have seen your original face reflected in me, you will start searching for it within yourself.

I MIRRORED THE SUMMITS IN YOU AND THE BENDING SLOPES, AND EVEN THE PASSING FLOCKS OF YOUR THOUGHTS AND YOUR DESIRES....

But you were not aware.

AND TO MY SILENCE CAME THE LAUGHTER OF YOUR CHILDREN IN STREAMS, AND THE LONGING OF YOUR YOUTHS IN RIVERS.
AND WHEN THEY REACHED MY DEPTH THE STREAMS AND THE RIVERS CEASED NOT YET TO SING.

In many ways your streams have reached me, but still you remained untransformed -- because those streams were the laughter of your children in the streets, playing, and the longing of your youths were as rivers.

And when they reached my depth the streams and the rivers ceased not yet to sing.... They are still singing in me. I am taking the laughter, the innocence of your children, the flowers of your youth with me. Next time, let it not be one-way-traffic; you also allow me to sing within you, to dance within you, to become your being.

BUT SWEETER STILL THAN LAUGHTER AND GREATER THAN LONGING CAME TO ME.

Just your presence -- although you were asleep -- was sweeter and greater than any laughter. It does not matter that you were asleep and you ignored me; it was just natural, I am not offended. I have felt more compassionate and more loving towards you -- who are bound to be kings but are living like beggars. Just looking at yourself in my mirror, you would have found your kingdom: the kingdom of God.

IT WAS THE BOUNDLESS IN YOU;
THE VAST MAN IN WHOM YOU ARE ALL BUT CELLS AND SINEWS;
HE IN WHOSE CHANT ALL YOUR SINGING IS BUT A SOUNDLESS THROBBING.

It was the boundless in you... it does not matter that you did not recognize me. I am worried about you, that you have not recognized the boundless in you. And that is your true self, your true reality. Without knowing it, all your knowing is rubbish.

The vast man in whom you are all but cells and sinews.... His vast man is nothing but the universal spirit, or in other words God. In that vast universal spirit you are not different from each other; you are part

of one whole. It is only your sleep that gives you the idea that you are separate.

The moment you are awake, suddenly an immense revolution happens. You are in the trees and the trees are in you; you are in the ocean and the ocean is in you; you are in the clouds and the clouds are in you.

That is the great ecstasy of all the mystics: to find themselves the organic unity of the whole existence. But whether you know it or not, it is the reality. You have not to create it, you have not to find it, you have just to be awake, and it is yours -- so simple is the method.

A man was brought to Gautam Buddha. He was a philosopher and a logician, but he was blind. The whole village had failed to convince him that there is such a thing as light. His arguments were very sharp. He said, "If there is light bring it before me -- I want to touch it and feel it, or beat it like a drum -- I want to hear the sound of light; or give it to me to eat, I want to taste what it is; or at least I can smell...."

Of course nobody was able... nobody has ever been able to touch the light, to taste the light, to hear the light, to smell the light. Light can only be seen. But the blind logician used to laugh. He said, "All this idea of light is for nothing but to prove me blind. You are all blind, and this light is nothing but your imagination."

The village was at a loss. Light is everywhere, all around, but how to prove it? That man went on destroying all their proofs. In fact, there is no proof for light -- except your eyes. And there is no proof for God -- except your own being. The logicians who have been proving God are as foolish as those villagers. God has not to be proved but experienced, the way light is experienced. So all that is needed is eyes, not arguments.

When Buddha came to the village, all the villagers came with the blind man. They thought, "We are villagers, we have not been able to prove light, but the greatest man of our times -- or perhaps of all times -- is present; he will certainly be able to help this blind man."

But Buddha was not so unintelligent as to provide proofs for light. He said, "You have brought him to the wrong man. He does not need a philosopher, he needs a physician. I have got a physician with me, my personal physician; you take him to him. Light is not the question; the question is, if he can get his eyes cured he will not need any other argument."

It took six months for the physician to cure his eyes. And when he saw light, he said, "My God, I have been proving all those poor villagers wrong, and I was providing all kinds of arguments which appeared to me perfectly right. But light is not to be proved or disproved by an argument: either you see it, or you don't see it."

Buddha had moved to another village in these six months. He went to the other village, dancing... because a man who is blind misses almost all that is beautiful -- the flowers, the colors, the sunrays passing through the trees, the greenery -- he misses almost eighty percent of life; that's why you feel so much compassion towards a blind man.

You don't feel so much compassion towards a deaf man -- he is also missing a sense. And you don't bother at all if somebody cannot smell -- there are people who don't have the capacity to smell -- neither are you worried about a man who cannot taste. But whenever you see a blind man, a strange compassion arises in you. You may not be aware, but the fact is that the blind man is living only twenty percent of his life. Eighty percent of life comes through the eyes.

He was dancing in the sun, he touched the Buddha's feet and he told him, "If you had not met me I would have never seen the light, because they were always taking me to great philosophers, scholars, quoting scriptures, but that did not help. You were the first man who simply refused to tell anything about light. Now I know at that time I had felt a little shocked, `People say the Buddha is very compassionate, but it does not seem to be true. He has refused even to talk with me.' But now I know your compassion. Only a physician was needed, medicine was needed, so that my eyes are cured. Once my eyes are cured, I can see: light is."

The same is the situation about God or godliness -- it cannot be proved by arguments. Atheists have always been the winners as far as arguments are concerned; no theist has been able to answer all their questions, and whatever arguments they have produced have been destroyed by atheists very easily. The reason is that God is the ultimate light, and for it you need clarity of vision, you need eyes moving inwards. Either you know God or you don't know -- there is no in between, no space to stand in between.

And the whole humanity is trying to stand in between. They do not know God, yet they believe that God is; they are blind, yet they believe light is -- their belief is going to prevent the cure of their eyes. Hence I am against all beliefs; all belief-systems have been destructive and poisonous.

Never believe in anything. If people say, "God is," ask them the way to find Him, the way to see Him. If

people say, "There is silence inside," ask them how to reach it. Don't argue about whether it exists or not, because in argument you will always win. But your winning is really a great failure.

Never believe in God; that is a hindrance in finding God. Seek, search... search for the eye that can see God; search for clarity and awareness that can dance with joy, finding that existence is intelligent. That's the meaning of God -- that existence is not an idiot, that existence is not without intelligence, that existence is not without consciousness. Even the mountains have their own consciousness, the trees have their own consciousness; you may have different forms of consciousness, that does not matter.

Once you have become aware of your consciousness, slowly slowly you will become sensitive to the whole ocean of consciousness that surrounds you. You will also dance! Unless a religion brings you to such an ecstasy that you can dance madly, you have not understood religion at all.

IT IS IN THE VAST MAN THAT YOU ARE VAST,
AND IN BEHOLDING HIM THAT I BEHELD YOU AND LOVED YOU.

He is using the word "vast man" so that he can avoid to use the word "God," because the word "God" has been misused by the priests for centuries to exploit people, to keep them blind. But the "vast man" is nothing but God. It is the whole infinitude of existence.

IT IS IN THE VAST MAN THAT YOU ARE VAST.... Otherwise you are always suffering with inferiority. Even the greatest man suffers from an inferiority complex; even your so-called powerful people are nothing but deep down hiding their inferiority. Life is multidimensional. You see that somebody is a poet, and suddenly you feel inferior -- you are not a poet. You see a warrior, and you feel inferior -- you are not a warrior. You see a musician.... And it is not only ordinary people; even the greatest of you, whose names are spread in your history books....

Napoleon Bonaparte was continuously feeling an inferiority complex. Now he was a great king, and he lost only one battle -- the last one. And that too he lost because of his inferiority complex; otherwise he went on winning all his life. But even while he was a victor, a great conqueror, his problem was that his height was only five feet five inches; even his bodyguards were taller. Those poor bodyguards... seeing them, immediately he would feel his wound.

One day he was trying to fix a photograph on the wall, but it was beyond his reach. His bodyguard said, "Wait sir, you need not trouble. I am higher than you, I can do it."

He said, "Higher? Change your word! You can say only `taller,' not `higher.'" He touched his painful nerve by saying, `I am higher than you.'

When he was a small child, six months old, taking a sunbath in the early morning, and his nurse had gone into the house, a wild cat jumped on him. She did no harm to the child -- she was really in a playful mood, and the child looked very beautiful. But she had no idea that she had created a great fear in the child. The nurse came running out, the wild cat escaped, but the fear that the wild cat created in him -- "I am even inferior to a cat" -- remained his life-long companion.

It was because of this fact that he lost his battle. Somehow the English general, Nelson, came to know that he was afraid of cats. He was not afraid of lions -- he could fight with the lion bare-handed. But the moment he saw a cat he started falling apart, he had a nervous breakdown. He again became a six-year-old child.

You will be surprised to know that Nelson came to fight Napoleon with seventy cats ahead of his army. And the moment Napoleon saw seventy cats -- one was enough, seventy was too much -- he lost his grip. He told to his general, "Now you arrange to fight; I have to retire, because now I cannot fight."
The general said, "But what is the problem?"
He said, "The problem? Those seventy cats."

And because he did not fight -- he went behind his ranks to avoid those cats -- he was defeated; otherwise Nelson had not the guts to defeat Napoleon. Nelson was no comparison to the great warrior Napoleon; but those cats were even bigger warriors.

In fact, psychoanalysts have come to the conclusion that the people who become interested in power -- either of money or of politics or of some other kind -- are the people who are suffering from an inferiority complex. They want to cover it up, and the only way to cover it up is to reach a powerful situation from where they can say to people, "I am not inferior to anybody," and they can convince themselves that they

are not inferior to anybody. But they all suffer from inferiority.

Even a man like Adolf Hitler would not allow anybody to sleep in his room, because who knows -- in the night they may kill him. He had no friends, because a friend means somebody very close, and he was so afraid of somebody being so close that he can do harm, that he kept everybody as far away as possible; there was not a single man who would address him by his name -- no intimacy. He did not get married his whole life for the simple reason that a strange woman sleeping in the same room... who knows what her intentions are? Just a knife and he can be finished.

This man created the second world war, which killed six million people in all; a man who was so afraid of death killed six million people. On the surface you may not find any relationship between the two, but just go a little deeper, and you will find the relationship. By killing people he was proving to himself, "I am immortal. Everybody else dies...." Even though six million people were killed, his fear was not gone.

He married just three hours before he was going to take poison and die, because the enemies were winning. It is a strange story that no general of Adolf Hitler could say to him, "On a certain front we are losing." He would kill that general immediately -- shoot him. How can Adolf Hitler be defeated? That is impossible.

So Germany was losing on all fronts, but Adolf Hitler was told, "We are conquering, we are reaching to Moscow." In fact, Russian and American and British armies had reached Berlin where he was hiding in an underground cell. When bombs were falling on Berlin, his generals were reporting, "We are conquering all over the world; you are the greatest conqueror in the world." But how long can you hide the reality? Soon the bombs and their noise started reaching into his underground hiding place. Now there was no need for anybody to say anything. All is lost.

At that moment he asked for a priest and the woman who loved him and had always wanted to marry him, but he had been postponing. Now there is no time to postpone, and now there is no fear either -- he will never be asleep. The woman was brought, a priest was brought, and immediately a ceremony... and the bombs are falling just outside! Buildings are collapsing, Germany has surrendered. But the generals of Adolf Hitler have made a special radio station; from that radio station there was only one connection, and that was the radio which Adolf Hitler used to listen to. They were still declaring from that station, "We are winning."

He got married and the next thing after marriage, unprecedented -- and perhaps nobody will do it again -- was to take poison and tell the generals, "When we are dead, pour kerosene oil and petrol and burn our bodies. We don't want our bodies -- even our dead bodies -- to be in the hand of the enemies." That's why Adolf Hitler's body has not been found. But what kind of marriage? -- just after the ceremony, a second ceremony of taking poison and being burned. Great leaders of man... but nobody has gone into analyzing their heart. There is bound to be an inferiority complex.

A man who is free from an inferiority complex has no desire for power, has no desire to dominate others, has no desire to kill others, has no desire to enslave people; he is so contented in himself. Not that he feels superior -- he is neither inferior nor superior. He is simply himself. He does not compare; there is no need to compare... you are a painter -- that's perfectly good. You are a poet -- that's perfectly good. Life needs variety, and whatever I am, I am perfectly satisfied. Life needs me too; otherwise I would not have been here, existence never produces anything unnecessarily.

IT IS IN THE VAST MAN THAT YOU ARE VAST...

The moment you become aware of oneness with the universe you become vast. That is the only way to get rid of inferiority and superiority, because there is nobody else to compare with. Only you are: you are the whole. The musician is part of you, and the poet is part of you, and the dancer is part of you. The trees are your hands and the fragrance of the flowers is your fragrance. You have become one, absolutely one with the ocean of life.

AND IN BEHOLDING HIM THAT I BEHELD YOU AND LOVED YOU.

I have not loved you as separate individuals, I have loved you because I saw the infinite in you, and I have loved the infinite in you. It does not matter whether you are a thief, a murderer, a beggar or an emperor; I have seen the same vast existence expressing in different forms. Seeing the vastness of life and

oneness of life, I have loved you. That love is not addressed to individuals; it is addressed to the whole unity. In fact, the man who knows, "I am one with the whole," is loving himself. In loving you, he is loving himself.

One of the great Jewish philosophers of this century, Martin Buber, has written a book, "I and Thou." His whole life he worked on a certain methodology called "Dialogue between I and Thou." His book is beautiful. He writes with grandeur; he is one of the best persons to use words -- but he knows nothing, because there is no I AND Thou. I IS Thou. If I were to write the book, the title would be, "I is Thou"; not "and." That "and" shows his ignorance -- he has not experienced; he has thought about it. There is no question of dialogue.

I have been condemned around the world because I don't allow dialogue, my words are monologue. The people who have been condemning me, that my words are a monologue, think that it is a criticism. I don't think it is so; it is a compliment. I am grateful to all those people who say that my discourses are a monologue. What else to do? -- because there is nobody else. You are me, I am you. Dialogue is impossible, only monologue is possible. I am speaking and I am hearing also. I am speaking from one body and I am listening from all your bodies -- dialogue is not possible. I am sorry to say something against Martin Buber, I love the man, but when the question of truth arises, one has to say it.

FOR WHAT DISTANCES CAN LOVE REACH THAT ARE NOT IN THAT VAST SPHERE?

Once you are aware of your vastness, then love can reach any distance, then there are no distances for love. The farthest star -- which has not even been discovered by physicists yet -- your love will be reaching; where physics is bounded, love is not. Feeling one with the whole, your love has reached to the whole -- to the flowers and to the thorns, without any discrimination. And only a man of such infinitude of love we have called The Enlightened One, the Blessed One, the Awakened One.

WHAT VISIONS, WHAT EXPECTATIONS AND WHAT PRESUMPTIONS CAN OUTSOAR THAT FLIGHT?

The flight of love to the whole is the ultimate flight. Physicists say that light travels the fastest, that is the ultimate speed -- one hundred eighty-six miles per second. But I say unto you, love travels so fast that is does not take any time to reach from one planet to another planet.

When I look with eyes of love to you, do you think love takes time in traveling and reaching to you? Light may be, in the material world, the fastest phenomenon; but love is of the spirit, it does not take even any time. Moving from one star to another, the fastness is such that no time elapses. In fact, the moment you are aware of the wholeness, suddenly your love has become spread all over existence; there is no question of travel, it is already there. But physicists won't understand love and its speed.

LIKE A GIANT OAK TREE COVERED WITH APPLE BLOSSOMS IS THE VAST MAN IN YOU.
HIS MIGHT BINDS YOU TO THE EARTH, HIS FRAGRANCE LIFTS YOU INTO SPACE, AND IN HIS DURABILITY YOU ARE DEATHLESS.

It gives you everything for which you have been longing and longing for centuries, for thousands of births. It makes you immortal, because existence is immortal. To remain separate creates mortality; but to become one with it, you also become immortal.

... AND IN HIS DURABILITY YOU ARE DEATHLESS.
YOU HAVE BEEN TOLD THAT, EVEN LIKE A CHAIN, YOU ARE AS WEAK AS YOUR WEAKEST LINK.

Almost in all the languages similar kinds of proverbs exist. But Kahlil Gibran is right,

THIS IS BUT HALF THE TRUTH. YOU ARE ALSO AS STRONG AS YOUR STRONGEST LINK.

You are the valley and you are the peak; you are the dark night and you are the full noontide. In you dualities meet -- not as enemies but as complementaries, not as oppositions or contradictions but in deep friendship, hand in hand, they dance within you.

The weakest part of you is connected with the strongest part in you; you are both. And it is good that you are both, because there are things which only the weakest part in you is capable of, and there are things which only the strongest part in you is capable of. And you need both; otherwise you will be monotonous, you will become a boredom unto yourself. You can become a delight unto yourself because you have all the possibilities, the whole spectrum of the rainbow, all the colors. In unity, in oneness the weaker is no more weaker, and the stronger is no more stronger -- they have melted into one.

TO MEASURE YOU BY YOUR SMALLEST DEED IS TO RECKON THE POWER OF OCEAN BY THE FRAILTY OF ITS FOAM.

The foam is very frail, momentary; it is there now, and after a moment it is gone. It is just air bubbles. But don't judge the ocean by the foam -- although the foam is also beautiful. On the high waves the foam comes running towards the shore; it looks as if the wave is crowned, crowned with the purest diamonds, pearls; it looks like the mountain peaks crowned with snow. But as it comes closer and closer to the shore, you know it is just foam -- don't judge the ocean by the foam.

All your actions are just foam, very frail. Somebody is angry -- that is just a momentary phenomenon, it has come and it will go; somebody is beautiful -- but it is foam.

One of my sannyasins in Germany is a topmost model, a very beautiful girl. I have given her the name *Gayan*. *Gayan* means the song. Just a few days ago she sent me one of her pictures. She works as a model, and the picture is certainly very beautiful; she has become more beautiful since she has been meditating, because all her silence is now radiating from her beautiful face. But sending me the picture she must have remembered one of my stories.

A king asked his advisors, "I need a very small advice, which contains all wisdom. I want to keep it under the diamond of my ring, and I will see it only as a last resort."

They worked hard, but they could not manage to find a small sentence which contains all wisdom. They went to a sage, a mystic, who lived in the mountains and asked him. Without thinking for a single moment he wrote a sentence, and he said, "Fold it -- you are not supposed to read it -- and give me the ring; I will fix it underneath the diamond. Tell the king he should not look at it out of curiosity, but only when he is in such despair that there seems to be no way out. Then he should open it, and this will give him the insight, the door, the exit out of his despair."

Many times the king was curious, his advisers were curious.... In one sentence, without thinking for a moment, the mystic had written the message, folded the paper, and put it under the diamond of the ring; but he had prohibited the king to open it out of curiosity. It was a promise, and the king managed not to open it.

After just fifteen days, his country was invaded and he lost the battle. He was running alone on his horse to save his life in the mountains, and he reached a point which was a dead end. Below there was a valley, thousands of feet deep; to fall into it was to be scattered into pieces. And he could not turn back, because he could hear the hoofs and the sound of the enemy coming closer. Suddenly he remembered his ring. This is the situation -- he cannot go ahead, he cannot go back. It is a small narrow mountainous path and the enemy is very close, they are following; soon they will be here. Before they are here he has to read the message.

He opened the diamond, took out the message. It was a very simple message, just four words: "This too will pass." A great silence descended over him. "Everything passes."

He waited there, and strange as it may seem the sound of the enemy and their horses started receding; they had followed another path from the crossroad. He came back, collected his armies again, fought with the enemies, and took back his kingdom.

The day he took back his kingdom was a great day of celebration. The whole city was decorated, there were firecrackers, and flowers were showered on the king. He felt very egoistical that finally he has defeated a great enemy who has bigger armies, a bigger kingdom. But then he suddenly remembered, "This too will pass."

And just the remembrance that this too will pass... and his ego disappeared, his being became humble.

Gayan must have heard my story. On her beautiful picture -- in which she looks so innocent, just like a

flower -- on the side she has written, "Osho, this too will pass."

Beauty is foam, but don't judge; ugliness is also foam -- don't judge; stealing is also foam -- don't judge. All your actions are nothing but foam, and the ocean is vast. Only people who don't understand life are continuously judging -- who is good, who is bad, who is evil, who is a saint. The man of understanding knows that the murderer, the sinner, are just part of the same existence as the saint, as the enlightened. Neither the enlightened is higher nor the murderer is lower; they both are doing their job. Whatever existence wants them to do, they are doing.

In a drama you don't judge. If somebody is a murderer and somebody is a great saint you know perfectly well that both are actors, and when they go behind the curtain they will be sitting on the same table, drinking tea -- the murderer and the saint. On stage the murderer seems to be condemned, evil, and the saint seems to be divine; but it is only foam. Real life is so vast that it cannot be judged by small actions.

The man of true understanding has no judgments; he simply loves. Whether you are a saint or a sinner is not his business; whatever you are, do it perfectly well, do it with totality and intensity; whatever existence wants you to do, allow -- don't come in between. To judge you...

TO MEASURE YOU BY YOUR SMALLEST DEED IS TO RECKON THE POWER OF OCEAN BY THE FRAILTY OF ITS FOAM.
TO JUDGE YOU BY YOUR FAILURES IS TO CAST BLAME UPON THE SEASONS FOR THEIR INCONSTANCY.

Sometimes spring comes earlier, sometimes a little late; sometimes rains come and sometimes they don't come, and sometimes they come so much that they create floods. But don't judge; they are not doing anything on their own accord. If existence brings the floods, if existence brings the spring a little late, then leave it to existence. Perhaps that is what is needed. Remember one thing -- existence is wiser than you, because it is the collective intelligence of all. A single man's intelligence cannot be more than the collective intelligence of the whole existence.

AY, YOU ARE LIKE AN OCEAN,
AND THOUGH HEAVY-GROUNDED SHIPS AWAIT THE TIDE UPON YOUR SHORES, YET, EVEN LIKE AN OCEAN, YOU CANNOT HASTEN YOUR TIDES.

What can you do? You *are* the ocean, but you cannot hasten your tides; they will come according to the collective intelligence of existence. That collective intelligence has been known as God.

AND LIKE THE SEASONS YOU ARE ALSO,
AND THOUGH IN YOUR WINTER YOU DENY YOUR SPRING...

Because the winter never comes to know the spring -- they never meet -- in your winter you deny your spring. In your day you deny your night, in your dreams you deny your day, in your day you deny your dreams -- because they never meet. But they both belong to you.

YET SPRING, REPOSING WITHIN YOU, SMILES IN HER DROWSINESS AND IS NOT OFFENDED.

Even in winter the spring is asleep within you. In its drowsiness it is waiting for its time to wake up, and it smiles at your denial -- but it is not offended.

THINK NOT I SAY THESE THINGS IN ORDER THAT YOU MAY SAY THE ONE TO THE OTHER, "HE PRAISED US WELL. HE SAW BUT THE GOOD IN US."
I ONLY SPEAK TO YOU IN WORDS OF THAT WHICH YOU YOURSELVES KNOW IN THOUGHT.
AND WHAT IS WORD KNOWLEDGE BUT A SHADOW OF WORDLESS KNOWLEDGE?

Kahlil Gibran is saying, "You also know what I am saying to you, maybe not so clearly...." Even what a Gautam Buddha says you know already, but you don't have the right words to express it. In your silent heart you will understand, "It seems that what he has said I have heard before, it seems I have known it before" -- of course not so clearly, not so strongly, just a faint, faraway echo....

And what is word knowledge but a shadow of wordless knowledge? If you are silent, you will immediately understand the master, the prophet, the savior -- or whatever name you give to him -- because he is giving words to your silence. He is bringing out your silence in articulate ways through his words, through his presence, through his gesture.

YOUR THOUGHTS AND MY WORDS ARE WAVES FROM A SEALED MEMORY THAT KEEPS RECORDS OF OUR YESTERDAYS,
AND OF THE ANCIENT DAYS WHEN THE EARTH KNEW NOT US NOR HERSELF,
AND OF NIGHTS WHEN EARTH WAS UPWROUGHT WITH CONFUSION.

"Whatever I am saying to you," says Almustafa, "you know it too, but you are not aware of it. You have forgotten it; otherwise we all know from the very beginning everything that is going to happen to you." You have known and dreamt from the very beginning of the heights that you are going to reach, but you are so much occupied in ordinary, trivial life that you go on forgetting the essential truth of your being.

The English word "sin" I like very much, not in the same meaning as Christians use it, but in its original meaning -- the original meaning is so beautiful. Sin in its original meaning means forgetfulness. Do you see the difference? The sinner is only one who has forgotten his truth -- nothing to be condemned, he just has to be reminded. When you use sin as a condemnation then it is not a question of reminding him, but of throwing him into hellfire. The priests seem to be the most cunning profession in the world; they destroy a beautiful word with such significance.

Forgetfulness is the truth of man. That's the only difference between him and the Awakened One -- the Awakened One has remembered. Hence Gautam Buddha continually uses a word, sammasati. It means "right remembrance." If forgetfulness is your sin, then -- right awareness -- remembering is your virtue. And then the whole religion takes a new color -- no hell, no paradise, no priests, but a simple understanding: what you have forgotten you can remember.

It happens sometimes that you say, "I remember it, it is just on my lips, but still I cannot say it; I know that I know it, but somewhere it is lost." It happens almost to everybody. You are trying to remember the name of a friend, and it is just on the tip of your tongue. You know it, you are perfectly certain you know it; you remember even the face of your friend, you remember your conversations with the friend, but somewhere his name has got blocked.

The more you try, the more difficult it becomes, because you become more tense, and in tenseness your mind becomes more and more narrow. Finally, just out of frustration, you drop the idea. You go into the garden and start watering your roses, and suddenly it is there, you have remembered the name -- and now you were not trying. Because you were not trying you became relaxed; the tension disappeared. The mind became broad; otherwise it was a very narrow street, and any small word may have been blocking the name from coming to the lips. Now the mind has become broad and relaxed; it has become a super-highway. Now the forgotten word suddenly comes to your lips.

The same is the situation about religion, about truth. The difference between the saint and the sinner is not great, perhaps just of one inch. The saint has remembered and the sinner is going to remember; given chance and opportunity he will remember it. Hence I say unto you that any saint who condemns sinners is not a saint at all, because he does not understand anything. Only a saint who is respectful of the sinner too is a real saint, because he knows, "The difference is not much. What has become aware in me is going to become aware in him, sooner or later. If today I am a saint, tomorrow he may be a saint."

Condemnation is impossible, judgment is impossible. All judgment is ugly, all condemnation is ugly. And your religious scriptures are full of condemnation, full of judgment.

Get rid of all that is ugly. Be more human, more loving, more compassionate, and perhaps you can create the atmosphere in which others can also remember it. This is my work here -- not to change you, not to mold you into a certain ideal, not to give you ten commandments, "You should do this and you should not do this." That is not my business; that is the business of a priest.

I am not a priest. I am just one amongst you. I have remembered, hence I know you also have the capacity to remember; one day I was also in the same situation -- I had forgotten myself. I know both the situations, the forgetfulness and the remembering; you know only one, the forgetfulness. So it is just a question of being a little more relaxed, a little more silent, of a little more alertness, a little more consciousness, and just in a single moment the sinner disappears and the saint arises. Forgetfulness is sin, and remembering is virtue.

My work is somehow to go on nagging you to remember. Even if you are annoyed, I know that when you remember you will feel sorry that you were annoyed. When you remember, I know you will feel grateful that a man you were annoyed with went on nagging you, unconcerned about your irritation, your annoyance; he went on and on and finally... the moment. The spring is everybody's birthright -- to remember and blossom.

Okay, Vimal?
Yes, Osho.

The Messiah, Vol 2

Chapter #21
Chapter title: Become again an innocent child

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BELOVED OSHO,
WISE MEN HAVE COME TO YOU TO GIVE YOU OF THEIR WISDOM. I CAME TO TAKE OF YOUR WISDOM:
AND BEHOLD I HAVE FOUND THAT WHICH IS GREATER THAN WISDOM.
IT IS A FLAME SPIRIT IN YOU EVER GATHERING MORE OF ITSELF,
WHILE YOU, HEEDLESS OF ITS EXPANSION, BEWAIL THE WITHERING OF YOUR DAYS.
IT IS LIFE IN QUEST OF LIFE IN BODIES THAT FEAR THE GRAVE.
THERE ARE NO GRAVES HERE.
THESE MOUNTAINS AND PLAINS ARE A CRADLE AND A STEPPING STONE.
WHENEVER YOU PASS BY THE FIELD WHERE YOU HAVE LAID YOUR ANCESTORS LOOK WELL THEREUPON, AND YOU SHALL SEE YOURSELVES AND YOUR CHILDREN DANCING HAND IN HAND.
VERILY YOU OFTEN MAKE MERRY WITHOUT KNOWING.
OTHERS HAVE COME TO YOU TO WHOM FOR GOLDEN PROMISES MADE UNTO YOUR FAITH YOU HAVE GIVEN BUT RICHES AND POWER AND GLORY.
LESS THAN A PROMISE HAVE I GIVEN, AND YET MORE GENEROUS HAVE YOU BEEN TO ME.
YOU HAVE GIVEN ME MY DEEPER THIRSTING AFTER LIFE.
SURELY THERE IS NO GREATER GIFT TO A MAN THAN THAT WHICH TURNS ALL HIS AIMS INTO PARCHING LIPS AND ALL LIFE INTO A FOUNTAIN.
AND IN THIS LIES MY HONOUR AND MY REWARD,-
THAT WHENEVER I COME TO THE FOUNTAIN TO DRINK I FIND THE LIVING WATER ITSELF THIRSTY; AND IT DRINKS ME WHILE I DRINK IT.
SOME OF YOU HAVE DEEMED ME PROUD AND OVER-SHY TO RECEIVE GIFTS.
TOO PROUD INDEED AM I TO RECEIVE WAGES, BUT NOT GIFTS.
AND THOUGH I HAVE EATEN BERRIES AMONG THE HILLS WHEN YOU WOULD HAVE HAD ME SIT AT YOUR BOARD,

AND SLEPT IN THE PORTICO OF THE TEMPLE WHEN YOU WOULD GLADLY HAVE SHELTERED ME,
YET IT WAS NOT YOUR LOVING MINDFULNESS OF MY DAYS AND MY NIGHTS THAT MADE FOOD SWEET TO MY MOUTH AND GIRDLED MY SLEEP WITH VISIONS?
FOR THIS I BLESS YOU MOST:
YOU GIVE MUCH AND KNOW NOT THAT YOU GIVE AT ALL.
VERILY THE KINDNESS THAT GAZES UPON ITSELF IN A MIRROR TURNS TO STONE,
AND A GOOD DEED THAT CALLS ITSELF BY TENDER NAMES BECOMES THE PARENT TO A CURSE.

Kahlil Gibran is making his most profound statements. Hence, don't just listen to them: unless you drink them and let them become your blood, your bones and your marrow, you will not get the whole meaning and their beauty.

The first statement is of such tremendous importance that it is very difficult to find another statement which will be of equal importance.

WISE MEN HAVE COME TO YOU TO GIVE YOU OF THEIR WISDOM. I CAME TO TAKE OF YOUR WISDOM.

Usually the disciple thinks -- and has been made to think for centuries -- that the master gives his wisdom to him. That is absolutely untrue. The master simply takes away all that you think wisdom but which is not wisdom, only borrowed knowledge... it looks like wisdom but is phony, because it is not rooted in your experience.

The true master, or the true wise man, takes away all that is false in you -- and your wisdom *is* false, your knowledge *is* false. You know nothing of life, you know nothing of God; all that you know are mere words without any content, hollow, rotten, but just because they have been handed to you by your parents, by your teachers, by your priests, you have been preserving them as if they are great treasures. In fact, they are the burdens that don't allow you to fly in freedom in the open sky of existence.

The master takes away everything that is false in you -- and what is not false in you? Your whole personality is given by the society. You came into the world innocent, full of wonder, knowing nothing but longing to know everything. The society has filled your minds with all kinds of knowledge. And one thing has to be remembered here: Knowledge is significant when it grows within you; it becomes poisonous and dangerous and murderous when it is forced upon you.

All that you know -- have a look at it. Has it grown within you? Or has it been forced upon you? Is it a conditioning from the outside, or just an overflowing of your own being, of your own spring of life?

You don't know anything about your own being. Hence the true wise man takes away all your wisdom and leaves you again in the same space as you were born -- in wonder, knowing nothing. From there, your authentic journey can start.

I am reminded of one of the great mystics, Bodhidharma. Nearabout fourteen hundred years ago he went to China. He had been invited by Emperor Wu of China; the emperor had even come to the boundaries of his empire -- and his empire was perhaps the greatest empire of those days -- to receive Bodhidharma. He touched his feet, but the questions that he asked prevented Bodhidharma from entering his empire.

His questions were not irrelevant; all so-called religious people ask them, and all so-called religious saints answer them. The emperor had asked, "I have made thousands of temples for Gautam Buddha, and I have thousands of scholars continually translating words of Gautam Buddha into Chinese. I have opened many monasteries, and the whole of China is now under the great influence of Gautam Buddha. What will be my reward for all this?"

Bodhidharma stared at the emperor and said, "You will fall in hell."

The emperor said, "Have I done anything wrong?"

Bodhidharma said, "Whatever you have done is right, but if doing it in itself is not your reward, then you have missed the whole point. Making a beautiful temple, a beautiful statue of Buddha... if that is not your reward and you want something else, then you are doing business -- it is not religion. In religion the very action in itself is either reward or punishment.

"I know you have opened your vast treasures for the spread of the message of Gautam Buddha, but you are waiting to have greater treasures in future life, in paradise as a reward -- you are bargaining with existence. I am not a businessman. You have invited the wrong person."

The emperor said, "But I have invited many monks and they always said, `Great will be your reward

because great is your virtue.'"

Bodhidharma said, "I will not enter into your kingdom, I will remain outside. The day you understand that every action is in itself its reward or punishment, I am available to you, you can come."

He stayed outside the boundaries for nine years. Bodhidharma was a very strange man -- but a very beautiful man, so truthful and so straightforward.

Emperor Wu could not sleep the whole night, and in the morning he was back. And he said, "Forgive me, you have given me such a shock, but I needed it, I was living under an illusion. You have broken my illusion. I'm ready to learn."

Bodhidharma said, "There is nothing to learn. You have to be ready to unlearn! You already know too much, and all that you know is false. If you want to be in contact with me, think of unlearning. That is the beginning of wisdom."

Unlearning is the beginning of wisdom. All your priests and popes go on telling you, "Learning brings wisdom." But a man like Bodhidharma or Socrates or Gautam Buddha will not agree with these people, they will agree with Kahlil Gibran: the function of the master is to help you unlearn everything so that you become again an innocent child.

After nine years, when Bodhidharma came back to India, thousands of people had become his disciples. He had chosen four of them for the final fire-test, because out of those four, one would be chosen as his successor to continue his work in China.

There was great silence, although thousands of disciples were sitting there. They knew that those four people were worthy of it, but it was very difficult to tell who was the most worthy....

Bodhidharma asked the first man, "Tell me the essence of wisdom."

And the man said, "The essence of wisdom is that the kingdom of God is within you."

Bodhidharma said, "You have my flesh, but the flesh is not very deep. You are not chosen to be my successor. What you have said has a faraway echo of truth in it, but it is too faraway an echo."

He asked the second disciple, "You tell me -- what is the essence of wisdom?"

And he said, "The essence of wisdom is meditation, being absolutely silent."

Bodhidharma said, "You have my bones, but you don't have me. You cannot be my successor."

And he turned to the third man and asked the same question, "What is the essence of wisdom?"

The third person said, "The essence of wisdom is to bring your potential to its ultimate actuality, to blossom, to bring flowers to your being."

Bodhidharma said, "You have my marrow, but still you are not yet capable of being my successor. You are very close, but even closeness is a distance."

He turned to the fourth man, and he asked the same question. And the fourth man had tears in his eyes and he collapsed at Bodhidharma's feet, not saying a single word.

Bodhidharma said, "I understand your silence. But these thousands of people will not understand it. You have to bring your experience into words. Say it!"

And the man with tears said, "I don't know."

And Bodhidharma said, "You are going to be my successor, because the person who can say `I do not know' has already reached to the door of the temple of wisdom, he is already standing at the door. His innocence, his not-knowing, is the beginning of knowing."

Kahlil Gibran says,

WISE MEN HAVE COME TO YOU TO GIVE YOU OF THEIR WISDOM.

They were not truly wise, nor was what they gave you authentic wisdom; they only went on transferring borrowed knowledge from one generation to another generation. Neither was it their experience, nor the experience of those who had given it to them.

I CAME TO TAKE OF YOUR WISDOM.

That's why a true master is going to be condemned by the whole world, for the simple reason that he does not give anything to you -- on the contrary, he goes on taking things away from you. He leaves you utterly naked, in a state of innocence like a child. Only from there your real growth starts. Only from there

is the true beginning.

AND BEHOLD I HAVE FOUND THAT WHICH IS GREATER THAN WISDOM.

What is greater than wisdom? Innocence is greater than wisdom, because wisdom is only a collection of empty words.

Innocence is a transformation of your whole being, as if you are cleaned of all dust -- you have just taken a shower. The freshness of innocence, the youthfulness of innocence, slowly slowly deepens and makes you aware of your immortality. That's why he said:

AND BEHOLD I HAVE FOUND THAT WHICH IS GREATER THAN WISDOM.

Wisdom will not do. It is good for scholars and the priests and the preachers and the popes and the *shankaracharyas* and the *imams* -- but it is not enough for a true seeker. The true seeker wants not to know the truth, he wants to *become* it. He does not want to see God, he wants to feel God in his own being.

God as an object is for those who are collecting knowledge, wisdom, scripture. God as your own subjectivity, as your own being, is greater than wisdom... when the seeker himself is the sought, when the observer himself is the observed, when you and God are not two, divided by knowledge, when you are not separate from God but in your every breath is the fragrance of godliness and in every beat of your heart is the music of the ultimate.

Wisdom is for those who want to become respectable cheaply. The true seeker is not after respectability, not after Nobel prizes, not after any reward -- here or hereafter. The true seeker wants not to know, but to *be*. And the difference is immense.

To know love is one thing.
To be love is totally different.
And the difference is unbridgeable.

You can know love by going into a big library and finding everything that has been said about love. And you can collect all the great statements about love -- still you have not known love, still your heart is empty of love. Your head is full with words about love -- but your heart is not satisfied by knowing about love. Your heart wants to become love. Without becoming love, what is the use of knowing about it?

IT IS A FLAME, A SPIRIT IN YOU, EVER GATHERING MORE OF ITSELF.

Wisdom is not something that you gather from scriptures and holy books. It is a flame, it is a spirit, it is your very being which goes on gathering up more and more of itself. You go on becoming not more and more knowledgeable, but more and more rooted in the earth, centered in your being. Out of this grows the ultimate flower called enlightenment. Enlightenment is not knowledge, it is being.

WHILE YOU, HEEDLESS OF ITS EXPANSION, BEWAIL THE WITHERING OF YOUR DAYS,
IT IS LIFE IN QUEST OF LIFE IN BODIES THAT FEAR THE GRAVE.

What is the seeker doing? It is life in quest of more life, it is dance that wants to become more perfect, it is silence that wants to become deeper.

In the depth of silence there is a soundless song, the song celestial; there is a music without any instruments -- a music that is just part of your being. It is not something added from the outside, it is something that grows from inside.

Every being is pregnant with God. Just as the child grows in the mother's womb, God grows within your being. Clean yourself of all rubbish that you have gathered so that your God can have enough space to grow. It needs all the space that is available in existence... less than that will not do.

THERE ARE NO GRAVES HERE.

Remember... don't be afraid of death because there are no graves here.

THESE MOUNTAINS AND PLAINS ARE A CRADLE AND A STEPPING STONE.
WHENEVER YOU PASS BY THE FIELD WHERE YOU HAVE LAID YOUR ANCESTORS LOOK WELL THEREUPON, AND YOU SHALL SEE YOURSELVES AND YOUR CHILDREN DANCING HAND IN HAND.

If you enter into yourself, you will be surprised -- entering into yourself you have entered into the immortality of life. You will find your ancestors, your forefathers, and you will also find your children's children, hand in hand, dancing within you. Life is spread on both sides -- the past and the future -- and the present moment in you contains both.

If you can be just here and now, without any thought, any disturbance, totally centered, in that very centering you will find that you are only a link between an eternal life. The chain goes backwards, containing all your forefathers from the very beginning, and it goes forwards, containing those children who have not yet been born -- but their seeds are there.

To know the present is to know the past and it is to know the future. And then you will be able to say: THERE ARE NO GRAVES HERE.... There is only life eternal. Graves exist because of our ignorance, because we have never entered into our own life. We have remained always outside of our own life -- that's why the graves exist; otherwise there will be no graves.

I started telling my people that when some sannyasin leaves the body there is no need to be sad and sorry, rather dance and celebrate. Celebrate even the death, because death is false; celebrate that one friend has passed into the future, into a new body. But nobody dies, nobody has ever died. That's the meaning... when Jesus was asked, "Will you say something about Abraham, the oldest, the most ancient father of humanity?" And Jesus said, "Before Abraham was, I was."

He is not saying anything about Abraham; he is saying, "Even before Abraham" -- and Abraham was almost two thousand years before Jesus -- he says, "Even before Abraham was, I was."

The same can be said... even before my children's children and their children will be, I will be. I am spread all over existence. Where can there be graves? There are no graves.

VERILY YOU OFTEN MAKE MERRY WITHOUT KNOWING....
WHENEVER YOU PASS BY THE FIELD WHERE YOU HAVE LAID YOUR ANCESTORS LOOK WELL THEREUPON, AND YOU SHALL SEE YOURSELVES AND YOUR CHILDREN DANCING HAND IN HAND.
VERILY YOU OFTEN MAKE MERRY WITHOUT KNOWING.

Because it is such a profound truth, the eternity of your life, whether you know it or not, once in a while it explodes -- in your joy, in your dance, in your music. You don't know what it is which takes a grip of you, of which you become possessed: it is the life eternal within you.

The painter does not know -- I am talking about the authentic painter, not the technician -- the painter does not know who is painting through his hands, neither the poet knows who is writing through his hand.

When Coleridge died, he left nearabout forty thousand poems incomplete. His whole life his friends were saying, "These poems are so beautiful, why don't you complete them? And it is not much work! Some poem is missing only one line or two lines or three lines, it is almost complete. Just compose one line more, and it will be part of the eternal literature of humanity."

But Coleridge always said, "I have never written anything. Whenever I am possessed, something pours from me. Sometimes the poem is complete; sometimes, before the poem is complete the possession has disappeared. Coleridge is there. I have tried; I can deceive the whole world, but I cannot deceive myself. Just to compose one line more and make the poem complete... nobody is going to find out unless a man reads who has the same poetic experience as me; only he will find that all these lines have come from the beyond, but one line -- the last line -- is written by somebody else. And I don't want to deceive myself, or the future humanity."

It happened... when one of the greatest Indian poets of this century, Rabindranath Tagore, translated his poems into English -- for which he was awarded the Nobel prize -- he was a little hesitant, because everything else is easy to translate, but poetry is very difficult to translate.

Every language has its own nuance, every language has its own different taste, its own different song -- no other language can catch up with it. It may be possible to translate prose from one language to another language almost exactly, but poetry is a different matter; so he was a little shy, He was well educated in England, so it was not that English was a strange language to him -- it was almost his second mother-tongue. But still the mother-tongue is mother-tongue; there is no way to substitute it.

He went to England; he had friends who were great poets. Before publishing those poems, he wanted first to read them to a small gathering of poets. Yeats, one of the great English poets, called a meeting of all the poets of London in his own home -- he was already a Nobel prizewinning poet -- and Rabindranath read his poems.

Everybody was surprised and was shocked too, that if these poems had not been translated, the world would have never known about them -- and they have a totally different dimension, which no other English poet has ever touched. But Yeats was silent. He was the greatest poet in that meeting.

Rabindranath said, "You have not said anything about it."

Yeats said, "The poems are great, but at four places... four words only are not yours. Somebody else has helped you."

Rabindranath could not believe his ears, because it was true. Out of his hesitation he had shown to a great Christian missionary, C. F. Andrews -- before he left for England -- he had shown his poems, and asked, "Do you see any grammatical, linguistic mistakes in them?"

C. F. Andrews was a great scholar, but he was not a poet. He had looked through the poems, and only at four places he said, "These words are grammatically wrong. Everything is absolutely correct as far as grammar and language are concerned, but these four words have to be changed."

He suggested four other words of the same meaning, and Rabindranath simply changed those four words. It became more grammatical, more correct as far as language is concerned -- but he could not deceive Yeats and his poetic sensibility. He pointed to exactly those four words in the whole book of poems and he said, "These words are perfectly right as far as grammar is concerned, but whoever suggested them is not a poet."

Rabindranath said, "You surprise me! These words were suggested to me by a great scholar, known worldwide, C. F. Andrews."

Yeats said, "It does not matter who suggested them; he knows language, he knows grammar, but he does not know anything of poetry. You please just write your own words that you had put originally."

He placed his own words, and Yeats said, "Now it is perfect -- not grammatically, but poetry is not grammar. A prose composition has to be grammatical; poetry soars higher than grammar, higher than language. Now it is perfectly right. These are the words of a poet."

It is without knowing... when you are dancing you may get possessed -- not possessed by something from outside, but by something from inside which was asleep, and in your dance became awake. And you will be surprised, wondering from where is this dance coming, from where is this song coming? From where this silence and this joy...? Uncaused, it is simply overflowing in you.

This overflow happens to everybody once in a while -- but without your knowing; otherwise these rare moments can be of tremendous importance. They can become a transformation of your whole life.

If you know from where the spring has suddenly exploded, from where this fragrance has come like a cloud surrounding you, if you go to its roots, its source, you will find not only your life but life as such. Remember, those who have found life have found life as such -- not yours, not mine. They have found simply the pure life that moves from form to form, life to life, plane to plane.

OTHERS HAVE COME TO YOU TO WHOM FOR GOLDEN PROMISES MADE UNTO YOUR FAITH YOU HAVE GIVEN BUT RICHES AND POWER AND GLORY.
LESS THAN A PROMISE HAVE I GIVEN, AND YET MORE GENEROUS HAVE YOU BEEN TO ME.

There have been others who have come with golden promises, and you have given your great riches, power and glory to them. *Less than a promise have I given to you, yet more generous have you been to me.*

What does Kahlil Gibran mean by saying that people have been more generous to him? He means, "You have given me a deeper thirst for life. Being amongst you, I have become more and more a seeker, a searcher. You may not be aware that you have given me this search, this seeking, but looking at you asleep, a desire to wake up has arisen in me. Looking at your anger, a desire has arisen in me -- is there some place

where one transcends anger or transforms anger into compassion? Looking at you and living with you, I have seen that people are simply vegetating -- not living. Each of you has reminded me that I have not to waste my life like you; I have to find the source of life before death knocks at my doors."

Do you see the beauty of the man? Nobody has given anything to him, but he is still saying:

Less than a promise I have given... I have not given anything to you...*yet more generous have you been to me.*

"You have not given me your treasures, power, glory, but...*you have given me my deeper thirsting after life*. The more I have watched you, the more I have become aware that there is not much time to lose; I have to go after a great search, and stake everything that I have to find the truth of life. I don't want to die like everybody else; I want to die just to find a better life, a deeper life. You have given this to me -- although you are not aware of it."

It happened... when I came back from the university, completing my education, my whole family was worried about only one thing -- that I should get married. My father was very cautious, because he knew me, and once I have said "No," then there is no way to change it into "Yes." First he tried to find out from others, so my uncles asked me, his friends asked me.

I said, "I can see it is not your question, because you have never been interested in my life. Why should you suddenly be interested in my getting married? -- you don't have a daughter; so I can very easily infer somebody else's hand behind it."

They said, "This is great; now we understand why your father is afraid to ask directly."

I said, "Tell my father that I will not give my answer to his agents."

They said, "You are condemning us as agents?"

I said, "You are agents."

Then my father approached his best friend, who was a Supreme Court advocate, a very well-known arguer, logician, law expert.

My father said, "Perhaps you can convince him about marriage."

He said, "Don't be worried; I have never lost a single case in my life. I am a born winner. Whenever I take a case in my hands, you can remain certain that victory is ours... so I will take the case in my hands. You don't be worried, I am coming to your home this coming Sunday."

My father told me that his friend wanted to see me. I said, "I would love to see him. I know why he wants to see me, but tell him that this is not going to be an ordinary case in the Supreme Court. Inform him to come very ready -- he should do all his homework."

My father said, "What homework?"

I said, "You simply tell him!"

So he phoned him and said, "He is saying first do your homework, and when you are ready, he is willing to give you time. If you want the next Sunday, there is no hurry."

He was furious; he said, "What homework? I am coming today. I cannot wait even for Sunday; this is a challenge!" So he came.

I was standing outside. I received him and I touched his feet, because he was my father's very intimate friend. I took him inside and I asked him, "What is the matter? Why do you want to see me?"

He said, "There is no matter; it is a simple thing. You have come from the university and you have topped the university. Now we can find the most beautiful girl -- the best educated, from the best family -- for you. Are you ready for marriage or not?"

I said, "Before I say yes or no, I want to ask you a question."

He said, "What question?"

I said, "I want to know, are you happy with your marriage? And be honest, because it is a question of my whole life. I know you and I know your wife, so don't deceive me, because if you say anything that is not right.... I have phoned your wife too."

He said, "What? What have you said to my wife?"

I said, "I have told your wife that your husband is coming to convince me for marriage, and I will get into an argument with him. If I win the argument, he will have to divorce you; if he wins the argument, I am ready to get married... because you have to stake something also."

He said, "My God, now I understand what you mean by homework! I am going home!"

My father said, "What happened?"

He said, "I don't want to get involved with this matter. My life is already a torture, and this boy will create so many problems -- he has already phoned my wife! Now I am trembling; she will be ready at the

gate."
I said, "I am coming with you."
He said, "No need!"

I said, "It is a government road, you cannot prevent me. It just happens, that you are going ahead, I am going behind -- a coincidence."

He said, "It is a strange difficulty I have taken upon myself; I had never thought that it would become a problem. I had come simply to convince you to get married, and you are ready to argue -- but I have to put something stake. I cannot divorce my wife! I have children, and my wife... I may have won all the cases in the Supreme Court, but as far as my wife is concerned, she is always the winner. You just leave me alone; I will never mention marriage."

I told my father, "Listen to him. He is saying that he will never mention even the word marriage. That's why I was saying, `I can give you time. Have yourself completely prepared; consult all your law-books, consult your wife.'"

And I followed him. Many times he stopped, and he said, "I am telling you you go back."

I said, "Nobody can remove me from the road -- it is a public place. You stop, I stop; you move, I will move."

He said, "You are a strange fellow. I have never thought that you are so dangerous."

I said, "I just want to see the scene -- what happens -- just to teach you a lesson. You yourself are tortured by your marriage, and a thousand and one times you must have thought, `It would have been better if I had not married.' Tell me the truth, then I can go back; otherwise you will have to confess before your wife. It is better just on the road; we are alone."

He said, "This is something; I had come to convince you, and you are making a mockery of me and my life."

I said, "You wanted to destroy *my* life, knowing perfectly well that your marriage has destroyed your life; it has become a prison to you. If you had really been compassionate and kind, you would have suggested to me, `Never get married.'"

He said, "I was not even aware that I was doing something wrong, but now I understand; just forgive me and go back. It is true -- never get married!"

I said, "You have to tell it to my father too; otherwise I am coming! I will not only see the scene, I will support your wife -- and I know perfectly well that she has beaten you many times."
He said, "You know too much about my life."

I said, "I am in great intimacy with your wife. She loves me. She tells me everything that happens in the house -- that today she has beaten you and you have gone to the court to beat somebody else. In fact, listening to her I have become aware of the truth of the proverb, `Every great man has a women behind him.' I know why he becomes great -- because the woman is behind him, beating him, the poor fellow has to beat somebody else! Naturally he becomes great; continually being beaten, he becomes famous."

He said, "I am coming with you; I will tell your father, `Don't mention marriage. He is never going to be married, because he has seen too much.'"

I have seen so many people -- my relatives, my uncles, my friend's fathers, my professors, but I have never found a single person who was happy in marriage. And I am grateful to all those people because they saved me from marriage; otherwise I may have fallen into the same well. Since then my whole work has been to pull as many people as possible out from the well, and once they are out of the well they are so happy.

Just today Anando was showing me a press-cutting. Some newspaper has done a survey of how many people are against me, and how many people are for me: sixty percent of men are against, forty percent are in favor; ninety percent of women are against, ten percent are in favor.
Anando said, "Why this difference?"

I said, "It is natural. I am wondering about the ten percent of women who are in my favor! The ninety percent who are against me is a very simple fact: they are worried about their husbands. If I am here, sooner or later their husband can be caught into my net, and once somebody is caught into my net, I pull him out of the well. Their women try hard to pull them back.... Secondly, the women are more against me because I have so many beautiful women with me; they must be feeling very jealous, and they must be feeling afraid that their husbands may become interested in some other women -- because Poona is famous for beautiful women. And the forty percent of men who are in my favor must be tortured by their women, and they are waiting for me to help them get out of the well."

Marriage is one of the great prisons created by the past. By the end of this century, all advanced countries are going to drop the very institution, because in Germany and other Western countries population is decreasing. It is just the opposite of the East, where population is expanding with such a rate that has never happened before. By the end of this century, India will be ahead of all nations. China has been traditionally ahead of all nations, but by the end of this century China is going to be defeated by India -- India is producing at a greater rate.

Germany is worried, because every month its population is decreasing by over five thousand. People are living longer. The average age of men is seventy-four and of women seventy-nine -- that is average; many people have gone beyond a hundred. So older people are increasing, but new children are not coming. Who is going to work? Who is going to be educated? Who is going to be enrolled for the army? And a greater fear -- that the East is increasing with such vastness that soon its population will start moving into other countries. No barrier will be able to prevent it.

In Germany, at least two thousand immigrants are entering every day. And the fear is that soon Germans will be the minority, and the immigrants will be the majority; they will have the government in their hands. All kinds of propaganda is being done to produce more children, all kinds of incentives, but nothing is working. And the reason is, unless they dissolve marriage there is not going to be any increase in population, because married people get bored; they are no longer interested in each other. And they have better things to do than to produce children.

It is the poor people who produce children, because that is their only entertainment. They can't go to see a movie because it costs money; they can't go to purchase a television set -- it costs money. Sex is the only free entertainment. But in richer countries there are many things; many drugs are available which give you more than any sexual relationship can give you. Although those drugs are banned, it does not matter -- underground, everything is available everywhere. Sex is the oldest drug, a biological drug. But people have found better drugs than sex -- why should they fall backwards?

These countries must understand a simple phenomenon: Dissolve marriage, and let men and women move freely. Children should belong to the state; the state should take care of them. And then, when a new woman meets a new man, naturally they would like to make love, they would like to have a child... if the state is going to take care of the child.

So two things: The family has to disappear, marriage has to disappear; and children have to be taken care of by the state. People have to be free, not imprisoned; otherwise Western societies are in danger of disappearing. Soon floods of people... and you cannot prevent it when it becomes floods of people. When one person wants to go to Germany you can prevent him, because he wants the visa and this and that. But when thousands of people move from one country to another country, who is going to prevent them? And how are you going to prevent them?

By the end of this century, this country will have almost one billion and eighty million people. Right now it has only nine hundred million people. It will have doubled the amount just within these few years. This century has not many years left, it is eighty-seven -- only seventeen years and India will have doubled its population. That population India cannot contain; even this population is difficult.

And it is a natural phenomenon -- when population becomes too much, it is going to move into countries where population is small. No visa can prevent, no passport can prevent -- no question of all these nonsense things -- no boundaries can prevent. It is a question of life and death. And when such situations arise, then naturally you have to understand that many things will have to be changed; otherwise you have to suffer the consequences.

But people go on living unconsciously.

In America, drugs were being used in the colleges, in the universities, but now they have moved to the primary schools; small kids -- eight years old, ten years old -- are using drugs. Just today I could not believe that twelve-year-old boys committed thousands of murders last year, thousands of rapes, made thousands of efforts to assassinate -- although they did not succeed -- but thousands they killed. Thirteen-year-olds have done more harm; fourteen-year-olds are at the top in murders, in damaging people's lives, in rape. And all these great leaders -- Ronald Reagan and company -- what they are doing for these children? And how is it happening? They are simply sitting, not knowing what to do.

The situation seems to be quite out of hand, but it can be solved so easily. The question is of awareness, of knowing. These sleepy people themselves don't know what they are doing. If you go on creating nuclear weapons to destroy the whole humanity, what is wrong if your children start killing people? It is the same -- only they are doing it on a small scale; you are going to do it wholesale, on a large scale -- destroying the

whole of humanity. But nobody even seems to think about why these children are doing it.

The reason is that people are afraid to say the truth; they know what happens when you say the truth. I know by my own experience! You say the truth to help people, and the same people become your enemies -- such is their deep sleep, such is their ignorance.

All that is needed is mixed hostels of boys and girls, and rape will disappear. If you allow the boys and girls to make love... and there is no harm, because only after a certain age a girl can become pregnant, and before that there is no problem. Let them play, let them enjoy -- they will not rape. And nowadays after the age when the girl can become pregnant, pills are available. Every school should supply the pills; the teacher should explain how to use the pill.

In the past there was a pill which you had to take before making love, so once in a while you may be in a situation that you have not taken the pill but your boyfriend has come, your girlfriend has come. People are so sleepy; they think that it is not going to happen to them, and once in a while it does no harm to make love without the pill; so there have been thousands of accidents all around the world. Now they have come up with a new pill which you can take *after* making love -- that is safer. And they have also come with a pill that the man can take -- no need for the woman to take it; if one of the two takes the pill, there is no possibility of pregnancy....

Rapes will disappear. And you will be surprised that, with rape disappearing, these people -- who are murdering people using knives and who are crippling people -- will also disappear. It is one of the oldest findings of Sigmund Freud that the people who use weapons for killing people really don't know it, but they want to enter the body of a woman. Unaware, they try to enter the body with a weapon. But to say any truth which can redeem humanity is to create all kinds of antagonism against yourself.

My whole life I have been doing only one work -- how to influence people and create enemies! I think by the end I will have the whole world queued against me. And whatever I am saying, they are going to do -- but then it will be too late.

I was the first -- in the commune in America -- who talked about the disease AIDS; I warned the commune, told the whole commune of five thousand sannyasins, to go through the test... it is simply your compassion that you should not spread such a disease to those whom you love. All the news media made a mockery of it -- televisions, newspapers, radios, all laughed about it, saying that I was creating an unnecessary fear. Now the same measures are being taken by all the nations all over the world, and nobody even remembers that I was the first to take those measures, and that they had laughed about them. And the same is going to be the situation about other matters.

I started speaking in 1951, when India had only four hundred million people, and I was stoned, because I told people to use birth control. At Amritsar my train was prevented for two hours... and a crowd of people on the station platform would not allow me to get down there, because I was going to talk about birth control. If they had listened to me, India would not have produced five hundred million people in these thirty years. From four hundred million it has gone to nine hundred million. In the coming seventeen years, it is going to double again; but to talk about birth control is irreligious.

I don't understand that we are living in twentieth century... we are still crawling, darkness in darkness, far back in a very primitive stage where we are groping for light. And if somebody shows us light, naturally -- we have lived in darkness so long -- our eyes cannot tolerate the dazzling light. They become closed. They go back again into darkness.

YOU HAVE GIVEN ME MY DEEPER THIRSTING AFTER LIFE....

But those people are not aware when and where they have given it. Just watching them, Almustafa has learned that he is living in a crowd of dead people, and before he himself also becomes dead it is better to find the source of life.

SURELY THERE IS NO GREATER GIFT TO A MAN THAN THAT WHICH TURNS ALL HIS AIMS INTO PARCHING LIPS AND ALL LIFE INTO A FOUNTAIN.
AND IN THIS LIES MY HONOUR AND MY REWARD....

Nobody has given him anything; but if a man is intelligent, without your knowing he will learn much

from your sleep, from your behavior out of unconsciousness, and he will try to live a different style of life. Naturally such a man will say: *and in this lies my honour and my reward....* You have given me much -- much more than you have given to those who have been promising you golden rewards in the afterlife. I have not given you any promise. And in this:

THAT WHENEVER I COME TO THE FOUNTAIN TO DRINK I FIND THE LIVING WATER ITSELF THIRSTY;
AND IT DRINKS ME WHILE I DRINK IT.

It is a very metaphoric, very symbolic, statement. He is saying, "Whenever I come to the thirsty water, it is not only that I drink it, it is not only *my* need, it is also the need of the thirsty water. As I drink it, it drinks me." It is always a give and take. It is never a one-sided phenomenon.

SOME OF YOU HAVE DEEMED ME PROUD AND OVERSHY TO RECEIVE GIFTS.
TOO PROUD INDEED AM I TO RECEIVE WAGES, BUT NOT GIFTS.

Almustafa says, "Certainly I am proud, and I will not receive any wages, but that does not mean that I will not receive a gift -- a gift is out of love. I will not receive wages because I am not your servant or your slave. If you give out of your abundance, out of your love, as a friend, I am always available."

AND THOUGH I HAVE EATEN BERRIES AMONG THE HILLS WHEN YOU WOULD HAVE HAD ME SIT AT YOUR BOARD,
AND SLEPT IN THE PORTICO OF THE TEMPLE WHEN YOU WOULD GLADLY HAVE SHELTERED ME,
YET IT WAS NOT YOUR LOVING MINDFULNESS OF MY DAYS AND MY NIGHTS THAT MADE FOOD SWEET TO MY MOUTH AND GIRDLED MY SLEEP WITH VISIONS?

"I have not accepted your invitations to sleep in your houses and I have not accepted your invitations to eat at your boards because I want to be an individual, and I don't want to feel any obligation -- because all obligations turn into chains; all obligations finally become expectations. But your invitation has made my sleep sweeter, my days beautiful, my sleep full of visions and dreams."

FOR THIS I BLESS YOU MOST:
YOU GIVE MUCH AND KNOW NOT THAT YOU GIVE AT ALL.

The best gift is that which is given without any idea that you are giving it. The moment the idea of giving comes into it, the gift turns sour.

FOR THIS I BLESS YOU MOST:
YOU GIVE MUCH AND KNOW NOT THAT YOU GIVE AT ALL.
VERILY THE KINDNESS THAT GAZES UPON ITSELF IN A MIRROR TURNS TO STONE,
AND A GOOD DEED THAT CALLS ITSELF BY TENDER NAMES BECOMES THE PARENT TO A CURSE.

Whenever you do something good, do it out of love -- not out of duty.

I used to go to many clubs to speak. In one Rotary Club they had a motto, which was placed just in front of me, `We serve.' I had not gone to speak to them about service, but I said, "Now I have forgotten what I had come for. I am going to speak about this motto that is in front of me in golden letters, `We serve.' If you are aware of your service, it is not service; it is a very cunning way of enslaving the other person. To me, duty is a four-letter, ugly word -- obscene."

Never do anything out of the idea of duty, because it means you are forcing yourself, it means you are fulfilling a certain demand from the other side, it means you are following a certain discipline taught by the society to you.

Only act out of love.

Then only your act is beautiful and is a blessing.

VERILY THE KINDNESS THAT GAZES UPON ITSELF IN A MIRROR TURNS TO STONE.

You should do things not to be rewarded, not to be remembered, not to have people be grateful to you. You should do because you enjoy doing -- and your reward is complete, beyond your action you are not expecting anything... otherwise even the best act becomes ugly. The most beautiful face, if it goes on constantly gazing into the mirror, becomes stone.

Whenever I see women carrying their bags with their mirrors in them I feel so sorry, because this is possible only for an ugly woman. A woman who is really beautiful does not need, at every stop of the bus, to open her bag and look at her face as if she has forgotten who she is.

Mulla Nasruddin was trying for half an hour to catch two flies which were disturbing him in the room. Finally he got hold of both of them, and he told his wife, "I caught both of them; one is male, the other is female."

The wife said, "Flies -- and you have found their sex too?"

He said, "It was very simple -- the female fly was sitting on the mirror for two hours continuously, and the male fly was reading the newspaper. It is just pure logic to infer who is male and who is female." Both remain glued -- one with the mirror, one with the newspaper.

It is not bad to look into a mirror, but to carry a mirror and after just ten, twelve minutes open the bag and look at the mirror -- that shows some fear that you are not beautiful. Beauty is beauty, even in its utter nudity.

Why are people so much against nudity? They may talk about great reasons -- spiritual, moral etcetera -- but the real fact is, most of the people are so ugly in their nudeness that they cannot stand nude, and if somebody is standing in nudeness it is a challenge. Your clothes are not made just to protect your body from seasons, they are also made in such a way that your body goes on looking beautiful. Any society that becomes really beautiful starts having less and less clothes -- there is no need to hide. One hides only the ugly part.

It is a strange psychology of man that he becomes interested only in the parts which you are hiding. If you see a Mohammedan woman with her veil on her face then everybody stops working, everybody wants to have some glimpse of what kind of woman is going by. She may be ugly, but the veil creates the illusion in the minds of people... who knows what she is hiding behind it?

Whenever a Mohammedan is married, the first question the wife asks to her husband is, before whom in the family she can remove her veil. She cannot remove her veil with all members of the family, only with the few people that her husband tells her.

When Mulla Nasruddin got married, the same question was asked by the woman.

He said, "First let me see your face, then only I can decide before whom you should open your veil and before whom you should not. How can I say anything without seeing your face?"

So she turned up her veil, and he said, "Close it. Close it! Except me, you can open it before anybody! Just forgive me; take revenge with the whole world, but I am just your poor husband. You are completely free, with only one exception -- and that is me."

One should not be too much aware of his good deeds; otherwise that very awareness kills them. The story is told about a famous Sufi mystic of Egypt, Junnun. God became so much interested in Junnun -- that's how the story goes -- that he came to see him and asked Junnun, "You can ask for any power and I promise that you will have it."

Junnun said, "I want only one thing: Wherever I walk, if trees are without leaves they should immediately have green leaves and flowers; if the well is dry it should immediately have a fullness of water; if people are poor, they should become rich" -- those kinds of things he said -- "but with one condition: all this should happen behind me, not in front of my eyes. When I have passed, all these miracles should happen behind me so that I never know what I am doing, so nobody else knows who has blessed them. I want to remain anonymous.

"If you can manage that, then give me the power to do goodness; but I should not become aware that it is happening, and nobody should become aware that I am the cause of it. I must be always behind my back."

I have loved the story. It is just a story, but it carries the same meaning as what Almustafa is saying.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #22
Chapter title: A peak unto yourself

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BELOVED OSHO,
AND SOME OF YOU HAVE CALLED ME ALOOF, AND DRUNK WITH MY OWN ALONENESS,
AND YOU HAVE SAID, "HE HOLDS COUNCIL WITH THE TREES OF THE FOREST, BUT NOT WITH MEN."
"HE SITS ALONE ON HILLTOPS AND LOOKS DOWN UPON OUR CITY."
TRUE IT IS THAT I HAVE CLIMBED THE HILLS AND WALKED IN REMOTE PLACES.
HOW COULD I HAVE SEEN YOU SAVE FROM A GREAT HEIGHT OR A GREAT DISTANCE?
HOW CAN ONE BE INDEED NEAR UNLESS HE BE FAR?
AND OTHERS AMONG YOU CALLED UNTO ME, NOT IN WORDS, AND THEY SAID:
"STRANGER, STRANGER, LOVER OF UNREACHABLE HEIGHTS, WHY DWELL YOU AMONG THE SUMMITS WHERE EAGLES BUILD THEIR NESTS?
"WHY SEEK YOU THE UNATTAINABLE?
"WHAT STORMS WOULD YOU TRAP IN YOUR NET,
"AND WHAT VAPOROUS BIRDS DO YOU HUNT IN THE SKY?
"COME AND BE ONE OF US.
"DESCEND AND APPEASE YOUR HUNGER WITH OUR BREAD AND QUENCH YOUR THIRST WITH OUR WINE."
IN THE SOLITUDE OF THEIR SOULS THEY SAID THESE THINGS:
BUT WERE THEIR SOLITUDE DEEPER THEY WOULD HAVE KNOWN THAT I SOUGHT BUT THE SECRET OF YOUR JOY AND YOUR PAIN,
AND I HUNTED ONLY YOUR LARGER SELVES THAT WALK THE SKY.
BUT THE HUNTER WAS ALSO THE HUNTED;
FOR MANY OF MY ARROWS LEFT MY BOW ONLY TO SEEK MY OWN BREAST.
AND THE FLIER WAS ALSO THE CREEPER;
FOR WHEN MY WINGS WERE SPREAD IN THE SUN THEIR SHADOW UPON THE EARTH WAS A TURTLE.
AND I THE BELIEVER WAS ALSO THE DOUBTER;
FOR OFTEN HAVE I PUT MY FINGER IN MY OWN WOUND THAT I MIGHT HAVE THE GREATER BELIEF IN YOU AND THE GREATER KNOWLEDGE OF YOU.
AND IT IS WITH THIS BELIEF AND THIS KNOWLEDGE THAT I SAY,
YOU ARE NOT ENCLOSED WITHIN YOUR BODIES, NOR CONFINED TO HOUSES OR FIELDS.
THAT WHICH IS YOU DWELLS ABOVE THE MOUNTAINS AND ROVES WITH THE WIND.
IT IS NOT A THING THAT CRAWLS INTO THE SUN FOR WARMTH OR DIGS HOLES INTO DARKNESS FOR SAFETY,
BUT A THING FREE, A SPIRIT THAT ENVELOPS THE EARTH AND MOVES IN THE ETHER.
IF THESE BE VAGUE WORDS, THEN SEEK NOT TO CLEAR THEM.
VAGUE AND NEBULOUS IS THE BEGINNING OF ALL THINGS, BUT NOT THEIR END,
AND I FAIN WOULD HAVE YOU REMEMBER ME AS A BEGINNING.
LIFE, AND ALL THAT LIVES, IS CONCEIVED IN THE MIST AND NOT IN THE CRYSTAL.
AND WHO KNOWS BUT A CRYSTAL IS MIST IN DECAY?
AND SOME OF YOU HAVE CALLED ME ALOOF AND DRUNK WITH MY OWN ALONENESS,

AND YOU HAVE SAID, "HE HOLDS COUNCIL WITH THE TREES OF THE FOREST, BUT NOT WITH MEN."

This is the way all the mystics have been misunderstood by the people who are fast asleep -- people who do not know themselves, but are very eager to judge others. Every mystic is bound to be condemned by the masses as alone and drunk with his own aloneness.

To be alone and to be drunk with your own aloneness is what meditation is all about.

Be in the world, but don't be of it.

Be with people, but don't let them become part of you.

When Junnaid, a Sufi mystic, went to see his master for the first time, his family was on the one hand crying, and on the other hand feeling proud that one of their sons was going in search of truth.

The whole town had gathered to say goodbye to him and to give him all their blessings. They were sad also that he was going, and perhaps he may not return again, so their joy and their sorrow were a mixed phenomenon. They had tears in their eyes, but those tears were not of misery. There was sadness, but there was joy also.

It is very rare that someone goes in search of truth, devotes his whole life to it. Junnaid was naturally thought to be their pride, to be their glory. When he reached the forest, the master looked at him and said, "You can come in, but leave the whole crowd out."

Junnaid looked back, because he was alone, there was no crowd. He looked back. There was nobody. He said to the master, "I have come alone. I have left the crowd far away on the boundary of my village."

The master said, "Don't look behind -- close your eyes and look within. The crowd is there!"

Junnaid closed his eyes and was surprised. All the people he had left behind -- friends, mother, father, brothers, neighbors -- were all present there. Although it was only a memory now, the mind was full of the memory of the crowd that he had left behind. He opened his eyes and asked forgiveness. He said that he is very new on the path and he does not understand its language: "You are right. I am not alone. My head is full of the crowd I have left behind."

The master said, "Then wait outside the gate -- however long it takes. The day you feel the crowd has dispersed from your mind, you can come in. But remember, you cannot deceive me."

Junnaid waited outside almost for one year. It is so difficult to get rid of your thoughts. It is very easy to leave the crowd and go to the forest, but the real problem is not the crowd outside you; the real problem is the crowd within you, which will go with you to the forest. You will not be alone. Your memories will surround you. And as far as mind is concerned, they are as real as the real people outside.

But Junnaid was a man of great patience. He sat outside the door where people leave their shoes and go in to see the master. Having nothing to do, he used to polish the shoes of the people who had left them outside. That became his meditation. He became so concentrated, so deeply involved in cleaning and polishing the shoes... slowly, slowly, the crowd faded away. And that blessed day came when he looked inside and there was no one... but before he could enter the temple, the master was standing behind him.

And he said, "I congratulate you. You were patient enough -- not only patient enough, but you managed to create a device of meditation of your own. Just now I became aware that the crowd is gone -- all the noise is gone. Now I will take you with me inside the temple, with great respect. You have attained aloofness and you have learned the art of being alone.

"Now, even if you go to the marketplace, you will still remain aloof, because once a person has tasted the wine of aloneness he cannot be lost. That taste is so sweet, so transcendental that everything in the world becomes, in comparison to it, almost illusory, a hallucination. But the masses cannot understand it."

Without being aloof, and without being drunk with your own aloneness, there is no beginning -- beginning of the great pilgrimage that will bring you to yourself.

AND YOU HAVE SAID, "HE HOLDS COUNCIL WITH THE TREES OF THE FOREST, BUT NOT WITH MEN."

It has been observed for thousands of years that mystics feel closer to the trees, closer to the mountains, closer to the rivers, even closer to the animals than to man, because man is the only sick animal on the earth. His psychology is beclouded, his mind carries junk, his senses are dull. If you say something, he hears but he does not listen.

In the dictionaries both words mean the same thing -- but not in existence. Hearing is a simple phenomenon -- just because you have ears you hear. Listening is a profound change. When you hear without any thoughts in your mind, in utter silence, then hearing becomes listening; otherwise whatever is said to you, you hear it, but your thoughts get mixed with it. They interpret it according to their own conditioning.

One night it happened... Gautam Buddha had told his disciples that the last thing and the first thing in the morning has to be meditation. Begin the day with meditation. As the sun rises, rise to the heights of meditation, of silence; and as the sun sets, go deep into meditation in your own inner depths where even sunrays cannot reach. This way you will know your heights and your depths. A man who knows his heights and his depths becomes complete.

This was a routine thing, so Buddha did not need to repeat it every day. He simply used to say when he gave his evening sermon and the sun was setting and darkness was descending.... Rather than saying go and meditate, he would say, "Now is the time to do the last thing before you go to sleep... disperse."

One night a thief was in the congregation, and a prostitute. They all heard the same words: "Now the darkness is descending -- go and do the last thing before you go to sleep." All the sannyasins went to meditate, and the prostitute suddenly remembered that this man is certainly a magician, "How has he discovered my profession? -- that the darkness is descending; go now, do the last thing before you go to sleep."

And the thief said, "My God! I was thinking that nobody knows me here, and this man" -- there were almost ten thousand sannyasins, and the thief was hiding in the crowd -- "how has he managed to know about me? It is true, darkness is descending and this is the time of my profession. I should do it first, before I go to sleep."

The next day in the morning Buddha said, "You hear the same words, but you interpret them according to your own mind." This is not listening.

Listening is when your mind does not interpret, does not interfere, when it stands out of the way and lets the words reach directly to the heart; the heart does not know any interpretation. It simply has one capacity and that capacity, is of recognition. If something is true, it recognizes it as true; if something is wrong, it recognizes it as wrong -- without any deliberation, without any thinking.

Just as you open your eyes, if it is light there is no question of deciding; you know, you recognize. If it is dark there is no question of thinking; again you recognize. The heart has an inbuilt capacity to recognize the truth, but the mind comes in between and does not allow things to reach to the heart.

Psychologists say today that whatever you hear is almost eighty percent changed by your mind. It is not a small percentage. And with eighty percent of it changed, the twenty percent remaining is also in a different context. It has lost its old context; its meaning cannot be the same.

Hence, the mystics feel it is easier to talk to the trees or with the animals or with the birds. Saint Francis, one of the most authentic men Christianity has produced, used to talk to the animals. He would come to the bank of a river and he would call to the fishes, "Listen, I'm here..." and the fishes would jump out of the water to greet him -- this has been observed by thousands of people. He would go to a tree, hold the tree like a friend holds the hand of another friend, and would talk with the tree.

People used to think that he was a little insane -- this is nonsense talking to the trees. But now modern research about trees says that trees are more sensitive than you are. Of course their sensitivity has a different dimension.

If a woodcutter comes with the idea of cutting a certain tree, that tree goes into a nervous breakdown. And now we have developed machines, something like cardiograms, which are attached to the tree. It has baffled the scientists because the man has not said that he is going to cut a certain tree, he has only the idea, but the idea in some mysterious way is transferred to the tree even without him having spoken. The cardiogram graph which was going very smoothly, suddenly becomes disturbed. The tree is freaking out! And if the gardener comes to water the same tree, even before he has reached the tree, the cardiogram becomes even smoother, more symmetrical -- a friend is coming!

It seems that trees are sensitive to your innermost thoughts. There is no need to say anything, they understand; they listen to the subtle vibrations in your mind. Certainly, soon the whole science will be clear... but as I see it, every thought is nothing but a vibration, and you are radiating, broadcasting certain vibrations around you. Because people are dull; their minds are retarded. They have thick skulls; and those vibrations don't reach them.

It happened in Switzerland, after the second world war.... A man had been shot in the head. The bullet was removed, but as they removed the bullet, a strange phenomenon started happening: the man became

sensitive to the nearest radio station. Without any radio, he was listening to the music, the morning news, and he had no way to turn it off. He was going crazy. From early morning till late at night, he was continuously listening to the broadcast.

He told his nurses and doctors, and they wouldn't believe him; they thought the man had gone mad. But he said, "Please, just give me a chance to prove it. You can keep a radio somewhere in the hospital, fixed on the nearest radio station, and I will say what is being broadcasted. You can listen on the radio to see whether I am saying the same or not."

The suggestion was perfectly intelligent. The experiment was done, and the doctors were amazed. The bullet had somehow changed the mechanism in his ear. It had become so sensitive that the thought waves.... They are passing just by here, now, from all over the world, from all the radio stations, and it is good that you cannot hear all of them; otherwise you will go insane, so it is a protection. But that man was asking to be helped; otherwise he would go insane.

His ear was operated on, and although he became deaf in one ear, he was happy that the radio station had stopped. But it has given the clue that it is possible not to have to carry your transistor, keeping it close to your ears, moving on the road.... Just a small mechanism may be possible soon which you can fix into your ear. Nobody will know -- just like an earplug -- and it may have certain stations on it. Whatever you want to listen to, you can listen to, and whenever you want to stop, you can take the plug out.

The possibility now exists that any day your ears can be made very sensitive. But that man showed another possibility, that ears are already sensitive. Somehow, just to save your sanity, nature has closed them to subtle vibrations that are passing by. Trees don't have any ears; they feel those vibrations all over their body, each leaf, each branch, the whole trunk, feels it. Don't think that trees are dead; don't think that you can cut them and you are not harming them. Even when you pluck a flower, you are unaware that you have hurt the tree, you have created a wound in it.

If the mystics have been holding counsel with the trees of the forest, there is nothing to be surprised about. The mystics have always been aware that anything that grows is alive, and anything that is alive must have some ways of sensitivity.

You try to befriend a tree -- go every day to talk to the tree, sit by the side of the tree, touch the tree the way you would touch your beloved -- and within a few days you will see a great transformation happening. When you come, even if there is no wind, the tree starts dancing. When you come, the tree releases its fragrance for you. When you touch it, you can feel that there is no longer the same feeling of coldness; it is warm, it is welcoming you.

In the East, because mystics have been working on every possible mystery for thousands of years.... This was the reason why Mahavira and Buddha both said that unless a fruit falls on its own accord, you don't have any right to take it off the tree. That is violence. When it falls on its own accord, it is a gift. The tree is giving to you out of abundance. Don't cut a tree.

You will be surprised... because of this experience of Mahavira, the followers of Mahavira even today don't cultivate. They stopped cultivation completely, because if you cultivate, you have to cut the trees one day, and that will be great violence. People have laughed about it, and even the Jaina monks have no answers which can convince people. What I am saying is according to my own experience. I have lived with trees, and strangely enough, they have a tremendous sensitivity.

When I used to teach in the university, there was a long row of beautiful trees called gulmohars. It has red flowers, and particularly in summer the flowers are so much that you cannot see the green foliage. It is all red, as if the whole tree is afire.

There was a great row, at least twenty trees on both sides of the road approaching the college. I had chosen one tree, which had the biggest shadow -- which was perhaps the most senior tree -- and I used to park my car there. But I never forgot to touch the tree and to say hello to it, good morning to it. People thought, "That man is crazy saying good morning to the tree, and he never bothers to say good morning to the vice-chancellor."

The vice-chancellor's room was very close to the tree, so he used to stand up whenever he heard my car reaching the tree and he would look and he would giggle to himself, "That man is crazy. I wonder what he is teaching to the students. He is saying hello to the tree, he is saying good morning to the tree, and yet when I pass him in the corridor, I have to say good morning to him; otherwise he simply goes on silently."

But a strange thing happened... out of twenty trees, nineteen trees died from a certain kind of disease.

The only tree that survived was my tree. Even the vice-chancellor began to think about it... that when all the trees have died, and they are without leaves and without flowers, dead wood, why does that particular tree continue to blossom, grow, have flowers?

One day he said to me, "I don't believe it, but my wife said to me that it is because that tree has a friend. And just as man cannot live without love, no tree can live without love." He said, "I don't believe it. It is all nonsense, it is just a coincidence. What do you think?"

I said, "I cannot say anything about it. It is a secret between me and the tree."

When I resigned, my car stopped coming to the university, and for the last time I said good-bye to the tree. After one year, I was in the city and I wanted to see the tree... how it was. When I went there, it was dead. And when the principal heard my car, he could not believe that after one year... why have I come? I went directly to my tree. I said hello to it, I said good morning to it, but there was nobody to hear, nobody to listen. I touched the tree and felt no vibration, no warmth.

The vice-chancellor was looking from the window. He came out, stood with me by the side of the tree, and he said, "Just forgive me. I never believed -- still there is suspicion in me -- but the fact is, that when you left, that tree started dying.

We cannot understand how it survived for nine years when the other trees died, and it could not survive even one year. Perhaps I am just a suspicious man, but there is something to it. I had to concede, seeing that tree dying every day... I have remembered you, and if anybody can save that tree, it is you. But you were not in the city." For the whole year I had been going around the country.

I said, "I also feel immensely sad. If I had known that that tree would die, I would not have resigned. Just for the sake of the tree, I would have remained in the university, but I was not thinking that she was going to die."

Mystics have been laughed at. But remember, slowly, slowly science is coming very close to mysticism -- and the last laugh is going to be that of the mystics.

"HE SITS ALONE ON HILL-TOPS AND LOOKS DOWN UPON OUR CITY."
TRUE IT IS THAT I HAVE CLIMBED THE HILLS AND WALKED IN REMOTE PLACES.
HOW COULD I HAVE SEEN YOU SAVE FROM A GREAT HEIGHT OR A GREAT DISTANCE?
HOW CAN ONE BE INDEED NEAR UNLESS HE BE FAR?

"You criticize me," said Almustafa, "because I go on the hilltop far away from the city, and sitting, from the hilltop I look into the valley and all over the city."

This is strange. If you want to be acquainted with the city, you should be in the city, you should move in its streets, you should meet the people who live there. Almustafa said that the law of nature is different than you think. Unless you are on a height and a great distance away, it is impossible to see the city, to see the people, and to understand the people.

This is the difference between a Sigmund Freud and a Gautam Buddha: Sigmund Freud is trying to understand man by living with man, in the crowd. Gautam Buddha is also trying to understand man, but from a hilltop. A certain distance and height are needed.
Only the higher can understand the lower.

Sigmund Freud was a great intellectual, but had the same problems as he was trying to solve for others. He had the same competitiveness, the same idea of greater-than-you, the same ego, and whenever he found somebody coming very close to him in understanding the human psyche, he dropped him from his school.

Carl Gustav Jung was first expected be the successor of Sigmund Freud, but he became too close. Sometimes he argued with Sigmund Freud, and argued BETTER than Sigmund Freud. That was enough. Sigmund Freud could not tolerate a disciple -- he could be dangerous. After Freud -- Jung was young, Sigmund Freud was getting old -- Jung was to turn the whole movement of psychoanalysis in his own direction, not according to Sigmund Freud.

It is very strange of people that they want to dominate while they are living, and they also want to dominate while they are dead. There is a medical college in England, which was founded by a certain man, very rich, and he presided over all the meetings of the medical college staff. He made a will that "I will continue to preside, even after my death; so my body has to be preserved and kept in the chair of the president." You will be surprised -- it is still there.

It seems insanity knows no limits. The man is dead, has been dead for almost two hundred years, and

everything from his body has been removed. To preserve it, other chemicals have been filled in the body, special treatment has been given to his skin. Still he has shrunken. But he is not worried about it; he goes on presiding over the meeting in the president's chair. Nobody can sit there except him, since he is the founder and he has put in all his money.

Sigmund Freud was even afraid of what was going to happen after his death, because Carl Gustav Jung seems to have different ideas, sometimes more important. So Freud expelled him from the movement of psychoanalysis. The man who was going to be the successor was expelled... and he founded another school -- analytical psychology.

Totally different, moving in a very different direction, another man, Alfred Adler, was thought to be a possible candidate to succeed Sigmund Freud. But he also had his own ideas. He did not agree with Sigmund Freud that sex is all. He said that man's basic thing is "will to power," that he can sacrifice sex to attain a more powerful status. And we know it is a fact -- politicians can renounce sex, saints can renounce sex, rich people don't have any time for sex. Instead of sex, he proposed a new psychology based on the "will to power." Sigmund Freud expelled him immediately from the movement, so Adler founded another school.

This cannot happen with a Gautam Buddha, because the lower cannot understand the higher. His height was such a sunlit mountain top, and the distance was so far away that nobody ever even asked him, "Who is going to succeed you?" There were many great intellectual followers, and there were even a few enlightened followers, but the height of Buddha was such that even the enlightened ones could not think to be his successors.

Nobody succeeded Gautam Buddha, nobody succeeded Mahavir. The very question never arose, because nobody reached to the height from where you can see into the very depth of human beings.
He is right when he says:

TRUE IT IS THAT I HAVE CLIMBED THE HILLS AND WALKED IN REMOTE PLACES.
HOW COULD I HAVE SEEN YOU SAVE FROM A GREAT HEIGHT OR A GREAT DISTANCE?
HOW CAN ONE BE INDEED NEAR UNLESS HE BE FAR?

This looks like a contradictory statement, but it is not: you can be near only if you are very far. The distance creates a magnetic pull, so you come close once in a while, and again you go apart.

Your basic reality is far away from the other, but on certain points of love, of friendship, of disciplehood, you can come very close. It is a flexible phenomenon: going far, coming close, and going far again.

If any relationship wants to remain always fresh, always young, always new, then man has to learn the secret of flexibility. Husband and wife living together for years are bound to get bored -- the same face, the same geography, the same topography. How long can you go on exploring the same woman or the same man? -- unless you are so idiotic that you go on forgetting every day what has happened, unless you don't have any memory mechanism. And sometimes even a very intelligent person may not have his memory mechanism functioning well.

It is well-known about Thomas Alva Edison that he discovered one thousand inventions. He is unparalleled in the whole history of science and nobody has been able to surpass him in inventions. Most of all that you see -- electricity, the camera, the tape recorder, the radio -- they all have signatures of Thomas Alva Edison.

But Edison had no memory; he had tremendous intelligence, but his memory was almost nil. One day he was working on something, so deeply involved.... His wife brought his breakfast and put it just by his side so as not to disturb him, so that whenever his work was finished, he would find the breakfast. Meanwhile a friend came, and saw him absorbed. Thinking not to disturb him... but then he saw the breakfast; so he thought "While he is working, I should take the breakfast."

So he finished the breakfast, and when Edison was finished with his work, he looked at the friend and said, "When did you come?"

The friend said, "I have just come." Edison looked at the empty plates and said, "You came a little late, I have taken my breakfast. Otherwise we could have eaten together."

One day Edison was going to lecture in a different part of the country, at a university. Saying good-bye to his wife, he kissed the maidservant, thinking she was his wife, and waved to the wife. Just in time, his

chauffeur interfered and said, "You are missing, you are confusing... you have kissed your maidservant, and you are waving to your wife."

Edison said, "My God! You should have reminded me earlier. I am so absorbed in my work, and I see these two women continuously in the house so many times that I don't remember who is who. It is not the first time."

A flexible relationship where you come close and you move away has not been developed. That is one of the misfortunes of humanity. I would like to contribute to the future a concept of flexible relationship -- not fixed and dead.

Rabindranath, in one of his novels, AAKHARI KAVITA, which means, "the last poem" -- it is not a book of poetry, it is a novel; just the name is "The Last Poem" -- the hero in the novel wants to be married to a highly cultured and educated woman who is very rich and very beautiful. The woman is willing, but with a condition.

The condition -- she has a big lake, just by the side of her palace -- is that: "I will make you another palace on the other side of the lake, miles away; you cannot see from one palace to the other palace. I will give you a boat, but we will live in separate houses, and we will never invite each other -- we will let it always be accidental -- you are boating, I am boating, and suddenly we meet on the lake. You have gone for a morning walk, I have gone for a morning walk, and suddenly we meet under the trees -- but NO invitation. This way our relationship will remain always young, always fresh, always a honeymoon -- a continuous honeymoon."

The man could not understand. He said, "What kind of marriage is this? Unless we live together, this is not marriage."

The woman said, "Then it is up to you. But I cannot live with you, because I know living together is going to kill what is most important between us. And I don't want to kill it. Even if you marry someone else, it does not matter. I will remember you in my dreams, in my memories, and those golden moments that have passed between us, but I will not allow a fixed relationship."

Rabindranath is giving you the idea of a flexible relationship. In fact, not relationship, only a love affair that goes on and on -- and you never go to the registrar's office to get married.

Unless you are far, you cannot be near. If you remain always far, love will die. If you remain always near, love will die. Love can survive only in a continuous flowing relationship -- no bondage, no chains, no imprisonment. I have loved that novel very much. It is not a novel, but perhaps a dream for the future humanity.

AND OTHERS AMONG YOU CALLED UNTO ME, NOT IN
WORDS, AND THEY SAID:
"STRANGER, STRANGER, LOVER OF UNREACHABLE HEIGHTS, WHY DWELL YOU AMONG THE
SUMMITS WHERE EAGLES BUILD THEIR NESTS?
"WHY SEEK YOU THE UNATTAINABLE?
"WHAT STORMS WOULD YOU TRAP IN YOUR NET,
"AND WHAT VAPOROUS BIRDS DO YOU HUNT IN THE SKY?
"COME AND BE ONE OF US,
"DESCEND AND APPEASE YOUR HUNGER WITH OUR BREAD AND QUENCH YOUR THIRST WITH
OUR WINE."

Almustafa is saying, "I am grateful for your invitations, but I could not follow them because I know something more than you are aware of. I am in your midst, but I am not one amongst you -- because my search is different, because my challenge takes me to the heights which are unattainable."

Keiko's mother was saying to me, "You have so many women here, and I don't want my daughter also to be just one of them."

I said to her, "Everybody here is an individual. Although they are living with others, still everyone is alone -- because the very search is inwards. People have come here to meditate, and in meditation you are alone. You may be sitting with thousands of people, but the moment you close your eyes and enter into your own world, you are alone.

My whole effort is to destroy the crowd in you and make you an individual -- a peak unto yourself.

You can confer with other peaks, you can sit with other peaks, you can share with other peaks, but still your aloneness remains pure and virgin. A man can only be really proud if his aloneness is virgin.

Otherwise, he becomes a slave, he becomes a cog in the wheel. And that's my whole fight against the whole world.

All the religions have reduced people into crowds -- Catholics, Protestants, Hindus, Mohammedans -- these are all crowds. My people are not a crowd; each has his own individuality. That's why I don't give you any discipline, I don't give you any ideal, I don't give you any shoulds. I only explain to you how to be aware.

In your awareness, you will find your shoulds, you will find your ideal, you will find your path, you will find your goal and your source -- but that is going to be individual.

The spiritual pilgrimage is a flight from alone to alone.

It is not a crowd phenomenon.

Religion has nothing to do with the crowds; it is basically and definitively individual. But it is difficult to understand.

Keiko's mother was so full of Buddhism; she is an expert in tea ceremony. But I wonder what kind of tea ceremony she must be performing, because she was so angry, even talking to me. I was watching her hands, and she was making her hands into fists, controlling herself, as if she was going to hit me. She was distorting her hands....

And I always watch the hands, because you are not aware of what you are doing with them, but they basically show your innermost being. Your words may be lying, but your hands have not learned yet how to lie. They are more innocent.

She was talking to me, as if she were very cultured, but her hands were showing her barbarous spirit.

IN THE SOLITUDE OF THEIR SOULS THEY SAID THESE THINGS:
BUT WERE THEIR SOLITUDE DEEPER THEY WOULD HAVE KNOWN THAT I SOUGHT BUT THE SECRET OF YOUR JOY AND YOUR PAIN.

If you had gone deeper in your own solitude, you would have discovered that I am searching not only my source of life, joy, and pain, but also the source of your life, joy, and pain -- because they are not different things.

At the source, we are one.

Just as in the ocean, all the rivers become one.

And have you watched a very strange phenomenon? For millions of years, thousands of great rivers have been pouring themselves into the ocean. But they have not been able to take the saltiness out of the ocean; they have not been able to make the water sweet. The ocean is so vast that millions of rivers for millions of years have not changed its saltiness even a bit. It remains the same -- all those rivers disappear into one source.

We are all rivers moving with a different pace, moving in different territories, but always moving towards the ocean -- where you will become one with the whole, where you will suddenly know that the rivers which were separate from you are no longer separate.

AND I HUNTED ONLY YOUR LARGER SELVES THAT WALK THE SKY.

Kahlil Gibran says, "You are asking me `Why do you go on high tops? What are you searching there in your loneliness?'"

And Almustafa said, AND I HUNTED ONLY YOUR LARGER SELVES THAT WALK THE SKY... because those are mine also. Searching myself, I have been searching you too.

BUT THE HUNTER WAS ALSO THE HUNTED....

This is a very significant statement. J. Krishnamurti went on all his life repeating only one statement: The observer is the observed, the knower is the known; they are not two.

As long as you think they are two, you are in darkness and ignorance. The moment you see that the

hunter is also the hunted, that there is no duality between the hunter and the hunted, between the knower and the known, between the observer and the observed, between me and you.... The distance is illusory, because in our very source we are one.

FOR MANY OF MY ARROWS LEFT MY BOW ONLY TO SEEK MY OWN BREAST.

"... I was thinking of some faraway target, but I found later on that my arrows left my bow only to seek my own breast. I am wandering far, just to reach to my home, just to reach where I have always been."

So the question of search is basically of awakening. If in the night you sleep and you dream that you are in Rome, and if suddenly somebody wakes you up, are you going to say to him, "Wait! I have to catch a flight from Rome to Poona -- because right now I am in Rome." No, the moment you are awake, Rome disappears. You find you are in your bed, in your room in your house, you have never gone to Rome.

This is our actual situation. We think we have gone somewhere, far away from ourselves. No, absolutely no... you are only dreaming that you have gone far away. The moment you wake up, you suddenly find that you have always been here, and you will always remain here.

Here and now is the only existence.

There is no other existence.

AND THE FLIER WAS ALSO THE CREEPER;
FOR WHEN MY WINGS WERE SPREAD IN THE SUN THEIR SHADOW UPON THE EARTH WAS A TURTLE.

A beautiful metaphor: When my wings were under the sun, far away in the sky, my shadow was just a turtle on the ground. It was my shadow. However distant it may be, it belonged to me.

The problem is that you have become identified with the turtle, the shadow, and you have forgotten "the flier under the sun," which is your reality. The moment you understand that getting identified with your shadow is the only problem....

One early morning, a fox came out of its hole, very hungry, searching for breakfast. The sun was rising and the fox made such a long shadow that she said, "My God! It seems I need at least one elephant, if not two, for my breakfast."

She started searching for elephants, but she was not able to find any. At noontime the sun was just over her head, and she again checked about the shadow. There was no shadow -- the shadow was just underneath her, even smaller than her. She said, "What happened? Has hunger reduced me to such a small creature? Now if I can get just a rabbit, that will do."

It is a parable from Aesop. Aesop has written only parables, but they carry so much meaning that each parable can become a light for you to find yourself.

With what are you identified?

Drop all identification, and suddenly you will find your reality.

AND I THE BELIEVER WAS ALSO THE DOUBTER....

People ordinarily divide; they say somebody is a believer, and somebody is a doubter. They don't know how you can believe if you don't doubt. What are you going to believe if you don't doubt? And what can you doubt, if you don't believe? They are two sides of the same coin.

Every believer has repressed his doubt by belief, and every doubter has repressed his belief by his doubt. There is no difference. At the most, the difference is that you are standing on your head, and somebody is standing on his feet. But what is the difference?

I have heard that the first prime minister of India, Pandit Jawaharlal Nehru, used to do a headstand every day in his park, on the lawn. And a donkey that was representing other donkeys was sent with a message. They said, "We are a majority, and the minority is ruling us. Donkeys in India are three times more in number than men -- and most of the men only look like men, but they belong to the donkeys."

The donkeys were very angry. They had a national conference and chose the most articulate donkey who was able to speak for them . This donkey had become articulate because his master was very addicted to

newspapers, and from the early morning he was reading newspapers, and the donkey would stand by his side. By and by, the donkey also started looking in the newspaper. Slowly, slowly he learned what was in the newspaper since the master had the habit of not reading silently, but reading aloud. Many people read aloud; unless they hear it, they don't believe their eyes. So the donkey became, by and by, almost a scholar. He was chosen to go to pandit Nehru and tell him, "A minority is ruling the country and we donkeys are in the majority. This is not democracy. We demand our rights!"

There were two policemen at the gate -- the gatekeepers -- but they did not bother about the donkey. If there was some man they would have stopped him, but it was only a donkey... and if he is enjoying a little walk in the garden, let him enjoy. They were tired, almost sleeping -- the whole night standing there -- and they were just waiting for others to take their place.

So the donkey entered and he found Jawaharlal standing on his head. The donkey said to him, "Good morning, Sir." Jawaharlal jumped; he had never heard a donkey speak. He looked all around... who is speaking? The donkey said, "Please forgive me. Don't get angry, I am a speaking donkey."

Jawaharlal said, "The whole day in the parliament -- who do you think I am dealing with? And if speaking people behave like donkeys, what is strange about a donkey speaking? So go on and say what you want."

The donkey said, "We want our basic right that the constitution provides -- but nobody bothers with our majority."

Jawaharlal said, "Who allowed you in? This is not the time for me. First you should take an appointment. You are disturbing my exercise."

The donkey said: "I came in front of the eyes of two gatekeepers, and they did not stop me. Perhaps they thought that a donkey could do no harm. He cannot assassinate the prime minister; he has no firearms. He is just a poor donkey.

"But they had no idea that I am a scholar. And if I am not heard, all the donkeys are going on a strike. We will block all the roads and all the traffic, and then you will understand. And I am not going to take an appointment: you will have to take an appointment to meet me. I am going -- good-bye."

It is said that Nehru was never shocked as much as he was shocked when the donkey started speaking. But what is the difference?

People are able to speak, but if their speech is not arising from a deep well of silence, it is just the same as a donkey's.

Donkeys can be loaded with the Koran, and the Bible, and the Gita, and the Vedas, and the Torah, and they can carry all that load. Do you think that will make a donkey a great scholar? If your head inside is only carrying ideas of others, there is not much difference. The load is in your head and the load on the donkey is on his back. In fact he is less loaded than you are, because on the back there is a limitation -- but in your head there is no limitation.

Scientists say that a single human brain can contain all the libraries of the world; that much is the capacity of the load that you can carry. The donkey cannot carry all the libraries of the world. so just having a different body, just standing on two feet, does not make any basic and fundamental difference. The only difference comes when your still, small voice from within is heard, and that is heard only when the mind is completely silent, empty.

Right now the mind is full and your heart is empty.

The reverse should be the case.

Your mind should be empty -- a passage -- and your heart should be full. The mind should be just a servant to the heart -- then it is a beautiful mechanism. But it has become the master. Then it is a very ugly situation.

FOR OFTEN HAVE I PUT MY FINGER IN MY OWN WOUND THAT I MIGHT HAVE THE GREATER BELIEF IN YOU AND THE GREATER KNOWLEDGE OF YOU.

He is saying that you go on hiding your wounds -- but you cannot hide your wounds from me. OFTEN, HAVE I PUT MY FINGER IN MY OWN WOUND... to feel how much pain you must be carrying, to know what kind of wound everybody is carrying. But why should there be a wound, rather than a flower? The wound is not your destiny, but blossoming in the spring is your destiny.

AND IT IS WITH THIS BELIEF AND THIS KNOWLEDGE THAT I SAY,
YOU ARE NOT ENCLOSED WITHIN YOUR BODIES, NOR CONFINED TO HOUSES OR FIELDS.
THAT WHICH IS YOU DWELLS ABOVE THE MOUNTAIN AND ROVES WITH THE WIND.

With my experience in going to the mountains, to the forests, I can say with certainty that you are not confined to your bodies. Your real being is vast. It can contain the whole sky within it.

IT IS NOT A THING THAT CRAWLS INTO THE SUN FOR WARMTH OR DIGS HOLES INTO DARKNESS FOR SAFETY,
BUT A THING FREE, A SPIRIT THAT ENVELOPS THE EARTH AND MOVES IN THE ETHER.

You are nothing but essential freedom, and unless you come to realize it, you have wasted your life. In the East, the best word for the ultimate experience is MOKSHA, and MOKSHA means "absolute freedom," freedom from all fetters -- body, mind -- anything that confines you -- thought, prejudice, knowledge -- anything that makes a limitation to you.
Only innocence can be as vast as the sky, because innocence has no limits.

IF THESE BE VAGUE WORDS, THEN SEEK NOT TO CLEAR THEM.

Remember this statement. Because mystics are helpless, they can only speak in vague words. Words are not capable to express their vast experience -- they are too small -- hence they have to use vague words, symbols, metaphors, poetry, parables.

IF THESE BE VAGUE WORDS, THEN SEEK NOT TO CLEAR THEM.... There are thinkers and philosophers who are doing only one work -- they try to make the words of mystics clear, solid. But they destroy... they destroy the mystery. The vagueness of the words has the mystery.

VAGUE AND NEBULOUS IS THE BEGINNING OF ALL THINGS, BUT NOT THEIR END,
AND I FAIN WOULD HAVE YOU REMEMBER ME AS A BEGINNING.

No true mystic, no true wise man, can say, "I am the end." He can only say, "I am the beginning," because nobody has ever reached the end.
We live in an infinite, eternal existence.

The end is not possible -- only growth, and more growth. You are always coming closer and closer and closer, but you never reach. But the beginning is beautiful -- just as the early morning is beautiful. And wisdom has no sunset.

AND FAIN I WOULD HAVE YOU REMEMBER ME AS A BEGINNING.
LIFE, AND ALL THAT LIVES, IS CONCEIVED IN THE MIST AND NOT IN THE CRYSTAL.
AND WHO KNOWS BUT A CRYSTAL IS MIST IN DECAY?

Remember your mystery.

That is one of the crimes that science is committing... the whole program of scientific knowledge is to know everything, and to know it clearly -- crystal-clear. In another way it can be said: Science is a demystification of existence. But by demystifying existence, it destroys all beauty, all truth, all that is not material. Science is good for the objective world.

Religion is mystery.
Science is demystifying.

Avoid letting your inner experiences be demystified. Let them remain a mystery, because only as mystery can they breathe, can they expand, can they grow. The moment you demystify them, you kill them.

That's why science has not come to the conclusion yet that there is a soul within you -- because they will

believe in the soul only if they can find it by dissecting you, cutting you into fragments, and catching hold of your soul and bringing it out. Then they will say, "Yes, there is a soul."

It is as stupid as taking a roseflower to a scientist. You say, "It is beautiful," and he will say, "I will find out," and he takes all the petals out, cuts them, dissects them, and says, "I don't see any beauty." By his very dissection, he has destroyed the beauty. By the very dissection, he destroys the human soul. Everything that is beautiful, everything that is alive, is beyond science.

Where science ends, religion begins.

Almustafa is right: REMEMBER ME always AS A BEGINNING.

It is true about religion itself.

It is always a beginning.

It is always a sunrise, and there is no sunset.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #23
Chapter title: Doors to the mysterious

9 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THIS WOULD I HAVE YOU REMEMBER IN REMEMBERING ME:
THAT WHICH SEEMS MOST FEEBLE AND BEWILDERED IN YOU IS THE STRONGEST AND MOST DETERMINED.
IS IT NOT YOUR BREATH THAT HAS ERECTED AND HARDENED THE STRUCTURE OF YOUR BONES?
AND IS IT NOT A DREAM WHICH NONE OF YOU REMEMBER HAVING DREAMT, THAT BUILDED YOUR CITY AND FASHIONED ALL THERE IS IN IT?
COULD YOU BUT SEE THE TIDES OF THAT BREATH YOU WOULD CEASE TO SEE ALL ELSE,
AND IF YOU COULD HEAR THE WHISPERING OF THE DREAM YOU WOULD HEAR NO OTHER SOUND.
BUT YOU DO NOT SEE, NOR DO YOU HEAR, AND IT IS WELL.
THE VEIL THAT CLOUDS YOUR EYES SHALL BE LIFTED BY THE HANDS THAT WOVE IT,
AND THE CLAY THAT FILLS YOUR EARS SHALL BE PIERCED BY THOSE FINGERS THAT KNEADED IT.
AND YOU SHALL SEE
AND YOU SHALL HEAR.
YET YOU SHALL NOT DEPLORE HAVING KNOWN BLINDNESS, NOR REGRET HAVING BEEN DEAF.
FOR IN THAT DAY YOU SHALL KNOW THE HIDDEN PURPOSES IN ALL THINGS,
AND YOU SHALL BLESS DARKNESS AS YOU WOULD BLESS LIGHT.
AFTER SAYING THESE THINGS HE LOOKED ABOUT HIM, AND HE SAW THE PILOT OF HIS SHIP STANDING BY THE HELM AND GAZING NOW AT THE FULL SAILS, AND NOW AT THE DISTANCE.
AND HE SAID,
PATIENT, OVERPATIENT, IS THE CAPTAIN OF MY SHIP. THE WIND BLOWS, AND RESTLESS ARE THE SAILS;
EVEN THE RUDDER BEGS DIRECTION;
YET QUIETLY MY CAPTAIN AWAITS MY SILENCE.
AND THESE MY MARINERS, WHO HAVE HEARD THE CHOIR OF THE GREATER SEA, THEY TOO HAVE

HEARD ME PATIENTLY.
NOW THEY SHALL WAIT NO LONGER.
I AM READY.
THE STREAM HAS REACHED THE SEA, AND ONCE MORE THE GREAT MOTHER HOLDS HER SON AGAINST HER BREAST.
THIS WOULD I HAVE YOU REMEMBER IN REMEMBERING ME:
THAT WHICH SEEMS MOST FEEBLE AND BEWILDERED IN YOU IS THE STRONGEST AND THE MOST DETERMINED.

Almustafa is giving his last words to the people amongst whom he has dwelt for twelve years. But such is the compassion of the man of wisdom that, although he was ignored, neglected, laughed at -- and sometimes even condemned -- he is still feeling a great love and a great compassion for the same people who have always misbehaved with him.

When Al-Hillaj Mansoor, a Sufi mystic, was killed by the fanatics and the bigots, there were thousands of people who could not believe that when a man is being killed in such a cruel way -- not even Jesus was killed in such a cruel way -- he can stand aloof. First they cut his legs, then they cut his hands, then they took his eyes out -- piece by piece. But all this time, when blood was flowing from every part of his body, he was smiling. Somebody asked, "Why are you smiling?"

He said, "I am smiling because you don't know what you are doing, you are fast asleep; if you had been awake, you would have understood my smile. My smile indicates that you are not killing me; you are killing yourself. By destroying my body I am not destroyed, but by destroying my body you are destroying the only example you had amongst you of your future glory, of your future growth, of your future actualizations.

"When I say you are destroying yourself, I simply mean this: you are removing from your being the person who could have awakened you. You are so afraid. It is out of fear that you are killing me, out of fear that `This man is going to wake everyone up' -- and you don't want to wake up. You are so much invested in your sleep, and in your dreams, you don't want to know the truth."

Almustafa has no complaint against these people, but only a deep compassion -- and this has been the case with all the mystics.

Just three years ago I predicted that if you don't change your rotten ideas about human energy, about sex, about man's natural growth, three fourths of humanity will die of AIDS. I said this in a world press conference -- nobody believed me. They could not see any sign anywhere to support my idea -- maybe a few people are going to die of the disease, but not two thirds of the whole humanity.

Just today my personal physician, Dr. Amrito, has sent me a report telling me, "For the first time, medical science is supporting Your prediction, because there are many places in America where homosexuality has reached the point of seventy percent" -- my prediction was only for sixty-six percent. And the same is happening in Africa; perhaps the percentage is even greater there, just medical research is missing.

Anando, one of my secretaries, has also brought a few press cuttings to show me. I have been insisting continually for years that your so-called religions are responsible -- wholly responsible -- for this destructive disease that is going to grip the whole world. Perhaps even before nuclear weapons and Ronald Reagan destroy you, this disease will have already destroyed you.

In those cuttings there were reports that many Catholic priests have been found suffering from AIDS. Many Catholic priests in America have been expelled -- just so they disappear; the church will go on giving them salaries, but it wants to hide the fact that its priests are homosexuals. It was not one case; there have been dozens of priests all over America who have been found suffering from AIDS. Two priests, who are courageous enough, have even come out in public and declared, "We are suffering from AIDS, and we don't think that homosexuality is against the Catholic religion."

I agree with them. In fact, the Catholic religion, and other religions, are all *for* homosexuality. No religion is against homosexuality; in fact it is because of their continuous emphasis on celibacy that they have created a perverted humanity. One cannot believe that there are places where seventy percent of the people have become homosexuals, and the number is reaching that level in other places also.

But such is the blindness of man, and such is his deafness. He will never listen to the truth when there is time enough to do something about it. Now it is almost beyond our powers; we can simply just be helpless observers.

You will not believe that, a few days ago, thirty police officers attacked a homosexual club in the middle of the night, and they were all wearing rubber gloves. When the news was published that all those thirty

police officers were wearing gloves, the head of the police department denied it. But there were photographs, and finally, he had to take back his denial. He said, "They were wearing gloves to protect themselves from hepatitis." This is something absolutely new; nobody has ever heard that you can protect yourself from hepatitis by wearing gloves; what can gloves do? Hepatitis cannot be prevented by gloves! Certainly, those thirty police officers were also involved in homosexuality; that attack on the homosexual club was just an excuse to enter there.

It is very strange that man is never ready to understand a truth when it is time to do something. By the time he recognizes it, it is too late.

Now, at the moment of departure, when Almustafa is standing on the deck of his ship, people are ready to listen to him. He was amongst them for twelve years. Nobody even bothered about what this strange man is carrying within his heart; nobody allowed him to be part of the city of Orphalese. He remained there for twelve years, but he was a stranger.

When, in America, my commune of sannyasins was destroyed, I was talking to the jailer where I was confined for three days. He was a beautiful man. He was not part of the conspiracy. In fact, they had put me in another jail which *was* part of the conspiracy, and I insisted in the court, "You change the jail! I won't bother about getting bailed out or not, but I cannot be in that jail. You have two jails in the city; I choose the other jail, because in the first jail they have not even given me a pillow, or a blanket; not even something to spread on a steel bench -- a naked steel bench -- have they provided me." I had been sitting the whole night, and whenever I asked them they said, "We don't have any pillows, we don't have any blanket." I said, "That jail seems to be part of the conspiracy. You shift me to the other jail."

They were not thinking of this, so they had not been able to pressurize the other jailer beforehand; it was sudden. I was transferred to the other jail, and the jailer told me, "I know you are innocent, I have heard the whole proceedings. There is no reason at all to arrest you, but unfortunately you are a stranger here. That is your only crime."

I asked him, as we became more and more friendly, "How long you have been in America? -- three generations, four generations? How long has Ronald Reagan been in America -- two generations, three generations? -- because America is not even three hundred years old. You are as much a stranger as I am. In fact, you are more of a stranger, naturally, because you have been here longer; you have been a stranger for one hundred years, I have been a stranger only for three years. It is simple arithmetic."

He laughed, he said, "That's right."

But they have destroyed the native Americans, and forced them into certain concentration camps, into jails, into jungles -- they call them reservations. Those people can live only in the reservations. Those are the real owners of America, they are the only Americans, and the people who are pretending to be Americans... none of them is American. They have come from all the countries of Europe -- somebody is from Spain, somebody is from Portugal, somebody is from England, somebody is from Italy, somebody is from Germany. They are all foreigners.

So I said, "Do you think being a foreigner for two hundred years gives you certain privileges? I am a new foreigner, you are an old foreigner; there should not be any antagonism -- we both are foreigners. In fact you are invaders, and we are not invaders. You have forced the people to give their land to you; we have purchased the land, we have paid the price."

He said, "Once in a while, we have also paid prices."

I said, "I know. You purchased the whole city of New York for thirty silver pieces -- you call it a price? Is this business? You force those poor people to vacate the land just for thirty silver pieces. It is the same price that was given for Jesus Christ to Judas by the Jews; I think they paid too much -- just for a single man, thirty silver pieces; you must have killed thousands of people to vacate the land that is now New York, and those who were ready to leave -- the chief particularly -- you paid thirty pieces. You call it a price?"

He said, "I am sorry, it is not a price."

But to be a stranger is a crime. If man is a stranger to other men, then with whom you are going to be friends, with whom you are going to be brotherly, with whom you are going to show your love?

The people of Orphalese told Almustafa again and again, "You are a stranger, you should not be here, you don't belong to us. Rather than talking to us, you talk to the trees; rather than being with us, you go to the mountain top. You are not only from some other land, you are a totally different kind of human being. Most of the time you are silent; most of the questions you don't answer. And whenever you answer, your answer does not fit with the tradition, with the orthodoxy, with the way we have lived forever."

But he has not taken any offense. No mystic has ever felt offended; whatever you have done -- even if

you have killed and poisoned -- he was not angry at you.

IS IT NOT YOUR BREATH THAT HAS ERECTED AND HARDENED THE STRUCTURE OF YOUR BONES?

And the breath is a stranger, it comes from the outside, from faraway lands. You may not even know from where it is coming, but "Is it not breath that hardens your bones, that gives circulation to your blood, that takes out all the poison, all the carbon dioxide which, if accumulated, will kill you? Is it not the breath that gives you oxygen and life?" But the breath is a stranger. A Gautam Buddha comes into the world like a breath, like a spring.

AND IS IT NOT A DREAM WHICH NONE OF YOU REMEMBERS HAVING DREAMT, THAT BUILDED YOUR CITY AND FASHIONED ALL THERE IS IN IT?

Remember one thing: whatever Sigmund Freud says about dreams is only a partial truth because all the beautiful structures in the world.... The Taj Mahal must have been a dream in the mind of a creative artist. And the man, the emperor, collected the greatest sculptors and stone cutters from all over

Asia.... It took almost thirty years; one thousand sculptors, and ten thousand laborers were working for thirty years continually. And what was the reward to the dreamer whose dream became a reality?

Perhaps you are not aware what happened to all those creators who were part of creating the Taj Mahal... the most beautiful structure in the world. On a full moon night, it again becomes almost like a dream. On a full moon night, seeing it, you have a doubt -- are you dreaming, or is it real...?

The hands of one thousand artists, who had labored their whole life, were cut by the emperor, because the emperor never wanted them to make another structure which could be better than Taj Mahal, or even could be equal to Taj Mahal. This was the reward....

Everything that you see in the world -- the scientific progress, the technology, the great structures, the great gardens -- were once nothing but a dream. Today, when you fly in the sky in an airplane, you never think that you are flying in the dream of two young fellows, the Wright brothers. And they were condemned... they were not very experienced, one was twenty, another was twenty-two, young boys, but the dream possessed them that, if birds can fly, there must be a mechanism that can replace the wings of the birds. A simple idea... but they were poor.

Their father used to run a bicycle shop, he used to sell bicycles, he used to rent them. And in the basement of their house, he used to throw all parts of bicycles which had become useless, rotten. At night those two boys, hiding in the basement, were trying to create a flying machine out of the useless parts. The family thought they were mad, and the whole city laughed, but undeterred, they went on working.

The day their first flying machine was ready, they were afraid to tell anybody. They took the machine outside the house in the night, when everybody was asleep, and in the morning, with the rising sun, they tried it for the first time. It flew not very far, just sixty feet high, not for very long, just for one minute it remained in the air -- but that was enough; the principle was found. If a machine can rise to sixty feet, it can rise to six thousand feet; if a machine can remain for one minute, it can remain for hours. The basic principle had been found.

Then they informed the whole city -- even their parents came to see. Nobody believed these crazy boys -- the whole day they sleep, and the whole night they work, and who has ever heard that out of the useless parts of bicycles, you can make an airplane? The whole town gathered, and again they succeeded to give them the show. Then from all over the world, people who were interested in flying machines were rushing towards the place.

The house of the Wright brothers became almost a mecca. Great scientists came to pay respect to them, saying, "We have also been dreaming about it, but we never believed in our dreams so confidently. You are exceptional. You believed in your dream, you trusted in your dream; it is your trust that has transformed the dream into a reality."

Almustafa is saying, "You simply ignored me as a dreamer. When I was telling you that my ship has to come, you used to laugh; you used to ask me, `When is your ship coming -- because a year has passed, two years have passed, eleven years have passed -- when is your ship coming? But I trusted in my dream, I never bothered about your doubts, I was absolutely certain that the ship will come. I could not predict the

date, and now you see it has come -- and seeing a dream becoming reality, now you are ready to listen to me, but it is too late. You will remember me, I know, when I am gone. So remember me as... *that which seems most feeble and bewildered in you is the strongest and most determined*.

A dream is very feeble, very fragile, but if you give your trust to it, it can become a reality. You have the capacity and the energy to transform a dream into a truth.

COULD YOU BUT SEE THE TIDES OF THAT BREATH YOU WOULD CEASE TO SEE ALL ELSE. AND IF YOU COULD HEAR THE WHISPERING OF THE DREAM, YOU WOULD HEAR NO OTHER SOUND.

If you start hearing the whispering of your dream -- which is fluttering its wings within your heart -- you will not hear any other sound. You will be so possessed by it that you will be ready to sacrifice anything. And a man is man only when he can dream of the unattainable; dogs and cats also dream, but dream only of flies.

I have heard once a dog and a cat were arguing. The cat was saying, "Last night I dreamt that mice are raining from the sky -- so many mice!"

The dog laughed. He said, "You idiot cat, don't you know that whenever it rains it is always bones, never mice? I also dreamt last night. So shut up and don't tell anybody, but the truth is, I've seen with my own eyes that bones were raining all around. It was such a joy."

You also dream. But is your dream something that leads you beyond yourself; or do you dream about money, power, prestige, respectability -- then you are dreaming only of bones and mice. Those who are cats will be dreaming of mice, those who are dogs will be dreaming of bones. But you are not man, unless you dream of something unattainable... and that dream of the unattainable is not disregarded in the morning as just a dream, but it becomes your very life, your very search. The question is not whether you will find the unattainable or not. But in trying to find it, you will become a solid integrity, an individual.

Remember the emphasis: it is not necessary that you find the unattainable. But, taking the challenge, whatever is lying dormant in you will become active, whatever has never been used you will have to pull together in yourself. Because it is a question of reaching the unattainable, you have to be total and intense and quick and strong.

I don't care whether you reach the unattainable or not, but in trying to reach it you have become your potential, your original face. You have come to blossom.

BUT YOU DO NOT SEE, NOR DO YOU HEAR, AND IT IS WELL.

Almustafa is saying, "You do not see, you do not hear, but I am not condemning you; and it is well -- because you are asleep. I am not saying that you are doing wrong, I am simply saying that you are missing an opportunity."

THE VEIL THAT CLOUDS YOUR EYES SHALL BE LIFTED BY THE HAND THAT WOVE IT.

Hence, don't be worried. If your eyes are covered with a veil, wait! You will find those hands which will take it away. I could have done it -- you did not allow me.

Remember me in this way: when another stranger from another land, from the faraway beyond comes, don't keep yourself distant. Come close to him. Let him remove the veil that is making you blind,

AND THE CLAY THAT FILLS YOUR EARS SHALL BE PIERCED BY THOSE FINGERS THAT KNEADED IT.

Remember me always as one who loved you -- even though you could not see, even though you could not hear -- who accepted you as you are, because my trust in the future is infinite. Today you may not see, but tomorrow, or the day after tomorrow.... You have eyes, so sooner or later you are going to see; and you have ears, so sooner or later you are going to hear.

AND YOU SHALL SEE,
AND YOU SHALL HEAR,
YET YOU SHALL NOT DEPLORE HAVING KNOWN BLINDNESS.

This is what compassion is.

That small word "compassion" contains so much...*yet*, says Almustafa, *you shall not deplore having known blindness*. Never deplore it, never repent it.

... NOR REGRET HAVING BEEN DEAF.

Perhaps it was part of your growth; perhaps you needed it, perhaps the time was not ripe, perhaps your eyes and your ears were waiting for their spring to come, so I don't condemn you. And I want you to remember not to condemn yourselves, because once a man starts condemning himself he loses respect -- dignity -- in his own eyes.

So when you start seeing and hearing, and when you start moving towards a faraway star in search of truth, don't complain of those days which have passed without any growth, without any progress. Perhaps you were getting ready, perhaps you were getting stronger, perhaps that rest was needed. This is compassion, so that you don't regret.

FOR IN THAT DAY YOU SHALL KNOW THE HIDDEN PURPOSES IN ALL THINGS,
AND YOU SHALL BLESS DARKNESS AS YOU WOULD BLESS LIGHT.

In that day of understanding, in that day of the dawning you will be able to see that is not only the light that is needed -- the darkness is also essential. You will be able to bless both: the light and the darkness. They are not contraries, they are complementaries; neither can exist without the other.

AFTER SAYING THESE THINGS HE LOOKED ABOUT HIM, AND HE SAW THE PILOT OF HIS SHIP
STANDING BY THE HELM AND GAZING NOW AT THE FULL SAILS AND NOW AT THE DISTANCE.
AND HE SAID:
PATIENT, OVERPATIENT, IS THE CAPTAIN OF MY SHIP.
THE WIND BLOWS, AND RESTLESS ARE THE SAILS;
EVEN THE RUDDER BEGS DIRECTION;
YET QUIETLY MY CAPTAIN AWAITS MY SILENCE.
AND THESE MY MARINERS, WHO HAVE HEARD THE CHOIR OF THE GREATER SEA, THEY TOO HAVE HEARD ME PATIENTLY.
NOW THEY SHALL WAIT NO LONGER.
I AM READY.
THE STREAM HAS REACHED THE SEA, AND ONCE MORE THE GREAT MOTHER HOLDS HER SON AGAINST HER BREAST.

One cannot experience anything before its right time, one cannot become fulfilled earlier than his destiny decides. Understanding this gives great patience.

These words about the captain who is patient, over-patient, are really about everybody's being -- which is over-patient. Lives pass, but your being never shows impatience. It waits and waits till you yourself realize that the time has come and now the journey has to start. It waits till whatever you have to say, you have said; and whatever you have to do, you have done; and whatever you have to live, you have lived. Till the moment you feel, "I am ready," existence waits for you -- with tremendous trust, that it does not matter when you say, "I am ready."

But unless you say, "I am ready," the realization cannot happen. And in your readiness,

THE STREAM HAS REACHED THE SEA, AND ONCE MORE THE GREAT MOTHER HOLDS HER SON AGAINST HER BREAST.

The river disappears into the ocean from where it has arisen.

Religion is the search of your original source from where you have arisen; it is not going in search of something far away. It is going in search of something that you have left behind. It is going deeper within you -- because still from the same source the flame of light is getting its nourishment. You will not find it anywhere else.

Those who look outwards look in vain.

Only those who are tired of looking outside, who are tired of continuous failure, close their eyes and start looking inwards. That is the beginning.

The moment you have found the source within you from where life radiates in all directions -- to your body, to your eyes, to your hands, to your legs -- when you have found that center, you have found the door to the divine, you have come to the oceanic feeling. With great force the idea grips you that, "I am ready," and the stream can take a jump -- a quantum leap -- dropping the source and entering into the shoreless, limitless, ocean.

This small book of Kahlil Gibran is far more valuable than any scripture of any religion, so don't just read it as poetry. Read it as if it is opening doors of mysteries for you -- and particularly for you, who are here, in search of something unattainable, who are here because of a dream, who are here, not out of curiosity, but with a sincere longing, an authentic desire, to become what you are supposed by nature to become....

Only then is there blissfulness; the moment you have become that which was hankering in your seed, longing in your seed to sprout and become a tree and blossom and be full of flowers and fragrance.... Otherwise you cannot find blissfulness. And a man who has not found blissfulness, has not lived at all. He was born, and he died, but he never lived in between.

Unless, between your birth and your death you reach to the peak of enlightenment, you have not given respect to your own potentiality; you remained playing with toys and forgetting the real treasure.

At least my people have to be continuously alert. This is a mystery school; it is not for all and sundry, it is only for those who are ready to sacrifice everything for finding the truth of their life -- because the truth of their life is higher than their life itself.

So, whatever you are doing here, just like an undercurrent there should always remain the alertness "Am I growing or not?" "Am I coming closer to my dream or not?"

It is enough that you go on coming closer and closer to the dream, it is not needed that you reach the dream.

Just by coming closer and closer to the dream, you go on becoming your real self. The dream is only an excuse.

Okay, Vimal?

Yes, Osho.

The Messiah, Vol 2

Chapter #24

Chapter title: We shall speak again together, I shall come back to you

10 February 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
FARE YOU WELL, PEOPLE OF ORPHALESE.
THIS DAY HAS ENDED.
IT IS CLOSING UPON US EVEN AS THE WATER-LILY UPON ITS OWN TO-MORROW.
WHAT WAS GIVEN US HERE WE SHALL KEEP, AND IF IT SUFFICES NOT, THEN AGAIN MUST WE COME TOGETHER AND TOGETHER STRETCH OUR HANDS UNTO THE GIVER.
FORGET NOT THAT I SHALL COME BACK TO YOU.
A LITTLE WHILE, AND MY LONGING SHALL GATHER DUST AND FOAM FOR ANOTHER BODY.
A LITTLE WHILE, A MOMENT OF REST UPON THE WIND, AND ANOTHER WOMAN SHALL BEAR ME.
FAREWELL TO YOU AND THE YOUTH I HAVE SPENT WITH YOU.
IT WAS BUT YESTERDAY WE MET IN A DREAM.
YOU HAVE SUNG TO ME IN MY ALONENESS, AND I OF YOUR LONGINGS HAVE BUILT A TOWER IN THE SKY.
BUT NOW OUR SLEEP HAS FLED AND OUR DREAM IS OVER, AND IT IS NO LONGER DAWN.
THE NOONTIDE IS UPON US AND OUR HALF WAKING HAS TURNED TO FULLER DAY, AND WE MUST PART.
IF IN THE TWILIGHT OF MEMORY WE SHOULD MEET ONCE MORE, WE SHALL SPEAK AGAIN TOGETHER AND YOU SHALL SING TO ME A DEEPER SONG.
AND IF OUR HANDS SHOULD MEET IN ANOTHER DREAM WE SHALL BUILD ANOTHER TOWER IN THE SKY.
SO SAYING HE MADE A SIGNAL TO THE SEAMEN, AND STRAIGHTAWAY THEY WEIGHED ANCHOR AND CAST THE SHIP LOOSE FROM ITS MOORINGS, AND THEY MOVED EASTWARD.
AND A CRY CAME FROM THE PEOPLE AS FROM A SINGLE HEART, AND IT ROSE INTO THE DUSK AND WAS CARRIED OUT OVER THE SEA LIKE A GREAT TRUMPETING.
ONLY ALMITRA WAS SILENT, GAZING AFTER THE SHIP UNTIL IT HAD VANISHED INTO THE MIST.
AND WHEN ALL THE PEOPLE WERE DISPERSED SHE STILL STOOD ALONE UPON THE SEA-WALL, REMEMBERING IN HER HEART HIS SAYING:
"A LITTLE WHILE, A MOMENT OF REST UPON THE WIND, AND ANOTHER WOMAN SHALL BEAR ME."
FARE YOU WELL, PEOPLE OF ORPHALESE.
THIS DAY HAS ENDED.
IT IS CLOSING UPON US EVEN AS THE WATER-LILY UPON ITS OWN TO-MORROW.
WHAT WAS GIVEN US HERE WE SHALL KEEP, AND IF IT SUFFICES NOT, THEN AGAIN MUST WE COME TOGETHER AND TOGETHER STRETCH OUR HANDS UNTO THE GIVER.

A man of trust, love, and surrender never loses hope. He is a chronic optimist; otherwise, mystics would have stopped speaking to you, because what have you given to them except pain, suffering, condemnation, death? But they go on hoping against hope; their longing to bring you the spring of life is too great -- even all of you together cannot destroy it. You have destroyed many mystics -- -crucified them, poisoned them, stoned them -- but still they died with blessings on their lips.

FARE YOU WELL, PEOPLE OF ORPHALESE. THIS DAY HAS ENDED.

This life is closing, but hope has not ended -- it knows no ending. For thousands of years the story has been repeated again and again. Your blindness, your deafness are infinite, and the compassion, and love, and trust of the mystics is greater even than your blindness and deafness. That's the only hope for humanity.

The mystics know they are talking to the walls, but they go on talking; they know they are not being listened to, but they go on knocking on your doors. They know you are annoyed, irritated -- why do these strangers disturb you? But it is impossible for these strangers, these people from the other world, to stop loving you. There is nothing that you can do to kill their love, to crucify their compassion.

Even when Jesus was crucified, still he promised to his followers, "Don't be worried. Soon I will be with you again" -- as if crucifixion was just a trivial matter. When Gautam Buddha was dying, thousands of his disciples were crying and weeping, and he said to them, "Wash your tears because whenever you need, I will be with you. In your prayers, in your meditations, you will find me always amongst you."

Before departing, Mahavira said to his disciples, "Whenever five of you will be together in meditation, there will also be a sixth -- invisible though he will be. You may not be able to see me, but I will be able to see you -- and that's what really matters. I have been with you for eighty-two years, and you have not seen

me; I have been in a material body, and you went on missing me. So your seeing is unimportant; what is important is my seeing you.

"But you will feel my presence more because I will be no longer confined in my body; I will surround you like a cloud, I will overwhelm your hearts, and you will know I have come because suddenly the whole climate will be different. The moment I am present amongst you, you will become absent. My presence will dispel your presence just as light dispels darkness." And these were the people who had tried many times to kill him. And the same is the story in different contexts, but again and again.

Man seems to be stubborn, adamant, but the mystics are more stubborn and more adamant than you are; whatever you do is not going to prevent them. They will go on working for the evolution of your consciousness -- they are still working, and you are still doing the same stupid things you have done before. It is a strange story of love and hate. From the side of mystics, it is love; from the side of the masses, it is hate. But it cannot be changed.

Perhaps it is a law of nature: The masses don't have anything else to give. They are so full of poison that they can give only poison. And the mystics are also helpless; they are so full of love and nectar of life that they can give only that.

The story between the masses and the mystics has never been unfolded clearly... what has been happening? Why did you have to poison a Socrates? Why did you have to kill a Jesus? Why did you have to murder a Mansoor? Not that you were aware of doing it. If you had been aware, it would have been impossible to do it. In your sleep, in your unconsciousness, you go on doing things that are ugly, degrading, to humanity, not worthy of man. And out of the mystic's superconsciousness he goes on showering flowers on you -- irrespective of what comes in return.

FARE YOU WELL, PEOPLE OF ORPHALESE. THIS DAY HAS ENDED.

I am going... my ship is ready, I am ready. I lingered long enough amongst you, hoping that somebody may hear, somebody may be touched, somebody may become aware that the stranger is not a stranger -- he's the very heart of your hearts, that he's not only outside you, he's inside you too.

IT IS CLOSING UPON US EVEN AS THE WATER-LILY UPON ITS OWN TO-MORROW.

He has used a beautiful metaphor -- the water-lily opens with the sun. As the sun rises in the morning, the water-lily opens its petals. When the sun comes in the middle of the sky, the water-lily comes to its full opening, and as the sun starts descending, the water-lily starts closing. By the time the sun sets, the water-lily closes its petals upon itself -- "upon its tomorrow," says Almustafa. But the sun will rise tomorrow again, so nothing is lost if this day is lost.

If you have not been able to open this day, don't be worried. Tomorrow when the sun rises, you may open your heart -- you may yourself become a water lily.

WHAT WAS GIVEN US HERE WE SHALL KEEP,
AND IF IT SUFFICES NOT, THEN AGAIN MUST WE COME TOGETHER AND TOGETHER STRETCH OUR HANDS UNTO THE GIVER.

The giver is one -- the existence. If this day has not been a day of fulfillment, we will meet again...*and together stretch our hands unto the giver*.

Almustafa is saying, "Whatever I have given to you, those were not my words, and whatever I have given to you was not my possession. I was only a messenger here, delivering a message from the ultimate. But if you have not heard it, there is nothing to be worried about." He is giving them the final blessing; he is worried that they may regret.... He is feeling a deep sadness because they will miss him; only *now* will they miss him.

"We will stretch our hands together unto the giver another day. We are beings of eternity; days come and go, we are always here. So whatever is gone, let it be gone. If I have even sown in you the seed of longing for the unknown and the unattainable, that's enough. Another day, we shall meet together, and

stretch our hands to the giver."

FORGET NOT THAT I SHALL COME BACK TO YOU:

"You are very forgetful, so forgetful that you have forgotten yourself too. I know that soon I will become a faded memory, and you may even start doubting whether there was such a man -- or have I only been hallucinating?"

And this is not mere poetry. When the Western scholars started translating Eastern scriptures, they could not believe.... Their conditioning was Christian and Christianity believes that God created the world only six thousand years ago. Their Christian conditioning caused great trouble because they came across scriptures which are ten thousand years old, and according to some, ninety thousand years old.

If a great scripture was born ninety thousand years ago, the civilization must have come of age; otherwise that scripture could not have been born. Humanity must be older than the scriptures. And they are so cultured that even in ninety thousands years we have not been able to create another language which is as perfect as Sanskrit. You cannot find a single flaw, a single loophole, in it. This cannot happen in one day; this takes time -- thousands of years -- to develop.

Your forgetfulness is such that any idiotic conditioning can be imposed on you, and once the conditioning is imposed on you, you try to figure out everything according to your conditioning. The Christian scholars were amazed, but they somehow tried to fix everything within six thousand years. About scriptures it was easy, but what to do about cities?

In Mohanjodaro and Harapa they found seven layers. As the excavation went on, it became more and more puzzling. It seems Harapa and Mohanjodaro suffered seven calamities -- perhaps earthquakes, perhaps floods, there is no way to say. But one thing is certain, that the first layer is seven thousand years old -- what to say about the seventh layer? It cannot be that within just a few days, a great culture, a great city would arise, would be destroyed by some calamity, and another city would be raised on top of it. These seven layers show that Harapa must have existed thousands of years earlier than seven thousand years ago -- the top layer is seven thousand years old.

There was a time when they had stopped digging after the first layer. To their conditioning, more was impossible; even this was impossible, because every scientific investigator said that all these things were seven thousand years old -- it didn't fit into the Christian framework. So they stopped, thinking that this was all.

But a few of the excavators felt that a little more excavation was needed, to be completely sure that this was the only layer that had existed. And they found another layer underneath it, another vast city; then they went on digging. Even the seventh layer, which must be at least fifty or sixty thousand years old, is amazing.

I have been to the place. It is amazing because it shows that somehow those people had reached even higher standards of technology, science, culture, because the roads were as wide as the roads of New York -- and such wide roads are not needed if you don't have vehicles, traffic.

Varanasi is said by the Hindus to be the oldest Hindu city, and you can see the difference. A car cannot enter the older part, the roads are very narrow -- people were simply walking; sunlight almost never enters in those roads, and on both sides there are high buildings. The road is so narrow that only a small rickshaw can enter, and it is always one-way traffic -- two rickshaws cannot pass each other. Why in Harapa and Mohanjodaro did they make sixty foot wide highways? -- very straight, beautiful crossroads?

Another amazing thing was that they had a water supply system -- which is not even available today to thousands of villages in India. They had a certain arrangement that water could reach through pipes to every house, and they had rooms with attached bathrooms.

Just one hundred years ago, there was a case before the Supreme Court of America because someone learned from the continent -- Europe -- that a bathroom could be attached to the bedroom. This was really comfortable -- otherwise, people were accustomed to outhouses. A man first built an attached bathroom in America only one hundred years ago, and the Christian archbishop of America dragged him to the court. He was condemned all over America -- "He is dirty, he has a bathroom attached to his bedroom." Traditionally, the bathroom has to be a little far away, at the back of the house.

Just now, one architect has come up with the idea which surpasses all. Although nobody is ready to give

him a contract, his idea is beautiful. I have seen the drawings and pictures that he has made of a possible bathroom. He does not make an attached bathroom to the bedroom, he makes a big bathroom which includes the bedroom. That seems to be the future -- why attached? And why should the bedroom be given so much importance? He has made such a beautiful bathroom that it seems almost like a decoration. And it can be that your bedroom is in the bathroom -- it is very comfortable.

But certainly if somebody tries it, Christianity will drag him again to the court. "This is going too far! Attached -- okay, we can forget about your attached bathroom; at least there is a dividing wall and a closed door. But to have the bathroom, and the bedroom together.... And he is calling it "a bedroom in the bathroom," he is not even calling it "a bathroom in the bedroom." The importance is on the bathroom....

But in Harapa and Mohanjodaro they had attached bathrooms, they had swimming pools, they had a beautiful drainage system. Christianity and Christian scholars were simply baffled -- what to make of it?

The idea that the world was created only six thousand years ago is a very small framework. One bishop came up with a very novel idea to explain everything. He said, "God created these cities at the same time as he created the world, and he created them in such a way that when you discover them you will find that they are seven thousand years old, fifty thousand years old.... What is impossible for God? This was done as a test of your faith."

Mind can be so cunning... simple proofs are there, but it will still go on with its conditioning. It will never think that perhaps the conditioning is wrong.

We have been here for thousands of years, and we have forgotten all. All of us once in a while have glimpses, but we simply push them aside as illusions, hallucinations, dreams, daydreams. We never take note that perhaps they are rays coming from the beyond to remind you.

Almustafa is right,

> FORGET NOT THAT I SHALL COME BACK TO YOU.
> A LITTLE WHILE, AND MY LONGING SHALL GATHER DUST AND FOAM FOR ANOTHER BODY.
> A LITTLE WHILE, A MOMENT OF REST UPON THE WIND, AND ANOTHER WOMAN SHALL BEAR ME.

Kahlil Gibran is very authentic and sincere. He may not be an enlightened being, but he is not far away -- perhaps one step more. But he is so authentic and sincere, that sometimes it seems unbelievable...

All these people... even a man like Jesus, did not allow any women as apostles, although he was born of a woman. Jesus had no respect for women, not even for his own mother. One day he was speaking in a village in the marketplace, amongst a small crowd, and somebody from the outside of the crowd shouted "Jesus, your mother is waiting here."

And the words that came out from Jesus' mouth... one hopes they had not come out that way; it degrades Jesus. Jesus said, "Tell that woman" -- he does not even use the word `mother' -- "Tell that woman that my father is high above in the skies. On the earth nobody is my father, nobody is my mother; my real home is far away in the sky." It must have hurt the woman immensely.

He was loved and trusted the most by one prostitute -- one of the most beautiful in Judea, Mary Magdalene -- and her sister, Martha, and another woman, Maria, but they were not allowed to be his apostles, his messengers. And the most surprising thing is that when he was crucified, all his men apostles disappeared; nobody wanted to be there because somebody may recognize that these are the intimate followers of Jesus, and the same may be their fate -- crucifixion.

But these three women -- Jesus' mother whom he had called "that woman", and the prostitute who was condemned by the whole Judea, Mary Magdalene, and Maria -- did not leave the place. Not only did they not leave the place, they remained close to the body of Jesus, and when the body was taken down from the cross, those three women took care of it; they carried the body into the cave. But still Christianity has no respect for women.

It seems to be absolutely unbelievable that people who are born of women -- their blood, their bones, their marrow, everything is from the body of the mother -- have condemned woman consistently.

Gautam Buddha... it is very difficult to find anything to criticize in him, but if you think about women.... For twenty years, he continually denied initiation into sannyas for any woman; no woman could become a disciple. It is a strange kind of male chauvinistic attitude, and it becomes more unbelievable when you see it in a man like Gautam Buddha or Jesus -- and the same is the case with Mahavira. All the founders of

religions have a strange disease of condemning women.

There must be a very fundamental reason why they condemn women. You condemn something only if you are afraid of it. You are afraid because the woman can still fascinate you, she can still be attractive to you. These people were afraid that the woman's presence may destroy many people, take them astray. And anyway, woman is not equal to man according to their ideas. The miracle is that in the churches, in the temples, in the synagogues... everywhere you will find only women worshipers.

I say unto you that to enter into a church, or a temple, or a synagogue, or a mosque, is against your dignity. These are the people who have condemned woman for thousands of years. Now it is time that the whole womankind -- that is half of the people on earth -- should boycott all these religious priests, and all their scriptures, and all their temples. Enough is enough!

But Almustafa does not condemn the woman, he says,

A MOMENT OF REST UPON THE WIND, AND ANOTHER WOMAN SHALL BEAR ME.
FAREWELL TO YOU AND THE YOUTH I HAVE SPENT WITH YOU.
IT WAS BUT YESTERDAY WE MET IN A DREAM....

Soon it will become a memory, a dream.

YOU HAVE SUNG TO ME IN MY ALONENESS, AND I OF YOUR LONGINGS HAVE BUILT A TOWER IN THE SKY.
BUT NOW OUR SLEEP HAS FLED AND OUR DREAM IS OVER, AND IT IS NO LONGER DAWN.
THE NOONTIDE IS UPON US AND OUR HALF WAKING HAS TURNED TO FULLER DAY, AND WE MUST PART.
IF IN THE TWILIGHT OF MEMORY WE SHOULD MEET ONCE MORE, WE SHALL SPEAK AGAIN TOGETHER AND YOU SHALL SING TO ME A DEEPER SONG.

Again the same hope -- that if we meet again, you will sing me a deeper song. They have not sung any song to him; they have treated him as an outcast, perhaps a little mad. But people like Almustafa are never irritated by your unconscious behavior. They go on appreciating you for things which you have never done in the hope that perhaps the appreciation may bring what is appreciated.

YOU HAVE SUNG TO ME IN MY ALONENESS, AND I OF YOUR LONGINGS HAVE BUILT A TOWER IN THE SKY.

Now it is simply his compassion, his hope, his encouragement.

IF IN THE TWILIGHT OF MEMORY, WE SHOULD MEET ONCE MORE, WE SHALL SPEAK AGAIN TOGETHER, AND YOU SHALL SING TO ME A DEEPER SONG.

Be prepared... forget me not. The day will come when we will be together again, and this time your song will be deeper.

AND IF OUR HANDS SHOULD MEET IN ANOTHER DREAM WE SHALL BUILD ANOTHER TOWER IN THE SKY.
SO SAYING HE MADE A SIGNAL TO THE SEAMEN, AND STRAIGHTAWAY THEY WEIGHED ANCHOR AND CAST THE SHIP LOOSE FROM ITS MOORINGS, AND THEY MOVED EASTWARD.

It has to be remembered that the ship moves eastward. The East has been for centuries -- or perhaps forever -- the holy, the sacred source of life. Not only the sun rises in the East, a Gautam Buddha also rises in the East. The East has produced thousands of mystics. In comparison, the West is very poor. Just as the West has created great scientists, the East has produced great explorers of one's own being. Still, in its most degraded state, in its darkest era, the East attracts the seeker -- almost like a magnet. Those who want to

seek the truth, those who want to know themselves, suddenly feel an attraction towards the East. And their attraction is not unfounded.

The East is poor, starving, but even the poorest man in the East dreams the golden dream of self-realization, even the beggar who sleeps on the street has a dream to realize himself one day. From the emperors to the beggars, all are joined together in a single search. Such a concentrated effort has never been done anywhere else. The West goes on working on things, objects, creating beautiful technology -- but forgetting completely who is going to use it.

Albert Einstein died in a very sad state because he felt guilty for Hiroshima and Nagasaki.

It was Albert Einstein who wrote to President Roosevelt of America that "You cannot defeat Germany and Japan unless you have some superior sources of energy to destroy them. You need atomic bombs, and I am capable of creating atomic bombs. They are a totally different world. Your ordinary bombs turn only into firecrackers." Just one bomb was enough to destroy a city like Hiroshima, where one hundred thousand people lived -- within seconds -- and the same happened with another bomb on Nagasaki.

Roosevelt was immensely pleased; he immediately invited Albert Einstein. And there was reason in the unconscious of Albert Einstein itself, why he wanted to deliver the knowledge to Roosevelt. He was a Jew, and Germany had killed almost one million Jews. In fact, if he had remained in Germany, working on the atom bomb, then the atom bomb would have been in the hands of Adolf Hitler -- and the whole history would have been totally different. But he escaped, although there was no fear for him, because he was so absolutely needed by Adolf Hitler that he would not have touched him.

Einstein was given the promise, "No harm will happen to you," but when he saw millions of his people disappearing into smoke, in gas chambers, he could not believe this man and his promise. Most probably he thought, "Once the atom bomb is created, I will also be turned into smoke from a chimney in a gas chamber. And before the Germans learn the whole technology of atomic energy, it is better to escape with all the secrets; otherwise, this man is going to rule over the whole world."

Writing a letter to Roosevelt... he may not have thought about it, but it was a revenge. He did not think that the atom bomb would be used. He was thinking that just creating it, and making it known to the world, "If Germany and Japan do not surrender, then the atomic bomb is going to be used" -- that would be enough.

There was no need to use it, since Germany surrendered even before it was made aware that the atom bomb had been created. Japan was going to follow within a week at the most, because Japan was nothing but a shadow of Germany. But now the man who was the President of America, Truman, could not resist the temptation to use the atom bomb -- knowing perfectly well that the country was going to surrender without it.

Even his own generals said that it would be an absolutely useless destruction of innocent people who were not participating in war -- civilians, children, old people, old women -- why destroy them? And the defeat was almost certain... but Truman was not going to listen. Albert Einstein had even written a letter saying that there was no need to use the bomb.... But this was a different time, when Roosevelt had invited him immediately after receiving his first letter, that was a different time. Now the power was in the hands of another President of America; perhaps Albert Einstein's letter had been thrown into a wastepaper basket.

Einstein died in deep sadness and sorrow. He has never thought clearly and consciously what the consequences of it would be. Giving power to the politicians is dangerous. Once they have power, they are totally different people. When they don't have power they are public servants, they come to you saying "We want to serve you." But when they have power, they don't even recognize that you have any value. Albert Einstein's last words were: "If there is another life, as the people of the East say, then I would not like to be a scientist again. I would rather be a plumber than be a physicist."

In the past the East has come very close to creating all the technology that exists today, but they stopped -- it was the consciousness of the mystics.

For example, the printing machine was first developed in China three thousand years ago. Gunpowder was also developed in China three thousand years before, but they never used it. They listened to Lao Tzu, and Chuang Tzu, and Lieh Tzu who said "These are ugly and inhuman things. It is better to stop this kind of research; it is going to lead ultimately to the destruction of the whole humanity." This was said twenty-five centuries ago... and China stopped.

Arithmetic was discovered in India five thousand years ago, and without this arithmetic no atom bomb can be created, no nuclear weapon can be created. You can see the impact of the Indian arithmetic in the numbers of every language; that shows the source from where arithmetic has come. For example, nine in

Sanskrit is *Nov* eight in Sanskrit is *astha*, seven in Sanskrit is *septa*, three in Sanskrit *tri*, two in Sanskrit is *dwa*, *dwa* has moved to Latin as "duo", and from "duo" comes the English two.

Although they had discovered the whole basis of arithmetic, they stopped. Strange... why did these people stop? They had the genius, and they had discovered things that the West has discovered only now.

In the ancient Indian medicine, there are such accurate descriptions of all kinds of surgery -- brain surgery included -- but they stopped, they said, "All these things are going to lead man more and more outward. It is better, before man has gone too far away from himself, to stop. Man's basic reason to be here is not to create atom bombs, not to create nuclear weapons; his basic reason to be here is to find himself, to know himself."

It is significant that the ship moves Eastward.

AND A CRY CAME FROM THE PEOPLE AS FROM A SINGLE HEART, AND IT ROSE INTO THE DUSK AND WAS CARRIED OUT OVER THE SEA LIKE A GREAT TRUMPETING.

When mystics are alive they are condemned; when they are dead they are worshiped. If you find any mystic being worshiped while he is alive, remember -- he must be dead. In fact, he may be breathing, but just breathing is not life; he may be eating, but just eating is not life.

Life consists of all that is beautiful -- of the songs of the mountains and the trees, of the silence of these birds singing, just out of abundance -- of the flowers, of dances, of love, of meditation. Life consists of all great treasures; it is not only breathing and eating and sleeping.

Saints who are worshiped while alive -- you should have another look at them, they must be dead. People cannot worship them if they are really alive. People worship them only when they are dead, because the dead cannot love, the dead cannot dance, the dead cannot sing, the dead cannot enjoy, the dead cannot laugh. The dead cannot become my disciples.

ONLY ALMITRA WAS SILENT, GAZING AFTER THE SHIP UNTIL IT HAD VANISHED INTO THE MIST.

Kahlil Gibran has tremendous respect for the woman because she is the mother of all. She is closer to the life sources than man.

ONLY ALMITRA WAS SILENT, GAZING AFTER THE SHIP, UNTIL IT HAD VANISHED INTO THE MIST. AND WHEN ALL THE PEOPLE WERE DISPERSED, SHE STOOD ALONG UPON THE SEA-WALL, REMEMBERING IN HER HEART, HIS SAYING:

Almustafa had said,

"A LITTLE WHILE, A MOMENT OF REST UPON THE WIND, AND ANOTHER WOMAN SHALL BEAR ME."

If we have any sensibility, any intelligence, the woman should be respected, because all your mystics are born out of her womb. She is the mother of all your poets, all your singers, all your painters, all your scientists, all your mystics. Is it not very weird that she should be condemned by all the cultures everywhere, reduced to a subhuman status? And it is being done by her own sons.

People have been asking me again and again, "Why are so many women part of your movement?"

I have said, "It is natural, because I am the first one who has given the woman a higher status than man. She is the mother of Mahavira, of Gautam Buddha, of Jesus; she should be worshiped."

The Women's Liberation Movement is asking only for equality -- and I am saying that equality is not enough. Woman is far superior to man. No man has given birth, has carried a child in his womb, has suffered the long nights and days of pain, without any complaint, has given birth in tremendous agony. But the woman has accepted it all, sacrificed all her desires for pleasure, comfort, accepted all suffering, because a new birth, a new life, a new guest, is coming to her.

It is worth it, all this suffering is worthwhile because who knows -- the new guest may become a

Gautam Buddha, a Kahlil Gibran, a Rabindranath, a Dostoevsky, a Tolstoy. The woman is capable of waiting in silence, of suffering in silence, in favor of life.
Almitra is rejoicing remembering that he said:

"A LITTLE WHILE, A MOMENT OF REST UPON THE WIND, AND ANOTHER WOMAN SHALL BEAR ME."

Whoever bears him is going to be a woman, and Almitra finds herself identified with all women of the whole world. It doesn't matter who is going to bear him. What matters is: it is going to be a woman. A woman will give birth again to the messenger of God.
Okay, Vimal?
Yes, Osho.

The Miracle

Talks on Zen
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The Miracle

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OUR BELOVED MASTER,
AN OLD MASTER SAID:
TURN YOUR HEART ROUND AND ENTER THE ORIGIN. DO NOT SEARCH FOR WHAT HAS SPRUNG OUT OF IT! WHEN YOU HAVE GAINED THE ORIGIN, WHAT HAS SPRUNG OUT OF IT WILL COME TO YOU OF ITSELF.
IF YOU WANT TO KNOW THE ORIGIN, THEN PENETRATE YOUR OWN ORIGINAL HEART. THIS HEART IS THE SOURCE OF ALL BEINGS IN THE WORLD AND OUTSIDE THE WORLD. WHEN THE HEART STIRS, VARIOUS THINGS ARISE. BUT WHEN THE HEART ITSELF BECOMES COMPLETELY EMPTY, THE VARIOUS THINGS ALSO BECOME EMPTY. IF YOUR HEART IS DRIVEN ROUND NEITHER BY GOOD NOR BAD, THEN ALL THINGS ARE JUST AS THEY ARE.
MASTER OTSU, COMMENTING ON THIS EMPTYING OF THE HEART, SAID:
THE HEART BECOMES EMPTY, THE SITUATION QUIET, AND THE BODY JUST AS IT IS. WHEN

SOMEONE SUCCEEDS IN REACHING THIS POINT, THE MIRROR OF HIS HEART SHINES CLEARLY AND HIS NATURE OPENS WIDE AND CLEAR. HE LEAVES ERROR AND DOES NOT ATTACH HIMSELF TO TRUTH; HE DWELLS NEITHER IN ERROR NOR AWAKENING. HE IS NEITHER WORLDLY NOR SAINTLY. ALL WORLDLY DESIRES FALL AWAY, AND AT THE SAME TIME, THE MEANING OF SAINTLINESS IS EMPTIED WITHOUT RESIDUE.

SUCH DETACHMENT FROM EVERYTHING IS WHAT MASTER RINZAI CALLED "THE COMPLETE TAKING AWAY OF BOTH, OF MAN AND SITUATION." HERE IS EXPERIENCED ABSOLUTE NOT-NESS, SINCE SELF AND OBJECT ALLOW THEMSELVES TO COME TO NOTHING.

GENUINE ZEN EXPERIENCE CONSISTS EXCLUSIVELY IN THIS "TAKING AWAY OF MAN AND OBJECT." THIS COMPLETE NOT-NESS IS THE ORIGINAL PLACE FROM WHICH ALL THINKING AND KNOWING SPRING. BUT EVEN IF ONE IS PERMITTED TO SPEAK OF A "PLACE" AT ALL, SUCH TERMINOLOGY IS ONLY PROVISIONAL.

EVEN IF ONE WANTED TO CHARACTERIZE IT AS UNBORN-NESS, OR AS NIRVANA, OR AS TRUTH, ONE COULD NEVER HIT IT. IT LIES BEYOND ALL TERMINOLOGY AND EXPRESSION; THINKING CANNOT REACH THAT FAR.

Maneesha, there are four possible ways to explain the unexplainable. Unconsciously, man has made philosophies out of those four ways.

Man is a crossroads, where four ways meet. The first way is that of matter. The atheist takes that road, the scientist takes that road: "Man is nothing but matter." From the days of the *charvakas* to the days of Bertrand Russell, there have been great, eminent thinkers who have chosen that path. And almost half of the world today is on that path, because communism does not believe in anything else but matter -- mind is only an epiphenomenon. Epiphenomenon means just a shadow: when the man disappears, the shadow disappears. There is nothing beyond death, and there is nothing before birth. You are complete between birth and death; that's all you have.

The second road defines man as a duality between matter and mind. Most of the philosophers of the world have chosen that definition because it seems completely rational. All that we know about man is that his body consists of matter, and we know that he has thoughts which are not material. These things can be observed from outside. Hence, man is basically matter with an addition of a shadow that is his mind. As the body dies, mind also dies. On this path also, life extends only between birth and death.

The third possibility, which has been accepted by all religions, is that man is not just matter or just mind; he is also a soul. Matter is his outer expression, soul is his inner expression, and mind functions as a bridge between the two. On the third path there is a possibility of a life beyond death. The people who have accepted it have created on this foundation the idea of reincarnation: birth after birth, one changes houses but the essential soul remains.

Zen has a fourth standpoint. Man is not matter, although he is covered with matter. He is not mind, although he is covered with mind. Nor is he an individual soul. He is a pure nothingness. Man, from this fourth standpoint, which is the standpoint of Zen, is almost like an onion. You go on peeling it, one layer after another layer, hoping that you are going to find something. Finally, when you have peeled all the layers off, your hands are full of emptiness; nothing is left. The onion was only layers and layers and layers and layers. Behind those layers was emptiness, nothingness, which will not be visible to the eyes, which will not be tangible to the hands.

Zen has taken the ultimate standpoint about man, you cannot go beyond that. Here ends the whole journey, the pilgrimage of the seeker.

Zen wants you not to stop at matter. Respect it, it serves you; care for it, it cares for you. You are not the mind -- don't make it a master. It is a good servant -- use it. Use it so that you can reach beyond it. It is a ladder to go beyond, but don't get caught up with it.

The "soul" is simply a consolation to people, because if you say to them that meditation will end up in nothingness... In a million, perhaps one person will become interested in meditation. And if you tell them, "All your effort will come to a vast nothingness," you will frighten them. You will create a question in their minds: "Then what is the purpose? We are -- at least, we are. Doing meditation, we will not be." It is going to be the ultimate death. Yes.

Gautam Buddha was continually asked, "Why do people go on coming to you when you offer nothing but nothingness?"

And Buddha said many times, "Nothingness is not just no-thing-ness. It has its own universality. It is becoming as vast as the whole universe, unlimited. Your personality is too small."

The people who are afraid of nothingness, of dissolving not only their personality but their individuality

too, remain with the third standpoint.

The third is very consoling. At least it gives you something to hang on to. Zen does not give you anything; it simply takes away all the layers of the onion and then says to you, "Look, this is you -- just pure nothingness."

But the purity of it is so overwhelming that you are not, but your laughter is. You are not, but your joy is. It has become cosmic. You are not, but your ecstasy is, and now it is not confined to a small area of your personality or individuality; now the whole of existence is ecstatic. The birds flying and the flowers opening and the clouds showering -- everything is happening in the deep nothingness of your realization of the cosmic emptiness as the source of all things.

Perhaps Zen alone has given a very scientific answer to the question. "From where do things come, and to where do they go back?" Even science shrugs its shoulders the moment you start asking them questions about the origin. All that has been said about the origin by the religions, by the scientific people, is simply guesswork. Nobody was a witness, obviously. How can there be a witness when existence has not started yet? *You* will come later on; you cannot come before. And, in fact, if there was a creator, existence was already there; otherwise how can the creator exist?

But people don't go to such depths. They don't bother about that, believing in a God who created the world. Why don't you ask who created God? When did he start to be? His family, his nationality, his race -- any trace? Suddenly he comes and starts creating the world. Such a stupid idea, and millions have believed in it, and still believe in it.

Zen is very clean and clear, saying that there has been no beginning at all; hence the question of creation does not arise. And there is not going to be any end; hence the question of anybody destroying it, God or Devil, does not arise. It is always here, it has always been here, and it will always be here. It just goes on playing in many forms. It is a tremendous drama.

If you understand the fourth --
that everything comes from nothingness...
If you can return to nothingness consciously
you have found the source.
That's what I call meditation:
returning consciously to the very source
not only of your being
but of the very cosmos.
There you find an eternal flame.
Things come, things go.
Waves arise, and waves disappear.
But everything remains,
rooted in nothingness.

This nothingness is very miraculous because one would think that things should be rooted in *something*. But if you ask the Zen masters if things should be rooted in something, they will simply laugh and ask, "In what will your something be rooted?"

You cannot ask the same question about nothingness. Nothingness simply means nothingness, there is no question of any roots. It neither comes nor goes. Nothing happens to it; it simply remains, utterly silent.

You touch this nothingness when you are deep in your being, because that being is already rooted in this nothingness. You are driving your life, moment to moment, from that nothingness.

The flowers may not understand from where they have come. The branches may not know from where they have come. The trunk of a tree may not know from where it has come, because the roots are hidden underground. The roots are hidden for security purposes, otherwise you could be harmed very badly.

You cannot take even your very intimate friend into your nothingness; you cannot invite anybody there -- no party! You have to go alone. It is such a sacred place.

In the old Jewish tradition... It is significant to understand, because Jews, their rabbis, will not be able to give the explanation. Zen can give an explanation for many things in other religions also, because it has gone to the very root, it has traveled the whole path. It has not chosen one path, it has accepted all paths, and still it has gone beyond all paths. So it knows more than anybody else and yet it is absolutely innocent because it knows nothing.

In the great temple of Jerusalem there used to be a festival once a year. The temple had an inner sanctum, a small room, and only the chief rabbi was allowed to enter into it. He would enter, close the

doors, and in that silent, small chamber he was allowed to whisper the word `God'. It has a beauty of its own, why it was done in such a way. To use the word `God' as a mundane word makes it also like a thing. Jews have avoided it... you can only whisper in silence. Perhaps you don't even have to whisper; you can simply feel the presence of nothingness.

Judaism is the only religion which does not write the whole word `God'. They leave the "o" out: "G-d." The "o" in between is left out, they don't write it. It is sacrilegious to pronounce the name of God; something of it is bound to remain beyond words. In fact, the most important part -- the middle part -- is missing. You have touched only one side or another side, but you have not touched the heart of it. In the word also, you are making it clear that unless you touch the heart of God... and the only way is to touch your own heart. You don't know your own heart. Your heart has roots in the universal heart from where it gets its life. And as the universal heart withdraws man dies, but the life that was is not finished. It may move into a new ripple, into a new flower, into a new cuckoo... millions are the ways. Or it may remain silent in the ocean of the cosmos.

Because it has chosen the fourth, Zen's standpoint is the most superior, the most delicate, and the most intimate one.

AN OLD ZEN MASTER SAID:
TURN YOUR HEART ROUND AND ENTER THE ORIGIN. DO NOT SEARCH FOR WHAT HAS SPRUNG OUT OF IT! WHEN YOU HAVE GAINED THE ORIGIN, WHAT HAS SPRUNG OUT OF IT WILL COME TO YOU OF ITSELF.

We are born looking outwards. Our eyes open outwards, our hands reach outwards, all of our senses are ready to receive the outward vibrations. But we don't have any sense available which gives us information about our inner being.

Meditation is the search for that hidden eye that can see your origin. It is called the buddha-eye. But a great turning is needed. You have to close off the world completely, even if just for a single moment, and give a turn to your whole being, to look inside the well from where you are coming.

And don't think about anything else, because this experience of looking into yourself will explain everything that was a question to you. Thousands of answers were there, but no answer was able to satisfy it.

IF YOU WANT TO KNOW THE ORIGIN, THEN PENETRATE YOUR OWN ORIGINAL HEART. THIS HEART IS THE SOURCE OF ALL BEINGS IN THE WORLD AND OUTSIDE THE WORLD. WHEN THE HEART STIRS, VARIOUS THINGS ARISE. BUT WHEN THE HEART ITSELF BECOMES COMPLETELY EMPTY, THE VARIOUS THINGS ALSO BECOME EMPTY. IF YOUR HEART IS DRIVEN ROUND NEITHER BY GOOD NOR BAD, THEN ALL THINGS ARE JUST AS THEY ARE.

Zen has no idea of judgment. It never judges that somebody is a sinner or somebody is a saint. These are only waves; there is no need to waste your time on waves. If you know the ocean, you will not bother about the waves. One wave turns in one way, the other in another way, but they all belong to the same ocean and they all dissolve finally into the same ocean.

So the only thing worth consideration is not what is good and what is bad, but what is the origin from where your heart has come. It is an existential approach -- not theoretical, not philosophical.

MASTER OTSU, COMMENTING ON THIS EMPTYING OF THE HEART, SAID:
THE HEART BECOMES EMPTY, THE SITUATION QUIET, AND THE BODY JUST AS IT IS.

Everything remains the same, nothing changes. This does not mean that the man who has approached the very origin of existence becomes somebody special. Everything remains the same. But on the other hand, everything starts looking different. Now he can see the beauty of the flower that you cannot see. His eyes are so fresh that he can see the beauty of a sunset that you cannot see. Your eyes are so full of dust, you are hardly able to see. You cannot penetrate to the very origin of a flower.

But a man who knows his origin knows the origin of everything. He never makes any judgment. This is a great contribution to human consciousness: not to make judgments. That is a very low kind of morality, a very low kind of religion, which goes on making judgments about good and bad.

In Zen everything is, as it is, a manifestation of the cosmic soul. It has to be loved and respected. It does not matter what the manifestation is doing. What matters is that the man who is a thief or a murderer is also coming from the same source as you are, and he will be going to the same source as you are.

So behind the curtain you will find great saints sharing experiences with great sinners. On the stage it is one thing; behind the stage it is totally different. And once you have touched the origin of things, you have gone behind the stage. On the stage it is all acting. On the stage it is simply drama. Behind the stage it is pure silence, nothingness. A rest, a relaxation -- everything has moved into total tranquility.

WHEN SOMEONE SUCCEEDS IN REACHING THIS POINT, THE MIRROR OF HIS HEART SHINES CLEARLY AND HIS NATURE OPENS WIDE AND CLEAR. HE LEAVES ERROR AND DOES NOT ATTACH HIMSELF TO TRUTH.

These are great statements. The day you understand them as your experience, you will dance with joy.

Master Otsu is saying that the moment a person enters into the origin of things, he leaves all dualities behind: truth and untruth, love and hate. He enters into the oneness of things. He is neither worldly nor saintly.

That's why it is very difficult to find an authentic man of meditation. You will find people who are worldly; you can see them. You can find very easily people who are other-worldly, saints. They have renounced the world; that is very easy. The world is so crazy, so insane, that one wonders why everybody is not renouncing it! The problem is where to go? If everybody renounces it, everybody will reach to another place, but the same faces, the same people... the buses will start going to Everest, restaurants will have to be opened; everybody is coming to the hills, renouncing the world.

There is no way to renounce the world. And there is no point, either. But that's what all your religions have been valuing the most: renouncing the world. So there are saints, and those who are still attached to things are sinners. But for a man of cosmic consciousness -- and that's what the ultimate of meditation is -- all waves are just drama.

It is a beautiful drama. You cannot take away the sinners; otherwise it will lose all salt. The saints and the sinners both are needed to make the drama. Love and hate both are needed. If everything is goody-goody... finished! All taste is lost. If everybody looks alike -- very saintly, very pious -- the world will become a boredom. It is good that a few people are cheats, a few people are cutting your pockets. If nobody cuts the pockets, what is the point of having pockets? To make the drama richer....

Just the other day, Anando brought me news: A man has reported to the police station that his wife was missing. The police officer asked, "When did you find that she was missing?"

He said, "I don't remember. It may be a few weeks, or maybe a few months. She is certainly missing, but there is no hurry to find her."

A great man of insight.

I have heard another version:

A man came running into a post office, tears coming down, and he said to the postmaster, "My wife is missing -- find her immediately!" He would not even give the postmaster a chance to say anything. He was so much in misery and suffering, and tears rolling down, that the postmaster said finally, "Listen, this is the post office."

He said, "I know."

The postmaster said, "The police station is just opposite, on the other side of the road."

The man said, "I know."

The postmaster said, "If you know, then why are you bothering me? For half an hour crying and weeping... Just go to the police station."

The man said, "Once before it also happened, and I went to the police station and those idiots brought my wife back! Now I'm not going. You have to write it down, just for my consolation, that at least I reported it. To whom I reported it does not matter."

The postmaster said, "Okay, I can take the report, but that will not help."

The man said, "That's what I want, that it should not help. You just write the report. Those police officers are such idiots. I told them that there was no hurry, but they brought my wife within six hours and again the old drama started."

But it is a beautiful world where wives run away, where husbands run away, where people forget to come back home, enter into another home and are gone.

Rather than making it a miserable place, Zen gives it color. And that needs a very great heart, to accept that the drama needs many kinds of people, many kinds of acts, many tragedies, many comedies. There is no need to make judgments.

SUCH DETACHMENT FROM EVERYTHING IS WHAT MASTER RINZAI CALLED "THE COMPLETE TAKING AWAY OF BOTH, OF MAN AND SITUATION."

What is the difference between you and the other person? -- a certain situation. You were born into a different family; that is a situation. You were educated in a different school; that is a situation. What is different between man and man, man and woman? -- just a situation.

Rinzai is saying, THE COMPLETE TAKING AWAY OF BOTH, OF MAN AND SITUATION. HERE IS EXPERIENCED ABSOLUTE NOT-NESS. He is not using the word `nothingness' because you misunderstand it. To emphasize that it is not nothingness, he says it is simply not-ness, it is pure emptiness.

... SINCE SELF AND OBJECT ALLOW THEMSELVES TO COME TO NOTHING.

Everything comes to relax into nothing, and then arises, rejuvenated, back into some manifestation. The way Zen looks at the world, it does not make anybody feel guilty; neither does it make anybody feel superior. The source is the same, the game is the same. Of course, different players have to play from different sides.

GENUINE ZEN EXPERIENCE CONSISTS EXCLUSIVELY IN THIS "TAKING AWAY OF MAN AND OBJECT." THIS COMPLETE NOT-NESS IS THE ORIGINAL PLACE FROM WHICH ALL THINKING AND KNOWING SPRING. BUT EVEN IF ONE IS PERMITTED TO SPEAK OF A "PLACE" AT ALL, SUCH TERMINOLOGY IS ONLY PROVISIONAL.
You cannot call it even a place; it is only space.

EVEN IF ONE WANTED TO CHARACTERIZE IT AS UNBORN-NESS, OR AS NIRVANA, OR AS TRUTH, ONE COULD NEVER HIT IT.

One has just touched on it. No word can reach to the very heart of existence.

IT LIES BEYOND ALL TERMINOLOGY AND EXPRESSION; THINKING CANNOT REACH THAT FAR.

But silence can divulge as much depth as you have courage for. What words cannot manage to express, your silence can express, your laughter can express, because laughter is coming from the depth of your heart. It is just like a flower.

Words are first put into you just the way computers are fed full of all the information that they have. Then you can ask them and they will repeat it. That does not make them very great learned scholars. But that is what your learned scholars are. They have not a single word of their own to say.

The cosmic origin of things is beyond our intellect, our mind, our words. But in deep silence we reach it. We feel the dance of it, we hear the music of it, we feel the unknown fragrance of it.
There is a Zen saying:

TEN YEARS OF DREAMS IN THE FOREST!
NOW ON THE LAKE'S EDGE LAUGHING,
LAUGHING A NEW LAUGH.

TEN YEARS OF DREAMS IN THE FOREST! -- because a meditator does not just one day become a meditator; dreams follow, for years. Even if you go into the deepest forest, those dreams haunt you. But slowly slowly those dreams settle down because there is no point. You are no more interested in them; on the contrary you simply sit there watching.

This watchfulness makes you so silent that when sitting by the lake's edge, laughing... laughing about what? Laughing about the whole world; that you have it within you and still you are searching for it. LAUGHING A NEW LAUGH. A meditator laughs a new laugh. Its freshness comes from his depths.
Another Zen saying:

FOR TEN YEARS I COULD NOT RETURN;
NOW I HAVE FORGOTTEN THE ROAD
BY WHICH I CAME.

He is saying that he has reached his origins. It took ten years to find it, and now he has forgotten the

road, how to come back -- THE ROAD BY WHICH I CAME.

Please, don't you do that! Every day I take you to the very origin of things, but I don't leave you there long enough. I keep Nivedano alert. Somebody may forget the way back; then I will be responsible. But Nivedano has a good drum, and he is finding some other, better instruments. So in spite of yourself, you are suddenly awake. Before you know it, you have come back.

There is not much distance between you as you are and as your original being is. The difference is so slight -- just a drum beat, a hit on your head by Master Niskriya, anything can bring you back.

This Zen master who remained for ten years and could not come back must have been searching alone, without a master. Otherwise the master gives you a certain rope; he does not allow you to go beyond that. He gives you a taste of your being -- that is enough -- and a remembrance of it. He takes you through the rose garden and the fragrance of the roses hangs around your clothes. That much is enough. You know who you are and your actions express your sincerity, your every gesture becomes a buddha gesture. Just two minutes are enough to reach the origin of your being.

I go on watching: when I say die, I have to watch whether somebody is really dying. Otherwise I will be proved a criminal, that I ordered him to die and he died. So I have to keep watch. And the only way is, I have to feel your heart throbbing -- ten thousand hearts throbbing. And my arithmetic is not good, but somehow I manage. At least up to now I have managed. One never knows about tomorrow, or even tonight.

Sardar Gurudayal Singh is laughing, and he is one of the fellows who may become lost and not come back. He may not care about Nivedano's drum. He may listen, but may not care.

But I have other ways also.

(SARDAR LAUGHS HEARTILY.)

Do you want to see my other ways?

(THE MASTER BEGINS TO MAKE TICKLING GESTURES TOWARDS AVIRBHAVA, AS HE DID THE PREVIOUS EVENING, AND WAVES OF LAUGHTER RISE AND FALL AS HE "TICKLES" AGAIN AND AGAIN.)

This way is purely imported -- Hollywood, California. A real buddha! And I have my substitutes....

(HE TURNS TO ANANDO AND PROVOKES MORE LAUGHTER.)

Nobody can die here. Even if you have died, you will have to laugh at least. That's why I am at ease in ordering you to die. Otherwise who orders anybody to die -- and die completely and totally? Because I know that I have ways to wake you up even if you are dead. Every night I have to do it. A few people really die.

And another Zen master:

HE SEES ONLY THE WINDING
OF THE STREAM
AND THE TWISTING OF THE PATH.
HE DOES NOT KNOW THAT ALREADY
HE IS IN THE LAND OF THE IMMORTALS.

A tremendously significant statement. You see only misery and suffering -- all non-essentials. You don't see that on this very earth, immortal buddhas have moved, lived, loved. You don't see the heights that human consciousness has reached many, many times. You remain confined to very small things.

At least every evening with me, you have to reach the heights. And don't get lost; come back down to the marketplace. My whole message is: Touch the heights of consciousness and bring those heights to the marketplace.

Maneesha has asked:

OUR BELOVED MASTER,
YOU SEEM TO EMBODY THE MIRACLE OF ZEN -- HOW FULL EMPTINESS CAN BE!

Maneesha, there is no end to the fullness of emptiness. Because if there were a limit, then the emptiness would not be really empty; it would have boundaries. Total emptiness means the whole cosmos, unlimited, in *your* hands. And if, out of meditation, you cannot bring a new juice, a fresh fragrance, a new life and a new laughter, your meditation has not been authentic. You played the game but not totally.

Otherwise... every night, ten thousand people are becoming buddhas. When the same buddhas come again they have forgotten what has happened last night. They wake up and start looking for their rented bicycles. This is very strange -- buddhas never have used rented bicycles. And so quickly!
Just take time, don't be in such a hurry.

But I am introducing in the world a new kind of buddha who can have a girlfriend, and can change his girlfriend as many times as he wants, because we don't take this world seriously. So I see my buddhas moving with new girlfriends every day. Nobody exactly knows...

(THE MASTER BEGINS TO "TICKLE" AVIRBHAVA AGAIN, AND WE LAUGH ALONG WITH HIM.)

Maneesha, this is the miracle you are talking about! Another miracle is...

(HE TURNS TO "TICKLE" ANANDO.)

I have got only two miracles. But I think two are enough to make ten thousand buddhas laugh. And they do nothing. They sit so buddha-like. But still they trigger you.

And I have got, just behind Maneesha, Stonehead. Now he has cut all his hair, removed his beard, and left a small Chinese moustache. You all have to see him in his whole glory. Germany has never seen a Zen master...
Do you want to see him in his full glory?

("YES!" WE RESPOND, LAUGHING AND CLAPPING.)

Stand up Zen Master Sekito Niskriya.

(NISKRIYA STANDS UP AND, GRASPING HIS ZEN STAFF, RAISES HIS ARMS HIGH ABOVE HIS HEAD. HE TURNS SLOWLY TO GREET THE ASSEMBLY, WHO RESPOND WITH UPROARIOUS LAUGHING, CHEERING AND CLAPPING.)

That's great! Now we can... To welcome Zen Master Sekito Stonehead Niskriya, a few laughs because we don't have anything else to offer.

It is ten o'clock at night when Og and Beep-o, two Martian pilots, land on earth in the middle of a city. Og is sent out to make contact with whatever he finds, while Beep-o watches him on a TV screen.

The first thing Og runs into is big Olga Kowalski taking her dog for its nightly walk. The dog is sniffing enthusiastically at a lamppost as Og approaches them.

Five minutes later, a battered Og returns to his flying saucer. "What happened to you out there?" cries Beep-o.

"Well," says Og, "there was a little hairy creature on a rope that kept smelling me, and then it watered my feet..."

"Yes," interrupts Beep-o. "But what about that big, ugly beast on the other end of the rope?"

"Oh, that!" exclaims Og. "Be careful of that one. While the little hairy beast was washing my feet, that big one walked up to me, stuck a silver coin in my mouth, then beat on my face and screamed, `Shit! There is never any fucking Coca-Cola in these machines!'"

Paddy decides to have his old Ford car completely computerized and automated at O'Grady's Garage.

After the job is done, he drives over to Kowalski's house. An hour and ten beers later, Paddy shouts, "Hey, Kowalski! Come and listen to my new automatic compact disc player!"

Kowalski grabs his can of beer, staggers across the yard and gets into the car.

"How about some Irish music?" slobbers Paddy, selecting a tiny silver disc and pushing several buttons on the dashboard.

Five minutes later the speeding Ford car rounds a corner on two wheels, knocks down a policeman and four pedestrians, overturns a fruit-cart, slices a telephone pole in half, flattens one hundred yards of bushes, rolls over three times, and flies through the open door of the pub -- finally coming to rest against the shattered bar.

A dazed Paddy opens the crumpled door of the back seat and staggers out. Then an equally dazed Kowalski rubs his eyes and peers at Paddy through the dust.

"Jeezus Christ!" Kowalski cries. "Can you get all that on a tiny compact disc?"

Spudski, the Polack farmer, is hiring someone to help him run his farm.
Clodski applies for the job and goes for an interview.
"Now show me," says Farmer Spudski, "how you blow your nose."

Clodski is puzzled, but obligingly clears his nostrils, one at a time into the air, making a disgusting noise.
"Okay," says Spudski, "you are hired."
"You mean," asks Clodski, "that's all you want to know about me? Why?"

"Well, you see," explains the farmer, "the last guy that worked here had a disgusting habit. He used to blow his nose into little rubber bags and leave them in my wife's bed!"

Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes.
Feel the body absolutely frozen.
Gather your consciousness inwards.
This is what is meant
by turning the heart
from outside to inside.
Look deeply. Find your roots.
This silence is the miracle
that you are carrying within yourself.
Deeper... and deeper... and deeper,
without any fear -- it is your own sky.
Open your wings and fly
to any heights you want.
There is no obstruction anywhere,
just the courage is needed.
Blessed is this evening.
Ten thousand people are entering
into a deep silence,
into nothingness.
Precious are these moments.
Feel the splendor and the beauty of silence.

Nivedano...

(Drumbeat)

Relax. Let go.
Die completely and totally.
This is just to make clear
that within you is a consciousness
that can never die,
a consciousness
which is connected with the cosmos.
It is eternal.
It has no personality,
no individuality.
It is sheer joy not to be.
When you come back,
bring this joy and this fresh laughter,
these fresh roses and their fragrance,
with you. Slowly slowly
they will become your very breathing.
Unless meditation becomes
a natural, spontaneous phenomenon,
you have not touched
even the periphery of meditation.
Deeper and deeper.
Die to the past, die to the future.
Only this moment become
just like an arrow
going to the very depths.

Nivedano...

(Drumbeat)

Come back...
Sit down like buddhas.
In deep silence, in great joy.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of ten thousand buddhas?
Yes, Beloved Master!

The Miracle

Chapter #2
Chapter title: Dissolved, just like ice

3 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGEN WROTE:
NOW, WHEN WE SEE THE FOLLOWERS OF AN ENLIGHTENED ZEN MASTER, WE REALIZE THAT THEY HAVE MANY DIFFICULTIES IN HEARING HIS TRUE TEACHINGS. TRUE ASPIRANTS OF BUDDHISM AMOUNT TO TWENTY OR THIRTY -- NAY, TO ONE HUNDRED OR TO ONE THOUSAND. IN THIS CASE, IF A MASTER TRIES TO LEAD EVERY ONE OF THEM, HE WILL FIND THE DAYS AND NIGHTS TOO SHORT. FURTHER, THEY HAVE NO EAR FOR HIS TEACHINGS, HOWEVER HARD HE MAY TRY TO LEAD THEM. BUT WHEN THEY GIVE EAR TO HIM, HIS SERMON IS ALREADY FINISHED. WHEN AN OLD ZEN MASTER LAUGHS LOUDLY, CLAPPING HIS HANDS, BEGINNERS AND LATER-DAY TRAINEES IN BUDDHISM SEEM TO HAVE DIFFICULTY EVEN IN HAVING A CHANCE TO FIND THEMSELVES AMONG THE ATTENDANTS. SOME OF THEM REALIZE THE INNERMOST DEPTHS OF THE MASTER, AND OTHERS, NOT. SOME HEAR THE CORE OF THE MASTER'S ENLIGHTENMENT, AND OTHERS, NOT.
TIME FLIES FASTER THAN AN ARROW; LIFE IS MORE TRANSIENT THAN A DEWDROP. SOME MAY HAVE THE MASTER, BUT REGRET THAT THEY CANNOT HEAR HIS TEACHINGS. SOME WISH TO LISTEN TO HIS TEACHINGS, BUT REGRET THAT THEY CANNOT SEE THE MASTER HIMSELF.
ON ANOTHER OCCASION, DOGEN SAID:
MY OWN MASTER NEVER EASILY PERMITTED NEW MONKS TO STAY IN HIS TEMPLE, USUALLY SAYING, "THOSE, WHO, LACKING IN THE BODHI-MIND, BEHAVE THEMSELVES MERELY FROM FORCE OF HABIT MUST NOT STAY HERE." HAVING TURNED THEM OUT, HE SAID, "THEY ARE LACKING IN THE BODHI-SEEKING MIND. WHAT ARE THEY GOING TO DO? SUCH FELLOWS ONLY DISTURB OTHERS. THEY ARE NOT WORTHY OF BEING ALLOWED TO STAY HERE."
DOGEN CONTINUED: SEEING AND PERSONALLY HEARING THIS FACT, I SAID TO MYSELF: "LIVING AS THEY ARE, IN THIS COUNTRY, WHAT SIN OR CRIME IN THEIR PREVIOUS EXISTENCE, PREVENTS THEM FROM LIVING WITH MY MASTER? UNDER WHAT A LUCKY STAR I WAS BORN THAT, COMING FROM A FAR-DISTANT FOREIGN COUNTRY, I AM PERMITTED TO STAY HERE TO WORSHIP HIS VENERABLE BODY AND LISTEN TO HIS SERMON! FOOLISH AS I AM, I HAVE BEEN ABLE TO FORM A GOOD AND FRUITFUL CONNECTION WITH HIM. "

Maneesha, Dogen is dealing with one of the most important aspects of Zen. His statement is not as exact as it could be, but anyway he comes very approximately near to the truth.

He does not mention, and perhaps no Zen master has ever mentioned, that there are three potentialities. When a seeker comes to a master he may be only a student, most of them are. They are in search of more knowledge because knowledge brings power, knowledge brings respectability, knowledge brings honor and dignity. But these are not the true seekers.

The second category that comes to the master is the disciple. Zen masters have reached very high as far as human consciousness is concerned. But they have stopped at the second category of seekers, the disciple and the master.

There is another category which Zen is not aware of, because it was not needed. To be a disciple was enough... to meditate, to watch the master, and to create a connection of consciousnesses. It has worked well for Zen but I can see that something is missing, and that is the devotee.

The third category of seekers did not happen in Zen. The masters have reached to the highest peak, but the disciple cannot reach to the highest peak unless he becomes a devotee. And the difference is great. The disciple is satisfied if he is connected with the master -- watches his movements, listens to his words, listens to his silences. Slowly slowly he starts growing an individuality of his own. He may jump from disciplehood into mastership.

Zen knows disciples and masters. But a more ancient tradition in India, which has almost disappeared, makes it clear that unless a disciple first becomes a devotee there is no way of becoming a master.

And what is the difference between the disciple and the devotee? The disciple seeks connection, the devotee seeks dissolvement; the disciple seeks individuality, the devotee seeks the ocean. Personality is borrowed, it has to be dropped; individuality is your own, but if you can manage to drop it also then the whole ocean is yours. Otherwise, a dewdrop is beautiful in the sunlight or in the moonlight, but the roaring

reality of the ocean and the eternity of the ocean are missing. The dewdrop has no song to sing; the ocean has millions of songs to sing and millions remain unsung.

Although the dewdrop can reflect the moon as much as the ocean, the depth of the reflection cannot be more than the circular dimension of the dewdrop. In the ocean the same moon penetrates to the very depths, miles deep.

Being a devotee means dropping even individuality, dropping even the feeling that, "I am"... just merging with the universe. It is the ultimate quantum leap. From personality to individuality is a very small jump, available to many, but from individuality to no-individuality is a very rare occurrence. And that's what makes a disciple a devotee.

Because Zen tradition knows nothing about the devotee, there is something missing in it. It brings the individual to realize the truth, it brings the individual back home; but the separation of the individual from the master and the separation of the individual from existence still remain in a very subtle form. The disciple still is. He has not forgotten himself completely, he has not dropped even his being.

A devotee is a miracle. He simply disappears into the whole, leaving behind not even a trace.

Gautam Buddha is reported to have said that the authentic seeker is just like a bird flying in the sky, leaving no footmarks behind. When the bird becomes one with the sky... not only in tune, because in tune you still remain separate. The disciple is in tune with the master but they are two different instruments, meeting deeply with each other, but the separation line is still there. The devotee simply disappears, only the master remains. The master himself becomes just a window for him to jump into the beyond.

Because the devotee is not at all a part of the Zen tradition... and there are reasons why the word has not appeared. The reasons are that devotees -- the very word `devotee' has become contaminated with the idea of God, with worship. To devote yourself, to dedicate yourself, to surrender yourself... but all these words are not the essence of the word `devotee'. Because of these misconceptions about the devotee, Zen has not used the word at all -- because there is no God to be devoted to and there is no worship to be done; you have to be just yourself.

My own experience is that just to be yourself is great, but not great enough. There is one step more -- not to be. Let the pine trees stand in their beauty under the full moon, let the birds sing, let the sun rise and set, but you will not be found anywhere. You are no more, existence is. This ultimate step makes the disciple a devotee... no worship, no question of any God. And according to me, unless one is a devotee, not in tune with the universe but one with the universe, he cannot be a master.

Hence the master is one of the most miraculous phenomena. He is and he is not. He is to you, from the outside; he is not at all from the inside. Inside is pure space. This you have to remember before I talk about Dogen, because he is talking about the difficulties of the disciple.

Dogen wrote:

NOW, WHEN WE SEE THE FOLLOWERS OF AN ENLIGHTENED ZEN MASTER....

In fact a Zen master has no followers. That is the beauty of Zen: he has lovers, he has people as fellow travelers, but not followers. Others have followers -- following means imitating, following means preparing oneself step by step in a discipline. It is more or less creating yourself in the image of your master, but that again is hypocrisy.

I will not say, FOLLOWERS OF AN ENLIGHTENED ZEN MASTER. If there are followers then the master is not enlightened. If the master is enlightened there are only lovers, fellow travelers. The question of following does not arise.

I make this statement with absolute authority, that Dogen has missed the point.

He says: ... WE REALIZE THAT THEY HAVE MANY DIFFICULTIES IN HEARING HIS TRUE TEACHINGS. TRUE ASPIRANTS OF BUDDHISM AMOUNT TO TWENTY OR THIRTY -- NAY, TO ONE HUNDRED OR TO ONE THOUSAND. IN THIS CASE, IF A MASTER TRIES TO LEAD EVERY ONE OF THEM, HE WILL FIND THE DAYS AND NIGHTS TOO SHORT. FURTHER, THEY HAVE NO EAR FOR HIS TEACHINGS, HOWEVER HARD HE MAY TRY TO LEAD THEM.

Dogen does not understand the working of a master. Perhaps these statements were made by him before he himself became a master. There is a difficulty, because in those days there was no printing, no writing, just disciples taking notes. So it is very difficult to know whether it is Dogen's own mistake or the mistake of the person who was taking the notes.

But anyway we don't know who took the notes. One thing is certain, that Dogen must have said something to create the fault.

First, TRUE ASPIRANTS OF BUDDHISM. He is still talking in terms of `isms' and Zen is not an `ism'. Zen is freedom from all `isms' -- Buddhism included. And aspirants are for the truth, not for Buddhism, not for Hinduism, not for Christianity. These are not aspirants, these are conditioned people who are following their conditioning. They may find a certain solace, a consolation, but they will never find the truth, because truth is not part of any theology.

Dogen's statements are very amateurish. TRUE ASPIRANTS is enough; don't say OF BUDDHISM. Why should anybody be an aspirant of Buddhism? Everybody is a buddha himself. So it is better to say: "Seekers, aspirants, searchers of one's own being." Why bring theologies in? That is not the Zen way.

And he does not know that a master can have thousands of disciples. He may not know even their names, he may not have even met them -- it does not matter. He works in a totally different way than things are done in the ordinary world. He simply creates an atmosphere, he does not work with "A" and "B" and "C".

Then naturally, according to Dogen, a man's life is very short; if he becomes enlightened -- as Gautam Buddha became enlightened -- at the age of forty.... He lived up to eighty-two. In forty-two years, if he had worked day and night without sleeping, without eating... even then, how many people would he have been able to bring to the consciousness that he had achieved?

And that is a very foolish way, there is no need. The very mastery, the art of being a master is to create an atmosphere in which things start happening on their own. What are we doing here? I don't know many of you, I don't know your names, I don't meet you personally. I simply create an atmosphere in which you can drown, in which you can drink the very juice of life. There is no need for me to work on individuals -- that is a very poor and primitive way. I work by creating an atmosphere, an energy field, and every day that energy field becomes more and more powerful. Every one of you contributes to it. You are not just on the side of taking; you are also a giver.

Here your presence, your consciousness, certainly creates a chain reaction. Just the man sitting by your side... you may not know him at all, but in your silence you meet with him. When everybody becomes silent there is simply a lake of buddhahood -- one consciousness, one existence, one dance. You are not in tune with existence, you *are* it.

So, for his first mistake, he thinks that life is too short and a master cannot work on many people. That is absolutely wrong. A single master can work on the whole world. And he need not go out of his room; he can radiate enough energy, invisible rays, to surround the whole globe.

Many times it has been reported to me that some sannyasin has come from New Zealand or some sannyasin has come even from the Soviet Union, for the reason that he simply saw my picture. A friend had my picture, and seeing the picture a tremendous longing arose in him somehow to reach me -- irrational, but life is irrational.

Somebody has read a few words in a book and those words become a magnetic force so that he has to come here. Somebody has heard how I have been condemned, criticized, and thinks, "If so many people and so many magazines and so many politicians are against this man, there must be something to him."

Nobody is opposed on such a vast scale. I cannot enter twenty-one countries, their parliaments have passed laws.

Just today I received a beautiful note from Vimal, who has gone to England. He had taken his girlfriend, who is an Indian, to the British High Commissioner's office in Bombay. They would not give a visa to the Indian woman. They interrogated her for hours and finally refused.

But Vimal is not a person who will accept any refusal so easily. He asked to see the highest authority. He did not want to deal with an assistant commissioner; he wanted to see the High Commissioner himself: on what grounds is he denying a visa just for three weeks?

The High Commissioner said, "To be frank with you, your girlfriend has nothing -- no bank account, no home, no particular reason why she should come back to India again."

Vimal said to him, "Don't be afraid about that. We have not been saying it to you, but we are Osho Rajneesh's disciples. She has every reason to be here. She has no reason to be anywhere else."

And Vimal has written a note to me, "The British Commissioner immediately gave the visa. He said, `If she is Osho Rajneesh's disciple, then there is no problem.'"

It is the first time that my name has been of help -- because that makes it certain that she will not remain in England. "She can go have a three week trip, or if you want, three months... any time. We were worried that she may not come back. But if she is a disciple of Osho Rajneesh, there is no worry."

Life is very strange. They were hiding my name, but they forgot that my name has to be kept secret if you are coming FROM England. If you are going TO England it is a different story. The High Commissioner was perfectly satisfied; there was no question of asking any more about the woman. She will come back to India.

I have come across many sannyasins who just heard my name and something started -- a longing, a desire... as if a forgotten language suddenly is remembered. A master does not work on individuals. He creates an atmosphere and that atmosphere itself goes on becoming every day richer, more dense. Its pull, its gravitation, goes on bringing new people from faraway places.

In Rancho Rajneesh in America ... now even the Oregon newspapers are accepting the fact that our presence has made Oregon a world-famous place. In fact the news media -- television, radio, newspapers, magazines -- they all missed. They had a tremendously beautiful story, with all the colors of the rainbow, with all the rumors that you can manage. We gave them so much material and we allowed them to invent whatever they wanted to invent. We enjoy it anyway, we don't make much fuss whether it is true or not. We kept the whole news media busy.

It is almost unbelievable that I was, for two years, the first man.... I was a tourist whose tourist visa had expired years before, and I was chosen the man of the year in Oregon because I was discussed more than the president himself.

Many times my people said to me, "These allegations... we should drag them to the court."

I said, "Stop -- don't bother! Let them make as many allegations as possible. Help to create rumors yourself! Let the whole of America be concerned with you." And we made, within five years, the whole of America concerned.

Now the politicians are missing me. One of my attorneys came a few days ago. He said, "Now, in Oregon, the politicians are missing you very much."

I said, "Why?"

He said, "Because you were a good reason for them to collect the votes of the Oregonians, because they all were against you. Now there is no reason why they should be chosen." And he added, "The newspapers are missing you, the television is missing you."

The man Ed Meese said in a press conference, "All that we want is to silence Rajneesh absolutely. He should not be heard anywhere, he should not be seen anywhere. We will close all the doors to his voice."

Anando has sent him just now.... Here we are, ten thousand sannyasins, and poor Ed Meese has been kicked out of his Attorney General's job because he has been found guilty of doing many criminal acts.

And Anando, as my secretary, has written to him -- with a photograph of ten thousand sannyasins, that means twenty thousand hands raised -- saying, "Osho Rajneesh is still being heard -- where are you?" It is only a question....

In the Soviet Union, where it is almost impossible for anybody to enter, I have my sannyasins. They have never seen me. They meet in basements. They have been terrorized, harassed, by the Russian intelligence, their books have been burned. So those poor Russians have to type the books and, from hand to hand, those books are moving around.

Now that America has banned me from entering for five years, Russian intelligence has relaxed. Before they used to think that I must be in favor of America and America's capitalism. Now at least that much is proved -- that America has closed its doors to me.

Now even sannyasins in the Soviet Union have started feeling that they can invite me sometime. Things are getting better, the police are no more harassing them.

I am sitting here in my room, and I am being discussed, for and against, in almost all the parliaments of the world. Articles arrive every day from Holland, from Germany, from England, from places of which I have not even heard -- small places... Bolivia. And just now I have received their congratulations for my birthday. My sannyasins in Bolivia, in Yugoslavia, in Czechoslovakia ... it is a contagious phenomenon.

To be a master is almost like a dangerous disease moving like winds, like clouds... it does not carry a passport, it does not believe in any boundaries. A master's existence is always universal. His focus cannot be on individuals. That will take ages to bring enlightenment to the world. No, it is not a retail work -- it is wholesale. When I make you every night enlightened it is wholesale.

And whatever vibrations you are gathering, you will be spreading without your knowing, wherever you go. I don't make anybody a missionary. I don't want you to convert anybody. I want you just to be converted yourself -- converted not to any ideology, converted to your own truth. And suddenly you will start

radiating a fragrance for which many are thirsty.

Sannyasins have reported to me that, "It is very strange. We have dropped the orange, we have dropped the mala just so that nobody recognizes us," because the governments, the airports... everywhere the Americans influence, blackmail, because they are all indebted to America. The sannyasins say, "It is very strange. We are immediately recognized, it has made no difference. Even if we say we don't know who Osho Rajneesh is, they say, `We know you are a man concerned with Osho Rajneesh. Your very eyes show it.'"

Now, I cannot take away my people's eyes. I can give you sunglasses, but then you will be recognized by your sunglasses. Then nobody else in the world will be able to wear sunglasses. We can have a hilarious time: whoever wears sunglasses is a sannyasin.

Dogen does not understand that the work of a master is very subtle, very fine. And it is not in the realm of the visible, it is in the realm of the invisible, so you don't see it but you know it is spreading.

So much fear in politicians of a man who has no nuclear weapons, not even a vegetable cutting knife... I have not seen with my own eyes a vegetable cutting knife. I don't know who cuts my vegetables.

Why this fear? It seems the very air is ready for me. The young people around the world are searching for something. They are not satisfied with their own churches, they are not satisfied with their religions or their leaders. There is an immense discontent all over the world. That is the fear of the politicians: that I can catch up with the youth -- with the young, with the fresh, with the intelligent. It is better to avoid me. But the more they try to avoid, the more they make it clear to their people that if these politicians are afraid of a man who has not done any harm to anybody, then it is worthwhile to go to that man.

Half of my people here are from Germany. It is because of the German politicians who are working in my favor by making laws against me. The intelligent youth can see that if these politicians are so much afraid of a man, then it is better to go and not to miss the opportunity.

A master functions like free air -- it goes on around the earth like radiation.

Dogen must have said these things when he was not himself a master. But a few points of what he is saying are, by chance, important. TRUE ASPIRANTS -- I drop off the OF BUDDHISM. A true aspirant does not remain stuck being a student because as a student he can only be burdened with borrowed knowledge. He can see that it is not his experience. A true aspirant wants to know things as his own experience. He immediately becomes a disciple.

But the disciple has a few difficulties; it depends on both the master and the disciple how great those difficulties will be. First, THEY HAVE NO EAR FOR HIS TEACHINGS. According to me, there are no teachings, but only a presence. You don't need ears, you need a heart which can drink the presence of a master.

And he is saying, THEY HAVE NO EAR FOR HIS TEACHINGS, HOWEVER HARD HE MAY TRY TO LEAD THEM. Sheer nonsense! A master never tries hard. When a thing can be done very easily, only idiots try hard. And when you understand the way an energy phenomenon works it is only a question of triggering. It is not a hard job. It is the most easy job, otherwise I would not have chosen it.

I am myself an example: a lazy man who has never done anything. I saw that it seems enlightenment is perfectly in tune with laziness and I immediately became enlightened. I did not have second thoughts. For thirty years I have been enlightened and not for a single moment I have doubted. In fact I am so lazy I will not doubt; doubting also takes effort. And once I have become enlightened, why unnecessarily bother?

You go on doing hard things. You become enlightened, you become unenlightened. And next day when you see me you again remember that you are a buddha. In this hall only buddhas sit. It is so easy to be silent, it is so easy to be watchful; it is not an arduous thing. But all old masters made it seem like a very arduous thing.

It is true that very few have the courage to open their hearts so the master can pour himself into them. But it is not a question of any teachings; no master worth the name has any teachings. He certainly has some insights to share. He does not argue, he does not want to convince you. He has no investment in convincing you. He is not interested in converting you to be a follower. It is his joy to share the bliss he has, because the more he shares it, the more he has. It is not out of compassion; it is out of a simple understanding that the more you share your joy, the more there is. It is a strange arithmetic: the more you give, the more is received by your heart from the unknown sources of existence.

Dogen is certainly very immature. BUT WHEN THEY GIVE EAR TO HIM, HIS SERMON IS ALREADY FINISHED. That is true. If the master is only concerned with teachings, then by the time the

person is ready to listen to him the sermon is over. But the authentic master is a teaching himself. He simply provokes in you a synchronicity. He brings you closer to his heart, his being, because that is the door to the universal heart. It is an alchemical transformation; it is not a scholarly job.

WHEN AN OLD ZEN MASTER LAUGHS LOUDLY, CLAPPING HIS HANDS, BEGINNERS AND LATER-DAY TRAINEES IN BUDDHISM SEEM TO HAVE DIFFICULTY EVEN IN HAVING A CHANCE TO FIND THEMSELVES AMONG THE ATTENDANTS.

When the old Zen master laughs... if you start thinking about why he is laughing you have missed. He is simply enjoying it. And if you understand the point, you should join him in his laughter. You will find that you are laughing in a very fresh and new way. You have laughed before; it was very ordinary. This time it seems to be very precious. It has reflected the laughter of the master also. It has joined hands with a tremendous energy, it has reflected the full moon.

Your laughter has been a laughter in dark tunnels. You have laughed because you wanted to hide your misery. You laughed because you did not want to expose your sufferings to others. Your laughter was a defensive device.

But when a master laughs it has nothing to do with anything to hide. On the contrary, he is laughing because he can see his buddhahood and he can see your buddhahood, and he cannot believe how you buddhas can manage to be in suffering. This is the most unbelievable thing: that a buddha is in misery. Carrying essentially the buddhahood, how can you be in misery? How can you be in suffering? How can you be dry and not blossoming?

Zen is a participation with the master's being. He laughs and you join in his laughter, not even bothering why he is laughing. The question "why?" is the most stupid question. Why are the roses so beautiful? Why are the clouds today silent? Why do the bamboos go on growing?

Everything simply is. At the moment the master feels like laughing he does not ask himself why. His laughter is just like a flower. The bush does not ask, "Why has this rose arisen in me?" The bush enjoys the dance of the rose, its beauty and its fragrance, without any questioning. Existence has no rationality in it. It is beyond reason, hence there is no question of any teaching. The question is only of sharing.

SOME OF THEM REALIZE THE INNERMOST DEPTHS OF THE MASTER, AND OTHERS, NOT. SOME HEAR THE CORE OF THE MASTER'S ENLIGHTENMENT, AND OTHERS, NOT.

You can see the statement seems to be a footnote by a disciple, because a master does not speak about great things as if he has heard about them. He has seen them. He is talking about things that may be happening. Some people hear the master and some people don't hear.

TIME FLIES FASTER THAN AN ARROW; LIFE IS MORE TRANSIENT THAN A DEWDROP. SOME MAY HAVE THE MASTER, BUT REGRET THAT THEY CANNOT HEAR HIS TEACHINGS. SOME WISH TO LISTEN TO HIS TEACHINGS, BUT REGRET THAT THEY CANNOT SEE THE MASTER HIMSELF.

Unfortunately, Dogen is still not a master. I have just finished a series on Dogen. Those were the statements when he must have become a master. But these statements, without any doubt, show that he has taken notes but has no authority of his own. A master speaks with authority, the authority that comes out of his own experience.

ON ANOTHER OCCASION, DOGEN SAID:
MY OWN MASTER NEVER EASILY PERMITTED NEW MONKS TO STAY IN HIS TEMPLE.

Now it is impossible for a master to do such an unkind act. Everybody has to begin someday. Everybody is new... even those who are old disciples started one day as new disciples. Now, not to permit the new monks to stay in the temple is sheer unkindness, and that is not a sign of a master. Perhaps Dogen has stayed with a teacher.

And when he rejected people, USUALLY SAYING, "THOSE, WHO, LACKING IN THE BODHI-MIND, BEHAVE THEMSELVES MERELY FROM FORCE OF HABIT MUST NOT STAY HERE." HAVING TURNED THEM OUT, HE SAID, "THEY ARE LACKING IN THE BODHI-SEEKING MIND. WHAT ARE THEY GOING TO DO? SUCH FELLOWS ONLY DISTURB OTHERS."

Not only was Dogen not a master at the time these words were written, his master also was not a master.

The very miracle of the master is to transform the disciple. I cannot conceive that a master will reject anyone. The very foundation of Zen is that everybody is a buddha, whether he knows it or not. The function of the master is very easy: just to help the person to remember his self-nature. There is nowhere one has to go, no discipline has to be enforced, no self-torture... just a silent searching within oneself. And the master creates the atmosphere.

You see the miracle every day. The new person comes and as he joins in this energy field he becomes as old as you are. His laughter is as deep as yours. Perhaps one day he may hesitate, but the next day he will see that everybody is laughing -- "Why should I hesitate?" Perhaps one day he will not die, but when he sees another day that everybody here dies and comes back, then there is no fear in dying... one can die.

The newcomer becomes very soon an old disciple, just within days. I can see when the newcomer for the first time enters the Buddha Hall he is hesitant, worried what is going to happen, cannot understand how he is going to do gibberish. But any child can do gibberish, it doesn't need any training. From the very first moment you are almost trained. Gibberish needs no training, nor does laughter need any training.

If you can do the gibberish you are cleansing your mind of all kinds of dust that goes on gathering. And as the mind becomes silent... there is nowhere to go other than inwards. All roads are forgotten, there remains a single one-way traffic.

Just for a day or two you may hesitate to go that much inside. Who knows whether you will be able to come back or not? That's the whole purpose of creating an energy field -- so that you can see that so many people are coming and going, becoming enlightened, unenlightened. It is a playful, joyful exercise; there is nothing to be worried about, you can go as deep as you want. And when everybody else is going, in that tremendous storm it is so easy to join. Alone you may find it difficult to do gibberish, but when ten thousand people go simply with their wings, not knowing Chinese but speaking Chinese, not knowing what they are saying but saying it very emphatically, not bothering at all who is listening....

Nobody is listening, so you can say anything you want, you are not going to offend anybody. There is nobody other than you. Such an absolute freedom you will not find even when you are alone. And everybody helps to trigger everybody else. When you see your neighbor is going nuts the resistance drops. Everybody is going nuts and everybody is enjoying it so much, why not take a little step and be nuts, only for two minutes?

That will make you saner than you have ever been, because you throw so much garbage that you were holding. Do you think your gibberish is coming from the sky? You are carrying all that garbage, throw it! And don't be worried that, "What will the others say?" They are throwing their garbage, nobody is interested in anybody else. Although thousands of people are doing it, everybody is doing it on his own.

Just one thing I have to warn you: don't sit silently when people are throwing garbage, because that garbage tends to find new spaces again, some new house. So outdo each other, don't be worried; it is a great competitive phenomenon. If you are just a little polite you are in a danger. It is not a question of being polite, because people are throwing all kinds of poisons. To keep their poisons from entering in you, you have to be on top of it. Such a joy, and with no ticket! You will not have such a joy even in a madhouse!

Just do it totally, enthusiastically. Don't be bothered whether it is Arabic or Hebrew or Chinese, you are allowed to speak any language that you don't know. Just avoid the language that you do know, because the language that you do know will not bring your nonsense out, it will be very grammatical.

Just be careful that you are not writing a meaningful poetry or prose. Meaning is not at all the requirement. Just for two minutes give an opportunity to your existence to be meaningless. And you will be immensely shocked to know that just within two minutes you become so light, so ready to enter into silence.

A master's function is not to reject anybody, because anybody who is coming is a buddha in disguise, you have just to help him to discover his buddhahood. He knows in his deepest being but he has forgotten the way. Meditation is just to help him to find the way. And the way is not very long, it is very short. From the head to the heart how many inches? From the heart to the being how many inches? And from the being to the universal being... just a single step. The reality is so close to you, you are just standing on the boundary of it.

The master -- any master worth his salt -- will not reject anybody, because to reject anybody is to reject a buddha. He may be hiding himself, he may be thinking himself somebody else, but it is a great joy to remind him.

The master is just a reminder.

Certainly Dogen was not with a master, because that master used to say, "Because they are not yet buddhas, I will not accept them." That is almost like telling a sick person, "The doctor will not accept you

because you are sick. When you are healthy come back!"
When one is healthy one does not come back to the doctor.

You are all buddhas, whether you know it or not... but I know it, so it is only a question of creating a certain climate in which you also become part of the knowing that I am ready to share with you.

DOGEN CONTINUED: SEEING AND PERSONALLY HEARING THIS FACT, I SAID TO MYSELF: "LIVING AS THEY ARE, IN THIS COUNTRY, WHAT SIN OR CRIME IN THEIR PREVIOUS EXISTENCE, PREVENTS THEM FROM LIVING WITH MY MASTER? "

Now he is thinking that the master is right, and these fellows who are being rejected must have committed some grave sins in their past lives, that's why the master is not accepting them. The truth is, the master is not the master.

There is a Tibetan story.... An old master refused his whole life to accept any disciple. His name became more and more famous, people from all parts of Tibet used to come to him to be accepted as a disciple. It had become almost a craziness in all the seekers to see who was going to be accepted first. But he never accepted anyone.

But on the day he was dying he simply called his servant and told him, "Just go to the marketplace and tell whoever wants to be a disciple that I am ready, come! -- because today I am going to die."

Even the servant could not believe, "Has he gone insane or senile or what? Because his whole life he has been refusing -- even kings had been rejected -- and now he is saying, `Go to the marketplace... tell anybody!'"
The servant said, "Are you in your senses when you are saying this?"

The master laughed, he said, "Don't waste time, because this evening is my last evening. I was rejecting the disciples up to now because I was not a master. Just this morning as the sun was rising I became the master, I became enlightened. Now I can see the buddhahood of everyone. So don't be worried, just go! Go around the town and declare, `Whoever wants to become a disciple, come soon, the master will not be available tomorrow.'"

People could not believe the servant, they thought, "It must be some kind of joke -- that old fellow has rejected even kings."

One man's wife had died and he was thinking, "What to do now?" Getting married again meant getting into another tragedy. Somehow existence has saved him, one tragedy has ended... but sitting without doing anything looks crazy. And he thought, "What is the problem? The old man is going to die tonight. If he can make me enlightened today there is no harm, and tomorrow I will be free to choose whether I want to remain enlightened or not."

So a few people... somebody was there on a holiday, somebody was unemployed and just sitting because there was no job -- thirteen people in all. The servant brought a very strange company. One man was going to commit suicide but he thought, "It is better first to become enlightened, suicide can be done afterwards."

One man was a known thief; he thought, "It is a good opportunity, it must be a great gathering. In a big gathering you can cut a few pockets, there is no harm in it, and if you happen to become enlightened...."

Nobody thought about it, and nobody took it seriously, but they had some free time.... The servant went inside the cave where the old master lived and he said, "I have brought thirteen people, but I cannot say they are aspirants. They are just a useless lot, I know every one of them. One was determined to commit suicide, I told him, `You can commit afterwards, what is the hurry?' One is a thief at night, so in the day he is free. I am ashamed," the servant said, "to bring this lot, but what can I do? You told...."

The master said, "There is no problem. Bring each one of them, because they are all buddhas."

And he called that random selection of thirteen and he said to them, "You are all buddhas. I was refusing up to now because I was not enlightened myself, and I could not accept a disciple because that would be a deception. This morning I have become a buddha and this evening I am going to disappear into the universe. Meanwhile, if any of you want to share my being, just sit silently around me."

They looked at each other... whether to sit around him or not? But now that they had come so far into the forest, into the mountains, they thought, "It is worth trying, and anyway he is not asking any fee or anything."

The story is... the man died and those thirteen people became enlightened, because when an enlightened master dies he radiates tremendous energy around himself. They had entered into the cave very ordinary people, they came out of the cave brilliant buddhas.

Dogen must have been in the company of a man who himself was not a master but a pretender. Because he was accepted by the master he thinks,

> UNDER WHAT A LUCKY STAR I WAS BORN THAT, COMING FROM A FAR-DISTANT FOREIGN COUNTRY, I AM PERMITTED TO STAY HERE TO WORSHIP HIS VENERABLE BODY AND TO LISTEN TO HIS SERMON! FOOLISH AS I AM, I HAVE BEEN ABLE TO FORM A GOOD AND FRUITFUL CONNECTION WITH HIM.

You don't make a fruitful connection with a master. In fact, either you dissolve into the master or you remain yourself. `Connection' is a wrong word. Connection means that the two remain two; they just found a way of relating to each other that they call a connection. I will not say that you are connected with me or I am connected with you. Here there is only one consciousness!

You have to understand that to be with a master is not to be connected, it is to be dissolved, just like ice dissolves.

Shiki wrote:

> MIDNIGHT SOUND --
> LEAP UP:
> A FALLEN MOON FLOWER.

He must be meditating. These haikus are expressions of certain silences, sounds made out of silences.

> MIDNIGHT SOUND -- LEAP UP: A FALLEN MOON FLOWER.

They are not to be understood the way we understand poetry.

Kikaku has written:

> FULL AUTUMN MOON --
> ON THE STRAW MAT,
> PINE SHADOW.

In a certain silence you start feeling yourself part of the world... the autumn moon, the straw mat, the pine shadow. It does not matter what it is, it has become part of you, you have become part of it.

A haiku by Basho:

> HARVEST MOON:
> AROUND THE POND I WANDER
> AND THE NIGHT IS GONE.

Have you even seen night going? Very few people even become aware of things which are happening every day. Have you ever seen the evening coming? The midnight and its song? The sunrise and its beauty? We are behaving almost like blind people. In such a beautiful world we are living in small ponds of our own misery. It is familiar, so even if somebody wants to pull you out, you struggle. You don't want to be pulled out of your misery, of your suffering. Otherwise there is so much joy all around, you have just to be aware of it and to become a participant, not a spectator.

Philosophy is speculation, Zen is participation. Participate in the night leaving, participate in the evening coming, participate in the stars and participate in the clouds; make participation your lifestyle and the whole existence becomes such a joy, such an ecstasy. You could not have dreamt of a better universe.

> Maneesha has asked:
> OUR BELOVED MASTER,
> YOU SEEM TO BE THROWING US BACK TO OURSELVES MORE AND MORE LATELY, REMINDING US THAT YOU HAVE DISAPPEARED, SO THERE IS NO ONE TO RELATE TO.
> BY WHAT MAY WE GAUGE IF WE HAVE A "GOOD AND FRUITFUL" CONNECTION, WHEN WE ARE CONNECTING WITH NO ONE?

Maneesha, don't commit the same mistake that Dogen committed. There is no need of any connection, because connection means you are separate; drop all ideas of connecting. Just like a wave disappears into

the ocean, let this place be an ocean where you all disappear.

You cannot have any connection with me, because I am not there. But you can dissolve into the same silence and the same space where I used to be once; where for thirty years I have not been. If you want to enter into an uninhabited house, it is up to you. It is dilapidated, but if you want to enter the space... the walls may have fallen, the roof may have fallen, but the space is still there and has been always there. When the walls were standing, it was there; now the walls are not, it is still there. You cannot connect with it but you can join, you can participate.

Remember, Dogen's thought was not a mature thought of a master. Your question has arisen out of Dogen's GOOD AND FRUITFUL CONNECTION with the master. With the master you don't have any connection at all, because the master is the name of an absence. He is no more! Just an open sky... what connection can you have with the open sky? You can disappear into it, but it will be participation, and only participation is significant.

Before we enter into this evening's meditation, into a great participation, dissolving ourselves into an ocean of consciousness... just to make you light, just to make you playful, not serious...

Ronald Reagan has gone deaf, so he calls in the White House doctor.

Doctor Spook immediately looks in the President's ear. "Why do you have that suppository in your ear?" he asks.

Reagan says nothing.

"Why do you have that suppository in your ear?" shouts Spook.

"What?" replies Reagan.

Doctor Spook pulls the suppository out of the President's ear and shows it to him.

Reagan's face lights up. "A-ha!" he says, "now I know where I put my hearing aid!"

Jerry Jablonski, the traveling salesman, phones home.

"How are the kids?" he asks.

"Well," replies Jezebel, his wife. "I have got some good news and some bad news."

"So tell me the bad news," says Jablonski.

"Okay," says Jezebel, "the bad news is that Jerry junior grabbed your pet Doberman dog, and chopped it up for fishing bait."

"What?" shrieks Jablonski. "That's ghastly! What could the good news possibly be?"

"Well," says Jezebel, "we have got three giant catfish for dinner!"

Rufus, the big black guy, is fed up with living in Mississippi, so he goes to the station to catch a bus north to Chicago.

Looking around the bus station, he suddenly notices a weighing scale that tells your weight and also your fortune.

Rufus goes over to the scale, steps on it, and drops in a quarter. A little card shoots out that reads: "You weigh one hundred and fifty pounds, you are black, and you need to go to the bathroom."

"Mmm," says Rufus, "I guess I do." He goes to the bathroom, but all he does is pass wind.

He decides to try the machine again, so he digs out another quarter and drops it into the slot. The little card shoots out and Rufus reads it. It says, "You weigh one hundred and fifty pounds, you are black, and the waitress in the snack bar would like to meet you."

So Rufus goes to the snack bar, strikes up a conversation with the waitress, and they end up screwing behind the counter.

Very pleased, Rufus returns again to the machine for another try. This time the card shoots out and reads, "You are still one hundred and fifty pounds, you are still a nigger, and with all this fucking and farting around you have missed your bus!"

Nivedano, just give the beat and everybody goes into gibberish....

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent... close your eyes,
feel your body to be frozen.
No movement.
Gather your energy inwards,
deeper and deeper.
You have disappeared,
only the buddha remains.
Just a pure consciousness,
the very origin of existence.
You are not your body,
you are not your mind,
you are this consciousness,
this awareness, this watchfulness.

To make it more clear, Nivedano...

(Drumbeat)

Relax... let go... die completely.
Remember this peace,
this silence, this blissfulness.
These are all your flowers.
You are no more,
but the existence is rich, radiant.
When Nivedano calls you back,
come back with a great splendor,
joy, ecstasy,
and sit down for a few moments,
remembering that you are a buddha.

Nivedano...

(Drumbeat)

Come back,
slowly
remembering.
You have been to a new space within yourself.
It makes you a participant
of an oceanic consciousness.
Feel fresh,
unburdened of past and future,
let this moment be just a pure watching.
You are blessed to be here,
you are blessed to enter into your own being.
Remember it twenty-four hours,
not as a thought, but as a heartbeat,
and it will transform your whole existence.
You don't have to do anything,
just this watchfulness
and you will find everything
slowly, slowly changing.

We have to fill this whole world
with buddhas... not Buddhists, but buddhas.

The Miracle

Chapter #3
Chapter title: Unhitch the Universe

4 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION, RINZAI SAID:
STUDENTS OF TODAY FAIL TO ACHIEVE THEIR ENDS. WHAT IS THEIR FAULT? IT LIES IN NOT HAVING FAITH IN THEMSELVES. BY LACK OF FAITH YOU FALL INTO A STATE OF UNCERTAINTY, IN WHICH YOU CONFORM TO ALL THE FLUCTUATIONS IN YOUR SURROUNDINGS, SUBJECTING YOURSELF TO THEIR MYRIAD REVOLUTIONS, SO THAT YOU ARE UNABLE TO ACHIEVE FREEDOM. IF YOU, HOWEVER, SUCCEED IN STOPPING THE MIND, AS IT MOMENTARILY DASHES HITHER AND THITHER IN ITS SEARCH, YOU THEN BECOME INDISTINGUISHABLE FROM THE PATRIARCHS AND BUDDHAS.
DO YOU WANT TO KNOW WHO ARE THE PATRIARCHS AND BUDDHAS? ALL OF YOU LISTENING TO MY TEACHING HERE BEFORE ME ARE SUCH.
YOU FOLLOWERS OF THE WAY, THERE IS NO NEED FOR YOU TO DEVOTE EFFORT TO THE BUDDHIST TEACHING. ONLY DO THE ORDINARY THINGS WITH NO SPECIAL EFFORT: RELIEVE YOUR BOWELS, PASS WATER, WEAR YOUR CLOTHES, EAT YOUR FOOD, AND, WHEN TIRED, LIE DOWN. THE SIMPLE FELLOW WILL LAUGH AT YOU, BUT THE WISE WILL UNDERSTAND.
AN ANCIENT SAID: ALL THOSE WHO STRIVE OUTWARDLY ARE STUPID. SUFFICE IT TO BE ONE'S OWN MASTER WHEREVER ONE MAY HAPPEN TO BE, AND REALITY WILL PREVAIL EVERYWHERE. THUS ONE WILL REMAIN UNSHAKEN UNDER ALL CIRCUMSTANCES.
RINZAI SAID ON ANOTHER OCCASION: IN YOUR RED HEART, THERE IS A TRUE MAN OF NO FIXED POSITION, WHO COMES IN AND GOES OUT THROUGH YOUR FOREHEAD. I URGE THOSE WHO HAVE NOT EXPERIENCED THIS, TO TRY TO SEE IT.

Maneesha, Zen is for the simple, for the ordinary, for the natural. But the mind of man is for just the opposite; it wants to be extraordinary, it wants to be special, it wants to be known. Respectability, reputation, honor, riches -- they are all desires for making you special.

But to be special is against nature. In nature everything is as it is. Nobody is feeling any inferiority complex, and nobody is suffering from any superiority complex. The roses are beautiful because they don't claim any superiority. There are thousands of flowers but there is no competition, everything is unique in its simplicity. They are not running a marathon race, competing with each other to come first; they are immensely satisfied as they are. In the whole animal kingdom -- and all the trees, all the clouds, all the stars -- nobody wants to be something else. Because even if you try to be something else, it will be only phony.

In this sense all the religions have committed a great crime against humanity, because they all want you to be saints, great saints. They have categories of austerities, they have categories of respectability. The so-called religions of the world are part of the same game that is being played in the marketplace, that is

being played by the politicians. Everybody wants to have a position. He is ready to lose himself, to sell himself, for a position. That's what has happened, and everybody has lost his simplicity.

I came first in the whole university in my post-graduate examinations. My grandfather was a very simple man... knowing nothing of Zen, but he was a man of Zen. When I told him that I got the gold medal for being the first in the whole university, he looked at me and he said, "That simply means you were studying with fools; otherwise how could you manage to be first?" Rather than being happy, he was angry with me, "Don't you feel ashamed?"

I said "My God, I was thinking that you would appreciate..."

He said, "I would have appreciated it if you had given the chance to somebody else, but you grabbed the gold medal yourself. This is very ungainly, ungraceful."

I said, "You will be happy to know that I have not brought the gold medal home."

I had dropped it in the university well. I had told the vice-chancellor that it did not matter to me, and to prove it I threw it in the big well that supplied the water to the whole university. Everybody thought I was crazy. Even the vice-chancellor said, "This is carrying the argument too far."

I said, "It is not an argument. I'm simply telling you that I don't believe in a system of education which creates categories: first class, second class, third class. Everybody is just himself, this classification is a dangerous phenomenon."

My grandfather said, "That is good, if you have thrown that gold medal. You did well. And never again do such a thing."

I said, "I have done nothing. They simply gave it to me; it was not my fault. I had done everything not to have it."

I was not attending the classes, I was prohibited from attending the classes. I never purchased a single book that was prescribed by the university. I was purchasing strange books which had nothing to do with the examination. Even my professors were worried. They loved me. They said, "You are losing a great opportunity. You have every chance to be the first in the whole university, but we never see you reading anything that is prescribed."

How strange are the ways of life. It was because of this I came first -- because all the other students' answers were repetitive. Only my answers were original -- original in the sense that I was answering them not only for the examination, not for any gain, but just to enjoy the answering ... just as I enjoy answering your questions. I even said, "This question is absolutely wrong, it does not deserve any answer. And if I can find the man who asked it, I will hit him."

Later my professor said, "That examination was prepared by me, and I have read your answer. I understand that you are right, the question was stupid."

The question was, "What is the difference between Indian philosophy and Western philosophy?" And naturally I said, "Philosophy is not geographical. Philosophy is simply philosophy. What does it have to do with East and West? It is a thinking process, you can do it anywhere. It has nothing to do with place, with geography. Your question is absurd, hence I'm not going to answer it. And if I could meet you, I would hit you."

He said, "It is good that that examination was made by me, because anybody else would have become very angry. You answered beautifully and freshly, your answers were simply answers; everybody else was quoting the text books. You had no idea what was written in the text books, you have never seen them. Obviously, you had to be original."

An old professor, who was from Poona, was the head of the philosophy department of Allahabad University, Professor R. D. Ranade. He was a world-famous authority on Indian philosophy, and he was also famous for not passing anybody. It was said that in his whole career he had passed only three persons. My professors were worried: "If Ranade fails you, it will be very difficult. Even if everybody else passes you, it will not make any difference. Because Ranade is such an authority, he carries more weight than the three other examiners."

But he gave me a ninety-nine percent grade, and wrote a note to the vice-chancellor, "Convey to this student my message that I loved his answers. For the first time in my life I wanted to give a one hundred percent score, but that would have been a little too much. Not to look too favorable, I cut one percent. But I'm sorry, he deserved one hundred percent -- I have always wanted answers so direct to the questions, not crammed from text books, and I have always wanted answers as condensed as possible."

I had been warned that this was what he wanted.

I had said, "Don't be worried... I can answer almost telegraphically -- just one-liners."

They said, "You are mad! We are not saying that you have to answer in one line."

I said, "I will see." And I answered with one-liners. Within fifteen minutes I was finished. The professor who was in charge in the examination hall tried to force me to stay seated.

I said, "This is strange. It is my right to get out now I'm finished giving answers."

He looked at my answers and said, "My God, these are answers? You are giving maxims!"

I said, "I want to test Ranade. For his whole life, he has been wanting short, simple, direct and original answers. Let him enjoy to his heart's content. It does not matter whether I fail or pass, anyway I'm going to be a vagabond. I'm not going to be in any government service, I'm not going to be doing any business. I'm going to remain in the ancient business of the buddhas."

They said, "You are mad. That's not a business."

I said, "Anything that keeps you busy is business."

Ranade was very happy, but his note shocked the vice-chancellor. And because of Ranade's ninety-nine percent mark, I came first in the whole university. Life is very strange, it is a mystery.

Later on I met Ranade. He was retired, very old. I said to him, "Perhaps you will remember a man who deserved one hundred percent, but you gave him only ninety-nine percent."

He said, "Of course I remember, because this happened only once in my life. I had never gone beyond thirty-three percent. Are you the person?"

I said, "Of course I am the person. And I have come to say to you that you did not prove your greatness. You should have given me one hundred and one percent. What was your fear? Were you afraid that people would think you were favoring me? You didn't even know me."

He said, "Nobody talks to me this way. I am an old, retired, respected professor."

I said, "That does not matter. You showed your weakness in cutting me by one percent."

He said, "You are strange. Nobody fights with me, especially after ten years. Now what can I do?"

I said, "You can at least say `I'm sorry.'"

There were at least twenty professors who were sitting with him. He had become almost a holy place, where every kind of professor and intellectual gathered. They were all shocked.

I said, "Don't be worried about these idiots; it's because of them you cut my one percent."

He looked at me and he said, "I am sorry, and I say it publicly. You deserved one hundred and one percent."

I said to him, "Now I can forgive you."

I was speaking in Allahabad University. He had never come to listen to any lecturer visiting the university, but he was sitting just in front of me when I entered the hall. Everybody was surprised that Professor Ranade also had come to listen. I hit hard on the education system and on the professors who were supporting it.

He listened carefully, and as I came down from the podium he came to me and said, "Son" -- he was almost ninety years old -- "you are right. We did not have the courage to fight. We all know that our educational system is producing only clerks, secretaries, postmasters, stationmasters. Our whole education is based on the idea of creating servants. And what you want is to create masters. I absolutely agree with you."

Zen wants everybody to be a glory unto himself. It is not an achievement, it is not competition; it is simply originality. And the originality is already there, you have just to throw away all the rubbish that you have been collecting from others. However valuable it may be, it is destroying your original being, covering it with dust; and you will never be happy unless you find your original being. The very finding of your original being is such a dance, such a joy, that you can bless the whole world yet you will remain overflowing.

ON ONE OCCASION, RINZAI SAID:
STUDENTS OF TODAY FAIL TO ACHIEVE THEIR ENDS.

In the first place, Rinzai is a great master and cannot commit this mistake. This must be the translator. He must have said, "Disciples of today," not "students." Students go to the universities, to the schools, to the colleges, not to the monasteries. Students have a totally different interest, exactly opposite to the area of Zen. They accumulate knowledge. Zen wants you to drop all knowledge so that you can become utterly pure and innocent, so that you can say with tremendous beauty, "I don't know."

Not knowing, just being, and all the mysteries of existence open their doors to you. To the knowledgeable they are closed, to the innocent they are open. He could not have said, STUDENTS OF TODAY; he cannot use that phrase. I am absolutely certain because I know Rinzai, and whatever else he is saying is absolutely right.

And it is not that in his time disciples FAIL TO ACHIEVE THEIR ENDS. Anybody who has an end to achieve is bound to fail. In the world of Zen there is nothing to achieve. Whatever has to happen has already happened, you have just to discover it. It is not an achievement. It is not a goal somewhere far away, that you have to travel to that place. It is just in your very being, in your very silence. You don't have to achieve it. It is a miracle that you have forgotten it... in what ways you have forgotten yourself.

All your religions and all your educational systems -- the whole society is bent upon distracting every small child from his original being, making him something other than what he is. We have not been able to create a world up to now where a person is accepted as he is, without any conditions. Not only that, we have created such conditioning that the person himself does not accept his originality. He is doubtful about it, uncertain about it, hesitant about it. It is better to repeat a sutra from Gautam Buddha, because that cannot be wrong. To be original is dangerous -- you can be wrong. But a person who cannot risk being wrong can never be right.

Rinzai's complaint is:

WHAT IS THEIR FAULT? IT LIES IN NOT HAVING FAITH IN THEMSELVES.

That faith has been taken away by the parents, by the teachers, by the professors, by the priests -- they all have imposed the idea, "Have faith in Jesus Christ." No Christian is being told to have faith in himself, but is told to have faith in Jesus Christ, to have faith in his representatives.

Just now a research book has been published, explaining that the pope is the world's greatest Mafia leader. More heroin, more opium, more drugs are sold through the Vatican than through any other place. All the money that comes to the Vatican bank -- the pope's bank -- is heroin money. But his is a special situation. That tiny area in the middle of Rome is an independent, sovereign country, and the pope is the head of the state as well as the head of the religion. The police are his, the Vatican armies are his, and they are all involved in transactions which are illegal anywhere.

Just a few months ago, the government of Italy issued an arrest warrant for the manager-in-chief of the bank, but they could not enter into the Vatican. They waited outside, if he came outside he would be arrested. Rather than arresting him or helping the Italian government to catch him -- because they have found that he is turning dirty money into clean money by the millions -- the pope promoted him. And now it has been found that the pope is behind the whole scene.

He makes all those trips around the world for a stupid reason: to kiss the earth. You can kiss the earth anywhere -- as much as you want, to your heart's content; there is no need to waste millions of dollars. Visiting Australia, he wasted eight million dollars. What is the purpose? -- to kiss the ground at the airport. Where is this money coming from?

And these are the people... all the politicians of the world are corrupt, but just because they are in power nobody can say that they are corrupt. You will be crushed. It is almost impossible to be in power and not be corrupted. Corruption is the force that leads you: whoever is more corrupt reaches the higher posts.

Every child is being destroyed by his own people. They don't know consciously what they are doing. Parents are projecting their own unfulfilled desires onto their children. The father wanted to be a doctor but could not; he ended up being something else. He could not pass the examinations and became just a chemist, but he imposes the desire to become a doctor onto his son. He sends him to school with great hope that his child will achieve what he could not achieve. He is doing it all out of his unconscious love, but unconscious love is not love -- it is blind. With all good intentions, it does harm. The child who is being forced to become a doctor, if he was left alone to grow according to his own nature... one never knows what kind of beauty or joy, what kind of individuality, he would have contributed to the world.

Zen's whole approach is just to be yourself -- very ordinary, unknown, unnamed, but utterly content. To have faith in yourself you don't need to have faith in Jesus Christ or in Krishna or in Moses. To have faith in yourself is simple -- just to have faith in yourself. Know perfectly well that you are moving into an unknown territory. There may be dangers ahead, you are moving into insecurity, but to take the challenge of being yourself makes you really alive. And when you attain, when you discover yourself, you are on the highest peak of consciousness.

The presidents and the kings and the queens and the prime ministers will never know about it. Knowing

it, being it, there comes a tremendous relaxation. You are not going anywhere, you are just here. You have been always here. Your consciousness is unpolluted. Whatever has happened to you has not left any marks on your consciousness. All those marks are just on the mind, and the mind is not you.

BY LACK OF FAITH YOU FALL INTO A STATE OF UNCERTAINTY... Obviously -- if you don't have faith in yourself you will have to have faith in somebody else. How can you know that the other is right? How can you know that Jesus Christ is the only begotten son of God?

I have often told of a small incident that happened in Bhagdad. A man declared, "I am the latest prophet after Mohammed. I bring the latest dispensation from God himself."

Now it is impossible for Mohammedans to accept anybody after Mohammed. Before Mohammed you can talk about Buddha, about Jesus -- it doesn't matter. But Mohammed is the last word. The man was caught and brought before the Khalif of Bhagdad. He repeated again, "Nobody is listening to me, but I say unto you that I am the last prophet! Now times have changed, God sends new messengers. I bring the latest message. Mohammed is out of date."

In fact he was right. Mohammed *is* out of date, everybody is out of date. But his insistence that he is a prophet sent by God himself.... Mohammedans are not very liberal or compassionate people. They don't believe in argument either, they believe in the sword. That is their only argument: whoever can cut off the other's head is right.

Naturally Omar, the Khalif, said, "Take this man and put him in jail, and for seven days give him the real treatment. Unless he confesses that he is not the prophet, that Mohammed is the only and last prophet, torture him. After seven days I will come to visit."

They bound the man to a pillar and for seven days they beat him; blood was oozing out of his every pore. He was given no food or water. After seven days the Khalif came and asked the man, "Have you changed your mind or are you still insistent?"

The man said, "When I came here God's last message was, `Remember, you will be beaten, you will be stoned, you may be crucified.' So all these seven days you have only been proving that I am the prophet! Only prophets are treated in such a way."

Omar said, "This is a difficult case."

At this moment another man, bound to another pillar, who had been tortured there for one month, shouted, "That man is wrong, Omar. Don't believe him! I have never sent anybody after Mohammed! I have come myself."

He was God himself. He had been jailed one month earlier.

If you don't have faith in yourself, you are going to have faith in some madman who proclaims to be God's messenger or God himself, or proclaims that he is a reincarnation. But deep down there will be doubt -- how can you believe that that man is not mad?

Rinzai is saying:

> BY LACK OF FAITH YOU FALL INTO A STATE OF UNCERTAINTY, IN WHICH YOU CONFORM TO ALL THE FLUCTUATIONS IN YOUR SURROUNDINGS, SUBJECTING YOURSELF TO THEIR MYRIAD REVOLUTIONS, SO THAT YOU ARE UNABLE TO ACHIEVE FREEDOM. IF YOU, HOWEVER, SUCCEED IN STOPPING THE MIND, AS IT MOMENTARILY DASHES HITHER AND THITHER IN ITS SEARCH, YOU THEN BECOME INDISTINGUISHABLE FROM THE PATRIARCHS AND BUDDHAS.

Patriarchs are equivalent to the master, founders of some school of Zen.

When your mind is silent and all the vibrations of thoughts are no more there, you are one with the buddhas and with the masters. There is nothing to divide. In this position sometimes even the sanest men have declared that they are the buddha, that they are God, but this is a totally different situation. A madman shows every sign of madness, he does not radiate buddhahood. He does not have the fragrance of those heights, nor can you see in his eyes the pacific depths.

There are moments in meditation when you are a buddha. The only distinction between a madman and the man who is a real buddha is that the buddha is compassionate, loving, and is not declaring that he is the only begotten son of God. He is saying, "I am a buddha and you are a buddha, whether you know it or not." The madman declares, "I am the only buddha -- you are just ordinary human beings, made of mud. God breathed in you and you started running hither and thither."

The English word `Adam' means mud. God made man out of mud. In America we had our commune,

Rancho Rajneesh. Before we went there it was called the Big Muddy Ranch. I always wondered, perhaps God took all the mud from this Big Muddy Ranch and created humanity. There wasn't any mud at that Big Muddy Ranch, it was a desert. And certainly it was big, one hundred and twenty-six square miles.

All the words... for example `human being' -- `human' comes from `humus', and `humus' means mud. Religions have degraded man into puppets, made of mud. That is the distinction -- the madman who is declaring himself as the prophet or the messiah or the Christ does not say that you are also Christ. He wants to be special, that is a sure sign of madness.

A buddha is absolute sanity. He knows that he is a buddha and he knows you are also a buddha. You are just asleep. Perhaps you have not decided yet to wake up, but it is your freedom to do so.

Do you see the difference? The madman wants to be special; the buddha is not special. He is declaring the buddhahood of every living thing -- not only of human beings, but even of pine trees and rosebushes. They are on the way to buddhahood; sooner or later they will also be human beings. But whether they know it or not, it does not matter. As far as their innermost nature is concerned, it remains the same.

The difference between the buddha and the rest of existence is simply that the buddha has awakened to his reality. So the buddha is continuously trying to wake you up; creating devices, methods, knowing perfectly well that you are asleep, that you only need some cold water thrown into your eyes. But the madman does not believe that you are also a buddha.

Jesus Christ belongs to the category of madmen, because of his statement that he is the only begotten son of God, and you are just sheep. He is your shepherd; he will lead you and, if he is leading you, you are on the right path -- have faith in him! If you go astray you will be lost. In fact he is saying, "Don't have faith in yourself. Give your faith to me, I am the only one who is connected directly with God. Have trust in me." No buddha will say that.

In the eyes of a buddha this is sheer nonsense. This is the difference between Christianity, Hinduism, Jainism, Mohammedanism -- all the religions of the world on one side -- and Zen, standing alone, in utter sanity. Zen says that you all have the universal consciousness. Nobody is special. A few people are asleep and a few people are awake, there is not much of a difference.

DO YOU WANT TO KNOW WHO ARE THE PATRIARCHS AND BUDDHAS? ALL OF YOU LISTENING TO MY TEACHING HERE BEFORE ME ARE SUCH.

I can accept Rinzai as an authentic master. He knows what he is saying, because he is not putting himself over others. He is just saying that we are all part of one consciousness.

YOU FOLLOWERS OF THE WAY, THERE IS NO NEED FOR YOU TO DEVOTE EFFORT TO THE BUDDHIST TEACHING. ONLY DO THE ORDINARY THINGS WITH NO SPECIAL EFFORT: RELIEVE YOUR BOWELS, PASS WATER, WEAR YOUR CLOTHES, EAT YOUR FOOD, AND, WHEN TIRED, LIE DOWN. THE SIMPLE FELLOW WILL LAUGH AT YOU, BUT THE WISE WILL UNDERSTAND.
AN ANCIENT SAID: "ALL THOSE WHO STRIVE OUTWARDLY ARE STUPID."

The very idea of becoming a buddha is stupid, because you *are* a buddha. The question is of waking up, not of becoming.

SUFFICE IT TO BE ONE'S OWN MASTER WHEREVER ONE MAY HAPPEN TO BE, AND REALITY WILL PREVAIL EVERYWHERE. THUS ONE WILL REMAIN UNSHAKEN UNDER ALL CIRCUMSTANCES.
RINZAI SAID ON ANOTHER OCCASION:
IN YOUR RED HEART, THERE IS A TRUE MAN OF NO FIXED POSITION, WHO COMES IN AND GOES OUT THROUGH YOUR FOREHEAD. I URGE THOSE WHO HAVE NOT EXPERIENCED THIS, TO TRY TO SEE IT.

A footnote: "In China, the heart is believed to be the seat of thought, or intelligence, and its western equivalent is mind. A TRUE MAN OF NO FIXED POSITION is the mind which, according to Huang Po, also known as Obaku, has neither location nor direction because it is as immense as space."

This footnote must be from the translator. The red heart does not mean the mind. In Zen tradition the red heart is simply the one that the physician and the physiologist know, the one that is running the body. That heart is the center of the body. To complete the distinction, behind this heart there is another heart which in China they used to call the "inner heart."

In India just a few years ago, there was a man, Brahmayogi, who had practiced for almost half a century to bring his breathing to a complete stop. His heartbeat disappeared, his pulse disappeared. He was capable of remaining in this position for ten minutes. He had been tested at many medical institutes, and doctors

around the world had given him a death certificate. In those ten minutes they could not find any sign of life. It was his agreement that he would go out of the body, and, "If you find no sign of life, you have to write a certificate for me just the way you would for any dead person."

They could not believe that this man could come back. He had gone too far away: no pulse, no heartbeat, no breathing. He was examined with very accurate instruments, but there was no sign of life. Yet after ten minutes he started kicking again. Slowly breathing came back, the heart started functioning again, the blood started running. These doctors could not believe it, but they had to believe. He was given many hundreds of death certificates, no man in the world got so many death certificates, and from very prominent people. Ordinarily one is enough!

Obviously he proved beyond doubt that what you call death is not real. Only his outer heart stopped. The inner heart, which you have not found yet, has the capacity to go out of the body. Sometimes accidentally, in deep hypnosis, it happens that you suddenly find yourself floating above your body. Your body is lying down on the floor, and you can see your hypnotist sitting there by your dead body.

If a certain doubt arises in this moment, then death will happen. But if you are under hypnosis, doubt cannot arise. You have trusted the man to hypnotize you, and because doubt does not arise, when the man calls you to come back, your body -- the astral body, the inner body, the self -- slowly comes down and enters into your physical body.

It is a tremendously beautiful experience, but dangerous too. If somebody tries to wake you up while you are out, he will think that you are dead and start preparing for the funeral. If you become afraid you may forget how you came out; then how to get back? Coming in and out of the body is not part of knowledge, it is not a technique. Yes, if you make it a point to practice it, it can become possible for you to come out of the body and return whenever you want, but not ordinarily. Sometimes in a car accident your inner self is so much shaken that it leaves the body. But because of your desires you are attached to the body, and you will be pulled back into it.

If a meditator who is finished completely with all desires is in such an accident, he may not return to the body at all. Everybody will think it was an accidental death, but it was not accidental, it was very intentional. The person decided not to return. But nobody can catch hold of him to take him to the court.

Here in this Buddha Hall it may happen many times, but don't talk about it to anybody. If you feel sometimes that you are hovering, don't be worried. Just one hit of Nivedano's drum and you will jump back into your body. That's why it's so safe to tell you to die, because I know you cannot go far away in two minutes. You will be just here, hovering. Just a good drumbeat and you will hurry back, "Everybody is coming back, what am I doing out here? My body is there." Be quick, because somebody else may enter.

That is the only problem I have to keep watching for -- that nobody enters into somebody else's body. So if some day you feel like floating, then float, but stay close by. Don't go out for an evening walk, just to see what is happening outside the gate -- that could be dangerous. By the time you come back somebody else may have entered. You can also enter, but it is a very difficult situation when there are two spirits in one body.

Once in a while those cases happen, then you say the person is possessed by a ghost. But the reality is that the ghost lost track of his body after some incident, or does not know how he came out of his body.

My first experience out of the body was falling from a tree. I used to meditate just behind the university, where there was a beautiful hillock and three tall trees, very silent, and nobody used to go there. I used to sit in one of the trees and meditate. One day suddenly I saw that I was sitting in the tree and at the same time my body had fallen down and was lying on the ground. For a moment I could not find how to enter into it again. It was just a coincidence that a woman who used to bring milk to the university from the nearby village saw my body falling down, so she came close. She must have heard that in situations when the inner body becomes separated from the outer body, if you rub between the eyes, the third eye, that is the door. The spirit that has left will be able to enter.

So she rubbed my third eye. I could see her rubbing my forehead, and the next moment I opened my eyes and thanked her and asked her how she knew to do that.

She had simply heard about it. It was a primitive village, but she had heard the traditional idea that the third eye is the place from where one leaves and where one can come back.

> IN YOUR RED HEART, THERE IS A TRUE MAN OF NO FIXED POSITION, WHO COMES IN AND GOES OUT THROUGH YOUR FOREHEAD.

That place in the forehead is called in yoga the third eye.

I URGE THOSE WHO HAVE NOT EXPERIENCED THIS, TO TRY TO SEE IT.

Rinzai is saying it is a tremendously significant experience, because then no argument is needed for you to be convinced that you are not this body -- that you are astral, invisible. Within this body is hiding another body; behind this heart is beating another heart, which medical science may one day discover. The mystics have always insisted it is there. It is in your hands if you want to experiment.

Just meditating, feel your body lying there. Feel that from your forehead your spirit is moving up, hovering in the air; but don't go too far. And always remember the forehead, the third eye, is the door through which you go out and come back in. This experience creates a conviction. Then it is no more faith. Then you know that you are immortal, that this body is just a bag, a cage.

The poet, Juo, wrote:

BEYOND THE SNATCH OF TIME,
MY DAILY LIFE.
I SCORN THE STATE, UNHITCH
THE UNIVERSE.
DENYING CAUSE AND EFFECT,
LIKE THE NOON SKY.
MY UP-DOWN CAREER: BUDDHAS
NOR PATRIARCHS CAN CONVEY IT.

He is saying that causality is the basis of science, but your being is not within the area of causality. You are not caused by anything, you are here from eternity to eternity. And the experience of this is something even buddhas cannot express. He is saying, "I am a poor poet. Don't expect me to express what I have experienced. Even great buddhas find themselves utterly helpless as far as expressing it is concerned."

Shutaku wrote:

FOR ALL THESE YEARS, MY CERTAIN ZEN:
NEITHER I NOR THE WORLD EXIST.
THE SUTRAS NEAT WITHIN THE BOX,
MY CANE HOOKED UPON THE WALL,
I LIE AT PEACE IN MOONLIGHT,
OR, HEARING SOME WATER
SPLASHING ON THE ROCK, SIT UP:
NONE CAN PURCHASE
PLEASURE SUCH AS THIS:
SPANGLES ACROSS THE STEP-MOSS,
A MILLION COINS!

To be in absolute simplicity, to be in such silence... You are no more mortal human beings. Every day I am reminding you about your immortality, about the fiction of death. It never happens, it has never happened.

You are beyond destruction.

Maneesha has asked:
OUR BELOVED MASTER,
I IMAGINED THAT OUR TENDENCY TO PUT OURSELVES DOWN WAS A PRODUCT OF OUR CONDITIONING, AND SOMETHING PECULIAR TO MODERN MAN. BUT EVEN IN RINZAI'S TIME IT APPEARS THAT WAS THE CHIEF OBSTACLE TO SELF-REALIZATION TOO.
CAN A SOCIETY OF UNENLIGHTENED PEOPLE EXIST ONLY IF EVERYBODY IS MADE TO FEEL INADEQUATE?

Yes, Maneesha. This kind of society can exist only if it makes you feel inadequate. This kind of society, the structure, needs people who are suffering, or made to suffer, from inferiority, who deep down are carrying a conditioning that they are unworthy, undeserving. This kind of society can exist only if it makes every child inadequate, because this society needs exploitation, this society has invested itself in exploiting human beings. It does not and it cannot allow everybody to be himself, because if everybody is himself there cannot be any religious organization to exploit you -- no Christianity, no pope, no kings or queens, no

leaders. Because then an individual is enough unto himself, he does not need any leader.

All these so-called great people -- politicians, priests -- exist because every child has been crippled, has not been allowed to become an individual in his own right. Otherwise he will not follow anybody. He will follow himself, he will move in directions which are of his own choosing. He will not need any guide and will not need any map and will not need any dictators. This kind of society can exist only if the children *en masse* are forced to feel inadequate.

And my effort here is to give you your forgotten dignity. This is the most revolutionary step, because if you can remember your forgotten dignity, your spirituality, your eternity, you will be freed from all the churches, from all the nations. You will be freed from all kinds of stupid ideologies and superstitions. Your consciousness will be such an explosion of light that everything that is false will disappear.

Then this explosion creates a chain reaction -- and that is my effort. It is possible to make a chain reaction.

I am making every effort to have small groups of sannyasins radiating in every country. The whole world can be transformed if we have just a few people everywhere who can become aflame. Then their flame will move like a wildfire, destroying all kinds of slaveries and all kinds of chains and imprisonments -- creating a new sky, a new freedom for man.

You are right. In Rinzai's time also the same was the case. The whole past of humanity is a past of psychological slavery, physical slavery. Only a few people like Gautam Buddha or Rinzai or Basho, in thousands of years amongst millions of people, have been able to escape from psychological bondage. These people were always thought dangerous by the society.

Now so many parliaments in the world, without ever defining what kind of danger I am, have an unconscious feeling that this man is dangerous and should not be allowed in their country. They don't know exactly what danger they are talking about. I am utterly amazed that in these big parliaments not a single person raises the question, "What danger do you mean? What danger is this man to anyone?" No, it is simply accepted. It is taken for granted that, "This man is dangerous."

But I know they are right. They are calling me dangerous without knowing it. I call myself dangerous because I know I am dangerous. I am preparing a situation far more dangerous to the whole society than the nuclear scientists are creating. Their nuclear weapons most probably will never be used; sooner or later they will be thrown into the ocean. But I am creating a totally different kind of explosion -- not an atomic explosion, but an explosion of cosmic consciousness. If this fire spreads, suddenly you will see that those great leaders are just ordinary people, just like you, but pretenders, imposters. You will see that your kings and queens are all bogus, exploiting the society for thousands of years. You will see that your priests are lying and lying continuously about everything.

This vision, if it spreads, is bound to create a new man and a new society.

A new man can only be an enlightened man.

A new man can only be a buddha.

And if there are just a few buddhas around the world, we can create the wildfire.

It has never been tried, but it is just like... nobody knew about atomic energy until it was tried at Hiroshima and Nagasaki. Nobody could imagine that a small atom that you cannot see is carrying so much energy that it can destroy a great city like Nagasaki, with a population of one hundred thousand people, or Hiroshima, an even bigger city. In the whole of history nobody ever dreamt that atoms are carrying so much energy.

Now I am saying to you that if material atoms can explode and destroy so much... how much more creative a conscious explosion of living beings can be. It can explode millions of people suddenly into a new era of enlightenment.

All their potentialities should become actualities. You will see thousands of poets, you will see thousands of musicians, you will see thousands of sculptors, thousands of scientists who were fast asleep and were just clerks or schoolmasters -- who never knew that their potential is that of a buddha.

We have to create what I call the chain effect, the trigger effect. Now you are all sitting so silently, and I can give just a trigger...

(THE MASTER MAKES A TICKLING GESTURE TOWARDS AVIRBHAVA WHO SCREAMS. EVERYBODY LAUGHS.)

Before we do our meditation, a few laughs. And this laughter has a beauty, because it has no cause.

(LAUGHTER CONTINUES.)

I have not told the joke yet!

(MORE HILARIOUS LAUGHTER.)

Have you ever heard such laughter before the joke? Today you have surpassed Sardar Gurudayal Singh. Even he is looking puzzled. Now be quiet, so that I can read the jokes!

Mr. Samosa, one of Poona's most successful businessmen, is a rubberware manufacturer.

He invites guests from an International Management Conference for a tour of his factory. Proudly, he introduces his different products, everything from tractor tires to baby-bottle nipples. He is especially proud of his fully automatic condom making machine, with a special electronic leakproof tester.

By the side of the machine, a man is sitting and carefully punching holes in the condoms with a needle.

"What is he doing that for?" asks one of the visitors, "Is it part of the quality test?"

"No," replies Samosa, proudly, "we are trying to promote our Hindu baby products."

Gertie Gusher has been fooling around with other men, and her husband, Gary, the Texas oil millionaire, takes her to court and demands a divorce.

"On what grounds?" asks Judge Grump.

"Breach of contract," replies Gusher.

"Please," says the judge, "you don't *own* your wife, so you can't treat her like a piece of property."

"Maybe not," growls the oilman, "but I sure have the exclusive drilling rights!"

Two worms, Wilbur and Wallace, share a little hole underneath the Sunnyvale Golf Course.

One day, they plan to go for a wriggle across the course, so Wilbur goes up to see what the weather is like.

Around this time, two women are playing golf just overhead, and one of them urgently has to pee.

"Don't worry," says the partner, "there is no one around, you can pee right here."

So the woman squats down and starts peeing. Just at that moment, Wilbur pops his head out of his hole.

Soaked by the flood of urine, Wilbur quickly wriggles back down into the ground.

"I see it is raining," says Wallace to his dripping friend.

"It certainly is," agrees Wilbur, drying himself on his towel. "In fact, it is raining so hard that the birds are building their nests upside-down!"

Old Mrs. Grumblebum, the wealthy hypochondriac, goes to ask her doctor to cure her latest imaginary illness.

Doctor Spook is completely fed up with the old bag, and tries to tell her she is perfectly well. But Mrs. Grumblebum insists that there is something wrong with her. Despairing, Doctor Spook tells her he will have to make some tests, so he gives her a small plastic cup and tells her to produce a urine sample.

When she comes back five minutes later, he asks her next to produce a feces sample in the same cup.

"Good," says Spook when Mrs. Grumblebum returns. "Now stick your finger in the cup, stir it around and then drink all of it."

Obediently doing as the doctor tells her, Mrs. Grumblebum downs the concoction.

Immediately, she is violently sick.

"Ah-ha!" shouts Doctor Spook. "Just as I suspected. Upset stomach!"

Now, Nivedano... beat the drum.

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body completely frozen.
Collect your consciousness, your awareness,
within your heart,
the red heart of Rinzai.
It is there your buddha is hiding.
The discovery is very simple.
Just go on
deeper and deeper.
Don't be afraid
because there is nothing to fear in the world.
And particularly when you are going inward
you are not going to meet anyone
on the way.
You will be meeting only yourself.
Let this meeting be a rejoicing,
a homecoming.

Nivedano...

(Drumbeat)

Relax.
Let go.
Just be dead. This is simply a way
to concentrate your energy
at the very center of your being.
This moment you are the buddha.
Let this moment stretch
through all your life.
Just go on reminding yourself
who you are.
And this reminding
is going to bring a revolution;
not only to you,
but anybody who comes around you
is going to feel the beauty,
the grace,
the bliss and the fire.
In this fire
everything that is false burns away,
and only the pure gold flowers
in their uttermost beauty remain.
A dance arises in you
for no particular reason.

Nivedano...

(Drumbeat)

Come back.
Sit down for a few moments
remembering the space you have been in.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the ten thousand buddhas?
Yes, Osho.

The Miracle

Chapter #4
Chapter title: This harvest moon

5 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGEN WROTE:
QUIETLY CONSIDER THE FACT THAT IF THIS WERE A TIME WHEN THE TRUE DHARMA HAD NOT YET SPREAD THROUGHOUT THE WORLD, IT WOULD BE IMPOSSIBLE FOR US TO COME INTO CONTACT WITH IT, EVEN IF WE WERE WILLING TO SACRIFICE OUR LIVES TO DO SO. HOW FORTUNATE TO HAVE BEEN BORN IN THE PRESENT DAY, WHEN WE ARE ABLE TO MAKE THIS ENCOUNTER!
WE ARE NOW ABLE TO COME IN CONTACT WITH THE BUDDHA SAKYAMUNI AND HEAR HIS TEACHINGS DUE TO THE COMPASSIONATE KINDNESS THAT HAS RESULTED FROM THE CONSTANT PRACTICE OF EACH OF THE BUDDHAS AND PATRIARCHS. IF THE BUDDHAS AND PATRIARCHS HAD NOT DIRECTLY TRANSMITTED THE DHARMA, HOW COULD IT HAVE COME DOWN TO US TODAY?
THE TRUE WAY OF EXPRESSING THIS GRATITUDE CAN BE FOUND ONLY IN OUR DAILY PRACTICE ITSELF.
HOW TRANSIENT OUR LIFE IS! TO UTTER TWO OR THREE WORDS OF THE BUDDHAS AND PATRIARCHS COMPLETELY IS TO EXPRESS THE BUDDHAS AND PATRIARCHS THEMSELVES FULLY.
WHY IS THIS SO?
IN THEIR REALM THERE IS NO GAP BETWEEN BODY AND MIND, SO EVERY WORD OF THEIR UTTERING IS THEIR WARM BODY AND MIND.
THEREFORE, WHEN WE BECOME THE BUDDHAS AND PATRIARCHS, WE TRANSCEND THEM.
THIS IS THE PRACTICAL EXPRESSION OF TWO OR THREE WORDS OF BUDDHAS AND PATRIARCHS.
SO I STRONGLY URGE YOU TO PURSUE THE PRACTICE OF THE BUDDHAS AND PATRIARCHS.

Maneesha, obviously these statements of Dogen were uttered before his enlightenment. He is a beautiful scholar, a learned man. He has a rare intellect; from the age of seven he was able to translate Buddha's words from Chinese to Japanese. At the age of four he was able to learn Chinese. He was a rare child, a rare intellect, a genius. But that is a barrier as far as Zen is concerned. It must have been a difficult time for him to later change gears from mind to heart.

These sutras are just from the mind. Whoever has compiled these sutras does not know that a master does not speak the way Dogen is speaking. This is the way of the scholar.

I have to remind you that at some point Dogen must have become a master. We have discussed the sutras written when he had become enlightened. It is a good comparison... to see in a single man what enlightenment brings and what the impediments are. Even to a man like Dogen with such immense and unique intelligence... the problem arises that his intelligence is so great that it is very difficult to take the jump out of it.

Sometimes things which are blissful, fortunate, become unfortunate, dangerously preventing the quantum leap. You can see why I call him still a scholar.

DOGEN WROTE: QUIETLY CONSIDER...

What is consideration? It cannot be meditation. There is no place for consideration in meditation. Consideration is of the mind, consideration is another name for thinking. And how can you consider something which you don't know?
Just the fact that he is asking,

QUIETLY CONSIDER THE FACT THAT IF THIS WERE A TIME WHEN THE TRUE DHARMA HAS NOT YET SPREAD THROUGHOUT THE WORLD, IT WOULD BE IMPOSSIBLE FOR US TO COME INTO CONTACT WITH IT.

Sheer nonsense. If Gautam Buddha could become a buddha when there were no precedents, then what is the problem for you to become a buddha? Whether Buddha existed or not -- he may be a myth, a fiction, it makes no difference, because it is not Gautam Buddha that has to be taken into consideration. It is your own being which I am calling the buddha. And your own being is always with you, whether Buddha has existed or not, whether so many enlightened people on his path have existed or not.

I don't have a master, I don't know Chinese. I don't know Japanese, in which the original Zen teachings are written, and I don't care! In fact, listening to me, if the scholars see that I am saying something different from what is in their books, then they should change their books, correct their books.

It happened... Bhikkshu Anand Kausalyayan has just died. He was one of the most prominent Buddhists of the contemporary world. I used to stay in Nagpur in a friend's house when I was traveling around India, and that friend was intimate with Bhikkshu Anand Kausalyayan. He said to me, "Anand Kausalyayan wants to meet you. I have talked about you so many times, and he has also heard about you."

I said, "I will be very happy to meet him. I have read his books. You bring him to your home."

So that evening Anand Kausalyayan came to see me and it became a Zen encounter. I had to, because the first thing I asked him was, "Are you a Buddhist or a buddha?"

He looked at the host with whom I was staying, and I could see that he understood, but he was caught in a net. I was staring into his eyes, so he could not lie! He said, "I am sorry, I am still a Buddhist."

I said, "What is the point of being a Buddhist? You are getting older every day. Any moment death will take you away, and your Buddhism will not help. Why don't you become a buddha?"
He said, "My God, I had come to see you to have a polite conversation."

I said, "With me nothing is polite, either this way or that way. If you are not a buddha, then how is a conversation possible? I am a buddha, you are a mere scholar."

He said, "That seems to be true. When I heard you for the first time in a Buddhist conference in Bodhgaya you told a story. I loved the story, but I have been searching in Buddhist scriptures -- that story is not there! Now almost five years have passed and I am still looking in every nook and corner, because Buddhism has many scriptures... maybe somewhere that story is. But there is no trace."

I said, "You are doing a wrong thing! You just write the story down in any of your scriptures. A buddha himself is speaking. And you can at least understand that that kind of story can happen only to a buddha. So it does not matter whether it happened to Gautam Buddha or to some other buddha, the taste of it is just like the ocean -- taste it anywhere and it is the same. Don't be bothered about who is telling the story, don't be bothered about the bamboo from which the song is flowing. It is not the bamboo but the hollowness of the bamboo that allows the singer to sing.

"Meditation makes you a hollow bamboo and the same universal spirit starts singing through you. So don't bother with unnecessarily looking into dead scriptures, write it down here, now, and add it to any Buddhist scripture."

He said, "That is very difficult. Nothing can be added, that would be very unholy."
I said, "Do you like the story?"
He said, "I immensely like it."
I said, "Do you think anybody who is not a buddha can manage that story?"
He said, "No, I don't think so."

"Then," I said, "be a little courageous. Scholars are always just like mice, no courage at all. Be a lion!"

The story was a simple story I have told you many times, and I don't care whether it happened or not. It makes sense, it makes you understand something of the inexpressible, that is justification enough. If it did

not happen, it should have happened. If I ever meet Gautam Buddha I will force him to correct the omission. Anand Kausalyayan said, "I have another appointment."

I said, "I know you must have another appointment, that our conversation is not going to happen. But remember that all your scholarship and all your fame all over Asia, wherever Buddhism prevails, is worth nothing, because you don't have the courage to be a buddha. And being a buddha is not somebody's monopoly. Being a buddha is not being a Buddhist. A Buddhist is a follower, a buddha knows. A buddha has no need to follow anybody."

The story was that Gautam Buddha and Ananda, his disciple, were passing through a forest. They had just crossed a small stream. Buddha is an old man, and he says to Ananda, "I am feeling very thirsty, you just go back and from that stream bring me some water in my bowl."

Ananda took the bowl and went back. But meanwhile a few bullock carts had passed through the stream and had disturbed its water completely; it had become muddy. Dead leaves which were silently asleep on the bottom had surfaced to have another look at the world. The water was not drinkable, and Ananda was in a difficulty: what to do? This water he cannot take for his master. So he went back. Buddha was sitting under a tree and asked, "Have you brought the water?"

He told what happened. Buddha said, "You are stupid. You just go there and sit by the side of the stream. When we came it was not muddy. The dead leaves were asleep on the bottom, the water was crystal clear. So just go there and wait, it needs only patience. Soon the leaves will be gone; because the stream is flowing, they cannot stay there. The dirt will settle -- gravitation is continuously pulling everything towards itself. Everything is being done, soon the water will be clear."

Ananda did not want to go, because he had seen that it had become so dirty that it would take days to have that same crystal-clear quality that Buddha remembered.

He said, "Don't be worried. I will bring water, but I will have to go in the other direction. Ahead there is a big river. It will take a little longer time, because it must be four miles from here, but it will be fresh water, drinkable water. You rest here."

Buddha insisted, "Don't change your mind, just go back." And when the master says, "Just go back..." Unwillingly, deep down resisting, Ananda went back and was surprised and shocked that meanwhile the leaves had gone and the dirt had settled. He had not even to wait, the water was as crystal-clear as it was before! All that was foreign -- the dirt, the dead leaves -- had all gone. The water had come to its purity. He filled the begging bowl of Gautam Buddha.

But insistently he was aware of the question, "Why was Buddha so adamant that I have to come back here to bring water? He needs water... I could have brought it from another stream. Why this stream? There must be some reason."

And as he came back towards Buddha the reason became clear. Just as the leaves and the dirt, which are not natural to the stream -- which are foreign visitors, tourists -- are bound to leave sooner or later.... Suddenly he realized what Buddha meant -- that your thoughts, your emotions, your sentiments, all are foreign to your buddha nature. If you just wait patiently they all will disappear without any effort on your side. Your purity will assert itself on its own accord. The buddha arising in you is a spontaneous phenomenon.

This was the story I had told in the Bodhgaya conference. Anand Kausalyayan was interested; the story was really beautiful. It was an absolutely clear explanation of Buddhist meditation. You have just to wait, don't do anything -- otherwise you will make things muddled. Just wait by the side, watch and be patient, and it is going to happen.

He said, "The story really impressed me, but now that I know that it is not in the scriptures..."

I said, "Does it interest you or not? Because it is not in the scriptures, has it lost its significance?"

He said, "I have never encountered a person like you, who says, `What I am saying, put it down into your scripture.' I would love to do it, but it is not according to tradition, and nobody will accept it."

I said, "It does not matter, you accepted."

He considered, wavered a little -- looked at his host again for help, because he had entered into the lion's den unnecessarily. All his scholarship was useless. In the face of truth all scholarship is always useless; but the scholars find it immensely difficult to take the jump beyond their mind, because their mind is so precious to them. It contains so many beautiful scriptures, it is their respectability, it is their honor, it is their dignity, it is the whole treasure they have.

It is a strange fact that the more you know, the more you are filled with borrowed knowledge, the less is

the possibility of your knowing the truth. The less you know, the less knowledgeable you are, the greater is the possibility to drop your mind, because it is worthless anyway. You don't know anything, you have nothing to lose. But a scholar has much to lose.

It is good, in a way, that we discussed Dogen after he became enlightened and now we are discussing his difficult times, when he must have been a man of great scholarship. His language shows it:

> QUIETLY CONSIDER THE FACT THAT IF THIS WERE A TIME WHEN THE TRUE DHARMA HAD NOT YET SPREAD THROUGHOUT THE WORLD, IT WOULD BE IMPOSSIBLE FOR US TO COME INTO CONTACT WITH IT.

Now this is stupid. If Gautam Buddha could come to realize it without any Buddhism anywhere, it simply shows that each individual is capable of realizing himself without any tradition. It is good, and encouraging, that there have been buddhas before. To your weak hearts it gives a certain nourishment, a certain trustfulness. But it is not a scientific fact.

Even if there had been no buddha before me, I would have been a buddha anyway, because the buddha simply means an awakened soul. Why can't I wake up? Do I need somebody else to wake up first? And that, too, thousands of years before? Because Gautam Buddha woke up thousands of years before Dogen, does that help a sleeping person in any way now? In fact the sleeping person does not even know that somebody has become awakened. In what way can it help?

This is just a scholar's mind. He is making a logical and rational statement: because Buddhism has spread all over the world, that has made us capable of becoming enlightened. That is sheer nonsense -- scholarly, of course.

> ... EVEN IF WE WERE WILLING TO SACRIFICE OUR LIVES TO DO SO.

How did Buddha attain to be a buddha? By risking all. Anybody anywhere -- in any time, in any country -- if he is ready to risk everything, his mind, his body, and just be a watcher, unidentified, he is bound to become a buddha; it does not matter whether Gautam Buddha really existed or not.
He is saying:

> HOW FORTUNATE TO HAVE BEEN BORN IN THE PRESENT DAY, WHEN WE ARE ABLE TO MAKE THIS ENCOUNTER!

Just a foolish scholarly statement. Every moment is blessed for the courageous one, who can come out of the sheep's skin and give a good lion's roar.

You are all hiding, because to be a sheep is secure; the crowd is unafraid of the sheep. Be a lion and all the crowds around the world become afraid. And to tell people that they also are lions is the most dangerous thing to all the vested interests. As sheep they can oppress you because you are ready to be oppressed. They can enslave you because you need, deeply need, to be enslaved. Alone you feel almost as if you are dying. You need a crowd around you, it feels cozy and warm.

Have you watched sheep? They always move in a crowd, a big crowd, almost stepping on each other. Just the feeling that everybody else is there, there is no need to be afraid.... But nobody has seen a lion moving in a crowd of lions. A lion moves alone. The very word `crowd' is dishonorable.

These scholars want you to understand that you can only be a follower. And of course to be a follower a master is needed. I want to tell you that a master is helpful, but is not an absolute necessity. A master is helpful only in the sense that seeing a bird fly, its small children gather courage and start fluttering their own small wings. They are sitting on the edge of their nest, the sky seems to be so vast and they are so small. But their parents flying around the nest are simply encouraging them, "Don't be afraid, if we can fly, you can fly also."

I used to live in a place where there was a mango grove. Cuckoos like mangoes very much. In a mango grove you will find cuckoos singing day and night. When the newborn comes out of the egg -- I have watched -- trembling, hesitating, he wants to fly, just as the mother is doing, but he feels afraid because he has never done it, and who knows whether he will be able to do it or will fall to the ground and die?

The mother goes to a nearby tree and gives a call. Watching them I started learning their language. I could distinguish the call of a lover to his beloved, and the call from a mother to the child, and a call from the child to the mother -- small differences, but you can decipher them. The mother's call is simply to tell the child, "Come up close to me, it is not far away, just look!" She goes around the tree again. And I have seen that if the child cannot gather courage, just flutters but remains on the edge of the nest, the mother has

to push him.

It is worth seeing when the mother pushes the child. He is so afraid, it is just as if somebody is pushing you into ice-cold water and you don't know swimming. But he flutters his wings, he cannot do anything else, he has to flutter; he has seen what the mother was doing. And within seconds the transformation -- he has gone to the other tree from where the mother was calling him and gives a call in response, "Now you can come!"

Every day he goes farther and farther and a day comes that he says good-bye and never comes to the nest again, the whole sky is his.

The master is certainly a tremendous help. His very presence gives you a guarantee, his very authority takes away your fear of the unknown, but he is not absolutely necessary. You can take the jump without any master. Gautam Buddha did, then why can't you? Why does Dogen have to wait for Buddhism to spread all over the world to be able to become a buddha?

I don't want you to be a buddha tomorrow. There is no need to wait. The buddha is your nature. All that is needed is to be acquainted with it.

Now sitting here is Rajendra Anuragi. He has a high post in Madhya Pradesh, deputy-director of communications. And because he has come here... He is only on leave; after the leave finishes he is going to take retirement.

But rumors must have spread, and the government is threatening his wife, "You vacate the government house," and, "We are going to cut off the electricity, telephone, water."

But Rajendra Anuragi is made of a different mettle. I know him from my very childhood. I have sent him a message, "Don't be worried by such political pressures, just tell your wife and your children that if the government takes the house, `Here is your home, you can come here.'"

But Rajendra Anuragi is not to go back. Going back is very cowardly. And all these threats -- they have not taken the house, they have not cut the telephone -- all these threats are simply so that his wife becomes afraid. She has had a heart attack, she has been hospitalized, the children must be worried -- naturally the government must be thinking that Rajendra Anuragi, seeing the situation, will come back.

For a courageous man, no situation exists which can change his mind. He has come here and if the government wants the house -- although it is illegal, he is only on leave -- they can take the house, they can take the telephone and the electricity and the water, but not before his retirement.

But they cannot threaten a man.... This is how the crowd goes on threatening everybody and keeps everybody as sheep. Religions force you to be sheep. All the religions want followers, but this place is for the masters. Here is no crowd, but an assembly of lions, just meeting together. A few lions are asleep...

(THERE IS A LOUD BELLY LAUGH FROM SARDAR GURUDAYAL SINGH.)

It does not matter, it's just an old habit. They will wake up when they will hear Sardar Gurudayal Singh.

I don't want you to be a follower, I want you to be yourself, absolutely, categorically. Only then you can find your buddhahood. It is not something that comes from outside or from tradition, it is something that has to be discovered within yourself.

At the most, the master can be a help. But the master is not a necessity. And I have to remind you, the master can also become a hindrance, because you may start thinking that because you have a master you don't have to do anything, the master will take care. There are people who are saying this.

Jesus goes on saying, "Believe in me" -- don't believe in yourself -- "Believe in me and I will take care."

Krishna says, "Believe in me and I will take care. Whenever there is some problem I will come back." Five thousand years have passed and there have been problems and problems and I am waiting to see the guy come back! But not even a postcard! He has not left even a phone number! These people have deceived millions of people for thousands of years. People become believers, they think that that's all that is needed of them.

So in a sense a master can be a hindrance -- if he promises you, "I will do anything for you." You have to find a master like me who is so lazy... I can promise you: I will never do anything for you! I don't do anything for myself either.

But there are times when I need to hit you. I had to call back from Germany a solid stonehead; he is sitting there with his staff. But I don't order him to hit, because a German hit can be dangerous. Rather than making you enlightened it may make you hospitalized, because Germans don't know that these Japanese masters were not really hitting, they were just using very light bamboos. I have never heard that anybody's

head was broken or that anybody got a fracture, so naturally I conclude that those hits were just playful.

The master can be a help if he is just a friend, a presence in which you can learn to be yourself, a presence which can encourage you to fly into the sky. But he can be a hindrance if he promises, "I will deliver you from your sins."

Jesus was continually asked when the day of judgment would come, because on the day of judgment all the souls will wake up from their graves and God will decide who is a sinner and who is a saint. And Jesus said, "I am his only begotten son, I will point out who are my people. For them a special concession... they will enter into paradise without any difficulty."

It has been asked in the Bible again and again... because the disciples were worried, "When is this day of judgment going to happen?"

And he used to say, "Soon." Two thousand years have passed, he himself has passed, and the day of judgment has not happened. And I tell you it will never happen, because there is no God to judge and there is no time where existence comes to an end. And what crimes have you done? Every crime that you have done reflects God and his work.

Now psychologists are becoming more and more clear that if somebody murders it is not a crime, it is just hormonal, his chemistry is wrong. And our stupid judiciary goes on hanging these poor people who are suffering from a wrong chemistry for which they are not responsible. If you want to hang somebody, hang God! He is the only murderer, the only man who has raped, the only man who has been stealing, because all these things are built into your biology.

Somebody becomes a thief because of a certain biology; what he needs is not imprisonment, but treatment, psychological and physiological. Nobody is a criminal, who are you going to judge? But making people afraid... "The day of judgment is very close, be quick and have faith in me and I will recognize you as one of my people. Otherwise you will be lost in a crowd of millions of skeletons, all around the world." And God can not refuse his only begotten son's followers, he has to accept them.

These people like Jesus or Krishna who have made it a point that following them, having faith in them, is going to save you... they are criminals, utter criminals, because they have been deceiving millions of people for thousands of years. Nobody can save you except you.

An authentic master is going to emphasize in thousands of ways that you are your own savior. In fact this should be the criterion of whether the master is true or a fraud. If he says, "I am going to save you," he is a fraud, because he is keeping you away from yourself; he is preventing you from discovering your buddhahood; he is putting himself above you -- superior, savior, messenger, God's son, God's incarnation. And you? You are just poor animals, just monkeys who have accidentally fallen from the trees and in falling have lost their tails.

This was a very great problem for Charles Darwin. When he proposed his thesis that man is a descendant of the apes, the question was necessarily asked, "Where is man's tail?" But fortunately or unfortunately, there is a place in your backbone which shows that there used to be something attached which is now missing. A monkey without a tail is impossible; the tail is his glory. But Darwin found on skeletons the place where the tail must have been attached, otherwise why is this place left there? Something is missing.

Charles Darwin was not making an effort to prove that you are a buddha, he was trying his whole life to prove that you are just monkeys gone astray. You lost your tail in the meantime and now have forgotten completely how to jump from tree to tree. All the monkeys must be laughing, seeing these idiots standing on two legs. This is not natural -- abnormal monkeys, stubborn... adamant outcasts, unfit monkeys rejected by the society perhaps.

Jesus says you are sheep and he is the shepherd. All these people are consistently trying to take away your dignity as human beings.

I say to you that you are the ultimate consciousness. You are not the body and you are not the mind; you are the buddha, the awakened one. It is just a question of sleeping or waking, not much of a difference. The sleeping person is not inferior just because you are awake and cannot sleep. His sleep simply shows that he is relaxed, while you are unnecessarily making efforts to wake him.

I sometimes wonder whether I am doing the right thing. Sleeping people, rejoicing in their misery, in their suffering... and I am unnecessarily pulling their legs to get them out of their misery. They think misery is their blanket and they cling to the blanket. But whether I am right or wrong, I enjoy pulling legs.

Dogen said:

WE ARE NOW ABLE TO COME IN CONTACT WITH THE BUDDHA SAKYAMUNI AND HEAR HIS TEACHINGS DUE TO THE COMPASSIONATE KINDNESS THAT HAS RESULTED FROM THE CONSTANT PRACTICE OF EACH OF THE BUDDHAS AND PATRIARCHS.

You can see the language, it is that of a scholar and he is making absolutely wrong statements. It is not because of the buddhas in the past that you can become a buddha. You can become a buddha because you are essentially a buddha. The past buddhas may help you as a reminder, but not more than that. There is a danger also that you may start worshipping them, and once you start worshipping you will never remember your own buddha.

It is such an absurdity that a living buddha is worshipping a stone buddha, praying to a stone buddha made by human hands. It is so hilarious that all over the world, in all the temples of the so-called gods, people are worshipping toys.

I have told Avirbhava, "Collect all kinds of toys. We will make a beautiful museum and I appoint you the director general." She has brought me a beautiful bear which walks, which makes sounds very similar to Avirbhava, and when he makes the sounds he waves his tail. It is really a beautiful toy.

But all the gods are not even that much alive. The bear at least moves, waves its tail and makes sounds -- and strangely enough those sounds are exactly like Avirbhava makes. Tomorrow you will see; Avirbhava will bring it herself.

(THE MASTER IS LAUGHING SO MUCH THAT HE HAS DIFFICULTY SPEAKING. AVIRBHAVA IS ALSO LAUGHING LOUDLY.)

Now this is... give it a try... how he walks and makes the sound... You will just be missing the tail, otherwise you are perfect.

We are going to make a museum of all kinds of toys which humanity has been worshipping, so when visitors come you can show them that "These are your gods!"

But as far as I am concerned, it is not needed at all for any buddhas to have preceded me or to precede you. I don't accept any followers and I don't accept any predecessors. Successors or predecessors are not needed, you are enough unto yourself. It is just a question of awakening. So everybody will wake up -- how long can you sleep? We will go on harassing you.

IF THE BUDDHAS AND PATRIARCHS HAD NOT DIRECTLY TRANSMITTED THE DHARMA, HOW COULD IT HAVE COME DOWN TO US TODAY?

Absolute bullshit! -- but very scholarly, supported by the scriptures. Dharma is your very nature, that is the meaning of the word `dharma'. Just as coldness is the dharma of ice and heat is the dharma of fire, buddhahood is your dharma. Awareness is your dharma, your fire, your coolness, your nature. It has nothing to do with anybody who has become enlightened before you.

Even if the whole history is completely erased, it won't affect in any way people becoming enlightened. Because it is their nature, sooner or later they will blossom. They may go astray a little bit here and there and that is nothing wrong... just going for a morning walk, or being lost in a bazaar, in a shopping mall. But finally you will have to come home. You will have to realize yourself. Hence I cannot support Dogen's idea. He says:

THE TRUE WAY OF EXPRESSING THIS GRATITUDE CAN BE FOUND ONLY IN OUR DAILY PRACTICE ITSELF.

Gratitude for what? He is asking you to be grateful for Gautam Buddha, for Bodhidharma, for other patriarchs and masters. Gratitude is a by-product. He is not aware about the very psychology of man. Gratitude comes after you have become a buddha. Then you feel gratitude towards existence; then you feel the miracle that you have not asked for anything and you have been given everything, all the mysteries. Dogen goes on saying:

HOW TRANSIENT OUR LIFE IS! TO UTTER TWO OR THREE WORDS OF THE BUDDHAS AND PATRIARCHS COMPLETELY IS TO EXPRESS THE BUDDHAS AND PATRIARCHS THEMSELVES FULLY. WHY IS THIS SO?
IN THEIR REALM THERE IS NO GAP BETWEEN BODY AND MIND, SO EVERY WORD OF THEIR UTTERING IS THEIR WARM BODY AND MIND.

THEREFORE, WHEN WE BECOME THE BUDDHAS AND PATRIARCHS, WE TRANSCEND THEM.

He has not yet become a buddha. He does not know transcendence, he is still talking about it.

THIS IS THE PRACTICAL EXPRESSION OF TWO OR THREE WORDS OF BUDDHAS AND THE PATRIARCHS.
SO I STRONGLY URGE YOU TO PURSUE THE PRACTICE OF THE BUDDHAS AND PATRIARCHS.

This is the way of a teacher, of a priest, of a professor; but these are not the words of a man who is awakened. The awakened people speak in a very different way -- the same words, but they have a different nuance to them.
A haiku by Basho:

ALONG THE MOUNTAIN ROAD
SOMEHOW IT TUGS AT MY HEART:
A WILD VIOLET.

Now, he is saying more than any scholar can say.

A WILD VIOLET.
SOMEHOW IT TUGS AT MY HEART:
ALONG THE MOUNTAIN ROAD.

A man of silence and understanding, a man of consciousness, understands the beauty of existence, even of a wild flower.
A haiku by Kikaku:

MAY HE WHO BRINGS FLOWERS
TONIGHT,
HAVE MOONLIGHT.

Because the same flowers in moonlight suddenly have a different splendor. In the silence of the night with the full moon, if somebody brings even some wild flowers they have such immense beauty.

But this beauty and this silence are not for the mind to understand, they are for the being to experience.
Ryota writes:

THAT THERE IS ONLY ONE
IS UNBELIEVABLE TONIGHT.
THIS HARVEST MOON!

He is saying that there is only one buddha -- that's what the tradition says -- who can save the world.

THAT THERE IS ONLY ONE
IS UNBELIEVABLE TONIGHT.
THIS HARVEST MOON!

In the beauty of this harvest moon, in this silent sky full of stars, it is unbelievable that in the whole history of mankind there was only one man who became a buddha.

And I absolutely support Ryota. There have been many buddhas in many different places, of different races, from different countries. They may not have been called buddhas, they may have spoken different languages, they may not have spoken at all; their existence may not have been recorded. But it is impossible to believe that in four million years there has been only one man who attained to the highest peak of consciousness.

At least I can say: Forget the one, because I have touched the same peak. From now onwards remember two buddhas! I cannot say anything about any other buddhas; they may have been pretenders, they may have been just imitators. But I can say with absolute authority that I have known myself and I have known myself more than Gautam Buddha himself, because he got stuck at a point.

He himself describes it in a beautiful way... In China there are ten pictures, just like Tarot cards, which are called, "The Ten Zen Bulls."

In the first card the bull has escaped from his owner. In the second card the owner is searching for him

but does not know which way he has gone. In deep mountains, valleys, forests... which direction has he taken? In the third he finds the footprints of the bull.

In the fourth, following the footprints he finds the bull hiding behind a tree, just his back is seen in the picture. In the fifth he has seen the whole bull.

In the sixth he catches hold of the bull. It is a struggle, the bull does not want to go back home, he has found the freedom of the forest and the mountains and the rivers. But in the seventh the owner is dragging him back. In the eighth he has conquered the bull. In the ninth the bull is in the stable and the man is sitting under his roof, playing a flute. In the tenth, the man is going towards the pub with a bottle in his hand.

Buddha has described that there comes a point when a buddha forgets his enlightenment. It becomes so natural that there is no need to remember it. The tenth is the transcendence beyond buddha.

When this pack of cards came to Japan they dropped the tenth card because it looks very irreligious. It is perfectly good that the bull has been found -- the bull represents the truth -- that the buddha is at ease playing his flute. But the tenth seems to be very dangerous. So in Japan they dropped the tenth, they brought only nine cards. They were not courageous enough to see a buddha sitting in a pub sipping beer.

But I would like the tenth card to be added again. It is beyond Buddha himself, because he himself said, "I am at the ninth stage. The tenth stage is just to become ordinary and simple, so simple that you can even get drunk. Just a cup of wine, sitting with your friends enjoying..."

The Japanese priests became aware that this is a very dangerous card; every drunkard will start saying that he has transcended Buddha. But being so afraid of the drunkards... Anyway they think they have transcended everything, they don't wait for your card. Just look at a drunkard, he believes already that he is a god.

Because of these drunkards they have dropped a very significant point. The bottle and the pub were only symbolic, symbolic of being very ordinary -- just being simple as everybody else is. Once in a while if a buddha takes a little wine, just to give company to other buddhas who may be asleep, I will not object.

Maneesha has asked:
OUR BELOVED MASTER,
WHAT IS IT ABOUT MAN TODAY THAT HE IS NOT ONLY LACKING IN THE SIMPLICITY AND INNOCENCE OF THE PEOPLE WE HEAR ABOUT IN THESE ZEN DISCOURSES, BUT THAT HE IS SO WARY OF COMMITMENT?
IT IS AS IF WE ARE AFRAID TO HAVE ALL OUR EGGS IN ONE BASKET; OR ARE OBSESSED WITH EXPERIENCING SIMPLY EVERYTHING THAT IS AVAILABLE. SO WE END UP HAVING TASTED EVERYTHING AND NOT BEING NOURISHED BY ANYTHING.

Maneesha, as far as man's inner pilgrimage is concerned, time is not a consideration. In every age, in every time, the same was the problem -- and the same was the solution. We are not in any way encountering something new. It is the same old sleep, the same old unconsciousness, the same old mind full of thoughts which does not allow us to move beyond it.

Nothing has changed as far as discovering the buddha is concerned. It is not relative to time or to space. Any time, in any space, it is available. And the hindrances are the same: your mind weaving thoughts day and night, dreaming, imagining, hallucinating. You are caught up in this hole, so badly entangled that it seems difficult to get out of it. But the way is simple -- you don't have to get out of it. You simply don't cling to it, and it will drop on its own accord.

That's what I call meditation. You simply stand aloof and just see the mind disappearing, like a cloud on a faraway horizon, leaving the sky clean and pure. And in that state arises your consciousness in its full glory, in its full celebration.

It is not without any reason that I want you to end up your meditation every day with celebration, with rejoicing. Slowly slowly, as meditation becomes deeper, your celebration will have more splendor, it will become more majestic, more miraculous.

Before we enter into our daily meditation, just to wake up the sleeping and snoring buddhas...

The third world war is just starting, and after two thousand years Jesus Christ arrives, unannounced, in New York. He has come to give a speech to the United Nations Assembly.

It is late and he is tired after his journey. He looks around for a hotel, but finds that none of them has a room. Finally, in a little back street, Jesus sees a sign which reads, "The Camel and Cow Inn -- Vacancy."

He ties his donkey to a lamppost, goes inside, and walks up to the receptionist. Putting his hand in his pocket, Jesus pulls out some old, rusty nails and throws them on the desk.
"Excuse me," he asks, "can you put me up for the night?"

Chester Cheese walks into the American Express Bank. "I want to open a goddamn current account," snarls Chester.
"I beg your pardon, sir?" replies Mabel, the teller.
"Listen, damn it," repeats Chester. "I said I want to open a goddamn current account."
"I am sorry, sir," says Mabel. "But we don't tolerate language like that in this bank."
Then she leaves the window, walks over to the bank manager and whispers in his ear. The two of them return to where Chester is waiting.
"What?" says the manager icily, "seems to be the problem here?"
"There is no fucking problem," insists Chester. "I just won ten million dollars in the lottery and I want to open a goddamn current account!"
"I see, sir," says the manager. "And you're getting trouble from this bitch?"

Larry Lurch, a New York yuppy, goes into the Fussy Pussy pub in Greenwich Village.
He finds a beautiful girl he has dated before sitting in a corner, sobbing into her Pina Colada.
Larry sits down opposite her.
"Lulu," he asks her sympathetically, "what is wrong?"
"Oh! Everything," she sobs. "My cat, Tiddles, has disappeared, I got fired from my job, I am being thrown out of my apartment, and the doctors tell me I have terminal diarrhea."
"That is terrible," says Larry in a concerned voice. "What about if I take you out on Saturday night and cheer you up?"
Lulu shakes her head and sobs, "I have decided to kill myself on Saturday night."
"Oh!" says Larry, "Well what about Friday night?"
Now, Nivedano... beat the drum.

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes.
Feel your body completely frozen.
No movement...
Go in, deeper and deeper.
This moment you are all buddhas.
This moment you are not,
only the buddha is.
One consciousness,
one oceanic consciousness,
and you are drowned in it.
Drink this experience as much as you can.
Let it sink into your every cell,
into your breathing,
your heartbeat,
so that it remains twenty-four hours with you,
just like an undercurrent.
This moment there is no time,
no space. This moment
you have transcended history, mind. This moment
you are only pure consciousness,

just a light unto yourself.
This is what is meant by being a buddha.

To make it absolutely clear, Nivedano...

(Drumbeat)

Relax, let go.
The body is dead,
the mind is gone far away.
You are left only with a small center,
but this center is the door to existence.
From this center
you are joined with the universal heart.
Never forget the way.
It is very simple,
from mind to heart
and from heart to being
and from being to pure space.
This pure space is
the buddha.

Nivedano...

(Drumbeat)

Come back from your inner journey,
silently, slowly.
There is no hurry. Sit down for a few moments,
reminding yourself you are a buddha.
This reminding every day
that you are a buddha
will become just like breathing.
You don't have to remember;
just like the heartbeat
you don't have to remember.
One becomes simple,
nobody,
just a pure joy.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the assembly of the buddhas?
Yes, Beloved Master!

The Miracle

Chapter #5
Chapter title: You must see for yourself

6 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOGEN WROTE:
SUCCESSIVE PATRIARCHS PERSONALLY TRANSMITTED THE DHARMA FROM MASTER TO DISCIPLE. WITHOUT THE PERSONAL TRANSMISSION, NOT A SINGLE PATRIARCH, MASTER OR DISCIPLE, COULD BE A BUDDHA OR A PATRIARCH.
IT IS JUST AS IF WE WERE MAKING INNUMERABLE SMALL RIVERS JOIN A GREAT ONE, OR KEEPING THE LIGHT FROM GOING OUT, MAKING COUNTLESS LIGHTS ONE AFTER ANOTHER: EVENTUALLY, THEY BECOME ONE. AND THERE IS NO GAP IN THE FUNCTION OF THE TRANSMISSION BETWEEN MASTER AND DISCIPLE.
SO SUCCESSIVE PATRIARCHS SPENT THEIR DAILY LIFE FACE-TO-FACE WITH SAKYAMUNI BUDDHA AND WATCHED BY HIS FACE. HOW MANY DAYS THEY HAD PASSED, I DON'T KNOW. WE SHOULD THINK CALMLY AND BE GLAD OF THIS. THEIR EYE AND FACE ARE THE BUDDHA'S BECAUSE THEY MADE BOWS TO THE BUDDHA'S FACE AND TRANSFERRED HIS EYE INTO THEIR OWN, AND VICE VERSA.
IT IS THROUGH THE TRANSMISSION THAT THE EYE AND FACE HAD BEEN INCESSANTLY TRANSMITTED TILL NOW.
THERE IS NO GAP IN THE TRANSMISSION BETWEEN MASTER AND DISCIPLE, JUST AS ONE VINE COILS ROUND ANOTHER; THAT IS TO SAY, WE OPEN OUR EYES AND PRESENT THEM WITH THEMSELVES, THEY RECEIVE THEMSELVES. THE SAME CAN ALSO BE SAID OF OUR FACE, MIND AND BODY.
UNLESS A DISCIPLE SEES HIS MASTER, HE CANNOT BE SAID TO BE A DISCIPLE; UNLESS A MASTER SEES HIS DISCIPLE, HE CANNOT BE A MASTER.
BOTH OF THEM HAVE GOT THE TRANSMISSION AND SUCCEEDED TO THE DHARMA BY SEEING EACH OTHER. THAT IS AN APPEARANCE OF THE TRANSMISSION OF THE PATRIARCHS. THEREFORE, THEY COULD DIRECTLY TOUCH THE BUDDHA'S FINE FACE.
AT THE TIME OF THE TRANSMISSION, OUR FACE WILL CHANGE COMPLETELY. THE SKIN ITSELF WILL BE A GREAT MIRROR OF THE BUDDHAS, WHICH HAS NO FLAW INSIDE OR OUT. THE GREAT MIRROR GIVES THE TRANSMISSION TO THE GREAT MIRROR ITSELF. THOSE WHO HAVE BEEN CORRECTLY GIVEN EYES TRUE ENOUGH TO SEE SAKYAMUNI BUDDHA PERSONALLY, ARE MORE INTIMATE WITH HIM THAN HE IS WITH HIMSELF. EVERYONE, REGARDLESS OF SELF AND OTHERS, WHO SEES THE CORRECT TRANSMISSION OR THE REAL STUDY OF THIS NEW TRANSMISSION OF THE TATHAGATA SHOULD PRESERVE IT CAREFULLY.

Maneesha, before I enter into the serious statements of a scholarly Dogen, I would like Avirbhava first to inaugurate.

It is not a bear, as I said yesterday -- because around the world I have so many cases against me, accusing me of hurting people's religious feelings. And the bear is worshipped by men.

It is really a pig. I had to ask Anando to research whether somebody's heart feelings would be hurt if we inaugurate the Museum of the Ancient Dead Gods with a pig. Avirbhava is going to be the Director General. She is completely ready -- with the ears of a pig, and a tail too.
(AVIRBHAVA IS DRESSED IN PIG EARS AND A CURLY TAIL.)

About pigs: "In the ancient world pigs were considered the embodiment of the `Corn Spirit,' Osiris. He was the great Egyptian god of the underworld and judge of the dead.

In Greece pigs were sacred to Demeter, the goddess of the fruitful soil and agriculture. And today they are considered sacred in New Guinea.

In China the pig is considered a great delicacy and, as in many other countries in the past too, was traditionally served at banquets and feasts, notably marriage ceremonies. While people ate the roasted pork, they could view the stuffed pig in the center of the banquet table. Great care was always taken to choose a

pig's head that had a pleasing face.

Pigs were particularly popular at marriages because they represented virtue and fertility. Generally, in China, pigs are venerated because they represent good fortune."

So it is absolutely appropriate for Avirbhava to inaugurate the museum with her own hands.

Avirbhava, bring your pig... and inaugurate!

(AVIRBHAVA PLACES A CUDDLY SOFT PINK PIG ON THE PODIUM AND IT PROCEEDS TO WADDLE ACROSS THE MARBLE IN FRONT OF THE MASTER'S FEET, MAKING GRUNTING NOISES AS ITS SNOUT AND TAIL WRIGGLE.)

That is good.

Now we can turn to the serious matter.

Even this inauguration will hurt many people's religious beliefs, so there will be a few more cases. But this has been the right ancient god with which to inaugurate this museum, where we are going to collect all the dead gods that have been worshipped by a stupid humanity.

Buddhas have been forced to worship pigs and nobody has objected. Stones, monkeys, elephants -- you name it, they have all been worshipped somewhere or other. But nowhere in the whole history of mankind has man been given the dignity of a god. I am for the first time giving you the dignity of a god, and I want you to make a plaything of all the so-called gods worshipped by humanity. It is such a degradation, such a humiliation. But man has accepted slavery without revolting against it.

If the crowd was worshipping the pig they followed the crowd, because the crowd gave them security and coziness and they had not the courage to revolt. Our museum will be specially devoted to all those idiots who have worshipped animals rather than searching for their own super-human consciousness, their own buddha; looking into mosques and synagogues and temples rather than looking into themselves.

It will create legal problems, but that does not matter. I have faced legal problems my whole life. I tremendously enjoy the stupidity of the judiciary around the world. They are still protecting those people whose feelings are hurt if you say anything about the pigs. In the name of religion all kinds of nonsense has been forced on man's mind.

My basic function is to take away all this nonsense from you so you can come out in your full glory -- a full moon, a buddha, sufficient unto yourself. I don't teach any prayer, I simply teach exploration of the inner world. There is the treasure; not in the scriptures, as Dogen is saying.

> DOGEN WROTE:
> SUCCESSIVE PATRIARCHS PERSONALLY TRANSMITTED THE DHARMA FROM MASTER TO DISCIPLE.

It is a half truth, and a half truth is more dangerous than a lie. A lie is at least complete. Half truths are very dangerous because they hide the lie behind them, so on the surface it looks as if what is projected is true.

What he is saying -- that SUCCESSIVE PATRIARCHS PERSONALLY TRANSMITTED THE DHARMA FROM MASTER TO DISCIPLE -- has a little truth in it. That has been so with most of the masters, that they have received the essence, the experience, in the presence of a master. It has been a transmission between two energies. But it is not an absolute principle that he is making:

> WITHOUT THE PERSONAL TRANSMISSION NOT A SINGLE PATRIARCH, MASTER OR DISCIPLE COULD BE A BUDDHA OR A PATRIARCH.

This is so obviously stupid -- because who was the master of Gautam Buddha himself? From where did he get the transmission?

According to Dogen he needed to have a master -- but he had none. It is only a half truth. But the other half is more important, for the simple reason that you may not find a master, but the universal spirit is always available everywhere.

The really courageous people simply take the jump into the universal being without being pushed by a master. It simply depends on your courage.

To be a buddha is your birthright. Just a little courage and you can declare yourself a buddha. But the mind hesitates, the mind thinks a thousand and one things -- what will happen to my smoking? What about the girlfriend? And what about the bank balance?

These small things I allow you to have. You can be a buddha and smoke -- that will just simply show

that you are a stupid buddha! But stupid or not stupid, nobody can take away your buddhahood. You can have a girlfriend -- even Sardar Gurudayal Singh is having girlfriends and he is a well-known buddha, ancient. I don't think he himself knows how old he is! But there is no time for him to get old. Girlfriends continuously keep him so engaged, he has no time to grow old. One needs time to grow old.

I allow you every concession that you want except unawareness; that I cannot allow because that is fundamental to buddhahood. If you are alert and aware and conscious there is no need of any master. Universal energy itself transmits the light, the arrow that penetrates to your very center, and you become connected with the whole.

A master is a small window from which you can see the starry sky. But that does not mean that first you need a window, only then you can see the starry night. Why don't you come out of the door?

Mulla Nasruddin died... his grave still exists in Iran. He used to carry his door wherever he would go, and people would ask, "What is the matter? Why are you carrying that board? Have you become a Christian?" But even Christ was carrying only the cross, not a board. "Is it some improvement on the cross?"

He said "No, it is just a security measure. Nobody can enter into my house except through the door. So I carry the door."

When he died his disciples wondered what to do about the door. He had left a written will in which he mentioned it: "Just put the door in front of my grave, lock it and put the keys in my hand inside the grave."

They are still there, the door and the grave; and the skeleton must have the keys. He is saying, "If the door is closed and the keys are with me, nobody can disturb my sleep until the judgment day, nobody can enter into the grave." He has taken security measures. Even after death, the door is locked. You may think it seems to be utter foolishness, but the man was laughing about you in all his acts, all his statements.

This act is also simply laughing at your stupidity. What do you think about your security, your bank balance? You can go bankrupt. What do you think of your security, your husband, your wife? If either of you is intelligent enough, he will escape.

There is no security. Even if you carry the door there is no security; in fact it makes you more vulnerable. Thieves don't bother about entering through the door. In fact they never enter through the door; they just make a hole in the wall on their own accord.

But the most hilarious part is... one cold winter night a thief entered into Mulla Nasruddin's house. Mulla Nasruddin opened one eye and looked at the thief. The thief started trembling -- a man asleep with one eye open? Now he can neither go in, nor even get out. He was so much afraid, but Mulla said, "Don't be worried, I'm coming with you."

He said, "Where?"

Mulla said, "Into the house where you are going."

The thief said, "You seem to be mad! I am a thief!"

Mulla said, "I don't care who you are. For thirty years I have been looking around in this house, and I haven't found anything. Now let us have a partnership -- whatever is found we split fifty-fifty. You came at the right time, because I was becoming discouraged."

The thief said, "My God!"

But he had to go in, and there was nothing. Mulla followed him with his lamp to show him the way everywhere. The thief wanted to escape somehow, because with the lamp Mulla would see his face. Tomorrow the whole city would know that he is a thief.

Mulla said, "Don't be worried, that's why I had opened only one eye. I'm not looking at you. My concern is our partnership."

He said, "What partnership? There is nothing to be found."

He said, "That's what I was trying to tell you, but you wouldn't listen."

The thief said, "I want to go!"

Nasruddin said, "Where?"

"I'm going to my house."

Nasruddin said, "I'm also coming. Partners should live together!"

The thief said, "My God, this is a difficulty. I have a wife."

Nasruddin said, "Don't be worried about that, I will take care of her. You just do your job and I will take care of your wife."

This man whose house was empty was carrying the door all around, wherever he was going, making a

statement in his own way. The man was of immense intelligence. He is saying that it is only a door and nothing else. Just look through the door and the whole sky is open. By carrying the door he was saying that he is a master, a door to the divinity. But he was a unique person.

Dogen is still a scholar. I wonder how he could not see the simple point when he said:

> WITHOUT THE PERSONAL TRANSMISSION, NOT A SINGLE PATRIARCH, MASTER OR DISCIPLE, COULD BE A BUDDHA OR A PATRIARCH.

What about the first buddha? And if it can happen to Gautam Buddha without any master, why can it not happen to anybody else?

To become enlightened is everybody's birthright, it is not a monopoly of Buddha's. These statements show that Dogen is still learning scriptures. He's not a buddha yet.

He became a buddha finally, after he had gone unnecessarily astray carrying the load of Buddhist scriptures. Finally, when he got finished and fed up with the scriptures and dropped them, he was surprised to realize that from the very beginning there was no need to search. You are it. The seeker is the goal. If you go on seeking other goals, you are going away from yourself. Seeking has to stop.

IT IS JUST, says Dogen, AS IF WE WERE MAKING INNUMERABLE SMALL RIVERS JOIN A GREAT ONE, OR KEEPING THE LIGHT FROM GOING OUT, MAKING COUNTLESS LIGHTS ONE AFTER ANOTHER: EVENTUALLY, THEY BECOME ONE.

Partly he is right, but only partly. But buddhas don't make partial statements. Their statements are categorically absolute.

> AND THERE IS NO GAP IN THE FUNCTION OF THE TRANSMISSION BETWEEN MASTER AND DISCIPLE.
> SO SUCCESSIVE PATRIARCHS SPENT THEIR DAILY LIFE FACE TO FACE WITH SAKYAMUNI BUDDHA AND WATCHED BY HIS FACE.

Now at the time of Dogen, Sakyamuni Gautam Buddha had been dead for fifteen hundred years. What does he mean by living face to face with Sakyamuni Buddha? He had only stone statues, utterly dead.

In my village there was, very close to my house, a temple of Shiva, and Shiva is represented with the Shivalinga. You must have seen Shiva temples: just any beautiful round stone is placed and that is Shivalinga, which means, "The prick of the Lord Shiva." Now the devotees of Shiva are going to be freaked, but what can I do? I'm simply translating the word `Shivalinga'.

One of my friends' father lived just in front of that temple, and he was a great devotee of Shiva.

I told him, "You are wasting your time. That Shiva is absolutely worthless."

He said, "What do you mean? You are hurting my religious feelings."

I said, "That is going to be my profession my whole life. This is just the beginning. I have seen rats urinating on your Shiva. He cannot do anything to the rats, what is he going to do for you?"

He was so angry that he told me, "You get out of this house!"

I said, "I will get out, whether you say it or not. But whenever you go to the temple I will be standing there by your side, watching your stupidity. I will not say a single word, but you will understand why I'm standing there."

He said, "You are a strange boy."

From that day, for almost six months, I followed him regularly. Whenever he would enter the temple he would look all around. I was able to see the temple from my house, so immediately I would enter and stand there without saying a word.

And he would say, "My God, have you come?"

I said, "It is better to stop this stupidity. Don't you see so many rats in this temple?"

He said, "It is true. And it is also true that I have seen those rats urinating over the Shiva. But this is just a statue, a representation, a symbol of the real Shiva."

I said, "Have you seen the real Shiva? Is he just a prick?"

He said, "Listen! You are not allowed to come into my house anymore!"

I said, "I have no intention. If you stop coming to this temple, I will stop coming to your house. It is an agreement. But if you come to this temple, nobody can prevent me coming to your house and provoking you. I will do everything to make you aware that you are being very idiotic."

He said to his son, "You drop your friendship with this boy, because this boy is going to spoil you. He's spoiling me, because sometimes I start thinking that perhaps I am being stupid. On all rational grounds the boy is right. I have not seen Shiva, and I have never bothered about the meaning of Shivalinga."
He said, "You have started coming in my dreams."

I said, "If you prevent me coming to your house, then that is the only way I can wake you up."

The old man finally decided not to go to this temple. He went to another temple, but that was a temple of an elephant god. What difference does it make?

Dogen is talking about Sakyamuni Buddha as if the Buddha is alive and you are watching him.

There are certainly more statues of Gautam Buddha in the world than of anybody else. And his last statement before he died was, "Don't make any statues of me, because I will not be in my stone statues." But just as nobody listens to the master...

They resisted making statues for three hundred years, but then finally they gave up. First they started worshipping the grave of Gautam Buddha, but it is not much joy to worship a grave. Then somebody suggested worshipping the tree under which Gautam Buddha became enlightened. That was a better idea, a tree is at least a living phenomenon... a beautiful tree with great foliage. But after all a tree is a tree, it cannot be a substitute for Gautam Buddha. Nothing can be a substitute except your own consciousness.
All these statements made by Dogen simply show that he does not know.

HOW MANY DAYS THEY HAD PASSED, I DON'T KNOW. WE SHOULD THINK CALMLY AND BE GLAD OF THIS. THEIR EYE AND FACE ARE THE BUDDHA'S BECAUSE THEY MADE BOWS TO THE BUDDHA'S FACE AND TRANSFERRED HIS EYE INTO THEIR OWN, AND VICE VERSA.
IT IS THROUGH THE TRANSMISSION THAT THE EYE AND FACE HAD BEEN INCESSANTLY TRANSMITTED TILL NOW.
THERE IS NO GAP IN THE TRANSMISSION BETWEEN MASTER AND DISCIPLE, JUST AS ONE VINE COILS ROUND ANOTHER; THAT IS TO SAY, WE OPEN OUR EYES AND PRESENT THEM WITH THEMSELVES, THEY RECEIVE THEMSELVES. THE SAME CAN ALSO BE SAID OF OUR FACE, MIND AND BODY.

I said to you that it is a half truth. It is true that if you are living with a living master -- not with a statue -- then gazing into his eyes or just watching his presence, his gestures, you will see how awareness functions. And as you become more and more aware of your master, simultaneously you will be becoming aware of yourself.

The master finally proves to be a mirror. In the mirror you can see your face -- your original face, not the painted one which the society has given to you. You can see your original heart -- not the one which is used for pumping the blood in the body, but the original heart which is hiding behind it.

Watching your master in his day-to-day life, something is transmitted. Some energy, some light, some fragrance reaches to you, but it cannot happen with a statue.

There are many Buddhist temples in China, in Japan, in India. Buddhists have disappeared from India, but all the beautiful places like Ajanta are nothing but Gautam Buddha's statues in different postures: sitting, lying, standing, sleeping, waking.

And in China Buddhists have done an almost impossible thing. There is a temple which is called, "The Temple of Ten Thousand Buddhas." A whole mountain has been carved into ten thousand buddhas. First the whole mountainside was carved into big caves. Then the statues were carved in those shaded caves. It must have taken thousands of years for thousands of sculptors, and of very fine potentialities, because the statues are so beautiful.

But it was a futile effort. In the time you can carve a buddha in marble, in that very time you can become a thousand times a buddha. So I consider it an absolute wastage of time.

UNLESS A DISCIPLE SEES HIS MASTER, HE CANNOT BE SAID TO BE A DISCIPLE.

Obviously. Scholars are so foolish. If a disciple has not seen the master, it is obvious that he is not a disciple. A disciple exists only in reference to a master. A master can be alone, he is not dependent on disciples. His mastery depends only on his own awakening. But a disciple cannot be a disciple on his own accord; he has to be in deep trust, in love with someone who has arrived home.

He is saying it right, but he does not seem to know that at the time Buddha had already been dead for fifteen centuries -- and now it is twenty-five centuries. Dogen cannot be a disciple of Buddha. All the Buddhists are living in the fallacy that they are disciples of Buddha. You need a living master to transmit

the radiation that wakes up your sleeping buddhahood. No statue can do that.

THEREFORE, THEY COULD DIRECTLY TOUCH THE BUDDHA'S FINE FACE.

He is still talking about statues. No disciple will dare to touch Buddha's face when he is living.

The East knows that the disciple's reach is up to the feet of the master. There is a certain science in it. As the disciple touches the master's feet, the master touches the disciple's head; it becomes a circle. From the feet the energy moves into the disciple and from the hand the energy moves into the disciple. And somewhere at the center of the disciple's heart, the master's energy creates enough fire to wake up the sleeping potentiality of the disciple.

It is not just a gesture of gratitude to touch the feet of the master. It has a subtle science about it. But you can TOUCH THE BUDDHA'S FINE FACE only if your Buddha is a stone statue. And by the way, I have to remind you that the face of the Buddha in the statues is not his. Because Buddha was born on the boundaries of Nepal and India, most probably he was Nepalese -- it was just on the boundary where the two countries meet -- he cannot have this face that appears in the statues.

By a strange coincidence, when his statues were first being made, Alexander the Great was visiting India. It was Alexander the Great's face that inspired the sculptors. Certainly the Greek face has a beauty of its own, and Alexander was one of the most beautiful men the earth has seen. So the face you see on Buddha is not even his.

In those days there were no photographs, so it was very easy to put anybody's head on anybody else's body. Even the body does not seem to be Buddha's. It seems to be almost seven feet tall; Nepalese are not that tall. Even in India seven feet is very, very rare. Nor was Buddha as athletic as the body seems to be; he had been in continuous self-torture for six years, the body would have become just bones.

The statue is absolutely false. And by touching this statue's face, you cannot get any transmission. If you do it is imagination, it is hallucination. You are deluding yourself.

AT THE TIME OF THE TRANSMISSION, OUR FACE WILL CHANGE COMPLETELY. THE SKIN ITSELF WILL BE A GREAT MIRROR OF THE BUDDHAS, WHICH HAS NO FLAW INSIDE OR OUT. THE GREAT MIRROR GIVES THE TRANSMISSION TO THE GREAT MIRROR ITSELF.

Once in a while he says something beautiful. He was a great scholar at the time he was making these statements. It is true that when the transmission happens between a master and a disciple, the face of the disciple starts changing to a new grace, a new beauty, a new compassion, a new love, a new joy, a new dance. He starts reflecting his master's being on a smaller scale.

But it is possible only if the master is alive. I am against all statues because they are deceptive, they are deluding millions of people who may have been seeking and searching the truth. Every milestone shows them the way towards a temple or a synagogue or a mosque. The way is inwards, not outside.

A great Sufi master is known to have gone through a great transmission. His name was Junnaid. He was the master of al-Hillaj Mansoor. Al-Hillaj Mansoor is more known to the world because he was crucified just like Jesus, but in a more cruel way. Part by part he was cut -- the American way, in installments.

Junnaid was a very poor man. And it is said that unless at least once in your life you make the pilgrimage to Mecca, where the stone Kaaba is representing Mohammed's place... It is from that stone that, sitting on his horse, he simply went upwards to paradise and took his horse too. If you are an authentic Mohammedan, you have to visit that place at least once in your lifetime. So even the poorest Mohammedans collect money, sell their houses, their farms, because it is an absolute necessity that before they die they must go to Kaaba.

Junnaid was getting old and he was very poor, so he collected money from his neighbors. Nobody refused because the money was for the journey to Kaaba; and everybody is told that if you support a Mohammedan on his pilgrimage, you also partake in the virtue of the great pilgrimage. So people gave him money, gave him some food, clothes, so that he could go. He had to travel... but people were surprised: the next day he was back. It was expected that he would be back in about six months, three months going and three months coming. This was too quick! -- people could not believe it. And also, he looked absolutely transformed, so radiant, so blissful.

They said, "What happened?"

Junnaid said, "Kaaba itself came to meet me outside the village."

They said, "This is sheer nonsense. That big stone?" It is an asteroid that has fallen from the sky... huge.

They asked him, "At least tell us in detail what really has happened."

A Sufi master, Bayazid, was sitting under a tree at the crossroads outside the village. Junnaid asked him, "Which way should I go? I want to reach Kaaba at the pilgrimage time." At a certain time every year Mohammedans from all over the world try to reach Kaaba.

Bayazid said, "Nonsense! Bring out all your money!" And he said it with such authority that poor Junnaid brought all the money that he had gathered.

And Bayazid said, "There is no need to go anywhere! Just make the seven circles around me. I am the Kaaba!"

Junnaid could not believe it at first, but what to do? The man was so... his eyes were so penetrating, his presence was so fragrant. He circled him seven times, as Mohammedans are supposed to go round the Kaaba stone seven times.

And Bayazid said, "Now give me all the other provisions you have for the journey and go home! Your pilgrimage is complete."

He could feel that something had changed. He was no longer the old person who had come just a few minutes before. So he told the villagers, "I met a man who said, `I am the Kaaba!' and he took all my provisions and all my money and told me to make the seven rounds." A few people laughed. Those who were stupid laughed, but those who were wise understood because they could see the transformation that had happened.

It does not matter who the man was, but certainly the man was a man of realization. Just going around him seven times, Junnaid himself became a master.

But it cannot happen by going around a stone seven or seven hundred or seven thousand times.

THOSE WHO HAVE BEEN CORRECTLY GIVEN EYES TRUE ENOUGH TO SEE SAKYAMUNI BUDDHA PERSONALLY...

Now what nonsense he's talking! Buddha has been dead for fifteen hundred years, there is no way now to personally connect with him. Yes, you can connect with somebody else who is still alive and has the same taste of buddhahood. But he is not talking about that, he is talking about stone buddhas.

EVERYONE, REGARDLESS OF SELF AND OTHERS, WHO SEES THE CORRECT TRANSMISSION OR THE REAL STUDY OF THIS NEW TRANSMISSION OF THE TATHAGATA SHOULD PRESERVE IT CAREFULLY.

The word `study' shows that Dogen is still a student, a scholar, although he is talking as if he knows. In the world you will come across people who are talking about God as if they know, and millions of people believe in them. It seems our minds have lived so long in slavery that we have forgotten even to question. Dogen is not told that what he is talking about is sheer nonsense.

A fifteen-hundred-year gap cannot be filled. You have to find a living buddha. Of course, the living buddha will have the same taste and the same blissfulness and the same aura and the same energy as the original Gautam Buddha. But this is possible only with a living master.

The search for truth is basically the search for a living master. It is very rare that you can find the way without a master. But I allow the exception. I allow the exception because I myself never had any master.

I have met with many so-called masters, but they all wanted to get rid of me, because my presence was such a danger to their respectability. I raised questions that they could not answer. Other disciples started disappearing, and they would say, "Please, you go on and find somebody else; don't disturb our disciples. They never asked such questions before you came; now they have started asking strange questions about which we know nothing."

There are around the world many who pretend that they know. But you can see in their eyes, in their gestures, in their silences, in their words, whether they know or they are just tape recorders, quoting scriptures.

It is not very difficult -- just scratch a little bit and you will find the scholar and the scripture. They cannot transmit truth, they cannot help you to open the door to existence; they can only create faith in you in some dead god, in some dead prophet. They are a great consolation, but a consolation is not a revolution.

Consolation is very dangerous. It prevents you from searching more, it prevents you from searching deeper.

A Zen poet wrote:

I INTEND TO TRANSMIT IT TO YOU,

BUT YOU CANNOT TAKE IT.
YOU MAY YEARN TO IMITATE ME,
NEITHER CAN THIS SUCCEED.
IF YOU PURPOSELY TURN BACK,
YOU ARE THE ONE WHO IS
MEDDLING;
IF I PART WITH YOU, YOU WOULD
THINK ME DESTITUTE OF SENTIMENTS.

These are words of a master. He's saying, "If you turn away on your own you are missing an opportunity. If I turn you away, I'm not compassionate." And it is intrinsic in being a buddha to be compassionate.

But you cannot imitate me and you cannot intend to have it transmitted to you; nor can you take it. It is not something which can be given. It is not something which has to be found somewhere. It is just a sleeping buddha waking up, just as every morning you superficially wake up. A day comes when you wake up in the very innermost core of your being, and once that waking has happened you never lose it.

Jakuan wrote:

PERFECT MELODY -- LIKE WIND
AMONG THE PINES OF FAR-OFF SLOPES.
MIND IS WASHED SKY CLEAN:
HEAR IT BEYOND ITSELF.

These are people of meditation, people of the path. They are not quoting scriptures, but their words become scriptures.

Another Zen poet:

YOU MUST SEE FOR YOURSELF
THE REED-FLOWERS DRENCHED
IN MOONLIGHT.

You cannot believe in somebody else's eyes; YOU MUST SEE FOR YOURSELF THE REED FLOWERS DRENCHED IN MOONLIGHT.

The beauty is such that no description can be adequate. No explanation is possible.

The same is true on a far greater and far wider scale about your own being: you should see its beauty with your own eyes. Never have faith in anyone except yourself. Have trust in yourself, and if that trust finds a way and you fall in love with a certain energy, with a certain master... Don't make any effort, just let it happen silently, without making any noise of footsteps.

If you are fortunate you may find someone. But don't feel destitute if you cannot find a master; the universal spirit is available to you directly. Just a little more courage... Either a little more courage or a master -- both are possible at any time, in any age.

Maneesha has asked:
OUR BELOVED MASTER,
ARE YOU NOT THE EXCEPTION TO WHAT DOGEN SAYS -- IN THAT YOU DID NOT HAVE A PERSONAL TRANSMISSION FROM A MASTER?

I have a transmission from the universe itself. The moon has come to my window on its own.

AS YOU DID NOT HAVE A MASTER, HOW WERE YOU TICKLED?

I am being tickled by my disciples. Do you want a little tickling session?

On their fiftieth wedding anniversary, mean old Hamish MacTavish decides to treat his wife, Maggie, by taking her out to lunch at the Bawling Bagpipe Restaurant.

They order their food, and when it arrives Hamish starts eating -- but Maggie just sits there watching.

The waiter becomes anxious, and goes over to the old couple. "Is there something wrong with your food, Mrs. MacTavish?" he asks.

"No, no young man," replies Maggie. "I'm just waiting for my husband to finish. He's using the teeth first!"

Paddy gets sentenced to thirty days in jail for being drunk and disorderly. When Judge Rumcake has finished pronouncing the sentence, Paddy asks if he can say something.
"Why, of course!" says the judge.
"If I called you a son-of-a-bitch," suggests Paddy, "what would you do?"

"What?" says Rumcake, "I would hold you in contempt of court and give you an extra week in jail."

"I see," says Paddy. "And if I thought you were a son-of-a-bitch, what would you do?"

"In that case," replies Judge Rumcake, "I'd do nothing, because there's no law against thinking."

"Oh! Well in that case," concludes Paddy, "I think you are a son-of-a-bitch!"

Milarepa, Devageet and Sarjano find themselves sitting outside Pythagoras Clinic waiting to see Doctor Azima.
"What are you guys here for?" asks Devageet.

"It's-a my prick," admits Sarjano, nervously. "It has turned bright-a orange!"

"What?" exclaim Milarepa and Devageet together. "That is what I'm here for," says Milarepa. "And me too!" exclaims Devageet.
So the three swamis enter the clinic together.

Undressing, Milarepa and Devageet expose their bright orange machinery, and Sarjano unrolls his sausage.

"My God!" says Azima. "That is amazing!" And he starts to make his examinations.
"How is your sex-a life?" asks Azima. "Do you make-a love once a night?"
The three swamis look at each other and shake their heads in silence.
"Well-a, how-a about twice a week?" continues Azima.
"There was a time..." reflects Milarepa. Devageet and Sarjano nod quietly.
"Well-a, how about twice a month-a?" asks Azima.
"I wish!" says Devageet, dreamily.
"Once a month?" suggests Azima. There is another silence.
"Well, that's okay then!" says Azima. "Don't be worried. It is just-a rust!"

Ronald and Nancy Reagan are invited to dinner with Ed Meese and his wife, pope the Polack and his bishop, and Rajiv and Mrs. Gandhi.

They go to a nice restaurant downtown and are seated immediately at the celebrity table. With full pomp and circumstance, head waiter Reginald the homosexual serves them cocktails and takes their orders.
He returns to the kitchen and hands the order slip to Jablonski the cook.

"Hey, wait a minute," says Jablonski. "This order says `Give Nancy Reagan her favorite chicken parts.'"
"Yes, that is correct," agrees Reginald gaily. "What about it?"

"Well," says Jablonski. "What the hell are Nancy Reagan's favorite chicken parts?"

"I don't know," says the waiter, "but as far as I can tell, they must be right wings and assholes!"

Nivedano...

(Drumbeat)

(Gibberish)
Nivedano...

(Drumbeat)

Be silent.
Close your eyes.

Feel your body to be completely frozen.
Use this moment of silence
to go in without any fear.
This is your temple,
this is where every buddha
has found himself.
In this silence
you are no more yourself; you have become
part of an oceanic consciousness.
This is what being a buddha means.
Deeper and deeper...

Nivedano...

(Drumbeat)

Relax.
Let go.
Leave the body and the mind aside.
Just keep yourself as a watcher,
a witness.
And suddenly lights, flames, blessings
and flowers of the unknown
start showering on you.
This is your sky.
You can go as deep,
as far as you want.
You will not meet anyone on the way.
There is no need to be afraid.
You can only be encountered by yourself,
your authentic and original being.
What a blessed evening.
Ten thousand buddhas together,
rejoicing in silence,
tasting immortality.
In a single moment,
the whole eternity is condensed.
Nivedano...

(Drumbeat)

Come back
slowly and gracefully.
Remember,
you have been in the land of the buddhas.
Sit down for a few moments,
collecting your memory,
so that it can become an undercurrent
twenty-four hours in your life,
of joy... and bliss... and ecstasy.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate ten thousand buddhas?

Yes, Beloved Master!

The Miracle

Chapter #6
Chapter title: Cages of gold

7 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SEIGEN SAID:
IF NOW YOU COMPREHEND IT, WHERE IS THAT WHICH YOU DID NOT COMPREHEND BEFORE? WHAT YOU WERE DELUDED ABOUT BEFORE IS WHAT YOU ARE NOW ENLIGHTENED ABOUT, AND WHAT YOU ARE NOW ENLIGHTENED ABOUT, IS WHAT YOU WERE DELUDED ABOUT BEFORE.
THERE ARE ONLY TWO DISEASES: ONE IS RIDING AN ASS TO SEARCH FOR THE ASS; THE OTHER IS RIDING AN ASS AND BEING UNWILLING TO DISMOUNT. YOU SAY THAT RIDING AN ASS TO SEARCH FOR THE ASS IS SILLY, AND THAT HE WHO DOES IT SHOULD BE PUNISHED. THIS IS A VERY SERIOUS DISEASE. BUT I TELL YOU, DO NOT SEARCH FOR THE ASS AT ALL. THE INTELLIGENT MAN, UNDERSTANDING MY MEANING, STOPS HIS ERROR OF SEARCHING FOR THE ASS, AND THUS THE DELUDED STATE OF HIS MIND CEASES TO EXIST.
BUT IF, HAVING FOUND THE ASS ONE IS UNWILLING TO DISMOUNT, THIS DISEASE IS MOST DIFFICULT TO CURE. I SAY TO YOU, DO NOT RIDE THE ASS AT ALL. YOU YOURSELF ARE THE ASS. MOUNTAINS, RIVERS AND PLAINS ARE ALL THE ASS. WHY DO YOU RIDE ON IT? IF YOU RIDE, YOU CANNOT CURE YOUR DISEASE. BUT IF YOU DO NOT RIDE, THE UNIVERSE IN ALL DIRECTIONS BECOMES ONE WIDE EXPANSE. WITH THESE TWO DISEASES EXPELLED, NOTHING REMAINS TO AFFECT YOUR MIND. THIS IS SPIRITUAL CULTIVATION. YOU NEED DO NOTHING MORE.

Maneesha, Seigen is raising a very important question. And he not only raises the question, he also gives the answer. That is the way of a master. To raise a question is very easy, but to give the right answer is very difficult, because the right answer is only one. Millions of questions are possible, but millions of answers are not there.

Before I read you the sutra, I would like to tell you the essence of it. Because it is old Zen language, it looks complicated, but it is not.

All that he is saying is that searching for the self is stupid. It is a disease, and almost incurable. But if by chance you find the self and become enlightened, you have jumped from one disease to another.

Your enlightenment is not a cure. Your enlightenment is now another possession. Now you will be bragging about it. It will not give you freedom but new fetters -- just more shiny, more beautiful, more up to date.

Seigen is saying that you have to be free from ignorance and you have to be free from enlightenment. This is called the lion's roar. Even enlightenment is not going to be his imprisonment. He wants the whole universe without any limits.

An enlightened person has a tiny flame. But if that tiny flame makes him feel special, greater and better than others, it has already become a fetter. This is not the great enlightenment. It is simply changing dark-colored chains for light-colored chains. The great enlightenment is to not have any chains.

So ultimately the enlightened, the awakened, the buddha, drops his buddhahood too. He becomes

absolutely ordinary and simple. In his simplicity radiates the whole cosmos. In his silence is contained all the music and all the rainbows and all the flowers possible. He is himself the universe, there is no more division.

Now he cannot distinguish between the ignorant and the enlightened. To him now the whole universe is nothing but an immense enlightenment in which everything is drowned. A greater dance is not possible.

Seigen said:

> IF NOW YOU COMPREHEND IT, WHERE IS THAT WHICH YOU DID NOT COMPREHEND BEFORE? WHAT YOU WERE DELUDED ABOUT BEFORE IS WHAT YOU ARE NOW ENLIGHTENED ABOUT, AND WHAT YOU ARE NOW ENLIGHTENED ABOUT, IS WHAT YOU WERE DELUDED ABOUT BEFORE.

The object of your delusion and the object of your enlightenment remain the same. It is not a great transformation as far as your subjectivity is concerned.

THERE ARE ONLY TWO DISEASES... Nobody in the whole history has brought the issue to such clarity.

> THERE ARE ONLY TWO DISEASES: ONE IS RIDING AN ASS TO SEARCH FOR THE ASS; THE OTHER IS RIDING AN ASS AND BEING UNWILLING TO DISMOUNT.

One is searching for enlightenment, the other is finding it and not relaxing.

As you bragged about your so-called ignorant knowledge, now you brag about your enlightenment. But your ego remains the same. Get down from the ass! Get down from your enlightenment and mix with the simple existence that is eternal and immortal. Don't keep yourself apart.

The second disease is more difficult. The first disease you yourself wanted to drop. The second disease is difficult, because now the chains are made of gold. To drop chains of gold feels as if you are dropping your beautiful ornaments, and nobody wants to drop their ornaments. It becomes more difficult to get out of a cage made of gold because even the cage seems to be so valuable. And what is there beyond the cage? Just an empty sky as far as you can see. The cage not only makes you special, it also gives you security.

Seigen is saying:

YOU SAY THAT RIDING AN ASS TO SEARCH FOR THE ASS IS SILLY -- that is obvious -- AND THAT HE WHO DOES IT SHOULD BE PUNISHED. THIS IS A VERY SERIOUS DISEASE. BUT I TELL YOU, DO NOT SEARCH FOR THE ASS AT ALL. THE INTELLIGENT MAN, UNDERSTANDING MY MEANING, STOPS HIS ERROR OF SEARCHING FOR THE ASS, AND THUS THE DELUDED STATE OF HIS MIND CEASES TO EXIST.

This is how you can determine whether a man really knows. Even from his words you can see some glimpses. Compare it with Jesus' statement, "Seek and ye shall find." Seigen will say, "Seek and you shall never find."

The seeker has already gone away from himself; in search of himself he has left himself far behind. Jesus says, "Ask and you will be answered." Who is there to answer? It is your own mind game. One part of the mind raises the question, another part of the mind supplies the answer. Otherwise this whole universe is utterly silent.

All prayers are in vain. And they don't show your religiousness, they simply show your IQ -- your intelligence quotient. They show that you are still a child, that you still want someone else to take the responsibility. There is nobody in the sky to take the responsibility. For Jesus there is a God, but for Seigen and any Zen master there is no God to answer. You are the answer -- just don't ask! Be silent! Don't ask! And there is the answer.

Jesus says, "Knock, and the door shall be opened unto you." The very language indicates that the door is somewhere outside you -- you have to knock. But the reality is, you have to go in. There is no question of knocking. Stop all knocking on the doors outside you! Just relax into your center and you have found it. And you will be surprised that you were searching for something which has always been there inside you.

> BUT IF, HAVING FOUND THE ASS ONE IS UNWILLING TO DISMOUNT, THIS DISEASE IS MOST DIFFICULT TO CURE.

Only a master can say that enlightenment is also a disease. Perhaps a better, a cleaner disease. But remember the meaning of the word disease -- it does not mean sickness, it does not mean illness, it simply means `dis-ease'. And to be at ease with the universe you cannot think yourself enlightened and others unenlightened. To be at ease with the universe you have to dismount from your enlightenment and just be

simple... nobody. And the whole universe is yours.

I SAY TO YOU, DO NOT RIDE THE ASS AT ALL.

In the first place, riding the ass you are getting into difficulty. Don't seek enlightenment, because that will ultimately end up in your finding it. And it will be very difficult for you to get free of enlightenment. It will become a new disease, a new imprisonment -- so cozy and so special for the ego that who wants to just be? Dismount from it! You have been in search for so long and now you have found. Your whole search... you have invested your whole life!

But a real buddha, a man of existential knowledge will say, I SAY TO YOU, DO NOT RIDE THE ASS AT ALL!

YOU YOURSELF ARE THE ASS!

The ass is just a symbol.

MOUNTAINS, RIVERS AND PLAINS ARE ALL THE ASS. WHY DO YOU RIDE ON IT? IF YOU RIDE, YOU CANNOT CURE YOUR DISEASE. BUT IF YOU DO NOT RIDE, THE UNIVERSE IN ALL DIRECTIONS BECOMES ONE WIDE EXPANSE. WITH THESE TWO DISEASES EXPELLED, NOTHING REMAINS TO AFFECT YOUR MIND. THIS IS SPIRITUAL CULTIVATION. YOU NEED DO NOTHING MORE.

Enlightenment is the last disease, the last barrier.

There have been wise friends who used to say to me, "You are a blessed soul."

I said to these people, "Don't make distinctions." Let me remain simply a nobody, with no power, with no domination. Because every subtle desire to be special is a desire for power. You gather money to be powerful, you go into politics to be powerful, you search for enlightenment again for power. Enlightened you will be worshipped. Perhaps enlightenment is the most dangerous disease of all, because who wants to be unenlightened once he has become enlightened? -- except my people who become enlightened every day. They never tire of it; the next day again they are here.

Gurudayal Singh is laughing. Because he is my ancientmost sannyasin, he has become so many times enlightened! But the next day when he wakes up he thinks, "Enlightenment is not difficult. One can become enlightened any way, any day, any time. Just a little more enjoyment around the world -- enlightenment can wait!"

It is not something that is far away. Once you have known it, you know it is there. Then just be ordinary, simple. In that simplicity is purity and joy and a laughter like a child; and a glory and a splendor that the whole existence pours on such innocence.

A Zen haiku:

EVERY MAN HAS BENEATH HIS FEET,
GROUND ENOUGH TO DO ZAZEN ON.

You don't have to go anywhere. Wherever you are, you have enough ground under your feet and you can become enlightened. You can do the meditation, it does not have to be in a certain holy place.

But even people like Moses would not pass the test set by this haiku poet. When Moses went to meet God on Mount Sinai... In the first place the whole idea of meeting God is absolutely imagination. He must have been asleep. In a dream he must have gone up the mountain, because thousands of people have gone to the mountain before and after, and God has never been found there. Still people go on thinking that it is a holy place. It was a special concession to Moses that God met him on Mount Sinai. It is strange how he knew that he would be at that moment on Mount Sinai. He had no phone call from him, no letter, no communication of any kind. But he met God on Sinai -- that's what the Old Testament says. As a metaphor it is beautiful, but religions turn every metaphor into factuality, and then it becomes a superstition.

Moses approaches God... and what is God? A fire is burning inside a green bush and the bush is still green. Flames are coming out of the bush just like branches, flowers. With those flowers and branches and leaves the flames are coming out. This can be a beautiful metaphor, that life is nothing but fire. But as he approached the bush, somebody shouted from the bush, "Moses take off your shoes! You are on holy ground."

These kinds of metaphors have proved to be very dangerous. It is beautiful to see God as flames... certainly cool, because they are not burning the leaves, the flowers, the bush. On the contrary they are nourishing it, dancing with its branches. But, "Take off your shoes, this is holy ground," is a dangerous

statement. That means other ground is not holy.

This Zen master says, EVERY MAN HAS BENEATH HIS FEET, GROUND ENOUGH TO DO ZAZEN ON. You don't have to go to Sinai or to Kaaba or to Kashi, you don't have to go anywhere. Wherever you are, you are in the holy universe. There are not certain places which are holy and certain places which are not holy. If the whole universe is divine then everything is holy.

Another haiku:

THE BAMBOO SHADOWS ARE SWEEPING THE STAIRS,
BUT NO DUST IS STIRRED:
THE MOONLIGHT PENETRATES DEEP
INTO THE BOTTOM OF THE POOL,
BUT NO TRACE IS LEFT IN THE WATER.

Saying things which cannot be said, Zen has such a unique way of indicating aesthetically that it seems unbelievable. The master is saying, THE BAMBOO SHADOWS... not the bamboos themselves, because bamboos are clumsy and they will make much noise. THE BAMBOO SHADOWS ARE SWEEPING THE STAIRS, BUT NO DUST IS STIRRED. This is our actual situation. In our innermost consciousness no dust is stirred. All our thoughts are nothing but bamboo shadows.

THE MOONLIGHT PENETRATES DEEP INTO THE BOTTOM OF THE POOL, BUT NO TRACE IS LEFT IN THE WATER.

When you become aware you are surprised... all your actions in the past, your thoughts in the past -- nothing has left any trace. Awakened, you are left completely silent as if there has been no past at all. Just like in the morning when you wake up, just for two or three minutes you remember the last part of a dream. You have been dreaming the whole night, six hours. If you are sleeping eight hours, then six hours you have been dreaming. But when you wake up you remember just the last dream, and that too only when you are half asleep and you can feel it. When you are really awake no trace remains of any dreams.

This was the reason why the mystics called the world just a dream. All your desires, all your possessions, all your thoughts, all your religions, all your anger, love and hate -- everything that makes up your world, your mind, is found to be as if it has never been there. When you wake up, you are absolutely a clean slate. Nobody has ever written anything on it.

Another Zen master:

IF YOU WISH TO KNOW THE ROAD
UP THE MOUNTAIN, YOU MUST ASK THE MAN
WHO GOES BACK AND FORTH ON IT.

A man who has become enlightened has reached to the highest peak of the mountain, and then he comes down and becomes a simple man. He knows the peak is there, it is his own being. If you want to ask, ask a man who has been to the mountain and has come down. If he is still on the mountain your question will not be answered. If he is still on the way going towards the mountain all that he can say will be mere words.

You have to find a man who has been to the ultimate peak and then came down to be amongst you. Then he is at ease, he has no tensions, he is at home. Ask such a person, perhaps he may indicate the way.

Maneesha has asked:
OUR BELOVED MASTER,
NONE OF THE MASTERS WHOSE SERMONS WE HAVE BEEN HEARING ARE A PATCH ON YOU. IT'S NOT JUST THAT YOU ARE AS GREAT AS ONE WOULD EXPECT THIS FAR DOWN THE LINE; AND I'M SURE IT'S NOT JUST BECAUSE YOU ARE MY MASTER: YOU ARE A QUANTUM LEAP AWAY FROM ANY MASTER WHO HAS EVER BEEN. IT SEEMS NO FLUKE THAT ONE SUCH AS YOU HAS COME WHEN THE WORLD IS IN ABOUT AS STICKY A MESS AS CAN BE IMAGINED.
BELOVED MASTER, JUST EXACTLY WHO ARE YOU?

Maneesha, I don't know.

I will tell you a few jokes. Perhaps you may find something of me. A smile, a laughter, a shadow of the bamboos, a moon reflected in the river... but leaving no trace behind.

Kowalski is standing on the train platform and he sees Paddy waving goodbye to Seamus, who is on a train that is pulling out of the station.

"Good-bye!" shouts Paddy. "Your wife was a great screw! Good-bye! Your wife was a great screw! Good-bye!"

Kowalski is stunned. He walks over to Paddy and asks, "Hey Paddy, did I hear you correctly? Did you just tell that guy that his wife was a great screw?"

"It's not really true," shrugs Paddy. "But I don't want to hurt his feelings!"

Donald Dickstein is about to be married and he is bragging about all the virtues of his beautiful bride-to-be.

One of his closest friends, Albert Arse, exclaims, "You can't be serious! That girl has screwed every guy in San Francisco!"

Donald looks at Albert for a minute. Then he says, "Ah, San Francisco isn't such a big town!"

Father Finger, the novice priest, goes to see Sally Sellzit, the prostitute, and says, "I know nothing about sex. Will you teach me?"

"Okay," says Sally. "But it will cost you fifty dollars."

Father finger agrees and pays the money in advance. Then Sally undresses slowly, and next she undresses the priest and tells him to lie down.

"I'm going to start your lesson with the sixty-nine position," she says. But when she climbs on top of him, she accidentally farts in his face.

"Sorry," she says, and climbs back on. But she farts in his face again.

"Holy Jesus," shouts the priest, as he jumps up off the bed.

"What's the matter?" asks Sally.

"Well," replies Finger. "I want to know about sex, but I don't think I can take another sixty-seven of those!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)
Be silent... Close your eyes.
Feel your body to be frozen.
No movement.
Get into the deepest space you are capable of.
This is the holy land.
This is where fire does not burn,
but is cool.
This is where you will find your buddha.
Deeper and deeper
don't be afraid,
it is your own universe.
You are just a ripple of this vast ocean.

To make it clear, Nivedano...

(Drumbeat)

Relax... let go.

You are not the body nor the mind,
but just a watcher, a witness,
a pure consciousness unscratched.
And this consciousness has no boundaries.
It is one with the universe.
At this moment your heartbeat
is the heartbeat of the universe.
There is no distinction.
Rejoice in it. Remember it.
Slowly slowly
it is going to become an undercurrent
running twenty-four hours
in all your activities,
transforming your actions,
your individuality, your responses,
giving you a new birth.
It is from this place buddhas have arisen.
Sink deep in the experience.
Drink as much as possible.
Every cell, every nerve of you,
should be drenched with buddhahood.
It is your nature.
Nivedano...

(Drumbeat)
Come back.
But slowly, silently...
keeping in touch
with the center you have found.
Sit for a few minutes
knowing that you are the Buddha.
It is only a question of recognizing,
of being courageous and declaring to yourself
that you have found your home.
You don't need anybody's certificate.
You don't need anybody's recognition.
You are complete unto yourself.
This is the miracle of Zen.

Okay, Maneesha?
Yes, Beloved Master!

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master!

The Miracle

Chapter #7
Chapter title: The mysterious one

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OUR BELOVED MASTER,
RINZAI SAID:
IF YOU WANT TO BE COMFORTABLY INDEPENDENT, FREE FROM BIRTH AND DEATH AND FREE TO GO OR STAY, YOU SHOULD RECOGNIZE THE ONE WHO IS HERE NOW LISTENING TO MY EXPOUNDING OF THE DHARMA. THIS ONE HAS NEITHER FORM NOR SHAPE AND NEITHER ROOTS NOR BRANCHES; THIS ONE HAS NO PLACE OF ABODE; AND THIS ONE IS LIVELY AND ACTIVE AND PERFORMS ITS FUNCTION ACCORDING TO CIRCUMSTANCES BEYOND ALL CONCEPTIONS OF LOCATION. IF YOU SEARCH FOR HIM, HE WILL FLEE AWAY FROM YOU, AND IF YOU LONG FOR HIM, HE WILL OPPOSE YOU. SO HE IS CALLED THE MYSTERIOUS ONE.
IF YOU GIVE RISE TO A THOUGHT OF LOVE IN YOUR MIND, YOU WILL BE DROWNED BY WATER. IF YOU GIVE RISE TO A THOUGHT OF ANGER IN YOUR MIND, YOU WILL BE BURNED BY FIRE. IF YOU GIVE RISE TO A THOUGHT OF DOUBT IN YOUR MIND, YOU WILL BE OBSTRUCTED BY EARTH. IF YOU GIVE RISE TO A THOUGHT OF JOY, YOU WILL BE WHIRLED AWAY BY WIND.
IF YOU CAN DISCERN ALL THIS YOU WILL NOT BE AFFECTED BY OBJECTIVE THINGS WHICH YOU CAN TURN TO YOUR OWN ADVANTAGE. THEN YOU CAN WALK ON WATER AS IF ON THE GROUND, AND WALK ON THE GROUND AS IF ON WATER. WHY IS THIS POSSIBLE? -- BECAUSE YOU ALREADY UNDERSTAND THAT THE FOUR ELEMENTS ARE LIKE A DREAM AND A TRANSFORMATION.
THEREFORE, FOLLOWERS OF THE WAY, THE ONE WHO IS NOW LISTENING TO MY EXPOUNDING OF THE DHARMA IS CERTAINLY NOT YOUR FOUR ELEMENTS, BUT ONE WHO CAN MAKE USE OF YOUR FOUR ELEMENTS. IF YOU HOLD SUCH A VIEW, YOU WILL THEN BE FREE TO GO OR STAY.

Maneesha, one of the most important things to be understood is that language goes on changing with time. What looked very significant one thousand years ago will not look very significant now. What was thought to be very profound in the times of Gautam Buddha will be thought to be childish today.

Talking on these ancient masters I am in a constant difficulty because their language does not fit with contemporary intelligence. I have to bring the essence into a contemporary context, otherwise it will look just mythological... talking about nonsense. Perhaps it was possible for the primitive man not to object to it, but for the modern mind it is impossible not to object.

The master's whole position should be such that your trust deepens and is not disturbed. If the master disturbs your trust he is taking you farther away from yourself, because your undisturbed being -- settled, centered, at home -- is the realization of truth.

So I have to be very careful with all these old masters. They use the language of their times. It was perfectly right then, and today the essence is perfectly right, but the language is no more relevant. It is true about all the masters I will be speaking to you about. It is not only about Rinzai; I will tell you where it becomes difficult for the contemporary intelligence.

RINZAI SAID:
IF YOU WANT TO BE COMFORTABLY INDEPENDENT, FREE FROM BIRTH AND DEATH AND FREE TO GO OR STAY, YOU SHOULD RECOGNIZE THE ONE WHO IS HERE NOW LISTENING TO MY EXPOUNDING OF THE DHARMA.

In a simpler way, what he is saying is: "Don't be concerned with what I say, but be concerned with who is listening in you. It does not matter what I am saying. What matters is that you are awake and listening." Listening is a great art. Just experience the listener, and you will not go astray.

Particularly Zen masters want you to be free from birth and death. That is not the case with other so-called religions. Most of the religions prevalent in the world begin with birth and end with death. The East has concentrated its genius on a single point: to search where we were before we were born, and whether we are going to survive death.

And, without any exception, the extraordinary conclusion that has been found is that if we go deep enough into ourselves, there is a space which is eternal, immortal. It knows nothing of birth, nothing of

death. It is simply a traveler -- an eternal traveler. It is an explorer of different forms, different ways of being. It has been in a tree and blossomed into flowers; it has been in a lion and roared like a lion; it has been throughout the universe in different forms. It is a great journey. If you can see the variety of the experiences...

Man is at a point from where he can either continue the journey into forms, or he can jump out of the circle of birth and death and merge into the universe -- losing his individuality, becoming one with the cosmos.

It is possible only for man. That is his dignity. But many human beings will not use this opportunity to jump into the universal soul and dissolve themselves.

Rinzai is saying:

> IF YOU WANT TO BE COMFORTABLY INDEPENDENT, FREE FROM BIRTH AND DEATH AND FREE TO GO OR STAY, YOU SHOULD RECOGNIZE THE ONE WHO IS HERE NOW LISTENING TO MY EXPOUNDING OF THE DHARMA.

We have to bring the statement to this moment. Who is listening to me? Is it just your mind? If it is just your mind it is not going to transform your being. If you are listening with silence, then you are listening with the heart. That is going to transform your being. The heart simply gets the essential message. Mind only gets the words, and the message is between the words. Only the heart is capable. And if you go even deeper, then your being is there. Heart is a door towards your being, and your being is the opening towards the universal being.

Listening to a master is not necessary. You can listen to the wind passing through the pine trees; with the same silence you can listen to the music of Mozart, you can listen to the birds. The whole universe is expounding the Dharma. Just the listener is missing.

The art of meditation
is the art of listening with your total being.
This very moment, in this silence,
your boundaries drop,
your defenses drop.
You become one whole.
There are not ten thousand people,
but just one ocean of consciousness.
Just listen so deeply that you disappear,
and only the essential and the eternal in you
remains.

THIS ONE -- the listener -- HAS NEITHER FORM NOR SHAPE -- space -- AND NEITHER ROOTS NOR BRANCHES; THIS ONE HAS NO PLACE OF ABODE; AND THIS ONE IS LIVELY AND ACTIVE AND PERFORMS ITS FUNCTION ACCORDING TO CIRCUMSTANCES BEYOND ALL CONCEPTIONS OF LOCATION. IF YOU SEARCH FOR HIM, HE WILL FLEE AWAY FROM YOU, AND IF YOU LONG FOR HIM, HE WILL OPPOSE YOU. SO HE IS CALLED THE MYSTERIOUS ONE.

A very great statement. Such statements come only rarely in the world. They make the mystic a miracle. What he is saying is: if you try to seek it, you will not find it, because it is not an object. Secondly, if you try to find it you are being very foolish, because it is within *you*; the seeker himself is the sought. Once you start seeking it somewhere else you are going on wrong paths, of which there are thousands. There is only one path which is the right path, and on the right path you have not to go anywhere, but to remain home.

Just be -- no search, no desire, no longing. And in that silent and peaceful moment there is a possibility you will find your buddha. It is there, but if you start looking for him here and there you are going to be a failure. Search for him, he will flee away. And if you long for him he will oppose you. Neither seek nor desire nor long -- just be at ease. You are already it! You don't need any improvement, any refinement, and you don't need to go somewhere else. And you don't have to become somebody else; as you are, existence is expressing itself in you with all its glory. Don't go anywhere, and don't long for anything, because everything is already given to you.

Because of this situation Rinzai says:

> SO HE IS CALLED THE MYSTERIOUS ONE.

The mystery is: if you seek it, you will never find it. And if you long for it, you are lost. Just no seeking, no longing, no desire; sitting at ease, becoming more and more settled and centered, and you have it -- because you *are* it.

IF YOU GIVE RISE TO A THOUGHT OF LOVE IN YOUR MIND, YOU WILL BE DROWNED BY WATER. IF YOU GIVE RISE TO A THOUGHT OF ANGER IN YOUR MIND, YOU WILL BE BURNED BY FIRE. IF YOU GIVE RISE TO A THOUGHT OF DOUBT IN YOUR MIND, YOU WILL BE OBSTRUCTED BY EARTH.

Just metaphors. All that he is saying is: any rise of thought in you, and you have missed the point. A single thought is an obstruction to your inner space. It takes you away. Whether it is a thought of love or mind or anger or greed -- it does not matter what the quality of the thought is. It may be a good thought or a bad thought, a very saintly thought or a very unsaintly one -- it does not matter. Thought as such takes you away from your settled peace with the universe.

IF YOU GIVE RISE TO A THOUGHT OF JOY, YOU WILL BE WHIRLED AWAY BY WIND.
IF YOU CAN DISCERN ALL THIS YOU WILL NOT BE AFFECTED BY OBJECTIVE THINGS WHICH YOU CAN TURN TO YOUR OWN ADVANTAGE. THEN YOU CAN WALK ON WATER AS IF ON THE GROUND, AND WALK ON THE GROUND AS IF ON WATER.

Don't take this statement in a factual way, as Christians have done. What he is saying is simply that to the innermost being the outer world is just a dream. In the dream you have walked on water, in the dream you have flown in the sky, in the dream everything is possible. But when you wake up you find the dream water, the dream fire, the dream sky were all imagination and nothing else.

But these statements, made with absolutely good intentions, create trouble later on, because people start thinking that unless you can walk on water you are not a self-realized one.

The miracles of Jesus walking on water or raising dead Lazarus back to life... A great search by Christian experts shows that these things never happened, that they were added later on, almost three hundred years later, to make Jesus look special -- not an ordinary human being, but really a son of God. For two thousand years Christians have been insisting that these are facts. Now, in the light of science and more intelligence, even Christian scholars are saying that these are only metaphors, added by the disciples to raise their master to a superior and higher position in such a way that nobody can compete with him.

I have heard that two Christian bishops, visiting Jerusalem, had a very great friend, a rabbi. They asked him to show them all the holy places. The rabbi took them to many places which were concerned with Jesus -- where he raised Lazarus, where he made water turn into wine. And then at the Sea of Galilee he took them to the place where it is thought he walked on water.

The rabbi said, "Would you like to have a demonstration?"

The bishops could not believe. They said, "Can you do it?"

He said, "If Jesus can do it, an old Jew, why can't every rabbi do it?"

They said, "My God, we used to think that it is something special."

They said, "It is very ordinary as far as Judaism is concerned."

So the rabbi got out from the boat, walked a few feet away, and came back. The bishops could not believe their eyes, they were stunned. One bishop said, "If you can do it... I am a believer in Jesus, can I also try?"

The rabbi said, "It is perfectly good, you can try. If your faith is right you will be able to walk on water."

But he got out of the boat from the other side and immediately started drowning and shouting, "Help! Help!"

So the rabbi asked the other bishop, "Should we tell the old boy the right way to walk on water? It has to be on this side of the boat. There are stones... you have to know exactly where the stones are. Then anybody can do it."

Poor fellow... stepped out on the wrong side. Neither faith nor no-faith is going to help.

But people go on insisting, particularly the priesthood of the all the religions.

Nikos Kazantzakis was expelled from the Orthodox Church of Greece, because he wrote a book on Jesus as if he were a human being, not a son of God. Of course human beings cannot walk on water. They go on water in the proper way -- in a small boat or a big boat. But the Orthodox Church expelled him for making Jesus Christ a human being. In his book Jesus falls in love with Mary Magdalen. Now that is absolutely insulting to the orthodox mind.

Just yesterday Anando brought me the news that in America they have been trying to make a film based on that book. But continually the government comes in, the church comes in, and there are huge demonstrations that the making of the film should be stopped. And the only point in the film they insist is wrong... It's very human, Jesus hanging on the cross falls asleep, nothing to do... and thinks of Mary Magdalen. That is the problem, he simply dreams of his girlfriend.

Now another producer has taken courage, knowing perfectly well that the film will be banned, will have to go underground. But it is worth making to bring Jesus down to the earth, to make him a son of the earth. What is wrong in it? The poor fellow is hanging on the cross, isn't that enough? You cannot give him even the small solace of dreaming about his girlfriend? I don't think there is anything wrong about it.

In fact if Jesus was ever crucified he must have thought of Mary Magdalen. What else was there to think of? He was finished with God, he had shouted at God, "Father, have you forsaken me? -- because six hours have passed, I am hanging here and no miracle is happening. I was hoping that you would come sitting on a white cloud, playing `Alleluia!' on the harp. I can see all around -- there is no white cloud, no song on the harp, no sign that you are even aware that your only begotten son is being hanged."

In such a situation it is absolutely natural that he must have said in his mind, "Fuck it!" What else to do? And he must have realized that he had been unnecessarily stupid, otherwise a beautiful woman ... and he could have lived silently, peacefully. But he unnecessarily got into this trip....

All these people have been made ninety percent fictitious simply to raise them above the rest of humanity.

THEREFORE, FOLLOWERS OF THE WAY, THE ONE WHO IS NOW LISTENING TO MY EXPOUNDING OF THE DHARMA IS CERTAINLY NOT YOUR FOUR ELEMENTS, BUT ONE WHO CAN MAKE use OF YOUR FOUR ELEMENTS.

Buddhists believe that the body is made of four elements. And the fifth is your consciousness, which is not part of the body but lives in the body; which can go out, can enter into another womb. This fifth is your reality. In your deep silence you start disentangling yourself from the body, from the mind, from the heart. And what remains is just a pure space.

This pure space is the origin of you and of all. This pure space has never changed, it is always here and now. It knows no time, no space. It fills the whole universe, which is infinite. Once you have known it, your life changes.

IF YOU HOLD SUCH A VIEW...

Remember, it should not only be a view. If you experience such a space, YOU WILL THEN BE FREE TO GO OR STAY. Once you have known this space you have known freedom. And then it is up to you to remain in your form, to change the form, or simply to disappear into the infinity of existence.

As far as I know, nobody who has known this space has ever entered into another form. The enlightened man's life is his last life. Why should he bother to get into another headache? Why should he get into another imprisonment, which has illness, sickness, oldness, death and thousands of miseries?

It is only the unconscious human being who goes on groping from womb to womb. The conscious one simply leaves this body and becomes part of the sky. There is no need to be confined unless you love to torture yourself. Nobody has done that up to now. Perhaps nobody can do it. Seeing the freedom of infinity, who is going to look back towards a form, a body, with all its suffering, misery, troubles? It is just against nature.

Ni-butsu wrote:

ONE WHO RISES,
RISES OF HIMSELF,
ONE WHO FALLS,
FALLS FROM HIMSELF.
AUTUMN DEW, SPRING BREEZE --
NOTHING CAN POSSIBLY INTERFERE.

ONE WHO RISES, RISES OF HIMSELF. It is spontaneous. ONE WHO FALLS, FALLS FROM HIMSELF -- that too is spontaneous. AUTUMN DEW, SPRING BREEZE -- NOTHING CAN POSSIBLY INTERFERE. Your freedom is total. You just have to know your innermost center and from there everything becomes spontaneous. Your love, your joy, your dance, your song -- everything arises on its own, and then it has a beauty. Totally different... when a poetry arises out of this silent space, it is not your

composition.

Ancient poets have not signed their names, ancient sculptors have not signed their names on their statues. Even people who made immensely beautiful things like the Taj Mahal have not left their name. Nobody knows who was the architect. But it must have arisen just like a poetry. It is poetry in marble.

Music has arisen, but it is a totally different kind -- not the kind that you compose. On the contrary, it composes you. Once a man has tasted the meditative space within him, everything that he touches becomes gold; everything that happens around him has a grace and a beauty and a splendor and a majesty. It is a miracle.

Bunan wrote:

> REMAIN APART,
> THE WORLD IS YOURS --
> A BUDDHA IN THE FLESH.

Just remember the buddha in your flesh and the world is yours. You don't have to conquer it, it is already yours. But find out the buddha in the flesh. Just a few words, and a whole philosophy... REMAIN APART... That is what I mean when I say, be a witness. Remain apart, just a watcher on the hill. REMAIN APART, THE WORLD IS YOURS -- A BUDDHA IN THE FLESH.

This remaining apart brings two things. One, a buddha inside awakens; and the other, a new mastery over the whole existence. It is not political, it is existential. It does not need to have any map, it has no boundaries.

Finding the buddha in you, you have found the emperor.

> Maneesha has asked:
> OUR BELOVED MASTER,
> I HAVE UNDERSTOOD YOU TO SAY LATELY THAT THE BUDDHA, THE "MYSTERIOUS ONE" WITHIN US, IS ALWAYS THERE, CONSTANT, UNAFFECTED BY WHATEVER WE DO.
> I ALWAYS HAD THE FEELING THAT THE MORE OFTEN WE ARE CONSCIOUS, THE MORE WE NOURISH THE INNER BUDDHA; BUT IF NOTHING WE CAN DO NEGATIVELY CAN DIMINISH HIM, THEN MY FEELING MUST BE JUST IMAGINATION. IS IT?

Maneesha, neither can you do anything negative to harm the buddha inside you, nor can you do anything positive to nourish the buddha inside you. It is complete and perfect in itself.

All that you can do is: by being conscious in your actions you can recognize it; by unconscious actions you can forget it. But you cannot do anything to it. Either you can remember and recognize and be transformed, or you can go on doing things which take you away from it and completely forget the way back. But whether you are positive or negative, your innermost buddha remains the same. You cannot do anything favorable or unfavorable to it. It is your transcendence.

Before we enter into the temple to have a look whether the buddha is there or not... a few little laughs, just to prepare the ground. Laughter takes away much of your seriousness, which is a hindrance. It takes away your burden. In a deep laughter you become total. It is not that you laugh fifty percent, that this time you laughed thirty percent. When you really laugh, remember Sardar Gurudayal Singh: he laughs a hundred percent. And it does not matter whether it is time to laugh or not. Laughter in itself is such a healthy, enjoyable phenomenon, that you don't have to have some reason for it.

I have to tell you the jokes just because you will not laugh without a reason. They are unnecessary; if you start laughing without a reason, that will be more spontaneous and fresh. Soon there will come a time that just a drumbeat, and everybody goes one hundred percent.

These jokes are only for beginners. The old sinners don't need them.

It is the weekend in Harlem, and we find Zabriski in an all-black disco called the Horny Honky, having a high time and partying like crazy.

A beautiful woman named Kootchee slithers up beside Zabriski and asks, "Hey, baby! Buy a lonely girl a drink?"

Zabriski smiles at this unbelievable luck and says, "Okay, sure, but to tell you the truth, I would really like to get screwed."

Kootchee is cool and she can dig it, so she takes our Polack by the hand and leads him across the smoke-filled, music-thumping dance floor to a door with a small slit in it marked, "Private."

"Just wait here, white boy," says Kootchee, and she disappears behind the door.

Suddenly the slit opens and a woman's voice asks, "What would you like, Sugarpie?"

"Like?" repeats Zabriski. "Like I said, I wanna get screwed."

"Sho-thing, darling," replies the voice. "But as you can see, this is a private club. You have to slip one hundred bucks into this slot for a membership fee."

At this, the partying Polack shouts, "Right on! Get down! And get funky!" as he puts a hundred dollar bill in the slot.

Five minutes go by and nothing happens, so Zabriski knocks again. When the little slot opens, Zabriski shouts, "Hey! I wanna get screwed!"

"What?" comes the reply. "Again?"

Devageet and two friends are hailing a rickshaw when they see pretty young Ma Yoga Butter also trying to hail the same rickshaw.

Devageet, seeing the situation and being such a gentleman, offers, "Come on, Butter, you might as well sit on my lap. I'm too old to give you my seat, and don't worry, I'm too old for it to be dangerous for you to sit on my lap."

Yoga Butter smiles and accepts the invitation. But after jolting around Bund Garden Road in the rickshaw for a while with Butter bouncing all over his lap, Devageet smiles and says, "I'm afraid I was wrong, Butter. You will have to get off. I'm not as old as I thought I was!"

A potato and a carrot are hitch-hiking at the side of the road when a cyclist comes around the corner and runs down the potato.

The next day, the carrot goes to visit his friend in the hospital. The potato does not look too good.

"Tell me, doc," says the carrot, anxiously, "do you think my friend will be okay?"

"He may recover," replies the doctor, "but frankly, for the rest of his life he will be a vegetable."

Olga Kowalski wins the draw, and is selected to be a contestant on the famous TV game show "Popular Polacks."

It is the end of the show, and the excited emcee announces the final category of questions and the grand prize of one million dollars.

Olga is selected, and the emcee asks, "Okay, Mrs. Kowalski, for one million dollars, what category of questions would you like to choose from?"

"Well," says Olga in a nervous voice, "I think I will choose `Religion'."

"Good!" shouts the emcee. "From the category `Religion', and for the big money, the question is -- What did Eve say to Adam that fateful night in the garden of Eden?"

Olga gets worried and thinks and thinks, but after a few minutes she gives up completely and says, "Oh, my god! That is a hard one."

And the emcee shouts, "Right! You win one million dollars!"

Go, Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)
Be silent.
Close your eyes.
Feel the body to be completely frozen
and go in...
Deeper and deeper.

You have nothing to lose...
but your eternity to find.
No desire... no longing...
just go in
for the simple sake of finding out the buddha.
Everybody who has gone in
has always found him,
without any exception.

To make it deeper and more clear, Nivedano...

(Drumbeat)

Relax, let go.
Feel the body apart from you,
the mind apart from you.
You just be a watcher.
This watcher is the buddha.
This blissful evening,
and thousands of buddhas make this place
the holiest one, this moment the most miraculous.

Nivedano, call all the buddhas back.

(Drumbeat)
Come back with your full glory
and ceremony and grace.
Sit down at least for a few minutes.
Recollect the experience.
Be soaked in it...
drunk with it...
drowned in it...
so that it can become a constant stream
flowing in your every action
or non-action,
waking or asleep.
This way I teach you the buddha.
You don't have to become buddhas,
you are...
just a little recognition,
a little courage to look within yourself.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate all the buddhas?
Yes, Beloved Master!

The Miracle

Chapter #8

Chapter title: Joy in the morning

9 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
YUN-MEN SAID:
MY DUTY COMPELS ME TO ATTEMPT THE IMPOSSIBLE. EVEN IN TELLING YOU TO LOOK DIRECTLY INTO YOURSELF AND TO BE UNCONCERNED ABOUT OTHER THINGS, I AM ALREADY BURYING THE REAL THING UNDER VERBIAGE.
IF YOU PROCEED FROM THENCE AND SET OUT IN QUEST OF WORDS AND SENTENCES, CUDGELING YOUR BRAINS OVER THEIR LOGICAL MEANINGS, WORKING OUT A THOUSAND POSSIBILITIES AND TEN THOUSAND SUBTLE DISTINCTIONS, AND CREATING ENDLESS QUESTIONS AND DEBATES, ALL THAT YOU WILL GAIN THEREBY IS A GLIB TONGUE, WHILE AT THE SAME TIME YOU WILL BE GETTING FARTHER AND FARTHER AWAY FROM THE WAY, WITH NO REST TO YOUR WANDERING....
TO FOLLOW THE INTENTIONS AND VAGARIES OF YOUR MIND IS TO BE SEPARATED FROM YOUR SELF AS FAR AS THE EARTH FROM THE SKY.
BUT IF YOU HAVE REALLY FOUND YOUR TRUE SELF, THEN YOU CAN PASS THROUGH FIRE WITHOUT BEING BURNED, SPEAK A WHOLE DAY WITHOUT REALLY MOVING YOUR LIPS AND TEETH, AND WITHOUT HAVING REALLY UTTERED A SINGLE WORD, WEAR YOUR CLOTHES AND TAKE YOUR MEAL EVERY DAY WITHOUT REALLY TOUCHING A SINGLE GRAIN OF RICE OR A SINGLE THREAD OF SILK. EVEN THIS TALK IS BUT A DECORATION ON THE DOOR OF OUR HOUSE. THE IMPORTANT THING IS YOUR EXPERIENTIAL REALIZATION OF THIS STATE.

Maneesha, before I discuss the great matter of Zen, Avirbhava has brought a few ancient gods to be inaugurated into her Museum of Gods. Her assistant, Anando, has also brought a few small gods. Before I tell them to show you what they have brought...

The research on the subject of the rat as an object of worship... The rat is a very ancient god, but still prevalent, not dead. The research was done by the appropriate person, Sardar Gurudayal Singh.

"The rat is the charioteer of the elephant god, Ganesh. According to myth it is worshipped all over India, and especially in Maharashtra.

Rats are said to consume more grain than all the people of India. They are one of the causes of India's poverty, and their growth rate is far greater than that of the Indian people.

During Indira Gandhi's rule there were suggestions brought to parliament about how to tackle this problem. Immediately, opposition leaders from Morarji Desai's party argued that a poisoning of rats was out of the question because that would hurt the religious feelings of Maharashtran people. The only solution to this menace of rats destroying the grainstocks that was considered was to make the rats aware of birth control. But how to get this message to the rats? The opposition claimed that they had done their duty by suggesting this great solution; the implementing of birth control upon the rats would be the ruling party's affair. That was the end of the debate."

Since that time Morarji Desai himself has been a prime minister and again the question was brought up. Now he was in a difficult situation. As a Gandhian he is against birth control. Instead of birth control, celibacy is the solution. In the first place he should have considered that teaching rats birth control is going against Gandhian philosophy. They should be taught how to be celibate.

Secondly, when he was in opposition he had himself proposed that birth control was the only solution. They cannot be killed, even though because of them the whole of India is suffering from poverty. Now that he was in the ruling party, the prime minister, he could not go against his word. He was in a difficult situation. And by this time the rats had grown far bigger and far more numerous than at the time of Indira.

Right now they are eating three times more than the Indian population. Soon they will starve the whole population, but the politician cowards will not take any step. Morarji put it aside into the file, saying that an

investigation should be made of how to introduce birth control to the rats. This is the way of the cunning politicians -- always create an investigation committee which does great work in two, three years; then take their report and file it away. By that time most probably the prime minister is gone, and the new prime minister has no obligation to be bothered with any report that had been asked for by the previous one.

It is strange that people can see human beings dying, but they cannot hurt their stupid feelings, which they call religious feelings. The whole idea is so stupid!

The elephant god Ganesh is a myth. The story is that Shiva's wife was taking a bath. It seems she must have been taking a bath for the first time in her life, because so much dust and rust came off her body. In the bathroom she became playful, and made a statue from that rust and dust. And because she is a goddess, she was able to breathe life into the statue. That is how Ganesh was born.

And she told Ganesh, "I am taking a bath, so you sit down outside on the steps. Your father is out, don't allow anybody in." But he had no idea of the father... Who is the father? In fact nobody has any idea who the father is. It is not only Ganesh; everybody simply believes, and often their belief is not the case.

Shiva came, and Shiva is a very angry god... Ganesh stopped him, saying, "My mother is taking a bath."

Shiva said, "Your mother? I have been gone. How have you been born?" In a rage he cut off the head of Ganesh, and threw the head into the valley -- they lived in the Himalayas. He entered the house and asked his wife, "What is the matter? Who was this fellow sitting outside. I cut off his head and threw the head into the valley."

His wife was very angry. She told the whole story of how she had made him. He said, "My God, I have killed my own son!"

He went in search, but how to find where that head had gone? He just found a small elephant, so he cut off the head of the elephant and put it on top of the child's body. Being a supreme God, he managed to glue them together perfectly. But because the child was small and the head was too heavy, the child needed some kind of horse or vehicle to carry him, he could not walk with all that weight. And these stupid ideas have prevailed with millions of people.

So Shiva looked around and found a rat, and Ganesh rides on the rat. Such a poor fellow, the rat is carrying such a load... And he is loved and worshipped all over India, most particularly in Maharashtra. Morarji Desai should consult Shiva about how he managed to teach the rat to carry Ganesh.

So nobody can say that it is a simple matter, "just kill those rats." Anybody who says that most probably will be killed. Particularly no politician is going to take the risk, because then who is going to vote for him? Being against the rat, no politician can win. And the rat has been doing so much harm that just ten years more and he will finish everything and leave this country a graveyard. But still the politicians will not take any step.

More about rats: "The rat has been used as a symbol of the cosmos. The head, neck, and body signify the upper planes of *atma*, which means self; *buddhi*, which means intelligence; and higher *manas*, the awareness, consciousness. Each leg of the rat represents a different plane: the lower manas, the lower mind, the astral mind, the ethereal mind, and other physical aspects."

These idiots who go on making such metaphors and symbols should be imprisoned and punished, but they are worshipped and respected as great scholars.

"The Dakotan explanation for why the moon wanes is that it is eaten by a multitude of rats. In Germanic belief, the soul assumes the form of a rat or mouse, and in this form may come forth from a sleeper's mouth."

So beware! Never allow your mouth to open in your sleep. The rat may escape.

I have heard a story that Nancy Reagan phoned her doctor, "Come quickly! A rat has entered into snoring Ronald's mouth!"

The doctor said, "I am coming, but it will take a few minutes. Meanwhile you do one thing, hold a small piece of cheese over his mouth. Perhaps the rat may come back out."

When the doctor arrived after ten minutes, he could not believe his eyes. Nancy was waving a cat over Ronald's face. He said, "My God, this way the rat will go even deeper! I told you to hold a piece of cheese!"

She said, "I did, but the rat pulled the cheese in! Now I am holding the cat to pull the rat and the cheese both out. Now that you have come, I can relax, you do the work!"

But this really was a religious belief in Germany.

Obviously the soul must enter from somewhere and must get out from somewhere; some door is needed, and the mouth seems to be the right place for it. If you are sleeping with somebody else, then it is even more

dangerous -- somebody else's rat may enter your mouth. Always keep your mouth shut, for safety and security. Neither allow the inner one to go out, nor allow an outside one to come in!

"The name of the rat is taboo in some parts of Europe. In Bohemia a white mouse should not be killed, it should be taken out of the trap and fed. Otherwise luck will desert the house and other rats will increase in number. Sometimes spells are used to keep down the number of rats.

Elsewhere four pairs of rats are married and set adrift -- with the idea that this will cause the other rats to go away."

When they see that the others are going on their honeymoon... just get your own boat and go on a honeymoon too. Why are you wasting your life unnecessarily in those dark holes, when others are enjoying the fresh air on the river? The idea seems to be good.

"Rats are an omen of death in Austria. In other places they are a good omen.

In Zoroastrianism the rat is an evil animal, and the killing of one rat equals in merit the slaying of four lions."

So don't be worried -- if you are a rat, you are equal to four lions. If your wife calls you a rat, she is saying, "You are equal to four lions."

"In Jewish folklore, eating anything gnawed by a rat causes loss of memory. Thus cats, which eat rats, don't remember their masters."

Rats destroy the memory system; that's why cats go on forgetting who is their master. Dogs never eat rats so they always remember their master.

And simultaneously Anando is also contributing something to Avirbhava's Museum of Gods, the monkey.

The monkey has also been a problem in India. You cannot shoot a monkey -- a monkey can shoot you, there is no constitutional law against that.

In the capital of North India, Lucknow, there is a very beautiful temple of the monkey-god Hanuman. Surrounded by great trees, it is a very ancient temple, and hundreds of monkeys live on those trees. People go with food, flowers, sweets, and those monkeys... of course Hanuman is just a stone monkey, but the real monkeys are all around and they are flourishing, becoming stronger.

Something happened suddenly in 1955. Nobody knows the actual cause, but the monkeys became violent at the sight of any kind of uniform. So the policeman, the postman, the military man, the sannyasin... none of them could pass down that street. Those monkeys would jump on them and hit them hard, tear away their clothes and they would have to run naked, oozing blood, down a main street in Lucknow. And the assembly of Lucknow could not decide what to do.

It is something strange that both monkeys and dogs are against uniforms -- both seem to be very revolutionary. Uniformed people are very orthodox, all just imitating each other. Dogs immediately start barking when they see the postman or the policeman or the sannyasin; anybody who wears a uniform provokes dogs and monkeys to fight against this traditionalism.

It used to be that monkeys only made faces and threatened from the trees. But in Lucknow -- perhaps somebody had hurt them, nobody knows the cause -- for fifteen days they made such a chaos that the whole market had to be closed. And the government could not decide to shoot those monkeys, because if they were shot the whole Hindu population's religious heart would be hurt. But since nobody came on that road anymore, those monkeys came to their senses -- because now no more food was available. So finally they decided not to harm people any longer. They could see the point -- if nobody passes on the road, nobody comes to the temple, they don't get any food or flowers. Otherwise they were the blessed monkeys, very rich.

Seeing the situation, after fifteen days they had to surrender. Slowly, slowly people started opening their shops again, moving on the street, cautiously at first. And the government had alerted the people that nobody should shoot a monkey. Rather than calling the army to shoot the monkeys, they ordered people, "If you shoot a monkey you will be thought a criminal, and you will be treated just as if you have shot a man. No distinction will be made!"

These poor politicians are ruling all over the world, and they are ruled by all kinds of superstitions and stupidities.

"Zoolatry, or the worship of animals, is not uncommon in the East. The monkey is among those animals worshipped, like the tiger and the snake, out of fear.

It is said that the monkey is a symbol of the lower mind which imitates or reflects the higher, or

represents the automatic mind. The monkey god, Hanuman, son of Vayu, the god of winds, is worshipped today in India. He is a symbol of the intellect which comes from the higher mind, Vayu.

And in the orthodox villages in India the monkey is always free from harm and is magic. Its magic influence is implored against the whirlwind, and it is also invoked to avert sterility. The bones of monkeys are said to pollute the ground. Mentioning a monkey brings starvation for the rest of the day, but it is regarded as lucky to keep one in the stable.

It is seriously believed in Africa and South America that monkeys can talk, but do not for fear of being made to work."

That is really good... if they talk there is every danger man will force them to work. It is better to keep quiet.

I have heard about a small child who would not talk. He was taken to this psychologist, to that psychiatrist, to a psychoanalyst... nobody could get him to utter a single word. He could hear perfectly well; he was checked, his ears were perfect. But he would not show even a sign from his eyes or face that he had heard anything.

But one day at the dining table he said to his mother, "Where's the salt?"

The mother said, "My God, you have never spoken before."

He said, "Nothing was ever missing before, why should I have spoken? I heard all those psychoanalysts and psychiatrists and all the nonsense they were talking. But to speak means going to school, and I hate school. It's just because of the salt that I had to speak now, in spite of myself. But this is just between me and you, don't tell anybody. I am never going to speak again, so nobody would believe you anyway."

There was not a witness, either. The mother was at a loss. She told her husband, but the husband said, "It is not possible, six years silence and suddenly... You will have to give me proof. Make him speak again."

But he would not speak, he had made the point clear that speaking meant going to school.

This idea in South America and South Africa -- both faraway places -- is that monkeys understand your language, but they will not speak just out of fear that they would be forced to work.

"Another story suggests that apes carry off women to the woods. In many places respect for the monkey is based on the belief that it is the abode of the human spirit.

Among the Hottentots, the killer of a baboon has to sacrifice a sheep or goat and hang the lowest vertebrae around his neck, or he will suffer from lumbago. In China the monkey is regarded as lucky in that it keeps sickness away, while in Java an offering made to the king of the monkeys is believed to cure sterility."

Now, Avirbhava, bring your rat, and Anando, your monkeys.

(AVIRBHAVA PUTS A BIG, BLACK TOY RAT AT THE MASTER'S FEET. IT STARTS DANCING AND MAKING COMICAL SOUNDS. SHE ALSO PUTS A CLOCKWORK MONKEY ON THE PODIUM WHICH WANDERS AROUND THE MASTER'S FEET. ANANDO SITS A SMALL RUBBER MONKEY ON THE PODIUM.)

Very meditative monkey!

Well, where are your small monkeys?

(MANY LITTLE MONKEYS ARE PUT ON THE PODIUM. MEANWHILE AVIRBHAVA'S MONKEY IS RUNNING AWAY AND AVIRBHAVA HAS TO JUMP TO CATCH IT. EVERYBODY IS LAUGHING.)

Just give a good clap, too.

Now, remove your gods. Just ask all the sannyasins around the world to find out about all the animals that have been worshipped by human beings -- to show to everyone what kind of past we have had. And there are still people who are worshipping animals.

Religion has been reduced to such nonsense. And the harm is that people become involved in these absolutely absurd ideas and forget completely about themselves. The only religion is the religion of being conscious. All other religions are simply toys for children.

But we go on living unconsciously, without seeing what people are doing. They celebrate monkeys, elephants, they worship even rats. This is such an undignified state of affairs that it has to be changed completely.

So Avirbhava's Museum of Gods will be immensely significant for visitors -- to show them, "This is your past, this is your religion, and this is still your present. You cannot simply say that it is past. And do you want to realize yourself through rats?"

This museum will provide a great insight to anybody who comes here without any prejudice. But it will bring many law cases against me, although we are not harming their gods -- they will be taken care of -- we are just putting them in a museum, where all your scriptures and all your ideologies also belong.

We want a complete break from the past so that man can have his wings to fly into the sky of consciousness, absolutely free. That is the revolution of Zen.

YUN-MEN SAID:
MY DUTY COMPELS ME TO ATTEMPT THE IMPOSSIBLE. EVEN IN TELLING YOU TO LOOK DIRECTLY INTO YOURSELF AND TO BE UNCONCERNED ABOUT OTHER THINGS, I AM ALREADY BURYING THE REAL THING UNDER VERBIAGE.

This is the way the authentic master speaks, even knowing perfectly well that he is doing something wrong. Speaking about the truth is not right, but it is absolutely necessary to give some indication. Words are used not for themselves, but to indicate the wordless; sounds are used to indicate the soundless, the silence.

Yun-Men says:

I AM ALREADY BURYING THE REAL THING UNDER VERBIAGE.

He is asking your forgiveness.

IF YOU PROCEED FROM THENCE AND SET OUT IN QUEST OF WORDS AND SENTENCES, CUDGELING YOUR BRAINS OVER THEIR LOGICAL MEANINGS, WORKING OUT A THOUSAND POSSIBILITIES AND TEN THOUSAND SUBTLE DISTINCTIONS, AND CREATING ENDLESS QUESTIONS AND DEBATES, ALL THAT YOU WILL GAIN THEREBY IS A GLIB TONGUE, WHILE AT THE SAME TIME YOU WILL BE GETTING FARTHER AND FARTHER AWAY FROM THE WAY, WITH NO REST TO YOUR WANDERING.
TO FOLLOW THE INTENTIONS AND VAGARIES OF YOUR MIND IS TO BE SEPARATED FROM YOUR SELF AS FAR AS THE EARTH FROM THE SKY.
BUT IF YOU HAVE REALLY FOUND YOUR TRUE SELF, THEN YOU CAN PASS THROUGH FIRE WITHOUT BEING BURNED, SPEAK A WHOLE DAY WITHOUT REALLY MOVING YOUR LIPS AND TEETH, AND WITHOUT HAVING REALLY UTTERED A SINGLE WORD, WEAR YOUR CLOTHES AND TAKE YOUR MEAL EVERY DAY WITHOUT REALLY TOUCHING A SINGLE GRAIN OF RICE OR A SINGLE THREAD OF SILK . EVEN THIS TALK IS BUT A DECORATION ON THE DOOR OF OUR HOUSE. THE IMPORTANT THING IS YOUR EXPERIENTIAL REALIZATION OF THIS STATE.

He is saying that in your innermost being the unknown, the miraculous, the buddha, lives. It cannot be burned. Your consciousness cannot be burned or destroyed by any other means. It is indestructible. He is not referring to your body. Your body may be burned, you cannot pass through fire; you may be drowned in water. He is referring to your innermost being -- of which you are unaware -- which is the source of your life.

In meditation you have to find that space, that clear sky, and then a metamorphosis, a revolution, happens on its own accord. You start changing without any effort because of the new clarity, the new light, the new experience, the new acquaintance with yourself. The whole existence becomes new.

A man who knows himself cannot worship rats, a man who knows himself cannot worship monkeys or elephants, a man who knows himself cannot worship at all! -- because worship is outward. He cannot pray at all, because all prayers are addressed to somebody else. He can only meditate, he can only be silently drowned in his own splendor -- which is not his own. Slowly, slowly as meditation deepens he becomes aware that it is the splendor of our whole universe.

We are not only parts, we are one with the whole. The whole expresses itself in many ways, then everything becomes divine; the very earth you are sitting on becomes divine, and whatever you are doing becomes divine. But first you have to find the divine element within yourself. It is not a belief system; it is an inquiry, it is as scientific an investigation as any science can claim.

In fact no science is as scientific as meditation, because all sciences deny the existence of the scientist. They are experimenting with things, but they don't want to say anything about who is working inside them,

about what it is. On that point they remain absolutely silent because it cannot be made objective, it cannot be put on their table so they can dissect it and find all the elements in it; it is non-material.

Hence the scientist is bound to remain with the superstition that the world is only objective, that the world has only the outside. Can you see the irrationality in it? The outside can exist only if there is an inside. If you deny the inside you cannot accept the outside, they both come together. The mystic is more scientific in the way he accepts the beauty of the world, the universe, and the way he accepts the beauty and splendor of his own being.

Ryokan wrote:

IF YOU SPEAK DELUSIONS,
EVERYTHING BECOMES A DELUSION:
IF YOU SPEAK THE TRUTH, EVERYTHING
BECOMES THE TRUTH.
OUTSIDE THE TRUTH THERE IS NO DELUSION,
BUT OUTSIDE DELUSION THERE IS NO
SPECIAL TRUTH.
FOLLOWERS OF BUDDHA'S WAY!
WHY DO YOU SO EARNESTLY SEEK THE
TRUTH IN DISTANT PLACES?
LOOK FOR DELUSION AND TRUTH IN
THE BOTTOM OF YOUR OWN HEARTS.

Don't go anywhere, just go in.

And Ekon's haiku, so small, but so immensely beautiful:

JOY IN THE MORNING,
SLEEP IN THE EVENING,
WHAT ELSE?

If you can feel the joy in the morning, if you can feel the joy of being alive, every breath becomes a blessing, is a blessing. If you can see sleep as a great rest and relaxation in the evening, what else do you want?

In your insight everything becomes a joy and everything points to the same moon, the same truth.

Maneesha has asked:
OUR BELOVED MASTER,
I CAN'T REMEMBER WHEN YOU LAST PAUSED TO LOOK AT YOUR WATCH TO DECIDE WHETHER TO SPEAK FURTHER OR NOT.
DOES THAT MEAN WE HAVE BEEN JUICIER TO BE WITH LATELY?

Maneesha, it means many things. It certainly means that my assembly of buddhas has become juicier, it has become more alert, less judgmental, more experimental. It also means that when you are all so deeply involved, I don't have to look at my watch. When I see somebody disturbed, fidgeting, feeling that it is too late, only then have I looked at my watch. I haven't looked at it for years.

Sometimes it doesn't show the time at all, there is nothing to look at. One day Shunyo reminded me, "Your watch... it is seven and your watch is saying four."

I said, "It does not matter."

As my days are becoming fewer and fewer on this earth, nothing matters except one thing: that I should pour myself into you as much as possible. Tomorrow I may not be here, so I should complete the celebration today. Tomorrow you may have to celebrate alone.

The whole credit goes to Ronald Reagan. Poisoning me he has taken away from you at least twenty years of my life. I am fighting with the poison and it has been a good challenge for me, but for you it can be a loss any moment. I am just living on the fringe. So when I go to sleep I say good-bye to the world, because I don't know for certain that tomorrow morning I will wake up. When I wake up I am amazed that there is one more day, one more celebration, one more day to laugh with my people, to be part of their silences, to have my heart beat with their hearts. Looking at the watch has become irrelevant.

I go on wearing the watch so that you don't become afraid. Because if I don't wear the watch, you can be certain that my time is up.

Now something really serious:

Magnus Marx wants to buy a talking parrot for his wife's birthday. He hears that a rare Brazilian banana-parrot is being auctioned, so he goes to the salesroom to have a look at it.

The auctioneer puts the bird up on the stand in front of the crowded sales room.

"Twenty-five dollars," bids Magnus.

"Thirty-five!" comes another bidder.

Magnus bids again, "Forty dollars!"

"Fifty!" cries the other bidder.

Ten minutes later, a sweating Magnus hands over two hundred dollars to the auctioneer.

"That's a wonderful parrot you have bought, sir," says the auctioneer as he pockets the money.

"I know he is beautiful," agrees Magnus. "But there is just one thing I forgot to ask before -- does this bird talk?"

"Talk?" repeats the auctioneer. "For the last ten minutes he has been bidding against you!"

Sluggo, the deaf-mute gangster, is discovered to be stealing money regularly from the local mafia godfather. Sluggo runs to the priest and begs in sign-language for protection.

Father Finger agrees to protect him, then arranges a meeting with the mafia godfather. The mafia chieftain, upon seeing Sluggo, becomes so enraged that he pulls out his pistol, puts it against Sluggo's head and says to Father Finger, "Tell him that if he does not say where that million dollars is, I will finish him right here!"

"Did you say one million dollars?" asks Father Finger.

"Yeah, that's right," shouts the fuming ganglord, waving his gun madly. "Now tell him to talk, or die!"

Finger turns to Sluggo and signs him a message. The deaf-mute, trembling with fear, signs back to the priest that the money is hidden in a cardboard box in the basement of his apartment building.

"Really?" exclaims Father Finger aloud.

"Well?" roars the mafia godfather. "What the hell is he saying?"

"He says," replies Father Finger quietly, "that you don't have the balls to pull the trigger!"

Larry and Lottie Loveditch, the middle-aged suburban couple, are spending Saturday afternoon gardening.

Lottie looks tense and uneasy until suddenly she throws down her clippers, stomps over to her husband and kicks him hard on the bum.

"What is that for?" asks a puzzled Larry.

"That is for being a lousy lover!" screams Lottie.

Larry rubs his backside and goes back to digging the weeds. Five minutes later he drops his shovel, storms over to his wife and kicks her into the bushes.

"You monster!" screams Lottie. "What was the reason for that?"

"That," replies Larry, "was for knowing the difference."

Nivedano, give the beat...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent,
close your eyes,
feel the body to be frozen.
No movement...

Just settle in,
deeper and deeper.
This is the only temple.
This silent space is the only buddha.
This is it! Remember.

To make it more clear, Nivedano...

(Drumbeat)

Relax, let go,
just be a watcher. The body is there,
the mind is there,
you are simply aware of them.
This awareness is beyond life and death.
This awareness
is the meaning of the word `buddha'.
Drink as much of it as possible,
be drenched,
carry out this awareness around the clock
and your life will become a beautitude,
a great bliss,
an ecstasy, a revolution.

Nivedano...

(Drumbeat)

Come back...
Slowly, gracefully...
Carrying the experience with you.
Forgetfulness of this experience
is the only sin in the world,
and to live in awareness is the only virtue.
All else is commentary.
The simple truth is to be, and to be aware,
and you have come home.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master!

The Miracle

Chapter #9
Chapter title: The simple task of turning in

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OUR BELOVED MASTER,
EJAKU SAID:
LET EACH AND EVERY ONE OF YOU TURN THE LIGHT INWARDS UPON HIMSELF, AND NOT TRY TO MEMORIZE MY WORDS. SINCE TIME WITHOUT BEGINNING, YOU HAVE TURNED YOUR BACK UPON THE LIGHT AND RUN AFTER DARKNESS. THE HABITS OF ERRONEOUS THINKING ARE SO DEEP-ROOTED IN YOU THAT IT WOULD BE EXTREMELY DIFFICULT TO UPROOT THEM OVERNIGHT. THIS IS WHY ONE IS COMPELLED TO RESORT TO THE USE OF MAKE-BELIEVE EXPEDIENTS IN ORDER TO STRIP YOU OF YOUR CRUDE WAYS OF THINKING.
THIS IS ON A PAR WITH WHAT A PARENT SOMETIMES WOULD DO IN ORDER TO STOP HIS LITTLE CHILD FROM CRYING -- GIVING HIM SOME YELLOW LEAVES, MAKING BELIEVE THAT THEY ARE PRECIOUS COINS. IT IS ALSO LIKE A MAN SETTING UP A STORE STOCKED WITH ALL KINDS OF GOODS FOR DAILY USE, AS WELL AS ARTICLES OF GOLD AND JADE, TO ACCOMMODATE CUSTOMERS OF DIFFERENT ABILITIES. AS I HAVE OFTEN SAID, SEKITO'S IS A GOLD SHOP, WHILE MINE IS A GENERAL STORE, SELLING ALL AND SUNDRY.... BUT BUSINESS DEPENDS ON DEMAND. IF THERE IS NO DEMAND, THERE IS NO BUSINESS.
IF I DEALT ONLY WITH THE ESSENCE OF MEDITATION, I WOULD BE LEFT ALL ALONE. EVEN A SINGLE COMPANION WOULD BE HARD TO GET, TO SAY NOTHING OF A COMMUNITY OF FIVE OR SEVEN HUNDRED MONKS. IF, ON THE OTHER HAND, I TALKED ABOUT THINGS OF EAST AND WEST, PEOPLE WOULD COME IN FLOCKS, PRICKING UP THEIR EARS TO CATCH EVERY BIT OF MY TALES. THAT WOULD BE LIKE SHOWING AN EMPTY FIST TO LITTLE CHILDREN, PRETENDING THAT THERE ARE CANDIES IN IT. THIS IS JUST HUMBUG.
NOW, LET ME TELL YOU IN ALL PLAINNESS:
DO NOT DIVERT YOUR MIND TO THE HOLY THINGS; RATHER, DIRECT IT TO YOUR SELF-NATURE, AND CULTIVATE YOURSELF WITH YOUR FEET ON THE GROUND. DO NOT DESIRE THE THREE "GIFTS OF VISION," AND THE SIX "SUPERNATURAL POWERS." WHY? BECAUSE THESE ARE ONLY ACCIDENTALS OF HOLINESS.
THE ONE THING ESSENTIAL NOW IS TO RECOLLECT YOUR MIND TO ATTAIN THE FUNDAMENTAL, THE VERY ROOT OF YOUR BEING. HAVING ARRIVED AT THE ROOT, YOU NEED HAVE NO WORRY ABOUT THE ACCIDENTALS. IN TIME YOU WILL FIND THAT YOU ARE SELF-PROVIDED WITH ALL THESE ACCIDENTAL GIFTS AND POWERS. ON THE OTHER HAND, SO LONG AS YOU HAVE NOT GOT AT THE ROOT, YOU WILL NOT BE ABLE TO ACQUIRE SUCH GIFTS AND POWERS THROUGH STUDY AND LEARNING.

Maneesha, basically there is only one way of discovering the buddha, the truth of your very being. But there are thousands of people with different states of consciousness; hence for them, different devices, different small streets joining to the main way, have to be created. That's what all the Zen masters in the fourteen-hundred-year history of Zen have been trying very diligently to do.

No one is being left out; everybody is shown a way that may fit them. But finally, whatever fits you will lead you to the ultimate way: turning in. Every device is dedicated to the simple task of turning in.

As the situation is, man is born with five senses which all go outwards. Nature has not given you a special sense that goes inwards.

Your eyes open outwards; if you close them there is only darkness. Or even with closed eyes you will still see things of the outside world as imagination, as dreams. Ears can hear only the music that comes from the outside; they know nothing about the music that is continuously happening within you. Nobody is born with an ear to hear the inner music. Your hands stretch outside. Even the smallest child starts grabbing outside things.

Obviously this state of affairs, that all our senses open outwards, has been exploited. We have been given every kind of theology, religion, truth, from the outside, because that is what we are demanding. We want a God to be there above in the sky. We want *anything* and immediately there will be a supplier. You just have to ask and somebody will create a system of beliefs to satisfy you.

Zen cuts all this rubbish like a sharp sword in one single blow. It has nothing to do with anything that

takes you away from you; it may be God, it may be hell, it may be heaven -- all kinds of rewards and all kinds of fears about punishment. All the religions are living on the exploitation of your senses because they open outwards.

The work of a real master is to close all these doors so that your life energy, your consciousness, does not leak out. There is no naturally given way to go inwards, but it is not needed. If enough consciousness is gathered in, it will create its own way, just as water creates its own way -- no map, no guidelines, just enough quantity and the water will start flowing towards an unknown sea. It has never heard about, knows nothing about, where it is going.

The same is true about consciousness. Enough consciousness gathered inside immediately makes a way upon which nobody has ever trodden, and starts moving inwards. Outward senses are closed; that's what I mean when I say in your meditations to close your eyes, to leave the body completely behind ... because all the senses are joined with the body. Just be a watcher of the mind, so the mind cannot take your energy outside. With body and mind both closed energy gathers upon itself spontaneously, and at a certain point it starts moving inwards. You don't have to do anything except to close all the doors that lead you away from yourself.

It is one of the simplest things because you don't have to do it. But just because of its simplicity, its obviousness, it has become difficult -- the most difficult, because nobody can teach you; nobody can indicate to you where to move, how to move. The master can only create a situation in which the spontaneous movement of the energy will happen.

That's what I call meditation. It is not your doing. You have to stop doing everything. It is your non-doing.

And the moment when you are not doing, all your energy that was involved in doing a thousand and one things is released. It gathers to a point where it starts flowing inwards, and the innermost center is not far away.

Meditation is, in a way, going beyond nature. Hence it is called transcendental. Nature has not provided any automatic way, like it has provided eyes, hands, ears; it has not provided any way for your energy to go in. Meditation is transcending the natural gifts, moving beyond nature. It is not against nature, it is simply towards a greater nature, more overwhelming, more universal.

And once you have found the way and you have touched your own being, you have gone through a magic. You will never be the same person again. Not only that, the world that surrounds you will never be the same again. Now your love will have a new fragrance -- not the old possessiveness, domination. Your friendship will be more friendliness than friendship. It will not have any bondage, any conditionings. Your vision of the world will become immensely intense and sharp. You will see things which have been there always, present, but you were not present.

Each flower is showing something of the divine. Each star is shining, showing something of the divine. The whole existence in its multitude of expressions is showing only the divine, but you will recognize it only on the condition that you have recognized it within yourself. Then you know that your center is not only *your* center, it is the center of the whole universe.

We are all joined in this center.

It is said about Bacon -- a great scientific thinker, perhaps the most important, because he turned the whole human mind from religion to science... He used to say, "If I can find the center of the world I can move the world according to me." But he never found the center of the world, and I say unto you he has never heard that in the East we have been searching not the center of the world but the center of ourselves. Finding the center of ourselves we have found the center of the universe. But then the desire for change drops. The universe is so beautiful, nothing needs to be changed; everything has to be rejoiced and celebrated.

These statements of a great master Ejaku are very fundamental.

EJAKU SAID:
LET EACH AND EVERY ONE OF YOU TURN THE LIGHT INWARDS UPON HIMSELF, AND NOT TRY TO MEMORIZE MY WORDS.

Only a very great master can say that -- don't bother about my words, because they don't contain the truth. No words can contain it, so don't memorize them. I am saying to you, "Turn in." But you can do two things: you can memorize the words "turn in" or you can do another thing... existentially, you can turn in.

That's what Ejaku is saying: "I am not saying these words to you so that you can memorize my words."

SINCE TIME WITHOUT BEGINNING, YOU HAVE TURNED YOUR BACK UPON THE LIGHT AND RUN AFTER DARKNESS. THE HABITS OF ERRONEOUS THINKING ARE SO DEEP-ROOTED IN YOU THAT IT WOULD BE EXTREMELY DIFFICULT TO UPROOT THEM OVERNIGHT.

It is obviously true, but with great respect to Ejaku I disagree.

However many lives you may have been wandering outside, it does not matter. You can come to yourself in a single moment. It is just like a man asleep. He may be anywhere in the world, visiting Moscow or Peking or Tokyo or going to the moon -- just wake him up. Do you think he will say, "Wait, I have to catch a train to come back from Tokyo?" Or, "From Moscow I have to take a plane; I cannot just wake up immediately." He does not say that, he simply wakes up and wonders... instantaneously. The projection is a dream. All our projections -- of greed, lust, power, anger -- are simply dreams.

Ejaku is right as a common-sense approach. But I don't agree, because I know you can be a buddha this very moment. All the wanderings in past lives into darkness cannot prevent you. It is like saying a room has been dark for centuries and you bring a small candlelight... the darkness cannot say, "I will not go so immediately. I have been here occupying this room for centuries. It goes against the constitution of India; you cannot throw away the occupant in a single moment. Go through a proper channel. First go to the court, claim that you have the right." But the darkness does not say anything. You just bring a small candle, and the darkness disappears.

In fact the darkness has no substance. It is an absence. So when you bring the light, the absence disappears; it was the absence of the light.

If you can go in, pushing aside the whole crowd of habits -- just like an arrow, with force, gathering your whole energy inwards -- you can prove Ejaku wrong. Although what he is saying is out of compassion, perhaps most people will have to follow what he is saying.

THE HABITS OF ERRONEOUS THINKING ARE SO DEEP-ROOTED IN YOU THAT IT WOULD BE EXTREMELY DIFFICULT TO UPROOT THEM OVERNIGHT.

I say unto you it is extremely simple to throw them this very moment. Those habits have been formed in darkness and unconsciousness; they don't have any substance in them.

I was talking to a friend. He was a professor in the same university I was, and he was continuously harassing me -- "Do something! I want to drop this habit of smoking. Many times I try: one hour, two hours, three hours, and then it becomes too much. The urge... I think, `It is better to have a cigarette. Next time we will try in better conditions; right now I am too tense.' So many times I have decided, but it fails. Every time, rather than being a success it has been a failure, and now it has become written in my memory that I cannot succeed. Just show me how to drop it."

I said, "Are you ready?"

He said, "I am ready to do anything."

Then I said, "Do one thing. Come with me to my home, and I will not let you out until this habit is gone."

He said, "What do you mean? Are you going to torture me or something?"

I said, "No torture, just chain smoking. Sitting before me you have to smoke to your heart's content."

He said, "I never heard such a thing from anybody else. I have been talking about dropping this habit."

I said, "You have been bragging. All this talk about dropping this habit is just a strategy of the mind to brag that `I am trying, but what to do?' But today you are caught in a lion's den. Just come and sit behind me in my car and forget the world. On the way we will purchase cigarettes -- as many as the car can contain."

He said, "My God, you will kill me!"

I said, "It does not matter. Either you will leave dead or you will leave the habit!"

Hesitantly, afraid, he said, "I always have heard that you are a strange type, but I never thought that just by telling you I would get trapped. Do you really mean it?"

I said, "Just sit down in the car, and on the way I will fill the whole car...."

He was looking at me and he said, "What are you doing? That much smoking will kill me!"

I said, "There is no way out now. Chain smoking means chain smoking. When you drop one cigarette, immediately take another; take the fire from the first cigarette to the second cigarette. And I will be watching."

Just after three or four packets he said, "Can I go home, before..."

"No way! Either your dead body will go out, or you will have to drop this habit that you have been bragging about."

He said, "I promise."

I said, "I don't want to interfere in anybody else's life, but you offered yourself."

He burned his lips, he burned his hands. It must have taken about six hours, and after six hours he was so tired... smoking and smoking. And a crowd of the neighbors gathered, and they started talking -- "Is this man mad or something?" And all over, cigarettes and ashes. Finally he said, "Let me go!"

I said, "I will not let you go. Do you see my guard? He will put you back in your place, and if you don't smoke he will force you to smoke. This time or never!"

He said, "It is better I drop this habit. But let me go home!"

I said, "Be a man of your word. If you are found smoking again you will have to commit suicide -- *hara-kiri*. A man of his word has no other way. If he goes against his word, he has to commit hara-kiri."

He said, "I promise. I will commit hara-kiri, but at least right now let me go home!"

I followed him for many days. He tried to escape, he wouldn't look at me. But when I take something into my hands I *do* it.

I used to go every day to his home to ask his wife how things were going. She was of course on my side; she was my detective in his home. Even the small children of the poor professor were all working for me. They would say, "Uncle, you have done a miracle! He is so afraid. Even to mention the word `cigarette' and he starts perspiring. That experience you have given him... Since that experience -- we don't know *what* experience, he simply says, `Since that experience I am finished. Because that man is so dangerous, if I even touch a cigarette he will force me to commit hara-kiri. And I want to live, cigarettes or no cigarettes.'"

The question is, if you have really decided, if you are in an honest search for yourself, then you can prove Ejaku wrong. And I would like you to prove him wrong, although he is making a very common-sense statement. Ordinarily it takes lives to drop old habits. But that simply means you are not really wanting to drop them. If you want to drop, it takes only a simple, single moment, because all old habits are your own projections.

THIS IS WHY ONE IS COMPELLED TO RESORT TO THE USE OF MAKE-BELIEVE EXPEDIENTS IN ORDER TO STRIP YOU OF YOUR CRUDE WAYS OF THINKING.
THIS IS ON A PAR WITH WHAT A PARENT SOMETIMES WOULD DO IN ORDER TO STOP HIS LITTLE CHILD FROM CRYING -- GIVING HIM SOME YELLOW LEAVES, MAKING BELIEVE THAT THEY ARE PRECIOUS COINS. IT IS ALSO LIKE A MAN SETTING UP A STORE STOCKED WITH ALL KINDS OF GOODS FOR DAILY USE, AS WELL AS ARTICLES OF GOLD AND JADE, TO ACCOMMODATE CUSTOMERS OF DIFFERENT ABILITIES. AS I HAVE OFTEN SAID, SEKITO'S IS A GOLD SHOP, WHILE MINE IS A GENERAL STORE....

Sekito is sitting here in front of me, behind the camera. In this new reincarnation he is called Niskriya, the Stonehead. Sekito means the Stonehead. He was a great master.

Ejaku says that Sekito has a gold shop -- only very refined people can become his disciples. Ordinary ones are simply given a good beating and thrown out. They never come back to Sekito's temple. Only very rare, extraordinary seekers will take all the beatings but will not leave the steps. Sometimes it happened that a person would sit there for months before Sekito would allow him to come in. It may be raining, it may be winter, it may be summer, but unless Sekito is convinced that the man has a will, that he has not come just out of curiosity but in every way he wants to seek and search himself...

... WHILE MINE IS A GENERAL STORE, SELLING ALL AND SUNDRY.

Ejaku was a different kind of master -- not hard, he never hit anybody. He never slapped any disciple. Naturally he attracted the wishy-washy people. But in a general store you cannot find great shoppers like Avirbhava. Now she has gone to Hong Kong to find other gods worshipped in the past, because there is going to be a fair of toys. She is not here today. Yesterday she did her show of the great rat. Now she has gone in search of finding something even greater.

Ejaku is saying, "I serve all and sundry; even the curious ones are accepted. One never knows: today the person may be curious, tomorrow he may become really a longing. A chance has to be given."

Both are right. Sekito works on the very special ones; Ejaku works on everyone, of any category. Both are needed.

IF I DEALT ONLY WITH THE ESSENCE OF MEDITATION, I WOULD BE LEFT ALL ALONE.

To deal with the essence of meditation alone ... that's what I am doing. But even dealing only with meditation, I don't have a general store. I have my ways of choosing the best and the most intelligent. Just because of my words, those who are curious will not stay here. There is nothing for them here.

Those who have stayed with me have stayed because they started feeling the essence of meditation, slowly slowly, like a cool breeze or a full-moon night or a roseflower in all its beauty. They have found something, and now they are certain there is much more. This certainty creates trust. And without this trust, Ejaku is right: if a man simply deals with meditation he will be left alone, because who wants meditation? And when there is no demand, what is the point of keeping the store open?

I have tried in a unique way to call forth from all over the world the most intelligent ones. I am not alone. It is not only that you are here -- there are two million people around the earth who are meditating, whose only concern is meditation; everything else in life has become meaningless.

But Ejaku is making a common sense statement: if you deal only with meditation, people will desert you. Seeing this, masters deal with scriptures, mantras, to keep you engaged. Some day may come the right moment that you can be introduced into meditation.

I am totally different from Sekito or Ejaku, although I am doing the same work. But neither do I hit you, nor do I push you away, nor do I wait. I make the atmosphere available to you. All kinds of people, in this atmosphere, can have a little experience. And that little experience starts growing just like a seed grows into a huge cedar, aspiring to the stars.

Those who were more concerned with non-essentials have come and gone. In these thirty years thousands of people have passed -- but now, as we are coming to the most precious experience, deeper and deeper, only those who are authentically interested in digging for the gold have remained.

Now this assembly has become one of the greatest assemblies of seekers that has ever been on the earth.

Ejaku says: IF I DEALT ONLY WITH THE ESSENCE OF MEDITATION, I WOULD BE LEFT ALL ALONE.

Ordinarily that is true.

EVEN A SINGLE COMPANION WOULD BE HARD TO GET, TO SAY NOTHING OF A COMMUNITY OF FIVE OR SEVEN HUNDRED MONKS. IF, ON THE OTHER HAND, I TALKED ABOUT THINGS OF EAST AND WEST, PEOPLE WOULD COME IN FLOCKS, PRICKING UP THEIR EARS TO CATCH EVERY BIT OF MY TALES. THAT WOULD BE LIKE SHOWING AN EMPTY FIST TO LITTLE CHILDREN, PRETENDING THAT THERE ARE CANDIES IN IT. THIS IS JUST HUMBUG.

He is very honest. He is saying, "I have to create all kinds of things, but all those things are just humbug." Just as you can engage a child with toys and he forgets that he was crying, you can engage thousands of people... in fact they are engaged. What are the churches doing, what are the synagogues doing, what are the temples doing? Dealing with non-essentials. And flocks of millions of people... And these holy places and these so-called great priests go on watching what the need of the people is. They immediately supply their need, so that they remain entangled in the net of Hinduism or Christianity or Judaism.

I have heard that three rabbis were talking about their congregations. The first rabbi said, "My congregation is the most up-to-date. You can even smoke cigarettes inside the synagogue. You can play cards and gamble."

The second one said, "That is nothing. In my synagogue I have already entered the twenty-first century. People can make love and do whatever they want to do. They can drink wine, they can dance. After all, one has to have a congregation; otherwise we will lose our profession, our salaries. So whatever they want to do, let them do."

The third one said, "That's nothing. In my synagogue there is a sign in front of the synagogue on which it is written, `This synagogue is closed on Saturdays and all Jewish holidays.'" What more do you want? This is the most ultra-modern! People are happy, very much rejoiced, to be members of a synagogue which is always closed, which does not bother them at all with old sermons.

But all the religions have been keeping people engaged with the non-essentials.

Ejaku is very sincere. He says, "It is not in my capacity to deal only with the essential Zen. I know that I

will not find even a single companion. So I go on giving them devices, scriptures, mantras and all kinds of things -- a general store. But it is all humbug."

Do you know what `humbug' means? It was Charles Darwin's sixtieth birthday, and he was very friendly with children. So all the children of the neighborhood decided, "Precious presents will be coming to the great scientist. We poor children, what can we do? But something has to be presented to the great scientist who is our friend." So one small boy came up with a great idea, and they managed it. They found all kinds of insects... because that was the interest of Charles Darwin. Working out his theory of evolution, he was looking into insects, into animals, in every place.

What they did was cut up all those insects and made a new insect. The body of one insect, the legs of another, the face of a third, the tail of a fourth... and they made it so perfectly and beautifully that anybody could be deceived. They brought their present to the great Darwin and asked him, "Uncle, can you say what it is? You are such a great scientist, you must know the name."

He looked and he could not imagine.... He had never come across such an insect. He looked again and again, and then finally he saw that it was not one insect -- the legs are different, the tail is different, the head is different. But the boys had done a great artistic job, so he said, "This is a humbug. Its name is humbug."

Most of the people are humbugs. They are carrying something from somebody, something from somebody else. They are not themselves, they are many people, a multitude. They are a crowd.

Says Ejaku:

> NOW, LET ME TELL YOU IN ALL PLAINNESS: DO NOT DIVERT YOUR MIND TO THE HOLY THINGS; RATHER, DIRECT IT TO YOUR SELF-NATURE, AND CULTIVATE YOURSELF WITH YOUR FEET ON THE GROUND. DO NOT DESIRE THE THREE "GIFTS OF VISION," AND THE SIX "SUPERNATURAL POWERS." WHY? BECAUSE THESE ARE ONLY ACCIDENTALS OF HOLINESS.
> THE ONE THING ESSENTIAL NOW IS TO RECOLLECT YOUR MIND TO ATTAIN THE FUNDAMENTAL, THE VERY ROOT OF YOUR BEING. HAVING ARRIVED AT THE ROOT, YOU NEED HAVE NO WORRY ABOUT THE ACCIDENTALS.

All the virtues come on their own as you become conscious, so don't cultivate those virtues. They will be artificial and they will become preventive, hindrances on the way to your own self.

Don't ask for miracles. A man of meditation is himself a miracle. Whatever he does is a miracle. It is a beauty, it is magic, but it is all spontaneous. It is not practiced, it is not rehearsed.

But most people are interested in supernatural powers, healing people with supernatural powers, or creating things out of nothing, just as Satya Sai Baba is doing. All kinds of frauds... but people become interested in them, thinking that here is a man of miracles. And what is the miracle if you can produce a Swiss watch which was hiding in your sleeve...?

One old Parsi woman came to me in Bombay. Satya Sai Baba used to stay at her place, and she told me, "One day when he had gone into the bathroom, just out of curiosity I looked into his suitcases. They were all full of watches! I could not believe that this man was deceiving." She said, "I kicked him out. I told him, `Never again come in my house!' I cannot be a partner to any kind of fraud." She told me, "I am an old woman. Nobody listens to me, they think I have gone senile. I have come to you... perhaps you can do something about it."

I said, "I have been challenging Satya Sai Baba, saying that this is stupid. When the country is dying of starvation, produce more food out of your miracles. He should bring rain to Hyderabad" ... where the Shankaracharya of Puri is going to force a woman to be burned alive on her husband's funeral pyre, and only then rain will come. And Satya Sai Baba is not far away from Hyderabad. Bring rain to Hyderabad -- do some real work! All that he produces is ash, and he gives you the ash and you think it is great. It is so simple that any street magician can do it. In fact the more experienced street magicians can do it in a far better way, and can do many more things than he is doing.

I have no objection to him as a magician, but he should not pretend to be a spiritual man. It is not only a question of a single person pretending to be spiritual when he is not. The question is that he attracts thousands of people, mediocre people, who believe that this man of miracles may impart something to them, may lead them to the ultimate truth.

Ejaku is right: don't bother about supernatural powers, THREE "GIFTS OF VISION."

> THE ONE THING ESSENTIAL NOW IS TO RECOLLECT YOUR MIND TO ATTAIN THE FUNDAMENTAL, THE VERY ROOT OF YOUR BEING. HAVING ARRIVED AT THE ROOT, YOU NEED HAVE NO WORRY ABOUT THE ACCIDENTALS. IN TIME YOU WILL FIND THAT YOU ARE SELF-PROVIDED WITH ALL

THESE ACCIDENTAL GIFTS AND POWERS. ON THE OTHER HAND, SO LONG AS YOU HAVE NOT GOT THE ROOT, YOU WILL NOT BE ABLE TO ACQUIRE SUCH GIFTS AND POWERS THROUGH STUDY AND LEARNING.

A very honest man, saying simply two things: one, turn your lights *in*; second, don't be concerned with accidentals, non-essentials. As you become an enlightened man, miracles follow you like a shadow. You don't have to do them, they happen around you, in your very air.

And the greatest miracle is that whoever comes in contact with the awakened one tastes for the first time the sweetness of awakening, the grace of awakening, and a longing arises in him which he has never thought about -- to be a buddha himself.

The greatest miracle in the world is to bring people to the recognition of their buddhahood.

A Zen poet wrote:

IN THE BOTTOMLESS BAMBOO BASKET
I PUT THE WHITE MOON;
IN THE BOWL OF MINDLESSNESS
I STORE THE PURE BREEZE.

These are true miracles. They happen on their own in your silences of the heart.

Seigensai wrote:

THIS GRASPED, ALL IS DUST --
THE SERMON FOR TODAY.
LANDS, SEAS.
AWAKENED, YOU WALK THE EARTH ALONE.

Everything is dust once you understand yourself. And the moment you understand yourself you find your aloneness so beautiful, so precious, that you don't get lost in the crowd and its stupid ideologies. You become for the first time an individual on your own; you are no more a Hindu or a Mohammedan or a Christian. You simply belong to the universe. You are a universal man. This is the greatest miracle.

Another Zen poem, by Nensho:

ONLY GENUINE AWAKENING RESULTS IN THAT.
ONLY FOOLS SEEK SAINTHOOD FOR REWARD.
LIFTING A HAND,
THE STONE LANTERN ANNOUNCES DAYBREAK.
SMILING, THE VOID NODS ITS ENORMOUS HEAD.

What Nensho is saying is: Why are you trying to be a saint? -- because saints will be rewarded in heaven. All your virtues are just making a way towards paradise, where you will be provided all kinds of pleasures. What are your saints torturing themselves for? Hoping that the more they torture themselves, the closer is paradise. And what does paradise provide? Naked young women, rivers of wine, no work; everybody is given a harp... drink the wine, find a girlfriend, play on the harp, Alleluia! That's all that is happening in paradise.

And I say to you that your saints will look very hilarious. Here they have been torturing themselves, they have become ugly, rotten. And those girlfriends in heaven are plastic, because they have been serving since eternity. I have never heard that anybody goes into retirement. They remain always stuck at the age of sixteen. Time goes on, but they don't grow old -- only plastic can do that. Plastic never grows old, never dies.

And the descriptions in the scriptures make me convinced, because those girls don't perspire. Skin is bound to perspire, that is its very life, it is its breathing. Every pore of the skin is breathing. And there is a reason why it perspires: perspiration keeps your temperature the same so that whether it is cold outside or hot outside, it doesn't matter. Your life is dependent on your temperature. From ninety-six degrees to one hundred and eight -- just twelve degrees is your lifespan. If you go beyond one hundred and eight, you have gone beyond. Perspiration keeps you below that level, because it keeps the heat engaged -- the perspiration becomes evaporated, so the heat becomes engaged in evaporating the perspiration and forgets you

completely. It is a miracle.

When it is cold, you start shivering, even your teeth start chattering. Do you know what for? This is all to keep you warm.

I have heard stories -- I don't believe them -- that people will leave their false teeth in the bathroom, and in the cold those teeth, out of old habit, start chattering. I don't know... but there are stories on record. Perhaps just an old habit....

Your shivering keeps you warm. Otherwise your temperature will fall and that will be again death. Your lifespan is just within those twelve degrees.

Now those beautiful ladies in paradise never grow old, they always remain young. I cannot conceive that they have been serving all the saints for millions of years, and still nobody calls them prostitutes! They are the only eternal prostitutes. And these saints are dreaming about them. Here it is prohibited, you cannot drink wine; it is a sin according to many religions. But the same religions provide rivers of wine -- there is no need to drink, you can drown! Here, every religion goes on working on every child: "Do something; otherwise you will be a hobo." And what are all your saints doing in paradise? -- hobos, playing on their harps. Hippies were simply imitating your saints in paradise, playing their guitars and doing nothing.

It is such a boredom to conceive that for millions of years you will be just playing on your harp. There is nothing else to do. You can have as many women as you want, you can drink as much alcohol as you want. Perhaps to make it up-to-date, God may have provided new drugs -- LSD, heroin, hashish -- because the saints have earned them by their virtue; this is their reward.

A genuine search is not for any reward. It is just to know who I am, why I am, what I am. It is a pure search to be acquainted with oneself, because that is the only way to find some connection with the universal spirit.

Nensho has a beautiful metaphor. He says, "All these saints, what they are doing in declaring their saintliness is like lifting a hand with a stone lantern, announcing daybreak." But all over, there is darkness. It is not daybreak. These saints are just stone lanterns, they are not the sunrise.

And the universe smiles at these fools: the void, the immense void, nods its enormous head, smiling.

Maneesha has asked:
OUR BELOVED MASTER,
IF YOU WERE TO USE JUST ONE WORD TO DESCRIBE THE ESSENCE OF TRUE RELIGIOUSNESS, ONE WORD THAT IS THE KEY TO BEING ABLE TO DROP WHATEVER HAS BEEN AND SIMPLY LIVE ONE MOMENT AT A TIME -- WHAT WOULD THAT ONE WORD BE?

Maneesha, that one word is *in*. Just *in*.
Go in and all the mysteries open before you.

But before you go in... because nobody knows whether you will return or not. It is a miracle that everybody returns every day. What more miracles do you want? Jesus raised only one man from death. I have to do double the work! First I have to tell you to die -- ten thousand sannyasins die every night -- and then the great work has to be done to bring you back to life. And the miracle is, you all come back! Not a single one is left behind.

So before that inward journey -- the dangerous journey, as one may not like to come back -- a few laughs are necessary. So on your inner journey you go laughing... at least smiling.

When pretty Angela Carrotti goes out on her first date, her parents tell her to be home by nine o'clock.

She gets in at nine-fifteen with her hair messed up and her make-up smeared. Momma Carrotti asks her how the evening was. Angela rolls up her eyes and says breathlessly, "Mamma mia!"

The next night, Angela goes out again with the same boyfriend. Her parents tell her to be back by nine. At ten-thirty Angela gets home with her clothes dishevelled and her hair in tangles.

Poppa Carrotti tells her off for being so late and asks her if she has had fun.
Rolling her eyes up, Angela says, "Mamma mia!"

The following night, Angela gets home at two in the morning. Momma and Poppa are furious.
"So!" cries Momma. "Now what-a you have to say for yourself?"
Angela looks down and says, "Me-a mamma!"

Feenie and Frankie, two Italian school friends, graduate from college at the same time. Feenie's dad

gives his son a solid gold wristwatch, and Frankie gets a pearl-handled pistol from his father.

The friends meet and admire each other's presents so much that they decide to trade them. That evening at dinner, Frankie checks the time.

"Where did you get-a that gold watch?" asks his father. He listens to Frankie's story with a look of disbelief on his face. "Whassa matter with you?" shouts his dad. "Some day you get-a married. And some day you find-a your wife in bed with another guy. And what are you gonna do? Look at your watch and say-a, `Hey! How long you gonna be?'"

"Darling," whispers Johnny, "you are the only one for me. I love you. I need you. I can't live without you."
"Please!" gasps Julie, pushing him away.
"Why? What is wrong?" asks a stunned Johnny.

"I am in such a playful, happy mood," says Julie, "and I don't want to get serious."
"So?" smiles Johnny. "Who's serious?"

Old Grandpa Goldberg walks into the Saint Jones Cathedral, looks around anxiously, and then sits down in the dark confessional box.

"Father," says Goldberg to the priest. "I have been screwing a juicy blonde nymphomaniac nineteen-year-old girl twice a day for the past three weeks."

"Good Lord, Mr. Goldberg!" says Father Fungus. "But aren't you Jewish? Why are you telling me?"
"Why am I telling you?" replies Grandpa. "I'm telling everyone!"

Now, Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.
Close all the doors going outwards.
Collect your whole energy in.
Deeper, deeper....
In the very center of your being
is the heart of the whole universe.
We are not separate islands,
we are all one in this inner space.
This inner space is eternal, immortal,
knows nothing of life or death.
Be well acquainted with it,
so that you can remember.
In your day-to-day activities
don't forget the buddha within.
Express your buddha in all your actions,
in your words, in your silences, in your songs.
But always remember: you are a buddha.

Nivedano...

(Drumbeat)

Relax.
Let go of the body, of the mind.
You are just a watcher,
a small light at the center of your being.
But that light is connected
with the center of the universe.
It is from this center you get your life.
This is the root
that connects you with the universal soul.
Blessed is this moment...
ten thousand buddhas
drowned into one consciousness.
Blessed is this this-ness, this suchness, this silence.
Feel the silence.
Feel the beauty of it.
Feel the joy of it.
Feel its universality.
And in a single moment
here now
you can prove Ejaku wrong.
You can be a buddha.
You are a buddha,
just you have forgotten.
Remember... Remember.

Nivedano...

(Drumbeat)

Come back,
gathering your experience,
remembering your experience.
Sit down like a buddha.
This is your true nature.
This is the meeting point with the universe.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master!

The Miracle

Chapter #10
Chapter title: Sun and moon in one's sleeve

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OUR BELOVED MASTER,
ENO SAID:
GOOD FRIENDS, MY TEACHING OF THE DHARMA TAKES MEDITATION AND WISDOM AS ITS BASIS. NEVER UNDER ANY CIRCUMSTANCES SAY MISTAKENLY THAT MEDITATION AND WISDOM ARE DIFFERENT; THEY ARE A UNITY, NOT TWO THINGS. MEDITATION ITSELF IS THE SUBSTANCE OF WISDOM; WISDOM ITSELF IS THE FUNCTION OF MEDITATION. AT THE VERY MOMENT WHEN THERE IS WISDOM, THEN MEDITATION EXISTS IN WISDOM; AT THE VERY MOMENT WHEN THERE IS MEDITATION, THEN WISDOM EXISTS IN MEDITATION.
GOOD FRIENDS, THIS MEANS THAT MEDITATION AND WISDOM ARE ALIKE. STUDENTS, BE CAREFUL NOT TO SAY THAT MEDITATION GIVES RISE TO WISDOM, OR THAT WISDOM GIVES RISE TO MEDITATION, OR THAT MEDITATION AND WISDOM ARE DIFFERENT FROM EACH OTHER.
TO HOLD THIS VIEW IMPLIES THAT THINGS HAVE DUALITY -- IF GOOD IS SPOKEN WHILE THE MIND IS NOT GOOD, MEDITATION AND WISDOM WILL NOT BE ALIKE. IF MIND AND SPEECH ARE BOTH GOOD, THEN THE INTERNAL AND THE EXTERNAL ARE THE SAME, AND MEDITATION AND WISDOM ARE ALIKE.
THE PRACTICE OF SELF-AWAKENING DOES NOT LIE IN VERBAL ARGUMENTS. IF YOU ARGUE WHICH COMES FIRST, MEDITATION OR WISDOM, YOU ARE DELUDED PEOPLE. YOU WON'T BE ABLE TO SETTLE THE ARGUMENT, AND INSTEAD WILL CLING TO OBJECTIVE THINGS, AND WILL NEVER ESCAPE FROM THE FOUR STATES OF PHENOMENA.
ENO ADDED: GOOD FRIENDS, HOW THEN ARE MEDITATION AND WISDOM ALIKE? THEY ARE LIKE THE LAMP AND THE LIGHT IT GIVES FORTH. IF THERE IS A LAMP THERE IS LIGHT; IF THERE IS NO LAMP THERE IS NO LIGHT. THE LAMP IS THE SUBSTANCE OF LIGHT; THE LIGHT IS THE FUNCTION OF THE LAMP. THUS, ALTHOUGH THEY HAVE TWO NAMES, IN SUBSTANCE THEY ARE NOT TWO. MEDITATION AND WISDOM ARE ALSO LIKE THIS.

Maneesha, the understanding of mind ultimately ends in the understanding of meditation. The function of the mind is to divide things. Duality is its territory: darkness and light, life and death. The mind cannot conceive anything which has not its opposite.

But existence is not obliged to function according to the mind. In existence day and night merge into each other, every evening, every morning. They are not separate. Neither are life and death separate. If they were separate it would be possible for someone to go on living, and not to allow death to enter into his house.

An ancient Chinese story will help you to understand the great Zen master Eno. His every statement is a scripture in itself.

The ancient story is that a great emperor, being afraid of death, created a palace with a single door. No other doors, no other windows, no way of entering into the palace except from one small door where he had placed a complete row of guards. Guard number one was to be guarded by number two, and guard number two was guarded by number three, and guard number three was guarded by number four... seven guards watching each other! More protection is not possible.

A neighboring king heard about it, and he wanted to see this most secure palace. He was welcomed. The owner of the palace took him in, showed him all the facilities inside, that there was no way for any enemy, for any thief, for any killer to enter.

The king was very much impressed. He said, "I will immediately order the same. Just give me the names of the architects, to make the same palace for me in my kingdom."

Talking with each other, they came out to where the chariot of the king was waiting. And when he said, "I'm going to make exactly the same palace. I loved it, the very idea. It is so safe and secure..." a beggar by the side of the road started laughing madly.

Both were stunned. For a moment there was silence.

They both asked the beggar, "Why are you laughing?"

He said, "I'm laughing because there is a loophole in all this, and I know the loophole. I have been sitting in this place for years, begging, so I have been watching the building of the palace."

The emperor asked, "What is the loophole?"

He said, "That one door!"

The emperor laughed. He said, "I have placed seven guards on it. They are guarding on each other, nobody can betray. What is the fear?"

The beggar said, "With due respect, I want to tell you that death will enter and your guards will not be able to see it. And death is the only insecurity. What else? Do you have any protection against death?"

The emperor was at a loss.

The beggar said, "My suggestion is that if you want really to be secure, tell your builders to raise a wall in place of that door! I still cannot guarantee that death will not enter -- but at least you have made as much effort as possible; close the door and be inside."

The emperor said, "But that means I'm already dead! It becomes a grave, not a palace, if I cannot come out."

The beggar said, "If you think just by closing one door your life will be finished, don't you think that by closing other doors, parts of your life are finished? By closing the windows, other parts of your life are finished? You are going to live at the minimum, while the maximum was available."

Both the kings were surprised to see the intelligence of the beggar. They came close to him and they asked him, "From where have you come?"

He said, "You will not understand. Your fathers were my friends. Once I also used to be an emperor. But seeing the whole unnecessary trouble, I made myself completely secure -- I dropped all walls, all worries, opened all windows. Now for almost half a century nobody has harmed me. I'm just a beggar -- why should anyone harm me? I have nothing to be stolen. I sleep as I have never slept before."

If you really want to be living at the maximum, don't listen to the duality of the mind.

The only security in existence is going beyond the mind.

The beggar was a great Taoist master. His name was Lieh Tzu. But people had forgotten that fifty years before he had dropped his kingdom.

He said, "The only security I have found is in being silent, in being myself, where all duality disappears. Where you and the universe are one, then death cannot do anything."

You have disappeared on your own accord; now there is no way to harm you. There is nobody to harm you. The body is not you, the mind is not you. You are just a guest in a house. Don't get identified with the house, just remember the guest.

This statement of Eno is tremendously beautiful:

> GOOD FRIENDS, MY TEACHING OF THE DHARMA TAKES MEDITATION AND WISDOM AS ITS BASIS. NEVER UNDER ANY CIRCUMSTANCES SAY MISTAKENLY THAT MEDITATION AND WISDOM ARE DIFFERENT; THEY ARE A UNITY, NOT TWO THINGS.

But all the so-called intelligent people of the world have taken them as two things. Meditation is for the mystics and wisdom comes from accumulating knowledge from the scriptures, from the old traditions. They have degraded wisdom to knowledge -- borrowed knowledge.

Eno is saying that wisdom is the fragrance of meditation; they are not separable. You cannot have wisdom without meditation and you cannot have meditation without wisdom. In fact, they are two names for one phenomenon.

To be yourself, silently and fully aware, is to know without any doubt that meditation and wisdom are one.

Meditation is the source and wisdom is the radiation. Meditation is your understanding and wisdom is your action according to that understanding. Meditation is your inner experience and wisdom is its outer expression.

A man of meditation cannot do anything wrong. And a man of so-called wisdom alone is just a parrot. He goes on repeating, but his heart is not touched by his own repetitions.

A priest had two parrots. They were very good, saintly, with their rosaries in their hands, repeating Ave Maria. But once in a while they would become very sad, both of them at the same time. So he thought perhaps they needed a companion.

He went to the pet shop, thinking certainly they need a companion, because both are male; they need a female at least to share with. So he bought a female, and as he put the female parrot into their cage, one parrot said to the other, "Johnny, now drop the rosary! There is no need of it, our prayers have been heard!"

The priest could not believe that these idiots had been praying for their own reasons, not for the Christian religion. They both dropped their rosaries.

A man who thinks that through borrowed knowledge he is wise, is not only befooling himself but others also. His wisdom is just a memory, not a knowing, because knowing blossoms only through meditation.
Eno says:

> NEVER UNDER ANY CIRCUMSTANCES SAY MISTAKENLY THAT MEDITATION AND WISDOM ARE DIFFERENT; THEY ARE A UNITY, NOT TWO THINGS. MEDITATION ITSELF IS THE SUBSTANCE OF WISDOM; WISDOM ITSELF IS THE FUNCTION OF MEDITATION. AT THE VERY MOMENT WHEN THERE IS WISDOM, THEN MEDITATION EXISTS IN WISDOM; AT THE VERY MOMENT WHEN THERE IS MEDITATION, THEN WISDOM EXISTS IN MEDITATION.
> GOOD FRIENDS, THIS MEANS THAT MEDITATION AND WISDOM ARE ALIKE. STUDENTS, BE CAREFUL NOT TO SAY THAT MEDITATION GIVES RISE TO WISDOM, OR THAT WISDOM GIVES RISE TO MEDITATION, OR THAT MEDITATION AND WISDOM ARE DIFFERENT FROM EACH OTHER.
> TO HOLD THIS VIEW IMPLIES THAT THINGS HAVE DUALITY -- IF GOOD IS SPOKEN WHILE THE MIND IS NOT GOOD, MEDITATION AND WISDOM WILL NOT BE ALIKE. IF MIND AND SPEECH ARE BOTH GOOD, THEN THE INTERNAL AND THE EXTERNAL ARE THE SAME, AND MEDITATION AND WISDOM ARE ALIKE.
> THE PRACTICE OF SELF-AWAKENING DOES NOT LIE IN VERBAL ARGUMENTS. IF YOU ARGUE WHICH COMES FIRST, MEDITATION OR WISDOM, YOU ARE DELUDED PEOPLE. YOU WON'T BE ABLE TO SETTLE THE ARGUMENT, AND INSTEAD WILL CLING TO OBJECTIVE THINGS, AND WILL NEVER ESCAPE FROM THE FOUR STATES OF PHENOMENA.
> ENO ADDED:
> GOOD FRIENDS, HOW THEN ARE MEDITATION AND WISDOM ALIKE? THEY ARE LIKE THE LAMP AND THE LIGHT IT GIVES FORTH. IF THERE IS A LAMP THERE IS LIGHT; IF THERE IS NO LAMP THERE IS NO LIGHT. THE LAMP IS THE SUBSTANCE OF LIGHT; THE LIGHT IS THE FUNCTION OF THE LAMP. THUS, ALTHOUGH THEY HAVE TWO NAMES, IN SUBSTANCE THEY ARE NOT TWO. MEDITATION AND WISDOM ARE ALSO LIKE THIS.

Eno is making a significant statement. You are standing on a road -- inwards is the realm of meditation. And if you reach to the point where you touch your very being, then outwardly you can express your meditation in everything that you do. All your gestures, all your actions, even your silences -- not doing anything, just sitting -- will also express the radiance, the fragrance, the beauty, the joy of meditation. This is wisdom.

But people have been misled by parents, by teachers, by priests, by everyone, to accumulate wisdom. You can accumulate great wisdom and yet you will be just a learned idiot. Your behavior will show it, your actions will show it; just your words will be in consonance with the scriptures.

The authentic wisdom does not come from outside. The authentic wisdom comes when you have gone deeper into your being and found the center of your life -- then suddenly an explosion. Everything that you do or don't do expresses your wisdom.

Wisdom is just the fragrance of a rose. Find the rose first and the fragrance will be found on its own accord. Don't even make the distinction of which comes first, because they are not two. They are one, looked at from two sides -- one from inside and one from outside. Whatever is your enlightenment expresses itself inside as meditation, and outside as wisdom. Neither comes first, they are one. The outer and the inner both are together.

But mind always creates distinctions, separations. And it is because of the mind that you get into unnecessary troubles: philosophic conflicts, theological arguments. You waste your time on books looking for something that may help you to find yourself.

You cannot find, anywhere, anything that will help you to find yourself. You have to be clear about it: you are not to be found, you are already here. You have just to recognize the fact.

A master does not teach you to be yourself; he simply makes you recognize what is hidden behind your heartbeat. In his presence a certain synchronicity happens. You simply be close to a master, silently, and you start feeling a rush of energy flowing towards you, making you afire. It is invisible to the spectators; only the participants are the blessed ones.

Once you know yourself, you are in meditation and your actions will show wisdom.
A Zen poet wrote:

> TO HAVE THE SUN AND MOON IN ONE'S SLEEVE;
> TO HOLD THE UNIVERSE

IN THE PALM OF ONE'S HAND.

And his haiku is complete. Just remember one hand, just remember one sleeve.

TO HAVE THE SUN AND MOON IN ONE'S SLEEVE,
TO HOLD THE UNIVERSE
IN THE PALM OF ONE'S HAND.

When you open your hand, don't you have the whole universe in your palm? Just don't close it. The closed hand is the poorest; it has nothing in it.

It is a strange thing, that every child is born with a closed hand, and everybody dies with an open hand. It has never been heard of that anybody has died with a closed hand, because to close the hand you need energy. The open hand needs no energy, no tension. A closed hand will get tired. The dying man cannot afford the energy to close his fist.

But it is beautiful to go deeper into the question of why every child is born with closed hands. It signifies that every child is born with great hopes and expectations and desires. Those closed hands are showing that he has to make something of himself -- to be successful, rich, politically powerful. It is an unconscious, very deep-rooted expression of his being. He comes into the world with great secrets; soon he will start getting frustrated. No success succeeds.

In fact, every success ends up in failure, in a deep frustration, because what you wanted is not found.

The old man dying has nothing to hold on to. No desire, no expectation... he moves into death just like a beggar.

When Alexander the Great died, he told his ministers, "Keep my hands hanging outside of the coffin."

They said, "Strange idea!" It had never been heard of. Nobody had done it. A dead man should behave and keep his hands inside the coffin.

But Alexander said, "It is my order and it has to be fulfilled! It is my last wish. It does not matter that nobody else has done it; it's going to be done to me. Keep my hands hanging outside the casket!"
They said, "But why this idea?"

Alexander said, "Millions of people will come to see. I want to make it clear to them that I had come into the world with closed fists, with great expectations, with great secret desires -- I am going from the world utterly frustrated, with open hands. I'm not taking anything with me. All that I had has proved to be just a delusion."

Meditation makes you an open hand. Mind is very secretive; mind goes on keeping your desires, your angers, your frustrations, your miseries, all secret -- a closed fist. Meditation is an opening of the fist. And then the whole universe is in your hands. A small haiku with a great meaning...

Ikkyu wrote:

SHOULD YOU SEEK
THE WAY OF THE BUDDHA
ALL NIGHT LONG,
SEARCHING, YOU WILL ENTER
INTO YOUR OWN MIND.

You can go on searching not only the whole night but the whole life of unconsciousness and darkness, searching for Buddha. You will always end up with your mind.

You will not find the buddha because the buddha is not to be found by searching. The buddha has to be simply recognized. Without making any effort to seek and search, just look in. You are the buddha.

And immediately all your actions, all your ways of life, all your functions, will change -- immediately. They will all carry the fragrance of a buddha.

Another haiku:

HOWEVER MUCH WE POUR IN,
NEVER TO BRIM OVER;
TO LADLE OUT, NEVER EXHAUSTING;
MOREOVER, NOT TO KNOW THE REASON FOR IT --
THIS IS CALLED THE HIDDEN LIGHT.

The light within you is perfect. You cannot take anything out of it, nor can you add anything to it. It is a perfect circle, it is a perfectly opened lotus. You cannot do anything to it; you can only rejoice. You can dance, you can sing a song, in praise of the lotus that has blossomed within your being.

Particularly, I want my people to know that meditation is not just being silent -- that is only one part of it. Finally, it has to be creative. And when a poetry comes out of your inner silences, or a painting, it has a flavor which is not of this world.

Maneesha has asked:
OUR BELOVED MASTER,
WHEN YOU SAY EACH EVENING DURING THE MEDITATION, "GO IN, GO DEEPER AND DEEPER LIKE AN ARROW TO YOUR CENTER," IS IT THAT THERE IS ACTUALLY NOWHERE TO GO AND NOTHING TO DO BECAUSE WE ARE ALREADY IN?
IS ALL WE CAN DO JUST BE AWARE OF HOW AND WHEN WE PERPETUALLY GO OUT, FURTHER AND FURTHER FROM OURSELVES?

Yes, Maneesha. There is nowhere to go. You are already there, where you needed to be. And once you recognize it, then you carry your consciousness wherever you go. Then time makes no difference, nor does space. You are a buddha in the temple and you are a buddha in the shop; you are a buddha sitting silently, deep in meditation, and you are a buddha having a good laugh with Sardar Gurudayal Singh.

It is midnight in Miami, and Glamorous Gladys arrives for a winter holiday to find that all the hotels are full.

The receptionist at the four-star Screwing Sands Hotel suggests that he can put her in to share a room with a nice man on the fifth floor, named Donald Dickstein.

Gladys likes the idea and takes the room.

She enters the room quietly, takes a peek, and sees Donald sleeping in one of the beds. Then she turns on the bathroom light, leaves the door open, and begins to slowly and seductively take off her dress.

Then she ever so slowly removes her bra. Bending in the light, she takes her sweet time slipping off her black lace panties.

Finally, she saunters around the room completely naked, and gets into her bed. Then she leans over and whispers to Donald, "Would you like to come in my bed?"

"No thanks," replies Donald, wide awake. "I've already come in mine!"

There is an explosion at a Polack salami factory, and one of the salamis gets blown right to heaven. It lands at Saint Peter's feet.

"What a funny-looking thing," says Saint Peter, picking it up. And he goes to show it to Jesus.

"Did you ever see such a thing?" Saint Peter asks Jesus.

"No," replies Jesus. "I've never seen one before." So, Saint Peter takes it to show to Mary.

"Mary," he asks, "did you ever see something like this?"

"Oh!" exclaims Mary. "You know, if it didn't have that funny smell, I would swear it was the Holy Ghost!"

Caroline Kratz goes to visit her local channeler to find out about her late husband, Caruso.

"What's it like up there?" asks Caroline, anxiously, when she gets the right channel.

"Marvellous!" replies Caruso. "I get up late, go swimming, then have sex, sleep, eat, take a rest, go swimming, have sex, sleep, eat again, have sex...."

"Ah!" cries Caroline, "but down here you only made love to me once a month!"

"I know," admits Caruso, "but down there I was not a duck!"

Old Rubenstein is passing the local pet shop one day, when he sees a sign advertising a parrot that can speak many languages.

Since he considers himself an expert on languages, Rubenstein goes inside and starts to question the parrot.

"Parlez-vous francais?" asks Rubenstein.

"Parlez-vous francais?" replies the parrot.
"Habla espanol?" asks the old Jew.
"Habla espanol?" comes the reply.
"Speak English?" asks Rubenstein.
"Speak English?" replies the bird.

Old Rubenstein goes closer to the parrot, and asks confidentially, "Tell me, my friend, if you are so smart, do you speak Yiddish?"

The parrot fixes Rubenstein with its beady eyes: "Tell me, my friend," says the bird, "you think I should not speak Yiddish with a nose like this?"

Okay, Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...
Close your eyes.
Feel your body to be frozen.
Gather all your energy inside.
Deeper and deeper...
Take this energy
to the very center of your being.
Your body is only a circumference.
Find the center of your consciousness.
Once you have found the center
of your consciousness,
you are a miracle, a buddha...
the greatest mystery in existence.
Don't hesitate...
Take the jump.
There is nothing to fear.
It is your own world.
Finding the center of your consciousness
is finding the center of the universe itself.
After that,
you exist spontaneously --
without any effort,
with great grace and bliss.
Meditation ultimately brings wisdom
to your life.

To make it absolutely clear that you are not the body, Nivedano...

(Drumbeat)

Relax... fall dead.
Collect yourself as deep
within your innermost core as possible...
You are discovering the buddha...
This moment is the most precious moment

when one discovers the buddha in oneself.
Then all theology and religion and philosophy
are just commentaries,
non-essential.
You have got the essential thing
right in your hands.
This buddha-nature knows no death, no birth --
it knows only eternity.
No beginning, no end.
No boundary.
It becomes oceanic...
The whole universe becomes its home.
For the first time
there is not even a fence
between you and the universe.
You are the universe.
This is the meaning of finding the buddha.

Nivedano...

(Drumbeat)

Come back, slowly, silently, gracefully,
carrying the experience,
recollecting it.
Sit for a few moments as a buddha.
And carry out
your twenty-four-hour activities,
remembering that you are a buddha
and all your expressions should be of wisdom.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master!

The Mustard Seed: My Most Loved Gospel on Jesus

Commentaries on the Fifth Gospel of Saint Thomas
Talks given from 21/08/74 am to 10/09/74 am
English Discourse series
21 Chapters
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The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #1

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THE FIRST SAYING
THE DISCIPLES SAID TO JESUS: TELL US WHAT THE KINGDOM OF HEAVEN IS LIKE.
HE SAID TO THEM: IT IS LIKE A MUSTARD SEED -- SMALLER THAN ALL SEEDS, BUT WHEN IT FALLS ON THE TILLED EARTH IT PRODUCES A LARGE TREE AND BECOMES SHELTER FOR ALL THE BIRDS OF HEAVEN.

Human relationships have changed a lot, and have changed for the worse. In all dimensions the deeper relationships have disappeared: the wife is no longer a wife, but just a girlfriend; the husband is no longer a husband, but just a boyfriend. Friendship is good, but cannot be very deep. Marriage is something which happens in depth. It is a commitment in depth, and unless you commit yourself you remain shallow. Unless you commit yourself you never take the jump. You can float on the surface, but the depths are not for you.

Of course, to go into the depths is dangerous -- bound to be so, because on the surface you are very efficient. On the surface you can work like an automaton; no awareness is needed. But you will have to be more and more alert, the more you penetrate into the depths, because at every moment death is possible. Fear of depth has created a shallowness in all relationships. They have become juvenile.

A boyfriend or a girlfriend may be fun, but cannot become a door to the deepest that is hidden in each and everyone. With a girlfriend you can be sexually related, but love cannot grow. Love needs deep roots. Sexuality is possible on the surface, but sexuality is just animal, biological. It can be beautiful if it is part of a deeper love, but if it is not part of a deeper love it is the most ugly thing possible; the ugliest, because then there is no communion -- you simply touch each other and separate. Only bodies meet, but not you -- not I, not thou. This has happened in all relationships.

But the greatest relationship has completely disappeared, and the greatest relationship is between a master and a disciple. You will not be able to understand Jesus if you cannot understand the dimension of that relationship which exists between a master and his disciples. That has completely disappeared. The wife is substituted by a girlfriend, the husband is substituted by a boyfriend, but the master, and the relationship that exists between him and his disciples, has completely disappeared. Or, this relationship has been substituted by a very contrary thing that exists between a psychiatrist and his patient.

Between a psychiatrist and his patient a relationship exists which is bound to be ill, pathological -- because a patient comes not in search of truth, is really not in search of health.... This word health is very meaningful: it means wholeness, it means holiness, it means a deep healing in the self. A patient does not come for health, because if he comes for health he cannot be anything other than a disciple. A patient comes to get rid of the illness; the attitude is totally negative. He has come just to be forced to become normal again, just to become a working part of the normal world again. He has become maladjusted; he needs adjustment and the psychiatrist helps him to be adjusted again. But adjusted to whom? Adjusted to this world, this society, which is absolutely ill.

What you call the 'normal' human being is nothing but normal pathology or normal madness, normal insanity. The 'normal' man is also insane, but insane within the boundaries, the accepted boundaries of the society, of the culture. Somebody sometimes trespasses, goes beyond the boundaries -- then he becomes ill. Then the whole society, which is ill, says that this man is ill. And the psychiatrist exists on the boundary to help this man back, back to the crowd.

The psychiatrist cannot be the master, because he himself is not whole. And the patient cannot be the disciple, because he has not come to learn. He is disturbed, and he does not want to be disturbed; his effort

is only for adjustment, not for health. The psychiatrist cannot be the master, although in the West he is pretending to be, and sooner or later he will pretend that he is the master in the East too. But he cannot be -- he himself is ill. He may help others to be adjusted, and that's okay: one ill man can help another ill man, in some ways. But one ill man cannot bring another man who is ill to be whole; one madman cannot help another madman to go beyond madness.

Even your Freuds, your Jungs, your Adlers, are absolutely ill; not only ordinary psychiatrists, but the greatest of them are ill and pathological. I will tell you a few things so you can feel it. Whenever somebody mentioned anything about death, Freud would start trembling. Twice he even fainted and fell down from his chair just because somebody was talking about mummies in Egypt. He fainted! And another time also, Jung was talking about death, corpses, and suddenly Freud trembled and fell down, fainted, became unconscious. If death was such a fear to Freud, what about his disciples? And why should death be such a fear? Can you conceive of a buddha being afraid of death? Then he would no longer be a buddha.

Jung has reported that many times he wanted to go to Rome to visit the Vatican and particularly the library, the Vatican's library, which is the greatest, which has the secretmost records of all the religions that have existed -- very rare. But whenever he went to purchase the ticket he would start trembling -- just going to Rome! What will happen when you go to *moksha*? He would cancel the ticket and come back. He never went, never. Many times he tried, and in the end he decided, "No, I cannot go."

What is the fear, going to Rome? Why is a psychiatrist afraid of going to religion? ... Because Rome is just the symbol, the representative. And this Jung had created a philosophy around his mind, and that philosophy was afraid of being shattered. It is just as if a camel is afraid to go to the Himalayas, because when a camel comes near the Himalayas, for the first time he comes to know that he is nothing. This whole philosophy that Jung has created is just childish. Man has created such vast, cosmic systems, and all those systems are in ruins now. The fear is that going to Rome means going to the ruins of the great systems that the past has created.

What about *your* small system? What about this small corner that you have cleaned and decorated? What about your philosophy?

Great philosophies have tumbled down and gone to dust: go to Rome, see what has happened! Go to Athens, see what has happened! Where are the schools of Aristotle and Plato and Socrates? All have disappeared into dust. The greatest systems in the end come to dust; all thoughts finally prove to be useless, because thought is just a man-created thing.

Only in 'no-thought' do you come to know the divine. Through thought you cannot come to know the eternal, because thought is of time. Thought cannot be of the eternal; no philosophy, no system of thought can be eternal. That was the fear.

At least four or five times Jung made reservations and canceled. And this man Jung is one of the greatest psychiatrists. If he was so afraid of going to Rome, what about his disciples? Even you are not afraid -- not because you are better than Jung, but just because you are more unaware. He was aware that in Rome his head would come down; the moment he looked at the ruins of all the great systems, a trembling, a fear of death -- that, "What will happen to my system? What will happen to me?" -- would take hold. He trembles and comes back, and in his memoirs he writes: "Then finally I dropped the whole project. I am not going to Rome."

The same thing happened to Freud many times. He also tried to go to Rome -- so it does not seem to be just a coincidence -- and he also was afraid. Why? Freud was as angry as you can be, Freud was as sexual as you can be, as scared of death as you can be, as neurotic in his behavior as you can be, so what is the difference? He may have been a more intelligent man, may have been a genius perhaps, or he could help a little, but he was as blind as you are as far as the ultimate is concerned, as far as the secretmost, innermost core of being is concerned.

No, psychiatry cannot become religion. It may become a good hospital, but it cannot become the temple -- it is not possible. And a psychiatrist may be needed because people are ill, maladjusted, but a psychiatrist is not a master and a patient is not a disciple. If you come to a master as a patient then you will miss, because a master is not a psychiatrist. I am not a psychiatrist.

People come to me and they say, "I am suffering from this mental anxiety, neurosis, this and that."

I say, "It is okay, because I am not going to treat your anxiety, I am going to treat *you*. I am not concerned with your diseases, I am simply concerned with you. Diseases are on the periphery, and there is no disease where you are."

Once you come to realize who you are, all diseases disappear. They exist basically because you have

been hiding self-knowledge, you have been avoiding yourself; you have been avoiding the basic encounter because you don't want to look at yourself. Why don't you want to look at yourself? What has happened to you? Unless you are ready to encounter yourself you cannot become a disciple, because a master can do nothing if you are not ready to face yourself. He can only help you to face yourself.

Why are you so afraid? ... Because something has gone wrong somewhere in the past. A child is born and he is not accepted as he is. Many things have to be changed, forced; he has to be disciplined. He has many parts which the society and his parents cannot accept, so those parts have to be denied, repressed; only a few parts can be accepted and appreciated. So the child has to work it out. He has to deny many fragments of his being which cannot be allowed manifestation. He has to deny them so much that he himself becomes unaware of them. This is what repression is, and the whole society exists on repression.

The greater part of the being of the child has to be repressed, completely thrown into the dark. But that repressed part asserts itself, tries to rebel, react; it wants to come into the light and you have to force it back again and again. So you become afraid to encounter yourself, because what will happen to the repressed part? That will come again, that will be there. What will happen to the unconscious? If you encounter yourself the unconscious will be there, all that you have denied will be there. And that gives you fear.

Unless a child is accepted totally as he or she is, this fear is bound to remain. But no society has yet existed which accepts a child totally -- and it seems that no society will ever exist which will accept a child totally, because it is almost impossible. So repression is bound to be there, more or less. And everybody has to face, some day, this problem of facing oneself. You become disciples the very day you forget about what is good, what is bad; you forget about what is accepted, what is not accepted. You only become a disciple the day you are ready to expose your whole being to yourself.

The master is just a midwife. He helps you to pass through a new birth, to be reborn. And what is the relationship between a master and a disciple? A disciple has to trust; he cannot doubt. If he doubts, then he cannot expose himself. When you doubt somebody you shrink; you cannot expand. When you doubt.... A stranger is there, then you close yourself; you cannot be open because you don't know what this stranger is going to do to you. You cannot be vulnerable before him; you have to protect yourself and create an armor.

With a master you have to drop the armor completely -- that much is a must. Even with a lover you may carry your armor a little; before a beloved you may not be so open. But with a master the openness has to be total, otherwise nothing will happen. If you withhold even a little part of yourself the relationship is not there. Total trust is needed, only then can the secrets be revealed, only then can the keys be offered to you. But if you are hiding yourself, that means you are fighting with the master, and then nothing can be done.

Struggle is not the key with the master, surrender is the key. And surrender has disappeared from the world completely. Many things have helped it: for three or four centuries man has been taught to be individualistic, egoistic; man has been taught not to surrender but to fight; not to obey but to rebel; man has been taught not to trust but to doubt. There has been a reason for it: it is because science grows through doubt. Science is deep skepticism. It works not through trust; it works through logic, argument, doubt. The more you doubt, the more scientific you become. The path is the very opposite of the religious path.

Religion works through trust: the more you trust, the more religious you become. Science has worked miracles and those miracles are very visible. Religion has worked greater miracles, but those miracles are not so visible. Even if a buddha is there, what can you feel? What can you see? He is not visible -- visibly, he is just a body; visibly, he is just as mortal as you are; visibly, he will become old and die one day. Invisibly, he is deathless. But you don't have the eyes to see that which is invisible, you don't have the capacity to feel the innermost, the unknown. That is why only trusting eyes, by and by, start to feel and become sensitive. When you trust, it means closing these two eyes. That is why trust is blind, just like love is blind -- but trust is even more blind than love.

When you close both these eyes, what happens? An inner transformation happens. When you close these eyes which see outwardly, what happens to the energy which goes through the eyes? That energy starts moving backwards. It cannot flow from the eyes towards objects, so it starts turning, it becomes a turning. Energy has to move, energy cannot be static; if you close one outlet, it starts finding another. When both eyes are closed, the energy that was moving through these two eyes starts turning -- a conversion happens. That energy hits the third eye in you. The third eye is not a physical thing: it is just that the energy that moves through the eyes towards outside objects is now returning towards the source. It becomes the third eye, the third way of seeing the world. Only through that third eye is a Buddha seen; only through that third eye is a Jesus realized. If you don't have that third eye, Jesus will be there but you will miss him -- many missed him.

In his home town, people thought that Jesus was just that carpenter Joseph's son. Nobody, *nobody* could recognize what had happened to this man: that he was no longer the carpenter's son, that he had become God's son. That is an inner phenomenon. And when Jesus declared, "I am the son of the divine, my father is in heaven," people laughed and said, "Either you have gone mad, or you are a fool or a very cunning man. How can a carpenter's son suddenly become God's son?" But there is a way....

Only the body is born out of the body. The inner self is not born out of the body, it is born of the holy ghost, it is of the divine. But first you have to attain the eyes to see, you have to attain the ears to hear.

It is a very delicate affair to understand Jesus; you have to pass through a great training. It is just like understanding classical music. If suddenly you are allowed to listen to classical music for the first time you will feel, "What nonsense is going on?" It is so delicate, a long training is needed. You have to be an apprentice for many, many years; only then are your ears trained to catch the subtle -- and then there is nothing like classical music. Then ordinary day-to-day music, like film music, is not music at all; it is just noise, and that too, foolish. Because your ears are not trained you live with that noise and you think it is music. But for classical music you need very aristocratic ears. A training is needed, and the more you are trained, the more the subtle becomes visible. But classical music is nothing before a Jesus, because that is the cosmic music. You have to be so silent that there is not a single flicker of thought, not a single movement in your being; only then can you hear Jesus, can you understand Jesus, can you know him.

Jesus goes on repeating again and again, "Those who have ears should be able to understand me. Those who have eyes, see! I am here!" Why does he go on repeating, "Those who have eyes, see! Those who have ears, hear!" -- why? He is talking of some other dimension of understanding only a disciple can understand. Very few understood Jesus, but that is in the very nature of things and bound to be so. Very few -- and who were those few? They were not learned scholars, no; they were not professors of the universities, no; they were not pundits or philosophers, no. They were ordinary people: a fisherman, a farmer, a shoemaker, a prostitute -- they were very ordinary people, most ordinary, the most ordinary of ordinaries.

Why could these people understand? There must be something extraordinary in an ordinary man. There must be something special which exists in an ordinary man and disappears in so-called 'extraordinaries'. What is this? It is a humbleness, a trust.

The more you are trained in the intellect, the less trust is possible; when you are not trained in the intellect, more trust is possible. A farmer trusts, he has no need to doubt. He sows the seeds in the field and he trusts they will come up, they will sprout when the right season comes. They *will* sprout. He waits and he prays, and in the right season those seeds sprout and they become plants. He waits and he trusts. He lives with the trees, plants, rivers, mountains. There is no need to doubt: trees are not cunning, you need no armor around you to protect yourself from them; hills are not cunning -- they are not politicians, they are not criminals -- you need no armor to protect yourself from them. You do not need any security there, you can be open.

That is why when you go to the hills you suddenly feel a rapture. From where does it come? From the hills? No, it comes because now you can put the armor aside, there is no need to be afraid. When you go to a tree suddenly you feel beautiful. It is not coming from the tree, it is coming from within you. But with a tree there is no need to protect yourself, you can be at ease and at home. The flower is not going to suddenly attack you; the tree cannot be a thief, it cannot steal anything from you. So when you go to the hills, to the sea, to the trees, to the forest, you put aside your armor.

People who live with nature are more trusting. A country which is less industrialized, less mechanized, less technological, lives more with nature, has more trust in it. That is why you cannot conceive of Jesus being born in New York -- almost impossible. Jesus freaks can be born there, but not Jesus. And these 'freaks' are just neurotic; Jesus is just an excuse. No, you cannot think of Jesus being born there, it is almost impossible. And even if he were born there, no one would listen to him; even if he were there, nobody would be able to recognize him. He was born in an age without technology, without science, the son of a carpenter. He lived his whole life with poor, simple people who were living with nature. They could trust.

Jesus comes to the lake one day, early in the morning. The sun has not yet come up over the horizon. Two fishermen are there and they have just thrown their net to catch fish when Jesus comes and says, "Look! Why are you wasting your life? I can make you fishers of men. Why are you wasting your energy on fishing for fish? I can make you catchers of men, fishers of men. Come, follow me!"

If he had said that to you when you were sitting in your office or in your shop, you would have said, "Go away! I don't have any time. Don't waste my time!" But those two fishermen looked at Jesus; they looked at Jesus without any doubt. The sun was rising and the man was beautiful, this man Jesus. And his eyes -- they

were deeper than the lake, and his radiance was greater than the sun. They threw away their nets and they followed Jesus.

This is trust. Not a single question: "Who are you, stranger?" They didn't know him, he was not of their village; they had never seen him, they had never heard him. But it was enough -- the call, the invitation was enough. They heard the invitation, they looked at Jesus, felt his sincerity, and they followed him.

Just when they were going out of the town a man came running and he said to those two fishermen, "Where are you going? Your father has died suddenly. Come back!"

So they said to Jesus, "Can we go home and bury our dead father, and then we will come?"

Jesus said: "Don't worry about the dead. There are enough dead in the town; they will bury their dead. Come and follow me. You need not bother about the dead." And those two fishermen followed. This is trust: they heard, they saw Jesus.

He meant -- and he was right: "When the father is dead, what is to be done? When somebody is dead, he is dead. There is no need to go. And there are enough dead in the town; they will do the remainder, they will do the ritual, they will bury your father. You come and follow me." So they followed and they never turned back, they never looked back. Trust means not looking back. Trust means not turning back.

A doubting mind is always looking back, always thinking of the alternative, always thinking of what he has not done, always thinking whether he has done right: should he go back or follow this madman? Who knows -- he says he is the son of God, but who knows? Nobody knows about God, nobody knows about his sons -- "and this man looks just like us!" But the fishermen followed Jesus.

If you follow a man like Jesus, sooner or later he will become infectious, but you have to follow in the beginning. Sooner or later you will feel that he is the son of God -- and not only that, through him you will realize that you are also sons of God. But in the beginning you have to trust. If in the beginning there is doubt, doors are closed.

This relationship between master and disciple has disappeared because of three centuries of successful science. Science has succeeded so much, and it has done miracles -- useless miracles of course, because they have not added a single bit to human happiness, and a miracle is useless if happiness has not increased through it. Rather, happiness has decreased. The more technology, the more comfort, but the less happiness: this is the miracle that science has done. The more things can be done by mechanical devices, the less you are needed. And the less you are needed, the more you feel futile, useless, meaningless. Sooner or later, the computer will replace you and then you will not be needed at all. Then you can go and commit suicide because the computer will do everything.

Happiness comes out of being needed. When you are needed you feel happy, because you feel your being has meaning, you feel your life has meaning; you feel that you are needed, and that without you things would be different. But now, without you, nothing will be different. Rather, things will be better without you because machines can do everything better than you. You are just a hindrance, just an out-of-date thing. Man is the most out-of-date thing today, because every year everything else comes in a new edition: a new model of Ford car comes out, a new model of everything. Only man remains an out-of-date model. Amidst so many new things, you are the only old thing.

The modern mind continuously feels a meaninglessness, because nobody needs you. Even children won't need you, because the government, the welfare state will take care of them. Your old father and mother will not need you, because there will be homes -- government, state homes -- which will take care. Who needs you? And when you feel nobody needs you, you are just an unnecessary burden, how can you be happy? In the old days you were needed.

Somewhere, a Jewish mystic, Hillel, who must have been a very trusting man, a very prayerful man, said to God in his prayer, "Don't think that only I need you -- you also need me. You will be nothing without me. If Hillel is not there, who will pray? Who will look up to you? I am a must. So remember this: I need you, that is right, but you also need me."

When the whole universe needed you -- even God -- then you had a meaning, a significance, a fragrance. But now nobody needs you. You can be disposed of easily, you are nothing. Technology has created comfort and made you disposable. Technology has made you better houses, but not better men, because better men need some other dimension -- and that dimension is not of mechanics. That dimension is of awareness, not of mechanicalness.

Science cannot create a Buddha or a Jesus, but science *can* create a society in which a Buddha will be impossible. Many people come to me and they ask why there are no more buddhas now, no more *tirthankaras,* no more Jesuses. Because of you! You have created such a society that it becomes more and

more impossible for a simple man to exist, for an innocent man to exist. And even if he does exist you will not recognize him. It is not that buddhas are not there -- it is difficult to see them but they are there. You may be passing them every day when you go to your office, but you cannot recognize them because you are blind.

Trust has disappeared. Remember this: Jesus lived in an age of trust, deep trust. His whole glory, his whole significance can be understood only through that dimension of trust. Now, we shall enter this small piece of Jesus' sayings:

THE DISCIPLES SAID TO JESUS: TELL US WHAT THE KINGDOM OF HEAVEN IS LIKE.

They were not questioners, they were not curious people, they were not going to argue. Their question was innocent. When a question is innocent, only then can a Jesus answer it. When is a question innocent, do you know? If you already have the answer then the question is not innocent. You ask, "Is there a God?" and you already have the answer. You know that yes, there is, and you have come to me just for confirmation. Or you know that there is not, and you have come just to see whether this man knows or not. If the answer is there then the question is cunning, then it is not innocent. Then it cannot be answered by a Jesus because Jesus can answer only innocence.

When a disciple asks, there is no answer in his mind. He does not know, he simply does not know and that is why he is asking. Remember this: when you ask something, remember well, are you asking because you already have an answer? Are you asking through your knowledge? Then there can be no meeting. Then even if I answer, the answer will never reach you. You are not empty enough to receive the answer. The answer is already there: you are prejudiced, poisoned already.

There are two types of questioning: one is out of knowledge, and then it is useless because then only a debate is possible, not a dialogue. But when you ask out of ignorance, knowing well that you don't know, when you know that you don't know, and ask, you have become a disciple. Now it is not going to be an argument. You are just thirsty and you ask for water; you are hungry and you ask for food. You don't know and you ask; you are ready to receive. A disciple asks knowing well that he doesn't know. When you don't know you are humble. When you know you become egoistic, and a Jesus cannot talk to egos.

THE DISCIPLES SAID TO JESUS -- 'disciples' means those who are fully aware that they don't know --

TELL US WHAT THE KINGDOM OF HEAVEN IS LIKE.

Jesus continuously talked about the kingdom of heaven, and that created much trouble. The very terminology created much trouble, because the word kingdom is political and politicians became afraid. He was crucified because they thought, "This man is talking about some kingdom which is coming on earth, and this man is saying, 'I am the king of that kingdom.' This man is trying to create a revolution, to overthrow the government. This man wants to create another kingdom!"

The king, the viceroy, the officials, the priests, they all became scared. And this man was influential because people listened to him; and people not only listened to him -- whenever they listened to him they were transformed, they became aflame, they were totally new, something happened within them. So the priests, Pontius Pilate the viceroy, Herod the king, the whole government -- both the secular government and the sacred government -- all became scared of this man. He seemed to be dangerous. Such an innocent man there never had been, yet he looked dangerous. He was misunderstood.

But there is always the possibility of a Jesus being misunderstood. The problem is that he has to use your language because there is no other language. Whatsoever he says he has to say in your words. There are no other words and your words are already overburdened: they carry too much meaning already, they are too loaded. He was talking simply of the kingdom of God, the kingdom of heaven. But 'kingdom'? -- that word is dangerous. 'Kingdom' gives a hint of politics.

Jesus was not a revolutionary of this world. He *was* a revolutionary, a master revolutionary -- but of the inner world. He was talking of the inner kingdom. But even the disciples were not aware of what he was saying. When you come to a master there is a meeting of two different dimensions. The meeting is just like the meeting of the sky and the earth... just on the boundary. If trust is there you can move into the sky; if trust is not there you cling to the earth. If trust is there you can open your wings and move, but if trust is not there you cling to the earth. This man brings a danger to you. What is the kingdom of heaven? What type of

kingdom? This kingdom is absolutely opposite, diametrically opposite the kingdom of this world. And Jesus explained and explained but it was difficult to make people understand. He said, "In my kingdom of God the poorest will be the richest, the last will be the first." He talked exactly like Lao Tzu, and he was a man like Lao Tzu. "The last will be the first in my kingdom of God." He was saying that the humblest will be the most significant, the poorest will be the richest, and one who is not recognized at all here will be recognized there -- all upside down. It has to be so.

If you stand near a river and the river is silent, there are no ripples and you look at your reflection, it is upside down. A reflection is always upside down. In this world we are really upside down, and if we are to be put right, everything has to be put rightside up. But that will look as if everything is going to be upside down. A state of chaos is needed.

Buddha became a beggar -- the last man of this world. He was a king, but the kingdom of God belongs to the last. He left the kingdom of this world, because the kingdom of this world is just useless, it is a meaningless burden. You carry it but it is not a nourishment. It destroys you. It is a poison -- although it may be such a slow poison that you cannot feel it.

One man was drinking and another was passing by, a friend. So the friend said, "What are you doing? That stuff is slow poison."

The man said, "It's okay -- I'm not in a hurry."

Whatsoever you call life is a slow poison because finally it comes to death. It kills you, it never does anything else. You may not be in a hurry, but that doesn't make any change in the quality of the poison. It may be slow, you may not be in a hurry, but still it will kill you. The kingdom of this world belongs to death, but the kingdom of heaven belongs to eternal life. So Jesus says: "Those who are ready, come to me. I will give you life abundant."

Jesus was passing through a village. He was thirsty and he came to a well. A woman was drawing water from the well and Jesus said, "I am thirsty, give me a little water to drink."

The woman said, "But I belong to a very low caste and it is not allowed, I cannot give you water."

Jesus said, "Don't worry. Give me water, and in exchange I will also give you water -- from my well. Once you drink out of it you will never be thirsty again."

The disciples are asking, "What is this kingdom of heaven LIKE?" -- because that which is not known to us can be explained only in terms of 'like'. Hence all myth. Mythology means trying to explain things which you don't know, and cannot know in this state of mind, through something which you know. Trying to explain the unknown in terms of the known is myth -- bringing some understanding to you where you are.

The kingdom of heaven cannot be explained directly, immediately. It is impossible. Unless you enter it there is no way to say anything about it. Whatsoever is said will be wrong. The truth cannot be said. Then what are Jesus, Lao Tzu and Buddha doing continuously, for years? If the truth cannot be said, what are they doing? They are trying to explain something to you which cannot be explained, through some symbols which you know; trying to explain the unknown through the known. This is the most difficult thing in the world -- parables, myths, stories.

And there are foolish people who try to analyze a myth, dissect it and say, "This is a myth, this is not truth." They analyze and dissect, they do surgery on the myth and then they say, "This is a myth, this is not history." But nobody has ever said that myth is history. And myth cannot be dissected because it is simply symbolic. It is just as if there is a milestone on which there is an arrow and by the arrow it is written 'Delhi', and you dissect the stone, you dissect the arrow, the ink, the chemicals and everything, and you say, "Some fool has done this -- there is no 'Delhi' in it!"

Myths are milestones, arrows towards the unknown. They are not the goal, they simply indicate. That is the meaning of the disciples' question: TELL US WHAT THE KINGDOM OF HEAVEN IS LIKE. We cannot ask what the kingdom of heaven *is*. Look at the quality of the question: we cannot ask what the kingdom of heaven is -- that would be too much. We cannot expect the answer for that either. We can only ask what it is *like*, which means: "Say something which we know; make some indications through it so we can have a glimpse."

It is just like a blind man asking what light is like. How can you ask what light is when you are blind? If you ask, the very asking debars the answer. It cannot be answered. Light can be known, but you need eyes. But "What is light like?" means: "Say something in the language of the blind."

All parables are truths in the language of the blind; all mythologies are truths garbed in the language of the blind. So don't dissect them; you will not find anything there. They are just indications. And if you have trust, indications are wonderful.

In one temple in Japan there is no statue of Buddha. People go inside and they ask, "Where is the statue?" There is no statue, but on the pedestal there is just one finger pointing towards heaven -- and this is Buddha. The priest will say, "This is Buddha." I don't know whether the priest understands it or not -- this finger pointing to the moon. What is a buddha? Just a finger pointing to the moon!

The disciples ask what the kingdom of heaven is like: "Tell us, tell us in a parable, in a story that we children can understand. We don't know, we don't have any experience. Say something which can give us a glimpse."

JESUS SAID TO THEM: IT IS LIKE A MUSTARD SEED -- SMALLER THAN ALL SEEDS, BUT WHEN IT FALLS ON THE TILLED EARTH IT PRODUCES A LARGE TREE AND BECOMES SHELTER FOR ALL THE BIRDS OF HEAVEN.

Jesus has used this mustard seed very often, for many reasons. One: the mustard seed is the smallest seed. God is invisible, smaller than the smallest, so how can you indicate him? At the boundary of sight is the mustard seed, the smallest thing.... Beyond that you will not be able to understand because beyond is the invisible. The mustard seed is the boundary, the smallest thing in the world of the visible -- you can see it but it is very small. If you go beyond you enter the world of the subtle, that which is smaller than the smallest. This mustard seed exists on the boundary.

And this mustard seed is not only the smallest visible thing, it also has a very mysterious quality: when it grows it becomes the biggest of plants. So it is a paradox: the seed is the smallest and the plant is the biggest. God is the invisible and the universe is the most visible; the universe is the tree, the plant, and God is the seed; God is the unmanifest and the universe is the manifest.

If you break down a seed you will not find the tree there; you can dissect it but you will not find a tree hidden there. And you can say there is no tree and people were just foolish saying that a great tree is hidden in this seed when there is nothing. This is what analysts have always been doing. You tell them that this flower is beautiful; they will take it to the lab and they will dissect it to find where the beauty is. They will come upon chemicals and other things, they will dissect it and analyze it, and they will label different fragments of the flower in many bottles -- but there will not be a single bottle in which they will find beauty. No, they will come out of the lab and they will say, "You must have been under some illusion, you were dreaming -- there is no beauty. We have dissected the whole flower, nothing has been left, and there is no beauty."

There are things which are known only in their wholeness; you cannot dissect them. They are greater than their parts, this is the problem -- a basic problem for those who are in search of truth. Truth is greater than all the parts joined together. It is not just the sum of the parts, it is greater than the parts. A melody is not just the sum of all the notes, of all the sounds. No, it is something greater. When all the notes meet, a harmony is created, a harmony becomes manifest which was not there in single notes. I am speaking to you: you can dissect my words, they will all be found in a dictionary, but you cannot find me in the dictionary. And you can say, "All the words are here, so why bother?"

It happened once that Mark Twain went to listen to a friend who was a priest -- the friend had been insisting for many, many days. He was one of the greatest orators, a very poetic orator, and he was very highly appreciated. Whenever he spoke the church would be overcrowded, but Mark Twain never came to listen to him. The friend insisted again and again until Mark Twain said, "Okay, I am coming this weekend."

For the Sunday the priest prepared his best; he arranged all that was beautiful in his mind because Mark Twain was coming. Mark Twain sat right in the front and the priest delivered his best speech ever. He brought his whole energy to it and it was really beautiful; it was a symphony, it was poetry.

But by and by he became afraid, apprehensive, because Mark Twain was sitting there as if dead. Not even a glimpse of appreciation came to his face. The people clapped so many times, they were ecstatic, but Mark Twain just sat there not giving any indication at all that he had been impressed this way or that, neither negative nor positive. He remained indifferent -- and indifference is more deadly than negative attitudes, because if you are against something, at least you have some attitude towards it; if you are against you give some meaning to it. But if you are indifferent you say that this is absolutely useless, not even worth being against.

When the speech finished, Mark Twain went back in the car with the priest. The priest could not ask

anything and they remained silent. Just when Mark Twain was getting out of the car the priest said. "You have not said anything about my lecture."

Mark Twain replied, "It is nothing new. I have a book in my house and you have simply copied from it. This lecture is borrowed and you cannot fool me. You can fool those fools there in the church, but I am a man of letters and I study. By chance, only last night I was reading that book."

The priest couldn't believe it. He said, "What are you saying? I have not copied it from anywhere. It is impossible!"

Mark Twain said, "Every word that you said is there. And tomorrow I will send the book." Tomorrow came; he sent him a copy of a big dictionary and he said, "You can find all the words here!"

This is the mind of the analyst. He can kill poetry immediately. He can say it is just words joined together. He cannot see between the words, he cannot see between the lines -- and the poetry exists there. The beauty exists there, and the ecstasy and God and all that is significant always exists between the words, between the lines.

The mustard seed is the smallest and contains the biggest. You cannot see God because he is the smallest -- the mustard seed -- but you can see the universe. And if the universe is there the seed must be there. How can there be a tree without the seed? Can there be a tree without a seed? Whether or not you can see it is not the point. Can this universe exist without a final cause, a source? The Ganges is there -- can the Ganges be there without a source? This vast universe -- and you think it can exist without a source? And this universe is not only vast, there is also such a harmony in it, such a universal symphony, such a universal system. It is not a chaos -- so much discipline in it, everything in the right place. And those who know well, they say that this is the best of all possible worlds, that nothing can be better than this.

There must be a seed, but the seed is very small, smaller than the mustard seed. The mustard seed is used as a myth, to indicate. These were fishermen and farmers and gardeners who were asking, and they would understand the parable, the parable of the mustard seed. If you dissect it you miss. If you dissect religion you miss; either you can see it directly without dissecting it, or you cannot see it.

There is one way which trust uses: in the seed you cannot see the tree, but you can go and sow the seed in the ground -- this is what trust will do. He will say, "Okay, this is a seed; I trust it will become a tree, and I will go and put it in the field. I will find suitable soil and I will protect this seed. I will wait and pray, I will love and hope, and I will dream...."

What else can you do? You can sow the seed and wait and dream, and hope and pray. What else can you do? Then suddenly one day, one morning, you awake and the seed has become a new thing, new sprouts are coming out of the earth. Now the seed is no longer a seed -- it is becoming a tree, it is blooming.

What happens when a seed becomes a tree? That too is part of the parable. The seed has to die -- only then does it become a tree. God has died into this universe; he cannot remain aloof, he is in it, he is lost in it. That is why you cannot find God. You can go to the Himalayas, to Mecca, to Kashi, or anywhere you like, but you will not find him anywhere, because he is here, everywhere, just as the seed is now in the whole tree. You cannot find the seed; the seed has died into the tree and become the tree. God has died into this universe, into this existence, and has become the cosmos.

He is not a separate thing. He is not like a carpenter who makes something and remains separate. That is not possible. He is like a seed: the tree grows out of it, but then it disappears into the tree. You can find God again only when this tree disappears.

Hindus have been saying that you can find God either in the beginning of creation or you can find him at the end of creation. In the beginning, when the world is not, the seed is there, but you are not there to find him -- because you are part of the tree, you are leaves of the tree. Or, he will be there in *pralaya*, when the whole world dissolves, when the tree becomes old and dies. And this happens with every tree: when the tree becomes old, new seeds come again -- millions of seeds.

In pralaya you will find millions of gods again -- but then you will not be there, that's the problem. There is only one way to find God: you can find him only if you can find him here and now, on every leaf. If you are looking for a particular image, a Krishna, a Rama, then you will not find him. They are also leaves -- more beautiful, of course, more alive and more green, because they have realized God, realized that he is everywhere.

When Jesus says, "The kingdom of God is like a mustard seed," he is saying millions of things. That's the beauty of a parable: you say almost nothing, you say nothing much, and yet you say many things. When the seed dies the universe is there; when the seed dies the tree is there. This is the kingdom of God; here is the kingdom of heaven. And if you are looking for it somewhere else, you are looking in vain. If you want

to look into the kingdom of God, you also have to become like a seed and die: and suddenly the tree is there -- you are no more and God is there. *You* will never encounter God. If *you* are there, God is not there because the seed is there. When you disappear, God is there; so there is no encounter really.

When *you* are not, God is there; emptiness in your hand, then God is there. When you are no more, then God is there. Again a paradox: the seed contains the tree, but the seed can also kill the tree. If the seed becomes too egoistic, if the seed thinks, "I am enough," and if the seed becomes afraid of death, then the very container will become the prison; the very shell that was protecting the tree before it reached the right soil will become the prison -- and then the tree will die in the seed.

You are like seeds which have become prisons. A Buddha is a seed, a Jesus is a seed, which is not a prison: the seed, the cell has died, and now the tree has sprouted.

HE SAID TO THEM: IT IS LIKE A MUSTARD SEED -- SMALLER THAN ALL SEEDS, BUT WHEN IT FALLS ON THE TILLED EARTH IT PRODUCES A LARGE TREE AND BECOMES SHELTER FOR ALL THE BIRDS OF HEAVEN.

... BUT WHEN IT FALLS ON THE TILLED EARTH.... Right earth is needed. Just a dying of the seed won't do, because you can die on a stone and then there will be no tree, there will be simple death. You have to find right soil, right earth -- and that is the meaning of discipleship. It is a training. Discipleship is a training, a learning to become a tilled, right earth. The seed is there but the right earth has to be found. You have the tree within you; the master can only give you the right earth. He can till you, he can throw the weeds out, he can make the soil worthy to receive. He can make the soil rich with fertilizers -- he is a gardener.

You contain all, but still you will need a gardener; otherwise you will go on throwing the seeds anywhere. They may fall on a cement road and they will die there, or they will fall on a path and people will walk over them and they will die. Somebody is needed when you are dying who can protect you. Look: when a child is born you need a midwife. Nobody says that without a midwife it would be good.... A midwife is needed because the moment is very delicate. But greater is the moment when the truth is born; greater is the moment when God is born in you -- greater than all births.

The master is nothing but a midwife. Otherwise, without a master many things are possible: a miscarriage may happen and the child may die before it is born. A master is needed to protect you, because the new sprout is very delicate, helpless -- anything can happen to it. It is very dangerous. But if you trust -- and trust is needed, there is no other way, for if you doubt then you will shrink and the seed will never die -- but if you trust, the seed dies. The seed cannot know the tree, that is the problem. The seed wants to be certain,"If I die I will become the tree." But how can you make the seed certain?

This is the absurdity of faith. Faith *is* absurd. You want to be certain that, "I can become a sannyasin, I can renounce all, I am ready to die, but what is the guarantee that when the seed is no more, the tree will be there?" Who can give you the guarantee and how can the guarantee be given? And even if the guarantee is given, the seed to whom it is given will not be there. And what guarantee can prove to the seed that when it is not there the tree will be there? No guarantee is possible.

That's why faith is absurd. Believing in that which cannot be believed is the meaning of faith -- believing in that which *cannot* be believed; there is no way to believe it and still you believe it. The seed dies in deep trust and the tree is born. But a 'tilled earth' is needed, a right ground is needed. The whole of discipleship is just to become a tilled ground.

... IT PRODUCES A LARGE TREE AND BECOMES SHELTER FOR ALL THE BIRDS OF HEAVEN.

And when your tree has really grown, when it has become a Buddha-tree, then millions of birds who are in search come and take shelter. Under Jesus many 'birds of heaven' take shelter; under Buddha many 'birds of heaven' take shelter. To those who are in search of the deepest, that tree -- the Buddha-tree, the Jesus-tree -- becomes a shelter and there they can feel the unknown throbbing. There they can trust, there they can come to an understanding with the unknown, and there they can take the jump.

THE KINGDOM OF HEAVEN IS LIKE A MUSTARD SEED....

You are the kingdom of heaven, you are like a mustard seed. Be ready to die, prepare for your death! Of course there will be trembling and fear and apprehension. The jump is going to be difficult. Many times you may come back, many times you will go to the very brink and turn back and escape, because there is an abyss. The seed can only know the abyss, the seed cannot know the tree. There is no way that the seed can witness the sprouting tree -- there is no way. The seed has to die and trust in the unknown -- that it will happen.

If you are ready to die, it happens. Go and sow seeds in the ground: when the tree has come, then dig the ground again and see where the seed is. It will have disappeared, it will not be there. Go and dig in a Buddha, in a Jesus -- you will not find the man, the seed. This is the meaning of Jesus being the son of God, no more the son of Joseph the carpenter -- because the seed came from Joseph the carpenter and Mary, but now the seed has disappeared, the shell has disappeared. This tree never came from the visible, it is from the invisible.

Look at Jesus: the seed is no longer there, only God is there. Be ready to die so that you can be reborn. Drop the mind, the body, the ego, the identity. Suddenly you will find that something new is growing within you: you have become a womb, you are pregnant. And to be spiritually pregnant is the peak of creation, because you are creating yourself through it. Nothing is comparable to it. You may create a great painting or a great sculpture, but nothing is to be compared with when you create yourself, when you 'self-create' yourself.

BUT WHEN IT FALLS ON THE TILLED EARTH....

Be ready to die! But before you are ready to take the jump, become 'the tilled earth' -- become a disciple, become a learner, become humble; become as if you are not. Soon you really will not be -- but get ready for it, behave as if you are not. Then:

... IT PRODUCES A LARGE TREE AND BECOMES SHELTER FOR ALL THE BIRDS OF HEAVEN.

It has always been happening so. You are here near me; my seed is dead -- that is why you are here. It is not because of you that you are here, it is because of *me* that you are here. But to say 'because of me' is not correct because there is no 'me'; the seed has disappeared and now it is just a tree. And if you get a glimpse of your own possibility through me, the work is done.

THE KINGDOM OF HEAVEN IS LIKE A MUSTARD SEED....

You are the seeds, you are the possibility of that kingdom. Get ready to die, because that is the only way to be reborn.
Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #2
Chapter title: Jesus is very paradoxical

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THE SECOND SAYING
JESUS SAID: MEN POSSIBLY THINK THAT I HAVE COME TO THROW PEACE UPON THE WORLD, AND THEY DO NOT KNOW THAT I HAVE COME TO THROW DIVISIONS UPON THE EARTH -- FIRE, SWORD, WAR.
FOR THERE SHALL BE FIVE IN A HOUSE: THREE SHALL BE AGAINST TWO AND TWO AGAINST THREE; THE FATHER AGAINST THE SON AND THE SON AGAINST THE FATHER; AND THEY WILL STAND AS SOLITARIES.
JESUS SAID: I WILL GIVE YOU WHAT THE EYE HAS NOT SEEN, AND WHAT THE EAR HAS NOT HEARD, AND WHAT THE HAND HAS NOT TOUCHED, AND WHAT HAS NOT ARISEN IN THE HEART OF MAN.

Jesus is very paradoxical, but meaningfully so. To take in the meaning many things have to be understood. First, peace is possible if everybody is almost dead. There will be no war, no conflict, but there will be no life either. That would be the silence of the graveyard. But that is not worth anything; then even war is better because in war you are alive and vital.

Another type of peace -- a totally different dimension of peace -- exists when you are vital, alive, but centered in your being: when self-knowledge has happened, when you have become enlightened, when the flame is lit and you are not in darkness. Then there will be more life, more silence, but the silence will belong to life, not to death. It will not be the silence of the graveyard.

This is the paradox to be understood: war is bad, hate is bad; they are the evils on the earth and they must go. Disease is bad, health is good; disease must go, but you must remember that a dead man never falls ill; a dead body can deteriorate but cannot be ill. So if you don't understand, all your efforts may create a dead world. There will be no disease, no war, no hatred -- but no life either.

Jesus would not like that type of peace. That type of peace is useless; then this world, with war, would be better. But many have been endeavoring, and their attitude is just negative. They think, "If war stops, everything will be okay." It is not so easy. And this is not only the ordinary man's conception -- even very great philosophers like Bertrand Russell think that if war is finished everything will be okay. This is negative -- because war is not the problem, the problem is man. And the war is not outside, the war is within. If you have not fought the war within, you will fight it without. If you have fought the war within and have become victorious, then the war without will cease. That is the only way.

In India, we have called Mahavira 'the conqueror', 'the great conqueror' -- the *jinna*. The word jinna means the conqueror. But he never fought with anybody so whom has he conquered? He never believed in violence, never believed in war, never believed in fighting. Why do you call this man Mahavira, the great conqueror? This is not his original name; his original name was Vardhaman. What has happened? What phenomenon has occurred? This man has conquered himself, and once you conquer yourself your fight with others ceases immediately -- because this fight with others is just a trick to avoid the inner war. If you are not at ease with yourself, then there are only two ways: either you suffer this unease or project it on somebody else. When you are inwardly tense you are ready to fight -- any excuse will do. The excuse is irrelevant; you will jump on anybody -- the servant, the wife, the child.

How do you throw your inner conflict and unease? You make the other responsible, then you pass through a catharsis. You can become angry now, you can throw your anger and violence and this will give you a release, a relief -- of course temporary, because the inside has not changed. It will again accumulate, it remains the old. Tomorrow again it will accumulate anger, hatred, and you will have to project it.

You fight with others because you go on accumulating rubbish inside yourself and you have to throw it out. A person who has conquered himself has become a self-conqueror, has no inner conflict. The war has ceased. He is one inside -- there are not two. Such a man will never project, such a man will not fight with anybody else.

So this is a trick of the mind to avoid the inner conflict, because the inner conflict is more painful -- for many reasons. The basic reason is that every one of you has an image of yourself as being a good man. And life is such that without this image it will be difficult to live.

Psychiatrists say that illusions are needed to live. Unless you have become enlightened, illusions *are* needed to live. If you think you are so bad, so devilish, so evil, if this image -- which is the truth that you are -- gets inside, then you will not be able to live at all. You will lose all self-confidence, and you will be filled with such condemnation towards yourself that you will not be able to love; you will not really be able to move, you will not be able to look at another human being. You will feel so inferior, so bad, so devilish, that you will die -- this feeling will become a suicide. And this is a truth -- so what to do?

One way is to change this truth: become a man of God, not a man of the devil -- become divine. But that is difficult, arduous, a long hard path. Much has to be done; only then can the devil become divine. It *can* become divine! You may not be aware of the root of the word devil: it comes from the same word from which 'divine' comes. Both 'devil' and 'divine' come from the same Sanskrit root, *deva*. The devil can become divine, because the divine has become the devil. The possibility is there; they are two poles of one energy. The energy which has gone sour, bitter, can become sweet. An inner transformation is needed, an inner alchemy is needed -- but that is long and arduous. And the mind always looks for the shortcut where the least resistance is. So mind says, "Why bother about becoming a good man? Just believe that you are good." This is easy because nothing is to be done. Just *think* that you are good, just create an image that you are beautiful, heavenly, that nobody is like you, and even this illusion of goodness gives you energy to live.

If illusions can give you so much energy, you can conceive how much will happen when the truth is realized. Even the illusion that you are good gives you life to move, gives you legs to stand on, gives you confidence. You become almost centered even with the illusion, and this center that happens in illusion is the ego. When you are really centered, *that* is the self. But that happens only when the truth is realized: when your inner energies have been transformed, the lower has been transformed into the higher, the earthly into the heavenly; when the devil has become divine, when you have become radiant with the glory that is yours; when the seed has come to sprout, when the mustard seed has become a great tree.

But that is a long process; one needs the courage to wait, one needs not to be tempted by the shortcut. And in life there are no shortcuts; only illusions are shortcuts. Life is arduous because only through arduous struggle does growth come to you -- it never comes easily. You cannot get it cheaply; anything that is cheap cannot help you to grow. Suffering helps -- the very effort, the very struggle, the long path that gives you sharpness, growth, experience, maturity. How can you achieve maturity through a shortcut? There is a possibility -- now they are working with animals, and sooner or later they will work with human beings. There is a possibility: you can be injected with hormones. A child of ten can be injected with hormones and he will become a young man of twenty. But do you think he will attain the maturity that he should have attained if he had passed through ten years of life? The struggle, the arising sex, the need to control, the need to love: to be free and yet controlled, to be free and yet centered; to move with the other, to suffer in love, to learn -- all that will not be there. This man who looks twenty is really ten years of age. Through hormones you have only blown up his body.

But they are doing this with animals, with fruit, with trees. A tree can be injected, and the tree that would naturally come to flower in three years will come in one year. But those flowers will lack something. It is difficult to see because you are not flowers, but they will lack something. They have been forced, they have not passed through a seasoning. Fruit will come sooner but those fruits will not be so mature; they will lack something -- they are artificial.

Nature is not in a hurry. Remember: mind is always in a hurry, nature is never in a hurry -- nature waits and waits, it is eternal. There is no *need* to be in a hurry; life goes on and on and on, it is an eternity. But for mind time is short, so mind says, "Time is money." Life never says that. Life says, "Experience!" -- not time. Life waits, can wait: mind cannot wait -- death is coming near. There is no death for life, but for mind there is death.

Mind always tries to find a shortcut. And to find a shortcut, the easiest way is to create an illusion: think that you are what you want to be -- then you have become neurotic. That is what has happened to many people who are in madhouses: they think they are Napoleon or Alexander, or somebody else. They believe it and they behave that way.

I have heard about one man who was being treated, psychoanalyzed. He thought that he was the great Napoleon. After three or four years of treatment and psychoanalysis, the psychiatrist thought, "Now he is absolutely okay." So he said, "Now you are okay and you can go to your home."

The man said, "Home? Say, 'To your palace.'" He was still Napoleon. It is so difficult if you have become Napoleon -- to be treated is very difficult, because even if you are treated and you become well, what is going to happen is that you are going to lose.

One general found a captain who was always drunk, so he caught hold of him. The man was very good -- drunkards are almost always good, they are beautiful people, just taking a shortcut. So the general said, "You are a good man and I appreciate you, and everybody loves you, but you are wasting yourself. If you can remain sober, soon you will become a colonel."

The man laughed and he said, "It's not worth it, because while I am drunk I am the general already. So it's not worth it: if I remain sober I am only going to become a colonel, and while I am drunk I am always the general!" There is too much involved in the illusion. How can this man let go of his illusion? -- so cheaply he has become the general.

Mind finds shortcuts, and illusions are the shortcuts; maya is the easiest and the cheapest thing to achieve. Reality is hard, arduous: one has to suffer and pass through fires. The more you pass through fires the more seasoned you become; the more seasoned, the more valuable. Your divinity cannot be purchased in a market, and cheap; you cannot bargain for it, you have to pay with your whole life. When your whole life is at stake, only then does it happen.

You fight with others because this is an easy way. You think you are good, the other is bad, and the fight is outward. If you look at yourself then the fight becomes inward: you know you are bad, it is difficult to find a more devilish man than you. If you look within then you find you are absolutely bad, and something has to be done. An inner fight, an inner war starts.

And through that inner conflict -- and it is a technique, remember, it is one of the greatest techniques that has been used through the centuries -- if there is inner conflict, then you become integrated. If there is inner conflict, then beyond the conflicting parties a new center of witnessing arises. If there is inner conflict, then energies are involved, your total being is in turmoil: chaos is created and out of that chaos a new being is born.

Any new birth needs chaos; this whole universe is born out of chaos. Before you are really born chaos will be needed -- that is the war of Jesus. He says: "I have come not to give you peace" -- not that he has not come to give you peace, but not the cheap peace that you would like to be given. Now try to understand his words.

> JESUS SAID: MEN POSSIBLY THINK THAT I HAVE COME TO THROW PEACE UPON THE WORLD, AND THEY DO NOT KNOW THAT I HAVE COME TO THROW DIVISIONS UPON THE EARTH -- FIRE, SWORD, WAR.

When you come to a master like Jesus you come for peace. You are blissfully unaware that you have come to the wrong person. As you are you cannot get peace. And if somebody gives you peace, that will be death to you. As you are, if you become peaceful, what will that mean? That will mean the struggle has ceased before you have attained anything. As you are, if somebody makes you silent, what will that mean? You won't have achieved any self, and you will be consoled by your situation. This is the way you can know a false master from a true master: a false master is a consolation, he gives you peace as you are, he never bothers to change you -- he is a tranquilizer. He is just like sleeping pills: you come to him and he consoles.

But if you come to a true master, this is the criterion: whatsoever peace you have, that too will be destroyed; whatsoever 'at-easeness' you have is going to go to the dogs. He will create more turmoil, more conflict. He is not going to console you because he is not your enemy; all consolations are poisons. He will help you to grow. Growth is difficult, you will have to pass through many difficulties. Many times you would like to escape from this man, but you cannot because he will haunt you. Consolation is not the goal; he cannot give you a false peace. He will give you growth, and out of that growth some day you will flower. And that flowering will be the true peace, the true silence. Consolation is false.

People come to me and I can see the way they come, the problems they bring: they want consolation. Somebody comes and he says, "I am in much difficulty. My mind is not at peace, I am very tense. Give me something -- bless me so that I become peaceful."

But what will that mean? If this man can be made at peace, what will that mean? Then this man is never going to change. No, that is not the way. Even if a real master consoles you, that consolation is just like a fishing net. You will be caught in the consolation and then, by and by, he will create the chaos.

You have to pass through the chaos, because as you are you are absolutely wrong. In this state if somebody consoles you he is your enemy. With him you will lose time, life, energy, and in the end consolations won't help. When death comes all consolations will evaporate.

There was one old man whose son died. He came to me and he said, "Console me!"
I said, "I cannot do that; that is sin."
He said, "I have come for that."
I told him, "You may have come for that, but I cannot do it."

He said, "But I went to this *shankaracharya* and he consoled me. He said, 'Don't bother, don't be worried; your son is reborn in a high heaven!'"

I knew his son also, and that is impossible because he was a politician -- they all go to hell, they never go to heaven. And not only was he a politician, but a successful politician -- he was a minister of state, with all the cunning of a politician, with all the ambition of a politician. How can he go to heaven? And this old man was also a politician. Basically he was not disturbed because his son was dead; the basic thing was that his ambition was dead, because through that son he was achieving more and more and more and more. He himself had become old; he had worked continuously his whole life, but he was a little foolish, not very cunning, a little naive. He worked hard, he sacrificed his whole life, but he could not attain any post. And that was the deep hurt, it was a wound. And then through the son he had been trying, and the son had been achieving. Now that his son was dead his whole ambition was dead.

When I told him, "This is the reason you are suffering so much; it is not your son," he was very disturbed. He said, "I had come for consolation and you are disturbing me more. It may be," he said. "Whatsoever you say sounds true. It may be that my ambition has been hurt and it is not for the son that I am weeping -- it may be for the ambition. But don't say such hard things to me, I am in such pain right now. My son is dead and you are saying such hard things to me. And I went to this *mahatma*, and to that shankaracharya, and to this guru, and they all consoled me. They said, 'Don't worry, the soul is eternal; nobody ever dies. And your son -- he was no ordinary soul, he has reached a high heaven!'"

These are consolations, and if this old man goes on listening to these consolations he is missing a great opportunity. He is missing an opportunity in which he could face his ambition, which is his problem. He could have encountered the fact that all ambition is useless, futile, because you work and work and work, and then death takes everything. He could have penetrated to this. But no, he stopped coming to me. He used to come to me, but since that time he has never come. He went to others who would console him.

Are *you* here to be consoled? Then you are in the wrong place. That is what Jesus says. He says:

> MEN POSSIBLY THINK THAT I HAVE COME TO THROW PEACE UPON THE WORLD, AND THEY DO NOT KNOW THAT I HAVE COME TO THROW DIVISIONS UPON THE EARTH -- FIRE, SWORD, WAR.

Whenever a man like Jesus comes, the world is immediately divided between those who are for him and those who are against him. You cannot find a single person who is indifferent to Jesus. Whenever a Jesus-type is there, immediately the world is divided. Some are for him and some are against him, but nobody is indifferent. It is impossible to be indifferent to Jesus. If you hear the word, if you look at the Jesus, immediately you are divided: either you become a lover or you become a hater; either you fall in line or you go against; either you follow him or you start working against him.

Why does this happen? Because a man like Jesus is such a great phenomenon and he is not of this world. He brings to this world something from the beyond. Those who are afraid of the beyond immediately become the enemies -- that is their way of protecting themselves. For those who have a desire, a seed hidden somewhere, who have been searching and searching and longing for the beyond, this man becomes charismatic, this man becomes a magnetic force -- they fall in his love. They have been waiting for this man for many lives.

Immediately the world is divided: either you are for Christ or you are against him. There is no other alternative; you cannot be indifferent. You cannot say, "I'm not bothered"; that is impossible, because a person who can remain in the middle will become a Jesus himself. A person who can stand in the middle, in neither love nor hate, will go beyond the mind himself. You cannot stand in the middle; you will fall, you will become a 'rightist' or a 'leftist', you will be on this side or on that. He creates great turmoil -- not only in individuals but in society too, on the earth; everything comes to be in a conflict, a great war starts. Since Jesus there has never been peace in the world. Jesus created a religion. He brought something into the world

which created such a division, such a conflict in all minds, that he became the focus of all history. That is why we say 'before Christ', 'after Christ'; he became the focal point.

History is divided, time is divided, with Jesus. He stands on the boundary. Before Jesus it is as if time was of a different quality; after Jesus time became of a different quality. With Jesus, history starts. His attitude, his approach towards the human mind, is very different from that of a Buddha or a Lao Tzu. The ultimate goal is one, the ultimate flowering is going to be one, but Jesus' approach is absolutely different. He is unique.

What is he saying? He is saying that through conflict growth is achieved; through struggle centering happens; through war peace flowers. But don't take him literally; whatsoever he is saying is a parable. Christianity took it literally and missed the point. Then Christians took the sword in their hands, and they have killed millions unnecessarily, because that was not the meaning of Jesus. Then the church, Jesus' church, became a warring church, it became a crusade. Christians have been fighting Mohammedans, Hindus, Buddhists -- they have been fighting everywhere. But they missed the point. Jesus was talking of something else. He was not talking of the swords of this world; he brought a sword of a different world. What is this sword? It is a symbol. You have to be cut into two, because in you two things meet: this world -- the earth -- and heaven; they meet in you. One part of you belongs to the mud, to the dirt; one part of you belongs to the divine. You are a meeting point, and Jesus brought a sword to cut you asunder, so the earth falls to the earth and the divine enters into the divine.

You cannot make any distinction as to what belongs to the earth. When you are hungry, do you think *you* are hungry? Jesus says, "No, take my sword and cut it!" Hunger belongs to the body because it is a bodily need. Consciousness has no hunger; it becomes aware because the body has no consciousness.

You may have heard one old Panchtantra story.... It happened that a big forest accidentally caught fire. Two men were there, one was blind and one was lame. The lame one couldn't walk, couldn't run, but he could see; and the blind one could walk and run, but he could not see. So they made a pact: the blind man took the lame man on his shoulders, and as the lame man could see and the blind man could walk, they became one man. They came out of the forest -- they saved their lives.

This is not just a story -- this is what has happened in you. One part of you feels hunger, but cannot know it because it has no eyes to see. Your body feels hunger, your body feels sexual desire, your body feels thirst, your body needs comfort -- all the needs are of the body -- and your consciousness only sees, your self is only a witness. But they have made a pact because without the body the consciousness cannot walk, cannot move, cannot do anything; and without the consciousness the body cannot realize what is needed, whether the body is hungry or thirsty.

Jesus' 'sword' means this compromise has to be realized knowingly, and then a distinction has to be made. What belongs to the earth belongs to the earth; fulfill it but don't get obsessed. If you are hungry, the body is hungry; know it well, fulfill the hunger but don't get obsessed. There are many people who become obsessed, who go on eating and eating and eating, and then some day they become so frustrated with eating that they go on fasting and fasting and fasting. But both are obsessions: too much eating is as bad as too much fasting. A right balance is needed. But who will give the balance? You have to become two, you have to be completely aware that: "This is of the earth and I am not of the earth." This is the 'sword' of Jesus. He says:

> ... I HAVE COME TO THROW DIVISIONS UPON THE EARTH -- FIRE, SWORD, WAR.

Why 'fire'? Fire is a very old kabalistic symbol, and a very old Hindu symbol also. Hindus have always talked about inner fire; they call that inner fire *tap* because it is heat. And to kindle that inner fire so that your fire is burning inside, they call *yagna*. And there are techniques for burning that inner fire. Right now it is almost dead, covered with ashes. It has to be poked, discovered, rekindled; more fuel is needed and the fuel has to be given. When the inner fire burns in its totality, suddenly you are transformed -- because there is no transformation without fire. You heat water and at a particular degree, a hundred degrees, the water evaporates, becomes vapor; the whole quality changes.

Have you observed that when water changes into vapor, the whole quality changes? When it is water, it always flows downwards. That is the nature of water, to flow downwards; it cannot flow upwards, it is impossible. But when at a hundred degrees it evaporates, its whole nature changes: the vapor floats upwards, never downwards. The whole dimension changes and it happens through heat.

If you go to a chemist's lab, what will you find? If you take fire away nothing will happen there, because

every transformation, every new change, every mutation is through fire. And what are *you* except fire? What are you doing when you are living? When you breathe, what do you breathe? You breathe oxygen and oxygen is nothing but fuel to fire. When you run, more fire is needed so you breathe more deeply; when you rest, less fire is needed so you breathe less deeply, because less oxygen is needed. Oxygen is fuel to the fire. Fire cannot exist without oxygen because oxygen burns. You are fire -- moment to moment, through food, through air, through water, fire is created in you. When it is too much you have to release it. When animals have the sexual urge we say they are 'on heat'. It is meaningful because it is a sort of heat. It is a sort of heat, and when you have more fire than you can absorb it has to be released, and sex is an outlet.

Remember, in hot countries people are more sexual than in cold countries. The first books on sexology appeared in hot countries: Vatsyayana's Kamasutra, Koka Pandit's Kokashastra, appeared first. The first Freudians were in the East -- and they appeared before Freud, three thousand years before Freud. In the West sex has just become important. In a cold country there is not enough fire in the body to create much sexuality. Only within the last three or four centuries has sex become very important in the West, because now the country may be cold, but central heating is there. So people are not so cold; otherwise the fire of the body continuously fights with the cold. That's why in the East the population goes on growing and it is difficult to prevent it, but the West does not have so much of a population explosion.

I heard it happened that when the first Russian astronauts landed on the moon, they were very happy. But they were surprised when they saw three Chinese walking there. The Russians looked at them and said, "You have reached before us? And you don't have any means, any technology, any science -- how did you do it? You have done a miracle. How did you reach here?"

Those Chinese said: "Nothing like a miracle! A simple thing -- mathematics: we stood on each others' shoulders and reached!" The Chinese can reach, the Indians can reach, there is no problem. Once they decide they can reach anywhere!

Sex is a heat phenomenon, a fire phenomenon. Whenever the fire is burning you will feel more sexual, and whenever the fire is not burning so much you will feel less sexual. Everything that happens in you, whether it is a sexual transformation in the body or a spiritual transformation, depends on fire.

Hindus, Kabalists, Jews and Sufis.... Jesus was trained in an Essene community -- in a very occult, esoteric society which knew many methods to create inner fire. So fire is not just the fire you know, it is the innermost fire upon which life exists. If this fire can be raised to a particular level... but it is only possible to bring it to a particular degree if it is not released, and that is why all the religions which use this fire are against sex. If it is released through sex then it cannot be brought to a particular degree, because then you have an outlet. So all the outlets have to be closed completely so there is no leakage of the fire and it reaches the one-hundred-degree point: a certain degree at which, suddenly, the transformatin happens. The soul and the body are separate -- the sword has worked! Then you know what is earth in you and what is heaven; then you know what has come from your father and mother and what has come from the invisible.

... FIRE, SWORD, WAR....

A deep inner conflict is needed. You should not be lethargic, you should not relax unless the relaxation happens -- and that is totally different. You have to fight and create conflict and *friction*. Friction is the right word for the inner war. Gurdjieff worked through friction; he would create friction in the body. You may not be aware now but remember it: some day you will become aware that your body has many layers of energies. If you are not in friction then you use only the superficial layer. If much conflict arises, the superficial layer is finished and then the second layer starts functioning.

Try it this way: you always go to sleep at ten at night. At ten suddenly you feel sleepiness coming over you -- don't go to sleep. Sufis have used this method very often, and Jesus also used it -- vigil. For the whole night he would not sleep; in the wilderness for forty days and forty nights he would not sleep. He remained in the hills alone without sleeping. What happens? If you don't sleep at ten, for a few minutes you will feel very, very lethargic, sleepier and sleepier and sleepier. But if you resist and fight, a friction is created, you become two: the one who wants to sleep and the one who doesn't want to sleep. Now there are two parts fighting. If you stick and don't yield, suddenly you will find all sleepiness has gone and you have become as fresh as you have never been in the morning. Suddenly all sleepiness has gone, you are fresh, and even if you want to go to sleep it will be difficult now. What happened? There were only two possibilities, and through the friction between them energy was created.

Energy is always created through friction. All science depends on creating friction; then energy is

created. All dynamos are just friction techniques to create a fight, a war between two things. You create a war: your body wants to go to sleep and you don't want to go to sleep. Friction is there, and much energy is created.

If you yield that will be very bad, because if you yield, the body has won and the consciousness has lost a fight. So if you try, only try with a mind determined not to yield; otherwise it is better not to try. Friction methods are dangerous: if you try then you *have* to win. If you don't win you are lost, because then you lose your confidence. Your consciousness will become weaker and the body will become stronger. And if you lose many times, then there is less and less possibility of winning.

Once you use any friction method then make it a point to win. It is not to be lost, the battle must be won. And once you win you achieve a different layer of energy. Now you can see that if you win, the energy that was in the other part is absorbed by you so you become stronger. And then every fight will make you stronger, still stronger, until a moment comes when the whole energy of the body is absorbed by the self.

Gurdjieff used friction very deeply and in such unbelievably dangerous ways. When he was very old, just within a few years of his death, he made a very dangerous car accident happen. He did it -- it was not really an accident. In the life of a person like Gurdjieff there is no accident. He is so aware that accidents are not possible. But he can allow an accident or he can even create one -- and he did create one.

He was a fast driver and in his whole life there had never been a single accident. He was also a very dangerous driver; all those who sat with him would always be on edge: any moment.... He was absolutely mad, didn't believe in any traffic rules or anything. He would go this way and that, and as fast as possible, and anything was possible at any moment -- but it never happened.

One morning, when he went to Paris from his ashram in Fontainebleau, somebody asked, "When will you be back?"

He said, "If everything happens as I think it will happen, by the evening; otherwise, difficult to say."

And in the evening when he was coming back there was an accident. The accident was so severe and dangerous that the doctors said that nobody could have survived -- impossible! The whole car was crashed to bits. But Gurdjieff was found. He had sixty fractures all over his body -- almost dead. But he was found perfectly aware, lying under a tree very far away from the car. He had walked to the shade and was lying there perfectly aware. He was not unconscious. He was taken to hospital perfectly conscious. He said that no anesthesia should be given to him -- he wanted to remain perfectly conscious.

This was the greatest friction he ever created with his body. The body was just on the verge of death; he had created the whole situation and he wanted to remain absolutely alert. He remained alert, and at this moment he attained the greatest centering that can happen to a man: he became centered in his consciousness -- the earthly layer was completely separated. It became a vehicle: he could use it, but he was not identified with it.

This is the meaning of Jesus when he says:

> ... I HAVE BROUGHT FIRE, SWORD, WAR -- ALTHOUGH MEN POSSIBLY THINK THAT I HAVE COME TO THROW PEACE UPON THE WORLD....
> FOR THERE SHALL BE FIVE IN A HOUSE: THREE SHALL BE AGAINST TWO AND TWO AGAINST THREE; THE FATHER AGAINST THE SON AND THE SON AGAINST THE FATHER; AND THEY WILL STAND AS SOLITARIES.

FOR THERE SHALL BE FIVE IN A HOUSE.... This is a parable: in your body there are 'five in the house' -- the five senses, the five *indriyas*. Really, deep down you have five bodies, because each sense has its own center, and each sense goes on manipulating you in its own direction. The eye says, "Look at the beauty"; the hand says, "Touch, it is so lovable." The eye is not at all interested in touch; the hand is not at all interested in looking at a beautiful person, a beautiful body or a beautiful tree.

All five senses exist as five separate centers and your mind is just a coordinator; it goes on coordinating between these five. When you look at me and you hear me, you hear from the ears and you look from the eyes. Eyes never hear, ears never look; then how do you conclude that you hear the same person you see? How can you conclude? The mind goes on coordinating. It is a computer: whatsoever the eyes feed in, whatsoever the ears feed in, it combines and gives you the conclusion.

The method of friction which Gurdjieff used, which Jesus used.... And those who know the innermost secret story of Jesus' life say that he was not crucified, but that he *managed* to be crucified just like Gurdjieff. He managed to be crucified -- it was a drama that he arranged.

Those who were crucifying him thought they were killing him, but such a man as Jesus cannot be forced to die. He could have escaped very easily, for it was well known that he was to be caught. He could have moved away from the capital or away from the country, there was no problem -- but he came to the capital. It is said that he enacted the whole thing, and that Judas was not his enemy but his friend who helped, who helped Jesus to be caught. The whole thing was managed and controlled by him.

What happened on the cross was the last inner war, the last and greatest friction. When he was dying, but not losing trust in the divine; when the earth was falling back to the earth; when the division was absolute, total -- he was not identified at all. He allowed it.

Gurdjieff used to say that this crucifixion of Jesus was a drama, and that really, the author of the drama was neither Pontius Pilate nor the high priest of the Jews, but Jesus himself. He managed it, and he managed it so beautifully that even up to now it has not been discovered -- not exactly -- what happened and how.

You cannot imagine managing your own crucifixion, but that is what religion is: managing your own crucifixion. Going to the cross means going to the climax of friction -- where death is.

Jesus says:

> FOR THERE SHALL BE FIVE IN A HOUSE: THREE SHALL BE AGAINST TWO AND TWO AGAINST THREE.

A friction has to be created. The senses have to fight and the fight has to be made conscious. They continuously fight but the fight is not conscious; you are fast asleep and the fight goes on. The eye is continuously fighting the ear, the ear is continuously fighting the eye -- because they are competitors.

Have you observed that a blind man has more listening capacity than a man who has eyes? That's why blind men become beautiful musicians, singers. Why does this happen? They have more capacity for sound, rhythm, more sensitivity in their ears. Why? -- because the eye is no longer a competitor. The energy that was being used by the eyes is available for the ears; they are the competitors.

Your eyes are using eighty percent of your energy, leaving only twenty percent for the other four senses. They are starved; they are continuously fighting. The eyes have become the supreme, the dictatorial force. You live through the eyes and some senses have gone completely dead. Many people have no smell, that sense has gone completely dead; they never bother, they are not even aware that they cannot smell. The eyes have completely exploited the nose, because it is so near that it can be exploited. Children have a sense of smell, but by and by it is lost because the eyes go on using more and more energy. The eye has become the center of your being, which is not good.

Methods of friction use the senses against each other. In many methods the seeker remains with closed eyes for many months. The energy starts moving, you can feel it. If you remain constantly with closed eyes for three months, you will be able to feel the energy moving continuously towards the ears, towards the nose. Your sense of smell may come back, you may start smelling. There have been methods and schools where seekers completely cut one sense against the other; a fight is created. If you close the ears for three months and just see, don't listen, then you will see there is a constant movement of energy.

If you can see your senses fighting, you will become separate because you become a witness. You are no longer the eyes, no longer the ears, no longer the hands, no longer the body -- you are a witness. The fight goes on within the body and you are an onlooker. This is the meaning, the deepest meaning of the parable, but it is also true in another sense.

> FOR THERE SHALL BE FIVE IN A HOUSE: THREE SHALL BE AGAINST TWO AND TWO AGAINST THREE; THE FATHER AGAINST THE SON AND THE SON AGAINST THE FATHER; AND THEY WILL STAND AS SOLITARIES.

In another sense too this is true, that in a family of five, three will be against two and two will be against three. Whenever a religious person happens in a family friction starts, because for a family a religious person is the most dangerous person. The family can tolerate anything except religion, because once you become religious you will not be identified with the body.

The family is related to the body: your father is your father because of your body. If you think you are the body, then you are related to your father. But if you come to know that you are not the body, who is the

father? How are you related to him? The mother has given birth to your body, not to you. You are so identified with the body that you think the mother has given birth to *you*.

When you are not identified, the identification is broken, then who is the mother? She has not given birth to you but only to this body which is going to die. So the mother has not given you life; rather, on the contrary, the mother has given you one more death. The father has not given you life, he has given you one more possibility to die. Once you are not identified with the body you have broken from the family, you are uprooted.

So the family can tolerate it if you go to a prostitute. It is okay, nothing is wrong -- rather, on the contrary, you are getting more and more identified with the body. If you become an alcoholic, if you are a drunkard, it is okay, because you are getting more and more identified with the body. Nothing is wrong in this. But if you become a meditator, if you become a sannyasin, then it is not okay. Then it is difficult because you are being uprooted. Then the family no longer has power over you; then you are no longer part of the family, because you are no longer part of this world.

So Jesus says: Father will be against son, son will be against father. And: I have come to disrupt, to divide, to create conflict and friction.

This is true. You can worship a Buddha, but ask Buddha's father -- he is against him. Ask Buddha's relatives -- they are against him, because this man has gone beyond their control. Not only that: he is also helping others to go beyond the control of the society, of the family.

The family is the basic unit of society. When you go beyond society you have to go beyond the family, but this does not mean that you should hate it -- that is not the point; nor that you should go against it -- that is not the point either. That is going to happen anyway. Once you start to find yourself, all that has been before will be disrupted, there is going to be chaos. So what should you do? They will pull you back, they will try to bring you back, they will make every effort to do so. What should be done?

There are two ways: one is the old way which is to escape from them, not to give them any opportunity -- but I think that is no longer applicable. The other is to be with them, but as an actor: don't give them the opportunity to know that you are moving beyond them. Move! Let that be your inner journey, but outwardly fulfill all formalities: touch the feet of your father and your mother and be a good actor.

The old way cannot be followed by many. That's why the earth could not become religious -- because how many people can go out of society? And even if they go out of society, the society has to take care of them. When Buddha was here, or Mahavira or Jesus, then thousands left their families. But still only thousands -- millions were left behind and they had to take care of them. The whole earth cannot become religious if that is the only way. And it is not good either; it can be done in a more beautiful way, and that beautiful way is to be a good actor.

A sannyasin must be a good actor. By being a good actor I mean that you are not related at all, but you go on fulfilling the formalities. Deep down you are uprooted, but you don't even give a hint that you are uprooted. And what is the use of giving a hint? -- because then they will start trying to change you. Don't give them any chance. Let this be an inner journey and outwardly be completely formal. They will be happy then because they live in formalities. They live on the outside, they don't need your inner worship. They don't need your inner love -- just the show is enough.

These are the two ways: one is that of Buddha and Jesus, the other is that of Janak and me. Be wherever you are. Don't create any outward show that you are changing and becoming religious, because that can create trouble and you may not be strong enough right now. Create the conflict inside but don't create it outside. The inner conflict is more than enough; it will give you the growth, the maturity needed.

> ... THE FATHER AGAINST THE SON AND THE SON AGAINST THE FATHER; AND THEY WILL STAND AS SOLITARIES.

This word solitary has to be understood deeply. When you become religious you become solitary; then there is no society for you, you are alone. And to accept that you are alone is the greatest transformation that can happen to you, because mind is afraid of being alone; mind wants somebody else to hang on to, to cling to. Alone you feel a trembling, a fear grips you. Alone...? And immediately you rush towards society, to the club, the conference, the sect, the church, somewhere where there is a crowd, where you can feel that you are not alone, where you can lose yourself into the crowd. That's why the crowd has become so important. Go to the racecourse, go to the cinema hall -- but a crowd is needed in which you are no longer solitary,

where you can relax.

But a religious man is a solitary because he is trying to reach his highest peak. He is not to lose himself in others. He has to remember, become more mindful, he has to become more aware and alert -- and he has to accept the truth. This is the truth: that everybody is alone and there is no possibility of any togetherness. Your consciousness is a solitary peak. But that is the beauty of it and you are unnecessarily afraid of it. Imagine Everest in a crowd of Everests -- then the whole beauty is lost. Everest is beautiful and challenging because it is alone, a solitary peak. A religious man is like Everest: he becomes a solitary peak, alone, and he lives and enjoys it. That doesn't mean that he will not move in society, it doesn't mean he will not love. On the contrary, only he *can* love. On the contrary, only he can move in society, because only he *is*. You are not -- so how can you love? He can love but his love is not going to be like a drug, he is not going to be lost. He can share, he can give himself completely and still remain himself. He can give himself to you and still not be lost, because his mindfulness remains the innermost peak. There, in that shrine, he remains alone. Nobody enters there, nobody *can* enter there.

In the innermost core of your being you are alone.

The purity of aloneness and the beauty of aloneness....

But on the contrary, you feel afraid. Because you have lived in society -- you are born in society. you have been brought up by the society -- you have completely forgotten that you can also be alone. So to move for a few days into loneliness, just to feel your aloneliness, is beautiful. Then come to the marketplace, but bring your aloneness with you. Don't get lost there. Remain aware and alert: move into society, go into a crowd, but remain alone. You can be alone in the crowd if you want; you can be in the crowd even while you are alone if you want. You can go to the Himalayas and sit there and think of the market -- you are in the crowd.

It happened when Junnaid came to his master: he was alone and the master was sitting in a temple. When Junnaid entered, the master was alone and he said, "Junnaid, come alone! Don't bring the crowd with you!" So Junnaid looked back, of course, because he thought there was somebody else coming with him. But there was no one. The master laughed and said, "Don't look back, look within."

Then Junnaid closed his eyes and he found that the master was right. He had left his wife but his mind was clinging to her; he had left his children but their images were still there; and the friends who had come to give him the last send-off were still standing in his mind.

The master said, "Go out and come alone, because how can I talk with this crowd?"

So Junnaid had to wait for one year outside the temple to be freed of 'this crowd'. And after one year the master called, "Now Junnaid, you are ready, come in. Now you are alone and a dialogue is possible."

You can carry the crowd; you can also be in the crowd and yet alone. Try it: the next time you are moving in a big crowd in the market, just feel alone -- and you *are* alone so there is no problem, you can feel it. And once you can feel that you are alone, you have become a solitary. Jesus says he has come to make you solitaries, to stand alone.

I WILL GIVE YOU WHAT THE EYE HAS NOT SEEN, AND WHAT THE EAR HAS NOT HEARD, AND WHAT THE HAND HAS NOT TOUCHED, AND WHAT HAS NOT ARISEN IN THE HEART OF MAN.

Your eyes can see that which is without, they cannot see within, there is no way. Your ears can hear that which is without, they cannot hear within, there is no way. They are outgoing, all senses are outgoing. There is not a single sense that is ingoing. So when all the senses stop functioning, suddenly you are in. There is no sense that goes in.

Jesus says: I WILL GIVE YOU WHAT THE EYE HAS NOT SEEN -- but first become a solitary. And that is what I mean by a sannyasin: a solitary. First become a sannyasin, first realize that you are alone, and be at ease with this aloneness. Don't be afraid. Rather enjoy it, rather see the beauty of it, the silence and the purity and the innocence. No dirt has ever entered there because nobody has entered into that shrine. It has remained eternally pure, it is virgin; nobody has been there.

Your virginity is hidden within you. Become a sannyasin, a solitary, and then, Jesus says: I WILL GIVE YOU WHAT THE EYE HAS NOT SEEN.

When you become a solitary, totally alone, suddenly you realize that which no eye can see, no ear can hear, and what the hand has not touched. How can you touch your self? You can touch the body, but that is not your self. The hand cannot enter in, it cannot touch your consciousness -- there is no way.

And the last sentence is the most beautiful uttered by any person on this earth:

... AND WHAT HAS NOT ARISEN IN THE HEART OF MAN.

... Because your soul is beyond even your heart. Of course, your heart is very deep within; but still, as far as your soul is concerned, it is also without, it is not within. The hands are without, the eyes are without, the heart is also without, on the periphery. The innermost core is not even the heart. Hunger arises in your body, love arises in your heart -- not prayer. Prayer is still deeper, deeper than the heart. Hunger is a bodily need; love is a need of the heart. God is a need of the beyond, not even of the heart. One has to transcend the mind, one has to transcend the heart too. One has to transcend all peripheries so that only the center remains.

And what has not arisen in the heart of man? God has not arisen in the heart of man. In the mind science arises, philosophy arises; in the heart, art, poetry arises -- but not religion. Religion arises at a deeper layer, at the deepest beyond which there is no going, at your very center, which is not even the heart.

I WILL GIVE YOU... WHAT HAS NOT ARISEN IN THE HEART OF MAN.

That which is beyond and beyond and beyond. You cannot catch hold of it, you cannot see it, you cannot hear it, you cannot even *feel* it. Here Jesus transcends even those mystics who are of the heart.

There are three types of mystics: first, mystics of the head -- they talk in terms of theology, philosophy, they have proofs for God. There is no proof at all, or, everything is a proof. But there is no need for a proof and you cannot prove God anyway, because all the proofs can be disputed and all the proofs can be proved wrong. Then there are mystics of the heart: they talk of love, of the beloved, the divine, of Krishna; they talk in songs, poetry -- they are romantic. Their search is deeper than the head but still not deep enough.

Jesus says: I will give you something which has not arisen even in the heart... where no theology reaches and no poetry has any glimpse of, nor logic nor love -- where both stop. I WILL GIVE YOU THAT WHICH HAS NOT ARISEN IN THE HEART OF MAN.

This is the deepest, the most profound possibility -- and Jesus opens it. But in Christianity it is lost. Christianity started to weave theories around it, it became a head affair -- not only a heart affair, it became a head affair. Christians have produced great theologicians. Look at Thomas Aquinas' Summa Theologica -- hundreds of volumes of theology. But they missed because Jesus is not in the head. And because of these head-oriented theologicians, mystics who were of the heart, who were a little deeper, were expelled from the church. Eckhart and Francis were expelled. They were thought fools, or to have gone mad, or to be heretics -- because they were talking of the heart, they were talking of love.

But Jesus is missed by both. He is neither head-oriented nor heart-oriented; he is not oriented at all. He says, simply throw all orientations, throw all that is without and come to the innermost core where only you are, where only the being throbs, where only existence is. You *can* come to this, and if you come to this, then every mystery is revealed and all doors are opened. But even at the door you can miss. If you remain head-oriented you remain standing at the door, theorizing, or you may be standing at the door and poetizing -- talking in poetry and singing.

I have heard that Mulla Nasruddin went once to a psychiatrist and said, "I am very puzzled: now do something. It has become impossible. Every night I have a recurrent dream that I am standing at a door and I am pushing and pushing and pushing. There is a sign on the door and I push and push to no end. Every night I wake up perspiring and the door never opens."

The psychiatrist started to note whatsoever he was saying. After half an hour's talk he asked, "Now tell me, Nasruddin, what is written on the door, on the sign?"

And Nasruddin said, "It says 'pull'."

If 'pull' is written on the door then don't go on pushing; otherwise you will have a recurrent dream, you will push eternally! And there is no problem at all: simply look at what is written on the door. Jesus says neither head nor heart is written on the door -- it is beyond both.

So do one thing: go beyond. Neither fall a victim of logic, of intellect, nor become a victim of emotions, of sentimentality. The head is in the body and the heart is also in the body. Go beyond both. What is beyond? There, is simple existence, you simply are.

Being is without any attributes. That simple 'beingness' is *dhyan*, that simple 'beingness' is meditation -- and that is written on the door.

Suddenly the door opens when you are a simple being -- not emotions, nor thoughts; no cloud around you, unclouded; no smoke around the flame, just the flame. You have entered.

... AND WHAT HAS NOT ARISEN IN THE HEART OF MAN I WILL GIVE YOU.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #3
Chapter title: The Marvel of Marvels

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THE THIRD SAYING
JESUS SAID: I TOOK MY STAND IN THE MIDST OF THE WORLD AND IN FLESH I APPEARED TO THEM.
I FOUND THEM ALL DRUNK, I FOUND NONE OF THEM ATHIRST.
AND MY SOUL WAS AFFLICTED FOR THE SONS OF MEN, BECAUSE THEY ARE BLIND IN THEIR HEART AND THEY DO NOT SEE THAT EMPTY THEY HAVE COME INTO THE WORLD, AND EMPTY THEY SEEK TO GO OUT OF THE WORLD AGAIN.
BUT NOW THEY ARE DRUNK. WHEN THEY HAVE SHAKEN OFF THEIR WINE, THEN THEY WILL REPENT.
JESUS SAID: IF THE FLESH HAS COME INTO EXISTENCE BECAUSE OF THE SPIRIT, IT IS A MARVEL; BUT IF THE SPIRIT HAS COME INTO EXISTENCE BECAUSE OF THE BODY, IT IS A MARVEL OF MARVELS. BUT I MARVEL AT HOW THIS GREAT WEALTH HAS MADE ITS HOME IN THIS POVERTY.

Jesus, or Buddha, or anybody who is awakened, will find you all drunk. The drunkenness is of many types, but the drunkenness is there. You are not alert, you are not awake: you simply think that you are awake and alert. Your sleep continues from birth to death.

Gurdjieff used to tell a small story. There was a man who owned thousands of sheep, and he was always in trouble because the sheep would go astray and they would become the victims of wild animals. So he asked a wise man, and the wise man suggested, "Keep watchdogs." So he had a hundred dogs to keep watch on the sheep. They would not allow the sheep to go out, and if any sheep tried to go out they would kill it.

By and by, they became so addicted to killing that they started to murder the sheep -- they became dangerous. So again the man came to the wise man and said, "It has become dangerous, the protectors have become murderers." It always happens -- look at your politicians: they are the protectors, the watchdogs, but once they are powerful they start killing.

The wise man said, "Then there is only one way. I will come." So he came, and he hypnotized all the sheep and told them, "You are awake, alert, completely free. Nobody is your owner." Then those sheep

remained in that hypnotic state, and they would not go anywhere. They would not escape because this was not a prison, and they all believed that they were the owners, masters of their own selves. Even if some sheep was killed by the master, they would think, "This is her fate, not mine. Nobody can kill me. I have an immortal self and I am totally free, so there is no need to escape." Then there was no need for watchdogs, and the master was at ease because the sheep were hypnotized, they lived in a semi-sleep. And that is the state in which you are -- in which Jesus finds you, in which I find you. But nobody has hypnotized you -- this is an autohypnosis. You are both the wise man who hypnotized the sheep and the sheep who was hypnotized -- you have autohypnotized yourself.

There is a certain method of autohypnotizing yourself: if you think a particular thought continuously you will be hypnotized by it; if you look at a thing continuously you will be hypnotized by it; if you brood on something continuously you will be hypnotized by it.

It happened that one French poet went to the United States. He was shown around New York and the guide brought him to the Empire State Building. The poet looked amazed. He looked again and again, and then said, "It reminds me of sex."

The guide was puzzled. He had heard many types of reactions, but this was something new. Nobody had ever commented, looking at the Empire State Building, that it reminded them of sex. So he asked, "If you don't feel offended, please tell me why it reminds you of sex?"

The Frenchman said, "Everything does!"

If you continuously think of sex you become hypnotized -- then everything is sexual to you. Even if you go into the temple, the temple reminds you of sex. Where you move is not the question, because you carry your mind with you and your mind goes on creating a world around you. Somebody is hypnotized through sex, somebody is hypnotized through wealth, somebody is hypnotized through power -- but everybody is hypnotized. And nobody has done this to you -- you have been doing this yourself, it is *your* work. But you have been doing it so long that you have completely forgotten that you are both the magician and the sheep.

Once a man realizes, "I am the magician and I am the sheep," then things start changing, because then the first spark of transformation has entered. Now you can never be the same again, because the hypnosis has started dropping. A breaking point has come -- something of awareness has entered you.

You may have different objects of hypnosis; find out which is the object of your hypnosis, which one attracts you most, which one has become the focal point of your being, and then look at it, at how you got hypnotized by it. Repetition is the method of hypnosis: looking at anything continuously, or thinking about it continuously. If you go to a hypnotist he will say, "You are falling asleep, falling asleep, falling asleep, falling asleep." He will go on repeating the same thing in a monotonous voice, and soon you will be fast asleep. He was not doing anything but simply repeating something. Hearing it again and again and again, you will fall asleep -- you have hypnotized yourself.

Remember this, because you are doing this continuously, and this is being done by society continuously. The whole mechanism of propaganda consists of repetitions. Politicians go on repeating certain things. They go on repeating them, and they don't bother whether you listen or not. Listening is not the point, because if they just go on repeating, by and by you are convinced, persuaded; not logically, not rationally -- they never argue with you -- but just through repetition you are hypnotized.

Hitler went on repeating that the Jews are the reason for the misery and fall of Germany: "Once the Jews are destroyed, there will be no problem. You are the owners of the whole world, you are a special race; you have come here to dominate -- you are the master race."

Even his friends never believed it in the beginning, and he himself never believed it in the beginning, because this was such a patent lie. But as he continued, by and by people started believing in it -- they were hypnotized. And when other people were hypnotized by it, he too was hypnotized into thinking that there must be some truth in it: "When millions of people believe it, there must be something true in it." Then his friends started believing it, then it became a mutual hypnosis, and then the whole of Germany got into it.

One of the most intelligent races behaved very foolishly. Why? What happened to the German mind? Just repetition, propaganda.

Hitler has written in his autobiography, Mein Kampf, that there is a simple process for transforming a lie into a truth: just go on repeating it -- and he knew from his own experience. If you go on repeating a particular thing -- you smoke, you go on smoking every day -- it becomes a hypnosis. Then, even if you come to know that it is useless, futile, foolish, dangerous to health, nothing can be done, because now it is an autohypnosis.

Mulla Nasruddin's wife was reading an article to him against smoking. Experts were quoted as saying

that cancer and tuberculosis and other diseases are possible through smoking. He heard it and then said, "Stop this nonsense! This is all silly, and I tell you, I intend to continue smoking till I die!"

His weary wife said, "Okay then, have it your own way. But what makes you think that even then you will stop? What makes you think that even then, when you die, you will stop?"

Really, if you are under hypnosis, it never stops. Death doesn't make much difference: in the next life you start again the same way, because the next life starts from where the last was discontinued; it is a continuity. So when a child is born, he is not really a child, he is very, very old, very ancient. He brings all his ancient karmas with him, all the *samskaras* and conditionings. He starts as an old man -- he already has his hypnosis. This is what Hindus call samskaras, karmas.

What are karmas? What is the deepest meaning of the theory of karma? Karma is a method of autohypnosis. If you repeat an action continuously you become hypnotized by it; then the karma, the action, becomes the master and you are just a slave. What have you gained through sex? Have you gained anything or is it just a repetition? But you have repeated it for so long that now if you stop you feel you are missing something. If you continue you feel nothing is gained. If nothing is gained by continuing it, then you are not missing anything by stopping it. Then why do you feel something is missing? It is just the old habit -- a samskara, a conditioning, a karma. You have repeated it too many times and you have become hypnotized by it. Now you have to repeat it, it has become an obsession, it is compulsive.

A person goes on overeating. He knows it is bad, he suffers because of it, he is ill continuously; but still, when he sits down to eat he cannot help it. It is compulsive. What is compulsion? Because he has been doing it so long he has become hypnotized by it. He is drunk.

Mulla Nasruddin came home one night very late, it must have been three in the morning. He knocked; his wife was very angry, but Mulla said, "Wait! First give me one minute to explain, then you can start. I was sitting with a very sick friend."

His wife said, "A very likely story -- but tell me the name of the friend."

Mulla Nasruddin thought and thought and thought, and then he said triumphantly, "He was so sick he couldn't tell me!"

The mind, if it is drunk, may find excuses but all those excuses are false, just like this one: "The friend was so sick that he couldn't tell me." For sex you will find excuses, for smoking you will find excuses, for your lust for power you will find excuses, but all excuses are lame. The real fact is that you are not ready to recognize that it has become compulsive, that you are under an obsession, you are under a hypnosis.

This is what a Jesus finds: everyone drunk and fast asleep. You cannot find it because you yourself are asleep. Unless you are awake you cannot become aware of what is happening all around. The whole world is moving in a somnambulism. That's why there is so much misery, so much violence, so much war. It is unnecessary, but it has to be so because people who are asleep and drunk cannot be responsible for anything. If somebody came to Jesus to ask what he should do to change, Jesus would say: You cannot do anything to change unless you become awake. What can you do? What can a man who is fast asleep do to change his dreams? What can he do?

People would come with the same question to Gurdjieff -- and Gurdjieff is the man most representative of Jesus in this age, not the pope of the Vatican. Gurdjieff is the most representative because he believed in, and worked out, the same method of friction that Jesus was working with. He created many types of crosses for people to hang themselves on and be transformed. Gurdjieff also used to say that you cannot do anything unless you *are*. And if you are not awake, you are not there, you simply believe that you are. This belief won't help.

Now look at these sayings. They are all very profound, deep, very significant, and can become guidelights on your path. Remember them.

JESUS SAID: I TOOK MY STAND IN THE MIDST OF THE WORLD AND IN FLESH I APPEARED TO THEM. I FOUND THEM ALL DRUNK; I FOUND NONE OF THEM ATHIRST.

Jesus never renounced the world, he was standing in the midst of us all. He was not an escapist; he moved in the marketplace, he lived with the crowd. He talked to prostitutes, laborers, farmers, fishermen. He didn't go out of the world, he remained here amidst you. He knew the world better than anybody who has escaped from it.

It is no wonder that Christ's message became so powerful; Mahavira's message never became so

powerful, but Jesus converted almost half of the world. Why? -- because he remained in the world, he understood the world... its ways, the people, the mind. He moved with them, he came to know how they function -- asleep, drunk -- and he started to find ways and means to awaken them.

On the last night, when Jesus was caught -- or managed to be caught -- when the last drama was enacted, one disciple was with him. And Jesus said, "This is my last night, so I will go into deep prayer. I have to pray, and you are to keep vigil. Don't fall asleep! I will come and see... and this is my last night, remember!"

Jesus went and after half an hour he came again. The disciple was fast asleep. He awakened him and told him, "You are fast asleep, and I told you to keep vigil because this is my last night. Remain alert, because I will not be here again! Then you can sleep for ever and ever. But with me... at least on my last night remain alert!"

The disciple said, "Excuse me, I was feeling so sleepy that I couldn't help it. But I will try now."

Jesus went again into prayer. After half an hour he was back and that disciple was fast asleep. He awakened him again and said, "What are you doing? The morning is coming near and I will be caught!"

The disciple said, "Excuse me, forgive me, but the flesh is very strong and the will is very weak; and the body was so heavy, and I thought, 'What is wrong in taking a little sleep? By the time you come, I will be awake again.'"

A third time Jesus came and the disciple was fast asleep....

But this is the situation of all disciples. Many times I have come to you and I have found you fast asleep. Whenever I came to you I found you were fast asleep. Sleepiness has become just second nature. What does sleepiness mean? It means that you are not aware that you are -- then whatsoever you do is irresponsible. You are mad, and whatsoever you do you are doing just like a drunkard.

Mulla Nasruddin was caught. When he came out of court he said to a friend, "It has been very hard: the judge first fined me fifty rupees" -- because he had kissed a woman, a stranger, on the road. So he was telling his friend, "The judge first fined me fifty rupees for kissing her -- and then when he looked at the woman he fined me fifty more for being drunk!" ... Because the woman was almost no woman at all -- she was so ugly that nobody could kiss her if he was in his senses!

You have all been kissing the ugliest things possible. That is possible only because you are drunk and asleep. Have you ever thought about things that obsess you? How ugly! Can you find anything more ugly than power? Can you find a more ugly man than Hitler, Napoleon, Alexander? But that's your ambition also; deep down you would like to be like Napoleon, Alexander, Hitler -- successful in the world, powerful in the world. But can you find anything more ugly than them?

Power is the ugliest thing, but everybody wants power, to dominate. Have you seen the ugliness of wealth? It has to be ugly, it cannot be beautiful, because it depends on exploitation. Blood is there, death is there, and many have been deprived of their lives... only then does your bank balance go on increasing. You cannot find anything more ugly than that, but deep down, everybody is in search of wealth.

Whenever the last judgment day comes, you will be fined fifty rupees first, and when God looks at the things you have been kissing you will be fined fifty more... because you have been drunk, otherwise this would not be possible.

Says Jesus:

I TOOK MY STAND IN THE MIDST OF THE WORLD AND IN FLESH I APPEARED TO THEM.

And he was not a spirit. Many masters go on continuously visiting you in their spirits. Buddha still knocks at your door, but in the spirit. And if you cannot see a person who has come in the flesh, how can you recognize Buddha?

In this century, when H.P.Blavatsky discovered -- or rediscovered -- the existence of masters who go on working and helping people who are on the path, in spirit, nobody believed her. They thought she had gone crazy, and people would say, "Give us proof -- where are those masters?" One of the greatest things that Theosophy achieved was the rediscovery of masters, because anyone who has become enlightened remains in the world, for there is nowhere else to go. This is the only existence there is. So he remains, but without the body, and his being goes on functioning, helping, because that is his nature -- it is not something he has to *do*.

It is just like a light: a light is there, and it goes on and on lighting everything that is around it. Even if the path is lonely and nobody passes, the light still goes on burning because that is its nature. If somebody comes to the path, then the light is there and the light guides him; not that it is something to be done on his

part -- it is just his nature. Whenever a being becomes enlightened he remains a guide. But you cannot recognize a guide in the spirit if you cannot recognize a guide in the body.

Jesus says: I appeared in the flesh to them -- I was in the body, they could see me, they could hear me, they could feel me, but still they missed. They missed because... I FOUND THEM ALL DRUNK. They were not there really, no consciousness at all. I knocked at their doors, but they were not at home.

If Jesus comes to your home and knocks, will you be there to receive him? You will be somewhere else; you are never at home. You go on wandering all over the world, except to your home. Where is your home? Inside you, where the center of consciousness is, is your home. You are never there, because only in deep meditation are you there. And when you are deep in meditation you can recognize Jesus immediately -- whether he comes in the body or bodiless makes no difference. If you are at home you will recognize the knock. But if you are not at home, what can be done? Jesus will knock and you will not be there. That is the meaning of the word drunk: not at home.

Really, whenever you want to forget yourself you take alcohol, drugs; whenever you want to forget yourself you drink. Drinking means forgetfulness, and the whole of religion consists of remembering; hence, all the religions insist against drinking. Not that there is something wrong in drinking in itself -- if you are not moving on the path there is nothing wrong in it. But if you are moving on the path, then there cannot be anything more wrong than that, because the whole path consists of self-remembering, and drinking is forgetfulness.

But why do you want to forget yourself? Why are you so bored with yourself? Why can't you live with yourself? Why can't you be alert and at ease? What is the problem? The problem is that whenever you are alert, alone, you feel empty; you feel as if you are nobody. You feel a nothingness inside and that nothingness becomes the abyss. You get scared, you start running from it.

Deep inside you, you *are* an abyss, and that's why you go on escaping. Buddha called that abyss no-self, *anatta*. There is nobody inside. When you look it is a vast expansion, but nobody is there -- just inner sky, an infinite abyss, endless, beginningless. The moment you look you get dizzy, you start running, you immediately escape. But where can you escape to? Wherever you go that emptiness will be with you because it *is* you. It is your Tao, your nature. One has to come to terms with it.

Meditation is nothing but coming to terms with your inner emptiness: recognizing it, not escaping; living through it, not escaping; being through it, not escaping. Then suddenly the emptiness becomes the fullness of life. When you don't escape from it, it is the most beautiful thing, the purest, because only emptiness can be pure. If something is there, dirt has entered; if something is there, then death has entered; if something is there, then limitation has entered. If something is there, then God cannot be there. God means the great abyss, the ultimate abyss. It is there, but you are never trained to look into it.

It is just like when you go to the hills and look into the valley: you get dizzy. Then you don't want to look because a fear grips you -- you may fall. But no hill is so high and no valley so deep as the valley that exists inside you. And whenever you look inside you feel a dizziness, nausea -- you immediately escape, you close your eyes and start running. You have been running for millions of lives, but you have not reached anywhere, because you cannot.

One has to come to terms with the inner emptiness. And once you come to terms with it, suddenly the emptiness changes its nature -- it becomes the all. Then it is not empty, not negative; it is the most positive thing in existence. But acceptance is the door.

That's why there is so much attraction for alcohol, LSD, marijuana -- drugs. And there are many types of drugs: physical, chemical, mental; wealth, power, politics -- everything is a drug.

Look at a politician: he is drugged, he is drunk with power; he does not walk on the earth. Look at a man of wealth: you think he walks on the earth? No, his feet never touch the earth, he is very high, he has wealth. Only poor men walk on the earth, only beggars; a rich man flies in the sky. When you fall in love with a woman, suddenly you are on high; suddenly you never walk again on the earth -- a romance has entered. The whole quality of your being is different, because now you are drunk. Sex is the deepest alcohol that nature has given to you.

Jesus said:

I FOUND THEM ALL DRUNK; I FOUND NONE OF THEM ATHIRST.

This has to be understood, a very delicate point: if you are drunk with this world, you cannot be thirsty

for the other. If you are drunk with ordinary alcohol, with ordinary wine, you cannot be thirsty for the divine wine -- impossible! When a man is not drunk with this world, a thirst arises. And that thirst cannot be fulfilled by anything that belongs to this world. Only the unknown can fulfill it, only the invisible can fulfill it.

So Jesus says a very contradictory thing: I FOUND THEM ALL DRUNK; I FOUND NONE OF THEM ATHIRST. Nobody was thirsty because they thought they had already found the key, the treasure, the kingdom. So then there was no search.

God is a drunkenness of a different type. Kabir has said: "*Aisi tari lagi* -- I have fallen into such a drunkenness that nothing now can disturb it, it is eternal." Ask Omar Khayyam -- he knows, he talks about the wine of the other world. And Fitzgerald totally misunderstood him, because he is not talking of the wine that you can get here; he is talking of the divine wine, which is the Sufi symbol for God. Once you are drunk with God, then there will be no thirst at all.

But this world and its wine can give you only temporary relief, can give you only temporary gaps of forgetfulness. And the difference is diametrical: when someone is drunk with God's wine he is totally alert, aware, fully conscious; when somebody is drunk with this world and its wines he is hypnotized, asleep, moves in a slumber, lives in a sleep -- his whole life is a long dream.

I FOUND THEM ALL DRUNK; I FOUND NONE OF THEM ATHIRST.
AND MY SOUL WAS AFFLICTED FOR THE SONS OF MEN, BECAUSE THEY ARE BLIND IN THEIR HEART AND THEY DO NOT SEE THAT EMPTY THEY HAVE COME INTO THE WORLD, AND EMPTY THEY SEEK TO GO OUT OF THE WORLD AGAIN.

AND MY SOUL WAS AFFLICTED.... You cannot understand what suffering happens to a Jesus or a Buddha when he looks at you, drunk with this world, not thirsty at all for the divine, for the truth; living in lies, and believing in lies as if they were truths -- and missing for nothing, missing all for nothing. Then it happens that the smallest things can become barriers.

Once it happened that a man was very ill. The illness was that he continually felt that his eyes were popping out and his ears were ringing -- continually. By and by, he became crazy because it went on twenty-four hours a day. He couldn't sleep, he couldn't do his work.

So he consulted doctors. One doctor suggested, "Remove the appendix," so the appendix was removed, but nothing happened. Another suggested, "Remove all the teeth," so all his teeth were removed. Nothing happened; the man simply became old, that's all. Then somebody suggested that the tonsils should be removed. There are millions of advisers, and if you start listening to them they will kill you. So his tonsils were removed, but nothing happened. Then he consulted the greatest doctor known.

The doctor diagnosed and he said, "Nothing can be done because the cause cannot be found. At the most you can live six months more. And I must be frank with you, because all that could be done has been done. Now nothing can be done."

The man came out of the doctor's office and thought, "If I only have six months to live, then why not live well?" He was a miser and he had never lived, so he ordered the latest and biggest car; he purchased a beautiful bungalow, he ordered thirty suits, he even ordered shirts to be made to order.

He went to the tailor who measured him and said, "Thirty-six sleeves, sixteen collar."
The man said, "No, fifteen, because I always use fifteen."
The tailor measured again and said, "Sixteen!"
The man said, "But I have always used fifteen!"

The tailor said, "Okay then, have it your own way, but I tell you, you will have popping eyes and ringing in the ears!" And that was the whole cause of his illness!

You are missing the divine not for very great causes -- no! Just a fifteen collar -- and the eyes cannot see, they are popping; and the ears cannot hear, they are ringing. The cause of man's illness is simple, because he is addicted to small things.

The things of this world are very small. Even if you get a kingdom, what is it? A very small thing. Where are the kingdoms that existed in history? Where is Babylon? Where is Assyria? Where is the kingdom of Pharaoh? They all disappeared, just ruins -- and the kingdoms were great. But what was attained by them? What did Genghis Khan attain? What did Alexander attain? All kingdoms are just trivial things.

And you don't know what you are missing -- you are missing the kingdom of God. Even if you become successful, what will you get through it? Where will you get through it? Look at successful people, diagnose them: where have they reached? Look at people who sit on thrones of success: where have they reached? They are also in search of mental peace -- more than you. They are also afraid of death, and trembling, just like you.

If you look at your successful people minutely, you will find that those 'gods' also have clay feet. Death will take them, and with death all success disappears, all fame disappears. The whole thing seems to be a nightmare: so much effort, so much misery, so much hardship -- and nothing is gained. In the end death comes and everything disappears like a bubble. And because of this bubble, that which is eternal is lost.

AND MY SOUL WAS AFFLICTED FOR THE SONS OF MEN, BECAUSE THEY ARE BLIND IN THEIR HEART, AND THEY DO NOT SEE THAT EMPTY THEY HAVE COME INTO THE WORLD, AND EMPTY THEY SEEK TO GO OUT OF THE WORLD AGAIN.

Empty you have come, but not exactly empty: filled with desires. Empty you will go, but not exactly empty: again filled with desires. But desires are dreams -- you remain empty -- they have nothing substantial in them. You are born empty, and then you move in the world and accumulate things, just believing that these things will give you a fulfillment. You remain empty. Death snatches everything, you move again into the grave, again empty.

To what point does this whole life come? To what meaning and conclusion? What do you achieve through it? This is the affliction of a Jesus or a Buddha looking at men. They are blind -- and why are they blind? Where is their blindness? It is not that they are not clever -- they are too clever, more than they need, more than they can afford, more than is good for them. They are very clever, cunning. They think they are wise. It is not that they cannot see -- they can see, but they can see only something that belongs to this world. Their heart is blind, their heart cannot see.

Can you see with your heart? Have you ever seen anything with your heart? Many times you may have thought, "The sun is rising and the morning is beautiful," and think it is from the heart. No... because your mind is still chattering, "The sun is beautiful, the morning is beautiful," and you may be simply repeating others' ideas. Have you really realized that the morning is beautiful -- *this* morning, the phenomenon that is happening *here*? Or are you repeating words?

You go to a flower: have you really gone? Has the flower touched your heart? Has it reached to your deepest core of being? Or do you just look at the flower and say, "Good, it is beautiful, nice." These are words and almost dead, because they are not coming from the heart. From the heart no word ever comes; feeling comes, but not words. Words come from the head, feeling comes from the heart. But we are blind there. Why are we blind there? -- because the heart leads into dangerous paths.

So nobody is allowed to live with the heart. Your parents have taken care that you should live with the head, not with the heart, because the heart may lead you to failure in this world. It does lead, and unless you fail in this world you will not be athirst for the other. The head leads to success in this world. It is cunning, calculating, it is a manipulator -- it leads you to success. So every school, every college and university teaches you how to be more 'heady', how to be more 'headful'. And those who are headful, they get the gold medals. They are successful and then they have the keys to enter into this world.

But a man with heart will be a failure, because he cannot exploit. He will be so loving that he cannot exploit. He will be so loving that he cannot be a miser, an accumulator. He will be so loving that he will go and share, and whatsoever he has he will give, rather than snatching things from people. He will be a failure. And he will be so true that he cannot deceive you. He will be sincere and honest, authentic; but then he will be a stranger in this world where only cunning people can succeed. That is why every parent takes care that before the child moves into the world the heart of the child should become blind, completely closed. You cannot pray, you cannot love. Can you? Can you pray?

You can pray -- go into a church on Sunday: people are praying, but everything is false, even their prayer comes from their heads. They have learned it, it is not from the heart. Their hearts are empty, dead, they don't feel a thing. People 'love', they get married and children are born to them -- not out of love. Everything is out of calculation, everything is out of arithmetic. You are afraid of love, because no one knows where love will lead you. No one knows the ways of the heart, they are mysterious. With the head you are on the right path, on the highway; with the heart you move into the jungle. There are no roads, no road signs; you have to find the path yourself.

With the heart you are individual, solitary; with the head you are part of the society. The head has been trained by the society, it is part of the society. With the heart you become a solitary, an outsider. So every society takes care to kill the heart, and Jesus says:

> ... BECAUSE THEY ARE BLIND IN THEIR HEARTS AND DO NOT SEE THAT EMPTY THEY HAVE COME INTO THE WORLD, AND EMPTY THEY SEEK TO GO OUT OF THE WORLD AGAIN.

Only the heart can see how empty you are! What have you gained? What maturity, what growth has happened to you? What ecstasy has come to you? -- no benediction yet? The whole past has been a rotten thing. And in the future you are going to repeat the past: what else can you do? This is the affliction of a Jesus, of a Buddha. He feels miserable for you.

> BUT NOW THEY ARE DRUNK. WHEN THEY HAVE SHAKEN OFF THEIR WINE, THEN THEY WILL REPENT.

This is about *you*. Don't think 'they' -- they means *you*: when you are shaken out of your drunkenness, you will repent. This word repent became very meaningful. The whole of Christianity depends on repentance; no other religion has depended so much on repentance. Repentance is beautiful if it comes through the heart, if you realize that, "Yes, Jesus is right, we have wasted our lives."

This wasting is the sin -- not that Adam committed the sin -- this wasting of your life, of the possibility, the potentiality, the opportunity to grow and become God-like or become gods; wasting this time, wasting it with futile things, collecting useless junk. And when you become aware you will repent. And if this repentance comes through the heart it will cleanse you. Nothing cleanses like repentance. And this is one of the most beautiful things in Christianity.

In Hinduism there is no secret about repentance. They have not worked out that key at all. This is unique to Christianity. If you repent totally, if it comes from the heart, if you cry and weep, if your whole being feels and repents that you have been wasting God's given opportunity -- you have not been grateful, you have misbehaved, you have mistreated your own being... you feel the sin. *This* is the sin! -- not that you have murdered somebody or that you have stolen; that is nothing. Those are minor sins which are born out of this original sin: that you have been drunk. You open your eyes, your heart is filled with repentance, and then a scream, a cry, comes out of your being. There is no need for words, you need not say to God, "I repent, forgive me." No need. Your whole being becomes a repentance. Suddenly, you are cleansed of all the past. This is one of the most secret keys Jesus delivered to the world.

Jainas say that you have to work it out, it is a long process: whatsoever you have done in the past has to be undone. If you have done a wrong in the past, it has to be undone. It is mathematical: if you have committed a sin, you have to do something to balance it. And Hindus say that you have committed such sin, that you are in such ignorance -- so many actions out of ignorance, and the past is so vast that it is not easy to get out of it. Many more works will be needed, only then can you clean the past.

But Jesus has given a beautiful key. He says: "Just repent and the whole past is washed clean!" It seems to be a very unbelievable thing, because how can it happen? And that is the difference between Hindus, Buddhists, Jainas and Christianity. Hindus, Buddhists and Jainas can never believe that can happen just by repentance, because they don't know what repentance is. Jesus worked it out. It is one of the oldest keys.

But understand what repentance is. Just saying the words won't do, and saying them halfheartedly won't do. When your *whole* being repents, your whole being throbs and you feel it in every pore, every fiber, that you have done wrong, and you have done wrong because you have been drunk and now you repent -- suddenly there is a transformation. The past disappears and the projection of the future from the past disappears; you are thrown to here and now, you are thrown to your own being. And for the first time you feel the inner nothingness. It is not empty negatively, it is just that the temple is so vast, like space.... You are forgiven, Jesus says, you are forgiven if you repent.

Jesus' master was John the Baptist. His whole teaching was, "Repent, because the day of judgment is near!" This was his whole teaching. He was a very wild man, a great revolutionary, and he went from one corner of his country to another, just with one message: "Repent, because the last judgment is very near!" That is why Christians completely dropped the theory of rebirth. Not that Jesus was not aware of rebirth -- he knew, he knew well that there is a cycle of continuous rebirths. But he completely dropped the idea just

to give repentance totality.

If there are many lives your repentance cannot be total. You can wait, you can postpone. You can think, "If in this life I have missed, nothing is wrong. The next life...." That's what Hindus have been doing. They are the laziest people in the world, because of this theory. And the theory is right, this is the problem; they can always postpone, there is no hurry. Why be in such a hurry? That's why Hindus have never bothered about time. They never invented watches, and, left to themselves, they would not invent them. So a watch, for a Hindu mind, is really a foreign element: a clock in a Hindu house doesn't suit. The clock is a Christian invention, because time is short, running fast; it is not a clock, it is life running fast out of your hands. This death is going to be the final one, you cannot postpone.

Just to avoid postponement Jesus and John the Baptist -- who was his master, who initiated Jesus into the mysteries -- their whole teaching depends on: Repent! For there is no more time left, don't postpone any further, because you will then be lost. They bring the whole thing to an intensity.

If I suddenly say that this is going to be the last day, and tomorrow the world is going to disappear, the H-bomb is to be dropped, and then I say: Repent! -- then your total being will be focused, centered, you will be here and now. And then there will come a scream, a cry, a *wild* scream from your being. It will not be in words -- it will be more existential than that -- it will be from the heart. Not only will your eyes weep, but your heart will be filled with tears, your whole being will be filled with tears: you have missed.

If this repentance happens -- this is an intensity of becoming alert -- all the past is cleaned. No need to undo it -- no, because it has never been a reality. It was a dream, no need to undo it -- just become alert. And with the sleep, all the dreams and nightmares disappear. They have never been there in reality in the first place, they have been your thoughts. And don't be lazy about it -- because you have been postponing for many lives. You can postpone for many more: postponement is such an attraction for the mind. The mind always says, "Tomorrow" -- always. Tomorrow is the shelter. Tomorrow is the shelter of all sin, and virtue arises at this moment.

I have heard: In a school, a Christian missionary school, but with a few non-Christian boys as well, who were also taught the Bible, the parables and the stories -- and they had to learn.... One day, the inspector of schools came and he asked a small kid, "Who was the first man, and who was the first woman?"
The kid replied, "Adam and Eve."

The inspector was pleased and he said, "To what nationality did they belong?"
And the kid said, "Indian!"

The inspector was a little bit disturbed, but he still asked, "Why do you think they belonged to the Indian nationality? Why do you think they were Indians?"

And the kid said, "Easy! They had no shelter over their heads, no clothes to wear, nothing to eat except one apple between the two of them -- and still they believed this was paradise! They were Indians!"

The Indians are at ease with whatsoever is. They are not worried about doing anything, because they think, "Life is such a long affair, why worry? Why get in a hurry? There is no need to run."

Christianity created an intensity by the idea that there is only one life. And remember well: Hindus are right, as far as the theory is concerned, and Christians are wrong, as far as the theory is concerned. But theory is never a question for a Jesus. The problem is the human mind and its transformation -- and sometimes truth can be poisonous, sometimes truth can make you lazy.

I will give you another example which will be helpful: Gurdjieff used to say that you don't have any eternal soul, remember. You can attain it, but you don't have it -- you can miss. And if you don't attain it you will simply die, nothing is going to survive. And Gurdjieff said that only one in millions attains to the soul, and then the soul goes on moving. The body is left and the soul moves on. But this does not happen for everybody. The soul is not given to you, it has to be worked out, it is a crystallization. When they work it out, then a Mahavira, a Buddha, a Jesus -- they become eternal. Not you! -- Gurdjieff used to say you are just vegetables! You will be eaten, you will dissolve; you don't have any center, so who can survive?

He was again using the Jesus tactics. He was not right because you *do* have a soul, an eternal soul. But the theory is dangerous, because when you hear that you have an eternal soul, that you are the Brahman, you go to sleep. This becomes a hypnotic thing: if you are already that, why worry? What need is there of *sadhana*? What need is there to meditate? "*Aham brahmasmi* -- I am God already." So you go to sleep because nothing is left to be done. Theories can kill, even true theories can kill. Gurdjieff is not right, but he is more compassionate. And you are such liars that only lies can help you. Only lies can bring you out of your lies, just as when a thorn is in your flesh, another thorn is needed to bring it out.

Jesus knew well, he knew about reincarnation -- nobody else knew so well. But he simply dropped the

idea because he had been to India! He looked at the Indian mind, saw that the whole mind had become a postponement because of the theory of reincarnation, and he dropped that theory. Gurdjieff also went to India and Tibet, and he looked at the whole nonsense that has happened because of the belief that you already have within you all that is needed. You are divine already, there is no need to do anything. So beggars think they are emperors -- then why bother?

Gurdjieff started teaching on the same lines, the essential note is the same: he said nobody has a soul already; you can create it, you may miss it, so don't take it for granted -- work it out! If you make much effort, only then will a center be born, and that center will live; but not you as you are, because you are just vegetables. And to say that you are just vegetables, he created a new myth. He said, "You are vegetables for the moon, food for the moon." He joked, but it is a very beautiful joke, and very meaningful. He said everything in the world is food for something else: this animal eats that, that animal eats something else. Everything is food for something else, so how can man be an exception? Man must be a food for something and Gurdjieff said, "Man is the food for the moon, and when the moon is very hungry there are wars. When the moon is very hungry, there are wars because many people are needed. But he was joking about the moon, he was not serious. And followers are always blind, so they have taken even this joke as a truth. Gurdjieff's followers go on saying that this is one of the greatest truths he discovered -- if he were to come back he would laugh.

He was joking, but when Gurdjieff jokes he jokes meaningfully. And the insistence was, the emphasis was, that you are vegetables -- as you are. Only this much can be done with you: the moon can eat you. Can you find anything more stupid than the moon? Difficult to find! When the astronauts reached it, they thought that they were going to fulfill all the dreams and all the poetry of the world, because man has always been thinking about reaching the moon. But when they reached it, there was nothing. The moon is nothing -- you are food for nothing. The moon is just a dead planet. And you are food for a dead planet, because you *are* dead!

Remember this: Christianity, particularly Jesus, knows well that there is incarnation, reincarnation, rebirth. Life is a long continuity, this death is not going to be the ultimate death. But once this is said, you relax. And the whole method of Jesus depends on friction: you are not allowed to relax, you have to fight, create friction, so that you can become crystallized.

BUT NOW THEY ARE DRUNK. WHEN THEY HAVE SHAKEN OFF THEIR WINE, THEN THEY WILL REPENT.
JESUS SAID: IF THE FLESH HAS COME INTO EXISTENCE BECAUSE OF THE SPIRIT, IT IS A MARVEL; BUT IF THE SPIRIT HAS COME INTO EXISTENCE BECAUSE OF THE BODY, IT IS A MARVEL OF MARVELS.

I think Karl Marx missed this! I wonder what he would have thought if he had come to these saying of Jesus. Jesus says: ... FLESH HAS COME INTO EXISTENCE BECAUSE OF THE SPIRIT... as all religions say -- God created the world. That means flesh has come out of the spirit, matter has come out of the mind; consciousness is the source, the world is just a byproduct. Then, Jesus says: ... IT IS A MARVEL -- it is a mystery.

BUT IF THE SPIRIT HAS COME INTO EXISTENCE BECAUSE OF THE BODY... as atheists say, materialists say, Karl Marx, Charvak and others say.... Marx says that consciousness is a byproduct of matter. This is what all atheists say, that the world is not created out of the spirit, but the spirit is just a 'by-phenomenon', an epiphenomenon of matter; it comes out of matter, it is just a byproduct. Then Jesus says: ... IF THE SPIRIT HAS COME INTO EXISTENCE BECAUSE OF THE BODY, IT IS A MARVEL OF MARVELS. The first is just a marvel: that God created the world. But the second is a marvel of marvels -- if the world created God. To believe the first is difficult; to believe the second is almost impossible.

It is possible that the lower is born out of the higher, just as a man can paint a picture. We can say the painting has come from the painter, it is a marvel, a beautiful painting. But if somebody says the painter has come out of the painting, it is a marvel of marvels. How can spirit come out of matter if it is not already there? How can a flower come if it is not already in the seed? But Jesus says, anyway, both are marvels. But the third thing is the greatest marvel, and that third thing is:

I MARVEL AT HOW THIS GREAT WEALTH HAS MADE ITS HOME IN THIS POVERTY.

You are poor, a beggar, because you are always desiring, always asking to be given more. Desire is begging, and a desiring mind is a beggar's mind. You may be an emperor, it makes no difference -- you just become a big beggar, that's all, a great beggar, that's all. But you go on demanding.

It happened that a Mohammedan mystic, Farid, lived near Delhi in a small village. The emperor Akbar was one of Farid's followers. Akbar used to come to him, and Farid was a poor fakir. Once, when the town came to know that Akbar comes to Farid, the villagers gathered and said to Farid, "Akbar comes to you, so ask for something for us. At least a school is needed, a hospital is needed. And just by your saying it will be fulfilled, because the emperor himself comes to you."

The village was poor, uneducated, and there was no hospital, so Farid said, "Okay, but I am not very efficient at asking for anything because I have not asked for so long. But if you say so, I will go." So he went.

In the morning he reached the palace. Everybody knew that Akbar was his follower, so he was allowed to enter immediately. Akbar was in his shrine -- he had made a small shrine where he used to pray -- and he was praying, he was in prayer, so Farid stood just at the back. When the prayer was finished he would ask.

Akbar was not aware that Farid was standing behind him. He said the prayer, and at the end he said, "God almighty, make my empire still greater, give me more wealth."

Farid listened and he turned away. When Akbar had finished his prayer, he looked behind -- Farid was going down the stairs. He called, "How did you come? And why are you leaving?"

Farid said, "I had come to meet an emperor, but I find here also a beggar. So it's useless! And if you are asking God, why shouldn't I ask him directly? Why an in-between? And Akbar, I thought you were an emperor, but I was wrong."

Akbar has related the story in his autobiography, and he says, "At that moment I understood: whatsoever one gets makes no difference, because the mind goes on asking for more and more."

Jesus says this is the marvel of all marvels: ... HOW THIS GREAT WEALTH -- of divine beingness, of divinity of God -- HAS MADE ITS HOME IN SUCH POVERTY. Drunken people, asleep, poor, begging continuously all their lives; asking for ugly things, fighting for ugly things, obsessed with disease and illness -- and God has made it his temple, and God has made it his abode, his abode in you! Jesus says this is the best -- impossible, incomprehensible -- mystery. Marvel of all marvels! Nothing can transcend this.

This is the affliction of a Buddha, of a Jesus: looking at you -- emperors, who have the kingdom of God, begging; asking for worthless things, wasting your time, your life, energy, opportunity.

Repent! Look at what you have been doing. It will look so foolish, you will not even be able to believe that you have been doing this. The whole thing will look nonsense!

Look at what you have been doing with your life, look at what you have done to yourself. You are just a ruin, and the ruin is growing every day. In the end you will be *just* a ruin, totally ruined. And in your begging heart, in your begging mind, there lives the king, the supreme. This is a marvel!

And a Jesus feels very much, hence he is so sad, he cannot laugh. Not that laughter is difficult for him -- he cannot laugh because of you. He is so sad, he feels so much for you that he goes on devising methods, devising keys to unlock you, to make you that which you already are, to make you realize who you are.

Go through these words and remember one key word: Repent. And if you can come to realize that repentance is the key, it will cleanse all your past. You will suddenly be fresh and virgin again.

And when you are fresh, God is there, because God is nothing but your freshness, your virginity.
Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #4
Chapter title: Take no Thought

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THE FOURTH SAYING
JESUS SAID: TAKE NO THOUGHT FROM THE MORNING UNTIL THE EVENING AND FROM THE EVENING UNTIL THE MORNING, FOR WHAT YOU SHALL PUT ON.
HIS DISCIPLES SAID: WHEN WILT THOU BE REVEALED TO US AND WHEN WILL WE SEE THEE?
JESUS SAID: WHEN YOU TAKE OFF YOUR CLOTHING WITHOUT BEING ASHAMED, AND TAKE YOUR CLOTHES AND PUT THEM UNDER YOUR FEET AS THE LITTLE CHILDREN AND TREAD ON THEM -- THEN SHALL YOU BEHOLD THE SON OF THE LIVING ONE, AND YOU SHALL NOT FEAR.

Man lives not as he is but as he would like to be: not with the original face, but with a painted, false face. That is the whole problem. When you are born you have a face of your own -- nobody has disturbed it, nobody has changed it, but sooner or later the society starts working on your face. It starts hiding the original, the natural, the one you were born with, and then many faces are given to you for different occasions because one face won't do.

Situations change so you need many false faces, masks. From the morning till the evening, from the evening till the morning, thousands of faces are used. When you see a man approaching who is powerful, you change the mask; when you see a man who is a beggar approaching you, you are different. The whole time, moment to moment, there is a constant change in the face.

One has to be alert about it because it has become so mechanical that you need not be aware of it, it goes on changing by itself. If a servant comes in the room you don't even look at him. You act as if he is not a man, as if he doesn't exist, as if nobody has entered. But when the boss comes in the room you suddenly jump, you have a smiling face, receiving, welcoming, as if God himself has entered into the room.

Watch your face, the changes that occur continuously. Look in the mirror and think of the many faces that you can change. Look in the mirror and bring the face that comes when you approach your wife; look at the face that comes when you approach your beloved; look at the face when you are greedy, when you are angry; create the face when you feel sexual; create the face when you feel dissatisfied, frustrated. And watch in the mirror: you will find you are not one man -- you are a crowd. And sometimes it will be difficult even to recognize that all these faces belong to you. A mirror can be a great blessing. You can meditate in the mirror, change your faces and look at them. This will give you a glimpse of how false your whole life has become. And none of these faces is you.

In Zen it has been one of the deepest meditations: to find your original face, the one you had before you came to this world -- and the one you will have when you leave this world, because you cannot carry all these faces with you. They are gimmicks, techniques to deceive, techniques to defend yourself, they are armors around you. These faces have to be dropped, only then can you see Jesus, because when you see your original face you have seen Jesus.

Jesus is nothing but your original face, Buddha is nothing but your original face. Buddha is not outside you, neither is Jesus. When you drop all the falsity and you are naked -- just the original you, without any change, modification -- you are Jesus; Jesus in his absolute glory is revealed. It is not in the son of Joseph that he is to be revealed: suddenly you become Jesus. And only the like can know the like -- remember that law always: if you are like Jesus, only then can you recognize him; otherwise how will you recognize him? When you feel your own inner being, then you can recognize the inner being of somebody else.

The light can recognize the light, the light cannot recognize the darkness. And how will the darkness recognize the light? If you are false you cannot recognize a real man, and Jesus is the most real man, the most real that is possible. He is not a liar, he is authentic, and if you are lying with your life continuously -- your words, your gestures, everything is a lie -- then how can you recognize Jesus? It is impossible. In your total nudity you will recognize the inner Jesus, and only then will the outer be recognized. The inner is the

first to be recognized, because the recognition can come only from your innermost source of being. There is no other way.

One of the oldest Jewish sayings is that you start seeking God only when you have found him. It looks paradoxical but it is absolutely true, because how will you start seeking him if you have not found him -- found him within yourself, realized him within yourself? Only then does the search start, but then there is no need to search really. The search starts and ends at the same point, the first step is the last step.

Only one step exists between you and the divine. There are not two steps so there is no path. Just one step: drop all falsities that you have taken upon yourself, drop all borrowed masks.

But why do we have faces? What is the need and what is the fear of dropping them? The whole mechanics has to be understood, only then will these words be clear to you.

First: you have never loved yourself -- otherwise there would be no need. You hate yourself, and if you hate yourself you will hide your face. If you hate yourself how can you reveal your face to others? You yourself hate it, you yourself don't want to see it, then how can you reveal it to others? Why has it happened that you hate yourself? The whole conditioning of society depends on creating hatred in you about yourself, a self-condemnation, a guilt. Religions have existed, priests have existed, society exists -- all types of exploitation exist on this basic seed that you hate yourself.

Why should you go to a priest if you don't hate yourself? What is the need? When you hate you feel guilty; when you hate you feel some transformation is needed; when you hate you think some help is needed -- somebody is needed to change you, to make you lovable, worth loving. Your parents say to you, "You are wrong, this is wrong, that is wrong!" They go on continuously saying, "Don't do this, don't do that!"

I have heard: One small child wanted to play on the beach with the sand. The mother said, "No, because the sand is wet and you will spoil your clothes." Then the small child wanted to go near the water. The mother said, "No, absolutely no! It is slippery and you may fall there." Then the small child wanted to run and jump around, and the mother said, "No! You may get lost in the crowd." Then the child asked for ice cream, because the ice cream vendor was near. The mother said, "No, because that always creates a problem with the throat and it is bad for the health." And then she said to a person who was standing by, "Have you ever seen such a neurotic child?"

And the child is not neurotic; the mother is neurotic. To play with sand is not neurosis, to go near the water is not neurosis, to run around is not neurosis, but a neurotic mind always says "No!" A neurotic mind cannot say "Yes!" because a neurotic mind cannot allow freedom to himself or herself, so how can a neurotic mind allow freedom to you? And this mother and almost all mothers are like that, and all fathers. Remember, when you become a mother or you become a father, they are all like that. Freedom is killed and the child is forced, by and by, to feel that he is neurotic, he is wrong; whatsoever he proposes to do he is told "No!"

I have heard about a small child who went to school for the first day, came back, and his mother asked, "What did you learn there?" The child said, "For the first time I learnt that my name is not 'Don't'. I always feel that 'Don't' is my name -- 'Don't do that, don't go there, don't be like that!' So I was thinking that my name is 'Don't'. In school I learned that that is not my name."

If you are neurotic and this whole society is neurotic, there is a chain of neurosis from one generation to another. It goes on and on, and up to now no society has been able to create a non-neurotic society or a non-neurotic age. Only sometimes have a few individuals been able to get out of the prison, but that too very rarely happens because the prison is so big and has such strong foundations. The establishment is so old, it is supported by the whole past, and when a small child is born, it is almost impossible to think that he will be able to be healthy and not neurotic.

It is almost impossible because everybody around is mad and they will force him to be like themselves. They will kill his freedom and they will create the feeling that he is wrong, he is always wrong. That creates a condemnation, a self-condemnation -- you start hating yourself. And remember: if you hate yourself you cannot love anybody else. Impossible! How can you love somebody when you hate yourself? If poison exists at the source, it will poison all your relationships. So, you are never able to love anybody.

And remember the second thing which follows as a logical consequence: if you hate yourself, how can you think that anybody is going to love you? If you cannot love yourself, who is going to love you? So you know deep down that nobody is going to love you; and even if somebody tries, you never believe him. You go on suspecting that he must be deceiving you. How can anybody love *you*? -- you cannot love yourself. Then even if someone loves you, you are skeptical about it, doubtful. You cannot trust, and you will find ways and means to prove that he doesn't love you. And when it is proved, you are at ease, then everything is

right.

This hatred is the base of all false faces -- you start hiding. Clothes exist not because of the climate, that is just a minor part of it. They exist to hide the body, they exist to hide the sexuality, they exist to hide the animal in you. But the animal is life -- all that is alive in you is animal-like. Except for your head, everything is animal-like, so everything has to be hidden except the head. Only the head, thinking, is not animal-like, so that is allowed. The society would be very happy if your whole body were cut off and only the head existed.

They are trying to do this, and the experiments have been successful. It is possible for the whole body to be dropped and the mind to go on functioning. The brain goes on functioning just through mechanical help: a mechanical heart goes on beating, a mechanical blood system goes on moving the blood, circulating it in the brain -- and the brain exists without the body. Scientists are doing many experiments, and they are in confusion as to what the brain should be thinking inside, because the body is no longer there -- the brain may be having dreams, thinking thoughts, creating systems.

They were successful in this just a few years back, but society has been successful with the same experiment in a different way: your whole body is cut off from your consciousness, only your head is allowed. If you suddenly come upon your body without the head, I am certain you will not recognize that this is your body. If you suddenly come upon your body without the head, will you be able to recognize that this is your body? You have never seen it; even in the bathroom you have never seen your body. Clothes have become too much. They are not just on the body, they are on the mind also.

Two small school children were passing a big wall and they wanted to know what was going on behind the wall. They found a small hole but it was very difficult to reach, so one boy stood on the other boy's shoulders, looked through the hole and said, "Wonderful! Many people are there and they are playing, but they are all nude. It seems to be a nudist club."

The other boy became excited and he said, "Tell me something more -- whether they are men or women."

The small boy who was standing on top said, "I cannot say, because they have no clothes."

A man is recognized as a man because of his clothes, a woman is recognized as a woman because of her clothes. The small child is right. He says, "How can I say who they are? They have no clothes." Clothes are the identity. That's why a king will not allow you to wear clothes like him -- no! If ordinary people start wearing clothes like the king, then where will he be? It cannot be allowed because he should be something special.

Clothes are identities. And they become so heavy on you that even in your dreams you never see yourself naked, you always see yourself with your clothes on. This is something! It has gone very deep. Even in dreams you never see yourself naked, society naked. No! Clothes have gone into the very unconscious, because a dream is an unconscious phenomenon. At least in a dream you should be natural, but even there you are not natural; masks, faces continue.

This whole falseness exists, this pseudo-personality exists, because at the base you hate yourself. You want to hide, nobody should know your real self, because how will they be able to tolerate it if they come to know? How will they love it, how will they appreciate it? You have become actors. This is the base of Jesus' sayings.

JESUS SAID: TAKE NO THOUGHT FROM THE MORNING UNTIL THE EVENING AND FROM THE EVENING UNTIL THE MORNING FOR WHAT YOU SHALL PUT ON.

Don't think about faces, clothes, falsities. Remain yourself as you are, accept yourself as you are. Difficult, very difficult, because if you think about yourself as you are, suddenly you feel uneasy.

From where does this uneasiness come? It comes because teachers have been teaching you, and these teachers are the great poisoners of life. They are not really teachers, they are enemies. They have been teaching: "This is animal, that is animal -- and you are a MAN." What are they saying? They are saying, "Whatsoever is animal in you, deny it!" And I say to you that man is not something against the animal, man is the suprememost animal. Not something against -- the highest, the very peak. If you deny animality, you deny your very source of life. And then you will always be false.

If you make love to a woman and you deny animality, what will you do? That's why many people have become almost incapable of loving. You may be surprised that in the East I think ninety-nine percent of

women have never known any orgasm. The same was the case in the West also, but now it is changing. Ninety-nine percent of women have never known any sexual ecstasy, because they were never allowed to. Men were allowed to be a little animal-like. but never women. They have to be stiff while making love, dead, almost like a corpse. They should not show any emotion, they should not show that they are enjoying it -- because only bad women enjoy sex. A prostitute is allowed to enjoy it, but not a wife. If she enjoys and becomes ecstatic, then the husband will feel hurt and think that this woman is not very good because she should behave like a goddess, not like an animal. But to behave like a goddess without being a goddess is bound to create falseness. The woman lies down, dead, corpse-like, with no emotions.

Have you ever observed the word 'emotion'? It comes from the same root as 'movement', 'motion'. When you are in an emotion your whole being moves: it is thrilled, it throbs, it is alive -- it is wild. No, a woman is not allowed to be wild, to be alive. She has to remain corpse-like, dead; then she is a good woman, then she has transcended animality. But if you deny sex and you say that this is animal, then you will have to hide it.

In America, just three or four years ago, one manufacturer of toys got into deep trouble and the case went up to the supreme court. And the trouble was this: that he created a few toys with penises, vaginas -- real. A girl must have a vagina if she has a face, a boy must have a penis if he has a face. Toys with sex organs! He got into trouble, and he had to cancel his productions. He did a beautiful thing, but the courts wouldn't allow it, society wouldn't allow it.

Why don't your toys have sexual organs when they have everything else? You want the child to be unaware of a fact? -- then you are creating a false face. And why did people get so mad against those toys? Toys are toys! But priests, missionaries, so-called do-gooders, they got mad, and they brought the man into court. And he had done a beautiful thing, an historic thing. Children must know the whole body because the whole body is beautiful. Why hide it, why cut it? A fear, a deep fear of animality. But you are animals, it is a fact: you can transcend it but you cannot destroy it. Destruction means one thing: if you destroy the fact you will have a false face, your mask will be a false thing, your godliness will be just a mask.

If you transcend it, then your godliness will be something authentic. But transcendence means accepting it; passing through it with alertness, not being lost in it; passing through it and going above. And denial means never going into it, never passing through it, just bypassing it. In life nothing can be bypassed; and if you bypass it you will always remain immature, juvenile, you will never be a grownup. Life has to be lived -- only then do you grow. There comes a moment when you transcend sex, but that moment comes through knowing, that moment comes through experience; that moment comes through deepening of consciousness and love -- not through denial, not through repression.

Jesus says:

> TAKE NO THOUGHT FROM THE MORNING UNTIL THE EVENING AND FROM THE EVENING UNTIL THE MORNING, FOR WHAT YOU SHALL PUT ON.

Don't put on anything. I am not saying go and move naked in the town, but don't put on anything: just be yourself! Whatsoever life has made you, accept it, enjoy it, welcome it. Celebrate it. Be thankful to the divine that he has made you, whatsoever you are. Don't reject, because when you reject anything in you, you have rejected God because he is the creator, he created you this way.

Of course, he knows more than you. When you reject anything in you, you have rejected the creator, you are finding fault with the universe, with existence itself. This is foolish, stupid, but such people have become very respectable.

Jesus says don't think about what you are going to put on, just move spontaneously in life. Be responsive to life, but don't bring any falseness between you and the flow of life.

Live moment to moment without thinking, because thinking is the deepest mask. You go to a woman and you rehearse in the mind what you are going to say: "I love you," or, "There is nobody like you." If you are making a rehearsal you are not in love; otherwise, there is no need because love will speak on its own, love will flow on its own -- of their own accord things will happen. Flowers will flower, but of their own accord -- no rehearsal is needed.

Once Mark Twain was asked by a friend -- he was coming from a lecture hall where he had delivered a beautiful talk, and the friend asked, "How was it? Did you like your talk or not -- you yourself?"

Mark Twain said, "Which talk? because there is the one I had prepared, the one that I have delivered, and the one that I wanted to deliver -- which talk are you asking about?"

But this is your whole life: you prepare something, you deliver something else, and you wanted to deliver something else entirely. Why does this happen, so much division? Because you are not spontaneous. One who is spontaneous will need only one thing, nothing else -- that is being alert, mindful. Then he will respond out of his mindfulness. You prepare because you are unaware, not mindful. You are afraid, you are fearful, because who knows what situation will be there? "Will I be able to respond or not?" The fear! Then you become false. But Jesus says: "Don't think about what you shall put on."

HIS DISCIPLES SAID: WHEN WILT THOU BE REVEALED TO US AND WHEN WILL WE SEE THEE?
JESUS SAID: WHEN YOU TAKE OFF YOUR CLOTHING WITHOUT BEING ASHAMED, AND TAKE YOUR CLOTHES AND PUT THEM UNDER YOUR FEET AS THE LITTLE CHILDREN AND TREAD ON THEM -- THEN SHALL YOU BEHOLD THE SON OF THE LIVING ONE, AND YOU SHALL NOT FEAR.

Try to understand each single word. The disciples asked: WHEN WILT THOU BE REVEALED TO US? Jesus is there, revealed in all his glory; he is present to them, before them. They are asking Jesus himself: WHEN WILT THOU BE REVEALED TO US? They think as if Jesus is hiding himself.

Once Buddha was asked. He was passing through a forest. Dry leaves were on the path, leaves were falling, wind was blowing and there was much noise in the fallen dry leaves. Ananda asked there was no one else there, because some disciples had gone ahead and a few others were coming behind, following them, but at that moment only Ananda was near Buddha. He said, "I have always wanted to ask one thing: have you revealed everything that you have? Or are you hiding something from us?"

Buddha said, "My hand is an open hand -- a buddha has no fist. Look at this forest as it is revealed, nothing is hidden. I am just as open as this forest, and a buddha has no fist." Then he took a few dry leaves in his fist and said, "Now my fist is closed, you cannot see those leaves." People who are greedy about their knowledge -- those who would not like to share it -- they are like fists.

Then Buddha opened his hand, the leaves fell down and he said, "But the hand of a buddha is not like a fist, he is open. I have revealed everything. And if you feel that something is still hidden, it is because of you, not because of me."

Jesus is there, present. The disciples are asking: WHEN WILT THOU BE REVEALED TO US? He is revealed! AND WHEN WILL WE SEE THEE? They think as if Jesus is hiding himself. No, Jesus is not hiding. Rather, on the contrary, the disciples are not open, they are closed; their eyes are not open. They are hiding, not Jesus.

Truth is not hidden: you are closed. Truth is revealed everywhere, every moment. Truth by its very nature cannot be hidden. Only lies try to hide themselves, not truth; only lies are secretive. Truth is always like an open hand, it is never like a fist. But you are closed.

"The problem is with you," said Jesus. WHEN YOU TAKE OFF YOUR CLOTHING WITHOUT BEING ASHAMED. Because you can take off your clothing and still feel ashamed, then this nudity is not nudity really, this nudity is not innocent. Shame is cunningness.

In Christianity shame is the original sin. You have heard the story of what happened to Adam and Eve. At which moment did the sin happen? It has been a continuous search to find in exactly what moment the sin happened. They were forbidden to eat the fruit of the tree of knowledge, but they were tempted. It is natural: whenever anything is forbidden, temptation comes -- this is how mind behaves. But mind has another trick also: it tempts you, but it always makes somebody else responsible. Whenever something is forbidden the mind becomes interested, it becomes an invitation. The mind wants to know, to poke its nose in, inquire.

Adam and Eve were tempted by themselves, nobody else was there. But the story says the devil, Satan, tempted them. This is a trick of the mind to throw the responsibility on someone else. And this 'devil' is nothing but a scapegoat, this 'devil' is nothing but a trick of the mind to throw all responsibilities. You are tempted, but the 'devil' is the tempter so you are not responsible. He has persuaded you, he seduced you, so he is the sinner not you. But the temptation came from the forbiddance, and this was a trick of the mind. The story is beautiful:

God said, "Don't eat the fruit from this tree!" If they were trusting, then they would have avoided the tree. But they were not trusting. They said: "Why? Why does God forbid us this tree, and this tree is the tree of knowledge?" The mind must have said to them, "If you eat, you will become like gods because you will be knowers. And he is forbidding you because he is jealous. He is forbidding you because he would not like

you to become like gods. You will be knowers, then nothing will be hidden from you." But the story says the devil tempted them and said, "He has forbidden it because he is jealous and afraid." This was just a situation for Adam and Eve to prove whether they had trust or not -- nothing else.

But the mind persuaded them -- mind is the 'devil'. The devil came in the shape of a snake, and the snake is the oldest symbol of cunningness -- mind is the snake, the most cunning thing. Adam and Eve both made the devil responsible, threw the responsibility on the devil -- and Adam also threw the responsibility on Eve. Man has always said that woman is the tempter, so men have always been condemning women. In all the scriptures of the world the woman is the tempter: she leads you into temptation, she seduces you, and she is the cause of all trouble. So your so-called saints go on condemning women.

This is the way of the mind:

Eve says, "The devil"; Adam says, "Eve"; and if you ask the devil, if you get him somewhere, he will say, "God -- because why should he forbid in the first place? That created the whole trouble. Otherwise, the garden of Eden was so big and there were millions of trees, that by themselves Adam and Eve would never have come upon the tree of knowledge. 'Forbidden!' They knew this was the tree, and then the whole garden became uninteresting, their whole interest became focused -- it was God's fault!"

But the story is beautiful and has millions of dimensions around it; it can be interpreted in many, many ways -- that is the beauty of a parable. They took the fruit of the tree, they ate it, and immediately they became ashamed of their nakedness. Where did the sin happen? By disobeying God? If you ask the pope of the Vatican, he will say, "By disobeying God," because priests would like you to always obey, never disobey.

If you ask philosophers, not theologians, they will say: "By eating the fruit of knowledge." Because when you start thinking trouble arises. Life is innocent without thinking: children are innocent because they cannot think, trees look so beautiful because they cannot think. Man looks so ugly because his mind is always burdened and tense with worries and thoughts and dreams and reveries, and he is always burdened -- the whole grace is lost. So if you ask existentialist philosophers, they will say that it is because of the tree of knowledge.

But if you ask the psychologists, whose approach is deepest, they will say, "Because of shame." Because when you feel shame you have started to hate yourself, when you feel ashamed you have rejected yourself. But it came through knowledge. Children cannot feel ashamed; they move naked easily, there is no problem. You force them by and by to feel ashamed: "Don't be naked!" The more they become knowers, then the more they will hide themselves.

Jesus says: WHEN YOU TAKE OFF YOUR CLOTHING WITHOUT BEING ASHAMED. But what did Adam and Eve do? They put fig leaves around their sex organs, the first clothing invented -- the world started. How can you enter again into the garden of Eden? Throw away your fig leaves! -- that's what Jesus says. He says this is the way back to paradise. This is the way back: WHEN YOU TAKE OFF YOUR CLOTHING WITHOUT BEING ASHAMED. Because you can take off your clothing and remain ashamed, then deep down the clothing is there: you are hiding, you are not open. So nudity is not nakedness; you may be nude, but not naked.

Nakedness has a deeper dimension: it means no shame, no feeling of being ashamed; it means accepting your body in its totality as it is. No condemnation in the mind, no division in the body -- a simple acceptance, then it is nakedness. Mahavira is not nude, he is not a member of a nudist club; he is naked, he is naked like a child. In a nudist club you are not naked. Even your nudity is calculated, it is manipulation from the mind. You are revolting, you are rebellious, you are going against the society -- because the society believes in clothes, you are throwing the clothes. But it is a reaction so you are not innocent, innocent like a child.

Says Jesus:

> AND TAKE YOUR CLOTHES AND PUT THEM UNDER YOUR FEET AS THE LITTLE CHILDREN AND TREAD ON THEM -- THEN SHALL YOU BEHOLD THE SON OF THE LIVING ONE, AND YOU SHALL NOT FEAR.

First, you should accept your nakedness as you are before God, just like a small child before his father and mother -- not ashamed. You should not be ashamed before the divine, then you will be real. If shame is there then masks will be used, they are bound to be used.

And a second thing: if the feeling of being ashamed disappears, you shall not fear. They are joined

together: if you feel ashamed you will be afraid; if you don't feel ashamed you will not be afraid at all. The fear disappears with shame. And when fear and shame both disappear, your eyes are open -- and then you will see the son of God, or THE SON OF THE LIVING ONE; then Jesus will be revealed to you, then you can know a Buddha.

People come to me and they ask, "How can we recognize whether a master is enlightened or not?" You cannot recognize an enlightened master as you are. It is just like a blind man asking how he can recognize whether the light is on or off. How can a blind man recognize this? Recognition needs eyes and the blind man's eyes are closed. You cannot recognize whether a man is realized or not, enlightened or not, whether he is really a Christ or not -- you cannot recognize. Otherwise, how could Jesus have been crucified if people had recognized him?

They treated him very badly, they made him look foolish, they forced him to look foolish. The day when he was carrying his cross to Golgotha, there were soldiers, urchins, a mass of people all around, throwing stones and dirty things, enjoying themselves: "This is the 'king of Israel', this is the 'son of God', this carpenter's boy -- he has gone mad!" Jokingly they placed a crown of thorns on his head and said, "Look! Here is the 'king of Israel', here is the 'son of God'!"

And then when he was crucified, the final joke was that they put thieves on both sides of him. He was crucified as a criminal with two thieves. And not only the crowd, even those thieves made a joke of Jesus. One of the thieves said, "Now we are all going to be crucified, remember us; don't forget us in your 'kingdom of God'. We are also being crucified with you, so take note of us because you are 'the son'! So when we reach the kingdom of God, make some arrangements for us too. And you can do it -- you can do anything!" They were also joking. Jesus was made to look like a fool.

How do we miss recognizing a Jesus? We have our eyes closed. And the eyes are closed because of your clothing; not just because of your clothes, but many types of clothing: clothes of shame, fear, self-hatred, self-condemnation, guilt -- layers upon layers of clothing.

Jesus says:

> WHEN YOU TAKE OFF YOUR CLOTHING WITHOUT BEING ASHAMED, AND TAKE YOUR CLOTHES AND PUT THEM UNDER YOUR FEET AS THE LITTLE CHILDREN.

When in the beginning a child is forced to put on clothes for the first time, he rebels. He is against it because it confines his freedom and it gives him a falseness. His resistance is natural. But you can force him, you can persuade him. You say, "When we go out you have to put on these clothes, when we come back you need not; because in society clothes are needed -- otherwise you cannot come with us." And he wants to come so he has to put on the clothes.

But the moment he is back, this is what he will do: he will take off the clothes, and not only take them off, he will also jump on them. They are the enemies, they make him false. He is no more himself when those clothes are there. Now he is free again. He will celebrate this nakedness by throwing off the clothes and putting them under his feet, treading on them and celebrating the nakedness. If you do that like children, THEN SHALL YOU BEHOLD THE SON OF THE LIVING ONE, AND YOU SHALL NOT FEAR.

In your nakedness there is no fear, because fear is something that is added to you; fear is created through shame. Many religions have been creating guilt, so that you are guilty. Feel shameful and then you become afraid. Then a neurosis is born, and then you go to the same persons who have been creating guilt and fear in you, you go to the same persons to learn how to transcend them! They cannot be helpful because they are the creators of fear. They will say: "Pray to God and be God-fearing." They cannot lead you beyond fear. Jesus can lead you beyond fear, but then the whole thing has to be demolished from the very foundation. This is the foundation: don't accept yourself, and you will always be afraid.

Accept yourself, and there will be no fear. Don't think in terms of 'should' and 'should not', 'ought' and 'ought not', and you will never be afraid. Be real and trust reality; don't fight with reality. If sex is there, it is there, accept it; if anger is there, it is there, accept it. Don't try to create the opposite: "I am angry, this is not good: I must not be angry, I must be forgiving. I am sexual, this must not be there, I must be celibate." Don't create the opposite end, because if you create the opposite end you are trying to create masks. Anger will remain, your forgiveness will be just a false face; sex will be there, moving deeper and deeper in the unconscious, and on your face there will be a mask of BRAHMACHARYA. That is not going to help.

I have heard: One scientist was working to find the secret of diamonds. He worked hard and almost all the clues were revealed to him, except one single point. If he came to know that single thing he would

become the richest man in the world. But he worked hard and couldn't find the single clue. Then somebody suggested, "You are wasting your life and time. I have heard there is a woman in Tibet, a very wise woman, and she knows all the answers. You go to her and just ask the simple question about this, your problem, and she will give you the answer. Why waste time here?"

The man traveled to Tibet, but it took many years. It was very difficult to reach the wise woman. He went through much hardship and many times his life was at stake, but he got there. In the morning he knocked at the door and the wise woman opened it. She was a very beautiful woman, such as he had never seen before. And not only was she beautiful, but her very being was inviting -- in her eyes, the glimmer of "Come hither!" She said. "Okay, so you have arrived. My husband has gone out, and this is the rule: you can ask only one question and I will answer it. One question only, remember, no second question." The scientist blurted out: "When will your husband be back?"

This is the one question he had come to ask. Somewhere deep down in the unconscious, sex must have been the problem, the real problem. Working with diamonds, finding the secret of diamonds, must have been a distraction. Deep down in the unconscious he must have been thinking, "When I become the richest man in the world, all the women, all the beautiful women, will be mine" -- somewhere, although he may not have been aware of it.

You can go on working on the surface without being aware of the unconscious, but at the right moment it will come, it will explode. Escape is futile. Only transformation can be helpful, and transformation needs deep acceptance of your being as you are. With no judgment, not saying, "This is good, that is bad" -- with no evaluation. Don't be a judge! Just trust your nature and flow with it, and don't try to swim upstream -- that is what nakedness means.

Move with life with a deep trust, wheresoever it leads. Don't create your own goal; if you create your own goal you will become false. Life has no goal; if YOU have a goal you are against life. Life moves not like a business, it moves like poetry; life moves not from the head, it moves from the heart -- it is a romance. Trust is needed, doubt won't be helpful. Life is not scientific, it is irrational. Life doesn't believe in Aristotles and the logicians, it believes in love, in the poets, it believes in the mystics. It is a mystery to be lived, not a riddle to be solved -- it is not a puzzle, it is not a problem. The secret is open, only you are closed. It is revealed everywhere: in each tree, in each leaf, in every ray of the sun it is revealed -- but you are closed.

Why are you closed? You don't accept life within you, how can you accept life without? Accept! Start from the center of your being. Accept yourself as you are and then you will accept everything as it is. And with acceptance comes transformation: you will never be the same as you are once you accept.

The transformation happens by itself, it comes of its own accord, but it always comes in a letgo. This is what Jesus says: Be naked so that you can be in a letgo. Drop all that the society has given to you -- that is the meaning of the 'clothing'. The society has not given you life, it has given you only the 'clothing'. The society has not given you the self, it has given you the ego. Drop the clothing and the ego disappears. Think of yourself walking on the street nude.

One man called Ebrahim came to his master -- Ebrahim had been a king, and then his search started -- he came to the master and the master said, "Are you ready to accept everything?"

Ebrahim said, "I have come for that -- you say and I will do."

The master looked at him and said, "Okay, drop your clothes!"

The disciples became uneasy, because Ebrahim was a great king and this was too much and unnecessary. It was never asked of them, so why such a hard thing for the king? One disciple even whispered in the master's ear, "This is too much, don't be so hard -- you never asked it of us!"

But the master said, "And take your shoes in your hands and go on the street and beat your head with the shoes! Move all over the town naked!"

This town was his capital, but Ebrahim followed him. Nude, he went around the capital beating his head with his own shoes. And it is said that when he came back he was enlightened.

What happened? He was a man with great potential, that's why the master demanded so much. A master demands only that much which is possible for you. The more potential you have, the more he will demand, but if you are just poor, he will not demand so much. Ebrahim was a man with much potential -- he himself became a great master in his own right. What happened? This happened, as Jesus is saying to his disciples: clothing dropped, ego dropped -- all that society has given to you.

Many times the ego drops by itself because it is a burden, but again you put it on your head and carry on. Many times you are a failure, many times you don't succeed. Many times the ego falls by itself, but

again, bruised, frustrated, defeated, a failure, you will carry the burden in some hope.

Here is one story I have heard: One day the lion came to the tiger and said, "Who is the boss of this forest?"

The tiger said, "Of course, master, you are the one, you are the king!"

Then the lion went to a bear, grabbed hold of him and asked, "Who is the master? Who is the boss?"

The bear said, "Of course, there is no need to ask -- you are the king of all the animals, you are the boss!"

And then the lion went to the elephant and asked the same question: "Who is the boss here?"

The elephant grabbed the lion and threw him away, at least fifty feet. He was struck by a rock, bleeding, bruised, weak, but he stood and said, "If you don't know the right answer this is no way to behave!"

This is what you have been doing. But you will not drop, you will also say, "If you don't know the right answer this is no way to behave! Why be so rough? You can simply say, 'I don't know the answer.'"

If you can recognize that in failure all that society has given you falls, the failure can become the beginning of the greatest success that is possible in life. That is why only in failure does a man become religious -- if he can recognize the failure. It is very difficult to become religious when you succeed. Then the clothing is giving you so much, why bother about being naked? Then the clothing is such a good investment. But in failure, suddenly you become aware of the nakedness that is there. Nothing can hide it, you can only deceive yourself.

Use your failures! And when you are thrown against a rock, bruised and bleeding, don't repeat the stupidity of the lion. Recognize that there is no success in this world. There cannot be because this whole thing is so false, and with false faces how can you succeed? Even your Napoleons, your Secundars, Alexanders, your Genghis Khans, are all failures.

A Jesus succeeds because he stands in his originality, he stands in his nature. Try to understand this; and not only through understanding but by dropping, by and by, your clothing; become naked and you will be pure. Then you will have thrown that apple Adam and Eve ate; then the door of paradise is open again.

Christians say that with Adam and Eve humanity was thrown out of paradise; with Jesus the doors are again open -- you can enter. But it will not happen just by being a Christian. You will have to recognize Jesus, and that recognition comes only when you have recognized yourself as Jesus -- nothing less can do.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #5
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THE FIFTH SAYING
JESUS SAID TO THEM: IF YOU FAST YOU WILL BEGET SIN FOR YOURSELVES; AND IF YOU PRAY YOU WILL BE CONDEMNED; AND IF YOU GIVE ALMS YOU WILL DO EVIL TO YOUR SPIRITS.
AND IF YOU GO INTO ANY LAND AND WANDER IN THE REGIONS; IF THEY RECEIVE YOU, EAT WHAT THEY SET BEFORE YOU, AND HEAL THE SICK AMONG THEM.

FOR WHAT GOES INTO YOUR MOUTH WILL NOT DEFILE YOU, BUT WHAT COMES OUT OF YOUR MOUTH, THAT IS WHAT WILL DEFILE YOU.

This is a very strange saying, but very significant also. It looks strange because man is not real, he lives in falsity. So whatsoever he does, it is going to be false.

If you pray you will pray for the wrong reasons; if you fast you will fast for the wrong reasons -- because *you* are wrong. So the question is not what is right to do, the question is how to be right in your being. If your being is right, then whatsoever you do will be right automatically; but if your being is not right, not centered, not authentic, then whatsoever you do, it is going to be wrong.

Finally everything depends not on what you do, but on who you are. If a thief goes to pray his prayer is going to be wrong, because how can prayer be born out of a heart that has been deceiving everybody -- stealing, lying, harming? How is prayer possible out of the heart of a thief? It is impossible. The prayer can change you, but from where will the prayer come? It will come from you. If you are sick, your prayer is going to be sick.

Mulla Nasruddin once applied for a job. In the application he mentioned many qualifications. He said, "I stood first in my university, and I was offered the vice-presidency of a national bank. I refused because I am not interested in money. I am an honest man, a true man. I have no greed, I'm not bothered about the salary; whatsoever you give me will be okay. And I love work -- sixty-five hours per week."

When the superintendent who was conducting his interview looked at his application, he was surprised and said, "Lordy! Don't you have any weaknesses?"

Nasruddin said, "Only one: I am a liar!"

But that one covers all the rest. No need to have any other weakness, one is enough. There are not many weaknesses in you, you have only one weakness -- out of that one all are born. And you have to remember your weakness, because that is going to follow you wherever you go like a shadow; whatsoever you do, it is going to color it.

So the basic thing in religion is not what to do, the basic thing is what to *be*. 'Being' means your innermost core, 'doing' means your surface activities on the circumference. 'Doing' means your relationship with others, with the outer world, and 'being' means you as you are, unrelated, as you are within.

You can be without doing anything, but you cannot be without the being. Doing is secondary, dispensable. A man can remain inactive, not doing anything, but a man cannot be without being -- so being is the essence. Jesus, Krishna, Buddha, they all talk about being; and the temples, churches, mosques, organizations, sects, the so-called gurus and teachers and priests, they all talk about doing. If you ask Jesus, he will talk about your being and how to transform it. If you ask the pope of the Vatican he will talk about what to do, about morality. Morality is concerned with doing, religion with being.

This distinction has to be kept as clear as possible, because everything else depends on it. Whenever a person like Jesus is born we misunderstand him. And the misunderstanding is because we miss this distinction: he talks about the being, and we listen to him and interpret as if he is talking about doing.

If you understand this, then this saying will be very clear, very useful. It can become a light on your path. Otherwise it is very strange and contradictory and will look anti-religious. When Jesus spoke it must have seemed to the priests that his sayings were anti-religious, that's why they crucified him. They thought he was the man who was going to destroy religion.

Look at the saying -- apparently it appears so:

JESUS SAID TO THEM: IF YOU FAST YOU WILL BEGET SIN FOR YOURSELVES .

And we have always heard that religion teaches fasting, because it has been told again and again that when you fast you are purified through it. The whole religion of the Jainas depends on fasting. If they hear this saying from Jesus they will say, "This man is dangerous, and the Jews did well to crucify him!"

The Jews were also disturbed: such sayings are rebellious and their whole morality would be lost. If you say to people: IF YOU FAST YOU WILL BEGET SIN FOR YOURSELVES -- fasting becomes a sin! -- AND IF YOU PRAY YOU WILL BE CONDEMNED. Have you ever heard that if you pray you will be condemned? Then what is religion? We think religion is going to church and praying to God, and Jesus says:

IF YOU PRAY YOU WILL BE CONDEMNED; AND IF YOU GIVE ALMS YOU WILL DO EVIL TO YOUR SPIRITS.

The strangest of sayings, but very meaningful. Jesus is saying that as you are you cannot do anything right. The emphasis is not on fasting or not fasting; the emphasis is not on giving alms or not; the emphasis is not to pray or not -- the emphasis is: whatsoever you are right now, as you are, everything will go wrong.

Can you pray? You can go to the temple because that is easy, but you cannot pray. Prayer needs a different quality; that quality you don't have, so you can only deceive yourself that you are praying. Go and look in the temple at people who are praying: they are simply deceiving themselves, they don't have that quality of prayerfulness. How can you pray? And if *you* have the quality of prayerfulness, what need is there to go to the temple or the church? Wherever you are prayer is: you move, you walk -- and it is prayer! You eat, you love -- and it is prayer! You look, you breathe -- and it is prayer! Because the quality of prayerfulness is always there, it is just like breathing. Then you cannot be in a moment of non-prayer. But then there is no need to go to the temple or to the church. Churches and temples exist for those who want to deceive themselves, for those who have no quality of prayer and still would like to believe that they are praying.

One man was dying, a sinner. He had never been to the temple, never prayed, never listened to what the priests said, but at the moment of death he became afraid. He asked the priest to come, he begged. When the priest came there was a crowd. Many people were around because the sinner was a great, successful man; he was a politician, he had power, he had money. So, many people had gathered.

The sinner asked the priest to come near because he wanted to say something in private. The priest came near and the sinner whispered in his ear, "I know that I am a sinner and I know well that I have never gone to church, I am not a churchgoer. I am not a religious man at all, I have never prayed, so I know well that the world is not going to forgive me. But help me, and give me a little confidence and tell me that God will forgive me! The world is not going to forgive me, that I know, and nothing can be done about it now -- but tell me one thing: that God is going to forgive me!"

"Well," said the minister, the priest, "perhaps he will, because he didn't get to know you the way we have come to know you. Perhaps he will, because he does not know you the way we have come to know you."

But if you cannot deceive the world, can you deceive God? If you cannot deceive ordinary minds, can you deceive the divine mind? It is just a consolation, a comfortable thing: 'Perhaps'. But that 'perhaps' is absolutely wrong; don't hang on such 'perhaps'!

Prayer is a quality that belongs to the essence and not to the personality. Personality is that which you have been doing, it is a relationship with others. Essence is that which has come to you -- it is nothing of your doing, it is a gift of God. Prayer belongs to the essence: it is a quality, it is nothing you can do.

What is fasting? How can you fast? And why do people fast? Jesus' saying is very deep, deeper than any assertion of Mahavira about fasting. Jesus is saying a very deep psychological truth, and the truth is that the mind moves to the extreme: a person who is too obsessed with food can fast easily. This will look strange, paradoxical, that a person who eats too much can fast easily, that a person who is too greedy for food can fast easily. But only that type of person *can* fast easily. A person who has always been balanced in his diet will find it almost impossible to fast -- why? To answer this we have to go into the physiology and psychology of fasting.

First physiology, because that is the outer layer. If you eat too much you collect too much reserve, you collect too much fat. Then you can fast very easily, because fat is nothing but a reservoir, it is a reserve. Women can fast more easily than men, and you know it. If you look around at people who go on fasts, particularly Jainas, you will find that if one man fasts, then four or five women can fast: that is the ratio. The husband cannot fast but the wife can. Why? -- because the feminine body accumulates more fat, and it is easier if you have much fat on you, because on a fast you have to eat your own fat. That's why you lose one or two pounds in weight every day. Where does that weight go? You are eating yourself, it is a sort of meat-eating.

Women can fast easily -- they collect more fat than men, that's why their bodies are more round. For them there is not so much difficulty. Fat people can fast very easily, they can go on diets, they are always in search of diets. A man, an ordinary healthy man, can collect so much fat that for three months he can fast and he will not die; ninety days -- that much reserve can be collected. But if you are lean and thin -- that

means if you have been eating in a balanced way, only that much which is needed for the day-to-day activity of the body, and you have not collected much fat -- you cannot fast. That is why the cult of fasting is always around rich people, never the poor.

Observe: whenever a poor man celebrates a religious day, he celebrates by a feast; and whenever a rich man celebrates a religious day, he celebrates it by a fast. The Jainas are the richest people in India, hence their fasting. But a Mohammedan, a poor Mohammedan, or a poor Hindu, when the religious day comes, he has a feast because the whole year he is hungry, so how can he celebrate the day of religion with more fasting? He is already fasting the whole year, and the religious day must be different from the ordinary days. So that is the only difference: he will put on new clothes and he will have a good feast and enjoy himself, and give thanks to God. That is a poor man's religion.

Now, in America, fasting and the cult of fasting will develop rapidly. It is developing already because America has become so rich and people are eating so much that now, from somewhere, fasting has to come in. In America all the cults of fasting are growing fast -- they may have different names but, physiologically, your body must have more fat than is needed, then fasting is easy.

Secondly, psychologically, you must be obsessed with food. Food must be your obsession: you must be eating too much, eating and eating, and thinking about eating more and more. That type of mind one day gets fed up with food and thinking about food. If you think too much about anything you will get fed up with it. If you get too much of anything you will get fed up with it. Then the opposite becomes attractive: you have been eating too much, now you need to fast. Through fasting you will be able to eat again with taste, the appetite will come back -- that is the only way.

And mind has a basic law: that it can move to the opposite very easily, but it cannot remain in the middle. Balance is the most difficult thing for the mind, extremes are always easy. If you are an overeater you can become a faster, because that is another extreme -- but you cannot remain in the middle. You cannot be on the right food, the right diet. No! Either this side or that -- mind always leans to the extreme. It is just like the pendulum of a clock: it goes to the right, then to the left, then to the right; but if it stops in the middle then the clock stops, then there is no possibility for the clock to move. If your mind stops in the middle then thinking stops, then the clock stops. But if you go to the extreme, sooner or later the opposite will again become meaningful, attractive, and you will have to go to the opposite.

Jesus understands this well, very well. And he says: IF YOU FAST YOU WILL BEGET SIN FOR YOURSELVES.

What is sin? In Jesus' terminology the extreme, to move to the extreme is sin. To remain just in the middle is to be beyond sin. Why? Why is it sin to move to the extreme? To move to the extreme is sin because in the extreme you have chosen half and half has been denied -- and the truth is whole. When you say, "I will eat too much," you have chosen half. When you say, "I will not eat at all," you have again chosen half, you have chosen something. In the middle there is no choice: you feed the body, and you are not obsessed either this way or that; you are not obsessed at all, you are not neurotic. The body gets its needs, but you are not overburdened by its needs.

This balance is going beyond sin. So whenever you have an imbalance you are a sinner. Jesus' idea is that a person who is too much in the world is a sinner, but if he moves to the other extreme, renounces the world, becomes too much against the world, then again he is a sinner. A person who accepts the world, without choosing this way or that, transcends it.

Acceptance is transcendence. Choice means you have entered in, your ego has come in, now you are fighting.

Whenever you go to one extreme you have to fight continuously, because an extreme can never be at ease -- only in the middle can you be at ease. At the extreme you will always be tense, worried, anxiety will be there. Only in the middle, when you are balanced, is there no anxiety, no anguish; you are at home, nothing worries you because there is no tension. Tension means the extreme. You have tried many extremes, that's why you are so tense.

Either you are after women and then sex continuously moves in the mind, or you become against them and then too sex moves in the mind. If you are existing for sex, then sex will be the only thing in the mind, the smoke. If you are against it, an enemy, then again sex will be in the mind -- because friends you remember, but enemies you remember more. Sometimes friends can be forgotten, but enemies never, they are always there; how can you forget your enemy? So people who go on moving in the world of sex are filled with sex. And go to the monasteries, look in the monasteries where there are people who have moved to the other extreme -- they are continuously with sex, their whole mind has become sexual.

Eat too much, become obsessed with food as if your whole life exists to eat, then continuously there will be food in the mind. Then fast, then too continuously food will be in the mind. And if something is continuously on the mind, it becomes a burden. The woman is not the problem, the man is not the problem -- sex continuously on the mind is the problem. Food is not a problem: you eat and it is finished; but food on the mind continuously then it is a problem.

And if there are many things on the mind continuously, the mind is dissipating energy; the mind becomes dull, bored, so burdened that life seems just meaningless. When the mind is unburdened, weightless, fresh, then intelligence happens, then you look at the world with a fresh eye, with a fresh consciousness, unburdened Then the whole existence is beautiful -- that beauty is God. Then the whole existence is alive -- that aliveness is God. Then the whole existence is ecstatic, every moment of it, every bit of it is blissful -- that bliss and ecstasy is God.

God is not a person somewhere waiting for you; God is a revelation in this world. When the mind is silent, clear, unburdened, young, fresh, virgin -- with a virgin mind God is everywhere. But your mind is dead, and you have made it dead through a particular process. That process is moving from one extreme to another, then again moving from this extreme to another, but never staying in the middle.

I have heard about one drunkard who was walking on a street, a very big street, very broad. He asked a man, "Where is the other side of the street?" It was so broad and the night was descending, the light was disappearing, and he was completely drunk. He couldn't see well so he asked, "Where is the other side?" The man took pity on him and helped him to move to the other side.

When he reached the other side he again asked another man, "Where is the other side?" The man tried to take him to the other side. The drunkard stood there and said, "Wait! What type of people are here? I was there and I asked: Where is the other side? They brought me here, and now I ask: Where is the other side? Now they say it is there! And you are taking me again to that side. What type of people are here? Where is the other side?"

Wherever you are it makes no difference: the opposite extreme becomes the other side and becomes attractive, because distance creates attraction. You can't imagine the attraction of sex for a man who is trying to be celibate -- you cannot imagine! You cannot imagine the attraction of food for a man who is fasting. You cannot imagine because that is an experience: continuously one thing in the mind -- food, sex. And this can go on to the very end. Even when you are dying, if some extreme is there you will be obsessed.

How to be at ease and relaxed? Don't move to the extreme, that's the meaning of the saying. Don't move to the extreme! Jesus knows well that you are food addicts -- don't go on a fast, that is not going to help.

IF YOU FAST YOU WILL BEGET SIN FOR YOURSELVES; AND IF YOU PRAY YOU WILL BE CONDEMNED.

What *is* prayer? Ordinarily we think prayer is asking for something, demanding, complaining: you have desires and God can help you to fulfill them. You go to God's door to ask for something, you go as a beggar. For you prayer is begging, but prayer can never be begging; prayer can only be a thankfulness, a gratitude. But these are totally different: when you go to beg, your prayer is not the end, it is just a means. The prayer is not significant because you are praying to get something; that something is significant, not prayer. And many times you go and your desire is not fulfilled. Then you will drop praying, you will say "Useless!" For you it is a means.

Prayer can never be a means, just as love can never be a means. Love is the end: you love, not for something else; love in itself has an intrinsic value -- you simply love. It is so blissful. Nothing is beyond it, there is no result to be sought through it. It is not a means to some end, it is the end. And prayer is love -- you simply go and enjoy it, not asking, not begging.

Prayer itself, intrinsically, is so beautiful, you feel so ecstatic and happy, that you simply go and give thanks to the divine that he allowed you to be, he allowed you to breathe, he allowed you to see -- what colors! -- he allowed you to listen, he allowed you to be aware. You have not earned it, this is a gift. You go to the temple with a deep thankfulness, just to give thanks: "Whatsoever you have given me, it is too much. I never deserved it!" Do you deserve anything? Can you find that you are deserving in any way? If you were not here, could you say that some injustice had been done to you? No! All that you have got is simply a gift, it is out of the divine love. You don't deserve it.

God overflows with his love. When you understand this a quality is born in you: the quality of being grateful. Then you simply go to give him your thanks, then you simply feel gratitude. Gratitude is prayer,

and it is so beautiful to feel grateful that nothing can be compared to it, there is nothing in comparison to it. Prayer is the climax of your happiness, it cannot become a means to some other end.

Jesus says: AND IF YOU PRAY YOU WILL BE CONDEMNED, because your prayer will be wrong. Jesus knows well that whenever you go to the temple you will go to beg something, to ask for something. It will be a means, and if you make prayer a means, it is a sin.

What is your love? because through love you can understand what happens in prayer. Do you love a person -- really? Do you love, or does something else exist there? A mutual gratification? When you love a person, do you really *love* the person? Do you give out of your heart, or do you just exploit the other in the name of love?

You use the other in the name of love. It may be sexual, it may be some other use, but you use the other. And if the other says, "No, don't use me!" will your love continue to be there, or will it disappear? Then you will say, "What is the use?" If the other appreciates you, if a beautiful woman appreciates you, your ego is fulfilled. A beautiful woman looks up to you and you feel for the first time that you are a man. But if she does not appreciate you, does not look up to you, love disappears. If a beautiful man, a strong man, looks up to you as a beautiful woman, appreciates you continuously, you feel gratified because ego is fulfilled.

This is mutual exploitation -- you call it love. And if it creates hell there is no wonder about it; it *has* to create hell because love is just the name, and under the name something else is hidden. Love can never create hell, love is the very quality of heaven. If you love you are happy; your happiness will show that you are in love.

But look at lovers: they don't seem to be happy -- only in the beginning when they are just planning, unknowingly, unconsciously throwing nets to catch each other; but their poetry and their romance and all their nonsense is just to catch the other. Once the fish is caught then they are unhappy, then they feel as if they are in a bondage. Each other's ego becomes a bondage, and both try to dominate and possess each other.

This love becomes condemnation. If your love is wrong your prayer cannot be right, because prayer means love to the whole -- and if you have been a failure in love with an ordinary human being, how can you succeed in your love with the divine?

Love is just a step towards prayer; you have to learn. If you can love a human being, you know a secret. The same key is to be used with the divine, millions of times magnified and multiplied of course. The dimension is great but the key remains the same. 'Love' means this is the end, and there is no ego in it. When you are egoless there is love. Then you simply give without asking, without any return. You simply give because giving is so beautiful, you share because sharing is so wonderful -- then there is no bargain. When there is no bargain, no ego, love flows -- then you are not frozen, then you melt. This melting has to be learned because only then can you pray.

Jesus says to his disciples: IF YOU PRAY -- and the emphasis is on *you* -- YOU WILL BE CONDEMNED -- he knows his disciples very well -- AND IF YOU GIVE ALMS YOU WILL DO EVIL TO YOUR SPIRITS.

Have you ever observed what happens inside you when you give something to a beggar? Is it out of kindness or is it out of ego? If you are alone on the street and a beggar comes you say, "Go away!" -- because there is nobody to see what you are doing to the beggar, your ego is not in any way hurt. But beggars also know the psychology; they will never ask you if you are alone on the street and there is nobody around, they will bypass you -- this is not the right moment. But if you are moving with some friends, they will catch hold of you.

In the market when many people are looking they will catch hold of you, because now they know that if you say no, people will think, "You are so unkind, so cruel." So then you give something to save your ego. You are not giving to the beggar, it is not out of kindness. And remember well that whenever you give, the beggar will go and tell other beggars that he deceived you, he befooled you. He will laugh because he also knows why you have given. It is not a question of kindness.

Kindness gives for a different reason: you feel the misery of the other, you feel it so deeply that you become part of it. Not only do you feel the misery, you also feel the responsibility that if one man is miserable, you are responsible somehow -- because the whole is responsible for the parts: "I am helping a society which creates beggars. I am helping a society, a type of government, a structure, which creates exploitation; I am part of it and this beggar is a victim." You feel not only kindness, you feel responsibility: you *have* to do something. And if you give to this beggar, you will not want him to be thankful to you. Rather, you should be thankful to him if it is out of kindness, because you know this is nothing.

The society continues and you have much investment in the society which creates this beggary. And you know that you are part of this establishment in which poor people exist, because the rich cannot exist without the poor. And you know well that you also have ambitions to become rich; you feel the whole guilt, you feel the sin. But then giving is totally different. If you feel that you have done a great thing because you have given two *paise* to this beggar, then Jesus says, YOU WILL DO EVIL TO YOUR SPIRITS because you don't know what you are doing.

Give out of your love, give out of your kindness. But then you are not giving to a beggar, then it is not alms, then you are simply sharing with a friend. When the beggar becomes a friend it is totally different: you are not higher than the beggar, you are not doing something great to the beggar, the ego is not fulfilled. On the contrary, you feel, "I cannot do anything -- just giving that little amount of money is not of much help."

It happened once: A Zen master lived in a cottage on a faraway hill, many miles away from the town. One fullmoon night a thief entered. The master became very worried because there was nothing that could be stolen except one blanket, and he was wearing that blanket, so what to do? He became so worried that when the thief came in he put the blanket just by the door and hid himself in a corner.

The thief looked all around but in the dark he couldn't see the blanket -- there was nothing. Dejected, frustrated, he was going to leave. So the master shouted, "Wait! Take that blanket! And I am very sorry, because you came such a long way, the night is cold, and there is nothing in this house. Next time you come please inform me beforehand. I will arrange something. I am a poor man, but I will make some arrangements so you can steal. But have pity on me, otherwise I will feel very upset: you take that blanket -- and don't say no!" The thief could not believe what was happening. He was apprehensive; this man seemed strange, nobody had behaved this way before. He simply took the blanket and ran away.

The master wrote a poem that night. Sitting by his window -- the night is cold, the full moon is in the sky -- he wrote a poem, and the gist of the poem was "What a beautiful moon! I would like to give this moon to that thief!" And tears were flowing from his eyes, he was weeping and crying and feeling, "That poor man came from so far away!"

Then the thief was caught. There were other crimes against him, and this blanket was also found with him. That blanket was very famous -- everybody knew that it belonged to that Zen master. So the Zen master had to go to court. The magistrate told him, "Simply say that this blanket is yours, and it is enough. This man has stolen this blanket from your hut -- just say yes, that's all."

The master said, "But he never stole it, he is not a thief! I know him well. Once he visited me, of course, but he has not stolen anything; this is my gift, this blanket I have given to him. And I still feel guilty that there was nothing else to give. The blanket is old, almost worthless; and this man is so good, he accepted it. Not only that, in his heart there was thankfulness towards me."

Jesus says: AND IF YOU GIVE ALMS YOU WILL DO EVIL TO YOUR SPIRITS -- because you will give for the wrong reasons. You can do a good thing for the wrong reasons and then you miss, then you miss totally.

AND IF YOU GO INTO ANY LAND AND WANDER IN THE REGIONS; IF THEY RECEIVE YOU, EAT WHAT THEY SET BEFORE YOU, AND HEAL THE SICK AMONG THEM.

Two things Jesus says to his disciples: first, "Whatsoever they give, receive it, don't make conditions."

Jaina monks could not go out of the country. Buddhism spread so much -- almost half the world became Buddhist -- but Jainas remained confined to this country, and not more than three million. Mahavira and Buddha were of the same caliber, so why couldn't Jainas send their message outside? -- because of the Jaina monk. He will not go, he has conditions: a particular type of food, prepared in a particular way, given to him in a particular manner. How can he go out of the country? Even in India he can move only through those towns where Jainas live, because he will not accept food from anybody else. Because of this food addiction Mahavira became useless for the world, the world was unable to use a great man.

Jesus says to his disciples: GO INTO ANY LAND AND WANDER IN THE REGIONS; IF THEY RECEIVE YOU, EAT WHAT THEY SET BEFORE YOU -- don't make any conditions that you will eat only a certain type of food.

Your movement in the world should be unconditional. If you make conditions you become a burden. That's why Jesus' disciples have never been a burden: they will eat whatsoever is given to them, they will

wear whatsoever clothes they can get, they will live in all types of climate, with all types of people, they will mix with everybody. That's why Christianity could spread like a fire: it is because of the attitude of the disciple -- he is unconditional.

And Jesus says to do only one thing: AND HEAL THE SICK AMONG THEM. He doesn't say, "Teach them what truth is." No! That is useless! He doesn't say, "Force them to believe in my message." That is useless! Simply "Heal the sick because if a person is sick, how can he come to understand truth? How can he understand it? When his soul is sick, how can he receive my message? Heal the sick! Make him whole, that's all." Once he is whole and healthy he will be able to understand truth, he will be able to understand Jesus.

"Be servants, healers -- just help people to be healed." Psychologically everybody is ill. Physiologically everybody may not be ill, but everybody is ill as far as mind is concerned, and a deep healing is needed in the mind. Jesus says: "Be therapists, go and heal their minds."

Try to understand what the problem is with the mind: divided it is ill, undivided it is healed. If there are many contradictory things in the mind it is ill, it is like a crowd, a mad crowd. But if there is only one thing in the mind it is healed -- because through the one a crystallization happens. Unless the mind is brought to one it will remain ill.

There are certain moments when your mind also comes to the one. Certain moments sometimes accidentally happen: one morning you get up, it is early, everything is fresh and the sun is rising; the whole thing is just so beautiful that you become concentrated. You forget the market you have to go to, you forget the office you have to go to, you forget that you are a Hindu or a Mohammedan or a Christian, you forget that you are a father or a mother or a son -- you forget *this* world. The sun is so beautiful and the morning is so fresh, you get into it, you become one. For a single moment, when you are one, the mind is whole and healthy, you feel a bliss surging all over your being. It can happen accidentally, but you can also make it happen consciously.

Whenever the mind is one, a higher quality expresses itself and the lower immediately settles itself. It is just like in a school: when the principal is in the school, then the teachers are working well and the students are learning well and there is order. But when the principal has gone out, then the teachers are the highest authority, and then there is not so much order because the teachers are at liberty. A lower energy starts functioning: they will start smoking, they will go and take tea and they will start gossiping. Still, if teachers are there, the students are disciplined. But a class becomes a chaos if the teacher goes out; it is a crowd, a mad crowd. The teacher enters the class -- suddenly everything changes, a higher force has entered, the chaos disappears.

The chaos simply showed that the higher force was absent. When there is no chaos, when there is harmony, it simply shows that the higher force is present. Your mind is in chaos -- a higher point is needed, a higher crystallization is needed. You are just like schoolchildren, a class, a mad class, and the teacher is not there. Whenever you become concentrated, immediately a higher function enters.

So Jesus says, "Heal." The word heal comes from the same root as the word whole comes from; and 'heal' and 'whole' and the word holy also comes from the same root. Heal a person and he becomes whole, and whenever a person is whole, he becomes holy. This is the whole process. Mind is in a disease because there is no center in it. Have you got a center in the mind? Can you say, "This center is me"? Every moment it changes: in the morning you are angry, then you feel that anger is you; in the afternoon you become loving, then you think, "Love is me"; by the evening you are frustrated and then you think. "The frustration is me." Is there any center in you? Or are you just a moving crowd?

There is no center as you are, there is no center yet -- and a man without a center is ill. A healthy man is a man with a center. Jesus said, "Give people centers!" so whatsoever the chaos around you, the center remains there, you remain centered twenty-four hours a day; something remains continuous. That continuum will become your self.

Look at it in this way: there are three layers of existence. One layer is of objects, the objective world; all around, your senses report about it -- your eyes see, your ears hear, your hands touch. The objective world is the first layer of existence, and if you get lost in it you remain content with the most superficial. A second layer exists within you, the layer of the mind: thoughts, emotions, love, anger, feelings -- that is the second layer. The first layer is common -- if I have a stone in my hand you will all be able to see it -- it is a common objectivity.

When you see me, you never see me, you only see my body; when I see you, I never see you, I see only your body. But nobody can see what is inside your mind. Another person can see your behavior: how you

act, what you do, how you react. He can see anger on your face, the redness, the cruelty that takes over, the violence in your eyes, but he cannot see the anger within your mind. He can see the loving gesture that you make with the body, but he cannot see the love. And you may only be making a gesture, there may be no love. You can deceive others just by acting, and that is what you have been doing.

Your body can be known by everybody else, not your mind. The objective world is common and that is the world of science. Science says that is the only reality because, "We can't know about your thoughts -- whether they exist or not nobody knows. Only you say they do, but they are not common, objective; we cannot experiment with them, we cannot see them. You report them but you may be deceiving us -- or you may be deceived, who knows?" Your thoughts are not things but you know well that they exist. Not only do things exist, thoughts also exist. But thoughts are personal, private, they are not common.

The outer layer, the first layer, the reality on the surface, creates science. The second layer, of thoughts and feelings, creates philosophy, poetry. But is this all? Matter and mind? If this is all then you can never be centered, because mind is always a flux. It has no center: yesterday you had certain thoughts, today you have other thoughts, tomorrow you will have other thoughts again; it is like a river, there is no center in it.

In the mind you cannot find any center: thoughts change, feelings change, it is a flux. So you will always remain ill, ill at ease, you can never be whole. But there is also another layer of existence, the deepest. The first is the objective world -- science and its world; the second is the thought-world -- philosophy and poetry, feelings, thoughts. Then there is a third world which is of religion, and that is the world of the witness -- the one who looks at the thoughts, the one who looks at the things.

That one is one, there are not two. Whether you look at a house or you close your eyes and look at the picture of the house inside, the looker remains the same. Whether you look at anger or you look at love, the looker remains the same. Whether you are sad or happy, whether life has become a poetry or life has become a nightmare, makes no difference -- the looker remains the same, the witness remains the same. The witness is the only center, and this witness is the world of religion.

When Jesus says, "Go and heal people," he is saying, "Go and give them their centers, make them witnesses. Then they will neither be involved in the world, nor involved in their thoughts; they will be rooted in their being." And once you are rooted in the being then everything changes, the quality changes -- then you can pray.

But then you will not pray for the wrong reasons, then your prayer will be a gratitude. Then you will pray, not like a beggar, but like an emperor who has too much of everything. Then you will give, but you will not give for the ego, you will give because of compassion, you will give because giving is so beautiful and makes you so blissful. Then you can fast, but that fasting will not be an obsession with food, that fasting will be totally different.

That is what Mahavira's fast is, totally different. You will sometimes forget the body so much that you will not notice that there is hunger; you will move away from the body so much that the body will not be able to inform you that you are hungry. The word for fast in Sanskrit is very beautiful; that word is *upawas*. The word carries no sense at all of food or no food, it has nothing of fasting in it, nothing at all, the word simply means 'living nearer to yourself'. Upawas means 'living nearer to yourself', 'being nearer to yourself'. A moment comes when you are so centered that the body is completely forgotten, as if there is no body. Then you cannot feel the hunger and fasting happens; but it is a happening, it is not a doing.

You can remain in this centering for many days. It happened to Ramakrishna: he would go into ecstasy and for six or seven days he would remain as if dead, his body would not move, it kept the same gesture -- if he was standing he would continue standing. Disciples would have to make him lie down, and they would have to feed him forcibly with some water, some milk -- but it was as if he were not there. *This* is a fast: because you are no longer in the body.

Being in the body, you are no longer in the body. But you cannot *do* this. How can you do it? -- because all doing is through the body, you have to use the body to do anything. This fast cannot be done because this fast means bodilessness. This can *happen*: it happens to a Mahavira, to a Jesus, to a Mohammed; it can happen to you too.

Jesus says:

> GO AMONG THE PEOPLE. EAT WHAT THEY SET BEFORE YOU, AND HEAL THE SICK AMONG THEM. FOR WHAT GOES INTO YOUR MOUTH WILL NOT DEFILE YOU, BUT WHAT COMES OUT OF YOUR MOUTH, THAT IS WHAT WILL DEFILE YOU.

This is a very significant saying. Don't bother too much if the food is not pure, or if a *sudra* has touched it, or if a woman who is having her period has passed by and her shadow has defiled it. The question is not what you take in, the question is what you bring out -- because what you bring out, *that* shows your quality; how you transform what you take in, that's the thing.

A lotus is born in the mud; the mud is transformed and becomes a lotus. The lotus never says, "I will not eat this mud, this is dirty!" No, that's not the question. If you are a lotus nothing is dirty. If you have the capacity of a lotus, if you have the transforming power, the alchemy, then you can remain in the mud and a lotus will be born. And if you don't have the quality of a lotus, then even if you live in gold, only mud will come out of you. What goes in is not the point. The point is that if you are centered in your being, whatsoever goes in is changed, is transformed; it takes your quality of being and comes out.

It happened in Buddha's life: he was once accidentally poisoned, it was food-poisoning, but it was an accident. A poor man had been waiting for many days to invite Buddha to his house. So one day he came early, at four o'clock in the morning, and he stood near the tree where Buddha was sleeping so that he should be the first one to invite him -- and he was the first. Buddha opened his eyes and the man said, "Accept my invitation! I have been waiting for many, many days, and for many years I have been preparing. I am a poor man and I cannot afford much, but this has been a long longing that you should come and eat at my home."

Buddha said, "I will come."

Just at that moment the king of the city approached with his chariot, his ministers, and a long retinue, and he prayed to Buddha, "Come, I invite you!"

Buddha said, "It is difficult; my disciples will come to your palace, but I have accepted an invitation -- and this man was here first. The moment I opened my eyes he was the first to invite me, so I will have to go with him."

The king tried to persuade him that this was not good: "This man, what can he give you to eat? His children are starving, he has no food!"

Buddha said, "That is not the point. He has invited me and I have to go." So Buddha went.

What had that man done? In Bihar and in other poor parts of India, people gather many things in the rainy season; whatsoever comes up and sprouts on the earth they gather. A sort of flower, the *kukarmutta* -- a white umbrella-shaped plant that comes in the rainy season -- they gather it, dry it and keep it for the whole year. That is their only vegetable -- but sometimes it goes poisonous.

So that man had gathered kukarmutta for Buddha. He had dried and prepared it, but when Buddha started eating it was poisonous, it was very bitter. But that was the only vegetable the man had prepared, and if Buddha had said, "This is bitter and I cannot eat it," he would have been hurt because he had nothing else. So Buddha went on eating and he never mentioned that it was bitter and poisonous. And the man was very happy. Buddha came back and the poison started working. The physician came and he said, "It is a very difficult case. The poison has entered into the bloodstream and it is impossible to do anything -- Buddha will have to die!"

The first thing Buddha did was this: he gathered his disciples and told them, "This man is not ordinary, this man is exceptional. Because the first food was given to me by my mother, and this is the last food -- he is just like my mother. So honor him because this is something rare! In thousands of years a Buddha happens, and only two people will have this rare opportunity: the first is the mother, to help Buddha enter into the world; and the last is this man, to help me enter into the other world. So go and announce to the people that this man is to be worshipped -- he is great!"

The disciples were very much disturbed because they were thinking of killing the man. When everybody had left, Ananda said to Buddha, "This is too much for us to do, to respect that man. He is a murderer, he has killed you! So don't say this -- why do you say this?"

Buddha said, "I know you, you may kill him -- that's why I say this. Go and pay respect to him. This is a rare opportunity that happens only a few times in the world: giving Buddha his last food."

Poison is given to him, but love comes out. This is the alchemy: he feels compassion for this man who has almost killed him.

Even when poison is given to a Buddha, only love comes out.

Jesus says: FOR WHAT GOES INTO YOUR MOUTH WILL NOT DEFILE YOU -- even poison cannot defile you -- BUT WHAT COMES OUT OF YOUR MOUTH, THAT IS WHAT WILL DEFILE

YOU. So remember how you transform things: if somebody insults you, he feeds you with an insult, that is not going to defile you. What comes out of you now? How do you transform the insult? Does love come out of you or hate?

So Jesus says, "Remember what comes out of you, don't bother much about what goes in." And this has to be remembered by you too, otherwise your whole approach can go wrong. If you continuously think about what goes in, then you never develop that capacity of being which can transform things. Then the whole thing becomes outward: pure food, this type of food and that type of food; nobody should touch you, you are a brahmin, a pure soul. Then the whole thing becomes nonsense! The real thing is not what comes in, the real thing is to remember that you have to transform it.

It happened to Shankaracharya: he was in Benaras, and one morning he went to take his ritual bath in the Ganges, thinking -- the old brahmin type of mind -- that the Ganges can make you pure. When he was coming back after taking his bath, one untouchable, one sudra, touched him. He became very angry and he said, "What have you done? I will have to go and take another bath. You have defiled me!"

It is said that the sudra replied, "Then your Ganges is worthless because if the Ganges purifies you, and right now, fresh, purified, you come and I touch you and you become defiled -- I am greater than your Ganges?"

And the sudra continued, "What type of knower are you? because I have heard you say that in everyone the one exists. So allow me to ask a question: whether the touch of my body has defiled you? If so, that means my body can touch your soul. But you say the body is illusion, just a dream, and how can a dream touch the reality? And how can a dream defile the reality? That which is not, how can it defile that which is? Or, if you say that not my body, but my soul has defiled you, because a soul can touch a soul, then am I not Brahman, am I not that one you talk about? Then tell me, who has defiled you?"

It is said that Shankara bowed down and said, "Up to now I was only thinking about the one, it was just a philosophy. Now you have indicated the right path, now nobody can defile me. Now I understand: one exists, only one exists, and the same is in me and the same is in you." Then Shankara tried very hard to find out who this man was. He could never find out, it was never discovered who that man was. It may have been God himself, it may have been the very source but Shankara was transformed.

What goes in you cannot defile you because whatsoever goes in, goes into the body. Nothing can go into *you*, your purity is absolute. But whatsoever comes out of you carries your quality, the fragrance of your being -- that shows something. If anger comes out of you, that shows that inside you are ill; if hatred comes out of you, that shows that inside you are not whole; if love and compassion and light come out of you, that shows that wholeness has been achieved.

I hope you will understand this strange saying. Misunderstanding is easy, and with persons like Jesus misunderstanding is always possible, understanding almost impossible -- because they speak truths, and truths are always paradoxical because you are not ready to listen, not centered.

You understand through the mind and the mind gets mixed up, confused, and it interprets -- then this saying becomes dangerous. I must tell you that this saying has not been recorded in the authorized version of the Bible. It has been left out, because what he is saying is dangerous! It is recorded, but not in the authorized version, not in the Bible Christians believe in. But when Jesus was speaking many other people were recording and this record has survived. It was just found twenty years ago in a cave in Egypt.

All these sayings which we are discussing belong to that recording. They are not from the authorized version, because the authorized version can never be right -- it is impossible. Once you organize a religion the spirit dies; organized, a thing is dead. And then there are also vested interests. How can the pope of the Vatican say: IF YOU FAST YOU WILL BEGET SIN FOR YOURSELVES? Then nobody would fast. AND IF YOU PRAY YOU WILL BE CONDEMNED? -- then nobody would pray. AND IF YOU GIVE ALMS YOU WILL DO EVIL TO YOUR SPIRITS? -- then nobody would give donations. Then how could this big organization, the church, exist?

Christians have the biggest organization: Catholic priests alone number twelve *lakhs* -- thousands and thousands of churches all over the earth. Catholic Christianity is the richest organization; not even governments are so rich because every government is bankrupt. But the pope of the Vatican is the richest man, with the greatest organization all over the world, the only international state -- not so visible, very invisible, but with millions of people working under it.

How can this happen? It all happens through donations, and if Christians learn that Jesus says, "Don't give, you will do evil to your spirits"? And these churches are made to pray in, so if people come to know that Jesus says, "Don't pray, otherwise you will commit sin," who will go to pray there? And if there is no

prayer, if there is no fasting, no ritual, no donations, then how can the priests exist? Jesus takes the very foundation out of all organized religion -- then Jesus can be there, but there can be no Christianity.

This saying is not recorded in the authorized version, it must have been left out. You can also misunderstand it, but if you can *feel* what I am saying you will understand. He is not against prayer, he is not against fasting, he is not against giving and sharing -- he is against your false faces.

The real must come out of your being. First you must change and be transformed, only then whatsoever you do will be good.

Somebody asked Saint Augustine, "What should we do? And I am not a very learned man, so tell me in short, in as few words as possible."

Augustine said: "Then there is only one thing to be said: Love! And then whatsoever you do will be right."

If you love, of course, then everything becomes right; but if you don't love, then everything goes wrong.

Love means, be egoless. Love means, be centered. Love means, remain blissful. Love means, be grateful. This is what the meaning is: live through your being, not through your acts, because acts are on the surface, being is in the depth.

Let things come out of your being. Don't manage and control your actions, transform your being. The real thing is not what you do, the real thing is what you *are*.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #6
Chapter title: Absurd! Illogical!

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THE SIXTH SAYING
JESUS SAID: THE KINGDOM IS LIKE A SHEPHERD WHO HAD ONE HUNDRED SHEEP.
ONE OF THEM WENT ASTRAY WHICH WAS THE LARGEST.
HE LEFT BEHIND THE NINETY-NINE, HE SOUGHT FOR THE ONE UNTIL HE FOUND IT.
HAVING TIRED HIMSELF OUT, HE SAID TO THE SHEEP: I LOVE THEE MORE THAN THE NINETY-NINE.

One of the most puzzling problems has been: what will happen to the sinners, those who have gone astray? What is the relationship between the divine and the sinner? Is the sinner going to be punished? Is there going to be a hell? ... Because all the priests have been insisting that the sinner is going to be thrown into hell, he is to be punished. But can God punish anybody? Is there not compassion enough? And if God cannot forgive, then who will be able to forgive?

Many answers have been given, but Jesus' answer is the most beautiful. Before we enter into this saying many other things have to be understood; they will give you the background.

Whenever we punish a person, whatsoever rationalizations we may like to make, our reasons are different; and remember the distinction between reason and rationalization. You may be a father or a

mother, and your child has done something of which you don't approve. It doesn't matter whether he has done something right or wrong, because who knows what is right and what is wrong? But you disapprove and whatsoever you disapprove of becomes wrong. It may be, it may not be, that is not the point -- whatsoever you approve of is right. So it depends on your approval and disapproval.

And when a child goes astray, is doing something wrong in your view, you punish him. The deep reason is that he has disobeyed, not that he has done something wrong; the deep reason is that your ego feels hurt. The child has been in conflict with you, he has asserted himself. He has said no to you, the father, the authority, the powerful one, so you punish the child. The reason is that your ego is hurt and punishment is a sort of revenge.

But the rationalization is different: you say that it is because he has done wrong and he has to be put right -- unless he is punished how is he going to be put right? So he should be punished when he moves in a wrong way, and he should be rewarded when he follows you. That's how he is to be conditioned for a right life. This is the rationalization, this is how you talk about it in your mind, but this is not the basic unconscious reason.

The unconscious reason is totally different: it is to put the child in his place, to remind him that you are the boss and he is not the boss, that you will decide what is wrong and what is right, that it is you who are going to give him direction; that he is not free, that you possess him, that you are the owner -- and if he disobeys then he will suffer.

If you ask the Depth Psychologists they will say that in all behavior this distinction between reason and the rationalization has to be understood well. Rationalization is a very cunning device -- it hides the real reason and gives a false thing to you, but looks absolutely okay on the surface. And this is happening not only between a father and a child, a mother and a child, it is also happening between society and those children who have gone astray. That's why prison exists, the law exists -- it is a revenge, a revenge taken by society.

Society cannot tolerate somebody who is rebellious, because he will destroy the whole structure. He may be right: Athens could not tolerate Socrates, not because he was wrong -- he was absolutely right -- but Athens could not tolerate him because if he had been tolerated then the whole structure of the society would have gone, been thrown to the dogs; then the society could not have existed. So Socrates had to be sacrificed to society.

And Jesus was crucified, not because whatsoever he was saying was wrong -- never have such true words been asserted on this earth -- but he was sacrificed to the society because the way he was talking, the way he was behaving, was dangerous to the structure.

Society cannot tolerate this so it will punish you. But it also rationalizes: it says this is just to put you right, it punishes you for your own good. And nobody ever bothers whether that good is ever achieved or not. We have been punishing criminals for thousands of years, but nobody bothers whether those criminals are ever transformed through our punishment or not. Criminals go on increasing: as prisons increase, prisoners increase; the more laws, the more criminals; the more courts, the more punishments. The result is absolutely absurd -- more criminality.

What is the problem? The criminal can also feel that it is a rationalization, that he is punished for doing wrong -- really he is punished because he has been caught. So he also has his rationalization: next time he has to be more cunning and more clever, that's all. This time he has been caught because he was not alert, not because he has done wrong. Society proved more clever than him, so next time he will see -- he is going to prove himself more cunning, clever, intelligent, and then he will not be caught. A prisoner, a criminal who is punished always thinks that he is punished, not for the thing he has committed, but because he has been caught. So the only thing he is going to learn from the punishment is not to be caught again.

So whenever a prisoner comes out of prison he is a better criminal than ever: he has lived with experienced people inside the prison, with more advanced adepts who know much, who have been punished much and who have suffered long -- who have been caught -- and who have been deceiving in many, many ways; who are very advanced on the path of crime. Living with them, serving them, becoming a disciple to them, he learns; he learns through experience that next time he is not to be caught. Then he is a better criminal.

Nobody is stopped by punishment, but society goes on thinking that it is because the wrong has to be stopped that we punish. Both are wrong: society has some other reason -- it takes revenge. And the criminal, he also understands -- because egos understand each other's language very easily, howsoever unconscious -- the criminal also thinks, "Okay, I will take revenge when my time comes, I will see." Then a conflict exists

between the criminal's ego and society's ego.

Is God the same? -- just like a justice, a magistrate, just like a father or a boss? Is God also cruel in the same way as society is? Is God also the same deep down, an egoist as we are? Will he take revenge if you disobey? Will he punish you? Then he is no longer divine, then he is just an ordinary man like us.

This is one of the profoundest problems: how will God behave with a sinner who has gone astray? Will he be kind? Then there are other things implied. And if he wants to be just, he cannot have compassion, because justice and compassion cannot exist together. Compassion means unconditional forgiveness, but it is not just, because it is possible.... A saint prayed continuously his whole life, never did anything wrong; was always afraid of moving beyond the boundary, lived in his own confinement, created an imprisonment for himself; never did anything wrong, remained virtuous his whole life; never allowed himself any enjoyment of the senses, was very austere. And then there was another man who lived, indulged, did whatsoever came to his mind; went wherever his senses led him, enjoyed whatsoever the world gave; did all types of things, all types of sins -- and then both reached the divine, both reached God's world.

What will happen? If the saint is not rewarded and the sinner is not punished, it will be very unjust. If both are rewarded, that too will be unjust, because the saint will think: "I have lived a good life, but nothing special is given to me for it." If the sinner is also rewarded in the same way, then what is the use of being a saint? The whole thing becomes futile. Then God may be compassionate, but he is not just.

If he is just, then the arithmetic will be clear in our minds: the sinner has to be punished, the saint has to be rewarded. But then he cannot have compassion -- a just man has to be cruel because otherwise justice cannot be done. A just man has to live in the head, not in the heart.

A magistrate should not have a heart, otherwise his justice will waver. He should not have any kindness in him, because kindness will become a barrier to doing justice. A man who is just must become like a computer, just a head: laws, rewards, punishments -- no heart enters into it, no feeling should be allowed. He should remain a spectator, unfeeling, as if there is no heart in him. But then a difficult problem arises, because for centuries we have been saying that God is both just and compassionate; kind, loving, and yet just. Then it is a contradiction, a paradox -- how to solve it?

Jesus has one answer, and the most beautiful. Now try to understand his answer. It will be difficult because it will go against all your preconceptions, against all your prejudices, because Jesus is not a believer in punishment. Nobody like Jesus can be a believer in punishment, because deep down punishment is revenge. A Buddha, a Krishna, a Jesus, they cannot believe in punishment. Rather, on the contrary, they can drop the very quality of justice from God. But compassion cannot be dropped, because justice is a human ideal, compassion is divine. Justice has conditions attached to it: "Do this and you will achieve this. Don't do that, otherwise you will miss this." Compassion has no conditions.

God is compassionate. And to understand his compassion we have to start from the sinner.

> JESUS SAID: THE KINGDOM IS LIKE A SHEPHERD WHO HAD ONE HUNDRED SHEEP. ONE OF THEM WENT ASTRAY, WHICH WAS THE LARGEST. HE LEFT BEHIND THE NINETY-NINE, HE SOUGHT FOR THE ONE UNTIL HE FOUND IT. HAVING TIRED HIMSELF OUT, HE SAID TO THE SHEEP: I LOVE THEE MORE THAN THE NINETY-NINE.

Absurd, illogical -- but true. Try to understand: THE KINGDOM OF GOD IS LIKE A SHEPHERD WHO HAD ONE HUNDRED SHEEP. ONE OF THEM WENT ASTRAY, WHICH WAS THE LARGEST. It is always so -- the one who goes astray is always the best. If you are a father and you have five children, only the best child will try to resist and deny you, only the best child will assert himself. The mediocre ones will always yield to you, but the one who is not mediocre will rebel, because the very quality of his mind is rebellious. Intelligence is rebellious: the more intelligent, the more rebellious. And those who are not rebellious, who are yea-sayers, are almost dead; you may like them, but they have no life in them. They follow you not because they love you, they follow you because they are weak, they are afraid, they cannot stand alone, they cannot stand against -- they are weaklings, impotent.

Look around: people whom you think are good are almost always those who are weak. Their goodness does not come out of their strength, it comes out of their weakness. They are good because they cannot dare to be bad. But what type of goodness is this which comes out of weakness? Goodness must come out of overflowing strength, only then is it good, because then it has life, a floodlike life.

So whenever a sinner becomes a saint, the saintliness has its own glory. But whenever an ordinary man becomes a saint because of his weakness, the saintliness is pale and dead, there is no life in it. You can become a saint out of weakness -- but remember, then you will miss. Only if you become a saint out of your

strength will you reach. A man who is good because he cannot be bad is not really good. The moment he becomes stronger he will become bad; give him power and power will corrupt him immediately.

This happened in this country: Gandhi had a great following, but it seems that the goodness of his followers came out of weakness. They were good when they were not in power, but when they came to power, when they became the rulers of this country, then the power corrupted them immediately.

Can power corrupt a powerful man? Never, because he is already powerful. If power could corrupt him, power would have corrupted him already! Power corrupts only if you are weak and your goodness comes out of weakness. Lord Acton has said, "Power corrupts and corrupts absolutely!" But I would like to make it conditional; this statement is not unconditional, not categorical, it cannot be. Power corrupts if goodness comes out of weakness; if goodness comes out of strength, no power can corrupt. How can power corrupt if you know it already, when it is there already? But it is very difficult to find from where your goodness comes. If you are not a thief because you are afraid of being caught, the day you become certain that now nobody can catch you, you will become a thief -- because then who will prevent you? Only your fear was preventing you; you were not going to murder your enemy because you knew you would be caught. But if a situation arises where you can murder the man and you cannot be caught, you cannot be punished for it, you will murder him immediately. So it is only through weakness that you are good.

But how can goodness arise out of weakness? Goodness needs overflowing energy. Goodness is a luxury, remember, saintliness is a luxury -- it comes out of affluence. When there is too much energy, so much that you are flooded with it, then you start sharing it. Then you cannot exploit because there is no need. Then you can give out of your heart because you have so much that really you are burdened. You would like to share and renounce, you would like to throw everything and give all your life as a gift.

When you have something you would like to give it -- remember this law: you cling to something only when you don't really own it; if you own it you can give it. Only when you can give something happily are you the owner. If you are still clinging to it, then deep down you are afraid and you are not the master of it. You know deep down that it does not belong to you, and sooner or later it will be taken away from you. That is why you cannot give. So only when a person gives his love does he show that he has love; only when a person gives his whole life does he show that he is alive. There is no other way to know it.

Out of weakness much goodness appears. It is an appearance, it is a false coin, and a false coin is just like a paper flower or a plastic flower. Whenever a tree flowers it flowers only because it is flooded with too much energy. Flowers are luxuries -- a tree flowers only when it can afford to. If water is not given in the right proportion, if fertilizers are not given in the right proportion, if the soil is not rich, then the tree may have leaves but it cannot have flowers.

There is a hierarchy: the highest can exist only when there is energy to move to the highest. If you are not fed well, intelligence will disappear first because that is a flowering. In a poor country the real poverty is not of the body, the real poverty is of intelligence, because if the country is very poor intelligence cannot exist -- it is a flowering. Only when all the bodily needs are fulfilled does energy move higher; when the bodily needs are not fulfilled, the energy moves to fulfill the bodily needs first, because the base has to be protected first, the root has to be protected first. If there is no root there cannot be any flowering; if there is no body then where will the intelligence exist? And compassion is even higher than intelligence, and meditation still higher.

In India, Buddha and Mahavira were produced when the country was very rich. Since then so-called saints have existed, but not a man like Buddha. Difficult, very difficult -- because such a flowering is possible only when there is useless energy, energy which cannot be used; only then does the energy start enjoying itself. And when energy starts enjoying itself it begins to turn inwards, it becomes an inner turning. Then it becomes meditation, then a Buddha is born, then ecstasy exists.

Don't give water to the tree and first the flowers will disappear, then the leaves will disappear; then the branches will die and only at the last moment will the roots die -- because with roots things can come up again, so the tree will protect its roots. The root is the lowest, but the lowest has to be protected because it is the foundation. When good days come, when the rains come and there is water, then again the root can sprout, again the leaves will come, and again there will be a flowering. This same hierarchy exists in you.

Be good out of your energy, never be good out of your weakness. I am not saying be bad... because out of weakness, how can you be either? Badness needs energy as much as goodness. You cannot be bad, you cannot be evil without energy, and you cannot be good without energy -- because both are real. Then what can you be without energy? You can just have a false face: you will not be anything, you will just be a facade, a deception, a ghost, not a real person -- whatsoever you do will be ghostlike. And this is what is

happening. Then you will create a false goodness, a false saintliness. You will think you are a saint because you have not committed any sin, not because you have attained the divine.

When you attain the divine it is an achievement, a positive energy achievement. Then you become godlike, and then there is no effort to be godlike -- it flows spontaneously. You can resist being bad, but that is negative. When you resist, the desire is there; and if the desire is there to do evil, you have committed it -- it makes no difference. That is the difference between sin and crime.

Crime has to be an act. You can go on thinking about committing crime, but no court can punish you because no court has authority over the mind, only over the body -- a crime has to be an act. I can go on thinking of murdering the whole world, but no court can punish me just because I go on thinking about it. I can say I enjoy it, but I have not murdered anybody, it has not become an act. Action comes under the law, not thought, and this is the difference between crime and sin.

Sin doesn't make any distinction between your acts and your thoughts: if you think, the seed is there; whether it sprouts in the act or not is not the problem. If it becomes an act then it will be a crime. But if you have thought it you have already committed the sin -- for the divine you have become a criminal, you have gone astray. But this is the point to be understood, a very difficult one: that those who go astray are always more powerful than those who remain on the path.

Those who go astray are always the best. Go to a madhouse and see: you will find the most intelligent people have gone mad. Look at the past seventy years of this century: the most intelligent people have gone mad, not the mediocre ones. Nietzsche, one of the best intelligences ever born, went mad, had to go mad -- he had so much energy; so much energy that it could not be confined, so much energy that it had to become a flood; it could not be a gentle stream, he could not channel it -- it was like an ocean, wild. Nietzsche went mad, Nijinsky went mad. Look at the seventy years of this century and you will find the best, the cream, the very best went mad, and the mediocrities were sane.

This looks very absurd: mediocrities are sane and genius goes mad. Why does a mediocre person remain sane? No energy to move astray. A child becomes a problem child when he has overflowing energy, he has to do something or other. Only a bloodless child remains in the corner; if you say to him, "Repeat Ram, Ram, Ram," he will repeat it, if you give him a rosary he will do it. But if the child is really alive then he will throw away the rosary and he will say, "This is stupid! I'm going to play and I'm going to climb in the trees, I'm going to do something!"

Life is energy. Only a bloodless, anemic mind will not go astray, cannot, because it is difficult to afford that much energy, it is difficult to move to that extreme, to that abyss. But those who go astray -- if they are ever found -- they become buddhas. If Nietzsche had ever gone into meditation he would have become a buddha. He had the energy to become mad, so he had the energy to become enlightened -- it is the same energy, only the direction changes. A potential buddha will become mad if he is not going to become a buddha -- where will the energy go? If you cannot be creative, energy becomes destructive. Go to the madhouses: you will find the most intelligent men there; they are mad only because they are not mediocre; they are mad because they can see further than you, deeper than you. And when they see deeper than you, illusions disappear.

The whole of life is such a puzzling thing that if you can see deeper it will be very difficult to remain sane, very difficult. One remains sane because one cannot see: you see only two percent of life, and ninety-eight percent, psychologists say, has been closed, because if you come to see it, it will be such a flood that you will not be able to tolerate it -- you will go insane, berserk.

Now a few psychologists, those who have been studying madness very deeply, like R.D.Laing and others, are stumbling on certain facts. One of the facts is this: that people who go mad are the best, people who go into crime are the most rebellious. They can become great saints and it is not a surprise if a Valmiki becomes a saint. Valmiki was a dacoit, a murderer, he lived by murder and loot. A sudden happening -- and he became enlightened.

One enlightened person was passing, and Valmiki, a murderer, a man who lived by theft, caught hold of this enlightened man. The enlightened man said, "What are you going to do?"

Valmiki said, "I am going to rob you of all that you have!"

The enlightened man said, "If you could do that I would be happy, because I have something very inner -- steal it, you are welcome!"

Valmiki could not understand it, but he said, "I am concerned only with outward things."

The enlightened man said, "But they won't help much. And why are you doing this?"

Valmiki replied, "Because of my family, for my family -- my mother, my wife, my children -- they will

starve if I don't do this; and I only know this art."

So the enlightened man said, "Bind me to a tree so I cannot escape, and go back and tell your mother and your wife and your children that you are committing sin for them. Ask them if they are ready to share the punishment. When you are before God, when the last judgment comes, will they be ready to share the punishment?"

For the first time Valmiki started thinking. He said, "You may be right. I should go and ask."

He went back, asked his wife, and she said, "Why should I share the punishment? I have not done anything. If you do anything it's your responsibility."

And his mother said, "Why should I share it? I am your mother, it is your duty to feed me. I don't know how you bring the bread, that's your responsibility."

Nobody was ready to share the punishment -- and Valmiki became converted. He came back, fell at the feet of the enlightened man and said, "Now give me the inner, I'm not interested in the outer. Now let me be the robber of the inner, because I have understood that I am alone and whatsoever I do, it is my responsibility, nobody is going to share it. I am born alone, I will die alone, and whatsoever I do is my individual personal responsibility; nobody is going to share it. So now I must look inwards and find who I am. Finished! I am finished with this whole business!" This man was converted in a second.

The same story happened with Buddha. There was one man who was almost mad, a mad murderer. He had taken a vow that he would kill one thousand people, not less than that, because the society had not treated him well. He would take his revenge by killing one thousand people. And from every person killed he would take one finger and make a rosary around his neck -- one thousand fingers. Because of this his name became Angulimala: the man with a rosary of fingers.

He killed nine hundred and ninety-nine people. Nobody would move in those parts; wherever people came to know that Angulimala was, the traffic would stop. And then it became very difficult for him to find one man, and only one more man was needed.

Buddha was passing a forest; people came to him from the villages and they said, "Don't go! Angulimala is there, that mad murderer! He doesn't think twice, he simply murders; and he will not think that you are a buddha. Don't go that way; there is another way, you can move by that one, but don't go through this forest!"

Buddha said, "If I don't go, then who will go? And he is waiting for one more, so I have to go."

Angulimala had almost completed his vow. And he was a man of energy because he was fighting the whole society: only one man -- and he had killed a thousand people. And kings were afraid of him, generals were afraid, and the government and the law and the police -- nobody could do anything. But Buddha said, "He is a man, he needs me. I must take the risk. Either he will kill me or I will kill him." This is what buddhas do: they stake, they risk their lives. Buddha went. Even the closest disciples who had said that they would remain with him up to the very end, they started lagging behind -- because this was dangerous!

So when Buddha reached the hill where Angulimala was sitting on a rock, there was no one behind him, he was alone. All the disciples had disappeared. Angulimala looked at this innocent man; childlike, so beautiful, he thought, that even a murderer felt compassion for him. He thought, "This man seems to be absolutely unaware that I am here, otherwise nobody goes along this path." And the man looked so innocent, so beautiful, that even Angulimala thought, "It is not good to kill this man. I'll leave him, I can find somebody else."

Then he said to Buddha, "Go back! Stop there now and go back! Don't move a step forward! I am Angulimala, and these are nine hundred and ninety-nine fingers here, and I need one finger more -- even if my mother comes I will kill her and fulfill my vow! So don't come near, I'm dangerous! And I am not a believer in religion, I'm not bothered who you are. You may be a very good monk, a great saint maybe, but I don't care! I only care about the finger, and your finger is as good as anybody else's so don't come a single step further, otherwise I will kill you. Stop!" But Buddha continued moving.

Then Angulimala thought, "Either this man is deaf or mad!" He again shouted, "Stop! Don't move!"

Buddha said, "I stopped long ago; I am not moving, Angulimala, you are moving. I stopped long ago. All movement has stopped because all motivation has stopped. When there is no motivation, how can movement happen? There is no goal for me, I have achieved the goal so why should I move? You are moving -- and I say to you: you stop!"

Angulimala was sitting on the rock and he started laughing. He said, "You are really mad! I am sitting and you say to me that I am moving, and you are moving and you say that you have stopped. You are really a fool or mad -- or I don't know what type, what manner of man you are!"

Buddha came near and he said, "I have heard that you need one more finger. As far as this body is concerned, my goal is achieved, this body is useless. When I die people will burn it, it will be of no use to anyone. You can use it, your vow can be fulfilled: cut off my finger and cut off my head. I have come on purpose because this is the last chance for my body to be used in some way; otherwise people will burn it."

Angulimala said, "What are you saying? I thought that I was the only madman around here. And don't try to be clever because I am dangerous, I can still kill you!"

Buddha said, "Before you kill me, do one thing, just the wish of a dying man: cut off a branch of this tree." Angulimala hit his sword against the tree and a big branch fell down. Buddha said, "Just one thing more: join it again to the tree!"

Angulimala said, "Now I know perfectly that you are mad -- I can cut but I cannot join."

Then Buddha started laughing and he said, "When you can only destroy and cannot create, you should not destroy because destruction can be done by children, there is no bravery in it. This branch can be cut by a child, but to join it a master is needed. And if you cannot even join back a branch to the tree, how can you cut off human heads? Have you ever thought about it?"

Angulimala closed his eyes, fell down at Buddha's feet, and he said, "You lead me on that path!" And it is said that in a single moment he became enlightened.

Next day he was a bhikkhu, a beggar, Buddha's beggar, and begging in the city. The whole city was closed. People were so afraid, they said, "Even if he has become a beggar he cannot be believed. That man is so dangerous!" People were not out on the roads. When Angulimala came to beg nobody was there to give him food, because who would take the risk? People were standing on their terraces looking down. And then they started throwing stones at him because he had killed nine hundred and ninety-nine men of that town. Almost every family had been a victim, so they started throwing stones.

Angulimala fell down on the street, blood was flowing from all over his body, he had many wounds. And Buddha came with his disciples and he said, "Look! Angulimala, how are you feeling?"

Angulimala opened his eyes and said, "I am so grateful to you. They can kill the body but they cannot touch me, and that is what I was doing my whole life and never realized the fact."

Buddha said, "Angulimala has become enlightened, he has become a brahmin, a knower of Brahma."

It can happen in a single moment if the energy is there. If the energy is not there, then it is difficult. The whole system of yoga is how to create energy, more energy. The whole dynamics of tantra is how to create more energy in you, so you become a floodlike phenomenon. Then you can become good or bad.

JESUS SAYS: ONE OF THEM WENT ASTRAY, WHICH WAS THE LARGEST.

Only those who are great, who are the best, go astray. The sinners are the most beautiful people in the world -- gone wrong, of course. They can become saints any moment. Saints are beautiful, sinners are beautiful, but the people who are just in between, they are ugly... because impotence is the only ugliness: when you don't have any energy, when you are already a dead thing, a corpse, somehow carrying yourself, or having others carry you.

Why do the best, why do the great go astray? There is a secret to be understood: the process of growth is that first you have to attain the ego. If you don't attain to a crystallized ego surrender is never possible. Looks paradoxical, but this is how it is. First, you have to attain a very crystallized ego, and then you have to drop it. If you don't attain to a crystallized ego, surrender can never happen to you. How can you surrender something which you have not got?

A rich man can renounce his riches, but what should a beggar do? He has no riches to renounce. A great scholar can throw his intellect, but what will a mediocre person do? How can he throw it when he has not got it? If you have knowledge you can renounce it and become ignorant, humble; but if you don't have any knowledge, how can you renounce it?

Socrates could say, "I don't know anything." This is the second part: he knew much, then he realized that all knowledge is useless. But this cannot be attained by a person who has not moved like Socrates. The intellect has to be trained, knowledge has to be gained, the ego has to be crystallized; this is the first part of life. When you have the riches, then you can renounce them -- the difference is great.

A beggar on the street and Buddha on the street are both beggars, but the quality differs absolutely: Buddha is a beggar by his own will. He is not forced to be a beggar, it is his freedom. Buddha is a beggar because he has tasted riches and found them futile; Buddha is a beggar because he has lived through desire and found it futile, useless. Buddha is a beggar because the kingdom of this world has failed. So Buddha's beggary has a richness about it -- no king can be so rich, because he is still half way round and Buddha has

completed the circle.

But a beggar who has never been rich also standing on the road... his begging is simply begging, because he does not know the taste of riches. How can he renounce a desire which he has not fulfilled? How can he say that palaces are useless? He has no experience of them. How can he say that beautiful women are worthless? He cannot say that because he has not known beautiful women. Only experience can give you the key to renounce. Without experience you can console yourself, and many poor people, poor in many ways, do that.

If you don't have a beautiful wife you go on saying, "What is there? The body is just the body, and the body is mortal and it is the abode of death." But deep down, deep down the desire remains, and desire can go only when experience has happened, when you have come to know -- this is a consolation. A poor man can console himself that there is nothing in palaces, but he knows there is; otherwise, why is everybody mad for riches? And he himself is obsessed and mad: in his dreams he lives in palaces, in his dreams he becomes the emperor. But in the daytime, when he is a beggar on the street, he goes on saying, "I don't bother, I don't care, I have renounced!" This consolation is of no use; it is dangerous, it is false.

The first part of life for a rightly maturing person is to attain the ego; and the second part, then the circle becomes complete, is to renounce it.

A child grows only when he resists his parents, when he fights with the parents; when he moves away from them, against them, he attains his own individual ego. If he goes on clinging to his parents, following them, he will never be an individual in his own right. He has to go astray -- this is how life is meant to be. He has to become independent, and there is pain in becoming independent. There is a fight; and you can fight only if you feel you are. And this is a circle: if you feel you are, you can fight more; if you fight more, you become more, you are more -- you feel, "I am." The child attains maturity when he becomes totally independent. Because of this independence he has to go astray.

The sinner may be seeking independence from the society, from the mother, from the father -- but the sinner is seeking independence and ego in a wrong way. The saint is also seeking independence, but in a right way. The ways are different, but wrong ways are always easier. To become a saint is difficult, because to become a saint you must have been a sinner first. Try to understand this: to be a sinner you need not be a saint first, but to be a saint you need to be a sinner first. Otherwise, your saintliness will be poor, it will not be rich; it will be flat, pale, it will not be alive; it will be a summer stream, not a flooded river.

ONE OF THEM WENT ASTRAY, WHICH WAS THE LARGEST.

As far as I know, the word 'largest', in the world of sheep, carries the meaning of 'the best'. Because the largest sheep is the best sheep -- it carries more wool, it carries more fat, so it costs more to purchase -- if you sell it you will gain more. The larger the sheep the better, the smaller the sheep the poorer. 'Largest' means the best -- and the best went astray. It is symbolic.

The shepherd left behind the ninety-nine -- they were not worthwhile.

Why does Jesus always choose the shepherd and the sheep? It is very meaningful, his symbology is meaningful: the whole crowd of mediocre minds is just like sheep, they live in a crowd. Look at sheep moving on the road: they move as if they have a collective mind, not like independent beings -- hugging to each other, huddled, afraid to move alone. They move in a crowd.

I have heard: one schoolteacher was asking a small boy whose father was a shepherd, "If there are ten sheep and one jumps over the fence around your house, how many will remain behind?"

The boy said, "None!" The teacher said, "What are you saying? I am giving you an arithmetical problem to solve -- what are you saying? Ten sheep were there, one has jumped out; how many are left behind?"

The boy said, "You may know arithmetic, but I know sheep -- none!" ... Because sheep have a collective mind, they move as a crowd: if one jumps, they will all jump.

The shepherd left the ninety-nine sheep behind and went in search of the one sheep who had gone astray.

Jesus always says that God will go in search of the sinner, not in search of the mediocre, the middle class -- because the mediocre one is not worthwhile, he has not earned that much worth. And, moreover, he is always on the path, so there is no need to seek him, no need to search for him -- and he cannot go astray. That's why the shepherd left ninety-nine sheep in the forest, in the dark night, and went in search of the one who had gone astray: because this one had become individual, this one had attained the ego; the other ninety-nine were without egos, they were a crowd.

Look at your whole being: is it still a crowd, or have you become an ego? If you have become an ego,

then God will be in search of you because it is worthwhile -- you have to be sought, you have to be found. You have gained half the circle, and now the other half is surrender; now the other half can be attained through God. Only you can do the first half, the other half will be completed by the divine. When you have an ego, then somewhere, in some form, God is in search of you because you have done your part, you have become an individual. Now, if you lose individuality you will become universal.

This is the difference: before individuality you are just a crowd -- not universal, just a crowd, the local crowd. Then you attain individuality, you go astray; you become independent, you become an ego -- and then when you lose this ego you become the ocean, you become the whole.

Right now you are not, so you cannot become the whole. Right now the crowd exists, you are just numbers in the crowd. They do it well in the military, they give numbers to the soldiers: one, two, three, four -- no names, because really you don't have any name, you have not earned it. You are just a number, a digit: one, two, three, four... so when somebody dies, they can write on the board that such and such numbers have fallen. They are numbers and numbers can be replaced. When 'number one' has fallen he can be replaced by another person, and he becomes 'number one'. In the military there are sheep, and the military is the perfect society, the perfect antlike society, the crowd. If you want to know the crowd mind look at the military: they have to discipline you completely, in such a way that you lose all independence. An order is an order, you are not to think about it. They order, "Right turn!" and you right turn! And this becomes so deep.

I have heard that the wife of one colonel was very much disturbed, because whenever the colonel slept on his left side he would snore. And it was difficult for her because it was not an ordinary snore -- a colonel's snore. It was like a roar, so it was impossible for her to sleep. But whenever he lay on his right side, then he would not snore. So she went to a psychoanalyst and asked about it. He said, "It is simple: whenever he snores, turn him to the right."

She said, "That's difficult! He's a heavy man and then he gets angry. If I shake him and wake him up he gets angry; and it happens so many times in the night that my whole night would be lost doing this."

The psychoanalyst said, "Don't worry -- simply whisper in the colonel's ear, 'Right turn!' and it will do." And it did! An order is an order -- it goes so deep in the unconscious.

A society exists as a crowd. You can turn it into an army immediately, with no trouble. That's why Hitler could succeed in turning his whole country into an army camp. Mao has succeeded in turning his whole country into an army camp. The society lives just on the boundary, you can switch it immediately: a little discipline and the society can be turned into a military camp. There is no individuality because individuality is not allowed, you should not assert yourself. This is the sheeplike crowd, the sheeplike mind.

Have you got any consciousness of your own? Or do you simply live as a part of the society you were born in? You are a Hindu, a Mohammedan, a Christian, a Sikh, a Jaina -- but are you a man? You cannot say that you are a man, because a man has no society. A Socrates is a man, a Jesus is a man, a Nanak is a man -- but not you! You belong, but a man belongs to no one, he stands on his own feet. That is what Jesus says: The best goes astray. And once the best goes astray, the shepherd... left behind the ninety-nine, and he sought for the one until he found it.

You go on praying for God but he is not in search of you, that's why you miss him. First become yourself, then he will be in search of you. There is no need to seek God -- and how can you seek him? You don't know the address, you don't know his abode. You only know meaningless words and theories; they will not help.

I have heard that one priest arrived in a new town. The taxis were on strike and he had to reach the church, because he had to deliver the sermon that evening. So he asked a small boy where the church was and the boy led him there. When he reached the church he thanked the boy and said to him, "I am very grateful that you helped me -- not only did you show me, you came with me. If you are at all interested in knowing where God is, come this evening to my sermon, my talk. I am going to talk about the way to the abode of the divine."

The boy laughed and he said, "You don't know the way to the church; how will you know the way to the divine? I'm not coming!"

But I tell you, even if you know the way to the church it makes no difference. Everybody knows the way to the church, but that makes no difference because the church is not his abode, it has never been! You cannot seek him because you don't know him. He can seek you because he knows you -- and this is one of the basic teachings of Jesus: that man cannot reach the divine, but the divine can reach man. And he always reaches whenever you are ready.

So the question is not to seek him, the question is just to be ready and wait. And the first readiness is to become individual, 'to go astray'. The first thing is to be rebellious, because only then do you gain the ego. The first thing is to go beyond the crowd -- that is what going astray means: to go beyond the clearcut, formulated, limited scope of the society, because beyond it is the wilderness, beyond it exists the vastness of God.

The society is just a clearing in the forest. It is not real, it is man-created. All your laws are man-created; whatsoever you call virtue, whatsoever you call sin, is just man-created. You don't really know what virtue is. This word 'virtue' from the Latin origin is very beautiful: the word from the Latin means 'powerful'; it doesn't mean 'good', it means 'virile', it means 'powerful'.

Be powerful, assert yourself, stand on your own. Don't fall a victim to the crowd. Start thinking, start being yourself. And follow your lonely path -- don't be a sheep!

Ninety-nine sheep can be left in the forest -- there is no fear about them. They will not be lost because they will huddle together, so they can be found any moment. The problem is not with them but with the one, the best, who has left the fold. Whenever a sheep can leave the fold it means power exists there, and the sheep is not afraid of the forest, not afraid of the wild animals, not afraid at all; the sheep has become fearless -- only then can she leave the fold. And fearlessness is the first step of being ready.

Ego is the first step to surrender. It looks absolutely paradoxical. You will think that I am mad, because you think that humbleness is needed. I say, no! -- first ego is needed, otherwise your humbleness will be false. First ego is needed -- sharp, sharp like a sword. That will give you a clarity of being, a distinctness, and then you can drop it; when you have it you can drop it. Then a humbleness comes and that humbleness is totally different: it is not the humbleness of the poor, it is not the humbleness of the weak -- it is the humbleness of the strong, it is the humbleness of the powerful. Then you can yield, but not before that.

HE LEFT BEHIND THE NINETY-NINE, HE SOUGHT FOR THE ONE UNTIL HE FOUND IT.

And remember you need not go to seek God, he will come to you. Just become worthy and he will find you, he has to make a path towards you. The moment someone somewhere becomes crystallized, the whole divine energy moves towards him. He may reach you as an enlightened man, he may reach you as a master, as a guru -- in millions of ways he can reach you. But how he reaches you is not the point -- that is for him to worry about, it is not for you to worry about. First attain the ego, be ready, become individual, and then the universal can happen to you.

HAVING TIRED HIMSELF OUT, HE SAID TO THE SHEEP: I LOVE YOU MORE.

The one who has become rebellious, God loves him more. Priests will say, "What nonsense! One who has gone astray, God loves him more?" The priests cannot believe it, but this is how it happens. Jesus is the lost sheep, Buddha is the lost sheep, Mahavira is the lost sheep. The crowd goes on moving in its mediocrity, while a Mahavira, a Buddha and a Jesus are sought out -- God rushes towards them.

This happened under the bodhi tree where Buddha was sitting, perfectly individual, with all the chains of society, culture, religion broken -- all the chains broken, perfectly alone. Then God rushed from everywhere, from all directions -- because he is in all directions -- and Buddha became a god. And he had denied that there is a God, because that was one of the ways to go astray. He had said, "There is no God, I don't believe in any God." He had said that there is no society, no religion. He denied the Vedas, he denied the caste system -- brahmins, sudras. He denied the whole Hindu structure of thinking. He said, "I am not a Hindu, and I don't belong to any society, and I don't believe in any theories. Unless I know the truth I am not going to believe in anything!"

He went on denying. A moment came when he was alone and there was no link with anything, absolutely broken. He became an island, absolutely alone. Under that bodhi tree, twenty-five centuries ago, God rushed from everywhere to this man, to this sheep who had gone astray, and told Buddha.... Having tired himself out, he said to the sheep: I love thee more than the ninety-nine. This was also said to Jesus, this has always been so, this is the foundational law. God seeks the man, not the man God -- man just has to be ready.

And how to be ready? Become individual, be a revolutionary. Go beyond the society, be fearless, break all chains, all relationships. Be alone and exist as if you are the center of the world. Then God rushes towards you, and in his rush your ego is lost, the island disappears into the ocean -- suddenly you are no more.

First the society has to be dropped -- and that is the inner mechanics -- because your ego can exist only

with the society. If you go on dropping the society, there will come a moment when the ego will be alone because the society has been dropped. But then without the society the ego cannot exist, because society helps you to exist as an ego. If you go on dropping the society, by and by the base is dropped. When there is no 'thou' the 'I' cannot exist. At the final stage 'I' disappears because 'thou' has been dropped. When there is no 'you', 'I' am not. The 'you' has to be dropped, then the 'I' drops. But by dropping 'you' first, the 'I' becomes sharper, crystallized, centered, beautiful, powerful. Then it is consumed -- this is the rush of the divine.

Jesus was crucified because of these sayings. He was making people rebellious, he was teaching them to go astray. He was saying that God loves the one who has gone astray -- the sinner, the rebel, the egoist. The Jews could not tolerate it, it was too much. This man had to be silenced: "This man has to be stopped -- he is going too far, he will destroy the whole society!" He was creating a situation in which the priests would not be able to stand, the church would dissolve.

He was against the crowd -- and the crowd is all that is around you -- and the crowd became panic-stricken. They thought, "This man is the enemy, he is destroying the very base. Without the crowd how can we live?" By going and teaching the ninety-nine sheep to go astray, they will huddle together more. And if you go on teaching them they will take revenge, they will kill you, they will say, "Enough is enough!"

We live in the crowd, we are part of the crowd. Alone we cannot exist. We don't know how to be alone, we always exist with the other. The other is needed, it is a must. Without the other who are you? Your identity is lost.

This is the problem: ninety-nine sheep create all religions, and the real religion happens only to the one sheep who has gone astray.

Be courageous! Move beyond the clearing, go to the wild. Life is there, and only then will you grow. There may be suffering, because there is no growth without suffering. There may be a cross, crucifixion, because without it there is no maturity. Society may take revenge through crucifixion -- accept it. That is bound to happen, because when the one sheep comes back the ninety-nine will say, "This is the sinner! This sheep went astray, this one is no part of us, this sheep doesn't belong to us!"

And those ninety-nine sheep will be absolutely unable to conceive that the shepherd is carrying that sheep on his shoulders -- because this is the lost sheep and it has been found.

Jesus says the shepherd will go back to his home, he will call his friends, and he will have a feast because a sheep was lost and a sheep has been found. Jesus says whenever a sinner enters into heaven there is rejoicing, because a sheep has been lost and a sheep has been found.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #7
Chapter title: The Treasure which Endures

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THE SEVENTH SAYING
JESUS SAID: THE KINGDOM OF THE FATHER IS LIKE A MAN, A MERCHANT, WHO POSSESSED

MERCHANDISE AND FOUND A PEARL.
THE MERCHANT WAS PRUDENT. HE SOLD THE MERCHANDISE AND BOUGHT THE ONE PEARL FOR HIMSELF.
DO YOU ALSO SEEK FOR THE TREASURE WHICH FAILS NOT, WHICH ENDURES, WHERE NO MOTH COMES NEAR TO DEVOUR AND WHERE NO WORM DESTROYS.

If you look without, the world of the many exists; if you look within, then the world of one. If you go outside you may achieve much, but you will miss the one. And that one is the very center; if you miss it you have missed all. You may attain much but that much will not count much in the end, because unless one attains to oneself nothing is attained.

If you are a stranger to yourself, even the whole world will not fulfill you. If you have not got into your own being, then all the riches will make you even poorer. This happens: the more riches you have, the more poverty you feel because now you can compare; with outer riches, the inside in comparison looks poorer and poorer and poorer. Hence the paradox of the rich man: the richer he gets, the poorer he feels; the more he has, the more he feels that he is empty -- because the inner emptiness cannot be filled by outer things. Outer things cannot enter into your being. The inner emptiness can be filled only when you achieve yourself, when you attain to your being. Make a clear distinction: the world outside is the world of the many, but the one is absent there -- and that one is the goal. That one is within you, so if you are searching outside you will miss. Nothing will be of much help; whatsoever you do, you will be a failure.

The mind will go on saying, "Attain that! -- then you will be fulfilled." When you attain it, the mind will again say, "Attain something else, then you will be fulfilled." The mind will say, "If you are not succeeding it means you are not making enough effort. If you are not reaching, you are not running fast enough." And if you listen to the logic of the mind -- which looks logical but it is not -- then you will go on running and running and running, and in the end there will be nothing except death.

The many is the realm of death, the one is the realm of the deathless. The seeker has to be sought, not in outside objects but in your subjectivity; you have to turn within. A conversion is needed, a turning, an absolute about-turn is needed, so the eyes which see outside start seeing within. But how will this happen?

Unless you are totally frustrated with the world, this cannot happen; if even a slight hope remains, you will go on moving. Failure is great and with the failure of the many a new journey starts. The sooner you fail in the outside world the better, the sooner you get totally frustrated the better -- because failure in the outside becomes the first step towards the inner.

Before we enter this sutra of Jesus, many more things have to be understood. Who is the wise man? The one who is ready to lose all for the one. And who is the fool? He who has lost himself and purchased ordinary things, who has sold the master and filled his house with useless things.

I have heard, once it happened: A friend of Mulla Nasruddin became very, very rich. And when somebody becomes rich he wants to go back to his old friends, old neighbors, old village, to show what he has attained. So he came from the capital to his small village. Just at the station he met Mulla Nasruddin and he said, "Nasruddin, do you know, I have made it! I have become very, very rich, you cannot even conceive! I have a palace with five hundred rooms, it is a castle!"

Mulla Nasruddin said, "I know a few people who have houses with five hundred rooms."

The friend said, "I have two eighteen-hole golf courses, three swimming pools and acres and acres of greenery!"

Nasruddin replied, "I know one man in the other town who has two golf courses and three swimming pools."

The rich man said, "In the house?"

Nasruddin said, "Listen -- you may have made much money, but I have also not done too bad: I've got donkeys, horses, pigs, buffaloes, cows, chickens."

The other man started laughing and he said, "Nasruddin, lots of people have donkeys, horses, cows, chickens...."

Nasruddin stopped him in the middle and said, "In the house?"

But whatsoever you get -- whether it is eighteen-hole golf courses, three swimming pools and five hundred rooms, or donkeys, horses and cows -- whatsoever you can get outside will not make you rich, because really the house remains empty, *you* remain empty. Nothing enters into the house, these things remain outside because they belong to the outside -- there is no way to put them in. And poverty is within. Had it been outside, then there would have been no problem.

If you had felt the emptiness outside, on the periphery, then it could have been filled by houses, cars, horses or anything. But the emptiness is felt within, you feel meaninglessness within. It is not that you don't have a big house that is creating the trouble, it is that inside you feel totally meaningless: why do you exist? Why this whole trouble of being in existence? Why be alive? Where is it leading?

Every day in the morning you wake up again to go -- and nowhere to go! Every day in the morning you get dressed, but you know by the evening nothing is attained, no goal is achieved. Again you fall asleep, again in the morning the journey starts -- the whole meaningless business of it! Inside you go on feeling empty, there is nothing. So with outside things you can at the most deceive others, not yourself. How can you deceive yourself?

The more things accumulate, the more life is wasted because they have to be purchased at the cost of life. You are less alive, death has come near, things are growing more and more, the pile goes on becoming bigger and bigger, and inside you are shrinking. Then comes the fear: "What am I achieving, where am I reaching? What have I done with my whole life?"

And you cannot go back, the time that is wasted cannot be returned to you, there is no way. You cannot get it back, you cannot say, "Sorry, I will start again"; that is not possible. Then by the time you become old you become more and more sad. That sadness is not because of physical age, that sadness is because now you realize what you have done to yourself: you have made a house, of course you have succeeded, you are rich, you have attained prestige in the eyes of others -- but what about your own eyes?

Now you feel the pain, the suffering of a wasted life, of time lost. Death is coming nearer and soon you will dissolve with your hands empty. This emptiness is inner; you cannot fill it with anything that you can get in the world -- unless you get yourself. Hence the insistence of Jesus that, "Even a camel can pass through the eye of a needle, but a man who is rich cannot pass through the gate of heaven." Why? What is wrong with a rich man?

Nothing is wrong with a rich man. The emphasis is that one who has wasted his life in accumulating things of the world -- that is what is meant by a rich man -- cannot enter into the kingdom of God, because there only one who has attained the inner enters. He cannot deceive at the gate of heaven. He cannot enter because he will be too wasted, rotten, a ruin. He cannot dance at the door, he cannot sing. He cannot enter with a certain significance that he has attained in his life. He is uprooted: he possessed much, but he never possessed himself -- and that is the poverty. If you possess yourself you are rich, *really* rich. If you don't possess yourself, you may be an emperor but you are poor.

The second thing to be understood is why we go on accumulating things. The truth is so clear, but still we go on. Nobody listens to Jesus or Buddha, and even if you listen, even if you feel that you understand, you never follow it. There must be some very deep reason. So Buddha and Jesus are neglected and you continue on your path. Sometimes a doubt arises, but that is all; again you get settled and you follow your own path. There must be something very deep-rooted which even a Buddha or a Jesus cannot shake, cannot uproot. What is that deep-rootedness?

We exist in the eyes of others: our identity consists of the opinion of others; others' eyes are the mirrors, we look at our faces in others' eyes. There is the rub, the problem -- because others cannot see your inner being. Your inner being cannot be reflected in any mirror whatsoever. Only your outer can be reflected: reflections are only of the outer, of the physical. Even if you stand before a mirror, the best mirror, only the physical part of you will be reflected. No eye can reflect your inner part.

So others' eyes reflect your riches, your achievements in the world, your clothes; they cannot reflect *you*. And when you see that others think you are poor -- that means you don't have good clothes, a good house, a good car -- you start moving towards these things. You accumulate things just to see that you are rich in the eyes of others. Then others' eyes start reflecting that you are becoming richer and richer, you are gaining power and prestige. Your identity consists of your reflection; but others can only reflect things, they cannot reflect you. Hence, meditation is very, very necessary.

Meditation means closing your eyes; not looking at the reflection, but looking at your own being. Otherwise, the whole day you are engaged with others. In the night also, when you sleep, either you are unconscious when there is deep sleep, or you are again engaged with others in your dreams. Continuously living with the other is the problem: you are born into a society, you live in a society, you die in a society -- your whole existence consists of the social. And society means eyes all around.

Whatsoever those eyes reflect, they impress you. If everybody says you are a good man, you start feeling good. If everybody thinks you are a bad man, you start feeling bad. If everybody says that you are ill, you will start feeling ill. Your identity depends on others, it is a hypnosis through others. Move into

loneliness -- live with the others, but don't exhaust yourself with the others.

At least for one hour a day just close your eyes -- closing your eyes means you are closed to the society, no society exists, only you -- so you can face yourself directly. Move once a year for a few days to the hills, to the desert, where there is nobody, only you, and see yourself as you are. Otherwise, continuously living with others will create a hypnosis in you. That hypnosis is the reason why you go on influencing others, impressing others. The real thing is not how to live a rich life, the real thing is how to impress others that you are rich -- but these are totally different things.

The others are impressed by whatsoever you possess, they are never impressed by *you*. If you meet Alexander in a beggar's garb you will not recognize him, but if you meet the beggar who has always been begging on your street sitting on a throne like Alexander, you will fall at his feet, you will recognize him!

It happened once: A great Urdu poet, Ghalib, was invited to a dinner by the emperor. Many other people were invited, almost five hundred. Ghalib was a poor man, it is very difficult for a poet to be rich -- rich in the eyes of others.

Friends suggested, "Ghalib, you can borrow clothes, shoes, a good umbrella... because your umbrella is so rotten, your coat is faded, almost gone, and with these clothes and these shoes which have so many holes, it won't look good!"

But Ghalib said, "If I borrow something I will feel very uncomfortable inside, because I have never borrowed from anybody -- I have lived on my feet, I have lived in my own way. To break the habit of my whole life just for a dinner is not good."

So he went to the emperor's court in his own clothes. When he presented his invitation card to the watchman, the man looked at him, laughed, and said, "From where have you stolen this? Escape from here immediately, otherwise you will be caught!"

Ghalib could not believe it. He said, "I have been invited -- go and ask the emperor!"

The watchman said, "Every beggar thinks that he's been invited. And you are not the first, many others have knocked at the door before. Escape from here! Don't stand here because the guests will be arriving soon."

So Ghalib went back. His friends knew that this was going to happen, so they had arranged a coat, some shoes, an umbrella for him -- some borrowed things. Then he put on those borrowed things and went back. The watchman bowed down and said, "Come in."

Ghalib was a very well-known poet and the emperor loved his poetry, so he was allowed to sit just by the side of the emperor. When the feast started Ghalib did a very strange thing, and the emperor thought that he looked a little mad -- he started feeding his coat and saying, "My coat, eat it! Because really you have entered, not I."

The emperor said, "What are you doing, Ghalib? Have you gone mad?"

Ghalib said, "No -- I had come before but I was refused entry. Now this coat has come -- I'm just with it because the coat couldn't come alone -- otherwise I could not have come!"

But this is happening to everybody: not you but your coat is recognized by others; so you go on embroidering your coat, dressing yourself.

Meditation is needed to give you a break from the others, the eyes of others, the mirror of others. Forget them! For a few minutes just look inside -- then you will feel the inner pain and suffering, that you are empty there. Then a transformation starts: then you start looking for the inner riches, the treasury that exists within you -- not for the treasures that are spread all around.

Many are the riches outside, only one is the treasure within. Many are the dimensions and directions outside; one, one-pointed is the goal within.

Jesus says:

> THE KINGDOM OF THE FATHER IS LIKE A MAN, A MERCHANT, WHO POSSESSED MERCHANDISE AND FOUND A PEARL.
> THE MERCHANT WAS PRUDENT. HE SOLD THE MERCHANDISE AND BOUGHT THE ONE PEARL FOR HIMSELF.

The story is this: One man went to a faraway country to earn money. He earned much, he collected much merchandise, but at the last moment he came upon a pearl. He made an exchange: he sold all the merchandise and purchased the one pearl. When he was coming back, there was an accident and the ship

sank. But with one pearl he could swim ashore and he reached his home with his entire treasure.

This is the story to which Jesus refers: that man purchased one instead of many, so even when the ship sank nothing was lost. The one can be saved, not the many. When death comes and your ship sinks, if you have one pearl you will be able to carry it to the other shore; but if you have many, many things, you will not be able to carry them. A pearl can be carried, but how can you carry much merchandise?
Jesus says:

THE KINGDOM OF THE FATHER IS LIKE A MAN, A MERCHANT, WHO POSSESSED MERCHANDISE AND FOUND A PEARL. THE MERCHANT WAS PRUDENT....

He was wise, because it is foolishness to sell the one and to purchase the many. This is wisdom: to sell the many and to purchase the one. The pearl is symbolic of the one, the inner.

THE MERCHANT WAS PRUDENT. HE SOLD THE MERCHANDISE AND BOUGHT THE ONE PEARL FOR HIMSELF.
DO YOU ALSO SEEK FOR THE TREASURE WHICH FAILS NOT, WHICH ENDURES, WHERE NO MOTH COMES NEAR TO DEVOUR AND WHERE NO WORM DESTROYS.

Then be like that merchant, the prudent, the wise one. Whatsoever you can get in this world will be snatched away from you. Have you observed the fact that you cannot possess anything in the world, in reality? You simply feel you possess -- but the thing was here when you were not, somebody else possessed it. Soon you will not be here, but the thing will be here and somebody else will possess it. Your possession is just like a dream: sometimes it is there and sometimes it is gone.

It happened: There was a king, Ebrahim. One night he heard a noise on his roof, somebody was walking there. So he asked, "Who is there?"

The man said, "Don't be disturbed -- my camel is lost and I am searching for it." On the roof of the palace his camel was lost!

Ebrahim laughed and said, "You madman, get down! Camels are never lost on the roof of a palace. Go home!"

But then he couldn't sleep because he was a man of contemplation. He thought, "Maybe the man was not mad, maybe he was saying something symbolically; maybe he is a great mystic, because the voice was such that when he said, 'Don't be disturbed,' there was so much consolation and silence in it, the voice was so musical and harmonious, it cannot be that of a madman. And when he said, 'My camel is lost and I am searching for it,' the voice was so penetrating, it seemed to indicate something. The man has to be found tomorrow morning! I must see who this man is, whether he is mad, or a madman of God; whether he was just on the roof in his madness, or whether he was sent for me particularly, to give me a message."

The king couldn't sleep the whole night. In the morning he told his courtiers to go and find this man with this type of voice. But the whole capital was searched and the man could not be found, because how can you find a man just by the tone of his voice? Difficult!

Then just in the middle of the day, there was much hustle at the door. A fakir, a beggar, had appeared and he was saying to the watchman, "Allow me to enter, because I want to stay here for a few days in this *sarai*, in this inn."

The watchman was saying, "This is not an inn, not a sarai -- this is the king's own palace, his own residence!"

But the fakir said, "I know very well this is an inn: travelers come in, they stay and they go. Nobody is a resident here so let me in. I will talk to the king, who seems to be a foolish man."

This was overheard and the fakir was sent for. The king was very angry and he said, "What are you saying?"

The man said, "Listen! I came once before but then somebody else was sitting on this throne. And he was also the same type of foolish man as you are, because he thought this was *his* residence. Now you are thinking this is your residence!"

The king said, "Don't be stupid! And don't behave in such an uncivilized way -- he was my father, now he is dead."

The fakir said, "And I tell you that I will come again and I will not find you here. Somebody else will be

here. He will be your son and he will say, 'This is my residence!' What type of residence is this? People come and go -- I call it a travelers' inn."

The voice could be recognized! The king said, "Then you are the madman who was looking for the camel on the roof!"

The fakir said, "Yes, I am the madman and so are you: if you are looking for yourself in riches, you are looking for a camel on the roof!"

The king came down from his throne and said to the fakir, "You stay in this sarai, but I am leaving it, because I was staying only believing that this was a residence, this was a home. If this is not a home, then I must go and search for home before it is too late!"

Ebrahim became a mystic in his own right. And when he became known, when he became a realized man, he used to live outside the capital -- his own capital. Once it was his possession, now it was just a sarai. He used to live outside it and people would come and ask, "Where is the BASTI?" 'Basti' means 'the city'; but the word is very beautiful, it means, 'where people reside'. But Ebrahim would show them to the cemetery. He would say, "Go to the right and you will reach the basti, where people reside."

And then people would go. Later they would come back very angry and say, "What type of man are you? We asked about the basti, the city, where people reside -- and you sent us to the cemetery!"

Ebrahim would laugh and say, "So, we use terms in a different way it seems -- because there in the cemetery, once you enter you are a resident forever. That is the real basti, the permanent residence where your address never changes, because you are there forever and forever and forever. So you are not asking for the real basti, then you are asking for this city which is a cemetery because people are standing in the queue just to die.

"Somebody's time has come today, somebody else's will be coming tomorrow, somebody else's the day after tomorrow -- but everybody is waiting just to die! And you call it 'basti'? You call it the place where people reside? I call it *marghat*, the cemetery, where people are simply waiting to die, where nothing exists except death."

If life exists, it is nothing but a waiting for death, and how can life be a waiting for death? How can life be momentary? How can life be just like a dream? It is there -- and it is gone and not there. Life must be something eternal. But if you are looking for the eternal, then be like the prudent merchant: sell all that you have got. Sell it and purchase the one, the one pearl of your inner being which cannot be drowned, which cannot be snatched away -- because that pearl is *you*. You can possess only yourself, nothing else can be really possessed.

You can live in an illusion -- that's another thing. You can live in the illusion that you possess this house, this wife, this husband, these children, but this is an illusion; sooner or later the dream will go away. You can possess only yourself because that will never go away. The being is permanent, eternal; it is timelessly yours. It cannot be taken away from you.

This is the difference between a worldly search and a religious search: religion means looking for the eternal, the worldly is looking for the temporal. The world exists in time and religion exists in timelessness. Observe a clear fact: that whenever you close your eyes and thoughts have dropped, there is no time; whenever you close your eyes and thoughts are not there, time disappears. When thoughts are there, then there is time; when things are there, then there is time.

Around you exists time, the ocean of time. Within you exists eternity, timelessness. That's why all the realized ones say that when you have transcended time, when you have gone beyond time, then you have reached yourself, you have come home.

Once it happened: A man worked in a factory. The man was very poor, and he used to come to the factory on his donkey. But he was always late coming back home and his wife was always angry. One day he said to her, "Try to understand my problem: when the last whistle, the quitting whistle goes, this donkey has become so accustomed to it that even if I am two or three seconds late, he goes on his own, he leaves for home without me. And there is such a rush! Everybody wants to leave the factory immediately, so when I get outside many times I have missed him, the donkey has gone! He waits two or three seconds at the most. If in that time I have jumped on him, it is okay; otherwise he goes without me and then I have to walk back. So this is the trouble." So he thought this would help, and then he asked his wife, "Do you understand the moral of the story?"

The wife said, "I understand it well. Even a jackass knows when it is time to go back home!"

Even a jackass knows when it is time to go back home -- but you have not yet become aware of where your home is and when to leave for home. You go on wandering, you go on knocking at others' houses; you

have completely forgotten where your home is. So if you are uneasy it is not strange. If you never feel at ease anywhere, it is not strange. You go on traveling from one corner of the world to the other. Why is there this madness to go from one town to another? What are you seeking? Whenever anybody can afford it he goes traveling. People work, then they save money just to go around the world -- why? What are you going to gain?

I have heard that once an American hunter was looking into a Greek volcano, right into the center of the volcano. Then he said to the guide, "Heavens! It looks like hell!"

The guide said, "You Americans -- you have been everywhere! Once you can afford it you will even go to hell!"

But why does this uneasiness exist? Why is man a vagabond deep down? -- because your home is missing and you are in search of it. Your direction may be wrong, but your uneasiness is indicative. Wherever you are it is not your home, this is the problem. So you go on searching for it, you can even go to hell in search of it, but you are not going to find it anywhere because your home exists within you. And even a jackass knows when it is time to go back!

It is time, it is already time, you have waited enough. Don't search for it in things, don't search for it in others, don't search for it outside -- there you will meet the many, the multiple, what Hindus call *maya*. Maya means the many, the multiple; maya means the endless. You go on searching and searching and there is no end to it. It is a magical world -- maya means the magic of the many. The magic remains, you go on searching, but you never get anything because it is a magical world: whenever you come closer to it, it disappears like a rainbow. From a distance it is beautiful. It catches you, you become obsessed with it, it enters in your dreams, in your desires; you would like to have the rainbow in your fist. And then you go on and on, and the rainbow goes on receding.

Whenever you arrive you find there is nothing. The rainbow was a dream, an illusory reality. Hindus have called this world of the many, maya -- a magical world, as if a magician has created it. Nothing exists really, everything exists through desire and dreaming. You create it through your desire; you are a creator through your desire -- you create the world of the many.

There is a car, a beautiful car. If there is no man on the earth, what will be the value of the car? Who will appreciate it? Who will bother about it? The birds won't look at it, the animals won't bother. Nobody will pay any attention to it -- it will rot, it will become junk. But when man is there it is valuable. Where does the value come from? It comes from your desire: if you desire it, it is valuable; if you don't desire it, the value disappears. The value is not in the thing, it is in your desire.

The old law of economics was: wherever there is demand, supply follows. But now the law has completely changed: you supply and demand follows. Can you think of any person in Buddha's time dreaming about a car? There was no problem because the supply was not there, so how could you desire a car? Now the whole business world exists on creating new supplies. First they create supply, then they advertise, they create desire; then the demand comes in -- then you rush because then you see, "Now here is the goal I was missing my whole life. Now here is the goal and once I achieve it, everything is achieved."

But the businessman goes on inventing new things, advertisers go on creating new desires. Every year they create new cars, new houses, new goals. Constantly they supply you with ways of moving outwards; they don't give you a gap to think. Your car may be okay, but they say the new model has come. So now, moving with the old model hurts the ego. The new model may not be better -- it may even be worse -- but the new has to be purchased. You have to get it because the neighbors have got it, because everybody is talking about it.

One woman came to a doctor and said, "Do any operation on me!"

The doctor said, "What? Have you gone mad? Why an operation? You are completely healthy and okay!"

The woman said, "But it is very difficult -- whenever I go to the club all the women are talking: somebody's appendix has been removed, somebody's tonsils have been removed, and only I feel somehow abnormal -- nothing to talk about! Remove anything so that I can go to the club and talk about it!"

There is even competition in disease! You have to be ahead of each and everyone; whatsoever the consequence, you have to be at the top.

Three commuters were talking in a train. One bragged about his wife saying, "I have a wife. We got married ten years ago, and she still comes every night to meet me at the station when I come back home." Impossible!

Another man said, "I can understand, because I have been married for twenty years and the same thing is

happening -- my wife still comes to meet me at the station."

The third man said, "I can beat that! My wife has been coming to meet me for thirty years -- and I am not even married to her. She still comes to meet me -- I can beat you!"

Even if people are telling lies, you have to top them, you have to be the first -- whatsoever people are doing. If the style of dress changes, the new dress may look neurotic but you have to follow it. Nobody is at home because everybody is knocking at each other's door.

Remember this well: nobody is a goal for you except your own self. You are the goal, and you have to achieve yourself -- nothing else is worthwhile.

This is what Jesus says:

> THE KINGDOM OF THE FATHER IS LIKE A MAN, A MERCHANT, WHO POSSESSED MERCHANDISE AND FOUND A PEARL.
> THE MERCHANT WAS PRUDENT. HE SOLD THE MERCHANDISE AND BOUGHT THE ONE PEARL FOR HIMSELF.
> DO YOU ALSO SEEK FOR THE TREASURE WHICH FAILS NOT, WHICH ENDURES, WHERE NO MOTH COMES NEAR TO DEVOUR AND WHERE NO WORM DESTROYS.

Look for the deathless and remain alert; don't waste your time with that which is not going to endure, don't waste your life for that which is going to change, which is part of the changing world.

Then what can you think of which is going to endure? Have you come upon any fact in your life which gives you a feeling that it is going to endure? The visible world is all around you -- nothing endures in it. Even the hills will not endure forever; they also become old, they also die; even continents have disappeared.

The Himalayas were not there in the days of the Vedas, because the original Rigveda never talks about them. It is impossible not to talk about the Himalayas if they are there -- impossible! How can you neglect the Himalayas? And the Vedas go on talking about other things, but they never talk about the Himalayas. Because of this, Lokmanya Tilak decided that the Vedas were created at least seventy-five thousand years ago. It looks meaningful, it may be so; they may not have been written so far back, but they must have existed in oral form for many thousands of years. That's why the Himalayas are not mentioned there.

Now, scientists say that the Himalayas are the latest addition to the world, the youngest mountains; they are the highest, but the youngest. They are still growing, they are still young -- every year they go on growing higher and higher. Vindhya is the oldest mountain on the earth -- maybe that's why it is bent like an old man dying. Hindus have a beautiful story about Vindhya.

One seer, Agastya, went to the south, and it was very difficult to cross Vindhya in those days, for no means existed. The beautiful story is that when the seer came, Vindhya bent down just to touch his feet, and the seer said, "I will be coming soon; you remain in the same posture so I can cross you easily!" So Vindhya has remained bent, and the seer never came back again -- he died in the south. But the story is beautiful: Vindhya, the oldest part of the earth, is bent like an old man.

Even hills are young, old; they die, they are born. Nothing is permanent in the outside world. Look at the trees, at the rivers, at the mountains: they give the feeling that everything is permanent, but look a little deeper and the feeling disappears.

Then go within and look at your thoughts -- they are even more temporary. They continuously go on moving, not a single thought stays: a moment ago you were angry and the mind was filled with angry thoughts; a moment later you are smiling and those thoughts have disappeared completely, as if they never existed. Just like clouds in the sky they come and go; they are constantly changing their shape, just like the clouds -- they are exactly alike.

Meditate on the clouds and you will see their form is constantly changing. If you don't look you may not become aware, otherwise you will see their form is continuously changing; not for a single moment is the form of a cloud the same. The same happens in your mind: the form of a thought is just like a cloud, it goes on changing. That is the reason why people cannot concentrate, because concentration means the form of the thought should remain constantly the same. That is the problem, because thought goes on moving and changing. Whatsoever you do it is changing: one thought changes into another, one form into another form. The world of thought is also not that which endures.

Hills change, clouds change, only the sky remains the same -- it endures. The same is within you: things change around you and clouds, thoughts change within you -- but the sky of the self, the witnessing self,

remains the same. That is the pearl: the witnessing self. It is formless so it cannot change. If there is form, change is going to happen. If there is no form, how can change happen? It is formless, *nirakar*.

If you go to this formlessness within you, in the beginning it will look empty because you don't know formlessness, you only know emptiness. But don't be afraid, don't get scared, enter into it. When you become acquainted with it, when you have settled in it, then the emptiness is not emptiness: it becomes formlessness. When this formlessness is achieved, you have the pearl. Then you have purchased one at the cost of the many. Right now, at the cost of the one you have purchased the many. And the one is the pearl, the many are just false stones. They may look very valuable but they are not, because they cannot endure.

Endurance, *nityata*, eternity, is the criterion of truth -- remember this well. What is truth? That which endures, and endures infinitely. What is a dream? That which begins and comes to an end; that which cannot endure forever. So look to that pearl which nobody can snatch from you, not even death. In death the body will die, in death the thoughts will disappear; but you? -- you will go on and on and on.

Death happens near you, but never to you. It happens in the neighborhood, but never at the center; it happens at the circumference. You have never died, you cannot die. Mountains disappear, clouds come and go, but the sky remains the same. And you are the sky. The nature of the self is just like space: empty, infinitely empty, formless. Everything happens within it, nothing happens to it. This is what Jesus means.

DO YOU ALSO SEEK FOR THE TREASURE WHICH FAILS NOT, WHICH ENDURES, WHERE NO MOTH COMES NEAR TO DEVOUR AND WHERE NO WORM DESTROYS.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #8
Chapter title: Make the Two One

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THE EIGHTH SAYING
JESUS SAW CHILDREN WHO WERE BEING SUCKLED. HE SAID TO HIS DISCIPLES: THESE CHILDREN WHO ARE BEING SUCKLED ARE LIKE THOSE WHO ENTER THE KINGDOM.
THEY SAID TO HIM: SHALL WE THEN, BEING CHILDREN, ENTER THE KINGDOM?
JESUS SAID TO THEM: WHEN YOU MAKE THE TWO ONE, AND WHEN YOU MAKE THE INNER AS THE OUTER AND THE OUTER AS THE INNER, AND THE ABOVE AS THE BELOW, AND WHEN YOU MAKE THE MALE AND THE FEMALE INTO A SINGLE ONE, SO THAT THE MALE WILL NOT BE MALE AND THE FEMALE NOT BE FEMALE, THEN SHALL YOU ENTER THE KINGDOM.

This is one of the deepest sayings of Jesus, and one of the most basic to be understood by a seeker. It is also one of the most difficult to achieve, because if this is achieved nothing more is left to achieve. First try to understand a few things and then we will enter into the saying.

Man, if he lives with the mind, can never be innocent -- and only in innocence does the divine descend, or do you ascend to the divine. Innocence is the door. Mind is cunning, calculating, it is clever, and because of this cleverness you miss -- you miss the kingdom of God. You may attain to the kingdom of this world through the mind, because here cunningness is needed. You have to be cunning: the more cunning, the more successful; the more calculating, the more efficient in the ways of the world.

But the door for the kingdom of God is exactly the opposite. There, no calculation is needed, no cleverness is needed. Mind is not needed at all, because mind is just a mechanism to calculate, a mechanism to be clever. If you don't need any cleverness, any calculation, mind is useless. Then the heart becomes the source of your being, and heart is innocence.

Why do we go on being clever? Why does the mind go on thinking about how to deceive? -- because that is the only way in this world to succeed. So those who want to succeed in this world will be failures in the kingdom of God. If you are ready to accept your failure in this world, then you are ready to enter the other world. The moment one is ready to recognize that, "The success of this world is not for me, I am not for it," immediately a conversion happens, a turning. Then the consciousness doesn't move outward, it starts moving inward.

Jesus emphasizes innocence very much. Hence, he goes on talking about the beauty of children, or the innocence of the flowers, of lilies, or the innocence of the birds. But that type of innocence won't help, you have already lost that. So don't imitate him verbally, don't try to understand literally, it is just symbolic.

You cannot be a child again -- how is it possible? Once you have tasted knowledge you cannot fall back. You can transcend it but you cannot go back, there is no way to go back. You can go ahead, you can go beyond it, but you cannot go behind it now -- there is no way. You cannot be an ordinary child again. How? How can you lose that which you have known? But you can go beyond, you can transcend.

Remember this, otherwise you may start imitating a child and that imitation will be a cunningness, it will again be a calculation... because Jesus says, "Be like a child," so you start practicing how to be like a child. But a child never practices. A child is simply a child, he doesn't even know that he is a child, he is not aware of his innocence. His innocence is there, but he is not self-conscious about it. But if you practice then self-consciousness will be there. Then this childhood will be a false thing. You can act it but you cannot be a child again -- in the literal sense.

A saint, a sage, becomes like a child in a totally different sense. He has transcended, he has gone beyond mind, because he has understood the futility of it. He has understood the whole nonsense of being a successful man in this world -- he has renounced that desire to succeed, the desire to impress others; the desire to be the greatest, the most important; the desire to fulfill the ego. He has come to understand the absolute futility of it. The very understanding transcends. The very understanding -- and immediately you are transformed into a different dimension.

Then there is again a childhood; that is called the second childhood. Hindus have called that stage 'the twice-born', *dwij*. Again you are born, but this is a different birth, not out of a father and a mother. This is out of your own self, not out of two bodies meeting, not out of duality. It is through your self that you are born.

This is the meaning of Jesus' birth -- that he was born out of a virgin. But people take everything literally and then they miss. Out of the virgin means out of the one: there is no other, so who can corrupt it? Who can enter into it? The virginity remains absolutely pure because there is no other. When the other is there you have lost your virginity. If in the mind the other is there, you have lost innocence. So the consciousness of the other, the desire for the other, is losing virginity. This second birth can be virgin; the first birth is bound to be out of sex -- there is no other way, there cannot be.

Jesus is born out of sex like anybody else, and it is right that it should be so. Jesus is just like you in the seed, but in the flowering he is absolutely different, because a second birth has happened; a new man is born. Jesus who was born out of Mary is no longer there, he has given birth to himself. In the old Essene sect it is said that when a man is transformed he becomes his own father. This is the meaning: when we say Jesus has no father, it means Jesus has become his own father now. This looks absurd but this is how it is.

The second birth is a virgin birth -- and then you are innocent again. And this innocence is higher than a child's, because the child will have to lose his innocence. It is a gift of nature, it is not earned by the child, so it has to be taken away. When the child grows he will lose his innocence -- and he has to grow! But a sage remains innocent. Now this innocence cannot be taken away because it is the climax, the crescendo of growth; there is no further growth. If there is growth then things will change; if you have reached the goal beyond which nothing exists, only then will things not change.

A child has to grow every day: he will lose innocence, he will become experienced; he will have to attain knowledge, he will have to become clever, calculating. But if you get too obsessed with your calculating mechanism, then you remain born out of sex, out of duality. And then there is always a continuous conflict inside -- because you are two.

When you are born out of two you are going to remain two, because both are there: a man is not only man, he is woman also; a woman is not only woman, she is man also -- because both are born out of two. Your father goes on existing in you, your mother goes on existing in you, because they both participated, they both meet in your body and their streams go on flowing -- you are two. And if you are two, how can you be at ease? If you are two, there is going to be a constant conflict. If you are two opposite polarities together, a tension is always going to remain. This tension cannot be lost, yet you go on trying to find out how to be silent, how to be peaceful, how to attain bliss. It is impossible, because you are two!

To be silent, oneness is needed, so you have to be born again -- that's what Jesus said to Nicodemus. Nicodemus asked him, "What should I do?"

Jesus said, "First you have to be born again. Only then can anything happen. Right now, as you are, nothing can be done."

And the same I say to you: Right now, as you are, nothing can be done. Unless you are reborn, unless you become your own father, unless your duality disappears and you become one, nothing can be done. When the woman within you and the man within you meet, they become a circle. They are not fighting, they disappear, they negate each other, and then oneness is left. This oneness is virginity.

That is what Jesus means when he says, "Be like children." Don't take it literally. But why "like children"? -- because when a child is conceived, for the first few weeks he is neither male nor female. Ask the biologists, they will tell you that he is neither. For a few weeks the child is neither male nor female -- he is both or neither: the division is still not distinct. That's why medical science is now able to change the sex of the child. A few injections can change it, because both are there -- the male and the female. The balance will soon be lost, either the male will predominate or the female will predominate. And whichever predominates will become the sex of the child. But in the beginning there is a balance, both are there. It will depend on hormones now.

If we inject male hormones the child will be male; if we inject female hormones the child will be female. The sex can be changed because sex is an outer thing; it does not belong to the being, it belongs only to the circumference, to the body; it is a hormonal thing, physical. The being remains totally different from it. But soon the distinction arises: the child starts becoming either a male or a female.

In the beginning the unity. Then the child is born: bodily now he is either a male or a female. But deep in the consciousness the distinction has still not penetrated; in consciousness he is still neither -- the child does not know whether he is male or female. A few more months and then the distinction will enter into the mind. Then the child will have a different outlook -- immediately he will become self-conscious.

In the beginning the body was one, then the body separated. But even when the body separates the child is one. Then the child also separates: the human being disappears; you are identified with being male or female, and that continues your whole life. That means you never reach the source again, the circle remains incomplete. A sage reaches the source again, the circle becomes complete. And first the distinction disappears in the mind -- just the reverse!

In the child, first the distinction comes into the body, then into the mind. In the sage, first the distinction disappears from the consciousness, then from the body, and before he dies he is again one. This is the second childhood: again he becomes innocent -- but this innocence is very rich.

The innocence of a child is poor because there is no experience; the innocence of childhood is just like an absence of something. But the innocence of a sage is a presence of something, not an absence. He has known all the ways of the world, he has moved, he has experienced all that was to be experienced. He moved to the very opposite end: he became a sinner, he delved deep, he indulged, he experienced all that this world can give, and now he has come out of it. His innocence is very, very rich because experience is there. You cannot destroy it now, because he has known all that can be known -- how can you destroy it now? You cannot motivate him any more, all motivation has gone.

If you reach this stage -- in the beginning you were a child, in the end you can become a child -- your life has been a circle, complete; this is what perfection is. If you don't reach the source again, your life has been incomplete. Incompletion is suffering. That is what Buddha calls *dukkha*, misery. If you are incomplete there is misery, if you are complete you are fulfilled.

A sage dies fulfilled -- then there is no more birth, because then there is no need to come back to the

world of experience. You die incomplete, and because of that incompleteness you have to be born again. Your being will persist, again and again, to be complete; and unless you are complete you will have to move again and again into birth, into death. That is what Hindus call the wheel of life and death. A sage jumps out of the wheel, because he himself has become a circle and now no wheel is needed.

But what happens to the ordinary mind? The distinction remains to the very end, sex remains to the very end. Even if the body becomes weak, the mind goes on -- and sex is the basic duality. So unless sex disappears, the oneness, the nondual, the Brahma is not going to happen. Remember, the nondual -- the *adwaita*, the Brahma, the one -- is not a hypothesis, it is not a theory, it is not a doctrine. It is not a philosophical thing you can argue about, it is not a belief -- it is a transcendence of sex. It is a very deep biological phenomenon, it is alchemical, because your whole body needs a transformation.

Three old men were sitting in a garden on a bench discussing their miseries -- because old men have nothing else to say. One old man, who was seventy-three, said, "My hearing is going. People have to shout into my ears, and even then I cannot hear rightly!"

Another, who was seventy-eight, said, "My eyes are becoming weak, I cannot see rightly, and moreover, I cannot even make a distinction between a blond and a redhead!"

Then they asked the third man, they said, "Mulla Nasruddin, and what is your trouble?"

Nasruddin, who was ninety-three, said, "My trouble is deeper than both of yours. Last night it happened: we had dinner, then some wine, then I rested on the sofa and I fell asleep. About half an hour later I became aware that the wife had gone to bed. So I went into the bedroom and I told the wife, 'Give me a little space, let me come into bed and we will have a little fun!' The wife said, 'What? We had a little fun just twenty minutes ago!'"

And then Nasruddin tapped his head very sadly and said, "Gentlemen, my problem is that my memory is slipping!"

Sex goes on following you to the very end, to the last. And you may not have observed, you may not have thought about it, but if a man has not transcended mind, the last thing in the mind when he dies will be sex -- because that was the first thing when he was born. It is bound to be the last thing, it is natural -- try it!

When you go to sleep at night just watch the last thought -- the last, the very last; after that fall into sleep. Remember it, and in the morning you will be surprised: that will be the first thought in the morning -- if you observe. Or do it the other way: in the morning, observe the first thought and remember it. In the night that will be the last thought, because life is cyclic. Sex is the first thing in life and it is going to be the last. If you don't transcend it you are just victims, you are not your own masters.

Do you know what happens whenever a person is hanged? If a male is hanged, the semen is released immediately. This happens in every prison, wherever people are hanged. The last thing, when he is dying, semen is released. What is the meaning of it? Why should it be so? Life is a cycle, it completes itself: that was the first thing, through which he entered life; that is going to be the last thing, through which he will again enter into another life.

A sage transcends sex -- but a sage has not repressed sex, remember, because repression is not transcendence. If you repress you are still in it; if you repress you are still divided. A sage has not repressed anything. Rather, on the contrary, the male and the female energy within him have become a unity; now he is neither male nor female. That is what Jesus has called 'eunuchs of God'. That is what Hindus mean when they depict Shiva as *ardhanarishwar* -- half-man, half-woman: he has become one. And Hindus say Shiva is the most perfect god, the greatest -- Mahadeva. Why do they call him Mahadeva, the greatest? -- because he is half-man and half-woman, and when you are half-man and half-woman consciously, both become one circle and both disappear. The duality has disappeared, he has become one.

Jesus is talking about this oneness -- ardhanarishwar, half-male, half-female. Then you are neither, then a new childhood has started, the second childhood; you are *dwij*, twice-born. A new world of innocence is discovered.

Now we will enter this sutra.

JESUS SAW CHILDREN WHO WERE BEING SUCKLED. HE SAID TO HIS DISCIPLES: THESE CHILDREN WHO ARE BEING SUCKLED ARE LIKE THOSE WHO ENTER THE KINGDOM.
THEY SAID TO HIM: SHALL WE THEN, BEING CHILDREN, ENTER THE KINGDOM?

This is how disciples always miss: they take things literally, they understand words too much -- and the

message is wordless. They cling to the symbols too much, they make them too concrete, while when a Jesus speaks his symbols are not concrete, they are liquid. They show something, they don't say anything. They are like indications, fingers pointing to the moon, not saying anything.

Once Jesus says: THESE CHILDREN... ARE LIKE THOSE WHO ENTER THE KINGDOM, immediately we think that if we become like these children, then we will be capable, then we will be able, then we can enter into the kingdom of God.

The disciples said: SHALL WE THEN, BEING CHILDREN, ENTER THE KINGDOM?"

Jesus said, "No! Just being children won't help."

JESUS SAID TO THEM: WHEN YOU MAKE THE TWO ONE, AND WHEN YOU MAKE THE INNER AS THE OUTER AND THE OUTER AS THE INNER, AND THE ABOVE AS THE BELOW, AND WHEN YOU MAKE THE MALE AND THE FEMALE INTO A SINGLE ONE, SO THAT THE MALE WILL NOT BE MALE AND THE FEMALE NOT BE FEMALE, THEN SHALL YOU ENTER THE KINGDOM.

This is what he means by being children again. Try to understand every sentence: WHEN YOU MAKE THE TWO ONE....

This is the basic problem. Have you observed that if a sunray enters a prism, immediately it becomes seven? Then all the colors of the rainbow appear. That is how a rainbow happens: in the rainy season, whenever the air is filled with vapor or tiny drops of water, those drops of water hanging in the air behave like a prism. A sunray enters and it is immediately divided into seven -- that's how a rainbow happens. In the rainy season, when the sun is out of the clouds a rainbow will be there. The sunray is white, pure white, but through a prism it becomes seven; the whiteness is lost, seven colors appear.

Your mind functions as a prism; the world is one, existence is pure white, and through your mind it is divided into many. Everything seen through the mind becomes many. If you are very alert, you will see seven things in every mental concept. Mind divides just like a prism -- into seven. That's why we have divided the week into seven. Mahavira, because of this attitude of the mind, divided his whole logic into seven steps. They are called 'seven aspects of logic', and if you asked Mahavira a question he would give seven answers.

You asked one question -- he would immediately give you seven answers. It was very confusing, because if you asked one question and he gave seven answers, you left more confused than you had come. And because of those seven, Mahavira could not be understood; it was impossible to understand him. But he was absolutely correct, because he was saying, "You ask through the mind, I have to answer through the mind -- and mind divides everything into seven." And those seven contradict each other, they are bound to, because the truth can only be one, the truth cannot be seven.

When you say a thing in seven ways you have to make contradictions. If you asked Mahavira whether God exists, he would say, "Yes, God exists"; and he would say, "No, God doesn't exist." Then he would say, "Yes and no, both -- God exists and doesn't exist"; and then he would say, "Neither" -- and in this way he would go on, up to seven.

Mind divides like a prism. Whenever you look through the mind everything becomes seven. If you look keenly, then seven; if you don't look keenly, then two. If you ask an ordinary man he will say, "Only two answers are possible. If you ask about God, either God is or God is not -- there are only two possibilities." But he is missing five because he is not very alert; otherwise, the possibilities are seven, not two. So two is the beginning of the many, seven is the end of the many.

Jesus says: WHEN YOU MAKE THE TWO ONE....

He is talking to very ordinary people, while Mahavira was talking to the greatest scholars and logicians. That is the difference between the audiences: Jesus is talking to very poor, ordinary people -- just the mass; but Mahavira was talking to a very select few. He could talk about the seven, Jesus talks about the two -- but they mean the same.

Jesus says: WHEN YOU MAKE THE TWO ONE.... Mahavira says, "When you make the seven one, when the seven disappear and one is left, you have attained." Jesus says, "When the two disappear and one is left, you have attained." The difference is in the audience, but they mean the same thing.

How can the two disappear? What should you do? Nothing can be done through the mind because if the mind is there the two will remain. How should the rainbow disappear? How can it disappear? You just throw the prism and there is no rainbow; just take away the drop hanging in the air and the rainbow

disappears. Don't look through the mind and the world of the many disappears; look through the mind and it is there.

Don't look through the mind, put it aside and see. Children look at the world without the mind, because the mind takes time to develop. The body comes first, then later on mind follows -- it takes many years really. When the child is born, on the first day he looks at the world and the world is one, he cannot make any distinctions. How can he make any? He cannot say, "This is green and that is red." He does not know red, he does not know green, he simply looks -- the world is one. It is so 'one' that he cannot make a distinction between his own body and the mother's body.

Jean Piaget has worked very much on the developing mind of a child. He has been working on this his whole life, and he has come to reveal many truths: a child cannot make any distinction between his own body and things. That is why he will take his own toe and start eating it, because he cannot make distinctions. He cannot think that this is his own toe and it is useless sucking it, he catches hold of it as he will catch hold of anything -- there is no distinction. He will defecate and start eating it -- no bad, no good. We will say, "What dirtiness!" but for him there is no distinction, so what can he do?

Because of this, for centuries in India many people have existed who have tried to imitate the child. So they will eat food in the same place where they defecate, and foolish people call them *paramahansa*, those who have attained. They are simply imitating the child, they don't make any distinction -- but they do; otherwise, what need is there to do it? They make the distinction, but they force themselves not to make it. Buddha will not do it, Jesus will not do it, Krishna will not do it, but these so-called paramahansas -- you can find them somewhere or other all over the country -- they force themselves not to make distinctions.

But whether you make distinctions or force yourself not to make distinctions, mind remains the focus: the distinction is there, but you are repressing the distinction. You are behaving in a juvenile way, but you are not innocent.

When the two become one... just like the child. When the child is born, he opens his eyes -- he looks, but he cannot think; the look comes first, thinking will follow. It will take time, sometimes years before the child will become able to make distinctions. A child will immediately snatch a toy from another child's hand, and you will say, "Don't do that! That's not good, that toy is not yours!" You are making a distinction of property because you believe in individual property. You think, "This is mine, and that is not mine." For a child no distinction exists -- a toy is just a toy. He cannot think how it is not his: "If my hand can reach and snatch it, it is mine." 'Mine' and 'thine' are still not clearcut.

A child cannot make any distinction between a dream and a reality. So in the morning a child may be weeping and crying because he had a beautiful toy in his dream: "Where has it gone?" He wants it to be given back immediately. He cannot make a distinction between the dream and the real; he cannot make any distinctions. His innocence is because he is still unable to make distinctions.

And a sage's innocence comes when he has dropped making distinctions. Not that he cannot see that green is green and red is red, not that he cannot make the distinction that this is bread and that is a stone -- but he has dropped the mind. Now he lives through the look and not through thinking. That is why Hindus have called their philosophies *darshanas*. Darshan means to look, not to think; and philosophy is not a right translation, because philosophy means to think -- it is just the opposite.

Darshan means to look and philosophy means to think -- they are just the opposite of each other, they cannot be joined together in any way. Darshan means a look like a child's, when distinctions have been dropped: WHEN YOU MAKE THE TWO ONE, AND WHEN YOU MAKE THE INNER AS THE OUTER.... Because this 'inner' and outer' is also a distinction.

I myself have to say: Leave the outer, come to the inner; move within, drop the without. But you can misunderstand the whole thing, because when you drop the without, the within will be dropped automatically. When the outer is no more, how can the inner exist? They are relative terms: the inner exists only as the opposite of the outer; when there is no more outer there is no more inner. First you drop the outer, and then the inner drops automatically by itself; there is no 'in', no 'out' -- you have become one. If there is still inner and outer then you are still two, not yet one, you are still divided.

That's why Zen monks have said one of the most strange things ever asserted: they say this world is God; they say ordinary life is religion; they say everything as it is, is okay. Nothing is to be changed because the very concept of change creates the two: that which is has to be changed into something which ought to be; A has to be changed into B, the two comes in. They say this very world is divine; God is not somewhere else, because that somewhere else creates a duality. God is not the creator and you are not the creature -- you ARE God. God is not the creator -- this very creation is divine, the very creativity is God.

Mind always tries to make distinctions, that is mind's speciality. The more distinctions you can make, the more clever a mind you have. And mind will always say that these mystics are a little foolish, because boundaries are not clear. That's why they call religion mysticism, and by mysticism they don't mean a very good thing. They mean something vague like mist, something cloudy, something that is not a clear reality, but like a dream.

These mystics are fools to logicians because they don't make distinctions -- and distinctions are everything you have to make; you have to know what is what! And logic thinks the more distinctions you can make, the nearer you come to the reality. That is why science -- which follows logic, which is the application of logic and nothing else -- has reached the atom; making distinctions, by and by, separating everything, they have reached the atom.

Religion, not separating but joining, dropping the boundaries not drawing the boundaries, has reached the ultimate, the one. Science has reached the atom, which means the many, the infinitely many; and religion has reached the one, the infinitely one. The approaches: science uses mind and mind makes boundaries, clearcut distinctions; religion doesn't use mind and then all the boundaries disappear, everything becomes everything else, things are meeting. The trees are meeting the sky, the sky is dropping into the trees; the earth is meeting heaven, heaven is reaching the earth.

And if you look deep into life, you will find that these mystics are right. All boundaries are manmade, there are no boundaries in reality. They are useful, utilitarian, but not true; they help in certain ways, but they hinder also in certain other ways.

Try to find distinctions: for the last week you have been unhappy -- can you exactly pinpoint the moment when you became unhappy? Can you draw a line? Can you say, "Exactly on this day, at nine-thirty sharp in the morning, I became unhappy"? No, you cannot draw a line. If you search, suddenly you will find everything is vague, you cannot say when you became unhappy. Then you become happy -- watch when you become happy again. You may have missed because you were not aware in the past, but now you are unhappy and sometime you will become happy, because mind cannot remain in one state forever. You cannot help it. Even if you want to remain unhappy permanently, you cannot. Then watch: at exactly which moment do you become happy again? You will become happy and you will again miss the moment because it will be vague.

What does it mean? It means happiness and unhappiness are not two things. That's why you cannot make the distinction: they melt into each other, they mingle into each other, their boundaries merge into each other. There are no boundaries really -- they are like a wave, they are like the hill and the valley: the valley follows the hill; the wave comes and the hollow follows the wave. Where does the hill start, and where does the valley end? Nowhere! They are one.

It is your mind which says, "This is the valley and this is the hill." Can you have a hill without the valley? Can you have a valley without the hill? Can you have happiness without unhappiness? If you are trying to, then you are trying for the impossible. Can you have unhappiness without happiness? Drop it! -- because this happiness and unhappiness is more poetic. Health and illness are more physiological. Watch: exactly when did you become ill? Where can you draw the boundary? And when did you become healthy? Nobody can draw any line of demarcation: illness becomes health, health becomes illness; love becomes hate, hate becomes love; anger becomes compassion, compassion becomes anger. It may be uncomfortable to conceive, but mystics are true.

You were a child -- when did you become young? When did youth enter in you? You are young, someday you will become old. Watch, and mark it on the calendar: "This day I have become old." And if you cannot distinguish when you become old, can you make the distinction between when you are alive and when you become dead? Even scientists are in much difficulty about when to declare that a man is dead. All that is known up to now is just utilitarian, not true.

When to declare that a man is dead? When he is not breathing? But there have been yogis who have demonstrated in scientific laboratories that they can remain without breathing even for ten minutes. So, the criterion of death cannot be that a man is dead whenever he is not breathing. He may not be able to breathe again, but this is not the criterion because people have demonstrated that they can remain without breathing for ten minutes. This man may be a yogi. He may not want to come back, but you have no right to declare that he is dead. Still, we have to declare death because the dead have to be disposed of.

When is a man really dead? When his heart stops functioning? Or when his brain stops functioning? Now, in scientific laboratories there are brains without bodies -- and they are functioning. Who knows what they are thinking? -- may be dreaming? They will not even be aware that they have lost the body. And

scientists who have been observing brains which have no bodies say they also have the same rhythm: they sleep, they are awake; they sleep, they are wakeful; they show signs that they are dreaming, and they show signs that now they are not dreaming; they show signs that they are thinking, and they show signs that they are sometimes angry and agitated and tense, and sometimes relaxed. Inside, what will they be thinking? They must not be aware that the body is no longer there, but can you call those minds dead? They are functioning well. Which part can be the criterion? Which moment can be the criterion?

In the second world war they experimented in Russia, and at least six persons are still alive who were declared dead because of a sudden heart failure. They were declared dead but they were pumped blood, they were revived, and six of them are still alive. What happened? They have been reclaimed!

Is there really a boundary where life ends and death begins? No! Just a wave phenomenon. Life follows death just like a wave is followed by a hollow. They are not separate, they are one -- the rhythm of the one.

Mystics say that for utilitarian purposes it is okay that you divide, but the reality is indivisible. What to do to know this indivisible reality? Just put aside the mechanism that divides -- this is what meditation is. Put the mind aside and look; look without the mind. Be aware without the mind. See! -- and don't allow thoughts to stand as a screen between you and the universe. When the clouds, the thoughts, are not there and the sun shines with full awareness, the world is one.

WHEN YOU MAKE THE TWO ONE, AND WHEN YOU MAKE THE INNER AS THE OUTER AND THE OUTER AS THE INNER, AND THE ABOVE AS THE BELOW, AND WHEN YOU MAKE THE MALE AND THE FEMALE INTO A SINGLE ONE, SO THAT THE MALE WILL NOT BE MALE AND THE FEMALE WILL NOT BE FEMALE, THEN SHALL YOU ENTER THE KINGDOM.

The greatest and the deepest distinction is between male and female. Have you observed that you never forget that somebody is male or female? You may forget the name, you may forget the religion, you may forget the face completely, but you never forget whether the person is a man or a woman. It is impossible, it seems, to forget. That means the deepest impact on your memory is left by the division.

You met somebody twenty years ago: you cannot remember anything -- the face has disappeared, the name has disappeared, but whether they were a man or a woman?... that remains, that sticks. That made the deepest impact on you, as if the first thing you look for in the other is whether they are a man or a woman; the first thing that you look for and the last thing that remains with you. You may not be so consciously looking for it, but whenever you look at a person the first thing you note deep down is whether they are a man or a woman. If she is a woman you behave differently; if he is a man you behave differently. If she is a woman, then your man inside you is attracted whether you know it or not. You may be unconscious of it, but your behavior becomes more tender.

Now the people who run markets know it well, so all salesmen are by and by replaced by saleswomen. It is bound to be so: if the purchasers are men then it is better to have a saleswoman, because then the purchaser cannot say no so easily as he can say to a man. When a woman puts a shoe on your foot, touches your feet -- a beautiful woman -- suddenly the shoe is not important, the shoe becomes secondary. It may be pinching you but you say, "Beautiful! It is good!" and you have to purchase it. You are purchasing the woman not the shoe.

That's why with every advertisement -- reasonably, unreasonably; related, unrelated; consistent, inconsistent; it makes no difference whether you have to sell a car or shoes or anything -- you have to put a naked woman near it. The car is not purchased, the woman in the car is purchased. Sex is purchased and sold, everything else is superficial.

Deep down you are looking for sex -- everywhere. Jesus says you will not be innocent if this looking for sex remains. Then you will remain divided: if you are a man, then you are looking for a woman; if you are a woman you are looking for a man. Then the looking will go on being concerned with the outer, it cannot become inner; you cannot move within, you cannot be meditative. The woman will disturb you, she will follow you. If you resist, if you fight, if you close your eyes, she will become more and more beautiful, she will tempt you.

What to do? How to transcend this duality? Many methods have been used. Most of them are just deceptions. People say, "Think of every woman as your mother," but it will not make much difference, it is a deception. "Think of every woman as your sister" -- it makes no difference, because she remains a woman. Sister, mother... it makes no difference; she remains a woman and you remain a man. A deep search goes

on, and that search is so biological that it goes on behind your consciousness, it is a 'sub-stream'.

Watch: you are sitting in your room and a woman enters. Watch yourself, watch what happens. Suddenly you are a different person. And if she is beautiful then you are transformed even more. What happens? Immediately you are no more, just the man exists; you are no more, just the sex hormones. They start functioning, they put you aside, your consciousness is lost, you are almost unconscious, you behave as if you are drunk.

As yet, we have not been able to discover a greater alcohol than sex, a greater drug than sex: it immediately changes everything. If you take LSD things become colorful -- sex is an inbuilt LSD. Whenever you are sexual things become colorful; everything has a different look, a different shine: you are more alive, you don't walk, you run; you don't say anything, you sing. Your life has become a dance, you are living in a different dimension.

Whenever sex is not there, suddenly you are back into the flat world, the world of things, uncolored, no shine in them. You cannot sing, you cannot run, everything has become lazy. Again a woman or a man enters into your life and everything takes on color, it becomes a romance to be, it becomes poetry to exist. What is happening? And if this goes on happening then you will be again in a duality -- the deepest -- and this duality will not allow you to see the real. And the real is blissful, it is neither happy nor unhappy.

The real is beyond happiness and unhappiness. It is neither tense nor relaxed, it is neither dark nor light; it is beyond. When all duality has ceased then you are blissful. Hindus have called that *ananda* -- it means 'beyond the two'. You cannot say a sage is happy. He is not happy because happiness has to be followed by unhappiness. You cannot say a sage is unhappy. A sage is blissful, he has passed the duality. Now there are no hills and no valleys; he moves on the ground, he moves on one level. There are no ups and downs because 'up' and 'down' exist as a duality.

So Jesus says, "When there is nothing above and nothing below, no up and no down, when there are not two, then you cannot choose, you simply exist." And that existence is on one level: there are no waves, the ocean is absolutely silent and without any waves, not even a ripple, because nothing goes above and nothing goes down. The ocean has become a mirrorlike thing, no ripples, all agitation has ceased.

The whole agitation exists through duality, and sex is the base of all duality. You can leave all other things very easily, but the basic thing to leave is sex. And that is the most difficult because it is in every cell of your body, every cell of your being -- you are a sexual being, you are born as a sexual being. That's why Jesus said, "Unless you are born again, nothing will be of any help." As you are you will remain tense; as you are you will remain miserable.

AND WHEN YOU MAKE THE MALE AND THE FEMALE INTO A SINGLE ONE, SO THAT THE MALE WILL NOT BE MALE AND THE FEMALE WILL NOT BE FEMALE, THEN SHALL YOU ENTER THE KINGDOM.

So what is to be done? Inside, a circle has to be made. Jesus has not said exactly what is to be done because those secrets cannot be given openly, those secrets can be given only to disciples. Jesus must have given them to his disciples, because just by saying, "Become one!" no one is going to become one. Just by saying that the male should be female and the female should be male, no one is going to become one -- because this is the goal, what is the *method*?

Jesus must have kept that method secret. He must have given it to his disciples as a secret key, because those greater secrets which can make you one are also very dangerous. If you miss, if you apply them in even a slightly wrong way, you will go mad. That is the problem, and that is the fear.

Normally, as you are, you are a divided being: your male energy seeking female energy outside, your female energy seeking male energy outside -- this is the normal human being. The whole thing has to be transformed: your male energy seeking female energy *within*. The man within you trying to meet the woman within you is very dangerous, because nature has not provided for it. Nature has given you an urge to meet the woman, to meet the man, and that urge is natural. But to try for this happening to occur within you alone, is not natural. The key has to be applied very, very delicately. It can be done only under a master, one who has traveled the path. That's why the deepest secrets of religion cannot be given through scripture, they can be given only through initiation.

I will give you a few hints though, how it can be done. But remember well: if you want to do them be careful not to move away from whatsoever I say, not to move astray, otherwise things can go wrong. It is better then to be normal, because many religious people become mad. This is the reason: you have the key but you don't know how to use it, you can use it wrongly. And if you once use a key wrongly the lock is

disturbed; then it will be very difficult to repair the lock.

These methods are to be done only under a master, so that the master goes on continuously watching what is happening with you. I am giving you a few things because I am here, and if you want to work you can work.

The first thing: whenever you make love to a woman or a man, that is the right moment to look for the inner woman or the inner man. Whenever you make love to a woman, do it with closed eyes, make it a meditation. The woman outside always helps the inner woman to become awake. And when you make love your inner energies, both male and female, come to a peak. When the orgasm happens, it is not between you and the outer woman, it always happens between you and the inner woman.

So if you are alert you will become aware of the phenomenon that inside a meeting of energies is happening. And whenever this happens, the orgasm will be all over the body; it will not be local, it will not be confined to the sex center. If it is confined to the sex center it is just masturbation, nothing else. Orgasm means the whole body, every fiber of the body throbs with a new life, with a new energy, because much energy is released by the meeting. The meeting is happening within, but if you go on looking outside you will miss.

The outer woman or the outer man is just a representative of the inner. When you fall in love with a woman or a man, you fall in love only because that woman or man corresponds somehow with the inner. That's why you cannot give any reasons why you are in love with this woman, because it is not a rational thing at all.

You carry a woman within. Whenever any woman fits with that inner woman, suddenly you are in love. That love is not manipulated by you, it is not your mind that is falling in love, it is something very unconscious. In this woman you have a glimpse, suddenly you feel that this is the right person.

What makes this woman the right person? ... Because for others she is not the right person: there are people who will hate her, there are people who will be repelled, repulsed. There are people who will never look at this woman again; there are people who will not recognize that she has anything. And there are people who will laugh about you: "How have you fallen in love with this woman? Are you mad?" But this woman or this man somehow fits with the inner. That's why love is an irrational thing: whenever it happens, it happens -- you cannot do anything about it; if it is not happening you cannot do anything about it.

When you make love to a woman, the inner energy comes to a peak, it comes to a crescendo. At that crescendo, don't go on looking outside, otherwise you will miss something beautiful that is happening, something very mysterious that is happening inside: you are becoming a circle. Your two, male and female, are meeting, you are becoming ardhanarishwar. In this moment, your whole body will vibrate from the toes to the head. Every nerve of the body will vibrate with life, because this circle spreads all over the body. It is not sexual, it is more than sex. Watch it! Watch the reaching of the peak, the meeting of the inner energies. Then watch when the tide has gone and the abyss starts. Watch, by and by, the separation of the energies again.

If you do it a few times, you will immediately become aware that the outer woman or man is not needed. This can be done without the outer, because this is happening without the outer -- the outer is just a trigger-point. That trigger-point can be created inside. And once you know how, you can do it inside. But this has to be experienced, only then do you know -- I cannot say how. You have to observe, watch, and then you will know how the energies come, how orgasm happens; how they separate again, and again the two arise.

For a single moment the one happens in you. That's why there is so much attraction in sex, that's why so much pleasure is derived out of orgasm -- because for a single moment you become one, the two disappears. And in the moment of orgasm there is no mind. If mind is there orgasm cannot happen. In the moment of orgasm, not a single thought... the whole prism is put aside. You *are*, but without thoughts. You exist, but with no mind. This happens only for such a single moment that you can miss it easily; you have been missing it for many lives. It is such a small gap that if you are interested outside, you have missed it.

So close your eyes and watch what is happening inside. Don't try to make anything happen, just watch whatsoever is happening. By and by it happens, just like when you come inside a room after walking outside in the sun. You come inside the room and everything is dark, you cannot see anything because your eyes are still not accustomed to this dark room. Wait! Sit down and go on silently looking. By and by the darkness will disappear and you will become aware of things now that your eyes are accustomed to it.

Coming from the outer to the inner is a great problem only because your eyes are accustomed to the outside. The inside looks dark and by the time you are ready the moment has gone. So meditate more and

more with closed eyes, and look inside so you can become attuned to the inner darkness. It is not dark, it just appears dark to you because you are accustomed to the outside light. By and by a diffused light comes, things becomes clear; a moment comes when things become so clear that when you open your eyes you will find the outside is darkness.

Arvind is reported to have said, "When for the first time I came to know what is inside, the light that is outside became like darkness. The life that is outside became like death, because now something higher, something greater, something of the source was happening."

Watch how the inner circle comes, how the two energies become one. In that oneness there is no mind and no thought. Look! -- by and by you will be able to see what is happening. And once you know what is happening, the outer can be dropped -- no need to drop it, but it can be dropped.

A woman is beautiful, a man is beautiful. Love is good, nothing is wrong, it is healthy and whole. There is no need to drop it but it can be dropped, and then you are no longer dependent on it. Then you can allow the phenomenon to happen inside, and a moment comes when this inner circle remains forever. With the help of the outer it cannot remain forever because the outer has to separate, the separation is a must. But with the inner there is no need to separate; if the inner marriage happens there is no divorce, there is no possibility because it is always there, both are there. Once they have met there is no question of any divorce. With the outer, divorce happens continuously; one moment you are together, the next moment you have to be separate.

When this circle remains continuously within you, this is the state of ardhanarishwar -- and this is what Jesus means:

> AND WHEN YOU MAKE THE MALE AND THE FEMALE INTO A SINGLE ONE, SO THAT THE MALE WILL NOT BE MALE AND THE FEMALE NOT BE FEMALE, THEN SHALL YOU ENTER THE KINGDOM OF GOD.

Then you have entered: you have become perfect, you are not divided, you have become indivisible. Now you have a self: now you have freedom and independence, now you lack nothing, you are complete in yourself. Unless this circle happens you will lack something and you will depend on others to fulfill it.

That is why sex looks like a bondage -- it is! It looks like a dependence, and whenever you feel there is dependence you resent it. Hence the continuous fight with the lover: you feel resentment, you cannot go away from the other because you are dependent.

And nobody wants to depend on anybody, because every dependence is a limitation: the other tries to dominate, the other tries to possess -- and if you are dependent you have to allow the other a certain domination because you are afraid. This is a mutual agreement: "I will be dependent on you, you will be dependent on me, so we both can possess each other in certain ways, and we both can dominate each other in certain ways."

But nobody likes domination and possession. That's why love is such a misery. And if you love a person and also resent them, how can you be happy? Even the most beautiful person becomes ugly.

Mulla Nasruddin was sitting with a friend. His wife came and the friend said, "I suppose this is your most charming wife!"

Mulla Nasruddin looked sad and said, "This is my only wife!"

That sadness is always present with lovers, because no woman can fulfill a man. Even if you get all the women of the world it will not be a fulfillment, because the inner is greater than the 'all'. All the men in the world will not be able to fulfill a woman -- no. It is not possible. Something or other will always be lacking, because no man can be exactly like the inner man. And this problem of time.... Only for a single moment can the meeting happen, and then separation, because no man can be exactly like the inner.

Unless you attain to the inner unity you will move from one misery to another; from one woman to another, from one man to another; from one life of misery to another life of misery. The change may give you the hope -- but it is hopeless, the whole affair is hopeless.

When this circle happens you again become one, innocent like a child -- more than the child, more than any child can ever be -- you have become a sage.

Meditate on these words of Jesus, and try what I have said. But if you want to try let me know. If you start working for the inner circle, then let me know continuously what is happening, because if something goes wrong and two energies meet in a wrong way, you will go mad.

That's the fear of becoming a sage: if you fall, you fall to the very bottom, you become mad. If you

reach, you reach to the very top, you become a sage. It is always so. If someone wants to walk on the heights he has to have courage, because if you fall, you fall to the depths. Near the heights the abyss is always there.

So remember that a very balanced effort is needed, and many other things. If you want to work on it I will tell you, but that can only be done personally. That's why Jesus talks about the goal, but never talks about the method. The method is to be given personally, it is an initiation.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #9

Chapter title: What's wrong with my Wife?

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THE NINTH SAYING
JESUS SAID: THE MOTE THAT IS IN THY BROTHER'S EYE THOU SEEST, BUT THE BEAM THAT IS IN THINE EYE THOU SEEST NOT.
WHEN THOU CASTEST THE BEAM OUT OF THINE EYE, THEN THOU WILT SEE CLEARLY TO CAST THE MOTE OUT OF THY BROTHER'S EYE.

Self-knowledge is the most difficult thing -- not because it is difficult, but because you are scared to know about yourself. A deep fear exists. Everybody is trying to escape, escape from himself. This fear has to be understood. And if this fear exists, whatsoever you do will not be of much help. You may think that you want to know yourself, but if this unconscious fear is there you will continuously avoid, you will continuously try to hide, deceive. On the one hand you will try to know yourself, and on the other hand you will create all sorts of hindrances so that you cannot know.

Consciously you may think, "I would like to know myself," but in the unconscious, which is bigger, stronger, more powerful than the conscious, you will avoid self-knowledge. So the fear has to be understood. Why are you afraid? One thing: if you really penetrate within yourself, your image that you have created in the world will prove to be false. Your whole past will come to mean nothing, because it has been like a dream. You have invested so much in it, you have lived for it, and now to know that it has been a false phenomenon you feel hurt: then your whole life has been wasted.

If whatsoever you have been living has been a pseudo-life, not authentic, if you have never loved but just pretended to love, how can you encounter yourself? ... Because then you will come to know that the whole thing has been a pretence: not only have you pretended that you love, you have also pretended that you are happy when you love. You have deceived nobody else but yourself. And now to look back, to look within, fear grips you.

You have been thinking that you are something unique; everybody does. That is the most ordinary thing in the world, to think oneself extraordinary, something special, 'the chosen'. But if you look at yourself you will come to know that there is nothing, there is nothing to be egoistic about. Then where will the ego

stand? It will tumble down, fall down to the dust.

Fear is there, so you do not look at yourself. In not looking, you can go on creating dreams about yourself, images about yourself. And it is very easy and cheap to create an image, but it is very difficult and hard to really be something. One always chooses the cheapest -- and you have chosen the cheapest. Now, to look at it is difficult.

In one house, the phone rang in the middle of the night -- it was four a.m. The man got up, he was furious, and he shouted into the instrument, "What do you want?"

The man at the other end said, "Nothing!"

Then the first man was more furious. He said, "Then why have you phoned me in the middle of the night?"

The other man said, "Because the rate is cheaper!"

If the rate is cheaper, you can even buy nothing. And that's what you have done. To create an image that you are unique is cheap, but to *be* unique is arduous, very hard. Many, many lives of struggle, striving, many lives of effort culminate into something when you become unique. But to believe that you are unique is just cheap, you can do it right now, there is no need to even move. And you have been believing in cheap things -- that's why fear exists.

You cannot look at yourself. All that you have been thinking yourself to be you will not find there -- and you know it well. Who else will know it as well as you know? If you think you are beautiful, then you cannot look in the mirror if this beauty is just an idea. And you know well! Rather than looking in the mirror, you will break all mirrors. Whenever an ugly man or an ugly woman looks into the mirror, he or she thinks that something is wrong with the mirror -- because it is so painful to realize that you are nobody.

You are somebody in your eyes. Everybody else may know that you are nobody, but not you. Even a madman thinks that the whole world is mad. The whole world says to him, "You are mad!" but he will not listen because this is too painful. He will create all sorts of arguments, rationalizations to say, "I am not mad."

It happened: Mulla Nasruddin came running into a farm one evening and asked the farmer, "Have you seen a lunatic woman passing through here?"

The farmer said, "What did she look like?"

Nasruddin described her. He said, "She is six feet four inches tall, very fat, and weighs forty-five pounds."

The farmer looked a little puzzled and said, "If she is six feet four inches tall and is very fat, how can she weigh only forty-five pounds?"

Nasruddin laughed and said, "Don't be silly -- didn't I tell you that she is a little crazy?"

It is always the other who is wrong, who is crazy. That's how you protect your own so-called sanity -- this is a protection. And a person who cannot look at himself, basically cannot look, because he is not only afraid of looking at himself -- basically he is afraid of looking. ... Because when you look at the other, the other can become the mirror; when you look into the other, the other can indicate something about you. In the other's eyes you are reflected, so you cannot look at the other. You create a fiction about yourself and then you create a fiction about others; then you live in a dream world -- that is how everybody is living.

And then you ask how to be blissful. Your nightmare is natural: whatsoever you have done, only a nightmare can come to flower from it. And you ask how to be at ease. No one can be at ease with fiction, only with fact. Howsoever hard it may be to accept, only fact can make you non-tense, only fact can lead you towards truth. If you deny the factuality then there is no truth for you, and then you go on moving around and around and never hit the center.

I have heard, once it happened: A doctor came to see a patient, a very ill woman. He entered the room and after five minutes he was out. He asked the husband who was waiting there, "Give me a corkscrew!" The husband was a little worried why a corkscrew should be needed. But then the doctor came again after five minutes, perspiring, and he said, "Now give me a screwdriver!" The husband got very excited, but still kept silent -- because the doctor knows what to do. After five minutes the doctor was back again and he asked for a chisel and hammer. Then it was too much, the distraught husband couldn't stand it any longer and he said, "What is wrong with my wife?"

The doctor said, "I don't know yet, because I have not been able to open my bag!"

And I tell you, you are still struggling with the bag! And not only that -- that you are not able to open it -- but you don't even want to open it. All these corkscrews and screwdrivers and chisels and hammers that you carry with you are just phony. You don't even want to open the bag, because once you open the bag

then what are you going to do? Then the patient -- which is you -- then the patient has to be diagnosed, then you have to look into yourself.

So everybody is occupied with the bag -- that's what your business is, your profession, your occupation. You may be a poet or a painter or a musician, but all your occupations are just ways to remain engaged outside. That's why nobody is ready to be alone, even for a single moment. It is so fearful, because when you are alone you may come across yourself. When you are alone what will you do? When you are alone you are with you -- and the reality may erupt.

So everybody tries for continuous occupation, to be occupied twenty-four hours a day. When you are occupied you look a little happy, when you are not occupied you become unhappy. Psychologists say that if a man is left unoccupied for a long period he will go insane. But why? Why, if you are sane, should you go insane if you are left unoccupied for a long period? If you are sane, then in a long fallow period, a long period where nothing is done, you will become more sane, you will grow. But why should you become insane if you are left alone for a long period? -- because you are insane! Your occupation simply hides the fact.

Look around -- because it is difficult to look at yourself -- but look around, look at people. A man is constantly occupied with money. What is he really doing? Focusing his mind on money so he can avoid himself. He goes on thinking about money, morning, evening and night. Even on his bed he thinks about money and the bank balance. What is he doing with the money? That's why when he gets the money he is at a loss -- what to do now? So the moment he gets the money he was thinking about, he starts thinking about more money -- because money is not the thing he was asking for. Otherwise, when he gets it he should feel fulfilled, but not even a Rockefeller or a Ford is fulfilled.

When you get money you immediately demand more, because the basic motivation is not the money, the basic motivation is how to remain occupied. Whenever occupation is not there you are uncomfortable, a deep unease arises in you. What to do? If there is nothing to do, you will read the same newspaper again and again and again -- the same newspaper you have already read completely. If there is no occupation, you may do anything which is not needed at all, but you cannot remain at ease. Hence the insistence of all the masters, that if you can sit for a few hours without doing *anything*, soon you will become enlightened.

An unoccupied state of mind is meditation. An occupied state of mind is the world, the *sansar*. It doesn't matter what type of occupation -- whether you are interested in money or politics, or social service or revolution, it makes no difference: your sanity is the same. Even if you leave Lenin alone he will go mad: he needs the society and the revolution; if there is nothing to do it will be impossible for him to exist, his sanity will be lost. He is sane through you. Because of so much work, the energy is lost in the work, you are exhausted, you can go to sleep.

Old men look almost crazy and eccentric, and the reason is that they have nothing to do. Old age is not the reason: they are now unoccupied, they are not needed, retired. Retired people always become a little eccentric. Something has gone wrong with them. The man was okay -- he may have been a president or a prime minister of a country, but retire him and see what happens. Immediately he deteriorates. His body and mind both deteriorate and he starts becoming a little eccentric, crazy, mad, because now there is no occupation, nobody looks at him, nobody is interested in him. He has no work to do, nowhere to focus his mind. The whole turmoil goes in and in -- he becomes a turmoil.

Psychologists say that retired persons die ten years earlier than they would have died if they had still been occupied. What happens? Why is it so difficult to be with yourself? And you always think that others should feel happy with you -- your wife should feel happy with you, your husband should feel happy with you. You yourself never feel happy with yourself, so how can anybody else feel happy with you? If you are such a boring personality that you yourself get bored with yourself, how is it possible that others can tolerate you? They tolerate you for other reasons -- not because you are such a loving person, no! They tolerate you because you give them an occupation. A husband is enough occupation for a wife, a wife is enough occupation for her husband. This is a mutual deception: they have agreed to deceive each other and help each other to remain occupied.

You cannot look at yourself, you cannot come to self-realization, because that is a very faraway goal. You cannot turn and see the 'facticity' about yourself, and the reason is: a false image, a false identity, a false idea that you are somebody very important, significant -- the whole world will stop if you die. What will happen to the world when you are not there? When you were not there, what was happening? The world was a little more at peace, that's all. When you are not there, there will be a little less trouble in the world, that's all -- because one uneasy person will have disappeared, and he was creating uneasiness in

others. But to support the ego all these fictions are needed.

Napoleon became a prisoner in his last days. He was kept prisoner on a small island, Saint Helena. He was nothing anymore -- nobody ever is, but now even to continue in the fiction was very difficult. He was an emperor, one of the greatest conquerors: "What to do now? How to allow this fact that I am nothing anymore, just a prisoner, an ordinary prisoner?" But he would not look at the fact, he continued in the old fiction. He didn't change his clothes for six years, because the prison wouldn't give him clothes that suit an emperor. His clothes were completely rotten, the color faded, they became dirty, but he would not change them. The doctor of the prison asked him, "Why don't you change this coat? It has become so dirty! We can give you better clothes, cleaner."

Napoleon looked at him and said, "This is an emperor's coat -- it may be dirty but I cannot change it for an ordinary coat!" He walked as if he were still the emperor, he talked as if he were still the emperor, he ordered -- there was no one to listen to his orders, but he continued ordering. He would write letters and orders, and he had brought his letter-pad with him. In his mind he was still the emperor.

What was happening to this poor man? And unoccupied, he began to be permanently ill. The doctor who was with him kept a diary, and in the diary he writes, "I feel that he is not really ill, now illness is just an occupation. Sometimes he says 'my stomach,' sometimes 'my head,' sometimes 'my legs,'" and the doctor thought that nothing was wrong, the body was absolutely okay. But now he had nothing to remain engaged with, now the only 'other' was the body. The whole world of others had disappeared, he was alone. Now the body was the other, so he remained occupied with the body.

Many people are ill as an occupation: in the world, fifty percent of illness exists as an occupation. You remain occupied, then you need not face yourself. Otherwise, what would have happened to Napoleon? If he had faced himself, then he would have seen that he was a beggar -- and that would have been too much. He died an emperor. Before his death he ordered how he should be given the last send-off, every detail. Nobody was there to follow those details because nobody was interested. But he gave the orders, and he must have died at ease thinking that he was going to be given the last send-off like an emperor.

With Napoleon the thing is so clear because he had been an emperor. That too was a fiction -- supported by the society. But nothing had changed, Napoleon was the same, only the support had disappeared. This is difficult to understand: there are fictions when the society supports you, there are fictions when nobody supports you. That is the difference between a sane and an insane person: a sane person is one whose fiction is supported by the society; he has manipulated the society to support his fiction. An insane man is one whose fiction is supported by nobody; he is alone so you have to put him in the madhouse.

But your support doesn't make anything real -- if it is a fiction, it is a fiction. If you look at yourself, immediately you will feel you are nobody, nothing important. But then the whole earth, the base under your feet is withdrawn, you are in an abyss. Better not to look at it -- just continue in your dreams. They may be dreams, but they help you to live in a sane way.

Not only can't you look at yourself, you cannot look at the other either, because the other is also representative. So you also create fictions about the other: through hate you create a fiction that the other is a devil; through love you create a fiction that the other is an angel, or a god. You also create fictions about the other; you cannot look directly, you cannot see through them, your perception is not immediate. You live in a *maya*, in an illusion created by yourself. So whatsoever you see it is exaggerated: if you hate a person, he immediately becomes the devil; if you love a person, he immediately becomes a god. You exaggerate: if you see bad, then you exaggerate and transform it into the ultimate badness; if you see good it becomes the ultimate good, a god.

But it is difficult to maintain these fictions, so you have to change again and again. Why are you so exaggerated in your perceptions? Why don't you see clearly what is there? -- because you are afraid to see clearly. You want clouds around so everything remains in a mist; you want not to know yourself. And all those who have known, they insist: "Know thyself!" Buddha, Jesus, Socrates, they go on insisting, "Know thyself!" The whole insistence of religion is to know thyself.

And you insist not to know yourself. Sometimes you even play the game of knowing yourself. I come across many people who are playing the game of knowing themselves, and they don't want to know. This is a game: now they again want to create a new fiction, a religious fiction, and they come to me so that I can support them. They say, "I have realized this, I have realized that," and they look at me and their eyes are begging.

If I say, "Yes, you have experienced this," they are supported, they go away happy. And if I say, "No," they become unhappy, they never come back to me again. They simply disappear because they have to find

somebody else, some other authority. But why are you in search of an authority? Why do you need a witness? If you have realized something, you have realized it -- no need for any authority, because the experience in itself is self-evident.

If you realize your soul, you will not need anybody's recognition, a certificate. Even if the whole world says you have not realized, it makes no difference; a vote is not needed, you *know* it has happened. If a blind man has started seeing, he doesn't require anybody as a witness to say that now he can see -- he can see, that's enough. But if the blind man is dreaming that he can see, then he will need some authority to seal the fact that this is true, that he can see.

People play games; even spiritual games exist. And unless you stop playing and become sober about the fact that fictions have to be dropped and the hard truth has to be faced as it is, nothing is possible -- because this is the door. And if nobody supports you, then you yourself support yourself. Then you stop talking with people, because they cannot understand you.

A man came to me a few months ago and he said, "You can understand, nobody else can understand me, because I have been receiving messages from God every night." And he had a big file with him -- absolute nonsense! But he thinks he is receiving messages from God. And he thinks that this is the latest Koran, that since Mohammed nobody has received such messages -- now the Koran is out of date. If Mohammedans come to hear of it they will kill him, because they believe in another fiction and he is trying to destroy their fiction. And this man who receives messages from God, he was so nervous and trembling, looking at me to see what I would say -- because whomsoever he meets, they laugh and think, "You have gone crazy!" But he said, "I know that you are a realized man" -- now he is bribing me! -- and continuously begging, "Just say, 'Yes, this is right.'"

But I said, "If God is giving you messages you need not come to me, God is enough."

Then he became a little doubtful, puzzled, and he said, "But who knows, it may be just my mind playing tricks." That he knew well. Whenever you are playing tricks, deep down you know it, and nobody is needed to show it to you -- but you want to hide the fact.

I told him, "This is madness!" Then he never came back to me again -- now I am not a realized man! He wanted a mutual thing: if I had said, "Yes, you are receiving messages," he would have gone and said, "This man has become realized!"

If I accept your fiction, then you can help my fiction; this is the mutual game that is going on. And this game is so satisfying that you don't want to break it. But a deep discontent also follows like a shadow. It is bound to be so because the whole thing is a fiction.

A beggar, thinking that he is an emperor, knows that he is a beggar. This is the problem: he thinks he is an emperor, pretends he is an emperor, and knows deep down that he is a beggar. He feels very satisfied about the emperorhood, but a deep discontent follows like a shadow: "I am just a beggar." This is your problem: you think something about yourself, and you know it is not true.

You have never loved, you have pretended; you have never been honest, you have pretended; you have never been true, you have pretended -- your whole life is a long series of pretences. And now, because you have wasted so much life in it, just to recognize that the whole thing has been only a fiction is too much. Now you think, "Somehow I'll carry it to the very end." But if you don't finish it, even if you carry it up to the very end it is not going to give you anything. It is simply a wastage; it is a simple wastage, and in the end the whole frustration will erupt.

That's why death is so difficult. Death has nothing dangerous in it, it is one of the most beautiful phenomena in the world -- you simply go to sleep! And everything goes to sleep: a seed sprouts and then there is a tree; then again, seeds come and they fall down and go to sleep; then again they will arise. After every activity a rest is needed. Life is an activity, death is a rest. It has to be there so new life may arise out of it. Nothing is wrong in death, nothing is dangerous in death.

But why is everybody so afraid of dying? -- because at the moment of death all your fictions will disappear; at the moment of death you will see that your whole life has been a wastage. Why do people say that at the moment of death a person comes to see his whole life? It happens, it is true: at the moment of death a person has to face his whole life, because now there is no future and he cannot create any more fictions.

For fictions the future is needed, because fictions exist in hope, fictions are for tomorrow. Death brings home the fact that now there is no tomorrow; tomorrows are finished, now there is no future. Where can you dream? Where can you project your fictions now? Nowhere to go! Suddenly you are stuck. And your whole life you have been creating fictions in the future. Now you are stuck, there is no future -- where will you

look? You have to look at the past, and at the moment of death the society is disappearing; you have to look at yourself, there is nothing left. Then you come to realize the pain, the anguish of a whole life wasted.

If it can happen to you before death, you become a religious man. A religious man is one who has realized before death that which everybody realizes in death. A religious man is one who has looked while still alive -- looked into the past, seen through the whole game, realized the fictitiousness of his life -- looked into himself.

If you look into yourself the change is certain, absolutely certain, because once the fiction is realized as a fiction it starts dropping. To be retained, a fiction has to be retained as a fact; if it is to be carried, even an untruth has to be thought of as true. The moment you realize that this is untrue and the thing penetrates, it starts dropping -- it is already out of your hands, you cannot catch it. To continue the dream one has to believe that this is not a dream, this is reality. The moment you become aware that this is a dream, the dream is already disappearing.

But not to know is your whole effort; you avoid it -- that's why you are never at ease when you are alone. Even if you go to the Himalayas you take your radio with you, and the radio carries the whole world; even if you go to the Himalayas, your wife, your friends, your children are with you. You go for a holiday but you never go -- you carry the whole atmosphere there to the beach, to the hills, and again you are surrounded by the whole nonsense.

It happened once, a shipwrecked sailor reached a deserted island. For five years he had to live there because no ship passed. He built a small hut, he lived there, but he continuously thought of the world. Everything was so peaceful, as it had never been. He had never known, not even imagined that such peace was possible. The island was completely deserted, there was nobody -- that was the only problem, otherwise everything was perfect. The streams were beautiful, the trees were filled with fruit; he could eat, he could rest; there was no worry, nobody to worry about, nobody to create trouble. And he had always thought that someday he would like to go to a peaceful place -- and suddenly he was there! But it was unbearable. Silence is unbearable, one has to be capable of bearing it -- it can kill you.

It was so difficult for this man, but he was an architect so he started building small things, just small models, just to remain occupied. He made a small street and he named the street; he made not only one church, he made two churches -- one near his house, another at the other end of the town; he made small shops where one could go shopping. He created a whole town.

After five years, when a ship came and anchored in the bay, he was very happy. A man came in a small boat to the shore. He ran from his hut and reached the shore very excited that now he would be going back into the world again. But he became very puzzled: the man came out of the boat with a big bundle of newspapers. So he said, "What are these newspapers for, why have you carried them here?"

And the captain of the ship said, "First go through these, see what is happening in the world -- and then tell us whether you still want to be rescued!"

The man threw those newspapers in the sea and said, "What nonsense! But before I come into the boat I would like to show you my town."

So he showed him the town, but the captain was puzzled when he showed him the second church. He said, "I can understand that you have made one church to pray in, but why this other one?"

So he said, "This is the church I go to, and that is the church I don't go to."

You need two churches, at least two religions, because the mind is a duality: "This is the church I say yes to, and that is the church I say no to. That is the wrong church; wrong people go there, those who don't belong to me." He was alone, but he had created the whole world. And he was eager to go back to the world, he was not ready to look at the newspapers. And he did well, because once you look at the newspapers you would not like to be rescued.

Look at your newspapers! What is happening in the world? Is it worth living in it? But you read, you don't look; your reading is not looking, you just read sleepily. You don't realize what is happening in the world, what man has done to man, what man is continuously doing to man: such violence, such foolishness, such a poisoning of every type of significance, of everything that is beautiful and true and good -- everything poisoned. Would you like to live in it? If you look, then it will be very difficult to decide to live in it. That's why it's better not to look, just move as if you are in a hypnosis.

In order not to look at oneself, another technique has been used that Jesus talks about in this sutra, and that technique is: look in the other for all that is wrong so you can infer that you are good.

There are two ways to be good: *being good* -- that is difficult; then there is another way to be good and that is relatively: prove that the other is wrong. You need not be good, just prove that the other is wrong.

That gives you a feeling that you are good.

Hence we all go on proving that the other is the thief, the other is the murderer, the other is the evil one. And then, when you have proved that everyone is wrong, suddenly you have a feeling that you are good. This is a relative phenomenon: no need to change yourself, just prove that the other is wrong. And this is very easy -- nothing is as easy as this. You can magnify the badness in the other; you can magnify and nobody can prevent you from doing it. And before that magnified, projected badness, evil, you look simply innocent. That's why if somebody says about someone, "He is a bad man," you never argue against it, never; you simply accept it. Rather, on the contrary, you say, "I always knew that that was the case." But if somebody says something good about someone you argue, you require proofs.

Have you observed the fact that there have been millions of people who have said, "We will believe in God but first give us proofs"? But nobody has yet written a book requiring proofs for the devil -- nobody! Nobody requires any proof for the devil, nobody says, "I will believe in the devil only when he is proved." No, you already know the devil is there all around. Only God is missing, he is not there.

Why does good need proof and bad need no proof? Observe the tendency and you will come upon a beautiful phenomenon, one of the mysteries of the human mind. Deep down everybody seeks to be good. But it is difficult, so what to do? Prove that the other is bad: "You are worse than me -- so then I am at least a little good!"

JESUS SAID: THE MOTE THAT IS IN THY BROTHER'S EYE THOU SEEST, BUT THE BEAM THAT IS IN THINE EYE THOU SEEST NOT.
WHEN THOU CASTEST THE BEAM OUT OF THINE EYE, THEN THOU WILT SEE CLEARLY TO CAST THE MOTE OUT OF THY BROTHER'S EYE.

You go on looking on the other as darkness. This may give you an illusory feeling that you are light, but this cannot give you light. And if you try to make the other enlightened because you think he is in darkness, that is going to make things worse -- that is adding insult to injury. In the first place darkness is projected by you, and in the second place you are not light yourself so you cannot enlighten the other.

So people who try to transform the society are the mischief-makers; people who try to change the other are always dangerous. They are murderers in a very subtle way, but their murder is so subtle that you cannot catch it. They don't kill you directly, but they cripple you, they cut you -- and 'for your own good', so you cannot say anything against them. Your so-called saints are just trying to destroy the darkness which is not in you or may not be in you, but which they see to be there. They see a hell in you because that is the only way they can see and feel themselves as heavenly.

Mulla Nasruddin died. He knocked at the doors of heaven. Saint Peter opened the door, looked at Nasruddin and said, "But I am not expecting anybody today, because in my reservation list there is no name; nobody is to come today. So how...? You surprise me, how did you get here? Say your name loudly. Spell it, so I can check."

So Nasruddin spelled his name loudly: "M-U-L-L-A N-A-S-R-U-D-D-I-N."

Saint Peter went in and looked at his list, but there was nobody to come on that day. He came back and he said, "Say! You are not expected to come here today, you are not due for ten years yet. So tell me, who is your doctor?"

Doctors can kill you before your time; do-gooders can kill you before you are due, and do-gooders are always dangerous. But you are all do-gooders in your own ways, small or big. Everybody wants to change the other because everybody thinks the other is wrong; everybody wants to change the world. And this is the difference between a political mind and religious mind.

A political mind always wants to change the world because he cannot think that he is wrong -- the whole world is wrong. If he is wrong, it is because the whole world is wrong and the whole situation is so wrong. It has to be wrong, otherwise he would be a saint. A religious person looks from precisely the other end. He thinks, "I am wrong, that is why the world is wrong, because I contribute to the evil in it. Through me the world is wrong. Unless I change myself, there can be no change."

The politician starts from the world, but he never reaches any goal because the world is so big -- and the world is not the problem. He creates more problems: through his medicine, many more diseases arise which were not there; through his efforts he creates more misery. A religious man changes himself. He only changes himself because that is the only thing that is possible.

You can only change yourself, and the moment you are changed the world starts changing, because you are a vital part in it. And when you are enlightened -- changed, totally changed -- you become more vital; you now have the supreme energy in you. A Buddha simply sits under his bodhi tree and the world is transformed. And the world will never again be the same as it was before Buddha.

A Jesus is crucified, but that becomes a mark: history is divided from that day, history will never again be the same as it was. So it is good that we acknowledge and divide the years in the name of Jesus: we say 'before Christ', 'after Christ'. It is good, because before Christ a totally different humanity existed; after Christ a different humanity came into being. The phenomenon is so vital that whenever there is a Christ, whenever a consciousness rises as high as the consciousness of Jesus, all other consciousnesses are simultaneously affected. They also rise, they also have a glimpse -- and they cannot be the same again, the same old level cannot be achieved.

A religious man simply transforms himself, but the transformation is possible only if you look; the transformation is possible only if you drop the fictions. If you come to realize your 'nobodiness', if you come to realize your nothingness, if you come to realize your inauthentic life, immediately it starts dropping.

Knowledge *is* revolution -- not knowledge that you gather through the mind, but knowledge that you come to possess when you encounter yourself. Self-knowledge is a transforming force, nothing else is to be done. This has to be understood: people think, "First we will know, and then we will change." No! The moment you know, change occurs. Knowledge itself is transforming; it is not that first you know and then you do something to change. Knowledge is not a method, it is not a means; knowledge is the end in itself.

But when I use the word knowledge I mean self-knowledge. All other knowledge is a means: first you have to know the know-how and then you have to do something. But with self-knowledge the quality is absolutely different: you know, and the very knowing changes you.

Drop the fictions. Gather courage to know yourself. Drop the fear and don't try to escape from yourself!

And Jesus says: WHEN THOU CASTEST THE BEAM OUT OF THINE EYE, THEN THOU WILT SEE CLEARLY... only when the fictions are dropped. They are the beam in your eye, they have become a mist, a smoke, a cloud in your eye. You cannot see clearly, you cannot see anything clearly, everything is blurred. When the beam is cast out from thine eye, you will see clearly. Clarity must be the goal -- just clarity of the eyes so that you can look directly and penetrate to the fact without creating any projection around it. But this is very difficult because you have become so automatic in it, so mechanized.

You look at a flower and immediately your mind starts talking: "A beautiful flower, never seen before." Some poetry, borrowed of course, arises. The flower is missed, the clarity is not there. Words blur -- can't you see a flower without naming it? Is naming a must? Is your naming the flower going to help in any way? Will the flower be more beautiful if you have the botanical knowledge about it? That is the difference between a botanist and a poet: a botanist knows about the flower, the poet knows the flower. The botanist is simply ignorant -- he knows much but it is about and about -- the poet sees.

In Sanskrit there is only one word for *rishi* and *kavi*, for the seer and the poet. There are not two words, because they say whenever there is a real poet he is a seer; whenever there is a seer he is a poet. Clarity -- then life becomes poetry. But then you have to look at the flower without naming it -- is it a rose or something else?

Why are words needed? Why do you say, "It is beautiful"? Can't you see the beauty without speaking? Is it necessary to repeat that it is beautiful? What do you mean by repeating it? It means the flower is not enough; you need a suggestion that it is beautiful, then you can create beauty around it. You don't see the flower, the flower is just a screen, you have to project beauty on it.

Look at the flower and don't say anything. It will be difficult, the mind will feel uneasy because it has become habitual. It constantly goes on chattering. Look at the flower and make it a meditation. Look at the tree and don't name it, don't say anything. There is no need; the tree is there -- why say anything?

I have heard it happened: Lao Tzu, one of the greatest Chinese mystics, used to go for a walk in the morning every day. A neighbor used to follow him, but the neighbor knew that Lao Tzu was a man of silence, so for years he followed him on the morning walk but he never said anything. One day there was a visitor at the neighbor's house, a guest, and he also wanted to come. The neighbor said, "Don't say anything, because Lao Tzu wants to live directly. Don't say anything!"

They went out, and the morning was so beautiful, so silent, the birds were singing, and just out of habit the guest said, "How beautiful!" Just this much, nothing much; for a one hour walk, this is not very much: "How beautiful!" But Lao Tzu looked at him as if he had committed a sin.

Back home, going in his door, Lao Tzu said to the neighbor, "Never come again! And never bring anybody else -- this man seems to be so talkative." And he had only said, "How beautiful!" -- too talkative. And Lao Tzu said, "The morning *was* beautiful, it was so silent. This man disturbed the whole thing."

"How beautiful!" It fell like a stone in a silent pool. "How beautiful!" fell like a stone in a silent pool and the whole thing became rippled.

Meditate near a tree, meditate with the stars, with the river, with the ocean, meditate in the market with people passing. Don't say anything, don't judge, don't use words -- just look. If you can clear your perception, if you can attain a clarity of looking, everything is achieved. And once this clarity is achieved you will be able to see yourself.

Self-knowledge happens to a clear mind, not to a mind filled with knowledge, not to a mind filled with judgments of good and bad; not to a mind filled with beauty, ugliness, but to a mind that is without words. Self-knowledge happens to a wordless mind. It is always there, you only need a clarity of mind to perceive it so that it can be reflected; you need a mirrorlike mind so that the reflection becomes possible. Once this happens, then you can help your neighbor, never before.

So don't advise anybody! All your advice is dangerous because you don't know what you are doing. Don't try to change anybody, not even your son, not even your brother. Nobody is in need of your change because you are dangerous. You can cripple, you can kill, you can maim, but you cannot help transformation. Unless *you* are transformed don't move into another's life. When you are filled with light you can help. Really, then there is no need to make any effort to help. Help flows from you just as light flows from a lamp, or fragrance comes out of a flower, or the moon shines in the night -- no effort on the part of the moon, it just flows naturally.

Somebody asked Basho, a Zen master, "Say something about your lectures. You go on talking and still you talk *against* words. You go on talking, and in those talks you go on talking against words and against talking. So say something about it!"

What did Basho say? Basho said, "Others talk -- I bloom!"

When there is no effort, then it is a blooming. Then it is just like a flower blooming, there is no effort to bloom. A Basho speaks, a Buddha speaks -- no effort, it just happens! It is a natural phenomenon when Buddha is speaking. When you are speaking it is not a natural phenomenon, other things are involved: you want to impress the other, you want to change the other; you want to control, manipulate the other, you want to dominate the other; you want to give the impression that you are a man of knowledge -- you want to feed your ego. Many other things are involved. You are not blooming. It is a great political game when you talk, there is a strategy in it, tactics.

But when a Basho talks, he blooms. If somebody is there, then he will be benefited -- but to benefit the other is not the goal, the benefit can happen effortlessly. The flower does not bloom for you. If you pass by the path the fragrance will reach you; you can enjoy it, you can feel ecstatic, you can be grateful -- but the flower never flowered for you, the flower simply flowered.

A Buddha blooms, a Jesus blooms, and the whole world is benefited. But you go on trying to benefit others and nobody is benefited, rather you do harm. The world would be better if there were less mischievous people around changing and transforming it. All the revolutions have simply done harm, and every reform has led into a deeper mess.

D.H.Lawrence once suggested that for a hundred years we should stop all revolutions, we should stop all universities, we should stop all reforms and all talk about them, and for a hundred years we should live like primitives. The suggestion is beautiful. Then humanity could come to be alive again, the energy could arise and people could attain to clarity.

Words have dimmed, they have become too burdensome, and you carry so much knowledge that you cannot fly in the sky. You are burdened so much that you are not weightless, your wings are not free. And you cling to the things that have become your prisons and bondages because you think they are very valuable. They are valueless things, and not only valueless but also dangerous to you: words, scriptures, knowledge, theories, 'isms' -- they all cripple you. Clarity cannot be attained through them. Put aside all scriptures, put aside all judgment.

Look at life like a child not knowing what he is looking at, just looking -- and that looking will give you a new perception. That new perception is what Jesus is talking about. I will repeat the words:

THE MOTE THAT IS IN THY BROTHER'S EYE THOU SEEST, BUT THE BEAM THAT IS IN THINE EYE THOU SEEST NOT.

WHEN THOU CASTEST THE BEAM OUT OF THINE EYE, THEN THOU WILT SEE CLEARLY TO CAST THE MOTE OUT OF THY BROTHER'S EYE.

Only that can be helpful. If you become a light unto yourself you become a light unto others. But that is a blooming, and everybody is benefited -- knowingly, unknowingly, everybody is benefited. You become a blessing.
Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #10
Chapter title: Just Enjoy Yourself

30 August 1974 am in Buddha Hall

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THE TENTH SAYING
JESUS SAID: IT IS IMPOSSIBLE FOR A MAN TO MOUNT TWO HORSES AND TO STRETCH TWO BOWS; AND IT IS IMPOSSIBLE FOR A SERVANT TO SERVE TWO MASTERS, OTHERWISE HE WILL HONOR THE ONE AND OFFEND THE OTHER.

Everybody is already mounted on two horses, everybody is stretching two bows -- not only two but many. That's how anguish is created, that's why you are constantly in anxiety. Anxiety shows that somehow you are mounted on two horses. How can you be at ease? Impossible, because the two horses are moving in two directions, and you cannot move anywhere.

With one horse movement is possible, you can reach somewhere. With two horses movement is impossible, they will negate each other and you will not reach anywhere. And this is the anxiety -- that you are not reaching anywhere. Deep down this is the anguish: that life is slipping out of your hands, time is becoming less and less, death is coming near and you are not reaching anywhere. It is as if you have become a stagnant pool, just getting dryer and dryer and dying. There is no goal, no fulfillment. But why is it happening? -- because you have been trying to do the impossible.

Try to understand the mind as it functions in you, then you will be able to understand what Jesus means. You want to be as free as a poor man because only a poor man can be free -- he has no burden, he has nothing to protect, you cannot rob him. He is unafraid. You cannot snatch anything from him because he has nothing; with nothing, he is at ease; with nothing as his possession, nothing can be stolen from him. Nobody is his enemy because he is not a competitor at all, he is not competing with anybody.

You want to be as free as a poor man, as a beggar, but you also want to be as secure as a rich man, as safe as an emperor. The rich man is safe, the rich man is secure, he feels more rooted. Outwardly, he has made all the arrangements, he is not vulnerable: he has protections against death, you cannot murder him so easily, he has an armor. And you would like to be free like the beggar and to be secure like an emperor -- then you are mounted on two horses and it is impossible to reach anywhere.

You love a person, but you want the person to behave like a thing, completely in your hands. But you

cannot love a thing, because a thing is dead and cannot respond to you. So if the other is really a person he cannot be possessed, he is like mercury: the more you try to keep him in your fist, the more he goes out -- because to be a person means to be free. If he is a person, you cannot possess him; if you can possess him, he is no longer a person and you will not be able to love him. Then he is just a dead thing. Who can love a dead thing?

You are mounted on two horses. You want a person like a thing, which is impossible! A person has to be free and alive, and only then can you love him. But then you feel difficult, you start possessing, and then you start killing him; you are poisoning. If he allows you this poisoning, sooner or later he will be just a thing. So wives become decorative pieces in the houses, husbands become just watchmen -- but love disappears. And this is happening in all directions.

There is doubt in you because doubt has its benefits: it gives you more calculating power, it gives you more protection, nobody can deceive you easily. So you doubt -- but then doubt creates anxiety because deep down you are uneasy. Doubt is just like illness. Unless you have trust you cannot be at ease, because doubt means wavering and wavering is uneasy. Doubt means, "What to do -- this or that?" Doubt means, "To be or not to be?" -- and it is impossible to decide.

Not even on a single point is decision possible through doubt. At the most, you can decide with the part of the mind which becomes the majority. But the minority is there, and it is not a small minority. And because you have chosen against the minority, the minority will always be looking for the situation when it can say you have chosen wrongly. The minority is there to rebel; it is a constant turmoil within you.

With doubt there is uneasiness. It is an illness, it is just like any illness -- it is a mental illness. So a man who doubts becomes more and more ill. But you cannot deceive him easily because he is more cunning, he is more clever in the ways of the world. You cannot deceive him, but he is ill. So there is a benefit -- he cannot be deceived -- but there is a loss, a great loss. The benefit is at a very great cost: he remains wavering, uneasy, he cannot decide. Even if he decides, that decision is just the major portion deciding against the minor. He is divided, there is always conflict.

Trust you also want. You also want to be in faith, because faith gives you health; there is no indecisiveness, you are completely certain. Certainty gives you a happiness: there is no wavering, you are unwavering; you are whole, not divided -- and wholeness is health. Trust gives you health, but then you become vulnerable, anybody can deceive you. If you trust you are in danger, because there are people all around who would like to exploit you, and they can exploit you only when you trust. If you doubt, they cannot exploit.

So you are mounted on two horses, doubt and faith -- but you are doing the impossible. You will remain constantly in anxiety and anguish, you will deteriorate. In this conflict of the two horses you will die. Some day or other there is going to be an accident -- that accident will be your death: you will be finished before you have reached anywhere; you will be finished before the flowers come; you will be finished before you come to know what life is, what it means to be. The being will have disappeared.

JESUS SAID: IT IS IMPOSSIBLE FOR A MAN TO MOUNT TWO HORSES....

But every man is trying to do the impossible, that is why every man is in trouble. And I say to you: this is in every direction. So there are not only two horses, there are millions of horses altogether, and every moment you are living a contradiction. Why does it happen? The mechanism has to be understood, only then can you drop it. Why does it happen? The way every child is brought up is the cause. The way every child enters into this world of mad people all around is the cause. They create contradictions, they teach you contradictory things.

For example, you have been taught: Love the whole of humanity, be brotherly to each and everyone, love thy neighbor as thyself. And simultaneously you have been educated, brought up, conditioned, to compete, to compete with everyone. When you compete, the other is the enemy, not the friend. He has to be defeated, he has to be conquered; really, he has to be destroyed. And you have to be ruthless, otherwise the other will destroy you. If you are a competitor, then the whole society is the enemy, nobody is a neighbor, nobody is a brother. And you cannot love -- you have to hate, you have to be jealous, you have to be angry. You have to be continuously ready to fight and win, and it is a hard struggle -- if you are tender-hearted you are lost.

So be strong and violent and aggressive. Before the other attacks, you attack him. Before it is too late, you attack and win; otherwise you will be lost because millions are competing for the same thing, you are

not alone. And how can a mind which is in competition be in love with its neighbor? It is impossible! But both teachings have been given to you: you have been taught that honesty is the best policy, and also that business is business! Both things together, both horses have been given to you together. And a child, unaware of the ways of the world, cannot see and feel the contradiction.

To feel the contradiction a very mature intelligence is needed; a Jesus, a Buddha is needed to feel the contradiction. A child is unaware of the ways of the world, and the teachers -- the father, the mother, the family -- are persons he loves. He loves them -- how can he think that they are creating contradictions in him? He cannot even imagine it because they are his benefactors: they are kind to him, they are bringing him up. They are his source of energy, life, everything. So why should they create contradictions? A father loves, a mother loves, but the problem is that they were also brought up in the same wrong way and they don't know what to do except to repeat. Whatsoever their parents taught them, they are teaching their children. They are simply transferring a disease; from one generation to another the disease is being transferred. You may call it the 'treasure', the 'tradition', but it is a disease. It is a disease because no one becomes healthy through it.

The whole society goes more and more neurotic. And a child is so simple, so innocent, that he can be conditioned into contradictory ways. By the time he realizes the contradiction it is too late. And it happens that almost your whole life is lost, and you never realize that you are mounted on two horses. Think about this contradiction and find it, try to find it in your life. You will find millions of contradictions there -- you are a confusion, a mess, a chaos.

When people come to me and they ask for silence, I look at them and I feel very much, because it is almost impossible -- silence can exist only when all the contradictions have been dropped. It needs arduous effort, very penetrating intelligence, understanding, maturity. Nothing is there, and you think that just by repeating a mantra you will become silent? If it were so easy, then everybody would have become silent. You think just by repeating "Ram, Ram," you will become silent? Riding on millions of horses, repeating the mantra, you will become silent? That mantra will be still one more horse, that's all -- more confusion will come out of it. If one more horse is added, you will be more confused through it.

Look at the so-called religious man: he is more confused than the worldly because new horses have been added. The man who lives in the market, the world of the market, is less confused because he may have many horses, but at least they all belong to *this* world; at least one thing is the same, similar -- they all belong to this world. And this religious man, he has so many horses: those which belong to this world and some new horses he has added which don't belong to this world. He has created a greater rift: the other world, God, the kingdom of God, and he continues to move in this world. He becomes more confused, more conflict arises in his being. He is rent apart, he is not together; every fragment is falling apart, all his togetherness is gone -- this is what neurosis is.

The way you are brought up is wrong, but nothing can be done now because you have already been brought up, you cannot move back. So you have to understand it and drop it through understanding. If you drop it because I say so, then you will add more horses. If you drop it through understanding -- because *you* understand the whole thing and hence it is dropped -- then no more horses will be added. On the contrary, old horses will be released to their freedom, so they can move and reach their goals... and you can move and reach your own goal.

For not only are you in difficulty, your horses are also in very great difficulty because of you; they cannot reach anywhere either. Have pity on yourself and on your horses, both. But this should be done through understanding -- *your* understanding, not my teaching or Jesus' or Buddha's. They can show the path, but if you follow without understanding you will never reach the goal.

Now try to understand.

JESUS SAID: IT IS IMPOSSIBLE FOR A MAN TO MOUNT TWO HORSES AND STRETCH TWO BOWS; AND IT IS IMPOSSIBLE FOR A SERVANT TO SERVE TWO MASTERS, OTHERWISE HE WILL HONOR THE ONE AND OFFEND THE OTHER.

Why is it impossible, and what is impossibility? An impossibility is not something which is very difficult, no. Howsoever difficult a thing may be it is not impossible, you can achieve it. By impossibility is meant something which cannot be achieved whatsoever you do; there is no way, no possibility to do it. When Jesus says impossible he means impossible, he doesn't mean very difficult -- and you are trying to do

the impossible. What will happen? It cannot be done, but you will be undone through it. It cannot be done, but what will happen to you who have been making an effort to do the impossible? You will fall apart. It is not possible to do it, but doing it, you are undoing your own life. This will happen, this has happened.

Look at people who doubt. Have you seen a man who has doubt and who does not have faith? If you see a man who only has doubt you will see he cannot live, it is impossible to live. Go to the madhouses: there you will find people who have doubts about everything. Then they cannot even move, because they doubt even a simple action.

I knew a man who was so full of doubt that he could not go to the market -- and the market was just a few yards away. He would come back again and again to check the lock. And when we were children we used to play tricks on that poor man. He would be going out and we would ask him, "Have you checked the lock?" He would be angry but he would go back to check it. And he was alone, there was nobody else -- and so afraid! He would be taking his bath in the river and somebody would say, "Have you checked the lock?" He would be very angry, but half way through his bath, immediately he would come out and run to the house to check. This is the perfect skeptic. If doubt goes too far you will enter into a madhouse, because then you doubt everything. This is one type of man who is completely broken into fragments.

If you choose faith against this, you will become absolutely blind. Then anybody can take you anywhere, then you have no intelligence of your own, no alertness of your own. Around Hitlers you will find this type of person -- they have trusted and through trust they have lost.

Because of this you are trying the impossible: to make a compromise, not to go to this extreme, because there neurosis comes; not to go to the other extreme, because there blindness happens. Then what to do? Then simple reasoning says, "Just compromise both, half and half -- a little doubt, a little faith." But then you mount on two horses. Is it not possible to live without doubt and without faith?

It *is* possible! In fact, that is the only possible way to grow: to live without doubt and without faith; just to live simply, spontaneously, with awareness. And *this* is really what trust is -- not trusting somebody else. This is trusting life: wheresoever it leads, without doubt, without faith, you simply move, you move innocently.

A man who doubts cannot move innocently. Before he moves he will think, and sometimes he will think so much that the opportunity is lost. That's why thinkers never do much. They cannot act, they become simply cerebral, because before action they must decide, they must come to a conclusion; and they cannot come to a conclusion, so how can they act? Then it is better not to act, and wait. But life will not wait for you.

Or you become faithful, believing, a blind man. Then anybody, any politician, any madman, any pope, any priest can lead you anywhere. They themselves are blind, and when the blind lead the blind there is bound to be catastrophe. What to do? Reasoning says, ordinary reasoning says, "Make a compromise."

One scientist, B.F.Skinner, did an experiment worth remembering. A white mouse was the object of experiment. The white mouse was starved for two or three days so it was very hungry; really, it was just hunger, ready to jump and eat anything available. Then it was put on a platform. Just below the platform there were two similar boxes, the same color, same size, and both boxes contained food. The white mouse could jump in either the right box or the left.

The mouse immediately jumped, not even a single moment of thought. But whenever he jumped into the right box, he would get an electric shock. And there was a trapdoor, so he would fall inside another box through the trapdoor and would not be able to reach the food. Whenever he jumped into the left box, there was no shock and there was no trapdoor, so he would reach the food. Within two or three days he learned the trick: he would jump in the left box and avoid the right.

Then Skinner made a change, he changed the places of the boxes. The mouse jumped into the left box and found that there was an electric shock. Now it was disturbed, confused as to what to do and what not to do. So before jumping it would tremble and waver, doubtful. This is how a philosopher is -- a white mouse, trembling, doubtful what to do: left or right, and how to choose? And who knows...? But then it got accustomed again. Then Skinner again made a change. The mouse became so confused that although it was hungry it would wait, trembling, looking at this box and that -- and how to decide? Then he decided the thing you have decided: he jumped between the two boxes -- but there was no food, this was not going to help. And after a few weeks of experiment, the white mouse became mad, neurotic.

This is what is happening to you: you have become confused -- what to do, what not to do? And the only thing that comes to the mind is that if it is difficult to choose this, difficult to choose that, then it is better to make a compromise, just jump in the middle. But there is no food. Of course, there is no electric shock, but

there is no food either.

You miss life if you jump in the middle. If it were possible for the white mouse to mount both boxes, he would have done that. These are the two possibilities which open for reasoning: mount both horses or just jump in the middle. Intelligence, a very penetrating and keen intelligence, is needed to understand the problem -- there is no other solution. I am not going to give you any solution, no Jesus has given any solution to anybody; just the understanding of the problem is the solution. You understand the problem and the problem disappears.

Is it not possible to live without faith and without doubt, not making a compromise? ... Because the compromise is going to be a poison: they are such contraries that your whole life will become a contradiction, and if contradiction is there you will be divided, split; schizophrenia will be the final result. Or, if you choose one and deny the other, then the benefits that were possible from the other are denied you. Doubt gives you protection against exploitation, faith gives you certainty -- drop one and the benefit of it is also dropped. If you choose both you mount on two horses; if you make a compromise you create a division within your being -- you are two, you become a crowd. Then what to do?

Just understand the problem and get down from both horses -- don't make any compromise. Then a totally different sort of being, a totally different quality to your consciousness happens. But why are you not doing that? -- because that quality needs alertness, that quality needs awareness. Then you need not doubt anybody, you simply have to be fully alert. Your alertness will be the protection against exploitation.

If a fully alert man looks at you, you cannot deceive him; his very look will disarm you. And if he allows exploitation, it is not because you are cunning and cheating him, but because he is kind and allows you. You cannot cheat a fully alert man. It is impossible because he looks through you, you are transparent; he has such consciousness that you are transparent. If he allows you to cheat him it is because of his compassion. You cannot cheat him.

This consciousness seems to be difficult; that's why you have chosen the impossible. But the impossible *is* impossible -- you only make believe that it can happen; it has never happened, it will never happen. You have chosen the impossible because it looks easier. Compromise always looks easier -- whenever you are in difficulty you compromise. But compromise never helps anybody, because compromise means two contraries will exist within you; they will always be in tension and they will divide you. And a divided man can never be happy.

This is what Jesus means, but Christians have misunderstood him. Christians have completely missed Jesus, because the mind goes on interpreting. What have they interpreted? They think Jesus is saying, "Choose one horse! Either this world or that -- choose one! Don't mount two horses, because you will be in difficulty and it is impossible. So choose one horse." That's what they have come to conclude and interpret.

I have heard it happened: One night Mulla Nasruddin's wife was feeling hungry, so she went in search of a midnight snack. But she couldn't find anything, just a dog biscuit. So tentatively she tasted it, found it good, it tasted good, so she ate it. And she liked it so much that in the morning she told Nasruddin to get a big supply.

Nasruddin went and purchased a lot of dog biscuits. The local grocer said, "What are you doing?... because I know your dog is very small, you don't need such a large supply."

Nasruddin said, "It is not for the dog, it is for my wife."

The grocer said, "I must remind you that these biscuits are strictly for dogs, and if your wife eats them she will die -- they are poisonous." And after six months the wife died.

One day Nasruddin admitted to the grocer, "My wife is dead."

The grocer said, "I told you before that those biscuits would kill your wife."

Nasruddin said, "Those biscuits didn't kill her; it was chasing behind the cars that killed her, not the biscuits!"

Your mind sticks to its own conclusions, because if one conclusion is lost, your confidence is lost. So whatsoever the situation you stick to your conclusions. That gives you ground for your ego and your mind to stand on.

One day, Mulla Nasruddin was walking with a very big stick which was too long for him. One friend suggested, "Nasruddin, why don't you cut a few inches off from the bottom?"

Nasruddin said, "That would not help -- because it is this end that is long."

Your reasoning can be suicidal. It is! You think it is reasoning, but it is not reasoning, it is just deceiving -- deceiving yourself. But you don't want to lose ground, you want to be confident; and all confidence that comes through mind is false, because mind cannot give you confidence. It can only give you false things, it

can only supply you with false things. It has not got the real thing with it, it is just a shadow. Mind is just thoughts, shadows, nothing substantial in it. But it can go on playing rationalizations, and you will feel good.

Christians miss the whole point. They think Jesus is saying, "Choose!" Jesus can never say, "Choose!" -- Jesus means choicelessness. ... Because if you choose, the choosing mind is strengthened, not destroyed; the mind which is choosing becomes stronger through the choice. No, it is not a question of choice. And through choice you can never be total, because you have to deny something.

If you choose faith you will have to deny doubt. Where will this doubt go? It is not something outward that you can throw, it is deep in you. Where will it go? You can simply close your eyes, that's all; you can simply repress it in the unconscious, that's all. But it is there, like a worm, eating your consciousness. It will be there, and someday or other it will come to the surface. What can you do? How can you drop it? If you choose doubt, where will your faith go? It is part of you. So compromise will happen: you will become an amalgam of many things somehow put together; not a synthesis but a compromise.

Jesus means quite the contrary. He means, "Don't choose."

> IT IS IMPOSSIBLE FOR A MAN TO MOUNT TWO HORSES AND STRETCH TWO BOWS; AND IT IS IMPOSSIBLE FOR A SERVANT TO SERVE TWO MASTERS, OTHERWISE HE WILL HONOR THE ONE AND OFFEND THE OTHER.

Look at the last phrase: ... OTHERWISE HE WILL HONOR THE ONE AND OFFEND THE OTHER. If you choose one, you honor the one and offend the other -- and the offended part of you will take revenge, it will become rebellious.

It happens -- science depends on doubt, totally on doubt, no trust is allowed. So have you known, have you observed scientists? Out of their lab they are very faithful; you cannot find more trusting people than scientists, more easily cheated than anybody else, because their doubt part functions in the lab and their trust part functions outside. They are simple people as far as the outside world is concerned, but in their lab they are very cunning and clever.

You can cheat a scientist very easily. It is not so easy to cheat so-called religious men. In the temple they are in deep trust, outside the temple they are very cunning. Look at the so-called religious people: outside the temple you cannot cheat them, there is no possibility to cheat or exploit them; but inside the temple they are very simple. They use their trust part there, their doubt part in the world. They are good businessmen, they accumulate wealth -- they exploit the whole world.

A scientist can never be a good businessman, he cannot be a good politician. That is not possible, because the doubt part is finished in the laboratory; outside, the trust part functions. A scientist at home is totally different from a scientist in his scientific research work. You may have heard many stories about their absent-mindedness. They happen, really happen, they are not stories. Because he uses his attention in the lab, then outside the lab he becomes inattentive -- he has used one part, it is finished. So he has a double life: in the lab he is very mindful, outside the lab he becomes absent-minded.

There is a story about Albert Einstein: he was visiting a friend and they took their dinner, they gossiped about this and that. There was not much said because Einstein was not a man of gossip, and he was not very talkative either. So the friend started feeling bored. And it became darker and darker, until it was eleven o'clock at night, and now he wanted Einstein to leave. But it was impolite to say so to such a great man, so he waited and waited. Sometimes he even gave hints, he said, "The night is very dark," and, "It seems it is now about eleven-thirty." But Einstein would just look and yawn -- he wanted to sleep. Then it was almost twelve and the friend said, "I think you are feeling sleepy, because you are yawning." That was the final hint.

Einstein said, "Yes, I am feeling very sleepy, but I am waiting for when you go, then I can go to sleep."

The man said, "What are you saying? You are at *my* home!"

Einstein stood up and said, "Sorry! I was continuously thinking, 'When will this man go, so I can go to sleep?'"

In the lab, this man is perfect as far as attention is concerned, presence is concerned. But that part is used up there; outside the lab he is a totally different man, just the opposite.

That's why it happens that you find a contradiction in the life of so-called religious people, it is natural. See them praying in the temples, and look at their faces! They look so innocent, their eyes filled with such

deep emotion, tears flowing down. You cannot imagine the same man outside, how he will look, how he will be at his shop, how he will behave when you go to the shop. The emotional part, the trusting part, is finished in the temple, in the mosque, in the church; when he comes out he is free of that part. Then he is as doubting as any scientist can be, as skeptical as possible.

This is how we live a double life, this is a compromise. Jesus is not saying, "Choose one against the other." If you choose one against the other, the other part will be offended, and the offended part of your being will take revenge. And it makes it very difficult, it makes life almost impossible to live. The more you try to live with one part, the more the other part disturbs all your planning, all your scheming; it comes up again and again. Then what to do?

The way, the thing to be done, is not to choose. The thing is to understand the whole contradiction of your being. Not choosing, but becoming choiceless; not dropping one against the other -- because you cannot drop one aspect of a thing.

You have a *rupee* coin, it has two aspects. You cannot drop one aspect, you cannot drop one side of it. You may not like the other side, but you have to carry both; if you want to carry one you have to carry two, then the whole rupee will be with you. The only thing that you can manage is that you can hide the aspect you don't like, and the aspect you like you can put on the surface, that's all. That's how the conscious and the unconscious are created.

The conscious is that part, that horse that you like, and the unconscious is that horse, that part that you don't like. The conscious is that which you have chosen, the unconscious is that against which you have chosen. These are the two churches -- the one you go to and the one you don't go to. Otherwise, in a man like Buddha, the conscious and the unconscious both disappear, because he has not chosen for, he has not chosen against. The whole coin drops. And only the whole coin can drop, half can never be dropped.

Doubt and trust are two aspects of the same coin, just like cold and hot; they look like contraries but they belong together. They are polarities in one whole, just like negative and positive electricity, just like man and woman. They look like opposites, but they are polarities of one phenomenon. You cannot drop negative electricity without dropping positive electricity, you cannot retain one and drop the other. If you do that, your being will be divided: the dropped, the repressed, the denied part will become the unconscious; the accepted, the welcomed part will become the conscious. And then there will be a continuous struggle between the conscious and the unconscious.

But you are still mounted on two horses. The only way is to drop the whole thing, and the secret is not in dropping -- because dropping can also become a choice. This is the most complex and subtle thing: you can drop, and choose dropping against not dropping -- then again there are two horses. No, this is to be done through understanding. Dropping is not the thing, understanding is the thing.

Understand the whole madness: what you have done to yourself, what you have allowed to happen to yourself, what type of contradictions you have been accumulating -- just see through the whole thing. Don't be for and against, don't condemn, don't judge -- just look through the whole thing that you are. Don't hide, don't offend, don't judge: "This is good and that is bad." Don't evaluate. Don't be a judge but just an onlooker, detached, a witness. Just see the whole thing that you are, whatsoever you are; whatsoever mess you are in, just see it as it is.

Suddenly, an understanding arises which becomes the dropping. It is just as if you have been trying to enter a wall, and suddenly you become aware that this is a wall and there is no door. Do you need to drop the effort now? You simply move! That movement is simple, it is not for and against -- you simply understand that this is absolutely useless, impossible. That is the meaning of Jesus: you simply look; it is impossible, you move. There is no choice on the part of the mind, you don't make any effort.

Whenever there is understanding, it is effortless. And whenever something is effortless it is beautiful because it is whole. Whenever there is effort there is ugliness, because it is always the part, never the whole. Effort means deep down you are fighting against something. But why are you fighting? -- because that which you are fighting still retains meaning for you. The enemy also has meaning, just like the friend -- the opposite meaning, but he carries meaning. And have you ever thought that whenever your enemy dies, something in you dies immediately? You not only suffer from the death of your friends, you also suffer from the death of your enemies -- you cannot remain the same.

In India it happened: Mohammed Ali Jinnah and Mahatma Gandhi were constant fighters against each other. Then Gandhi was murdered, and Jinnah is reported to have said, "I feel very sad. Something in me has died." Who can Jinnah fight against now? Against whom can he be the fighter? Against whom can he accept the challenge? The ego drops if the enemy is not there. You are constituted of your friends and of

your enemies -- you are a contradiction.

Only he is whole who has no enemies and no friends, who has not chosen, who has no leanings for this or for that; who simply moves moment to moment with a choiceless awareness, and whatsoever life brings, he allows. He floats, he is not swimming; he is not a fighter, he is in a letgo. If you can understand this, then you will be able to understand the meaning of Jesus:

> IT IS IMPOSSIBLE FOR A MAN TO MOUNT TWO HORSES AND TO STRETCH TWO BOWS, AND IT IS IMPOSSIBLE FOR A SERVANT TO SERVE TWO MASTERS, OTHERWISE HE WILL HONOR THE ONE AND OFFEND THE OTHER.

The ordinary meaning will be, "Choose one master, don't choose two." But through choice you will never be whole, so it is not a question of choosing one master against another, because you will still remain a slave, you cannot be free. Only choicelessness can give you freedom. Then you don't choose, you simply drop the whole effort -- it drops by itself when you understand. Then you are the master.

In India, we have been calling sannyasins, *swami*. Swami means, master of oneself, it means one who has dropped choosing, it means now he accepts no master. And this is not an egoistic understanding, this is a deep understanding that if you choose between contraries you are a victim, if you choose between the contraries you will remain divided in the contraries. A sannyasin is not against this world and for that one, a sannyasin is simply neither for nor against -- he simply moves without friends and without enemies.

There is a beautiful Zen story. One sannyasin was standing on a hilltop alone in the morning. Just like the hill he was alone, standing unmoving, and three persons passed by who had come for a morning walk. They looked at this man and they had different opinions as to what he was doing. One man said, "I know that monk. Sometimes his cow is lost, so he must be standing there and looking around the hill for the cow."

The second said, "But by the way he is standing, he is not looking at all. He is not moving at all, his eyes seem to be almost fixed. That is not the way that a man looks for something. I think he must have come for a morning walk with some friend and the friend has got left behind -- he is waiting for the friend to come."

The third said, "That doesn't seem to be the reason, because whenever somebody waits, sometimes he looks behind to see whether the friend has arrived or not. But he never moves, he never looks behind. He is not waiting, that is not the posture of a waiting man. I think he is in prayer or meditating."

They were so divided and they became so excited about the explanations as to what he was doing, that they thought it was better to go and ask the man himself. It was hard to go up the hill, but they went. They reached the man and the first asked, "Are you looking for your cow?... because I know sometimes it is lost and you have to look for it."

The man opened his eyes and said, "I don't possess anything, so nothing can be lost. I am not looking for any cow or anything." Then he closed his eyes.

The second man said, "Then I must be right -- you are waiting for a friend who is left behind."

The man opened his eyes and said, "I have no enemies and no friends, so how can I wait for anybody? I am alone -- I have not left anybody behind, because there is nobody. I am alone, totally alone."

Then the third said, "Then I must be absolutely right because there is no other possibility. I hope you are praying, meditating."

The man laughed and he said, "You are the most foolish because I don't know anybody to whom I can pray and I don't have any object to achieve, so how can I meditate?"

Then all three simultaneously asked, "Then what are you doing?"

The man said, "I am just standing, I am not doing anything at all."

But this is what meditation is, and this is what *sannyas* is: just being. Then you have a freedom -- freedom from friends, enemies; freedom from possession, nonpossession; freedom from this world and that; freedom from matter and mind -- freedom from all choices and divisions. Then the impossible is dropped and you become natural, you become Tao, then you float.

When the impossible effort is gone, anxiety disappears, then you are no longer in anguish. And when you are no longer in anguish, bliss arises. Bliss is not something to be achieved. You only have to create the capacity. When you are not in anguish, bliss happens. You have created the capacity, you have opened the door and the sunrays enter and fill you. As you are, anxiety-ridden, divided, mounted on two horses, trying to stretch two bows together, you are schizophrenic, you are ill, you are wavering. Or, at the most, you have made a compromise and you have become normally neurotic.

A normal being somehow carries on his work; the neurosis does not come in the way, that's all -- an adjusted citizen, that's all. But it is not worthwhile. Even if you are an adjusted citizen, a good citizen, a normal human being, no ecstasy will happen to you. You will remain sad, and whatsoever you achieve in this world will give you more sadness. Look at the people who have succeeded, who are ahead of you, who have reached the top, and you will see they are more sad than people who are not so successful -- because their hope is lost.

One morning, Mulla Nasruddin was walking towards the market very sad. And a friend asked, "What has happened?"

Nasruddin said, "Don't ask me! I am so sad and so depressed that I could cry."

But the friend insisted, "But what is the matter? We have never seen you so sad. You have been in so many difficulties, financial and otherwise, but we have never seen you so sad and depressed. What is the matter? What has happened?"

Mulla Nasruddin said, "Two weeks ago, one of my uncles died and he left one hundred thousand rupees for me."

The friend said, "Nasruddin, have you gone mad? If your uncle has left one hundred thousand rupees for you, you should be happy not sad."

Nasruddin said, "Yes, that's so -- but last week, my other uncle died and he has left two hundred thousand rupees for me."

The man said, "Then you are completely out of your mind -- you should dance and rejoice and celebrate, because there is no reason to be unhappy! You are the happiest man in this town!"

Nasruddin said, "That I know -- but I have no more uncles. That makes me sad."

That's what happens when a man succeeds: when you have no more uncles, then suddenly, no hope. A man who is a failure still hopes, can hope; there are still uncles, the possibility exists. The more success, the more anxiety, because the success will bring your neurosis up, the success will reveal to you your schizophrenia. That's why in America there is more schizophrenia, more madness than in any other country, because America has succeeded in many ways.

In a poor country there is not so much madness. People can still hope. And when you can hope, nothing comes up -- you go on running and running. When the goal is achieved, then you stand still and you have to look at yourself and at what a mess you have created in your being, what chaos. You suddenly go out of your mind. You have always been out of your mind, but it is revealed when you succeed, because when there is no more to dream about, you have to encounter yourself. As you are, bliss is not possible, happiness is impossible. You can only hope for it and tolerate the pain, the suffering that you have brought upon yourself.

But bliss *is* possible; it has happened to a Jesus, to a Buddha, it can happen to you -- but then you have to leave the impossible aside. Think of the natural, the possible, the easy. Don't think of the impossible, the difficult, the challenging. The ego always likes to do the impossible, but it is a failure, it *has* to be a failure. But the ego likes to take the challenge of the impossible, because then you feel you are something. Against an impossible goal you become a great fighter.

And religion is simple, easy, natural -- it is not riding on a horse at all. It is just a morning walk not going anywhere. Just walking is the end; not doing anything in particular, just enjoying the morning breeze, the sun, the birds -- just enjoying yourself.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #11
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THE ELEVENTH SAYING
JESUS SAID: A CITY BEING BUILT ON A HIGH MOUNTAIN AND FORTIFIED, CANNOT FALL NOR CAN IT EVER BE HIDDEN.
JESUS SAID: WHAT THOU SHALT HEAR IN THINE EAR AND IN THE OTHER EAR, THAT PREACH FROM YOUR HOUSETOPS; FOR NO ONE LIGHTS A LAMP AND PUTS IT UNDER A BUSHEL, NOR DOES HE PUT IT IN A HIDDEN PLACE, BUT HE SETS IT ON THE LAMPSTAND SO THAT ALL WHO COME IN AND GO OUT MAY SEE ITS LIGHT.
JESUS SAID: IF A BLIND MAN LEADS A BLIND MAN, BOTH OF THEM FALL INTO A PIT.

The whole human problem consists of choosing between the momentary and the eternal. If you choose the momentary you are building your house on sands -- it is going to fall. If you choose the eternal, then something is achieved which is going to be forever and forever.

And nothing less can satisfy you, only the eternal can satisfy you. The momentary cannot satisfy you; rather, on the contrary, it will make you more hungry and more thirsty. It is like someone throwing butter in the fire to put it out -- it will become food for the fire and the fire will increase. The momentary is just like butter in the fire of your mind's desire; it helps it, it is a food. Only the eternal can quench the thirst, there is no other way.

But when I say, "If you choose the eternal, only then do you build your house on a mountain-top, on something rocklike which will endure and your effort will not be wasted"... what do I mean when I say, "If you choose the eternal"? -- because the eternal cannot be chosen. If you choose you will always choose the momentary, because choice *is* of the momentary. Then what do I mean when I say, "Choose the eternal"? I mean: if you can understand that the momentary is useless -- by the next moment you will be thirsty again, and this water is not going to destroy your thirst -- if you understand this then the momentary drops. It becomes useless, you simply come to understand its meaninglessness. It simply drops and the eternal is chosen -- you never choose it.

When the momentary drops, the eternal enters into your life. But the momentary must become absolutely fruitless, meaningless; with the momentary your failure must be total. "Blessed are those who fail in this world" -- this beatitude must be added to Jesus' other beatitudes.

Be a failure in this world! You are trying to do just the opposite: to succeed in it. If you succeed, that will be the real failure because then you will remain with the momentary -- but no one ever succeeds; we are fortunate because no one ever succeeds. At the most, you can go on postponing the failure, that's all. You may postpone it to a further life, you can postpone it for millions of lives. But no one ever succeeds in this world, because how can you succeed with the momentary, that which is fleeting? How can you make a house on it? That which is passing moment to moment, going out of existence, how can you make a house, an abode on it? By the time the house is ready, the moment is gone. That's why every moment you feel frustrated -- but again you start doing the same thing.

It seems you are not aware, it seems you are not alert to what you are doing -- it seems you have not learned *anything* from life. You have remained ignorant of life, you have not attained to any experience. You may have much knowledge, you may know how to build the house -- you may be an engineer, an architect -- but you have not learned through experience that on the momentary the house cannot be built. This is the first thing Jesus says.

JESUS SAID: A CITY BEING BUILT ON A HIGH MOUNTAIN AND FORTIFIED, CANNOT FALL NOR CAN IT EVER BE HIDDEN.

Many things. First: A CITY BEING BUILT ON A HIGH MOUNTAIN....

You always make something in the valley. These are symbols: 'valley' means the dark night; 'high mountain' means more conscious, more aware; the more aware you are, the higher you go. When you become perfectly aware, you are on Everest. That is why Hindus have been saying that Shiva lives on Gourishankar, the highest mountain-top. Shiva is the highest consciousness; Shiva is not a person, Shiva means the perfect consciousness. Perfect consciousness lives on Gourishankar.

When you are unconscious you fall down into the dark valley -- your night is a valley, your sleep is a valley. When you are aware you start moving towards the height; when you are completely unconscious, that is the lowest point of existence. Rocks exist there, at the lowest rung of the ladder, because rocks are perfectly unconscious. They are not dead -- they are alive, they grow; they are young, they become old, they die. They pass through all the phases you pass through, but they are not conscious -- the lowest rung of the ladder. Sometimes you are like a rock: when you are fast asleep what is the difference between you and a rock? When there is not even a single ray of consciousness, then what is the difference between you and the earth? You have fallen back.

In sleep, you go towards the valley. The 'sinner' means one who lives constantly in sleep; the 'saint' means one who is not asleep even in his sleep. Krishna has said to Arjuna: "When everybody is asleep, the yogi is still awake. When everybody is in slumber, the yogi is still alert." The totality of the yogi never goes to sleep. A point of witnessing always remains there; he witnesses his own sleep. In sleep you fall down, in awareness you rise high. When nothing is asleep in you, when your whole consciousness has become a light, when not a single fragment is unconscious, when your complete being is filled with light -- that is what we mean by a Buddha, a Christ: no unconsciousness exists -- this is the highest peak. Hence the symbolic meaning of... A CITY BUILT ON A HIGH MOUNTAIN.

You are building your cities, your houses, in a valley, and ordinary sleep alone is not enough for you, you also seek drugs to fall more asleep; you seek methods of hypnosis to become more sleepy, more unconscious -- because consciousness is pain, it is anguish. Why is it anguish? And Buddha and Jesus say it is the greatest bliss that is possible! But for you, why is consciousness painful? And why do you want to forget everything? Why is consciousness painful?

It is painful if only one percent of you becomes conscious and ninety-nine percent of you remains unconscious, then that one percent suffers seeing the mess all around. Seeing that ninety-nine percent in a state of madness, that one percent of consciousness suffers, that one percent of consciousness seeks alcohol, drugs, LSD, marijuana or something else -- sex or music or a mantra -- to create an autohypnosis. So that one percent also falls back and becomes part of the whole. Then you are not worried because there is nobody to know, then there is nobody to be alert and conscious -- then there is no problem.

This is what they call the logic of the ostrich. Whenever an ostrich finds that some enemy is coming he will hide his head in the sand. For the moment he cannot see, and his logic is, "When I cannot see the enemy, how can the enemy be there?" The ostrich seems to be a perfect atheist, for that is what atheists have been saying. They say, "If we cannot see God, how can he be there? Something exists only when we see it," as if existence depends on your seeing; and if you don't see then the thing disappears.

The ostrich hides his head, closes his eyes, and immediately he is unafraid because the enemy is no more. But the enemy does not believe in your logic. On the contrary, you are playing into his hands when your eyes are closed; you are playing into the hands of the enemy, on your own part you are becoming a victim. You could have escaped, but now there is no escape because you think there is no enemy. You may feel a momentary happiness because the enemy is not there -- not that the enemy is not there, but because you feel as if he is not. That's how you feel a momentary happiness when you become unconscious through drugs: no problems exist, all the enemies disappear, there is no anxiety -- because for anxiety you need to be alert, aware.

When one hundred percent of your being becomes conscious then there is bliss, because the conflict disappears -- Buddha is right. You are also right because your experience says that the more you become alert, the more you feel problems around you. So it is better to remain in a long slumber, in a lifelong sleep. That's why we build our cities in the valleys, not on mountain-tops.

Then there is another reason.

A CITY BEING BUILT ON A HIGH MOUNTAIN AND FORTIFIED, CANNOT FALL NOR CAN IT EVER BE HIDDEN.

We build our cities in such a way, on such a fleeting existence, on the momentary, the temporal, that by the time they are ready they are falling; by the time they are ready they have already become ruins. Why? -- because we can see only the momentary, we don't have a total vision. We can see only that which is nearest, just very close. Only the moment is close -- you see one moment, then it passes, then another moment, then it passes. You see these passing moments, you cannot have a total vision.

For the total vision a perfect consciousness is needed. In a total vision, you can see the whole of life; not only the whole of life, you can see the whole world. That's what Jainas mean when they say that when Mahavira became enlightened he could see past, present and future -- the whole of time. What do they mean? They mean that the wholeness of existence becomes clear to you, and when the wholeness is clear, only then can you make a fortified city. Otherwise, how can you make one?

You don't know what is going to happen the next moment. Whatsoever you do, the next moment may undo it. And whatsoever you do depends on the momentary, not on the whole. The whole may reject it, it may become absolutely meaningless in the whole.

It happened once that a Chinese master had an American disciple. When the disciple was going back the master gave him a present, a small carved wooden box, and he said, "One condition always has to be followed; if you give this box to somebody else, then the condition has to be fulfilled. Promise... because I have been fulfilling this promise, and this is not a new thing, it's a very ancient thing and for many, many generations the condition has been fulfilled."

The disciple said, "I will fulfill it." It was such a beautiful thing, so valuable, so ancient, he said, "Whatsoever the condition...."

The master said, "The condition is simple: you have to keep it in your house facing east. And this has always been done, so be respectful to the tradition."

The disciple said, "This is very simple, I will do it."

But when he put the box facing east, then he came to understand that it was very difficult, because his whole arrangement in the drawingroom became absurd. That box facing east would not adjust. So he had to change the whole arrangement of the drawingroom to be harmonious with the box. But then the whole house became absurd, so then he had to change the whole house. Then the garden became absurd! Then he felt exhausted. He wrote to the master: "This box is dangerous! I will have to change the whole world -- because if I also change my garden, then next it will be the neighborhood...." And he was a man of sensitivity, that's why he felt like this.

If you build your life on the momentary, you are going to be in difficulty with the whole because it will never adjust. It will never be harmonious, something or other will always be wrong. The whole has to be looked to before you make your city, before you make your abode; the whole has to be consulted and referred to. With the vision of the whole you should create your life and the pattern of your life; you should live with the vision of the whole. Only then will your life be a harmony, a melody; otherwise, you will always be somehow outlandish, eccentric.

Every man is eccentric. This word is beautiful. 'Eccentric' means out of the center, somehow missing the center, not exactly as it should be. Why is every man eccentric, out of the center, out of focus, out of step with life? -- because everybody is trying to make life according to the moment, and the moment is not the whole. The moment is a fragment, such a small, trivial fragment of eternity. How can you adjust to eternity if you make your life according to the moment? That's why Jesus says, "Make your life, create your life according to the whole, the eternal, not the momentary."

A CITY BEING BUILT ON A HIGH MOUNTAIN AND FORTIFIED, CANNOT FALL NOR CAN IT EVER BE HIDDEN.

Your city will always be falling, your city will always be in ruins. It is so! You need not ask Jesus, you can just look at your life: it is a ruin. Before you have built it, it is already a ruin. You are a ruined city. Why is it happening? -- because of the momentary. Have a vision of the eternal, of the timeless.

How will this vision come? The higher your consciousness, the greater your vision; the lower your consciousness, the smaller your vision. Go and stand on the street under a tree and look: you have a vision -- you can see to the nearest corner of this road, then there is a turning and the vision stops. Climb the tree and have a look from the tree -- then you have a greater vision. Go in an airplane -- then you have a birdseye view of the whole city. Go higher, and greater becomes the vision; go lower, and smaller is the vision.

There are rungs in the ladder of consciousness. If you are at the peak of your consciousness, look from there: eternity is revealed.

Have you observed a very small thing? You are standing under a tree, you look to the east -- you don't see anything. Somebody is sitting on top of the tree and he says, "I can see a bullock cart coming."

You say, "There is no bullock cart! I can't see it -- and when I can't see it, how can it be?" The bullock cart is in the future for you, but for the man who is sitting on top of the tree the bullock cart is in the present. So don't think that the present means the same to everyone. Your present is confined to you, it may not be present for me; my present is confined to me, it may not be present for you. It depends on the ladder of consciousness.

For Buddha everything is present because there is no future -- his vision is complete. For Jesus everything is present: there is no past because he can see, there is no future because he can see. From the highest peak of consciousness the whole is visible, so nothing is past, nothing is future; everything is here and now. The future exists because of your confined vision, not because the future is a necessity in the world, in existence. It simply shows that you have a narrow vision: something that goes out of your field of vision becomes the past; that which has not yet come into it becomes the future. But things in themselves are in eternity.

Time is your invention because you live in the valley. Hence, all the traditions of the world have been emphasizing that when you move into *samadhi*, ecstasy, deep meditation, time disappears. What do they mean? They mean that the division of past, present, future, disappears; existence is, but without divisions, timeless. Build your city on the timeless, don't build it on the momentary; otherwise it will always be a ruin, because the present is fleeting and becoming the past. What do I mean when I say it will be a ruin before you have even built it? ... Because the moment you build, that moment is past, it is already gone, it is no more in your hands. The earth below your feet is moving continuously.

A CITY BEING BUILT ON A HIGH MOUNTAIN AND FORTIFIED....

And why does he use the word fortified? As you are, in the valley, you are always in fear, insecurity, always in danger. The valley is filled with ghosts, shadows, enemies, hatred all around.

I have heard about a housefly who was passing by a supermarket. In one window insecticides were on display. She read the sign; in big red letters it was written, "New spray guaranteed to kill flies IMMEDIATELY!" She read the sign and as she flew away, muttered to herself, "There is too much hatred in the world!"

You live in the world of the valley. There, everything is guaranteed to kill immediately. You live in the valley of death -- nothing else is guaranteed there, only death is guaranteed.

Have you ever observed the fact that in life, everything is uncertain except death? It should be otherwise, but the only certainty that you have is a guarantee to die, that's all. This much can be said in the valley: you will die, that much is certain. Everything else is uncertain and accidental -- it may happen, it may not happen. What type of life is this where only death is guaranteed? But it is so, because in darkness only death can exist; in unconsciousness only death can exist. Unconsciousness is the path towards death.

Whenever you want to be unconscious, you want to die. A deep urge to die is in you, otherwise you would start moving towards the height. Freud, in the last phase of his life, stumbled upon a very deep fact: he called it *thanatos* -- the wish towards death. His whole life he was thinking around libido -- a theory which says that man exists as a will to live; but the more he penetrated into the will to live, the more uncertain he became. The more he started to understand the will to live, he found that deep down there is a will to die.

It was very difficult for Freud because he was a linear thinker, one-dimensional, and he was an Aristotelean, a logician. This was very contradictory that behind the libido -- the lust to live, the will to live -- there is a will to die, thanatos. He became very much disturbed. But that's what Buddha has always been saying, and that's what Jesus has been saying: that as you are, you are so useless, your whole life is so futile, just full of frustrations, that you would like to die.

When you take something to become unconscious, the wish to die is there -- because unconsciousness is a temporary death. You cannot live without sleep even for a few days, because sleep is a sort of temporary death. You need it, you need it very deeply. If you cannot die every day for eight hours you will not be able to live the next day -- because your whole life is such a mess, and 'to be' is not bliss; rather, 'not to be' seems

to be blissful. So wherever you can lose yourself you feel blissful. If you can lose yourself in a political movement, if you can become a Nazi and you can lose yourself in a crowd, you feel good because this is a death -- you are no longer there, only the crowd exists.

That's why dictators succeed -- because of your wish to die. Dictators succeed even in the twentieth century, because they give you a chance to die so easily. That's why wars have always existed, and they will continue to exist because you are not changing in any way. Man is not transforming himself. Wars will exist because they are a deep will to die. You want to kill and you want to be killed. Life is such a burden that suicide seems to be the only solution. If you have not committed suicide up to now, don't think that you are truly a life-lover. No! You are simply afraid. You are not a lover of life, because a lover of life will always move towards the heights -- the higher the peak, the more life. Hence Jesus can promise, "Come to me, and I will give you life in abundance!"

Hence Jesus says, "I am life, great life. Come to me!" But to come to Jesus is very difficult because you have so much investment in the valley, in the dark ways of life, and you are so afraid of being alive. You make many arrangements in order not to be too alive, you exist with the minimum of life. You exist like an automaton, you turn everything into a mechanical thing so that you need not bother about it -- you need not *live* in it.

Wars will continue, violence will continue, and men will go on killing each other. The whole effort has been to create a device which can become a global suicide, and now we have discovered it -- the H-bomb. Why are scientists continuously working, devoting their whole lives to creating destructive things? -- because that is the deepest desire in man: to die, somehow to die. It is not very conscious, because if it becomes conscious you will start transforming yourself. Many times you assert, "It would have been better if I had not been born!"

One Greek philosopher, Philo, is reported to have said, "The first blessing is not to have been born; the second blessing is to die as soon as possible." And he says these two are the only blessings. First, not to have been born -- but no one is that fortunate because everybody is already born. So only the second is available -- to die as soon as possible. Philo himself lived to be ninety-seven. Somebody asked him, "But *you* have not committed suicide?" So he said, "I have just been tolerating life to give the message to others -- the message that to die is the only solution."

Suicide is a deep-rooted instinct. Immediately you feel anything going wrong you feel you want to commit suicide, to destroy yourself. A religious man is one who becomes alert that a deep death-wish is hidden inside. Why is it there? You have to bring more light into yourself so that you can become aware of the corner where death is hidden and continuously eating you. It is not that suddenly one day you die -- you die slowly for seventy years. Death is not a phenomenon that comes in the end, it starts with birth. Then every breath and every moment is simply nothing but a continuity of dying and dying and dying. It completes itself in seventy years because it is a very slow process.

But you have been dying, and you are waiting deep down to be finished -- the sooner the better. You have not committed suicide because you are very afraid, scared: what will happen? So you tolerate life, you are not enjoying it as a gift of God. You are simply tolerating it, you are simply carrying it somehow, waiting for the moment when you can get out of the train.

Once it happened: Thomas Edison was invited for a dinner at which a few friends had gathered. He was a man of few words and he was always disturbed whenever there was a crowd. He was a lonely worker in his laboratory; he was a researcher, a contemplative man; the presence of the other was always a disturbance for him. And at the dinner there were many people and they were so engaged in eating, gossiping and discussing that he felt, "Now, this is the moment I can escape!" So he just started to look for the door through which he could escape -- and then he was caught. The host caught him and asked, "Mr. Edison, what are you working on now?" He said, "The exit!"

Everybody is working for the exit. Become alert to it!

Why can't you enjoy life -- which is a gift? You have not earned it, that's why I say it is a grace. Existence has given it to you -- you can call it God -- it is a simple gift, a pure gift; you have not done anything to achieve it, to gain it. Why can't you be blissful and thankful and enjoy it? It should be enjoyed dancing. But what is the problem? It is because greater awareness is needed to enjoy bliss; to suffer anguish there is no need to be aware. To suffer anguish, more darkness is needed, less consciousness is needed -- night is needed, not day. But to enjoy bliss, more alertness is needed.

So if you see a saint who is sad, know well that he is not a saint, because awareness will give a blissfulness, awareness will give a deep laughter to his whole being, awareness will give him something so

that he will become childlike. He can run after a butterfly, he can enjoy simple food, and he can enjoy the ordinary things of life so much that everything becomes a gift. Everything becomes a grace from God and he can be thankful moment to moment -- even for his breathing. He can even enjoy his breathing, simple breathing -- it is so blissful! If you find a saint who is sad, know well something has gone wrong. He still lives in the valley, he has not moved to the peak. Otherwise, he has a radiance, a lightness, a childlike enjoyment, unworried, unafraid -- he is fortified in his consciousness.

Why does consciousness fortify you? -- because the more conscious you become, the more you know you cannot die, there is no death. Death exists only in the dark valley. And if you are fortified against death, you are fortified. The more conscious you are, the more you know you are the eternal, the divine. Right now you don't know who you are. This is the valley of ignorance, and there only death happens, nothing else; and you live trembling, shaking with fear. If you look within you will find only fear and nothing else, because around you there is only death, nothing else. So this is natural: with death all around, fear inside is a natural counterpart.

If you move to the heights, love will be within and eternity all around. There will be no fear -- there cannot be, because you cannot be destroyed, you are indestructible. There is no possibility of your death, you are deathless. This is the fortification Jesus talks about.

A CITY BEING BUILT ON A HIGH MOUNTAIN AND FORTIFIED -- but remember the high altitude is the fortification -- CANNOT FALL NOR CAN IT EVER BE HIDDEN.

This is very paradoxical: in the valley you constantly fall, on the top never. This is paradoxical because we see people falling from the top. In the valley, why should one fall? One is walking on level ground, people fall from heights -- that is a myth. In the inner world nobody falls from the heights; once the inner height is achieved, one never falls from it. Nothing can be taken from you if you have achieved it in the within. But without, your myth is true.

People fall whenever they are on the heights, but those heights belong to the valley, they are not real heights. If you have fame, you can be certain that sooner or later you will be defamed; if you are on the throne, sooner or later you will be dethroned. Whatsoever you achieve in this world will be taken away. But in the inner world, whatsoever you achieve you achieve forever, it cannot be taken away. Knowing cannot go back; once achieved, it becomes part of you. It is not something you possess -- it becomes your being and you cannot unknow it.

Once you have known that you are deathless, how can you unknow it? There is no way to unlearn it -- you have learned. And only that which cannot be unlearned is real knowledge. That which can be unlearned is just memory, not knowledge; that which you can forget is just memory, not knowledge.

Knowledge is that which you *cannot* forget, there is no way to forget it. It has become your being, it is part of you, your very existence. You need not remember it -- you need remember only those things which are not part of you.

FORTIFIED, A CITY BEING BUILT ON A HIGH MOUNTAIN CANNOT FALL NOR CAN IT EVER BE HIDDEN.

And you cannot hide it. A city built on the top will be known -- for eternities it will be known, there is no way to hide it. How can you hide a Buddha? It is impossible! How can you hide a Jesus? It is impossible! The phenomenon is so tremendous, their existence is so penetrating, that the impact will last.

You can crucify a Jesus, but you cannot neglect him. And those who crucified him still suffer for that crucifixion. Just a single man was killed, an ordinary son of a carpenter -- nothing important. The Jews must have thought that way because nobody was bothered: if you kill a carpenter's son and you kill according to the law, there is no problem. But Jews have suffered for two thousand years because of that crucifixion, generation after generation. They have been continuously crucified, just for this one man. It looks very illogical, and Jews go on saying, "We have not done anything!" They are right in a way, because those who did it, they died long ago.

But a person like Jesus moves with the timeless. As far as Jesus is concerned, the crucifixion is going to remain forever and forever. It is not past, because a person like Jesus is never past -- it is a fact right now: he is crucified. Jews may think, "We did it in the past, but those who did it are no more. We never did it --

we may belong to those who did it, but we never did it!" but Jesus' crucifixion is now going to be an eternal fact. Now it cannot be moved into the past, it is going to be a live wound; the wound is going to remain there in the heart. And Jews have suffered, they have suffered too much it seems, because just for one man millions of Jews have been killed these twenty centuries. Just for one man, millions of Jews? It seems unjust.

But you don't know this man, that's why it seems unjust. This man is worth more than millions of men. The day they crucified this son of a carpenter they played with a tremendous fire. They tried to hide it, but it cannot be hidden. They tried to hide it: there exists no Jewish record in which Jesus is crucified. Christian records exist, but Jews have not even recorded the fact that he was crucified. But you cannot hide it, and Jews started to disappear. They suffered because they tried to close their eyes against the sun. And this is the misery of the whole thing: that they gave birth to Jesus.

Jesus was a Jew and he remained a Jew up to the very last moment -- he was never a Christian. And the Jews had been waiting for this man for many thousands of years. Their prophets in the past had told them, "A man will come who will deliver you. Soon a man will be there who will become your salvation." From the housetops, for thousands of years, prophets had been telling this to the Jews, and the Jews had been waiting, waiting. They prayed and they waited and they waited -- and this is the irony: when the man came, they refused him! When the man came and knocked at their door, they said, "No! You are not that promised one." Why?

It is easy for the mind to wait, because the mind can go on hoping, desiring, dreaming. But when God knocks at your door, remember, you will also refuse -- even though you may have been praying. But when God knocks at the door, what is the problem? Why do you refuse? -- because only one can exist in the house. When God knocks at the door, *you* have to disappear -- that's the problem.

Waiting, you exist, your ego exists. The Jews were very egoistic about the promised man to be born in their race. They were the chosen few; God had chosen them and the son of God was going to be born in a Jewish family -- the ego felt very good about it. But when this chosen man came and knocked at the door and said, "I have come to fulfill the promise," they said, "No, you are not that chosen man, and if you try to say that you are, we will kill you!" What was the problem?

The problem is human. The problem is that if Jesus exists, then you have to disappear, you have to dissolve in him -- you have to surrender. It was good for the ego to think that the promised man will come to *us*, the chosen race of the world, but it was very difficult to accept the man when he came.

They killed Jesus, but they have not even recorded it. They wanted to forget this whole thing so that they could hope again -- and they are hoping still. The Jews are still hoping for the promised man. And I tell you, if he comes again -- he will not come, because he must have learned by experience -- if he comes again, they will crucify him again. And they have suffered a lot, just because they tried to ignore the city built on the mountain-top.

They tried to hide a city built on the mountain-top, they tried to hide the sun -- they tried to hide the truth. They crucified the truth. But truth cannot be crucified, you cannot kill it; it is eternal, it is deathless. And still they have not become aware why they have suffered so much. The guilt... they still feel guilty deep down. A Jew is never without guilt -- the guilt follows like a shadow. The guilt is that they refused the promised one when he came. And Jews know deep down that they have committed the greatest sin that is possible: to refuse God when he knocks at your door.

And he is not going to fulfill your expectations -- whenever he comes he will be a stranger. Because if he fulfills your expectations, then he is no longer God. God is always a stranger, always the unknown, knocking at the door of the known. He cannot come in the form of the known, it is not possible -- he remains always the unknown, the mysterious. You would like him to come according to the formula. No! He follows no formula, he is not dead -- only dead matter follows a formula. Life lives as a mystery.

A CITY BEING BUILT ON A HIGH MOUNTAIN AND FORTIFIED, CANNOT FALL NOR CAN IT EVER BE HIDDEN.
JESUS SAID: WHAT THOU SHALT HEAR IN THINE EAR AND IN THE OTHER EAR, THAT PREACH FROM YOUR HOUSETOPS; FOR NO ONE LIGHTS A LAMP AND PUTS IT UNDER A BUSHEL, NOR DOES HE PUT IT IN A HIDDEN PLACE, BUT HE SETS IT ON THE LAMPSTAND SO THAT ALL WHO COME IN AND GO OUT MAY SEE ITS LIGHT.

Jesus said to his disciples, "Whatsoever you have heard, go and shout it from the housetops so that

others can hear it... FOR NO ONE LIGHTS A LAMP AND PUTS IT UNDER A BUSHEL, NOR DOES HE PUT IT IN A HIDDEN PLACE...."

Jesus says, "Go and tell the good news! Go and tell that the unknown has entered into the known; go and tell that in your routine world the mysterious has entered! Go and tell it from the housetops so that people can hear, and people can come and know and be benefited -- don't be shy about it!"

There is a deep problem about this. It is very difficult -- it must have been very difficult for Jesus' disciples, it is always so -- to tell others that the son of God has come. Very difficult, because people will laugh, they will say you have gone crazy. They will not believe that Jesus is the Christ -- they will believe you are crazy. If you say, "Jesus is God," they will think you have gone completely mad: "You need some psychoanalysis -- go and visit a doctor, take some medicine, rest and relax! If you think this, something is wrong with you, something has gone wrong in you!"

It is very difficult to tell people that someone has become realized. Why? -- because whenever someone becomes realized it becomes a deep wound in you, it becomes a deep hurt: you could have become the same, but you have missed. A comparison enters, your ego feels hurt: "Jesus is the son of God? Why am I not? The case should have been otherwise. How has Jesus become the son of God?" And it is easier to deny this than to change yourself and become the son of God. It is easier because 'no' is always the easiest thing in the world: nothing is to be done, you say no and it's finished! If you say yes everything starts, nothing is finished. No is always the end, yes is always the beginning.

If you say, "Yes, Jesus is the son of God," then you have to transform yourself. Then you cannot remain with this yes, you have to move, you have to do something. If you say no, the problem is solved. Then whatsoever you are, wherever you are -- in the valley, in darkness, in death -- you are at ease. Jesus creates an unease in you; Buddha moves amidst you and he creates an unease, and we take revenge -- because if one man can reach such a height, how is it that you have missed? It is better to say that there is no height, nobody has ever reached it. Then you are at ease in your darkness, then you can be comfortable.

Jesuses and Buddhas, they are very great tensions, because they uproot you from the valley, they shake you from your sleep and they say, "Move on -- this is no place to stay!"

There is a saying of Jesus: "This world is just a bridge. Move on! This is no place to make a home. Cross it, but don't stop on it. Nobody makes a house on the bridge." This world is just a bridge and you have made a house on it. You would not like to know the fact that this is a bridge, because then what will happen to all your effort and labor and all your investment and your whole life devoted to making this house? And now somebody comes, a vagabond, who says, "What are you doing? This is a bridge!" So it is better not to look down into the river.

Why is it a bridge? -- because Jesus, or people like Jesus, never use a single word without deep meaning. It is a bridge because it is on a river, and the river is of the momentary. Time is just a momentary river -- it goes on flowing and flowing.

Heraclitus has said, "You cannot step in the same river twice" -- because if you come to step twice, the river has gone; it is some other water that is flowing now, the same water is not there. The river gives you the appearance that it is the same river, but there is no fixed riverlike thing. A river means change -- it is going, going, going, flowing. Why does Jesus call this world a bridge? -- because you have made it on the temporary: time, the river of time, everything moving. Move from this bridge. This is no place to make a house.

But if somebody comes and tells you this, when for fifty years you have been making the house and now it is almost ready... and remember, it is always *almost* ready, never ready! It cannot be, that is not the nature of it. When it is almost ready and you were just going to rest from the whole effort and tension of building the house, if this man comes and he says, "This is on the river," rather than believing in this man and looking down, you would like to say, "Go away, you are a fool!" Or if this man insists, as Jesus goes on insisting and hammering, you will become angry. Hence he was crucified -- it was too much trouble.

Socrates was poisoned, because the whole of Athens was in discomfort because of this man. He would catch hold of you anywhere in the marketplace and ask uncomfortable questions -- destroying your comfortable lies. He became such a nuisance! In the valley, a Buddha is always a nuisance. Socrates created so much anguish and anxiety. People could not sleep, they could not do their work well because he created doubt. He said, "What are you doing? This is a river and this is a bridge -- and you are building your house here, in this market? Seek the eternal, the truth!" Socrates became such a nuisance that they had to poison him.

In the valley, that has always been happening. If a man with eyes comes to a town of blind men, they

will kill him -- or if they are kind, they will operate on his eyes. But they will do something, because simply coming there that man makes them blind! They think they have never been blind -- they never knew it -- and this man comes and he says, "You are blind, you are mad!" He makes them aware of things they don't want to be aware of. Those things create anxiety.

Jesus says to his disciples, "Go, and cry from the housetops!" Why from the housetops? -- because people are almost deaf, they don't hear, they don't want to hear. Even when they listen they are not hearing, they are somewhere else. Even when they nod they are simply bored. They may tolerate it but they never enjoy the truth, because truth will always make you uncomfortable, bound to do so -- because you live in the valley of lies.

Your whole life is such a lie: you have been lying to others, to yourself, and you have made everything around lies. Now somebody comes and speaks the truth. If somebody comes to a man who believes that he is healthy when he has all sorts of diseases and says, "What nonsense you are talking -- you are ill!" that man thinks, "This man is a bad omen -- he is making me ill. I was absolutely okay." Making you alert, making you aware of the truth, destroys your palaces, dream palaces you have made out of cards, out of playing cards.

Jesus says: Go, and whatsoever you have heard me telling you... PREACH FROM YOUR HOUSETOPS; FOR NO ONE LIGHTS A LAMP AND PUTS IT UNDER A BUSHEL. Don't be shy, and don't be afraid! The light is there, now don't hide it: ... NOR DOES HE PUT IT IN A HIDDEN PLACE, BUT HE SETS IT ON THE LAMPSTAND SO THAT ALL WHO COME IN AND GO OUT MAY SEE ITS LIGHT.

This has always been a problem: Buddha, Mahavira, Lao Tzu, Jesus, Mohammed, Zarathustra, they always have to insist continuously that the disciples go and tell others. The opportunity will not be forever -- Jesus will not be there in his physical body forever, and if you cannot recognize him when he is in his physical body, how will you be able to recognize him when he is not? If his physical presence cannot become a revelation to you, how can it become a revelation to you when he has disappeared into the universal?

Only rarely does someone become enlightened, only rarely does someone's darkness disappear. It is such a rare phenomenon and it is not going to last forever -- hence Jesus is always in a hurry. He knows well. And Jesus had the most limited time on earth; he died when he was thirty-three. He started preaching when he was thirty, he died when he was thirty-three -- only three years. He was in a great hurry. He knew this crucifixion was going to happen, so he said, "Go and make as many people aware and alert as possible. The door is open, now they can enter into the divine."

But the disciples always remained wavering. Only when Jesus died did they start preaching -- that too always happens -- because when Jesus disappeared, only then they realized what had happened to their lives. When Jesus is there you become accustomed to the light that Jesus is; when he disappears, then darkness; and then you feel what light you have missed, and then you go on preaching from the housetops. When Jesus was there something was possible, but now nothing is possible.

You go on for centuries -- the church is doing that: all over the world they go on preaching, preaching that Jesus is the light. But now it cannot be very helpful because the door has disappeared, now Jesus has become invisible. He can help, but if you cannot see the light when it is visible, how can you see it when Jesus becomes invisible? If you cannot enter the door when it opens just in front of you, how will it be possible for you to enter a door which is not visible at all? Difficult!

But disciples themselves become alert when the light disappears. Then they start crying and weeping, and then they know... because only through contrast do you come to know; you only become aware that you were alive when you are dying. When you come to the moment of death, then you become aware what life was and how you have missed it. It is said that only when people die do they come to know that they were alive -- otherwise they miss.

JESUS SAID: IF A BLIND MAN LEADS A BLIND MAN, BOTH OF THEM FALL INTO A PIT.

So don't be shy! Go and tell others that there is a man who has eyes; otherwise people will be led astray, because people have a need to be led. If you cannot find a Buddha or a Jesus, you will still follow someone because there is a great need to follow. There is a great need because you don't know where to go. Somebody says, "I know..." so what to do?

Jesuses are not available every day, Buddhas are not born every day. But the need is there! If you cannot get the right food you will eat the wrong food, because the hunger is there every day. And it is very easy to find a blind man because you are blind -- you understand the language. It is very easy to follow a blind man because you both belong to the same world of darkness, the same valley. It is much easier to be convinced by a blind man that he is the master, than to be convinced by a man who is not blind -- because he uses a different language, he talks about a different world; he is so strange, you cannot understand him.

It is always easy to follow a wrong master, because *you* are wrong; something is similar between you and the master. But: IF A BLIND MAN LEADS A BLIND MAN, BOTH OF THEM FALL INTO A PIT.

It happened: Mulla Nasruddin died and his two disciples committed suicide -- because without the master, what could they do? Mulla leading, the disciples following, they all three knocked at the door of the other world, a beautiful gate. Nasruddin said, "Look! This is what I promised -- and I always deliver whatsoever I promise. We have reached heaven!" They entered.

The guide took them to a beautiful palace and he said, "Now you are going to live here for eternity, and whatsoever you need, you just tell me and I will fulfill it immediately."

Mulla said, "Look! This is what I promised and I have delivered it!"

For seven days they lived in rapture, because whatsoever they needed, immediately the demand was fulfilled -- whatsoever it was. All their desires of millions of lives were fulfilled within seven days, because there was no effort to be made, no time to be wasted. But by the seventh day they became very frustrated, because when you get something too easily, you cannot enjoy it. And when you get it so immediately that there is no gap between the desire and the fulfillment, you become fed up -- that's why rich men are so fed up. A poor man can have a little dance in his life, but not a rich man. Look at kings: they are dead, fed up with everything, because everything is available. Availability is such a great problem -- greater than poverty, greater than scarcity.

By the seventh day they were fed up, because they enjoyed the most beautiful women, the most costly wine, the best food, the costliest clothes -- they lived like emperors. But then what to do? By the seventh day Mulla asked the guide, "We would like to have a look down on the world. We would like to open a window so we can look at the earth."

But the guide said, "Why?"

Mulla said, "Just to regain our interest, it will be helpful to regain our desire." So the guide opened a door, they looked down at people on the earth -- they looked at us -- people struggling their whole lives and not achieving much, and they regained their hunger by contrast.

They enjoyed seven days again, but again they became fed up. Now the same medicine wouldn't do; just looking at the world would not be of much help, they had become immune. So Mulla said, "Now I have another ridiculous demand: we would like you to open a door into hell, so we can look at hell and regain our taste. But we have become afraid -- because what will we do after it?"

The guide started laughing and he said, "Where do you think you are?" They *were* in hell!

If all your desires are fulfilled you will be in hell, because you don't know the bliss of desirelessness, you know only the struggle. That's why poets say that the pleasure is in the waiting, not in the meeting; the pleasure is in desiring, not in fulfillment. And they are right about you. Whenever everything is fulfilled what will you do? Then you will come to know that you have been in hell.

But this happens if you follow a blind man: even if you reach heaven, it will turn out to be a hell, because blindness can never reach heaven. Heaven is not really a place to reach, it is a state of consciousness; it is not somewhere in geography, it is not geographical -- it is something in *you*. Hell and heaven both exist in you. But if you follow a blind man, how can a blind man lead you towards the heights? He will lead you into the valley. But there is a need to be led -- be aware of that need.

You want to be led, because then the responsibility goes to the other. It is better to have a blind leader than none -- this is your state of mind. Hence Jesus says, "Go and tell people from the housetops that the master is here!"

Jesus has appeared, and the chance is rare, and there is every possibility you may miss the opportunity. Run and catch hold of this man, because few are the moments when the door of heaven opens! Those are the moments when a man becomes enlightened. Then he is a door: then you can look through him and you can realize the whole truth.

A master is not a man who teaches you, a master is a man who awakens you. A master is not a man who has some information to give to you, a master is a man who is going to give you a glimpse into your own being. But this became a problem: if Jesus had remained silent nobody would have crucified him. But he

was in a hurry, and he started moving around the country and telling people. That created a problem because nobody understood him -- everybody misunderstood him. This is going to be so, because between two different dimensions communication is impossible. He talked about the kingdom of God and people thought he was talking about some kingdom here.

He said, "I am the king," and people thought that he was going to dethrone the king here. He taught, "Those who are meek shall inherit the earth" -- he was talking about something else, but people thought he was promising his disciples, "You will inherit the earth." Then the politicians became afraid, because 'kingdom', 'king', 'inheritance of the earth' -- all these terms are political. Priests also became afraid because whatsoever he said was beyond law.

Love is always beyond law. Love cannot follow any law because it is a superior law, the highest. When you love, everything is okay because love cannot do anything wrong. There are no regulations and rules for it -- rules and regulations exist because you can't love, because you are incapable of love. That's why there are so many rules: so that you cannot harm the other, so that you are prevented from harming the other. But when you love, why should you harm the other? Rules disappear.

And Jesus talked about the ultimate law, love. Then priests became afraid, then the judges, magistrates, the legal system became afraid that he would make a chaos, he would create anarchy. He was crucified because he became a troublemaker.

This need not happen. It has happened in the past but this need not happen now, because now, after thousands of years experiencing Buddhas, Mahaviras, Zarathustras, Jesuses, Mohammeds, we *must* become more alert!

But no, it is still the case -- as if man never learns. His stupidity seems to be ultimate, final, and he goes on rationalizing his stupidity. He fortifies his stupidity, his ignorance, and whosoever comes to take it away looks as if he is the enemy. Friends look like enemies, enemies look like friends. Those who can lead seem to be leading you astray, those who are blind are your leaders.

First understand your need to be led. It is beautiful, because that shows a search -- but don't be in a hurry to follow anybody. How will you decide? What is the criterion? For the seeker this is one of the most puzzling things: how to decide who is Jesus and who is a blind man? Certainty seems to be impossible, but glimpses of certainty are possible. You cannot be absolutely certain from the very beginning, because the very nature of the thing is such: how can a blind man decide that the other has eyes? The only decision, the only certainty possible is when he starts seeing. Then he will be able to decide -- but then there will be no need. When you become a Buddha there is no need to recognize a Buddha; when you are like Jesus there is no need to know Jesus or follow Jesus. This is the paradox.

You are blind and you have to choose -- how will you decide? By the words? Then you will be deceived, because scholars, pundits, priests, they are very clever with words. Nobody can defeat them, because they have been in the business for a long time. Jesus will look poor in his words -- the high priest of the Jews could have defeated him easily. That would not have been a big problem. Kabir or Buddha can be defeated easily through argument, through logic. You cannot judge through words, you will be deceived -- don't use that criterion.

A Jesus can be judged only by his being: be near him -- don't try to listen to what he is saying, try to listen to what he is. That is the key: just be near him. Hindus have called it *satsang*, just being near the truth. Just be near -- don't listen to what he is saying, don't get engaged intellectually -- just listen to what he *is*.

Being vibrates, being blooms, being has a fragrance about it. If you can be silent near a Jesus, you will start listening to his silence. And that silence will make you so blissful, and that silence will make you so fulfilled, so overflowing with love and compassion -- that is the criterion. If you do that with a pundit, with a man of knowledge, then you will simply be filled with misery -- because he is as miserable as you are. If you listen to the words, he will look very great. If you listen to his being, to his vibrations, to the throbbing of his life, he is as miserable as you are -- maybe more. That's why he has become a man of words: to hide his misery. That's why he talks theories, philosophies, systems; that's why he argues -- because he does not know.

A man who knows does not really argue, he simply states, he simply says.... Look at these sayings of Jesus -- he is not arguing, he is not giving any reasons, he is simply making statements, simple statements.

A CITY BEING BUILT ON A HIGH MOUNTAIN AND FORTIFIED, CANNOT FALL NOR CAN IT EVER BE HIDDEN -- no argument, just a simple statement of fact.

WHAT THOU SHALT HEAR IN THINE EAR AND IN THE OTHER EAR, THAT PREACH FROM YOUR HOUSETOPS; FOR NO ONE LIGHTS A LAMP AND PUTS IT UNDER A BUSHEL, NOR DOES HE PUT IT IN A HIDDEN PLACE, BUT HE SETS IT ON THE LAMPSTAND SO THAT ALL WHO COME IN AND GO OUT MAY SEE ITS LIGHT --
no argument, not trying to prove anything, simply making a statement.

JESUS SAID: IF A BLIND MAN LEADS A BLIND MAN, BOTH OF THEM FALL INTO A PIT -- simple statements of fact!

These words can be used more beautifully by a man of knowledge, but there you will be deceived.

Whenever you are in search of a master listen to his being. Learn the art of listening to his being; just be near him, feel him -- through the heart. Suddenly you will feel you are changing, because he is a magnetic force. Suddenly you will feel something is going, a deep change within you. You are no longer the same, your room is filled with an unknown light -- as if your burden has dropped for a moment, as if through him you have got wings, you can fly. And this is an experience. Only this experience will give you a right person, a man with eyes who can lead you.

Where is he going to lead you? He is going to lead you to yourself. A man of knowledge will always lead you to somewhere else, to a heaven somewhere in the sky, to a goal somewhere in the future. But a man of being, a Jesus, a Buddha, leads you nowhere else, just to yourself -- because there is the goal. You are the target, you are the goal.

And listen through the heart; satsang, that is the criterion. Otherwise, blind men have been leading you for many lives, and again and again the blind leader and you have both fallen in the pit.

The last thing about the pit: whenever Jesus says, "They fall into the pit," the pit is the womb. Whenever a blind man leads, both fall into the womb again -- that is the pit. They are born again into the same miserable life, the same anguish starts in new forms. Nothing substantial changes, the story remains the same; the whole thing remains the same, just outer forms change. You are again in hell, again in misery -- the womb is the pit.

When a man of being leads you, you never fall into the pit. Then you are born in another dimension, and it is no longer worth being born again into this world. You disappear from here, you appear somewhere else. That somewhere else is God, that somewhere else is nirvana.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #12
Chapter title: Come out and I'll Show You

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THE TWELFTH SAYING
JESUS SAID TO HIS DISCIPLES: MAKE A COMPARISON TO ME AND TELL ME WHOM I AM LIKE.
SIMON PETER SAID TO HIM: THOU ART LIKE A RIGHTEOUS ANGEL.

MATTHEW SAID TO HIM: THOU ART LIKE A WISE MAN OF UNDERSTANDING.
THOMAS SAID TO HIM: MASTER, MY MOUTH WILL NOT BE CAPABLE OF SAYING WHOM THOU ART LIKE.
JESUS SAID: I AM NOT THY MASTER, BECAUSE THOU HAST DRUNK, THOU HAST BECOME DRUNK FROM THE BUBBLING SPRING WHICH I HAVE MEASURED OUT.
AND HE TOOK HIM, HE WITHDREW, HE SPOKE THREE WORDS TO HIM.
NOW WHEN THOMAS CAME TO HIS COMPANIONS, THEY ASKED HIM: WHAT DID JESUS SAY TO THEE?
THOMAS SAID TO THEM: IF I TELL YOU ONE OF THE WORDS HE SAID TO ME, YOU WILL TAKE UP STONES AND THROW AT ME; AND FIRE WILL COME FROM THE STONES AND BURN YOU UP.

Whenever there is a man like Jesus or Buddha, you try to escape from him in every possible way because he is just like a death to you. Of course, you will rationalize your escape, you will find clever reasons why you are escaping. You will argue in your mind, "That man is not a Christ, that man is not yet enlightened." You will find something wrong in that man, so that you can feel at ease. You will avoid that man. It is dangerous to encounter him because he can live, he can see through you; you become transparent to him. You cannot hide yourself from him, you cannot hide the falseness that you are -- before him, you are just like an open book.

And your whole life you have been hiding. Your whole life you have been trying to live a false, inauthentic life; you have been living in lies, and he will see through you. Before him you will become a trembling leaf; before him you will be reduced to your truth; before him you cannot manage your false image -- he will be a catastrophe. So only those who are very courageous can come near to a Jesus. The greatest courage is needed to come near a man like Jesus. That means you are ready to take the jump into the abyss, you are ready to lose yourself.

To move with Jesus in the insecurity of the unknown, in the uncharted, in the ocean where the other shore is not visible, tremendous courage is needed. And this is the problem: very few will follow Jesus. Those who escape, they will miss him, and they will miss the very meaning of their own lives, because deep down, when you try to escape Jesus, you are trying to escape from your own truth. He is nothing but your future -- you are a seed, he is the tree; he has come to bloom, he is your future, he is your possibility. Escaping from him, you are escaping from your own ultimate possibility.

But those who come near, it is not certain that they will encounter Jesus just by coming near. Those who escape, they have escaped -- finished! But those who come near, live near, even living near they can avoid Jesus, because they can be near him for the wrong reasons. So, out of thousands, few will choose him. And those few who choose him, they will not all be with him for the right reasons. And those who are with him for the wrong reasons will also miss him.

You can be with an enlightened person for the wrong reasons. Look for the reasons why you seek: why do you go to a master? What are your real reasons? Are you seeking truth? Rarely is a man seeking truth. You may be seeking happiness, but not truth. Happiness happens when truth is achieved. But if you are seeking happiness you cannot achieve truth, because happiness is a byproduct; you cannot achieve it directly, there is no way to it -- it comes via truth. If you reach the true, happiness will happen; it is a shadow, it comes with the truth. But if you seek happiness, then happiness is not possible and truth is missed.

Out of one hundred seekers, ninety-nine are for happiness. They have suffered -- life has been a misery, much pain: they are seeking the antidote, they are seeking the opposite. To be with a Jesus or a Buddha in search of happiness is to miss him again, because your eyes are closed. Happiness can never be the goal; it is achieved, it comes automatically, you need not bother about it. It is always a byproduct: you simply take care of the tree, and flowers come. You need not go directly to the flowers -- if you do, you will miss. If you are after flowers you will miss; but if you take care of the tree, flowers come in their own time. You need not worry, you need not even think about them.

In your ordinary existence also this is known, but you never make it a deep experience. Whenever you are happy.... You have been happy for a few moments; it is difficult to find a man who has not been happy even for a few moments -- because if you have never been happy for a few moments, if you have never tasted happiness, then you cannot seek it. Then why would you search for happiness? Without having tasted it, how could you make it a goal? You *have* tasted it. It was momentary, a glimpse -- and then again darkness; a glimpse -- and then again anguish. The morning comes only for a moment, and then midnight again. You have tasted it, but you have not entered into it. How does it happen? Try to enter into it.

Whenever you feel happy, you were not looking for it. That is the first basic thing about happiness: it happened when you were looking for something else. For example, you have heard the story of Archimedes: he was in search of a scientific truth. He worked, experimented, thought, pondered over it many days and nights. He forgot himself. Then suddenly, when he was in his bath one day, lying down in his tub, it happened, it bubbled up -- he realized. He was naked, but he forgot that he was naked. When you are happy you forget yourself; if you cannot forget yourself you are not happy. Happiness means you are no longer there; it happens only when you are not.

The problem was solved, the whole tension relaxed. Archimedes ran into the street shouting, "Eureka, Eureka! I have found it, I have found it!" People thought he had gone mad. They had always been suspicious of this man, this Archimedes, and now their suspicion was proved right. "Too much thinking is bad" -- they had always been of this opinion, and this man was thinking too much. Now he had gone mad and was crying, "Eureka!" on the street -- "I have found it!"

What happened? How ecstatic he was in that moment! And it was not the ultimate truth, it was just an ordinary problem. Now it is ordinary -- once discovered, scientific truths become ordinary, common. But he discovered it. In that moment of discovery, all tension relaxed, and he was so happy, so ecstatic, that he forgot himself. Whenever you are happy, the first basic thing is to remember that you were searching for something else, not for happiness. If you search for happiness directly, you will miss it forever and forever. It is a byproduct: you are engaged in search of something else, and then that something else is discovered. The discovery makes you so fulfilled, the whole effort relaxes, the whole tension goes; you are at ease, at peace, at rest, and you feel filled with happiness. Happiness is a byproduct.

The second thing to remember: if you seek after it, how can you lose yourself? The seeker can never lose himself; the ego remains, you remain a point of reference. Whenever happiness happens, you are not there. Remember moments of happiness: you were not there. It may have happened in a deep love, it may have happened in a discovery, or it may have happened just when you were playing cards, but you became so lost... suddenly the upsurge! Anything can trigger it, but a direct search is dangerous because you will miss it.

If you come to a master in search of happiness, you are near him for the wrong reasons. Then you remain hidden in your wrong reason. You remain close physically, spiritually there is much distance. Your eyes are blind, you will not be able to know this man, Jesus or Buddha. It is impossible, because your eyes are filled with the wrong goals.

Or you may not even be in search of happiness, there are even lower goals. You may be near a master to attain power, you may be near him to attain some *siddhi*, you may be near him to attain a more egoistic state; then you will miss him completely. There are even lower aims. And the lower the aim, the more possibility there is of missing because then you are more blind. You may be near him just for very ordinary reasons like seeking health. You are ill and Jesus will cure you: or you are poor and Jesus will give you money -- his blessings will become money to you; or you don't have a child and he can give you a child.

The lower the aim, the more you will miss, because the lower the aim, the more you are in the deep valley -- and Jesus exists on the top of the hill: the distance goes on becoming more and more. Many have escaped, but those who have come near, not all of them have come near either -- only one who comes for the right reason. And that right reason is truth. But why do you never seek it?

Truth seems to be so bare, truth seems to be so dry, there seems to be no urge to seek it. Happiness seems worthwhile, and if I insist, "Seek truth and happiness will be the byproduct," you may even agree to seek the truth, because the byproduct, happiness, will be there. But you are still seeking happiness. If you come to know that to seek happiness, truth has to be sought, you may start seeking truth -- but you are not seeking truth, your mind remains focused on happiness. That focusing is wrong.

Only when you are a truth-seeker do you come near Jesus, Buddha, Zarathustra; otherwise you never come near. For any other reason you are near physically; spiritually, you are very, very far away -- vast spaces exist.

Now look at this saying of Jesus:

JESUS SAID TO HIS DISCIPLES: MAKE A COMPARISON TO ME AND TELL ME WHOM I AM LIKE.

Why has Jesus asked this question? Is he not aware who he is? Is it to be known through the disciples who he is? Why does he want to know through the disciples who he is? -- because whatsoever they say will

show why they are near Jesus. You create the image of your master according to your desire. If you are near Jesus because you are ill, Jesus will be the healer. You look through your desire, you project your desire. If you are there to seek power, then Jesus is the omnipotent, the most powerful, because only when he is the most powerful can he give it to you. If you are seeking immortality, if you are seeking a state of deathlessness, if you are afraid of death, then the image of Jesus will reflect your search.

Why did Jesus ask his disciples, "Tell me who I am"? He asked just to know what they are projecting. If you project anything you will miss, because to know Jesus or Buddha, nonprojecting eyes are needed. You should not project anything, you should simply look at the fact. Jesus is a fact, the most vital fact that is possible in the world. Look at him directly, immediately. Don't bring your desire in between. Don't make a screen of Jesus; otherwise, you will see but you will see your own desire reflected.

JESUS SAID TO HIS DISCIPLES: MAKE A COMPARISON TO ME AND TELL ME WHOM I AM LIKE.
SIMON PETER SAID TO HIM: THOU ART LIKE A RIGHTEOUS ANGEL.

This man must have been a moralist, a puritan. This man must have been guilty of his immorality, because whatsoever you say about others never shows anything about others, it simply shows something about you. Whatsoever you judge is not a judgment about others, it is a judgment about you.

Jesus says again and again, "Judge ye not!" because all your judgments are going to be wrong -- *you* will be there. A thief is a sinner for you. Why? -- because you are so attached to your private property. It doesn't show anything about the thief, it simply shows your possessiveness.

I have heard that one Englishman died and he reached hell. The Devil asked him, "Which hell would you prefer?... because we have all sorts of hells here: the English, the German, the Chinese, the Russian, the Indian...."

The Englishman said, "The Indian of course!"

The Devil was puzzled. He said, "You look like an Englishman, so why do you choose the Indian?

He said, "I am an Englishman, but I have been in India and I know well that in the Indian hell the heating won't work!"

Your mind accumulates experience. Whatsoever you say about hell or heaven or other persons, it is your experience speaking; it is you reflected in each word you assert.

This Simon Peter said: THOU ART LIKE A RIGHTEOUS ANGEL.

Two things he is saying: first, 'righteous' -- he must have always been afraid of wrong, he must have been afraid of sin, he must have been afraid of being immoral. The opposite he projects on Jesus -- that's why he is with Jesus.

Remember one thing: opposites attract each other. If you are a man, you are attracted to a woman -- and that is the trouble! Because she is the opposite, that's why she is attractive. But to live with a woman will be difficult, because she is the opposite. This is how the misery of marriage arises: it begins in the attraction for the opposite, but when you have to live with the opposite, then there is trouble because in every way she is opposite. Her logic is totally different from yours. A man never comes to understand a woman. It is impossible to understand her, because a man thinks like a man and a woman thinks like a woman; they have different dimensions. A woman is more intuitive; she is not logical, she jumps to conclusions -- and almost always she is right! That makes more trouble. She cannot convince you; she cannot convince you whatsoever she says, because she has no logic about it. But she has insight, she looks immediately.

Once, Mulla Nasruddin was caught in a legal case. He looked in the court: twelve woman jurists. And he said to the judge, "I confess! ... Because I cannot deceive one woman at home, so twelve in the jury -- impossible! I have committed this sin, simply give me the punishment."

Every husband knows it is difficult to deceive a woman. Howsoever you plan, everything goes wrong the moment you reach home. The wife simply catches you, she hits exactly right at the wound. She is not aware either how she functions; her functioning is different.

A woman can never understand a man. This is also the reason why they attract each other, because only mysteries attract. But to live with someone you cannot understand is bound to create trouble, then there is going to be fighting. So wherever there is love continuous fighting happens, each moment a fight.

The opposite attracts: if you are a greedy person, you will be attracted by a man who has renounced; you will go to a saint who has renounced all if you are a greedy person. This is very difficult because this creates many troubles.

Look at the Jainas in India: they are the most rich -- and riches don't come without greed, you have to be greedy -- but they worship saints who have renounced all. They will not allow their saints to even wear clothes. No, that too is not allowed. The authentic DIGAMBER Jaina saint remains naked with no possessions, not even clothes. He possesses only his body, that's all. He has to take his food in his hands; he is not allowed to take food twice, once is enough. He sleeps on the ground, and that's why he is called digamber: the sky is his only covering, the sky is his only house, his only roof. But why this phenomenon? Why does this happen?

Mohammed talked about peace: the word *islam* means peace. But look at Mohammedans -- they have been the most violent people on earth. Why were they attracted to Mohammed and to the religion of peace? The opposite attracts. The opposite is always attractive because this is the basic pattern of sex, and this basic pattern of sex follows you everywhere, whatsoever you do.

This Simon Peter said to Jesus: THOU ART LIKE A RIGHTEOUS ANGEL. This man must have been guilty about his immorality -- rightly or wrongly, but he was guilty. He was attracted to Jesus because Jesus looked like an angel: pure, innocent, he had never committed a sin. That's why Christians go on insisting that he was born of a virgin mother, which is absurd! Why do they insist that he was born of a virgin mother? -- because sex looks immoral. And if you are born out of immorality, how can you become absolutely moral? Impossible! If the very source is poisoned then how will you be moral? You can try but you can never be perfect. The immorality should be cut at the very source. Hence their insistence that Jesus was born of a virgin mother.

Nobody is born of a virgin mother -- it is absolutely wrong, it cannot happen! But they insist, they depend on it. If it is proved finally that Jesus had a father, then Christians will desert him, they will immediately escape: "This man is just like us! We are immoral, we are born in sin, and if he is also born in sin then what is the difference?"

THOU ART LIKE A RIGHTEOUS ANGEL.

Angels are just symbols of absolute perfection, purity, innocence. This shows something about Simon Peter. And Simon Peter became the rock of the whole Christian church, he became the base. Hence, the Christian church is continuously involved with what is moral, what is immoral. The whole church has become a morality, not a religion. This Simon Peter is the root cause: he created guilt, because whenever you are too concerned with what is wrong, what is right, you become guilty -- because life knows neither.

Life is absolutely amoral. It is neither moral nor immoral, it is amoral. It knows nothing of what is wrong and what is right. It moves in both directions, it is both together. A river in flood -- what will you call it, moral or immoral? Thousands of villagers are drowned, hundreds of people dead, thousands homeless. What will you call this river in flood -- bad? No, you will not use that word, because you know the river does not know what is good, what is bad. And God exists in the river as much as in you. A tree falls down where a saint is meditating, he is killed. What will you call this tree -- a sinner, a murderer? Will this tree have to be forced to appear in a court? No, you will simply say, "This is a tree. Our morality -- sin or non-sin -- doesn't apply to this tree."

Morality is man-created, God seems to be amoral. The whole of existence is amoral. Amoral means neither -- or both. But if you go to Jesus with a moralistic attitude you will miss him. Saint Peter, this Simon Peter, missed Jesus completely. He was in search of a moral man; he was in search of a saint, not in search of a sage.

And this is the difference between a saint and a sage: a sage is as amoral as life, he has become one with life, he doesn't think in terms of opposites; a saint has chosen the right, denied the wrong; he is half-alive, he has not taken the whole of life. A saint is really not religious, because a religious man will accept life as it is. He will not deny, because whatsoever you deny is a denial of God. Then you try to prove that you are better than God. Look: God creates sex -- otherwise, who will create it? -- and you deny it. Then you can become a saint but your sainthood will be just moral, it cannot be religious.

Hindus understood it very well. If you go back to the days of the Vedas, the *rishis* used to live a very ordinary life: they had wives, children; they were householders, they had not renounced. Renunciation entered with Jainas and Buddhists. Otherwise, Hindu rishis always lived in a very ordinary way, because they knew, they came to know that life has to be accepted in its totality; nothing has to be denied, everything has to be accepted. This is what theism will really mean: *astika* means one who says yes to the

whole of life, he is not a no-sayer. This Saint Peter can become a good priest, he can become a saint, but he cannot become a sage. He has his own conceptions, that's why he has come to Jesus.

When you are filled with too many moral concepts, what do you do? You condemn yourself, because there are things that are not dissolved just by saying they are wrong; they remain. This man will become attracted to women; they are beautiful, and the desire exists -- it is a gift of God. It is deep in your every pore, every cell of your body. Scientists say there are seventy million cells in the body, and each cell is a sexual being. Your whole body is a sex phenomenon! Whatsoever you do -- you can close your eyes, you can escape to the Himalayas, but beauty will always attract you.

A flower looks so beautiful -- have you observed? That too is sexual. A bird singing in the morning near a saint's cottage or hermitage looks beautiful, but have you observed that this singing of the bird is a sexual invitation? He is inviting the partner, seeking the partner, the lover. What is a flower? A flower is a sexual phenomenon, a flower is just a trick; because the tree cannot move, its sexual cells have to be carried by bees, butterflies and others to other trees. Remember, there are female trees and male trees, and they cannot move because they are rooted in the earth. The flower is a trick to attract the bees, butterflies, other insects: they will come on the flower, and with the bees the sexual seed will go; then they will go to the female plant and that seed will fall there.

Wherever there is beauty there is sex. The whole of life is a sexual phenomenon. What can you do? You can reject it, that is in your hands, but when you reject you feel guilt, because deep down the suppressed remains. You continuously feel guilty; something is wrong. You cannot be happy with guilt, remember, you cannot dance with guilt. Guilt will paralyze you: wherever you go, you cannot laugh, you cannot move in ecstasy, because you will always be afraid of the suppressed.

If you dance, sing, if you feel blissful, what will happen to the suppressed? It may come up, so you have to be constantly on watch. You become a watchman, not a master of your life, not an enjoyer of your life; you become just a watchman. And the whole thing becomes ugly because there is conflict, continuous conflict. Your energy is dissipated in inner struggle. And this type of man, who has suppressed his own being somehow, will always look at others with condemning eyes -- it is bound to be so.

A moralist is very difficult to live with, because his eyes are continuously condemning you: you are wrong because you have taken tea. Are you drinking tea? Then you are thrown into hell -- you cannot drink tea. Really, anything that can give you any enjoyment.... In Gandhi's ashram, you were not allowed to taste food -- *aswad*, tastelessness, was the principle to be followed; you could eat, but you should not taste.

Why? Why be against taste? -- because taste is enjoyment, and saints are against enjoyment. You cannot find a saint laughing or smiling -- impossible. He looks sad, always condemning himself and others. His whole life is ill, he cannot be happy.

This Simon Peter is symbolic. He said: THOU ART LIKE A RIGHTEOUS ANGEL. He is saying, "I have come to you because you are pure: born of a virgin mother, never married, never enjoyed life, never lived. You are pure, so I see you as an angel."

MATTHEW SAID TO HIM: THOU ART LIKE A WISE MAN OF UNDERSTANDING.

This Matthew is not in search of morality, this Matthew is in search of knowledge -- more scientific. And Jesus looks like a man of understanding, he thinks he can get some clues about the mystery of life from this man: "This man carries some keys. He knows, I can gather information from him." Matthew is in search of knowledge.

But when you come to Jesus or a man like Jesus, don't come in search of knowledge. Jesus looks a wise man, because whatsoever he says hits directly, whatsoever he says sounds true. Whatsoever he says is very meaningful, but you are paying too much attention to his words and not to his being. This Matthew is a pundit, a scholar; he is in search of principles, theories, systems, philosophies. If you come to Jesus with such a mind you will miss him, because Jesus is not a man of knowledge -- he is a man of *being*. And what is the difference?

Knowledge is superficial, borrowed, dead. This man is alive, absolutely alive! This man has not borrowed anything from anybody -- he has come to realize himself. He can share his being with you, and you are foolish if you just carry words from him. These words can be carried from books, there was no need to come to Jesus. A library would have been better; there is more knowledge in a library, accumulated for centuries.

You come to this man where your being could have quenched its thirst and you simply carry away words. You come to an emperor and he is saying, "Ask, and it shall be given to you," and you ask only for one piece of bread and go away happy. The whole empire was at your feet, just for the asking -- you carry words, you learn theories, you become a theologian. This Matthew is the root theologian for Christians.

And then the whole church got entangled in two things -- that's why these two are mentioned. Peter became the base of church morality, antisexuality, and he continues to be the base; and Matthew became the base of theology, and he continues to be the base. Christianity is involved with two things, not with Christ at all: with morality -- what is wrong and what is right, and with theology, theories about God. Theology means theories about God -- and there can be no theory about God.

God is not a theory, it is not a hypothesis which has to be proved or can be disproved; you cannot argue about it. And when Jesus was there, you could have encountered God. God was there, he had penetrated this man -- but a search for knowledge is a barrier. You should not ask Jesus for knowledge, you should ask for being. But to gather knowledge is easy, because you need not transform yourself. You simply listen to the words and gather them; no transformation is required on your part. But if you ask for *being*, then you have to be silent, then you have to be in deep meditation, then you have to become just a silence, a presence. Only then can Jesus pour his being into you.

This Matthew said to him: THOU ART LIKE A WISE MAN OF UNDERSTANDING.

Jesus is not a wise man. He is wisdom itself, but not a wise man -- because you can be wise without becoming enlightened There are wise men: Confucius was a wise man, but not enlightened. Manu was a wise man, but not enlightened. Buddha was enlightened, Lao Tzu was enlightened: their wisdom comes from a totally different source. They have reached the very center of life -- they have *known*. Their knowledge is not through intellect, their knowledge is through being. That's why I will call Jesus a man of being, not a man of knowledge.

Wisdom you can gather through experience -- any old man becomes wise. Even a foolish man becomes wise, because they say if you persist in your foolishness you will become wise. Just time can give you wisdom; just living through life, committing the mistakes, going astray, coming back; many experiences gathered, you become wise.

Jesus is not wise in that way: he was not an old man, he was just thirty, he was a very young man. He did not really have much experience of life, he is not wise in that way. But he has known something, something that is the very base of life. He has not moved on the branches of the tree of life, he has reached to the root. This is a totally different thing -- and Matthew will miss it. He will gather notes; whatsoever Jesus says, he will gather. He will create a gospel out of it, he will spin theories. Both these men miss him totally.

Thomas, the third, who has reported these sayings, he is the disciple closest to Jesus. But his sayings are not included in the Bible, because Jesus and his closest disciples have to be excluded -- they are dangerous.

THOMAS SAID TO HIM: MASTER, MY MOUTH WILL NOT BE CAPABLE OF SAYING WHOM THOU ART LIKE.

It is impossible to say. You are so many things, and you are so much -- you are so overflowing, you are so multidimensional, my mouth will not be able to say it. I am unable to say anything, words are not enough. You cannot be compared to anybody, you are incomparable. And whatsoever I say will be wrong, because it will not be enough. Words are very narrow, and you are vast!"

So says Thomas: MASTER, MY MOUTH WILL NOT BE CAPABLE OF SAYING WHOM THOU ART LIKE. "No, impossible! I will not say anything, because it cannot be said. You cannot be caught in words, you are inexpressible!" Thomas comes nearest, but even the nearest is far away, the gap exists.

A similar story exists with Bodhidharma. He lived in China for nine years. He taught people, many meditated, many came nearer and nearer, and when he was leaving he asked his four disciples to say something about *dharma*, to say something about truth. The first three are just like these three: Simon Peter, a man of morality -- the most superficial; then Matthew, the man in search of knowledge -- a little deeper than Simon but still very far away; then Thomas who said, "I cannot say anything."

But Bodhidharma was more fortunate than Jesus, because there was a fourth who really remained silent. He didn't even say this: "I cannot say." ... Because when you say, "I cannot say," you have said something; this has to be understood. The fourth remained absolutely silent. He simply looked in Bodhidharma's eyes,

bowed down at his feet, and Bodhidharma said, "One has my bones, another has my flesh, another has my blood -- and you are my very marrow." This fourth one would not say even as much as Thomas has said. He came closest, he became the marrow.

Jesus was not so fortunate. There are reasons: the climate was not good, the situation was absolutely different. China had known Lao Tzu, but the Jews have never known a man like Lao Tzu. Lao Tzu created the very soil in which Buddha's seed could sprout beautifully. When Bodhidharma went to China the soil was ready. It had been tilled by Lao Tzu, Chuang Tzu -- rare phenomena! -- and then Buddha's seed was carried by Bodhidharma. It flowered beautifully, it blossomed beautifully. Jesus was not so fortunate, the soil was not ready. There have been prophets in the Jewish culture, but not sages like Lao Tzu and Chuang Tzu, no. There have been saints, so Simon Peter was available. There have been moralists, because Moses put morality at the very base of Jewish culture: the Ten Commandments -- they are the base.

There were men like Simon Peter because nothing exists without cause, nothing exists without a long tradition. A Simon Peter is not just an accident, a long history is needed behind him. Moses is the deepest cause, the root from where Simon Peter came: the Ten Commandments, the moral attitude towards the world, towards life. But there was no man like Lao Tzu who says, "All distinctions are false: the moment you say, 'This is good and that is bad,' you have divided life and killed it" -- a man who was for the whole, not for the division. Bodhidharma was fortunate, and that is the reason he had four disciples, not three.

In a Jewish culture, at the most Thomas was possible. Look at the phenomenon of Thomas, what he is saying -- and this is one of the basic problems. There are people who say, "Nothing can be said about God," but they have said something. Even if you say, "Nothing can be said about God," you have said something. If you are correct then you have made a mistake. If you are correct -- nothing can be said -- then this should not be said either; you should remain completely silent. You have created a dilemma: on the one hand you say nothing can be said, but if this much can be said then why not a little more? What is the problem? If this much can be asserted, then why not more? If assertion is possible, then more assertion becomes possible.

That is why Buddha remained absolutely silent. He would not even say, "Nothing can be said about God." He would not say even this much. You ask about God and he would talk about something else. You ask about God and he would not listen -- as if you had not asked about God -- he would simply drop the subject, he would talk about something else. He would not even say this much, that nothing can be said, because this is absurd. Then why are you saying it? Even through negation we indicate. Not only is positive assertion an assertion, negative assertion is also assertion.

You say, "God has no form." What do you mean? Have you known him? And have you known him so totally that you can say, "He has no form"? If you have known him totally, then he *has* form. For example, you say that this ocean cannot be measured; it is so deep, it cannot be measured. Then there are only two possibilities: either you have measured it, because only then can you say it is so deep that it cannot be measured; or if you have not measured it, how can you say it is so deep it cannot be measured? Even depth is measurable -- has to be, it cannot be immeasurable; howsoever deep it is, it can be measured.

When you say, "God has no form," have you come to his boundaries and seen that there is no form? Because you have come to the boundaries, he *has* form. And if you have not come to the boundaries, then don't say he is formless, because he may have form. When you come to the boundaries, only then can you know. So those who have really stumbled upon God -- it is a stumbling -- who have fallen into him, will not say anything, not even this, because this is contradictory.

One of the keenest logicians of this century, Wittgenstein, has written a beautiful sentence. In his book Tractatus Logico Philosophicus, he has many beautiful statements. This is the best: he says, "Nothing should be said about something which cannot be said. If nothing can be said about a thing, one should remain silent."

Thomas comes closest, but remains distant. He has still tried to say, tried to express the inexpressible.

THOMAS SAID TO HIM: MASTER, MY MOUTH WILL NOT BE CAPABLE OF SAYING WHOM THOU ART LIKE.

JESUS SAID: I AM NOT THY MASTER... because nobody understands me, so how can I be thy master?

If you understand, only then can you be a disciple. If you understand, only then can you enter into the temple. If you understand, only then can you enter the being of the master.

JESUS SAID: I AM NOT THY MASTER....

To all the three he says: I AM NOT THY MASTER. Thomas came closest but still missed. He is the best, but still not perfect -- just approximately the best. He comes closer but a barrier remains: he still believes in words, because he tries to express that which cannot be expressed.

I AM NOT THY MASTER, BECAUSE THOU HAST DRUNK, THOU HAST BECOME DRUNK FROM THE BUBBLING SPRING WHICH I HAVE MEASURED OUT.

Here he is stating a very profound truth. He is saying, "All three of you are talking from the mind -- THE BUBBLING SPRING WHICH I HAVE MEASURED OUT -- which I have gone beyond -- MEASURED OUT. You are still talking from the mind: one is talking through the moralist mind, another is talking through the theological mind, the third is talking through the mystic mind -- but still, all are part of the mind. And if you talk from the mind, I AM NOT THY MASTER... because the whole emphasis is: drop the mind!"

That is what a master goes on insisting: Drop the mind! And you play a trick: you start talking about the master from the same mind he has been insisting to drop. That's why I say Bodhidharma was more fortunate: he had a disciple who remained really silent, he would not answer.

There have been even more fortunate masters. One of them was Rinzai. He asked the same thing -- because really it is the same story again and again: Buddha and his disciples, Jesus and his disciples, Bodhidharma and his disciples, Rinzai and his disciples -- the story is the same. It cannot be different because the relationship is the same, the phenomenon is the same. Rinzai was even more fortunate. What happened? When he asked his chief disciple, "Say something about truth," what did the disciple do, do you know? You cannot even conceive. He slapped the master! And the master laughed and he said, "Right, you did well, because how can one answer when the very question is wrong?"

And this is the most fortunate master! How can you answer a question when the very question is wrong? The disciple is saying, "Don't be foolish, don't play games with me, don't try to put me in a puzzle. Don't throw me in illogical nonsense, because if I answer it will be wrong, and if I don't answer that will also be wrong -- because a master is asking. If I answer it will be wrong, because the very nature of truth is such that it cannot be expressed; if I don't answer, that will be impolite -- a master is asking, I have to answer." This is what he said when he slapped the master. Rinzai laughed and he said, "Right! When a disciple can slap the master, he has become a master in his own right. Now you go and teach others."

JESUS SAID: I AM NOT THY MASTER, BECAUSE THOU HAST DRUNK, THOU HAST BECOME DRUNK FROM THE BUBBLING SPRING WHICH I HAVE MEASURED OUT.

You are all still drunkards, drunk with the same madness of the mind! Mind is the source of all madness -- there can be degrees, but everyone who has a mind is more or less mad. Mind is equivalent to madness. You may not be too much, you may be just lukewarm mad, so you are not boiling, not evaporating -- nobody is thinking of sending you to the madhouse. You are just lukewarm mad, workably mad; you can work, you can move around and keep your madness inside. A man goes beyond madness only when he goes beyond mind. That's why Jesus says you are drunk: ... THOU HAST BECOME DRUNK FROM THE BUBBLING SPRING WHICH I HAVE MEASURED OUT. All three of you are speaking from the mind. You have not looked at me, because when you look there is no mind.

Don't carry a mind to a master. It is stupidity, because if you carry a mind to a master, you are not going nearer to him. You will not attain to *satsang*, you will not be in his presence; you will be filled with your mind, you will be drunk with your mind. When he is there you will be thinking, chattering. Inside, the mind will go round and round and round and will create a wall, and it will be impossible for Jesus to penetrate you.

AND HE TOOK THOMAS -- BECAUSE HE WAS THE NEAREST, THE BEST; HE WITHDREW -- INTO ALONENESS -- AND HE SPOKE THREE WORDS TO HIM.

NOW WHEN THOMAS CAME TO HIS COMPANIONS, THEY ASKED HIM: WHAT DID JESUS SAY TO THEE?

He had to work with the second best, the best was not available. Thomas was chosen. He took him and said three words to him.

NOW WHEN THOMAS CAME TO HIS COMPANIONS, THEY ASKED HIM: WHAT DID JESUS SAY TO THEE?

They are still interested in what Jesus says, not in what Jesus is. They are still interested in knowledge, words, not interested in the being.

THOMAS SAID TO THEM: IF I TELL YOU ONE OF THE WORDS HE SAID TO ME, YOU WILL TAKE UP STONES AND THROW AT ME; AND FIRE WILL COME FROM THE STONES AND BURN YOU UP.

This is very mysterious. Those three words have not been recorded, and Thomas never told the other disciples what those three words were. But he gives indications -- because when you are not ready only indications can be given; when you are not ready only hints can be given. If you are really an inquirer, through the hints you will reach the secret. The final secret cannot be given, you have to be ready for it. The more ready you are, the more it becomes revealed. He gives hints, so first try to understand the hints.

IF I TELL YOU ONE OF THE WORDS HE SAID TO ME, YOU WILL TAKE UP STONES AND THROW AT ME; AND FIRE WILL COME FROM THE STONES AND BURN YOU UP.

One thing he says: "If I say even a single word" -- Jesus has said three, but "If I say even a single word, you will immediately start to throw stones at me." What does he mean?

Man lives in lies -- every man, because lies are very convenient, comfortable. Truth is hard, inconvenient, uncomfortable. Lying is just like going down -- you go easily, with dancing feet. Truth is going high, up -- it is difficult, arduous, you perspire, it is not comfortable. Lies are convenient, comfortable, because you can make them, you can invent them. You can invent your own lie to fit you, but you cannot invent truth. This is the problem, the rub.

You can invent lies: you just go to a tailor and he makes a garment for you; you can make lies for yourself like garments, lies that fit you. But truth is not going to fit you, you cannot invent it; you will have to fit with the truth -- you will have to cut yourself. Truth cannot be cut like a garment; to fit truth, you will have to change. Lies are beautiful because you need not change -- you simply change the lie and it fits you. It is very cosy, it clings to you, it never forces you to change, you can remain static, stagnant.

The lie is always with you, never against you. And truth -- truth does not bother: if you want to be true, you have to change yourself. Truth cannot be invented, it has to be discovered -- it is already there. That's why man lives in lies, because you can invent your own lies.

Each country has its own lies, each race has its own lies, each religion, church, temple, *gurudwara* has its own lies. And they are very cosy, they cling to you -- they protect you from the truth. That's why, whenever truth is asserted, you will start throwing stones at the man who asserts it: because if he is true, your whole life is false. That's very difficult to realize -- you have invested so much in it, you have lived for it. Your dreams are all that you have got, your lies are all that you have got, and somebody comes and throws a truth...?

So there are only two possibilities: either you are ready to collapse completely, or you will throw stones at this man, because throwing stones at this man will not allow his truth to shatter your lies -- you can move again in your lies.

Psychologists have come to understand that man cannot live without lies. And as far as ninety-nine percent of people are concerned, they are right; the one percent we can leave -- they are exceptional. Freud, Jung, Adler, all three great discoverers of the mind of man, are absolutely in agreement on one thing: that as man is, he cannot live without lies, he needs lies; they are a basic necessity like food, even more basic. You can live without food for three months, you cannot live without lies for even three seconds -- it is like

breathing.

Look what type of lies you live in! And whenever somebody supports your lie and makes it appear like a truth, you bow down to him. You are afraid of death, so you believe in the immortality of the soul. That is a lie for you -- you don't know anything, not even the ABC about the soul; you don't know whether the soul exists or not, but you believe in its immortality. And when somebody argues and proves that the soul is immortal, you bow down to him, you pay respect and you say, "Here is a man who has known!" What has he done? He has simply supported your lie; now he has given more life to your lie. You remain the same: you don't know what the soul is, you never bothered to know it. But the lie helps you to live. Then you are not afraid of death because there is no death -- the soul is immortal.

Hence, a very strange phenomenon has happened: this country, India, is the most cowardly on earth. Otherwise, how was it possible to make such a vast country a slave for hundreds of years? ... And to small races like the English -- not even equal to a province! Five hundred million people being enslaved by thirty million people looks illogical. But whosoever came -- Huns, Moghuls, Turks, the English -- whosoever came, India was always ready to be a slave. Why so much cowardice? And these people are the 'knowers of the self', and they say that they have the root knowledge and they know that the soul is immortal!

If the soul is immortal, how can you be a coward? If the soul is immortal, then nobody can be braver than you, because nothing is going to die; even when somebody is murdering you, you will not be afraid, because nothing is going to die. But this is not the thing -- just the contrary is the thing: the soul is immortal, and yet Indians are the greatest cowards. Really, because they are cowards they hide their cowardice in the philosophy of the immortality of the soul. This immortality is not their knowledge. Buddha may have known, Yajnavalka may have known, but this is not a knowledge which can be transferred.

Self-knowledge remains individual. No country can possess it, it cannot become a heritage, it is not a tradition. A man knows and when that man dies that knowledge disappears from the world. It has to be discovered again and again and again, you cannot make it a possession.

This country is cowardly, but they have a beautiful theory. They are so afraid of death, you cannot imagine. Even to conquer Everest, foreigners have to come. Indians won't bother because everybody will say, "What foolishness are you going to do? And what are you going to get there? Why put yourself in danger?" Indians are always afraid of danger; wherever there is danger, they will not move. And these people think that they know that the soul is immortal. No, that is a lie! Not that it is not true -- for *you* it is a lie, and you are protecting your cowardice by it.

Look! India is a phenomenon -- look around. You cannot find such a greedy people, miserly people, anywhere in the world. And they call the whole world materialist -- a beautiful trick of the mind. They are spiritualists and the whole world is materialist; whenever they look at a Western man, deep down they say, "You materialists!" And you cannot find a more materialistic man than the Indian. He lives for money, is greedy for possessions; it is impossible for him to give anything, he has forgotten how to give, he clings to everything. But he calls the whole world materialist, "And we are spiritualists" -- a lie, a patent lie, but repeated so many times it looks like truth. It is false.

Everybody invents his private lie also. These are public lies, then you invent your private lies, and you live in them. They help you in a certain way: you may be a coward, but you think yourself a brave man, and you try to act like a brave man. That helps a little, because really if you are a coward and you feel that you are a coward you will stop moving in life. You will say, "I am a coward"; you will be paralyzed.

So psychologists say that without lies man cannot live -- even a coward moves into life. And this happens almost always: whatsoever you are, you will create the opposite lie, and you will overact it to make others believe and to make yourself believe. You will overact it -- a coward will overact: he will become a daredevil, but he is a coward, otherwise there will be no overacting. He may move into danger even where there is no need to move, just to show others and to convince himself that, "I am not a coward." But deep down he is afraid of his cowardice; fearful, so he projects the opposite.

A greedy man can renounce the world, become naked, just to convince himself that, "I am not greedy." But this is not going to help. This is a lie. Just by throwing clothes and leaving the house you cannot leave greed, because greed is not outside. It is not part of the house, it is not part of your treasures, it is part of *you*. Wherever you go -- naked or in clothes -- it makes no difference. Now greed is trying to hide itself by overacting, by moving to the opposite extreme of renunciation.

A man who is without greed will be without renunciation, because he doesn't need to overact. A man who is without fear will be without so-called bravery, because he doesn't need to overact. A man who has come to understand his being will be neither on this extreme nor the other. He will be balanced, his life will

be a balance.

What do you think? A Buddha is moving and a snake comes. What will he do? He will simply jump out of the way! What will you call him, a coward or a brave man? He is just a sensitive man, a man of understanding. You will like that man who remains there, doesn't bother what the snake is doing -- the snake even bites him and he remains there -- you will call that man brave. But he is foolish, not brave. And deep down he must be a coward; to hide this cowardice he remains there.

But if you see Buddha jumping out of the way of the snake you will feel, "What type of man have I been following? This is a coward!" He is not a coward. When a snake is there, one has to move out of the way. This is simple intelligence. It is just as if somebody is honking his horn and you are standing in the middle of the road and you think you are a brave man. You are simply stupid! And standing there, whom are you convincing? Yourself, deep down, that "I am a brave man."

A man of understanding never moves to the opposite; he moves with understanding. Whatsoever the situation that arises, whatsoever the situation is, he responds with his awareness; he is neither brave nor a coward. You are either a coward or brave, but the other is hiding there: even a cowardly man can become brave in certain situations, even a brave man proves to be a coward in certain other situations.

Look at this problem: the bravest man, when he comes home, becomes a coward -- even a Napoleon before Josephine is a coward. Why does it happen that a husband who is such a great fighter in the world, in competition, in the market, simply becomes a coward before his poor wife? What happens? And don't think that this is about others, that you are not the man -- *every* husband is henpecked! This looks like an exaggerated statement. It is not, because out of sheer necessity, every husband has to be henpecked: the whole day he is brave, so at home he wants to relax from the bravery. And if he is not relaxed even at home, then where will he find the relaxation? So the moment he enters his home, he puts aside his armor.

He has been brave in the market, fighting continuously -- competition, enemies. There is war, a continuous war in the world; the whole day he fights. When he comes home he is tired of fighting, tired of bravery -- you cannot be brave twenty-four hours a day. Remember, nobody can be brave twenty-four hours a day -- you can only be alert twenty-four hours a day. Except that, everything moves with the opposite.

You come home, you are tired, you want rest; now you cannot fight -- you have been fighting the whole day. And what has your wife been doing the whole day? She has no competition, she has no war going on around her; she is just in the home, protected, the whole day she has been resting. In a way, there was no point during the whole day where she could show her bravery. So she is tired of being a coward, just a wife. You come home -- she is ready. She will jump on you!

Once it happened: There was a lion-tamer, a very brave man. But he was always afraid of his tiny wife. And whenever he was late there was trouble. One night with friends he forgot completely, drank too much, and then by midnight he became aware, remembered that he had a wife and a home. And to go back home now would be very difficult, so where to hide? Not finding any place -- because it was a small town and if he went to any hotel his wife would come and catch hold of him -- not finding any place open, he went to the lions' cage in the zoo where he was a tamer. The key was with him, he opened the door: six big ferocious lions in the cage! He slept -- he used a lion's back as a pillow.

His wife searched all over the town. In the early morning, not finding him anywhere, she went to the place where he was working as a lion-tamer. He was sleeping, fast asleep, snoring. She poked the man inside the cage with her umbrella and said, "You coward! Come out, and I'll show you!"

This is bound to happen: if you choose one extreme, the other follows you. You may be a brave man somewhere, but you will be a coward somewhere else. It has to be so, because cowardice will be a relaxation. So that's why I say, out of sheer necessity a husband has to be henpecked. There is only one way that a husband is not henpecked: if he functions as a wife at the house, and the wife goes out and works. Then he is not henpecked, because then he is no longer a husband -- he is really a wife, and the wife is the husband.

Every extreme hides the other in it, and you have to show it somewhere; otherwise it will be too burdensome, it will be impossible to live under it. Only intelligence, awareness, what Buddhists have called *prajnyan*, a meditative state which is of balance, is always relaxed. A state of awareness is just like a cat: even when she is asleep she is alert. Just a little sound in the surroundings and she will jump on her feet, fresh, alert, awake. A mind who has remained in the middle, balanced, even if he is asleep, remains alert. There is no relaxation, because relaxation is not needed -- he has never been tense, he has never been a brave man nor a cowardly man. He has understood both and gone beyond.

Man lives in lies. He has to because he is trying not to accept the whole of his being, only part is

accepted. Then what to do about the other part? He has to create some lie to hide it.

THOMAS SAID TO THEM: IF I TELL YOU ONE OF THE WORDS HE SAID TO ME, YOU WILL TAKE UP STONES AND THROW AT ME....

Truth has always been welcomed that way. It is not easy to assert truth: those who listen to it will become your enemies, they will start throwing stones. They are not really against you, they are only protecting themselves, their lies: ... YOU WILL TAKE UP STONES AND THROW AT ME....

And then he says a very beautiful thing: ... AND FIRE WILL COME FROM THE STONES AND BURN YOU UP. You will throw stones at me, you will throw stones at the truth -- but from the stones a fire will come up and burn you.

You cannot burn truth, you cannot crucify truth. You crucified Jesus. That's why I was saying yesterday that when Jesus was crucified by the Jews, he was not crucified -- they crucified themselves. And the fire has been burning since then, and they avoid and they escape from the fire -- but it follows. You can throw stones, but truth is never hurt.

The moment you throw stones at the truth, it means that *you* will be hurt, finally you will burn; a fire will come out of your own stones. And this is the whole history of the Jews: for twenty centuries continuously they have been burning. And I am not saying that those who have been torturing them are right. No! I am not a supporter of Hitler, or others who have been burning and destroying Jews; no, they are not doing right. The Jews are carrying their wound within themselves -- they create their Hitlers. This will look very, very difficult to understand.

A guilty man moves around to find someone who will punish him. When nobody is punishing him, he feels living more difficult. When someone punishes him, he feels at ease. Have you seen children? If you don't punish them, they will punish themselves; they will slap their own faces -- that relaxes them. A child has done something wrong and he looks to see whether father or mother or somebody has come to know or not, he is in search of that. If they have come to know, they can beat the child, and the child is at ease because now he has been punished. Finished. The account is closed; he did wrong and he has been punished. But if nobody knows, then he is in difficulty: something remains incomplete. He will move into a corner and slap his own face. Then he is at ease.

That is what is happening with people who do austerities: they have done something wrong -- whether it is wrong or not is not the question, they *think* they have done something wrong -- then they go on punishing themselves. You think they are moving into a deep *tapascharya*, austerity; they are great saints. They are simply guilty people punishing themselves. They may fast, they may beat their own chests, they may even burn themselves alive, but they are simply guilty children, immature, punishing themselves; they have done something wrong and they want to create the balance. They want to say to God, "I have punished myself enough, now you need not punish me." This is what Jews have been doing. This is one of the very deepest complexities of the human mind.

Jews are always in search of their Adolf Hitlers, somebody who can kill them -- then they feel at ease. When nobody bothers about them, then they are uneasy; the guilt follows. When you throw stones at truth this is bound to happen, and even after twenty centuries of suffering the Jews have not confessed that they did wrong. No! Jesus is still unaccepted, they go on behaving as if Jesus never existed; Jesus is still not part of them. And I tell you, unless they reclaim Jesus they will remain in trouble. And the trouble is not being created by others, they seek it. They are guilty people, and their guilt is very great.

Crucifying a Buddha, crucifying a Jesus, crucifying a Krishna -- can you conceive of anything more guilty? Jesus who was to be followed and worshipped, Jesus who was to be followed and lived -- and you did just the opposite. Jesus who should have become your life, your very life, your throbbing heart -- you did just the opposite: you killed him. Rather than making him your life, you destroyed his life. This wound will follow the Jews. It is difficult to get rid of it -- unless they reclaim Jesus.

The Hindus are better. That's why they are less guilt-ridden: they never killed Buddha. Buddha was more dangerous than Jesus, he uprooted the whole of Hinduism -- from its very roots. Jesus said, "I have come not to destroy the tradition, but to fulfill it." Never Buddha! He said directly, "I have come to uproot the whole tradition. All the Vedas are rubbish!" But Hindus never killed him, that's why Hindus could live without guilt. Not only did they not kill him -- they are very clever and prudent people -- they even made him an *avatar*. They accepted him -- just a little gone astray, but nothing much to bother about. They

accepted him into the tradition. They say, "He is our tenth avatar," and they created a story around him -- that's why I say they are very clever and prudent people.

No other race is so clever; it has to be, because Hindus are the oldest, more wise. Experience has taught them much: that if you crucify Buddha you will never be free of him, because he will follow you, haunt you, so don't crucify -- neglect. But even if you neglect him, something of you will again and again look back. The man is there, so it is better to accept him -- and they accept him in such a rejecting way. This is prudence.

They created a story: God created hell and heaven, but for millions of years nobody reached hell because nobody was sinning. Everybody was religious, righteous; everybody was going to heaven. Then the Devil went to God and said, "Why? What have you created hell for? This is useless. Nobody comes, and I am tired of waiting and waiting. So do something -- otherwise close it down!"

God said, "Wait, I will send a man -- Gautam Buddha -- to the world. He will confuse people, and when people are confused they go astray, they will start entering into hell." And since then hell is overfull. But Hindus accepted Buddha as an avatar sent by God -- and they rejected him in a very subtle way. They have never been guilty.

The Jews have remained guilty; the wound follows them and they are still not reclaiming Jesus. They should reclaim him. He was a Jew -- born a Jew, lived a Jew, died a Jew -- he was never a Christian; they can reclaim him. And no other Jew has come of that caliber. Many great Jews have been born, even in this century. The greatest in this century have been Jews -- Jews are people of very great potential: Freud is a Jew, Marx is a Jew, Einstein is a Jew -- all the three greats who have created this whole century -- but nothing to compare with Jesus! They have rejected the greatest of the Jews. Once they reclaim him, they will be at ease, their wound will heal. They will be healthy and whole, and then there will be no need for Adolf Hitlers.

They create their Hitlers, and when I say this to you, you also remember: whenever you feel guilty you create the punisher. You seek for punishment, because the punishment will make you guilt-free, then you can come to rest. Don't feel guilty, otherwise you will seek punishment.

Enjoy life in its totalness, otherwise you will feel guilty. Accept life as it is, and be thankful for it as it is; have a deep gratitude -- that's what makes a religious man. And once you accept the whole, you become whole. All divisions disappear, a deep silence ascends in you... you are filled with the unknown, because when you are whole, the unknown knocks at your door.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #13
Chapter title: Fe is an Open Secret

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THE THIRTEENTH SAYING

JESUS SAID: IF THOSE WHO LEAD YOU SAY TO YOU, 'SEE, THE KINGDOM IS IN HEAVEN,' THEN THE

BIRDS OF HEAVEN WILL PRECEDE YOU.
IF THEY SAY TO YOU, 'IT IS IN THE SEA,' THEN THE FISH WILL PRECEDE YOU.
BUT THE KINGDOM IS WITHIN YOU AND IT IS WITHOUT YOU.
IF YOU WILL KNOW YOURSELVES, THEN YOU WILL BE KNOWN AND YOU WILL KNOW THAT YOU ARE THE SONS OF THE LIVING FATHER.
BUT IF YOU DO NOT KNOW YOURSELVES, THEN YOU ARE IN POVERTY AND YOU ARE POVERTY.

The kingdom of God has been preached as if it is always somewhere else: in time, in space, but always somewhere else -- not here and now. Why has this happened? Why is the kingdom of God not here and now? Why in the future, or why somewhere else?

It is because of the human mind. The human mind disappears in the present. It lives in the future, in the hope, in the promise of the future; it moves through desire. Desire needs time, desire cannot exist if there is no time. If suddenly you come to a moment where you realize that time has disappeared, that now there is no time, no tomorrow, what will happen to your desire? It cannot move, it disappears with time.

Basically time is not a physical phenomenon, it is psychological. Time is not there outside you, it is the very functioning of your mind that creates time. A Jesus lives without time; you live in time. Hence, all the buddhas -- Jesus is a buddha, an enlightened person -- have been emphasizing, "Be desireless! Then suddenly the gates of heaven are open for you." But to be desireless you have to be here and now, because then there is no bridge to move into the future, to move anywhere; then there is no bridge. Desire is the bridge.

Mind needs time, mind cannot exist without time. The more time you have, the more ground mind has to play, to fool around. Then it can make many, many desires and dreams, and live in those desires and dreams. Priests have always been talking as if heaven is in the future, because only the future can be understood by the mind, and only because of that future can you be exploited -- and you also feel at ease.

I have heard that in one church the minister was praising the kingdom of God and he said, "There are streets of gold and fields of emeralds!" And he praised as much as he could and then he asked, invited, "Who would like to go there?" All the hands were raised except one old man's. The minister couldn't believe it. Why has this old man not raised his hand? He should be the first, because he is just nearing death. Then he condemned and painted a picture of hell, with all its ugliness, torture, pain, suffering, fire. Again he challenged, "Now, who would like to go to the kingdom of God, to heaven?" All hands were raised -- but that old man was still sitting without raising his hand. The minister was puzzled. He asked that old man, "Don't you hear me? Are you deaf? Would you not like to go to the kingdom of God, to heaven?"

The man said, "Eventually, yes. But the way you are carrying on, it seems you want to carry a load off right now. Eventually yes, but right now, no!"

If you are told, "The kingdom of God is here and now," you are not ready. Many are the desires to be fulfilled before you can leave; many, many things have to be done before you would think of entering the kingdom of God. You are still dreaming and not ready to be awake, you need time. The priest appeals to you -- but not a Buddha, not a Jesus, because Jesus talks in terms of no-time: he makes an uneasy friend. To live with Jesus is to live in constant discomfort. He doesn't allow you the convenience of dreaming, he doesn't allow you time, future -- he says that there is no tomorrow.

Tomorrow helps in another way: as you are right now, you don't accept yourself, you know you are not worthy. You know that, as you are, even you yourself cannot accept yourself. How is God going to accept you? No, it is impossible! You cannot conceive of it. You have condemned yourself so much, you are so guilty, that how will God accept you? It is impossible. Right now, if the kingdom opens, if the door invites you, you will not be able to have that much courage to enter. You need a little time to transform yourself, you need a little time to be good, you need a little time to be a saintly man. You need a little time to do many things so that your being becomes acceptable, so that even God can love you. There are many desires -- they need time. And many 'shoulds' are waiting -- they need time.

The whole morality of the world -- forms differ, but the essential base is the same -- has been condemning you: you are wrong, something has to be done; you have to be put right, you have to be polished, you have to be made worthy. So if somebody says, "The door is open right now," you feel uncomfortable. Then you cannot enter. But if he says, "It is in the future," then there is time enough. You are at ease, you can work it out, you will polish yourself. You can create an image, an ideal, and you will follow that ideal so some day or other you will become a saint. And this is the trick of the mind: if you can postpone, the mind remains the same; to remain the same, the mind wants to postpone. Not to change, ideals

are needed; not to take the jump, time is needed so that you can postpone.

Postponing is the base of your continuity as you are. If this house is on fire you will not postpone, you will simply jump out. You will not even ask, "Where is the door? Where are the steps? From where to go?" You will not seek a teacher, a guide -- you will simply jump out. Anywhere will be the door! Wherever you are, from there the journey starts out. And you will not say, "Am I really worthy to be saved? Am I worthwhile?" No, all these questions will not arise.

Philosophy is for luxurious moments when you can ask questions and get answers and go on postponing. But when there is danger you put aside all philosophy. Have you observed, whenever you are in danger you put aside your mind? You don't think at all, there is not enough time to think -- the house is on fire, you jump! And when you are out, then you can sit under a tree and think again about what has happened. But in the moment when danger is there, when death is there, time is no more. You simply have to act, there is no gap to think; you have to act, only action can save you.

Time is postponement, and you would like to postpone for millions of reasons. One is: many things are yet unfulfilled -- you have not tasted this world. You have been in this world millions of times, you have tasted it in millions of ways, but still the hunger remains, the thirst is there. Not because there was not enough time... for the whole past you have been here -- and the whole past means eternity, it is beginningless -- since eternity you have been here, acting in millions of ways, fulfilling millions of desires, and yet you are still hungry and thirsty. You think more time is needed? You have had already more than enough! Not more time, but understanding, awareness is needed that the very nature of desire is to remain unfulfilled.

However much time is given, even many eternities, the desire will remain unfulfilled. It is the very nature of desire that it remains unfulfilled. It will arise again and again, and the more you try to fulfill it, the more it will arise; you are simply feeding the desire when you think you are fulfilling it. You move into sex, you think you are fulfilling it -- you are simply feeding the desire. Tomorrow it will come back even more greedy, even more full of lust, with even more expectations. You feed it again, tomorrow it will knock at your door again with more madness, with more hope -- and every day it will grow. And as you experience it, you feel more and more hungry. You are feeding it, the fulfillment is not there.

And this is so with every desire. Look at ordinary desires, very ordinary ones: you take food, the hunger disappears, but it disappears only to come back again. Can hunger disappear forever through food? Is there any possibility that, just by taking food, hunger will disappear forever? You are thirsty, you drink water -- do you think the thirst is going to disappear forever? No, that is not the nature of desire. And these are ordinary desires that you can understand. They are repetitive, and the more you repeat, the more you are hypnotized, because repetition is hypnosis: you did it yesterday, you are doing it today, you are hoping to do it tomorrow; you are repeating the desire. And the more you repeat it, the more you get into it.

You have desired in many ways for millions of lives, and you are born in that particular way that you desire. And you fulfill it: a man who wants to have sex like a dog will be born like a dog; a man who is greedy like a pig will be born like a pig, so that he can fulfill his desire. You have been born in every possible way, because you have existed for eternity -- like a tree, like a bird, like an animal.... This is what Hindus call *yonis*. They say you have been born through millions of wombs, your desire has taken many forms, and you have tried through every possible dimension. Nothing has happened up to now, nothing is ever going to happen, because the very nature of desire is to remain unfulfilled. If you understand this then the future is not needed -- then you can remain here and now. And when the future drops, desire drops.

Try to understand from another direction: you have tried in every way to transform yourself -- you don't remember your past lives, but you know this life -- you have done everything to transform yourself. Are you even a little bit transformed? Even a little bit, I say? Are you even a little bit transformed? Or do you simply remain the old -- a little polished here, a little polished there, a little modified here or there -- but is there really any change? Has any mutation happened to you? And if it has not happened up to now, what reason is there to think it is going to happen in the future? And if you go on living the same way you have lived, postponing, then it is never going to happen, because postponing is a trick of the mind *not* to allow transformation to happen.

This is the deepest trick, and one has to understand it. Why do you postpone for tomorrow? -- because you don't want to do it now, right now. You play a logical game: you say, "Right now it is difficult, but tomorrow it will be simple." But every tomorrow comes as today, and when tomorrow comes again it will be today and you will say, "Right now it is difficult, but tomorrow I will do it!" This is the way of the mind to feel at ease -- and tomorrow never comes.

Postponing is not the way of transformation. Up to now you have been postponing -- been postponing again and again. Each moment you have been postponing -- and that's why you have remained the same. If you understand this, transformation is this moment... because it needs no effort, it is an awakening. It is not a question of modification, it is not a question of doing something with your self. As you are, you are perfect; as you are, you are divine; as you are, you lack nothing at all -- simply awakening is needed. Just come out of your dreaming and your sleep, just open your eyes and see the fact, and the fact transforms: suddenly, you are no longer the past.

When you drop the future, the past is dropped immediately. This is one of the fundamental laws of life: if you can drop the future, the past drops immediately because it cannot remain there. It is just like making a bridge on a river. The bridge needs two banks to exist. If one bank disappears, the other bank alone cannot support the bridge -- the bridge falls, everything disappears. The past and the future are the two banks, and between these two you have made a bridge of desire. You are always going somewhere, *always* going somewhere. If you are not reaching, then the mind says, "Move fast!"

This is why the whole modern trend is for speed. The mind says, "You are not reaching because your speed is not great enough. The goal is just there, you can see it is attainable tomorrow, or the day after tomorrow at the most; the goal is there, you can see it on the horizon. Your speed is not great enough -- move fast, run! Create new mechanisms to help speed and you will reach."

We have reached the moon because of this logic -- and we have not achieved any goal. Speed goes on becoming faster and faster and faster; sooner or later we will be moving with the speed of light, right now we are moving with the speed of sound. The more speed, the more lost you will be, because then it will be very difficult to come back home. Right now, you cannot go very far away; the more speed, the more difficult to come home.

This is why self-knowledge has become almost impossible in this age, the age of speed. Buddha realized himself easily, Jesus realized himself easily, because they lived in the age of no speed -- they simply walked. The bullock cart was the fastest thing possible, and you can walk faster than a bullock cart. They walked on the earth, we are flying in the skies, we have penetrated space, and the faster we move the more difficult it becomes to come back home.

I have heard, once it happened: Two beggars found a motorcycle on the street -- somebody had forgotten to take the key with him. The motorcycle was there with a sidecar, so one tramp jumped on the motorcycle, the other in the sidecar, and they sped away bound for the next town.

After fifteen minutes the man who was driving looked at his friend. The friend's face was absolutely red, as if he had gone mad, or as if he were dying. He asked, "What is the matter?"

The other said, "Slow down a little, because this thing has no bottom, and I have been running all the way!"

This thing desire has no bottom. You are dying because you have been running all the way, and faster and faster and faster, and this thing has no bottom. Desire has no bottom, that's why it cannot be fulfilled. If you try to fill a pot with water and it has no bottom, when will you be able to fill it? It is impossible. Why are you not able to fill this bottomless pot of desire? You have never looked to see whether it has a bottom or not -- you simply jumped. And you have been running so fast that there is no gap to stop and have a look to see what is happening.

All the priests exploited this. But Jesus is not a priest -- you cannot find a man more anti-priest than Jesus. A real religious man is never a priest, he cannot be, because the priest is exploiting your weaknesses. A real religious man, a master, wants to make you stronger. And a priest is just a cunning man who knows what your weakness is. The weakness is to look to the future, to postpone: somewhere, eventually, you will enter into the kingdom of God -- but not right now. Many other more important things have to be done, many more important desires have to be fulfilled. God is always the last item on your list, and the list is infinite. He is not going to get any chance. He is the last item.

Now look at these words of Jesus.

IF THOSE WHO LEAD YOU SAY TO YOU, 'SEE, THE KINGDOM IS IN HEAVEN'

... not here, somewhere high in the skies, somewhere far away; the kingdom of God is somewhere distant, very far away -- THEN THE BIRDS OF HEAVEN WILL PRECEDE YOU. They will reach before you, then you will be at a loss. Jesus is joking, he is saying: Then don't hope, because the birds of heaven will reach before you!

IF THEY SAY TO YOU, 'IT IS IN THE SEA,' THEN THE FISH WILL PRECEDE YOU ... and they will reach before you, you will miss.

About whom is Jesus talking? He is talking about the priests. The priests are the enemies of religion, but they have become the managers. They manage everywhere, and then they don't allow a Jesus-like person to enter their temples.

There is a beautiful story in Dostoevsky's Brothers Karamazov. After eighteen hundred years Jesus thought, "Now I must go and visit the earth again, because after eighteen hundred years of Christianity, now the earth may be ready to receive me. Now, they will not reject me as they did before, because when I went there before there was not a single Christian, I was a stranger. Now, half the earth is Christian; millions of churches and priests continuously preaching Jesus' word. Now I am going to be received, welcomed; all the doors will be open to me. Now is the time. I should not have gone before -- that was not the right time."

He came again, of course on a Sunday morning, because it is difficult to find who is a Christian or not if you come on other weekdays. It is impossible, everybody is the same! Only on Sunday can you distinguish who is a Christian, because religion is a Sunday affair. It is not concerned with life, it is just a ritual to be done, a formality to be fulfilled -- without any heart in it. And he reached his village, where he had come eighteen hundred years before: Bethlehem. He stood in the marketplace, a little apprehensive because people looked at him and nobody recognized him, and they were coming in and going out of the church. And then a few people gathered around him and they started telling him, "You look just like Jesus -- you have done a good act, you are a good actor!"

Jesus said, "I am not an actor. I am the real Jesus."

So they started laughing and they said, "If you are the real Jesus, then escape before the priest comes out; otherwise you are bound to get into trouble." Then small urchins started throwing stones and people started laughing: "The real Jesus has come, the king of the Jews! This is the man they crucified -- he is resurrected!" And they were joking and laughing.

And Jesus felt very much... because these were *his* people, they were no longer Jews. They were Christians; they followed him, and even they could not recognize him. But he waited, hoping, "At least my priest will recognize me. These may be foolish people, ignorant -- but my priest knows."

And then came the priest. People stopped laughing, just out of respect for the priest. They made way for him, the crowd allowed him to go in, they bowed down in deep respect. Jesus laughed in his heart: "They have not bowed down to me, they have not given me any respect, but they respect the priest. At least that is a good sign, because he is *my* priest. Through him they will recognize me. They recognize me through him, not directly, because they are blind and they cannot see."

And then the priest looked at him and said, "Come down, you ruffian! What do you think you are doing, insulting our God?"

Jesus said, "Can't you recognize me?"

The priest collared him and said, "I recognize you well. Come and follow me." He took him into the church and locked him into a cell. Jesus was very puzzled: "What is going to happen? Are my own people going to crucify me again?"

And then in the night the priest came with a small candle in his hand and unlocked the door. He locked the door from the inside, bowed down, touched Jesus' feet and said, "I recognize you well! But not in the marketplace, not before the worshippers, because you are an old troublemaker. Somehow we have managed everything well, but you will disturb things. Now everything is smooth, Christianity is established: we have converted half the earth, sooner or later the other half will be converted. You just wait there, you need not come here! You could not convert a single man when you were here and we are doing so well, we have managed so well; you should be thankful to us.

"And we can recognize you when there is nobody, but we cannot recognize you before others because you are anti-priest, anti-church, you are anti-establishment. And if you insist, then we will have to crucify you again. We can worship you when you are not present because that doesn't disturb anybody. Everything is smooth, moving well -- look how we have managed! Half the earth converted, millions of churches and priests preaching your word. You should be satisfied. So escape immediately from here, and don't come again. We are the agents here and whatsoever you want to do, you can do it through us. You cannot be allowed to move among the masses directly. You are dangerous!"

This priest is stating one of the basic truths: that the priest cannot be religious. He may be a priest of Buddha but he is against Buddha. He works for him, or appears to; he quotes his words, or appears to. But if

Buddha comes he will stand between you and the Buddha and won't allow you in, because a Buddha, a Jesus, is always rebellious, he is never conformist. He can create a revolution, he cannot create an establishment.

WHEN JESUS SAYS: IF THOSE WHO LEAD YOU SAY TO YOU -- he is indicating towards the priests -- 'SEE, THE KINGDOM IS IN HEAVEN,' THEN THE BIRDS OF HEAVEN WILL PRECEDE YOU. IF THEY SAY TO YOU, 'IT IS IN THE SEA,' THEN THE FISH WILL PRECEDE YOU.

And the priests always say it is somewhere else.

It happened in India... because India is the oldest land of the priests. Nowhere has such a priesthood come into existence as in India -- it became a caste, *brahmins*, they are the priests. They secluded themselves totally from the society, they made everything secret, their language was not allowed to be known by everyone. Not everyone was educated in their ways, because when people are educated and they can read the scriptures it is difficult to hide the truth from them. Only the priest was allowed into the innermost shrine of knowledge -- nobody else.

These brahmins ruled this country for thousands of years. First they were saying that God was in the Himalayas, because the Himalayas were unapproachable. But by and by people approached the Himalayas and they found no God there. So the brahmins said, "These are not the Himalayas we were talking about, these are just a copy of the real Himalayas which exist in heaven. These are just a reflection -- you will not find God in the reflection. The real Kailash, the real Himalayas, is in the other world." Then their gods moved to the planets, to the moon, to the sun.

When man reached the moon for the first time Hindus were very much disturbed, Jainas were very much disturbed. The West does not know how disturbed they were, because the West does not know how much was invested in the moon. In India, there was much disturbance.

There is a priest, a very learned one, who has been trying to prove that the whole thing, this journey to the moon by man, was false. Why? Such a simple fact -- it *has* happened! -- why is he denying it? He has made a big institute. Many have donated hundreds of thousands of *rupees* to the institute to prove that this is sheer myth that man has reached the moon, to prove that nobody has reached the moon. Why? -- because they have much investment there. If man has reached the moon and God is not there, then they must again shift his residence to somewhere else. And these scientists are going to reach everywhere. Now you cannot allow God to stay anywhere for a long period -- wherever you say God is, man is going to reach there. Heaven was unapproachable, the sea was unapproachable. There are primitive religions which say that God lives in the sea, under the sea, and there are religions which say God lives in heaven. But one thing is certain for the priest: that God doesn't live here, because if he lives here, then it is very difficult -- then what need is there of the priest?

A priest is needed as a broker in between. He is an agent, a mediator. If God exists here, then you can encounter him directly -- why is the priest needed? The priest is needed because God is so distant, his voice cannot penetrate you directly. He gives his message to the priest, and then the priest interprets it for you. And through this interpretation he becomes powerful: he knows the keys, you are ignorant; he will lead you, he is the master, the guru -- you are to be his followers.

The most cunning profession on the earth is that of the priest. Why the most cunning? -- because he is exploiting a very innocent heart. A man who is seeking God, a man who is seeking purity, a man who is seeking truth -- that man he is exploiting. If you exploit a man who is seeking money, there is not much difference between you and him because he is also seeking money; there is not much difference. But if you exploit a man who was seeking truth, this is cunning -- the most cunning thing possible, the most evil thing possible. Priests should think and say and prove whether they are really the representatives of God, or not really representatives of God. If they are representatives of anything they are representatives of the devil. But they have taken over, they have become the managers.

JESUS SAID: IF THOSE WHO LEAD YOU SAY TO YOU, 'SEE, THE KINGDOM IS IN HEAVEN,' don't listen to them, otherwise you will miss that kingdom forever and forever.

BUT THE KINGDOM IS WITHIN YOU -- it is not anywhere else, it is exactly where you are this moment -- AND IT IS WITHOUT YOU. It is within you and it is without you. It is within you like a center, it is without you like a circumference.

What is Jesus saying? Within plus without is the whole world, within plus without is the whole universe

-- nothing is left. Jesus is saying, "God is this universe, this whole existence. As it is, it is divine. God has dissolved himself into his creation." He is not like a painter who paints and then remains separate. He is like a dancer who dances and becomes one with the dance -- you cannot separate the dancer and the dance. You can separate a painter from the painting, you can separate poetry from the poet, but you cannot separate a dancer from the dance. That is why Hindus call their Shiva, Nataraj, the greatest dancer: because there is no separation, he is in the dance.

If you can understand the dance, you can understand the dancer; if you can catch hold of the dance, you have caught hold of the dancer. If you can love this world, you have loved him. If you penetrate even into a flower you will find him. He is hidden here -- and he is not hidden because he tries to hide himself; he is hidden because you are not open. Otherwise, he is an open secret. He is everywhere, all around, within and without. The kingdom is within you, it is without you.

IF YOU WILL KNOW YOURSELVES, THEN YOU WILL BE KNOWN AND YOU WILL KNOW THAT YOU ARE THE SONS OF THE LIVING FATHER. BUT IF YOU DO NOT KNOW YOURSELVES, THEN YOU ARE IN POVERTY AND YOU ARE POVERTY.

Listen: the kingdom is within you! Then all temples become useless, because you are the temple. Then you are the church. Then the Vatican becomes useless, then Rome is just a burden. Then there is no need for a Mecca and Medina, no need for a Girnar and Kashi. You *are* the temple, the live temple of God. He is within you. Then what is the need of a priest, a mediator? Then the whole profession loses meaning. He exists in you, as you are. He has always been existing in you, as you are.

Somebody asked Rinzai, "I would like to be a Buddha myself. What to do?"

Rinzai said, "If you seek, you will miss -- because you are already the Buddha."

It is absurd: Buddha seeking, Buddha making efforts to become a Buddha! You cannot find God because he is not somewhere else, he is within you. And there you never look because all the priests say, "Look: there in heaven, he exists far away. The journey is long; the priest will be needed to help you."

Jesus cuts away the very ground of all churches, temples, priests, mediators. He says, "He is within you." But he also says a very rare and beautiful thing, he also says, "and he is without you."

There are three types of religions: one which says, "God is without." Hindus, Mohammedans, their insistence is that God is without. Then there is another type of religion which says, "God is within." Jainas, Buddhists, they say you are God, but they never say God is without, no. Jesus says, "God is within and without." This is the greatest synthesis, the highest synthesis possible. He is not choosing an extreme.

One extreme is: God is without. That's why Mohammedans are very much against you if you say, "I am God." They will kill you because this is one of the most evil assertions; it is *kufra*, blasphemy. Hence, they killed Mansoor, because in his ecstasy he danced and asserted, "*Ana'l haq, aham brahmasmi* -- I am God." This is blasphemy; a Mohammedan cannot tolerate it because God is without. At the most you can come nearer and nearer to him, but you can never become him. How can a creature become the creator? The creature remains a creature, and the creator remains the creator. So they think this is disrespectful if you assert, "I am God." That means a creature, a slave, a created thing is asserting, "I am the creator." This is blasphemy, it is irreligious.

Then against this pole there is Jainism. They say that God is within; your soul is the supreme God and there is no other God. They have moved to the other extreme, so they don't worship any God; worship has lost meaning for them, they cannot pray. To whom to pray? And prayer is such a beautiful thing, but it has become meaningless.

Look at a Mohammedan in prayer. He is beautiful. He can pray because God is there. There is nothing like a Mohammedan praying. If you want to see prayer, see a Mohammedan praying: he looks so innocent, so completely surrendered -- but he is dangerous. If you assert that you are God he will kill you, this man who was praying. Jainas cannot pray, they cannot worship; the dimension of prayer and worship has simply disappeared. They can only meditate. Meditation is allowed because God is within; you just have to close your eyes and meditate.

Jesus reaches the peak of the synthesis. Here he asserts one of the greatest truths: that God is within and without. Prayer is possible, meditation is also possible; you can sing in ecstasy about the without, you can be silent in ecstasy about the within -- he is everywhere. No need to drop prayer, no need to drop meditation. Nothing like meditation exists in the Mohammedan tradition; it cannot exist, only prayer is

possible. Nothing like prayer exists in Jainism, only meditation exists. Both have moved to extremes.

Jesus remains balanced. He says, "God, the kingdom of God, is within you and it is without you."

IF YOU WILL KNOW YOURSELVES, THEN YOU WILL BE KNOWN.

This is the synthesis. If you know yourself, Jainas will say, you have known all. Finished! There is nowhere further to move. Mohammedans cannot say you can know yourself; they can say you can know God and be filled with his grace. There is no possibility of self-knowledge, because self-knowledge will make you a god. Only God knows himself, not a creature. A man can know God, that's all. He can exist in his glory, he can be filled with his grace, his light; he can allow himself to move and float with the divine force, but no self-knowledge is possible. Jainas say only self-knowledge is possible; if you know yourself, you have known all that is to be known, nothing remains. But Jesus says: IF YOU WILL KNOW YOURSELVES, THEN YOU WILL BE KNOWN.

This is very subtle. What does he mean when he says: ... THEN YOU WILL BE KNOWN? If you know yourself, the whole existence will know you; in your knowledge, the whole existence will look at you. Not only will you be looking at existence, the whole existence will also respond, because God is within and without.

When somebody comes to know himself, it is not only self-knowledge -- the whole existence knows you. In your self-knowledge, you are known. God looks at you from every flower, every leaf, every rock -- you don't feel you are alone in your self-knowledge. Really, until you know yourself you are alone. When you know yourself, the whole existence knows you. Your knowledge is not a solitary act, it is not a solo thing, it is a symphony. When you know, everything knows you; when you recognize yourself, everything recognizes you -- even this tree will be different, even this rock will be different, even a bird will react differently. Why? -- because the same one consciousness exists within and without.

When you know yourself the whole existence recognizes you, celebrates. And it should be so, because you are part of existence. The whole existence must celebrate your ultimate knowledge, because a part has become a knower, a part has become a Buddha, a part has become a Christ; through that part, the whole existence has reached a peak, a crescendo. The whole existence will be happy, the whole existence will flower and bloom in a different way. You will be recognized, you will be known.

You will not be alone in your self-knowledge -- it is going to be a celebration of the whole. This is the most beautiful thing Jesus asserted: a celebration of existence with your self-knowledge; the whole blissful because one part has bloomed, reached its fulfillment.

IF YOU WILL KNOW YOURSELVES, THEN YOU WILL BE KNOWN.

There is a deep tendency to be known, deeper than that for self-knowledge. You want to be known, a deep desire is there that everybody should know you. It may be moving in a wrong direction, you may be trying to get the attention of people through wrong ways, but deep down the desire has a seed, a very meaningful seed. It says that you will not be fulfilled unless the whole existence recognizes you, is happy with you.

You have a need to love, and you have a need to be loved. You have a need to know yourself, and you have a need to be known. A response is needed, otherwise the whole existence is dead; otherwise you alone have come to know, and the whole existence remains silent as if nothing has happened. A man has become a Christ and the whole existence remains unaware, inattentive, not bothering at all, not happy in any way, as if nothing has happened? How can this be so? The whole existence *must* recognize, because we are not strangers to this existence. This existence is a family, this existence exists as an interrelated phenomenon. One is enlightened and his light fills all hearts, knowingly, unknowingly; everywhere there will be rejoicing, celebration.

This is why Jesus says:

IF YOU WILL KNOW YOURSELVES, THEN YOU WILL BE KNOWN AND YOU WILL KNOW THAT YOU ARE THE SONS OF THE LIVING FATHER.

What have Christians been saying? Just the opposite. They say, "Jesus Christ is the only begotten son of God." Their whole dogma moves around this thing 'the only', because if all are the sons, then what is the specialness in Jesus? Then how is he unique? Then why should he be worshipped? Just to make Jesus special -- and they have forgotten that they are going against Jesus.

Jesus says: ... AND YOU WILL KNOW THAT YOU ARE THE SONS OF THE LIVING FATHER.

Two things -- one: everything that exists in this universe is son to the whole, it has to be so. You are born in it, through it. The whole existence has been fathering you -- or it would be even better if we could say, is mothering you. It would have been better to use the word mother rather than father, but it was difficult because Jews have remained male chauvinists. It was difficult to say 'mother'.

There are male chauvinist countries, races: Germans call their country 'fatherland' -- the only country which is known as fatherland; every other country calls itself the motherland. These Germans are dangerous people -- why 'fatherland'? Man and his ego! Why should God be the father? Why should God not be the mother? Why should he be 'he' and not 'she'? Mother seems to be more relevant, because the father does not take much part in the creation of the son. At the most, he just triggers the thing, nothing else. And a father is disposable.

Even an ordinary injection can do; the work of the father can be done by a syringe, he is disposable. The whole creation comes through the mother: she carries the child for nine months; her blood, her whole being, moves into the child. You exist in the universe as if you exist in a womb.

There are people who have used 'mother' for God. They are more right, but just *more* right; to be absolutely right is impossible because then God will be both father and mother. He cannot be male, he cannot be female, because there is no one who can trigger the thing. He is both: *ardhanarishwar*, half-male, half-female; he is both, he and she.

But it depends. When Jesus was there, it would have been very difficult for him to say 'God the mother', because nobody would have understood. His audience was Jewish, and they believed in a very ferocious father God, very revengeful -- you went against him, and he would take revenge. A mother can never be revengeful, she is always forgiving, she is always understanding. A mother never insists on being obeyed, a father insists on being obeyed. The Ten Commandments cannot come from a mother, they can come only from a father. Commandments -- the very word is ugly, as if he is a general and existence is something like a military camp -- commandments! Then you disobey at your own responsibility and risk.

Jesus used the current language, but I know that he would have preferred 'mother'. A mother is more than a father: a mother exists at the center, a father at the periphery -- but God is both. Remember this: I also use the word 'he' for him, but always remember that whenever I use 'he' it is just for convenience. He is both he and she.

And... YOU ARE THE SONS OF THE LIVING FATHER.

Everybody is a son. This is not as logicians, sociologists and psychologists will think -- this is not anthropomorphism. It seems, appears, that to think of God as a father or a mother and to think about yourself as a son, you are projecting human relationships onto the cosmic, you are making the whole cosmic phenomenon a family affair; you are thinking in human terms. This is a condemnation.

Sociologists, psychologists, who say that this is anthropocentrism -- that man thinks of himself as if he is in the center, and projects his own terms, feelings about everything -- whenever they say this is anthropocentric, they are saying this is wrong. But they have not understood: it appears anthropocentric, it has to appear so, because whatsoever man says is bound to be human. Even an objective truth is going to be colored by the person who asserts it. Even objectivity cannot be without the subjective; the subjective goes and colors it.

Even scientific truths are not objective: the man who discovered them has entered into them. There is no possibility of coming to the objective truth, because the knower will almost always color it. All knowledge is personal. And whenever man says something, because man says it, it is going to be human. And there is no need to be apologetic about it -- it is beautiful.

When Jesus says that we are all sons of God this is just a symbol, a simile. What does he mean? He means that, between the creator and the created, the relationship is not mechanical, it is organic. The relationship is not just like a mechanic creating a machine -- he is not a father because he remains aloof, out of it, detached. This is the meaning: God cannot be detached from you. He is just like your father, attached to you, moving through you, working through you, caring for you, loving you, searching for you, in every

way creating a blissful world around you so that you can reach fulfillment.

When Jesus says, "God is the father," he means all these things: that the universe cares about you, it helps you. Not only are you in search of God, God is also in search of you. The universe is not dead and detached, it responds with a loving heart. If you cry, it cries with you. If you laugh, it laughs with you. If you are in pain, existence feels the pain. If you are happy, the whole existence feels happy with you. Between you and existence there is a deep relationship. This is the emphasis: the relationship of a father to a son.

Even if the father dies, he hopes to live through the son; he will be somewhere in the son, the son has become just a new version of the father. That is the meaning: the son is just a rebirth of the father. That's why Jesus says again and again, "I and my father are one." He means the son represents the father -- he is the father. They are joined together; they are not two, they are one and the relationship is organic, and you need not feel alone.

Now the whole world feels an aloneness. Everybody feels a stranger, and everybody is in difficulty. And people come to me and they ask, "How to relate?" What has happened? This is a very new question -- nobody ever asked two hundred years ago, "How to relate?" Now everybody asks, "How to relate?" Relationship has become very difficult. It is a logical consequence: if you cannot relate to the whole, you cannot relate to anybody; if you can relate to the whole, then you can relate to anybody. You cannot relate to your father if you cannot relate to the universe -- impossible, because that is the source of all. When religion disappeared, relationship disappeared.

A country which has become irreligious will always feel difficulties in relationship. You cannot relate to your wife, to your brother, to your sister, to your son, to your father, to your mother -- impossible! Relationship is impossible because the base of all relationship has disappeared. You have denied, you have said, "God is no more, God is dead." Then the whole universe is alien, and you feel alienation, you feel cut off, unrelated; then you have no roots in it, and you feel the universe is not caring about you.

The universe of the scientist and the universe of a religious man like Jesus are totally different. The universe for the scientist is just accidental: there exists no relationship between you and the universe; it is uncaring, it does not bother about you. You are just accidental; if you were not there, existence would not have felt your absence a little bit; if you are there, your presence is not known to the universe. If you disappear, the universe is not going to shed tears for you.

The universe of the scientist is dead. Whenever you say, "God is dead," the universe is dead. And if you live in a dead universe how can you relate? Then you live among things. Everything will be accidental, just arbitrary. You have to make some arrangements, but there is no organic unity. You exist alone, and then you carry the whole burden. It is just like a small, lost child: he was holding his father's hand, now he has lost the hand and he cries and weeps -- and there is nobody to hear.

The situation of man is just this: a small child who was holding the hand of his father is now lost in the wood. With the hand of the father in his hand, he walked like an emperor, unafraid. There was no fear because father was there; it was his responsibility, the child was not responsible for anything. Whatsoever was needed would be done, he was not to worry about himself. He walked, he looked at the butterflies, at the flowers, at the skies, he enjoyed everything. Life was blissful. Suddenly, he becomes aware that the hand is not there -- he has lost his father. Now there are no butterflies, no flowers. Everything has become stony, dead, and everything is alien and foreign, inimical. Now from every shadow of every tree there is danger all around; he is afraid of death. From any corner, any moment, death will jump and kill him.

Just a moment before everything was alive, friendly, a rapport was there between the child and the whole universe. Why? -- because the hand of the father was there. Through the father, the universe was friendly; it was a relationship. Father disappeared, now relationship has disappeared. Now he is crying, now he is weeping, now he is in deep anxiety, anguish. This is the situation of the modern man, because you have become incapable of looking at the universe as a father or a mother. No wonder everybody is neurotic! This child will become neurotic, this child will become abnormal. This child will always carry a wound in his chest, and that wound will disturb all his relationships. He cannot feel at home anywhere now.

Look at your hand. You can't feel a cosmic hand in it? Then you will be in difficulty. This is what Jesus says: "God is the father. This whole universe cares about you." Otherwise, why should you be here? Why should you be allowed to exist? This whole universe cares about you. It has brought you up to this point of consciousness, it wants to carry you to the ultimate peak, to the final peak of enlightenment -- it helps you in every way. Even if you go astray it will follow you. Feel the hand in your hand, and suddenly the total perspective changes.

And Jesus says, "Everybody is the son" -- not only Jesus alone. But Christianity cannot exist if everybody is the son, because then there is nothing unique in Jesus. This attitude is false. Everybody is the son, and still Jesus is unique, because he has recognized it and you are still in search.

The uniqueness is not in the nature of being, the uniqueness exists in the nature of recognition. Jesus knows this and you don't know. Hindus have always said that the difference between one who is enlightened and one who is ignorant is not in being, but only in knowing. It is just as if somebody is asleep and you are awake; being is the same, but one who is asleep dreams, and you are not dreaming. Shake him, make him awake, and he is as awake as you are -- his dreams have disappeared. Only a shaking is needed. Jesus is awake and you are fast asleep, that is the distinction. In this respect he is unique, but not in being. He himself says: YOU ARE THE SONS OF THE LIVING FATHER.

And the second insistence is on 'the living father', because ordinarily a father is going to die. The physical part of the father will die, the biological part of the father will die, but the cosmic whole is always alive, it never dies -- it is eternity.

Just a few decades ago Nietzsche declared, "God is dead!" That is impossible, because the universe cannot die, and God is not a person. If he were a person, he could die -- persons have to die. God is not a form -- forms have to die; God has no body -- bodies have to die. God is all. In God we are born and we die. We take form and the form disappears, but the whole remains. The whole cannot die, the whole is life itself. So you are not living in a dead universe but in an alive God who is a father, a mother; the relationship is deep and organic. You are not uncared for, somebody goes on looking after you.

This feeling gives you roots, then you don't feel a stranger; then you are not an outsider, you are an insider. This is your home.

BUT IF YOU DO NOT KNOW YOURSELVES, THEN YOU ARE IN POVERTY.

This is the only poverty: ignorance of oneself -- there is no other poverty. You may not have riches, you may not have great palaces, you may not have empires, but those are not real riches. Only one thing is real wealth and that is self-knowledge, because it cannot be destroyed.

And Jesus says: BUT IF YOU DO NOT KNOW YOURSELVES, THEN YOU ARE IN POVERTY... and not only that... YOU ARE POVERTY.

You are poor. There is only one poverty: when you don't know yourself. Why is it poverty? -- because you are emperors, sons of a living God! The greatest that is possible has happened to you, and you are unaware of it and you go on begging.

All desires are begging. It is said that if wishes were horses, beggars would be the riders. But all desires *are* horses, and beggars are riders -- you are all riders. Look at your horses: they are your desires, begging, demanding, asking -- and you have all within you but you never look within. Once you look, riches will be revealed, eternal, in abundance, you cannot exhaust them. And once you look within the whole existence recognizes your emperorship, the whole existence recognizes who you are: you are the son of the whole. Then all begging disappears, you become rich for the first time.

BUT IF YOU DO NOT KNOW YOURSELVES, THEN YOU ARE IN POVERTY AND YOU ARE POVERTY.

I have heard a story: Once it happened, a great emperor was very much annoyed by his son and his ways and his style of life. He was the only son, but he annoyed his father so much that the son was expelled from the kingdom. He was the son of a great emperor so he knew nothing, he was not skilled in anything -- emperors are not skilled in anything. He did not know how to do anything, he had not learned; everything had always been done for him, he never knew that you have to do things on your own. But he was a lover of music. That was the only thing he could do; he had learned it as a hobby. He played on his sitar, that was the only thing he knew.

So he started begging. He would play on his sitar and beg. If emperors lose their empires they cannot do anything except beg. This is something beautiful, it shows that deep down emperors are beggars. Just because of the empire you cannot see their beggary. If the empire is taken away they are beggars, they

cannot do anything else. For ten years continuously he was begging. He completely forgot that he was the son of a great emperor. Ten years is too long to remember. And when you are a beggar every day from the morning to the evening, how can you remember that you are the son of a great emperor?

He became a beggar and he forgot himself completely, even the memory went. And these memories are bad, nightmare-like, you want to forget them, because through them much misery comes in the mind. Comparison comes: "I am the son of a great emperor -- and begging!" Then begging becomes too painful. So he simply dropped the idea, he simply forgot, he became identified with the begging.

After ten years, the father started feeling for the son. The son was not exactly right, his ways were different, but he was the only son. And now the father was getting old and any day he would die. And the son was his heir, he had to be brought back. So his vizier went in search.

The vizier arrived. Even if the son had completely forgotten that he was the son of an emperor, even if he had completely identified with being a beggar, still something had remained -- because it was not part of his memory, it was part of his being. The way he walked, even the way he begged, was just like an emperor. He would beg, but as if he were obliging you; the way he would look was as if he had obliged you by begging. The way he walked was kingly; his clothes were rotten, but still they were the same clothes that he had used as a prince. He was dirty, unclean, but you could see that he had a beautiful face hidden under that dirt. And his eyes: even if he was a beggar, his eyes were still of that same ego, the same pride. Mentally, consciously he had forgotten, but unconsciously he was still the king, the heir of a great emperor.

The vizier recognized him. The moment when he recognized him, he was begging. Under a tree a few people were playing cards, and he was begging there. It was a summer afternoon, very hot, and he had no shoes, he was perspiring, and he was begging for a few *paise*, saying, "Give me something -- I have been hungry for two days." The vizier recognized him, and the chariot in which the vizier had come stopped. The vizier came down, he touched the feet of the son, and the son looked at him and he said, "What is the matter?"

The vizier said, "Your father the emperor has called you back. He has forgiven you." In an instant the beggar disappeared. Nothing was to be done -- in an instant, the recognition that, "My father has called me back, I am forgiven!" and the beggar disappeared. The clothes were the same, the man was still dirty, but everything changed: there was glory, a light, an aura around him.

He gave orders to the vizier; begging disappeared. He said, "Go into the market, purchase shoes and clothes for me and arrange a good bath." He went up into the chariot and he said, "Take me to the best hotel in the town!" And the vizier had to follow the chariot on foot.

This is a Sufi story. This is your situation also: once you are recognized by the father, by God, your begging disappears -- suddenly, in an instant! Nothing is to be done because you have always been the same. Only the identity had gone wrong, only in the superficial part of the mind you had become something else. Deep down you have remained sons of God.

But this will happen only if you know yourself. Then the whole universe knows you, recognizes you. And Jesus says:

BUT IF YOU DO NOT KNOW YOURSELVES, THEN YOU ARE IN POVERTY AND YOU ARE POVERTY.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

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THE FOURTEENTH SAYING
JESUS SAID: BLESSED IS THE MAN WHO HAS SUFFERED; HE HAS FOUND LIFE.
JESUS SAID: LOOK UPON THE LIVING ONE AS LONG AS YOU LIVE, LEST YOU DIE AND SEEK TO SEE HIM AND BE UNABLE TO SEE.
THEY SAW A SAMARITAN CARRYING A LAMB ON HIS WAY TO JUDEA.
HE SAID TO HIS DISCIPLES: WHY DOES THIS MAN CARRY THE LAMB WITH HIM?
THEY SAID TO HIM: IN ORDER THAT HE MAY KILL IT AND EAT IT.
HE SAID TO THEM: AS LONG AS IT IS ALIVE HE WILL NOT EAT IT, BUT ONLY IF HE HAS KILLED IT AND IT HAS BECOME A CORPSE.
THEY SAID: OTHERWISE HE WILL NOT BE ABLE TO DO IT.
HE SAID TO THEM: YOU YOURSELVES, SEEK A PLACE FOR YOURSELVES IN REPOSE LEST YOU BECOME A CORPSE AND BE EATEN.
JESUS SAID: TWO WILL REST ON A BED: THE ONE WILL DIE, THE ONE WILL LIVE.

From the most ancient days, man has asked again and again why there is suffering in life. If God is the father, then why is there so much suffering? If God is love and God is compassion, then why does existence suffer? And there has not been a satisfactory answer to it. But if you understand Jesus you will understand the answer. Man suffers because there is no other way to mature, to grow. Man suffers because only through suffering can he become more aware. And awareness is the key.

Observe your own life: whenever you are comfortable, at ease, happy, awareness is lost. Then you live in a sort of sleep, then you live as if hypnotized, you live as if in a sleepwalk; you move and do things -- but somnambulistically. That's why, whenever there is no suffering, religion disappears from your life. Then you never go to the temple, it carries no sense for you; then you don't pray to God, because why? There seems to be no reason.

Whenever there is suffering you move towards the temple, your eyes move towards God, your heart moves towards prayer. There is something hidden in suffering which makes you more aware who you are, why you are, where you are going. In a moment of suffering your awareness is intense.

Nothing can be meaningless in this world. It is a cosmos, it is not a chaos. You may not be able to understand -- that's another thing -- because you know only fragments, you don't know the whole. Your experience of life is just as if you have only one tattered page of a novel: you read it but it makes no sense because it is just a small fragment, you don't know the whole story. Once you know the whole story, then this page will become comprehensible, then this page becomes coherent, meaningful.

What is meaning? Meaning means to know the fragment in relation to the whole; meaning is a relationship of the fragment to the whole. A madman talking on the street is meaningless. Why? -- because you cannot relate his talk to anything, his talk is a fragment. But he is not talking to anybody, there is no need, there is nobody there to talk to. His talk is fragmentary, it is not part of a bigger whole, that is why it is incoherent. The same words may be used by another man -- exactly the same words -- but he is talking to somebody, then it is meaningful. Why? The words are the same, the sentences the same, the gestures the same, and one man you say is mad and the other man is not mad. Why? -- because there is somebody to listen; the fragment is not fragmentary, it has become part of a bigger whole, it carries meaning.

Cut a piece out of a Picasso painting: it is meaningless, it is just a fragment and a fragment is dead. Put it back into the painting and suddenly the meaning appears; it has become coherent because now it has become part of the whole. Only when you are part of the whole are you meaningful. And if the modern man continuously seems to feel that he has become meaningless, it is because God has been denied -- or forgotten. Without God, man can never be meaningful, because God means the whole and man is just a fragment. You are just a line of poetry -- alone, you are just gibberish. With the whole poem significance appears, because significance lies in relationship to the whole. Remember this.

I am reminded of a dream of Bertrand Russell. He was an atheist, he never believed in God, he could never see any wider meaning that could comprehend the whole. He relates one dream: one night, he heard somebody knocking on the door in his sleep. So in the dream he went to open the door, and he saw old God standing there. He couldn't believe his eyes because he never believed -- even in his dream he could remember that, "I don't believe in God." But the old man looked so forgotten by everybody, abandoned by everybody; his clothes were tattered, dirt had gathered on his face and body; he looked so out-of-date -- almost like a faded painting in which you cannot see clearly what is happening -- Russell felt much pity for him. Just to cheer him up he said, "Come in!" He slapped his back like a friend and said, "Cheer up!" And then suddenly he awoke and the dream disappeared.

This is the state of the modern man, the modern mind: God is out-of-date. You are either against him or, at the most, you pity him. Through pity you may try to cheer him up, but he is no longer a meaningful thing for you -- just an out-of-date painting, faded, useless, junk from the past. Either he is dead or deadly sick, on his deathbed. But if the whole is dead, how can the fragment be meaningful? If the whole is out-of-date, how can the part be new, fresh and young? If the whole tree is dead, then any leaf of the tree, if it thinks it is alive, is simply stupid. It may take a little more time for the leaf to die, but if the tree is dead the leaf has to die -- it is already dying.

If God is dead, then man cannot live. And he is deadly sick, because without the whole the fragment has no meaning. But whenever you are happy -- glimpses of happiness, not in fact happiness -- whenever you are just comfortable, at ease, when nothing disturbs you, then you think you are the whole. And this is fallacious. When you are in suffering, suddenly you become aware that you are not the whole. When you suffer, you suddenly become aware that you are not as you should be, something is wrong -- the shoe pinches. Something is wrong -- and some transformation is needed. Hence, the suffering.

Suffering gives you awareness: suffering gives you the feeling that you have to mutate, you have to become new, you have to be reborn. As you are, you are in suffering, so something has to be done.

JESUS SAID: BLESSED IS THE MAN WHO HAS SUFFERED; HE HAS FOUND LIFE.

Looks absurd and paradoxical! He says: BLESSED IS THE MAN WHO HAS SUFFERED.... We always call that man blessed who has never suffered. But have you seen any man who has never suffered? If you ever see such a man, you will find him absolutely juvenile, childish, without any growth, without any depth, without any awareness -- he will be an idiot. And you can never say that he is blessed.

Only one who has never tried to live, who has been avoiding life, can remain without suffering. That's why, in very very rich families, only idiots are born, because they are protected so much. And when you protect somebody so much it is not protection against death, it is protection against life. But this is the problem: if you want to protect somebody against death you have to protect him against life, because life leads to death. So don't live if you are afraid to die -- this is simple logic -- don't be alive if you are afraid to die; then cut all the dimensions where life exists. Then you can simply vegetate.

Jesus cannot call a vegetative life blessed, nobody can say that a vegetative life is blessed. That is the greatest misfortune that can happen to a man because he will never grow in awareness and maturity; and he will not have higher layers of consciousness because those higher layers come into existence only when they are challenged. Suffering is a challenge; when you suffer you are challenged, when there is a problem you are challenged. When you encounter the problem, only then do you grow. More insecurity, more growth; more security, less growth. If everything is secure around you, you are already in your grave, you are no longer alive. Life exists in danger, life always exists in the possibility of going astray. But one who goes astray can come back, one who fails can succeed.

Napoleon was defeated. He wrote in his diary a beautiful sentence -- sometimes madmen also observe beautifully -- he said, "Only a fight is lost, only a battle is lost, not the war." But if you want to win the war you will have to lose many battles. If you are afraid to lose a battle you will never enter into the war, then there is no possibility.

Whenever you fail in something it is not the ultimate failure, you can transcend it. Next time you need not do it again, next time you need not commit the same error and the same mistake, next time there is no need to move in the suffering. A man who is wise suffers as much as a man who is not wise, but in a different way each time. A wise man commits as many mistakes -- even more than a stupid man -- but he never commits the same mistake twice. That's the only difference: the quantity may be more, but the quality is different. An idiot may not commit many mistakes, he may not commit mistakes at all, because he is

never going to do anything. You only commit a mistake when you do something.

You can go astray if you seek and search, if you walk on the path. If you are simply sitting at home, how can you go astray? If you don't do anything you will never commit a mistake, you will be a mistakeless man, but you will never move; by and by you will simply rot, vegetate and die. Never be afraid of making mistakes, simply remember that there is no need to make the same mistake twice. Why do you make the same mistake twice? -- because the first time you made it you didn't learn anything from it. That's why you have to make mistakes again and again and again. And people go on making the same mistakes, repeating them their whole lives; they move in a circle. That's why Hindus have called this world *sansar*.

Sansar means the wheel: you simply repeat the same mistakes again and again and again. Situations may differ, but the mistake remains the same, of the same quality. What does it show? It shows that you are not alert, otherwise why commit the same mistake again? Commit another because then you will learn. Nobody learns without mistakes. Whenever you commit a mistake you have to suffer. Nobody learns without suffering. Hindus have said that you have to be born again and again because you have not yet grown.

Only a grown-up person goes beyond this world. Those who have not grown, they have to fall back in the pit, they have to learn. And every learning is the hard way, there is no shortcut. That hard way is suffering. Don't protect yourself against suffering; rather, on the contrary, move into suffering as fully aware as possible. Take the challenge, encounter it! You will grow through it. Try to transcend it, go beyond it. Don't be afraid -- once you become afraid you are already dying. That's why Jesus says: BLESSED IS THE MAN WHO HAS SUFFERED; HE HAS FOUND LIFE. And one who suffers becomes more alert, and alertness is the key to the temple of life. The more alert you are, the more aware.

What is the difference between you and the trees? The trees are beautiful, but they are not higher than you because they remain unconscious. A stone, a rock is even below the level of the trees, more unconscious. A stone also suffers, but it is not aware. A tree also suffers, but not consciously -- and if you also suffer without consciousness, then what is the difference? Then you are just a moving tree.

Deep down, the basic thing that makes you human has not yet happened. Consciousness makes you human. And this is the beauty of it: that whenever you are conscious, suffering disappears. Suffering brings in consciousness, but if you move more and more in consciousness, suffering disappears. This law has to be understood: if your head is hurting, it brings consciousness, you become aware of your head; otherwise nobody is aware of their head. You become aware of the body only when something is wrong.

In Sanskrit, they have a beautiful word for suffering. They call it *vedana*, and vedana has two meanings: one, suffering; the other, knowledge. Vedana comes from the same root as *veda*. Veda means the source of knowledge. Those who coined this word vedana came to know a fact, that suffering is knowledge. Hence they used the same root word for both.

If you suffer, immediately you become aware. The stomach comes into existence only with a stomachache. Before, it may have been there but it was not in your consciousness. That's why medical science, particularly Ayurveda, defines health as bodilessness: if you don't know the body you are healthy; if you know the body something is wrong, because knowing exists only when something goes wrong. If you are a driver, a slight noise in the engine and you become aware; otherwise everything was humming, everything was monotonous, everything was okay. A small noise somewhere in the engine, in the other parts of the car, and you become aware that something has gone wrong. Only when something goes wrong do you become aware.

And if you become really aware, you don't become involved in the wrong; rather, on the contrary, you grow in your awareness more and more. Then a second phenomenon happens: in your awareness you come to know that the disease is there, the discomfort is there, the suffering is there -- but that is not in you, that is just around you, on the circumference. In the center there is awareness, on the circumference there is suffering, as if suffering belongs to somebody else: you are not identified. Then a headache is there, but it is not painful to you; it is painful to the body and you are simply aware. The body becomes the object and you become the subject -- there is a gap.

In awareness all bridges are broken, the gap is immediately present there. You can see: the body suffers, but the identification is broken. Suffering brings in awareness, awareness breaks the identification -- and that is the key to life.

BLESSED IS THE MAN WHO HAS SUFFERED; HE HAS FOUND LIFE.

Jesus on the cross is just a symbol of the final suffering, the absolute suffering, of the peak of suffering. When Jesus was on the cross, at the last moment he wavered a little. The suffering was too much. It was no ordinary suffering, not ordinary bodily pain, it was anguish -- not only physical, but deep psychological anguish. And the anguish was this: that suddenly he started feeling, "Am I abandoned by God? Why should this happen to me? I have not done anything wrong. Why should I be crucified? Why this pain? Why this crucifixion? Why this anguish to ME?" And he asked God, "Why?" He questioned.

It must have been a very deep moment of anguish, when all the foundations are shaken and even your faith is shaken. The pain was so much -- the humiliation of the whole thing. The same people for whom he had lived, for whom he had worked, whom he had served, to whom he had been a healer -- they were murdering him, and for no reason at all. He asked God, "Why? Why is this happening to me?" Then suddenly he realized why, because he became very much aware; at the moment of crucifixion he came to the perfect awareness.

I always say that before that moment he was Jesus, after that moment he became Christ. At that moment the total transformation happened. Before it he was coming nearer, nearer, nearer, coming closer and closer and closer, but the last jump happened in that moment: Jesus disappeared and there was Christ -- suddenly a transmutation.

What happened? He said, "Why this suffering to me? Have you forsaken me? Am I abandoned?" And immediately after this anguish he said, "No! Thy will should be done." He accepted it. The 'why' was a rejection, because questioning means doubt. Immediately he understood and he said, "I accept, and I understand. Thy will should be done, not mine, because my will is going to be wrong." Then he relaxed, then there was a letgo, the final surrender. At the moment of death, he accepted death also. In that acceptance, he became life eternal -- the key was found. That's why he says: BLESSED IS THE MAN WHO HAS SUFFERED; HE HAS FOUND LIFE.

Whenever you suffer, next time don't complain, don't create an anguish out of it. Rather, watch it, feel it, see it, look at it from all possible angles. Make it a meditation and see what happens: the energy that was moving into the disease, the energy that was creating suffering, is transformed, the quality changes. The same energy becomes your awareness, because there are not two energies in you, the energy is one. You can make it sex, you can transform it and make it into love; you can transform it still higher and make it into prayer, and you can transform it still higher and make it into awareness -- the energy is the same.

When you suffer you are dissipating energy; in your anguish you are dissipating energy, the energy is leaking out. Whenever there is suffering, shake yourself. Close your eyes and look at the suffering. Whatsoever it is -- mental, physical, existential -- whatsoever it is look at it, make it a meditation. Look at it as if it is an object.

When you look at your suffering as an object you are separate, you are no longer identified with it, the bridge is broken. And then the energy which was going to move into suffering will not move, because the bridge is no longer there. The bridge is identification: you feel you are the body, then the energy moves into the body. Wherever you feel any identification, your energy moves there.

You may not have known this, but you can try a simple experiment: if you love a woman, just sit by her side and feel identified, as if you are the woman, the beloved; and let the woman feel that she is you, the lover. Just wait and feel identified. Suddenly you will both have a shock of energy. You will both feel that some energy has moved from the other to you. Lovers have felt as if an energy jumps just like an electric shock and reaches the other. Whenever you are identified with something there is a bridge, and the energy can move through that bridge.

When a mother is feeding her child, she is not only giving milk as was always thought. Now biologists have stumbled upon a deeper fact, and they say she is feeding energy -- milk is just the physical part. And they have done many experiments: a child is raised, food is given -- as perfect as possible, whatsoever medical science has found. Everything is given, but the child is not loved, not cuddled; the mother does not touch him. The milk is given through mechanical devices, injections are given, vitamins are given -- everything is perfect. But the child stops growing, he starts shrinking, as if life starts moving away from him. What is happening? ... Because whatsoever the mother was giving is being given.

It happened in Germany that during the war many small orphan babies were put into a hospital. Within weeks they were all almost dying. Half of them died -- and every care was taken; scientifically they were absolutely right, they were doing whatsoever was needed. But why were these children dying? Then one psychoanalyst observed that they needed some cuddling, somebody to hug them, somebody to make them feel significant. Food is not food enough. Jesus says, "Man cannot live by bread alone." Some inner food,

some invisible food is needed. So the psychoanalyst made a rule that whosoever came into the room -- a nurse, a doctor, a servant -- had to give at least five minutes in the room to hug and play with the children. And suddenly they were not dying, they started growing. And since then many experiments have been done.

When a mother hugs a child, energy is flowing. That energy is invisible -- we have called it love, warmth. Something is jumping from the mother to the child, and not only from the mother to the child, from the child to the mother also. That's why a woman is never so beautiful as when she becomes a mother. Before, something is lacking, she is not complete, the circle is broken. Whenever a woman becomes a mother, the circle is complete. A grace comes to her as if from some unknown source. So not only is she feeding the child, the child is also feeding the mother. They are happily 'into' each other.

And there is no other relationship which is so close. Even lovers are not so close, because the child comes from the mother, from her very blood, her flesh and bones; the child is just an extension of her being. Never again will this happen, because nobody can be so close. A lover can be near your heart, but the child has lived inside the heart. The mother's heart has been beating, and that was the heartbeat of the child, he had no other heart; the mother's blood circulated in him, he had no independence, he was just part of her. For nine months he remained as part of the mother, organically joined, one. The mother's life was his life, the mother's death would have been his death. Even afterwards it goes on: a transfer of energy, a communication of energy exists.

Whenever there is suffering, become aware; then the bridge is broken, then there is no transfer of energy to suffering. And by and by suffering shrinks, because the suffering is your child. You have given birth to it, you are the cause; and then you feed it, you water it, and then it grows and then you suffer more. Then you complain, then you are miserable, then your whole attention becomes identified with the suffering.

I have heard, once it happened: Two old women met in a market. One asked the other how she was feeling, because she was always feeling ill. There are women who always feel ill. Something has gone wrong; it is not illness, it is something deeper, a neurosis, because they cannot feel at ease if they are not ill; illness has become part of their ego. She asked, "How are your feeling?"

The woman who was always ill or talking about illness, started. She said, "Very bad -- never has it been so bad. The arthritis is acting up, I have a severe headache, and the stomachache is terrible, and my legs hurt..." and on and on she went.

The other said, "Then go and see a doctor."

The first woman said, "Yes, yes, I will go when I feel a little better."

But this is happening: you will go to the doctor when you feel a little better. But nobody goes -- when one feels a little better there is no need. Go to the doctor when you are suffering, pray when there is suffering, meditate when there is suffering. Don't say, "I will meditate when I feel a little better." That won't help -- you won't meditate and you will have missed a blissful moment, a moment of suffering. Meditate, become alert and aware. Don't miss the opportunity, it is a blessing.

Use all your suffering for meditation, and soon you will come to know that the suffering disappears because the energy starts moving inwards. It is not moving to the periphery, to the suffering, you are not feeding your suffering. It looks illogical, but this is the whole conclusion of all the mystics of the world: that you feed your suffering and you enjoy it in a subtle way, you don't want to be well -- there must be some investment in it.

Buddhas, Jesuses, Zarathustras have been talking in vain, you don't listen to them. They say there is a possibility of ultimate bliss. You listen to them and say, "Okay, I will see sometime, when I feel better." But whenever you are happy what is the need? That is why Buddha goes on insisting: Your whole life is suffering, *dukkha* -- don't wait! There is going to be no happiness in the life that you are living. Be awake, watch. It is anguish itself that you call 'life'. People think that he must have been a pessimist. He was not, he was just emphasizing. And you have become so much attached to your suffering that you don't know it.

What is the investment? From the very beginning, from the very childhood, one thing almost always goes wrong, and that is that whenever a child is ill he is paid more attention. This creates a wrong association: the mother loves him more, the father takes care of him more; the whole family puts him in the center, he becomes the most important person. Nobody bothers about a child otherwise -- if he is well and okay, it's as if he is not. When he is ill he becomes dictatorial, he dictates his terms. Once this trick is learned -- that whenever you are ill you become in some way special -- then everybody has to pay attention, because if they are not paying attention you can make them feel guilty. And nobody can say anything to you, because nobody can say that you are responsible for your illness.

If the child is doing something wrong you can say, "You are responsible." But if he is ill you cannot say

anything, because illness is not in any way concerned with him -- what can he do? But you don't know the facts: ninety percent of illnesses are self-created, generated by yourself to attract attention, affection, significance. And a child learns the trick very easily, because the basic problem for the child is that he is helpless. The basic problem he feels continuously is that he is powerless and everybody is powerful. But when he is ill he becomes powerful and everybody is powerless. He comes to understand it.

A child is very sensitive about knowing things. He comes to know that, "Even father is nothing, mother is nothing -- nobody is anything before me when I am ill." Then illness becomes something very meaningful, an investment. Whenever he feels neglected in life, whenever he feels, "I am helpless," he will get into illness, he will create it. And this is the problem, a deep problem, because what can you do? When a child is ill everybody *has* to pay attention.

But now psychologists suggest that whenever a child is ill, take care of him, but don't pay much attention to him. He should be taken care of medically, but not psychologically. Don't create any association in his mind that illness pays, otherwise his whole life, whenever he feels something is wrong, he will be ill. Then the wife cannot say anything, then nobody can blame him because he is ill. And everybody has to pity him and give affection.

Ninety percent of suffering exists because you have associated something which looks good to you with suffering. Drop this association. Nobody else can do it for you. Drop that association completely, cut that association completely. Suffering is simply wasting your energy. Don't get involved in it, don't think that it pays. There is only one way in which suffering can pay, and that is with awareness. Become aware.

Remember how to drop that association: one, never talk about your suffering. Suffer it, but don't talk about it. Why do you talk about it? Why do people go on talking and boring others about their suffering? Who is interested? But just not to offend you, if you start talking about illnesses and anguish, others have to tolerate it -- but they start escaping, they start wanting somehow to get rid of you. Nobody wants to hear, because everybody has too much suffering of his own. Who bothers about your suffering? Don't talk about it, because talking creates associations.

Don't complain, because then you are asking for affection, pity, compassion, love. Don't ask, don't sell your suffering -- bring back your investment. Suffer privately, don't make it public -- then it becomes a *tapascharya*, it becomes an austerity, one of the best. But look at your saints: if they do tapascharya, austerities, they make it very public. And I am saying make your suffering private, then it becomes *tapa*, austerity. They make it public, they announce that they are going on a long fast -- everybody must know.

These are children gone mad, these are childish people. They have invested more than you: they depend on their suffering, their prestige depends on their suffering -- how long they can fast, how long they can attract the attention of the whole country or of the whole of the world. They are very tricky, they are using suffering to exploit others. But this is what everybody is doing, only they are doing it to its climax. Don't do it, don't try to be a martyr, it is futile. Don't be an exhibitionist.

Suffer privately, suffer so privately that nobody ever becomes aware that you are suffering. And then meditate on it: don't throw it out, accumulate it within and then close your eyes and meditate on it. Then the bridge will be broken.

This is what Jesus means when he says: BLESSED IS THE MAN WHO HAS SUFFERED -- this is the technique for suffering: use suffering as a method -- HE HAS FOUND LIFE.

Suffering belongs to the realm of death, awareness belongs to the realm of life. Break the bridge and you will know that something in you, around you, is going to die -- it belongs to death; and something in you, your awareness, is not going to die, it is deathless, it belongs to life. That's why suffering can give you the key to life.

JESUS SAID: LOOK UPON THE LIVING ONE AS LONG AS YOU LIVE, LEST YOU DIE AND SEEK TO SEE HIM AND BE UNABLE TO SEE.

These are techniques: LOOK UPON THE LIVING ONE.... In you there is one who is a living one and one who is already dead. In you two worlds meet, the world of matter and the world of spirit -- you exist on the boundary. In you two realms meet, the realm of death and the realm of life -- you exist in between. If you pay too much attention to that which belongs to death you will always remain afraid, suffering, fearful. If you pay attention to your center, which belongs to life, to eternal life, to immortality, fear will disappear.

Jesus says: LOOK UPON THE LIVING ONE AS LONG AS YOU LIVE.... Don't miss, because at the

moment of death it will be very, very difficult to look upon the living one.

If for your whole life you have been attentive to the realm of death -- the realm of things, the realm of matter and the world -- if you have been attentive only to the realm of death, it will be difficult, almost impossible, to look at the realm of life when you are dead or when you are dying. How can you suddenly turn your back, how can you suddenly turn your head? It will be impossible, you will be paralyzed. Your whole life you have been looking outward, your neck will be paralyzed, you cannot turn back. It needs a continuous movement towards the world of the deathless while you live.

LOOK UPON THE LIVING ONE AS LONG AS YOU LIVE....

Whenever you have a moment of silence, close your eyes and look within so that your neck remains flexible; otherwise, at the moment of death you will be paralyzed. You would like to see the eternal life, but you will not be able to because you cannot turn back.

... LEST YOU DIE AND SEEK TO SEE HIM AND BE UNABLE TO SEE.

And he is there within you, but you become fixed, you become obsessed. Obsession with the outside has to be broken. No need to escape to the forest, that will not help, but in twenty-four hours you have enough moments to look within. Don't miss them! Whenever you find time, just close your eyes, even for a single moment, and look within towards the living one. It is there, just a little practice is needed to see and become attuned to the inner darkness. It is dark right now because you are attuned to the outer light.

When you become attuned to the inner light you will see it is a diffused light, not dark; a very silent, very consoling, soothing light, but not an intense light -- it is a twilight. It is just like when the sun has not come up, and the night is almost gone. That is what Hindus have called *brahmamuhurta*.

Why do they call it Brahmamuhurta, the moment of God? They call it that because of this inner thing: when you are turning in, the outer light has gone and the inner darkness has not yet left, because one has to become attuned, only then will it leave. There is a twilight, *sandhyakal*, a moment when there is no light and no darkness. This they call Brahmamuhurta, the moment of the divine. Become attuned, look, wait, watch. Soon your eyes will become accustomed and you will be able to see.

There is no intense light, just diffused light, because it is not generated by a sun. It is just your natural light, not generated by anything else. It is your own light, your own inner aura -- it is there. Whenever you can find time, don't waste it. And then you will find moments enough: just going to sleep, look in; the day is past, the world of death is no more, you are going to retire -- look within. In the morning, when you first become aware that sleep has left, there is no need to jump out of bed and into the world. Wait a little, close your eyes, look within: it is silent. The whole night's rest helps, you are not so tense, it will be easier to move within.

That's why all the religions insist on prayer when you go to sleep, and prayer when you come back from the world of sleep. These moments are very good. In the evening you are tired of the world, you are fed up with the world, you are ready to look to something else. In the morning you have rested and the rest helps, you can look towards the inner. This is what Jesus says:

LOOK UPON THE LIVING ONE AS LONG AS YOU LIVE, LEST YOU DIE AND SEEK TO SEE HIM AND BE UNABLE TO SEE.

And he will be there, but you will be unable to see him just because of a wrong practice your whole life.

THEY SAW A SAMARITAN CARRYING A LAMB ON HIS WAY TO JUDEA. HE SAID TO HIS DISCIPLES: WHY DOES THIS MAN CARRY THE LAMB WITH HIM?
THEY SAID TO HIM: IN ORDER THAT HE MAY KILL IT AND EAT IT.
HE SAID TO THEM: AS LONG AS IT IS ALIVE HE WILL NOT EAT IT, BUT ONLY IF HE HAS KILLED IT AND IT HAS BECOME A CORPSE.
THEY SAID: OTHERWISE HE WILL NOT BE ABLE TO DO IT.
HE SAID TO THEM: YOU YOURSELVES, SEEK A PLACE FOR YOURSELVES IN REPOSE LEST YOU

BECOME A CORPSE AND BE EATEN.

Your body is going to become food for worms, for birds. Your body is food, it is nothing else, it cannot be anything else -- your body comes out of food. That's why if you don't eat, your body will start disappearing. If you go on a fast, two pounds of the body will disappear every day. Where is that body going? Every day you have to fill it with food -- it is a byproduct of food. So when you die, what will happen to your body? The world will use it as food: the worms of the earth will eat you, or the birds of the sky will eat you. It just gives you a fear, you become apprehensive that, "I will be eaten." Because of this, all the world over, people have created ways in order not to be eaten. But they are foolish!

Hindus burn the dead body just to avoid one thing, that you should not be eaten. Mohammedans put the dead body inside a casket and put it into a grave just to protect it. Christians do the same. Only Zoroastrians have not done that: they leave the body to become food. They are the most natural about it, and the most scientific too, because you should not destroy food. You have been eating birds, animals, fruits, your whole life, and now you have accumulated a two-hundred-pound body and you destroy it, burn it. This is not good, you are not grateful to the world. You should return it back to the world of food -- it is food!

And why do you think that burning is better, throwing it into a fire is better than letting it be eaten by a worm or by a bird or by an animal. Why?... because there too fire is burning -- in the stomach of the bird, in the stomach of the lion -- and that fire will dissolve your body. But that is natural fire, and at least it will fulfill some hunger somewhere.

Only Parsees have remained natural about it, but even they have become wavering now because everybody says, "That is wrong -- leaving your father, your mother.... What type of people are you? You are very cruel!" But throwing a corpse in fire is not cruel? Or burying it deep down in the earth is not cruel? They are more ecological, they are completing the circle. Hindus and Mohammedans and Christians are less ecological, they are breaking the circle and this is not good.

Jesus says, "If you don't realize the inner one, the living one, the conscious one, then you are just going to be eaten, that's all." Your whole life has been futile: eating your whole life, working to eat, and then being eaten -- this is the whole story. "A tale told by an idiot, full of fury and noise, signifying nothing." The whole life a struggle to eat, and then being eaten. What is the meaning of it?

Jesus says, "Before you are dead, before you are eaten, realize that which is not food in you, which is not created by food in you." Then you will have to understand one more thing.

All the religions have tried fasting. Why? -- because when you fast awareness grows intense, because it is not part of food. Really, food destroys awareness, and when you don't eat you become more aware because food gives a sort of sleep, it is an intoxicant. So if you eat too much you immediately feel sleepy, it is alcoholic; whenever you eat you have to go to sleep. If you ever fast, you will find it is difficult to sleep that night. Do you think it is because of hunger? No, it is because without food, more awareness happens.

And if you go on a long fast, after the third, fourth or fifth day, hunger disappears, because the body insists for three, four, five days -- the body has not got a very long memory -- it insists on the old habit for a few days, and then if you don't listen the body makes its arrangement in a different way. The body has a double arrangement, it is needed as a security measure. Every day you have to eat to give the body its daily quota. If you don't give it food for five to seven days, then the body has an emergency measure: the accumulated flesh in the body, the accumulated fat -- it accumulates....

Every ordinary, healthy person accumulates enough fat for at least three months; that is a reservoir. When the body thinks that you are not going to give food, the body starts eating its own reservoir. When the body starts eating its own reservoir, then the consciousness is not involved in it at all. You need not go and earn and work, and get tired and then give the body food. And when you give it food, to absorb the food, to digest it, your whole energy is needed. That's why, immediately you eat food, your head feels sleepy: because the energy that was working as consciousness is required in the stomach to work as a digestive force; it immediately moves.

So people who eat too much cannot meditate well, impossible! They can sleep well, but they cannot be aware, they cannot be very conscious. They are food and nothing more -- and they will be eaten; their whole life is a food-circle. All the religions became aware that if you fast, awareness increases, because the energy is released when there is nothing to digest. Nothing to be taken in and thrown out, all work stops. The work at the factory of the body is not there, the factory is locked. Then the whole energy that you have got becomes awareness. That's why it is difficult to sleep when you are on a fast.

And if you have been on a fast for at least twenty, thirty days, forty days, you will have a new type of

sleep: your body will sleep and you will remain alert. That's what Krishna said to Arjuna: "When everybody is asleep, a yogi remains awake." That's what Buddha said: "Even while I am asleep, I am not asleep -- only the body sleeps." That's why, when Mahavira slept, he never moved in his sleep -- not even a single movement. He never changed sides because he remained alert. And he said, "Changing sides won't be good; some insect may have crawled underneath" -- because he used to sleep on the floor or under a tree -- "and if I move in the dark and change my side, there may be some violence -- unknowingly, but still. ... And if I can avoid it...." So he remained perfectly in one posture the whole night, he remained exactly as he was when he went to sleep, not even moving his hand. This can be done only if you are perfectly aware in sleep; otherwise you will not know when you have moved.

If you become aware, then you become aware of a different dimension within you. The visible belongs to death, the invisible belongs to the deathless.

Jesus says:

> YOU YOURSELVES, SEEK A PLACE FOR YOURSELVES IN REPOSE -- seek a state of silence, repose, tranquility, balance, where you can become aware of the living one -- LEST YOU BECOME A CORPSE AND BE EATEN.
> JESUS SAID: TWO WILL REST ON A BED: THE ONE WILL DIE, THE ONE WILL LIVE.

Exactly the same words are in the Upanishads. They say that there are two birds on a tree, one sitting on a lower branch, another sitting on a higher branch. The bird on the lower branch thinks, gets worried, desires, demands, accumulates, fights, competes; it remains in anguish, tension, jumps from this branch to that, always moving, never in repose. The other bird, who is sitting on a higher branch, is in repose. He is so silent, as if he is not. He has no desires, no dreams happen to him. He has no needs to fulfill, as if everything is fulfilled, as if he has attained, nowhere to go. He simply sits, enjoying himself, and he watches the bird who is on the lower branch.

These are the two dimensions in you. You are the tree. And the lower is always disturbed. The lower is your body and the bodily needs and the bodily desires, and if you forget yourself completely into it then you become one with it. On the higher branch, at the top of the tree, sits the other bird who is a witness, who simply looks down at this foolish bird jumping, moving in anguish, anxiety, anger, sex. Everything happens to it; this other bird is simply a witness, he simply looks on and on, he is just a spectator. You are the tree.

Jesus says the same thing with a different symbol:

> TWO WILL REST ON A BED -- YOU ARE THE BED -- TWO WILL REST ON A BED: THE ONE WILL DIE, THE ONE WILL LIVE. YOU ARE THE BED, TWO ARE THERE: ... THE ONE WILL DIE, THE ONE WILL LIVE.

Now the whole question is to whom the attention should be paid. Towards whom should you move, towards whom should your whole energy flow? Who should become your goal?

Ordinarily, that one who is going to die is your goal. That's why you are always in anxiety, because you are building a house on sands. It is going to fall -- even before it is built it will fall and become a ruin. You are always trembling because you are making your signature on water -- before you have completed it, it is gone. Your anxiety is because you are concerned with the realm of death and you have not looked towards life. And on each bed two are sleeping -- the other is just a witness.

Pay more attention to it, turn towards it more and more -- that's what conversion means. Conversion doesn't mean a Hindu becoming a Christian, or a Christian becoming a Hindu. This is foolishness, you simply change labels. Nothing is changed because the inner man remains the same, the old pattern. Conversion means the movement of attention from the death realm to the life realm. It is an about-turn: looking at the witness, becoming one with the witness, losing yourself into the witness, into awareness, and then you know that which is going to die will die. It makes no trouble, no problem, and you know you are not going to die so there is no fear.

> JESUS SAID: TWO WILL REST ON A BED: THE ONE WILL DIE, THE ONE WILL LIVE.

And it is up to you. If you want to remain in trouble, never pay attention to the inner one; if you want to remain always in anguish then remain on the periphery, don't look within. But if you want repose, a peaceful eternity, truth, the doors of heaven open for you, then look within. It is difficult -- it is difficult because it is very subtle. Where the invisible and the visible meet, where matter and spirit meet, it is very subtle. You can see matter, you cannot see spirit, it cannot be seen. You can see where the visible ends, you cannot see the invisible, it cannot be seen.

Then what is to be done? Just remain at the boundary of the visible, and don't look at the visible, look in the opposite direction. Gradually the invisible can be felt. It is a feeling, it is not an understanding; you cannot see it, you can only feel it. It is just like a breeze: it comes, you feel it, but you cannot see it. It is just like the sky: it is there, but you cannot say where, you cannot pinpoint it, you cannot touch it. It is always there, you are in it but you cannot touch it.

Remain at the boundary of the visible looking in the opposite direction. This is what all meditation is about. Whenever you can find a peaceful moment close your eyes, leave the body behind and the bodily affairs and the world of death; the market, the office, the wife, the children -- leave them all. The first time you will not feel anything inside.

Hume has said, "Many people have talked about going in and looking there. Whenever I look, I find nothing -- just thoughts, desires, dreams, floating here and there -- just a chaos." You will also feel the same. And if you conclude that there is nothing worthwhile in going again and again to see this chaos, then you will miss.

In the beginning you will see this, because your eyes can only see this -- they need a tuning. Just remain there looking at the floating dreams. They float like clouds in the sky, but between two clouds, sometimes you will see the blueness; between two dreams, two thoughts, sometimes there will be a glimpse of the sky behind. Just don't be in a hurry. That's why they say that if you hurry you will miss.

There is one Zen saying which says, "Hurry slowly." That's right! Hurry, that's right, because you are going to die -- in that sense hurry. But inside, if you are in too much of a hurry you will miss, because you will conclude too soon, before your eyes have become attuned. Don't conclude too soon.

Hurry slowly. Just wait! Go there and sit and wait. By and by, a new world of the invisible becomes clear, comes to you. You become attuned to it, then you can hear the harmony, the melody; the silence starts its own music. It is always there, but it is so silent that very trained ears are needed. It is not like a noise, it is like silence. The sound within is like silence, the form within is like the formless. There is no time and no space within, and all that you know is either in space or in time. Things are in space, events are in time, and now physicists say these two things are not two; even time is just a fourth dimension of space.

You know only time and space, the world of things and events. You don't know the world of the witnessing self. It is beyond both, it is not confined to any space and it is not confined to any time. There is duration without time, there is space but without any height, length, breadth -- it is a totally different world. You will need to become attuned to it, so don't be impatient -- impatience is the greatest barrier. I have come to feel that when people start working towards the inner one, impatience is the greatest barrier. Infinite patience is needed. It can happen the next moment, but infinite patience is needed.

If you are impatient it may not happen for lives, because the very impatience will not allow you the repose that Jesus talks about, the tranquility. Even if you are expecting, that will be a disturbance. If you are thinking something is going to happen, something extraordinary, then nothing will happen. If you are waiting, expecting that some enlightenment is going to happen, you will miss it. Don't expect. All expectations belong to the world of death, the dimension of time and space.

No goal belongs to the inner. There is no way to it except by waiting, infinite patience. Jesus has said, "Watch and be patient." And one day, suddenly you are illumined. One day, when the right tuning happens, when you are ready, suddenly you are illumined. All darkness disappears, you are filled with life, eternal life, which never dies.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #15
Chapter title: Poet of the Ultimate

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THE FIFTEENTH SAYING
JESUS SAID: I AM THE LIGHT THAT IS ABOVE THEM ALL, I AM THE ALL, AND THE ALL CAME FROM ME AND THE ALL ATTAINED TO ME.
CLEAVE A PIECE OF WOOD AND I AM THERE; LIFT UP THE STONE AND YOU WILL FIND ME THERE.

Jesus was trained in one of the oldest secret schools. The school was called Essenes. The teaching of the Essenes is pure Vedanta. That's why Christians don't have a record of what happened to Jesus before his thirtieth year. They have a little record of his childhood, and they have a record after his thirtieth year up to the thirty-third, when he was crucified -- they know a few things. But a phenomenon like Jesus is not an accident; it is a long preparation, it cannot happen just any moment.

Jesus was continuously being prepared during these thirty years. He was first sent to Egypt and then he came to India. In Egypt he learned one of the oldest traditions of secret methods, then in India he came to know about the teachings of Buddha, the Vedas, the Upanishads, and he passed through a long preparation. Those days are not known because Jesus worked in these schools as an unknown disciple. And Christians have knowingly dropped those records, because they would not like the son of God to also be a disciple of somebody else. They would not like the very idea that he was prepared, taught, trained -- that looks humiliating. They think the son of God comes absolutely ready. Nobody comes absolutely ready. If somebody is absolutely ready he cannot come.

In this world, you always enter as imperfect. Perfection simply disappears from this world. Perfection is not of this world, cannot be -- it is against the very law. Once somebody is perfect, his whole life enters into a vertical dimension. This has to be understood: you progress on a horizontal plane, from A to B, from B to C and D, and so on up to Z; horizontal, in a line, from past to present, from present to future. This is the way of the imperfect soul, just like water flowing in a river from the hills and plains to the sea -- in a line, horizontal, always maintaining its own level.

Perfection moves in vertical lines, not horizontally. From A it doesn't go to B, from A it goes higher than A, then higher, still higher. On this line, for those who live on this line, perfection simply disappears. It is not there because they can look in the future or in the past. They can look back, but the perfect man is not there; they can look ahead, but he is not there; they can look here, he is not there -- because a new line of vertical progression has started. He is going higher and higher and higher. He moves in eternity, not in time.

Eternity is vertical, that's why it is eternal now -- there is no future to it. If you move in a line there is future: if you move from A to B, the B is in the future. When B becomes the present, A has gone into the past and C is in the future. You are always between past and future, your present moment is just a passing phase: the B is turning into C, the D is turning into E; everything is moving into the past. And your present is just a cut line, just a small fragment. By the time you become aware, it has moved into the past. A soul which becomes perfect moves in a different dimension altogether: from A to A1 to A2 to A3 -- and this is

eternity. It lives in the eternal now. That's why it disappears from this world.

To enter into this world you have to be imperfect. It is said in old scriptures that whenever a man comes near perfection -- many times it has happened -- he will leave something imperfect in order to come back again and help people. It is said of Ramakrishna that he was addicted to food, just obsessed, as if the whole day he was thinking of food. He would be talking to his disciples and whenever he got a chance he would just go into the kitchen to ask his wife, "What's new? What new thing are you preparing today?" Even his wife felt very embarrassed many times, and she would say, "Paramahansa Deva, this doesn't suit you." And he would laugh.

One day his wife persisted, saying, "Even your disciples laugh about it and they say, 'What type of liberated man is Paramahansa? -- he is so addicted to food!' Whenever Sharda, his wife, brought food, he would immediately stand to look in the *thali* and see what she had brought. He would forget everything about Vedanta, the Brahman, and sometimes it was very embarrassing because there were people there, and they had never thought, they could never conceive....

So one day his wife persisted, "Why do you do this? There must be some reason."

Ramakrishna said, "The day I don't do it, then you can count three more days that I will be alive. The day I stop, that will be the signal that I will be here only three more days."

His wife laughed, the disciples laughed. They said, "This is no explanation!" They couldn't follow what he meant.

But it happened this way. One day his wife came in and he was lying on his bed resting. He turned aside -- usually he would have jumped out of the bed to see. And his wife remembered that he had said that he would live only three more days the day he showed his indifference towards food. She couldn't hold the thali; the thali dropped and she started crying. Ramakrishna said, "But you all wanted it to be so. Now, don't get worried about it. I am here for three more days." And the third day he died. Before dying he said that he had been clinging to food just as a part of something imperfect in him, so that he could be here and serve you.

Many masters have done that. The moment they feel that something is going to become completely perfect in them, they will cling to some imperfection just to be here; otherwise this bank is not for them. If all the fetters are broken then their boat sails towards the other bank, then it cannot remain here. They will keep one fetter: they will keep some relationship, they will choose some weakness in themselves and they will not allow it to disappear. The circle will not be complete, a gap will remain. Through that gap they can remain here. That's why Hindus, Buddhists, Jainas, who know very deeply because they have known many masters, know well that perfection is not of this world. The moment the circle is complete it disappears from your eyes. You cannot see, it is not then on the line of your vision, it has gone above you -- you cannot penetrate there.

But to say that Jesus was perfect when he was born, to emphasize this fact, Christians have dropped all the records. But Jesus was as much a seeker as you, he was as much a mustard seed as you are. He became a tree, and a great tree, and millions of birds of heaven took shelter in him -- but he was also a mustard seed. Remember that even a Mahavira, a Buddha, a Krishna, they are all born imperfect, because birth belongs to imperfection. There is no birth for the perfect; when you are perfect then there is no transmigration.

This training of Jesus -- moving into Egypt and India, learning from Egyptian secret societies, then Buddhist schools, then Hindu Vedanta -- made him a stranger to the Jews. Why did he become so much of a stranger to the Jews? Why couldn't the Jews absorb him? Why couldn't they forgive him? -- they have not forgiven him yet! What was the reason? He was bringing something alien, something foreign; he introduced some secret which didn't belong to the race. That's why the crucifixion happened.

Hindus tolerated Buddha because whatsoever he was saying was not alien. He may contradict Hinduism, but he can contradict only the superficial Hinduism. Even in his contradiction he proves the deeper Hinduism right. He may say that the establishment has gone wrong, he may say that the organization has gone wrong, he may say that all the followers have gone wrong, but he cannot say that Hindus are basically wrong. Whatsoever he says Hindus can understand, it is not foreign, it is not alien. Whatsoever Mahavira said Hindus simply tolerated. He may be a revolutionary, but he remains a Hindu. Buddha may be a revolutionary, but he remains a Hindu; he may be a rebel son, but he belongs to Hindus -- nothing much to worry about.

But Jesus is not only revolutionary, he doesn't belong either. How has it happened that he doesn't belong to the Jews? Christians have no answer for it. From where did he bring this alien teaching? From Egypt and from India.

India has been the source of all religions. India has been the basic source of even those religions which are against Hinduism. Why has it happened that India has been the basic source of all religions? India is the oldest civilization, and the whole mind of India has been working and working and working in the dimension of religion. It has come upon all the secrets of religion -- no secret is unknown. In fact, for thousands of years you have not been able to teach any secret to India about religion, because they know all. They have discovered all, they have completed the whole journey in a way. So all that is beautiful in religion, wherever it is, you can be certain that somehow it comes from the source. Just as the Greek mind is the source of science -- the whole scientific development comes from the Greek mind, the logical mind, the Aristotelean mind -- all mysticism comes from India. And only two types of mind exist in the world: one is Greek, the other is Indian.

If you are basically a Greek mind, it is impossible to understand India at all because it looks absurd. Whatsoever they say looks unproven, whatever statements they make look meaningless. Aristotle will be an absolute foreigner in India because he believes in definitions, clearcut demarcations, distinctions. And he believes in the law of contradiction, that two contradictory things cannot be together: A cannot be A and not A simultaneously, that is impossible; a man cannot be alive and dead simultaneously, that is impossible. Apparently he is right.

Hindus believe in contradiction. They say man is alive and dead, both simultaneously, because life and death are not two things, you cannot demarcate them. The Greek mind is mathematical, the Hindu mind is mystical. All mysticism comes from India; just as the sun rises in the East, all mysticism rises in the East -- and India is the heart. For this sutra to be understood you have to go to the Upanishads, the roots are there. You cannot find anything in the Old Testament or in other Jewish records from where this saying can come. That's why the Jews could not believe what Jesus was saying.

Jesus says again and again, "I have come not to contradict the old scriptures but to fulfill them." But what scriptures, which scriptures? That he never says. If he has come to fulfill the Old Testament then his statement is wrong, because he almost always contradicts the Old Testament. The Old Testament depends on revenge -- the father, the God, is very revengeful. Fear is the basis of the Old Testament and its religion: you should be God-fearing. And Jesus says, "God is love." You cannot fear love, and if there is love there cannot be any fear. And if you have fear how can you love? Fear is poison to love, fear is death to love. How can you love a person if you are afraid? Fear can create hate, but fear cannot create love.

So a religious man in the Old Testament is God-fearing, and in the New Testament a religious man is God-loving. And love and fear are totally different dimensions. Jesus has said, "It is said that if somebody harms one of your eyes, pull out both his eyes. But I tell you, if somebody hits you on one cheek, give him your other cheek also." This is absolutely non-Jewish, it was not there in the tradition. So when Jesus says, "I have come to fulfill the scriptures," which scriptures does he mean? If he had been in India and he had said, "I have come to fulfill the scriptures," we would have understood, because the Upanishads are the scriptures he has come to fulfill; Dhammapada, Buddha's sayings, are the scriptures he has come to fulfill -- they depend on love, compassion.

But Jewish scriptures are not at all concerned with compassion and love, they are concerned with fear, guilt. That's why whatsoever Jesus said, Jews understood well that, "He has not come to fulfill our scriptures." You cannot find a saying like this in the Old Testament:

> I AM THE LIGHT THAT IS ABOVE THEM ALL, I AM THE ALL, AND THE ALL CAME FROM ME AND THE ALL ATTAINED TO ME.
> CLEAVE A PIECE OF WOOD AND I AM THERE; LIFT UP THE STONE AND YOU WILL FIND ME THERE.

You can find thousands of sayings like this in the Upanishads, in the Gita, in Buddha, but you cannot find a single parallel in the Old Testament. So which scriptures has he come to fulfill? He has come to fulfill some other scriptures, some other traditions. This saying is absolutely Vedanta, so try to understand first the standpoint of Vedanta, then you will be able to understand this saying.

Jesus was born as a Jew, lived as a Jew, died as a Jew -- but this is only as far as the body is concerned; otherwise Jesus was a pure Hindu. And you cannot find a purer Hindu than Jesus, because the base of Upanishadic religion is his base. He created the whole structure on that base, so try to understand what that base is.

Jews say, "God is the creator and this universe is the created, and the created can never become the

creator. How can a painting become the painter? How can a poem become the poet? Impossible! And if the poem tries to become the poet, the poem has gone mad; and if the painting tries to prove and assert and claim that 'I am the painter,' then the painting has gone wrong. Man is the creature and God is the creator. And this distance can never completely go, this space will remain. You can come closer and closer and closer to God, but you can never become God." This is the base of Jewish thought. And Mohammedans learned this from Jews. Mohammedans are more Jewish than Jesus; as far as the thinking, the way of thought is concerned, Mohammed is nearer to Moses than Jesus. Mohammed did not learn much from the Hindus.

But Vedanta says, "God is the creation, there is no distinction between God and the creation. He has not created the universe like a poet creates a poem, the relationship is just like a dancer and the dance: they remain one. If the dancer stops, the dance disappears; and if the dance disappears, the person is no longer a dancer. The universe is not separate, it is one. The universe was not created in time and finished, it is created each moment; it is being created each moment because it is God's own being. Just as you move, you sing, you love, so God creates -- every moment he is creating. And the creation is never separate, it is his movement, his dance." That's why the Upanishads can say, "*aham brahmasmi*." The Upanishads can say, the seers who have come to know this secret can say, "I am God." And nobody thinks this is blasphemy -- this is a truth.

Jews can never say, "I am God" -- this is blasphemy, nothing can be worse than this assertion. You trying to be God? A creature trying to be God? A slave trying to assert that he is the master? This is egoism! What is pure religion in Vedanta is egoism for Jews and Mohammedans. Vedanta says this is not ego, because this feeling that "I am God" happens only when the 'I' has disappeared completely. When you are no more, when the house is vacant and the boat is empty, then suddenly you become aware that you are the all. If you are there, how can you think that you are the all? If you are there then you have a boundary, a personality -- then your assertion is false. When 'I' disappears, when there is egolessness, only then can you feel you are the all. Jesus' assertion comes from the Upanishads.

The first thing to be remembered: the creation and the creator are not two, they are one.

The second thing to remember: ordinary mathematics says that the part is never equivalent to the whole, the part can never be the whole. In mechanisms it is so: take a part of your car -- the part cannot be the car, it is so obvious; you cut your hand -- your hand is not you. A part cannot be the whole, this is ordinary logic. And if the world is a mechanical thing, then it is true.

But Vedanta says that existence is organic, not mechanical. With organic unity a different type of mathematics becomes applicable: the part is the whole. This is the greatest absurdity! And that's why they could say, "I am God -- because I am just a part, God is the all." But how can the part be the whole? If there is a mechanical relationship between me and existence, then this is not possible. But if there is an organic unity, then this is possible. And there is organic unity.

You exist not as a separate unit complete unto yourself. No! You exist not as an island, you exist as a wave of the ocean, an organic unity, you are one: the ocean goes on moving and 'waving' in you -- you cannot exist without the ocean. And if you understand deeply, the ocean also cannot exist without you; you are totally joined together. You can say that in every wave the ocean is there, and you can say the ocean is nothing but the totality of all the waves. So a wave is not separate: you cannot take a wave away from the ocean, you cannot bring it home to show to your children that, "I have gone to the ocean and I have brought a wave." You cannot bring the wave. You can bring the water, but that will not be a wave -- that will not be alive.

Look at the ocean when the waves are there: they are alive because the ocean is their life. When they are jumping hundreds of feet, reaching towards the sky, the ocean is reaching through them. You may not see the ocean, you may just see the wave, but you cannot separate the wave from the ocean -- they are organically one.

Vedanta says that the created is organically one with the creator, the world cannot exist without God. This can be understood by Jews and Mohammedans also. But Hindus say something else too, the second part: they say that God cannot exist without the world. That is blasphemy for Jews. What are you saying -- that God cannot exist without the world? Yes -- he cannot exist, it is impossible for him to exist. If he is a creator, if creativity is his quality, how can he exist without the universe? When there is nothing created, how can he be a creator? The world depends on him, he depends on the world; it is an interdependence. The world is not independent of him, and neither is he independent of the world. There is a deep love relationship: they depend on each other, they fulfill each other, they are one. The fulfillment is so total that

you cannot separate and divide them.

So a seer, one who has come to know, can declare, "*Aham brahmasmi, Ana'l haq* -- I am God." And when he says this, he is simply saying, "I and this existence are not two." He is simply saying, "You will find me anywhere you go, wherever you go you will find me. The form may be different, but I will be there." This is what Jesus is saying: CLEAVE A PIECE OF WOOD AND I AM THERE.... How can Jesus be there if you cleave a piece of wood? You cannot find the form, you will not find the son of Mary and Joseph there, you will not find this carpenter boy there if you cleave wood. Then what will you find? Being you will find -- and he is saying, "I am being. My form will change, but not I."

CLEAVE A PIECE OF WOOD AND I AM THERE; LIFT UP THE STONE AND YOU WILL FIND ME THERE.

This is pure Vedanta -- an organic unity. That's why Hindus are the only ones in the world who don't bother much about temples, they can make anywhere their temple. They will just put a stone under a tree -- any stone, not even carved -- and they will paint it red and God is there, they can worship. Any tree is enough, any river, any mountain, anything will do because: CLEAVE A PIECE OF WOOD AND I AM THERE; LIFT UP THE STONE AND YOU WILL FIND ME THERE -- so why bother?

Hindus alone dispose of their gods. They make a god for two or three weeks, they worship it, and when the worship is over they go to the ocean and dispose of the god. You cannot think of a Mohammedan disposing of a god, you cannot think of a Jew disposing of a god. What are you doing? Disposing of a god in the ocean? Are you a heretic? Have you gone mad? Only Hindus can do this, because they say the ocean is also God. And why carry a god too long? When the function is finished, dispose of it, because he is everywhere, all over, and we can make him again, any moment -- any stone will do. Being, not the form of Jesus, you will find everywhere. And that 'beingness' is the point to be understood -- that 'beingness' is God.

When a tree flowers it is God flowering, when a seed sprouts, it is God sprouting, when a river flows it is God flowing. God is not a person. If God is a person then there is a problem -- and Jews had the idea that God is a person. God is a 'no-person': he is pure being, he is existence itself, he exists in all, but you cannot find him anywhere in particular. He has no abode, you cannot go and knock; he has no address, you cannot write a letter to him. In a way he is nowhere, because he is everywhere. You cannot pinpoint him; you cannot say, "Here is God," because that will be wrong. Only something which has a form, which has a distinction from other things, can be pinpointed. How can you pinpoint something which has no form, which is in all, spread all over?

But Jews had a conception of a very personalized God. And whenever there is personality there is ego. The Jewish God is very egoistic -- very, very egoistic. You disobey him and you will suffer for eternity in hell. It is very serious: God becomes a dictatorial force and the whole existence becomes a slavery. Then freedom is not for you; freedom is God's nature, not yours. Slavery is going to be your discipline.

Jesus is saying absolutely the contrary, that God is not a person; God is energy, the very life-force, what Bergson has called the *elan vital* -- it is existence as such. And wherever something exists, God exists, because nothing else can exist. This was the difficulty, why he could not be understood and he had to be crucified. Even if he was saying, "I am the son of God," it was possible for the Jews to forgive him, but basically he was asserting more. As his disciples became attuned to him, he went even further.

In this sutra he says:

I AM THE LIGHT THAT IS ABOVE THEM ALL....

He is not saying that he is the son, here he is saying that he is the father: I AM THE LIGHT THAT IS ABOVE THEM ALL, I AM THE ALL.... Here he is saying, "I am God, not the son."

... AND THE ALL CAME FROM ME AND THE ALL ATTAINED TO ME.
CLEAVE A PIECE OF WOOD AND I AM THERE; LIFT UP THE STONE AND YOU WILL FIND ME THERE.

In this sutra he asserts, "I am God, not the son of God." Even 'son' can be forgiven, because a distinction remains: the father remains the source, the son is just a product. They may be in deep intimacy, but a son

remains a son, a father remains a father. The distinction can be maintained, and the son has to obey the father; a relationship exists. It is not the relationship of a slave to his master, but of a son to his father -- more intimate but still a relationship; they remain two.

This sutra is not recorded in the Bible -- cannot be recorded. He must have asserted it only to his disciples, because now those who had been in deep intimacy with him would be able to understand. This cannot be told in a marketplace. There he was saying, "I am the son of God." With his disciples he says, "I am God, not the son. I am the source of all, I am the alpha and the omega. Everything comes from me and everything attains to me."

This is pure Vedanta. You cannot find assertions like this anywhere else, you will have to go to the Gita and the Upanishads. This is what Krishna says to Arjuna: "I am the all, the source of all. Everything comes from me and everything dissolves in me. Throw your ego and come to my feet." This sounds as if it is Krishna speaking.

There is a tradition, a beautiful tradition -- I don't know how much it can be proved, but it is beautiful, needs no proof -- there is a tradition that the word Christ is just a form of the word Krishna. It is possible: in Bengali, Krishna is still called Kristo, because 'Krishna' is not the name of the person, 'Krishna' is his absolute achievement, just like 'Buddha'. 'Buddha' is not the name, it is the absolute achievement when one becomes enlightened. The word Buddha means one who has awakened. What does 'Krishna' mean? The word means one who has become the center of the world. 'Krishna' means the magnetic center, one who attracts, who is now the center of the whole existence. 'Christ' has the same meaning. Mary named her son Jesus. 'Christ' was added to Jesus when he became the center of the world. In this assertion he is saying, "I am the center, the all. Everything comes from me, everything goes back to me. You go away from me, then you have to attain to me." It is possible that 'Christ' is just a form of 'Krishna'. It is significant because Krishna's assertions in the Gita and Jesus' assertions like these, are exactly the same.

The third thing to be understood about Vedanta is that Vedanta accepts you as you are, because rejection will mean rejection of God himself. Rejection means that something has to be done: as you are, you are wrong, something has to be cut, something has to be thrown. As you are, you are not accepted, you are not welcome. You will have to change yourself, only then will you be welcome.

Vedanta says that as you are, you are welcome. Nothing is to be done -- the very concept of doing has been the cause of your misery. The very concept of doing, that something has to be done, has been the cause of your misery, because whatsoever you do will lead you into the world. That's why Hindus say it is because of karma -- karma means doing -- you are in the world. Karma does not mean doing bad, karma simply means doing. Because you have been paying too much attention to doing this or that, you are in the world.

Don't pay much attention to the doing; pay much attention to the being. Don't think of what is to be done, just think of who you are. Vedanta is amoralistic; it doesn't bother about morality and immorality. It has no Ten Commandments, it does not give you any orders, it does not talk in terms of 'ought'. It says that as you are, you are welcome -- as you are, you are good, beautiful, true. The problem is not that others reject you, the problem is that you reject yourself. And if you reject yourself, you are in a vicious circle. Then you will try to improve, and nothing can be improved because you are God himself. Then you will be in misery, because it is impossible to improve you.

As you are, you are divine. How can the divine be improved? And if you try to improve the divine, then you will move from one life to another, improving, improving, and never will any improvement happen, you will remain the same. It is just like jogging on the same spot -- but you think you are running fast because you are perspiring and breathing so hard, and doing such great work; you think you are running fast, reaching somewhere, and you are standing on your spot jogging.

Your whole life is jogging. You are not going anywhere because there is nowhere to go; you are not improving because it is impossible to improve. The ultimate which is within you cannot be improved -- there is no 'further' to it, there is no 'better' to it, this is what Vedanta says. Vedanta says that you are divine. This has to be realized, not worked out; you simply have to look within and realize who you are. The problem is not that you are bad, the problem is that you don't look at yourself; the problem is of knowledge, not of doing. The problem is of a right perspective from where you can see yourself.

It is just as if a diamond is taught to become a valuable stone, and the diamond gets the idea and it starts trying to become a valuable stone. Just this idea will become the barrier. All the efforts the diamond can make are going to be futile, because it is already the most precious stone. When the diamond comes to understand the futility of its effort, it will drop all effort and become aware of who it is. Then the problem will be solved.

I have heard: Once a man rushed into the office of a psychiatrist and said, "Doctor, now you have to help me -- it has gone beyond my limits! My memory is lapsing. I cannot even remember what happened yesterday. I cannot even remember what I said this morning. Help me, I am going crazy!"

The psychiatrist asked, "When did this problem start? When did you become aware of this problem?"

The man looked puzzled and said, "What problem?" ... because he had forgotten.

That is the problem: you have forgotten yourself. That's the problem.

Whatsoever you do will create karma, and karma is a cycle, a wheel: one karma leads to another -- A to B, B to C -- you move from one part of the wheel to another. It is a wheel and it goes on moving, it goes on moving. Karma can never lead you to liberation because you are already liberated. This is the most difficult thing to follow: that you are already liberated.

People come to me and I have to tell them to do this and that, because they will not understand that they are already liberated. I have to tell them to do this and that just in order to exhaust them, just in order that one day they become so exhausted with the effort that they will come to me and say, "I don't want to do anything." Only then can I say there is no need to do anything. But you needed much when you came in the beginning, you needed to do much. And if I say there is nothing to do, you will go and move to somebody else who can say that there is something to do.

Nothing is to be done. Absolutely as you are, you are already divine. This is Vedanta. It is not a morality, it is pure religion. And that's why there are not many Vedantists in the world -- cannot be. That's why Vedanta cannot become a world religion like Christianity or Islam -- impossible! -- because you have a deep need to do something. And if somebody says, "Nothing is to be done, it is already the case that you are Brahma, you are divine," you will not listen to him. He is talking nonsense... because you don't accept yourself, you reject yourself. You have to reach a goal.

Why has this happened in the mind of man? It has happened because of his childhood, and everybody passes through almost the same childhood. Only trivial things differ; otherwise, childhood has one basic element and that element creates the whole problem. The element is that no child is accepted as he is. A child is born... you were a child, and immediately the society, the parents, mother, father, brothers, people all around you start to change you, to make you more beautiful, to make you more moral, to make you better. As you are, you are wrong; something has to be done, only then can you be accepted.

And the child by and by starts to feel that he is not accepted. If he does a good thing, then he is accepted; if he does something wrong, then he is rejected. If he follows, obeys, he is accepted; if he disobeys, nobody loves him, he is hated, and everybody becomes angry. One thing he learns: that doing is the question, not being. Do the right thing and everybody will love you, do the wrong thing and everybody will reject you and hate you, be angry and be against you. *you* are not the point. Do something right and the world is welcoming, do something wrong and every door is closed. And if even father's and mother's door are closed -- what to say about this strange world? -- if even those who love him can't see the being of the child....

The child learns one thing, that to exist in this world this is basic: you should behave, you should always do the right thing, never do the wrong thing. This creates a deep rejection about himself because those wrong things go on coming up -- just by saying that something is wrong, it is not dropped, it goes on coming. Then the child starts feeling guilty about himself, he rejects himself. He says, "I am no good. I am a bad child, a bad boy, a bad girl." And the problem is that things which we call wrong are natural, so the child cannot throw them, they have to persist.

Every boy, every girl, starts playing with their sex organs. It is enjoyable, it gives a soothing feeling, the whole body feels blissful. And the moment the child touches his sex organ, everybody stops him immediately -- everybody feels embarrassed. The father, the mother, will stop him, they may even bind his or her hands so he cannot touch them. Now the child feels in a very deep riddle. What to do? He likes the feeling that comes from the touch, he enjoys the feeling, he feels it is beautiful, but if he is to follow that feeling then everybody rejects him. He is a bad child and they punish him. And they are powerful, so what to do?

"And such a wrong thing is happening to me," the child thinks. "It may be that only I am doing this wrong thing, nobody else is doing it." And he cannot know about others so he feels guilty: "The whole world is good, only I am guilty." This is a deep problem.

The child doesn't feel like eating, because he knows more about his hunger than you. But you follow a medical routine because the doctor says that after every three hours the child has to be fed. It is written in the books, and you have read the books and you are an enlightened parent, so after three hours, with the

alarm, you have to feed him. Look at children when they are forcibly fed: they reject it, they will not open their mouths, the milk will flow down -- they are rejecting everything. They will not even swallow because they know their hunger. They don't live by the routine, by the clock, they don't know what your medical science says. They are not hungry, that's all -- and you are forcing food. And when they are hungry and they are crying, you will not give them food because this is not the right time. Who is to decide, the child or you?

If you decide, then you will create a guilt feeling in the child because he will think something is wrong: "When I should feel hungry, I don't. When I should not feel hungry, I do." Saint Augustine has said, "God forgive me, because whatsoever is good I never do, and whatsoever is wrong I always do."

But this is every child's prayer. You decide, then guilt is created: the child is not feeling like going to the toilet and you force him. Toilet-training is such a guilt-creating thing -- you cannot conceive of what you are doing. If the child is not feeling like it, how can he go? Try yourself -- if you are not feeling like it, what can you do? And when the child is not feeling like it, you force him, you persuade him, you coax him, you bribe him -- you try every method that you can. You are creating guilt: something is wrong, something is bad.

The child feels guilty and he cannot do anything about it. He does not know how to, because the body is not voluntary, it is a nonvoluntary phenomenon. The child doesn't feel like going to sleep, he is feeling perfectly alive, and he wants to run around the house or in the garden, and you say, "Go to sleep." What can you do if you are not feeling sleepy and somebody says, "Go to sleep"? You can close your eyes -- but when the father is gone, the mother is gone, the child is simply left in an abyss, what to do? How to follow the order? How to be a good boy or a good girl?

Sin is created, and by and by the small child is poisoned. He becomes aware that, "I am not good. Everything is wrong -- whatsoever I do is wrong." If he plays he is wrong because he is creating noise, he is disturbing you. If he sits silently in a corner, something is wrong: "Are you ill?" He is always wrong only because he is helpless, nothing else, and you are powerful. He is continuously confused, he cannot sort out what to do and what not to do. And by and by he rejects all that is bad and he forces all that is thought good. He becomes a mask, and deep down in the unconscious all the wounds are carried his whole life.

That's why if I say, "As you are, you are God," you cannot believe it. You are not even good -- how can you be God? God means the ultimate good. You are not even ordinarily good -- how can you be God? You will not listen to me, you will go to some teacher who will condemn you, who will say you are guilty, you are a great sinner. Then you will be at ease: he is right because this is what you also feel. That's why you worship those people who can condemn you, who can look at you as if you are worms; ugly, dirty. If you see a great following around a saint, a so-called saint, you always find this reason: he is going to condemn everybody. He will say, "You are sinners, and if you don't listen to me you are going to be thrown into hell." He feels absolutely right because this is your feeling, he agrees with you. So whenever he condemns you, you feel good.

What absurdity! What nonsense! And you feel uneasy if somebody says, "You are good and I accept you -- whatsoever you are, as you are. The divine has chosen this way to be, in you the divine has chosen this way to be, this is how the divine exists in you -- and I accept it, I don't reject any part. I accept your sex, your anger, I accept your hatred, your jealousy. I accept you in your totality, because through this acceptance, when you are total, the one will happen -- and that one immediately transcends all jealousies, all anger, all sex, all greed. Nobody can transform greed -- one has to become one, then there is transformation."

That's why Jesus could not be forgiven, because Jews are the greatest guilt-creators. The whole world has done that, but no comparison to Jews. The whole world exists, according to Jews, because Adam and Eve committed the original sin. You are born out of Adam and Eve and their sin, man is born in sin -- sin remains as the central concept. How can they accept that you are God? You can be close to God if you repent, if you change yourself, if you become good. Then God the father will accept you; otherwise, as you are you cannot be accepted, you have to be thrown away and away and away from God.

And what was the sin of Adam and Eve? Their disobedience. But why should God be so obsessed with obedience? -- because every father is, and your God is nothing but a cosmic father. Why should God be so obsessed with obedience? Couldn't he take a little joke? Couldn't he be a little playful with his children, who were enjoying themselves? Couldn't he take it a little less seriously? And what had they done? Just eaten one apple from a tree which God had forbidden. God seems to be very egoistic, because ego is always obsessed with obedience: "Follow me, I am the rule. If you disobey you hurt my ego." But God cannot have an ego, he cannot insist on obedience. This must be the priest, not God, who has created the whole story.

And then you feel guilty: you are born in sin, you are already a sinner when you are born; from your very birth you are a sinner. All that is left to you is to polish yourself, cut yourself here and there and make yourself acceptable.

Vedanta says you are not a sinner -- you may be ignorant but you are not a sinner. This is a totally different attitude: God is not against you -- you may be against God -- and he is not taking any revenge on you. If you are ignorant you are creating your own trouble. This is a totally different attitude: if you are in ignorance you create your own trouble. If you ask Hindus, they will say you may have got into trouble because you ate the fruit of the tree of ignorance, not of knowledge. Man can be ignorant -- he is, because he is not aware of himself, of who he is -- and then everything goes wrong. But this is not a sin.

So religion means gaining more light, more knowledge, more awareness; not more morality, not more virtue. Virtue will be a byproduct. When you are aware, virtue will happen, it will follow like a shadow. When you are unaware, sin will follow because ignorance cannot do anything else, it can only commit mistakes.

Sin is like a mistake. It is just like somebody adding two to two and concluding five -- but this is not a sin. If somebody thinks that two plus two makes five, will you think that now he is to be thrown into hell for eternity? It is a mistake, an error, but it is not a sin. He has to be taught, he has to be given a right perspective of things -- he may not know mathematics, that's all.

Vedanta says you are simply unaware, ignorant of yourself. If you become aware, you are God himself. There is no God except you, other than you. But this is not an egoistic assertion, because this can happen only when the 'I', the center, has disappeared and you have become the all.

JESUS SAID: I AM THE LIGHT THAT IS ABOVE THEM ALL, I AM THE ALL, AND THE ALL CAME FROM ME AND THE ALL ATTAINED TO ME.
CLEAVE A PIECE OF WOOD AND I AM THERE; LIFT UP THE STONE AND YOU WILL FIND ME THERE.

This is one of the greatest poetic assertions. And I would like to say to you that a man like Jesus is more like a poet than like a philosopher or a theologian or a mathematician. He is more like a poet, and if you miss his poetry you miss his message completely. If a poet says something, you can forgive him because you say, "It is mere poetry." But if a saint asserts something, you take it very seriously because much is at stake.

Jesus is a poet, a poet of the ultimate. And all those who have reached the ultimate are poets. The language of mathematics is very narrow, it cannot say much. It is very exact, that's why it is very narrow. Poetry is inexact, vague, that's why much can be said through it. But with a poet you have to remember this: that he is talking about mysteries.

Hindus have never killed any enlightened person. Why has it never happened? -- because they thought that whatsoever they are saying, whatsoever they assert, is a poetic way to say a thing; you need not analyze it, otherwise it will be stupid. For example, if you go to Jesus and say, "Okay, if you say you are the light that is above them all, if you say you are the all, if you say, 'The all came from me and the all attained to me,' then show us, prove it. Tell the sun to go off, or create another moon tonight, then we will believe you" -- then you are stupid, you have not followed, because it is a poetic assertion, it is not a scientific statement.

Because of this, Christians have continuously been trying to prove that he did miracles: that he created bread out of stone, he revived a dead man, he did this and that, he opened the eyes of those who were blind, he touched the lepers and they were healed. Why so much insistence on miracles?... because we have never paid any attention to Buddha as a miracle-maker, nobody ever bothered whether this man could do any miracle or not. But why so much insistence about Jesus? If somebody proves that he did not do the miracles, then the whole point will be lost -- then Christianity will disappear.

Christianity depends not on Jesus, but on Jesus' miracles. If someday it is proved that he never raised a man from death, that he never cured a blind man, he never healed a leper, then Christianity will immediately disappear. There will be no church, no pope, everything will go -- because they don't depend on Jesus directly, they depend on the miracles. Miracles prove that he is the son of God.

No miracle can prove anything. Miracles really prove the ignorance of those who are impressed by miracles, nothing else. As far as I know, Jesus never did anything of this sort. He was not so stupid as to do miracles to convince you. Miracles happened around him of far greater significance than you can think. Yes, blind people started seeing, but this is not concerned with the physical eye, it is concerned with a

deeper spiritual blindness. Yes, dead people were revived, but this is not concerned with corpses, it is concerned with you who just think you are alive and are not. He made many dead people alive, he brought them to life from their corpselike existence. And this is a greater miracle, because the other miracle will be done by medical science any day now. And the day is not far off -- it has already been done.

In Soviet Russia, in the second world war, they revived six men from death. They succeeded -- two or three of them are still alive. This will be done by medical science any day now, this is nothing. And once medical science is able to do it, what will you do with your Christ the miracle-maker? Then he may have been a very good doctor, a scientist, but not an enlightened man.

Eyes can be cured, they will be cured. The body is not the point, the body should not be the concern really. Jesus did miracles, but those miracles were spiritual, they were concerned with your inner being. You are blind because you cannot see yourself. What type of eyes do you have? A person who cannot see himself, what type of eyes does he have?

Jesus made you see; you looked into the inner world. He gave you eyes, right -- but not these eyes that look into the world. This has to be understood. He never made any bread out of any stone, because this is foolish. But followers look for miracles, because they cannot see enlightenment, they cannot see christhood, a Krishna is invisible to them -- they can only see a stone turning into bread. They can only believe in this world, and if something is done to matter then it becomes a proof to them. That's why they follow magicians rather than enlightened persons, they follow people who can do tricks. And all tricks are useless, they prove nothing. They prove your ignorance, and they prove that the other man is cunning and exploiting you.

Jesus was not cunning, you cannot find such an innocent man. He was not cunning, he could not have been a miracle-maker, he was not a magician and he was not interested in exploiting your ignorance. And think, if he had really done these things -- turned stones into bread, turned water into wine....

I have heard about one woman who was carrying whiskey in a bag and was entering into another country. At the border she was stopped and asked what she was carrying. She said, "Holy water."

But the man on the checkpost was suspicious, so he said, "I would like to look, because these people who carry holy water are always suspicious. Water is enough! Why 'holy'?" So he looked, and it was whiskey. So he said, "What!"

And the woman said, "Lord! See, the miracle again!"

Jesus turned water into whiskey? He revived dead people? Lazarus came out of his grave? Eyes were given? People who could not walk, walked; who could not see, could see again; who could not hear, started hearing? If these miracles really happened, then the Jews themselves would have believed that this was the man of God, because Jews are as materialistic as anybody. If these things had really happened, then the Jews would have become mad after this man. They are even more materialistic than any other race -- but they didn't pay any attention.

It is impossible not to follow a man who is doing such things, because everybody is ill, and everybody is afraid of death, and everybody is in trouble, and this man is the right person: even if you die he will revive you again, if you are ill he will heal you, if you are poor, stones can become notes -- anything is possible with this man. The whole Jewish race would have followed this man, but they didn't follow him, and he was crucified.

What is the reason? The reason is that miracles did happen, but they were not visible things. Only those who were near could feel those miracles. They did happen: Lazarus *was* dead -- just as you are dead. If I make you alive, that will be something between me and you, nobody else will be aware of it. It will not be announced from the radio and the TV. Nobody else will be aware of it if I revive you in your inner world, this will be a matter between me and you. And you cannot prove it to anybody because it is invisible. That's why miracles happened, but Jesus' disciples could not prove them, they were such invisible phenomena. They looked within, but how can you prove that you have looked? No photograph can be taken, nobody else can be a witness to it.

They started going around and telling people, "We have seen miracles: those who cannot see have seen, those who were dead have become alive!" This created the trouble, and Jews started asking, "Show us! And if this man is really the son of God, and if he can do such miracles, then let us crucify him and see what happens. If he can revive others, he can resurrect himself -- we will give him a crucifixion and he will not die. If he knows the secret of immortality, if he is such a healer, then we will make wounds in his body and we will see whether blood comes out of them or not."

It is because of these disciples' foolishness -- that they started talking about miracles, which are inner things -- that Jesus became a focal point for the whole country. He looked false, he was not the real,

authentic messiah. Then people were waiting for some miracle to happen. Nothing happened -- he died just like the other two criminals; just like the other two, simply the same -- an ordinary human being. Nothing of God happened, no light descended from heaven; neither was the earth shaken, nor was there an earthquake, nor was God angry and roaring in the sky. Nothing! The son was crucified, and God remained absolutely silent.

That's why Jews have not recorded anything of Jesus: this man was a false man because he couldn't prove himself at the crucifixion. The crucifixion was the test, there it was to be proved whether he was a man of God or not. But those who could see, they saw a great miracle there also. Christians have missed that, and the Jews missed the first miracle because they were waiting for something outside to happen. It never happened and they forgot this man -- he was an impostor.

Christians missed the inner thing that happened at the crucifixion. Only a few can see it. Those who have seen themselves can see what happened at the crucifixion: this man accepted -- that was the miracle. This man suffered and accepted, this man suffered and still remained filled with love -- that was the miracle. Those who were killing him, murdering him, he could pray even for them -- that is the miracle, the greatest miracle that ever happened on earth.

The last words of Jesus were, "God, forgive them because they don't know what they are doing. Don't punish them, because they are ignorant." This is the greatest miracle, at the crucifixion: the whole body is suffering, and he is dying -- yet still filled with love. Anger would have been absolutely okay. If he had cried and cursed and said, "God, look what they are doing to your son. Kill them all!" -- that would have been ordinary, human. This is divine. At the crucifixion he proved that he was the son of God, because compassion remained pure. You could not poison his compassion, you could not destroy his prayer, you could not destroy his heart. Whatsoever you did, he accepted you. He would not reject you -- even in that moment of suffering and misery he would not reject you. He said, "Forgive them, because they don't know what they are doing."

Miracles did happen but they were not miracles which the eyes can see, they were those which only the heart can feel. He was not a magician. If he had been a magician and really tried to turn stone into bread and tried to heal lepers into whole bodies, he would not be worth much, I would not bother about him at all. The whole thing is useless then.

But try to understand: as there is an inner blindness, there is an inner leprosy. You are so ugly, and you have done this ugliness to yourself: so guilt-ridden, fear-filled, jealous, anxious -- this is the leprosy. It is eating your inner world like a worm; you are a wound inside. He healed, but that is a private thing. It happens between a master and the disciple; nobody else becomes aware of it. Even the disciple becomes aware only later on. The master becomes aware in the beginning that the wound is healed. It takes time for the disciple to become aware that the wound is healed. Ordinarily, for many, many days he continues in the old idea that the wound is there -- but nobody else can see it.

Jesus says, "I am the all." You are also the all -- Jesus is simply saying that which should be known to everybody, which should be felt by everybody. You are the all, you are the source of the all, and the all is moving towards you. Jesus is just representative of you. He is not saying anything about himself, he is saying something about you. You are the mustard seed, he has become the blooming tree -- he is making an assertion about you. He is saying, "I am the all." What does he mean? He says you also can become the all. You are already the all, but you are not aware of it.

Your misery is that you cannot remember who you are. Self-remembering is needed, nothing else is to be done. You have to become more conscious, more conscious. You have to raise your consciousness to a peak from where you can see. At that moment you become illuminated; no corner remains dark, your whole being becomes aflame. Then you will understand Jesus, then you will understand Buddha, then you will understand Krishna, or then you will understand me, because the whole effort is to make you aware of who you are.

Remember these words. Let them vibrate into your heart again and again, because through these words your seed will undergo a shaking:

JESUS SAID: I AM THE LIGHT THAT IS ABOVE THEM ALL, I AM THE ALL, AND THE ALL CAME FROM ME AND THE ALL ATTAINED TO ME.
CLEAVE A PIECE OF WOOD AND I AM THERE; LIFT UP THE STONE AND YOU WILL FIND ME THERE.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #16
Chapter title: The Taste of the Pudding

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THE SIXTEENTH SAYING
JESUS SAID: WHOEVER IS NEAR TO ME IS NEAR TO THE FIRE, AND WHOEVER IS FAR FROM ME IS FAR FROM THE KINGDOM.
JESUS SAID: COME TO ME, FOR EASY IS MY YOKE AND MY LORDSHIP IS GENTLE.
JESUS SAID: WHOEVER DRINKS FROM MY MOUTH SHALL BECOME AS I AM AND I MYSELF WILL BECOME HE, AND THE HIDDEN THINGS SHALL BE REVEALED TO HIM.

Man is born a slave, and remains a slave all his life -- a slave of desires, lust, a slave of the body, or of the mind, but all the same, slavery continues. From the moment you are born to the moment you die, it is a long struggle against slavery. And religion consists of being free. Religion is freedom, freedom from all slavery. But man goes on playing with himself, goes on fooling himself, because that is easy.

To be completely free is very difficult. It will need a crystallization within you, it will need a center. And right now there is no center in you, you are not a crystallized being -- you are just a chaos. You may be like an assembly, but you are not like an individual. Sometimes one desire overpowers you and then that becomes the chairman of the assembly. Only a few minutes later the chairman is gone, or thrown, then another desire overtakes you. And you get identified with each desire; you say, "I am this."

When sex is in the chair, you become the sex; when anger is in the chair, you become the anger; when love is in the chair, you become the love. And you never remember the fact that you cannot be this or that -- sex, anger, love. No! You cannot be, but you get identified with the chair, whatsoever is powerful in the moment you move with. And this chairman goes on changing, because whenever a desire is fulfilled temporarily it is thrown out of the chair. Then another, which is next to it, thirsty, hungry, demanding, becomes the chairman. And you get identified with every desire, with every slavery.

This identification is the root cause of all slavery, and unless this identification disappears, you will never be free. Freedom means the disappearance of identification with the body, mind, heart, whatsoever you call it. This is the basic fact to be understood: that man is a slave, born a slave, born crying and howling for some desires to be fulfilled. The first thing a child is going to do when he is born is to cry. And that remains your whole life -- crying for this or that. The child cries for milk; you may be crying for a palace, or for a car, or for something else, but the crying continues. It stops only when you are dead.

Your whole life is a long cry -- that's why there is so much suffering. Religion gives you the keys to make you free, but you being a slave, and the life of slavery being convenient, comfortable, you create mock religions which don't give you any freedom, which simply give you new types of slavery. Christianity, Hinduism, Buddhism, or Islam, as they are, organized, established, they are new sorts of imprisonments.

Jesus is freedom, Mohammed is freedom, Krishna is freedom, Buddha is freedom, but not Buddhism, not Mohammedanism, not Christianity, not Hinduism -- they are mock. So a new slavery is born: not only are you a slave to your desires, your thoughts, your feelings, your instincts, but you become slaves to the priests. More slavery happens out of your mock religions, and nothing changes in you.

I have heard, once it happened: Mulla Nasruddin was very much hounded by his creditors. He had taken much money from many people, and there was no way to get rid of them. So he asked his lawyer, and as lawyers do, he suggested, "Do one thing, Nasruddin, because there is no way out: make arrangements for a mock funeral with you in the casket. Let the whole town know that you are dead, and then escape from this town. All your creditors will know that now you are dead, and they won't bother."

It looked workable, it appealed to him. Nasruddin arranged a mock funeral. He was in the casket, the whole town gathered to say goodbye to him. The first creditor very sadly said goodbye, then the second, the third, the fourth, the fifth.... But the ninth creditor pulled out a gun and hollered and said, "Nasruddin, I know you are dead, but still I will shoot you, just to have a little satisfaction." Nasruddin jumped out of the casket and said, "Hold on! You, I will pay!"

You cannot play with death, you cannot mock death, you cannot fool death. How can you live in a false way if you cannot even die in a false way? If you cannot die in a false way, it is almost impossible to live in a false way. You create more misery around you, nothing is solved through it; everything becomes more and more a riddle.

The more you try to solve, the more insanity is created, because within your heart you know that it is false. You go to the temple... have you ever really gone to the temple? It is a mock religion, just to show to others that you are religious. But is this going to help? Then this temple also becomes a slavery -- ritual *is* slavery. Then this priest also exploits you because he knows your weakness.

With religion we have played the greatest game, and the game is that we have molded fetters out of freedom. That's why a man like Jesus or Krishna is dangerous: he is not going to give you a mock life, he will give you the real thing.

That's why Jesus says:

WHOEVER IS NEAR TO ME IS NEAR TO THE FIRE....

What fire does he mean? The fire in which you will not remain. You will have to disappear completely. This crowd that you are cannot be allowed to remain, because this has been your misery, and this is your misery and anguish. This crowd has to disappear, disappear in a crystallized center.

Fire is an alchemical term; anything that needs to be crystallized will have to pass through fire. If you want to make something out of gold, the gold will have to pass through fire. First it will have to become liquid, then it will be purified -- it will be pure gold -- and then you can mold it into anything else. But it will have to pass through fire. And the same is going to happen to a disciple: the master is a fire, and you have to become completely liquid so that all that was wrong is burned, and all that was right has become liquid and one. Then you will crystallize.

First a master is a fire, and then infinite coolness happens through him. But the beginning is fiery, and that creates fear. It is easy to approach a priest -- he is as false as you. There is no danger, you know it well. It is easy to pass through a ritual, you know it is mock. But to come to Jesus is difficult: you are coming near a fire; the nearer you come, the more you will feel burned. When a disciple comes really close -- that's what a disciple does: gathers courage, and comes nearer and nearer, and allows the fire to work -- he passes through a furnace. Jesus is a furnace.

But when he comes out of it, the disciple is totally different: the crowd has gone, now he is a different, totally different metal. The baser metal has changed into the higher, the iron has become gold -- it has been a transformation. When I say it has been a transformation, I mean it is discontinuous with the past. If there is a continuity there is no mutation, only modification. That's what you have been doing.

You go on modifying yourself a little bit here and there. It is a patchwork, but a patchwork is never revolution. And a patchwork is not going to help you ultimately; a patchwork is a patchwork -- you are never transformed. Somewhere you change a little, but the totality remains the same. And the totality is so powerful that the new that you have made will not remain new for long. Sooner or later the totality will absorb it, and it will be old. You go on improving yourself, but no improvement can lead you to religion. Religion is not an improvement. Whom are you improving? You are the illness, *you* are the disease, and you

are improving a disease. You may polish it, you may paint it, you may give it a mask -- even the ugliness may not look so ugly -- but the illness remains.

A transformation is a discontinuity with the past, it is not a patchwork; you completely dissolve, and something new happens. That's what Jesus says: a new birth, a resurrection. The old is gone and the new has come in. And the new is not out of the old, it is totally new -- that's why it is a birth; it is not just the old, continuous, modified. No! The old is no more, and something has happened which was never there before. There is a gap: the old drops and the new comes, and there is no causal link. This is very difficult to understand, because the scientific training of the mind has given us an obsession with causality.

We think everything is caused -- so even a Buddha is caused, a Jesus is caused, he is out of the past. No! If you think Buddha is out of the past you have missed the whole thing. The past is no more, Buddha is absolutely new -- this man never existed before; Gautam Siddhartha was there, but this man Buddha was never there. The old has gone into nothingness, and the new has come out of nothingness. The new is not born out of the old, the new has come in the place of the old because the old is no more, and the old place is vacant, empty. The new has come from the unknown. The old has disappeared from the known, and the new, finding a place, an emptiness in the heart, has entered.

It is just like when your room is dark: it is closed, all the windows and doors are closed, it is as dark as if it were night. And then you open the window or the door. Suddenly the darkness has disappeared, now it is light, the sun has entered. What will you say? Will you say that the sun, this light, is caused by the darkness that was there? The darkness has changed into light? No! The darkness has simply disappeared from the room and light has entered. This light is not in any way related to the darkness, it is not caused by the darkness, it is totally new. It was waiting outside the gate; the doors opened and it entered -- just an opening was needed.

Whenever you meditate you are creating an opening; when you pray you are creating an opening. The old, the darkness, will disappear and the light will be there. And this light is no longer related to the past, just like darkness is not related to the light. They are discontinuous, they are different dimensions, they are different existences. Try to understand this, because this is the miracle that religion has always been insisting on. Science cannot understand it because science thinks in terms of modification, change, continuity. Religion thinks in terms of discontinuity, transformation, mutation.

You are not going to become a Jesus or a Buddha -- *you* are the barrier. You have to be burned completely, you have to be finished completely. When Jesus descends into you, you will not be there. You will feel as if your past was just a dream that you dreamed, it was never you; the identity is broken.

Hence, Jesus is like a fire. If you come near a Jesus be ready to die, because Jesus cannot mean anything other than death to you. And rebirth is possible only if you die. If you are afraid to die, escape from a man like Jesus. Don't go near him -- he is dangerous, he is like an abyss: you will feel dizzy and fall into him.

Jesus said: WHOEVER IS NEAR TO ME, IS NEAR TO THE FIRE... near to death, near to dying; the old disappearing, the baser metal dissolving. And immediately he says another thing. If you can tolerate the heat, the fire of a Jesus or Buddha or Krishna, then the second thing will immediately become possible for you.

WHOEVER IS NEAR TO ME IS NEAR TO THE FIRE, AND WHOEVER IS FAR FROM ME IS FAR FROM THE KINGDOM.

If you can pass through the fire of Jesus, if the disciple can pass through the fire of the master, immediately a new world opens before him: the kingdom of God, the kingdom of immortality, the deathless, real life.

So Jesus says: "Whoever is near to me is near a fire, and whoever is far away from me is far away from the kingdom." If you escape from Jesus, you are also escaping from the ultimate kingdom that can be yours. That is the problem: the attraction and repulsion with a master. Sometimes you feel to come near, whenever the kingdom attracts you -- but when you come near you feel the fire, then you try to escape.

Once you are near an enlightened man this will remain a problem for you your whole life: to come near, then how to escape. Whenever you are far away you will think of how to again come near him and the kingdom -- because whenever you are distant the the fire disappears -- because that kingdom has to be achieved, that is the fulfillment. Without it you will remain unfulfilled; without it you will remain a barren womb, without giving birth to anything; without it you will remain futile, meaningless; without it your

whole life will be just a nightmare, leading nowhere -- running so fast and reaching nowhere. Immediately you start feeling how to bloom and how to flower.

That can only happen near a master, one who has flowered already. Only there will your seeds become uneasy, uncomfortable, in their dead cells. They will start fighting with the cells, and they will break down the cells and come out of the earth to reach to the sun. But that can only happen if you are ready to go through the fire. This is the problem for the disciple: when he comes to the master, immediately his whole mind-body thinks of escaping. He finds all sorts of rationalizations to escape; inside he argues continuously how to escape this man, this man seems to be dangerous. When he escapes he starts feeling the desire again.

One has to decide. Decision is final because you cannot go back. Once you are in the fire you cannot go back. Once you are really intimate with Jesus, then there is no going back. A point of no return has come, because even when you are passing through the fire you can have glimpses of the kingdom. Then the fire is not fire, then you are happy and blessed. Then you are grateful to this man because he has become a fire for you. And now the glimpses are not far away, the kingdom is near.

Once you have had one glimpse of the kingdom, then all fire ceases to be fire. It becomes so soothing; you have never known anything in life as soothing as it is. But if you escape just at the boundary before jumping into the furnace, you will be in constant trouble -- and you have been.

You are not new on this earth, nobody is new; you are as old as this earth, even older than this earth, because you have been to other earths also. You are as old as this universe. You have always existed, because all that is in existence remains in existence -- there is no way to go out. You are an integral part of this existence, you have always been here. You have been near many Buddhas, you have been near many Jesuses and Mohammeds. And this problem has always been the trouble.

You were attracted when you heard. When you were very, very far away, they became magnetic forces. Then you came nearer, and the nearer you came, the more fearful you became, because the fire was there. You decided to escape -- that's why you are still wandering. But someday, one has to decide to go through the fire because there is no other way. And then you console yourself with false masters who are not fires: then you go to the priest, then you go to the temple and the mosque and the church; then you do rituals, all sorts of mock things just to escape Jesus and Krishna, because with them the real happens -- and the real happens only through fire.

You have to be purified, you have to be really completely dissolved so there comes an emptiness. And in that emptiness, the ray of creation, God's ray, enters, and then you are fulfilled. Then there is no misery, no *dukkha*, then there is no anguish. Then you remain in the bliss eternal, then the ecstasy is there. Not that it happens through something: then it is your nature, your very being. If ecstasy happens through something it cannot be eternal because that something can be lost; if it is caused by something outside then it cannot remain forever, it can be only momentary.

Ecstasy and bliss can remain permanently with you, eternally with you, non-temporally with you, only when you have come to realize them as your being -- then nobody can take them. But that being needs a crystallization, needs a purification, it needs an alchemical transformation. The old must go for the new to come, the past must die for the future to be born. And this is the decision a disciple has to take.

WHOEVER IS NEAR TO ME IS NEAR TO THE FIRE, AND WHOEVER IS FAR FROM ME IS FAR FROM THE KINGDOM.

Remember that wherever you feel fire, decide -- this is the place to go and jump. Wherever you feel only consolations, escape from there -- priests may be there but not a master. They always console you and that's why they appeal to you.

You come to the priest to be consoled because life is such a misery. The priest is therapeutic, he is a consoler. He listens to you and he says to you, "Don't be afraid. Just pray and God will do everything." He says to you, "Don't be afraid, God is compassionate. Your sins will be forgiven." If you are afraid of death, he says, "Don't be afraid, the soul is eternal, there is no death to it." If you feel too guilty, he gives you means and ways to feel guilt-free. He says, "Donate some money to the temple, donate some money to the church. Donation is good, because that is how you negate your sins, through donation. Do something good: make a hospital, a school, go and serve the masses, the poor, the downtrodden, the ill."

These are the ways to console you, but there is no transformation in it. You may leave your shop, your office, and become a social worker; you may go to the primitives and serve them, but you remain the same,

the old continues. You may not exploit, you may start serving, but the old is there -- it is a continuity.

You were greedy and you accumulated wealth. Now you donate, but you remain the same. You may have become fed up with greed, now it has become donation; first you were snatching from others, now you are giving -- but you remain the same, the inner being has not come to any transformation. People will appreciate you, the society will say, "Now you have changed," but this is no change. This is just throwing away guilt because you have become guilty of too much exploitation.

Donation becomes a release, it gives you a feeling that you are good, but this is only a feeling. Because you have been bad you are just trying to balance the account; but you remain the same, the same cunning mind, thinking in terms of mathematics, balancing, calculation. What change has happened in you? The money was important before, the money is still important now. It was important, that's why you accumulated it; it is important, that's why you donate it.

Before, you felt you were doing a very good, successful job of it, accumulating, because it was the most significant thing -- you were money-obsessed. Still you are money-obsessed: you are giving, and still you think that you are serving people by giving them money, but money remains meaningful. It has changed: from positive, the greed has become negative. But you have not changed, you remain the same -- first it was positive, now it is negative.

You were in sex, you lived a life of sex. Now you have become a *brahmachari*, a celibate; you are fed up with women and men, you are finished with all that. But are you really finished? It has become negative. Always remember that when the positive becomes negative it gives you a false feeling that you have changed. It is just like a man standing on his head: the man remains the same. First he was standing on his feet -- that was more natural, sex is more natural -- now he is standing on his head, he is doing *shirshasan*, now he thinks he has changed. But how, just by standing on your head, can you be changed? You can become a celibate but you remain the same, nothing changes.

It happened: One of Mulla Nasruddin's friends, Abdullah, was going on a *haj*, to Mecca for a religious pilgrimage. He was an old man and he had just married a young girl. The young girl was very beautiful. Of course, he was going on a haj, but he was very worried about his wife. There was every possibility she might not be faithful to him. What to do? So he purchased a chastity belt and locked up his wife. But where to keep this key? To carry it with himself on the haj would not look good, because this would be a burden on his conscience, that he didn't believe his wife, didn't trust her. And constantly the key would make him remember his wife and the possibility.... So he thought, and he went to Mulla Nasruddin, his friend.

Nasruddin was an old man now, almost ninety-nine, and everybody knew that he was finished with women. And when people are finished, fed up with women, they start talking of brahmacharya. He was always talking about brahmacharya, and condemning people who were still young, and he used to say, "You are wasting your life. This is useless, a wastage of energy and nothing else, and it leads nowhere."

His friend, this Abdullah, came to him and said, "Nasruddin, I am in trouble. My wife is young and it is difficult to trust her, so I got a chastity belt and I have locked my wife into the chastity belt. Now where to keep this key? You are always in favor of brahmacharya and you are my most trusted friend, my best friend, so you keep this key. Within three months I will be back."

Nasruddin said, "I feel very grateful to you that you thought about me in this moment of trouble, and I assure you that the key could not be in better hands. Your wife will be safe."

Abdullah left, easy in his heart now. There was no danger: the man was ninety-nine, one thing; then he was always in favor of brahmacharya, and for almost twenty years he had been preaching celibacy. Happy that things had worked out well, he left. But just one hour or so later, he heard a donkey galloping fast behind, coming towards him. When the donkey came near... Mulla Nasruddin was on it, tired from the hard ride, perspiring, and he said, "Abdullah! Abdullah, you gave me the wrong key!"

This is going to happen to the negative mind, it always happens. If you can change from the positive to the negative, you can change from the negative to the positive. These are two poles of the same mind. So you may be surprised that brahmacharis, celibates, monks, they are constantly thinking of sex, constantly condemning, constantly thinking about it. Both can be dropped, but you cannot do the impossible, choosing one and denying the other. Whosoever denies, affirms; whosoever suppresses, feeds.

You can throw the whole thing out, that's possible, but then you are neither a brahmachari nor one who indulges, you simply escape from both, you are neither. Then you are neither male nor female. That's what Jesus means when he says 'eunuchs of God': when both the polarities have been thrown out. Otherwise, you can retain one polarity: from greed you can move to donations, charity, but the miserliness remains the same. I have seen misers, many types of miser.... Basically the types are two: the negative and the positive.

The positive miser accumulates money, the society is against him; the negative miser donates, the society is for him -- but the miser is the same.

Mulla Nasruddin died, and just six months later his wife was dying. And they were the most miserly couple in the valley. The wife called a neighbor, a woman, and told her, "Listen to me, Rehama, you have to bury me in my black silk dress. But the material is costly and the dress is almost new, so do one thing. Nobody will see it because I will be lying in the casket on my back. So cut the back portion of the dress and make a dress out of it for yourself."

The woman could not believe it. First she could not believe that Mulla Nasruddin's wife was becoming so charitable, and then she could not believe what nonsense she was saying.

Nasruddin's wife said, "I would be very happy to give you some gift before I leave, and this is my gift. And I hate to destroy this material, it is so costly and so beautiful and so new. So just cut the back part of the dress. Nobody will see."

But the neighbor said, "Here we may not see, but there on the golden stairs, when you and Mulla Nasruddin walk and enter, on the golden stairs, then the angels will laugh."

Nasruddin's wife started laughing. She said, "Don't worry. They will not look at me, because I have buried Nasruddin without his pants!"

A man of greed remains a man of greed, a man of anger remains a man of anger, a man of sex remains a man of sex; just moving to the opposite pole makes no change, remember this. So you can move to the mock religion easily, because the mock religion always emphasizes the other pole. If you are angry then the mock religion says, "Have compassion, love thy neighbor as thyself. Be friendly, don't be angry -- and this will pay!" If you are greedy the mock religion says, "Have control of your greed, because this will pay in the other world." The appeal is again based on the greed, because this is going to pay. So donate, be charitable! If you give one *rupee* here in this world, you will get one million in the other. This is what mock religion is doing: it simply helps you to move to the opposite pole, it is easy.

Mind always likes to move to the opposite pole, because mind always gets fed up with one thing. And the opposite gives the taste again, gives you the possibility to move again. A man who is eating too much gets fed up. The taste is lost, the body hungers no more, he cannot enjoy food, so he starts thinking about fasting. Not that he is changing -- fasting will give him the taste again, the body will hunger again. Fasting is always good for those who are obsessed with food. Fast for two days and the hunger comes back, then you can be a glutton again.

Whenever you make love to a woman or a man, the body is satisfied -- of course only for twenty-four hours, but the body is satisfied, you feel fed up. After making love, every man, every woman, thinks of dropping this whole nonsense, it looks so absurd. The peak has gone, now the valley has come and you think that you are deciding something; then you are wrong, you are not deciding anything. Within twenty-four hours the body will again accumulate energy, and within twenty-four hours the taste will be back again and you will have to break your fast. A twenty-four-hour fast is needed for sex, and as you grow older, more time will be needed to break the fast. But when the energy is again full, you are again sexual.

Look at this polarity. Mock religion and real religion have this significant distinction: mock religion helps you to move to the opposite pole, which is not a transformation; real religion simply helps you to burn both the polarities completely. That's why real religion is real fire. Says Jesus:

> WHOEVER IS NEAR TO ME IS NEAR TO THE FIRE, AND WHOEVER IS FAR FROM ME IS FAR FROM THE KINGDOM.

And when desire, positive and negative, both disappear, the kingdom is there. The kingdom is not very far away, it is always there within you. Only because of the desires you cannot look at it; obsessed with desires, you cannot look at it.

When your eyes are not filled with desire this way or that way, when you are not moving in sex or against sex, when you are not obsessed with food or obsessed with fasting, when you are simply without desires, then your eyes have no smoke, they are clear, they can see, they have a clarity. In that clarity the kingdom is there. The kingdom has always existed within you, but your eyes are filled, overfilled with desires. And desires bring frustrations, tears: desires create hope, dreams. Your eyes are completely filled, that's why there is no clarity. Eyes not filled with desire, dreams, hope, frustration, simply empty -- then you have the first glimpse.

Near a Jesus, near an enlightened man, you have to pass through a fire. That fire will burn all your desires -- negative and positive both; of this world and that, both. It will burn all your hopes, because through hope, desire lives. In fact, it will burn all your future and past, it will leave you simply here and now; no more past, no more future, no more to look at. Suddenly the energy turns within, there is a conversion, a transformation. Nowhere to look outside: past is useless, dead; the future has not yet come -- where to go? You have to go within. Energy has to move; finding no passage outside, the whole energy turns within. The kingdom of God is there.

JESUS SAID: COME TO ME, FOR EASY IS MY YOKE AND MY LORDSHIP IS GENTLE.

This has to be understood very, very deeply and remembered, because this is going to help you.

Whenever you come to a man like Jesus, the problem arises in the mind: "Why surrender to this man? This looks like slavery." And then the whole thing looks very contradictory, because Jesus goes on saying, "I am here to liberate you, I am here to give you total freedom," and then he demands surrender. Looks contradictory: "Why surrender? Why should I surrender to another man?" And he says, "I am going to give you total liberation." This looks contradictory. "Then he should give it to me right now. Why should I surrender to anybody? Why should I make him a lord? Why should the guru, why should the master, be the lord of my soul and of my being? Why should I surrender?"
Jesus says:

COME TO ME, FOR EASY IS MY YOKE AND MY LORDSHIP IS GENTLE.

He says, "Yes, I know this is how you will feel, that this too is a sort of slavery." Unless Jesus liberates you, how can you feel that this is really liberation?

You have known only slavery. Everywhere you have moved you have known slavery. In the name of love you have known slavery. And love promised that it would be a liberation, but it has not been. Look at any wife, any husband -- it has been a slavery, and the yoke has been very hard. You moved in the world in search of freedom, and everywhere you have created prisons, whatsoever you did. In the name of liberty there are all sorts of slaveries: the nation is a slavery, the race is a slavery, religion is a slavery. Love -- so-called love -- is a slavery. And everybody is burdened with too many slaveries. Then comes Jesus and he also wants surrender. Of course your mind says, "This is again going to be a slavery."

Jesus does not deny it, because at this moment, in this state of mind, you cannot understand what liberation is. So he says: COME TO ME, FOR EASY IS MY YOKE.... That's all he promises you. He does not say, "I will give you freedom right now." That may happen, but right now he gives only one promise. He says: ... EASY IS MY YOKE AND MY LORDSHIP IS GENTLE.

In life, hard is your yoke, and in life, all around you, there are lords dominating and dictating to you. And they are dangerous, ferocious; they are like lions jumping on you and murdering you. Jesus says, "At this moment, only this much can be said which will be understood by you: my yoke is not hard, it is not heavy." And when you think, "Why surrender?" then you are not choosing freedom. You are simply choosing your old slavery in the name of freedom, because your mind itself is a slavery, your desires are slaveries. And you cannot move beyond them without some help that comes from the outside.

You have remained in the prison so long that you think it is your home. And the prison is so well guarded that you cannot get out of it unless somebody who is outside the prison helps you, unless there is somebody who has got out of the prison and knows the way to get out of it.

A master only means this much: that he was also in the prison, the same prison in which you are, but somehow he has escaped; he found a door, he found a lock and key, some method, and he has escaped -- now he can be helpful. If you are all asleep, you cannot get out of the sleep. Something from the outside is needed -- even an alarm may be helpful, but still it is something from the outside. But you can deceive yourself with an alarm, because you can dream that there is a temple and the temple bell is ringing; you can create a dream and go on sleeping. Somebody -- not a mechanical device but somebody alive -- a master is needed, who is awake, who will not allow your sleep to create new dreams, who will go on shaking you.

Jesus says, "Ultimately, freedom will happen to you, but right now I can only promise this much, that my yoke is not hard, it is easy, AND MY LORDSHIP IS GENTLE." And you have chosen such hard lordships, all around you.

It happened: A very meek man entered an office, thin-looking, ill-looking, very humble. He said, "I have come to know that you need a night-watchman."

The manager looked at him dubiously and said, "Yes, we need a night-watchman, but we need a person who is continuously uneasy, and particularly at night. We need a person who never believes anybody, who is a skeptic, a born skeptic: whatsoever you do, he will never trust you. And he must be a person who is always searching for trouble, and who is always listening to what is happening all around; who is almost a neurotic, and once roused becomes a fiend incarnate!"

That meek and humble man stood up and said, "Then I will send my wife."

This is how a husband feels about a wife, and this is how a wife feels about a husband -- the lordship is really heavy. But this is how, if you become aware, your every desire is heavy and goads you continuously towards futile goals. If you don't go there is trouble; if you go there is frustration. Each desire is a master, and millions are the desires. So you are a mess, you are a slave to millions of masters. It is hard, and every desire is goading you towards a goal of its own, not worried about you. And if you don't go there is trouble; the desire is not going to leave you so easily because it is a question of lordship. And if you go there is going to be frustration, because that goal may have been the desire's goal, but it was never your goal. And you don't know what your goal is, because you don't know who you are.

Surrender means choosing one master as the lord, against these millions of masters of desires and instincts. The lordship is gentle, it is gentle for many reasons: basically because one is the master. It is always good to have one master. Even if you have two masters you will know trouble, and if the masters are millions you will be in constant confusion. Millions of orders will be received, and you will be pulled in every direction; you will become a chaos. That's how madness happens, because you cannot see what to do. Whom to follow and whom not to follow? Your greed says, "Just go on accumulating money." Your sex says, "Go on indulging in sex." But then there is a problem because there is conflict.

If you indulge too much in sex you cannot accumulate money. Misers are always anti-sexual, they have to be, because the same energy has to be converted into accumulating money. Misers are not lovers, they are very anti-sexual. And people who indulge in sex can never accumulate money, difficult. Even if their forefathers did, they will throw it away, they will find ways to throw it away.

One desire says, "Accumulate money, because money means security. Who is going to help you in your old age? Have a bank balance, that is protection." And then sex says, "But life is going, why think about old age? Your youth is being wasted, go and indulge before the moment is gone and energy is lost. Use it, enjoy it!" Sex says, "Be here and now, this moment, indulge!" And greed says, "Don't think of this moment, think of the long-range goal." There is conflict, and this is not only between two desires -- every desire is in conflict with others. Anger says, "Kill immediately, murder this man!" But your own fear says, "Don't do this, because if you kill others, others will kill you. Be polite, smile. You are a good man, you are not a murderer, you are not a criminal." So what to do? So many masters, and only one is the slave.

It is good if you choose one master. At least a million voices dissolve, only Jesus has to be followed, and you can throw all the responsibility on him. And he says: EASY IS MY YOKE....

Why is it easy? -- because even if he asks you to surrender, he is asking you to surrender only so that you become free of your other masters. Once you are free of your desires he will throw this yoke also. This is just an interim arrangement, just a passage. Once you have thrown all the desires then this surrender is not needed. The master himself will say, "Now drop this surrender also, because you have become enlightened in your own light, in your own right."

JESUS SAID: COME TO ME, FOR EASY IS MY YOKE AND MY LORDSHIP IS GENTLE.
JESUS SAID: WHOEVER DRINKS FROM MY MOUTH SHALL BECOME AS I AM AND I MYSELF WILL BECOME HE, AND THE HIDDEN THINGS SHALL BE REVEALED TO HIM.

The surrender is a passage for the disciple to become a master himself. And if you totally surrender, in that very moment you have become one with the master, because then there is no conflict. Then there is no ego, the 'ego-trip' is finished, you have dropped out of it. And when you are not, that's what the surrender means: when you say, "I am not, you are, and lead me wheresoever.... I am not going to decide, you decide. I will simply follow like a shadow, I will be blind in my trust. Even if you say, 'Jump and die!' I will jump and die. No longer will there be 'no' coming from me; my yes is final and total and absolute." This absolute yes is surrender.

What does it mean? It means now the ego cannot persist in you, there is no meaning to it and there is no

feeding it. If this can be done, then even in a single instant, when you are not, the doors are open and Jesus has entered you, the light of the Buddha has penetrated you.

Why are you afraid of surrendering? -- because the doors will be open, you will become vulnerable. You are afraid of the outside world; you have lived in your dark room, closed, for so long that you have become attuned to it, you have become one with the darkness. You are afraid of the light. When you open the door you may not be able to see the light at all. It may dazzle you so much that you may close your eyes. The fear is that if you surrender then you enter on an unknown path. And the mind is always afraid of the unknown. And the unknown is God, the unknown is Jesus! He is just a messenger of the unknown, just a ray from the sun. The sun may be very very far off, but the ray has knocked at your door. Surrender means to open the door.

WHOEVER DRINKS FROM MY MOUTH....

This is very symbolic and very meaningful. Lovers drink from each others' mouths. That's what a kiss is: a deep kiss is drinking the wine of the body from each others' mouths. It is one of the most intoxicating things, no alcohol can compete with it. But the same phenomenon exists on the spiritual level also: a disciple drinks from the master's mouth. It is not a bodily phenomenon, it is at the deepest core, where the disciple meets the master's being, where they embrace each other, where they kiss each other. This is what Jesus means:

WHOEVER DRINKS FROM MY MOUTH SHALL BECOME AS I AM AND I MYSELF WILL BECOME HE, AND THE HIDDEN THINGS SHALL BE REVEALED TO HIM.

Jesus has used the symbolic terms of drinking and eating very much. He says, "Eat me, drink me, absorb me completely in you." That's what the meaning of eating and drinking is: let me move within you, digest me so completely that I become part of your being -- and then there is no disciple and no master, the distinction is no longer there. Then there is no lord and no slave, then the disciple has become the master. Then I am you, then Jesus is you. Then he has become you, you have become him; then the distinction is no longer there. The distinction has never been there from the side of Jesus, it has been from your side.

Surrender means that you also dissolve that distinction, you are ready to meet. It is just like lovers: even in ordinary physical love you have to surrender your ego -- maybe for a moment, but you have to do it; maybe just for a moment, but you have to become one with the lover, the beloved. For one moment your bodies are not two, they have become one whole, one circle. For a moment your bodies meet and mingle into each other, fuse into each other, they are not two separate existences. After a moment they will be separate existences, because bodies cannot meet eternally, but souls can meet eternally. Bodies are solid, they can come closer and closer, but there is no merging really.

Souls are not physical, they are not solid. They are just like the light when you burn a candle in your room: the room is filled with light; you burn another candle in the room, the room is filled with more light. Can you make any distinction between where the light of the first candle ends and the light of the second candle starts? No, there is no distinction; lights meet and mingle and become one. The spiritual is just like light.

When the disciple allows the master to penetrate, it is just like a sexual penetration on a higher level: the disciple has become the feminine part. That's why surrender -- because a woman is at her peak when she surrenders, she is in love when she surrenders. She is not aggressive, she is a passive pole. And a man is aggressive. He has to reach and penetrate, only then is the meeting possible. The disciple has to become just like the feminine: passive, allowing, not creating any hindrances, surrendered. The master has to be like a male phenomenon. That's why you can understand the phenomenon that there have been very few female masters. It is almost impossible, rarely has it happened, and whenever it has happened -- one, two, three cases in the whole history of man -- those women were not woman-like at all.

It happened once in Kashmir: there was a woman, her name was Lalla. And in Kashmir they have a proverb that Kashmir knows only two names, Allah and Lalla. She was a rare woman, but you cannot conceive... she was not a woman at all: she lived naked, her whole life she moved naked. A woman hides, a woman is shy, a woman is passive -- she was very aggressive, she was just a male mind in a feminine body.

She had disciples, but it has happened only rarely, very rarely.

Women masters are rare because it is impossible, but women disciples number four times more than men disciples, the ratio is four to one. Mahavira had fifty thousand monks; forty thousand were women, nuns, and ten thousand male monks. And you cannot compare with a feminine disciple, impossible; a man can never become so surrendering, because his whole mind, the type, is aggressive. The feminine mind can easily surrender, surrender comes easily -- it is her very being. So you cannot find better disciples than feminine minds, you cannot find better masters than male minds. But this should be so, because on every level the polarity remains.

On the physical level you meet a lover; the woman surrenders, she never takes the initiative. And whenever a woman takes the initiative she is not womanly, and no man will love her. If a woman comes and proposes, you will simply be put off. She waits; she may be thinking and dreaming, but she will wait. The proposal must come from the man; he should take the initiative, he should be aggressive. And she will behave in such a way that she seems absolutely innocent, does not know what you are talking about -- but she has been planning and planning, and waiting and waiting for when you will come and propose.

Mulla Nasruddin and his wife were sitting on a park bench hidden behind a row of palms. Suddenly a young couple came on the other side of the palms. The young man immediately started to talk in a very romantic way, in a very poetic way. Mulla Nasruddin's wife became fidgety, uneasy. She said, whispered in Nasruddin's ear, "It seems that young man is not aware that we are here, so you whistle to make them aware. And the young man seems so much in love that I feel that he is just about to propose."

Nasruddin said, "Why should I whistle? Nobody ever made me alert, nobody whistled when I was proposing."

A woman is a waiting, she is a womb. Her body, her being is a patience, passivity. And the same happens at the higher level of spirituality: there also she is a waiting. And a disciple has to become like a woman. He has to fall in deep love with the master, and then there will be a meeting, a merging of higher spiritual beings. And that merging is just like a sexual penetration again -- more existential, absolutely non-bodily. And from that meeting the disciple is born again; he becomes pregnant from that meeting, pregnant with himself. Now he carries his own new being in his womb. The whole apprenticeship, the time when he is near the master, is the time to carry the pregnancy. It can be done only in deep trust; if you doubt it is impossible, because then you will defend, then you will make an armor around yourself, then you will try to protect yourself.

JESUS SAID: WHOEVER DRINKS FROM MY MOUTH SHALL BECOME AS I AM AND I MYSELF WILL BECOME HE, AND THE HIDDEN THINGS SHALL BE REVEALED TO HIM.

Once surrender has happened completely, the master becomes the door for you. Then a different world of light, life and bliss opens -- *satchitananda* Hindus have called it. The true existence, the true consciousness, and the true bliss, satchitananda, becomes possible for you. The master becomes the door, and once you have attained this you are enlightened. Now you can help others to pass through your fire. Now you can help others to have a glimpse of the absolute, or to reach the ultimate and be dissolved in it.

But before you can become a master you have to be totally a disciple. Before you can teach you have to learn, and before you can help you have to be helped. You have to allow somebody to help you deeply. And that deep help is possible only when you are not there, because you are the disturbance, you are the hindrance. You continuously create barriers for your own growth in fear of the unknown. You cling to the known and then there can be no meeting, because the master is one who is unknown. You remain in the world of the known, the past -- the master is the unknown. And a meeting of two points is possible: the unknown meeting the known. The known will dissolve, the known will burn, the known will be found no more, just like the darkness dissolves, disappears, when the sun enters.

Be a darkness before a master -- humble, knowing your ignorance well, ready to surrender and wait -- then Jesus can transform you, Buddha can transform you. In fact, Jesus and Buddha are just catalytic agents. Your surrender transforms you, they are just excuses. If you can surrender even without a Buddha, without a Jesus around you, if you can surrender to the cosmos, the same will happen. Then it will be difficult for you to surrender because there will be no object to surrender to. It will be more difficult -- that's why I say Buddha, Jesus, they are just excuses.

And then I would like to tell you of one very strange phenomenon that sometimes happens: even

surrendering to a wrong master, sometimes you become enlightened -- the master himself is not enlightened. It has happened, it can happen again, because the basic thing is to surrender. The transformation comes through surrendering, the master is just an object. Right or wrong does not make much difference.

When you surrender, the door opens. So don't bother much where to surrender, simply think about more and more surrendering. That's why even before a stone statue it can happen, or before a tree it can happen. It happened before the bodhi tree -- that's why Buddhists have been preserving that tree for so long, because it happened before the tree itself. Just the feeling that Buddha attained under this tree, and you surrender to the tree.

Surrender is the thing, everything else is just a help towards it. If you can find a right master, so far so good; if you cannot find one, don't bother much. Surrender anywhere you like, but let the surrender be total. If the surrender is partial, even a Jesus or Buddha cannot help you. If the surrender is total, then even if they are not there, any ordinary man can also be helpful to you.

This emphasis has to be remembered, otherwise the mind goes on playing tricks. It thinks, "How should I be certain that this master is right? Unless I am certain, how can I surrender?" And you cannot be certain before you surrender, there is no way to be certain. If you want to be certain about the taste of the food, then the taste of the pudding is in its eating. How can you be certain without eating it? There is no way.

You have to eat Jesus, you have to drink Jesus -- that's the only way. You will be transformed because you believed, because you trusted and surrendered, and then many hidden dimensions will be open to you. The life that you see is not all; it is such a minute, atomic part of the whole. The pleasures that you have known are just rubbish. Not even a single ray exists in them of the bliss that is possible, that is your birthright.

All that you have accumulated is junk -- if you can come to know the real treasure that is hidden within you. All your life is a begging, and the emperor waits just within your heart -- this is what Jesus calls the kingdom. Don't be a beggar, you can be kings! But then one has to dare. A beggar need not dare, but to become a king one has to dare and pass through transformations. Surrender is the gate.
I will repeat the words:

JESUS SAID: WHOEVER IS NEAR TO ME IS NEAR TO THE FIRE, AND WHOEVER IS FAR FROM ME IS FAR FROM THE KINGDOM.
JESUS SAID: COME TO ME, FOR EASY IS MY YOKE AND MY LORDSHIP IS GENTLE.
JESUS SAID: WHOEVER DRINKS FROM MY MOUTH SHALL BECOME AS I AM AND I MYSELF SHALL BECOME HE, AND THE HIDDEN THINGS SHALL BE REVEALED TO HIM.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #17
Chapter title: Movement and Rest

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THE SEVENTEENTH SAYING
JESUS SAID: BLESSED ARE THE SOLITARY AND ELECT, FOR YOU SHALL FIND THE KINGDOM; AND BECAUSE YOU COME FROM IT YOU SHALL GO THERE AGAIN.
JESUS SAID: IF THEY SAY TO YOU, 'FROM WHERE HAVE YOU ORIGINATED?' SAY TO THEM, 'WE HAVE COME FROM THE LIGHT, WHERE THE LIGHT ORIGINATED THROUGH ITSELF.'
IF THEY ASK YOU, 'WHAT IS THE SIGN OF YOUR FATHER IN YOU?' SAY TO THEM, 'IT IS A MOVEMENT AND A REST.'

The deepest urge in man is to be totally free. Freedom, moksha, is the goal. Jesus calls it the kingdom of God: to be like kings, just symbolically, so that there is no fetter to your existence, no bondage, no boundary -- you exist as infinity, nowhere do you clash with anybody else... as if you are alone.

Freedom and aloneness are two aspects of the same thing. That's why Mahavira called his concept of moksha, kaivalya. Kaivalya means to be absolutely alone, as if nobody else exists. When you are absolutely alone, who will become a bondage to you? When nothing else is there, who will be the other? That's why those who are in search of freedom will have to find their solitariness; they will have to find a way, means, method to reach their aloneness.

Man is born as part of the world, as a member of a society, of a family, as part of others. He is brought up not as a solitary being, he is brought up as a social being. All training, education, culture, consists of how to make a child a fitting part of the society, how to make him fit with others. This is what psychologists call adjustment. And whenever somebody is a solitary he looks maladjusted.

Society exists as a network, a pattern of many persons, a crowd. There you can have a little freedom -- at the cost of much. If you follow the society, if you become an obedient part to others, they will lease you a little world of freedom. If you become a slave, freedom is given to you. But it is a given freedom, it can be taken back any moment. And it is at a very great cost: it is an adjustment with others, so boundaries are bound to be there.

In society, in a social existence, nobody can be absolutely free. The very existence of the other will create trouble. Sartre says, "The other is hell," and he is right to a very great extent because the other creates tensions in you; you are worried because of the other. There is going to be a clash, because the other is in search of absolute freedom, you are also in search of absolute freedom -- everybody needs absolute freedom -- and absolute freedom can exist only for one.

Even your so-called kings are not absolutely free, cannot be. They may have an appearance of freedom but that is false: they have to be protected, they depend on others -- their freedom is just a facade. But still, because of this urge to be absolutely free, one wants to become a king, an emperor. The emperor gives a false feeling that he is free. One wants to become very rich, because riches also give a false feeling that you are free. How can a poor man be free? His needs will be the bondage, and he cannot fulfill his needs. Everywhere he moves comes the wall which he cannot cross.

Hence the desire for riches. Deep down is the desire to be absolutely free, and all desires are created by it. But if you move in false directions, you can go on moving but you will never reach the goal, because from the very beginning the direction has become wrong -- you missed the first step.

In old Hebrew, the word 'sin' is very beautiful. It means one who has missed the mark; there is no sense of guilt in it really. Sin means one who has missed the mark, gone astray, and religion means to come back to the right path so you don't miss the goal. The goal is absolute freedom, religion is just a means towards it. That's why you have to understand that religion exists as an antisocial force: its very nature is antisocial, because in society absolute freedom is not possible.

Psychology is in the service of the society. The psychiatrist goes on trying in every way to make you adjusted again to the society; he is in the service of the society. Politics, of course, is in the service of the society. It gives you a little freedom so that you can be made a slave. That freedom is just a bribery -- it can be taken back any moment. If you think that you are really free, soon you can be thrown into prison. Politics, psychology, culture, education, they all serve society. Religion alone is basically rebellious. But the society has fooled you, it has created its own religions: Christianity, Hinduism, Buddhism, Mohammedanism -- these are social tricks. Jesus is antisocial.

Look at Jesus: he was not a very respectable man, could not be. He moved with wrong elements, antisocial elements, he was a vagabond, he was a freak -- had to be, because he would not listen to the society, and he would not become adjusted to the society. He created an alternate society, a small group of followers. Ashrams have existed as antisocial forces -- but not all ashrams, because society always tries to

give you a false coin. If there are a hundred ashrams then there may be one -- and that too only perhaps -- that is a real ashram, because that one will exist as an alternative society, against this society, this crowd, against what Jesus calls 'they' -- the nameless crowd.

Schools have existed -- for example, Buddha's Bihar monasteries -- which try to create a society that is not a society at all. They create ways and means to make you really and totally free -- no bondage on you, no discipline of any sort, no boundaries; you are allowed to be infinite and the all. Jesus is antisocial, Buddha is antisocial, but Christianity is not antisocial, Buddhism is not antisocial. Society is very cunning: it immediately absorbs -- even antisocial phenomena it absorbs into the social. It creates a facade, it gives you a false coin, and then you are happy, just like small children who have been given a false, plastic breast. They go on sucking it, they feel they are being nourished. It will soothe them, of course, they will fall into sleep.

Whenever a child is uneasy, this has to be done: a false breast has to be given. He sucks, believing that he is getting nutrition. He goes on sucking, and then sucking becomes a monotonous process; nothing is moving in, just sucking and it becomes like a mantra. Then he falls into sleep; bored, feeling sleepy, he goes into sleep. Buddhism, Christianity, Hinduism, and all other 'isms' which have become established religions, are just false breasts. They give you consolation, they give you good sleep, they allow a soothing existence in this torturing slavery all around; they give you a feeling that everything is okay, nothing is wrong. They are like tranquilizers, they are drugs.

It is not only LSD that is a drug, Christianity is also, and a far more complex and subtle drug which gives you a sort of blindness. You cannot see what is happening, you cannot feel how you are wasting your life, you cannot see the disease that you have accumulated through many existences. You are sitting on a volcano and they go on saying that everything is okay: God in heaven and government on the earth -- everything is okay. And the priests go on saying to you, "You need not be disturbed, we are there. Simply leave everything in our hands and we will take care of you in this world and in the other also." And you have left it to them, that's why you are in misery.

Society cannot give you freedom. It is impossible, because society cannot manage to make everybody absolutely free. Then what to do? How to go beyond society? That's the question for a religious man. But it seems impossible: wherever you move society is there; you can move from one society to another, but society will be there. You can even go to the Himalayas -- then you will create a society there. You will start talking with the trees, because it is so difficult to be alone. You will start making friends with the birds and animals, and sooner or later there will be a family. You will wait every day for the bird who comes in the morning and sings.

Now you don't understand that you have become dependent, the other has entered. If the bird doesn't come you will feel a certain anxiety. What has happened to the bird? Why has he not come? Tension enters, and this is not in any way different from when you were worried about your wife or worried about your child. This is not in any way different, it is the same pattern: the other. Even if you move to the Himalayas you create society.

Then something has to be understood: society is not without you, it is something within you. And unless the root causes within you disappear, wherever you go the society will come into existence again and again and again. Even if you go to a hippy community, the society will come in, it will become a social force. If you go to an ashram, society will come in. It is not the society that follows you, it is you. You always create your society around you -- you are a creator. Something in you exists as a seed which creates the society. This shows really that unless you are transformed completely you can never go beyond society, you will always create your own society. And all societies are the same; the forms may differ, but the basic pattern is the same.

Why can't you live without society? There is the rub! Even in the Himalayas you will wait for somebody: you may be sitting under a tree and you will wait for someone, a traveler, a hunter, who passes by on the road. And if somebody enters, you will feel a little happiness coming to you. Alone, you become sad, and if a hunter comes you will gossip, you will ask, "What is happening in the world? Have you got the latest newspaper?" Or, "Give me news! I am hungry and thirsty for it." Why? Roots have to be brought up to light so that you can understand.

One thing: you need to be needed, you have a deep need to be needed. If nobody needs you, you feel useless, meaningless; if somebody needs you, he gives you significance, you feel important. You go on saying, "I have to look after the wife and the children," as if you are carrying them as a burden -- you are wrong. You talk as if it is a great responsibility and you are just fulfilling a duty. You are wrong! Just think,

if the wife is not there and the children have disappeared, what will you do? Suddenly you will feel your life has become meaningless, because they needed you. Small children, they waited for you, they gave you significance, you were important. Now that nobody needs you, you will shrink, because when nobody needs you nobody pays attention to you: whether you are or not makes no difference.

I have heard: One mental patient was psychoanalyzed, but the psychoanalyst was a very eccentric man -- as they almost always are. After two or three years of analysis he told his friend, "This man is in even more trouble than I am, because I go on talking and he never says anything -- not even a yes or no has he said for these three years -- he simply sits there. And now I am worried: what to do? I go on talking and talking and talking, he listens, and this has been going on for three years. What to do?"

The friend said, "Then why don't you stop?" But the man could not stop either.

And then a second trouble happened: the psychoanalyst died. Again he said to the friend, "Now another problem has arisen. First was this -- that this man never said anything, yes or no. I never knew whether he rejected me or accepted me, or whether I was wrong or right. I simply talked and talked and talked, and he listened. Now he is dead, so a second problem has arisen. What to do now?"

The friend said, "If he never talked to you, what is the difference? You go on talking!"
But the man said, "No! But he listened."

The whole of psychoanalysis and its business depends on listening. There is nothing much, there is really nothing much in psychoanalysis, and the whole thing around it is almost complete hocus-pocus. But why...? A man pays you so much attention -- and not an ordinary man, a famous psychiatrist, well known, who has written many books; many well-known people have been treated by him -- so you feel good. Nobody else listens to you, not even your wife. Nobody listens to you, nobody pays any attention to you; you move in the world as a nonentity, nobody -- and you pay so much to a psychiatrist. It is a luxury, only very rich people can afford it.

But why do they do what they do? They simply lie down on the couch and talk, and the psychoanalyst listens -- but he listens, he pays attention to you. Of course, you have to pay for it, but you feel good. Simply because the other is paying attention you feel good. You walk differently out of his office, your quality has changed: you have a dance in your feet, you can hum, you can sing. It may not be forever now -- next week you will have to come again to the office -- but when somebody listens to you, pays attention to you, he says, "You are somebody, you are worth listening to," he doesn't seem bored. He may not say anything but then, too, it is very good.

You have a deep need to be needed. Somebody must need you, otherwise you don't have any ground under your feet -- society is your need. Even if somebody fights with you it is okay, better than being alone, because at least he pays attention to you, the enemy; you can think about him.

Whenever you are in love, look at this need. Look at lovers, watch, because it will be difficult if you yourself are in love. Then to watch is difficult because you are almost crazy, you are not in your senses. But watch lovers: they say to each other, "I love you," but deep down in their hearts they want to be loved. To love is not the thing, to be loved is the real thing; and they love just in order to be loved. The basic thing is not to love, the basic thing is to be loved.

That's why lovers go on complaining against each other, "You don't love me enough." Nothing is enough, never can anything be enough, because the need is infinite. Hence the bondage is infinite, it cannot be fulfilled. Whatsoever the lover is doing, you will always feel something more is possible; you can still hope more, you can still imagine more. And then that is lacking and then you feel frustrated. And every lover thinks, "I love, but the other is not responding well," and the other thinks in the same terms. What is the matter?

Nobody loves. And unless you become a Jesus or a Buddha you cannot love, because only one whose need to be needed has disappeared can love.

In Kahlil Gibran's beautiful book, Jesus the Son of Man, he has created a fictitious but beautiful story -- and sometimes fictions are more factual than facts. Mary Magdalene looks out of her window and sees Jesus sitting in her garden under a tree. The man is beautiful. She had known many men, she was a famous prostitute -- even kings used to knock at her door -- she was one of the loveliest flowers. But she had never known such a man -- because a person like Jesus carries an invisible aura around him that gives him a beauty of something of the other world, he doesn't belong to this world. There was a light around him, a grace, the way he walked, the way he sat, as if he were an emperor in the robes of a beggar.

He looked so much of another world that Magdalene asked her servants to go and invite him, but Jesus refused. He said, "I am okay here. The tree is beautiful and very shady."

Then Magdalene had to go herself and ask, request Jesus -- she could never believe that anybody would refuse the request. She said, "Come into my house and be my guest."

Jesus said, "I have already come into your house, I have already become a guest. Now there is no other need."

She could not understand. She said, "No, you come, and don't refuse me -- nobody has ever refused me. Can't you do such a little thing? Become my guest. Eat with me today, stay with me this night."

Jesus said, "I have accepted. And remember: those who say they accept you, they have never accepted you; and those who say to you that they love you, none of them has ever loved you. And I tell you, I love you, and only I can love you." But he would not enter the house; rested, he left.

What did he say? He said, "Only I can love you. Those others who go on saying that they love you, they can't love, because love is not something you can do -- it is a quality of your being."

In the state you are, you cannot love; in the state you are your love is false. You simply show that you love, so that you can be loved. And the other is also doing the same. That's why lovers are always in trouble: both are cheating each other, and both feel that they are being cheated. But they never look at themselves and see that they are cheating. Have you really loved any woman, any man? Can you say with your total heart that you loved? No! You never bothered about it, you have taken it for granted that you love. The problem is always the other, you never look at yourself.

Mulla Nasruddin had become ninety-nine years old, and a reporter from a local newspaper came to interview him because he was the oldest man in the valley. After the interview the reporter said, "I hope that I will be able to come next year also when you have attained the hundred, when you have completed your hundred years. I hope I will be able to come." Mulla Nasruddin looked at the man wide-eyed and said, "Why not, young fellow? You look healthy enough to me!"

Nobody looks at himself: the eyes look at others, the ears listen to others, the hands reach towards others -- nobody reaches towards himself; nobody listens, nobody looks. Love happens when you have attained a crystallized soul, a self. With ego it never happens; the ego wants to be loved because that is a food it needs. You love so that you become a needed person. You give birth to children, not that you love children but just so that you are needed, so that you can go around and say, "Look how many responsibilities I am fulfilling, what duties I am carrying out! I am a father, I am a mother...." This is just to glorify your ego.

Unless this need to be needed drops you cannot be a solitary. Go to the Himalayas -- you will create a society. And if this need to be needed drops, wherever you are, living in the marketplace, at the very hub of the city, you will be alone.

Now try to understand the words of Jesus:

> JESUS SAID: BLESSED ARE THE SOLITARY AND ELECT, FOR YOU SHALL FIND THE KINGDOM; AND BECAUSE YOU COME FROM IT YOU SHALL GO THERE AGAIN.

Penetrate each single word: BLESSED ARE THE SOLITARY.... Who is the solitary? One whose need to be needed has dropped; one who is completely content with himself as he is; one who does not need anybody to say to him, "You are meaningful." His meaning is within him. Now his meaning does not come from others -- he does not beg for it, he does not ask for it -- his meaning comes from his own being. He is not a beggar and he can live with himself.

You cannot live with yourself. Whenever you are alone you become uneasy; immediately you feel inconvenience, discomfort, a deep anxiety. What to do? Where to go? Go to the club, go to the church or go to the theater -- but go somewhere, meet the other -- or just go shopping. For people who are rich, shopping is the only game, the only sport; they go shopping. If you are poor, you need not enter the shop, you just move on the street looking at the windows. But go!

To be alone is very difficult, very unusual, extraordinary. Why this hankering? -- because whenever you are alone your whole meaning disappears. Go and purchase something from a shop; at least the salesman will give you meaning... not the thing, because you go on purchasing useless things. You purchase just for the sake of the purchase. But the salesman, or the owner of the shop, they look at you as if you are a king. They behave as if they depend on you -- and you know well that this is just a face. This is how shopkeepers exploit: the salesman is not bothered about you at all, his smile is just a painted smile; he smiles at everybody, it is nothing particular for you. But you never look at these things. He smiles and greets and receives you as a welcome guest. You feel comfortable, you are somebody, there are people who depend on you; this shopkeeper was waiting for you.

You are in search all over of eyes who can give you a certain meaning. Whenever a woman looks at you she gives you meaning. Now psychologists have discovered that when you enter a room -- in a waiting room at the airport, or at a station or in a hotel -- if a woman looks twice at you, she is ready to be seduced. But if a woman looks once, don't bother her, just forget it. They have made films, and they have been watching, and this is a fact, because a woman looks twice only if she wants to be appreciated and looked at.

A man enters a restaurant: the woman can look once, but if he is not worthwhile she will not look another time. And woman-hunters know it well, they have known it for centuries; psychologists have come to know just now: they watch the eyes. If the woman looks again she is interested. Now much is possible, she has given the hint, she is ready to move with you or play the game of love. But if she doesn't look at you again then the door is closed; better knock at some other door, this door is closed for you.

Whenever a woman looks at you, you become important, very significant; in that moment you are unique. That's why love gives so much radiance; love gives you so much life, vitality.

But this is a problem, because the same woman looking at you every day will not be of much help. That's why husbands become fed up with their wives, wives become fed up with their husbands -- because how can you gain the same meaning from the same eyes again and again? You become accustomed to it: she is your wife, there is nothing to conquer. Hence the need to become a Byron, hence the need to become a Don Juan and move from one woman to another. This is not a sexual need, remember, this is nothing related to sex at all, because sex goes deeper with one woman, in deep intimacy. It is not sex, it is not love, absolutely not, because love wants to be with one more and more, in a deeper and deeper way; love moves in depth. This is neither love nor sex, this is something else: an ego-need. If you can conquer a new woman every day you feel very, very meaningful, you feel yourself a conqueror. But if you are finished with one woman, stuck, and nobody looks at you, no other woman or man gives you meaning, you feel finished. That's why wives and husbands look so lifeless, 'lustless'. You can just look and you can tell from far away whether the couple coming are wife and husband or not. If they are not you will feel a difference; they will be happy, laughing, talking, enjoying each other. If they are wives and husbands, then they are just tolerating each other.

Mulla Nasruddin's twenty-fifth wedding anniversary came, and he was going out of his house that day. His wife felt a little peeved, because she was expecting he would do something and he was just moving in a routine way. So she asked, "Nasruddin, have you forgotten what day it is?"

Nasruddin said, "I know."

Then she said, "Then do something unusual!"

Nasruddin thought and said, "How about two minutes of silence?"

Wherever you feel life is stuck, it shows that you may have been thinking it was love.... It was not love, it was an ego-need -- a need to conquer, to be needed every day by a new man, a new woman, new people. If you succeeded, then you felt happy for a while because you were no ordinary man. This is the lust of the politician: to be needed by the whole country. What was Hitler trying to do? To be needed by the whole world!

But this need cannot allow you to become solitary; a politician cannot become religious -- they move in opposite directions. That's why Jesus says, "It is very difficult for a rich man to enter into the kingdom of God. A camel may enter through the eye of a needle, but not a rich man into the kingdom of God." Why? -- because a man who has been accumulating riches is trying to become significant through wealth. He wants to be somebody, and whosoever wants to be somebody, the door of the kingdom is closed for him.

Only nobodies enter there, only those who have attained to their nothingness, only those whose boats are empty; whose ego-needs they have come to understand are futile and neurotic; whose ego-needs they have come to penetrate and found to be useless -- not only useless but harmful also. Ego-needs can make you mad but they can never fulfill you.

Who is a solitary? One whose need to be needed has disappeared, who does not ask any meaning from you, from your eyes, from your responses. No! If you give your love, he will be grateful, but if you don't give, there is no complaint; if you don't give, he is as good as ever. If you come to visit him he will be happy, but if you don't come he is as happy as ever. If he moves in a crowd he will enjoy it, but if he lives in a hermitage he will enjoy that also.

You cannot make a solitary man unhappy, because he has learned to live with himself and be happy with himself. Alone, he is sufficient. That's why people who are related to each other never like the other to become religious: if the husband starts moving towards meditation, the wife feels disturbed. Why? She may not even be aware of what is happening or why she feels disturbed. If the wife starts to pray, starts moving

in the direction of religion and God, the husband feels disturbed. Why?

An unconscious fear comes into the conscious. The fear is that she or he is trying to become sufficient unto herself or unto himself; this is the fear. So, if a wife is given the choice, "Would you like your husband to become a meditator or a drunkard?" she will choose that he become a drunkard rather than a meditator. Given the choice, "Would you like your wife to become a sannyasin or to move on wrong ways and go astray?" a husband will choose the latter.

A sannyasin means one who is sufficient unto himself, who does not need anybody, who is not in any way dependent. And that gives fear: then you become useless. Your whole existence has been around his need, that he needed you. Without you he was nothing, without you his life was futile, a desert -- only with you did he flower. But if you come to know that he can flower in his solitariness, then there will be disturbance because your ego will be hurt.

Who is a solitary? And Jesus says: BLESSED ARE THE SOLITARY.... People who can live with themselves as easily as if the whole world were there with them, who can enjoy themselves just like small children.

Very small children can enjoy themselves. Freud has a particular term for them: polymorphous. A small child enjoys himself, he plays with his own body, he is auto-erotic, he sucks his own thumb. If he needs somebody else, that need is only for the body; you give the milk, you turn him over, you change the clothes -- physical needs. He has really no psychological needs yet. He is not worried what people are thinking about him, whether they think him beautiful or not. That's why every child is beautiful -- because he does not bother about your opinion.

No ugly child is ever born, and all children become, by and by, ugly. It is very difficult to find an old man beautiful -- rare. It is very difficult to find a child ugly -- rare. All children are beautiful, all old men become ugly. What is the matter? When all children are born beautiful they should die beautiful! But life does something.... All children are self-sufficient -- that is their beauty; they exist as light unto themselves. All old men are useless, they have come to realize that they are not needed. And the older they grow the more the feeling comes that they are not needed. The people who needed them have disappeared; the children are grown-up, they have moved with their own families: the wife is dead or the husband is dead. Now the world does not need them, nobody comes to their home, nobody pays respect. Even if they go for a walk, nobody recognizes who they are. They may have been great executives, bosses in offices, presidents in banks, but now nobody recognizes them, nobody even misses them. Not needed, they feel futile; they are just waiting for death. And nobody will bother... even if they die, nobody is going to bother. Even death becomes an ugly thing.

Even if you can think that when you die millions of people will weep for you, you will feel happy: thousands and thousands will go to pay their homage when you are dead.

It happened once: One man in America planned it -- and he is the only man in the whole history of the world to have done it. He wanted to know how people would react when he was dead. So before his death, when doctors said that within twelve hours he would die, he declared his death. And he was a man who owned many circuses, exhibitions, advertising agencies, so he knew how to advertise the fact. In the morning his agent declared to all the press, to the radio, to the television, that he was dead. So articles were written, editorials were written, phone-calls started coming, and there was much commotion. And he read everything, he really enjoyed it.

People are always good when you die, you become an angel immediately, because nobody thinks it worth saying anything against you when you are dead. When you are alive, nobody will say anything for you. Remember, when you are dead they will be happy -- at least you have done one good thing: you have died! Everybody was paying respects to this man, and this and that, and photographs had come into the newspapers -- he enjoyed it perfectly. And then he died, completely at ease that things were going to be beautiful.

Not only do you need others in your life, even in your death.... Think about your death: only two or three persons, your servants and a dog following you for the last goodbye -- nobody else; no newspapermen, no photographers, nothing -- even your friends are not there. And everybody is feeling very happy that the burden is gone. Just thinking about it, you will become sad. Even in death the need to be needed remains. What type of life is this? Just others' opinions are important, not you? Your existence doesn't mean anything?

When Jesus says: BLESSED ARE THE SOLITARY... he means this: a man who has come to remain absolutely happy with himself, who can be alone on this earth and there will be no change of mood, the

climate will not change. If the whole world disappears into a third world war -- it can happen any day -- and you are left alone, what will you do? Except to immediately commit suicide, what will you do? But a solitary can sit under a tree and become a buddha without the world. The solitary will be happy, and he will sing and he will dance and he will move -- his mood will not change. You cannot change the mood of a solitary, you cannot change his inner climate.

Jesus says: BLESSED ARE THE SOLITARY AND ELECT.... And these are the elect people, because those who need a crowd will be thrown again and again into the crowd -- that is their need, that's their demand, that's their desire. God fulfills whatsoever you ask, and whatsoever you are is just a fulfillment of your past desires. Don't blame it on anybody else -- it is what you have been praying for. And remember, this is one of the dangerous things in the world: whatsoever you desire will be fulfilled.

Think before you desire a thing. There is every possibility it will be fulfilled -- and then you will suffer. That's what happens to a rich man: he was poor, then he desired riches, and desired and desired, and now it is fulfilled. Now he is unhappy, now he is crying and weeping and he says, "My whole life has gone accumulating worthless things, and I am unhappy!" But this was his desire. If you desire knowledge, it will be fulfilled: your head will become a great library, many scriptures. But then in the end you will weep and cry and scream, "Only words and words and words, and nothing substantial. And I have wasted my whole life."

Desire with full awareness, because every desire is bound to be fulfilled sometime or other. It may take a little more time because you are always standing in a queue; many others have desired before you, so it may take a little time. Sometimes your desire of this life may be fulfilled in another life, but desires are always fulfilled, this is one of the dangerous laws. So before you desire, think! Before you demand, think! Remember well that it is going to be fulfilled someday -- and then you will suffer.

A solitary becomes an elect; he is the chosen, the chosen one of God. Why? -- because a solitary never desires anything of this world. He does not need to, he has learned whatsoever was to be learned from this world; this school is finished, he has passed through it, transcended it. He has become like a high peak which remains alone in the sky -- he has become the elect, the Gourishankar, the Everest. A Buddha, a Jesus, they are high peaks, solitary peaks. That's their beauty: they exist alone.

The solitary is the elect. What has the solitary chosen? He has chosen only his own being. And when you choose your own being, you have chosen the being of the whole universe -- because your being and the universal being are not two things. When you choose yourself you have chosen God, and when you choose God, God has chosen you -- you have become the elect.

BLESSED ARE THE SOLITARY AND ELECT, FOR YOU SHALL FIND THE KINGDOM; AND BECAUSE YOU COME FROM IT YOU SHALL GO THERE AGAIN.

A solitary, a sannyasin -- that's what 'sannyasin' means: a solitary being, a wanderer, absolutely happy in his aloneness. If somebody walks by his side it is okay, it is good. If somebody leaves, it is also okay, it is good. He never waits for anybody and he never looks back. Alone, he is whole. This 'beingness', this wholeness, makes you a circle, and the beginning and the end meet, the alpha and the omega meet. A solitary is not like a line. You are like a line -- your beginning and end will never meet. A solitary is like a circle -- his beginning and end meet. That's why Jesus says: ... BECAUSE YOU COME FROM IT YOU SHALL GO THERE AGAIN... you will become one with the source; you have become a circle.

There is another saying of Jesus: "When the beginning and the end have become one, you have become God." You may have seen a picture -- it is one of the oldest seals of the secret societies in Egypt -- of a snake eating its own tail. That's what the beginning and end meeting means, that's what rebirth means, that's what you becoming like children means: moving in a circle, back to the source; reaching there from where you have come.

Jesus said: IF THEY SAY TO YOU....'They' means the society, the crowd -- those who are not yet elected, those who are not chosen, those who are in constant need of being needed -- 'they'. If they say to you... and they will say, because they don't allow anybody to become a solitary. They will haunt you, they will try to press you back into the society. They will want you to come back to the prison -- they cannot believe how you escaped. And they will feel uncomfortable with you if you become a solitary one. Why? -- because your very presence makes them doubtful about their own existence; that is the discomfort.

Whenever a Jesus moves amidst you, you become uncomfortable, because if this man is right then you are wrong -- and this man walks in such a way that he looks right. If this man is right then what about you? The very movement of a Jesus in the society, and the whole society is in an earthquake -- because this man

seems so happy, not needing anybody, not being needed, so solitary, so alone and so blissful; and you are almost neurotic, almost mad.

Something is wrong with you, not with this man. You will try in every way to prove that this man is wrong. There are books written against Jesus in which it is proved that this man was a psychological case, mental; there are books which prove that this man was neurotic. Who is writing these books? 'They' -- they are writing these books, because only if they can prove this man is wrong, neurotic, gone mad, are they at ease. But both cannot be right: if this man is right, then you are wrong.

But what is the need? If this man is neurotic, he is neurotic -- what is the need to prove it? Why be bothered? Why bother about him? No, it is because he gives you a doubt about yourself. That's why we have not welcomed such people, never! We have always rejected them when they were alive. We welcome them when they are dead, because then we can paint their faces in our own ways.

Look at the face of the Christian Jesus. It is not even a caricature, not even a cartoon -- it is absolutely false. Christians say Jesus never laughed, and I cannot see Jesus in any other posture than laughing. He must have been a laughter; whether you heard it or not is not the point, but he must have been like a laughing, bubbling spring, flowing all over. But the Christians have painted him as sad as possible. He looks neurotic as they have painted him; he looks so sad that to be in his company will be a burden. Just go in any Christian church and look at Jesus' portrait. Would you like to be with this man for one whole night, in one room? You will say, "This is okay, just this Sunday morning is enough." With this man the whole night? One will start trembling and be afraid. And he is so sad... you are already sad enough, why add more?

Christians have chosen the cross as their symbol, and they have missed the whole point. Jesus talked about the cross and he was crucified, but his meaning was totally different. They have chosen the cross because it shows suffering, and we have been suffering so much that we cannot believe in a laughing Christ. We can believe in a suffering Christ -- that is so similar to us, just like us, even more in suffering than us. We understand suffering; the language of sadness, suffering and death we understand. Life we don't understand. That's why there is a Christianity, but around Krishna there could not be any religion.

Hindus worship Krishna, but grudgingly -- because he is so contrary to your existence: playing on his flute, dancing with girls, always happy and laughing. He is so much against your existence that you cannot understand him. How can you understand dancing? You can understand death, you can understand crucifixion -- you cannot understand a flute and song.

Christianity spread like a fire all over the world, and there is not a single worshipper of Krishna. Those who think they are, they are not either, they also have difficulties with Krishna. They have to explain Krishna away in many ways. They cannot believe that this man was dancing with everybody's wife, or that he had sixteen thousand girlfriends. Impossible! There must be some other meaning. So they interpret Krishna in their own ways: that these sixteen thousand girlfriends are not real girlfriends, they are man's nervous system -- sixteen thousand nerves. But I tell you, this man had sixteen thousand girlfriends: and this man laughed and sang and danced -- he was ecstasy itself. And Jesus was the same; that's why I say his name, 'Christ', may have been derived from 'Krishna'.

Jesus was the same, he was not a sad man. But you cannot understand the language of laughter -- no, not yet. Your hearts are not yet ready for a dancing God; the world is not yet a home for a dancing God. Krishna seems impossible; Jesus seems to be almost the conclusion of your life. Crucifixion became the symbol, the cross became the symbol, but for Jesus the cross means something absolutely different, and I would like to tell you what it means to Christ.

The cross has two lines, simple lines: one line horizontal to the earth, another line vertical to the earth. That's how the cross is -- a crossroad, a crossing point. The horizontal line is time: past, present, future; A, B, C, moving in a line. You live on that line. The vertical line is eternity, the now. It is always present; there is no past to it, no future to it. It goes higher and higher and higher; it moves higher, not forward.

Time and eternity meet where Jesus is crucified; that moment where Jesus dies is the now. If you die in the now, you are reborn, you are resurrected. Then there is no death for you, because time disappears and you are eternal. The cross is a symbol of time and eternity meeting. And that point must be your death. It cannot be anything else, because when you disappear from the time-world you become part of eternity. And both cross.... Where do they cross? Here and now, at this moment they cross.

Now is the moment where the cross exists. But if you go on moving horizontally, in the future, then you miss. If you start moving from this very moment, vertically, you are on the cross; you will die as you are, and you will be reborn -- a new birth, absolutely new. And through that birth, no death exists, but life eternal. To Jesus, the cross was a time symbol: time and eternity crossing. But for Christianity it became a

sad death symbol of suffering.

If Jesus had been in India and he had not gone to the Jews, and if we had painted the cross, then the cross would be the same but Jesus would be different. He would be just like Krishna: ecstatic, his face smiling, his whole being smiling, because this is the moment of ecstasy. When time disappears, you die to the world of time and you are reborn to the world of eternity -- at that moment you must be ecstatic. That is what Hindus have called samadhi.

But Christianity missed. It always happens so because Jesus alive is a discomfort, he is like a worm in the heart, biting you. You have to put yourself at ease. When he is dead, then you can arrange everything according to you; then you can paint Jesus according to you -- then he is nothing but your representative.

IF THEY SAY TO YOU -- and they will say -- 'FROM WHERE HAVE YOU ORIGINATED?' SAY TO THEM, 'WE HAVE COME FROM THE LIGHT, WHERE THE LIGHT ORIGINATED THROUGH ITSELF.'

We come from God, we are sons of God; we come from the source of all existence. And the source of all existence has no other source -- it is self-originating, it is self-creating. The father has no other father, the creator has no other creator to it -- the creator is a self-creating force. 'WE HAVE COME FROM THE LIGHT, WHERE THE LIGHT ORIGINATED THROUGH ITSELF.' IF THEY ASK YOU, 'WHAT IS THE SIGN OF YOUR FATHER IN YOU?'... They will ask -- they will ask, "Have you become enlightened? What is the sign? Have you come to know the father? Then what is the sign? Give us signs!" because they cannot look directly, they always look at signs -- they cannot penetrate directly to you. Even when a Buddha is there you ask for signs; even when a Jesus is there you ask for signs: "Show us some sign so that we can understand." And Jesus is there. Is he not sign enough? No, but that you cannot understand -- he transcends you.

People used to come to Jesus and they would ask, "Are you really the one who has been promised? Are you that chosen one?" And they were asking him. They must have been asking his disciples more because 'they' are always against the disciples. They are against the master, but they are against the disciples even more, because the disciples move amongst them more; they live with them, they have to live with them, and they will ask puzzling questions. They will ask, "What is the sign of the father in you? Make water into wine and we will understand. Or revive this man who is dead, or do something against nature!" Then they will understand.

What did Jesus say? Jesus did not say, "Do miracles and give them signs." What he says is one of the most beautiful things ever asserted. He says:

SAY TO THEM, 'IT IS A MOVEMENT AND A REST.' This is the sign of God in us: '... A MOVEMENT AND A REST.'

Very difficult to understand. What does he mean? He says, "We are moving and yet at rest. The contradiction has dissolved in us. Now we are a synthesis of all contradictions: we are talking and yet not, we talk and yet there is silence; we love, yet we don't love, because the need to be loved has disappeared. We are alone and yet amidst you, because you cannot disturb our loneliness. We are in the crowd, but not of the crowd, because the crowd never penetrates us. We live and move in this world, but we don't belong to this world -- we may be in it, but this world is not within us."

This is what Jesus says: 'IT IS A MOVEMENT AND A REST.' "Look at us: we move and yet there is no tension in the movement; we walk but at the center of our being there is no movement because there is no motivation to reach anywhere -- we have attained. This is the sign of the father. Look at us! There is no desire and yet we go on working. There is no motivation, yet we go on breathing and living. Look at us: the contradictions have dissolved. We walk, and yet do not; we live, and yet do not. You see us in time, and time has disappeared for us -- we have entered eternity." But this is the sign of a perfect master. If you want to see a perfect master, this is the sign: movement and rest.

It will be easy for you if a master is moving, serving people, changing the society, creating a great movement for some utopia. It will be easy for you to understand a Gandhi: continuous movement, activity -- political, social, religious and devoted to others. It will be easy, very easy, to see that Gandhi is a mahatma, a great soul. It is very easy, because there is only movement, and movement devoted to others. It is service: not moving for himself, moving for others, living for others. Or you can easily understand a man who has retired, renounced the world and moved to a Himalayan retreat -- does not speak, remains silent, does not move, does not do anything; no service, no social activity, no religious activity, no ritual -- he simply sits there in his silence. You can understand him also: he is at rest.

But both have chosen one polarity. They may be very good people -- there are good people -- but they

are not perfect. They don't show the sign of the father, because perfection is the sign. They have to be like Jesus: moving, and yet silent.

Movement and rest: living in the world, not renouncing it -- and yet totally renounced. Where contradictions meet, the ultimate appears. If you choose one, you have missed, you have sinned, you have missed the mark. Don't choose! That's why Lao Tzu, Jesus and others say, "Don't choose!" Choose and you miss. Be choiceless -- let movement be there, and let rest be there, and let movement and rest rest together. Become a symphony, not a single note. A single note is simple, there is not much trouble.

I have heard about Mulla Nasruddin, that he had a violin, and he continuously created one note on it. The whole family became disturbed, the neighborhood became disturbed, and they said, "What type of music is this? If you are learning, then learn well. You go on creating one note continuously! It is so boring that even at midday the whole neighborhood falls asleep."

Nasruddin's wife said, "This is enough. For months and years we have been listening, we have never seen such a musician! What are you doing?"

Nasruddin said, "Others are trying to find their note, and I have found it. That's why they change: they are still on the way, trying to find the note. And I have found it, so now there is no need -- I have reached the goal."

A single note is simple, there is no need to learn much, it is uncomplicated. But a single note misses all that is beautiful, because the higher the complexity, the higher the beauty that appears. And God is the most complex: the whole world is in him, the whole universe meets in him. So what is the sign of your father? It can only be a synthesis, it can only be a symphony, where all the notes have dissolved into one.

'MOVEMENT AND REST' is just symbolic. SAY TO THEM, 'IT IS A MOVEMENT AND A REST.'

Try to follow this, try to do it in your life. Extremes are easy to choose: you can move into activity and get lost in it, or you can renounce the activity and get lost in rest. But both will be choices -- you will be as far away from God as possible, because God has not rejected anything, he has not renounced anything.

He is in all, he is all. If you also become all, not renouncing, not rejecting, without any choice, a choiceless awareness, then you have the sign of the ultimate, the sign of God.

Beware of extremes! They are the dangerous paths from where one falls. Let both the extremes meet, then a new phenomenon arises -- more subtle, more delicate, more complex, but more beautiful.
Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #18
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THE EIGHTEENTH SAYING
SIMON PETER SAID TO THEM: LET MARY GO OUT FROM AMONG US, BECAUSE WOMEN ARE NOT WORTHY OF THE LIFE.
JESUS SAID: SEE, I SHALL LEAD HER SO THAT I WILL MAKE HER MALE, THAT SHE TOO MAY BECOME A LIVING SPIRIT RESEMBLING YOU MALES. FOR EVERY WOMAN WHO MAKES HERSELF MALE WILL ENTER THE KINGDOM.

We will be sailing in rough waters today. But many things have to be understood -- and don't be prejudiced either this way or that, because prejudice makes it almost impossible to understand.

First thing: man and woman differ basically; they not only differ, they are opposites. That's why there is so much attraction. Attraction can exist only between opposites; the similar cannot be very attractive -- whatsoever you are, you are acquainted with it. For a man, the woman is the unknown. It attracts, it invokes, it invites; an inquiry arises, a curiosity arises. For woman, the man is the unknown. For man, God penetrates through this world in the shape of woman, because God is the unknown. For woman, man represents the divine because he is the unknown for her. Hence, the opposite is so significant.

So the first thing to be understood: they are different; not only different, but opposites -- but they are not unequal, they are equal. Difference is there, oppositeness is there, a polarity is there, but they are not unequal, they are equal. Two opposites are always equal, otherwise they cannot oppose each other.

The second thing to be understood: that the female body exists for a totally different purpose; biologically, physiologically, chemically, it has a different function to fulfill than the male body. And it is so different from the male body that unless you penetrate into the deeper layers of biology you will not be able to understand the difference. They exist as if in two worlds apart.

The woman carries a womb. The very word 'woman' comes from 'man with a womb'. And the womb is so important -- nothing is more important than the womb, because a whole life has to come through it. The whole moving phenomenon of life passes through it, it is the very gate into this world. And because of the womb the woman has to be receptive, she cannot be aggressive. The womb cannot be aggressive, it has to receive, it has to be an opening, it has to invite the unknown. The womb has to be a host, the man will be the guest.

Because of the womb being a central phenomenon in the feminine body, the whole psychology of woman differs: she is nonaggressive, noninquiring, nonquestioning, nondoubting, because all those things are part of aggression. You doubt, you inquire, you go in search; she waits, the man will come in search of her. She will not take the initiative, she simply waits -- and she can wait infinitely.

This waiting has to be remembered because that will make a difference. When a woman enters into the world of religion she has to follow a totally different path from the man. Man is aggressive, doubts, inquires, goes out of the way to search, tries to conquer everything. He has to, because he exists around an aggressive semen. His whole body exists around a sexuality which has to seek, penetrate.

All the arms that man has created up to now -- even the bomb, the H-bomb -- they are just projections of the male sex, projections of the penis. The arrow, the gun, or the bomb, they penetrate, they reach, they cross the distance. Even going to the moon... a woman will simply laugh and think it is foolish: "Why go there?" But for man it is worth risking his life because it is a sort of penetration -- penetration into the mysteries of life.

The more distant the goal, the more appealing. Man will reach Everest, he will reach the moon, he will go further ahead; he cannot be checked, he cannot be prevented. Whatsoever becomes known becomes useless: then it is not interesting. Deeper mysteries have to be penetrated, as if the whole of nature is the woman -- and man has to penetrate and know.

Man has created science; women can never be scientific, because the basic aggression doesn't exist there. They can be dreamers because dreaming is a waiting, it is part of the womb, but they cannot be scientists, they cannot be logical -- logic is also aggression. Women cannot be skeptical and doubting; they can trust, they can be faithful, and this is natural to them because it is all part of their womb. And the whole body exists so that the womb can survive in it; the whole body is just a natural device to help the womb. Nature is interested in the womb because through the womb life comes into existence. This gives a totally different orientation to the woman.

For her, religion can be a sort of love, it cannot be a search for truth. The very phrase 'search for truth' is male-oriented. It can be a waiting for the beloved, for the lover; God can be a son, a husband, but God cannot be truth. It looks so bare, flat, dry, dead; there seems to be no life in the word truth. But for man, truth is the most meaningful word. He says, "Truth is God, and if you know the truth you have known all." And the way man is going to follow is to conquer: nature has to be conquered.

Because of these distinctions, this has always been a problem. It arose with Buddha because Buddha's whole method was male-oriented. It has to be so, because to devise methods is again an agression. Science is an aggression, yoga is also an aggression, because the whole effort is how to penetrate the mystery and

dissolve it, how to come to know; the whole effort is how to demystify the universe. That is what knowledge means: we have come to know, now there is no mystery.

Unless mystery dissolves, man cannot rest at peace. The universe *must* be demystified, everything *must* be known, no secret should be allowed to remain a secret. So they -- men -- devised all the methods: Buddha is a man, Jesus is a man, Zarathustra is a man, Mahavira is a man, Krishna is a man, Lao Tzu is a man. No woman comparable to them has ever existed who devised any methods. There have been women who became enlightened, but even then they could not devise methods, even then they followed. They cannot, because to devise a method, a methodology, a path, an aggressive mind is needed.

Women can wait, and they can wait infinitely, their patience is infinite. It has to be so, because a child has to be carried for nine months. Every day it becomes heavier and heavier and heavier, and more and more difficult. You have to be patient and wait, and nothing can be done about it. You have to love even your burden, and wait and dream that the child will be born. And look at a mother, a woman who is just about to be a mother: she becomes more beautiful, because when she waits she flowers. She attains a different type of grace, an aura surrounds her when she is going to become a mother, because now she is at her peak -- the basic function her body has been devised by nature to fulfill. Now she is blooming, soon she will flower.

And look at her dreams: no mother, or a woman about to be a mother, can think that an ordinary boy or girl is going to be born -- the unique child is always in her dreams. A few dreams have been recorded: Buddha's mother dreamed, Mahavira's mother dreamed, and in India they have a tradition of recording the dreams of the mother whenever an enlightened person is born. But I always suspect that this is how every mother dreams. You may not record her dreams, that's another thing, because they are not needed -- but every mother dreams she is going to give birth to a god. Otherwise is not possible. Buddha's mother's dream has been recorded, that's the only difference; your mother's has not been recorded. Otherwise you will come to know that she was also dreaming of a Buddha, a Jesus, something unique.... Because it is not a question of giving birth, *she* is going to be born through it.

Whenever a child is born, not only is the child born -- that is one part of it -- the mother is also born. Before that she was an ordinary woman; through the birth she becomes a mother. On one side the child is born, on the other side the mother is born. And a mother is totally different from a woman: a gap exists, her whole existence becomes qualitatively different. Before that she may have been a wife, a beloved, but suddenly that is no longer so important. A child is born, a new life has entered: she becomes a mother.

That's why husbands are always afraid of children. Basically they never like children because a third party enters into the relationship -- not only enters, but the third party becomes the center. And after that the woman is never the same wife, she is different. After that, if a husband really wants love he has to become just like a son, because this woman who has become a mother can never be an ordinary wife again. She has become a mother, you cannot do anything about it now. The only thing left is that you become a son to her. That is the only way you can get her love again, otherwise the love will be moving towards her son.

A mother has attained to the peak. It is as if the husband, the lover, was just a means to become a mother. Look at the difference: a woman is seeking to become a mother, waiting to become a mother; the husband, the lover, is just a means. For a husband children are not the goal; the man is seeking a woman to love, a beloved, and if children happen they are simply accidents. He has to tolerate them; they are by the side of the road, they are not the goal where the road ends.

This will make a difference when one moves on the path towards God. The question has arisen again and again. Thousands of women became interested in Buddha, and they wanted to enter on the path, they wanted to be initiated, but Buddha resisted, Buddha tried to avoid it. The reason was that the method was basically male-oriented, and to allow women would corrupt the whole scheme. But he had to yield because he was a man of compassion. And when thousands of women came again and again to be initiated, he yielded, but he said very sadly, "My religion was going to be a living force for five thousand years. Now it will only be a living force for five hundred years" -- because the opposite had entered, now everything would be a chaos. And this is how it happened: Buddhism disappeared from India within five hundred years. It could not remain a living force, because when a woman enters, many problems enter with her: she brings her womanhood in, and the method is basically for the male.

If you can understand Buddha's standpoint, Jesus will look more compassionate. Then you will not think him a male chauvinist -- he was not: he was not for man, against woman. And his method, which the church has completely lost, can be used by both. And the man who raised the question is the man who created the church. Simon Peter is the man who created the whole church, Christianity -- and of course he should be the

first to raise the question.

SIMON PETER SAID TO THEM: LET MARY GO OUT FROM AMONG US, BECAUSE WOMEN ARE NOT WORTHY OF THE LIFE.

The church has remained anti-women: monasteries have existed where men have not allowed any women to enter -- woman seems to be the root cause of evil. The stranger always seems to be evil because you cannot understand. If you can understand then something can be done. Woman remains the mysterious, and once a woman enters into your life she starts dominating you. And her domination is so subtle, you cannot rebel against it.

Man has always been afraid of this, so those who are in search of some secret in nature or in God would like to avoid woman, because once she comes, she starts to dominate everything. And she wants your total attention: she would not like God to be there as a competitor, she would not like the truth to be there as a competitor; she will not allow any competitor, she is jealous. So if somebody is to seek, it is better to avoid women.

Socrates is reported to have said.... Some young man asked him what he would suggest, whether he should get married or not. And he asked the right man! He thought that he was asking the right man, because Socrates had suffered so much through marriage. He had a wife, her name was Xanthippe, one of the most dangerous women in the whole history of man. And he had suffered a lot: continuously she was nagging and dominating him, throwing things at him. She even poured hot tea on his face, and half his face remained burned his whole life. So this young man was right to ask this man -- Socrates knows. Socrates said, "One must get married. If you get a good wife you will be happy, and if you get a wife like mine you will become a philosopher. In either case you will be profited."

PETER SAID TO THEM -- to his friends and other disciples -- LET MARY GO OUT FROM AMONG US, BECAUSE WOMEN ARE NOT WORTHY OF THE LIFE.

It was dangerous to allow women in -- because then territories become blurred, you don't know where you are going, you don't know what is going to happen. Woman symbolizes the mysterious, the unknown, the strange, for man; woman symbolizes the poetic, the dreamy, the illogical, the irrational, the unconscious, for man. Woman symbolizes the absurd. It is always difficult to find any logic in a woman's behavior. She jumps from one point to another, there are gaps, she is unpredictable.

One day it happened: There was a long fight between Nasruddin and his wife. And at the end, as it always happens, Nasruddin thought he would surrender. It is difficult to fight with a woman. She has to win, otherwise she will create such trouble that it is not worthwhile, the victory is not worthwhile. So Nasruddin thought, "Why waste three or four whole days? And then one has to surrender anyway, so why not surrender now?" So he said. "Okay, I agree with you."
His wife said, "Now it won't help -- I have changed my mind."

And those who are in search of God have always been afraid because with women you are never certain. And it is not better to make them fellow-travelers -- they will create trouble, and the trouble is multidimensional. Their behavior is illogical, their mind is unpredictable. And not only that, there is also always a deep possibility of falling in love, a deep possibility of being attracted to them, a deep possibility of sex entering. And once sex enters the whole path is missed, because now you are moving in another direction. Monks, seekers, have always been afraid; their fear is understandable. And this man Simon Peter was giving the direction for the coming centuries, that the purity of religion would be lost, the rationality would be lost....

So he said: LET MARY GO OUT FROM AMONG US... and Mary was no ordinary woman -- the mother of Christ! Even that could not be allowed... BECAUSE WOMEN ARE NOT WORTHY OF THE LIFE. What life? The life that they were seeking, the eternal life. Now try to understand why women are not capable of that life.

The whole focus of the woman is natural, she lives in nature, she is more natural than man. In India, we have called her *prakriti*, the very nature, the earth, the base of all nature. She is more natural; her tendencies, her goals, are more natural. She never asks for the impossible, she asks for what is possible. Man has something in him which always seeks the impossible, it is never satisfied with the possible -- just becoming a satisfied husband is nothing. A woman will be happy if she can be just a deeply contented wife,

a mother; then her life is fulfilled.

Biologists say there is a reason: in man there is an imbalance physiologically, a hormonal imbalance; woman is more complete, she is like a circle, balanced. They say that the first cell from which you come decides whether you will be a male or a female. Twenty-three chromosomes are given by the mother and twenty-three chromosomes are given by the father. If the twenty-three from the mother and the twenty-three from the father make twenty-three symmetrical pairs, then there is a deep balance: a girl will be born. They balance, they make a symmetry, so a girl will be born. But the father has an odd pair of chromosomes which is balanced in the mother. If a cell containing the twenty-three incomplete chromosomes moves and meets the mother egg, then a male will be born, a boy will be born, because there will be an imbalance.

And you can see this imbalance even on the first day a girl and boy are born: the boy is restless from the very first day, the girl is at ease from the very first day. Even before the first day, even in their wombs, mothers know, because boys are restless; they kick, they do things, even in the womb; a girl simply rests, she sleeps. Mothers can become aware whether a boy is to be born or a girl, because a boy cannot be at rest. A deep restlessness exists in man, and because of this deep restlessness he is always moving and going somewhere, always interested in the distant, in the journey.

A woman is more interested in the home, in the surroundings; a woman is more interested in the gossip of the near neighborhood. She is not much worried about what is happening in Vietnam, it is too distant; what is happening in Cyprus, it is meaningless. She cannot even conceive why her husband goes on reading about Cyprus: "How does it enter into your life?" And the husband thinks that she is not interested in higher subjects. That is not the point. She is at ease with herself, so only the surroundings interest her. Just if somebody's wife has gone with somebody else, or somebody is ill, or a child is born, or somebody is dead, that is the news. That is news -- more personal, more homely; just the neighborhood is enough.

And a more contented wife or mother will not even worry about the neighborhood, her own house is enough. She feels perfect, and the reason is biological: her hormones, her cells, are balanced. A man has a restlessness, and that restlessness gives him inquiry, doubt, movement. He cannot be satisfied unless he finds the ultimate. And even then you don't know whether he will be satisfied or not, or whether he will again start inquiring into something else. This makes a difference. And all religions have existed for the distant.

So whenever a woman comes to a Jesus, she has not come in search of God. No, that distant thing cannot be meaningful for her. She may have fallen in love with Jesus. When a woman comes to Buddha she has not come to find what truth is -- she may have fallen in love with Buddha; Buddha may have attracted her. This has been my feeling also: if a man comes to me he always says, "Whatsoever you say appears convincing, that's why I have fallen in love with you." Whenever a woman speaks, she never says it the same way. She says, "I have fallen in love with you, that's why whatsoever you say appears convincing."

Peter is rightly afraid that even Mary, the mother of Jesus, will create trouble. You are moving in unknown territory. It is better to remain with the boundaries, definitions. Don't allow women in! You can depend on the male mind, you know how it functions, you know the very working of it. Man functions with the conscious and woman functions with the unconscious. So man can accumulate details, but can never be very deep. Woman cannot accumulate details, but can be very deep in a small, simple fact. Man can attain to knowledge, much knowledge, but not to intense love. Woman can attain to intense love, but not to much knowledge -- because knowledge is a conscious phenomenon and love is an unconscious phenomenon.
Said Saint Peter:

> LET MARY GO OUT FROM AMONG US,
> BECAUSE WOMEN ARE NOT WORTHY OF THE LIFE.

And all religions basically have remained against women, because they were created by man. Nothing is evaluated by this, it is not an evaluation, it is simply because they were created by man. He was afraid of women, he would like his territory to be clearcut, he would not like women to enter it.

So all religions have remained basically homosexual, they are not heterosexual. And all religious communities have remained homosexual: monks living in a homosexual society. If they have ever allowed women, they have allowed a secondary status to them: they must not decide anything, they simply have to follow the rules -- whatsoever men have decided to be followed -- so that they don't create any trouble. And they have never been given the same importance, the same significance; they have been put aside, given a

secondary role. They can be nuns, and they can have their own monasteries, but they will never be important, they will not be the deciding factors.

You cannot think of a woman becoming a pope, impossible! She will destroy the whole structure, the whole establishment. Because he was thinking in terms of creating an establishment, a church, a great organization of followers, that's why Peter says, "Women should not be allowed. And we should start with Jesus' mother, because once she is allowed, and if we give this preference because she is Jesus' mother, then other women will enter -- and it will be impossible to stop the chaos."

JESUS SAID: SEE, I SHALL LEAD HER SO THAT I WILL MAKE HER MALE, THAT SHE TOO MAY BECOME A LIVING SPIRIT RESEMBLING YOU MALES. FOR EVERY WOMAN WHO MAKES HERSELF MALE WILL ENTER THE KINGDOM.

Jesus said, "Don't be afraid. I SHALL LEAD HER SO THAT I WILL MAKE HER MALE." What does he mean? To make a woman male means to make her unconscious conscious; to bring her inner darkness into the conscious mind, so the unconscious disappears and it becomes a conscious whole; to make her mysteriousness not a stumbling-block, but a stepping-stone. That can be done, but a very great master is needed: a very great master who is both a male and a female, who has attained to the inner perfection where his own inner male and female have dissolved and he is no longer divided; who has become asexual, who is neither male nor female. Only he can help, because he can understand both. So Jesus says: I WILL MAKE HER MALE.

What is he saying? Is he going to change her body? No, that is not the point. The body is not the point: there are feminine minds even in male bodies, and there are male minds even in feminine bodies. A Madame Curie is possible, and she can be as perfect a scientist and as rational as anybody else; the body is feminine but the mind is not. And there are males who can be as absurd as any woman. Chaitanya Mahaprabhu was a perfect male, he was a great logician, a philosopher. History would have recorded him as one of the greatest logicians if he had remained with it and stuck to it. But then he renounced all logic, became a madman, started dancing and doing *kirtan* on the streets. He became feminine, even his face became feminine, so graceful: even his body followed, he became more curved, curves came to his body. And he started to love God as a beloved, dancing and singing. That has happened.

What is Jesus saying? He is saying that the unconscious of the woman can be changed into a conscious, then she becomes totally different. "And I will do this. SEE, I SHALL LEAD HER SO THAT I WILL MAKE HER MALE. What does he mean by 'make her male'?

Males should not think that they are in some higher position. It only means the inner darkness from which a woman ordinarily lives, from which she has to live, because she is more body-oriented. Nature needs her more than man: man is just on the periphery, he is disposable; woman is not disposable.

Man is not needed so much, that's why you don't find fathers in nature. Mothers are everywhere -- with birds, animals, fishes, mothers are everywhere -- but no fathers. Only in human society do you find the father, because the father is just a formality, a social convention; the father is not a natural phenomenon. Linguists say that 'uncle' is a more ancient word than 'father'; 'father' came into existence very late. When the one man, one woman relationship became established, then the father came. But the uncle was already there because all the males were uncles for the child, nobody knew who the father was. Just as with animals, nobody knows who the father is but all the males are uncles.

There can again be a world where the father disappears, there is a possibility, because the father came into existence with private property. Once there was private property the father came into existence. Then he not only dominated his private property he also guarded his private female. Private property is going to dissolve some day or other. Once private property is gone, the father will dissolve.

Already in the West the phenomenon has entered: there are many women alone with their children, the father has been disposed of. This is going to grow more and more. But the mother cannot be disposed of, nature needs the mother more. That's why the mother is a more bodily phenomenon; women are more body-conscious than men. If they take too much time while they are dressing, that is the reason. You may go on honking your horn and they don't come and they don't come....

I once heard one woman: I was sitting in the car and her husband was honking, and she looked out of the window and said, "I have told you a thousand times that I am coming in two minutes!" And she was exactly right, because for one hour she had been saying, "I am coming in two minutes." Why so much time in

dressing? She is body-conscious. Man is more mind, woman is more body.

One famous actress said once -- when she said it people thought she was very humble, modest, and actresses are not expected to be so -- she said, "I know I am not a very beautiful woman, but what is my opinion against the opinion of the mirror? What is *my* opinion against the opinion of the mirror? I know I am not a very beautiful woman, but the mirror says, 'You are the most beautiful.'"

They go on standing at the mirror for hours looking at themselves. A man cannot even imagine what is happening.

Mulla Nasruddin was killing flies one day and he told his wife, "I have killed two women and two men, two male and two female flies."

His wife was puzzled, she said, "How did you come to know which was male and which was female?" He said, "Two were sitting on the mirror."

Women are more body-conscious, more body, more grounded -- that's why they live longer than men, four years longer than men. That's why there are so many widows: they always exhaust the husband first. One hundred and twenty boys are born to one hundred girls, but by the age of fourteen twenty boys have died, and nature maintains its balance. Just to maintain the balance, nature gives birth to one hundred and twenty boys per hundred girls, because those hundred girls, by the age of fourteen, will still be a hundred, but twenty boys will have disappeared.

If you are so restless, your restlessness dissipates energy. If everything is taken into account exactly, then woman is the stronger sex than man: she lives longer, she is less ill -- she may pretend, that is another thing, but she is less ill -- more healthy, life is stronger in her, she can resist diseases more easily than man. Look: when it is winter, men are going with their coats and sweaters, and women are moving sleeveless and nothing is happening to them. They have more tolerance, more resistance, they are more protected because they are more body-grounded.

Man lives in his head, he is more mental. That's why more men go mad, more men commit suicide, but less women. Women are not so weak; man is weaker because the mind cannot be as strong as the body. The mind entered into existence very late, the body has a long experience. But this body-groundedness becomes a problem when they enter on the path towards God.

In life, in natural life, women are the winners. But a spiritual life is going against and beyond nature. Then their body-groundedness becomes a problem: unless their whole mind becomes conscious their body-groundedness is not going to leave them, they are so deeply rooted in it. Man is like a bird, flying, and they are like trees, rooted. They get more nourishment, of course, and whenever a bird -- a man -- wants to rest, he has to come in the shade of a woman, under the tree, to be nourished, sheltered. This is good as far as ordinary natural life is concerned, it is helpful; women are the winners there. But when one starts to move beyond nature, then the very help becomes the hindrance.

JESUS SAYS: SEE, I SHALL LEAD HER SO THAT I WILL MAKE HER MALE, THAT SHE TOO MAY BECOME A LIVING SPIRIT....

She is a living body and the path is longer for her. Think of three things: the living body, the living mind and the living spirit. These are the three layers. Woman is the living body, man is the living mind, and beyond the two exists living spirit, *atman*. From mind it is a shorter distance to move towards spirit; from body a longer distance has to be traveled. But don't be discouraged by it in any way because in nature everything is balanced. It is difficult because the distance is long, but in another way it is easier, because a woman is a simple phenomenon. Man is very complex and his complexities create trouble.

From the mind the spirit is nearer, but to take a jump from the mind is not easy because the mind goes on creating doubts. A woman can take the jump easily: she is body-rooted, she is trust, she has no doubts. Once a woman falls in love with a man she can move with him to hell, she will not care. Once the trust is there, she will follow. That's why a woman can never imagine how a man can deceive so easily, how a man can be so faithless so easily. That's impossible for her to conceive, because she never is. She is always trusting, and she lives with her trust and cannot conceive how a man can be faithless so easily.

So there are difficulties; because the body is further from the soul, a gap exists. But there is some help also: that is that woman can take a jump easily. Once she is in love, in trust, she can take the jump. So there have not been many masters from the world of women, but there have been great disciples. And no man can compete with women as far as great disciplehood is concerned, because once they trust, they trust.

Look, go through India: you will see Jaina monks, and look and see Jaina nuns. Jaina monks will look just ordinary; their dress is different but they are just ordinary businessmen. If you change their dress and put them in the market you will not find any distinction. But Jaina nuns are different: they have a purity; once they trust they have a purity. Look at Catholic nuns. They are different from Catholic priests and Catholic monks. Monks are cunning and you cannot believe whether they are really celibate or not. If they are absolutely foolish, then it is okay, and if they have just a little intelligence they must have found some ways.... But nuns? They are celibate, you can depend on them. Once they take the step, they stick to it.

So there are difficulties because the distance is long, but there are also capacities which help because the jump is certain. Once they decide, the jump is taken, then they don't waver. The body knows no wavering, only the mind knows wavering.

JESUS SAID: SEE, I SHALL LEAD HER SO THAT I WILL MAKE HER MALE, THAT SHE TOO MAY BECOME A LIVING SPIRIT RESEMBLING YOU MALES. FOR EVERY WOMAN WHO MAKES HERSELF MALE WILL ENTER THE KINGDOM.

This is one part of Jesus' teaching, the other part has not been recorded. The reason may be because there was no woman to record it -- this too was recorded by a man. But I know there is another part, and I must tell you so that it is recorded.

In the ultimate culmination, in the crescendo of spiritual being, the male becomes female as much as the female becomes male. It is not one-way, it cannot be, because you both are extremes, opposites. If the woman becomes like man, then what will become of man? He will become like woman, then opposites dissolve.

A woman will have to transform her unconscious into conscious, her irrationality into reasonableness, her faith into an inquiry, her waiting into a movement. And a man will have to do exactly the opposite: he will have to make his movement into a rest, his restlesness into a tranquility, into a stillness, his doubt into trust; and he will have to dissolve his reason into the irrational. Then a supra-rational being is born. From both sides they have to move: man has to move from his manhood, woman has to move from her womanhood. ... Because a mind which is male is half, and the half cannot know the whole; a mind which is female is half, and the half can never know the whole. Both have to move from their static positions, become liquid, melt into each other, become asexual.

Hindus are very clear about it: their term for the ultimate, *brahma*, does not belong to either gender. In English it is difficult because there are only two genders, but in Sanskrit they have three genders: one for male, one for female, and one for one who has transcended both. Brahma is the third, neutral gender, and one who reaches Brahma becomes Brahma-like: male will not be male, and female will not be female, their oppositeness will disappear. And only then is being complete; then being is free, then being is liberated.

Jesus must have told the other part also. It has not been recorded because whenever we record, we record according to ourselves. I am saying so many things to you, your mind is continuously recording, but you will record according to yourself. You will leave out many things and you will not even be aware that you are leaving them out. This is the problem: you may not be aware, you may not be leaving them out consciously, you simply will not record them, your memory will not record them; you will simply drop them, you will record according to yourself.

And in those days it was a greater problem, because Jesus would go on talking, the disciples would listen, and the sayings would not be recorded immediately. Sometimes years would pass, sometimes hundreds of years would pass, and the saying would go from one person to another and then it would be recorded. It would have changed completely.

Do one small experiment, then you will know: gather twenty friends and sit in a circle. Give a piece of paper to everybody and then write a sentence. The first man in the circle writes a sentence on his piece of paper and says the sentence in the ear of the next one. He listens to the sentence, he writes it on his paper, keeps the paper with him and tells the sentence to the third one. Let the sentence go on being recorded, and you will be surprised: when it comes back to the first person it is not the same sentence, much has changed, much has been added, much has been dropped out. If it can happen within a half-hour's experiment, then when words have been carried in the memory for centuries, it is natural that much has changed -- the other part is missing.

For a man like Jesus it is not a question of male or female, it is a question of becoming whole. One has

to leave his part and reach the whole. So don't think that you are a male and therefore you have some priority; don't think that you are a male, so God is nearer to you; don't think that you are a male, so you have nothing to do, that you have already done much just by being a male. No, you also will have to become female, just as a female has to become male. You both have to move from your static states and become dynamic, merging into each other. You both have to go beyond the parts and become the whole.

So I would like to tell you that I will lead the males to become females, and I will lead the females to become males, so that both are dissolved, so that transcendence is achieved and sex disappears, because sex exists on the division. Are you aware of what the word sex means? The original root in Latin means division, to divide. So when you reach God you will be neither male nor female. If you are male you are still divided -- how can vou reach the whole? So don't make this saying a male ego-trip, it is not. They have done that in the church.

Try to understand that the part has to be left so that you can become whole. You should not be identified with any division, so that the indivisible can enter into you.

SIMON PETER SAID TO THEM: LET MARY GO OUT FROM AMONG US, BECAUSE WOMEN ARE NOT WORTHY OF THE LIFE.

This is Simon Peter's mind, not Jesus'. And it is bound to be so: a disciple's mind, he is not yet enlightened, he cannot see the indivisible, he can only see according to his mind. A disciple is half blind. He has started to see, but not yet completely. A master is completely open, he can look at both the sides, he can look at all the fragments. A disciple is still in the world of ignorance, of division. This is Simon Peter, his mind. And when Jesus is gone, Simon Peter will become more important than Jesus, because Simon Peter will be more understandable to people -- he belongs to the same world.

Peter created the church, he became the rock -- the word Peter means rock. And the whole church stands -- he really proved to be a very strong rock! Nobody has proved to be such a strong rock, neither a disciple of Buddha nor a disciple of Mahavira has proved to be like Peter, because the Catholic church is the strongest church that has ever existed on the earth. But that's why it is more dangerous also: strength in wrong hands. And when a master is no more, disciples become the masters, they start deciding things. Of course, their attitude can only be a prejudice, a half-understood truth, a half-baked truth. And remember well, a lie is better than a half-truth because the lie can be exposed any day, but you cannot expose a half-truth.

A lie will be thrown some day or other, because you cannot deceive people forever and forever. But a half-truth is very dangerous: you cannot expose it because it carries an element of truth. And this saying is a half-truth: it carries one element, that the female has to become male. But this is a half-truth, and if you make it the whole truth it is very dangerous. The other has to be added to it. That's why I said we would be sailing in rough waters.

I would like to add the other half: every male has to become like the female, because he has also to learn waiting; he has also to learn receptivity; he has also to learn nonaggression, passivity; he has also to learn compassion, love, service -- all the qualities of the feminine mind. Then only, when you are whole -- neither male nor female -- do you become capable of entering into the kingdom. Then you are a god yourself, because God is neither male nor female -- he is both, or neither.

Remember that other part of the truth also, otherwise you will miss. Nobody is more capable of entering into the divine, nobody is less capable. There are differences, but on the whole, if you take account of the whole, everybody is equally capable of entering into the divine; everybody, I say, is *equally* capable. But there are foolish people who will always use their negative qualities, then they cannot enter. And there are wise people who will use their positive qualities, then they can enter.

For example: the feminine mind has both qualities, the negative and the positive. The positive is love, the negative is jealousy; the positive is sharing, the negative is possessiveness; the positive is waiting, the negative is lethargy, because waiting can look as if it is waiting and it may not be, it may be just lethargy. And the same happens with the male mind: the male mind has a positive quality that he inquires, goes in search, and a negative quality that he always doubts. Can you be an inquirer without doubt? Then you have chosen the positive. But you can also be a doubtful man without inquiring, just sitting and doubting.

One philosopher in the second world war went to the front. Then his girlfriend's letter and a photograph came as he had been expecting. She was sitting on a beach, one more couple was there in the background, a

happy couple, very loving to each other, in an ecstasy, and she was sitting alone, depressed, sad. For a moment he felt very happy that his girl was sad for him, but the next moment the doubt came: "Who is this guy who has taken the picture?" Then he was worried because there must have been one more person who had taken the picture -- "Who is that guy?" Then he could not sleep the whole night.

This is how negative doubt functions. A man has a positive quality that he is in search of rest, and a negative quality that he is restless. Just because he is restless, there is no need for him to get identified with it. You can use your restlessness as a jumping-board to attain a restful repose. You have an energy, an urge to do something -- you can use that urge to become a non-doer, you can use that urge to be a meditator. The negative has to be used in the service of the positive, and each has both. Wherever there is a positive quality, just by the side exists the negative. If you pay too much attention to the negative you will miss; pay much attention to the positive and you will attain.

And male or female, both have to do that. Then happens the most beautiful phenomenon in the world. That phenomenon is an indivisible person, a one, a unity, an inner cosmos; a symphony where all the notes have become helpers to each other, not just a noise, but they give rhythm, color to the whole. They make the whole, they create the whole, they are not against the whole, they are not fragments anymore, they have fallen into a unity. This is what Gurdjieff calls 'inner crystallization', or what Hindus have called 'attaining to the self', and what Jesus calls 'entering into the kingdom of God'.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

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THE NINETEENTH SAYING
JESUS SAID: A MAN HAD GUEST-FRIENDS, AND WHEN HE HAD PREPARED THE DINNER, HE SENT HIS SERVANT TO INVITE THE GUESTS.
HE WENT TO THE FIRST, HE SAID TO HIM: 'MY MASTER INVITES THEE.' HE SAID: 'I HAVE SOME CLAIMS AGAINST SOME MERCHANTS; THEY WILL COME TO ME IN THE EVENING; I WILL GO AND GIVE THEM MY ORDERS. I PRAY TO BE EXCUSED FROM THE DINNER.'
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HE WENT TO ANOTHER, HE SAID TO HIM: 'MY MASTER INVITES THEE.' HE SAID TO HIM: 'I HAVE BOUGHT A FARM, I GO TO COLLECT THE RENT. I SHALL NOT BE ABLE TO COME. I PRAY TO BE EXCUSED.'
THE SERVANT CAME, HE SAID TO HIS MASTER: 'THOSE WHOM THOU HAST INVITED TO THE DINNER HAVE EXCUSED THEMSELVES.'
THE MASTER SAID TO HIS SERVANT: 'GO OUT TO THE ROADS, BRING THOSE WHOM THOU SHALT FIND SO THAT THEY MAY DINE. TRADESMEN AND MERCHANTS SHALL NOT ENTER THE PLACES OF

MY FATHER.'

Jesus talks in parables. The parables are very simple but very significant. They are not literal, so we will have to understand the symbolic meaning of them. These sayings today are concerned with a particular type, not exactly tradesmen and businessmen, but the type. You may not be a businessman but you may be the type; you may be a businessman and you may not be the type.

So remember, there is a particular type and that particular type constitutes almost ninety-nine percent of people: businessmen and traders are all over. They may be doing something else, but their mind is that of a businessman. So the first thing to be understood: who is a businessman, who is a trader?

A businessman is one who is busy about nonsignificant things, who is busy about the trivial, who is busy about the outside, who is busy about things, commodities, but not about himself. He has completely forgotten himself, he is lost in the world. He thinks of money, possessions, but never of consciousness, because consciousness is not a commodity, it can neither be sold nor purchased, it is useless. A businessman is one who is a utilitarian: poetry is meaningless, religion is meaningless, God is meaningless, because they cannot be converted into saleable objects, you cannot earn money through them. And money is the most significant thing for this type. He can sell himself, he can lose himself, he can destroy his whole life, just to accumulate money. This is the first characteristic of the type.

I have heard that two businessmen met in a market. It was the peak of the season, of the year. And one said to the other, "Have you heard that Sheik Fakhruddin, the clothier, died this morning?"
The other said, "What! In the middle of the season?"

Neither is life meaningful, nor death, only the season. His measurement is money, he measures a man with money; how much you have got, not who you are -- that is meaningless. If you have money you are significant, if you don't have money you are nobody. If he pays respect to you, he pays respect to your possessions, never to you. If you lose your possessions he will not even look at you.

Once it happened: A rich man became poor. He was in misery and he was saying to his wife, "I believed that I had so many friends. Fifty percent of them have already left me, and the other fifty percent do not yet know that I have become poor."

All of them are going to leave, they were never with you. You cannot have a friendship with a businessman. No, he is only friendly with the money that you have. The moment money is not there, the friendship disappears -- it was never with you.

You cannot relate to a businessman, that is impossible: you cannot be a wife, you cannot be a husband, you cannot be a son, you cannot be a father to a businessman, because he relates only to money. Everything else is beside the point, his target is money. If your son starts earning money, the son is valuable; if your father is rich, then he is your father; if he is poor, you would not like people to know that he is your father.

This actually happens every day in life: you will recognize a father who is rich; if he is a poor man or a beggar, you will not recognize him -- you recognize only the money. The businessman -- the type -- cannot love, because love is the most anti-money phenomenon in the world.

Love is concerned with being. Love is a sharing, it is a giving away -- not only what you possess, but what you are. A businessman can never be a lover, and a businessman always thinks that lovers are a little crazy, they have gone nuts, they are not in their senses, they are doing nonsense. "Why are you wasting your time? Time is money!" -- that's what a businessman says.

I have heard about one businessman who purchased one hundred clocks and put them all around his house. Somebody asked, "What are you doing?"
He said, "I have heard that time is money, so the more of it the better!"

His whole concern is about things, not about persons. Love is concerned with persons, the money-oriented mind is concerned with things. And this type of man is continuously busy; he is never at rest, he cannot be, because there is always more and more to be accumulated. There is no end to it.

A man of love can rest. There is a fulfillment when you can rest. But a man after money can never rest because there is no end to it. And there is never fulfillment because money cannot fulfill the soul; the soul remains empty, the inner remains a void. You go on throwing things into it but they never touch your inner emptiness. The more you accumulate, the more you become aware that you are empty, your hands are empty; money is with you but you have lost yourself. Your whole effort is not to look at this fact, because this is very painful.

The businessman runs after money more and more. He wants to completely forget himself in the money; money becomes an intoxicant. He is always busy, a businessman is always busy about nothing. I say about

nothing, because in the end it proves nothing. All that you possess proves to be as if you were making drawings on water: they disappear; death comes and your whole effort is nullified. Death negates the businessman.

I would like to tell you that only the businessman dies, nobody else -- but he constitutes ninety-nine percent of people. Only the businessman dies because only he accumulates things, and death can snatch things away. Death cannot take your love, death cannot take your prayer, death cannot take your meditation, death cannot take away your God. But a businessman only becomes interested in God if there is some business to be done.

Once it happened: The weather was bad and stormy, and an airplane was lost. The fog was so dense that everybody became afraid and fearful. A minister was aboard; except for him, everybody was weeping, crying, perspiring. The moment was dangerous -- any moment, death. Even the pilot was perspiring and nervous. The minister told everybody to kneel down and pray. They all, except the businessman, a small man, kneeled and started praying.

The minister asked the businessman, "Why are you not praying?"

The man said, "Forgive me, Father, because I don't know how to pray. I have never prayed."

And there was no time to teach the man: any moment the plane would be falling, any moment it would crash. So the minister said, "Okay, there is no time left now. So you just behave as if you are in a church."

The businessman walked down the aisle and collected money from people.

The type -- even at the moment of death he knows only one way to behave in a church: to collect money. At the last moment money still remains the focus. This is the first thing to be understood, then you will be able to understand these sentences.

Second thing: in this parable Jesus says God's invitation is always there. Many times he comes and knocks, or his messenger comes and knocks, at your door. He invites you to come for a dinner, but you are always busy and you cannot go. You want to be excused.

Think about yourself: if a messenger comes and invites you, are you ready to go? You have so many things to do and finish first -- and you will never be able to finish them, because there is no end to them. The invitation is rejected. You say, "I would have come, I would have liked to come..." but these are all false things. Why can't you accept the invitation? -- because more important things are to be done: there is some marriage and you have to go because it is a business relationship; or you have purchased land and you have to go and collect the rent; or something else. God is always the last item on the list of a businessman. And he never comes to the last item -- before that, death comes.

God is the most useless phenomenon. People come to me and they ask, "Why meditate? What will we achieve out of it?" They are asking, "What profit? What are we going to achieve out of it?" And if I say, "Nothing," they simply cannot understand. Why are people coming to me? To learn nothing? To attain nothing? The businessman needs something visible, tangible. If he meditates and money starts falling on him, then it is worthwhile; if he meditates and he becomes successful in the world, then it is worthwhile; if he meditates and the illness disappears from the body, then it is worthwhile.

But if you say, "Nothing," or "God" -- which means the same, just the words differ, because God is nothing -- if you use your measurements that you use in this world, what is God? You cannot categorize him. Where will you put him? In what category? How will you label him? And how will you decide the price? He is nothing, he does not belong to this world. In what way can you use him? You cannot use him because God is not a utility, he is an ecstasy.

An ecstasy cannot be used. You can enjoy it but you cannot use it. What is the difference between enjoying and using? You look at a tree, at the green, the sun rising -- you enjoy it but you cannot sell it. You look at a flower, you enjoy it. But the businessman will pluck the flower and go and sell it in the market. You cannot pluck God and go and sell him in the market. You have tried; that's why temples, mosques, *gurudwaras*, churches exist. This is how the businessman has behaved with God: he has tried to sell him also and earn something out of it. It is a great business.

And the priest is the businessman turned into a religious man -- he is not religious at all. That's why he is always against Jesus, Buddha, Nanak, Kabir: he is against all of them because these people are dangerous, they destroy the whole business. A businessman is not interested in God, in poetry, in prayer, in love, in beauty, in goodness; he is not interested in ecstasy. Just to enjoy means nothing to him. He says, "What is the profit out of it?"

One millionaire once visited a primitive tribe. When he got down from the train he saw a primitive man lying just on the platform under a tree. The morning was beautiful, very sunny, the air was clean, fresh and

cool, birds were singing and the man was resting. The businessman could not tolerate it. He said, "Hey, chief, what are you doing there? It is time to go and earn something!"
The man who was resting opened his eyes and asked very sweetly, "Why?"

This 'why' cannot be understood by a businessman. He said, "Why? To earn some money!"
The primitive started smiling and again asked, "Why?"

This was impossible. The businessman became annoyed and he said, "Why? To have a bank balance so that you can retire and rest, and then there is no need to work."
The primitive closed his eyes and said, "I am resting now."

This is impossible -- resting now is impossible. A businessman postpones rest for the future: "Work here, now. Have a bank balance, then retire, then rest and enjoy!" But that never comes, it cannot come. A businessman can never retire -- that is not in the type, that is not the quality of the type. He may retire from one business, but immediately, or even before it, he will manage another, because he cannot rest. He always thinks in the future, he postpones his enjoyment. Remember, a man who is religious enjoys here and now. The heaven of a religious man is not somewhere in the sky, in the future. No! That is how a businessman looks at heaven.

The heaven of a religious man is here and now, right this moment. He enjoys it, he does not postpone it, because nobody knows about the future. There is no future, to be exact, only the present exists. The future is a fallacy; it is just somehow to console yourself that some day you will be able to enjoy. And your whole life you are training yourself not to enjoy, and postponing -- even if you enter heaven.

I have heard, once it happened: Four businessmen entered heaven. I don't know how they entered -- they must have been smuggled in, they must have managed it. Then a saint died who knew those four gentlemen. He entered and he saw them in heaven, but he was very much puzzled as to what was the matter, because they were bound in irons, they were not free. He couldn't believe it so he asked the gatekeeper, "What is the matter? ... Because I have heard that in heaven there is total freedom, why have these men been made prisoners here? Why have you bound them?"

The gatekeeper laughed and he said, "These are four businessmen and they want to get back to the world. And that will not be good. Somehow they got in, but now to allow them to go back to the world... the whole prestige of heaven will be destroyed. They want to go back, they say there is no business here. What to do? So we had to put them in chains."

A businessman remains a businessman because the type cannot change so easily -- unless you become aware of the whole fallacy of postponing, future, money, possessions; unless you become so intense in your awareness that the very intensity burns your type. And if you are not a businessman then you become a religious man.

The invitation comes every day, it knocks at your door every day -- every moment to be exactly right, it knocks. But you say, "Excuse me, I have to do many more things and then I will come." Enjoyment, happiness, blissfulness, rest -- no, they are not for the business type; he has to do much before he can rest. That's why the invitation was denied. Now try to penetrate this parable. It is beautiful.

JESUS SAID: A MAN HAD GUEST-FRIENDS, AND WHEN HE HAD PREPARED THE DINNER, HE SENT HIS SERVANT TO INVITE THE GUESTS. HE WENT TO THE FIRST, HE SAID TO HIM: 'MY MASTER INVITES THEE.' HE SAID: 'I HAVE SOME CLAIMS AGAINST SOME MERCHANTS; THEY WILL COME TO ME IN THE EVENING; I WILL GO AND GIVE THEM MY ORDERS. I PRAY TO BE EXCUSED FROM THE DINNER.'

A dinner is symbolic of enjoying life. And for Christ, dinner was a meditative phenomenon. He always loved his disciples, friends, to come and have a dinner together. Even on the last night, when he was going to be murdered the next day, he had the last supper. He enjoyed eating with people. And Christianity has raised the whole phenomenon to a religious level. Hindus are completely ignorant of this. Try to understand it.

Animals always like to eat alone, never together -- that is part of animality. If a dog gets a piece of bread, he will immediately escape into some corner. He does not like anybody to be there because the danger exists that the other may take the bread from him. He is afraid, he is fearful; he eats, but eats alone. No animal shares; sharing is absolutely human. And if you try to penetrate into your unconscious you will always find the animal hidden there.

You also don't like to eat with people, you would like to be alone. Look at a brahmin traveling in a train;

he will keep his back to all others if he is eating. This is animal-like, he will not invite others. A Mohammedan will invite others, a Christian would like to share, but not a Hindu. Hindus have missed one great thing: the feeling of togetherness and sharing. And when you share food, you become brothers. Why are you a brother to somebody? -- because you share the same milk. Otherwise, there is nothing else that makes you a brother to somebody. You share the same breast, you share the same food from the same mother -- the mother is the first food.

When you share food you become brothers, and when you share food you are not afraid of the other: a community arises. Hindus have a society but they have no community feeling. Mohammedans, Christians are more community-oriented, because they can share their food. And food is very basic in life because you depend on food, you will die without it. Sharing food with others means sharing your life. And Jesus raised it to the status of prayer: you should not eat alone, you should be together while eating. This is a transcendence of the animality in you.

The last night, when he had to depart, he collected his friends, disciples, and they had the last supper. Even before death you should go on sharing.

And food is also a symbol of love. Have you observed why you love your mother? Why does so much love exist between the child and the mother? -- because the mother is the first food: the child has eaten her, the mother has gone into him. And the child first becomes aware of the mother, not as a love-source, but as a food-source. Later on, when he grows in consciousness, then by and by he will feel love for the mother.

Food is first, love follows. And food and love become associated because they come from the same source. That's why if you go to a house and they don't offer you food you don't feel good: they rejected you, they didn't give their love to you, they were not hosts to you. If they offer food -- they may be poor, they may not have much to offer, but they offer whatsoever they have -- you have a feeling of wellbeing. You have been received well, they shared food with you -- because food is associated with love.

Whenever a woman loves a man, she would like to prepare his food. She would like to serve it, she would like to see him eat. And if a woman is not allowed to do this she will feel uneasy, because love flows through food. Love is invisible, it needs some visible vehicle. And the quality of food changes immediately: if a woman who loves you prepares your food, it has a different quality. That quality cannot be analyzed by chemists, but it has a different quality.

If a man who is angry, or a woman who is against you and hates you prepares your food, it is already poisoned -- because anger, hate, jealousy are poisons in the blood. They have a radiation of their own, and that radiation moves through the hands into the food. If a woman *really* hates you and prepares your food, she can even kill you, unknowingly -- no court will be able to catch her. It is very dangerous to live with a woman who prepares your food and hates you; it is slow poisoning. But if a woman loves you, she gives her life through the food, she gives her love through the food. She is moving to you through the food.

Food is very basic. It can be shared, and through its sharing you can leave your animality behind, you can become human. Hindus are one of the oldest societies, but one of the most inhuman societies, just because they have never been concerned with sharing. Rather, they have created all types of barriers in order not to share: a brahmin cannot eat with a *sudra*; a brahmin cannot eat with a *vaishya*; a brahmin cannot eat with lower castes, and if you cannot eat with the other, you reject the other as human. If you cannot eat with someone, that shows that you think yourself very superior and him very inferior, and a gap exists. That gap is the most inhuman in the world.

Jesus based much of his religion on sharing. He talks many times of God inviting you for a dinner. This man has invited his friends for a dinner -- dinner is an enjoyment, sheer enjoyment of being, of body. Enjoying food and forgetting everything is a gratitude towards God.

The servant went to the first, but he said, "Difficult... I cannot come, I pray to be excused."

HE WENT TO ANOTHER, HE SAID TO HIM: 'MY MASTER HAS INVITED THEE.' HE SAID TO HIM: 'I HAVE BOUGHT A HOUSE AND THEY REQUEST ME FOR A DAY. I WILL HAVE NO TIME.'

A businessman never has time for himself: no time to enjoy, no time to meditate, no time to love. He is always in a hurry. Ambition makes him so feverish that he cannot have any time. If you are ambitious you will have no time, if you are nonambitious you have eternity at your feet. A nonambitious man has so much time to enjoy and dance and sing that you cannot conceive of it. An ambitious man has no time. Even to love he has no time, because there is always the future, the bank balance, the money that he can get out of

this time if this time is used. A businessman even dreams only of business, thinks only of business.

> HE CAME TO ANOTHER, HE SAID TO HIM: 'MY MASTER INVITES THEE.' HE SAID TO HIM: 'MY FRIEND IS TO BE MARRIED AND I AM TO ARRANGE A DINNER; I SHALL NOT BE ABLE TO COME. I PRAY TO BE EXCUSED FROM THE DINNER.'
> HE WENT TO ANOTHER, HE SAID TO HIM: 'MY MASTER INVITES THEE.' HE SAID TO HIM: 'I HAVE BOUGHT A FARM, I GO TO COLLECT THE RENT. I SHALL NOT BE ABLE TO COME. I PRAY TO BE EXCUSED.'

They were all busy, they didn't have any time. Are you also busy? Then you are a businessman. Or have you got some time to waste, to meditate, just to be in the here and now, sing and dance; or not to do anything, just lie down under the tree and enjoy existence? Looks foolish?... then you are a businessman, then you are not religious. But if you feel that it is meaningful, significant, just to be, without any business around, not in any way occupied with anything, unoccupied, then you are a religious man.

Remember, mind needs occupation, constant occupation -- because mind cannot exist without occupation.

You must have heard the story: Once it happened, a man revived a ghost, a genie. The genie said, "Only one condition: I will need constant work. If you can supply me with constant work, then I will be a servant to you. But if you stop supplying work for me, then you will be in danger -- I will kill you immediately."

The man must have been a businessman. He said, "This is what I want! I have got hundreds of servants, but all lazy, nobody wants to work. This condition is good, it is in my favor. I will give you as much work as you like, more than you can do!"

He was not aware of what he was saying and what was going to happen. He came home very happy. Many, many ambitions of many, many years he told the genie, but within a minute they all were finished and the genie came back. He said, "Now give me other work." Then the man became afraid, because from where to find so much work? Even he, a businessman, could not find it! He gave some other work, the genie came back.

By the morning the businessman was in danger. He ran away to a Sufi saint and asked, "What to do? That genie will kill me -- he has finished all that I can think of!"

The Sufi saint was a mathematician. He said, "Go and tell him to make the circle square. Give him something impossible which cannot be done, otherwise he will kill you."

And the businessman has died since then, but the genie is still trying, he is still occupied.

A businessman has a genie inside, and *all* desires are impossible. Not only can a circle not be squared, no desire can be squared either. All desires are impossible. But the same is the condition of the mind: "Give me work, don't leave me empty." Not that the mind will kill you, but the mind can kill your ego if you don't give it any work. Whenever you have work you are doing something, you feel very good, you are somebody. Whenever you have no work, when you are not doing anything, your identity is lost, you are nobody.

Just the other day I was reading a book, a book on the Hare Krishna movement. The name of the book was The World of Hare Krishna. The woman who has written the book writes in it about Dr.S.Radhakrishna, former president of India, as the *late* Dr. Radhakrishna -- because whenever a politician is out of work he is already 'late'. She may not know that he is alive, because the newspapers suddenly forget about a man who is out of office. Now where is Nixon? Forgotten! Where is Giri? Forgotten, thrown into the dustbin, nobody bothers. Only when they die will there be a small piece in the newspapers. That's why everybody clings to the post, the work, nobody wants to retire, because once you retire where is your identity? You were somebody, now you become nobody.

The genie of the mind has a condition: "If you give me work I will give you the ego, you will be somebody. If you stop giving me work, you will be nobody. Remember, if I am empty you are empty -- you exist with me." A businessman is a follower of the mind. He goes on giving work, the ego is strengthened but the soul is lost. It is a suicide, but very subtle.

If you can exist for a few moments without work and still feel grateful to God, if you can be a nobody and still feel grateful and thankful to existence, then you are a religious man. Then your worth does not come from what you are doing, not from there; your worth does not come from your doing, your worth comes from your being; then your worth is not in the bank, it is in you. Then *you* are worthy. The world may not recognize it, because the world recognizes the businessman. The world may forget you completely.

You may pass along the street and nobody may wish you good-day. Nobody may look at you, that's possible, that happens, because nobody ever looked at *you*. It was your work that you were doing which was important. Now the work is gone, you are no more there -- you have become a nonentity.

But if you can be happy becoming a nonentity, you have become a *sannyasin*, you have entered the other world of the divine. Now you can enjoy beauty and the full moon, now you can enjoy the greenery of the trees and the ripples in the lake. Now you can enjoy everything, and the whole is open and inviting you. The invitation is always there but you have no time to look at it. You are always busy and you want to be excused.

For many, many lives you have been saying, "Please excuse me, I cannot come. Somebody is getting married and I have to go there. I cannot come because I have to purchase a house." What are you saying? Life invites you to be ecstatic and you reject the invitation, and then you say, "I am suffering"; then you say, "I have been rejected"; then you say, "Why is there so much pain in life?" You reject all invitations to be happy.

The trees invite you, the moon invites you, the clouds invite you, the river invites you. The whole existence invites you from everywhere, but you say, "Excuse me." The rose invites you and you pass by the side and you say, "Excuse me, I cannot come because I am going to a friend's marriage."

THE SERVANT CAME, HE SAID TO HIS MASTER: 'THOSE WHOM THOU HAST INVITED TO THE DINNER HAVE EXCUSED THEMSELVES'... they are not coming. THE MASTER SAID TO HIS SERVANT: 'GO OUT TO THE ROADS, BRING THOSE WHOM THOU SHALT FIND SO THAT THEY MAY DINE....'

This has to be understood: the invitation was first sent to respectable people, to people who were 'somebodies', people who had attained some identity with the ego -- the president, the prime minister; the invitation was sent to 'somebodies', the VIP's. They have refused because they are too busy and they cannot come. Now the invitation is sent to the beggars, to the hippies, to those who are just on the road. This is a very significant thing to be understood: those who think they are very respectable, they miss the divine.

Even beggars reach and emperors miss, because beggars are always on the road. You invite them and they are ready. They will never say, "Excuse me," they have nothing to be excused from; they are just waiting. You call and they will come, they are just on the road.

So the master said: 'GO OUT TO THE ROADS, BRING THOSE WHOM THOU SHALT FIND....' You will not find respectable people there: the mayor and the president and the millionaire. No, you will not find them on the roads, they are never there. You will find beggars, people who have gone astray, people who have nothing to do, just wandering vagabonds -- you will find them.

It is very meaningful. Buddha left his palace and became a beggar; Mahavira left his kingdom and became a naked fakir, just on the roads -- *paribrajaka*, always on the road. What does it mean? Now these people will get the invitation. And they are always ready, they have nothing to make them say, "I cannot come." There is no marriage which they have to attend, they have no house to sell or purchase; they have nothing to do, they are always at rest and at home.

THE MASTER SAID: Now '... GO OUT TO THE ROADS, BRING THOSE WHOM THOU SHALT FIND SO THAT THEY MAY DINE.'

Those who are somebody in the world of the ego will always refuse the invitation, because the ego needs constant occupation and it cannot enjoy. It is like a wound: it can suffer but it cannot enjoy; it is not like a flower, it is like a wound. Then those who are like flowers, those who are already enjoying, even if they have not received the invitation, they are at dinner; those who have already entered into existence and who are enjoying; those who have no worries and burdens to carry with them -- those who are on the road....

It may have been a fullmoon night.... "Now go and bring nobodies"... because God *has* to share. If the VIP's were not coming, then nobodies -- but God had to share. And beggars have enjoyed God more than emperors, because they have a quality of being unoccupied. They are not businessmen, they are not utilitarians; they live in the moment, they don't postpone for the future.

I have heard about one beggar.... A businessman was passing and the beggar asked just for two or three *annas* for a cup of tea. The businessman was in a hurry, as businessmen always are. He said, "Next time when I pass I will give it to you. Now I am in a hurry."

The beggar said, "Please, I am not a businessman and I cannot live on promises. Either you give or not, either you say yes or no, but no future.... I am a beggar, I cannot live on promises -- there is no future for me."

A businessman lives on promises; his whole life is invested in promissory notes. He has sold his present for some future dream.

And then Jesus says:

'TRADESMEN AND MERCHANTS SHALL NOT ENTER THE PLACES OF MY FATHER.'

The situation is the same as far as God the father is concerned, and his place, his palace, is concerned. If you say, "I will come sometime in the future," you will miss. If you can say, "Right now I am ready, there is nothing to withhold me. I was just waiting for your invitation and I will start coming towards you," only then will you be able to enter into the kingdom of God.

How can you reject life's invitations? But you have been rejecting them. What is the mechanism of this rejection? People think that sannyasins renounce life. I tell you that is absolutely wrong: only the businessman renounces life; sannyasins enjoy it, they don't renounce it. It looks like a renunciation in the eyes of a tradesman and a businessman, but otherwise, sannyasins simply enjoy it; they are not renouncing anything. They enjoy more intensely, that's all. They enjoy so totally that if they die this very moment there will be no complaint. They will say, "We lived, we enjoyed. Enough!" Even a single moment of the life of a sannyasin is a fulfillment. If he dies, he is happy. But a businessman -- even millions of lives and he has not finished his work; the work is such that it cannot be finished.

There is an old story in the Upanishads: One king, Yayati, was dying and he was already a hundred years old. Death came and Yayati said, "Is it not possible that you take one of my sons?... because I have not lived yet. I was so much engaged in the works of the kingdom, I completely forgot that I have to leave this body. I have not lived -- this is too cruel to take me away, because the whole opportunity is lost. I was serving the people and the kingdom and I couldn't live. So be kind!"

Death said, "Okay, you ask your children."

Yayati had a hundred sons. He asked, but the older ones had already become cunning. Experience makes people cunning, calculating. They listened, but they would not budge from their places. The youngest -- he was so young, just sixteen -- came near and he said, "Okay."

Even Death felt sorry for the boy, because if an old man of one hundred had not lived, how could this boy of sixteen have lived? He had not even started! Death said, "You don't know, you are innocent. Your ninety-nine brothers, on the other hand, are silent. Some of them have already reached seventy, seventy-five. They are old, and their death is coming sooner or later, it is a question of a few years. But why you?"

The young boy said, "If my father could not live in a hundred years, how can I hope to live? The whole thing is useless! It is enough for me to understand that if my father could not live in a hundred years, even if I live a hundred years there is no possibility to live. There must be some other way to live. Through life it seems that life cannot be lived, so I will try through death. Allow me, and don't create a hindrance."

This is what a sannyasin is saying: "If I couldn't live through the life of the ego, I will live through the death of the ego. So take me!"

The son was taken and the father lived a hundred years more. Then Death came again. The father was again surprised. He said, "So soon? ... Because I was thinking a hundred years is too long a period, there is no need to be worried. I have not lived yet. I tried, I planned, but now everything is ready and I was just starting to live, and you have come again. This is too much!"

And this happened ten times: each time a son donated his life and the father lived.

When he was one thousand, Death came and asked Yayati, "What is your idea now? Should I take another son again?"

Yayati said, "No, because now I know even a thousand years is useless. It is my mind, not a question of time. I again and again get involved in the same nonsense, I have become habituated to wasting existence and being. So now it is not going to help."

Yayati has written for the generations to come so that you may remember. He has written: "Even though I lived one thousand years, I couldn't live because of my mind. It is always concerned with the future and I always miss the present. And life is the present."

If you are not here and now you will go on missing it. The invitation has always been given to you but you were never there, you were never found at home, you were engaged somewhere else. And then you say you suffer, and then you say, "Why so much misery?" And everybody seems to be miserable: those who have lived long, they seem miserable; those who have not lived, they seem miserable. Young people, old people, everybody seems miserable -- because the mind is the same.

I once read a sign on a restaurant window. It was written on the window glass: "Don't stand outside and look miserable -- come in and be fed up!" So if you stand outside you are miserable, and if you come in you get fed up and you become miserable.

Mind *is* the misery. 'In' or 'out' won't help; one hundred years, one thousand years won't help; one life, many lives won't help -- unless you become aware that this very mind that you are carrying, the mind of a businessman, is the barrier. You drop this mind, and sannyas happens.

And Jesus says: 'TRADESMEN AND MERCHANTS SHALL NOT ENTER THE PLACES OF MY FATHER.'

They will miss by themselves -- not that the doors are not open. They will miss by themselves -- not that the invitation is not given. The invitation is eternally standing; it is a standing invitation, forever and forever. And the messenger comes every day. Jesus was a messenger, but the Jews rejected him. Buddha was a messenger, the Hindus rejected him. The messenger comes every day, knocks at your door, but you say, "We are engaged."

It happened in Buddha's life: he passed through a village many, many times, almost thirty times. And one man was always thinking of going to listen to him but there was always something or other: the wife was ill, or the wife was pregnant, or there were many people, guests in the house, or there was some business trouble, or something or other. Buddha came and went; the man could not go to see him.

Thirty times in thirty years Buddha passed through that village. And then one day suddenly in the morning, when the man was going to open his shop, he heard that Buddha was going to die that day. Then he became aware of what he had been missing, but now it was too late. He ran -- Buddha was ten, fifteen miles away -- he arrived by the evening.

Buddha had retired. He asked his disciples, "Do you have anything to ask?"

But they were weeping and crying, and they said, "You have told enough and we have not understood even that. We have nothing to ask."

So Buddha asked thrice, as was his habit, because he said, "You are so deaf, you may miss again and again." He used to say every sentence thrice so that you might hear. Then he went behind a tree. He sat restfully, closed his eyes, and started dissolving into the universe.

Then came this man, running, perspiring, and he said, "Where is Buddha? I have to ask something, and I have waited long."

The disciples said, "You are too late. Buddha passed through your village and we know that he always asked about you, and you never came. Thirty times he passed through your village. He was always near your house; the village is small -- just one minute's walk and you would have reached him. And he always asked whether that businessman had come or not, and we had to say no. Sometimes *bhikkhus* even went to you and asked, and you said, 'This time it is impossible because it is a season; this time it is impossible because my wife is pregnant; this time it is impossible because guests have come to my house.' And now you have come but it is too late."

It is one of the most compassionate stories: Buddha came out of his meditation, and he said, "He may have erred, but my invitation stands. He may have been late, but I am still alive. So let him ask. I was waiting for him, I was delaying my dissolution because I was hoping he might come now, hearing that I am going to die."

Drop the businessman's mind! Otherwise, you have missed many buddhas before, you may miss again and again. And it becomes a routine for you to miss, it becomes habitual. Jesus is right:

'TRADESMEN AND MERCHANTS SHALL NOT ENTER THE PLACES OF MY FATHER.'

That kingdom is not for them, because they are not interested in that kingdom at all, their interest is in the kingdom of this world. Their eyes are focused downwards, they look downwards, they look at the

material, at the world. Because of the way their look is focused they cannot look above. Then the invitation goes flat -- they hear, but they excuse themselves.

You have chosen the nonessential and you have rejected the essential. You have chosen the worthless, you have chosen that which intrinsically is going to die and you have rejected the immortal. You have chosen the body and rejected the internal, the inner, the consciousness. And whatsoever you choose, you move in that direction.

Be mindful about it. Look at the situation, and don't start thinking about others: "That man is a businessman." Look at yourself, because out of one hundred persons, ninety-nine are businessmen; there is every possibility that you will be a businessman. Don't think that you are the exception, because that exception is always totally different. That exception has already entered, he is already dining with God.
Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #20
Chapter title: Mind is Drunk

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THE TWENTIETH SAYING
HIS DISCIPLES SAID TO HIM: WHEN WILL THE REPOSE OF THE DEAD COME ABOUT AND WHEN WILL THE NEW WORLD COME?
HE SAID TO THEM: WHAT YOU EXPECT HAS COME, BUT YOU KNOW IT NOT.
HIS DISCIPLES SAID TO HIM: TWENTY-FOUR PROPHETS SPOKE IN ISRAEL AND THEY ALL SPOKE ABOUT THEE.
HE SAID TO THEM: YOU HAVE DISMISSED THE LIVING ONE WHO IS BEFORE YOU, AND YOU HAVE SPOKEN ABOUT THE DEAD.
JESUS SAID: I HAVE CAST FIRE UPON THE WORLD, AND SEE, I GUARD THE WORLD UNTIL IT IS AFIRE.

It has happened again and again: Jesus comes, but you don't recognize him; Buddha comes, but you don't recognize him. Why does this happen?... and then for centuries and centuries you think about Jesus and Buddha. Then religions are created, then great organizations are created for the one whom you never recognized when he was here. Why do you miss a living Christ? This has to be understood, because it must be something very deep-rooted in the mind, in the very nature of the mind. It is not an individual error, it is not a mistake committed by this man or that man. For millennia it has been committed by the human mind.

The mind has to be penetrated and understood. One thing: the mind has no present, it has only past and future. The present is so narrow that the mind cannot catch it. The moment the mind catches it, it has already become the past. So the mind can remember the past, can desire the future, but cannot see the present. The past is vast, the future also is vast; the present is so atomic, so subtle, that by the time you become aware, it is gone. And you are not so aware! A very great intensity of awareness is needed, only then will you be able to see the present. You have to be fully alert; if you are not totally alert, the present

cannot be seen. You are already drunk with the past or with the future.

The other day it happened, Mulla Nasruddin came to see me. He hailed a taxi, entered it and said, "Driver, take me to Osho Commune."

The driver came out of the car very much annoyed because the taxi was standing before 17, Koregaon Park. He opened the door and said to Mulla Nasruddin, "Fellow, we have reached the Commune. Come out!"

Nasruddin said, "Okay, but don't drive so fast next time."

The mind is drunk. It cannot see the present, that which is before you. The mind is filled with dreams, desires. You don't have a presence. That's why Jesus is missed, Buddha is missed, Krishna is missed, and then for centuries you weep and cry, then for centuries you feel guilty. For centuries you think, pray, imagine, and when Jesus is there you miss. Jesus can be met only if you attain to a presence of mind, such a presence that has no past, that has no future. Only such a presence can look into the present, and then the present is eternal. But eternity is in depth, it is not a linear movement, it is not horizontal -- it is vertical.

The second thing to remember: you can understand the past, because to understand anything you need time to think, theorize, philosophize, systematize, argue. Then intellectually you can sort things out. But when a Jesus is present you cannot think -- you have no time to think. Mind needs time to think. It gropes in the dark. Somehow it creates a sort of understanding which is not understanding at all. If you have understanding, then you can look directly into a fact and the truth of the fact is revealed. If you don't have understanding, you have to think.

Remember, a man of understanding never thinks, he simply looks at the fact. The very look reveals. A man of non-understanding thinks. It is just like a blind man who wants to go out of this house: before he leaves the house he will have to think, "Where is the door, where is the staircase, where is the gate?" But a man with eyes, if he wants to go out, simply goes out. He never thinks, "Where is the door, where is the staircase, where is the gate?" Because he can look, there is no need to think.

If you are blind, then there is much need to think. Thinking is a substitute, it hides your blindness. A man who can see directly never thinks: Jesus is not a thinker, Aristotle is a thinker, Buddha is not a thinker, Hegel is a thinker. A man who is enlightened never thinks, he simply looks, he has the eyes to look. And the very look reveals where the way is, where the door is, where the gate is, and then he goes.

When Jesus is there the gate is open. But you are blind: there is every possibility that you will ask Jesus himself, "Where is the door? Where is the gate? Where should I go?"

There is a famous painting by William Hunt. When it was exhibited in London for the first time, critics raised a question. The painting is of Jesus, one of the most beautiful: Jesus is standing at a door. The door is closed and it seems that it has remained closed forever and forever, because weeds have grown near it; nobody has opened it, it seems, for centuries. It looks very ancient, tattered, and Jesus is standing at the door, and the painting is entitled "Behold, I stand at the door!" There is a knocker on the door, and Jesus has that knocker in his hand.

The painting is beautiful. But critics always look for some mistake; their whole mind moves to where something is lacking. They did find one mistake: a knocker is there on the door, but there is no handle. So they told Hunt, "The door is okay, Jesus is okay, but one thing you have missed: there is no handle on the door."

Hunt laughed and said, "This door opens inwards" -- Jesus is standing at the door of man, his heart. It cannot open outwards, so there is no need for a handle, there is only a knocker. It opens inwards, the door of the heart.

Jesus comes and knocks at your door... but you start thinking. You don't open the door; rather, you may even get scared and bolt it more: "Who knows what type of man is standing outside? Looks like a tramp! And who knows what he is going to do once you open the door?" Once you open the heart you become vulnerable; then you are not so secure and safe. And this man looks an absolute stranger. You cannot trust. That's why when Jesus comes to the door you miss.

First, you are blind, you cannot see, you can only think. Second, you are afraid, scared of the unknown. But about the past you are at ease, because enough time has passed, many people have thought, they have created theories, they have supplied all that is needed. Now you can just look at books -- books are dead. But you can think about Jesus and come to a conviction. And then there is no danger either, because even if you open your heart to a book, nothing is going to happen. So millions of Christians go on reading the Bible every day, Hindus go on reading the Gita every day, Buddhists go on reading Dhammapada every day. They repeat in a mechanical way, every day the same again and again. There is no danger because the book is not

a fire.

But Jesus is a fire: once you open your heart you are going to be burned totally. Once that stranger enters into your heart, the unknown has penetrated into the known. Now your mind as it existed before cannot exist anymore; you cannot be the same again. A discontinuity has happened, the past is dead -- not even in dreams can it be reflected anymore; all that you had accumulated is gone. This man is going to burn you completely, this man is going to be a death. But you are scared because you don't know that after every death there is birth. The greater the death, the greater the birth -- the more total the death, the more total the birth. And this man is going to give you a total death.

You are afraid. Who is this who is afraid? It is precisely that one who is afraid within you who is not you. That is the ego, your accumulation of the past, your identity: you are a man of position, prestige, power, a man of knowledge, respectable. This ego is going to be shattered completely by this man. This ego says to you, "Be alert! Don't open the door so easily. Nobody knows who this man is. First make sure." And by the time you are sure, Jesus is gone, because he cannot wait at your door forever and forever. It is such a rare phenomenon: the penetration of the unknown into the known, the penetration of eternity into time. The meeting of a Jesus with you is such a rare phenomenon that it exists only in certain moments and then it is gone. You miss -- you don't have the presence of your mind.

I have heard, once it happened: A miser got fifty thousand rupees from the government, because he was traveling in a train and there was a wreck, and he made a claim. His bones were broken, there were many fractures, but he was very happy when he got fifty thousand rupees. He walked all over the town telling people the good news: "I have got fifty thousand rupees and my wife has got twenty-five thousand rupees!" So one friend asked, "But was your wife also hurt, wounded, in the wreck?"

The miser said, "No! But even in that chaos when the train was in the wreck, in that accident, I had the presence of mind to kick her teeth. She was not hurt at all, but I had the presence of mind to kick her teeth. So she also got twenty-five thousand rupees."

In this world, sometimes you use presence of mind -- for wrong reasons of course. But when Jesus comes, Buddha comes, you never use presence of mind because it is dangerous. It is not going to give you something; rather, on the contrary, it is going to take everything that you have. You are not going to get twenty-five thousand rupees from the insurance or the government; on the contrary, all the treasury that you have accumulated will simply be washed out. So whenever a Jesus is there you never look at his eyes directly. You look this way and that, you look sideways, you never encounter him. Left and right your eyes move, past and future your mind moves... but just directly, immediately, you are cunning. You miss, because deep down you wanted to avoid.

Jesus is a discomfort. To meet him is inconvenient because he shatters your complete adjustment. He makes you aware that you have been absolutely wrong, he makes you feel that you have sinned, you have missed the mark. He makes you feel that your whole life has been a wastage, that you have not reached anywhere, that you have been standing on the same spot for millions of lives. Of course you feel uneasy before him, you start shaking and trembling deep inside. The only way is to avoid, and you are very cunning in avoiding. You avoid in such ways that even you cannot become aware that you are avoiding. Now try to understand these words.

HIS DISCIPLES SAID TO HIM: WHEN WILL THE REPOSE OF THE DEAD COME ABOUT, AND WHEN WILL THE NEW WORLD COME?

Jews have been waiting for centuries for the day when the dead should be resurrected, for the day when a new world order of peace, benediction, a divine order will be born. This world is ugly; as it is, it is like a nightmare. And the only way to tolerate it is to hope that someday this should not be so, the nightmare will end; someday this ugly world will disappear and a new world of beauty and truth and goodness will be born. This is a trick of the mind: this is intoxicating, this gives you hope, and hope is the most alcoholic beverage -- nothing can compare with it. If you can hope you can remain drunk forever and ever. This gives you a possibility to wait: "This world is not final, this ugliness is not final, this life is not real life. The real life is to come." This is what an irreligious man will think.

A religious man accepts whatsoever is, he is not waiting for something else to happen; he accepts this world as it is, this life as it is. He has a deep acceptance: he is grateful even for this, he is not complaining. He does not say, "This is ugly and this is bad and this is a nightmare." He says, "Whatsoever it is, it is

beautiful. I accept it." And just through this acceptance he is born, he becomes a new man, and for him a new world is there. This is the way to get into the new world. If you simply wait, hoping that someday this world is going to change, it is never going to change -- it has always been so. Since Adam and Eve left the garden of Eden it has remained so.

In China there is a proverb: 'Progress' is the oldest word. Always, the human mind has been thinking that we are progressing. We are going nowhere, the world has remained the same. Details may change, but the substance remains the same; it is again and again a wheel, it moves on the same track.

A religious man is one who accepts this very moment -- whatsoever the case is -- and through that acceptance he is born anew, the dead is resurrected. This is a rebirth. And when your eyes are different the whole world is different, because the world is not the case, the way you look at it is the case. The way you look at it is the case, the way you approach it is the case -- your attitude is your world. This world is neutral: to a Buddha it looks like *moksha*, the ultimate beauty and ecstasy; to you it looks like a hell, the final, the seventh -- nothing can be worse than this. It depends on how you look at it.

When *you* are reborn, everything is reborn with you: the trees will be the same, and yet they will not be the same; the hills will be the same, and yet they will not be the same -- because *you* have changed. You are the center of your world, and when the center changes, periphery has to follow, because the world is just a shadow around you. If you change, the shadow changes. And those who are waiting and thinking that someday the shadow will change, they are fools.

Jews were waiting, as everybody is waiting, for a day to come when the world would be reborn and the dead would be resurrected; there would be peace, eternal peace, and life. So they asked Jesus:

WHEN WILL THE REPOSE OF THE DEAD COME ABOUT, AND WHEN WILL THE NEW WORLD COME?

They were asking about the future, and this is how you miss Jesus. Don't ask a Jesus about the future, because for a Jesus no future exists; the whole eternity is present for him. And for a Jesus no hope exists, because hope is a dream. For Jesus, only truth exists, not hope. Hope is a deception, hope is intoxicating; it gives your eyes such a drunkenness that because of that drunkenness you look at the world and everything is different. For Jesus, only truth, the 'facticity' of it -- bare, naked existence -- exists; he has no hopes about it. Not that he is in despair -- remember, despair is part of the hope.

If you hope in the future, despair will follow in the past. Despair is a shadow of hope: if you hope you will be frustrated. The more you hope the more frustrated you will be, because hope creates a dream and then it is not fulfilled. Jesus is not in despair, not in frustration. He never hopes, so everything is fulfilling; he never expects, so everything is as it should be; he never dreams, so there is no failure. Nothing can fail you if you are not after success, and nothing can frustrate you if you are not looking at the future. No! There is no misery if there is no dreaming.

Dreams bring misery; existence is pure ecstasy. Jesus lives here and now, that is the only existence for him. That's why I say it is very difficult for Jesus to meet you, because you are always in the future and he is always here and now. How to meet? The distance is *vast*!

There are two ways. One, Jesus should start dreaming like you -- which is impossible, because knowingly you cannot dream. Knowingly there is no possibility for dreaming, because if the knower is there the dream cannot come. The dream comes only when the knower is fast asleep. So Jesus cannot come to your level, that is impossible. Whatsoever he tries, it cannot be done. He would like, a Buddha would like, to come exactly where you are to meet you, but it is intrinsically impossible because he cannot fall asleep, he cannot become unconscious, he cannot fall into a dream, he cannot hope. Then where to meet? If he moves into a dream, into the future, then there can be a meeting. But that's not possible, that's impossible. The only possibility is that he should shake you awake.

So Jesus goes on saying to his disciples, "Awake, be alert! Watch, see, look!" He goes on saying, "Be mindful, have presence of mind here and now!" But even disciples ask about the future. They are not looking at Jesus, they are thinking of the future because they have suffered in the past. That is the balance: they have suffered in the past, they will be blissful in the future. This is the balance of their life, otherwise they will go insane.

In ancient days, every emperor had a wise man in his court, and a fool also. It looks absurd -- a wise man is needed, but why a fool? To give balance, otherwise the court would be unbalanced. And this is right.

It happened once: A great king had a wise man but not a fool. And things were going wrong, so a search

was made and a man was found who was a perfect fool. Perfection is rare: to find a perfect wise man is rare, to find a perfect fool is still more rare. But perfection is beautiful wherever it is. Even a perfect fool has a quality in him that you cannot challenge -- perfection. Perfection has its own beauty, it gives a grace. If you want to see what a perfect fool is, read Dostoevsky's novel The Idiot.

A perfect fool was found. The king wanted to make a test to see whether he was really worthwhile. So he said to the fool, "Make a list of ten great fools in my court" -- there were one hundred members of the court -- "Make a list of ten persons, and put the names in order: the greatest fool first, and then the second and then the third...." And seven days' time was given.

The seventh day the king asked, "Have you made the list?"

The fool said, "Yes."

The king was curious. He said, "Who is the first?"

The fool said, "You!"

The king was annoyed and he said, "Why? You will have to give me an explanation."

The fool said, "Just yesterday, up to yesterday, I had not filled the first place. To one of your ministers you have given millions of rupees, and you have sent him to a faraway country to purchase big diamonds, pearls, and other precious stones. I tell you, that man is never going to come back. You trusted him -- you are a fool. Only a fool trusts."

The king said, "Okay. And if he comes, then?"

The fool said, "Then I will cross your name off and put his name instead."

In old courts it was a must, because he gave a balance. Your life is a continuous effort to keep a balance. If you move too much in one direction, balance is lost and there will be illness and disease. Dis-ease means that balance is lost; 'disease' -- the very word means imbalance. So when your past is ugly -- a long suffering, a tedious phenomenon, a boredom -- how will you balance it? You have to, otherwise you will go insane. You balance it by a beautiful future, you paint a romantic picture of the future; it gives a balance.

But Jesus needs no balance because he himself is balance. Jesus needs no wise man and no fool. Your past is like a wise man, because you have gained experience; you have gained wisdom through experience. Your future is like a fool: it dreams. If you don't have any future, what will happen? Suddenly you will go berserk. If you don't have any future you will go mad.

That's what is happening in the West, particularly in America. Because of the H-bomb, atomic energy, the future no longer exists. If America has become the land of hippies and beatniks and others, the reason is because America is more alert. They used the atom bomb in the second world war, and America is alert: the future no longer exists, and the past is just a long ugliness, a nightmare. What to do? The future is not there to fool around with, to dream and keep the balance: the hippie is born -- he has gone berserk, he is not in balance.

A Buddha is also born in a similar way but the method is different. A Jesus is also born in a similar way but the method is different: he simply throws the past, he stops thinking about the future, he stops remembering the past. Then, suddenly, he himself is the balance. You cannot unbalance a Jesus, no. You can unbalance anybody who is simply adjusted, but Jesus is not simply adjusted. An adjusted person can be unbalanced by any accident, but Jesus cannot be unbalanced, he cannot go mad, because the very base has changed. He does not live in the past, he does not live in the future.

The disciples ask Jesus about the future. How will the meeting be possible? How will they encounter him? And these are disciples -- what about the masses?

HE SAID TO THEM: WHAT YOU EXPECT HAS COME, BUT YOU KNOW IT NOT.

WHAT YOU EXPECT HAS COME.... The dead *are* resurrected, they have attained to repose. The new world has entered, it is already here, but you don't know. Jesus is speaking about himself: "I am the new world, I am the dead resurrected, I am the life, the very center of life -- and I am here, standing before you, and you know it not. You ask questions about the future and the future is here."

HE SAID TO THEM: WHAT YOU EXPECT HAS COME, BUT YOU KNOW IT NOT.

In eternity there is no future. The future is part of the present, but because of our narrowness of mind we

cannot see the whole. We are just like a man who has been locked in a room and he looks through the keyhole: he cannot see the whole. Through the keyhole you cannot see the whole -- unless you have taken hashish! Otherwise, through the keyhole you cannot see the whole.

I will tell you one story. Once it happened that three men came to a city when the sun was setting. They tried in every way to reach it before sunset, they ran, because the doors would be closed; the moment the sun went down the doors would be closed, and the whole night they would have to remain outside the wall. And it was dangerous -- wild animals and murderers and everything. They ran, but they couldn't reach the city in time. When they reached it the doors were closed, the sun had set.

One of them started beating his heart and crying loudly so that the doorkeepers who were behind the wall might hear. He cried loudly, he beat on the door, his hands started bleeding, and he fell in a faint. Another started to search around the wall. There might be some other small door, a back door or some place through which he could enter, or a drainage system or something. The third was a hashish smoker: he simply smoked his hashish, then he looked through the keyhole and he said, "Behold! No need to go anywhere -- we can enter through the keyhole!"

That's what happens when you are on a drug trip. This happens: the keyhole seems to be so big that you feel you can even enter the kingdom of God through the keyhole. Nobody can enter the kingdom of God through a keyhole. You will remain outside, and when you come to your senses you will laugh about the whole thing.

Think of a man closed in a room who can look only through the keyhole: he cannot see the whole outside, he looks at a part. And imagine also that he moves his eye looking through the keyhole: then one tree comes into vision; he moves his eye, then another tree comes into vision. The first tree has gone out of existence; the first has become past and he thinks it has disappeared. The second tree has become present, and the third, which has not yet appeared, is in the future. He goes on moving his eye: then the second goes into the past and the third appears, and that man thinks -- and he thinks logically -- "That which I can no longer see is no more, and that which I cannot yet see does not exist yet. Only that which I see exists."

This is what we are doing. And this man will not think that his eye is moving across the keyhole, he will think trees are moving into existence and out of existence. This is what we are saying: we say time moves. Remember, time is not moving, only your mind moves. Where can time move? Have you ever thought? Where can the time move? ... Because movement needs time again: if your time is moving then another time will be needed, because movement needs time. You come to this house from your house, you take half an hour. You moved from one point to another -- time is needed. If your time is moving as we think time is moving -- like a river, going to the past, coming from the future -- then another time is needed in which this time should move. Then you will fall into an infinite regress: then the other time will be moving in some other time. No, that cannot be.

Time is not moving. Rather, on the contrary, your mind moves but you cannot see it. It is just like when you move in a train and the train is going fast and you see trees moving, going fast: you are moving in the opposite direction. If you are not allowed to look and observe you may have the feeling... and sometimes you do have the feeling, when your train starts moving and the other train is standing at the platform, suddenly you think the other train is moving.

For millions of years man has existed on the earth. The earth is moving but nobody became aware of it; everybody thought the sun was moving. And still -- science goes on saying it, but the language has not changed: we say 'sunrise', 'sunset'. The sun never rises, the sun never sets, but still we think as if it does. Even a scientist thinks in the same way. He knows the fact, but the thinking is so deep-rooted that he never thinks that the earth is moving. 'Earthrise', 'earthset' -- no, there are no such words; the sun still moves around the earth.

The same fallacy exists about time. Time is not moving, it is eternal. Only your mind moves, and when it moves you have a narrow slit: that which comes before it is the present, that which goes out of it is the past, that which has not come into it is the future. But where can the present move?

The whole thing is absurd if you think about it. How can the present move suddenly into nonexistence? How can existence become nonexistence? The past is nowhere to be found, it has become nonexistence. And how can the future, which is nonexistential, come into existence? It looks absolutely absurd. Existence remains existence, nonexistence remains nonexistence -- only your mind moves. And you cannot see the whole, that's why division is created.

Jesus lives in the whole. That's why he says: WHAT YOU EXPECT HAS COME, BUT YOU KNOW IT NOT. And not only has it come now, what you have been expecting has always been here. That's why

Jesus says in some other saying: "Before Abraham was, I am; I have always been here." Your mind says Jesus will come in the future. The same mind denied Jesus because it is impossible for the same mind to have any communication with the present. Hence Jews said, "This is not the right man we are waiting for."

And no one is ever going to be the right man. Whosoever comes will be the wrong man, because it is not a question of man, his being right and wrong; the question is of mind, living in the future, investing in the future. And when Jesus has come, there is no future -- then all your dreams drop. Jesus becomes a destroyer of your dreams, and you have invested so much in them that it is difficult, it is very difficult.

One doctor was saying to a drunkard, "You stop now, otherwise your hearing will go, you will not be able to hear."

The drunkard said, "I am not going to stop, because the stuff that I am hearing is not so good as the stuff I am drinking. Even if hearing goes, nothing is lost, because the stuff that I am hearing is not worthwhile."

You have invested so much in the future that the stuff that you are dreaming has become so valuable. It gives you balance against the past, it gives you motivation to move and act, it helps you to run. In fact, it helps you and your ego to be there at all. It is difficult to drop it. So whenever a Jesus comes he will say, "I am here!" And you will say, "No, the wrong man!" The right man never comes, not because he never comes but because you cannot allow him to be the right man. If you once allow that Jesus is Christ, then you have to change immediately. You cannot continue the old pattern, the old style of life has to be thrown. You will have to die and be reborn.

HE SAID TO THEM: WHAT YOU EXPECT HAS COME, BUT YOU KNOW IT NOT. HIS DISCIPLES SAID TO HIM -- again the same obsession, again they said -- TWENTY-FOUR PROPHETS SPOKE IN ISRAEL AND THEY ALL SPOKE ABOUT THEE.

This number twenty-four is very meaningful, because Hindus think there are twenty-four *avatars*, Jainas think there are twenty-four *tirthankaras* -- 'ford-makers' -- Buddhists think there are twenty-four Buddhas, and Jews think there are twenty-four prophets.

Why twenty-four? Why not more or less? Why do they all agree about it? In this world, everything exists in a particular quantity; even wisdom, that too has a particular quantity. And that quantity is such that when one man becomes enlightened it is difficult for others to become enlightened immediately. The whole light is absorbed in that man. You can live in his shadow, he will try and help you in every way, but it becomes difficult.

Hence the phenomenon: Buddha dies, and many disciples become enlightened when he dies. Mahavira dies, and many disciples become enlightened after he is no more. The same phenomenon as under a very big tree where small plants cannot survive. A particular quantity exists, and when somebody is like a Christ he absorbs the whole quantity. He is so vast that from everywhere small quantities disappear. He becomes the whole light. Hence, much mathematics has gone into it, and all those who have been calculating the phenomenon have come up with the number twenty-four. In one *mahakalpa*, from one creation to one annihilation, twenty-four are the possibilities, twenty-four persons can reach the highest peak.

The disciples said to Jesus: TWENTY-FOUR PROPHETS SPOKE IN ISRAEL AND THEY ALL SPOKE ABOUT THEE. And they all said, "We are only the newsbringers. The real one is to come, the final, the ultimate is to come. We bring you only the news." That is the difference between a prophet and a Christ. A Christ is the culmination of all aspirations, of all longings, of all the dreams, of all that has been thought about the other world; a Christ is the culminating point, he is the peak, the Everest. A prophet indicates, he points the way, he gives you the news that the one is coming; a prophet is a messenger. Twenty-four prophets had declared that the Christ was coming, the omega point, where the whole of humanity and the whole consciousness of humanity would come to a peak.

HIS DISCIPLES SAID TO HIM: TWENTY-FOUR PROPHETS SPOKE IN ISRAEL AND THEY ALL SPOKE ABOUT THEE.
HE SAID TO THEM: YOU HAVE DISMISSED THE LIVING ONE WHO IS BEFORE YOU, AND YOU HAVE SPOKEN ABOUT THE DEAD.

"Why bring these twenty-four prophets in? You are not looking at *me*! You are still talking about those twenty-four prophets who are dead. They talked about me, you talk about them -- and I am here. They

missed me because they were looking in the future, you miss me because you are looking at the past, and I am here!"

JESUS SAID: I HAVE CAST FIRE UPON THE WORLD, AND SEE, I GUARD THE WORLD UNTIL IT IS AFIRE.

This has to be understood very deeply, very consciously. It is very easy to talk about the dead, because you are dead; you have the same quality, you have a similarity to the dead. It is very difficult to look at Jesus because then you have to be alive. Only the same can feel the same, the similar is needed to know. How can you know light if you are darkness? How can you know love, how can you know life if you are not that? Jesus is missed because you are not alive. You live a dull, dead life. Your life is at its minimum, and Jesus exists at its maximum. You exist as the alpha and he exists as the omega. You are just the A and he is the Z, he is the final culmination.

You go on talking, even before him you go on talking nonsense. It would have been better if the disciples had been silent, it would have been better if they had just remained with him, but they were asking foolish questions. These questions can be answered by a scholar, no need to go to a Jesus. And scholars are always available, they are cheap, there is never any scarcity of them. A Jesus only happens sometimes -- at the culminating point of human growth he happens; when the circle comes to its peak he happens. He is rare, and you are asking foolish questions, childish curiosities like: TWENTY-FOUR PROPHETS SPOKE IN ISRAEL AND THEY ALL SPOKE ABOUT THEE.

Jesus simply rejects the whole thing. He says, "Foolish! Don't ask foolish questions. YOU HAVE DISMISSED THE LIVING ONE... in asking the very question... YOU HAVE DISMISSED THE LIVING ONE."

How can one ask a question before a Jesus? One should look, one should drink him, one should eat him, one should allow him to enter one's deepest core, the innermost part of your being. One should melt in him, and allow him to melt into you.

And you are asking questions! And you are asking about prophets! They have spoken, now you want confirmation from Jesus. You want a certificate from Jesus, a signature that he also says, "Yes, they spoke about me!" Can't you see Jesus directly? Do you need a certificate? If Jesus is not enough, what will the certificate do? Even if Jesus says, and he has been saying continuously, "I am the one for whom you were waiting," you go on asking foolish questions again and again. Somewhere deep down there is doubt, and the question arises out of doubt. The disciple who is asking must be looking at Jesus at that time to see how he responds.

And this is the trick of the mind. If Jesus says, "Yes, I am the one whom all the prophets have declared is coming," then you will think those prophets have also said that one who is the real one will not claim, he will not say, "I am the one." And if Jesus says, "No, I am not that one," then you will go and you will say, "He himself says that he is not the one."

Look at the trick of the mind, how you want to escape from him. People ask, "Have you realized?" If you say, "Yes," they will say, "In the Upanishads it is said that one who says, 'I have realized,' has not realized." If you say, "No," they will say, "Then it is okay. Then we must go and seek someone who has realized. Why waste time with you?"

The mind is in search of how to avoid, and the question is foolish -- that's why Jesus is not answering it. And the question is a trick. In a subtle way, Jesus is saying something else and the disciples are asking something else. He is not answering directly because if he answers directly, whatsoever he says you will leave him.

You are ready to leave him any moment. It is a wonder you have not left him already, why you go on lingering. Maybe it is the vagueness of his answers, maybe it is his not saying yes *or* no. Maybe it is because the way he is speaking you cannot understand and you have not yet decided what to do. If he says, "Yes, I am the one," you become suspicious: "How can one who has realized say, 'I am the one?'"

Said Jesus to them: YOU HAVE DISMISSED THE LIVING ONE. "I am here and you talk about the prophets, the dead...."

YOU HAVE DISMISSED THE LIVING ONE WHO IS BEFORE YOU, AND YOU HAVE SPOKEN ABOUT THE DEAD.

This is continuously happening. If I say something, and you are a Hindu and that is written in your Gita, you nod your head: "Yes, right." You are not nodding to me, you have rejected the living one; you nod not to me, you nod to your Hinduism and your Gita. You say, "Yes, he must be right because it is written in the Gita." If I say something which is against the Gita you will not nod, you will say, "He must be wrong because it is not written in the Gita." If you look at the living one, then if I say something which is against the Gita, the Gita will be wrong, not me. If I say something which is written in the Gita, the Gita will be right because I say so.

But this is not the case. If you are a Jew, and if I say something, immediately your Jewish mind gets disturbed. Jews have remained disturbed all through these talks. They are here, many of them are here, and they are disturbed: they have written long letters to me -- thirty-page letters -- that this is not so, "You don't understand Jews!" If I say something which goes against your Jewish mind, immediately I am rejected, not the Jewish mind. If I say something which fits, you accept me -- but that is not acceptance, you are simply befooling yourself. If I confirm your mind, then you accept me. Your mind remains the center.

This is what Jesus is saying: YOU HAVE DISMISSED THE LIVING ONE. "Look at me, I am here! The sun has risen and you are talking about the night when somebody said that soon there would be a sun, but you are not looking at the sun: 'Soon there will be a morning and there will be a dawn, and the darkness will disappear.' You are still talking about those who lived in darkness. You talk about me, and I am here and you are not looking at me!" Very difficult to be alert! When the Hindu gets hurt, the Jew gets hurt, the Christian gets hurt, remember it is not you, it is just the conditioning. Put that conditioning aside.

Look how disciples and enemies are similar. They are not very different, there is no basic difference. Jews said to Jesus, "You are not that one who has been promised forever and ever, because those twenty-four prophets gave some signs to judge by. You are not that one, because we have a criterion from the dead to know the living one." They said, "We cannot believe in you. Prove it, because these are the signs: make a man who is dead alive, resurrect him!" And Jesus could not even save himself on the cross, so what will he do? How can he resurrect somebody else from death? He could not escape his own death. On the cross it was proved that he was not the promised one.

What have his disciples been doing? They believe that he cured the sick, they believe that he resurrected the dead, they believe that he didn't die on the cross, and that within three days of his death he was seen by a few people.

But both depend on the dead. The criterion is provided by the dead, as if Jesus just has to follow, just follow the twenty-four dead prophets who provided the criterion; as if he is not allowed to be spontaneous. If you say that he never did any miracle, Jews will be happy. They will say, "Yes, that's what we have been saying." And Christians will be unhappy, because once it is proved that he never did any miracle, then he is no longer a Christ.

Christ is not enough unto himself? As he is, he is not a light? As he is, he is not truth? As he is, he has not brought a grace, an unknown grace into this world? No, you have a criterion, he should fit your criterion. If he fits, or if you think he fits, then it is okay. If he does not fit, or if you think he does not fit, then he is no longer the right person. The whole thing seems to be the same: both are living with the dead -- the disciples and the enemies. Nobody is looking directly, immediately, at the phenomenon that is Jesus.

HE SAID TO THEM: YOU HAVE DISMISSED THE LIVING ONE WHO IS BEFORE YOU, AND YOU HAVE SPOKEN ABOUT THE DEAD.
JESUS SAID: I HAVE CAST FIRE UPON THE WORLD....

Why is he saying this? -- because the old prophets had said he would bring peace, eternal peace. He says: No!

I HAVE CAST FIRE UPON THE WORLD, AND SEE,
I GUARD THE WORLD UNTIL IT IS AFIRE... completely.
I have not brought any peace.

He contradicts, just to see whether the disciples nod or not; he contradicts to see what they say, how they react. He is not contradicting in fact, because the peace can come only after the fire has been there.

When the world is afire, and the old has been burned and gone dead, only then can the new arise. The

new is always when the old is dead. The old must cease to be for the new to be, the dead must disappear for the live to appear. The known must go, must give space for the unknown to enter.

He is not contradicting, he cannot contradict; there is no possibility because the prophets were really talking about him -- but he contradicts the disciples. Many must have left him then because, "The old say he will bring peace, and this man says, 'I have brought fire.' He is just the opposite. We are already in much fire, why bring more fire? We are burning already, the world is already afire, aflame, in misery, in anxiety, in anguish. Why bring more fire? We need peace."

But remember, peace cannot come as you are, peace cannot exist for you. It is not a question of peace, it is a question of you: as you are, everything will disturb you; as you are, you will create anguish around you. Anguish is not some accident that happens to you, it is a growth. Just as leaves come on the trees, anxieties come into you -- they are part of you. You can cut the leaves, but that will not help, that will be just pruning, and instead of one leaf, four leaves will come; there will be more anxiety. Unless you are burned completely, unless you are no more, the anxiety will come.

Hindus, particularly Patanjali, have used two words for this transformation: one he calls *sabeej samadhi*, transformation with a seed; and one he calls *nirbeej samadhi*, transformation without a seed. And the first is nothing, sabeej samadhi is nothing, because the seed remains, it will sprout again and again and again; the seed is not burned. You carry the seed; there is no tree, but the tree will come because the seed is carried by you. You may have suppressed yourself completely, then the tree has disappeared; you have become a seed.

What is a seed? A compressed tree, compressed so much that you cannot see it. But give this seed an opportunity, a situation, the right soil, and the seed will sprout and the whole tree will be there. The seed carries the blueprint, a small seed carries the blueprint of the whole tree. In every detail the seed carries the blueprint: what type of leaves, what type of flowers, what color, the height, the age -- everything is carried in the seed. If you can read the seed, you can make a picture of how the whole tree is going to be.

The tree is just an unfoldment of the seed. Whatsoever you are is not the question; the question is what type of seed you carry within you. Whatsoever you are is just an unfoldment of the seed. You can go on changing the branches and cutting here and there, but those will all be modifications; you may decorate yourself, but you will not change. And you can decorate your hell, but it cannot become heaven.

Patanjali uses another word, nirbeej samadhi. He says that unless seedless samadhi is attained, nothing is attained -- unless the seed is burned completely so all misery, anguish, anxiety is gone because the blueprint has been burned. This is what Jesus means.

He says: I HAVE CAST FIRE UPON THE WORLD.... "I bring fire to burn you. I am not here to console you, I am not here to solace you. I am here to *destroy* you because your seed is wrong." The seed must be burned, and when your seed is burned, when you become empty, only then can the seed of the divine get into your womb. Then a new flowering, a new blossoming happens.

I HAVE CAST FIRE UPON THE WORLD, AND SEE, I GUARD THE WORLD UNTIL IT IS AFIRE.

And this is a promise. He says, "I will guard it, I will remain here until the whole world is afire."

Whenever a man becomes a Christ or a Buddha, he never disappears. Only *you* disappear, because you are not there, you are just an appearance. You come and go, you are a form. You are just like a wave in the sea: you have no substance in you, you are not crystallized. You come and go just like a dream comes and goes. Every night you come and every morning you disappear. Millions of times you come and millions of times you disappear. But whenever a Christ happens.... What does it mean to be a Christ? It means one who has attained the substantial: who is no longer the form but who has attained the formless, which cannot disappear; who is no longer the wave, who has become the ocean; who cannot disappear.

A Buddha remains, a Christ remains, he remains in existence. That is what is meant by: I GUARD THE WORLD UNTIL IT IS AFIRE -- "I will be here." But you couldn't see him when he was in the body, so how will you be able to see him when he is not in the body? And look at the strange phenomenon: many Christians see him with their eyes closed, praying, they see a vision -- and the nearest disciples could not see him when he was present. What is happening?

These Christs which you see in your prayers are just your imaginations, hallucinations, projections. You have created them, it is your mind. That's why a Christian sees Christ, a Jew can never see Christ, and a Hindu -- impossible even to think of it! A Hindu sees Krishna, he has his own points of imagination, objects of imagination. A Jaina can never see Krishna, Mahavira will come into his visions. What is happening? Your mind is imagining. You can play with imagination. This is autohypnotic and it is very pleasant. It is

very pleasant, you have created a Christ in you. You feel very happy, but the happiness is just like that of a nice dream. In the morning you feel very happy because you had a very nice dream. But even if it is nice, it is a dream and useless.

Why is Jesus missed? When he is present, he himself says, "You don't look at the living one." And then when he is dead, millions of people close their eyes and see him and enjoy him, the same people who crucified him when he was here in the body. The same people go on imagining and thinking about him -- because this imagination is not a fire, it is a consolation. It consoles you: "I have seen Christ."

People come to me and they say, "I have seen Christ," and they look at me so that I should say, "Yes, you have seen him." Then they go away very happy -- children playing with toys. If I say, "This is foolishness, drop all this imagination!" they feel very unhappy, they never come back to me. Why go to such a man who destroys, destroys your nice dreams?

Christ, when alive, you miss; how can you meet him when he is not there in the body? But again the same phenomenon comes into existence: now Christians talk about Jesus as they were talking in front of Jesus about twenty-four prophets. Now he is dead. Now you talk about the dead and you miss the living one.

It happened that a Christian came to a Zen monk. He brought the Bible with him and he told the monk, "I would like to read a few sentences from Jesus." And the man to whom he had come was himself a living master.

The master laughed and he said, "Okay."

So he read a few sentences from the Sermon on the Mount. After just two or three sentences, the master said, "Okay, the man who said these words was an enlightened one." The man was very happy because Christ had been recognized, and he wanted to read more. He again started reading. The master said, "Yes, very good. Whosoever said these words was an enlightened one."

The Christian thanked the master and went back, completely happy that Jesus had been recognized by a Buddhist -- completely missing, because this man was a Christ himself. And the master had tried twice, thrice: twice, thrice he had said, "Okay!" He was saying, "Keep your book closed. Enough! I have tasted. I say, yes, this man was an enlightened one."

If this man had really been interested in truth, hearing this he would have looked at the master, because he would have wanted to know: "Who is saying that the man who uttered these words was an enlightened one?" He would have thrown the book. "Why be worried about the dead? Look at this man!" But he went with his book. He must have gone to fellow Christians and he must have said, "Jesus was *really* an enlightened one. I went to a Buddhist... it is very difficult for a Buddhist to recognize Jesus. This man is very great, he recognized him."

You seek recognition for the dead from the living one. Remember this, because you may be doing the same.

Enough for today.

The Mustard Seed: My Most Loved Gospel on Jesus

Chapter #21
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THE TWENTY-FIRST SAYING
JESUS SAID: IF YOU BRING FORTH THAT WITHIN YOURSELVES, THAT WHICH YOU HAVE WILL SAVE YOU. IF YOU DO NOT HAVE THAT WITHIN YOURSELVES, THAT WHICH YOU DO NOT HAVE WILL KILL YOU.
JESUS SAID: LET HIM WHO SEEKS, NOT CEASE SEEKING UNTIL HE FINDS.
AND WHEN HE FINDS HE WILL BE TROUBLED, HE WILL MARVEL, AND HE WILL REIGN OVER ALL.
AND HE SAID: WHOEVER FINDS EXPLANATION OF THESE WORDS WILL NOT TASTE DEATH.

The search is for oneself. Whatsoever you seek, deep down you are seeking yourself in it. That's why the whole outward search proves ultimately futile. You may be seeking wealth, but you are seeking yourself. When you attain to wealth then you will realize the futility of it; wealth is attained but you remain unfulfilled. It was not wealth that you were seeking at all, the direction was wrong: you chose to move further away from yourself, and you wanted to seek yourself.

What exactly is a man seeking through wealth? He is seeking life through wealth, more life, abundant life. The mind says, "Without wealth how can you live?" The mind says, "Without wealth how can you be secure?" The mind says, "Without wealth how will you protect yourself against death?" Wealth is a protection against death; the search is for life. But when you attain wealth, suddenly it is revealed that wealth cannot protect you. And if wealth cannot protect you against death, how can it give you more and abundant life? No, you were seeking in a wrong direction.

Another man is seeking power, prestige. What is he seeking? He is seeking to be omnipotent, he is seeking to be so powerful that death cannot destroy him. But that is deep down, he is not even aware of it. When he attains to power, then the poverty will be revealed.

Hence the paradox that whenever you succeed in this world, you feel ultimate failure. I say again and again that nothing fails like success. If you don't succeed, then the illusion can be maintained, then you think, "Someday or other I will succeed and I will attain." But if you succeed, how can you maintain the illusion anymore? You have succeeded, and the inner emptiness remains the same. Rather, on the contrary, now you can feel it more against the contrast: the wealth is there all around you, and within, the poverty; light is there all around you, and within, darkness; life is all around you, and within, death. That's why, whenever a society becomes affluent, rich, suddenly religion becomes meaningful.

In a poor society religion cannot be meaningful, because people have not yet failed. Their search still carries meaning, the outward search. They think if they can get a good house everything will be okay; they think if they can get a little money then everything will be okay. A poor man can live in illusion, but not a rich man. And if you see a rich man also living in illusion, remember well, he is still poor, he has not succeeded yet.

A Buddha leaves the palace, a Mahavira leaves the kingdom. They succeeded, and success failed them. They became alert that the whole direction had been wrong, so they took an about-turn. They moved into totally the opposite direction: they were kings, they became beggars; they were clothed in the costliest clothes possible, they became naked. It became a conversion: success fails, and failure becomes a conversion.

But why does success fail? It fails because you were searching not for wealth, you were searching not for power, you were searching not for security and safety; you were not searching for a house, you were searching for something else. You were searching for the eternal home from where there is no going away. You were searching for an eternal rest, you were searching for a peace which lasts forever, nontemporal. That is what the search is: a search for the home. It is not a search for any house outside, it is a search for a state of being where you are at home. You were not searching for wealth, you were searching for protection against death; you were searching for a life which no death can destroy.

This life is going to be destroyed. Every moment the fear is there. How can you live this life when it exists just as if you are standing on a volcano? Any moment the explosion, any moment you can be thrown into death. You may live a hundred years, but you will tremble for a hundred years.

Just a few years ago scientists started thinking about this problem, because now there is a possibility that man's life can be lengthened as much as we want. Within this century it will become possible to change the

blueprint in the chromosome in the basic cell. And then you can feed to the basic cell that this body is going to live three hundred years, and then the body will live three hundred years. Right now it lives seventy years because your father and your mother lived almost seventy years; unconsciously they have fed this.... A blueprint is carried by the cell that within seventy years you will die. If we can change the blueprint in the cell, then man can live as long as he wants. This has been one of the greatest dreams: to win over death, to prolong life as long as one wants.

Just a few years back, scientists stumbled upon the fact. Now it can be done, within this century it has become feasible, but a new problem has arisen. They thought that if this could be done, then everybody would be happy and the fear of death would disappear, the anxiety about death would disappear. But no! When they pondered over the problem, they became aware that if a man lives for seventy years, he is afraid of death for seventy years. If he lives for three hundred years, he will be afraid of death for three hundred years. Fear will increase, not decrease. How can the fear go? You may live for three thousand years, it makes no difference -- only that for three thousand years you are on the volcano, any moment it can erupt, and the fear continues.

The search is for a deathless existence. And that existence is within you -- *you* are within you. That's why you cannot touch yourself: hands cannot move inwards, they move outwards, they have been invented to manipulate the outside world; legs cannot travel inwards, there is no need, there is no space to travel; eyes cannot see within, no need -- because your being has invented this whole mechanism in order to exist with things, persons, the outside.

Inside, nothing is needed. Inside, you are perfect. Inside, nothing is to be done, everything is as it should be, it is already the case.

The search is for this inner being -- and that inner being is omnipotent. No power can become a substitute for it. You may become a Napoleon or a Hitler or anybody you imagine, but you will remain powerless. Unless you become a Buddha or a Jesus, you cannot become omnipotent, you cannot be all-powerful. You may become an Einstein or a Bertrand Russell, but you cannot be all-knowing. You may collect information, as much as you can, but your inner ignorance will remain the same, unless you become a Jesus, a Zarathustra -- then you become all-knowing.

The search is for omnipotence, omniscience, omnipresence. Remember these three words. They are derived from a Sanskrit root, *aum*. In Sanskrit, aum is the symbol for the whole universe. It carries three basic sounds: a-u-m. Through these three basic sounds all the sounds have evolved. So aum is the basic sound, the synthesis of all the basic roots. That's why Hindus have been saying that aum is the secret mantra, the greatest mantra, because it implies the whole existence.

The three English words, omnipresent, omnipotent, omniscient, are derived from aum. They mean one who has become as powerful as aum, one who has become as knowing as aum, one who has become as present as aum -- one who has become universal, one who has become the all. And unless the all is achieved, there cannot be any contentment, there cannot be a deep, ultimate satisfaction. You will remain a beggar, and you will go on begging from one life to another; you will move like a beggar, you cannot be the emperor.

Now, we should try to penetrate these beautiful words of Jesus. He is saying very strange things.

> JESUS SAID: IF YOU BRING FORTH THAT WITHIN YOURSELVES, THAT WHICH YOU HAVE WILL SAVE YOU. IF YOU DO NOT HAVE THAT WITHIN YOURSELVES, THAT WHICH YOU DO NOT HAVE WILL KILL YOU.

Very strange! He says: IF YOU BRING FORTH THAT which is already WITHIN YOURSELVES -- if you allow it to grow, if you help it to manifest, to unfold, that which is already there, the mustard seed.... It is already there; the seed of the divine, the seed of the kingdom of God is already there. If you help it, if you allow it to grow... THAT WHICH YOU HAVE WILL SAVE YOU. You already have it, it will save you. But if you miss... IF YOU DO NOT HAVE THAT WITHIN YOURSELVES, THAT WHICH YOU DO NOT HAVE WILL KILL YOU.

If you miss it -- as I told you, the word sin in Hebrew means missing the mark -- if you miss yourself, you are a sinner. It is already there, you carry the mustard seed, but you don't give it to the soil, to the right soil, you don't water it, you have not become a gardener. You carry the seed, dead, encased in the cell, you don't put it into the earth. You are afraid that the seed may die. The fear is true in a sense: the seed will have

to die, only the tree will be born. Every unfoldment is a death and a birth. The past has to die, the old has to die, only then is the new born. The seed will have to die -- that's why you are afraid, so you protect the seed.

I have heard, once it happened: One king was puzzled because he had three sons, and they were all wise, strong, talented, and it was difficult to decide to whom the father should give the kingdom, who would be the ruler after him. And he was getting older every day. It was very difficult to decide because they were all equal in every way, they were equally talented. So he asked a wise man what to do. The wise man made a plan and he told the king, "You go on a pilgrimage." And following the wise man's plan, the king called his three sons and gave them the same quantity of certain seeds of beautiful flowers. He told them, "Preserve these seeds as carefully as possible, because your whole life depends on them. When I come back you will have to give me a report of what happened to the seeds." And the king went away.

The first son thought -- he was the eldest, was more experienced in the ways of the world, more cunning and more calculating -- he thought, "The best way will be to lock the seeds in a safe, because when my father comes he will ask for the seeds. I will return them to him exactly as he has given. And much depends, it seems, on this." So he took every care to find the best of all safes and he locked away the seeds. He locked the safe and carried the key with him twenty-four hours a day, because his whole life might depend on the seeds.

The second son thought, "The seeds have to be preserved, but if I lock them up like my elder brother, it may happen that in the iron safe they will get rotten. And my father may say, 'These are not the seeds I gave to you. They have gone rotten, they have become useless.' So what to do?" He went to the market and sold the seeds, which were of rare flowers. He thought, "This is the best way: to sell them, keep the money, and when my father comes I will purchase seeds again and who will know the difference? Seeds are seeds. The new seeds I can give to my father, they will be fresh, alive. Why bother about these old seeds? And then, nobody knows when father will be back -- one year, two years, three years -- he has not given any date, so it may take many years. I need not get worried about the seeds." He sold them and kept the money.

The third son thought, "Seeds have been given -- there must be some significance in this." He was the youngest, the least trained in the ways of the world, a little foolish, innocent. He thought, "Seeds are meant to grow." The very word seed means a growth, the very word; it is not a goal, it is a bridge. The very word means a reaching towards something. A seed in itself is meaningless unless it grows, unless it becomes something. A seed is just a passing phase; it is not the goal. It is not the final state, it is just like a bridge you have to pass across. So he went into the garden and planted the seeds.

Then the father came after one year and he asked his sons. The first son was very happy because he thought, "The youngest has destroyed them. How can he return the seeds, the same seeds? How can he return them? Now they have become plants and are flowering. And the second has also missed because he has changed the seeds, he has purchased new ones. He went to the market and purchased new seeds."

The second thought, "The first will miss because his seeds will already be rotten, useless, dead. And the third has already missed because the seeds were to be preserved -- exactly, literally -- and he has not preserved them. I am going to win!"

But the third never thought about winning, he was not interested in any victory. He was simply interested in one thing: "Father said the seeds have to be preserved. And seeds are a phase, not a goal. The only way to preserve them is to allow them to grow. And now the flowers have come, and soon seeds will be coming in millions." And he was just happy that his father would be happy.

Then the father came and he told the first son, "You are stupid. Seeds are not to be preserved in safety vaults, they are not to be preserved in banks, because if you preserve a seed you kill it. A seed can be preserved only if it is allowed to die into the soil, and allowed to be reborn."

He said to the second son, "You did better than the first, because you understood that the old seeds would die. But the quantity remains the same, and a seed, if preserved, multiplies a millionfold; if a seed is preserved, it multiplies a millionfold. You did better than the first, but you have also missed."

And then he asked the third son who took his father to the garden and said, "I have not preserved them in the safe, I have not sold them in the market, I have thrown them into the ground. These are the seeds, but now they have become plants, and the plants are flowering, and soon there will be many seeds. If you want seeds, I will return them to you a millionfold."

The father said, "You have won! You will be the king of this kingdom, because the only way to preserve a seed is to allow it to die so that it is reborn."

That's what Jesus says:

IF YOU BRING FORTH THAT WITHIN YOURSELVES, THAT WHICH YOU HAVE WILL SAVE YOU. IF YOU DO NOT HAVE THAT WITHIN YOURSELVES, THAT WHICH YOU DO NOT HAVE WILL KILL YOU.

But you have not looked at all within, you have not even had a single glimpse. So whatsoever you have is going to destroy you, it cannot save you. You may have wealth, you may have power, you may have many things of this world, but nothing is going to save you. On the contrary, that weight of the world is going to drown you. You have gathered much weight, and that is what is drowning you already, your boat is half-drowned already. You cannot leave the boat either, because all your possessions are there, you have to carry them to the other shore. But the possessions belong to this shore, and they cannot go to the other shore. Nobody has ever been capable of taking anything from this world to the other.

When you die, how can you carry anything from this world to the other? When you die your body drops. All that could be carried could only be carried through the body, and all that you possessed was possessed through the body. When the body drops, the very medium, the very vehicle drops. Then you cannot carry anything from this world, it is impossible. That's why many clever people think, "Don't collect the commodities of the world, just collect knowledge, because knowledge can be carried." Remember well: knowledge cannot be carried either, because when the body drops, the brain drops, and the brain is the accumulator of knowledge.

Your brain is the computer in which knowledge, information collects. It is also outside: if you take the brain of Einstein out, he will be an ordinary idiot, because with the brain knowledge disappears. But if you take the brain of Jesus out, there will be no difference, he will remain the same, because Jesus accumulates awareness, not knowledge.

So there are three types of people: the most outward-oriented -- they collect things, but those things cannot be carried to the other shore. Then the second -- who are not so outward-oriented, but still outward -- they collect knowledge, scriptures, theories, philosophies. They are more clever but still stupid, because knowledge is accumulated in the brain and the brain is part of the body -- the innermost part, but still part of the body. And when the body drops, the brain drops. Then there is the third person, who accumulates awareness, who cultivates awareness, whose whole life goal is to be more and more conscious.

This consciousness is your innermost self. Only this consciousness goes to the other shore, only this consciousness belongs to the other shore. In this body, both worlds exist: this and that, of matter and of consciousness. And between these two worlds there exists an interlink. That interlink is your knowledge. Drop things and drop knowledge. Just grow more and more in awareness, consciousness, become more and more alert. The more alert, the more you will carry from this world to the other; you will not go like a poor man, you will go rich. In this world you may look like a poor man, like a Buddha, like a beggar, a *bhikkhu*, but in the other world you will be like a king, because you will carry only yourself.

It happened: when Pompeii was destroyed by a volcanic eruption, the whole city was afire in the middle of the night, buildings were falling and people were escaping. Everybody was carrying something or other, because the city was very rich. And people were carrying their most valuable things: somebody was carrying his gold, somebody his diamonds, somebody his money; scholars were carrying their scriptures, books -- whatsoever could be saved they were carrying. But there was one man who was not carrying anything, just his walking stick. And those who were carrying things were very disturbed, worried; their whole lives were being destroyed. Only this man was walking amidst the crowd as if he were going for his morning walk. That was his usual routine: at three o'clock in the morning he used to go for a morning walk, and this was the time.

Whosoever looked at him said, "Why? You couldn't save anything? Everything is lost?"
The man said, "I didn't have anything, and all that I have I am carrying."

"Then why are you walking as if you are going for a morning walk? It is such a crisis, whole lives are destroyed, people are ruined!"

The man laughed and he said, "Because whatsoever you have accumulated is of this world -- death ruins it, fire burns it. I have accumulated only awareness. It may be a crisis for you, for me it is time for my morning walk."

This man is the mystic, this man is the yogi, this man is the one about whom Jesus is talking.

IF YOU BRING FORTH THAT WITHIN YOURSELVES, THAT WHICH YOU HAVE WILL SAVE YOU. IF YOU DO NOT HAVE THAT WITHIN YOURSELVES, THAT WHICH YOU DO NOT HAVE WILL KILL YOU.

If you are poor inside, you may be rich outside but you are going to be destroyed by your own possessions. If you are rich inside, then don't bother. Then whether you have anything or not, death cannot snatch anything from you. Only awareness transcends death; that is the *only* ray of light in human life which transcends death. Can you die fully aware? That is the only, the whole point. But if you have not lived fully aware, how can you die fully aware? Even in life you are so unaware -- how can you be aware in death?

Remember that whenever there is too much pain, the body has an automatic mechanism to throw you into unawareness, because otherwise it will be intolerable. Doctors have invented anesthesia very recently, but nature knows anesthesia, it has always known anesthesia. Whenever you come to a point when there is too much pain, suddenly you become unconscious, you faint, because it will be intolerable. So the body has an inner thermostat. You may be saying to people, "It is intolerable, my pain is intolerable," but you are wrong, because if it is intolerable you will be unconscious.

There exists no pain which can be called intolerable. All pains are tolerable, all sufferings are tolerable. That's why you remain alert, otherwise you would faint. And death is the most painful thing. When death comes, it is the greatest surgery possible, because your whole being has to be taken away, separated from the body with which you have become so much identified and one. It is not cutting a finger, it is not cutting a hand, it is not removing your appendix -- it is removing your whole body from you. No doctor can do that yet. The whole body is being removed, separated. And you have lived with this body for seventy years, eighty years; not only lived with it, you have lived in identification with it: you thought you were the body. The pain is such that you will become unconscious.

The whole of life is a preparation to be aware in death. That's what a sannyasin should do, that's what a seeker should do: be ready! Don't lose a single moment, because once lost it cannot be regained. And the only richness that you can get out of it is by being more aware. Do whatsoever, but do it with alertness, awareness. Your lives may be different but your inner search cannot be different; it is the same.

You may be a businessman, you may be a professor, you may be a doctor, an engineer, or a laborer, but it makes no difference. The inner search is the same, and that is how to become more and more conscious. A point comes when you are so conscious that even death cannot make you unconscious. This is what Jesus means: unfold that which is within you. If you have that you will be saved, if you don't have that you will be drowned.

And in another saying Jesus says a very strange thing. He says, "Those who have, they should be given more. And those who don't have, even that which they have will be taken away." Looks absurd! Jesus says, "Those who have should be given more. And those who don't have, even that which they have will be taken away from them."

He is talking about awareness, because awareness attracts more awareness. If you become aware, you become capable of being more aware; every step leads to a further step. If you are not aware, then every step leads you further away.

I have heard: Mulla Nasruddin knocked one night at a door at three in the morning. He was punch-drunk. The landlord opened the window, looked down and said, "Nasruddin, I have told you many times that this is the wrong door, this is not your door. Go to your house and knock there -- you are knocking at the wrong door."

Nasruddin looked up and said. "What makes you so certain? Maybe you are looking from the wrong window -- what makes you so certain?"

The drunkenness of man is such that it is impossible to think that "I am wrong." The other is going to be wrong. If you suffer in your life, you suffer because you are losing your consciousness somewhere: you are wrong, but you think the other may be looking from the wrong window, you think you are always knocking at the right door.

You have always been knocking at the wrong door, because all the doors in this world are wrong -- unless you knock at the inner door, which is not part of this world. It moves with you, but it is not part of this world. You carry something within which does not belong to this world. That is your treasure, and that is your door through which God can be approached. Jesus says, "Grow in that which you are already carrying." The one ray has already happened: you are not aware, or just a little bit; a cloudy awareness, a dim light, very dim -- you cannot see. But it has happened, that is how you are higher than the animals, even that is not in animals.

The first ray of consciousness has penetrated you, but that ray of consciousness is just a mustard seed;

you have to give it soil. What is the soil for it? Hindus have called that soil *satsang*. Go near to those who have grown higher than you, just be near them, in their presence, and your ray of consciousness will become higher and higher -- it needs a challenge. But the common tendency of the mind is always to move with inferiors, always to move with people who are even less alert than you. Why? -- because there you feel superior, there you feel you are somebody.

Everybody seeks the inferior and through this seeking becomes inferior himself. Whenever you reach a man like Jesus you are disturbed, because you cannot assert your superiority here. You *are* inferior, it is not an inferiority complex. You simply are inferior before a Jesus, because your consciousness is nothing, and he is a light so tremendous that you become almost dark before him. Even the flicker, the one ray of consciousness seems to be nothing. It has to be so: you take your earthen lamp out in the day in the sun, and what will you feel? It is as if the earthen lamp, the flame has become dark beside the sun. Take your earthen lamp into a dark room and it becomes a sun itself.

Hence the tendency of the mind to seek the inferior. It is just like water: as water always seeks a lower and lower level, mind always seeks the inferior. A husband would not like to marry a woman who is wiser than him, no. He will not marry a woman who is taller than him, no. He will not marry a woman who is older in years than him, no! Why? Biologically it would be better if a husband married a woman who was at least five years older than him, because then they could die together... because a wife is going to live five years more than a man, she has a longer lifespan. Then there would be no widows in the world -- and this is a very sad thing.... Biologically it would be the right method that a boy of twenty marries a girl of twenty-five, but the ego feels hurt. Neither would you like to marry a taller girl, because the ego feels hurt -- nor will you marry a wise woman. No! The mind always seeks the inferior.

Look at your friends -- why have you chosen them? Deep down you will find the cause to be this: they are inferior to you, with them you become a great light; otherwise you are an ordinary flame in an earthen lamp. The mind seeks the inferior to prove that it is superior. People even love animals; people who cannot love human beings, how can they love animals? But a dog buttresses you so beautifully, as no person can. Whether you beat him or welcome him it makes no difference, he goes on moving and waving his tail, he is always welcoming you. He always goes with you wherever you go, you cannot find a better follower than a dog. Why do people enjoy the fellowship of a dog? The inferior helps, you feel you are superior.

Mulla Nasruddin was playing cards with his dog. A man looked, he was surprised -- the dog was really playing. So he said to Nasruddin, "Nasruddin, you really have a strange and wise dog."

Nasruddin said, "Not so -- he is not so wise as he appears, because whenever he gets a good hand he wags his tail. Not so wise as he looks!"

The mind is always seeking the inferior, and there comes a point when even a dog can sometimes be superior to you. In many ways he is! He is stronger; if he fights, you will be nowhere. People go on falling lower; then they seek things, then a car becomes their love object -- do whatsoever you want to do and the car cannot do anything: then a house, then objects, possessions. With things you feel like a person, very superior.

Satsang means always choosing the company of the superior. The mind will help you to choose the company of the inferior. Be alert and avoid this, because with the inferior you will become inferior. More and more the ray of consciousness will be lost in darkness.

Always choose the superior, move towards the superior. But your ego will feel hurt. The ego has to be left. Satsang means living against the ego, transcending the ego, always seeking the superior. And you want to encounter God, and you are not happy in encountering Jesus and Buddha? Then how will it be possible?... because God is the superiormost light, the climax of the whole existence, the flowering of all life. If you always choose the inferior, how can you really desire to enter into the kingdom of God? You are following a wrong path.

Remember this, and only one point has to be continuously kept in mind, and that is: move in circles -- with people, with friends, with books -- always remembering that something superior is there, so that you can drop your ego; you can feel inferior and drop the ego. Always seek the superior. By and by, one step, another step... you will be able to encounter Jesus. And only if you can encounter Jesus will you be able to encounter God.

This is the meaning when Jesus says, "Except through me, you cannot reach him." This is the meaning: if you cannot encounter me, how can you think of encountering the suprememost? If you encounter the son, then there is the possibility that you may be capable of encountering the father, because the son is just a representative. Avatars, buddhas, tirthankaras, they are just the representatives, they are a light from the

supreme. If you cannot encounter them, if you cannot live with them, if your ego cannot allow them to exist with you, then there is no possibility for the final, ultimate truth.

JESUS SAID: LET HIM WHO SEEKS, NOT CEASE SEEKING UNTIL HE FINDS.

Mind is lethargic, and whenever you move upwards it is more lethargic. If you move downwards it has much energy, because a downward movement needs no effort. It is just water falling from a waterfall, going low -- no effort is needed. To reach hell no effort is needed, you will reach automatically; don't do anything and you will reach. You are already flowing towards lower and lower and lower levels, and the lowest state of your mind is hell. It is not something outside, it is the lowest rung of your ladder where all consciousness disappears: you become just like a vegetating phenomenon. But if you start moving higher, upwards, then effort will be needed, much effort will be needed. That's why Jesus says:

LET HIM WHO SEEKS, NOT CEASE SEEKING UNTIL HE FINDS.

Many times there will come moments when the mind will say, "What are you doing? Why are you making so much effort? Relax, enjoy, rest!" And if you listen to the mind you will be thrown back. Don't listen to the mind! A seeker should persist and go on making efforts until he finds.

But the saying looks against Zen -- it has to be understood, it is not -- because Zen masters say, "Be effortless. Don't make any effort, otherwise you will miss. A slight movement and you have already missed. Be at rest, be totally relaxed, in a letgo, as if you are not, and you will attain." They say, "Seek and you will miss, don't seek and you will find." Jesus' saying looks against Zen. It is not, because as you are you cannot be in a total letgo. Even if you try, even if you relax, activity continues.

Zen is not for you as you are, Jesus is for you as you are. And if you follow Jesus, a moment will come when Zen will be for you. When will that moment come? When you have exhausted all your effort, when you have done everything that can be done, when you have come to the last peak of your effort. Now nothing can be done, now there is no more to do; you have put all that you could into it, now nothing is being held back, your whole energy has moved into the effort. And it is not now that *you* stop, but because the whole energy has moved into the effort, there comes a stop, there comes relaxation. It happens, a letgo happens -- you cannot do it. It is just like a man who has been running and running and running, and then comes a moment when he cannot run. Even if you put a bayonet behind him and you say, "Move!" he says, "No possibility!"

I have heard about a frog: he got into a rut on a muddy village road. He went into the rut, but he couldn't get out of it. It was so difficult, he tried and tried -- and nothing! His friends helped, they did all that could be done. And then evening was coming, so in a very depressed, frustrated state, they had to leave him to his fate. Next day, the friends were thinking that he must be dead by now, because he was just on the road, in a rut. So they went to see him, and they found him hopping here and there. They asked, "What happened? How could you get out of the rut? It seems impossible, a miracle! How did it happen?"

The frog said, "Nothing! A truck came by and I had to get out. A truck was coming and I *had* to get out!"

The whole effort was not applied when there was no danger. If you can see death, the truck coming by, you will put the whole effort of your being into it, you will get out of the rut. You have been missing because you have been holding back. You do things, you meditate halfheartedly. It is a lukewarm effort, you cannot evaporate through it because there is a particular law: a certain degree has to be attained, only then does evaporation happen. You do this and that, and you know well that you are half in it. Half in it, nothing can happen. The truck has not come yet, you are in the rut: half of your being wants to get out, but half of your being does not want to get out. You want to be free, but the rut also gives you a certain protection, and the rut also gives you a security, it looks like a home -- just getting out seems to require too much effort.

Jesus says, "Seek, and seek until you find." Go on making the effort, bring the effort to a climax, to a crescendo, then Zen becomes applicable. If you study Zen in the beginning you can move in a wrong direction. And that is happening in the West, because people in the West who have written about Zen don't know what effort Zen people have been making before they relax. And it appeals to the lazy mind very much. That's why there is so much attraction for Zen in the West: don't do anything -- it appeals, because nothing is needed, you are already the case. It appeals, but it is not going to help.

Much has to be done before you can come to a point where relaxation is possible. And that relaxation is not from *you*, it happens: because the whole energy has moved, nothing remains behind to be restless; a rest comes. And Zen is right, because only in that rest is the ultimate revealed. And Jesus is right, because that rest comes only when you have put all your energies into effort. Jesus is the first part and Zen is the last part of the same process; Zen is the conclusion, Jesus is the beginning.

And I would suggest to you that Jesus is better for you, because you are all beginners. Zen can mislead you, the very appeal may be for wrong reasons. You may start thinking, "Nothing is to be done, I am okay as I am." You are not okay as you are, otherwise there would be no problem. Why should you come to me? Why should you go to Zen? Why should you seek Jesus? If you are really okay, then there is no problem. Then why do you seek? Then why waste your time in seeking? Then everything is useless if you are really okay, then there is no Yoga for you, no Tantra, no method. But that is not the case. As you are, something is wrong: you are not happy, you are not blissful, you are not ecstatic. You are a miserable lot, in misery, a deep anguish -- your being is ill. No, you are not okay, everything is wrong.

Listen to Jesus: LET HIM WHO SEEKS, NOT CEASE SEEKING UNTIL HE FINDS. And only in the end will you find that Zen people are right, because when you have done everything that can be done, effort disappears, effortlessness comes to you. In that repose, in that stillness where there is no movement, no activity, no energy left to do anything, there is *samadhi*, there is the ultimate door. It happens always in effortlessness, but the effortlessness happens through much effort.

Seek, and do not cease seeking until you find. AND WHEN HE FINDS HE WILL BE TROUBLED... a very difficult thing.

AND WHEN HE FINDS HE WILL BE TROUBLED, HE WILL MARVEL, AND HE WILL REIGN OVER ALL.

Why? When you find, why will you be troubled? You will be troubled because the thing is so great. It is so vast, infinite, that when you find it for the first time you will be completely lost. When you become aware of it for the first time, it is as if a man who has lived all his life in a dark room, in a dark cell, has been brought into the open sky, into the light of the sun. He will be troubled, his eyes will not be able to open. Even if he opens his eyes, he will be so dazzled that the light will look like darkness.

The first encounter with the divine is a crisis, because you have lived many, many lives in a wrong way. You have lived many lives so miserably that when bliss happens you cannot believe it: you will be troubled. You never expected it, you never knew what was going to happen. You talk about God -- do you know? What do you mean? The word god is not God, the theories about God are not God. You may know the definition from the dictionary, from the scripture, but what do you really mean when you say, "I am seeking God"?

I have heard: A small boy was making a picture, a painting, and his mother asked, "What are you doing?"

And he was so absorbed in it, he said, "Wait, don't disturb me -- I am making a portrait of God."

His mother said, "But nobody knows how God looks, nobody knows where God is. How will you make a portrait of him?"

The boy said, "Don't be worried. When I get through, they will know how God looks."

And every seeker is in this situation: you don't know what you are seeking, you don't know what the goal is, you don't know where you are going, why you are going. A deep urge is there, that is right: a deep thirst is there, that is right. But you have never tasted that for which this thirst exists. You move, you grope -- when suddenly it happens, you will be troubled.

This sentence shows that Jesus has known. A man who has not known God cannot write this sentence, a man who has not known God cannot say, "When you find him, you will be troubled." He will say, "Then you will be blissful, absolutely blissful."

Bliss comes, but it comes only when the crisis has settled. God is the greatest catastrophe that you can come across, because you will be shattered completely, you will be no more, you will be thrown into a bottomless abyss, you will become a zero, your whole existence will disappear like vapor. Suddenly you are dispersed like a cloud and the sun rises -- the light is too much and the truth is too much. You have always lived in lies, your whole life has been a fabric woven out of lies and more lies and more lies. You will be shattered, completely shattered. You will die when God rises; when the truth is revealed, you will simply disappear. And Jesus is right, you will be troubled.

Many have come back from this situation, many have left, many have escaped from this situation. And then they never turn back, they become afraid. I have a feeling that people who are atheists are people who somewhere in their past lives have reached this situation, and they became so troubled that they closed their eyes and escaped. Now they don't want to go to that situation again, and the best way is to deny that God exists.

They are like small children. If you say to a small child, "Don't eat sweets, don't eat this and that," and if you force him too much and you make him so afraid that whenever he eats sweets he becomes ill and gets diarrhea and much trouble comes to him, then look at that small boy: if he moves into the market he will close his eyes; wherever there is a possibility of a sweet shop or something, he will close his eyes. Afraid, he is denying. He is saying, "There is no shop, nothing," because if there is, if sweets are there, then it will be difficult not to become attracted again.

Atheists are those people who somewhere in their past lives encountered this situation, and they became so scared that now they deny, they say there is no God. This denial is based on a deep fear. It is psychological, it is not philosophical.

I have come across many atheists, and whenever I penetrate deep I have always found that they are the people who somewhere got so scared that now the very fear of the possibility grips them: if God does exist, then again he will attract them; if God does exist, then again they will start moving. "No! There is no God, no truth, nothing. Everything is a lie, and the whole of life is just an accident." Then they are at ease, then they can avoid the final catastrophe.

Jesus is right: AND WHEN HE FINDS, HE WILL BE TROUBLED.... And you will also come to this situation.

Many of you have sometimes reached, not exactly the point Jesus is talking about, but just somewhere near. And you have come to me and you have told me, "It is very difficult now, I cannot meditate, I don't want to meditate. A fear grips me, and it looks like it is going to be a death. I have come to you to seek life, not death. But I am scared and there is anxiety: whenever I close my eyes and I move deeper, suddenly I feel as if I am going to die." Many of you have come and told this to me. That's a good sign, that shows you are really going deep, that shows that the meditation is happening. Don't escape from there, because there is the treasure of the whole.

Just a little more, and you will come to the point where you will be troubled, so much troubled that your whole being will be at stake -- and there is every possibility that you may escape. But if you escape, then for many lives you will not be able to gather courage to go in that direction, you will simply avoid that dimension. When trouble arises in your inner being, be alert. Don't try to escape. Move, go ahead -- everybody has to pass through that.

The school to which Jesus belonged, the Essenes, they have a word for that state of trouble. They call it 'the dark night of the soul'. Everybody has to pass through it. Only then does the dawn come, when you have passed the dark night of the soul. The darker the night, the happier you should feel, because the sooner there will be dawn. Soon, out of the womb of this night, a sun is going to be born; soon -- it is not very far away. The darker the night, the nearer it is coming. Don't try to escape, because every morning needs a dark night as a womb. The dark night prepares the ground for the morning to be. That troubled state is the womb through which ultimate blessing will be born.

Jesus is right -- listen to him and remember him. This is going to come to you, any day this is going to happen to you, and the sooner it happens the better. Feel blissful when you feel troubled in your being, not because of any anxiety of this world, but because of the anxiety that comes when truth is reached, when you are close to it.

The same anxiety is felt near an enlightened person also. Whenever you go to him, a certain fear grips you. You start trembling inside, you find reasons how to escape, how not to go to this man. You are attracted, but a deep fear rationalizes: how to leave, how not to come to this man? You are not at ease -- you cannot be with a Jesus, with a Buddha. And you have to pass through it, it is part of growth.

AND WHEN HE FINDS HE WILL BE TROUBLED....

But if he has not escaped, not turned his back and run about in the world, then: ... HE WILL MARVEL. Then he will feel the mysterium, the mysterious. Then he will laugh and smile, because out of this night such a beautiful morn! Out of this troubled state, out of this hell and fear and anguish, such a blessing! Out

of thorns, such beautiful flowers. Then:

... HE WILL MARVEL, AND HE WILL REIGN OVER ALL.

Then he is a beggar no more. When desires disappear -- and they disappear only when you have attained to your self, because all desires are basically desires to attain the self, the inner consciousness, the innermost -- when you have attained the innermost, desires disappear, you are a beggar no more. You have become an emperor, you have become a king: ... AND HE WILL REIGN OVER ALL. Now this whole existence is his kingdom.

AND HE SAID: WHOEVER FINDS EXPLANATION OF THESE WORDS WILL NOT TASTE DEATH.

WHOEVER FINDS EXPLANATION OF THESE WORDS... not explanation *in* words, that won't help. I have explained to you in words; this is not going to make you deathless. No, not explanation in words -- explanation in living, in a lived experience. Words never explain, rather on the contrary, they explain away. Only experience can explain, only experience can be the explanation. And Jesus said: WHOEVER FINDS EXPLANATION OF THESE WORDS.... That is, whoever finds experience, whoever moves through this troubled state -- anxiety, anguish, the spiritual night -- and who has marveled and come to see the mysterium, the mysterious.

There are two words.... Rudolf Otto, one of the keenest, profoundest thinkers of this age, has written a very deep, profound book. That book is The Idea of the Holy. He uses two words in that book: one is TREMENDUM, the other is MYSTERIUM. When you first reach this troubled spot, the whole thing is such a tremendous phenomenon, it is tremendum. You are lost in it, you cannot sort out what is happening; you simply go crazy, as if the mind cannot function. This is the last point up to which mind can function. Now the mind has to be left behind. A tremendum happens -- an earthquake, an inner earthquake, a volcano erupts: everything of the past is broken and thrown and shattered.

If you can pass through this tremendum, then there arises mysterium, the mysterious. What is the mysterious? The mysterious is that which cannot be explained in any way, the mystery is that which is blissful, beautiful, ecstatic, but cannot be solved. It is the source of existence -- you cannot go beyond it, there is no beyond. You can experience it but you cannot analyze it. You can know it but you cannot make knowledge out of it. You can feel it but you cannot create any *theoria*, any theory out of it. Hence it is the mysterium, the ultimate mystery.

AND HE SAID: WHOEVER FINDS EXPLANATION OF THESE WORDS WILL NOT TASTE DEATH.

One who has tasted the final mystery of existence will not taste death; death is no more for him. Death exists only because of the mind, death exists only because of the ego, death exists only because you are identified with the body. If you are not identified with the body, if you don't have a mad ego within you, if you are centered in the self, death disappears. Death is there because you are a lie.

If you become true, death disappears. There is no death for the truth; it is eternal, it is eternal life. So this is the vicious circle: because you are a lie there is death, and because of the death you become more afraid, you create more lies around you to protect yourself. Then you get entangled in a vicious circle. One has to be alert and jump out of it.

Death is a problem because ego exists. And ego is the most false thing possible, the most illusory thing possible: it is not there -- you have to maintain it somehow, it has to be constantly maintained -- it is not a real phenomenon. If you leave it even for twenty-four hours, it will die. Twenty-four hours is too long, twenty-four minutes will do -- even twenty-four seconds. You have to feed it continuously, you have to pull it up, you have to manipulate it, you have to support it. Your whole life you work for it so that the dream that you are somebody can be maintained. And then in death it has to disappear. Then you feel the fear: you become unconscious, you are reborn in another body in an unconscious state, and the whole vicious circle starts again.

Don't be a lie! Start dropping lies, start dropping masks, be an authentic man. And try to be whatsoever you are, don't try to pretend to be that which you are not, because pretensions won't save you, they are the

very burden which is going to drown you. The truth saves.
Jesus has said: "Truth liberates, truth saves. Truth becomes eternal life."

AND HE SAID: WHOEVER FINDS EXPLANATION
OF THESE WORDS WILL NOT TASTE DEATH.

And the same I say to you: if you can taste your self you will not taste death, if you can know your self you will never know any death.

And that which can save you is already there, but it is a mustard seed. Help it to grow. And the first help that you can give is to help it to die. Don't cling to the seed, because the seed is a bridge, it is not the goal. Help it to die, dissolve, so that the inner life hidden in it is freed and the seed becomes a great tree. Small is the seed, but the tree will be very great. Almost invisible is the seed -- and the tree? The tree will become a great refuge. Millions of heavenly birds will take shelter in that tree.

Truth not only saves you, it also saves others through you. Truth not only becomes freedom to you, it becomes a door of freedom for many others also. If you become a light, it is not only your life that will be lighted -- if you become a light then you also become a light for millions; many can travel and reach their goal through you. If you become a light, you become a representative, you become a Christ.

I don't want you to become Christians -- that is useless, that is a lie. I would like you to become Christs. And you can become Christs, because you have the same seed.
Enough for today.

My Way: The Way of the White Clouds

Talks given from 10/05/74 am to 24/05/74 am
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My Way: The Way of the White Clouds

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BELOVED OSHO,
WHY IS YOUR WAY CALLED THE WAY OF THE WHITE CLOUDS?

Just before Buddha died somebody asked him: When a buddha dies where does he go? Does he survive or simply disappear into nothingness? This is not a new question, it is one of the oldest, many times repeated and asked. Buddha is reported to have said: Just like a white cloud disappearing....

This very morning there were white clouds in the sky. Now they are there no more. Where have they gone? From where do they come? How do they evolve, and how do they dissolve again? A white cloud is a mystery, the coming, the going, the very being of it. That's the first reason why I call my way The Way of the White Clouds.

But there are many reasons, and it is good to ponder, to meditate upon them. A white cloud exists without any roots. It is an unrooted phenomenon, grounded nowhere or grounded in the nowhere. But still it exists. The whole of existence is like a white cloud: without any roots, without any causality, without any ultimate cause, it exists. It exists as a mystery.

A white cloud really has no way of its own. It drifts. It has nowhere to reach, no destination, no destiny to be fulfilled, no end. You cannot frustrate a white cloud because wherever it reaches is the goal.

If you have a goal you are bound to get frustrated. The more goal-oriented a mind is, the more anguish, anxiety and frustration there will be, because once you have a goal you are moving with a fixed destination. And the whole exists without any destiny. The whole is not moving anywhere; there is no goal to it, no purpose.

And once you have a purpose, you are against the whole -- remember this -- then you will get frustrated. You cannot win against the whole. Your existence is so tiny -- you cannot fight, you cannot conquer. It is impossible to conceive how an individual unit can conquer the whole. And if the whole is purposeless and you are with purpose you are going to be defeated.

A white cloud drifts wherever the wind leads -- it doesn't resist, it doesn't fight. A white cloud is not a conqueror, and still it hovers over everything. You cannot conquer it, you cannot defeat it. It has no mind to conquer -- that's why you cannot defeat it.

Once you are fixed to a goal, purpose, destiny, meaning, once you have got that madness of reaching somewhere, then problems will arise. And you will be defeated, that is certain. Your defeat is in the very nature of existence itself.

A white cloud has nowhere to go. It moves, it moves everywhere. All dimensions belong to it, all directions belong to it. Nothing is rejected. Everything is, exists, in a total acceptability. Hence I call my way The Way of the White Clouds.

The white clouds have no way of their own -- they drift. A way means reaching somewhere. The White Clouds' Way means a pathless path, a wayless way. Moving, but not with a fixed mind -- moving without a mind.

This has to be understood, because purpose is synonymous with mind. That's why you cannot conceive how to live without purpose, because the mind cannot exist without purpose.

And people are so absurd -- they even come to me and ask: What is the purpose of meditation? Meditation cannot have any purpose because meditation basically means a state of no-mind: it is where you are, not going anywhere; where just being, just to be, is the goal.

The goal is here and now. Once the goal is somewhere else mind starts its journey. Then the mind starts thinking, then the mind starts a process. If future is there then mind can flow, then mind can have its course, then mind has space to move. With purpose comes future, with future comes time.

A white cloud hovers in the sky, timeless -- because there is no future and no mind to it. It is here and now. Each moment is total eternity.

But the mind cannot exist without purpose, so mind goes on creating purposes. If the so-called worldly purposes are lost, then the mind creates religious purposes, otherworldly purposes. If money has become useless, then meditation becomes useful. If the so-called world of competition, politics, has become useless, then another world of new competition, of religion, achievement, becomes meaningful. But mind always hankers for some meaning, some purpose.

And to me, only that mind is religious which is purposeless. But that means that mind is no more a mind at all. Think of yourself just like a white cloud, with no mind.

In Tibet they have a meditation: monks sitting on the hills, lonely, absolutely in aloneness, just

meditating on white clouds drifting in the sky, continuously contemplating, and by and by being merged. Then they become white clouds -- just perching on a hill like a white cloud. No mind, just being there. No resistance, no fight, nothing to be achieved, nothing to be lost. Just enjoying the very existence, celebrating the moment -- the joy, the ecstasy of it.

Hence I call my way The Way of the White Clouds. And I would like you also to become white clouds drifting in the sky. I say drifting, not moving, not moving to a point -- just drifting wheresoever the winds lead you. Wheresoever you happen to be, that is the goal. So the goal is not something ending somewhere, the end of the line. The goal is every moment.

Here you are SIDDHAS to me, enlightened ones. Here you have achieved. Here you are as perfect as you can be, just like a Buddha, a Mahavira, or a Krishna. There is nothing else to be achieved. Right this very moment everything is there, only you are not alert. And you are not alert because your mind is in the future. You are not here. You are not aware of what has happened to you this very moment.

And this has been happening always and always. For many, many millions of lives this has been happening. Every moment you have been a buddha. Not for a single moment has it been missed. It cannot be missed, that is how nature itself is, how things are. You cannot miss it!

But you are not alert, and you cannot be alert because of a goal somewhere, something that has to be achieved. Because of that a barrier is created and that which you are already is missed.

Once this is revealed, once this is realized, once you become aware of this, the greatest mystery of being is revealed, that everyone is perfect. That's what we mean when we say everyone is Brahma -- everyone is the soul, the ultimate soul, the divine. That's what we mean when we say TATTWAMASI -- you are that. Not that you have to become that, because if you have to become that, then you are NOT that. And if you are not that already, how can you become? The seed becomes the tree because the seed is already that. A stone cannot become a tree. The seed becomes the tree because the seed is already that! So the question is not of becoming, the question is only of revelation. The seed is revealed this moment as a seed, next moment as a tree. So this is only a question of revelation. And if you can penetrate deeply, the seed is the tree this very moment.

Tibetan mystics, or Zen masters or Sufi dervishes, they have all talked about the white clouds. The white clouds have been catching many people's inner being. A rapport is achieved, it seems, with the white clouds. Make it a meditation and then many things will come to you.

Life should not be taken as a problem. Once you start that way you are lost. Once you think life is a problem it can never be solved. That's how philosophy moves -- and that's how philosophy always moves wrongly. There are no right philosophies: there cannot be. All philosophies are wrong. Philosophizing is wrong, because philosophy takes the wrong basic step of thinking of life as a problem. Once life is a problem there is no solution to it. Life is not a problem but a mystery, which is how religion takes it.

A white cloud is the most mysterious thing, suddenly appearing, suddenly disappearing. Have you ever thought at any time that clouds have no NAM-ROOP -- no name, no form? Even for a single moment the form is not the same. It is changing, it is becoming, it is a riverlike flow.

You can give a form to the cloud, but that is your projection. A cloud has no form; it is formless or continuously being formed, it is a flux. And that's how life is. All forms are projected.

This life you call yourself a man and just one life before you could have been a woman. This life you are white and the next life you can be black. This moment you are intelligent and the next moment you behave in a stupid way. This moment you are silent and the next moment you become mad, fiery, aggressive.

Have you got a form? Or are you continuously changing? You are a flux, a cloud. Have you got a name, any identity? Can you call yourself this or that? The moment you say you are this, that very moment you become aware that you are the contrary also.

You say to someone: I love you -- and that very moment hate is there. You say you are a friend to someone and that very moment the enemy is laughing inside you, waiting for its moment. Some moment you say you are happy and that very moment happiness is lost and you have become unhappy. You have no identity. If you realize this you become a cloud with no form, with no name. And then drifting starts.

To me, the life of a white cloud is the life of a SANNYASIN, of a man who has renounced. The life of a householder is a fixed routine. It is a dead thing, it is a pattern. It has a name, it has a form. It moves on a particular track like railway lines. On the track trains are moving; they have a goal, they have to reach somewhere. But a sannyasin is like a cloud drifting in the sky -- no iron tracks for him, no routes, no identities. He is no one and lives the life of a non-being, lives as if he is not.

If you can live a life as if you are not, you are on my way. And the more YOU are, the more disease will

be there. The less you are, the more healthy you will be. The less you are, the more weightless you will be. The less you are, the more you will be divine and blissful.

When I say life is not a problem but a mystery, I mean you cannot solve it, you can become it. A problem is something to be solved intellectually; but even if you solve it, nothing is achieved. You have gathered a little more knowledge, but no ecstasy out of it. A mystery is something you can become. You can be one with it, merged. Then ecstasy arises, then bliss -- then the ultimate that can happen to a being, the ultimate joy.

Religion takes life as a mystery. What can you do about a mystery? You cannot do anything about the mystery, but you can do something about you. You can become more mysterious. And then the similar can meet with the similar, the same can meet with the same.

Look for the mysterious in life. Wherever you look -- in the white clouds, in the stars in the night, in the flowers, in a flowing river -- wherever you look, look for the mystery. And whenever you find that a mystery is there, meditate on it.

Meditation means: dissolve yourself before that mystery, annihilate yourself before that mystery, disperse yourself before that mystery. Be no more, and let the mystery be so total that you are absorbed in it.

And suddenly a new door opens, a new perception is achieved. Suddenly the mundane world of division, of separation has disappeared, and a different, totally different world of oneness comes before you. Everything loses its boundary; everything is with others, is not divided but one.

This can be done only if you do something with you. If you have to solve a problem, you have to do something with the problem. You have to find a key, a clue. You have to work on the problem. You have to move in a laboratory -- you have to do something. If you have to encounter a mystery, you have to do something with you; with the mystery nothing can be done.

We are impotent before a mystery. That's why we go on changing mysteries into problems, because with problems we are potent, with problems we feel we are in control. With mysteries we are impotent, we cannot do anything. With mysteries we face death, and we cannot manipulate.

That's why the more human intellect grows mathematical, logical, the less and less possibility of ecstasy is open before the human mind, less and less poetry is possible. Romance is lost; life becomes factual, not symbolic.

So when I say my way is The Way of the White Clouds, it is just a symbol. The white cloud is not being used as a fact, it is used as a symbol, as a poetic symbol; as an indication of a deep merger into the mysterious and the miraculous.

BELOVED OSHO, WOULD YOU TELL US WHAT YOUR RELATIONSHIP IS TO THE WHITE CLOUDS?

I am a white cloud. There is no relationship, and there cannot be. Relationship exists when you are two, divided. So relationship is really not a relationship. Wherever relationship exists there is separation.

I am a white cloud. You cannot be related to a white cloud. You can become one with it and allow the white cloud to become one with you, but relationship is not possible. In relationship you remain separate, and in relationship you go on manipulating.

This is one of the miseries of human life, that even in love we create relationship. Then the love is missed. Love should not be a relationship. You should become the lover or the beloved. You should become the other and let the other become you. There should be a merger, only then conflict ceases. Otherwise love becomes a conflict, a struggle.

If you are, then you will try to manipulate, then you would like to possess, then you would like to be the master, then exploitation comes in. Then the other will be used as a means, not as an end.

With white clouds you cannot do that, you cannot make them wives and husbands. You cannot chain them or persuade them into a relationship. They won't allow it, they won't listen to you. They have had enough of it -- that's why now they have become white clouds. You can be one with them, and then their hearts are open.

But human mind cannot think beyond relationship, because we cannot think of ourselves as if we are not. We are. Howsoever we hide it, we are there. Deep down the ego is there, and deep down the ego goes on manipulating.

With a white cloud this is not possible. With your ego you can look at the white cloud, think about it,

but the mysteries will not be opened. The doors will remain closed. You will remain in a dark night. If your ego disappears you have become the white cloud.

In Zen they have one of the oldest traditions of painting. One Zen master had a disciple who was learning to paint, and through painting, of course, meditation. The disciple was obsessed with bamboos; he was continuously drawing and painting bamboos. The master is reported to have said to his disciple: Unless you become a bamboo, nothing is going to happen.

For ten years the disciple had been drawing bamboos; he had become so efficient that even with closed eyes in a dark night without light he could draw bamboos. And his bamboos were so perfect and so alive.

But the master would not approve. He said: No, unless you become a bamboo, how can you draw it? You remain separate, you remain an onlooker, you remain a spectator. So you may have known the bamboo from without, but that is the periphery, not the soul of the bamboo. Unless you become one, unless you become a bamboo, how can you know it from within?

Ten years the disciple struggled, but the master would not approve. So the disciple disappeared into the forest, into a bamboo forest. For three years nothing was heard of him. Then news started coming that he had become a bamboo. Now he doesn't draw. He lives with bamboos, he stands with bamboos. Winds blow, bamboos dance -- he also dances.

Then the master went to find out. And really, the disciple had become a bamboo. The master said: Now, forget all about you and bamboo. The disciple said: But you told me to become the bamboo and I have become it.

The master said: Now forget this also, because now this is the only barrier. Deep down somewhere you are still separate and remembering that you have become the bamboo. So you are not yet a perfect bamboo, because a bamboo would not remember this. So forget it.

For ten years the bamboos were not discussed. Then one day the master called the disciple and said: Now you can draw. First become the bamboos, then forget the bamboos, so you become so perfect a bamboo that the drawing is not a drawing but a growth.

I am not related with white clouds at all. I am a white cloud. I would like you also to be white clouds, not related. Enough of relationship -- you have suffered enough. Many, many lives you have been related with this or that. And you have suffered enough, more than enough. You have suffered more than you deserve.

The suffering has been centered on the wrong concept of relationship. The wrong concept is: you have to be yourself and then related. Then there is tension, conflict, violence, aggression, and the whole hell follows.

Sartre says somewhere: The other is hell. But really, the other is not hell -- the other is the other because you are the ego. If you are no more, the other has disappeared.

Whenever this happens -- between a man and a tree, between a man and a cloud, between a man and a woman, or between a man and a rock -- whenever it happens that you are not, hell disappears. Suddenly you are transfigured, you have entered paradise.

The old biblical story is beautiful: Adam and Eve were thrown out of the garden of Eden because they had eaten a forbidden fruit, the fruit of the tree of Knowledge. This is one of the most wonderful parables ever devised.

Why was the fruit of the tree of Knowledge forbidden? Because the moment knowledge enters, the ego is there. The moment you know you are, you have fallen. This is the original sin.

Nobody threw Adam and Eve out of heaven. The moment they became aware that they were, the garden of Eden disappeared. For such eyes, which are filled with ego, the garden cannot exist. It is not that they have been thrown out of the garden -- the garden is here and now. It is just by your side. It has always been following you wherever you go, but you cannot see it. If the ego is not there, you enter again, the garden is revealed. You have never been out of it.

Try this: sitting under a tree, forget yourself. Let only the tree be there. This happened to Buddha under the bodhi tree. He was not: in that moment everything happened. Only the bodhi tree was there.

You may not be aware that for five hundred years after Buddha his statue was not created, his picture was not painted. For five hundred years continuously, whenever a Buddhist temple was created, only the picture of the bodhi tree was there. That was beautiful -- because in that moment when Gautam Siddhartha became Buddha, he was not there, only the tree was there. He had disappeared for a moment -- only the tree was there.

Find moments when you are not, and those will be the moments when you will be for the first

time...really.

So I am the white cloud, and the whole effort is to make you also white clouds drifting in the sky. Nowhere to go, coming from nowhere, just being there this very moment -- perfect.

I don't teach you any ideals, I don't teach you any oughts. I don't say to you be this, become that. My whole teaching is simply this: Whatsoever you are, accept it so totally that nothing is left to be achieved, and you will become a white cloud.

BELOVED OSHO,
IS IT TRUE THAT TO REALLY BREAK THROUGH, TO BECOME TOTALLY PRESENT, TO BECOME A WHITE CLOUD, WE HAVE TO LIVE THROUGH ALL OUR DREAMS, ALL OUR FANTASIES?
AND HOW CAN THAT REALITY BE AS REAL IN RESPONSE TO 'HARE KRISHNA, HARE RAM' IN POONA AS IT WOULD BE IN THE GARDEN OF EDEN IN THE HEART OF NATURE?

The question is not whether one has to live through all the dreams and fantasies or not. You are living in them. You are already in them. And it is not a question of choice -- you cannot choose.

Can you choose? Can you drop your dreams? Can you drop your fantasies? If you try to drop your dreams you will have to substitute them with other dreams. If you try to change your fantasies they will change into another type of fantasy -- but they will remain dreams and fantasies.

So what is to be done? Accept them. Why be against them? This tree has red flowers, that tree has yellow flowers. So it's okay. You have certain dreams -- yellow dreams. Somebody else has other dreams -- blue dreams, red dreams. So it's okay. Why fight with dreams, why try to change them? When you try to change them, you believe them too much. You don't think they are dreams, you think they are real and that changing them will be significant. If dreams are dreams, why not accept them?

The moment you accept them, they disappear. This is the secret. The moment you accept them they disappear -- because the dreaming mind exists through rejection. The very phenomenon of a dreaming mind is rejection.

You have been rejecting many things -- that's why they pop up in your dreams. You are moving on a street. You look at a beautiful woman or man. Desire arises. Suddenly you drop it: This is wrong! You reject it. Tradition, culture, society, morality: This is not good!

You can look at a beautiful flower, nothing is bad in it. But when you look at a beautiful face something immediately goes wrong -- you reject it. Now this face will become a dream. The rejected becomes the dream. Now this face will haunt you. Now in the night this face will come around you. Now this body will be hovering. The desire that you have rejected will become a dream. Desires that you have repressed will become dreams and fantasies. So how to create a dream? The secret is: reject. The more you reject, the more dreams will be there. Those who go to the hills, those who reject life, they are filled with too many dreams. Their dreams become so real, hallucinatory, that they cannot make any distinction as to whether this is a dream or a reality.

Don't reject, otherwise you will create more dreams. Accept. Whatsoever happens to you, accept it as part of your being. Don't condemn it. The moment you become more accepting, dreams will dissolve. A person who accepts his life totally becomes dreamless, because the very base has been cut.That is one thing. Secondly, the whole is nature -- the whole I say. Not only the trees, not only the clouds -- the whole. Whatsoever has happened has happened because of nature. There is nothing unnatural -- cannot be. Otherwise, how could it have happened? EVERYTHING is natural.

So don't create a division: this is natural and this is unnatural. Whatsoever is, is natural. But the mind lives on distinctions, divisions. Don't allow divisions; accept whatsoever is, and accept without any analysis.

Whether you are in the market or in the hills you are in the same nature. Somewhere nature has become hills and trees, and somewhere it has become shops in the market. Once you know the secret of accepting, even the market becomes beautiful. The market has a beauty -- the life there, the activity, the beautiful madness that goes around. It has its own beauty! And hills would not be so beautiful if there were no markets, remember. The hills are so beautiful and so silent because the market exists. The market gives silence to the hills.

So everywhere -- whether you are in the market, or doing "Hare Krishna, Hare Ram," or sitting under a tree silently -- take it as one expanse, don't divide it. And when you are dancing, doing "Hare Krishna, Hare Ram," enjoy it! It is the way you are flowering, this very moment.

"Hare Krishna, Hare Ram" can become a flowering in you; it has become a flowering for many. When Mahaprabhu Chaitanya was dancing in the villages of Bengal and doing his kirtan, "Hare Krishna, Hare Ram," it was a flowering. It was one of the most beautiful things that has ever happened. Not only is Buddha sitting under a bodhi tree beautiful, a Chaitanya Mahaprabhu dancing in the streets with "Hare Krishna, Hare Ram" is also beautiful -- the same, just the other extreme.

You can sit under a tree and can forget yourself so completely that you have disappeared. You can dance in a street and be absorbed in your kirtan, in your singing, in your dancing, so totally that you have disappeared. The secret is total absorption wherever it happens.

It happens to different people in different ways. We cannot conceive of Buddha dancing; he was not that type, not a dancing type. You may be a dancing type, so don't force yourself under a bodhi tree or you will be in trouble. Just forcing yourself, stilling yourself, will be violent. Then your face will not become like a Buddha. It will be tortured, it will be a self-torture. You may be like Chaitanya, you may be like Meera.

Find out the way your cloud moves, where it drifts, and allow it full freedom to move and drift. Wherever it goes, it will reach to the divine. Just don't fight, flow. Don't push the river, flow with it. A dance is beautiful, but you must be totally in it -- that's the point. Don't reject anything, rejection is irreligious. Accept totally, acceptance is prayer.

Enough for today.

My Way: The Way of the White Clouds

Chapter #2
Chapter title: The Mystery Beyond Mind

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BELOVED OSHO, BEAUTIFUL WHITE CLOUD, WHY ARE WE SO FORTUNATE TO HAVE YOU WITH US -- AND WHY ARE WE WITH YOU?

Why's are always unanswerable. To the mind it seems that whenever you can ask a why it can be answered. But that is one of the fallacious assumptions. No why has ever been answered or can be answered. Existence is -- no why about it.

If you ask, if you persist, you may create an answer -- but that answer will be a created one; it will not really be an answer. Questioning itself is foundationally absurd.

The trees are -- you cannot ask why. The sky is -- you cannot ask why. Existence exists, rivers flow, clouds float -- you cannot ask why.

The mind asks why, I know it. Mind is curious; it wants to know the why of everything. But this is a disease in the mind, and it is something which cannot be satisfied because if you answer one, why then another arises immediately. Every answer only creates more questions. And the mind will not be satisfied unless the ultimate answer has been given to you -- and there can be no ultimate answer. By ultimate answer I mean that you cannot ask any why any more. But there is no possibility of such a state. Whatsoever is said, why again becomes relevant.

This has been the whole absurd effort of philosophies: Why is this world? So they thought and they

created a theory about it: God created it -- but why did God create it? Then again more theories and then finally: Why is God?

So the first thing to know about: this quality of the mind which goes on asking whys. Just as leaves grow out of trees, whys grow out of the mind -- you cut one, many more grow. And you may collect many answers but the answer will not be there. And unless the answer is there, the mind goes on, restless in its search. So this is the first thing I would like to say to you: Don't insist much on whys.

Why do we insist? Why do we want to know the cause? Why do we want to go deep into a thing and come to the very base of it? Why? Because if you know every why, if you know every answer about a thing, you have become the master of it. Then the thing can be manipulated. Then the thing is not a mystery; there is no awe, no wonder about it. You have known it you have killed the mystery.

The mind is a killer, a murderer -- the murderer of all mysteries. And mind is always at ease with anything dead. With anything alive mind feels uneasy, because you cannot be the total master. The living is always there -- unpredictable. The future cannot be fixed with a living thing, and you don't know where it will go, where it will lead. With a dead thing, everything is certain and fixed. You are at ease. You are not worried about it. You are certain.

To make everything certain is a deep urge in the mind because mind is afraid of life. Mind creates science just to kill every possibility of life. Mind tries to find explanations once an explanation is found, the mystery is dissolved.

You ask a why, and it is answered, then the mind is at ease. What have you achieved through it? You have not achieved anything, you have lost something -- a mystery has been lost.

Mystery makes you uneasy because it is something greater than you, something which you cannot manipulate, something which you cannot use as a thing; something which overwhelms, something which overpowers, something before which you are naked and impotent -- something before which you simply dissolve. Mystery gives you a feeling of death; hence so much inquiry about whys -- why this? why that? This is the first thing to be remembered.

But don't think that I am avoiding your question. I am not avoiding it. I am telling you something about the mind -- why it asks. And if you can retain the feeling of mystery, I am going to answer. If the feeling of mystery is retained, then answering is not dangerous, it can be useful. Then every answer leads you into a deeper mystery. Then the whole thing becomes qualitatively different. Then you ask, not to get an explanation, then you ask to get deeper into the mystery. Then the curiosity is not mental, then it becomes an inquiry -- a deep inquiry of being.

See the difference? If you are hankering after an explanation then it is bad, and I will be the last one to fulfill it because then I become an enemy to you, then I make things dead around you. Theologians have made even God a dead thing -- they have explained it so much, they have answered so many things about God, that's why God is dead. Humanity has not killed him -- the priests, they have killed him. They explained him so much that no mystery has remained.

And what is God if there is no mystery in it? If it is just a theory you can discuss, a doctrine you can analyze, a belief you can accept or deny, then YOU are greater and this God is just part of the furniture of your mind -- it is a dead thing.

Whenever I am talking to you, remember this always: whatsoever I say is not to kill your inquiry, is not to give you explanations. I am not interested in giving you answers. Rather, on the contrary, it is to make you more inquiring, deeply penetrating into the mysteries.

My answers will give you deeper questions, and a moment will come when all questioning will drop. Not that you have received all the answers but because every answer is futile. And then the mystery is total, then it is all around, without and within. Then you have become part of it, then you float in it, then you have also become a mysterious being, and only then do the doors open.

Now I can answer why I am with you, and why you are with me here.

First thing: it is not only here this moment that you are with me -- you have been before. Life is so interrelated. It is a riverlike flow. We divide it into past, present and future, but the division is just utilitarian. Life is not divided. The flow of life is contemporaneous.

The river Ganges at the very source, the river Ganges passing through the Himalayas, the river Ganges on the plains, the river Ganges falling into the ocean -- this is one! It is contemporaneous. The origin and the end, the beginning and the end, are not two separate things -- it is one flow. It is not past and future. It is eternal present. This has to be understood very deeply.

You have been with me. You are with me. It is not a question of past. If you can be silent, if you can put

your mind aside a little, if you can become a white cloud perched on a hill, not thinking, just being -- you will feel it. You have been with me, you are with me, you will be with me. This being with me is not a question of time.

Somebody asked Jesus: You talk about Abraham...how do you know, because there is a long gap between the days of Abraham and Jesus -- thousands of years. And Jesus said a very mysterious sentence, the most mysterious that Jesus ever asserted. He said: "Before Abraham was, I am." Before Abraham was, I am. Time dissolved.

Life is eternal present. We have been here and now always -- forever, forever. Different shapes, different forms, of course, different situations. But we have been always and always.

Individuals are fictions. Life is not divided. We are not like islands, we are one. This oneness has to be felt. And once you feel this oneness, time disappears, space becomes meaningless. Suddenly you are transported from both time and space. Then you are -- simply you are.

Somebody asked Buddha: Who are you? And Buddha said: I belong to no rank. I just am. I am, but I don't belong to any rank.

Right now, you can have the glimpse. If you are not thinking, then who are you? Where is time? Is there any past? Is there any future then? Then THIS moment becomes the eternity. The whole time process is just a long extended now. The whole of space is just expanded here.

So when you ask why I am here, or why you are here, it is because this is the only way of being. I cannot be anywhere else. You cannot be anywhere else. This is how we have become joined together.

You may not be able to see it right now. The links are not so clear for you because your own unconscious is not clear for you, because you don't know yourself in your totality. One tenth of your being is known to you, nine-tenths is just in darkness.

You are like a forest with a little clearing. Trees have been cut, and a small place has been created in which to live. But just beyond that small clearing the dark forest exists. You don't know the boundaries of it. And you are so afraid of darkness and the wild animals that you never leave your clearing. But your clearing is just part of this dark forest. You know only a part of your being.

I see you as your total darkness, the whole forest of you. And once I see a single individual in his totality, all individuals are involved because that forest is not separate. In that darkness boundaries meet, mingle and become one.

You are here. If I become too attentive to one individual, then I am focusing myself. But still, even focusing, I continuously feel your boundaries are mingling with the other. So for certain purposes I may take you as an individual, but in reality it is not so. When I am not focused I simply look at you without seeing you -- just a look, then you are no more there. Your boundaries are meeting with everyone else's, and not only with man and human beings -- with trees, with rocks, with sky...everything. Boundaries are fictions, hence individuals are fictitious.

I am here because I cannot be anywhere else. This is how life has happened. You are here because you cannot be anywhere else. This is how life has happened to you. But it is difficult to accept it. Why is it difficult to accept it? -- because then you cannot manipulate it, then life becomes greater than you.

If I say you are here because you are a great seeker of truth, then you are at ease. If you are here because you are a great seeker, then the ego is fulfilled. Then if you choose, you can go. Then you are the chooser. Then you are controlling life, not controlled by life.

But I don't say that, I say you are here because life has happened this way. You could not have chosen, it is not your choice. Even if you leave, that will not be your choice. Again, that will be how life happens to you. If you choose to remain, that too is not a choice. Choice is not possible. Choice is possible only with the ego.

Whenever ego is not fed, uneasiness, discomfort, is felt. So there are two ways to be at ease. One is to go on feeding the ego, another is simply to drop it. And remember, the first way is temporary. The more you feed the ego, the more it demands, and there is no end to it.

So I tell you: Life has happened in such a way that I am here and you are here. And it has happened many times before, and it will continue happening the same way.If you can realize this, much more will immediately become possible. If you realize this, you will be more open, less closed, more vulnerable, more receptive. Then you are not afraid. Then life can pass through you. Then life becomes just a breeze, and you become an empty room, and life comes and goes...and you allow it. Allowing is the secret -- secret of all secrets.

Hence I emphasize, insist, that you are not here because of any choice on your part. I am not here

because of any choice on my part. As far as I am concerned there cannot be any choice, because I am not. As far as you are concerned, you may be under the delusion that you are here because of your choice, but that is not a fact.

And I am not going to feed your egos because they have to be destroyed. That's what the whole effort is: how to destroy you -- because once your boundaries are destroyed you are infinite. Right this moment, this can happen. There is no barrier to it -- there is only your clinging.

Many people come to me and ask: Have we been with you before? If I say yes, they feel very good. If I say no, they feel dejected, depressed. Why? We live in fictions. You are here with me -- that is not so significant; you were with me in the past -- that seems to be more significant. And you are missing this moment when you can be REALLY with me -- because to be with me is not a physical phenomenon. You can sit by my side and you may not be with me. You can cling to me for years and you may not be with me for a single moment -- because to be with me only means that you are not.

I am not, and if even for a single moment you are also not there, there will be a meeting -- then two emptinesses meet. Remember, only two emptinesses can meet, there is no other meeting possible. Whenever you have a meeting, it means two emptinesses merging.

The ego is very solid, too substantial to merge. So you can struggle, clash, but you cannot meet. You may think that this clash of two egos is a meeting. It is a sort of meeting. You come together, but you are never together. You meet, and still you don't meet. You touch each other, and still you remain untouched. Your inner emptiness remains a virgin land, it has not been penetrated.

But when the ego is not there, when you are not feeling much I, when you are not thinking about yourself at all, when there is no self, that's what Buddha calls ANATTA -- no-selfness. He was very much misunderstood. In India people were talking of ATMA -- the self, the supreme self. Everybody was searching for the supreme self -- how to become the ultimate self. And then Buddha comes and he says: There is no self to be attained, rather, please be a no-self. His teaching could not be accepted. Buddha was thrown out of this country. He was not accepted anywhere. A Buddha is always thrown out. Wherever he goes he will be thrown out, because he hits on you so deeply you cannot tolerate it. He says you are not.

When you are empty, when just a vacuum exists, meeting happens. Anybody who is capable of being empty will merge. And this is the only way to become one with existence. You may call it love, you may call it prayer, you may call it meditation, or whatsoever you like.

You are here because life has happened that way. I am here because this is how life has happened to me.

And this possibility of your being near me can be used, can be misused, can be missed altogether. If you miss, then too it will not be for the first time. Many times you have been with me. It may not have been exactly with me; many times you were with a Buddha and that was to be with me. Many times you were with a Jina, with a Mahavira, and that was to be with me. Many times you were around Jesus, or Moses, or Lao Tzu -- that was being with me. A Lao Tzu or a Buddha cannot be defined in any way; they are two emptinesses, and two emptinesses have no qualities to differ.

You may have been with a Lao Tzu and I say you were with me, because there is nothing to make any distinction. A Lao Tzu is an emptiness. Two emptinesses are just the same, you cannot make any distinction. But you missed. You have been missing many times. You can miss again.

And remember, you are wise, clever, calculating. Even if you miss, you will miss very wisely. You will rationalize it. You will say there was nothing to be gained. Or you will find arguments that hide the fact.If you become alert to this possibility of missing, then meeting is immediately possible. And I say immediately -- there is no need to postpone it.

And this is significant, that life has happened in such a way that you are here. Millions are there and life has not happened in such a way. You are fortunate, but don't make that point an ego food -- because if your ego takes anything out of it and becomes stronger, you have missed that fortune. You are fortunate, but it remains an open possibility. You can grow into it, you can drop out of it. And this is rare -- rare for many reasons.

First: it is very difficult to be attracted to a person who is empty -- very difficult, because emptiness is not such a magnetic force. You are attracted to a man who has got something. Why are we attracted to a man who has got something? Because we have desires. We also want to get something.

You are attracted to a politician who has power because you are power-oriented, you want power. So whosoever has it becomes the idol, the hero. You are attracted to a person who has fabulous riches. Because you are poor, deep down you hanker after riches. So whosoever has them becomes the ideal. But why should one be attracted to a person who has nothing?

This is fortunate, a rare possibility. Sometimes life happens in such a way that you become attracted to a person who has got nothing, who is empty. You are not going to gain anything out of him; rather, everything has to be lost with him. It is a gamble. So you are gamblers -- that's why you are here.

And unless you gamble totally you will miss, because this gambling cannot be partial -- parts cannot be accepted. That is not the rule of this game. So don't hold back, put in everything you have. It is dangerous and risky. That's why I say it is rare to be attracted to a Buddha or to a Jesus. Very few are attracted.

You know about Jesus...very few, only twelve disciples. And very ordinary men: some fisherman, some woodcutter, some farmer -- not significant in any way, just common people. Why are such common people attracted to Buddha or Jesus?

To be common is a very uncommon quality, because those who are not common, they are after some ego-trip -- riches, power, status. A farmer, a fisherman, a woodcutter -- insignificant people, absolutely ordinary, not looking for any achievement -- they become attracted to Jesus.

To be common is rare; to be absolutely ordinary is really extraordinary. Zen Masters are reported to have said continuously: Become ordinary and then you become extraordinary. Every ordinary being is trying to be extraordinary -- that is the ordinary thing. Just remain ordinary. That means not searching for anything, not seeking any achievement, really, not in any way goal-oriented, just living moment-to-moment, drifting. That's what I was saying to you -- drifting like a white cloud.

Your being here is rare for other reasons also, because human mind is always afraid of death. It clings to life, a lust for life is there. Even in misery it clings to life...a deep fear of death. And when a person comes to me he is coming, really, to die, he is coming to dissolve.

I will be an abyss to him, a bottomless abyss in which he will fall and fall and fall and reach nowhere...! If you look into me you will feel dizzy. If you stare into my eyes you will see the abyss, and then the fear will grip you -- and the falling and falling....

Just think of a leaf falling into an abyss -- and the abyss is infinite and there is no bottom to it so it cannot reach anywhere -- it can only disappear; falling, falling, falling, it will disappear.

The religious journey begins but never ends. You come to me, you fall into me, you disappear, you never reach anywhere. But that disappearance is the delight. No other delight has ever been known, no other delight is there. The delight of TOTAL disappearance! Just as a dewdrop in the morning disappears when the sun rises, or just as in the night an earthen lamp burns, the wind comes and the flame goes out and darkness...the flame has disappeared and you cannot find it anywhere -- the same way, you disappear.

It is rare to seek suicide: this is suicide, the real suicide! You can kill the body anywhere, but you cannot kill the self anywhere. Here you are ready for the final suicide -- to kill the self.

But don't make all these things explanations, they are not. I am always anti-explanation.

If all this makes you more mysterious, if all this makes you more vague, so far, so good. If your mind goes up in smoke and you don't know what is what, that's the best condition.

BELOVED OSHO,
AS WITH ALL CLOUDS, WHITE CLOUDS ARE DIRECTED BY THE WIND. WHAT IS THE PRESENT DIRECTION OF THE WIND? ARE THERE SPECIAL POTENTIALITIES IN THIS AGE?

White clouds are not directed by the wind. The phenomenon of direction exists only when there is resistance.If the white cloud wants to go east and the wind blows to the west, then there is direction -- because resistance is there. But if the cloud is not going anywhere, east and west mean the same, there is no resistance. If there is no will on the part of the cloud, then the wind cannot direct it.

You can direct only when somebody is not ready to float, to relax, to let go. But the phenomenon of the cloud means it is the very let-go. If the wind says east, the cloud is ready; it is already on the move towards the east. There has not been a single thought of no; there has not been a single denial. If the cloud was moving to the west and the wind starts blowing east, the cloud moves to the east. The wind is not directing. Direction is needed only when someone is against.

People come to me and they say: "Direct us," and I know what they are saying. "Guide us," and I know what they are saying. They are not ready. Otherwise, what is the need of being directed and guided?

Enough it is that you are here with me, and everything will happen. The wind blows to the east and you start floating towards the east, but you say: Guide; you say: Direct. You are saying that you are against; you

have a denial, you have a rejection; you will fight. And if there is no will on the part of the cloud, how can you make a distinction -- which is the cloud and which is the wind? The boundary exists with will.

Remember this, this must become your foundational insight: the boundary between you and me exists because of your will. You are there, surrounded by a will. Then I come and there is conflict.

A cloud has no will, so where is the boundary? Where does the cloud end and the wind begin? The wind and the cloud are one. The cloud is part of the wind; the wind is part of the cloud. The phenomenon is one, undivided.

And the wind goes on blowing in all directions. So the problem is not to choose the direction; the problem is how to become the cloud. The wind goes on blowing in all directions. It moves, it changes. It is always running from this corner to the other. Really, there is no direction. There is no map; the whole thing is uncharted. There is no one guiding it and saying: Now go to the east, now go to the west. The whole of existence waves it. It is a waving existence -- all directions belong to it.

And when I say all directions, I mean the good and the bad both, I mean the moral and the immoral both. When I say all directions, I MEAN all. The wind is blowing in all directions. This has always been so.

So remember: there has not been a specifically religious age nor an anti-religious age, there cannot be. People think this way because that too gives them ego-trips.

In India, people think that in the old days, in ancient days, there was a religious age on the earth and now everything has gone rotten -- this is the darkest age. This is all nonsense. No age is religious, no age is anti-religious. Religiousness is NOT concerned with the time, it is concerned with the quality of the mind.

So it is not a question of whether the cloud is going to the east -- then it will be religious, or going to the west and it will be anti-religious. No. If the cloud has no will, the cloud is religious WHEREVER it goes. And if the cloud has will, then wherever it goes it is irreligious.

And there are both types of clouds: very few who are will-less, millions who have their wills and projections and desires and ideas. They fight with the wind. The more they fight, the more anguish is created. And fighting leads nowhere, because nothing can be done. Whether you fight or not the wind will go to the east and you will have to go to the east. You can only carry a notion that you have been fighting and you are a great warrior. That's all.

One who understands stops fighting. He is not even trying to swim, he simply goes with the flood. This very current he uses as a vehicle; he becomes one with it and moves with it. This is what I call surrender, and this is what the old scriptures called the attitude of the devotee. Surrendered, YOU are not. Then wherever the wind leads you, you will go. You don't have any will of your own.

This has been always so. In the past there were buddhas, floating white clouds; in the present there are buddhas, floating white clouds. In the past there were mad black clouds filled with will, desire, future. They are there today also.With will and desire you are a black cloud -- heavy. With no will, no desire, you are a white cloud -- weightless. And the possibility for both these is always open. It is up to you whether to allow the let-go, or not.

Don't think of time and age. Time and age are indifferent. They don't force anyone to become a buddha; they don't prevent anyone from becoming a buddha. Time and age are just indifferent.

Allow yourself to be empty, and this is the golden age. Allow yourself to be too much filled with desire, and this is the darkest age possible, the KALI YUGA. You create your time and age around you. You live in your own age and time.

Remember we are not contemporaries in that way. A person like Jesus is ancient! He may be just here, but he is ancient. He lives so eternally...you cannot call him modern. He lives so totally that you cannot say that he belongs to a fragment of time. He is not part of the world of fashions which come and go. Living with the absolute, you become absolute. Living with the eternal, you become eternal. Living with the timeless, you become timeless.

But the question is still pertinent in another sense also. All over the world, people have the feeling that a certain age, a certain time, a certain climax, a crescendo, is nearing -- something is going to explode, as if we are reaching a particular point in human evolution. But I would like to say to you: this is again the ego-trip for the age. Every age thinks that way: Something is reaching a climax with us; we are here, something special is going to happen on the earth. This has been always so!

It is reported that when Adam and Eve were thrown out of the Garden of Eden, Adam said to Eve just as they passed through the door: We are passing through the greatest transformation ever known in history. The very first man saying and thinking: The greatest transformation....

Every age thinks that things are reaching to a crescendo, to an ultimate point, to an omega point, where

everything will explode and a new being will be born. But these are hopes, ego-trips, not very meaningful. You will be here for a few years, then others will be here and they will think the same.

The crescendo IS reached -- not with the age, but with the individual being. The climax is reached but it is always reached with consciousness, not with a collective unconscious.

YOU can become a religious person. And the time is good, the time is always good. Don't think of others too much because this may be just an escape from yourself. Don't think of the age and don't think of humanity -- because mind is so cunning, human mind is so cunning, you don't know....

I have been reading a letter from a friend, and he says that he became so frustrated with all his love-affairs, whenever he was in love it was such misery, that he stopped loving any individual and started to love the whole of humanity. Now the whole of humanity is easy to love, and those who cannot love will always love the whole of humanity. There is no problem. To love an individual is very, very difficult, it can be hell itself. It can be hell itself because it can become heaven.

We go on avoiding. People start thinking about others just to avoid thinking about themselves. They start thinking about the age, the time, the planets, and what is going to happen to human consciousness, just to avoid encountering the basic problem: What is going to happen to my consciousness?

Your consciousness should be the target. Every time is good, all times are good for it.

Enough for today.

My Way: The Way of the White Clouds

Chapter #3
Chapter title: To be Miserable or Ecstatic...?

12 May 1974 am in Buddha Hall

Archive code: 7405120
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BELOVED OSHO,
YOU ONCE TOLD US A STORY ABOUT AN OLD MAN WHO WAS OVER ONE HUNDRED YEARS OLD. ONE DAY, ON HIS BIRTHDAY, HE WAS ASKED WHY IT WAS THAT HE WAS ALWAYS HAPPY. HE REPLIED: EVERY MORNING WHEN I WAKE UP I HAVE THE CHOICE TO BE HAPPY OR UNHAPPY, AND I CHOOSE TO BE HAPPY.
HOW IS IT THAT WE USUALLY CHOOSE TO BE UNHAPPY? HOW IS IT THAT WE DON'T FEEL AWARE OF THE CHOICE?

This is one of the most complex human problems. It has to be considered very deeply, and it is not theoretical -- it concerns you.This is how everybody is behaving -- always choosing the wrong, always choosing the sad, the depressed, the miserable. There must be profound reasons for it, and there are.

First thing: the way human beings are brought up plays a very definite role in it. If you are unhappy you gain something from it, you always gain. If you are happy you always lose.

From the very beginning an alert child starts feeling the distinction. Whenever he is unhappy everybody is sympathetic towards him, he gains sympathy. Everybody tries to be loving towards him, he gains love. And even more than that whenever he is unhappy everybody is attentive towards him, he gains attention. Attention works like food for the ego, a very alcoholic stimulant. It gives you energy; you feel you are

somebody. Hence so much need, so much desire to get attention.

If everybody is looking at you, you become important. If nobody is looking at you, you feel as if you are not there, you are no more, you are a non-being. People looking at you, people caring about you give you energy.

The ego exists in relationship. The more people pay attention to you, the more you gain ego. If nobody looks at you, the ego dissolves. If everybody has completely forgotten you, how can the ego exist? How can you feel that you are? Hence the need for societies, associations, clubs. All over the world clubs exist -- Rotary, Lions, Masonic Lodges -- millions of clubs and societies. These societies and clubs exist only to give attention to people who cannot get attention in other ways.

It is difficult to become a president of a country. It is difficult to become a mayor of a corporation. It is easier to become the president of a Lions Club, then a particular group gives you attention. You are very important -- doing nothing! Lions Clubs, Rotary Clubs...doing nothing at all but still they feel they are something important. And the president goes on changing -- one this year, another next year. Everybody gets attention. It is a mutual arrangement, and everybody feels important.

From the very beginning the child learns the politics. The politics are: look miserable, then you get sympathy, then everybody is attentive. Look ill -- you become important. An ill child becomes dictatorial; the whole family has to follow him -- whatsoever he says is the rule.

When he is happy nobody listens to him. When he is healthy nobody cares about him. When he is perfect nobody is attentive. From the very beginning we start choosing the miserable, the sad, the pessimistic, the darker side of life. That's one thing.

A second thing related to it is: whenever you are happy, whenever you are joyful, whenever you feel ecstatic and blissful, everybody is jealous of you. Jealousy means that everybody is antagonistic, nobody is friendly; at that moment everybody is an enemy. So you have learnt not to be so ecstatic that everybody becomes inimical towards you -- not to show your bliss, not to laugh.

Look at people when they laugh. They laugh very calculatingly. It is not a belly-laugh, it is not coming from the very depth of their being. They first look at you, then they judge...and then they laugh. And they laugh to a particular extent, the extent you will tolerate, the extent which will not be taken amiss, the extent where nobody will become jealous.

Even our smiles are political. Laughter has disappeared, bliss has become absolutely unknown, and to be ecstatic is almost impossible because it is not allowed. If you are miserable nobody will think you are mad. If you are ecstatic and dancing everybody will think you are mad. Dance is rejected, singing is not accepted. A blissful man -- and we think something has gone wrong.

What type of society is this? If someone is miserable everything is okay; he fits because the whole society is miserable more or less. He is a member, he belongs to us. If somebody becomes ecstatic we think he has gone berserk, insane. He doesn't belong to us -- and we feel jealous.

Because of jealousy we condemn him. Because of jealousy we will try in every way to put him back to his old state. We call that old state normality. Psychoanalysts will help, psychiatrists will help to bring that man to the normal misery.

In the West, the whole society is turning against psychedelics. The law, the state, the government, the legal experts, the high courts, the legislators, priests, popes -- everybody is turning against. They are not really against psychedelics -- they are against people being ecstatic. They are not against alcohol, they are not against other things which are drugs, but they are against psychedelics because psychedelics can create a chemical change in you. And the old crust that the society has created around you, the imprisonment in misery, can be broken, there can be a break-through. You can come out of it, even for a few moments, and be ecstatic.

Society cannot allow ecstasy. Ecstasy is the greatest revolution. I repeat it: ecstasy is the greatest revolution. If people become ecstatic the whole society will have to change, because this society is based on misery.

If people are blissful you cannot lead them to war -- to Vietnam, or to Egypt, or to Israel. No. Someone who is blissful will just laugh and say: This is nonsense!

If people are blissful you cannot make them obsessed with money. They will not waste their whole lives just accumulating money. It will look like madness to them that a person is destroying his whole life, just exchanging his life for dead money, dying and accumulating money. And the money will be there when he is dead. This is absolute madness! But this madness cannot be seen unless you are ecstatic.

If people are ecstatic then the whole pattern of this society will have to change. This society exists on

misery. Misery is a great investment for this society. So we bring up children...from the very beginning we create a leaning towards misery. That's why they always choose misery.

In the morning for everybody there is a choice. And not only in the morning, every moment there is a choice to be miserable or to be happy. You always choose to be miserable because there is an investment. You always choose to be miserable because that has become a habit, a pattern, you have always done that. You have become efficient at doing it, it has become a track. The moment your mind has to choose, it immediately flows towards misery.

Misery seems to be downhill, ecstasy seems to be uphill. Ecstasy looks very difficult to reach -- but it is not so. The real thing is quite the opposite: ecstasy is downhill, misery is uphill. Misery is a very difficult thing to achieve, but you have achieved it, you have done the impossible -- because misery is so anti-nature. Nobody wants to be miserable and everybody IS miserable.

Society has done a great job. Education, culture, and the culturing agencies, parents, teachers -- they have done a great job. They have made miserable creatures out of ecstatic creators. Every child is born ecstatic. Every child is born a god. And every man dies a madman.

Unless you recover, unless you reclaim your childhood, you will not be able to become the white clouds I am talking about. This is the whole work for you, the whole SADHANA -- how to regain childhood, how to reclaim it. If you can become children again then there is no misery.

I don't mean that for a child there are no moments of misery -- there are. But still there is no misery. Try to understand this.

A child can become miserable, he can be unhappy, intensely unhappy in a moment, but he is so total in that unhappiness, he is so one with that unhappiness, that there is no division. The child separate from unhappiness is not there. The child is not looking at his unhappiness separate, divided. The child IS unhappiness -- he is so involved in it. And when you become one with unhappiness, unhappiness is not unhappiness. If you become so one with it, even that has a beauty of its own.

So look at a child -- an unspoilt child I mean. If he is angry, then his whole energy becomes anger; nothing is left behind, no hold-up. He has moved and become anger; there is nobody manipulating and controlling it. There is no mind. The child has become anger -- he is not angry, he has become the anger. And then see the beauty, the flowering of anger. The child never looks ugly -- even in anger he looks beautiful. He just looks more intense, more vital, more alive -- a volcano ready to erupt. Such a small child, such a great energy, such an atomic being -- with the whole universe to explode.

And after this anger the child will be silent. After this anger the child will be very peaceful. After this anger the child will relax. We may think it is very miserable to be in that anger, but the child is not miserable -- he has enjoyed it.

If you become one with anything you become blissful. If you separate yourself from anything, even if it is happiness, you will become miserable.

So this is the key. To be separate as an ego is the base of all misery; to be one, to be flowing, with whatsoever life brings to you, to be in it so intensely, so totally, that you are no more, you are lost, then everything is blissful.

The choice is there, but you have even become unaware of the choice. You have been choosing the wrong so continuously, it has become such a dead habit, that you simply choose it automatically. There is no choice left.

Become alert. Each moment when you are choosing to be miserable remember: this is your choice. Even this mindfulness will help, the alertness that this is my choice and I am responsible, and this is what I am doing to myself, this is my doing. Immediately you will feel a difference. The quality of mind will have changed. It will be easier for you to move towards happiness.

And once you know that this is your choice, then the whole thing has become a game. Then if you love to be miserable, be miserable, but remember, this is your choice and don't complain. There is nobody else who is responsible for it. This is your drama. If you like this way, if you like a miserable way, if you want to pass through life in misery, then this is your choice, your game. You are playing it. Play it well!

Then don't go and ask people how not to be miserable. That is absurd. Don't go and ask masters and gurus how to be happy. The so-called gurus exist because you are foolish. You create the misery, and then you go and ask others how to uncreate it. And you wi]l go on creating misery because you are not alert to what you are doing. From this very moment try, try to be happy and blissful.

I will tell you one of the deepest laws of life. You may not have thought about it at all. You have heard -- the whole of science depends on it -- that cause and effect is the base. You create the cause and the effect

follows. Life is a causal link. You put the seed in the soil and it will sprout. If the cause is there, then the tree will follow. The fire is there -- you put your hand in it and it will burn. The cause is there and the effect will follow. You take poison and you will die. You arrange for the cause and then the effect follows.

This is one of the most basic scientific laws, that cause and effect is the innermost link of all processes of life. Religion knows about a second law which is still deeper than this. But the second law which is deeper than this will look absurd, if you don't know it and experiment with it.

Religion says: Produce the effect and the cause follows. This is absolutely absurd in scientific terms. Science says: If the cause is there, the effect follows. Religion says the converse is also true: you create the effect, and see...the cause follows.

There is a situation in which you feel happy. A friend has come, a beloved has called. A situation is the cause -- you feel happy. Happiness is the effect. The coming of the beloved is the cause. Religion says: Be happy and the beloved comes. Create the effect and the cause follows. And this is my own experience, that the second law is more basic than the first. I have been doing it and it has been happening. Just be happy and the beloved comes. Just be happy, and friends are there. Just be happy and everything follows.

Jesus says the same thing in different words: Seek ye first the Kingdom of God, then all else will follow.

But the Kingdom of God is the end, the effect. Seek ye first the end -- end means the effect, the result -- and the cause will follow. This is as it should be.

It is not only that you place a seed in the soil and the tree follows; let there be a tree and there are millions of seeds. If cause is followed by effect, effect is again followed by cause. This is the chain! Then it becomes a circle -- start from anywhere, create the cause or create the effect.

And I tell you it is easier to create the effect because the effect depends totally upon you; the cause may not be so dependent on you. If I say I can only be happy when a certain friend is there, then it depends on a certain friend, whether he is there or not. If I say I cannot be happy until I attain this much wealth, then it depends on the whole world and the economic situations and everything. It may not happen, and then I cannot be happy.

Cause is beyond me. Effect is within me. Cause is in the surroundings, in the situations -- cause is without. EFFECT IS ME! If I can create the effect, the cause will follow.

Choose happiness -- that means you are choosing the effect -- and then see what happens. Choose ecstasy and see what happens. Choose to be blissful and see what happens. Your whole life will change immediately and you will see miracles happening around you -- because now you have created the effect and causes will have to follow.

This will look magical; you can even call it the law of magic. The first is the law of science and the second is the law of magic. Religion is magic, and you can be the magician. That's what I teach you: to be the magician, to know the secret of magic.

Try it! You have been trying the other your whole life -- not only this but many other lives also. Now listen to me! Try this magic formula, this mantra I give to you. Create the effect and see what happens; causes immediately surround you, they follow. Don't wait for the causes; you have waited long enough. Choose happiness and you will be happy.

What is the problem? Why can't you choose? Why can't you work on this law? Because your mind, the whole mind, which has been trained by scientific thinking, says that if you are not happy and you try to be happy, that happiness will be artificial. If you are not happy and you try to be happy that will be just acting, that will not be real. This is what scientific thinking says, that that will not be real, you will be just acting.

But you don't know. Life energy has its own ways of working -- if you can act totally it will become the real. The only thing is, the actor must not be there. Move totally in it, then there is no difference. If you are acting half-heartedly then it will remain artificial.

If I say to you dance and sing and be blissful, and you try halfheartedly, just to see what happens, but you remain behind...and you go on thinking: This is just artificial. I am trying but this is not coming, this is not spontaneous -- then it will remain acting, a waste of time.

If you try, then try wholeheartedly. Don't remain behind, move into it, become the acting -- dissolve the actor into acting and then see what happens. It will become the real and then you will feel it is spontaneous. You have not done it, you will know then that it has happened. But unless you are total this cannot happen. Create the effect, be in it completely, see and observe the results.

I can make you kings without kingdoms, only you have to act like kings, and act so totally that, before you, even a real king will appear as if he is just acting. And when the whole energy has moved into it, it becomes reality! Energy makes anything real. If you wait for kingdoms they never come.

Even for a Napoleon, for an Alexander, who HAD big kingdoms, they never came. They remained miserable because they didn't come to realize the second, more basic and primal law of life. Alexander was trying to create a bigger kingdom, to become a bigger king. His whole life was wasted in creating the kingdom, and then there was no time left for him to be king. He died before the kingdom was complete.

This has happened to many. The kingdom can never be complete. The world is infinite -- your kingdom is bound to remain partial. With a partial kingdom how can you be a total king? Your kingdom is bound to be limited and with a limited kingdom how can you be the emperor? It is impossible. But you can be the emperor. Just create the effect.

Swami Ram, one of the mystics of this century, went to America. He used to call himself Badshah Ram -- Emperor Ram. And he was a beggar! Somebody said to him: You are just a beggar, but you go on calling yourself the emperor. So Ram said: Don't look at my things, look at me. And he was right, because if you look at things then everybody is a beggar -- even an emperor. He may be a bigger beggar, that's all. When Ram said: Look at me! in that moment, Ram was the emperor. If you looked, the emperor was there.

Create the effect, become the emperor, be a magician -- and from THIS very moment, because there is no need to wait. One has to wait if the kingdom has to come first. If the cause has to be created first, then one has to wait and wait and wait and postpone. There is no need to wait to create the effect. You can be the emperor this very moment.

When I say: Be! just be the emperor and see -- the kingdom follows. I have known it through my experience. I am not talking to you about a theory or a doctrine. Be happy and in that peak of happiness you will see the whole world is happy with you.

There is an old saying: Weep and you weep alone, laugh and the world laughs with you. Even the trees, the rocks, the sand, the clouds, if you can create the effect and be ecstatic, they will all dance with you; then the whole existence becomes a dance, a celebration.

But it depends on you, if you can create the effect. And I say to you, you can create it. It is the easiest thing possible.It looks very difficult because you have not tried it yet. Give it a try!

BELOVED OSHO,
WE HEAR WHAT YOU SAY, BUT WE IN THE WEST KEEP THE INFORMATION IN OUR HEADS.
HOW CAN WE GET OUT OF OUR HEADS? WHAT METHODS CAN WE USE, AND CAN WILL-POWER HELP US?

No. Will-power will not help you. Will-power is not a power at all, because will depends on the ego -- a very tiny phenomenon, it cannot create much power. When you are will-less, then you are powerful -- because then you are one with the whole.

Deep down, will-power is a sort of impotency. To hide the fact that we are impotent, we create will. We create the opposite to deceive ourselves and others.

Persons who feel they are foolish try to show that they are wise. They are constantly aware that they are foolish, so they do everything to look wise. Persons who are ugly or feel they are ugly always try to beautify themselves -- even a painted beauty, just a face, a mask. People who are weak always try to look strong. The opposite is created; that is the only way to hide the reality within.

A Hitler is a weakling. That's why he creates so much will-power around him, just to hide the fact. A person who is really strong will be unaware that he is strong. Strength will be flowing, it will be there, but he will not even be conscious of it.

Says Lao Tzu: A man of real virtue never knows that he is virtuous. A man who is really moral is never aware that he is moral. But a man who is aware that he is moral has immorality hidden deep down. A man who thinks he is good, saintly, a sage, is a sinner -- and he knows it! And just to hide the fact he creates the opposite.

Will-power is not really power but weakness. A really powerful man has no will of his own -- the whole is his will. He floats like a white cloud, one with existence, in tune with it. Your will will always create conflict. It will shrink you, make you an island, and then the struggle starts.

A will-less person will be naturally headless. And remember, you cannot get out of your head. You can cut it -- and that is easier. Getting out of it is almost impossible, because even this concept of getting out is part of it. The head is a mess, it is a chaos. You think, and you also think against thinking. The thinking that is against thinking is also thinking. You are not moving out of it. You can condemn your thoughts, but this

condemning is again a thought. Nothing has been achieved, you are moving in a vicious circle. You can go on moving, but you will not be out.

So, what to do? How to get out of the head?

Only one thing is possible: don't create any fight inside and don't create any effort to come out, because every effort will be self-suicidal. What can be done then? Simply watch. Be in and watch. Don't try to get out -- be in and watch.

If you can watch, in those moments of watchfulness, there will be no head. Suddenly you will be beyond. Not out -- beyond. Suddenly you will be hovering beyond yourself.

There is one Zen story -- very absurd, as all Zen stories are. But they have to be absurd because life is such; they depict life as it is.

One Zen master used to ask his disciples: Some time ago, I put a goose in a bottle. Now the goose has grown, and the neck of the bottle is very small so the goose cannot come out. The bottle is very precious and I don't want to break it, so now there is a crisis. If the goose is not allowed out, she will die. I can break the bottle and the goose will be out, but I don't want to break the bottle -- the bottle is precious. I don't want to kill the goose either. So what would you do?

This is the problem! The goose is in the head and the neck is very narrow. You can break the head, but it is precious. Or you can let the goose die, but that too cannot be allowed -- because YOU are the goose.

That old Zen master continued asking his disciples, and beating them, and saying to them: Find out a way because there is no time. And only once did he allow an answer. One disciple said: The goose is out!

Many answers were tried, but he would always beat the person and say no. Someone would suggest doing something with the bottle, but again the master would say: The bottle will be broken, or something will go wrong, and that cannot be allowed. Or somebody would say: Let the goose die if the bottle is so precious. These were the only two ways; there was no other way. and the master wouldn't give any other clue.

But to this disciple he bowed down and touched his feet and said: He is right -- the goose is out! It has never been in.

YOU ARE OUT! You have NEVER been in. The FEELING that you are in is just a false conception.

So there is NO real problem of how to bring you out of your head. Just watch. When you watch, what happens? Just close your eyes and watch the thoughts. What happens? Thoughts are there, in, but you are not in. The watcher is always beyond. The watcher is always standing on the hill. Everything moves around and around, and the watcher is beyond.

The watcher can NEVER be the in, can never be the insider -- he is always out. Watching means to be out. You may call it witnessing, awareness, mindfulness, or whatsoever you choose to call it, but the secret is -- watch!

So whenever you feel the head is too much, just sit under a tree and watch, and don't try to come out. Who will come out? No one has been in. The whole effort is futile, because if you have never been in then how can you come out? You may go on trying and trying and getting involved in it, you may get mad but you will never be out.

Once you know that in a moment of watchfulness you are beyond, transcending -- you are out. And from that moment you will be headless. The head belongs to the body, not to YOU.

The head is part of the body, it belongs to the body, it has a function in the body, it is beautiful, it is good. The bottle is precious, and if you know the way, the secrets of it, it can be used. When I am talking to you, what am I doing? Using the bottle. When Buddha is preaching, what is he doing? -- using the bottle. The bottle is REALLY precious, worth preserving. But this is no way to preserve it -- to get into it and get caught into it, and then make efforts to come out. The whole life becomes chaos.

Once you know that watching you are out, you become headless. Then you move on this earth without any head. What a beautiful phenomenon, a man moving without a head! That's what I mean when I say become a white cloud -- a headless phenomenon.

You cannot even imagine how much silence can descend upon you when the head is not there. Your physical head WILL be there, but the involvement, the obsession, is not there.

The head is not a problem! It is beautiful, a wonderful device, the greatest computer yet invented, such a complex, such an efficient mechanism. It is beautiful. It can be used, you can enjoy using it. But from where have you got the idea that you are in it? It seems to be just a false teaching.

You may not be aware that in old Japan, and still old people in Japan, if you ask them: Where do you think from? they will point to their belly, because in Japan it was taught that the belly is the center of

thinking. So when for the first time Europeans reached Japan, they couldn't believe that a whole country thinks that the head is in the belly not in the head.

This is just a Western attitude that you are in the head. In old Japan thinking from the belly really worked, but now they are shifting from the belly to the head. There have been other traditions that have thought from other parts of the body. Lao Tzu says you think from the soles of your feet. So there are techniques in Taoist yoga to get out of the soles of your feet -- because THERE the thinking is going on.

What is the reality? The reality is: you are beyond. But you can get attached to any part of the body -- the head is a Western obsession, the belly was the Eastern obsession. You must have heard about D.H. Lawrence. He used to think that one thinks from the sex center, that that is the real thinking center, nowhere else.

And all are equal -- equally wrong or equally right. There is nothing to choose because the witness is beyond. It is all around the body and beyond the body. You can get attached to any part of the body and start thinking that this is the part.

There is no need to come out because you have never been in. The goose is out -- already out!

Watch...and when you watch you have to remember that while watching, don't judge. If you judge, watching is lost. While watching, don't evaluate. If you evaluate, watching is lost. While watching, don't comment. If you comment, you have missed the point.

While watching just watch...a river flowing, the stream of consciousness flowing, atomic thoughts floating like bubbles, and you sitting on the bank watching. The stream goes on and on and on. You don't say this is good, you don't say this is bad, and you don't say this should not have been, and you don't say this should have been. You don't say anything -- you simply watch. You are not asked to comment. You are not a judge -- just a watcher.

Then see what happens .Watching the river, suddenly you will be beyond...and the goose will be out.And once you KNOW this, that you are out, you can remain out. And then you can move on this earth without a head.

So, this is the way to cut the head. Everybody is interested in cutting others' heads -- that won't help. You have already done that too much. Cut your own. To be headless is to be in deep meditation.

Enough for today.

My Way: The Way of the White Clouds

Chapter #4
Chapter title: All Hopes are False

13 May 1974 am in Buddha Hall

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BELOVED OSHO,
YOU HAVE BEEN TELLING US HOW EASY IT IS TO DROP OUR EGOS AND BECOME ONE WITH THE WHITE CLOUD.
YOU HAVE ALSO TOLD US THAT WE HAVE HAD MILLIONS OF LIVES AND MANY OF THEM HAVE BEEN WITH BUDDHAS, KRISHNAS AND CHRISTS -- YET STILL WE HAVE NOT GIVEN UP OUR EGOS.
AREN'T YOU CREATING FALSE HOPES IN US?

All hopes are false. To hope is to be false. So it is not a question of creating false hopes: whatsoever you can hope will be false. Hope comes out of your falsity of being. If you are real there is no need for any hope. Then you never think about the future, about what is going to happen. You are so real, so authentic that the future disappears.

When you are unreal then the future becomes very significant, then you live in the future. Then your reality is not here and now, your reality is somewhere in your dreams. And you make those dreams look real because through those dreams you gain your reality. As you are, you are unreal. That's why so much hoping goes on. All hopes are false; you are real. My whole effort is how to throw you to yourself.

And the ego is all false hopes combined together. Ego is not a reality, it is the collectivity of all your dreams, of all that is unreal, of all that is false. The ego cannot exist in the present. Look at this phenomenon. The ego exists either in the past or in the future, never here and now -- never, never. That is impossible. Whenever you think of the past, the ego comes, the I comes. Whenever you think of the future, the I comes. But when you are here, not thinking of past and future, where is your I?

Sitting under a tree, not thinking of past and future, just being there, where are you? Where is the I? You cannot feel it. It is not there. The ego has never existed in the present. Past is no more, future is yet to be. Both are not. Past has disappeared, the future has not yet appeared. Both are not. Only the present is and in the present nothing like the ego has ever been found.

So when I say drop the ego, what do I mean? I am not giving you a new hope, I am taking all your hopes away. And that is the difficulty; you live through the hope, so you feel that if all hopes are taken away you will be dead.

Then the question will arise: Why live? For what? Why move from one moment to another? For what? The goal has disappeared with the disappearance of the hope. So why go on and on if there is nowhere to reach? You cannot live without hope. That's why it is so difficult to drop the ego. Hope has become synonymous with life.

So whenever a man is hoping he appears to be more vital, appears to be more alive, appears to be very strong. When he is not hoping he appears to be weak, depressed, thrown back to himself, not knowing what to do, where to go.

And whenever there is no hope you feel meaninglessness come into you. Immediately you create another hope; a substitute is created. If one hope is frustrated, immediately another is substituted -- because you cannot live in the gap. You cannot live hopelessly .And I tell you that that is the only way to live. Without any hope, life is real, for the first time life is authentic.

So the second thing to be understood is: when I say it is easy to drop the ego, I don't mean that it will be easy for you to drop it; I mean it is easy to drop it because the very phenomenon of ego is so unreal.

If the ego is false, how can it be difficult to drop it? If the dream is just a dream, how can it be difficult to come out of it? If it was real, then there would have been difficulty .If a dream is just a dream, where is the problem to come out of it? You can come out! The dream cannot catch hold of you. The dream cannot prevent you. The dream cannot become a barrier. The dream has no force -- that's why we call it a dream. It is easy to come out of a dream. That's what I mean when I say it is easy to drop the ego.

But I don't mean that it will be easy for you, because the dream is still a reality for you, it is not a dream. The ego is not false to you, it is the only reality. Everything else is false.

We are living around the ego. We are seeking more and more egotistical journeys -- somebody through wealth, somebody through status, power, prestige, somebody through politics, somebody through religion, priesthood. There are millions of ways. But the end, the result, the goal, is the same: seeking more and more the I, seeking more and more the ego.

To you it is a reality, to you I say it is the only reality. The false has become the real. The shadow has become the substance. That's why it is difficult -- not difficult because ego is very powerful, no; it is difficult because you still believe in it, in its power.

If you believe in it, it is going to be difficult, because on the one hand you want to drop it, and on the other hand you go on clinging to it. It is going to be difficult .When I say to you it is a dream, you want to believe it because you have suffered so much through it, because you feel the truth of what I am saying. If you feel the truth of what I am saying you will drop it immediately. You will not ask how. There is no how to it. You see the point and you drop it.

You don't see the truth of what I am saying. When I say it is not realized that the ego is false and can be dropped, when I say that the ego can be dropped, you create a hope out of it. Because you have been suffering so much through it, you create a hope that if the ego can be dropped then all suffering will be dropped. You become happy with this hope.

I am not creating the hope, you are creating the hope. I am simply stating a fact that this is the construction of the ego. This is how an ego is structured, this is how an ego is created and this is how it can be dropped! And because it is false, no effort is needed. Just seeing the point it disappears.

A man is running, scared, afraid to death, and running because of his own shadow. You stop him and tell him: You are foolish! This is your own shadow -- nobody is following you and nobody is going to murder you. There is nobody except you. You have become scared of your own shadow.

But once you start running the shadow also runs faster. The faster you run, the faster the shadow follows. Then the logical mind can say that you are in danger. And the logical mind will say: If you want to escape run faster and faster. But whatsoever you do the shadow will be following you. And if you cannot get rid of it, you will get more and more scared. You are creating the whole thing out of yourself.

But if I say to you: This is just a shadow, nobody is following you, and you realize the point, you look at the shadow and you feel the point, will you ask me how to drop this shadow? Will you ask about some technique, method, some yoga, how to drop it? You will simply laugh. You have dropped it! In the moment you see that this is just a shadow and nobody is following you, it has been dropped already. There is no question of how. You will have a good laugh. The whole thing was nonsense.

And the same happens with the ego. If you can see the truth of what I am saying, the thing has happened. In the very seeing of it the thing has happened. There is no more how to it .If you still ask how, the thing has not happened and you have not seen the point -- but you have created a hope out of it. Because you have been suffering through this ego, you have always wanted to drop it, but this want has always been half of your mind.

All your suffering has come through the ego, but all your pleasures have also come through the ego. A crowd applauds you, appreciates you -- you feel good. That is the only bliss you have known. Your ego rises high, reaches to a peak, becomes an Everest. You enjoy it! And then the crowd condemns you and you feel hurt. The crowd becomes indifferent; you are crushed by it. You fall into a valley, a depression. You have been gaining pleasure through the ego, you have been suffering through it. Because of suffering you want to drop it, but because of pleasures you cannot drop it.

So when I say that the ego can be dropped easily, hope is created in you. Not that I am creating it, your greed does that. It doesn't become a realization, it becomes a new greed, a new search for gratification. You feel that now there is a way, and there is a man who can help you to drop the ego and all the misery that ego creates. But are you ready to drop all the pleasures that the ego creates too?

If you are ready it is such an easy thing -- just like dropping a shadow. But you cannot half drop it, and you cannot half carry it. Either the whole will go or the whole will cling to you. This is the problem and this is the difficulty.

All your pleasures and all your sufferings are related to only one phenomenon; you want to preserve the pleasures and you want to drop the sufferings. You are asking the impossible. Then it is difficult. Not only difficult, it is impossible. It is not going to happen to you. Whatsoever you do will be futile, no result will come of it.

You create hope out of it, a heaven, the intense blissfulness of a Buddha. Listening to me or listening to a Jesus or a Buddha, hope is created. But I am not creating it, you are creating it. You are projecting hope on it. And this is the problem, the complexity: every hope is food for the ego again. Even this hope of reaching a paradise, a heaven, becoming enlightened, is a hope. And every hope is food for the ego.

Who is trying to become enlightened? The one who is trying to become enlightened is the problem. Nobody ever becomes enlightened. Enlightenment happens, but nobody ever becomes enlightened. When the room is empty, enlightenment happens. When there is nobody to reach enlightenment, enlightenment is there.

Because of our language, because of the duality of the language, whatsoever is said about such deep things becomes false. We say: Gautam Buddha became enlightened. This is false. Gautam Buddha never became enlightened. Gautam Buddha was the unenlightenment. When he was not there, when he became absent, enlightenment happened. When suddenly one day he realized that he was following an absurd pattern, when he realized: I am the problem, so whatsoever I do will create more problems.... It is not a

question of doing right or wrong, this or that. WHATSOEVER you do will strengthen the ego.

Once Buddha realized this -- but this realization took many years of effort -- when he realized that: Whatsoever I do will help my ego more and more, he simply dropped doing. In that moment of realization he simply became a non-doer, absolutely inactive.

Remember, this is the problem: you can even create activity out of your inactivity, or you can create activity just to help inactivity come to you. But then you miss. You can stand still, you can sit silently, but if you are making an effort to stand still, your standing is false. You are not standing, you are moving. If you are sitting silently and there is effort, if you are trying to be silent, that silence is false. You are not silent.

When Buddha realized that he was the problem, and that every activity of his gave more substance to the ego, he simply dropped. Then he was not making any effort to create a non-active state. He was not doing at all. Whatsoever was happening was happening.

The wind was blowing, and the tree must have been dancing; then came the full moon, and the whole existence was celebrating. And the breathing coming in, going out, and the blood circulating in the veins, and the heart beating, and the pulse -- and everything was happening! But he was not doing anything. In this non-doing Gautam Siddhartha disappeared.

By the morning there was no one to receive enlightenment, but enlightenment was there. Under that bodhi tree a vacant vehicle was sitting -- breathing of course, heart beating of course, better than ever. Everything functioning perfectly, but no doer there. Blood circulating, the whole existence around -- alive, dancing. Every atom in Buddha's body dancing, alive. It had never been so alive, but now energy moving of its own accord -- nobody pushing it, nobody manipulating it. Buddha became a white cloud. Enlightenment happened.

It can happen to you also, but don't create any hope out of it. Rather, seeing the point, drop all hopes. Become hopeless, perfectly hopeless. It is difficult to become perfectly hopeless. Many times you reach hopelessness but it is never perfect. One hope drops, you feel hopelessness. But immediately, to cover it up, you create another hope. And hopelessness is gone.

People go on moving from one master to another; that is movement from one hope to another. They go to one master with hopes that he will give through his grace, that through his energy the thing will happen. Then they try, then they wait, with a very strained mind, because a mind which hopes can never be at ease; with a very impatient mind, because a mind which is filled with hope cannot be patient.

And then they start feeling uneasy because the thing is not happening. So this master is wrong, they must move to someone else. This is not movement from one master to another, this is movement from one hope to another. People move from one religion to another; there are conversions just because of hope. You can go on doing it for many, many lives. You have been doing that.

Now, try to see the point! It is neither a question of a master nor a question of a right method. It is a question of a direct insight, an immediate penetration into the phenomenon of what is happening, of why you hope, of why you can't be without hope. And what have you gained out of all your hoping? See it. It drops by itself. You are not even required to drop it. That's why I say it is easy, and I know well it is very difficult. Difficult because of you, easy because of itself. The phenomenon is easy, you are difficult.

And this can happen any moment. When I say this can happen any moment, I mean the phenomenon of enlightenment, of egolessness, is not caused by anything. No cause is needed. It is not an outcome of many causes, it is not a by-product. It is simple insight. It can happen to a sinner; it may not happen to a saint.

So no necessary condition is needed really. If he can see, it can happen even to a sinner. If he becomes hopeless, if he feels that there is nothing to be gained and achieved, if he comes to see that the whole thing is just an absurd game, it can happen .It may not happen to a saint because the saint goes on trying to achieve. He is not yet hopeless. This world has become futile, but another world has become meaningful. He realizes that he has to leave this earth, but there are heavens beyond -- he has to reach there.

And even people near a Jesus or Buddha go on asking things like this. Just on the last night when Jesus was going to be caught and the next day killed, his disciples asked him: Master, tell us. In the Kingdom of God, when you are sitting on the right side of God's throne, what will our positions be there? Where will we be sitting, in what order? God sitting on his throne, Jesus on his right side, the only begotten Son, and then these twelve disciples: Where will we be sitting and what will be the order?

People around Jesus asking such a foolish question! But this is how human mind is. They don't ask anything of this world -- they have become beggars -- but they ask of the other world. They are not really beggars, they are hoping. They have staked this world, but it is a bargain; where will we be there? Who will be sitting next to you?

There must have been competition among those twelve disciples. There must have been politics, ambition, somebody up, somebody down, somebody becoming the chief. There must have been much conflict, inner politics, undercurrents of violence and aggression. Even with Jesus one starts hoping. Hope is deep-rooted in you. Whatsoever is said, you convert it into a hope. You are a hope-creating mechanism, and this hope-creating mechanism is the ego.

So what is to be done? In fact, there is nothing to be done. You only need clearer eyes, more perceptive eyes, more penetrating eyes. All that is needed is to have a fresh look about you, your being, at whatsoever you have been doing, hoping -- a fresh look.

And I say to you, in that fresh look, in that innocent look, ego drops by itself, of its own accord. It is the easiest phenomenon, and at the same time the most difficult. But remember well, I am not creating any hope in you.

BELOVED OSHO,
IN RELATION TO WHAT YOU'VE JUST SAID, ZEN HAS A SAYING: EFFORTLESS EFFORT.
WOULD YOU TALK TO US ABOUT THAT, AND HOW IT APPLIES TO YOUR DYNAMIC MEDITATION?

Meditation is an energy phenomenon. One very basic thing has to be understood about all types of energies. This is the basic law: energy moves in a dual polarity. That is the only way it moves; there is no other way for its movement. It moves in a dual polarity.

For any energy to become dynamic, the anti-pole is needed. It is just like electricity moving with negative and positive polarities. If there is only negative polarity, electricity will not happen; or if there is only positive polarity, electricity will not happen. Both the poles are needed. And when both the poles meet, they create electricity. Then the spark comes up.

And this is so for all types of phenomena. Life goes on...between man and woman, the polarity. The woman is the negative life-energy; man is the positive pole. They are electrical, hence so much attraction. With man alone, life would disappear; with woman alone, there could be no life, only death. Between man and woman there exists a balance. Between man and woman -- these two poles, these two banks -- flows the river of life. Wherever you look you will find the same energy moving into polarities, balancing itself.

This polarity is very meaningful for meditation, because mind is logical, and life is dialectical. When I say mind is logical, it means mind moves in a line. When I say life is dialectical, it means life moves with the opposite, not in a line. It zig-zags from negative to positive, positive to negative, negative to positive. It zig-zags. It USES the opposites.

Mind moves in a line, a simple, straight line. It never moves to the opposite. It denies the opposite. It believes in one and life believes in two. So whatsoever mind creates, it always chooses the one. If mind chooses silence, if mind has become fed up with all the noise that is created in life and it decides to be silent, then the mind goes to the Himalayas. It wants to be silent. It doesn't want anything to do with any type of noise. Even the song of the birds will disturb it; a breeze blowing through the trees will be a disturbance. The mind wants silence. It has chosen the line. Now the opposite has to be denied completely.

But this man living in the Himalayas, seeking silence, avoiding the other, the opposite, will become dead, he will certainly become dull. And the more he chooses to be silent, the duller he will become -- because life needs the opposite, the challenge of the opposite.

There is a different type of silence which exists between two opposites. The first is a dead silence, the silence of the cemetery. A dead man is silent, but you would not like to be a dead man. A dead man is absolutely silent, nobody can disturb him. His concentration is perfect, you cannot do anything to distract his mind. His mind is absolutely fixed. Even if, all around, the whole world goes mad, he will remain in his concentration. But still, you would not like to be a dead man. Silence, concentration, or whatever it is called, you would not like to be dead -- because if you are silent when dead the silence is meaningless.

Silence must happen while you are absolutely alive, vital, bubbling with life and energy. Then silence is meaningful. But then silence will have a different, altogether different quality to it. It will not be dull, it will be alive. It will be a subtle balance between two polarities.

Then such a type of man, who is seeking a live balance, a live silence, would like to move to the market and to the Himalayas both. He would like to go to the market to enjoy noise, and he would also like to go to the Himalayas to enjoy silence. And he will create a balance between these two polar opposites, and he will

remain in that balance. And that balance cannot be achieved through linear efforts.

That is what is meant by the Zen technique of effortless effort. It uses contradictory terms -- effortless effort, or gateless gate, or pathless path. Zen always uses the contradictory term immediately, just to give you the hint that the process is going to be dialectical, not linear. The opposite is not to be denied but absorbed. The opposite is not to be left aside, it has to be used. Left aside, it will always be a burden on you. Left aside, it will hang with you. Unused, you will miss much.

The energy can be converted and used. And then, using it, you will be more vital, more alive. The opposite has to be absorbed, then the process becomes dialectical.

Effortlessness means not doing anything, inactivity -- AKARMA. Effort means doing much, activity -- KARMA. Both have to be there. Do much, but don't be a doer -- then you achieve both. Move in the world, but don't be a part of it. Live in the world, but don't let the world live in you. Then the contradiction has been absorbed. Then you are not rejecting anything, not denying anything. Then the whole God has been accepted.

And that's what I'm doing. Dynamic meditation is a contradiction. The dynamic means effort, much effort, absolute effort. And meditation means silence, no effort, no activity. You can call it a dialectical meditation. Be so active that the whole energy becomes a movement, no energy is left static in you. The whole energy has been called forth, nothing is left behind. All the frozen parts of energy are melting, flowing. You are not a frozen thing now; you have become dynamic. You are not like substance now; you are more like energy. You are not material; you have become electrical. Bring total energy to work, to be active, moving.

When everything is moving and you have become a cyclone, then become alert. Remember, be mindful -- and in this cyclone suddenly you will find a center which is absolutely silent. This is the center of the cyclone. This is you -- you in your divinity, you as a god.

All around you is activity. Your body has become an active cyclone -- everything moving fast, faster. All the frozen parts have melted, you are flowing. You have become a volcano, fire, electricity. But just in the center, amidst all this movement, there is a non-moving point, the still point.

This still point is not to be created. It is there! You are not to do anything about it. It has always been there. It is your very being, the very ground of your being. This is what Hindus have been calling the ATMA, the soul. It is there, but unless your body, unless your material existence, becomes totally active, you will not be aware of it. With total activity the totally inactive becomes apparent. The activity gives you a contrast. It becomes the blackboard, and on the blackboard is the white dot.

On a white wall you cannot see a white dot; on a blackboard the white dot appears to you. So when your body has become active, dynamic, a movement, suddenly you become aware of a point which is still, absolutely still -- the unmoving centre of the whole moving world.

That is effortless. No effort is made for it. No effort is needed, it is simply revealed. Effort on the part of the periphery, no effort on the part of the center. Movement on the periphery, stillness at the center. Activity on the periphery, absolute inactivity at the center. And between these two....

This will be a little difficult, because you may get identified with the center Hindus have called atma, the soul. If you get identified with the center which is still, you have again chosen something between the two. You have again chosen something and rejected something.

There is a very subtle Eastern discovery, and that is: if you get identified with the still point you will never know God; you will know the self but you will never know God. And there are many traditions, particularly Jainas, who became too identified with the self -- so they say there is no God, the self is the only God.

Hindus, who have penetrated really deep, they say about this still point and this activity on the periphery, that either you are both or you are none. Either you are both or you are none! Both mean the same. These are the two poles. These are the two dialectical poles, the thesis and the antithesis. These are the two banks, and you are somewhere between these two -- neither moving nor non-moving. This is the ultimate transcendence. This is what Hindus call the BRAHMA.

Effort and effortlessness, movement and no movement, activity and no activity, matter and the soul -- these are the banks. And between these two flows the invisible. These two are visibles. Between these two flows the invisible. That you are.

TATTWAMASI SWETKETU, says the Upanishad. That which flows between these two banks, that which cannot be seen, that which is really a subtle balance, nothing else, between these two, that art thou.

That has been called the Brahma, the supreme self.

A balance has to be achieved. And balance can be achieved only when you use both the polarities. If you use one you become dead. Many have done that -- even whole societies have become dead. This has happened to India. If you choose one, then unbalance, lopsidedness, happens.

It happened in India, in the East, that the silent part, the still point, was chosen and the active part denied. So the whole East became dull. The sharpness was lost. The sharpness of intelligence, the sharpness of body vigor, everything was lost. The East became more and more dull, ugly, as if life was just a burden to be carried somehow and dropped, a duty to be fulfilled, a karma to be suffered -- not an enjoyment, not a vigorous dance, but a dull, lethargic movement.

And it had its consequences. The East became weak, because with a still point you cannot remain strong forever, for long. Strength needs activity, strength needs movement. If you deny activity, strength disappears. The East lost its muscles completely; the body became flabby. So anybody who desired to could conquer the East. For thousands of years, slavery was the only destiny for the East. Anyone who had just an idea to make anybody a slave would turn towards the East. The East was always ready to be conquered, because the Eastern mind had chosen a point AGAINST the polar opposite. The East became silent, but dead and dull also. This type of silence is not worth anything.

The opposite is happening in the West. It has happened in other societies also. They have chosen the active part, the periphery, and they think that there is no soul. They think this activity is all, and to be active and to enjoy, and to achieve and to be ambitious and to conquer is all that life consists of.

The ultimate result is going to be more and more madness in the West -- because without that still point you cannot remain sane. You will become insane. With only the still point, you cannot remain alive, you become dead; with only the active, you become insane. People who are insane, what has happened to them? They have lost all contact with their still point. That's what their insanity is.

The West is turning into a big madhouse. More and more people are being psychoanalyzed, psychiatrically treated; more and more people are being put into madhouses. And those who are out, they are out, not because they are sane, but only because so many people cannot be put in houses for the insane; otherwise, the whole society would have to be put in a prison. They are normal, workably normal. But Western psychology says that now it is difficult to say that any man is normal. And they may be right. In the West it has happened: no man is normal. Activity alone creates madness -- balance is impossible.

Active civilizations become mad in the end. Inactive civilizations become dead. This happens to societies, this happens to individuals.

To me, balance is all. Don't choose, don't reject. Accept both -- and create an inner balance. Dynamic meditation is an effort towards that balance. Active...enjoy it, be ecstatic, be fully with it. Then silent...enjoy it, be ecstatic about it.

Move between these two as freely as possible and don't create any choice. Don't say: I am this or that. Don't get identified. Say: I am both. Don't be afraid of contradicting yourself. Contradict, BE BOTH, and move easily.

And when I say this, I say it unconditionally -- not only for activity and inactivity. Whatsoever is called bad and good, that too is included; whatsoever is called the devil and the divine, that too is included.

Always remember: everywhere there are banks, and if you want to be a river use both the banks -- unconditionally. Don't say: Because I was active, how can I be inactive? Don't say: Because I was inactive, now how can I be active? Don't say: I am this, so how can I be that?

You are BOTH and there is no need to choose. The only thing to remember is to be balanced between the two. Then you will transcend both. Then the devil and the divine will both be transcended. When both are transcended, that is Brahma. Brahma has no polarity against him, because he is just a balance between two polarities. There is no anti-pole to it.

Move in life as freely as possible. And use both the opposites, both the banks, as much as possible. Don't create any contradiction. They are not contradictory, they only appear to be contradictory. Deep down they are one.

They are just like your legs, right and left. You use the right, you use the left. While you raise the right, the left is waiting on the earth, helping. Don't become addicted. Don't be a rightist or a leftist. Both legs are yours, and in both legs your energy flows -- undivided! Have you ever felt that the right leg has one energy and the left leg some other energy? You are flowing in both. Close your eyes: left disappears, right disappears. They are both you, and while moving, you can use them.

Use both! If you become addicted to the right, as many people have become, then you will be crippled, you cannot use the left. Then you can stand, but you will be crippled, and by and by you will become dead.

Move and constantly remember the unmoving center. Do and constantly remember the nondoer. Make effort and remain effortless. Once you know this secret alchemy of using the opposite, the contradictory, you are free. Otherwise, you create inner imprisonments.

There are people who come to me and say: How can I do this? I have never done this. Just the other day there was somebody who said to me: How can I do active meditation, because for many years I have been sitting silently?

He has chosen, and he has reached nowhere. Otherwise there was no need to come to me. But he cannot do the active meditation because he has become identified with an inactive posture. This is getting frozen.

Become more movement. Be moving and allow life to flow.

Once you know that between the opposites balance is possible, once you have a glimpse of it, then you know the art. Then everywhere in life, in every dimension of life, you can attain that balance very easily. Really, to say that you can attain is not good. Once you know the knack of it, whatsoever you do, the balance follows you like a shadow. This inner balance between the opposites is the most significant thing that can happen to a man.

Enough for today.

My Way: The Way of the White Clouds

Chapter #5
Chapter title: Dropping the Ego Now

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BELOVED OSHO,
YOU SAID THE EGO CAN BE DROPPED THIS VERY MOMENT.
CAN THE EGO ALSO BE DROPPED PROGRESSIVELY?

The dropping always happens in the moment and always in THIS moment. There is no progressive, gradual process for it. There cannot be. The happening is instantaneous. You can't get ready for it, you can't prepare for it, because whatsoever you do -- and I say whatsoever -- will strengthen the ego.

Any gradual process will be an effort, something done on your part. So you will be strengthened more and more through it. You will become stronger. Everything gradual helps the ego. Only something absolutely non-gradual, something like a jump, not like a process, something discontinuous with the past, not in continuity with it -- only then the ego drops. The problem arises because we cannot understand what this ego is.

The ego is the past, the continuity, all that you have done, all that you have accumulated, all the karmas, all the conditionings, all the desires, all the dreams of the past. That whole past is the ego. And if you think in terms of gradual process, you bring the past in.

The dropping is non-gradual, sudden. It is a discontinuity -- the past is no more, the future is no more. You are left alone here and now. Then the ego cannot exist.

The ego can exist only through the memory: who you are, from where you come, to whom you belong, the country, the race, the religion, the family, the tradition, and all the hurts, wounds, pleasures -- all that has happened in the past. All that has happened is the ego. And you are that to whom all this has happened.

This distinction has to be understood: you are that to whom all has happened, and the ego is that which has happened. The ego is around you. You are in the center, egoless.

A child is born absolutely fresh and young -- no past, no ego. That's why children are so beautiful. They don't have any past. They are young and fresh. They cannot say I, because from where will they bring the I? The I has to develop gradually. They will get educated, they will get awards, punishments, they will be appreciated, condemned -- then the I will gather.

A child is beautiful because the ego is not there. An old man becomes ugly, not because of old age, but because of too much past, too much of the ego. An old man can also become again beautiful, even more beautiful than a child, if he can drop the ego. Then there is a second childhood, then a rebirth.

This is the meaning of the resurrection of Jesus. It is not an historical fact, it is a parable. Jesus is crucified and then he resurrects. The man who was crucified is no more; that was the son of the carpenter, Jesus. Now Jesus is dead, crucified. A new entity arises out of that. Out of this death a new life is born. This is Christ -- not the son of a particular carpenter in Bethlehem, not a Jew, not even a man. This is Christ, something new, egoless.

And the same will happen to you whenever your ego is on the cross. Whenever your ego is crucified, there is a resurrection, a rebirth. You are born again. And this childhood is eternal, because this is a rebirth of the spirit, not of the body.

Now you will never become old. Always and always you will be fresh and young -- as fresh as the dew-drop in the morning, as fresh as the first star in the night. You will always remain fresh, young, a child, innocent -- because this is a resurrection of the spirit.

This always happens in a moment.

Ego is time -- the more time, the more ego. Ego needs time. If you penetrate deeply you may even be able to conceive that time exists only because of the ego.

Time is not part of the physical world around you, it is part of the psychic world within you, the mind-world. Time exists just as a space for the ego to evolve and to grow. Room is needed; time gives the room.

If it is said to you that this is the last moment of your life, next moment you are going to be shot dead, suddenly time disappears. You feel very uneasy. You are still alive, but suddenly you feel as if you are dying. And you can't think what to do. Even to think becomes difficult, because even for thinking, time is needed, future is needed. There is no tomorrow, then where to think, how to desire, how to hope? There is no time. Time is finished.

The greatest agony that can happen to a man happens when his death is fixed and he cannot avoid it; it is certain. A person who is sentenced, imprisoned, waiting for his death -- he cannot do anything about it, death is fixed, after a certain period he will die, beyond that time, there is no tomorrow for him -- now he cannot desire, he cannot think, he cannot project, he cannot even dream. The barrier is always there.

Then much agony follows. That agony is for the ego, because ego cannot exist without time. Ego breathes in time. Time is breath for the ego. The more time, the more possibility for the ego.

In the East much has been worked out, much has been done to understand the ego, much probing has been done. And one of the findings is that unless time drops from you, ego will not drop.

If tomorrow exists, the ego will exist. If there is no tomorrow, how can you pull on the ego? It will be just like pulling a boat without the river. That will become a burden. A river is needed, then the boat can function.

The river of time is needed for the ego. That's why the ego always thinks in terms of gradual, in terms of degrees. The ego says: Okay, enlightenment is possible -- but time is needed, because you will have to work for it, prepare, get ready.

And this is a very logical thing! For everything time is needed. If you sow a seed, time is needed for the tree to grow. If a child is to be born, if a child is to be created, time is needed. The womb will need time. The child will have to grow. Everything grows around you. For growth, time is needed. So it seems logical that spiritual growth will also need time.

But this is the point to be understood: spiritual growth is not really a growth like a seed. The seed has to grow to become a tree. Between the seed and the tree there is a gap. That gap has to be traveled, there is distance. You don't grow like a seed. YOU ARE ALREADY THE GROWTH. It is just a revelation. There

is no distance between you as you are and you as you will be. There is no distance! The ideal, the perfect, is already there.

So it is not really a question of growth, but just a question of unveiling. It is a discovery. Something is hidden -- you pull away the screen, and it is there. It is just as if you are sitting with closed eyes, the sun is there on the horizon, but you are in darkness. Suddenly you open the eyes and it is day, it is light.

The spiritual growth is not really a growth. The word is erroneous. Spiritual growth is a revelation. Something that was hidden becomes unhidden. Something that was already there, you realize it, that it is there. Something that you had never missed, simply forgotten, you remember it. That's why mystics go on using the word remembrance. They say the divine is not an achievement, it is simply a remembrance. Something you have forgotten, you remember.

Really, no time is needed. But the mind says, the ego says, for everything time is needed, for everything to grow time is needed. And if you become a victim of this logical thought, then you will never achieve it.

Then you will go on postponing. You will say tomorrow and tomorrow and tomorrow. And it will never come because tomorrow never comes.

If you can understand what I am saying, that the ego can be dropped this very moment, and if it is true, then the question arises: Why is it not dropping? Why can't you drop it? If there is no question of gradual growth, then why are you not dropping it? Because you don't want to drop it.

This will shock you, because you go on thinking that you want to drop it. Reconsider it, think again. You don't want to drop it, hence it continues. It is not a question of time. Because you don't want to drop it, nothing can be done!

Mysterious are the ways of the mind. You think that you want to drop it, and deep down you know you don't want to drop it. You may want to polish it a little more, you may want it to be more refined, but you don't really want to drop it.

If you want to drop it there is no one who is preventing. No barrier exists. Just for the wanting it can be dropped. But if you don't want to drop it nothing can be done. Even a thousand Buddhas working on you will fail, because nothing can be done from the outside.

Have you really thought about it, have you ever meditated on it, whether you want to drop it? Do you really want to become a non-being, a nothing? Even in your religious projections you want to be something, you want to achieve something, reach somewhere, be something. Even when you think of being humble, your humility, your humbleness, is just a secret hiding-place for the ego and nothing else.

Look at so-called humble people. They say they are humble and they will try to prove that they are the most humble in their town, in their city, in their locality -- the most humble. And if you argue and if you say: No, somebody else is more humble than you, they will feel hurt. Who is feeling hurt?

I was just reading about one Christian saint. He says every day to his god in his prayer: I am the most wicked person on this earth, the greatest sinner. Apparently, he is a very humble man, but he is not. He says the greatest sinner on the earth, and if even God is going to dispute it, he will argue. The interest, the deep interest, is in being the greatest, not in being the sinner.

You can be a sinner if you are allowed to be the greatest sinner. You can enjoy it. Greatest sinner -- then you become a peak. Virtue or sin is immaterial. You must be someone. Whatsoever the reason for it, your ego must be at the top.

George Bernard Shaw is reported to have said, "I would rather be first in hell than second in heaven. Hell is not a bad place if you are the first and foremost. Even heaven will look dull if you are just standing somewhere in a queue, a nobody." And Bernard Shaw is right. This is how the human mind functions.

Nobody wants to drop the ego. Otherwise, there is no problem -- you can simply drop it right now. And if you feel that time is needed, then time is needed only for your understanding that you are clinging to it. And the moment you can understand that it is your clinging, the thing will happen.

You may take many lives to understand this simple fact. You have already taken many lives, and you have not yet understood. This looks very weird. There is something which is a burden to you, which gives you hell, a continuous hell, but still you cling to it. There must be some deep reason for it, a very deep-rooted cause. I would like to talk about it a little. You may become aware.

The way the human mind is it will always choose occupation rather than being unoccupied. Even if the occupation is painful, even if it is a suffering, the mind will choose to be occupied rather than to be unoccupied -- because unoccupied you start feeling that you are dissolving.

Psychologists say that when people retire from their work, their job, their service or business, they die

soon. Their life is reduced immediately by almost ten years. Before their death they start dying. There is no more occupation, they are unoccupied.

When you are unoccupied you start feeling meaningless, futile. You start feeling that you are not needed, that without you the world can go on easily. When you are occupied you feel that the world cannot continue without you, that you are a very essential part of it, very significant -- without you everything will stop.

If you are unoccupied, suddenly you become aware that without you the world goes on beautifully. Nothing is changing. You have been discarded. You are thrown on the junk pile. You are not needed. The moment you feel you are not needed, the ego becomes uneasy -- because it exists only when you are needed. So, all around, the ego goes on forcing this attitude on everybody: You are a must, you are needed, without you nothing can happen, without you the world will dissolve.

Unoccupied, you come to realize that the game continues. You are not an essential part. You can be discarded easily. Nobody will bother about you. Nobody will think about you. Rather, they may even feel relieved. That shatters the ego. So people want occupation, something or other, but they have to remain occupied. They must continue the illusion that they are needed.

Meditation is an unoccupied state of mind. It is a deep retirement. It is not just a superficial retirement like going to the Himalayas. That may not be a retirement at all, because, again, you can become occupied in the Himalayas.

You can create fantasies there that you are saving the world. Sitting in the Himalayas meditating, you are saving the world from a third war; or because you are creating such vibrations, the world is reaching towards a utopia, a peaceful state of society.

And you can enjoy this occupation there. Nobody is going to argue because you are alone. Nobody is going to dispute the fact that you are in illusion or a hallucinatory state. You can get really involved with it. The ego will assert itself again in a subtle new way.

Meditation is not a superficial retirement. It is a deep, intimate, real retirement, a withdrawal -- a withdrawal from occupation. It is not that you will not be occupied, you can continue whatsoever you are doing, but you withdraw yourself and your investment in occupation.

Now you start feeling that this constant hankering after being needed is foolish, stupid. The world can continue quite well without you. And there is no depression in it. It is good. So far, so good...the world can continue without you.

This can become a freedom if you understand. If you don't understand, then you feel you are being shattered. So people continue to be occupied, and the ego gives them the greatest occupation possible. Twenty-four hours, the ego gives them occupation. They are thinking how to become a member of parliament. They are thinking -- how to become a deputy minister and a minister and a prime minister, and how to become a president. The ego goes on and on and on. It gives you a constant occupation -- how to achieve more riches, how to create a kingdom. The ego gives you dreams, continuous inner occupation. And you feel much is going on. Unoccupied, suddenly you become aware of inner emptiness. These dreams fill the inner emptiness.

Now psychologists say that a man can live without food for at least ninety days, but he cannot live without dreaming for ninety days. He will go mad. If dreaming is not allowed within three weeks you will go mad. Without food, three weeks will not harm you -- it may even be good for your health. Three weeks without food, a good fast, will rejuvenate your whole system, you will be more alive and young. But three weeks of non-dreaming...you will go mad.

Dreaming must fulfill some deep-rooted need. The need is that it gives you occupation; without real occupation it gives you occupation. You can sit and dream and do whatsoever you like, and the whole world moves according to you -- in your dreams at least. Nobody creates a problem. You can kill anybody, you can murder. You can change as you like. You are the master there.

The ego feels most vital while dreaming, because there is nobody who can antagonize you, who can say: No, this is wrong. You are whole and sole. Whatsoever you want, you create. Whatsoever you don't want, you destroy. You are absolutely powerful. You are omnipotent in your dreams.

Dreams stop only when ego drops. So this is the sign, really; in old yoga scriptures, this is the sign of a man who has become enlightened: he cannot dream. Dreaming stops because there is no need. It was an ego-need.

You want to be occupied. That's why you cannot drop the ego. Unless you are ready to be empty,

unoccupied, unless you are ready to be nobody, unless you are ready to enjoy and celebrate life even if you are not needed, ego cannot be dropped.

You have a need to be needed. Somebody must need you -- then you feel good. If more and more people need you, you feel better and better. That's why leadership is so much enjoyed, because so many people need you.

A leader can become very humble. There is no need to assert his ego. His ego is already so deeply fulfilled because so many people need him, so many people depend on him. He has become the life of so many people, so he can be humble, he can afford to be humble.

You must remember this fact that people who assert their egos too much are always people who cannot influence others. Then they become assertive because that is their only way to say: I am somebody. If they can influence people, if they can persuade, they will never be assertive. They will be very humble -- apparently, at least. They will not look egoistic, because, in a very subtle way, so many people depend on them -- they have become significant, their life appears meaningful to them.

If your ego is your meaning, if your ego is your significance, how can you drop it? Listening to me, you start thinking to drop it. But just by thinking you cannot drop the ego. You have to come to understand the roots -- where it is, where it exists, why it exists.

These are the unconscious forces working within you without your knowledge. They have to be made conscious. You have to bring all the roots of your ego out of the soil and earth so you can look and see.

If you can remain unoccupied, if you can remain satisfied without being needed, the ego can drop this very moment. But these ifs are big. Meditation will prepare you for these big ifs. The happening will happen in a moment, but the understanding will take time. It is just like when you heat water. It becomes hotter and hotter and hotter; then, at a particular degree, at one hundred degrees, it starts evaporating. Evaporation happens in a single moment. It is not gradual, it is sudden. From water to vapor there is a jump. Suddenly the water disappears, but time is involved because the water has to be heated up to boiling-point. Evaporation happens suddenly, but heating takes time.

Understanding is just like heating. It takes time. Dropping of the ego happens like evaporation. It happens suddenly.

So don't try to drop the ego. Rather, try to deepen your understanding. Don't try to make water change into vapor. Heat it. The second thing will follow automatically, it will happen.

Grow in understanding. Make it more intense, more focused. Bring all your energy to understand the phenomenon of your being, your ego, your mind, your unconscious. Become more and more alert. And whatsoever happens, make it a point to try to understand it also.

Somebody insults you and you feel anger. Don't miss this opportunity; try to understand why, why this anger. And don't make it a philosophical thing. Don't go to the library to consult about anger. Anger is happening to you -- it is an experience, a live experience. Focus your whole attention on it and try to understand why it is happening to you. It is not a philosophical problem. No Freud is to be consulted about it. There is no need! It is just foolish to consult somebody else while anger is happening to you. You can touch it. You can taste it. You will be burned by it.

Try to understand why it is happening, from where it is coming, where the roots are, how it happens, how it functions, how it overpowers you, how in anger you become mad. Anger has happened before, it is happening now, but now add a new element to it, the element of understanding -- and then the quality will change.

Then, by and by, you will see that the more you understand anger, the less it happens. And when you understand it perfectly, it disappears. Understanding is like heat. When the heat comes to a particular point -- one hundred degrees -- the water disappears.

Sex is there -- try to understand it. The more there is understanding, the less you will be sexual. And a moment will come when understanding is perfect -- and sex disappears.

And this is my criterion: whatsoever the phenomenon of inner energy, if it disappears through understanding, it is sin; if through understanding it deepens, it is virtue. The more you understand, the wrong will disappear and the right will become more rooted. Sex will disappear and love will deepen. Anger will disappear and compassion will deepen. Greed will disappear, sharing will deepen.

So whatsoever disappears through understanding is wrong; whatsoever becomes more rooted is right. And this is how I define good and evil, virtue and sin -- PUNYA and PAAP. A holy man is a man of understanding, nothing else. A sinner is a man of no understanding, that's all. Between a holy man and a sinner the distinction is not of sin and holiness, it is of understanding.

Understanding works as a heating process. A moment comes, a right moment, when the heating has come to the boiling-point. Suddenly the ego drops. You cannot drop it directly -- you can prepare the situation in which it happens. That situation will take time.

Two schools have always existed. One school is of sudden enlightenment which says enlightenment happens suddenly, it is non-temporal. Another school, just contradicting the first, is of gradual enlightenment; it says enlightenment comes gradually, nothing happens suddenly. And both are right, because both have chosen one part of the phenomenon.

The gradual school has chosen the first part, the understanding part. They say it has to be through time, understanding will come through time. And they are right! They say you need not worry about the sudden. You simply follow the process, and if the water is heated rightly it will evaporate. You need not bother about evaporation. You simply leave it completely out of your mind. You simply heat the water.

Another school, quite the opposite, which says enlightenment is sudden, has taken the end part. It says the first thing is not very essential: the real thing is that that explosion happens in a no-time gap. The first thing is just the periphery. The real, the second thing, is the center.

But I tell you both are right. Enlightenment happens suddenly. It has always happened suddenly. But understanding takes time. Both are right and both can be interpreted wrongly also. You can play tricks with yourself. You can deceive yourself. If you don't want to do anything, it is beautiful to believe in sudden enlightenment. Then you say: "There is no need to do anything. If it happens suddenly, it will happen suddenly. What can I do? I can simply wait." That may be a self-deception.

Because of this, in Japan particularly, religion simply disappeared. Japan has a long tradition of sudden enlightenment. Zen says enlightenment is sudden. Because of this, the whole country became irreligious. By and by, people came to believe that sudden enlightenment is the only possibility: Nothing can be done about it -- whenever it is going to happen, it will happen. If it is going to happen, it will happen. If it is not going to happen, it will not happen. And we cannot do anything, so why bother?

In the East, Japan is the most materialistic country. In the East, Japan exists as a part of the West. This is strange, because Japan has one of the most beautiful traditions of DHYAN, CHAN -- Zen. Why did it disappear? It disappeared because of this concept of sudden enlightenment. People started deceiving themselves.

In India, another phenomenon has happened...and that's why I go on saying again and again that the human mind is so deceptive and cunning. You have to be constantly alert, otherwise you will be deceived.

In India, we have another tradition, that of gradual enlightenment. That's what yoga means. You have to work for it, work hard through many lives. Discipline is needed, work is needed, and unless you work hard you will not achieve it. So, it is a long process, a very long process -- so long that India says one life is not enough, you will need many lives. Nothing is wrong with this. As far as understanding is concerned, it is true.

But then India believed that if it is going to be so long then there is no hurry. Then why be in such a hurry? Then enjoy the world...there is no hurry and there is enough time. And it is such a long process that you cannot achieve it today. And if you cannot achieve it today then the interest is lost. Nobody is so keen that he can wait for many lives. He will simply forget it.

The gradual concept has destroyed India; the sudden concept has destroyed Japan. To me, both are true, because both are half-parts of a whole process. And you have to be constantly alert so that you are not deceiving yourself.

It will look contradictory, but this is what I would like to say to you: It can happen this very moment, but THIS very moment may take many lives to come. It can happen this very moment, but you may have to wait for many lives for THIS moment to come.

So work hard, as if it is going to happen this very moment. And wait patiently...because it is not predictable. Nobody can say when this will happen -- this may not happen for many lives.

So wait patiently as if the whole process is a long gradual development. And, work hard, as hard as possible, as if this can happen this very moment.

BELOVED OSHO,
WOULD YOU TALK TO US ABOUT USING OUR SEXUAL ENERGY FOR GROWTH, AS IT SEEMS TO BE ONE OF OUR MAIN PREOCCUPATIONS IN THE WEST.

Sex is the energy. So I will not say sexual energy -- because there is no other energy. Sex is the only energy you have got. The energy can be transformed -- it can become a higher energy. The higher it moves, the less and less sexuality remains in it. And there is an end peak where it becomes simply love and compassion. The ultimate flowering we can call divine energy, but the base, the seat, remains sex. So sex is the first, bottom layer of energy -- and God is the top layer. But the same energy moves.

The first thing to be understood is that I don't divide energies. Once you divide, then a dualism is created. Once you divide, then conflict and struggle are created. Once you divide energies, YOU are divided -- then you will be for or against sex.

I am neither for nor against, because I don't divide. I say sex is the energy, the name of the energy; call that energy X. Sex is the name of that X energy, the unknown energy, when you are using it only as a biological reproduction force. It becomes divine once it is freed from biological bondage, once it becomes non-physical -- then it is the love of Jesus or the compassion of Buddha.

The West is much obsessed today because of Christianity. Two thousand years of Christian suppression of sex energy has made the Western mind too much obsessed with it.

First, for two thousand years the obsession was how to kill it. You cannot kill it. No energy can be killed -- energy can only be transformed. There is no way to destroy energy. Nothing can be destroyed in this world, it can only be transformed, changed, moved into a new realm and dimension. Destruction is impossible.

You cannot create a new energy, and you cannot destroy an old energy. Creation and destruction are both beyond you. They cannot be done. Now, scientists agree to this -- not even a single atom can be destroyed.

For two thousand years, Christianity was trying to destroy sex energy. Religion consisted of becoming absolutely without sex. That created a madness. The more you fight, the more you suppress, the more sexual you become. And then sex moves deeper into the unconscious. It poisons your whole being.

So if you read the lives of Christian saints, you will see they are obsessed with sex. They cannot pray, they cannot meditate. Whatsoever they do, sex comes in. And they think that the devil is playing tricks. Nobody is playing tricks. If you suppress, YOU are the devil.

After two thousand years of continuous sex-repression, the West became fed up with it. It was too much. The whole wheel turned. Now, instead of repression, indulgence, to indulge in it became the new obsession. From one pole the mind moved to the other pole. The disease remained the same. Once it was repression. Now it is how to indulge more and more in it. Both are sick attitudes.

Sex has to be transformed -- neither repressed nor madly indulged. And the only possible way to transform sex is to be sexual with deep meditative awareness.

It is just the same as I was saying about anger. Move into sex, but with an alert, conscious, mindful being. Don't allow it to become an unconscious force. Don't be pulled and pushed by it. Move knowingly, understandingly, lovingly. But make sexual experience a meditative experience. Meditate in it. This is what the East has done through Tantra.

And once you are meditative in sexual experience, the quality of it starts changing. The same energy which is moving into sexual experience starts moving towards consciousness.

You can become so alert in a peak sexual orgasm, as you can otherwise never become -- because no other experience is so deep, no other experience is so absorbing, no other experience is so total. In a sexual orgasm, you are TOTALLY absorbed, root and all -- your whole being vibrating, your whole being in it. Body, mind -- both are in it. And thinking stops completely. Even for a single second, when the orgasm reaches its peak, thinking stops completely, because you are so total you cannot think.

In a sexual orgasm you ARE. Being is there without any thinking. In this moment, if you can become alert, conscious, then sex can become the door towards the divine. And if in this moment you can become alert, that alertness can be carried in other moments also, in other experiences also. It can become a part of you. Then eating, walking, doing some work, you can carry that alertness. Through sex, the alertness has touched your deepest core. It has penetrated you. Now you can carry it.

And, if you become meditative, you will come to realize a new fact. That fact is that it is not sex that gives you bliss, it is not sex that gives you the ecstasy. Rather, it is a thoughtless state of the mind and total involvement in the act that gives you a blissful feeling.

Once you understand this then sex will be needed less and less, because that thoughtless state of mind

can be created without it -- that's what meditation means. And that totality of being can be created without sex. Once you know that the same phenomenon can happen without sex, sex will be needed less and less. A moment will come when sex will not be needed at all.

Remember, sex is always dependent on the other. So in sex, a bondage, a slavery remains. Once you can create this total orgasmic phenomenon without any dependence on anybody else, when it has become an inner source, you are independent, you are free.

That's what is meant when, in India, we say only a BRAHMACHARI, an absolutely celibate person, can be free -- because now he is not dependent on anybody else, his ecstasy is his own.

Sex disappears through meditation, but this is not destroying the energy. Energy is never destroyed; only the form of the energy changes. Now it is no longer sexual, and when the form is no longer sexual, then you become loving.

So, really, a person who is sexual cannot love. His love can only be a show. His love is just a means towards sex. A person who is sexual uses love just as a technique towards sex. It is a means. A sexual person cannot really love, he can only exploit the other; and love becomes just a way to approach the other.

A person who has become non-sexual, and the energy is moving within, has become auto-ecstatic. His ecstasy is his own. Such a person will be loving for the first time. His love will be a constant showering, a constant sharing, a constant giving.

But to achieve this, you are not required to be anti-sex. To achieve this, you have to accept sex as part of life, of natural life. Move with it -- only move with more consciousness.

Consciousness is the bridge, the golden bridge, from this world to the other, from hell to heaven, from the ego to the divine.

Enough for today.

My Way: The Way of the White Clouds

Chapter #6
Chapter title: Are You Still Carrying her?

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BELOVED OSHO,

THERE IS A ZEN STORY ABOUT TWO MONKS WHO WERE RETURNING TO THEIR MONASTERY. WHILE WALKING AHEAD, THE OLDER MONK CAME TO A RIVER. ON THE BANK THERE WAS A BEAUTIFUL YOUNG GIRL. SHE WAS AFRAID TO CROSS ALONE. THE OLD MONK QUICKLY LOOKED AWAY FROM HER AND CROSSED THE RIVER.

WHEN HE WAS ON THE OTHER SIDE HE LOOKED BACK, AND TO HIS HORROR HE SAW THE YOUNGER MONK CARRYING THE GIRL ACROSS THE RIVER ON HIS SHOULDERS.

THE TWO MONKS CONTINUED THEIR JOURNEY SIDE BY SIDE. WHEN THEY WERE JUST OUTSIDE THE MONASTERY GATES THE OLDER MONK SAID TO THE YOUNGER: THAT WAS NOT GOOD, THAT WAS AGAINST THE RULES, WE MONKS ARE NOT SUPPOSED TO TOUCH WOMEN.

THE YOUNGER MONK REPLIED: I LEFT HER ON THE BANK OF THE RIVER, ARE YOU STILL CARRYING HER?

BELOVED OSHO,
WOULD YOU TALK TO US ABOUT THE ALTERNATIVE TO SUPPRESSING OR EXPRESSING OUR EMOTIONS?

Man is the only being who can suppress his energies -- or who can transform them. No other being can do either.Suppression AND transformation, they exist as two aspects of one phenomenon, which is that man can do something about himself.

The trees exist, the animals exist, the birds exist, but they cannot do anything about their existence -- they are part of it. They cannot stand out of it. They cannot be the doers. They are so merged with their energy, they cannot separate themselves.

Man can do. He can do something about himself. He can observe himself from a distance -- he can look at his own energies as if they are separate from him. And then either he can suppress them, or he can transform them.

Suppression means only trying to hide certain energies which are there -- not allowing them to have their being, not allowing them to have their manifestation. Transformation means transforming, changing energies towards a new dimension.

For example, sex is there. There is something in sex which makes you feel embarrassed about it. This embarrassment is not only because society has taught it to you. All over the world many types of society exist, have existed, but no society, no human society, has taken sex easily.

There is something in the very phenomenon of sex that makes you embarrassed, guilty, conscious. What is that? Even if nobody teaches you anything about sex, nobody moralizes to you about it, nobody creates any conceptions about it, still there is something in the very phenomenon that you are not at ease with. What is that?

First, sex shows your deepest dependence. It shows that somebody else is needed for your pleasure. Without somebody else that pleasure is not possible. So you depend, your independence is lost. This hurts the ego. So the more a person is an egoist, the more he will be against sex.

Your so-called saints are against sex -- not because sex is bad, but because of their egos. They cannot conceive of themselves being dependent on somebody, begging for something from somebody. Sex hurts the ego most.

Secondly, in the very phenomenon of sex the possibility of rejection is there -- the other can reject you. It is not certain whether you will be accepted or rejected; the other can say no. And this is the deepest rejection possible, when you approach somebody for love and the other rejects you.This rejection creates fear. The ego says it is better not to try than to be rejected.

Dependence, rejection, the possibility of rejection...and still deeper. In sex, you become just like animals. That hurts the human ego very much, because then there is no difference between a dog making love and you making love. What is the difference? Suddenly you become like animals, and all the preachers, moralists, they go on saying to man: Don't be an animal! Don't be like animals! That is the greatest condemnation possible.

In no other thing are you so animal-like as in sex, because in no other thing are you natural -- in everything else you can be unnatural.

You are eating food. We have created so much sophistication about eating that you are not like animals. The basic thing is like the animal; but your tables, your table manners, the whole culture, the etiquette you have created around food is just to make it distinct from animals.

Animals like to eat alone. So every society creates in the mind of every individual that to eat alone is not good. Share, eat with the family, eat with friends, invite guests. No animal is interested in guests, in friends, in family. Whenever an animal is eating he wants nobody to come near; he goes into loneliness.

If a man wants to eat alone you will say he is animal-like, he doesn't want to share. His habit of eating is natural, not sophisticated. Around food we have created so much sophistication that hunger has become less important, taste has become more important. No animal bothers about the taste. Hunger is a basic necessity -- hunger is fulfilled, the animal is satisfied. But not man -- as if hunger is not the point; something else is the point. More important is taste, more important are manners, more important how you eat, not what you eat.

In everything else man has created his own artificial world around him. Animals are naked -- that's why we don't want to be nude. And if somebody is nude suddenly he hits our civilization totally, he cuts the very roots. That's why there is so much antagonism against naked people -- all over the world.

If you go and move naked in the street, you are not hurting anybody, you are not doing any violence to anybody; you are absolutely innocent. But immediately the police will come, the whole surrounding will become agitated. You will be caught and beaten and put into jail. But you have not done anything at all! A crime happens when you DO something. You have not been doing anything -- simply walking naked! But why does the society get so angry? The society is not so angry even against a murderer. This is strange. But a naked man...and society is absolutely angry.

It is because murder is still human. No animal murders. They kill for eating, but they don't murder. And no animal murders his own species, only man. So it is human, the society can accept it. But nudity the society cannot accept -- because suddenly the naked man makes you aware that you are all animals. Howsoever hidden behind clothes, the animal is there, the nude, the naked animal is there, the naked ape is there.

You are against the nude man not because he is nude but because he makes you aware of your nudity -- and the ego is hurt. Clothed, man is not an animal. With eating habits, manners, man is not an animal. With language, morality, philosophy, religion, man is not an animal.

The most religious thing is to go to a church, to a temple, to pray. Why is it so religious? Because no animal goes to a church and no animal prays; it is absolutely human. Going to a temple to pray, this makes the distinction absolute, that you are not animals.

But sex is animal activity. Whatsoever you do, howsoever you hide it, whatsoever you create around it, the basic fact remains animal. And when you move into it, you become like animals. Because of this fact many people cannot enjoy sex. They cannot become totally animal. Their ego won't allow it.

So ego and sex, this is the conflict -- sex versus ego. The more egoistic a person is, the more he is against sex. The less egoistic a person is, the more involved he is in sex. But even the lesser egoist feels a guilt -- feels less, but still feels something is wrong.

When one moves deeply into sex the ego is lost, and as the moment comes nearer when the ego is disappearing, fear grips you.

So people make love, go into sex, not deeply, not really. They just make a superficial show that they are making love, because if you REALLY make love, all civilization will have to be dropped. Your mind will have to be put aside -- your religion, philosophy, everything. Suddenly you will feel a wild animal is born within you. A roar will come to you. You may start actually roaring like a wild animal -- screaming, groaning. And if you allow it, language will disappear. Sounds will be there, just like birds or animals making sounds. Suddenly the whole civilization of a million years is dropped. You are again standing like an animal, in a wild world.

There is fear. And because of that fear love has become almost impossible. And the fear is real -- because when you lose the ego you are almost insane; you become wild, and then anything can happen. And you KNOW that anything can happen. You may even kill, murder your beloved, you may start eating her body, because then controls are removed.

Suppression seems to be the easiest way to avoid all this. Suppress, or allow only as much as will not lead you into danger -- just a part of it which can be controlled always. And you remain in control, you manipulate. You allow up to an extent and then you don't allow. Then you close yourself and shut yourself.

Suppression exists as a protection, as a safeguard, as a security measure, and religions have used this security measure. They have exploited this fear of sex and they have made you more afraid. They have created an inner trembling. They have made sex the basic sin and they say: Unless sex disappears, you will not be able to enter into the Kingdom of God. They are true, in a sense, and still wrong.

I also say unless sex disappears you will not be able to enter into the Kingdom of God. But sex disappears only when you have accepted it totally -- not suppressed, but transformed it.

Religions have exploited human fear and the human tendency to be egoistic. They have created many techniques to suppress. It is not very difficult to suppress, but it is very costly -- because your whole energy becomes divided against itself, fighting, and then the whole life is dissipated.

Sex is the most vital energy, the only energy, I say, which you have. Don't fight with it -- it will be a waste of life and time -- rather transform it. But how to do it? How to transform it? What can we do? If you have understood the fear, then you can understand the clue, what can be done.

The fear is there because you feel that the control will be lost, and once the control is lost you cannot do anything. I teach you a new control: the control of the witnessing self, not the control of a manipulating mind, but the control of a witnessing self. And I tell you that that control is the supreme possible and that control is so natural that you never feel you are controlling. The control happens spontaneously with witnessing.

Move into sex but be a witness. The only thing to remember is: I must encounter the whole process, I must see through it, I must remain a witness, I should not become unconscious -- that's all.

Become wild, but don't become unconscious. Then there is no danger in wildness; then wildness is beautiful. Really, only a wild man can be beautiful. A woman who is not wild cannot be beautiful -- because the more wild, the more alive. Then you are just like a wild tiger, or a wild deer running in the forest...and the beauty of it!

But the problem is: not to become unconscious. If you become unconscious, then you are under unconscious forces, then you are under the forces of karma. Whatsoever you have done in the past is accumulated there. That accumulated conditioning can take grip of you and move you in certain directions which will be dangerous for you and for others. But if you remain a witness, that past conditioning cannot interfere.

So the whole method, or the whole process of becoming a witness, is the process of transforming the sex energy. Moving into sex, remain alert. Whatsoever is happening, observe it, see through it; don't miss a single point. Whatsoever is happening in your body, in your mind, in your inner energy, the new circuit is being made, the body electricity is moving in a new way, in a new circular way; now the body electricity has become one with the partner, with the wife, with the consort. And now an inner circle is created -- and you can feel it. If you are alert, you can feel it. You will feel that you have become a vehicle of a vital energy moving.

Remain alert. Soon you will become aware that the more the circuit is created, the more thoughts are dropping; they are dropping like yellow leaves from a tree. Thoughts are dropping. The mind is becoming more and more empty.

Remain alert and soon you will see that you are but there is no ego. You cannot say I. Something greater than you has happened to you. You and your partner, both have dissolved into that greater energy.

But this merger should not become unconscious, otherwise you miss the point. Then it is a beautiful sex act, but not transformation. It is beautiful, nothing is wrong in it, but it is not transformation. And if it is unconscious then you will always be moving in a rut. Again and again you will want to have this experience. The experience is beautiful as far as it goes, but it will become a routine. And each time you have it, again more desire is created. The more you have it, the more you desire it, and you move in a vicious circle. You don't grow, you just rotate.

Rotation is bad, because then growth is not happening. Then energy is simply wasted. Even if the experience is good the energy is wasted, because much more was possible. And it was just at the corner, just a turn, and much more was possible. With the same energy the divine could have been achieved. With the same energy the ultimate ecstasy is possible, and you are wasting that energy in momentary experiences. And by and by, those experiences will become boring; because repeated again and again, everything becomes boring. When the newness is lost, boredom is created.

If you remain alert you will see: first, changes of energy in the body; second, dropping of the thoughts from the mind; and third, dropping of the ego from the heart.

These three things have to be observed, watched carefully. And when the third has happened sex energy has become meditative energy. Now you are no longer in sex. You may be lying with your beloved, bodies together, but you are no more there -- you are transplanted into a new world.

This is what Shiva goes on talking about in VIGYAN BHAIRAV TANTRA and in other tantra books. He goes on talking about this phenomenon: you are transmuted, a mutation has happened. This will happen through witnessing.

If you follow suppression, you can become so-called human beings -- bogus, superficial, hollow within; just dummies, not authentic, not real. If you don't follow suppression but follow indulgence, you will become like an animal -- beautiful, more beautiful than so-called civilized man, but just animals -- not alert, not aware, not conscious of the possibility of growth, of the human potential.

If you transform the energy, then you become divine. And remember, when I say divine, both things are implied in it. The wild animal with its total beauty of being is there. That wild animal is not rejected and denied. He is there -- richer, because he is more alert. So all the wildness is there and the beauty of it. And

all that civilization has been trying to force is there, but spontaneous, not forced. Once the energy is transformed, nature and god meet in you -- nature with its beauty, god with total grace.

This is what a sage means. A sage means a meeting of nature and the divine, a meeting of the created and the creator, a meeting of body and soul, a meeting of that which is below and of that which is above, a meeting of the earth and the sky.

Says Lao Tzu: Tao happens when earth and heaven meet. This is the meeting.

Witnessing is the basic source. But it will be difficult to become a witness in the sex act if you are not trying to become a witness in other acts of your life. So try it the whole day, otherwise you will be in self-deception. If you cannot become a witness while walking on the road, don't try to deceive yourself, you cannot become a witness while making love. If just walking on the road, such a simple process, and you cannot become a witness -- you become unconscious in it -- how can you become a witness while making love? The process is so deep...you will fall unconscious.

You fall unconscious while walking on the road. Try it: even for a few seconds you will not be able to remember. Try it; walking on the road just try: I will remember I am walking, I am walking, I am walking. After a few seconds you have forgotten. Something else. has popped into the mind, you have followed some other direction, you have completely forgotten. And suddenly you remember: I have forgotten. So if such a small act like walking cannot be made conscious, it is going to be difficult to make love a conscious meditation.

So try with simple things, simple activities. While eating, try it. While walking, try it. While talking, listening, try it. Try from everywhere. Make it a constant hammering inside; let your whole body and mind know that you are making an effort to be alert.

Only then some day in love the witnessing will happen. And when it happens, ecstasy has happened to you -- the first glimpse of the divine has descended upon you. From that moment onwards sex will not be sex at all. And sooner or later sex will disappear. This disappearance gives you BRAHMACHARYA -- then you become a celibate.

Monks in the Catholic monasteries, or monks following traditional Jainism, or other types of monks, are only celibates for the name's sake, because their mind goes on making love -- more so than your mind. For them, sex becomes cerebral, which is the worst possible thing that can happen, because it is a perversion. If you THINK about sex, it is a perversion. Making love is natural; thinking about it, constantly being involved inside in the mind, is a perversion. The so-called monks are perverted beings, not because they are monks, but because they have chosen the path of suppression, which is a wrong path, which leads nowhere.

Jesus, Mahavira, or Buddha, they are following the path of witnessing. Then brahmacharya happens. This word 'brahmacharya' is very beautiful. The very word means: the way the divine behaves. The way the divine behaves -- brahmacharya. It has nothing to say against sex; it is not against sex at all, the word. The word simply says this is how the divine acts, behaves, moves, walks.

Once you have known the satori that is possible by witnessing the sex act, your whole life will be transformed, you will start behaving like a god. What are the characteristics of the behavior of a god? How does the divine behave?

One thing: he is not dependent, he is absolutely independent. He gives his love to you, but this is not a need. He gives out of his abundance, he has too much. You simply unburden him if you take it, but this is not a need. And the god is a creator. Whenever sex has become a transformed force, your life becomes creative. Sex is creative force. Right now it moves into biology; it creates new beings, it gives birth. When there is no sex and the energy is transforming, it moves into a new world of creativity. Then many new dimensions of creativity become open to you.

It is not that you will start painting, or making poetry, or doing something else -- not that. It may happen, it may not happen, but whatsoever you do will become a creative act, whatsoever you do will become artistic. Even Buddha sitting under his bodhi tree, not doing anything, is creative. The WAY he is sitting, the very way he is sitting there, he is creating a force, an energy, vibrations all around him.

Much research has been done recently on Egyptian pyramids, and they have come to know many mysterious facts. One of the facts is that the shape of the pyramid, the very shape, is mysterious. Suddenly scientists became aware that if you put a dead body in a pyramid it will be preserved without any chemicals; just the shape helps preservation.

Then one scientist in Germany thought: If the shape can do so much that the body is preserved automatically -- just by the shape, just the pressure of the shape.... So he tried it on his razor blade. He made a small pyramid, a cardboard pyramid, and tried it with his used razor blade. Within hours the razor blade

was again ready to be used. The shape, had given sharpness again to the blade. Then he patented it.

One razor blade can be used for your whole life: you just put it in the pyramid. Nothing is to be done; just the shape gives sharpness again, again and again. Now scientists say that every shape creates a particular milieu.

A Buddha is sitting under a bodhi tree: the way he sits, the posture, the gesture, the very phenomenon of his being there without any ego, is creating millions of vibrations around. They will go on spreading. Even when this Buddha has disappeared from this tree, those vibrations will go on and on and on -- they will touch other planets and other stars. Wherever a buddha vibration touches it is creative, it gives you a thrill, it gives you a new breeze.

When sex energy is transformed, your whole life becomes creative -- independent, free, creative. Whatsoever you do, you create through it. Even if you do not do anything, non-doing becomes creative. Just your very being creates much that is beautiful, that is true, that is good.

Now the story. The old monk who says to the younger: This is against the rules, you should not have touched the girl, is not only saying so because of the rules. Many things are implied. He is rationalizing; he is feeling jealous. And this is how the human mind works -- you cannot say directly that you are feeling jealous.

The girl, a beautiful girl, was standing near the river. The sun was setting, down and down, and the girl was afraid. Then came this old monk who was going to his monastery. He looked at the girl, because it is very difficult for a monk to miss a girl and not to look at her. Very difficult for a monk, he is so obsessed with women! He is fighting hard. He is constantly aware that the enemy is there in the woman.

You can miss a friend but you cannot miss an enemy -- you have to see him. If you pass down the street and the enemy is there, it is impossible not to see him. Friends can be passed without even becoming aware that they are there. But enemies, no -- because with the enemy is fear. And a beautiful girl, standing lonely, nobody else! The girl wanted somebody to help her -- the river was unknown and she was afraid to cross it.

This old man must have tried to close his eyes, must have tried to close his heart, must have tried to close his sex centre, because that is the only protection against the enemy. He must have hurried, he must have avoided looking back. But when you avoid, you look; when you try NOT to look, you are looking.

His whole mind was filled with the girl. His whole being was around the girl. He was passing the river, but he was not aware of the river now -- he could not be. He was going to the monastery, but he was not interested in the monastery now; the whole interest was left behind.

Then suddenly he remembers that his colleague, another young monk, is coming -- they had been on a begging tour. He looks back, and not only is the young monk there, but the young monk is carrying the girl on his shoulders!

This must have created a deep jealousy in the old man. This is what he would like to have done. Because of the rules he couldn't do it. But he must take revenge! They walked in silence for miles, and at the monastery gate the old man suddenly said: This was not good -- this is against the rules.

That silence was false. For all those miles the old man was thinking how to take revenge, how to condemn this young man. He was continuously obsessed; otherwise nothing happens so suddenly, mind is a continuity. For these two or three miles he was continuously thinking what to do, and only now he speaks.

It is not sudden. Inside there has been a current, a running current. And he says: This is not good, it is against the rules, and I will have to report it to the abbot, to the chief of the monastery, to the master. You have broken a rule, a very basic rule, that no monk should touch a woman. You have not only touched her, you have carried her on your shoulders.

The young monk must have felt amazed. So sudden...because there was no girl now, no river, nobody carrying her. The whole thing has happened in the past. For three miles they have been completely silent. And the young monk said: I left that girl on the bank of the river but you are still carrying her.

This is a deep insight. You can carry things which you are not carrying; you may be burdened by things which are not there; you may be crushed by things which don't exist.

The old monk is on the path of repression. The young monk is a symbol of an effort towards transformation -- because transformation accepts the woman, the man, the other. Because transformation has to happen through the other, the other will participate in it. Suppression, repression, rejects the other, is against the other. The other has to be destroyed.

This story is beautiful. The new monk is the way. Don't become the old monks, become the new. Accept life as it is and try to be alert. This young monk must have remained alert while carrying the girl on his

shoulders. And if you are alert, what can the girl do?

There is a small anecdote: One monk is leaving Buddha. He is going on a tour to spread the message. So he asks Buddha: What should I do about women? That is always the problem with monks. Buddha says: Don't look at them. This is the simplest way: just close yourself. Don't look at them means just close yourself, forget that they are. Alas, the problem is not so easy. Had it been so easy then all those who know how to close themselves would have been transformed.

One of Buddha's disciples, Ananda, who knows the problem is not so easy.... For Buddha it may look easy. This is a problem: you come with a problem to me; it may be easy for me, but that is not going to help. Ananda knows Buddha has replied casually: Don't look at them. So easy for Buddha! Ananda says: But it is not so easy. And, Bhagwan, he asks, if there is a situation where we have to look, if we cannot avoid looking, then what is to be done?

Buddha says: Don't touch. A look is also a touch -- through the eyes. You reach through the eyes and touch. That's why if you stare at a woman for more than three seconds, she will become uneasy. Three seconds is the maximum limit allowed. It is allowed because in life we have to look at each other. But more than three seconds and the woman will become uneasy because you are touching her. Now you are using your eyes as hands.

So Buddha says: Don't touch. But Ananda is persistent. Ananda has done such great work for the whole of humanity because he would always persist. He said: Sometimes there are even situations when we have to touch. What do you say then? If the woman is ill or the woman has fallen in the street and there is nobody else to help and we have to touch. If the situation is such, then what should we do? Buddha laughs and he says: Then be alert!

The last thing Buddha says is the first. Closing the eyes won't help, non-touching won't help -- because you can touch in imagination, you can see in imagination. A real woman is not needed, a real man is not needed. Just close your eyes...and you can have an imaginary world of women and men. And you can touch and you can see. Finally, only one thing can help; be alert.

This old monk cannot have heard the whole story, all Buddha's three answers. He remained with the first two. The young monk has understood the thing -- be alert. He must have come near the girl...desire arises...be alert that the desire has arisen.

The problem is not the girl, because how can the girl be your problem? She is her problem, not your problem. The desire arises in you, the desire for woman -- that is the problem. The girl is not at all the question. Any girl, any woman would do the same. She is just a point of reference. Seeing the girl, the desire has arisen. To be alert means to be alert to this desire, that the desire has come to me.

Now, a man who is on the path of repression will suppress this desire, close his eyes towards the object and run away. That is a run-away method. But where can you run, because you are running from yourself? You can run from the woman who is standing on the riverbank, but you cannot run from the desire that is arising within you. Wherever you go, the desire will be there. Be alert that the desire has arisen.

Don't really do anything with the woman. If she asks: Help me! -- help her. If she says: I am afraid and I cannot cross this river, carry me on your shoulders -- carry her! She is giving you a golden opportunity to be alert. And be thankful towards her. Just be alert, feel what is arising in you. What is happening in you? You are carrying the girl, what is happening in you?

If you are alert, then there is no woman -- only a little weight on your shoulders, that's all. If you are not alert, then there is a woman. If you are alert, then it is just bones, pressing, weight. If you are not alert, then it is all that desire can create, the fantasy, the maya, the illusion.

Carrying a girl on your shoulders, both are possible. If you lose alertness for a single moment, suddenly the maya is sitting on your shoulders. If you are alert, just a little weight, that's all...carrying a weight.

This young man crossing the river was passing through a great discipline. Not avoiding the situation that is life -- not avoiding life; passing through it with an alert mind. Many times he may have missed. Many times he may have completely forgotten. Then the whole illusion and the maya was there. Many times he may have recaptured his alertness again when suddenly there is light and darkness disappears. But it must have been beautiful to experience this alertness.

Then he dropped the girl on the other bank and started walking towards his monastery, still alert -- because it is not a question of whether the woman is there or not: the memory can follow. He may not have enjoyed the woman, her touch, while crossing the river -- but he may enjoy it now in the memory.

He must have remained alert. He was silent, his silence was true. True silence always comes through

alertness. That's why he says: I have left the girl there, back at the river. I am not carrying her at all. You are still carrying her. In the old monk's mind things are continuing. And he has not done anything, he has not even touched the girl.

So doing is not the question; it is mind, how your mind is functioning. Be alert, and by and by energies are transformed. The old dies and the new is born.

Enough for today.

My Way: The Way of the White Clouds

Chapter #7
Chapter title: The Mystery of Relationship

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BELOVED OSHO,
WOULD YOU TALK TO US ABOUT OUR LIVING PARTNERS -- OUR WIVES, HUSBANDS AND LOVERS.
WHEN SHOULD WE PERSEVERE WITH A PARTNER, AND WHEN SHOULD WE ABANDON A RELATIONSHIP AS HOPELESS -- OR EVEN DESTRUCTIVE?
AND ARE OUR RELATIONSHIPS INFLUENCED BY PREVIOUS LIVES?

Relationship is one of the mysteries. And because it exists between two persons, it depends on both.

Whenever two persons meet, a new world is created. Just by their meeting, a new phenomenon comes into existence -- which was not before, which never existed before. And through that new phenomenon, both persons are changed and transformed.

Unrelated, you are one thing; related, immediately you become something else. A new thing has happened. A woman when she becomes a lover is no longer the same woman. A man when he becomes a father is no longer the same man. A child is born, but we miss one point completely; the moment the child is born, the mother is also born. This never existed before. The woman existed, but the mother never. And a mother is something absolutely new.

Relationship is created by you, but then, in its turn, relationship creates you. Two persons meet, that means two worlds meet. It is not a simple thing but very complex, the most complex. Each person is a world unto himself or herself, a complex mystery with a long past and an eternal future.

In the beginning only peripheries meet. But if the relationship grows intimate, becomes closer, becomes deeper, then by and by centers start meeting. When centers meet, it is called love.

When peripheries meet, it is acquaintance. You touch the person from the without, just from the boundary, then it is acquaintance. Many times you start calling your acquaintance your love. Then you are in a fallacy. Acquaintance is not love.

Love is very rare. To meet a person at his center is to pass through a revolution yourself, because if you want to meet a person at his center, you will have to allow that person to reach to your center also. You will have to become vulnerable, absolutely vulnerable, open.

It is risky. To allow somebody to reach your center is risky, dangerous, because you never know what that person will do to you. And once all your secrets are known, once your hiddenness has become

unhidden, once you are exposed completely, what that other person will do, you never know. The fear is there. That's why we never open.

Just acquaintance, and we think that love has happened. Peripheries meet, and we think we have met. You are not your periphery. Really, the periphery is the boundary where you end, just the fencing around you. It is not you! The periphery is the place where you end and the world begins.

Even husbands and wives who may have lived together for many years may be just acquaintances. They may not have known each other. And the more you live with someone, the more you forget completely that the centers have remained unknown.

So the first thing to be understood is: don't take acquaintance as love. You may be making love, you may be sexually related, but sex is also peripheral. Unless centers meet, sex is just a meeting of two bodies. And a meeting of two bodies is not your meeting. Sex also remains acquaintance -- physical, bodily, but still acquaintance. You can allow somebody to enter to your center only when you are not afraid, when you are not fearful.

So I say to you that there are two types of living. One: fear-oriented; one: love-oriented. Fear-oriented living can never lead you into deep relationship. You remain afraid, and the other cannot be allowed, cannot be allowed to penetrate you to your very core. To an extent you allow the other and then the wall comes and everything stops.

The love-oriented person is the religious person. The love-oriented person means one who is not afraid of the future, one who is not afraid of the result and the consequence, who lives here and now.

That's what Krishna says to Arjuna in the Gita: Don't be bothered about the result. That is the fear-oriented mind. Don't think about what will happen out of it. Just be here, and act totally. Don't calculate. A fear-oriented man is always calculating, planning, arranging, safeguarding. His whole life is lost in this way.

I have heard about an old Zen monk. He was on his deathbed. The last day had come, and he declared that that evening he would be no more. So followers, disciples, friends started coming. He had many lovers. They all started coming. From far and wide people gathered.

One of his old disciples, when he heard that the master was going to die, ran to the market. Somebody asked: The master is dying in his hut, why are you going to the market? The old disciple said: I know that my master loves a particular type of cake, so I am going to purchase the cake.

It was difficult to find the cake, because now it had gone out of fashion, but by the evening somehow he managed. He came running with the cake.

And everybody was worried -- it was as if the master was waiting for someone. He would open his eyes and look, and close his eyes again. And when this disciple came, he said: Okay, so you have come. Where is the cake? The disciple produced the cake -- and he was very happy that the master asked about the cake.

Dying, the master took the cake in his hand, but his hand was not trembling. He was very old, but his hand was not trembling. So somebody asked: You are so old and just on the verge of dying. The last breath is soon to leave you, but your hand is not trembling.

The master said: I never tremble, because there is no fear. My body has become old, but I am still young, and I will remain young even when the body is gone.

Then he took a bite, started munching the cake. And then somebody asked: What is your last message, Master? You will be leaving us soon. What do you want us to remember?

The master smiled and said: Ah, this cake is delicious.

This is a man who lives in the here and now: This cake is delicious. Even death is irrelevant. The next moment is meaningless. THIS moment this cake is delicious. If you can be in this moment, this present moment, this presentness, the plenitude, then only can you love.

Love is a rare flowering. It happens only sometimes. Millions and millions of people live in the false attitude that they are lovers. They believe that they love, but that is their belief only.

Love is a rare flowering. Sometimes it happens. It is rare because it can happen only when there is no fear, never before. That means love can happen only to a very deeply spiritual, religious person. Sex is possible for all. Acquaintance is possible for all. Not love.

When you are not afraid, then there is nothing to hide, then you can be open, then you can withdraw all boundaries. And then you can invite the other to penetrate you to the very core.

And remember, if you allow somebody to penetrate you deeply, the other will allow you to penetrate

into himself or herself, because when you allow somebody to penetrate you, trust is created. When you are not afraid, the other becomes fearless.

In your love, fear is always there. The husband is afraid of the wife, the wife is afraid of the husband. Lovers are always afraid. Then it is not love. Then it is just an arrangement of two fearful persons depending on each other, fighting, exploiting, manipulating, controlling, dominating, possessing -- but it is not love.

If you can allow love to happen, there is no need for prayer, there is no need for meditation, there is no need for any church, any temple. You can completely forget God if you can love -- because through love, everything will have happened to you: meditation, prayer, God. EVERYTHING will have happened to you. That's what Jesus means when he says: Love is God.

But love is difficult. Fear has to be dropped. And this is the strange thing, that you are so afraid and you have nothing to lose.

Kabir has said somewhere: I look into people. They are so much afraid, but I can't see why -- because they have nothing to lose. Says Kabir: They are like a person who is naked, but never goes to take a bath in the river because he is afraid -- where will he dry his clothes? This is the situation you are in -- naked, with no clothes, but always afraid about the clothes.

What have you got to lose? Nothing. This body will be taken by death. Before it is taken by death, give it to love. Whatsoever you have will be taken away. Before it is taken away, why not share it? That is the ONLY way of possessing it. If you can share and give, you are the master. It is going to be taken away. There is nothing which you can retain forever. Death will destroy everything.

So, if you follow me rightly, the struggle is between death and love. If you can give, there will be no death. Before anything can be taken away from you, you will have already given it, you will have made it a gift. There can be no death.

For a lover there is no death. For a non-lover, every moment is a death, because every moment something is being snatched away from him. The body is disappearing, he is losing every moment. And then there will be death, and everything will be annihilated.

What is the fear? Why are you so afraid? Even if everything is known about you and you are an open book, why fear? How can it harm you? Just false conceptions, just conditionings given by the society, that you have to hide, that you have to protect yourself, that you have to be constantly in a fighting mood, that everybody is an enemy, that everybody is against you.

Nobody is against you! Even if you feel somebody is against you, he too is not against you -- because everybody is concerned with himself, not with you. There is nothing to fear. This has to be realized before a real relationship can happen. There is nothing to fear.

Meditate on it. And then allow the other to enter you, invite the other to enter you. Don't create any barrier anywhere, become a passage always open, no locks, no doors on you, no closed doors on you. Then love is possible.

When two centers meet, there is love. And love is an alchemical phenomenon -- just like hydrogen and oxygen meet and a new thing, water, is created. You can have hydrogen, you can have oxygen, but if you are thirsty, they will be useless. You can have as much oxygen as you want, as much hydrogen as you like, but the thirst will not go.

When two centers meet a new thing is created. That new thing is love. And it is just like water, the thirst of many, many lives is satisfied. Suddenly you become content. That is the visible sign of love; you become content, as if you have achieved everything. There is nothing to achieve now; You have reached the goal. There is no further goal, destiny is fulfilled. The seed has become a flower, has come to its total flowering.

Deep contentment is the visible sign of love. Whenever a person is in love, he is in deep contentment. Love cannot be seen, but contentment, the deep satisfaction around him...his every breath, his every movement, his very being -- content.

You may be surprised when I say to you that love makes you desireless, but desire is with discontent. You desire because you don't have. You desire because you think if you have something it will give you contentment. Desire is out of discontent.

When there is love and two centers have met and dissolved and merged, and a new alchemical quality is born, contentment is there. It is as if the whole existence has stopped -- no movement. Then the present moment is the only moment. And then you can say: Ah, this cake is delicious. Even death doesn't mean anything to a man who is in love.

So I say to you, love will make you desireless. Be fearless, drop fears, be open. Allow some center to

meet the center within you. you will be reborn through it, a new quality of being will be created.

This quality of being says: This is god. God is not an argument, it is a fulfillment, a feeling of fulfillment. You may have observed that whenever you are discontent, you want to deny God. Whenever you are dissatisfied, your whole being wants to say: There is no God.

Atheism is not out of logic, it is out of discontent. You may rationalize it -- that's another thing. You may not say you are an atheist because you are discontent. You may say: There is no God and I have got proofs. But that is not the true thing.

If you are satisfied, suddenly your whole being says: THERE is god. Suddenly you feel it! The whole existence becomes divine. If love is there you will be really for the first time in the feeling that existence is divine and everything is a blessing. But much has to be done before this can happen. Much has to be destroyed before this can happen. You have to destroy all that creates barriers in you.

Make love a SADHANA, an inner discipline. Don't allow it just to be a frivolous thing. Don't allow it just to be an occupation of the mind. Don't allow it just to be a bodily satisfaction. Make it an inner search, and take the other as a help, as a friend.

If you have heard anything about Tantra, you will know that Tantra says: If you can find a consort, a friend, a woman or a man, who is ready to move with you towards the inner center, who is ready to move with you to the highest peak of relationship, then this relationship will become meditative. Then through this relationship you will achieve the ultimate relationship. Then the other becomes just a door.

Let me explain it: if you love a person, by and by first the periphery of the person disappears, the form of the person disappears. You come more and more in contact with the formless, the inner. The form becomes, by and by, vague and disappears. And if you go deeper, then even this formless individual starts disappearing and melting. Then the beyond opens. Then that particular individual was just a door, an opening. And through your lover, you find the divine.

Because we cannot love, we need so many religious rituals. They are substitutes, and very poor substitutes. A Meera needs no temple to go to. The whole existence is her temple. She can dance before a tree and the tree becomes Krishna. She can sing before a bird and the bird becomes Krishna. She creates her Krishna around her everywhere. Her love is such that wherever she looks the door opens and the Krishna is revealed, the beloved is revealed.

But the first glimpse will always come through an individual. It is difficult to be in contact with the universal. It is so big, so vast, so beginningless, endless. From where to start? From where to move into it? The individual is the door. Fall in love.

And don't make it a struggle. Make it a deep allowance for the other, just an invitation. And allow the other to penetrate you without any conditions. And suddenly the other disappears and God is there. If your lover or beloved cannot become divine, then nothing in this world can become divine. Then all your religious talk is just nonsense.

This can happen with a child. This can happen with an animal, your dog. If you can be in deep relationship with a dog, it can happen -- the dog becomes divine! So it is not a question of man and woman only. That is one of the deepest sources of the divine and it reaches you naturally, but it can happen from anywhere. The basic key is this: you should allow the other to penetrate you to your very deepest core, to the very ground of your being.

But we go on deceiving ourselves. We think we love. And if you think that you love, then there is no possibility for love to happen -- because if this is love, then everything is closed. Make fresh efforts. Try to find in the other the real being that is hidden. Don't take anybody for granted. Every individual is such a mystery that if you go on and on into him it is endless.

But we get bored with the other -- because just the periphery, and always the periphery.

I was reading a story: A man was very ill and he tried all types of "pathies," but nothing would help. Then he went to a hypnotist and the hypnotist gave him a mantra, to repeat continuously: I am not ill. For at least fifteen minutes in the morning and fifteen minutes at night: I am not ill, I am healthy. And the whole day, whenever you remember, repeat it. Within a few days he started getting better. And within weeks he was absolutely okay.

Then he told his wife: This has been a miracle! Should I go to this hypnotist for another miracle also? Because lately I am feeling no sexual appetite and the sexual relationship has almost stopped. There is no desire.

The wife was happy. She said: You go -- because she was feeling very frustrated.

The man went to the hypnotist. He came back, his wife asked: What mantra, what suggestion now has he given? The man wouldn't tell her. But within weeks his sexual appetite started returning. He started feeling desire again. So the wife was very much puzzled. She continuously persisted in asking, but the man would laugh and would not say anything. So one day she tried, when he was in the bathroom in the morning doing his meditation, that fifteen-minute mantra, she tried to hear what he was saying. And he was saying: She is not my wife. She is not my wife. She is not my wife.

We take persons for granted. Somebody is your wife -- relationship is finished. Somebody is your husband -- relationship is finished. Now there is no adventure, the other has become a thing, a commodity. The other is not now a mystery to be searched the other is no more new.

Remember, everything goes dead with age. The periphery is always old, and the center is always new. The periphery cannot remain new, because every moment it is getting old, stale. The center is always fresh and young. Your soul is neither a child, nor a young man, nor an old man. Your soul is simply eternally fresh. It has no age.

You can experiment with it: you may be young, you may be old, just close your eyes and find out. Try to feel how your center is -- old? young? You will feel that the center is neither. It is always new, it never gets old. Why? Because the center doesn't belong to time.

In the process of time, everything becomes old. A man is born -- the body has started becoming old already! When we say that a child is one week old, it means one week of oldness has penetrated into the child. The child has already passed seven days towards death, he has completed seven days of dying. He is moving towards death -- sooner or later he will be dead.

Whatsoever comes in time becomes old. The moment it enters time, it is already becoming old. Your body is old, your periphery is old. You cannot be eternally in love with it. But your center is always fresh, it is eternally young. Once you are in contact with it, love is an every-moment discovery. And then the honeymoon never ends. If it ends it was not a honeymoon at all -- it was just an acquaintance.

And the last thing to remember is: in the relationship of love you always blame the other if something goes wrong. If something is not happening as it should, the other is responsible. This will destroy the whole possibility of future growth.

Remember: you are always responsible, and change yourself. Drop those qualities which create trouble. Make love a self-transformation.

As they say in salesmen's courses: The customer is always right. I would like to say to you: In the world of relationship and love, you are always in the wrong, the other is always right.

And this is how lovers always feel. If there is love, they always feel: Something is wrong with me if things are not happening as they should. And both feel the same way! Then things grow, then centers open, then boundaries merge.

But if you think that the other is wrong, you are closing yourself and the other. And the other also thinks that you are wrong. Thoughts are infectious. If you think the other is wrong even if you have not said it, even if you are smiling and showing that you don't think the other is wrong -- the other has got the point -- through your eyes, through your gestures, through your face. Even if you are an actor, a great actor, and you can just arrange your face, your gestures as you like, then too the unconscious is continuously sending signals: You are wrong. And when you say that the other is wrong, the other starts feeling that you are wrong.

Relationship is destroyed on this rock, and then people become closed. If you say somebody is wrong, somebody starts protecting, safeguarding. Then closure happens.

Remember always: in love, you are always wrong. And then the possibility will open and the other will also feel the same. We create the feeling in the other. When lovers are close, immediately thoughts go jumping from one to the other. Even if they are not saying anything, they are silent, they communicate.

Language is for non-lovers, those who are not in love. For lovers, silence is enough language. Without saying anything, they go on speaking.

If you take love as sadhana, then don't say the other is wrong. Just try to find out: somewhere, something must be wrong in you, and drop that wrongness.

It is going to be difficult because it is going to be against the ego. It is going to be difficult because it will hurt your pride. It is going to be difficult because this will not be dominating, possessing. You will not be more powerful through possessing the other. This will destroy your ego -- that's why it is going to be difficult.

But destruction of the ego is the point, the goal. From wherever you like to approach the inner world -- from love, from meditation, from yoga, from prayer -- whatsoever the path you choose, the goal is the same: the destruction of the ego, throwing the ego away.

Through love it can be done very easily. And it is so natural! Love is the natural religion. Anything else is going to be more and more unnatural. If you cannot work through love, it will be difficult for you to work through anything else.

Don't think much about past lives, and don't think much about the future. The present is enough. Don't think that relationship is coming from the past -- it is coming from the past, but don't think about it because then you will get more complicated. Make things easier.

It is going on -- from your past lives things have a continuity, so I don't deny the fact, but don't get burdened by it. It will continue in the future, but don't think about it. The present is more than enough. Munch the cake and say: THIS cake is delicious. Don't think of the past and don't think of the future; they will take care of themselves.

Nothing is discontinuous. You have been in relationships in the past. You have loved, you have hated, you have made friends and you have made enemies. That continues, known, unknown to you, it is always there. But if you start brooding about it, you will miss the present moment.

So think as if there is no past, and think as if there is no future. THIS moment is all that is given to you. Work it out, as if this moment is all. Behave as if this moment is all and work out how you can transform your energies into a loving phenomenon -- this very moment.

People come to me and they want to know about their past lives. They HAD past lives, but it is irrelevant. Why this inquiry? What are you going to do about the past? Nothing can be done now. The past is past and it cannot be undone. You cannot change it. You cannot go back. That's why nature, in its wisdom, doesn't allow you to remember past lives. Otherwise you would go mad.

You may be in love with a girl. If you suddenly become aware that that girl was your mother in your past life, things will become very complicated. Then what to do? And when that girl has been your mother in a past life, making love to her now will create guilt. Not making love to her will also create guilt, because you love her.

That's why I say nature in its wisdom never allows you to remember your past lives -- unless you come to a point where it can be allowed, when you become so meditative that nothing disturbs you, then the gates open and all your past lives are before you. It is an automatic mechanism, though sometimes the mechanism doesn't work. Through accidents some children are born who can remember. But their lives are destroyed.

One girl was brought to me a few years ago. She remembered her past two lives. She was only thirteen at that time, but if you looked in her eyes they looked near about seventy -- because she remembered seventy years, two past lives.

Her body was thirteen years old, but her mind was seventy years old. She couldn't play with other children, because how can an old woman of seventy play with children? She would talk and behave like an old woman. And she was burdened, the worries of all those years in her mind.

She remembered so accurately that her two past families could be found. One was in Assam, the other in Madhya Pradesh. And when she came in contact with her old families, she became so much attached to them that it became a problem; where should she live now?

I told the parents: Leave the girl with me for at least three weeks. I will make an effort to help her forget, because this girl's life will be a perversion. She cannot fall in love with somebody -- she is so old! Your oldness is concerned with your memory. If the memory span is of seventy years, then you feel like seventy. And she seemed so tortured -- her face, the features, all tortured. She seemed so ill at her center -- uneasy, uncomfortable. Everything seemed to be wrong.

But the parents were enjoying the whole thing, because people started coming and the newspapers started giving the report. They were enjoying the whole thing. They wouldn't listen to me and I told them: This girl will go mad.

They never brought the girl to me again. But after seven years, they came -- the girl had gone mad. They said: Now do something. I said: It is now impossible to do anything. Now only death will be a help to her.

You don't remember because it would be difficult for you to manage. Even in this life you are making such a mess -- many lives remembered, you would simply go mad. Don't think about it. It is irrelevant also.

The relevant point is: be here and now, and work out your way. If you can work it out through relationship, beautiful. If you cannot work it out through relationship, then work it out in your loneliness.

These are the two paths. Love means working out your path through relationship. And meditation: working it out in your loneliness. Love and meditation -- these are the two paths.

Feel which will suit you. Then bring your total energies to it, and move on that path.

BELOVED OSHO,
YOUR WORDS ARE SO BEAUTIFUL, YET WE FEEL THERE IS ALSO ANOTHER COMMUNICATION HAPPENING WHEN YOU ARE TALKING TO US.
WOULD YOU TALK TO US ABOUT SILENT COMMUNICATION, AND HOW WE CAN BECOME MORE OPEN TO IT.

It is always there. While I am talking to you, I am also BEING to you. Talking is relating to you through the intellect, and being is relating to you with my totality.

While you are listening to me, if you are really listening, then it is not only a listening to the words. Listening to me, your mind stops. Listening to me, you are not thinking. When you are not thinking, you are open. And when you are not thinking and your mind is not functioning, you start feeling. Then I can overwhelm you, I can move and fill you. Words are used only as a device.

I myself am not interested much in words. But I have to speak, because this has been my feeling: while I am speaking you become silent. If I am not speaking, then you are speaking within and you are not silent.

If you are silent without my speaking then there will be no need to speak. I am waiting for that moment when you can just sit by my side, just sit near me, not thinking. Then there is no need to talk -- because talk is partial. Then I can come in my totality to you, directly, no need for any mediating words.

But if I tell you to sit silently near me, you will not be able to sit silently. You will go on chattering, you will go on talking within. An inner talk will continue. To stop your inner talk I have to talk to you, so while I am talking you are engaged.

My talking is just like a toy given to a child. He goes and plays with the toy, and becomes silent, absorbed. I give you my words as toys. You play with them, and while you are playing with them you are so absorbed that you become silent. Whenever silence happens, I can flow into you.

Words can be beautiful, but they can never be true. Beauty is an aesthetic value. You can enjoy it, just like a beautiful painting, but nothing much will happen out of that enjoyment. It is good as far as it goes, but words are never true. They cannot be by their very nature. Truth can be communicated only in silence.

But this is the paradox: all those who have insisted that truth can be communicated only in silence have all used words. This is a shame, but nothing can be done about it. Words have to be used to make you silent. While listening to me you become silent. That silence is significant, and that silence will give you glimpses of truth.

Even if you have glimpses of truth through my words, that glimpse comes through your silence, not through my words. Even if you feel absolutely certain that whatsoever I am saying is true, that feeling of absolute certainty comes through your silence, not through my words.

Whenever you are silent, truth is there. Whenever you are chattering inside, the monkey-chatter goes on inside, you miss the truth which is always present.

Whatsoever I do -- talk to you, help you to meditate with me, force you into a catharsis, or persuade you to dance, to celebrate -- whatsoever I do, there is only one aim: somehow to help you to become silent, because whenever you are silent, doors are open; you are in the temple.

How you become silent is not relevant. You become silent and then I am within you, you are within me. Silence knows no boundaries. In silence, love is happening. I have become a lover to you; you have become a lover to me. In silence, all that is significant happens. But to bring silence is a problem, arduous.

So I am not much interested in what I say to you. I am interested in what happens to you while I am saying anything -- x, y, z. Sometimes I go on contradicting myself. Today I say something, tomorrow I will say something else because what I say is not the point. My talking is just like poetry. I am not a philosopher. I may be a poet, but I am not a philosopher.

Tomorrow I will say something else; the day after tomorrow something else. That is not the point. My sayings may contradict, but I am not contradictory -- because today I say something and you become silent; tomorrow I say something absolutely contradictory and you become silent; the day after tomorrow I again say something absolutely contradictory, all that I have said contradicts it, but you become silent. Your silence is my consistency.

I am consistent, constantly consistent; contradicting on the surface, but the inner current remains the same.

And remember, if I say the same thing every day to you, you will not be silent. Then you will get bored and your inner talk will start. If I go on saying the same thing, it will become old. When it is old you need not listen to it, or even without listening you know what I am saying, so you can continue your inner talk.

I have to be inventive, saying things, shocking you sometimes, but one inner consistency remains, that is to create silence in you -- because then I can be with you and you can be with me. The love, the truth can flower there. Whenever there is silence, truth flowers. Truth is a flowering of silence.

Enough for today.

My Way: The Way of the White Clouds

Chapter #8
Chapter title: Only a Ripe Fruit Falls

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BELOVED OSHO,
I FEEL THAT THROUGH DEVELOPING AN ATTITUDE OF ENDURANCE TOWARDS DIFFICULTIES, I HAVE BECOME RESIGNED TO MUCH OF LIFE.
THIS RESIGNATION FEELS LIKE A WEIGHT PUSHING AGAINST MY EFFORT TO BECOME MORE ALIVE IN MEDITATION.
DOES THIS MEAN THAT I HAVE SUPPRESSED MY EGO, AND THAT I MUST FIND IT AGAIN BEFORE I CAN REALLY LOSE IT?

One of the greatest problems...it will appear very paradoxical, but this is true: before you can lose your ego, you must attain it. Only a ripe fruit falls to the ground.

Ripeness is all. An unripe ego cannot be thrown, cannot be destroyed. And if you struggle with an unripe ego to destroy and dissolve it, the whole effort is going to be a failure. Rather than destroying it, you will find it more strengthened in new subtle ways.

This is something basic to be understood: the ego must come to a peak, it must be strong, it must have attained an integrity -- only then can you dissolve it. A weak ego cannot be dissolved. And this becomes a problem.

In the East, all the religions preach egolessness. So in the East, everybody is against the ego from the very beginning. Because of this anti-attitude, ego never becomes strong, never comes to a point of integration from where it can be thrown. It is never ripe. So in the East it is very difficult to dissolve the ego, almost impossible.

In the West, the whole Western tradition of religion and psychology propounds, preaches, persuades people, to have strong egos -- because unless you have a strong ego, how can you survive? Life is a struggle; if you are egoless, you will be destroyed. Then who will resist? Who will fight? Who will compete? And life is a continuous competition. Western psychology says: Attain to the ego, be strong in it.

But in the West it is very easy to dissolve the ego. So whenever a Western seeker reaches to an understanding that ego is the problem, he can easily dissolve it, more easily than any Eastern seeker.

This is the paradox: in the West ego is taught; in the East egolessness is taught. But in the West it is easy to dissolve the ego; in the East it is very difficult.

This is going to be a hard task for you, first to attain and then to lose -- because you can lose only something which you possess. If you don't possess it, how can you lose it?

You can be poor only if you are rich. If you are not rich your poverty cannot have that beauty which Jesus goes on preaching: Be poor in spirit. Your poverty cannot have that significance which Gautam Buddha has when he becomes a beggar.

Only a rich man can become poor, because you can lose only that which you have. If you have never been rich, how can you be poor? Your poverty will be just on the surface; it can never be in the spirit. On the surface you will be poor, and deep down you will be hankering after riches. Your spirit will hanker towards riches, it will be an ambition, it will be a constant desire to attain riches. Only on the surface will you be poor. And you may even console yourself by saying that poverty is good.

But you cannot be poor -- only a rich man, a really rich man, can be poor. Just to have riches is not enough to be really rich. You may still be poor. If the ambition is still there, you are poor.

What you have is not the point. If you have enough then the desire disappears. When you have enough riches, the desire disappears. Disappearance of the desire is the criterion of enoughness. Then you are rich -- you can drop it, you can become poor, you can become a beggar like Buddha. And then your poverty is rich; then your poverty has a kingdom of its own.

And the same happens with everything. Upanishads or Lao Tzu or Jesus or Buddha -- they all teach that knowledge is useless. Just getting more and more knowledgeable is not much help. Not only is it not much help, it can become a barrier.

Knowledge is not needed, but that doesn't mean you should remain ignorant. Your ignorance will not be real. When you have gathered enough knowledge and you throw it, then ignorance is attained. Then you really become ignorant -- like Socrates who can say: I know only one thing, that I don't know anything.

This knowledge, or this ignorance -- you can call it whatever you like -- is totally different, the quality is different, the dimension has changed.

If you are simply ignorant because you never attained to any knowledge, your ignorance cannot be wise, it cannot be wisdom -- it is simply absence of knowledge. And the hankering will be inside: How to gain more knowledge? How to gain more information?

When you know too much -- you have known the scriptures, you have known the past, the tradition, you have known all that can be known -- then suddenly you become aware of the futility of it all, suddenly you become aware that this is not knowledge. This is borrowed! This is not your own existential experience, this is not what you have come to know. Others may have known it, you have simply gathered it. Your gathering is mechanical. It has not arisen out of you, it is not a growth. It is just rubbish gathered from other doors, borrowed, dead.

Remember, knowing is alive only when you know, when it is your immediate, direct experience. But when you know from others it is just memory, not knowledge. Memory is dead.

When you gather much -- the riches of knowledge, scriptures, all around you, libraries condensed in your mind, and suddenly you become aware that you are just carrying the burden of others, nothing belongs to you, you have not known -- then you can drop it, you can drop all this knowledge. In that dropping a new type of ignorance arises within you. This ignorance is not the ignorance of the ignorant, this is how a wise man is, how wisdom is.

Only a wise man can say: I don't know. But in saying: I don't know, he is not hankering after knowledge, he is simply stating a fact. And when you can say with your total heart: I don't know, in that very moment your eyes become open, the doors of knowing are open. In that very moment when you can say with your totality; I don't know, you have become capable of knowledge.

This ignorance is beautiful, but it is attained through knowledge. It is poverty attained through richness. And the same happens with ego -- you can lose it if you have it.

When Buddha comes down from his throne, becomes a beggar...what is the necessity for Buddha? He was a king, enthroned, at the peak of his ego -- why this extreme, moving down from his palace to the streets, becoming a beggar? But Buddha has a beauty in his begging. The earth has never known such a beautiful beggar, such a rich beggar, such a kingly beggar, such an emperor.

What happened when he stepped down from his throne? He stepped down from his ego. Thrones are nothing but symbols, symbols of the ego, of power, prestige, status. He stepped down and then egolessness happened.

This egolessness is not humbleness; this egolessness is not humility. You may find many humble people, but under their humility, subtle egos are functioning.

It is said that once Diogenes came to visit Socrates. He lived like a beggar; he always wore dirty clothes with many patches and holes. Even if you presented him with a new dress, he would not use it -- first he would make it dirty, old, torn, and then he would use it.

He came to visit Socrates, and he started talking about egolessness. But Socrates' penetrating eyes must have come to realize that this man was not an egoless man. The way he was talking about humility was very egoistic.

Socrates is reported to have said: Through your dirty clothes, through the holes in your clothes, I cannot see anything else but the ego. You talk of humility, but that talk comes from a deep centre of the ego.

This will happen, this is how hypocrisy happens. You have the ego, you hide it through the opposite; you become humble on the surface. This surface humbleness cannot deceive anyone. It may deceive you, but it cannot deceive anyone else. From the holes of the dirty dresses, your ego goes on peeping. It is always there. This is a self-deception and nothing more. Nobody else is deceived. This happens if you start throwing the unripe ego.

What I teach will look contradictory, but it is true to life. Contradiction is inherent in life. I teach you to be egoists so that you can become egoless. I teach you to be perfect egoists. Don't hide it, otherwise hypocrisy will be born. And don't struggle with the unripe phenomenon. Let it ripen -- and help it. Bring it to a peak!

Don't be afraid -- there is nothing to be afraid of. This is how you will come to realize the agony of the ego. When it comes to its peak, then you will not need a Buddha or me to tell you that the ego is hell. You will know it, because the peak of the ego will be the peak of your hellish experiences, it will be a nightmare. And then there is no need for anybody to tell you: Drop it! It will be difficult to carry it on.

One reaches to knowledge only through suffering. You cannot throw anything just by logical argument. You can throw something only when it has become so painful that it cannot be carried any further. Your ego has not become that painful yet -- hence you carry it. It is natural! I cannot persuade you to drop it. Even if you feel persuaded, you will hide it -- that's all.

Nothing unripe can be thrown. Unripe fruit clings to the tree and the tree clings to the unripe fruit. If you force it to separate, a wound is left behind. That scar will continue, the wound will always remain green and you will always feel hurt.

Remember, everything has a time to grow, to be ripe, to fall down into the earth and dissolve. Your ego also has a time. It needs maturity.

So don't be afraid of being egoists. You ARE, otherwise you would have disappeared long ago. This is the mechanism of life: you have to be egoists, you have to fight your way, you have to fight with so many millions of desires around you, you have to struggle, you have to survive.

Ego is a survival measure. If a child is born without the ego, he will die. He cannot survive, it is impossible, because if he feels hunger he will not feel: I am hungry. He will feel there is hunger, but not related to him. The moment hunger is felt, the child feels: I am hungry, he starts crying and making efforts to be fed. The child grows through the growth of his ego.

So to me, ego is part of natural growth. But that doesn't mean that you have to remain with it forever. It is a natural growth, and then there is a second step when it has to be dropped. That too is natural. But the second step can be taken only when the first has come to its crescendo, its climax, when the first has reached its peak. So I teach both -- I teach egoness and I teach egolessness.

First be egoists, perfect egoists, absolute egoists, as if the whole of existence exists for you and you are the center; all the stars revolve around you and the sun rises for you; everything exists for you, just to help you to be here. Be the center, and don't be afraid, because if you are afraid then you will never be ripe. Accept it! It is part of growth. Enjoy it and bring it to a peak.

When it comes to a peak, suddenly you will become aware that you are not the center. This has been a fallacy, this has been a childish attitude. But you were a child, so nothing is wrong in it. Now you have become mature, and now you see that you are not the center.

Really, when you see that you are not the center, you also see there is NO center in existence or everywhere is the center. Either there is no center and existence exists as a totality, a wholeness without any center as a control point or every single atom is a center.

Jakob Boehme has said that the whole world is filled with centers, every atom is a center, and there is no

circumference -- centers everywhere and circumference nowhere.

These two are the possibilities. Both mean the same; only the wording is different and contradictory. But first become a center.

It is like this: you are in a dream; if the dream comes to a peak, it will be broken. Always it happens -- whenever a dream comes to a climax, it is broken. And what is the climax of a dream? The climax of a dream is the feeling that this is real. You feel this is real, not a dream, and you go on and on and on and on to a higher peak and the dream becomes ALMOST real. It can never become real; it becomes almost real. It comes so close to reality that now you cannot go further, because one step more and the dream will become real -- and it cannot become real because it is a dream! When it comes so close to reality, sleep is broken, the dream is shattered, you are fully awake.

The same happens with all types of fallacies. Ego is the greatest dream. It has its beauty, its agony. It has its ecstasy, its agony. It has its heavens and hells, both are there. Dreams sometimes are beautiful and sometimes nightmares, but both are dreams.

So I don't tell you to come out of your dream before the time has come. No, never do anything before the time. Allow things to grow, allow things to have their time, so that everything happens naturally.

Ego will drop. It can drop of its own accord also. If you simply allow it to grow and help it to grow, there will be NO need to drop it.

This is very deep. If YOU drop it, ego has remained inside. WHO will drop it? If you think YOU will drop it, YOU are the ego -- so whatsoever you drop will not be the real thing. The real thing will be preserved and you will have thrown something else.

You cannot make yourself egoless. Who will do it? It happens, it is not a doing. You grow into ego and a point comes when the whole thing becomes so hellish that the dream is broken. Suddenly you see the goose is out -- it has never been in the bottle.

You have never been an ego. It was just a dream around you. A necessary dream, I say, so I don't condemn it, a necessary part of growth.

In life everything is necessary. Nothing is unnecessary, nothing can be unnecessary. Whatsoever has happened had to happen. Whatsoever is happening is happening because of certain deep causes. You need it so you can remain in the fallacy. It is just a cocoon that helps you, protects you, helps you to survive. One need not be in the cocoon forever. When you are ready, break the cocoon, come out.

The ego is the shell of the egg, it protects you. But when you are ready, break the shell, come out of the egg. The ego is the shell.

But wait. Hurry will not be of much help; haste will not help -- it may hinder. Allow time, and don't condemn it, because who will condemn it?

Go to the so-called saints -- they talk of humbleness, humility -- and look into their eyes: you will not find such refined egos anywhere else. Now their egos have taken the garb of religion, Yoga, sainthood, but the ego is there. They may not be collecting riches, they may be collecting followers; the coins have changed and they go on counting how many followers....

They may not be after the things of this world, they are after the things of that world, but this or that, both are worlds. And they may be even more greedy, because they say these temporary things, momentary things of this world, consist of momentary pleasures -- and they want eternal pleasures. Their greed is supreme. They cannot be satisfied by momentary pleasures. They want eternal pleasures. Unless something is eternal they are not gratified. Their greed is deep, their greed is absolute and greed belongs to the ego. Greed is the hunger of the ego.

So it happens sometimes that saints are more egoistic than sinners, and then they are far away from the divine. And sometimes sinners can attain to the god more easily than those so-called saints, because ego is the barrier.

This has been my experience that sinners can drop their egos more easily than saints, because sinners have never been against the ego. They have been feeding it, they have been enjoying it, they have lived with it totally. And saints have always been fighting the ego, so they never allowed it to become ripe.

So this is my attitude: ego HAS to be dropped, but it may take a long waiting; and you can drop it only if you cultivate it.

This is the arduousness of the whole phenomenon, because the mind says: If we have to drop it, then why cultivate it? The mind says: When we have to destroy it, then why create it? If you listen to the mind you will be in trouble. Mind is always logical and life is always illogical, so they never meet.

This is simple logic, ordinary mathematics, that if you are to destroy this house, then why build it? Why this whole trouble? Why this effort and waste of time and energy? The house is not there, so why build it and then destroy it?

The house is not the point really -- YOU are the point. Building the house, you will change, and then destroying the house you will change completely, you will not be the same -- because creating the house, the whole process of it, will prove a growth to you. Then, when the house is ready, you pull it down. That will be a mutation.

Mind is logical and life is dialectical. Mind moves in a simple line, and life moves always jumping from one pole to another, from one thing to the very opposite.

Life is dialectical. Create, and then life says: Destroy. Be born, and then life says: Die! Attain, and then life says: Lose! Be rich, and then life says: Become poor! Be a peak, an Everest of the ego, and then become an abyss of egolessness. Then you have known both -- the illusory and the real, the maya and the Brahma.

Almost every day it happens: somebody comes to be initiated into sannyas, and then his mind starts functioning and he says to me: Wearing orange will make me more egoistic, because then I will feel that I am somebody different, distinct -- I am a sannyasin, one who has renounced. So wearing orange will make me more egoistic he says, and I say to him: Become! Become egoistic, but consciously.

Ego is a disease if you are unconscious about it, if you hide it in the unconscious. Ego is a game if you are conscious about it. You can enjoy it. You can play it. Be conscious, mindful, and play the game! A game is not bad, but when you forget that it is a game and become too serious, then problems arise.

So I say sannyas is not serious; it is a game -- a religious game, of course. It has its own rules, because every game must have rules; without rules no game can be played. Life can be without rules, but games cannot be.

If somebody says: I am not going to follow this rule, then you cannot play the game. You play cards, then you follow rules. And you never say: These rules are just arbitrary, artificial, why can't we change them? You can change them, but then the game will be difficult. And if every individual follows his own rules, then the game is impossible. Life is possible! You can play as you like because life never believes in rules -- it is beyond rules. But games have rules.

Remember: wherever you see rules, know immediately this is a game. This is the criterion: wherever you see rules, immediately know this is a game, because games exist through rules.

So if I say: "Wear orange, have the mala" -- this is a game, obviously. Play it as well as you can and don't be serious about it -- otherwise you miss the point.

Be egoists -- perfect, cultivated, refined. Go on working on your ego and make it a beautiful statue, because before you give it back to the god, it must be something worth giving, it must be a present.

Beloved Osho,

YOU HAVE SAID THAT MUCH ENERGY IS NEEDED TO ACHIEVE THE INNER ALCHEMY. WOULD YOU TALK TO US ABOUT ENERGY: HOW CAN WE BUILD IT UP, AND HOW CAN WE RETAIN IT? IN WHAT WAYS DO WE LOSE IT, AND CAN WE GAIN IT FROM OUTSIDE SOURCES?

The first thing: you are part of an infinite energy, a wave in an infinite ocean. If you can remember this you never lose energy, because an infinite source is always available. You are just a wave, and deep down the ocean is hidden.

You are born. Who gives you birth? Who gives energy to you to move into the body? Who gives energy to the body to become an automatic, delicate mechanism, an organism? For seventy years or eighty years, or even a hundred years, the body continues being alive. And now scientists say that death is an accident, the body can continue infinitely. Scientists say there is no necessity for death to exist. It exists because we have not been able to use the infinite energy that is around us.

So the first thing to remember is: you are part of an infinite energy. Continuously remember it and feel it. Moving, walking, eating, sleeping -- feel you are infinite. This is what the Upanishads say; always feel you are the Brahma, the Eternal. If you can feel this more and more, you will become aware that you are not losing any energy. The source becomes available. You become a vehicle.

Then do whatsoever you want to do. By doing, nobody loses energy. This is one of the fallacies of the human mind that if you do something, you lose energy. No. If you have this idea that doing something I am losing energy, you lose energy, not by doing, but by having the idea. Otherwise, through doing you can gain energy -- if you have the idea. If you don't have any idea, then also no energy is lost.

When people are retired they start thinking that now they have less energy so they must rest and relax more; they should not do anything, otherwise their energy is lost. And then they die sooner than they would have died. Statistics say that the life span is reduced by ten years: a person who is working may have lived to seventy; retired, he will die at sixty.

Your body is a dynamo. The more you use it, the more energy from the infinite source is supplied. If you don't use it there is no need for any new supply. Then by and by the supply stops. Be more active, and you will have more energy. Be less active, and you will lose much energy. Through activity energy is not lost, through activity you renew it. You use the energy, then from the source more energy becomes available.

Look at the trees. The sun rises and from the leaves of the trees water starts evaporating. The moment a leaf starts evaporating water, from the roots new water circulates, because it is a long process. The leaf releases water, then just near the leaf dryness is created. That dryness immediately sucks water from the twig; then the twig is dry, the twig sucks water from its branch. This goes on down to the roots; then the roots suck water from the earth.

If the leaves think: If we evaporate water then we will die, we will feel thirsty -- then this tree is going to die. Because then new sources will not be available, then the roots will not be able to function.

You also have roots into the infinite. When you use energy you suck energy from the infinite. Your roots start working.

A very fallacious idea is in the human mind, that through activity we lose energy. No. The more active, the more energy you will have; the less active, the less energy. And this is true of activity in all directions of life. Love more and you will have more love to give. Become a miser and think: If I love more, then my love will be dissipated, and sooner or later I will not have any love any more, so it is better to preserve it. Then your love will die and you will not be able to love.

Love, and more love becomes available; use more and you have more. This is the law of life. You can eat the cake and have it also. Compassion, love, activity, whatsoever the dimension, the same rule applies. Whatsoever you want more of, do the same. If you want to become an infinite source of love, then go on sharing love as much as you can. Don't be a miser; only misers lose energy. And we are all misers, that's why we always feel dissipated.

But the idea can be dangerous, poisonous. If you have an idea, that idea works. Mind works through hypnosis.

For example, just a few decades ago, all over the world it was taught that you have a limited quota of sexual energy. You make love, energy is lost. That idea created sexual misers all over the world. The whole idea is fallacious. But if you have the idea in your mind, then whenever you make love you are continuously hypnotizing yourself that you are losing energy. Then energy is wasted.

This idea becomes imprinted in your mind. And when you make love you are so vulnerable, so receptive, you are so soft, so to speak, that whatsoever you are thinking goes deep into you. And then the consequences follow; you feel dissipated, you feel your energy is lost. And when you feel dissipated and energy is lost, the old idea is strengthened still more. This becomes a vicious circle.

Now scientists, biologists say that sex is infinite energy. You cannot lose it, because every day it is being created by your food, by your breathing, by your activity; it is created. It is not a stored thing so that when you take a particular quantity out that much is lost, you now have less. It is not that way.

It is not something stored there. It is being created every moment. If you don't use it, it goes stale and dead. If you don't use it, it will make you stale and dead. Then the flow has stopped. But if you go on flowing, more and more becomes available to you.

Jesus says somewhere -- one of the most foundational things -- he says: If you try to cling to life, you will lose it; and if you are ready to lose it, you will have it in abundance.

All over the world up to this century children were taught that any leakage of semen in any way is very destructive: You may go mad, you may become crippled; at least your intelligence will be less; and the possibility of becoming crazy and eccentric and weak will be more.

This is absolutely false! But the teaching did make many people crazy, many people weak, many people stupid, mediocre, because the idea.... And this is such a dangerous idea. When a child has grown up and

become mature, at the age of fourteen or fifteen, he starts losing semen. He cannot do anything about it. He will masturbate or if morality is too much he will not masturbate, but nocturnal ejaculations will be there; in the night he will lose semen. And all around the propaganda is going on: If you lose semen, everything is lost.

In India, they used to say -- if you go to old saints and their followers, they still go on saying -- that one drop of semen means forty days of work for the body. So for forty days the body has to work, then one drop of semen is created. So if one drop is lost, forty days of life is wasted.

Small children don't know anything, and they are very receptive. When the whole society teaches this, they become hypnotized by it. Then they cannot do anything because the semen flows; when the body is ready, the semen is bound to go out. This teaching is all around and they cannot tell anybody that they are losing semen. They hide it. They suffer inside. They go through a constant torture. And they think they are the exceptions, because they can't know that everybody else is going through the same thing, because nobody talks about it, nobody speaks about it. And whosoever talks about it, talks AGAINST it.

So every boy thinks that he is the exception, that only he is going through this. Soon he will start feeling dizzy; soon he will start feeling that intelligence is waning; soon he will start feeling that he is going crazy, that his life is wasted. Many people go on writing letters to me saying that their lives are wasted because they have lost so much semen, they have lost so much sex energy.

That idea is very dangerous, and if an idea is there, the thing will happen. It happens through hypnosis.

Any idea can become a help or a hindrance. It is difficult to live in the no-idea. So before you can reach to a mind which is thoughtless -- when everything becomes available spontaneously -- before that, it is better to have this idea in the mind: that you are part of an infinite energy and by doing you are gaining, not losing. By giving you are attaining, not losing.

Love, sex, activity -- whatsoever, always remember and be filled with the idea that whenever you give something, from the roots more becomes available to you, more is given to you. God is the giver, the unconditional giver.

If you are also a giver, your hands will always be empty and the God can give you more. If you are a miser, your relationship with the divine is cut. Then you live as a small wave, always afraid of losing.

Live as the ocean. Be oceanic! Never think of losing, about anything. Nothing is lost, nothing can be lost. And you are not an individual; you only appear as an individual. The whole is joined to you; you are just a face of the whole, just a way the whole has happened. Don't be worried about it. It is never going to end. This existence is beginningless and endless.

Enjoy, celebrate, be active, and always be a giver. To be a giver so totally that you never think of retaining or holding anything is the only real prayer. To give is to pray. To give is to love. And those who can give, they are always given more.

Enough for today.

My Way: The Way of the White Clouds

Chapter #9
Chapter title: Surrender and I will do the Rest

18 May 1974 am in Buddha Hall

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BELOVED OSHO,
YOU HAVE SAID: NOT IN THOUSANDS AND THOUSANDS OF YEARS HAS SUCH AN OPPORTUNITY COME TO THIS EARTH. AND YOU HAVE ALSO SAID: THIS AGE IS LIKE ANY OTHER.
YOU HAVE SAID: SURRENDER TO A STONE AND IT WILL HAPPEN. AND YOU HAVE SAID: IT IS ESSENTIAL TO TREAD THIS DANGEROUS PATH ONLY WITH THE GUIDANCE OF A TRUE MASTER.
YOU HAVE SAID: SURRENDER AND I WILL DO THE REST. AND YOU'VE SAID: I DO NOTHING.
FOR US HERE AND NOW, AND FOR THOSE IN THE WEST WHO WILL READ THESE WORDS, WOULD YOU TALK TO US SOME MORE ABOUT THE GURU/DISCIPLE PHENOMENON.

I contradict myself and do it knowingly. Truth is so infinite, so great, that no partial statement can contain it; the opposite has to be included immediately. The whole will always be contradictory, only the part can be consistent -- because the whole has to consider the opposite also. The opposite is there. It exists.

Philosophers can be consistent because their understanding is partial. They can be neat and clean, they can afford to be logical. I cannot afford it, because if I try to be consistent, immediately the whole thing becomes untrue. The opposite has to be involved, the opposite has to be absorbed.

For example, when I say: Surrender and I will do the rest, this is one part. And why am I saying it? I am saying it so that you can surrender totally. If you can feel this and trust this, that the remaining shall be done, your surrender can be complete.

If you have a fear, a distrust, then even after surrender you will have to do something, the surrender cannot be complete. If after surrender you have also to do something, then you have to retain yourself, you have to hold back -- surrender cannot be total. And when surrender is not total it is not surrender at all. Surrender can only be total, you cannot surrender in part.

You cannot say: I surrender half -- because the half that has been retained will be against the surrender. It can only be retained against it. So surrender can only be total. It is just like a circle, a geometric circle. It cannot be half; you cannot draw a half circle. If you draw it you cannot call it a circle. A circle must be complete. Half, then it is something else, not a circle at all. Surrender can only be total. It is also a circle, a spiritual circle. You surrender from end to end. Nothing is left behind.

To help this, I say: You surrender, and the remaining will be done by me. The emphasis that I shall do -- you simply surrender -- is to make your surrender total.

But I know that if you have surrendered, there is no need for anything to be done, not even on my part. Surrender itself is the thing, nothing else is needed. The very phenomenon of surrendering is enough. No further help is needed. Everything will be done by surrender itself. Surrendering means you are no more, surrendering means the ego has been dropped.

Surrendering means now the center has been dispersed; you exist but without a center. If there is no center, there is nothing to protect; the walls drop by themselves. If there is no one, your whole structure of defense disappears by and by; it becomes futile. You become an open space.

This open space will do everything, this openness will do everything. God will pass through you unhindered. God can move through you, in and out -- there is nobody to create any barrier. Surrendered, you become open to the divine forces. Everything happens spontaneously after that.

The problem is surrendering. After surrendering, there is no problem. So I am not needed to help you. Nothing is needed. That's why I go on contradicting myself and I say I don't do anything. There is no need! Now, you can look at the whole.

If I say I will not do, I cannot do anything, there is no need -- if I say only this, your surrendering will be impossible. You will be afraid -- alone, moving into the unknown, nobody to help, nobody to guide, and this man says: I'm not going to do anything -- how can you surrender totally? It will be difficult for you.

If I say only that I will do everything without contradicting it, that will not be true, because, really, I am not going to do anything. So what to do now? How to say this whole? There is only one way, to contradict consistently.

The relationship between a guru and a disciple is a very complex phenomenon. In a way very simple, otherwise very complex.

It is simple because the relationship exists only on the part of the disciple. On the part of the master there is no relationship, because the master doesn't exist. He is there no more. He is a nobody. It appears to you that he is. This appearance will persist unless you surrender. Once you surrender, once you become a non-being, suddenly you will see that the master has never been there.

The master is an absence. But the absence can be seen only when you have also become an absence.

Only two absences meet.

If you are present, you go on projecting on the master also that he is. It is your projection, because your ego cannot see non-ego. Only the similar can respond to the similar. Your ego can only see egos everywhere. That is a way to protect your own self. Wherever you look, immediately you project an ego. So even the master will look like somebody, some ego.

And you will find ways and means to prove to yourself that he is also an ego. Your rationalizations may be perfectly logical, but I say they are absurd, because you cannot see the phenomenon of non-ego as you are. Surrendered, suddenly you will see that the master is not there.

If you are surrendered right this moment you will see this chair is empty. This man who is talking to you is not there. This man is just an emptiness. But only absent will you be able to see this absence.

Relationship cannot exist on the part of the master. If it exists he is not a master at all -- he is still there. He cannot guide you, he can only misguide you. The teaching may be beautiful, but he will misguide you, because whatsoever he does -- I say whatsoever unconditionally -- will be wrong. It is not a question of this thing being wrong and that thing being right. Whatsoever comes out of the ego is wrong. It may be virtue, it may be non-violence, it may be love -- but whatsoever comes out of the ego is wrong. The ego perverts everything. The ego is the greatest perverter.

If the master loves you and the ego is there, his love will become possessive. He will destroy you, he will kill you. The relationship will be poisonous. The ordinary relationship of love will be there. He won't allow you to move to another master. He will fight, he will create barriers so that you cannot move from him -- because he depends on you, his ego depends on you.

The master, if with the ego, cannot exist without the followers. The followers are needed to feed. The greater the crowd, the better he will feel. If everybody leaves him he will simply be dead. Then the ego will be hurt. So so-called masters go on fighting, competing with other so-called masters. It becomes a market. The whole competition of the market comes in.

If the master has an ego, that means he is not really a master -- just pretending. Then his compassion will be only in the name compassion. He will be cruel, he will torture you -- of course, in such a way that you will feel this torturing is a discipline. He will force you to do things which are painful and unnecessary, but he will enjoy that pain. He will rationalize it. He will say: Fast, because without fasting you cannot reach. And when you fast and you are tortured, he will be happy.

His compassion is just a hidden cruelty. In the name of compassion he is a sadist. Torturing, he will feel happy. Looking at you, seeing that you are sad, tortured, depressed, he will say: VAIRAGYA has been won -- you have become nonattached.

The more you are sad, the happier he will be. If he sees a smile on your face, he will condemn it immediately. If he feels you are blissful, immediately he will find that something has gone wrong, because how can you be blissful in this world, in this wrong world? How can you be happy? Life is misery. How can you be ecstatic? Then you must be enjoying the senses somewhere, somehow. If you look young and fresh and alive, then you are too much attached to the body.

He will start destroying your body. He is a sadist and a very subtle sadist, more subtle than a Hitler, or Mussolini -- because they kill immediately, their murdering is simple. This man will also murder you, but in installments -- slowly, slowly. Go around this country: you will find many who have been murdering others.

And remember: he can kill you only if he is also suicidal, otherwise not. If he enjoys good food, he cannot force fasting on you -- impossible. If he lives in a beautiful house, he cannot tell you to live in a hut, in a cottage.

So this is absolutely logical: if he wants to destroy you, he will have to destroy himself. The more he tortures himself, the more he gets control to torture you. He will fast, he will destroy his body. And the more he destroys his body, the more he has got you around your neck. Now he can crush you completely and crush you with a good conscience.

This is the phenomenon. With a wrong master, with an egoistic master, whatsoever happens goes wrong; his discipline becomes a sadism, his own life becomes masochistic, his whole being becomes destructive. Ego IS destructive.

Then relationship can exist. With a wrong master relationship can exist, because on the part of the master also there is ego, and the ego wants to relate. The ego cannot exist without relating.

But if there is a real master, relationship exists only on the part of the disciple. You love him. You obey him. He is not concerned with your obedience. He is not concerned with your love. That doesn't mean that he doesn't care. He cares infinitely, but there is no one who can be related. His care is natural -- just as water

flows downward his care flows towards you. Even if you are not there, his care goes on flowing.

Whatsoever I am here with you, when you are not here, I am the same, my being goes on flowing in the same way. When nobody is there, I remain the same. When you are there, I am the same. If I change, then the ego is there, because the ego exists in relationship. When you come there, the ego comes in, becomes active and alive. When you go, the ego becomes lazy, falls asleep. Then there is a change.

With you or without you my emptiness remains the same. The care goes on flowing. The love goes on flowing. There is no lover. I cannot choose to love or not to love. If I can choose, then I am there. Relationship exists on your part, and it will continue to exist until you surrender.

So surrender is the greatest and deepest relationship -- and the end of relationship also. If you surrender, you have come to the deepest relationship that is possible. Beyond that, relationship disappears. Surrendered, you are no more, and the master has never been there.

Two empty spaces cannot be two. You cannot draw a line between two empty spaces. You cannot make boundaries around emptiness. Two emptinesses become one, and relationship cannot exist -- because for relationship, two are needed.

So at the last moment of surrender -- try to understand this -- at the LAST moment of surrender, the greatest relationship that is possible exists. The deepest, the most intimate relationship exists -- of course, on your part. The next moment, when you have surrendered, everything has disappeared. Now there is neither master nor disciple. And now the master and disciple both can laugh. They can have a belly laugh. They can have an uproarious laugh about the whole nonsense that was there just a moment before.

The effort to help, the effort to get the help, the surrender, the constant struggle of the ego not to surrender, all the explanations, all the teachings -- the whole thing becomes absurd. Your many, many lives become just like dreams. And now you can laugh, because you could have awakened any moment. You could have become enlightened, you could have come out of your dreaming at any moment in any life.

Once you attain this enlightenment...because surrender is one aspect, enlightenment is the other side of the coin. It is the same door. When you enter, on the door is written: Surrender. When you have entered and you look back, on the door is written: Enlightenment. It is the same door! From one side it is the entrance; from another side it is the exit. That's why there is so much insistence on surrender -- SAMARPAN.

The relationship is very complex, because only one exists. The other relater is not there. So all the games with a master are really your games. YOU are playing: it is a game of patience. The other is simply watching you play. You change tactics, you try this way and that way. You try in many ways, but unnecessarily, because the only effort which will be helpful is surrender. All else is just to prepare you to come to a moment of realization when you see the whole absurdity of all effort and simply drop.

Many techniques are used. Those techniques are not really going to help. They are only going to help you to realize that you have to surrender. They will simply prove the futility of all effort.

But you play a game. You go on changing your tactics. The ego employs every type of strategy -- for the ego it is a life-and-death problem. It will deceive you, it will deceive you continuously. And the ego is a perfect rationalist. When it deceives it gives you reasons. You cannot argue with it. And if you try to argue you will be defeated.

Hence, the supremacy of trust and faith. Only a faithful one can surrender. And only a faithful one can reach to the very peak of existence, to the climax of bliss.

In the west one of the deepest psychologists of this century was Abraham Maslow. His whole life he worked around the phenomenon of peak experience. His whole life he devoted to the phenomenon of certain experiences which he called the peak, the ultimate, the final -- the enlightenment of Buddha, or the luminous unconsciousness of Ramakrishna, or the ecstasy of Meera, Boehme, Eckhart -- the peak, the highest that can happen to human consciousness.

Trying to probe into this phenomenon, Maslow became aware that there are two types of people. One he calls peakers; the other he calls non-peakers. Peakers are those who are ready and open and receptive; non-peakers are those who are convinced that no peak experience is possible.

In the non-peakers he includes scientists, rationalists, logicians, materialists, businessmen, politicians -- practical types, so-called practical people, for whom the end is meaningless, they are means-oriented. These people create walls around them, and because of those walls they cannot have any ecstasy. When they cannot have any ecstasy, their original standpoint is confirmed. Then they create more walls, and that becomes a vicious circle.

There are peakers -- poets, dancers, musicians, madmen, impractical adventurers. These are peakers.

They don't bother, they don't argue with their mind. They simply allow things to happen. And then even in ordinary life, sometimes certain peaks are achieved.

I have heard about one psychoanalyst who was being analyzed by another psychoanalyst. This first psychoanalyst who was being analyzed went for a holiday. From the holiday spot he telegrammed the other, saying: I am feeling very happy -- why?

This type of person cannot accept even happiness. They will ask: Why? Why am I feeling happy? There must be something wrong. They have a notion that happiness is not possible. The great psychologist, Freud, says that happiness is impossible for human beings. He says the very structure of the human mind is such that happiness is not possible, at the most you can be tolerably unhappy.

If this is the attitude -- and Freud has convinced himself, he has fortified himself with all types of arguments -- if this is the concept, the notion, the idea, that happiness is impossible, then you are closed. Then happiness will not be possible for you. And when it is not possible, your original concept is strengthened, that you were right. Then there is less possibility for happiness. Then your original concept is strengthened still more, and there is even less possibility. Finally, a moment will come when you say that unhappiness is the only possibility.

A disciple should be a peaker; and the greatest openness comes with surrender. But what should a peaker have? How should he structure his mind so he is open? Less reason, more trust; less practicalness, more adventure; less prose, more poetry. Be illogical; otherwise happiness is not for you.

Logic is the enemy. Logic will prove that life is misery. Logic will prove that there is no meaning. Logic will prove that there is no god. Logic will prove that there is no possibility of any ecstasy. Logic will prove that life is just an accident, and in this accident there is no possibility. Between birth and death, if you can at the most manage somehow to exist, that's enough.

Logic is suicidal. If you go with it, finally it will give you the key to get out of life. Finally it will say that suicide is the most logical step to be taken, because life is meaningless. What are you doing here? Repeating the same routine? In the morning getting out of bed -- unnecessarily, because you have been getting up every day and nothing has happened. So why get up today again? And then taking your breakfast -- you have been taking it your whole life, and nothing has happened out of it. Then reading your newspaper, going to the office, coming back again, and doing the same nonsensical things! And then eating your food, then going to sleep, then the morning again...a repetitious circle, leading nowhere, moving in a rut. If you are really logical, your mind will say: Commit suicide! Why prolong this whole nonsense?

Logic leads to suicide; faith leads to supreme life. And faith is illogical -- it doesn't ask, it doesn't argue, it simply enters into the unknown, it tries to experience. Experience is the only argument for a man who has faith. He will try to taste it, he will try to experience it. Without experiencing he will not say anything. He will not decide, he will remain open.

By one step, then another step, then another, faith leads to surrender -- because the more you try with faith, the more you know, the more you experience. Your life becomes intense. Every step says to you: Go beyond it, much more is hidden beyond. Beyond becomes the goal. Transcend everything and go beyond. And life becomes an adventure, a continuous discovery of the unknown. Then more trust is created.

When every step taken into the unknown gives you a blissful glimpse, when every step taken into madness gives you a higher form of ecstasy, when every step taken into the unknown helps you realize that life doesn't consist of the mind, it is a total organic phenomenon, your whole being is needed and called -- then by and by your inner being becomes convinced.

And it is not a logical conviction. It is your experience, it is experiential or you can say it is existential, not intellectual -- it is total. Then a moment comes when you can surrender.

Surrender is the greatest gamble. Surrender means putting the mind aside completely. Surrender means going mad. I say surrender means going mad, because all those who live in their logic and in their minds will think you have gone mad. To me it is not madness. To me madness, this type of madness, is the only courageous way of life. To me this madness is the deepest jump. To me this madness is all that a man is called to be. But to the logicians, your trust will look like madness.

This is one of the phenomena that has to be penetrated very deeply. All the great religions are born around some madman. A Jesus is a madman, perfectly insane. A Buddha is a madman. But the people who gather around are not all mad. Many come who are not peakers, who are intellectuals. They are attracted to Jesus and to Buddha also. The very being of Buddha is so magnetic now, filled with so much infinite energy, that they are attracted. Their mind reasons that something has been attained by this man, but they are not peakers; they are non-peakers.

Intellectually they become attracted. The very phenomenon of a Buddha and his being becomes a logical argument to them. They listen to Buddha, they rationalize his sayings, they create metaphysics around them, then a religion is born. At the base is a madman, but in the structure are logicians. They are the contradictory people, absolutely contradictory, opposite to Buddha. They create the organization. They create Buddhism and the philosophies.

Jesus is a madman, Saint Paul is not. He is a perfect logician. The church is created by Saint Paul, not by Jesus. The whole of Christianity is created by Saint Paul, not by Jesus. And this is one of the dangerous things that has been happening. There is no way to prevent it. It is in the nature of things.

If Jesus is born now, the church will deny him immediately. The church will not allow any madmen. Eckhart or Boehme, the church will deny them -- they are madmen. They will be expelled from the organization. They will not be allowed because they can prove destructive. They say such things, that if people listen to them and believe in them, they will destroy the whole structure, the whole organization.

Religion is born, at the base, madman, and then taken over by the logicians who are the opposite. They create all organizations. Peakers give birth, and then the child is adopted by the non-peakers. So every religion at its birth source is beautiful -- but never again. Then it becomes ugly. Then, really, it becomes anti-religious.

Whatsoever I am saying to you, you are fortunate -- you are at the source. That's why I say you are fortunate. And it happens only after thousands of years that you are near the source.

It will not be so again! Even with my ideas, it will not be so again. Sooner or later, the logician will enter, the non-peaker will come. They are bound to come -- they are already on the way. They will systematize everything, they will destroy everything. And then the opportunity will be missed. Then it will be a dead thing. Right now, it is alive, and you are near the source. That's why I say you are fortunate.

In your mind also, both the possibilities are there -- the peaker and the non-peaker. If you allow your peaker, then you will surrender. If you allow your non-peaker, then you will listen to me, argue about it, rationalize about it, philosophize about it. Then either you are convinced by me, or not convinced by me. If you are convinced, you hang around me. If you are not convinced, you leave. But in both the cases you miss. Whether you hang around me or leave is irrelevant.

If you are trying to be convinced intellectually, you have missed. This can be done when I am dead. Right now, something else is possible and can be done -- and that is: allow your peaker, allow your trusting soul to adventure. Don't make it a reasoning within you. Make it a jump.

The source happens rarely, and very few people can take the advantage. This has always been so; this will be always so. Around Jesus there were only a few people; around Buddha only a few people. And then for centuries they weep and they cry.

When Buddha was dying, many were crying and weeping. Only a few were blissfully sitting around -- only a few. Those were the peakers who were sitting blissfully; they had become one with the source. They had become one with the Buddha; the disciple and the master had disappeared long before and now there is going to be no death.

Only a few -- a Mahakashyap, a Sariputta, were sitting silently, enjoying. Even Ananda, Buddha's chief disciple, was crying and weeping. Buddha opened his eyes and said: Why are you weeping, Ananda?

Ananda said: For many, many years I was with you and I missed the chance, and now you will be no more. What will happen to me now? You were here and I couldn't attain. Now you will not be here. What will happen to me? Now how many lives will I have to wander?

Even if the source is available to you, you can miss. You can miss by no-surrendering. Surrender, and the remaining I will do. Then I will be smiling continuously.

BELOVED OSHO,
BEFORE YOU START TALKING, YOU SMILE. WHEN YOU START TALKING, YOUR SMILE DISAPPEARS AND YOU DON'T SMILE AGAIN UNTIL YOU'VE FINISHED.
CAN YOU TELL US ABOUT THAT?

It is relevant, because to speak is such a torture and such a useless activity. It has to be done because there is no other way to bring you towards the silence that exists in me. You won't listen to it; you can listen only to words.

So I am smiling when I start talking, but while I am talking it is difficult to smile. It is such a torture and such a futile effort to say something which cannot be said, to talk about something which cannot be talked about, to go on continuously pointing with the fingers to the moon which cannot be fingered.

But there is no other way, so I have to continue it. By and by, you will become able to listen to the nonverbal, to the wordless. By and by, you will become able to listen when I am not talking -- then there will be no need...then I will be smiling continuously.

So when I finish, I smile again -- the torture is no more.

Enough for today.

My Way: The Way of the White Clouds

Chapter #10
Chapter title: You are the Way

19 May 1974 am in Buddha Hall

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BELOVED OSHO,
AS YOU KNOW, THE OLD ZEN CUSTOM WAS THAT A MONK SHOULD STAY WITH HIS MASTER FOR TEN YEARS BEFORE HE WENT OUT ON HIS OWN TEACHING.
THERE IS A ZEN STORY ABOUT A MONK WHO HAD COMPLETED HIS TEN YEARS IN THE MONASTERY. ONE RAINY DAY THE MONK VISITED HIS MASTER, NAN-IN. AFTER NAN-IN HAD GREETED HIM, HE SAID TO THE MONK, "NO DOUBT YOU HAVE LEFT YOUR SHOES IN THE VESTIBULE. ON WHICH SIDE OF YOUR UMBRELLA DID YOU LEAVE YOUR SHOES?"
FOR A MOMENT THE MONK HESITATED, AND THROUGH THAT HESITATION REALIZED THAT HE WAS NOT IN EVERY-MINUTE ZEN.

YOU HAVE TOLD US THAT LIFE HAS A PULSATION -- IN AND OUT, YIN AND YANG. DO WE HAVE TO KEEP TRYING FOR EVERY-MINUTE AWARENESS, OR CAN WE TOO PULSATE WITH LIFE, AND AT TIMES LET GO OUR TRYING?

The first thing to be understood: Awareness should be moment-to-moment, but it can be only when it has become effortless. With effort you will lose contact again and again, with effort you will have to rest.

Effort cannot be continuous, it is impossible. How can you make an effort continuously? You will get tired and then you will have to relax. Every effort needs relaxation. So if awareness is through effort, then awareness cannot be a constant, continuous flow. There will be moments when you will have to lose awareness. Those will be the moments of relaxation from the effort.

Life pulsates. Life always moves to the opposite. Effort, then you have to rest. Again you make the effort, then you have to rest. But there IS an awareness which goes beyond life -- the transcendental. Then there is no pulsation; it is effortless, it is spontaneous.

What happened to this monk, this disciple of Nan-in? The master asked: Where have you left your shoes -- on the right or on the left? He hesitated. And he realized that in the moment of leaving the shoes he was not aware -- otherwise he must have known where he had left them, on the left or on the right.

His consciousness is not yet continuous. That shows only that his consciousness is not yet effortless. He

has still to remember, consciously make effort. His mindfulness is still with a tension. He has not yet become mindful. So sometimes he succeeds, sometimes he fails.

Nan-in is asking only: Is your awareness now natural? You need not manipulate it? You need not do anything about it? It is there -- whatsoever you do it is there? Or do you have to make an effort for it to be there?

If the effort is there it is a strained thing, and a strained thing is bound to be unnatural. An unnatural awareness is not really awareness -- it exists only on the periphery, not in you. If it exists in you there is no need to make any effort.

What I am trying to say is: Effort is always on the periphery. You cannot touch the center through effort. You can do something on the periphery -- you can change your behavior, you can change your so-called character. On the periphery, with effort, you can become a good man from being bad, you can become virtuous from being a sinner; you can even become a saint -- on the periphery, with effort.

But the center can never be touched and penetrated through effort -- because no action can lead to you. You are already there! There is no need to do anything. You have to be simply silent, spontaneous, and then the center arises. It comes out of the clouds. There is a break, a gap. You suddenly realize your spontaneous awareness. YOU ARE AWARENESS. It is nothing you do, it is nothing which has to be done -- your very nature is awareness.

Hindus have called you SATCHITANANDA. They have used three words -- SAT, CHIT, ANANDA. Sat means the existential, that which can never go into non-existence. Sat means the true, which can never become untrue. Sat means the eternal -- which was, which is, which will be. Chit means awareness, consciousness. That is your nature! You have always been conscious. You are conscious, you will be conscious. That consciousness cannot be taken from you, but it exists at the very core of your being, not on the periphery. It is you, but you are not in contact with yourself. And ananda means bliss, ecstasy. It is not that you have to achieve bliss -- it is you. You have always been blissful, you cannot be otherwise; there is no possibility. You cannot change it.

You will say this seems absolutely absurd -- because we ARE in misery. You are in misery because you have become too much obsessed with the periphery. You have forgotten completely the center. You have become too much engaged with others, too much occupied with others, so that the whole attention is focussed on the other, and you have fallen into the shade, into the darkness.
Satchitananda you are.

THE Zen master, Nan-in, is asking the disciple: Have you now become alert to who you are? Are you now rooted in your nature? If the disciple was really rooted in his nature, what would have been the case?

The story is very difficult to understand. It is not a question of leaving the shoes on the left or on the right. That is not the point of the story. That seems to be the point, but it is not. The real point is: when Nan-in asked this, the disciple hesitated. That is the real point. And in that moment of hesitation he was not aware that he was hesitating. If he had been aware that there was hesitation, he would have been accepted. But at THAT very moment he lost awareness.

And you cannot deceive Nan-in. If you go to see Nan-in you can remember very well where you have left your shoes. That is not difficult. If Nan-in asks you: Where have you left your shoes, on the left or on the right? you can immediately answer: On the right. And STILL you will lose. That is not the point, that is just a deception.

Nan-in is diverting the mind just to see right now what is happening in him. In the very moment when Nan-in asked: Where are your shoes, on the right or on the left? the disciple missed. In that very moment he hesitated -- and he was not aware of the hesitation. He started thinking. In that very moment that he became unaware, Nan-in looked into him. That question was just to divert the mind, it was just a deception.

The disciple failed, so he cannot be sent to teach others. He is not yet ready, he is not yet aware. How can one who is not aware teach others? Whatsoever he is going to teach will be false.

There are many teachers who are not aware of their own selves. They can be good teachers, efficient, artful, but that is not the point. They cannot be of any help.

I was traveling in a train once. One small boy was a great nuisance. All the passengers in the carriage were troubled. He was running from this corner to that, toppling glasses, falling on people, and the father was very much embarrassed. He tried many times to stop the boy but he wouldn't listen. Finally the father said: Willy, if you don't listen to me and if you don't stop, I am going to spank you.

The boy still continued running. He went to the other end of the carriage and he said: Okay, you spank

me -- but then I am going to tell the ticket-collector how old I really am.

This father cannot be a teacher. Even a child is not going to listen to him. A teacher who is unaware of his own self cannot be a teacher. He cannot teach others what he has not himself attained.

Awareness is something like an infectious disease. When a master is alert, aware, you become infected with his awareness. Sometimes, just sitting by the side of the master, you suddenly become aware -- as if the clouds have gone and you can see the open sky. Even for a moment...but that becomes a deep change in the very quality of your being.

Even not making any effort on your part, just being near a master who is a pool of silent awareness, suddenly you become silent -- he touches you. The closed doors open or as if in a dark night suddenly there is lightning, and you see the whole.

It disappears because it cannot be retained by you. If it is not attained by you, you will lose it -- but you will never be the same again. You have known something, something that was previously unknown. And now this knowing will remain a part of you.

There will arise a desire, there will arise a new ambition: to attain this, to make this permanent -- because even for a moment it was so blissful, it showered so much happiness on you, so much joy.

But if the master, if the teacher, is not himself aware, he can teach about awareness but he cannot teach awareness. And teaching about awareness is useless -- it is verbal, it is a theory. You can learn the theory from him, but you cannot learn the fact.

Hence, before this disciple leaves Nan-in, Nan-in must look into him -- and this is a very different phenomenon.

In the world of education, a student is examined, but only his memory is examined, never he himself. Always his memory is examined -- never HE. Nan-in is not examining the memory of the disciple. He is not asking: Where have you left your shoes, on the right or on the left? He is not asking for a perfect memory, because where he left the shoes is now past. He is trying to see into the being of the disciple right now. He is not examining the memory, but trying to look into the consciousness THIS very moment. The past is not the question. The present, the presentness is the question.

Just imagine that disciple sitting before Nan-in. Nan-in asks, and the disciple is lost in the past. He tries to think where he has left the shoes. He tries to think whether he can remember or not. He tries to think whether he has missed awareness or not. Right now he has become a confusion. His whole consciousness has become cloudy. He is no longer here. He is not in the presence of Nan-in, he has gone into the past, he has gone into thinking -- he is not meditative. The hesitation, the thinking, the effort to try...you cannot escape Nan-in. He will see through you, he will see all the clouds, he will see you are not here and now.

Then you cannot be allowed to teach. You cannot be sent out, because what will you teach? That which you have not got you cannot teach. You can pretend, but that pretension will be dangerous, because if you pretend that you are aware and you are not, that pretension will become infectious. A pseudo-master creates pseudo-disciples, and then like ripples that pseudo-ness goes on spreading.

The most dangerous sin that a man can commit is to pretend awareness. Even if you murder a man it is not such a great sin, because, really, you cannot murder. You can only destroy the body, the soul moves into another. You only destroy one game, another starts immediately.

A murderer is not such a great sinner. But if you pretend that you are aware and you are not, if you pretend that you are a master and you are not, you are doing such harm, such infinite harm, that no sin can be compared to it -- because others will get the pretension. They start pretending, and then it will go on and on -- just like when you throw a stone into a silent lake, ripples arise and they go on and on. One ripple creates another, pushes another, and it goes on and on to the very boundaries of the lake.

The lake of consciousness has no boundaries. Once a ripple is created it will go forever; forever it will continue. You will not be here, but your pretensions, your falsity, will continue and many will be deluded by it.

A false master is the greatest sinner in the world. That's why Nan-in won't allow anybody to go and teach unless he has become enlightened himself. Then the very light that burns within you helps others to be lit. The very fire that burns within you makes others warm. The very life that has happened to you helps others to come out of their deadness.

But remember: alertness, awareness, or consciousness can be continuous only when it has become effortless. In the beginning effort is bound to be there, because otherwise how are you going to start? You will make an effort, you will try to be mindful, you will try in every way to be conscious, but the effort will create a tension. And the more you make the effort, the more tense you will be. There will be tiny glimpses,

but because of the tension the ecstasy will be missed. You have to pass through this state also, of making effort.

One thing you will become aware of sooner or later: that whenever you make effort, awareness comes to you but it is a very tortured awareness, nightmarish. It is very heavy, it sits just like a rock on your head. It is not joyful, it is not weightless. It is not dancing. But while making this effort, sometimes, suddenly you will become aware -- when you were not making the effort. And that awareness will be light, joyful, dancing, ecstatic.

This will happen only to those who are making efforts. While making efforts, sometimes, when you are not making effort, this glimpse will happen to you. And then you will become aware that through effort you cannot achieve that ultimate -- only through non-effort it happens.

To many meditators around me it happens. They come to tell me that while meditating in the morning, in the evening, nothing much is happening. But suddenly in the night or suddenly in the afternoon they are sitting, and something starts -- and they were not doing anything.

This will happen. Just as when: you forget a name and you feel it is just on the tip of the tongue, you become very much strained, you make every effort to bring it to consciousness. It does not come, and the more you make an effort, the more you feel lost. You know that you know, continuously you know that you can remember. It is just around the corner, but some barrier, something like a block is there, and the name is not coming to you -- it may be the name of a cherished friend!

And then the whole effort becomes so futile you leave it. You start reading a newspaper, or go for a smoke, or you go in the garden for a walk or you just start digging in the garden. And suddenly it pops up. Suddenly the name is there, the friend is standing there, the face is there.

What happened? When you were making the effort you were so tense, that very tenseness became the block, the very tenseness narrowed down the passage. The name wanted to come, the memory was knocking on the door, but the very tenseness became the closedness. That's why you were feeling it was just on the tip of the tongue. It was!

But because you were so tense, so worried about it, so anxious to bring it out, your anxiety became a lock. When a mind is very much anxious, it becomes closed.

All that is beautiful and true happens only when you are not anxious about it. All that is lovely happens only when you are not even waiting for it -- not asking, not demanding. Then the mind has no blocks. That's why it happens when you have forgotten it.

Effort is needed. In the beginning, effort is a must -- futile, but still a must. The futility will be realized by and by.

When you have glimpses, sudden glimpses, with the feeling that you were not making any effort and those glimpses have showered upon you, gifts from the divine, then you can leave the effort -- and leaving the efforts, more and more gifts will come.

In the East we have always believed, and believed rightly, that enlightenment is nothing like an achievement. It is like a grace, it is a gift, it is PRASAD. God gives it to you, you cannot snatch it away from his hand.

For a Western seeker this is very difficult to realize, because in the West in the last few centuries, the whole human mind has been converted into a snatching thing. You have snatched everything from nature. Whatsoever secrets science knows, they are not given, they have been snatched. You have forced nature violently to open her doors of mysteries.

Because you have succeeded with matter, you think that the same can happen with the divine also. That cannot happen, that is impossible. You cannot attack heaven and you cannot go there with bayonets. You cannot force the divine to open its heart to you because whenever you are forcing you are closed. That is the problem; whenever you are force you are closed and if you are closed the divine cannot be revealed to you.

When you are not forcing but floating like a white cloud, just roaming, not making any effort to reach anywhere, when there is no goal and no effort, when you don't want to achieve anything and there is no straining for it, when you are happy as you are, when you are happy as the world is, when you accept things as they are and you don't want to change anything -- suddenly, you are transported into a different dimension of being. You realize the doors have always been open -- they were never closed, they cannot be closed. The divine mystery has always been near you. It was never very far. It cannot be because you are part of the divine. Wherever you go the mystery moves with you.

It is not a question of searching and seeking. It is a question of remaining silent and allowing. When you seek you miss, because a seeker is always violent. When you search it will not come to you, because the

mind that is searching is too preoccupied, it is not available. It is never here and now, it is always somewhere in the future: when the discovery will be made, when the research will be completed, when the seeking will come to an end. It is always somewhere in the end, it is not here. The divine is here, so you never meet. A seeker never reaches.

That doesn't mean you shouldn't be a seeker. You will have to be in the beginning, there is no other way. In the beginning you have to be a seeker, you will have to seek and make all the efforts. Just by making all the efforts and becoming a mad seeker you will realize that it happens only when you are in a non-seeking mind.

Sometimes resting it will come to you. Sometimes sleeping it will descend on you. Sometimes just walking on the road it will be there. Sometimes just looking at the sun rising in the morning -- not doing anything, just a passive awareness -- looking at the sun rising or the moon shimmering on a cold night in a lake or a flower opening its petals -- and you are just a passive awareness...Nothing is needed on your part. When a flower is opening, no help is needed from you.

There are foolish people who will try to help. They will destroy the whole beauty of the flower, and the flower will never really open then. Even if you force it to open, it will be a closed flower. The flowering has not happened, it is a forced thing. Anything forced never flowers. You are not needed to help the sun to rise. There are people who think that their help is needed. There are people who create much mischief, MUCH mischief, because they think their help is needed everywhere.

In real life, wherever reality is happening, nobody's help is needed. But it is very difficult to resist the temptation because when you help you feel you are doing something. When you do something, you create the ego. When you don't do anything, the ego cannot exist. In a nondoing moment the ego disappears.

Looking at the sun rising, looking at a flower opening, looking at the moon shimmering in a cold lake, not doing anything -- suddenly, it will descend on you. You will find the whole existence is filled with the divine, your every breath is divine.

With effort, reach to effortlessness. With seeking, reach to a state of no-seeking. With mind, arrive at no-mind.

There are two types of people. To one type if I say to make an effort, they make an effort, but then they don't allow effortlessness. To the other type if I say it will happen only in effortlessness -- they leave all effort. Both have gone wrong. Both have gone off the way.

This is the rhythm of life: make effort so you can be effortless also. Strain to the very end so that you can achieve moments of non-strained consciousness. Run as fast as you can so that when you sit, you really sit. Be exhausted in effort so when you rest, it is a real rest.

You can rest with restlessness inside you. You can lie down on the ground, but the restlessness goes on inside. So you are simply lying down, but it is not a rest. You may sit like a buddha and inside the child is running -- the mind is working and functioning. Inside you are going mad: outside you are sitting in a buddha posture. You can be totally static outside, not moving, no activity, and inside, the turmoil goes on. This won't help. Finish the turmoil in effort. Run as fast as you can. Be exhausted!

Hence, my emphasis on Dynamic Meditation. It is both effort and effortlessness. It is both activity and inactivity. It is both running and then zazen -- just sitting.

Nan-in is looking into the disciple. Has he transcended effort? Has he come to effortlessness? Has consciousness become a natural, spontaneous thing to him? Is he unconfused? Is he clear like a clear blue sky? Then he can be a master, he can be allowed to go and teach others.

Remember this whenever the temptation comes to you to teach someone. If you want to say something to somebody, just say that it is ABOUT -- about God, about awareness. Make the other aware that you have not achieved -- you have heard. You have heard such beautiful things that you would like to share, but you have not achieved. Then you can be a help without any poisoning, without poisoning the other.

Always remember: if you don't know, you don't know. Never pretend, not even negatively, because you can simply remain silent, not saying that you have not attained. Even that is not good, because in silence the other may carry the feeling that you have known. Make it clear that you have not known it, but you have known persons who do know, you have heard about it.

In India, there exist two types of scripture. One is called SHRUTI, the other is called SMRITI. Smriti means memory and shruti means that which has been heard. The literature that is called smriti belongs to those who have known themselves. It is their own. They have related their own memory. They have related their own experiences. Shruti is the second type of literature: it is from those who have been fortunate to be

near those who have known -- they have heard.

Remember this always: if you have heard, then say that it is something you have heard, and it is so beautiful that even hearing it has become a treasure for you. Even hearing it has touched your heart, and you would like to share. But this is just friendliness; you are not becoming a master. It is just a loving gesture, just sharing your happiness, but you are not sharing awareness.

Unless you attain, unless you realize, unless it becomes your own, don't try to guide anyone. That is violent. And when you have attained, your very being will become a guidance.

The disciple who came to the master, Nan-in, was from the very beginning taking a wrong step, because if he had been ready Nan-in would have called him. It was not his part to decide: Ten years are now complete and I should go and teach. The whole thing was wrong. The master would know before the disciple when he was ready, because of course the master can observe more than you ever can of your own self.

The master follows you even in your nights and in your dreams. He is like a shadow constantly watching what is happening, whether you are aware of his watching or not. And you will not be aware, because it is such a subtle thing.

Whenever a disciple is ready, the master will call him and tell him: Now you go! The disciple need not announce, and if the disciple decides to announce, that means he is not ready -- the ego is there.

This disciple wanted to be a master -- every disciple does -- and the very wanting becomes the barrier. Ten years were completed; he must have been calculating. He must have been a very cunning fellow; otherwise, who will remember? What is the use of living with a master if you cannot forget time? What else are you going to forget? What is the hurry?

This disciple is not surrendered. He is just waiting, calculating. Arithmetic is there, logic is there, and a fixed attitude towards things. He knows the history of the monastery, that in ten years' time a disciple is ready and then he goes.

But it depends. Every disciple will not be ready in ten years, some disciples will not be ready in ten lives. And some disciples will be ready in ten seconds. It is not a mechanical thing. It depends on the quality, the intensity, of the consciousness of the disciple. Sometimes it has happened: just a look from the master and the disciple is ready. If he is open, if there is no barrier, if he is surrendered, then a single moment is enough. Even that is not needed, the thing happens timelessly.

But if you are calculating, thinking: When is it going to happen? I have waited enough; one year is lost, two years are lost, ten years are gone, and I am waiting and nothing is happening...you are calculating inside; then you are wasting time.

A disciple must drop time-consciousness. Time belongs to the ego. Time belongs to the mind. Meditation is timeless.

This disciple comes to the master just to announce: Ten years are complete now. Where am I supposed to go and where am I supposed to teach now? I am ready BECAUSE ten years have passed. Nobody ever gets ready that way. That's why the master had to ask a question, just to make the disciple appear foolish to himself.

Zen masters are difficult people -- very straight, penetrating, embarrassing. What a question to ask a great seeker who has been waiting for ten years: Where have you left your shoes, on the right or on the left? What type of question and what type of man is this who asks such a question of a great seeker?

This is not metaphysical at all. You cannot find a more trivial question. A more profane question you cannot find -- asking about the shoes. He should have asked about God, and the disciple would have been ready. He should have asked about heaven and hell, and the disciple would have been ready. The disciple must have crammed everything, every answer. That's why he has wasted ten years reading, studying. All the scriptures were with him, and he was ready...the master can ask any question!

Remember: if you ARE near an enlightened man, he is never going to ask a question which you can answer. It is not a question of answering, it is a question of responding with the whole being.

The master asks such a futile question: Where have you left your shoes? The whole metaphysics of the disciple must have been shattered, and he must have thought: What type of man...? Here I am, ready, bubbling with answers. Any type of question you raise and I will answer. Even questions which Buddha has not answered I will answer. I know all the books, all the scriptures. I have read everything. All the sutras are studied and memorized.

He was ready and this man asks about shoes! But really he asks a question which cannot be answered, because you cannot be ready for it beforehand. It was absolutely unpredictable.

The disciple feels hesitation, and the hesitation IS the response. Hesitation says everything about the disciple: he is still not aware -- otherwise there can be no hesitation. You act! He would have done something if he had been alert. He would have responded in a total way, but he became a mind, puzzled...hesitation, confusion.

The story is beautiful. When for the first time Zen became known in the West they couldn't believe what these masters were doing and asking -- questioning absurd things. You ask a master a question and he responds. No Zen master will give you the answer, he will respond.

One seeker, a philosophical seeker of course, came to a Zen master, Bokuju, and asked: What is the way? Bokuju looked at the nearby hills and he said: The hills are very beautiful.

Seems absurd! he asks: What is the way? and Bokuju says: The hills are beautiful.

Frustrated, the seeker left immediately. Then Bokuju had a beautiful laugh. One disciple said: Master, that man must have thought you are mad. Bokuju said: One of us is certainly mad. Either he is mad...because you cannot ask about the way, you have to travel it. Through traveling the way is discovered. It is not there, ready-made, so I cannot say where it is. It is not like a super-highway, ready-made, waiting for you: Come and travel! There is no way like that, otherwise all would have reached long before. If the way were ready-made, everyone would have traveled it.

The way is created through your traveling. It is not there waiting for you. The moment you start traveling it is created. It comes out of you -- just like a spider's web. It comes through you. YOU CREATE it, then you travel it. As you travel it you create more of it.

And remember, the way disappears with you. Nobody else can travel on it; it cannot be borrowed.

So the master says: It cannot be asked, only foolish people ask such questions as what is the way? You are the way!

Then the disciple said: I understand that, but why did you talk about the hills?

The master said: A master has to talk about the hills because unless you cross the hills there is no way to be found. The way is beyond the hills, and the hills are so beautiful nobody wants to cross them. They are so enchanting, so hypnotizing, that everybody is lost in the hills -- and the way exists beyond.

A master responds. He hits your real necessity. He is not worried about your question. Your question may be relevant or irrelevant -- YOU are always relevant. He looks in you. He hits you. But intellectual people will always miss that type of answer.

Enough for today.

My Way: The Way of the White Clouds

Chapter #11
Chapter title: You are the Meeting Point

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BELOVED OSHO,
WHEN WE'RE SITTING IN FRONT OF YOU, HEARING YOUR WORDS AND FEELING YOUR PRESENCE, EVERYTHING FEELS POSSIBLE. BUT WHEN WE RETURN TO OUR DAILY LIVING CONDITIONS, THINGS DO NOT SEEM SO CLEAR AND WE FEEL CUT OFF FROM YOU.
YOU HAVE TOLD US THAT WE SHOULD NOT RENOUNCE THE WORLD, BUT BE MEDITATIVE WITHIN

IT. YOU HAVE ALSO SAID THAT WE SHOULD BE SPONTANEOUS AND MAD. HOW CAN WE INTEGRATE THE TWO WITHOUT ALIENATING OUR FAMILIES AND FRIENDS AND THE SOCIETY AROUND US?

Once you start thinking in terms of two contradictions and how to make them meet, you will always be in difficulty. Then everything will be a compromise, and with compromise no one ever feels fulfilled. Something is always lacking, missing. If you do this, then on the other pole something has to be lost. If you do that, then on this pole something has to be lost, and whatsoever you lose goes on hovering in the mind. It will never allow you to be blissful.

So the first thing is: never think in terms of compromise. If you think in terms of contradictions and how to make them meet, you are bound to think in terms of compromise. So what am I to suggest to you?

The first thing is: always be integrated within, and don't think of any integration without -- because you are the meeting-point. Alone, you sit silently. In life, you have to be active, involved. Silence and involvement are contradictions, but they both meet in you. You are silent and you are involved.

If you are integrated, your silence and your involvement will be integrated. Your being alone, and your being with your wife or your husband or friends are two things, contradictory, but you are in both. If you are integrated, you will be happy alone. If you are integrated, you will be happy with others. Happiness will be your quality. Happiness doesn't depend on being alone or with others. If it does depend, there will be problems.

If you feel when you are alone you are happy and your happiness depends on being alone, then there will be difficulty. Then aloneness is a must. Then, when with others, you will feel unhappy and you will start thinking how to make these two opposites meet. The problem arises because you are dependent on your loneliness for your happiness. Don't be dependent.

Be happy when alone. Let happiness be your quality. And when you move from aloneness into involvement, into communication, relationship, carry that quality of happiness which was in loneliness -- carry that.

In the beginning it will be difficult, because you will almost always forget. It will be difficult because of forgetfulness, because of not being constantly aware, but by and by you can carry the quality. When living with somebody, you can still be as alone as you were in your loneliness. You remain an integrated soul. While not doing anything, you feel happy, at ease. This at-easeness should become a quality of you, not of inactivity.

Carry this quality in activity and there will be no problem. In the beginning there is going to be difficulty, but the point is to remember that your happiness, your bliss, your ecstasy, should not be dependent on any condition without. If it is, then there is contradiction because it will be dependent. People feel that they are happy when they are with their friends; then when they are alone they are bored, miserable, somebody is needed.

These people are extroverts. The other type is the introvert. Whenever he is alone, he feels happy; whenever he moves with someone, unhappiness enters. Both are in the bondage of their type. Type is a bondage. You should be free of the type. You should neither be extrovert, nor introvert, but both. Then you are free of the type.

So what is to be done? Never get fixed with a situation; always move to the opposite and carry the quality with you. Move as much as possible from one opposite to another and carry the quality. Soon you will become aware that the quality can be carried anywhere. Then you cannot be sent to hell, because even if you are sent you will carry your happiness there. Then you will never be afraid.

Religious people are afraid of hell, and they seek and hanker for heaven. These people are not religious at all, because heaven and hell are both conditions without -- they are not your own qualities. These are the worldly people. That's what worldly people are doing. They say: If this condition is fulfilled, then I will be happy. So happiness depends on the condition. If a palace is there then I will be happy; so much money in the bank balance, then I will be happy; such a beautiful wife, then I will be happy, or such a good, loving husband, then I will be happy. You are happy only when something is fulfilled outside, and you say: If this is not fulfilled, I am unhappy.

This is what an unreligious man is. And the so-called religious men also go on seeking heaven, avoiding hell. They are doing the same!

For you, this is going to be the SADHANA -- the discipline: move in opposites as much as possible and

try to carry your inner integrity.

Sitting silent, feel what the inner quality is. Then go into activity with that quality being retained inside. It will be lost many times but don't be worried. If even once you can carry it into the opposite pole, you have become master of it. Then you know the knack of it.

Sometimes move to the hills, they are beautiful. Then come back to the world, that too is beautiful. If hills are beautiful, why not persons? They are also hills in their own right. Sometimes be alone, sometimes be with others. And if you are alert, not only will there be no contradiction, help will be coming from the opposite.

If you can carry the quality of happiness from loneliness to society, suddenly you will become aware of a new phenomenon, a new happening within you; that society helps you to be alone, and aloneness helps you to be deeply related with people.

A man who has never lived in loneliness cannot know the beauty of relationship, cannot know, I say, because he has never been alone. He has never been a person -- how can he know the beauty of relationship?

A person who has never lived in society cannot know the ecstasy of loneliness. A person who is born in a lonely place, is brought up in a lonely place, do you think he will be ecstatic? You think he will enjoy the loneliness? He will simply go dull and stupid.

Go to the hills, go to the Himalayas. People are living there -- they have lived there for thousands of years, they are born there -- but however much you feel the beauty of the Himalayas, they can't feel it. However much you enjoy the silence there, they cannot enjoy it. They are not even aware that the silence exists. When they come to the cities, they feel a thrill -- the same thrill as you feel when you go to the hills. People living in Bombay, London and New York feel the thrill when they go to the Himalayas. People living in the Himalayas, when they can come to Bombay, New York or London, then feel how beautiful the world is.

The opposite is needed to feel -- it becomes a contrast. The day is beautiful because there is night. Life has such joy because there is death. Love becomes an inner dance because there is hate.

Love leads you to a high peak of consciousness, because love can be lost! It is nothing that you can rely on. This moment it is there and the next moment it is not. The possibility of its absence gives depth to its presence.

Silence becomes more silent when in the background there is noise. An airplane passed just a few moments ago. You can look at it in two ways: if you are a disturbed man inside, you will feel it as a disturbance of the silence; if you are integrated within, the noise of the airplane will deepen the silence here. The noise becomes a background; it gives shape, form to the silence. It gives a sharpness. The silence when the plane has passed is more than it was before. It depends on you.

Always remember: don't get dependent on things, situations, conditions. Then you can move. Don't avoid movement, otherwise you will get fixed. Everybody is afraid of movement because you ARE dependent. You cannot come out of your hills, your solitariness, to the world of the market, because you know you will be disturbed.

What type of silence is this which can be disturbed by the market? What value does it carry? Of what worth is it? If the market can destroy it, if the world, the humdrum world, can destroy it, then your silence is very impotent. If your silence is really potent, if you have attained it, nothing can destroy it.

It is not very difficult to understand what I am saying about silence, but that is my attitude in every sphere of life. If you are a real BRAHMACHARI, a real celibate, you can move into sex and it will NOT destroy your celibacy. This will be very difficult to follow. If sex disturbs your celibacy, it was nothing worthwhile. You carry the quality within.

If you are really alive, full of energy, you can die happily. Only weaklings die unhappily -- because they have never lived. They have never tasted the cup of life. They have always been hoping and hoping and hoping, and life never happened to them. That's why they are scared of death.

One who has lived is always ready to die. One who has really lived is ready every moment to accept death. The word accept is not good. It would be better if we say to welcome death, to receive it happily, joyfully. Then death is an adventure. It SHOULD be if you have really lived. Then death is not the enemy, death is the friend. A deeper life allows death, a shallow life avoids it. This is so in every sphere of life.

If you have known what friendship is, you will not be scared of enemies. You will not be! Then enmity has its own beauty. It is a sort of friendship -- on the opposite pole. It is a love-affair on the opposite pole. It

is involvement, it is commitment. If you have known friendship, you will love the enemy.

That's what Jesus means when he says: Love your enemies. Not what Christians have been interpreting all these centuries. You cannot love your enemy! How can you love your enemy? But I say to you: If you have loved friends, you will love your enemies -- because once you know the beauty of friendship, you also come to know the beauty of enmity. It is a friendship in reverse order. Both give, both enrich your life.

Opposites are not really opposites. Deep down, they have a great harmony. They are parts of one whole. This is what the Chinese say: yin and yang, they are part of one movement, part of one wheel -- they are not two. They appear two because we have not looked deep down. It is because of our shallow eyes, non-penetrating minds, superficial consciousnesses -- that's why they look like opposites, otherwise they are not.

Life and death are friends. They exist through each other, they contribute to the other. Without the other, they would not be there at all. Can life exist without death? Man has been dreaming for ever and ever how to destroy death. This is the attitude of the mind, the linear mind, the logical mind -- how to destroy death. The logical mind says: If there is no death, there will be life in abundance -- simple logic! Even a child can understand the arithmetic: if there is no death, there will be more life. But I say to you: If there is no death, there will be no life.

That's why simple logic is always fallacious. Apparently it looks so right: if there is no enemy, the whole world will be your friend. You are wrong. If there is no enemy, there will be no possibility of friendship. Logic says: If there is no hatred, love and love and more love will be there. So logicians have been trying to destroy the opposite. They cannot destroy it, because life is greater than any logic. It is fortunate that they cannot destroy the opposite, because they don't know what they are doing. If the opposite is not there, then don't go on believing that life will be more, love will be more, friendship will be more, happiness will be more -- no. There will be no possibility, because the very ground bas been destroyed.

Dialectics says something quite the contrary, and dialectics is truer to life. Dialectics says: If you want more life, then be more ready for death.

You may not be aware but this happens. When you are driving a car and you gain more and more speed, you get involved in the speed. A point comes when any moment death can happen. Then you are alive, then the flame of life burns fast, sharp. That's why speed is so attractive and magnetic -- because speed brings you nearer death. When you are nearer death, life is more; it grows in proportion. That's why there is so much attraction for war, because in war death is at close quarters, always near you.

You may think that soldiers fighting in the field must be very miserable. You are wrong, otherwise no one would fight. They are NOT miserable. The real thing is quite the opposite: when they come back to the ordinary world they are miserable. When they are in the field, fighting on the front, they are not miserable. All misery disappears. They are SO near death that they feel for the first time alive, and their aliveness becomes more and more the nearer death comes. When all around there is bombardment, shells are passing from here to there and any moment they can drop dead, at that moment they feel an ecstasy. They are in touch, in deepest touch with life.

When death kisses you, it is also a kiss of life. That's why there is so much attraction to adventure, courage.

If you are afraid, you will not gain life. I tell you that meditation is the greatest courage and the greatest adventure, because even on a warfield you are not so near death. Even if you feel you are near death, it is only physical death. Physical death means a superficial death -- of the shell, of the body. Your house is near death, not you; your shelter is going to be destroyed, not you. But in meditation you are going to be destroyed -- not only the shelter, but the host, not only the house, but the host. The ego is to be destroyed. So the greatest warriors are always interested in meditation.

I would like to tell you about one phenomenon that has happened in India, that has happened in Japan, and that will happen to any country which gives birth to warriors.

All the great meditators in India were KSHATRIYAS -- warriors, not brahmins. This looks strange. Brahmins should be the great meditators. They have been writing commentaries on the Upanishads, the Gita, the Vedas. They have been creating metaphysics, and they are the greatest metaphysicians the world has ever known. Nobody, nowhere in the world, can compare with brahmins as far as verbal expression is concerned, logic is concerned. They are very subtle, but they are not the great meditators.

Buddha is a great meditator; he is a kshatriya, a warrior. Mahavira is a great meditator; he is a kshatriya -- a warrior -- not a brahmin. All the twenty-four TIRTHANKARAS of the Jainas are warriors. This seems strange -- why?

In Japan, samurais have existed, warriors, the greatest warriors the world has ever known. The samurai is the peak, the ultimate possibility of being a warrior. In every moment, the samurai is ready to die. For such trivial things he is ready to die -- you cannot imagine.

I have heard about one historical fact that happened three hundred years ago: One samurai, one great warrior, was very, very drunk. Suddenly, he was called by the king for some purpose, so he went there. He tried to be alert but he was too drunk. He forgot some trivial mannerism in how you have to bow to the king, how much. He bowed, of course, but it was not as exact as it should have been.

The next morning when he became sober, he immediately killed himself. HARA-KIRI is a word you must have heard. Hara-kiri belongs to samurais, warriors. The moment they feel something has gone wrong...just an ordinary mannerism, and the king had not said anything. The warrior was so great that the king would not have mentioned it at all -- but he killed himself. The next day, when the king became aware that the warrior had killed himself, he wept. The warrior had three hundred disciples. They immediately killed themselves, because if a master has committed a wrong, the disciples should follow.

And you will be surprised, it seems unbelievable, that for one hundred years continuously it continued, this small thing -- more disciples, and disciples' disciples, because once a master.... And it is never heard of: a samurai going to the king drunk and doing something wrong. For trivial things! Death seems so easy and at hand! These samurais created Zen, the greatest DHYAN tradition in the world. These samurais meditated deeply.

This is my feeling, that unless you are ready to die you cannot be ready to meditate. War and meditation are synonymous in a deep sense. Wherever there is the possibility of your being destroyed, in that moment your flame of life burns in its totality. The full intensity comes to you.

Opposites are already meeting. You need not try for any meeting, any synthesis of them. They are already meeting; they are in deep harmony. YOU are not in a harmony, that is the problem.

So when you are healthy and you feel a well-being, carry that well-being when you are unhealthy and ill. I tell you that the feeling of well-being is not dependent on health. The feeling of well-being is an inner feeling; it is not dependent on the body. You can carry it even while ill.

Ramana Maharshi was dying. He had cancer, throat cancer, and it was almost impossible for him to talk, almost impossible for him to eat anything. But all those who surrounded him on his last day were surprised -- he was so happy. His eyes were filled with a subtle well-being. The condition of the body was just a ruin, the whole body was a ruin -- but not Ramana: he was as healthy as ever.

Once a master was dying. He was very old, almost a hundred. Disciples were there -- they couldn't weep because he was laughing. They couldn't cry because it looked so absurd. The man was so happy, bubbling with happiness just like a child -- enjoying his last breath. They could weep only when he was dead.

And somebody asked: When he was alive, why were you not weeping? They said: It seemed so absurd. Looking at his face, looking at his eyes, it appeared as if he was going to a higher realm of being, as if death was just a door to the divine, as if he was not going to die, rather as if he was being reborn. And he was not an old man; if you looked in his eyes, he was a child -- his body was old.

The well-being can be carried. Even when you are seriously ill you can remain in the inner well-being. You know the other thing: even when perfectly healthy you remain in the non-well-being. You know it, so the other is possible: perfectly healthy and you are miserable; perfectly young and alive, and as if on your deathbed, somehow carrying the whole business of life as a burden, a dead weight on the heart.

You are alive because you cannot do anything else. What can you do? You are alive. You have found yourself alive, so you carry it. But life is not an ecstatic phenomenon for you, you are not joyful about it, not celebrating it.

It is such a great blessing to be alive. Even for a single moment to be alive and aware is too much. A long life is given and many lives and you are not thankful, because unless you celebrate how can you feel any gratitude, any thankfulness?

Perfectly young, alive, but inside you carry the misery. Dying, a man who knows will carry the well-being. Laughter will be coming from his inside, from the very core of his being.

Don't try to synthesize the opposite poles of life. Just be integrated. And when I say just be integrated, I mean whatsoever you feel in loneliness carry into the marketplace; whatsoever you feel in your meditation, carry it into love -- because in love the other will be present, in meditation you are alone.

Sooner or later things will settle of their own accord. You need not settle them; you simply settle yourself. Get settled yourself, and things will fall into their own arrangement -- they always fall, they

always follow you. Once you are settled, the whole world is settled. Once you are in harmony, the whole world is in harmony. Once the inner accord is reached, there is no discord in the world.

My emphasis, total emphasis, absolute emphasis is: you get settled. Don't try to find any harmony in the opposites. You can never find it. And if you try too much, you will get more and more disturbed -- because it is impossible!

Another thing also you have asked about: that while with me you feel well-being, you feel a silence, you feel everything is possible. That too can become a dependence. Then when you are not with me, things seem to be more impossible, things seem to be not so much in accord. You are confused.

While with me, you feel silence because you are less. While with me, sitting with me, for moments you become egoless, for periods you are not there, you are simply with me. The barrier is broken. The wall has disappeared. In that moment I am flowing in you. Everything seems possible.

Away from me, you gather your walls again. YOU are there. Things are not so beautiful then. So just try to understand what is happening, and carry that understanding when you go away from me.

What is happening? When everything seems possible, even the final enlightenment seems possible. What is happening? You are not there. Without you everything is possible. With you everything is impossible. YOU ARE THE PROBLEM.

Listening to me, you forget. If you forget, you are not there -- because your being there, the ego, is just a mental phenomenon. You have to create it every moment. It is just like pedaling a bicycle. You have to go on pedaling; if you stop for a single moment, the cycle stops. There is a momentum, a little momentum; the cycle will go a few yards, and then will stop. If you want the cycle to continue, you have to go on pedaling, it is a continuous process. The cycle moving is not something permanent, it has to be created every moment. The ego has to be pedaled every moment -- and you are pedaling it.

When you are here, the pedaling stops. You are more concerned with me. Your total focus and attention moves. It is just like a small boy cycling. He is curious about everything. He looks at a tree with hundreds of parrots chattering there, and he falls from the cycle because the attention has moved. He stops pedaling, he forgets that he is on the cycle and that he has to continue pedaling it.

Small children find it difficult in the beginning to cycle, just for one reason -- because they are so curious about everything. No country allows driving licenses for children, only because they are so curious. They will forget. Any moment their total attention can go anywhere and they will forget that they are driving, that they have a dangerous tool in their hands and others' lives are in danger. They are unfocused. Their consciousness is flowing everywhere.

While you are here, you are so much concerned with me, so much involved in it, you forget the pedaling. And for certain moments, when you forget yourself completely, silence descends on you, a bliss arises, everything seems possible. You become divine -- that's why everything seems possible. Only for a god is everything possible. For a god, nothing is impossible. In that moment you become godlike.

Away from me, you return back -- your mind starts thinking, you start pedaling, and you pedal more because you have to compensate. You have not pedaled your cycle for a few moments, so you pedal more just to compensate. Intense ego comes back. You lose contact with your self.

With me, what is really happening is: you are more in contact with your self. The ego is not there. You are in deep contact with your self; your inner source is available to you, flowing. There is no block in energy. Away from me, all the blocks come back, old habits return. Then things don't seem so good. Then the whole phenomenon of being with me seems like a dream. You cannot believe it. It looks like a miracle. And you think that I may have done something. I have not been doing anything. Nobody can do anything to you. It happened because you allowed it.

When you move away from me, carry this feeling. Whatsoever you are feeling here, carry it, then I will be needed less and less. Otherwise, I can become a drug; then every morning you awake and you start hankering for me. Then you are getting ready to come to me, a deep urge -- then I can become a drug! Then you will become more and more dependent on me. That's not the way to reach satori, samadhi or enlightenment. That's not the way.

If you become dependent on me, I am a drug, and I am destructive then. But this is YOU who can convert me into a drug.

Whatsoever you feel near me, in my presence, with me, carry it with you. You must come to a point when whether with me or without me you remain the same. Then I am a help, then I am not a bondage. Then I am a freedom to you -- and I MUST become a freedom to you. And when I say I must become a

freedom to you, it means you must come to a point when you are freed from me also.

If it is a constant dependence and you are not freed, it is not helping, it is simply postponing things. A real master will always make his disciples free of him. That is the goal!

Come to me, go away from me, but carry the feeling with you. You remain the same. Move in the polar opposites always remaining the same -- then everything is possible, because you are the source of all the energies.

You have the source of all life within you. All that is happening in life is happening from the same source from which you happened. You are related to it, you are one with it. If birds can be so happy and singing, you can be, because the same source supplies them with the happiness, the singing. The same source is available to you, but somehow you have created blocks. If the trees are so green, so at home, not worried, you can be the same, because the sap that comes to the trees is coming to you. You may have forgotten it, but it is there.

All that has happened in life, all that is happening all around you, all this mystery, is your heritage. Claim it. It is wasting away unclaimed just by your side while you go on begging. The empire is there and the empire goes on wasting and waiting, and you go on begging. Claim it!

This is the way it can be claimed: remain the same while moving into opposites. This is what Krishna says in the Gita: In pain or pleasure, be the same; in success or failure, remain the same. Whatsoever happens, let it happen -- you remain the same. This sameness will give you integrity.

One thing more you have asked: that I say to you to live in the world, not renounce it, and yet be completely mad and ecstatic. It seems difficult, because how can you then live normally in a world, in relationship with people? Yes, I say this to you.

One thing: renouncing the world is ugly to me, because that means renouncing the gift that God has given to you. You have not created life. You are not there because of your choice. It is a gift! Renouncing it is going against God. All renunciation is against God. It is saying no.

That's why those who renounce become more egotistical. The moment you renounce, you say: I am wiser than life, I am wiser than the divine source from where everything comes. When you renounce, you say: I choose. When you renounce, you use your will -- and will creates ego.

When I say don't renounce, I am saying: Don't be a will, don't be a chooser. Whatsoever is happening is NOT happening because of you, so who are you to choose this or that? Let it happen. What can you do? Let it happen; don't be disturbed by it.

Renunciation is just an escape. Because you get hurt, because you get disturbed, you renounce. You renounce the situation -- you don't renounce the attitude that gets hurt. You don't renounce the heart that is with so many wounds that anybody can hurt it. You don't renounce the mind which is ill, which is always ready to get disturbed. You renounce the world -- which is easier. You escape to the Himalayas, but all that was within you will be with you. It will not make any difference. This is a deception.

Remain integrated. Remain silent. Remain happy and allow the world to happen! Who are you to renounce or not renounce? Wherever you find yourself, be there. Be integrated and silent and happy. Don't go to the Himalayas, create a Himalaya within -- that's what I mean when I say don't renounce. Don't go to the hills, create that silence within, so wherever you move, the hills move with you.

Relationship is beautiful, because it is a mirror. But there are stupid people: they see their face in the mirror, and they see it is ugly so they destroy the mirror. The logic is apparent: this mirror is making them ugly, so destroy the mirror and then you are beautiful.

Relationship is a mirror. Wherever you are related with a person -- a wife, a husband, a friend, a lover, an enemy -- a mirror is there. The wife mirrors the husband. You can see yourself there, and if you see an ugly husband, don't try to leave your wife -- the ugliness is in you. Drop that ugliness! This mirror is beautiful, and be thankful to this mirror.

But stupid and cowardly people always escape and renounce; brave and wise people always live in relationship, and use it as a mirror. Living with someone is a constant mirroring around you. Every moment the other reveals you, exposes you. The closer the relationship, the clearer is the mirror: the more distant the relationship, the mirror is not so clear.

That's why all renouncing becomes, really, the renunciation of love. Wife and husband: that becomes the base for breaking the relationship, because twenty-four hours living with a person in the same house, twenty-four hours being related....

Even when a wife is not talking, not saying anything to her husband, she is mirroring. Even when the husband is just reading his newspaper, he is mirroring. The way he is putting his newspaper, the wife knows

that the newspaper is just creating a wall. He is hiding behind it. He may be pretending to himself that he is reading. He may be reading the same news twice, thrice. He may not be reading at all, but just going through the words mechanically. But the way he is hiding himself behind the newspaper becomes a mirror. He is avoiding the wife, he is fed up with the wife, he doesn't want her to be here, he doesn't want to look at her, to see her. Her presence, the very presence is heavy. He wants to escape somehow.

When you are in love, language is not needed. Gestures...even silence becomes eloquent. A constant mirroring goes on, and everybody is ugly because beauty is something which happens only by and by, when your inner being becomes revealed. Ego is always ugly. So only when the ego is not does one become beautiful. It is the ego that is mirrored.

Whosoever continuously reminds you that you are ugly becomes the enemy -- you want to renounce. But is it wise to renounce the mirror? It is foolish. Even if nobody mirrors you, you will remain the same. You may even grow more in the same direction when nobody reminds you.

The mirror is beautiful and good. It helps you. And if you are alert, by and by you can drop the ego. Then, in the mirror of the other your beautiful self will be revealed.

Once you are a nothingness, a white cloud, then all the lakes of the world will reveal your whiteness, then all the lakes of the world will reveal your floating let-go. So I say there is only one thing to be renounced and that is renunciation. Nothing else.

Live where God is, or the whole -- if you don't like the word god, there is no problem, it is only a word. So God or the whole -- wherever you find the whole has placed you, be there. The whole never places anybody in renunciation -- never. The whole always throws you into relationship, because nobody is born alone, nobody can be. At least the mother, the father will be needed; a society, a family will be needed. The whole always throws you into relationship. That's why I say renunciation is going against God.

Gurdjieff has many insights. One of his insights is that all religious people are against God. This is strange but true. And I fully approve him. He is right. ALL religious people are against God, because they set themselves up as judges: this is wrong, that is right; and this should be done, that should not be done; and one should move away from the world. God throws you in the world and so-called religious preachers, they teach you to renounce it.

I am not that kind of a religious man. I am with God, with the whole. Wherever it leads you, move like a cloud, move with him, and give yourself totally to the whole. The only thing to remember is the opposites -- the silence, the equilibrium, the balance, the integrity.

You say it will be difficult. Yes, it will be difficult. If you are ecstatic, it will be difficult in a family which is pathological -- and every family is pathological. It will be living just as if you are forced to live in a madhouse -- it will be difficult, because everybody will be mad there. So what can you do?

If you are thrown into a madhouse -- you are not mad and everybody else is mad -- what will you do? If you are really not mad, you will act madly. That's the only wise way there, so nobody comes to know that you are sane, because if they come to know, they will create trouble. In a madhouse, a really wise man will act more madly than any madman can do. That is the only safe state there.

So in this life, where everybody is mad, what can you do? This whole planet is a madhouse, a big madhouse, everybody is pathological, ill, diseased, abnormal, what can you do? Act! With people, when you feel, don't try to create unnecessary trouble -- just act, and enjoy the act.

With people, acting; for yourself, be madly ecstatic. What do I mean? I mean if somebody has died in the neighborhood, what will you do? Be madly ecstatic there? Then you will be beaten. Weep and cry, act beautifully -- because that is what is needed in that whole pathological situation where death is not accepted, where death is evil. Don't create any trouble for anybody. If you are wise, act -- and act so beautifully that nobody cries like you. Enjoy it! That is your inner thing. Make it an ecstasy! But for the outer, for people who are around you, act it beautifully.

Be an actor in the world. When you are an actor, you are not disturbed, because then you know this is just acting. The whole of life is a great psychodrama. Be an actor there, and inside, remain in your non-egoistic blissfulness.

Enough for today.

My Way: The Way of the White Clouds

Chapter #12
Chapter title: Whatsoever you do, be Total

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BELOVED OSHO,
YOU HAVE TALKED TO US ABOUT TOTAL SURRENDER TO THE MASTER, BUT OFTEN OUR MINDS COME UP WITH REASONS FOR NOT FOLLOWING THE INSTRUCTIONS LITERALLY. WE SAY THINGS LIKE: THE MASTER CAN'T KNOW THAT THE SITUATION HAS CHANGED; OR, THE MASTER DOESN'T REALIZE WHAT THE PRACTICAL CONDITIONS ARE IN THE WEST.
SHOULD WE FOLLOW EVERYTHING THE MASTER SAYS TO THE LETTER, OR ARE THERE TIMES WHEN WE SHOULD USE OUR OWN DISCRETION?

You should follow either absolutely, or not at all. No compromise should be made, because anything half-hearted is not only useless but harmful. Anything half-hearted divides you -- that is the harm. You should remain an undivided unity.

So either surrender totally...then there is no need to think on your part; follow blindly. I emphasize the word blindly -- as if you have no eyes; somebody who has eyes is leading you. Then you will remain an undivided unity; and undivided, integrated, you will grow.

Or, if you feel this is impossible and cannot be done, don't follow at all. Completely follow yourself. Then too you will remain undivided.To remain undivided is the end, the aim. Both will do, the ultimate result will be the same. If you can be alone, without a master, if you can follow your own consciousness, wheresoever it leads, it is the same, the result will be the same. So it depends on you.

But the mind always says: Do both. The mind says: Follow the master, but think about it. Follow only those things which YOU think right. Then where is the following? Where is the surrender?

If YOU are the judge, and you are to decide what to follow and what not to follow, then where is the surrender, where is the trust? Then it is better to follow your own consciousness. But don't deceive -- at least there should be no deception. Otherwise, you go on following yourself and you think that you are following a master.

If you are the deciding factor, if you have to choose, if you have to discard something, accept something, then you are following yourself. But you can create the impression around yourself and you can deceive yourself that you are following a master. Then nothing will come out of it. You will not grow, because through deception there can be no growth.

And you will get more and more confused, because if YOU are to decide what is to be done and what is not to be done, if you have to choose from your master's guidance, you will create a chaos -- because whenever a master guides you his guidance has an organic unity about it. Every instruction is related to another. It is a compact whole. You cannot discard something and follow something; you will become a ruin, a wreck. Even if a single thing is denied, then the whole has been disturbed. You don't know how things are interrelated.

So this is my suggestion to you: Remain a unit, undivided. Decide. If you have to decide, then decide: I

will follow myself. Then don't surrender, there is no need either!

This is what Krishnamurti has been saying for these forty, fifty years continuously: Don't follow. People can reach without following anybody, but the path is arduous and very long because you are not ready to accept any help which can be given to you or guidance -- which is possible and which can cut many unnecessary difficulties on the path.

This is what Krishnamurti has been saying. Nobody has done it. This is the problem of the mind. The mind can accept: Don't follow, not because it has understood, but because it is very ego-fulfilling not to follow anybody. Nobody wants to follow anybody. Deep down the ego resists.

So around Krishnamurti all the egoists have gathered. They are again deceiving themselves. They think they are not following anybody because they have understood the fallacies of following, they have understood that the path has to be traveled alone, they have understood that no help is possible, nobody can help you, nobody can guide you, alone you have to travel. They think that they have understood this; that's why they are not following anybody. That is not the real thing -- they are deceiving. They are not following because their ego won't allow.

Still they go on listening to Krishnamurti. For years together they go again and again. If no help is possible, why do you go again and again to Krishnamurti? If nobody can guide you, what is the point of listening to him again and again? It is pointless. And even this attitude, that you have to travel the path alone, is not discovered by you -- it has been revealed to you by Krishnamurti. Deep down he has become your master, but you go on saying that you don't follow. This is a deception.

The same deception can happen from the reverse side. You come to me, you think you have surrendered, and still you go on choosing. If I say something that suits you -- that means it suits your ego -- you follow it. If I say something which doesn't suit your ego, you start rationalizing: This may not be for me. So you feel that you have surrendered, and you have not surrendered.

People around Krishnamurti think they are not following anybody, and they are following. You around me think you are following me and you are not following me. Mind is always a deceiver. Wherever you go, it can deceive you, so be alert.

I say to you: You can reach without following, but the path will be very, very lonely, very long. It is bound to be so. One can reach, it is not impossible, people have reached. I myself have reached through not following, you can also reach. But remember that not following should not become an ego-fulfillment; otherwise you will never reach.

A master or no master, that is not the basic thing. The basic thing is the ego, your ego. No ego -- then even without a master you can reach. With ego -- even a Buddha cannot lead you. Either follow totally or don't follow totally, but be total. It is for you to decide. Remain undeceived by the mind and look deep within yourself. Be aware of what you are doing. If you are surrendering, then surrender.

I remember: it happened once with a group in Gurdjieff's life. He was working with a few disciples. Absolute surrender was needed -- and Gurdjieff had said that whatsoever he said, they had to follow. He was helping them to practice a certain exercise. He used to call that exercise the stop exercise. So whenever he said: Stop! you had to stop whatsoever you were doing.

You were walking, one foot was above the ground when he says: Stop! you had to stop there. You were talking and your mouth was open, and he says: Stop! You had to stop with an open mouth. You were not to change it, you were not to make your posture convenient, because that would be a deception, and you were not deceiving anybody except yourself.

One day, suddenly in the morning, when people were doing some exercise outside the camp, and a few people were passing through a canal that was running by, he suddenly said: Stop! He was inside the camp, so people stopped. Four persons were crossing the canal. It was dry, the water was not running, so they stopped. But suddenly, somebody opened the canal and the water started coming.

They started to think: What to do? Gurdjieff is inside the tent, he doesn't know that they are standing in a canal and the canal is flowing. But they waited, because mind can wait for a moment.

When the water came up to their necks, one jumped out. He said: This is too much. Gurdjieff does not know. Then the canal was flooded more. Two others jumped when the water came just near their noses, because now they would be drowned and the rationalization was simple and easy. You would have also done the same. They are going to die, the master is inside the tent and he doesn't know!

Only one remained. The water was flowing above his head and he was standing. Then Gurdjieff rushed out of his tent and brought him out of the canal; he was almost unconscious. The water had to be brought

out of his body, he was just on the point of death. But when he opened his eyes he was another man. The old man really died. This was a transformation. He was totally different.

What happened in that moment of death? He accepted the master. He rejected his own mind and the rationalizations. He rejected his own life-lust. He rejected his own innermost biological urge to survive. He rejected everything. He said: When the master has said stop, I have stopped. Now nothing can move me.

It must have been very, very difficult -- almost impossible. But when you do the impossible, you are transformed. Dying, he would not allow the mind to interfere. Death was there, but he accepted death rather than his own mind and judgment.

He was never the same man again, nobody ever met the old man again. Then others realized that they had missed a great opportunity. The three who had jumped out of the canal missed a great opportunity.

This is total surrender. It is not a question of whether it is appealing to your mind or not, whether your mind says yes or not. When you surrender, you have surrendered all possibility of saying no. Whatsoever the situation, you will not say no. The total yes means surrender. Difficult! That's why transformation IS difficult. Not easy. That's why spiritual birth is not easy.

But I don't say that you cannot reach alone. You can reach alone and you can reach with a master; you can reach in a group, you can reach as an individual. All the possibilities are open. I am neither for this nor for that. It is for you to decide, and decide without any deception.

Remember, it is not a question of East and West. The mind is the same deep down; all the differences are superficial. Eastern and Western -- these are just surfaces, cultural, racial impressions, but they are on the surface. Deep down the human mind is the same. From where you come is irrelevant.

Surrender or remain absolutely alone, but both the paths can be traveled only by persons who are total. Alone, Buddha reached enlightenment; following Buddha, many reached the same enlightenment.

I am not partisan. I don't say, as Krishnamurti says: Only this is the way. I don't say, as Meher Baba says: Only this is the way. I know well they say: Only this is the way, to help you, because once you become aware that another can also be the way, confusion starts in you. Then you start swaying -- sometimes you think this, sometimes you think that.

That's why masters have been saying: Only this is the way -- just to make your mind unconfused. Otherwise, the opposite will also attract you and you will go on changing your standpoint. To make you total, masters go on emphasizing.

But I say both are ways. Why? -- because that emphasis has become old, and you have heard too much about: This is the only way. It has become a dead cliche. It doesn't help now.

It used to help in the past; it cannot help now -- because the world has become so much one, the earth has become just a global village, and every religion is known to every other religion, and all the paths have become known. Now humanity is acquainted with all the paths -- all the paths, all the possibilities, all the alternatives.

In the past, people knew only one path, the path into which they were born. It was good to emphasize that this is the only way -- to make their minds confident about it, trusting about it. But now, this is not the situation at all. A Hindu reads the Koran. A Christian comes to India to seek guidance. A Mohammedan is aware of the Gita and the Vedas.

All the paths have become known. Much confusion exists, and whosoever says that this is the only path is not going to help now because you know other paths are there. You also know that from other paths people have reached and are reaching. Hence, I don't emphasize any path.

You can take my help if you surrender; you can take my help if you don't surrender, but you have to be clear about it. If you choose the path of surrender, then you have to follow me totally. If you choose that you are not going to surrender, then decide it. I can be a friend on the path, there is no need to make me a master. I can be just a friend on the path -- or not even a friend.

You are searching and you meet somebody absolutely unknown, a stranger, and you ask him: Where is the river? Which path leads to the river? When he has spoken you thank him and you move. I can be just a stranger. No need even to be a friend, because with a friend also you get involved. You can take my help -- my help is unconditional.

I don't say: Do this, then I will help you. I don't say: Surrender, only then will I help you. But this much I must say: Do whatsoever you like, but do it totally. If you are total, the transformation is closer. If you are divided, it is almost impossible.

BELOVED OSHO,
WHEN WAKUAN SAW A PICTURE OF THE BEARDED BODHIDHARMA, HE COMPLAINED: WHY HASN'T THAT FELLOW GOT A BEARD?
BELOVED OSHO, WHY DON'T YOU HAVE A BEARD?

The tradition of Zen is really beautiful. Bodhidharma has got a beard, and a disciple asks: Why has this fellow not got a beard?

The question is beautiful, but only a Zen disciple can raise it -- because the beard belongs to the body, not to Bodhidharma. That fellow is beardless, because the body is just an abode. Apparently the question is absurd, but it is meaningful, and such questions have been asked many times.

Buddha continuously talked -- morning, evening, afternoon, in this village, in that village, moving, forty years continuously talking. One day Sariputta asked: Why have you remained silent? Why don't you talk to us? Patently absurd! Buddha laughed and said: You are right.

And this man was talking -- nobody has talked as much as Buddha. But Sariputta was right, because this talking happened only on the surface and Buddha did remain silent.

One Zen monk, Rinzai, used to say: This man, Buddha, was never born, he never walked on this earth, he never died -- he is just a dream. And every day he would go to the temple and bow down before Buddha's statue!

Then somebody said: Rinzai, you are just mad! Every day you go on insisting that this man was never born, never died, never walked on this earth, and still you go to the temple and bow down.

Rinzai said: Because this man was never born, never walked on this earth, never died, that's why I go and bow down.

The questioner persisted, saying: We can't follow you. Either you are mad or we are mad, but we cannot follow -- what do you mean?

And Rinzai said: The birth of this man was just a dream to him. Walking on this earth was just a dream to him. Death was not real to him -- just an end to a long dream. And this man, the center of his being, remained beyond birth, beyond death.

It is said that Buddha always remained in the seventh heaven. He never came down -- only his reflection was here. And this is true! This is true for YOU also. You have never come down -- only the reflection. But you have become so identified with the reflection that you have forgotten. You think that you have come down. You CANNOT come down -- from your being, there is no way to fall down.

You can look into a river and you can see the reflection, and you can become so identified with it that you CAN think that you are underwater. You can suffer because of it; you can feel suffocated, and you can feel now you are going to die. And you are always standing on the bank, you have never come down to the water -- you cannot come!

So I say to you: Not only Buddha, nobody has come down from the seventh heaven, ever. But a few people get obsessed, identified with their reflections. This is what Hindus call the world of maya, the world of reflections. We remain in the Brahma -- we remain in the ultimate reality -- rooted there eternally. Nobody ever comes down. But we can get identified with the reflection, with the dream.

So you are right in asking me. This fellow is also beardless. If you look at my body, you are not looking at me. If you look at me, then you will understand.

The beard cannot grow on its own. The beard can grow only on the body. And this beard is really very symbolic: soul is alive, body is half-dead and half-alive, beard is almost dead. Your hair is a dead part of your body. That's why you can cut it and you don't feel any pain. Cut your fingers, you will feel pain. Your hair is part of your body, but if you cut it you don't feel any pain. It is dead cells of the body.

So sometimes it happens that in a graveyard...if you go to a Mohammedan graveyard and dig up a body, the man may have died beardless but there will be a beard now. Even on dead bodies beards can grow, because beards are dead, just dead cells.

It is good to grow a beard, because then standing before a mirror you can see all the three layers of you: the completely dead, the half-dead, half-alive, and the absolutely alive. Beard is material, matter. Body is matter and spirit meeting.

The meeting is always difficult, but body is just a meeting-ground of matter and spirit. Whenever the meeting breaks, the balance is lost, you are dead -- matter reabsorbed in matter, spirit reabsorbed in spirit.

This fellow is also beardless.

The whole question is: Why is Bodhidharma not matter? And the answer is: Because spirit cannot be matter.

Zen disciples ask in a peculiar way. Nowhere else can such questions be asked. You cannot ask a Christian pope: Why is this fellow Jesus beardless? The very question will be thought profane: you cannot be so intimate with Jesus. You cannot call him 'this guy' or 'this fellow'; that will not look holy, your behavior will look insulting. But not so with Zen. Zen says: If you love your masters, you can laugh about them; if you love them, there cannot be any fear, even the fear of a man who is holy. If you love them, fear disappears.

So when for the first time Christian theologians became aware of the tradition of Zen, they couldn't believe that such a religion could exist, because Zen monks go on laughing about Buddha. Sometimes they use such words -- you cannot believe! They can say: This stupid fellow -- for Buddha! And if you ask them, they will say: Yes, he was stupid, because he was trying to say something which cannot be said and he was trying to transform us who are impossible. He was a stupid fellow -- he was trying to do the impossible!

Zen masters have used terms and words that no religion can use. But because of that I say that no religion is so religious as Zen, because if you REALLY love, where is the fear? You can joke, you can laugh, and an enlightened man like Buddha will laugh with you -- there is no problem. He will not feel hurt. If he feels hurt, he is not enlightened at all. And he will not say: Don't use such profane language -- because for Buddha all language is profane, only silence is sacred. So whether you call him a stupid fellow or one who has awakened, both are the same for him.

Language as such is profane. Only silence is holy. Whatsoever you say is the same.

This disciple, Wakuan, is asking: Why has this fellow Bodhidharma not got a beard?

Bodhidharma is the first master of Zen. Bodhidharma created this ever-flowing, ever-renewing river of Zen.

Bodhidharma went to China fourteen hundred years ago. When he entered China, he was carrying one of his shoes on his head. One shoe was on his foot, one shoe was on his head. The emperor had come to receive him. He became embarrassed: What manner of man is this? He had been waiting so long, and he was thinking: A great holy man, a great saint and sage is coming -- and this man is behaving like a buffoon.

The emperor was disturbed, he felt uneasy. And the first opportunity he got, he asked Bodhidharma: What are you doing? People are laughing and they are laughing at me also because I have come to receive you. And the way you have behaved is not a way to behave. You should behave like a saint!

Bodhidharma said: Only those who are not saints behave like saints. I am a saint! Only those who are NOT saints behave like saints -- and he is true, because you care about your behavior only when it is not spontaneous.

The emperor said: I cannot understand this carrying one shoe on your head; you appear like a buffoon.

Bodhidharma said: Yes, because all that can be seen is buffoonery. Only the unseen.... Your standing here like an emperor, robed, in a special dress, crowned, is buffoonery. Just to say this to you I was carrying one shoe on my head. All this is acting and buffoonery. The real is not there on the periphery. LOOK AT ME! Don't look at my body. This is very symbolic that I carry one shoe on my head. I say that in life nothing is sacred and nothing is profane. Even a shoe is as sacred as your head. I carry this shoe as a symbol.

It is said the emperor was impressed, but he said: You are too much! Just one thing I wanted to ask you and that is how to put my mind at ease. I am so impatient, so disturbed, uneasy.

Bodhidharma said: Come in the morning at four o'clock and bring your mind with you. I will put it at ease.

The emperor could not follow. He started thinking: What does he mean, this man -- bring your mind with you? When he was going down the steps of the temple where Bodhidharma was staying, Bodhidharma again said: Remember, don't come alone, otherwise who will I put at ease? Bring the mind with you. Come at four o'clock -- and alone, no guards, nobody else with you.

The whole night the emperor couldn't sleep. He was thinking: This man seems to be a little crazy. When I am there, my mind will obviously be with me. So what is this insistence -- bring your mind with you? Sometimes he thought: It is better not to go, because, who knows, alone this man may start beating me or something. You cannot believe, you cannot predict this man.

But at last he decided to go, because the man was really magnetic. He had something in his eyes, a fire which doesn't belong to this earth. He had something in his breath, a silence which comes from beyond. So

the emperor came as if hypnotized, and the first thing Bodhidharma asked was: Okay, so you have come. Where is your mind? And he was sitting there with a big staff.

The emperor said: But when I have come, my mind has come with me. It is inside me -- it is not like a thing I can carry.

So Bodhidharma said: Okay, so you think the mind is within you. Then sit and close your eyes and try to find out where it is. You just point it out to me and I will put it right. This staff is here -- and I am going to make your mind silent. Don't worry.

The emperor closed his eyes and tried to look, and Bodhidharma was sitting just before him. He tried and tried and tried, and time passed and then the sun was rising and his face was absolutely silent. Then he opened his eyes and Bodhidharma sitting there asked: Could you find it?

The emperor started laughing and he said: You have put it right -- because the more I try to find it, the more I feel it is not there. It was just a shadow. And it was there because I never penetrated within. It was just my absence. I became present inside and it disappeared.

This Bodhidharma is really a very rare being. His disciples could joke about him, laugh about him. He enjoyed it! An enlightened person is a continuous laughter. He is not a serious man, as ordinarily thought.

Wherever you see seriousness, know well something is wrong, because seriousness is part of a diseased being. No flower is serious unless it is ill. No bird is serious unless it is ill. No tree is serious unless something is wrong. Whenever something is wrong, seriousness happens. Seriousness is illness. When everything is okay, laughter arises.

Bodhidharma is continuously laughing, and his laughter is a belly-laughter, an uproar. His disciples used to ask questions nobody except Bodhidharma can answer. And I tell you: That fellow was without a beard. and this fellow is also without a beard.

GOSO SAID: WHEN YOU MEET A ZEN MASTER ON THE ROAD YOU CANNOT TALK TO HIM AND YOU CANNOT BE WITH HIM IN SILENCE. WHAT ARE YOU TO DO?
BELOVED OSHO, WHEN WE MEET THE MASTER OF MASTERS ON THE LAWN WHAT TO DO?

Yes, it is true. When you meet a Zen master on the road, you cannot talk with him, because what can you talk with him about? Your worlds are so different. Your languages belong to two different dimensions. What can you talk with him about? What can you ask? Is any question really worth asking? Is any question really meaningful?

When you meet a Zen master, what will you talk about? All that you can talk about belongs to this world, this mundane world, the market, the house, the family. All that you can talk about, all that you are, is so futile.

It is true. When you meet a Zen master on the road...and you always meet a master on the road because the master is always moving. You never meet him anywhere else. Remember, you always meet a master on the road, because he is always moving. He is a river, never static, never standing. If you cannot move with him, you will miss him. He is always on his feet. You always meet him on the road.

What can you talk to him about? And you cannot be silent either, because to be silent is almost impossible for you. You cannot talk, because the master belongs to a different world. You cannot be silent, because the world you belong to is never silent. Your mind goes on chattering. Your mind is a constant chatterbox. Consistent, inconsistent -- thoughts go on and on and on, and there is no end to it; they move in a wheel.

You cannot be silent and you cannot talk. Then what to do? If you start talking, it will be absurd. If you start being silent, it will not be possible. It is better not to decide on your part. Ask the master what to do.

Tell him: I cannot talk because we belong to different worlds. Whatsoever I ask will be useless, and whatsoever you can answer I cannot question. Whatsoever I question is useless, it is not even worth answering. And I cannot be silent because I don't know what silence is. I have never known it; silence has never happened to me. I know a sort of silence: the silence that comes between two thoughts, as a gap; the silence that exists between two words, just as a gap.

Our silence is just like the peace which happens between two wars. It is not really peace; it is just preparation for another war. How can that be peace which bridges two wars? The war simply goes underground, that's all. It is a cold war. It is never peace. Our silence is like that.

So tell the master: I cannot be silent and I cannot talk -- so tell me what to do.

Don't start anything on your own, because whatsoever you start will be wrong. Talk or silence -- whatsoever you start will be wrong. Just leave everything to the master, and ask him: What am I to do? If he says: Talk -- then talk. If he says: Be silent -- then try to be silent. He knows, and he will ask only that which is possible for you.

Ultimately, he will ask the impossible, but never in the beginning. He will ask the impossible in the end because then it will also have become possible. But in the beginning, he will ask only the possible. By and by, he will push you towards the ultimate abyss where the impossible happens.

If he says talk, then talk. Then even your talking will be a help. But then you are not really asking, just talking as a catharsis. You are bringing your mind out. You are acting your mind out. You are opening yourself. You are not asking, but exposing. This exposure will help. You will be relieved of much burden.

When a master is near you, if you can be really frank and say all that comes to you, irrelevant, inconsistent, not bothering about yourself, not managing and manipulating it.... When a master is near you, you can say totally whatsoever comes to your mind. It will become a gibberish; if you don't manage it, it will be like a madman talking. But when a master is near you, if you are frank, honest and true and bring your mind out, the master will penetrate you from the back door. From the front door your mind is going out; from the back door the master is entering you.

So when near me on the lawn, be sincere and true. Don't bring questions which are intellectual, they are useless. Metaphysics is the MOST useless thing in the world. Don't bring any metaphysical questions, they are not true; they don't belong to you. You may have heard about them, read about them, but they are not part of you. Bring your nonsense out, whatsoever it is. And don't try to manipulate it. Don't try to rationalize it and polish it. Let it be as raw as possible -- because before a master, you must be naked. You should not wear clothes and you should not hide yourself.

That is an exposure, and if you can talk as an exposure -- not as an inquiry, just opening your heart, not asking for anything -- then silence will follow, because when you have exposed your mind and you have passed through a catharsis, silence comes to you. This is a different type of silence, not a forced silence, not a controlled silence, not a silence with any effort on your part.

When you have exposed your mind completely, released all that is there, a silence comes, descends on you, overwhelms you, a silence which is beyond understanding, and a silence which is beyond you; a silence which belongs to the whole and not to the individual.

Then you can be both. Now with a Zen master on the road you can talk and you can be silent also.
Enough for today.

My Way: The Way of the White Clouds

Chapter #13
Chapter title: God is in Search of You

22 May 1974 am in Buddha Hall

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BELOVED OSHO,
YESTERDAY YOU TOLD US VERY CLEARLY THAT WE NEED TO FOLLOW THE MASTER'S WORD TO THE LETTER. BUT WE CANNOT CONSULT YOU ON EVERY DETAIL.
HOW CAN WE CHOOSE THE RIGHT PATH WHEN THE MIND IS ALWAYS LOOKING FOR THE EASY

The real problem is not consulting the master, but how to be more meditative, because the physical part of the master is not the significant thing. If you are more meditative, you can consult the master every moment. The physical presence is not necessary, it becomes necessary only because you are not meditative.

Because you are identified with YOUR body, that's why in your mind the master is identified with his body. Because you think that you are a body, you also think that the master is a body. The master is not a body, and when I say this, that the master is not a body, I mean that he is not confined in time and space.

It is not a question of being in his presence. Wherever you are, if you are meditative, you are in his presence. Even when the master is dead he can be consulted. Buddha is still consulted even today -- and the answers are received. It is not that Buddha is sitting somewhere and giving you the answers, but when you are deep in meditation you ARE the buddha. Your buddha-nature arises and your buddha-nature answers you, and now Buddha is no longer confined anywhere. That means, for one who is blind he is not to be found anywhere; but for one who can now see it means he is everywhere.

You can be in contact with your master wherever you are. The way is not to go to the master, the way is to go within. The deeper you reach into yourself, the deeper you have penetrated the master.

Answers will be coming, and you will come to know and feel that those answers are not given by your mind. There will be a total difference of quality. The quality changes so absolutely that there can be no confusion about it. When your mind answers, you feel you are answering. When the mind is not there, you are simply meditative, the answer comes as if from someone else, not from you. You hear it.

That is the mystery of the Koran. Mohammed thought that he heard it -- and he was right. And Mohammedans are wrong if they think that God was speaking. Mohammed is right when he thinks that he heard the Koran, and Mohammedans are wrong when they think that God was speaking. Nobody was speaking.

But when your mind is silent, from the very depths of your being arises the answer. And it is so deep, so beyond your so-called mind, that you feel that you have heard it. It has come to you. It has been revealed to you.

You are always identified with the surface, and the answer comes from the depth. You don't know your own depth -- that's why you will feel God is answering, that the master is answering. In a way you are right -- because when the answer comes from your depth, it is from the master.

Hindus have always been saying that your real master is within you, and the outer master is just trying to bring your inner master up, to make your inner master functional. Whenever your inner master has started functioning, the work of the outer master is done. The outer is just a representative of the inner.

I am your depth. Once your depth has started functioning, I am not needed. Once I feel your depth has started answering you, I will stop answering you. All my answers are not really concerned with your questions. All my answers are concerned with how to create the response within you so your inner depth starts speaking to you, so your own consciousness becomes your master.

Be more meditative. Be more silent. Allow more and more stillness to penetrate you.

What is to be done? How to be more meditative? In a sense, nothing can be done directly, because whatsoever you do directly the mind comes in. If you try to be silent, you cannot be, because the mind is trying. Wherever mind is, disturbance is. Mind is the disturbance, mind is the noise.

So if you try to be silent, mind is trying to be silent. You will create more noise which is now concerned with silence. Now you will try, and think, and do this and that, and you will get more and more uneasy.

Nothing can be done about silence, silence is already there. You just have to allow it. It is just like sunlight: your windows are closed and you cannot bring sunlight into your house in bundles, in buckets. You cannot do that! If you try you will be foolish -- and many are doing that. Simply open the windows, open the doors. Allow the breeze to blow. Allow the rays to come in. Invite and wait. You cannot force. Whenever you force, things go ugly. If a man forces himself to be silent, his silence will be ugly, tortured, forced, artificial, just on the surface. Deep down there will be turmoil.

So what is to be done? Open your mind and wait. Look at the trees, look at the parrots screeching. Listen to them, don't do anything. Whatsoever is happening around you, just be a passive alertness. The light on the water, the river flowing, the noise, the children playing, laughing, giggling -- you just be there, a passive presence, open, listening, seeing, not thinking.

The birds are there in the trees, making a noise, singing.... You just listen. Don't think, don't create a second series in your mind about what is happening. Just let it happen, and sooner or later you will feel the

mind has disappeared and a silence has come to you. You will actually feel it descending on you, penetrating from every pore of the body, reaching deeper and deeper.

In the beginning it will be only for moments, because you are such a habitual thinker, addicted to thinking like a man who is addicted to alcohol or some drug, that only for moments will there be a gap -- and again you will start thinking. You may start thinking about this silence that is descending upon you. You may start thinking: Oh, this is the silence that the masters have always been talking about -- and you have destroyed it. You may start thinking: This is the silence the Upanishads say is the goal to be achieved, this is the silence that poets have been talking about, the silence that surpasses understanding -- you have missed it.

The poets have entered, the masters have entered, the Upanishads have come. You have missed it, you have lost it. Now you are again disturbed, now you are not a passivity, now you are not alert. Now those singing birds are no longer there for you. Your mind has come in. Now those beautiful trees have disappeared. The sun is no longer in the sky and the clouds are no longer floating. You are not open now -- closed, your windows are closed, your doors are closed.

Thought, thinking, is the way to close the mind. Non-thinking, no thought, is the way to open it. Whenever you are not thinking, you are open; whenever you are thinking, a wall has been raised. Each thought becomes a brick and the whole process of thinking becomes a wall. Then you are hidden behind the wall, crying and weeping -- why is the sun not reaching to you? It is not the sun -- it is you who are creating walls around you.

Be more meditative. Whenever you have any opportunity, any space, any time, just allow things to happen around you. Look deeply, attentively, but don't be active -- because activity means thinking. Sitting quietly, allowing things to happen, you will become silent.

Then you will come to know that silence is not a quality of the mind. Mind cannot be made silent. Silence is the quality of your inner soul, of your inner being. It is always there but because of the chattering, the constant chattering of the mind, you cannot hear it. Whenever you become passive, non-thinking, you become aware of it. Then you are unoccupied. In that unoccupied moment, meditation happens.

So whatsoever the situation -- sitting in a marketplace -- don't think that the singing of the birds is a must, it is not! The humming of a marketplace is also as beautiful as the humming of the birds: people carrying on their work, talking, chattering, noise all around, you just sit there passively.

Remember this word passive, and another word, alert. Passive alertness is the key. Remain passive -- not doing anything, just listening. And listening is not a doing. To listen to anything there is nothing to do, your ears are always open. To see you have to open the eyes -- at least that much has to be done. To listen, not even that much has to be done -- ears are always open, you are always listening. Just don't do anything and listen.

And don't comment, because with commentary, thought starts. A child is crying: don't say anything inside about why he is crying. Two persons are fighting. Don't say inside: Why are they fighting? Should I go and do something so that they don't fight? No, don't say anything. Just listen to what is happening. Just be with what is happening -- and suddenly there is silence.

This silence is totally different from the silence which you can create. You can create silence -- you can sit in your house, you can close the doors, you can take a rosary, a mala, and you can go on turning its beads. A silence will come to you, but that will not be the real silence. It will be just like a child who has been given a toy to play with, so he goes on playing and becomes absorbed in his play, then he is not mischievous.

Parents use the toy as a trick just to make the child less mischievous. He sits in a corner and goes on playing, and the parents can continue their own work without the child being a continuous nuisance. But the child has not transcended mischief; his mischief has been directed towards the toy, that's all. The mischief is there; the child is there. Sooner or later he will become fed up with the toy. Bored, he will throw it away and the mischief will be back.

Rosaries are old men's toys. Just as you give a toy to a child, children give rosaries to old men -- so that they are not mischievous. They sit in a corner and they go on turning their rosary. But they also get fed up; they get absorbed, but they also get fed up -- then they keep changing rosaries. They go to another master and ask for another mantra, because the old one is not functioning. In the beginning, they say, it functioned.

Many people come to me and say: We have been doing a mantra; in the beginning it was helpful, but it is not helping any more. Now we don't feel anything, it has become boring. We do it as a duty, but the love has disappeared. If we don't do it, we feel that we have missed something; if we do it, nothing is gained.

This is what addiction means: if you do it, nothing is gained; if you don't do it, you feel that something is missing. This is what a smoker feels. If he smokes, he knows nothing is gained. He is doing something silly, just a stupid thing -- taking smoke in and throwing it out. But that, too, is just like a rosary. You take the smoke in, and then you throw it out. Inhale, exhale, inhale, exhale -- it becomes a rosary; you go on changing the beads. You can make it a mantra; when you inhale the smoke, say Ram; when you exhale, say Ram. It becomes a rosary!

Anything that you can repeat continuously becomes a mantra. Mantra means a repetition of a certain word, a certain sound, anything. A mantra helps the mind to be absorbed -- it is a toy. For a few moments you feel good because the mischief stops, and you are so absorbed that the mind cannot function. This is a forced silence. It is pathological, it is not good. It is negative, it is not positive. This silence is like the silence that happens in a graveyard, the silence of death.

But the silence I am talking about is totally, qualitatively different. It is not a diversion of mischief, it is not a forced occupation, it is not a mantra hypnosis. It is a silence that happens to you when you are passive and alert, not doing anything, not even moving your rosary, totally passive, but alert.

Remember, passivity can become sleep. That's why I emphasize the word alertness -- because you can be passive and you go to sleep. Sleep is not meditation. One quality of sleep is there, one quality, that of passivity, and one quality of waking is there, that of alertness. Relaxed as if you are asleep, alert as you are awake.

One thing is taken from sleep -- unconsciousness. That should not be there, because meditation cannot be unconscious, and one thing is taken from your waking state -- occupiedness; because if you are occupied then the mind is working, you are enclosed in thoughts.

While you are awake there are two things: alertness and occupiedness. While you are asleep there are two things: passivity and unconsciousness. One thing from awakeness, one thing from sleep: passivity and alertness -- they make meditation. If you take the two other ingredients, occupation and unconsciousness, you become mad. Those two ingredients, occupied and unconscious, make madness, make the madman. Passivity and alertness make the meditative man, a buddha.

You have all four ingredients. Mix two and you will become mad. Mix the other two and you will become meditative.

Remember this: I say again and again that silence, the bliss that pervades you when you are open, is not something to be done by you. It is a let-go. It is a happening to you. It comes to you.

People come to me and they say: We are searching for God -- how to reach him? And I tell them: You cannot reach him and you cannot search for him -- because you don't know him. How will you recognize that he is God? You don't know him. How will you move? How will you choose the path? You don't know him. How can you decide if this is his house, this is his abode? No, you cannot, you cannot search for the divine. But there is no need because the divine is always near you, within you. Whenever you allow him, he searches for you, he reaches you.

God is in search of you. God has always been in search of you. No search on your part is needed. Seek, and you will miss. Don't seek! Simply remain passive and alert so whenever he comes you are open.

Many times he comes and knocks on your door, but you are fast asleep -- or even if you hear the knock you interpret it in your own way. You think: It is just the wind blowing fast and strong. Or you think: Some stranger has knocked and he will go by himself; there is no need to disturb my sleep.

Your interpretations are your enemies, and you are great interpreters. Whatsoever is, you immediately interpret it; your mind starts functioning and grinding it, and you change it immediately. You color it; you give it a different meaning that was never there. You project yourself into it. You destroy it.

The reality does not need any interpretation. The truth does not need any thinking about. No one ever reaches the truth through thinking. That's why the whole of philosophy is false. It is bound to be false, no philosophy can be true. Philosophers go on fighting, they go on struggling to prove that their philosophy is true. No philosophy can be true, truth needs no philosophy. Philosophy means thinking about, rationalizing about; philosophy means interpretation of the fact.

Religion says: That which is, allow it to happen. All that you can do is, please, don't disturb. Just allow it to happen. Remain alert and passive and then there is no need to come to me will come to you. Many times I have already reached you...whenever you were silent. So this is not a theory: many of you even know it by experience, but you interpret this also.

People come to me and they say: This morning, meditating, I suddenly felt you, but I thought it must be a projection of my mind. Or they say: Last night suddenly I felt a presence, I became alert, and then I

thought it must have been someone passing by, a wind may have entered the room and fluttered the papers, or just a cat has passed.

So what I am saying, many of you have already felt. That's why I am saying it; otherwise, I would not say it.

Don't interpret. When you feel the presence, allow it to happen. If you allow it to happen, it will materialize more and more. It is possible that I will be there, as real as I am here, sometimes even more so -- because it depends on you how much reality you allow to happen. And your questions will be answered.

Be more meditative and then you are nearer to me. Once you are totally meditative, you are me. Then there is no difference.

One thing more: the more you meditate, the less there will be to be asked. Questions will drop. Questions belong to a non-meditative state of mind. They arise in a non-meditative state more and more. One question is answered, ten arise out of the answer.

Mind is a great question-creating force. It goes on creating questions. You give the answer and the mind jumps on it, tears it down, and creates ten more questions. When you are meditative, less and less questions will be there.

This will look paradoxical to you, but it is true and I have to say it: When there are questions, there will be no answers; when there is no question, the answer is there. The answer comes only when you are not questioning. Non-questioning will happen to you through meditation.

Don't think that there are as many answers as there are questions. No, there is only one answer. Questions are millions, the answer is one. Diseases are millions, medicine is one. Only one, and all is solved. But that one cannot happen to you because you don't allow it to happen.

You are so afraid of allowing ANYTHING to happen. This has to be learned. This is the only discipline I want you to do: losing your fear, dropping your fear, and allowing things to happen.

The river is flowing; don't push it! There is no need, it is flowing by itself. You just wait on the bank and let it flow. If you are courageous enough, then drop yourself in the river and flow with it. Don't swim, because swimming means fighting -- just float.

Then of course, then you cannot follow any goal, because your goal and the river's may not coincide -- then there will be frustration. You can follow a goal if you are swimming, fighting. You can even swim upstream, then there will be a great fight. And when you fight, your ego is strengthened, you feel alive against the river. But that aliveness is momentary; sooner or later you will be tired. Sooner or later you will be dead, and the river will take you.

On the banks of the Ganges, the villagers bring their dead and leave them in the Ganges. But when you are dead, leaving you in the river is useless; when dead, you will float with the river, but then there is no meaning because you are no more. What I am doing is dropping you alive in the Ganges.

If you can float alive, conscious, fully aware, you will become the river. And wherever the river reaches will be the destiny, will be the goal. Then you are not concerned where it reaches. Every moment, the very flow becomes ecstatic; every moment, the very flow, the very aliveness, becomes the goal, then every moment is the goal. Means become ends, the moment becomes eternal.

Yes, you have to follow the master totally. There may be times when you cannot consult him physically, and sooner or later the master will disappear from the body. Then there will be no possibility to consult him physically. It is better to get attuned to him non-physically; otherwise, you will be crying and weeping. My body can disappear any moment! Now there is really no need to carry it -- it is being carried for you. If you don't get attuned to my non-physical existence, sooner or later you will get very much depressed, sad, much anguish will be there. Then it will be very difficult to be attuned to me non-physically.

So I go on dropping physical contact with you more and more -- just to make you alert and aware that you have to be attuned non-physically. You can get attuned, it is not difficult. Be more meditative and it will start happening to you.

BELOVED OSHO,
WE HAVE QUITE A FEW QUESTIONS ABOUT FEMALE ENERGY.
SOME WOMEN SAY THAT SINCE THEY'VE MET YOU, ALTHOUGH THEIR PHYSICAL DESIRES CONTINUE, A MORTAL MAN IS NO LONGER SATISFYING ENOUGH FOR THEM. OTHER WOMEN SAY THAT SINCE THEY HAVE MET YOU THEY FEEL MORE LOVING.

GURDJIEFF IS REPORTED TO HAVE SAID THAT A WOMAN CANNOT ATTAIN EXCEPT THROUGH A MAN.
WOULD YOU TALK TO US ABOUT FEMALE ENERGY?

Yes, Gurdjieff has said that a woman cannot attain except through a man -- and he is right. He is right because female energy differs from male energy.

It is just as if someone says that only a woman can give birth to a child. A man cannot give birth to a child -- he can give birth to a child only through a woman. The physical structure of the woman carries a womb; the physical structure of a man is without a womb -- he can have a child only through a woman. And the same in reverse order happens in spiritual birth: a woman can get enlightened only through a man. Their spiritual energy differs also, just like their physical part. Why? Why is this so?

And remember, this is not a question of equality or of inequality -- this is a question of difference. Women are not lower than men because they cannot attain directly; man is not lower than woman because he cannot give birth to a child directly. They are different. There is no question of equality or inequality, there is no question of evaluation. They are simply different, and this is a fact.

Why is it difficult for woman to attain enlightenment directly? And why for man is it possible to attain enlightenment directly?

There are two ways, only two, basically only two, which lead to enlightenment. One is meditation and the other is love. You may call them Gyana Yoga and Bhakti Yoga -- the path of wisdom and the path of devotion. The basic ways are only two.

Love needs another; meditation can be done alone. Man can achieve through meditation -- that's why he can achieve directly. He can be alone. He is alone deep down. Loneliness comes naturally to man. For a woman, to be alone is difficult, very difficult, almost impossible. Her whole being is a deep urge to love, and for love, the other is needed. How can you love if the other is not there? You can meditate if the other is not there -- there is no problem.

Woman, the female energy, reaches the meditative state through love; and the male energy reaches love through meditation. A Buddha becomes a great loving force -- but through meditation. When Buddha came back to his palace, his wife was very angry, naturally, because for twelve years he had not shown his face. One night he had simply disappeared, not even saying anything to her. While she was asleep he escaped like a coward.

The wife of Buddha, Yashodhara, would have allowed him. She was a brave woman. If Buddha had asked she would have allowed him; there would have been no problem about it, but Buddha would not ask. He was afraid something might go wrong, she might start crying and weeping or something. But the fear was not because of her -- the fear was deep down in himself. He was afraid it would be difficult for him to leave Yashodhara weeping and crying. The fear is always of oneself. It would be very cruel and he could not be so cruel, so it was better to escape while his wife was asleep. So he escaped, and after twelve years he came back.

Yashodhara asked many things. One of the things she asked was: Tell me, whatsoever you have attained there, could not you attain it here, living with me? Now that you have attained you can tell me.

It is said that Buddha remained silent. But I answer: Buddha could not have attained, because a man deep in love...and he was deep in love with Yashodhara; it was a very intimate relationship. If there had been no relationship with Yashodhara, if she had simply been a Hindu wife, no love relationship, then Buddha could have attained even living with her. Then really there is no problem. The other is there on the periphery, you are not related. If you are not related, the other is not -- only a physical presence moving on the boundary.

But Buddha was in deep love. And it is difficult for a man to attain meditation when he is in love -- this is the problem. Very difficult, because when he is in love, whenever he sits silently, the other arises in the mind; his whole being starts moving around the other. That was the fear, that's why Buddha escaped.

Nobody has talked about it before, but Buddha escaped from that house, from the wife, from the child, because he really loved. And if you love a person, then whenever you are occupied you may forget him, but when you are unoccupied the other will come to the memory immediately, and then there is no gap for the divine to enter. When you are occupied, working in a shop, or.... Buddha was on his throne and looking after the affairs of the kingdom, then it was okay -- he could forget Yashodhara. But whenever he was not occupied, there was Yashodhara -- the gap was filled by Yashodhara and there was no passage for the divine to enter.

Man cannot attain to the divine through love. His whole energy is totally different from female energy. First he should attain to meditation -- then love happens to him. Then there is no problem. First he must reach the divine, then the beloved also becomes divine.

After twelve years, Buddha comes back. Now there is no problem, now in Yashodhara the god is. Before, Yashodhara was too much, and it was difficult to find the god. Now the god is totally there, there is no space left for Yashodhara.

The totally opposite happens to a woman. She cannot meditate because her whole being is an urge towards the other. She cannot be alone. Whenever she is alone, she is in misery. So if you say: To be alone is bliss, to be alone is ecstatic -- a woman cannot understand it. This emphasis on being alone has existed all over the world because of too many seekers who are men -- a Buddha, a Mahavira, a Jesus, a Mohammed. They all went into loneliness, and they only attained in loneliness. They created the milieu.

A woman, whenever alone, feels anguish. If there is a lover, even in her mind, she is happy. If someone loves, if someone is loved -- if love exists around a woman, it nourishes her. It is a nourishment, it is a subtle food. Whenever a woman feels that love is not there, she is simply starving, suffocating; the whole being shrinks. So a woman can never think that loneliness can be blissful.

This female energy has created the path of love and devotion. Even a divine lover will do -- there is no need to find a physical lover. Krishna will do for Meera, there is no problem, because for Meera the other exists. He may not be there, Krishna may just be a myth, but for Meera he is, the other exists -- and then Meera is happy. She can dance, she can sing, and she is nourished.

The VERY idea, the very notion, the very feeling, that the other exists and there is love, and a woman feels fulfilled. She is happy, alive. Only with this love will she come to a point when the lover and the beloved become one. Then meditation will happen.

For female energy, meditation happens only in the deepest merger of love. Then she can be alone, then there is no problem -- now she can never be alone -- the beloved has become merged, now it is within. Meera or Radha or Teresa, they all achieved through a lover -- Krishna, Jesus.

This is my feeling, that whenever a male seeker comes to me he is interested in meditation; and whenever a female seeker comes to me she is interested in love. She can be made interested in meditation if I say that love will happen through it. But her DEEP desire is for love. Love is God for a woman.

This difference has to be understood, deeply understood, because everything depends on it -- and Gurdjieff IS right. Female energy will love, and through love will flower the meditative state, the samadhi. Satori will come, but deep down in the roots will be love and satori will become the flower. For male energy, satori will be in the roots, samadhi will be in the roots, meditation will be in the roots, and then love will flower. But love will be a flowering.

When female seekers come to me, it is bound to happen: they will feel more love, but then a physical partner will be less satisfying. Whenever there is deep love, a physical partner will always become unsatisfactory, because the physical partner can fulfill only the periphery, he cannot fulfill the center.

That's why, in ancient countries like India, we never allowed love -- we allowed arranged marriages. Once love is allowed, the physical partner is going to be unsatisfactory sooner or later, and then there will be frustration.

Now the whole West is disturbed. Now there will be no satisfaction at all. Once you allow love, then an ordinary man cannot fulfill it. He can fulfill sex, he can fulfill the superficial, but he cannot fulfill the deep, the depth. Once the depth is functioning, once you have disturbed the depth, only God can fulfill -- nobody else.

So when female seekers come to me, their depth is shocked. They start feeling a new urge, a new love arising. Now their husbands or their boyfriends, their partners will not be able to satisfy it. Now this can be satisfied only by a much higher quality being. This is going to be so.

So either your boyfriend, your husband, has to become more meditative, create higher qualities of being...only then will he be fulfilling. Otherwise the relationship will break, the bridge cannot remain; you will have to find a new friend. Or, if it is impossible to find a new friend -- as it would have been for Meera -- difficult, then you have to love the divine. Then just forget the physical part -- now it is not for you.

The same happens to male seekers in a different way. When they come to me, they become more meditative. When they become more meditative, the bridge between their old partners is broken, becomes shaky. Now their girlfriend or their wife has to grow, otherwise the relationship is on the rocks, it cannot be maintained.

Remember this, that all our relationships, so-called relationships, are adjustments. If one changes, the

adjustment is broken -- for the better or for the worse, that is not the point. People come to me and they say: If meditation brings higher qualities, then why is the relationship broken? That is not the question. The relationship was an adjustment between two persons as they were. Now one has changed, the other has to grow with them; otherwise there will be trouble, things will become false.

Whenever a man is here, he becomes more meditative. The more meditative he is, the more he wants to be alone. The wife, the beloved, will be disturbed by it. If she is not understanding then she will start creating trouble -- this man wants to be more alone. If she is understanding, then there is no problem; but that understanding can only come to her if her love grows. If she feels more loving, then she can allow this friend to be lonely, alone, and she will protect his loneliness. She will try to see that it is not disturbed -- this will be her love now.

And if this man feels...if Buddha feels that Yashodhara is protecting, safeguarding, seeing, caring, that his meditation is not disturbed, that his silence is helped, then there is no need to escape from this Yashodhara. But this happens only if Yashodhara's love grows.

When a man's meditation is growing, a woman's love should grow. Only then can they keep pace, and a higher harmony will arise and it will go on, higher and higher. And a moment comes when the man is totally in meditation and the woman is totally in love -- then only the PERFECT meeting, then only the real, supreme orgasm between two persons. Not physical, not sexual -- total! Two existences meeting into each other, dissolving. Then the lover becomes the door, the beloved becomes the door, and they both reach to the one. So whosoever comes to me should come perfectly aware that it is dangerous to be near me. Your old arrangements will be disturbed -- and I cannot help it. I am not here to help your adjustments; that is for you to decide.

I can help you grow -- grow in meditation, grow in love. To me, both words mean the same, because they reach to the same end.

Enough for today.

My Way: The Way of the White Clouds

Chapter #14
Chapter title: Both are Needed

23 May 1974 am in Buddha Hall

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BELOVED OSHO,
YOU SAID EVERY CHILD IS BORN A GOD, YET MY TWO CHILDREN WERE VERY DIFFERENT RIGHT FROM BIRTH. ONE IS VERY SERENE AND GOD-LIKE, BUT THE OTHER SEEMED DISTURBED BEFORE SHE WAS INFLUENCED BY ANY CONDITIONING.
HOW SHOULD WE DEAL WITH THE DIFFICULT ONE?

This raises a very basic question. Existence itself is divine; then from where does the evil come? From where does the bad, the immoral, the unacceptable come?

The good is okay because we have made it synonymous with God -- good means God. But from where does the bad come? This has puzzled humanity for centuries. As far back as we can go, this problem has

always been there in the mind of man.

The logical solution, the solution that the mind can find, is to divide existence, to create a duality, to say that there is God, which is good, and there is evil, the devil, Beelzebub, Satan, which is bad. Mind thinks the problem is solved -- so all that is bad comes from the devil, and all that is good comes from God. But the problem is not solved; the problem is only pushed back a little. The problem remains the same. You have pushed it back a step, but nothing is solved -- because from where does the devil come? If God is the creator, then he must have created the devil in the beginning, in the first place -- or, God is not the supreme creator.

The devil has always been there, just as an enemy, the antagonistic force -- then both are eternal. If the devil is not created then the devil cannot be destroyed, so the conflict will continue eternally. God cannot win, the devil will always be there disturbing.

This is the problem for Christian theology, Mohammedan theology, Zoroastrian theology, because all these three theologies have followed the simple solution that mind suggests. But mind cannot solve it.

There is another possibility which doesn't come from the mind and will be difficult for the mind to understand. That possibility has arisen in the East, particularly in India, and that possibility is that there is no devil, there is no basic duality -- only God exists, there is NO other force. This is what ADVAIT -- the nondual philosophy -- means: only God is. But we see the evil is there!

Hindus say that the evil exists in your interpretation, not in itself. You call it bad because you cannot understand it or because you are disturbed by it. It is your attitude that makes it bad or appear bad. There is no evil. Evil cannot exist. Only God exists, only the divine exists.

Now I will take your problem against this background. Two children are born -- one is good, one is bad. Why do you call one good and why do you call the other bad? Is it really reality or your interpretation?

Which child is good, and why? If the child is obedient, the child is good; if the child is disobedient, the child is bad. One who follows you is good, one who resists is bad. Whatsoever you say, the one accepts it. If you say: Sit silently -- the one sits. But the other tries to disobey, tries to be rebellious -- the other is bad. This is your interpretation. You are not saying anything about the children; you are saying something about your mind.

Why is the obedient one good? In fact, the obedient ones have never been brilliant, have never been very radiant, they have always been dull. No obedient child has been a great scientist or a great religious man, or a great poet -- no child who is obedient. Only disobedient ones have been great inventors, creators; only the rebellious one transcends the old and reaches to the new and into the unknown.

But for the parents' ego the obedient one feels good, because it helps your ego. When the child follows you, whatsoever you say, you feel good; when the child resists and denies you, you feel bad.

But a really alive child will be rebellious. Why should he follow you? Who are you? Why should he follow you just because you are a father? What have you done to be a father? You have been just a passage -- and that too very unconscious.

Your sex is not a conscious act, you have been pushed by unconscious forces to move into it. The child is just an accident. You were never expecting, you were not consciously aware to whom you were giving an invitation to come. The child has suddenly come as a stranger. You have fathered it, but you are not the father.

When I say you have fathered it, it is a biological thing. You were not needed, even a syringe can do that. But you are not a father because you are not conscious. You have not given the invitation, you have not asked a particular soul to enter the womb of your wife, your beloved. You have not worked for it.

And when the child is born...what have you been doing to it? When you say the child should follow you, are you confident enough that you know the truth that he should follow you? Are you confident enough, certain that you have realized something that the child should follow?

You can force yourself on the child because the child is weak and you are strong. That is the only difference between you and your child. Otherwise, you are also childish, ignorant; you have not grown, you are not mature. You will get angry just like the child, you will get jealous just like the child, and you will play with toys just like the child. Your toys may be different, a little bigger, that's all.

What is your life? Where have you reached? What wisdom have you gained so that the child should follow you and should say yes to you whatsoever you demand?

A father will be conscious of it; he will not force anything on the child. Rather, he will allow the child to be himself, he will help the child to be himself. He will give freedom to the child, because if he has known anything, he must know that only through freedom does the inner grow. If he has experienced anything in

his life, he knows well that experience needs freedom -- the more freedom, the richer is your experience. The less freedom...there is no possibility to experience. If there is no freedom at all, then you can have borrowed experiences, imitations, shadows, but never the real thing, never the authentic.

Fathering a child will mean giving him more and more freedom, making him more and more independent, allowing him to move into the unknown, where you have never been. He should transcend you, he should go ahead of you, he should surpass all the boundaries that you have known. He must be helped, but not forced, because once you start forcing, you are killing, you are murdering the child.

The spirit needs freedom -- it grows in freedom and only in freedom. If you are really a father, you will be happy if the child is rebellious, because no father would like to kill the spirit of the child.

But you are not fathers. You are ill with your own illnesses. When you force a child to follow you, you are simply saying that you would like to dominate someone. You cannot do it in the world, but this small child, at least you can dominate him, possess him. You are being a politician to the child. You want to fulfill some unfulfilled desires through the child -- domination, dictatorship. At least you can be a dictator to the child; he is so weak, he is so young and helpless. And he depends on you so much that you can force anything on him. But by forcing you are killing him. You are not giving birth to him, you are destroying him.

The child who follows will look good -- because he is dead. The child who is rebellious will look bad because he is alive.

Because we have missed life ourselves, we are against life. Because we are already dead, dead before death, we always want to kill others. Subtle are the ways. In the name of love, you can kill. In the name of compassion, you can kill. In the name of service, you can kill. Beautiful names we find -- deep down, the murderer is sitting.

Realize this, then you will not think in these terms -- that this child is good and that child is bad. Don't interpret! Every person is unique, every person is different. The divine creative force is such that it never repeats.

So only say this much, that this child is different from that child. Don't say this is good and that is bad. You don't know what is good and what is bad. This child is obedient, that child is disobedient; but no one knows what is good.

And don't force. If this child by his own spontaneity is obedient, then it is good -- this is his nature, help it to grow. And if that child is rebellious, disobedient -- this is his nature, help him to grow. Let one grow to be a deep yes-sayer; let the other grow to be a deep no-sayer. But don't interpret, because the moment you interpret, you start destroying. This is his nature to say yes, and that is his nature to say no. Both are needed.

Life will be very flat and dull if there is nobody to say no. If everybody is a yes-sayer, it will be absolutely dull and stupid. The no-sayer is needed, that is the polar opposite. Obedience will be meaningless if there is nobody to rebel. Don't choose, simply feel the difference and help. And don't force yourself on them, don't be violent.

Every father is violent, every mother is violent, and you can be violent because you are violent in the name of love. Nobody is going to criticize you, because you say you love your child so much that you have to beat him, you love him so much that you have to put him right. You say because you love him that's why you are trying to put him right -- he's going wrong.

Are you certain what is wrong and what is good? Nobody is certain, nobody can be certain -- because the phenomenon is such that a thing which is good this moment becomes bad the next; the direction that seems bad in the beginning turns out to be good in the end. Life is a flux, every moment changing.

So a real father or a real mother will give his or her children only awareness, not morals, because morals are dead. You say: This is good, follow! But the next moment the thing becomes bad, and what is the child supposed to do? The next moment life changes. It is changing, it is a continuum of change, and your morals are fixed -- you say this is good, this has to be followed. Then you become dead. Life goes on changing and you go on, fixed with your morals.

That's why religious persons look so dull -- their eyes vacant, superficial, with no depth, because depth is possible only if you move with the river of life.

So what should a father or a mother give as a gift to their children? Only awareness. Make the children more aware. Allow freedom and tell them: Be alert and move with freedom. Even if you have to err, don't be afraid, because life learns through errors also. One becomes alert through errors also -- so don't be afraid. It is human to err.

And if you err with alertness only one thing will happen: you will not commit the same mistake again and again. Once you commit the mistake, you will experience it, you will become alert about it, and it will disappear. It will make you richer, and you will go ahead, unafraid. Just remember one thing, that whatsoever you pass through, be more conscious. If you say yes, say it consciously. If you say no, say it consciously.

Don't get hurt when a child says no -- because who are you to fix a child? He comes through you, you are just a passage. Don't become a dictator -- love never dictates, and if you never dictate, then this goodness and badness will disappear. Then you will love both, your love will flow unconditionally. That's how God's love is flowing to this world -- unconditionally.

I have heard.... Somebody said to Junnaid, a Sufi mystic: A very evil man comes to listen to you and you allow him too much closeness and intimacy. Throw him out, he is not a good man.

Junnaid said: If God does not throw him out of existence, who am I to throw him out? If God accepts him...I am not superior to God. God gives him life, God helps him to be alive; and that man is still young and fresh and he will live long, longer than you. So who am I to decide?

God is showering on both the good and the bad. The situation is absolutely clear, crystal-clear -- that for God there is no good, no bad. When I say God, I don't mean a person sitting somewhere up in the sky. That is an anthropocentric attitude: we conceive of God in our own image. There is nobody sitting there. God means the whole, the totality of existence.

A bad man breathes as beautifully as a good man. A sinner is as accepted by existence as a saint. Existence makes no differentiation. But because of dualistic thinking -- Christian, Mohammedan, Zoroastrian -- we think in terms of conflict.

There is a story: There was a town, Sodom, in old Israel. The people were very much perverted in that town, sexually perverted -- homosexuals. So it is said that God destroyed the town. The whole town was destroyed. A great fire descended and everybody was killed.

After many, many centuries, one Hassidic saint, one Hassidic mystic, was asked: When God destroyed Sodom there must have been at least a few good persons in the town -- all were destroyed. So the questioner said: We can accept that the bad were destroyed because they were bad -- but why the good?

Now look at the cunning mind. The Hassid thought it over and said: He destroyed the good also so that they could be witnesses that these bad people were bad. This is a cunning calculation, this is just saving face. The real thing is: for God, there is no good, no bad. When he creates, he creates both; when he destroys, he destroys both -- unconditionally.

This is really foolish, this attitude of good and bad. A person smoking cigarettes becomes bad, a person enjoying alcohol becomes bad, a person who has fallen in love with somebody else's wife becomes bad. We think God is sitting there and calculating: This man smokes, this man is an alcoholic, this man has fallen into adultery, let this fellow come and I will see. This is foolish if God is calculating about such trivial things! This is our tiny mind.

For existence, there is no interpretation and no division. Good and bad are human conceptions, not divine.

Every society has its own conceptions of good and bad: every age changes and has its own conceptions of good and bad. There is no absoluteness about good and bad. Good and bad are relative -- relative to society, to culture, relative to us. God is absolute for him, there is no distinction.

And if you are deep in meditation where thoughts disappear, then there is no distinction -- because good and bad are thoughts. When you are silent, what is good and what is bad? The moment the idea arises: This is good, that is bad, the silence has been lost. In deep meditation there is nothing -- no good, no bad.

Lao Tzu is reported to have said: A hair's distinction, and heaven and hell are set apart. In the mind of a meditator, if even a slight distinction arises then the whole world is divided. Meditation is non-distinction,NO distinction. You simply look, and you see the whole and don't divide it. You don't say: This is ugly, that is beautiful; this is good, that is bad. You don't say anything. You simply are. You don't say anything, you don't make any division. The non-dual is there.

In meditation you become God. People think in meditation they will see God. This is wrong; there is nobody to be seen. God is not an object. In meditation you become God, because all distinctions disappear. In meditation you become one with the whole because in meditation you cannot divide yourself from the whole -- all divisions have fallen! You are so silent that no boundary is there. Every boundary is a disturbance. You are so silent there is no I, no thou. You are so silent that all boundaries have blurred and disappeared. One exists, unity exists. This is what Hindus call the Brahma -- the one, the unity, the ultimate

unity of existence.

It is mind that divides, makes distinctions, says this is this, that is that. In meditation there is isness, undivided. You are God when you are in meditation, and only in meditation will you come to know unconditional love.

If you are a father, both your children will be just children -- strangers, coming from an unknown world, moving into an unknown existence, growing, maturing. Out of your love you give to them; you share your life, your experiences, but you never force anything. When you don't force, then who is obedient and who is disobedient? When you don't force, how can you decide who is good and who is bad?

Now I come to the last point. When you DON'T force, how can one be obedient and another disobedient? The whole phenomenon disappears. Then you accept the other -- the child, the wife, the husband, the friend -- as he is, as a fact. If we can accept each other as facts, without any oughts, shoulds, without any good and bad, life will become paradise this very moment.

We reject. Even if we accept somebody, we accept in part. We say: Your eyes are good, but everything else is just dirty. Is this acceptance? We say: This act of yours is good, but all else is bad, cannot be accepted, and I accept only that which is good. That means: I accept only that which is according to me.

You may not know how you are destroying each other, because whenever the parents say to the child: We accept only this part, not anything else -- when a wife says to the husband: I accept only this in you, not the other -- what are you doing? You are creating a division in the other's mind also.

When the father says: Don't do this, I don't accept this, I am angry about this -- when he punishes a child because HE thinks he has done something wrong, what is he doing? When he appreciates the child, gives him a toy, brings flowers for him, sweets, and says: You have done well, you have done something good which I approve -- what is he doing? He is creating a division in the child. By and by, the child will also reject the part that the parents have rejected, and he will be divided: he will become two I's.

You may have observed little children -- they even punish themselves; they even say to themselves: Bobby, this is not good. You have done a bad thing. They start rejecting the part that has been rejected by their parents. Then a division is created. The rejected part becomes the unconscious, the suppressed part; and the accepted part becomes the conscious, the conscience. Then their whole life will be a hell, because the rejected and the accepted will go on fighting. Continuously, there will be a turmoil.

The rejected cannot be destroyed. It is YOU, it is THERE! It is always working within you -- you may have put it in the dark, that's all. But once you put part of you in the dark that part becomes more forcible because it works through darkness and you cannot see it, you cannot be aware of it and it takes its own revenge. Whenever there is a weak moment and your conscious part is not very strong, it will come out. You may be good for twenty-three hours, but for one hour, when the conscious is tired, the unconscious asserts itself.

So even saints have their sinner moments, even saints have to give leave to their sainthood. They are on holiday, sometimes they have to be. So if you catch a saint on his holiday, don't be disturbed too much, everybody has to have a holiday. Everybody gets tired -- unless one is whole. Then there is no tiredness because there is no other part which is constantly fighting, creating trouble, asserting itself, taking revenge.

So we have two words: one is saint, the other is sage. The saint always has the sinner hidden within him; the sage is the whole. The sage cannot be on holiday because he is always on holiday -- there is no rejected part; he lives as a whole totality. He moves moment-to-moment as a whole; he never rejects anything. He has accepted himself completely the rejection is created by the parents, by the society.

A small child is always a great discoverer, and of course he begins his discovery with his own body, that is the nearest existence to him. He cannot go to the moon, he cannot go to Everest, they are very far; some day he may go, but right now the nearest part is his own body. He starts discovering it. He touches his body, he enjoys it.

Observe a little child touching his toes -- happy, happy as you can never be even if you go to the moon. He has discovered his body! He touches his toe, enjoys it, brings it to his mouth because these are the ways he discovers. He will taste it, smell it, touch it.

But when he comes to his sexual parts, parents become disturbed. That disturbance is in the parents, not in the child. He does not make any distinctions; the toe or the sexual organ are the same. There is no division in his body up to now. The whole body is there: fingers, eyes, nose, sexual organs, toes, are one flow. There is no division of lower and higher.

Hindus have a division; all over the world, all the cultures have divisions. Hindus say: Never touch with your right hand below the navel, because that part below the navel is dirty. Touch below the navel with your

left hand; touch above the navel with your right hand. The body is divided, and the division has gone so deep in the mind that by right we mean good -- we say you are right -- by left we mean bad. So if you want to condemn somebody, just say he's a leftist, a communist. The left is bad.

A child doesn't know which is left, which is right -- the child is whole, he is a unity. He doesn't know which is lower, which is higher -- the body is undivided flow.

He will come to discover his sexual parts, and parents become disturbed. Whenever a child, boy or girl, touches the sexual organs, immediately we say: Don't touch! We remove the hand. The child is shocked. You have given an electric shock to him. He cannot understand what you are doing.

And this will happen many times. You are hammering into the child that something in his body has to be rejected, the sexual part of the body is bad. Psychologically, you are creating a complex. The child will grow, but he will never be able to accept his sexual organs. If you cannot accept your body in its totality, there will be problems, there will be trouble, because the child will make love, he will move into the sexual act, but there will be guilt: Something wrong is going on, something basically wrong is happening. He is condemning himself.

Making love, the most beautiful thing in the world, he is condemning and is guilty. He cannot make love totally; he cannot move totally into the other, because he is holding back. Half is moving, half is being controlled. This creates a conflict and love becomes a misery.

This happens in all dimensions of life. Everything becomes miserable because in everything the parents have created a division: this is good and that is bad. This is why you are miserable -- because of your parents, the society. Don't do the same to your children.

It will be very difficult because you are divided, you would like to divide the child -- it is unconscious! But if you become alert...if you are really meditating you will become alert. Don't create the same schizophrenia in your child; don't divide, don't make a split. You have suffered enough; don't create the same suffering for your child.

If you really love you will not divide him because division creates suffering. You will help him to remain whole, because wholeness is holy, and wholeness gives ecstatic possibilities, opens doors for the peak experiences.

How can you help a child to remain whole? One thing: remain alert so you don't divide him unconsciously. Don't condemn a thing. If you feel it is harmful, tell the child that this is harmful but don't say this is bad -- because when you say harmful, you are stating a fact; when you say bad, you have brought a valuation into it.

Parents have to say many things to children, because children don't know. You have to say: Don't go near the fire -- but say: This is harmful. If you get burned, you will suffer, but then still it is up to you. Say this is my experience that whenever I was burned, I suffered; and I tell you my experience, but even if you want to do it, you can do it. This is harmful.

Say what is harmful, say what is beneficial, but don't say good and bad. If you are alert, you will drop the words good and bad from your vocabulary -- because with good and bad you are bringing your valuation to things. Say harmful -- and still allow freedom, because your experience cannot become the children's experience. They will have to experience themselves. Sometimes even harmful things will have to be done -- only then can they grow; sometimes they will have to fall and get hurt -- only then will they know. They have to pass through things, get hurt and scarred, but that is the only way one grows.

If you protect the child too much he will not grow. Many people remain children, their mental age never grows beyond that of a child. They become old, they may be seventy, but their mental age remains near about seven, because they have been so much protected.

Look at very rich families: Their children are protected too much, they are not allowed any freedom -- to err, to experience, to go astray, to go off the road. Almost every moment somebody is following them -- the servants, the tutor, the governess; they are never left alone. Then look what happens to them: almost always, rich families produce mediocre children, stupid, silly. Great minds have never come from rich families -- it is difficult -- innovators never come from them, adventurers never come from them -- they cannot. They are so much protected, they never grow.

For growth, unprotectedness is needed, protectedness is also needed -- both are needed. Look at a gardener working with his trees: he helps them, he protects them, but still he gives them freedom to move in the sun, in the rains, in the storms. He will not take those trees inside the house to protect them from the storm and from the sun and from the dangers that are always there outside. If you take the tree inside it will die. A hothouse plant is unnatural, and we all become hothouse plants because of over-protective parents.

Don't protect the children. Don't leave them unprotected. Follow them like a shadow. Look after them, be careful and create a balance, so whenever it is so dangerous that they may die, you protect them; but whenever you feel that it is not going to be so dangerous, you allow them. The more they grow, the more you allow. By the time a child becomes sexually mature, you should give him total freedom -- because nature has made him a man now. Now no need to be too much worried. Sometimes accidents will happen, but they are worth it.

Give the child a wholeness. Make him infectious to your awareness. Love him, tell him what your experience is, but don't try to make him follow your experience. Don't force. If he follows of his own accord, it is good; if he doesn't follow, wait -- there is no hurry.

It is difficult to be a father or to be a mother, the MOST difficult thing in the world. And people think it is the easiest.

I have heard: One woman was coming in a taxi to her home from the market, and the taxi-driver was just crazy. He was going zigzag; any moment there would be an accident. And he was going so fast...the woman was very, very nervous, sitting on the edge of the seat, and many times she said: Don't go so fast, I'm scared. But he wouldn't listen. Then she said: Listen! Twelve children are waiting for me at my house; if something goes wrong, what will happen to the twelve children?

So the driver said: And you are telling me to be alert?!

Difficult to follow it? He is saying: You have given birth to twelve children! You were not alert, and you are telling me to be alert in driving!

It is easy to give birth to many children; there is no problem, animals do it easily. But to be a mother is very difficult, the most difficult thing in the world. To be a father is even more difficult -- because to be a mother is natural, to be a father is not so natural. Father is a social phenomenon. We have created the father; it doesn't exist in nature. To be a father is still more difficult, because there is no natural instinct for it. It is difficult because this is the most creative act, to create a human being.

Be alert. Give more freedom. Don't make distinctions of good and bad; accept both, and help both types to grow. Soon this helping the children to grow will become a deep meditation for you -- you will also grow with them. And when your child flowers into a yes-sayer, or a no-sayer...because there have been beautiful no-sayers: Nietzsche is a no-sayer -- but beautiful! His genius to say no is such a wonderful and beautiful phenomenon that the world would not be so rich if there were not people like Nietzsche. He CANnot say yes. It is difficult for him. No is his whole being.

Buddha is a no-sayer. He said: There is no Brahma, there is no soul, there is no world. You cannot find a greater no-sayer. He left NOTHING. He says: There is nothing. He goes on saying no, goes on eliminating. It is very difficult to find a yes from him -- impossible. But what a beautiful being evolved out of that no! That no must have been total.

There have been yes-sayers, the devotees -- the BHAKTAS: Meera, Chaitanya or Jesus or Mohammed -- these are yes-sayers. And there are two types of religion, of course: one which is around a no-sayer, the other religions which are around a yes-sayer. You also will belong to one or the other. If you are a no-sayer, then Buddhism will be a great help to you. If you are a yes-sayer, then Buddhism cannot help you at all; it will be destructive. Christianity can help, Hinduism can help.

Both are needed. When I say this, I mean they always exist in a proportion, just like men and women -- almost always the number is the same. The whole world is divided -- half men, half women. And how nature keeps this proportion is a miracle. In every other dimension the same proportion is maintained: always half no-sayers and half yes-sayers in the world, always half who can follow the path of knowledge and half who can follow the path of love. Love is yes-saying. Knowledge is always no-saying. And this proportion is maintained by nature always.

So if you have got two children, one is a yes-sayer and the other is a no-sayer, this is the proportion! This is good that you have got both in your home. You can create a harmony out of them. Don't try to destroy the no-sayer, don't try to push and help only the yes-sayer. Create a harmony between the two; these two children are representative of the whole world, the yin and yang, the opposites, the poles. Create a harmony between them and your family will really be a family, a unit, a harmonious unit.

But don't interpret, don't condemn, don't be moralistic. Just be a father, a mother. Love them and accept them and help them to be themselves. This is the base of all love: to help the other to be himself. If you want to pull, manipulate, you are not in love, you are destructive.

BELOVED OSHO,
IN THE WEST, MOST OF OUR GROWTH METHODS TEND TO BE GROUP-ORIENTED -- LIKE ENCOUNTER GROUPS AND PSYCHODRAMA.
IN THE EAST, ALTHOUGH THERE ARE ASHRAMS WHERE SEEKERS LIVE TOGETHER, THE STRESS SEEMS TO BE ON THE INDIVIDUAL.
WOULD YOU TELL US ABOUT THE TWO APPROACHES?

There are two types of growth methods. You can pursue your spiritual growth alone, or you can work through a group, through a school. Both types have always existed even in the East. Sufi methods are group methods. In India also, group methods have existed but were never so prevalent as in Islam or Sufism.

But this is a new phenomenon as far as quantity is concerned -- that the West is totally group-oriented. Never before have there been so many group methods alive, and so many people working through them as exist now in the West.

So in a way we can say that the East has remained with individual efforts, and the West is now growing towards group methods. Why is this so and what is the difference? And why this difference?

Group methods can exist only if your ego has come to a point where it is a burden to carry it. When the ego has become so burdensome that to be alone is to be in anguish, then group methods become meaningful, because in a group you can merge your ego.

If the ego is not very evolved then individual methods can help you. You can move to a mountain, you can be isolated, or even living in an ashram with a master you work alone, you do your meditation, others do their meditation. You never work together.

In India, Hindus have never prayed in groups. With Mohammedans, group prayer entered India. Mohammedans pray in groups; Hindus were always praying alone; even if they went to the temple, they would go alone. It is a one-to-one relationship -- you and your God.

This is possible if the ego has not been helped to grow to a point where it becomes a burden. In India, it has never been helped to grow -- from the very beginning we have been against the ego. So you grow in ego, but the ego remains vague, blurred; you remain humble, you are not really an egoist. It is not a penetrating peak in you, it is flat ground. YOU ARE egoistic, because everybody has to be, but not absolute egoists. You always think it is wrong and go on pulling yourself down. In certain situations you can be provoked and your ego becomes a peak -- but ordinarily it is not a peak, it is flat ground.

In India the ego is just like anger -- if someone provokes you, you become angry; if nobody provokes you, you are not angry. In the West, the ego has become a permanent substance. It is not like anger, it is now like breathing. There is no need to provoke it -- it is there, it is a constant phenomenon.

Because of this ego, a group becomes a very helpful thing. In the group, working with a group, merging yourself in the group, you can put your ego aside easily.

That's why not only in religion, but in politics also, a few phenomena can exist only in the West: fascism for example could exist, could become possible, in Germany which is the most egoistic country in the West, the most Western. There is nothing like the German ego all over the world. That's why Hitler could become possible, because everyone is so egoistic, everybody is in need of merging.

Nazi rallies, millions of people marching -- you can lose yourself, you need not yourself be there. You become the march, the band playing, the music, the sound, the hypnotizing Hitler, a charismatic personality. Everybody looking at Hitler, the whole mass around you like an ocean -- you become just a wave. You feel good, you feel fresh, you feel young, you feel happy. You forget your misery, your anguish, your loneliness, your alienation. You are not alone. Such a great mass is with you and you are with it. Your individual private worries drop. Suddenly there is an opening -- you feel light, as if you are flying.

Hitler became successful not because he had a very meaningful philosophy -- his philosophy was absurd; it was childish, immature not because he could convince the German people that he was right...that was not the point. It is very difficult to convince German people, one of the most difficult things -- because they are logicians, they have logic in their minds, rational in every way. It is difficult to convince them, and to have been convinced by Hitler would have been impossible. No, he never tried to convince them. He created a hypnotic group phenomenon.

THAT convinced them.

It was not a question of what Hitler was saying; it was a question of what they were feeling when they were in the group, in the mass. It was such an unburdening experience, that it was worth it to follow this man. Whatsoever he was saying -- wrong or right, logical, illogical, foolish -- it was good to follow him.

They were so much bored with themselves they wanted to be absorbed by the mass. That's why fascism, nazism and all types of group madness, became possible in the West.

In the East only Japan could follow, because Japan is the counterpart of Germany in the East. Japan is the most Western country in the East. The same phenomenon was there, so Japan could become an ally to the Hitlerite madness.

The same is happening in other fields also -- in religion also, in psychology also. Group meditation is happening, and only group meditation will happen for a long period to come. When a hundred people are together -- you will be surprised, particularly those who don't know the Western mind, they will be surprised -- just holding hands, one hundred people, sitting, just holding hands, feeling each other, and they feel elated.

No Indian will feel elated. He will say: What nonsense! Just holding hands with a hundred people sitting in a circle, how can it be an elation? How can you become ecstatic? You can feel at the most the perspiration of the other's hand.

But in the West a hundred people holding hands are elated, ecstatic. Why? -- because even holding hands has become so impossible because of the ego. Even wife and husband are not together. The joint family has disappeared, it was a group phenomenon. Society has disappeared. In the West now, no society exists really. You move alone.

In America -- I was reading the statistics -- every man moves within three years to another town. Now a man in a village in India remains there -- not only he, his family has remained there for thousands of years. He is deeply rooted in that soil. He is related to everyone, he knows everybody, everybody knows him. He is not a stranger, he is not alone. He lives as part of the village, he always has. He was born there, he will die there.

In America, every three years on average people move. This is the most nomadic civilization that has ever existed: vagabonds -- no house, no family, no town, no village, no home really. In three years how can you get rooted? Wherever you go you are a stranger. The mass is around you but you are not related to it. You are unrelated, the whole burden becomes individual.

Sitting in a group, in an encounter group or in a growth group, touching each other's bodies, you become part of the community. Touching each other's hand and holding each other's hand, just lying near each other, or lying on top of each other in a pile, you feel oneness, a religious elation happens. A hundred people dancing, touching each other, moving around each other, become one. They merge, the ego is dissolved for a few moments. That merger becomes a prayerful thing.

Politicians can use it for destructive ends. Religion can use it for very creative phenomena -- it can become a meditation.

In the East, people are in the community too much. So whenever they want to be religious, they want to go to the Himalayas. Society is too much around. They are not fed up with themselves, they are fed up with the society. This is the difference. In the West, you are fed up with yourself and you want some bridge, how to be communicative with the society, with others; how to create a bridge, how to move to the other, so you can forget yourself. In the East, people are fed up with the society. They have lived with it so long, and the society is all around so much that they don't feel any freedom. So whenever somebody wants to be free, to be silent, he runs to the Himalayas.

In the West, you run to the society; in the East, people run from the society. That's why lonely methods, individual methods have existed in the East; group methods are in existence in the West.

What am I doing? My method is a synthesis. In the first steps of Dynamic Meditation you are part of the group; in the last part the group disappears, you are alone. I am doing this for a particular reason, because now East and West have become irrelevant. The East is turning towards the West; the West is turning towards the East. By the end of this century there will be no East and no West -- one world.

This geographical division has existed too long; it cannot exist any more. Technology has already dissolved it, it is already out of existence, but because of a habitual attitude in the mind, it continues. It continues only as a mental phenomenon, it actually exists no longer. By the end of this century there will be no East, no West -- just one world. It is already there. Those who can see, they can see it is already there.

A synthesis will be needed -- group and individual both. You work in a group in the beginning; in the end, you become totally yourself. Start from society and reach to yourself. Don't escape from the community -- live in the world but don't be of it. Be related, but still remain alone. Love and meditate. Meditate and love.

Whatsoever happened before is not the question; whatsoever follows is not the question. Meditate and

love if you are a man, love and meditate if you are a woman -- but don't choose. Love plus meditation is my slogan.
Enough for today.

My Way: The Way of the White Clouds

Chapter #15
Chapter title: Share Through Your Being

24 May 1974 am in Buddha Hall

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BELOVED OSHO,
YOU SAID TO US THIS WEEK THAT WE SHOULD NOT CONCERN OURSELVES WITH OTHERS. BUT MOST OF US FROM THE WEST HAVE FRIENDS AND RELATIVES WITH WHOM WE WOULD LIKE TO SHARE WHAT WE'VE FOUND.
WHAT SHOULD WE TELL THEM ABOUT SANNYAS? WHAT SHOULD WE TELL THEM ABOUT YOU? HOW CAN WE EXPLAIN THE UNEXPLAINABLE?

There are things which cannot be told, you cannot share them verbally. But there is a way to share them and that is through your being. Be a sannyasin; that is the only way to tell others what sannyas is.

If you are a sannyasin, your whole being will say that which cannot be said. Then your whole way of life will tell stories which cannot be conceptualized.

Language is impotent. It cannot say that which is alive, it can say only dead things. You can say something about sannyas, but it will not be true. How can you say anything about sannyas? It is an inner flowering, it is an inner freedom, it is an inner ecstasy, a benediction.

You can share it of course, but the sharing will be through your being, through your very being -- the way you walk, the way you sit, the way you look, your eyes, your body, your very breath. The silence that surrounds you, the bliss that goes on and on being thrown all about you, the vibrations of you, they will tell and only they can tell.

Be a sannyasin; that is the only way. And what is sannyas? It is a freedom from the mind. It will be difficult to understand sannyas if you don't understand what mind is.

Mind is the accumulated past. All that you have experienced, all that you have known, all that you have lived through is accumulated in the memory. That accumulated past is the mind. So mind is always dead because it belongs to the past. Mind is always dead, never alive. Whenever a thing has become dead it becomes part of the mind. It is just like dust that a traveler gathers. You are here and now, and mind is always in the past. Mind is your shadow that follows you.

Sannyas is getting free from the past, living in the moment -- not carrying the past in the head, not being burdened by it. Moment-to-moment, die to the past, as if it never existed, as if you are born anew. Every moment be fresh and young. Put aside the past. Don't gather the dust.

If you gather the dust you will get duller and duller every day, your consciousness will be covered, your mirror-like being will not be able to mirror anything. The longer you have lived with the past, the more the mirror will be covered. It will not reflect. You will become less and less sensitive. This is what has

happened.

Sannyas means a breakthrough. Looking at the past, understanding that it is useless because it is no more, understanding that it is useless, a burden, you put it aside. Then you are here and now this very moment, in the present, in the plenitude of the present.

Sannyas means living without time: not being influenced by the past, and not being carried by the future. No burden of the past, and no desire in the future, sannyas is a goalless, purposeless life.

If somebody says that sannyas is a means to achieve god, he is talking nonsense. Sannyas is not to achieve anything. Sannyas is to live in such a way as if you have achieved everything. It is not a desire, because it makes no difference whether you desire wealth, power, prestige, or you desire god -- MOKSHA it makes no difference. The basic mechanism remains the same: you desire.

And whenever you desire, the future comes in. Whenever the future is there, it is nothing but a projection of the past. Whenever the future is, it is nothing but the modified known. It is never the unknown. How can you desire the unknown? That which you don't know -- how can you desire it?

God cannot be desired. If you desire, it is something else. God is the unknown, how can you desire it? God is the unexperienced, how can you desire it? You can desire sex, you can desire power, you can desire the ego, because you have known them. You have known them for many, many lives. But how can you desire god? How can you desire love? How can you desire ecstasy? You have never known them, desire is impossible.

That's why all the scriptures and all the buddhas say: God happens to you when you are desireless. Moksha comes to you; you never go to moksha. You cannot go because you don't know. Nirvana happens to you when you are desireless.

Sannyas is desirelessness, and desirelessness means living in the now.

And remember, now is not part of time; now is beyond time. Time comes in only when you think in terms of the past, in terms of the future. This very moment is not part of time. This very moment is not recorded on your watch, because the watch is always moving in the future. It is always moving in the future, never here and now. It is coming from the past and moving into the future.

The watch is representative of your mind, it is NEVER here! The moment you say it is here, it has moved. The moment you see where it is, it has become past. From past to future it is jumping. If you look minutely at your watch, you will see it is not moving, it is jumping. The minute hand looks as if it is moving because the jump is very slow, but the hand that records seconds, you can see it is jumping. It jumps from the past to the future. It is never here and now. And this is the way of the mind.

Now is beyond time, it is timeless; or you can call it eternal. You NEVER leave it. It is always there. You never go into it, you never come out of it -- it is there. If you can live in such a way that your whole life is surrounded by the now, you are a sannyasin, you are desireless -- you don't desire even god.

The moment you desire god, you have made god into a commodity. Then you will be exploited by the priests because they sell that commodity. Then you will be exploited by temples and churches and mosques, because those are the shops where that commodity is sold. A sannyasin has nothing to do with temples and churches, because god is not a commodity.

What happens when you are not desiring? It doesn't mean that you kill yourself, suppress yourself; it doesn't mean that you kill your desires. The point has to be understood deeply, because this has happened.

Scriptures say, those who have known say: When you are desireless, the divine happens to you. Then the mind jumps, just like a cat jumping on a mouse, catches hold of this desirelessness and says: Okay, if god can be attained through desirelessness, then I will desire desirelessness. Now this becomes the desire, and again you have missed. Then sannyasins try to be desireless, so this state of desirelessness becomes the thing to be achieved in the future.

So what can you do? You can kill desire and think that you are desireless. Desirelessness is not the death of desire, because when desire dies, you are also dead. This will look very subtle and difficult: if there is no desire, if you have killed all desire, you will also be dead. That is not the way for desirelessness to happen. It is not the death of desire but a transformation of the desire.

Desire moving into the future is one way of desire; desire remaining here and now and enjoying the present is another way of desire. The second way is desireless, because it is not moving into the future.

A man who is desireless is not dead. He is more alive than you because his desire is concentrated here and now. If he is eating his food, you cannot even conceive how happy he is -- eating his ordinary food, just bread and butter. His whole being is here: he is not just throwing things inside.

A man who lives in the future never eats well. He is just throwing food inside. He is not concerned with

eating because his mind is concerned with the future. He lives in ambition. He cannot eat well; he can think of what he will eat tomorrow, but he cannot eat this moment. He can imagine what type of foods, where he is going to eat tomorrow, but today is vacant and empty. And every tomorrow, unfortunately, becomes today -- he will miss his whole life.

While he is making love he doesn't feel anything -- he is frustrated -- but he thinks of other women that he is going to capture in the future. And the same will happen again with every woman, with every man -- because the meeting is here and now and the mind always moves.

He will not be able to make love. He will not be able to eat well. He will not be able to enjoy the bliss that nature gives, continuously showers all around you. As in autumn when leaves are falling down from a tree silently, the bliss is showering every moment silently without making any noise around you. Everything is beautiful, everything is a benediction -- but you are not present.

So a sannyasin doesn't mean a man who has killed his desires. A sannyasin means a man who has brought all his desiring force here and now. He lives totally. Whatsoever he is doing he is totally absorbed in it. Nothing is left standing behind. He is not divided. While eating, he becomes eating. While making love, he becomes love. While moving, he becomes movement.

Buddha has said -- and very few have understood what he means -- when you move, only movement exists, not the mover; when you talk, only talking exists, not the talker; when you listen, only listening exists, not the listener; when you observe, only observation exists, not the observer.

This is what a sannyasin is. The activity becomes so total that the actor is lost in the activity. There is nobody standing behind -- no division. You have moved completely; you have flowed into the activity, whatsoever the activity. Then enjoyment becomes perfect.

So a sannyasin, a man who is desireless, is not a man with dead desires. He is a man whose desiring-forces, all the energies that can desire, have turned upon the present moment. They are not running in the future, they have turned upon the present moment. His desires are concentrated here and now. He has become a world. Everything moves back into him. Nothing goes into the future, because future is false, it is nonexistential.

If your desires move into the future, it is as if a river is moving into a desert: it will be lost, it will never reach the sea, it will never enjoy the ecstasy that comes to a river when it meets the sea. When a river reaches an ocean, the orgasm is felt all over the river, the dance, the ecstasy, the blessing. It will not come if a river moves into a desert and is lost. It will evaporate, it will die. There will be no communion with existence.

When desire moves into the future, the river of desire has moved into the desert. Future is nowhere, it is always the present. Future is a creation of the mind -- it is false, it is a dream. A sannyasin lives IN the reality, not in the dream. He enjoys the reality.

So remember this: I insist again and again that a sannyasin is not a man who is against life; really, he is the man who is for life. And a sannyasin is not a man who has killed all his being and desires and has become a dead thing. He is life in abundance, he is a great source of aliveness.

What happens? -- because this is subtle -- what happens? What will be the difference? You feel hunger. You start thinking about food. You never feel the hunger in its totality, otherwise it has its own beauty. A person who cannot feel hunger is already dead. When hunger is there, hunger is in the present, but you start thinking about food. When food is there, you start thinking about some other food that you are going to get tomorrow.

A sannyasin, a man who lives in the present, enjoys hunger when hunger is there. He is totally hungry, he becomes hunger. Every cell of the body waiting for food as if it has not rained for many days and the earth is waiting for the rains. Every pore praying, waiting, inviting; the whole body waiting, inviting, enjoying the hunger. Then food is there. Then he enjoys the food and satisfaction comes to the whole being, spreads all over the body and mind and soul. He enjoys this contentment.

One Zen master was asked: What is meditation? He said: When I am hungry, I am hungry, and when I feel sleepy, I fall asleep.

The questioner could not understand; he said: I am asking about meditation, not about you.

The master said: This is all that we know meditation to be: when I feel hungry, I feel hungry. There is no division. When I eat, I eat; and when I feel sleepy, I go to sleep.

No fight with life, no resistance -- surrender, floating, becoming a white cloud. A sannyasin is a white cloud moving in the blue sky, enjoying every moment that God has given, enjoying every grace that comes to him.

If this is possible -- and this IS possible; this has happened to many, this can happen to you; only a deep understanding is needed -- then no karma is accumulated. Then you don't accumulate anything. You eat, you love, you do everything -- but you do it so totally that there is no ego to accumulate any memory out of it. You never say: I did this. How can you? When the doing was there you were not there, so who can say: I did this?

If you say to a sannyasin: You were hungry and you have taken your food; he will say, "I was not hungry, I have not taken the food. Hunger was there and the hunger has taken the food; no action on my part, I was not there". If you are not there, if the actor is not there, who will accumulate karma?

That's what Krishna says to Arjuna: Do whatsoever happens to you, whatsoever the situation demands, do it, and forget the doer. Don't think: I am doing; rather, think: God is doing through me. This is another way of saying the same thing: God is doing through me. I am just a NIMITTA -- an instrument, a passage, a vehicle. I am just a flute, hollow within, nothing substantial. God goes on singing and bringing new tunes, creating new songs, I am just a passage, a bamboo flute.

A sannyasin is a bamboo flute, a passage. He is not there. Much happens around him, much happens through him, but he is not there. Become a sannyasin, because this...this is beautiful!

This must come to your mind, that you have to share. You are here. Your mother will be waiting at home -- your wife, your husband, your children -- and love always shares.

You will go back. You will not be taking any visible thing with you -- not a present to your mother or your wife, some ornaments or something from this country -- you will be taking something invisible.

This invisible cannot be talked about because you are not taking a philosophy with you. I am not giving you a philosophy, I am not giving you any ideology, I am giving you a different type of life, a way of being.

It will be difficult to tell them. If they ask directly, it will be difficult. Don't try to say anything, because that will not be of any help, that may create more problems. Rather, be open to them so they can share. Rather, be vulnerable. Be with them -- laugh, enjoy, eat, meditate, and tell them to share your being, a new way of life that has happened to you. Your very presence, your being which is laughing, enjoying, will become infectious -- it becomes and they will feel it! This will take time. It will not be easy, it will be difficult. So before you go, be prepared. Be ready to share.

They will not always understand. In the beginning, there is going to be misunderstanding, more possibility of misunderstanding, because they have never thought about it. This is something unknown, and whenever the unknown knocks at the door the mind feels scared, because the mind cannot categorize it, the mind cannot tackle it. It is shattering and shocking. Mind always feels happy if it can categorize a thing, put it into a corner and say: This is this -- label it and be finished. Mind is always happy if it can analyze a thing -- divide it, cut it, look into it, and be finished with it.

But sannyas cannot be categorized. It is not a category. It is such an altogether different quality of being, there exists no category for it. It cannot be analyzed, it cannot be broken into fragments. It is not a mechanism; you cannot break it, take the pieces apart and put them together again. No, it is an organic unity. If you analyze it, it is no longer there, and you can never put it back together again. It is impossible.

Sannyas is a live force -- organic, just like a flower. Analyze the flower, take each petal away, break it, look inside it, be satisfied that you have inquired, then try to put it back together. By that time, the flower is gone, the petals are dead and they can never be put back again in the same way, because it was an organic unity, it was not a mechanism.

Sannyas is a flowering, a flowering of human consciousness -- just as flowers coming on a tree show the tree has come to a completion and sooner or later, fruits will follow. Flowers are just indications that the tree is ready to give fruits. The tree is ready, it is fulfilled. Flowers are just the ecstasy of the tree before it starts giving fruit, because fruit means the fulfillment. The tree has come to its peak, its climax; it has achieved the crescendo of its being. It is happy, it enjoys it -- its life has not been futile now fruits are going to come. The tree is ecstatic and gives flowers.

Sannyas is a flowering, and MOKSHA is the fruit. Sannyas means now your inner being, your inner tree, has come to a point where the jump, where the explosion is going to happen. Before it happens, the whole being enjoys it. You are fulfilled. It has not been a waste. Many, many lives you waited -- and it has come now. So long a waiting, so much patience...but it has been meaningful. Now you have achieved, you have reached. The whole being flowers.

Hindus have chosen red, orange, ochre, as the color of sannyas because of flowers. Green and red are the basic colors in nature. Green is the tree, red is the flower. Your being has come to a flowering. Soon the

fruits will follow. Soon the seeds will be coming. Take this flowering with you.

It is good that you think how to share with loved ones, with friends, with wife and husband, with the family: how to share it? It is beautiful, it is good. It is virtuous to think of sharing such a beautiful thing, but you can share only if it has happened to you. If you have been only listening to me, thinking about flowers and you have not flowered, you cannot share.

If you take my words, they will not be real flowers, because words cannot be real -- they will be plastic flowers. You can carry them, you can give them to your friends, but there will be no fragrance in them. They will not say what I have been saying to you, they will not convey anything. There will be no communication through them.

So if you want to share sannyas, meditation, be meditative, become more and more deeply involved in this way of life. Desireless, still enjoy every desire when it comes. Whatever happens, keep enjoying it as a gift, as a grace, but never asking for it, never demanding it, never planning for it, never thinking about it. Live totally, and not through thought.

Thought is the corrupting force. It corrupts everything and corrupts absolutely, because thought is cunning -- it is cunningness personified. The more you think, the more you will become cunning. You will think it is cleverness, you will think it is intelligence. It is not, because if there is intelligence, then thought is not needed. Intelligence is enough; thought is not needed. You need thought because intelligence is not there. If intelligence is there, then you respond moment-to-moment. You need not think about what you should do next, because when the next moment comes, intelligence will be there and you will respond.

A mirror never thinks: When another man comes in front of me, what am I going to do? There is no need! The mirror is there, so it mirrors. If intelligence is there you never think about the next problem, because when the problem is there -- the intelligence will respond. You can rely on it.

Because we don't have intelligence, we think about it. Thinking is a substitute. Greater intelligence -- less thinking. When intelligence is perfect -- no thinking. A buddha never thinks -- there is no need! Whatsoever life brings before him, he responds.

You think because you cannot rely on your intelligence, so you have to plan beforehand. When the moment comes, then you will follow the blueprint that you prepared in the past. What type of living is this? You live out of the past! That's why so many errors are unnecessarily committed, and everything goes stale and dead -- because you always act out of the past. Life goes on, new every moment, riverlike, changing. The change never stops, but you have stopped in the past.

You carry a blueprint. Whenever life gives you a problem, you look in your memory, the blueprint, the planning -- and then you act out of it. You have missed. Life is always new. Blueprints are always old.

Life is just like birds flying in the sky. They never leave any mark, there is no path. When they have flown, the sky is as vacant as it was before. It is not like earth where people walk, and through their walking, through their footprints, paths are created. Life is like the sky -- no paths are created.

A sannyasin is like a bird flying in the sky, following no footprints, following no paths, because no paths exist. He moves, moment-to-moment through his present intelligence, not through his past memory.

Look! We have done something quite the contrary -- we have made everything a planning. Even a husband coming back from his office, from his work, thinks how he has to meet his wife; he plans inside, talks with himself. He will say this, he will touch her hand this way, he will give her a long kiss -- or something. What is the need to plan it? Don't you have any love?

If love is not, then planning is needed, because you cannot rely on yourself, you may completely forget. If you have not planned it beforehand, you may reach home and you may completely forget that your wife has been waiting the whole day -- preparing food for you, washing your clothes, just surrounded by you, by your love. She has been waiting and waiting and waiting, and getting impatient. And now you have come, and you don't even look at her. You sit in your chair and you start reading your paper or you put on your radio or TV, as if the wife does not exist.

You are afraid of this, you can't do this, so you plan. You make it a point to remember. You have to remind yourself how to behave with your wife, with your beloved. What type of love is this which cannot respond without planning? If love is there, there will be no thinking about it. The same is true about intelligence. If intelligence is there, there will be no thinking about it. Thinking is a substitute.

Thought is very clever and cunning. It can create the illusion of the real -- that is the cleverness. You can smile without smiling. A smile comes to your lips, but it is only on the lips, just a painted smile, not related to you at all. There is no bridge. It is not bubbling from the center of your being. It has not come from you; you have just put it on, it is a mask. Thought can do that and then by and by you go on becoming

more and more false. Cunningness means creating a pseudo-life around yourself.

A sannyasin is real. If he smiles, his smile comes from his being. If he is angry, anger comes from his being. If he loves, he loves from his being. He is not pseudo, he is not a phoney. He is real and authentic. You can rely on him. If he loves, he loves. If he is a friend, he is a friend. If he is not, you can rely on him -- he is not. But he is not deceptive.

This is what I mean by a really virtuous man -- authentic, reliable. Whatsoever is, is REALLY there. He wears no masks; he uses no false faces. He lives with the real. And remember: you can come to the real only if you are real. If you are false, you can never come to the real. If you are unreal, then the world that you see is going to be unreal, because the unreal can be connected only with the unreal. You are unreal. That's why the world is illusory, a maya. If you ARE real, the world disappears: it becomes divine, it becomes real.

The word maya is beautiful. It means that which can be measured. Maya means that which can be measured. Mind is the measuring phenomenon. Mind goes on measuring things, mapping out, analyzing. Mind tries to measure everything. That's why Hindus have called the world maya that which can be measured by the mind.

What is your science? Nothing but measuring. Hindus call science AVIDYA. They call it not knowledge but anti-knowledge; it is not real knowing, because that which is real cannot be measured. It is immeasurable, it is infinite. It has no beginning and no end. The real is immeasurable; the unreal is measurable. And with measure come reason, logic; with the immeasurable, logic drops, reason drops. Mind is very clever and cunning, it has created the world of illusion.

Then what is a sannyasin? He is not a mind; on the contrary, he is innocence. He is innocent, like a child just born -- with no past, with no idea of the future. A sannyasin, every moment, is a child just born. This is the process: every moment he dies to the past. Whatsoever has passed, he throws it away, he renounces it, because it is a dead thing, dust; no need to carry it. He cleanses himself; his mirror becomes again fresh. He goes on cleansing the mirror. This cleansing I call meditation.

People ask me: When will we be able to drop meditation? You will not be able to drop it. It will drop one day when you are not, but you will not be able to drop it, because you will need cleansing. You become continuously dirty; every moment the dirt gathers -- it's the nature of life. Every moment you need a bath, a cleansing. When you are not there, then nothing, there is no problem because there is no one who can get dirty. But you are there, so meditation has to be continued. It is an effort to remain innocent.

Look! If you are innocent, there is nothing you are lacking. If you can look with innocent eyes towards the sky, you become the sky. With mind you start measuring. You say: This is beautiful or not beautiful, or today's sky is clouded, or tomorrow's sky will be better, or yesterday's sky was more beautiful. You start measuring.

But if you are innocent, not a mind, but just a being looking at the sky, there is nothing to say, nothing to think. The sky is there, and you are also like a sky: the inner and the outer meet. Both the spaces become one and there is no boundary. The observer becomes the observed. That's what Krishnamurti goes on saying: the observer becomes the observed. The outer and the inner lose their boundaries, become one.

If you look at a tree with innocence, with no mind measuring, what happens? There are not two, the tree and you. Somehow, the tree has entered you and you have entered the tree. Only then do you come to know what a tree is. You look at the stars, you look at a river, you look at a line of birds flying against the blue sky.... Boundaries go on merging. All differentiation is lost, all distinction is lost. Unity arises.

It is not a unity put by thought. It is not a unity of philosophers. It is a totally different unity. You don't think that it is one, you suddenly know that it is one. You don't say inside your mind: This is one because the Upanishads have said so, because the Vedas have said so. It is one.

If the Vedas are in your mind and the Upanishads, you are not innocent, you are cunning. Measurement is continuing. You are measuring, applying mind and thought, comparing. You are clever and cunning, you are not intelligent, and howsoever clever you are, a clever mind is mediocre. Intelligence is needed.

A child is born intelligent, not clever. He looks at the world with clear eyes; his perception is absolutely clear, unclouded.

When I say innocence is sannyas, I mean your perception should be clear, with no thoughts to become barriers. You should look. You should become a look. You should observe, but there should be no observer behind you manipulating.

This innocence is possible and only this innocence goes beyond time and space. Only this innocence reaches to the ultimate, to moksha, the absolute freedom.

Become a sannyasin -- an innocent one, reborn, cleansing, moving moment-to-moment into the

unknown. Then you will be able to share.

The whole process of human education, culture, conditioning, is just the opposite: it teaches you how to be cunning and clever. It teaches you the mind, it never teaches you the innocence. It teaches you automatization. This word has to be remembered, it makes you more and more automatic, because if you are more and more automatic, you are more efficient.

You learn driving: in the beginning it is difficult. The difficulty is not in the driving or in the car or in anything else -- the difficulty is in you, because you have to be alert. In the beginning you have to be alert; the danger is there. You have to be continuously conscious of what you are doing. You have to be alert to the traffic, to the people passing, to the mechanism; you have to be alert to the clutch, to the gear, to the wheel -- and everything. You have to be alert to so many things that your mind cannot continue its routine inner chattering. It has to be alert. That creates the trouble.

Later on, after a few days, you become automatic. Now the hand goes on working, the legs go on working, the car and you have become one mechanism, and your mind can continue its inner chattering. There is no problem, your mind is not needed.

This is what I mean by automatic. Now your body is a mechanism; it functions. You will be needed only in certain rare cases. If there is going to be an accident, suddenly you will be needed. Then your thinking process will have to stop. Suddenly there will be a shock, your whole body mechanism will shiver, and you will have to be there, you will have to be alert. But these are rare moments. Otherwise you can continue: you can smoke, you can sing, you can even talk with somebody, you can listen to the radio or you can continue your inner talk, the inner dialogue -- there is no need to be there. You have become automatic.

But this is more efficient, because if you need to be continuously aware, you cannot be very efficient, you cannot go very fast -- because you don't know how to be aware. Because of this factor, because people are not aware, they live unconscious lives. Society has learned a trick: make everybody more and more automatic. The whole of schooling is nothing but making you automatic. Language, mathematics -- everything becomes automatic. You can do it without being worried about it. It becomes mechanical.

When I say become innocent, it means a de-automatization. It means: whatsoever you do, do fully conscious. If you are driving a car, then drive only -- become driving; don't do anything else, don't continue the inner talk. Just become so deeply involved and alert that there is no driver -- only driving, fully conscious.

It will be difficult -- that's why societies have not bothered about it. Only individuals can pass through such an arduous path. Do everything consciously; by and by, your body-automatism will dissolve, you will become de-automatized. Then innocence will flower.

A child is innocent because nothing is automatic yet. He has not learned anything, he is not conditioned yet. Sooner or later we will condition him. He will learn things, then more and more mind will be there and less and less he himself. Less and less being and more and more mind will be there. Then he will become just an automaton, a mechanism -- efficient, working well, serving the society, but dead.

Serve, help the society work, but don't become automatic. As you have already become automatic, de-automatize yourself. By and by, bring more and more consciousness. Whatsoever you are doing, bring more consciousness, because whatsoever you are doing, if you are less conscious it becomes automatic. That is the way of automatization, being less and less conscious, doing things like a mechanism.

More and more conscious doing, not like a mechanism, but a presence, then innocence will flower in you. and that innocence is the greatest thing that can happen to a human being.

Innocent, you are divine. Innocent, you have become gods.

Enough for today.

Nansen: The Point of Departure

Talks on Zen

Talks given from 05/10/88 pm to 14/10/88 pm

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TOZAN RESPONDED, "THE VENERABLE SIR SHOULD NOT OPPRESS A GOOD MAN BY REGARDING HIM AS A WORTHLESS FELLOW."

Maneesha, in the long history of Zen there are milestones. Mahakashyapa is the first, but not much is known about him -- in Buddhist scriptures he is mentioned only once. Just one mention and yet he is regarded as the greatest disciple of Gautam Buddha.

For twenty years he has not spoken a single word, no question, just sat by the side of Gautam Buddha. Even Gautam Buddha is concerned: "This is a strange fellow -- he has not even said hello; there are thousands of monks, they all come with questions, problems, but this man seems to have no questions." But in that utter silence, everything happened.

Mahakashyapa was immensely courageous to be utterly silent for twenty years, not even to ask the master, but just to wait: "Whenever the time is ripe, the master will deliver the truth." And it happened, and it happened in a strange way.

The emperor Prasenjita has come to offer Gautam Buddha some flowers out of season. And at the same time a great philosopher, whom Prasenjita has up to now believed to be his teacher, has come with Prasenjita.

Prasenjita introduced his teacher, Maulingaputta, and said to Gautam Buddha, "I offer my gratitude that you are staying in my kingdom; just let me know if anything is needed by the great assembly of monks. One thing more I ask you: I have brought my teacher, Maulingaputta, and he has come with his five hundred followers. He is a great philosopher, a man of tremendous knowledge, very articulate in discussing things. I pray to you to give him a chance to discuss ultimate problems with you."

Gautam Buddha turned to Maulingaputta and said, "I am ready. But are you ready?"
Maulingaputta could not understand what readiness was needed.

Gautam Buddha said, "Readiness means, are you capable of being silent, utterly silent, not a single

thought passing through your mind?"

He said, "Thought is my life, I am a thinker; philosophy is my profession. All that I know about mind is that it is a thinking process. Beyond that I don't know any silence you are talking about."

Then Buddha said, "You are not ready. And it will be a very strange conversation. From the hilltop I will be shouting to you, and from the dark valleys you will be answering me -- without understanding me. So first, let us come to a point where our consciousnesses are at the same level."

It was convincing, and even Prasenjita said, "Gautam Buddha is right. But what is to be done?"

Gautam Buddha said, "Nothing has to be done. Just sit silently by my side for two years. Many people will come and go, and ask -- you don't bother about anything. Your work is simply to watch and be silent. Not a single word for two years."

At this moment Mahakashyapa, sitting under a tree, started laughing hysterically, could not manage... The whole assembly was shocked -- they had never heard him even speak, he did not speak to anybody. You might say something, he would not answer; he would not take note of anybody. People had accepted him as a strange fellow. But what happened? Suddenly, out of nowhere... And he laughed, such beautiful laughter, resounding in that silence of the assembly.

Maulingaputta said, "Why is your disciple laughing?"

Buddha said, "You can ask him yourself."

This is the only mention of Mahakashyapa.

Mahakashyapa said, "I am laughing because this fellow is tricky. He tricked me also, in the same way he is trying it on you. But now he has become old, so he is saying only two years; I had to remain silent for twenty years. If you really want to ask the questions, ask now. After two years it will be too late."

This is the only mention.

And when Prasenjita offered flowers, Buddha called Mahakashyapa and gave those flowers to him. And he said, "What could be said through words, I have said to everybody. What could not be said through words, but only through silence, I have imparted to Mahakashyapa."

This made him the first Zen master. But besides this, there is no other mention of him. Perhaps silence remained his method. Many must have become enlightened sitting by his side, but nothing was said. He was a silent master. So there is no record left.

Then the second great departure -- there have been many others -- but the second great departure from the past is Bodhidharma. He was even more strange than Mahakashyapa. He is the sixth in the line of Zen patriarchs.

After Bodhidharma, Nansen is a new point of departure. He opens Zen to a wider variety, he gives Zen more dimensions. It is no more a small stream, but becomes an ocean.

Today we are starting a series on Nansen. A little biographical introduction:

NANSEN, ALSO KNOWN AS NAN-CHUAN, WAS BORN IN NORTH CHINA IN 748.
BEGINNING HIS STUDY OF MEDITATION WHEN A YOUNG BOY, NANSEN BECAME A BUDDHIST PRIEST AT THIRTY AND TRAVELED TO VARIOUS WELL-KNOWN MONASTERIES.
ON ARRIVING AT CHIANG-SI AND MEETING WITH MA TZU, NANSEN IMMEDIATELY BECAME ONE OF MA TZU'S FOREMOST DISCIPLES.

We have discussed Ma Tzu. It is no wonder that a man of the insight of Nansen immediately became... he did not miss a single moment as he arrived at Ma Tzu's monastery, as he saw the master, he immediately touched his feet.

And this respect was not one-sided, this love was not one-sided; Ma Tzu showered great love and respect on Nansen. Both saw into each other, something immediately became connected. Ma Tzu understood the urgency and the intensity of the search of Nansen; and Nansen understood, "Here is the man. If I cannot make it with him, I am not going to make it at all."

This is how disciples and masters meet. It is not a superficial thing; it is something intrinsic, intuitive, and immediate. You have to understand the word `immediate'. It is not because of something, that Nansen becomes an intimate disciple of Ma Tzu. There is no cause visible. Nothing is mediating him to become the disciple -- that is why it is `immediate'. No cause, no visible reason, nothing to be understood by the mind... but heart to heart something has transpired. They have fallen in deep love, the great love.

HE REALIZED HIS ENLIGHTENMENT AND LATER LEFT MA TZU'S MONASTERY.

That's why I have called this series, THE POINT OF DEPARTURE. Ma Tzu has his own methods; he has brought Bodhidharma's methods to the ultimate peak. Nansen loved Ma Tzu, but was not ready to become his successor. If he had remained, he would have been the successor of Ma Tzu. Just to avoid the embarrassment -- because he would go far beyond in different directions -- it was better to leave before the master proposed that, "You are my successor." Then leaving would have been impossible.

He became enlightened... The ordinary course will be that when you become enlightened with a master, where can you go? This love, this shelter, you will not find anywhere. There is no need to go anywhere at all. Now you can understand the great song of the master, and the invisible music. This is no time to depart.

But the reason for his departure from Ma Tzu's monastery was that if he does not leave now, he will never be able to leave. Once Ma Tzu proposes that, "You become my successor," he cannot say no to his master.

But he wanted to introduce many new things into Zen. Sometimes they may be contradictory to Ma Tzu; sometimes they will be new to Ma Tzu's methods of teaching, and he does not want anybody to say that he is betraying his master. Rather than betraying, he simply left the monastery at the age of fifty.

NANSEN FOUNDED HIS OWN COMMUNITY AND ATTRACTED THOUSANDS OF DISCIPLES.

Maneesha has brought the sutra:

BELOVED OSHO,
ON A CERTAIN DAY, ALL THE MONKS IN NANSEN'S MONASTERY WERE INVOLVED IN PREPARATIONS FOR THE FOLLOWING DAY -- WHICH WAS THE ANNIVERSARY OF MA TZU'S DEATH.
NANSEN SAID TO HIS DISCIPLES, "TOMORROW WE WILL OFFER VEGETARIAN FOOD TO MASTER MA TZU. DO YOU THINK HE WILL COME?"

Before we go on further -- this was one thing amongst many -- Ma Tzu insisted on vegetarian food. In his monastery non-vegetarian food was absolutely prohibited. It takes me back to Gautam Buddha.

Gautam Buddha was a vegetarian, strictly vegetarian. And all his followers were vegetarians. That was a revolution in a way, because man had lived as a non-vegetarian for millions of years. And according to Buddha, he would remain a barbarian unless he became vegetarian. Killing life is destroying your own possibility of growth. You have to respect life; a reverence for life will help your growth of consciousness. And he was absolutely right.

But a strange incident happened, and this will show you how man's cunning mind takes advantage, even of masters like Gautam Buddha.

He had made it clear to everybody that, "Whatever is given to you in your begging bowls, receive it with gratitude."

And everybody knew that they were vegetarians, so people prepared vegetarian food.

"But don't throw anything that is given to you with love and respect. Eat everything that falls into your begging bowl."

One day a monk came with a very puzzled look. He said, "I am in a strange difficulty. A bird flying dropped a piece of meat into my begging bowl. I was coming back from begging in the city, to settle under some tree" -- in the garden where they were staying -- "to eat my food. Now the problem is, if I throw out this piece of meat I am going against your teaching that, `Everything has to be eaten that falls into your begging bowl.' And if I eat it, I am still going against your teaching of, `Always be vegetarian.' Now what am I supposed to do?"

The whole assembly of monks also were in a strange position: how is Buddha going to solve it?

Buddha thought, "If I say `throw it', that will become a universal thing. People will start choosing: whatever is good, delicious they will eat and the remaining they will throw out. The country supports the monks. This will be against the people who are supporting you. With great hardship they earn, and you throw away their food. So I cannot say to throw it out.

"And as far as birds are concerned, it is very unlikely that again, in the centuries following, any bird will repeat this. So there is no danger, if only one person eats on one day a small piece of meat."

He said, "Eat everything that has fallen into your begging bowl."

And this became for the cunning mind of man a loophole, that, "Buddha is not against meat; just you have not to kill, he is against killing. If meat is given to you, offered to you, you have to respectfully receive it."

So now in China and Japan, all the Buddhists are non-vegetarian. Not a single Buddhist is vegetarian. And in every food shop, restaurant they make it clear that here non-vegetarian food is available which has not been especially killed -- it is from animals dying on their own.

Now, so many animals don't die on their own. And in fact, few animals do; you will never find how they die. Have you seen a cow or a crow dying, dead? Once in a while perhaps because of electric wires... otherwise before dying, somehow they disappear. They disappear deep in forests, they disappear into mountains, to find a peaceful grave.

Just nearby, there is one of the national deer parks with thousands of deer. I used to go there often. It is deep in the forest, just one small resthouse and a big lake, and in the night thousands of deer will come to drink water. And in the night their eyes shine like stars. You see lines of stars moving around the lake, reflected in the lake. It is one of the most beautiful scenes that I have ever seen.

I have watched those deer. I enquired of the resthouse peon who took care of the resthouse, "Have you seen any deer dead?"

He said, "Millions of people must have come to see this park; nobody has asked such a question. No, I have never seen a single deer dead."

And I asked him, "Don't you ever wonder where they disappear?"

He said, "The very question has never arisen in me."

From where in China, in Korea, in Taiwan, in Burma, in Japan -- in all Buddhist countries... It seems the animals have a special joy: they come into the restaurants and die on their own -- spontaneously. And not a single Buddhist monk ever raises the question that, "This is absolutely absurd, this is not possible. Animals have to be hunted and killed, only then can you get non-vegetarian food."

But Ma Tzu was absolutely in tune with Gautam Buddha.

So when Nansen was arranging in his monastery a ceremony on the anniversary of Ma Tzu's death, he said to his disciples -- it is so touching --

> "TOMORROW WE WILL OFFER VEGETARIAN FOOD TO MASTER MA TZU. DO YOU THINK HE WILL COME?"
> NO ONE ANSWERED. BUT AMONG THE GROUP WAS A YOUNG MAN, A TRAVELING MONK CALLED TOZAN. HE STEPPED FORWARD AND SAID, "HE WILL WAIT FOR A COMPANION TO COME."
> NANSEN COMMENTED, "ALTHOUGH THIS MAN IS YOUNG, HE IS QUALIFIED FOR THE TRAINING."
> TOZAN RESPONDED, "THE VENERABLE SIR SHOULD NOT OPPRESS A GOOD MAN BY REGARDING HIM AS A WORTHLESS FELLOW."

Tozan finally became himself a great master. He is saying that he will come -- Ma Tzu will come -- and he will not come alone.

It was the habit of Ma Tzu that he is referring to. He always traveled with an enlightened disciple with him, because his teaching method was so strange and many freaked out.

So first he would send those to the companion enlightened man, who could discuss, who could make them aware of all the possibilities, and who could also make them aware that, "If you want to have any communication with Ma Tzu, you have to be ready for these things -- anything is possible. He may beat you, he may jump upon you, he may sit on your chest and ask, `Do you get it?'"

He had his own ways, and we cannot say that he was wrong in his ways because hundreds of disciples became enlightened through him. So what means he applied does not matter, the end was so great.

If you analyze the matter, you will understand there is a great psychological insight. A stranger comes -- not even in his dreams has he thought that a master would jump on him. He has come to ask, "What is the truth?" Now this question does not deserve in any way that the master should jump immediately on him, and sit on his chest with his staff in his hand. Obviously, at this moment, all the thinking of that stranger will stop. What can you think in such a situation? For a moment the whole mind comes to a complete, screeching stop.

Ma Tzu was immensely compassionate. This stopping of the mind takes years -- he managed it in a single minute. But his method makes him a very weird fellow. And the person who had suddenly become aware of a state of silence was able to see it. Many became enlightened.

Once a monk was entering in the door -- he was half inside the door and half outside -- and Ma Tzu closed the door, so he was fixed in between, screaming, with Ma Tzu asking, "Do you get it?" He has not

even asked any question, he has not even entered fully into the temple.
And it looks strange that these people got it -- they never asked again.

Once he threw a man out of the window, and then jumped on him from the window, and asked him... He is suffering fractures but Ma Tzu is not concerned with the fractures; he says, "Forget about fractures! First tell me, do you get it?"
And it is said that the man gasped, "Yes, I get it."

So the young man is referring to Ma Tzu's habit of always having a companion who will explain him to any stranger, a verbal communication, and will also explain that, "If you want Ma Tzu to work upon you, then you have to be ready for all these things -- anything can happen. He is an unpredictable master."

The young fellow, Tozan, who was not a disciple of Nansen, he was just traveling... That too has to be understood: in China and in Japan and other Buddhist countries the monks go on traveling from one monastery to another monastery, until they find the heart with whom their heart beats in a dance. They are received in every monastery with respect. They stay for a few days and if nothing happens there, they move on with gratitude that, "You allowed us to stay here for four days."
This young man, Tozan, was not a resident monk in the monastery of Nansen.

HE STEPPED FORWARD AND SAID, "HE WILL WAIT FOR A COMPANION TO COME." But he will come; that is the implication: he will come. When so many of you are celebrating the anniversary of his death, how can he resist to come? The only problem is, if he cannot get a companion, then it will be very difficult for him to come. But he will get the companion -- there are so many enlightened people dead. And with a man like Ma Tzu, when he says to someone, "Come follow me," he has to.

But Nansen's own disciples remained without any answer; they missed the point.

And Nansen has shown such a beauty of his heart; although he was not the successor of Ma Tzu, he had become enlightened under him.

TOMORROW WE WILL OFFER VEGETARIAN FOOD TO MASTER MA TZU. DO YOU THINK HE WILL COME?

An enlightened being can visit. There are hundreds of cases when enlightened people have visited. The only condition to be fulfilled is your loving invitation.

And that's what Nansen is saying, "We are sending the loving invitation to Ma Tzu, and we promise him..." because Nansen has deviated from vegetarianism, he has allowed non-vegetarians into the monastery. His attitude was that if the whole of humanity -- and the argument is worth consideration -- if the whole of humanity becomes vegetarian, it will be impossible to supply food to everybody. Almost ninety-nine percent of humanity is non-vegetarian. From where can you get so much vegetarian food?

So his consideration was very practical and pragmatic. He said, "Just because of the food, don't prevent their spiritual growth. Yes, it is true that with vegetarian food they can enter into meditative states more easily, but that is their problem. With non-vegetarian food their entry into higher consciousnesses is more difficult, but it is not impossible."

Non-vegetarian masters have simply followed a harder path, but the situation of the world is that we cannot supply everybody with vegetarian food.

That's why he says that, "We are sending the invitation to Ma Tzu's enlightened soul, freed from the body. We will offer vegetarian food -- we promise. DO YOU THINK HE WILL COME? I think he will come; he has to come."

An enlightened man is simply living in total freedom out of the body, floating like a white cloud, without any roots in the earth, and without any destination. Just out of freedom -- to the north, to the west, to the east -- wherever spontaneously a movement occurs, he moves. If with love, with prayer, with deep meditation he is invited, perhaps you will not see him, but you will feel his presence -- particularly those who have known his presence.

Nansen will feel him if he comes. He knows his fragrance, he knows his touch, he knows the atmosphere that comes with him.

He had asked a very beautiful question, but not a single disciple was yet able to understand a mysterious phenomenon.

And Tozan, who was destined to become an enlightened master himself, certainly showed deeper understanding. He said, "HE WILL WAIT FOR A COMPANION TO COME. I know him, he will not come alone -- that was not his habit. If he comes, he will come with another enlightened person also."

Seeing this man's understanding, NANSEN COMMENTED, "ALTHOUGH THIS MAN IS YOUNG, HE IS QUALIFIED FOR THE TRAINING."

He did not much appreciate Tozan's answer, because it is conditional. And as for Ma Tzu's coming to the ceremony, he will not follow the old habit of being followed by a companion.

He is not coming here to teach anybody, why should he wait for any companion? The companion was taken just to avoid any misunderstanding with the people. Here he will be a guest; there is no need for him to wait for a companion.

That's why Nansen has not given him much credit, although Tozan has shown a little understanding. So he says, "ALTHOUGH THIS MAN IS YOUNG, HE IS QUALIFIED FOR THE TRAINING."

TOZAN RESPONDED, "THE VENERABLE SIR SHOULD NOT OPPRESS A GOOD MAN BY REGARDING HIM AS A WORTHLESS FELLOW."
He felt offended. He must have been thinking that he would be appreciated.

But I agree with Nansen... there was a little truth in his understanding that `he will come, but he will wait for a companion'. But that `waiting for a companion', destroyed his whole understanding. That's why Nansen says, "HE IS QUALIFIED FOR THE TRAINING."

But Tozan felt insulted deep down. He was thinking he would be appreciated, that while no other disciple had responded, he, a traveling monk, has said that he will come. He has shown his deep understanding, but Nansen is not appreciating his understanding; he is at the most saying that he is qualified for the training.

TOZAN RESPONDED, "THE VENERABLE SIR, SHOULD NOT OPPRESS A GOOD MAN BY REGARDING HIM AS A WORTHLESS FELLOW."

This destroyed the small truth that he has shown in saying, `he will come, but he will wait for a companion.' You are not supposed to be offended by a master, for the simple reason that perhaps you deserved what you got. And the master is not in any way interested in insulting anyone. What is he going to gain by insulting? But he cannot appreciate beyond the limit, because that will give you unnecessarily an ego. And in that way he will become a hindrance in your progress.
Tozan could not understand that at that point.

These small anecdotes are immensely helpful, if you understand that we are not studying them for study's sake. We are the people of the path, we are moving in the same directions. So we should take note of every phenomenon that can happen on the path: the mistakes, going astray for small trivia, becoming angry at the master; and the master was slapping you only out of compassion and love, slapping does not give him any joy.

All these anecdotes, understood rightly, will help you for your own evolution, for your own centering.
A poem by Sekiso:

SACRED AND SECULAR ORIGINALLY LIVE
IN THE SAME HOUSE.
WITH COMPASSIONATE HANDS
THE GREAT MASTER HAS OPENED
THE GATE FOR THE FIRST TIME.
DON'T ASK WHO OR HOW MANY
ARE IN THE HALL.
THESE TILES AND RAFTERS CONTAIN ALL
OF HEAVEN AND EARTH.

A great insight by Sekiso.

He is saying, the SACRED AND THE SECULAR -- the material and the spiritual -- ORIGINALLY LIVE IN THE SAME HOUSE. WITH COMPASSIONATE HANDS THE GREAT MASTER HAS OPENED THE GATE FOR THE FIRST TIME.

This statement, that the secular and the sacred live in the same house, is an opening, a new opening of the gate because all the masters have always condemned the material, the secular, and praised the sacred, the spiritual. They have always divided the Zorba and the buddha. In their understanding, Zorba has to be killed -- only then can the buddha come into existence. That is the history of all the religions.

Nansen has opened a new door by saying that, SACRED AND SECULAR ORIGINALLY LIVE IN THE SAME HOUSE.
Sekiso is a disciple of Nansen.

WITH COMPASSIONATE HANDS THE GREAT MASTER HAS OPENED THE GATE FOR THE FIRST TIME. DON'T ASK WHO OR HOW MANY ARE IN THE HALL.

Numbers don't matter; don't ask how many have entered the gate. The significant point is that Nansen has opened the gate, that the secular and sacred can be together. There is no need for them to be separated. It was an immensely radical departure from the past.

DON'T ASK WHO OR HOW MANY ARE IN THE HALL. THESE TILES AND RAFTERS CONTAIN ALL OF HEAVEN AND EARTH.

When a man like Nansen lives in a temple, then the rafters and the tiles also become something divine, something sacred, but not sacred against the secular. Nansen has joined the earth with the sky.

My love for Nansen is immense because of this understanding that the earth and the sky are not separate -- are not separateable. And both should be enjoyed.

Maneesha has asked:
BELOVED OSHO,
WHY HAVE YOU CALLED THE SERIES NANSEN: THE POINT OF DEPARTURE?

Because he opened the gate for the first time, making it clear that the sacred and the secular are one, just different ways of seeing. There is no need to torture the body to purify the soul. They both can dance together as sacred a dance as possible. And unless a spirituality transforms even your body, it is not much of a spirituality.

Zorba has not to be killed, Zorba has to be transformed. Zorba is the buddha, just in the seed form. You don't have to destroy the seeds, you have to find a right soil, a right climate for the seeds, and wait for the season when the clouds bring the first rains, and your seeds will start sprouting. The seeds and the flowers are not separate -- the seed is the flower hidden, the flower is the seed come out in the open.

That's why, Maneesha, I have called this series NANSEN: THE POINT OF DEPARTURE. From the past spirituality Nansen is a tremendous departure, accepting secular and sacred as together, one -- two aspects of one reality.

You can understand my love for Nansen, because Nansen has been forgotten, even by his own successors. Again the same division came into their teachings: "This is material, this is trivial, this is not spiritual." What Nansen has done, even his successors have undone again. And nobody has taken note of the great departure.

I have to take note of the great departure, because my own understanding is the same. I want the earth and the sky to be together. Only in their togetherness is the wholeness; only in their togetherness is a joy, is a fulfillment. Buddha alone is half, Zorba alone is half, and unless they are together they can never be whole.

I want my people to be whole persons, not denying anything but transforming everything, including everything in their spiritual growth.
Now something serious...

It is a beautiful summer Saturday, so Zabriski decides to sunbathe in the nude for the first time in his life. He is on the roof of his apartment building, and he forgets about the time. Five hours later, he finds himself practically burnt to a crisp -- especially his prick.

Later that night, Zabriski is in bed with his new Polack girlfriend, Carmen Klopski, and he is in agony. So he gets up, tiptoes to the kitchen, pours a tall glass of ice-cold milk, and submerges his lobster-red machinery into it. Zabriski sighs from the cool relief, when suddenly Carmen appears in the doorway.
"Oh, my God!" she gasps. "So *that* is how you guys load that thing!"

Lucifer, the devil, is quietly toasting some bread for his afternoon tea over the eternal fires of hell.

Suddenly, there is a loud crash at the gate.

The devil looks around in alarm and sees a long, silver Rolls Royce driving in through the roaring flames. The Rolls Royce has a young girl screaming with delight on the front of the car, and a large man, wearing a turban, standing on the back bumper -- laughing as hard as he can.

Holding on to the man at the back of the car is a long line of people, singing and celebrating.

The new arrivals soon make themselves at home, and the devil finds that hell is no longer like it used to be.

So Lucifer phones God to come and help straighten things out. When God arrives, he is amazed by what he sees.

"What has happened to all the eternal fires and damnation?" asks God. "This place is nothing like the way we advertise it on earth!"

"I know, it is terrible!" sniffs the devil. "Ever since Osho drove in here with his sannyasins, the whole place has had to be air-conditioned!"

King Carlos of Spain, Prince Bernhard of the Netherlands and Prince Philip of England are sitting together having a few drinks in the pub. They get a little drunk and start bragging about whose prick is the longest.

A crowd gathers as King Carlos whips out his machinery and lays it on the table. Six inches! Everyone applauds and sings the Spanish national anthem.

Then Prince Bernhard puts his dong on the table. Eight inches! Everyone screams and shouts, and then sings the Dutch national anthem.

Finally, Prince Philip drops his pants and puts his prick on the table. Twelve inches!
The crowd gasps, and everyone starts singing "God Save the Queen"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes; feel your body to be completely frozen.

Now look inwards. Collect all your consciousness and move straight forward towards the center of your being. This center is the door to eternity; this center is going beyond death.

Get deeper into it. This is your buddha. You have to live it out in your daily life.
I don't like monks. I want buddhas in every place, in every activity.

I want the whole world full of buddhas. That is the only way we can transform the world into a paradise.

To make it more clear,
Nivedano...
(Drumbeat)

Relax and just be a witness of your body, of your mind, and the great silence that prevails over...

At this moment, who cares about the numbers? At this moment, everything becomes sacred; everything becomes an eternal treasure: truth, good, beauty.

Get a tight hold of buddha; you have to bring him back. And you have to live him in your life, moment to moment.

The evening was beautiful on its own, but you have made it a splendor, a majestic experience, a mystery, a moment of magic. Bring this magic with you.

Nivedano...
(Drumbeat)

Come back, but come back as buddhas, silently, gracefully. Sit down and remember for a few minutes the place you have been in, the temple you have visited, and the path to the temple.

The path on which you have gone in, is the same path you have come out. Slowly slowly the path will become absolutely clear.
And buddhahood will not be a question, it will be your experience.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the ten thousand buddhas?
Yes, Osho!

Nansen: The Point of Departure

Chapter #2
Chapter title: Go beyond Emptiness

6 October 1988 pm in Gautam the Buddha Auditorium

Archive code: 8810065
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BELOVED OSHO,
A MONK ASKED NANSEN, "FROM PATRIARCH TO PATRIARCH THERE IS A TRANSMISSION. WHAT IS IT THAT THEY WISH TO TRANSMIT TO ONE ANOTHER?"
NANSEN SAID, "ONE, TWO, THREE, FOUR, FIVE."
THE MONK ASKED, "WHAT IS THAT WHICH WAS POSSESSED BY THE ANCIENTS?"
THE MASTER SAID, "WHEN IT CAN BE POSSESSED, I WILL TELL YOU."
THE MONK SAID DUBIOUSLY, "MASTER, WHY SHOULD YOU LIE?"
THE MASTER REPLIED, "I DO NOT LIE. ENO LIED."
ON ANOTHER OCCASION A MONK SAID TO NANSEN, "THERE IS A JEWEL IN THE SKY; HOW CAN WE GET HOLD OF IT?"
NANSEN SAID, "CUT DOWN THE BAMBOOS AND MAKE A LADDER; PUT IT IN THE SKY AND GET HOLD OF IT!"
THE MONK SAID, "HOW CAN THE LADDER BE PUT UP IN THE SKY?"
NANSEN SAID, "HOW CAN YOU DOUBT YOUR GETTING HOLD OF THE JEWEL?"

Maneesha, it is very rare to find an exact comparison between two mystics. But once in a while their expressions are the same, their symbols and metaphors are the same. It happens by chance because they may not have known each other at all. This is so in the case that Maneesha has brought:

A MONK ASKED NANSEN, "FROM PATRIARCH TO PATRIARCH THERE IS A TRANSMISSION. WHAT IS IT THAT THEY WISH TO TRANSMIT TO ONE ANOTHER?"

It is a very pregnant question, but almost impossible to answer. But the master's very being is to bring the impossible within possible limits -- if not the moon itself, then at least the reflection. And the reflection can be brought. And through the reflection the moon can be found.

NANSEN SAID, "ONE, TWO, THREE, FOUR, FIVE." This reminds me of Kabir. I don't think either knew of the other, but this is how Kabir used to answer questions, exactly the same. To anybody it may look like a puzzle, but it is not a puzzle. It is a way of indicating that which is impossible to say.

The experience is of nothingness. So when the experience of enlightenment happens, it is one; there is nothing else other than the illumination. But immediately you recognize the illumination, immediately

recognition comes, it becomes two. At the moment you recognize, it is a vague recognition, not yet conceptualized. When you conceptualize it as enlightenment, as awakening, as buddhahood, it has already become three. When you say it to somebody else -- that is the transmission -- when you convey it, communicate to somebody else, it becomes four. And if the person to whom you have conveyed it understands it, it becomes five.

At each step you are going far away from nothingness, but nothing can be done about it. That's the nature of reality. Now it is no more a puzzle when you understand what they mean by ONE, TWO, THREE, FOUR, FIVE. On the five the transmission is complete.

THE MONK ASKED, "WHAT IS THAT WHICH WAS POSSESSED BY THE ANCIENTS?" `The ancients' does not mean the people of the old times. `The ancients' indicate the people who have reached the heights of consciousness. They are the real ancients, not in time but in consciousness. In time they may be contemporaries, they may be sitting by your side. As far as time is concerned you may be contemporary to a buddha. But his height of consciousness has taken him far away. He has become an ancient.

Ordinarily when a man becomes old, we don't call him ancient. He is just called old. But if the man becomes a buddha, then not only in time has he become old, grown up, ripe, but beyond time he has reached to the very source of life where all the ancient buddhas have reached. It is the same source. He has become one with all the ancient buddhas.

So when these questions are asked, always remember, `the ancients' does not mean the old people, or the people of the old times. It means the people of greater consciousness, of higher peaks of being. They are the real ancients. They may be contemporary to you, but you exist on such different levels, you cannot call them your contemporaries.

"WHAT IS THAT," the monk asked, "WHICH WAS POSSESSED BY THE ANCIENTS?"

THE MASTER SAID, "WHEN IT CAN BE POSSESSED, I WILL TELL YOU." The master is saying that it can never be possessed either by you or by any ancient. When you reach to the experience, you are overwhelmed by it. It possesses you, not you possess it. Do you see the difference when you are possessed? The experience is far bigger than you. You are absorbed into it.

The master was right when he said, "WHEN IT CAN BE POSSESSED, I WILL TELL YOU." As far as I know, it cannot be possessed; you have to be ready to be possessed by it. But Zen does not complete its sentences; it leaves everything open; it simply gives hints. It is a test of the questioner's intelligence to complete it.

THE MONK SAID DUBIOUSLY, "MASTER, WHY SHOULD YOU LIE? You possess it. And you are lying to me." He has missed the point. The master does not possess it; it possesses the master. Because of its possession of the master, the master is no more. It is a pure emptiness through which the whole existence can pass -- no hindrance, just a pure receptivity.

THE MASTER REPLIED, "I DO NOT LIE. ENO LIED." Eno was his master. He said that, "You should go to Eno. He lied to me that `Yes, truth can be possessed.' But when I reached to the point, the cliff from where you jump into nothingness, it was a totally different story: I was possessed by it; I was nowhere to be found; the experience was too much. I cannot hold it in my hands; it was holding me from all directions.

"I am not lying. If you want any lie, you should go to my master Eno. He lied to me." But it is said with great respect. "Because of his lie I could come to the point where truth possessed me. If he had not lied, I would not have moved a single inch."

All masters have to lie, because there is no way to say the truth. But with some devices you can start moving towards the truth.

I have told you the story many times: A man's house is on fire. He has very small children inside the house. A crowd has gathered outside and they are calling to the children, "Get out of the house. There are still windows and doors left. You can come out. In a few minutes there will be no way to come out." And nobody dared to go in. It was dangerous. The fire was going so strong.

And just then the father of the children came from his shop. The children did not listen to the neighbors, because they could not understand. They really enjoyed the flames all around the house; they had never seen such a beautiful scene. They were dancing and enjoying and they could not understand why they should leave the house.

As the father came, the people told him, "Do something immediately, all the passages are being taken over by the fire. We have been shouting, but your children are strange. They dance, they are singing and

playing. They are enjoying the beautiful flames all around."

Now there was no passage and no time to enter. The father shouted, "I am here and I have brought all the toys you had asked for."

The children jumped from the last window which was just going to be taken over by the fire. They came running out and they said, "Where are our toys?"

The father said, "Forgive me, today I have forgotten, but tomorrow I will bring your toys."

He has told a lie. But the lie saved the lives of the children. You cannot complain against the father.

Nansen is not complaining against his master, he is saying he was compassionate enough to lie. "I am not lying, I am simply saying, `WHEN IT CAN BE POSSESSED.' If some time comes when I can possess it, I will tell you. Right now it possesses me so I cannot tell you."

The monk was dubious. He said, "MASTER, WHY SHOULD YOU LIE? You know and everybody knows that you have it." But this is the problem with language. He says, "You have it." If he had said, "It has you," things would be different.

THE MASTER REPLIED, "I DO NOT LIE. I have simply stated the straightforward fact. You ask me, `Do you possess it?' I don't. If sometime I happen to possess it, I will tell you. If you say that I am lying, I am not lying. My master Eno lied. And because he lied, I am a master. You should go to Eno."

ON ANOTHER OCCASION A MONK SAID TO NANSEN, "THERE IS A JEWEL IN THE SKY; HOW CAN WE GET HOLD OF IT?"
NANSEN SAID, "CUT DOWN THE BAMBOOS AND MAKE A LADDER; PUT IT IN THE SKY AND GET HOLD OF IT!"
THE MONK SAID, "HOW CAN THE LADDER BE PUT UP IN THE SKY?"

NANSEN SAID, "HOW CAN YOU DOUBT YOUR GETTING HOLD OF THE JEWEL? The question is not of putting up a ladder; the question is of destroying the doubt. And the jewel is not in the sky; the jewel is in you. In the sky it is reflected, just as the moon reflects in the lake. The jewel is within you, but it is reflected in the sky far away.

"You asked me a stupid question, I have to answer you with a stupid answer. Don't ask a stupid question and I can tell you the truth. From where did you get the idea that there is a jewel in the sky? Have you ever looked within yourself? If you had looked within yourself, you would have been surprised that all the beauty of existence is a reflection of your inner splendor. What you see outside -- the roses and their beauty, and the stars and their majesty -- pales down the moment you look within. Right now you don't have even the criterion to judge which is the reflection and which is the real."

Look within and you will find the real -- just its flavor, its certainty, its grandeur -- and everything outside will become pale, just a reflection.

It has to be remembered that before asking a question to the master, you should look into your question as deeply as possible. It should become more intelligent, more meaningful. Only when you are satisfied that the question is ripe, it can be polished no more, it can be made no more intelligent, you can ask. Only an intelligent question can get an intelligent answer. Otherwise you ask a stupid question and the master gives a stupid answer. It is just out of kindliness. He could have simply said, "Don't ask such stupid questions." Rather than saying that, he tells him, "CUT DOWN THE BAMBOOS AND MAKE A LADDER; PUT IT IN THE SKY AND GET HOLD OF IT!"

Anybody who has a little intelligence can understand that because the answer is stupid, the question must have been stupid. The master does not want to say it directly, but indirectly he is pointing to the stupidity of the question. But the questioner does not stop there; he goes on. This is the problem: a stupid person as he grows becomes more stupid; an idiot is a bigger idiot when he becomes ripe and mature -- and older idiots are more dangerous because they are old and people think old people are wise.

Sekiso has a poem:

FOR SIX YEARS SITTING ALONE
STILL AS A SNAKE
IN A STALK OF BAMBOO,
WITH NO FAMILY BUT THE ICE
ON THE SNOW MOUNTAIN...
LAST NIGHT, SEEING THE EMPTY SKY
FLY INTO PIECES,
HE SHOOK THE MORNING STAR AWAKE

AND KEPT IT IN HIS EYES.

A tremendously beautiful poem. He is saying, FOR SIX YEARS SITTING ALONE -- that means meditating; sitting, in Zen, is equivalent to meditation, just sitting and doing nothing. SIX YEARS SITTING ALONE, STILL AS A SNAKE... When the snake is waiting to catch something to eat, he remains absolutely immobile as if he is dead. The slightest movement, then the bird he was going to catch will be gone, then the butterfly he was going to catch will not be there. He has to remain just dead, no movement.

STILL AS A SNAKE IN A STALK OF BAMBOO, WITH NO FAMILY BUT THE ICE ON THE SNOW MOUNTAIN. LAST NIGHT those six years sitting matured. Last night the moment came of great benediction.

LAST NIGHT, SEEING THE EMPTY SKY FLY INTO PIECES, HE SHOOK THE MORNING STAR AWAKE AND KEPT IT IN HIS EYES. He is talking about the inner sky, the inner emptiness, that suddenly gave way. For six years he was holding. Last night, suddenly the emptiness also fell into pieces. He was thinking that just to be empty is enough for meditation. Just to be empty is only the beginning. A moment comes when emptiness falls into pieces. You go beyond emptiness.

LAST NIGHT, SEEING THE EMPTY SKY FLY INTO PIECES, HE SHOOK THE MORNING STAR AWAKE... He is talking about his own inner being. That emptiness flying into pieces shook the star awake and kept it in his eyes. Now he is carrying that star in his eyes, that clarity, that light, that shining jewel which is not in the sky, which is hidden somewhere inside your emptiness, which is covered by your thoughts and emotions. Your mind is blocking the path, but somewhere inside you, it is shining bright. Just a little turning in, and you will be fulfilled.

Maneesha has asked:
BELOVED OSHO,
YOU HAVE OFTEN SAID YOU WILL HAVE NO SUCCESSORS. BUT WON'T ALL THOSE WHO LOVE YOU BE YOUR SUCCESSORS IN THAT WE CARRY YOU IN OUR BLOOD AND BONES AND SO YOU ARE PART OF US FOREVER?

Maneesha, the concept of the successor is bureaucratic. The very idea of succession is not the right idea in the world of consciousness. That's why I have said, I will not have successors. But you are right in saying that you will carry in your bones and in your blood my love, my insight. But don't use the word `successor', rather use the words `you will be me'. Why be so far away, a successor, when you can be me? Be so empty that I can make a home in you, that your emptiness can absorb my emptiness, that your heart can have the same dance as my heart. It is not succession; it is transmission.

The very idea of succession is political. Only one person can be a successor, so there is bound to be competition, ambition. There is bound to be a subtle struggle to be closer to the master, to force others away. It may not be on the surface but, underneath, the problem will remain in the disciples: "Who is going to be the successor?"

I destroy the whole conception. Every disciple who has loved has become one with the master. There is no need of any competition, nor *one* successor. It is for everybody who has offered himself in deep gratitude, who has become one in a certain sense with the master's presence. There is no need of any competition. Thousands can have the same experience, millions can have the same experience.

To avoid politics in religion, I have said that I will not have successors. I want religion to be absolutely devoid of ambition, competition, being higher than another, putting everybody lower than oneself. With me you are all equal. And I trust and love you, that you will prove this equality. In equals there is no competition; there is a combined effort. You will all carry my message, but nobody will be higher or lower, nobody will be a successor. All will be my lovers and they will carry me.

I am reminded of a case: Ramakrishna had a cancer of the throat. In the last stage it became impossible even to drink water. All his disciples said, "Why don't you ask in your prayers to God to remove this cancer? We know that if you ask, your prayer will be heard. And if your prayer cannot be heard, then all prayers are false."

Ramakrishna was such a man that if his prayer is not heard, it can only mean there is no God, or God is deaf. If Ramakrishna's prayer is not answered, then nobody else in the whole world should hope that his

prayer will be answered. So they insisted again and again, but Ramakrishna said, "It does not look right. I close my eyes because you insist. But I cannot ask anything from existence. Perhaps cancer is right; otherwise why should it be given to me? I cannot be wiser than existence."

The disciples in despair asked Ramakrishna's wife, Sharada, "Unless you tell him, he will not listen to anyone. And you have to be absolutely insistent."

Sharada told Ramakrishna. He said, "I knew that my disciples would bring you, and I cannot refuse you because I have never refused. And you have never asked anything; this is the first time in your whole life you are asking for something, and in these last moments how can I refuse you? I will try." He closed his eyes and after a few seconds he opened them and started laughing.

Sharada said, "What happened? Did you ask?"

He said, "I asked. But the answer came: `Why do you insist on your own throat? Drink from all the throats of your disciples. Why insist on being identified with your own body? Why not merge into all your lovers?' That's why I started laughing because I knew this would be the answer. You unnecessarily made me look stupid before existence."

If the disciple loves the master, if there is trust, and trust founded on experience, he will carry spontaneously the master's message. There is no need to say anything, he will be his master's message.

Now something serious...

Ronald Reagan is on his last legs as president. So to impress the world with his sense of culture, he opens a new art gallery in Washington D.C. Reagan invites Pope the Polack, Margaret Thatcher and Mikhail Gorbachev -- also his old buddy, Bonzo, the chimpanzee.

Ronald and his tour guide, Reginald the homosexual, are giving these world famous figures a special tour of the collection of priceless paintings.

"Ah, yes," says Reagan, the amateur art connoisseur, "this painting is by Rembrandt."

"No, it is not," says Reginald; "this is by Salvador Dali."

The group pauses for a moment, takes a deep breath, and then moves on.

"And this one," says Reagan proudly, "is painted by Monet."

"No," corrects Reginald again, "this is painted by Van Gogh."

At the next painting, Reagan stands motionless. He stares at it this way and that way, and then he scratches his head.

"Well, I'm sure this must be a Picasso," he says loudly to the group.

"Wrong again, Ronnie," replies Reginald. "That is a mirror!"

The Babblebrain family are going to the theater one night, but nobody wants to stay at home to look after Grandad. So they have to take him with them.

The play is nearing its climax when the whole row is disturbed by old man Babblebrain crawling around on his hands and knees.

"Grandpa!" whispers Boris loudly. "Get back in your seat!"

"I can't," replies Grandad. "I've lost a toffee."

"Sit down!" snaps Boris. "You are disturbing the whole theater for a lousy toffee. I'll buy you another one if you just sit down."

"I need *that* one," says Grandad.

"My God!" cries Boris. "What's so special about that toffee?"

"Well," says Grandad, "my teeth are in it!"

Pope the Polack is on a ten-million-dollar pilgrimage to India. He goes to Calcutta, where he visits Mother Teresa's orphanage.

He is in the middle of addressing a large gathering of Indian Christians, when a little boy comes up to him.

"Holy Father," asks the boy, "tell me something. If your father was a gorilla and your mother was a gorilla, what would you be?"

Pope the Polack immediately gets annoyed, but tries to smile, and answers coolly, "My son, I guess I would be a gorilla, of course."

A little while later, the same kid interrupts the Polack's sermon and asks, "Holy Father, if your mother was a donkey and your father was a donkey, what would you be?"

Pope the Polack is very embarrassed and gets really pissed-off -- but keeps a cool face, and answers the little boy. "Naturally, my son," he replies tensely, "I would be a donkey."

After the sermon, the Polack Pope sees the same kid outside. He drags him into a quiet corner, grabs him by the collar, and fuming, he splutters, "Okay, wise-guy. Here is one for you! If your father was a gorilla, and your mother was a donkey, what would you be?"
"That's simple," the boy replies, brightly. "I'd be Pope the Polack!"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes; feel your body to be completely frozen. Now look inwards, with absolute urgency, as if this is your last moment of life. Go as deep as you can. At the very end is your life source. The distance is not much. Just a little courage, courage to enter into the unknown and you are at the very source of life. This space is called the buddha.

This is not an achievement; this is a discovery. It has always been with you; it is your nature. Even if you want to lose it, you cannot; you can only forget it or remember it: those are the only two alternatives. You have lived for millions of years in forgetfulness. The original meaning of sin is forgetfulness.

Now the moment has come, you can change your face, your being into a remembrance. Remembrance is the only virtue, just as forgetfulness is the only sin. With your totality of consciousness look, and you will find you are the buddha.

To make it clear,
Nivedano...
(Drumbeat)

Just watch and witness the body and the mind. You are neither the body nor the mind. You are just a pure witness. Your buddhahood consists only of a pure witness -- a mirror -- reflecting everything without being affected by anything.

The evening was beautiful on its own, but you have made it more beautiful, more memorable. You have made it a golden moment, a milestone in your life because this buddha, this witnessing has to become your very life-style. Only in the fire of witnessing will you be transformed; there is no other way. This is the very point of departure from ignorance to wisdom, from darkness to light, from mortality to immortality, from time to eternity.

In this tremendously beautiful moment in the Buddha Auditorium there are not ten thousand people, but only one oceanic consciousness. Everybody is dissolved into it; everybody is possessed by it. This is the greatest thing that can happen in a man's life. And if you can live it in your ordinary day-to-day life, in your actions, gestures, words, silences, you have attained the highest peak of the Himalayas -- Himalayas of consciousness.

Nivedano...
(Drumbeat)

Call the buddhas back, somebody may go too far. Come back silently, gracefully, remembering that you are a buddha. Don't forget it.

I have to call you the moment I see that a few are reaching to the point from where they can jump beyond the buddha. Then there is no way of coming back. The buddha is the last milestone where the road ends. Those who have gone beyond the buddha, they have simply dissolved into existence.

Buddha himself has said, there is still one step more. There are only two steps in the whole journey: one step from you to the buddha, and the second step from the buddha to the oceanic existence. First learn the

first step in its totality. When it becomes your twenty-four hour existence, then I will not say `Nivedano' to call you back. You can take the jump, but not unripe. Be ripe, then the jump happens on its own accord. It is not an effort. It is absolutely spontaneous.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the ten thousand buddhas?
Yes, Osho.

Nansen: The Point of Departure

Chapter #3
Chapter title: Your Urge must become Urgent

7 October 1988 pm in Gautam the Buddha Auditorium

Archive code:	8810075
ShortTitle:	NANSEN03
Audio:	Yes
Video:	Yes
Length:	120 mins

BELOVED OSHO,
ON ONE OCCASION, THE GOVERNOR SAID TO NANSEN, "THERE IS A PIECE OF STONE IN MY HOUSE. SOMETIMES IT STANDS UP AND SOMETIMES IT LIES DOWN. NOW CAN IT BE CARVED INTO THE IMAGE OF BUDDHA?"
"YES," SAID NANSEN, "IT IS POSSIBLE."
"BUT IT IS ALSO IMPOSSIBLE?" COUNTERED THE GOVERNOR.
"IT IS IMPOSSIBLE!" DECLARED NANSEN. "IT IS IMPOSSIBLE!"

Maneesha, a little note:

ONE OF NANSEN'S MOST FAMOUS DISCIPLES WAS LU HSUAN, WHO LATER BECAME KNOWN AS RIKUKO TAIFU, THE PROVINCIAL GOVERNOR OF THE HSUAN DISTRICT. AFTER RESIDING IN HIS MOUNTAIN RETREAT FOR THIRTY YEARS WITHOUT ONCE VENTURING OUT, NANSEN FINALLY AGREED TO THE GOVERNOR'S REQUEST TO COME DOWN AND TEACH ZEN TO THE PEOPLE ON THE PLAINS. FROM THAT TIME, HE BECAME VERY WELL KNOWN.
THE GOVERNOR ONCE ASKED NANSEN ABOUT THE SAYING THAT ALL THINGS CAME FROM THE SAME SOURCE, SO THERE CAN BE NO RIGHT OR WRONG. NANSEN POINTED TO A PATCH OF PEONIES IN THE GARDEN AND SAID, "GOVERNOR, WHEN PEOPLE OF THE PRESENT DAY SEE THESE BLOSSOMS, IT IS AS IF THEY SEE THEM IN A DREAM."

The governor has made a very important statement. If there is only one source of everything, then there can be no right, no wrong, no good, no bad, no God, no Devil. And this is exactly the case; all our rights and wrongs are judgements of the mind which knows nothing of the source.

Our conceptions are moralistic, they are not religious. They are not based on the experience of the original source, from where everything arises and finally disappears also in the same source, just like waves arising in the ocean and falling back into the ocean.

But to live this insight in your life needs tremendous courage; it needs a non-judging mind. And we have been brought up with every single thing being judged: this is right, that is wrong.

A small boy was asked in the school, "What is your name?"
He said, "Don't!"
The teacher said, "Don't? I have never heard such a name."

He said, "Whatever I do, wherever I want to go they always say `Don't!' So I think this is my name."

But actually this is the case with everyone. What are your criteria of right and wrong? Who has given you the criteria? How do you decide, how do you judge? All our moralities are man-made conveniences. Whatever is convenient to society becomes moral.

For example, by nature, for every one hundred boys born, eighty-four girls will be born. By the time they are of marriageable age, the numbers will be equal. More boys die, girls are more resistant.

People think of strength only in the muscular way, but there are other ways to think of strength. Women have more resistance to disease; they don't get sick so soon. And on average sixteen boys will pop off by the time they are fourteen. By fourteen there is an equal number of girls and boys. Obviously then it is convenient to create the idea of monogamy; otherwise there will be very much inconvenience. One man one woman: this becomes what is right, but it is simply a convenience.

To give you a contrast: in Mohammed's time, particularly in Saudi Arabia, the people were barbarous, continuously fighting and killing. Caravans loaded with goods from one country to another were looted and men were killed. In Saudi Arabia at that time, there was no other way to survive; killing was the profession. So more men than women were killed because men were doing the killing and fighting. The proportion between man and woman became so different, that there were four women to one man. That created very much restlessness, so Mohammed in the Koran had to make it a moral concept to marry at least four women. He himself married nine women; of course, he is the leader, and he is propounding the moral concept, he has to follow it to the very end.

Today it has become foolish, because these judgements are dependent on causes and time. Now the situation is not the same. But Mohammedans insist... even in this country they forced the Indian government to have in the constitution that Mohammedans are allowed to have four women.

Now the whole thing is stupid! The number of women and men among Mohammedans is equal; from where can men get four women? This now gives them an opportunity to steal women from other people. Hindus and Jainas are very puritan: if a woman has been in a Mohammedan's house for one night, forcibly, nobody is going to accept her back, neither the husband, nor her children, nor her parents. The whole society rejects her; she is no more part of them. She has to go back and beg the Mohammedan to keep her.

Now a judgement based on convenience has become a crime. And it has given birth to many crimes. All moral judgements are somehow based on the convenience of the society; they have no fundamental value. If man's nature is looked at, neither is man monogamous, nor woman; both are polygamous and it is absolutely natural.

If we look at nature, then we must create a more flexible society where people can at least exchange their wives or husbands with their friends once in a while, for the weekend. That will create a happier, satisfied, contented society.

But that goes against all the moral concepts that the past has given to us. It is absolutely simple to understand that everybody gets fed-up with one thing continuously. It is not unnatural; it says nothing about the person. However beautiful and good your wife is... she may look beautiful to the whole world and good to everybody, but think of the poor husband! How long can he go on thinking her beautiful? Perhaps by the time the honeymoon ends, she has become obvious, taken for granted. And to go on loving with the same intensity becomes every day more and more difficult.

The husband is bored by the wife, howsoever beautiful she is. The wife is bored by the husband, howsoever great a man he may be. This boredom is expressed in every activity of life; all their actions are dominated by this boredom. Their life seems to be the life of a prisoner: if they change partners, the whole society is against them, they lose their respectability, they may lose their jobs, they may become outcasts. So they go on clinging to each other, but they both go on creating misery also for each other.

Now I will not call this a morality based on clear perception; it is a morality based on ordinary convenience. I know it will be very inconvenient if people go on changing wives. Children won't know who is the father and who is the uncle. But what is the problem in that? In fact it will be a good chance for the children to know many fathers; it will be a preparation for their own life, and many mothers... it will be a great preparation for their own life. In the future, if society continues to exist after the year two thousand,

there is going to be an immense revolution in the man-woman relationship. The whole concept of right and wrong is going to change.

The governor has asked a really fundamental question; if the source is the same then what is the difference between right and wrong? Every moment it has to be decided by a clear conception without any prejudice, without any pre-arranged idea. I'm against morality for the simple reason that it gives you prejudices, superficial prejudices. Anything going against it you immediately take the idea that it is wrong, it is right.

It happened to Lao Tzu, the source of Taoism, that he was made the chief justice of the Supreme Court of China. He begged the emperor, "You are committing a mistake; I'm not the right man. You will repent."

But the emperor knew that he was the wisest man alive, and he was, there was no doubt about it. He said, "Why should I repent? You are the wisest man."

Lao Tzu said, "That is the problem. My judgement will come from my wisdom. And your judgements will never be adjustable with my judgements."

But the emperor was stubborn; he said, "Let us see."

So the first case came: a thief was caught red-handed in the richest man's house. Lao Tzu listened to the whole story.

The thief himself confessed that, "In front of you, I cannot lie. If there was another judge, it would be a different matter, but I have always respected you and loved you. So I say there is no need for any witnesses. I have been stealing, not only this time but from this same man's house I have stolen many times. This time I have been caught. Whatever judgement you feel right, I will not complain."

Lao Tzu waited for a moment and then said, "Both of you, you and the man whose house you have been stealing from, are criminals."

"Both?" the rich man asked. "Are you in your senses?"

Lao Tzu said, "You have collected so much money, that almost fifty percent of the wealth of the city is in your hands, with the other fifty percent in the whole city's hands. This situation creates the possibility of stealing. This man is a victim; in fact you are the criminal. But I will be very equal: six months jail for both."

The rich man said, "My God! I have never heard that when somebody steals from your house you are jailed!" He said, "I want first to see the emperor! Even the emperor owes money to me. Whenever he wants, I have been giving money to him."

And he went to the emperor and said what had happened. "And I have come to remind you that soon you will be in jail also! If this man is going to remain the supreme judge of the empire, you cannot remain out of jail long. We are small criminals according to him. You are the biggest criminal."

The emperor said, "Perhaps he was right that I would repent. Don't be worried, I will release him from the service immediately."

He called Lao Tzu and said, "This is a very strange judgement."

Lao Tzu said, "It is not. If people were living in harmony with nature, if people were compassionate to each other, if they felt a certain brotherhood with each other, then how could there be rich people and poor people? There should only be people. And there is enough." At least in those times it was perfectly true, there was enough for everybody to live comfortably.

At that time when Lao Tzu said that, in India the population was only two million. Now the population is nine hundred million, and by the end of this century, if humanity survives -- the chances are very slim -- India will have one thousand million. For the first time India will be the most populated country; up to now China has remained the first and India number two. In the race India is going to win within ten years.

In those days when the country had only two million people, nature was abundant. There was no need for anybody to be rich or poor. Things could be easily, comfortably enjoyed by all. But it was not the case, neither in India nor in China nor anywhere else. Now it has become absolutely impossible.

But Lao Tzu was right when he said, "A man who collects so much wealth that thousands of people become undernourished -- they don't have houses, they don't have jobs, they don't have enough to eat... What do you want? Should they steal or not? Their stealing is not a crime; this rich man is the criminal. What is the point of collecting all this wealth? Your wealth is simply the blood of the people. You should be happy that I'm sending you to jail only for six months. In fact if I'm to be just, that man could go for six months, but you would have to go for your whole life! Less than that would not be justified."

The emperor said, "I understand. I release you. You were right that I would repent; you are a dangerous

fellow."

The convenience of the emperor, the convenience of the vested interest, the richest, the super-rich, their convenience is the problem. Everything is right that fits with their convenience, and everything is wrong that does not fit with their convenience.

All our moralities are decided by the exploiting classes, the oppressors. The very people who are the cause of immorality in society are the decisive factors of morality.

Krishna had sixteen thousand wives, and no Hindu objects to it. He still remains God's perfect incarnation. Others are imperfect incarnations; he is the only one who is the perfect incarnation. But nobody thinks that this man married only one woman, the remainder he has taken from anywhere; he just sees any beautiful woman, and his soldiers take her to the palace. She has a husband, she has children, she has old parents, or her husband has old parents -- no one cares.

And one can think that Krishna must be a sexomaniac. What will you do with sixteen thousand women? In a small life sixteen thousand women! You are treating women as cattle; you will not even know their names. Many will not have any chance to meet you.

But these are the people who make rules for society. For the society the rule is monogamy. Krishna is above rules, he is God's incarnation. So the oppressive society has been deciding rules for the oppressed. All moralities are criminal.

Only a man of deep meditation and silence can say anything, but he will not use the words `right' or `wrong'. And he will not decide it forever as a criterion; it can only be in that moment, a spontaneous response, not a reaction. He's not deciding the morality.

Looked at from another point of view, there is only one thing right and that is to be absolutely conscious, and only one thing wrong, to be absolutely unconscious. Out of unconsciousness whatever arises is going to be wrong. Out of consciousness whatever arises is going to be right. It is not a question of actions, it is a question of from where it arises.

But still it is relative in the ultimate sense. Whether it arises from unconsciousness or from consciousness does not matter, for everything is whatever it is. There is no question of right and wrong, because unconsciousness and consciousness both arise from the same source, the source of eternal life.

Hence it is said, the buddha goes beyond the ordinary rules: he lives according to his own responsibility. He does not take steps according to the preordained morality, he takes steps according to his awareness moment to moment.

Ordinary people who know nothing of consciousness obviously need a certain kind of morality, a certain system of rules. But this is unfortunate. It simply shows that man has not become conscious enough, hence he needs rules to keep him within bounds and limits. The day the whole society becomes more conscious, there will be no need of morality and no need of government, and no need of any courts. These are ugly things, these are insulting things to humanity. They are humiliations.

The day I entered America, the first question of the man who interviewed me for my entry visa was, "Are you an anarchist?" He must have been informed; he had a whole file.

I said, "I am something more."

He looked a little shocked, because for this there was no rule; he started looking in the file. In America an anarchist cannot enter. An anarchist is one who does not believe in government, who believes that every government is a slavery and unless we are free from all governments, man will go on living in slaveries, changing slaveries and thinking he is free, his idea of freedom being just a dream.

But when I said, "I am something more." He was at a loss what to do with me.

He said, "What do you mean by `something more'?"

I said, "I mean that before governments can be dissolved, man's unconsciousness has to be dissolved. I am not an anarchist. But anarchism will be the by-product of my whole effort."

He said, "You seem to be very difficult."

And from that moment for five years continuously I was in a fight with the American government. And we were not wrong. But their prejudices! I said to a jailer where I was jailed, "Do you consider that you are also a foreigner here?" No American is American; all are foreigners. The natives, the poor Red Indians, are the Americans. Americans have even changed their name; they are Red Indians and America belongs to them.

I said to the jailer -- because he had become friendly during the three days I was in his jail -- I said to him, "You or your father or your grandfather at the most must have come from outside America. And I at least have a valid passport. Your parents entered America without any passport. Your parents entered America as invaders; I have come just as a tourist.

"And you have killed almost ninety percent of the Red Indians. The ten percent that have remained alive you have left half-alive and half-dead. You have forced them into reservations, into deep forests, and you go on giving them pensions. For what? Because you don't want them to enter the society and work and be part of society. To separate them you go on giving them pensions without any work. Naturally when you get money without any work what will you do? Then you will be into alcohol, drugs, gambling, prostitutes. What else will you do with your money?

"So those Red Indians have been completely destroyed. They cannot even fight for freedom because to fight for freedom means losing the pension. And it is so good to have a pension! Just create more children and you have more pensions. And enjoy the life, drink as much as you want, use drugs as much as you want, but don't go out of the reservation. Remain deep in the forest."

I told him, "What right have you got to prevent others entering America? It is not your motherland." But they have made it theirs, and nobody in the world, not even their own thinkers, ever raised the question, "What about the freedom of America? When are we going to leave?"

"And you have become dispensers of morality, judgement, you have created courts of law and a constitution. And this country does not belong to you; you are barbarous invaders. If there is any greater crime you tell me!"

He said, "You are right, but now it is too late. We have been here for three hundred years, and what has happened has happened. Now we cannot go anywhere. There are Italians, and there are Germans, and there are English people, and there are Spanish, and there are Dutch; from all the countries of Europe there are people. They will not be taken back; their own countries will not accept them anymore."

So they have nowhere to go. And they are occupying a country of poor natives. You will be surprised to know how barbarous has been their behavior all through their history. The whole city of New York was purchased from the Red Indians by the so-called Americans for twenty-four silver dollars. Do you call that business? They were forced. The whole city of New York just for twenty-four dollars!

All rights and wrongs up to now have been decided by whoever is powerful; it is power that decides. In India they have a proverb, `Whoever has the staff will have the buffalo.' It does not matter to whom it belongs; the question is: whose staff is bigger, who is stronger? The stronger make the rules for the weaker, the richer make the rules for the poorer. Naturally those rules are in favor of the rich, of the powerful, they are against the poor and the weak. When I say I'm against morality, I say I am against this whole structure, this whole system of making rules by the powerful for the powerless.

Man has made rules for women because he is more muscular. The woman is more fragile, more dependent because she becomes pregnant. In her pregnancy she is absolutely dependent on the man for everything that she needs. Her pregnancy has become her slavery. If women want to be liberated from man, they should think about pregnancy first. They should insist on birth control, and they should insist that while they are pregnant society should take care of them, otherwise, they are not prepared to become pregnant. Pregnancy has made them handicapped; and man has exploited the situation very easily.

To the man of ultimate consciousness there is nothing right or wrong. Everything is as it is, there is no judgement.

The governor has asked something very important.

IF ALL THINGS HAVE COME FROM THE SAME SOURCE, THERE CAN BE NO RIGHT OR WRONG. NANSEN POINTED TO A PATCH OF PEONIES IN THE GARDEN AND SAID, "GOVERNOR, WHEN PEOPLE OF THE PRESENT DAY SEE THESE BLOSSOMS, IT IS AS IF THEY SEE THEM IN A DREAM."

His answer is a little indirect. But what he is saying is that people are so unconscious that whatever they see is not more than a dream. In their dream they decide what is right, what is wrong. When they awaken, they will see everything is melting into each other: there are no opposites and there are no contradictions, existence is one organic unity.

But because people are unconscious, dreaming... What are your thoughts except dreams of the day, dreams with open eyes? And what are your dreams but thoughts of the night? How do you make decisions?

You don't have consciousness enough to decide anything. You simply follow the old rules. But do you know that the people who have made those rules were as asleep as you are?

For example, the Hindus follow the rules of Manu. Five thousand years ago he made the Hindu morality. According to him, men are divided into four castes. The Brahmins are the highest: nobody can enter into Brahminism; you are born a Brahmin. Conversion is not possible, because your being a Brahmin depends on your past life's good deeds. Now where will you find your past life and do good deeds? That is gone.

The second class are the warriors, the third class are the business people, and the fourth class are the *sudras*, the `untouchables'. They are so dirty that even if their shadow passes over you, you have to take a bath. They have not touched you, their shadow has touched you, but that is enough to make you dirty. The fourth class cannot be allowed to live in the city, they have to live outside the town. There are places where they cannot enter, for example in temples. They cannot read the scriptures, they cannot enter into schools, they cannot be educated.

For five thousand years nobody has revolted against it. You are forcing a person to be a shoemaker just because he is born in the family of a shoemaker. He may have the qualities of an Albert Einstein, but that door is closed, he cannot even enter the school. He may have the qualities of Gautam Buddha but all doors are closed, he is allowed only to make shoes. For five thousand years all his ancestors have been making shoes, so he has to make shoes.

Very strict divisions and no mobility, no movement from one profession to another profession. Manu was a Brahmin, so obviously Brahmins are the best. They are the decisive factors, they will decide what is right and what is wrong.

And the situation is the same all around the earth; people are living in absolute unconsciousness. All these so-called religious people are against me, obviously, because I am saying to them that all their moralities are of the same stuff as dreams are made of. The only possibility to know the right is first to be fully conscious. And when a man is fully conscious, things change.

For example, Gautam Buddha dropped the idea of castes immediately; when he became enlightened his first step was to say, "There are no castes; everybody has to be free to do whatever he wants, to be whatever he wants; birth cannot decide his destiny."

Buddha's teaching could not survive in India because the Brahmins' whole profession was at stake. If Buddha's message had spread, the Brahmins would have lost the power that they had, the warriors would have lost the power they had, and the sudras would have entered into every place, they would have had the freedom which has never been given to them.

Buddha can see in his silence, in his peace that this is a stupid idea. In the name of morality, in the name of religion it is imposed on people; it should be taken away. Freedom is the base, the fundamental base of all humanity. Anything that goes against freedom goes against humanity.

Maneesha has asked:

> BELOVED OSHO,
> ON ONE OCCASION, THE GOVERNOR SAID TO NANSEN, "THERE IS A PIECE OF STONE IN MY HOUSE. SOMETIMES IT STANDS UP AND SOMETIMES IT LIES DOWN. NOW CAN IT BE CARVED INTO THE IMAGE OF BUDDHA?"
> "YES," SAID NANSEN, "IT IS POSSIBLE."
> "BUT IT IS ALSO IMPOSSIBLE?" COUNTERED THE GOVERNOR.
> "IT IS IMPOSSIBLE!" DECLARED NANSEN. "YES, IT IS IMPOSSIBLE!"

A strange dialogue. First you have to understand that the governor is speaking in metaphors. When he says that THERE IS A PIECE OF STONE IN MY HOUSE he is talking about himself. He is saying, "What am I more than a stone? Sometimes I get up and sometimes I lie down. I am as unconscious as a stone." Do you think he was asking Nansen if stone could be carved into a buddha? It is not about a stone, it is about himself. Stones don't stand and don't lie down, they don't get tired so soon. He is talking about himself.

"YES," SAID NANSEN, "IT IS POSSIBLE." He does not say that it is inevitable. He simply says, "IT IS POSSIBLE." If an urge arises in the stone, everything is possible: the stone can become a buddha.

The governor said, "BUT IT IS ALSO IMPOSSIBLE?" Seeing that the governor cannot understand that even a stone, if an urge, a longing arises in it, can become a seed, and finally a buddha, seeing the governor cannot understand that possibility because he says, "BUT IT IS ALSO IMPOSSIBLE, very difficult?",

Nansen also said, "Yes, IT IS IMPOSSIBLE." He repeated again, "IT IS IMPOSSIBLE!"

If you yourself think it is impossible, then there is no way. The first thing is to see and perceive your potentiality and possibility. If you yourself say it is impossible, then nobody can do it for you. It is not something that somebody else has to do, *you* have to grow into a buddha. If you say it is impossible then the project can be dropped.

What he is saying to you in this anecdote is that your very urge to become a buddha ultimately discovers the buddha in you. The buddha is not somewhere far away that you have to go in search of. It is hidden behind you. If your urge becomes urgent, the hidden opens its doors. If you go inwards with a tremendous force to reach to the very source and the center of your being you will find the buddha.

But if you think it is impossible, then you have yourself closed the doors of your potentiality. Nobody can make you a buddha. But it is possible; if you have the passion, if you have the longing, if you turn in, dropping all mundane things of the outside, it is possible.

Sekiso wrote:

PEOPLE'S ABUSE HAS MELTED WHAT WAS GOLDEN
AND IT HAS GONE FROM THE WORLD.
FORTUNE AND MISFORTUNE
BOTH BELONG TO THE LAND OF DREAMS.
DON'T LOOK BACK TO THIS WORLD,
YOUR OLD HOLE IN THE CELLAR.
FROM THE BEGINNING
THE FLYING BIRDS HAVE LEFT
NO FOOTPRINTS ON THE BLUE SKY.

Sekiso is a great poet. He is saying PEOPLE'S ABUSE HAS MELTED WHAT WAS GOLDEN. We have left a golden age behind, we misused it.

I am reminded of a very significant incident. In the Himalayan mountain range there are a few tribes, very ancient tribes which have followed a rule, very male-chauvinistic, that if you become a guest in their house they will offer you everything. And in the night they will offer you their wife too. A guest has to be given everything.

When the Britishers came to India, they exploited these poor people so much, that in the areas of Manali and Kulu almost ninety percent of the people are suffering from syphilis.

The British were responsible. When they heard that these people offer their wives, they would go hunting in the mountains and then in the night they would knock on some door. And those poor people offered them everything: food, shelter, their wives.

They could not think that these people had come just to exploit them, to prostitute their wives. And they spread syphilis all over the area in the whole tribe; even children were born with syphilis, and the British did not take responsibility for the children, which were born out of their lovemaking to those poor people's wives.

So you can understand what Sekiso is saying, PEOPLE'S ABUSE HAS MELTED WHAT WAS GOLDEN. There was certainly a more trusting world, more loving people.

I remember even in my childhood, in my village and the surrounding villages you could not purchase milk. You could get as much milk as you wanted, but nobody would sell milk. You have a nourishment, somebody is hungry and you exploit his hunger! So milk was available to anybody. Now in the same village you will not find pure milk at any cost -- half water, half milk.

In the university where I was studying, a man was supplying the milk to the students. He was a very good man, a very nice man, a very wise old man. And people had started calling him *santji*, a saint. And he used to come with buckets of milk, with his son carrying another bucket, to the hostel. And people would ask, "Santji, is it true that you don't mix water into the milk?"

He would put his hand on his boy's head, and he would say, "In my whole life, I have never mixed water into milk. If I have ever done that, my child would die."

I heard it. I thought that this seemed strange, because the milk certainly was fifty percent water. Already milk, pure milk is eighty percent water, and when you mix more water into it, fifty percent, it becomes so clear.

So my first day in the university when I heard him, I called him aside and I said , "Tell me the truth,

because certainly your milk is full of water. And if you don't tell me the truth I will take you to the vice-chancellor and the milk will be sent for scientific analysis. And if water is found in it, your whole business is finished."

He said, "You are the first person to create so much trouble for me. I will tell you the truth, but don't do anything and don't tell others."

I said, "You tell me the truth; what is the truth?"

He said, "The truth is I never mix water into milk, I always mix milk into water. That's why I can say it without any fear, but don't send it for scientific analysis. I will provide you water and milk free of charge. If you want it without water, I will stop the water in your milk, but then you have to send somebody to my place. But don't tell anybody; I have told you the secret."

There was a world, as far back as we can go where we find a certain quality of trust, which was the golden age of humanity.

Sekiso says: AND IT HAS GONE FROM THE WORLD. FORTUNE AND MISFORTUNE BOTH BELONG TO THE LAND OF DREAMS. DON'T LOOK BACK TO THIS WORLD, YOUR OLD HOLE IN THE CELLAR. FROM THE BEGINNING THE FLYING BIRDS HAVE LEFT NO FOOTPRINTS ON THE BLUE SKY. This is a saying of Gautam Buddha. He used to say, "You have to follow a path which is not already made. You have to make it and walk it. You have to make it by walking it. You have to arrange your pathway. You cannot follow anybody, it is just like the sky. "THE FLYING BIRDS HAVE LEFT NO FOOTPRINTS ON THE BLUE SKY.

The same is true about the inner sky, the buddhas have not left their footprints. So you cannot follow any buddha, you have to find your path on your own, alone. This is your dignity. This is a great freedom. If there were ready-made paths, superhighways, then truckloads of people would be becoming buddhas everyday. Buses would be going. But because in the inner world you cannot take your trucks, you cannot take even your rickshaw, or the rented bicycle, it will be very difficult; riding on the bicycle you can go anywhere except inside.

Inside you have to go not with your legs, you have to go with your vision, you have to turn your eyes in. There are no footpaths. The sky inside is absolutely untrodden. But the distance to the goal is not very big, only one step.

As you look inside urgently, you can see as if you are looking into a waterhole the water deep down, or as if you are seeing in a tunnel, far away, the opening to the sky. There is only one step that you have to take to reach to the buddha. Just courage and some energy for adventure, for inquiring, for exploration is needed. But remember this tremendously beautiful statement: THE FLYING BIRDS HAVE LEFT NO FOOTPRINTS ON THE BLUE SKY. There is no possibility of being a follower.

Maneesha has asked:
BELOVED OSHO,
WHO OF US HERE COULD AGREE THAT "WHAT WAS GOLDEN HAS GONE FROM THE WORLD"? HOW COULD IT BE, WHEN YOU ARE AMONG US, AND IN YOUR PRESENCE IT FEELS THAT YOU ARE FILLING US WITH GOLD? YOU ARE THE MIDAS OF THE SPIRITUAL DIMENSION.

Maneesha, this Buddha Auditorium is not part of your so-called world. It is an island in itself where only buddhas dwell. For you as meditators time does not matter. The deeper you go, the more contemporary you become to Gautam Buddha, to Lao Tzu, to Chuang Tzu, to all those who have experienced the ultimate. You meet them at the very source of your being. It is the same taste, it is the same flavor, it is the same goal.

You are right and you are wrong. Right, because here in this Buddha Auditorium you are so urgently, so passionately searching for the buddha. You are bringing a golden age into existence.

But outside the gate there is a vast world where even the idea of looking inwards does not occur to people. If you tell the idea of becoming a buddha to those people outside the gate they will laugh, they will say, "Are you mad?" They will look at you with suspicion: "This man must be on heroin, under the influence of opium or some other drug; he is thinking to become Buddha. Buddha died twenty-five centuries ago."

People in the ordinary world never think that they have a different destiny -- to be not just a business man, or a clerk, or a stationmaster, or a teacher. These are not your destinies, these are your professions.

Good for survival in the body, but not good enough to find the buddha.

You have to do something else, you have to enter into yourself, which is not part of the education or the morality of society. People will laugh at you because you enter in. They will say, "You are mad, how can you enter in? We don't see any door, any window, where do you enter from? And what can you find there? Just a skeleton! Don't do that, otherwise you will become afraid of yourself, seeing a skeleton inside, a skull and all the blood vessels and the intestines. Just avoid this going in! It is a very dangerous thing that you are doing, and if you really are interested, just wait until you die. In your grave you can look inside because there will be no outside anymore. Then watch your skeleton; you will have enough time, no other work!"

You are right that here we are exactly trying to bring the golden age back. Those who want to join in this great venture, they are welcome. But in the world, Maneesha, that golden age has certainly disappeared. What is happening in the outside world you can find out from these jokes.

Chester Cheese is on a long sales trip when his car breaks down. He walks up to a nearby farmhouse and knocks on the door.

"Excuse me," says Chester to the farmer, "but my car has broken down. Can I stay here for the night?"

"Well, I guess so," says the old man. "But the only available bed belongs to my sixteen-year-old daughter, Lucy. You will have to sleep with her."

"Really?" smiles Chester. And he is shown to Lucy's room.

Later that night, lying next to Lucy, Chester puts his hand on her soft thigh.

"Stop that!" cries Lucy. "Or I will call my father." But then she moves a little closer to Chester.

A little while later, Chester tries again. "Stop that!" cries Lucy. "Or I will call my father." But then she moves even closer to Chester.

On the third try, Lucy jumps on top of Chester, and they have a great time.

A little while later, Lucy whispers, "Mister, can we do it again?"

Chester agrees, and they go for it again. Five minutes later, Lucy is tugging again on Chester's deflated machinery. "Mister, can we do it again?" she asks.

Stop that!" gasps Chester. "Or I will call your father!"

That is what is happening in the outside world!

Swami Deva Cleverhead, the group therapist, is walking out of the front gate one night.

"Hello, sir," says Black-Fat, the flower-seller. "Buy roses for your lovely wife?"

"I haven't got a wife," snaps Cleverhead, waving him away.

"Okay," says Black-Fat, "roses for your girlfriend?"

"No," screams Cleverhead. "I haven't got a girlfriend either!"

"Okay," says Black-Fat," then buy two bunches -- to celebrate your good luck!"

Paddy and Seamus are sitting in Paddy's yard drinking a few beers.

"Hey," says Seamus. "How was your boat trip to Spain?"

"Fantastic!" says Paddy. "Imagine, I'm away from Maureen for the first time in fifteen years! Then, on the first night of my trip, I met this gorgeous girl, one of the most beautiful women I have ever seen. We chit-chatted for a while, and it was love at first sight. Soon, we were rolling in each other's arms, completely naked.

"But in the morning, as I held her in my arms, I found out she is the new wife of my best friend, Fergus. It came as such a tremendous shock that we both felt really guilty. And we both cried and cried and cried!"

"My God!" says Seamus. "That is really something! So how was the rest of your trip?"

"Well, you know," says Paddy. "After that, it was just crying and fucking, crying and fucking...!"

That is what is happening in the outside world!

Big Olga, Kowalski's overweight wife, is getting enormous. So she goes to Doctor Gasbag to see if she can get some advice.

"You need much more exercise," says Gasbag. "And you eat far too much. You must exercise every day."

"But doctor," complains Olga, "what exercise should I do?"

"It is easy," replies Gasbag. "Begin slowly. Just strip off, lie down on your bed, and try to sit up and touch your toes. Then lift your legs back over your shoulders. Keep doing this until you start sweating off those pounds."

That night, Olga decides to give it a try. Naked, lying on the bed, she can hardly see her toes. Still, she pushes forward, and tries to grab her feet. Then she lifts her legs back. But she gets stuck with her bum sticking out and her legs pushed back over her head.

At this point, Kowalski stumbles into the bedroom, utterly drunk.

"Jesus Christ, Olga!" he shouts in shock. "Comb your hair and put your teeth back in! You look like your mother!"

This is what is happening in the outside world!

Nivedano...
(Drumbeat)
(Gibberish)

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards, with totality, with all your consciousness gathered as an arrow.

Go deeper and deeper. Remember, every moment can be the last moment of your life. Hence the urgency.

You are not to leave this body without realizing your buddhahood. It is possible. Even the stone can be carved into a buddha. What to say about consciousness? It is buddhahood itself.

Rejoice this moment. Very few people in the world are even trying to know who they are. That is what is making a mess of the world.

If you know consciously the source of your being, you become filled with contentment, joy, compassion, love. So many thousands of flowers blossom in you. You become a splendor.

This is your birthright. You can ignore it but you cannot destroy it. Any moment you want to remember it, it is available.

Just want it enough.

To make it clear,
Nivedano...
(Drumbeat)

Just watch. You are the witness, you are not the body, you are not the mind, you are only a witness -- just a mirror.

This witnessing is the point of departure, the point from where transformation begins.

Drink deeply from the source. Get soaked, drenched, so that when you come back you bring buddha in your heart, in your breathing.

You have to live the buddha twenty-four hours.

The evening was beautiful in itself. But the presence of so many buddhas has made it tremendously beautiful.

Gather as much gold as possible. Soon, Nivedano will be calling you back. Bring it all with you: the fragrance, the silence, the blissfulness.

In this moment, there are not ten thousand buddhas but only one buddha nature, one ocean where you all have dissolved.

Nivedano...
(Drumbeat)

Come back, but slowly, gracefully.

Bring the buddha with you. Don't forget.

Sit down like buddha for a few moments. And remember the space you have been in, the path that you followed, and the same path you have come back on.

Remember it. You will have to go again and again on the same path to drink from the sources of eternal life.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the gathering of the buddhas?
Yes, Osho.

Nansen: The Point of Departure

Chapter #4
Chapter title: Even the Himalayas come and go

8 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONCE, NANSEN DECIDED TO VISIT A VILLAGE, BUT WAS VERY SURPRISED TO FIND THAT PREPARATIONS HAD BEEN MADE TO WELCOME HIM.
NANSEN SAID TO THE VILLAGE HEAD, "IT HAS BEEN MY CUSTOM NEVER TO LET ANYONE KNOW BEFOREHAND ABOUT WHERE I AM JOURNEYING TO. HOW COULD YOU KNOW THAT I WAS COMING TO VISIT YOUR VILLAGE TODAY?"
THE VILLAGE HEAD REPLIED, "LAST NIGHT, IN A DREAM, THE GOD OF THE SOIL-SHRINE REPORTED TO ME THAT YOU WOULD COME TO VISIT TODAY."
NANSEN REPLIED, "THIS SHOWS HOW WEAK AND SHALLOW MY SPIRITUAL LIFE IS THAT IT CAN BE FORESEEN BY VISIONS!"

Maneesha, before discussing your sutras I have to discuss something about Nansen's way of tackling things, his methodology. Sometimes he looked very puzzling, would make contradictory statements on purpose. Unless you understand that, it will be difficult to find any rationality in the sutras you have brought to me. And reason is the only thread by which, for the present, you can grasp something of the beyond.

ON ONE OCCASION, THE GOVERNOR, LU HSUAN, SAID TO NANSEN, "WHAT IF I TOLD YOU THAT A MAN HAD RAISED A GOOSE IN A BOTTLE, WATCHING IT GROW UNTIL ONE DAY HE REALIZED THAT IT HAD GROWN TOO LARGE TO PASS THROUGH THE BOTTLE'S NECK? SINCE HE DID NOT WANT TO BREAK THE BOTTLE OR KILL THE GOOSE, HOW WOULD HE GET IT OUT?"

A strange puzzle which cannot be solved rationally. Whatever you do -- either you will have to destroy the bottle or the goose -- you cannot save both. But the goose and the bottle are only metaphors of your witnessing self and your body.

Your body is the bottle and your consciousness is the goose. And nobody ever wonders how the consciousness entered the body and how the consciousness can come out of it. The consciousness is universal, vast, infinite in all dimensions. And the body is so small, just like a small bottle. How is this

being managed by existence? It is a miracle that the physical, the material contains within it the non-material, the spiritual.

The governor was asking the question in the Zen tradition. This is an old story; perhaps every master has to work on it.

Nansen shouted, "Governor!". For a moment the governor completely forgot that he was a governor and Nansen just a beggar as far as possessions are concerned. And nobody should shout at the governor the way he was shouting. The question he has asked does not require... He forgot all. The shout was so sharp like a sword.

In a single blow, as he shouted, "Governor!", and the governor said, "Yes, master," Nansen said, "The goose is out!"

A very strange way of solving the problem. The governor showed his consciousness, expressed his consciousness. This consciousness is not hindered by the body; it can come out, it can go in. The body is not a barrier; the body is a barrier only to material things. But the non-material exists in a different dimension. It can enter the body without stirring anything in the body, without even touching the body. Nowhere in your life does your consciousness ever touch your body, whatever you do. Your consciousness simply remains a witness, far away on the hills as if....

Just think you are standing before a mirror. The question is how your reflection entered the mirror. The mirror has no space to contain you, but certainly you are standing in the mirror. But if you watch carefully, you are standing in front of the mirror and watching your reflection in the mirror. The mirror is perfectly capable of reflecting, but it cannot contain you.

Neither the body contains the spiritual element in you, nor the spiritual element contains the body. The spiritual element is just a mirror. It can at the most reflect the body, the mind; but it is always beyond, it is always out. That's what Nansen means, "THE GOOSE IS OUT!". He shouted, "Governor!" and the governor said, "Yes, sir!" The governor is not asleep, he is perfectly awake.

In this awareness you are not the body and you are not *in* the body. You are beyond, you are out. The goose is out. Different masters have worked on this small anecdote about the goose. But Nansen seems to be the best.

Maneesha has brought the sutra:

> BELOVED OSHO,
> ONCE, NANSEN DECIDED TO VISIT A VILLAGE, BUT WAS VERY SURPRISED TO FIND THAT PREPARATIONS HAD BEEN MADE TO WELCOME HIM.
> NANSEN SAID TO THE VILLAGE HEAD, "IT HAS BEEN MY CUSTOM NEVER TO LET ANYONE KNOW BEFOREHAND ABOUT WHERE I AM JOURNEYING TO. HOW COULD YOU KNOW THAT I WAS COMING TO VISIT YOUR VILLAGE TODAY?"

Why was he so insistent that nobody should know beforehand? The reason was that he wanted people to recognize what had happened to Nansen, the illumination.

Unless they recognize it by themselves, he will pass the village. He won't stay in the village; it is not yet ready for buddhas. People are fast asleep. They cannot see the invisible and they cannot understand the eternal. Their noses are closed, their eyes are closed, their ears are closed. They don't have the sensitivity for the subtle, for the inner. They cannot experience the fragrance of one who has arrived home.

That was the reason he would never allow anybody to know where he was going. Even his companions were not aware where he was going; suddenly he would take a turn. They might imagine that this road leads to that place, and before reaching that place he would turn.

His whole effort was to find out the people who can just by his presence feel something ringing in their hearts. He wanted to commune with receptive people. The world is vast, full of absolutely non-receptive people, people whose hearts have become so hard that nothing reaches to them. They hear and yet they miss because they cannot listen. While they are hearing, their mind is doing a thousand and one things.

Even if a buddha passes in front of them, it is not certain that they will recognize. To recognize a buddha is to have some sensibility, some sensitivity. Just as to recognize the sun you need eyes, to recognize a buddha you also need a certain quality, a clarity, a transparency.

And unless *you* recognize, there is no point in the master wasting time on non-receptive people. Perhaps next life they may be able to receive; perhaps this is not the right time for them -- not ripe, their season has not come. A buddha can influence only a very few chosen people, for the simple reason his influence is not

of the mind; it is not an argument that convinces you. He will not even say, "I am a buddha." He would like you to recognize. From there the journey starts, the right point of departure.

That's why Nansen did not want anybody to know that he was coming to their place. If they knew already without recognizing his buddhahood, just traditionally because he is well-known -- thousands of monks follow him -- they would also mechanically, robot-like worship him. This would be unnecessarily wasting Nansen's time and perpetuating blind, orthodox, traditional ways.

He wanted to enter into a village as a stranger and see whether anybody could recognize him. And people used to recognize him who had not ever seen him. Just seeing him something would go through them like lightning. A heart would start dancing in a new tune. They would know that, "This man although he looks like everybody else is very far away from us."

His consciousness was overwhelming. It showered on people, if they were receptive, like a raincloud. But he was not ready to shower blindly, the way the raincloud showers. It does not care whether it is showering on the stones, on the fields, on the good soil; it has no care. A cloud is blind, it is simply heavy with rain and wants to get rid of it wherever the opportunity arises. When there is enough coolness, its vapor becomes water, it showers. Nansen wanted to shower like a raincloud, but not like a blind raincloud. He did not want to shower on stones where nothing would grow. He would shower on the right soil where it was possible for something to happen.

He alone in the whole history of Zen has used this method. Masters ordinarily inform a village that they are coming, so people are prepared. But Nansen has his own unique personality. If people are prepared, there is every danger that they will traditionally pay their respect and will not understand anything about who has visited them. He never allowed anyone to know.

But this time it happened.

THE VILLAGE HEAD REPLIED, "LAST NIGHT, IN A DREAM, THE GOD OF THE SOIL-SHRINE REPORTED TO ME THAT YOU WOULD COME TO VISIT TODAY."
NANSEN REPLIED, "THIS SHOWS HOW WEAK AND SHALLOW MY SPIRITUAL LIFE IS THAT IT CAN BE FORESEEN BY VISIONS!"

He was a very honest man. Anyone in his place would have felt tremendous ego, "Even gods declare my coming." But on the contrary he said, "THIS SHOWS HOW WEAK AND SHALLOW MY SPIRITUAL LIFE IS THAT IT CAN BE FORESEEN BY VISIONS, by imaginary gods which are your creation, that you have seen in your dreams that I was coming." This perception through the vision or dream may have made anyone who was not authentically spiritual rejoice and declare, "Look! Even gods make declarations and predictions for me." But Nansen said, "This shows how shallow and weak my spirituality is that you can read it even in your dreams."

One of the most important qualities of a religious man is his honesty about himself, his humbleness, his egolessness. He is as if he is not. He does not feel gratified by appraisal, he does not feel any superiority in his spirituality. But the ordinary religious people find trivia to fulfill their egos.

I have heard there were three institutions belonging to Christians of different sects. One day three churchmen, walking in the early morning, just by chance met on the crossroad. They welcomed each other and they bragged. One who belonged to the Baptist college said, "Your monasteries are good, but you cannot beat us in our scholarship. Our students are the most scholarly."

The second one was a Catholic. He said, "You are right; it is true your students are very scholarly. But scholarship has nothing to do with spirituality. Real spirituality is discipline, asceticism; on that point you cannot beat us. Our monks are the most ascetic, the most disciplined."

The third one from a Protestant monastery said, "That is all nothing. As far as humbleness is concerned we are the tops."

Even humbleness can be used to fulfill the ego. And in the name of religion all kinds of stupidities are being perpetuated because they fulfill the ego. For example, the Catholic abbot has said that nobody can beat their monks -- as if it is an ego game! Nobody can win in ascetic disciplines. But it is true; compared to anybody else the Catholic monk is the most masochistic. He tortures himself so much, just to be praised by people.

I am reminded of a story. A young man entered a Catholic monastery. He was told by the abbot, "I have to warn you this is a Catholic monastery. Great discipline is needed; for example, you are allowed to speak only once in seven years.

The man said, "I have come with great decision. Every discipline I am ready to follow." But he was not

aware what was going to be his fate. He entered his cell and found that there was no mattress. Now he cannot speak. For seven years he has to wait for the mattress. He said, "My God, I will not survive seven years in this cold weather. Outside snow is falling. There is no mattress, just a small blanket." But he had promised and it had become an ego-point. He remained for seven years, suffering.

When seven years had passed he was very happy; he went to the abbot and he said, "By God's grace I have survived. There is no mattress in my cell."

The abbot said, "The mattress will be sent. You go back, and for seven years no more complaints." The poor fellow had not complained for seven years!

The mattress came, but the mattress was big; the room was not that big, and the door was very small, so while pushing the mattress in, the workers broke the glass of the window. Somehow they fixed the mattress, but the window was broken.

He had suffered through cold, now he started suffering from rain. Water would come directly into the cell where he was sitting covered with his tattered blanket. Seven years again before the glass can be fixed in the window! After seven years he went to the abbot, and the abbot said, "Again? Have you got a complaint again?"

He said, "It is not a complaint. But for seven years I have suffered from the rain. Those workers broke my window. It was better without a mattress -- I had become accustomed -- but to remain always afraid of rain....

The abbot said, "Your window will be repaired, but don't come again in this life with any complaint."

But the situation remained the same: the workers came to fix the glass; he could not speak, and those idiots pulled out the mattress, so that they could work comfortably on the window and fix the glass. They fixed the glass and left the mattress out. Again the situation was the same -- in fact, worse.

Now seven years looked really... next life perhaps he would be able to say, "My mattress is out". He tried to pull it in, but there was no way, it was too big. And the abbot had said, "Now in this life you have complained enough. You have done nothing else since you came -- complain, complain."

These people think that they are doing something spiritual. Stupidity has many names; one of them is spirituality. Zen is not at all interested in decorating the ego. On the contrary its whole effort is how to empty you, how to make nothing of you, not something.

From my very childhood, my relatives, my neighbors, my well-wishers used to say, "The way you are growing, you will end up as nothing," because I used to sit for hours silently by the side of the river. And people became so accustomed, they would not even ask what I was doing, because I was not doing anything at all.

But their prophecy was right. I ended in nothing. But that is the greatest blessing if you can end up being nothing. Good for nothing... only out of that nothingness blossom thousands of roses.

Humbleness is not practiced and cultivated by Zen. It is a simple outcome, a by-product of deep meditations. As you go deeper, you start forgetting that the whole world is struggling to become something, somebody special -- more riches, more power. Everybody is trying to make history and you are disappearing almost like smoke in the sky. But those who can disappear just like smoke in the sky leaving no trace behind, no footprints behind, they are the only ones who come to know the splendor of existence, the beauty of this universe, and the truth and the divinity; which are just the beginning of great mysteries.

Doors upon doors go on opening for the humble one. And he remains simply a watcher. That is the ultimate. You don't possess anything in a sense, and in another sense you possess the whole universe; but there is no possessiveness. You have entered into the essentials, into the eternal mystery of life and death, and you have found one thing, that everything changes except the witness in you. The witness is the only permanent phenomenon.

Even the Himalayas have come and will disappear. One day there was no Himalaya; it is not very old; it is a very new mountain. In Rigveda the ancientmost book of the Hindus, Himalaya is not mentioned. It is impossible not to mention Himalaya. It seems that Himalaya grew after Rigveda, because Himalaya is not referred to at all in the Rigveda when other small mountains are -- Vindhyachal, Satpura -- rivers too, small in comparison to those in the Himalayas.

Lokmanya Tilak, a Hindu scholar from this city, Poona, argued against all the scholars who were trying to prove that Rigveda is only five thousand years old. He argued that Rigveda is at least ninety thousand years old with two arguments: one was that Himalaya is not referred to at all while small mountains are referred to. There is no reason not to refer to Himalaya. Himalaya must have grown after Rigveda.

And the people who wrote Rigveda had come from Mongolia. All the civilized nations of the world

have come from Mongolia; Mongolia was the origin, particularly of Aryan races. Negroes have not come from Mongolia, nor the South Indians. But the Germans, the North Indians, the English, the French, the Italians, the Norwegians, the Swedish, the Swiss, the Greeks, they have all come from one original source, Mongolia, because all their languages have a certain percentage of Sanskrit.

Coming from Mongolia you have to pass the Himalaya. And to pass the Himalaya is not a small thing. It seems impossible, if Himalaya was there and the Aryans passed the Himalaya, for them not to mention anything about it.

Lokmanya Tilak's argument has a validity. But even more valid is his description of a constellation of stars mentioned in the Rigveda that also happened ninety thousand years ago. That constellation of stars is described in absolute detail, so it is not something you cannot imagine. It has not happened since then, but it may happen again sometime -- although perhaps millions of years will pass before the stars will come into that constellation again.

These two arguments were so valid that they have not been answered by any Christian missionary, because all Christian missionaries were trying to push Rigveda as close to us as possible. The reason was because according to the Christian Bible the world was created just four thousand and four years before Jesus Christ. It must have been certainly a Monday and January, but not far away from us, just six thousand years. So they have to fix everything into that framework of six thousand years. They give as much rope to Rigveda as possible, five thousand years. They cannot accept that Rigveda was written ninety thousand years before, because that would disturb their whole Bible.

But the Bible is not an argument; there are thousands of other proofs that the Bible is wrong. This earth itself according to scientific measurements has been in existence for four million years. On the Himalayas skeletons of sea animals have been found, sixty thousand years old. That shows that some time between sixty thousand and ninety thousand years ago Himalaya came out of the ocean; otherwise the ocean animals cannot reach in any way to the tops of Himalaya, they cannot travel from the great Indian Ocean, which is the closest. There is no way for sea animals; they don't have legs, they cannot reach to the tops just to die there and create trouble for historians.

The authentic religions are not concerned with such matters; such matters belong to science. Anything objective belongs to science. Religiousness is absolutely subjective;it belongs to your inner depths, and the deeper you go into your inner depths, the more and more you find an empty sky. But this empty sky contains all the buddhas. This empty sky of your being is your ultimate experience. Nobody has gone beyond it, the blessing of it, the benediction of it, the fulfillment of it. A tremendous at-ease with existence... you have come home.

Nansen says, "HOW SHALLOW AND WEAK MY SPIRITUAL LIFE must be that people can see it in their visions, in their dreams!" Very honest, fully aware of the great possibilities of falling into the paths of ego... this made him a great master. Those who followed him he never called `followers' because that is again an ego-trip.

Teachers who have many followers think they are great teachers, just because of the numbers. Numbers are important in politics but are not important in your spiritual growth. It is possible a buddha may be without any follower; that simply shows his height is so much that nobody can see that far. And a clever, parrot-like scholar or pundit or a rabbi may have a great following, because people can understand whatever he says. It is not coming from the beyond; it is coming from his mind, hence your mind can comprehend it very easily.

Nansen has not followers but fellow-travelers. He is the first one who used the word `fellow-travelers', moving towards the same center of life together. There is no question of master and disciple.

That does not mean that the disciples had no respect for Nansen. On the contrary they had more respect because he never asked for respect. There are things, if you ask, you will never get, and if you don't ask, you will be showered with. He never asked for any gratitude or any respect. He never said, "I am the master and you are the disciple."

That created a totally different kind of commune. And he was loved and respected more than any master for the simple reason he was so humble, so undemanding and so sharing of his empty heart. And the freedom of humbleness... you may not have thought about it but ego can never have any freedom, it depends on others.

Sitting on a Himalayan peak alone, can you think of yourself as a great man? But the Pope can think himself a great man because he has six hundred million Catholic followers. No religious head has that many followers. This is the way of politics not of religion.

And the ways of the ego are so subtle that... I have heard about a saint who was living alone in the deep mountains. A traveler came to him. Just passing by, the traveler thought to give him a visit. He thought there must be many followers, but there was no one; he was alone.

The stranger said to him, "People in the world who have many followers think they are great. But I think they are all egoist, they are using numbers rather than rupees as a support to their ego.

The old saint smiled and he said, "I am the only one who has no followers. I am the only one, remember!" So subtle are the ways of ego. Even this becomes the same trip; there is no difference. Humbleness has to remember that ego always comes to the back door if you throw it from the front door. And in your life there are many doors, many of which you are not even aware of. When you are fully aware and your house is full of light, the shadow of the ego will not be able to enter.

But it is not a question of cultivation. I have seen in temples written in golden letters that if you are humble you will be respected by all. Strange advice! Then one becomes humble just to be respected by all. You cannot cultivate these qualities because to cultivate any quality you need some goal, some greed. Humbleness comes as a by-product, not as a goal. When you are deep in your meditation, feeling absolutely nothing, just witnessing emptiness, humbleness comes on its own.

Nansen was certainly a man of great understanding, but this understanding is not scriptural, scholarly; this understanding has grown through his meditations. For thirty years he was continuously meditating; for thirty years he was just sitting and watching inside. Slowly slowly thoughts disappeared, dreams disappeared. All dust settles. The sky within becomes absolutely clean and clear. For thirty years he did not come out of the mountains.

It was governor Lu Hsuan who persuaded him, "It is enough. Thirty years you have meditated. Now it is time, you should come down to the plains and share your experience." Hsuan's persuasion worked because it reminded Nansen what great treasures he had got in his emptiness. There are millions of people who are living like beggars although inside them there are such majestic, such mysterious treasures. He agreed with Hsuan and came down to the plains. Immediately thousands of people deeply interested in searching for their self surrounded him. His monastery was one of the biggest monasteries in Japan.

Sekiso, a Zen poet, has written:

YOU CLIMB MOUNT HIEI ON
LADDERS OF CLOUD;
I WALK OUT OF KYOTO WITH
A BAMBOO STICK --
A THOUSAND MILES APART
LIKE THE STARS OF THE NORTH.
THIS IS OUR ONE CHANCE TO REMIND
EACH OTHER THAT WE ARE FRIENDS.

He is saying, it does not matter in what century, in what place you become enlightened. The moment you become enlightened, you become contemporary to all the enlightened ones of the past and the future. There is a kind of brotherhood of those who reach to the ultimate peak of awakening.

Maneesha has asked a question:
BELOVED OSHO,
IN THE LIFE OF A DISCIPLE IS THERE A POINT OF NO RETURN?

Maneesha, I will have to explain to you. There are three categories which you can find around the master: the student, which is the shallowest -- he has come to accumulate some knowledge; he will never go inside; he will simply take notes, become a great scholar, knowledgeable -- the second is the disciple who does not accumulate the knowledge but practices it, finding out whether it has any truth in it or not -- "Is this only a philosophy or an authentic spiritual experience?" -- and the third is the devotee who has become one with the master.

Your question is, IN THE LIFE OF A DISCIPLE IS THERE A POINT OF NO RETURN? In the life of a devotee there is a point of no return, but a disciple can go back. A disciple is still separate from the master. A disciple still keeps a certain distance; in fact he is afraid to come too close. A master is fire. Coming too close means to be burned, burned the way you are; all that is false will be burned and only the pure gold will

remain. The disciple keeps himself a little faraway.

The student is absolutely faraway. He has nothing to do with the master; he just has to collect fragments of knowledge and go on his way. The disciple is in between the student and the devotee.

The disciple can go away, but the devotee has merged himself in the fire. The Upanishads say that the master is a death: to come too close to him you will have to die as you are. Of course you will be reborn; the Upanishadic statement is only half, the master is a death and a resurrection. But one has to have much courage to die. You never know whether you will be resurrected or not. A great trust is needed that this death is the death of the superficial and the false, and when the false and the superficial have died, there will arise your true individuality, your twenty-four carat gold. So your question is right about the devotee, Maneesha, but not about the disciple.

Now something serious...

Fred Frump walks into the pub and orders a beer and a whiskey. He drinks the beer, and then pours the whiskey into the top pocket of his coat.

"Give me another beer, and another whiskey," says Fred, wiping his lips.

The bartender does, and the same thing happens. Fred drinks the beer, and dumps the whiskey into his coat pocket. This goes on several more times, and finally the puzzled bartender asks, "Hey, what's the big idea?"

"None of your business," says Fred, drunkenly. "And don't be so nosey -- or I will punch you in the nose!"

Just then, a mouse pops his head out of Fred's coat pocket and shouts, "And that also goes for your goddam cat!"

Chester and Betty Cheese are having some trouble with their sex life. Betty always has a headache when Chester wants to make love. So Chester sends her to Doctor Feelgood, the psychiatrist, for treatment.

"It is simple to cure," says the shrink. "Whenever you feel a headache coming on, just sit on the edge of your bed, and repeat over and over, `I have not got a headache, I have not got a headache.'"

Betty is doubtful about this, but the very next night, she sits on the edge of her bed, and tries it out. And it works. So for the next few weeks there is sexual harmony in the Cheese household.

But then, Chester gets a problem. He can't get his machinery hard anymore. So Betty sends him to Doctor Feelgood.

And sure enough, for the next few weeks there is no stopping Chester -- he has got the strength of a bull.

But he has one new habit, which annoys Betty. Every night, he insists on going to the bedroom ten minutes before her.

So, one night, she sneaks upstairs behind Chester, and looks through the keyhole. There is Chester, sitting on the edge of the bed, repeating over and over, "She is not my wife...."

Pope the Polack and Cardinal Rump are having a terrible argument in the pope's private chambers. The noise and screaming is so bad that half of the Vatican comes to put their ears to the door, to listen to what is going on.

"Just DROP DEAD!" screams Cardinal Rump.

"Go to HELL!" cries the Polack, at full volume.

"KISS MY ASS!" shouts back the cardinal.

"Oh!" says the Pope with surprise. "So now you want to be friends!"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes, feel your body to be completely frozen. And now look inwards with absolute urgency as if this moment is the last moment of your life.

Go deeper -- the center is not far away -- just one single step. Deeper and deeper because at the center you are the buddha. At the center your lotus blossoms, you feel for the first time blessed, blessed just to be, for no reason at all.

The greatest experience of life is to experience your buddhahood, and buddhahood simply means witnessing. Watch your body, watch your mind and remember you are neither. You are just a pure witness, a mirror in which everything reflects.

Clouds come and go, months come and go. Eternity is your nature, only you remain; everything moves from death to birth, from birth to death -- just a circle of movement, but within the circle the center is absolutely immobile. To make it more clear,

Nivedano...
(Drumbeat)

Relax. Just watch the body, the mind and be only a witness. You are not supposed to do anything. Just be a witness. A mirror does not do anything when it reflects you. Just be a mirror-like witness.

The evening was beautiful on its own. But the ten thousand buddhas disappearing into a silent witnessing have made it very golden.

So many flowers start showering on you, so much joy that you have never known before. Such serenity, such beauty as you have never dreamt about. But it is your nature.

Collect as many flowers, as much fragrance as you can before Nivedano calls you back. You have to bring your buddhahood with you from the center to the circumference. You have to constantly remember in your actions, words, silences that you are a buddha. And this will become the greatest possibility of transformation, from mortality into immortality, from the false to the true.

Nivedano...
(Drumbeat)

Come back. But come back as buddhas, with the same grace, with the same silence, without any hurry. Sit down for a few moments just to recollect the space you have been in, the path that you have traveled forward and backward. This is the track that you have to continuously move on. The deeper this track becomes, the more your buddhahood becomes clear. I don't want anybody to be a Buddhist. I want everybody to be a buddha.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the ten thousand buddhas?
Yes, Osho.

Nansen: The Point of Departure

Chapter #5
Chapter title: Sit in the center of the circle

9 October 1988 pm in Gautam the Buddha Auditorium

Archive code: 8810095
ShortTitle: NANSEN05
Audio: Yes

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Length: 106 mins

BELOVED OSHO,
ONCE, NANSEN TOLD TWO OF HIS DISCIPLES THAT HE WAS GOING TO TAKE THEM WITH HIM TO VISIT THE NATIONAL TEACHER. BUT BEFORE THEY STARTED OUT ON THEIR JOURNEY, NANSEN DREW A CIRCLE ON THE ROAD AND SAID, "AS SOON AS YOU GIVE A RIGHT ANSWER, WE WILL BE ON OUR WAY."
AT THAT, ONE OF THE DISCIPLES SAT DOWN INSIDE THE CIRCLE AND THE OTHER BOWED LIKE A WOMAN. NANSEN SAID, "JUDGING FROM THIS RESPONSE, IT WILL NOT BE NECESSARY TO GO."
ON ANOTHER OCCASION, NANSEN WAS WASHING HIS CLOTHES WHEN A MONK CAME ACROSS HIM. SEEING HIM INVOLVED IN SUCH AN ACTIVITY, THE MONK EXCLAIMED, "MASTER, YOU STILL ARE NOT FREE FROM `THIS'?"
NANSEN, LIFTING UP THE WET CLOTHES, COMMENTED, "WHAT CAN YOU DO ABOUT `THIS'?"

Maneesha, before I discuss your sutras I have to inaugurate Avirbhava's new arrivals for the museum of gods. This museum will show to the world how man has been insane. He has worshipped the animals and killed human beings. It is so idiotic that future generations will simply laugh. They could not possibly understand.

In Australia the white man killed almost all the natives of Australia. They used to call it hunting; just as you go hunting animals, they used to go hunting men. And by the evening they would ask each other how many they had killed. And they never thought for a moment that what they were doing was absolutely insane.

They have done the same with animals. They have worshipped animals on one hand and they have killed and destroyed many species. There have been thousands of species of animals; many have not left even a trace behind. Man has hunted them, killed them. This world used to be more alive, more colorful. It has become almost dead by our own hands; our hands are full of blood.

Just twenty years ago there were only four white lions left in the world. In a small town, Rewa, in India, where Narendra was a professor -- because Narendra was a professor there, he invited me to speak -- there used to be thousands of white, pure white, lions; their majesty was tremendous. Only four were left, and now I hear two of them have died. The other two may die any day. Because the remaining two are both males, there is no possibility of any children. Slowly slowly, many species have simply disappeared.

The lion used to be the national animal in India, but we have killed so many that they are almost finished. The Indian parliament had to change it; now the tiger is the national animal. The tiger cannot be compared to the lion. There has never been any animal comparable to the lion, its majesty, its power, its strength. But we have killed them. They were not doing any harm to us. They were living in the mountains, in the forest.

Avirbhava has brought a tiger and a lion. I will give you a little note about each.

The Tiger.

In Hanoi the tiger is worshipped as a god. In Sumatra the tiger is represented as the abode of the souls of the dead.

In many countries, there are superstitions and beliefs surrounding the tiger. In Mirzapur, Bagheswar, the tiger god is located in a bira tree and is said to take human form at night and to call out to people by name. Beware those who answer the call: they fall sick. In Greece, Dionysius' chariot is drawn by a tiger. In Japan, the tiger denotes courage. In Nepal, there is a tiger festival, known as Bagh Jatra, in which the worshippers dance disguised as tigers. In India, Durga, the destroyer mother goddess, rides a tiger, and Shiva, as destroyer, also sometimes wears a tiger skin.

There is a belief in India that a garden in which a tiger has been killed loses its fertility. The fangs, claws and whiskers of a tiger are used in love charms, and as measures against possession by evil spirits.

In China, the tiger is the king of the beasts and lord of the land animals. It sometimes depicts authority, courage, military prowess and the fierceness needed for protection.

If you look at this psychologically, the tiger and lion are really worshipped symbolically. The worship of

tiger and lion says simply that you worship power -- just as there are worshippers of money. In India each year on the festivals particularly on Deepavali, the festival of lights, money is worshipped as god -- just notes and coins! And we call these people intelligent! These mediocres who have been worshipping money... because if you worship money, the goddess of wealth, Laxmi, will pour down money on your house. It has never happened. Money neither grows on trees, nor is it simply dropped on the roof of your house. But still the festival goes on.

In my childhood I refused to sit while they were worshipping money. I said it was so insane that even a child could see it. Money is dead, just a method of exchanging things; it has no divinity. But the fear is that if you don't worship, then Laxmi may turn back from your home. She may be coming just to shower money and you are not worshipping; she may turn back.

I asked my father, "Have you ever heard that she has showered money? Just a single case will be enough to convince me."

He said, "On that point I cannot say anything because it has never happened."

But the lust, the desire for money, for more money, has made even money a god, a dead thing, without any meaning. The same is the case with lions and tigers, because they represent strength and power. Everybody is hankering for power: power to dominate others, to become a prime minister, to become a president, to become a king or a queen. A deep desire in everyone is to conquer the whole world.

Not only is Alexander the Great sick, everybody is. Alexander was stupid enough to bring his sickness into activity. Most of the Alexanders keep it hidden inside themselves; but the desire to conquer the world is there.

When Alexander was coming to India, he met on the way the most beautiful man Greece has ever produced, Diogenes. Diogenes asked Alexander, "What will you do if you conquer the world? Let us assume it for argument's sake. Even if you conquer the world what are you going to do next?"

Alexander said, "I have never given thought to it, but I assume that I will then relax and rest."

Diogenes was resting by the side of a river, taking a sunbath naked. He laughed and he said, "If after conquering the whole world, massacring millions of people, you are just going to relax, why not relax now? This bank of the river is big enough. We both can reside here. It will be good company."

Alexander was first very much shocked because nobody had ever talked to him the way Diogenes talked. But he had to concede that, "You are right. If after conquering the world one is just going to rest and relax, then why not rest and relax now? Who knows whether I will be able to conquer the world or not?"

And that's what happened. He could not complete his conquest of the world. He returned just from the frontiers of India by the side of Sindhu river. He fought with a king named Poras, a man of tremendous courage and honesty, representative of the golden days of humanity.

Alexander tried cunning on Poras. He knew perfectly well it was not easy to conquer that man. So he sent his wife to Poras. It was the month of *sawan*, when in India sisters bind a thread on the hand of the brothers. It is called *raksha bandhan*. That thread reminds the brother that he has to protect his sister in every circumstance; even if he has to stake his own life, he will; that is a promise. And after binding the thread on Poras' hand she said, "Do you know who I am? I am the wife of your enemy, Alexander, who is camping on the other side of the Sindhu river. Now remember and keep the thread on your hand. Do whatever you want to do, but don't kill my husband."

Poras promised. This was a strange strategy. But when fighting, Poras had the chance, when he killed Alexander's horse and Alexander fell on the earth and Poras jumped on him from his elephant with a spear. But as he was going to put the spear into the chest of Alexander, he saw the thread. He simply stopped. Alexander asked, "What has happened?"

He said, "I have given your wife a promise. She has become my sister. I cannot kill you."

That way Alexander became the conqueror. This is not conquest. This is pure cunningness. And from there he returned. Seeing the way Poras behaved, he did not have the guts to enter deeper into India, because he would have to face more, courageous, great warriors, and there was a whole continent to conquer. So he turned back, the world remained unconquered and he died by coincidence the same day as Diogenes died.

Now here is a beautiful story. It cannot be said to be factual, but it is certainly truthful. And you always have to make a distinction between fact and truth. Truth need not always be fact, even a fiction can have a truth.

The story is, they both met on the boundary line of this world and paradise. There is a river which makes the boundary line. Ahead was Alexander, nude, because you cannot take anything with you, just a skeleton. Suddenly he heard a belly laugh behind him. He looked back and he could not believe it. He thought, "My

God, this is Diogenes."

But to keep his face, he said to Diogenes, "It is a great coincidence that an emperor is meeting a beggar by this river which is the boundary line of the world and paradise." He was saying that, "I am the emperor and you are the beggar."

Diogenes said, "You are absolutely right. But there is some misunderstanding. The beggar is ahead of me and the emperor is behind you. I was as free when I was on the earth. I had no possessions, no power, no prestige. I simply enjoyed my life in utter freedom without bothering about what people say. You were concerned about conquering the world, so you had to compromise, you had to give thousands of concessions of all kinds, you had to be cunning, diplomatic. You were a beggar there too, and here now you are still a beggar. I was an emperor there also. Nobody ever challenged my emperorhood and I told you -- have you forgotten? -- that your conquest may not be completed and you may not have time to rest and relax. Now, what have you to say about it?"

Alexander said, "Forgive me, I was too egoistic. Had I listened to you and rested by your side, at least a few years would have been of joy, silence, meditation, peace, love. But I did not listen to you."

There are thousands of ways of getting into this trip of power, politics, money, knowledge, anything where man starts bragging about himself as special.

The psychology behind this worshipping of tigers and lions symbolizes the worship of power. So man on the one hand worshipped them and on the other hand killed them. I was a guest of the Maharaja of Bhavnagar. He took me around his palace. And I saw all over the palace hundreds of heads of lions hanging on the walls or the full lion stuffed standing in the corridors. I said, "Who has done this?"

He said, "My father was a great hunter. He has killed more lions than anybody else in India."

I said, "You call it hunting. And if a lion had killed your father, what would you have called it? A disaster. You would not call it hunting. And what is this hunting? From far away sitting on a tree with a machine gun, a poor animal with no arms to defend himself or to fight... killing him and rejoicing in this killing!"

I told the Maharaja, "Your father must have been mad. Are you still continuing this madness? These things come as a heritage. I see in your eyes while you are showing me all this nonsense a great pride, as if your father had done some good to humanity. You should be ashamed of being the son of a man who unnecessarily destroyed such beautiful animals."

A note about the lions.

Universally the lion is known as the king of beasts, and in several countries is worshipped as a symbol of the sun, and that of a destroyer. In Baalbek, the lion was worshipped as a god. A calf would be presented to the lion and while it was devouring the calf, adoring spectators would sing songs of praise to the lion. In Persia, Mythras, the Persian god of light, was always accompanied by a lion, and the Arabs had a lion-god, Yaghuth. In Egypt, there was a lion-headed goddess, Sekhmet. And the ancient Egyptian god, Ammit, was part lion and was believed to eat the souls of the sinful.

In modern Africa there is a lion-idol among the Balondas. It is made of grass covered in clay and is placed in the forest. In case of sickness, prayers are offered and drums beaten before it.

In India, the fourth incarnation of Vishnu, was as the man-lion, called Narasinha -- half man, half lion.

It is good to be conscious of how humanity has been behaving unconsciously. It is good to know the ugly spots of man's behavior because then you can avoid much ugliness in your life, and your energy can move in more graceful, in more loving, in more compassionate ways.

Avirbhava, bring your tiger and lion.

(IN COME AVIRBHAVA IN A LION COSTUME, AND ANANDO IN A TIGER COSTUME, DANCING AROUND THE PODIUM.)

The sutra:

BELOVED OSHO,
ONCE, NANSEN TOLD TWO OF HIS DISCIPLES THAT HE WAS GOING TO TAKE THEM WITH HIM TO VISIT THE NATIONAL TEACHER.

In those days, particularly in Japan, a certain Zen master was declared as the National Master of Zen.

There were so many masters, but the National Master was attached to the palace of the king. And all the masters used to meet the National Master. Most probably he was old and well respected, a man who had helped many people to become enlightened. Nansen was enlightened; with his two disciples he was going to visit the National Teacher.

BUT BEFORE THEY STARTED OUT ON THEIR JOURNEY -- this is how Nansen worked. He is unique in his devices. BUT BEFORE THEY STARTED OUT ON THEIR JOURNEY, NANSEN DREW A CIRCLE ON THE ROAD AND SAID, "AS SOON AS YOU GIVE A RIGHT ANSWER, WE WILL BE ON OUR WAY." Now, drawing a circle on the road, what answer can you give?

But the disciples did certainly the best that was possible. AT THAT, ONE OF THE DISCIPLES SAT DOWN INSIDE THE CIRCLE AND THE OTHER BOWED LIKE A WOMAN. NANSEN SAID, "JUDGING FROM THIS RESPONSE, IT WILL NOT BE NECESSARY TO GO." In fact he was not intending to go anywhere, this was just his strange way of working. But the answers that the disciples managed are tremendously beautiful.

First, one disciple sat down in the center of the circle. That is the whole effort of all religion, to be at the center of your being. At the center of your being you are at the center of the whole universe. That is the only shrine, the only temple. The door is at the very center of your being; you are only a circumference.

And the other bowed down to the disciple who was sitting in the center. In Japan the woman behaves in a very graceful way. The man is not expected to have that much grace. But the woman is expected to be very graceful. So the other bowed like a woman; with great grace he bowed down to the disciple who was sitting at the center. He also showed some insight that, unless you bow down to somebody who is at the center of his being, in great humbleness, with great peace, with totality, with love, with receptivity, which are all the qualities of the woman, you can never reach to your own center.

Seeing this NANSEN SAID, "JUDGING FROM THIS RESPONSE, IT WILL NOT BE NECESSARY TO GO." The journey is cancelled because you both understand exactly the very process of how one becomes religious.

ON ANOTHER OCCASION, NANSEN WAS WASHING HIS CLOTHES WHEN A MONK CAME ACROSS HIM. SEEING HIM INVOLVED IN SUCH AN ACTIVITY, THE MONK EXCLAIMED, "MASTER, YOU ARE STILL NOT FREE FROM `THIS'?" The word `this' has a special significance for the fellow-travelers of Gautam Buddha.

Gautam Buddha insisted on the `thisness' of things. You become old and you complain, and Buddha will say, "There is no need to complain. This is the way nature works."

Even if you are dying, he will not show any sympathy. On the contrary he will show his understanding. He will tell you, "Don't be worried. Die peacefully; everything that is born one day dies. Take death with graceful receptivity, no grudge, no complaint. Life should be without any grudge and without any complaint; so should death be. The word that he used was *tathata*. It can be translated in English as thisness or suchness. Such is the way of life, or this is the way of life; there is nothing to complain of; you cannot go against the current, just float with it. This is the right way: such is the way of those who know.

Although Nansen was washing his clothes when the monk came across him, seeing him involved in such an ordinary activity -- a great master with thousands of disciples is washing clothes? -- THE MONK EXCLAIMED, "MASTER, YOU STILL ARE NOT FREE FROM `THIS'?" Nansen was always ready to use any situation to give a greater insight into things. The monk was pointing to the washing saying, "It is time you should be free from all these small things, anybody else can do it." But Nansen transformed the word `this' immediately.

NANSEN, LIFTING UP THE WET CLOTHES, COMMENTED, "WHAT CAN YOU DO ABOUT `THIS'?" The whole episode about washing the clothes changes its very color, its very meaning. It becomes a question of thisness. You cannot do anything about this. `This' means the present moment. You can think about the past, that it could have been something else; you could think about the future, how it should be; but what can you do about the present moment? What can you do about this? In the present moment one can do only one thing, *only* one thing: one can simply be silent and witness. More than that... there is not space enough in the present moment.

But the witness fits perfectly well. You can watch. The master is saying, "I am washing the clothes and watching. What more can be done with this?" Secondly he is also indicating... And this was one of the new things that he introduced; I have called it a point of great departure: he made Zen monks work. "If you don't work one day, then another day you don't eat. Work today, only then are you allowed to eat tomorrow."

It was very new and the society was very angry at Nansen because monks had always been given their

food, their clothes and other comforts by society. Nansen told the monks that you have not to be beggars. He was a very revolutionary character. Buddhist monks carry a begging bowl; Nansen forced his monks to throw away all begging bowls. In his monastery no begging bowl, because in his monastery there are only emperors, no beggars!

"We will work it out, our necessities are very simple: a cup or two cups of tea, just rice for food, and we have enough land around the monastery; just three, four hours work and transform the work into meditation. While working, work so totally that you forget the whole world, so that only the work remains, not even you; you are also gone, forgotten. So deep down you are involved in the work that the work becomes a great meditation, a great transformation."

So he introduced a new thing. Buddha had introduced a sitting and walking meditation, because you cannot sit the whole day and meditate; your bones will start hurting. So he had given a one-hour-sitting and one-hour-walking meditation, so the balance and the health of the meditator could be maintained.

Nansen said, "A few hours of sitting meditation and a few hours of working meditation." He dropped the walking meditation. When you can work what is the need of walking? The working will be enough exercise for you, it will also be productive and it will change the face of the sannyasin. He should not be a parasite on society; he should become independent.

He saw that far away in the future the problem was going to be great. Just a few years back in Thailand the government had to make a law that nobody could become a monk without government permission. The monks had increased on such a large scale that for every four persons one was a monk. Now the other three have to carry the whole burden of the one, and the three themselves are on the edge of starvation. Thailand is a poor country, but this man does nothing, contributes nothing to the society and asks for everything, asks for respect, honor.

Nansen must have been very clear that the way monks were increasing in the Far East, they would soon overrun ordinary society. It would be impossible to feed them; they would lose all respect and become near beggars. His foresight was absolutely right. That is the situation in many Buddhist countries.

So this small incident not only shows the idea of thisness. It also shows that, "I have to work. It does not matter that I am enlightened, I have to wash my clothes and I have to work in the field for my food."

When he became very old, he insisted on working. And he was so old and fragile, the disciples became very much concerned. At a certain point they stole all his working tools. Nansen looked for his tools but could not find them. He did not eat on that day; the poor disciples had to give his tools back. He worked till the very last moment of his life. He raised the value of work, and he raised the respectability of the sannyasin. He brought many new ideas against, in opposition to the whole tradition.

Finally he was the winner because he foresaw the future. A man of enlightenment has a perceptivity, a clarity that can look far away into the future. And if you want to prepare for the future you have to begin now.

I am reminded of a Sufi mystic who used to work in his garden and he had become very old, almost ancient, one hundred and twenty years old; but he still used to work in the garden. The king used to come every day around the town in disguise to see if everything was all right. He was very much concerned looking at this old man, the oldest in his kingdom, still working in the field, in the garden.

He could not resist the temptation. The old man had a really beautiful garden with great cedar trees, perhaps four hundred years old and he was planting new cedar trees, just small plants. The king could not resist the temptation; he got down from his horse, went to the old man and asked him, "How old are you?"

The man said, "Old? People say that I must be nearabout one hundred and twenty. But I have never counted. It could be a little more, it could be a little less. But why do you ask?"

The king said, "I am asking this because you are planting trees. You will not be able to see these trees grow. You are planting fruit trees which will bring fruit after forty or fifty years. You will not be here. And you work the whole day. I cannot understand your logic."

The old man said, "You will understand. If my parents had not planted trees which they were not going to see in their full bloom, I would not have seen them. I would not have enjoyed the fruits of those trees. I would not have seen these four-hundred-year-old cedars almost reaching to the stars, their beauty and strength. If my forefathers four hundred years ago had not planted them, I would not have been able to enjoy their shadow, their beauty, their grandeur. Have I to answer more or have you understood?"

The king said humbly, "I understand. If you see clearly the future, then this is the moment to begin, now or never."

A poem by Sekiso:

IN THESE MOUNTAIN VILLAGES
AND HARBOR TOWNS
I'M HAPPY TO HAVE FOUND
GOOD COMPANY,
A CROWD OF FISHERMEN
IN AND OUT OF MY HUT THE WHOLE TIME.
SINCE I HAVE NEVER HELD OUT THE LEAST
THING BY WAY OF BAIT
I'VE MANAGED NOT TO BETRAY
THE FISH WHO HAVE APPROACHED
AT THE RISK OF THEIR LIVES.

It is said about Sekiso that he lived in a hut in a fishermen's village. He had a hut just by the side of the lake, and whenever he used to come to the lake hundreds of fish would come to greet him. Just as it is said about Saint Francis of Assisi, so it was about Sekiso.

And in this poem he is saying, SINCE I HAVE NEVER HELD OUT THE LEAST THING BY WAY OF BAIT I'VE MANAGED NOT TO BETRAY THE FISH WHO HAVE APPROACHED AT THE RISK OF THEIR LIVES. The fish who used to approach him were approaching at the risk of their lives. But it happens if your heart is full of love. If your whole being is nonviolent so that you cannot even imagine killing a living thing, even trees understand it, even birds understand it, animals understand it.

And in a deeper sense, if you make it a metaphorical expression, then every master is approached by thousands of disciples risking their lives. It is possible only if the master radiates trust, if the master radiates love, if you can see in the eyes of the master nothing but a pure witness, a mirror. Otherwise you cannot approach too close to the master; you will keep at a distance, because, who knows, he may cheat you, he may deceive you.

But with the authentic master it is not a question of mental discrimination. It is just that suddenly as you come close to the authentic master, something in your heart starts dancing. Nobody will see it; only, you will find that your heart has entered into a different kind of energy, that your heart has entered into a different climate, a new fragrance which pulls you magnetically.

It is true that the closer you come to the master, the more and more your so-called personality will disappear. Only that which is authentic and natural, that which you had brought from your birth will remain, not that which has been given to you by the society.

It is true that the master is a death and a resurrection. Passing through the master, you are passing through fire; only pure gold will be saved. All that is false in you is going to be burned. So only very courageous people take the step of coming close to a master.

Maneesha has asked a question:
BELOVED OSHO,
IS IT CONCEIVABLE THAT A REAL MASTER COULD BETRAY HIS DISCIPLES?

Maneesha, it is conceivable. If the real master feels that by betraying the disciples he will be helping them, he will betray. The real master can do anything to help the disciple. It is a little difficult to conceive it -- and while Maneesha was writing the question, she could not have thought that this would be my answer -- but a real master can do anything. He can betray if he feels that betraying is going to help your spiritual growth. Otherwise there is no question of betraying.

In the first place the master is not committed to you. Before betraying a commitment is needed. A real master never commits himself to you and never forces you to commit, because every commitment is a spiritual slavery. Neither is the disciple forced to commitment nor is the master; they come close as fellow-travelers on the same path. Perhaps the master is a little ahead, but that does not mean that you are lower and he is higher.

Anyone who thinks in terms of superiority and inferiority is not a master at all. He is just playing the same ego game which is being played in every place around the world in different ways. The authentic master is out of the game of ego. So there is no question of surrendering to him, no question of committing to him.

You are asking, "Can a real master betray the disciple?" and I am even saying that a disciple cannot betray a real master because there is no commitment. We move together on the path.

At a certain point you feel to move in a different direction. An authentic master will simply bless you and will give you assurance that if you find any difficulty, "I am always available. You can explore in any direction, this whole universe is ours. And there are thousands of ways to reach to the truth. So if a desire has arisen in you to move in a certain direction, you can leave me. Don't think for a single moment that you are betraying me. Don't feel guilty because there was no commitment in the first place."

And as far as the master is concerned, obviously, why should he be committed to the disciples? For what reason? He has it. The disciple is searching, he has found it.

It reminds me of a very beautiful story in Gautam Buddha's life.

A certain disciple of Gautam Buddha, named Manjushri, always remained sitting under a tree. Buddha may be going to speak but he will not move from the tree to the assembly hall. And people asked him again and again, "Manjushri, you are a man of intelligence. If you have renounced the world to be with Gautam Buddha, is your commitment with Gautam Buddha or with this tree? He is speaking and you are sitting here." More often he will simply laugh and will not say anything. Finally he said, "Why don't you ask Gautam Buddha himself? I know, he knows."

The people who were asking could not see the mystery of it. They asked Gautam Buddha, "Why does Manjushri go on sitting under that tree? You move, you go to different places, but he remains there."

Buddha said, "He has found. Now there is no question of any movement. Everything has become still in him and it is perfectly beautiful. You have only seen him from the outside sitting under the tree. You have not seen thousands of flowers falling from the tree over Manjushri rejoicing in his enlightenment.

"And you never wondered why Buddha does not ask him. You should have thought about it. Be a little more alert. I am also aware that he is sitting under the tree, that he does not come to the assemblies. There is no need; he has found it. Now he is free; he can sit under the tree or he can go anywhere. There is no commitment."

An authentic master has no commitment of any kind either from the disciple's side or from his own side. That is ninety-nine point nine percent of the answer; point one percent, I say a real master in a certain situation could betray his disciples if he feels, if he sees that his betrayal may help the growth, may make the disciple more free, more independent. The possibility is there; it is not inconceivable. But it will always be for the welfare of the disciple.

Now something serious in honor of the lion and the tiger...

Old Gronk, the hunchback, is about to retire. He has been ringing the huge bell of Trinity Cathedral for forty years, and he is getting too old to make the long climb up the bell tower steps.

He advertises for a replacement in the newspaper, and the next day another hunchback appears.

"I've come," says the young hunchback, "to take the job."

Both hunchbacks make the long climb up into the bell tower.

"It is a tough job," gasps old Gronk, puffing. "Watch this!"

Then the old hunchback runs back, turns, and races towards the bell rope. He leaps twenty feet in the air, catches hold of the rope, and swinging wildly on it, rings the giant, thunderous bell -- Clang! Clang! Clang!

The young hunchback watches this and is eager to try. He backs up, sprints towards the bell rope, leaps twenty feet in the air, misses the rope, and smashes his face against the side of the bell, making a small `Ding' sound.

"Wait! Wait!" says the young hunchback, dusting himself off. "Let me try again."

He runs, leaps twenty feet into the air, misses the rope, and again smashes his face into the bell -- Ding!

"Wait! One more try!" splutters the battered, young hunchback.

He runs all the way back into the corner of the bell tower, and with full speed, lunges towards the bell rope. He jumps thirty feet in the air, misses the rope, misses the bell, and sails out of the window, two hundred feet to the street below.

Old Gronk looks down at the small crowd gathered around a tiny blotch on the ground.

"Hey, up there!" shouts a police constable. "Does anybody know who this guy is?"

"No, I don't know who he is!" Gronk shouts back, "but his face rings a bell!"

"How can you possibly say that I am absent-minded?" blinks Ronald Reagan at Nancy Reagan across the breakfast table, while he spreads butter on his tie, and looks at his toast.

"Well, Ronnie," inquires Nancy, "can you explain to me why you forgot to put your pants on yesterday, before you went to meet Mr. Gorbachev?"

"Meet Mr. *who*? Did I do that?" asks Reagan, scratching his head. "How odd! I don't remember doing that at all. "In fact, there are only three things I can't remember. I can't remember names, I can't remember faces... and I can't remember what the third thing is!"

Mrs. Wimple, the headmistress of Bedding Down College, the all-girls' boarding school, is giving her final speech of the year to the graduating class.

"Remember, girls," says Mrs. Wimple, stiffly, "keep your body and mind healthy and clean. You have a new responsibility as you enter womanhood. Love is the base on which the family is built, so don't cast yourselves away to loose and wanton sex. Only dangers will come from it, and its pleasures are only transient. While you lose grace and respectability, you may gain disease and pregnancy... and all for what? An hour's worth of pleasure!"

Suddenly, a voice from the back shouts out, "How do you make it last an hour?"

Nivedano...
(Drumbeat)
(Gibberish)

(Drumbeat)

Be silent. Close your eyes and feel your body to be completely frozen. Now look inwards with deep urgency, as if this is the last moment of your life. This urgency is absolutely needed because only then can you reach to the center of your being.

Deeper and deeper like a spear go to the center of your being. That is the source of life. At the center of your being everybody is a buddha. And the moment you reach to the center and you feel the buddhahood filling your consciousness completely, a tremendous joy arises. Thousands of flowers start showering on you. A serenity, a silence, a blissfulness, a deep ecstasy... just watch everything. You are entering into the very mystery of life.

To make it more clear,
Nivedano...
(Drumbeat)

Relax. You are not the body, you are not the mind, you are only the witness. This witness is the point of departure. From this witness you can enter into the universal, into the eternal. This is the door to all that is great -- the truth, the beauty, the good -- *satyam, shivam, sundram.*

Gather as many flowers, as much fragrance, as much gold as possible, because you have to bring the buddha with you. Slowly slowly, you have to act around the clock as a buddha; not as if, but authentically a buddha, remembering the grace, the love, the compassion, remembering the balance of everything and always remaining in the middle, the golden mean. Witnessing makes all this possible.

The evening was beautiful on its own, but your presence, your silence, your witnessing, your melting into each other... This Buddha Auditorium is no more filled with ten thousand people. It has become just a lake of consciousness.

Losing the boundaries is the greatest joy; melting into the universe is the greatest splendor.

Before I call you back, have a good look at this space where you are, because you have to visit this space again and again.

Take a good look at the path you have followed to reach to your center from the circumference. The same path, you will be traveling again coming back. It is a small path, just one step. But what a miracle in a single step! The ordinary becomes extraordinary, the nobody becomes a buddha.

Nivedano...

(Drumbeat)

Come back, but come back as buddhas without any fear and without any doubt. The buddha is your essential self. Sit down silently for a few moments just to recollect the experience you have gone through. And live it out in your gestures, in your activities, in your words, in your silences.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the ten thousand buddhas?
Yes, Osho.

Nansen: The Point of Departure

Chapter #6
Chapter title: All your seriousness is about sandcastles

10 October 1988 pm in Gautam the Buddha Auditorium

Archive code:	8810105
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BELOVED OSHO,
ON ONE OCCASION, NANSEN SAID TO JOSHU, "NOWADAYS, IT IS BEST TO LIVE AND WORK AMONG MEMBERS OF A DIFFERENT SPECIES FROM US."
JOSHU REPLIED, "LEAVING ASIDE THE QUESTION OF `DIFFERENT' LET ME ASK YOU, WHAT DO YOU MEAN BY `SPECIES'?"
NANSEN PUT HIS HANDS ON THE GROUND. JOSHU WALKED TOWARDS NANSEN FROM BEHIND, TRAMPLING HIM INTO THE GROUND, AND THEN RAN INTO THE NIRVANA HALL, CRYING, "I REPENT! I REPENT!"
NANSEN SENT HIS ATTENDANT TO ASK JOSHU WHAT HE WAS REPENTING FOR. JOSHU REPLIED, "I REPENT THAT I DID NOT TRAMPLE HIM TWICE OVER."

Maneesha, Zen alone has a religious approach of playfulness, of laughter. Even the great masters play with each other, with their words, with their actions and their gestures. But all this play is always indicative of the eternal and the ultimate. Behind their laughter you will find a great serenity, a tremendous peace. Their laughter is not hysterical.

And you have to understand the difference between these two laughters. Hysterical laughter is when you cannot stop it, when it has taken possession of you; and non-hysterical laughter is... it is your will, it is with your agreement. The moment Nivedano's drum gives you a signal that it is time to stop, you stop it. The hysterical person will not be able to stop; it is beyond his capacity. Sane laughter is always within your hands.

Secondly, Zen masters playing with each other indicate something that cannot be said. Their disciples discuss for centuries these small anecdotes of tremendous beauty and grandeur. They are not jokes. The West, when for the first time it came in contact with Zen through the Christian missionaries, thought that these were some kind of joke. They could not conceive that these small anecdotes could carry scriptures.

This one is between Nansen and Joshu, both recognized buddhas with thousands of disciples. And it was not an extraordinary event, it was an everyday thing. Their monasteries were in the mountains, very close to

each other and the masters would come to meet each other.

Their very playfulness shows one thing absolutely, that existence has not to be taken seriously. Those who take it seriously are psychically sick. Existence has to be taken playfully, with a joy. Only for those who take it with joy and playfulness does existence open its mysteries.

In this anecdote: ON ONE OCCASION, NANSEN SAID TO JOSHU, "NOWADAYS, IT IS BEST TO LIVE AND WORK AMONG MEMBERS OF A DIFFERENT SPECIES FROM US," he was saying that man has become too serious, has lost his playfulness, has become so knowledgeable he has lost his innocence. Hence it is better to mix with other species: birds and fish, other animals and trees, to have the whole universe as your commune, not just human beings who have gone too astray.

The roseflower is exactly the same as it has always been; the changes of time have not affected it. Nansen is saying that it is time now that Zen disciples should spend their time more and more in contact with animals, birds, trees.

It is a very significant statement. He is saying that perhaps you can learn the secret of existence through species other than man; they are still in tune with existence, they are still part of existence, they have never separated.

Man in his egoistic effort has separated from existence. Even a man like Bertrand Russell could write a book calling it, THE CONQUEST OF NATURE. The very idea of conquering nature separates you, makes nature and you enemies. And one thing is certain, that nature is so vast....

Secondly, you are also part of nature; if nature stops cooperating with you, you will simply be dead. Nature is supplying you every moment: breathing, food, all that you need. How can you think in terms of conquest? But nobody has objected to Bertrand Russell's book, because it is representative of the whole modern mind: conquer. Conquer the moon, conquer Mars, conquer this, conquer that.

But nobody thinks that we are part of nature: why not relax with it, why not be at ease with it, what is the need of creating a conflict? Every conflict is going to defeat you because you are too small and nature is so vast. How many years are you going to live -- seventy years, eighty years? And you think of conquering existence which has been here since eternity and is going to be here until eternity? Millions of people like you have come and gone, not even footprints are left, not even their shadows.

Once I asked my father, "I know your father's name and your grandfather's name, how many more do you know?"

He said, "Only one more, beyond that we don't know who were the people whose blood is running in our veins."

At the most we remember four or five generations, and then there is a vast silence. All those people who were here with so much concern and anxiety and trouble and fight have simply disappeared as if they had never been.

Zen does not take your life very seriously, it takes it playfully as if we were children playing by the seabeach, collecting seashells, colored stones, making houses of sand. Our life is not more than that; it is nothing to be serious about.

I am reminded of an occasion: Gautam Buddha is entering a village. On the boundary there is a river, and in the sand a few children are playing, making castles of sand, and they were very serious. If somebody -- there were many children -- if somebody disturbed somebody's castle... It is very easy to disturb a sandcastle, just throw a stone at it and it is gone. They were shouting and being angry at each other, and Buddha stood there, watching. Then it was time for the sun to set and their mothers called them from nearby houses, `Come back home, it is time for your supper.' And they all jumped on their own castles, the ones they had made and for which they were fighting that nobody should disturb them. They jumped on their own castles and never looked back, simply went home.

Buddha said to his disciples who were with him, "Life is not much more than this."

All your seriousness is about sandcastles. And you yourself will leave them one day, trampling them down, and you will not look back. The people who take it seriously miss the beauty of playfulness.

This incident: ON ONE OCCASION, NANSEN SAID TO JOSHU, "NOWADAYS, -- it was not so in the very ancient times....

There are many stories for which there is no way to gather evidence, for or against: that man understood

the language of animals, that man understood the language of the trees, that man was not apart from the world, but just one part who became a little more conscious than other parts. He was not in conflict. He lived joyfully, he died joyfully, because he was just a wave -- a tidal wave, but even the tidal wave has to disappear; whatever is born will have to disappear.

So what is there to be serious about? And that is proved by many scriptures like AESOP'S FABLES in which man is not there at all, but only animals. But those animals are very representative.

In a small anecdote a very young goat is drinking water in a mountain stream. A lion comes and thinks this is a good breakfast. But there has to be some rationality, you cannot just jump and catch hold of the young goat; first you have to rationalize your act.
So he said, "Listen, your father was very disrespectful to me."
The little goat asked, "When did that happen?"
He said, "Just yesterday."

The little goat said, "You must have been mistaken, my father has been dead for six months."

The lion became very angry; his reason is nullified. Then he said, "You are spoiling the water that I am drinking! You don't have any respect for the king of the animals!"

The poor goat said, "Just look at the stream. I'm standing down, you are standing up. How can I spoil the water? The water is going downwards not towards you. You are spoiling my water, but you have the right, you can do it."

Seeing that he was being made a laughingstock -- the goat was right -- he jumped on the goat and said, "You don't know any manners, any etiquette! You speak so loudly before elders!" and he made a good breakfast of the poor goat. But all those reasons....

In Aesop's fables, every fable shows something about humanity. They are not about animals, they are all about man. Whatever you want to do, first you try to find a reason for it, and if the reason is found to be irrelevant you become angry. You try another reason and if even that reason is not valid then you act absolutely irrationally, you forget everything of logic and reason. Those were just strategies to catch someone who is weaker than you.

Up to now there has been no evidence; stories have been floating down the ages, but they have been thought to be metaphorical, symbolic, because there was no way to prove that animals understood man's language and man understood animal's language. Even trees were said to be on talking terms, there was communication. But now evidence is coming through scientific research, at least about trees, because on animals very few people have started to work.

But animals are certainly more intelligent than the trees, and it could be proved that trees understand the language of man -- not only understand but what is being revealed by science is they might even read your minds; you don't have to say anything.

This has become such a great research. They have special mechanisms; they attach the mechanism to the tree. It is something like a cardiogram that takes your heartbeats and checks whether the heart is running in a healthy way or something is missing. The machine makes the graph; if the heart is running harmoniously, the graph is harmonious. If the heart is not harmonious, then the graph sometimes goes up, sometimes goes too much down; it is not harmonious, there is disturbance.

They use the same graph and the same cardiogram on trees. And they were surprised that if nothing is happening, the graph is harmonious. Then they bring a woodcutter with the idea that you have to chop the tree down. And as the woodcutter comes closer and the tree can see the woodcutter, immediately the graph shows it becomes worried. The harmony of the graph is disturbed. It has only seen... which is very mysterious because eyes are not part of the trees. How has it seen? Perhaps there are other ways of seeing, perhaps we are not the only people who have eyes.

We have a certain kind of eye; the trees must have some other way to see that a woodcutter is coming -- and not only to see, they are capable of reading his mind, that he is going to destroy their life. It has also been found that if the woodcutter is told, `You are not to cut the tree, just pass by with your axe in your hand, as if you are going to cut the tree,' if the mind is not set to cut the tree, the graph remains harmonious. That is a solid proof that trees are capable of mind-reading which man is not capable of.

It has also been found that not only is the one tree which the woodcutter is coming to cut affected, but other neighboring trees also are affected. Their graphs also become disharmonious. Some friend, some neighbor, with whom they have grown up, lived with in good times and bad times, in rains and in summer

and in winter, some old friend is going to be cut. So not only the tree which is going to be cut reads the mind of the woodcutter, other trees surrounding are also affected. But if the woodcutter with his axe goes on with no mind to cut, the graphs remain harmonious.

This has been a tremendous experiment. It shows that trees somehow see; we don't know yet how they see. Somehow they can read minds. It is extremely difficult for us to comprehend the idea because we cannot read minds. Some day the research is going to be deeper and we may be able to see that they can understand speech if they can understand the mind. What is mind? You are speaking inside, `I am going to cut this tree.' If they can understand just the idea in the mind, there is no reason why they cannot understand the words.

And secondly, if they can understand the mind, and can show their fear and worry and anxiety, they may in some way perhaps be speaking also, but we don't know their language. Perhaps their language sound range is either below us or above us.

We can hear only a certain range of sound, and we can also see only a certain range. For example, the owl can see in the night, where we cannot see. His eyes have a bigger range than our eyes.

It has always been known, and you can see it anywhere, in India particularly, that snakes dance with a flute player. The problem was that science could not find any ears in the snake. So how can they respond to sound? They cannot hear! But the research went on and on and now they have come up with a new idea which satisfies. The snake hears through his whole skin.

It is not a question of ears: ears are also skin, they are nothing but specialized skin; eyes are also specialized skin. The snake hears through his whole body, that's why his dance has a beauty, because the flute does not only affect his ears, it affects his whole body. And because it has no bones, it has a flexibility. But the discovery that the snake can hear with his whole skin suggests perhaps it can speak also in some way. We just have to go on working on different ways of connecting.

Dolphins have been researched recently very deeply. And it has been found that dolphins have a certain way of speaking. They use a totally different system to what man uses, they use sonar waves. We cannot hear them, but millions of dolphins in the ocean... One dolphin can speak to dolphins miles away because the sonar sound goes like a wave in the water, just like radio waves.

You cannot hear radio waves because you don't have any receptive mechanism. But if you have a radio... What is radio? A receptive mechanism. At this moment, thousands of radiowaves are passing from all the stations of the world around you but you cannot hear them. Just have a small radio which makes the range of hearing bigger and you can start catching stations.

In the last world war it happened that one man got shot in the ear. The bullet was taken out, but it was a great coincidence: his ear healed but he started listening to the local radio station.

At first nobody believed him. Everybody laughed: "Are you mad? Has anybody in the street ever heard radio waves from his ears?"

But he insisted and he said, "I am ready to prove it."

Finally the doctors thought that some experiments should be done at least for his satisfaction. Nobody believed that it was possible. So they put a radio in a second room, put it on to the local station and a typist typed whatever was coming on the radio. And in the other room where there was no radio that man who had started listening with his ear was writing everything that was coming. When they were compared they were exactly the same. The man was right.

But he was getting crazy because there was no way to put the radio off. Early from six o'clock in the morning till twelve o'clock in the night, he had to listen to every advertisement, every news. And he was so much engaged in his mind that he was not able to do anything else. He could not talk to you; because there was so much going on inside. Finally they had to operate on the whole ear and take it off.

But it means there is a strong possibility that someday we may not have to carry radios. Just small changes in the ear itself, certain surgical changes, with a button perhaps attached to your lobe so you can switch off or on -- it is up to you... No need to carry a radio.

I'm saying this because dolphins speak on a totally different wavelength so we cannot understand that anything is happening; no noise, but miles away the other dolphins are getting the message. Dolphins are being studied very deeply because it seems they are the only animals in the whole world who have a bigger brain than man. It has to be discovered in what way it works. Certainly it is superior to man's brain, but in a different direction, in a different dimension. Its work does not criss-cross with man's mind.

So what Nansen is saying is that in ancient times there were people who could talk to creatures of other species. Nowadays, all that is completely forgotten. Nowadays, particularly for the seekers, he suggests IT IS BEST TO LIVE AND WORK AMONG MEMBERS OF A DIFFERENT SPECIES FROM US. You can see the difference.

In the UPANISHADS there is a story about a young man, Shwetketu. He studied in the nearby forest university, graduated with honors, came back home with a very great ego because he had come first in the university. His father looked out from the window as he was returning.

And he told his wife, "He has gained knowledge; one can see even in his walk his ego, pride. But we have not sent him for that. I will have to send him again. So don't come in between, don't start weeping and crying, `You are sending our son away again.'"

Shwetketu came. The father said, "Don't enter the house! I know that you have learned all the scriptures. But do you know who you are?"

Shwetketu said, "It was not part of the course. I have learned the four VEDAS, all the UPANISHADS. But the question `Who am I?' was not part of the syllabus in the university."

The father said, "Then go back to the old seer who is the head of the forest university and ask him the question. And unless you learn it don't come back; because there is no point in coming back. I'm living just to see that you have known yourself."

He was turned back from the outside of the door. Shwetketu was very much disturbed, shocked. He was hoping to be received with a great welcome and this was a strange welcome. He went to his master and told him, "My father says what you have taught me is absolutely useless. You have not taught me the real thing, `Who am I?'"

The master said, "That is true, but it is a difficult task, very difficult."

He said, "Whatever -- I have to do it because without doing it I cannot enter into my house!"

So the master said, "You do one thing: take these one hundred cows, and when they have become one thousand by giving birth to new calves... Remain in the deepest forest where nobody comes. Even if you see somebody, hide! Don't speak human language, just remain with the cows. And when they have become one thousand, bring them back."

Strange idea, Shwetketu thought. "When will they become one thousand? It may take half of my life."

But the master was telling him, so he took those one hundred cows and went into the forest as deep as possible where there was no question of anybody coming. For a few days, ideas continued in his mind. But how can you continue to think the same things every day? And there was nobody to talk to.

Finally he became silent. Years passed, he became almost like a cow. Just living with the cows, sleeping with the cows, taking care of the cows, the cow world was his world. He forgot humanity completely.

The story is so beautiful, that he has forgotten even the idea that when they become one thousand he has to return, because an idea is language. And he had forgotten even to count. And things were going beautifully into utter silence.

The story says that finally one cow had to say, "I cannot resist the temptation to speak because we are now one thousand. And you seem to have forgotten everything. Now it is time to take us back to the master."

Shwetketu brought the one thousand cows. The disciples saw from far away one thousand cows and they told the master, "Shwetketu is coming after many, many years. And he is bringing one thousand cows."

The master said, "Don't use the word `Shwetketu' anymore. Say one thousand and one cows are coming back!"

And that's how it was. Shwetketu came and stood there just as other cows were standing. He didn't say a single word. And his eyes had become so pure, so silent, that the master shook him, "Now, get out of your cowhood! You are capable now of facing your father. Go back."

So without saying anything he simply went to his father. His father looked again from the window. He said, "My God! He has really known. And I myself don't know who I am!"

So he jumped out of the backdoor telling his wife, "It does not look right because he will touch my feet. It does not look right that a man who knows should touch the feet of a man who is ignorant. It is very embarrassing. I'm going. You take care of your son. It may take a few years for me, I am old, but I will try and I will not come back again until I know who I am. I cannot face my son; he's approaching so beautifully, so humble, so not-knowing, with no pride, with no ego -- just a pure silence, a cool breeze."

It is possible, if you live with trees... I have given Mukta to look after my gardens. So for almost twenty years she has been looking after my gardens. And she has become so silent. She only fights with somebody who disturbs her trees; then she is ferocious. And particularly this Nivedano is her archenemy, because he goes on making waterfalls that disturb the trees because he has to make space for his waterfalls. Other than that, she is in the ashram, but almost absent.

Living with trees, one becomes a tree. In the innermost being the same silence....

What Nansen is saying is that, "NOWADAYS, IT IS BEST TO LIVE AND WORK AMONG MEMBERS OF A DIFFERENT SPECIES FROM US."

JOSHU REPLIED, "LEAVING ASIDE THE QUESTION OF `DIFFERENT'..." This is how the masters play the game. He says, "LEAVING ASIDE THE QUESTION OF `DIFFERENT'" because first you will have to prove that anybody is different. All is one; who is different? The whole cosmos is one unity, what is different?

But for the time being "LEAVING ASIDE THE QUESTION OF `DIFFERENT' LET ME ASK YOU, WHAT DO YOU MEAN BY `SPECIES'?" You are making categories. In the innermost silence there are no categories, no species. Who are you in your silence -- a cow, a man, a lion? In the innermost core you are just suchness. No name can be given to that suchness.

Joshu himself is a great master. He says, "LEAVING ASIDE THE QUESTION OF `DIFFERENT' LET ME ASK YOU, WHAT DO YOU MEAN BY `SPECIES'?" You are creating divisions in existence where no divisions exist. He is perfectly right philosophically.

NANSEN PUT HIS HANDS ON THE GROUND, just as if he walked on all fours like an animal. He did not answer the question in a philosophical way, he did not discuss about `species'. He simply PUT HIS HANDS ON THE GROUND, showing that existentially, philosophically there is no question of categories. But superficially, there is a difference. A few animals walk on four legs, a few animals walk on two; a few animals walk on earth, a few animals jump from tree to tree. But he is not saying anything; rather than saying he is being. He puts his hands on the ground and becomes a cow, the same cow I have been talking about in Shwetketu's story.

JOSHU WALKED TOWARDS NANSEN FROM BEHIND, TRAMPLING HIM INTO THE GROUND, AND THEN RAN INTO THE NIRVANA HALL, CRYING, "I REPENT! I REPENT!"

He walked over his hands, trampling him down and then ran towards the Nirvana Hall, crying, "I repent! I repent!"

NANSEN SENT HIS ATTENDANT TO ASK JOSHU WHAT HE WAS REPENTING FOR. JOSHU REPLIED, "I REPENT THAT I DID NOT TRAMPLE HIM TWICE OVER."

A strange answer. In the first place, his behavior was strange that he trampled on Nansen. But in Zen it is acceptable. What he is saying by trampling is, "I am a far superior consciousness to animals. I have reached the highest peak of consciousness. And they are just walking on all fours on the earth unconsciously. I trample down the unconsciousness."

He's not trampling down Nansen, he is trampling down his gesture of being a cow. And he is existentially right. But then he ran towards the Nirvana Hall, crying, "I repent! I repent!"

What he has done Nansen has understood perfectly well; he has said that a man of consciousness, awareness, enlightenment cannot have any communication with animals. It is difficult to communicate even with human beings, what to say about animals? The difference is too far, light years of difference.

So Nansen has not objected to being trampled, he understood that Joshu was right. But why was he shouting, "I repent, I repent"? There was nothing to repent, he answered rightly. So he sent his attendant to ask Joshu what he was repenting for. "There is no reason to repent. You did exactly what was the right response in such a situation."

JOSHU REPLIED, "I REPENT THAT I DID NOT TRAMPLE HIM TWICE OVER," because once may not be enough to change the attitude, that a disciple should work with nature, with animals, with birds. "Just one time trampling over may not be enough, that's why I'm repenting. Perhaps twice may have been right." Nansen has not made any comment on it, which means he accepted that even if he had trampled him twice, nothing would have been wrong in it.

Joshu was as great a master as Nansen, but they were playing like small children. That is the speciality of Zen, a point of departure from all other philosophical systems.

A poem by Sekiso:

HUNDREDS OF OPEN FLOWERS
ALL COME FROM THE ONE BRANCH.
LOOK,
ALL THEIR COLORS
APPEAR IN MY GARDEN.
I OPEN THE CHATTERING GATE,
AND IN THE WIND
I SEE
THE SPRING SUNLIGHT.
ALREADY IT HAS REACHED
WORLDS WITHOUT NUMBER.

The quality of Zen poetry that has always to be remembered is that it is pictorial. Don't try to understand, try to see it. HUNDREDS OF OPEN FLOWERS, try to see it, don't try to understand. Visualize, HUNDREDS OF OPEN FLOWERS ALL COME FROM THE ONE BRANCH. LOOK, ALL THEIR COLORS APPEAR IN MY GARDEN. I OPEN THE CHATTERING GATE, AND IN THE WIND I SEE THE SPRING SUNLIGHT. ALREADY IT HAS REACHED WORLDS WITHOUT NUMBER.

In every other language of the world, poetry has to be understood. Zen poetry has to be seen, visualized; it simply creates a world of flowers, colors, sunrays. If you can silently visualize it, you may even smell the fragrance of the flowers, you may even feel the warmth of the sunrays. It is only a question of with what intensity, with what totality you create the world according to the Zen poet.

Just drop the old idea of trying everything verbally; it is a visualization, it is a totally different way. Otherwise poetry is not much; if you verbalize it, it is not much. There are great poets around the world; in comparison to those great poets these poets look very poor. But there is no comparison possible because the great poets have a different dimension, meaning; they are intellectualizing. You don't have to visualize Shelley or Byron, you have to understand. It is a very conceptual way. And that is the way all over the world.

Only Zen is different in every way. This poetry is not to be understood. It is not a question of intellect, it is a question of feeling, of creating with visualization, in your silence with closed eyes, the whole world that he is talking about: the flowers, you have to see them; the colors, you have to see them. And when you see the colors and the flowers and the chattering gate -- as you open it, it crackles -- and the sunrays entering through the gate reaching to the flowers, you may smell the fragrance, you may even pluck a few flowers. This is a very existential way of expression.

Maneesha has asked:
BELOVED OSHO,
ARE YOU NOT COMMITTED EVEN TO TRUTH, TO FREEDOM? IF YOU ARE NOT IS THAT BECAUSE TRUTH AND FREEDOM ARE SUCH AN INTRINSIC PART OF YOU THAT THERE IS NO POSSIBILITY OF A RELATIONSHIP -- WHICH A COMMITMENT IS -- WITH THEM?

Maneesha, your understanding is right. I am not connected to truth. Truth is not something separate that I have to be committed to. It is my very being. Love or freedom, compassion or joy, they are all aspects of my own consciousness. They are not separate, so there is no question of commitment.

You commit only to something which is other than you. And my effort here is to make you aware that as you penetrate deeper into your consciousness all these things become available. It is not that you have to cultivate them. Just by penetrating deeper and deeper into consciousness you come across love, you come across compassion, you come across truth, you come across freedom. You don't have to do anything. Your only effort is to penetrate deeper into consciousness, and everything else comes on its own accord. These are the flowers of consciousness.

Now something serious...

The B.B.C. interrupts its prime-time showing of the Olympic Games with the following announcement:

"Ladies and gentlemen, the planet earth has just received some bad news and some good news. The bad

news is that the earth has just been invaded by Martians. The good news is they eat politicians and piss petrol!"

Rock Hunk, the famous Hollywood movie star, strolls into a bar wearing his shirt open to the waist, and flexing his muscles. He sees Gorgeous Gloria sitting alone at the bar, sipping a martini.

He strides up to her, leans close and whispers in her ear, "Hey, baby, I would really love to get into your pants!"

"I am sorry," says Gloria, with a smile, "but I don't think that is possible."

"Why not?" asks Rock.

"Because," says Gloria, standing up to leave, "there is only enough room in there for one asshole!"

Cardinal Cats-ass is caught stealing a frozen chicken from the Vatican supermarket by trying to hide it under his robe.

When Pope the Polack hears about this, he is very angry.

"Do you know," spouts the Polack pope, "that when you are stealing a chicken from *my* supermarket, you are breaking one of God's commandments?"

"Yes," replies Cats-ass, with downcast eyes, "but I did not want the chicken for myself. I wanted it for that new secretary you just hired."

"What? My new secretary?" shouts the Polack, nearly hysterical. "You would lose your immortal soul for one young secretary?" Pope the Polack throws his arms up in the air and really freaks out. "*Fuck* the secretary!" he shouts.

"I did," replies the cardinal," but she wants a chicken too!"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now, look inwards, with absolute urgency as if this is the last moment of your life. Go penetrating deep into the very life source that is your center and also the center of the whole existence.

The meeting of your center and the center of the whole existence is symbolically represented by the buddha. At this point you become a buddha, the awakened one.

You have entered a new world of truth, of beauty, of blissfulness. Get soaked with all these qualities. Get drenched with the awareness of being a buddha; because you have to bring this buddha back with you. And you have to live this buddha in your every activity, gesture, word, silence twenty-four hours around the clock. Then only there is a possibility to reach the highest peak of consciousness.

To make it clear,
Nivedano...
(Drumbeat)

Relax, and just watch the body, the mind. You are neither, you are the witness.

Get centered on the witness. Everything comes and goes, only the witness is immortal. It is never born and never dies. The other name of this witness is the buddha.

This evening was beautiful on its own. But your presence, your witnessing has made it a majestic glory, a splendor unparalleled. Thousands of flowers are showering on you. Collect as many flowers as possible.

Soon Nivedano will be calling you back. Gather as much as you can of the experience. You have to bring it from the center to the circumference.

Nivedano...

(Drumbeat)

Come back, but bring the buddha with you. Be graceful. Remember the way Buddha will get up and sit down. The same grace, the same beauty and the heart dancing in the same way....

Rejoice and remember you are the fortunate ones; because outside the Buddha Auditorium, nobody is concerned with his own interiority. People are worried about trivia, mundane things. Feel fortunate that you have found a place where thousands of others are also crossing the same bridge, passing the same path, reaching to the same center.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the gathering of ten thousand buddhas?
Yes, Osho.

Nansen: The Point of Departure

Chapter #7
Chapter title: You have forgotten your wings

11 October 1988 pm in Gautam the Buddha Auditorium

Archive code:	8810115
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Audio:	Yes
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BELOVED OSHO,
ONCE, WHEN OBAKU WAS SITTING IN NANSEN'S RECEPTION ROOM, NANSEN ASKED HIM, "IT IS SAID THAT THE BUDDHA NATURE CAN BE CLEARLY SEEN BY THOSE WHO STUDY BOTH SAMADHI AND PRAJNA EQUALLY. WHAT DOES THIS MEAN?"
OBAKU ANSWERED, "IT MEANS THAT WE SHOULD NOT DEPEND ON ANYTHING AT ANY TIME."
NANSEN THEN ASKED, "I WONDER WHETHER THE OPINION YOU HAVE JUST EXPRESSED IS REALLY YOUR OWN."
"OF COURSE NOT!" SAID OBAKU.
NANSEN THEN SAID, "SETTING ASIDE THE QUESTION OF PAYMENT FOR THE DRINKING WATER FOR THE MOMENT, LET ME ASK WHOM YOU INTEND TO HAVE THE MONEY FOR THE STRAW SANDALS RETURNED TO?"
TO THIS QUESTION, OBAKU MADE NO REPLY.

Maneesha, although this anecdote seems to be very simple, it is not so. In these few words a tremendously important question has been raised. And unfortunately nobody has discussed that question up to now. I would like to go in detail into what I mean. ONCE, WHEN OBAKU WAS SITTING IN NANSEN'S RECEPTION ROOM, NANSEN ASKED HIM, "IT IS SAID THAT THE BUDDHA NATURE CAN BE CLEARLY SEEN BY THOSE WHO STUDY BOTH SAMADHI AND PRAJNA EQUALLY. WHAT DOES THIS MEAN?"

Before we go into the answer of Obaku, you have to understand the meaning of *samadhi* and *prajna*. It is a very intricate and complex question. Samadhi can be understood watching Ramakrishna. That will give you the basic symptoms which can be observed from the outside.

Ramakrishna used to go into samadhi for hours. Once for six days he was in samadhi. And samadhi to

him and to his followers -- and there is a great tradition from Patanjali, five thousand years old, which believes in samadhi -- means to become perfectly unconscious. To every outsider he was almost in a coma; to the psychologist he had gone deeper into the unconscious layers of the mind. And there was no way to bring him back.

Automatically, whenever his consciousness surfaced again, he would become aware. And whenever he came out of this samadhi, this deep coma-like unconsciousness, he would weep and cry, "Why have you taken away that great beauty, that great bliss, that great silence that I was experiencing. Time had stopped, the world was forgotten, I was alone and everything was at its perfection. So why have you taken it away?" He was asking the question to existence. "Why don't you let me continue it?"

Now, Buddha himself would not consider it a samadhi. His samadhi means prajna, and prajna means awareness. You have to become more and more conscious, not unconscious; just two polarities, samadhi and prajna. Prajna is perfect awareness of your being. And samadhi in Ramakrishna's case means absolute oblivion. Nobody has gone into the deeper search for what exactly is the difference deep inside.

Both talk about great blissfulness, both talk about eternity, truth, beauty, goodness as their ultimate experience. But one is completely unconscious -- you can cut his hand and he will not know -- that much unconsciousness; and Buddha is so conscious that before sitting on the floor, first he will look to see if there is any ant or anything that may be killed by his sitting there. In his every act he showed immense awareness.

I have told you the story that one day passing through a street in Vaishali, a fly came and sat on his head. He was talking to Ananda about something. So just automatically the way you do it, he simply waved his hand. Then he suddenly stopped talking to Ananda and again waved his hand. Now there was no fly. Ananda said, "What are you doing? The fly has gone."

He said, "The fly has gone, but I acted unconsciously. I waved my hand automatically like a robot. Now I am moving as I should have moved, with full consciousness, awareness."

So these seem to be two polarities. Both have become a point of great debate as to who is right, because the experience they talk about is the same. My own experience is that mind can be crossed from both ends. One tenth of the mind is conscious, nine tenths of the mind is unconscious. Just think of mind: the upper layer is conscious and nine layers are unconscious. Now mind can be passed from both the ends. You cannot pass from the middle, you will have to travel to the end.

Ramakrishna passed the mind by going deeper and deeper into the unconscious layers. And when the final unconscious layer came, he jumped out of the mind. To the world outside he looked as if he was in a coma. But he reached to the same clear sky although he chose a path which is dark, dismal; he chose the night part of consciousness. But he reached to the same experience.

Buddha never became unconscious in this way. Even walking he was stepping every step fully conscious and gracefully, every gesture fully conscious, gracefully. He transformed his consciousness to such a point that unconscious layers started becoming conscious. The final enlightenment is when all unconscious layers of the mind have become conscious. He also jumps out of the mind.

Both samadhi and prajna are no-mind states, going outside the mind. So the experience is the same but the path is different, very different. One is the white path of light that Buddha followed; one is the path of darkness that Ramakrishna followed. And it is obvious that the people who cannot understand both, who have not followed both the paths and come to the same experience, are going to debate and discuss to no end.

One will say that Ramakrishna's samadhi is a coma, that he has lost consciousness. Another will say that because Buddha never goes into Ramakrishna-like samadhi, he does not know anything about samadhi. But my experience is, both know the samadhi, both know the prajna. Ramakrishna first knows samadhi and out of samadhi prajna is born. Buddha knows first prajna and then out of prajna samadhi is born. It is only a question of understanding that existence is always contradictory, made of opposites -- night and day, life and death.

Ramakrishna's path is of unconsciousness. Nobody has deliberately considered the point. And Buddha's path is of pure light, of continuous awareness. Even in sleep Buddha sleeps consciously.

So Nansen has raised a very meaningful question.

> "IT IS SAID THAT THE BUDDHA NATURE CAN BE CLEARLY SEEN BY THOSE WHO STUDY BOTH SAMADHI AND PRAJNA EQUALLY. WHAT DOES THIS MEAN?"
> OBAKU ANSWERED, "IT MEANS THAT WE SHOULD NOT DEPEND ON ANYTHING AT ANY TIME."

Obaku was not a master, Obaku was a scholar. And this question cannot be decided by any scholarship;

no intelligence will do, only experience. So what he answers, is absolutely irrelevant. He says, "IT MEANS THAT WE SHOULD NOT DEPEND ON ANYTHING AT ANY TIME." Can you see any relevance to the question? It has nothing to do with samadhi, nothing to do with prajna. He is not only a teacher, but a blind teacher. The question has gone above his head.

NANSEN THEN ASKED -- immediately, which shows what I am saying -- "I WONDER WHETHER THE OPINION YOU HAVE JUST EXPRESSED IS REALLY YOUR OWN." Anybody could have seen that this is so stupid, it has nothing to do with the question. He could have said, "I don't know, I have not experienced either samadhi or prajna. I don't know whether they end up into the same experience or they lead to different experiences. It is not my own experience, so I can't say anything." That would have been more honest. But looking at his answer, NANSEN immediately ASKED, "I WONDER WHETHER THE OPINION YOU HAVE JUST EXPRESSED IS REALLY YOUR OWN." Even this absurd opinion that you have expressed, I think even this one is not your own. "OF COURSE NOT!" SAID OBAKU.

Seeing the situation he must have felt it is better to say that this is not my opinion. NANSEN THEN SAID, "SETTING ASIDE THE QUESTION OF PAYMENT FOR THE DRINKING WATER FOR THE MOMENT... Nansen lived on top of a high mountain for thirty years. To bring water to that height, he had to go miles down to bring water up. To us it may look a little strange that he was asking a price for water. He says, "SETTING ASIDE THE QUESTION OF PAYMENT FOR THE DRINKING WATER, FOR THE MOMENT, LET ME ASK WHOM YOU INTEND TO HAVE THE MONEY FOR THE STRAW SANDALS RETURNED TO?"

Zen monks use straw sandals, the same shape as my sandals, but they are made of straw, very beautiful, very aesthetic and very cheap. Nansen is saying, "Who has paid for your straw sandals? They look so new. You don't deserve these straw sandals; they are specially meant for Zen masters. And as for giving you water, I will not ask anything for it, but it has been wasted on a man who does not even know what samadhi is, what is prajna, and still has the guts and the nerve to give an absolutely irrelevant answer; an answer, too, that is not his own. Such a borrowed state is all of scholars, pundits, rabbis.

Nansen exposed Obaku completely to the very innermost core of his being just by asking a small question. But the question is not small, and it is a question which nobody has explained the way I am telling you, that the experiences are not two. Just, the paths leading to the experiences are very different, contrary paths.

One follows the darkness, goes deeper and deeper into the darkness of the mind and the unconscious, reaches to the very end of the mind and jumps out of it. And another tries every possible way to make the unconscious also conscious. And when everything becomes conscious in him, he also takes a jump.

Perhaps Buddha's method is more scientific. There is no question of right and wrong. Both lead to the same space, but Buddha's method of prajna is more scientific in the way that you cannot miss because you are aware. Ramakrishna's path is groping in the dark. He may reach to the dawn, he may not reach. And once he has gone into unconsciousness, all is darkness, he cannot see where he is going. It is just by chance that he finds the door out of the mind, just by chance.

Science does not believe in chance, it has to be a certainty. That's why you will not find more Ramakrishnas in the world, because it is just a coincidence that groping in the dark you find the door and get out of the mind. It happened to Ramakrishna but you will not find another parallel in the whole history of mankind.

Thousands of mystics have reached to the same point. But they have all followed the path of prajna, because when you have a light with you, you need not grope. When you have a light with you, a consciousness, like a torch showing the path, your reaching to the goal has more certainty.

And once you have known the path, then it is very easy. Only the first time are you going into the unknown. But the unknown is not dark; you keep a torch in your hand. Ramakrishna is going into the unknown without a torch. Ramakrishna's samadhi in a way is special. He is alone of that kind. He is a rare specimen who went into his depths without taking a single candle. It is more than probable that you will not find the door.

When Buddha was asked about it, he said, "There was a palace with one thousand doors; only one door was real, the remaining were fake; they appeared like doors, but when you went close to them, they were just painted doors, there was a flat wall with no opening.

"A blind man got lost in the palace. He went around groping and groping. He touched many painted doors, but they were not really doors and the time he reached the real door, the only one, a fly came to sit on his head. So he became engaged in waving it away and passed the door."

Nine hundred and ninety-nine doors, and a chance comes; that chance is very fragile, it can be missed by anything: your head starts itching or you become so tired of groping and touching that you say, "Take a chance, leave this one, go ahead."

So Buddha said, "My path is not of such groping. In my palace all the doors are real. And there is no need to grope because I give you eyes of meditation and a light that burns like a fire within you, which is your very life. With that light and silence of meditation you can find the door. There are a thousand doors, every door is capable of taking you out."

I am absolutely certain that Buddha is right; but that does not mean that Ramakrishna is wrong. But Ramakrishna cannot be the rule, he can only be the exception. Buddha is providing for everybody, not for exceptions. A rule has to be for everybody. You cannot make a rule on a single exception. Of the followers of Ramakrishna not even a single one has attained samadhi. But Buddha's followers even today, continuing as a chain, master to disciple in different countries, are attaining prajna. Whether you call it samadhi or you call it prajna, it is the same; the meaning of both is ultimate wisdom.

Buddhists don't believe Ramakrishna to be enlightened. One very old Buddhist monk... he was an Englishman, and when he was just a child, his father was appointed to some post in Kalimpong where the child came in contact with Buddhist masters. He became a Buddhist at the age of eighteen. His whole family resisted; they were Christians and said, "What are you doing listening to the Buddhist masters?"

He could see that Christianity is very childish. It has nothing much to give to you. What can you do even if Jesus did walk on water? Even if you learn to walk on water, what spirituality can you attain through it? Even if you can turn water into alcohol, which is a crime, it does not help anyone to be spiritual. What are the teachings of Christians which can be compared to Gautam the Buddha? None comes close to him. He certainly is the Everest of the Himalayas.

So a Buddhist won't accept Ramakrishna as enlightened. But talking to Buddhist monks and particularly this English monk, I asked him, "Have you ever tried forgetting Buddha's method and giving some time to using Ramakrishna's method?"

He said, "No, I have never tried it."

I said, "Then saying that Ramakrishna never achieved samadhi is going beyond the limits of your experience."

I have tried both ways, going on the path of light and going on the path of absolute darkness. Nobody does that because once you have reached the path, then why should you bother about other paths? You have reached the station in a rickshaw, now are you going to come back and try a taxi? People will think you are mad. You have reached, now there is no need to try whether a taxi also reaches the station or not.

But I am a little crazy. Seeing the argument going on for centuries, I decided that the only way to come to a conclusion is, follow both the paths: one time the path of light and another time the path of darkness. When I was following the path of darkness, almost all my friends, my professors thought that I had gone mad. "What is the need if you have reached to the light in the day, what is the need to continue traveling in the night after reaching?"

I said, "There is a need because there is no other way to conclude whether Ramakrishna was also in the same state of consciousness as Buddha."

But neither has any Buddhist tried nor have any of Ramakrishna's disciples tried. And I am nobody's disciple, I am just an outsider; I don't belong to any religion or any organization. But to come to a conclusion, seeing that for centuries people have been discussing it, I could not conceive any way that it could be decided by argument; the only way to decide it was to follow both the paths.

And now the meditation that I have been teaching to you is a combination of both the paths. It is neither a meditation dependent only on prajna, just being aware; nor is it a meditation just to forget all and drown yourself in deep rest and darkness. I am using both. I am telling you to forget the world, I am telling you forget the body, forget the mind, you are not these things, but keep your light alive as a witness. So you are going on both the paths together.

There is no problem. In fact it is more significant, because you will be achieving the space that Ramakrishna achieved and that Buddha achieved. And you will have a good laugh that for centuries scholars have been unnecessarily wasting their time. It is always good to experiment because this is not a philosophical question. It is a question of inner experimentation; it is as scientific as any science.

But in a very nice way Nansen said, "SETTING ASIDE THE QUESTION OF PAYMENT FOR THE DRINKING WATER, because I have to carry the drinking water for miles, LET ME ASK WHOM YOU INTEND TO HAVE THE MONEY FOR THE STRAW SANDALS RETURNED TO?.Who has paid the

money for your straw sandals? Return the money. You are just a teacher; don't pretend to be a master. TO THIS QUESTION, OBAKU MADE NO REPLY.
Sekiso wrote:

A SINGLE TRUE MAN APPEARS IN THE WORLD
AND ALL FALSEHOOD VANISHES.
NO NEED TO WORRY THAT THE WAY
OF THE PATRIARCHS
SEEMS TO BE DECLINING.
THIS TIME YOUR AXE OF WISDOM
HAS FOUND WINGS.
SOME DAY SURELY
IT WILL RISE UP AND FLY.

Just as climate changes and seasons change, people's life-styles change, people's objects and goals change. So for the time being it seems we have forgotten the path of the buddhas, Sekiso says, but there is no need to worry. Even A SINGLE TRUE MAN APPEARS IN THE WORLD AND ALL FALSEHOOD VANISHES. Don't be worried.

The ancient path has declined. Now no one thinks about experiencing samadhi or prajna, nobody thinks about entering into one's self, one's center, nobody ever bothers how to become one with the cosmos. But still there is no need to be worried.

THIS TIME YOUR AXE OF WISDOM HAS FOUND WINGS. SOME DAY SURELY IT WILL RISE UP AND FLY. It is not always going to be a dark night. The darker it becomes, the closer is the dawn. You will also fly in the same sky of freedom as the ancient buddhas; just be prepared so that you don't miss the opportunity. If you come in contact with a master, a real authentic man, then don't postpone for any reason. Whatever you can gain from him, let it sink in you as deeply as possible. As long as you can be a fellow traveler, be a fellow traveler, don't go astray.

Although there are not many buddhas in the world, a single buddha can create thousands of buddhas. So Sekiso is very optimistic: the night is dark and becoming darker but that also means the dawn is coming closer, and soon there will be sunrise, and flowers will blossom and birds will fly.

Maneesha has asked:
BELOVED OSHO,
IS YOUR AXE OF WISDOM FINDING WINGS IN US?

You all have wings, you just have to be reminded. You have forgotten that you have wings to enter into the inner sky and fly to the highest peak of consciousness. Somebody has to remind you that you have wings.

You must have seen -- it is worthwhile to see -- when a bird is born, he does not know that he has wings. His mother flies around the tree and he wonders whether he can also do it or not. He just leans on the edge of the nest, hesitant; it looks dangerous: if he falls down, he will be finished. But the mother is flying, and the mother is flying for the special purpose of creating an urge in the child to fly. And then she goes to another tree and from another tree she gives a call. The small bird flutters its wings, but it still cannot gather the courage; he has never flown. Obviously he is afraid; he has just come out of the egg. He has never known the freedom of the sky; it is so vast and he is so small. But the mother is calling and perhaps she knows better.

A few birds prove to be courageous and take the jump. First it is a little haphazard, but soon they start flying and reach to the other tree. Other birds who are more prudent just flutter their wings and remain in the nest; it is more secure. The mother is calling, that is true, but it is dangerous. Then the mother has to push these birds into the sky.

Once in the sky their wings open. There are a few moments of worry and tension, just as when you learn swimming. The first few days it is difficult, you need somebody to help you, to encourage you and you have to learn in shallow water. But once you have learned, have you ever thought, can you forget swimming?

One Japanese professor believes that every child knows swimming just as every bird knows flying; they just have to be reminded. So he has been working on children. First he started with nine-month-old children

and succeeded. Then he started with six-month-old children and succeeded. The last report was he has succeeded with three-month-old babies.

Now that proves certainly that swimming is something intrinsic. You just have to be encouraged and given the opportunity. And once learned, why don't you forget it? Everything else you can forget; geography, history, you can forget everything, but you cannot forget swimming once you have known it, because it is intrinsic to your nature. The bird cannot forget flying once it has opened its wings.

My effort is to make you aware that you have wings. And the sky is clean and clear waiting for you to take a quantum leap, open your wings and reach to the highest peak of consciousness. That's what I have been calling meditation.

Sardar Gurudayal Singh has been waiting too long.

Father Finger goes to a whorehouse and says to the Madame, "I want to sleep with Sleazy Sally."

Madame goes over to talk with Sally and then returns saying, "Okay, but she wants two hundred dollars."

"But it was only fifty dollars yesterday!" protests Finger.

"Take it or leave it," shrugs the Madame.

So the priest pays the money, and follows Sleazy Sally upstairs.

Afterwards, Father Finger is pulling up his pants and asks the girl, "Well, how was I?"

Sally replies, "You are absolutely the worst screw I have ever had in my life. And I told you that yesterday! I can't understand why you keep coming back!"

"Well," says the priest, "I just wanted a second opinion!"

It is Christmas Eve, and the Babblebrain family have invited Father Fumble, the local priest, to join them. They are all sitting around the dining-room table about to start their Christmas dinner.

Suddenly, Grandpa Babblebrain claps his hand over his mouth and then lets out an enormous sneeze. Everybody is horrified as they see a slimy spray fly out of his nose and descend over the beautifully prepared food. There is a stoney silence, but nobody says anything, except Father Fumble, who mumbles a small prayer.

Five minutes later, Grandpa clutches his mouth again and lets fly another tremendous sneeze. More green spray covers the table to everyone's disgust and Father Fumble crosses himself.

"Grandad!" whispers Boris loudly. "Please cover your *nose* when you sneeze."

"Okay," mumbles Grandpa, "if that's what you want."

Seconds later, Grandpa feels another huge sneeze coming, so this time, he grasps his nose with his hand.

Everybody sees it coming and they close their eyes in anticipation. Grandpa sneezes with a loud explosion.

When everybody opens their eyes again, they see a horrific sight. There, stuck in the shattered bowl of mashed potatoes, are Grandpa's false teeth!

Young Freddy Fallick buys a new pair of very shiny, black patent-leather shoes, which he polishes so brightly that he can see his face reflected in them.

That night, Freddy goes out in his new shoes to the disco.

He sees three girls sitting together at a table, so he goes and asks one of them to dance. They have been dancing for a few moments when Freddy looks down at the reflection in his shiny shoes and says, "I love your red panties!"

The girl screams in embarrassment and soon Freddy leads her back to the table. Then he asks the next girl to dance.

They have been out on the floor for a few minutes when Freddy says, "I love your white lace panties!"

The girl blushes deep red and runs back to join her friends. The three girls talk about what has happened and the third one says, "In a minute he is going to come and ask me to dance, but I have a plan to fix him."

Sure enough, a few minutes later, Freddy Fallick comes over and asks her to dance. They go onto the dance floor and soon Freddy looks down at his shoes. Suddenly he gets a very worried expression on his face.

He keeps peering down, first at one shoe, and then at the other.

"It's no good looking down at your shoes, Freddy," says the girl, giggling to herself, "because I took my panties off!"

"Oh, thank God for that!" says Freddy in relief. "I thought my new shoes were cracked!"

Nivedano...
(Drumbeat)
(Gibberish)

(Drumbeat)

Be silent. Close your eyes; feel your body to be completely frozen. Now gather all your consciousness and look inwards with a deep urgency as if this is going to be your last moment of life. You have to reach to the center.

Deeper and deeper, without any fear, go on. At the very center of your being you are a buddha. And to experience the buddha as your very being is the ultimate joy. Your whole life becomes a poetry, a song, a music, a dance. All around flowers start blossoming.

Remember this experience of being a buddha. One does not become a buddha, one is. There are only two alternatives: either you can forget it or you can remember it. Those who forget it live in misery, suffering, anguish, anxiety; those who remember it, their whole life becomes a divine dance.
To make it clear,

Nivedano...
(Drumbeat)

Relax. Just be a watcher of the body and the mind. You don't have to do anything. You don't have to judge. Just be a pure witness like a mirror. This is the very nature of being a buddha, just to be an empty mirror.

Collect as much fragrance, as much light, as many blessings as possible, because you have to live your buddha twenty-four hours a day. Every moment you have to remember and you have to act accordingly with grace, with beauty, with that clarity that only a buddha can have.

The evening was beautiful on its own, but you have added thousands of stars to it, just by being silent, just by being witnesses; just by being buddhas you have made this place the holiest in the world.

Your watchfulness, your witnessing finally dissolve into each other. There are not one thousand or ten thousand buddhas in the auditorium. There is only one ocean of buddhahood. We are all just waves of it. It is so relaxing not to be, so relaxing just to be part of the ocean.

Before Nivedano calls you back, look at the space you have reached, look at the path that you have traveled. This path will be traveled again and again, back and forth till your buddhahood grows from the center to the circumference. At the center it is a seed, at the circumference it will become a full-fledged buddha.

Nivedano...
(Drumbeat)

Now, come back. But come back as buddhas, full of new joy, a new identity, a new individuality.

Sit down for a few minutes, remembering that you are a buddha. Just the very remembrance and your whole life goes through a metamorphosis. And the whole day whenever you find it, remember.

Sometimes you may forget because of old habit. Don't feel sad for it; it is natural. But slowly slowly the moments of forgetfulness will become less, and the moments of remembrance will become deeper, longer; and finally a day comes when your whole life becomes nothing but a remembrance of your great splendor as a buddha.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the ten thousand buddhas?
Yes, Osho.

Nansen: The Point of Departure

Chapter #8
Chapter title: You need roses, just wheat will not do

12 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
NANSEN SAID TO THE ASSEMBLED MONKS, "OLD MASTER O (`O' WAS NANSEN'S OWN LAY NAME) IS GOING TO SELL HIMSELF. WILL ANYONE BUY HIM?"
A MONK CAME OUT AND SAID, "I WILL!"
NANSEN SAID, "DON'T MAKE ME DEAR; DON'T MAKE ME CHEAP. HOW WILL YOU BUY ME?"
THE MONK WAS SILENT.
ON ANOTHER OCCASION NANSEN WAS ASKED BY A MONK, "WHERE WILL THE MASTER BE GONE IN A HUNDRED YEARS' TIME?"
NANSEN SAID, "I'LL BE A WATER-COLORED OX."
THE MONK SAID, "MAY I FOLLOW YOU OR NOT?"
NANSEN SAID, "WELL, IF YOU DO, BRING A MOUTHFUL OF GRASS WITH YOU!"

Maneesha, life can be taken as a drama, as a play, or can be taken very seriously. Those who take it very seriously suffer immensely, unnecessarily. They suffer if they fail, they suffer if they are victorious, they suffer if they are poor, they suffer if they are rich.

One of the richest men in India told me that he feels very guilty. The country is dying in poverty and his riches go on growing. And he is not courageous enough to stop this growing of riches; deep down he still wants more. On the one hand he can see the country is suffering from poverty, on the other hand is his desire to have more and more; between these two he is crushed.

The poor suffer, the rich suffer. It seems those who take life seriously, whatever their profession and whatever line they take in life, are bound to suffer, with anxiety, with frustration, at each step, because existence has no obligation to fulfill your desires.

And your desires are immense, almost infinite. Because of your desires life becomes a competition, and wherever there is competition, there is anxiety and angst; and at the end everybody is aware deep down there is death. Life is a misery, a struggle, an anguish and it finally ends in death, which is simply darkness. Nobody knows what happens after death.

Zen is not for those who are serious. Zen is only for those who can take life as fun. This looks strange because religion has always been thought to be a serious phenomenon. Zen has taken a departure from that attitude. It takes life as fun, and not only life but death too.

The moment you start seeing life as nonserious, a playfulness, all the burden on your heart disappears. All the fear of death, of life, of love -- everything disappears. One starts living with a very light weight or almost no weight. So weightless one becomes, one can fly in the open sky.

Zen's greatest contribution is to give you an alternative to the serious man. The serious man has made the world, the serious man has made all the religions. He has created all the philosophies, all the cultures, all the moralities, everything that exists around you is a creation of the serious man. Zen has dropped out of the serious world. It has created a world of its own which is very playful, full of laughter, where even great

masters behave like children. You can see this in the sutra that Maneesha has brought.

NANSEN SAID TO THE ASSEMBLED MONKS... They have come to hear about the ultimate truth, and NANSEN SAID TO THE ASSEMBLED MONKS, "OLD MASTER O (`O' WAS NANSEN'S OWN LAY NAME) IS GOING TO SELL HIMSELF. WILL ANYONE BUY HIM?"

Strange start to a sermon! You cannot think a rabbi would do it in a synagogue -- although buying and selling is a very Jewish interest. In no temple, in no mosque, in no church is a sermon going to begin this way where the master comes on the stage and says: "OLD MASTER O, and `O' is his own childhood name, "IS GOING TO SELL HIMSELF. WILL ANYONE BUY HIM?"

Before we enter into the discussion, remember that Nansen uses his childhood name, `O'. He could have used `Nansen', he could have said, "I want to sell myself." He could not say `I' because a man of the status of Nansen knows there is no I. He cannot use the word `Nansen', because it is the name of his old age when he became a monk, the name of his maturity. He uses the word `O', which was his childhood name. He has again become a child; he is again as innocent and as ignorant as a child, he knows nothing. His using the name `O' is significant.

And his saying that he is going to sell himself reminds you that if you are going to sell yourself, do you think you will get any price? Perhaps man is the most worthless creature. A cow, a horse, an elephant... even in death an elephant is worth thousands of rupees, just his bones. Man in his death is so useless and so disgusting that people are in a hurry to take him to the funeral pyre.

His family are crying and the neighbors are preparing the stretcher on which the dead man is to be carried to the burning *ghats*. They are in a hurry; the sooner it is finished the better. Otherwise this crying and weeping and all this hullabooloo will continue. And if this man stays long, he will start stinking. There is no value in him; if you take him to the market you will be beaten.

I'm reminded of Diogenes again: he used to live naked; he was a very healthy and beautiful man. Even Alexander the Great felt a little jealous. He had everything, but the beauty of Diogenes, his marble-like body, his statue-like firmness....

He was lying one day by the side of the river which was his resting place. Four thieves, whose function was... because in those days almost all over the world man was sold and purchased. Women particularly had a good price, and healthy strong men also had a good price. Slaves were an accepted fact almost all over the world. So these four thieves were engaged in the business of catching hold of people and taking them to the marketplace.

They saw this man and discussed among themselves: "This man will fetch a good price, perhaps the best ever. But he seems to be too strong even for four persons. He will kill us if we try to catch hold of him; he looks dangerous."

And Diogenes was listening because they were discussing what to do just behind the bushes. Diogenes said, "You idiots! You don't have to do anything! Just come out! Follow me!"

They said, "But where?"

He said, "To the marketplace where you want to sell me! There is no need to catch hold of me. I am coming on my own. Let this be also an experience. Anyway I am good for nothing."

The thieves became very afraid seeing the strangeness of the man. "Even to follow him is dangerous; he may turn, or jump and hit somebody." They kept their distance.

Diogenes said, "Don't be afraid! Just stay close! Are *you* taking me to the marketplace or am I taking you?"

With great fear they came close to him. And in the marketplace where people, men and women, were auctioned, Diogenes jumped on the table and shouted at the crowd that had come to purchase people, "Here is a master for sale! Is there any slave who is ready to purchase him?"

There was great silence, the man certainly was a grandeur in himself. Even kings had come to purchase but they had to think twice whether to purchase this man. He could be dangerous, he could be ferocious if he can jump on the table and declare himself, "Here is a master! Is there anyone ready to purchase him?"

Finally one king dared to purchase him, and he said, "To whom is the money to be given?" Diogenes showed those four persons who were hiding in the crowd. "Give the money to these four people. They have brought me here. And bring your chariot closer so I can come in the chariot."

Now slaves are not supposed to order kings, but even this king felt a weakening of the heart. He told his charioteer to bring the chariot close by. Diogenes jumped on the chariot and sat by the side of the king, and

the king was trembling. He had purchased unnecessary trouble. This man can simply take him by the neck and throw him out of the chariot. "Rather than purchasing a slave I have purchased a master; he was right."

But Diogenes said, "Don't be afraid; I'm not going to do any of the things that you are thinking. I am a peace-loving man. Let us make an agreement: I shall not disturb you, you should not disturb me."

The king was very willing. He said "I am absolutely ready, I will not disturb you. You can have a part of the palace, and whatever you need will be provided. But please keep the agreement, don't disturb me. I am a man with a very weak heart, and you seem to be very dangerous."

Diogenes said, "Don't be worried. As far as killing is concerned I am absolutely against it; harassing anybody I am absolutely against. You will find in me a great master; you can learn much. You have purchased the only master who has ever been sold, and I have sold myself. In fact I needed some disciples. Now you, your wife, your brothers, your children, all are my disciples -- agreed?!"

In the forest the chariot was moving towards the kingdom. Not to agree with this man was very dangerous because there was only the charioteer and the king, and he was enough for both. So whatever he said the king went on saying, "Yes, absolutely agreed."

And as they were entering the kingdom, Diogenes jumped out of the chariot, said goodbye to the king and said, "I was just joking! For those four poor men I had to play this role. My river has come. If you want sometime some advice you are welcome. Take note of my address: this river, and do you see that dog?"

He had only one dog as a friend. Because of this dog as a friend, his name became "Diogenes the Cynic."

The friendship with the dog also came in a very special way. One day he was running towards the river with a begging bowl, just as Buddha had a begging bowl. He was thirsty, but just as he was reaching to the water, a dog came running, overtook him and started drinking the water.

He said, "My God! Why am I carrying this bowl? The dog is in a better position!" He threw the begging bowl in the river and learned the way of drinking water like the dog.

The dog certainly became very friendly to the man, so he invited the dog to share with him whatever he got for food. The dog was his only companion, and he would talk to it.

Even when Alexander was standing by his side, he was making a joke of it. Alexander said, "I'm going to conquer the world."

Rather than answering him, he looked at the dog and said, "Do you hear? This fellow is going to conquer the world!" Then to Alexander: "Before conquering the world you will be finished. If you are as wise as this dog, you would rest here, because what will you do after conquering the world?"

Alexander had to concede: "After conquering the world I will certainly rest and relax."

Diogenes said, "Look at my dog, how relaxed! You can come on this side, I have no objection; I don't possess this river. I don't know who possesses this river, but we both live here and we welcome you. There is no need to take so much trouble to conquer the world and *then* rest; why not begin rest *now?*"

Alexander said, "I can understand your logic, and I am not able to answer it. But now that I have started my journey of conquering, I will have to go and fulfill my desire."

Diogenes said, "It is up to you, but remember the day you die that I have told you life is very short and the world is very big. Most probably you will die before you have conquered the world."

And Diogenes was right, Alexander died at the age of only thirty-three, and the last memory in his mind was of Diogenes: "That wise man told it right. Even his dog agreed by waving his tail, `You are right. If he wants to rest he should begin now.'"

Diogenes is not historically very much in the line of the great Greek philosophers: Socrates, Pythagoras, Anaxagoras, Plato, Aristotle, Heraclitus. Nobody mentions Diogenes much for the simple reason that he was not a man who took the world seriously.

Somewhere he found a lamp, an old lamp, which somebody may have thrown away. So he lit the lamp and, still with his dog, carried it day and night always lighted even in full daylight and people would say, "It is strange, Diogenes; why are you carrying this lamp in the full sunlight?"

And he would say, "I am in search of an authentic man. Just to see into his eyes, I keep this lamp. Up to now I have failed."

The day he died in Athens, the dog was sitting by his side and the lamp was there, and somebody asked, "Diogenes, you are dying; can you say something about what happened to the authentic man? Did you find any authentic man?"

And his last words were, "Unfortunately I did not find an authentic man, but fortunately nobody has stolen my lamp; that much I can say in favor of humanity. I am a naked man, I sleep and anybody could

have stolen it." He never took life seriously but lived with as much joy and glory as any buddha.

This man Nansen is saying that

"OLD MASTER O IS GOING TO SELL HIMSELF. WILL ANYONE BUY HIM?"
A MONK CAME OUT AND SAID, "I WILL!"
NANSEN SAID, "DON'T MAKE ME DEAR; DON'T MAKE ME CHEAP. HOW WILL YOU BUY ME?"

He's posing a question which is very central to Gautam Buddha's whole experience: being exactly in the middle. To be exactly in the middle is to transcend the extremes, right and wrong, dark and light, day and night, life and death, good and bad. Just be in the middle, exactly in the middle and you have flown to the beyond. The beyond begins from the middle, never from the extreme. That's the point he is trying to make. He is saying, "Good, if you want to purchase me, DON'T MAKE ME DEAR and DON'T MAKE ME CHEAP. HOW WILL YOU BUY ME?"

THE MONK WAS SILENT. He could not find an answer to it. A man like Nansen can be purchased if you are totally balanced in the middle. If you can show that you are centered in the middle, neither this nor that but just the middle point of everything in the world, Nansen is yours.

THE MONK WAS SILENT. His silence is not an answer, his silence is a failure; in the game he could not manage to answer the master rightly. He could have purchased Nansen by just touching his feet, with gratitude, with love. But remaining silent like a dead tree he missed the point.

The master is always for sale, you just need to have an empty heart. Otherwise where will you allow the master to live? It is not only Nansen, every master is for sale. But you need the heart, the receptivity, the sensitivity, the balance, the space to contain the master.

By receiving the master in your heart you will be transformed totally. On the surface it looks as if you are purchasing the master, but in fact it is always the master who purchases you. It is always the master who is victorious; the disciple has to be defeated, defeated in his ego, defeated in his personality, defeated in his falsehood. The defeat of the disciple is the victory of the master. They both are two sides of the same coin.

ON ANOTHER OCCASION NANSEN WAS ASKED BY A MONK, "WHERE WILL THE MASTER BE GONE IN A HUNDRED YEARS' TIME?"

Stupid question, because Zen does not move from this moment, thisness. A hundred years? The question is stupid but out of compassion the master answers even that. But you can see the playfulness.

"WHERE WILL THE MASTER BE GONE IN A HUNDRED YEARS' TIME?"

The master goes nowhere, has never been anywhere else than here. Now and here are his abode. To ask him, "Where will you be?" is absurd. You don't understand the simple fact of Zen that it belongs only to eternity. And eternity is in this very moment, it is neither past nor future. If you can be here without wavering towards the past or the future, the mystery of existence opens its doors. But to ask a master a question like this... what can be done? Almost the whole world is full of mediocre people.

NANSEN SAID, "I'LL BE A WATER-COLORED OX."

He is just making a joke, showing his sense of humor, not telling the person that, "You are stupid!" But the final result is that, without saying it, he has said it.

THE MONK SAID, "MAY I FOLLOW YOU OR NOT?"
NANSEN SAID, "WELL, IF YOU DO, BRING A MOUTHFUL OF GRASS WITH YOU!"

This playfulness, not taking even the stupid question seriously, shows a tremendous insight into existence. You can understand only as a child. When there is no thought but pure innocence shining like a mirror, then everything is as clear as it could be. No question arises, no answer is needed.

This innocence of a child becomes the explosion of enlightenment. Enlightenment is not an answer to anything, it is simply bringing you to *this* moment with your total consciousness. It is not an answer to any question, it is simply coming back home. You have gone astray; everybody has gone far away from his own home, searching for the home.

In Indian languages the people who are vagabonds, who don't stay in one place, who go on moving, the gypsies... Those gypsies which you find in Europe originated in Rajputan, in Rajasthan. They are Indians; but because they could not remain in one place, they ended up in Egypt. Because of Egypt they got the

name `gypsy.' `Egypsy' it must have been in the beginning, then the `e' was dropped in Europe and they became `gypsies.'

`Gypsies' in India is a beautiful word: it is *khanabados*. Its meaning is a man who carries his home on his own shoulders. *Khana* means `home,' *bados* means `on the shoulders.'

We are carrying our home on our own shoulders, but we are searching unnecessarily for it here and there, running... not looking in the moment where we are. If you can just stay for a second, you will suddenly find this is the place you have always been in, but you never looked at it.

Zen takes away all goals from your life, all problems from your life, all questions from your life because they make you serious. It gives you the moment, and the joy that arises when you are centered in the moment... rejoice, dance, sing!

Life is to be just like a lotus flower.
Seriousness destroys all the flowers.

You will be surprised to know that in Mahatma Gandhi's ashram -- and he was one of the most serious persons in the world, so serious that even tea was a sin -- he had a few flower pots, but he removed the roses and started growing wheat. Such seriousness! The country is poor, so he is growing wheat in his pots as if that wheat will destroy the poverty. And he has destroyed the roses. Nobody raised a question in his ashram that, "This is stupid. These few pots of wheat will not fulfill anything; only, you have destroyed a few beautiful roses."

But that is what the serious person always does. He takes away your smiles, your laughter, because "So many people are sick, how can you laugh? So many people are poor and you are laughing! So many people are in the madhouses, and you are laughing. So many people are criminals and you are laughing. The third world war is hanging over you and you are telling jokes!"

The serious person destroys everything, takes away all joy, all smiles, all love, all roses and makes everyone a dead weight, makes everybody's life meaningless. Where roses don't grow life cannot be a joy.

Jesus is right when he says, "One cannot live by bread alone." And Mahatma Gandhi used to read Jesus continuously. At least three times in his life he was just on the verge of being converted into Christianity. But perhaps he was interpreting the statement of Jesus the way the Christian missionaries have been for two thousand years. `You cannot live by bread alone,' they interpreted as, `You need God, just bread will not do.'

My interpretation is `You need roses, just wheat will not do.' And with bread, with wheat, roses seem to be complementary, parallel. With wheat and God, the distance is so vast, that anybody who interprets it as `You need God,' is forgetting completely that God is a fiction. The rose is not. God is only a concept, the rose is a reality. So I say you cannot live by bread alone, you need roses too. In fact, you need bread only to have roses; otherwise what is the point of just going on eating if you don't have any roses?

Only roses can bring smiles to your faces, and joy into your hearts. But the serious person has been the maker of the whole of society up to now. It has to be changed. Life has to be made fun, a play, a beautiful drama. And a person who can make life a drama, a beautiful story, a fiction will be able also to make death a fiction. His life will be simply a dance of love , of gratitude, of peace, of silence.

That is the whole work of Zen, a great point of departure from the old traditional religions.

A Zen poet, Sekiso, wrote:

WITH YOUR TALL, GOLDEN STAFF TINKLING,
YOU HAVE COME ALL THE WAY DOWN.
TALKING FOR DAYS
ABOUT THINGS
NOT OF THE WORLD,
YOUR WORDS HAVE BEEN ALL WE NEEDED.
SUMPTUOUS THE COLORS OF THE HALLS
AND THE TEMPLE BUILDINGS,
LUSH AND DENSE AROUND THEM
THE SERENE BEAUTY OF THE FOREST
AND THE ARBORED WALKS.
LOVELY! OUR HEARTS ARE OPEN,
NOT A GRAIN OF SAND IN OUR FRIENDSHIP.
MAY IT GO JUST LIKE THIS!
IN THE FLOATING WORLD OF THINGS

NEEDLES HIDE IN THE CARPET.
THE MEMORY OF THIS VISIT
SHOULD BE HANDED DOWN FOREVER.
THERE IS SOMETHING BEYOND HAPPINESS
INSIDE THE GATE OF THIS MOUNTAIN.

Nansen used to live on a mountain. Sekiso is one of his followers.

He is saying there is something beyond happiness. Happiness is of the body, of the physiology, of the biology. But there is something beyond happiness, which is not of the body at all, neither of the mind, but of your innermost empty heart. A bliss arises there, mysterious and miraculous.

But it makes everything in existence clear, gives you eyes for the first time. Before that you have been blind and in darkness. In fact it also gives you life for the first time; before that you were only superficially living. Now you are living in the depths of eternity, your empty heart.

That was Nansen's teaching. INSIDE THE GATE OF THIS MOUNTAIN... There was a gate that still stands on the mountain where Nansen lived. Now even the mountain is called Nansen in his memory. Sekiso is saying that if you are seeking something beyond happiness this is the right gate. Here lives a man who can point you to the path of blissfulness, of a joy that is not of this world.

Maneesha has asked:
BELOVED OSHO,
WE HEAR YOU SAY EACH NIGHT, "GO INSIDE -- DON'T BE AFRAID. YOU WILL MEET NO ONE ELSE BUT YOURSELF."
WHY THE FEAR OF MEETING OUR SELF?

Maneesha, it is a significant question. Nobody wants to meet himself because there is so much risk in it. You have painted your face, you have a beautiful mask on your face. You will be afraid to see your real face, your original face. The mask helps you accord to people's opinions of what is beautiful. You have gathered a personality that is also according to people's opinion: how you should sit, how you should behave, what you should wear, everything society has forced upon you.

And it is a great blackmail because if you follow society they will give you respectability, you will be honored. If you don't follow society, you will lose respect, you will be treated almost as an outcast. This is the fear of meeting yourself, because the society has covered your self in many layers according to its own convenience. Whatever it wants from you, it has made you.

You have become a commodity, useful, efficient, serviceable. You have become a slave. The fear is that if you find yourself, the authentic being, then you will be in trouble. You will have to drop all that is false. And all that you have right now is false.

And your authentic being will not be respected by the society: it will be condemned, it will be crucified, it will be poisoned. Society does not like original people; society wants slaves, not masters, and the man who knows himself can never be enslaved.

So your fear is that it is cozy and comfortable to belong to the crowd; you have your respect, your honor. Finding yourself you don't know what you are going to find; it is going to be something absolutely unknown. Society has created so much distance between your real being and the unreal false personality that covers your real being.

You are trained as a personality, you are born as an individuality. Now your training is your investment. You may be forty years old, you may be fifty years old. For fifty years you have trained yourself as a personality. If you find your real self, these fifty years have gone down the drain. You have to begin from ABC and against the whole of society. The individual is always rebellious, and the personality is always a beautiful slave. Hiding behind the beautiful slave is an ugly reality? That is the fear.

You will have to stand alone. You will have to encounter the whole society that surrounds you. Nobody wants you to be yourself, everybody wants you to be according to his convenience. And they have succeeded, by education, by changing you from childhood into a civilized, cultured being. And you have left your reality in your childhood, fifty years back, sixty years back.

Now it is too long a distance and too dangerous, too risky; you have respectability, you have honor, all will be lost. So it is better to go on keeping hold of the false and ignoring the real. But one thing is to be

remembered, through the false you can never be blissful. That which is not authentic cannot give you peace. You will be guilty in your own eyes.

A man was surrounded by his friends on his sixtieth birthday. And they were all drinking and singing and dancing when suddenly the man disappeared. So one of the friends went out in the garden to look for him. "What happened, why has he gone out? He is not supposed to, he has to be here, it is his birthday."

And the man was sitting there under a tree. The friend approached him and asked him, "Why are you so sad?"

He said, "You are the cause of it!"

The man said, "I? What have I done to you?"

The man said, "Not today, remember twenty-five years back?"

The man said, "Twenty-five years back? Just tell me yourself, what is the problem?"

He was a very well-known criminal lawyer.

The man said to him, "Twenty-five years ago, remember, I had come to you to ask that if I kill my wife, how much imprisonment...? And you told me, `At least twenty-five years. Even though I try my hardest, you will go for twenty-five years, so don't do such a thing.' Now twenty-five years have passed, and I am feeling that today I would have been free. If I had not listened to you, you idiot, today I would have come out of the jail. Now there is no hope. I lived with a woman for these twenty-five years whom I wanted to kill."

But everybody is living with things which they wanted to drop. It is not only a question of a woman or a man. But they go on living with them; it seems risky to drop anything.

Society wants you to be very orthodox, traditional. "Just follow the footpaths of your parents, don't try to make your own path. Don't try to become yourself." That is told from all sides and corners of the society. Your teachers will tell it, your priests will tell it, your parents will tell it, your friends will tell it.

But my effort here, Maneesha, is exactly that you should go inside. And there is no need to be afraid. You will meet no one else but yourself. And the sooner you do it the better, because nobody knows about tomorrow. At least know yourself in authenticity.

Live, even if few years are left, in your truth, whatever the consequences. At least you will be a blissful person. You may not be respected, may be condemned, but who cares about condemnation? That is their opinion, and they are free to have their opinion.

You should care only about one thing, that you are happy, that you are blissful, that you are silent, that you are at ease with existence. Don't bother about anybody, any religion, any society, any culture, any education. They are all strategies to create personalities out of individuals.

My work is to undo their work, and bring out the individual in its pure beauty. Your authentic being is related to the eternity of life, your false being is not related to anything. It is just a cover that the society has put over you.

The fear arises, Maneesha, because one is afraid to be alone. But my experience is, the only bliss in life is to be alone, not taking any notice whatever the world says. They are free to say it, you need not be disturbed. You enjoy your life according to your own insight, you live your life according to your own intuition.

And you will be able to die. A life of fulfillment always ends in a death of tremendous revolution. Death is no more there, you enter into eternity; death becomes a door, not an end. But it is a door only for the real; for the unreal it is an end.

Before you go on the marathon race to find yourself, just for the journey, to remember that it is a joyful and playful experience, it is not a serious thing....

Cecil B. Baloney, the famous Hollywood movie director, is shooting his new film on location in Ireland.

The next scene is to be a street fight, and Cecil gets a bright idea for making it very realistic.

He beckons to Rock Hunk, the star of the movie, and he says, "Now, for this street fight, I want to try something new. You see that local couple coming down the street? Go and insult the wife. Then, when the man goes to hit you, we will start rolling the camera. It will be pure realism!"

Hunk shrugs and walks up to the couple, who turn out to be Paddy and Maureen O'Murphy, doing their shopping.

"Hey, buddy, is this lady your wife?" asks Hunk sternly.
"Yes," replies Paddy. "Why?"
"Well," says Rock, "she is one of the ugliest women I have ever seen!"
Paddy turns to look at Maureen. "You see," says Paddy, "he thinks so too!"

Farmer O'Reilly goes to see the doctor for his yearly check-up.

After the examination the doctor says, "You are good and healthy, but there is one thing I have to tell you. You must start wearing underwear, for two reasons. First, it is more hygienic, and second, it is warmer."

So Farmer O'Reilly buys himself some underwear and puts them on.

The next day he is out in the fields when he needs to take a shit. So he climbs off the tractor, pulls down his pants, but of course forgets about his underwear.

When he has finished, he pulls up his pants, takes a look behind him, and mumbles, "The doc was right, it is more hygienic."

Then he climbs back onto his tractor, and sits down.

"Right again!" exclaims O'Reilly in surprise. "It is warmer too!"

On an ocean cruise in the south Pacific the ship sinks, leaving only twelve survivors, who are lucky enough to reach a small island nearby.

They are two French businessmen and their secretary, two Italian businessmen and their secretary, two American oil executives and their secretary, and two British businessmen and their secretary.

After a week, the two Frenchmen reach an agreement. One man gets the secretary on Mondays, Wednesdays and Fridays, and the other Frenchman gets her on alternate days. On Sunday, naturally, she gets both of them.

After a week, one Italian businessman shoots the other Italian so that he can have the secretary all to himself.

After a week, the two American executives and their secretary are still waiting for instructions from head-office in Texas.

But after two days, the two British businessmen shoot their secretary, so that they can have each other!

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes. Feel the body to be completely frozen. Now, look inwards, with total urgency, as if this is your last moment.

Go deeper with all your consciousness as a spear forcing into the center of your being. This center belongs to eternity. At this center you suddenly become a buddha, because you also become eternal.

The buddha is the highest peak of your consciousness, the very Everest. And unless you have reached to this Everest, you have not fulfilled your potentiality.

You are not born to be just mediocre human beings. Your destiny is to be gods. Less than that won't do. And it is not a question of becoming a buddha, it is simply a question of remembering. It is your very nature.

To make it absolutely clear,
Nivedano...
(Drumbeat)

Relax. Remain a witness of the body and the mind, just a witness because that is the only quality that belongs to eternity. That is the only quality, that is your nature. It is not given to you. It is your very self.

Just watch silently and peacefully. You are neither the body nor the mind. And then suddenly a great

explosion happens, your witness takes the form of the buddha.

This evening has been beautiful on its own. But thousands of stars have been added to it by your witnessing selves. At this moment there are not ten thousand buddhas but only one ocean of consciousness. All separation disappears.

This is the greatest splendor that is available to you, and only to you. Except man no other animal can reach to this point of buddhahood. It is your privilege.

Thousands of flowers are showering on you, of peace, of silence, of love, of joy. The clouds have come to confirm it.

Before Nivedano calls you back, gather as many flowers, as much fragrance as you can, because you have to live the buddha twenty-four hours. It is not a question of a few minutes' meditation. A few minutes of meditation is just a remembrance, every day deepening more and more into the nature of your being.

But you have to live it twenty-four hours in every action, in every word, in every silence, in every gesture. If you can live the way a buddha is supposed to live, your life will become a dance, a poetry, a music.

Nivedano...
(Drumbeat)

Come back. But come back as buddhas. Even in your coming, show the grace of the buddha, silently, peacefully. Sit down for a few minutes, to recollect the experience, the space you have visited, the path that you have followed.

And make it a point to remember in your ordinary day-to-day life that you are carrying a buddha within you, that you are pregnant with a buddha. And you have to be careful about it. It is a very delicate affair.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the ten thousand buddhas?
Yes, Osho.

Nansen: The Point of Departure

Chapter #9
Chapter title: Just a morning walk

13 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
NANSEN ONCE WENT INTO THE GARDEN AND, SEEING A MONK THERE, THREW A PIECE OF BROKEN TILE AT HIM AND HIT HIM. WHEN THE MONK TURNED HIS HEAD, NANSEN LIFTED UP ONE LEG. THE MONK MADE NO RESPONSE. NANSEN RETURNED TO THE TEMPLE AND THE MONK FOLLOWED HIM AND ASKED TO BE TAUGHT, SAYING "THE MASTER JUST THREW A PIECE OF TILE

AT ME AND HIT ME. DID HE NOT DO THIS AS A MEANS OF AROUSING ME?"
NANSEN SAID, "HOW ABOUT RAISING THE LEG?"
THE MONK WAS SILENT.
ON ANOTHER OCCASION, A MONK CAME AND STOOD BEFORE NANSEN WITH FOLDED HANDS.
NANSEN SAID, "A GREAT LAYMAN!"
THE MONK CLASPED HIS HANDS.
NANSEN SAID, "A GREAT MONK!"

Maneesha, there exists in world literature nothing comparable to Zen anecdotes. They are so pregnant with meaning that even a child can understand them, although even the oldest person may not understand them. To understand these anecdotes you have to learn the whole language of Zen. It has a world of its own.

It speaks of course in your languages but it gives a totally new color, a totally new meaning to the same old words or gestures. Most often it speaks in gestures. People who are outside the stream of Zen will find it a little eccentric, crazy, but it is utterly sane; just its meaning has to be explained to you. The people who have been studying and meditating in Zen don't need any explanation; they immediately pick up the gesture. But that is not true about the people outside the Zen circle. This anecdote is a beautiful illustration.

NANSEN ONCE WENT INTO THE GARDEN AND, SEEING A MONK THERE, THREW A PIECE OF BROKEN TILE AT HIM AND HIT HIM. WHEN THE MONK TURNED HIS HEAD, NANSEN LIFTED UP ONE LEG. Now there is something Nansen wants to convey through the gesture, but the monk missed.

THE MONK MADE NO RESPONSE. NANSEN RETURNED TO THE TEMPLE AND THE MONK FOLLOWED HIM AND ASKED TO BE TAUGHT, SAYING "THE MASTER JUST THREW A PIECE OF TILE AT ME AND HIT ME. DID HE NOT DO THIS AS A MEANS OF AROUSING ME?"
NANSEN SAID, "HOW ABOUT RAISING THE LEG?"
THE MONK WAS SILENT.

The gesture is ancient. The monk turned only halfway when he was hit, he turned halfway and looked at the master. That's why the master raised one leg. He is saying, "Turn totally; halfway will not do. Halfhearted you cannot enter into yourself. Have a complete about-turn." That was the meaning of raising one leg: "You are doing it, but very halfheartedly."

There are things which can be done halfheartedly. In the whole world whatever we are doing, nothing requires your total being to be involved in it. But as far as the inner pilgrimage is concerned your total being is needed. Nothing has to be left behind. You have to gather your whole consciousness. In that very gathering you are coming closer to the center.

Right now we are living on the circumference, completely forgetful about the center, yet the center is the source and the center is the goal. At the very center of your being is the connecting link with the universe. There you are not you. At the very center you disappear, there only remains a pure consciousness, a fragrance.

People are afraid to go in, for the simple reason they can feel, unconsciously of course, that they can exist only as personalities on the circumference. If they go deeper into their own being, they will have to leave their personalities, their egos, their respectabilities; all that they have gathered will have to be left. They will have to go alone as consciousness, pure consciousness.

And the ultimate fear of dissolving oneself into the universe... When a river reaches to the ocean, they say that it stops for a moment, thinks twice, looks backward -- all those beautiful valleys and the mountains -- hesitant, fragile, afraid to take a jump into the ocean, because that jump means you will not be anymore. But that is only half the truth. That jump also means that you will become the ocean.

I have told you about a great Indian mystic, Kabir. In his youth he wrote a small poem in which he said, "When I reached to my very center I felt as if a dewdrop has slipped from the lotus leaf into the ocean." It was a beautiful statement. But at the time of his death, he called his son and told him, "Change it please because now I know more. That was my first acquaintance with the ocean. And I had felt at that time that the dewdrop had disappeared in the ocean. Please change it; write down that the ocean has disappeared in the dewdrop. Now I can speak with authority."

The fear is one-sided. You have not taken into account the whole realization.

Nansen hit the monk with the tile. Nansen was the man who started hitting, slapping, beating, just to wake you. We are according to Zen half asleep, half awake. Our waking is not authentic and total. We are almost somnambulists, sleeping, and also working with closed eyes, and if you become more watchful, you

will see it in yourself that many of your actions you are doing like a robot; you have done them so many times.

George Gurdjieff used to say that man's mind has the function of a robot. In the beginning you have to learn, you have a little awareness. Once you have learned something, you don't need any awareness; once you have learned something, it is transferred to the robot part of your mind. Then it becomes computerized; then you can go on sleeping and the mind will go on working.

Nansen's starting to hit monks is very symbolic; because if somebody is hit for no reason, naturally for a moment he wakes up. For a moment he comes out of his thick crowd of thoughts, because it is so unreasonable. If it had been reasonable it would not have disturbed; the man would have rationalized why Nansen did it.

But because he could not rationalize -- there was no reason, he has not done anything wrong; he is simply working in the garden, and the master suddenly takes a broken tile and hits him hard -- the mind stops for a moment.

He turned to look at the master; at that moment the master raised one leg. That he could not understand. The master is saying, "You have turned only half; turn totally, and turn in, not towards me. I'm just an object outside."

No authentic master wants his disciples to turn towards him, because that is taking them away from their own selves. Only the false master, the pseudo master, tries to get people to look up to him, to surrender to him, to be dedicated to him, to be devoted to him; his whole concern is that the disciples' consciousness should be arrowed towards him.

This is the only way of finding out whether the master is authentic or pseudo. The authentic master tries in every possible way to turn you inwards. Everything outside is objective: it will never give you an insight into your subjective reality; it will never allow you to know your interiority, which is your temple, where is hiding your buddha, where you will reach to the highest point of consciousness.

ON ANOTHER OCCASION, A MONK CAME AND STOOD BEFORE NANSEN WITH FOLDED HANDS.
NANSEN SAID, "A GREAT LAYMAN!"

A layman is not a disciple but has deep gratefulness, respectfulness towards those who have arrived, who have reached to the point of ultimate explosion. Folded hands in the East are the symbol of respectfulness. It also represents humbleness.

NANSEN SAID, "A GREAT LAYMAN!"
THE MONK CLASPED HIS HANDS.
NANSEN SAID, "A GREAT MONK!"

On the surface all these statements look irrational, absurd. What the monk is saying by clasping his hands is, "My hands are not dead, they are not like a statue. My love and my gratitude is alive. You should not call me just a layman, I am a fellow traveler." The movement of the hands signifies that the hands are not made of stone or wood, they are alive.

And Zen is the religion of the people who worship only life, no stone gods, no statues, no God in the heaven. All those are fictions for Zen. Zen loves this life in total affirmation. For Zen there is nothing more to existence than this life; you just have to go deeper into it, where space and time are both left behind, where you enter into the transcendental. Zen has no god, Zen has no prayer; there is nobody to whom to pray. Zen is absolutely concerned with the inner, not with the outer.

All of the religions are concerned with the outer: a god somewhere above the clouds. Zen laughs at such gods. Man has created them out of fear: man needs a protection, he feels alone, he feels afraid of death, he needs a protector god. All the gods are fictions; but they have a certain utility: they console. Zen does not believe in consolation, it believes in realization.

And if you want to know what life is... from the outside you can only know the surface. Only digging deep into your own being will you be able to know life from within and the moment you know life from within your whole existence becomes a dance, a joy, a bliss, a gratitude to existence. Zen has a totally different approach to any other religion. As far as I'm concerned, Zen is the only religion, others are pseudo substitutes.

Nansen has thousands of disciples. One of the disciples, Sekiso, wrote a small poem:

A VIOLENT STORM BEATS AGAINST IT

BUT IT NEVER MOVES AT ALL.
WILD AND SOLITARY,
SHARP AND FULL OF POWER,
IT SOARS LIKE A BIRD'S FEATHER.
I GIVE MY ASSENT ONLY TO ONE
WHO HAS CLIMBED TO THE SUMMIT.
WALKING, SITTING, LYING DOWN,
HE DOES EVERYTHING AS THOUGH
HE WERE OUT FOR A STROLL.

A beautiful piece, describing exactly the state of a man who has reached to the sunlit peaks of consciousness. Everything for him is just playfulness, as if he has gone for a walk in the morning, as the sun is rising; just a morning walk: no goal, he can turn anywhere, he's not going anywhere, no purpose, just the sheer joy of the morning and the cool breeze, and the rising sun, and the singing birds, and the opening flowers, and the fragrant air. But no purpose of his own, no goal of his own, just a sheer joy.

Unfortunate are the people who never look to the sunrise, to the sunset, to a starry night. These are all non-utilitarian things, and such people are so much concerned with money, power. Their whole concern is with small and mediocre things.

In Zen, nature in all its forms: whether it is raining, or there is a thundercloud, or lightning, whether it is morning, or evening, or a deep night when everything becomes silent... Zen goes on watching all this, witnessing all this. For the man who has found the witness, this whole existence becomes an immense wonder.

Sekiso said, A VIOLENT STORM BEATS AGAINST IT, against the witness, BUT IT NEVER MOVES AT ALL; the witness has never moved. It is the only immovable part in the world. Everything moves and changes; only one thing never changes, that which is hidden inside you at the center.

Heraclitus said, "You cannot step twice in the same river." But unfortunately in the West, philosophers, theologians, the so-called religious people have never inquired about the witness. If I meet Heraclitus somewhere -- and one never knows, in this vast universe I may meet him -- I would like to tell him, "It is true you cannot step twice in the same river because the river is continuously moving. But you have forgotten one thing, you have forgotten yourself."

The same witness can step in thousands of rivers. The changing rivers don't change the witness. A mirror can reflect thousands of things; those reflections don't change the mirror. Reflections come and go without leaving a trace behind, no footprints, just the mirror. And this mirror has been the search of the East. When I say `witness', I mean a mirror-like quality of your consciousness, which simply reflects.

A VIOLENT STORM BEATS AGAINST IT
BUT IT NEVER MOVES AT ALL.
WILD AND SOLITARY,
SHARP AND FULL OF POWER,
IT SOARS LIKE A BIRD'S FEATHER.
I GIVE MY ASSENT ONLY TO ONE
WHO HAS CLIMBED TO THE SUMMIT.
WALKING, SITTING, LYING DOWN,
HE DOES EVERYTHING AS THOUGH
HE WERE OUT FOR A STROLL.

Maneesha has asked:

BELOVED OSHO,
THE POEMS OR HAIKUS THAT YOU TALK ABOUT EACH EVENING SOUND SO CONTEMPORARY -- AS THOUGH THEY WERE WRITTEN ABOUT YOU AND YOUR DISCIPLES. YET THEY HAVE COME TO US FROM CENTURIES EARLIER.
IS THAT AN ATTRIBUTE OF THE TRUTH, THAT IT RESONATES WITH ALL PEOPLE EVERYWHERE, IN ANY AGE, WHO ARE SEEKING IT?

Maneesha, every art can be described either as objective art or as subjective art. Subjective art you will find everywhere; it comes from your feelings, from your heart, from your mind in paintings, in poetry, in music.

But objective art comes from the emptiness of your heart; you just become a flute, a hollow bamboo and the universe sings through you. Your only credit is that you don't create any hindrances, you simply allow the universe to flow through you. With you being in a let-go and allowing the universe to flow through you, objective art is created.

There is not much objective art in the world, because before objective art can be created you have to become a hollow bamboo; and you are so solid, your ego is so stubborn. Before creating objective art, you have to be so humble, almost nobody. In your absence there comes a great universal flood. That flood can become poetry, a painting, music, a dance, a sculpture. Thousands of dimensions are available, you just allow it. These haikus are objective art; they are not composed, they have flown through a silent, empty heart.

I have told you about the great English poet Coleridge. When he died he left forty thousand poems incomplete. His whole life his friends insisted to him, "Why don't you complete them? Just one line is missing, otherwise this will be a great poem."

He said "You don't understand me. I don't write, I don't compose, I am in the hands of the universe. When it comes, it comes. When it stops, it stops. I have no way of adding anything or editing out anything."

A strange incident happened when Rabindranath Tagore was given the Nobel Prize. He was given the Nobel Prize for a small book of poems, GITANJALI, `Offering of Songs'. Originally the book was written in Bengali which was his mother tongue; then he translated it into English. But he was hesitant because it might not be so beautiful as in his own mother tongue.

So he asked a great missionary who was here in India, Andrews, "Will you take a look and if you find anything grammatical, linguistic that is wrong in it, just please help me so I can change it ?"

Andrews was a very learned missionary. He looked through the poem and he was very much impressed. But at four points he said, "If you change these four words, it will be as complete as it can be." Rabindranath changed those four words.

Rabindranath's friend, a great poet himself, Yeats, called a poets' gathering in which Rabindranath was to recite GITANJALI for the first time in London. Everybody was impressed. It is a tremendously beautiful book; there exist only a few books in world literature which can be compared to it.

But Yeats himself looked a little concerned. He said to Rabindranath, "Everything looks right; only, at four words something has gone wrong."

And those were the four words that Andrews had put in. Yeats got those four words exactly and told him that, "There the flow seems to be stopped, somebody else has entered in, knowledgeable... perhaps your own words may not have been grammatical. That does not matter, that is the freedom of the poet to open his heart, not to bother about grammar and not to bother about rules of language. You just put your words."

And Rabindranath changed his words in place of Andrews', and Yeats said ,"Now I feel the flow is complete, there are no stumbling blocks."

That was also Yeats' own experience, that whenever a poem descends from beyond, and you are only at the receiving end, if you try to improve upon it, it loses its mystery, its miracle. It becomes human; it loses its quality of being divine.

Maneesha, haikus don't belong to time. No objective art belongs to time; it is forever, because it comes from beyond the mind, from eternity itself. That's why you feel as if these haikus are written for you. These incidents have happened for you. This will be forever so; as long as man goes on searching for inner truth these haikus will remain contemporary, these anecdotes will not become out-of-date.

Before you go for your morning stroll... just to let you know that you have to come back... I'm already condemned all over the world -- just be kind to me -- because I go on forcing you to go in, to go in. And if you really go in, you are gone! So as far as I'm concerned I will tell you to go slowly, and remember to return. I'm sending you with a return ticket!

It is the nurse's day off, so Doctor Bones sticks his head into the waiting room and says, "Who's next?"
"Me, doc," says Kowalski, standing up.

"What is your trouble?" asks Bones.
"I've got a pain in my prick," replies Kowalski.
Bones grabs Kowalski by the arm and drags him into his office.

"Never do that again!" he cries. "Especially when my waiting room is full of people. Next time, just say that your nose or your eye is troubling you!"

A couple of weeks later, Kowalski comes back. It is the nurse's day off again, so Bones sticks his head out of his surgery, and asks, "Who's next?"
"Me, doc," says Kowalski, standing up.
"What's the trouble?" inquires Bones.
"My nose is bothering me, doc," replies Kowalski.
"What's wrong with it?" asks Bones.
"Well, doc," says Kowalski, "I can't piss out of it!"

This joke always reminds me about a *shankaracharya* who was speaking in Bombay. A lady was sitting in the front, very rich, with a small child. And the child was continuously telling her, "I want to piss! I wanna piss!" And the *shankaracharya* was very much annoyed because he was talking about great things. And everybody was laughing and suppressing their laughter, but the boy was very insistent: "You allow me, otherwise I will piss here! It is coming so strong!"

Finally the *shankaracharya* had to end his sermon more quickly. He took the lady aside, and told her, "You have to teach some culture to the child. He disturbed the whole spiritual sermon."

The woman asked, "What can I do? He always insists on coming with me. And he cannot sit for too long. So this question of, `I wanna piss!' always comes."

The *shankaracharya* said, "You should tell him that whenever you feel that you want to piss, don't use the word `piss'. Just say, `Mom, I want to sing.' And then you can take him away to the bathroom; nobody will know what `singing' is."

A few months later the *shankaracharya* was staying in that lady's house itself. And just by coincidence the lady said to the *shankaracharya*, "Some relative has died. I and my husband have to go immediately and we may not be back by the morning. And the child is accustomed to sleep with me or with his father. So if you don't mind, can he sleep with you?"

The *shankaracharya* said, "There is no problem, he can sleep with me."

But in the middle of the night the problem came. The child nudged the *shankaracharya* and said, "I wanna sing!"

The *shankaracharya* said, "You idiot, in the middle of the night, you wanna sing?! You disturb my sleep and you will disturb other people's sleep. Just keep quiet and go to sleep!"

But after a few minutes the boy nudged the *shankaracharya* again, and he said, "I'm trying my best, but the singing is coming very fast!"

The *shankaracharya* said, "I have never seen a singing that is coming so fast that you cannot wait for the morning."

He said, "My God, till the morning! I cannot wait for even one minute! Just tell me, can I sing or not?!"

The *shankaracharya* thought for a moment. There was nobody else to inquire what to do, so he said, "You do one thing. You sing very silently into my ear, so nobody is disturbed. Then be satisfied!"

The boy said, "If you say so I will do it! But don't say anything about it to anybody! Not to my mother, not to my father. Otherwise, I will get beaten!"

He said, "Why will you get beaten? Are you simply singing or doing something else?"
He said "Pure singing!"

So the *shankaracharya* gave him his ear, and the boy "sang" in his ear! The *shankaracharya* jumped up! He said, "You idiot! This is singing?!"

He said "You have forgotten. It was you who suggested to my mother that instead of 'I wanna piss', I should say `I wanna sing'. And now you are changing."

Then the *shankaracharya* remembered, and he said, "My God, I will never change anybody's word again."
Changing words is dangerous!

A group of American tourists are about to enter the Limerick Hotel in Ireland, when suddenly the revolving door spins around and out shoots Old O'Grady.

O'Grady takes off, racing around the car park of the hotel making a noise like a car engine. He runs around changing gears, honking the horn, making hand signals, and then goes roaring off down the street.

One of the American tourists drops his camera and turns to Seamus, who is leaning against the side of the hotel.

"What was *that* all about?" asks the tourist.

"Oh," replies Seamus, "that was Old O'Grady. He is a little eccentric, and he always `drives' around like that when he has had a few drinks."

"Well," snorts the tourist, "why don't you try to stop him?"

"Now why should I want to do that," asks Seamus, "when he pays me five dollars every week to wash the car?!"

Little Alice is walking down the beach one day when she sees Chester Cheese lying on the sand with only a newspaper covering his machinery.

Little Alice looks at the snoozing Chester for a while, with great curiosity. Finally, unable to resist, she shakes Chester awake and says, "Hey, mister. What is that thing moving underneath your newspaper?"

Chester, groggy and blinking his eyes, looks at Little Alice and mumbles, "Oh, that is my pet bird."

Chester falls back asleep while Alice stands there and watches the mysterious, moving newspaper.

Finally, she cannot wait any longer, so she goes up to Chester and peeks under the newspaper. The next thing Chester knows, he wakes up in hospital with his machinery in bandages, and in terrible pain.

"What happened?" he moans to the nurse.

"Perhaps," replies the nurse, "you should ask this little girl. She came in with you."

Chester looks at Little Alice. "So?" he asks. "What happened?"

"Well," says Alice firmly. "I decided to take a look at your pet bird, but as soon as I lifted up the newspaper and started to play with him, he jumped up and spat at me.

So I grabbed him, twisted his neck, crushed his eggs, and stomped on his nest!"

Now Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes, and feel your body to be completely frozen.

Now, look inwards. Gather all your consciousness as a spear. Move towards the center of your being. At the center are all the secrets of life. The center is beyond birth and beyond death.

Metaphorically we call the center the buddha, the awakened one. At this moment, you are all buddhas. And remember, to be a buddha does not mean to be a Buddhist.

It is not a question of following anyone. It is not a question of conversion. It is a question of awakening to your own depths, to your own center.

Your ordinary life is lived on the circumference. Meditation means to move from the circumference to the center. And this center is not only yours. It is the center of the whole universe.

We are separate on the circumference; at the center we are one, one oceanic reality. This oneness brings tremendous blessing, a great silence, a deep blissfulness.

Deeper and deeper. The deeper you go, the closer you are to the universal center. Without any fear go on, till you feel the buddha arising in you.

One has not to become a buddha; the buddha is our very nature. We are born with it. We are carrying it within our very soul. Everybody is pregnant with a buddha. It is only a question of discovering, only a question of remembering, who you are.

To make it more clear,
Nivedano...
(Drumbeat)

Relax. Just watch the body lying there, the mind lying there. You are not the body nor the mind but just a witness, a mirror-like, reflective watchfulness. This witnessing is the greatest contribution the East has made to the world. Everything dies, everything changes, only this witnessing remains.

Thousands of flowers, thousands of colors, stars are showering on you.

The evening was beautiful in itself. But ten thousand buddhas have made it majestic, a splendor, a miracle.

Particularly in these days, to reach to your own center has become very difficult because nobody tells you, nobody educates you, that your real treasure is within you not without you. The god is not above the clouds, the god is hidden in your consciousness. Your consciousness is god itself.

Drink from this source as much as you can, get drenched with the joy and the fragrance because you have to bring it back.

Meditation is not something that you do for a few minutes, it is something that you have to continue the whole day. Doing everything, your buddhahood should remain an undercurrent, a deep awareness, alertness, consciousness in your gestures, in your actions, in your silences.

Nivedano...
(Drumbeat)

Come back. But show the quality, even in coming back, of a graceful buddha.

Slowly, peacefully, joyously, with a dancing heart sit down for a few moments, just to recollect the place you have been, the path you have trodden. You have to go on this path every day deeper and deeper.

You have to become acquainted with your buddha as much as possible, so you can bring him from the center to the circumference.

When all your actions and all your gestures, words and silences become that of a buddha, you have arrived home.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the ten thousand buddhas?
Yes, Osho.

Nansen: The Point of Departure

Chapter #10
Chapter title: My dance is complete

14 October 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONCE NANSEN SAID TO THE ASSEMBLED MONKS, "THE WAY IS NOT OUTSIDE THINGS; OUTSIDE THINGS THERE IS NO WAY."

JOSHU ASKED, "WHAT IS THE WAY WHICH IS OUTSIDE THINGS?"
NANSEN IMMEDIATELY STRUCK HIM. JOSHU CAUGHT HOLD OF THE STICK AND SAID, "FROM NOW ON, DON'T STRIKE SOMEBODY BY MISTAKE!"
NANSEN SAID, "IT'S EASY TO SPEAK OF A DRAGON, BUT DIFFICULT TO PLEASE ME!" AND THROWING DOWN HIS STICK, HE WENT BACK TO HIS ROOM.
AT ANOTHER TIME, JOSHU ASKED NANSEN, "WHEN ONE REALIZES THAT `THERE IS,' WHERE SHOULD HE GO FROM THERE?"
NANSEN REPLIED, "HE SHOULD GO DOWN THE HILL TO BECOME A BUFFALO IN THE VILLAGE BELOW!"
JOSHU THANKED NANSEN FOR HAVING LED HIM TO HIS FULL ENLIGHTENMENT.
IN RESPONSE, NANSEN COMMENTED, "LAST NIGHT, AT THE THIRD WATCH, THE MOON SHONE THROUGH THE WINDOW."

Maneesha, first I have to express my apology to you that I could not join in your dance. The whole credit goes to President Ronald Reagan. For no reason at all he dragged me through six jails in twelve days; I thought it was sheer torture. But as symptoms of poison started appearing in my body, experts in England examined every possible kind of poison that may have been given to me.

And they found one poison which is a category in itself. It is the only poison that disappears and cannot be found either in blood or in any other way except in the symptoms. And that poison, given in a big dose, kills the man immediately.

That made it clear to me why I was dragged through six jails. It was to give the poison in small doses so it would not kill me immediately, but would take years to destroy my body from inside.

I have almost overcome the poison. Just in my hands, in the bones and particularly in the joints it is still stuck. I have been dancing with you without bothering about it. I would have continued, but today the pain became too much.

But the pain is not the problem for me. The problem is: if I continue then perhaps I may have to stop speaking. So it is better to let this pain settle. I hope soon I will be joining with you again.

It would have been good if Ronald Reagan had killed me completely; that would have been a great credit to Christianity and to American democracy. But he has poisoned me through his administration in such a way that I will remain crucified for years. I am saving all my energy just for these two hours in the evening; otherwise, I am lying down in the darkness.

For me it does not matter whether death comes this moment or the next, my purpose is fulfilled, my dance is complete. I am just lingering around for you all to join with me in the great matter of enlightenment.

So I thought it is better not to put too much stress on the hands; you can understand even my unmoving hands and their gestures. But I would like you to continue the dance before I come and to continue the celebration when I leave the podium. I hope that with your love the poison will be defeated and I will be able to dance with you, to celebrate with you.

I don't have any complaint against anybody; nature, existence itself takes care of things. The day I was given poison -- I remember the night in Oklahoma jail -- that very moment Ronald Reagan's days were finished, he started declining. His associate, Ed Meese, the attorney general who was the main agent as far as the poisoning is concerned, has now had to resign because he has been found to have committed great crimes.

His representative admitted at a press conference, after I was deported from America, that there is no evidence, no proof that I have committed any crime. "Our main object was to destroy the commune and without deporting Osho it was impossible to destroy the commune."

The commune was creating great trouble in the minds of fanatic Christians, the fundamentalists, because the commune was a clear-cut alternative to a sad society, miserable, in deep anguish. And the commune was just a laughter, a joy, a dance. This became impossible for the Christians to tolerate, and for Ronald Reagan who is a fundamentalist Christian. They forgot all democracy, all their own constitution and they did everything to destroy the commune. But the first thing was to deport me.

They could not deport me without any evidence of crime on my part so they tried everything else. They did not leave themselves any alternative. First they poisoned me, second they put a bomb under my chair, thirdly they blackmailed my attorneys. They produced a list of crimes, thirty-four crimes, and the U.S. attorney admitted as soon as I had left America that there was no proof, no evidence that I had ever committed anything; I was not even speaking for three and a half years.

The government attorneys blackmailed my attorneys by saying, "You see this list? We know and you know that if you go on fighting you will finally win, but it will take twenty to thirty years. Secondly our suggestion is that you are risking Osho's life."

That was a clear-cut indication that the government was bent upon destroying the commune whether any crime had been committed or not. My attorneys said to me: "If you accept two crimes they are ready to let you go." They did not tell the attorneys that accepting two crimes is not a simple affair; it has implications. Those two crimes committed by anybody else would have brought fines of twenty-five or at the most fifty dollars. But they punished me with a fine of four-hundred-thousand dollars. That is nearabout sixty-lakh rupees.

Even my attorneys were shocked, because it was not discussed in the negotiations. And I was deported immediately; my plane was kept at the airport, ready. Perhaps they were afraid; if I died, then the blame would go on American democracy. So within fifteen minutes I had to leave America.

Since then I have been haunting their minds. They have been trying in every way... just as Ed Meese stated to the press, "We will make every effort to silence Osho's voice."

They managed to persuade twenty-one countries not to let me in. And they have forced the Indian government not to allow in sannyasins coming from all over the world, so that I am isolated, almost imprisoned in my own home.

But my people are intelligent enough to manage to come against all odds. And it is your love that is now my life. It is a question whether love wins or the poison.

There is every evidence that from the whole body the poison has disappeared. Just in the hands it is there. It will have to disappear from the hands too, because you cannot destroy an innocent man; existence would not allow it. But I have to be a little careful now about the hands.

Why have they not been able to silence me? Truth cannot be silenced, neither love nor joy. But this is the stupid thing, for centuries people have been doing that: they killed Socrates by poison, but his voice is still ringing in the ears and in the hearts of those who want to understand the deepest meanings of life; they crucified Jesus, but that has not made any difference, in fact it gave a tremendous importance to his teachings.

I want to remind you that whether I am here or not the celebration has to continue. If I am not here, then it has to be more intense and it has to spread around the world.

Celebration is my religion.
Love is my message.
Silence is my truth.

Maneesha has brought the sutra:

> BELOVED OSHO,
> ONCE NANSEN SAID TO THE ASSEMBLED MONKS, "THE WAY IS NOT OUTSIDE THINGS; OUTSIDE THINGS THERE IS NO WAY."

Nansen has a style of his own -- apparently contradictory, like this statement: THE WAY IS NOT OUTSIDE THINGS, with the second sentence: OUTSIDE THINGS THERE IS NO WAY.

But what he is trying to convey is not contradictory. He is saying that if you are trying to find the Way in the outside things, you will not find it. In the outside things there is no Way, but when you have found the Way, the Way itself becomes part of the outside things. Everything that you are going to find in your meditations becomes outside you. You remain always and always just a witness, and for the witness everything is outside. The witness constantly transcends everything that it reflects.

Joshu, a man who was to become a great master -- and by chance, tomorrow we are going to start a series on Joshu, JOSHU: THE LION'S ROAR -- is also a milestone in the history of consciousness, a tremendously brave man who created roaring lions, buddhas of great strength and power.

He was a disciple of Nansen, but he was always a category in himself. He never became a disciple to Nansen formally; he was never initiated by Nansen; but he lived with Nansen, loved Nansen, and Nansen loved him, showered him with his love. Everybody knew that if Nansen died, he would choose Joshu to be his successor, although he was not his follower. He was such a unique person in himself, he could not follow anybody. He was a fellow traveler.

And Nansen allowed every kind of person. Whether you agreed with him or not, you could live with

him. Perhaps, by the time you came to an agreement -- just a little walking by his side -- you might start feeling his heart touching you, changing you. He transformed Joshu without any formal initiation when he was saying this contradictory statement, "THE WAY IS NOT OUTSIDE THINGS; OUTSIDE THINGS THERE IS NO WAY."

JOSHU ASKED, "WHAT IS THE WAY WHICH IS OUTSIDE THINGS?"
NANSEN IMMEDIATELY STRUCK HIM.

In Zen the master strikes only when he finds a man worthy to be a buddha. The striking is simply to wake him up: "What kind of nonsense are you asking?" Nansen's immediately striking him simply means, "Joshu! *You* are asking this kind of nonsense! You understand well what I have said; somebody else can ask such a question, but not you. I know it and you know it." To make it clear, he struck him.

JOSHU CAUGHT HOLD OF THE STICK AND SAID, "FROM NOW ON, DON'T STRIKE SOMEBODY BY MISTAKE!"

Joshu is not saying, "Don't strike me." He is saying, "FROM NOW ON, DON'T STRIKE SOMEBODY BY MISTAKE!" Striking me is perfectly right, but don't strike somebody else by mistake. I can understand why you are striking me, but striking somebody who has not reached to such a consciousness in understanding can be dangerous to you. You are getting old."

NANSEN SAID, "IT IS EASY TO SPEAK OF A DRAGON, BUT DIFFICULT TO PLEASE ME!" AND THROWING DOWN HIS STICK, HE WENT BACK TO HIS ROOM.

What he was saying is, "IT IS EASY TO SPEAK OF A DRAGON, BUT DIFFICULT TO PLEASE ME. The statement of Joshu, `FROM NOW ON DON'T STRIKE SOMEBODY BY MISTAKE!' is just an effort to please me." To the statement, `As far as I am concerned you have done well, but don't do it to anybody else,' Nansen says, "It is difficult to please me."

AT ANOTHER TIME, JOSHU ASKED NANSEN, "WHEN ONE REALIZES THAT `THERE IS,' WHERE SHOULD HE GO FROM THERE?"

When one realizes `this is', where should he go from this point? In fact, from this point you cannot go anywhere. Wherever you go you will be at this point. You cannot move away from `now', whatever you do, however fast you run; wherever you will be, you will be in the now. And you cannot move in any other space than here. Wherever you will be, that space will become `here'. We have never moved, as far as our center is concerned.
He is asking, "When one knows `this is' WHERE SHOULD HE GO FROM THERE?"

Nansen replied, "HE SHOULD GO DOWN THE HILL TO BECOME A BUFFALO IN THE VILLAGE BELOW!"

Nansen's answer is simply making a laughingstock of Joshu: "Don't ask such stupid questions. You are not supposed to ask such questions. These questions are asked by mediocre people. To those who don't have any experience of their inner being these questions are relevant, they are not relevant for you."

But he does not say it directly, he says,

"HE SHOULD GO DOWN THE HILL TO BECOME A BUFFALO IN THE VILLAGE BELOW."
JOSHU THANKED NANSEN FOR HAVING LED HIM TO HIS FULL ENLIGHTENMENT.

Reading such stories about Zen is an experience in itself. Something is happening behind the curtain of the words which is not visible to you. Something is happening which is neither in the questions nor in the answers. Because you have read this, do you think this will lead you to full enlightenment? But Joshu became fully enlightened.

These stories are very superficial. Underneath them there is another current of a personal intimacy, of deep love and gratitude.

Joshu is feeling Nansen almost as his own heart; although he is not a disciple, he is a fellow dancer. And Nansen never insisted on anybody becoming a disciple. His insistence was, "This is enough: to be with me. If there is something to happen, remain open. I am available; if you are also available the meeting will happen. Don't keep your doors closed; just remain receptive."

I am radiating that energy, which will take a jump and your heart which has lived in darkness for centuries will become suddenly enlightened. The fire will reach to you if you remain available, and close,

intimate; because the jump is possible only within a certain distance.

If you remain too far away, secure and safe, and hoping to become enlightened, you are wrong. You have to risk to come close to the master, as close as possible. In that closeness, in that intimacy suddenly your heart becomes aflame. You are no more in darkness.

So always remember that these stories are the superficial part of the real thing. The real thing cannot be said. The real thing can only be understood.

Since eternity, whenever a man has become enlightened, ninety-nine point nine percent it has been a transfer of energy from one master to someone who is just ready and ripe. I am leaving point one percent, because it is not necessary, not absolutely necessary if you want to become enlightened to be with a master.

You can become enlightened on your own, but it is a little difficult, an arduous path. You may fall many times, you may go astray many times, you may return to the circumference again and again. When you were reaching close to the center, you were not aware that you were close to the center. Just a small difference and you may miss the target.

Have I told you the story?

A great king was a great archer also. But once in a while he used to miss the target. That is natural. He was passing through a village, and there he saw on every tree, on every post arrows, stuck exactly in the middle of a circle. He could not believe his eyes, that this small village should have such a great archer. So he stopped his chariot, asked the people, and the people started laughing; they said, "He is not an archer, he is an idiot."

The king said, "Idiot? But his aim is perfect!"

The people still laughed, they said, "Here he comes. That fellow has deceived many people. He is a complete idiot. First, he shoots the arrow, and then he makes the circle. Naturally it is always perfect."

That man can never fail. But a man who is going alone, on a path that he has never trodden, on a path where there are no footprints, not knowing the direction and all directions are available... But still, once in a while a man has managed to become enlightened without having a master. This I can say with authority, because I don't have any master. I struggled on my own, knowing perfectly well that the path was going to be long.

But unfortunately in this century where can you find a master? Rather than wasting time in searching for the master, I thought, "It is better to go alone. In the same time you may find yourself." And in the name of the master there are so many pseudo teachers, who claim to be masters. Their claim is accepted because nobody follows them; otherwise you would find immediately that they know nothing, that they are simply quoting scriptures.

I have heard about a dog who was very much against barking. Now, asking other dogs not to bark he became a very famous master amongst the dogs.

They said, "He is unique, perhaps an incarnation of God. We are poor dogs, and we cannot resist the temptation when we see a policeman, or a postman, or a sannyasin, anybody in uniform."

Dogs seem to be very rebellious people. They are against uniforms. And this great master was insisting the whole day from morning till night that, "Because of your barking, we have fallen so low. Otherwise we would have been the very pinnacle of evolution. All of our energy goes in barking."

And everybody agreed, "That's true. But what can we do, when the itching comes, to resist it? We are ordinary dogs; you are a great master."

But one full-moon night they decided, "He has been trying hard for years. At least give him a chance just for one night; he deserves it. Let him enjoy this night: every dog has to hide in different places, and try hard -- it is only a question of one night. In the morning you can bark as much as you want. Just for one night..."

The master dog looked around. He was very much puzzled as to what was happening, because the full-moon night is the night of most barking. Dogs are also against the moon -- just unique characteristics. In the dark night they sleep perfectly well, but when the moon is there they cannot sleep the whole night; they are barking and barking. Either they are against the moon or perhaps they are great appreciators of beauty, one does not know.

That night the master dog looked around. No dog was available. The middle of the night came, the moon was just overhead. The master dog started feeling a great itching. He said, "My God, I have never felt this."

Before there had been no chance. He had been continuously teaching, so the whole itching was going into the teaching. It was the first time in his life that for hours he had not spoken. The itching was becoming so much that he went into a corner and started barking. The moment he started barking, suddenly the whole city... because all the dogs thought that one had betrayed.

They were keeping themselves somehow repressed saints. Now, one has betrayed, no need, the agreement is broken. So all the dogs started barking.

The master dog came out and started teaching again: "I have been telling you that dogs will never progress -- no evolution."

These pseudo masters... if you follow them, you soon discover that they are teaching things they don't follow themselves, things that they were condemning in you. Because you never follow them, you never know what they are doing.

A man used to teach that, "Anybody who follows me, I will take him to truth." Everybody agreed that, "Sometime in old age, when all our worldly affairs are fulfilled, we will follow you."

But by his teaching continuously around the villages he became a great master. "He knows the truth." In one village a young man, a very strong-willed young man stood up and said, "I am going to follow you; now take me to the truth."

The man became very much afraid. He had no knowledge what truth is. But just because nobody was following him, he was enjoying the great masterhood. He could not say to him, "Don't follow me."

He thought, "He will follow me for a few days and then will get tired. And I will take him into stubborn paths and mountains, just to tire him."

But that man was very determined. After six years of continuously tiring him, finally the master said, "Listen, because of you, I have forgotten the path myself. Now get lost! I used to find the truth so easily. Six years have passed, and not even a glimpse. It must be because of you!"

The pseudo masters are many. The time of the real masters is completely gone.

Nansen and Joshu belong to a golden age. When he said, "I am fully enlightened," IN RESPONSE, NANSEN COMMENTED, "LAST NIGHT, AT THE THIRD WATCH, THE MOON SHONE THROUGH THE WINDOW."

The master knows exactly when the disciple becomes enlightened. He's telling him the exact time, "LAST NIGHT, AT THE THIRD WATCH, THE MOON SHONE THROUGH THE WINDOW. Do you think I don't know that you have become fully enlightened? Before you knew it, I had already known it."

To be with an authentic master, you need not tell him, "I am enlightened." The moment you are enlightened, he's going to tell you. The moment he sees your flowering, the moment he sees that the spring has come, the moment he feels the fragrance, he declares the enlightenment of the disciple.

Certainly those days are gone. But they can be brought back. They have gone because we got lost into very mediocre, ordinary things. We forgot that the most significant thing in life is to know oneself. Through that window of knowing oneself you can know the whole secret of existence. But we are almost like children, playing with toys, not knowing that soon death will come when all that was important to us up to then becomes absolutely useless.

Only if your meditation has brought you a light that shines in every night will even death not be a death to you but a door to the divine. With the light in your heart, death itself is transformed into a door, and you enter into the universal spirit; you become one with the ocean. And unless you know the oceanic experience, you have lived in vain.

Nansen's disciple Sekiso wrote a small poem:

NOT LEAVING YOUR ZEN PRACTICE BEHIND
IN THE HEAVENLY PALACE,
ALL BY YOURSELF
YOU REALIZE THE ELEGANCE BEYOND ELEGANCE.
YOUR OLD STAFF TINKLING
IN THE CHILLING DEW
AND FROST
PIERCES HEAVEN.
IN THE TEMPLE OF THE FOREST OF WISDOM
THE FRUIT IS RIPE;
NOW IS THE TIME.

Now is always the time and the fruit is always ripe. You just need to gather courage to enter into your inner forest. The fruit is always ripe and the time is always the right time. There is no such thing as wrong time.

Maneesha has asked,
BELOVED OSHO,
WILL WE RECOGNIZE OUR ORIGINAL FACE, WHEN WE ENCOUNTER IT?

Maneesha, encountering the original face simply means realizing what is real and what is reflection. You become a reflection when you see the real. It is just like standing before a mirror. It seems you are standing in the mirror. When you realize the fact that you are standing outside the mirror -- in the mirror is only the reflection and the reflection is not a truth -- then you encounter your original self. Suddenly you realize that up to now you have lived a false face, this is your original face.

Up to now you have been living as a reflection, a shadow, an unreality. You disappear, only the original face remains. Your question is logical, relevant, because how will you recognize that this is your original face? You will not be there. You will disappear as the original face appears; you will not have to recognize it; you will not be there at all. The original face itself will know that up to now a false personality has been representing you.

Now the false has disappeared and only the truth remains. There is no question of recognizing. You are the false, how can you recognize? When the real comes, the false disappears: they never meet.

This is the fear of searching for oneself; because the moment you find yourself, the way you know yourself now will disappear like a shadow, as if it had never been -- just a dream.

I have told you... A drunkard had been fighting in the pub, and had got many scratches on his face. He came home very much afraid of his wife. So very silently, taking his shoes in his hands, he entered into the room, went into the bathroom, looked at his face and said, "My God! So many scratches! How am I going to hide them? In the morning she will find out."

So he tried somehow to cover up. He could not find anything else but the lipstick of his wife. So he covered his scratches with the lipstick and went back silently to bed. In the early morning his wife shouted from the bathroom, "Who has tried to make a painting with my lipstick on the mirror?"

That drunk had thought that he was putting it on his face, but he was putting it on the mirror because there was the face. He could not see his own face!

We are almost in exactly the same situation. When the original appears, we will suddenly see the false going away. They never meet so there is no question of recognition.

Now before we try to encounter the original face... It is a dangerous journey, you may find the original face, but please come back; don't get stuck there. We have to bring the original face slowly slowly to the circumference.

It is a very silent and graceful process: every day you go in. Every day you go deeper. Every day you come back. Something changes, piece by piece, inch by inch, step by step. One day you will suddenly realize that there is no need to go in. The original face has come out. The clouds have dispersed and the moon, without any scratches from the clouds, is shining forth in its ultimate glory.

Sardar Gurudayal Singh is waiting.

Pope the Polack decides that he wants his Holy Catholic Church to be the most modern and up-to-date religion in the world, and be computerized.

"It is all quite simple," explains Father Fungus to Father Fumble a few weeks later in the confession box.

"All you have to do is type the confession onto this screen, and you get a computerized print-out of the penance. Now, just watch while I type in `stealing'. And look! Here is the penance: three Hail Marys and a bill for fifteen dollars. Now, do you think you can manage?"

"Okay," says Father Fumble nervously, "I will give it a try." And he starts practicing as Father Fungus

leaves the church.
Just then, Sally walks into the confession box. "Oh, Father," says Sally, "I have sinned!"
"Really?" says Father Fumble. "Tell me all about it!"
"Well, Father," explains Sally, "I took my boyfriend home with me."
"Terrible!" exclaims Father Fumble. And then he mutters as he programs his computer, "Took boyfriend home."
"Yes, Father," continues Sally, "but that is not all. He came into my bedroom."
"Really?" says Father Fumble, typing furiously. "Boyfriend into bedroom."
"Yes, Father," says Sally, "but that is not all. He took off my clothes."
"Jesus Christ!" says Father Fumble checking the print-out.
"But wait, Father!" says Sally. "Then he took off his clothes and climbed on top of me."
"My God!" says Father Fumble, as he types, "Boyfriend on top."
"Yes, Father," says Sally. "And then he put the tip of his machinery in me."
"Really?" says Father Fumble, perspiring and typing, "Tip of machinery in." Then he furiously checks the print-out, but it is blank; so he types it again. But again, nothing comes out.
"Incorrect data!" snaps Father Fumble, in frustration. "This computer does not work in fractions. You will have to go back and get your boyfriend to put it *all* in!"

George Bush, the vice president of America, walks into the Oval Office one morning to find Ronald Reagan laughing hysterically.
"Mr. President, sir," inquires Bush, "what on earth is so funny?"
"I just found out that Ed Meese has been paying twenty dollars every time he screws Nancy," chokes the delirious president.
"My God!" screams Bush. "That is not funny! That is a national scandal!"
"Why?" laughs Reagan, wiping his eyes. "That idiot! I screw her for free!"

Doctor Sniff takes his old friend, Fergus, to a charity dance at the deaf and dumb college. The doctor warns Fergus that it is fine to dance with the young ladies, but to remember that they cannot speak to him or hear what he says.
"But how will I ask one of the ladies to dance?" asks Fergus.
"Oh, don't be worried about that," replies Sniff. "You will manage okay."
So, armed with good intentions, Fergus sees a nice-looking young girl sitting alone in the corner, and he gallantly takes her by the hand and leads her onto the dance floor.
Half an hour later, he is still trying to work out how to excuse himself and go and sit down for a rest.
Just then, a young man walks over and speaks to the girl. "Hey, Lucy!" he says, "when are you going to dance with me again? It has been almost an hour since we last danced."
"I know," replies Lucy, looking at Fergus, "but I don't know how to get rid of this deaf and dumb idiot!"

Nivedano...
(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen. Now, look inwards with your total consciousness, with a great urgency, as if this moment is going to be your last moment on the earth.

Move towards the center of your being like an arrow. This center contains all the secrets of existence. The deeper you go, the more you will find the splendor of life, the beauty of life, the truth of life. Thousands of flowers suddenly blossom.

You are just a witness of all that is happening. Just watch the joy, the blissfulness, the ecstasy. Don't get lost, don't get identified. Just remain aloof, a great Everest which goes even beyond the clouds. Just become a pillar of witnessing.

To make it more clear,

Nivedano...
(Drumbeat)

Relax. Let go. You are not the body. You are not the mind. You are just a witness.

Get deeper into this witnessing. This witnessing is the very point of departure from the ordinary to the extraordinary, from the mundane to the sacred, from the mortal to the immortal.

The evening was beautiful on its own. But you have made it more beautiful. The silence of ten thousand buddhas, the peace of ten thousand buddhas, the witnessing of ten thousand buddhas becomes an ocean. You are all dissolved into that ocean.

Be soaked in this nectar. Be drenched, because soon you will be called back by Nivedano. Bring as much beauty, as much joy, as much truth, as much authenticity as you can from the center to the circumference.

Nivedano...
(Drumbeat)

Come back, but come back like buddhas with great grace, with silence, with deep gratitude. You are coming from another world, from the very source of life.

Just sit down like buddhas for a few moments, to recollect the experience, to remember the path which you have to follow again and again.

And whatever you have seen and experienced, let it become your ordinary life. Let it be expressed in your words, in your silences, in your gestures, in your activities. The ordinary has to be transformed into the sacred.

I have called Nansen `a point of departure.' This experience of your interiority can become a point of departure for you too.

Okay, Maneesha?
Yes, Osho.
Do you promise me you will be celebrating when I'm gone?
Yes, Osho!

The New Alchemy: To Turn You On

Talks On Meditation
Talks given from 09/02/73 pm to 14/04/73 pm
English Discourse series
35 Chapters
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Chapter 1 is called the "Preface" in the book, chapters 2 - 17 correspond to Chapters 1 - 16 in the book. Chapters 18 - 34 correspond to the Appendix of the book, 1 - 17.
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The New Alchemy: To Turn You On

Chapter #1
Chapter title: Surrendering to What Is

6 April 1973 pm in Bikaner Palace Hotel

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Three sutras that are basic for life transformation, that are ultimate in a way. The first: Be nonambitious.

KILL OUT AMBITION TOTALLY.

UNLESS AMBITION IS KILLED, you will remain in misery. Ambition is the source of all miseries. What is ambition? 'A' wants to be 'B', the poor wants to be rich, the ugly wants to be beautiful. Everyone longs to be someone else, something other than what he is. No one is content with himself. That's what ambition is.

Whatsoever you are, you are not content with it. This is ambition. Then you are bound to be in misery, because you cannot be anything else. You can only be yourself; nothing else is possible. All else is just futile, harmful, dangerous. You can waste your whole life, your whole existence.

Whatsoever you are, you are. Accept it; don't desire it to be otherwise. This is what nonambition means. Nonambitiousness is basic to all spiritual transformation, because once you accept yourself, many things start happening. But the first thing.... If you accept yourself totally, the first thing that happens to you is a nontense life. There is no tension. You don't want to be anything else; there is nowhere else to go. Then you can be here and now. There is no comparison. You yourself are unique. You no longer think in terms of others.

Then there is no future. Ambition needs future, it needs space to grow. It cannot grow here and now; there is no space. This moment is so small, so atomic. Ambition needs the future; and the greater the ambition, the greater the future that is needed.

If your ambition is so great that it cannot be fulfilled in this life, then you will create an afterlife. You will create heaven, you will create *moksha*, you will create the concept of rebirth. I am not saying that there is no rebirth. I am saying that you believe in rebirth not because it is there but because your ambitions are so great that they cannot be fulfilled in one lifetime. Your belief in rebirth, reincarnation, is not because it is a fact. It is because of ambition and desire. Reincarnation may be a fact, but for you it is just a fiction. For you it is just a matter of the future, of more space to move in.

Remember, you cannot be ambitious in the present moment. It is impossible. There is no space. The present moment is so atomic, so small, that you cannot move in it. You can be in it, but you cannot desire in it. It is long enough to be, but it is not long enough for desiring. To desire you need future, time. Really, time exists because of desire. For the trees here, there is no time. For the birds singing here, there is no time. For the stars and for the sun and for the earth, there is no time. Time exists because of human desire. If humanity was not on this earth, there would be no time; there would be no past and no future.

Your desire creates the future. Your memory creates the past. They are both parts of your mind. Don't desire, and the future disappears. And when there is no future, how can you be tense? How? There is no possibility of being tense if there is no future And if there is no past -- if you know that it is simply memory, the dust collected on the way -- how can there be any anxiety? With the past, anxiety enters. And with the future -- plans, imaginations, projections -- tension exists. When the past drops and the future is not open, you are here, now. No anxiety, no tension, no anguish.

Nonambition means to accept yourself as you are. But that doesn't mean that there is no possibility of growth. On the contrary, when you accept yourself as you are the transformation sets in. You start growing, but the dimension differs. Then the dimension is not in the future but in the eternal.

Know this distinction well. You can move in two ways. If you move in the future, you are moving in the mind: a fiction, a dream world. If you don't move in the future, then a different dimension becomes open for you from this very moment You are moving in the eternal. The eternal is hidden in the moment. If you can be here right now, in the moment, you have entered the eternal. If you go on thinking of the future and the

past, you are living in the temporal. The temporal is the world, and the eternal is nirvana.

Buddha is reported to have said again and again that if you can be in the now, there is no need of any technique to meditate. It is enough. It will do all that is needed. But how can you be in the now if you are ambitious?

The ambitious mind cannot be in the now. It can be anywhere else but it cannot be in the now. The ambitious mind always moves away from the present. It is thinking of that which is .o come; it is thinking of tomorrow. It is thinking of an afterlife; it is not interested in the life that is here. It is interested in something that *should* be. It is not interested in the 'is'; it is always interested in the 'ought', in the 'should'. That interest is nonreligious. A religious mind, a religious consciousness, is interested in existence as it is. The first sutra is KILL OUT ambition totally so that you can be here and now, so that you can enter the eternal.

KILL OUT DESIRE OF LIFE -- the second sutra.

KILL OUT DESIRE OF LIFE. Life's laws are very paradoxical. If you desire life, you will miss it. That is the surest way to miss it. If you desire life, you will miss it; but if you don't desire it, abundant life will happen to you.

Through desire, you move against life. It looks paradoxical. It is. This paradoxical law has to be understood deeply.

Why is it that when you desire life you miss it? Why? It should not be so. Logically, mathematically, it should not be so. If someone desires life, why should he miss it? The mechanism is such that when you desire, you have again moved into the future. And life is here! Life is already the case -- how can you desire it? Only that which is not can be desired. And life is. How can you desire it? It already is; it is already happening. You are life.

If you desire life, you will miss it. Through desire, you are moving away from life. Every desire leads you further and further away. That's why there is so much insistence on desirelessness. It is not that Buddha or all those who talk about desirelessness are against life. Really, on the contrary, they are for life. But they say, "Don't desire," and to us U looks as though they are against life, life-negative. They are not.

We are missing life through desire. That is why Buddha says, "Don't desire." What happens if you don't desire? Life will happen to you. It is already happening, but you cannot look at it because your eyes are fixed on the future. You are somewhere else; your mind is not here. Life is here and you are not here, so the meeting has become impossible. Then you will hanker for life, you will desire life, but you will go on missing it.

Allow life to happen to you. How can that be done? By being attentive here. By not being desirous of being somewhere else.

The moment you start desiring life, you become afraid of death. It is bound to be so, because the desire for life creates the fear of death. There is no death. In reality, nothing dies; nothing can. It is impossible. Death never happens; death is not. Then why do we feel death so much, and why are we so afraid of it? Why are we afraid of something that is not?

We are afraid of death because of our desire for life. The desire for life creates a counter fear: the fear of death. We don't know life, but we desire life. Then the fear comes in that life is going to be destroyed.

We see death happening... someone dies. Have you ever observed the fact that it is always someone else who dies, never you? It is always someone else. You see death from the outside; you have not seen it from the inside. You see someone dying but you don't know what is happening to him in his innermost core. You just know what is happening on the periphery. The periphery has gone dead; it is no longer alive, the man cannot breathe. But what has happened in the core, in the very being, in the center? You don't know.

No one has witnessed death. And no one can, because there is only one way to witness it: if you move to your own innermost core and witness it there. But death never happens there. That is why a Buddha laughs at death, a Krishna laughs.

Krishna says to Arjuna in the Gita, "Don't be afraid. Don't think that anyone is going to die." No one dies; you cannot kill anyone. It is impossible. In this world, nothing can be destroyed, not even a micro-organism can be destroyed. Destruction is not possible. Only change is possible.

Life goes on moving. One wave dies (appears to die) and then arises as another wave. Only forms disappear and new forms appear, but nothing dies and nothing is born.

If nothing dies then nothing is born, because death is possible only if something is born. Birth and death

are two fallacies. You existed before your birth -- otherwise birth would not have been possible -- and you will exist after your death -- otherwise it would not be possible for you to be here and now. But the desire to cling to life creates the fear of death.

If you stop desiring life, the fear of death immediately disappears. And when the fear of death disappears, you can know what life is. A mind that is trembling with fear and anguish cannot know. Knowing needs a very calm, unafraid, fearless consciousness.

Desire for life means fear of death. The sutra says KILL OUT DESIRE OF LIFE so that the fear of death disappears. And when there is no death, and no clinging to life, you will know what life is, because it has already happened to you. You are it! It is not something extrinsic; it is something intrinsic. It is happening already. You are breathing in it. You are just like a fish in the ocean of life, but you are not aware of it because your attention is obsessed with the future. Desire means obsession with the future. No desire means living here and now.

And the third sutra:

KILL OUT DESIRE OF COMFORT,

desire for happiness.

Kill it out.

It appears very gloomy, sad, life-negating. It is not. The more you desire comfort, the more discomfort will be felt. The more you desire comfort, the more discomfort you are creating for yourself, because discomfort is relative to the desire for comfort.

The more you ask for happiness, the more you will be in suffering. The suffering is a shadow. The greater the desire for happiness, the greater will be the shadow. Ask for happiness and you will never get it. You will only suffer frustration. Why? Because there is only one way to be happy, and that is to be happy here, now. Happiness is not a result. It is a way of life.

Happiness is not the end result of desire. It is an attitude, not a desire. You can be happy here and now if you know how to be, but you will never be happy if you don't know how to be and you go on desiring it. Happiness is an art. It is a way of life.

This very moment, if you can be silent and aware of the life that is around you and within you, you will be happy. The birds are singing, the wind is blowing. The trees are happy, the sky is happy, everything in existence is happy except you. Existence is happiness, it is an eternal celebration, a festivity. Look at existence! Every tree is in a festive mood, every bird is in a festive mood. Except man, everything is in a festive mood. The whole existence is a festival, a constant, continuous festival. No sadness, no death, no misery exists anywhere except in the human mind. Something is wrong with the human mind, not with existence. Something is wrong with you, not with the situation.

Why is man unhappy? No animal is so unhappy, no bird is so unhappy, no fish is so unhappy as man. Why is man so unhappy? Because man desires happiness, and the birds are happy right now; the trees are happy right now. Man desires happiness; he is never happy here and now. He always desires happiness and goes on missing it. Happiness is here. It is happening all around you. Allow it to enter within.

Be part of existence. Don't move into the future. Existence never moves into the future; only mind does.

This is what I call meditation: to be here, to not move into the future. Be nonambitious, kill all desire for life, don't desire happiness and then you will be happy and no one can destroy your happiness. Then it will be impossible for you to be unhappy. And then you will be deathless and eternal life will have happened to you. In fact, it has already happened but you are not aware of it. Then you will be fulfilled. Nonambitious, you will be fulfilled.

You are unique. Everything, every peak experience that is possible to anyone, is possible to you also; but it will happen in a unique way. It has happened to a Buddha, to a Jesus, to a Zarathustra and it will happen to you also. But it never happens in the same way. It is not going to happen to you like it happened to Buddha. It is not going to happen to you like it happened to Jesus. It will happen to you in a unique, individual way. When it happens to you it will be absolutely new. The innermost core of the experience will be the same -- the same bliss, the same silence, the same enlightenment -- but on the periphery everything will be different.

So don't imitate anyone. That is part of ambition. Don't imitate Buddha, don't imitate Jesus. Try to be yourself. Rather, even trying is futile. Just *be* yourself. When you are yourself, you are open to all

possibilities. When you are yourself, the whole existence starts helping you. You are not fighting it.

When you are not fighting.... This is what trust means. When you are not fighting, existence happens to you. If you are fighting with existence you are simply destroying yourself, destroying your possibilities, your energy, your life, your existence. Don't fight! Surrender to existence. Accept yourself as the whole wishes you to be, don't try to be anything else, and enlightenment can happen any moment. This very moment it can happen; there is no need to wait.

The New Alchemy: To Turn You On

Chapter #2
Chapter title: The Sense of Separateness

7 April 1973 am in Bikaner Palace Hotel

Archive code: 7304070
ShortTitle: ALCHEM02
Audio: Yes
Video: No

KILL OUT ALL SENSE OF SEPARATENESS.

MIND THINKS IN TERMS OF SEPARATENESS, division analysis. Through mind, life is divided into fragments. Life itself is not divided; life itself is a unity. Life itself remains undivided, but the mind thinks in terms of fragments so whatsoever the mind says is bound to be false. The tree over there, the sky above you, the earth, you and everything are in a deep unity. The tree appears to be separate from you. but it is not. it cannot be. The sun is so far away. but you cannot exist here if the sun dies. Immediately, you will cease to exist here. Without the sun there -- ten crore miles away -- you cannot exist here. If the sun ceases to exist we will never be able to know that it has ceased, because there will be no one to know it. We are part of the rays of it.

The whole universe is a cosmic unity. You are not isolated; you are not like an island. You are connected; you are rooted in the ocean of existence just like a wave.

Unless this is felt deeply, one cannot enter *samadhi*, one cannot enter the total ecstasy of existence; because if you think yourself separate you cannot merge, if you think yourself separate you cannot surrender. If you think that you are not separate, surrender becomes easy; it happens. If you feel that you are one with life, you can trust it. Then there is no fear. Then you can die in it happily, ecstatically. Then there is no fear of death.

The fear of death comes into existence because you think that you are separate. Then you start fighting, then you start protecting. You start seeing yourself as an enemy, in conflict. You think in terms of conquering, of being victorious. But then you will be defeated; your defeat is certain.

You are just a part of the whole, but you go on fighting with the whole. That's why, everywhere, you see that everyone is a failure: defeated, frustrated. And in the end, everyone comes to realize that life has been a long defeat and nothing else. Not only those who are unsuccessful feel it. Those who are successful also feel it. A Napoleon, an Alexander, even they feel defeated.

Why is this so? It is because you are not separate from the whole. I call a man irreligious if he thinks he is separate from life, and I call a man religious if he knows that he is an organic part of life. I say an organic part not a mechanical part, because the mechanical part can be taken out; the organic part cannot be taken out. It is not really a part -- it is in a deep unity with the whole.

A religious man goes beyond anxiety, beyond the fear of death, because now he knows that he is not and the whole is. Then how can there be fear? Even death becomes a communion, a meeting It is not dissolving. Rather, it is merging. It is not some thing that is against you. Rather, it is a deep relaxation for you.

Life is tension anxiety. Death is beautiful. You simply move into a deep relaxation. You move back to the source again. The wave will rise again, but for the moment it has ceased; it has gone into the ocean to rest. Death is a deep rest. And before a new birth, that rest is needed.

Once you realize this there is no fear. You accept everything once you accept and become aware of the deep unity, the organic, oceanic unity. You know that everything is one, that existence is one It appears in different forms a multi-million forms. but only forms differ. The substance, the innermost core, remains one.

This attitude will help you to move into meditation very easily. Remember, if you are afraid of death you will be afraid of meditation also. It is a logical corollary. If you are afraid of death you cannot allow yourself to move totally into meditation because meditation is a kind of death, a sort of death. Consciously, voluntarily, you are merging yourself into the whole. You are dying as an individual, as an ego, and becoming one with the egoless existence.

If you are afraid of death you will be afraid of meditation also. But if you love meditation, you will not be afraid of death. If you enter meditation unafraid, fearless, you will become deathless, because there will be no death for you. You are already dead, so how can you die again? One who has entered meditation is already dead. Now you cannot die again, now death cannot destroy you. You have already surrendered; you are no more. Death will enter an empty house. You will not be found there.

Only the ego dies, not you. Your life is eternal, but the ego is transitory. The ego is just a created, composed phenomenon. You have created it. It is needed, it has some utility. In society, you need an ego; but in life, in existence, that same ego becomes a barrier.

Sannyas means going beyond society, because it means surrendering the ego. In society, the ego is needed. You must have some point of reference to indicate who you are. In sannyas, that point of reference is not needed. There is no need to say who you are; you can simply be. You are, that s all. There is no need to tell anyone who you are. That 'who' is a social need. Existence never asks you who you are.

When you drop the ego, you are ready to become one with the whole. These are really two ways of saying the same thing: either think that the whole existence is one, or think that there is no ego in you. Both will do the same thing, the result will be the same. You will come to an oceanic unity. And once known, that unity cannot be lost again.

KILL OUT ALL SENSE OF SEPARATENESS. Just become a drop -- a drop of water that has fallen into the ocean and become one with it. And don't fear death because, really, there is no death for you.

The one who is afraid is a false phenomenon, a false entity -- an entity that is created by the feeling of separateness. In meditation, remember that you are jumping back to the source, jumping into the source. You are moving from the ego to an egoless existence.

Be ready to die in meditation. If you can die in meditation, you will attain eternal life. You will become deathless.

The New Alchemy: To Turn You On

Chapter #3
Chapter title: The Desire for Sensation

7 April 1973 pm in Bikaner Palace Hotel

Archive code: 7304075
ShortTitle: ALCHEM03
Audio: Yes
Video: No

KILL OUT DESIRE FOR SENSATION.... LEARN FROM SENSATION AND OBSERVE IT, BECAUSE ONLY SO CAN YOU COMMENCE THE SCIENCE OF SELF-KNOWLEDGE, AND PLANT YOUR FOOT ON THE FIRST STEP OF THE LADDER.

KILL OUT DESIRE FOR SENSATION. We live for sensations, we hanker for sensations. We go on seeking newer and newer sensations; our whole life is an effort to obtain new sensations. But what happens? The more you seek sensations, the less sensitive you become. Sensitivity is lost.

It looks paradoxical. In sensations, sensitivity is lost. Then you ask for more sensations and the 'more' kills your sensitivity more. Then you ask for even more, and finally a moment comes when all your senses have become dull and dead. Man has never before been so dull and dead as he is today. He was always more alive before, because there were not so many possibilities to fulfill so many sensations. But now science, progress, civilization, education, have created so many opportunities to move further and further into the world of sensation. Ultimately, you turn into a dead person; your sensitivity is lost. Taste more foods -- stronger tastes, stronger foods -- and your taste will be lost. If you move around the world and go on seeing more and more beautiful things, you will become blind; the sensitivity of your eyes will be lost.

Change your love object every day -- your girlfriend or boyfriend, your wife or husband. If you change them every day, your sensitivity to love will die. You are moving in a dangerous terrain. You will never move in depth; you will only be moving on the surface, the periphery. The more things you experience, the less your capacity to experience becomes. And then in the end, when everything around you has gone dead, you ask for the divine, you ask for bliss, you ask for truth. A dead man cannot experience the divine. To experience the divine you need total sensitivity;. you need aliveness. Remember, only the similar can bring out the similar.

If you want the divine -- 'the divine' means the most alive, the ever-alive, ever-young, ever-green -- if you want to meet the divine, you will have to be more alive. How to do it? KILL OUT ALL DESIRE FOR SENSATION. Don't seek sensation; seek sensitivity, become more sensitive.

The two are different. If you ask for sensations, you will ask for things; you will accumulate things. But if you ask for sensitivity, the whole work has to be done on your senses, not on things. You are not to accumulate things. You have to deepen your feelings, your heart, your eyes, your ears, your nose. Every sense should be deepened in such a way that it becomes capable of feeling the subtle.

We cannot even feel the gross, and we must become capable of feeling the subtle. The world appears to be gross only because we cannot feel the subtle. The invisible is hidden in the visible. Look at these trees. You look at the gross: the body of the tree. You never look, you never feel, the life within. The growth! The tree itself is not growing: the tree is just a body. Something else -- the invisible -- is growing in it. And because of it, the tree grows The inner is growing and, because of it, the outer is growing. But you look only at the tree, so only the outer is seen.

Look around you. Look into your friend's eyes. You only look at the eyes, not at the one who sees through them. Touch your friend's body. You touch only the gross; you never feel the subtle within. Only the body, the external, is felt; because your eyes (your senses) have become so dull that they cannot feel the inner, the invisible.

More sensitivity is needed. Ask for less sensations and grow in sensitivity. When you touch, become the touch. When you see, become the eyes. When you hear, your whole consciousness must come to the ears. Listening to a song, or listening to the birds, *become* the ears. Forget everything else so it is as if you are only the ears. Come to the ears with your total being. Then, your ears will become more sensitive.

When you are looking at something -- a flower or a beautiful face or the stars -- become the eyes. Forget everything else, as if the whole rest of your body has gone out of existence and your consciousness has become just eyes. Then your eyes will be able to look more deeply, and you will become capable of looking at the invisible also. The invisible can also be seen, but you need more penetrating eyes to see it.

KILL OUT ALL DESIRE FOR SENSATION, and grow in sensitivity. Think about the world less and about your senses more. Purify them. When you don't ask for sensations they become purified. When you ask for more and more sensations, you are killing your senses.

The man who finds the divine is the man whose senses are totally alive. to their maximum capacity Then

it is not only that you can see the divine. You can taste the divine. you can smell the divine. The divine can enter in you through any of the senses. Only when the divine enters you from all the senses does the ultimate realization happen. If you can only see the divine. it is just a partial realization. Then you are not really enlightened. You are only partially enlightened if you cannot touch the divine. if you cannot taste it.

To use such words looks illogical. To taste God? Is he a food? Yes he is everything. You can taste him, but then you need a very subtle capacity to taste. Your very food will become divine. Through food, the divine will be felt. The Upanishadic rishis have said that food is brahma. "Anna is brahma." They must have tasted him, they must have eaten him.

We go on thinking that God is a logical problem so we go on arguing about, and about, for or against. We go on arguing whether God exists or not. It is irrelevant. God is not a question of argument, of logic, of reasoning. God is really a question of sensitivity. If you don't feel him, become more sensitive. No logical thinking will be of any help. Become more sensitive! If you are sensitive, he is there. He has always been there, but you are not sensitive. Things make you dull, sensations make you dull. Kill out desire for *sensation*.

KILL OUT THE HUNGER FOR GROWTH.

This sutra is very revolutionary, very dangerous.

KILL OUT THE HUNGER FOR GROWTH. IT looks absurd, because if you kill all hunger for growth then what is the need to grow into the divine? Then how can one reach the truth, how can one become enlightened? Then why this meditation and all this fuss? We will have to go deeply into this sutra.

KILL OUT THE HUNGER FOR GROWTH There are two types of growth. one which you can do something about; and another, which you cannot do anything about. For one, your effort is needed; and for the other, your effortlessness is needed.

Spiritual growth is of the second type. Your effort will be of no help; it will only create barriers. You cannot do anything about spiritual growth. The only thing you can do is to surrender and that is a non-doing. You can only do one thing: allow the divine to work within you. You can simply cooperate that's all. You can simply float your swimming is not needed -- a deep let-go. This is what is meant by KILL OUT THE HUNGER FOR GROWTH.

... GROW AS THE FLOWER GROWS UNCONSCIOUSLY, BUT EAGERLY ANXIOUS TO OPEN ITS SOUL TO THE AIR. SO MUST YOU PRESS FORWARD TO OPEN YOUR SOUL TO THE ETERNAL.

But it must be the eternal!

BUT IT MUST BE THE ETERNAL THAT DRAWS FORTH YOUR STRENGTH AND BEAUTY, NOT DESIRE OF GROWTH. FOR IN THE ONE CASE YOU DEVELOP IN THE LUXURIANCE OF PURITY, IN THE OTHER YOU HARDEN BY THE FORCIBLE PASSION FOR PERSONAL STATURE.

I will repeat: BUT IT MUST BE THE ETERNAL THAT DRAWS FORTH YOUR STRENGTH AND BEAUTY, NOT DESIRE OF GROWTH -- because every desire is a hindrance, even the desire to reach the divine; every desire is a slavery, even the desire to be liberated. Desire, as such, is the problem, so you cannot desire the divine. That is contradictory. You can only desire the world, you cannot desire the divine; because desire is the world, desire is sansar. You cannot desire *moksha*. When you are in a state of no desire, *moksha* happens to you; when you are in a state of desirelessness, liberation happens to you, the divine happens to you.

Allow the divine to bring forth all that is hidden in you. Don't seek growth. Surrender so that the growth happens. The growth will happen, but it is not going to be through your effort but through his grace. It is going to be through him.

There are reasons for it.

Whatsoever you do will never be greater than you. It cannot be. Whatsoever you do will always be lower than you The doer is always greater than the deed. Otherwise is not possible The painter is greater than his painting, and the meditator is greater than his meditation. Whatsoever you do will always be lower than you, so how can you reach the divine? The divine is not lower than you, so through your own efforts

you cannot reach it. If there was any possibility that you could reach God through your own efforts, that God would be lower than you not higher than you, that God would be just a commodity -- something that you could hold in your hands, something that you have achieved. So remember, God cannot be achieved through your efforts. God can happen to you, but it will not be an achievement.

Then what is to be done? What can you do on your part? On your part, you have to make a negative effort. That negative effort is: don't create barriers, don't create hindrances. Remain open and waiting and ready to move, ready to go. If the magnet starts working, you will allow the magnet to work.

Then what is the meditation I am emphasizing so much? It is just to destroy your barriers; it is a negative effort. Through meditation you will not reach the divine, but through meditation you will become available so that the divine can work. Through meditation you will become open; your prayer will reach to him. You are saying that you are ready, that now you will be cooperative.

That's all that is needed on your part. Allowing, let-go, surrender. Through will, nothing can be done. In the dimension of the divine, nothing can be done through will, only through surrender. But then, everything happens.

Through the meditations that we are doing here, you are just breaking down your barriers. That's why I emphasize that you should be like children. Go back to being children again. Forget your civilization, your culture, your manners, your postures, your personality, your faces. All that is a facade. Throw it! Become like small children.

It will look like madness. To drop your mind and go back to your childhood will look like madness. So be mad! But whatsoever the cost, be like children again. Jesus says that only those who are like children will enter into the kingdom of my God. I also say the same. Move back to the point where civilization started to corrupt you, to the point where education started to corrupt you, to the point where society entered. Move to the point where you were unsocial or presocial, where there was no society forced on you. Up until that point you were innocent and pure, and unless you move back to that point again, banners will remain.

Become children again. In the process, you will feel that you are mad, because you are throwing out all your adult values: education culture, religion, scriptures, manners You are throwing everything. You are moving back to the point where you were yourself where no society had yet corrupted you.

The whole process will look like madness, but it is not. It is a catharsis. And if you can go through it, you will come out saner, less mad. The madness will be thrown. You will become more pure, more sane.

The New Alchemy: To Turn You On

Chapter #4
Chapter title: Desiring the Unattainable

8 April 1973 am in Bikaner Palace Hotel

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ShortTitle: ALCHEM04
Audio: Yes
Video: No

DESIRE ONLY THAT WHICH IS WITHIN YOU.

IT LOOKS ABSURD, PARADOXICAL, ILLOGICAL: DESIRE ONLY THAT WHICH IS WITHIN YOU. Desire is basically for that which is not within you. Desire means the desire for something that is not

within you. If it is already within you, then what is the need to desire it?

We never desire ourselves as we are. We always desire something else. No one desires himself; there is no need. You are already that; you are not missing anything. You desire something that is missing.

This sutra says DESIRE ONLY THAT WHICH IS WITHIN YOU for many reasons. One, if you desire something that is not within you, you may get it but it will never become yours. It cannot. Really, you can never become the master of it; you will just become a slave. The possessor is always possessed by his possessions. The greater the number of possessions, the greater the slavery that is created.

You are possessed by your possessions, and you were desiring to be the master. Frustration sets in because your whole hope is frustrated. You come to a point where the things you wanted are there, whatever you desired has happened, but you have become the slave. The kingdom now appears to be nothing but an imprisonment and whatever you possess, or think that you possess, is not really possessed, because it can be taken away at any moment. Even if no one takes it away, death is bound to take it.

In religious terminology, that which can be taken away by death is not yours. Death Is the criterion. There is only one criterion to judge whether you really possess something. Judge it against death and see whether you will still have it after. your death. If death takes it, you never possessed it. It was just an illusion.

Is there something that death cannot take from you? If there is nothing, then religion is pointless, meaningless. But there is something that death cannot take over and that something is hidden within you. You already possess it. It is your innermost nature. It has come with you; you are born with it. Or rather, it will be better to say that you are it, not that you possess it. If you possess it, it can be taken away.

You are it, it is your very being. It is your very ground; it is your existence. That is what is called *atman*. *Atman* means that which you are already. No one can take it away from you; not even death can destroy it. This sutra says DESIRE ONLY THAT WHICH IS WITHIN YOU. Desire *atman*, desire your innermost self, desire the center which you already possess but you have forgotten completely.

Why does man forget? It is a necessity. To survive, attention has to be paid to the outside world. To survive, to exist, to remain in life, you have to continuously pay attention to things: to food, to shelter. The body needs attention. It becomes ill, it is prone to suffering. The body is continuously struggling to survive because, for the body, there is death. The body is in a continuous struggle with death, so constant attention has to be paid to it.

The body is always in a state of emergency because at any moment death can occur. You have to be continually aware and continually conscious of this fight against death, so your whole attention moves outward. No energy is left to move within. This is a survival necessity. That's why we go on forgetting that one center within us exists that is deathless, one center within us exists that is eternal, one center in us exists that is absolute bliss.

Pain attracts attention; suffering attracts attention. If you have a headache, your attention moves to the head; you become aware that you have a head. If there is no ache in the head, you forget your head. You become headless -- as if you have no head.

The body is felt only when it is ill. If your body is absolutely healthy you will not feel it. You will become weightless. Really, you will become bodiless. This is the only criterion of authentic health: that the body is not felt at all. Whenever the body is felt it means that there is some illness, some disturbance. Your attention is called.

There are so many problems that come from the outside that your attention is constantly engaged and occupied there. That's why you forget that something exists right in the very center of your being that is deathless, that is divine, that is blissful. This sutra says:

> DESIRE ONLY THAT WHICH IS WITHIN YOU.
> ... FOR WITHIN YOU IS THE LIGHT OF THE WORLD -- THE ONLY LIGHT THAT CAN BE SHED UPON THE PATH. IF YOU ARE UNABLE TO PERCEIVE IT WITHIN YOU, IT IS USELESS TO LOOK FOR IT ELSEWHERE.

The next sutra:

> DESIRE ONLY THAT WHICH IS BEYOND YOU.

DESIRE ONLY THAT WHICH IS BEYOND YOU. Always desire the impossible, because only through that desire do you grow. And what is impossible? Climbing Mt. Everest is not impossible; neither is going to the moon. Both have become possible. Someone has reached Everest. Even when no one had reached there, it was not impossible. Difficult, but not impossible. It was within human capacity to reach. The moon is within our capacity to reach and soon man will reach other planets as well. It is not impossible, only difficult. Someday it will become possible. Only one thing is impossible, one thing is beyond you, and that is your innermost self.

Why? I say that the moon is not so difficult to reach even though the moon is so far away, and I say that your innermost self is more impossible to reach even though it is just within you. Why is it so difficult to reach then? Because it is within you, that's why. You only know how to reach what is without. Your hands can reach for what is without, your eyes can see what is without. Your senses open to the outside; you have no senses that can help you look within. Your mind moves without; it cannot move within. That's why the mind has to be thrown. Only then can you enter meditation.

The mind is basically a movement toward the without. You can observe this very easily. Whenever you think, you are thinking of something that is outside of you. Whatsoever you think about is always outside you. Have you ever thought about anything that is within? There is no need to think about what is within because you can experience it. There is no need to think about it; thinking is a substitute. You can realize that which is within you. It is just by the corner. You move your head, you change your direction. From without you turn within, and you can experience it. What is the need to think about it?

But we go on thinking even about the within. We think about what atman is. We think. "What is the self?" We create philosophies and systems. We go on creating theories that the self means 'this', the definition is 'this', and no one tries to feel it. It is so near to you -- what is the need of theories?

Theories are needed for what is far away, because you cannot reach it right now. You have to create a bridge. Theories are needed to reach the moon, but they are not needed to reach the center within you, because there is no gap. Nothing is to be bridged; you are already there. Just a change in your attitude is needed and you can realize it. There is no need of theorizing or philosophizing. But we go on creating philosophies. We have created thousands and thousands of philosophies. and philosophers go on wasting their lives thinking about that which was already within them. They could have jumped within at any moment!

But it is *beyond*. Beyond the senses, because the senses cannot open toward it; they open in the opposite direction. And beyond the mind, because the mind cannot lead you there; it always leads you somewhere else. The mind is an instrument for the world; it is a mechanism to move without, to move away from you. It is meant for that. That's why there is so much emphasis that in *samadhi* there is no mind. *Samadhi* is a state of no-mind; the mind ceases.

In the techniques of meditation that we are doing, the whole effort is this: how to cease to be a mind, how to drop the mind, how to drop thinking, how to come to a moment where no thinking exists, where simply attention, simply awareness, exists. 'No thinking' means that there are no clouds in the sky; just the sky is there. 'No thinking' means that there are no clouds in the mind, just consciousness. In that consciousness, you .are within.

When you are in the mind, you are without; when you are in no-mind, you are within. This transfer from mind to no-mind is the whole journey. If you can add 'no' to your mind, you have reached. That's why it is called *beyond*.

DESIRE ONLY THAT WHICH IS BEYOND YOU -- beyond your senses, beyond your mind, beyond your ego. 'You' will not be there. Your innermost center is not you; you are just the periphery. The periphery cannot be at the center. When you move toward the center you leave the periphery. The periphery cannot exist at the center. It belongs to the center but it exists outside the center, just around it.

Whatsoever you know about yourself is just the periphery: your name, your identity, your image. You are a Hindu or a Mohammedan or a Christian; you are black or you are white; you are this and that. Your nation, race, culture -- all this is just on the periphery; all your conditionings are just on the periphery.

The world cannot enter your center. It can only cultivate the periphery; it can only touch you on your boundaries. Only your boundary can be Hindu, only your boundary can be Christian, only your boundary can be Jain. 'You' are not; you cannot be.

Only your boundary belongs to India or to Pakistan or to America. You cannot belong to any nation, to

any race. You belong to existence itself. All divisions are false at the center, but meaningful on the periphery.

Whatsoever you know about yourself is your ego. 'Ego' is just a utilitarian word. Your whole periphery means 'you'. But this 'you' will drop when you start moving inward. This 'you' will drop by and by; this 'you' will disappear; this 'you' will evaporate. Then a point will come when you are authentically yourself; your old self is no longer there. That's why it is said: DESIRE ONLY THAT WHICH IS BEYOND YOU.... IT IS BEYOND YOU; BECAUSE WHEN YOU REACH IT YOU HAVE LOST YOURSELF.
DESIRE ONLY THAT WHICH IS UNATTAINABLE.

DESIRE ONLY THAT WHICH IS UNATTAINABLE. What is unattainable? Look around -- everything is attainable. You may not have attained it, but it is attainable. If you make enough of an effort you can attain it. Potentially, it is attainable.

Alexander created a big empire. You may not have created one, but what Alexander can do you can do. It is not impossible; it is not unattainable. You may not have gathered as many riches as Rockefeller or someone else but what Rockefeller can do you can do It is human: it is within your capacity. You may be a failure. you may not be able to attain it, but it is attainable. Your failure is your own failure, but potentially you could have been a success so the thing cannot be said to be unattainable.

Then what is unattainable? That which cannot be attained? If that is the meaning, then what is the point of desiring it? If it cannot be attained, then the desire is futile. Why desire that which is unattainable? What's meant by it?

The meaning is very deep, esoteric. The meaning is that your innermost self is unattainable because it is already attained. You cannot attain it because you *are* it. You cannot make it an achievement. It is not something that has to be attained. It is already there, you have never been away from it. You have never lost it; it is your very nature. It is you, your innermost being. You cannot achieve it; you can only discover it. You cannot attain it; you can only uncover it, you can only recognize it.

There is no possibility of inventing it; it is already there. It is not to be earned; it is already there. You just have to give your awareness to it. You have to focus your awareness on it and suddenly that which was never lost is found.

When Buddha attained enlightenment someone asked him, "What have you attained?"

Buddha said, "Nothing, because whatsoever I have attained -- now I know that it was always there. It was never lost. I have simply discovered it. I have known some treasure which was, already, always within me."

DESIRE ONLY THAT WHICH IS UNATTAINABLE.
... IT IS UNATTAINABLE, BECAUSE IT FOREVER RECEDES. YOU WILL ENTER THE LIGHT, BUT YOU WILL NEVER TOUCH THE FLAME.

In another sense also it is unattainable. You will never be able to say, "I have attained it," because who will say that I have attained it? That 'I' which can claim is no more. That ego -- the periphery -- is no more. In attaining, in discovering, it has to be lost. The ego has to be thrown away, cast away. You can reach only when you have become egoless. You cannot reach with the ego, because the ego itself is the barrier.

So who is there who will claim? It is said in the Upanishads that if someone claims that he has attained, know well that he has not attained, because the very claim is egoistic. If someone says. "I have known God," know well that he has not known God; because once God is known, who is there to claim? The knower is lost in the very phenomenon of knowing. Knowing happens only when the knower is not When the knower is absent, the knowing happens -- so who will claim?

There was one Zen monk, Nan-in. Someone asked him, "Have you known the truth?"

He laughed, but kept silent. The man said, "I cannot understand your mysterious laughter. Nor can I understand your mysterious silence. Use words. Tell me. And be dear about it. Tell me yes or no. Have you known the truth, the divine?"

Nan-in said, "You are making it difficult for me. If I say yes, the scriptures say, 'One who says, "I have known," has not known.' So if I say yes, it means no. And if I say no, it will not be true. So what am I supposed to do? Don't force me to use words. I will laugh again and keep silent. If you can understand, it is okay. If you do not understand, it is also okay. But I will not use words. Don't force me to, because if I say

yes it means that I have not known, and if I say no it will not be true."

You will reach, but in your purity. In that purity, your ego will not be there. The ego is the impure, foreign element within you -- just the dust gathered all around you. It is not you. Naked, you will reach. Your ego is just like your clothes. It will not be there.

DESIRE ONLY THAT WHICH IS UNATTAINABLE.

The New Alchemy: To Turn You On

Chapter #5
Chapter title: The Power That Shall Make You Nothing

8 April 1973 pm in Bikaner Palace Hotel

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DESIRE POWER ARDENTLY.
... AND THAT POWER WHICH THE DISCIPLE SHALL COVET IS THAT WHICH SHALL MAKE HIM APPEAR AS NOTHING IN THE EYES OF MEN.

WE WILL BE MOVING more and more in contradictions. The language of religion is bound to be contradictory. On the face, it looks irrational. In a way it is, because it goes beyond reason, it transcends reason. This sutra says DESIRE POWER ARDENTLY -- but that power which makes you nothing. You become a non-being.

We desire power in order to become something. The power that wealth can give, the power that politics can give, the power that prestige can give. We desire power to be something, and this sutra says DESIRE POWER ARDENTLY -- but that power which makes you nobody, nothing.

There are two types of power. One, that power that you can accumulate from others -- that which can be given to you by others or can be taken by you from others. It depends on others. The power that depends on others will make you somebody in the eyes of others. You will remain the same as you were, but in the eyes of others you will become somebody. This somebody-ness is what is meant by the ego. And ego is the barrier.

Desire that power -- the second type -- that allows you to feel that you are nobody. It is difficult to feel that "I am nobody." Everyone thinks that he is somebody, whether others agree or not. Everyone thinks that he is somebody! This is ordinariness; every ordinary mind thinks that he is somebody. The moment you come to realize that you are nobody, you have become extraordinary, rare, a unique flower, incomparable. The feeling of nobodyness creates a space within you. The ego dissolves, your false center is no longer there. You have become roomy. Now the eternal can enter in you. This space, this emptiness, can allow the existence to flower in you.

You are filled with your somebodyness. You are this and that. The mind is so cunning that you can even create this somebodyness through nobodyness. I will tell you one anecdote:

An emperor, a Mohammedan emperor, was praying in the mosque on some religious day. He was talking to the divine and saying, "I am nobody. I am nothing. Have mercy on me."

Then suddenly he heard a beggar who was also praying nearby. He was also saying, "I am nobody. Have

mercy on me."

The emperor felt offended! He looked at the beggar and said, "Listen, who is trying to compete with me? When I say, 'I am nobody,' who else dares to say, 'I am nobody'? Who is trying to compete with me?"

Even in nobodyness you can be a competitor. Then the whole point is missed. The emperor could not tolerate someone else claiming nobodyness for himself in front of him. When he is saying to God that he is nobody, he doesn't mean that he is nobody. Through nobodyness he is creating somebodyness. You can create ego out of nothing also.

Remember that ego is power in the world and impotence as far as the divine is concerned. Everything that seems to be power in the world is impotence in the divine dimension. There, powerlessness is power. Jesus goes on saying to his disciples, "Be poor in spirit." Not only poor, because you can be poor without being poor in spirit. Then even poverty will become a sort of richness. If you feel egoistic about it then your poverty is not poverty. It is not poverty in spirit.

So Jesus goes on repeating, "Be poor, poor in spirit." Otherwise you can be a beggar on the street -- you have left everything -- but now you cling to having left everything; you cling to your renunciation. You have made a richness out of your poverty; you are arrogant about it. Look at sannyasins, monks, *bhikkhus*. Look in their eyes. They have a deep arrogance that comes from having left the world, from having renounced. They have renounced the world, but now their renunciation has become a bank balance. They are arrogant about it; they feel superior because of it. When Jesus says, "Be poor in spirit," he means: don't be superior to anyone.

He doesn't mean to be inferior, remember. This is the problem. He doesn't mean be inferior because if you are inferior -- if you feel that you are inferior -- it is again superiority standing on its head, nothing else. Superiority that is standing on its head becomes inferiority. If you feel yourself to be inferior, the longing to be superior is there.

When Jesus says, "Be poor in spirit," he doesn't only mean don't be superior. He means that, but he also means don't be inferior: just be yourself. Don't compare yourself with others; just be at ease with yourself.

Then you will be nobody, because somebodyness needs comparison. How can you be somebody if there is no comparison? You are more beautiful, never simply beautiful. You can never be simply beautiful; you are always more beautiful in comparison to someone else. You are rich in comparison to someone else, you are more knowledgeable in comparison to someone else. Superiority and inferiority are always comparisons. You are somebody when compared to others. If there is no comparison then who are you? You cannot be just beautiful. can you? You cannot be just wise, can you?

Think about this: you are alone on earth; the whole humanity has disappeared. What will you be? Wise or foolish? Beautiful or ugly? A great man or just an ordinary man? What will you be? Alone on the earth -- the whole humanity has disappeared -- you will just be yourself. You will not be able to say, "I am this or that." You will not be anybody. You will be nobody.

Real *sannyas* real renunciation, means that it is as if the whole universe, the whole humanity, has disappeared and you are alone. There is no possibility to compare. Then who are you? Nobody. This nobodyness is power -- power in the world of the divine.

Jesus says, "Those who are first in this world will be last in the kingdom of God, and those who are last here will be first in the kingdom of God." That which is power in the world is powerlessness in the divine journey, and that which is powerlessness in the world is power in the divine journey.

This sutra says Desire POWER ARDENTLY but remember the meaning of 'power'. It is powerlessness. It is a feeling of nobodyness, nothingness, of emptiness. AND THAT POWER WHICH THE DISCIPLE SHALL COVET IS THAT WHICH SHALL APPEAR AS NOTHING IN THE EYES OF MEN.

DESIRE PEACE FERVENTLY.
THE PEACE YOU SHALL DESIRE IS THAT SACRED PEACE WHICH NOTHING CAN DISTURB AND IN WHICH THE SOUL GROWS AS DOES THE HOLY FLOWER UPON THE STILL LAGOONS.

DESIRE PEACE FERVENTLY. No one desires peace. You go on talking about it, and go on deceiving yourself that you desire peace but no one desires it -- because once it is desired, peace happens. and it has not happened to you.

No one desires peace. Even if you say that you desire peace you don't desire it. because this is one of the ultimate laws: if you DESIRE PEACE it happens. Then where have things gone wrong?

Many people come to me. One student came to me -- he was just going to appear in his final M.A.

examination. He asked me, "How can I be peaceful? How can I be silent? Help me. I desire peace. I am so disturbed, so tense."

I asked him, "Why do you desire peace?"

He said, "I want to achieve the gold medal. The examination is about to happen. I am a first class student but this is going to be my last examination and I desire the gold medal. And if my mind is so tense, how can I achieve it? So help me to be peaceful."

Look at the contradiction! And this is happening to everyone. I told him, "If there was to be no examination, if you had no desire to achieve the gold medal, if you had no ambition to be first class first, would there be any disturbance within you? Would your peace be disturbed?"

He said, "No. Why should it be? Then there would be no problem. I would be at peace. But right now the examination is there and I desire the gold medal. So help me to be peaceful."

Ambition is destroying his peace. He goes on clinging to his ambition and still he desires peace. Peace in the service of ambition is impossible; it is contradictory. Ambition cannot be peaceful. The greed to succeed cannot be peaceful.

If you desire peace, desire peace for itself. Don't make it a means to something else. It cannot be made a means. When this sutra says DESIRE PEACE FERVENTLY, it means peace as an end not as a means. No one desires means. Ends are desired and, because of the ends. means are desired. But peace can never be made a means. All that is beautiful, all that is true, all that is good, all that is deep in existence cannot be made into a means. It is always the end. But we desire even God as a means. No one desires God for his own sake; we desire God for some other purpose. Then, the desire is false.

That's what I mean when I say that no one desires peace unless he desires it for its own sake. You can attain it easily if you desire it as an end. Desire it for itself and it happens, because in the very desire for peace, ambition falls; in the very desire for peace, anxiety disappears; in the very desire for peace, anguish disappears. If you go on being ambitious -- desiring success. desiring to be this or that, to be somebody -- then peace will not hap-pen to you. Then you will remain anxious, anxiety-ridden, tense.

You will remain in anguish and whatever you do will not be of any help. So be clear about it. If you want peace, desire it directly as an end. Then the very desire for peace transforms you.

Really, peace is natural. It is not something that has to be desired. You, yourself, disturb it. It is already there. Peace is natural to you; it is your very being. You disturb it by ambition, you disturb it by greed, you disturb it by anger, you disturb it by violence. It is already there, but you have disturbed it.

Don't disturb it! If you really desire it, you will not disturb it. Then you will begin to feel it.

To attain peace, one has to remove the obstacles to it. Find out why you are not at peace. Why? Then, remove the cause. If ambition is disturbing it, get rid of the ambition and peace will happen. Peace is already there; you need not try for it. Just be aware of why you are disturbing it and don't disturb it, that's all. And it will happen. That's why I say that when peace is really desired it happens immediately. Not even for a single moment does one have to wait.

DESIRE POSSESSIONS ABOVE ALL.

This sutra seems very dangerous: Desire possessions ABOVE ALL. Possessions? The very word will create a disturbance in your mind because all the great teachers have taught: don't desire possessions Buddha says. "Be nonpossessive." Mahavir says. "Aparigraha: nonpossession." Jesus says, "Leave all riches, all possessions."

Jesus says, "Even a camel can pass through the eye of a needle but a rich man cannot pass through the gate of the kingdom of my God." and this sutra says DESIRE POSSESSIONS ABOVE ALL. But the sutra is beautiful. It means the same thing that Mahavir and Buddha and Jesus are saying but it says it in a very contradictory way.

It says that all the things that you think are possessions are not possessions because you cannot really possess them. Can you possess things? Can you possess others? Can you possess anything in the world? You can only deceive yourself that you possess something. You cannot really possess anything because death will destroy everything.

Another thing: whatsoever you possess becomes your possessor. The possessor is possessed by his possessions. You become a slave; you are not the master. So what's the use of saying that you possess the world? No one possesses anything. Only one thing can be possessed and that is your own self. Nothing else

can be possessed.

You can become the master only of your own self. If you try to be the master of someone else you will just be a slave. You may call this slavery 'mastery', you may label it 'mastery', but you are just deceiving yourself. Deceptions are deceptions. Just by changing the label, nothing is changed.

Look at your possessions. Do you possess them? If your house is destroyed you will weep, you will scream, you will go mad; but if you die, your house is not going to weep. it is not going to go mad. So who was the real owner? The house owns you. It doesn't care a bit about you: whether you live in it or not. Really it will feel very good if you leave. It will be more at ease It is not dependent on you. You are just disturbing its peace. If you are dead. the house will feel good. So who is the possessor?

This sutra is meaningful in this sense that only the self can be possessed and nothing else. And if you cannot possess your self, what else do you think you can possess?

So be a master -- the master of your own self -- and don't make any effort to possess anything. I don't mean to leave everything. That's not the point. Use everything, but don't think in terms of possessing. Use the house, but don't be the owner. Use wealth; don't be the owner of it. Use the whole world, but don't think that you possess it. You are just a traveller passing through Tired, you rest under a tree. But you don't possess the tree. And if you don't possess it, you will feel a deep gratitude toward the tree. When you leave in the evening, you will thank it. You will feel grateful because when you were tired and the road was hot, the tree gave you shelter; the tree was cool. But don't try to possess the tree or you will not feel grateful.

When you possess, you don't feel gratitude. Don't possess your wife, don't possess your husband. When you are tired, your wife gives you her love. Feel grateful for it.

And if you don't possess your wife, you will not be possessed by her. Relationship happens only when there is no possession. If there is possession, there is always conflict. Husbands and wives go on fighting; you cannot find more deeply related enemies. They are intimate enemies; they coexist just to fight with each other. The whole relationship is poisoned because the husband is trying to possess the wife and the wife is trying to possess the husband, and no one can possess anyone; possession is impossible. You can only possess yourself; that's all that is possible, everything else is impossible. But when one tries to possess and to do the impossible, everything goes wrong; the relationship is poisoned Life becomes a misery.

DESIRE POSSESSIONS ABOVE ALL.
BUT THOSE POSSESSIONS MUST BELONG TO THE PURE SOUL ONLY, AND BE POSSESSED THEREFORE BY ALL PURE SOULS EQUALLY. AND THUS BE THE ESPECIAL PROPERTY OF THE WHOLE ONLY WHEN UNITED. HUNGER FOR SUCH POSSESSIONS AS CAN BE HELD BY THE PURE SOUL, THAT YOU MAY ACCUMULATE WEALTH FOR THAT UNITED SPIRIT OF LIFE WHICH IS YOUR ONLY TRUE SELF.

The New Alchemy: To Turn You On

Chapter #6
Chapter title: Seeking the Way

9 April 1973 am in Bikaner Palace Hotel

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Audio: Yes
Video: No

SEEK OUT THE WAY.

"... PAUSE AND CONSIDER AWHILE. IS IT THE WAY YOU DESIRE, OR IS IT THAT THERE IS A DIM PERSPECTIVE IN YOUR VISIONS OF GREAT HEIGHTS TO BE SCALED BY YOURSELF, OF A GREAT FUTURE FOR YOU TO COMPASS? BE WARNED. THE WAY IS TO BE SOUGHT FOR ITS OWN SAKE, NOT WITH REGARD TO YOUR FEET THAT SHALL TREAD IT."

SEEK OUT THE WAY. The way is not known. It cannot be made known to you by others; it cannot be given to you. The way cannot be shown, it cannot be transferred. You have to seek it.

Ordinarily, we think that we have to seek the goal, but the way is already given. There are so many ways that people go on talking about and they all reach the same goal. The goal has to be discovered, the goal has to be reached, but the way? The way is available. In fact, it is too available, there are too many ways.

But it is not so, because the goal and the way are not two things. The way itself becomes the goal. The first step is also the last because the way and the goal are not two things. The way as you proceed on it, transforms itself into the goal. The real thing is not to think about the goal. The basic thinking has to be about the way. Discover the way: SEEK OUT THE WAY.

But our minds are so conditioned that everyone thinks he has been given a way by birth. Someone is a Christian, someone is a Hindu, someone is a Mohammedan. They think that the way has been given to them by society, by the culture, by their education. No, the way cannot be given by anyone. Neither the society nor the culture nor the education can give you the way. You will have to seek it because, through seeking, you will be transformed.

A borrowed way is a dead way. You cannot travel on it; it will not lead you anywhere. You can believe in it, you can have consolation in it, you can postpone your journey because of it -- because you know the way, you can travel on it any day -- but the moment you start travelling, the way that is borrowed, given, will be of no help.

You will have to seek your own way. It is difficult to seek it; many errors are possible. But nothing is gained without errors, so be courageous enough to err. You may move on the wrong path, but it is better to move on the wrong path than not to move at all, because at least you will learn movement, at least you will learn what a wrong path is. That too is good, because elimination will help. You will move on this path and find out what is wrong. You will move on another path and find out what is wrong. And through knowing what is wrong, you will come to understand what is right.

So don't be afraid to err. don't be afraid to move on the wrong path. Those who are too afraid of being in error and of moving on the wrong path become paralyzed. Then they remain where they are; they never move.

Be courageous and seek out your own path. And don't imitate anyone else's path. Imitation will not lead you to freedom. It is not a question of following one path or another; it is a question of seeking. Be a seeker and not a follower. And know the distinction well.

A follower is an imitator. A seeker also follows, but he is not an imitator. A seeker also follows, but he follows in order to seek, to discover. He remains alert, he remains aware. A follower becomes blind, he becomes dependent -- spiritually a slave. He throws his responsibility on someone else's shoulders and then hangs on. A seeker is responsible for himself. He's alert, responsible -- discovering something new every day, experimenting with something new every day. He's unafraid, vulnerable, open to any new light, ready to move into any dimension that comes to his vision. If he feels the path he is on is wrong, he will not say, "But I have invested so much on this path. Now I cannot change." He will throw the path, throw his whole investment in it, move back to where he was before and start learning again from A-B-C.

A seeker is always ready to change, but a follower is stubborn. He will close his eyes rather than see the light because he has invested so much.

One Jain monk came to me. He said that he had been a Jain monk for thirty years. "I know now that I have chosen a path that is not for me, but now I cannot leave it because if I leave, what will I do? I have no education. I was initiated into monkhood when I was just a child. These thirty years of monkhood have made me totally dependent on others. I cannot do anything; I cannot do any physical labor. And I am so respected! Even big capitalists come to me and bow down their heads. If I leave the monkhood -- and I know now that this is not for me -- these same people who touch my feet now will not employ me even as a peon. So what am I to do?"

There is much investment. The whole prestige. respect. honor is at stake now. So I told him, "If you are really a seeker, throw it all out. Be a beggar or be a fool, but don't be false. When you know this path is not for you then throw everything that comes to you through this path. Don't be false, don't be inauthentic. "

He said, "I will think about it. But it seems difficult."

He has been thinking about it for three years. He has not come back to see me. He won't come. He is a follower. not a seeker. A seeker can throw everything the moment he comes to realize that something is not for him. There is no hesitation. This sutra says SEEK OUT THE WAY. Be a seeker; don't be a believer.

SEEK THE WAY BY RETREATING WITHIN.

And whenever you find something that appeals to you, to your reason, to your logic, to your mind -- something that looks rational, looks to be true -- it is not enough. Your reason may say it is true, but it may not be true. Unless you experiment with it, unless you experience something through it, nothing has been discovered. Through logic, nothing is discovered. Logic is a help, but don't make it the ultimate criterion. The ultimate criterion is always within. Experiment and experience. And unless you experience something, don't believe that you have found it, that the way has become revealed to you. Only through experience do theories become truth.

SEEK THE WAY BY RETREATING WITHIN. Whenever you have found a technique, a way -- retreat within, go within. Experiment with it there: in your subjectivity, in your heart. Experience it. Don't just go on thinking about what meditation is. Do it! Only then will you know what it is. One technique may not work for you. Then throw it and try another. There are hundreds of meditation techniques. One technique is bound to work for you. Humanity has been struggling to be liberated for thousands of years, and every type of man has attained liberation. Every type of technique has been found. You are not new; you have been before. Many like you have been before and they have travelled the path. Many techniques have been discovered.

Try. But be authentic, be serious when you try. And try with your total energy. If nothing comes out of a particular technique, then throw it and move to another.

In the old days, when a disciple came to a teacher, the first thing the teacher would try to observe would be whether the disciple suited him and whether he suited the disciple. If the teacher thought the disciple was not meant to be with him, if he felt that the disciple would be helped more by someone else -- even by someone who was against him -- he would tell the disciple, "Go to that master!"

The disciple would say, "But I have heard that he is against you. He says that what you are doing is wrong."

The teacher would say, "Don't bother about what he says. He will suit you, his way will suit you. Go to him. Try there."

Go on trying different techniques, but try with your total heart. Otherwise you may throw a technique that was right for you. So try with your total heart. If something happens, good. Move on it, move deeply. But if you have tried with your total mind and total energy and nothing happens, then throw the technique; it is not for you. But don't throw it before you have tried it -- before you have tried it with your totality. SEEK THE WAY BY RETREATING WITHIN.

SEEK THE WAY BY ADVANCING BOLDLY WITHOUT.

Even if you experiment with a technique, and experience something within, there is every possibility that it may be just a delusion. It may be just a projection of the mind, it may be just a dream, a wish fulfillment. Don't think that you have achieved the way. Now, whatsoever you have achieved within, try it without. Whatsoever you know within your heart, now transform it in your character; now live it. You have experienced it. Now live it, make it your life. If you feel that silence has occurred to you through this experience, allow the silence to move, allow the ripples of the silence around you to move beyond you. Let your silence reach to others. Let others also feel that you have become silent.

If you go on being angry outwardly and still you say, "I am a great meditator," you are just deluding yourself. Don't delude, don't deceive, because only you will be the loser, no one else. Whatsoever has happened within you -- if you feel that you have experienced the inner light.... What is the criterion to know whether it is a delusion or a reality? The criterion is that your outer life will change accordingly.

If you have really experienced the inner light, sex will disappear. Love will happen to you, but sex will disappear; sexuality will disappear. Love, a very loving personality, will take its place. There will be no desire for sex. If the desire for sex remains, you have not experienced the inner light. Then the inner light is

just a projection of the mind.

And so on and so forth. Whatsoever you have experienced within must come out. It must be allowed to move into your life because that is the real test, the real criterion. If you have come to a deep silence, hatred will go. If it remains, and it has not become transformed totally into love, then you have not felt the inner silence. With hatred, inner silence is impossible. You may have felt something cultivated, you may have cultivated a stillness....

If you go on repeating a mantra, you will create a stillness that is cultivated, false, but your outer life will remain the same. If the inner changes, the outer must change, but the reverse is not true. You can change the outer and there is no necessity for the inner to change. That's what hypocrisy means. You can change the outer -- you can be very loving outwardly -- and filled with hatred within. You change the outer, you create a false mask. a facade.

You can see it everywhere, particularly in this country where so much religion has been taught. The only end result is this: a hypocritical society. Masks, not real faces. Look at any face and you will find that it is unreal. Something else is hidden behind it, something quite the contrary.

You can change the outer and there is no necessity for the inner to change. But if the inner changes, it is inevitable that the outer must change. When the inner changes, the outer changes automatically. If it is not changing, then your inner change is just a delusion.

These three sutras are very meaningful:

SEEK OUT THE WAY.
SEEK THE WAY BY RETREATING WITHIN.
SEEK THE WAY BY ADVANCING BOLDLY WITHOUT.

The New Alchemy: To Turn You On

Chapter #7
Chapter title: Fragments with No Coherence

9 April 1973 am in Bikaner Palace Hotel

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... THE WHOLE NATURE OF MAN MUST BE USED WISELY BY THE ONE WHO DESIRES TO ENTER THE WAY. EACH MAN IS TO HIMSELF ABSOLUTELY THE WAY, THE TRUTH, AND THE LIGHT.... SEEK IT BY THE STUDY OF THE LAWS OF BEING, THE LAWS OF NATURE, THE LAWS OF THE SUPERNATURAL: AND SEEK IT BY MAKING THE PROFOUND OBEISANCE OF THE SOUL TO THE DIM STAR THAT BURNS WITHIN. STEADILY, AS YOU WATCH AND WORSHIP, ITS LIGHT WILL GROW STRONGER. THEN YOU MAY KNOW YOU HAVE FOUND THE BEGINNING OF THE WAY. AND WHEN YOU HAVE FOUND THE END, ITS LIGHT WILL SUDDENLY BECOME THE INFINITE LIGHT.
"... BE NOT APPALLED AND TERRIFIED BY THE INNER DARKNESS; KEEP YOUR EYES FIXED ON THE SMALL LIGHT AND IT WILL GROW. BUT LET THE DARKNESS WITHIN HELP YOU TO UNDERSTAND THE HELPLESSNESS OF THOSE WHO HAVE SEEN NO LIGHT WHOSE SOULS ARE IN PROFOUND GLOOM."

THE WHOLE NATURE OF MAN MUST BE USED WISELY BY THE ONE WHO DESIRES TO ENTER THE WAY. This is very significant. The whole of you must be used. Any fragment that is used will

create a problem; any fragment that is not used will create a problem.

You can discard something within you, but then you will never be a total man. You can discard anger, for example; or sex, for example. Many teachers, many religions, have taught one to discard sex. They say that sex is the enemy: "Discard it!" You can discard it, but then you are discarding a very significant part of your being. And if you discard it, how can it be transformed? Then you will always be half a man. Whatsoever you become, you will never be total. And without being total, you can never be free. The discarded part will take its revenge. The suppressed part will go on bubbling within, trying to find a way out, and you will always be in trouble.

The wisdom of the ages says, "Use all your energy. Create a harmony within you." Every energy can be either destructive or creative. Nothing is bad in itself. Everything can be used in such a way that even poison becomes a medicine. Wisdom will never discard anything. It will use it in a creative way. It will use your anger, use your sex, use your hatred.

How can you use them? How can you use your sex? It looks like it's your archenemy. How can you use it?

Three things will be meaningful to remember. One, why this hankering after sex? Why do we hanker for it? What do we gain through it? Observe it. By and by, as the observation deepens, sex will dissolve.

What is the real meaning of it all? Why do you hanker for sex so much ? Because it gives you a moment of deep meditation. It is a natural process of meditation. In sex, your thoughts cease, your mind dissolves -- for a single moment of course. For a single moment you are no longer a mind. You are there without the mind; you are mindless. That mindlessness gives you a glimpse of bliss.

Observe sex; don't discard it. Be aware of it. Move into it with full awareness and go on trying to find out what the innermost core of it is. You will come to this innermost core: that sex gives you a sort of natural meditative moment. You become thoughtless. and that gives you bliss Once you have found the innermost core, you can move into this thoughtless moment without going into sex. This innermost core can be attained without moving into sex. Then by and by, sex will disappear. Now the same energy will move into meditation, the same energy will become spiritual.

Every energy has to be used wisely. Nothing is to be discarded. This is one of the basic things I teach you: that nothing has to be discarded, nothing whatsoever. You have to enter into spirituality with your total being. We will change your energies, we will change their arrangement. We will make new arrangements, new harmonies. New symphonies will be created, but nothing will be discarded.

Right now you are a puzzle: fragments with no coherence, with no inner unity. And every fragment is Fighting with the other. You are a crowd, with many notes but no melody. These notes can be put into a melody. And unless you do this, you will remain in misery.

This sutra says THE WHOLE NATURE OF MAN MUST BE USED WISELY BY THE ONE WHO DESIRES TO ENTER THE WAY. If you really want to enter the way that leads to the ultimate, you have to use your total energy. Nothing is to be suppressed or discarded. Everything has to be accepted in deep gratitude.

The New Alchemy: To Turn You On

Chapter #8
Chapter title: The Silence That Follows the Storm

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LOOK FOR THE FLOWER TO BLOOM IN THE SILENCE THAT FOLLOWS THE STORM: NOT TILL THEN.

ONE OF THE MOST BASIC laws of life has to be understood.

Life is based on polarity; everything exists with its polar opposite. Otherwise is not possible. Mind exists because of matter; mind is the polar opposite. Consciousness exists *because* of *unconsciousness*, the day exists because of the night, life exists *because* of death, happiness exists because of unhappiness, and so on and so forth. Everything exists because of its polar opposite. You cannot experience happiness unless you have deeply experienced unhappiness, and you cannot come to the ultimate ecstasy if you have not been thrown into ultimate agony. Hence the meaning of the world, hence this whole suffering. It is not meaningless.

People come to me and ask why God created this suffering world. "Why is there so much suffering if God is compassion?" Yes, God is compassion. *Therefore*, there is so much suffering. Unless you pass through suffering, you will not reach the ultimate ecstasy. It is a basic training. Unhappiness is a basic training for the ultimate flowering of happiness.

How can you reach ecstasy if you have not known agony? If you reach the world of ecstasy without knowing what agony is, you will not be able to recognize it. The recognition is impossible. Only through darkness can light be recognized. You may be living in light, but if you don't know darkness you cannot know that you are living in light. A fish in the sea cannot know that the sea exists. Only if the fish is thrown out of the sea does it come to recognize the sea. If it is thrown back into the sea again, the fish will be totally different and the sea will be totally different. Now the fish will be able to recognize it. Sansar, the world, is just a training ground. You must be thrown deeply into matter. Only then can you come back to the other pole, to the peak of consciousness.

This sutra says LOOK FOR THE FLOWER TO BLOOM IN THE SILENCE THAT FOLLOWS THE STORM: NOT TILL THEN. The real, authentic silence happens only after you have passed through a storm. Only when the storm is over can the silence explode within you, never before. You can create a false silence before the *storm*, but then you are just deluded. You can create a stillness -- artificial, cultivated, forced from without -- but it is not spontaneous, it is not of your inner being.

There are many tricks to still the mind. You can use a mantra. You can sit silently in a Buddha-posture and go on repeating AUM, AUM, AUM. If you go on and on and on repeating it, you will get bored. That boredom will look like stillness. When you get bored, the mantra will drop. A sort of sleep will be created within. Hypnosis -- a sort of sleep. You will feel good, but that sleep is not *dhyana*, that sleep in not silence. That sleep is simply negative. You have become dull because of the repetition. Every repetition creates dullness. You have simply become dull. Through dullness you cannot experience misery, you cannot experience suffering. The dullness is an anaesthetic. It has made you unconscious.

This is negative. You will be less tense now, but not more alive. A silence, to be real, must be more alive and more sensitive. It must not be a sort of dullness. Through mantras you can create a silence on the periphery, a facade of silence, and you can live in that facade for lifetimes, but you are living a false silence. A real silence comes only after the storm.

Don't force the storm to disappear. Rather, live it; allow it to happen. Act it out, throw it out. Allow the storm to disappear from you, evaporate from you. Don't suppress it. Suppressed, it will remain with you. Suppressed in the unconscious, it will persist; it will wait for the right moment to explode. You will always be afraid of it exploding, you will have to fight it continuously. And you can never be victorious, because that which is suppressed has to be fought again and again, has to be suppressed again and again. Your stillness will be resting on a volcano, and at any moment the volcano can erupt.

Then you will always be afraid of life, because life can create situations in which the volcano can erupt. You will negate life, you will try to escape from life. You will want to go to the Himalayas, because no one is there to provide an opportunity for your volcano to erupt. But the volcano is still there, and the Himalayas cannot help unless the volcano is thrown out.

And it is good to throw it out. You are missing a basic experience of throwing out the volcano completely, of releasing the madness totally, of acting out whatsoever is there: the storm within. Allow it to move without and don't resist, don't suppress. Allow it to move out completely. Then a moment will come

when the storm has gone.

In that moment, real silence happens to you. Real in the sense that now it is not cultivated; it is spontaneous. The stream is flowing. It is not anything that you have created; it is not anything that is happening because of your effort. Rather, on the contrary, you are not there. Only the silence is. And this silence is fearless. Nothing can disturb it because that which could be a disturbance has been thrown out. The storm has disappeared.

Hence my insistence, so much insistence, on throwing your madness out. Within, it is dangerous. Thrown out, it disappears. Your heart becomes empty; a certain space is created. Only in that space can silence happen. Then you have room for it, you're ready for it, open to it.

LOOK FOR THE FLOWER TO BLOOM IN THE SILENCE THAT FOLLOWS THE STORM: NOT TILL THEN. What is the flower?

The flowering of your being will happen only when real silence has happened to you, never before. You cannot force the flower to open. It opens by itself. You cannot force your being to open; there is no possibility of it. You cannot rape it, you cannot be violent toward it. It will simply be destroyed.

The flower opens by itself. The only soil needed is authentic, real, spontaneous silence. With a cultivated silence the flower will never open. With cultivated silence you will simply become dull. Your being will be less alive, that's all. With less life you will be in less trouble. That's okay, but remember that trouble is a training. You should not try to have less troubles. Be with your troubles and move through them. Don't leave them, don't escape from them. A moment will come when you have gone beyond them, but that moment always comes from passing through them. Pass through the storm and allow a real silence to come. Then your being will flower, not till then.

> IT SHALL GROW, IT WILL SHOOT UP, IT WILL MAKE BRANCHES AND LEAVES AND FORM BUDS WHILE THE STORM CONTINUES, WHILE THE BATTLE LASTS. BUT NOT TILL THE WHOLE PERSONALITY OF THE MAN IS DISSOLVED AND MELTED... NOT UNTIL THE WHOLE NATURE HAS YIELDED AND HAS BECOME SUBJECT UNTO ITS HIGHER SELF, CAN THE BLOOM OPEN.

Don't think that the storm is your enemy. It is not. That storm is your greatest friend, because without it there will be no silence, without it there will be no flowering, without it there will be no liberation. So never think in terms of c. Nothing is an enemy to you: the whole existence is friendly. Even that which appears to be against you -- even that is not your enemy. Jesus says, "Love your enemy." The real enemy that you have to love is not your neighbor or the enemy of your country. They are not your real enemies. Your real enemies are the storm, the world, evil. Sexuality, anger, passion, hatred -- these are the real enemies.

Jesus says, "Love thy enemies as thyself." Why? Christianity could never understand it. Jesus' teaching has been completely lost. Whatsoever exists in the name of Christianity doesn't belong to Jesus Christ at all. It belongs to St. Paul. He is the real founder of the so-called Christianity that exists on earth.

Jesus is very esoteric. When he says, "Love thy enemies as thyself," he means this: that through the polar opposite, through the enemy, the ultimate friend is reached. Experience the enemy in its totality so that you can transcend it. Any experience that is total becomes transcendental. *Any* experience I say. Experience with your totality and you have gone beyond it. It will never cling to you; you have moved above it. You have passed through it, you have learned everything about it. Knowing is revolutionary. It creates a mutation; it transforms you.

While the storm lasts.... Don't think that the storm is your enemy because meanwhile, underground, hidden in darkness, the flower will grow.

> ... IT WILL SHOOT UP, IT WILL MAKE BRANCHES AND LEAVES AND FORM BUDS WHILE THE STORM CONTINUES, WHILE THE BATTLE LASTS. BUT NOT TILL THE WHOLE PERSONALITY OF THE MAN IS DISSOLVED AND MELTED -- NOT UNTIL THE WHOLE NATURE HAS YIELDED AND BECOME SUBJECT UNTO ITS HIGHER SELF CAN THE BLOOM OPEN.

When the storm has gone, the bloom will open. But it was getting ready while the storm was there. Through the storm it was getting ready to bloom. It was gathering energy, life, vitality. It was getting ready to burst forth. The storm is the soil. Without it the flower cannot bloom.

THEN WILL COME A CALM SUCH AS COMES IN A TROPICAL COUNTRY AFTER THE HEAVY RAIN.... AND IN THE DEEP SILENCE THE MYSTERIOUS EVENT WILL OCCUR WHICH WILL PROVE THAT THE WAY HAS BEEN FOUND.

Only by passing through the storm will you come to a spot within you which comes IN A TROPICAL COUNTRY AFTER THE HEAVY RAIN. Remember this deeply. It will be of much help to you.

With every suffering, you are creating the possibility of some ecstasy. The ecstasy will follow right after it. But if you are too engaged with the suffering, you may miss it. If you are ill, after that illness a moment of health, a moment of well-being, will come to you. But you can be too concerned with the illness so that when the moment comes you may miss it -- you are too involved with the past illness that is no more. The moment is momentary; you can miss it very easily. After every pain, the moment comes and visits you.

After every suffering, ecstasy comes to your door and knocks; but you go on missing it because the past is so heavy. You are still ill even after the illness has gone. It continues in the memory, it clouds your mind, and you miss that atomic moment.

Remember this: Whenever you are depressed, wait for the moment that the depression goes. Nothing lasts forever; the depression will go. And when it leaves you, wait -- be aware and alert -- because after the depression, after the night, there will be a dawn and the sun will rise. If you can be alert in that moment. you will he happy that you were depressed. You will be grateful that you are depressed because only through your depression was this mint of happiness possible

But what do we do? We move in an infinite regression We yet depressed. Then we yet depressed because of the depression: a second depression follows. If you are depressed. that's okay! -- nothing is wrong in it. It is beautiful because through it you will learn and mature. But then you feel badly. "Why do I get depressed? I should not get depressed." Then you start fighting with the depression. The first depression is good, but the second depression is unreal. And this unreal depression will cloud your mind. You will miss the moment that would have followed the real depression.

When depressed, be depressed. Simply be depressed. Don't get depressed about your depression. When depressed, simply be depressed. Don't fight it, don't create any diversion, don't force it to go. Just allow it to happen; it will go by itself. Life is a flux; nothing remains the same. You are not needed; the river moves by itself, you don't have to push it. If you are trying to push it, you are simply foolish. The river flows by itself. Allow it to flow.

When depression is there, allow it to be. Don't get depressed about it. If you want to remove it sooner, you will get depressed. If you fight it, you will create a secondary depression that is dangerous. The first depression is beautiful, God-given. The second depression is your own. It is not God-given; it is mental. Then you will move in mental grooves. They are infinite.

If you get depressed, be happy that you are depressed and allow the depression to be. Then suddenly the depression will disappear and there will be a breakthrough. No clouds will be there and the sky will be clear. For a single moment, heaven opens for you. If you are not depressed about your depression you can contact, you can commune, you can enter this heavenly gate. And once you know it, you have learned one of the ultimate laws of life: that life uses the opposite as a teacher, as a back-ground.

Nothing is wrong; everything is for the good. This is what I call a religious attitude. You may not believe in God -- that makes no difference. Buddha never believed in God. Mahavir never believed in God but they were religious. There is no need to believe in an afterlife no need. You can still be religious. There is no need even to believe in a soul. You can be religious without believing in it.

Then what is religion? Religion means this trust: that everything is for the good. This trust that everything is for the good is a religious mind; this is religiousness.

And if you trust that everything is for the good, you will come to realize the divine. The divine can be realized through such trust. Even the storm is for the sake of the silence. Evil exists for the sake of good; death exists for the sake of life; suffering and agony are just situations in which ecstasy can happen.

Look at life in this way and the moment will not be far off when suffering will disappear completely, when pain will disappear completely, when death will disappear completely. One who knows that agony exists for the sake of ecstasy cannot be agonized. One who knows and feels and realizes that suffering exists for the sake of happiness cannot be made to suffer. It is impossible. He is using suffering itself to be more happy, he is using agony itself as a step toward ecstasy. He has gone beyond the clutches of the world, he has taken a jump out of the wheel of sansar.

"The opening of the bloom is the glorious moment when perception awakes: with it comes confidence, knowledge, certainty."

"... When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp, and it cannot be hidden."

THESE WRITTEN ABOVE ARE THE FIRST OF THE RULES WHICH ARE WRITTEN ON THE WALLS OF THE HALL OF LEARNING. THOSE THAT ASK SHALL HAVE. THOSE THAT DESIRE TO READ SHALL READ. THOSE WHO DESIRE TO LEARN SHALL LEARN.
PEACE BE WITH YOU.

Two things more to be understood: "The opening of the bloom is the glorious moment when perception awakes: with it comes confidence, knowledge, certainty. Unless you experience you cannot be certain. Unless you experience, you have not known. Unless you experience. there cannot be faith. Before you have experienced, all belief is false. all certainty is just a facade all knowledge is just information and nothing else. Remember. before you experience something for yourself, don't be too certain about it, because too much certainty is just a trick of the mind to hide the uncertainty within. Before you experience something for yourself don't say that you know it, because your knowledge is just a trick to hide your ignorance.

You may have read the Gita, you may have read the Koran, you may have read the Bible. Then you know 'about', but you don't know. You can know much about God but it doesn't mean anything unless you know God. To know 'about' is not knowledge. You can know what Jesus has said but this is borrowed, secondary, useless. You can repeat what Krishna has said but it's just mechanical. You can memorize it, you can know it by heart, but it is never in the heart; it remains in the memory. Memory is mechanical; it is not knowledge. Knowledge comes only through your own experience. Insist on your own experience. If you insist, you will gain it.

THOSE THAT ASK SHALL HAVE. But you never ask; you become contented with borrowed knowledge. You never say, "I must be allowed to know myself." If you ask, the existence is ready to give; but you are contented with books, with scriptures, with borrowed information. You never ask for the real.

Ask for the real. And the real means your experience, your own. Buddhas are of no help. They can just show the way, but you have to travel by your own feet Insist on your own knowledge, your own experience. Never be contented before that.

THOSE THAT DESIRE TO READ SHALL READ. If you are very insistent on reading the ultimate laws, they will be opened unto you. The real Bible is not in the Bible, the real Koran is not in the Koran, the real Gita is not in the Gita. The real Bible or the Koran or the Gita is written in existence, in life itself. If you don't believe in the scriptures, the real scriptures will be opened unto you.

Insist that "I want to read in existence," and the moment will be given to you. But if you don't insist, if you carry a dead book and are content, then existence is not going to force. The existence is absolutely nonviolent; it will not force you. You can remain with your scriptures, and if you are happy it is okay. But you are living in a false world, you are living in words. Open the book of existence. Throw all scriptures so that the real scripture can be encountered.

THOSE WHO DESIRE TO LEARN SHALL LEARN. Learning is difficult because learning means yielding, learning means surrendering, learning means becoming like a womb, becoming feminine, allowing the existence to enter in you. But, THOSE WHO DESIRE TO LEARN SHALL LEARN.

We also desire, but not to learn. We desire to collect more information. That's not learning.

Many people come to me and they say, "We come to the meditation camps because many new things become known to us here." They collect information, they collect some words, and then they go away happy. They are stupid. And their happiness is suicidal because whatsoever I say is of no use unless you experience it.

You can carry my words. Then you are carrying a dead weight. You will be burdened by it; you will not be freed. My words cannot free you. They may even imprison you, they may become fetters for you. It would have been better if you had not come. Whatsoever I am saying is not to be remembered. It is to be experienced. And if you experience it, it becomes your own. Then those words don't belong to me anymore. Now that experience has become your own. Now you know something through your own eyes, now you

feel something through your own heart. This is knowledge. And this gives certainty and this gives faith. PEACE BE WITH YOU -- because only in peace the divine becomes possible.

The New Alchemy: To Turn You On

Chapter #9
Chapter title: Thou Has Reaped

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THE SPIRITUAL SEARCH starts as a seeking for eternal bliss, as a seeking for eternal liberation, as a seeking for divine light and divine life. But the center remains with you. In the beginning it is a self-centered search. Whatsoever you are seeking you are seeking for yourself.

This self-centeredness ultimately will prove a barrier, because you cannot be in total ecstasy if you are self-centered. This self-centeredness is a deep hindrance, but in the beginning it is bound to be so. It's natural that one should start the search for himself. There is no other way. You cannot start for someone else.

It has to be self-centered in the beginning, but it must not be so in the end. In the beginning it is okay. In the end it is dangerous. A point comes where your self-centeredness must cease. Only then your being will flower into total bliss.

It is just like this: you take breath in, you inhale. This is half a breath. You also have to exhale. That is the other half. And both breaths -- inhaling and exhaling -- make it a circle, a total breath. If you think only to inhale, and you see no point in exhaling -- "What is the use?" -- you will die. Inhaling, which is necessary for life, will become dangerous for life if there is no exhaling. The breath must be released.

The same happens when you start receiving blissful moments, when you start receiving ecstatic moments, when the eternal starts pouring into you. The first thing is inhaling -- you will inhale blissfulness -- but then, exhale it. Otherwise, you will die of your own blissfulness. That blissfulness will become poisonous. Exhale it, distribute it, give it to others.

When you feel that you are filled with bliss, express it. Share it; don't try to conserve it within you. Don't force it, don't make it a point that it is your own. Don't try to own it; allow it to be shared with everyone. Really, celebrate it in such a way that the whole existence shares it. A flower blooms and the perfume spreads. The winds take it away, far away, to the far comers of the earth. Allow your perfume, your bliss, to be taken far away from you, to be shared, to be shared by the existence itself.

Why? Because then bliss has become total: inhaling and exhaling both. It becomes a circle. And the more you distribute it, the more you get. The more you throw it away, the more you find it, because now you are in contact with the infinite source.

Don't be a miser. Otherwise you will kill the whole process. In the beginning it is okay if you are self-centered, but when the bliss starts happening, it is dangerous. This sutra is concerned with this exhaling.

OUT OF THE SILENCE THAT IS PEACE A RESONANT VOICE SHALL ARISE. AND THIS VOICE WILL SAY, IT IS NOT WELL; THOU HAS REAPED, NOW THOU MUST SOW. AND KNOWING THIS VOICE TO BE THE SILENCE ITSELF THOU WILT OBEY.

You have reaped. You have reaped bliss, you have reaped ecstasy. Now sow it for others. In the world, you sow first and then you reap. In the spiritual dimension, everything is just the reverse. First you reap, and then you sow.

You have reaped what Buddha has sown, what Jesus, Krishna and Mohammed have sown. They have sown seeds and you have reaped them. Now, sow seeds for others. And remember well that sowing is just exhaling. It is part of the whole process. You will remain half, incomplete, imperfect, unless bliss has started flowing from you toward everything.

This is a very necessary law. When you become silent, you hear it No one else is saying it to you. Your own heart, your own innermost being, tells you this. This indication, this teaching, this message is not from without. It is from your own innermost self. That's why THOU WILT OBEY. There's no possibility of not obeying it; it is your own. But if you know it well, it will be easy.

It will be easy if you know that it is part of the process: that bliss should be distributed and shared; only then will it grow more. If you don't know this law, your miserliness, your old self-centeredness may delay the completion of the process.

It can only be delayed; it cannot be disobeyed forever. But why delay it? So remember this: whenever you feel any moment of bliss happening, share it.

That's why my insistence, so much insistence, that after meditation you must express your bliss; you must celebrate it. You must make it a point that whatsoever happens to you -- allow it to be shared. Dance and sing. These are just symbolic; they are just to serve as a continuous remembrance.

When you have gone from here, many things will happen to you if you continue meditation. But whenever something happens to you, don't keep it to yourself. Share it. Even if you cannot do anything else, just smiling, smiling to some stranger, may be enough. Just taking the hand of some stranger in your hand and feeling the friend within him will do it. Or sharing anything, just as a token. Or if there is no one there and you are sitting under a tree, then dance and feel that you are dancing with the tree. Sing, and feel that you are singing with the birds. And sooner or later you will come to understand that when you share, even a tree is ready to share back with you.

They have done some recent research in a Russian university. Through many experiments, one psychoanalyst, Pushkin, has come to conclude that trees have similar emotions as man. Not only that -- trees can be hypnotized. Not only that -- if a person is hypnotized under a tree and under hypnosis it is suggested to him that "you are very sad," the person will become sad and, simultaneously, the tree will become sad.

These are experimental conclusions. Now there are mechanical recording devices that can record whether you are sad or happy, whether you are depressed, whether you are angry, whether you are sexual. With every emotion, a different electrical wave is released from your mind. That electrical wave can be recorded.

But this has been a very strange conclusion: that the same wave is recorded from the tree also. You are dancing under a tree, happy. Your mind will give an indication that you are happy and it will be recorded. If the device is connected with the tree also, the tree also records the same wave. So Pushkin says that if you are dancing under a tree, very happy, the tree shares it. It is very happy, with you.

And if a tree can share, why not birds? They are more alive. Why not animals? They are still more alive. And why not the whole existence? Sooner or later we will find that even stones share. Their soul may be hidden very deep, but it is there; and one day we are going to find out instruments which will give us indications that even a stone, a rock, has emotions.

So wherever you are, whenever you feel that some ecstatic emotion has happened to you, dance to its tune, sing to its tune, and share your happiness in whatsoever way it happens to you, in whatsoever way you feel to share it. But share it! It will grow more. With sharing, it grows. With miserliness -- with not sharing -- it dies down, it shrinks.

Death is a shrinkage. Shrinkage is death; life is expansion. Allow it to expand. And once you know the feeling of expansion you will allow it to happen, because it is your own innermost self dictating.

THOU WHO ARE NOW A DISCIPLE, ABLE TO STAND, ABLE TO HEAR, ABLE TO SEE, ABLE TO SPEAK; WHO HAST CONQUERED DESIRE AND ATTAINED TO SELF-KNOWLEDGE, WHO HAST SEEN THY SOUL IN ITS BLOOM AND RECOGNIZED IT, AND HEARD THE VOICE OF THE SILENCE, GO THOU TO THE HALL OF LEARNING AND READ WHAT IS WRITTEN THERE FOR THEE.

"... to hear the voice of the silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for thee, and written in fiery letters for thee easily to read. For when the disciple is ready the Master is ready also."

"To hear the voice of silence is to understand that from within comes the only true guidance." When you are silent, really silent -- after the storm has passed, when you have fallen into silence spontaneously -- you have not cultivated it; it has come to you, it has arisen in you spontaneously -- in this silence you will come to feel and understand and realize that now the true guidance is possible from your own innermost being. Now the master, the inner master will appear to you.

Your own innermost center is your real master. Outer masters can help, but their help is basically directed toward finding the inner master. And when the inner one is found, there is no need for the outer master. You have become master in your own right.

But this happens only when you have come to realize a total inner silence, without any thoughts, without any words, without any imagination, without any ripples of any kind. When you have come to understand and feel a rippleless silence, a thoughtless, nonmoving silence -- this silence becomes your inner master. Now, out of this silence, guidance will be given to you.

"For when the disciple is ready the Master is also ready." When you are ready to receive the inner guidance, the inner guidance comes naturally, automatically. But the disciple must be ready.

What is meant by the disciple being ready? It means to become totally receptive, humble, egoless, surrendered, in a deep let-go. When you are not saying anything but are just receptive to listen, when you are not imposing any theories upon truth -- you are naked, vacant and ready to allow the truth to reveal itself in its own way; you are not in any way, consciously or unconsciously, forcing anything upon the truth; you have stopped forcing; you are ready to be carried away to wheresoever the truth leads you -- then, you are a disciple.

There is a difference between a student and a disciple. A student is hankering for information. A disciple is not hankering for information. His search is for knowledge, authentic experience. He is not interested in what others say. He is interested in what he can feel. The student will collect information; he will train his memory. And the more his memory is trained, the more information is accumulated, the more egoistic he will become. A student can never be humble, a scholar can never be humble. His basic search is egoistic.

Someone accumulates riches and someone else accumulates knowledge. There is no difference. Every accumulation feeds the ego. Whatsoever you accumulate -- the greater the quantity, the more egoistic you will feel. So a student or a scholar is not a disciple. The very dimension is different. A disciple is not in search of accumulation. Rather, on the contrary, he is ready to throw all accumulations. If the.truth happens only in that emptiness, he is ready to throw all accumulations, all knowledge.

In his old age, Socrates is reported to have said, "Now I can say that I do not know anything. I am ignorant." He was a disciple.

It happened that one seer declared Socrates to be the wisest man in Athens. Those who heard the seer came running to Socrates. They said, "Socrates, have you heard or not? The seer has said that you are the wisest man in Athens."

Socrates said, "There must have been some error. Go back and tell the seer that Socrates says he knows nothing. He is absolutely ignorant."

The people went back to the seer and told him, "Your prophecy has been denied by Socrates himself. He says, 'I do not know anything. I am ignorant.'"

The seer laughed. He said, "BECAUSE OF THIS I say he is the wisest man" -- because only a perfectly wise man can say, "I do not know."

Ignorant people always claim knowledge. The more ignorant, the more they claim they know. This is part of ignorance. A student, a pundit, a scholar -- they are all claiming knowledge. They are not disciples.

And remember, if you are a student you can become a teacher but never a master. Only a disciple can become a master. If you are a student, a scholar, you can become a teacher -- never a master. Only a disciple can become a master. Discipleship means egoless surrender. And once you surrender, your innermost self is revealed to you. That is the master who is waiting for you. He has been waiting for you for lives and lives.

In any moment of surrender, the master will be revealed to you. And that master is no one. It is your

own innermost self, it is your own atman. So really, this can be said: when you are a perfect disciple you have become a master. You are no longer a disciple at all. Discipleship achieved, you are now transformed into a master.

The New Alchemy: To Turn You On

Chapter #10
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THESE ARE THE SUTRAS ACHIEVED BY ULTIMATE WISDOM. They are deep and sometimes very complex, even contradictory, but they are the ultimate flowering of wisdom. When a Buddha becomes a Buddha or a Christ becomes a Christ, these sutras are revealed. If you can understand them, even understanding will transform you. If you can feel the reality hidden in them, you will be a different man altogether. So try to understand them very deeply.

> STAND ASIDE IN THE COMING BATTLE, AND THOUGH THOU FIGHTEST BE NOT THOU THE WARRIOR.
> ... HE IS THYSELF, YET THOU ART BUT FINITE AND LIABLE TO ERROR. HE IS ETERNAL AND IS SURE. HE IS ETERNAL TRUTH. WHEN ONCE HE HAS ENTERED THEE AND BECOME THY WARRIOR, HE WILL NEVER UTTERALLY DESERT THEE, AND AT THE DAY OF THE GREAT PEACE HE WILL BECOME ONE WITH THEE.

STAND ASIDE IN THE COMING BATTLE, AND THOUGH THOU FIGHTEST BE NOT THOU THE WARRIOR. We are in a constant fight with ourselves. The struggle continues night and day. The whole life is a battlefield, but you reach nowhere. You are neither defeated totally nor are you victorious. The struggle continues, and life energy is dissipated unnecessarily. You just waste yourself and your existence. What is the cause? Why are you never victorious? Why does the struggle never end?

You fight with sex, you fight with anger, you fight with greed. You fight with everything, but you still remain in the grip of those things you are fighting. The more you fight sex, the more you are in its grip and the more you feel you have to fight more. It is a vicious circle. You fight more and then sex becomes more attractive, sex becomes more magnetic. You take many decisions not to be angry, but every decision is a failure. And the total result is this: that in the end you feel you are guilty, inferior; in the end you feel that you are not capable of doing anything, you feel an inner defeat.

This has happened to the whole of humanity. Humanity is so sad now not because of anything else that has happened in this age but only because so many ages of religious fight, so many centuries of continuous religious struggle, have proven to the human mind that nothing can be achieved. The human mind feels a deep failure. This creates sadness and depression.

Hope has become hopeless. There seems to be no way out of it. You can struggle, but everything is futile, a wastage; no one achieves anything. This has happened not because the human mind is not capable of victory. This has happened because the base of the struggle is wrong, the whole effort of the struggle is

wrong. Why? Because you are fighting with yourself. How can you win?

If I create a conflict between my two hands, left and right, I can go on fighting but there will be no victory and no defeat, because both hands belong to me. The urge for sex belongs to me and the urge to go beyond sex also belongs to me; they are both my hands. I can go on fighting, I can go on changing from one to the other -- sometimes siding with the right hand, sometimes with the left -- but nothing is going to happen because I am within both. How can there be defeat or victory? For defeat and victory at least two are needed and I am alone, fighting with myself. This whole fight is a shadow fight, nonsense.

Then what to do? This sutra gives you the key: STAND ASIDE IN THE BATTLE AND THOUGH THOU FIGHTEST BE NOT THOU THE WARRIOR. Stand aside. Be a witness.

Remember this word 'witness'. This is one of the key words in the search for spirituality. If you can understand this word and practice it, you don't need anything else. Even this one key will open all the doors of paradise. This is a master key. Any lock can be opened by it.

What does it mean to stand aside? When sex arises in you, you get identified with it. Then, when you have moved through the sex act, depression sets in, because you hoped so much and nothing has happened. You longed too much, you expected too much, and nothing has happened. The whole thing has just been a fraud. You feel betrayed, deceived. Then repentance sets in and you start thinking in anti-sex terms. You start thinking how to be *brahmacharya*, how to be a celibate. You think in terms of how to be a monk; you go against sex. Then you get identified with that 'anti' attitude.

Witnessing means that when sex arises, stand aside and look at it. Don't get identified. Don't say, "I have become sex." Say, "Sexual desire has arisen in me. Now I must observe it." Don't be for it and don't be against it. Remain quiet and calm -- just an observer.

That doesn't mean to suppress it, because suppression wiD not allow you to know what it is. Don't suppress it. Suppression means that you are identified with the 'anti' attitude. Remember this: if you suppress, you are identified with the 'anti' attitude. Don't suppress, don't get identified. Allow it to happen. Don't be afraid; just wait and watch.

Move in the sex act but with a watchful eye, knowing well what is happening and allowing it to happen. Not disturbing it, not suppressing it -- allowing it to become manifest in its totality, but standing aside as if you are watching someone else.

The act will move to its peak. Go with it, but always standing by the side. Know whatsoever is happening in detail. Be alert; don't lose awareness. Then, from the peak, you will start falling down and the 'anti' attitude will set in. Be alert again. Don't get identified with the 'anti' attitude. Look at what is happening: the wave has gone up to a peak; now the wave is falling down. Sex is the wave arising. *brahmacharya*, the 'anti' attitude toward sex, is the wave falling down.

Be aware, be alert. Don't be for or against; don't condemn; don't make any judgement. Don't be a judge; just be a witness. Don't say, "This is good. That is bad." Don't say anything. Just be alert and watch what is happening. Be true to the facts; don't give any interpretation. That's what witnessing means.

If you can be a witness to sex, and to the anti-sex attitude, you will come to a great understanding. That understanding will tell you that sex and anti-sex are two poles of one wave. They are not really opposite to one another. They are just the rising and falling down of the same wave. They are one, so there is nothing to choose. If you choose one you have already chosen the other, because it is part of it, the hidden part of it. If you choose one you have already chosen the other because the other cannot be separated from it. They are one, so there is no choice. Then, choicelessness happens to you.

That choicelessness is the path of victory. Now you don't choose; there is nothing to choose. And a miracle happens: when you don't choose, both fall down. Sex and *brahmacharya* both disappear and for the first time you are not in their clutches, for the first time you are not in the hold of the opposites.

Witnessing is the beginning, and witnessing is the end. The first step and the last step are one. Witnessing is the means and witnessing is the goal. Then the fight goes on, but you are not the warrior. Now the fighting is on a different level. What is that level?

Now, sex and anti-sex are both present to you simultaneously. This simultaneous presence of the opposites is the fight. They fight with each other, and you remain a witness. Because they are opposites, anti-poles, they destroy each other completely and both disappear. They are of the same strength and the same energy. They cut each other, they negate each other.

This is the fight. But you are not the warrior; you are just a witness. You are just looking from without: a watcher on the hills. Down in the valley the fight will go on, but now you are just a watcher on the tower. You just look down and you know they are fighting; the opposites are fighting. But they negate each other,

because they are of the same strength.

Remember this: only a very deeply sexual person can become a *brahmacharya*. Much sexual desire can be converted into *brahmacharya*. If you are just ordinarily sexual you cannot become a *brahmacharya* because to become a *brahmacharya* much energy is needed. And the opposite energies are always equivalent, so only very deeply sexual persons become *brahmacharyas*. Ordinary persons, with ordinary, natural sex, never move to that extreme. They cannot. The energy to move comes from sex. Opposite energies are equivalent.

You need not fight; you need not take part from this side or that side. That is the way of defeat. Just remain aside, get out of the circle -- be a witness.

It is difficult, because the mind wants to choose; the mind always chooses. Mind is the chooser because, without choosing, there will be no mind; you will fall out of the mind. That's why it is so difficult not to choose.

Even what I am saying.... Many of you may choose to follow what I am saying, but you will choose to do so for a reason. People come to me and when I say, "Be a witness," they immediately ask, "If I become a witness will sexuality disappear?" Then they cannot become a witness because they have already chosen. They ask, "Will sexuality disappear if I become a witness?" They are even ready to become a witness if sexuality will disappear!

But they have made a choice. They have decided that sexuality is bad and *brahmacharya is* good. They ask me, "If I become a witness will I become *brahmacharya*, will I become celibate?" They are missing the whole point.

I am saying, "Don't choose," and they have already chosen. They want to use witnessing as an instrument for their choice. But you cannot use witnessing that way.

One man came to me. He was a seeker, a serious seeker. But stupid. There are many stupid seekers: serious. And when I say stupid I mean this: they can't understand what they are doing. The man was suffering from sex. Everyone is suffering because of sex. The suffering has gone so deep that you don't only suffer because of your own sexuality; you suffer because of others' sexuality also. This seems to be madness. You suffer because of your own sexuality and you suffer because of others' sexuality also, because of what others are doing.

Enough misery can be created by your own sexuality. Why be concerned with others? But that misery doesn't seem to be enough for you so you go on collecting what others are doing: who is doing wrong and who is being good. Who are you to decide? From where have you been given the right? Who are you to become a policeman?

The man who came to see me was a policeman. He was suffering because of what everyone else was doing. But I told him, "Don't be worried about others. The real problem must be within you. You have not yet come to terms with your sexuality, that is the problem. Why suffer because of others? Why create other problems? Just to escape from your own problems? Just to be occupied? Who has appointed you to be a policeman? Why waste your life? You must be deeply sex-obsessed; that's why you are concerned with others."

So he said, "You have touched the right wound. I am now sixty-five, and I am still suffering. As I become older, I suffer more. It seems that sexuality is growing with my age. The energy is less, but the sexuality is more. As death is coming near I feel to be more and more sexual. My whole mind, for twenty-four hours, is obsessed with sex."

I told him, "You have been fighting sex continuously." He is a great seeker. He has remained with so many saints, so many gurus. I told him, "They have destroyed you. You have reached nowhere. Whatsoever you have been doing is wrong. Now, don't fight sex anymore."

The man became afraid. He said, "I have been fighting sex. And this is the reason: even with fighting I am so sexual. Now you say, 'Don't fight it!' Then I will become completely mad."

I told him, "You have tried fighting. Now try the other. You have reached nowhere. Now, don't fight!"

"Then what," he asked, "am I supposed to do?"

I told him, "Be a witness."

He asked, "Will sexuality disappear then?"

I told him, "If you become a witness with a partisan view -- for *brahmacharya*, against sex -- you cannot become a witness. And if you cannot become a witness, sexuality cannot disappear. Become a witness. Sexuality will disappear, but remember, *brahmacharya* will also disappear with it." There is no need of *brahmacharya* when sexuality disappears. It is part of the same game. When the disease has disappeared,

what is the use of the medicine? You will throw the medicine with the disease. So I told him, "*Brahmacharya* will also disappear. But remember not to choose."
He said, "I will try."

After three months -- I told him to come back after three months -- he came and he said, "But sex has not yet disappeared." This is what I caD stupidity. "Sex has not yet disappeared, and I have been practicing witnessing for three months."

The unconscious choice remains: sex must disappear. Then you cannot be a witness. Witnessing means no choice, choiceless awareness. This is one of the most fundamental keys for all the diseases of the human mind. If you can become a witness, the opposites fight against each other, kiD each other, and both are dead, both disappear. But if you choose one thing over the other, you cannot be a witness.

LOOK FOR THE WARRIOR AND LET HIM FIGHT IN THEE.
... LOOK FOR HIM, ELSE IN THE FEVER AND HURRY OF THE FIGHT THOU MAYEST PASS HIM; AND HE WILL NOT KNOW THEE UNLESS THOU KNOWEST HIM. IF THY CRY MEETS HIS LISTENING EAR, THEN WILL HE FIGHT IN THEE AND FILL THE DULL VOID WITHIN.

LOOK FOR THE WARRIOR AND LET HIM FIGHT IN THEE. Don't be the warrior; there is no need. The warrior is this phenomenon: presenting to your consciousness both of the opposites simultaneously.

Ordinarily, only one is present. When sex is present? you are not thinking of *brahmacharya*. When *brahmacharya is* present, you are not thinking of sex. One is present and the other is hidden. This is the misery.

Bring out the other simultaneously and this will become the warrior for you. Bring them out simultaneously. When you are filled with anger, bring in repentance immediately. You always repent -- but later on. When you are angry, you are angry. When the anger has done its devastation, then repentance comes in and you start taking oaths that you are not going to be angry again. But the anger and the repentance never meet. Allow the opposites to meet. They will negate each other.

If you go on moving from one opposite to another, you will never be victorious. You have wasted many lives like this, and you can waste infinite lives. But this is the secret: bring the opposites out simultaneously; allow them to be present before you simultaneously. Don't follow one. If you follow one, the other is waiting for you. When you are bored, when you get fed up with one, the other will catch hold of you.

If the opposites cannot meet, they cannot negate each other. You need not do anything. This is the miracle, this is the inner chemistry. Bring the opposites together and just watch them. They will fight; allow them to fight. You need not get involved in it; just remain by the side. They will disappear together. Once they are present together they will not persist; both will disappear.

So a Mahavir is not a *brahmachari*. Sex and *brahmacharya* have both disappeared. He is just innocent; he's just like a child. A Buddha has not become nonangry; anger and nonanger both have disappeared. He is innocent; both are not there. A Krishna is neither a *sansari* nor a *sannyasi*; he neither belongs to the world nor belongs to the other anti-world of renunciation. Both have disappeared; he is innocent.

The perfection, the wholeness of consciousness, is in innocence. And when I use the word 'innocence' I mean absence of the opposites. Absence of the opposites is the purity. If you have chosen one, you are not pure. The other is hidden in the unconscious; both are there.

Both will be there if one is there. The other cannot be separated; it can only be hidden. And if the one is not there, the other cannot be there. Both will disappear; the whole field of opposites disappears. Then you are innocent. That innocence is liberation, that innocence is divine, that innocence is nirvana.

TAKE HIS ORDERS FOR BATTLE AND OBEY THEM.
OBEY HIM NOT AS THOUGH HE WERE A GENERAL BUT AS THOUGH HE WERE THYSELF, AND HIS SPOKEN WORDS WERE THE UTTERANCE OF THY SECRET DESIRES; FOR HE IS THYSELF, YET INFINITELY WISER AND STRONGER THAN THYSELF.

Find out the witness and then obey him. First find the witness and then obey him, because to find the witness means to find one's own innermost core.

We live on two layers, two levels. One is the periphery: the world of action. The other is the inner being, the world of no-action: the world of existence, not of doing. All that we do is on the periphery and al! that

we are is at the center. We have to continuously move from the center to the periphery to do some thing. Whenever you are doing something, you are on the periphery. Whatsoever you are doing, U is on the periphery. When you are nondoing, not doing anything, then you are at the center. Witnessing is a nonact. Meditation is a nonact.

We are doing meditation here. For thirty minutes you are on the periphery doing something: breathing, catharsis, the hoo mantra. You are doing something; you are on the periphery. When I suddenly say, "Stop!" I mean: now be in the nonact, in nondoing. When you suddenly stop you are thrown from the periphery to the being, to the innermost center, because when you are not doing anything you are not needed on the periphery. You need to be on the periphery only while you are doing something. Now you are thrown back to your center. That center is your witness.

Once you know this center, once you recognize this center, once you have felt this center -- follow the orders. You will be directed; you have found your master. Now follow whatsoever is said to you from the center and don't listen to the periphery. The periphery is cultivated by others and your center is untouched, virgin; it is from the divine.

The periphery comes from the society. That's why we say that a sannyasin goes beyond society. Not against society, beyond society. Now he follows his own innermost center; he's not following anyone else. All orders from others are meaningless now.

You have found your own inner being, and now that being can direct you. That being is *infinitely* stronger and wiser than *thyself*. The 'you' on the periphery is a weakling; the 'you' at the center is infinitely potent. The 'you' on the periphery is just a worldly thing; the 'you' at the center is God himself.

But first, find the witness. Jesus has said, "First seek ye the kingdom of God. Then all else will follow." Don't bother about other things. First find out the innermost core of the kingdom of God. Then you need not worry about anything; all else will follow.

Just follow the inner voice. But how? You don't know what the inner voice is, you don't know what the inner is. Society has confused you deeply. It goes on saying that its own voice is your inner voice. It has placed many voices in you just to control you from within.

It is a social need. Society controls you in two ways. One, by outer arrangements: the policeman on the street, the court, the judge, the law, the government. This is the outer arrangement, but it is not enough. You can deceive the law, you can manipulate the court. And the policeman, of course, is just another human being. So that arrangement is not enough.

What is good for a Hindu may not be good for a Jain. No matter what you say is true, the contradictory is also true somewhere; it is not absolute. Now that we have become aware of the whole complexity of the human conscience we know that your conscience is just a social product. So many societies exist together that the inner policeman has become weak. Human societies are less moralistic now because the inner policeman is almost dead. You know that what it says means nothing: don't bother about it. Just observe the outer law... and try to find a way around it.

What I'm saying is that the voice of the inner policeman is not your voice. Find out the witness. Only then will you find out the inner voice.

The inner voice will direct you. Its directions will be absolutely different from what society says -- absolutely different. But for the first time you will become religious, not simply moral. You will be moral in a much deeper sense. Morality will not be a duty, it will not be something imposed upon you. It will not be a burden; it will be spontaneous. You will be good, naturally good. You will not become a thief -- not because society says, "Don't be a thief," but because you cannot be. You will not kill because it is impossible. You love life so much now that violence becomes impossible. It is not a moral code; it is an inner direction.

You affirm life, you revere life. A deep reverence comes to you, and through that reverence everything follows. That is what Jesus says. "Find out the kingdom of God first, and then everything will follow." Find out the inner voice, and then everything will follow.

The New Alchemy: To Turn You On

Chapter #11
Chapter title: The Song of Life

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LISTEN TO THE SONG OF LIFE.

"Look for it and listen to it first in your own heart. At first you may say if is not there; when I search I find only discord. Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced -- but it is there."

LISTEN TO THE SONG OF LIFE. Life is a melody; existence is musical -- for so many reasons.

Existence is harmony; it is not anarchy. It is not a chaos; it is a cosmos, a unity. So complex, so vast, but still united. And life pulsates -- from the lowest atom to the highest star. Wave lengths differ, pulsations are of different frequencies, but the whole pulsates in a deep unity, in a harmony. Plotinus has called this 'the music of the spheres'. The whole existence is a music.

It is musical in another sense also. Yoga, tantra and all the schools that have been working esoterically for the inner journey of human consciousness say that life consists of sound; existence consists of sound.

Science differs, but not very much. Science says that the basic particle is electricity not sound. But science also says that sound is a mode of electricity, a sort of electrical expression -- that sound consists of electrical particles.

Yoga says that the basic element, the basic unit of existence, is sound, and electricity is a mode of sound. That's why we have the myth that, through music, fire can be created. If fire (if electricity) is nothing but a combination of sounds, then fire can be created.

This difference between the scientific attitude and the yoga attitude is worth understanding. Why does science say that sound is nothing but electricity and yoga say that electricity is nothing but sound? Because science approaches existence through matter, and yoga approaches it through life.

The deeper you penetrate within yourself, the more you will find a new world of sound and silence. When you reach to the innermost core of your being, you will find the soundless sound. That's what Hindus have called nad: anahat nad -- sound which is uncreated, which is your very life. It is not created by anything, it is not produced. It is just *there*. It is cosmic.

Aum is the symbol of that sound. If you go deeply within. when the ultimate core is reached you hear the sound aum. It is not that you produce it. It is simply there. vibrating It is the basic element of life

This sutra says LISTEN TO THE SONG OF LIFE. But you cannot listen to it unless you have already heard it within your own heart. Whatsoever you can see must be seen first within your own heart otherwise you cannot see it. you cannot hear it. The basic experience must be the inner. Only then can the outer be experienced.

Whatsoever you know in the outer world is nothing but a reflection or a projection. If you are filled with love, the whole of life appears to be filled with love. If you are sitting with your beloved or with your lover, the whole existence is okay. Nothing is wrong. there is no misery The whole existence is filled with a deep

music, because you are filled with a deep music. There is no discord in you; your heart feels a deep harmony. You are so one with your beloved or your lover or your friend that this oneness spreads all over.

If you are in deep agony -- suffering, sad, depressed -- the whole existence seems to be depressed. It is you, not the existence. The existence remains the same, but the climates of your mind change. In one climate the existence appears sad. In another climate the existence seems to be celebrating. It is not; existence is always the same. But you go on changing, and your mind goes on being projected. Existence works as a mirror. You are mirrored in it.

If you think that whatsoever you have interpreted is the fact and not just a projection, you will fall into deeper and deeper illusions. But if you can understand that it is not a fact but a fiction of the mind -- that it depends on you, not on existence itself -- then you can change. You can go through a mutation, an inner revolution can happen, because now it is up to you.

The world can be a chaos if you are a chaos. The world can be a cosmos if you are a cosmos. The world can be dead if you are dead inwardly; the world can be alive, abundantly alive, if you are alive within. It depends on you. You are the world. Only you exist really, nothing else. Everything else is just a mirror.

I remember one anecdote.

An emperor, a very powerful emperor, created a palace, a palace of mirrors. All around, all over the palace, there were mirrors. The emperor was a very beautiful person and he was so infatuated with his own beauty that he was never attracted in any way to anyone; else. He was a Narcissus. He loved only himself and he thought that everyone else was ugly. Finally, he debarred everyone else from entering his palace. He lived alone there, looking at his own face everywhere in the palace. There were mirrors everywhere, thousands and thousands of reflections of his own face.

But then by and by he got bored, fed up. He started disliking himself. He kept meeting himself the whole day, encountering himself. He became ill; he became sad and depressed. He became so dull that he was almost on the verge of death. He was simply fed up with himself.

Then suddenly he remembered: "This palace is my own creation. I need not be here. There is no one forcing me to be here."

So he broke one mirrored wall -- he threw a chair through it. And for the first time in many years, the sky looked within. It was a full-moon night and the full moon peeped within. A fresh world, a new world, alive. He came in contact with it.

He jumped out of his hellhole, out of the prison. Now he was not dead, not dull, not on the point of death. He started dancing, he started celebrating. He forgot his face completely. And it is said that he never looked in a mirror again.

This is what is happening to each one of us. It is not an anecdote about some unknown emperor. It is about you. You live in a mirrored house. When you look at your wife's face it is not her real face that you see. It is a projection. It is your own face reflected in your wife's face. When you look at a flower it is not the flower you are looking at. It is your own mental flower projected onto the real flower that you are looking at.

Everywhere, you move with your own mirrors, your own images. And then, of course, you are bored, you are fed up with the whole thing, and you say, "Life is misery." You say, "There seems to be no meaning to it." You say, "It would be better to commit suicide. There seems to be no purpose to life. I'm going nowhere, moving around and around in a circle. It leads nowhere. Every day is the same, the same repetition."

But it is not because of existence; it is because of you. Throw those mirrors, break those mirrors. Come out of your palace, come out of your imprisonment, and look at the world not through thoughts, not through moods. Look at the world with a naked eye, listen to it with a naked ear. Don't allow any mental state to come between you and the world.

This is what I call meditation: looking at the world without the mind. Then everything is new, fresh. Everything is alive, eternally alive; everything is divine. But to come to this point you will have to make deep contact, a deep penetration, into your own heart; because there, life's juice is awaiting you. You may call it 'elixir'. It is awaiting you.

This sutra says:

Listen to the song of life.

"Look for it and listen to it first in your own heard. At first you may say it is not there; when I search I

find only discord Look deeper. If again you are disappointed, pause and look again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced -- but it is there."

When, for the first time, one tries to enter within, one encounters noise: crowds, thoughts, madness; everything but silence. But don't be disheartened. Be indifferent to all this noise that you encounter within.

When I say, "Be indifferent," I mean don't do anything about it; just be indifferent. Don't say, "This is bad." Don't say, "How can I stop it?" Don't try to stop it; you cannot. Allow it to flow -- just as if clouds are floating in the sky and you are watching them. Or as if traffic is going on in the street and you are watching. Just stand aside and watch the traffic moving, or stand on the bank and look at the river flowing. Don't do anything; just stand there. Indifferent, not interested, not in any way involved.

If you can do this -- this is what witnessing is. If you can do this, by and by you will penetrate deeper and deeper. Don't be disheartened, because ultimately, finally, a deep musical source, a deep harmony, a deep rhythmic existence is waiting within you. Penetrate this crowd and you will reach it.

"At the very base of your nature you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them...."

"At the very base of your nature you will find faith, hope and love" -- these three things. If you can make contact with your inner music, these three things will flower spontaneously within you: faith, hope and love. But these words have very different meanings. They don't mean the. ordinary things we mean by them.

When we say *faith* what we mean is belief. Belief is not faith. Belief means a forced thing. Doubt is hidden there, but you have wrapped yourself in a belief and pushed the doubt within.

For example, you say, "I believe in God." What do you mean? Is there really no doubt? Doubt is there. The belief cannot cancel the doubt; it can only hide it. Really, because of the doubt you believe. You are afraid of the doubt. If you don't believe, if you are doubtful, you will feel inconvenienced. Belief gives you convenience, comfort, solace, consolation. You feel at ease. But the belief is just a mental, intellectual facade. Behind it, the doubt is always lurking.

You will find doubt hidden within every belief. If you say, "I believe STRONGLY," that means you have very strong doubts behind it. Those who say, "I believe absolutely," have absolute doubts within them. What is the need of belief? The need is because doubt is there and you feel inconvenienced by it.

That's why so many people are theists and so few are atheists. But in reality, the world is full of atheists and to find a theist is very difficult; it is impossible. The whole thing is just false. People say that they believe in God because it seems difficult not to believe, inconvenient. Socially, formally, it is not good.

Not that they believe. They doubt, they know they doubt, but they deceive themselves. Their life remains untouched by their beliefs; their religion remains a Sunday religion. Their life is not touched at all. On Sunday they go to church and pray as a social formality, as good manners. Then, out of church, they are the same again. For six days they remain irreligious; for one day they become religious. Is it possible? Six days you remain ugly and one day you become beautiful? Six days you remain bad and one day you become good? Six days you remain evil and suddenly one day you become saintly? Is it possible?

It is impossible. The seventh day must be the false day; the six days are real. The seventh day is just a trick to deceive oneself and others.

Belief is false. It is helpful, utilitarian, but untrue. Faith is totally different. Belief means doubt is hidden there; faith means doubt has disappeared. This is the difference.

Faith means the doubt has disappeared. Belief means the doubt is there and you have created a belief against it You doubt whether God exists or not but you say, "I believe," because your wife is ill and if you don't believe, who knows? God may be there. Or your job is in danger of being lost. Who knows? God may help. And if you don't believe, then he will not help. Utilitarian; it has some utility for you. But, doubt is there.

Faith means doubt has disappeared. It is the absence of doubt. But it can disappear only when you have known something within; when belief has not been given to you, knowing has arisen in you. When you have come to know, to realise, then faith arises.

And *hope*. This hope is not that of desire. This hope doesn't mean hope for the future. It is not in any way concerned with the future. This hope means simply a hopeful attitude about everything. About everything. An optimistic view, a hopeful attitude. Looking at the golden side of things. Whatsoever happens you remain hopeful, you are not depressed.

Depression comes only if you look at the wrong side of things. Everything has two sides: the wrong side and the right side. You can look at the wrong side and then you will be depressed, or you can look at the right side, the golden side, and you will be happy. So, it depends.

The person who is hopeless always looks at what is wrong. The first thing he tries to find is what is wrong. If I tell him, "This man is a beautiful flute player," he will first look at him and say, "No, I cannot believe that he can play the flute because he is a thief." What is the concern? A man can be a thief and a good flute player. But he will deny the possibility. He will say, "No, he cannot be. He is a thief, a well-known thief. How can he be a good flute player?"

This is the hopeless mind. With a mind which is filled with hope, if I say, "This man is a thief," he will say, "But how can he be a thief? He is such a good flute player?"

How do you look at things? With hope or with hopelessness? Ordinarily, unless you have touched the inner music, you will look at the world with a hopeless attitude. Then everything is wrong and whatsoever is done is wrong. And from everywhere, you will derive misery. You will become an expert at being miserable. Anything will help you to be miserable, anything.

When you touch this inner silence, this inner music, you become hopeful; you become hope. Whatever is, you see. You always touch the innermost core of it, the heart of it. And then, there is no depression.

And *love*. Ordinarily, love is a relationship. But when you touch the innermost being, love becomes your state not a relationship. It is not between you and someone else. Now it is that you have become love, you have become loving. It is not a relationship. Even if you are alone, sitting under a tree, you will be loving. Lonely, alone, with no one there, you will be loving.

It is just like a lonely flower that grows on an unknown path. No one passes there, but the flower goes on spreading its perfume. It is its state. It is not that when some king passes the flower will give its perfume. It is not that if some beggar passes the flower will not give its perfume. If a beggar passes, the flower gives its perfume. If a king passes, the flower gives its perfume. If no one passes, then too the flower goes on spreading its perfume. The perfume is the flower's very state of being. It is not a relationship.

Our love is a relationship. And when love is a relationship, it creates misery. When love is a state of being, it creates bliss. A Buddha is also in love, but he is not trying to love you. Simply because of the way he is, love spreads. Love becomes a perfume and goes to the far comers of the earth.

These three qualities will evolve: faith, hope and love. And if these three are there, you don't need anything else. These three will lead you to the ultimate peak of life and existence.

"... know that it is certainly within yourself. Look for it there, and once having heard it you will more readily recognize it around you."

If you can feel your inner music, inner truth, inner faith, inner love, inner hope, you will start recognizing it around you. The whole universe will change for you because you have changed. And whatsoever you feel within, now will be felt all around.

The world remains the same; but when you change, everything changes. With you, your universe becomes different. If you are rooted in the divine, the whole existence is rooted in the divine. If you are rooted in evil, the whole universe is a hell. It depends on you. It is you, magnified.

The New Alchemy: To Turn You On

Chapter #12
Chapter title: The Lesson of Harmony

12 April 1973 am in Bikaner Palace Hotel

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ShortTitle: ALCHEM12
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STORE IN YOUR MEMORY THE MELODY YOU HEAR.
... ONLY FRAGMENTS OF THE GREAT SOUND COME TO YOUR EARS WHILE YET YOU ARE BUT MAN. BUT IF YOU LISTEN TO IT, REMEMBER IT FAITHFULLY, SO THAT NONE WHICH HAS REACHED YOU IS LOST, AND ENDEAVOR TO LEARN FROM IT THE MEANING OF THE MYSTERY WHICH SURROUNDS YOU. IN TIME YOU WILL NEED NO TEACHER. FOR AS THE INDIVIDUAL HAS VOICE, SO HAS THAT IN WHICH THE INDIVIDUAL EXISTS.

STORE IN YOUR MEMORY THE MELODY YOU HEAR. There are moments, rare, unique, but still there are moments when you come nearer to the melody of existence. Situations may be different, but the melody is the same. A child running after a butterfly, a child picking flowers in a garden, a child just lying relaxed on the grass, feels a certain harmony in the existence, feels a certain melody. In that moment, lying on the grass relaxed or running -- running for a butterfly, or running to gather flowers -- or, not doing anything: just playing with pebbles on the shore -- in that moment, the child is totally one with existence. There is no regret, no negativity. The child accepts the existence as it is and is accepted by existence.

When you accept existence, the existence accepts you. When you reject, you are rejected. You are echoed by existence. Whatsoever you do with it is done with you.

The child accepts. There is no past for the child, no future. The moment, the present moment, is enough. The child exists here and now. Then he feels a certain harmony; a melody is felt.

That is why, later on, even when you become very old, you go on remembering childhood; you go on saying childhood was a paradise. Why? Because many moments happened when you were totally accepting. And a child is totally accepting. The moment the child starts rejecting, he is no longer a child. Childhood is lost, paradise is lost.

Remember some moments of your childhood when you had the feeling that life was bliss, that just to be was ecstatic. Just to be, just to breathe, was enough. You didn't need anything to make you blissful. Whatsoever you were was enough to be blissful.

Gather those moments. Remember them, relive them. Sometimes, forget your age. Close your eyes and move back, regress, be a child again. Not just remembering, but reliving. Be a child again. In your memory, run as a child, sing as a child, play as a child. Just replay your childhood again and you will get a new light, a new awakening. A new life energy will run through you.

When you were young, you loved someone. Again, there was ecstasy. Again, you felt absolutely okay. Nothing was wrong. Life was good; everything was as it should be. Again, a moment. Gather, nourish, such moments. Go into them again and again.

Then you were old -- sitting in some temple meditating, or in some mosque praying, or in some church. And again, you felt a silence entering you.

Collect all these moments, because they will make you more capable and sensitive to hear the greater music of the spheres. They are only fragments, but you have heard in them something that goes beyond you. Whatsoever the situation -- if a certain happiness descended upon you, cherish that moment and make a part of your heart vacant from all other memories. Collect these memories of blissful music that you have sometimes heard; it will be helpful.

You cannot hear the whole of the music suddenly. You can hear it only in fragments, because the mind is such a small thing. The aperture of the mind is very small and the sky is very big. You can only see fragments. But, collect those fragments. Create a unity in them, feel a certain oneness in them, and you will become more capable, more sensitive, more alive to receive more. You will become more receptive.

But, look at the human mind. It collects miseries, it collects sufferings, it collects pains. It never collects happy moments. It goes on collecting misery upon misery. Then life becomes a hell. It is your collection; it is your way of looking at things.

You go on saying that happiness is just momentary. But no one says that suffering is momentary, no one says that anguish is momentary. You go on feeling that anguish is permanent, suffering is permanent, and happiness is just momentary. This is wrong. Both are similar and equal. Both are momentary.

And ultimately, the reverse is true. Suffering proves to be momentary and bliss proves to be eternal. But right now, with this mind, everything is momentary. Suffering comes and goes, bliss comes and goes. But you go on collecting suffering so it appears to be permanent; and you never collect, you never cherish and nourish, happiness and happy moments so they look momentary.

This is your choice. Change this choice -- because with too much suffering collected, you will gather more suffering. Suffering will increase; you are helping it to increase. Then a moment may come when you are so clouded with suffering that you cannot see any possible bliss. Then you become totally negative.

Do quite the contrary. Only that will be a help for your meditation. Whenever suffering happens, don't collect it. Allow it to happen, but don't nourish it. Why go on talking about it? Everyone talks about his suffering. Why is there so much emphasis on it? Why give so much attention to it? Remember one of the laws: that whatsoever you pay much attention to grows. Attention is a growth helping element. If you pay attention to something, it grows more.

Now, biologists say that a child grows more if he is loved because, through love, he gets more attention. Even a plant grows more if the gardener gives attention to it. If it is neglected, if everything else is given to it -- the right soil, fertilizers, rain, sunrays; everything is given to it except conscious attention -- it takes a longer time to grow. Now this is a scientific fact: observed and found correct. If you love the plant and you pay much attention to it, if you talk to it, if you sometimes say to it, "I love you," it grows faster. Attention is a vitamin.

The most vital thing in existence is attention. If no one loves you, you start withering away. If no one pays attention to you, death settles in. You want to die. If someone pays attention to you, you become alive again. Attention is life, elan vital.

If no one loves you, you will commit suicide, because you are not capable of loving yourself. If you were capable of loving yourself, if you were capable of giving attention to yourself, you would not need anyone else's attention. A Buddha can live alone on this earth. You cannot. If you are alone, you will immediately commit suicide. You will say, "What is the use? Why should I live? Who will love me? Whom shall I love?"

Inside also, psychologically also, the same law applies. If you pay much attention to suffering, you help it to grow. If you pay much attention to happiness, you help it to grow. Don't be your own enemy. If you are immersed in suffering it is because you have been paying attention to the wrong things. Shift your attention. Even if you have only one memory of a blissful moment it is enough. Pay attention to it and it will grow. The seed will grow and it will become a big tree. I hen you can rest in its shade, you can dance in its shadow. You can relax under it.

This sutra says STORE IN YOUR MEMORY THE MELODY YOU HEAR. Wherever you have heard the melody of life, wherever. Happiness means melody. Suffering means an anarchic experience, a chaotic experience. Suffering means a crowd of unrelated experiences: noise, with no music in it. Happiness means music. Not noise but an inner harmony; not chaos but an inner unity.

STORE IN YOUR MEMORY THE MELODY YOU HEAR, and then it will grow and one day you will become capable of hearing the whole of the universal music. Then you will need no teacher. Then you will not need to learn from anyone else. Then you will be directly in contact with the divine and no mediator will be needed.

A teacher is a mediator. You cannot hear, and he can hear. You cannot see, and he can see. You cannot feel, and he can feel. He is needed only up to the point when you yourself have become capable of hearing, seeing, merging. Then the teacher is of no use. Then you are immediately, directly, in contact with the universal force. Now you are in the river itself.

And once you have become capable of remaining blissful, once you have become capable of remaining in the melody, once you have entered the river, God can talk with you directly.

I remember a story about a Sufi mystic, Bayazid, who remained in one village for many years. One day the villagers said to Bayazid, "We have been seeing you and hearing you for at least five years. You were always praying and talking to God. Now we see that you never talk, you never pray. Why this change? Have you become an atheist? Have you lost your belief in the divine? You never talk now, you never pray."

Bayazid laughed and said, "Before, I was talking and praying. Now God has started talking to me, so I have to be silent and listen. The whole process has changed. Now I need not talk. Now, he talks to me."

This moment comes. But this moment comes only when your heart is filled with melody and a divine silence has come into you. There is no more noise. Wherever you look you feel the music; wherever you look you feel the unity; wherever you look you feel the one in different forms. Now you have become aware of the sea. Waves have disappeared for you. There are no waves; only the ocean exists. Then, the divine talks to you directly.

It is not a metaphor. Existence speaks to you directly; it is not a metaphor, it is not a poetic expression. It happens! But you have to be ready. And that readiness means a heart filled with music, a heart filled with silence.

LEARN FROM IT THE LESSON OF HARMONY.
... LIFE ITSELF HAS SPEECH AND IS NEVER SILENT. AND ITS UTTERANCE IS NOT, AS YOU THAT ARE DEAF MAY SUPPOSE, A CRY: IT IS A SONG. LEARN FROM IT THAT YOU ARE PART OF THE HARMONY; LEARN FROM IT TO OBEY THE LAWS OF THE HARMONY.

As you are right now, life appears to be a cry. It is not. It appears to be a cry because you are disturbed. Life is a song, but to hear the song you must become a song yourself, because only the like can understand the like.

You are a cry. That is why the song of life appears like a cry and like a scream. It is because of you. You destroy it, you disturb it, you distort it. When it comes to you it comes as a song, but when it hits you it becomes a cry, because you are a cry. You are ill, you are diseased. You are fragmentary; you are not total. The song is destroyed within you. Become a song yourself and then the whole of life appears to be a song. Then there is no negativity. When you are positive, the whole of life becomes positive.

This is what I mean by a theist. Theism doesn't mean a belief in God, theism doesn't mean believing in a theology. Theism means a total yes to existence, saying yes to existence. But when can you say yes? You can say it only when you have heard the song. How can you say yes to a cry; how can you say yes to a noise, a mad noise; how can you say yes to the insanity that appears all around, the death, the misery? How can you say yes to it? But it is there because of you, because of your eyes. Your eyes are a distorting factor. It is because of your heart. Your heart is filled with suffering and misery, so it cannot find anything else. It is your own echo.

This sutra says:

LEARN FROM IT THE LESSON OF HARMONY.

Whatsoever beautiful moments, whatsoever ecstatic moments, happy moments you have had -- collect them, cherish them, live with them, live them. You will become more sensitive to happiness. Happiness will be more attracted toward you, love will happen to you more, meditation will come to you more easily. Life will become a benediction; existence will become a celebration. But, you have to create a happy heart.

And then, in the fragmentary experience of bliss, find out the common note. A child picking flowers, a young man loving a girl, an old man sitting under a tree meditating. They all say it is blissful -- there must be something common to all of them. On the periphery, from the outside, nothing appears to be common. A child picking flowers, a young man loving a girl, an old man chanting a mantra. Nothing seems to be common between them. But if they all say, "This was blissful!" there must be something common. Find out that common element. Find out the one thing that is always there and without which they cannot say that all these moments are blissful moments.

It may be that the old man will deny any common element. He may say, "This young man is just foolish. There is nothing in girls. Only bones and flesh and everything dirty. This young man is just foolish. He is wasting his time."

Or the young man may say, "This small child picking up flowers is living in a fantasy. It is not real. When he becomes more knowing he will throw these flowers. This is stupid. Collecting flowers is useless; he is wasting time. He is ignorant."

But, still, there must be something common to all of them. If the old man says that the young man is foolish (or the young man says that the child is foolish) it simply means that for the old man life has not yet become a unity. It simply means that the old man is still angry at his own childhood. He couldn't absorb it

into his life current. His youth has not become a part of his life. The old man is fragmented, divided.

If the old man is really undivided, if he has been searching for the common element in all experiences, that is wisdom. To find out the common element in all experiences, the essential element. is wisdom. If the old man has come to realize what is essential in all blissful experiences, he will see that when he was sitting with a girl in deep love the same thing was happening that is now happening in his meditation. When he was picking flowers in the garden as a child, or playing with pebbles on the seashore, it was the same thing.

What is the common element? Attention, deep attention. Absorption. The child was absorbed with his stones, playing with them. The whole existence was forgotten. The child forgot himself. Nothing existed in that moment, no mind existed. The child was totally absorbed. Because of that absorption, that total annihilation of the ego, bliss happened. It became a meditation.

The young man was absorbed in his beloved. The whole existence dropped away as if nothing else existed. Only the beloved existed. Even *that* disappeared: the lover and the beloved disappeared. Only love existed. A moment existed that was eternal, a moment that was eternity itself. No past, no future. The now was all. It was a meditation. Love is a meditation. And then bliss happened.

Now, the old man is chanting under a tree, or sitting in a temple listening to the bells of the temple and feeling very happy, ecstatic. What is happening? The same thing is happening in a different situation, in a different age, in a different experience. The same thing is happening The world disappears. The old man is no more, the temple disappears. The present moment becomes total. He is here and now. The bells go on ringing. They don't ring in the future: they ring in the present. No past memory enters no future desire. The old man is here and now.

Whenever you are here and now, bliss happens. As a child playing with stones, as a young man playing with your beloved, or an old man playing with chanting and meditation. If all three experiences can be felt as harmonious, you have found one of the ultimate laws of life. You have become wise. Wisdom has happened to you.

The New Alchemy: To Turn You On

Chapter #13
Chapter title: Penetrating the Hearts of Men

12 April 1973 pm in Bikaner Palace Hotel

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Video: No

REGARD EARNESTLY ALL THE LIFE THAT SURROUNDS YOU.
... REGARD THE CONSTANTLY CHANGING AND MOVING LIFE WHICH SURROUNDS YOU, FOR IT IS FORMED BY THE HEARTS OF MEN; AND AS YOU LEARN TO UNDERSTAND THEIR CONSTITUTION AND MEANING, YOU WILL BY DEGREES BE ABLE TO READ THE LARGER WORLD OF LIFE. REVERENCE FOR LIFE, REGARD FOR LIFE.

Ordinarily, the so-called religious are life-negative. They are against life. Look at their faces, look at their eyes. They are condemning everything. This negative attitude has created a denial of life all over the earth. Religion has appeared to become an ally of death not a friend of life. It appears to be against life because it constantly goes on telling you, "Leave life. Transcend it. Move to some other life which is beyond this life."

God seems to be against you being a part of life. It is as if life has been taken as a punishment. "You are

here because you sinned. You would not be here if there was no sin in your life." But this whole attitude is ill, pathological. Really, the divine and life are not two things. Rather, they are an extension of one phenomenon.

Here and there (this and the beyond) are not two things. What is here, this life, is a step toward the beyond. If you deny this life you will not reach the other; you cannot go beyond. To go beyond this, no denial is needed.

To go beyond, a deep insight into life is needed. How to create a deep insight into life? Unless you have a reverence for life it is impossible. Revere life wherever you find it; help it to grow. Be creative toward it; don't be destructive.

But we are destructive in many ways. Look around you. Everything that is deeply connected to life is condemned. Sex is condemned, love is condemned, because they are the source of life.

A person who is religious must be a monk, a celibate. Why? Why should a seeker of the divine be a celibate? What is the need? Why is there so much propaganda against sex, against love, against life? It is because sex seems to be the source of life; it seems to be the original energy that moves the world. Those who are against the world are bound to be against sex. "Cut sex completely from your life!" -- that is their teaching. But if you cut sex, you cut all of life. If you are against sex, you cannot revere life. You have gone against life itself.

These sutras are very meaningful. They say to revere life in all its forms because the more reverence you have the deeper you can go. God is not really beyond but, rather, within this life. God is the center, the very center. and life is just the periphery. Move deeply in life and you will reach to the very center, the very ground of life itself.

God is not the creator; he is the very creativity. Christian and Mohammedan concepts about 'God the creator' have created much confusion. These attitudes are a little childish. Good if you are talking to children, but nonsense if you are talking to persons of understanding.

It appears from the Christian and Mohammedan dogmas that God created the world somewhere in the past. He created the world within six days and then, on the seventh, he relaxed. And after that, he has not done anything. The world started running on its own.

This concept creates a divisive attitude: that God and the world are two different things. That's not true. God has not created the world and made it separate from himself. It is not like when a painter paints a picture. The painter is one thing; the picture is something different. The Hindu concept is deeper. It says that God is not like a painter but, rather, like a dancer: Shiva the dancer.

Like a dancer, because the dance and the dancer are not two. You cannot separate them. The painter can be separated from his painting, but the dancer cannot be separated from his dance. Dancer and dancing are one.

God is not the creator, not a separate entity. God is the very creativity, the very life. So if you are against life, you are against God. Gurdjieff is reported to have said somewhere a very paradoxical but very true statement. He has said that the so-called religions are all against God because they are against life. But authentic religiousness is always for life, never against it.

If you move deeper in the dance, you will reach the dancer. The dance is just the form. If you move deeper in the dance you will reach to the very heart of the dancer. And if you move deeply into life, you will reach to the life-originating principle: God.

God is creativity. Or, if you allow me to say it, I would like to say that God is the very existence itself. God is life Jesus has said, "God is love." That was one of the reasons he was crucified -- because he called God 'love. Love is condemned, it is a sin, and he called God 'love'. He must have looked very rebellious, he must have seemed to be too much in favor of the life on earth. The old Jewish mind, the old religious mind, couldn't tolerate it. This is sacrilege! Jesus talking about God in terms of love? God is beyond life and love! You must leave everything: life, love, everything. Only then can you find him. And this man Jesus -- he brings God down to earth and he talks in terms of love.

Really, God is life, God is love. God is this very world. Don't create a division, don't create a dualism. Only then can you revere life. Whenever you see life anywhere -- a seed sprouting, a tree flowering, stars moving, a river flowing, a child laughing -- remember God is near you. When a child laughs, look at the laughter. Enter into it. You have entered the very temple. When the river flows, watch lovingly. Be one with its flow; be in a deep reverence.

Hindus have called all rivers goddesses; they have called all hills deities. They have made the earth holy. It is one of the most beautiful things that has ever happened in human consciousness. Hindus call the

Ganges: Mother. This is reverence for life. Hills they call gods. This is reverence for life. They worship trees. Those who have become intellectually sophisticated think they are stupid, superstitious people, but they are not. The tree is not the thing. When they are worshipping a tree or a river, they are worshipping life.

A tree is more alive than any temple, than any church; a river is more alive than any mosque. The stone idols in your temples are dead; a tree is more alive. You may be superstitious, but the person who is worshipping a tree is not. He may not be aware of what he is doing, but a deep reverence for life in all its forms is there, a deep respect.

And, celebrate. Wherever you feel that life is growing, celebrate it, love it, welcome it, and a great transformation will happen to you If life is revered in all its forms, you become more alive. You become more receptive to life, and life begins to flow abundantly in you; it overflows in you. That is what bliss is: life over flowing.

But you are more interested in death and less interested in life. More interested in destruction, in hate; more interested in wars than in love, in life. It makes you dead and dull. Before you are really dead, you are dead. When death really occurs to you, you are already dead. Whatsoever you revere you will become. If you revere life, you will become life and more life. If you revere death, you will become death and more death.

> Remember this: REGARD THE CONSTANTLY CHANGING AND MOVING LIFE WHICH SURROUNDS YOU, FOR IT IS FORMED BY THE HEARTS OF MEN; AND AS YOU LEARN TO UNDERSTAND THEIR CONSTITUTION AND MEANING, YOU WILL BY DEGREES BE ABLE TO READ THE LARGER WORLD OF LIFE.
> LEARN TO LOOK INTELLIGENTLY INTO THE HEARTS OF MEN.
> ... STUDY THE HEARTS OF MEN, THAT YOU MAY KNOW WHAT IS THAT WORLD IN WHICH YOU LIVE AND OF WHICH YOU WILL BE A PART.

We never look directly into anyone's heart. It is dangerous, insecure, because then you may become involved; you may have to do something. So we never touch anyone. We just remain aloof, far away, removed.

We move without touching anyone. And when I say this, I don't only mean physically. Psychologically also. We move without touching anyone physically. We are afraid to touch anyone or to have anyone touch us. Psychologically also we live in a shell: enclosed, encapsulated.

There are reasons for it. If you penetrate into somebody's heart, you will have to do something about it. You will be filled with love, you will be filled with higher, superior values. Then you cannot remain as mean as you are, you cannot remain as unkind as you are, you cannot remain as self-centered as you are. If you look into the heart of the other, you will have to melt. The very looking into the heart of the other will become a merging of your egos.

So, no one looks at anyone. We don't even look into the hearts of our friends. We take them for granted. We never even look into the hearts of our wives and husbands, our lovers and beloveds. We create an image and we live with the image. We never talk to each other directly, because if you talk directly you don't feel safe; you become vulnerable. Remember this, if you penetrate into anyone's heart, simultaneously your own heart becomes vulnerable. Otherwise is not possible. If I look deeply inside you, I become available to you. You can also look deeply within me.

But that feels dangerous. I don't want anyone to look deeply within me, because on the surface I am different, a false person. Deep down, I am someone else. On the surface I go on smiling -- very kind, very loving -- and deep down much hatred is there, much ugliness is there. So I don't want anyone to penetrate within me.

But if I penetrate within you, the very effort to penetrate you simultaneously makes me available to you. We are afraid. We don't want anyone to trespass, to look within us. It is dangerous to look into anyone's heart and to be looked into by anyone. We become encapsulated, dead. We go on moving within an imprisonment.

Then how can you know life? If even a human heart is strange to you, and you have not looked into it, how can you move deeply into the greater heart of the divine, the very center of existence? Learn to look. From looking into the hearts of others you can learn to look deeply. It is the person's depths. The depth of the person is his heart.

We talk through the mind. That is not the depth. The mind is on the surface, on the periphery. We talk,

we discuss, we communicate only with words. We never remain silent even for a few minutes. Even those who are in love go on talking constantly, because if you are silent the heart can be penetrated. So we go on talking and talking.

The husband comes home. He starts talking. Nonsense, irrelevant things. What happened in the market, what happened in the shop, what is in the news, what's come on the radio. He goes on talking. And the wife also goes on talking: what other wives are talking about in their houses and so on. They go on talking, they go on talking, until they fall asleep. Why so much talking? What is the purpose of it? Are they really interested in communicating something? No! They are afraid to communicate. If they are silent then their hearts will start communicating, so they go on talking. Talking creates a barrier. Mind to mind they meet so that heart to heart they will not meet. A heart-to-heart meeting is possible only in silence.

This is the way we are living. Then we say that we are living in misery. What else is possible? Misery will be your fate. But it is not your destiny. It is your own created misery; it is you who have created it. Encapsulated, you will be in misery. Open, vulnerable. you will become capable of being blissful. This opening is to be learned through looking into the hearts of men.
This sutra says:

LEARN TO LOOK INTELLIGENTLY INTO THE HEARTS OF MEN.

"... Intelligence is impartial: no man is your enemy: no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it takes ages: for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read."

The sutra says LEARN TO LOOK INTELLIGENTLY.... By 'intelligently' is meant: be impartial. If you are partial, you cannot reach to the heart. All partiality focuses you in the mind; only impartial consciousness comes to the heart.

The heart is impartial; the mind is always partial. The mind is always party-bound, sectarian, for this and against that. The heart is neither for nor against. The heart is simply an opening, a receiving, a welcoming. It has no enemies and no friends; only the mind has enemies and friends. By 'intelligence' is meant impartiality. Only then are you intelligent.

If you are partial, you are not intelligent. You may appear to be sophisticated, educated, logical, but you are not wise, not really intelligent. Intelligence has the quality of no prejudice, no partiality, no feeling for and against, because only then can you look at the whole.

For example, if I say that you are my friend, it will be impossible for me to enter your heart. Or if I say that you are my enemy, then too it will be impossible to reach your heart. When I say you are my friend, or my enemy, I have taken you for granted. I feel that I know you. I understand that I have understood you. Other wise, how is friendship possible? When I say you are my friend, I show that I like you; I'm saying that I like you. And when I say I like you, I have become partial. Then I cannot reach your heart. My liking will become a barrier.

When I say I like you, I am really imposing myself upon you. My liking. I say you are good because how you are is according to my liking. Now I have entered in you, I have imposed myself upon you. I cannot reach your heart, I cannot know you as you are, because of my liking.

When I say you are my enemy, I am saying I don't like you, I dislike you. This dislike becomes a barrier. When I say I like you, I try to find out things which I like. When I say I dislike you, I try to find out things which I dislike. Then I am just trying to prove myself, not trying to know you as you are. Liking/friendship, disliking/enmity are my interpretations, my fictions. Your naked fact, your naked facticity, is forgotten.

Intelligence means that you are neither my friend nor my enemy. You are you; I am I. I am not going to impose myself upon you. Now I will try to understand what you are. Not according to my likes and dislikes, but what you are. Every man is a mystery, every man is a riddle. If you try to solve the mystery of even one single individual, if you are capable of solving even one single riddle, you will have become capable of much more, because even one individual is understood through the heart. You have come to know the art: how to penetrate into the heart.

And the same technique, the same method, will help you to penetrate into the divine heart. The divine heart is greater, infinite, but the human heart is a glimpse of it. The human heart is a fragment of it, alive. So don't be dead toward the humanity that is around you. Learn to love it, revere it. And, LEARN TO LOOK

INTELLIGENTLY INTO THE HEARTS OF MEN.

This learning will make you more mature; this learning will make you more sensitive toward a higher learning, which is divine. The heart of the divine can be penetrated only by those who have become capable of knowing the human heart for what it is.

The New Alchemy: To Turn You On

Chapter #14
Chapter title: To Loosen the Bonds of Personality

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ShortTitle: ALCHEM14
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Video: No

REGARD MOST EARNESTLY YOUR OWN HEART.
FOR THROUGH YOUR OWN HEART COMES THE ONE LIGHT WHICH CAN ILLUMINATE LIFE AND MAKE IT CLEAR TO YOUR EYES.

"... Only one thing is more difficult to know -- your own heart. Not until the bonds of personality are loosed, can that profound mystery of the self begin to be seen. Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then. can you use all its powers, and devote them to a worthy service."

THE MOST BASIC THING TO BE UNDERSTOOD is that you cannot understand your own nature. your own heart, your own being, because of your personality, because of a false entity that you have created around you. We live encased in personalities. Personalities are false. They are simply masks, facades to be shown to others. But the practice becomes so deep that you forget your original face completely. Showing your false faces to others, by and by you get identified with them and you begin to think that these are your faces. Then your original face, your real face, remains hidden.

Whatsoever you do, howsoever you act, whatsoever you say, remember well whether it comes from your heart or from your personality. Make the distinction clear. It will be a great help to you in the inner search.

When you say to someone, "I love you," from where are these words coming? From where? What is the origin of them? Are they coming from your heart? Really, is your heart filled with love? Or are they just coming from your personality, just from your false face? Are you saying them just as a way of manners, a formality, an etiquette, or are you saying them as a means to something else?

You may desire someone's body, you may desire sex with someone, but you say, "I love you." This saying is just a deception. It would be better if you said, "I desire sex with you, but no love is there. Your body is attractive to me, magnetic to me, but there is no love. It may grow, but right now there is no love. I am interested only in your body."

But if someone says that only your body is attractive to him, you are not going to be in love with the man. You will escape! You will say, "What nonsense are you saying?" The false face must be there. Only then can the body be given or taken.

So you go on cultivating your personality. When you are feeling hurt within, sad, even then you go on smiling. Consider whether your smile is just a painted smile. just on the lips, an exertion by the lips, or whether it is coming from deep down and spreading on the lips. Is the source rooted somewhere deep, or is

there no source, is it just a painted smile? When you smile, observe it and you will come to know when the smile is false and when the smile is real.

When someone is sad. or someone is in misery, or someone has lost a friend, a beloved, a husband, a wife, you go to him. Your face looks sad and sorrowful. Remember. and consider deep within, whether this sadness is real or whether you are just displaying it and deep down you are simply bored, deep down you are trying to figure out how to leave, deep down you are thinking of other things, not at all interested in the person: his misery, his suffering. Go on considering this and you will come to know two different layers within you. The false one is the personality.

The word 'personality' is very significant. It comes from a Greek word *persona*. Persona means 'the mask'. In Greek drama the actors used masks, false faces. Those false faces were called *personae*. And from that, the word 'personality' comes. It is beautiful. It means that you are acting with a false face. It is not you. You are hiding behind the false face, because you cannot reveal your real face.

I am not saying to necessarily go on revealing your real face everywhere. There is no need. Somewhere, the *persona is* needed. But be clear that this is the *persona*; this is not you. Inside, you must know when you are acting and when you are real. You must not be deceived by your acting! You must not become identified with your acting! I know that faces are needed. Otherwise it will be difficult to live in society, very difficult. Faces are good in a way. They facilitate, they work as lubricants. And in a big society with so many people, you need not reveal your reality everywhere.

Someone meets you in the morning. You feel disturbed by it. You think, "Why have I seen this man's face this morning? His face may destroy my whole day." But, outwardly, you smile and say, "Good morning. How happy I am to see you." Inwardly, you are not happy at all!

But this is okay as far as manners are concerned. It will not be good to say to the man, "I am feeling very unhappy. You have destroyed my morning. Your face is dangerous. I am afraid that seeing you will ruin my whole day." This will not be good. Unnecessary. Unnecessarily disturbing to the other man. There is no need.

But you must know what is a mask and what is real. You must be aware of what is going on within. What is within is your real being and what is going on on the surface is just a social utility. If you can make a clear-cut distinction between you and your personality, then personality becomes just like clothing. You can drop it at any moment and become naked.

If you cannot drop it, it means that you are so attached to it that the distinction is not there, the separation is not there; there is no gap. A gap is needed so that at least in your room, in your bathroom, you can put your personality away and become reaL At least in meditation, you can throw the personality and become real. There, it is not needed.

Meditation is nonsocial. It is not concerned with anyone else; it is concerned only with yourself. So no mask is needed; you can be authentic. But you cannot be authentic because you don't know the distinction. Even in meditation I feel that you are doing many false things.

Freud became aware -- when he first started psychoanalysis he was not aware of it, but by and by he became aware that patients would say things that were not real just to make Freud happy, to confirm his theories -- because when Freud was happy, they also felt happy. Only after twenty years of psychoanalysis.did he become aware that what they were saying was not real.

For example, Freud says that sex is the root of every mental disturbance. Patients would come to him and tell him about their disturbances. Then they would reveal that sex was the root of their disturbances. Freud thought that his theories were confirmed by thousands and thousands of examples. Only later on did.he become aware that many of them were Lying just to make him happy, to confirm his theory.

Sometimes I feel the same thing. When I say, "Go mad!" and you go mad, I know that you are going mad just to make me happy. But there is no need. I am already too much happy! There is no need. Don't do anything that is not real. It is not going to help anyone. Be authentic, be real, at least in your meditation -- because there, you alone are concerned.

Tillich has said somewhere that religion is the concern of the individual, a totally personal concern with oneself. It is not concerned with anyone else. Religion is individual, so you need not think of anyone else while meditating, not even of me. Be real. Throw your masks. Anything authentic will help you to move inward, anything unreal will help you to move outward.

That is the reason why Shankara calls the world illusion. The more you move away from yourself, the more you are moving into illusion; and the more you go inward, the more you are moving into reality. Your personality is the gateway toward illusion, toward an unreal dream world. Throw that gate, throw that

bridge completely. At least in meditation.

I am not saying for you to go and move in society and be authentic. You will be in difficulty. If you feel happy to do it you can do it, but I'm not saying that; don't put the blame on me. The society will create troubles for you. It doesn't want your real faces, it wants your unreal faces.

And it is okay as far as the society is concerned. Use an unreal face when you go out, but when you go within, throw that face completely. Don't get identified with it, don't carry it inward. A day may come when you will become so strong that even in society you would like to move with a real face, but that depends on you. First, look inward and, at least momentarily, put aside your personalities.

FOR THROUGH YOUR OWN HEART COMES THE ONE LIGHT WHICH CAN ILLUMINATE LIFE AND MAKE IT CLEAR TO YOUR EYES.

"... Only one thing is more difficult to know -- your own heart. Not until the bonds of personality are loosed, can that profound mystery of self begin to be seen."

The personality works as a barrier and the light from your heart cannot come to you. Discard the personality, even momentarily, temporarily and the light will flood you, and you will enter in a different world: the world of the heart.

"Not till you stand aside from it will it in any way reveal itself to your understanding."

You have to put yourself aside: your personality, your ego.

"Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service."

And before the moment that you yourself have come into deep contact with your innermost heart, you cannot do anything that is good, that is worthy. You cannot be of any service to anyone. Whatsoever you do, even with good will, will create evil, because the doer is ignorant. What you do is not significant. Who you are is more significant.

If you are ignorant, living in total darkness -- if the light from the heart has not penetrated in you, has not filled you yet -- you may have good wishes, good will, but whatsoever you do will result in evil, because nothing good can come out of a dark heart. So don't try to be of any service to anyone unless you have come to the inner light. Then, your whole life will become a service. Then there will be no need to make it a duty, then you will not serve anyone as a duty. Then service will flow out. of you spontaneously.

And when service becomes spontaneous, with no concept of duty in it, when service becomes love -- you cannot do anything else but serve; when there is no question of making others happy; when really the contrary has happened: you are so happy that now the happiness overflows in you and reaches to others -- only then does good result from whatsoever you do.

It has happened that even without any goodwill, good happens -- if you are filled with light and happiness. But much goodwill, without the inner light, may be dangerous for others. People who are engaged in service toward others without any inner *sadhana* create much mischief. The whole society is suffering from these mischievous people who go on serving others without in any way having realized their own inner light. Remember this: the first thing is your own self-realization. Serving others is secondary. And don't think that, through serving others, you can realize your self. Through realizing your self you can move into serving others, not vice versa.

"IT IS IMPOSSIBLE TO HELP OTHERS TILL YOU HAVE OBTAINED SOME CERTAINTY OF YOUR OWN. WHEN YOU HAVE LEARNED THE FIRST 21 RULES AND HAVE ENTERED THE HALL OF LEARNING WITH YOUR POWERS DEVELOPED AND SENSE UNCHAINED, THEN YOU WILL FIND THERE IS A FOUNT WITHIN YOU FROM WHICH SPEECH WILL ARISE."
"... THESE NOTES ARE WRITTEN ONLY FOR THOSE WHO CAN READ WHAT I HAVE WRITTEN WITH THE INNER AS WELL AS THE OUTER SENSE."

Remember this. It is impossible to help others till you have obtained some certainty of your own. Resist the temptation to help others. It is evil unless you have obtained some certainty of your own. Don't try to be a guru, don't try to be a helper. because you will disturb; you will create more problems. Remember well that you cannot help. you cannot guide anyone. unless you have got the inner light. When the inner light is there, the help, the guidance, will flow from you.

Resist the temptation. The temptation is great, because the ego feels very fulfilled. Someone comes to ask your advice. The temptation is there to give advice without knowing what you are doing, without being aware that you don't know. If someone asks you whether God is, you are not strong enough to say, "I don't know." You say something. Either you say, "Yes. God is. I am a believer," or you say, "No, God is not. I am a disbeliever," but in both.cases you give advice. In both cases you confirm something that you don't know.

Remember this, for the spiritual seeker a very basic, very significant point: whatsoever you really know, confirm only that. If you don't know, it is better to say, "I don't know."

Someone asked Albert Einstein once, "What is the difference between science and philosophy?"

His reply is one of the wisest. He said. "If you come to a scientist and ask a hundred questions, about ninety-nine he will say, 'I don't know.' Only about one will he say, 'I know. But this too,' he will say, 'is only relative knowledge. Tomorrow it can change. It is not absolute.'

"If you go to a philosopher and ask one question, he will give a hundred answers. And with absolute conviction that this is so. If someone says something else, he will be condemned to hell. 'He is wrong!'"

That's why philosophy leads nowhere. Answers and answers and answers leading nowhere. Answering so much and not even answering a single question. The basic thing is lacking: the philosopher is not strong enough to say, "I don't know."

The scientist is stronger. He can say, "I don't know." And even when he says, "I know," he says, "Up until now this has been true. But I cannot say anything about tomorrow. Things may change, many new facts may become known and then the truth will have to be readjusted."

I would like to tell you that yoga is also a science; it is not a philosophy Meditation is a science: it is not a philosophy. Remember this, don't guide anyone unless you have a certain knowledge, a certain experience. And even then, tell others that "this is my experience. It may not be so for you. It is how I have come to it. Your way may differ; it may not prove true for you. So don't take my advice blindly. You can experiment with it. It is an open experiment."

Then you can be of some help. Otherwise. you can create disturbances. Don't get tempted. Don't advise unless you really know. Don't guide. First be a disciple; don't try to be a master. Mastership will come. When your discipleship has become complete and total, the master will emerge within you. But not before that moment, not before that time. Wait for it. It happens.

The New Alchemy: To Turn You On

Chapter #15
Chapter title: The Path is Found

13 April 1973 pm in Bikaner Palace Hotel

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HAVING OBTAINED THE USE OF THE INNER SENSES, HAVING CONQUERED THE DESIRES OF THE OUTER SENSES, HAVING CONQUERED THE DESIRES OF THE INDIVIDUAL SOUL, AND HAVING OBTAINED KNOWLEDGE, PREPARE NOW, O DISCIPLE, TO ENTER UPON THE WAY IN REALITY. THE PATH IS FOUND: MAKE YOURSELF READY TO TREAD IT.

HAVING OBTAINED THE USE OF THE INNER SENSES.... We know about our outer senses, but each sense has a double dimension. For example, eyes. They can look out. This is only one dimension of their functioning. They can look inward also. That is their other function. Or, ears. You can hear what is happening outside. That is one function, one dimension. You can also hear what is happening within. That is another function, another dimension.

Every sense has two doors. One opens into the outside world; the other opens into the inside world. Each sense is both outer and inner, but we use our senses in only one way. We have become fixated; we have forgotten that these same senses can be used to reach within.

Having obtained the use of the inner senses.... Having obtained the hidden dimensions of the senses, many things can become possible. A new world opens before you. The inner is as vast as the outer, the inner is as great as the outer. You are just standing in between: you are standing in between the inner and the outer universes.

The outer is vast. They say it is infinite, endless, beginningless; there is no boundary to it. The same is true for the inner also. No boundary -- the inner space is again infinite. The outer is being searched by scientific methods. The inner can be searched through yogic methods.

Science has developed much and has come to know much about the outer world. But the inner has become forgotten; it is no longer remembered. We are rich now as far as the outer world is concerned, outer experiences are concerned, and we have become absolutely poor, beggars, as far as the inner is concerned. But what is the use of gaining the whole world if, in gaining it, you lose yourself? If the self is lost, what is gained? Even if you gain the whole world, nothing is gained. If you lose yourself then the very meaning of life, the very significance -- the beauty, the truth, the good, everything -- is lost. Man can accumulate things, can accumulate powers, at the cost of losing himself. Then, the whole point is missed.

Science tries to magnify the outer senses. Now, through mechanical devices, we can look far away into space. Eyes are magnified by the scientific method. Now we can hear long distances. Scientific technology magnifies your ears.

The same is possible for the inner senses also. Through meditation, through yoga, through tantra -- the inner technologies -- your inner senses are magnified. And once they are magnified, many things are revealed to you.

Unless they are revealed to you, they appear like myths, superstitions. We hear, we read, many things about Buddha, Jesus, Krishna which cannot be believed. Mohammed, Zarathustra, Moses -- they look mythological now because whatsoever they say we cannot experience ourselves. We have lost the touch. Moses says that he heard the voice of God on Mount Sinai. How can we believe it? We have never heard anything like it.

If you go to a primitive tribe and tell them that on radio we hear voices travelling long distances, they will not be able to believe it. Or, if you say that on television we see pictures travelling far, far distances, they will not believe it, because they have no experience of it.

In the same way, we have become primitives as far as the inner is concerned. Moses says he hears God. Jesus talks with his father who is in heaven. They look neurotic to us. They must be mad. There are many studies on Jesus, psychological studies, that say he must have been insane. "What does he mean, talking with God? Where is God? How can you talk to him? And how can God talk to you? Jesus must have been insane. Illusions must have happened to him and he believed in his illusions. He was neurotic." He looks neurotic because we have become primitives as far as the inner world is concerned.

If your inner senses are penetrating, if your inner senses are alive, if you have come to know how to use them, you can also tune yourself to the divine. You can hear, you can listen, you can see, you can touch the mysteries. They are always there. Moses is not neurotic -- we have become primitives. Jesus is not mad -- we have lost contact with the inner.

HAVING OBTAINED THE USE OF THE INNER SENSES, HAVING CONQUERED THE DESIRES OF THE OUTER SENSES.... Because if the desires of the outer senses are still alive, you cannot move within. Desire means the way to go out; desire is the path that leads you out. If your mind is still desiring,

you cannot move within.

That's why there is so much insistence on desirelessness. It is not a moral concept. Desirelessness is a very scientific concept. If you want to move within, your mind must lose all desire to move without. Otherwise, how can you move within? It is simple mathematics. If you want to go to the left, you must leave the desire to go to the right. Otherwise, one leg moves to the right; the other moves to the left. You will become mad; you will go insane. You cannot move in two directions simultaneously. Desire leads without. Desirelessness, within.

... HAVING CONQUERED THE DESIRES OF THE OUTER SENSES, HAVING CONQUERED THE DESIRES OF THE INDIVIDUAL SOUL.... If you are still self-centered, you always think in terms of your own ego; you always think in terms of your own individuality, your own selfishness. Then the deeper truths of existence cannot be revealed to you. You are not yet capable of it; you are not worthy of it. And, it is dangerous also. Try to understand it.

For example, science has now come to understand some very basic mysteries of matter. Science has forced matter to reveal certain secrets about atomic energy. It has become destructive. Man was not yet capable, not yet worthy to know such a great secret. Science forced matter. Science is aggressive.

Einstein is reported to have said, "If I am born again, I would not want to be a scientist. Rather, I would like to be a plumber. Whatsoever I have done is destructive. Whatsoever I have revealed, my whole life is wasted. It seems that I may be one of the persons responsible for the destruction of the whole humanity."

His last days were of deep suffering. A secret had been revealed, but man was not yet ready, not yet worthy of the revelation. Man is still childish, stupid. foolish. Such a great power -- atomic energy -- cannot be given to his hands.

And now, politicians have captured the secret. And politicians are bound to be stupid, they cannot be anything else, because any person who has political ambitions is an egoist. The desire to capture power is the desire of the ego. and the ego is the most foolish thing possible. It can force you to do anything; it is mad. Political ambition is an obsession with the ego.

Scientists have uncovered certain secrets and politicians have captured those secrets. Then they destroyed Hiroshima and Nagasaki. And now, they are ready to destroy the whole planet. At any moment, the whole earth can be destroyed. We have more destructive forces now than is needed to destroy the earth seven times more. We can destroy seven earths like this; this is nothing. And we are developing more and more destructive powers. For what? Why is there so much hankering after death and destruction? Einstein says that it was foolish on the part of scientists to force nature to reveal certain secrets for which man was not yet worthy. But you can do it, because matter can be forced.

You cannot do it inwardly. Consciousness cannot be forced. No inner secret can be revealed to you unless you are ready for it. Unless it is going to be beneficial to you and others, it cannot be revealed. So this sutra says HAVING CONQUERED THE DESIRES OF THE INDIVIDUAL SOUL -- ambition, ego, power-lust, thinking yourself to be the center of the universe -- unless you have conquered these, the innermost secrets of consciousness cannot be revealed to you.

... HAVING CONQUERED THE DESIRES OF THE INDIVIDUAL SOUL, AND HAVING OBTAINED KNOWLEDGE, PREPARE NOW, O DISCIPLE, TO ENTER UPON THE WAY IN REALITY. Whatsoever we were dealing with up until now was a work on the consciousness: your own consciousness, subjective consciousness. All the sutras until now were meant to work, to function, to change, to transform, to mutate, subjective consciousness. When one comes to be totally aware in his subjective world, he can enter into reality.'

Remember this: if you move within, you move into the subjective; if you move out, you move into the objective; if you move beyond both, you move in reality. Objectivity is not reality; objectivity is only part of reality. Subjectivity is also not reality. It is, again, part of reality. When subjectivity and objectivity are both transcended, you enter reality.

If you use your senses for the outer journey, you will reach objects. If you use your senses for the inner journey, you will reach the subject, the knower. Through the outer, the object: the known. Through the inner, the knower: the subject, the self. But both are just a part. Reality consists of both.

In reality, both are one. This we have called brahma: the ultimate reality. You cannot enter into the ultimate reality either through object or through subject. You have to lose both. That's why to know the soul you have to use the inner senses and to know matter you have to use the outer senses; but to know brahma you do not have to use any senses, neither the outer nor the inner. If you want to enter the ultimate reality, senses have to be dropped completely, outer and inner both. Without the senses, one enters reality.

That's why Shankara cannot concede that science knows reality. He says that science only knows the objective. And he cannot concede that those who say there is no brahma know reality, because they know only the subjective self. Only those who go beyond both -- this duality of object and subject -- know the ultimate truth.

> ... PREPARE NOW, O DISCIPLE, TO ENTER UPON THE WAY IN REALITY. THE PATH IS FOUND: MAKE YOURSELF READY TO TREAD IT.
> INQUIRE OF THE EARTH, THE AIR AND THE WATER, OF THE SECRETS THEY HOLD FOR YOU.

If you are ready to lose objective and subjective distinctions, you can ask directly: INQUIRE OF THE EARTH, THE AIR AND THE WATER, THE SECRETS THEY HOLD FOR YOU. You can ask the elements directly. If you are ready to lose the division between subject and object, if you are ready to lose all thoughts, if you are ready to lose your mind, your mentation, if you are ready to be vacant and empty. you can ask the elements about the secrets they hold for you.

And what secrets do they hold? Buddha happened in this world. He is recorded by the earth, by the air, by the water, by the sky, by the space, by everything. The happening of a Buddha is such a great phenomenon that the universe records how it happens. Krishna danced on this earth. He is recorded. The very phenomenon is such a peak that the earth cannot forget it, the sky cannot forget it. They record it. Whatsoever happens of such great magnitude is recorded by the elements.

You can ask directly. If you are totally empty, you can ask directly and the earth will reveal its secrets. If Krishna really delivered the sermon of Gita on the battlefield of Kurukshetra it must be hidden somewhere in the air, in the heart of the air. If you are ready, if you are worthy, the air can reveal the most secret doctrines to you.

You will feel very strange when it is revealed, you will feel very puzzled, because the Gita that has been recorded by man is nothing; it is deeply erroneouS. Many things have been projected into it, many things have been deleted from it. It is not the real thing; it is just a human record. And it is natural for the human mind to err.

But the elemental forces of nature also record, and their records are absolutely true, because there is no mind to interpret, to change, to add or to delete. The purest is recorded there. If Mohammed spoke, if Jesus spoke, it is recorded there. The earth cannot lose contact with so highly evolved, highly developed, transformed beings. It cannot lose contact with them; the contact remains. It can be revealed to you. The development of your inner senses will enable you to do this.

> INQUIRE OF THE HOLY ONES OF THE EARTH THE SECRETS THEY HOLD FOR YOU. THE CONQUERING OF THE DESIRES OF THE OUTER SENSES WILL GIVE YOU THE RIGHT TO DO THIS.

INQUIRE OF THE HOLY ONES OF THE EARTH OF THE SECRETS THEY HOLD FOR YOU. We exist in the body, but there are many holy ones around you who exist in a bodiless state. The human spirit can exist either in a body or in an unembodied form. The unembodied form is still part of the universe; it is still in the world. It has not escaped it; liberation has not yet happened. It is prone to come back, it tends to come back. It simply waits for the right womb.

There are many holy masters existing in an unembodied form who are not absolutely enlightened. When one is absolutely enlightened he disappears from the body and from the form itself. He disappears completely; he dissolves into the world's source. A Buddha, a Jesus -- they dissolve back to the original source. But there are many who are not absolutely enlightened but who have come to know many things, who have realized many beauties, who have realized many truths (but not 'the' truth). They have realized many, many things and have reached a certain level. They're not enlightened, but they have reached a certain level.

That is why they are called 'the holy ones'. They can be of much help to you. If you are open to them, you can be in contact with them. In theosophy, they are called 'the Masters'.

This book, LIGHT ON THE PATH, was dictated by the Masters to Mabel Collins. The Masters know many secrets that have disappeared from the earth, from the records of humanity, or have been distorted. Or, we just cannot read them because the language is forgotten. It is still not possible to know what is written in

the Harappa Mohenjodaro culture. It remains a secret. We know something is written, but what is written we don't know. The form remains but the keys are lost. We know many scriptures from many cultures, but the language is lost.

These holy ones can reveal many things which go on lasting. They can make us remember. You can have contact with them if you are silent, innocent, moving inward. If you are using your inner senses you can have contact with them and your life can very easily become transformed. You, alone, may take lives to reach the goal, but with these holy ones, you can be helped easily.

And there are many of them. You just need to be open, unafraid, ready to receive the guidance, and the guidance will be given to you. But before you can receive it, you have to prepare yourself in receptivity, in deep receptivity. Through meditation. that receptivity will happen to you. And there is no other way. Only through silence will you become capable of hearing something that comes from the beyond.

Remember one thing continuously: that you have to be more and more silent, and more and more centered within. Whenever you have time, close your eyes and move within. Don't be busy when there is no business, don't remain occupied unnecessarily.

I see people who are unnecessarily engaged. I have seen people reading the same newspaper again and again. They don't have anything else to do so they read the same newspaper over and over again. They cannot remain empty, they cannot remain vacant. To be meditative means to learn how to remain vacant, unoccupied.

Close your outer senses and just fall within. Use any time you find for this and soon the day will come when it will become as easy as moving in and out of your house. You come out of your house without any difficulty; you go back into your house again without any difficulty. You need not even think about how to go in and how to go out. You come out when you are needed outside; you go in when you are not needed outside. The phenomenon becomes this simple if you practice it. Then you can jump out at any moment, and you can jump in at any moment.

And once you have become capable of this easy movement, you have become free. Then the world cannot disturb you. Nothing can disturb you, because nothing reaches you when you are at your innermost center. When you are on the periphery, the world touches you. When you are at the center, you are beyond the world.

The New Alchemy: To Turn You On

Chapter #16
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INQUIRE OF THE INMOST, THE ONE, OF ITS FINAL SECRET WHICH IT HOLDS FOR YOU THROUGH THE AGES.
THE GREAT AND DIFFICULT VICTORY, THE CONQUERING OF THE DESIRES OF THE INDIVIDUAL SOUL, IS A WORK OF AGES; THEREFORE EXPECT NOT TO OBTAIN ITS REWARD UNTIL AGES OF EXPERIENCE HAVE BEEN ACCUMULATED. WHEN THE TIME OF LEARNING THIS RULE IS REACHED, MAN IS ON THE THRESHOLD OF BECOMING MORE THAN MAN.
THE KNOWLEDGE WHICH IS NOW YOURS IS ONLY YOURS BECAUSE YOUR SOUL HAS BECOME ONE WITH ALL PURE SOULS AND WITH THE INMOST. IT IS A TRUST VESTED IN YOU BY THE MOST

HIGH. BETRAY IT, MISUSE YOUR KNOWLEDGE, OR NEGLECT IT, AND IT IS POSSIBLE EVEN NOW FOR YOU TO FALL FROM THE HIGH ESTATE YOU HAVE ATTAINED. GREAT ONES FALL BACK, EVEN FROM THE THRESHOLD, UNABLE TO SUSTAIN THE WEIGHT OF THEIR RESPONSIBILITY, UNABLE TO PASS ON. THEREFORE LOOK FORWARD ALWAYS WITH AWE AND TREMBLING TO THIS MOMENT, AND BE PREPARED FOR THE BATTLE.

INQUIRE OF THE INMOST, THE ONE, OF ITS FINAL SECRETS WHICH IT HOLDS FOR YOU THROUGH THE AGES. Only on the periphery are we many; only on the circumference does the multiplicity exist. The more we move toward the center, the more we move toward the one. On the center we are one.

On the periphery we exist as many. Your personality is different from the personality of your neighbor. Your individuality is different from anyone else. But your innermost center is not different. Your innermost center is the innermost center of all. When you reach the innermost, you reach to the one.

The whole world is just the circumference. The center -- you may call it God or you may call it the supreme soul or whatsoever you like -- but when you reach your own innermost center, you have reached the innermost center of all. And there, all secrets are hidden, in that one. And there, all the mysteries can be revealed to you.

You cannot know them beforehand. Unless you enter the innermost temple of the one, mysteries will remain mysteries. You can create many theories about them and many philosophies but it is of no use, futile, meaningless. You can philosophize much, but nothing can be concluded. It has happened for ages. Centuries have passed and men have been philosophizing, creating thousands and thousands of philosophies, theories and systems with no result. You can create them, but it is mental. You don't know.

You can imagine. You can create a very coherent system of thoughts, but it is only in your thoughts, in your dreams. Philosophers are creative, but creative of dreams, fantasies. They create logical systems, they argue for them, but the truth cannot be created through logical systems; the truth cannot be reached through arguments. Whatsoever you reach will just be a hypothesis. The truth can be reached only through experience.

That is the difference between philosophy and religion. Religion says that the truth is not known, because you are not capable of knowing it. Unless you are transformed totally -- unless you become a different one, unless your perspective changes, your outlook changes, your eyes change, your heart changes -- you will not know truth. Truth cannot be known through contemplation; it can only be known through your inner transformation.

Contemplation is possible, but you remain the same; you just go on thinking in your head. You can create many things in the head. You can believe in them, but you know they are your creations. Truth is not a creation; you cannot create it. You can only discover it, uncover it -- it is hidden. No arguments will help. Only a real travelling inward will be of any use.

Religion is anti-philosophical. It says' that philosophy is of no use; it is just intellectual gymnastics. You can enjoy it, it is a game of words, logic, arguments, but it will not give you anything; you will not reach anywhere. You are just sitting in your easy chair with closed eyes, thinking and thinking and thinking. You can go on thinking for ages. You can think coherently, consistently, but you will still not come any nearer to the truth.

You may even go farther away, because truth is not a mental construct. It is already there; it is not a mental construct. On the contrary, because of your mentation, because there is too much activity in your mind, it is hidden. Your mind creates the clouds. You go on moving in the clouds and the sky is hidden. Disperse the clouds, disperse thoughts, disperse arguments, logic, philosophies, and suddenly it is revealed. It has always been there; it is already the case. You do not have to do anything to create it. You simply have to be yielding, surrendering to it, thoughtless, alert, aware, and it is there. It has always been there. The truth is hidden within you, so you need not go anywhere else. No need to go to the Himalayas. The only need is to go within.

This sutra says INQUIRE OF THE INMOST, THE ONE, OF ITS FINAL SECRET WHICH IT HOLDS FOR YOU THROUGH THE AGES. But only through nonthinking can you inquire. This seems contradictory, because whenever we inquire we use thinking. Our ordinary method of inquiry means thinking and more thinking. But this inquiry, the inquiry of religion, is not thinking. The inquiry of religion can be done only when you are alert and nonthinking.

Remember this: I emphasize nonthinking alertness because in nonthinking you may go to sleep if you

are not alert. Then it is of no use. You are alert when you are thinking but that is of no use, because thinking creates the clouds. Or, you can be non-thinking and asleep. That too is of no use because the sky is there but you are asleep so you cannot see it. So two things are needed: nonthinking and alertness. No-thought consciousness. No-mind awareness. If you can create this phenomenon within you (no mind on the one hand and awareness on the other hand), this is what meditation is; this is what I call *dhyana*.

In this situation, truth becomes revealed. And that truth is one, the most inner one. It is not yours. That center is the center of the whole existence.

You exist only on the periphery, the circumference. The more inward you move, the less and less you become. When you reach to the innermost center, you are no more. In a sense, you are no more; the old man is dead. But in another sense, for the first time you are, because now the innermost reality is revealed to you, the eternal is revealed to you. Now you have reached that which never changes.

THE GREAT AND DIFFICULT VICTORY, THE CONQUERING OF THE DESIRES OF THE INDIVIDUAL SOUL, IS A WORK OF AGES; THEREFORE EXPECT NOT TO OBTAIN ITS REWARD UNTIL AGES OF EXPERIENCE HAVE BEEN ACCUMULATED. WHEN AT THE TIME OF LEARNING THIS RULE IS REACHED, MAN IS ON THE THRESHOLD OF BECOMING MORE THAN MAN.

When you enter within, toward the one, you are reaching a new state of existence and being. You are becoming more than man; you are becoming superman. You have reached higher than humanity; the human animal is transcended.

The human animal lives in sleep, deep sleep, unconsciousness. You go on doing things while you are deeply asleep. You move on the street and you are asleep. You eat your food and you are asleep. You listen to me and you are asleep. You are not alert, you are not aware. The mind goes on weaving things within, dreams continue.

You may be here physically. Psychologically, you may not be here at all. Then you are asleep. In your mind you may have moved somewhere else. If you have moved somewhere else then you are not here with consciousness. Only your physical body is here.

Remember this: whatsoever you are doing, do it so alertly, with full awareness, that your consciousness is there; it is not allowed to move. Then only will you come to know what awareness is. Moment to moment, move in the present. Don't go away from the present or you will have gone into dreams. This awareness makes you totally different from ordinary humanity. You are alert. You have become more than man.

THE KNOWLEDGE WHICH IS NOW YOURS IS ONLY YOURS BECAUSE YOUR SOUL HAS BECOME ONE WITH ALL PURE SOULS AND WITH THE INMOST. So don't get egoistic about it in any way, don't think that you have now gained a superhuman state because you are alert. You are alert only, you are aware only, you have transcended humanity only, because now you are becoming one with all the great souls. You are becoming one with existence itself.

Don't get egoistic about it, because if you get egoistic the journey stops. You can fall back. Egoism is the last point from where sleep can enter again. Egoism is the point from where unconsciousness can again come to you. You can again fall back in the trap, you can again start dreaming.

IT IS A TRUST VESTED IN YOU BY THE MOST HIGH. This awareness is a trust vested in you by the Most High, the innermost one.

BETRAY IT.... You can betray it still; you can fall back again. You are still fluid; you have still not crystallized. The old state has gone, the new is still forming -- it is in a fluid state. You can go back, you can fall back. The transformation has not happened in its totality. Only in part are you different. Part of you is still the old.

It is a trust. BETRAY IT, MISUSE YOUR KNOWLEDGE.... *You* can betray it. If you become egoistic -- if you say, "This is my knowledge," if you say, "I have come to know. I have realized. I have known God. I have become this and that," -- if you claim, you have betrayed. The claim shows that the ego still persists in you; the ego is there behind it. You have fallen into the trap again. The one who has known will not claim that he has known. There is no need to claim. Any claim comes from the ego; claim means ego. If you claim, you are betraying it.

MISUSE YOUR KNOWLEDGE.... You can misuse it. You can use it to exploit others, you can use it to dominate others, you can use it for ends which are not spiritual, but then you will fall back. Knowledge is

dangerous because knowledge is power, and if you use it for ends which are not right, you will lose the grip; you will fall back. That which has been given to you can be taken back. No one takes it back from you -- you, yourself, lose it.

Or, NEGLECT IT. You can neglect it. If you neglect it, it will stop growing. And remember, if something is not growing you are going backwards. In existence, nothing is static. Either you grow or you fall back; either you move forward or you are moving backward. You cannot remain at rest. Eddington has said somewhere that the word 'rest' is the most fallacious word. Nothing like rest exists in the world. Either things are going forward or going backward. Either you are increasing in something or decreasing. There is nothing like rest; you cannot rest no matter where you are, no. If you are trying to rest you will fall back. Even if you want to rest at the point where you are, you have to grow more. Only through growing can you rest. Otherwise, you will fall back.

> ... NEGLECT IT -- YOU CAN NEGLECT IT -- AND IT IS POSSIBLE EVEN NOW FOR YOU TO FALL BACK FROM THE HIGH ESTATE YOU HAVE ATTAINED. GREAT ONES FALL BACK, EVEN FROM THE THRESHOLD, UNABLE TO SUSTAIN THE WEIGHT OF THEIR RESPONSIBILITY, UNABLE TO PASS ON. THEREFORE LOOK FORWARD ALWAYS WITH AWE AND TREMBLING TO THIS MOMENT, AND BE PREPARED FOR THE BATTLE.

Even from the very threshold of the temple of the divine, you can go away. Just a knock and the door would have opened, but without knocking you can move away. The nearer you are, the more possibility there is to move away, because you become more confident that you have reached. This is even more dangerous. Unless you have reached and become one with the flame, do not be too confident. You can lose it at any moment. Confidence can be dangerous.

It always happens that when you have come nearer to the goal you feel more tired. You want to rest. Now you know that the temple is right nearby and you can reach at any moment; there is no difficulty. "I can relax a little, I can rest a little." Then you can lose the very thing that was near. It may go far away. Relaxing near the goal is dangerous because the moment you relax you can fall back. And when you become aware again, you will find that the temple has disappeared.

When the goal is near, don't relax your effort. Rather, now bring your total energy to it; become totally absorbed in it. This is the moment that the sutra is talking about when it says LOOK FORWARD ALWAYS WITH AWE AND TREMBLING TO THIS MOMENT. Don't relax. There is no relaxation unless you have become one with God. Before that, no relaxation is possible.

The New Alchemy: To Turn You On

Chapter #17
Chapter title: The Voice That Is Soundless

14 April 1973 pm in Bikaner Palace Hotel

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> IT IS WRITTEN THAT FOR HIM WHO IS ON THE THRESHOLD OF DIVINITY NO LAW CAN BE FRAMED, NO GUIDE CAN EXIST. YET TO ENLIGHTEN THE DISCIPLE, THE FINAL STRUGGLE MAY BE THUS EXPRESSED:

HOLD FAST TO THAT WHICH HAS NEITHER SUBSTANCE NOR EXISTENCE.

IT IS WRITTEN THAT FOR HIM WHO IS ON THE THRESHOLD OF DIVINITY NO LAW CAN BE FRAMED, NO GUIDE CAN EXIST. The ultimate is uncharted. Nothing can be said about it because nothing that can be said will be true. It remains indefinable, uncharted, unknown, for so many reasons. Not only unknown, but, in a sense, unknowable.

The first reason is that those who enter it are dissolved into it. They cannot remain themselves. They are totally destroyed by it. They are reborn, they are totally new. And only the old can define.

Try to understand this. Only the old can define. If I see you and I have seen you before, I recognize you immediately. Who recognizes you? The past. Because I had known you before, I remember your face; I recognize you. Recognition comes from the past. But if my mind is totally washed and I have completely forgotten the past, or if my memory is eliminated and there is no connection with the past, I cannot recognize you. One who enters the ultimate loses his past completely so he cannot recognize what is happening now. There is no reference.

Secondly, you can recognize only that which you have known before. And this phenomenon of the divine is absolutely unknown. You have never known it before. In what terms to interpret it, to define it? You don't have any references, you don't have any terms, you don't have any definitions. The experience is so absolutely new -- how to translate it into language?

Thirdly, when you enter into the ultimate, language becomes impossible, because all language is based on duality. You define life by death. You may not be aware of this absurdity. You define matter by mind, you define mind by matter. If someone asks, "What is matter?" you say, "That which is not mind." But are you sure? What is mind? Then you define mind as that which is not matter. You are moving in circles.

When you are asked about matter you talk about the mind as if you know the mind. You say, "That which is not mind." But if someone asks you, "What is mind?" you start defining it in terms of matter: "That which is not matter." Both are unknown. But you are playing tricks with yourself. When one is asked, you define it by the other. When the other is asked, you define it by the first. Both are indefinable.

As far as worldly activities are concerned it's okay to do this. It's utilitarian, helpful. Not true, but utilitarian. But when you enter the ultimate, this dualism cannot be of any help. You cannot define the divine by anything that is against it because nothing is against it. It is the whole.

You could say matter is not mind, or you could say mind is not matter, because mind is not the whole thing; matter exists as the opposite. You can define each by its opposite. You can say life is not death; you can say death is not life. You can say darkness is not light and light is not darkness. You can say man is not woman and woman is not man. You can go on defining with the opposite.

But what is opposite to the divine? There is nothing opposite to it. 'Divine' means the whole, the totality, so how to define it? It is indefinable, because all definitions are based on opposites and nothing is opposite to it. Language falls flat. It says, "I cannot enter into this dimension." Language exists in duality and cannot penetrate the nondual.

The divine is uncharted because it is just like the sky. It is not like the earth. If you walk on the earth, footprints are left behind; others can follow. You have passed a certain point -- others can follow you. Following your footprints, they can reach the same goal. But the totality -- the divine or God or whatsoever you want to call it: X, Y, Z, the total -- is just like the sky. Birds have flown in it but no footprints are left. You cannot follow. You have to start from A-B-C.

Whenever you enter the divine.... Buddha has entered before you, Jesus has entered before you, Krishna has entered before you, but there are no footprints. When you enter the divine it is as if man is entering for the first time. The sky remains virgin, untouched, unscarred. But this is good. This absolute virginity is good because then the experience is uniquely yours.

Otherwise, if you find Buddha's footprints, Krishna's footprints -- maps, definitions, guide books -- everything will be secondhand. Many have known this, many have come before you. They have said everything that you can come to know. Everything will be secondhand.

But the divine is not secondhand; it is always firsthand. Whenever you enter it, it is as if someone is entering for the first time. No one has entered before you and no one will enter after you because no footprints can be left; everyone is unique.

That's why all worldly experiences become boring. One gets fed up because everything becomes secondhand; everything becomes borrowed. Someone else has known it; nothing is virgin.

The divine is always virgin, absolutely virgin. You cannot corrupt it, you cannot make it old, you cannot

make it repetitive. That's why nothing can be defined, nothing can be mapped, no guide can be supplied.

YET TO ENLIGHTEN THE DISCIPLE, THE FINAL STRUGGLE MAY BE THUS EXPRESSED. But just to enlighten the disciple -- one who has not yet entered but is on the verge, ready to take the jump -- something can be said tentatively, some indications can be given. But don't take them in any absolute sense. They are just a help, the last help than can be given.

This is the last instruction from the Master:

HOLD FAST TO THAT WHICH HAS NEITHER SUBSTANCE NOR EXISTENCE.

HOLD FAST TO THAT WHICH HAS NEITHER SUBSTANCE NOR EXISTENCE. Two things are there. Matter has substance; it is substantial. If I throw a stone at you it has substance in it, mass. It will hit you; matter is substance. But what is mind? What are you in your inner being, in your consciousness?

Consciousness is not a substance. It exists, it has existence, but it is not a substance. I cannot throw consciousness at you. And even if I throw it, you will not be hit. Consciousness exists; matter subsists. Matter has substance; consciousness has existence.

This sutra says HOLD FAST TO THAT WHICH HAS NEITHER SUBSTANCE NOR EXISTENCE. The divine has neither. It is not like matter, it is not like substance. It is not like mind or consciousness. You cannot say God is substance and you cannot say God exists.

There are many reasons for it. When you say God exists, you are saying something tautological, a repetition. When I say this table exists, it is meaningful because the table can go out of existence; we can destroy it. But when I say God exists it is meaningless, because God cannot go out of existence and cannot. be destroyed. Existence is meaningful only if nonexistence is possible. If nonexistence is impossible, existence is meaningless.

When you say God exists, what do you mean? Can God not exist? Then, it is meaningful. But if you say he cannot be in a state of nonexistence, then what you really mean is that God is existence, not that God exists.

God cannot exist; God can only be existence. When I say the table exists, the table is not existence. It can go out of existence, so the sentence is meaningful. When I say God exists, it is meaningless, because he cannot go out of existence. When I say God exists I mean that existence exists. A tautology, a repetition, useless. Even to say God is, is meaningless because he is the very is-ness. There is no need to say is. God is not is; he is is-ness.

You cannot say God is substance nor can you say he exists. He is beyond both: beyond matter and beyond mind. Or, he is both. In either way, he transcends.

So these are the last instructions for the disciple when he is ready to enter the temple of the divine. Nothing more can be said.

Remember, God is not matter. We have a concept of God as matter. That's why we create idols, we create temples, we make images. All substances!

Islam does not allow idols to be made of God only because of this: so that God will not be made identical with matter in any way. No idol, no image should be made of God because an image gives a sense of substance, and he is not substance.

But then we think of God as mind: the controller, the creator, the sustainer. We have some vague idea of God as a supreme mind that is sitting somewhere in the sky controlling everything. But then God becomes the mind. He may be a great engineer or, as Plato says, a great mathematician, but the conception is that he is the mind. He is neither mind nor matter. He is beyond both.

This sutra says, remember this transcendence. He is neither the outer nor the inner. He is neither the body nor the mind. He is neither any thing nor any thought. Before you enter the ultimate temple from where no coming back is possible, remember this: HOLD FAST TO THAT WHICH HAS NEITHER SUBSTANCE NOR EXISTENCE.

LISTEN ONLY TO THE VOICE WHICH IS SOUNDLESS.

LISTEN ONLY TO THE VOICE WHICH IS SOUNDLESS. All sounds are created. All the sounds that we know are created in some way or the other. The wind blows and a sound is created. You clap your palms and a sound is created. I speak and a sound is created. But all these are created sounds. They will die

because that which is born is bound to die, that which is created will be destroyed.

Is there any sound that is uncreated? If there is any uncreated sound, truth can be expressed only through that -- because that which can die cannot express the truth. That's why it is said again and again that truth can be expressed only in silence; it cannot be said through words.

Words may lead you toward silence, but they cannot speak the truth. Words will die, and that which is immortal cannot be said through mortal words. How can it be? It is impossible. How can that which is eternal be put into the temporal? How can that which is timeless be brought into time? How can that which is beyond space be placed somewhere in a temple, in a space? Truth can be revealed only through something that is eternal.

Through meditation, many seekers have come to know a soundless sound within, a silent sound. The words are contradictory: soundless sound. It is soundless because you cannot hear it by your ears. It is soundless because sound is always created through conflict and there is no conflict. Sound is always created through duality, two things in conflict, but there are not two things in the heart. It is soundless because it cannot be heard; it can only be experienced.

Remember, LISTEN ONLY TO THE VOICE WHICH IS SOUNDLESS. How can one listen to the voice which is soundless? In Zen they have a koan: to listen to the sound of one hand clapping. They call this the deepest meditation: to try to listen to some sound that is uncreated. If you go on meditating, go on meditating -- just sitting and meditating, trying to listen -- you will hear many things. This is one of the most beautiful techniques. Just close your eyes, sit under a tree and start listening. You will hear many new sounds that you were never aware of before. Birds, insects.... Slowly, very slowly, you will become aware of many sounds around you. Go on finding out which sound is uncreated.

Every sound will be created. One bird starts singing and then it stops. That which was created has now moved into nonexistence. Go on listening, go on listening. Go on trying to find out which is the sound that is uncreated. By and by, more subtle sounds will be heard. You will start hearing your own heartbeats, you will start hearing your own breathing. But that too is created. Your heart will stop, your breathing cannot continue forever. It was not always there. When a child is born there is no breathing. Then suddenly the child starts crying and breathing starts.

Go on listening deeply. These are not soundless sounds. Throw them, eliminate them. You will start listening to the sound of your blood circulating. More subtle. You are not ordinarily aware of your blood circulating. You will hear it circulating, you will hear the sound. But it is also a created sound, created through circulation, through conflict. Go on eliminating. If you persist long enough, finally a moment will come when all sounds have disappeared; you cannot hear anything. A gap is created; all sounds have disappeared. And with these sounds, the whole universe has disappeared for you, as if you have fallen into an emptiness.

Don't be afraid now. Otherwise you will fall back again to the world of sounds. Remain unafraid. It will look like a death. It is, because when all sounds have been lost, you have lost your mind also. Your mind is just a chattering box. You no longer have a mind. With no more sounds, the world is no longer there. You will feel as if you have died; you are no more. You were nothing but a combination, a collection, of sounds.

Persist. This death is beautiful because it is the door to the divine. Go on trying to listen to what is now there. After the gap, if you have travelled it without becoming afraid and scared....

If you are scared, you will fall back again; you will again run back to the world of sounds. The mind will start functioning again. But if you are unafraid and can persist in this gap of soundlessness, you will become aware of a new sound that is uncreated. This sound Hindus have called *omkar*: AUM. AUM is just a symbol for the sound that is always there in the innermost core. AUM, AUM, AUM -- this is going on inside, uncreated. No one is uttering it. It is just there.

This is the soundless sound -- uncreated. And only with this sound can you enter the holy of holies.

LOOK ONLY ON THAT WHICH IS INVISIBLE ALIKE TO THE INNER AND OUTER SENSES.

We look at the world with the outer senses. Matter is perceived. But matter is not there really. Now physicists say that matter is not. It is simply energy, vibrating energy. Matter is illusory. This is very strange. In the East, mystics have always said that matter is illusory, maya. They meant by this that whatsoever appears is not so. Now physicists agree with Shankara, now Einstein agrees with Vedanta. Now scientists also say that matter is illusory. No one ever thought or imagined that someday science would also

say that matter is illusory.

Matter appears to be so, but it is not so. It is energy. But energy moving with so much speed, such tremendous speed, that you cannot see it moving. That's why it appears to be unmoving matter. Electrons move with such tremendous speed that you cannot see them moving. They give an illusion of staticness, substance.

Matter is not there really but through your outer senses. matter appears. It is your interpretation. Mind is also not there, but through your inner senses it appears to be. Then what is real? If you look through the outer senses matter appears, which is unreal, not real; and if you look with your inner senses mind appears, which is also unreal, which is also an interpretation of the senses. Eastern mysticism says that the real can be found only when you have ceased to use both the outer and the inner senses. When no senses are used, there is no possibility of distorting reality. Then, immediately, you are in reality.

The senses divide. I look at you. I don't know what you are, how you are, but my eyes look at you and give me certain information. I cannot come to you directly; eyes are the mediators. Whatsoever they say I have to believe.

Whatsoever your senses say you have to believe. You can't know whether it is a reality or not. Your senses may be defective, or they may be interpreting the world in a wrong way. There is no way of knowing whether your senses are interpreting wrongly or rightly. There is no way to know, because whatsoever you know, you know through the senses. There is no other way to know, to judge and compare.

Because of this, Immanuel Kant has said that no thing can be known in itself. There is no way to know a thing in itself, because whatsoever you know is known through your senses. You cannot know anything directly, only indirectly. You have to believe in your senses. Who knows what is really there? You have never been there. Your senses go there and they inform you. You are always a part of it, interpreting.

The same happens when you start using your inner senses. They inform you of what is inside: what is the soul, what is the self. But that too is just an interpretation of the senses.

This sutra says LOOK ONLY ON THAT WHICH IS INVISIBLE ALIKE TO THE INNER AND OUTER SENSES. The real is invisible to both. It cannot be known through the mind; it cannot be known through meditation. When mind and meditation both are thrown away, only then can you enter the reality. When there is no meditation, when you have come directly upon it, when you have entered it, when there is no more distance, when you have become the reality, only then can you know it.

This can be said in a different way. You cannot know God unless you become God himself. If you say that I can know God without becoming God, you are saying something that is impossible. Because of this, a very strange thing has happened. Christianity and Mohammedanism both think that to say that you can become God is sacrilegious, profane, irreligious; it doesn't show respect. The Mohammedan attitude about it has been so stubborn that Mohammedans killed Mansoor and other Sufi mystics because they declared that they WERE God.

Mansoor said, "*Anal'haq*. I am the divine: *Aham brahmasmi*." *He* was killed, because this is too much! A human being saying that he is God? But what Mansoor is saying is a very simple, basic truth. He is saying that you can either say that God cannot be known or you can concede that man can become God. Because how can God be known unless you are in him? Unless you enter him, and become one with him, how can you know him? You can just move around and around him. But whatsoever you come to know is just information that is gathered from without; it is not direct knowledge.

Mansoor says that you can know God only if you have become God himself. Otherwise there is no way. How can you know from without? How can you know unless you become the very heart of divinity, unless you yourself have become divine?

This sutra says that the reality cannot be known either by the outer senses -- the outer senses interpret reality as matter -- or through the inner senses -- the inner senses interpret reality as mind. Reality can be known only.when you have taken a jump into reality itself, without any mediators; when you have lost your mind and your meditation also.

Meditation is complete when you are capable of throwing it. You have entered *samadhi*, you have entered the reality, the ultimate.

PEACE BE WITH YOU.

And only then can peace be with you; not before. Before that, you will remain in anguish in one way or

another; you will remain tense in one way or another. You are the tension, you are the anguish. Your feeling that you are is the problem. When you are not, the problem is not.

How can you be in a state of nonexistence? How can you cease to be? That is the way of peace. If you can cease to be, you have entered reality; you have entered infinite peace, absolute peace.

Your being, as separate from the whole, is the problem. You feel like an outsider, a stranger, alien. This alienation creates disturbance, this alienation creates fear, this alienation creates death. You cannot be at peace. When you have thrown your alienation completely and you have merged into reality, melted into it, lost yourself in it -- you are no more; only the reality is -- only then can you be in that peace that is impossible to disturb, that nothing can disturb.

Remember that you are the disease. You cannot be cured because you are the disease. If the disease is something else it can be cured, but you are the disease. You cannot be cured; you are incurable. Throw the disease. Throw yourself, feel as if you are not. More and more, create the feeling of being nobody, of being nothingness.

Move toward nonbeing, because nonbeing is the door for the ultimate being. When you have completely ceased to be, you will be divine. When you are not, you will be God himself.

The New Alchemy: To Turn You On

Appendix 1
Chapter title: Catharsis and Meditation: Steps on The Path

9 February 1973 pm in Anandshila

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THE HUMAN MIND IS EFFORT-ORIENTED, action-oriented, obsessed with activity -- because the more active you are, the more your ego can be fulfilled, the more you can say 'I'. All activity is basically food for your egoistic personality.

Meditation is not an effort, it is not an activity. Rather, it is a deep surrender. It is to be in nonactivity. Basically, just to be is meditation -- not doing anything, not desiring anything, not hankering to go somewhere; just being here and now, simply being here and now. That's what I call meditation. But it is very difficult to conceive. Even to contemplate it is difficult. The mind cannot conceive of anything that is not an effort. The very language of the mind, the very framework, the very structure, is based on effort: to do something, to achieve something, to go somewhere.

Mind is very serious, and meditation is absolutely nonserious. When I say this you may be bewildered, because people go on talking about meditation very seriously. But meditation is not a serious thing. It is just like play. Nonserious. Sincere, but nonserious. It is not something like work; it is more like play. Play is not an activity. Even when it is active, it is not an activity. Play is just pleasure. The activity is not going anywhere; it is not motivated. Rather, it is just pure, flowing energy.

But it is difficult, because we are so involved in activity. We have always been so active that activity has become a deep-rooted obsession. Even while asleep we are active. Even when we are thinking about relaxing we are active. We even make relaxation an activity; we make an effort to relax. This is absurd! But it happens because of the robotlike habits of the mind.

So what to do? Only nonactivity leads you to your inner center, but the mind cannot conceive of how to be nonactive. So what to do?

I have devised a means. And the means is to be active to such an extreme that activity simply ceases; to

be so madly active that the mind that is hankering to be active is thrown out of your system. Only then, after a deep catharsis, can you fall down into inactivity and have a glimpse of the world that is not the world of effort.

Once you know this world, you can move into it without any effort. Once you have the feeling of it -- how to be just here and now, without doing anything -- you can move into it at any moment; you can remain in it anywhere. Ultimately, you can be outwardly active and inwardly deeply inactive. But in the beginning, you will have to do a very paradoxical thing. The paradox is this: you will first have to be active, madly active, violently active, so that everything is released, your repressions are released.

You have suppressed so many things. You are just a heap of repressions. These repressions are always there working in the unconscious, constantly disturbing you, poisoning you. Unless they are released, you cannot feel at ease with yourself. And if you cannot feel at ease with yourself, how can you feel at ease with the universe? If you cannot feel at home with yourself, how can you feel at home with the universe? But unless you are deeply at ease with the whole, you have not tasted what religion is.

You have not been in contact with yourself for so long, for many lives. You are alienated from yourself, you have become a stranger to yourself, because of this repressive attitude. You go on repressing everything. You have not screamed, not laughed, not cried authentically. You have not done anything authentically, deeply; you have not done anything in which your totality is involved.

Deep down, you have been collecting madness. It can erupt at any moment. No one is normal because, right behind the so-called normalcy, the abnormal, the madman, is hidden. That abnormal, repressed unconscious is a volcano that goes on disturbing your life. It goes on disturbing your perceptions, it goes on disturbing everything. It is a poison that has to be released if you are ever to feel at home with yourself. That's the first step that has to be done. Only then can you be at ease with the universe.

And once the universe becomes your home even for a single moment, you have become religious. It's a transformation. Then you will never be anywhere other than at home. You can move anywhere, you can be anyone or do anything, and you will remain at home, at ease. But this feeling comes only when all the accumulated nonsense inside you is released and thrown out.

We go on preserving it. We are always on guard so that it won't be released; we are constantly protecting it.

If you go on protecting your accumulated nonsense even during this meditation camp, nothing will happen. But if you are ready to act out whatsoever is repressed in your system, then much is possible. You will be able to leave here a totally new person; a new being can happen to you. But you will have to be daring, expressive, authentic and playful.

We will be doing three meditations: in the morning, in the afternoon and in the night. I'll tell you something about the morning meditation so you can be ready for it.

The morning meditation is a mad meditation, madness with a method. Whatsoever is suppressed in you has to be brought out. Once it is brought out, you will be relieved of it, unburdened from it. As I see you, you are so burdened. Everyone is carrying the Himalayas on his head. You cannot move an inch with all this weight on your head. Throw it! That's what I call daring. So, be courageous.

In the morning meditation there are four steps. The first step is ten minutes of chaotic breathing. I say 'chaotic'. No system is to be applied, no *pranayama*. Just chaotic breathing: breathing in and breathing out. Forget everything else but the breathing. Use breathing as a hammering and breathe so fast, so deep and so chaotically that you become like a bellows: breathing in, breathing out. This will work miracles. It will help you to release your repressed emotions. Breathing has helped you to repress them so only through breathing can they be released.

You may not be aware of it, but the more repressed you are, the shallower your breathing will be. A repressed man or woman cannot take deep breaths. He is afraid. His breath cannot go deep down to his navel, it is shallow. He takes it in and throws it out. It never goes to the very roots of his being. He is afraid of the roots, he is afraid of being total, because if he is total then he will have to release his repressions. He will have to act differently; he will not be able to control himself. He will be thrown into the deep river of existence. Existence will control him; he will not be able to control existence. We control our breathing in an effort to be in control.

Look at a child. He breathes differently. He is not yet cultured, civilized, that's why. But the whole society is working to cultivate him, and once he becomes aware of the society, his breathing will change.

The breathing changes at a particular moment. When the child becomes aware of his sex -- or the society, his parents, his family make him aware of his sex or her sex -- the breathing changes. The breathing

becomes shallow, because deep breathing massages your sex center from within; it excites the sex center; it goes deep down and helps the sex energy to move. Society, religion, the so-called religions, are all afraid of sex. Families, cultures, civilizations are all afraid of sex. So the child.... Once the child is condemned about his sexuality, he will never again breathe naturally. His breathing will become shallow because if the breath goes deep down, the sex center will be excited. He cannot allow the breathing to go so deep. That's why everyone's breathing is shallow.

So the first step of the technique is just to create the opposite situation to what the society has created. You have to breathe so deeply that the sex center is hit from within, and hit so forcibly that the energy is released from there.

The sex center can be hit in two ways. It can be hit from without. When you are attracted to the opposite sex, it is hit from without. Then the energy moves outward. If you take a deep breath and hit the center from within, the energy moves within -- the same energy. Sex is both. It can move out; it can move in. It can move down; it can move up. Both avenues are there. In one direction or another, the energy has to be released. An inner system exists in which sex energy can move. We have called it *kundalini*. *Kundalini* is nothing but sex energy moving within.

So for ten minutes you have to fight with civilization, with shallow breathing. Chaotic breathing! This will do another thing also. It will release your body energy, your body electricity. This is what is known as bioelectricity. Once the bioelectricity is released in the body you can use it as a vehicle to go beyond -- to go beyond the body.

We are afraid of the body, so we don't allow it to be really alive. We have made it half-dead. If it is half-dead, it is controllable. If it is totally alive, it is not controllable.

We are afraid of it. The mind is always afraid. And afraid of only one thing: what will happen if the mind is not in control? The mind can control only a dead body or a half-dead body. If the body is fully alive, the mind becomes afraid. The energy is so much that the mind is thrown off.

These ten minutes of chaotic breathing will help your body energy to be released. Every cell of your body will become alive and dancing. And when these cells start dancing within, you will also have a feeling of dance yourself. Your whole body will start dancing and jumping. Allow it. This is how one enters into the river of existence.

In the second step, for ten minutes you have to act out all your madnesses. Don't be shy, because here we have not gathered for that. Don't be afraid of others. Just think that you are alone here. This is a path of loneliness; one has to travel it alone. Many others will be doing the meditation, everyone will be doing it, but you are to be concerned only with yourself. If you are concerned with others you will not move an inch from where you are and your whole time here will be wasted. So don't be concerned with others. Remain absolutely concerned with yourself.

And remember, you have many madnesses within you. You already know that; that's why you are so afraid. Release them! If you want to scream, scream. If you want to weep, weep. If you want to jump, jump. If you want to dance, dance. If you just want to be like a child -- playing with your body, jumping, dancing, screaming -- do it!

And do it playfully; don't be serious about it. If you are serious you cannot be totally released. Be playful. Enjoy the madness that is coming out of you. Help it, enjoy it, cooperate with it. If you are really interested in going beyond your madness, this is the way. When the madness is released you will feel unburdened, you will feel weightless, you will feel a subtle newness entering in you, as if your childhood has come back. You are again a child. New-born, fresh. This freshness is very essential, this innocence is very essential if you are to move further.

In the third step, we will be using the sound hoo as a mantra. You have to say, "HOO, HOO, HOO," loudly, forcibly, bringing your total energy to it as if your whole life is at stake. For ten minutes you have to go on screaming, yelling, "HOO! HOO!" What is this HOO going to do?

It is going to do two things. When you scream HOO, your total breath is thrown out. The more loudly you scream, the better. Exhale with the sound so that your total breath is let out. This creates a space within you. In that space, sex energy can move upward. The HOO is to help sex energy to move up. When you say HOO, your sex center contracts, the breath goes out, and a space is created within you right near the sex center. In that space, in that emptiness, sex energy can move up.

These three steps are to be done with so much energy and force that nothing is left behind. You are not withholding anything; you are totally in it. Then, after thirty minutes, when I feel that you have released your madness and your energy is moving, suddenly I will say, "Stop!" Then you have to stop completely, as

you are. Then don't move, don't do anything. If your hand is raised, if you are in a dancing posture or you are jumping when you hear me calling you to stop, stop then and there. The moment you hear me, feel as if you are no more, as if you have become just a stone, a statue. Someone will be standing, someone will be sitting, someone will be lying down. Don't move, don't cry. No noise, no movement. Suddenly it is to be as if everyone has become dead. Even if you fall... If you are standing and your posture is such that you cannot remain that way, don't make any adjustments with your body; just let the body fall. But don't help it to fall. Don't make any adjustments; don't change your body in any way.

It is very essential that this stopping be deeply understood, because you can deceive yourself. If your posture is awkward, if you feel it is troublesome, inconvenient, your mind can deceive you. Because I am not there to see it, you think that you can change your posture a little and be comfortable. Then, you have missed the point.

Don't do anything. The moment I say, "Stop!" stop all movements. What will happen? In this sudden stop, you will be thrown to the center. Just a moment before, you were moving like a cyclone, in mad activity. Suddenly I say, "Stop!" Everything stops. You are thrown to the center; you become the observer. But you must stop immediately. If you do anything at all, you will miss the moment.

Don't do anything. A single movement and you can miss the whole point. When you hear me calling you to stop, stop! Whatsoever happens! Your body may fall down. Let it fall. But don't help it. Consciously, you are not to do anything.

For ten minutes you are to remain in this stonelike state. These ten minutes will be a new experience. You will enter a new space within; something which is beyond you, you have never known it. And even a glimpse of it will fill you with bliss. For these ten minutes -- in this stonelike, dead state -- you will be really alive for the first time. You will become an observer, a witness of your own body.

This witnessing is meditation. In this witnessing you will feel light filling you, bliss entering you and a divine presence everywhere: all around, within, without. But you are just to be a witness of everything -- of the light, of bliss, of divine presence. Just a witness.

This is going to be the morning meditation. Then, remain a witness for the whole day. Remain more and more silent, witnessing yourself. If, during the day, you feel like screaming, jumping, dancing, you can do it by yourself. And if someone else is doing it, don't pay any attention to him; let him do it. But don't disturb others. Don't talk much, don't judge. For these eight days of the camp, cancel all judgements. Someone may go naked. You are not to judge. Remember only one thing: that whatsoever you are doing, do it with yourself only. Don't touch anybody else's body and don't be concerned with anyone else.

In the morning meditation, if you feel that it would be good for you to go nude, you are allowed. Even in the middle of the meditation, if you feel that clothes are hindering you, you can throw them.

For the next eight days, feel as if you are just a child -- neither judging anyone nor condemning anyone. Don't evaluate. Exist here like children: with no morality, with no moral concepts. Just pure, innocent. Morality is not pure because it has a condemning attitude in it. It is not innocent; it is calculating. Be innocent like children, and help others to also be in such innocence.

Don't disturb anyone. Remain more and more silent. Don't read, don't talk, don't use the mind much. It is better to use the body more and the mind less. Remain concerned with only one thing: that you have come here for meditation.

The New Alchemy: To Turn You On

Appendix 2
Chapter title: Catharsis and Meditation: Steps on The Path

10 February 1973 am in Anandshila

Archive code: 7302100
ShortTitle: ALCHEM19

Audio: Yes
Video: No

THE VEDAS HAVE SAID THAT BREATH IS BRAHMA. And it is right in a very subtle way. Breath is your life, and breath is also the bridge between the conscious and the unconscious, between your body and your soul. This bridge has to be used. If you can use this bridge rightly, you can go to the other shore.

I wonder whether you have observed or not that your breath changes with your emotions. When you are angry, you breathe in a different way. Try to observe how you breathe when you are angry and then try to breathe differently while you are angry. You will not be able to be angry. You can be angry only in a certain way, with a certain rhythm of breathing.

When you are in love, observe your breath: the rhythm, the music, the harmony. Disturb that harmony and the love will disappear. Or, create that harmony and the love will appear.

If you can become the master of your breathing -- and it is a deep science -- you become master of your emotions. When you are in the sex act, observe how you breathe. That breathing is basically related to the sex act. You cannot do anything in which your breath is not deeply related.

You cannot move into meditation unless you try to understand, and use, your breathing system. Your breath is the bridge between your conscious and the unconscious. The unconscious goes on changing your rhythm of breathing, so if you become aware of this rhythm and its constant changes, you can become aware of your unconscious roots: what the unconscious is doing.

Now, many things can be known about you through the rhythm of your breathing, even while you are sleeping. If you are sleeping and you are having a dream about anger, your breath can be observed and the observer will know that you are angry in your dream. If you are having sex in your dream it can be observed from the outside and it will be known that you are having a sexual experience in your dream. Your breath will follow a certain rhythm.

If you observe the rhythm of a Buddha's breathing, it is different from yours. It constantly remains the same. While a Buddha is asleep, his rhythm remains the same. When he is awake. whether he is talking or he is silent, his rhythm remains the same.

So in this camp, you are to do three things with your breathing system. The first is to breathe deeply the whole day. Rhythmically, silently. Not forced, but deep: slowly and deeply. Create a silent rhythm and feel that in that rhythm you are relaxed, not strained. Then, follow that rhythm for the whole day. Whenever you remember it, breathe deeply, relaxedly, silently, with a musical rhythm. Feel the music of it. It *has* a music.

And secondly. watch your breath observe it. When the breath goes out, move with the breath. When the breath goes in, move with the breath. Go out, go in, with the breath. Follow it. If you can observe your breath, it will become deep, silent, rhythmic. By following the breath, you become very, very different because this constant awareness of the breath will detach you from your mind. The energy that normally moves into thinking will move into observation. This is the alchemy of meditation: to change the energy that moves into thinking into observation.

How to change the energy of thought into observation? That is what the device of meditation basically is: how not to think *and* to observe, how not to be a thinker but to be a witness.

So, observe your breath the whole day. But don't be tense about it. If you become tense, the purpose is lost. Remain relaxed. Just observe. Be playful about it; don't make it a work.

Whenever you remember, observe your breathing. If you forget, then forget; but the moment you remember, start observing again. It will come to you. By and by you will begin observing. Through your very observation, the quality will change. Observing the breath will not give you space for thinking, so it will be a good diversion.

Thirdly, use your breath as an awareness of life and death, simultaneously. When the breath goes out, it is associated with death. When the breath comes in, it is associated with life. With every outgoing breath you die, and with every incoming breath you are reborn. Life and death are not two things; separate, divided. They are one. And each moment, both are present.

So remember this: when your breath is going out, feel as if you are dying. Don't be afraid If you are afraid, the breath will be disturbed. Accept it: the outgoing breath is death. And death is beautiful; it is relaxing.

Whenever you are relaxed you say AHH and the breath goes out. Feel a deep relaxation with the

outgoing breath. And when the breath comes in, feel, "Ah! Life is coming in" -- you are reborn. Make it a circle: life and death. Move into it and be aware of it It is a deep cleansing. With every outbreath die, and with every new breath be reborn.

For these eight days, remember this. This is going to be your mantra. I give you this as a mantra for the camp. The outmoving breath is death. Die, feel as if you are dying. The incoming breath is life. Feel as if you are being reborn. The whole day, for twenty-four hours -- whenever you are aware, remember this. It will change the quality of your mind totally.

If the outgoing breath becomes death, and each moment you die, what is happening? Your death means you are dying to your past; the old man is no more. And if you have to die every moment, there is no future. The next moment is death so you cannot project yourself into the future. Only this very moment, this lonely, atomic moment, remains with you. Even in this very moment you will have to die and be reborn.

Think of the concept of reincarnation not in terms of life but in terms of breath. Every moment you will be renewed, reoriented, fresh. A child again, with no burden of the past and with no anxiety for the future. The present moment is anxietyless. Anxiety is created only by the past or by the future.
So remember this. And not only remember it, practice it.

The New Alchemy: To Turn You On

Appendix #3
Chapter title: Catharsis and Meditation: Steps on The Path

10 February 1973 pm in Anandshila

Archive code: 7302105
ShortTitle: ALCHEM20
Audio: Yes
Video: No

THERE ARE TWO ATTITUDES TOWARD EXISTENCE. The first is one of enmity, conflict, struggle; the attitude of conquering the world, nature, the universe.

The whole scientific edifice is based on this attitude. Science is a struggle, a violent struggle with nature -- destructive. Religion is based on quite the contrary attitude: the approach of friendliness, of love.

Nature is not to be conquered, because you are part of it. It is absolutely absurd that the part should try to conquer the whole. It is impossible. And, ultimately, only the part will suffer not the whole. The whole effort is foolish, stupid.

Religion says that we are part of nature -- nature is the whole. The effort to conquer it is bound to create hell for you. Rather, surrender to it, be in a deep sympathy with it. Be deeply involved in it, be in a family relationship with it. Love must be the attitude.

And this is the miracle. It looks paradoxical, but when you try to conquer it you never conquer it. In the effort, you are destroyed. You just create misery, anguish, anxiety for yourself. You become an outsider. Then the universe is not a home for you; the universe is not your mother. You suffer; you become motherless. But when you love -- when the approach is of love and not of violent struggle -- you conquer it.

Only love conquers, because only love knows how to surrender, only love knows how to be defeated. That's why love conquers. Love becomes victorious because it knows the secret key: that there is only one victory with existence and that is by surrendering to it.

Once you surrender to it, the whole universe surrenders to you. The universe is just a response. Whatsoever you are doing, the universe goes on echoing it. The universe is not really doing anything to you. Rather, you are doing something to yourself, through nature. If you are trying to conquer nature you are

creating conflict. Nature will respond with conflict. It is your own face, reflected in the whole.

If you are not fighting, nature is not fighting. If you are ready to surrender, nature will surrender to you. This surrendering attitude toward existence is prayer. This attitude of surrendering toward the whole will make you whole also. Meditation is the path of how to surrender.

Three things are to be remembered. One, you are born out of existence; existence is your mother. Those who call God 'the father' are not right. This is just a male-oriented attitude. God is not the father, God is the mother, because we are born out of God. The whole universe is a womb.

One comes out of it and then, finally, one drops into it again -- just like a wave in the ocean, jumping and then falling back If the wave is struggling against the ocean, it is stupid. It is bound to go mad. And we *have* gone mad. This madness has to be dropped.

So the first thing to remember: if you really want to go deeply into ecstasy, a violent, aggressive approach toward existence is not for you. Rather, a loving approach, a friendly approach, a surrendering approach.

Or, you can say it in another way. With science, the approach is a male approach. With religion, the approach is a feminine approach. With science, it is positive aggression; with religion, it is passive love, surrendering, being in a deep let-go. But before this let-go, this love, you must throw out all the diseases that create aggression within you.

You are aggressive because you have accumulated aggression. You have accumulated anger, hatred, jealousy. You have accumulated much poison within you. That poison has to be thrown out. Only then will this aggression disappear.

And remember, you cannot approach the divine with an aggressive mind. You will never find him. The very attitude becomes the obstacle. You can approach the divine only in a very deep, passive receptivity. No aggression should be within you, no poison, no violence.

That's why I place so much emphasis on catharsis. In these meditations you are to throw out whatsoever you have accumulated in the past. All the dust, all the dead past. Throw it away. Act it out, act it out of your system completely. Only then can you surrender because only then, when aggression in not in you, is surrender possible.

In the modern age, relaxation has become a problem. No one is really capable now of relaxing. Such a simple thing! Even cats do it better than man. Look at a cat relaxing. He is so deeply relaxed. But you cannot do it. What has happened to man that a cat can do it and a man cannot do it?

So much accumulated aggression is there that it cannot allow you to relax. Deep down, you are afraid of relaxation. That's why you can't relax. The moment you relax the suppressed madness will come out, so you cannot relax. You are afraid. You have such nonsense within you that if you relax it is bound to come out, it will flow out of you. This fear creates a protection, a defense mechanism. You create a wall around your repressions and, because of that wall, you cannot relax.

If you cannot relax, how can you surrender? Surrender is absolute relaxation. It is merging into the universe so much that you don't feel 'you' are; you feel the universe is, existence is. You are so relaxed that you don't feel any boundary between you and the universe; there is no division between you.

If you are tense, you are divided. If you are relaxed, you are undivided, one. Surrender is deep relaxation, absolute relaxation. Unless you throw out all that has become part of you, part of your mind, you cannot relax and you cannot surrender. And if you cannot relax, you cannot participate in existence.

Participation is bliss. The whole universe is celebrating, every moment it is celebrating. It is a great celebration, a constant celebration, only we are not part of it. We have detached ourselves and are in misery. We are in misery because of the mind. The flowers are participating in the celebration, the moon is participating, the stars are participating, the earth is participating, the oceans are participating, the air, the clouds -- everything is participating in the continuous, eternal celebration. Only man has become an outsider. And it is because of his own efforts. On his own, he has separated himself from the existence.

Meditation is a reunion. It is going back to the mother, it is coming back home. But first, whatsoever dust you have gathered on the way, you have to throw away.

So don't be afraid of catharsis. I see that you are afraid. You are afraid that nothing will happen. These eight days are for catharsis, so that you can become new. The old can die here and you can leave with a new face, with a new mind, with a new being. But you will have to surrender so that you can participate in the great celebration that the universe is.

For science, the universe is a mechanical thing. For religion, it is a celebration. For science, it is accidental. For religion, it is intentional. For science, it is just a long process of cause and effect --

meaningless. For religion, it is not. For religion, it is not a chaos; it is a cosmos. It is not a mechanical thing, but a conscious intention. And not meaningless, but intrinsically meaningful. That meaning is hidden in the celebration.

We have conceived of God as a dancing god. The whole universe is a dance. Unless you can dance, you cannot become a part of it. Meet this dancing universe in a dancing way! Go to this celebration in a celebrating mood!

But how can you create a celebrating mood? How can you yourself become a celebration when there is aggression, violence, hatred and thousands and thousands of diseases accumulated inside? You are defending them, you are safeguarding them. You are your own worst enemy.

Become a friend to yourself. Allow the whole nonsense that is repressed and unconscious within you to be acted out. Be courageous enough to express your diseases. The moment they are expressed, the moment your unconscious diseases become conscious, they disappear. This is the only way.

What is psychoanalysis doing? All the psychoanalysts -- Freud, Jung, Adler and others -- what are they doing? They are doing the same thing by means of a very lengthy process: making your unconscious conscious. By talking with a patient for years on end, the psychoanalyst makes him aware of his unconscious. But this is too long a process, too expensive. And not worthwhile. The results are not very meaningful, not very hopeful. But the base is right. If unconscious repressions are allowed to become open, if they're exposed to the conscious, they disappear; they evaporate. You are freed from them, unburdened. You become weightless.

This is what we are doing here. But what we are using is a very intense method. It is not going to be like years and years of just sitting on the couch of a psychoanalyst and talking, talking, talking: talking about your dreams and about your unconscious, bringing everything out of you in bits and pieces. This method will expose your unconscious immediately!

But then, you have to help me; you have to cooperate with me. I cannot do anything unless you cooperate. Unless you are ready to transform yourself, I cannot do anything. But with your cooperation, much is possible. If you have courage, something meaningful can happen.

Meditation starts with catharsis and ends with celebration. When your diseases are thrown, you can dance and laugh, you can feel blissful. Only in this blissful state will there be a meeting, a meeting with the universe. That meeting is divine.

Unless you have known that meeting and reunion, you have not known anything at all. Only one thing is worth knowing, and that is the deep rootedness of your being in the being of the universe. Unless you feel that you are the universe, that you are in the universe and the universe is in you, you will be in misery; you will be in hell.

Now, something about the night meditation. Then we will move into it. This method is a very intense method. For twenty minutes you are going to stare at me with your eyes unblinking and your hands raised toward the sky. This is just a preparation so that you can meet with the cosmos. You will be jumping so that your energy is active, you are in a vital state, and the meeting can happen. Your energy is flowing upward. While you are standing with your hands raised -- jumping, staring at me -- feel that your energy is moving up. Jump with the energy that is moving up. You must move a little so that existence can descend into you. You must go at least one step of the way. Then, the divine can come. Only one step from you is enough.

In this state -- staring at me, jumping, feeling energy moving up as if you have become a tree that is spread out into the sky and you are jumping to meet the sky -- you will simultaneously be using the mantra hoo, loudly. HOO hits, hammers, the energy within and *kundalini* starts arising. In India we have called this energy *kundalini*, serpent power. The serpent uncoils.

This HOO has many meanings; it is multi-dimensional. Hoo hits the energy that is coiled inside. It actually hits the energy that is coiled in your sex center and the energy begins to move. Jumping, with your hands raised and spread toward the sky, the energy will flow in a fast current. You will feel that current. The more you feel it, the more you are to jump so that you are helping it to move. Go on using the mantra HOO, HOO, HOO as a hammering. It is a hammering with sound.

For twenty minutes you have to be completely mad so that all your madness is thrown out. Don't withhold yourself. Move into it totally, because half-effort is useless. Unless you do it totally, nothing will happen.

Only at a certain point will you touch existence. It is just like at 100 degrees water becomes vapor, it evaporates. If it is only heated to 90 degrees it may become hot but it will not change into vapor. The heat must reach a certain degree. Only then is there transformation. So half-effort is useless. You will just be

wasting energy and moving nowhere. You will just become lukewarm; nothing will happen to you, you will not evaporate.

So bring your total energy to it. Don't withhold anything; move completely in it. Within twenty minutes your energy will become vital and flowing. It will become a current, a fast current moving from the earth toward the sky. You will just be a vibrating part of that current. You will have disappeared; you will only be vibrating energy, jumping and ready to meet the divine, ready for the deep communion I am talking about.

And then, I will stop you. For ten minutes you are to remain in total silence. In that total silence you can become more aware of what is happening within. A new door is opened, a new light descends on you, a new bliss overflows in you. You have a feeling that the divine is everywhere: all around, within and without.

The New Alchemy: To Turn You On

Appendix #4
Chapter title: Catharsis and Meditation: Steps on The Path

11 February 1973 am in Anandshila

Archive code: 7302110
ShortTitle: ALCHEM21
Audio: Yes
Video: No

THE COSMOS IS A MUSICAL HARMONY, but we are not in tune with it. Tuning is needed. This tuning becomes possible if you surrender yourself to the whole.

Why is man not in tune with the infinite? Because you go on living according to your own mind, not according to the mind of the whole. Lao Tzu calls the mind of the whole tao: the law, the cosmic law.

We create our own laws; every society creates its own laws. Those laws are artificial. They are not universal, they are local. And because of those laws, we create an artificial life. We live in society according to the rules of the society. Society is a fiction. Necessary, but still a fiction. Man has created many societies, many different laws, contradictory laws, but the universal law is one. Unless you become aware that you are living according to artificial devices, you will not be able to tune yourself with the infinite, the natural, the rit. Vedas have called it the rit, the ultimate law.

The ultimate law is not man-made. Rather, on the contrary, we are made by that law. Our laws are our own fictions, the products of our own imagination, our own dreams. There are two possibilities: either you can be social or you can be universal.

You can build your life around a social fiction. Someone is a Hindu, someone is a Mohammedan, someone is a Christian. These are social fictions. Jesus is not a Christian, cannot be. If Jesus comes back, Christians will be the first to murder him again. The Vatican cannot tolerate him; it is impossible for a man like Jesus to be tolerated by any establishment. The pope will be the first to go against him.

I have heard about one Hindu sannyasin who went to meet the pope. The *sannyasin* said, "I have heard about a man who moves in the lower strata of society with criminals, who stays with prostitutes, who talks against religion and ritual, who is against society, the social laws, the social order, and is a deep anarchist. What will you do with him?"

The pope said, "We will be against him. He is a criminal; he must be punished. But tell me, what is his name?"

The *sannyasin* said, "His name is Jesus Christ."

Jesus is not a Christian, nor is Krishna a Hindu, nor Mahavir a Jain. These are fictions. Mahavir, Krishna, Buddha and Jesus have moved from society to the cosmos. Every religious man is rebellious, looks

rebellious, because he moves from social fictions to the universal reality.

Remember this, that unless you become aware of the social fictions, social games.... They are necessary; go on playing them. But don't be serious about them. Act them; don't get involved in them, remain aloof and detached. Remember that you cannot have bliss through them. Only through transcending them can the possibility become actual, because only then are you in search of the universal law, of that which is always there, that which is not created by man.

When man was not, the universal law was still there. One day man may not be, because man is not inevitable on earth. Once there were no men -- no Hindus, no Mohammedans, no capitalists, no communists, no establishment, nothing. The earth existed more blissfully than it exists now. And one day, man may disappear from this planet. But the law will remain. Find out that eternal law and be in tune with it.

How to find it out? How to know what the eternal law is that precedes us, that existed before us and will continue after us? We are just waves in that eternal ocean, so how to come to know it?

There are three things to remember and do. One, become a child again. Move back to the point where you were not a social being, where you were just natural. Children are like animals or trees or rocks, but we destroy them. We cultivate them, we cripple them in every way. Those who want to be in tune with the universe must move back. You must throw your civilization, your society, your cultivated habits and become natural, childlike.

Here, during the meditation camp, try it. Be like a child. Go back, back to your origins. And it's possible; you can go back. Just by going back you will become different. While meditating here, be like a child and throw civilization off.

Secondly, remember that you have a very deep-rooted past, the burden of the past on you. Don't carry it; put it aside. The past is the problem. And because of this past, your mind moves into the future. The past creates its own future; the past becomes projected into the future. Because of this past, and the projected future, you miss the moment that is here, the real moment, the eternal moment.

Remember, past and future are not part of time; they are part of mind. They don't exist. The past is no more, just in the memory. The future is yet not, just in the imagination. We go on dividing time into three divisions: past, present and future. But past and future are not part of time; the division is false. Only the present is time. Past is memory; future is imagination. The now is the only time.

So the second thing to remember is that if you want to be in tune with the infinite, remain with the now. Don't move into the past, don't move into the future. Live moment to moment. This moment is enough. If you can be here and now, you are in the eternal. Time is the door to eternity. If you move into the future you have missed the door.

Remain with the moment. Whenever you see that your mind is moving into the future or into the past, suddenly come back, move to the present. Do something, be something, in the present. We go on moving into the future or into the past and go on missing the door that is here, now. This has become a deep-rooted habit.

Thirdly, know well that through thinking you cannot be tuned to the infinite. Only through silence, only through a non-thinking awareness, a nonthinking sensitivity will you be tuned. Thinking is the disturbance, the barrier, because whenever you are thinking you are not in the universe. You are in your mind, enclosed.

Whenever you are not thinking you are not enclosed. The walls have disappeared; you have moved into existence. Thinking is nonexistential. Nonthinking....

But remember, nonthinking *plus* awareness. You Can move into sleep. That will not do. Nonthinking *and* alert. No thought in the mind, no clouds in the mind, and alert. In that noncloudy moment, in that alertness, you penetrate into existence. You become one with it. The wave becomes the ocean.

The New Alchemy: To Turn You On

Appendix #5

Chapter title: Catharsis and Meditation: Steps on The Path

11 February 1973 pm in Anandshila

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Video: No

THE DESIRE TO BE TRANSFORMED, the desire to be reborn in a spiritual dimension, is dangerous. Dangerous in the sense that now you are leaving a path that is known, dangerous in the sense that now you are entering the uncharted, dangerous in the sense that you are now on a pathless path. But nothing great happens if one is not ready to move in danger. Nothing worthwhile, nothing meaningful happens if one is not ready to stake his whole life on it. Unless you are ready to die for something, you cannot start living authentically. Only one who is ready to die can attain life.

The danger is worth trying. Nietzsche has said somewhere that his motto in life is 'Live dangerously!' -- because if you are not living dangerously, you are not living at all. 'No danger' means no life. Only the dead are beyond danger.

Because of danger, we have become half-dead. Because of the fear of death, we have even become afraid of life. We cannot live, because to move in life is to move into the unknown. Religion is the most unknown dimension. Even those who have known it cannot say anything about it.

Says Lao Tzu: "Truth cannot be said. And if it is said, it is no longer the truth." The ultimate cannot be named. If you name it, you have missed it. It remains inexpressible. Those who have gone to the inner space -- and many have gone: a Buddha, a Jesus, a Confucius -- when they come back, they are dumb; they cannot say anything about it. The experience is such that language is futile to express it. No map of it is yet available and never will be, because no path is fixed.

The inner light is like moving in a wonderland. It is as if you are in a city and the city is constantly changing. The roads are changing, merging into each other. The houses are running around. Nothing is fixed, the city is a fluid city where no map can be drawn. Any map that you can draw is out of date the moment it is drawn because the city is constantly changing. No house remains constantly in one place. One street moves and meets another, one house moves from north to east. You cannot even find out where your own house is. When you went to your office in the morning it was at point 'A', but it is no longer there. You can be certain of only one thing: that you will not be able to find it at 'A'. It may be anywhere else.

If such a city, such a fluid city, can be conceived, then you can have a glimpse of what the inner world is like. Life is a flux; existence is constantly changing. Nothing is fixed because nothing is dead. Only dead things are fixed. 'Alive' means changing, constantly changing, riverlike. That's the problem.

In the center, there is something that is nonchanging. But that is in the center. When you move in, you move into a changing world, into a fluxlike, dreamy world where everything is constantly changing. If you can pass through this changing world of dreams, words, thoughts, past memories, future projections -- where everything is changing, fluid, fluxlike -- if you can pass through it, then one day you can come to the center.

But to pass this space of flux is the problem. Even those who have known it cannot describe what it is. It is dangerous, because you cannot control it. You can control only the surface of the mind, just the surface. Even that is not totally controllable, but you can manage somehow to at least create a pretension, a facade, that you are in control. The more inner you move, the more uncontrollable forces are encountered.

The more inward you move, the more you encounter contradictory forces. On the surface, you may be loving to someone. Deep down, you are also hating him or her. You are never aware of this fact on the surface. You think that you love your child, you love your mother, you love your friend, your wife or your husband. This is only one aspect of the coin. The other side of the coin, quite the opposite side, is hidden right behind it. That's why lovers can become hateful at any moment. Only lovers can hate so intensely. The more intense the love, the more intense the hate will be. It is just the other side.

We live in a false world of noncontradictions. We think, "I love so-and-so. How can I hate him?" But we are divided. We think, "I hate so-and-so. How can I love him?" or, "I love so-and-so. How can I hate

him?" but it's not true. As you move inward you will come to know that you love the same person you hate and you hate the same person you love. You are contradictory; the whole existence is contradictory. And because of this contradiction, there is so much anguish, so much anxiety, so much deep guilt.

The more inward you move, the more your facade, your face, your so-called personality is disturbed. Your ego is shattered. Then you cannot say, "I am this and I am not that." You are both: the sinner and the saint both, simultaneously. Then it is difficult; things become unmanageable. You cannot even manage to maintain your identity (who you are). The old identity, the image, is broken now because the contradictory forces within you are let loose.

That's why we are afraid to go within. It is dangerous. But worth trying, because without danger nothing is achieved.

If you enter into the inner space, you will not only encounter life. You will also encounter death, because that is the polar opposite of it. Just as hate goes with love, death and life go together. You think that you are alive, but you never think that you are also death. You think that death is going to happen to you somewhere in the future, but you are alive now. Death is something that is going to happen to you, like an accident, or like something from the outside.

That's absolutely wrong. Death is not going to happen to you from the outside. Death is growing within you; it is part of you. You are not only life; you are death also. Death is not an accident; it is a growth. You are growing in death just like you are growing in life. They both are parts of you.

If you enter within, sooner or later you will encounter death, which you have suppressed completely. This is the trick to suppress it: that you always think death is somewhere in the future, that it is going to happen to you from the outside. You go on thinking that somehow you can escape it, you can deceive it, you can come to some agreement with it.

No agreement will be of any help. You cannot escape it, because you *are* it; it is within you. But you have hidden it. Unconsciously, you have suppressed it.

We have repressed two things very deeply sex and death. That's why we never talk about sex or death. It is not good to talk about these things. If someone starts talking about them, it is not good manners. If someone starts talking about sex or death we would like to shut him up or change the subject.

Why are we so afraid of sex and death? We are afraid of them because they are deeply related. You are born through sex and you will die through sex. Life and death are both centered around sex. We are afraid of death; that's why we are afraid of sex. And if you are afraid of both death and sex, basically you are afraid of life also, because all three are one within. Sex is the energy. One pole is life; the other pole is death.

We have suppressed sex and death, both. If you go within, you will meet these friends waiting for you. They may have been waiting for lives. And they will go on waiting unless you meet them, encounter them -- and transcend them.

That's why the path of spiritual existence is fraught with dangers. You will meet your own repressed parts. Death is one of them. And when you meet death within, you become so afraid that you immediately want to come back to the surface.

Why are so few persons interested in going within? Why? For centuries and centuries they have been taught to go within; it has been a basic teaching all over the world to know thyself. Then why are so few people interested in going within? The reason is this: because unconsciously they know that if they go within, things will emerge, things will be encountered that they feel are dangerous. This unconscious idea creates a barrier. We go on talking of the inner journey, we go on talking of the spirit, of spirituality, of everything, but we simply talk. We never try to move within, we never go on the real journey. We just talk and talk and talk. Religion has become just talk. It has become absolutely boring, because we have talked about it so much, for so many centuries. It looks like sheer madness now.

The reason why so few people are interested in moving inward is because if you go within, you will encounter death. But if you can encounter death without fear, and without returning back to the surface, you will become deathless. One who encounters death is already deathless. For the conscious being within you who encounters death, death becomes an object.

You are separate from whatsoever you can be aware of. I can see you because you are separate from me. I can see my thoughts moving in the mind because they are separate from me. If I close my eyes I can see my heart beating because it is separate from me. I can see everything except myself. I cannot see myself because my subjectivity cannot be reduced to objectivity. I cannot make an object of my own self. Who will see it then? If someone is seeing it, the someone who is seeing it is not me -- the someone who has become

the object.

If you can encounter death, if you can see death within, you have transcended it. Now death is not for you. And both life and death can be encountered, both forces can be encountered. Hate and love -- all polar opposites can be encountered within. When you encounter them, you have transcended them. In the very encounter they are transcended. Now you are different from them. You are the witness.

That's why I say that the danger is worthwhile. When you come to a point in your deep meditation where you feel as if you are going to die -- the heart may stop at any moment -- don't be afraid. Remember that this is the moment for which you have been struggling for lives. Don't miss it! Enter into it! Be ready, even if you feel you are going to die. Die! Say to death, "I am ready now." Surrender to it.

A single moment... and you will be different forever. You will have become deathless. Or, something different from both what we call life and what we call death. The something that surrenders is the center -- not only of you, but of the whole existence.

The New Alchemy: To Turn You On

Appendix #6
Chapter title: Catharsis and Meditation: Steps on The Path

12 February 1973 am in Anandshila

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Video: No

ABOUT THE AFTERNOON MEDITATION. KIRTAN, singing and dancing, is one of the secret doors, one of the deepest doors. The approach is very basic.

The first thing to be understood is: don't take religion seriously. You can sing and dance in it; long faces are not needed. We have lived with long faces too long. If you see the old face of God it is sad. It creates boredom.

Now -- and not only now, it has always been so, but more so today -- now. we need a dancing and laughing God. Seriousness has killed religion. Irreligious people have not killed religion. atheists have not destroyed religion -- seriousness has killed relig ion. The serious faces of the priests and prophets.

Seriousness is a disease. Because of the serious face of religion. only diseased people have been attracted to it Those who are young, alive, dancing and laughing have felt that they are not for religion and religion is not for them. When they become old. diseased -- when life has withered away, when their energy has dimmed, then -- when death is coming near -- they will seek the divine.

This has proven fatal. And because of this, the whole earth has become nonreligious. Religion must be young, alive. fresh. It must have a different base I call that base festivity, celebration, a deep attitude toward happiness.

The afternoon meditation means all these things. You have to dance in an ecstatic mood. All your life energy is to be flowing, laughing, singing. Celebrate life, don't try to fight with it. And in celebration you will transcend, and you will become the winner.

In the morning meditation, what we are doing is cathartic. After you have gone through a catharsis you need to dance, to sing; you need something to sing about. Catharsis is negative; you are just purifying yourself. When you are ready, purified, feel a deep gratitude. Sing and dance, and completely merge yourself in the dancing and singing. The moment the dancer has disappeared and only the dance remains, you have entered. The moment the singer has disappeared and only singing has remained, you have entered.

Forget the dancer, the center of the ego. Become the dance. That is the meditation Dance so deeply that you forget completely that 'you' are dancing and begin to feel that you are the dance. The division must disappear. Then it becomes a meditation. If the division is there, then it is an exercise: good, healthy, but it cannot be said to be spiritual. It is just a simple dance. Dance is good in itself. As far as it goes, it is good. After it, you will feel fresh, young. But it is not meditation yet. The dancer must go, until only the dance remains.

So what to do? Be totally in the dance, because division can exist only if you are not total in it. If you are standing aside and looking at your own dance, the division will remain you are the dancer and you are dancing. Then dancing is just an act, something you are doing. It is not your being. So get involved totally; be merged in it Don't stand aside, don't be an observer, Participate!

Let the dance flow in its own way. Don't force it. Rather, follow it: allow it to happen. It is not a doing but a happening. Remain in the mood of festivity. You are not doing something very serious. You're just playing, playing with your life energy, playing with your bioenergy, allowing it to move in its own way. Just like the wind blows and the river flows you are flowing and flowing. Feel it.

And be playful. Remember this word 'playful' always. With me, it is very basic. In this country we call creation God's *leela*, God's play. God has not created the world. It is his play.

The world is not a creation that is separate from the divine. It *is* divine. Everything is just a play. So allow the divine within you to be playful. Allow it to be dancing and singing and celebrating. Only then can you approach it, only then does it become revealed to you.

Don't approach the inner search in a serious way. It is not work. It is like children playing It is not work; it is play. It is not even a game, because a game has rules, you have to follow rules. When you are playing, you just have to follow your own life energy. Follow it. Flow with it.

Forget yourself and let there be dancing and singing, and you will reach a very deep source within you. Many new flowers will come to your life, many new dimensions will open. Just allow your life energy to move. And remember always, your life energy is wiser than you. Once you know your life energy and can allow it to lead you, you will come to feel what type of a fool you were before -- stupid. You were trying to lead life, you were trying to force life, you were trying to control a greater energy with your mind, with your poor concepts, your mental concepts. You were trying to put a window around the sky.

You are just a frame around the whole. Don't be too concerned with it. Be concerned with the life source, the force, the energy that is within you. Through singing and dancing, I hope that the frame will break and you will be able to throw it away so that your life energy will be freed. Once freed, you will have a different quality. That quality is divine; it is not human.

The New Alchemy: To Turn You On

Appendix #7
Chapter title: Catharsis and Meditation: Steps on The Path

12 February 1973 pm in Anandshila

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Video: No

WHAT IS THE RELATIONSHIP BETWEEN SEX AND DEATH?

I HAVE SAID that man is afraid of both. That's why they are taboos. No one talks about sex and no one

talks about death.

We remain silent about these two things. We have remained silent for centuries and centuries. They are taboo subjects, they should not even be mentioned. The moment they are mentioned, something starts trembling within us.

It seems that a deep repression is there. That's why we have created substitute words. In the western world they do not say, "We are having sex." They say, "We are making love." It's a substitute word. And false, because love is a totally different dimension. Having sex is having sex; it is not making love. Love may include sex, but it has a different quality altogether.

We never talk about death directly. If someone dies, we use substitute words. We say he has gone to meet his Father, or he has gone to heaven. Death is never faced directly.

We have created many false phenomena around death and sex. If two persons are going to be married, sex is not even mentioned. And they are going to be married for sex! We have created a great illusion around marriage, but the bare, naked fact is sex. We have created a ritual, a great ritual of marriage, just to hide the fact. Why?

Why is there a taboo about these two things only? The two are deeply related. The reason for their relationship is this:

First, you are born out of sex; birth is sex. And birth and death are two poles of one thing. In your very birth, death is hidden. That's why man became aware of the deep relationship between sex and death. Death cannot happen without sex just like birth cannot happen without sex.

You may wonder.... There are organisms -- amoeba and other bacteria -- that are not born out of sex but out of simple division. Amoeba go on growing, feeding. A certain limit is reached where the body divides into two, because it becomes so big that now the amoeba cannot move. Up to a certain limit the body goes on growing and then it divides in two. Then the two bodies go on growing and divide into four. There is no sex, just simple division. That's why the amoeba is known as deathless. Amoeba never die. If food is supplied continuously, amoeba never die. There is no need to die, because there is no sex.

Man cannot become immortal unless we find something that changes the whole process of reproduction. If a man can be born without sex, he will never die. Death is part of sex just like birth is part of sex.

This can be understood in another way also. Those who have been most fascinated and obsessed with the concept of immortality, all those traditions that have tried somehow to make man immortal, have always been against sex. Yoga, particularly hatha yoga, has tried deeply to find methods to prolong life. That is why hatha yoga is against sex. Hatha yoga says that if you want to prolong life, don't move into sex, because sex brings death nearer.

But you are already born, so you are already involved in sex. Whether you repress your sex, or you express it, will not make much difference. You have already moved into one side. The other will follow.

Sex and death are deeply related in another sense also. In a deep sex act, you feel a certain death, as if you are no more. If you have really gone into the act totally, you are merged. Your individual entity disappears and a greater force than you takes over. The sex act starts as a voluntary act, but it never ends as a voluntary act. A point comes where your voluntary mechanism is taken over by the nonvoluntary. A point comes where your conscious mind is thrown off and the unconscious takes over. A point comes when your ego cannot exist and the non-ego is in power, in control. You feel a sudden death of the ego; you feel you are dying.

That's why people who are very egoistic cannot achieve sexual orgasm. They cannot be in a let-go; they cannot allow their unconscious to take over. They remain mentally conscious and they try to control the whole process. Then, they cannot achieve a deep sexual orgasm. The more civilized man becomes, the less possibility there is of orgasm. That blissful moment when your ego is lost and you are merged into existence is a certain death: death of the ego, death of the conscious, death of your individuality.

That's why those who are afraid of sex will be afraid of death and those who are afraid of death will be afraid of sex. The fear is there that "I may be lost. How am I to be certain that I will be capable of coming back?" It is uncertain. Who knows whether you will come back or whether you will go on and on, and disappear completely?

The same fear comes in meditation also. It is again going to be a deep orgasm, similar in many ways to a sexual orgasm. In a sense, exactly the same.

Now, modern psychology, particularly Jung's psychology, has come to discover a concept, a very old tantric concept. Tantra says that every man and woman is bisexual. No man is simply man. He is, in a way, woman also. And no woman is simply woman. Deep down, there is a man hidden. So every individual, man

or woman, is bisexual. The opposite is hidden beneath.

In deep meditation, a sexual orgasm happens -- not with someone outside you, but with your own polar opposite within. You meet there: your inner woman and your inner man meet. The meeting is spiritual, not bodily. They penetrate each other, yin and yang. They penetrate each other, they become one, they merge. Meditation is a deep sexual orgasm between your own two polar opposites. The same fear comes again.

If you move deeply into meditation, one day, sooner or later, you will come to know that now the last moment has come. Death is going to occur: now I will die. Fear grips you. In that fear, you may come back. If you come back, you have missed a great opportunity that only comes rarely, very rarely. Lives and lives pass before this rare moment comes when you start feeling a deep orgasm within. The inner woman and the inner man are meeting; your two polar opposites are penetrating each other, becoming one. You are at the moment when you can become whole. But fear will be there, because the ego will be lost. You as you know yourself, your image, will be lost. A new being, not related at all with the old one, discontinuous with the old one, will be there. But you will die, with all your past. Fear comes.

Death is encountered in meditation and death is encountered in sexual orgasm. But if you can encounter these deaths, you will become capable of encountering the ultimate death: the death of the ego. And without fear. Once you know that you can lose yourself and yet can be, once you know that losing is not really losing but gaining, once you know that merging is not death but life eternal -- once you have known it, there is no death for you. Your body will die, everything that you have will die, but you -- the very being, the very ground of your existence -- is eternal.

And it is good. If you can experience death in sex, sex itself becomes spiritual; it becomes a meditation. Once you can know it with the outer woman or outer man, with the beloved or the lover, it will be easy for you to move into meditation and create the same phenomenon within that you have known without.

One can create it directly in the inner realm also. It will be difficult, but it can be created. Once it is created and you have known a deep meeting, a deep communion within your own two polar opposites, outward sex will disappear. It is just a substitute for this inner sex. I call this inner sex: meditation. You are alone, in a deep orgasm with your own polar opposite.

Wherever you can feel death, feel it. Don't escape. Death is beautiful; death is the greatest mystery, more mysterious than life. Through life you can gain the world, the futile world -- meaningless, worthless. Through death you can gain the eternal. Death is the door.

Socrates was dying; poison had been given to him. His face looked ecstatic. His friends asked him, "Socrates, you are going to die within moments. Why are you looking so happy, so blissful? We have never seen anyone dying with such a blissful face, with such ecstatic eyes. What is the matter? What is happening to you?"

Socrates said, "I am entering death, the great mystery. Life is nothing before it. The unknown is opening before me, the unlimited, the uncharted. I am on a great voyage. I am losing myself, but gaining the whole universe, the whole existence."

Don't be afraid of death. The fear of death debars you from all deep experiences: of love, of meditation, of ecstasy. Once you are afraid of death, you are debarred from all deep experiences.

Be ready to die. Then life, eternal life, will be yours. Jesus says, "Whosoever tries to save himself will lose himself. And whosoever is ready to lose himself will attain himself."

The New Alchemy: To Turn You On

Appendix #8
Chapter title: Catharsis and Meditation: Steps on The Path

13 February 1973 am in Anandshila

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Video: No

SOMETHING ABOUT THE TRATAK MEDITATION. At night when we are doing *tratak* -- you are staring at me with unblinking eyes, your hands raised, jumping, crying the mantra HOO -- what are we doing basically? What are we doing, what is the inner process? What is going to happen through it?

The first thing. When you stare with unblinking eyes, your energy becomes concentrated. Eyes are the doors from which you can move out or in. It is just like breathing. The breathing goes out and then comes in; then it goes out and comes in. You exhale and inhale. In the same way, you exhale and inhale consciousness through the eyes. This has to be deeply understood; it is one of the secrets of yoga. Just like you exhale and inhale breath through the nostrils, you inhale and exhale consciousness through the eyes. It is very subtle.

Consciousness is all around you, just like breath is all around you. Air is there, oxygen is there. You cannot be alive if you are not breathing. In the same way, you cannot be conscious if you are not aware of a subtle breathing of consciousness through the eyes.

Concentration of the eyes makes you aware of this. Not only aware, but a master of it. Once you know the secret of how to breathe consciousness through the eyes, you can accumulate more consciousness within you. More conscious, you will be more alert. More conscious, new doors of perception will open.

Have you ever noticed the fact that all over the world we have called those who have known the truth 'seers'? *Drashta*: those who have seen. In India we have called the whole phenomenon *darshan*, seeing. What does it mean?

Darshan is not philosophy. Hermann Hesse has coined a new word to translate *darshan*. He calls it *philosia*. Philosophy means love of thinking, love of inquiry. *Philosia* means love of seeing, not of thinking. *Philo* means love; *sia* means to see.

Darshan, seeing, perception, has been used for those who have known, realized. It is deeply related to the eyes. You can breathe consciousness through the eyes, so any concentrated staring makes your eyes more open and you can be filled with more consciousness .

And when I say to stare at me, I mean other things also. When you are staring at me, I can communicate with you deeply, without words. When words are used, it is an indirect communication. Nothing is certain about words. You may not understand what is being said, or you may misunderstand. And the greater possibility is always of misunderstanding, because when I say something my meaning is not travelling to you, only my words. The content is not reaching you, only the container. You will supply the contents.

I say 'God'. The word travels toward you; you hear the word 'God'. But what was my meaning? My meaning remains with me. The word comes to you, the container without the contents -- vacant. Then you fill the container, you give meaning to it. That meaning will be yours, not mine.

There is no way to convey the truth through words. Only misunderstanding can be conveyed. Language is basically a distortion, but nothing can be done about it. It is so. But there are methods in which a direct communication is possible.

When you are staring at me, a moment is possible when your eyes have become fixed, unblinking, and you are drawing in consciousness. The flow of consciousness is wider, more vital. Then I can convey something directly through that current. Mind will not be involved; the communication will go directly to you; there will be no interpretation. These waves of consciousness can be used as a vehicle. With staring eyes, you can receive the message.

I ask you to go on jumping. Why? For a particular reason. When you jump, your energy is in movement. It circulates more. Life energy circulates just like blood; it is a subtle circulation.

If you have heard about Chinese acupuncture you will be able to understand it more easily. They say that vital energy flows in the body, and there are points in the body, eight hundred points, from where that energy can be contacted. When you are ill, it means that a particular contact point in the body has become nonfunctioning; it is not in contact with the universal energy. The contact has to be made again, it has to be renewed. By pushing or stroking or massaging or inserting pins into that small point of energy to make it alive, a particular disease will disappear.

According to acupuncture, every disease comes because you are not in contact with the universal energy around you; the contact is missing. Just like blood circulates, subtle energy, your vitality, circulates in the

body. I ask you to jump. In that jumping, the energy begins to circulate more, just like blood begins to circulate more. In that jumping, every cell of your body becomes more alive. Your eight hundred points of contact with the universal energy become more alive and vital, more receptive, more open. Then, even without your eyes, I can come into contact with your other centers. Then, even with a blind man, communication is possible. But eyes are the focal points; no other energy is so great, so big. So use your eyes, but also use the whole circuit of your body energy to become more alive.

Then I ask you to go on loudly repeating the mantra hoo. This is just to hit your sex center from within, because the sex center is the source of all energies. If the source is not hit, nothing great is possible; no transformation is possible.

So three things are to be done. One: with staring eyes, you will be drawing in consciousness, and I can communicate through that drawing in. Secondly: by jumping, the life energies begin to circulate more, and you come to be in deep contact with the universal force. I can communicate through that also. And thirdly: your sex center is hit by the mantra HOO. Sex is the most vital energy, the source of all energies. With that hitting, the sex center opens within.

I have told you that the sex center can open in two ways. When you become attracted to the opposite sex, it opens outward and your energy starts flowing outward. Even if the attraction is just in your imagination, and the other is not even aware of it, you are losing energy.

Don't be confused and think that semen is sex energy. Semen is just the vehicle. It is not exactly sex energy, just the vehicle for it. It is just the material part of it, not the real psychic energy. When you become attracted to the opposite sex you are not losing semen, but you are losing energy. Energy is dissipated. Whenever you think about sex you are dissipating energy. It may only be through the imagination, but energy is still moving outward.

When you hit the sex center from within through the mantra HOO.... I am not using aum because of this point: when you say aum only the heart center is hit; aum cannot move deeper than the heart. Aum was used in past days because man was more simple, more centered in the heart and less centered at the sex. Now so many things have changed and man is quite different. He is more centered near the sex than at the heart. Aum has become less useful.

HOO goes directly to the sex center and hits it. If you say HOO loudly, you will feel that your sex center has been hit from within. This constant hammering within.... When I am communicating with you, when your eyes are staring at me and concentrated on me, when your whole body is jumping and alive and in deep contact with the cosmic forces -- if you hit your sex center at the right moment, at *this* moment, the energy rushes up. And when sex energy rushes up.... It is not semen, remember. Sex energy: the spiritual part of semen. Just like you have a body and a soul, the semen's body is material and its soul is sex energy.

The energy rushes upward and passes through your spine. It moves through your seven centers and comes to the last center, the sahasrar. This flood of energy cleanses you completely. Every center in you is cleansed. It becomes fresh, alive, moving. When the energy reaches the last center, the sahasrar, you are a different person.

With each center that is passed, you become a different person. Gurdjieff has talked about seven types of men. He calls them 'man number one', 'man number two', 'man number three' and so on. If you had gone to Gurdjieff -- and he was one of the greatest masters of this age -- if you had gone to him and asked him something about man he would have immediately asked, "What type of man are you talking about? Tell me the number: number one, number two, number three.... With man, the word 'man' is meaningless. There are seven types of man, so if you are asking about man number one my answer will be different; it you are talking about man number two my answer will be different. About what 'man' are you asking?"

We have seven chakras. With each chakra you are a different man. With the first chakra, the sex center, you are just an animal. Slightly above the animal but not far away -- just on the boundary. Below you is the animal world, above you is the world of humanity, and you are right on the boundary. That's why religions have been so against sex -- because it is the highest point for animals and the lowest for man. If you remain centered at the sex center you are only the highest animal, nothing more.

When the energy moves to the second center, you become man number two. New qualities develop in you. Energy moves to the third center -- again, more new dimensions become open to you. Finally, when the energy comes to the last center, the sahasrar, you transcend humanity; you are no longer man. And unless man transcends humanity, he cannot find the ultimate. Man must transcend himself. Only then is he fulfilled.

Nietzsche has said that the worst day in the world will be the day when man forgets about transcending

himself. Man is just an arrow. If you remain at the bow you are useless. An arrow that remains at the bow is useless. Unless you leave the bow you are not really an arrow.

At the sex center, man is just like an arrow at the bow. The journey has not yet started. It is ready to start, but it never starts.

This night meditation, the *tratak* meditation, is for all these things. I am trying to push your arrow so that it will leave the bow. Once you leave the bow, you enter a different world.

The New Alchemy: To Turn You On

Appendix #9
Chapter title: Catharsis and Meditation: Steps on The Path

13 February 1973 pm in Anandshila

Archive code: 7302135
ShortTitle: ALCHEM26
Audio: Yes
Video: No

SOMEONE HAS ASKED A VERY BEAUTIFUL QUESTION. Really, the question is a Zen koan. First it will be useful to understand what a Zen koan is. Only then can this question be discussed.

Zen has a special method of meditation. They call it 'koan' or 'ko-an'. A koan is a puzzle. But it is not like an ordinary puzzle. It is a puzzle that cannot be solved. Ordinary puzzles can be solved, they are meant to be solved. They may be difficult, but they are not impossible. A koan is an impossible puzzle. You cannot solve it; there is no way to solve it.

For example, this is a Zen koan: what is the sound of one hand clapping? If you use two hands a sound is created, but if you use only one hand, what sound is created?

This is a koan. Impossible to solve. Whatsoever you say will be wrong. Unless you remain totally silent, everything will be wrong. This koan is to create a total silence in you, where no answer is coming. If answers are coming they will go on being the wrong answers, because every answer is wrong -- no sound can be created by one hand.

But if you say, "No sound can be created," you have missed the point. Obviously, everyone knows that no sound can be created. But the teacher is still asking you, "If a sound is created by one hand, what will that sound be?" He also knows that no sound can be created, so there is no need to tell him and no need to try to be wiser than he. You have missed the point. You have to meditate on the koan and find out what type of sound will be created *if* a sound can be created by one hand.

You go on thinking. You have to use every way, every method, every technique to think about it. You have to dream about it, meditate on it, concentrate on it. Many answers will be given by your mind, but you already know that no answer is possible. Still, your mind will go on saying, "Try this." "Try this." "This may do." You may say that no answer is possible, but the realization is not very deep because your mind goes on giving answers.

While I am talking, you must be trying to find out what type of sound can be created by one hand. This means that your mind is puzzled by this impossible puzzle. Go on thinking, thinking....

When you come to your master to give him the answer, he may beat you or throw you out of the room saying, "Go! This is stupid!" Whatsoever answer you bring he is going to beat you, because no answer is possible until you come without any answers, until you come in total silence. The master will know when you have found the answer, because your face will be different when there is no answer within, no thought within. When you have come in total silence, the master will know. He may bow down to you, he may touch

your feet.

These koans are for meditation: to help you to go beyond the mind, beyond mentation, beyond minding -- the continuous fuss in the mind. The mind goes on thinking, thinking, thinking. These koans are so that you can stop thinking. They are impossible to solve so you cannot think about them. Finally, you have to stop thinking. It may take time, but you are only wasting energy. Sometimes years pass, and you have not yet come to the end of thinking.

When you come to the end of thinking, a gap is created, an interval. In that interval, you realize yourself -- not the answer to the koan. But because of the koan, because of the device, thinking has stopped. You are bored with it; you cannot think anymore, you simply cease to think. You remain silent. The puzzle has stopped puzzling you. In that silent moment, you realize yourself.

Now, this question. It is a koan. Someone has asked: DOES A DOG HAVE A BUDDHA NATURE? And this is a very important question! If you answer yes or no, you lose your own Buddha nature.

This is a Zen koan. It has been used continuously for two thousand years. The teacher, the master, gives this koan to the disciple: "Go and find out whether a dog has a Buddha nature or not." It is not a puzzle yet, because you can answer yes or no. But then it immediately hits you that this is a very significant thing. If you answer yes, or if you answer no, both ways you miss your own Buddha nature. So what to do?

One of the greatest Zen masters, Rinzai, used to use this koan. He would say, "If you say yes, I will beat you. If you say no, I will beat you. Go and find out the answer, find out whether a dog has a Buddha nature or not. And whatever answer you come back with, I am going to beat you!" It became puzzling. But the puzzle was purposeful, because no answer is needed.

If you say yes, why do you miss your own Buddha nature? If you say no, why do you miss your own Buddha nature? If you say, "Yes, a dog has it," you miss, because how can a dog have a Buddha nature when even Gautam Buddha had to struggle for lives and lives to attain it? If a dog already has it, then Gautam Buddha was just stupid. What was he struggling for? For lives he was struggling and struggling to find his Buddha nature, to find the ultimate soul within him, and even a dog has it...? Then Buddha falls down even lower than a dog.

If you say no -- if you say, "No, a dog does not have a Buddha nature" -- then again you miss, because if a dog has not got it then there is no possibility of any evolution. Then how can the dog grow to be a Buddha one day? Every Buddha has been a dog once, an animal once. Even lower than an animal -- a vegetable. Even lower than a vegetable. Everyone has been through all these stages. If someone (Gautam Siddharth) becomes a Buddha and he has once been a dog, an animal, a plant, a tree, everything -- if his Buddha nature comes to be realized one day, how can it happen if it was not already there? It is just a manifestation; it must have been hidden somewhere. So you cannot say no, because a dog has a Buddha nature hidden somewhere within him. Manifested, it is nowhere to be found in him; but, hidden deep down, it is there.

So both answers miss the point. And by missing the point you miss your own Buddha nature, because you are a dog. an animal -- not yet a Buddha. If you say yes, then you will not endeavor to attain it, because it is futile to endeavor for something that you have already got. And if you say no, the possibility is closed. So both answers miss the point. But if you go on thinking about it, just by thinking about these two contradictory answers....

Go on thinking about it. Stop all other thinking and concentrate your whole consciousness on this point: whether a dog has a Buddha nature or not. Go on thinking of all the possibilities, all the alternatives, all the arguments for and against. Go on thinking about it; make it a deep meditation. Then suddenly one day thinking will stop, because you cannot find any alternative through thinking. And when thinking stops, it is not going to be that you will get the answer to the koan. The koan is not meant for that. When thinking stops, you will realize your own Buddha nature.

Whenever anyone would come to one Zen master, Bokuju. he would give them this puzzle: whether a dog has a Buddha nature or not. Everyone knew about it. Even newcomers knew that he was going to give them this koan.

One newcomer came. He must have been a wise man -- at least in his own eyes. He thought, "I'm not going to give Bokuju a chance to ask me this puzzle. I will ask it to him first. Let us see what will happen then."

He came with many friends. The moment Bokuju was about to utter the words, the disciple said, "Stop! First let me ask you a question. Does a dog have a Buddha nature or not?"

And you know what Bokuju did? Even if you know, it is better that I should repeat it. He said, "Bow-wow!" -- he became a dog. He didn't answer, and yet he answered. He was saying. "I am both. A dog

and a god. both. The lowest within me is a dog. and the highest within me is god."

So don't get entangled in the duality. Transcend both. That was the meaning of Bokuju's joke. Laughter transcends both.

The New Alchemy: To Turn You On

Appendix #10
Chapter title: Catharsis and Meditation: Steps on The Path

14 February 1973 am in Anandshila

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Audio: Yes
Video: No

ARE MIND AND CONSCIOUSNESS TWO SEPARATE THINGS OR IS THE SILENT MIND (OR THE CONCENTRATED MIND) WHAT IS CALLED 'CONSCIOUSNESS'?

IT DEPENDS. IT DEPENDS ON YOUR DEFINITION. But to me, mind is that part which has been given to you. It is not yours. Mind means the borrowed, mind means the cultivated, mind means that which the society has penetrated into you. It is not you. Consciousness is your nature; mind is just the circumference created by the society around you, the culture, your education.

Mind means the conditioning. You can have a Hindu mind, but you cannot have a Hindu consciousness. You can have a Christian mind, but you can't have a Christian consciousness. Consciousness is one; it is not divisible. Minds are many because societies are many; cultures, religions are many. Each culture, each society, creates a different mind. Mind is a social by-product. And unless this mind dissolves, you cannot go within; you cannot know what is really your nature, what is authentically your existence, your consciousness.

The effort to move into meditation is a struggle against the mind. Mind is never meditative, it is never silent, so to say 'a silent mind' is meaningless, absurd. It is just like saying 'a healthy disease'. It makes no sense. How can there be a disease that is healthy? Disease is disease, and health is the absence of disease.

There is nothing like a silent mind. When silence is there, there is no mind. When mind is there, there is no silence. Mind, as such, is the disturbance, the disease. Meditation is the state of no-mind. Not of a silent mind, not of a healthy mind, not of a concentrated mind, no. Meditation is the state of no-mind: no society within you, no conditioning within you. Just you, with your pure consciousness.

In Zen they say: Find out your original face. The face that you are using is not original; it is cultivated. It is not your face; it is just a facade, just a device. You have many faces, each moment you change your face. You go on changing it. The changing has become so automatic by now that you don't even observe it, you don't notice it.

When you meet your servant you have a different face from when you meet your boss. If your servant is sitting on your left side and your boss is sitting on your right, you have two faces. The left face is for the servant and the right face is for the boss. You are two persons simultaneously. How can you have the same face for your servant? Your one eye has a certain quality, a certain look. Your other eye has a different quality, a different look. It is meant for the boss and the other one is meant for the servant. This has become so automatic, so mechanical, so robotlike that you go on changing your faces, you have multi-faces, and not a single one is the original.

In Zen they say: Find out your original face, the face you had before you were born, or the face you will have when you are dead. What is that original face? That original face is your consciousness. All your other faces come from your mind.

Remember well that you don't have one mind; you have multi-minds. Forget the concept that everyone has one mind. You don't have, you have many minds: a crowd, a multiplicity; you are poly-psychic. In the morning you have one mind, in the afternoon a different mind and in the evening still a different mind. Every single moment you have a different mind.

Mind is a flux: riverlike, flowing, changing. Consciousness is eternal, one. It is not different in the morning and different in the evening. It is not different when you are born and different when you die. It is one and the same, eternal. Mind is a flux. A child has a childish mind, an old man has an old mind; but a child or an old man have the same consciousness, which is neither childish nor old. It cannot be.

Mind moves in time and consciousness lives in timelessness. They are not one. But we are identified with the mind. We go on saying, insisting, "My mind. I think this way. This is my thought. This is my ideology." Because of this identification with the mind, you miss that which you really are.

Dissolve these links with the mind. Remember that your minds are not your own. They have been given to you by others: your parents, your society, your university. They have been given to you. Throw them away. Remain with the simple consciousness that you are -- pure consciousness, innocent. This is how one moves from the mind to meditation. This is how one moves away from society, from the without to the within. This is how one moves from the man-made world, the maya, to the universal truth, the existence.

This is what we are doing here: throwing away the mind. When I insist, "Go mad!" I am saying to you, "Throw away the mind." When I say, "Pass through a catharsis," I am saying, "Throw away everything that society has given to you and remain only with that which you are. Not what you have been given, but what you were born with -- your nature."

Throw all inhibitions, repressions, ideas, attitudes, concepts. Be simple, childlike, innocent and then you have entered a different dimension. Then you can move into the world of the unknown. That's why, through mind, truth cannot be known. Mind means the past and truth means the everpresent, so you cannot approach the truth through the mind. Mind is the barrier, the only hindrance.

The New Alchemy: To Turn You On

Appendix #11
Chapter title: Catharsis and Meditation: Steps on The Path

14 February 1973 pm in Anandshila

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Video: No

HOW CAN I FIND A GURU, A MASTER? HOW AM I TO BE CERTAIN THAT SOMEONE IS THE RIGHT MASTER FOR ME? WHAT ARE THE CRITERIA TO JUDGE? HOW AM I TO KNOW WHETHER THIS IS THE MAN TO LEAD ME? HOW CAN I BE CERTAIN? AND IF ONE IS NOT CERTAIN, THEN HOW CAN ONE SURRENDER?

THIS QUESTION MAY BE THE QUESTION OF MANY. Everyone is searching. You can seek, but you cannot find.

But, still, seeking is necessary, because if you don't seek, nothing will happen. Go on seeking, but know that just by seeking you cannot find. It is impossible for the disciple to know who is the right guru for him. It is impossible for the lower to judge the higher. How can one judge that this is the right master? If you can judge, and decide, then you yourself have gone above the master.

The disciple can never find the master. Only the master can find the disciple. The disciple has to go on seeking and seeking and seeking just in order to be available for the master, so that when the right master comes, he can choose you.

Only the master can choose you; you cannot choose him. In old Egyptian scriptures it is said: When the disciple is ready the master appears. It is so. If you are ready, the master will appear. And your readiness is your availability; it is to be available.

Go on seeking. You will meet many teachers. Be humble. Learn, with reverence and gratitude. But remember that every teacher is not your master. You will have to wait for the right master to appear. Go on -- with deep humility, humbleness, receptivity. Move from teacher to teacher. You don't know who the master is, but when you have become ready, through this search, the master will choose you.

And the moment someone chooses you, be courageous enough to be chosen. When someone chooses you, don't try to escape. That's what happens. You may be in search of a master, but when the master chooses you and says, "Okay, I accept you," you may try to escape, because the master is like death.

I say, the master is like death. There is an old Indian saying: Acharya mrakue; the master is death. He is, because he will destroy you as you are so that someone new can be created. He will kill you in order to give you a rebirth. He will restructure you. He's going to give you rebirth, so death is necessary. That's why when the master chooses you, it appears as if death is coming. You may try to escape, remember. You cannot find the master, but when the master finds you, be ready to die; be ready to surrender.

But the fear is there: How am I to know that this man is the right master for me? How am I to know that he is the right one for me and now I should surrender? You cannot know even that. To know the right man you first have to be the right man. Otherwise, how can you know? You have no experience of being right, so how can you feel whether this man is right for you? If you are already capable of knowing who is the right master for you, there is no need for a master.

You cannot decide who is the right master for you. Even that is not possible. So what to do? But it is not a question of the right man; it is a question of surrender. Even if you surrender to the wrong man, surrender is helpful.

You may not be able to understand what I mean. Even to a false master, surrender is helpful; you are not losing anything. The real thing happens not because of the master; the real thing happens because of the surrender. If you have surrendered to a false master, no harm is going to happen to you. because a surrendered mind is protected by existence itself. No harm can be done to you. If you have surrendered to a false master, by your very surrender that false master may be helped and may become an authentic master. A real disciple changes a false master into an authentic master. The very surrendering is such a deep phenomenon that when it happens you are transformed and the other person is also transformed. But, that is not something to worry about.

Remember, no harm is going to happen to you if you surrender. Surrendering, in itself, is a miracle. Even if you have surrendered to a false master, you may learn many things from him. In this existence, nothing is a wastage. Even living with a false master is a learning. You are growing, you are becoming aware of certain things that you would never become aware of with an authentic master. You are maturing, you are becoming adult.

And now, after learning from a false master, no false master will ever appeal to you again. At least you will now be able to judge who is false. You may not be able to judge who is true, but the other half has already been learned: you can now judge who is false. And this is something worth learning! Now you can eliminate the false teachers, and the true teacher will be left. Now you know what is false. You will never again be magnetized by it.

So be humble even with a false master. Be respectful, be grateful, because you have learned many things from him. And when you leave him, leave with deep gratitude. Under him, you have become more mature.

This is the right attitude of the disciple. The question is never of the right master or the wrong master. The question is always of right discipleship. Don't think of the master at all. Just try to become a true disciple: the learning attitude, the receptivity to learn.

And be grateful. The world is a great school and the divine force uses every way and every means to create understanding in you. This understanding is helped by both the true and the false. Remember this. It

will be helpful to you.

The New Alchemy: To Turn You On

Appendix #12
Chapter title: Catharsis and Meditation: Steps on The Path

15 February 1973 am in Anandshila

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Video: No

SOMEONE HAS SAID THAT THE MEDITATION WE ARE DOING HERE SEEMS TO BE SHEER MADNESS. It is. And it is that way for a purpose. It is madness with a method; it is consciously chosen.

Remember, you cannot go mad voluntarily. Madness takes possession of you. Only then can you go mad. If you go mad voluntarily, that's a totally different thing. You are basically in control, and one who can control even his madness will never go mad.

You can go mad at any moment because you have accumulated everything that is necessary to become mad. Everyone is just on the verge of madness. I am reminded of one incident:

One of the greatest psychologists of this century, William James, once went to visit a madhouse, a mental asylum. He was one of the sanest men possible, one who knew much about the human mind: its mechanism and its working.

He visited a madhouse. Suddenly, he became sad. Looking at the madmen he became worried, a deep anguish overcame him. He left the madhouse, but he couldn't sleep that night. In the morning he was trembling with fear, a deep fear, as if he had been awakened from a nightmare. His wife became disturbed, his students became disturbed. They said, "What has happened to you? Your face looks deathly pale. Are you ill? Yesterday you were okay, healthy, everything was fine. What happened to you in the madhouse?"

William James said, "A thought came to me. I saw one of my old friends there. He was sane once, as sane as anyone. Now he is mad. He couldn't do anything to prevent it. A thought came to my mind that if, tomorrow or the next day, I am taken possession by madness, how can I prevent it? Man is helpless. This friend of mine was as sane as me, even more so. He couldn't do anything; he has become mad. I also can become mad, and nothing can be done to prevent it. This helplessness is making me sad. Last night I couldn't sleep. At any moment madness may come and I cannot do anything to prevent it. I am on the verge." And it is said that James remained sad his whole life. He couldn't forget that mad friend of his who had once been okay and now there was nothing that could bring him back from the world of madness.

Anyone can become mad at any moment. But if I was there to talk to William James I would have said to him that something *can* be done to prevent it. Go mad voluntarily! Use madness as a method to be relieved of madness. Throw the madness out of your system; don't go on accumulating and repressing it. Allow it to escape from you; don't preserve it.

This looks paradoxical. Those who look so sane are mad within. At any moment their layer of sanity can be broken. That layer is only skin deep; anything can break it. And, temporarily, you all go mad. If someone insults you, the layer is broken. Anger erupts; you explode. What is your anger? Temporary madness. Then you pull yourself back together, repair the hole, the leakage, and you are sane again. But your sanity is just so-so. At any moment, anything can make you mad. Your sanity is just hidden madness.

My method teaches you to throw that hidden madness out. Don't allow it to remain in your system; it's poisonous. Don't accumulate it; release it. If your total madness is released, there is no possibility of your

ever going mad. Once you can feel a non-mad being within, you have gone beyond madness, you have transcended.

It is impossible for a Buddha to go mad. Everyone else can go mad; only a Buddha cannot. Why only a Buddha? Because he has thrown all his madness out.

Meditation means throwing your madness out. When there is no poison within you, you will have a different quality of being. You will be able to fly, you will become weightless. Then bliss is not something that happens to you; it is not something that comes to you from without It is something that arises in you, it is something that is your inherent nature. Then bliss is not accidental. It is you; it is your nature, it is your *tao*, your being, your very existence. Then, no one can take this bliss from you.

Unless this layer of hidden madness is thrown out completely, your source of bliss cannot start functioning, flowing. It cannot become a continuous stream, a river. Throw out this stone, this block, this dead weight, and allow the inner source of bliss to flow. Not only will you be blissful. Even others will get infected with your bliss.

When you are sad, you make others sad. You may know it or you may not know it. When you are ill you make others ill, because others are not so much others. We are linked together; existence is a togetherness. Nothing happens to you without it happening to others also. We vibrate into each other, we penetrate into each other. Your sadness, your madness, affects others.

Now in the West there is a therapy called family therapy. They say that if one member of the family is mad then the whole family has to be treated. The whole family is bound to be mad, otherwise how could one member of the family become mad? And unless the whole family is treated, the one member cannot be helped. But if you go deep, then why only the whole family? Why not the whole society? And why only the society? Why not the whole world?

We are part of a mad world. Family therapy will not help; we need a world therapy. But who is Going to help? The psychoanalyst is himself mad; the helper is also helpless, the guide is also misguided. Everything is just a temporary arrangement: one madman helping another and waiting to be helped by someone else. The blind leading the blind.

You cannot wait for the whole world to be treated. You will die first; you are not going to be here forever. If the whole world is mad, if madness is like an ocean surrounding us all, you cannot wait; there is no time. So family therapy, or even world therapy, is not going to help. Only one thing can help. You, as an individual, please don't accumulate madness. Throw it out, release it. Once the madness is released, the source of your bliss opens, becomes flowing. The river is there. You will be filled by it, and then you will be overflowing. And your overflowing bliss will help all the others who are around you; it will penetrate them.

Health is as infectious as disease. You may not have heard about it, but health is infectious. If disease can be infectious, why not health? If there are germs of disease, I tell you, there are germs of health. But they are more subtle. And if there are currents of madness, I tell you, there are currents of bliss. They are more subtle, more delicate, more invisible.

Release your madness and soon you will find that you are releasing a blissful current also, a riverlike flow that goes on and on. Whenever one becomes a Buddha the whole world participates in it. The world may know it or may not know it, but whenever there is a Buddha the whole world flowers in a certain way. It becomes more aware, more alert, more blissful, more silent.

The New Alchemy: To Turn You On

Appendix #13
Chapter title: Catharsis and Meditation: Steps on The Path

15 February 1973 pm in Anandshila

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Audio: Yes
Video: No

WHAT IS THE DIFFERENCE BETWEEN SURRENDER AND BLIND FAITH OR BELIEF?

MANY THINGS HAVE TO BE UNDERSTOOD. First, the difference between faith and belief, and second, the difference between surrender and faith.

Belief is always blind and cannot be otherwise. Belief, as such, is blind. No belief is possible if you can see, because belief means you don't know and still you believe. If you know, there is no need of belief. Something you know, you know. There is no need to believe in it. The need for belief comes only when you don't know. Belief is *part* of ignorance.

I am here. If you know it, there is no need to believe in it Belief is unnecessary; knowledge needs no belief. If you believe in something it means you don't know and *yet* you think you know.

Someone says he believes in God. It means he has not known God yet. That's why he believes. But the belief creates such an attitude within him that he begins to feel that he knows.

Someone asked Shri Aurobindo, "Do you believe in God?"

He said, "No."

The man was bewildered. He couldn't conceive, he couldn't imagine, that Aurobindo would say no to the question. He said, "What are you saying? Are you an atheist?"

Aurobindo still said, "No."

The man said, "Why are you creating a puzzle? You say you don't believe in God and then when I ask if you are an atheist you again say no. What do you mean? You are contradicting yourself."

Shri Aurobindo said, "Wait a little. You aren't allowing me to say anything more than no. As soon as I say no, you start asking other things. Wait a little. I was saying that I don't believe in God because I know him. Because I know him I don't believe in him. He is. This is not a belief. This is my knowledge, my knowing."

Knowledge comes from seeing, and belief is blind. Belief, as such, is blind. Even to say 'a blind belief is unnecessary, because belief means blind. It is just a repetition.

Then what is faith? Faith is also blind, but in a different sense. Faith is blind in a different sense because it has its own way of seeing. It is not seeing through reason; it is seeing through the heart.

Knowledge is based on reason. Belief is also based on reason. Knowledge and belief are both in the head. Knowledge has eyes and belief is blind, but both belong to the head, to the intellect.

Belief is intellectual. Faith is emotional, intuitive, of the heart. It has its own eyes, but those eyes are not of reason; they are like the eyes of love. People say that love is blind. It is, because it doesn't have rational eyes. But it has its own eyes, and better ones. The heart has its own reasons and they are better than rational reasons. Faith is trust; it is not belief. Faith is trust, deep love, trusting love.

And the difference. Belief is always in some idea, ideology. Faith is always personal. It is not in some idea but in some person. You can say, "I believe in God" -- God is an idea. You cannot say, "I believe in Jesus"; you can only say, "I have faith in Jesus." It is a personal love affair; it is a deep trust. Faith means faith in someone. Belief means belief in something. Faith is a deep, personal relationship. It has its own eyes, eyes of the heart.

There are basic differences. Reason is analysis, reason is argument, reason is an intellectual process. The heart synthesizes. It is not analytical, it is not argumentative. It is intuitive.

What is intuition? When you fall in love with someone, what happens? Can you give any reasons why you have fallen in love with a particular person? Why? Why is Majnu in love with Laila?

It is reported that because of the anguish of Majnu, the king of the country became very worried. Majnu was weeping, crying, moving from street to street looking for Laila, his beloved. Laila's father had moved from the city because of Majnu. He was not willing for them to be together; he was against it. Even the king heard about the love affair, and the weeping and crying and anguish of Majnu.

He is reported to have called Majnu to the palace. He said, "You are stupid. I have seen your Laila. She

is just an ordinary girl. Why are you making a fool of yourself? Look at these girls" -- he had called twelve beautiful girls, the most beautiful in the city. He said to Majnu, "Choose any one of them. Laila is nothing compared to any of these girls."

Majnu said, "But how can you see Laila? To see Laila you need Majnu's eyes. You cannot see her. You must have missed her, because Laila is incomparable. There has never been a woman like her and never will be. But I understand you. Laila can be seen only through Majnu's eyes. You cannot see her. That is why she may have looked ordinary to you -- because you don't have my eyes."

This is intuitive, of the heart. When you fall in love with someone, you don't have any rational grounds. That's why we call it 'falling' -- falling from the head. No one says that someone has risen in love with someone. 'Fallen' -- because we live in the head and the heart is below. When someone is in love he has fallen from the head, he has gone mad.

Why do you fall in love? What are the reasons? No mathematics is involved, no logic. You need not be an Aristotle to fall in love. Just to be Majnu is enough. When you fall in love what has happened? You have felt something. You have felt something so deeply that your total personality is involved in it, not only your head. Your body, your heart, your soul, everything is involved in it -- your totality. This involvement is not something that can be calculated by you. It has happened to you. It is a happening; it is not a doing on your part.

Faith is just like love, with one difference. In love, you are both on an equal level, on the same level. Faith is love with a person who is higher than you. It is love with reverence -- deeper than love, higher than love, but love is there. Those who gathered around Buddha were in love, in deep love with the man. Not only in love. Reverence was also there. Love plus reverence is equal to faith.

Faith is something that one should not miss. Belief is just ordinary. It is good not to get involved in beliefs because they make you a Hindu, a Mohammedan, a Christian. They make you divided; they make the whole earth a conflict. Beliefs create fight, struggle, wars. Belief divides.

It is good not to have beliefs. But to have faith is a deep experience. Faith will not divide you with anyone; it will unite you with someone. Belief will not unite you with anyone; it will simply divide you with everyone. Ideas, ideology, is divisive. Faith is unitive.

Have faith. That means: be ready to fall in love with someone, with deep reverence.

And then, surrender. What is surrender? To surrender is to be ready for faith. Surrender means to be yielding, to allow faith to happen. It means to be receptive, to be unguarded, to be vulnerable, open.

If you come in contact with a Buddha, with a master, yield to him. Don't resist him, because you are resisting yourself, you are fighting against yourself. If you resist a master you are not allowing him to work; you are not helping him to help you. You are creating problems, unnecessary anxieties, unnecessary barriers. You already have too much nonsense. Don't create more barriers. The master will have to do much work upon you as you are, even if you have surrendered. If you are nonsurrendering, you are creating unnecessary troubles and it will become impossible to help you. You are working against yourself.

Don't be against yourself -- that is what is meant by surrender. Yield, allow, cooperate, so that something can be done and you can be transformed.

The master, the guru, is a person with whom you are in deep love and faith and reverence. It is not just a relationship; it is a deep creativity. He can create you, he can transform you, he can give you a new birth. But then, you will have to be ready to pass through many things. Many unknown paths will have to be travelled, many unknown doors will have to be passed, many unknown locks will have to be opened. If you are not in a deep surrender, you will not move into this unknown territory; you will resist. You need a deep trust so that when the master moves into the unknown you can follow him like a shadow.

Surrender means a deep yes-attitude to the master -- never say no. If you say no, you have taken yourself in your own hands. If you say yes, you are in his hands.

I will tell you one anecdote:

There was a great master, a Sufi master. A disciple came to him. This disciple became very famous later on. The disciple's name was Bayazid.

Bayazid came to his master. The master looked into his eyes and said, "Remain silent." He had not even uttered a single word; the disciple had not said anything, he had not even been introduced. This was the first thing the master said. He looked into the eyes of Bayazid, the young man, and said, "Remain silent."

Bayazid thought, "He may be occupied. I will wait." But this waiting lasted for twelve years. How could Bayazid speak when the master said to remain silent? So he remained with his master for twelve years, not speaking a single word. Many came and went in these twelve years, crowds came and went. Bayazid was

there, just waiting, waiting. It was a long, long wait -- twelve years. And because the master had said, "Don't speak. Remain silent," of course he would not speak to anyone else either. He was totally silent.

By and by, thoughts dropped. If you don't use them, they drop. By using them, you give them energy and fuel. Finally, thinking stopped. After twelve years of no speaking, no talking, just waiting, the mind dropped. Suddenly one day....

The first time Bayazid had come, the master had looked into his eyes. After twelve years, he again looked info Bayazid's eyes and said, "Now there is no need to speak" -- as if this was the second sentence, connected with the first; as if there had been no twelve years of waiting in between and he was still speaking: "Remain silent. Now there is no need to speak." But there was a gap of twelve years between these two sentences!

Bayazid laughed. The master said, "Now, you can go and teach others. You are ready. You have become a master in your own right."

People asked the old master again and again, "How did this happen? This young man was not doing anything and now you say he has become a master in his own right. He was just waiting here, wasting time. He looks stupid, dull. He has not even uttered a single sentence; he may be dumb. He goes on sitting and sitting; he's just lazy. What are you saying? How can it be that he has become a master in his own right when he has not practiced anything?"

The master said, "But he need not practice anything. He didn't need to. He simply surrendered, and I could work." He said, "Then there was no need on his part to do anything else. A total yes was enough on his part. Then I entered him and worked. For these twelve years I have been working. He was simply allowing."

This is what surrender means. Allow. Relax your ego. Then, much is possible. Otherwise, you go on destroying yourself, doing many things against yourself.

The New Alchemy: To Turn You On

Appendix #14
Chapter title: Catharsis and Meditation: Steps on The Path

16 February 1973 am in Anandshila

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YOU SAY, "I HAVE COME NOT TO TEACH BUT TO AWAKEN." WHAT DO YOU MEAN BY IT?

TEACHING IS NOT THE BASIC THING, because teaching can give you knowledge but not wisdom, teaching can give you doctrines but not transformation. You may become more knowledgeable but that makes no difference to the quality of your consciousness. You can be taught many things but you will remain the same.

Information is gathered; you know more. Knowledge is accumulated, but the being within remains the same. The being cannot be changed through knowledge. It can be changed only through awareness, greater awareness, expanding consciousness.

So when I say I have come not to teach but to awaken, I mean I am not a teacher. I am not interested in giving you more knowledge, in making you more informed. That is futile. I am not interested in making

your head more burdened; you are already too burdened. I want to make you unburdened, so I am not going to give you more knowledge. Rather, on the contrary, I will destroy your knowledge.

You must be freed of all the nonsense you know. You know too much about God, too much about religion, too much about the soul. You know too much. And it has not helped, it has not led you anywhere. Scriptures weigh heavily upon you. doctrines have become a dead weight. Throw all that. When I say that I have come to awaken I mean: throw all that. Be unburdened, be free from knowledge so that you can know.

When one is freed from knowledge, one can know. Knowing is a quality of your being. Man can grow in two dimensions: the dimension of knowledge or the dimension of being.

For example, if you were to meet Kabir or you were to meet Mohammed, they were not men of knowledge, men of letters. They were not even educated; they were totally uneducated. If you were to meet Kabir you would not be meeting a man who 'knows'; you would be meeting a man who *is*. This is the difference between being and knowledge. He will affect you. he will change you by his *being*. If you were to ask him a question he might not be able to answer it. Or, even if he was able to, he might not be interested in answering it. His being, his very being, is his only teaching. Even if he talks, he talks in order to make you silent. Even if he teaches, he teaches in order to destroy all your knowledge .

Gurdjieff used to say, "Come to me only if you are ready to leave your knowledge, come to me only if you are ready to renounce what you know, because I can only work with a child, with someone who is fresh, innocent."

You have too much written on your being -- unnecessary. unessential, contradictory, inconsistent. Too much is written there and now that writing on your soul is destroying you. Throw it. Be a clean slate again. That's what I mean when I say I am here to awaken you.

I teach, I talk, because you can only understand the language of words; you are not yet capable of understanding the language of silence. When you are able to understand it. I will not teach, I will not talk. This is just to help you, through your own language.

For example, if there is a thorn in your foot and I want to pull it out, I may use another thorn. But that doesn't mean that I believe in the other thorn. The thorn in your foot can be pulled out by another thorn, but then I will throw them both; they are the same.

I teach, because you are so burdened with teachings My teaching is just a thorn to pull out your thorn. The moment it is pulled out, both will be thrown. I'm not going to replace your knowledge. It is not that you have to throw what you know and put what I am teaching in its place. Throw both! Be totally unburdened and clean, fresh, empty, because only in emptiness can the divine descend in you.

Create room within yourself for the divine. Because of your knowledge, there is no room within you. You don't have any empty space; you are a junkyard. Create some space. Throw out everything that is in the mind, throw it out. Create some room. Only that room.can become a host, a host for the divine guest.

The New Alchemy: To Turn You On

Appendix #15
Chapter title: Catharsis and Meditation: Steps on The Path

16 February 1973 pm in Anandshila

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Video: No

PLEASE EXPLAIN THE REASONS FOR YOUR RAISING YOUR HANDS UPWARD AND THEN BRINGING THEM DOWNWARD IN THE NIGHT MEDITATION.

IT IS SIGNIFICANT. While doing the night meditation I raise my hands slowly upward, my palms facing the sky. That is just to help your energy to flow upward, a symbolic gesture so that you can jump while my hands are going up and you can feel your energy moving upward: your *kundalini* uncoiling, the serpent within trying to reach the sky, your sex energy moving upward to the *sahasrar*.

When I feel that now you are ready -- your energy has become vibrant, active; you are feeling it and jumping with it; you are attuned to me -- then I raise my hands slowly upward, my palms facing the sky. The first reason is to indicate to you to move with me, with my hands, to silently move upward with my hands. And secondly, I am telling you to face the inner sky, to remain open to the sky within. Your outward eyes are fixed on me. Now let your inner soul open upward. Only then can your energy meet the cosmic energy, the divine energy.

So be open. Be ready for an encounter with the sky, with the divine, with existence. Go on jumping, moving, and remain open. Then, when I feel you are ready and open, that the energy is moving and a moment has come when contact with the cosmos is possible, I turn my palms downward. Again, this is a gesture, a gesture that now the cosmic energy, the divine force, is surrounding you; you are under it. My palms are just symbolic. Now you are under a cosmic force, and the cosmic force is descending upon you.

First you were jumping upward, you were raising yourself upward, you were moving upward to meet the divine. Now, the divine is moving downward to meet you. You have to go on jumping even more vigorously now, because this is the moment. When I turn my palms downward, remember, don't miss this moment! Bring your total energy to the meditation. Stare at me, jump strongly, go completely mad. This is the moment! If you are ready, and jumping, and vibrant, you have come to the point of evaporation.

Water evaporates at 100 degrees. At 90 degrees it becomes warm, it may become hot, but it cannot evaporate. Only at a fixed point (100 degrees) is the water transformed so that it is no longer water. And the quality of it changes. Water flows downward; that is its inherent quality. But the moment it evaporates, it moves upward. It has become a vapor. Now it is moving up; the very quality has changed. It was moving downward. Now, it is moving upward.

At a particular point, you can meet the divine. It is a cosmic orgasm -- just like the orgasm that happens in sex. Through your sex center you meet with nature. Through sahasrar, when your energy is moving into the cosmos through your head, you meet the divine. It is also a sex act, known as *samadhi*. You are meeting existence itself.

So when I turn my palms downward, remember, you have to go completely mad. Bring your total energy to it; nothing should be left behind. You must be one, whole, moving into it, involved completely and totally in it.

You will feel the contact. The divine has touched you. A single touch, even for a single moment, and you will never be the same again. You are touched by the divine, you are transformed.

Someone has said that he can surrender to me if I promise that he will be transformed.

I promise that you will be transformed, but your asking is not good. If you make it a condition, you are not surrendering. I promise -- you will be transformed -- but on your part, if you ask for the promise, you are not ready to surrender.

This is my promise: that you will be transformed. But don't make it a condition, because then there is no surrender. And if you are not surrendered, how can I transform you? So. please, forget my promise. It will happen, it is going to happen, but don't make it a condition. With a condition there is no surrender. Surrender is unconditional; it cannot be otherwise.

Even if I lead you to hell, be ready for it. Only then is heaven possible. Your readiness to move with me to the very hell -- this readiness transforms you.

Really, your surrender transforms you; there is no need of me. I am just an excuse because you cannot surrender to a vacuum, to the emptiness. You can use me. But, really, there is no need for me. If you can simply surrender, without surrendering to anyone, then too it will happen. It happens through surrender.

But it is difficult to surrender without surrendering to anyone. Our whole mind, the whole working of our consciousness, makes it impossible for us to surrender to the empty sky. If! tell you to love, you will ask

me, "Whom should I love?" Can you just love without loving anyone? It is difficult to conceive of how to love . when there is no one to be loved. If you are alone on earth and there is no one except you, can you love? If you even try to imagine it, you will imagine loving some tree or loving some rock, but then again the someone else has entered. A thou is needed; you cannot love without a thou. The thou may be a tree, the thou may be a flower, the thou may be a rock -- it makes no difference. But you must say to someone, "I love you"; the 'you' is needed.

If you can love, simply love, without there being any object of love, then you can also surrender without there being any object of surrender. But it is difficult, almost impossible to conceive of surrender just as an act within you, without there being anyone to be surrendered to.

You can surrender to me. But surrender means that you are not asking for anything. Everything will be given, but don't ask. Your asking becomes the barrier. Surrender means trust. Even if nothing happens you will wait; you will not lose trust. Even if nothing happens and your whole life is wasted you will wait. If you can wait in such a deep way, everything will happen this very moment. It can happen this very moment! There is no need to promise for the future; it can happen here and now.

But, surrender. And surrender without any condition, without asking for any promise. Your very asking will destroy the promise. I promise -- but that promise is just a consequence, not a precondition. It will happen, because that's how the law of the universe works.

It is going to happen, but. please, you need not be concerned about the result. Just be concerned with the act of surrendering. Leave the result to the divine, to the eternal law, to the *tao*.

The New Alchemy: To Turn You On

Appendix #16
Chapter title: Catharsis and Meditation: Steps on The Path

17 February 1973 am in Anandshila

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Video: No

I AM TRYING TO DO THE MEDITATIONS, MAKING AN EFFORT, BUT THE EFFORT SEEMS TO BE HALFHEARTED. HOW CAN I MAKE IT WHOLEHEARTED?

IT IS HALFHEARTED BECAUSE YOU ARE WITHHOLDING YOURSELF. If you are jumping, dancing, screaming, you are not moving totally in it because of some fear. That fear creates a division. You are afraid that if you move totally in it, it may not be possible for you to come back. That is the fear. If you express your madness wholeheartedly, the fear is there that you may not be able to come back from the madness, that it may take over, it may possess you. This fear creates a division. The major part stays in control and only the minor part is allowed to move. Then the movement becomes false because it is just imposed. The major part is still in control.

Lose control! And don't be afraid; fear is the barrier. The division comes through fear. Then you go on protecting yourself and, at the same time, allowing. Both are contradictory. And because of this contradiction, your effort is wasted. Energy is dissipated because you are fighting with yourself. One part is expressing, another part is controlling. You are contradictory, you are fighting. In this inner fight, your energy is wasted.

Either move totally, or don't move. Decide: "If I am going to do it, then I will get totally involved. Otherwise, I'm not going to do it." But, remain whole.

And, I am here. If you cannot allow yourself to lose control here, while I am working on you, you will not be able to lose yourself totally when you are at home. Don't be afraid to lose control because I am here; I can help you in every way. And once you know that when you let go totally, once you know the bliss of it, the ecstasy of it even for a single moment....

That total let-go will allow you to have a glimpse of the real, and the glimpse will become the foundation. You will never be afraid again. Once you have moved to hell itself, to the very depths of madness, and you have come back again, for the first time you will be in control, never before. You were never in control before, because the fear was always there. The fear shows that you are not in control. Once you have gone to the very roots of your being and have returned back, you are in control. Now you no longer have to be afraid. Remember this.

Use this camp more wisely. While I am here watching you, observing you. you need not be afraid. If you are afraid here, then back at home you will not be able to let go. This is the last day, so be in a total let-go. And I promise you, there is nothing to fear. You are not going to lose anything by losing yourself in it; you are simply going to gain. You ale not going to lose anything except your madness; you have nothing to lose.

Karl Marx has said somewhere that the proletariat have nothing to lose but their chains. I would like to say the same thing to you. Man has nothing to lose except his chains, except his slavery, except his bondage, except his misery and hell. You have nothing to lose; don't be afraid. What have you got to lose? A naked man, afraid of losing his clothes. What have you got to lose?!

Move wholeheartedly. Once you move totally into the meditations there will be no problem. Once you have experienced it, once you have tasted the feeling -- the freedom, the ecstasy that comes when you are in a total let-go -- the fear will disappear forever. Only through freedom can the fear disappear. And that freedom can come only to a man who is whole, not divided in fragments.

WHY MEDITATE? WHY SEEK?

I DON'T SAY that you should meditate, I don't insist that you should meditate. It is you who are seeking it. And you have to seek it. It is just like a man who is ill and asks, "Why take medicine?" Because you are ill, that's why. If you are not ill, then there is no need. Why seek health? There is no need if you are healthy. But if you are not healthy; then you have to seek health.

Meditation is not meaningful for a Buddha, for one who has attained the wholeness of his being. Meditation is a medicine; it has to be thrown. Unless you become capable of throwing your meditation, you are not healthy. So remember, meditation is not something to be carried forever and ever. The day will come when the meditation has worked and it is no longer needed. Then, you can forget it.

People come to me and they ask me, "When do you meditate?" Never, I don't meditate at all; there is no need. Meditation is just medicinal. When you are ill, in conflict, in misery, it is needed.

And you go on asking, "Why meditate?" I'm not saying that you should meditate. If you think you are happy, happy with yourself, if you think you have no problems, if you think you have no worries, no anguish, no anxiety, there is no need.

But there is. Everyone has a deep anguish within him, a deep madness within him. And because of that, you ask: Why meditate? You ask because you are afraid. Through meditation you may lose your madness, your anxiety, your anguish, and you have become so accustomed to it, so habituated to it. The friendship has been going on so long that you will feel very lonely if you become healthy, very lonely. If a person has been living with a headache his whole life and suddenly the headache disappears, he will feel as if he has become headless. Now, he cannot feel his head!

You have become accustomed to your miseries. They give you a sense of being. If you have nothing to complain about, you feel that you are no more. That's why people go on complaining every day with everyone. They talk about their miseries and they are very happy when they talk about them. Look at a person when he talks about his miseries. He feels that he is something. The more he talks, the more he exaggerates his miseries, the greater he becomes. Look at his face when a man is talking about his miseries. He looks ecstatic!

If you go to a doctor and you think that you have cancer or you have TB or something big and the doctor

says, "It's nothing. This ordinary medicine will do," you feel very disheartened. Such a deep misery and he is saying that it is nothing, just an ordinary illness, and it will disappear by using an ordinary medicine. You feel as if you have been dethroned. You were sitting on the throne of cancer and this is just an ordinary disease; an ordinary medicine will cure it.

You talk about your miseries, you diseases, illnesses; you magnify them. When they are magnified, you feel that you yourself are magnified.

That's why the mind, the ill mind, asks: Why meditate? The very question means that you need meditation. The 'why', the very 'why'. A person who is not in need of meditation never asks why. He stops asking, because all asking is part of anxiety. If you are silent within, peaceful, blissful, you don't ask.

Philosophers are the most miserable men. They go on asking, "Why this? Why that?" Their constant 'why' is an inner disease. Look at it in this way: only when something goes wrong do you ask why. When everything is okay, you never ask why. You ask why there is misery; you never.ask why there is bliss. You ask why there is death; you never ask why there is life. You ask why there is hate; you never ask why there is love. When there is love, there is no question about it. You accept it totally. When there is hate, the question arises. When you are in bliss, no questioning, no inquiry, no philosophy arises out of it. When you are in anguish, suffering, you ask, "Why this suffering? Why am I suffering? Why is the whole world suffering?" Only when something goes wrong does the question arise. When everything is okay, there is no questioning. You accept existence in its totality.

So remember this: if you have a 'why' you need meditation, because without meditation the 'why' will not disappear.

And the answer comes only to those who have stopped questioning. The answer can only be understood by those who are not in the mood to question. A questioning mind is not in the mood to hear. It goes on questioning. Questions are created in the mind just like leaves grow on a tree. If your mind is ill, questions will come out of it. Only if your mind has disappeared, and inner wholeness and health has been gained, will questions stop.

And when there is no question, you have got the ultimate answer. That ultimate answer is not in words. It is existential. You live it; you become it.

The New Alchemy: To Turn You On

Appendix #17
Chapter title: Catharsis and Meditation: Steps on The Path

17 February 1973 pm in Anandshila

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YOU HAVE BEEN DOING THE MEDITATIONS VERY COURAGEOUSLY HERE. Back home, you may feel alone. But don't feel it as a loneliness. If you are ready, I can help you there also. Just remember me, feel my presence, and then meditate.

Space, distance, is meaningless if there is love. You may be sitting just by my side and there may be a distance of miles, thousands of miles. You may be thousands of miles away from me, but if there is love, the distance disappears; you are right by my side.

Love is nearness, love is closeness. Distance in space, or nearness in space, is physical and meaningless. Wherever you are, it makes no difference. If you have a deep love for me, and if you can remember that

love and surrender to me, I will be there working with you, within you. Remember this, and then you will never be lonely or alone.

Secondly, when one penetrates deeply into meditation, fear grips you. Sometimes one encounters death, one feels that now one is going to die. One returns back, hurries back to the surface. That is bound to happen. Before you are reborn, you will have to pass through a death. But don't be afraid. If a moment comes in your meditation when you feel that now this is the last moment and you will not be able to come back again to the world, to the body, feel thankful, feel a deep gratitude, and welcome the moment. It is a rare moment that comes only when your meditation has gone very deep. It is a good sign; welcome it. Don't be afraid of it because if you are afraid you can miss it; and once missed it may take a very long time to get that rare moment again. Sometimes even lives may pass before one comes to that rare moment again. Once the fear takes hold of you, you become deeply, unconsciously afraid, and you never come back to the point where death is encountered again.

Remember this. Many have missed many rare moments. Know well that death is going to be there. Not the death of you, but the death of the ego. But because you are identified with the ego you feel that "I am going to die." You are not going to die at all! You are immortal; you are deathless. There is no possibility; death is the only impossibility. You cannot die, so don't be afraid.

If you feel fear, you can remember me; and even in that moment of death, I will be there. You can feel reassured that I am there and you are not going to die; someone is there who will help you.

Thirdly, meditation needs tremendous effort. You have to be doing it continuously. Make it a point to do it every day. If you can choose a certain hour, and do it in that particular hour every day, it will be very good. If you can choose a particular place also, and can do it regularly in that particular place, it will be even more helpful. But if it is not possible, then do it any time, any place.

If you can create a special place -- a small temple or a corner in the home where you can meditate every day -- then don't use that comer for any other purpose, because every purpose has its own vibration. Use that corner only for meditation and nothing else. Then the corner will become charged and it will wait for you every day. The corner will be helpful to you, the milieu will create a particular vibration, a particular atmosphere in which you can go deeper and deeper more easily. That's the reason why temples, churches and mosques were created. Just to have a place that existed only for prayer and meditation.

If you can choose a regular hour to meditate, that's also very helpful because your body, your mind, is a mechanism. If you take lunch at a particular hour every day, your body starts crying for food at that time. Sometimes you can even play tricks on it. If you take your lunch at one o'clock and the clock says that it is now one o'clock, you will be hungry -- even if the clock is not right and it is only eleven or twelve. You look at the clock, it says 'one o'clock', and suddenly you feel hunger within. Your body is a mechanism.

Your mind is also a mechanism. Meditate every day in the same place, at the same time, and you will create a hunger for meditation within your body and mind. Every day at that particular time your body and mind will ask you to go into meditation. It will be helpful. A space is created within you which will become a hunger, a thirst.

In the beginning it is very good. Unless you come to the point where meditation has become natural and you can meditate anywhere, in any place, at any time -- up to that moment, use these mechanical resources of the body and the mind as a help.

Fourthly, this meditation is chaotic because catharsis is needed. It will be difficult for you; you will feel awkward, embarrassed. Back with your family, back in your neighborhood, you may feel, "How can I do it? How can I scream and go mad? What will people think?"

Don't be too concerned with what other people think. If you are too concerned with other people and what they will think, you can never transform yourself. Then you are just the slave of other people's opinions. And they will not allow you to move beyond them in any way. They can only allow you to be like them, never different from them.

Once you think of transforming yourself, remember, now you are going beyond the crowd, beyond the society. There is no other way. If you are interested in transforming yourself, you are going beyond the mind of the crowd, beyond the collective mind. But this is only a problem in the beginning.

If you go on doing the meditation without being worried about what people say.... At the most, they can say that you have gone mad. And they are not wrong! You are going mad! You are using madness as a method. But if you can continue for at least three months, they will start seeing many differences in you. Something new is happening to you.

Wait for three months, and they will have to change their opinion. Then they will come to you for

advice, because they are also mad and now you are becoming saner; the madness is disappearing. Your eyes are changing; they have become more silent. Your attitude, your approach, your relationships, everything is changing. You are less angry now, less hateful, less jealous; more loving, more compassionate, more nonviolent. They will feel it. And only this feeling will change their opinion.

Wait for the right moment. Right now, at the most, they can think you are mad. Let them think it; it makes no difference. Basically, they already think that you are mad. No one thinks very good of you because no one thinks good of anyone except himself.

What's your opinion about your neighbors? What's your opinion about your wife? What's your opinion about your husband? Deep down, everyone knows that the other is neurotic. The wife knows that the husband is a little bit crazy, neurotic, and the husband knows that the wife is mad and he is thinking of how to send her to some psychoanalyst. This is how everyone thinks about others. And everyone is right, because everyone is mad.

Don't be too worried about others. You can become an individual only if you go beyond the opinions of others, if you go on in your own way, without being worried about what others think. Only then will you become an individual.

This word 'individual' is beautiful. It means 'indivisible'. If you follow the crowd you will always be fragmentary, divided. You cannot become a unity because the crowd is so big.

I have heard about one boy. I was staying with a family, and they brought the boy to see me. He had become a little neurotic. I asked him, "What is the matter?"

He said, "I am not neurotic, but my whole family is creating neurosis in me. My father thinks I should become a doctor. My mother thinks I should become an engineer. My uncle says that this is nonsense. 'There is no need to become a doctor or an engineer. Become a scientist.' They are all forcing me in different directions. I don't know what I have to become, what my destiny is. Too many people are pulling me in too many directions. That is what is creating neurosis in me."

If you follow the crowd you will be neurotic, fragmentary, because the crowd is so big and everyone is pulling you in their own way, in their own direction. You have many directions in your mind, in your being, many pulls. You are fragmentary. Forget the crowd. Don't allow anyone to pull you and push you. You are an individual, a free unit.

Remain authentic with yourself, and sooner or later the crowd will recognize the change, the transformation, the mutation that has happened to you. Then they will follow you. Then they will ask for your advice.

This is the way of the crowd. First they will censure you. If you insist, secondly they will tolerate it. And if you still insist, thirdly they will worship you. That's what always happens. So don't be worried about it.

The New Dawn

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The New Dawn

Chapter #1
Chapter title: Life is such a puzzling affair

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BELOVED OSHO,
I HAVE TRIED, AND CANNOT FIND THE WORDS THAT ADEQUATELY CONVEY THE BEAUTY OF THOSE MOMENTS WHEN YOU ENTER THE AUDITORIUM. I SEE THE HEADS OF MY BELOVED FRIENDS BEND DOWN: THEIR LOVE AND REVERENCE FOR YOU IS SO POIGNANT, AND TOUCHES ME SO DEEPLY. AND WHEN YOUR EYES FALL ON MINE, I FEEL AS IF I AM DRINKING FROM A CHALICE FULL OF GOLDEN LIGHT. THIS CONNECTION BETWEEN YOU AND US, YOUR DEVOTEES, THIS IS THE REAL "HOLY COMMUNION," ISN'T IT?

Maneesha, the space, the connection, the merging and the melting that can be called communion, is one of the great secrets of religious life. We have to understand another word before we can comprehend the meaning and the fragrance of the word `communion', and that word is `communication'. We all know what it means. When two persons are meeting without meeting, without any merging, without any melting -- both are keeping a safe distance from each other -- it is called communication.

They may be talking, but nobody is hearing. They are talking almost as if in sleep. Their talk may be apparently relevant, rational, but deep down, it is something totally different. When one is speaking, the other is pretending to listen, but he is really preparing what he is going to say after the other stops. He is not silent, he is not absorbing, he is not allowing the other to approach his heart.

In fact, when two persons are meeting, there are four persons, not two. Two are the real persons which are hidden behind two false personalities; both are pretending to be what they are not. Both are trying to show their best, both are on exhibition, both are showmen. The real persons are hidden behind; they are unapproachable. You can at the most have contact with the mask, with the personality.

And because the personality is false, all its promises are false, all its commitments are false -- it says something, it does just the opposite. It says something, it means something else. To watch two persons, just as an observer, you will be surprised: nobody is hearing anybody, and yet both are pretending that they are not only hearing, they are understanding, they are responding. And what is their response? They just catch a word, and they jump in and start talking. It seems to be related, because they have caught a word from your talk. But they are not responding to you; they have been preparing what they are saying without hearing you.

I have heard ... An old man is sitting in a railway compartment and a young man in front of him asks, "Can I know the time?" The old man has a watch, but the old man thinks for a while. The young man thinks, "It is strange, I have just asked about the time -- what is he thinking? Perhaps he is deaf, he is old." So he shouts loudly, "I want to know, what is the time?"

The old man said, "Listen, young man, I am not deaf. I have heard that you want to know what the time is, but I was thinking whether to tell you the time or not, because life is such a puzzling affair, and I am so experienced."

The young man said, "This is such a simple question. You have a watch, you can just tell me the time; there is no problem, no puzzle, nothing."

He said, "You don't understand. Once I tell you the time, one thing leads to another. I will ask you, `Where are you going?' And you will say, `The next station,' and I will say, `That's strange, I am also going there. In fact I live there, so why don't you come and have a cup of coffee with us?' But I have a young girl, very beautiful, and it is absolutely certain that you will fall in love with each other. And I don't want my daughter to be married to a man who does not have even a wristwatch. So I was thinking, `Now this young man is trying to create a trouble for me.'"

Life is certainly puzzling.

And these people are conversing with each other!

Two professors were in the same madhouse, and the superintendent wanted to know what would happen if they were both put in the same cell. Both were great intellectuals, well-known writers.

So he puts them both in one cell, and he has a small window from where he can watch but they cannot see him. And they immediately get into a very involved conversation. He is puzzled because one is talking about the earth and the other is talking about the sky, and the conversation is going perfectly well; there is no connection at all. It is impossible to find at what point they connect. They are like parallel lines which never meet, but go on running side by side.

Finally he opens the door. He cannot resist the temptation, and he tells them, "I cannot understand. You are both talking, and talking beautifully, but you are not relating with each other." And they both say, "You need not be worried, we know the art of conversation: I wait while he talks; when he stops, I talk. He waits, he is a very polite fellow. When I stop, he starts -- this is the art of conversation."

But the superintendent said, "But you don't connect with each other." And both laughed; they said, "Who does connect with each other?"

In the whole world people are only pretending to connect; otherwise everybody is waiting for the other to stop, so he can start. He says what he wants to say; it has nothing to do with the other person and what he has said. You just watch yourself talking to people, and you will be surprised: those two mad professors were not wrong about everybody.

Paddy and Mick met in the street. "Have you seen Mulligan lately?" asked Paddy.
"Well," answered Mick, "I have, and I haven't."
"And what do you mean by that?" asked Paddy.
"Well," said Mick, "it's like this: I saw a chap that he thought was me, and when we got up to one another, it was neither of us."

It looks insane, but whenever you are meeting with people, neither you are you, nor the other person is himself. Both are wearing a facade, a mask. Both are hiding behind it; the realities don't come in contact, only the hypocrisies communicate. And communication is the only thing we ordinarily know. Communion is possible when the personalities are dropped and instead of four there are only two -- the real and authentic beings.
Communion is a silent meeting.

Just as a river disappears into the ocean, two beings disappear into each other, without holding anything back. Two flames come close to each other and suddenly become one flame. Neither loses anything, and both gain all the treasures of the other.

Maneesha, you are saying, "I have tried and cannot find the words that adequately convey the beauty of those moments when you enter the auditorium." Words will always fail whenever something really beautiful, something existential, something of the beyond, something sacred is happening. Words simply fall short.

Always remember, when words fall short, it is a very blissful moment; when you cannot express it, then it has some significance. If you can express it, if it is possible to put it into words and language, then it is just something below mind.
Everything below mind is mundane.
Everything beyond mind is sacred.

But that which is beyond mind cannot be put into language, into words. So whenever you see a moment arising in you that is so big that no word can contain it, you are blessed; you are showered by flowers from the beyond.

You are saying, "I see the heads of my beloved friends bend down: their love and reverence for you is so poignant, and touches me so deeply. And when your eyes fall on mine, I feel as if I am drinking from a chalice full of golden light. This connection between you and us, your devotees, this is the real `holy communion', isn't it?"

Yes, this is the holy communion, where the egos disappear in a great flood of love, where small minds are left far behind, and you are flying like eagles across the sun, in the infinity of the sky -- where you are not bound by your bodies, by your minds; where suddenly, you have become a freedom, a spirit. And if there are many people together in the same space it certainly deepens the mystery, the glory, the magnificence, the divineness of the moment. Yes, Maneesha, this is what I call "holy communion."

I am not.
I have not been there for a long time.

In certain moments you join me, and you are also no more. In this silence, in this nothingness, where neither I am nor you are, but only a silence prevails -- this is the "holy communion." This is the greatest beatitude, the highest benediction.

This is the door to the divine. This is the door invisible to the eyes, but perfectly visible to the inner being.

Those who enter this door are no more Hindus, no more Christians, no more Buddhists. They are simply pure spirits, just innocent beings -- with a fragrance they have never known, which surrounds them with a light that dispels all darkness ... with a music which is without any sound, and a feeling of dance, although there is not any movement.
This is the great secret of being religious.

BELOVED OSHO,
MANY GERMANS THINK MARTIN LUTHER TO BE A GREAT REBEL. HE TOPPLED THE ABSOLUTE POWER OF THE POPE, MADE THE LATIN BIBLE AVAILABLE TO ALL BY TRANSLATING IT, AND MARRIED A NUN. YET HE IMMEDIATELY JOINED OTHER VESTED INTERESTS. AND THE WHOLE EVENT IS CALLED "THE REFORMATION." CAN YOU PLEASE SPEAK ON THE DIFFERENCE BETWEEN REBELLION AND REFORMATION, AND WHETHER REAL REBELLION CAN TURN INTO REFORMATION.

Prem Nirvano, I have never spoken on Martin Luther for a particular reason. He was neither rebellious, nor religious; he was a pure politician. He toppled the power of the pope, not because he was against power -- he wanted to have it himself, he was jealous of it. Because he could not get it, he created a split in Christianity between those who followed the pope and those who followed him.

His desire for power was so great that as soon as he had created the split in Christianity, he immediately joined hands with the vested interests. This is not possible for a rebel.

A rebel is always a rebel. It does not matter who has the power, he is always against people having power; his whole philosophy is decentralization of power. Power should not be centralized in a few hands, either political or economic or religious. It should be decentralized. It should be given to everybody -- to every individual, his own power. Nobody should be in possession of somebody else's power.

Martin Luther was a cunning politician. It was because of his cunningness and political acumen that he managed to create a rift in Christianity, pretending to be a great rebel. Jealousy finds a thousand and one ways to hide its face.

His whole mind was bent upon becoming the pope, but if it was not possible, then he would not allow anybody else to remain in absolute power. The people who followed him are not accidentally called Protestants. Basically, he was protesting against the power of the pope, not so that the power should be distributed, but so that he should be given the power. And just to show that he does not care about the pope, he married a nun and he translated the BIBLE into the living languages.

The pope was against both: a monk should be a celibate, and the pope was not willing to have the BIBLE translated into the ordinary languages which people use. The reasons are clear -- it is not only the pope, all the religions in the world have resisted having their holy scriptures translated into the living languages which people speak. The fear is that if they can understand what is written in the holy scripture, they will pass through a great shock -- because there is nothing much holy in it.
And there is so much unholy in it ...

these so-called holy scriptures cannot even be considered great literature. Their standard is so mundane, so mediocre that all the religions of the world have thought it is better that they should remain in languages which nobody understands anymore.

When you hear somebody chanting sutras in Sanskrit, it seems they must have meaning of tremendous significance -- particularly all old languages are very musical. They had to be, because writing came into existence very late, and people had to remember. And it is easier to remember poetry than to remember prose. So all holy scriptures are poetic, and all old languages -- Latin, Greek, Sanskrit, Arabic, Persian, Chinese -- are all very musical. If you don't understand them, they sound great. It feels like there must be a secret hidden meaning in these musical, beautiful words.

Translated, they fall flat on the ground; there is nothing much in them. They are so ordinary that

sometimes one feels ashamed -- this is my holy scripture? Many of the holy scriptures are full of obscenity, full of pornography. The HOLY BIBLE has five hundred pages of sheer pornography. The pope was afraid because to bring the BIBLE into ordinary living languages, which people know and use, was dangerous. And celibacy was the fundamental attitude of all religions, not only of Christianity.

Martin Luther was so angry because he could not become the pope -- and it was not in his hands to become the pope; a pope is elected by the cardinals.

They have a special way of electing a pope: there are perhaps two hundred topmost cardinals who gather in the Vatican whenever a pope dies. There is a special place in the Vatican where there are two hundred small cells. Those cardinals move into those cells for twenty-four hours, fasting, praying, finding the message of God within their hearts: who should be the pope? After twenty-four hours, they write the name of one of the cardinals from amongst those two hundred cardinals, and then all those pieces of paper are collected. Whoever gets more votes, whoever gets his name written by more cardinals than anybody else, is chosen as the pope.

It is a very strange election: you cannot campaign, you cannot ask somebody, "Please give your vote to me" -- it is prohibited. And you cannot meet anybody else while you are deciding; you are closed in your small cell. It is hoped that, fasting and praying, you will do something which will be right, which will not come out of political considerations but which will come out of deeper feelings: who is really capable of being the head of the whole religion? -- because he is going to be the representative of Jesus Christ.

Martin Luther had no hope ... but he could create a protest, and he chose two particular points on which people would support him -- this is simple politics -- because many priests, bishops, and cardinals wanted to get married, but had not the courage to fight against the tradition. When Martin Luther married a nun, immediately so many other priests and bishops followed -- not that they were convinced that Martin Luther's ideology was right, but because he was giving them an opportunity to get married and yet remain a Christian. They were tired of suppressing.

And the masses supported him because he was bringing the BIBLE into the language of the people. People wanted to know what was in the BIBLE; it was a mystery to them.

Martin Luther could not become the pope of the whole of Christianity, but he became the head of the Protestant Church. He became a second pope of a sect which had broken away from the mainstream. I have never spoken on him consideredly, because I don't count him, in any way, amongst the religious people -- he was not rebellious at all. He was simply jealous, and that is the reason why, as he separated from the church and created a new sect, he immediately joined hands with the establishments of other vested interests. He needed power, he needed money, he needed new churches; he needed everything to create a whole religion -- and he created it.

It is called in the books of history, Nirvano, "The Reformation." In a very ordinary way, it can be called a reformation -- nothing much to brag about. What is great in marrying a nun? Is there some great revolution happening? Millions of people are married. What is great in translating the BIBLE from Latin? It was translated from Hebrew into Greek, from Greek into Latin, so what was the problem? It had already been translated into different languages; now it could be translated into English, into German. Yes, there was some kind of reformation, but I don't give any value to it.

One man came to me a few years ago with a letter of introduction from one of my old professors: "This man is very revolutionary, you will like him. I am sending him to you, he always wanted to meet you."

I asked the man, "What kind of revolution have you made? Or what kind of revolutionary thoughts do you have?" He said, "I have married a widow."

I said, "What revolution is this? Every widow should be allowed to be married. What? Is this all the revolution that you have done, or is there any other revolution?"

He said, "Up to now I have done only this revolution."

I said, "This is not much of a revolution."

In another place I met a man who was known in that area as very revolutionary -- and what was he doing? He was doing collective marriages. Ordinarily, one man goes to marry a woman, but he would collect a dozen women and a dozen men to cut expenses -- just one priest can do the whole process for one dozen couples, there is no need to do it one dozen times. And he was thought to be a great social revolutionary.

I said, "What kind of revolution are you doing?"

But these are the things that are thought to be revolutionary. What Martin Luther has done is just ordinary; it does not make any change in human consciousness. It has not raised the Protestant Christians, in

any way, higher in consciousness than the Catholics. It does not in any way contribute to the betterment of humanity. It has just fulfilled the egoistic desire of Martin Luther to be a pope himself, the head of the Protestant religion; he claimed to be the real successor of Jesus Christ. I am not interested at all in these kinds of reformations; basically, they are stupid. But people will start proclaiming such things to be revolution, social reformation.

Revolution is a big word. It should change some foundations of life. Reformation is not that big, but still it should formulate better life systems.

What has Martin Luther done? He translated the BIBLE into German, and became himself a head and proclaimed, "I am the real representative of Jesus Christ" -- because he did not have any hope or any possibility to be chosen as pope. He was so stubborn and so egoistic that nobody wanted him. He was not even a cardinal -- the question of being chosen as pope does not arise.

So it was just ambition, and to fulfill his ambition he had to persuade the public mind that he was doing something good for their welfare. Of course nuns liked it, because many nuns were dying to get married; many monks liked it -- they were dying to get married and they could not tell anyone. The people who followed him were the people who were cowards and could not take a stand on their own.

And the masses loved the idea that the BIBLE should be available in their own language, but it changes nothing. Instead of one pope, now there are two popes. Instead of one Christianity, now there are two Christianities. And what is the difference between them? -- just these are the differences, not even worth calling differences.

Paddy was dawdling on the way to work, looking half asleep. Mick caught up with him. "What is wrong with you this fine morning?" asked Mick. "You look half asleep."

"I *am* half asleep," said Paddy. "I was up half the night."

"What was the trouble?" pursued Mick.

"It was the cat," replied Paddy. "I had to sit up till midnight waiting for her to come in so I could put her out for the night."

Reformation, revolution, rebellion -- we have to take these words out of the hands of those people who have destroyed their beauty and their meaning.

BELOVED OSHO,
GROWTH IS MY PASSION, TRANSFORMATION MY FIRST LOVE. BECAUSE I HOLD THE BELIEF THAT GROWTH COMES THROUGH HARD WORK, STRUGGLE, AND AGONY, I AM HAPPIEST WHEN I AM IN PAIN, WHICH I INTERPRET AS BEING USEFUL FOR MY GROWTH. I KEEP THIS BELIEF, BECAUSE MY EXPERIENCE IS THAT MANY TIMES AFTER DEEP SUFFERING, A BREAKTHROUGH HAPPENS FOR ME. WOULD YOU PLEASE EXPLAIN THE SUFFERING I FEEL AS A SEEKER AND HOW IT DIFFERS FROM MY OLD NEUROTIC MISERY?

Avirbhava, I think you have a certain point of significance: misery can certainly be different from suffering -- it may not be, but there is a possibility of its being different. Misery is a state of mind when the night is dark and you don't have even a hope of any dawn. When all hopes die, you shrink within yourself.

You want to die, but you cannot die either. You cannot live, you cannot die; you are crushed between the two. This kind of misery does not help growth; on the contrary, it destroys all the possibilities of growth. The night becomes longer and longer, and the dawn goes on receding farther and farther. Instead of having a breakthrough, you can only have a breakdown.

But there are states of mind when you are in suffering; misery is absolutely negative, suffering has a positive side to it. Suffering means you have a longing, a hope, and you are not finding a way. You are searching, but you are failing again and again. You are trying your best to come out of it -- you are struggling with your suffering, you have not accepted it as your fate. Then there is a possibility that the night will end -- a new dawn, a new beginning, a new consciousness.

The difference is in whether you have accepted your suffering as your fate -- "this is all life is" -- then it is misery. If you have not accepted it as your life, but only as birth pangs -- that when you are being born you have to pass through a certain pain, but there is a future beyond pain, and the pain is going to help you to reach that state beyond it -- then suffering has a possibility of breakthrough.

And Avirbhava, as I know you ... I have been watching you. It is something special -- you may start crying, in a moment, tears, big tears, real big tears. And then suddenly all the clouds have moved and Avirbhava starts smiling a beautiful smile. The tears have disappeared. And within a second again -- as many seconds as it takes for me to come from the room to my chair, or to go from my chair back to the room -- in this small time span, Avirbhava can go into many breakthroughs. I just go on watching her, and she goes on changing.
Any moment, absolutely unpredictable ...

so many seasons come and go, and between all these tears and laughter, she looks absolutely innocent, like a child, utterly pure. Her tears don't look like tears of misery. And her observation seems to be perfectly right. Perhaps what brings tears to her eyes helps her to move towards laughter. And so easy and quick is the change. Everybody once in a while feels such things, but you have old type gears, you have to change by hand. She has automatic gears -- just for no reason at all, one moment ...
Just one joke for her:

Hymie Goldberg was stopped on the highway for speeding. The traffic officer was about to book him when he saw there were fifteen penguins sitting in the back seat of Hymie's car.

"What are those penguins doing there?" asked the traffic officer.

"They were hitching a ride," said Hymie, "so I picked them up. I am taking them to the zoo."

"Okay," said the traffic officer, "I will let you off this time."

The following week Hymie was stopped for speeding on the highway again by the same traffic officer, who recognized the same fifteen penguins in the back of the car. This time all the penguins were wearing sunglasses.

"I thought you said you were taking those penguins to the zoo?" said the traffic officer.

"Yes, officer," said Hymie, "that was last week. Today we are going to the beach."

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #2
Chapter title: Sanity is just boring

19 June 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
FOR THE PAST THREE MONTHS, I HAVE BEEN WORKING PHYSICALLY QUITE HARD IN THE GARDEN. I LOVED THE WORK VERY MUCH, AND I FELT DEEPLY CONNECTED TO YOU. IT WAS AS IF YOUR CREATIVITY AND GRACE WERE BLISSFULLY FLOWING THROUGH ME. BUT SOMEHOW IN THE LAST FEW WEEKS, I HAVE FALLEN OUT OF THIS BEAUTIFUL SPACE AND I HAVE SEEN A LOT OF OLD GHOSTS TURNING UP AGAIN: IMPATIENCE, COMPETITIVENESS, PERFECTIONISM, LOTS OF ANGER AND SERIOUSNESS. SIMULTANEOUSLY, I VERY PAINFULLY EXPERIENCED MY BEING LESS CONNECTED WITH YOU, TO WHOM I HAVE FELT SO CLOSE AND WHO ALLOWED ME TO BE SO

CLOSE.
WHILE WRITING THIS I CANNOT CONTAIN MY TEARS. WHAT WENT WRONG? SOON I HAVE TO LEAVE BUT I DON'T WANT TO LEAVE WITH THIS BURDEN. PLEASE, BELOVED, HELP ME, AND SHOW ME WHERE I MISSED, SO THAT I CAN LEAVE IN JOY AND PEACE AND CARRY YOU WITH ME IN MY HEART.

Premda, the evolution of consciousness goes through many ups and downs. It is a hilly track. Nothing has gone wrong with you -- it is just that you are not acquainted with how the path moves. Many times it goes down just to go higher than before. It passes through valleys to reach to the peaks, and each peak is just a beginning of a new pilgrimage because a higher peak is ahead of you. But to reach to the higher peak, you will have to go down again. Once you have understood that it is natural, all your misery, all your clouds will simply disperse.

You have been doing perfectly well. So the first thing to be remembered is, never be worried when days of down-going come; keep your eyes always on the faraway stars. Those valleys are parts of the mountains. You cannot take the valleys away and leave the mountains alone. Once this sinks deep into you, you will pass through the valleys dancing and singing, knowing perfectly well that a higher peak is waiting for you. And there is no end to this pilgrimage. Just as every day is followed by night, every height is followed by a down-going.

One has to learn not only to rejoice in the day but to rejoice in the night too -- it has its own beauty. The peaks have their glory, the valleys have their richness. But if you become addicted to the peaks only, you have started choosing, and any consciousness that starts choosing gets into trouble. Remain choiceless, and whatever comes, enjoy it as a part of natural growth.

The night may become even darker, but the darker the night becomes, the closer is the dawn. So rejoice in the darkening night, and learn to see the beauty of darkness, of the stars, because in the day you will not find those stars. And never compare what has been, and what should be, and what is.
What is has to be rejoiced.

Now you are going away from me -- this will give you a new experience, because you may be going away from me but I am not going away from you. You will find me in your joyful moments and you will find me in your sad moments. A life which knows no sadness, no tears, remains poor. Life has to know all the varieties of experiences to be rich. The more you know different aspects of existence, and still keep yourself together and centered, the more your life will find itself becoming richer and richer every moment, every day.

Going away is just a means of coming back again. How can you come back if you don't go away? Always look at life as a dialectical process.
Here, night brings the day.
Here, death brings a new life.
Here, sadness brings a new rejoicing.
Here, emptiness brings a new fulfillment.

Everything is connected together ... it is part of one organic whole. We create problems by dividing things. Learn the art -- not to divide, but simply to remain alert, watchful, enjoying whatsoever life provides.

You are here with me; you will be in Germany with me because my being with you is not a physical affair. It is a love affair which knows no distances of time, no distances of space. Wherever you are, you will find me. In whatever situation you are, you will find me. Just remember one thing: accept everything that life gives to you. If it gives you darkness, enjoy it -- dance under the stars in the dark night, remembering that every night is nothing but a womb for a new dawn, and every day is going to rest again in the darkness of the night.

When it is fall and the trees become naked, and all the foliage falls down, just watch the old leaves flying in the wind in the forest, almost dancing. And the naked trees have a beauty of their own against the sky, but they are not going to remain naked forever. The old leaves have fallen just to give place for new leaves, new flowers.

Existence goes on renewing itself every moment. You should keep in tune with existence, never ask otherwise. That is the root cause of misery: when it is night, you cry for the day; when it is day, you cry for the rest of the night. Then life becomes a misery, a hell. You can make it a paradise by just accepting whatever is given to you with a grateful heart. Don't judge whether it is good or bad. Your gratefulness will transform everything into a beautiful experience, and will deepen your awareness, will heighten your love,

will make you a beautiful flower with great fragrance.
Just learn the art of total acceptance.

Gautam Buddha calls this the philosophy of thusness: whatever is, accept it as the nature of reality. Don't even imagine to go against it. Never go against the current; just follow the river wherever it leads.

Two tramps sat with their backs against a tree. "You know, Jim," the first tramp mused, "this business of tramping your way through life is not what it is cracked up to be -- wandering, unwanted everywhere, sneered at by your fellow man."

"Well," observed the second tramp, "if that's the way you feel about it, why don't you go and find yourself a job?"

"What?" exclaimed his friend, "and admit that I'm a failure?"

Never admit that you are a failure. The secret of thusness, the secret of total acceptance, is the secret of absolute success; you cannot fail. There is no power anywhere that can make you a failure, because even in failure you will be dancing and rejoicing. Transform every opportunity into something creative and beautiful.

I don't want you to get the illusory idea of remaining permanently in the same state of mind; that is possible only if you are dead. If you are alive, climates will change, seasons will change; and you have to learn through winters, through summers, through rains. You have to pass through all these seasons with a dance in your heart, knowing perfectly well that existence is never against you. So whatever it gives, it may be bitter, but it is a medicine. It may not taste sweet to you in the beginning, but finally you will find it has given you something which just one state of mind could not have given.

So whatever is happening is good ... take it easy. This will not stay, this will also change; but don't make any effort to change it. Leave it up to existence. This is what I call trust. Existence is wiser than you and will provide you with all the opportunities needed for your growth.

BELOVED OSHO,
THE WHITE CLOUD IS NOW AN EXPERIENCE. THE WHOLE WORLD CHANGED THE MOMENT I LET GO. EXISTENCE TAKES CARE, AND LIFE IS AN ADVENTURE. SO THIS WAY OF LIFE -- NO NATIONALITY, NO HOUSE, NO SOCIETY -- IS TREMENDOUSLY RICH AND BEAUTIFUL INSIDE. THE OUTER WORLD SEEMS SOMETIMES LIKE A BAD DREAM. EVERYWHERE I GO I AM A PROBLEM FOR PEOPLE, AND EVERYWHERE THERE ARE HOUSES IN WHICH THERE IS SOMEBODY WHO SAYS, "THIS IS MY HOUSE." MANY ARE AFRAID OF DROPPING THEIR MASKS, BUT HAPPINESS IS MY BLESSING. THANK YOU, OSHO, FOR CREATING ME. AS YOUR LOVER NOW, IN THIS REALITY, MY CHARACTER HAS BECOME LIKE YOURS. WHEREVER I GO, IT FEELS YOU GO THERE -- OR SHIVA, OR KRISHNA. THIS IS MY REAL FAMILY. IS EVERYTHING OKAY WITH ME, OSHO?

Shanti Vikalpa, everything is absolutely okay with you. That's what I was telling Premda. He is feeling something has gone wrong. The only thing is that somewhere in the corner of your mind there is still a question mark; otherwise the question would not have arisen. Everything is perfectly good except the last sentence when you ask, "Is everything okay with me, Osho?" That sentence is not right; otherwise, everything is perfectly okay.

But I can understand when it happens for the first time ... it is so vast, so enormous, so inconceivable to you that you cannot believe it is happening to you. And when you look at others ... and just because of old habit, you compare; then the question arises -- it is not happening to everybody, it is happening only to me. Am I right or have I gone crazy? In fact, you have gone crazy -- that's why you are right.
I teach nothing but craziness.

This whole existence is crazy. Here, sanity is sickness. Here, wildness ... a beautiful madness, a state beyond mind is the way to know the greatest blessings and the purest joy, the secret-most truth.

Look at all the trees, the birds, the stars, the ocean, the mountains -- do you think all these people are sane? If they were sane, they would have been praying in churches, reading the HOLY BIBLE or SHRIMAD BHAGAVADGITA or the holy KORAN, praying in some synagogue, listening to some stupid rabbi. But these crazy people all over the vast universe don't care a bit about any religion, about any philosophy; they simply go on singing their song, dancing their dance.

Do you think these birds who go on chitchatting ever bother whether they are right or wrong? Spring

comes and trees are burdened with flowers and fruits. Do they brag? Their acceptance is so total that in their acceptance and totality, no question arises at all. This is their beautiful craziness.
Craziness has something tremendously interesting.

Sanity is just boring. If by some misfortune you happen to be with some sane person for a few hours, he will start driving you insane.

I have a story: When India and Pakistan were divided, there was a big madhouse just on the border. Nobody was interested in the madhouse, whether it goes to Pakistan or to India, but it had to go somewhere. And because no politicians were interested, finally the superintendent gathered all the mad inmates and asked them, "Do you want to go to India or to Pakistan?" They said, "We are perfectly happy here. We don't want to go anywhere."

The superintendent tried hard to explain to them that, "You will not have to go anywhere. You will remain here, but just tell me where you want to go -- to India, or to Pakistan?" Those crazy people said, "Have you gone crazy? You are saying, `You will remain here.' And still you are asking, `Where are you going -- to India or to Pakistan?' We don't want to go anywhere. We are perfectly happy here."

The superintendent tried in every way, but he himself started feeling a little dizzy because what they were saying seemed to be absolutely right: if they don't have to go anywhere, then what is the problem? They are perfectly happy.

Finally it was decided ... because they could not be convinced, they could not even be explained to; they were all laughing and enjoying the whole thing -- what kind of stupidity is this? So finally the superintendent decided to divide the madhouse into two parts.

A big wall was raised in the middle; those who were living on the other side became citizens of Pakistan and those who were living on this side became citizens of India. And I have heard that still those madmen climb up the wall and talk to each other, and they say, "This is strange. We are where we used to be always, and now you have gone to Pakistan and we have gone to India. It seems the whole world has gone insane. By great fortune, it is good that we are inside and not outside; outside it seems everything has gone insane."

They are still meeting on the wall, laughing and enjoying, that this is a wonderful experience. Everything is as it used to be, everybody is in his own room -- just a wall has been added in the middle. Those mad people seem to be certainly more sane than the people outside in the world. We go on drawing lines dividing countries, making new countries, fighting for new countries -- and we are where we are.

You are perfectly right. Just don't listen to the insane people of the world, and don't compare; otherwise, this question will become a persistent visitor to you. Except the last line, your whole question is a beautiful statement of how a sannyasin should be. Just drop the last line; I don't think it will be very difficult to drop.

Two Irishmen are driving to a pub with a bomb in the back of their car and evil plans in their minds. One turns to the other and says, "What if the bomb goes off before we get there?"

"Don't worry," the other replies, "I have got a spare in the boot."

Just enjoy the insanity all around.

Of course they will call you crazy; there is no need to argue. There is nothing wrong in being crazy. They have always called the people who were different from them crazy. They have called Socrates a madman, they have called Jesus a madman, they have called Mansoor a madman, they have called Sarmad a madman. And this is their strategy: first, they call these people mad; then they have found a right excuse to kill them. But they don't know they are killing their highest peaks of consciousness, their greatest sons. They are destroying their own glory.

Socrates is reported to have said to the chief judge who ordered his death sentence by poison, "Remember one thing: your names will be remembered only because of me; otherwise you would have been forgotten. You will remain obliged forever to the man you are sending to death because I am going to become an immortal, and your names will be remembered only because you did this stupid thing." And certainly, it is true; who would have remembered those judges? But because of Socrates, those names are remembered.

Who would have remembered Pontius Pilate? It is because Jesus was ordered to be crucified by him; otherwise Judea was such a small country of no significance, and there have been many governor generals before Pontius Pilate and after him ...

nobody remembers their names. There is nothing in Pontius Pilate for which he should be remembered. He is remembered only because he killed a man who was unique and different from the masses.

I have heard ... In a small school the teacher was telling the students, small boys and girls, about the trinity of Christian theology: God, the son Jesus Christ, and the holy ghost. These three are equivalent to the Hindu *trimurti*, the three faces of God -- Brahma, Vishnu, Mahesh.

After explaining everything about the concept of the trinity, she asked the students, "Can you draw a picture of all three according to your own idea?"

They all tried, but she was struck by a small little boy because he had made an airplane with four windows. And from each window, one face was looking out. The teacher said, "I have been telling you for one hour continuously that God consists of the trinity."

The boy said, "That's what I have made: this is God in the first window, in the second window is his son, Jesus Christ, and in the third window is the holy ghost."

And the teacher said, "Why is this fourth window there? Who is this fellow?"

He said, "In an airplane, without Pontius the pilot who will fly the airplane?"

A pilot is absolutely needed. Even small children remember according to their own idea. Pontius Pilate becomes Pontius the pilot.

Don't be worried what people say about you. Remember only one thing:
If you are feeling blissful, you are right.

To me, that is the criterion of being right. If you are feeling ecstatic, you have super-sanity, because that is the only criterion of an authentic intelligence and a sane person.

Always look within yourself, not outside at what people are saying. They will call you all kinds of names; they will try to prove that you are mad, you are insane. It does not matter what they say. It is their problem if they think that you are insane; it is not your problem. You should look within yourself. If there is light, beauty, peace, silence, and if flowers are blossoming in your consciousness, then you can stand against the whole world without ever doubting, because the inner experience has an intrinsic certainty, absolute and categorical.

BELOVED OSHO,
WHEN I LOOK INSIDE MYSELF, I CATCH A GLIMPSE OF WHAT SEEMS LIKE CENTURIES OF CONDITIONING. I FEEL THAT I CERTAINLY WILL NOT BECOME ENLIGHTENED, ALTHOUGH OTHERS MIGHT. IS THIS ATTITUDE A NATURAL MISTRUST? IS THIS ATTITUDE A HABIT I HAVE TO BREAK? OSHO, WILL THIS ATTITUDE PREVENT ME FROM BECOMING ENLIGHTENED? PLEASE, SHOWER SOME LIGHT ON ME.

Divyam Mayo, your question needs great consideration for the simple reason that it is going to arise for many sannyasins at different stages, but it has to be divided so that you can understand clearly what is happening.

First you say, "When I look inside myself, I catch a glimpse of what seems like centuries of conditioning." This will happen to everybody because everybody has been conditioned for centuries. You are forgetting just one thing -- which is often forgotten by seekers of their inner world, and this is most important to remember, not to forget.

You are saying, "When I look inside, I catch a glimpse of what seems like centuries of conditioning." One thing is certain: that you are not part of the conditioning, you are the watcher. When you go in, you see centuries of conditioning around your consciousness. But you are not part of the conditioning, and that is the only ray of hope.

Conditionings may be of centuries, it does not matter. The moment you disidentify yourself with them, they lose all power. You become immediately free. Who is seeing the centuries of conditioning? Certainly the seer, the observer is separate from that which he is seeing. You go into the garden and you see all these trees, but you don't feel identified with those trees; you go inside and you find centuries of conditioning, but you are not the conditioning. Realizing this is the beginning of a revolution in your very idea about yourself. You are consciousness.

Conditionings are just like dust which has gathered on the mirror; it can be washed away, and the mirror will come to its purity immediately. No dust can destroy the mirror, it can only hide it. Conditionings can hide you, but they cannot destroy you. Just as dust can be removed from the mirror, conditionings can be removed as easily.

Secondly you say, "I feel that I certainly will not become enlightened, although others might." This

certainty that you will not become enlightened is arising because of your misunderstanding about conditionings. Seeing so many conditionings, you have lost hope. You think you will never become enlightened -- you are certain -- "although others might." Do you think others are new people in the world? They are as old as you are. They have passed through all that you have passed through. They have gathered as much dust as you have gathered. But your misunderstanding is giving you a certainty. Once your misunderstanding is dropped, you are enlightened in that very moment.

Only one thing is certain:

Nobody can prevent anybody from becoming enlightened.

There is no power in the world which can prevent anybody from becoming enlightened because enlightenment is your very nature. You are already enlightened -- you just don't know it. You have forgotten it -- it is a forgotten language. It has only to be remembered, and the way to remember is to disidentify with all the conditionings; they may be there, let them be there. Remember: "I am not one of them. I am the knower, I am the seer, I am the observer, I am the awareness." And the awareness cannot be touched by any conditioning.

The third thing: "Is this attitude a natural mistrust? Is this attitude a habit I have to break?"

Yes, it is a natural phenomenon. Everybody gets mixed up with their conditionings, and it is only a habit and nothing else. You can drop it without any effort, just by becoming aware of what I am saying to you.

And lastly, you are asking, "Will this attitude prevent me from becoming enlightened?" Certainly, if this attitude prevails ... it will not prevent, but it will go on postponing; it can go on postponing for centuries, which is almost like preventing. But if you drop this attitude, this very moment you are free. This very moment you can open your wings and fly into the sky.

And the last thing, Divyam Mayo: your whole question is intellectual. You have not been meditating. You have been just thinking about things; hence, the question. If you had been meditating, then what I have said to you, you would have found yourself.

Mrs. Goldstein's frustrated next door neighbor is trying to squeeze some affection out of little Hymie.

"Do you love me, darling?" the neighbor asked Hymie. Little Hymie nodded.

"Then put your arms around me, honey, and give me a great big kiss," she said. Hymie went on kicking his football.

"How much do you love me, precious?" the neighbor kept on. "Show me how you would cry if I died," she urged.

"Die first!" said Hymie running off.

Do something. Don't go on intellectualizing. Children are very clear about their perceptions. What is the point of thinking intellectually that "If I die, would you cry?" Hymie is absolutely right -- "Die first! And then we will see."

You have to stop thinking about these things. Thinking is not going to lead anywhere. Start meditating, becoming more aware, alert -- and then you don't need my answer. The answer is within you. I am simply saying that which you will find arising within yourself.

BELOVED OSHO,
LIFE IS SO EXCITING WHEN I AM OPEN TO EACH MOMENT AND NOT ASKING WHERE IT IS GOING TO TAKE ME NEXT. THE PROBLEMS DISAPPEAR AND NOTHING CAN HARM ME. THE MOMENT MY MIND COMES IN SAYING, "WATCH OUT!" THE FEAR ARISES AND LIFE LOOKS DANGEROUS, AND I TAKE ONLY CALCULATED STEPS. HOW CAN I REMAIN WITH THE RELAXED, JOYFUL, AND TRUSTING EXPERIENCE?

Indradhanu, mind is a coward. Those who listen to it become utterly cowardly. Mind is not an adventurer, it is very cautious. It takes every step with long thinking and calculation until it is certain that there is no risk, till it has seen others taking the step and there has been no danger; hence, listening to the mind is the most disturbing phenomenon in your growth.

Everything is going good with you, but immediately the mind comes in and says, "Watch out!" Once and for all say to the mind, "Shut up! I am watching in; why should I watch out?"

Because you listen to it, "Fear arises and life looks dangerous, and I take only calculated steps." You stop living. Mind is a mechanism, dead. Do you know that the mind can be taken out of your skull and kept

separately? Only oxygen and necessary nourishment has to be provided to it, and it will go on living. It does not need you. There are many minds under observation in scientific labs. They are functioning perfectly well; they don't need you. And perhaps in most of your life, you don't need them either.

I have heard about a politician who was having a brain operation. His mind had collected so much junk inside that the doctors thought that it would be easier, far easier to clean it if they took it out completely; otherwise, it would take many hours. So they left the politician in the operating theater and took his mind to the next room to clean it. And naturally a politician's mind needs great cleaning ... almost dry cleaning.

While they were cleaning his mind, a man came running. Knowing nothing about what was happening, he shook the politician, who opened his eyes. And the man said, "What are you doing here? You have been chosen to be the president of the country."

So the politician got up, and as he was leaving the hospital, the doctors saw him. They said, "My God! His brain is still in the lab." They rushed out and told him, "Wait! Your brain is still being cleaned."

He said, "Now I don't need it; I have become the president. You keep it -- after five years if I'm not chosen again, perhaps I may need it; you can preserve it. What do I need a brain for now that I'm the president?"

In a strange way, the meditator also does not need the mind -- but in a very different context. A meditator goes beyond the mind. The mind becomes slowly, slowly silent, calm and quiet. And more efficient, of course -- whenever the meditator wants to use it, he can use it better than anybody else. Whenever he does not need to use it, he is enjoying his inner spaces, ecstasies, blessings. The mind remains silent, it does not disturb.

That's the whole art of meditation: to keep the mind completely quiet, and make it understand that it is not supposed to comment on any experience that is beyond it.

Meditation is beyond the mind.

You say, "Life is so exciting when I am open to each moment, and not asking where it is going to take me next." That's what I call being in a let-go, being relaxed with existence.

"The problems disappear and nothing can harm me. The moment my mind comes in saying, `Watch out!' the fear arises, and life looks dangerous, and I take only calculated steps. How can I remain with the relaxed, joyful, and trusting experience?" You will just have to teach the mind: "It is not your territory; you are not supposed to interfere or say anything."

It is just an old habit that the mind goes on making commentary on whatever is happening, goes on giving its opinion and advice, whether asked for or not. It is simply a habit, a habit of thousands of lives. So it takes a little time, Indradhanu, and a little patience, but you are going perfectly well. Just whenever the mind says, "Watch out!" tell him, "I am watching in, *you* watch out. I'm not watching television."

Don't take the mind in any way seriously about your interior experiences, about your trust with existence, about your love with each moment.

Little Hymie arrived home from school with two black eyes.

"Fighting again," said his mother. "Haven't I told you when you are angry to count to a hundred before you do anything?"

"Yes, I know," replied Hymie, "but the other boy's mother told him only to count to fifty."

Calculated steps won't work.

Life is not a calculation.

Mathematics is only a purely fictitious science, totally created by man's mind. It has nothing in the objective world. That's why it is perfect; only a fiction can be perfect.

Reality is always imperfect because reality is always growing, changing. Reality is always moving towards perfection but never becomes perfect, because to be perfect means nothing but ultimate death.

Just drop the habit. The mind will try in every way to keep its old control. But you are the real master, and however much the mind tries to control, it cannot succeed if you are determined to put it into its place as a servant. Your consciousness, *you*, are the master.

It is a struggle only in the beginning. Once the mind understands that you have started reclaiming your mastery, he becomes just like a dog wagging his tail, ready to follow your orders and never interfere in your work -- particularly in the work which is not his territory at all.

Mind cannot understand ecstasy, cannot understand trust, cannot understand moment-to-moment living, cannot understand the blissfulness that arises out of this living.

So it will be sheer stupidity, Indradhanu, to listen to the mind -- who is absolutely inadequate, incompetent as far as the inner world, your interiority, your subjectivity, is concerned. Your ecstasy is far beyond the reach of the mind. So teach the mind, train the mind not to interfere -- and don't listen. It may go on just out of old habit saying, "Watch out! Take calculated steps!" Just ignore it.

That word `ignore' reminds me of Gautam Buddha. His suggestion to his disciples was, "As far as meditation is concerned, ignore the mind." His word for ignoring is *upeksha*, which is a very beautiful word. "Just bypass it; let it go on saying whatever it wants; don't pay any attention to it." Soon the mind understands where he can be listened to and where he is absolutely unwelcome.

The day the mind understands where it is unwelcome, it stops saying anything about that. And it has to be stopped from interfering in your inner growth.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #3
Chapter title: A feeling of coming home

19 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
AN EARTHQUAKE IS HAPPENING: MY ANCIENT CRUST IS CRACKING AND MARVELOUS SQUIRTS OF BLISS ARE POURING OUT. MORE AND MORE, YOUR WORDS ARE INCREDIBLY ACCURATE DESCRIPTIONS OF MY INNER WORLD, NOT JUST BEAUTIFUL IMAGES OF SOMEWHERE ELSE. YOUR FINGER USED TO POINT TO THE MOON, BUT NOW I HAVE SEEN MY OWN MOON; YOUR FINGER IS POINTING TO MY VERY CENTER. I AM SHY TO WRITE THIS. I NEEDED COURAGE TO UNCOVER MY ANGUISH; STRANGELY, ACKNOWLEDGING MY JOY NEEDS EVEN MORE.

Devageet, it is one of the most fundamental experiences that you have pointed out in your question. It certainly needs more courage to expose your joy, your blissfulness than it needs to describe your anxiety, your anguish. The difficulty is, of course, different in each case.

To expose one's anguish, anxiety, misery, suffering, courage is needed because it is exposing yourself in your utter nudity: your wounds, your ugliness, your insanity -- things which everybody wants to hide from the world. It goes against your ego, against your personality.

But to express your joy needs more courage for another reason. There are two reasons: one, it is difficult to find words -- almost impossible -- to describe your blissfulness, your silence, your serenity, because the experience of all these things is beyond the scope of the mind; hence it is naturally beyond language, beyond words, beyond explanations. Secondly, to say "I am joyful," to say "I am blissful," to say "I am discovering my own center," is dangerous because it creates envy and jealousy all around.

Everybody will believe your misery; nobody will believe your joy. Everybody will believe -- even if you are lying -- your anxiety, your suffering, because everybody knows what suffering is, what misery is; it is everybody's experience. Nobody is going to believe your joy -- it goes against their egos to accept that

you are reaching closer to your discovery, closer to your center. It goes against their very ego that they are still far away from the goal and you have reached so close. It cannot be believed -- you must be lying, you must be deceived.

If you go on insisting that you have achieved and if your life starts showing evidence of it, they will create all kinds of explanations to demolish your evidence. They may say you are a hypocrite, you are a pretender, that there is no joy in you -- you are simply smiling to befool people. If you are still adamant, and you go on dancing and singing on your way without bothering what they are saying, their second step will be to say that you are mad.

To accept that somebody is coming closer to home is so difficult; it hurts so deeply and so many people, that they are always in the majority and you are alone. It is easier for them to declare you mad, because the only way to save their skin will be for them to be as joyous as you are, which is not a simple matter -- they will have to go for a long pilgrimage. But it is easy to condemn you, to find reasons ... and if everything fails, you are insane -- that is their last resort.

But even calling you insane will not satisfy them, because deep down they feel the jealousy, the envy; they would like to declare themselves also closer to the center, closer to the truth, closer to blissfulness. But they are in darkness, in utter misery, in anguish. They don't see any end to their night, and you are talking about a beautiful dawn ... that you have seen the first ray, the sun is rising, that you have heard the birds singing, that you have experienced the fragrance of the flowers that open in the early morning to welcome the sun, to begin the day.

If you don't listen and don't accept that you are mad ... The masses have crucified people like these: Al-Hillaj Mansoor, or Jesus, or Socrates, or Sarmad. The masses have become bloodthirsty, and these people were absolutely harmless; they have not done anything, any harm to anybody. In fact they were the greatest blessings to humanity: they were pointing to your potential, your possibility, your future; they were pointing at your dawn -- the night is not going to be forever. They were your very hope to get out of the darkness and the deathly life, where you have not found anything except misery.

But instead you demolished them, you destroyed them rather than rejoicing with them. Rejoicing with them needs tremendous intelligence, but to crucify them, any stupid, retarded majority of the masses is perfectly capable. That's why I say you have made a very important observation: that it is more difficult to expose yourself and to declare to the world that you are feeling blissful, you are joyous.

But in this place, there is no need to be afraid. In this place the exposure of your anxiety will be accepted, the exposure of your blissfulness will be rejoiced -- that's the whole meaning of a religious communion -- you will be encouraged. People will see their own future in your eyes, they will see their own crippledness gone in your dances. They will see that if you can reach, Devageet, then we are also not far away; perhaps we are not looking in the right direction, perhaps we are not moving in the right direction ....

I have heard about a man who was asking, on a crossroad outside New Delhi, "How far is New Delhi?" And the old man who was sitting under a tree said to the man, "Before I can answer, I would like you to move in the direction you are going. Unless I know in which direction you are moving, how can I say how far New Delhi is?"

The man thought, "This is a strange old man" -- he had asked many people, many times, and everybody had simply answered. He said, "First, I would like to see."

So the man moved a few feet, and then he asked, "Now?"

The old man said, "Now Delhi is very far away, because you are going exactly in the opposite direction. You will have to go around the whole earth, then you will come back to Delhi; otherwise, you have left Delhi eight miles behind."

When you see somebody blossoming, it is a sign that the spring has come. All the flowers don't blossom together; first one flower opens its petals, then a few more, then many more, then millions. Spring comes step by step, slowly. When you see one flower blossoming it is an indication that your time is also close by.

In this communion there is no problem; you can expose yourself whatever your situation is. All these people are fellow travelers; they will try to help you come out of your darkness. They will help you if you have reached to the light in your celebration; they will help you in every possible way, in every possible situation.

The inmates of a mental institution were listening to modern jazz records. Finally one patient could contain himself no longer; he jumped up and started banging his head against the wall in time to the music.

The other inmates applauded and shouted, "Sane, man -- sane!"

This place belongs to the people who are drunk with the divine, mad after the search for godliness. They will enjoy your realizations: your realization is their realization too. It is a brotherhood -- there is a deep connection -- it is not an organization. It is a love that is overflowing from each heart, joining it with others.

Here, nobody is a stranger; here, everybody knows you. He may not know your name, he may not know your country, he may not know your religion, he may not know your race. He need not know any of these things but still he knows you, he knows that you are on the same path, in the same search. You are arrowed towards the same star; you are part of one journey, one pilgrimage. If even one of you reaches, that will be a confirmation that you have also reached; maybe a little time more, and the spring will come close to you.

So, never be worried and never be concerned -- nobody is going to deny your experiences here. Everybody is going to rejoice, celebrate, feel proud of you.

This is how it should be in the whole of humanity, but unfortunately ... what can be done? People should have rejoiced in the presence of Socrates, they should have loved the presence of Jesus, they should have joined their voices when Al-Hillaj Mansoor was shouting, "ANA'L HAQ!" -- I am God. He was speaking for you too; for everybody, past, present or future. He was not speaking only for himself.

People have not been sane enough to understand the madness of those who are seekers after truth, after bliss, after godliness, after the ultimate meaning of life. But here, my people are all mad enough to celebrate with you; your blossoming is their blossoming.

Hence, Devageet, not only for you, but for all I am saying this: always expose yourself. If you don't expose yourself when you are in misery, it is okay, because everybody knows you are in misery; that is not a revelation. Whether you say it or not, it is taken for granted -- where else can you be? But when it comes to the point of joy and bliss and benediction, you should not remain silent, because then you become evidence that all these people are not unnecessarily wandering in a desert. If your thirst is quenched, their thirst will also be quenched. If you have arrived home, they can also arrive.

So you can hide your anguish, your misery, your suffering -- there is no problem about it. Anyway somebody else will be asking about those problems. But when it comes to your blissfulness, which is very rare, it is unforgivable to keep it a secret because it is going to become a proof for everybody of the goal they are searching.

BELOVED OSHO,
WHAT IS THE CRITERION OF THE TRUTH?

Sahabsadev Hasan, truth is not an experience of the mind; hence no logic can prove it or disprove it. No argument can convince you about it or unconvince you about it. Truth is an experience beyond mind, so there is no objective criterion possible. That's why science never talks about it, because science can only talk about things which can be objectively proved.

Truth is a subjective experience, just like love. What is the criterion of love? Can you prove when you fall in love? Can you prove that really you have fallen in love? Is there a way to prove it? Is there any argument, any logic that will support you -- any eyewitnesses? All that you can say is, "I know for certain that my heart is beating differently" -- but that is something inner to you. You can say, "I am feeling so blissful," but that is something subjective. You cannot bring some part of your blissfulness and show it to people as a criterion.

Love, or truth, or bliss, or God -- they don't have any criterion; they are experiences of the inner. Criteria are always of the outer. Don't impose outer criteria for the inner -- that is the fallacy of the atheist.

Why does the atheist deny the existence of God, the existence of soul, the existence of truth, the existence of a life beyond life? For the simple reason that there is no criterion, and no proof, and no evidence. No atheist has ever been defeated by any theist in argumentation -- still the atheist is wrong. He is wrong because he is asking for an objective criterion for a subjective experience.

It is just like somebody asks you -- you have been listening to classical music, and somebody asks -- "What was the taste of it?" or "What was the color of it?" or "How did it feel when you touched it?"

You will say, "Are you mad?" Music is not an experience of the eyes, it is not an experience of the nose; music has no smell. It is not an experience of the tongue; it has no taste. It is not something tangible that you can touch. It is an experience of the ears -- and for an experience of the ears, eyes cannot give any proof.

Neither is the opposite possible. For an experience of the eyes -- for example, light or colors -- ears

cannot give any proof. And if you want proofs that are understandable by the ears, then there is no light; you have to deny it. Then there are no colors, no rainbows. You have to deny everything that belongs to the world of eyes, and almost eighty percent of your experience belongs to the eyes. Eighty percent of your life will have to be denied if you insist for some criterion that belongs, not to the eyes, but to the ears, nose, mouth, hands ....

The same is the situation about truth. Truth is the space within you when there is no thought, no feeling, no emotion -- when there is utter silence and a light which is eternal, which has no fuel ... because all fuels are bound to be exhausted sooner or later.

At the innermost core of your being there is a light which is inexhaustible, which has always been there and will always be there, which is beyond time and beyond space ... a deep silence. Not the silence of the graveyard -- not a negative silence, not a silence which means absence of noise -- but a silence which means a positive, affirmative presence of peace, of coolness, of a soundless music ... a light that is eternal and a life that is eternal.

When you find these things in the innermost center of your being ... the whole experience of bliss, joy, the feeling of coming home, of finding yourself at last -- all this is contained in the simple word `truth'. You can experience it, but you cannot find any explanation for it. You can find a way to it, you can find a method to reach it, but nobody can tell you beforehand what it is.

Gautam Buddha used to say, "Buddhas only show the way; nobody can walk the way for you. You will have to walk and you will have to find ... and those who have found it have all become dumb." It is almost like giving a dumb man delicious sweets .... It is not that he does not know the taste; he knows. He rejoices, but if you want to ask how it tastes, of course he cannot say anything; he is dumb.

All those who have known truth become dumb about truth. They can tell you how to reach it; they can show you the way. They can take you to the window, to the door, but you have to find it within yourself, following the path alone ... the ultimate experience.

Only one thing can be said from the outside:

The man of truth has no fear of death.

The man of truth is never miserable.

The man of truth is never a coward.

The man of truth is constantly in a state of celebration; the man of truth is an eternal dance.

These are the things which can be seen from the outside, but these are just faraway echoes; these are not the truth. These are the faraway echoes in the individuality of the person who has found the truth. These are the reflections -- reflections of the stars in the lake. But don't jump into the lake to find the stars! You will not find anything there. Stars are far away; these are only reflections.

In the personality, in the presence, in the gestures, in the eyes of the man of truth you will find something, if you are not completely closed, completely prejudiced, if you have not already decided for or against.

If you are open and vulnerable you will recognize that there is something charismatic, something magnetic, something that invites you to come in ... something that invites you to be closer, something that creates suddenly a new dimension of search for you; something that starts silent bells suddenly ringing in your heart of which you have never been aware.

He has touched your heart. His very presence is creative, his very presence is converting, his very presence is the only criterion -- but it is not logic, it is a love affair.

Remember: I repeat again, truth is not a question of logic, it is a search of a loving heart.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN SELF-RESPECT AND PRIDE?

Indradhanu, there is no difference between self-respect and pride. There is a difference between the ego and self-respect or pride. Self-respect and pride are simply natural to your individuality. They are your dignity. They are your acceptance of yourself.

The ego is a comparison.

Self-respect and pride are noncomparative; that's the basic difference.

In ego you are always comparing: I am superior to others, I am better than you, I am higher than you, I

am holier than you -- I am a saint and you are a sinner. Whatever the reason, you are comparing yourself as being superior and reducing the other to being inferior. This is the formation of the ego.

But pride is noncomparative. It does not say anything about anybody else. It simply says: I am respectful of myself, I love myself, I am proud just to be -- just to be here in this beautiful existence. It does not say anything about anybody else. The moment you go into comparison, you start an ugly game.

My respect towards myself is not a hindrance for you to be respectful towards yourself. In fact I would love you to be respectful towards yourself because if you are not respectful towards yourself, who is going to be respectful towards you? If you are not proud of being a human being, the most evolved consciousness in existence, then who is going to be proud of you?

And your being proud is really nothing but a gratefulness for all that existence has given to you -- it is tremendous. We are not worthy of it; we don't deserve it. We have not earned it, we can't claim it. It is just out of the abundance of existence that it has given to us everything. We don't value what we have because we take it for granted.

I am reminded of a Sufi story .... A man was going to commit suicide because he was poor, uneducated, unemployed, and he hated to beg. Rather than begging, he thought it is better to commit suicide. He was going towards the river to jump from a high point and get drowned, but by coincidence, at the highest point from where he was thinking to jump, he found a Sufi mystic.

And the Sufi mystic said, "So you have come? Here people come only to commit suicide. I have chosen this place to meditate because very rarely do people come to commit suicide, so this is a very silent place."

The man said, "It is strange that I have not uttered a single word and you have said the right thing -- I have come to commit suicide."

The Sufi said, "You *can* commit suicide. But I have one offer: how much would you like to have for both your eyes? The king needs two beautiful eyes and you have beautiful eyes. And the king knows that I always sit at Suicide Point" -- that's what the place was called. "People come here when they are going to commit suicide .... What are they going to do with those two eyes? They can give them to the king. So whatever you want for your eyes, you just say it; your offer will be accepted."

The man thought for a moment -- how much should he ask? He could not think. Whatever he thought ... five hundred thousand rupees? He thought, "Five lakh rupees for both my eyes? -- ten lakh? twenty lakh? ...." But nothing seemed to be the right price. Finally he said, "Ten million rupees."

The mystic said, "That is accepted. You come with me. First we will take your eyes ... and I will bring you back here; then you jump and commit suicide."

On the way the Sufi said, "But I have a few other customers too. How much would you like to take for your head, without eyes?"

He said, "You are a strange person. Who would like to have my head without eyes?"

The Sufi said, "I have a customer. He's a magician and he needs a skull very desperately and he is not interested in eyes. Anyway he is going to take away all the skin, everything, and clean your skull completely."

The man said, "My God! Then how am I going to come back and ...?"

The Sufi said, "That I will manage."

The man said, "I have never thought about it. How much will be appropriate? What do you think?"

He said, "Any offer ... it will be accepted." So the man sold his skull for another ten million.

On the way the Sufi asked, "Would you like to sell the remaining body too? -- because what is the point: you are already dead; your eyes are gone, your head is gone -- what is left? There is no point in keeping the body ... and I have a customer. He is a scientist and he dissects bodies; he is always in need of bodies, fresh bodies. And he will be absolutely happy because he cannot get such a fresh body, that has only just died. The eyes have been taken, the head has been cut, but the body will still be warm -- it is just like a flower torn from the tree while it is still alive; it will take two or three days to fade away."

The man said, "But ... suicide is finished!"

The mystic said, "There is no need of any suicide; everything is sold!"

The man asked, "But who will get all that money?"

The mystic said, "Of course, I will get it, because you will be gone. Who else can get it? You can think of it as my commission. If you want to take it with you, you can take it, but you will be gone, you won't need it."

As they reached the palace he started thinking again: what is he going to do? He had never thought that his eyes have such value, that his skull has value, that his whole body has value ... that this man is going to

earn thirty million rupees.
He said, "I don't want to do this business."
The Sufi said, "What about suicide?"

The man said, "I don't want to commit suicide either! For the first time I have realized that I am a rich man. Up to now I have always thought that I am a beggar. I was going to commit suicide because I was thinking I have nothing; now I realize how much I have got."

The mystic said, "It is up to you -- I will have to go back and wait for somebody else -- but think again; you won't get such customers."

The man said, "Just leave me alone! You are a dangerous fellow. I used to think that you are a religious saint, always meditating on that hillock. You seem to be the most dangerous man -- you were selling me piece by piece, and finally all the money would come to you! I don't know how many people you have sold, but I can understand why you go on sitting there; that is where your business comes. I will make the whole city aware: Don't go to that point, and beware of that man -- he is dangerous, very dangerous."

The mystic said, "I was just trying to help you. You were going to destroy such precious things by drowning in the river. I have been trying to wake you up. Existence has given you such precious things and rather than being grateful, you are behaving in such an ugly way.

"There is no customer; it was all fiction. What will the king do with your eyes, dead eyes? And the magician can get as many skulls as he needs from the graveyard. And every day people die in the hospital and fresh bodies are available to the scientist. So there is no customer at all. It was just to make you aware that you have so many precious things given to you by nature and you are not feeling grateful, you are not feeling prayerful. Don't you have any gratitude, any thankfulness? Is suicide your thankfulness?"

Self-respect is respect without comparison. Pride is dignity, a feeling of dignity that existence wants you, that existence has created you, that existence needs you. You are welcome in existence, you are not an unwanted child, an orphan. Moment to moment, existence is giving you nourishment, life, light, everything that you need.

Indradhanu, pride is not equivalent to ego; neither is self-respect equivalent to ego. Ego is comparative, and because it is comparative it is ugly, it is sick. The very idea that "I am superior to you" -- for any reason -- is inhuman.

But being proud of oneself does not make anybody inferior. In fact it shows the other also the way to be proud of himself, to be respectful of himself.

I am against the ego, but not against pride, not against self-respect. Those are the most important human qualities.

BELOVED OSHO,
COULD YOU PLEASE TELL ME WHAT I HAVE THAT MAKES ME WORTHY OF SUCH COMPASSION FROM YOU, FROM LATIFA, FROM EXISTENCE AND FROM ALL MY FRIENDS AND FELLOW TRAVELERS? AND PLEASE, DON'T FORGET TO HIT ME WHEN YOU SEE SOMETHING LIKE A COCONUT STANDING ON MY HEAD.

Dhyan Om, as far as I am concerned, I cannot be other than compassionate; I am just helpless. It has nothing to do with you, it is just the only possibility for me.

The day I came to know myself, I lost many things and I gained a few things. Of the things that I have gained, the most important of them is compassion. So it is irrespective of who is the receiver: a coconut tree or Dhyan Om, it does not matter. I can only look with compassion. My eyes don't have anything else and my heart doesn't have anything else.

As far as existence is concerned ... you are part of existence, you are an extension of existence. Existence also doesn't make any discrimination between a coconut tree and Dhyan Om. It gives to the coconut tree what it needs; it gives to Dhyan Om what he needs. Existence is compassionate to everything, because everything belongs to it. Existence is flowing in everything without any discrimination.

The only problem is Latifa. That surprises me too, why she is compassionate to you. A few jokes perhaps may help you to understand the compassion of Latifa.

In Ireland an old woman went to mass on Sunday, as usual. A new young priest was preaching about

marriage. After mass the old woman remarked to her friend, "I wish to God I knew as little about it as he does."

Do you get it? -- No!

Mrs. Cohen was at the movies watching "Superman." Suddenly, a man approached her and asked, "Pardon me madam, but do you mind if I occupy that empty seat next to you?"

"Not at all," replied Mrs. Cohen. "I expected it to be taken when I bought the tickets, but all my friends are at my husband's funeral."

"I don't know why you married me!" cried Mrs. Cohen.

"Because," Mr. Cohen said, "you defied the law of gravity."

"What are you talking about?" said his wife.

"Well," said Cohen, "you were easier to pick up than to drop!"

It is a mystery why Latifa has picked you up. Only *her* compassion has to be considered as a mystery. She knows perfectly well that you are a nut. You think you are a coconut, but she knows -- and everybody else knows -- you are only a nut! You are unnecessarily making a fuss about being a coconut -- just decorating yourself, making a big name. A simple nut does not appeal ... a coconut, a coconut from Goa, a Goa-returned coconut. Latifa is certainly compassionate!

As far as I am concerned and existence is concerned, we are helpless. Be grateful to Latifa; she goes through hell, but still she goes on being compassionate. She suffers badly. Whenever I look at her, I immediately know whether the coconut is here or somewhere else.

For five weeks she was just a beauty to look at, always smiling and happy and surrounded by an aura. And the moment she received your message that you are coming back ... just the message was enough. You took seven days to come, but those seven days ... whenever I looked at her I thought, "This is strange: Om is coming from Goa and this Latifa seems to be coming from hell itself!"

Since then, because I have talked about it, whenever I look at her she tries to smile. But a smile which is made by effort is one thing, and a smile that comes on its own is a totally different phenomenon.

Dhyan Om, you continue to be what you are. This is at least going to help Latifa to become enlightened. This is her austerity, her discipline, her sacrifice, and the whole credit goes to you. When she becomes enlightened you will be praised, because it has rarely happened this way. Women have made men enlightened -- that is an old story. Men have never made a single woman enlightened. You are doing such a pioneer work. Your name will resound in the corridors of history!

Okay, Maneesha?

Yes, Osho.

The New Dawn

Chapter #4
Chapter title: A different wavelength

20 June 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
ON ONE HAND THE WORLD IS PREPARING FOR A GLOBAL SUICIDE; IT LOOKS LIKE THERE IS NOT MUCH TIME LEFT FOR OUR GROWTH. ON THE OTHER HAND, WHAT I HEARD FROM YOU IS THAT GROWTH IS ONLY POSSIBLE WHEN WE RELAX, SIT SILENTLY, AND WAIT. THIS IS A PARADOX. BELOVED OSHO, PLEASE CAN YOU SPEAK ABOUT HOW TO COME OUT OF SITUATIONS WHERE ONE PART OF ME IS RESTLESS AND WANTS TO DO SOMETHING? -- YET DEEP DOWN I FEEL THAT THIS LEADS ME NOWHERE.

Puja Kavina, it is not a paradox, it only appears so. The world is certainly preparing for a global suicide; about that there are not two opinions -- it is becoming every day more and more certain. Naturally you think you have to do something to prevent it. It is beyond your doing; whatever you do will bring it closer.

What can you do? The power is not in your hands; the power is in hands which are absolutely stubborn, and they don't care a bit what happens to humanity. Their ego is their supreme value, the only value. Even though it means their own destruction, they will take the risk; they will destroy whoever they think is their enemy.

In the beginning, when this kind of war material was in the hands of two countries, the Soviet Union and America, there was some possibility that they may come to some negotiation. Now with the power of nuclear weapons in five countries, the possibility of negotiation has become more difficult, more complicated. And by the end of this century, the power will be in twenty-five countries' hands. Then the question of negotiation does not arise.

My suggestion is: time is certainly very short, but it is enough to become enlightened, and it is enough to spread an enlightened atmosphere around the world. That is the only possibility.

If we can make the people of the world ... not the politicians, leave them aside; they have the power but without the consent of the people of the world, their power is not of much use. If armies simply say, "No, we are not going to use nuclear weapons," if the scientists simply say, "No, we are not going to produce any more nuclear weapons," if the whole intelligentsia of the world unanimously creates a great uproar: "It is not a question of war; wars we have seen in thousands -- they have been destructive, but they have not destroyed all life. This is not war, this is simple suicide!"

But these people: the scientists, the armies, the intelligentsia, the poets, the musicians, the mystics, the painters, the actors -- the people who have a certain impact on the masses, although they don't have any power except their individuality and their creativity -- if they join hands together, this global suicide can be avoided. Not only suicide can be avoided, but with the same energy that was going to destroy all life, the planet can be turned into a paradise.

Energy is neutral -- it can destroy, it can create. Nobody has thought: What can be the creative use of atomic energy? What can be the creative use of nuclear weapons? If the destructive power is so great, the power for creation will be equally great. Hence, I say not only can global suicide be avoided, but we can bring into existence a new dawn, a new man, a new humanity.

Perhaps for the first time there can be an authentic civilization which loves peace, which is compassionate, which is creative, which drops all discriminations of nations, religions, races, and makes this whole globe one family.

Once there are no discriminations of religions, races, nations, war becomes impossible.

We have to avoid the suicide that is oncoming and we have to change the whole structure of the world so that war itself becomes impossible. All our efforts, all our energies ... seventy-five percent of human energy is pouring into creating war material. We are living only on twenty-five percent of our energy. If that seventy-five percent is also released for living, there will be no poverty, there will be no sickness. Life can be prolonged. People can live young until their last breath; they need not become old.

All this is possible, and for this, there *is* enough time. But you have to understand perfectly well: anything on your part as a protest is not going to help. You will be simply crushed, ignored .... Pacifists have existed for centuries; they have not been able to avoid any war.

In fact I have seen so many processions of protest and I have always wondered ... the people who were protesting were all violent: their slogans were violent, their gestures were violent. If they had power in their

hands, they would start killing those people whom they think are warmongers. They are doing the same thing, they are not peaceful people; they may be pacifist in ideology, but they don't know what peace is.

I want my people to know the peace, to know the silence, to know the beauty of their inner being, the blissfulness and love and light, and spread it. And spreading it is not going to be a missionary thing -- you are not to convert anybody. Just your very presence, just your loving eyes, your peaceful existence -- the charisma that arises with enlightenment, a certain different wavelength that the enlightened man starts radiating around him, changes people's hearts without their knowing.

It is not a question of convincing them intellectually; for that, time is certainly very short. We have not been convinced for centuries, intellectually, although great efforts have been made that there should be no war, there should be no government, there should be no nations. Great intellectuals have been trying -- like Bakunin, Bokharin, Leo Tolstoy, Bertrand Russell -- but it has not created any visible effect anywhere.

My understanding is that these people themselves were not peaceful people. They have not known anything of the eternal joy of their own interiority, the dance of their own being. They have not tasted from the springs of nectar that are at their very center. Once you have tasted your own immortality, you start spreading an invisible fire ... no intellectual argument, but people will be immensely touched by your very presence, by your aroma, by your fragrance, by your love.

We need in the world more love to balance war.

We need in the world more creativity to balance the destructive forces. We need in the world more enlightened people to balance the blind politicians. For this there is still time enough, because enlightenment can happen within a second. It does not need time; it needs only a total longing for it, a longing as if your life is at risk.

Kavina, I can understand why you are feeling a paradox. You would like to do something, but things have gone beyond your doing. What can you do to prevent the Soviet Union or to prevent Ronald Reagan? And soon nuclear weapons will be in twenty-five countries, with pygmy politicians. What can you do?

The only thing possible is: forget doing.

Think of being.

You can be more joyful, you can be more loving -- that is within your capacity. No Ronald Reagan can prevent you. No nuclear weapons can prevent you. People have never thought this way. They have always tried to protest against wars -- nobody has listened to them.

I am suggesting a totally new solution. And in the circumstances, that is the only alternative possible: forget doing, grow into your being. And the growth of your being is contagious; it will help many people to light their unlit torches from your life fire.

If we have people around the world who know the beauty of life, of creativity, of poetry, of music, of painting, of dancing, of love, then nobody -- no politician -- will have the guts to force humanity into a war. So rather than going against war, you create the balancing force -- which is in your hands. If the warmongers have nuclear weapons, then you have to create something equivalent, or more powerful -- and enlightenment is certainly more powerful than any nuclear weapon.

In the Old Testament, there is a beautiful story of two cities, Sodom and Gomorrah. God became very angry with these two cities, because in both people were practicing perverted sex. In Sodom people were making love to animals; hence `sodomy' has become the word for making love with animals. In Gomorrah people had become homosexuals, and all kinds of perversions ... God finally decided to destroy both those cities completely, and in the Old Testament he did destroy Sodom and Gomorrah.

It does not look right of God, but the Jewish God is an angry God. That is our projection: it is not a question of whether God is angry or not. God is a hypothesis -- you can make anything out of it, whatever you want. God declares in the Jewish scriptures, "I am a very angry God, very jealous. I will never forgive you if you go against me; I am not your uncle, I am not a nice man."

But in Judaism there is a rebellious stream, a very small minority stream of Hassidic mystics. The orthodox Jews don't accept them as religious at all, but as I understand it, they are the only religious people in the whole Judaic tradition. They are people who dance, sing, love, play music. They are very joyous people and they have interpreted Judaism according to their own joy and blissfulness.

They cannot tolerate such a thing, that God destroyed ... and a God who is omnipotent, all powerful, he could have changed them -- if he can create the whole world, can't he change two cities and their sexual perversions? Has he to resort to destruction and death? He is the father of those two cities also, and when he has all the powers ... this whole universe was created by him and he could not manage to change those two cities?

Hassids have changed that story and I love it, although that change is not in the Jewish scriptures. Jews will never accept that change, but I, for one, accept it. It makes a tremendous impact on anyone who can understand.

The Jewish story is: When God decided to destroy Sodom and Gomorrah, a Hassidic mystic went to him and asked, "Have you decided?" God said, "I am absolutely certain; I am going to destroy these people completely."

The Hassidic mystic said, "But I have a question to ask: If there are two hundred people, one hundred in each city, who are good people, who are authentically religious, who are awakened, will you still destroy those two cities? Those two hundred people will be destroyed with them. It seems you are taking too much care about the perverted and you are not taking any interest in the awakened."

God had to think it over; the argument was significant. How can he destroy the awakened people, the spiritual people, the good people? He said, "If you can prove that there are two hundred people in those cities who are awakened, enlightened, then I will not destroy them. How can I destroy them?"

The Hassid -- they are very beautiful people with a great sense of humor -- the Hassid mystic said, "If I cannot prove two hundred but only twenty, are you going to destroy the twenty enlightened people in those two cities? Do numbers matter so much? Are you thinking of quality or of quantity?"

God was at a loss to argue with this man. He said, "Okay, you prove twenty."

The Hassid said, "And if I can prove only two?"

Now God was perfectly aware that the question of quality and quantity ... it does not matter whether there are two enlightened people or two hundred enlightened people, they cannot be destroyed. To destroy them is to destroy the whole base, the whole foundation of religion. God said, "Okay, okay, you prove two persons!"

The Hassid said, "In fact there is only one -- but he lives six months in one city and six months in the other city. What do you think about it?" From two hundred he has come down to one.

God said, "I have understood your logic. You bring that man before me."

He said, "I am that man. Can't you see me? Can't you look inside me? Are you going to destroy me? -- because I live six months in Sodom and six months in Gomorrah." And God had to concede: "In that case I will not destroy Sodom and Gomorrah."

Jews will not be ready to accept it, because it is not in their scriptures, but it is in the Hassidic teachings. I have loved the story, because the Hassidic mystic has proved far more intelligent than the so-called God, far more loving and compassionate than the so-called God.

Even God cannot save the world from the hands of politicians. Now you will need mystics; only mystics can create the atmosphere around the world of love and peace, of silence and joy, of song and dance; they will make life so rich that it becomes impossible for people even to think of war.

Politicians will be left alone without any support from their armies, from their scientists, from their intelligentsia, from mystics, from poets. And against all this intelligence, all their nuclear weapons will become impotent. They can create war only if unconsciously we are ready to commit suicide, if in some way we are supportive to them. It is our support that has given them power. If we withdraw our support, their power disappears. They don't have any power of their own.

What power does Richard Nixon have now? Once he is no longer the president, nobody even bothers whether he is alive or dead, what he is doing; otherwise if he had just a little cold it was headline news. Now if he wants his name to be in the newspapers again, the only way is to commit suicide. But he will not be able to see it; others will read it -- and that too in a small corner on the third page of the papers. Who cares about people who are no longer presidents, no longer prime ministers? It is our support that gives them power.

There is time enough to withdraw our support; there is time enough to create a non-political humanity. And the times are such that it is possible. In ordinary times you cannot convince people to withdraw their cooperation from the politicians, but the times are abnormal and every day the war keeps coming closer. In this moment, people can choose very easily not to cooperate, because cooperation simply means committing suicide.

So one thing: make people's lives more joyous so that even the unconscious desire for suicide disappears from their being. And second, make them aware the power is in your hands, and if the war happens and life disappears from the earth, you will be responsible, not the politicians. They are simply puppets. We give them power and then the puppets start behaving like masters. Withdraw the power and you will see that their size goes on becoming smaller and smaller and smaller, and they will disappear. They don't have any

power of their own; it is your power given to them.

Kavina, for that there is enough time. And it is a great challenge, a very adventurous time. When the world is facing suicide, the possibility is that the world can be convinced -- not intellectually but through your growing hearts, your love -- to let the old world die and a new world with new values be born.

You won't have such an opportunity again. In the past there was never such an opportunity. It is not to be missed.

It is so simple a matter, but you have to begin with yourself. It is not that you have to *do* something. I am saying you have to *be* something: a force, a charisma, a magnet, which can pull people's hearts towards you; a poetry, a song, such that people unknowingly start being influenced by it; a dance, so that people who had forgotten how to dance suddenly feel energy arising in their feet. They would like to join you in the dance.

So we are not to be against the politicians or against their nuclear weapons; we have to create a balancing force -- more powerful. And once people have tasted life, which they have forgotten completely, they will automatically withdraw their support. It has already started happening.

In the Vietnam war thirty percent of the soldiers did not use their weapons. The American government was at a loss about what to do. The generals could not figure it out because such a thing had never happened -- a soldier goes to war to kill. But in Vietnam it was so clear: America is doing something simply absurd -- destroying poor people who have not done anything against America. And because it was the younger generation who had gone as soldiers, they could see the futility of it. Why should they be killed? Poor people working in their fields or in their orchards, small children, women -- why should they be killed? They are not fighting; they are not a danger to America.

Thirty percent of the soldiers would go to the war front every day with their guns loaded and would come back in the evening without having used their guns at all. These thirty percent have shown the way. If it can happen to thirty percent, why can't it happen to a hundred percent? -- and the Vietnam war was not going to destroy all life.

Soldiers should be made aware ... in fact the whole atmosphere around the world will become a warning for everybody that politicians have gone mad and now they don't need anybody's support. Just think of it: if armies simply march and meet the enemy armies and have a beautiful dance together, come home happily -- and they go home happily -- what can the politicians do? They could have court-martialed one soldier, but they cannot court-martial all the soldiers. And who is going to court-martial them? -- because the generals will be part of the dance.

A great adventurous moment is coming close to us; there is nothing to be feared. You cannot *do* anything to prevent it, but you can *be* in such a way that your very being becomes a prevention.

BELOVED OSHO,
I'VE OFTEN EXPERIENCED A STRANGE SPACE WHILE SITTING IN FRONT OF YOU, AND THESE DAYS IT IS HAPPENING MORE AND MORE. IT IS LIKE BEING SUCKED INTO A SPACE WHERE I TEND TO PASS OUT, ALMOST FAINT. A JERK -- MY EYES OPEN, BUT ONLY FOR A SHORT TIME; THEN IT HAPPENS AGAIN. I'VE TRIED TO MOVE INTO IT WITH WATCHFULNESS, BUT IT DOESN'T SEEM TO WORK MUCH.
IT SEEMS LIKE A PRECIOUS EXPERIENCE, BUT SOMEHOW I FEEL I AM MISSING SOMETHING BY NOT BEING AWAKE ENOUGH. ANY SUGGESTIONS, BELOVED MASTER?

Chidananda, what is happening to you is absolutely right. There is no need to create a problem out of it; you are not missing anything. In fact you fall into such harmony, in such deep communion, that it appears as if you have fallen asleep.

Whatever I am saying you may not be able to repeat in words, but it will be resounding in your heart, in your being, and it will do its work. It will change you. You will see the change in your actions, in your behavior, the way you respond in situations. That will be the proof -- not that you remember what I have said.

And don't force yourself to remain awake, because that means you are creating a disturbance in the harmony. Allow yourself to be overwhelmed completely and lost into it. It is not falling asleep, it is falling into samadhi.

Samadhi and sleep are very close; they appear almost the same. Because we are accustomed to and we

know sleep, when for the first time samadhi starts happening we think it is sleep. Sleep is known, samadhi is unknown. The only difference is in sleep you have dreams; in samadhi you don't have any dreams but just a silence, utter silence -- a deep stillness as if you are no more.

In church, the priest did not allow anybody to leave in the middle of his sermon. His reason was that it wakes up people who are taking a beautiful morning nap.

I also prevent people from leaving in the middle, although for a different reason. There are a few people who are moving towards samadhi and if you simply leave, it creates a disturbance. You may disturb their state, their harmony; they may lose the track.

Whatever is happening, Chidananda, is perfectly beautiful; just accept it with great gratitude. This is what I want to happen to everybody.

That will be one of the happiest days for me; when everybody here is absent, is in a state of nothingness -- in a sense present, perhaps for the first time in his life; present as a silence, and for the first time absent as a separate entity; when everybody becomes one with the whole and slowly slowly melts. The place is no longer so many people here, but just a lake of consciousness without any ripples.

Just to check whether you are in that state or not, my strategy is to use a joke; that gives you a jerk. If I see that it is giving you a jerk, that means you were in the right space. And after the joke ... you have laughed and you go back again.

Chidananda, you don't need anything but a joke.

A zebra managed to get loose from a zoo and wandered into the countryside. He came to a farm, where the first thing he saw was a sheep. "What do you do?" asked the zebra. "I grow wool," said the sheep.

Then he saw a cow. "What do you do?" asked the zebra. "I give milk," said the cow.

Next he saw a hen. "What do you do?" asked the zebra. "I lay eggs," said the hen.

Then he saw a bull. "What do you do?" asked the zebra.

"First take off those fancy pajamas and I will show you!"

So just a joke once in a while ... you wake up, you have a jerk and then again the silence.

You have heard Basho's famous haiku:

An ancient pond,
A frog jumps in,
The sound and the silence again.

And the second silence is deeper than the first silence. The frog has disturbed it for a moment, but again the silence comes back and it is deeper than the first.

It is just like you are walking on a street in the night. It is dark. A car comes by and you see the light. It passes by you and for a moment there is light, strong light, and then again there is darkness. You will be surprised: now the darkness is deeper than it was before. The experience of light has thrown you deeper into darkness.

Many times, not knowing how life grows, we start creating problems. Now, Chidananda is going perfectly well ... even that becomes a problem. One starts thinking something must be wrong: nobody else is going perfectly well, and I am going perfectly well ... I am not normal. Everybody is fully awake, listening, and I am disappearing into a deep silence -- and certainly you will not be able to recall what I have been saying.

But that is not needed, this is not a university where you have to be examined for your memory. This is a mystery school where your test is your actions, your responses. Whether you have heard me or not will depend ... if it changes your behavior pattern then you have heard me. Whether you remember my words or not, that is irrelevant.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN HUMAN NATURE, INSTINCT, AND HABIT? ARE THERE ANY MEANS BY WHICH THEY CAN CHANGE OR NOT?

Sahabzadev Hasan, habit is not nature, it is nurture. You learn it by imitation. By seeing people doing things, you start doing them. By seeing what makes people successful, you follow them. It does not come

out of your nature, it comes out of your surroundings. Yes, it can become so deep-rooted that in every language there is an expression: habit is second nature. It becomes so deep-rooted that you cannot even make the distinction whether it is habit or nature.

But habit is never nature. You did not bring it with you, and any day you want to drop it, you can drop it. Any day you want to change it you can change it.

Nature cannot be changed.

And instinct is part of nature. In you, nature is expressed in four layers. Instinct is the lowest. Then there is intellect, which is higher than instinct. Most people never know anything more than these two, and these two are always fighting for supremacy. All the religions have remained with intellect; that's why they are against instinct.

Only a few great thinkers like Acharya Bruhaspati in India and Epicurus in Greece have been in favor of instinct against intellect. These are very rare people; otherwise everybody has been in favor of intellect, because intellect has a higher position. It brings more respectability to you, more honor. Instinct is almost like the animals. Intellect makes you superior to the animals -- but instinct is juicy, intellect is dry. Hence the people who live with instinct are joyous, happy, loving, and the people who live with intellect are dry, quarreling.

In fact there is an old story that dogs must have been great intellectuals in their previous lives; that's why they are continuously barking at each other. You cannot stop dogs from barking at each other, and you cannot stop intellectuals from barking at each other; there is a similarity. It can be either that dogs are born as intellectuals, or intellectuals are born as dogs -- or perhaps there are both types.

Beyond your intellect is your feeling. Another name for your feeling is intuition, a more scientific name. But very few people reach to intuition, because to reach to intuition, you have to go beyond intellect, and meditation is the only way. But unfortunately meditation is not part of our education. Education stops at intellect, creating a quarrel between your instinct and intellect, creating a split, a schizophrenia that you will suffer from your whole life.

If you meditate, something beyond intellect starts functioning. You can call it the heart, you can call it intuition. It has no arguments, but it has tremendous experiences. But it is not the end of your whole nature. There is, beyond this third, the fourth, which has not been named. In the East, it has simply been called *turiya*, and *turiya* means "the fourth." It has not been named because any name falls short of it. It is your ultimate nature, your very essential nature. It is where you meet with the universal nature, just like a dewdrop disappearing into the ocean.

Nature is a vast world -- it begins with instinct and ends with the fourth, the *turiya*.

Habit is a nurture; you learn it from others.

For example, when I was a student and I wanted a scholarship for my post-graduate studies, my professor was absolutely confident: I had all the qualifications. There was just one great disqualification -- that I might get into an argument with the vice-chancellor about something. So my professor, the head of the department of philosophy, went with me just to prevent me from quarreling. He went on telling me on the way, "Listen, everything depends on him. It is a special scholarship; it comes from the vice-chancellor's special fund. Other scholarships are very small; this is the biggest scholarship, and you need it."

He knew that with whatever money I was getting from my home I was purchasing books. Even if I had to go hungry it was okay, but I could not resist ... if I saw in the university bookstall a new book, I had to purchase it. The head of my department supported me as much as he could. Knowing me -- that I could go hungry, but I would purchase the book -- he had arranged with the mess manager: "I will pay his bills for food and everything that he needs, so don't ask him." He wanted me to get the biggest scholarship, so I could purchase as many books as I wanted.

He was persuading me all the way while going towards the vice-chancellor's office: "Just remember one thing, you have one disqualification. Don't get into an argument with that old man; otherwise all your qualifications won't do. It is simply in his hands." I remained silent, non-committal, and he said to me, "Why are you silent? -- because I am afraid ..."

I said, "I cannot commit myself and I cannot promise. If he provokes me, then I don't care about the scholarship. I will not miss the opportunity to have a good encounter."

He said, "You are mad, but I will be sitting by your side, and if you start some argument, I will start pulling your shirt. That is to remind you that you are forgetting."

I said, "You can do anything you want, but I am not promising anything to you."

He said, "You are stubborn."

I said, "I am not stubborn; if he does not provoke me, there is no question."

But as I entered the office, he provoked me immediately. He said to me, "Why are you growing your beard?"

The head of my department looked at me and thought, "Finished! That scholarship is gone!" because I said to the vice-chancellor, "You are asking an absurd question. The beard is growing by itself. I'm not growing it, I'm not pulling out these hairs."

He said, "That's right; but you can shave."

I said, "That brings up the question: I can ask you why you have been shaving your beard which nature has given you. You cannot ask the same question to me because I am not growing it, just as I am not growing my nose. And what can I say if somebody asks me, `Why don't you cut off your nose?' Why are *you* shaving twice a day?"

He was an old professor of history from Oxford ... he was a professor in Oxford, and when he retired from there he was appointed here as vice-chancellor.

I said, "You have to give me an answer."

He said, "You are asking a question I have never thought about. And you seem to be right ... why did I start shaving my beard? The only thing I can think of is that because everybody else was shaving, I started shaving."

I said, "It is only a habit. And you are living in a habit blindly -- not even alert about why you are shaving your own beard twice a day, wasting time. And the imitation of others does not show much intelligence; you should have asked why they are shaving. And you would have found that their answer is the same: they are imitating others."

I told him, "You just think of one possibility: if women start growing beards ... which is possible. Just by giving a woman certain injections, hormones which man has and the woman does not have, she will start growing a beard and a mustache. Do you think she will look beautiful?"

He said, "My God! She cannot, she will look awful."

I said, "The same is the situation with you. You look awful without a beard, which is a natural phenomenon."

When I said, "You look awful," my professor started hectically pulling my shirt, hitting my leg with his. I said to him, "Professor S.S. Roy, you have not come with me to pull my shirt, or to hit my leg with your leg."

I told the vice-chancellor, "You have to interfere. He is disturbing our conversation."

Even today, I can remember Professor S.S. Roy's face! He could not believe that I would do that to him.

The vice-chancellor said, "Professor S.S. Roy, that's not right."

I said, "I have been telling him all the way, but he is greedy about me getting the scholarship, so he wants me not to argue with you. But I don't care about the scholarship; I care about whatever is the truth, scholarship or no scholarship."

The vice-chancellor looked at me and he said, "Don't be worried about your scholarship." He did not ask anything about my qualifications ... whether I qualify for the scholarship or not. He simply signed. He said, "I loved you. No student has ever dared to say in front of me, `You look awful.' And I cannot answer it! Perhaps you are right, because it is unnatural what I am doing, and what you are doing is natural. And I would love once in a while, passing by the office ... you are always welcome, you can come just for a chitchat. I enjoyed just this small talk with you."

My professor was amazed. Coming back, he was absolutely silent. I said, "What is the matter? You are very silent."

He said, "I am wondering what kind of man you are. You managed so quickly, and you said to him, to his face, `You look awful.' And we know that he is a very angry man and very revengeful. And he has invited you: `Whenever you want ... there is no need for any appointment. You can come directly in.' What did you do? It was almost like magic -- within a minute. And you made me into such a fool. I could not even raise my eyes. I was looking down ... What to say? I have done those things; I cannot deny it."

People don't think what they are doing: what kind of dress they are using, whether it is comfortable or not; what kind of houses they are living in, whether they are aesthetic or not. They are simply imitating others.

A life of imitation is not a true life. It is not sincere. One should live naturally on all the four steps:

Instinct is of the body.

Intellect is of the mind.

Intuition is of the heart.
And the fourth, *turiya*, is of the being.

If you can live all these four in harmony, you are the perfect man. Nothing should be denied in favor of anything else. All four have to be together in a harmony. And if you can avoid habits, if you can allow your nature to be your whole life, no space for habits at all .... All habits take you away from your nature; all habits prove you to be mediocre.

Live naturally and you are as natural as a roseflower; live through habits and you are made of something plastic, dead, meaningless. Then you feel miserable, and nobody else is responsible for it. You allowed imitation to enter in your authenticity and it has poisoned everything. Just follow your inner voice.
Your body has its own wisdom -- use it.

Your mind can grow into a great giant as far as intelligence is concerned; use it, but don't be used by it.

Your heart has so much love, so much beauty; it can fill the whole universe, it is oceanic. Allow it to spread and expand, and share it with people.

And the fourth is the ultimate. That is your eternal life with all conceivable blissfulness, ecstasy, joy, fearlessness, deathlessness.

If one lives simply according to his nature on each of these four rungs, he is a true man; he does not have any habit. Habits destroy your truth and impose things on you which were never intended by nature to be your destiny.

An American, an Englishman and an Irishman were all facing a firing squad. "Listen," said the American to the other two, "one at a time we will think of a means to distract the fire; then when the firing squad turn their backs, the one who creates the distraction runs over the hill. I will go first and show you."

The squad lined up and took aim. Quickly the American shouted, "Tornado!" The squad turned round to look and the American ran over the hill.

The squad started to line up again and the Englishman yelled, "Flash flood!" Again the squad turned, expecting to see a tidal wave of water.

For the third time the squad lined up to take aim. The Irishman, thinking quickly, yelled out, "Fire!"

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #5
Chapter title: How to avoid the ditches

20 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
GOING INSIDE TO FEEL THE QUESTION, I WAS REMINDED OF THE TIME I FIRST SAT AT YOUR FEET, TWELVE PRECIOUS YEARS AGO. I SAID, "I HAVE NO QUESTION." YOU THEN LOVINGLY DIFFUSED ME. OSHO, I NEVER WANT TO RECOVER FROM THIS LOVE. DO I NEED TO KNOW THE QUESTION?

Prem Satyabodhi, neither the question matters nor the answer; what matters is a silent being, which has no questions and no answers. This is what I call innocence. The moment a question arises the innocence is lost. And one question brings another, there is no end to it. You will go on finding answers to each question and, strangely enough, every question creates new questions; in the same way, every answer also creates new questions. This way ends in insanity.

The sane being has no question and has no answer. Ordinarily there is a misunderstanding that the man of wisdom knows the answer. That is absolutely wrong. The man of knowledge may know the answers, but the man of knowledge is not a man of wisdom. And the difference is great. The man of knowledge is as ignorant as anybody else. All his answers are borrowed. In fact he is in a more difficult situation than a person who has only questions. He has a far deeper slavery to the mind than the ignorant man.

The ignorant man can go out of the mind, transcend it without any fear, because he has nothing to lose. But the knowledgeable man hesitates to step out of the mind, because he has much to lose: his whole knowledge, his whole prestige, his whole respectability. And that's all he has, he has no wisdom.

Wisdom is a space without any ripples of questions and answers -- neither knowledge nor ignorance but a pure silence, innocence. This is the state of the awakened one, the enlightened one, the buddha.

You are asking me, Satyabodhi, "Do I need to know the question?" No, nobody needs to know the question and nobody needs to know the answer either; everybody needs to know himself. And that revelation of oneself, that realization of oneself comes only when there are no questions, no answers ... just a pure sky without any clouds, an utter peace that passes understanding.

This is the definition of the authentic seer, the true mystic: one who knows without knowledge, who is as ignorant as a small child -- whose ignorance is innocence, whose knowing is innocence.

Ramakrishna lived just in the last part of the nineteenth century ... such an innocent being. And one of the very learned men, a great scholar -- perhaps the greatest scholar of those days -- was Keshav Chandra Sen. They both lived very close; Keshav Chandra lived in Calcutta and Ramakrishna lived outside Calcutta by the side of the river Ganges, as a priest in a small temple in Dakshineshwar.

Keshav Chandra was respected all over the country for his wisdom, for his knowledge, for his tremendous rationality, intellectuality, authority over scriptures and his logical acumen. People from all over the country used to come to sit at his feet.

But slowly, slowly he became very puzzled: the people who had been listening to him for years started going to Dakshineshwar to sit at the feet of Ramakrishna, who was uneducated, who had no knowledge of any scripture, who could not be called in any sense a man of knowledge. He could not argue, could not convince anybody about anything.

But what was happening? Keshav Chandra was puzzled that the people who had been with him for years were slowly disappearing from his gatherings and going to the gatherings of Ramakrishna. And whatever information he had collected about Ramakrishna simply showed him that Ramakrishna seems to be half mad -- suddenly he starts dancing, singing; just listening to a beautiful song, he goes into samadhi. For hours, he is lost somewhere; you cannot even wake him up, he has gone so deep into himself. It is not ordinary sleep, it is almost like a coma.

Once he remained in such a state for six days continuously. Every effort was made to wake him, but all efforts failed. And finally when he awoke, the first thing he said, with tears in his eyes, was, "Why have you people forced me to wake up? I was enjoying myself so deeply, and you go on pulling me to the outside world, where there is nothing. I have known everything; I have experienced everything and found that it cannot give me lasting peace or eternal bliss or the realization of my own self. So, whenever I go inside myself, please, don't disturb me." Naturally his followers became very much concerned; six days is too long a period, and he remained in a coma.

All the reports that reached to Keshav Chandra proved that this man was hysterical, whimsical, a crackpot. But the people who used to come to him were intellectuals, professors, well-versed in scriptures. Why have they moved towards Ramakrishna?

Finally, he had to decide to go and see this man. Not only to see, but to challenge him to a debate. He informed Ramakrishna, "I am coming on such and such a date. Be ready, because I am going to challenge you to discuss with me matters of ultimate significance."

Ramakrishna laughed. He said, "It will be really a great joy to meet Keshav Chandra. He is such an intellectual giant and he does not know whom he is challenging. But let him come, this is a good excuse. I

will accept the challenge."

His disciples said, "But this will be very humiliating. He will bring all his followers, and before all these people ... we know you cannot argue -- you have never argued in your life."

But what Ramakrishna said is something to be remembered forever. He said, "I don't argue because I *am* the argument. Just let him come. I don't know the scriptures, I don't need to know them. I know the truth -- why should I bother about borrowed knowledge? I don't have any education, I don't know how to prove something or disprove something, but I don't need to know -- my presence is the proof. Just let him come."

The disciples were afraid because they could not understand that Keshav Chandra would accept his presence as an argument. And Keshav Chandra came. Ramakrishna hugged him -- he was not expecting that Ramakrishna would come out of the temple and hug him -- and took him inside. He said, "I am so grateful that you came, I have been waiting for so long. Whenever you feel like challenging me, you can come. Whenever you feel the urge to argue, you can come. I am always available, there is no need even to make any appointment; I am twenty-four hours in this temple. You can come day or night, any moment."

Keshav Chandra kept himself aloof, but found it was very difficult: this man is so loving, his very vibe is so touching. And Ramakrishna said, "First, before you start your argument, for your welcome I will dance." And he had his musicians there who started playing drums, and Ramakrishna started dancing ....

Keshav Chandra could not believe it, his followers could not believe it. He had challenged many people, he had argued all over the country with great scholars and defeated them, but he had never seen such a man, who is welcoming him with a dance. And the dance was so beautiful -- it was not the dance of a technician, it was the dance of an overflowing love. It was not formal, the welcome was not just etiquette; even Keshav Chandra could feel that the man was authentic.

After the dance Ramakrishna said, "Now you can start." And Keshav Chandra said, "First I want you to prove the existence of God."

Ramakrishna laughed. He said, "The existence of God? *You* are the proof. Otherwise from where does such great intelligence come? It must be coming from existence, and if existence can produce Keshav Chandra that means existence is not unconscious, is not unintelligent. That's all we mean by God: that existence is not only matter. You are the proof. It is strange that you are asking for the proof and you don't know that you are the proof. I can bring anybody before you as a proof that existence is intelligent. That's all we mean by God: that existence is not without consciousness."

Keshav Chandra's followers could not believe that they had seen Keshav Chandra in shock for the first time. He was silent, he could not find what to say. And Ramakrishna's disciples were also in a shock. They said, "My God, we used to think: `How is this poor fellow going to argue?' But he has silenced him without much trouble; no scripture has been quoted -- nothing. Keshav Chandra himself has made the argument against himself."

And each time Keshav Chandra said something Ramakrishna would clap -- just like a child. And he was saying things against him! The disciples thought, "Keshav Chandra will think Ramakrishna is insane. He will not be able to understand: `I am arguing against him, and he is clapping with joy?'"

And just in the middle Ramakrishna would stand up and hug him again and say, "That was really a beautiful point. I loved it, you go on." His joy, his love, his unruffled calm became his victory, without any argument.

Keshav Chandra fell at his feet and said, "Just forgive me, I have had very wrong notions about you."

Ramakrishna said, "What are you doing? You are a man of knowledge, I am an ignorant man -- so ignorant, so uneducated, I cannot even sign my own name. I know myself but I cannot sign my own name, I cannot read anything. What are you doing?"

And Keshav Chandra became one of the great lovers of Ramakrishna. And Ramakrishna had no answer for any question, nor did he have any question. But Ramakrishna's innocence touched many people and transformed many people. Just his love was a great alchemical process.

Satyabodhi, you don't have to ask any question and you don't need to receive any answer. Just drop both. They are not opposites to each other -- the question and answer -- they are not contradictions, they are complementaries, they are part of one whole. You have to drop the whole thing, you have to come out of this childish game. I answer your questions just to help you to come out. Slowly, slowly, your questions will die out, your answers will die out, and just a cleanness remains behind -- that is your true being. All the questions are created by the priest, all the answers are created by the priests; it is a silly game. They create the answers, they create the questions, and in their questions and answers they divide the whole humanity into fragments. Otherwise what is the difference between Christians and Hindus, except their answers? -- so

trivial that you will find it hilarious.

But people go on creating questions. Mind is a very efficient mechanism to create questions, and it is also very efficient at creating answers. Each answer brings more questions; there is no end to it. There are thousands of philosophies in the world and none of them has come to any conclusion. None of them is complete or is ever going to be complete, for the simple reason that every answer will create new questions; it is an endless process.

The moment you drop all questions and all answers you have dropped all the priests, all the philosophers; you are freed from the whole past. You are freed from the mind, you are freed from language -- you have moved to the beyond, into the inner sky, where there is your eternal life, your infinite light, your deathlessness, your bliss, your ultimate blissfulness; where you will find everything that man has ever dreamt of finding, and a contentment, a fulfillment that is never disturbed again.

A big revival meeting was being held. It was midwinter and all the motels were filled with preachers. The small son of the owner of one of the motels came in from the cold and found the lounge crowded with preachers. The boy announced to the room full of preachers that he had dreamt of hell. One of them grinned at him and asked, "What was it like?"
"Just like here," said the boy, "I almost froze."
"You froze?" asked another preacher.
"Yes," replied the boy, " the preachers were so thick around the fire, no one else could get near it!"

These preachers who are talking about heaven and hell, who are talking about God and truth, have never entered their own being. I have met with almost all types of monks, priests, preachers, philosophers -- none of them is interested in meditation. They are all playing games of the mind, which are childish, absolutely meaningless. You can go on playing those games and wasting your whole life.

I teach you a simple thing: just be silent, utterly silent, and you will have found all the treasures and all the mysteries and all the secrets of existence.

BELOVED OSHO,
THE DICTIONARY DEFINITION OF HUMBLE IS: "HAVING OR SHOWING A CONSCIOUSNESS OF ONE'S DEFECTS OR SHORTCOMINGS. NOT PROUD, NOT SELF-ASSERTIVE, MODEST." IS A REBEL HUMBLE? IS THERE MORE TO THE DEFINITION OF HUMBLE?

Dhyan Nidhi, the dictionary definition of humble is one thing, but to know humbleness as an experience is totally another. The dictionary is the world of words, and humbleness ....

So, do you want to discuss the word `humble' or the experience of humbleness? They are totally different things. The word `love' will have a dictionary meaning, but the experience of love will be a totally different thing. So always remember, the dictionary meaning is not relevant in this gathering of mad people. Their search is for the living experience, not for dissection of dead words.

The dictionary meaning almost always falls short of the actual experience. For example, the dictionary meaning of humble is, "Having or showing a consciousness of one's defects or shortcomings. Not proud, not self-assertive, modest." All these three things have to be understood.

First, the man of humbleness is not an exhibitionist; he does not show a consciousness of his defects or shortcomings. A man of humbleness simply is no more; he exists without an ego, without a personality. And without a personality you cannot have shortcomings and you cannot have defects. These are possessions of the ego. That's why ego feels a deep inferiority complex whenever it sees some defect, some shortcoming.

The dictionary meaning is that if the ego accepts and shows its shortcomings and defects to people, it is humble. But the existential humbleness simply means egolessness: there is nobody to experience defects, there is nobody to compare oneself with others as being inferior, as having shortcomings.

Second, the dictionary meaning says, "not proud." Anybody who says, "I am not proud" will be proud of this very fact. He will declare loudly, "I am not proud," and if you say, "I am even more humble than you, even less proud than you," he will feel offended. He is proud, but from the back door. The true humbleness knows nothing of pride or no pride. Just a small child ... does he know if he is proud or not proud?

The sage comes back to the same state of innocence; he is neither proud nor not proud -- he is not aware. The very ego that could have decorated itself with being non-proud is missing.

The dictionary meaning again says, "not self-assertive." A man who is not self-assertive is bound to be self-repressive: where will the assertion go? The self is there, the ego is there. He may not assert it -- then he will have to repress it, but a repressed ego is more dangerous than an ego which is assertive because the repressed ego goes on accumulating, and you are sitting on a volcano which can erupt any moment.

The authentic humbleness knows nothing of assertion or repression. Do you think a roseflower is assertive because it is opening in the morning sun and blossoming, and because it is spreading its fragrance to the winds? It is simply natural; there is no question of assertiveness. Whether anybody sees the flower or not will not make any difference, whether anybody passes by the side of the flower or not will not make any difference. The flower will go on dancing in the wind, in the rain, in the sun, will go on spreading its fragrance; it is simply natural.

The humble man is just like a flower He is not assertive, he is not repressive, he is simply natural. When he blossoms, fragrance comes out of him. When he becomes enlightened, he radiates light. Love overflows ... his compassion is so abundant that it has to be shared with others. It is not assertiveness. Do you think that when a rain cloud showers it is assertiveness? What should a rain cloud do with its rain? It becomes heavier and heavier and heavier; it becomes a burden. It has to share its rain with the thirsty earth. A humble man is simply natural. And whatever grows in this naturalness -- whatever blossoms, whatever fragrance, radiation comes out of naturalness, without any effort on his part -- is a happening, it is not a doing.

It may appear to egoistic people as assertiveness, that the roseflower is asserting its redness, its fragrance; it is doing a kind of PR job, inviting people to see, inviting people to smell, declaring to the world, "Look, is there any other rose better than me?" But this is your own projection. You are not being kind to the poor roseflower. He is not doing any PR job, it is just his nature.

And finally, the dictionary says, "the humble man is modest." But a man without ego -- how can he be modest? Modesty means you have an ego but you have controlled it. You have made boundaries, limits; you have cultured it, you have made it civilized. But it is very thin ... skin-deep. All your so-called modest people, just scratch them a little bit and immediately their barbarous ego will be out.

A truly humble man has not practiced humbleness. It is not his discipline, it is his understanding and it is his renouncing of the ego. He is not modest, he is simply what he is. You will interpret him according to your own projections ... somebody will think that he is too proud, somebody may think he is too self-assertive, somebody may think he is very humble. But it will depend on you. He is only a mirror; he will simply show your face. Dictionaries cannot do justice to real experiences of life, particularly experiences which go beyond mind.

Dhyan Nidhi, you are asking, "Is there more to the definition of humble?" These are not the definitions of humble at all! The dictionary cannot understand what humbleness is. To understand humbleness, you don't have to go into a library, you have to go into meditation. You don't have to consult a dictionary, you have to consult your own being. There you will not find any definition, you will find the real thing -- humbleness itself. And don't be satisfied until you have found the real thing.

As far as religious experiences are concerned, dictionaries are absolutely useless, because religion is not part of linguistics; it is something beyond language.

BELOVED OSHO,
OH, MY GOD, HOW AM I EVER GOING TO GET OUT OF THIS ONE?

Vimal, I don't know who "this one" is but I will tell you two jokes. You can figure it out, who "this" is. One:

Mr. Isar was attending his friend's wife's funeral. "It must be hard to lose a wife," remarked Mr. Isar. "Almost impossible," remarked his friend.

Perhaps you are in trouble -- I can sense it from your question. But don't be worried, every night has an end, and every wife too! Just a little patience ....

Mrs. Kessy has just returned home after her holiday. "How did you get along with your father, whilst I was away?" she asked her son.

"Just fine," says the boy, "every morning he took me out on the lake in a rowboat and let me swim back."

"Goodness!" exclaims Mrs. Kessy, "isn't that a long distance to swim?"

"Ah, I always made it alright," says the boy. "The only trouble I had was getting out of the bag!"

Vimal, you are in the bag. Just try first to get out of the bag, then swimming out of the lake is not going to be a great trouble. But getting out of the bag I can understand ... and I have deep compassion for you. That's why I was always seeing Vimal in tears -- what is the matter with the poor fellow?

Now he has come out in the open, "Oh my God, how am I ever going to get out of this one?" That means this is not the only one; he has had other troubles before. He has got out of those troubles, he is experienced. So I am not too worried about him, he will get out of this one and he will fall into another ditch.

This is the trouble with experienced people: they think that they know so much -- now they can manage not to fall into another ditch. And again they find that not only are they getting experienced, ditches are also getting experienced. It has been going in parallel for millennia.

But there is hope. Just make it a decision, that if you can get out of this one, you will not fall into another ditch. Then I can bless you. But you have to make a commitment; otherwise, what is the point? It is better to remain with the old one. You are familiar, the ditch is familiar, you know each other perfectly well. And slowly, slowly, one becomes immune. The problem arises with the new ditches: you have to start learning from ABC.

In the East, things are simpler, because people remain in one ditch. There is no divorce, they become accustomed, habituated. And because there is no question of any possibility of changing, there is no point in crying over spilled milk. It is spilled, it is better to forget and live life as your destiny has given it to you. It is written on your forehead, it is written in your birthchart -- everything is decided beforehand. What can you do? It gives a certain consolation. Hence you will find in the East husbands and wives suffering exactly the same as in the West, but with tremendous contentment.

In the West the suffering is not that great, but discontentment is very great, because the possibility is there that you can change. And the hope is that perhaps you can get someone better, someone specially made for you.

Nobody is specially made for you. Everybody is made for himself; nobody is made for anybody else. But just the idea that you can change ... a small trouble, and immediately you feel frustration, freaking out, and all kinds of things.

In the East these things happen also every day, but nobody freaks out. It is just fate, it is *kismet*, it is written in the lines of your hand; it is God who decides. You have simply to learn how to live with the person God has decided you should live with.

But in advanced countries, the trouble has reached a climax: all contentment has disappeared from married life. Now the next step is the disappearance of marriage itself. And unless people are allowed to move easily, without any legalities, without any social hindrances, from one partner to another partner at any time of the day or night ... if movement is made absolutely easy, perhaps people will not feel so frustrated, so much in slavery and imprisonment.

But so much change will bring new problems ... you will be utterly tired. Remember that any solution is not going to have only positive effects; it has its own negative shadow. If change is allowed it is going to be tiring, exhausting, making life a kind of despair, because each time you have to prove again your manliness, your womanliness, your beauty, your strength. And all these things go on declining, so each time you have to be more of a hypocrite.

Hypocrisy in life is never a blissful state, and hypocrisy with a partner you are living with twenty-four hours a day cannot be continued. It is good for one hour or two hours, meeting the woman or the man on the beach, or in the movie hall where everything is dark and you cannot see whether her hair is false or dyed, whether her teeth are real or artificial, whether she is alive or dead -- in the darkness, anything goes. Neither does she know about you.

But living twenty-four hours together, hypocrisy is bound to be broken; the reality has to surface, and that will hurt you very much. Again you will say,"My God, I have fallen in a bigger ditch." And as you go on and on you will find bigger and bigger ditches ... because smaller ditches are for beginners; bigger ditches are waiting for the experienced ones.

It is better, Vimal, to try to understand the woman you are with. Try to understand what her problem is,

because if she is a problem to you, she must be a problem to herself. If you love her, have compassion for her; try to understand her difficulties, her problems. Perhaps that will melt the ice and she will start trying to understand your difficulties, your problems. That's exactly what love is: two persons are trying to solve life's problems together without getting fed up and bored too quickly -- patiently seeing it as an opportunity for learning and growth.

Each relationship is a growth opportunity. Don't condemn it, enjoy it in all its phases -- in the moments when everything is beautiful and in the moments when everything goes dark.

That's how life is, ups and downs.

And you have to learn, you cannot expect things to be always going up; for that, first you have to be enlightened and then you have to find an enlightened woman -- that is very difficult. First, it is difficult to become enlightened, and then to find an enlightened woman is an almost impossible job.

It has not happened up to now in the whole history of man; not a single enlightened person, man or woman, has been able to find another enlightened person, for a simple reason: Why should any enlightened person get into any ditch, man or woman? If after enlightenment you still have to fall in the same ditches, what is the need of enlightenment?

The whole secret of enlightenment is in how to avoid the ditches. Without enlightenment you cannot avoid; if you avoid, the ditch will follow you. These are not static ditches that you go around and run away from. They run faster than you!

Mulla Nasruddin was saying to one of his friends early in the morning, walking on the lawn, "My wife is almost like a mousetrap." And women are so attuned, their antenna is always up in the air; if you speak loudly they may not listen, but if you whisper they will listen to every word.

The wife came out and she said, "What are you telling him? Yes, I am a mousetrap -- and who are you? You are a mouse. And remember, the trap was not running after the mouse, it was the mouse himself who entered the trap. So what are you telling your friend?"

But this story is old. Now traps have wheels, dry batteries -- they run. Once they see a mouse anywhere ... even if they smell a mouse, they run. They don't wait for the mouse to come. So it is better, Vimal: become enlightened, be a Gautam Buddha, sit under a bodhi tree with closed eyes. Only then can you hope ...

But keep your eyes closed, because there are stories in the scriptures that ladies from heaven come to distract the people who are becoming a threat to the king of the gods. His throne starts wavering when somebody becomes enlightened -- that means a competitor is coming ... fresh. The man there on the golden throne may be very old and this new man is coming fresh, young; there is every danger .... To avoid the danger, they send ladies from heaven, who dance around the person who is becoming enlightened -- naked; they don't care about police commissioners!

I have nothing to do with the PURANAS. In the Hindu PURANAS -- which the police commissioner should be respectful of -- they dance, they seduce. So perhaps the idea of wheels on mousetraps is not new, it is as ancient as the Hindu PURANAS. They are the most ancient scriptures in the world. They sent not only ditches from earth, but ditches from heaven also to destroy your enlightenment. And once they have destroyed your enlightenment, they disappear; then they leave you here for the earthly ditches to take care of you. So be aware!

Gautam Buddha has strict instructions for his followers: "Never look more than four feet ahead, so at the most you can see the feet of the woman, that's all -- don't go more than that. And run away -- don't talk to a woman ...." Clear-cut instructions: "Don't touch a woman, don't sit in a place where a woman has been sitting. At least for ten minutes leave that space empty, because for ten minutes it remains vibrating."

And I am not saying anything of my own, I am simply quoting things within quotation marks. And not one scripture -- Hindu, Jaina, Buddhist, all three religions ... thousands of scriptures with the same idea. There must be some truth in it, and the truth is that those people were trying to become enlightened with a repressed sexuality.

There is no heaven and no ladies are coming from there and no old guy is sitting there on a golden throne who becomes afraid; these ladies are coming from repressed sexuality. The more silent you become, the more vulnerable to your own unconscious -- you can become a victim. Your unconscious can create all kinds of hallucinations, and those hallucinations can destroy your peace, your silence, your feeling that you are coming to the peak of your realization. Suddenly you fall with a thud on the ground, flat. You look all around: there are no ladies, they have gone. There were no ladies before either; it was just your repressed psychology projecting.

So don't repress and try to become enlightened, but still keep your eyes closed as far as possible. Don't take any chances. It is better to be fully cautious; otherwise you may fall again into trouble.

That is one way to get out of trouble. The other way is to understand the woman. Be human. *She* is human; some bridge is possible -- it is not impossible. And just making the bridge is a great experience, just coming to a state of harmony where there was conflict before is a great realization. My preference will be for the second, and if you become enlightened with this harmony, then no woman or man can disturb your enlightenment.

I don't consider those seers who were seduced by their fantasies worthy of being called seers. They were perfectly ready to be seduced by their own repressed sexuality, and they have created all these beautiful stories to console themselves: it is not their fault, it is God from heaven who sends beautiful women.

Strange, you are searching for God, and God is trying to keep you away; you are a devotee of God, and God is sending troubles for you as a reward. You have renounced your wife, your children, your family, but God is not satisfied -- he is sending more beautiful women. He does not want many more people to become enlightened it seems; he seems to be against enlightenment. This cannot be so. God should be -- if there is any God -- immensely happy when somebody becomes enlightened, because he becomes the argument to the world proving the existence of God.

So it is good, Vimal, for you to try to understand the woman; create a bridge between yourself and her. Learn patience and learn humanness, and see that humanity is frail, is defective. Just as it is defective in the other person, it is defective in you. Perhaps you cannot see your defects and your woman cannot see her own defects -- she sees your defects, you see her defects. That is the whole problem: not only yours, but of everyone who has a woman to live with; they are both capable of seeing each others' defects.

Just the other day, Anando brought me a piece of news. In the Soviet Union, one woman who was a crane driver struck an electric pole with her crane, and got such a great electric shock the doctors declared her dead. According to their old tradition, she was waiting two days to be buried. But before burying her, one of the doctors who was taking care wanted to do an autopsy. And when he cut some part of her body, blood came out of it. He could not believe it: she was alive!

She came back to consciousness, but with a strange phenomenon which has never happened before: her eyes had become x-ray eyes. Now she can take your x-ray photograph. She is being used in a hospital: the patient simply stands before her and she can see the whole skeleton. She can find where the disease is, where the problem is, where the fracture is, where the cancer is, where the operation is needed. But she is suffering from immense migraine, because there is so much electricity in the head that her eyes ... and she cannot see anything other than skeletons all around.

Of course, Anando has brought the news because of her own ghost -- afraid that "I am troubled by only one ghost." What about this woman who will be seeing the doctors, the nurses, then everybody in the street ...? If she is moving, she will see only skeletons moving all around.

But I had a thought, that this is a very good idea: somehow, some way should be found that every woman can have x-ray eyes, so she can see into Vimal, where the defects are. In fact, they don't need x-ray eyes, they see with ordinary eyes every defect. Not only do they see it, they exaggerate it as much as they can. Being with a woman is a discipline, it is a religious austerity.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #6
Chapter title: What has god been doing for eternity?

21 June 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
LATELY, I HAVE BEEN FEELING VERY INSECURE, AND I SEE HOW MUCH I DISLIKE THAT SPACE OF NOT KNOWING. AND THEN I TRY ALL KINDS OF STUPID THINGS TO CONTROL THE SITUATION. I FEEL AS IF IT IS SUCH AN IMPRISONMENT, AND AT THE SAME TIME, I HAVE A DEEP FEELING IN ME THAT KNOWS THAT THIS IS HOW LIFE IS, AND I SHOULD ACCEPT IT. I FIND IT VERY DIFFICULT TO WATCH MYSELF, AND THE INSECURITY COMES UP EVEN MORE. COULD YOU PLEASE COMMENT?

Anubhasha, we are trained in wrong ways; otherwise, security is something to be afraid of, and insecurity is something to be rejoiced. What exactly is insecurity? It means tomorrow is not going to repeat today. It means tomorrow you may not even be alive. It means that one has to live each moment as if it is the last moment.

A life of security will be simply boring. It will be like seeing the same movie again and again and again -- knowing every detail of what is going to happen. You can enjoy a movie only once. If you are an idiot, then it is another matter ....

Insecurity is the very fabric of life. If you don't understand insecurity, you can never understand life. Seasons will change; climates will change; the fall will come, the spring will come. Everything will go on changing, nothing can be taken for granted; this is insecurity. You want everything to be certain, permanent. But have you ever thought what will be the outcome of it if everything is permanent? You eat the same food every day, you say the same things every day, you listen to the same things every day. And there is no death even to demolish this tragic living -- you are living in a nightmare.

Insecurity keeps people fresh, alive, adventurous -- knowing that things can be changed. Even without their changing them, they are going to be changed. So there is great scope for change, for transformation.

An ancient saying is, "The authentic man is one whom the sunrise never finds where the sunset leaves him"; or, "where the sunrise leaves him, the sunset never finds him there." He is always on the move, he is a flow ... he is not a dirty pond going nowhere.

But the whole training of our minds is such that we are made afraid of insecurity, and our whole life we are trying for safety. Financially, politically, religiously -- in every dimension we want to be secure. But security means death, a living death. It means tomorrow will be simply a repetition of today, and today is a repetition of yesterday.

Are you *living*? Is there a dance in your life? Are you moving, growing, risking, taking the challenges of dangerous paths? In the acceptance of the danger, in the acceptance that anything can happen any moment, life comes to its best, to its fullest.

Your question is, Anubhasha, "Lately, I have been feeling very insecure, and I see how much I dislike that space of not knowing." You are completely upside down; you will have to change your posture. Insecurity is not a space that has to be disliked, it is a space that has to be loved and cherished, celebrated ... because tomorrow will bring new news.

And because of the fear of insecurity, you are also fearing not knowing; and not knowing is the highest peak of consciousness. But certainly you must be afraid of peaks because you can fall from there; you prefer the plain, asphalt road -- no danger of falling from there. You would like to be at the lowest point in consciousness, because from there you cannot fall.

Millions of people have decided to live at the minimum out of the simple fear that from the maximum you can fall. It is safer to live at the minimum; it is even safer not to live at all. Nobody has ever heard that dead people are insecure; graveyards are the most secure places. Once you enter your grave, there is no fear: even death cannot do anything to you -- one cannot die twice.

Man has been trying to create false props for security, knowing perfectly well that they all fall down, but still he goes on piling up props around him. Time does not care about your props, nor does life care about your props. In fact, it is compassionate of nature that whatever you do, you remain insecure. You can have a

bank balance, you can have a big insurance -- but these are just strategies to befool yourself. What insurance can there be against death? What insurance can there be against the constantly changing flux of life? You cannot prevent it: it is a mountain river flowing fast, dropping from high mountains into waterfalls, moving into valleys towards the ocean where it will disappear completely.

The idea of safety has created the idea of accumulating knowledge -- nothing should be left unknown because the unknown creates insecurity. If it is known, you feel safe.

Even small things, you are continuously trying to know ... even if you are traveling in a train with a passenger, you immediately want to know his name, where he is going, what religion he belongs to, what his profession is. You may not have thought that this is a way of feeling safe about the man; otherwise, who knows? You may be traveling with a madman, and in the middle of the night he may sit on your chest.

That's why people are always afraid of strangers. They become uneasy even if you start living your own style of life, not following the crowd. That means you are becoming an outsider, a stranger. So people go on filling their heads with all kinds of knowledge, most of which is simply rubbish and crap; people become walking encyclopedias.

In my village, I used to know a brahmin. He was a little cuckoo -- I have never come across another man like that. He had crammed the whole OXFORD DICTIONARY; that was his great achievement. You could ask him the OXFORD DICTIONARY meaning of any word, and he was almost like a computer: he would immediately give you the exact words that the OXFORD DICTIONARY says. And he was living under the wrong impression that he knew the English language.

By cramming the OXFORD DICTIONARY, one cannot know the English language. Language is a living phenomenon: it comes through dialogue, it comes through contact with living people. The OXFORD DICTIONARY may be marginally helpful, but just the OXFORD DICTIONARY .... He was not able even to make a single sentence, because in the OXFORD DICTIONARY there are only words. He knew the whole language, and still he was not able to make a single sentence.

This is the situation of the scholars: they are afraid of their not knowing; they go on piling up scriptures over their not knowing, covering it up with thick layers of knowledge. But underneath they are as ignorant as ever.

Ignorance has not to be covered, but transformed into innocence. Ignorance has not to become knowledgeability, ignorance has to become a feeling of the mysterious and the miraculous in existence.

This is the way of a religious man. The scholarly man is never religious -- cannot be.

Your whole approach, Anubhasha, is categorically wrong -- not in part, but absolutely. You have to understand that insecurity is the very nature of life; there is no way to avoid it. And when there is no way to avoid it, the only wise way is to enjoy it. When it is impossible to avoid it, why go on hitting your head against the wall? Then it is better to transform insecurity into a beautiful experience. In fact, it *is* that.

Man can never demystify existence, he can never become all-knowing. The desire to become all-knowing is dangerous. In this ambition of becoming all-knowing so that you can be safe, the possibility is that you may collect much information. And in collecting information, you will forget one basic thing: that you have to go through a transformation. Information is not going to help you at all -- you need a transformation of your consciousness. By transformation, you will not become a knower, you will become more and more a mystic.

Each and every thing in life, from the smallest grass leaf to the biggest star ... it is all mysterious. Neither holy scriptures have any answers for it, nor science has any answers for it, although they both go on proposing hypotheses. Religion tries to propose a hypothesis of God: that he created the world. This is really pitiable; it has nothing to do with authentic religiousness, it is a childish effort to forget your ignorance. Nobody has witnessed any God creating the world. By the very nature of the fact, nobody *can* be a witness; otherwise the world is already there, somebody is there to witness it.

Man's stupidity knows no limits. Christianity believes God created the world ... but this is not enough: they have to know the exact year, date, day -- in detail. And they have calculated -- nobody knows how they have come to this calculation because they have not given the process of their calculation -- that God created the world four thousand and four years before Jesus was born. Of course, it must have been Monday, and the first of January, because he cannot start in the middle of the year. In fact, wherever and whenever he started, that was the first of January. How can the calendar exist without a world?

And it raises a thousand and one questions which Christian theologians have not been able to answer -- not even a single one. What was God doing for eternity? And why did he create the world exactly four thousand and four years before Jesus was born? What is the secret of it? And where has this fellow been

before? And the more basic question is: From where did God come? Who produced him? Is he an orphan, with no mother, no father? Who created him? If the world needs a creator, then God also needs a creator.

This hypothesis can satisfy only very childish minds, and can give them security. But millions of people are in that space. In temples, in synagogues, in mosques, they are praying to a God which is just a hypothesis.

Some day when man really comes of age and to maturity, he will laugh at us: "What kind of idiots is the whole history full of? They create a hypothesis, and they worship a hypothesis."

Two plus two make four: that is a hypothesis, but you never worship it -- or do you? Just writing "two plus two is equal to four" ... and then flowers and devotional songs ... But your God is not better in any way than `two plus two is four'.

But science is not in a better position either. They say that at a certain point, nearabout four billion years ago ... Their calculation is as bogus as the religious calculation: four thousand and four years, or four million years, or four billion years. How do you come to that conclusion? It is simply whimsical. They say the world came into existence out of an explosion. Explosion of what? They have removed God; now instead of God, it is an explosion of energy. But that means the energy was there. And if the energy was there, existence was there.

Gautam Buddha seems to be more logical, Mahavira seems to be more logical; they don't believe in the creation at all. They have simply denied that the world has ever been created: it has always been there, and it will always be there, changing its forms.

You cannot conceive a point when the world was not, and then suddenly it was there. It is not logic, it is magic: a moment before there was nothing and a moment after, there was everything. God seems to be a street magician! But the street magician knows only tricks. Out of an empty cap, he brings birds -- but they are hidden in the empty cap. He creates the illusion that the cap is empty, but it is not empty.

Gautam Buddha is right when he says, "The very idea of the creation of the world is foolish. It will lead to more stupid answers and questions." But why do people want to know such things? There must be a psychological need, and a universal psychological need. This is the need: safety. Knowing that God created the world, you feel at ease.

Strange, I have never felt any unease about whether God created the world or not. Who cares? In what way am I related to that creation? It does not affect me this way or that. I am ready to accept the mystery of life, and I am against all those people -- whether religious scholars or scientific researchers -- who are going to satisfy your fear of insecurity by giving you hypotheses.

Even science could not control its temptation and accept the mysteriousness of existence, that we don't know. Not even a single scientist has been so courageous as to say, "We don't know." In fact, the whole project of science is such that slowly, slowly our area of knowledge is growing, and the area of our ignorance is decreasing. Logically it can be inferred that one day, somewhere in the future -- it may take millions of years -- a point will come when everything will be known; the whole area will be covered by knowledge, and there will be nothing left to be known anymore.

I cannot agree with this. Yes, science tries to know things, but that does not demystify them. It simply pushes the mystery back a little. You split the atom -- soon you will be able to split the sperm -- and then you say that the atom consists of electrons, protons, and neutrons, and you think you have provided the knowledge. But the question is, why does the atom consist of electrons, protons, and neutrons? The mystery is not dissolved, it has become more subtle.

The man of understanding will accept that insecurity is the very fabric of life, and that not knowing is the counterpart of the miraculous and the mysterious existence. We know nothing. All that we know is very superficial, and all that we know goes on changing. That which seems to be so certain today becomes uncertain tomorrow.

Have you observed that for almost thirty years, no big volumes on science have been written? Only periodicals, monthly publications .... And people don't write big books for the simple reason that by the time their book is finished, it will be out of date -- so great is the explosion. All old theories become wrong; new theories come in. All old hypotheses drop dead; new hypotheses arise like the phoenix, out of the ashes of the old hypotheses. And they know perfectly well that these are also going to fall.

If you are trying to write a complete history of something scientific, you are wasting time. So scientists only write papers, not books; they read papers, not books, because a paper can be read in a university or at a conference of scientists. At least it is real, true at that moment; nobody knows about tomorrow. People used to think that Albert Einstein will never be refuted. He has been refuted, he is no longer the giant he used to

be. Inch by inch, his whole theory of relativity has been criticized, and better proposals have come into being.

But now one thing is certain -- because three hundred years' experience of science shows that no theory is going to become authentic knowledge, it is only a temporary hypothesis. Somebody with a better intelligence, with more logical acumen, with better scientific equipment, is going to demolish it.

Charles Darwin is no longer accepted. The idea that man has come from the monkeys or apes is very appealing; looking at man, it needs no proof! But for millions of years, monkeys have remained monkeys, man has remained man. Neither do we see people falling back towards monkeys -- going up the trees, and growing tails, and jumping -- nor do we see another modern monkey getting down from the tree, standing on two feet, and declaring, "Now I am a human being."

There has not been a single scientific theory which has remained true. Everything has changed, and everything is changing so fast that perhaps in the future it will not be possible to read even papers.

One of the great mathematicians -- perhaps the greatest mathematician, Goedel -- was writing a book on mathematics. His lifelong effort -- he wasted forty years -- was to give to the world a complete book on mathematics; there would be no need of any improvement in it. He was a great genius. And when he was coming to the conclusion of his book, Bertrand Russell demolished the whole book of forty years just by a small puzzle.

Bertrand Russell was also a mathematician; he has also written a very great book on mathematics, PRINCIPIA MATHEMATICA, which I don't think anybody ever reads, except a few crazy people like me! He came to know about a problem: the government of Britain had ordered all the libraries to make a catalog of all the books they had, to keep one copy of the catalog in the library, and to send another copy to the central government library so that they could know how many books were in the whole country.

The librarians made the catalog ... and finally a few intelligent ones became very disturbed: what to do about the catalog they are keeping in the library? -- because that has become a big book itself. Should it be included in the catalog? If they don't include it, then it is against the order. The order says, "All the books in the library should be included in the catalog." So according to the order, the catalog also has to be included. But it looks very foolish that the catalog includes itself.

But they were just small town librarians. The idea came and puzzled them, but they thought, "We should not worry, we will just send them to the central library." But to the central library, the order was the same, that they should make a catalog of all the catalogs, keep one copy with them, and send the other copy to the government.

The man at the central library was far more educated, far more intelligent, but even he could not figure out what to do: whether to have the catalog included in the catalog itself ... That looks ridiculous, and hilarious. But not to include it goes against the order. So he asked Bertrand Russell, "You are a great mathematician, you have to solve this puzzle."

Bertrand Russell worked on it but could not find any solution. Everything was wrong: If you put it in the catalog, it does not look right that the catalog is cataloged in itself. If you don't keep it in the catalog, that is not right because the catalog is in the library and you have left one book uncataloged.

Remembering Goedel, the old man who was a world-famous mathematician and who was known to be completing a book on which he had worked for forty years -- and perhaps no mathematical book would ever be so complete, so exhaustive -- Bertrand Russell sent the puzzle to him. Goedel was just completing the final chapter, the last pages. His whole hypothesis was that mathematics can solve all problems ... but he could not solve the problem of this catalog: whether to include it in itself or not.

He became so shocked that just a small thing cannot be solved by his whole mathematical experience that he did not publish his book. He became so frustrated, he sent the puzzle back to Bertrand Russell and told him, "I'm not going to complete the book and I'm not going to publish it although I have wasted my whole life on it. What is the use? It cannot solve a simple thing."

Science is an effort to demystify existence in every way. And that's what theology has been doing before science -- trying to demystify everything. God created the world -- that makes you safe. God is the father -- that makes you secure; he will take care of you. Everything is decided by God; of course, it cannot be against you. God is compassionate ... that's what Mohammedans say: "RAHMAN RAHIM" -- he is kindness, he is compassion itself. So don't be worried about anything. Even all your sins will be forgiven, because his compassion is far bigger than your ability to commit sins.

How many sins can you commit in a small life of seventy years? If you go on committing sins day and night, without taking time for eating and sleeping and bathing -- just sins and sins and sins, a continuum

from the cradle to the grave -- even then you cannot commit so many sins that they are greater than the compassion of God. You will be forgiven -- it gives great safety, a great consolation -- just believe in God.

Theology was trying to create safety, consolation, security. And now science has taken over from theology, on a more pragmatic basis, and is doing the same thing: just giving you a false idea that you need not worry, science knows all.

The very word `science' means knowing.

But I want to insist again and again to you: neither theology, nor science, nor philosophy -- no effort of man can demystify existence.

You need to be courageous to accept the insecurity -- not only accept, but rejoice in it. You have to rejoice in the mystery of existence: the trees, the oceans, the mountains, the stars ... everything is mysterious. From the smallest pebble on the beach to the whole universe, everything is so mysterious that there is no possibility of knowing it.

Not knowing is the way of the mystic. Insecurity is the way of the mystic. And to be a sannyasin is to be on the path of the mystic.

Anubhasha, if you change your basic standpoint -- which is wrong, utterly wrong -- then your whole problem disappears. And then you are capable of dancing amidst all insecurity; you are capable of loving and laughing amidst all not knowing.

Not knowing is nothing but innocence, and insecurity is nothing but a constantly changing panorama, always fresh and new. Nothing is repeated in existence.

You must have heard the saying, "History repeats itself." History repeats itself because history has consisted up to now of stupid human beings. Existence is so intelligent: it never repeats itself; it never creates another Jesus, another Moses, another Buddha, another Chuang Tzu, another Socrates. It simply never repeats. Its creativity is tremendous, inexhaustible.

Yes, the history of man repeats itself, because the life of man is a routine. If you look at your life ... you go on repeating it. Slowly, slowly the repetition becomes your efficiency: you become almost a robot, you lose your consciousness. Consciousness is needed only if each moment is new, because you have to respond to a new situation. Old answers won't do.

It is a great blessing that life is insecure, love is insecure, and fundamentally we are in a state of not knowing. We can be childlike -- running after butterflies, collecting seashells on the beach, or colored stones, as if they are diamonds, and enjoy all of them.

In my childhood, I used to have as many pockets as possible. My tailor used to be very angry with me. He said, "You will spoil my credit; nobody will come to me for their clothes to be made. What kind of dress is this? -- with four pockets in front, pockets even on the arms, pockets on the pants ... not just two, *four*." He said, "You are mad, and you are driving *me* mad."

I said, "I need all these pockets because I love the river, and I find so many beautiful stones that all these pockets fall short."

Whenever I would come home with my pockets full of stones, I would even go to bed with all the stones. Everybody was angry ... "What do you think these stones are? Diamonds, or emeralds, or rubies?"

I said, "I don't know, but they are immensely beautiful and I cannot sleep without my treasure; it feels good that they are close to me."

Not knowing is nothing but innocence. These two things are very foundational: insecurity and not knowing. If you can relax in these two, you are a sage, you are awakened. If you go against these two, you are going against your own enlightenment, against your own possibility of being a sage.

BELOVED OSHO,
IT IS A SHATTERING, AN UPHEAVAL FROM THE DEPTHS. TEARS POUR THROUGH THE CRACKS, WASHING THE STONES INTO JEWELS IN THE MOONLIGHT. MY EYES ARE NAKED AND UNPREPARED FOR THIS GARDEN: BLOOMING, SILENT, AND UNKNOWN IN THE DARKNESS -- BLOSSOMS IN THE NIGHT. OSHO, IS IT POSSIBLE, IS IT REAL? AND TEARS, TEARS, TEARS .... OSHO, I HAVE BECOME JUST EYES IN THE NIGHT, AND YOUR BLESSINGS ARE THE MORNING DEW.

Devageet, the tears of joy, the tears of peace, the tears of silence are the most precious things you have. Laughter cannot reach to that height. No words are able to express the beauty of the tears. Your eyes are the most transparent part of your body, and your tears come directly from your very heart. It is a silent dance, a

very silent music ....

One should not think of it as a shattering experience. In a way, it is shattering: it shatters that which is false in you. But it cleanses and brings into light that which is real in you. Don't pay attention to the dying false, it has never been alive -- it was only a pretender. Focus your whole consciousness on the uprising of the real. That is your very being. The tears are welcoming your very being and its discovery.

You are asking, "Is it possible, is it real?" Yes, Devageet, it is possible. It has to be made possible for everybody. And it is the most real thing in you. Nothing is more real than your tears. But the tears have a negative side too: if they come out of sadness and suffering and misery, then they are negative, then they create a dark night around you. But if they come out of joy and bliss and ecstasy, they create a great light within you and without you. And that's what is happening.

You are saying, "It is a shattering, an upheaval from the depths. Tears pour through the cracks, washing the stones into jewels in the moonlight. My eyes are naked and unprepared for this garden: blooming, silent, and unknown in the darkness -- blossoms in the night. Is it possible, is it real? And tears, tears, tears .... I have become just eyes in the night, and your blessings are the morning dew."

Devageet, what is happening to you is expected to happen to everybody who has become intimate to me, who has come close to me -- not physically, but spiritually. It is a great moment to welcome and to rejoice and to dance to abandon. You are coming out of your grave, you are going through a resurrection.

The funeral procession was reaching the top of the hill when the rear door of the hearse burst open. To the horror of all the mourners, the coffin slid out, and then proceeded to bounce and clatter its way down the hill. At the bottom of the hill, its speed carried it right through the open doorway of a chemist shop. Before the appalled surprise of the chemist, it crashed into the counter, causing the lid to fly open.

"For goodness sake!" said the corpse. "Give me something to stop this coffin."

You are coming back out of the coffin. It must have been a long journey. It must have been very shattering, but it brought the dead man back to life! You are coming back to life. You have been dead ... now you will know life for the first time. And millions are the people in the world who are living in their coffins, and don't know what life is.

To experience life in its totality and intensity is to know the only significance and meaning of existence. That's the only way. No philosophical thinking can make you aware of the tremendous meaning, and the beautiful blossoms, and the immortality of your being. Then the juice of life, drinking the juice of life is the only way there has ever been of finding godliness in the stones, in the trees, in the rivers, in people, in animals, in the birds. The whole of existence is full of vibrating light. It is just that we should be tuned in -- and then suddenly everything becomes such an ecstasy, you could not have conceived of it before.

Just to welcome your tears, a joke for you.

A layman and a vicar were playing golf, and the layman was not having a good game.

"Ah, damn, I missed!" said the layman at the first green. And then missing an easy putt, he said, "Ah, damn, I missed again!"

The layman kept on playing a bad shot, and kept saying, "Ah, damn, I missed!"

The vicar put up with this for half the round, but then he felt he owed it to the dignity of his calling to say something to the layman. "You really must not keep using such dreadful language, my dear Sir," said the vicar, "or the Lord may well strike you down."

And just as the words were out of his mouth, there came a jagged flash of lightning; and in a split second the vicar was burned to a crisp. Above the rolling thunder clouds, a deep voice was heard to say, "Ah, damn, I missed!"

Okay, Maneesha?

Yes, Osho.

The New Dawn

Chapter #7
Chapter title: Your ego is the distance between you and me

21 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
I LOOK AT OTHER PEOPLE'S QUESTIONS TO SEE HOW THEY CAN EXPRESS THESE FEELINGS. I JUST CAN'T FIND WORDS TO EXPRESS MY TEARS OR MY LOVE, ALTHOUGH THE LONGING IS THERE. DO I NEED TO USE WORDS TO EXPOSE MYSELF?

Prem Nityamo, language is useful, but not always. Words have a utility, but not everywhere. There are spaces where language falls short, words prove impotent, and in fact those are the only spaces which have any significance.

That which can be contained in language is mundane; that which always eludes language is sacred. Hence, nothing has ever been written anywhere, in any age, about love, about peace, about silence -- although these words have been used as a necessary evil, as a human frailty, because man cannot speak through silence, cannot just speak through tears. He has to resort to something which is too small to contain the vast experiences; it distorts everything.

Hence there is no need: if you feel contented, if you feel something beyond words is arising in you ... it comes out through your tears, which are far better an expression than words.

Words have a limited meaning; tears have only hints about the unknown, just fingers pointing to the moon. If it is coming through songs or through music, it is far better. If it is coming through a dance, it is far more authentic.

But even if there is no expression at all -- it simply remains within you like a flame in a temple where no wind is blowing, unwavering, utterly calm and quiet but still radiating the space inside you -- some of that radiation is bound to come out of your body, out of your eyes, out of your hands. It is not your doing; it is happening on its own, and then it has a beauty. Then it can express without expressing, can say something without saying.

But I can understand your problem: you listen to others' questions .... This is not only your problem, this is our whole upbringing. We always go on looking at what others are doing, and if they are all doing it, there must be something in it. So many people are asking questions, and you cannot manage to reduce your feelings into a question. You may be feeling as if something is wrong with you.

Nothing is wrong except the idea of comparison, the idea of imitation. Those who are asking questions may not have such deep experiences. Their experiences may be very superficial -- language is perfectly capable of translating their experiences into words. Their questions may be only intellectual, nothing to do with anything beyond the mind.

They may be very articulate, well-versed, scholarly. But even a parrot can be a scholar -- only parrots are scholars. But the parrot does not understand the meaning of what he is saying; neither do the scholars understand anything. But they know a vast vocabulary, they know many, many words, with different nuances. Their capacity to express is great, but they don't have anything to express -- their words are empty.

So some may be asking out of intellectual curiosity; some may be asking just to show their knowledge -- not that they want to know the answer but that they already know the answer. They are just checking whether I also know the answer or not. There are different categories of questioners.

A few are very childish. One man is continuously asking that he should be allowed to sit in the first row. It seems he has come here only to sit in the first row, because he is threatening that if he is not allowed to sit in the first row, he will go away from here, be against me, propagandize against me. The qualifications that he is showing in his threats certainly prohibit him from the first rows -- he will never be allowed to be in the first rows. He seems to be absolutely stupid. Does he think that he can threaten me, or blackmail me?

And the very desire to sit in the first row is nothing but egoistic; here you are to be humble. The people who are sitting in the first rows have been here for years, and they have disappeared long before. That's why they are in the first rows -- just posthumous existences. Once they used to be; now they are no more. You are too much -- you will have to remain in the very last row. If you want to be in the first row, disappear. Your question is coming out of your ego and you must be blind, utterly blind, because you cannot see what kind of question you are asking.

And I don't determine who should sit in the first row. It is something autonomous: slowly, slowly, as people drop their egos, they start moving closer to me.

Your ego is the distance between me and you.

If you want the distance not to be there then you have not to ask, you have to destroy your ego and the distance will disappear. One day you will find yourself sitting in the first row.

Nityamo, there are questions and questions. A few people are asking because I have said something before and now I am saying something which appears to them to be different or even contradictory. Neither were they hearing at that time, nor are they hearing at this time -- because those who have listened to me are not going to find any contradiction anywhere. Their deep listening will make a great harmony out of all statements that I am making. If the statements look opposite, that means you are incapable of creating a harmony. You have not heard, you have not understood.

A few people go on asking questions just to show others that they are growing spiritually very high. One day they are touching the very sky; another day their girlfriend has left them, and all their spiritual flight is finished! One day they are beyond jealousy, beyond ego, and the next day their question comes: "What to do with jealousy? Perhaps it has come back ...." It has never gone anywhere. They were just enjoying the idea that they don't have any jealousy. Perhaps there was no opportunity for jealousy to show, and now the opportunity has arisen.

You are asking, "I look at other people's questions ..." In the first place, that is wrong. You are here to listen to my answers, not to listen to others' questions. "I look at other people's questions to see how they can express these feelings." How can you see their feelings? You can listen to their questions but whether they have those feelings within them or not, there is no way to see. In fact, the people who don't have those feelings find it easier to express; those who have those feelings find it almost impossible to express.

And you are unnecessarily worrying: "I just can't find the words to express my tears or my love, although the longing is there." Your tears are enough. Your love is enough. There is no need to send the question; just drop a few tears on the paper and write underneath: L-U-V, love. Don't write the exact spelling, because that means it is coming out of the mind.

Or just make ... Many small children who are sannyasins send me letters -- they cannot write much, they simply make a picture of the heart and an arrow. And they have said everything, far better than any poet. What more can any poet do? Just drop two tears also -- then it becomes more heartful, more expressive. And it is not a question, it is simply an expression. Love is not a question; neither are your tears a question. They will show your longing; they will show the space you are in.

"Do I need to use words to expose myself?" There is no need. But if you feel the need -- not because others are asking ... If you feel the need without any comparison and without any imitation, then ask, use words. There is no harm in it. But I repeat again: don't imitate. Don't do just anything because everybody else is doing it and if you don't do it, what will people think? -- perhaps you don't have any love, perhaps you don't have any tears, perhaps you don't have anything to ask.

Here, nobody is going to think about you. Even to think about somebody is an interference in his freedom; it is trespassing his territory. Who are you even to raise a question in your mind about somebody else? My whole effort is to make you respectful of the dignity of everyone else, and his absolute freedom.

Even to think about him is a very subtle interference.

Mrs. Isaac was dying. "Rosen, dear," she pleaded weakly, "I want you to promise me that you will ride

in the same car with my mother at my funeral."

"Okay," sighed Rosen, "but it is going to ruin my whole day."

There are a few things which should not be expressed; it is better not to express them.

Little Hymie was taking his bath with little Becky before the Sabbath. They were making soap bubbles, when suddenly little Hymie looked at Becky and said, "And now I am going to duck you."

"Ha!" said Becky with contempt. "You don't even know how to pronounce it!"

It is better sometimes to keep silent.

BELOVED OSHO,
AFTER BEING HERE WITH YOU FOR A WHILE, THE WORLD LOOKS TO ME LIKE A BIG MADHOUSE, AND YOUR PLACE LOOKS LIKE THE ONLY MADHOUSE WHERE WE CAN BECOME SANE. HOW CAN WE PREVENT OURSELVES FROM BECOMING MAD AGAIN WHEN WE GO BACK INTO THE WORLD? THE MADNESS IS VERY INFECTIOUS, AND UNTIL NOW, WHENEVER I HAVE GONE BACK INTO THE WORLD, I BEGIN TO BECOME WHAT EVERYONE ELSE CALLS "NORMAL."

Puja Kavina, it is certainly a great problem for all sannyasins when they go back into the world: if they remain the way they are here, they will certainly be thought abnormal, unfit. They may lose their jobs, they may lose their wives, they may lose everything. They may find themselves in an insane asylum. So it is exactly what you are doing that everybody else is doing -- when you go into the world, be normally mad; just fit with their style.

Only one thing has to be remembered: that it is your acting, that you are acting simply in order not to create unnecessary trouble for yourself and for others. And you *can* act, because you have been in the world; you know all the roles there. There is no need for anybody to prompt you. You have lived your whole life in that big madhouse; you know its language, its style, its functioning. Act it! Don't *become* normal, just *act* normal. Deep inside remember that it is madness.

In other words, with awareness adjust yourself to society -- but with awareness, so that your consciousness remains floating above and there is no compromise as far as your consciousness is concerned.

Outside, if people like to use lipstick, you can use it -- there is no problem. Although it is ugly ... but what else to do when the world has painted lips? It is dirty and in countries where people are kissing each other, when you kiss one woman you may be kissing hundreds of people because the same lipstick has been moving all around. It is highly unhygienic, and recently it has become the most dangerous thing in the world because you can catch a disease called AIDS, just by kissing someone.

The hygienic way is such that you will be immediately caught, for being abnormal. The hygienic way is what Eskimos do: they rub noses when they are in great love, they never kiss. For centuries they have known the fact that kissing is a dirty habit; mixing each other's saliva cannot be called a healthy and hygienic thing. When the Eskimos first saw the Christian missionaries who had reached their land, they could not believe it. What kind of people are these? -- because their way of showing love was absolutely hygienic.

The nose is so clean, and so cold and cool, and just rubbing the nose is a little playful too. But don't do it in any society where it is not known. If you start rubbing noses with somebody, you will be caught immediately: something has gone wrong with this man!

It is better to adjust and be normal. Just remember inside -- a clear division -- what is acting and what is your reality. You will have to hide yourself behind a personality. Here you can drop the personality outside the gate and you can be a real individual, but the moment you go out of the gate, just pull up your blanket of personality around yourself; it is absolutely right, there is nothing to be worried about.

"Betty," called the teacher, "tell me the meaning of the word `trickle'."

"To run slowly," said Betty.

"Quite right," said the teacher. "Now tell me the meaning of the word `anecdote'."

"A short funny tale," said Betty.

"Good girl," said the teacher. "Now see if you can give me a sentence with both those words in it."

Betty thought for a moment: "Yes, I know," she said. "Our dog trickled down the street wagging his anecdote."

Now, children have their own perception of things, and when you are talking to children you have to understand their language and their perception. What Betty is saying is perfectly right according to her perception. She had already given the meaning of both the words separately; but the teacher understood it according to her own understanding -- the dictionary meaning, of which Betty is unaware. She has certainly seen the dog trickling down the street wagging his tail; she is talking about *her* experience.

When you go into the world don't suddenly start talking about experiences that happened here; otherwise people will think you are becoming a little lunatic, something is getting loose in your head. If you start talking about ecstasy, blissfulness, silence, love, they will listen to you but they cannot understand -- and it is not their fault. When you go back to them, speak their language. Unless you find someone with whom you can share your experiences -- who has some idea, who has entered into some inner space; he may not have reached to the ultimate XYZ, but he has started the ABC -- then there is some possibility.

Sufis, because of this problem, have been underground for twelve hundred years, because Mohammedans are fanatic people .... Sufism was born in the Mohammedan areas of the world; it is the pure essence of Mohammedanism, but only for those who have that deep insight. Otherwise it appears to be against Mohammedanism. The superficial organized religion is always against its very own foundations; it is always against its own founders.

Jainism is against Mahavira, and Buddhism is against Gautam Buddha, and Christianity is against Jesus, for the simple reason that these people were rebels, and what they said was impossible to organize. Their words had to be diluted, their words had to be interpreted; their words had to be changed to fit with the existing collectivity. They had to be made "normal."

Christianity is normal, Jesus is not. Jesus belongs to *this* company -- he belongs to our circus; here he will completely fit. Even if he comes with his cross, nobody will take any note and nobody will object to it. People will help him to put the cross aside and sit down -- "We will not need it here, you can leave it outside." Here, anybody will be absolutely welcome. But in Mohammedanism, or in any organized religion, the problem arises ....

The Sufis were the true Mohammedans -- but Al-Hillaj Mansoor was murdered, and Sarmad was killed. Then Sufis had to go underground; there was no other way. And "going underground" can be understood to mean that they started behaving normally. With the society they will behave exactly the way the society expects from everybody.

If you want to see a Sufi mystic, it is very difficult -- and it may be that he is just sitting in front of you. He may be a shoemaker, or he may be a carpenter; he may be a potter -- he may be anybody ordinary. You may have passed the man many times. You may have enquired in the whole village, "I have heard there is a Sufi mystic in this village" -- but even the village people don't know who the Sufi mystic is. They will say, "We don't know any Sufi here."

Unless you come across someone who belongs to the inner circle of the mystic ... and there may be only a few people, a dozen people at the most, who know the reality of the man. They meet in the middle of the night in secrecy. If you come across somebody by chance -- if you go on searching, you will come across somebody -- and if he is convinced that you are really a seeker, he will tell you, "I will get the permission of the master and I will take you for the first, initial meeting." Then he will inform you, "On such and such day, in the night at such and such time, you meet me."

And he will take you to a place where you will be surprised to know that twelve persons are sitting around a man you have been seeing every day, for all this time that you have been searching for the Sufi master. He is no one but the shoemaker, but now he is no longer in the dress of the shoemaker; he is sitting in the dress of a king. And all those twelve people are sitting around with such deep devotion and love, the whole atmosphere is fragrant.

For twelve hundred years, thousands of Sufi mystics have been living a normal life in the day, and in the middle of the night -- just for one hour or two hours -- they meet with those who can understand each other. Then they expose their hearts.

So when you go outside, behave normally but remember it is only an act because you don't want to be an unnecessary nuisance in the society -- and it is not going to pay you either.

Tom went to the boss' office: "Can I have tomorrow afternoon off, Sir?" he asked his boss. "It is my

grandmother's funeral."

"Come off it, boy," said the boss. "Did you not have an afternoon off a couple of months ago because your grandmother died?"

"Yes," said Tom, "but Granddad married again."

In that mad world, where granddads are marrying, behave in the same way. Don't become a focus of people's attention; they will decry you, they will condemn you. They have stoned people to death; they have never shown any mercy -- they are almost incapable of being merciful. There is no need to provoke their anger and their violence; there is no need to be a martyr.

Your purpose is to attain your unfoldment, silently. If the day is not the right time for you, no need to be worried: there are flowers which only open in the night when everybody has gone to sleep.

One of the most fragrant flowers in India is the Night Queen. It is a very small flower, but it comes in thousands, simultaneously -- the whole tree becomes just flowers. And it is so fragrant ... in one place I had a tree in front of my bungalow. My neighbors started complaining against the tree, saying, "You have to cut it down, because we cannot sleep; the fragrance is too much." The whole neighborhood used to become full of fragrance.

I had asked many gardeners, "This is a flower which is called Night Queen; there must be a parallel plant which opens its flowers in the day. If there is such a flower as Night Queen, there must be a flower known as Day King." But no gardener could help me to find it.

I found it in Kashmir. I was certain that there must be a parallel flower because in existence there is always balance; this Night Queen is a woman, so there must be a man, a male flower. And I was surprised to see, the male was very poor. It was exactly the same kind of flower -- a bigger size, male chauvinistic size. It blossomed in thousands in the day. But there was no fragrance.

So don't be worried: you need not expose yourself in the open daylight in the ordinary world. There, you will be in unnecessary trouble. Keep growing inside, and remain alert that you don't get identified with your act. It is only an *act* that you are playing -- you are playing the act out of compassion; you don't want to disturb anybody. And your real growth is something inner.

Sufis say that your prayers should be in the middle of the night, when even your household people are fast asleep. Nobody should know that you pray. Your prayer will be just a whisper between you and the unknown; you should not be an exhibitionist.

BELOVED OSHO,
THERE IS A BEAUTIFUL MANGO TREE IN YOUR GARDEN WHICH GROWS DELICIOUS FRUITS, WHICH I KNOW YOU ARE ESPECIALLY FOND OF. I TOO HAVE ENJOYED THE TASTE OF THESE MANGOES VERY MUCH, BUT NOW I AM ABSOLUTELY FORBIDDEN TO EAT THEM ANY MORE. ALTHOUGH YOUR COOK HAS BEEN TEMPTING ME TO EAT ONE ONCE IN A WHILE, I HAVE BEEN FAITHFUL IN MY OBSERVANCE OF THIS NEW AUSTERITY.
BELOVED MASTER, I AM IN THE DILEMMA OF ADAM AND EVE IN THE GARDEN OF EDEN. THE SMELL OF RIPE, DELICIOUS MANGOES IN MY ROOM KEEPS ME AWAKE ALL NIGHT. PERHAPS THE FORBIDDEN FRUIT IS NOT AN APPLE AFTER ALL, BUT A MANGO. PLEASE HELP.

Milarepa, the mango is certainly more appropriate than the poor apple. But the problem is that the story about the apple is a Christian story, and in the Christian countries mangoes don't grow. Otherwise it is absolutely certain: if mangoes were present in the Garden of Eden, God would have forbidden Adam and Eve to eat the mangoes rather than to eat the apples. Apples have nothing to be compared with mangoes. But mangoes grow only in the East -- countries like India -- in many varieties. In India the mango is called the king of all fruits; the apple stands nowhere in comparison with it.

But to fit the mango in a Christian story is very difficult -- the Christian god does not know the taste of mango at all. It would only be possible if the story of forbidding had happened in India. Every story has its geography, its history, its atmosphere. It does not come out of the blue.

The Mother Superior of the orphanage called three girls, who were leaving, to her office. "Now," she commenced, "you are all going out in the big, sinful world, and I must warn you against certain men. There are men who will buy you drinks, take you to a room, undress you, and do unspeakable things to you. Then

they give you two or three pounds, and you are sent away ruined."

"Excuse me, Reverend Mother," said the boldest girl. "Did you say these wicked men will give us three pounds?"

"Yes, dear child," said the Mother Superior. "Why do you ask?"

"Well," the girl said, "the priests only give us apples."

Not even mangoes! But in a Christian framework, mangoes don't fit. They need a different territory and a different world. In the Garden of Eden there was not a single mango tree, and here .... You have been forbidden -- but not absolutely forbidden -- because the mango tree was planted by the gardener, the old gardener who used to take care of the garden here twelve years before.

He planted it for me. And when you inform him that the tree is ripe enough, and has started giving fruits ... And you have been keeping those fruits because mangoes have to be taken from the trees. If they are fully ripe, then before you can reach them, the parrots reach them.

And the parrots don't understand any language -- neither Hebrew nor Sanskrit nor English nor Hindi -- you cannot forbid them. They have been eating in the Garden of Eden from every tree. They are eating in this garden from every tree, and they come with a big group. If the mangoes are ripe -- and they certainly smell so beautiful -- they attract the parrots in dozens. So mangoes have to be taken from the tree just before they start ripening. Then you have to keep them in your house, in some hotter place -- maybe hidden under the grass, dry grass, or hidden in dry wheat. There they ripen.

Milarepa is now my gardener. There are many gardeners, but by chance that mango tree has fallen in his territory. So I can understand -- it is very difficult to sleep. He is ripening those mangoes in his room. Then nobody can sleep -- as they become more and more ripe, they will disturb your sleep.

You are not absolutely forbidden; once in a while, don't bother about anybody -- just get up and enjoy one fruit, and that will give you a good sleep. But not more than one, because after all, you have to be under a certain discipline. Don't destroy your freedom by licentiousness.

That's what has to be understood -- you are free, and one fruit is more tasteful than two. The more fruits you eat, the less tasteful they will become. That's a well-known economic law: the law of decreasing returns. If you go on eating mango and mango and mango, then you will jump out of the room and run away, shouting, "Mango and mango!" ... you have gone crazy.

There is a limit, and I am making the limit just so that you can enjoy it in its totality, because it is only one; one *every* night. And a mango is not a small fruit. One is good, just in the middle of the night.

Sitting silently, take the mango in your hand. Meditate over it; don't be in a hurry, because you are not a thief, you are allowed. Then eat it slowly -- not in a hurry. Chew forty-eight times every bite. That is the science of digesting a mango fruit. And if you chew forty-eight times each bite, one mango fruit is almost forty-eight mango fruits.

It depends on you, how many you want to make out of one. And you will get tremendous joy out of it. Then go to sleep. And your every night will become an Arabian night.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #8
Chapter title: Clean the path, remove the rocks

22 June 1987 am in Chuang Tzu Auditorium

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Length: 86 mins

BELOVED OSHO,
WHEN I CAME TO POONA I FELT MORE STRONGLY THAN EVER BEFORE THAT I HAVE COME HOME. RECENTLY I BEGAN TO SEE THAT ALTHOUGH I HEAR YOUR WORDS, I DON'T LISTEN. THE FEW TIMES THAT I HAVE ALLOWED MYSELF TO LISTEN, I HAVE FELT SUCH A TRANSFORMATION, AN OPENING. BELOVED MASTER, PLEASE WILL YOU GUIDE ME ON HOW TO LISTEN?

Prem Ramarshi, the question you have asked is a little bit strange. Strange, because you say that the few times that you have allowed yourself to listen, you have felt such a transformation, an opening. So listening is not something that you are not capable of. You can allow yourself to listen; you concede the fact, and still you are asking how to listen. It is as if you have eyes, you see everything -- and still you ask how to see. It would have been better to phrase the question in another way; perhaps that's what your intent was.

You have a misunderstanding that *you* allow it. If it is within your powers to allow yourself to listen to me, then the whole question is useless. The reality is that sometimes it happens that you listen. It is not your allowance, it is not within your hands; it is just a happening, not a doing. And whenever it happens, you suddenly find a great transformation, a great opening to existence and all its beauties.

Your misunderstanding lies in that you can *do* something, that you can force yourself to allow opening. That is not possible. In fact, that's how you are preventing your being from opening.

You forget all about it, you simply enjoy ... sometimes listening, sometimes not listening. Listening will deepen by itself. It is not an art that you can learn; it is a knack that you have to wait to grow in you. More and more listening will be happening and more and more opening. All that you can do is something negative, not positive. What I mean by negative is: you can remove a few hindrances that don't let listening happen.

You cannot make yourself open by force.

But you can watch closely and see why sometimes you are ready and open and why sometimes you are closed. So whatever you find keeps you closing, you can remove that.

It is what all the great physicians of the world know: their medicine is not capable of bringing health to you. The power of healing is within you. All that they can do is to remove the hindrances so the power of healing starts flowing. You cannot force that healing power to flow, but you can certainly do something negatively to make the way, to clean the path, to remove the rocks.

And then wait, and wait with trust, because it has happened even without you doing any negative work.

So there is no reason why it will not be happening. The only thing that hinders it -- and there are not many things that you have to remove -- the only thing is a preoccupied mind. If you are too much preoccupied with something -- it does not matter what it is -- then you cannot be open. If you are not preoccupied, then there is nothing to prevent the opening. But almost everybody is preoccupied, although the objects of preoccupation are trivia. If you look at them attentively, you will have a good laugh at yourself, at what kind of nonsense goes on within you and creates a tremendous barrier for listening.

Hearing of course happens because you have your ears and they are functioning, but the poor ears cannot manage to listen -- they are instruments only for hearing. If your unpreoccupied mind is behind the ears, then hearing becomes listening. And without listening there is no understanding. So just watch what your preoccupations are and drop them.

Don't go directly to make some positive efforts, because that is not the way great things come to you. They always come when your doer is absent, and the preoccupied mind is also your doer. Emptying the mind is possible. It is your doing; you can undo it. But listening is something beyond you, something far greater than you -- you cannot manage it. You can simply allow yourself to be overwhelmed by it, to be flooded by it. But one thing you can certainly do: you can undo the preoccupation.

What are our preoccupations? What do we go on thinking, and why do we go on giving so much nourishment to thinking? What has it produced in the long life you have lived up to now? Is it not a sheer wastage of time? And it is standing there almost like a China wall.

All the religions, all the philosophies, all the cultures, all the civilizations have helped you to remain preoccupied. They have all changed you into deaf beings as far as listening is concerned; they don't want

you to be people of understanding. They are afraid of your understanding, because in the light of your understanding all their fictions will disappear and they are living like parasites on those fictions. They want those fictions to remain in your mind as a reality.

For example, all religions have insisted on repressing sex. The moment you repress any natural instinct, it becomes your preoccupation. The repressed energy goes around your mind. Sex becomes cerebral; you think about it.

An old man had gone to the doctor. He was feeling very weak and it looked almost as if his story was coming to an end. The doctor said, "There is not much that I can do. I can only give you a suggestion: cut your sex life in half."

The old man said, "Okay, which half -- thinking or talking?" Real sex had disappeared long before; it was now only thinking and talking.

All the religions have made your sex energy become transformed into thinking and talking -- that has become your preoccupation. I am just giving you one instance -- one of the most important. And there are many. Anything that has been prohibited, inhibited, anything that has been condemned, takes on a tremendous attraction and that attraction creates a preoccupation. You may be doing something but you are preoccupied.

I have seen people in temples -- because in temples you have to leave your shoes outside -- with their hands folded towards the statue of God, but they are looking at the door where they have left their shoes. They think they are praying to God, but anyone can see they are praying to the shoes. Their minds are preoccupied that somebody may take away the shoes. Just to avoid this, Mohammedans had to find a way: they take the shoes with them into the mosque. They have found a strategy -- they put the shoes sole to sole and sit on them, so no fear of anybody ... otherwise the shoe remains so much in the mind that it is almost insulting to God.

You have to watch what your preoccupations are that create the wall -- and you forget to listen. Removing that wall is not difficult; just watching the futility of it is enough for its disappearance.

Sidney is visiting the psychiatrist. "Okay, Sidney," says the psychiatrist, "what's this?" and he shows Sidney a triangle.

"That's a keyhole," says Sidney, "and what's going on behind there!"

The psychiatrist then shows Sidney a rectangle. "What's this?" he asks.

"A motel window," says Sidney, "and what's going on behind *there*!"

The psychiatrist shows Sidney a circle. "What's this?" he asks.

"A porthole," replies Sidney. "And boy, oh boy," he continues, "what's going on *there*!"

"Well," says the psychiatrist, "you certainly are sexually disturbed."

" I am sexually disturbed?" Sidney exclaims. "What about *you*? -- showing me all those dirty pictures!"

A preoccupied mind goes on projecting its own preoccupation on everything. And because it is so full of its own thoughts, it cannot allow any listening.

You have known perfectly well, Ramarshi, that there have been times that listening *has* happened and you have seen the great transformation that it brings. But you have not watched closely that it has always been a happening, not a doing. Once you understand that something is a happening, all that is left for you is negative doing. You simply remove the obstacles, the hindrances that prevent the happening, that prevent the spontaneous reaching to you, that prevent the opening of your heart. And remember, there is no technique to make the happening happen.

The happening simply means it is beyond you -- it comes like a breeze. All that you can do is keep your windows and doors open -- that is the negative part. Just by opening the windows it is not certain that the breeze will come immediately. The breeze is not just waiting by the side of the window, so that you open it and the breeze comes in ... but an open window is an invitation.

An open window is saying to the breeze, "I am ready; if you come you will be welcomed, you will not be sent back. I am available." Hence, just do the negative part and wait. Slowly, slowly the transformation goes so deep that preoccupation of the mind becomes impossible. When you can manage to have diamonds, naturally you will lose interest in stones. When you can have real roses come to you each moment, you will lose interest in plastic roses.

Nothing has to be done; it simply is the way things happen. Just get in contact with the higher, and the lower disappears. And to get in contact with the higher, you have only to make a passage for it to reach to

you.

Existence is trying from everywhere to reach to you, but you are closed. Not a single window is open; no door is open. You have filled even small cracks in the wall out of fear, for the sake of security. This is not security, this is suicide.

Open all the doors, all the windows. Let the sun come in, let the wind come in, let the rain come in. Let existence enter into your being and give you a fresh life each moment. You can have such a joy, such immense ecstasy, without torturing yourself and becoming a saint, without making yourself uncomfortable doing all kinds of yoga gymnastics, which are nothing but contortions of your body. You can be at ease, comfortable.

There is no need of fasting, there is no need of lying on a bed of thorns, there is no need of renouncing the world -- these are all stupid things. If you want to become a saint, they are necessary -- stupidity is the foundation of all your saintliness. But if you want to be a man of understanding, then nothing of all this is needed. All that is needed is: remove the obstacles, watch, and see when listening happens and when it does not happen; what is the difference in your mind? That difference has to be destroyed.

Everybody is capable of it, but everybody has fallen into the habit of being preoccupied, because the whole crowd is preoccupied. And you are brought up, unfortunately, by these people. Your upbringing by wrong people is the basic problem, and there seems to be no alternative.

Many times a few children have been found in the forests, raised by wolves. Just six or seven years ago, near Lucknow a child was found in the forest, raised by wolves. The child had been missing from a village for almost fourteen years. His parents had lost all hope, they could not figure out where the child had gone. A wolf had just taken the child. But the child was so beautiful and so innocent that even the wolf, out of love and compassion, rather than eating the child, started raising him. And a group of wolves, female wolves, were giving their milk to the child.

For fourteen years he was amongst the wolves ... and his life with them revealed many secrets. When he was found he could not stand on two feet, because he had never known anybody to stand on two feet; he was running on all fours. That's the impact of upbringing. Naturally, he could not speak a single word of any language, but he used the language of the wolves perfectly well. He used to run so fast ... no human being can run that fast; only wolves can do that. That showed many things that upbringing can do to a person.

He was kept in Lucknow hospital. First they tried all kinds of massages to get him up on two legs; it took six months for them to make him stand up. But still his running was so fast that they could not leave him without chains -- he was still wanting to go back to the wolves in the forest. And then they started teaching him his name -- they had given him the name Ram. It took almost one year for the poor boy to say "Ram", when asked "What is your name?" That was all the language he ever learned: the word Ram.

He remained for two years in the hospital and died. My own understanding is that he died because he was being forced to do things which he had become almost incapable of. His fourteen years' training ... and fourteen years is the age when sex matures. And with the maturing of sex, biology stops any evolution. So those fourteen years are the most important for learning. Whatever you learn, you learn in those fourteen years. Even the man of eighty years may know much more, but that will be only in terms of quantity -- the quality will remain of the fourteen-year-old.

That's where biology has left off evolving -- unless a person takes evolution in his own hands. And to me that is the religious endeavor: where biology ends, religion begins.

After the second world war, millions of soldiers around the world had to go through a psychological test for their mental age, and surprisingly enough they were all below fourteen years, as far as their mental age was concerned. Somebody was thirty, somebody was thirty-five, somebody was forty, somebody was fifty -- that made no difference, their mental age was fourteen.

Up to fourteen, nature brings you to a stage; beyond that nature's work is finished. If you take up the work in your own hands, you can start growing your mental age; otherwise only your body will grow old, the mind will remain retarded.

Unfortunately there is no way right now for children to be raised so that from the very beginning meditation becomes an intrinsic part of them, silence becomes their natural experience, opening to existence becomes just natural. That's my conception of a New Man -- that he will be brought up from the very beginning to be in communion with nature and existence. He will not be inhibited in anything, he will not be suppressed in anything, because all inhibitions and suppressions create preoccupation -- and those are the most dangerous things for meditation.

The moment you start sitting and preparing for meditation, suddenly you are amazed: so many thoughts

simply attack you from all sides. Your whole mind becomes a whirlwind. Ordinarily it is silent, not that much disturbed. But whenever you want to meditate, your mind immediately takes it as a challenge, because meditation is a death of the mind. Mind creates every disturbance, so that meditation cannot happen. Listening silently is a meditation. But even though our upbringing has been wrong, we are intelligent enough to remove obstructions.

Don't repress any natural instinct.

Don't go against nature.

Whatever you want to do, do it even if the whole world is against it. Whatever you want to be, *be*, without caring about consequences, and you will not be preoccupied -- you will have taken the very roots of preoccupation away.

I have heard about a very great poet. His golden jubilee was being celebrated. Everybody was drinking and dancing and singing and rejoicing. Then suddenly they became aware that the poet was not there in the hall. So his closest friend, an attorney, went out to look for him in the garden and found him sitting under a tree, in the darkness, very sad. The attorney said, "This is not right; your guests are rejoicing, dancing, singing. They are celebrating *your* golden jubilee and you are sitting here outside. It will be good if you come in and join your friends. They have come from far away."

The poet said, "It is all because of you! Do you remember twenty-five years ago that I came to you to ask, `If I murder my wife what will happen? What will be the consequence?' And you prevented me by saying, `Never do such a thing! Otherwise at the most I can keep you from getting a death sentence, but still you will have to go to jail for at least twenty-five years.'"

The attorney said, "Yes, I remember that evening. But what does that have to do with now?"

The poet said, "Remember, today the twenty-five years are finished. If I had not listened to you, I would have been a free man. I would have come out of jail. I am so angry that I feel like killing you! You are the person who has kept me in prison my whole life!"

People go on following others' advice. Live according to your own light and then whatever happens, you will find a peace, a contentment, a fulfillment. You may not be a great success in the world, you may not be very famous, but you will be yourself.

And the person who is himself is naturally meditative, naturally silent; he has no preoccupations, because he has not left anything that he wanted to do undone; he has never left anything that he wanted to do incomplete; he has never repressed any desire, any instinct, any natural longing. He has nothing to be preoccupied with.

So remove all your preoccupations -- this is the negative work -- and then the meditation, the silence, the opening will be the rewards coming to you on their own.

BELOVED OSHO,
THERE IS AN EMPTINESS THAT IS HAPPENING INSIDE OF ME. IN MY JOYOUS MOMENTS AND IN MY TEARS THIS EMPTY FEELING IS ALWAYS THERE, A FEELING OF UNFULFILLMENT. EVEN IN YOUR PRESENCE IT IS THERE, AND IT HURTS. THE TEARS DON'T SEEM TO STOP AS I AM WRITING THIS TO YOU. BELOVED OSHO, PLEASE HELP ME TO UNDERSTAND WHAT IS HAPPENING TO ME.

Kendra, it is very easy for you to ask a question; it is not that easy for me to answer it -- for the simple reason that if I truthfully answer it, it will hurt you very much, and I cannot answer otherwise. It is not only you -- many people ask questions in beautiful language but go on leaving out the real facts: facts that they are perfectly aware of, facts which are creating the trouble. And unless you are able to understand those facts, you cannot get out of the darkness and the emptiness that you are feeling.

I have been watching you: you fall in love with bank balances, not with men. Your love for money is too much. That is creating your whole problem. You love shopping just like any other ordinary woman. You are extravagant and you don't have the money for it. So naturally you have to find someone who can provide that money for you.

You were with John, and John sincerely loved you. But when you found Emerson, who is one of the richest men in America, you immediately dropped John as if he did not exist at all. You started hanging around Emerson. You had brought Emerson here in the hope that he will remain here, but he proved to be very much a coward. And this was not his number, he has no desire or any longing for search. He is of the same type of mind as you are.

Emerson is Hasya's son. When Hasya and her husband parted, Hasya did not take any money from her husband; it was simply against her dignity. And I respect a woman who is ready to part from the husband, not bothering about his money. Ordinarily the son would have come with the mother, but seeing that the father is going to have all the money and the mother is leaving without any money, he remained with the father. He also looks at the bank balance.

Emerson could not remain here. It was not possible; he has to be close to his father because all the money is there. Once his father is gone from the world, Emerson will emerge as one of the most super-rich persons in America. Already he is richer than you can conceive.

John is a courageous man. He has risked all his money for my work; he has not even bothered about the future, about his own security. Now that Emerson is gone, you are again trying to catch hold of John, but now it cannot be the same -- John has eyes too. He has seen what your preferences are. That's what is creating all the emptiness and all the darkness. It has nothing to do with spirituality. But anybody listening to your question will think it is a great spiritual question -- that you are full of tears and the tears are not stopping. It will be good for everyone to tell his whole story because I cannot go on digging out your stories.

Now settle with someone, not with somebody's bank balance. Change your whole idea -- love is not a financial affair. You love money; that is not going to help you. Love somebody, a living human being, not bothering about the money -- and all your emptiness and tears will disappear. If they don't disappear then ask me again, but don't torture John anymore. Even when you were with John he was not aware. But I was aware because you both were living in the same house with me in Uruguay. I could see that your love was not authentic, was not sincere, was not human. And you were deceiving John ... but I simply waited because these kinds of things don't go on for long. Soon you found a far richer man than John.

If you are waiting for somebody rich, then don't make much fuss, just wait; somebody will be on the way. But then you will always be pretending to love. And shopping is not a thing that is of any importance. What fulfills the heart and takes away the emptiness of the heart is the fullness of love. You can love a beggar and be absolutely fulfilled, and you may love an emperor and still remain empty.

Money cannot do any transformation in your being.

So whenever you ask questions be very clear and very sincere. Write down the actual facts, because it is not possible for me to know about everybody's actual facts. I can answer your question without knowing the actual facts and my answer will not be of any use.

You *are* intelligent, you *are* capable of love, but you are spoiled. Because you are intelligent and you are capable of love, you can easily catch hold of somebody who has money. If that remains your goal for your whole life you will suffer very badly, because youth is momentary. Soon that will be gone. And as your youth is gone, your capacity to catch rich fish will become less and less, and your emptiness will become more and more deep.

I am happy that John is not being caught again in your net for two reasons: for John's sake and for your sake -- because this is the only way you will come to your senses.

The whole situation of your life is making you a pessimist, only looking at the dark side of things. Right now you cannot get hold of somebody who has enough money to spend uselessly .... This is against your dignity, it is a kind of prostitution: if you fall in love with the money of a man, and the man is secondary and the money is primary, it is prostitution, it is not love. It will drive you deeper and deeper into pessimism and dark nights. And here with me at least, you have to learn to see facts as facts, because then we can deal with them, dissolve them, change them.

Don't live in fictions.

Just the other day I was reading the definition of a pessimist. Pessimists are not born. Pessimism is a disciplined habit; you go on doing wrong things again and again and the ultimate result is a pessimist. The definition I was reading was:

A pessimist is one who feels bad when he feels good, because he is afraid he will feel worse when he feels better.

He is the kind of guy who won't pick a four-leaf clover for fear he will be bitten by a rattlesnake.

He wears a belt along with his suspenders and is never happy unless he is miserable.

He even keeps his fingers crossed when he says good morning and complains about the noise when opportunity knocks.

You are still so young that you can avoid becoming a pessimist. Become a realist and see eye to eye within yourself: what you have been doing may look clever to you but it is simply cunning. And cunningness is destructive of intelligence, it is not cleverness.

There is still time, you are so young and you can change your path. And this time fall in love with a man without bothering about his bank balance. Love itself is the greatest treasure in the world.

BELOVED OSHO,
THE SUFIS SAY THAT A PERSON HAS A PURPOSE IN LIFE AND YOU NEED TO FIND OUT WHAT YOUR PURPOSE IS. THIS QUESTION KEEPS COMING UP FOR ME NOW THAT I AM NOT IN A COMMUNE ANY LONGER. THERE IT DID NOT MATTER; THE IMPORTANT THING WAS TO BE WITH YOU. DOES IT MATTER WHAT WORK I DO? PLEASE COULD YOU TALK ABOUT THIS?

Eva, what the Sufis say is not what you have understood. They certainly say that every person has a purpose in life. Their meaning is that every person has a unique individuality, unique function, a unique place in existence, irreplaceable. And they say you need to find out what that purpose is. The emphasis is not exactly to find out what that purpose is; the emphasis is first to find out who you are.

The moment you understand yourself, you will understand the purpose also, without any effort. Understanding your unique individuality will give you an insight into your purpose in life, but you cannot find the purpose directly without finding yourself. The purpose is secondary; you are basic. Hence, I never say find out the purpose, I say:

Know thyself.

Be thyself.

These two sentences are enough for your whole life's philosophy. Everything else will follow on its own accord.

You are asking, "This question keeps coming up for me now that I am not in a commune any longer. There it did not matter; the important thing was to be with you. Does it matter what work I do?"

You are again getting confused. The purpose of your life is not the work that you do; you can do anything. By purpose I don't mean your work. You can be a shoemaker, you can be a carpenter, you can be a dancer, you can be a musician -- that does not matter. Whatever gives you bliss, whatever gives you peace, whatever brings more awareness to you, whatever makes your life a life of gratitude ... any work will do.

The work is not important but what happens within you, doing the work, that is the decisive point. If it brings light in your being, if it brings a deep fulfillment, if it makes you more loving and more joyous, then it is absolutely irrelevant what you are doing; do it and do it totally. The more totally you do it, the more intelligence you bring in doing it, the more your individuality will become authentic, the more your potential will become actual, the more you will find you are coming closer to your destiny, to your home.

Eleven-year-old Lucy was walking down the village street leading a cow by a rope. She met the vicar who said, "Little girl, what are you doing with that cow?"

"Please Sir," said Lucy, "it is my father's cow and I am taking her to the bull."

"Disgusting," said the parson, "can't your father do that?"

"No," said Lucy, "it has to be the bull."

Everybody has his own purpose, that's right, but to find your purpose is impossible without finding yourself. And the moment you find yourself, simultaneously you will find your purpose. So there is no need to be concerned with the purpose. The whole concern should be knowing yourself, and the way to know yourself is meditation.

Okay, Maneesha?

Yes, Osho.

The New Dawn

Chapter #9
Chapter title: The more you know it, the less you know it

22 June 1987 pm in Chuang Tzu Auditorium

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Audio:	Yes
Video:	Yes
Length:	80 mins

BELOVED OSHO,
ROBERT BLY SPEAKS OF THE THREE BRAINS OF MAN -- THE REPTILIAN, THE MAMMALIAN AND THE NEW BRAIN. THE REPTILE BRAIN IS UTTERLY COLD AND RUTHLESS. IT DEALS WITH, AND GROWS ON, SURVIVAL ISSUES. THE MAMMALIAN DEALS WITH COMFORTS, WHICH INCLUDE: FAMILY, FRIENDS, RELATIONSHIP, HOME, SOCIETY, RELIGION, ETC. WHAT SCIENTISTS CALL "THE NEW BRAIN" IS A VERY THIN, INCREDIBLY DENSE, CELLULAR LAYER SURROUNDING THE REST OF THE BRAIN. THEY HAVE FOUND NO PURPOSE FOR IT. BLY SAYS THAT IT DEALS WITH TRANSCENDENCE AND GROWS ON MYSTERY.
ALL THREE EXIST SIMULTANEOUSLY BUT SHRINK OR GROW DEPENDING ON WHERE WE FOCUS OUR ENERGIES. EACH CAN SEIZE CONTROL OF AVAILABLE ENERGY, AND THE FIRST TWO TRY TO DO SO WHEN THEIR OWN SURVIVAL IS THREATENED. OSHO, COULD YOU PLEASE TALK ABOUT THIS IN THE CONTEXT OF YOUR WORK WITH US, THE COMMUNE, AND THE NEW MAN?

Prem Oscar, the scientific analysis of the mind, or more particularly of the brain, has nothing to do with my work with the New Man and the new humanity. The brain is part of the body; it dies with the body, it is born with the body. My work consists of provoking in you that which has been before birth and that which will remain even after your death. My concern is with your immortality. Hence, the difference is tremendous.

Scientists have not yet come to accept that which is beyond matter. Their whole work remains confined to material existence. They don't think you have a soul; they don't conceive of you as a spiritual being. And that is one of the most dangerous things about science: it destroys your basic dignity. It also destroys your most fundamental mystery.

What Robert Bly is talking about is very mundane. It is the analysis of how man's brain has developed from the reptile to the mammalian. And now there is a third layer growing which he thinks is the transcendental. The transcendental, by its very nature, means that which is beyond the mind. The brain cannot have any layer for the transcendental.

It is true that the brain has three divisions. The first is certainly concerned with survival. You can give it any name -- the reptile brain. It is very basic, because unless you survive, nothing else is possible. The second is mammalian. That reminds me of Jesus, when he says, "You cannot live by bread alone." The bread is absolutely needed, but just bread is not enough for human beings. They need art, they need music, they need philosophy, they need religion, they need civilization; their needs grow to much greater heights than just survival. The third brain that is still growing consists not of the transcendental, as Robert Bly speaks of, it consists only of an effort to know the unknown -- not the transcendental, but only the unknown.

There is a difference to be understood between the unknown and the transcendental. The transcendental is the unknowable: whatever you do, you will never be able to know it. You can experience it, you can have it, you can dance it, you can sing it, you can drink it, but you cannot make it part of your mind and part of

your knowledge. But there is much that is still unknown; perhaps it is almost infinite, that which is unknown.

The third layer is trying to move into the unknown. And its effort is how to make the unknown known. The whole scientific endeavor is to demystify existence, to make everything known -- nothing remains unknown. And science accepts only the division between the two; the whole existence is divided into the known and the unknown.

The known is every day growing more and more as science progresses, and the unknown goes on diminishing. But the unknown is the infinite. It will go on diminishing, but I don't think that there will come a day when science will be able to say, "Now there is no unknown left any more; our work is finished, we can close shop."

Even just for argument's sake, if it can be accepted that there may be a possibility that all the unknown becomes known, then too, there is a third dimension which science has been consistently denying. And that third dimension is my work. It is the work of all the buddhas of all the ages, of all the mystics, of all those who are really concerned with the essence of existence. The third category is of the unknowable; hence, the word `mysticism'. Hence the word `mystic' -- it is just the polar opposite of the scientist.

Science tries to demystify existence, and the mystic tries to destroy all demystifications -- and to uncover the mystery again, in its immense beauty and glory, in its wonder, and in its splendor. The mystic's work is of a totally different dimension; it is not of the brain, not of the mind -- it is beyond the capacity of both.

Meditation is the way to go beyond mind and to enter into the dimension of the unknowable. And because science is not willing to accept the unknowable, it is harming the whole of humanity, because unless you accept the possibility of the unknowable, meditation is meaningless. Meditation gains meaning only if there is the third category of the unknowable, because meditation is a means to the unknowable.

If you, from the very beginning, deny the unknowable, you are not going to accept the possibility of meditation.

And this is the blindness of science. In other words, this is scientific superstition. Man has suffered long from religious superstitions; now he is suffering from scientific superstitions. My work is to rid man of all superstitions: scientific, religious, political. Whatever their name may be, a superstition is a superstition.

Science has no reasons, no arguments, no evidence to deny meditation, but it still goes on denying it. Its very denial is so unscientific, so laughable, so ridiculous. The scientist does not understand a very simple phenomenon; that by denying meditation, by denying the unknowable, he is denying himself. He is saying, "I am a robot"; he is saying, "There is nothing like consciousness in me." He is saying, "I am only matter, and a by-product of matter." The moment man becomes just a by-product of matter, then what is the harm in being cannibals? Whenever you have a chance, you can eat each other without any difficulty. Just a by-product of matter ....

It is an old story, that people can't see their own defects. It is not only applicable to people, it is also applicable to all that man has created. Religions are incapable of seeing their own defects. Strangely enough, Judaism cannot see the defect that is intrinsic to it -- Buddhism can see it. Buddhism cannot see the defect on which *it* is based -- Jainism can see it. And so the merry-go-round goes on. Everybody is capable of seeing the straw in the other's eye, and nobody is able to see the camel in his own eye; we become immune to our own defects.

That was the fallacy of all the religions. That's why they failed humanity; they could not help. They had immense potential, but it was not used because of their superstitions; it was all lost in the desert. They became so much involved in protecting their superstitions that they became uncreative, only protective, defensive. The same is now happening with science, the same story. Now science is very much afraid of anybody showing the defect in its basic structure.

The New Man will be free from the old religion, and will be also free from the old science. He will be simply free from any superstitious approach to life. He will have an open approach, without any prejudice. He will be available to any dimension, for any inquiry.

Religion used to say to science, "This is not possible because it is not written in the BIBLE." The BIBLE was the prejudice in the West; how can it be possible if it is not written in the BIBLE? The religions were not ready to go beyond their scriptures. Again it seems that man goes round in a circle ....

Science has suffered so much from the hands of the religious people. Just within this century it has been able to get out of the prison. But it seems that prison is something natural; although the scientists are out of the prison of religion, they have created their own prison, just out of old habit. Now if anything goes against

their scientific researches up to now, or if anything goes against the foundations of science, without any enquiry they immediately deny it; they don't even give an opportunity to look into the matter. It is the same stubbornness, the same adamant, prejudiced outlook which they have borrowed from religion.

Robert Bly is just a writer about science. He has no idea that science is not all -- there is much more to life.

All that I want is to make man capable of remaining open and vulnerable to everything, whether it is according to his belief system or not. It may destroy his whole belief system, but if it is true, the New Man will go with truth.

There are only two possibilities: either you are ready to go with truth, or you drag truth behind yourself. That's what has been done up to now. Religions have been trying to drag truth according to *their* opinion; truth has to be according to their ideology, their prejudice. Now science is doing the same stupidity. Now everything has to be according to science.

Life is neither confined to religions, nor is it confined to science. Religion was created by the man of old, science is created by modern man. But life is far bigger than the ancient man or the modern man or the future man -- life will always remain bigger. And to accept the possibility of oneself always being in the wrong, makes one humble.

The New Man will be absolutely humble before truth. His devotion will not be to any prejudice -- scientific or religious -- his devotion will be wholeheartedly for whatever is true. He will be ready to drop all kinds of prejudices, all belief systems, all hypotheses, if he comes to feel that there is some truth which is beyond all that he has been thinking up to now. The New Man will be ready to go into the unknowable.

The unknowable is not part of the mind. The unknowable is available to your being, to your consciousness, to the hidden sources of your life.

Except meditation, nothing can help you to drink out of the living sources of life. The spring is within you. It is not in the brain, it is not in the mind, it is not in the body; it is somewhere far deeper, beyond time and beyond space. To me, meditation is the only possibility to destroy all superstitions and to make man free to seek and search without any preconceived ideology.

Prem Oscar, the New Man will use science for survival; more than that is not the purpose of science. It can give you better bread, better technology, better machines, better medicines. The New Man will use it as a survival measure.

The mammalian mind will be used for entertainment: for art, painting, music, dance, drama -- any dimension that makes your life richer and more decorated. And the New Man will use the third layer of the mind to search hidden layers of reality, unknown spaces of reality.

But these are only three divisions of the mind. The New Man will also use the fourth; he will use meditation to get beyond mind and to see as a pure observer and a witness the miracle of existence, the mystery which cannot be demystified. In fact the more you enter into it, the more mysterious it becomes. In other words the more you know it, the less you know it. The day you know it, you don't know it at all.

BELOVED OSHO,
I FEEL LIKE I AM BURIED ALIVE UNDER MY FEAR. I'VE ALWAYS BEEN SO DESPERATELY TRYING TO BE SOMEONE SPECIAL TO HIDE THIS FEAR, RUNNING FURTHER AND FURTHER AWAY FROM MYSELF, UNTIL I DON'T KNOW ANY MORE WHAT IT MEANS TO BE REAL. WHY DO I STILL FEEL SUCH A NEED TO HIDE BEHIND MASKS WHICH I KNOW ONLY BRING ME PAIN AND EMPTINESS, NEVER ALLOWING ME TO LOVE OR FEEL LOVED BY ANYONE? WHY AM I SO AFRAID? EVEN HERE AT YOUR FEET, SURROUNDED BY THOSE WHO WANT TO LOVE AND HELP ME, I AM STILL HIDING. OSHO, PLEASE STRIP ME NAKED, TEAR ME APART.

Deva Dwabha, the fear you are suffering from is rooted in every being. It is bound to be so, because every day we know someone dies and we know that we are standing in the same queue. And whenever someone dies we are moving in the queue, closer to death. Soon we will be at the window to take a ticket to get out of existence.

The poet is right when he says, "Don't send anybody to ask for whom the bell tolls, it tolls for thee." When someone dies, there is an old tradition: in the churches the bells start tolling to inform the whole village, "Someone is dead -- come back from your farms, your gardens, your orchards." It is a call to people that somebody has died and he has to be given the last send-off. But the poet is perfectly right, "Don't send

anyone to ask for whom the bell tolls, it always tolls for thee." Whenever someone dies you are reminded again that you are a mortal being, that death can take possession of you any moment.

This is the root fear; all other fears are reflections of it. If you go deep down into any fear, you will find the fear of death.

You are asking, "I feel like I am buried alive under my fear." Everybody is in the same situation. You are fortunate that you have become aware of it, because if you are aware, you can come out. And if you are unaware then there is no possibility of coming out.

You say, "I have always been so desperately trying to be someone special to hide this fear, running further and further away from myself until I don't know any more what it means to be real."

Do you think the people who are special are doing something else? The presidents and the prime ministers and the kings and the queens -- do you think they are in a different boat? Just look around and you will find them all in the same boat. They are all trying to be special in the hope that perhaps if they are special, life will treat them differently than it treats ordinary people. Obviously it cannot treat a president of a country the same way it treats a shoemaker.

But they are absolutely wrong. Life makes no discriminations ... presidents or shoemakers, toilet cleaners or prime ministers, it does not matter at all as far as life is concerned. Death knocks them off with equality. Death is the only communist in the world; it does not care whether you have money or you are a beggar, you are educated or uneducated.

You cannot say, "Just wait, I am qualified enough. You cannot behave the way you behave with uneducated people. Just wait a little ... I am a police commissioner of Poona, you cannot behave this way. First, give me a notice and I will consider. And you have to follow a certain discipline decided by me." Whether you are a police commissioner or just a stray dog, it makes no difference -- death comes and makes everybody equal.

But the desire is that if you are special existence will treat you with some kindness, some compassion. It will think twice, "The man is a Nobel Prize winner, you should just give him a little more life. The poor fellow is a great painter, you should not blow out his candle just the way you do with everybody else."

This is the hidden hope, unconscious hope, why everybody goes on trying to be special. But it is absolutely foolish and absurd. Just look back at what has happened to the millions of kings and millions of queens who were so powerful ....

Before death everybody is absolutely powerless.

In Jaina scriptures there is a very beautiful story. In India there is a myth that if a man becomes a world conqueror he has a special name -- for no ordinary king, not even an emperor. He is called a *chakravartin*. It means that the wheel of his chariot can move around the earth anywhere, nobody can hinder it. He is all-powerful.

The story is about one chakravartin, and because he is a chakravartin ... the myth says that in heaven the chakravartins are treated in a special way.

There is a golden mountain ... the Himalayas is nothing but a very small toy in comparison to the gold mountain called Sumeru. Only chakravartins have the special privilege of signing their name on the gold mountain.

And when this chakravartin died, he was so excited ... to sign on the gold mountain in heaven is the greatest privilege that any human being can ever attain. But what is the use if you are alone there to see it? So he managed that his whole court -- his queen, his friends, his generals -- should all commit suicide immediately, the moment he dies, so that they all reach heaven simultaneously. He wanted to sign on the gold mountain as nobody else had ever done before. Signing alone, there is not even a witness -- what is the joy in it? He must have been a perfect exhibitionist.

Because of his orders, all his friends, his queens, the members of his court, his generals, all committed suicide as he died and they all entered the gates of heaven together. The gatekeeper stopped them and he said, "Let the chakravartin go alone first to sign on the mountain."

But they said, "We have committed suicide only for a simple purpose: we want our chakravartin to sign before all of us. His queens are here, his generals are here, his wise counselors are here, his ministers are here ... and we have even sacrificed our life just to see him sign. You cannot prevent us."

But the gatekeeper said to the chakravartin, "Forgive me, I have been on this post for centuries and before that, my father, and before that, my grandfather; this post has been occupied by my forefathers since the very beginning of time. And I have heard from my elders, `Never allow any chakravartin to go to the mountain in front of others because he will repent it very badly later on.' And the chakravartins all insist ....

You are not the first who has brought a whole army with him; almost every chakravartin has done the same.

"So I simply want you to remember that you will repent if I allow these people. I have no problem, you can have some time to think it over. You are new, you don't know what the experience is going to be. I have seen many chakravartins coming and going and they have all thanked me afterwards and said, `You are very kind that you prevented everybody else and sent me alone.'"

The chakravartin thought, "What to do? because I do not know what is actually going to happen, and this man seems to be authentic and sincere and he has no reason to prevent me unnecessarily .... There is no harm if these people go and see, but I don't know what actually is going to happen, so it is better to listen to his advice." So he stopped everybody at the gate, he took the instruments from the gatekeeper to go and sign on the gold, and he went inside the gate towards the mountain. He could not believe ... such beauty! As far as he could see there was all gold and gold -- mountain peaks reaching so high that the Himalayas certainly looked like a toy.

As he came closer to find a place to sign, he was shocked because there was no space! The whole mountain was signed, because we have been here for eternity; millions and millions of chakravartins have died. He was thinking, "I am very special and there is not even a little space left on this big mountain."

He moved around -- no space anywhere. And then he came across another person, the mountain keeper. He said, "Don't waste your time. Even if you go in search for a millennium, you will not find any empty space; all space is filled."

So the chakravartin said, "Where am I going to sign?"

The mountain keeper said, "For centuries I have been serving here. My father has served here -- from the very beginning my family has been at this job. And I have heard from my forefathers the same story, that whenever any chakravartin had come, there was no space. So the only way that has been found is: erase one of the names and sign your name, and forget all about being special. It is such a vast existence. That's why the gatekeeper has prevented the army that you had brought; before all those people you would have lost all pride. You can just erase ... I will help, I am here."

The whole joy was gone, the whole excitement was gone, and he said to the man, "It means somebody else will come tomorrow and he will erase *my* name." The mountain keeper said, "That, of course, is the case, because there is no space; to create space, that is the only way. We cannot create more mountain; all the gold in heaven has been used to create the mountain. You simply sign. Back at the gate you can go with your head high and you can brag ... nobody is going to know because I am not going to tell anybody. That's why the gatekeeper did not tell you why he was preventing your army. Just go and brag that the whole mountain was empty."

But the chakravartin was a man of some integrity and truth. He said, "That I cannot do; neither can I erase any name. And I am not going to sign -- it is absolutely stupid." He went back and he told the gatekeeper, "I am thankful to you and I am going to tell my people why I am thankful. I am going to spread the news in the world, because many of these people have committed suicide. They will have to be born again, they cannot remain in heaven.

"I will make every effort to send the message to the world: `Don't unnecessarily waste your life in conquering the world to sign on the gold mountain in heaven. There is no space. First you have to erase somebody's name, which is ugly, and then you have to sign in that place and tomorrow somebody else will erase it. The whole exercise is one of simple stupidity.' I am shocked, but a great realization has arisen in me: one should not ask to be special, because existence does not accept anybody as special, superior or inferior."

Your fear is driving you towards being special but that will not change the situation. The only way the fear can be dropped is, rather than putting your energy into being special, put your whole energy into being yourself. Just find yourself, because in trying to be special you are running further and further away from yourself. That you are clearly aware of it is good: the further away you go from yourself, the further away you are from knowing the truth that you are an immortal, that there is no death.

Once you recognize your immortality, death disappears. And with death, all fears evaporate into the air. But not by becoming someone special.

In the religious instruction lesson, the teacher asked the class, "Who wants to go to heaven?" All the children put their hands up, except for little Hymie. The teacher asked him why he did not want to go to heaven. "Well," little Hymie said, "my father keeps saying, `Business has gone to hell' and I want to be where the business is! What should I do in heaven?"

You will go on running further and further away from yourself in search of something that can take away your fear, your paranoia, your death. But the further away you are, the more will be the fear, the more will be the paranoia, the more overwhelming will be the death. It is better to go inwards and find your real being.

This is a simple logic, a simple arithmetic: before searching anywhere else, please search within yourself. The world is vast, you will be lost in the search ... so first look within yourself; maybe what you are looking for is already there. And all the great enlightened people of the world are absolutely in agreement that it is there, without any exception.

This is the only scientific truth that has no exception -- which has remained unchanged as far back as you can go. You will find it has always been declared by those who have known themselves, "We are immortal; we are deathless. Life knows no end."

So first, go in.

Just a glimpse of your own immortality, and it is as if one has awakened from a nightmare. All the fear disappears, and instead of fear there is nothing but pure bliss, pure joy -- just flowers showering eternally with the fragrance of eternity.

BELOVED OSHO,
SOMETIMES I HAVE SO MUCH ENERGY I REALLY THINK I MIGHT BURST. THIS ENERGY MATERIALIZES IN DIFFERENT FORMS -- ONE MOMENT IT'S PURE EXCITEMENT AND FRENZIED JOY, THE NEXT IT'S TOTAL, PARALYZED MISERY. I AM SO ADDICTED TO ACTION AND DRAMA THAT BY LUNCH BREAK I'M ALREADY OUT COLD FROM EXHAUSTION. HOW CAN I DIRECT THIS LOOPY ENERGY PHENOMENON SO THAT I CAN ENJOY IT, RATHER THAN IT ENJOYING ME?

Premdipa, once there was a man who took a ride in an airplane. Unfortunately he fell out of the plane. Fortunately he was wearing a parachute; unfortunately the parachute was not properly packed and it did not open. Fortunately there was a haystack in the field below; unfortunately there was a sharp pitchfork sticking straight out of the haystack. Fortunately the man missed the pitchfork; unfortunately he also missed the haystack!

That's how life goes on. There is no need to be too much worried about it. Enjoy your energy. Sometimes it is fortunate, sometimes it is unfortunate -- you have to accept both. If you want it to be always fortunate then you are asking too much; it is not possible in this changing world.

Everything is always going up and down. So when you are up, enjoy; when you are down, rest and wait, then soon you are going to be up. The down periods should be rest periods and the up periods should be dancing periods. And it is perfectly natural, otherwise life will become very monotonous. This tragi-comic drama -- one moment it is tragedy, another moment it is comedy -- makes life more juicy, more spicy. So I don't see, Premdipa, that there is any problem.

You say, "Sometimes I have so much energy, I really think I might burst." You only *think*. I know people who really burst and then come together again!

Unfortunately they burst, fortunately they come together again. You only think, and still you are thinking that you are in a great difficulty.

"This energy materializes in different forms." Great!

"One moment it is pure excitement and frenzied joy, the next it is total, paralyzed misery." Great!

"I am so addicted to action and drama that by lunch break I am already out cold from exhaustion." Great!

"How can I direct this loopy energy phenomenon, so that I can enjoy it, rather than it enjoying me?"Just say every time it changes: "Great!" and you will be enjoying it rather than it enjoying you. It is a simple secret: whenever it changes, say "Great!"

And don't be worried that others are hearing, because they may not know what is going on inside.

But this communion is of the mad people; they know that here are all kinds of crazy people ..."This woman must be having some great things happening inside. She cannot contain her joy, she shouts loudly, `Great!'"

And you will start a movement. You will find others also thinking, "This is something! Why should we

be left behind?" And soon you will be seeing people just walking around shouting, "Great!"

There is no need to bother about anybody. Here everybody understands everybody else -- that all are mad and they enjoy each other. Nobody is going to condemn you. If anybody condemns, report it!
What else am I here for?

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #10
Chapter title: Deja vu -- a small fragment from the past

23 June 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHO ARE YOU? SOMEWHERE I FEEL THE ANSWER WILL BE THERE WHEN I REALIZE WHO AM I, YET, WHAT I GET IS ALREADY SO MUCH. TO SIT AT YOUR FEET IS THE GREATEST BLESSING OF ALL MY LIVES. SUDDENLY, I KNOW I AM LOVED BY EXISTENCE. WHAT A DEEP, DEEP JOY TO REALIZE THIS. I AM DANCING IN YOUR GARDEN. THIS IS MORE A SONG OF MY HEART THAN A QUESTION.
WHO ARE YOU, MY BELOVED MASTER? MY TEARS FLOW IN AWE AND WONDER.

Prem Anna, the question is easy and natural, but it is impossible to answer it. "Who am I?" has been asked for thousands of years and it has helped thousands of people to discover themselves, but nobody has been able to find the answer, because one's being is a mystery. You can ask a question about it, you can experience the mystery, but the answer is not possible, because the answer murders the mystery.

An answer is a way of demystifying. You can feel me, you can rejoice with my joy, you can be filled with my song, you can dance to abandon, but these are all making the mystery deeper; they are not answers. One day, you will understand -- when you come to know yourself. Knowing is possible, but bringing it to words is impossible.

It is just not in the nature of things to formulate an answer about your innermost being. It is a secret and it is going to remain a secret. In fact, the more you enter into it, the more you are overwhelmed with wonder, not with knowledge -- enchanted by its magic, by its silence, by its grandeur, almost breathlessly ... you see the greatest beauty that you have ever imagined. But you cannot find any words to describe it, it defies all description; it negates all explanations.

The question is significant because the question is nothing but a quest. The question takes you closer to yourself, hoping that you will find the answer -- that you will find yourself -- but you don't find the answer. In fact, you find that the question was fundamentally unanswerable.

One of the most enlightened people of this century, Raman Maharishi, had only a simple meditation .... He was uneducated; he left his home when he was seventeen. Somebody, perhaps his mother or father, had died and the shock was so much that for him, the whole world became meaningless. Rather than going to the funeral with the others, he simply escaped into the mountains. The fact -- that death is going to take you

over any day -- made him aware, "I have to know myself before death comes." He was just a boy, uneducated -- he knew nothing of scriptures, he knew nothing of meditation techniques, but out of his innocence, he simply sat in the hills asking only one question: Who am I? He wanted to know before death came. He was not willing to die without knowing himself. WHO AM I? became his only concern, the ultimate concern.

At first it was only a question in the mind. Slowly, slowly, it penetrated his blood, his bones, his marrow. A moment came when it was no longer a question -- his whole being became thirsty; it became a thirst, a quest. Even the question went beyond words and he was no longer asking, Who am I? His whole being was transformed into the question: Who am I? It was no longer a mental exercise; it became an existential experience.

And the day it happened, the clouds dispersed and he knew the ultimate glory of his being. He became famous all over the world. People from all over the world started coming, just to sit by his feet. He was not an orator; he had no knowledge as such. All that he could teach was simply one thing that had helped him, and that was, "Sit silently with me and just ask the question -- `Who am I?' Go on asking. It automatically comes to a point where words disappear but the question remains -- just a feeling, a mood, an overwhelming sense of enquiry. And when it becomes so intense that you can only say that now it is a thirst of every fiber of your being, then, unpredictably, the explosion happens."

The question disappears, but the answer is not found. The question disappears -- you become the answer. First you became the question; now you become the answer. But no verbal answer is found. You don't come to a logical conclusion that "I am A, or I am B, or I am C." You know who you are, but your knowledge is far, far away from being reduced to language. You will sing out of sheer gratitude; you will dance out of sheer thankfulness; you will rejoice because you are blessed -- when others are groping in the dark, your sky has become completely without clouds and you have come into the open.

You are tasting your being, you are seeing your being, you are hearing the music of your being, you are full of the fragrance of your being -- but nothing of it is possible to express in words.

Prem Anna, you are saying, "Who are you? Somewhere I feel the answer will be there when I realize who am I." No, Prem Anna, there will not be any answer anywhere. When you realize, you will also laugh at the very question. You will be there, a tremendous ecstasy will be there, but no answer.

It is not a question-answer thing. No answer can satisfy you. You can read all the books of religion and philosophy and theology; you can read all the answers that people have been formulating, but nothing is going to satisfy you. Just as the word `water' is not going to quench your thirst ... and if you are very scientific you can change the word `water' into `H2O', but that is not going to help you either. You need real water. And once your thirst is quenched, you cannot express the experience of deep satisfaction. You can just say, "Now there is no longer any thirst!"

That's what the ultimate experience of oneself comes to: you can say, "Now there is no question at all. All the questions have disappeared -- only I am, a light unto itself, a luminosity, a mystery, a wonder, but without any possibility of communicating it to anybody else." Hence, the whole emphasis in the East has been to have a deep, intimate contact with the man who has come to know himself. He cannot communicate it, but his very being is vibrating and if you come close enough in your love, in your openness, you may be infected by him. He cannot answer, but he can help you catch it.

It is not only that you get diseases by infection; you can get health also by infection, by being with a healthy person. You can also get your enlightenment as infection from being with an enlightened man. And this being with the enlightened man is the whole art of disciplehood. Remaining open and available, waiting for the right moment ... neither do you know the right moment nor does the master, but the right moment comes.

When you are utterly silent and your ego is absolutely absent, the two flames of the master and the disciple become one. Then they dance hand in hand, then their eyes see into each other -- the same source of life, the same mystery, the same spring, eternal spring; the same flowers, the same mysteries.

This is called communion. You can get the feel of who you are, in communion with someone who has already reached there.

The authentic master does not pretend to be superior to you; all that he can say is, "I am a little ahead of you." Just a little time gap ... which does not make the disciple inferior. You started late; you will reach a little later, but in the eternity of existence nothing is late. It does not matter when you reach. What matters is that you are on the right track. Then the final illumination is going to happen. And if you have seen a man who is already illuminated, he has given you the evidence of your own future. He has proved everything

that you need. This creates a trust.

And remember, I make a great difference between belief, faith and trust. Belief is not trust, it is just to repress your doubts. Faith is the whole system of all your beliefs together. In a very systematic way, logical way, all beliefs are connected together and then it becomes your faith, your religion. Trust is just the opposite. It is not to repress your doubt, it is a spontaneous uprising in you, when there is no doubt. The question of repressing doubt does not arise; you have simply come in contact and you have felt your heart beating in the same tune, in a deep synchronicity with the master.

It is a heartfelt experience; you know reality cannot be otherwise. Although you have not reached yet, you are on the right path. Your hand is in hands which are pouring their warmth and love, and making you courageous enough to take the quantum leap from the question to a no-answer experience. Your question was asking for the answer, but there is no answer as such.

Experience is the answer, you are the answer. Only your transformation of consciousness is going to quench your thirst.

One Sunday morning, a young black woman who needed forgiveness for her sins came to a Baptist church. She got up in front of the congregation and stated, "Last week I slept with a young soldier and I now ask the Lord's forgiveness."

"Hallelujah!" cried the congregation.

"Two days ago," she continued, "I slept with a young sailor, but now I ask the Lord's forgiveness."

"Hallelujah!" cried the congregation again.

"But tonight, because I came here and done my penance, I will sleep with the Lord."

But before the congregation could respond, an old drunk yelled out in a clear voice, "That's right, mama, make love to them all!"

A drunkard will understand in his own way. The poor woman was saying, "I will sleep with the Lord," meaning "I will be with the Lord and I am not going to sleep with anybody else. God will be with me." But the drunkard has, in his drunkenness, understood that she is going to sleep with the Lord. And before the congregation could respond, the drunkard yelled out in a clear voice, "That's right mama, make love to them all!" Why bother about one Lord? He does not understand that by "Lord" she means God. He is thinking of all the landlords, or perhaps the story happened in England where there are so many Lords -- make love to them all!

In communication through words, what is said is not necessarily understood. You are free to understand according to your prejudice, according to your state of mind, according to your consciousness. Hence, realities that go beyond mind cannot be expressed. First they become distorted when you pull them into words; then they become distorted when somebody hears them who has no experience of them.

The man of understanding knows that this is a crime against truth: to distort it first, and then let it be distorted by those who are utterly drunk -- some with money, some with power, some with knowledge, some with something else. But these are all ways of becoming unconscious, and in unconsciousness what you hear is not what is being said to you.

When you are conscious and silent and able to understand, then there is no need to utter even a single word.

Two mystics in India had a meeting for two days. The disciples of both were immensely interested to hear them speak with each other, they wanted to know how two enlightened men communicate. One was a Mohammedan Sufi mystic, Farid; the other was Kabir, one of the greatest mystics India has known. They hugged each other, they laughed with each other; they wept in joy, in ecstasy, with tears in their eyes, but they did not speak a single word for two days.

The departure time came and the disciples of both were really freaking out. Two days of concentrated waiting and they did not utter a single word! But they remained controlled as the mystics departed and Kabir came to lead Farid up to the boundary of his village. Again they hugged, again they laughed, again they cried, but those tears were of immense ecstasy. As they left each other the disciples of both erupted, almost enraged.

They asked Kabir, "What happened to you? You go on talking to us -- it is not that you are silent -- why did you remain silent for two days?" And the same question was posed to Farid by his disciples: "What kind of insanity is this? Hugging, laughing, crying, weeping, but not speaking a single word -- and we were waiting with such great expectation and hope, that something would transpire between you which may help

us."

The answer of both the mystics was almost the same. Kabir said, "You don't understand. The moment I saw him, within my heart I said, `My God, he has reached where I have reached. There is nothing to say -- he knows it all -- but we can rejoice in each other's illumination.' And that we did."

And Farid said to his disciples, "You don't understand. Whoever would have spoken a single word would have proved that he knows nothing. The moment I saw Kabir, I said within my heart, `My God, I used to think I was the only one around here. This man has reached long before -- so beautiful, so luminous, so mysterious, such a miracle.' All that I could do was rejoice with him -- with laughter, with tears, with hugging ... but words would have been absolutely out of place."

There are three possibilities: the man who knows can speak to those who don't know; the man who does not know can even speak to the man who knows; two men who do not know, can go on talking till infinity. But the fourth possibility of speaking does not exist: two men who know are bound to fall into silence. Their celebration will be of silence.

So you go on enquiring, "Who am I?" -- but transform the question more into flesh and blood rather than leaving it just in words in the mind. The mind is the most superficial thing in you. Let the question become your bones, your marrow; let it beat in your heart, let it be an undercurrent whatever you are doing, awake or asleep -- just a silent question mark that follows you like a shadow without making any noise.

And you can be certain -- it is my promise to you -- that one day suddenly, out of nowhere, you will be standing in absolute awareness, knowing the mystery which is unfathomable.

Your mystery is the mystery of everybody else; your mystery is the mystery of the whole universe.

BELOVED OSHO,
OCCASIONALLY, A STRONG FEELING COMES OVER ME THAT EXACTLY THE SITUATION I AM IN AT THAT MOMENT HAS HAPPENED BEFORE. OTHERS TELL ME OF EXPERIENCING THE SAME FEELING AND THAT IT HAS BEEN TERMED, `DEJA VU'. I HAVE ALWAYS WONDERED WHAT THIS EXPERIENCE WAS AND ITS CONNECTION WITH MEDITATION. CAN YOU HELP ME TO UNDERSTAND IT?

Anand Somen, the experience termed deja vu has a reality of its own, because this is not your first time alive; you have seen many lives, many deaths. And naturally in thousands of lives it is simply impossible not to come to the same places, to meet the same faces ... to see a certain tree and feel that you have seen exactly this tree before. The feeling is absolutely certain, without any doubt, you are not imagining it: you have seen a certain person before, or you have been in a situation before, in every smallest detail.

It is a very strange feeling; one gets dizzy. But it proves that all the religions that have been born outside of India are very incomplete; they cannot explain the experience of deja vu. Unless you have the idea of reincarnation, deja vu is not explainable. You come into a town and suddenly you feel you have been here before. You know that if you go to the right you will reach the river and if you go to the left you will reach the railway station -- and you try it and you find that you reach the river or you reach the railway station! You recognize the trees on the way, you recognize the river; it is as if you have seen it in a film, or perhaps in a dream.

But you have not seen it in a film; neither have you seen it in a dream. You have seen it in another life.

You are full of all the memories of all your past lives. It is just the mercy of existence that it goes on closing each chapter: the moment you die, the memories of that life become a closed chapter. One life is enough to drive you crazy. If you could remember many lives you would not find a single man who is not crazy -- because the woman who is your wife was your mother in the past life, or your daughter or the woman that you are in love with was a man who murdered you in the past life, and now you are again getting into the same trap, in a different fashion. And if you remembered all your lives, things would become very complicated.

It happened: I was reaching a place, Katni, and people brought a small girl -- she must have been nine years old. And she had been insisting for a few months that she remembered her past life perfectly; she remembered that in her past life she was in a certain family in Jabalpur, where I was a teacher in the university. It was not far away, it was only a hundred miles at the most from Katni to Jabalpur, and by chance I knew the Pathak family. They had a workshop and a petrol pump just four blocks away from my house, and I had to go there almost every day for petrol for my car or for something -- air for the tires. So I knew those people perfectly well.

I asked the parents of the girl, "Has she been to Jabalpur?"

They said, "No, and we want somehow that she should forget all this. It is disturbing her studies, it is disturbing our life; she insists that she wants to go to see her old family. We don't know who these people are and how can we just impose ourselves on them, telling them that `This is a member of your family!'"

I said, "I know these people, and at least one thing is certain: she is describing the house perfectly right; she is describing their profession perfectly right. She is saying that she had three brothers -- there are three brothers. And she says she was the eldest sister and she died as a widow, and I know this much: they had a sister, who was a widow and who died nearabout eight or nine years ago. And your daughter's age is nine years." I asked her, "Can you tell me the names of your brothers?" And she immediately told me the names.

So I told the family, "You come with me; you can stay with me. I will talk to the Pathak brothers and I will bring them, with ten or twelve other people, to the house. And let us see whether she recognizes them or not."

When I told the Pathak brothers, they were immensely interested and excited. A little bit afraid also, but they were perfectly willing to go through the experiment, so they collected all their servants, a few friends, and a group of at least twenty-five people came to my house. The girl immediately ran, clutched the hand of one of the Pathak brothers, and she said, "Have you forgotten me?" And then she looked around and she caught hold of all the three brothers -- "It is strange, you don't recognize me? I am your sister, and because I became a widow when I was just thirteen years old and because our mother had died, I was almost a mother to you all. I brought you up, and you have forgotten!"

I enquired of them, "What she is saying -- is it true? Has your mother died?"

They said, "We don't remember our mother ... and it is true that we were brought up by our sister. She was almost like a mother to us, and she did not marry again just for our sake, so that she could take care of us; otherwise who would take care of these children? She sacrificed her whole life."

They all touched the feet of the small girl and they said, "We would like to take her home." That became the problem: she became so split. One part of her wanted to remain with the old family -- the attachment was deep, of many, many lives -- and another part wanted to be with the new family. But there, the attachment was only for nine years; it was not that strong.

I suggested that for six months she could live with one family, and for six months she could be in the other family ... but I said, "Her whole education will be disturbed, and soon she will have to be married; then she will have three families and this will drive her mad." I suggested to the parents and the Pathak brothers that the best way would be to give her a few hypnotic sessions and to make her forget her past life.

It is just accidental; it rarely happens. By some freak of nature, some small crack has remained open and the memories of the past life go on flooding the present mind. I had to give her nine sessions, just insisting on one thing: to forget everything of the past.

She forgot everything of the past and started asking her father and mother, "What are we doing here? We should go back home." But they asked, "What about the Pathak brothers?" She said, "Who are they?" I took her around to the Pathak brothers' house and their workshop, but she did not give any indication that she recognized anybody.

Deja vu is a small fragment from the past, somehow entering your present. It is a reality. And these are the facts: deja vu, memories of past lives which have been confirmed many, many times, make the theory of reincarnation not just a religious theory but a scientific fact. Any day, when science is of a more open mind ....

The trouble is that the whole of scientific progress is happening in the West, where one life is the accepted concept, so they are all prejudiced with the idea of one life. But the world is becoming smaller every day. Sooner or later, science will have to take note of the phenomenon, because it is so essential for human growth, for meditation, for transforming consciousness -- because if you can remember your past lives, it becomes a proof that there is a future after death, too. The remembrance of past lives also proves that after death you will be here in a different form, with a different name.

Also, if it becomes a scientifically proven fact -- which I have no doubt it will once science starts moving in that direction and drops the Christian or the Jewish or the Mohammedan idea of only one life ... That is simply stupid, because in existence nothing dies; everything continues, only forms change. Why should it be otherwise as far as life is concerned?

If people become aware that they have lived the same kind of life thousands of times ... and this was the use that the theory of reincarnation was put to -- to create a great boredom and a fed-upness, because all these things you have done before. And you have not learned anything, you are again ... for thousands of

lives you have been running for power, for money, and you are still doing that. It seems every life's experience is being erased and you start from ABC again!

If it becomes scientifically supported, you will have great difficulty in repeating the same stupid games. You have played enough -- it is time to change, it is time to raise your consciousness; it is time to go beyond this vicious circle of moving from one life into another, again and again like a wheel.

The Hindi word for the world is *samsar* and the word *samsar* means `the wheel which goes on moving.' This is what I was saying about how difficult it is to communicate. The people who gave the world the name *samsar* had a certain idea behind it: to remind you so that you don't go on moving like a mechanical wheel. And when they said, "Renounce samsar," they were not saying to renounce the world, they were saying to renounce this wheel-like movement.

But it has been misunderstood, misinterpreted, and people started renouncing the world and going to the mountains and the caves and the monasteries. And perhaps they had gone to the monasteries in their past lives also! It is part of the *samsar* -- those monasteries, those mountains, the marketplace. Whether you live with your wife or you renounce her -- these are all part of the wheel.

Renouncing the wheel is a totally different phenomenon. It means, all that you have done up to now has been done out of unconsciousness. Now it is time to be mature and start doing things out of consciousness. Act with awareness; you have acted enough under the influence of unconsciousness.

This wheel of reincarnation is due to unconsciousness. Once you become conscious, you see there is no point: you have achieved success many times, but what is the point? Death comes and erases everything. It is almost like making castles in the sand -- a wind comes and the castle is gone. And you start making another castle ... again and again the same thing will happen.

It is of paramount importance for science not to ignore the fact of millions of people's experience in the East. It is not a superstition. It is one of those mysteries of life of which we remain unaware. Once science starts discovering ways .... you will find a great change in your attitude towards things and your focus will change; your focus will be how to get out of this wheel. This wheel is your slavery. And to get out of this slavery has been the only longing of seekers of truth and freedom.

Once you have realized that your being can remain in the universe without any body, any form -- it can be formless and still there, spread all over existence -- all your efforts will be how to attain that great freedom. In the East we have called the ultimate experience of such people *moksha*, which means absolute freedom. Freedom from the body, freedom from the mind, freedom from any kind of chains around you, freedom from form -- just a pure consciousness. Still it has an individuality, an invisible center which knows, "I am." In fact, "for the first time I am in my true essence."

Anand Somen, deja vu is an authentic experience, but it is only a fragment of a far greater phenomenon -- reincarnation.

Little Hymie was taken to a seance by his mother. The medium asked him whom he would like to speak to. "My granddad," said little Hymie. The medium went straight into a trance and soon a spooky voice could be heard in the darkened room: "Hello, Hymie," the voice said, "this is your granddad speaking. What is it you wish to ask me?"

"What are you doing in heaven?" asked little Hymie. "You are not even dead yet!"

The poor boy is asking a truth -- "Here everybody is thinking you are dead, and you are not dead yet. What are you doing?" But nobody ever dies. Death is the greatest fallacy that man has created. It does not exist, it only appears so.

After Paddy had jumped a red light and smashed into another car, he dashed over to the other vehicle to discover that the driver was a priest. "Good God, man," said the badly shaken priest, "you almost killed me!"

"I am really sorry for that," said Paddy, taking a bottle from his pocket. "Drink some of this whiskey for your nerves," offered Paddy.

The grateful priest gulped down some of the whiskey, and then started shouting again, "What do you think you were doing?" he asked. "I am lucky to be alive!"

"Oh, Father," said, Paddy, "I am sorry. You will feel a lot better after you have drunk some more of this."

The priest had a few more stiff shots and then asked, "Why don't you have a drink?"

"I don't drink, thank you Father," said Paddy. "I will just sit here and wait for the police."

That is the difference between a man of awareness and unconsciousness. Now he is in a good position: the police are going to catch the priest for being drunk and driving!

Either you can exist as an unconscious being -- you have existed that way from the very beginning -- or you can exist as a conscious being. As a conscious being, all your actions are bound to change. Your life will have a different aroma. Your actions will have different goals. And everything put together, you will have only one dimension: how to get free from unconscious actions, unconscious imprisonment; how to be absolutely conscious and move out of all chains.

Meditation will be nothing then but a methodology to prepare the ground for you to jump from unconsciousness into consciousness. And that is the greatest quantum leap.

Buddha is not dead; neither is Jesus nor Zarathustra nor Lao Tzu nor Nanak. Anybody who has lived with full consciousness goes on living without any form. Because there is no form, there is no disease; because there is no form, there is no death; because there is no form, there is no old age. A consciousness without form is simply always fresh, young, free, and the whole universe is available to it. Its empire is great.

Once Gautam Buddha was asked, "You say again and again that if you become absolutely conscious you will not be born again into the body and your empire will be the whole existence. But what about the many people who become enlightened, have already become enlightened? How can I alone be the master of the whole empire?"

The question seems to be logical, but it is not existential. And Gautam Buddha laughed -- he has laughed very rarely; not more than three or four times in his whole life. He said, "I can understand your logic but I will tell you one thing ... I will give you an example, not a counter-argument. In a dark house you can burn one candle, and the whole house will be full of light. You can burn another candle -- do you think the light of two candles is going to be in conflict? The second candle will also fill the whole house with its light. You can burn a third candle; you can go on burning candles after candles.

"They will remain individual in their flames, but as far as their radiated light is concerned, they will all possess the whole room. There will be no division. It is not that this is my territory and that is your territory. And the light is not a thing, so a thousand candles can have their light filling the whole house without any conflict."

He was right. There is no way to counter-argue, but his example is perfect. That's exactly the situation:

Once you are free of form, you will be spread all over the universe. Millions of other enlightened people are filling the whole universe with their light, with their consciousness; at their center they will have a flame of their own. But their radiation will have no boundaries.

The lights don't conflict, they are not things. The same space can be occupied by many lights, without any struggle, without any quarrel. And consciousness is a light.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #11
Chapter title: Only a meditator can be a lover

23 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
I HAVE HEARD YOU SAY THAT THE FRIEND WILL NOT CHANGE A PERSON,BUT THAT THE ENEMY WILL. ANOTHER TIME, I HEARD YOU SAY THAT LOVE WILL CHANGE BOTH.
WOULD YOU PLEASE COMMENT ON LOVE AND ENMITY? HOW DO THEY RELATE TO ONE ANOTHER? WHY DO LOVERS SOMETIMES LOOK LIKE ENEMIES TO ONE ANOTHER?

Anand Nadam, I have been looking at your questions. It seems your mind is consistently searching for some contradiction in my statements. Perhaps you are not even aware of it. And because you are so preoccupied that you cannot even see when there is no contradiction, you start seeing one just because you want to see it.

It is one of the problems with the mind: whatever it wants to see, it can manage to see it; whether it exists or not is not the point. The mind has a tremendously creative imagination. And once it takes a certain standpoint it goes on finding things which have no existence anywhere, but to the mind they appear absolutely real.

Before I answer your question, you have to be reminded that your being a disciple does not mean that you have to agree with me on anything whatsoever, except meditation. Our relationship is only of meditation and nothing else. I am not proposing a doctrine to which you have to subscribe. Neither am I proposing a religion that you have to become a member of; I am not working to create an organization that you have to be a part of.

You don't have to agree with me on anything -- any of my statements. I am not in search of followers; I don't have that kind of investment at all. You are absolutely free to agree or disagree, or remain indifferent. Only on one point are you here with me, and the day you feel disagreement on that point you need not be here at all. That point is meditation.

Meditation is not philosophy, it is not theology. It is simply a method of being silent, a method of searching within. If you even disagree on that point, and you say that there is no within and that there is no need to search, that there is no question of going in, I am not at all interested in convincing you. I am not a missionary.

At that point you are absolutely free to go anywhere, to do anything you like with all my blessings, with all my love. Other than meditation, you need not worry about whether I have said something which is not right according to you or according to your knowledge.

For example, you had another question today. A few days before, I had answered a question about why Indian women seem to be so graceful compared with Western women. I had said that the Western woman was just as graceful as the Eastern woman before this century. But in the West, deep research into the science of sex has revealed many new things of which women have been unaware, or perhaps have been kept unaware by man.

One of the most significant findings was that women have a capacity of multiple orgasm. A man has the capacity of only a single orgasm. The difference is so great that once a woman knows what orgasm is, no man can satisfy her.

Perhaps that is the reason why for centuries the woman has not been allowed to have even a single orgasmic experience. It was easy to avoid it, because the woman has no vaginal orgasm; hence she can produce children without orgasm. Man can make love to a woman and yet prevent the orgasmic experience happening to her.

She has a totally different organ, the clitoris, which has nothing to do with making love. It is a separate growth. So one can become a mother of a dozen children and not know at all the experience of sexual climax, because the vagina is absolutely insensitive. It has to be insensitive for the simple reason that the child has to be born -- if the vagina was sensitive, childbirth would be an absolutely unbearable pain. Even though the vagina is not sensitive, childbirth is still a great pain.

It is natural and very logical and scientific that the vagina should be insensitive, so that when the child is born the woman is not in much pain. The pain depends on your sensitive organs. The vagina is a blind spot; on the body you have many blind spots. You will be surprised to know that inside your skull where the

brain is placed, it is absolutely insensitive. One would never have thought that the brain is our most significant organ and it is in a place, inside the skull, which is absolutely insensitive.

It was found in the first world war that a man got shot in his head, and by some mistake the bullet was never removed from his head. The wound healed and the bullet remained inside his skull. And he was not even aware that he was carrying a bullet in his brain. It was only because he was suffering from migraine -- he again and again reported about having migraines and no medicine was working.

Finally, some doctor thought about having him x-rayed, because he saw the wound that had healed -- perhaps the migraine had something to do with the wound. And when they x-rayed him, they could not believe their eyes: there was a bullet inside the brain. The skull was opened up again and the bullet was taken out, and the migraine disappeared. But the man had no sensitivity to the bullet.

After that, many experiments proved that this too is part of nature's great strategy. Because mind has seven hundred centers which control everything in your body, if the inside of your skull was sensitive, life would become impossible. Just any small thing happens in the body and you would be troubled, because the mind would go into a turmoil -- you would become sensitive to it.

So much is happening inside of which you are not aware. And it is for your sake that you are not allowed to be aware. When you eat, as the food passes down your throat, you don't know how it is digested, how it is transformed into its basic elements. You don't know how it is changed into blood, into bones, into nerves, into brain cells -- into a thousand and one things that are needed by the body.

If you were aware of all this continuously, life would be impossible. You would be so occupied continuously -- so much information inside would be coming to the brain -- that you would not be able to live in the outside world at all.

For centuries man was not aware that blood circulates. In the old scriptures on medicine -- East, West, both -- it is depicted that the body is filled with blood, but nowhere is it mentioned that it is in constant circulation. The blood that is in my feet, by the time I have finished the sentence, will have gone around my whole body. It will have passed through my brain and back to my feet; with such great speed the blood is continuously moving. If we were aware of this movement, it would be a great nuisance.

Once in a while, sitting in one posture, your legs start feeling pins and needles because the blood is being stopped. It starts making you aware that the circulation is being hampered and obstructed, and if you don't listen to it, then your legs go dead. The circulation has stopped. Suddenly you find you have no control over your own legs. The control was in the circulation of the blood; that was your control. Just sixty years before, just in the beginning of this century, man became aware that not only is the body filled with blood, the blood circulates.

For thousands of years, man has believed that the woman has a vaginal orgasm. It was believed all over the world. There was no way of checking it, and perhaps man never wanted to explore the fact, because if the woman becomes aware that she has a separate organ for having orgasm, she becomes free of man. It is part of her slavery to keep the idea floating in her mind that there is only vaginal orgasm.

So when, in the beginning of this century, the function of the clitoris was discovered, it was a tremendous boost to the women's liberation movement -- because the woman became aware, in the West, that for sexual pleasure she does not have to be dependent on men; that basic slavery is not a necessity anymore.

I had said that day that the woman has no vaginal orgasm. Anand Nadam has asked today, "There are scientific researchers who say that the woman has a point in her vagina called the G-point, which is sensitive and which has the capacity of orgasm."

It is not something new. For almost this whole century, since the function of the clitoris has been discovered, even a man like Sigmund Freud continued to say that the woman may have clitoral orgasm, but that it is not important -- the important orgasm is vaginal. He could not deny the clitoris, but he could not deny the vaginal orgasm either.

And since then there have been researchers who have insisted that the woman has two sensitive organs for having sexual orgasm. But the greatest researchers have found that the vagina cannot have this sensitivity by its very nature, because it is going to be used in giving birth to children. It cannot have any sensitive part which can give orgasmic pleasure; then giving birth to the child would not be painful, it would be great pleasure, which even a man cannot give to a woman by making love. The birth of a child would be such a tremendous orgasmic pleasure.

The reality is: there is no vaginal orgasm.

But why do a few scientists go on insisting on it? Now they have started talking about some imaginary

G-point. It is absolutely absurd, according to me, because it goes against the very nature. Childbirth prevents the vagina from having any sensitive point, and particularly an orgasmic point.

But why do these few researchers go on insisting, again and again? The reason is that these are male chauvinists. Just being a scientist does not mean that you have gone beyond your male chauvinistic ideas. They still want to emphasize the fact that for sexual pleasure the woman is dependent on the man. This is possible only if there is that imaginary G-point.

Now, Nadam had asked in the question, "What do you say about the G-point?" I am not a scientist. I am not a sex researcher. This is not my business.

My logic was simple and natural. I have looked at both the researches and I agree with those who say that the woman has only clitoral orgasm. It seems to me that these people are more authentic, more sincere. They are more interested in the truth than in the supremacy of man over woman. And I am absolutely against any supremacy, either of man or woman. They are both unique, and both are independent.

Nobody is dependent for his or her pleasure on the other. If they share, it is beautiful. If they don't want to share, they are both independent. Man can have sexual orgasm without a woman, but he is not ready to allow the woman to have the sexual orgasm without him.

I am simply making a logical point; I have no vested interest in the woman having a G-point or an X-point -- she can have the whole alphabet! It is not my interest at all. But I can see the cunningness of a few people who are even scientists, but their mind and their approach is not scientific, it is not logical -- it does not convince me.

But I am not emphasizing the fact that you have to be in agreement with me. You are absolutely free. I have simply expressed my opinion; I am only expressing my opinions. These are not dogmas.

And this has to be remembered in every reference, that I am simply an observer -- a very objective witness. I have no leanings, no prejudices, no preconceived ideas to support or not to support.

I am not party to any ideology.

I am an absolutely free thinker.

So whatever I feel is logically sound, I will say it. If it goes against your prejudice, against your preconceived opinion, you are not supposed to agree with me. You can keep your opinion, you can keep your prejudice, but remember that you are not being logical, you are not being intelligent.

The same is the situation in this question. You are saying, "I have heard you say that the friend will not change a person, but that the enemy will. Another time I heard you say that love will change both."

In your mind you think you have made your point -- that both my statements are contradictory, because I have said "The friend cannot change you" and then I say "Love can change both." And friendship is, of course, an experience of love.

But you have forgotten the context in which I had made the statements. I had said the friend will not change you but the enemy will, in the context that you have to fight with the enemy, and when you have to fight with someone, you have to use the same methods as the enemy.

If America is going to fight with Russia, they both have to go on creating nuclear weapons. You have to watch the enemy continuously, what he is doing. India continuously watches Pakistan -- what, and how many weapons they are purchasing, and from which country. And immediately India goes to purchase the same weapons from some other country. You have to keep your eye continuously on the enemy. And you have to use the same strategy, the same method, the same language as the enemy.

The enemy changes you without your knowledge; he brings you down to his own level. With a friend, the situation is totally different. You are not fighting with the friend. You can be a friend of Gautam Buddha; then, too, it is not necessary that you will become a Gautam Buddha. But become an enemy of anybody, and you will see that by and by you have become his imitation -- you *have* to, just to survive.

In that context I had said that one should choose one's enemy very carefully. Choose an enemy who is higher than you, so that even your enmity becomes a growth -- you have to be higher than you are to face your enemy. Don't choose an enemy who is lower than you.

For friends, you can choose anybody; it is not that important. But the enemy is very important. This was the context ... that one should choose great enemies because that gives you a great opportunity to grow. You should never choose enemies below your status; otherwise they will pull you down to their state, or even lower.

And when I made the second statement, it was in a different context. When I said love will change both ... When you are in love -- it is a very rare case ... what you call friendship is not more than acquaintance. Are you ready to die for your friend? What can you do for your friend? Your friendship may be nothing but

a familiarity, perhaps a coincidence that you have been born in the same neighborhood, or perhaps the coincidence that you have been in the same class.

How deep is your friendship? How much can you sacrifice for the friend? And if the friend is in misery, can you share misery with him? Or is the friendship only of happy days? This is a well-known fact: when you are rich you have many friends, and when you are poor, all friends turn their backs towards you.

I used to live in a house for many years with a man who loved me not unconditionally. He had a vested interest in me. My presence in his house was making him prestigious, respectable. Hundreds of people were coming there from all over the country to see me, to meet me. And he enjoyed that. He also enjoyed that his children were becoming acquainted with great politicians, saints, poets. He was also becoming familiar with the well-known people of the country.

But he had a strange habit, and that was that he did not have a single friend in the whole city. He never even talked with the neighbors. His servants, his gardeners -- he had never talked to them; he would simply go past, looking straight ahead, and with such a long face that no servant had the courage even to say,"Good morning, sir" to him.

I asked him, "What is the matter? Why are you so cold and so inhuman? And particularly towards these poor people who work for you in your garden, in your house -- your cook ..."

He said, "My experience is that the moment you become friendly with the servants they start taking advantage of you. Then somebody's mother is sick and he needs some money, some advance. Somebody's father has died, somebody is going to be married .... As far as I am concerned," he told me, "nobody's mother has ever died, nobody's father has ever died, nobody has ever been married, because they cannot even talk to me -- I don't even look at them. I don't accept them as human beings. The moment you start accepting them as human beings they start taking advantage of you. I have learned it from my childhood not to have friends, because they are all going to be friends to you because you are rich."

I said, "This is very strange. That means you are living a very poor life, without friends ... and I don't think you have ever loved anybody." I had never seen him even talking to his wife, or sitting with her in the garden, or going anywhere with her -- to a movie or to the circus or any social gathering. The same reason: the moment you are too friendly with your wife, she starts asking that she needs this, she needs that. Her hands are immediately in your pockets, and you don't want anybody's hands in your pockets.

What are your friends? Even the people you think you are in love with .... What is your love? Just a biological urge, or something more? Is there anything more than the physical body? Have you ever thought of the spiritual being of the other person?

I have heard .... A woman was asking a man before they were going to get married ... they were in great love. People are always in great love before marriage; I have never seen anybody who is not in great love! A small love does not exist, only great love. But it exists only for a few days.

They were both in great love and the woman asked, "Tomorrow we are going to get married. One question has been continuously in my mind -- will you always love me?"

Always? The man thought for a moment and he said, "As far as I can think, just one thing has to be clarified -- that in your old age you won't start looking like your mother. That is the only fear. If you start looking like your mother, I cannot love you. Things have to be made clear, plain, right now. I will love you if you will remain just as you are."

Naturally, nobody can remain, everybody has to become old. The woman who is very beautiful today, tomorrow may become blind. The man who is very strong and beautiful today, tomorrow may become a cripple, may have an accident -- everything is possible. Is your love ready for the unknown future? Or is it only for this moment, for this person? Youth is fleeting.

This is not love according to me. The love I have been talking about is a communion between two souls. It is not biological, it is not physiological. It is something spiritual. And unless it is spiritual, it is meaningless. A spiritual love certainly transforms both the people who are in that communion; it is the greatest alchemy for transformation.

So there is no contradiction in my statements.

Sandy McTavish was sitting weeping at his fireside. "Eh, Sandy," said a neighbor, "what's troubling you, man?"

"Oh dear, oh dear!" sobbed Sandy. "Donald McPherson's wife is dead."

"Oh well," said the neighbor, "what of that? She's no relation of yours."

"I know," wailed Sandy, "I know, but it just seems as if everybody is getting a change but me!"

This is your love. Husbands are hoping that if their wives were dead, then another chance .... Wives are waiting: if their husbands are chosen by God, then perhaps they have a chance again. This time everything got messed up; next time they will take a more experienced step.

Just today, because I have been hitting continuously on Latifa and her great boyfriend, Dhyan Om, finally -- even in her German mind -- something clicked. And although Dhyan Om calls himself not an ordinary nut, but a coconut, something clicked in his mind also. Because what I was saying was so clear to everybody except these two persons. In the whole of Lao Tzu House everybody was worried what to do, because they are suffering so terribly just by being together. Whenever they are away from each other, they look happy, they look healthy. The moment they see each other ... finished, everything is finished! And they are living in the same room.

And I have been hitting continuously, hoping that some day, some understanding may arise in them; if you cannot be happy together, then at least show this much love to each other -- to separate. This is kindness, gratitude.

You are both suffering. It is not only one person suffering, both are unhappy. But both are clinging with each other. And finally today, they both agreed, "It is true, we cannot deny it, that we are happy when we are away from each other and we become unhappy, very unhappy, when we are together. And it is time that we should separate."

It was a great understanding. I was not expecting that it was going to happen so soon, because one is a German, another is a nut! What hope is there?

And you can see what I mean. Now they decide to separate and immediately -- he does not lose a single moment -- he rushes to the market to purchase a beautiful, costly saree, and presents it to Shunyo. They had not yet separated, and he had started making pathways .... Stupidity seems to have no limits. He could have enjoyed at least a day or two.

But one becomes so accustomed to suffering. And Shunyo ... he must have calculated that a German and an English woman are born enemies. So from a German it is better to move to an English woman. He has suffered enough with the German; perhaps there is some hope with an English woman. But he does not know that Shunyo already has a great lover. That poor fellow is taking care of my garden, and this coconut goes and presents a saree to his woman! Once he hears it, or comes to see that saree, Dhyan Om will be in more difficulty than he has ever been. Because he is a dangerous man. Dhyan Om has fallen into a greater and more dangerous ditch.

But I have heard that Shunyo was telling people, "How beautiful this Om is. Poor fellow, he is going through such torture with this Latifa, and even in this state of torture he remembers me and he goes and brings a very costly present for me." Now Shunyo cannot see what is happening to Latifa, but Dhyan Om becomes a poor fellow.

Our minds work in such a way that they always lead us into difficulties. And people cannot learn from experience. Neither has Dhyan Om learned anything. And Shunyo -- they are all neighbors -- knows perfectly well that he is a difficult guy. But just because of a present -- and that too in such a situation, when he is going to separate -- he becomes a poor fellow; she has great compassion for him. She should have told him, "Give this saree to Latifa as a present for all the suffering that she has gone through with you." That would have been the right thing to do.

And wait for a few days before you start another game, another misery, another trouble. Just rest a little. Even before he has got down from one boat, he has put his foot into another boat ... not to miss a single moment of misery.

Our love is simply an escape from ourselves. We cannot be with ourselves. And you are asking, Nadam, what I mean by love. I certainly don't mean anything that you will find happening in the world.

I mean by love a sharing of the hearts.

But first you should find your heart.

I mean a sharing of beings. But first you should meditate deeply and go into the secretmost chambers of your being, so that you have joy and bliss to share in abundance.

Your love is not to share something but just to escape from yourself so that you can be involved with somebody else. Your love is against meditation.

My love is a flower of meditation.

It is a blossoming of meditation.

Only a meditator can be a lover.

And your love is a cowardly escape. You cannot be alone. You are so afraid of yourself when you are

left alone, that the moment someone leaves you, you immediately rush to anybody who is close by.

Now poor Shunyo was close by ... he had not even gone a little further, to Krishna House or Jesus House. Here, just in Lao Tzu House, immediately ... and not even bothering that she is already in love with someone.

It is not good to interfere. It is not gentlemanly. It is not in any way compassionate to interfere with two persons' love. You are being very cruel, very selfish. And the ugliness of the whole phenomenon ....

Love is one of the most precious experiences, but before you can love someone, you have to find yourself; otherwise, who is going to love? You don't know anything about yourself. You are absolutely unconscious. In this unconsciousness, whatever you do is going to be wrong.

The old bull, all drooped over, was standing in the pasture with all the cows. The farmer turned a young bull loose in the field. He got busy immediately with one cow after the other. The old bull started pawing the ground with his right foot.

"You needn't do that," said the farmer, "because you can't do anything about it now."

"That's right," said the old bull, "but I can let that young one know that I ain't a cow, can't I?"

People are no better.

Their unconsciousness is as deep as the animals'; there is nothing different. In unconsciousness, we are animals. Only in our consciousness do we rise above animals. The more consciousness we have, the more we are beyond animals. And love is an experience beyond our animalhood. But what we know as love is nothing but our animalness.

Hymie Goldberg and his friend, Rosen, were coming home late at night after a club party.

"I'm always afraid when I return home late like this," said Hymie. "I shut off the engine of my car half a mile away, and coast quietly into the garage. I take off my shoes and sneak into the house. I am as quiet as possible, but as soon as I settle down into bed my wife sits up and starts screaming at me."

"You just have the wrong technique," said Rosen. "I never have any trouble. I barge into the garage, slam the door, stomp into the house, and make a hell of a racket. I go into the bedroom, pat my wife and say, `How about it, kid?' She always pretends to be asleep!"

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #12
Chapter title: If you want consolation, go somewhere else

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BELOVED OSHO,
FROM YOUR ANSWER TO THE WOMAN WHO FALLS IN LOVE WITH BANK BALANCES, NOT THE MAN,

I REALIZED THAT I CAN'T EVEN SEE THE MAN, LET ALONE LOVE HIM. I HAVE ACCEPTED MY MOTHER'S ANGRY CONDITIONING TOWARDS MEN. WHEN A MAN COMES TO ME WITH HIS LOVE, I RUN AWAY, WHICH ENCOURAGES HIM TO CHASE ME. THIS GAME I PLAY IS SO UGLY. PLEASE OSHO, HELP ME TO DROP THIS GARBAGE, TO BE ABLE TO SEE MEN AND TO KNOW THEIR BEAUTY, THEIR GIFTS, THEIR LOVE.

Dhyan Nidhi, before I answer your question I would like everyone to know that if you are not capable of understanding me when it is a question of your personal relationships then don't bring those questions to me, because I cannot lie and console you. I am not a consoler. Don't force me to be a baby-sitter.

When you bring a question to me, you have to be ready to understand my vision, my clarity, my understanding, even if it goes against your ego. It is bound to, because all your questions are arising out of the ego. That is your basic problem; all other problems are only by-products.

As far as I am concerned, I am not interested in your personal relationships; that is absolutely your own nightmare. You have chosen to suffer -- suffer. But when you bring a question to me, then remember that I am simply going to say the truth of someone who can observe without being a party to anybody. This is not ordinarily the case in the world. Whenever you go to someone with a question about your personal relationship and the suffering it is bringing, the worldly way is to console you.

In some way, all the religions have been doing that for centuries. They have all found explanations so that nothing has to be changed; you are not to grow in consciousness and awareness. They only go on giving you homeopathic sugar pills -- consoling you that it is your past life and its evil acts that are affecting your life, shadowing your life, bringing misery to you. All you can do is accept it and be patient, because God is compassionate and you will be finally forgiven. This is an opium; it keeps you half asleep.

People have chosen all these consolations because they help them to avoid taking the trouble of changing their consciousness, their understanding, their attitudes. Nothing has to be changed; you cannot do anything. So relax in your position, accept it as your fate, because if nothing can be done about it, the only thing possible is acceptance.

Acceptance brings a kind of peace -- dead, hiding your despair, your anguish, your suffering. But knowing that nothing is in your hands; everything is in the hands of God ... you are only a puppet. When he pulls your strings, you dance; whatever he wants to do with you, he does. It helps you to remain in a condition of being half asleep. And it also takes away the responsibility from you. You cannot do anything; hence you are not responsible for what is happening -- you are not contributing to the suffering of yourself and the person you are related to.

And you can go on repeating the same vicious circle your whole life. Slowly, slowly you become accustomed, you become immune. You know this is how life is. That's why there has not been any revolution in human relationships.

Although men and women have suffered together, creating all kinds of troubles for each other, there has not been in ten thousand years any revolution, any change in their relationships. What your parents have been doing, you are repeating. Your children will learn from you, and they will repeat it. You know that this is how life goes on ... you remember your parents, or perhaps even your grandparents. And your children are learning everything from you, and they know this is the way life has to be lived.

So if you want consolation, go somewhere else -- any priest will be helpful: Catholic, Protestant, Hindu, Mohammedan, Jewish.

I am not here for consolation.

Consolation to me is poison.

I want to help you to see clearly how you are creating your own world. To me, you are your own world, and you are your world's creator. Neither your past life nor any God is deciding what is happening in your life; you are the decisive factor. Take responsibility for it. Be strong, have some stamina, and make an effort to change.

But first you ask the question, and if I don't answer then you feel rejected. Just the other day there was one question, "I have asked my question many times, and you are not replying. I feel very much rejected." You don't leave me any space. And if I answer it, then you feel hurt. My answer is going to hurt you -- hurt you terribly, because my answer is going to open your wounds which you have been hiding, of which you may not be aware.

Just last night I was talking about Dhyan Om and his ex-girlfriend Latifa, because they were continuously fighting. It seems their whole psychology was completely fixed: each was trying to dominate

the other, and both were strong people. Nobody was submissive and there was no solution.

If one was weaker and had submitted, seeing all the trouble, the problem would have remained but there would have been a cold war; undercurrents would have continued. But because both were strong personalities ... and nothing is wrong in being strong, but they were misusing their strength. Every good thing can be misused.

It is not only weakness that creates problems, it is also strength that creates problems. If one of them were weaker, that person would have accepted the slavery and they would have been a good couple. Such good couples you can find everywhere. Their goodness consists only in the fact that the woman has surrendered. She has accepted for centuries to be secondary, not to try to dominate directly. But indirectly she goes on torturing, nagging, being bitchy; that is a natural outcome of an unwilling state.

Nobody can love slavery. Everybody hates it. And the man who has forced the slavery, rather than being your lover, becomes your enemy. So on the surface, just a thin layer of love ... and underneath there is so much hate. But you are not aware of that hate because it is in the deep darkness of your unconscious.

People have been asking me how to avoid their wife's or their girlfriend's nagging, because it has become a continuous headache. In the name of love, what they are getting is not love but just a constant torture, very subtle. She may not say anything, she may simply bang the door, but she has said everything by banging the door, by dropping the plate, by beating the child. She may not say anything to the husband. But the child has not done anything and he has a good beating. And the husband knows that HE is being beaten, not the child. To avoid this whole thing, he tries to escape from the home, to the office.

You know about the offices. The boss approaches first. Even before the janitor has reached the office to unlock it, to clean it, the boss is already there, sitting in the car. Then the janitor arrives, then the clerks start coming, then the manager comes .... And they all look happier in the office, where there is so much work, and they hope that by the weekend they will be able to relax for two days.

But those two days of the weekend prove to be the most terrible because they have to be at home for twenty-four hours. Clouds of misery surround them. For five days, the working days, they hope for the weekend, and at the weekend they pray to God, "Finish this weekend as quickly as possible; the office is far better!"

I have heard, two men used to sit in the pub very late every day till the owner was about to close. He almost had to push them out, saying, "Now go home, it is illegal to keep the pub open any longer. It is the middle of the night. Get out!" Then reluctantly they would go.

One day, one man asked the other, "I know why I am sitting here, but what is the reason that *you* go on sitting here every day?"

The other one said, "My reason is my wife. As long as I can remain out of the home I have some dignity, some self-respect. The moment I enter the home, I have to enter with my tail between my legs. And immediately all my dignity, all my self-respect is destroyed. But why do *you* go on sitting here? I know perfectly well you are unmarried."

The first man said, "I go on sitting here just because I am unmarried -- there is nobody waiting for me at home. I am hoping to get married."

He said, "This is strange, I am sitting here because I am married; you are sitting here because you are unmarried, there is nobody at home waiting for you. For me there is somebody waiting ..."

What kind of relationships have we created?

Dhyan Om was very angry. You ask the question, and then your reaction is anger. That means you missed the point. Latifa was a little better. She was crying, and then laughing ... and then crying, and then laughing. Whenever she understood the point she laughed, and whenever she became herself she cried. So this went on for a long time.

Shunyo is innocent -- in a way very gullible. She thought this poor Om was presenting the sari to her because she understands him and his misery. This is something to be understood. I have been working with thousands of people for almost three decades .... Women never sympathize with women because they know from their own experience how bitchy they are! So they project the same bitchiness on every other woman; they never sympathize with the woman. They will always sympathize with the man: "Poor fellow, he is suffering so much in the hands of that monster."

This is one of the reasons why women are not yet liberated, because they cannot become a force together. They sympathize with the man; their sympathy is not for other women. With other women they have a relationship only of jealousy -- if she has better clothes, if she has better ornaments, if she has a good car, if she has a better house. Their only relationship with other women is of jealousy.

But if every woman is jealous of every other woman, then naturally this is one of the fundamental causes of their slavery. They cannot become a force; otherwise they are half the number of people -- they could have managed to become liberated long ago. Any time they wanted to be liberated there was nothing to prevent them. They are their own enemies.

Shunyo is innocent. She unnecessarily got into trouble by accepting the sari. She should have told Om, "This day when you are separating, it seems so outlandish; it proves you really are a crackpot. In one room you are deciding to separate and suddenly, in the middle of this separation business, you remember to present a sari to me."

Now he is saying that he had not purchased the sari from here. A few days before, Latifa had sent Om to Bangalore for some work and there he purchased the sari, with Latifa's money. And he wanted to give it to Shunyo because she understands him better than anybody else; she sympathizes with him, consoles him more than anybody else.

But I wonder why he was keeping that sari for so many days? If it was purchased in Bangalore with Latifa's money, when he had come back from Bangalore he should have given it to Shunyo. Why had he been keeping it only for the day when he would be separating? This shows a cunningness, a calculativeness. It was not purchased for Shunyo. It was purchased because it was certain that sooner or later he and Latifa will have to separate, because they are creating a constant scene in Lao Tzu House. So he brought the sari in case they have to separate and he will have to find another woman immediately.

It is just a coincidence that he found Shunyo. If it was purchased for Shunyo, he would have given it to her a few weeks before; that would have been natural, that he had gone and purchased it, and he had given it as a gift. But just yesterday, when he had to change his room and take his things -- before doing that, just in the middle of all that turmoil -- he remembered to give Shunyo the sari.

Shunyo has to understand it. This innocence can be misused by others.

Just a few days before, one woman, Patipada, was here. She wanted to be here but she was part of a small group that destroyed the commune in America, because they committed so many crimes that their crimes became a support to the American government.

This Patipada had even tried poisoning people, under the instructions of Sheela. And before things had come to a point where I was going to request the government to enquire into all the activities this small gang had done against the whole innocent commune, Sheela escaped. Patipada also escaped, and the day she escaped she came to see me just as I was going for a press interview. She was standing there in front of the door, and she said, "I am very grateful to you, Osho, but now perhaps I will never see you again. I am leaving this place tonight."

"But," I said, "why are you leaving, and why will you not be able to see me again?"

She said, "The situation is such."

It was only discovered later, when all the crimes were discovered, that she was also a partner in those crimes. That was the reason for leaving the commune, and that was the reason ... because then in what way will she be able to face me? But she came here, and she knows perfectly well that I will forgive her; there is no problem about it.

It is human to err, and it is more human to forgive. I will not say it is divine to forgive. That is making forgiveness a superiority.

But she gave two hundred rupees to Shunyo, two hundred rupees to Nirvano, and two hundred rupees to Amrito just as a present.

Amrito and Nirvano both thought that this was a bribe so that she can be accepted into the commune, and they wanted to give that money back -- it looked dirty. But Shunyo is innocent; she behaved the same with Patipada, thinking, "How sweet she is." She could not see the point, why in the first place she would give that money to her. It is because these three people look after me; to approach me, these three people are the key. And if they are satisfied with her then perhaps they will help her to get re-established in the commune.

But Shunyo was also hurt yesterday, because she was thinking it was because of Om's great understanding of her sympathy that he had given her the present.

One thing every woman has to remember is that man has divided you in such a cunning way that you can never become a force. You are jealous of each other; you don't have any sympathy for each other. You would rather sympathize with men -- not *your* man of course! It has to be somebody else's man.

Shunyo has to grow in more understanding and more awareness. The only man who laughed at the whole matter and enjoyed it was Shunyo's boyfriend, Milarepa. He really enjoyed the whole thing. He

proved to be a more understanding person. He did not jump into the tournament that was going on; he remained outside playing his guitar, thinking, "Let these fools decide whatever they want to do."

And people freak out so easily if anything is said which goes against their opinions and their habits. They don't even think about it, that I don't have any vested interest in their relationships -- whether they are together or separate. Just because they ask the question, I feel it as part of my compassion to make things absolutely clear.

And once things are clear to you ... they cannot be clear in anger, they cannot be clear when you are freaking out. They can be clear only when you meditate upon them. Whatever I say to you has to be meditated upon. You are not to be defensive about it, because there is no question -- I am not attacking you. You all belong to me in the same way.

I would like you to be more individual, more free, more alert, more conscious, more meditative. And these situations can be great opportunities for meditation. But if you get angry, freak out, start defending yourself, then please don't ask such questions. I have no interest at all. Your relationship is your business.

My simple concern here is meditation. And this is very strange -- rarely do you ask questions about meditation. That does not seem to be your main concern. To me, it is my ultimate concern, the *only* concern, and to you it seems not a priority -- it is not the first item on your mind. Perhaps it may be the last thing on your laundry list, but certainly it is not the first; the first things are stupid things, trivia. You waste your time, you waste my time.

And I am ready even to help you to solve those problems just so that you can get rid of all this nonsense and have simple, loving relationships. But that will be possible only when meditation becomes your priority. Out of meditation, everything else will become graceful; you will be able to see deeply into your own acts, into your own behavior, and you will be able to have some compassion for the other person -- his human frailty, the possibility of his committing mistakes.

When somebody commits a mistake you don't have to be angry, you have to be more compassionate, so that he does not start feeling guilty. Because you don't understand the psychology of things: if one person commits a mistake and you become angry -- and your anger is justified because the mistake has been done by the other person -- your anger creates humiliation in the other person. That humiliation becomes a wound which wants revenge. So the other person will wait until you commit a mistake -- and you are not beyond committing mistakes -- and then he will take revenge with a vengeance.

Never make anyone feel guilty, because if you make the person guilty he or she can only hate you; love becomes impossible.

That's why I repeat again and again:

Love needs as a basic foundation, meditation.

Only in the heart of meditation roses of love can grow. That is the right soil; there is no other way.

Dhyan Nidhi, your question is, "From your answer to the woman who falls in love with bank balances, not the man, I realized that I can't even see the man, let alone love him. I have accepted my mother's angry conditioning towards men. When a man comes to me with his love, I run away, which encourages him to chase me. This game I play is so ugly. Please Osho, help me to drop this garbage, to be able to see men and to know their beauty, their gifts, their love."

Now, if you really want to drop this garbage ... your mother is in that garbage, and that will hurt you. You have been poisoned by your mother. Out of a hundred problems and troubles, almost ninety percent of them are because of your mothers because the child grows in the mother's womb. Even while he is in the womb, the mother's moods and emotions affect him. If the mother remains constantly angry, sad, gloomy, frustrated -- if she does not want the child and the husband has forced her to have a child, if she is having the child unwillingly ... all these things are going to affect the basic fabric of the child's mind. He is in the making. It is not only the flesh of the mother and the blood of the mother that the child will get; he will also get her psychology -- not only her physiology.

So while a mother is pregnant she has to be very careful because a new life is being created inside her. Anything she is going to do -- fighting with the husband, fighting with the neighbors, or being frustrated for any reason -- is destroying and poisoning the child's mind from the very roots. Before he is born, he is already prejudiced.

It is not only your mother who is angry with men. Almost ninety-nine percent of women are angry with their husbands. The same is true about husbands: they are angry with their wives. But their anger does not affect the child so much, because the child is inside the mother's womb and the child starts growing under the shadow of the mother, not under the shadow of the father. The father remains only a casual visitor. In

the morning he may give the child a kiss, pat him and go to the office. In the evening he may come and have a little talk with the child; otherwise, for twenty-four hours the child is learning everything from the mother.

That's why every language is called the mother language, because the father has no chance to speak to the child when the mother is present! Mother speaks, father listens -- the child learns the language from the mother. And it is not only the language, all her attitudes ....

Every woman is angry for the simple reason that she is not free, she is enslaved. And certainly the enslaver is the husband; he has become her prison.

You will be surprised to know that in all old scriptures of religions -- they are all written by men -- they are condemnatory of women, utterly condemnatory. One of the most famous saints of the Hindus is Tulsidas, who is read the most all over the country. Even in the villages, the uneducated listen to Tulsidas. His attitude towards women is so ugly -- but he conditions the mind of man, all over the country.

He says that once in a while you have to beat the woman if you want to keep her in control. He categorizes woman with strange fellows: *dhol*, which means drum -- unless you beat the drum it is useless; that's why the woman is categorized with the *dhol*. *dhol*; *ganwar*, idiots; and *sudras*, the untouchables, the people who cannot even live inside the city. They are so dirty, according to Hinduism, that they have to live outside the town. For centuries they have been exploited, and they are doing the worst work, the hardest work. And they are the poorest; they don't have the dignity of human beings. "*dhol, ganwar, sudra, pashu*" -- and the animals. "*dhol, ganwar, sudra, pashu, nari*" -- and the woman. "*Ye sab tarn ke adikari*" -- all these are in absolute necessity of being tortured.

And this man Tulsidas is one of the most prominent saints of the Hindus! To me, just this small statement is enough to declare that this man is neither a saint nor even a human being. But he has been conditioning the mind of man for three hundred years in this land. And he is not alone, he is simply repeating the old heritage of other scriptures.

The most intriguing and the most surprising thing is that women are his greatest audience. They listen to Tulsidas, they listen to such statements, and they don't revolt; they don't burn every book of Tulsidas, which they could do very easily. Tulsidas' books should be burned in every house -- and every woman is capable at least of burning the books. His name should be erased from all over the country. But no, they worship his book as a holy book, and whatever he says as true.

I have been issued summons by courts because I have condemned Tulsidas on this point -- that I have hurt the feelings of the Hindus. It is such a strange world: this man is saying such ugly things and no women's feelings are hurt. And when I say something against this statement, immediately the court issues a summons against me, an arrest warrant: I have hurt the feelings of religious people. Strange, what kind of religious people are these? They should be hurt by Tulsidas, not by me!

But Tulsidas is a man, and he is nourishing the egos of other men. And woman has been so unconscious that she is following man and his ugly ideas against the woman herself. At least no woman should read or allow the book in her house. And women should drag the publishers of those books to the court and say, "This book should be banned. It cannot be published because it is against half of the population of the country; a book that hurts half of the population of the country is not worthy of being in circulation."

But life as we have lived it up to now is mostly managed by man. It is a man-made society; it has no place for women. And the strangest fact is that women are not in sympathy with other women. Their minds are also conditioned in such a way that they are sympathetic to the man.

Once in a while this also happens -- it is natural, but mostly it becomes suppressed by the time she gets married -- that deep down a woman carries her mother's feelings; she has been against men. And I don't see why she should not be, there is every reason. Man has crippled the woman, has prevented her from education, has prevented her from financial independence, has prevented her movement in the society. She is encaged in the home. Her whole dignity, her whole joy as a social being is completely destroyed. Naturally, there is anger.

Dhyan Nidhi, you have accepted your mother's angry conditioning towards men. It is absolutely well-founded, but it is not going to help human society or create a better future. Past is past.

You should start looking at men with fresh eyes -- and particularly in this place, where our whole effort is unconditioning, dehypnotizing. All the rubbish that you are carrying has to be thrown away; you have to become unburdened and light so that you can gain your own understanding, your own insight.

And the women here are not uneducated. They are financially capable of being independent; they are as intelligent as any man. There is no need for them to be angry against men. If your mother was angry ...

perhaps she was not educated, perhaps she was not financially able to be independent. She wanted to fly

in the open sky, but she was encaged -- you are not.

This is one of the reasons why I cannot communicate to the vast majority of this country -- because the man will not be willing to listen to me; it goes against his domination, his power. And the woman cannot understand me; she is not educated. Even if she can understand me, she is not financially able to be independent; she cannot revolt against the man-made society. In India there is nothing like a women's liberation movement -- not even the talk of it. No woman ever thinks that there is any possibility of liberation. She has lost all hope.

But your situation is different. You are coming from countries where you have received education, and education makes you financially able to be independent. You need not be a housewife; it is not necessary for you to be married. You can live with someone you love without any marriage.

The woman has to fight for it -- the woman has to make marriage an absolutely personal affair in which the government, the state, the society, nobody has any business to interfere.

You are in a totally different space than your mother. Now, carrying her anger and her conditioning is simply stupid. Just forgive her and forget her, because if you go on having this conditioning of anger against men, you will never feel complete -- you cannot love men. And a woman or a man who is incapable of loving remains incomplete, frustrated.

And this way it creates a vicious circle. Your anger prevents you from love, because love means dropping anger against men and moving to the diametrically opposite polarity -- instead of anger, love; instead of hate, love. A quantum leap needs courage. The vicious circle is that because of your angry conditioning you cannot love men, and because you cannot love men you become more and more frustrated, and your frustration makes you more angry -- this is the vicious circle. Anger brings frustration; frustration makes you more angry, more violent, more against men. That brings more anger, and the circle goes on becoming deeper and deeper. And to get out of it becomes almost impossible.

You have to begin from the very beginning. The first thing is, try to understand that your mother lived in a different situation. Perhaps her anger was right. Your situation is different. Moreover, now that you are here with me, your whole situation is totally different. Here, carrying your mother within your mind is simply unreasonable. You have to live *your* life; you are not to live your mother's life. She suffered; now why do you want to make more suffering in the world? Why do you want to be a martyr?

Have every compassion towards your mother -- I am not saying to get angry at your mother that she conditioned you. That will be again keeping you in anger, just changing the object from men to the mother. No, I want you to drop the anger completely. Your mother needs your compassion; she must have suffered. That created anger in her. But you are not suffering.

You put your anger aside and you have a fresh look at men. And particularly in my place ... these men are not the same as you will find outside in the world. They have some understanding that man has done wrong, much wrong, to women. And they feel sorry for it.

But they have not done it. If their forefathers did it, it is beyond their power to undo it; what has happened, has happened. They have a deep apology in their hearts for what man has done to women. And you have to understand this, that these are a different category of people.

I am creating every possibility for the New Man -- a man who is not contaminated by the past, who is discontinuous with the past. It is a difficult job; it is almost like hitting my head against the wall. But I am determined to go on hitting -- I trust in my head! And the wall is very old and ancient. It may hurt me, but it has to fall; its days are finished. It has already lived more than its life span.

So have a fresh look towards men. Without man, a woman is incomplete, just as the man is incomplete without a woman. There is only one exception: if you become enlightened, then your inner woman and your inner man make a completion. But without enlightenment you remain half -- you have to become complete by meeting with the other sex on the outside. Otherwise, everybody has both, because you are born out of the meeting of a man and woman; your father has contributed, your mother has contributed. You are carrying your father and mother both within you.

Sometimes it is only a question of a very small difference. For example, there are people known as `the third sex' -- what is their problem? Their problem is that their man inside is fifty percent and their woman inside is fifty percent; they equalize each other. Hence they are neither man nor woman. Mostly the difference is big enough -- at least seventy-five percent woman, twenty-five percent man, or seventy-five percent man, twenty-five percent woman.

But sometimes the difference is very small: fifty-one percent woman, forty-nine percent man. Then it happens once in a while that the sex changes without your doing anything. The difference is so small that a

little change in food, in atmosphere, a little change in your hormones -- just by accident you were taking some medicine for something else -- and it changes your chemical balance. And the difference was so small ...

There have been many cases in the past in the courts around the world ... A man marries a woman and after a few months the woman turns into a man. Now the problem is, what to do? Both are men. And they have to resort to going to the court. Physiologists came to figure out why such accidental sex changes happen, and now it is possible through scientific methods to change the sex. And many people are changing their sex.

Perhaps in the future it will become a fashion. I am certain about it -- it will become a fashion. You will live up to thirty years as a man, and then you will go through a change and become a woman. If you can manage to live both sides of the coin in one life, why live only on one side? If you can know both banks of the river, know both banks. Your life will be richer, and at least you will not talk in the way old poets and philosophers have been talking for centuries, that "Woman is a mystery." Become a woman and know the mystery!

There is nothing, no mystery. Neither the woman is a mystery nor is the man a mystery; the mystery is when love happens between them. Alone they are dry deserts. When love comes as a spring it brings thousands of flowers to their being, and much juice, much greenness. Life is no longer just a drag, it becomes a dance.

Dhyan Nidhi, meditate more and be aware when your mother's voice starts speaking to your mind. Slowly, slowly put that voice to sleep. Don't listen to it; it will spoil your whole life. You have to learn how to love the man.

By loving, the man becomes more polite, nicer, a gentleman, loses his corners, becomes softer. Through love, the woman starts blossoming; otherwise she remains a closed bud. Only in love, when the sun of love rises, she opens her petals. Only in love her eyes start having a different depth, a different shine; her face starts having a joyous outlook. She has a deep transformation through love; she comes to maturity, of age.

So you get rid of the conditioning that your mother unconsciously has given to you. You have accepted it unconsciously. The way to get rid of it is to become conscious of it. It is a good beginning that you have asked. This is the beginning of consciousness -- just the very ABC. You have to go far to change your mind completely, to be fresh, unconditioned, open and vulnerable.

And because of this conditioning you have been playing this ugly game, that whenever a man comes to you with his love, you run away -- which naturally encourages him to chase you. That you enjoy, that he is chasing you. Every woman enjoys that. It is ugly; you are not aware of its deeper implications. It means you are the game; the man is the hunter and he is chasing the game. You are allowing a supremacy to man, unknowingly.

It has been traditionally given to you that the initiative in love should be taken by men, not by women; it is against a woman's grace. Those are all rotten ideas. Why be number two from the very beginning? If you love a man, why wait? I know many women who have waited for years because they wanted the man to take the initiative. But they have fallen in love with such men who were not going to take the initiative.

I know one woman in Bombay who was in love with J. Krishnamurti. Her whole life she remained unmarried, waiting for J. Krishnamurti to take the initiative. She is one of the most beautiful women -- but J. Krishnamurti is not the type of man ... he is utterly fulfilled within himself, he does not need anybody else to complete him. Obviously, he never took any initiative. And the woman, out of the conditioning of thousands of years, of course cannot take the initiative -- that is against grace, that is primitive.

I know another woman in Ahmedabad who waited her whole life for Pandit Jawaharlal Nehru to marry her. Jawaharlal was not an enlightened man, and there was every possibility ... And very strangely, in his old age he fell in love with Lady Mountbatten and they were writing such letters to each other that teenagers write. They were so foolish ....

But this woman belongs to the richest family of Ahmedabad -- I used to stay in their home -- and she is so ugly. Jawaharlal was a beautiful man; I cannot conceive that he would ever have thought of this woman when *any* woman would have been ready to marry him. But she was thinking only of her richness.

I know both the women. The woman who was in love with J. Krishnamurti used to come to see me also. I have seen in both these women's eyes such sadness ... it would have been better if they had taken the initiative. There is no harm if the other person says, "Excuse me, I am not ready." He has that right, it is not an insult. It is simply his freedom to say yes or no.

I would like my women not to wait for the man to take the initiative. If they feel love for someone, they

should take the initiative and they should not feel humiliated if the man is not willing. This will give them equality. These are small things which will make the liberation of woman possible.

But the woman has been always trying to be game. She attracts the man, she tries in every way to attract him by her beauty, by her clothes, by her perfume, by her hairdo, all that she can manage to do, her makeup ...

She attracts the man, and once the man is attracted then she starts running away.

But she does not run too fast, either. She goes on looking back, to see whether that fellow is coming or not. If he is left far behind, she waits. When he comes again close, she starts running. This is stupid; love should be a clean affair. You love someone, you express your love and tell the other person, "You are not obliged to say yes; your no will be perfectly respected. It is just my desire. You need not unwillingly say yes to me, because that yes is dangerous unless you also feel love for me. Only then can our life become a completion."

A woman and a man in love can move into meditation very easily. Meditation and love are such close phenomena that if you move into meditation, your love energies start overflowing. If you really fall in love with someone who loves you, your meditative energies start growing; they are very deeply joined experiences. Hence I am in favor of both.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #13
Chapter title: You go on drinking poison

24 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
IN YOUR PRESENCE, I FEEL SHOWERED WITH YOUR UNCONDITIONAL LOVE AND COMPASSION. MY HUNGRY HEART IS OPENING, AND I HAVE EXPERIENCED A LOT OF JOY AND STILLNESS HERE IN YOUR BUDDHAFIELD. BUT MY FEELINGS OF UNWORTHINESS STILL DOMINATE MY LIFE, AND I'M CLINGING TO THEM SO TIGHTLY THAT I DESPAIR OF EVER LETTING GO. IT HAS BEEN A LONG AND SERIOUS ROAD SO FAR.
DEAR OSHO, WILL YOU PLEASE HELP ME?

Prem Neerja, nobody is born unworthy. Everybody is equal in the eyes of existence. But remember, equality does not mean similarity. Everybody is equally unique.

The idea of unworthiness that is torturing you is torturing millions of human beings. It is the people around you who make you feel unworthy, undeserving, useless, good-for-nothing; this is a secret conspiracy against the individual by the crowd.

Perhaps you are not aware that the crowd is the enemy of the individual. The crowd does not like individuals; it likes only phony people imitating each other. Anybody who stands alone, in his own right, declaring his own freedom, doing his own thing without any fear of consequences, will be condemned by

the crowd.

The crowd cannot afford such rebels, because their very presence is dangerous -- it may become a wildfire. Many others who are suffering in slavery may start revolting, seeing that it is possible to live your life according to your own light, that it is possible to have your own style, your own religiousness, your own morality -- you don't have to belong to any crowd, you don't have to become a spiritual slave. If this idea spreads, there will be millions of people who have not died completely -- in whose beings there is still a spark of life -- who may explode into rebellion against the masses.

The masses are easy to control; hence, those people who are in power hate individuals. And this has been the story throughout human history. From the very childhood, the society in different ways -- the parents, the teachers, the priests, the neighbors -- from all directions the society starts encroaching upon the freedom of the individual. All their effort is to distract you from your own being; they want you to be somebody else, they don't want you to be yourself.

That is the cause of your feeling of being unworthy. It is natural -- you can never be somebody else; however perfect your pretension and your hypocrisy is, deep down you will feel you have betrayed yourself. Deep down you can never feel contentment, self-respect, a pride which is natural to every being, a dignity which existence showers upon you just by giving you life.

If you are allowed to be yourself, you will never feel unworthy, because that will be your natural growth. If you are a rosebush, roses will blossom in you, and if you are a marigold flower, then marigold flowers will come. Neither the marigold flower feels it is unworthy nor the roses feel that they are special, higher, or holier. Even the smallest grass blade feels as dignified as the biggest star in the universe.

In existence there is no inferiority complex anywhere, and as a corollary there is no superiority complex either. The marigold is happy being a marigold; even the idea is stupid: "Why am I not a rose?"

It will be a very poor existence where there are only roses and roses and roses, and no other flowers. Roses will lose all their beauty. The variety of millions of flowers makes existence rich beyond all our dreams.

But the society wants you to be just a sheep. You may have the qualities of being a deer, or being a tiger, or being a lion, or being an eagle -- all the varieties are possible in different individuals -- but the society likes only one brand: everybody has to be a sheep. Now, if you force a lion to be a sheep, he is going to feel unworthy. You are imposing something upon him which is not natural.

This feeling of unworthiness is because of an imposition of unnatural demands upon you, made by everybody around you. Nobody likes you as you are; everybody wants you to be this, to be that. Of course if you fulfill their demands you will be loved, respected, honored, but it is very dangerous and very costly; you will have to lose yourself. You will become just a hypocrite, and what will be the gain? What is their respect, what is their honor, what are their rewards? They cannot balance the loss -- you have lost your soul. They can give you Nobel Prizes, but even a thousand Nobel Prizes cannot make up for the loss that you have suffered in the transaction. You have lost your very space in existence, your very territory, your most significant essential being and consciousness.

I can understand your problem, Prem Neerja, and I don't think you are incapable of understanding it intellectually. You do understand, but just intellectual understanding never brings any change; it brings you more trouble. It makes you aware that you have done something very stupid, and now you have become an expert in doing that stupidity. Now that is your expertise -- for that expertise you are paid, honored, respected, so you cling to it.

This becomes a tremendous dilemma. It creates a state of schizophrenia. You know that what you are doing is wrong, but this knowing is only intellectual; it has not penetrated into the deeper parts of your being from where actions arise.

Intellect is an inactive force. It has not become your meditation, it is still your mind, and mind is absolutely impotent. So you understand intellectually that you are doing wrong, and the same intellect says that this is the only thing that you know -- unworthy or worthy, but this is the only thing that gives you credit, makes you respected by the crowd. Don't leave it, because you don't know where you have lost your soul and whether you will be able to find it again. You don't even remember the way back home.

So you go on clinging to that which intellectually you know is not right. You are destroying yourself, but you go on drinking the poison, because you have forgotten the way to your home.

Just the other day, Latifa was crying, and today all the clouds have disappeared. She has taken the bold step. Intellectually she has been thinking and thinking for almost an eternity ... because misery lengthens time so long -- one hour passes as if it is one life. Hence I say she has been suffering as if for the whole

eternity, knowing perfectly well -- because I was continuously hammering her -- that if you are miserable in a situation and the doors are open, why don't you get out of that situation?

She wants to get out, but clings; she is afraid of the open, is afraid of the fresh air, is afraid of the unknown. Her deeper being feels the pull, the challenge, the excitement of the unknown, but her superficial mind thinks of security, safety. And who knows? -- you may fall into a worse condition. At least this misery is well known, and you have somehow become accustomed -- in fact, so habituated that a fear somewhere in the corner of your being lurks: are you capable of surviving without it?

It is miserable but at least there is something. You are not alone, and you are not empty; you are full of misery, and you can depend on it that tomorrow also the misery will be there. You need not be worried that tomorrow maybe you will be empty and alone. So one becomes a mess inside.

But finally, Latifa came to her senses, took the bold step. And today she wrote a letter to me of tremendous gratitude, saying that she feels as if a cancer has been removed from her being; she feels clean, healthy, happy, light -- the whole burden has disappeared. And this was the cancer she was clinging to.

But you can experience the joy and the freedom and the lightness and the open sky, only when you drop clinging; there is no other way.

But people are such that even when they have come here and they have been listening to me, they are managing what to listen to, what not to listen to. Whatever gives nourishment to their prejudices, they are open to, very happy that their convictions are being supported. The moment I say something that goes against their convictions -- and those convictions are their misery, the foundation of their suffering and their hell -- immediately they close themselves. But how long can you keep yourself closed? I go on hitting you from every dimension, every direction. Sooner or later you have to listen.

Then too, such is human stupidity that people start defending themselves. I sometimes wonder why you are wasting your time. If you are here to defend yourself, that you can do very well wherever you are. It will be easier to defend yourself somewhere else; here it will be very difficult. I will not allow you to defend yourself, because by defending yourself you are defending all your miseries; they are synonymous. You and your miseries, you and your suffering, you and your ideology -- they are not separate.

Your personality is your hell, and I have to hammer it and bring out your individuality, which is a totally different phenomenon -- that which you had brought with you when you were born. This personality is a cover that has been put over you by the society; it is a mask. But you have lived with the mask so long that you have started thinking it is your original face. In their sleepiness people go on defending that which is their cancer.

One woman today wrote to me that she hates Hymie Goldberg. I could not believe that somebody can hate a poor fellow like Hymie Goldberg! But perhaps she has an anti-Jewish mind ... just the name of Hymie Goldberg and her Nazi upbringing feels hurt that I am making Hymie Goldberg almost a great hero. It is true, I am going to write a biography of Hymie Goldberg.

In the same question, the same woman says, "I don't like you to laugh with us." It seems she is also against laughter. I rarely laugh, but once in a while I want simply to join with you -- so as not to give you the feeling that I am separate from you. I want to be one amongst you, not somewhere high up, very serious -- a stone golden Buddha.

Certainly, Gautam Buddha did not laugh; neither is there any reference anywhere that Jesus ever laughed. These people are serious people.

I am not serious. I have been telling you again and again that I am absolutely nonserious, but you don't take it seriously! You think I must be joking ... it is such a difficult problem, how to solve it?

And when I read this woman's question, I remembered Nadam's question yesterday ... he was telling me that a few scientific researchers have found the G-point in the vagina of women. I could not figure it out, why it should be called "G-point."

I have also found a G-point. It is not in the vagina, it is in everybody's belly -- just behind your navel. And it is meaningful to call it the G-point because it creates giggling. It is absolutely stupid to say there is a giggling vagina, but a giggling belly is a well-known fact. You know about belly laughter -- a real laughter always comes from your belly.

So I don't care about your scientists; my own research says that the G-point is in everybody, man or woman, in the belly, behind the navel. And perhaps this woman's G-point is either paralyzed or is crippled, damaged -- something is wrong with her G-point! Here she should expose herself; her G-point can start functioning. Amongst so many G's, how can you remain serious?

I have heard .... Two small kids, twins, started their first day at school and their teacher asked them,

"What are your names?" They were looking so beautiful, so absolutely alive. Dressed in the same way, it was almost impossible to figure out who is who. So she asked, "What are your names?"

One said, "My name is Ronald Reagan, and my brother's name is Richard Nixon." The teacher could not believe it. She thought, "These kids are playing a joke on me, they are making fun of me." She immediately phoned their home and said to their mother, "Mrs. Johnson, your two kids have come and when I asked their names, one said his name is Ronald Reagan and that his brother's name is Richard Nixon. I could not believe it; that's why I am phoning. Are they making fun of me?"

She was in for a great surprise, because from the other end of the phone the woman shouted very angrily, "You have some nerve to call me Mrs. Johnson. I am *Miss* Johnson and they are my kids, and when you have two bastards, what names can you give them? If you were in my place, would you be able to suggest two other names for two bastards?"

Just watch life, and your G-point will start functioning!

Prem Neerja, you have fallen prey, a victim to what people have said to you. This commune is to erase all that has been said to you, and accept you the way you are. As you are is absolutely right, worthy, respectable, and there is no need to change it and create a phony personality just because others want it. You have tried to make others happy too much, and the total result is that everybody in the world is unhappy. Everybody has tried to make others happy, but do you see the total result? Everybody is unhappy.

I teach you to be happy, I don't teach you to make others happy. In your happiness, if there is some truth, some vitality, it will spread -- it will help others also to be happy. But that should not be the criterion; that should not be the ideal of your life. You are making others happy, they are making you and others happy, and everybody is unhappy because everybody is pretending.

People can be happy only in one way -- there are not two ways -- if they are authentically themselves. Then the springs of happiness start flowing ... they become more alive, they become a joy to see, a joy to be with; they are a song, they are a dance. But they are not dancing for anybody's approval, nor for anybody's appreciation; they are dancing out of their own abundance of happiness, out of their own joy.

This whole world can be a dancing world, full of songs and full of music, full of creativity and full of life and laughter. But the basic strategy that has been followed up to now has to be completely destroyed, without mercy.

The new minister stood at the church door, greeting parishioners as they departed after the end of the service. The people were generous in complimenting the clergyman on his sermon, except one fellow who said to him, "Pretty dull sermon, Reverend." And a minute later, the same man appeared again and said, "Pretty dull sermon, Reverend."

Once again the man appeared, this time muttering, "You really did not say anything at all, Reverend." When he got the opportunity, the Reverend pointed out the man to one of his deacons, "Ah," said the deacon, "don't let that guy bother you. He is a poor soul who goes around repeating whatever he hears other people saying!"

This is a very strange and insane world. Everybody is living in some way falsely, just to get appreciation, just to hear people's clapping. Everybody is so hungry for attention. The people you think of as great leaders are almost beggars as far as attention is concerned; that's all their whole life is devoted to -- how many people are looking up to them. That gives nourishment to their ego. And they are ready to do any nonsense if they are promised, "More and more people will be attracted towards you; you will get more attention."

I have a strange story to tell you. It is not fiction, and it is about one of the most famous men, Abraham Lincoln. He had a very ugly face. He came from a very poor family; his father was a shoemaker. He himself was chopping wood just to get enough money to go to school -- a very poor heritage.

His face was certainly not attractive; it was repulsive. And when he stood for the presidential election .... His intelligence was great; perhaps there has been no other man in America of such great intelligence. His rationality, his logic, his ways of arguing his case were superb. But his personality was poor, just because of his face.

The first day when he started his election campaign, a little girl ... And as far as my understanding goes, that little girl should have the whole credit for Abraham Lincoln's becoming the president of America, although nobody bothers ... nobody even thinks about that little girl, or to find out who she was. She came close and she said, "Uncle Lincoln, with this face you cannot win the presidency. I have a small suggestion:

if you grow a beard and mustache, most of your face will be covered, and the beard and the mustache can be given a shape that can change your whole profile."

A little girl ... but she was looking attentively at his face; she was interested in his arguments. But women are more aware of physical beauty even from their very childhood. She figured out that if he grows a beard and a mustache, much of his face will be covered. Then a new face can be created by giving shape to the beard and to the mustache. And it appealed to Lincoln. He was himself worried what to do with his face. He started growing his beard ... and now you don't see in his photographs or his statues that his face was ugly. All that ugliness is covered by his beard and mustache. In fact, that beard and mustache have given him a new personality.

People have forgotten, but Lincoln did not forget. After becoming the president, the first letter that he wrote was to that small girl, thanking her, "Your suggestion worked." He was a man of great humbleness and great understanding.

But this world does not look into the inner being. It does not look at your intelligence, your talents, your creativity, your potentiality. It simply looks at the outer, superficial personality.

And because you are continuously asking for attention, you have to concede to the people; you have to compromise on every step with them if you want to be accepted as worthy. And the problem is that whatever you do, you cannot be absolutely false; something of the real will remain, and that will be your unworthiness.

It will hurt you that you have not been able to succeed in being a complete success in the world.

Anybody who wants to be a success in the world, anybody who is ambitious and egoistic, is going to suffer the same problem as you are suffering, Prem Neerja. But the problem is very simple and can be dropped immediately, without any effort: just a simple understanding that you don't need anybody's attention; on the contrary, what you need is a deep contentment with yourself. And that is possible only if you are real.

What others say, don't be worried about; it does not matter. The only thing that matters is your inner happiness, your peace, your silence, and finally your realization of your eternal life.

You are asking, "What should I do with my unworthiness? It still dominates my life and I am clinging to it so tightly that I despair of ever letting go." Just a little understanding is needed -- not much effort, because it is you who are clinging to it; it is not clinging to you.

There is a Sufi story that a river was in flood, and a few people were standing on the bank watching the river rising higher and higher. A Sufi mystic was also standing there. Sufis use just a blanket, a woolen blanket to cover their body; they don't use anything else. In fact, the name Sufi is derived from woolen blankets. In Persian, *suf* means wool, and *sufi* means one who uses only wool.

So with his blanket, he was also standing there watching other people, and then suddenly they saw a beautiful blanket, a woolen blanket floating down the river. A young man could not resist. Although everybody said it was dangerous -- the river was in flood, and it was a huge river -- the young man said, "That blanket I cannot lose." He jumped.

But it was not a blanket, it was a wolf, alive. So as he caught the blanket, the blanket caught him! He started shouting, "Save me!" Everybody asked him, "What do you mean by saving? Just drop that blanket!" He said, "It is not a blanket that I can drop. Now it is a question of whether the blanket drops me or not -- it is a wolf!" It was just that they had seen the wolf's body, which looked like pure wool.

The Sufi wrote in his diary, "What I saw today was a *real* problem. Up to now I have seen people wondering how to drop this, how to drop that .... Those were all unreal because the problems were not clinging to them, they were clinging to their problems. It was not a question of any help; if they wanted to drop it, they could drop it."

The Sufi wrote in his diary, "But today it was totally different; it was a real problem. It was beyond that poor man's ability to drop it, because he was not clinging to it; now the wolf was clinging to him, and the wolf took him down to his grave."

It is good that wolves are not clinging to you. Whatever you are clinging to, all are just false ideas given by others to you. And the reason why you are clinging to them is that you are afraid that without them you will be almost naked, you will be empty, and you will be moving in an unknown space.

But I want to say to you that moving every moment into the unknown is the greatest blessing of life. Remaining with the known is sheer boredom, every day the same. Then what is the point of living? You have lived it many times, many days.

My encouragement to you is:

Love change, love the unknown.

Risk everything known for the unknown, and you will always be in an ecstatic state. You will always be a gainer, because the unknown has hidden treasures only for those who can drop the known. But I can only say it to you; the dropping has to be done by you. It has to be your decision, your commitment -- only then will it bring joy.

BELOVED OSHO,
I HAVE HEARD YOU SAY THAT WE ARE ALL ENLIGHTENED, AND THAT WE HAVE JUST ALL FORGOTTEN IT. DID WE FORGET IT AT A PRECISE TIME, AND IF SO, WHY?

Prembodhi, yes we have forgotten it at a precise time, and I will tell you why.

Just try to remember backwards -- how far back can you go? Four years of age, or at the most when you were three years of age. Beyond that comes an absolute blank -- no memory, no remembrance.

One thing is certain, that in those three years many things must have happened. You must have cried, you must have been loved, you must have been left alone, you must have been afraid in the dark night -- a thousand and one experiences must have happened. You may have fallen, you may have been hurt, you may have been seriously sick ... but you cannot remember anything. It seems as if in those three years, nothing was recorded by your memory mechanism.

That's exactly the time when you forgot your self-nature. Let us say it in another way: the precise moment you forgot your enlightenment and the language of it, is the moment when you started remembering the world and thousands of other things of the world. When you started remembering others, you forgot yourself.

Now if you are fifty years old, for forty-seven years you have been remembering the whole world of things and people and events, so you have gathered a thick wall of memories. Behind this thick wall of memories -- which goes on growing every day, thicker and thicker -- is hidden that small time in the beginning of your life when you were utterly innocent. Even memory was not formed -- you lived each moment and you died to that moment, and were born again.

In those three years, your life was moment to moment. You did not bother about the past, you did not bother about the future; you were so involved, so totally and so intensely in the moment, collecting seashells on the beach, or running after butterflies in the garden, or collecting wildflowers in the forest, as if that were all. There was no past, no future; you lived in the present in those three years. And those were the days of your glory, those were the days of your golden experience.

So I can say that it depends on everybody; it may be either four years or three years. For girls it will be three years, for boys it will be four years. Girls are one year ahead, they mature sooner. Sexually they mature one year sooner than the boys; mentally also they mature one year earlier than the boys. So girls can remember backwards to the age of three, and boys generally will be able to remember back to the age of four. That's where you have lost your treasure.

And you are asking why. It is because you became interested in the vast world around you. And you went on becoming more and more interested; you became so curious about everything, you wanted to know everything. Just listen to small children -- they go on asking all kinds of questions, they are untiring. *You* get tired, but they are so excited -- they have entered into a new world.

For nine months they were in the mother's womb, in utter darkness -- no excitement, no problem, no responsibility, no companionship, just utter silence and relaxation. Then those three years, when their memory system was starting to be built up, their intellect was starting its ABC ... by the age of three or four, they were able now, with a memory system and an intelligent, enquiring mind to go in search of this vast world -- millions of things to know, unending pastures to be discovered. Naturally, in all this excitement, they forgot one thing: their own being. They went out and out and out, and farther and farther away from the home.

They reached to the stars, and now the home is so far away that they have even forgotten the way they had followed. And they don't know exactly what it was in those three years ... just deep down in the unconscious some feeling has remained like a shadow -- that it was beautiful, that it was very peaceful, that it was majestic, miraculous, mysterious, that everything was a wonder, that every moment brought new experiences and joys. Just faint echoes, far back ... you cannot say if they are real or you are imagining

them, or if you are remembering from your dreams. It has become almost a dream.

The why is very simple: because the world was very intriguing, very interesting to enter, to enquire.

It is natural. I am not saying that you should not have done this. You would not have been able to avoid it, and it would not have been good to avoid it. It is good that you have gone so far. Now that you have known the world and experienced everything good and bad, bitter and sweet, beautiful and ugly, have seen pleasures and have seen pain, you are again becoming interested to know what is your self-nature.
Your self-nature is enlightenment.

I was reading one story, which is significant in a totally different context -- which was not supposed to be part of the story. I don't think that whoever invented the story had thought about it. The story is:

One day a black man showed up at the gates of heaven and was met by Saint Peter. "I would like to be admitted to heaven," he said.

"Fine," said Saint Peter, "but first tell me what you have done lately which would permit you to be admitted."

"Well," said the black man, "I marched in a civil rights march."

"A lot of people did that," said Saint Peter. "Maybe there is something else?"

"Yes," said the black man. "I got married at twelve o'clock noon."
"What is so unusual about that?" asked Saint Peter.
"I married a white woman," said the black man.
"When was that?" asked Saint Peter.
"Ah, about two minutes ago," said the black man.

As I was reading this, I remembered a scientific calculation. They say that if we think of existence just in terms of one day -- as if the whole existence is twenty-four hours, reduced into this small measurement, so that at twelve in the night the existence began, the stars formed, the solar systems arose .... And they have the given exact hour when -- for example, at four o'clock in the morning, at six o'clock in the morning -- our solar system was born. Then our earth separated from the sun, just at eight o'clock in the morning; then the moon separated from the earth, just at eleven o'clock in the morning.

The earth for the first time saw life exactly at twelve o'clock noon, and man came into existence just two minutes later; that is, at two minutes after twelve o'clock.

If we measure the whole existence in terms of twenty-four hours, we have come into existence just two minutes ago.

Reading this story, that the black man said, "Ah, about two minutes ago," I remembered that calculation of the scientists. This poor negro married a woman at twelve o'clock, and then he must have been shot two minutes later when he was coming out of the church, because whites cannot allow a black man to marry a white woman. So only two minutes he remained married.

If we go into more details -- that if two minutes ago, man came into existence -- then just fifteen seconds ago, a Gautam Buddha was born. Then enlightenment and the whole idea of enlightenment is not more than fifteen seconds old.

And we have still twelve hours more, if Ronald Reagan allows. Ronald Reagan is just a representative of all the mad politicians of the world. If they allow, then we still have twelve hours to evolve. If in fifteen seconds Gautam Buddha, Pythagoras, Lao Tzu, Mahavira, Jesus, Ramakrishna, Raman Maharishi,

J. Krishnamurti, Gurdjieff -- if all these people have happened just in fifteen seconds, then the coming twelve hours, if man remains on the earth ... one cannot imagine how fruitful these coming days can be.

What a great potential is ahead of us! And we have been on the earth only for two minutes. These foolish politicians are trying to commit suicide at a moment when we should be evolving as fast, as quickly as possible, because half the time of existence is gone -- only half the time remains.

In this remaining time, the whole humanity has to become enlightened. If we can avoid this coming war, then this will be the new dawn of a totally new consciousness, of a totally new and fresh life, with a fragrance it has not known before. It is in our hands.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #14
Chapter title: Words from the silences of your heart

25 June 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I HAVE WRITTEN MANY BEAUTIFUL WORDS ABOUT YOU AND ABOUT YOUR BOOKS -- WORDS THAT SEEM TO COME FROM SOME PLACE EITHER BEYOND OR DEEP INSIDE WHEN THEY HAPPEN. AND AFTERWARDS I FEEL ALMOST ASHAMED, AS THOUGH I HAVE SAID SOMETHING WHICH I HAVE NO RIGHT TO SAY.
IN THESE YEARS OF BEING WITH YOU, I KNOW I HAVE CHANGED. LAYERS AND LAYERS HAVE DISAPPEARED, AND A SILENCE HAS ARISEN WHICH IS NEVER SO FAR AWAY THAT IT FEELS OUT OF REACH. YET I OFTEN WONDER IF THE CLARITY I FEEL COMING OUT OF THIS SILENCE IS ONLY "SO-CALLED" -- SOME KIND OF ARROGANCE IN DISGUISE, OR SOME IMAGINING, UNKNOWN TO ME.
I DON'T KNOW IF THIS IS A QUESTION, OR THREE QUESTIONS, OR AN APOLOGY. BELOVED OSHO, COULD YOU HELP ME SORT IT OUT?

Deva Sarito, life is such a mystery that the more you know the more you become aware of your ignorance. Or in other words, the more you know it, the less you know it. And the day you know it all, you know nothing.

It has been said that science starts from not knowing and ends in knowing -- that's exactly the meaning of the word `science': knowing. And religion starts from knowing and reaches to its climax in not knowing -- because not knowing is another name of innocence. And if religion cannot bring you back your childhood, and the freshness of childhood, and the wondering eyes of childhood, it is not religion at all.

Whatever is happening to you is perfectly the way it should happen. You have every right to say what you have experienced, what you have felt, what changes you have gone through. It is most important to say it, because it is unfortunately the situation that people who know nothing about me even write books against me.

All over the world, in all the languages, people who have never come in contact with me, have never heard me, feel perfectly right in writing all kinds of lies and rumors and allegations without any foundation, without any factuality behind them. The negative person is always very articulate, because to say no, you don't need any intelligence; any idiot can do it. But to say yes needs tremendous courage, and a great intelligence. And the people who say yes, the people who feel yes, are always keeping their secret hiding in their heart. This creates a very unbalanced situation. Those who don't know me go on writing anything, out of the blue.

Now there is an article in a German magazine, SPIEGEL, saying that I am trying to come to Germany and create a commune in Germany on the same lines as was created in America. So the government has to be aware, and the people of Germany have to be aware. Now, from where do these people get these ideas? I have not even dreamt about going to Germany. Even if they want me to be there, I will refuse. A few days ago in Israel, a Hebrew newspaper had an article saying that the people of Israel have to be clearly aware of the danger, because I am planning to come to Israel. And they say my strategy is that I will be converted to

the religion of the Jews, and once I am a Jew, then I will declare that I am the incarnation of Moses!

What to do with these people? -- and people read them, people believe them. And the people who know me, who have come into deep inner communion with me, who have experienced me, remain silent.

It is not new. It is part of a strange human psychology. The positive person is humble; even to say something he feels embarrassed, because he knows that whatever he is going to say is not going to be up to the experience that he had. It is going to fall very short; hence the embarrassment.

But the negative person has no fear, no embarrassment. He has not experienced anything. And to deny or to lie, or to create a fiction, is sensational. The people who have been writing against me ... all the publishers are eager to publish their books -- without knowing what they are writing, all kinds of rubbish. And a few of my sannyasins who have been with me from the very beginning have written books just to answer those lies and allegations, with facts and figures, with solid arguments.

The publishers are not willing to publish them. They say there is no sensation in it. Lies have sensation; the truth is non-sensational. And the masses are interested in sensationalism, they are not interested in knowing the truth. Truth is simple and plain.

But this situation has to be reversed; there is a limit to everything. The positive people have to come out in the light, and tell with emphasis their own experiences and what they understand about me and my relationship to my people. Unless they come out and do it, they are in an indirect way helping the negative people. Because if those negative people are not contradicted, it becomes an argument in their favor -- why are they not contradicted?

So I can understand, Sarito, that you have experiences to express but it is always bound to be something not absolutely the experience. It is going to be something far below. But still it will help people to understand both sides. The negative is articulate, but is meaningless; it is not going to help anybody. It can only prevent people from coming to me. And the people who are writing all those negative books and articles -- they cannot help anybody either. So they are really public enemies.

The positive person has to come out so the negative people can be contradicted, and so that those who are in search of truth, in search of silence and peace, can feel a possibility: if they come here, maybe if it is happening to other people, it can happen to them also. You will be opening doors, and you will be giving invitations to new sannyasins, to new seekers.

So don't keep it as a secret. Don't enjoy it inside yourself; share it with as many people as possible, with all the news media, so that you can reach to the farthest corners of the world.

And the positive person has many problems which the negative does not have. First, the positive person starts thinking, "Perhaps my silence, my joy, my bliss, is just imagination." The negative person has no problem; he knows *exactly* that it is imagination, there is no problem about it! The problem arises only to the positive person -- because it is not imagination.

Living here for years ... Imagination is a very momentary phenomenon; you cannot go on living in imagination for twelve years, fifteen years. It is possible to live in imagination for a few moments -- imagination is not reality; imagination is just like soap bubbles. For a moment they can shine in the sun, create a rainbow, and then they are gone and all those rainbows disappear.

And one thing more you have to understand, for yourself: you cannot imagine silence; that is not in the nature of things. You can imagine all kinds of thoughts, but you cannot imagine thoughtlessness. Nobody has ever been able to do it, it is almost impossible. You cannot imagine blissfulness. You don't have any idea, how can you imagine it? Imagination needs some kind of experience; then you can project it. But blissfulness you don't know.

You can imagine misery perfectly well. You are so deeply rooted in misery that there is no problem. You know it, you can imagine it, you can exaggerate it, you can magnify it a thousandfold; it is in your hands. But blissfulness you don't know. Anything that you don't know is not possible for you to imagine.

So if you are feeling silence, peace, bliss; if you are feeling changes happening in you, in your consciousness, it is not imagination.

Secondly, you are worried that it may be "some kind of arrogance in disguise." One who is aware that his experiences may be some kind of arrogance, has really gone beyond arrogance, because arrogance never recognizes itself. The egoist never recognizes that he is egoistic; the arrogant cannot even think that he is arrogant.

To be worried that perhaps it may be arrogance is part of humbleness. Only a humble person becomes concerned that he should not say anything, he should not do anything that may bring arrogance from the back door. He knows the misery of arrogance, he knows the pain and the anguish of arrogance. He does not

want to get into that trap again. But if you are aware, arrogance cannot come close to you, just as when you have light in your house, darkness cannot come in.

Gautam Buddha used to say, "You should be like a house which has light inside. When the house, its doors, its windows, are showing light, thieves don't come close. But when the house is dark and there is no light, it is an opportunity for thieves." And by thieves he means all that destroys your beauty, your grandeur, all that takes away your treasures. Arrogance, ego, aggressiveness, superiority, the idea of being special -- all are destroying you and your peace; they are destroying your nobodiness.

You cannot imagine nobodiness. It is almost like ... a beggar can dream of being a king -- in fact beggars always dream, and in their dreams they fulfill the desires which they cannot fulfill in their actual waking lives. But nobody has ever heard of a king dreaming about himself being a beggar; that is unknown. Why should one dream of being a beggar? The hungry person can dream that he has been invited to a royal party; he can dream about delicious food -- he has to, just to hide his hunger. But the man who is living in the palace and eating delicious food is not going to dream that he is hungry; that is just illogical, unpsychological.

We dream only of things which we don't have; we imagine things only which we don't have. But once you start having real experiences, those experiences start changing your lifestyle, your responses to situations; you can start feeling constantly within you a coolness, a grace, a gratitude towards existence, and out of this peacefulness, silence, beauty, all your actions arise ... they also have something of it. Your words come out from the silences of your heart; they also have some music from their original source.

It is a well-known fact: a man like Jesus was uneducated, but no rabbi in the whole history of Judaism, four thousand years -- and Jewish rabbis are great scholars, unparalleled in any other religion -- but no Jewish rabbi has spoken the way an uneducated carpenter's son, Jesus, spoke. And he knew nothing of scripture, he knew nothing of the art of oratory. Even those who were not in agreement with him had to say, "One thing we cannot deny: nobody has ever spoken the way he speaks."

And he is using simple words, ordinary words used by common people, but on his lips those ordinary words have a changed quality. They are coming from a depth; they are bringing some fragrance with them, they are bringing some authority of his experience. The same words are available ... all the Christian missionaries are repeating the same words every day. But you don't feel any impact, you don't see ... Why the difference?

The difference is that Jesus was speaking out of experience, and these people are speaking only out of their education. For Jesus, it was his life. For these missionaries, it is their salary; it is their livelihood, not their life. For Jesus, what he was saying was so important that he was ready to sacrifice his life, but not to compromise on any ground. But these missionaries, if somebody gives them a better salary, will change their religion immediately. These are professionals. Their words don't have any depth. Their words are not alive, but corpses. They look similar, they sound similar, but you can see when you hear a missionary ....

One of the most famous missionaries in both parts of the world, East and West, was Stanley Jones. He used to live for six months in the East -- he had a beautiful ashram in the Himalayas -- and for six months he used to live in the West. I have come across many missionaries, but the caliber that Stanley Jones had, none of them have had. He was a genius. But even a genius cannot put life into words that are not his experience.

I told him ... because he used to stay very near to where I was a teacher in the university, and slowly we became very intimate. He was a sincere man. I said, "There is a difference -- you may accept it, you may not accept it. These are the same words spoken by Jesus, which you speak every day in your sermons, but something is missing. They sound the same; they are exactly the same words. And perhaps you are pronouncing them better than Jesus. He was uneducated, you are a genius" -- and he was one of the best speakers -- "and Jesus has nothing as far as the art of oratory is concerned. But his words had a life, his words had wings; they reached you as alive beings, not just corpses. Not just stuffed, dead birds, looking alive."

He was silent for a moment and he said, "Perhaps you are right. Whatever I am saying is my education, is my scholarship, is my lifelong learning. What Jesus was saying was not his learning; he never went to any school. What he was saying was his experience; his words were coming from a living source."

The positive person has to become assertive; he has to come into the light. Otherwise the world is left in the hands of the negative people, and these negative people are the cause of preventing others from seeking and searching.

I have always liked a story by Turgenev -- a Russian novelist, one of the best the world has ever known. If you are going to choose ten great books, you will have to give one place to Turgenev without fail. Out of

all the literature in all the languages in the world, he may claim more, but one is absolutely certain. He has written a small story, THE FOOL.

In a small village there was a very simple man. His simplicity was such that he almost looked like a simpleton, and the whole village condemned him as the idiot. Out of his simplicity he used to do things, and the cunning people all around condemned him. He became so much afraid even to say a single word, because whatever he would say, he would be immediately criticized, condemned. He became afraid of acting, of doing anything; his life became a hell. And at that time, a mystic passed through the village. The idiot reached the mystic and told his tragic story, asking, "You help me do something ...."

The mystic said, "Who says you are an idiot? You are a very simple, innocent being. Out of your innocence you do things which are going to be against the ideas of the cunning and the clever.

"You do one thing -- I will be coming back on the same route within a month, so I can check whether it works or not -- I will tell you a simple secret. From tomorrow morning, you become assertive, aggressive: Somebody says, `What a beautiful sunrise' and you immediately jump in and tell him, `What is there? What beauty are you talking about? What is beauty? Define it! I have seen many sunrises like this; it is just a mediocre sunrise -- what is special in it? It happens every day.' And nobody can define beauty, nobody can prove that the sunrise is beautiful. There is no argument, there is no way.

"Somebody is saying, `Look at that woman, how beautiful she is!' Immediately jump in. You just watch, wherever anybody is making a positive statement about higher values which cannot be proved, you ask for proof: `What do you mean by calling that ordinary woman, who is not even homely ... what beauty is in her? Where is it? -- in her eyes, in her nose, in her hair? Where is the beauty? You have to clearly define it, and point to where it is!'" Now, beauty is not something that can be pinpointed.

After one month when the mystic returned, the idiot had become by that time the wisest man in the village. Somebody would say, "That is a holy book," and he would immediately ask, "What do you mean by holy, and what is holy in this book? The paper used is holy, or the ink used is holy, or the words used are holy? What is holy in it? These are the same words, the same ink, the same paper used in every book -- what makes this book holy?" And there was no way to prove ....

And people became absolutely afraid in his presence. They would tremble, they would not say anything; the situation was completely reversed.

Before, he used to be afraid; now he was never afraid. And nobody even asked a question of him ... because the mystic had said, "If somebody asks a question, never answer, but ask a counter-question -- because your answer can be criticized; don't be caught in that thing. Just ask a counter-question. Ask, `What do you mean by this question? Explain each single word and its meaning.' And harass him so much that even an ordinary sentence becomes a puzzle."

The mystic came; the idiot touched his feet and said, "Your strategy worked. Now I am the wisest man in this village."

He said, "Don't be worried -- continue. You will be the wisest man in the whole surrounding area, as far as your name can reach! People will start coming to you just to have your blessings."

A small story, but with great significance. It says how even an idiot, by using negativity, can become wise.

But that is not true wisdom. True wisdom is always positive. True wisdom is always arising out of a yes, out of love, out of gratitude towards existence. True wisdom knows no "no." It does not have any contact with negative attitudes and approaches.

You are perfectly right. Just don't remain silent. Bring your silence into songs, bring your experience into expressions. Say to the world what you have known, without fear.

The last thing to be remembered:

The negative person is always restless, because he has nothing; he is empty, he is angry, he is unfulfilled. Out of his unfulfillment, angriness, emptiness, he becomes more and more revengeful, violent. The positive person, the person who has experienced something, becomes calm and quiet. Naturally, he has no need to assert. He has no need to say anything; he is so deeply fulfilled that he does not want to waste his breath unnecessarily fighting. He simply remains settled in his own center.

And this settlement becomes more and more and more and more -- to a point that he completely forgets. Not only that he forgets misery, he forgets blissfulness -- he becomes so accustomed to bliss ... he breathes bliss in and out, day in, day out. It becomes simply his very being; he forgets that he is blissful, that he is

experiencing ecstasy. These are just as natural to him as breathing or heartbeats.

Before it happens, you should make an effort -- just out of compassion -- to show the way to others. They are all groping in darkness; they want some door to open. They are tired of their chains and their handcuffs, and they want somebody to help them to be freed, somebody to say to them that "Yes, there *is* freedom." They have become so suspicious -- perhaps there is nothing like freedom, nothing like blissfulness, nothing like ecstasy. And these negative people go on telling them that these are all imaginations, these are all hypnotic trances; these are not realities. But their innermost beings are thirsty, although their minds are filled and distracted and corrupted by the negative people.

Those who experience something that can be a valuable assurance and encouragement to anybody, anywhere -- so that his hope arises again that some window can be opened, that there are doors which he has missed; that he has listened to wrong people, that he has been under the impact of negative darkness and he has not opened his eyes to the positive light -- before you become completely satisfied, you have to help people.

You can do it only before you become so settled that you forget at all that you are blissful. Bliss can be experienced only in contrast to misery, and if you have been blissful for years, you have forgotten misery, how it used to be; now bliss has become your only experience. The gap -- when you are dropping the misery and moving towards bliss, when you have seen the star for the first time -- that is the moment when you should express yourself ... "Nobody needs to be a pessimist, nobody needs to drop his hopes. I have seen the star."

But it has to be done quickly, when you see it. When you become the star yourself, then it will be too late. You will not be able to say anything; even the desire to communicate will disappear.

I have heard the pope died, and went to heaven. Saint Peter asked him whom among the saints he would like to meet. "Saint Mary, the mother of Jesus Christ," said the pope.

Saint Peter leads him into a palatial hall. There in a far corner sits an old Jewish lady. The pope approaches her reverently, and sinks to his knees: "Oh, holy mother of God," he says, "all my life on earth I have been looking forward to this blessed moment. There is one question I want to ask you: What was it like to give birth to our Lord Jesus Christ?" The old lady wags her head and smiles. "Well, actually we wanted a girl," she said.

The mother of Jesus Christ is bound to become accustomed to Jesus Christ -- he is nothing special to her, her own son. She is disappointed, because they wanted a daughter and they have got a son who is a troublemaker! Because of him, *they* are condemned, and because of him, in their old age they have to go through great anguish and suffering because he is crucified.

When all the disciples had escaped, the mother was sitting there underneath the cross where Jesus was crucified, crying and weeping. And she must have been thinking it would have been better if a girl had been born. A son -- and him too, a son who gets crucified in her old age. And he was so young, only thirty-three. He has given his parents nothing but anxiety. To the pope it is one thing -- Jesus Christ is God -- but to the old Jewish lady, the mother of Jesus, he was just a troublemaker, unnecessarily disturbing the peace, unnecessarily leaving them in their old age in immense misery because of the crucifixion.

If Jesus Christ is born to you, you will become accustomed. If bliss is born in your being, you will become accustomed. Before you become accustomed, spread the good news as far and wide as possible. There are millions of thirsty people -- under the impact of negative, sensational, articulate people, they are suffering in a kind of limbo. They hear only the negative side of things. Naturally they become suspicious of whether any positive side exists at all, or if they are unnecessarily running after shadows and phantoms -- because all these clever people are writing against the possibility.

For the new humanity, millions of changes are going to happen. One of the most major changes will be that the positive person has to become articulate. He has to say to the world what he is experiencing, without any fear, without any embarrassment, without any suspicions that it may be imagination. Even if it is imagination, it may do good.

But it is not imagination. You cannot imagine spiritual experiences; you don't have any notion what they are. Unless you know them, there is no way of imagining them, and when you have known them, there is no question of imagination.

The people in the world are in immense need of a few articulate, positive, assertive individuals. Not only their words will be helpful, but their presence -- because their words can only be supported by their

presence, by their actions, by their responses. There is no other kind of evidence. If people see that you are really living peace, that your life is a song of silence and each of your actions shows it, we can change the whole negative and sick psychology of man.

Otherwise ... these negative people have been predominant all through history -- because it is very easy to be negative, anybody can do it. Anybody can say, even to Gautam Buddha, that "Whatever you are saying is all nonsense." And even a man like Gautam Buddha cannot produce any evidence of his enlightenment. If the person is adamant, stubborn, closed, there is no way.

Buddha can help the person if he is open, vulnerable, receptive, ready to feel Buddha's presence, ready to feel his fragrance, ready to become part of his silence. But most of the people in the world are living under the impact of negative people. This impact has created such an unconscious state ... people go on falling more and more into unconsciousness, into darkness.

Sometimes I think that the Eastern idea has some psychological significance. It may not be true factually and historically, but psychologically ... nobody has explored the idea. Just as Charles Darwin proposed the idea of evolution, the East has believed for thousands of years in a contrary idea of *involution*, not evolution; that man is not growing higher, but falling lower; that the first golden age was in the very beginning.

It is worth understanding the whole idea as a psychological interpretation -- not as history, not as science, but as psychology.

The first age, according to the Eastern mystics is called *satyuga*, the age of truth, the golden age. In a way we can see that each man passes through that golden age again when he is a child. When the whole humanity was in its childhood, then the idea becomes very relevant. Children have to learn to speak lies; otherwise, they simply speak the truth, without any learning. Truth is not to be learned, it is just out of your innocence.

Lying needs learning, cleverness, cunningness, calculativeness.
Truth needs only innocence.

So the first age in the Eastern calculation was *satyuga*, the age of truth. They have called it "the golden age." Their description is tremendously significant. Describing satyuga they say it was like a table with four legs, absolutely balanced. Satyuga had four legs, which kept it absolutely balanced. Then things started falling down.

The theory is exactly against Charles Darwin -- I call it "involution." One leg dropped. The table became very unbalanced; life became unbalanced. Things were no longer the same as they had been -- peaceful, silent, tranquil. With three legs, all balance was lost -- but still, the table can be converted into a tripod. A tripod has three legs; some balance is still possible. This second age is called *treta*, because of three legs -- *treta* means three. The English word `three' comes from the Sanskrit root, *tre*, and *treta* also comes from the same root. Life was no longer golden. Innocence was lost -- that was the leg that was missing -- people became more clever, more cunning.

Then as days went by, things went down more. The third age is called *dwapar*. One more leg dropped; only two legs remained. All balance was lost. *Dwapar* is the same as the English word two. *Dwapar* comes from the Sanskrit root, *dwa*. *Dwa* has moved through many languages, reaching a few languages as *twa* ... and by the time it reached the English language, it became *two*. But it is the same word. Life became ugly, more barbarous, with more exploitation, more negativity.

And we are in the fourth -- one leg has fallen again; now we are standing only on one leg. The fourth is called *kaliyuga*, the age of darkness. And it seems certainly true that we are living in an age of darkness and unconsciousness. We are preparing for our own suicide -- what more unconsciousness can there be? The future seems to be absolutely meaningless. It seems that every day the end of life is coming closer; the night goes on becoming darker and darker.

Even small children have been found in thousands taking drugs; it is no longer the new generation, it is no longer young people -- school kids are taking drugs. School kids have been found murdering other children, school kids have been found raping girls -- and not as an exception. In America they had a survey, and they could not believe ... the government tried hard to repress it, not to let it be known to the world, but it leaked out.

The most advanced nation, most powerful, most scientifically, technologically advanced, is going through the darkest period in the whole of human history.

This unconsciousness can be broken only if the people whose life has become meditation, whose life has become a pure love, whose life has become a compassion, start waking up other sleeping people: "It is time

-- get ready. As the night becomes darker, the dawn is closer, but if you go on sleeping, dawn or no dawn, your night continues. Your eyes are closed, your darkness continues."

Otherwise, a new dawn for the whole human race, a new innocence, a new childhood, a new satyuga -- the age of truth -- a new golden age is possible. But the positive people have to take the bold step of expressing themselves. They have not been doing that for the whole of history. They have enjoyed their experience, and they have thought their work was finished.

I want you to remember always:

When you have something to share, don't stop there; share it. Humanity is in need, as it has never been in need, of people who can create new hope for a new dawn.

A Jew comes to an inn, very late at night, and is forced to share a room with a Russian officer. Not wanting to meet him, he asks the innkeeper to wake him up very early in the morning because he has to catch the first train.

The Jew undresses and goes to bed, and is awakened by the innkeeper when it is still dark outside. He dresses quickly and goes out, and to his surprise, all the soldiers salute him. When he mounts the train he looks at the mirror and realizes he is wearing a uniform. "Damn the innkeeper," cries the Jew. "He woke up the wrong man!"

Okay, Maneesha?

Yes, Osho.

The New Dawn

Chapter #15

Chapter title: You fool around -- then learn the lesson

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BELOVED OSHO,
WOULD YOU SAY SOMETHING TO US ABOUT WISDOM?

Raso, wisdom is one of the most misunderstood words in any of the languages of the world. Mostly, the misunderstanding has arisen because of the word `knowledge'. People think both are identical, synonymous. In reality, they are just the opposite of each other.

The knowledgeable man is not the wise man; the knowledgeable man is simply covering up his ignorance by collecting all kinds of information from the outside. His scholarship is great, his information is vast, his memory may be very rich, but he is still not wise -- because wisdom has nothing to do with scholarship, nothing to do with scriptures, nothing to do with memory either. Wisdom is the name of pure intelligence. It is the spontaneous flowering of your being.

Knowledge comes from outside.

Wisdom comes from your innermost core.

Knowledge is always borrowed; wisdom is never borrowed. Neither can you take it from anybody, nor

can you give it to anybody.

The English word `education' will help you to understand the distinction. It comes from a root which means drawing out, just the way you draw water out of a well. Education is only an opportunity, a supportive background, where whatever is your potential can be drawn out; whatever is in the form of a seed in you starts growing and comes to blossom.

Wisdom is the spring of your innermost being; it is transformation, not information. But in the name of education, whatever has been happening in the world for centuries is just the opposite. Your intelligence is not drawn out the way water is drawn out from a well, but information is poured in from the outside, just the way it is poured into a computer. The whole education makes you knowledgeable. And the more knowledge gathers, layer upon layer, the less is the possibility for your own being to find a way to grow. The whole space is taken by borrowed junk; wisdom gets suffocated and dies a very early death.

It is strange that even in the twentieth century when we think we have become very cultured, cultivated, educated, evolved, education is still the same as it was in the most primitive times; it is still doing the same act of turning everybody into a robot, into a mechanical memory system. It does not sharpen your intelligence, it makes you only clever enough to remember things.

But remembering is not knowing. Knowing is possible only through meditation.

Meditation is just emptying out all that is rubbish in you, all that is borrowed, all that has been fed into you, and making you again an innocent child who knows nothing. If one can come to this state of not knowing, in this spaciousness of not knowing, something spontaneously starts growing within. It does not come from outside, it comes from the innermost life sources, from your very roots. It brings beautiful flowers. That's why it is possible for a Jesus or a Kabir or a Raidas -- people who are uneducated, uncultured. Jesus is the son of a carpenter, Kabir is an orphan -- nobody knows whether he is a Hindu or a Mohammedan; he remained his whole life a poor weaver. Raidas is a shoemaker. All three came from the world's most exploited people, the most humiliated, almost reduced into a subhuman species. But they have wisdom. They know nothing of scriptures, but each of their words is pure twenty-four karat gold. Each of their breaths brings the divine into the world. Each of their heartbeats is the heartbeat of the universe itself. They know without knowledge; they understand directly without any mediators.

It happened .... One great Christian missionary who was trying to convert the Japanese people to Christianity went to a great Zen master. He collected information about the man -- he was well known far and wide; even the emperor of Japan used to come to touch his feet.

The missionary was puzzled because the Zen master was uneducated, a villager. He thought, "It is a great opportunity to convert this Zen master into a Christian. It won't be difficult; he cannot argue, he knows nothing of logic, he knows nothing of theology, he has not heard anything about philosophy -- he cannot resist, he cannot oppose me. I just have to go to him and read a few words of Jesus."

He had chosen the most beautiful part, the Sermon on the Mount. He started asking the permission of the Zen master, "I also have a master and I would like you to listen to a few of his words; I want to know your opinion about it."

He had read only two or three lines and the Zen master said, "Stop! Whoever has said these lines will become enlightened in the next life. Don't waste my time and don't waste your time." The missionary was simply shocked; he had never thought that this would be the response.

The Zen master said, "Don't look shocked, I am being very compassionate. It is not absolutely certain that in the next life he will become enlightened. I am simply consoling you. Most probably he *will* become ... he is a *bodhisattva*, but it is a question of time; no one can predict when a bodhisattva will become a buddha."

The difference is that a bodhisattva means in essence, a buddha, in potentiality a buddha, but not in actuality; just the seed is there. So the possibility is there any day -- the seed finds the right soil and the spring comes, and the sprouts start growing out of the seed -- but nobody can predict when.

As the missionary was returning, very angry, barely repressing his violent mood -- the Zen master said, "Listen, a bodhisattva is nothing special; everybody is a bodhisattva. Everybody is, in essence, a buddha; it is only a question of time. When you realize your essence, you become a buddha. You are also a bodhisattva. The essence of wisdom is lying dormant in every being; you bring it with yourself, it is your self-nature."

Knowledge is nurture, not nature, but millions of people around the world live their whole life under the misunderstanding that knowledge is wisdom. If knowledge was wisdom, then great scholars, professors, Ph.D.'s, D.Litt.'s -- all would have become enlightened. But it is very strange that the people who have

become enlightened come not from the professional scholars but from very innocent groups. Carpenters are not scholars; nor are weavers, nor are shoemakers, nor are potters, but they all have given enlightened people to the world. Their wisdom was, and even is today, as fresh as the morning dewdrops.
Wisdom never grows old.

Knowledge is always old, it is never fresh. It is being passed from one generation to another generation; it has been going on from one hand into another hand. Wisdom, everybody has to find for himself.

Wisdom is an individual search and its fulfillment. Its beginning is to ask the question, "Who am I?" and its end is to find who is residing in you as your life, as your consciousness. And the moment you have known your being, you have become aware of your immortality.

The Upanishads say, *amritasya putrah*: you are all sons and daughters of immortality. To know it firsthand, not by repeating the Upanishads but to know it by your own experience, is wisdom.

A Gautam Buddha, a Mahavira, are people of wisdom because they have come face to face with their own reality. What they are saying is not within quotation marks, it is not a repetition of any scripture. What they are saying is on their own authority. Wisdom is its own authority; it is self-evident, it needs no support from the past.

Knowledge never transforms anybody, it simply burdens you. It may give you respectability, honor, prestige, but it will not make you aware of yourself; you will not know who you are. You may remain a Christian, you may remain a Hindu, you may remain a Buddhist, you may remain a Mohammedan, just because the older generation -- your parents, your teachers, your priests -- have burdened you, conditioned you, fed you with all kinds of traditional knowledge.

But wisdom, nobody can impart to anybody else. That's its beauty and that's its grandeur. You can find it yourself, but it will be always firsthand -- young and fresh and alive. Knowledge is always dead; it stinks of death. Wisdom is fragrant of love, of life, of rejoicings.

James, the eldest son of a respected Hollywood family, walked into his father's study and made a shocking announcement that he now intended to live openly with his gay boyfriend.

"Damn it, James," shouted his father, "our family came over with Columbus and the Mayflower; we have never had a scandal like this!"

"But I can't help it, father," said James, "I am so in love with him."

"But for God's sake, son", shouted his father, "he is Catholic!"

This is knowledge. He is not worried about homosexuality, he is worried that "he is Catholic and you are not Catholic."

The knowledgeable person can be found always acting foolishly, because all the knowledge is just superficial. Deep down he is just the old idiot. A donkey loaded with holy scriptures does not become a holy donkey; he remains a poor donkey. Whether he is loaded with holy scriptures or loaded with unholy bricks, it doesn't matter -- he is simply loaded, he is carrying a burden. He will always act according to his understanding.

The man of knowledge is not the man of understanding. His behavior, his actions, will show his foolishness. Yes, he can give a good lecture, he can write a great treatise, he can be a great theoretician, but in actual life, in existential situations, his responses will be of a dead and ignorant man, because his ignorance has not gone anywhere -- it is simply repressed under knowledge. And whenever there is a new situation for which he has not collected information ahead, for which he has not done his homework, he is bound to respond from his ignorance. There is no other way, no alternative possible for him.

The wise man is in a totally different situation: he is not knowledgeable, he is utterly innocent and silent, but he has a clarity of vision. His eyes are without the dust of knowledge; he can see clearly and directly and immediately and spontaneously. He is always here and now with his total presence, with his full, flowering consciousness. He will act out of this consciousness, his action will show his wisdom.

It happened once: Gautam Buddha is passing on the road by the side of a village. The village consists of brahmins, scholars, pundits; they are absolutely against Buddha. The knowledgeable people will always be against the wise man because he is a danger to their whole investment. They surround Gautam Buddha and start abusing him, "You are corrupting people's minds, you are corrupting the youth, you are destroying people's morality." The same accusations ....

The knowledgeable people have not been knowledgeable enough even to find some new accusations -- just the old accusations against Socrates, against Gautam Buddha, against Mahavira, against Jesus, against

Baal Shem, against anybody who seems to be dangerous to their knowledge. Because he has something really valuable and alive, in comparison to him, the knowledgeable look so poor. It hurts the ego of the knowledgeable.

Buddha stood there silently, listening very attentively, as if they were saying something very significant. They were abusing him as badly as possible. They were misbehaving, mistreating an innocent man who had not done any harm to them. Even Buddha's followers who were with him started losing patience, but before Buddha they could not do anything; otherwise they would have put these people right. They were all warriors, because Buddha came from the warrior race; he was the son of a king, and most of his followers in the beginning came from the warrior race, the *chhatriyas*.

Just one disciple of Gautam Buddha would have been enough to finish all those brahmins who were shouting, abusing, using four-letter dirty words against Gautam Buddha.

Listening to them for a time, Gautam Buddha said, "I have a question to ask you. Before I ask the question, I have to ask your permission ... because I will not be able to give more time to you today. I have to reach to the other village; people must be waiting for me. But if you have something more to say, something more to convey, I will make a point of it that when I return, I will return on the same route and I will inform you ahead so you can be prepared. And then I can stay as long as you want."

One of the men from the crowd said, "It seems strange, we are not conveying any message to you, we are simply abusing you -- and it seems you are not affected at all."

Gautam Buddha smiled and said, "If you want me to be affected, then you have come too late; if you had come to me ten years before, all of you would have been dead by now. But now it is too late -- now it does not matter to me, and that's what I was going to tell you.

"In the village that I passed before coming to your village, people had come with sweets, flowers, to welcome me. But I said to them, `We have taken our one meal -- because only one meal is allowed to us by our discipline, and we are not allowed to carry food with us. So we are sorry -- we are immensely grateful, thankful; we can see your love and your honor, but we are sorry -- you will have to take your sweets, your flowers back.' I want to ask you," he said to the crowd, "what should they have done with the sweets and the flowers?"

One of the men said, "Is that a great question? They should have distributed the sweets in the village; they would have enjoyed eating them."

Buddha said, "You are right. Now, what will *you* do? You have brought all kinds of ugly words. I don't take them, and without my taking them, you cannot give them to me. You will have to take them back; just the way the other village people had to take their sweets back, you will have to take your presents back that you had brought to me. We don't take presents -- you will have to take them. What will you do?"

They looked at each other. Buddha said, "Simply do the same thing: distribute them to each other and enjoy."

Wisdom acts in a fresh way.

Buddha turned to his disciples and said, "Remember, unless you take somebody's insult, you are not insulted. You are insulted only when you take it, you are humiliated only when you accept it. If you don't accept it, the person has to take it back; there is no way for him to give it to you. But I am not at all concerned with the people, I am concerned with you, because although you are standing silently behind me, I can feel the vibe of your anger.

"I can forgive those people because they are knowledgeable but ignorant. I cannot forgive you because you are meditators, and anger is not expected from you. Whatever the situation may be, you have to remain centered and silent, and radiate your meditation. Use the opportunity to radiate your fragrance.

"You have failed in a beautiful situation. These people had created such a beautiful situation -- you should be thankful to them. They gave you a chance to test your meditation, how wise you have become. But you started getting angry and hot. Even I started feeling your heat and your vibration all around, although you were keeping hold of yourselves. But subtle vibrations I have always felt -- your peace and your silence and your love and your gratitude -- and I could see the whole climate changing. I could feel as if suddenly the coolness had disappeared and there was a certain heat, which does not show your depth in wisdom.

"Remember next time, perhaps in the same village when we return ... if these people invite us, we will have another chance. Next time remember, wisdom cannot be disturbed. Knowledge has no depth -- it can be disturbed very easily."

Raso, your question is, "Would you say something to us about wisdom?" Everything that I am saying to

you is about wisdom. The question may be about anything, it doesn't matter; whatever I am saying, I am saying about wisdom.

Your questions go on differing, but my answer, if you listen correctly, is always the same. The reference changes, the context changes, my words change with your question, but whatever I am saying is nothing but expressing different aspects of wisdom.

BELOVED OSHO,
WHAT IS NEEDED FOR ME TO MAKE THE NEXT JUMP? LISTENING TO YOUR WORDS FOR THE LAST NINE YEARS DOES NOT APPEAR TO BRIDGE THE GAP, AND MY EXPERIENCE OF SILENCE HASN'T EITHER. WHERE AND HOW CAN I MEET YOU AND DISSOLVE INTO ALL THAT IS?

Deva Arpana, the question that you are asking is very simple and yet very complex at the same time. Simple, because although you have been hearing

me for nine years, you have not heard a single word.

There is a hearing and there is a listening.

Hearing is simply possible for everybody, because you have ears. Listening is a totally different discipline. When you are hearing your mind is doing a thousand and one things. In that marketplace of the mind, where so much is going on, whatever you hear is lost or mixed with other thoughts, or is interpreted according to your old prejudices. But one thing is certain, you don't hear that which has been said. To be able to hear that, you need a silent mind.

I don't mean that you have to agree with me; there is no question of agreeing or disagreeing -- I am simply trying to make the difference clear. You have first to listen, then it is up to you to agree or not agree. But first listen clearly to what is being said, and that is possible only if your mind is in silence.

If your mind is going with thousands of thoughts -- relevant, irrelevant -- you may hear and yet you will not listen. That's why I say your question is simple in a way and yet complex in another, because it raises the whole question of meditation, how to be in a state of meditation -- because only a meditator can listen. Mind is incapable of listening.

Researches in depth psychology have come to very strange conclusions. One of the strangest conclusions is that although it has always been thought that the mind is the medium to connect you with the world -- it is a bridge, a mediator, a window -- the researchers have found that this is not the case. Mind is a barrier, not a bridge; it is a window, but a closed window not an open window. It is a censor for whatever passes in front of you. And the most surprising fact for the researchers has been that ninety-eight percent of what you hear is not allowed in; only two percent reaches to you -- that too, in a distorted form.

If there are five hundred people here, that means there are five hundred versions of what I am saying. If you are asked afterwards to give a report in short of what I have said, you will find five hundred different reports contradicting each other. They were all eyewitnesses; they were all present here!

It happened: one English historian, Edmund Burke, was writing a world history and he was very ambitious. He wanted to make a complete history of the world -- from the very beginning, when life started as a fish in the ocean -- up to now; the whole world, whatever has happened ... And he had devoted almost his whole life to collecting all kinds of facts and figures.

One afternoon he heard a shot behind his house. He ran -- there was a crowd -- a man was lying ... he had been shot. He was not yet dead, but he would die at any moment, so much blood had gone out of his body. And there was a crowd -- they were all eyewitnesses. In front of them, the man had been shot and the murderer had escaped.

Edmund Burke enquired from different people and he found different versions of what had happened. They were all eyewitnesses, and their descriptions of the happening were so different. Many were so contradictory that he could not believe it was possible. And then a great question arose in his mind, "What am I doing? I am writing the history of the world from the times when life arose in the ocean as fish, and then all the transformations of life up to the man of today, and I cannot figure it out -- just behind my house I have heard a shot, eyewitnesses are present, and yet I cannot figure out what has happened. Of what value is my history?"

He dropped the whole project. He never looked again at all the collected material for which he had wasted almost his whole life. Many of his friends said, "This is not right -- just because of a small incident."

He said, "It is not a small incident. It shows that all that I am writing is only my prejudice, my opinion

about something for which I don't have any eyewitnesses. And even if I had eyewitnesses, it would be of no use. Something happens behind my home; I hear the sound of a shot, I run there in time -- the man is dying, the crowd is standing ... and everybody has a different story to tell! Now, what can I say about Confucius? What can I say about Moses? What can I say about Krishna? -- whether these people ever existed or not?"

No, history is simply not possible. And it is true, you can see it. For three hundred years this country was under the slavery of Britain. British historians have written about the last three hundred years' history, and Indian historians have also written ... and they don't agree on any point. The rulers have their own opinion, their own prejudice; the ruled have their own opinion, their own prejudice. How can they agree? Who is going to decide who is right? There is no third party which is neutral.

You have been here, Arpana, for nine years, but you have not been able to hear. And you are asking, "What is needed for me to make the next jump?"

What next jump? Where is the *first* jump? You have not taken even the first step. You are exactly where you were nine years before. You may be going round and round in the same place with the same mind, with the same prejudice ....

Ask for the first step. And the first step will be: learn to listen. You have already accepted the idea: "Listening to your words for the last nine years" ... you have taken it for granted that you are capable of listening. Nobody is capable of listening without going through a certain discipline. Yes, you can hear, but don't make them synonymous.

I have heard .... A Baptist, a Presbyterian, a Methodist and a Catholic sat down to dinner. As soon as grace was said, a very large fish was served up. The Catholic immediately rose and helped himself to a good third of the fish, head included. Looking at the others, he pompously announced, "The pope is the head of the church." Naturally, being a Catholic, he is entitled to take the head of the fish; that's what his understanding of religion is.

The Methodist wasted no time and reached across the table, helping himself to another third of the fish, including the tail. Chin high in the air, he said, "The end crowns the work."

The Presbyterian quickly removed the last of the fish, saying, "Truth lies between the two extremes."

The Baptist looked down at the empty plate and, faced with the prospect of a meager dinner, grabbed the glass of water and threw it in the faces of all the three and shouted, "I baptize you in the name of the Lord!"

Everybody is doing his own religion. The Baptist is baptizing. The Presbyterian who believes in the golden mean -- the middle way, always remaining in the middle, avoiding the extremes -- takes the middle part of the fish. The Catholic takes the head, because the pope is the head of the church, and the Methodist takes the tail and announces that the end crowns the work.

This is almost the situation of everybody. Your religion is your interpretation, your convenience, your comfort. What you hear, you hear only selectively -- whatever suits your purpose. If you are sitting here with a predetermined mind, that you know already what is right and what is wrong, you cannot listen.

So the first step for you will be, Arpana, to drop this idea, which you have taken for granted, that you have been listening. If you had been listening for nine years, you would have gone through such a great transformation that you would not have been able to recognize yourself, how much you have changed. But you have not changed at all. That is absolute evidence that you have not listened at all.

So the first step is, start meditating and create the space of silence, so that when you sit here you can really be available to me -- not holding anything back -- so that I can reach to your heart. But if you remain closed, there is no way.

I cannot interfere in your being unless you invite me. Without your invitation and your openness and receptivity, interfering with your life is against the very fundamental rights of every human being. Everybody should be left alone in his individuality. Unless you invite me, I will stand at the door and wait for you; I will not even knock at your door, because even if I knock you may open the door unwillingly. It will be pointless -- you will still be resistant.

If you are waiting for me with open doors and your eyes are looking far away in the distance, waiting for me ... and as I come closer to you -- as you start hearing my footsteps -- you rejoice, then there is a possibility of communion. Then I can say something. Or it may not even need to be said ... just being in my presence may be enough -- something may start changing within you, without anything being said.

This is one of the paradoxes of existence: you sit here for nine years, hearing, and you don't hear a word. And I am saying to you, "Sit here silently, there is no need even for me to say anything and you will hear it.

You will hear the message, because the message is of silence, it does not consist of words."

Arpana, forget all those nine years, they have gone down the drain. Begin afresh. This is your first day; count from today. Never mention again those nine years, but make a change. And I am not asking much, I am simply asking, "Be silent." But you cannot be silent unless you are going through meditations.

It is a whole strategy -- you are doing meditations of different kinds because one never knows which one is going to suit you. People are different, that's why there are different kinds of meditations. And I have chosen the most fundamental types, so one is bound to suit you. That which suits you, that which brings joy to your heart, a dance to your feet, go deeper into it. If you feel that there are some psychological problems which are hindering you in entering meditation, there are groups in which, under expert guidance, you can drop your psychological problems.

After you have done all this then sitting with me in silence will become possible, and that is an absolute requirement.

Hymie Goldberg was in the middle of a lengthy religious discussion with his psychiatrist.

"Now, do I understand correctly," said the shrink, "that it was your wife who introduced you to religion?"

"Yes, that's correct," said Hymie. "I did not really believe there was a hell until I married her."

That's how we listen.

"Did you hear that Dennis Thatcher died?"
"No, what were his last words?"
"He did not have any, his wife was with him to the end."

Jesus and Moses are playing golf. Jesus hits the ball, which almost falls into the hole, when a rabbit jumps past and swallows the ball. As the rabbit runs off, an eagle appears, catches the rabbit and flies away with it into the sky. A hunter arrives and shoots the eagle, the rabbit falls out of the eagle's claws and as the rabbit hits the ground, the ball shoots out of his mouth and into the hole."
"So, Moses," says Jesus, "now, what do you say?"
"Well, Jesus," says Moses grumpily, "I have actually wanted to ask you all day, do you really want to play golf or do you just want to muck around?"

That's what, Arpana, I want to ask you. Do you really want to listen to me or just to muck around? Nine years is enough. Now, don't waste time. It is not only you, there are people with you in the same boat.

For example, here is a question from Deva Vimal: "Somehow I feel it is not enough now, just to bask in your presence. It is as if you have prepared the soil and it is time for me to do some gardening. But what have I done with this responsibility? I head-trip through my most valuable job, I hurt myself and two beautiful women in a messy triangular something, and I procrastinate about any effort at meditation. Then the other night I heard you say, `Anything you do out of unawareness will be wrong.' My God, catch twenty-two. Osho, please help me find my courage and method to cut the crap and go within."

On the one hand, you say, "I procrastinate, I make every effort not to meditate," and yet you want to get out of the problems that your mind is creating. And because you are not meditating, the evidence is immediately available.

You say, "Then the other night I heard you say ..." You say, "Then ..." as if I have said it for the first time, just the other night! My whole life I have been saying only one thing, and that is that anything you do out of unawareness will be wrong and everything that you do out of awareness is right, because awareness is right and unawareness is wrong.

This has been my essential teaching and you have heard it only the other night. And at the same time you don't want to meditate. You yourself are declaring that you avoid making any effort to meditate.

So what do you want? How can you get out of this crap? Your whole life will become more and more a puzzle in which you will get entangled; you will forget all ways of coming back home. Now, what are you doing by creating a "triangular something" with two beautiful women? One woman is enough to make you enlightened -- two women are enough to drag you back from enlightenment!

Are you writing a film story or a novel? Because no film story, no novel is possible without a triangular mess. Don't make your life a film, don't make your life a novel. Have you ever heard of any film, any novel,

any story, profane or sacred, without there being a triangular mess? Either two men and one woman or two women and one man -- that is an absolute necessity for creating the story.

But don't make a story of your life, life is too valuable. Making it a story is destructive. Make it a beautiful growth, a flowering, a celebration, a light unto yourself and for anybody else who is ready to share the light. The night is very dark and the night is very long. Even a single man with a light may be of immense help to millions of people, to bring the dawn closer.

Up to a point every stupidity is allowed, but only up to a point. If you go on doing the same thing again and again, then stupidity becomes your second nature; then to get out of it is almost impossible. It is good that you commit mistakes once -- once you become a buffoon, you fool around -- then you learn the lesson. And nobody can prevent you from coming out of any triangle in the world. The triangle is not holding you in, you are holding the triangle. And it is so deeply humiliating that people in their old age also continue to play games which they should have left when they were teenagers.

I have heard about three old men, all retired. One was seventy, the other was eighty and the third was ninety, and they used to meet daily, as a routine, in the park every morning. They would sit there in the beautiful garden, in the cool breeze, in the early morning sun, and they would talk about their past golden times, beautiful days, and their present miseries.

One day all three were sitting very silently and very sad. Finally, one man said, "Now it is becoming intolerable, this silence is too heavy. I know we are all in trouble, but sharing with each other the problems, the difficulties, the troubles, the mind will feel a little lighter. I should begin, I should take the initiative and say what my problem is."

So they both said, "Okay."

The man of seventy said, "I feel very embarrassed to say it, but I have to say it; otherwise it will remain on my head and I may not be able even to sleep. A beautiful lady was taking a shower in the bathroom and I was looking through the keyhole and my mother caught me red-handed. I am dying with shame."

The two laughed and consoled him saying, "Don't be foolish, everybody does such things in childhood; there is not much of a problem. We have all done the same things, we have all been caught red-handed. But in childhood ... you are a strange fellow, why are you making a fuss about it now?"

The old man of seventy said, "You don't understand at all. It is not an incident from my childhood, it happened just today, this morning!"

They both said, "That is certainly serious. But whatever has happened, has happened, you cannot undo it."

"But your trouble is nothing," said the man of eighty. "You don't know others' troubles, so you start bragging about *your* trouble. What is great in that? It is natural. A beautiful lady is taking a shower and you are becoming a peeping Tom ... that's perfectly okay. What's wrong in it? You are not harming anybody. And your own mother has caught you red-handed; before your mother you are always a child, forget all about it. For the mother you are never a grown-up, so don't make much fuss about it. You don't know what great trouble I am passing through. For almost a week I have not been able to make love to my wife."

The first man said, "That is really a bigger trouble. For a whole week you have not been able to make love to your wife? What is the problem?"

The ninety-year-old man started giggling. He said, "You are an idiot, and you have been your whole life an idiot. Although you are seventy years old, that makes no difference; you are just a seventy-year-old idiot. First ask what he means by making love to his wife."

He said, "What can he mean? It is a well-known fact."

But the old guy insisted, "First ask."

So he asked, "Please tell me, what do you mean by making love?"

He said, "What CAN I mean? At this age I have found a way of making love to my wife. I take her hand in my hand, I press it three times; then she turns to the other side, I turn to the other side and we fall asleep peacefully. But for seven days continuously, the moment I start trying to find her hand she has said, `Not today, I have a headache.' These seven days have appeared almost like hundreds of years, and I have not made love to her. And she is so stubborn, she goes on talking about her headache every night. And you think you are having trouble?"

The ninety-year-old man was still giggling and he said, "Listen, now you know what he means by making love. You are both idiots. I knew it from the very beginning what kind of love he makes. But you don't know *my* trouble, and I am ninety years old -- you are just children in comparison to me. I am passing through such bad times, you cannot believe."

They said, "Please tell us."

He said, "What to tell you? Just this morning when I started preparing to make love to my wife, she started shouting and screaming, `What are you doing, you idiot?' And I said, `I am not doing anything, I am just trying to make love.'

"She said, `The whole night! This is the fourth time. Neither *you* sleep nor do you allow *me* to sleep -- love, love, love ....'

"So I said, `My God, it seems I am losing my memory,' because I was thinking it was the first time. And you think you are having troubles! Now I am worried that whenever I start making love to her, I will be trembling inside ... who knows how many times I have already made love? And even if she is lying, I cannot do anything. This is real trouble," he said, "and at the age of ninety -- life is ending like a tragedy."

But this is the situation of many people in the world. In different ways you go on making the same mistakes all your life. If you are given another chance to live again, you will make the same mistakes -- I can give a guarantee for it -- because you don't learn.

This place is a place of learning.

The very meaning of the word `disciple' is, one who is ready to learn. It is derived from the root which means learning.

This is not a place for everybody, it is not a public place. It is a gathering of disciples, of people who are ready to learn and who are ready to transcend their mistakes; who are ready to transcend their egos; who are ready to transcend their minds and who are ready to explode into a light which is eternal, which is divine, which is another name of God.

Okay, Maneesha?

Yes, Osho.

The New Dawn

Chapter #16

Chapter title: The only gift to me: your enlightenment

26 June 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHAT IS THE RELATIONSHIP BETWEEN ENLIGHTENMENT AND THE SPRING OF LIFE? IS ENLIGHTENMENT THE SPRING OF LIFE?

Chandaram, one basic thing has always to be remembered: not to get involved in questions of intellect. They are pseudo questions, they don't belong to your experience. Mind is tremendously capable of creating questions out of words.

But any question that is created by the mind, out of words, not out of experience, is an exercise in utter futility. You don't know what enlightenment is as an experience, you don't know what the spring of life is as an experience. The question is purely intellectual. It can lead to a great philosophical discussion, but it will not lead to any understanding or any transformation.

Intellect is one of the barriers to reach to the sources of existence. It does not allow you to ask the authentic question. It goes on giving you questions which only appear as questions, but they are not your quest. Of course in a dictionary, enlightenment will mean one thing and spring of life will mean something else.

But here we are not discussing linguistics. And the people who have been writing dictionaries, analyzing language and grammar, are not the people of the path. So the first thing: always remember whether the question is arising from some experiential source or not. If it is not arising from experience, then it is not worth discussing.

Carol, a newlywed, brags that her Romeo is a model husband. We looked up the word `model' in the dictionary, and found it means "a small imitation of the real thing."

It has been heard that the pope died but was allowed to return to earth to speak to the cardinals. They gathered around him eagerly.

"What is he like?" they clamored. "Is he very old, with a long, white beard, like in all the paintings? Tell us, describe him."

"Well," said the pope, "to start with, she is black."

Knowing is one thing; knowing directly and knowing through books are so different. Sometimes they may appear to be similar, but they are not similar.

I cannot answer your question in terms of intellect, but I can answer it in terms of existential experience.

The spring of life and enlightenment are not the same, although they are deeply related. The spring of life, when it becomes aware of itself, brings you to the experience of enlightenment. In other words, spring of life plus awareness is equal to enlightenment.

The spring of life is available to everybody; otherwise how can you live? Your life is continuously being nourished by the spring of life. The trees are nourished by the spring of life, the flowers blossom ... but the juice comes from the spring of life. The whole existence is nothing but a manifestation of the springs of life.

But trees cannot become enlightened -- neither can mountains or oceans; neither can animals or birds. They all have the same source of life that you have. But man has a prerogative, a privilege, that he can become aware of his spring of life. This awareness is not possible in any other form in existence. It is man's grandeur, it is his dignity. Existence has given him the most precious opportunity. If he can create awareness, consciousness, more alertness, then his spring of life explodes into a new dimension. The dimension of life becomes the dimension of light, of knowing -- knowing the deepest roots of our being in eternity. And the moment we know our roots are eternal, we know our flowers are also going to be eternal. Enlightenment is a flowering.

The springs of life are seeds; enlightenment is a flower. The seed has come to its ultimate expression -- there is no further to go. Springs of life are the lowest rung of the ladder, and enlightenment is the highest rung of the ladder, although the ladder is the same.

The change comes slowly, as you become more aware of who you are, of what life is -- not intellectually, not by reading through scriptures, but by reading the only holy scripture: your own being, and bringing your potential to its realization. So that which was hidden in the seed becomes an explosion in the flower, in the fragrance. That fragrance is enlightenment. It comes from the sources of life, but it is not synonymous with it.

The seed is not synonymous with the flower, although the flower comes from the seed. The seed is the womb, but the flower -- although connected with the seed, with the womb -- is a totally new experience.

Awareness ordinarily is objective. You know others, you know the world, you know the faraway stars. The moment awareness turns inwards and starts knowing itself -- in other words, the moment awareness is the object of its own knowing -- enlightenment blossoms with all its beauty, with all its immortal glory.

Life is accepted by the scientist, but he is not yet capable of accepting the possibility of enlightenment. Life is accepted by the atheist, but he is also not capable of comprehending the ultimate explosion. Just as for millennia we had no idea that matter is made of small atoms, which are not visible to the eyes ... they are so small that if you put one atom upon another atom, and then go on putting one on top of another, you will need one hundred thousand atoms, and then they will be as thick as a human hair. Such a small atom, one hundred thousand times thinner than a human hair, when it explodes, releases so much energy that a city like Hiroshima or Nagasaki disappears within seconds -- evaporates.

I have seen a picture sent by a friend from Japan ... just looking at the picture, one feels so sad about humanity, so hopeless. The picture is of a small girl, maybe nine years old. She is going from the ground floor to the first story with her bag and books -- perhaps to do her homework before she goes to sleep. She is just in the middle of the staircase when the atom bomb falls on Hiroshima. Just a small atom exploding creates so much energy ... you can use it for destruction or you can use it for some creative purpose. Right now the scientists say we have come so far from Hiroshima and Nagasaki -- our new nuclear weapons are so great in their energy -- that the atom bombs dropped on Nagasaki and Hiroshima look like children's toys.

If matter, in its smallest particle, contains so much energy, can you conceive how much energy may be available in the living cell of human beings?

Enlightenment is the explosion of a living cell. Certainly it is not destructive at all, but it transforms the whole man. In that way, it is destructive. It destroys the old man, it destroys the night, it destroys all that was constituting your personality: your jealousy, your anger, your hate, your lust, your greed -- all that is simply finished in a single moment. And the same energy that was involved in jealousy, hate, greed, ambition, and a thousand and one desires, is changed into totally new forms of energy: love, silence, peace, compassion, wisdom -- all that is the basic search of life itself.

Life in itself is dormant, it is fast asleep. Enlightenment is absolutely awake. But it is the same energy that was asleep that becomes awake. So they are not synonymous, but they are two extremes of the same energy.

But this, if taken as an intellectual understanding, is not going to help you in any way. It has to become your own experience.

You have to see that light.

You have to see that explosion within your own being.

You have to see the darkness disappearing. You have to see the new dawn of a new life -- a life of grace and gratitude, a life of beauty and blessings.

Chandaram, you have to remember, it is very easy to ask questions as mind gymnastics. I am not interested in mind gymnastics because it leads you nowhere; you remain stuck where you are. You only become more burdened with knowledge -- knowledge which is meaningless because it is not part of your own experience.

Rabbi Bierstein was asking his congregation to donate money to help build a new synagogue. Suddenly, the town prostitute stood and shouted, "Praise the Lord. I repent. I will give two thousand dollars right now."

"Well, as much as we need funds, I am afraid I cannot accept tainted money," said Bierstein.

"Take it, Rabbi," shouted a man from the back, "after all, it is our money anyway!"

Now, what are these guys doing in a synagogue? Just a formality. They are visiting prostitutes. The prostitute is more authentic. Perhaps the money also belongs to the Rabbi; that's why the man is saying, "It is our money anyway."

Mind has been befooling man for centuries.

After holding mass in Warsaw Cathedral, the pope was giving words of encouragement to a group of devout Poles. One of them asked, "Your Holiness, Poles are such devout Catholics, why was Christ not born in Poland?"

"Don't you understand," said the pope, "that for such a birth, there had to be three wise men and a virgin?"

And where can you find three wise men and a virgin in Poland? You must know the story of Jesus, that he is born out of a virgin, and three wise men come from the East to pay him respect. They are the first to recognize in the small child the possibility of a future enlightened being. They recognized in the seed, the flower.

I recognize in you the seed and the potential of the flower. But if you go on thinking intellectually, you will become a philosopher, a theologian; you will never become a mystic. And unless you become a mystic, you have wasted your life. Such a great opportunity, where you can grow to your greatest height of consciousness, is being wasted in unconscious trivia.

Even if you think about something great, it is only a thought, it never becomes an actual reality in your

being.

I would like you to be more existential. I am not an existentialist because that is again falling into the same trap. Existentialist philosophers are not enlightened people. Neither Jean-Paul Sartre is enlightened nor Jaspers, nor Martin Heidegger, nor Marcel, nor Soren Kierkegaard; they are philosophers of existence, they think about existence.

I want you not to be existentialist thinkers; I want you to be existential experiencers. That difference is so great, and makes all the difference -- because Jean-Paul Sartre, or Jaspers or other existentialist philosophers live in anguish, in anxiety, in boredom, in despair. They even think that perhaps suicide is the only way out of this mess. These people are not to be categorized with Gautam Buddha or Chuang Tzu or Baal Shem. These people are thinking about existence, just as old philosophers were thinking about God; only the object of thinking has changed, but thinking continues, and thinking can only lead you into a desert.

It is only the experience which leads your life river towards the ultimate merger with the ocean, with the universe, with the life of full awareness. You come back home. You had left the home unconscious, you come back home with consciousness. The circle is complete. Your life has come to fulfillment and contentment. This is the only benediction and this is the only authentic religious path.

BELOVED OSHO,
IF I LOOK AT MY DEATH, OR YOUR DEATH, ONE THING I COULD NEVER FORGIVE MYSELF FOR IS TO MISS YOU. I USED TO THINK: IF LIFE HAS A PURPOSE, YOU ARE THE PURPOSE -- AND IF THERE IS A DESTINY, YOU ARE MY DESTINY. NOW I SEE THINGS A LITTLE DIFFERENTLY. THE MOST BEAUTIFUL GIFT MY LIFE CAN GIVE TO YOU IS NOT TO WORSHIP YOU OR HELP YOUR WORK ON THIS EARTH. IT IS NOT EVEN TO LOVE YOU. OUT OF YOUR COMPASSION, AS I UNDERSTAND IT, THE MOST BEAUTIFUL GIFT MY LIFE CAN GIVE TO YOU IS MY OWN ENLIGHTENMENT. PLEASE, OSHO, GIVE ME A TECHNIQUE TO PREPARE MY MEDITATION.

Raso, the way your understanding has been growing is perfectly the right way and the right direction. The only thing you should think of is enlightenment. Yes, that is the only gift you can give to me: your enlightenment. Everything else is trivia. So your conclusion has my absolute, categorical approval.

Once you are committed, once you have decided wholeheartedly that enlightenment is the only purpose of being here in the world, of being alive, then a single pointed awareness -- just like an arrow moving towards its target -- begins in you.

You are asking for the right meditation. Meditation is a beautiful word; hiding behind it is a very dangerous reality. The dangerous reality is: if you want to be deeply in meditation, you will have to pass through almost a death -- the death of the old, the death of all that you used to be, a discontinuity with the past -- and a rebirth.

The place where your meditation is going to descend is the place occupied by your mind and your past. So the first and primary work is to clean your interior being of all thoughts. There is no question of choosing to keep the good thoughts in and to throw the bad thoughts out. For a meditator, all thoughts are simply junk; there is no question of good and bad. They all occupy the space inside you, and because of their occupation, your inner being cannot become absolutely silent. So good thoughts are as bad as bad thoughts; don't make any discrimination between them. Throw the baby out with the bath water!

Meditation needs absolute quiet, a silence so deep that nothing stirs within you. Once you understand exactly what meditation means, it is not difficult to attain it. It is our birthright; we are absolutely capable of having it. But you cannot have both: the mind and meditation.

Mind is a disturbance.

Mind is nothing but a normal madness.

You have to go beyond the mind into a space where no thought has ever entered, where no imagination functions, where no dream arises, where you simply are -- just a nobody.

It is more an understanding than a discipline. It is not that you have to do much; on the contrary, you don't have to do anything except clearly understand what meditation is. That very understanding will stop the functioning of the mind. That understanding is almost like a master before whom the servants stop quarreling with each other, or even talking with each other; suddenly the master enters the house and there is silence. All the servants start being busy -- at least *looking* like they are busy. Just a moment before, they

were all quarreling and fighting and discussing, and nobody was doing anything.

Understanding what meditation is, is inviting the master in. Mind is a servant. The moment the master comes in with all its silence, with all its joy, suddenly the mind falls into absolute silence.

Once you have achieved a meditative space, enlightenment is only a question of time. You cannot force it. You have to be just a waiting, an intense waiting, with a great longing -- almost like thirst, hunger, not a word .... It is like the experience of people who have sometimes got lost in a desert. At first, thirst is a word in their mind: "I am feeling thirsty and I am looking for water." But as time goes on, and there is no sign of any oasis -- and as far as the eyes can see, there is no possibility of finding water -- the thirst goes on spreading all over the body.

From the mind, from just a word, `thirst', it starts spreading to every cell and fiber of the body. Now it is no longer a word, it is an actual experience. Your every cell -- and there are seven million cells in the body -- is thirsty. Those cells don't know words, they don't know language, but they know that they need water; otherwise life is going to be finished.

In meditation, the longing becomes just a thirst for enlightenment and a patient awaiting, because it is such a great phenomenon and you are so tiny. Your hands cannot reach it; it is not within your reach. It will come and overwhelm you but you cannot do anything to bring it down to you. You are too small, your energies are too small. But whenever you are really waiting with patience and longing and passion, it comes. In the right moment, it comes. It has always come.

You are asking what meditation will be helpful to you. Raso, all meditations ... hundreds of techniques are available, but the essence of all those techniques is the same, just their forms differ. And the essence is contained in the meditation vipassana.

That is the meditation that has made more people in the world enlightened than any other, because it is the very essence. All other meditations have the same essence, but in different forms; something nonessential is also joined with them. But vipassana is pure essence. You cannot drop anything out of it and you cannot add anything to improve it.

Vipassana is such a simple thing that even a small child can do it. In fact, the smallest child can do it better than you, because he is not yet filled with the garbage of the mind; he is still clean and innocent.

Raso, I would suggest vipassana as the technique for you. Vipassana can be done in three ways -- you can choose which one suits you the best.

The first is: Awareness of your actions, your body, your mind, your heart. Walking, you should walk with awareness. Moving your hand, you should move with awareness, knowing perfectly that you are moving the hand. You can move it without any consciousness, like a mechanical thing. You are on a morning walk; you can go on walking without being aware of your feet. Be alert of the movements of your body.

While eating, be alert of the movements that are needed for eating. Taking a shower, be alert of the coolness that is coming to you, the water falling on you and the tremendous joy of it .... Just be alert. It should not go on happening in an unconscious state.

And the same about your mind: whatever thought passes on the screen of your mind, just be a watcher. Whatever emotion passes on the screen of your heart, just remain a witness -- don't get involved, don't get identified, don't evaluate what is good, what is bad; that is not part of your meditation. Your meditation has to be choiceless awareness.

You will be able one day even to see very subtle moods: how sadness settles in you just like the night is slowly, slowly settling around the world, how suddenly a small thing makes you joyous.

Just be a witness. Don't think, "I am sad." Just know, "There is sadness around me, there is joy around me. I am confronting a certain emotion or a certain mood." But you are always far away: a watcher on the hills, and everything else is going on in the valley. This is one of the ways vipassana can be done.

And for a woman, my feeling is that it is the easiest, because a woman is more alert of her body than a man. It is just her nature. She is more conscious of how she looks, she is more conscious of how she moves, she is more conscious of how she sits; she is always conscious of being graceful. And it is not only a conditioning; it is something natural and biological.

Mothers who have experienced having at least two or three children, start feeling after a certain time whether they are carrying a boy or girl in their womb. The boy starts playing football; he starts kicking here and there, he starts making himself felt -- he announces that he is here. The girl remains silent and relaxed; she does not play football, she does not kick, she does not announce. She remains as quiet as possible, as relaxed as possible.

So it is not a question of conditioning, because even in the womb you can see the difference between the boy and the girl. The boy is hectic; he cannot sit in one place. He is all over the place. He wants to do everything, he wants to know everything. The girl behaves in a totally different way.

That's why I say, Raso, it will be easier for you to take vipassana in this first form.

The second form is breathing, becoming aware of breathing. As the breath goes in, your belly starts rising up, and as the breath goes out, your belly starts settling down again. So the second method is to be aware of the belly, its rising and falling. Just the very awareness of the belly rising and falling ... And the belly is very close to the life sources because the child is joined with the mother's life through the navel. Behind the navel is his life's source. So when the belly rises up, it is really the life energy, the spring of life that is rising up and falling down with each breath. That too is not difficult, and perhaps may be even easier, because it is a single technique.

In the first, you have to be aware of the body, you have to be aware of the mind, you have to be aware of your emotions, moods. So it has three steps. The second sort has a single step: just the belly, moving up and down. And the result is the same. As you become more aware of the belly, the mind becomes silent, the heart becomes silent, the moods disappear.

And the third is to be aware of the breath at the entrance, when the breath goes in through your nostrils. Feel it at that extreme -- the other polarity from the belly -- feel it from the nose. The breath going in gives a certain coolness to your nostrils. Then the breath going out ... breath going in, breath going out ....

That too is possible. It is easier for men than for women. The woman is more aware of the belly. Most men don't even breathe as deep as the belly. Their chest rises up and falls down, because a wrong kind of athletics prevails over the world. Certainly it gives a more beautiful form to the body if your chest is high and your belly is almost non-existent.

Man has chosen to breathe only up to the chest, so the chest becomes bigger and bigger and the belly shrinks down. That appears to him to be more athletic. Around the world, except in Japan, all athletes and teachers of athletes emphasize breathing by filling your lungs, expanding your chest, and pulling the belly in. The ideal is the lion whose chest is big and whose belly is very small. So be like a lion; that has become the rule of athletic gymnasts and the people who have been working with the body.

Japan is the only exception, where they don't care that the chest should be broad and the belly should be pulled in. It needs a certain discipline to pull the belly in; it is not natural. Japan has chosen the natural way; hence you will be surprised to see a Japanese statue of Buddha. That is the way you can immediately discriminate whether the statue is Indian or Japanese. The Indian statues of Gautam Buddha have a very athletic body: the belly is very small and the chest is very broad. But the Japanese Buddha is totally different; his chest is almost silent, because he breathes from the belly, but his belly is bigger. It doesn't look very good because the idea prevalent in the world is the other way round, and it is so old. But breathing from the belly is more natural, more relaxed.

In the night it happens when you sleep: you don't breathe from the chest, you breathe from the belly. That's why the night is such a relaxed experience. After your sleep, in the morning you feel so fresh, so young, because the whole night you were breathing naturally ... you were in Japan!

These are the two points: if you are afraid that breathing from the belly and being attentive to its rising and falling will destroy your athletic form ... men may be more interested in that athletic form. Then for them it is easier to watch near the nostrils where the breath enters. Watch, and when the breath goes out, watch.

These are the three forms. Any one will do. And if you want to do two forms together, you can do two forms together; then the effort will become more intense. If you want to do all three forms together, you can do all three forms together. Then the process will be quicker. But it all depends on you, whatever feels easy. Remember: easy is right.

As meditation becomes settled, mind silent, the ego will disappear. You will be there, but there will be no feeling of "I." Then the doors are open. Just wait with a loving longing, with a welcome in the heart for that great moment, the greatest moment in anybody's life -- enlightenment.

It comes ... it certainly comes. It has never delayed for a single moment. Once you are in the right tuning, it suddenly explodes in you, transforms you. The old man is dead and the new man has arrived.

Big Chief Sitting Bull had been constipated for many moons. So he sent his favorite squaw to the medicine man for help. The medicine man gave the squaw three pills and told her to give them to the chief, and then report back to him the next morning.

The next morning the squaw came back with the message, "Big chief no shit." So the medicine man told her to double the dose.

The next day, she came back with the message, "Big Chief no shit." So again he told her to double the dose.

Again she came back with the same message. This went on for a week, and finally the medicine man told the squaw to give Sitting Bull the whole box.

The next morning, she came back with a very sad expression. "What is wrong, my child?" asked the medicine man. The little squaw looked at him with tears in her eyes and said, "Big Shit, no chief!"

One day it will happen to you, and that will be a great moment. That's what I am calling the right moment.

Okay Maneesha?
Yes, Osho.

The New Dawn

Chapter #17
Chapter title: Letting me in is finding yourself

26 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHAT IS THE LANGUAGE OF ENLIGHTENMENT?

Milarepa, there is no language of enlightenment. There cannot be by the very nature of the phenomenon. Enlightenment happens beyond mind and language is part of the mind. Enlightenment is experienced in utter silence.

If you want to call silence a language, then of course enlightenment has a language which consists of silence, which consists of blissfulness, which consists of ecstasy, which consists of innocence. But this is not the ordinary meaning of language. The ordinary meaning is that words have to be used as a vehicle to convey. Silence cannot be conveyed by words; neither can ecstasy or love or blissfulness. In fact, enlightenment can be seen, can be understood, can be felt, but cannot be heard and cannot be spoken.

I have told you the story: When Gautam Buddha became enlightened, he remained silent for seven days and the whole existence waited breathlessly to hear him, to hear his music, to hear his soundless song, his words coming from the land of the beyond -- words of truth ... the whole existence was waiting. And those seven days looked like seven centuries.

The story is tremendously beautiful. Up to a certain point it is factual and beyond that it becomes mythological, but by mythological I do not mean it becomes a lie. There are a few truths which can only be expressed through myths. He attained enlightenment, that is a truth; he remained silent for seven days, that is a truth. That the whole existence waited to hear him is a truth, but only for those who had experienced something of enlightenment and who had experienced the waiting existence, not for everybody.

But still it can be understood that existence rejoices whenever somebody becomes enlightened -- because it is a part of existence itself that is coming to its highest expression, a part of existence that is becoming an Everest, the highest peak. Naturally, it is existence's crowning glory. It is the very longing of the whole: one day to become enlightened, one day to dispel all unconsciousness and flood the whole existence with consciousness and light ... destroy all misery and bring as many flowers of joy as possible.

Beyond this point it becomes pure mythology, but still it has its own significance and its own truth.

The gods in heaven became worried. One thing has to be understood: Buddhism does not believe in a God; neither does Jainism believe in a God, but they believe in gods. They are far more democratic in their concepts than Mohammedanism, Judaism or Christianity -- these religions are more fascist. One God, one religion, one holy scripture, one prophet -- they are very monopolistic. But Buddhism has a totally different approach, far more democratic, far more human. It conceives millions of gods.

In fact, every being in existence has to become a god one day. When he becomes enlightened, he will be a god. There is no creator as such; the very idea is ugly. If God has created you, you are only puppets; you don't have an individuality of your own, your strings are in the hands of the puppeteer. And if God can create you, he can uncreate you any moment. Neither did he ask you when he created you, nor will he ask you when he destroys you. You are just a victim of a whimsical, dictatorial, fascist God.

According to Buddhism there is no God as a creator, and that brings dignity to every being. You are not puppets, you have an individuality and a freedom and a pride. Nobody can create you, nobody can destroy you; hence another concept has come out of it: nobody can save you except yourself. In Christianity there is the idea of the savior; in Judaism there is the idea of the savior -- if there is a God, he can send his messengers, prophets, messiahs to save you. Even liberating yourself is not within your hands. Even your liberation is going to be a sort of slavery -- somebody else liberates you. And a liberation that comes from somebody else's hands is not much of a liberation.

Freedom has to be achieved, not to be begged for. Freedom has to be snatched away, not to be prayed for. A freedom that is given to you as a gift out of compassion is not of much value. Hence, in Buddhism there is no savior either. But there are gods -- those who have become enlightened before.

Because there is no creation, existence is eternal; it never began and it will never end. This has to be understood. Christianity says that God created the world exactly four thousand and four years before Jesus Christ was born. Now, this is a very simple logic, that anything that begins in time is bound to end in time someday. You cannot have only a beginning without an end. However far away the end may be, there is bound to be an end because there has been a beginning. Hence, in religions where God is a creator, existence cannot have the rejoicing of eternity, timelessness, deathlessness, immortality.

Since eternity, millions of people must have become enlightened; they are all gods. These gods became disturbed when seven days of silence passed after Gautam Buddha's enlightenment, because it rarely happens that a human being becomes enlightened ... It is such a rare and unique phenomenon that the very soul of existence waits for it, longs for it, and thousands of years pass and then somebody becomes enlightened. And if Gautam Buddha is not going to speak, if he chooses to remain silent ... which is a natural possibility because silence is the only right language for enlightenment. The moment you try to bring it into language it becomes distorted. And the distortion happens on many levels.

First, it becomes distorted when you drag it down from its height, from the peaks, to the dark valleys of the mind. The first distortion happens there. Almost ninety percent of its reality is lost.

Then you speak. The second distortion happens because what you can conceive in the deepest core of your heart is one thing; the moment you bring it into expression as words, that is another thing. You feel great love, but when you say to someone, "I love you," suddenly you realize the word `love' is too small to express what you are feeling. It seems really embarrassing to use it.

And the third distortion happens when it is heard by somebody else, because he has his own ideas, his own conditionings, his own thoughts, opinions, philosophies, ideologies, prejudices. He will immediately interpret it according to himself. By the time it reaches the person, it is no longer the same thing that had started from the highest peak of your consciousness. It has gone through so many changes that it is altogether something else. So it has happened many times that enlightened people have never spoken. Out of a hundred enlightened people, perhaps one may have chosen to speak.

Gautam Buddha was such a rare human being, so well-cultured, so articulate, that if he chose to remain silent, the world would miss a great opportunity. The gods came down, touched the feet of Gautam Buddha and asked him to speak. "The whole existence is waiting. The trees are waiting, the mountains are waiting, the valleys are waiting, the clouds are waiting, the stars are waiting. Don't frustrate everyone. Don't be so

unkind, have some mercy and speak."

But Gautam Buddha had his own argument. He said, "I can understand your compassion, and I would like to speak. For seven days I have been wavering between the two, whether to speak or to not speak, and every argument goes for not speaking. I have not been able to find a single argument in favor of speaking. I am going to be misunderstood, so what is the point when you are going to be misunderstood? -- which is absolutely certain. I am going to be condemned; nobody is going to listen to me the way the words of an enlightened man have to be listened to. Listening needs a certain training, a discipline, it is not just hearing.

"And even if somebody understands me, he is not going to take a single step, because every step is dangerous; it is walking on a razor's edge. I am not against speaking, just I cannot see that there is any use, and I have found every argument against it."

The gods looked at each other. What Gautam Buddha was saying was right. They went aside to discuss what to do now. "We cannot say that what he is saying is wrong, but still we would like him to speak. Some way has to be found to convince him." They discussed for a long time and finally they came to a conclusion.

They came back to Gautam Buddha and they said, "We have found just one single, small argument. It is very small in comparison to all the arguments that go against, but still we would like you to consider. Our argument is that you may be misunderstood by ninety-nine percent of the people, but you cannot say that you will be misunderstood by a hundred percent of the people. You have to give at least a little margin -- just one percent. And that one percent is not small in this vast universe; that one percent is a big enough portion. Perhaps out of that one percent, very few will be able to follow the path.

"But even if one person in the whole universe becomes enlightened because of your speaking, it is worth it. Enlightenment is such a great experience that even if your whole life's effort can make one person enlightened, you have done great. To ask for more is not right; this is more than enough. And there are a few people -- you must be aware, as we are aware -- who are just on the borderline. Just a little push, a little encouragement, a little hope and perhaps they will cross the boundary of ignorance, they will cross the boundary of bondage, they will come out of their prisons. You have to speak."

Gautam Buddha closed his eyes and thought for a few moments, and he said, "I cannot deny that much possibility. It is not much but I do understand that all my arguments, howsoever great, are small before the compassion. I will live for at least forty-two years, and if I can make a single individual enlightened I will feel immensely rewarded. I will speak. You can go back unburdened of your worry and concern." And he spoke continuously for forty-two years.

And certainly not one, but nearabout two dozen people became enlightened. But these two dozen people were the people who learned the art of listening, who learned the art of being silent. They did not become enlightened because of what Buddha was saying, they became enlightened because they could feel what Buddha was -- his presence, his vibe, his silence, his depth, his height.

These two dozen people were not becoming enlightened just by listening to the words of Gautam Buddha. Those words helped: they helped them to be in the presence of Gautam Buddha, they helped them to understand the beauty ordinary words take when they are used by an enlightened person. Ordinary gestures become so graceful, ordinary eyes become so beautiful, with such depth and meaning. Just the way Buddha walks has a different quality to it, just the way he sleeps has a different significance to it. These were the people who tried to understand not what Gautam Buddha was saying, but what he was being. His being is the only authentic language.

But millions heard him, became knowledgeable. And the day he died, the same day, thirty-two schools sprang up, thirty-two divisions amongst the disciples -- because they differed in their interpretations of what Gautam Buddha had said. Every effort was made that they should gather together and compile whatever they had heard from Gautam Buddha, but all their efforts were failures. There are thirty-two versions, so different that one cannot believe how people can hear one person in so many ways.

Even today those thirty-two schools go on quarreling. For twenty-five centuries they have not been able to be reconciled with each other. In fact, they have gone farther and farther away from each other. Now they have become independent philosophies, proposing that "That is what Gautam Buddha has said and everybody else is wrong. This is the holy scripture. Others are just collections by people who don't understand."

It is one of the great problems, Milarepa, that you have raised: "What is the language of enlightenment?" The being of the enlightened person is his language. To be in contact with him, to drop all defenses, to open all the doors of your heart, to allow his love to reach to you, to allow his vibe to become your vibe ....

Slowly, slowly, if one is ready, unafraid, then the heart of the disciple starts dancing in the same tune as

the master. Something is being transpired which nobody can see. Something has happened; something which has not been said has been heard. Something which is not possible to be brought into words, has been conveyed through silence -- just through looking into your eyes, or just holding your hand, or just sitting by your side in silence.
But language as such ... there is none.

Grandpa Hymie Goldberg went to see his doctor. "What is the problem?" asked the physician.

"Well, doc," said Hymie, "it is like this: after the first I am very tired; after the second I feel all ill; after the third my heart begins to pound; after the fourth I break out in a cold sweat; after the fifth I am so exhausted I feel I could die."
"Incredible," said the doctor. "How old are you?"
"Seventy-six," replied Grandpa Hymie.

"Well, at seventy-six don't you think you should stop after the first?" said the physician.

"But doctor," said old Hymie, "how can I stop after the first floor, when I live on the fifth?"

Language is not much, even in ordinary life. Rather than giving understanding to each other, it gives many misunderstandings.

Two robbers broke into a bank in a small town. "All right," said the bigger man, "line up! We are gonna rob all the men and rape all the women."

"Wait a second," snapped his partner. "Let's just grab the money and beat it."

"Shut up, and mind your own business," said a little old lady from the back. "The big fellow knows what he is doing."

Language is a very fragile instrument, but it works as far as ordinary life is concerned. It is utilitarian, but the moment you start moving towards the non-utilitarian existence, language starts failing you. For example, in poetry language is not so clear as in prose. Prose is simple to understand. Poetry needs interpretation, and interpretations can be many.

The Hindu holy book SHRIMAD BHAGAVADGITA has one thousand interpretations. It is great poetry; and the poet takes every license with language. He is allowed; otherwise there would be no difference between prose and poetry. You cannot write a scientific treatise in the form of poetry, and you cannot write a love letter the way you solve a mathematical problem. The love letter has to be poetic; even though it is written in prose its essence is poetry.

Poetry has beauty, but becomes vague. It is difficult to catch hold of it -- it becomes more and more elusive. The greater the poetry, the more elusive. You feel something, but you cannot exactly pinpoint what it is, where it is.

It happened .... A professor of literature at London University suddenly stopped when he was teaching about the poetry of a great English poet, Coleridge. Just in the middle of the poem he said, "Forgive me, I cannot be unjust to the poet. I can manage and you will not be able to detect it, but I cannot deceive myself: beyond these lines everything is vague, illusory. I don't understand, myself, exactly what he means. And fortunately, Coleridge lives in my neighborhood so it will not take much time; tomorrow I will come having asked him what he means by these words. So just forgive me for one day."

He must have been a very sincere and honest man; otherwise it is very easy to make up some meaning. And people must have been making up that meaning -- other professors before him and after him.

He went that evening to Coleridge and he said, "Forgive me disturbing your peaceful evening, but I had to come because I cannot be insincere; neither can I be unjust to you. I have loved you, respected you. Each of your words is pure gold. But the mystery becomes too much here, in these lines, and I cannot figure out exactly what their meaning is. They seem to contain much, but perhaps too much for my mind to grasp. It will be a great kindness on your part if you can tell me what you mean by these statements."

Coleridge said, "You will have to forgive me because when I wrote them, two men knew the meaning of these lines. Now only one man knows."

The professor said, "Then there is no problem," because he thought that that one man could not be anybody else but Coleridge. Who bothers about the other man, whether he still has the understanding or not?

Coleridge said, "You don't understand. When I wrote these lines, God knew and I knew. Now I don't

know, only God knows. If you meet him somewhere, ask him. And if you can find the meaning, please inform me, because whenever I come to this place I become puzzled myself. There *is* something, there is something great; but because it is great, mind falls short. It has come from beyond the mind."

And a poet is not capable of going beyond the mind. That is the difference between a poet and a mystic: the mystic can go beyond the mind; the poet once in a while finds himself, accidentally, beyond the mind, but it is not his will. It happens once in a while, but not according to his desire. When it happens, he catches as much as he can. He fills himself with the beauty, with the significance, with the joy, as much as he can -- pours it into poetry. But it is beyond his willpower. He cannot manage to open the door to the beyond whenever he wants; the breeze comes whenever *it* wants to come.

When Coleridge died, he left forty thousand poems unfinished. Because the door opened for a moment, he saw something, but by the time he managed to write it, the door had closed. It is almost like lightning -- you see the whole place, just a glimpse, and then it is all darkness. You remember a few things, as if seen in a faraway dream. You can write, but it will remain incomplete.

His friends insisted continuously, "Coleridge, what you are doing is not right. Some poem needs only two lines more and it will be complete. And it is a great poem."

But he said always the same thing: "I have tried, but when I look, I can see my words are very ordinary. Although nobody will be able to detect it, I will always know. I cannot deceive myself. These poems will remain incomplete until the beyond opens again, and fills my heart with the song that has left an incomplete impression, so that I can complete it."

He completed only seven poems. Only seven poems have made him one of the greatest poets of the world, for the simple reason that the quantity is not much but the quality is. You may have written seven thousand poems, it makes no difference -- they will not come to the height of Coleridge. He is the only man in the whole history of literature who is thought to be a great poet only on the grounds of seven poems.

Rabindranath is thought to be a great poet. He has six thousand poems complete, of great grandeur. Of course you can call him a great poet. But Coleridge's greatness consists of a totally different dimension -- his quality.

If this is the situation of the poet, you can understand the situation of the mystic. The poet simply goes just a few steps beyond the mind, and the mystic has gone forever beyond the mind. He lives beyond the mind; he never comes back to the mind. He cannot express his enlightenment in any language. Even if he speaks, he speaks as a device; he speaks to attract the seekers to feel his being, to feel his presence, to be overwhelmed by his fragrance. He is using language only as a trap, because you can understand only language.

But once you start falling in love with somebody, although in the beginning it is only his language, his poetry, his graceful assertions, his mysterious words ... slowly, slowly you come closer and closer. Words are forgotten and the person becomes more and more important, his presence becomes more and more tangible. You can almost touch it. His silence slowly starts reaching within you, creating a communion -- not a communication.

There is a story about a Sufi mystic, Jalaluddin Rumi, who has been loved by Sufis the most. He is the only Sufi mystic who has been called *mevlana*: master of masters. And he was certainly a master of masters.

A caravan was passing through the desert, and in a castle in the desert Jalaluddin Rumi had his campus, where seekers from all over the Middle East used to come to see him. The people in the caravan thought, "It is a good place for the night's rest. We and our camels are all tired. And moreover, it is a good chance, just out of curiosity, to see what is happening with this madman, Jalaluddin Rumi, who attracts strange people from faraway countries. And we don't see any point in it. He looks to us a little mad, but they call him a master of masters." So just out of curiosity they stopped under the trees and went into the castle to see what was happening.

Jalaluddin was teaching. His teaching consisted of pure poetry; he would sing a song. They heard his songs -- they looked like utterances of a madman: irrelevant, unconnected. Beautiful words, but saying nothing ... strange sentences. When you are hearing them you feel great; when later on you think about them you find nothing, your hands are empty. They left in the morning.

When they were returning they again stopped, just out of curiosity: "What is happening now?" Jalaluddin was sitting with closed eyes, and all the disciples were sitting with closed eyes with him. Nobody was saying anything and nobody was hearing anything.

They said, "Now things have gone from bad to worse. Last time at least that madman was saying something which at least looked beautiful -- without meaning. But now he is sitting with closed eyes, and all

these idiots are sitting with closed eyes. Now there is nothing for us." So they went away.

On their second trip they again passed by the side of the castle, and they again stopped to see how much the madness had progressed. There was only Jalaluddin Rumi sitting, and nobody else.

They said, "So all those idiots are gone. This is strange -- very strange progress of the disciples. Where have they disappeared to? They have all left."

Seeing nobody there, they took courage, approached Jalaluddin, and asked him, "It is not good to disturb you, but we cannot resist our temptation to ask -- what happened to your disciples?"

Jalaluddin looked at him -- the man who was asking -- and the crowd behind him, the whole caravan. He said, "I have been watching you. The first time you stopped I was speaking to my disciples, just preparing them so that they can sit in silence with me. The next time you passed, they had become mature enough, they were sitting in silence with me.

"This time you have come, they have all gone to spread the message. They have ripened, they have arrived at the space they had been searching for. Now they have gone to catch hold of other mad people. I will have to begin again when new people come. I will talk, and when they are ready just to enjoy my presence in silence, then I will sit in silence with them. And when they have come so close that their heart and my heart have become one, I will send them to fetch other mad people who are in need of me."

Enlightenment has no language, Milarepa. But enlightenment finds ways, even without language, to convey the essential message. Even language can be used as a device, but it is not a communication of the experienced truth. That communication will happen only in communion.

Everything can be used, and different masters use different things. Jalaluddin Rumi used to dance, and his dance was so infectious that people would start dancing with him. And just by dancing with him, something would start transpiring.

Nanak traveled all over India and outside India -- the only great Indian mystic who ever went outside India. And he had only one disciple with him in all these travels. He went to Sri Lanka, he went to Mecca and Medina in Saudi Arabia, far and wide -- and he was walking. All that he used to do was just to sit under a tree and his disciple, Mardana, used to play on a certain musical instrument. He would play music and Nanak would sing a song. And there was such beauty in his song, and in the music of Mardana, that even people who did not understand their language would come there and sit close to them.

After the music was finished, Nanak would sit silently. And the people who had become enchanted with the music, without understanding -- because it was not their language ... a few would leave, but a few would sit because now his silence had also become a tremendous magnetic force.

He was an uneducated man and he used only a villager's language -- Punjabi. But he managed to create an impact on almost half of Asia. Without any language, he managed to make disciples. I am reminded of a small but tremendously valuable incident.

Near Lahore there was a campus of Sufi mystics, very famous in those days -- five hundred years ago. People used to come from far and wide to Lahore for that mystic gathering.

Nanak also reached there, and he was just taking a bath outside the campus when the chief Sufi heard that he was there. Neither he understood Nanak's language, nor Nanak understood his language; but some way had to be found. He sent one of his disciples with a beautiful cup full of milk, so full that even one more drop of milk could not be contained in it. And he sent that cup of milk to Nanak.

Mardana could not understand: "What is the matter? What are we supposed to do? Is it a gift, is it a welcome?" Nanak laughed and he looked around, found a wildflower, and floated it in the milk. The wildflower was so light that it did not disturb the milk, and nothing came out of the cup. And he gave the signal to the man to take it back.

The man said, "This is strange. I could not understand why this milk has been sent, and now it has become even more mysterious: that strange fellow has put a wildflower in it." He asked the chief Sufi, his master, "Don't keep me in ignorance. Please tell me what the secret of all this is. What is going on?"

The chief mystic said, "I had sent that cup full of milk to tell Nanak, `Go on to somewhere else; this place is so full of mystics, there is no need of any more mysticism. It is too full, just like this cup. We cannot welcome you; it will be unnecessarily crowding the place. You go somewhere else.' But that man has managed to float a flower in it. He is saying, `I will be just like this flower in your gathering. I will not occupy any space, I will not be a disturbance in your gathering. I will be just a beautiful flower, floating over your gathering.'"

The Sufi mystic came, touched the feet of Nanak and welcomed him -- without language; nothing was said. Nanak remained their guest, every day singing his songs, and the Sufis were dancing, enjoying. And

the day he left they were crying. Even the chief mystic was crying. They all came to give him a send-off. Not a single word of language was exchanged -- they had no possibility of any communication. But a great communion happened.

Enlightenment has no language, Milarepa, but enlightenment is capable of finding ways of conveying its rejoicings, its blissfulness, its truth, its love, its compassion ... all that is great in human experience -- the highest peaks of consciousness.

BELOVED OSHO,
I AM EXPERIENCING THAT THE MORE I FIND MY INNER CHILD, THE MORE YOU COME INTO ME. WHEN I FEEL THAT STRONGLY I PANIC, SLAM THE DOOR, AND RUSH INTO MY STRONG, ADULT MIND. I TELL MYSELF NOT TO LET YOU TAKE ME OVER. SOMETIMES I THINK THAT LETTING YOU IN AND FINDING MYSELF ARE SYNONYMOUS, WHICH MAKES ME WONDER. AM I A HOPELESS CASE?

Prabodh Nityo, you are not a hopeless case, but you can turn out to be -- you can manage it. You are creating the situation. Just listen to your question: "I am experiencing that the more I find my inner child, the more you come into me." This is the very purpose of your being here, to allow me in. But instead of rejoicing, you say, "When I feel that strongly I panic, slam the door, and rush into my strong, adult mind."

Something great comes to your door -- something for which you are longing, something which has brought you here -- but when it knocks on your door, you forget all about the fact that you have longed for this moment, perhaps for lives. You "panic, slam the door, and rush into your strong, adult mind." You tell yourself not to let me take you over.

This is just old habit.

This fear comes to everybody.

On the one hand, you want me to transform you. On the other hand, you are afraid of any change. On the one hand, you want to pass through a revolution to become totally new and fresh. On the other hand, the grip of the old is too strong. So as long as your prayers are not heard, everything is okay.

Millions of people are going to the temples, to the churches, to the synagogues, to the mosques, to the *gurudwaras*, just for a single reason -- because there is no God to hear their prayers. If their prayers were heard, nobody would go even close to the temples. Everybody would panic! -- for the simple reason that to allow God or to allow the beyond to enter in you is to be possessed of something which is far bigger than you.

You are no longer in possession; you are possessed -- possessed of such a tremendous force that unless you are ready to drop your ego, your personality, your separation, you are bound to feel in a terrible shock, scared, and do everything to prevent this overwhelming experience from happening.

"And sometimes," you say, "I think that letting you in and finding myself are synonymous." These must be the times when I am far away from you and there is no fear of being overtaken; when there is no fear that I will hear you; when there is no fear that I am so close that you have to close the doors and run away into your adult mind. But this is far truer ... this is what you have asked, you have been asking every moment to happen.

It is exactly the case. Letting me in is finding yourself. In the deepest core, you and I are not separate -- nobody is. In the deepest center, we are all one. So whether you allow your own child, your own innocence, or you allow me in, it is the same, it is synonymous. The moments when you feel this are saner moments, but you feel this only when nothing is happening and you are well defended: the doors are closed, you have slammed everything shut, and you are perfectly protected by your adult mind. Then you start thinking again because your mind is not your contentment, your mind is not your peace, your mind is not your god. Your mind is your prison, and you are thinking you are very secure.

When I was in prison in America, in the first jail ... because they kept on moving me from one jail to another. In twelve days I had the great experience of being in five jails. Perhaps it is unprecedented -- in twelve days, covering five jails! In the first jail, the man in charge was a beautiful old man, and he immediately fell in a kind of deep intimacy with me. He told me, "Here you are absolutely secure."

I said, "That's absolutely true, in a jail certainly one is absolutely secure. Security and jails are synonymous. Outside there are all kinds of dangers -- in jail nobody can rob you, nobody can murder you ... you are perfectly secure." I said, "You are right, but you don't follow your own advice."

He said, "What do you mean?"

I said, "In America, twenty percent of the presidents have been assassinated. This is the greatest record of assassination in the whole world. Out of five, one president is going to be assassinated."

He said, "I don't follow. What do you mean by bringing in these assassinations of the presidents?"

I said, "You should keep your presidents in jail instead of keeping me in jail. Ronald Reagan needs to be in jail; here he will be absolutely secure. As far as I am concerned, I have lived my whole life outside. And how long will you keep me in jail? You are keeping me in jail illegally, without any arrest warrant. You don't have any evidence of any crime against me. So just a few days' security will not help -- again I will be outside.

"And I am of no importance to anybody. I am not a president of a country or a prime minister of a country; I am not a pope of any religion. I don't need any security. Your idea is great. You should suggest to the senate that every president, once he is chosen, should be immediately imprisoned. This way you will save the twenty percent assassinations."

He said, "My God! You are really dangerous. I have heard that you are dangerous ... you are! What kind of ideas are you putting into my head? I'm just on the verge of retirement; don't disturb my life."

I said, "It was your idea. And why do you live outside the jail? It is dangerous outside. Just come in and be safe."

He said, "It is very difficult to argue with you. The whole idea is wrong, but you are convincing."

I said, "It is your idea. You told me, `You are very secure here -- rest, don't be disturbed; nobody can disturb you.' I have just been extending your idea to its logical end. If you follow your own advice, don't go home."

He really fell in love with me. For three days I was in his jail -- I was in the hospital part of the jail. The nurses told me, "You have changed the whole climate here, because this man, who is in charge of the jail, used to come once in six months or once a year to visit this section. Now that you are here, he comes at least six times a day to meet you. He cannot sit in his office." He used to take me to his office also ..."Just come, have a cup of tea in my office and we will discuss something."

I said, "Listen, if the government comes to know, you will be in trouble."

He said, "I don't care because I'm going to be retired soon."

And the world news media wanted to interview me in the jail. He said, "This is unprecedented, but I will allow the world press conference." And he allowed it ... in the jail were one hundred journalists: television people, radio people, newspaper people, magazine people, cable television people.

And he said, "I'm going to be retired. They can retire me a little earlier at the most. What else can they do? And there is no prohibition in the jail code saying that no press conference can be held inside the jail. So there is no problem."

I said, "That's perfectly good."

He enjoyed the press conference so much, and whatever I said to the press people. His whole staff was there to listen: the doctor, the nurses, everybody was there. And from the next day on they started bringing their families to see me. I said, "What?" And their children started bringing their autograph books!

The nurses could not find anything for me to sign, but in the newspapers there were many pictures of me, so they started bringing cuttings of photographs from the newspapers: "We will remember that once you have been here for three days. This will be our memory ... the most cherished memory. In these three days this place has not been a jail at all."

The nurses were coming even on the day which was their day off. They said, "We will lose that day, but you may go any moment and we don't want to miss any time."

You are worried about security, safety; that if I take you over, or I become your very center, then what is the guarantee of your security and your safety? You are already living in a prison. If I can come within you, I can pull you out of your prison -- even from the outside. That's what I am trying to do: to pull you out of your old mind.

You are not a hopeless case, Prabodh Nityo, but if you go on doing this, then it becomes impossible for me to help you in any way. If you panic, if you slam the door and rush into the strong, adult mind behind a protective wall, then you are doing a schizophrenic act: on the one hand you are asking me to come and transform you, and on the other hand when I come to you, you close the door.

Decide any way -- whichever suits you. If your old mind is a great joy to you, there is no need for me to disturb you; be satisfied with your old mind. But it cannot be the case. If the old mind was right, you would not have been here. You are here in search of something new, in search of something unknown, in search of an alchemical change. Now gather courage. And it is a question only of a single moment.

Stop slamming doors, and stop running into a defense. I cannot destroy you, I can only destroy that which is not you. I can discover and help you to discover your authentic being. But you are in an absolute misunderstanding.

On his wedding night, the preacher returned to the bedroom from brushing his teeth and found his newlywed lying in bed stark naked, on her back, with her legs spread invitingly.

"Praise the Lord!" cried the preacher. "I expected to find a good Christian girl like you on her knees beside the bed."

"Well, all right," blushed the bride, "but that way it always gives me hiccups."

Just people are such ... Their minds are conditioned in such a way. The poor preacher is thinking of prayer, but the girl is thinking of something else.

Henry Ford died, and before going to heaven was interviewed by God. Asked about his achievements on the earth, Henry Ford boasted, "My model-T Ford is one of the greatest achievements of all time. Incidentally, what do you think about it?"

God smiled and said, "It was not a bad invention." And he asked Henry what he thought about *his* greatest creation -- woman.

"Not bad," said Henry. "But if you ask me, the inlet valve is a bit too near the exhaust."

A Henry Ford is a Henry Ford; he understands only one language. Your old mind understands only one thing: how to protect yourself. But life belongs to those who drop all defense measures, because every defense measure is a mistrust in existence.

Life belongs to those who trust existence. Then there is no need for any defense. Then this is your home ... all these stars and all these oceans and all these mountains are part of your home. This whole existence is your very life's source. There is no need to fear, and there is no need to close yourself in dark cells in a deep mistrust.

Mistrust is almost death.

Trust is the only life that I know of.

Okay Maneesha?

Yes, Osho.

The New Dawn

Chapter #18

Chapter title: Beware of the mind: it is blind

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BELOVED OSHO,

DO I HAVE TO KNOW AND UNDERSTAND THE ROOTS OF MY OLD PATTERNS IN ORDER TO BE ABLE

TO DROP THEM, OR IS AWARENESS ENOUGH? PLEASE COMMENT.

Deva Suparni, this is the dividing line between Western psychology and Eastern mysticism. Western psychology is an effort to understand the roots of your old patterns, but it does not help anybody to get rid of them.

You become more understanding, you become more sober, you become more normal; your mind is no longer a great mess. Things are settled a little better than they ever have been before, but every problem remains the same -- it simply goes dormant. You can understand your jealousy, you can understand your anger, your hate, your greed, your ambitions, but all this understanding will remain intellectual. So even the greatest psychologists of the West are far away from the Eastern mystics.

The man who founded Western psychology, Sigmund Freud, was so much afraid of death that even the mention of the word `death' was enough to throw him into a coma; he would become unconscious, the paranoia of death was so great. It happened three times. He was so much afraid of ghosts that he would not pass by the side of a cemetery. Now, a man like Sigmund Freud who has tremendous intellectual acumen, who knows every root of the mind, who knows every subtle functioning of the mind, still remains confined in the mind.

Awareness leads you beyond the mind. It does not bother to understand the problems of the mind, their roots, it simply leaves the mind aside, it simply gets out of it. That is the reason why in the East there has been no development of psychology.

It is strange that for ten thousand years at least, the East has been consistently and one-pointedly working in the field of human consciousness, but it has not developed any psychology, any psychoanalysis or psychosynthesis. It is a great surprise that for ten thousand years nobody even touched the matter. Rather than understanding the mind, the East developed a totally different approach, and their approach was disidentifying with the mind: "I am not the mind." Once this awareness becomes crystallized in you, the mind becomes impotent.

The whole power of the mind is in your identification with it. So it was found to be useless to go unnecessarily digging for roots, finding causes behind causes, working out through dreams, analyzing dreams, interpreting dreams. And every psychologist finds a different root, finds a different interpretation, finds a different cause. Psychology is not yet a science; it is still fictitious.

If you go to Sigmund Freud, your dream will be interpreted in sexual terms. His mind is obsessed with sex. Bring anything and immediately he will find an interpretation that it is sexual.

Go to Alfred Adler, the man who founded another school of psychology -- analytical psychology ... He is obsessed with another idea: will to power. So whatever you dream will be interpreted according to that idea -- it is will to power. Go to Carl Gustav Jung, he interprets every dream as a faraway echo from your past lives. His interpretation is mythological. And there are many other schools.

There has been a great effort made by Assagioli -- psychosynthesis -- to bring all these schools together, but his psychosynthesis is absolutely useless. At least psychoanalysis has some truth in it, and analytical psychology also has some truth in it; but psychosynthesis is simply a hodge-podge. It has taken one part from one school, another part from another school, and it has joined them together.

Assagioli is a great intellectual; he could manage to put the pieces of the jigsaw puzzle in the right places. But what was significant in Sigmund Freud was significant in a certain context; that context is no longer there. He has only taken what appears to be significant, but without the context it loses all meaning. Hence, Assagioli has worked his whole life for some synthesis, but he has not been able to create anything significant. And all these schools have been working hard.

But the East simply bypassed the mind. Rather than finding out the causes and roots and reasons, they found out one thing: from where does the mind get its power? from where does the energy come to feed it? The energy to feed the mind comes from your identification that "I am it." They broke that bridge. That's what awareness is: being aware that "I am not the body, I am not the mind. I am not even the heart, I am simply pure awareness, a SAKSHI."

As this awareness deepens, becomes crystallized, the mind has more and more a shadow existence. Its impact on you loses all force. And when the awareness is a hundred percent settled, mind simply evaporates.

Western psychology has still to figure out why it is not succeeding. Thousands of people are going through psychoanalysis and through other therapeutic methods, but not a single one of them -- not even the founder of those schools -- can be called enlightened, can be said to be without problems, can be said to be

without anxieties, anguishes, fears, paranoia. Everything exists in them as it exists in you.

Sigmund Freud was asked many times by his disciples, "You psychoanalyze all of us; we bring our dreams to you to be interpreted. It will be a great experiment if you allow us to psychoanalyze you. You give us your dreams and we will try to analyze and find out what they mean, from where they come, what they indicate." But Sigmund Freud never agreed to that. That shows an immense weakness in the whole framework of psychoanalysis. He was afraid that they would find the same things in his dreams that he was finding in their dreams. Then his superiority as a founder, as a master would be lost.

He was not aware at all of people like Gautam Buddha or Mahavira or Nagarjuna. Because these people don't dream, there is nothing to analyze. These people have come so far away from the mind that all connections are cut. They live out of awareness, not out of intellect. They respond out of awareness, not out of mind and its memories. And they don't repress anything; hence there is no need for any dreaming.

Dreaming is a by-product of repression. There are aboriginal tribes where people don't dream. Or if they dream, they dream only once in a while. They are surprised to know that civilized people dream almost the whole night. In eight hours' sleep, six hours you are dreaming. And the aboriginal is simply sleeping eight hours in deep silence, with no disturbance. Sigmund Freud was aware only of the sick Western people. He was not aware of a man of awareness; otherwise the whole history of Western psychology would have been different.

I will not tell you, Suparni, to make an effort to understand the roots of your mind and its patterns; it is simply a useless wastage of time. Just awareness is enough, more than enough. As you become aware, you come out of the grip of the mind, and the mind remains almost a dead fossil. There is no need to bother from where the greed came, the real question is how to get out of it. The question is not from where the ego arose -- these are intellectual questions which are not significant for a seeker.

And then there will be many philosophical standpoints: from where greed arose, from where ego came in; from where your jealousy, from where your hate, from where your cruelty came in -- looking for the beginnings of all this. And mind is a vast complex; in fact, life is too small to figure out all the problems of the mind and their origins. Their origins may be of thousands of lives. Slowly Western psychology is coming closer to it -- for example, primal therapy.

Janov understood that unless we find the beginnings of the problems ... That means to him, being a Christian, believing only in one life -- the roots must be found somewhere in childhood. So he started working to remind you of your childhood, and then he stumbled upon a new fact -- that in deep hypnosis people not only remember their childhood, they remember their birth. They also remember the nine months in the mother's womb, and a few very sensitive people even remember their previous life.

And then he became afraid himself, that he was going into a tunnel which seemed to be unending. You go into the past life and that will take you again, through the whole long passage, to another life. Your mind is many lives old, so you are not going to be able to find its root in the present. Perhaps you will have to travel backwards through thousands of lives, and it is not an easy thing. And then too, even if you come to understand from where the greed has come, it does not make any change. You will have to then know how to drop it.

And there are so many problems that if you start dropping each problem separately, you will need millions of lives to be completely finished with the mind. And while you are figuring out about one problem, other problems are growing, gathering more energy, more vitality, more influence. It is a very stupid game.

In the East, not a single person in the whole past -- in China, in India, in Japan, in Arabia -- has ever bothered about it. It is fighting with shadows. They worked from a very different angle and they succeeded immensely. They simply pulled their awareness out of the mind. They stood outside the mind as a witness and they found a miracle happening: as they became a witness, the mind became impotent, it lost all power over them. And there was no need to understand anything.

Awareness goes on growing higher and the mind goes on growing smaller -- in the same proportion. If awareness is fifty percent then mind is cut to fifty percent. If awareness is seventy percent, only thirty percent of the mind remains. The day awareness is a hundred percent, there is no mind to be found at all.

Hence, the whole Eastern approach is to find a state of no-mind -- that silence, that purity, that serenity. And mind is no longer there with all its problems, with all its roots; it has simply evaporated the way dewdrops evaporate in the sun in the morning, leaving no trace behind. Hence I will say to you, awareness is not only enough, it is more than enough. You don't need anything else.

Western psychology has no place for meditation in it yet, and that's why it goes on going round and

round, finding no solution. There are people who have been in psychoanalysis for fifteen years. They have wasted fortunes on it -- because psychoanalysis is the most highly paid profession. Fifteen years in psychoanalysis and all that has happened is that they have become addicted to psychoanalysis. Now they cannot remain without it. Rather than solving any problem, a new problem has arisen. Now it has become almost like a drug addiction. So when they get fed up with one psychoanalyst, they start with another. If they are not being psychoanalyzed, then they feel something is missing.

But it has not helped anybody. Even they accept that there is not a single man in the whole West who has been completely analyzed. But such is the blindness of people that they cannot see the simple point, why a single person is not there -- when there are thousands of psychoanalysts analyzing people -- who has been perfectly analyzed and who has gone beyond mind.

Analysis cannot take you beyond. The way beyond is awareness, the way beyond mind is meditation. It is a simple way and it has created thousands of enlightened people in the East. And they were not doing anything with the mind, they were doing something else: they were simply becoming aware, alert, conscious. They were using mind also as an object.

The way you see a tree, the way you see pillars, the way you see other people -- they were trying to see the mind also as separate, and they succeeded. And the moment they succeeded in seeing the mind as separate, that was the death of the mind. In its place grows a clarity; intellect disappears, intelligence arises. One does not react anymore, one responds. Reaction is always based on your past experiences, and response is just like a mirror: you come in front of it and it responds, it shows your face. It does not carry any memory. The moment you have moved away, it is again pure, no reflection.

The meditator becomes finally a mirror. Any situation is reflected in him and he responds in the present moment, out of presence. Hence, his every response has a newness, a freshness, a clarity, a beauty, a grace. It is not some old idea that he is repeating. This is something to be understood, that no situation is ever exactly the same as any other situation that you have encountered before. So if you are reacting out of the past, you are not able to tackle the situation; you are lagging far behind.

That is the cause of your failure. You don't see the situation, you are more concerned with your response; you are blind to the situation. The man of meditation is simply open with his eyes, available to see the situation and let the situation provoke the response in him. He is not carrying a ready-made answer to it.

A beautiful story about Gautam Buddha .... One morning a man asked him, "Is there a God?" Buddha looked at the man, looked into his eyes and said, "No, there is no God."

That very day in the afternoon another man asked, "What do you think about God? Is there a God?" Again he looked at the man and into his eyes and said, "Yes, there is a God."

Ananda, who was with him, became very much puzzled, but he was always very careful not to interfere in anything. He had his time when everybody had left in the night and Buddha was going to sleep; if he had to ask anything, he would ask at that time.

But by the evening, as the sun was setting, a third man came with almost the same question, formulated differently. He said, "There are people who believe in God, there are people who don't believe in God. I myself don't know with whom I should stand. You help me."

Ananda was very intensely listening now to what Buddha says. He had given two absolutely contradictory answers in the same day, and now the third opportunity has arisen -- and there is no third answer. But Buddha gave him the third answer. He did not speak, he closed his eyes. It was a beautiful evening. The birds had settled in their trees -- Buddha was staying in a mango grove -- the sun had set, a cool breeze had started blowing. The man, seeing Buddha sitting with closed eyes, thought that perhaps this is his answer, so he also sat with closed eyes with him.

An hour passed, the man opened his eyes, touched the feet of Buddha and said, "Your compassion is great. You have given me the answer. I will always remain obliged to you."

Ananda could not believe it, because Buddha had not spoken a single word. And as the man went away, perfectly satisfied and contented, Ananda asked Buddha, "This is too much! You should think of me -- you will drive me mad. I am just on the verge of a nervous breakdown. To one man you say there is no God, to another man you say there is a God, and to the third you don't answer. And that strange fellow says that he has received the answer and he is perfectly satisfied and obliged, and touches your feet. What is going on?"

Buddha said, "Ananda, the first thing you have to remember is, those were not your questions, those answers were not given to you. Why did you get unnecessarily concerned with other people's problems? First solve your own problems."

Ananda said, "That's true, they were not my questions and the answers were not given to me. But what

can I do? I have ears and I hear, and I have heard and I have seen, and now my whole being is puzzled -- what is right?"

Buddha said, "Right? Right is awareness. The first man was a theist. He wanted my support -- he already believed in God. He had come with an answer, ready-made, just to solicit my support so that he can go around and say, `I am right, even Buddha thinks so.' I had to say no to him, just to disturb his belief, because belief is not knowing. The second man was an atheist. He had also come with a ready-made answer, that there is no God, and he wanted my support to strengthen his disbelief and so he can go on proclaiming around that I agree with him. I had to say to him, `Yes, God exists.' But my purpose was the same.

"If you see my purpose, there is no contradiction. I was disturbing the first man's preconceived belief, I was disturbing the second person's preconceived disbelief. Belief is positive, disbelief is negative, but both are the same. Neither of them was a knower and neither of them was a humble seeker; they were already carrying a prejudice.

"The third man was a seeker. He had no prejudice, he had opened his heart. He told me, `There are people who believe, there are people who don't believe. I myself don't know whether God exists or not. Help me.' And the only help I could give was to teach him a lesson of silent awareness; words were useless. And as I closed my eyes he understood the hint. He was a man of certain intelligence -- open, vulnerable. He closed his eyes.

"As I moved deeper into silence, as he became part of the field of my silence and my presence, he started moving into silence, moving into awareness. When one hour had passed, it seemed as if only a few minutes had passed. He had not received any answer in words, but he had received the authentic answer in silence: don't be bothered about God; it does not matter whether God exists or does not exist. What matters is whether silence exists, awareness exists or not. If you are silent and aware, you yourself are a god. God is not something far away from you; either you are a mind or you are a god. In silence and awareness mind melts and disappears and reveals your divineness to you. Although I have not said anything to him, he has received the answer, and received it in a perfectly right way."

Awareness brings you to a point where you are able to see with your own eyes the ultimate reality of yourself and the universe ... and a miraculous experience that you and the universe are not separate, that you are part of the whole. To me this is the only meaning of holy.

You have been trained for analysis, for understanding, for intellectual gymnastics. Those things are not going to help anybody; they have never helped anybody. That's why the West lacks one most precious dimension -- that of enlightenment, awakening. All its richness is nothing in comparison to the richness that comes from enlightenment, from achieving the state of no-mind.

So don't get entangled with the mind; rather become a watcher by the side of the road and let the mind pass on the road. Soon the road will be empty. The mind lives as a parasite. You are identified with it; that is its life. Your awareness cuts the connection, it becomes its death.

The ancient scriptures of the East say that the master is a death -- a very strange statement, but of immense meaning. The master is a death because meditation is the death of the mind, meditation is the death of the ego. Meditation is the death of your personality and the birth and the resurrection of your essential being. And to know that essential being is to know all.

Becky Goldberg phoned down to the hotel manager. "I am up here in room five hundred and ten," she shouted angrily, "and I want you to know there is a man walking around the room across the way stark naked, and his blinds are up."

"I will be up right away," said the manager. He entered Becky's room, peered through the window and said, "You are right Madam, the man does appear to be naked. But his window still covers him from the waist down, no matter where he is in the room."

"Ah, yes," yelled Becky. "Just stand on the bed, just stand on the bed!"

Mind is a strange fellow. Where there is no problem, it creates a problem. Why should you stand on the bed? Just to find that somebody is naked in his room? One has to be aware of all these stupidities of the mind. I don't agree with the theory of evolution of Charles Darwin, but I have a certain respect for the theory, because it may not be historically true that the monkeys became men, but it is certainly psychologically true -- because man's mind is just like a monkey ... stupid in every way.

There is no point in digging deep into the rubbish of the mind. It is not your being, it is not you; it is just the dust that you have gathered through many, many lives around you.

A young woman went to the doctor, afraid that she had gangrene because of two small spots, one on each of her thighs. The doctor examined her carefully and then told her it was not gangrene and she had nothing to worry about. "But by the way," he asked the girl as she was leaving, "is your boyfriend a gypsy?" "Yes," replied the girl, "as a matter of fact he is."

"Well," said the doctor, "tell him that his earrings are not gold."

These are mind's functionings.
It is a great discoverer.

The old definition of a philosopher is that he is blind in a dark night, in a dark house where there is no light, and he is searching for a black cat which is not there. But this is not all: he finds her! And he writes great treatises, theses, systems, proves logically the existence of the black cat.

Beware of the mind: it is blind. It has never known anything but it is a great pretender. It pretends to know everything.

Socrates has categorized humanity into two classes. One class he calls the knowledgeably ignorant: the people who think they know and they are basically ignorant; that is the work of the mind. And the second category he calls the ignorant knowers: the people who think, "We don't know." In their humbleness, in their innocence, descends knowing.

So there are pretenders of knowledge -- that is the function of the mind -- and there are humble people who say, "We don't know." In their innocence there is knowledge, and that is the work of meditation and awareness.

BELOVED OSHO,
AT THE END OF THE MEDITATIONS I SOMETIMES REACH A QUIET, EXPANDING SPACE INSIDE ME. IT IS LIKE A FEELING OF VASTNESS AND IT RELAXES ME VERY MUCH. THEN, AFTER SOME TIME I GET TENSE AND AFRAID AND THE VASTNESS REACHES A BARRIER AND DISAPPEARS. EACH TIME, THE SILENCE DURING THIS EXPERIENCE HAS SOMETHING UNBEARABLE IN IT. BELOVED OSHO, WHAT IS THE BARRIER THAT I ENCOUNTER?

Anand Nirbija, the question that you have asked is significant for all meditators. The first experience of silence is heavy for the simple reason that it is the entry into the unknown. You are well accustomed to the known, familiar. With the unknown, entering into a space without boundaries, you are absolutely unfamiliar, and the same fear arises in you as the fear that arises in a dewdrop which is slipping from the lotus leaf into the ocean. It is a kind of death; it will never be again a dewdrop. It is losing itself into the vastness of the ocean. But it is only in the beginning. Soon the realization turns into a totally different experience.

When it happened to one of the mystics, one of the greatest mystics, Kabir, he wrote a small, beautiful poem, which means: I had gone in search for truth; truth is found but I am no more. There was the seeker -- then the sought was not there. Now the sought is there but the seeker is no more. My dewdrop existence has fallen into the ocean, and now there is no way to take it out.

Before dying, he told his son, Kamal, "Just write another statement. The first line remains the same: I had gone to seek the truth; the truth is found but the seeker is lost. But change the second line: I was a dewdrop. Now the whole ocean has fallen into me and there is no way to be separated from the ocean."

In the beginning you will feel you are getting lost. In the end you will find that that which was false is lost and you have gained immense territory ... the infinite silence, unbounded bliss. You are no longer there as you used to be. You are no longer a mind, you are just a pure awareness. Hence, the first experience becomes unbearable. One trembles -- the fear of getting lost ... One clings to the lotus leaf. The vast ocean creates a great danger -- danger to your personality, danger to you as you have known yourself up to now. But it is just in the beginning.

One of the very significant statements of Gautam the Buddha is, "That which is sweet in the beginning, beware of it, because in the end it will turn into bitterness. And that which is bitter in the beginning ... have courage, it will turn into sweetness in the end." That bitterness in the beginning is your test, whether you are worthy to have that sweetness that is waiting for you in the end.

I will read your question: "At the end of the meditations I sometimes reach a quiet, expanding space inside me. It is like a feeling of vastness and relaxes me very much. Then, after some time I get tense and

afraid and the vastness reaches a barrier and disappears. Each time, the silence during this experience has something unbearable in it. What is the barrier that I encounter?"

It is good news. Everyone who goes from the mundane to the sacred comes to a barrier. Finally he understands it is not a barrier but a bridge, but that is when he has passed it. From this side it looks like a barrier. Once you have passed to the other side you are surprised that it was a bridge, but it was so unknown that you could not have understood it as a bridge.

You have known barriers in your life; you have never known bridges. Hence, you interpreted it according to your experience. Next time, when you encounter that barrier, pass through it as if it is a bridge. Of course it will be only "as if" for you, but once you have passed it, that "as if" will drop. You will have a good laughter at yourself. And silence seems to be unbearable because you are so accustomed to noise.

Aldous Huxley, one of the most intelligent people of this age, wanted to experience silence -- Western style. So he went into a scientific lab where they had an absolutely soundproof room for their own experiments. Those experiments were going on at that time for the astronauts, because of all the problems that a man who is going to the moon is going to face after he leaves the two hundred miles of air around the earth, the greatest problem is the silence, deafening silence. So they were training the travelers in space for all those experiences that they may encounter and may find very difficult -- but if they know something of it, it will be easier for them. That absolutely soundproof room was created for that purpose.

Aldous Huxley remembers that when he entered the room he could not believe that silence can be so heavy. He became so afraid, knowing perfectly well that he is in a room which is soundproof, no noise can enter it. But his ears, his body, everything was accustomed to vibrations all around. You are sitting here, you are listening to a few noises: the birds in the trees, I am speaking to you ... and there are many sounds which you are not listening to but your body feels the vibes.

All the radio waves are passing through you. You can catch any radio station with just a small transistor set. Do you think that transistor set creates those waves? Those waves are passing; the transistor set is simply capable of catching them. They are touching your body. You are surrounded by millions of radio waves which you are not hearing, but you are accustomed to them. That has been your whole life's experience.

Aldous Huxley felt a few things: one, as if he was naked -- and he was wearing his clothes! What happened? Why was he feeling naked? All those subtle clothes of vibrations that are surrounding you were no longer there. And his ears started hurting ... strange! One can feel one's ears hurting when somebody is shouting or some great noise is there. But because there was no noise, the ears came into an absolutely unknown territory. It was unbelievable.

He had asked to remain there for one hour, but he remained only for five minutes, and he started knocking: "Open the door. It is too much! It feels ... I may burst, I may fall apart" -- because the support of all the waves around you is keeping you together.

When you go into deep silence within you, it is also a very strange experience in the beginning. It creates fear -- inside your silence you know that the identity you had of yourself is absolutely false. Your name is false, your form is false, your body is just a separate thing from you, and you don't find anything solid inside to cling to. In fact, you find you *are* the silence ... a kind of nothingness, nobodiness.

Gautam Buddha has the right words for this experience. One is *anatta*; you feel a state of no-selfness. The second is *shunyata*; you find yourself just a zero. And the third is that there is no hint of any "I." The silence is so deafening -- and you are it -- that one feels like running out into the well-known world, howsoever miserable, howsoever full of suffering. But anyway we are accustomed to it.

The astronauts have gone through strange experiences, which mystics have always gone through -- Eastern style -- just by going inside. As the rocket leaves the gravitation sphere of the earth, for the first time you don't have any weight and it is such a shock. You start floating in the spacecraft. Unless you keep your belt on, you cannot remain in your seat. You are just floating, touching the top, and everything else that is loose is also floating. Because there is no longer any gravitation, you don't have any weight.

Albert Einstein had an idea which most probably will be found to be accurate, because he was the man who worked the hardest as far as space travel is concerned. His idea is mind boggling. He himself kept it for many months and did not announce it to the scientific world because he was afraid that nobody was going to believe him. The idea was such that people would think he had gone cuckoo. But the idea was so significant that he finally decided that he could risk his sanity but he had to declare it.

The idea was that beyond gravitation you stop aging. If a man leaves the earth for a faraway star, and if it takes thirty years for him to reach that star and then coming back again another thirty years, and when he

had left the earth he was thirty years old, then if you think that by the time he comes back he will be ninety years old, you are wrong. He will still be thirty years old. All his friends and colleagues may be already in their graves. Perhaps one or two may still be with one foot in the grave, one foot out. But he will be as young as when he had left.

The moment you are out of gravitation, the aging process stops. Aging is continuously a certain burden on your body. The earth goes on pulling you and you are fighting the pull. Your energy is disturbed and destroyed in this continuous fight. But when you are out of the gravitational field of the earth you simply remain as you were. You will not find your contemporaries; you will not find all those fashions that were current when you left. You will find that sixty years have passed.

But the feeling of going beyond gravitation can happen even in meditation -- it happens. And that has misled many people. With your closed eyes, when you are absolutely silent you are out of gravitation. But just your silence is out of gravitation, not your body. But in that moment you are identified with your silence, so you feel as if you are moving upwards; that is called by yoga "levitation."

And without opening your eyes you will feel not only that it is a feeling, but that your body is actually moving upwards. But that is only a fallacy. Your silence is beyond gravitation -- that is a true experience. But because you are identified still with the body, you feel as if your body is moving. If you open your eyes you will find yourself sitting in the same posture on the ground.

Just now there is a case in the Supreme Court of America against Maharishi Mahesh Yogi by seven disciples, asking him for ninety million dollars for deceiving them -- because he promised that they would be able to levitate with their body and that did not happen. Whenever they opened their eyes they were sitting on the ground, although when their eyes were closed they felt that it was happening.

Maharishi Mahesh Yogi has been charging people for teaching them levitation, but he has not been able even to give one public demonstration. It is exploitation in the name of spirituality. Certainly those people feel it, but they should keep their eyes closed. If they open their eyes everything is disturbed, they are sitting on the ground. If you continue for hours the feeling of going up, going up, you can move beyond the house, you can move beyond the trees, you can move beyond the mountains -- but don't open your eyes because you are sitting where you are sitting.

It is just the experience of your silence; your silence is moving beyond gravitation. And I don't think Maharishi Mahesh Yogi is going to prove anything in the Supreme Court. He has been asked again and again to give a public demonstration, but no public demonstration is possible. It is an old, known fact that meditators have always felt themselves going up, but that is purely a spiritual experience, nothing physical. What he has done is try to make it appear as if it is physical, and thousands of people have paid him two hundred and fifty dollars for the training.

It is very easy to exploit people in the name of spirituality and to give them a sense that they have not been exploited. The only condition is, keep your eyes closed and you will feel it, and you will go home with the feeling that you have attained levitation.

It is possible for you also to have that experience -- don't be afraid, you are not going anywhere; you are sitting perfectly in your place. But all these experiences can create fear. Knowing it well that they create fear -- but the fear is unfounded -- one needs just a little courage to get accustomed to the unknown and the fear disappears.

A new group of husbands had just arrived in heaven. The welcoming angel looked them over and said, "Okay, all you men who were henpecked on the earth please step to the left. All those who were the boss of the house please step to the right."

The line quickly formed on the left. Only one man, Hymie Goldberg, stepped to the right. Seeing Hymie looking more like a mouse than a lion, the angel inquired, "And what makes you think that you belong on the right side?"

"Well," squeaked Hymie, "this is where my wife told me to stand."

A lifelong habit of listening to the wife ... even though he is dead, now there is no wife around. The gap is unbridgeable -- the wife is in the world and he is in heaven -- but the old habit ... The wife has even instructed him: "Don't stand in a crowd." And on the left certainly everybody was standing, so naturally he had to stand on the right.

Habits die hard, and we have so many mundane habits that when you enter into the world of the sacred you will feel you are being robbed of everything. But remember, whatever you are robbed of was false.

Don't cling to it; that will become the barrier -- let it go. Whatever is yours will always be yours, there is no way to rob you of it.

A man was in a Turkish bath when he looked up and saw someone stealing his clothes. He took off after the man, covering his private parts with his hat. As he turned the corner, he bumped straight into two girls who looked at him and burst out laughing. "If you were ladies," he shouted, "you would not laugh at a man in my circumstances!"

"And if you were a gentleman," replied one of the girls, "you would raise your hat."

This is our known world -- ladies and gentlemen. When you enter into the unknown you are neither a man nor a woman, you are neither a mind nor a heart; you are something that can only be called "X." It is better not to give any name to it, because any name will come from your vocabulary of the known. Let it remain unknown, mysterious; just don't be worried, don't be afraid.

And I say this not because it is written in some scriptures, I say this because I have passed through the same problems, the same fear, the same desire to turn back, the same barrier which proved finally to be a bridge. So whatever I am saying to you, I am saying with the absolute authority of my own experience. I am not saying to believe me, I am saying just to experiment. Let my words be just hypothetical -- perhaps your experiment will prove whether they are true or untrue -- don't believe in them beforehand, remain open.

I can allow you to remain open; no religion leaves you open. They say, "Believe." And the reason is that the people who had experienced may have died twenty centuries before, and now the people who are representing them have no experience of their own. They are afraid that if you don't believe ... they themselves are not certain what they are saying, whether it is true or not. They believe; hence they insist that you believe.

I don't believe, I know. Hence, I insist: experiment without any belief and you will know.

Once somebody asked Raman Maharishi, "Do you believe in God?" and he said, "No." The man was shocked; he had come from far away, hearing that Raman Maharishi was an enlightened being. He thought perhaps he had been misunderstood, or he had misunderstood. He repeated his question. Raman Maharishi said, "I have heard it rightly, you have heard it rightly; there is no need to repeat it. I don't believe in God because I know."

Belief is for those who do not know. My effort with you is not to give you belief systems, but to give you hypothetical ideas to experiment on. And I have a certainty that you will come to the same conclusions. There is no other possibility.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #19
Chapter title: Journalism: Making saints out of criminals

27 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
YOU ARE THE GREATEST MARKETING PERSON OF A PRODUCT THAT GRATIFIES THE SOUL. WE ARE IN THE BUSINESS OF SELLING A PRODUCT THAT GRATIFIES THE MIND; THERE ARE OTHERS WHO SELL PRODUCTS THAT GRATIFY THE BODY. WHAT LESSONS CAN WE LEARN FROM YOU TO EFFECTIVELY MARKET MIND AND BODY PRODUCTS?

Sameer, I am reminded by your question of an anecdote. H.G. Wells had completed his great work on the history of the world .... And he has made tremendously important statements in his rare book. For example, he has said about Gautam Buddha that "He was the most godless, yet the most godly man that has ever walked on the earth."

His book was the talk of all the intellectuals around the world, and one intellectual journalist interviewed him about the book. His first question was, "What do you think about civilization?" And the answer that H.G. Wells gave is of such depth that it has not to be forgotten; it is still fresh and new. He said, "The idea of civilization is good, but somebody must do something about it, because it is still an idea. Civilization has not happened. Researching for my book on world history, I have come to know that man is still uncivilized."

And one of the reasons man is still uncivilized is the division between mind, body, and soul. This division has been preached by all the religions of the world. They have condemned the body; a few of them have condemned the mind, too. And they have all praised the soul. The result has not been as they expected. The result has been a very strange poisoning of humanity. People have not dropped their bodies, they have not dropped their minds, but they have become guilty about them. They have lost self-respect, they have lost touch with the wisdom of their own bodies, and they have lost the mastery of their own minds. And the reality is that unless all three function in a total organic unity, a man is not whole.
One who is not whole is not holy either.

My basic approach is: I am not against the body, I am not against the mind; I am all for a unity, a symphony, a synchronicity amongst these three spheres. And a man will be fulfilled only, complete only, when all three are functioning in total harmony.

In the East, the body has been so much condemned that the ultimate result is poverty -- no science, no technology, a poor, hungry body; starved, condemned, neglected. And in the West, the result has been a healthy body, an evolved technology, richer literature, art, all for the nourishment of the mind, but a poor soul, almost nonexistential. This is a strange tragedy. The West is suffering from a poor soul, and the East is suffering from a poor body and a poor mind.

My suggestion to you, Sameer, is that the work for the future humanity, for a new man, is to drop the old conditioning -- of the East, and of the West. Drop all antagonism, either of the spiritualist or of the materialist. Accept the realistic approach that existence is both -- matter on the outside and spirit on the inside. And in between the two is the bridge of the mind.

In a miniature form, the same is true about every human being. The new man will come out of this unity.

It feels ... if somebody says that Gautam Buddha is only half, it hurts. But truth is truth. Mahavira is half -- just a soul, anti-life. So is Zorba -- against spirituality. So are all the scientists -- even the greatest, like Albert Einstein -- who cannot conceive the possibility that there is an interior existence of consciousness.

Albert Einstein is half; that is the tragedy of the West. Buddha is half; that is our tragedy. And the work for the future is to bring them together.

I have been using one expression, and that is "Zorba the Buddha." The body has to be enjoyed as much as your soul. Matter has its own beauty, its own power, just as consciousness has its own world, its own silence, its own peace, its own ecstasy. And between the two is the area of the mind -- something of matter and something of the spirit. The poet is just in the middle, between the materialist and the spiritualist; his poetry touches both extremes. I would like all three points -- the two extremes and the middle -- to become one unity.

A man who rejoices in his body and the wisdom of the body, a man who uses his mind as a tremendously significant mechanism that evolution has brought, and a man who does not stop at mind but goes on searching beyond, into the realms of divineness, into the realms of godliness -- to produce this man should be the effort of all those who are in some way concerned with educating the new generation. The educationists, the journalists, the spiritual teachers -- all people who are involved in some way in creating a better human being than has been possible in the past -- have to accept the totality of man without rejecting anything.

Journalists can do a tremendous service to humanity if their minds are clear, if they are not themselves prejudiced, either in favor of spiritualism or in favor of materialism. A journalist has to be of an open mind, receptive to all kinds of possibilities. He has to be a seeker and a searcher and an agnostic; he has not to be a believer. The moment you believe in something, you start enforcing your belief, whether it is right or wrong. The journalist has to be open to all dimensions, ready to accept anything that is going to beautify existence and make man more blissful, more healthy, more intelligent, more aware of the tremendous mystery that surrounds us.

To me, that is the only prayer: to become aware of the miraculous, the mysterious that surrounds us. And only a man who has come to a unity within himself is capable of understanding the mystery of existence.

BELOVED OSHO,
WHEN A PERSON ENTERS A TEMPLE, ONE FEELS A SENSE OF SENSORY APPEASEMENT -- MUSIC, CHANTING, INCENSE, PRASAD, THE VISUAL BEAUTY OF THE ARCHITECTURE, ETC. CAN CORPORATE HOUSES, THE TEMPLES OF THE MODERN AGE, HAVE ANYTHING TO LEARN FROM THIS?

Sameer, not only the corporate houses but every place where man dwells has much to learn from the temples. First, you are always moving on holy ground. Not only in the temple are you in a holy place, but even in the marketplace you are moving on the same holy ground. You are not to be just prayerful in the temple, in the mosque, in the church. Your prayerfulness has to become just your breathing. You have not to create only in your temple a beautiful world of incense, of flowers, of music, of chanting, of beautiful architecture, of sculptures -- the temple should simply be the model for every house. Not only corporate houses, every house should be a temple, because every body is a temple.

God dwells in you, and wherever you are, you should create the aroma, the fragrance of godliness.

The authentically religious person is neither Hindu, nor Mohammedan, nor Christian, nor Jaina, nor Buddhist. An authentic religious person is simply a prayerful person, a loving person, a creative person -- a man who has the golden touch; whatever he touches becomes beautiful and valuable.

It is not possible that our houses remain in hell and once in a while, for an hour, we can enter a temple and find heaven -- that is not possible. Unless you are twenty-four hours in heaven, you cannot enter into a temple and suddenly change -- suddenly drop your jealousies, your anger, your hatred, your competitiveness, your ambitions, your politics. You cannot simply drop all your ugliness.

You can pretend, you can be a hypocrite ... and in fact all the people who are visiting temples of any religion are hypocrites, because their other twenty-three hours show their reality. For only one hour, they cannot become a different being.

A religious person has to understand that it is not a question of believing in a certain theology; it is not a question of believing in a certain tradition. It is a question of transforming yourself in such a way that compassion becomes your very heartbeat, that gratitude becomes your very breathing, that wherever you are, your eyes can see the divine -- in the trees, in the mountains, in people, in animals, in birds. Unless you can make the whole existence your temple, you are not religious.

Wherever you move, you are always in a temple, because you are always surrounded by that mysterious energy that people have called "God." A few others have given it other names -- they differ only in names. But one thing is certain: we are not living in a mundane universe. On each step there is a mystery, and there are mysteries beyond mysteries. If you are simply aware of all the mysteries, your worship will be to make everything as worthy of God as possible.

Sitting in your shop, you should be waiting for a customer who is going to be a god ....

Kabir became enlightened, and even kings were his disciples. They all said to him, "Now it is time: you stop weaving clothes. It hurts our pride. People laugh at us, they say, `Your master has to function like a poor weaver. The whole week he weaves clothes and then he takes the clothes on his own shoulders to the marketplace. It does not look right for a man who has so many disciples. Can't you take care of him?'"

But Kabir insisted, "It is not a question of my livelihood, it is a question that some god will be coming to the market to purchase what I have woven with such love, with such gratitude, with such meditativeness. And if he does not find me there ... I cannot do that. As long as I am alive, I will go on serving God by the only art that I know -- that is weaving."

And he made clothes with such love, with such prayerfulness, with such grace, that you could feel that this man is not only weaving clothes -- he is weaving something more; something spiritual is being woven into the clothes. And in the market every customer was addressed by Kabir as "Ram," the Indian word for God. "Ram, I have been waiting so long for you; where have you gone? It is time for the closing of the market, the sun is setting, and I am waiting for you."

And at first customers used to be very puzzled: this great saint calls them `Ram'? By and by they became accustomed to the fact, and they started behaving in a different way -- it was not a question of being a shopkeeper and a customer, it was a question of being two lovers. It was a love affair.

I would like all corporate houses to be temples -- but not only corporate houses; I would like every house, every kitchen, every bedroom, to be a temple. And I would like you to behave with everybody .... He may be your enemy, but still he has deep in his being the same source of life you have. You have to be respectful to his being, as much as you are respectful to your friend. Your wife should be as much respected as any goddess in any temple.

I cannot believe that people who have been pretending up to now to be religious, have behaved with women in such a barbarous way, and they have not seen any shadow of God in the woman. The same religious people have behaved with the poorest of the poor -- the *sudras*, the untouchables -- as inhuman beings. They could not see. They could see gods in stone statues, but they could not see in living beings that a god is throbbing in their hearts just as he is throbbing within you.

I want to say it with absolute certainty: these people were not religious. Just as civilization has not happened yet, religion also has not happened yet. We have to create the space where religion, civilization, culture, can happen. They are different aspects of the same consciousness, of the same awareness.

BELOVED OSHO,
FOR A COMMERCIAL ORGANIZATION, MARKETING IS THE ULTIMATE LIFE SOURCE; HOWEVER, SOME MARKETING PROFESSIONALS SUFFER FROM AN ELEMENT OF CONTRADICTION IN THEIR PERSONAL LIVES. VIS-A-VIS PROFESSIONAL OBJECTIVES, ARE WE SELLING THINGS TO PEOPLE THAT THEY DON'T NEED?

Sameer, the question is a little complex -- complex because in a way you are selling people what they need ... but whether their need is sick or healthy is a totally different matter.

You are fulfilling people's sick needs. And that should be felt as a responsibility. Needs have to be fulfilled, but you have to learn a great discrimination: what are the sick needs, and what are the healthy needs?

For example, pornography is a need. And millions of people are providing pornographic literature, photography, all kinds of pornographic films, blue films. They certainly are fulfilling a need -- people have been so repressed sexually for centuries that they are hungry to see the naked woman. Certainly your business prospers, but you are depending on a very ugly exploitation of people.

The responsibility of the journalist is great: he has to make people aware -- why do they need pornography? In an aboriginal tribe, nobody is interested in pornographic literature because people are almost naked; they don't have any clothes. From the very childhood, the boys and the girls become aware of each other's bodies, it is a natural acquaintance. They never become peeping Toms. And they will not be interested in magazines like Playboy. But in our so-called civilized society, people are hiding Playboys in the SHRIMAD BHAGAVADGITA, in the HOLY BIBLE, because that is the safest place to hide anything; nobody opens it. Who bothers to look into the HOLY BIBLE, or the SHRIMAD BHAGAVADGITA?

I have heard about a man who was a salesman of encyclopedias, a door-to-door salesman. He knocked at the door, a woman opened it and as he started his sales talk the woman said, "We already have a good encyclopedia; we don't need any. You can see: there in the corner on the table is the encyclopedia. So please forgive me, I am not interested."

The man said, "I can say definitely, that is not an encyclopedia; it is a BIBLE."

The woman said, "You seem to be a strange man -- how can you say that so categorically?"

He said, "Because so much dust has gathered on it, nobody opens it." Encyclopedias are opened, people look into them, but who looks into BIBLES? And he said, "I am ready to bet."

The woman said, "No there is no question, it *is* a BIBLE; just forgive me for telling you a lie."

Just the layer of dust was so thick, it was enough proof that it was not an encyclopedia but something

holy. People are hiding all kinds of ugly things in HOLY BIBLES, holy GITAS, holy KORANS.

The need is to make society aware that any kind of repression is against nature, to create a climate where what is natural is accepted, not denied. On the one hand, you will deny what is natural; then from some other door, your natural instinct will demand its satisfaction. That becomes a perverted need. In a very strange way, your so-called saints and your pornographers are in a conspiracy; they are both partners in the same business.

The saints go on telling people to repress sex, to be celibate. And these repressed people are hungry -- you know if you have ever fasted, then the whole day you are thinking only about food and nothing else. You never think about food -- every day you eat whatever you feel like eating and whatever your need is. You don't think about it, you don't dream about it, you don't need some pornography, some delicious dishes to look at. But I know people who have been on a fast ... then their whole thinking becomes concentrated on food. They dream about delicious food; if you take them out in the market, they only see food stores, restaurants, hotels. They don't see anything else; nothing else is attractive.

It has been found in psychological experiments that if a man is kept for three weeks on a fast, he loses interest in seeing a pornographic picture. He would rather see a picture of a beautiful dish. It is not strange that people call women "beautiful dishes." It is humiliating, ugly, but somehow sex is also a hunger, as any other hunger is.

The problem becomes complex because people need pornography -- if you provide pornography, you sell, you earn. If you don't provide it, the circulation of your newspaper or your magazine drops. You are in a very difficult dilemma: either you lose business or you have to do something which is absolutely ugly.

Unless the whole situation changes, unless the whole news media becomes aware of the fact, of why people are interested in pornography .... They should start creating an atmosphere -- with articles, with stories, with poetry, with films, with television, with radio -- that repression is anti-life. The day there is no repression in the world, there will be no need of pornography. The day there is no repression in the world, there will be no perversion, there will be no homosexuality, there will be no lesbianism.

And journalism has to become aware of the complexity of the situation. For example, now there is a great disease spreading all over the world -- AIDS. It has come out of homosexuality. And the Catholic pope and other heads of religions are condemning homosexuality, but homosexuality is only a symptom. The real disease is the teaching of celibacy -- because homosexuality was born in the monasteries, in soldier's camps, in boy scouts living together, in the hostels of boys and girls, which we have separated. Wherever we have separated man and woman, some kind of perversion arises.

In Texas, the government passed a law that homosexuality will now be a crime, punishable by five years in jail. And one million homosexuals -- one would have never thought that Texas has so many homosexuals -- one million homosexuals protested before the assembly hall. And these are not all the homosexuals of Texas, certainly -- not everybody has joined in the protest. And they declared that "If you don't withdraw this law, we will go underground. There are gay restaurants, gay clubs, and all kinds of homosexual groups, openly -- if you make it a crime we will go underground." And once homosexuality goes underground, then it will become more difficult to fight the disease that is being created by it.

The disease is spreading like wildfire, and every government of the world is trying to hide the fact of how many homosexuals there are in their countries, and how many homosexuals have tested positive for the AIDS virus. Because AIDS has no cure; the person is absolutely certain to die.

And scientists have shown with absolute certainty that we will not be able to find a cure. The disease is such that it is almost a slow death. It is not an ordinary disease; it has come out of behaving against nature, and nature is taking its revenge.

Just the other day, I was informed about South Africa: in one hospital they did a survey, just one month before -- in the whole city, seventy percent of the prostitutes had AIDS. And after one month, when they did the survey the next time, a hundred percent of the prostitutes had AIDS. But this is not something to be surprised about; the more surprising fact which came to light was that out of all the mothers who came to give birth in the hospitals, seventy percent also had AIDS -- the same percentage as the prostitutes. And these were not prostitutes, these were housewives ... and their children will be born with AIDS. But the whole world is silent.

This is more dangerous than nuclear weapons, because nuclear weapons at least are something that can be controlled, something within our hands. But AIDS seems to be out of our hands.

The responsibility of the journalist is to bring before the people authentic facts, to make them aware how to avoid perversions. Homosexuality is not a disease; it is just a symptom of a disease. The real disease is

celibacy, which is being preached by all religions. Now it is a strange game. The same people who are the cause of creating AIDS are condemning homosexuals. And they are the real criminals -- if anybody needs to be behind bars, it is all your saints and all your preachers and all your priests. But not the homosexuals, they are victims -- victims of an absolutely wrong psychology being preached for centuries.

Don't fulfill sick needs. Expose the fact that those sick needs are arising from a certain source. And create a protest in the minds of people so that the sources can be stopped. You cannot fight with the sick needs if the sources are not dropped. On the one hand you go on supporting the sources, and on the other hand you want people to drop their sick needs, which is impossible.

The fire and brimstone fundamentalist was ranting and raving before his congregation. "Praise the Lord, I know there are those among you who have committed the unspeakable sin of he-ing and she-ing. Stand up and repent!" Three-quarters of the congregation stood up.

"And there are those among you," continued the preacher, "who have committed that double sin of sins, he-ing and he-ing. Stand up and repent!" The rest of the men stood up.

"And I know there are those among you who have committed the triple sin, she-ing and she-ing. Stand up and repent!" The remaining women all stood up. No one was left sitting except one little boy with a puzzled look on his face.

"Preacher," he cried, "I would like to know where you stand on me-ing and me-ing?"

But this is the situation your religions have created. There is a great need for all these bogus, unscientific, unpsychological doctrines to be exposed to the public, and the public should be made aware to live a natural and healthy life, accepting whatever the need of the body is as a natural gift. Then only is there a possibility that we will be able not to exploit people's sick needs ... because there will be no sick needs at all.

Journalism should not be only a business; it should also be a great responsibility towards humanity. It is no ordinary business, it cannot look only for profits. You have many other businesses for profit -- at least don't corrupt journalism for the sake of profit. Journalism should be ready to sacrifice its profits; only then can it avoid fulfilling people's sick needs, and expose their original and basic causes -- which can be removed.

Journalism should be a revolution, not just a profession. A journalist is basically a rebellious person -- who wants the world to be a little better, who is basically a fighter -- and he has to fight for right causes. I never look at journalism as just another profession. For profit, you have so many professions available; at least something should be left uncorrupted by the profit motive. Only then is there a possibility that you can educate people: educate them for a rebellious attitude against all that is wrong, educate them against anything that causes perversions.

One thing more I would like to remind you of. Life is not just a bed of roses, there are thorns too. But there is no need to make too much fuss about thorns. By making too much fuss about thorns, you slowly start forgetting about roses.

Journalism and other news media are a new phenomenon in the world. There was nothing like that in the times of Gautam Buddha or Jesus. That is one of the reasons that people go on bragging that the days of old were very beautiful. Hindu chauvinists go on saying that in the times of Gautam Buddha, people had no need to lock their doors. Their argument is that there was no stealing -- but that is sheer stupidity, because Gautam Buddha preached every day for forty-two years against stealing. Do you think he was mad? If there was no stealing, to whom was he preaching, "Don't steal, don't lie"? All the teachings of all the old saints are against lying, against stealing, against adultery. You will not find anything new in the world that was not there before -- you just have to look into their preaching.

If there were no locks, it is not because there were no thieves; in fact, there were no locks! And there was nothing to be locked, people were so poor. The lock is a certain stage of technology that was not there ... and you have to have something to lock. You don't even have food for two meals a day -- what are you going to lock?

It happened in Bengal in this century: Mahatma Gandhi was going on his tour towards Noachali, and a woman came and touched his feet and said, "Just wait a minute. My husband wants to touch your feet." So Mahatma Gandhi said, "But why has he not come with you?"

She said, "Don't make us embarrassed. We have only one good set of clothes, so I have come; now I will go and give the clothes to him and he will come. He's standing naked in the house."

This is in the twentieth century! We don't know about things that were happening which were evil in those times because there was no news media. The existence of news media has brought a very new thing -- because everything evil, everything bad, everything negative, whether true or untrue, is sensational; it sells. People are interested in rapes, in murders, in briberies, in all kinds of criminal acts, riots. And because people are asking for all this news, you go on collecting all the wrong that is happening in the world. The roses are completely forgotten; only thorns are remembered -- and exaggerated. And if you cannot find, you invent, because your whole problem is how to sell.

The same or even worse was the situation in the past, but people never came to know about it. They always knew about what can be called the "good news" because scriptures were written not about thieves, not about murderers, but about saints and their statements. That was the only literature. Journalism has brought the possibility of making saints out of criminals.

There was one case in Sweden ... a man murdered a stranger whom he had never met; he had no idea who he was. He had not even seen his face. The man was sitting on the beach, looking at the ocean, and this other man came from behind and shot him dead. And in the court, the man said, "I wanted my picture to be printed on the front pages of all the newspapers. My desire is fulfilled. Now I don't care; you can sentence me to death, that's perfectly okay. My only desire was to see my picture in the newspapers." Now, you are creating a strange kind of person by the attention that you are paying to wrongdoings.

Last year a California university did a survey: after each boxing match, after each football match, the crime rate suddenly goes fourteen percent higher, and it remains fourteen percent higher for seven to ten days -- then slowly it tapers down. But the government is not interested in preventing a barbarous thing like boxing -- which is absolutely inhuman, and definitely inhuman to those two persons who are fighting. It creates in the whole state of California fourteen percent more crimes: more murders, more rapes. Strange ... still boxing continues, football matches continue. And the news media goes on reporting all these things. If the news media is alert, it should stop all commentaries on football matches, boxing -- let them happen, but don't make so much fuss about them that the whole country becomes involved. They will die out by themselves.

The news media has to learn to boycott a few things which are creative of crimes, of inhumanity to human beings. But rather than boycotting them, you are flourishing, profiting from them, making your sales bigger and bigger, your circulation more and more, without ever giving a single thought to what the ultimate consequence is.

The old economics had the idea that wherever there is a need, there will be a supply. But the latest research shows that wherever there is a supply, slowly slowly the need is also created. For example, nobody needed a car five hundred years ago, nobody needed airplanes, nobody needed the railway.

When for the first time a railway train started from the London station, all the priests and bishops and cardinals and the archbishop of England gathered great congregations and declared: "This railway train was not made by God. When God created the world, it is obvious he never made the railway train, so who is making this railway train? It must be the devil."

And the old railway train, its engine, looked like the devil! The train was just experimental, only going for ten miles. The train was offering a free journey -- breakfast, lunch, every comfort and luxury -- to whoever wanted to come. And the preachers in every church were preventing people. What they were saying was, "In the first place, God never created it; in the second place, why are they persuading people by giving free tickets, breakfast, lunch, and all the comforts?"

"We can tell you," the archbishop told the congregation, "that this train will start, but it will never stop. So if you want to go, you can go. But remember, you will repent."

Nobody was ready to go into the train. A crowd was waiting all around the railway station, all along the ten-mile path, but nobody was ready. Only a few daredevils, thinking ..."Let us see what happens. If it does not stop, so what? If they go on giving lunch and breakfast, let it *not* stop! What is the harm?"

A few people ... the train was meant to carry one hundred and twenty people, but only eight people managed enough courage to enter the train. But once the train was there, it became an absolute need -- now you cannot think of a world where trains don't exist, or cars don't exist, or airplanes don't exist.

Journalism not only has to look to fulfill the needs of the people, it has to create healthy supplies -- which will create needs in people. That old law of economics is out of date ... and that is the whole secret of advertisement. Why do people advertise? Particularly in America -- the product will come two years afterwards, and advertisement starts two years before. They are simply making people aware of something which is coming into the market. The supply is first, and the supply is creating the need; hence, great

advertisements are needed.

You can create better needs, healthy needs. You are not compelled to fulfill the sick needs of people. Fulfilling their sick needs is really committing a great crime.

But I have been around the world, and I have been puzzled that the so-called news media, if it cannot find something negative, invents it. All kinds of lies are invented. It never talks about anything beautiful, anything great. It does not create the idea in people that we are progressing, that we are evolving, that a better humanity is ahead. It only gives the idea that the night is going to be darker and darker.

And looking at your newspapers, your radio broadcasts, your television, your film, it seems that there is no way of going in any other direction than towards hell. Just in California alone ... school kids are taking drugs -- six year olds, eight year olds. Those days when there were hippies are gone -- hippies have disappeared. Hippies were at least adult: twenty-one years, twenty-two, up to thirty. They are gone, they are no more. Now it is small school kids. There have been cases of murder by thirteen and fourteen-year-old boys, and there have been cases of rape by fourteen, fifteen-year-old boys. How does all this get into their minds? They see the films, and particularly the films that are prohibited to them -- that prohibition becomes an invitation. They see in the news every day what is happening in the world.

In America alone, surveys show that every person is watching television for an average of seven hours every day -- just glued to the chair for seven hours. And what is he watching? Murder, rape, robbery ... slowly, slowly it gets into his head. He starts thinking, "This is all that is happening in the world; I'm just a fool who still goes to the church!" He never sees anybody praying, he never sees anybody meditating; he only sees people who are raping, people who are murdering: "Something must be wrong with me, I'm something abnormal. Normal people are doing normal things; all that I am doing is just being glued to the chair and watching television. Something has to be DONE." And slowly, slowly his mind is conditioned by all the input of the news media.

A healthy news media is a great need. And if you feel that perhaps this is not the need of the people, then *create* the need; create a beautiful supply. I don't think that there are not people who are going to be interested in the good side of life.

Don't take the attitude of a pessimist. There are people who are interested in the good side, there are people who are interested in the roses, there are people who are interested in all that is great in man. Bring it out; make everybody feel that if he is not doing something good, he is sick, abnormal. Right now just the opposite is the case.

BELOVED OSHO,
IN OUR JOURNALISM TRAINING COURSE, THE GROWTH OF BEING, THE SPIRITUAL DIMENSION, IS TOTALLY IGNORED, WHILE OTHER PSYCHOSOMATIC SUBJECTS ARE ALL VERY MUCH HIGHLIGHTED. OSHO, COULD YOU PLEASE EXPLAIN: WHY IS IT SIGNIFICANT TO INCLUDE THE SPIRITUAL DIMENSION IN THE TEACHING OF JOURNALISM?

Nandita, this country has been under slavery for two thousand years. That has created a psychological slavery in people. Although politically we are free, psychologically we are still slaves. Journalism is a product of the West, and we are imitating whatever is being done there; it is not our creation. The West does not believe in any spirituality, and it is suffering great anguish and great anxiety because of it.

The suicide rate is four times more than it is in the East. And in the East, people commit suicide because of hunger, starvation; you have to be compassionate towards them. In the West people commit suicide because they have *everything*, and they feel life is meaningless. They have all the money, they have all that money can purchase ... but there are a few things which money cannot purchase. They cannot purchase silence, they cannot purchase joy, they cannot purchase love, they cannot purchase meditation ....

In the life of Mahavira, there is a beautiful story. One great king of Mahavira's time, Prasenjita, had everything that was possible in those days. But one day he came across a Jaina monk who said to him, "You may be a great emperor, but do you know the blissfulness and the ecstasy of meditation?" And for the first time, Prasenjita was very shocked -- he used to brag, thinking that he had everything. For the first time somebody had pointed out that he didn't have everything. He asked the monk, "From where can I get meditation?" He thought perhaps that too could be purchased. "I am ready to pay any price."

The monk said, "For that you will have to go to my master, who is living just outside the capital. You have to go to Mahavira."

Prasenjita went to Mahavira, and asked him the same question: "I have come here to purchase meditation, whatever the price. You don't be worried about the price -- I am ready to pay right now -- but I want meditation."

Mahavira looked at him, and said, "You certainly want meditation, but I don't want to sell it -- at any price. But I know a very poor man in your own capital, my disciple. Perhaps he may be ready to sell it." Just a joke ... so he gave him the name of the poor man, and he said, "Perhaps he may be in need of money, and he may sell his meditation."

And Prasenjita went in his golden chariot to the quarters of the poorest people, and they could not believe it -- a great crowd gathered, and they found the poor man. Prasenjita asked, "Whatever the price, it will be given to you right now; I am carrying enough money in the chariot. But give me your meditation."

The man said, "My master must have been joking. It is not something that you can purchase. Although I am poor .... But it is not possible to sell meditation, you have to evolve into it."

In the West, four times as many people are committing suicide -- and these people are not poor people, these people are from the highest class, super-rich. What is the problem, what is missing? And those who are not committing suicide are feeling at a loss. They have reached the highest rung of the ladder, and now ... nowhere to go, and inside there is simply darkness and death.

Journalism is coming from the West. You are still copying something that has not grown within your culture, within your atmosphere; which is not part of this earth, it is not a flower here. So you are carrying a plastic flower; it has no roots.

In the West, the news media is not interested in spiritualism because in the West, *nobody* is interested in spiritualism. That has been their choice for centuries, and they are suffering because of it -- badly suffering. So many people are in psychoanalysis, so many people are inside psychiatric hospitals, so many people are going insane, committing suicide, murdering, doing things just because they find life so meaningless, so useless.

One of the very famous novels of Dostoevsky, THE BROTHERS KARAMAZOV, has a statement by one of the brothers: If I meet God, I want to return my ticket. I don't want to be in the world; it is simply useless, there is no meaning.

You are asking me: "In our journalism training course, the growth of being, the spiritual dimension, is totally ignored." It is because you are not growing a journalism that belongs to this earth, that has the fragrance of this earth. You are simply imitating.

And you are doing a tremendous harm to this society, because here spiritualism is the most fundamental thing. But the same is happening in your educational systems. In your universities, in your colleges, in your schools, everywhere there is a mental slavery to the West. Whatever is happening in the West, you have to imitate it; it has become your unconscious habit. Journalism has to learn its own way, has to evolve its own individuality, just as education has to evolve its own individuality.

Nandita, you are asking if it is significant, and why it is significant to include the spiritual dimension in the teaching of journalism.

Spiritualism is the very meaning of life.

Without a spirit, a man is only a corpse. And without spiritualism, anything -- education, journalism ... they are only corpses, they stink.

Your politics is an imitation from the West. That's why even after forty years of freedom, nothing seems to have changed. The same bureaucracy ... it has even got worse, because imitators cannot be better than the originals.

Your education is just an imitation. I have been a teacher in the university, and I had to fight with the university continuously. They were not ready to include yoga or meditation in the university courses, but they go on bragging that this is the land of Gautam Buddha and Mahavira and Bodhidharma and Patanjali and Kabir and Nanak -- they go on bragging, but they don't see what they are doing. Their journalism, their education, their politics, has no trace of Kabir, or Nanak, or Patanjali, or Buddha.

They are under the impact of Western masters. Although politically you are free, psychologically you are not free.

Journalism has to attain freedom from the West and it has to give an authentic, original shape to itself. And you will be surprised that if you can manage to introduce a spiritual dimension to journalism, the West is going to imitate you sooner or later -- because there is a great hunger, a great thirst. Rather than being imitators, why can you not be the originals, and let others be the imitators? That will be for the first time that something out of freedom happens in this country.

And spiritualism does not mean any kind of fanaticism. Spiritualism does not mean that you have to preach Hinduism, that you have to preach Jainism, or you have to preach Mohammedanism. Spiritualism simply means you have to spread the basic fundamentals of all religions, which are the same.

Can love be Hindu or Mohammedan? Can a peaceful mind be Hindu or Buddhist? Does a man of compassion have to be a Christian or a Jew?

An authentic spirituality will be without any adjective. It will teach only the essentials of all religions. And journalism should give it the first preference: on your laundry list, it should be your first item and politics should be the last. Unfortunately, politics is the first and spiritualism is not even the last.

I cannot understand how you can go on and on being slaves. Is not the time ripe that we should be spiritually free from the West? That we should have our own education, that we should have our own journalism? That we should have our own fragrance, and our own nuance?

The time is ripe, and journalism can become the beginning of a new era. Push politics as far back as possible, to the last pages of your newspapers. Politics is not our soul, it is the dirtiest game that you are propagating in people's minds. It is absolutely necessary that the politician be made clearly aware that he is not the man of wisdom, that he is not to guide the destiny of the nation; that he is only the servant of the people, his role is that of a functionary.

You don't make much fuss about who is the postmaster general; his role is that of a functionary. You don't make much fuss about who is the head of all the railways; what is the need? He is doing his work, he is getting his salary, that's enough. Why do you go on bothering about politicians? More than fifty percent of your energy is wasted on those whose life span is only four years. Tomorrow they will be forgotten.

They are exactly like your newspapers. Yesterday's newspaper is just as useless as your politician of yesterday.

But why give so much importance to momentary things? Spirituality means giving importance to something which is a permanent value, which gives life, light and guidance forever, which is *sanatan*, which is eternal. Eternal values constitute spirituality; momentary values constitute politics. Politics and religion are just polar opposites.

And politics is trying to make every effort to suppress religion in every part of the country. The only danger for politicians is from the religions, because only from the religions can people come out with more wisdom.

For example, I cannot see any problem so big that the country should remain struggling and not be able to solve it. Within ten years, every problem of this country can be solved. But the politicians don't want to solve the problems, they want to create them. In fact their very life depends on problems.

Adolf Hitler, in his autobiography, has a very significant statement: a politician, if he wants to be a great politician, a great leader of people, should never allow peace in his land. He should always create turmoil, keep people afraid, insecure, worried, concerned. He should keep people in such a situation that they need him. Always create enemies in the neighbors -- real or phony, but always keep enemies on the side -- and the moment you feel that your leadership is going, create a war, because only in war are great leaders born. And he is right. But what is the conclusion from it?

The conclusion is that the politician is not interested in solving problems, he is interested in making them as complex as possible. So he becomes absolutely essential; you need him always. He wants to keep you always afraid of the enemies -- from China, from Pakistan -- they are gathering atomic weapons, nuclear weapons, so you need your leaders, whether they are of any worth or not. In times of war, whoever is in power should be given total support, because it is a question of crisis. The cunning politician keeps every country always in crisis.

There is a saying that the first statement which can be called political was asserted by Adam to Eve. When they were driven out by God from the Garden of Eden, passing through the gate, Adam said to Eve, "We are passing through a great crisis." Since then, every politician has been saying the same thing: "We are passing through a great crisis." And the crisis is so great that only he can tackle it, you cannot manage it.

One of the greatest revolutions in journalism will be, Nandita, if we can create in this country a different kind of journalism -- which is not dominated by politicians, but is inspired by its wise people. And you can remain absolutely certain that the wise people of any country are not going to fight in the elections; they are not going to beg for votes from the masses. So the wise people by their very nature remain out of power. It should be one of the basic functions of journalism to bring the wise people and their wisdom before the masses, into the light.

Politicians should not be paid too much attention; it is dangerous. They should be ignored as much as

possible. They should be paid attention only when they do something which is authentically good.

BELOVED OSHO,
WHAT IS HEALTHY JOURNALISM? CAN JOURNALISM SURVIVE ON POSITIVE NEWS? PLEASE EXPLAIN YOUR VISION ON THE RESPONSIBILITY OF THE MEDIA.

Nandita, by healthy journalism, I mean journalism which nourishes the whole personality of man -- his body, his mind, his soul -- journalism whose whole concern is to create a better humanity, not just to report what is happening. Journalism should not be just a news medium, it should also be great literature -- then it is healthy. Even yesterday's newspaper should remain of some worth, so that even today it can be read. It should not be so momentary. But if you are only a news medium then naturally, once the day has passed, the news is old. You should make something that never becomes old, and always remains new.

That's what great literature is. Dostoevsky's novels, or those of Leo Tolstoy, Anton Chekhov, or Turgenev, Rabindranath Tagore ... they will remain significant as long as humanity remains, and as fresh as ever.

Something in your journalism should have that quality, and that quality can be introduced. You can have space for news, but that should be secondary. Because what are those news reports? What are they going to do? Somebody steals -- what is the point of reporting it? And somebody commits suicide -- what is the point of reporting it? Why make it news unnecessarily? You are filling your space with absolutely nonessential things.

Bring the essential in. You have poets, you have painters, you have writers, you have spiritual giants -- you can introduce all of them. They should be your major part, and politics should be just your third page, or fourth page -- or maybe no page! You have made these politicians so huge, so exaggerated, and then the whole country suffers. The whole world is suffering because of these people, and you will have to take responsibility for it. These people should be cut down to size and put in their place. Somebody may be the president of the country; that doesn't mean much. The question is whether he is a great president; the quality is the question.

It happened when Abraham Lincoln became the president: The first day in the Senate, the aristocrats were very much arrogant and angry because he was not an aristocrat; he was the son of a shoemaker. And one aristocrat could not resist his temptation, and stood up. He said, "Mr. Lincoln, before you start your speech" -- that was the inaugural speech -- "I want you to remember that you are the son of a shoemaker."

The whole Senate clapped and laughed; they wanted to humiliate Abraham Lincoln. But you cannot humiliate a man like him. He stood silently and as the clamor died, he said, "I am very grateful to you, that you reminded me of my great father. I know my frailties, my weaknesses; I can never be as great a president as he was a great shoemaker. I stand as no comparison. My father was a great artist. I will try my best, but I know I cannot surpass him."

The Senate was shocked, but they recognized that this is not the kind of man whom you can humiliate. And he said to the man who had raised the question, "How have you remembered him? Because I remember perfectly well: my father used to go to your house also. Are you wearing the shoes made by my father? Are they pinching? Because I know something, I can mend them. I am not a great artist, but just by working with my father I have learned a little bit. So if any of you have any trouble with your shoes, you can always depend on me."

A president, just by being a president, is not much, but his quality ... Talk of the qualities, don't talk of personalities. A prime minister, just by being the prime minister, does not mean anything. Talk about the qualities -- what has he done to the country, what is he capable of doing? Provoke him to do it.

Days go on passing ... I have seen these forty years passing. My whole family was involved in the freedom struggle, all of them had been in jails; we suffered as children. In my childhood I used to ask my father, "Are you certain that the freedom you are fighting for will ever come? It is possible that the British may go, but are you certain that the people who replace them will be better? I can understand that you are fighting against slavery, but I don't think you have any idea that you are fighting *for* freedom; you don't have any positive program."

The whole liberation movement in India was running without any positive program. And the result is that forty years have passed, and the country has been falling down and down. When I started speaking

thirty years ago, the population of the country was four hundred million. I spoke in favor of birth control methods, and I was stoned, my meeting was disturbed. And next time when I reached that city, I was not allowed to get off the train. Two hundred Hindu chauvinists were standing on the platform; they would not let me get out.

And now the country's population has reached nine hundred million. By the end of this century it will pass one billion. For the first time in history, India will be ahead of China. Up to now, China was the most idiotic land; now India will be ahead of it. China has managed to cut its population, but your politicians don't have guts; they are afraid to tell the truth to people, because they have to get their votes.

Journalists should not be afraid of anybody; you are not dependent on anybody's votes. You should bring truth to the people: You are creating children -- but in fact you are creating death. By the end of this century, half of the country -- that means five hundred million people -- will be dying of starvation: one man out of two. You will be surrounded by corpses. What are your politicians doing about it? And if I speak for birth control methods, then shankaracharyas condemn me, then the politicians try to destroy my efforts, because it goes against the religious superstitions of the people.

No politician has even the courage to come and meet me. Indira asked ... six times she had appointments to come to me, and just one day before, she would cancel. Finally, I sent my secretary to ask her, "What nonsense is this? If you want to come, you come; if you don't want to come, nobody is inviting you. *You* have been asking ...." And then she told my secretary, "My colleagues prevent me. They say if I go there, it is dangerous for my political future." Because I don't have any votes! The shankaracharyas and the imams and the bishops will all withdraw their votes, if they see a politician coming to me.

And it is one of the wonders that none of them is able to argue. I have been challenging them, saying that I am ready for a public debate with anybody on any point, and those cowards ... none of them comes.

The journalists should bring to the public news of the people who are fighting for unpopular causes, because the unpopular causes are the future of man. The popular causes are the past, rotten heritage. The politician cannot have that courage, but the journalist can have it, and should have. Nandita, I call *that* journalism healthy.

And you are asking, "Can journalism survive on positive news?" I am not saying that; I am saying don't try just to survive on negative news. Bring out the positive, in all its beauty, and put the negative in the background; it should not be the focus. I don't want you just to be positive, I want you to be realists.

The negative side is a part of life, yes; death is a part of life. But that does not mean that you have to make your funeral ground in the middle of the market. You make your funeral ground outside the city, where you go only once and you don't come back. Why don't you make it in the middle of the bazaar so that everybody can see, passing by every day, that people are being burned?

It is part of life, so once in a while you can talk about the funeral, but don't focus on it. Death is certain, but life is more important. Talk about life, make life a celebration. Don't make people too much afraid of death.

Don't create a phobia with the negative; that's what I am saying. I am not saying that the media can survive only on the positive news -- that will be wrong, that will be half. The negative should be brought to light, but should not be emphasized. It should be criticized.

The positive should be supported, and the negative should be condemned. In that way you are not being simply positive, you are bringing both ... but the negative side is ugly. You know that in life we go on putting the negative out of the way, and we go on putting the positive in front. The same should be the attitude of a healthy journalism: the positive should be the goal. The negative should be used as a stepping stone to it, but never emphasized, because that creates in people's minds the idea that the negative is what life is all about. That is a very dangerous cancer of the soul.

BELOVED OSHO,
WHAT IS YOUR TRADE SECRET? PLEASE MAKE YOUR TRADE SECRET AN OPEN SECRET.

Nandita, I don't have any secret -- but if you want to call it an open secret, then it can be described simply: I have been bringing the truth as I see it, without any fear of any vested interest. Whatever the consequences for me were, I have always accepted those consequences as rewards. And I have no regrets about life; I have lived it according to myself. Even if the whole world was against me I have never

bothered to compromise.

You can call this my secret: I am a non-compromising man. Either I am true or I am wrong, and I fight for my truth, tooth and nail.

I have been around the world fighting for my truth, and it is hilarious to see that a single man can put the whole world against him, and great nations like America and Germany and England and Greece can freak out -- and they don't have any answer.

I have been prohibited from entering twenty-one countries, because they are afraid that if I enter their country for three weeks I will destroy their morality, their religion, their tradition. I have been asking, "If your religion, that you have been establishing for two thousand years, is so poor that it can be destroyed in three weeks' time, if your morality is so rotten that a single person on a three-week tourist visa can demolish your morality, then it is worth demolishing whether I come or not! You should do it yourself."

And you will be surprised to know: countries like Germany have even passed laws in their parliaments saying that I cannot enter the country. I have never entered their country, and I have never said that I wanted to enter their country. It is just from the air, from nowhere. But the fear, the paranoia is spread all over the world.

Other countries were doing the same -- England did it, America, then Germany. It was almost like wildfire, and they forgot completely that at least you have to be intelligent in what you are doing. Germany has passed a law that I cannot enter the country, and not only that, my airplane cannot land at any airport of Germany, for refueling or anything. They are afraid that perhaps sitting in my airplane I can destroy and corrupt the people of their land.

What a weak humanity we have .... Is this the country of great intellectuals like Kant and Hegel and Feuerbach and Karl Marx? Is this the country that has created really great thinkers ... that is afraid?

In Greece, I had a four-week tourist visa, and I had not gone out of my house -- I never go; whoever wants to come, comes. I am just a well: if you are thirsty, you are welcome; if you are not thirsty, the well is not going to run after you, because that would be a very weird scene.

I had not gone out of the house. People were with me in the house, twenty-five people, and those who wanted to come, were coming to see me. The archbishop of the oldest church in the world, the Greek Orthodox Church, started a campaign against me. He said that if I were not thrown out from the country within twelve hours, the morality would be in danger, the religion would be in danger, the youth would be corrupted.

And these are the people who talk about peace, about love; they say "God is love," they talk about Jesus as "the prince of peace." The archbishop threatened the government, and he threatened me, that if within twelve hours I was not out of Greece, then he was going to dynamite my house with all the living people inside, and burn them all. Now, these are your religious leaders. The prime minister became afraid. The police came immediately ... I was asleep, and my secretary stopped them and said, "Just wait, I will go in and wake him." But even the police were carrying dynamite, saying that "If you don't allow us, we will start dynamiting the whole place."

They threw my secretary, a young girl, from the first floor to the gravel on the ground, and dragged her into a jeep. I was asleep; I was awakened by the noise, because they started throwing stones and rocks against the beautiful palace that was my host's house. I could not understand what was happening, because I was sleeping on the second floor. And then one sannyasin came running, and he said, "The police seem to be absolutely mad! We were telling them that we were going to wake you up, but they have started throwing stones and breaking windows."

So I had to go down without even changing my clothes, and they said, "You cannot stay even for a single moment." No arrest warrant, no search warrant -- and they forced me, at gun point. Forty loaded guns, against a man who has nothing in his hands, and who has not gone out of the house.

And I told the chief of the Greek police -- because he was amongst the forty -- "Now I can understand what kind of people poisoned Socrates. You must have been one of those people, born again."

I said, "Is there any reason for this? I have not done any crime, I have not done anything wrong against your society, I have not gone out of the house. And your morality is disturbed, your religion is disturbed." I have been around the world and I have seen the ugly faces ... and the dead humanity.

I have enjoyed it immensely, hilariously, seeing that one man can put the whole world on fire -- without having any dynamite in his hand, just with his words.

I don't have any secret -- simply that I have been saying whatsoever I have felt as truth from the depths of my being. And I have been ready to fight for it in every possible way. If you think of that as a secret,

Nandita, you can call it a secret; otherwise I am just a lover of stories, a storyteller. And through stories I have been demolishing people's superstitions as politely as possible.
Just the last thing ....

A little girl was complaining to her mother about the long prayers she had to recite before going to bed at night.

"Why can't I say the short prayers that you and daddy use?" she asked.

"What prayers do you mean, sweetheart?" replied her mother.

"Well," said the little girl, "last night I heard Daddy say, `Oh, dear God, I am coming!' and then you said, `Lord, Jesus Christ, wait for me!'"

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #20
Chapter title: Friendliness is enough

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BELOVED OSHO,
IS THE CONCEPT OF SOULMATES MORE USEFUL THAN MARRIAGE?

Prem Pragyan, one of the most significant things in man's life has been the love affair. Birth is not in your hands, death is not in your hands; and these are the only three great things in life: birth, love, and death. Only love is in your hands, only love gives you the freedom and dignity of being a human being; otherwise, birth and death happen just like any other animal, or any tree. Love should be kept as pure and unpolluted as possible.

You are asking, "Is the concept of soulmates more useful than marriage?" Concepts don't matter. What matters is your understanding. You can change the word `marriage' to the word `soulmates', but you are the same. You will make the same hell out of soulmates as you have been making out of marriage -- nothing has changed, only the word, the label. Don't believe in labels too much.

Why has marriage failed? In the first place, we raised it to unnatural standards. We tried to make it something permanent, something sacred, without knowing even the ABC of sacredness, without knowing anything about the eternal. Our intentions were good but our understanding was very small, almost negligible. So instead of marriage becoming something of a heaven, it has become a hell. Instead of becoming sacred, it has fallen even below profanity.

And this has been man's stupidity -- a very ancient one: whenever he gets into difficulty, he changes the word. Change the word `marriage' into `soulmates', but don't change yourself. And *you* are the problem, not the word; any word will do. A rose is a rose is a rose ... you can call it by any name. You are asking to change the concept, you are not asking to change yourself.

Marriage has failed because you could not rise to the standard that you were expecting of marriage, of

the concept of marriage. You were brutal, you were barbarous, you were full of jealousies, you were full of lust; you had never known really what love is. In the name of love, you tried everything which is just the opposite of love: possessiveness, domination, power.

Marriage has become a battlefield where two persons are fighting for supremacy. Of course, the man has his own way: rough and more primitive. The woman has her own way: feminine, softer, a little more civilized, more subdued. But the situation is the same. Now psychologists are talking about marriage as an intimate enmity. And that's what it has proved to be. Two enemies are living together pretending to be in love, expecting the other to give love; and the same is being expected by the other. Nobody is ready to give -- nobody has it. How can you give love if you don't have it?

And when you feel that love is not coming towards you ... and both feel the same: a great frustration and an idea, a suspicion that perhaps the other has deceived you. Before the marriage both were using beautiful words, sweet nothings; both were bringing their best to attract the other, to catch hold of the other. And once they are married, and the law has entered in, and society has granted you freedom to live together, soon the honeymoon is over. Even before coming back from the honeymoon it is over ... all is finished because you have come to know the other in their total wholeness, which is ugly.

The facade, the mask that they were wearing before the marriage has slipped. You cannot hold it for twenty-four hours. When you live with someone, you have to come down from your hypocrisies and be whatever you are -- and you know that you are not the person you pretend to be. The same is true about the other. And then it becomes a struggle to possess the woman, to possess the man.

The only significant symptom of love is, it never possesses; on the contrary, it gives freedom. It is happy in the happiness of the other. It does not beg; it is not a beggar. It is an emperor. It gives, and it gives unconditionally.

But in actual life, what we have been doing for centuries is asking the other to give; and the other is also asking you to give. And both are beggars, their bowls are empty; they don't have anything to give. It becomes a struggle, a warfare.

You can change the concept from marriage to soulmates, but what about you? What about the people who will become soulmates? If they are the same people who were becoming a couple in a marriage, nothing will change.

My suggestion is, neither marriage is needed nor soulmates are needed -- just friendliness is enough. You don't know anything about soul, how can you become a soulmate?

If you can become just friendly with each other, that is more than can be expected from the present man. If you can be understanding of each other's frailties, weaknesses, that is more than can be expected.

If you can drop the old superstitions, that once a woman or a man loves you, they have to love you forever ... Love is very fragile. It is just like a flower: beautiful, but very delicate. In the morning it blossoms; by the evening it is gone, its petals are scattered. That was a beauty in the morning; by the evening it has become a grave. Life is a changing, continuously changing phenomenon.

When I say a great understanding is needed, the old idea of permanent relationship under any concept has to be dropped. You have to live moment to moment, you have to live each moment as if it is the last moment. So don't waste it in quarreling, in nagging or in fighting. Perhaps you will not find the next moment even for an apology.

One of the mystics, Sarmad, used to tell his disciples every night, "We are going to sleep for the last time. Please forgive me. As a master I may have been hard to you. I had to be because I loved you and I wanted a transformation to happen. And I don't know whether in the morning I will wake up again, so I'm asking for your forgiveness." Each night he would go to bed as if it was the last night -- and one day it is going to be true, one night will be the last night and you will never wake up again.

And each morning he would wake up as if it was a new beginning; he had accepted death in the night before, now this was a rebirth. He looks tremendously grateful towards existence: one day more to live, one day more the sun, the wind, the trees, the birds, one day more of friends, one day more of love. But not more than that.

The very idea of having a permanent, lifelong relationship helps you to postpone that which is essential and go on doing things which are absolutely nonessential; not only nonessential but idiotic.

People are fighting about such small things that they themselves, in their saner moments, laugh about it. I have heard about a couple who were getting married in the government registrar's office. The man signed -- the woman had signed before him. As she saw the man's signature, she immediately told the registrar, "I want a divorce." The registrar said, "What has happened? You are getting married, you have just signed the

marriage papers."

She said, "Yes, I have signed but things have gone sour already. Just look at the paper. I have signed in small letters and he has signed in such big letters, to show me who he is. This is the beginning of trouble -- I don't want to get into it." The bigger letters already declare the supremacy, superiority of the man.

You can change words -- I would like to change your consciousness.

The idea of permanent relationship was wrong, but it has been imposed on you by poets, by priests, by everybody. And I am not saying that two persons cannot live in deep friendship for their whole life. They can, but it should not be a conditioning, but just a flowering of friendship, open. Any day one partner can say, "I am grateful for all the beautiful moments you have given to me, but now our paths separate. In sadness ... but I will remember you always. I don't want life with you to create a hell. Then all that was beautiful will be destroyed, even the memory of it will be destroyed. Just a friendliness is enough."

My vision of a new society is that of small communes, not of big cities. A commune consisting of not more than five thousand people, so that people can know each other very easily. And the commune should take the whole responsibility for the children, and nobody should be allowed to have children unless the commune needs them. That decision will be of the commune. And now all scientific techniques are available. The society can decide what it needs -- engineers, doctors, scientists, poets, mystics. Now it is scientifically possible to choose what kind of a child you are going to give birth to, you just have to drop your old superstition that the child has to be yours.

Just as you have blood banks, you should have sperm banks in every hospital. And scientists are able now to figure out about every living sperm; they can read it, what it is going to be. Up to now we have lived a very accidental life, and perhaps the world is so full of stupid and retarded people because of that.

When two persons make love, the man releases in one lovemaking almost a million living sperm, and a great politics starts because they all run fast to reach the mother's egg. Only one will be able to enter. The mother's egg is made in such a way that it remains open until a living male sperm has entered it. The moment the sperm enters, it closes. It rarely happens that two cells reach simultaneously -- that's why twins are born -- or sometimes three, or sometimes four; but these are exceptions.

That small passage is a long journey for the small sperm. According to its size it is almost two miles long, and a great struggle ... a million people trying to reach to become the president! My understanding is that the wiser ones will stand to the side and let the idiots go ahead.

Rabindranath was the thirteenth child of his parents. If there had been birth control, Rabindranath would not have ever been born. And even without birth control there are very few people who produce thirteen children. If the parents had stopped at one dozen, which would have been more logical and a more rounded figure, Rabindranath would have been out of the game, you would never have heard of that man and his greatness.

But science has become able, within these last ten years, to read the whole future of a single sperm: whether it is going to become a scientist, whether it is going to become a poet or a doctor or a philosopher or a mystic or a dancer or a musician. Its potential can be read. Its life pattern, in minute detail, can be read: whether it will be a healthy child or a sick child, whether it will die after six months or after a hundred years. To go on doing the old accidental thing and producing children, not knowing whom you are bringing into the world -- whether you are giving birth to an Adolf Hitler or a Benito Mussolini or a Joseph Stalin or a Ronald Reagan ... you don't have any idea. It is a very blind game.

Love should be only of friendship. And if society has a need and the medical profession proves your wife to be the right vehicle for bringing a child into the world, then from their sperm bank they can find the right sperm and inject it. You can go on making love; that is a separate affair.

There has been the pill, but it was not a hundred percent foolproof. Sometimes you are not thinking that you are going to make love and you don't take the pill, and suddenly your lover turns up and you take the risk. They chance it -- it is not always that one becomes pregnant. Now they have come up with two other pills. One is to be taken after you have made love -- that is a hundred percent effective -- and for the second one the woman is not needed, just the man can take a pill. They have come up with a pill for men, too. Then the woman need not take any pill. Your love becomes pure fun, pure joy, without any responsibility and burden.

And the woman should be educated, should be given all the opportunities to become an independent individual, financially and in every other respect, so that she is no longer dependent on you. An independent woman and an independent man, just out of friendship feel good to be with each other. As long as they feel good they remain together. The moment they feel things are going wrong, there is no need to prolong the

affair. They can say good bye with gratitude towards each other. No law is needed, no government permission, no social sanction is needed -- because who are these people to interfere in your life?

Yes, society can only have a concern about the children because that is going to be the future society. Society cannot allow you to produce Adolf Hitlers. But society has not done anything to prevent it. And this can be prevented.

There is no need of calling it marriage or soulmates or any great words ... just hot air! Use simple words. You feel friendly towards someone and you feel joyous to be with the person. As long as you feel joyous it is valid. The moment trouble arises, you can separate. Marriage has created so much ugliness in the world, that you cannot conceive.

First, it has given accidental generations which are not produced out of understanding, out of a scientific approach, but just like animals, under the force, the blind force of biology; otherwise we can have so many beautiful people around. And the world does not consist only of a beautiful moon and beautiful stars, its greatest beauty is a beautiful person: physically, mentally, spiritually.

The by-products of marriage have been very strange. All religions are against prostitutes, but they are a by-product of marriage. In fact, prostitutes are a safety measure for marriage to remain, because by nature neither man is monogamous nor woman is monogamous. Monogamy is a kind of bondage, imprisonment. Why should you be so one-dimensional when life has given you all the opportunities of multidimensionality? No one can say whether tomorrow you may come across a woman and you may fall in love.

The society in a subtle way approves of prostitutes. It is an arrangement for men, when they get bored with their wives. And wives also have been accepting, down the ages, the existence of the prostitute because they know the prostitute is only a commodity, she is not a competitor. The husband may go there for one day, that's all. She becomes more worried when the husband falls in love with some woman; then there is competition. With the prostitute there is no competition.

Prostitutes used to come to rich houses to dance and to give pleasure to the rich people, and it was accepted. The wife was not at all disturbed by it -- because she is only a purchased woman, she will be gone tomorrow. It is not going to be a constant problem for her. But the woman was completely confined in monogamy. It is only just now, because of the women's liberation movement in Europe and in America, that male prostitutes have become available. Now woman can also have the same opportunity that man has enjoyed for thousands of years. It is strange and ugly, but because we are going against nature we have to find some way to satisfy nature.

Polygamy is the nature of man and woman both, because polygamy is multidimensional, it is a freedom. If today I love someone and tomorrow I find someone who suits me more, then why should I be prevented? If tomorrow I find someone who is more harmonious with me, then why should I be prevented and kept in bondage? And of course, in this bondage I will be suffering and it will be a torture, and I will take revenge on the poor woman who has done nothing to me.

So one thing: the old superstition that love is monogamous has to be dropped -- it is not. There is every evidence against it.

Secondly, the old superstition that love has to be permanent, only then is it true, is absolutely wrong. If a roseflower is not permanent, do you think it is not real? And if you are so much interested in permanency, then you can have only plastic flowers, not real roses. Those plastic flowers don't die because they don't have any life, they are already dead. Love is a very living phenomenon. In fact, life comes to its highest peak in love.

Hence, there is every possibility that what has been today a great blessing, tomorrow may not be there. It is a breeze that comes and goes. We have to accept nature as it is. To create something unnatural is going to create perversions.

"I locked my husband out of the house last week for playing around with other women," confessed the attractive young housewife. "And now he wants me to take him back. What should I do, Father?"

"You must take him back, it is your Christian duty," replied the priest, patting her hand. "But," he added as his grip tightened, "how would you like to get even with the bastard?"

After all, your priest is also a human being. You have forced him into celibacy, so he has to find ways ... Fifty percent of the monks in a Christian monastery in Ethos have declared that they are homosexuals and they are going to remain homosexuals. You will be surprised to know that the archbishop of England has

been considering a petition from many cardinals that homosexuality should be allowed, it is not against celibacy. A great idea!

The idea is that celibacy is only against heterosexual relationships. Homosexual relationship is not the question; it does not break the vow of celibacy. These poor priests, they are hung up in an unnatural situation. Naturally, they have to find some way through the back door. And they are enforcing unnaturalness on other people.

I have heard about a party of very super-rich people ... because the more rich you become, the more open you become with your perversions. You can afford it. The poor man will be condemned and crushed, will lose his job, but who can raise a finger against the super-rich? They have their private theaters in their own homes, where they can see blue movies. For them, special movies are created, absolutely ugly, of sex orgies.

There was a party of very super-rich people and they were playing a game, and the archbishop of the country was also invited. The game was so strange that the archbishop said, "I feel that I should retire. I cannot join in the game." He had come a little late so he had no idea that the game had already been going on. The game was that the lights would be turned off and all the men would stand naked and the women would find out, by touching their genitals, who the person was. If they can guess the right name, then they have the right to have the night with the person.

The archbishop said, "This goes against my religious ideology and I cannot participate." But the people laughed. They said, "Don't be a hypocrite, the game has been going on and your name has been proposed three times. All the women seem to know you perfectly well, so don't feel shy."

All these uglinesses are by-products.

Two little old ladies were chatting over the back yard fence. The first one boasted, "I went out with old man Cane last night and I had to slap him twice."

"To stop him?" asked the friend.

"No," she giggled, "to start him up."

He must be too old, maybe falling asleep. She had to slap him so he came to his senses ... what is he doing?

If you look at the back doors, it is a very hilarious situation. Marriage has proved ugly because it has perverted people into homosexuality, into sodomy, into all kinds of perversions, into pornography. It has given them the opportunity to make women slaves. Half of the population of the world has been deprived of all kinds of spiritual growth.

Women have asked again and again why there are not women as great as Gautam Buddha or Jesus or Zarathustra or Lao Tzu. Man has not allowed women even to be educated. He has not allowed women to have any financial independence. He has not allowed the woman free movement in society. At the most she can go to church. The only man available to her is the priest.

How can the woman become a Gautam Buddha? Gautam Buddhas don't grow on trees; neither they drop from the sky suddenly! They need roots in the earth and they need nourishment to grow. The woman, in the past particularly, has been continually kept pregnant. She has been used like a factory for reproduction. And it was a biological necessity, because out of ten children, nine were dying and only one was surviving. So if you needed a few children, the wife had to be continually pregnant. There was no time for her to be a Gautam Buddha. She was not even accepted as equal to man.

Marriage has created the family: the unit of the society, the unit of the nation. Unless the family disappears, nations cannot disappear. And without the disappearance of nations, wars will continue, man will continue to butcher man. To me, marriage is one of the things that needs to be immediately abolished. With marriage abolished, prostitution will disappear. And everybody is miserable -- husbands are miserable, wives are miserable.

I have been staying with thousands of families -- everybody is miserable. And because I have been loved by so many people, the husband could open his heart to me, the wife could open her heart to me. Both are beautiful people, but together they are continuously at war. Every house has become a battlefield. And children are growing in this poisonous atmosphere. They will learn the same techniques and strategies and they will repeat them.

That's how every generation goes on giving its diseases to the new generation. Generations change, diseases have become permanent. Now we have to drop the diseases, so that the future humanity can be free

from all this ugliness.

Don't just give it a new name, change it from the very foundations.

Three young men arrived at the pearly gates together and St. Peter asked, "How did three healthy men like you die so soon?"

"Well," said the first, "it happened like this: I came home from work early one day and found my wife stark naked in bed, the bedcovers all a mess. I saw her glance at the open window, and so I looked out and saw a man running across the front yard. I raced into the kitchen, picked up the fridge, carried it back to the bedroom and hurled it out of the window at the running man. But unfortunately the effort was too much for me and I died."

"What about you?" St. Peter said to the second man.

"Well," he replied, "I don't know what the hell happened. I was late for an appointment so I ran out of my groundfloor apartment and some idiot dropped a fridge on my head and I died."

"And what about you?" said St. Peter to the third man.

"Well, Pete," said the man shyly, "it all started when I was in the fridge."

This is going on .... It is a hilarious situation.

Before she left her friend's house one evening, aunt Emma was warned that a sex maniac was loose in the neighborhood. When she returned to her apartment, she cautiously looked under the bed, in her closet, and behind her curtains. Then Emma switched on the light.

"Well," she sighed, "he is not here, damn it!"

BELOVED OSHO,
WHAT IS SLEEP FOR YOU? DO YOU LEAVE YOUR BODY WHILE IT IS RESTING OR DOES SLEEP HELP YOU TO STAY IN YOUR BODY?

Prem Shunyo, asleep or awake, my consciousness is in the same state. To me, sleep is samadhi. That's how Patanjali explains samadhi: a sleep without dreams; a sleep which is not unconscious, which is not like a coma, but simply a light rest for the body. But deep inside, the inner being is fully alert ... just like a candle burning all night in a dark room, where no wind comes in. It remains unwavering but goes on radiating light.

I don't feel any difference in my sleep or in my awakening. The same light and the same blissfulness and the same silence continues day in, day out. My sleep is not much of a sleep, just a thin layer of rest for the body. Inside I am all awake.

You are asking, "Do you leave your body while it is resting or does sleep help you to stay in your body?" I don't leave my body while I am asleep and neither does sleep help me to remain in the body. In fact sleep helps my body to continue functioning. My inner being, my subjectivity is awake all the time. I don't have any dreams because I don't have any repressions of anything. I am not an ascetic, I am against all repressions. I am the most natural man possible -- almost wildly natural.

Sleep is also a beautiful experience of tremendous rest. You feel the aftereffects of rest in the morning, when you wake up. It is only inference for you that sleep must have refreshed you, must have taken away all tiredness, must have rejuvenated you; but these are your inferences. To me, these are my eyewitness experiences. While the body is resting, relaxing, regaining its strength, I am watching it. It is not in the morning that I find my body is relaxed, I find it relaxed simultaneously as it is resting. And there is no need to leave the body.

My work is of a totally different kind. I don't want to interfere in anybody's life; otherwise it has been done, it can be done: one can leave the body and while somebody else is asleep, can work upon the person. But it is an infringement of somebody's freedom, and I am absolutely against any infringement, even if it is for your good, because to me freedom is the ultimate value.

I respect you as you are, and because of my respect I go on telling you that much more is possible. But that does not mean that if you don't change, I will not respect you. That does not mean that if you change, I will respect you more. My respect will remain constant, whether you change or not, whether you are with

me or against me. I respect your humanity and I respect your intelligence.

Rather than working in a way in which you will not be conscious, my work is absolutely to confront you consciously. And my experience is that this way is the best way and the right way. Coming from the back door in your sleep and changing things, in the first place is a criminal offense -- although nobody can see the crime or catch the criminal, because it is absolutely invisible. You will never know, but the change that will happen to you will always remain something foreign, as if it has been imposed on you, and you will feel a certain tension.

I can make you more loving by coming to you in your sleep. And you will become more loving but your love will have a certain tension, it will not be relaxed, because you have not really changed; it has not come from your own understanding. It has to come consciously from your own understanding. So my work has a very different approach. I go on talking to you, making every effort that you listen and you understand, and if something comes out of that, it is your own. And what is your own is the only real treasure.

Hymie Goldberg was down on his luck, so he went to the local synagogue and approached the rabbi. "All I need is fifty dollars to get me out of debt," sobbed Hymie. "I keep praying to God but he does not answer my prayers."

"Don't lose faith," said the rabbi. "You must keep praying." After Hymie left, the rabbi began to feel sorry for him. "I don't make much money," he thought, "but that poor man needs help. Perhaps I will give him twenty-five dollars out of my own pocket."

The next day the rabbi went to Hymie's house and handed him an envelope with twenty-five dollars inside and said, "Here, Hymie, God has sent this for you."

After saying good bye to the rabbi, Hymie closed the door, looked inside the envelope and bowed his head. "But next time you send money," he said to God, "please send it directly to me. That bastard rabbi kept half of it!"

Things should be done directly, with your understanding; otherwise there is going to be a mess, a conflict. I can give you some change, but it will not have roots in you. So it will be something polished, just on the surface. Deep inside you will be still carrying your old garbage.

A drunk walked into an open elevator shaft and fell twenty-four stories straight down. Shakily he stood up, brushed himself off, carefully adjusted his hat and shouted, "Damn, I said `Up!'"

In your unconsciousness, in your sleep, I don't want to disturb you. My approach is purely of individual respect and respect for your consciousness, and I have immense trust in my love and in my respect towards your consciousness, that it will change you. And that change will be authentic, total, irreversible.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #21
Chapter title: Genetic science: for those who love creation

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BELOVED OSHO,
I HEARD YOU SPEAK OF SCIENTISTS CHOOSING FUTURE PEOPLE FROM THEIR GENETIC ANALYSIS OF SPERMS. I HAVE NO TRUST IN SCIENTISTS, OR DOCTORS OR ANYBODY WHOSE KNOWLEDGE EXTENDS NO FURTHER THAN THEIR HEAD. I INTUITIVELY FEEL THAT GENETICS PLAYS ONLY A SMALL ROLE IN DETERMINING WHAT A PERSON BECOMES. A GARDENER MAY WELL HAVE BECOME A MUSICIAN; A SOLDIER MAY HAVE THE POTENTIAL TO BE A SCIENTIST. SURELY WHAT A MAN IS, IS NO MEASURE OF WHAT HE MIGHT HAVE BEEN IN DIFFERENT CIRCUMSTANCES. BELOVED MASTER, WHO COULD HAVE FORESEEN A OSHO IN THE SPERM AND EGG OF YOUR FATHER AND MOTHER? PLEASE SPEAK MORE ON THE UNDERLYING SANITY BEHIND YOUR SUGGESTION -- WHICH I CANNOT SEE BECAUSE OF MY FEAR OF TOTALITARIAN REGIMES.

Devageet, I can understand your concern; it is my concern too. But there are many things to be understood. The first is, never act out of fear. If man had acted out of fear there would have been no progress possible.

For example, the people who invented bicycles ... can you ever think of any danger? It is simply inconceivable that bicycles can be dangerous. But then the Wright brothers made the first flying machine out of the parts of bicycles. The whole world rejoiced -- because nobody could have foreseen that airplanes would be used to destroy cities, millions of people, in the first world war.

But the same airplanes are carrying millions of people around the world. They have made the world small, they have made it possible to call the world just a global village. They have made bridges between peoples, they have brought together people of different races, religions, languages in such a way that no other invention has been able to do. So the first thing to remember is that acting out of fear is not the right way.

Act cautiously, with consciousness, remembering the possibilities and the dangers, and creating the atmosphere to prevent those dangers. Now, what can be more dangerous than nuclear weapons in the hands of the politicians? You have put the most dangerous thing into their hands.

Now, in fact there is no need to be afraid; even nuclear weapons can be used creatively. And I have a deep trust in life, that they *will* be used creatively. Life cannot allow itself to be destroyed so easily, it is going to give tremendous resistance. In that resistance is hidden the birth of a new man, of a new dawn, of a new order, of the whole of life and existence.

According to me, nuclear weapons have made a great war impossible. Gautam Buddha could not do it, Jesus Christ could not do it. All the saints of the world together have been talking about nonviolence, no war; they could not succeed. But nuclear weapons have done their job.

Seeing that the danger is so big, all the politicians are trembling deep down, that if a third world war begins the whole of life will be destroyed -- and they will be included in it. They cannot save themselves. Nothing can be saved. This is a great chance for all those who love creation. This is the moment when we can turn the whole trend of science towards creativity.

Remember one thing: that science is neutral. It simply gives you power. Now, how to use it depends on you, depends on the whole of humanity and its intelligence. Science gives us more power to create a better life, to create more comfortable living, to create more healthy human beings -- rather than preventing ... just out of fear that some totalitarian power may misuse it.

Everything can be misused. And Devageet himself is a doctor; he himself belongs to the category of scientists. He should understand one thing, that everything that can harm can also be of tremendous benefit. Don't condemn anything, just raise the consciousness of human beings. Otherwise you are falling into the same fallacy into which Mahatma Gandhi has fallen.

Once you start acting out of fear, where are you going to stop? Mahatma Gandhi was using the same logic, and he stopped at the spinning wheel. That must have been invented at least twenty thousand years ago and he did not want to go beyond that. He wanted everything that has been invented after the spinning wheel to be destroyed. He was against railway trains, because in India railway trains have been used to make the whole country a slave.

These railway trains in India were not created for people's comfort and their service. They were created to move armies, so that within hours armies can move from one part of the country to another part. This is a

vast country. There are places which, even by railway train, you can only reach in six days' time. It is almost a subcontinent; and to control this country they had to spread a big network of railway trains. Its basic purpose was the army and the army's movement.

But that cannot make us decide that railway trains should be destroyed. That would mean the movement of man is curtailed, he falls back into the Dark Ages. Mahatma Gandhi was not in favor even of innocent things like telegrams, telegraphs, the post office, because they were all used in India, in the beginning, to control the country. Slowly, slowly they were changed into public services. Every invention has been used first by the military, by the war-mongers, and finally they have come to be used by the people.

What is needed is not to go backwards; otherwise you will destroy the whole humanity. What is needed is to go forwards and learn some lesson from the past: so that, as scientific technology develops, simultaneously human consciousness should develop. And that will be the protection against technology being used as something harmful to mankind.

My basic disagreement with Mahatma Gandhi has been this: that he was dragging humanity backwards.

First, horses were used by the soldiers. Do you mean to say that horses should not be used any more? In fact, every vehicle has been used in the beginning in the service of death. Now there are all kinds of medicines; and allopathic medicines -- which is the official science in the world as far as medicines are concerned -- are mostly poisons. They are in the hands of the powerful.

Now there has been great concern that the Soviet Union is developing a certain ray called a death ray. It can be extracted from the sunrays; it does not reach us because there is a certain layer of ozone around the earth which prevents it from entering. Ozone turns the death rays back.

But we only became aware of it when our first rockets went to the moon. They made holes in the ozone layer and death rays entered. And immediately the cancer rate went so high that it was unbelievable -- what has happened? And then it was found that there are some rays reaching the earth which have never been reaching before. The Soviet Union has been trying to generate those death rays rather than sending nuclear weapons and missiles and airplanes loaded with bombs without pilots, controlled just by remote control.

They are trying to find a far more refined way. Just sending rays ... you cannot do anything against those rays, they are not even visible. And they will not destroy anything, houses will remain intact. They will simply destroy only living things -- man, birds, animals, trees, anything that has any kind of life. The moment the death ray touches it, life disappears. It will create really a tremendous nightmare. Houses will be there, streets will be there, shops will be there, everything will be there, just life will not be there.

But even then I would not say, not to investigate death rays. As the Russians began to work on death rays, America immediately started to work on how to prevent them, how to detect them, how to turn them back, how to create anti-death rays. And there is a possibility ... Perhaps in the future, even if man does not use these things, if the ozone layer starts breaking in different parts and death rays enter into the atmosphere, we will be able to create anti-death rays to turn them back. We may be able to create, closer to us, another ozone layer.

So one should not act out of fear; one should see the whole perspective. If there is fear, that means the fear comes not from the power generated by science, the fear comes from the unconscious man. In his hands everything becomes poisonous, dangerous.

Change the man, don't stop progressive science. For example, what I have told you was the latest findings of genetic scientists. Up to now we have lived accidentally, in the hands of blind biology. You don't know what kind of child you are going to give birth to -- blind, retarded, crippled, ugly; and he will suffer his whole life. And in an unconscious way you are responsible, because you never bothered to figure out some way that only healthy children -- not blind, not deaf, not dumb, not retarded, not insane -- are born.

And particularly now, when children are born with AIDS, you have to take some steps to choose which children should be born and which children should not be born. The children born with AIDS are bringing death to themselves, to their family, to their friends. They will go to the schools, they will go to the colleges, and they will spread it. And finally they will get married, and they will produce children who will have AIDS.

Now, unless we listen to the genetic scientists, there is no way to prevent it. Devageet is perhaps not aware that genetic science is able to exactly figure out a few things: for example, whether the child born out of a certain combination of male and female energy is going to be healthy or not.

In Tibet, in the past they used a very strange method, very primitive; but you cannot be angry against them, they had to use it. It was a very barbarous method. Whenever a child was born, immediately it was

dipped in ice-cold water seven times. Out of ten children, nine children used to die -- the ice cold water ... Immediately after the child is born, the first thing is to dip him into ice-cold water. He will become blue by the seventh time; you are just dipping a corpse.

But it was absolutely necessary, because Tibet is the highest land in the world, at the top of Himalayas. Life is very hard, it needs very strong people, and the cold is killing. Unless a child is able to cope, it is better he dies. It was out of compassion, not out of cruelty. It is better that he dies rather than suffer his whole life. He will not be able to function, will not be able to work. And the land needs people who can tolerate that much cold and still work, produce. This was an ancient type of genetics. They were choosing -- although they had no idea how to do it. But somehow they managed to choose the healthiest people.

Hence the outcome has been that Tibetans have lived the longest, because all the people who would have died in the middle somewhere have been finished on their first entry into the world. They were returned unopened! And the people who remained were really strong, really stubborn. They have lived a long life and a very healthy life, because they eliminated all the weaklings from the very beginning. And it was part of compassion. Why allow a person to live who is going to suffer his whole life from all kinds of diseases, sicknesses, weakness? He will not be able to enjoy life at all.

Genetic scientists cannot say in detail that this man will become a doctor, or an engineer, or a gardener, but they can say a few things very definitively and a few things as possibilities. About health they can say very definitively; what kind of diseases the child will suffer from they can say very definitively. So precautions can be taken, and the child can be saved from suffering from those diseases. They can certainly and very definitively say how long the child will live. Measures can be taken to prolong his life.

On the side of possibilities, they can say that this child has a possibility, a potential for being a musician. That does not mean that he cannot become a doctor; that simply means that if the right opportunities are given to him he will become a musician rather than becoming a doctor. And if he does not become a musician and becomes a doctor, he will never find fulfillment. His innermost being will remain missing something.

So if the genetic scientist can say that these are the possibilities, the society, the parents, the commune, can make certain opportunities available to the child. Right now, we don't know what his potential is. We have to decide; parents are in a dilemma where to send the child: to an engineering college, to a medical college, to a carpentry workshop, or to a car mechanic. Where to send him, and how to decide? Their decision comes out of financial considerations. That is the only way for them to decide -- which way the child will be a success financially, comfortable, prestigious. That may not be the potential of the child, but parents have no idea.

The genetic scientists can simply give you the possibilities. They are not saying these are certainties, that whatever you do this child will become a musician. They are not saying that, because nature can be diverted by nurture. If you stop all possibilities for him to become a musician and you force him to become a doctor, he will become a doctor; but he will be a doctor his whole life unwillingly, without any joy.

Nurture is important, but if we know exactly what the possibilities are, we can help the child through the right kind of nurture. Then nature and nurture can function harmoniously together and create a better human being, more contented with himself, more joyous, and creating a more beautiful world around him.

Only on one point are you right: genetics is capable of giving the potential about everything except enlightenment, because enlightenment is not part of a biological program. It is something beyond biology.

Hence, in genetic science there is no way to say that this person is going to become enlightened. At the most they can say this person will have a leaning more towards spirituality, mysticism, more towards the unknown; but if these leanings are known, we can provide the nurture for him. And the world will have more enlightened people than has ever been possible before.

The fear that Devageet feels is that if genetics falls into the hands of totalitarian governments, they will start choosing children who will be obedient to the status quo, who will not be revolutionaries, who will never become rebellious, who will be always ready to become slaves without any resistance.

That fear is there, but that fear can be avoided. Why give the power to totalitarian governments? I am giving you a whole program for society.

My first idea is, nations should disappear. There should be a world government which is only functional. And there is no problem of its being afraid about revolution because it will be a servant of the people. And the functionaries of the world government will be only a Rotary Club. They will go on changing each year. Nobody will be in power for more than one year, no one will be allowed to be in power in the government again.

Only one time, for one year -- what can he do? And his power is not totalitarian. The people who have chosen him have the right to recall him at any moment. Just fifty-one percent of the voters who have chosen him give a signature to the government that they want him to be recalled -- he is going against the interest of the people -- and the person loses all his power. His power is not given to him for five years without any restraint. Anyway he is going to be out of power at the end of the year, and he will never see power again, so he will make the most of it, to do something that will make him be remembered. And if he tries to do any harm, we have the possibility of recalling him. Just fifty-one percent of the voters are needed to sign a petition and the person can be out.

My plan is complete for the whole society; it is not fragmentary. Big cities, by and by, should disappear; small communes should take their place. Families should disappear, so there is no loyalty towards a family, no loyalty towards a nation. Children are brought up by the commune, not by the parents. And it is to be decided by the commune how many children are needed, because as people's lives become longer we will need less and less children. If the old people are going to stay longer, then for new guests we don't have any room.

In the past it was possible -- go on producing children, as many as you can. A woman was almost always pregnant, until the day she became unable to be pregnant. She went on producing like a factory -- because people's life span was very small.

The findings are that five thousand years ago, nobody lived more than forty years. Not a single skeleton has been found, of this age, in the whole world, which has been proved to be more than forty years old. When a man died, he was not more than forty years old -- and this may be the highest age limit, not the average. When people were dying at thirty-five years or forty years of age, naturally there was much space for the new people to come up and take over.

But genetic scientists also say that everybody is by nature capable of living at least three hundred years -- and remain young. Old age can be abolished. And it will be a great revolution, because if an Albert Einstein can go on working for three hundred years, if a Gautam Buddha can go on preaching for three hundred years, if all the great poets and mystics and scientists and painters can go on working, refining their methods, refining their language, their poetry, refining their techniques, technology, the world will be immensely rich.

This is a very great wastage as it is now. When a man really comes of age, death starts knocking on his door. It is very strange -- it brings new people who know nothing. Now bring them up, educate them, train them, discipline them, and by the time they are really mature, retire them. When they are really capable of doing something, the time of retirement comes. And after retirement nobody lives more than ten or fifteen years, because after retirement one becomes absolutely useless, and he himself starts feeling a burden on the children, on the society. He loses all his respectability, prestige, power. He becomes an outsider, an unwelcome guest who is just reluctant to die.

You may not be aware that the generation gap has never been in existence in the past. The generation gap is a new phenomenon that has come into existence just now because people are living longer. Now a ninety-year-old father ... three other generations have come into existence. His son is seventy years old, his grandson is fifty years old, his great grandson is thirty years old. Now the distance is so great that the great grandson has no connection at all: Who is this old man, and why does he go on hanging around? -- an unnecessary trouble and always irritated, always angry, always ready to freak out. What purpose is there?

In the past, people never saw four or five generations together; hence there were no generation gaps. I don't even know the name of my great grandfather. I asked my father. He said, "I don't know myself. The names that you know are the names I know. More than that, I know nothing."

Now in the Caucasus, where there are a few people who are living at the age of one hundred and eighty, what do you think? Seventh, eighth generation children will be in their houses and they will not recognize them. These people should have been in their graves long before -- that was the usual way. So foreigners are living in the house, one house. They don't speak each other's language because the times have changed. They don't understand each other's fashions, they don't understand each other's music, each other's religion. There is nothing in common at all.

If we continue to live accidentally, then the situation is going to become worse. It is better that society takes a new formulation, a totally new program. Old programs have failed. The commune is the new unit of the world. No more family, no more nation -- communes and an international humanity.

The commune is decisive in creating what is needed, because right now you need doctors but doctors are not there. Engineers are unemployed because there are too many engineers; or you need engineers and

engineers are not there. There is no planning of life, it is just going zigzag, accidentally. That's why there are so many unemployed people; otherwise there is no need, there should not be a single person unemployed. You should not produce more people than you can give employment to.

As machines are becoming more and more capable of doing the work of man, more efficient than man, without asking for higher wages, without going on strike, without changing shifts -- twenty-four hours they go on producing; a single machine can work in place of a thousand people -- more and more people will be becoming unemployed.

It is better to plan, so that you have only as many people as you need. And why not have the best? Why not drop this mob that surrounds the earth? This mob is the most dangerous thing, because it plays into the hands of any cunning politician.

The mob has no mind of its own, no intelligence of its own. We can create individuals with great intelligence, individuality, and each generation will be a better generation than the outgoing one. Then evolution will be in leaps and bounds; otherwise we are stuck. We have been stuck for thousands of years, only things go on growing -- better cars, better airplanes, better bombs, but not better human beings.

If man is stuck and everything goes on growing, it is a dangerous situation. Man will be burdened with his own progress, with his own technology, with his own science. Man should also grow; man should always remain ahead.

I understand Devageet's concern, but I don't agree with it. I always see a ray of light in the darkest night. And howsoever dark the night may be, there is always a possibility for the dawn to be very close.

I am in favor of every scientific progress, but the progress should be in the hands of creative people, the progress should not be in the hands of war-mongers. War can now be stopped and war-mongers can disappear. This is possible for the first time in the history of man. Hence, don't be afraid of totalitarian people.

It is true that genetic scientists cannot say anything definitely; perhaps in the future they will be more definite. It is a very new discovery, to read the future possibilities in human sperm. It is just the beginning. Perhaps within five years, ten years' time, what we are now just able to say as a possibility we will be able to say as a certainty. Then the nurture is in our hands, so that we can give a harmonious nurture, knowing the possibility, and create more harmonious beings.

Devageet, look positively at things, don't look negatively.

I have heard ....

Hymie Goldberg goes to visit his gay friend lying on his deathbed. Hymie's friend is whining and snivelling about the negative side of his life. Hymie, in an attempt to cheer up his friend, says in a consoling voice, "Don't just look at the dark side of things. At least your AIDS test was positive!"

Just look at the positive side, whatever the circumstance may be.

The genetic scientists have also been trying to change the program which is already determined by biology. Up to now they have not been able to split the living cell of the sperm, just the way they have been able to split the atom. But it took three hundred years of physical research to split matter into atomic energy. It may take a few years, but I am absolutely certain that they will be able to split the living human sperm also. And once they are able to split it, they can reprogram it. The whole program is there.

You will be surprised to know that once in a while there are twins born. Twins are of two types: two-egg twins and one-egg twins. Once in a while this accident happens, that the mother releases two eggs -- which is very rare. Then naturally two male sperm enter the two eggs. These are also twins, but they have differences because their mother cells are different. Once in a while just one egg is released but two male sperm reach the mother cell exactly at the same time, so as the door opens they get in. Then a rare variety of twins is born, which is one-egg twins.

They look exactly similar, and experiments on these twins have given great insights to genetic scientists, because these twins ... One may be living in Europe and one may be living in China. In China there may be some disease that the child falls sick of. In Europe the disease is not there, but the twin child in Europe will fall sick of the same disease of which his brother has fallen sick -- without being informed about it.

They will have at the same time colds, headaches, and they will die almost simultaneously, wherever they are. That gave genetic scientists the first idea that there must be a fixed and determined program; otherwise how is it happening? It cannot be infection because one boy is in Europe and one boy is in China. Why should they have headaches at the same time? They feel angry at the same time, they feel sad at the

same time.

It seems it is beyond their capacity to be sad or angry -- it is something in their program. They die almost simultaneously; at the most the difference has been found to be three months, but not more than that. Mostly it is the same day, but at the most the difference has been only of three months.

If we can change the genetic program, life can have a very different flavor. We can change the many stupidities that man is prone to. We can change man's lust for power, we can change man's desire to be somebody special, we can change jealousy -- we can simply remove it and we can put in new qualities, as a program.

It is not that you are not ashamed of your jealousy, your anger, your lust for power, but what can you do? Somehow you feel that you are caught in some blind force that drives you nuts.

A husband and wife were having a fight. "Look, honey," the husband said, "can't we discuss this sensibly?"

"No, no, no!" she shouted, and stamped her foot. "Every time we discuss things sensibly I lose."

We have to change the woman's genetic program, so that every time she discusses sensibly she does not have to lose. She knows perfectly well, that "sensibly" is not the way to win. Behave as crazily as possible, do absolutely absurd things. Make the whole neighborhood know and the husband will be afraid, and he will say, "You are right."

They know the whole question is not being sensible or not sensible. The question is, who wins. Victory decides whether your means were right or wrong. But this has to be changed. This destroys something in the individuality of women. Reason will give them a beauty. Intelligence will give them something that will make them not only physically beautiful, but will make them also mentally more developed.

Otherwise, even the most beautiful women in the world are not capable of having a good conversation. They are mostly vegetables. They look beautiful, so it is always good to look at somebody else's woman because you are only looking; the other man knows how she behaves, what she says, what she does. But she is not responsible, it is the biological programming.

Genetics relieves you of your burden. Man has a very chauvinistic, egoistic idea about himself. That is his program. It makes him look very stupid.

Jerry was visiting his married friends Ethel and Richard. "Rich, I can't help it," said Jerry, "but Ethel really turns me on. If I could pinch her on the backside just once, I would give her five thousand dollars."

"For that kind of money," said Richard, "I don't think Ethel would mind. Go ahead, pinch her."

Ethel leaned over a chair, lifted her skirt and exposed her bare behind. Jerry took a long, thoughtful look at it. Finally, after about five minutes he said, "I just can't do it."

"Why not?" asked Richard. "Have you not got the nerve? "

"It is not that," said Jerry. "I have not got the money."

But the desire is there ... what to do?

I am in every way in favor of genetic reprogramming of men and women. What kind of nonsense is this? Pinching! And in every crowd men are doing that. Every woman knows when she has been pinched, and she cannot conceive what this man is getting out of it. But the man is ready to give five thousand dollars, which he has not got! Some blind force which is not within his control ...

Unless we change the whole program of men and women, we will not have a new world. We have to drop all fears. And I repeat again, never act out of fear. Any action out of fear is going to lead us backwards.

Act with consciousness, cautiously. Use every preventive measure so that what you are doing cannot be misused, but don't look backward. Life is ahead and in the future. Because of this point I have angered all of India's Gandhians; if it weren't for this they would be my followers. Even the president of the ruling party and the ministers and the chief ministers, all used to attend the meditation camps.

But the day I started saying things against Mahatma Gandhi, they became afraid. Nobody answered me, but they became afraid: "You should not say anything against Mahatma Gandhi."

I said, "I am not saying anything against him, but what he is proposing is a backward step, taking man back to primitive ages, making him more barbarous. He is already barbarous."

But the people who are acting out of fear think perhaps it is good that all scientific progress is stopped and all scientific technology is drowned in the ocean, and man goes back to when there was not even

kerosene oil, when there were no clothes -- you had to spin your own clothes.

If you spin your own clothes eight hours per day, in a year you will be able to clothe yourself, your bed, but what you are going to eat? And if some day you fall sick, from where will you get the medicine? And what are you going to feed to your children, and how are you going to feed your old father and mother and your wife? And how are the children going to be educated? -- who is going to pay their fees and their expenses? One man has to be involved for eight hours just making his own clothes.

Such a society will be so poor ... no education. But Gandhi is against education because education is being misused. His whole philosophy is based on fear: anything that can be misused ... But you are talking such nonsense -- anything can be misused. There is not a single thing in the world which cannot be misused. If you are just living in paranoia then everything has to be renounced.

In my home town, my father's shop was in front of a row of barber's saloons. And I used to go to those saloons because they used to have newspapers, magazines for their customers. I was not a customer of anybody, but I used to go for their magazines and their newspapers.

The principal of my school used to come to a certain shop for his beard to be shaved, his hair to be cut. But he never talked with the barber. And that barber was so talkative that a thing that could be done in five minutes would take fifty minutes, because he would go so slow and he would talk so much. And I saw that my principal was simply saying, "Yes, yes, mmm, yes ..." He would never talk to him.

One day I caught hold of him outside the shop. I said, "This is strange, he goes on saying anything and you don't even talk."

He said, "You don't understand, that man is almost mad. You have not heard what he is saying. He is saying anything -- I have not asked, I am not interested. And moreover, he has that big razor blade just near my throat. If I say something ... And he looks like a very angry man, because he is always saying that `We will destroy this whole government,' and this and that, so I have to simply be silent.

"Politics cannot be discussed, religion cannot be discussed, because he is such a fanatic. Instead of cutting my hair he will cut my throat! He will not take a single moment to think. My life is at risk and you are asking me, `Why don't you talk to that man?'"

I said, "Then I can help you to find a better barber." He said, "No, I don't want to change either because this one I am accustomed to. I don't know about others." He was an outsider in the city.

So he said, "I don't want to get into trouble. This one at least simply talks and bores me, takes a long time -- but no harm ... And I have become accustomed."

I said, "It is up to you; otherwise I have an acquaintance with a barber. If you want he can do you without taking any money."

He said, "I don't want to take any risk. A man who can do it without money -- he is dangerous from the very beginning. Why should he do it without taking money?"

I said, "Because he does things. He is an opium addict."

What punks are sometimes doing in the West now, that man in that village was doing fifty years ago. He would simply cut off half of your hair -- just on any whim. And when you asked, "What are you doing?" when you looked in the mirror, "What have you done?" he would say, "Don't be angry. If you don't like it, don't give me any money, I have done it for free. You get lost. I have wasted my time and you don't have any appreciation."

But, the man could not move in that situation because punks were not known at that time. They are not known even now in India. Sometimes he would cut half the mustache and would say, "Wait, I am coming." And the man would say, "Where are you going?"

He said, "I am just going to take a cup of tea. Just sit down. And I have cut half the mustache considerably, so that you cannot escape from here."

I have seen people sitting for hours. Once he was gone, he was gone. If he came back on the same day it was great fortune, because he was such a good conversationalist that anybody could catch hold of him and he would sit there and he would start talking. And he would forget all about his shop. I have seen people sitting there for hours, and they would say, "My God, is this man going to come back or not?"

I said, "Don't be worried, he will come because he has to close the shop."

They said, "To close the shop? That is the whole day. Shops are closed at eight o'clock in the evening and now it is just ten o'clock in the morning."

I said, "You can go and have your lunch and come back. You don't be worried, he will come."

And mostly it happened that he would come only when the shop had to be closed; otherwise that was an illegal act, keeping the shop open after eight o'clock. That's why he had to come. And he would see the man

sitting there and say, "What are you doing, when there is nobody here? Who are you? What are you doing here?"

The man said, "Have you forgotten me? In the morning you cut half of my mustache." He would say, "Yes, I remember. I remember that sometime I cut half of somebody's mustache. So you are that fellow! Come tomorrow, because now it is time to close the shop. Otherwise I will be in trouble -- the police may come and you will be in trouble. Why are you sitting here?"

The man said, "This is strange." So he said, "You can go, I will not charge you." And the man had wasted the whole day!

He said, "At least cut my half mustache. And I had not told you to cut my mustache at all. I had come to have my beard shaved. I have been always proud of my mustache and you have destroyed my mustache."

The barber was a very philosophical man. He said, "Don't be worried, hairs grow. They will grow again. Don't be worried, I have not cut off your nose. Just feel fortunate, because once the nose is cut off, it never grows." He would cut half of the mustache and the man would rush out angry -- but what to do? And the principal knew about it, he had heard many stories.

When I told him that "This is the place," he said, "You are getting me into trouble. Can't you stop making trouble for people? You create trouble for your teachers, you create trouble for your fellow students. I don't get in your way. Every day I receive reports against you. I just go on keeping them in the file, because I don't want to encounter you unnecessarily. I have not done any harm to you and you are introducing me to that opium addict."

There are all kinds of people in the world. These people could have been totally different, just they need a different program from the very beginning.

There are so many criminals in your jails. In America, they have so many jails and so many criminals that American judges have been telling the government, "If you don't create more jails, close the courts, we cannot send anybody to jail -- there is no space. Once we send somebody to jail, we have to release somebody else, although he should still remain in jail for two or three years. We have to release him just to make space for the new criminal."

The whole world is full of jails, and these people only have the wrong genetic program. They are victims of a blind biological force. And, Devageet, do you want to continue this accidental humanity? Don't you want it to be well-planned -- intelligently, consciously? I understand your fear, but that can be avoided. That *should* be avoided. But progress cannot be dropped.

In every way we can create a man who is really a superman, who has never existed except in the dreams of great poets and great mystics. That superman has to be made a reality. Genetic science and engineering can help immensely.

Little Eddy was doing his arithmetic homework. "Three plus one, the son of a bitch, is four," he was saying. "Three plus two, the son of a bitch, is five. Three plus three, the son of a bitch, is six." And so on.

Eddy's mom was horrified when she overheard him. The next day she went to see what kind of arithmetic his teacher was teaching.

"I don't quite understand where Eddy has picked this language up," said the teacher. "I simply teach the children to say: three plus one, the sum of which is four; three plus two, the sum of which is five."

But not only little Eddy, even your oldest citizens of the world are living in such a misunderstanding about everything.

In spite of the dangers we have to take steps to change this situation. Man's intelligence is absolutely dependent on his genetic heritage. We can have as many Albert Einsteins as we need, we can have as many Rabindranath Tagores as we need, we can have as many Nijinskys as we need. The world can be such a beautiful place. But certainly there are risks and there are dangers, and I am aware of them more than you are aware of them, Devageet. But still, I want to take all the risks because man has nothing to lose -- he has got nothing. So why be so much afraid? He has everything to gain and he has nothing to lose.

The risk can be taken -- yes, with consciousness, with awareness. Hence I am teaching all the time how to be more aware, how to be more conscious, because much has to be done once we have a certain portion of humanity alert and conscious. Those will be our guardians, our guards against technology being used in any way for evil purposes.

We can take every protective measure, but we cannot go backwards.

Okay Maneesha?
Yes, Osho.

The New Dawn

Chapter #22
Chapter title: Compassion - love come of age

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BELOVED OSHO,
BUDDHA WAS SAYING AGAIN AND AGAIN TO HIS DISCIPLES THAT MEDITATION AND COMPASSION SHOULD GROW SIDE BY SIDE. THESE DAYS I HAVE BEEN FEELING YOUR COMPASSION AS NEVER BEFORE, AND I HAVE ALSO BEEN FEELING THE URGE TO START LEARNING FROM IT, AT LEAST THE ABC. FOR NOW, THE ONLY THING THAT MAKES ME FEEL CLOSE TO IT ARE THOSE WARM TEARS THAT FLOW DOWN MY CHEEKS AS I LOOK AT YOU.
BELOVED, CAN YOU PLEASE TALK ABOUT COMPASSION, AND HOW TO GO INTO IT FROM THE STAGE I'M AT.

Chidananda, Gautam Buddha's emphasis on compassion was a very new phenomenon as far as the mystics of old were concerned. Gautam Buddha makes a historical dividing line from the past; before him meditation was enough, nobody had emphasized compassion together with meditation. And the reason was that meditation brings enlightenment, your blossoming, your ultimate expression of being. What more do you need? As far as the individual is concerned, meditation is enough. Gautam Buddha's greatness consists in introducing compassion even before you start meditating. You should be more loving, more kind, more compassionate.

There is a hidden science behind it. Before a man becomes enlightened, if he has a heart full of compassion there is a possibility that after meditation he will help others to achieve the same beautitude, to the same height, to the same celebration as he has achieved. Gautam Buddha makes it possible for enlightenment to be infectious. But if the person feels that he has come back home, why bother about anybody else?

Buddha makes enlightenment for the first time unselfish; he makes it a social responsibility. It is a great change. But compassion should be learned before enlightenment happens. If it is not learned before, then after enlightenment there is nothing to learn. When one becomes so ecstatic in himself then even compassion seems to be preventing his own joy -- a kind of disturbance in his ecstasy ... That's why there have been hundreds of enlightened people, but very few masters.

To be enlightened does not mean necessarily that you will become a master. Becoming a master means you have tremendous compassion, and you feel ashamed to go alone into those beautiful spaces that enlightenment makes available. You want to help the people who are blind, in darkness, groping their way. It becomes a joy to help them, it is not a disturbance.

In fact, it becomes a richer ecstasy when you see so many people flowering around you; you are not a solitary tree who has blossomed in a forest where no other tree is blossoming. When the whole forest blossoms with you, the joy becomes a thousandfold; you have used your enlightenment to bring a revolution

in the world. Gautam Buddha is not only enlightened, but an enlightened revolutionary.

His concern with the world, with people, is immense. He was teaching his disciples that when you meditate and you feel silence, serenity, a deep joy bubbling inside your being, don't hold onto it; give it to the whole world. And don't be worried, because the more you give it, the more you will become capable of getting it. The gesture of giving is of tremendous importance once you know that giving does not take anything from you; on the contrary, it multiplies your experiences. But the man who has never been compassionate does not know the secret of giving, does not know the secret of sharing.

It happened that one of his disciples, a layman -- he was not a sannyasin, but he was very much devoted to Gautam Buddha -- said, "I will do it ... but I want just to make one exception. I will give all my joy and all my meditation and all my inner treasures to the whole world -- except my neighbor, because that fellow is really nasty."

Neighbors are always enemies. Gautam Buddha said to him, "You forget the world, you simply give to your neighbor."

He said, "What are you saying?"

Buddha said, "If you can give to your neighbor, only then will you be freed from this antagonistic attitude towards a human being."

Compassion basically means accepting people's frailties, their weaknesses, not expecting them to behave like gods. That is cruelty, because they will not be able to behave like gods and then they will fall in your estimation, and they will also fall in their own self-respect. You have dangerously crippled them, you have damaged their dignity. One of the fundamentals of compassion is to make everybody dignified, everybody aware that what has happened to you can happen to him; that he is not a hopeless case, that he is not unworthy, that enlightenment is not to be deserved, it is your very self-nature.

But these words should come from the enlightened man, only then can they create trust. If they come from unenlightened scholars, they cannot create trust. The word, through the enlightened man, starts breathing, starts having a heartbeat of its own. It becomes living, it goes directly into your heart -- it is not an intellectual gymnastics. But with the scholar it is a different thing. He himself is not certain of what he is talking about, what he is writing about. He is in the same uncertainty as you are.

Gautam Buddha is one of the landmarks in the evolution of consciousness; his contribution is great, immeasurable. And in his contribution, the idea of compassion is the most essential. But you have to remember that by being compassionate you don't become higher; otherwise you spoil the whole thing. It becomes an ego trip. Remember not to humiliate the other person by being compassionate; otherwise you are not being compassionate, behind the words you are enjoying their humiliation.

Compassion has to be understood, because it is love come of age. Ordinary love is very childish, it is a good game for teenagers. The faster you grow out of it the better, because your love is a blind biological force. It has nothing to do with your spiritual growth; that's why all love affairs turn in a strange way, become very bitter.

That which was so alluring, so exciting, so challenging, for which you could have died ... now you could still die -- but not *for* it, you could die to get rid of it.

A great psychologist, Alfred Adler, went to a madhouse to see in what condition the mad people were, what their problems were, and if he and his understanding about man's psychology could be of any help.

The superintendent knew he was a world famous figure ... but there happened to be a very strange case. He saw a man behind bars, in a cell, who was keeping a photograph on his chest -- and tears were coming from his eyes. Alfred Adler knew the man, because the man was a professor in the university where Alfred Adler had addressed the professors many times. He was a very learned man. What had happened to this poor guy?

The superintendent said, "It is a very complicated and strange story. When you know the whole of it, you will not be able to believe it. He loved a woman -- the picture is of that woman. He still loves her, he cannot forget her for a moment. He never loses hold of the picture; even in the night he sleeps with the picture. And these tears ... one cannot believe how many tears he has. They seem to be inexhaustible, they go on flowing. Because the woman refused to marry him, that triggered something in him and he went mad.

"Now he does not talk to anyone. We have tried in every possible way to break the ice and somehow bring him back to normality, but he does not talk, he does not want to see anybody. If you go in front of him, he closes his eyes. He wants to see only his beloved. That picture is more real to him than anything else in the world. And that `no' is hurting him so deeply ... he eats well but he goes on losing weight. He has become almost a skeleton."

Alfred Adler said, "I knew the man before; he was a perfectly healthy, a robust person. He has aged as if he had skipped at least twenty years. He was young when I knew him, just a year ago."

The superintendent said, "He is simply committing slow suicide. That `no' has been too heavy; he really loved the woman."

They moved on, and in the second cell there was a man rolling around like a maniac, hitting the walls, beating the bars, shouting as loudly as he could, "Just leave me! I want to do one thing only -- to kill that woman!"

And the superintendent said to Alfred Adler, "You will be surprised now, really surprised. The woman who refused the first man -- and he has gone mad because he could not conceive of his life without her -- is the *same* woman this man married. And just within six months of marriage things have gone so poisonous that he wants to murder her. He has made efforts to murder her; he was caught by the police and forced into the madhouse."

Alfred Adler, in his autobiography, remembers the incident, and he said, "What kind of love is this? They both loved, but the first one, to whom she said no, still loves her; and the second one, to whom she said yes, wants to kill the woman. That is his only goal in life. He said, `Any day, someday you will let me out. My only project is to kill that woman and surrender myself to the police. You can shoot me, you can hang me, whatever you want to do -- I am no longer interested. But let me do at least one thing first -- kill that woman. She destroyed my peace, my life, my joy, everything.'"

Love is a blind force. The only successful lovers have been those who never succeeded in getting their beloveds. All the great stories of lovers: laila and Majnu, Shiri and Farhad, Soni and Mahival ... these are the three Eastern stories of great love. But all the three never could get together; society, parents, everything became a barrier. And I think perhaps it was good. Once lovers get married, then there is no love story left.

Majnu was fortunate that he never got hold of laila. What happens when two blind forces come together? Because both are blind and unconscious, the outcome cannot be a great harmony. The outcome can only be a battlefield of domination, of humiliation, of all kinds of conflicts.

The very word `compassion' will remind you about passion. When passion becomes alert and aware, the whole energy of love comes to a refinement; it becomes compassion.

Love is always addressed to one person, and its deepest desire is to possess that person. But the same is the case from the other side -- and that becomes the cause of creating a hell.

Compassion is not addressed to anybody. It is not a relationship, it is simply your very being. You enjoy being compassionate to the trees, to the birds, to the animals, to human beings, to everybody -- unconditionally, not asking for anything in return. Compassion is a freedom from blind biology. Before you become enlightened, you should keep alert that your love energy is not repressed. That's what old religions have been doing: they teach you condemnation of your love. So you repress your love energy, and that is the energy which can be transformed into compassion. But by condemnation there is no possibility of transformation.

So your saints are absolutely without any compassion; in their eyes you will not see any compassion. They are absolutely dry bones, with no juice at all. To live with a saint for twenty-four hours is enough to experience what hell is like. Perhaps people are aware of this fact, so they immediately touch the feet of the saint and run away.

One of the great philosophers of our age, Bertrand Russell, has emphatically declared, "If there is hell and heaven, I want to go to hell." Why? Just to avoid the saints, because heaven will be full of all these dead, dull, dusty, saints. And Bertrand Russell thinks, "I could not tolerate this company even for a minute. And to think of eternity, forever, to be surrounded by these corpses, who don't know any love, who don't know any friendship, who never go on holidays ..."

A saint always remains seven days a week a saint. It is not allowed for him that at least on one day, Sunday, he should enjoy being a human being. No, he remains stiff, and this stiffness goes on growing as time passes.

Bertrand Russell's choice to be in hell I appreciate very much, because I can understand what he means by it. He is saying that in hell you will find all the juicy people of the world -- the poets, the painters, the rebellious spirits, the scientists, the creative people, the dancers, the actors, the singers, the musicians. Hell must be really a heaven, because heaven is nothing but a hell!

Things have gone so wrong, and the basic reason for their going wrong is that love energy has been repressed. Gautam Buddha's contribution is, "Don't repress your love energy. Refine it, and use meditation to refine it."

So side by side, as meditation grows it goes on refining your love energy and makes it compassion. Before your meditation reaches to its highest climax and explodes into a beautiful experience of enlightenment, compassion will be very close. It will become possible for the enlightened person to let his energies flow -- and now he has all the energies of the world -- through the roots of compassion, to anyone who is ready to receive. Only this type of man becomes a master.

To become enlightened is simple, but to become a master is a very complex phenomenon, because it needs meditation *plus* compassion. Just meditation is easy, just compassion is easy; but both together, simultaneously growing, becomes a complex affair.

But the people who become enlightened and never share their experience because they don't feel any compassion, don't help the evolution of consciousness on the earth; they don't raise the level of humanity. Only the masters have been able to raise consciousness. Whatsoever small consciousness you have, the whole credit goes to the few masters who managed to remain compassionate, even after their enlightenment. It will be difficult for you to understand, because enlightenment is so absorbing that one tends to forget the whole world.

One is so utterly satisfied that he does not have any space to think of all those millions who are also groping for the same experience -- knowingly, unknowingly. Rightly or wrongly, but a compassion remains present; then it is impossible to forget those people. In fact, this is the moment when you have something to give, something to share. And sharing is such a joy. You have known through compassion, slowly slowly, that the more you share, the more you have. If you can share your enlightenment too, your enlightenment will have much more richness, much more aliveness, much more celebration, many more dimensions.

Enlightenment can be one-dimensional -- that's what has happened to many people. It satisfies them, and they disappear into the universal source. But enlightenment can be multidimensional, it can bring so many flowers to the world. And you owe something to the world because you are sons of this earth.

I am reminded of Zarathustra's saying, "Never betray the earth. Even in your highest glory, don't forget the earth; it is your mother. And don't forget the people. They may have been hindrances, they may have been enemies to you; they may have tried in every way to destroy you; they may have already crucified you, stoned you to death, or poisoned you -- but don't forget them. Whatever they have done, they have done in an unconscious state. And if you cannot forgive them, who is going to forgive them? And your forgiving them is going to enrich you immeasurably."

Chidananda, you are asking, "Gautam Buddha was saying again and again to his disciples that meditation and compassion should grow side by side." That's his uniqueness amongst all other mystics.

"These days I have been feeling your compassion as never before, and I have also been feeling the urge to start learning from it, at least the ABC. For now, the only thing that makes me feel close to it are those warm tears that flow down my cheeks as I look at you. Beloved, can you please talk about compassion, and how to grow into it from the stage I am at?"

You simply allow it to grow on its own. You are in a right space; those tears are indications. If you start doing something to make the process of growth faster, you may damage the whole thing. It is almost like a gardener -- he cannot pull up his plants to make them grow faster. The pulling may destroy the whole plant. It may come out of the earth with the roots, and you may not be able to give it life again. The gardener has to take care; he has to water, he has to give nourishment, he has to give all kinds of manure, but he has not to touch the plant. The plant will grow on its own, it is a spontaneous growth.

You are feeling that the seed has broken, and perhaps just two green leaves have sprouted out of the earth. Rejoice, and in every way support it, but don't try to hurry up the process. There are processes which cannot be hurried -- you can kill them. They are so delicate that they grow only on their own. You can support them, you can put around them everything that they need, but leave them absolutely to themselves.

You are exactly in a right space. Enjoy your tears, enjoy your laughter -- and not only when you are with me. Slowly, slowly bring the same space with other people. Perhaps they will not be able to understand you. They may start consoling you, "Chidananda, don't cry. What has happened? Has your girlfriend left you? Or are you in some financial trouble?" Just tell them that your girlfriend has not left, that you are not in financial trouble, but thank them for their sympathy. Tell them your tears are not of sadness or failure; your tears are out of your joy.

Joy is the nourishment for your compassion ... a very subtle food. Sing, dance, play on musical instruments, and all this will support the delicate phenomenon that has already been born in you. But don't do anything to hurry up the process, because that hurrying up comes from the mind. The mind is always in a hurry, the mind is always speeding; but all great things grow very slowly, very silently, without making any

noise.

Just watch that anything that goes against compassion you don't give any support to. Jealousy, competition, an effort to dominate -- all that goes against compassion. And you will know immediately because your compassion will start wavering. The moment you feel your compassion is shaky, you must be doing something that is going against it. You can poison your compassion by stupid things, which don't give you anything except anxiety, anguish, struggle, and a sheer wastage of a tremendously precious life.

A beautiful story for you:

Paddy came home an hour earlier than usual and found his wife stark naked on the bed. When he asked why, she explained, "I am protesting because I don't have any nice clothes to wear."

Paddy pulled open the closet door. "That's ridiculous," he said, "look in here. There is a yellow dress, a red dress, a print dress, a pantsuit ... Hi, Bill!" And he goes on, "A green dress ..."

This is compassion!

It is compassion to his wife, it is compassion to Bill. No jealousy, no fight, just simply, "Hi, Bill! How are you?" and he goes on. He never even enquires, "What are you doing in my closet?"

Compassion is very understanding. It is the finest understanding that is possible to man.

As he was approaching an intersection, the man's car lost its brakes and bumped into the rear of a car with "Just Married" written all over it. The damage was slight but the man sincerely offered his apologies to the newlywed couple.

"Aw, it doesn't matter," replied the husband. "It has been one of those days."

An understanding, a deep understanding that now everything is possible ... Once one is married, then he can expect all kinds of accidents. The greatest accident has already happened -- now nothing matters.

A man of compassion should not be disturbed by small things in life, which are happening every moment. Only then, in an indirect way, are you helping your compassionate energies to accumulate, to crystallize, to become stronger, and to go on rising with your meditation.

So the day the blissful moment comes, when you are full of light, there will be at least one companion: compassion. And immediately a new style of life ... because now you have so much that you can bless the whole world.

Although Gautam Buddha insisted consistently, finally he had to make a division, a categorization amongst his disciples. One category he calls *arhatas*; they are enlightened people, but without compassion. They have put their whole energy into meditation, but they have not listened about compassion. And the other he calls *bodhisattvas*; they have listened to his message of compassion. They are enlightened with compassion, so they are not in a hurry to go to the other shore; they want to linger on this shore, with all kinds of difficulties, to help people. Their boat has arrived, and perhaps the captain is saying, "Don't waste time, the call has come from the other shore, which you have been seeking all your life."

But they persuade the captain to wait a little, so that they can share their joy, their wisdom, their light, their love with all those people who are also searching the same. This will become a trust in them: "Yes, there is another shore, and when you are ripe a boat comes to take you to the other shore. There is a shore of immortals, there is a shore where no misery exists, there is a shore where life is simply a moment-to-moment song and a dance. Let me at least give them a little taste before I leave the world."

And masters have tried in every possible way to cling to something so that they are not swept away to the other shore. According to Buddha, compassion is the best, because compassion is also a desire, in the final analysis. The idea to help somebody is also a desire, and while you can keep the desire you cannot be taken to the other shore. It is a very thin thread that keeps you attached to the world. Everything is broken, all chains are broken -- a thin thread of love ... But Buddha's emphasis is, keep that thin thread as long as possible; as many people that can be helped, help them.

Your enlightenment should not have a selfish motive, it should not be just yours; you should make it shared as widely, to as many people as possible. That's the only way to raise the consciousness on the earth -- which has given you life, which has given you the chance to become enlightened.

This is the moment to pay back something, although you cannot pay back everything that life has given to you. But something -- just two flowers, in gratitude.

BELOVED OSHO,
BEING HERE WITH YOU, I FIND MYSELF MORE AND MORE OFTEN IN MOMENTS OF LET-GO. IT SEEMS THAT IN THESE MOMENTS MY MIND LOSES ALL ITS POWER, AND I CAN WATCH OVERWHELMING WAVES OF ENERGY VIBRATING WITHIN MY BODY. I SUDDENLY BECOME AWARE OF THE EARTH BENEATH MY FEET, AND IT FEELS AS IF I AM CONNECTED WITH EXISTENCE ITSELF, AS IF I AM ONE WITH EXISTENCE.
BELOVED MASTER, WOULD YOU PLEASE TALK TO US AGAIN ABOUT THE STATE OF LET-GO AND MELTING INTO EXISTENCE.

Lokita, the question that you have asked is, "Being here with you, I find myself more and more often in moments of let-go." That's the very purpose of this place, that's the very purpose of me lingering on this shore. My boat has long been waiting. So if you are feeling moments of let-go, that is a good beginning, in the right direction.

"It seems that in these moments my mind loses all its power, and I can watch overwhelming waves of energy vibrating within my body." It happens, when you are in a let-go, that the mind has no power over you. The mind becomes impotent, it loses all its power. And the same power is felt vibrating all over your body. So these are exactly the right symptoms.

"I suddenly become aware of the earth beneath my feet, and it feels as if I am connected with existence itself, as if I am one with existence." Just, please drop those words, "as if." When you feel that you are one with existence, what is the need of "as if"? That destroys the very beauty of the experience.

Perhaps you are afraid to say with certainty that "I feel one with existence," but here you have to be exactly authentic and sincere in whatever you say. It is also possible in the beginning that when such experiences happen, you yourself are uncertain whether you are imagining, hallucinating, because you have never felt one with existence before. So just to avoid showing your confusion, uncertainty, you can use "as if." But "as if" is a very poor expression.

There is a great book of philosophy called AS IF. And the whole book is filled with great statements, but all their greatness is destroyed because the man goes on saying "as if": *as if* there is a God ... It is better to say "There is no God," or "There is a God." But "as if there is a God" keeps God in a limbo, hanging in the middle. Neither do you give him reality, nor do you take him as unreal. You make him a hypothesis.

So I would like you, when these experiences happen to you again -- and they will be happening -- to drop the idea of "as if." Feel the experience in its totality, and attain to some certainty. That certainty will make the experience happen more often. And as it happens more often, more certainty ... and a point comes such that even if the whole world denies it, it does not matter. Your certainty is far bigger, far more crystallized than the whole world. It is not a question of voting, you know it. I want you to be aware of the dangers of "as if." That will never allow you a certain ground to stand on; you will be always wavering, wishy-washy.

You are asking me to talk about "the state of let-go and melting into existence." There is no need to talk about it, it is almost happening to you. It is better to let it happen. No talk can be a substitute for actual experience. But mind plays all kinds of games before it leaves you, it tries in every possible way to keep you entangled. That "as if" is coming from the mind.

The experience of becoming one with existence is coming from a different source -- beyond mind. You drop that "as if" and listen to the source beyond, and allow these moments more and more to take possession of you, without any fear.

That is one of the greatest advantages of being with a master. Alone, you will become so afraid -- perhaps you are going insane, how can you be one with existence? And if you talk to people, say that you are being one with existence, they will say, "Shut up. Don't say it to anybody, otherwise you will be sent to a psychiatric hospital. One with existence?"

It is too big even if you say, "I am feeling one with this tree." They will say, "My God! Lokita has gone out of her mind. Something has to be done to put her back into her normal senses. How can you be one with a tree, or a mountain, or the ocean?"

But in this place ... this is a communion, a gathering of fellow seekers, where everybody's experience is going to help everybody else to experience the same things without any fear. I am here to tell you whether you are moving in the right space or not, and I say with an absolute guarantee, you *are* moving in a right space.

Those moments are beautiful when you feel the let-go. These are the things you cannot do. Let-go is not

something that you can manage to do -- that will not be let-go; you are still the manager. It is something like sleep: either it comes or it does not come. You cannot force it to come, you cannot threaten it to come, you cannot blackmail it to come; you have just to wait silently, trustingly. Whenever it comes, it comes. It is beyond your powers of doing.

And let-go is a far greater relaxation than sleep. These moments are happening to you without any effort, that is their beauty. If you don't listen to your mind and its doubts, those moments will become bigger and bigger. Finally, one starts feeling oneself in a let-go twenty-four hours a day.

Don't ask me to talk about the state of let-go, because that may give you clues, and you may start forcing them to happen more often -- because the beauty of those moments is not of this world. The nourishment that comes in those moments is divine.

So there is no need, because they are happening on their own. Just beware, when you become in those moments, a nobody. A let-go means the ego has disappeared. You will feel oneness with existence, because the ego is the only barrier. Once the ego disappears, you are one with the earth, you are one with stars, you are one with everything all around.

One Zen master, Bokoju, was very puzzling to his students, his disciples. He had a big monastery and a great name as an enlightened master -- and he was. Every morning, when he would open his eyes, the first thing he would say was, "Bokoju, are you still here?"

"Yes, sir." He would answer it too.

The disciples said, "This is madness."

Finally they gathered courage and asked, "Everything is okay that you say, but what you do every day in the morning is absolutely inconceivable to us, it looks insane. You are Bokoju and you ask, `Bokoju, are you still here?' And you yourself say, `Yes, sir.'"

Bokoju laughed. He said, "I become so relaxed and so one with existence that a question arises in me: is Bokoju still in the same old personality? So just to hear my own voice, I ask, `Bokoju, are you still here?' And when I hear the question I say, `He is here.' That's why I say, `Yes, sir.'"

"You need not think that I am insane. In the day I am so much engaged with your problems, from the morning until late in the night. But in the night I am left alone, in a let-go. In the morning I have to remind myself, `Who am I? And what am I doing here? Who is this fellow who is waking up?' So I have made it a strategy. I forget everything, but I keep on remembering only one thing: the name of Bokoju. The day I forget that name also, you can prepare for a funeral."

They were very much shocked. They said, "No, we don't want you to forget. You continue as many times as you want to ask; it is your business, in your room."

He said, "Not many times, just one time."

And the last day, on the day he died, he did not ask. He woke up, and the disciples waited: "What happened to his lifelong habit? `Bokoju, are you still here?' And he himself answers, because there is nobody else, `Yes, sir.' What has happened? He has not asked it." They gathered courage again, and one disciple asked, "You have forgotten something."

He said, "I have not forgotten, but Bokoju is no more here. And no one is here to answer `Yes, sir.'

"I have only been waiting for the morning so that I can see you for the last time and bless you for the last time; otherwise in the middle of the night I was evaporating. Now it is not a meaningful question to ask. So come close to me, receive my blessings; Bokoju is going, and from tomorrow this room will be empty to the ordinary eyes -- but to those who had loved me, it will be still full of my presence. And those who have loved me totally, they may even hear every morning a sound coming from nowhere, `Bokoju are you still here?' -- `Yes, sir.'"

And the story is that only two disciples were able to hear it after he was dead, disposed of, but many felt his presence. Those two disciples became enlightened very soon.

Even when you are becoming one with existence, it does not mean you lose your individual being. You lose only your periphery, your center remains always there. But in such a harmonious state with existence, you can say that you have become one with it.

So this is a very vulnerable state for you. Perhaps this anecdote may help you:

"I have to take every precaution to avoid pregnancy," confided a woman to her friend.

"But hasn't your husband just had a vasectomy?" asked her friend.

"Yes," replied the woman, "and that's why I have to take every precaution."

You have to take every precaution not to get entangled with doubts, questions, and the mind. And just enjoy the feeling of let-go. The more you enjoy it, the more it will be coming to you.

The mind is the only problem in the growth of your spiritual being. The mind is continuously lying. Even when there is something real happening, it becomes very much afraid, it creates all kinds of doubts, because its life is at risk.

Two women in a restaurant were having an intense conversation. One said to the other, "Why don't you go to him in a perfectly straightforward way and lie about the whole thing."

Great advice! But that's what the mind goes on doing to everybody.

Hymie Goldberg thought he had the perfect marriage, until he moved from New York to California and discovered he still had the same milkman.

Don't trust the mind -- a perfect marriage! And everything else is just a lie. Mind is a lying energy. Respect with certainty the experiences that are happening to you -- the let-go, and because of the let-go the feeling as if the separation has disappeared.

That "as if" is not your feeling; that "as if" is an insertion by your mind. You are feeling with absolute certainty that the separation has disappeared and you are one with existence. So all that you have to do is to drop your "as if," and to not allow your mind to interfere and disturb a beautiful phenomenon that is going to grow in you.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #23
Chapter title: Existence is very shy

29 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
DURING DISCOURSE THE OTHER NIGHT, I EXPERIENCED MYSELF FILLING WITH AIR LIKE A BALLOON AND BECOMING MIND-BOGGLINGLY ENORMOUS. IT WAS AS THOUGH MY BODY WAS JUST A SKIN OF THE FINEST ELASTIC AND HAD THE CAPACITY TO STRETCH TO ETERNITY. IT SEEMED AS IF MY BELLY WAS TAKING IN THE AIR AND FILLING OUT EVERY LITTLE CREVICE AND CREASE OF ME. ALTHOUGH I HAD NO SENSATION OF FLOATING, THE FEELING WAS LIGHT AND TRANSPARENT.
I'M A FAIRLY ORDINARY SORT OF PERSON WHO HAS RARELY BEEN KNOWN TO GO WILDLY ECSTATIC, FREAK OUT OR HAVE EXOTIC SPIRITUAL EXPERIENCES. IS MY TIDE TURNING?

Dhyan Sagar, nobody is born ecstatic. Everybody comes into the world exactly alike -- innocent, with

all the possibilities and all the dimensions. But society closes a few doors completely; they are dangerous. Such experiences as the one you had last night will be thought crazy.

They are not of any utilitarian use. And society is based fundamentally on utility, so it closes all those dimensions which can be called spiritual, religious. It keeps the mind one-pointedly focused on ambitions -- for money, power, prestige. It allows a few people to move into traditional ways in the world of religion, but then too that world of religion remains very mundane.

For example, no Catholic pope has ever experienced anything like ecstasy, enlightenment. They are people of the market; their function is marketing God. They are part of the mundane, utilitarian society -- which also wants to feel that it is not irreligious, that it is not unspiritual. So it creates pseudo religions, pseudo spiritualities, which are nothing but people like parrots repeating scriptures, the meaning of which is not their experience.

And unless there is experience to support them, those words are meaningless and dead. Have you ever heard of any pope who was enlightened? Have you heard of any shankaracharya who was enlightened? It is a strange phenomenon, but we go on taking it for granted that these people are religious heads -- and they have not experienced any out-of-the-body phenomenon, they have not experienced the innermost being of themselves. They have not known any silence or peace. They are not men of wisdom.

So naturally, you must have become a little disturbed when you started feeling that you are "filling with air like a balloon and becoming mind-bogglingly enormous." It was as though your body was "just a skin of the finest elastic and had the capacity to stretch to eternity." It seemed as if your belly "was taking in the air and filling out every little crevice and crease" of your being. Although you had "no sensation of floating, the feeling was light and transparent."

It certainly must have been a very outlandish experience because you say, "I am a fairly ordinary sort of a person who has rarely been known to go wildly ecstatic, freak out, or have exotic spiritual experiences. Is my tide turning?" Dhyan Sagar, fortunately, yes. The tide is turning.

And now more and more experiences will be coming to you. But always remember: Life is not what we ordinarily experience it as. Life is much more, beyond our dreams, beyond our imaginations, beyond all our fantasies ... Life is a tremendous mystery.

In a sense it is ordinary, but in a very special sense: I call it extraordinarily ordinary. Only the superficial can think of it as ordinary; otherwise, behind this apparently ordinary existence there are so many mysteries, incalculable -- you just have to be open to it.

The tide *is* turning but it will depend on you, whether you allow it to turn or you prevent it from turning. The ordinary, normal life is not going to give you anything; it is just a burden, a drag from the cradle to the grave. Only if something of the spiritual starts happening do you start for the first time having some meaning, some significance, some blissfulness.

And as you become attuned to all these experiences, existence goes on opening new doors -- doors upon doors, peaks upon peaks. And there is no end, the mystery is infinite.

On your part, all that is needed is a deep trust that wherever existence takes you, it is good. Go easily with it, without any reluctance, without any resistance, because a slight reluctance, a slight resistance immediately closes the doors.

Existence is very shy.

It never interferes in anybody's life.

If last night something happened to you, you must have been so absorbed in listening that you forgot to close the doors of your being. You forgot your ordinary, normal psychology. You became so attuned with me, you fell in such a harmony, that things which were not possible for you before, suddenly started happening.

What has happened, happens to many meditators -- an experience of expansion. It is not imagination; you really expand your consciousness. Your consciousness is not limited within your body; it has the capacity to expand to the very limits of existence -- if there are any limits. The center will remain in you, but the periphery will go on becoming bigger and bigger and bigger.

In the beginning it is certainly scary. But once you have taken the step with courage, with trust, the very experience that was looking risky becomes the most beautiful experience of life. You will ask for it, you will pray for it. Each moment you will wait for it. And this is nothing, this is only a small fragment. There are so many experiences which you may not have even heard about.

But they are all possible. You have the potential capacity for them, it is just that the society does not allow all those experiences. And society has a reason for it. If people start becoming exotic, outlandish,

freaking out, suddenly dancing in the middle of the street blocking the traffic ... the normal life will feel these people are disturbances.

It used to happen with Ramakrishna -- and I take Ramakrishna as an example because he is not very ancient, so that nobody can say it is just a mythology. I have come in contact with people whose fathers or grandfathers have been eyewitnesses of these experiences.

The followers of Ramakrishna were very afraid to take him anywhere. And he was invited by the disciples if there was a marriage, just to bless ... and he would never say no to anybody. But to take him to that place was a great problem. The problem was that if anybody on the way, just casually, pronounced the name of God, that would trigger in him strange experiences.

He may stand in the middle of the road almost frozen, as if he has become a marble statue. The traffic will stop, the police will come, and the disciples will say, "We will take him but don't disturb him, don't touch him." In the marriage ceremony, if there is being sung a devotional song, he will start dancing. And the whole marriage ceremony will be disturbed, because everybody will forget about the bride and the bridegroom; he will become the center of the whole celebration.

And he was such a lovely and such a beautiful person, radiating so much joy ... he was not an ascetic -- dry, desert-like. He was a garden full of flowers. And when he was dancing, by and by people would become infected, and others would start dancing. Sometimes it was found that the bride and the bridegroom were dancing also. In the center was Ramakrishna and he had disturbed the whole ceremony. And the priest who had come to perform the ritual of marriage was standing in the corner looking at the whole scene: "What to do? Who is going to be married with whom?"

The disciples used to say to people, "Never invite him. He is a continuous nuisance anywhere, and we cannot stop him because it is beyond *his* capacity to stop." He has fallen many times on the road in a trance. He will go absolutely inside ... in the middle of the road he is lying with his eyes closed, his disciples surrounding him, feeling very embarrassed: "What kind of master have you got? Wherever you go some trouble is bound to happen."

Once he remained for six days in such a coma. The doctors declared, "It is a coma," but his disciples said, "You are not able to understand a man like Ramakrishna. It is not a coma, he is in deep *samadhi* -- and we will wait. If we have to wait our whole lives, we will wait and take care of his body."

And after six days he came back, opened his eyes, and with tears said, "Why have you awakened me? You don't know -- what you thought was my unconsciousness was my purest consciousness, and what you think is my awakening is falling back again into the unconscious world."

What he was saying was exactly the definition made by Patanjali -- who is the authority on samadhi, the ancientmost authority. Nobody has been able to go further than that. He has defined samadhi from all possible aspects. There has very rarely been such a case, when one single man has developed a whole science -- the whole science of yoga is the contribution of a single man, Patanjali. With all its far-reaching effects ... he has not left a single thing unmentioned.

About samadhi, he says in his yoga sutras, "It is just like a deep sleep without dreams. The being in the deepest core is fully awake; only the body is in a sleep-like state. Don't disturb. It is possible even breathing may slowly, slowly stop; heartbeats may slowly, slowly disappear; the pulse may not be found at all -- but don't be worried, just wait. The man will come back. If he is a man of meditation, the possibility of falling into a coma is absolutely canceled."

Even the disciples became restless after the second day, third day. And more and more people became disturbed and restless and thought, "Perhaps he is in a coma." When the breathing disappeared, when the heartbeat stopped, when the doctors could not find any pulse ... and the doctors -- the best doctors of Calcutta -- unanimously said that he was dead. But his wife, Sharda, simply refused. She said, "You don't know anything about yoga or samadhi; you have never been a physician to an enlightened being. All that you know is not of any use. The functioning of the enlightened being differs totally from the ordinary human being." All the doctors proved wrong and the uneducated woman, Sharda, proved right. By the sixth day, Ramakrishna was back.

The doctors could not believe their eyes, and they all said to Ramakrishna, "It is due to your wife that you are saved; otherwise we were going to say that a funeral should be prepared. But your wife has certainly a deep insight."

Ramakrishna had so much respect for his wife that he used to call her "Mother." He never had any relationship with her the way a husband is related to the wife. Even from the very beginning, even before the marriage ... He was only thirteen years of age, and his family had taken him to see the girl. And as is the

custom in India, when somebody comes to see the girl, when they are sitting for their breakfast or lunch, the girl comes to serve some sweets or something and that is the only time the boy can see her for a moment.

When the girl came near Ramakrishna to put a plate of sweets ... He had three rupees in his pocket that his mother had given him: "In case you need to purchase something; you are going to a big city from a very small village." He took out those three rupees, put those three rupees at her feet, touched her feet and said, "Mother, you certainly look beautiful."

Everybody was shocked -- his family, his father, uncle and other friends. They were shocked, "This idiot is calling his own wife `Mother,' touching her feet, offering three rupees ..." And the family of the girl was shocked also, "Is this boy crazy or what? Should we say yes to the marriage? He looks very silent, looks very graceful, but seems to be a little bit eccentric. What has he done?"

But the strangest thing happened. Even Sharda, who was only ten years old, said that if she will ever get married, this is the man. Otherwise she will not be ready to marry anybody else -- only a man who can respect her just like a mother she cannot refuse.

Unwillingly the family agreed, and from the very first day Ramakrishna started every morning ... instead of worshipping the mother goddess Kali in the temple, he started worshipping Sharda. He said, "It is useless to go to the temple to worship a stone statue while you are here, so beautiful, so living, so divine. You just sit and I will worship you here." After that he stopped going to the temple.

The whole village was angry, that this idiot ... because they thought, "This is idiotic, what he is doing. Worshipping his own wife and calling her `mother goddess' ... and has stopped going to the temple, and he is the son of a priest!"

But this relationship remained his whole life. So he told the doctors, "She is not only my wife, she is my mother too. And if she cannot understand me, nobody else can understand me. So whenever something like this happens, never do anything against her will -- because I will not be listening to you, but whatever she says is going to be right." And since that day, many times he fell into that trance state. His wife was the authority. No doctor was listened to, no disciple was listened to; whatever Sharda said was agreed upon.

The day he died, the doctors were at a loss what to do. According to them, every symptom of death ... but the disciples said, "The mother Sharda has gone to the Ganges to take a bath. Unless she comes, nothing can be decided. Keep your decision suspended."

As Sharda came, entered the room, she burst out crying. She said, "This is not a trance, he is dead."

And the people asked, "How can you make the distinction, because he has been exactly like this many times. Even for six days continuously he has been in this state, and this is only twenty or twenty-five minutes and you declare him dead?"

She said, "The very fragrance has changed around him; the aura has disappeared. I used to see an aura around him -- it is not there. I cannot smell the fragrance that was always surrounding him." Without even touching him, she said, "He is gone. You can prepare for the funeral."

Life has many, many mysteries.

As man has developed more and more his insight into objective reality, he has forgotten completely the inner world -- which is far bigger, far more valuable -- which is our real home.

Dhyan Sagar, certainly your tide is turning. Don't stop it, go with it singing and dancing and rejoicing. Not for a single moment think about your past, that you were only "an ordinary sort of a person." Everybody is an ordinary sort of a person and everybody is carrying the divine potential -- it is only a question of discovering it. And sometimes it happens without your discovering it. That's how it has happened to you.

God has knocked on your doors, although you were not waiting for him.

In India, we call God "the guest." But the word that we use for guest has a totally different significance, which the word `guest' does not have. The Hindustani word for guest is *atiti*. It means someone who comes suddenly, without informing his date, his time, without even informing that he is coming. *Titi* means date, day, time. *Atiti* means one who comes absolutely suddenly, without sending a telegram ahead of himself, "I am coming."

God is an atiti -- that is one of the statements in the ancient scriptures. The other statement is also very significant: that every guest, every atiti is a god. You should treat him as a god, because one never knows -- God comes in many forms. He may have come in the form of a guest, he may have come in the form of a stranger.

Just nearby, just a few hundred miles away, there was an authentic saint, Sai Baba. He is no relation of Satya Sai Baba -- Satya Sai Baba is a fraud, and he has chosen the name Satya Sai Baba to deceive people that he is the reincarnation of Sai Baba.

But Sai Baba was really a man belonging to the category of buddhas. Nobody knew whether he was Hindu or Mohammedan; one day suddenly he appeared in a village. Nobody knew what his name was; Sai Baba is not a name. *Sai* means saint, and *baba* means grandfather -- grandfatherly old man, and saintly. This was not his name, because whenever people asked him his name he laughed. He said, "Nobody is born with a name; I was also not born with a name."

"From where do you come?" -- people wanted to know from where, which village, which state. And he always laughed and he said, "Nobody knows from where he comes -- why do you unnecessarily insist on asking questions to me which nobody else can answer? From where do *you* come?" The truth is, nobody knows from where one comes.

He lived for almost sixty years in that village. I remembered him because of this word atiti. One of his disciples used to live three miles away from the village on his own farm and he used to bring Sai Baba's food every day. He would prepare the food himself and bring it. Until Sai Baba had eaten the food he would remain fasting.

Sometimes the whole day there was such a crowd of visitors that there was no time for Sai Baba to take food -- but the man would wait. For years he had not eaten until Sai Baba had taken the food. Finally, because he was becoming very old, and coming from three miles away, going back again, and sometimes waiting the whole day, hungry ... Sai Baba said, "Why do you insist on coming here? I can manage to come."

The man could not believe it. He said, "You never go anywhere ..."

He said, "Of course I will not come in the form I am, but I will come. Now it is up to you whether you recognize me or not. I will try in every possible way."

The next day the man took a bath, prepared delicious food -- all that he knew Sai Baba liked. A beggar came and the man said, "It is not possible. Before Sai Baba has taken, I cannot give his food to anybody. If you want, you can come after Sai Baba has taken his food." The beggar left.

A dog came, and the man took his staff and ran after the dog. It was getting late, and finally he thought, "He must have joked." So in the evening he brought the food to the mosque where Sai Baba used to live. He was very angry. He said, "You deceived me."

Sai Baba said, "You should not use such words. I had come twice -- once as a beggar, but you did not recognize me, and then as a dog, and you ran with a staff to beat me."

The ancient scriptures of this country say that God is a guest, and any guest has to be treated as a god. In fact, everybody has to be respected as divine, because that is his essential being. You are not ordinary, you are not normal -- you are divine.

Once you become available to all such experiences, more and more will be coming to you. Just don't remain confined to the world of things and objects and money and power and sensuality. Try to become more and more a man of consciousness, awareness, sincerity and truthfulness.

Cathy came home with a brand new mink coat.
"Where did you get that?" asked her husband Edward.
"I won it in a lottery," she replied.

The next night Cathy walked in with a beautiful diamond bracelet.
"Where did you get that from?" asked Edward.

"I won it in a lottery," said Cathy. Then she added, "And dear, do me a favor. I'm going to enter another lottery tonight and I'm in a hurry. Would you run the bath for me?"

Edward did as instructed, but when Cathy came to take her bath, she found only half an inch of water in the tub.
"Edward," she said, "why did you not fill the tub?"

"Well, darling," he replied, "I did not want you to get your lottery ticket wet."

This is your normal world, where people are winning lotteries every night. Your normal world is not so normal as you think; it is utterly abnormal, insane. But because all the people are insane and everybody is running after lottery tickets, it appears that this insanity is normal.

The world will be really normal when everybody has a divine experience, and a divine presence, and a divine aura, and a divine fragrance. When the world is full of all kinds of unique individuals blossoming, releasing different fragrances -- then the world will be normal.

When you will meet Gautam Buddha on every street, when you will meet Jesus in every house,

wherever you will come across someone who will remind you that you are late, that you should do something: people have become lighted flames of fire with ecstasy, and you are still looking for lottery tickets! While people have become temples of God, you are running for election, or going to give an interview to the police commissioner! -- and that too of a dead city, Poona.

We have chosen this city just to create a little oasis. In America we had chosen Oregon to create an oasis. We are oasis creators! We choose deserts and dead places, cemeteries, and try to bring people who are dead -- who have been dead for a long time -- back to life.

You should not think of yourself as ordinary, because once that settles in your mind it is dangerous. It is almost a cancer of the soul.

Paddy, an Irish farmer, was on holiday in Dublin. He complained to the bellboy, "I'm not going to have this room. It is so small I can hardly turn around. It is no better than a pigsty. And I'm not going to sleep on that tiny folding bed. Don't think that because I'm from the country you can fool me!"

"Get in, Sir," said the boy. "This is the lift, not the room."

But a boy coming from the village knows nothing about the lift. The experience that you had yesterday was a lift. Just get in!

BELOVED OSHO,
IS THERE A SENSE OF HUMOR BEYOND THE MIND? TO ME MEDITATION HAS A SENSE OF SERIOUSNESS IN IT, AND IN MY EXPERIENCE A SENSE OF HUMOR ARISES FROM MISUNDERSTANDINGS -- REAL OR IMAGINED -- WHICH HAVE THEIR ROOT IN THE MIND. IS IT POSSIBLE FOR LAUGHTER TO ARISE WITH NO-MIND?

Vimal, it is true that the sense of humor is part of the mind -- but that does not mean that that is the end of it. There is a sense of humor which even your body feels, there is a sense of humor that your mind feels, and there is a sense of humor that is only felt when you are beyond the mind. They all differ in qualities.

For example, a small child whose mind has not grown at all -- you can just make him giggle by touching his belly. And he will enjoy it so immensely that in your whole life you will never enjoy like that. Now, there is nothing of the mind involved in it. You have simply touched his sensitive, humorous parts of the body.

Ordinarily, most of the humor is because of "misunderstandings -- real or imagined -- which have their roots in the mind." Most jokes create humor because of a sudden turning, unexpected. The whole science of the joke is that it takes you toward a certain height of expectation, step by step, and then suddenly there is such a turn that you had never expected. Your whole tension that was gathering explodes into laughter. It will be better to tell you a joke ...

Danny discovered that his wife was cheating with another guy, so he went to the guy's wife and told her about it.

"I know what we will do!" she said. "Let us take revenge on them." So they went to a motel and had revenge on them.

She said, "Let us have more revenge."

So they kept having revenge and more revenge. Finally Danny said, "That's enough revenge. I don't have any more hard feelings."

If the end comes in such a way that you were not expecting -- you could not have figured out that it will end in such a way -- it brings a sudden laughter. It is a release of tension.

A recent survey of men's sexual practices revealed that after intercourse, twenty percent rolled over and went to sleep; two percent had a shower; three percent went to the refrigerator for a snack; and seventy percent got up, got dressed and went home.

So it is true that most of the humor in life is out of the mind -- finding itself in a situation which is unexpected.

Your question, Vimal, is, "Is it possible for laughter to arise out of no-mind?" Yes. But that will be a

totally different quality of laughter. It will be laughter about oneself.

For example, when Bodhidharma became enlightened, entered for the first time into the world of no-mind, he started laughing -- and he never stopped till he died. Many people asked him, "Why do you go on laughing?" He said, "I go on laughing because what I have been searching for was always within me. I was such an idiot; I cannot believe that for so many lives I have been searching for something which was already within me. In fact, the searcher was the sought, the seeker was the goal. There was no other goal except myself to be found.

"And when I see others are doing the same, I cannot stop laughing at the ridiculousness of the whole search, of the whole spirituality. It is yours and you are searching for it. It has never been lost and you are searching for it. There is no way to lose it and you are searching for it. Even if you want to lose it you cannot lose it, because you *are* it."

So there is a certain laughter, but that is not about others; it is about your own ridiculous search. The moment you go beyond the mind, you suddenly become aware: "My God, this place has been always within me and I have looked into the far corners of the earth. I have gone to the Himalayas, I have gone to the saints; I have disciplined myself in arduous techniques; I have fasted, tortured myself. I have done everything and it is within me."

I have heard about an American seeker. He was a super-rich man, and having everything, he got fed up. The more you have, the more you become aware that it is not going to satisfy you. The poor man is in a better mental condition, because he can hope that tomorrow he will have a better house, a better job, more salary, a better car. There are millions of hopes around him which will never be fulfilled, and it is good that they will not be fulfilled. The super-rich finds himself in a very strange position: all hopes are fulfilled and his hands are empty, his being is empty; nothing has been found. Life has befooled him. Those hopes have proved to be all mirages.

So the man started looking for some wise man who can show him the path to find the real, the ultimate, the absolute truth. And he went around the world looking, getting tired. He came to this land and somebody told him, "In the plains you will not find such a wise man, you will have to go to the Himalayas. We have heard there is an old man -- nobody knows how ancient, how old. If you can find him, perhaps your search will be fulfilled."

The man was adamant, stubborn. The journey was hard, difficult, but he managed. Tattered, tired, somehow he reached and he saw the old man sitting under a tree surrounded by eternal snow all around. He was so tired he could not even walk. He had to move on all fours towards the old man, and he fell at his feet and said, "I have found you after all. They said that it was very difficult to reach -- it was more difficult than I thought. But God is graceful. So tell me how I can find peace, joy, wisdom."

The old man looked at him and said, "First things first. Have you got some American cigarettes on you?"

He could not believe it -- is this the right type of question? But to argue with the old man was not good because he might get angry or anything. He said, "Yes," so he brought out his remaining few cigarettes and the lighter. The old man took them, started smoking, and the tired man was looking -- what is happening? And he said, "What about me?"

The old man said, "Wait, let me finish the cigarette because I have been waiting for somebody to bring a cigarette. It has been years." The man said, "I am dying, tired, and you are smoking my cigarettes in front of me. And I was thinking you are an enlightened man!"

He said, "Everything is okay. I am enlightened, but enlightened does not mean that you cannot smoke a cigarette. Who told you that?"

He said, "Nobody told me, but I just figured out that cigarettes belong to the ordinary people."

He said, "You are wrong. You can see now in front of you; you are an eyewitness. You have seen an enlightened man smoking a cigarette."

He said, "I don't want to talk about it. You just tell me, because life is short and I'm so tired. You tell me what I have to do now."

He said, "Now you go back home, have a good rest and come back again. And next time, don't forget to bring a Havana cigar, because without a Havana cigar I never say the truth to anybody."

The man was shocked very much: "I have never heard ... I have read all the scriptures, listened to great sermons -- I have never heard that a Havana cigar is needed before you can say anything about finding the truth."

He said, "Every enlightened man is unique; this is my condition. It is up to you -- if you don't feel like

coming, don't come, because I have sent many others who will be coming. How do you think I go on living here? You are not the only fool who has come in search of himself. Many others have come and many others will come, and I have a simple condition, bring a Havana cigar."

The man said, "Okay, I will go home and if I am still alive I will bring the Havana cigar. But promise me that you will not give another condition."

He said, "You should remember, enlightened people never promise anything, because who knows about tomorrow? I may change my mind. I may refuse your Havana cigar. You try your best, I will try my best, and then we will see what happens. But right now you get lost. I have enough cigarettes that you have brought, let me enjoy them."

The man was very much frustrated, but as he went back, by and by he started thinking, "Perhaps there is something in the message. He said, `Go home and have a good rest.' Perhaps he was speaking allegorically -- where is the home?" He had read in books that the real home is inside. And how can you find the home? Have a very relaxed, restful state of mind and you will find the home.

He said, "My God, he told it and I have not even thanked him. I will bring the Havana cigar just as a thankfulness."

I have loved that story. Whether that man came back or not I don't know; whether that old man meant what he figured out about the home and the rest, that too is not clear. But whatever the situation, the man got the message. He went back, relaxed, rested, and tried first to enter into his inner being -- to find the home, because the walls of your house are not the home.

Your body is the wall; your mind is the wall. Behind your body and mind there is your real home ... your very source of life.

When somebody finds it, he has a good laugh: "I was unnecessarily standing on my head, distorting my body doing yoga exercises, fasting, going on holy pilgrimages, torturing myself in the mountains, in the deserts -- and all the time I was carrying my truth within myself." Whenever somebody finds it, can you think he will not laugh -- laugh at himself? Mind laughs at others.

Beyond the mind there is only one laughter, but it resounds for centuries. The place where Bodhidharma became enlightened ... I have been to that place. He became enlightened fourteen hundred years ago and people have made a temple in his memory, in the place where he laughed for the first time. And the story is that if you sit silently in the temple, you will still hear the laughter.

There is a statue of Bodhidharma. He was a very strange man. If he meets you in the night, you will never go out of your house in the night again. He had such big eyes that, if he looked into you once, that was enough for enlightenment! And his laughter must have been a great laughter because he has a very good, big belly. Even in the statue the belly has ripples.

I had not time to sit there in the temple, but I know that if you sit there in the temple in the silence of the forest, perhaps you may hear the laughter. Perhaps the mountains, the trees, the rocks around the temple are still vibrating with that great man. I have looked into the lives of many great people, but Bodhidharma stands apart ... very strange and very unique.

It is possible that his laughter was so infectious that the trees started laughing and the mountains started laughing. Although Bodhidharma is dead, they are still laughing; they cannot stop it. If you go with the whole idea, perhaps you may really hear it -- or you may imagine it. But I have come across people who have heard it, because they have told me.

I had gone there, but I had not time enough to stay in the temple, because the right time is in the middle of the night -- when he had become enlightened. And particularly on a full-moon night in a certain month, if you stay in the temple, in the middle of the night there is every possibility that either you will hear the laughter or you will start laughing. That's what I am doing ... Just the very idea that you are such an idiot: a man who has died fourteen hundred years ago, you are sitting, waiting to hear his laughter now!

The body has its own giggling points -- "G-points." Mind always laughs at others. No-mind only laughs at one's own ridiculousness. But the sense of humor is spread over your whole being, from body, mind, and soul.

In fact, everything that you have has counterparts in the body, in the mind, in the soul. The purest will be in the soul and the crudest will be in the body. The mind is just in the middle of the two; it will be half primitive, half cultured.

That's how all these three layers of your body function in harmony. And once in a while you may find something which is happening in all the three layers simultaneously. For example, when Bodhidharma laughed, it cannot have been only a no-mind laughter. It must have got down into the mind, created ripples

in the mind; it must have got down into the body, created ripples in the body.

We are an organic unity. Anything that happens anywhere has its echoes all over our being; hence my emphasis on the sense of humor. I am the first man in the whole of history who is trying to make the sense of humor a sacred quality, a spiritual quality.

All your so-called religions are too serious. To me seriousness is sickening. Laughter has a health, a beauty, a quality of grace and dance. I am in absolute favor of laughter and against sadness.

Sadness is sickness and is very close to death. Laughter is life and is very close to the universal life, to the very God that is spread all over.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #24
Chapter title: The mirror reflecting nothing

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BELOVED OSHO,
I HAVE KNOWN FRUSTRATION ATTEMPTING TO DESCRIBE MY MYSTICAL EXPERIENCES TO PEOPLE. IT IS LIKE TRYING TO EXPLAIN WHAT AN ORGASM IS TO SOMEONE THAT HAS NEVER KNOWN ONE. ONE CAN SAY IT IS LIKE A WAVE OF PLEASURE OR LIKE A SNEEZE, BUT THE REALITY OF THE EXPERIENCE IS MUCH MORE SATISFYING THAN THE WORDS CONVEY.
VERBALIZING SOMETHING SEEN OR FELT CAN LEAVE ONE EXHAUSTED. EVEN IF ONE CAN LEAD ANOTHER UP TO THE EXPERIENCE, IT IS THE PEROGATIVE OF THE OTHER PERSON TO BE RECEPTIVE. YOU CAN'T REALLY GIVE ANOTHER PERSON AN ORGASM; THEY HAVE TO PERMIT THEMSELVES TO EXPERIENCE IT. DEAREST OSHO, I AM SO GRATEFUL FOR THE IMMENSE BLISS I HAVE KNOWN THROUGH MEDITATION. ONE PROBLEM: HOW DOES ONE TALK ABOUT IT?

Prem Padmani, there is no problem at all. One simply does not talk about it. It is almost an impossibility. You can talk around and around, but you cannot talk directly about it. There is every possibility that you will be misunderstood.

You can say what is happening to you; you can express in your actions, in your behavior, in your postures, in your gestures, what is happening to you. Because a man or a woman of meditation has a grace which does not come in any other way, has a beauty which is not physical, has a spontaneity which people have almost forgotten. They only go on repeating their past experiences, rarely are they spontaneous -- just right in the moment, like a mirror reflecting the situation and allowing the response to arise in oneself on its own.

You can live meditation -- that is the only way to convey some fragrance of it and some fragmentary indications about it. But talking about it ... the words are too small.

And words are meant for the marketplace, not for the temple. The temple knows only the language of silence, and when you try to convert silence into sound, everything that was living in it disappears and what

is left in your hands is a dead word. And the difficulty is multiple. First, you cannot bring your experience into words; secondly, the person who hears them hears according to his own conditioning.

A Japanese scholar had come to see me a few years ago, and I told him that all his problems needed only one solution, and that is meditation. If you try to solve each single problem separately it will be like pruning the leaves of a tree -- you go on pruning, and new leaves will go on coming up. Meditation is like uprooting a tree; the very foundation is demolished. This much he understood, but the word `meditation' created a problem. Immediately he asked, "I am ready to meditate, but tell me, on what?"

That is our whole mind's approach -- objective. Even meditation has to be on something -- a name, a form, a god, a chanting, a mantra, but something has to be there. Otherwise how are you going to meditate? On what?

The reality is, English has no word to translate exactly the Sanskrit word *dhyana*. English has three words: concentration, contemplation, meditation. But they are all objective. In concentration you put your whole mind energy on one subject. It is a useful technique for all scientific research. No science can grow without concentration.

Contemplation is thinking about a subject but not going astray. If you are thinking about beauty then you go on thinking about beauty, of its different aspects, heights and depths, but you confine yourself to one object. In concentration you are static; in contemplation you move but you move almost the way a train moves, on the same track; it does not go on running into fields and streets. Out of contemplation was born all philosophy. Without contemplation there would be no philosophy at all.

And meditation, in the Western world, is a special kind of concentration, or a special kind of contemplation. When you concentrate or contemplate about ordinary, worldly things it is not meditation. When you contemplate about the other world -- God, heaven and hell, the existence of the soul -- then it becomes meditation. It is a particular specialization of contemplation and concentration. But there is no word which can convey the meaning of *dhyana*.

And it is not a new phenomenon. When Buddha spoke, he was not speaking in Sanskrit he was speaking in the living language of his people. The language was Pali, but he had to take the word *dhyana*, from Sanskrit; Pali had no word for it of its own. But it changed its form. Instead of dhyana, in Pali it became *zana*. And when Bodhidharma took the message to China, in Chinese there was no word with a parallel meaning to *zana*, so they took the word itself, and in Chinese it became *ch'an* -- but it is dhyan.

When from China it went to Japan, again there was the same problem. They figured it out, what was more suitable for them as far as pronunciation was concerned. But the word dhyan continued -- in zana, in ch'an, and in Japanese it became *zen*. It is a very interesting history of a word which has never been found in any other language -- for the simple reason that nowhere else has it been developed. And unless you develop something, you cannot have a word for it. It was always exported: from India to China, from China to Japan.

In English they thought the word `meditation' will do; it was a wrong decision. The translators have been using `meditation' and now it has become established, but the meaning has to be changed. If you are not going to change the word, you will have to change the meaning.

Meditation means no object, no concentration, no contemplation, but an absolute silence ... nothing on the screen of the mind, just a *tabula rasa*.

In this situation -- only when you are neither thinking, nor concentrating, nor contemplating -- the energy of your awareness has no involvement with any object. And energy has an intrinsic quality. It cannot remain static, it is basically dynamic; it moves, it is movement. When it cannot find any object ... and you have to understand the meaning of the word `object': that which hinders, that which prevents. It is an objection, it is a wall. Awareness goes and is objected by the wall; it shows the wall, it shows the details of the wall. But meditation is when there is no object, the energy goes on moving.

The second fundamental about energy is that it moves in circles. All energies in existence move in circles. The earth moves in a circle around the sun, and the scientists say the sun is moving around the center of the universe, though we have not been able yet to decide where this center is. All the stars are also moving around the same center.

But everything is moving, so when there is no object your awareness starts moving in a circle and comes back upon itself. Rather than being involved in an object, it falls back to the source, as if an old man has moved again back to his childhood.

Meditation simply means awareness being aware of itself, the mirror reflecting nothing but just being itself. It is one of the most difficult subjects to talk about. It is better not to talk about it. Even if you can

manage to say something it will be misunderstood. In life there are things which cannot be talked about, and meditation is one of those great experiences which can be expressed, but through different means, not words -- through your eyes ....

The eyes of a meditator have a different quality, a different depth, a certain compassion. The face of the meditator has something of the quality of a marble statue. The gestures of the meditator are so peaceful and so cool that if you can watch them, even watching them will bring coolness and silence and calmness to you.

The meditator walks differently; he has a grace in every one of his actions. He also speaks differently. He does not bother about linguistics or grammar, his whole concern is to expose his heart, as far as is possible, through his speaking or through his non-speaking. His presence has a tremendous vitality, a freshness, a youthfulness. Even at the last moment of his life ... his body may have become old, but he is young.

So rather than thinking about how to talk about it, *be* it, and let people feel it. The experience that you are going through is immensely beautiful, but by talking about it you may create a disturbance in your own experience. If you are not understood, or misunderstood, you will start suspecting that perhaps you are hallucinating or perhaps you are daydreaming, because nobody seems to understand what you say.

It is better not to say until you are in a situation where even if the whole world misunderstands you, it cannot create a doubt in your being. Your experience has become so crystallized that there is no possibility of raising a question. Then you can talk -- whether people understand or not, that is their problem. But right now, in the beginning of your experience, things are very fragile, very delicate, just like the petals of a roseflower. You have to be aware of the fragility of your experience.

It is not always right to talk about things. Sometimes the right thing is to be silent, and perhaps your silence will say much more than you can say. And one thing is good about silence: it cannot be misunderstood.

The husband had arrived home unexpectedly, and was staring suspiciously at a cigar smoldering in the ashtray. "Where did that cigar come from?" he thundered at his wife, so loud that she hid under the bed covers. There was a heavy silence, then from the closet a shaky voice answered, "Cuba."

There are moments when one should remain silent.

A well-endowed woman was waiting to go in for a job interview. She was warned by the receptionist, "Listen, honey, I don't want to upset you right before your interview but the boss has a bad reputation with women. I have heard from other girls that when he gets you alone in his office, he practically rips the dress right off your back."

"Thanks for the warning," replied the girl, "I will change into an old one."

It is not necessarily true that what you say will reach the other person. The moment you have said something it is beyond your control. Now it is in the control of the person who has heard it. The person has absolute freedom about the kind of interpretation he is going to give it. And things like meditation should not be allowed to be misinterpreted because it is dangerous. If the person gets things wrong once, he will carry the wrong impression his whole life.

Just out of compassion for others, don't say things which can be misinterpreted, which are bound to be misinterpreted because the other person has no experience parallel to it. Then he will carry that misinterpretation his whole life. You have prevented him from finding the right source and the right feel for a meditative state.

I can understand why you are asking, "How to talk about it?" It is intrinsic to meditation that the moment you feel the joy and the bliss, it wants to be shared. And you know only one way of sharing, and that is talking. You will have to learn new ways of sharing.

Meditation is a new way of being, it needs a new way of sharing. Words belong to the mind; meditation is a state of no-mind. Don't make the effort to bring it into words.

One Zen master was sitting on the beach and a very curious person came and said, "I am in a hurry so I don't want a long explanation. Just say to me in short, what is this meditation that you all go on bragging about?"

The Zen master remained silent, as if he had not heard it. The man said, "What is the matter? Are you

deaf?"

He said, "No, I am not deaf, but you are not in a position to understand what meditation is. Neither do you have time, nor do you have any longing. The way you have proposed your question is so humiliating, insulting; I am not obliged to satisfy your curiosity. Meditation never happens to people who are only curious. Are you thirsty for it?"

The man said, "I have never thought about it."

So the master said, "Just seeing me, a curiosity has arisen in you. By coincidence you will be passing by my side, why not ask about meditation?"

The man felt that he had done something wrong. He said, "Forgive me, it *was* out of curiosity, but now I am sincerely asking. Seeing you, seeing your beauty, a small longing is arising in me too."

Still the master remained silent. He said, "Now what is the matter? I am ready to wait, I will drop the project I was on."

The Master said, "I have answered it. Silence is the answer."

The man said, "My God, if silence is the answer I can get it from the trees, from the mountains, from the rivers. What is the need to come to a master?"

The master said, "Their silence is meaningless. The silence of a master has immense meaning because it is conscious silence."

The man said, "These are difficult words, and I don't know anything about consciousness. Why can't you write in the sand with your hand a sentence that explains it to me."

The master said, "Very reluctantly, I am writing, because the moment it is written it is no more the same thing that I wanted to write." And he wrote simply `Dhyan'. The man said, "But that does not explain anything to me. I don't understand, please explain it in a little more detail."

The master wrote the same word in bigger letters, "DHYAN." The man said, "I am asking for some more detail."

The master tried a third time. He stood up and wrote a very big word, "D-H-Y-A-N" in the sand.

The man said, "Small `dhyan', big `DHYAN', or even bigger, but I am in the same situation."

The master said, "You will remain in the same situation because you want to be satisfied by simple words, and meditation is not a word. It is not even a part of the mind. If your longing is great, if your thirst is so much that you cannot live without knowing meditation, then perhaps there is some possibility.

"I can show you my whole being in different ways so that you can have a little feeling of what meditation is, how it transforms the man, but forget words, forget explanations, forget language."

It is perfectly right to feel compassion, to talk about it, but it is not the right time for you. Only after enlightenment, when meditation has reached to its ultimate flowering, is one allowed to talk about it -- because then he knows the subtle nuances of words, and the gaps between the words, and the gaps between the lines, and he can be articulate. Something can transpire, even through his words.

But before enlightenment nobody is qualified to talk about meditation. Your whole energy should be to go deeper into meditation, so that you can know its whole territory, all the joys and all the songs and all the dances. Once you have known it from every nook and corner, once you have known its very heartbeat, perhaps. Awakened, liberated, enlightened you may be able to talk about it -- then too it is not certain that you will be understood. But one thing is certain: misunderstanding will not disturb you.

Otherwise, if everybody misunderstands you there is every possibility that you will start suspecting your own sanity. In this insane world, to be a meditator is almost to become an outsider, a stranger, coming from another planet. So it is better to keep your mouth closed. Let meditation grow and fill your whole being. Then perhaps you may be able to sing, or play music, or dance, or talk -- in whatever way you feel yourself to be articulate.

One of the great mystics of India, Chaitanya Maha Prabhu, never spoke. And it was not that he was not articulate ... just the opposite. Before his enlightenment he was the most proficient logician of his day, even the greatest scholars used to tremble before him. His arguments were like swords; they would penetrate you and demolish you completely. But when he became enlightened, he became utterly silent. His only expression after that was simply dancing with his small drum.

You were asking about meditation, you were asking about God, and this was his answer. And he was such a beautiful dancer that slowly, slowly many gathered around him. It became a big group of dancers. Meditation was not talked about, but those dancers started feeling all the joys, slowly -- which he had not told them. But his dance was so infectious that whoever had seen him dancing and whoever had the guts to join him soon became part of his being.

His disciples knew nothing about meditation, as far as mind is concerned, but they knew everything about meditation as an experience.

Mike was exhausted when he arrived home from work very late one night. In order not to disturb his wife, he decided to undress in the dark. He took off his shorts and was just about to climb into bed when his wife sat up and said in a sleepy voice, "Mike, dearest, would you go down to the all-night drugstore and get me a box of aspirin? I have a splitting headache."

"Certainly, sweetheart," said the husband, and feeling his way across the room he crawled back into his clothes and stumbled out of the house and down the street to the store.

"Hey, Bill, a box of aspirin for the misses," he said wearily to the pharmacist.

"Sure, sure," said the pharmacist, "but tell me, where did you get that great fire chief's uniform? It's a scream."

People are living in darkness. And in darkness you cannot rely on your understanding. A light is needed within you. If you can see inside of yourself, your whole being lighted, perhaps you will become able in some way to communicate your ecstasy, your experience of godliness, but not before that.

My concern is not that others will misunderstand you, my concern is that you are right now very fragile, you need all kinds of protection. You should not bother to enlighten others -- first become enlightened.

This is one of the functions of the master: to see whether the disciple is ripe enough to be sent to the masses; or his experience is so new, just like a small plant which can be destroyed very easily, even by a child. I would like you first to become as strong as a cedar of Lebanon. Then you can raise your head, even to the stars, and communicate your experiences.

You can learn much from my own life. I have been talking about things which people cannot understand, and because they cannot understand they feel, in their unconscious, humiliated. And the only way they find to respond is to condemn me, without any evidence, without any proof, without any argument. But the masses are with them, because the masses also feel the same as they are feeling.

But to me it is a hilarious phenomenon, seeing the whole world in such a mess, in such a deep insanity that no intelligent communication is possible.

I was talking to the pilot of the U.S. Marshal's plane, because that plane was taking me from one jail to another jail, and the pilots and the air hostess became deeply interested in me. They started feeling that injustice was being done to me.

They said to me, "We are in the service of the government, but still we cannot see any justice. It is absolutely pointless -- a six hour journey from North Carolina to Oregon was enough and they are taking you from one city to another city, for no reason at all." They took twelve days while the journey was only of six hours. And even the pilot, who was a well-educated man, started seeing the ugly strategy, that they wanted simply to harass me. They would bring me to the airport ... At five o'clock in the morning they would wake me up in the jail, saying, "Your plane is ready," and the plane would leave at five o'clock in the evening. And the plane *was* ready.

The pilot said, "This seems to be absolutely absurd. The plane is ready. I am ready, I am waiting; you are ready, you are waiting, and they are simply delaying for twelve hours, for the simple reason that you can reach the next jail in the middle of the night. And orders are given to us: `Go as slow as possible, there is no hurry.'"

But they saw me on all these twelve days handcuffed, my feet chained, on my waist another chain. And because all over there was media, to prevent me from waving my hand to the media they put another chain on my handcuffs, a small chain, and joined it with my waist chain so I could not move even my hands.

The pilot said to me, "This has never happened ... and particularly in the plane you cannot escape. Even criminals, even murderers are allowed to take their chains off, their handcuffs off, but they are not allowing you to take your handcuffs, your chains off. This is sheer revenge. But you look so calm and so quiet, almost enjoying the whole trip."

And finally they started asking me, "What is the secret of your calmness? You are not angry, you are not criticizing, although everything that is being done is illegal."

I said, "This is an opportunity. I have never before in my life had a twelve-day holiday! They are very understanding people."

Finally the air hostess said, "We have been asking, `What crime can this silent man commit?' And they all said -- the marshals, the jailors -- `He has not committed any crime. His only crime is that he was

teaching people to be silent and to be rejoicing.'"

The day they left me in Oregon they had tears in their eyes -- the pilot, the air hostess, the co-pilot. They said, "Whenever we can get a holiday from our jobs, we are going to come to your commune, because you have made us, without saying anything, aware that we are missing something. We don't know what it is, but we are missing and we want to learn. We have gathered information from others that you call it meditation; we want to learn meditation."

Every jailor had promised me that he will be coming with his whole family to the commune, just to learn meditation ... "Because we can see that we have everything, but inside we are hollow."

You can start talking only when you are absolutely clear. You will be criticized and you will not be able to support yourself with arguments. You will not be able to produce any evidence, unless you have become so capable that your whole life becomes the argument, your whole being becomes the evidence; that even without saying anything, even strangers who are not connected with you start feeling something within their being, as if a snake is uncoiling. A suppressed longing, perhaps for lives, is raising its head again.

Meditation is something that you can keep repressed for as long as you want, but you cannot kill it. The seed will remain there, and one day you will have to stop repressing it. One day that same seed that you have been repressing for lives will become your savior.

BELOVED OSHO,
SOMETIMES I HAVE A FEELING THAT NOW I AM RIPE FOR THE WORLD, THAT NOW I CAN GO AND DO THOSE THINGS, "WHAT A WOMAN HAS TO DO, A WOMAN HAS TO DO."
TO GO OUT INTO THE BIG, WIDE WORLD, MAKE LOTS OF MONEY, IMPRESS EVERYBODY AND GO DOWN IN HISTORY. I HAVE SPENT A LOT OF THE LAST THREE YEARS IN THE COMMUNE AND LOVED IT. BUT RECENTLY, NOW THAT I AM THE CLOSEST TO YOU THAT I HAVE EVER BEEN, ALL THESE FANTASIES OF FAME AND FORTUNE EMERGE.
WHY CAN I NOT JUST SIT DOWN, BE AT PEACE WITH THE HERE AND NOW, AND SOAK UP THE LOVE YOU SHOWER UPON ME EVERY DAY? AM I REALLY SO BLIND?

Premdipa, I don't want to hurt your feelings, but the truth is, you are still blind. There are many kinds of people who have come to me. Most of them are accidental; they had not come with a definite vision of what they were coming here for, and when they came here they got involved in meditations, they got involved with my presence, with my love. They stayed, but deep in their unconscious their old desires were still alive. So on the surface they were feeling very good, but the surface is very thin.

Any small incident can open up the Pandora's box, and all their desires they were thinking had gone are there, more forceful than ever before. That's what is happening to you.

You say, "Sometimes I have a feeling that now I am ripe for the world." Please don't deceive yourself. The day you are ripe for the world, I will tell you. You cannot have a certificate for yourself. You are not ripe for the world.

But this is how mind is cunning. The mind wants to go into the world not because you are ripe, but because all those repressed feelings want their fulfillment: "Now I can go and do things." And what are the things? "What a woman has to do, a woman has to do."

And very strange things a woman has to do. "To go out into the big, wide world, make lots of money, impress everybody, and go down in history."

The end is not very interesting -- go down in history? Or go down the drain? Going down in history means going to your graveyard. History is only a chronicle of those who are dead. Strange idea you have ... "What a woman has to do, a woman has to do." I have never thought about it. Whatever a woman has to do she can do here. Why go into the wide world?

"Make lots of money." What will you do with the money? Create a charitable trust? You cannot eat the money, and you cannot live by money alone -- and not just money to survive but lots of money. Have you ever thought about what you mean by "lots of money"? Is there a limit to it? Because "lots of money" can mean anything. And how are you going to earn lots of money? Just by doing "what a woman has to do"?

Don't be stupid. There are many stupid women outside and they are doing their job, earning lots of money, and getting ready to go down in history. A strange desire in you ... You will go to the grave, only your name may be in history. But that too is a very difficult thing. How many women have gone into history? And how many women have lived on this planet? And the women who have gone into history are

not worth imitating.

For example, Cleopatra. She went down in history because she was one of the most beautiful women, and she sold her body to any conqueror that came to conquer Egypt -- Caesar or Anthony or anybody else. Her only defense force was, she would sell her body. She must have been the greatest prostitute of the world. Do you think she blossomed, came to her individuality? She was simply a football between the generals. One general would come and she was offering her body, and another general would come and she was ready to offer her body. Certainly she remained the empress of Egypt, with lots of money, and did everything that a woman has to do.

But these kind of ugly creatures are not to be imitated. Only her physical body was beautiful, but her spirit must have been mean, utterly mean. In love, you can give everything -- your body, your mind, your soul -- and it is a great experience. But for money or for power, selling your body is the meanest kind of thing in the world.

And what will you gain by impressing everybody? Here I can tell everybody, "Be impressed by this Premdipa," and they all will be impressed by you. Everybody will come to you and will say, "Premdipa, you are really great! Cleopatra was nothing."

Outside in society, how are you going to impress? What genius have you to impress the world? Poetry, sculpture, painting, and all those fields are very competitive. Here things are very simple. You just stand up and tell people, "A great desire to impress you all has arisen in me. Please be kind enough and be impressed" -- that's all! And everybody will be impressed. And you don't have to do anything that a woman has to do.

"All these fantasies of fame and fortune are emerging. Why can I not just sit down, be at peace with the here and now, and soak up the love you shower upon me every day? Am I really so blind?"

Your blindness consists of your repressed desires. You have not cleaned your heart. You have come here and you have put a layer around yourself, but underneath the layer are all the scorpions and all the snakes and all the spiders and all the cockroaches.

The first thing for every sannyasin is to clean all these things. And with a clean ground start growing roses; otherwise one day or other these scorpions and these snakes and these cockroaches are going to assert themselves, and they will destroy your whole beautiful garden of roses. Still, nothing is lost -- start cleaning.

A meditator is neither a man nor a woman, because meditation has nothing to do with your body; neither does it have anything to do with your mind. In meditation you are simply and purely consciousness. And consciousness is neither male nor female.

The moment you understand your consciousness, all desires for money, fame, power, impressing people and going down the drain into history, simply disappear. You have not cleaned the weeds from the ground and started growing roses. Now those weeds are hiding your roses, those weeds have grown up. You were watering the roses but the weeds were exploiting all that watering, all that manure, all that care.

And remember the weeds, wild weeds, are far stronger than beautiful roses. They will slowly cripple your roses, destroy your roses, and the whole garden will be full of dead roses and dancing wild weeds. Every gardener understands it, that first the ground has to be cleaned, all roots have to be removed. All grass, weeds have to be removed from the very roots so they can't come back again. Only then can delicate flowers be grown.

Meditation is the most delicate flower in existence. You started growing it without bothering about all the rats and cockroaches and scorpions. They remained there and now they are raising their heads in protest. They are all political beings -- and very strong fellows.

Scientists say that there has never been any time in the history ... wherever man has been there have been cockroaches. Or vice versa -- wherever there are cockroaches you can infer that nearby there must be human beings. Cockroaches are in such a deep love with human beings; there seems to be no way to get rid of them. I have heard that even on the rocket that went to the moon, the passengers who were going to the moon suddenly found cockroaches. And every care was taken, but somehow cockroaches made their way and went with the people to the moon.

Still, it is not too late. Start cleaning your ground. And you have every capacity, capability, and you have had experiences of beautiful silences of the heart. You have been joyous, in spite of this underlying conspiracy. And this underlying conspiracy of your mind is now convincing you that you are ripe: "Now there is no need to be worried about the world, you can go into the world." For what? A person who is ripe in meditation cannot even think of having lots of money, going down in history, and "what a woman has to do, a woman has to do." This is a strange idea. From where did you get it? Seems to be your own

contribution.

Premdipa ... everybody has heard her name, now be impressed with her! You will enjoy, she will enjoy. There is no harm, just find her, bow down, and tell her, wherever you see her, "I am so much impressed. My God, why do people talk about Cleopatra when Premdipa is still here?" Why go down in history? Just go around the ashram!

It was the late night news broadcast on CBS, at the height of the hostage problem in Iran. The newscaster announced, "And here is the latest flash. There is some good news and some bad news. First the good news: Racquel Welch has offered to give herself in exchange for the hostages and the Ayatollah Khomeini has accepted. Now the bad news: Teddy Kennedy is driving her to the airport."

Avoid these Ayatollah Khomeinis and Teddy Kennedys. All your desires can be fulfilled by my people. Just ask her, "What a woman has to do, a woman has to do -- what is that?" Why not do it here? If you want to impress people, impress -- my people are compassionate enough. Even if you are not beautiful they will say you are, just a unique quality of beauty.

And as far as history is concerned, you can start writing a history of the world in which you make yourself the greatest heroine who has ever lived. Why wait for other historians, whether they will write about you or not? And here we have many very articulate people who can write. They will start writing a history for you. It will be a great joy to have Premdipa, who is still alive, go down in history. We can make our own history books; there is no need for anybody else to do our job.

Beautiful history books, raw-silk bound, with your great pictures in it. There is no need for many copies, just a few copies, circulated to sannyasins all over the world, sent to every center, every commune: "It is a must for every meditator to read this history." We can manage these things very easily.

Outside in the world I am worried that you will be alone. And perhaps you may succeed, you may not succeed. Here success is absolutely certain and guaranteed.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #25
Chapter title: The puzzle remains but you are solved

30 June 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE OTHER DAY, SARITO ASKED ABOUT WRITING BEAUTIFUL WORDS ABOUT YOU THAT SHE FELT SHE HAD NO RIGHT TO SAY, AND YOU ENCOURAGED US TO EXPRESS OURSELVES IN THE WORLD. BELOVED MASTER, I AM NOT A SPEAKER OR WRITER OF BEAUTIFUL WORDS, STILL, MANY TIMES I HAVE EXPERIENCED SHARING MYSELF WITH PEOPLE IN THE WORLD, SHARING YOU, SHARING YOUR VISION. FOR THAT MOMENT OF SHARING, I BECOME WHAT I AM EXPRESSING. FOR THAT MOMENT I RADIATE YOUR LIGHT FLOWING THROUGH ME, AS IF EACH TIME I MYSELF AM EXPERIENCING YOU NEWLY AND FRESH. BELOVED OSHO, CAN YOU PLEASE TALK ABOUT THE

Prem Komal, there is only one magic in the world, and that is the magic of sharing. All else in the name of magic is simply trickery; but sharing belongs to the ultimate truth. Sharing is possible only if you have experienced -- in absolute depth -- love, blissfulness, ecstasy, and these are not just words to you but your very heartbeat, your very breathing. Then the magic happens. There is no magician, just the magic. You don't do it, it simply overwhelms you. If there is somebody to receive, open and vulnerable, thirsty and longing, then something invisible starts flowing between the two.

You cannot see it, but you can feel that a connection has happened which is beyond the reach of the mind. Neither can anybody else see it, but if people of understanding are around you, they can see the effects of it. The person who becomes overwhelmed is immediately no longer a person but only a presence, no longer a flower but only a fragrance, no longer a dancer but only a dance. You cannot catch hold of him, but you can enjoy to the fullest. And the person who has become connected starts melting and merging. There are no longer two persons; there are two bodies and one soul.

In fact, without our knowing there is only one soul of the whole universe. The trees and the birds and the animals, and all that is living, has a universal soul. We are simply parts of it, and our ignorance consists of our thinking of ourselves as separate. That's what is called the ego.

The idea of separation is ego. The moment that false idea disappears, your whole life becomes a continuous experience of mysteries, miracles, and magic. And without your knowing, those who are thirsty start coming towards you, those who are searching suddenly start feeling a magnetic pull, a charisma, irresistibly. They may not even like to come, but they *have* to come; it is beyond their capacity to prevent themselves. Once they have felt something of the beyond, then they have no power to go against the flow; then they have to be just part of the flow and allow it to take them wherever it is going.

In a gathering like this, that magic happens every day. You may not give it the name "magic" ... because that word has become very contaminated by wrong usage; otherwise it is one of the most beautiful words. There are thousands of eyes here, but suddenly one seeing; thousands of hearts, but suddenly one beating ... one harmony, and a silence as if there is nobody. This is the only magic there is.

Prem Komal, you don't have to learn it; it is not an art. It is not within your capacity to learn it. What is within your capacity is to allow existence to flow through you. You should not stand in the way, that is the only art; you should not block the radiation. You should simply stand aside and let the universal consciousness flow through you, and reach as far as there are people who can receive it.

When we are meeting here -- and not just meeting in the ordinary sense but actually meeting, heart to heart, being to being -- this overwhelming experience goes around the earth, to all the sannyasins wherever they may be. They may not understand what is happening, why suddenly they have become silent, why suddenly they have started singing or playing on the flute, why suddenly a deep urge has arisen in them to dance. They may not be aware of what is happening. So this gathering is not only the gathering of those few who are actually present here, it is a gathering of all those who have loved me and who have received my love. Wherever they may be, dead or alive, they are part of this gathering, and they will rejoice and sing and dance, and feel grateful to existence.

A great Zen master was getting on in years. Finally, one day a few of his disciples gathered around him, and with long faces asked, "Master, your death is approaching -- you have told us that. Now we must ask, where would you like us to bury you?"

The old man looked up, and with a twinkle in his eye said, "Surprise me!"

These are the real people, the real magicians. Even death cannot make them sad. They can make fun even of death. What a beautiful man this old Zen master must have been, who could say, "Surprise me. Let me see what you do when I die. I am not leaving any instructions, I will wait and see. Do something that has never been done. Surprise me -- just don't be repetitive."

I don't know what happened later on, because I cannot think myself how to surprise. Whatever you do must have been done thousands of times. The old man has left his disciples in a state of koan -- that was his whole life's teaching.

These people are so strange that even when they are dying they cannot forget their teaching. That was his teaching: giving koans to the disciples. Koans are puzzles which cannot be solved, whatever you do; it doesn't matter. It is not a question of intelligence, it simply is not possible to solve them. The moment you realize it, that all your efforts have failed and now you cannot see anything else that is possible, a great silence descends on you. In that silence you are no more. The puzzle remains, but you are solved.

And that's the whole purpose of a koan. The puzzle will always remain -- that's why the same koan goes on being used for thousands of years, because no koan can ever be solved. But it solves the person. All his problems and doubts and questions and everything disappear. In that utter failure of his mind to solve a small puzzle, the mind stops. It has tried every way; there is no way out. And the moment the mind fails, you encounter yourself ... beyond mind, beyond words.

That old man has again given them a koan. He will be gone and they will be sitting there trying to solve the puzzle. How to surprise the old man? Whatever you can think of must have been done before. Millions of people have died and thousands of masters have died. Everything must have been tried; surprise is almost impossible. That was the meaning of the twinkle in his eye -- he knows that he is putting you in trouble.

Perhaps you will not be able to surprise him, but in the very effort to find a way out, you may find a way in, you may come to know yourself. His death may become a resurrection for you. In his death you may come to know the eternal, the immortal.

This is the only magic I know of: to have a taste of the eternal and to allow people to share the taste. Those who are ready and ripe, those who are mature and of age, they will immediately start growing. And those who are not yet ripe will have to wait a little.

There is no harm in waiting a little, because time is without any beginning and without any end. It does not matter whether you become enlightened on Monday ... because there are only seven days -- you can choose any day. These seven days have been chosen because of the seven colors of the rainbow. These are the seven colors of the rays of the sun. These seven days are named after light and color.

Enlightenment is the most psychedelic experience. More colorful than enlightenment there is nothing else. More full of light and more full of delight there is nothing else.

BELOVED OSHO,
FOR THE LAST FOUR DAYS I HAVE BEEN TAKING PART IN THE ZAZEN GROUP. WHEN ANGER ARISES, IT IS SO DIFFICULT FOR ME TO WATCH THIS FEELING INSTEAD OF THROWING THIS ANGER ON OTHERS. BELOVED MASTER, WOULD YOU PLEASE SPEAK ABOUT THE ART OF WATCHING?

Anand Urmila, everything that I have been saying to you consists of the art of watching -- from different dimensions, from different aspects, from different angles. My whole teaching can be reduced to a single word -- watching.

That is the only thing in you which is not part of the mind. That is the only thing in you which does not belong to you, but belongs to existence itself. For example, I can watch my hand; that means I am not the hand. Whatever you can watch you are not. This is a simple arithmetic. The watcher is bound to be separate from the object that he is watching.

You can watch your body from outside, and from inside too. You can close your eyes and you can watch your body from the inside. It will be dark, and it will not be so visible and so clear, but still you can feel many things. You can hear the heart beating. If you are really very silent you can even hear the sound of your blood running. You are not the body.

You can watch your mind. All its thoughts, howsoever fine, are available to your watching. You can see the subtlest expression of the mind. That makes one thing clear -- that you are not the mind either. It is a little more difficult, but not impossible, to watch your feelings -- what the poets call the heart; your emotions, your moods -- which are the subtlest things in your personality. A little sadness, a little joy, or perhaps nothing but an indifference ... But even indifference is a certain attitude. Watching goes on becoming more and more deep.

Beyond your moods there is nothing to watch, but only silence. In that silence a great miracle happens. The energy that has been watching turns upon itself. Hence many old religions have used as a symbol the snake holding its own tail in its mouth. It is a circle ... the mouth and the tail. It has been used in a very ancient school in Tibet, and Madame Blavatsky brought it from there and it became a symbol for the Theosophical movement.

I have met many Theosophists. In the city where I used to live there was a Theosophical lodge; it was one of their big centers. And just before the lodge was the snake taking his tail in his mouth.

The president, who had invited me to speak in their lodge, was taking me inside the lodge. I asked him, "Do you know the meaning of this snake?"

He said, "I have once or twice been puzzled myself -- what is the meaning of this snake? And I have been asking all our Theosophist leaders -- president of the world society, secretary of the world society -- but nobody seems to know the meaning of it. And it is there on all the lodges. It seems everybody has forgotten the meaning."

I said, "If you have forgotten the meaning of this simple symbol, then you have forgotten everything about theology, theosophy, or whatever name you give to it. You have forgotten everything about religion, because this snake represents the ultimate experience of watching. When the energy of watching, just like a snake, turns back to the source, creating a circle, one knows oneself, there is nothing else to know. That's what Socrates was saying to his disciples: `Know thyself, because without knowing thyself you cannot be thyself.'"

Unconscious, you simply think you are. But you don't know who you are, what you are, why you are. Your whole life is lived in unconsciousness.

Mrs. Pomeroy's maid became so sick one afternoon that Mrs. Pomeroy said to her, "Please, let me put you in my bed until I can get our family doctor here to examine you."

When the physician arrived, Mrs. Pomeroy showed him into the bedroom, then left him alone to examine the maid. "Doctor, I am not sick at all," confessed the maid, "I am faking it. That old tightwad owes me three months back salary, and I am not getting out of her bed until she pays me."

The doctor's face suddenly brightened. "Hell," he said, "she owes me for my past ten visits here." He then popped a thermometer into his mouth and said to the maid, "Move over."

But this is our whole life ... almost living in a state of sleep.

When a sudden storm blew up at sea, a young woman leaning against the ship's rail lost her balance and was thrown overboard. Immediately another figure plunged into the waves beside her, and held her up until a lifeboat rescued them.

To everyone's astonishment, the hero was the oldest man on the voyage, ninety-two years old. That night a party was given in honor of his bravery. "Speech, speech!" cried the other passengers.

The old gentleman rose slowly and looked around at the enthusiastic gathering. "There is just one thing I would like to know," he said. "Who the hell pushed me?"

This game goes on. Our life is really ridiculous, and the only way to make it sane and intelligent is the way of creating a watcher in you. Then whether you are awake or asleep the watcher remains inside you, just like a small flame, continuously burning. It watches your sleep, it watches your dreams; it watches everything. Finally it watches your death too.

And because it watches your death, it means you are not dying. Only that which was not you is dying. The flame has become your life source, and the center simply moves on into another form, into another life. And this flame cannot be extinguished. It is immortality itself. The experience of this flame is the experience of enlightenment. With this experience, all the fears of life disappear.

What remains is pure joy, and a tremendous gratitude towards existence. I call this gratitude the only prayer ... no words, but without words a deep feeling of gratefulness: "So much has been given to me which I don't deserve, which I have not earned, of which I am not worthy. Life goes on giving to me out of its abundance, not because I need it, I deserve it, but because life has so much to give. It is overflowing."

The energy of existence is so much, uncontainable. So those who are not closed, who are open, they become filled with all kinds of flowers, and all kinds of fragrances, and all kinds of riches, and all kinds of mysteries, and all kinds of secrets.

The golden key is watching. And there is nothing much to learn in it. It is a very simple thing. You cannot imagine anything more simple which can open the doors of the whole existence for you.

BELOVED OSHO,
LATELY I HAVE SLIPPED RIGHT BACK INTO MY ENGLISH SKIN, AND I'M SO TIRED OF IT: SAD, SERIOUS, DEPRESSED, REPRESSED, APOLOGETIC, HESITANT, WITHOUT HUMOR OR PLAYFULNESS, CONSCIENTIOUS, AND BORING. IT IS REALLY PATHETIC.
WHEN MY ENERGY TAKES OFF I AM A TOTALLY DIFFERENT PERSON, SO I KNOW THIS ISN'T THE REAL ME. BUT SOMETHING WILL TRIGGER, AND I AM BACK IN THE OLD SKIN AGAIN. PLEASE HELP ME TO CAST IT OFF.

Deva Vachana, you are in one of the most difficult skins. But I will take you out. And you also have become aware of slipping out of it; but just out of the old habit you again get into it. So now it is not as difficult as it usually is.

You are describing very rightly that English conditioning. It is one of the most serious and sad conditionings in the world.

You say, "Lately I have slipped right back into my English skin." Because you have been out, that's why you can recognize what this skin is. Those who are already in have no way of knowing. They cannot compare, they have never been out of the bag.

" ... and I am so tired of it." Everybody who has that conditioning is tired of it. But one of the fundamentals of conditioning is that whether you are tired or bored, you have lived with it so long that leaving it aside makes you feel that you are standing naked, nude. Your conditioning has become your companion; without it you are suddenly lonely.

You want to get out of it because you can feel that the sadness is unnecessary, the seriousness is unnecessary. Life is not serious, life is very playful. And those who understand life a little bit immediately jump out of their conditionings and join with the celebration of the eternal, ongoing dance of existence.

You say, "Sad, serious, depressed, repressed, apologetic, hesitant, without humor or playfulness, conscientious, and boring." All great qualities! These are the qualities which used to make people saints. Think twice before dropping this skin. You can become a great English saint!

But if you want to drop it, you will be just a healthy human being. And to me a healthy human being who is sane, loving, full of a sense of humor, joyous, full of laughter, is far more valuable than any saint with all the qualities you have described. But you are in a kind of limbo.

You say, "It is really pathetic. When my energy takes off I am a totally different person, so I know this is not the real me. But something will trigger, and I am back in the old skin again." Just learn a simple thing: what triggers, that makes you go back into all these great qualities. It must be happening often, so you can watch -- where is the switch that suddenly makes you English? Put it off and you are out of the skin.

And once you know the switch ... Perhaps it is jealousy, perhaps it is egoism -- because these qualities make one very egoistic. One feels superior to others. The people who are laughing, enjoying, these qualities condemn them -- they are childish, foolish. These qualities proclaim themselves to be spiritual. So if you have somewhere a desire to be called spiritual, saintly, special, then there will be the trigger.

To be out of this English sickness is very simple. Just go against all these qualities. When you feel sad, jog, jump, laugh. When you feel repressed, express. And don't be bothered that people may think you are mad; that it is not the time, it is not the right place where you are expressing. It is their problem. You remember that you have not to allow depression to set in. The moment you feel that something is becoming depressed, repressed, immediately express yourself in a song, in a dance, in a laughter. You will have to do something so that these qualities are counter-balanced.

And here it is possible. Back in England it will be very difficult, because that is the only country where everybody is a saint. The climate of the country is very saintly -- so sad, so grumpy. And just visualizing ... because they have not allowed me even to enter the country, perhaps out of fear that I will condemn everything that I see. It is better not to let me know their real situation, that everybody is walking with an umbrella. What kind of people are these? And with an umbrella can you laugh? With an umbrella a serious and sad face fits perfectly well. Here it is possible, Vachana. I have heard ....

An English tourist was visiting a Wild West town in America for the first time. He had heard about an old Indian who was famous for his incredible memory. He spied the old Indian in front of the general store and decided to put him to the test.

"Okay Mr. Indian, what did you have for breakfast on October 4, 1920?"

The poker-faced old Indian answered, "Eggs."

The English man scoffed, "Hell, everyone eats eggs for breakfast. You are a fraud."

Eight years later, the English man once again was visiting the same Wild West town and saw the old Indian lounging in front of the same wild west store. The tourist walked up to him and said, good-naturedly, "How."

The Indian answered, "Scrambled."

Here it is possible. Laughter is in the air here. In fact, I cannot conceive how one can be sad and serious in this temple, which is a temple of a dancing god, of a laughing god; which is a temple rebelling against all temples of the past which were all serious, sad. This is a temple of love.

You have just to be alert and careful that the old habit does not catch hold of you. Just for a few days it will come again and again, but don't let it take possession of you. Run, stand on your head, do anything crazy, but don't be English, because that country is simply a big madhouse.

You will have to make just a little effort. Be playful. And here everything is allowed. If you are standing by the side and just laughing, nobody is going to ask you why you are laughing. If somebody is interested, he may stand by your side and start laughing himself. What is the point of asking you? Laughter is such a healthy exercise. Somebody is laughing -- that's perfectly good exercise, join him. Somebody is being playful -- if you have time, join him. Make every effort which goes against these habits. Never hesitate for anything.

There is no question of being apologetic; you are not committing any sin, you are not interfering with anybody's life or freedom. You don't have to be continually saying, "I am sorry."

I have heard about a man who had come from a faraway village to a big city, just to see the city -- he had never seen it before. There are millions of people in India who have never visited a big city, who have never seen a railway train, who are still at least ten centuries behind the rest of the world.

But he found it very strange. There was such a crowd on the streets that people were pushing him, people were walking on his toes, and everybody was saying, "I am sorry." He could not understand: "What kind of game is this? First push somebody and then say, `I am sorry.' Walk over his feet and then say, `I am sorry.'" He thought, "Perhaps in this big city ... I don't know the game." But watching a little more, he thought, "I have to participate in it."

So he really started hitting people and saying, "I am sorry." People looked at him: "What is the matter? What kind of lunatic has come here?" Because he was simply hitting on their head and saying, "I am sorry."

Then somebody took hold of him and said, "What is the matter?"

He said, "I am just joining in the game. Now that I have come to the city, I have to learn everything. Everybody was making a fool of me. Soon I realized that this won't do. And I am a villager; when I do something, I really do it."

"These weak fellows, they just hit a little bit and say, `I am sorry.' I give them such a hit, they will never forget it for their whole life. And I am enjoying the game. Now I don't want to go back to the village, this game is so great. And you need not worry, just you have to say, `I am sorry,' and you can do anything."

In this place you don't have to be continuously on the defense, because nobody is complaining against you, nobody is in any way trespassing on your territory. You are here as if you are alone. It is the easiest place where you can drop your English skin and conditioning. And you can learn ways of being joyous, cheerful, playful.

We are not creating here a commune of dead people. We are creating a commune of people who are living moment to moment, with totality, with intensity, squeezing the juice of life to the very last drop. And once you have learnt, all these conditionings which go against life cannot come back. You have to be so totally in tune with life that anything that goes against life will not be able to get hold of you.

Life is the greatest power. Once life gets hold of you, then no habit is big enough. And these are just sick habits; they are not even healthy. They are created by a society which has been thinking itself to be the greatest land of the world, the most powerful land of the world, the biggest empire in the world. And there was a time when it was a great empire. It was said that the sun never sets in the British empire; somewhere or the other the sun is always rising -- because the empire was the biggest all around the world.

These qualities are the qualities of the imperialist -- because the people who rule, they cannot be playful, they have to be serious. The people who rule, they have to be hard -- not only hard on others, but hard on themselves. They had to be some kind of ascetics, serious people. They are carrying the whole burden of the earth. They used to call it "white man's burden." And naturally, if you are carrying the whole world's burden on your shoulders, you cannot laugh, you cannot rejoice, you have to be serious.

And the ridiculous thing is that they have taken on the whole responsibility themselves. The people they have taken responsibility for want freedom, they want their responsibility in their own hands. Because the moment responsibility goes into others' hands, your freedom is also gone. The responsibility and the freedom remain together. The white man's burden was because he was making slaves around the world -- almost half of the world. And because they had taken their freedom, they had to take their responsibility too. That created all these great qualities -- ugly, psychologically sick.

But there was a purpose once. Now that purpose also is gone. Now Britain is no longer even a big power. But they cannot forget those old days, those great days when they were the most powerful people around the world. And they cannot drop those qualities because those qualities make them remember the days of glory and power.

But for you, Vachana, for the new generation in England or anywhere else, there is no need to be bothered about the past and its glory and its golden days. In fact, those days were the most ugly and barbarous for England. The very idea that you are ruling over other human beings is inhuman. And perhaps they were doing so much inhumanity to other human beings that it reflected back on their own joy. They started feeling guilty deep down that they are doing something wrong; hence the continuous apologetic mood. They could not mix with people because everybody was lower than them.

India has known them for three hundred years. They lived separately; they were not living in Indian cities, they had their own separate camps in every big city where Indians were not allowed even to enter. They had their own societies -- small societies, small clubs, where Indians were not allowed. Indians were not accepted as human beings. The English had to keep a very serious face continuously because they could not be friendly with the people they were surrounded with. They had to keep all the people continuously afraid of them because their number was small.

If Indians were not a race of very patient people, whose tradition has been of accepting everything silently, who have never revolted against anybody and who have never attacked anybody ... Even when they had a great empire of their own, they never went beyond their boundary even to conquer small countries, which would have been so simple.

It was totally a different kind of culture. But because of this different culture, a small group of Britishers could manage to control a country of millions. But they absolutely never mixed, just to make it clear that they are superior beings, higher beings. How can they mix with ordinary human beings?

But this kind of attitude naturally has a consequence on the person. He has to suffer. Carrying any kind of inhuman idea ultimately is going to backfire. And that's what is happening. Now everything has backfired. England has fallen into a very dark state, and there seems to be no possibility that it will be able to come out of it.

But here nobody is a foreigner. Nobody is English, nobody is Indian, nobody is German, nobody is Chinese. My whole approach is that I am against all discriminations of race, nation, color. I believe in one world, one humanity, and I would like my people to be also aware that this whole world is ours. Nobody is superior and nobody is inferior. And then life becomes a very playful, a very blissful affair.

An English woman, traveling on safari in darkest Africa, was very excited until she discovered that part of the journey was to be made through cannibal country.

Knowing that the safari cook was a member of one of the cannibal tribes, she decided to consult him. He proved to be a pleasant, civilized man.

"You need not have any fear of my people," he assured her. "It would never enter their minds to harm anyone on safari. However," he continued, as he eyed the woman's short, plump figure, "if you happen to meet with an accident and be killed, you won't go to waste."

Do you get it?
I have to tell you something else.

Jealously eyeing her next door neighbor's new mink coat, the young wife asked how she had been able to afford such an expensive item.

"You probably won't believe this," replied the neighbor, "but I saved up all the money myself by charging my husband five dollars every time we made love." The young wife was determined to get a mink coat of her own, so that night when her husband advanced on her she pushed him away and demanded five dollars before going any further.

The aroused husband fumbled through his trouser pockets but could only come up with four dollars and fifty cents. "Well, for that amount you can only sample my affection," she bargained.

After several minutes of extensive sampling, the wife was very excited and knew she would be unable to resist her husband much longer. In a final last-ditched attempt to maintain her bargaining position, she whispered in his ear, "Say, if it is all the same to you, dear, why don't I lend you the fifty cents until tomorrow?"

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #26
Chapter title: Memory is not understanding

1 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
IS IT ENOUGH TO GO TO YOUR DISCOURSES WITHOUT UNDERSTANDING THE WORDS? MY JAPANESE GIRLFRIEND DOES NOT SPEAK ANY ENGLISH BUT ENJOYED YOUR LECTURES VERY MUCH.
SHE WROTE TO ME THAT SHE WILL NOT LEARN ENGLISH BECAUSE IT IS TOO DANGEROUS FOR HER TO UNDERSTAND WHAT YOU SAY. CAN THE NON-VERBAL COMMUNICATION BETWEEN MASTER AND DISCIPLE REALLY BE THE ULTIMATE, OR SHOULD I DEVELOP ALL THE ABILITIES THAT EXISTENCE GAVE ME AND LEARN ENGLISH?

Anand Alok, the real communion between the master and the disciple is certainly not through words. On the contrary, words are hindrances. Your Japanese girlfriend is absolutely right. If she can enjoy just being in my presence, there is no need to learn the language.

She is also right that it is dangerous to understand me through words -- dangerous for two reasons. The more basic reason is that she will start connecting with me through the mind, and that is no connection. That is just a false and pseudo supplement, substitute for the authentic connection that is heart to heart. And secondly, it is true that what I am saying is dangerous, because it may disturb her conditionings, it may disturb her prejudices, it may disturb her completely. But tell her to remember that a heart-to-heart communion is far more dangerous than any communion between minds, because your mind can have safety measures, defenses.

The heart is open; there are no safety measures, no defenses. Your mind may interpret me according to your prejudices -- then it need not be disturbed -- but your heart will simply take me in without any interpretation on its own part. She has chosen the more dangerous path, but the more sincere, more authentic and the most shortcut.

So don't disturb her and force her to learn the language. Language has to be forgotten. You have to forget, you have to unlearn all that you know. In the space of unlearning your innocence starts growing. I speak just to help you to understand my silent gaps. But what I am really doing is in the silences -- not through the words, but between the words. Words are just toys that I am giving to your mind to play with. Silence is really the sword that penetrates directly into your heart; it brings transformation.

Mind is very reluctant to change, very stubborn in changing. It has so much investment in its past that it is almost blind to the future possibilities. The heart has no past, it has only the present and an opening into the future. It longs for the unknown, for the mysterious. It is not satisfied with the mundane, it is not satisfied with money or power, or prestige. Its longing is for something beyond the ordinary, beyond

ambitions, because only beyond ambitions is the land of the lotus paradise.

Your Japanese girlfriend has a deeper understanding than you have. In fact, it is a strange coincidence that you are Chinese.

The whole philosophy of meditation first reached China from India, but China already had its own ideas. Confucius was a very mundane philosopher, and he was the dominant figure in China, the most respected person -- because he was the most moralistic, puritan. He created all kinds of disciplines for the development of the personality. And meditation is a demolishing of the personality.

There was a great clash between meditation and Confucian philosophy, which was predominant in China. It was a long struggle. There was a small stream of Tao -- Lao Tzu, Chuang Tzu, Lieh Tzu -- but it was a very small stream. It had no national impact because the people who were impressed by Confucius remained in their heads, and Tao was the philosophy of the heart.

So when Buddhist monks reached China from India, there was immediately a deep communion between them and the small Taoist stream. Just looking into each other's eyes they understood, language was not a barrier.

But with Confucius there was a continuous argument for centuries. And it is a strange fact that Confucius has won, finally, because the communism that now prevails over China is an extension of Confucius. Mao is a Confucian, and they have destroyed all the Taoist monasteries; their scriptures; they have forced the Taoist meditators to go to the fields and work there.

China has gone against Lao Tzu, who was its greatest son. It has gone with Confucius, who is just as ordinary as Manu in India -- just a social thinker, creating ways for having a better culture, better civilization, without thinking at all about consciousness. The West has many philosophers of the same quality.

Lao Tzu and Chuang Tzu are rare flowers, exotic ... but they were the people who understood Bodhidharma without a single word being said to them. They were the people who simply accepted Gautam Buddha and his immense contribution of meditation. But China has slipped out of the Taoist world of non-verbal, non-linguistic silence.

But in Japan things were different. When the philosophy of meditation reached Japan, it already had a religion, Shinto -- very primitive, without any great philosophy or any great arguments. People were only formally related to it; their hearts were not dancing with it. It was out of date, there was a vacuum. They needed something to fill the vacuum, and then came the philosophy of meditation. And by now it was even richer than it was when it had reached China, because Gautam Buddha's approach to life was tremendously enhanced and enriched by the Taoist approach.

They melted into each other, they made each other brighter, lovelier, deeper, higher. In fact it was a miracle. Meditation has never reached to such heights as when Gautam Buddha and Lao Tzu's philosophies met in an eternal communion.

What reached Japan was Gautam Buddha and Lao Tzu both together. China had made Gautam Buddha's approach more refined, had given it new dimensions, made it more pure. Japan was fortunate that it was in a state of vacuum. It simply absorbed this new philosophy without any resistance. Hence *dhyan*, or meditation, came to the highest flowering in Japan.

The flowering of Zen has left even the original master, Gautam Buddha, far behind. It has also left Lao Tzu far behind. It went on improving because there was no resistance, no argument against it, nobody to fight with it. Everybody was immediately in an agreeable receptivity. Zen became such a flowering that nothing like it has happened anywhere in the world.

Anand Alok you have been with me for many years, but your foundation is Confucian. And on top of it, you are interested in communism too. Both these together are preventing you from growing. Springs come and go but your meditation has not reached to the peak, although you love me, and slowly, slowly you have started loving meditation too. But you have barriers within you: Confucius and Karl Marx and Mao Tse-Tung. And these are big boulders, preventing the whole passage, not allowing your consciousness to reach to its ultimate heights.

Your girlfriend is in a far more blessed state -- please don't disturb her. Let her enjoy a silent communion. It is the ultimate as far as communion is concerned.

She is fortunate that she does not understand the English language; hence her mind cannot interfere. She can understand, but not what I am saying. She can feel me, but not the meaning of my words. I am to her just a presence which makes her silent, which helps her to be more conscious, and she is absolutely right not to learn the language, because she is growing. Why bother about what I am saying? If you can understand

me, what I am, there is no point in understanding what I am saying.

If you can also forget Confucius and Karl Marx and Mao Tse-Tung, it will be a great step towards Gautam Buddha, towards Lao Tzu, towards me -- and in the final analysis, towards yourself.

"You must help me, doctor," said Hymie to his psychiatrist. "I can't remember anything for more than a few minutes. It is driving me crazy."

The psychiatrist asked gently, "How long have you had the problem?"

Hymie paused, then said thoughtfully, "What problem?"

Mind is nothing but memory, and memory is not understanding. This has to become as clear as possible to you. Memory is a totally separate mechanism; even a very stupid person can have a very good memory. Intelligence is a totally different phenomenon. More often, the intelligent people don't have good memories. Their whole energy is involved in intelligence. The mechanism of memory does not get enough nourishment. But a person who has no intelligence, all his energies go into his memory systems, and there have been such strange cases of memory, almost unbelievable, but the people were simply idiots.

It happened in the time of the emperor Akbar, in India, and it happened again in the times of a British governor-general, Curzon. The Curzon case is very famous, and perhaps there has never been such a complicated examination of a villager's memory, who had no intelligence. And Curzon is close to us, and every detail has been written about it.

He heard that in Rajasthan there was a villager whose memory was phenomenal, almost inconceivable. Curzon became so intrigued that finally he invited the villager to his court. The villager only understood his local language, Rajasthani; it is a dialect of Hindi. He had no other education, he had no knowledge of any other language, and Curzon, with his political cunningness, made such an arrangement that it was almost certain that the man would fail.

The arrangement was this: He called the man into his court, where he had to encounter thirty people, and these thirty people all spoke different languages. Each person -- this was the process, the procedure -- each person was going to say one sentence in his language.

The man will go to the first person and he will say the first word of a sentence, and then there will be a big gong struck just to get the mind of the villager disturbed. Then he will move to the second person, who will say the first word of his sentence. In this way he will go on moving -- one round. On the second round, the first person will give the second word of his sentence. And each time a word is given a very loud gong is struck.

And he went on and on; he had almost to take twelve rounds and then he was asked to repeat each sentence. He knew none of the languages, and the way the sentences were given to him was a very strange and cunning device: One word each time, then twenty-nine words of other languages; then he will get the second word of the first language. Again twenty-nine words of other languages, then he will get the third word. The man, to the amazement of all, repeated all thirty sentences with absolute accuracy, without knowing the meaning.

Curzon himself has written in his autobiography, "I saw it with my own eyes, I had made this whole arrangement, still, sometimes I start suspecting whether it really happened. Is it possible to have such a memory? And the man was just a village idiot."

The whole village thought that he was good for nothing, he could never do anything intelligently. But his memory was perhaps the most evolved computer that nature has ever produced in anybody's mind. And you will find hundreds of the same kind of stories about great intelligent people whose memory is either almost negligible or nil.

The first man who found the law of averages was a great mathematician, Diodorus. He had gone for a picnic with his wife and his half dozen children. The wife said, "Take care of the children," because they were crossing a small mountain stream and the current was very strong. The wife said, "Hold each child and take him to the other side."

He said, "Don't be worried." Instead of doing the simple thing, the great mathematician did his mathematics. He measured every child, his height, and in the sand of the bank of that stream, he calculated their average height. Then he went and in a few places measured the depth of the stream; he again calculated the average depth of the stream. The average height of the children was greater than the average depth, so he said, "There is no problem."

The wife was suspicious -- as every wife is always suspicious -- about the intelligence of her husband.

She said, "I don't believe in your mathematics and all this nonsense. I am interested in the life of my children."

He said, "Don't be worried, my calculations are absolutely right." He went ahead, and the wife shouted because two children started going down. She was holding them somehow, and the current was strong. But you will not believe it, Diodorus said, "What is happening? There must be some mistake in my calculation. So you wait, hold the children, I am going to the bank to see my calculations in the sand."

She said, "Drop all that nonsense -- these children will be gone! You can do your calculations later on." Because she was screaming, he had to take the children to the other side. Leaving them on the other side, he came back to look at the calculation. Still he could not see a simple fact, that average is the most fictitious thing.

Some child was taller, some child was very small; the stream somewhere was very deep and somewhere it was very shallow -- and you bring out the average. There is nobody who is average. But he was so much involved in his mathematics that even his common sense was missing. This has been the story of many great thinkers, philosophers, scientists. Their intelligence was great, they have contributed great ideas to the world, but their memory system and their common sense were very small.

Anand Alok has the mind of an intellectual. He wants to understand every word, analyze it, argue for and against, and come to a conclusion. But this is not the way of the meditator.

Anand Alok, your girlfriend is perfectly right, don't disturb her. If she is enjoying my presence, my silence, and just the sound of my words, not the meaning, and if she is feeling a certain growth of consciousness in her, then everything is going as it should be. No interference is needed. On the contrary, you should start forgetting and unlearning Confucius, Karl Marx, Mao Tse-Tung, who are all intellectuals. None of them is a meditator.

BELOVED OSHO,
FOR TWELVE YEARS, AS A SANNYASIN, I HAVE REPEATEDLY RISKED LIVING ABOVE THE INCOME I COULD MAKE, AND SO FAR HAVE NOT ONLY SURVIVED, BUT AT TIMES BEEN IMMEASURABLY BLESSED. BUT SINCE MY RE-ENTRY INTO CHINESE SOCIETY AND BECOMING FORTY-EIGHT YEARS OLD, I'VE BECOME MORE SENSIBLE AND WORRY ABOUT HEALTH INSURANCE AND CREATING A FINANCIAL BASE FOR MYSELF.
WHAT DOES IT MEAN FOR A SANNYASIN TO LIVE IN SOCIETY WITHOUT FALLING INTO THE MENTAL TRAPS OF STABILITY, AND MISSING THE GROWTH IN TRUST, POSSIBLE IN A STATE OF INSECURITY?

Anand Alok, the first thing to be understood by a sannyasin is that life is insecurity. There is no insurance against death. And the more you make life safer and secure, the more it becomes dry and a desert.

Insecurity means you have to remain awake, alert to all the dangers. And life is always passing on a razor's edge. The idea of being secure and safe is very dangerous, because then you don't need to be alert and conscious. In fact, to avoid alertness and consciousness you want security and safety.

Live moment to moment with all the insecurity there is. The trees are living, the birds are living, the animals are living; they don't know anything about insurance, they don't know anything about safety. They are not concerned -- that's why every morning they can sing.

You cannot sing every morning. Perhaps you have never sung in any morning. Your nights will be filled with nightmares of insecurity, unsafety, dangers lurking all around. In the morning you wake up, not joyously; you wake up to again face the insecurities of the day -- the problems, the anxieties.

But listen to the birds. And I don't think they have lost anything. Just see the deer and their beauty and their agility, see the trees -- who can be cut down any moment. But they are not concerned with that, their concern is the moment, not the next moment; this moment is all joy, all peace. Everything is green and everything is juicy.

I can understand that you have grown in age. And as one grows in age ... in other words, he is saying that death is coming closer. But there is no way to prevent it. And if you cannot prevent death -- and nobody has ever been able to prevent death -- then it is better not to be bothered by it. What has to happen will happen, but why destroy your present moment for something which has not happened yet? Let it first happen, then you can worry about it. First let death happen, then in your grave you have eternity to worry about security, safety -- you will not have anything else.

For twenty-four hours a day you can toss and turn in your grave, it is absolutely private and secure -- you cannot even get out of it. Nobody can get into it. Only the people who are in graves are absolutely safe; nothing can happen to them.

The more alive you are, the more you will love insecurity, and your insecurity will make your intelligence sharper, your alertness keener, your consciousness a continuous growth.

Have you not watched that great scientists never come from rich people's families? Neither do great poets or great mystics. The rich families have not contributed much to the development of consciousness or human growth. What is the reason? Because a boy who is born with a golden spoon in his mouth need not be bothered about security and safety, everything is secure and safe. Naturally, it dulls his mind. He has no challenge, he is surrounded continuously with servants, with facilities, with luxuries. He has no time even to think of consciousness, alertness, meditation.

I have heard ... In front of a hotel in California a Rolls Royce limousine stopped, and the woman sitting inside told the guard, "Ask for four bearers to come, my child has to be carried to the room."

The guard could not believe it, but he felt great pity for the poor child -- perhaps he cannot walk. But he was looking perfectly healthy. Too fat certainly, but something must be wrong; otherwise, this was the first time that somebody had to be carried, and he was not more than ten years old. So four bearers were called. They carried the boy, and they were also puzzled. They asked the boy, "Can't you walk? Is there some difficulty?"

He said, "There is no difficulty, there is no question, I can walk. But I need not -- I can afford to be carried. Only poor people walk. When I can afford to be carried to my room, why should I behave like a poor man?"

They told the mother, "This is not good." She said, "It is not your business to be worried. Each time the boy has to go anywhere, carry him to the car. When he comes back, carry him to the room. He is my boy, my only boy, and I have to give him all the luxury, all the comfort possible. And don't be worried, we can afford it; whatever your charges are, they will be paid."

Now, can this boy ever think of becoming meditative, conscious, alert? Can even the idea of searching for truth arise in him? No, he will remain just a vegetable.

You have seen, just a few years ago there were hippies all around the world. They were all below the age of thirty. And a strange phenomenon was happening, nobody has been observing it ... after thirty, where do those hippies disappear? After thirty they start becoming worried about safety and security. Half the life is gone, they enjoyed it to the fullest, but now old age will come and death will come. They forget all about the philosophy of the hippies -- they suddenly become square!

And I have information from my friends that those hippies who were not taking a bath, who were not shaving, who were not brushing their teeth, are now behaving perfectly normally -- taking a bath, shaving their beard, brushing their teeth. They are working, and working efficiently, in offices, in factories, but they all have disappeared.

As one becomes older the shadow of the death starts falling on you; that's what is creating the fear. But as far as a sannyasin is concerned, there is no death.

If you are feeling afraid of death and the dangers ahead, that only means you are not going deeper into your meditation, that meditation has been to you just a fashion. Now it is time, that you should sincerely and authentically enter into meditation, because that is the only space which can free you from all fears of death, old age, sickness.

It makes you aware that you are not the body and you are not the mind, and you are not only this life, you are eternal life. Death has happened many times and you are still alive, and death will happen many times and you will be still alive.

Meditation's ultimate conclusion is, live the moment to its totality, intensively, joyously, because there is nothing to be feared -- because even death is a fiction. There is no need for any security, for any safety. Live moment to moment, trusting the whole existence as the birds are trusting it, as the trees are trusting it. Don't separate yourself from existence, become part of it and existence will take care of you. It is already taking care of you.

A traveling salesman, completing a trip earlier than anticipated, sent his wife a telegram: "Returning home Friday."

Arriving home, he found his wife in bed with another man. Being a person of nonviolence, he complained to his father-in-law, who said, "I'm sure there must be an explanation."

The next day the father-in-law was all smiles. "There *was* an explanation: she did not get your telegram."

These are the ways of the mind: If you look deeply, mind is simply stupid -- every mind. And the mind goes on creating all kinds of worries, concerns. My message to you is that you are not the mind. You don't need any explanation, you need an experience, and that experience is missing; hence the problem has arisen.

An airplane passenger being served drinks by the stewardess exclaimed, "Hey, here is something new -- an ice cube with a hole in it!"
"What is new about that?" answered the man sitting alongside him, "I married one."

Don't take much notice of what mind says and thinks, laugh at it.

The pope was making water in the men's room when he noticed that somebody had written on the wall, "My mother made me a homosexual."
So he took out a pencil and wrote underneath it, "If I buy her the material, will she make me one too?"

Avoid your mind games. Get beyond the mind, where only silence prevails ... no insecurity, no question of safety. In that silence everything is secure. You are part of this existence.
Your worry is something like a leaf on a tree being worried about security. The tree is taking all the care, providing all the juice to the leaf, bringing water against gravitation -- high up, perhaps a hundred feet or two hundred feet -- but the leaf is not worried. The leaf is unaware that she is only a part of a vast tree.
You are part of a vast existence. Don't think of yourself as separate and immediately all your problems disappear. In other words, your ego is the only problem.
"I am" -- that is the only problem.
"I am not, the existence is," is the only solution.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #27
Chapter title: You are sufficient unto yourself

1 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
IN THE LAST TWO YEARS, WHILE IN DEEP MEDITATION I HAVE BEEN HEARING A SOUND. IT'S A SORT OF OCEAN SOUND, LIKE DISTANT OCEAN WAVES. I CALL THIS NOISE MY TONE AND ENJOY IT AS A SIGN OF THE BEGINNING OF SILENCE. BUT THE OTHER NIGHT I HEARD YOU SAY THAT WE CAN HEAR OUR BLOOD CIRCULATING. IS THIS WHAT I AM HEARING? CAN YOU GIVE ME ANY INSIGHTS OTHER THAN JUST WATCHING, WHICH IS WHAT I HAVE BEEN DOING WHEN I HEAR THIS

Bodhinavar, it is not the sound of your blood circulating. The sound of your blood circulating can be heard only in an absolutely soundproof room; there is no other way to hear it.

The sound that you are hearing is far more significant. It is the sound which the ancients in the East have called the sound of the universe, the sound of existence itself. They have named it *omkar*. It is the sound of Om, and if you listen carefully you will find exactly the word Om repeated again and again in the sound. Om is not part of any alphabet -- it is the only word in the world which does not belong to any alphabet -- neither does it mean anything. It simply resembles the sound of existence. When you are utterly silent you can hear it.

The ancient seers and modern physics are very close on this point. Modern physics thinks that existence consists of electricity and sound is also only a certain wave of electricity. The mystics in ancient times thought just the other way around. They thought that sound is the basic constituent of existence and electricity is a certain wave of sound.

Hence, in the East there has been a certain music which can create fire. You can keep unlit lamps around the musician and once he plays a particular *raga*, some particular music, a moment comes when all the unlit lamps suddenly flare up. Fire can be created by sound; hence the mystics thought that electricity, fire or anything is nothing but different variations of sound waves.

Now, both agree in a way. One emphasizes electricity, another emphasizes sound, but deep down there is no difference -- except that the mystic's idea of sound being the foundation of existence is a more poetic conception, because then music becomes of tremendous importance, singing becomes of tremendous importance, dancing becomes sacred.

To accept electricity as the foundation is a very prosaic idea, not very poetic. You cannot conceive of music, song, dance, or rejoicing being made of electricity . So whatever the case may be, I still prefer the mystic's, the poet's approach to reality. He may not be so arithmetical, he may not be so scientific, but he is more poetic, more musical, more artistic, more creative. And to me, poetry is a higher value than science, music is a higher value than mathematics, because to me ecstasy is the source and the ultimate goal of life.

So, what you are hearing is what has been heard down the ages by all those who have come to a certain state of silence. It is the sound of existence, it is the song of existence itself. And you are asking, should you do something else except watching? No, to do anything will be a disturbance to watching. You simply watch -- watch more joyously, watch more lovingly. Don't watch in a dry way, watch full of juice, watch the way a poet looks at the sunrise or the painter looks at the flower or the lover looks at the beloved. Don't watch the way the wife looks at the husband.

The woman made herself comfortable on the couch and her psychiatrist proceeded, "All right, Mrs. Finkelstein, what has been the most exciting thing in your life these past weeks?"

"Well," she exclaimed, "I have been serving my husband rabbit food for dinner every night."

"And what does your husband say about that?" asked the psychiatrist.

"Ah, nothing much," she said, "but you should see the way he looks at me from across the table with those little pink eyes."

Don't watch that way. Every woman turns the husband into a rabbit "with those little pink eyes." Eyes have to be more joyful, more radiant, more beautiful.

So what you are doing is perfectly right, Bodhinavar, just put more juice into it, more beauty, a quality of song, and the sound will start becoming more and more clear -- so clear that you will be throbbing with the whole sound. Each fiber of your body, each cell of your mind will be in a dance.

This is the true way of knowing the ultimate mantra. Repeating, "Om, Om ..." is simply foolish. It is not a question of your repetition; you should be absolutely silent and possessed by existence and then existence repeats in you, in every fiber of your being, the sound of Om. And it is so refreshing, it is so blissful that there is no comparison, in any human experience, which goes beyond the ecstasy of this dance of existence within you. You can call it the ultimate in ecstasy.

It is a good beginning, just go on and on. Slowly, slowly you will not be hearing the sound, you will become the sound. That is the end of the journey, you have come home.

BELOVED OSHO,
TAKING CARE OF A BUSINESS -- CONTINUITY, COMMITMENT, RESPONSIBILITY ... UNNECESSARY VALUES, WHICH ARE QUITE CONTRARY TO BEING IN THE MOMENT, FREEDOM AND SPONTANEITY, WHICH THE HEART LONGS FOR. PLEASE SAY SOMETHING ABOUT THE WAY IN WHICH THESE TWO SPACES CAN LIVE PEACEFULLY TOGETHER, IF THERE IS ANY.

Anand Nada, if you want to ride on two horses together, it is going to be a difficult job. You will have to understand one thing: if you have a longing for freedom, spontaneity and being in the moment, you will have to be not businesslike. You can continue the business but you will have to transform your business attitude, approach. You cannot compromise both, you cannot synthesize both. You have to sacrifice one in the favor of the another.

I remember my grandfather. My father and my uncles did not want the old man in the shop. They would tell him, "You just rest, or you can go for a walk." But there were customers who would ask for him, and they would say, "We will come back when he comes." The problem was that he was not a businessman.

He would simply say, "This commodity costs ten rupees to us and I am not asking for more than ten percent profit. That means it will cost eleven rupees to you. Are you hesitant even to give me ten percent profit? Then how are we going to survive and live?" And people would immediately make the deal with him.

But this was a loss in the eyes of my father, my uncles, because they would have started the price at twenty rupees -- and then the haggling ... And if the customer manages somehow to bring them down to fifteen rupees he feels happy that he has got it for five rupees less. But in fact they have taken four rupees more. So naturally they were pushing my grandfather, "Go away, go to the river, have a good bath. Go to the park, rest. You are old, you need not be here."

But he would say, "There are customers who know me and who know you. They know one thing about me, that I am not a businessman. And you are business people. And I have told my customers that if I am not around, wait, soon I will be back from wherever they have sent me. I have been telling those customers, `Remember one thing: whether the watermelon falls on the knife or the knife falls on the watermelon, it is always the watermelon that is cut into pieces, not the knife. So beware of the business people.'" He had his own customers, who would not agree even to talk, even to say what they had come for; they would sit. They would say, "Let the old man come."

Business also can be done with a sincerity, with an authenticity, with a truthfulness; it does not necessarily require you to be cunning, to be exploiting, to be cheating. So don't ask for any synthesis between "taking care of a business -- continuity, commitment and responsibility," and "being in the moment, freedom and spontaneity, which the hearts longs for."

Listen to the heart, because it is finally the heart that is going to decide the caliber of your being, the very growth of your consciousness, and finally the transcendence that leads you and your awareness beyond death. Anything else is simply mundane. What is your commitment? A man of understanding avoids stupid commitments. What is your continuity? -- because your father and your forefathers had been doing the business, so you have also to do it, the same way as they have been doing it. Are you here just to repeat the past?

Don't you have the courage to introduce the new and to drop the past and the old and the rotten, to bring a fresh breeze into your life and into the lives of those who are concerned with you in some way? What is your continuity? There is no question ... In fact you have to be discontinuous every moment, not only with the past of others -- your fathers and forefathers -- you have to discontinue even with your own past every moment. The moment that is gone, is gone. You don't have any obligation to continue and carry a corpse of a dead moment.

And commitment is always out of unconsciousness. For example, you love a woman and you want her to get married to you, but she wants a commitment. And you are so unconscious; you commit yourself so easily about the future, which is not in your hands. How can you say anything about tomorrow? Tomorrow is not your property. You may be here, you may not be here. And who knows about tomorrow? The love that has suddenly taken possession of you may disappear.

But almost every man commits himself to his woman, that "I will love you my whole life." And the woman commits herself also, that "I will love you not only in this life, but I will pray to God that in each life I will always find you as my husband."

But nobody is aware that not even a single moment of the future is in your hands. All commitments are

going to create troubles. Tomorrow your love may disappear, just the way it has suddenly appeared. It was a happening, it was not your act, it was not your doing. Tomorrow, when the love disappears and you find your heart completely dry, what are you going to do?

The only way that is left by the society for you is to become a pretender, to be a hypocrite. What is no longer there, go on pretending, go on at least saying, "I love you." You know that your words are meaningless and the woman knows that your words are meaningless, because your words don't sound sincere. And you cannot deceive a woman as far as love is concerned; she has a tremendous sensibility. In fact, when there is love there is no need to repeat it. You know and she knows. The question of repeating it arises only when the heart is no longer radiating it, so you are substituting it with words.

But words are very poor. Your actions will show something, your face will show something, your eyes will show something, and your words will be trying to prove just the opposite. But the problem has arisen because you were not conscious enough to say to the woman, "How can I commit myself? I am a fragile human being, I am not absolutely conscious. Most of my being is deep in darkness, about which I don't know. What desires will arise tomorrow, I am not aware of, nor are you aware of. So please don't commit anything to me and I will not commit anything to you. We will love each other as long as love remains authentic and true, and the moment we feel that the time has come to pretend, we will not pretend -- that is ugly, inhuman. We will simply accept that the love that used to be there is no longer there, and it is time for us to part.

"We will remember all those beautiful days and moments that we passed together. It will remain always a fresh memory. And I don't want to destroy it by pretending; neither do I want you to become a hypocrite."

As far as my people are concerned, never make any commitment. Make it clear that commitments are bound to lead to a difficult situation. Soon you will find that you cannot fulfill it.

And responsibility ... You have been burdened with the idea of responsibility, that you are responsible to your parents, you are responsible to your wife or your husband, you are responsible to your children, you are responsible to the neighbors, you are responsible to the society, you are responsible to the nation. It seems you are here only to be responsible for everybody -- except yourself. It is a strange situation.

A woman was teaching her child, "The most fundamental thing of our religion is to serve others." The little boy said, "I understand it, just one thing I cannot understand: what will others do?"

The mother said, "Of course, they will serve others." The little boy said, "This is strange. If everybody is serving everybody else, why should I not serve myself, you serve yourself? Why create this complexity and make it a burden -- that I should serve others and wait for them to serve me?"

In his innocence the child is saying a truth which all the religions have forgotten. In fact, the very meaning of responsibility has changed in the hands of religions, of politicians, of so-called do-gooders, teachers, parents. They have changed the very meaning of responsibility. They have made it equivalent to duty: it is your duty. And I want you to know that duty is a four-letter dirty word.

You should never do anything because of duty. Either you do something because of love or you do not do it. Make it a point that your life has to be a life of love, and if out of love you respond, that I call responsibility. Break the word into two: response-ability, don't make it one. Joining these two words has created so much confusion in the world. It is not responsibility, it is response-ability. And love is able to respond. There is no other force in the world which is so able to respond. If you love, you are bound to respond; there is no burden. Duty is a burden.

Again I remember my grandfather. He was a simple villager, uneducated, but had the same quality of innocence that a child has. He used to love somebody to massage his feet before he went to sleep, and everybody tried to escape. At that moment when he was preparing his bed, everybody was as far away as possible, not to be caught; but I used to reach to him at that time.

He said, "It is strange that whenever I am making my bed, everybody simply disappears. Just a moment before everybody was here, and once I have gone to sleep -- I may even be awake, just with closed eyes -- they all come back."

I said, "Nobody wants to massage your feet. As far as I am concerned, it is not my duty. They think it is their duty, that once they are caught it is their duty to massage. It is not my duty. If I don't want to massage, I will say so." And I had made it clear to him that "I will massage to the point I feel; it is not going to be your decision."

And I made a symbolic language, a code language with him. When I started feeling that now it was time, I would say, "Comma."

He would say, "Wait, this is too early."

I said, "I have given you the warning -- soon the semicolon and then the full-stop. And once I have said full-stop it is finished." It was out of my love that I massaged, it was not my duty.

The people who thought it was their duty all disappeared. And he understood it, and he said, "You have made it clear to me. It was never clear to me before that there is such a great difference between duty and love."

There was one Hindu saint in Africa. He had come to India for a pilgrimage to the Himalayas, particularly the Hindu holy temples of Badrinath and Kedernath. They are the most difficult places to reach -- and at that time they were very difficult. Many people simply never came back -- small pathways and just by the side ten-thousand-feet-deep valleys, eternal snow. Just a little slip of the feet and you are gone. Now things are better, but at the time I am talking about, it was very difficult. The Hindu sannyasin was tired, carrying very little luggage -- because to carry much luggage at those heights becomes more and more difficult; as the air becomes thinner, breathing becomes difficult.

Just ahead of him he saw a girl not more than ten years old carrying a little boy, very fat, on her shoulders. She was perspiring, breathing heavily, and when the sannyasin passed by her he said, "My daughter, you must be tired. You are carrying so much weight."

The girl became angry and she said, "You are carrying weight. This is not weight, this is my younger brother."

I was reading the autobiography of the man and he remembers that instance, that he was shocked. It was true, there was a difference. On the weighing scale of course there will be no difference; whether you put your younger brother or you put a suitcase it does not matter, the weighing scale will show the weight. But as far as the heart is concerned, the heart is not a weighing scale. The girl was right: "You are carrying weight, I am not. This is my younger brother and I love him."

Love can cancel gravity, love can cancel burden. Out of love any response is beautiful. Without love, responsibility is ugly and simply shows that you have a mind of a slave.

So as far as I am concerned, if you are really longing for freedom, spontaneity, and being in the moment, there is no question of creating a synthesis. You will have to change your whole approach towards business: your business becomes your meditation, your sincerity, your truth; it stops being an exploitation. Your continuity simply disappears; you bring a newness into existence. Commitment is absolutely absurd. You cannot commit yourself because time is not in your hands; neither life is in your hands, nor is love in your hands. On what grounds are you committing yourself?

Your state is almost like those two men I have often talked about. Both were opium addicts. On a full-moon night both were lying under a tree and enjoying the full moon, and one of them said, "The moon is looking so beautiful, I would like to purchase it." The second one said, "Forget all about purchasing it, because I am not going to sell it. Just forget it, never mention it again!"

Neither possesses the moon, but in their unconsciousness one thinks he possesses the moon and the other thinks he is ready to purchase. The other says, "Don't get angry. If you don't want to sell, it is okay. But I am ready to pay any price, you just offer. And it is not right, we are old friends." But the second one said, "Forget all about it. Friendship or no friendship, I am not going to sell it at any price!" And they are very serious about it.

That is the situation of your commitments.

A man is telling a woman, "I will love you forever," and just the next day he falls in love with another woman. He is a victim of biological, blind forces. It is not that when he was saying, "I will love you forever," he was lying; it is not so, he was absolutely true. The man who was ready to purchase the moon was not lying, he was sincerely interested in purchasing the moon. And the man who was not willing to sell it was not lying either. He was absolutely sincere that he did not want to sell it at any price.

When the man said, "I will love you forever," he was absolutely truthful; but he was unconscious that tomorrow is not within his control. He can only speak about this moment: "I love you now. As for tomorrow, we will see what happens. Neither am I in a bondage, nor are you in a bondage. If tomorrow again we feel that we are in love with each other, it will be a great surprise."

Why close your life with commitments? Why not keep it open for surprises. Why not keep it open for adventures. Why become closed in a grave? Then you suffer, because you start thinking, "I have promised, I have committed. Now whether I want to fulfill the promise or the commitment does not matter. My whole integrity is at stake. I will pretend but I cannot accept that I was a fool when I committed."

There is no question, Anand Nada, of making a synthesis of the untruthful and the truthful, the authentic and the false. You will have to drop the false and you will have to listen to your heart and go with it,

whatever the cost -- it is always cheap. Whatever you have to lose, lose; but if you have been listening to the heart, you will be the winner in the end, victory is yours. But if you want to deceive others and deceive yourself, then it is a different matter.

Paddy was reading in a science magazine that cigarette smoking had been known to cause cancer in rats and mice. This moved him greatly, so that night when he went to bed he locked his cigarettes in a cupboard where the rats and mice could not get at them.

What a great understanding and synthesis!

You are only capable of making such a synthesis as this.

BELOVED OSHO,
I AM LOVING MY ALONENESS. I AM FEELING FULFILLED, NOURISHED, FRESH WITH NEW ENERGY AND ECSTATIC. HOWEVER, THERE ARE DAYS WHEN I FEEL LONELY. THEN I GET SAD, UNMEDITATIVE AND EVEN GRUMPY. OSHO, CAN YOU TALK ABOUT HOW TO GO THROUGH THE TRANSITION PERIOD FROM LONELINESS TO ALONENESS?

Nirvano, aloneness is the Everest of meditation, the highest sunlit peak. Once you start enjoying aloneness, there is no end to where your joy stops growing. It goes on growing, it goes on spreading; it seems as if the whole universe is full of joy and full of fragrance. Aloneness is the greatest achievement in life but certainly there is a painful period of transition.

Man ordinarily lives in loneliness. To avoid loneliness, he creates all kinds of relationships, friendships, organizations, political parties, religions and what not. But the basic thing is that he is very much afraid of being lonely. Loneliness is a black hole, a darkness, a frightening negative state almost like death ... as if you are being swallowed by death itself. To avoid it, you run out and fall into anybody, just to hold somebody's hand, to feel that you are not lonely.

I have seen people when they are walking in the night on a lonely street, they start singing songs. Nobody has ever heard that they are singers! And what suddenly transpires that they become singers? -- and loudly. They are simply trying to forget that they are lonely. They are trying to drown themselves in their own voice.

Nothing hurts more than loneliness.

But the trouble is, any relationship that arises out of the fear of being lonely is not going to be a blissful experience, because the other is also joining you out of fear. You both call it love. You are both deceiving yourself and the other. It is simply fear and fear can never be the source of love. Only those love who are absolutely fearless; only those love who are able to be alone, joyously, whose need for the other has disappeared, who are sufficient unto themselves.

The common psychology of man is of loneliness. He does everything to avoid it. But whatever you do, it is always there, just like your shadow. You may not look at it, but you know it is there. And once in a while you cannot resist the temptation either: you will look and you will find it always there. You cannot escape from your shadow. In the same way you cannot escape from your loneliness just by creating friendships, relationships, marriages, organizations -- religious, political, social. They give you a little relief, but they don't transform anything.

The day you decide that all these efforts are failures, that your loneliness has remained untouched by all your efforts, that is a great moment of understanding. Then only one thing remains: to see whether loneliness is such a thing that you should be afraid of, or if it is just your nature. Then rather than running out and away, you close your eyes and go in. Suddenly the night is over, and a new dawn ... The loneliness transforms into aloneness.

Aloneness is your nature. You were born alone, you will die alone. And you are living alone without understanding it, without being fully aware of it. You misunderstand aloneness as loneliness; it is simply a misunderstanding.

You are sufficient unto yourself.

The transition period is a little painful and difficult because of old habits but it won't be long. And the way to make it short, bearable, is to enjoy your aloneness more and more. Make it a point that when you are enjoying your aloneness, you are not miserly. Then sing and dance, then paint. Do whatsoever you always

wanted to do, but you were so much involved in relationships that there was no time left.

Be creative, and the more creative you are, the more rejoicing, the more dancing, the more songful your aloneness becomes. Those periods of sadness, of grumpiness -- old habits -- will start falling like dead leaves falling from the trees. They also cling for a little while, but they have to fall.

You just have to make your aloneness more and more strong. So you don't have to do anything with your sadness or your grumpiness, or your fear that the old habit may come back again. You have not to think about that at all. You have to pour your whole energy into the joy of being alone. You have only a certain amount of energy -- either you can dance or you can be sad. If you dance half-heartedly, then you are saving energy for sadness. That's why I insist: live every moment totally and so intensely that no energy is left to be invested in sadness, in misery, in anger; there is simply no energy left.

So the whole effort has to be very positive. Feed and nourish your aloneness with all that you have, pour your love, and you will be surprised that those gaps of sadness and grumpiness are not coming any more because you don't have any energy for them and you are no longer in a welcoming mood for them.

And if by chance you find some clouds of sadness coming, just watch. Don't get identified with them. Remember only one thing: everything passes. So these clouds will also pass. Many times before they have been there and they have passed, so there is no question that this time they are not going to pass away. So why unnecessarily get disturbed? You just let them pass. You remain absolutely unidentified and watchful.

If these two things are remembered, your aloneness gets your total energy so that no energy is left for anything else. But if in the beginning you don't understand what is total and you are holding something back, then some moments will come. For that, use a watchfulness, unidentified with the moment, as if it has nothing to do with you, as if it is somebody else's sadness, somebody else's grumpiness -- none of my business. Keep a distance; don't let them come closer and become one with you.

That's what I mean when I say, don't identify. Don't say, "I am sad," simply say, "A cloud of sadness is passing in front of me." Don't say, "I am angry," simply say, "A cloud of anger is just at the corner going by." And it will not leave even a trace on you, it will not even touch you. And once you have become aware that by not identifying you become free of everything, you have a secret key in your hands for freedom from any kind of emotion, any mood, any thought.

This will remind you that you have not been putting your total energy into your aloneness, something is left. So next time, when you are again feeling alone and the clouds have gone and the sky is clear, put in more energy. You never know how much you have. You will know only when you put it into action, when you make the potential actual -- only then will you know. When the seed comes to blossom, only then will you know what was hiding in that seed. So many flowers -- such a small seed -- so much green foliage, such a beauty. But you know only when things become actual.

Much of your life remains unlived; it never becomes actual. That's why very few people are able to blossom. They live at the minimum -- and I teach you to live at the optimum.

A woman was pregnant and went to see her genetic specialist in order to find out what kind of baby she was going to have. "For one thing," said the doctor, "you are going to have twins."

"Ah, great," said the woman, "my husband always wanted twins." The doctor continued, "And they are both going to be boys."

"Ah, that's really great," said the woman. "My husband will put them both on the baseball team."

"And what is more," continued the doctor, "one of them will be a musician of the stature of Wolfgang Amadeus Mozart."

"Oh, no!" exclaimed the woman. "My husband hates music, especially Mozart." Feeling very depressed she went home and decided to break the news to her husband very slowly. She cooked him a beautiful candle-lit dinner, and after the first course she said softly, "Darling, I went to the genetic specialist today and he told me that we are expecting twins."

"That's great," said the husband. "What else did he tell you?"

"He said that they would both be boys," she said. "Oh, marvelous," he said. "One day they can play on the baseball team."

They carried on with the meal but after a while the husband said, "Dear, there is something else that you have not told me. What else did the doctor say?"

"Well, darling," she answered, "I can't hide it from you. The doctor said that one of them would be a musician with the talent of Mozart."

"Oh, no!" screamed the husband, "How could you do this to me? You know I hate Mozart." He then

picked up a knife and in a mad fury he chased his wife around the room. Unable to get hold of her, he picked up a candle stick from the table and hurled it at her; it struck her on the belly. They both froze as a small voice from inside her stomach sang, "One for the money, two for the show, you got my brother, now go man go."

Just enjoy everything. When you are alone, laugh. Tell a beautiful joke to yourself, sing. But remember that you have to nourish your aloneness so much that it becomes the most beautiful experience of your life; that no sadness can overtake you; that no past can ever possess you again; that no old habit can get you again into patterns that you know perfectly well are simply misery and suffering.

Two things: one, a totality in aloneness. And if in the beginning sometimes you have not been total and a cloud comes, remain unidentified, far away. Slowly, slowly no sadness comes, no suffering comes, no feeling of loneliness comes.

And that does not mean that you cannot relate with people. In fact, only a person who lives in a beautiful aloneness is capable of relating, because it is not his need. He is not a beggar, he is not asking you for anything -- not even your company. He is a giver. Out of his abundance of joy and peace and silence and bliss he shares. Then love has a totally different aroma to it, then it is a sharing. And if both persons know the beauty of aloneness, then love reaches to its highest point, which has very rarely been possible. Then it touches the very stars of the sky.

You cannot even dream of the beauty of it and the benediction of it -- because both are overflowing with joy, both are overflowing with laughter, both are ready to give and nobody is asking for anything. Both are ready to give freedom, both are ready to give unconditionally. This love becomes one of the most beautiful meditations, in which two persons melt and merge and become one.

Aloneness does not mean you cannot relate. It simply means you will have to relate in a totally new way, which will not create suffering and misery, which will not create conflict, which will not be an effort -- directly or indirectly -- to dominate the other, to enslave the other. Because it is not out of fear, it is pure life. Out of fear is only death; out of fearlessness grows everything that is beautiful.

Just a joke for Nirvano. In her aloneness she can think about it.

A priest, a backpacker and Ronald Reagan were flying in a plane. Suddenly the pilot ran in and said, "The plane is about to crash. There are only three parachutes and I am taking one." And he jumped out.

Ronald Reagan grabbed the next parachute and said, "I am the smartest man in America and America needs me." Then he jumped too.

The priest turned to the backpacker and said, "I am an old man. You take this last parachute and jump." The backpacker laughed and said, "Don't worry Father, the smartest man in America just grabbed my backpack and jumped."

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #28
Chapter title: A thirst, a prayer without words

2 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
AS MEDITATION IS DEEPENING, I FEEL TENSION AND FRUSTRATION AT NOT BEING OKAY WITH MYSELF, MELTING MORE AND MORE. NOW AS YOU PUSH US ON, ANOTHER KIND OF TENSION WILL NOT ALLOW ME TO BE SATISFIED, EXCEPT MOMENTARILY. I HAVE HEARD YOU CALL THIS DIVINE DISCONTENT. I REMEMBER ONCE A FRIEND SAID, "IF YOU THINK THIS IS IT, YOU CAN BE SURE IT ISN'T." THIS PUSHES ME ON TO ENQUIRE MORE DEEPLY.
BELOVED, LAUGHTER HELPS TO MOVE BEYOND TENSION, AND WITH DIVINE DISCONTENT I JUST NEED TO REMEMBER TO LAUGH AT MYSELF. DO YOU HAVE A LITTLE SOMETHING TO REMIND ME?

Satyadharma, it is one of the traps every meditator is prone to fall into. The name of the trap is seriousness. You are taking things too seriously. The moment you become serious about anything, it creates tension. And tension is a great disturbance as far as meditation is concerned, peace is concerned, silence is concerned.

Anything that is known as spiritual becomes more impossible, the more tense you become. And remember the vicious circle: the more tense you are, the less you will be experiencing the joys and the depths and the heights of meditation. The less joyous, the more tense you will be; the more tense, joys will disappear completely.

Millions of people have tried meditation and dropped out of it because they took it very seriously. Religion has been thought to be a very serious affair -- it is not. One has to understand -- at least those who are with me -- that religion is a playfulness, a laughter. Take it easy; then things blossom without any tension. You are not taking it easy, you are making it difficult.

You say, "As meditation is deepening, I feel tension and frustration at not being okay with myself, melting more and more."

It is not you who is feeling frustrated and who is feeling tense. Your innermost being knows nothing of tension and nothing of frustration. It is your mind who is coming in.

The absolute criterion to know whether it is mind or not is the desire for more and more. That is the way mind functions in every field of life. If you are earning money, the mind goes on saying more and more. If you are after power, mind goes on saying more and more. If you are doing meditation, mind goes on saying more and more.

That "more and more" is the very basic quality of the mind. And mind is always serious. It disturbs everything that comes from the beyond.

If meditation is deepening, you should feel more joyous. But we think we deserve more, we are worthy of more; we are doing a great obligation to nature because for a few minutes we are sitting in meditation. Don't make it serious.

One emperor of Japan went to see Rinzai, a Zen master who lived in the mountains with the wild animals, with the trees. The emperor had taken a great risk in going there. And he had taken with him a very beautiful robe studded with diamonds and precious stones. He had made it specially as a present for the master.

The master accepted it, because it would be an insult to the emperor not to accept his present. But when the emperor was returning he told him, "Please, if you don't mind, take this precious robe with you. Here in the wild if I use this robe all the animals will laugh at me, the trees will laugh at me. The birds will make a laughingstock of me. This will be the talk in the mountains, in the forest, the only talk: Look at that old Zen master. Now he is doing such a foolish thing!

"It is not going to impress anybody here in nature, because nobody is so stupid to be impressed by anything false. Here only the real and authentic is accepted. You take it back to the capital. You can use it, and there are enough idiots who will be impressed by it."

Life is hilarious. The moment you become serious you become closed to life. And one should always remember to be grateful, and one should not ask for more. Asking for more is a complaint. In other words, you are saying, "I am doing so much, and the blissfulness equivalent to my effort and my worthiness is not descending on me."

Don't have a complaint against existence. You don't have any right. Whatever is being given to you, be

thankful for it; your thankfulness, your gratitude will bring more. And the more comes to you, be more grateful, be more humble, knowing that you don't deserve it at all. It is just because of the compassion of nature that it goes on pouring all kinds of riches into your being.

So the first thing is, drop this tension and frustration. It will destroy your meditation that is going deeper. You will be thrown back into your mind where tensions dwell, frustrations dwell, complaints, and everything that is ugly.

Secondly, you have misunderstood me. When I have used the words `divine discontentment', you have understood it in the same way as you are discontented with your wife or your husband, with your house, with your earning, with your boss or with your servants, with your children, with your parents. In short, with everybody.

When I have added to `discontent' the word `divine', it changes its very quality. Divine discontentment is not your ordinary discontentment with things. Divine discontentment is simply a thirst, a prayer, without any words. It is not a complaint such as "give me more." It is simply a prayerfulness saying, "I am in your hands. Make me more worthy so that I can receive more blessings from you."

See the difference. You are not asking directly for more blessings, you are asking, "Just make me more worthy. I am so unworthy, so undeserving that I feel embarrassed when flowers shower over me. I don't think I have earned them. Before you shower flowers on me, please make me worthy of them."

Divine discontentment has a totally different flavor. It is not ordinary discontentment; it is asking, it is praying to existence, "You are giving me so much. I am grateful on the one hand, and on the other hand I feel that I am not worthy of it. You should make me worthy also. My discontentment is about my worth, not about your gift." When it is about the gift, it is an ordinary discontentment. When it is about your worth, then it takes a totally new dimension. It becomes divine.

You say, "I remember once a friend said, `If you think this is it, you can be sure it is not.'" Do you know if your friend has got it? You should have asked him, "What about you? Do you have it? If you say you have it, you don't have it. If you say you don't have it, you don't have any right to say such a statement."

You simply accepted a statement which can be made only by an enlightened man -- not by any ordinary friend. He must have read it in some book. If you meet him again, ask, "Have you got it?" and listen to his answer. In every way he is going to be wrong. If he says yes, he has not got it. If he says no, then you can say, "If you have not got it, how do you know? On what authority can you make this statement, that if you think this is it, you can be sure it is not."

Look at it from the other side: if you are sure it is not, do you think you have got it? The people who have got it don't say that they have got it. They don't say they have not got it either; they simply smile at the mystery of the experience, that it cannot be expressed as yes or as no. It is beyond the duality of yes and no, beyond the positive and the negative.

So if you use the positive you are wrong, and if you use the negative you are wrong still. Only silence is something which is beyond both -- or a smile, or a laughter, which does not say yes, which does not say no, but expresses absolutely that you have got it. Your radiant face, your eyes, your grace -- let *them* say that you have got it. Don't use words.

There are limits beyond which any word is meaningless. And don't listen to the advice of friends who are simply knowledgeable, because I cannot think you have found a friend who is enlightened. He is simply repeating verbatim from a Zen master whose statement this is, and you accepted it.

Never accept anybody's knowledge. It is going to disturb your own progress. "This pushes me on," you say, "to enquire more deeply. Laughter helps to move beyond tension, and with divine discontent I just need to remember to laugh at myself." You know what you need: "just to remember to laugh at myself." Then why don't you do it? You know the answer.

But the friend has disturbed you. Always remember, advice is the only thing in the world that is given freely by everybody and is not accepted by anybody. The whole day people are giving advice, knowing perfectly well that nobody is going to accept it and also knowing that they don't follow their own advice either. But a few people get caught into it, and then they make an unnecessary mess.

Avoid advice. You are right on the path; you are meditating. Just remember one thing, that whatever is coming to you is more than you deserve. And remember to laugh.

Existence loves laughter. You may have observed, or not, that man is the only animal in the whole of existence who is capable of laughing. Laughter is the only distinguishing mark that you are not a buffalo, you are not a donkey; you are a human being. Laughter defines your humanity and your evolution. And the

greatest laugh is at your own ridiculous things.

For example, it is ridiculous to be frustrated and tense because more meditation is not happening. It is laughable to accept the advice of a man who knows nothing. And then that advice becomes a problem to you, creates new problems in you.

Unable to manage his rebellious girlfriend, Walter asked his dad how he has dealt with similar problems.

"Well son," replied the father, "every time your mother began to act up, I would take down her pants and spank her."

"I tried that," said Walter, "but by the time I get my girl's pants down, I'm not angry any more."

Nobody's advice is going to help you. You have to work out your way yourself. And learn to laugh at yourself. Learning to laugh at others is very easy; it is easy because it is ego fulfilling. But laughing at yourself is a great achievement. It means you are becoming humble; you don't take your ego seriously.

Half way across the Atlantic ocean, the captain of the aircraft addressed the passengers, "I regret to say, ladies and gentleman, that one of our engines has failed. This puts us in no danger, since the aircraft can function perfectly well on the remaining three engines. But it does mean that our arrival in New York will be delayed by an hour."

A few minutes later, a further announcement was made. "I regret to say, ladies and gentleman," he explained calmly, "that another of our engines has failed. There is still no danger as this aircraft can function perfectly well on the remaining two engines, but it does mean that our arrival in New York will be delayed by two hours."

Half an hour later, the passengers heard their captain yet again, "I regret to say, ladies and gentlemen, that yet another of our engines has failed. There is still no danger whatsoever, as this aircraft can function perfectly well on one engine alone. But it does mean that our arrival in New York will be delayed by three hours."

"I hope," said the Polack pope, who was aboard the aircraft, to another passenger, "that the fourth engine does not pack up as well or we will be up here forever."

Just laugh! There is so much to laugh at in the world that the people who become serious are really doing something very great. With great effort and with great tension they are creating seriousness; otherwise nothing is serious. If meditation is deepening slowly, what is the hurry? Enjoy it, relish it as long as you have got it. And the more you relish it, the more you rejoice in it, the more you will become capable of receiving.

This has to be remembered: don't misunderstand me, because I have to use the words which are being used by everybody. But I try to give them a different color. That's why I call it divine discontentment. You should have emphasized what is the meaning of divine. But you forgot the word `divine', you simply emphasized your old habit of discontentment.

So when you are interpreting anything said by me, be careful -- where is the emphasis? Why should I add divine, why not just say discontentment? I want to change the quality of discontentment, I want to give it a new dimension. You forgot that; that's why you are feeling tension that things are not going as well as they should. Things are always going as well as they should.

The whole existence is at ease except your little minds, which go on creating problems for you. Just put these little minds aside: "It is not your world, it is not your territory. Meditation has nothing to do with you. You just go out and play, and whenever I need you, I will call you in."

But you have to be aware that you are not the mind. And if the mind is feeling tense and frustrated, it is simply destroying the possibility of meditation -- because mind is afraid of meditation. Meditation is going to be the death of the mind. The day your meditation starts functioning fully, mind will not be needed at all. So before it happens, mind tries in every possible way to create disturbances. It is just a question of its survival.

But if you want to be yourself and not a slave of a mind which was created by others ... just like the friend who advised you, and you never asked him; you simply swallowed the advice without any question. Mind is created by everybody around you from the very beginning of your childhood. By the time you come out of the university, almost one third of your life has gone into conditioning you. And society uses such

subtle means of conditioning that it is becoming more and more difficult to get people out of the conditioning.

Solzhenitsyn, one of the dissident Nobel Prize winners from the Soviet Union, who is now in America, has just said that what is being done in America is not different from what is being done in the Soviet Union. The only difference is that America is using more sophisticated means and Russia is using more primitive means: torturing people, harassing people, keeping them always in fear. These are their ways of conditioning minds, so the people cannot think anything other than what the government wants them to think.

He says that in America this kind of thing is not needed. America is using education. For example, in America, the books of Charles Darwin are prohibited. No university in America can teach the theory of evolution, because it goes against the BIBLE and the theory of creation. Now, this is a very sophisticated way of bringing religion into education. And nobody will detect it because religion is not mentioned at all. But why are you prohibiting Charles Darwin? All his books have been removed from every library in America, from every course in the colleges, in the universities -- because if the world was created then there is no question of evolution.

Man was created as man -- that's what the BIBLE says -- not that we evolved slowly from fish up to man. God created the fish, God created the monkey, God created the man, God created everything. The whole world was created completely. There is no question of evolution. To sustain the BIBLE'S idea of creation, Charles Darwin is prohibited even from being read.

Just a few days ago, the American Supreme Court decided that when somebody goes bankrupt, the bare essentials should not be auctioned. For example, his bed, his chair, his kitchen things, his clothes; the bare essentials should not be auctioned. Now they have added a television also to the essentials. And it seems to be essential because the average time each American spends looking at the television has gone from five hours to seven and a half hours per day.

Certainly it is essential. Almost one third of the day is devoted to television. And what is the television doing? It is propagating the same ideas, the same advertisements, the same philosophies, the same attitudes that the government allows. Watching television eight hours a day continuously for years is a conditioning. Those ideas become imprints on your mind -- every day ...

Solzhenitsyn is right that what is being done by television in America is being done by very primitive means in the Soviet Union. It is possible that there may be a revolution in the Soviet Union some day -- there is a limit of tolerance -- but in America there will not be any revolution. You can't revolt against such a sophisticated way of conditioning your mind.

Adolf Hitler has said that there is no truth and there is no lie. The truth is the often repeated lie. Go on repeating it and it becomes true. And he proved it by his own experiments. Absolute lies that anybody can see ... and he convinced one of the most intellectual races in the world that they are truths: for example, that the fall of Germany in the first world war was because of the Jews. There is no question of giving any reasoning, you just repeat the sentence continuously on every radio, in every newspaper, in every magazine.

In his great rallies he was continuously repeating it: "If we can get rid of the Jews then Germany will rule over the whole world. These Jews are the problem; they are sabotaging everything in such a subtle way that Germany can never come to the top. And they are sabotaging because they think they are the chosen people of God; they should rule the world. And of course they cannot allow anybody else to rule the world."

And he convinced the whole of Germany that Jews have to be completely eradicated. He killed six million Jews. No single man has ever killed so many people -- and with consent of the whole nation. He proved it absolutely that a lie repeated continuously becomes an imprint on the mind. Then people start thinking according to that imprint.

A meditator has to remember not to be imprinted upon by friends, by teachers, by parents, by priests. He has to be very alert because everybody is so keen to make an imprint upon your mind -- because everybody is so keen to make a slave of you.

An unconditioned mind is a rebel. It functions out of its own understanding, not according to conditioning. It functions according to its own light, not by what has been said to it.

So don't be gullible. Somebody says something and you immediately catch hold of it, it becomes part of your mind. And mind is a great antique collector. Anything rotten and the mind immediately collects it. It is a kind of cemetery where every dead idea, dead philosophy, dead religion, anything dead is immediately collected. That is the whole of your mind: a collection of things for which there is no use now. Life goes on changing and you are depending on things which may have been significant, useful at some time, at some

point in history, but today they are simply out of date.

All minds are out of date. Let me repeat it again: every mind is out of date. Only meditation is fresh, young, alive, in the moment.

To move on the path of meditation is to move on the path of life ... life's joys, life's songs, life's laughter. And take everything easy.

Easy is right.

BELOVED OSHO,
WHAT IS THE SOURCE OF CONSCIOUSNESS?

Prem Komal, consciousness is the source of all. Consciousness is the stuff existence is made of. But there is no source of consciousness itself. Consciousness is another name of God -- a better name, more scientific, less mythological.

You never ask, what is the source of God? You know that that question is going to lead into an infinite regress. God is the source of existence, but you never ask what is the source of God. Those who have asked are thought to be atheists, and they are condemned: "You are asking an absurd question." They are not asking an absurd question. They are simply making your God himself an absurdity.

The religions have been saying that existence cannot be without a creator; nothing can be without a creator -- that has been the argument of all the religions for centuries. But then the question naturally arises to any intelligent mind that if everything needs a creator, then God must also need a creator. But then there is no end. God number one is created by God number two. God number two is created by God number three ... Where are you going to stop? There is no terminus. The train goes on and on. And finally you will become so tired.

People like Gautam Buddha, who had a greater clarity than anybody else ever had, say that bringing God in is in itself absurd. Existence has always been here. Nobody has created it, and nobody can destroy it. But that does not mean that Gautam Buddha is an atheist. It simply means he has a more scientific and less mythological approach.

He says existence consists of consciousness. Existence itself is made of consciousness. And consciousness has always been here, is here, will be here. It can be asleep, it can be awake, but it is consciousness all the same.

When it is asleep you work blindly, unconsciously. When it becomes awake you are enlightened. But there is no source of consciousness, Prem Komal.

Consciousness itself is the very foundation of the whole existence. Nothing is deeper than that. You cannot go beyond consciousness.

An English couple wanted to have twins but also wanted them to be very polite and gentlemanly. So they went to see the genetic specialist who reprogrammed two of the husband's sperms and implanted them into the egg in the mother's womb.

Very satisfied the English couple went home. After nine months, the woman was ready to give birth but nothing happened. After ten months there was still nothing. Then after a year she was still pregnant. This went on year after year.

After fifty years her husband died, and still she had not given birth. After seventy years the old lady felt that she might die soon, and so she went to the hospital and asked them to remove the babies surgically.

The woman was put on the operating table and the surgeon opened up her stomach. To the great surprise of all present, inside her stomach were two old English gentlemen, saying one to the other, "After you, I insist."

"No, no. After you, I insist."

Just remember one thing: don't wait for such intellectual questions to be decided. They are never decided. But if you want to experience what is the source of all, go deeper into meditation, and you will find that there is nothing deeper than meditation. You will find that everything comes out of consciousness. Even matter is condensed consciousness, in deep sleep -- perhaps in a coma.

There are degrees of consciousness. Man is the only being whose unconsciousness has allowed a little

bit of consciousness to arise and to be awake. Now this little piece, this little layer of consciousness is enough, if you use it rightly, to bring unconsciousness more and more into a state of consciousness.

Right now it is one tenth of your whole consciousness. The day it becomes all consciousness and no unconsciousness in you, a pure awareness from abc to xyz, from the beginning to the end -- you will find all questions have disappeared, because you are in a state of knowing without questioning. You are consciousness itself and you know that it is the source of everything; it does not need any source for itself.

While questioning a suspect, the police detective flipped through the man's folder.

"I see here," he said, "that you have a string of previous arrests. Here is one for armed robbery, one for breaking and entering, and another for sexual assault."

"Yes sir," replied the suspect modestly. "It took me a little while to find out what I do best."

Even the criminal, even the worst criminal has a little consciousness. But he does not allow his consciousness to grow. On the contrary, he allows his unconsciousness to use his consciousness. The unconscious remains the master and consciousness is being used as a servant.

The day you became an initiate, the day you entered into sannyas, you took a quantum leap: "From now on consciousness will be the master and unconsciousness will be the servant. I will not allow unconsciousness to infiltrate into my consciousness. Howsoever small my consciousness is, I have to work only consciously so that slowly, slowly it becomes stronger, more crystallized, and capable of making unconscious parts of me also join hands with it."

Your unconscious will join hands with your consciousness only when consciousness is the master. Who joins hands with servants? With a master the unconsciousness will certainly join hands, knowing that now it is reduced to a servant. And nobody wants to be a servant.

A firebrand women's lib activist was invited to speak at a teamsters' convention. Addressing the all male audience, she declared that women were the foundation of the American republic.

"That may be so," rumbled a voice from the back of the room, "but remember who laid the foundation!"

People use their consciousness once in a while, but it is not the active part of their being twenty-four hours a day.

A sannyasin has to be conscious twenty-four hours a day. At least he has to make the effort. Slowly, slowly consciousness goes on seeping into the unconscious layers of your being. And it is not just a philosophy or an imaginary idea, because thousands of people have become totally conscious. Those who have become totally conscious have been our highest flowering. In them is the argument for our evolution.

These people who have become fully conscious have all agreed on the point that consciousness is the stuff the universe is made of -- different forms, different stages, but it is consciousness.

Asking a question, "What is the source of consciousness?" is simply an intellectual question. It is not existential. If you want to ask the question existentially, become fully conscious -- and you will never ask it. The question will disappear. The question will look absurd.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #29
Chapter title: A real encounter with existence

2 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
I FIND MYSELF IN CONFLICT BETWEEN A PART OF MYSELF THAT TRIES TO BE CLEAR AND INTELLIGENT WITH OTHERS AND A PART THAT IS EMOTIONAL, UNPREDICTABLE, VERY UNCLEAR AND SOMEHOW UNCONSCIOUS, BUT PERHAPS MORE REAL. I TELL MYSELF JUST TO BE AUTHENTIC AND THEN I GET REALLY CONFUSED. MEDITATION TAKES AWAY THE IMMEDIATE TENSION BUT I HAVE FOUND NO WAY TO GET TO THE ROOT OF THE PROBLEM. AM I JUST NOT WANTING TO SEE SOMETHING VERY OBVIOUS?

Prem Taranga, the problem you are encountering is almost everybody's problem, because man is not born fully developed just as other animals are born. A dog is fully developed; nothing else will be added in his whole life to his basic individuality. A lion is born as a lion, will live as a lion, and will die as a lion.

Only man is born as a possibility. He can be many things, all his doors are open; he is not a finished being. He has a potential, but the potential is always vague. From one point of view, it looks very confusing that the highest animal in the world is born unfinished. But looked at from a better and higher standpoint, it is a prerogative of human beings to be born only as a seed and then to evolve with total freedom into whatever their innermost longing is.

That certainly creates many problems. He is not fully aware what is going to be his destiny. He is not able to predict his own future. It is always moving into the unknown, always hoping for the best, but without any certainty. Hence a continuous trembling inside, a fear -- are you going to make it or not? Are you going to attain your destiny, or will death take over before? Are you moving in the right direction?

You cannot be certain about anything. This causes one of the greatest difficulties: people start imitating others, because that seems to be easier. Everybody is going in a certain direction, the crowd is moving on a superhighway. It is better to be with the crowd -- at least you are not alone. And somewhere in the mind there is the feeling that so many people, millions of people cannot be wrong. But this is the strangest thing about life, that the crowd is always wrong, because each individual has an individual destiny. There is no destiny for the crowd as such. So whenever you are moving with a crowd you are committing suicide.

The moment you become a Christian or a Hindu or a Mohammedan, you have destroyed yourself utterly. Now there is no hope for you; you have lost track of your individual, original destiny. At the most you can now be a beautiful carbon copy, but never the original. And without being the original there is no satisfaction, no contentment, no joy, no fulfillment, no feeling that life has been meaningful, that life has been a celebration. On the contrary, there is a feeling of despair, anguish, boredom, meaninglessness and a feeling of continuous suffocation.

But it happens to millions of people because their mind has a simple arithmetic: it is better to follow where everybody is going than to be alone and find your own pathway. But only those few people ever achieve who drop out of the crowd and who trust their own intelligence and who trust in life, in nature, in existence, and who with deep trust start moving alone in the search of their destiny.

The more you trust in your intelligence, the more your intelligence blossoms. In the crowd there is no need for any intelligence; in fact, in the crowd intelligence is dangerous. The crowd does not want intelligent people at all. It wants believers, it wants faithful people, it wants loyal people -- loyal to the crowd, to the nation, to the race, to the church, but never loyal to themselves. All these loyalties are nothing but beautiful names of slaveries. And a slave cannot attain to his destiny, that much is absolutely certain.

If you want to be free, you will have to start your first step in freedom. The last step can be of freedom only if the first step has been taken in freedom. If the first step was taken as a slave, your last step cannot be anything other than slavery -- absolutely confirmed.

You say, "I find myself in conflict." What is the conflict? The conflict is between ideals, between moralities, between ideologies: to be or not to be, this way or that way. The conflict means you are trying to

choose, and until you drop choosing you will remain in conflict.
I teach you choiceless awareness.
Stop choosing and conflict disappears.

Be spontaneous, don't decide about the future. Then there is no frustration, no failure, no feeling that you have missed. All these feelings are born because you are deciding about something which is not in your hands. The future is not in your hands.

The old saying is, man proposes and God disposes. There is no God to dispose. In the very act of proposing you have disposed yourself; the very act of proposing means you are trying to make the unknown certain, you are trying to make the living flow of life a frozen pond.

If you live choicelessly and if you live spontaneously, moment to moment, responding to every situation that arises in front of you, your growth will be in leaps and bounds, and you will never for a single moment feel frustration. Each moment will bring greater joy and greater fulfillment. Instead of feeling despair you will feel a great gratitude: "Existence is so compassionate that it goes on giving to me each moment new opportunities to grow, new opportunities to flower, new spaces to discover, new mysteries to experience."

But if, out of your fear, you start disciplining yourself for a particular ideal in the future, you are going to be a failure. And on each step you will see that things are not happening according to your visualized concept, visualized future. Naturally frustration sets in, conflict becomes even bigger and bigger. On every step you think whether to take it or to take some other step. And as every step goes on failing, you become settled in sadness, in gloom, in a state which is not healthy, which is spiritually sick.

You say, "I find myself in conflict between a part of myself that tries to be clear and intelligent with others and a part that is emotional, unpredictable, very unclear and somehow unconscious, but perhaps more real." Listen to the real. However unpredictable, however dangerous, but listen to the real. It may not be rational, it may be emotional, but still, listen to the real, because only the real can lead you to a more authentic life, to more real spaces, and ultimately to truth.

But if you listen to the clear ... and what is clear? The path that is clear is borrowed: because everybody is saying it, so it is clear; because everybody is supporting it, so it is clear. And you are using the word `intelligent' wrongly; it is not intelligent. The feeling that something is clear is rational but not intelligent. And these are two different things. It is logical but not intelligent.

Intelligence is always a search of the unknown, and the search of the unknown is always vague, it is never clear. The seeker is always moving in a chaos. But those who have known have agreed on the point that it is only out of chaos that stars are born. The unclear, the vague, something that seems to be there and yet not clear enough, hidden in a kind of morning mist, is an indication of a dawn approaching. Don't go against it. It is an indication of a sun that is going to rise soon. It is also an indication of the mysterious; the mysterious can never be clear. And life is nothing if it is not mysterious.

The intelligent person is one who listens to the real, who listens to the unclear, who listens to the vague, who listens to the mysterious and who is courageous enough to go deep into the mystery of existence. Those who follow the clear, the rational, the mathematical, remain mundane. They remain with the crowd, they remain ordinary, and they always remain retarded because they have never given their intelligence a chance of adventure. They have never risked, and without risk intelligence goes to sleep. It is only in risk that intelligence awakens.

When your house is on fire, suddenly you find a great release of energy and intelligence in you. You may have been tired just a moment before, so utterly tired that you wanted to go to sleep and not to do a single thing. But if the house is on fire, immediately all tiredness disappears; immediately you find yourself more full of energy than you have ever found yourself before. Suddenly you are no longer old, you have become young.

Sometimes instances have happened ... of one I have been an eyewitness. A woman had been for almost ten years paralyzed. She could not move from her bed, she was a burden to everybody. But one day the house caught on fire. Everybody ran out of the house, and everybody forgot about the woman -- obviously, when it is a question of survival you first think of yourself. But when everybody was out, then they suddenly started thinking, what will happen to the poor woman? She was somebody's wife, she was somebody's mother, and she was somebody's someone ... they were all related. But nobody was ready to go in.

The whole crowd, the whole neighborhood was there and they were all in for a great surprise, because they saw the woman coming running out of the house. Nobody could believe it: she had not moved from the bed for ten years, and doctors had declared that she will remain paralyzed her whole life, she is not going to

be cured. But everybody saw that she was running, and as she came out and people said, "What are you doing? You have been paralyzed for ten years," she said, "My God, I simply forgot!" And she fell down, again paralyzed.

I said, "At least now drop this whole idea of paralysis. You have proved that you are not paralyzed. It was just an idea in your mind that gripped you, and gripped you so greatly. And for ten years continuously it has become more and more emphasized every day. The imprint has gone deep into your unconscious, but the fire ... and you suddenly forgot the whole idea. Now there is no need to fall down again, get up." And listening to me and seeing that what I was saying was true, hesitantly ... but she got up.

I said, "Now never mention paralysis again. It is good that the house is burnt -- at least you are saved, you are cured. Now I will see your doctors. They don't understand a thing about what they are talking about. You have proved all those doctors completely wrong."

Intelligence needs opportunities, risks, adventures, dangers -- then it becomes sharpened. Intelligence goes with the unpredictable because that is risky; intelligence goes with the unclear because there is some work to do to make it clear. Intelligence is almost attracted, as if towards a magnet, to every mysterious situation because there is something to be discovered.

So your conflict is simply between fear and courage. Reduced to the basic realities, choose courage. Never act out of fear and your growth is certain. Act out of fear and you have committed suicide.

You are saying, "I tell myself just to be authentic." It is not a question of telling yourself to be authentic -- be authentic! When you are telling yourself to be authentic it is certain that you are not being authentic; otherwise, what is the need of saying it?

There is a small community who are part of the Christians -- a mystic school -- called Quakers. They have been harassed, persecuted for a very small thing: they are not willing to take an oath in the court. And their reason is perfectly clear; I am absolutely in agreement with them. Their argument is, "If we take the oath that `I will speak only the truth and nothing else,' it means that without the oath there is a possibility that I may be speaking an untruth. By implication I am accepting that without the oath I am not trustworthy, I may be lying. But it is our religion," they say, "to be true; hence we cannot take the oath. We always speak the truth. The oath is for those who don't always speak the truth, not for us."

They have been jailed, they have been fined, but not a single Quaker has ever taken an oath in any court. And I have great sympathy for them. On many grounds they are very beautiful people. They are the only people in the whole world whose prayer does not consist of words, whose prayer is only silence. They are the only people in whose communions no scripture is read.

They sit silently in darkness and if somebody -- there is nobody as a preacher, they are all just sitting -- suddenly feels a spontaneous urge to say something, he stands up and he says it. It is not a question of whether he is a preacher or not. It is not a question of whether he is a man of wisdom or knowledge. No, the only valuable thing is his spontaneity.

If he feels that he has some message coming from the beyond, not from his mind ... and it is very clear when something comes from beyond your mind; you can see the difference. It is absolutely new and fresh, you had never known it before. Mind is a gramophone record; it goes on repeating the same thing -- what it knows. And most often it gets stuck. Then there is great difficulty.

When I was a student it happened once .... I used to go all over the country to university competitions for eloquence, or debates. In Varanasi, in the Sanskrit university there was an all-India competition. Because the scholars of the Sanskrit university did not know any English, and all the other competitors were perfectly educated in English, the debaters from the Sanskrit university must have carried a certain inferiority complex -- although the debate was in Hindi so that everybody could participate, whether they knew English or not, whether they knew Sanskrit or not. At least everybody knew Hindi.

After I had spoken it was the turn of a student from the Sanskrit university, and because of that inferiority complex he must have crammed a quotation from Bertrand Russell. So four or five lines in Hindi he spoke perfectly well, and then he quoted Bertrand Russell in English and got stuck in the middle of the sentence. I was just by his side, so just to help him I said, "Start again." I thought that perhaps ... sometimes if you start again, maybe you won't get stuck again. I had not told him to start the whole speech again, but he had crammed the whole thing as one piece.

He could not start from the quotation of Bertrand Russell, so he started again from "Brothers and sisters ...." The whole convocation hall of the university was full and people started laughing and clapping. And he again went through all those sentences, came to the quotation -- and people were clapping, "Go on, go on!" -- and he got there and the needle got stuck again. He looked at me. I said, "Start again."

The situation was very embarrassing -- what to do? because he could not go ahead. That was the only way, to go into reverse and start again. Rather than standing there and looking like a fool, he started again, "Brothers and sisters ...." It was such a hilarious scene that even the judges started laughing, and he came exactly to the same point and got stuck.

It was a great blessing that by that time his time was finished; otherwise he would have had to start again, because there was no other way. When he came back and sat by my side, I said, "You did great."

He said, "What great? You are the person who put me in the trouble. If you had not said to start again, I would never have imagined the very idea of starting again. But I was in such a bad situation that I had to accept your idea, knowing perfectly well that this was foolish. But standing without saying anything in the middle of a sentence, it is better to start again. Who knows? -- you may pass through, the needle may move on."

Mind is a gramophone record. So when you feel something coming from the beyond you can immediately recognize it, because you have never heard it before, you have never learned about it, you have never read about it; it is just absolutely from the unknown. Only then does a Quaker stand up and allow the unknown to be shared. And many times it happens that their meeting will end up without anybody speaking, because nobody can speak from outside the mind -- that is the ugliest sin according to the Quakers, because your mind speaks only what is borrowed.

Put the mind aside ... but that is risky, because one does not know where one is going and what one is going to say. But this spontaneity makes your intelligence such a joy, such a sharp sword that it cuts all that is rubbish and brings you fresh experiences, introduces you to new mysteries. There is no need of any conflict.

Taranga, you are creating your trouble yourself. You are saying, "I tell myself just to be authentic and then I get really confused." You are bound to get really confused. "Meditation takes away the immediate tension but I have found no way to get to the root of the problem." You will never get to the root of the problem, because the problem is very superficial, it has no roots.

In India we have a creeper which goes from one tree to another tree; it has no roots anywhere. It is a parasite. It simply digs into the tree and sucks the juice of the tree and goes on moving and spreading. Sometimes you will find it spreading on hundreds of trees, just a single creeper. But if you try to find its roots, you will never find them anywhere -- there are none. It exists as a parasite, without any roots. Your many problems are just like that.

Its name is very beautiful; its name is *amarbel*: a creeper of immortality. It has no roots, so you cannot kill it. You can take it away from the trees and throw it anywhere, and it will again somehow get attached to something and will start growing again. It is a very dangerous creeper because it kills the trees. It does not allow them to blossom, it takes all their juice. It does not allow them to come to fruition. But it itself has no roots.

You are creating more confusion and more trouble for yourself if you want to find out the root of the problem.

You say, "Meditation takes away the immediate tension." Then your meditation is not real meditation. At the most it may be a little relaxation; that's why it takes away your immediate tension. If it is meditation it takes away your tension forever. That is the very definition of meditation: not only the tension is taken away, it takes away your very mind which is the root cause of all the tensions. Not only one tension, but all possibilities of ever being tense -- meditation simply takes all that away and gives you an open and clear sky for your intelligence to grow ... as much space as you want.

So learn rightly how to meditate. Relaxation is good, but it is only a beginning; it just prepares the ground for meditation. But meditation is a totally different affair. You have to become aware of your mind stuff. Whatever goes on in your mind you have to become a watcher, and the watcher has to be so deep-rooted that slowly, slowly your mind disappears and only the watcher remains. Then all possibilities of tension, anxiety, anguish, disappear and you will not find even the conflict.

Meditation will give you a clear-cut insight to be authentic, to be spontaneous, and to live dangerously, because there is no other way of living. Those who want to live without any danger should dig their graves and get into them. Those are the safest places in the world.

"Now, now, just relax, Mr. Goldberg," said Hymie Goldberg's psychiatrist. "I have helped a great many others with problems far more serious than yours. Now, let us see. You said that in moments of great emotional stress you believe that you are a dog, a fox terrier. Is that so?"

"Yes, sir," mumbled Hymie, "a small fox terrier with black and brown spots to be precise. Ah, please help me doc, I just can't continue living in this madness."

The doctor pointed to the couch and said calmly, "Don't worry, Hymie, the first thing to do is to lie down on the couch and we will see if we can get to the root of your problem."

"Oh no doctor, I can't do that," said Hymie seriously, "I am not allowed up on the furniture."

That is his problem, that he thinks that he is a dog and nobody allows him on the furniture. How can you get to the root of this man's problem? This is not a problem which can be solved. This is sheer madness, which cannot be solved, which can only be dissolved -- and these are two different things. This man has not to be just advised that this is stupid, this is mad. All this advice has been already given to him by many people. Those things don't help; on the contrary, they continuously emphasize the fact.

What he needs .... He is living in an illusion; he has created a hallucination around himself. He has hypnotized himself in some way that he is a dog. You have to cut through his autohypnosis. You have not to take him to a psychoanalyst, you have to take him to a hypnotist who will take him into a deep hypnotic sleep and who will give another suggestion, canceling the old suggestion that he is a dog: "You are not a dog. It was only an illusion and it is no longer there, it is finished."

This has to be repeated for a few sessions continuously, so that it goes deep into his unconscious to the same point where the autohypnotic suggestion of being a dog has reached. Once the anti-suggestion reaches to the same point, the problem will dissolve. It will not be solved, it will simply disappear, it will evaporate. Hymie Goldberg will simply laugh and say, "What kind of nightmare had I fallen into?"

Every one of you has many, many auto-suggestions. You have hypnotized yourself, and society has supported it if those suggestions are useful for the society. For example, just today I was informed that in America a certain group of scientists are emphasizing a certain hypothesis against the evolution hypothesis of Charles Darwin. They are all fanatic Christians and they are saying that the theory of evolution is against the HOLY BIBLE, because the HOLY BIBLE says that God created the world in seven days in its completion. There is no question of evolution.

And the most surprising thing is that many of the states in America have made it mandatory, compulsory that in colleges, in universities, in schools the theory of creation should be taught, not the theory of evolution. And when these so-called scientists were asked, "What is the evidence? because everything goes against the hypothesis preached in the BIBLE" their argument was so hilarious ....

But all the American politicians are ready to accept it. Already governments of different states are passing laws. Books of the evolution theory of Charles Darwin are banned; they have been removed from libraries, they have been removed from university courses, and now in their place an absolutely absurd theory has to be taught, as mandatory. You cannot make it optional, you cannot even say that it is not scientific. And the reasons that they have given are just laughable.

Their first reason is that this theory is right because God himself has written in the BIBLE. Now, somebody should ask these idiots, "Do you have any proof that God has written the BIBLE except that the BIBLE says it itself?" So God writes himself that "I am writing the book." I can write in the book, anybody else can write in the book -- that "I am the God who is writing the book" -- and then I can write any nonsense, and that has to be accepted; it is not just hypothetical.

The Hindus believe that the VEDAS are written by God. And on many points they are absolutely against the BIBLE. The Mohammedans believe that the KORAN is a direct message from God, and on many points it is absolutely against the BIBLE. Moses has encountered God directly -- he is the only man in the whole of history who had a direct conversation, face to face -- and his statements are different from the Christians'.

There are thousands of pieces of evidence that this earth is four million years old, and our sun is nearabout sixty million years old, and this universe is at least a few billion years old. And science has come to these conclusions on very solid grounds. According to the BIBLE the whole universe is only six thousand years old.

And these scientists are trying to enforce on educational systems that it should be taught that God created the world four thousand and four years before Jesus Christ, completed it in seven days. And all the evidence that goes against it is not even to be discussed; it is banned. In one of the most advanced countries of the world, such a stupidity ... and naturally the students will repeat whatever is being taught to them. That will become their hypnosis. And from childhood until university -- almost one third of life -- continuous repetition. You can create any kind of hallucination.

Most of the things that you believe and you see and you experience are because of your hallucinations.

For example, in China for thousands of years it was thought that a woman is beautiful if her feet are very small. So small that she cannot even walk -- because her body needs a certain length of foot, as a support, to stand. Rich families, royal families who could afford it, made it a torture to the women. Girls, when they were born, were given steel shoes and they could not take them off, even in sleep. So their whole body grew up and their feet remained so small that they could walk only with two servants supporting them. That was thought to be real richness, real beauty. Such a nonsensical idea ... but it prevailed for thousands of years.

Everywhere you will find such nonsensical ideas in people's minds. They are not problems, they are social hypnosis, and unless your social hypnosis is taken away .... And the only way is to negate that hypnosis by another hypnosis. You have to be deprogrammed. Every human being has to be deprogrammed so that his state of mind is absolutely clean, and from there you should start developing. Then you may come to the state of a Gautam Buddha or a Jesus Christ; then you may come to your ultimate destiny: utterly fulfilled and absolutely satisfied, and grateful to existence that it gave you such a great opportunity.

A Sunday school teacher had just finished explaining about heaven. "Now," she said, "hands up, all those children who want to go to heaven."

All the children raised their hands except for little Hymie in the front row. "Don't you want to go to heaven, Hymie?" asked the teacher.

"I can't," said Hymie tearfully, "my mother told me to come straight home."

BELOVED OSHO,
MOST OF MY QUESTIONS ARE NEVER COMPLETED IN MY MIND. THEY SURFACE LIKE THE BUBBLES OF A LAVA POOL, THEN SINK BACK INTO THE MUD. THE ONLY QUESTIONS THAT ARE UNDENIABLY AUTHENTIC, LIKE THIRSTS THAT NEED QUENCHING, ARE THOSE TO DO WITH THE MYSTERY OF YOUR PRESENCE. SHOULD I BE PUTTING MORE ENERGY INTO CRYSTALLIZING MY INCOMPLETE QUESTIONS, OR SHOULD I JUST BE ALLOWING MYSELF TO GO MORE AND MORE DEEPLY INTO THE SILENCE OF THIS MYSTERY?

Puja Melissa, if it is possible for you to go more and more deeply into the silence of this mystery, of this life, of this existence, then there is no need to be worried about questions. All questions are superficial, and all answers too, because the reality can neither be questioned nor can it have any explanation or any answer. It simply is. Questions and answers are games you can play with.

I allow you to question because if I don't allow you to question, they will go on and on inside you, whirling and driving you mad. I allow you to question so that they can come out. My answers are not answers to your questions, my answers are simply a death to your questions. I destroy your questions, I don't answer them, because if I answer them you will only become more knowledgeable. You will now have instead of questions, answers, but you will remain in the same mind which had questions -- now it has answers.

At least questions were good because you were humble, knowing that you are ignorant. Answers are more dangerous; they will destroy your humbleness and they will give you a feeling that "I know." That will be a great nourishment to your ego.

I cannot give any nourishment to your ego, so my answers are totally different to those you will find anywhere else in the world. Everywhere those answers are imparting knowledge to you so that your question can be dissolved. I am not imparting knowledge, I am not interested in giving you information. I am interested in bringing to you a transformation, and that is a totally different dimension.

I have to destroy mercilessly your questions, so if it is happening on its own that you cannot complete your questions, you are blessed. Don't complete them. Let them die incomplete; they have to die anyway, so why complete them? Why waste energy? And if you feel that you are capable of going into silence and you can enter into the mystery without any questions, nothing can be better than that.

The old white-haired spinster was rocking on her front porch with her tomcat at her feet. Suddenly a fairy appeared and offered her three wishes. "Ah, go on," the old lady said disbelievingly. "If you grant wishes, let us see you turn this rocking chair into a pot of gold."

The fairy waved her wand and the spinster found herself in the center of a pot of gold. Her face lit up. "And I get two more wishes?" she asked. "Anything your heart desires," said the fairy.

"Then make me into a beautiful young girl," she ordered. Another wave of the wand and her wish was granted. "Now," said the old lady, "make my tomcat into a handsome young man."

The good fairy waved her wand and disappeared as the third wish came true, and the man of her dreams stood where the tomcat had been sleeping. The young man approached the once old lady and took her in his arms, and murmured gently, "Now, aren't you sorry you sent me to the vet?"

Bringing your questions to me is dangerous. You will be sorry for it, because my whole work is to destroy your questions, to demolish your mind and to clean you completely from all past and all inheritance from the past. I want you to be as fresh as Adam and Eve, as if there has been nobody before you, so that you can start completely fresh. Then each moment is such an adventure and such a deep penetration into mystery. And you don't know fear because you have never experienced fear. You are not conditioned because you have never been with anybody.

Meditation is my method to demolish your past, and your mind is nothing but your past. Meditation is my method to give you a new birth, a new beginning, a revolution in your being, so that you can find reality as an experience for your thirsting soul, not answers for your questions.

Questions and answers are just intellectual. You need a real encounter with existence. Only that can help you to blossom, to be liberated, to be enlightened. Silence is perfectly the right path. If your heart has heard and felt something of silence and is entering into the mystery of existence, then forget all about your questions and forget all about answers. Just be silent. And as you become more and more silent, the mystery will go on opening its doors to you. Door upon door, peak upon peak ... there is no end.

Life is such an eternal miracle, and it opens its doors only to the magic of silence. Whoever has understood silence has known the science, the magic, the art, the knack of entering into reality as if it is your own home. In fact it is.

Questions and answers will keep you outside the temple and will never allow you to enter the temple. Leave questions and answers where people leave their shoes, and enter into the silence of the temple. Silence is the way. That will bring you a new dawn, a new explosion of light, an overwhelming dance -- a dance in which the stars and the trees and the ocean will be your partners. The whole existence will be your music.

I don't teach anything about God, I teach simply about experiencing the dance of this mysterious life ... and you will know about God. God is not a person, but only the fragrance when you have come to your ultimate actualization. When you have attained to your destiny, you will know a quality that can only be called godliness. You will not meet a God confronting you, you will see God radiating from your heart, from your very being, as rays of light and love and compassion and beauty.

A dentist and his assistant were busy pulling a man's tooth when a sharp cry from outside caused them to look up. They rushed to the window just in time to see a good friend of theirs go hurtling past.

A couple of moments later someone burst into the office shouting, "Hey, did you hear about Johnny Jones? He just jumped off the roof and fell sixty stories. He is lying down there on Madison Avenue right now and he looks pretty bad."

"That's funny," said the dentist. "We saw him go by just a minute ago and he looked fine."

Life is so mysterious. If you are open you will find everywhere so much to laugh at. It is simply hilarious. So enjoy this life, its hilariousness, its mystery, and be just like an innocent child without any questions, without any answers. Don't be bothered about knowledge and I promise you, wisdom will be yours.

Those who are knowledgeable are preventing wisdom from entering into their beings. Knowledge is not a door, it is a wall; it is a China Wall -- very thick. It does not allow anything so fragile as wisdom. It does not allow anything like light, fragrance, joy, music, anything that can make your life meaningful, significant ... and you can declare to existence that it has been a great blessing to be here on the planet. "There is no way to pay it back. All that we can do is to show our gratitude, our thankfulness." That thankfulness is the only right prayer. It has no words in it, just a feeling of gratitude.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #30
Chapter title: The path goes round and round

3 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
LATELY, SITTING IN YOUR PRESENCE I AM AWARE THAT I DON'T FEEL THE LOVE I USED TO FEEL IN THE PAST. RATHER, I AM AWARE MORE OF YOUR SILENCE AND MY FALLING INTO THIS SILENCE, THIS STILLNESS, BEAUTY, QUIET AND GRACE. OSHO, CAN YOU PLEASE EXPLAIN THE DIFFERENCE BETWEEN LOVE AND SILENCE, AND WHY I FEEL SADDENED BY THIS HAPPENING?

Prem Ratna, the path of a seeker is not straight. It takes many turns, unexpected ... suddenly, out of nowhere. But you will come back to the same experience again and again, on a higher level of course. It is just like going up a mountain: the path goes round and round.

You come to the same spots but on a higher level. You will come to feel love at least seven times, and you will lose it the same number of times, but each time it will be a different quality of love. And the same is true about other experiences -- silence, blissfulness, innocence, ecstasy. Unless you become enlightened you will not be able to gather them all; they will be scattered along the whole path. But it is happening for the first time, hence the question.

The love that you used to feel was the lowest rung of the ladder. It was beautiful, but still, it was not the purest that comes at the last rung. Now you have moved on and you are feeling silence, stillness, beauty, quiet and grace. But because you have lost love you are feeling sad. There is no reason to feel sad; on the contrary, there is every reason to feel joyous. You have moved on the path.

Soon the turn will come again, that you will find love enveloping you. But it will be a different experience. Although the name remains the same, it has a depth which was not there before. Before it was a superficial layer, now it has depth and height. Before it was horizontal, now it will be vertical. It will be lost also, and again you will feel a great silence and stillness and serenity, and you will see the difference from the first experience of silence.

The first experience of silence is only an absence of noise. The second experience will start turning from the negative to the positive. It will not be just absence of noise, it will be a positive existence in itself, not related to noise at all. And then silence is a tremendous transformation.

Just to not feel the noise is one thing. We call it silence -- it is not silence -- but when silence descends on you as a positive force, it fills you. It is not emptiness, it is overflowing.

And so will be the other qualities: stillness, beauty, quiet and grace. And this is going to happen seven times, so there is no need to be sad; you will lose on one level and you will go on moving. You will find the same experiences on a higher level, more crystal clear, more penetrating to the heart, more transforming, more positive. And each time it happens you will be rising higher.

After the seventh, nothing will be lost. Then you can gather all the experiences of seven layers into one organic unity. That unity happens on its own. That's what I call enlightenment. Now there is nowhere to go, you have reached the highest point and from that point you can see all those lower stages.

Remember a basic law: the higher can see the lower and can understand it; the lower cannot see the higher and cannot understand it. So what is happening is perfectly right. Just don't disturb yourself by sadness that can drag you back.

Rather than moving onward, you can go backward and you can find the love again. But then you will not be evolving in consciousness, you will be stuck, and stuck at the lowest rung of the ladder. It is natural to feel sad because you don't know what is going to happen ahead. You only know that something is lost. You don't know that it is lost only to appear again when you come to the same point, having gone right round the hill -- but at a higher place.

You will see the same beauty and the same scenic experience, but you will be at a higher evolved consciousness. And with you everything goes on deepening, becoming more clear, becoming more than just an experience. It goes on becoming your very being.

The day silence, love, blissfulness, ecstasy, all become not experiences but your very being -- you breathe them in and out; your heart beats with them, dances with them; your being is filled with them, it is no more something that is coming from outside ... on the contrary, it is something that is overflowing from your innermost source -- then only will you understand that there was no need for any sadness at any moment.

Just to help you to drop the sadness:

Mona was applying for a job at the whorehouse.

"So," said the madam, "just how expert are you?"

"I don't like to brag," said Mona, "but I can make love standing on my head."

"Great," said the madam, "you are the one I want. There is a yogi waiting downstairs."

BELOVED OSHO,
I AM VERY AFRAID TO WRITE TO YOU, BUT I NEED TO TELL YOU: THANK YOU FOR TELLING ME THE TRUTH ABOUT MYSELF.

Dhyan Om, there is no need to be afraid. I am happy that you have understood the truth. You have been living unnecessarily in misery.

In all relationships nobody is responsible for misery. Just the very nature of a relationship is that it turns sour at a certain point. It is neither you nor the other who is responsible for creating the misery, but both are suffering immensely. And the nature of the mind is such that it goes on clinging and hoping, even hoping against hope that perhaps tomorrow things will be better, that it is only a passing phase. You go on somehow consoling yourself.

You go on thinking that the other will understand, but it is not the fault of the other. The other is also waiting for you to understand. And it is not your fault either. So there is nothing to understand, you have simply to see and recognize that a relationship as such is bound to end up in a boring, miserable suffering.

The moment it starts happening, if you are alert you will separate ... not condemning or complaining against the other, because nobody is really doing anything. It is the relationship's very nature that it cannot remain the same as it was before the honeymoon ended. It cannot be the same after the honeymoon; the whole world has changed. And as days pass, things that you were dreaming start becoming clear to you -- that they were only dreams, they don't have any reality. Both feel frustrated, and both try to throw the responsibility on the other, so that instead of love, fighting becomes their only relationship.

But the problem is that the man or the woman goes on clinging even though everything is going towards hell. The reason for clinging is the fear of loneliness. It is better to be miserable but with somebody, than to be lonely -- because when you are lonely you have to face yourself. And unless you are prepared for a deep meditation, and to see your inner being and transform your loneliness into aloneness, you are going to cling even though it is miserable. And that's what you were doing, that's what many are doing.

In fact you proved a pioneer. You created the understanding in many others. After you, many suffering couples have separated. They all owe gratitude towards you. You were the first to take the risk and move out of the relationship. And it is good that you are not angry at me. That's what ordinarily happens if a man has no intelligence.

I am not going to console you. If I see that things are becoming bitter, I want you to separate. Separate

peacefully, separate with respect towards each other; separate in such a way that you don't become enemies, that at least you remain friends. Separate without hate. Remember the person you have loved at least deserves not to be hated.

But if you go on clinging too long, all love is forgotten, all beautiful moments are forgotten. All that you can remember is misery and misery and misery -- every day misery. Then love turns into hate, then everything is poisoned. Then you cannot separate even with grace, and after separation you cannot even think of friendship.

And because I made it clear to you, naturally a man who is not intelligent will start thinking in angry terms against me -- that I brought the idea of separation. But you will find that you are happier than you were in the relationship.

Latifa has again been heard, after many many months, laughing. Yes, this is Latifa! She had forgotten to laugh completely. And now remember never to get into the same trap again. You can have friendships, you can have casual relationships, but never go beyond casualness. Don't make them permanent. Don't try to cement your relationship -- that will kill you both. Remain free.

One of the wisest steps is to never live with the woman you love. Live separately, so you are free to be alone, she is free to be alone. Never make promises and commitments, never demand that only you should be loved. On the contrary, if your woman or your man on the weekends takes a little joy in somebody else, it is perfectly good for a change. And after the change, back to the working days, it feels better. One is rested, and one's mind is no more wandering, and one knows that this woman or that, this man or that, they are all the same. When the light is turned off, then all differences disappear!

So just enjoy your aloneness. That does not mean that you have to remain without creating any friends, but make it clear always ... At least my people should remember it. The old world has suffered so much because these simple things were not understood, and they made it almost compulsory that you have to be together once you have decided to be with someone. This goes against man's frailty, man's weakness.

Man is not made of steel. What is love today, tomorrow may not be. If tomorrow somebody else catches your eye, what can you do about it? The old man used to repress it, but when you repress something it turns into anger against the woman whom you are now tied to like a prisoner. The woman hates the husband because she is tied.

Just a few days ago one sannyasin was saying, "I have given him enough rope." What do you think your husband is -- a dog? You are giving enough rope, but the rope is in your hands. The moment you see the dog has seen some other girlfriend, you pull the rope back: "You son of a bitch, come back!" This is not love, this is pure politics. It is a lust for power, domination.

Two bishops were discussing the decline in morals in the modern world. "I did not sleep with my wife before I was married," said one clergyman self-righteously. "Did you?"

"I don't know," said the other. "What was her maiden name?"

And these are the people who are enforcing morality, who are teaching you to be committed, to be loyal, who are teaching you to remain attached with one person. Nobody is concerned whether it creates a hell for you and the other.

There is an ancient parable: A man's father died, so the whole neighborhood came to console him. Many old people said to him, "Don't be worried, if your father is dead we are here. Your father was our friend and we are just like your father; you will not miss him. You can always come for any advice or for any help. We are available to you, you are just like our son."

Then his mother died, and all the women of the neighborhood said the same thing: "Don't be worried, we are just like mothers to you. You can come to us the way you used to go to your mother for any help or any problem. We will always remain available. She was such a good soul and we all loved her." Then his wife died, and he waited and waited and waited and no woman turned up. He was very angry. He came out of his house and shouted, "What has happened? When my father died all the old idiots came to be my father. When my mother died, all the stupid old women came saying that they want to be my mother. Now what has happened? My wife has died, and nobody is coming to tell me, `Don't be worried, she was a great soul, and we are just like your wife. You can come to us.' Nobody is coming!" And the neighborhood remained silent.

The relationship between man and woman as husband and wife has been put in a special category, different from every other relationship. This is not the right approach, not an enlightened approach. If the

people had been really understanding, women would have gone to him and said the same thing, that "Don't be worried, if one woman has died, we are all here. Whenever you need or whenever you feel alone, just ask for help and we will be available." In a really human society, all jealousy will disappear, all domination will disappear. People will be helping each other in their loneliness, and helping them to become capable of being alone. It is human.

So if your woman once in a while goes with somebody else, there is nothing to be worried about. If your man goes with somebody else ... everybody needs holidays. But your saints, your priests, because they don't have any holidays ... a saint has to be a saint for seven days continuously; there is no Sunday. He cannot take leave of his saintlihood even for a single moment. Because he cannot enjoy any holiday, he takes revenge on society. He will not allow you either to have holidays.

They decide your morality, they decide how you should live, and they are the worst people to decide it, the most inexperienced people to decide it. They don't know relationship, they don't know the intricacies of relationship; they don't know the fragility of love. They don't know that the human mind gets bored with the same thing every day, and just a little holiday will be a tremendous help to keep people together.

It is said that Mulla Nasruddin was made an advisor to a king, and because of his beautiful stories the king became very much addicted to him. He wouldn't let him go anywhere. They used to eat at the same table -- that was the first time that the king had allowed anybody else to sit at the same table while eating. The first day Mulla was sitting there and the king said, "The cook has made stuffed bindhis." Once in a while it is really delicious, but only once in a while. And the king appreciated them. Seeing that the king was appreciating, Mulla said, "Perhaps you don't know that bindhis are not only vegetables, they are medicine. They prolong your life, they make you more powerful, they give you longer youth. It is written in the ancient books of medicine."

The cook heard all this praise so he started making stuffed bindhis every day. The second day the king tolerated it; the third day he was feeling angry that this idiot, Mulla, had corrupted the mind of the cook: "It seems now my whole life I have to eat bindhis!"

On the fourth day it was too much, and he threw the plate on the ground shouting at the cook, "I will shoot you if ever I see a bindhi in this house again."

Mulla said, "I was going to say the same thing before you did. This cook needs to be shot immediately. Bindhis are very dangerous."

The king said, "Mulla, have you forgotten what you said before?" He said, "I am your servant, I am not a servant of bindhis. You were appreciating so I appreciated; I am just here to serve you. Now if you want me to, I can shoot the cook."

The cook said, "This is strange. You corrupted my mind."

But human mind has to be understood. It gets bored with the same thing every day. Whether it is a wife or a husband, or a certain food, or a certain film ... how long can you see a film? Once is great. Twice it is dull, because you already know what is going to happen. Thrice and you will start thinking of committing suicide: if this is the film that you have to see for your whole life, it is better to be finished with it.

My own approach is that boredom is coming into relationships because we have made relationships very tight and very controlled. This should be more free, and newer pastures should be available to both the persons. And they will come together again and again, with great love, because whoever gives you freedom creates love in you. Whoever destroys your freedom destroys your love too.

"Baby, I am going to kiss you to death tonight," said the big, macho man.

"Yeah, sure," teased the young secretary.

"Baby, you will be lucky if you can walk tomorrow," he bragged.

"Sure, sure, we will see," scoffed the girl.

When the chips were down though, and the big man could not quite come up with the goods, the girl pulled out a feather from a pillow and began to stroke him lightly on the forehead.

The big, macho guy eyed her curiously and asked her, "Hey, what's the big idea?"

"Well, comparatively speaking," she scolded, "I am beating your brains out."

BELOVED OSHO,

THE OTHER DAY I HEARD YOU SAY THAT WHEN WE TAKE SANNYAS WE MAKE YOU OUT A BLANK CHECK OF OUR LIVES. I CAN IMAGINE THAT THIS STATEMENT WOULD ROCK THE VERY

FLOORBOARDS OF THE CONSERVATIVE ELEMENT THE WORLD OVER. BUT AS FAR AS ONE OF MY BEST FRIENDS IS CONCERNED, AFTER HEARING THAT, HE JUMPED AND TOOK SANNYAS THE NEXT DAY. IS THIS THE WEALTH OF COURAGE LEADING TOWARDS THE NEW MAN?

Satyadharma, it is true that when you take initiation into sannyas you give me a blank check for your life. And it is also true that this will rock the very foundations, floorboards of the conservative element the world over. I want it to happen. I want to destroy all those foundations and floorboards of the conservative mind that have kept humanity under slavery for centuries. They are the worst criminals and the greatest enemies of man. And this is also true, that your friend is a courageous fellow, a man who loves adventure, a man who accepts a challenge when it comes and is not too cowardly to escape and hide himself. But there is one thing that I have not told, and I would like you never to tell anybody -- at least the orthodox and conservative elements in the world -- that I have never used anybody's blank check.

Certainly initiation means you have taken a step into a dangerous life. You have accepted me as your friend in the darkness and you have given your hand with great trust. But I have never used any blank check and I have never used or even interfered in anybody's life. It is just on your part -- I am absolutely out of it. It is your initiation and it is your initiative to offer your life to be transformed. But the whole action and its responsibility is yours. You can take your blank check back any moment, because it will remain blank. But unless you take a step with such courage, you are not going to grow.

Growth certainly needs one thing, and that is courage. That is the most fundamental religious quality, the only qualification that I require from my people. Everything else is ordinary and can follow, but courage is the most fundamental thing, the first thing. Yes, Satyadharma, this is the courage which will bring the New Man into existence. The past, the old man, the outgoing man was very much of a coward. He remained a sheep, while he had the potentiality of being a lion. He remained a sheep because it is very cozy to be surrounded by a big crowd; one feels secure and safe. And one feels that "Everybody cannot go wrong, and I am going with everybody." This is one of the greatest mysteries of life, that crowds always go wrong. They cannot go right. Have you ever heard of any crowd becoming enlightened? It is always the individual who attains to the highest peak of consciousness. The crowd remains at the lowest possible state of consciousness -- just a very small, thin layer of consciousness. And the bigger the crowd, the thinner becomes the layer of consciousness.

Courage means to stand alone and to take a path without anybody to be your companion, without any guide, without any map ... just finding out your way in the thick forests of life. This very effort makes you alert. This very fact creates consciousness in you, because you are surrounded with all kinds of dangers -- the wild animals, the darkness of the night, and the untrodden path. Nobody knows where you are going. In such circumstances an explosion happens in you which becomes the rebirth, or the beginning of a new dawn, or the beginning of a new man.

But Satyadharma, you have to learn something from your friend. You have taken sannyas almost for granted. It is not a danger to you; perhaps it has become a shelter to you. Mind's cunningness has no limits. It can make a dangerous situation also a shelter, a security -- at least it can hallucinate. Otherwise the very act of becoming a sannyasin will be a great transformation in your being.

"My beautiful sexy lady," whispered the suave playboy, "you are the only girl for me. I dig you, I'm crazy about you, I'm nuts about you. I can't make it through the night."

"Hey, wait a minute," protested the shy girl. "I don't want to get serious."

"Hell, baby," said the guy, "who's serious?"

If you become a sannyasin because others are becoming, because some of your friends have become sannyasins -- to you it is just a curiosity, not an authentic longing for search -- then it will not help you in any way. It will be simply an exercise in utter futility.

Sannyas cannot be accidental; it should be intentional. You should be ready to go into any transformation, any change. And the curious man is not ready for that -- only a seeker, only one who is ready to risk his life. That risking of life is the beginning of a new consciousness within you. It is the awakening of your soul.

BELOVED OSHO,

SINCE "I" AND "DOING" SEEM TO BE RATHER A PROBLEM, IS THERE ANYTHING "I" CAN DO TOWARDS "NO I" AND "NO DOING"?

Anand Nada, an old Zen master, who was known and feared for his ferocious behavior and his unpredictable answers, was once visited by one of his disciples. He knocked cautiously at the master's door and asked, "Master, are you there?"

After a moment the disciple heard a wild voice roaring back, "No!"

The disciple answered, "Oh, what luck that I did not come."

You are unnecessarily getting into puzzles. You are asking, "Since `I', and `doing' seem to be rather a problem, is there anything `I' can do to move towards `no I' and `no doing'?"
Nothing is needed but a good laughter.

The teenage couple were having an argument on the phone. Finally the boy exploded and said, "I am tired of this fooling around. I am coming over to your house tonight and I am going to throw you down on the sofa and pull off your pants."
"Oh no you're not," shouted the girl.

"And I am going to screw you so hard," the boy continued, "that you won't be able to walk straight."
"Oh no you're not," shouted the girl.

"And what is more," the boy cried, "I am not even going to wear a condom."
"Oh yes you are," shouted the girl.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #31
Chapter title: Unholy gossip -- not holy gospels

3 July 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
IS IT BECAUSE OF WOMEN BEING REPRESSED SO LONG THAT THERE ARE NOT MANY WOMEN COMEDIENNES OR JOKES THAT DON'T HAVE A MALE CHAUVINISTIC RING TO THEM? DO WOMEN NOT HAVE SUCH A GREAT SENSE OF HUMOR AS MEN? I AM ASKING THIS QUESTION VERY SERIOUSLY, BUT WOULD SETTLE FOR A JOKE AS AN ANSWER.

Maneesha, the sense of humor comes into existence at the last stage of evolution. No animal other than man has a sense of humor. The sense of humor can be called the criterion whether evolution has become conscious or not. Up to man, evolution is an unconscious process. With man something absolutely new opens its wings: evolution is no longer dependent on the blind forces of nature, man has to take it into his

own hands.

Your question is immensely significant, because man has not allowed woman the same status, the same position, the same freedom as he has allowed himself. The woman has lived down the ages as a prisoner. In the name of religion, in the name of morality, in the name of chastity -- all great names but hiding a simple and ugly fact: slavery, spiritual slavery.

Education was not allowed, social movement was not allowed. In different countries, in different ways, the woman has been reduced to a subhuman status. Because she is not educated, she has to be dependent on man financially. She cannot compete with man in the marketplace or anywhere else. She is debarred from any possible evolution of consciousness in any dimension.

For example, there have not been any great painters or poets or musicians or sculptors from the world of women. Not that woman is incapable or intrinsically has no potential, but potential alone is not enough. It needs opportunity to become actual and man has removed all opportunities for woman's growth. That's why there is no sense of humor in women. They cannot in fact enjoy laughter. Their very situation is sad. They are living in chains, invisible, they are living in prisons. But they have lived in those prisons for so long that everybody has forgotten that they are prisons. They are in every way handicapped, prevented from everything creative -- even prevented from being spiritual beings.

It is a very sad story that half of humanity has been prevented from every creative dimension. And this half of humanity has far bigger a heart than man, has more capacity for sensitivity than man, can create in many dimensions in a far superior way than any man, but she has just not been given any opportunity. On the contrary, all kinds of preventive measures have been taken so that she remains enslaved. It is so ugly, so condemnable that because of this very few women could become enlightened.

And they have more potential for it than man, for the simple reason that nature endows them in a few dimensions with greater energy and greater power -- because they have to be mothers. Nature depends on them for reproduction, for life to continue. Man's hand in life's perpetuation is negligible. On the contrary, man has been the cause of bringing destruction and death to millions of people around the globe. As far back as you can go, you will always find man fighting. His whole effort, his whole intelligence and genius has been devoted singularly in creating more powerful weapons to destroy.

Woman is the source of life; man seems to be in the service of death. And of course the source of life has more creative possibilities than man can ever have. It is not a coincidence that even those few men who have been great musicians or dancers or poets or painters, in some way became as graceful as women.

Friedrich Nietzsche had a great insight when he said, "I cannot accept Gautam Buddha because he has a feminine quality." Friedrich Nietzsche is deep down a male chauvinist. In Gautam Buddha's whole life and whole philosophy, he finds only one thing that is significant to him, and that is the feminine grace of the man. And because of that he condemns Gautam Buddha.

His condemnation is not based on any argument against the philosophy of Gautam Buddha. His condemnation is that his philosophy must be wrong because it creates a feminine grace, it makes people incapable of violence. Gautam Buddha's meditation techniques will destroy war, and without war there will be no great men. It is war that creates great leaders. A strange argument in favor of war. A very strange idea against peace, against silence, against grace, against enlightenment itself.

But as far as I am concerned, to me it shows that the woman has more potential to become enlightened. She is far closer to enlightenment because she already has the grace, she already has a loving heart. She has been corrupted badly, poisoned badly, but still, in spite of all that has been done to her, she is capable of coming out of the dark night.

The woman has had nothing to laugh about, she has had only things to weep and cry for. She knows perfectly well how to cry; she is expert in tears. Laughter has been a faraway goal. What has the woman to laugh about? Her whole life is so badly damaged: her potential has been so much crushed, her individuality has been kept in such a bondage, her wings have been cut, her roots destroyed. No other class has suffered so much through the hands of man as woman. And she has given birth to man, and she has raised man, and she has loved man, and she has been a companion to him in the darkest nights. She has been a solace in the most depressive moments, she has been an ointment for all his wounds. Still, man has paid her only with slavery and more slavery.

It seems there is some psychological fear. Man seems to have sensed it at the very beginning that woman has some more superior powers, some more vitality, and if she is allowed total freedom to grow she will go far ahead of man. It is better to keep her wings cut so that she cannot fly in the open sky; to keep her weak; to teach her, condition her that she has to depend on man.

The Hindu scriptures say, when you are a small girl you should depend on your father; when you are a young woman you should depend on your husband; and when you are an old woman you should depend on your children. But you should always depend, you should never be independent. The ugliest words of abuse have been used in all the so-called holy scriptures.

The ultimate result is that the woman has become very bitter. Her whole being has become a cry for revolt. She is not at peace to laugh at things; she is in utter misery and despair, and unless she becomes liberated she will not have a sense of humor. Once she becomes liberated, she will leave man far behind in all creative dimensions and she will be really joyous and playful. Naturally, she is not serious, she is not concerned with serious things. Man by nature seems to be serious. If you talk about nonserious things, he thinks you are being childish.

The woman never talks about God or about heaven or about hell. She is not interested in the holy gospels, she is interested in all the unholy gossips! She is interested in a very nearby life. She is pragmatic, practical, realistic; she is not a stargazer.

I am reminded about a great astrologer. The story is from ancient Greece, from the times of Socrates. The astrologer was looking at the stars in the night, and he was going to look at the stars at a place out of the city, in the open ... to see better -- he had only primitive instruments. And because he was looking towards the sky and not looking at the earth, he fell into a well, and he shouted. An old woman living by the side, on her farm, came to rescue him, and when he was out of the well he said to the old woman, "You may not know me, but I am the greatest astrologer in the whole land. I am the astrologer not only of the king of Greece but of the kings of many other countries. Even very rich people stand in line to see me, but for you I will do a favor -- you have saved my life. You can come any day you want and I will read your birth chart, look into your future, into your past, and I will not charge you anything."

The old woman laughed and she said, "Forget all about it, I am not going to come, because if you cannot see that a well is ahead of you, what more future ...? First learn to see what is ahead of you, then start telling others what is in their unknown future. Don't befool me. You can befool the kings. Even if you pay me, I am not going to come. I have seen your reality."

Man has always been interested in faraway things. The woman is never interested in faraway things, her interest is very real. And if she is allowed freedom -- and she will have to be allowed because it is time .... This kind of slavery cannot be tolerated any more; neither by women, nor by any man who has any compassion, any intelligence, any love. This situation has to be totally changed.

Then she will sing songs that her past is absolutely missing. She will dance, and she will dance better than any Nijinsky; she will paint better than any Picasso. And her songs and her paintings and her music and her dances will be closer to life, more sane, more healthy. Once she is completely liberated she will be able to produce more Buddhas, more Bodhidharmas, more Jesuses than man has been able to. And one thing can be said with absolute certainty, that she will not crucify a Jesus, she will not poison a Socrates, she will not murder a Mansoor; that is simply inconceivable about woman.

Man is destructive, woman is creative. Her laughter will also be of a different quality, of a far superior quality ... more innocent and more childlike.

But Maneesha, it has not been up to now possible simply because the woman has not been accepted as a human being. And she has been forced to remain in the shadows, never coming out into the light. But I would like my people, whether they are men or women, to feel sad about the past and to do everything to break away from the past and its ugly inheritance. I teach complete discontinuity.

The woman should be given her rights to grow in her own uniqueness, and that will enhance the whole society. It will enhance man too because man begins his life in the woman's womb. For nine months he is one, totally one with the woman. And scientists say that in nine months the child grows more than he will grow in the coming seventy years of his life. Those nine months are condensed growth, almost unimaginable -- because the child has to pass through all the stages that man has passed through in the whole evolution. Almost millions of years have to be passed in nine months' time: from the fish to the man.

The first stage of the child in the mother's womb is that of a fish. And then he passes through all the stages of other animals. He has lived inside the woman, and you will be surprised ... Sigmund Freud and his school of psychologists have contributed many great insights. One of them is that man's whole search for paradise, or a heaven, or the kingdom of God, or nirvana is nothing but the search for the mother's womb.

Those beautiful nine months without any responsibility ... not even the responsibility to breathe -- the mother was breathing for you -- not even the responsibility to bother about your food. No question of past, no question of future, just the present moment and everything is available. Before the child asks, everything

is available to the child. Sigmund Freud feels that those nine months have remained in the unconscious and they are creating the urge to find those golden moments again. Certainly you cannot enter the mother's womb again. But he has a great idea and great insight.

You can enter into the womb of the whole existence. Nirvana and the kingdom of God are nothing other than entering into the womb of existence itself where no responsibility, no burden, no fear, no death ... but only a pure, eternal dance of blissfulness.

The moment the woman is totally free, not only will she make life more peaceful, more full of laughter, she will also make man calm down, be less tense. And you all know it -- in ordinary experience it happens. If two persons are fighting and a woman comes in, they calm down, they become just gentlemen immediately because a lady has come in. They cannot use the dirty language that they were using before, they cannot behave barbarously the way they were behaving before.

Just now in America, in a few federal jails, they are experimenting by mixing women prisoners and men prisoners together; up to now the jails were separate. After just a few months' experience, strange conclusions have come to light. The most important is that the male prisoners have become less dangerous. A certain calmness and quietness ... just because of the presence of the women amongst them. And the jail psychologists are simply surprised. The very ferocious criminals, murderers, rapists, even they have started behaving in a better way. They have started shaving twice a day!

In their jails they are running out of Eau de Cologne because the men are asking continuously for Eau de Cologne; they don't want that the women should notice that they are smelling badly. They are asking for combs and mirrors -- new demands that they had never bothered about before. They are taking regular baths and asking for fresh clothes every day. Their habits have changed; otherwise they were constantly fighting and quarreling amongst themselves. But the presence of women has changed the whole atmosphere.

Although they are not allowed to make love ... The prisoners are complaining only of one thing. They have not raped any woman, which was expected: whether you allow it or not. They have been raping outside the jail -- that's why they have been put in jail! And you provide women; it is taking a risk. But no woman has been raped in the jail. On the contrary, their complaint is that, since women have come into the jail, they are being constantly watched, and that has become a tension in their minds.

The jail authorities are constantly watching from every window, from every door, from every keyhole. They are watching that no harm is being done to the women, and the prisoners have complained, "This is insulting, this is humiliating us. Nobody is behaving badly with the women, but being constantly watched is against human dignity. We may be criminals but still we are human beings, and we don't want that the whole night somebody is watching. We cannot even sleep without being watched." Otherwise they are very happy and they have welcomed the women. And the women have also been in for a great surprise -- nobody has harmed them and the atmosphere has suddenly lost its heat, anger, and a certain calmness has settled.

If all over the world the woman is allowed freedom to grow to her potential, there will be many, many women enlightened; many, many women mystics, poets, painters. And they will enhance not only the woman's part of the world -- because the world is one -- they will enhance the whole world. They will give man also new dimensions because their ways of seeing things are different. Man looks at things in one way; the woman looks from a different perspective. Life will become richer.

It is for the betterment of both man and woman that the woman should be given every freedom and equal opportunity for her individuality. Then there will be a sense of humor. And the woman can laugh more gracefully than man, she has every potential for it -- but it is repressed, condemned, criticized. She has lived a life of such misery that you cannot hope that she will show some sense of humor. But the day is not far away ... then the whole earth will be full of laughter. Instead of talks about war, instead of politicians giving speeches all around the world, instead of the sermons of stupid priests who know nothing, it will be far better that every man and every woman is able to see the hilarious side of life and to enjoy it.

Two jokes for you, Maneesha:

On his way home from work one day, the husband was suddenly filled with inspiration and bought his wife a bunch of flowers. Wanting to surprise her he knocked on the front door and waited around the corner. When his wife opened the door, he jumped out in front of her and with a big smile handed her the flowers. The smile froze on his face as she burst into angry tears. "My God, what is the matter, honey?" he asked.

"I have had a terrible day," she cried. "This morning I broke the teapot, the baby has been crying all day long and now, to top it all off, you come home drunk!"

Because this must have been the first time that he has brought flowers, out of great inspiration. The poor woman cannot laugh. On the contrary, the man's smile becomes frozen. He cannot believe that this is the reception his great inspiration gets.

A man went to visit an old married couple he had not seen for some time. The old housewife greeted him at the door and the man asked, "Hello Mabel, and how is Jack?"

"Ah, did not you hear?" said Mabel. "He died a little while ago."

"I am very sorry to hear that, Mabel," said the man. "Tell me, how did it happen?"

"Well," said Mabel, "he had gone into the garden to pick some vegetables for our dinner when he just collapsed and died."

"Good Lord," said the man, "that's simply terrible. What on earth did you do?"

"What could I do? I opened a tin of beef."

BELOVED OSHO,
IN THE LAST FEW DAYS I HEARD YOU SPEAK ABOUT WATCHING THE CLOUDS OF MOODS PASSING BY. THE OTHER DAY I HEARD YOU SAYING: BE TOTAL, GO TOTALLY INTO IT. I LIKE TO WATCH THE CLOUDS OF ANGER, SADNESS, JEALOUSY, ETC. PASSING BY, BUT NOT MOODS LIKE HAPPINESS AND JOY. I LIKE TO BECOME IDENTIFIED WITH THESE MOODS AND GO TOTALLY INTO THEM AND EXPRESS THEM. SHOULD I WATCH EVERY MOOD OR SHOULD I GO TOTALLY INTO EVERY MOOD? I CANNOT BRING THESE THINGS TOGETHER. WOULD YOU PLEASE COMMENT?

Anutosh Samat, no one can bring these two things together. You will have to choose one. My suggestion is, watch everything with equal distance, with equal aloofness. Sadness, anger, jealousy, happiness, joy, love -- remain aloof from all and just be total in your watching.

Your watchfulness should be total. You be identified with your watching because that is your nature, that's what you are. There is no question of disidentifying with it; even if you try you cannot succeed. Your intrinsic nature is simply that of a witness. A single quality of awareness makes your whole being. So watch everything as if it is a cloud passing by.

I can see your difficulty: you would like to be identified with love, you would like to be identified with happiness and you would like not to be identified with sadness, you would not like to be identified with misery. But this kind of choice is not allowed by existence.

If you really want to get beyond the mind and all its experiences -- sadness and joy, anger and peace, hate and love; if you want to get beyond all these dualities, you have to watch them equally, you cannot choose. If you choose, you will not be able to watch those which you don't want to choose. So the first thing is, just be a watcher.

It will be a little difficult in the beginning to watch those things which are so sweet, so beautiful because watching makes you distant from every experience that is passing by like a cloud. You cannot cling. Up to now that's what you have been doing: clinging to that which you think is good and trying to get away from that which you think is ugly and miserable. But you have created only a mess of yourself. You have not been successful.

The best way is to be totally a watcher, but if you find it difficult there is an alternative. But that is harder than this, it is more difficult than this one -- to get identified with every cloud that moves. If there is misery, then become absolutely miserable, then don't hold anything back, just go with it to the very end. If you are angry, then be angry and do whatever stupidity it suggests to you to do. If some crazy cloud passes by, be crazy. But then don't miss anything. Whatever comes to you, be totally with it in that moment, and when it is gone it is gone.

This also will liberate you, but it is a more difficult path. If you want something really dangerous to play with, you can get identified with everything. Then don't make any differentiation, that this is good to get identified with and this is bad to get identified with. Then there is no question; without any discrimination, get identified, and within a week you will be finished with it. Just one week will be enough, because so many things are passing by; you will be so tired, so exhausted. If you survive, we will meet again. If you don't survive, good bye.

But this is a dangerous path. I have never heard of anybody surviving. And you know perfectly well what kind of things come to your mind. Sometimes you feel like barking, then get into it, bark like a dog.

And whatever the world thinks, let them think. You have chosen your path, you will get free ... perhaps totally free. Enlightenment and freedom from the body will come together! But it is a bit dangerous.

People may try to prevent you, because nobody knows what kind of things come to your mind. Your own people -- your friends, your family, your wife, your husband -- may try to prevent you. There are many people all over the world whose families have forced them into insane asylums, because that was the only way to protect them. And this happens everywhere.

Just now the world has come to know that England's royal family has been keeping two persons, belonging to the royal family, locked in a basement for forty years in Buckingham Palace. And this was not released, this was not allowed to be known, because even to accept that royal people can go mad is humiliating. Royal blood?

For forty years they have been hiding the facts about where these people had disappeared to, and just now it has leaked out. Then they had to accept that they have been keeping them in a basement because they were behaving in an insane way, and they did not want the world to know that members of the royal family of England are behaving insanely.

But this goes on happening. In my village, the richest family had one person locked inside in their house his whole life. Everybody knew that something had happened to the person because he suddenly disappeared. But it was sixty years before, so by and by, people had forgotten. I came to know just by chance, because one of the sons of the man who was kept in chains was my student. Because he was from my own village, he used to come to see me often, and one day I just asked him, "I have never seen your father."

He became very sad and he said, "I cannot lie to you, but what is happening to my father is such a heavy weight on my heart. Because my family is the richest family of the village, they don't want anybody to know what they are doing with my father. They beat him; he has been encaged almost like a wild animal. He cries, shouts, screams, but nobody listens, nobody goes near. Just from the top, food is dropped to him. Everything that he needs is dropped from the top. Nobody wants even to face him."

But I said, "What has he done?"

He said, "Nothing special, he was just crazy. He used to do things which are not normal." For example, he might go naked into the market. Now, there was no harm ... he had not done any harm to anybody, he had just been walking naked in the marketplace, but that was enough for the family to force him. And they made him more and more insane. This was not going to help, this was not a cure, not a treatment.

So if you get identified with all your ideas, then you should think before you start the practice: what people will think about it and how they will behave with you -- although it is possible to get free of all those emotions if you get identified with all of them, without any choice.

Either be choicelessly identified or be choicelessly unidentified. The real thing is choicelessness. But the first way, you will be on safer ground. Be a choiceless watcher. Don't choose something good and don't throw away something bad. Nothing is good, nothing is bad; only witnessing is good and non-witnessing is bad.

"Doctor," said the housewife, "I have come to see you about my husband. We have been married for over twenty-five years. He has been a good husband, happy, contented and very devoted to me, but since he came to see you about his headaches he has been a different man. Now he never comes home at night, he never takes me out anymore, he never buys me anything nor gives me any money. Hell, he never even looks at me. Your treatment seems to have changed his entire personality."

"Treatment?" said the doctor. "All I did was give him a prescription for a pair of glasses."

Because he was not able to see exactly ... now for the first time he has seen the woman. So just a pair of glasses can make a dramatic change -- the whole personality, his whole behavior. Otherwise he used to be a very loyal husband.

And this will not be such a small thing, just a pair of glasses. If you start getting identified with everything, you will be in difficulty from every corner. It is better to choose the safer way; all awakened people have chosen that way. It is without exception the sanest path towards enlightenment.

BELOVED OSHO,
THE OTHER MORNING WHEN YOU TALKED ABOUT OUR RELATIONSHIP I HEARD MYSELF LAUGHING

AND SUDDENLY I GOT SO SAD. I REALIZED THAT EVEN THOUGH WE ARE SEPARATED AND I'M MUCH HAPPIER, PART OF ME IS STILL HOLDING ON AND CLINGING. I AM STILL DREAMING OF OM, THINKING OF HIM AND STILL, VERY DEEP DOWN HOPING. I HAVE HEARD YOU SAY THAT WOMEN ARE MORE CLINGING THAN MEN. AS FAR AS OM AND I ARE CONCERNED, IT IS TRUE. IT FEELS AS IF HE HAS LEFT IT FAR BEHIND AND I STILL HAVE IT IN MY MIND, IN MY HEART AND EVEN IN MY BODY. BELOVED OSHO, WHERE CAN I GO FROM HERE?

Latifa, it is part of our unconscious state. You were unhappy together with Om, now you are unhappy without him. You have to watch your mind. It will never leave you at peace; whatever you do it will create misery, because mind is a duality. You are able to see that you are happy, yet another part of your mind still longs to be with Om. And when you were with Om, the part that is happy now was very unhappy.

Mind will always be divided about everything in life. Half of the mind is for it and half of the mind is against it, so you are always in a tense state. You have to understand one thing: a few days being alone is not going to harm anybody. It will give you space to see things clearly; it will give space to Om to see things clearly.

And if you choose to be miserable, either Om may be available or there are even greater Oms. What do you think, only Om is a coconut? I have seen bigger coconuts around here. A coconut is not a rare thing, it is a very normal and a common variety. So whenever you are in difficulty ... but I would like you, for a few days, just to let the world be at peace. You be alone, let Om be alone. The world will remain always grateful, and perhaps you will start enjoying your aloneness. But give it a little chance. You have been with Om long enough and you have suffered every moment of it. Now again the desire for suffering ... one gets addicted. These are just drugs.

Now sitting alone in your room, with nobody to fight ... Otherwise I have heard that people are fighting the whole night, up to three o'clock in the morning. That makes life a thrill. At three o'clock they go to sleep, hoping that "Tomorrow we will see again. Just a little rest and then we will start again." Now you must be feeling alone. No need to be worried, you can talk alone. Just close your doors and talk with your pillow. Write on the pillow "Dhyan Om," make a little picture ... or you must have a photograph of Om, so put the photograph on that pillow and go on hammering whatever you want to say, or beat him, and he cannot do anything. Such a good situation!

And you are asking, "From here, where can I go?" There is nobody and nowhere, and there is no need to go. Some nut will come into your trap by itself. You just wait, keep your doors open ... some nut will enter. Most probably it will be Om himself, because he is feeling the same -- missing Latifa. And both were torturing each other; it was such a perfect couple that even I am feeling sorry that a perfect couple has been separated. You should think of me, too. It is so rare to find such a perfect couple. Nobody was tired of suffering, nobody was tired of misery, both were ready every day, and it was an ongoing story. Just a little interval is not bad.

For a few days enjoy aloneness, and if you really find it beautiful, joyous, then there is no need to get into any relationship, any trap. You can have friends -- even Om is not a bad guy. Once in a while you can meet with Om also. And because it will be only once in a while, there will not be conflict, there will not be fight; it will be a sweet experience. But don't hang around with each other longer. The moment you see that the climate is changing, find any excuse and get rid of Om.

And there are other people also. Why torture only Om? Give the same experience to a few other people, because everybody needs such experiences for their spiritual growth. You are just after Om; you want to make him enlightened anyway, whether he wants it or not. You can make, in the interval, a few other people enlightened. Om will be always there; he is also in the same situation. Let him torture a few other people, and then you can meet again with all your new experiences. Then you can torture with new methods, new techniques.

Right now, you have tortured each other with the same techniques, the same methods. First, learn a few more. Each person will give you some new technique, because everybody knows his own way, his own style of torturing others. It is a great opportunity -- don't miss it -- for you both.

You have created such a great trigger that many great couples are breaking away. Seeing that even Latifa and Om can separate -- who were living in constant hell, but they were so much glued ... You have become an example. Your name will be remembered in history! There are many couples separating, here and there, just seeing that "Even Latifa and Om can separate, so what is the problem? We can also separate. Why go on suffering?" You have made the door open and created a great example, just don't destroy your

prestige.

Beloved Latifa, you are not to go anywhere, just remain in your room alone. And let poor Om also have a little rest. When I see that it is too much for you to be happy, to be relaxed, to be restful, I can always send a message to Om, who is always ready to fall into the same ditch again. He will come with great joy to join you and create the same hell again. *Then* don't tell me, "From here, where can we go?" There is no need to go anywhere, just remain where you are.

But give a little time for you, for Om and for others who have followed your example. If you start being together again, all those who have followed your example will think, "My God, should we start joining together again?" They are for the first time feeling free and joyous. It is not only your question, now it is a question of many, many people. On your shoulders is a great responsibility. So be a little strong and allow a little rest to yourself; you have tortured yourself and Om enough.

I know, it is an ancient religious way of torturing to attain to the kingdom of God, but nobody has attained. By torture, you can only descend into hell. And you have tasted hell so long that just a small holiday won't do any harm. Just now, for two days, I have started hearing your laughter again -- for years I had forgotten how Latifa laughs. And many more are laughing and enjoying, so don't betray your followers.

"Why don't you settle the case out of court?" said the judge to the husband and wife.

"That's what we were doing, your honor," said the wife, "until the police came."

You have done enough to each other.

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #32
Chapter title: A little bit off the track

4 July 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I SEEM TO HAVE BECOME VERY MUDDLEHEADED AND SCATTER-BRAINED LATELY. BUT UNFORTUNATELY THERE HAS BEEN NO CORRESPONDING UPSURGE OF INTELLIGENCE. IS THIS JUST A TEMPORARY LAPSE OR DO I HAVE A LEAK SOMEWHERE?

Anando, you are a rare intelligence but it often happens that the people who are intelligent don't have a good memory. And people who are intelligent, if they are not a little eccentric, are very flat and boring. You are not flat and boring. You are a born cuckoo. And you can hear from the very morning ... the cuckoo is going sane. I have been listening for almost half an hour.

A man who has intelligence is bound to be thought by many to be a little bit off the track. And in fact he is. Certainly he is not one of the crowd. To the crowd he is an outsider, a stranger. He dreams dreams which

are not common, he hopes against hope, which looks absurd to commonsense people. He perceives faraway things, imagines utopias. He is the very salt of the earth.

And particularly being a woman you are even more rare, because man has not allowed women to be intelligent. Man has always kept them in an inferior position. Even the greatest men who are known to be compassionate have completely forgotten their compassion as far as woman is concerned. Perhaps there was a certain fear going against their whole manhood or perhaps they are not even aware what man has been doing to woman.

Even a man like Jesus treats women as if they are not human beings. For twenty years continuously Gautam Buddha did not allow any woman to be initiated into sannyas, because he was worried about the future of his religion. To be frank, the worry was not about religion, the worry was about the monks who had repressed sexual energy. To bring the woman in was dangerous. Perhaps Buddha could have managed while he was alive, but how long he could be alive? After him things would take their natural course.

Mahavira was afraid ... He is thought to be one of the most courageous men that have walked on the earth; hence the name Mahavira. It is not the name given by his parents, it is an appreciation by the people; his name was Vardhamana. *Mahavira* means the courageous one. But even this courageous one was not courageous enough to declare that a woman is as capable of becoming enlightened as a man.

To me, these things hurt deeply. I appreciate these people -- Jesus, Buddha, Mahavira -- but I cannot totally appreciate them. Something is missing, and that something is about women. Mahavira was absolutely adamant that no woman can enter into enlightenment through the body of a woman. And these are the statements of a man who is saying every day that "You are not the body, you are not the mind, you are pure consciousness." And he is unable to see the contradiction: If consciousness is not the body, then it does not matter whether consciousness is in the body of a woman or in the body of a man. Consciousness itself is neither male nor female.

And this is true of all religions. They have committed a crime for which they are going to pay, and pay highly. They have destroyed half of humanity and its intelligence and its possibility of growth.

Anando is an intelligent woman. Somehow she has escaped from the trap, and all intelligent people are so individualistic that the crowd thinks that something is wrong with them, particularly about a woman.

In the first place, she is not expected to be intelligent; in the second place, she is not allowed to be a cuckoo, and Anando is both! And I love cuckoos, because cuckoos will reach enlightenment before anybody else. And a man or woman who does not have something eccentric in them is not interesting. They are too flat, too boring. A small eccentricity makes people more juicy.

So Anando, there is no need to be worried. There is no leak, and it is not just a temporary lapse either -- you are a permanent cuckoo. But this is not going to hinder anything. It is going to help your growth immensely.

This communion is of outsiders. This is not a gathering of commonsense people. All commonsense people are against me. To be with me you need some uncommon sense, only then you can understand me.

Memory one day has to go completely. If it is disappearing, it is a good sign. To be clean of memory means to be clean of past, and to be clean of past is to be absolutely open and available to the future. Memory is not of the future, memory is of the past; it is always a graveyard. And the future belongs to life, to intelligence, to silence, to meditativeness. It does not belong to memory.

Once a man becomes enlightened he does not function out of memory, he functions spontaneously. And even on the path toward enlightenment, slowly slowly spontaneity goes on replacing memory. Memory is the way of the unintelligent man. One who cannot respond to reality immediately, needs a memory system so that he can remember old answers, old situations -- what he has done before. But then his response is no longer a response, it becomes a reaction. And all reactions fall short of the situation that is ahead of you, because the situation is continuously changing and the answers in your memory don't change. They are just dead commodities, they remain the same.

That's why, as a person grows old, he finds himself getting out of touch with the new generation that is growing. The fault is not of the new generation, the fault is of the old man who has nothing but memory, and memory belongs to the past and the past is no longer there. The new generation is more responsive to the present -- that creates the gap. The old generation always wants old answers, old scriptures, old saints; the older they are the more true.

Every religion tries to prove that their scriptures are the oldest. It is strange that they want to prove that. And they glorify in their ancientness. In fact, the more ancient they are, the more useless they are, because they have lost touch with reality completely. The man of consciousness and wisdom, alive, actually

responds to the situation. Otherwise all answers fall short and life becomes more and more a mess.

So there is no need to be worried about it, if you are losing your memory and you see that you don't feel any parallel upsurge of intelligence. You will not feel it. Intelligence is so subtle that you will not hear the sound of its footsteps. But slowly, slowly it will transform your whole being and then suddenly, when the work is complete, you will awake from a deep sleep and you will see yourself as a new being, reborn.

So as far as I see, everything is going perfectly well. And I am watching you every day -- because Anando is one of my secretaries, so I see her every day. She is growing, becoming more and more silent, joyous, humorous, sharp. But man has energy ... If you start becoming more sharp, more intelligent, from where will you get the energy? The energy that is involved and invested in memories has to be taken out, and there is no harm in it. In the ordinary marketplace, perhaps, not to have a good memory can be dangerous. But if you look at the geniuses of the world, you will be surprised that one of the most common points amongst all those geniuses is their lapse of memory.

Edison is going for a lecture tour to a few universities. He is saying goodbye to his wife and the maidservant is also standing there. He kisses the maidservant, thinking that she is his wife and waves to his wife, thinking that she is the maidservant. The driver of the car who was taking him cannot believe what is happening.

He said, "Sir, you have forgotten, you have got mixed up. The woman whom you are waving to is your wife and the other woman is your servant."

He said, "My God. There is no harm, I can get out of the car and put things right." He kissed his wife, waved to the maidservant and he said, "It often happens that I forget very essential things." He had discovered more inventions than anybody else before or after him -- one thousand inventions. Such a genius ... but while he was working on a certain invention, his wife had to remember and take notes, because in the middle of working on the invention he would forget what he was doing. At first he used to keep notes on paper, loose papers. Then it became a problem because thousands of loose papers in his study ... and he was rushing like mad, looking for the loose papers, "Where are those notes?" The wife said, "It is better you write down your notes in a diary. I don't understand science, how can I help you?"

So he started writing in a diary. Then he started forgetting those diaries; where has he put the diary? Where has he left it? Finally, his wife started learning something about science and started taking notes, so that whenever he was in trouble, she could give him the notes. She had a good memory, but no intelligence. But it was fortunate that she was with Edison. Once he forgot his own name, which is a rare, very rare phenomenon. I don't think it has happened ever, or it will happen again. To forget one's own name, that seems to be getting to the rock bottom of forgetfulness. You cannot forget anything more -- nothing is left.

In the first world war, when ration cards were introduced for the first time, everybody had to go to register his name and get his ration card. Edison also went and he was standing in a long queue. Slowly, slowly, the queue was becoming smaller and he finally got to the front and the clerk shouted loudly, "Thomas Alva Edison!" He looked all around, "Who is Thomas Alva Edison?" He asked the man behind him, "Do you know this fellow?"

The clerk said, "It is strange, where is this man, Thomas Alva Edison?" Somebody far back in the queue recognized that he was a world famous scientist. He had seen his pictures in the newspapers. He shouted from the back of the queue, "You are Thomas Alva Edison, I can guarantee it."

He said, "If you can guarantee it, I will accept it. But as far as I am concerned, I have completely forgotten what my name is, because almost for fifty years nobody has used my name. My students, out of respect, just call me professor. My colleagues, out of respect, just call me professor. And my parents died very early on, when I was very young, so there is nobody who uses my name. Slowly, slowly, I have become accustomed to hear my name as `the professor'. But I think you are right. Far, far back I remember, as if in a dream, I have heard Thomas Alva Edison, perhaps that is my name. And anyway nobody else is claiming it."

The clerk said, "You seem to be insane." He said, "That's true."

The world is full of sane people and those sane people do nothing at all; it is only the insane who have helped man's evolution. And this is true not only about Edison, but about many scientists, about many painters, about many poets.

Once, George Bernard Shaw was traveling in a train. The ticket checker came and Bernard Shaw looked all over, he almost felt like he was having a nervous breakdown because the ticket could not be found. The ticket checker said, "Don't be worried, Sir. I know you, the whole world knows you. The ticket must be somewhere in your luggage and I will be coming in the next round, you can show me -- and even if you

don't show me there is no need to worry." He was not ready to listen to what Bernard Shaw said to him: "You shut up. You don't understand my problem. Who cares about you? The problem is if I don't find my ticket, then I don't know where I am going. It is written on the ticket. So are you going to decide for me? I am in such trouble, the ticket has to be found."

The ticket checker must have been taken aback, that this was a strange situation. Shaw was not worried about being caught without a ticket, his worry was far far deeper. Now the question was, where was he going? And because he could not find the ticket he had to go back home on the next train. He could not bring to his memory the place he was going to.

But all educational systems of the world have emphasized memory too much. And their emphasis on memory is a great conspiracy against humanity, because the whole energy has been focused on memory: Memorize more and more so that you can be successful in your examinations. And you can see what kind of success happens in the universities. The people who get first class, the people who get the top first class, the people who top the whole university -- gold medalists, they are all lost in the world. You will never hear of them again, because the world needs intelligence, not memory.

Each moment intelligence is needed, not memory. My own understanding is that if we want to make humanity more conscious, more alert, more enlightened, then the emphasis has to be taken away from memory; the emphasis has to be put on intelligence.

But for universities, for professors, for pedagogues, emphasis on memory is simple. You just ask five questions and if the person can memorize the books, he can answer them.

My own professor was very much worried -- because he loved me so much -- because I never bothered about the prescribed books. And he was so concerned that, "Unless you answer exactly what is written in the books, it will be a great shock to all of us. You have the capacity to top the whole university, but the way you are behaving you cannot even pass."

I said, "Don't be worried," but he was so concerned that he used to come early in the morning to pick me up from the hostel and take me to the examination hall. He was not certain whether I would go or not, whether I would remember to go or not. And he would stand there until I had gone in and he would tell every examiner, "Keep an eye on this student, don't let him get out of the hall before the three hours are over, because he may answer within one hour and be gone. Force him, whether he has answered or not, to be here for three hours."

I said, "This is strange," but the examiners listened to him because he was also the dean of the Faculty of Arts. They were all under him; it was just a coincidence. And that's why I say life is so full of mysteries. All my professors, my vice-chancellors, everybody was so surprised when I topped the university and got the gold medal. Nobody was expecting that.

But a coincidence -- one of the most famous professors of Allahabad University, Professor Ranade ... It was well known that in his life he had given only two persons first class. Those two were the bare minimum. Otherwise it was very difficult even to get pass marks from him. And he was thought to be not only a professor, but a sage. He had written great books with great insight; there was no doubt about his intellectual acumen.

Just by coincidence my papers reached his hands. And he wrote a note which the vice-chancellor showed to me, because he had written in the notes, "This note should be shown to the student: you are the only person in my life who has fulfilled my desire. I always hated memorized answers; your answers are so fresh and so short, to the point. You are not a man of memory. I wanted to give you a hundred percent marks, but that may look a little suspicious -- perhaps I am favoring you -- that's why I am giving you ninety-nine percent.

"But if you happen to come to Allahabad any time, I would love to meet you. In my whole life-long career as a professor, I have been waiting perhaps for you. I wanted these kind of answers. I wanted this courage -- that rather than answering the question, you questioned the question and you demolished the question completely. You have not answered it because there is nothing to answer; the question is absurd. And when you answer a question, you answer to the point. I don't want to read long answers, which are all repetitive. Everybody else is writing them, nobody is using his intelligence."

He was aware of the fact that memory is only mechanical; intelligence is your real treasure. And now it has become an absolute fact. In the future, memory will not be used at all, because you can carry a small computer in a pocket with all the answers for all the questions that can be asked. Even absurd questions ... for example, on what day Socrates was married. Or, who was the first man to use the bow and arrow. Everything can be ready-made. You can get any answer from the computer.

And computers can be so small that you can keep them in your pocket. They can be so small that you can make just a wristwatch out of them. On the surface it will look like a wristwatch, but deep down it is carrying all the answers that you need. Just ask the question and the answer is there. It has happened in different areas before. Before the fountain-pen came into existence, people's handwriting was very beautiful, because there was great emphasis on handwriting. As the fountain-pen came into existence, those days of great handwriting disappeared.

Before calculators came into existence, everybody was able to calculate. Now, even the greatest mathematician never does any calculation without a calculator. Without a calculator he is at a loss. He may have even forgotten that two plus two is four. The calculator has demolished the great memory system about figures.

And now computers have come into existence. You may have a small computer but it can be connected with a big computer in your town, in your state or in your country, from where every kind of knowledge is available immediately. You just ask the question and the answer will appear on the screen of the computer.

Just the other day, Anando brought the news -- man is such a strange animal -- that in America there is now so much use of computers that a few criminals have started a new crime. That is, erasing people's computers' memory. And they have found such a beautiful system that you will never know what you are doing.

They simply advertise a certain puzzle or a certain game that can be played with the computer -- between you and the computer. And those games are so interesting that people start playing them on their computer. For a few moments, everything goes right. Those games are made in such a way that when the game is over and you are absolutely satisfied with it, the game that you have fed into the computer will start demolishing all memory that is in the computer. It will erase it all, blank. Next time when you ask anything, no answer will come.

Now there is a great fear; these people are very dangerous. And they are not getting anything out of it. Perhaps they are agents of the computer agencies which sell computers, because if one program is completely erased, you are bound to go and get another. So the computer market will go on always having more demand than they can supply. Otherwise I don't see the point of why somebody should start such a thing. He is not gaining anything unless he is being paid by the computer agencies.

It seems that as man becomes more and more intelligent, his crimes also become more and more intelligent; his criminal mind is far ahead of his effort to become enlightened.

But, Anando, you don't have to be worried about your memory. What is essential is intelligence. And the whole energy should move towards intelligence. It will make you feel very light. And as far as memory is concerned, just use a notebook. Anything essential, fundamental, just note it down. Soon we will have computers, but before that you can use a diary. And there is no leakage. Leakage as such never happens.

Paddy, Sean and Mick were out hunting one day when they came upon some tracks. After looking at them closely, Paddy said, "Those are bear tracks."
"No, no," said Sean, "those are deer tracks."
"Hey Mick," they both asked, "what do you think they are?"
But before he could answer, all three were hit by a train.

Intelligence is going to be the savior, not memory.

A factory had a football game between the Polacks and the Italians. They played all afternoon, but neither team was able to score. Suddenly it was five o'clock, the factory whistle blew and the Italian team walked off the field. Twenty minutes later the Polacks scored a goal.

Little Eddy said to his mother, "Mom, I want to be early at school this afternoon so that I can sit in the front row. We are going to have a lesson on sex." When he returned home later that day, his mother noticed that he looked very sad and disappointed. "What is the matter, Eddy, didn't you enjoy the lesson?" she asked.
"Phooey," replied Eddy, "it was all theory."

BELOVED OSHO,

I FIND MORE AND MORE THAT THE MOST ESSENTIAL THING FOR ME IN RELATIONSHIP, AS WELL AS MY STRONGEST WISH, IS TO BE LOVED AND ACCEPTED COMPLETELY, EXACTLY THE WAY I AM. IS THIS JUST ANOTHER WAY OF BEING NEEDY AND DEMANDING? WILL YOU THROW SOME LIGHT ON THIS CONFUSION I AM IN?

Tamar, you have put everything upside down. I have been telling you, accept everybody as he is. Don't make demands that he should fulfill some ideal of your conditioning, that he should be according to your fancy. This is not the way of love, and this is not even the way to behave humanly.

Love accepts the person as he is. Certainly, the acceptance of the person as he is brings tremendous changes in the person. But they are not demanded. They happen on their own accord. But you have put the whole story in an absolutely wrong way. Rather than accepting others as they are, you want them to accept you as you are.

Your question is really funny. And it shows how you go on listening to me and making up things which I have never said. I have never said such a thing in my whole life. What I said was just the contrary.

You are saying "I find more and more that the most essential thing for me in relationship, as well as my strongest wish, is to be loved and accepted completely, exactly the way I am. Is this just another way of being needy and demanding?"

It is simply the way of being stupid.

I have heard about a man who remained celibate to his very last breath. When he was dying -- and he was very old, ninety-years old ... and he was not a religious man either; why he remained celibate was a mystery. Many times people asked him, but he simply smiled and never answered. His friends had gathered and they said, "At least now, before you leave the body, solve the puzzle; otherwise it will torture our minds and the curiosity will remain lingering, and nobody will be able to find the answer. Only you can tell us why you remained celibate."

The man said, "I can say it now. I remained celibate because I was in search of a perfect woman." The people around him said, "Couldn't you get a perfect woman in a lifetime's search of ninety years?"

He said, "That is the most sad thing. Once I came across a perfect woman, but she was looking for a perfect man."

Now, it is not in your hands or in your power that the other should accept you as you are, and you should be loved and accepted completely. You cannot enforce this kind of idea on anybody. Yes, you can love somebody as he is or she is, without making any demands. But you have put everything upside down. Rather than becoming accepting of people, you have got a new idea -- a very original idea -- that you should be accepted as you are and loved totally and perfectly. Then you will never be loved and you will never be accepted. You will remain always empty, hollow, and you will live a life of despair.

You have put the bullock behind the cart. Now there can be no movement. Just bring a little intelligence and see what you are doing. This is not possible. And never ask for the impossible, unless you are ready for a great frustration.

Paddy telephoned the police in a terrible state. "Officer," he cried, "come over at once. The steering wheel, the gear-stick, the clutch, the brake and the accelerator have all been stolen from my car." A few minutes later Paddy called back and said, "I am sorry, officer, no need to bother. I just realized I got in the back seat by mistake."

Tamar, you are in the back seat.

The woman was watching the next door neighbors embracing on their front door step one morning. She commented to her husband, "That's the most devoted couple I have ever met. Every time he goes out he kisses her. Why don't you do that?"

"Why should I?" nodded her husband, reading his newspaper, "I hardly know the woman."

When I am speaking, please try to understand what I am saying. Don't continue to read your newspaper.

Sally came home from her first date looking very pleased with herself. "How did it go with John?" asked her mother. "Ah, it was alright until after dinner," Sally replied, "But on the way home he stopped the car in a lonely lane and started kissing me to distract my attention. He then started feeling around inside my

clothes but I fooled him -- I had hidden my money in my shoes."

Okay, Maneesha?
Yes, Osho.

The New Dawn

Chapter #33
Chapter title: The new dawn is very close

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BELOVED OSHO,
TWELVE YEARS AGO I LEFT JAPAN TO FIND MY OWN WAY, WITHOUT LOOKING BACK. AT THAT TIME I HATED TO FACE ANY REMINDER THAT PULLED ME BACK TO THE JAPANESE CONDITIONING. NOW, WHAT I FEEL IS TOTALLY DIFFERENT. IT SEEMS AS IF THE OLD JAPAN HAS DIED IN ME, AND A NEW JAPAN APPEARED. I CAN FEEL A QUALITY OF BEAUTY, SENSITIVITY AND A TREMENDOUS CAPACITY TO EXPAND TOWARDS A NEW WORLD. I USED TO FEEL A THICK CLOUD OF REPRESSION SUFFOCATING ME. NOW I FEEL A DANCE IN THE AIR. BELOVED MASTER, WHAT HAS CHANGED?

Geeta, everything has changed. Fundamentally you have changed. You are no longer the same person who left Japan twelve years ago. Your consciousness has grown new wings. You have dropped all repressive conditioning.

Unfortunately, Japan is one of the most repressed countries. It is the ancient influence of Confucius. Confucius has remained dominant for twenty-five centuries over the whole Far East, and Confucius is unparalleled as far as a man of etiquette, manners, culture, and civilized ways is concerned. But he is not a man of realization. He knows nothing of the soul. He in fact does not believe that there is even a possibility of an inner world. His whole conception is of the outside world, and how to live in this outside world in the most cultured, refined and graceful way is the foundation of his philosophy.

China, Korea, Japan, Thailand -- except India, almost the whole of Asia has been dominated by Confucius. They all have lived in a tremendously beautiful way, but that beauty is only of the outside, of manners. Their smiles are false, but they have been trained to such a degree that it is absolutely impossible to make any distinction between an authentic smile and a false smile. Perhaps the false looks better because it is practiced, it is the discipline.

The Japanese mind is one of the most disciplined minds, but in that discipline all spontaneity dies. Man lives according to fixed rules, regulations, but has not the freedom of consciousness to respond to situations. And situations are changing every day, every moment. Unless you are also capable of changing with the changing existence, you will never feel joy, you will never feel contented, you will never feel at ease. There will be always a great tension and anguish inside you.

The suicide rate is the highest in Japan; for small reasons people commit suicide. The tension is so much that suicide seems to be easier than living under the pressure and tension. And the pressure and tension is so respectable that anybody who goes against it is badly condemned, so rebels don't exist in Japan. Rebellion

as such is not known to Japan. It has created a very strange society, where everybody is fake -- beautiful but unauthentic, looking joyous but without joy. Only the appearance is well painted; the interior is empty.

Geeta, your coming to me was coming to a totally and diametrically opposite world. Here I emphasize spontaneity, not discipline. Here my teaching is to be responsible in the moment.

Don't act out of your knowledge, but act out of your consciousness. Don't be dictated to by any discipline, howsoever old, howsoever ancient. Withdraw yourself from all conditionings and live an unconditional, spontaneous, moment-to-moment, changing, flowing and relaxed life.

To me there is no other way of being religious. All that is known as religion has been only destroying people's lives. It has been poisoning their naturalness, it has been creating immense tension and allowing no relaxation. And except man, the whole of existence is utterly relaxed. The moment you are tense you are no longer part of existence, you are left alone. That creates great anxiety.

If you are relaxed, the stars are with you, and the trees and the rivers and the mountains and the birds, everything is with you. The whole of existence suddenly turns into a home. You are not a foreigner in existence, you are not an outsider. You are not a stranger, you belong to it, you are rooted in it. Your life and its life are not two separate things; they are one phenomenon. The whole idea of separation is false.

I know in these twelve years that you have been with me you have not looked back towards Japan. Japan has a main current ... it is a very fossilized society; it consists of dead people. But a small part is very alive. It is not the main current, it flows side by side with the main current -- but that is the true Japan, its very soul. That small part consists of those people who are committed totally to only one single thing, and that is meditation.

They have focused all their energies only on one point: how to get beyond mind. Those few people are the very soul ... they are the living people, the most living people. In their monasteries they are living a life as natural as possible, as full of reverence towards existence as human nature allows. Those are the most beautiful flowers you can find anywhere in the world.

Coming here, you have really found the living Japan. That's why there has not been a need to look back.

When I was arrested in America, the first protest came from a Zen monastery, from Japan. Then thousands of protests came from all over the world. But the first to reach was from Japan, from a Zen master, addressed to the president of America and to the jail where I was being kept.

The jailer could not believe it. He rushed to me and showed me the telegram: "Do you know this man?"

I said, "I don't know him." But a Zen master from Japan had written to the president of America, saying, "We are teaching Zen in our monastery and in our university from the books of Osho. Arresting a man who is absolutely innocent -- and you don't have any proof, any evidence against him -- and keeping him in jail without giving him bail, is so ugly that it condemns your whole propaganda of being a democratic country. We vehemently protest, and want you to understand that anybody in the world who is interested in the inner growth of man will feel the same; it is not only our feeling."

Just a few days ago I received a message that one of my books, THE SUPREME UNDERSTANDING, is the biggest selling book of one publisher in Japan. Sixty thousand copies ... and it is still in demand; more editions are needed. It has gone through twelve editions already.

Somebody has sent a list of the books: my books are the top sellers, next to me is Friedrich Nietzsche, and then third comes somebody Japanese. Although I have not been in Japan, almost two dozen of my books have been translated into Japanese and have been received with great love and understanding. Almost every university in Japan is teaching Zen through my books. It is their tradition, they have developed it, but my interpretations have appealed to them more than their own commentaries and their own interpretations.

Coming to me, Geeta, you have come to yourself, to Japan's very soul. It was because of this fact that you never missed Japan. You are saying, "Twelve years ago I left Japan to find my own way, without looking back." You have found your own way. Now there is no need of looking back at all.

"At that time I hated to face any reminder that pulled me back to the Japanese conditioning. Now, what I feel is totally different." It is bound to be so, because now you understand not the superficial Japan and its social structure. Now you have looked into the greatest contribution Japan has made to the world -- Zen. It is the purest form of meditation.

There are thousands of ways of meditation, but nothing is so pure and so refined as Zen. Now you will certainly look at Japan in a totally different way, with great respect. Now what is apparent to the ordinary eyes is not, to you, the real Japan. The real Japan is hidden in the monasteries, in the mountains. It has to be found within yourself, and nowhere else.

"It seems as if the old Japan has died in me and a new Japan appeared." It is absolutely true. "I can feel a

quality of beauty, sensitivity and a tremendous capacity to expand towards a new world. I used to feel a thick cloud of repression suffocating me. Now I feel a dance in the air. Beloved master, what has changed?"

You have changed. You have come to know something of the inner. You have become relaxed. You are no longer clouded by tensions; you are no longer surrounded by the conditionings of a certain society, a certain land, a certain country. You have become, in this gathering, a citizen of a world -- of a world that is going to come. These are the new arrivals here, the first arrivals of a world, of a whole new world with a whole new conception of man.

You are heralding a new dawn, a new beginning. You may not understand exactly right now, but through you human consciousness is moving towards a new height, dropping all that is rotten and old and creating a new garden with fresh flowers -- with more color, with more variety, with more individuality ... unique beings with a totally new vision of life. Spontaneous, alert, living moment to moment; neither being bothered by the past nor being tortured by the future ... a humanity that knows only one state of time and space: for time only now, and for space only here.

And twelve years are enough to destroy your personality, and to give you a rebirth and bring a new individuality to you. It has arrived. Hence you feel a dance in the air, because a dance is now in your heart.

After their first date, Mary refused to see George anymore. Not to be put off so easily, George began writing to her. He was so infatuated that he sent a special delivery letter twice a day for sixty-three consecutive days. On the sixty-fourth day, the campaign produced results: Mary ran off with the mail man.

Twelve years are going to produce some results, Geeta -- right?

BELOVED OSHO,
MY BIGGEST FEAR AND LIMITATION, AS FAR AS I CAN DISCOVER, IS THE FEAR OF BEING LEFT ALONE. I FEEL THAT THIS ALWAYS HAD, AND STILL HAS, A STRONG INFLUENCE ON MY LIFE AND MY RELATIONSHIPS. BESIDES FEELING THIS FEAR AND LETTING IT BE THERE -- WHICH I OBVIOUSLY HAVEN'T DONE ENOUGH -- IS THERE ANY OTHER WAY OUT OF IT? BELOVED MASTER, WOULD YOU LIKE TO TALK ABOUT THIS FEAR OF BEING LEFT, AND ALONE?

Sadhan, the fear of being left alone is something natural, because everybody is born in a family, so from the very beginning one is always within a certain group, a certain crowd, a certain religion. Always there are people surrounding you. So being amongst people becomes almost natural to us, although it is only a habit.

It is not natural; as far as nature is concerned, everybody is born alone. It does not matter that one is born in a family. For nine months in the mother's womb you are alone. After you are born, whenever you close your eyes you will find your aloneness. Even in the marketplace, just close your eyes and you will find yourself alone.

Aloneness is your very nature, and the crowd is just a habit. But the habit has become so strong and you have become so unaware of your nature that there is always a fear that if everybody leaves you, what are you going to do? In fact, you don't know who you are if everybody leaves you. It is their opinions which create an identity for you.

Somebody says to you, "Sadhan, you are so beautiful." He is giving you a certain identity. Somebody says, "You are so intelligent," somebody says, "You are so joyful," somebody says, "You are so loving." These are all opinions. They may have been expressed only as a form of etiquette, they may not mean anything, but you collect these opinions. And this is what your personality is.

Your personality depends on what people say about you. That's why everybody is so much concerned about his reputation, his name, his prestige. And society exploits this situation very cleverly. It keeps everybody trembling, afraid, because society has the power to take away your respectability, your honor. You are a slave, unknowingly, because you depend on society for your identity. Without that identity you don't know who you are. That is the ultimate fear of being left alone, that you will not know who you are.

I have told you a Sufi story .... A Sufi mystic comes to Mecca. It is a festival time, when Mohammedans from all over the world come to Mecca. It is part of their religion that every Mohammedan at least once in his life must go to Mecca. I have seen poor Mohammedans ... And Mohammedans are poor because of certain of their religious ideas. They are so fanatic that they cannot change those ideas, and unless they change those ideas they are not going to be rich. Their ideas simply go against the whole economics.

Mohammedans are against lending money with interest or borrowing money with interest. Now, the whole world of economics depends on interest. The whole of banking, the whole of business, even the nations, even the greatest industrialists, the super-rich -- all are dependent on loans. Nobody is going to give you money without interest, and Mohammedanism is against interest, saying that it is the greatest sin, to take interest or to give interest. Naturally, Mohammedans have remained the poorest people of the world.

I have seen poor Mohammedans selling their houses, their land or whatsoever they had, just to go at least once to Mecca; otherwise they are not perfect Mohammedans. How are they going to face their God? The first question he will ask is, "Have you been to Mecca or not?"

This Sufi mystic, a poor Mohammedan, went to Mecca. All the hotels were full, all the caravanserais were full. And he was not a rich man. He knocked on many doors, but everywhere he was refused -- millions of people had gathered there. And in the desert in the cold night, hungry and thirsty, how was he going to survive? Finally he told the manager of a hotel, "I will lie down anywhere -- on the steps, in the basement. But at least for the night ... I am tired, I have been walking miles and miles to reach here."

The manager said, "I can see you are tired and you look a very simple and humble man. I cannot refuse you. But the trouble is, we don't have any room, any place. Just one thing is possible. One room I have given to a man -- he is rich. It is a double bedroom; he is alone, but he has paid for the room. I can ask him, perhaps he may feel some compassion for you. So come with me."

The manager thought, "There is no problem, because one bed is empty. Why send this poor man ...? He can go to sleep." So the manager left, and the mystic, with his turban, with his shoes, with his coat, went to bed -- even with his shoes on. He wore everything, and of course sleep was difficult. He was tossing and turning, and because of his tossing and turning the man to whom the room belonged could not sleep.

Finally the man said, "Listen, I have allowed you to sleep here but you don't sleep, you are simply tossing and turning. And I can see that in such a situation nobody can sleep: you have not even taken your shoes off, your turban is on, you are sleeping in a tight coat; it is impossible. And you are not allowing me either to sleep."

The mystic said, "It is a great problem."

The man said, "What is the great problem?"

He said, "You are sleeping naked; I also have the habit of sleeping naked."

So the man said, "Then what is the problem? Just get naked and go to sleep!"

The mystic said, "It is not so easy. The problem is, if I go to sleep naked, in the morning how am I going to find out who is me -- you or me? Because my only identity is my clothes: my turban, my shoes. Naked, I don't have any identity. So in the morning who will say who I am ?"

The man laughed at the stupidity. He said, "I will suggest to you something. Just look in the corner -- some toy ... perhaps the previous people who stayed in the room, their children must have left it." So he said, "Do one thing: take that toy, tie it to your foot and go to sleep. In the morning you can see that the toy is there, so it is certainly you."

The mystic said, "That sounds absolutely right." He dropped his clothes, got naked; the other man helped in tying the toy to his foot and he fell asleep and immediately started snoring. He was really tired.

The other man had an idea. He untied the toy, tied it to his foot, and went to sleep. In the morning the mystic woke up, looked at his foot, looked at the other man's foot and said, "My God, I know you are me, but who am I? It is absolutely certain you are me, because the toy is there on your foot. But now the problem arises, who am I?"

Mystics have used this story for centuries to tell you that your whole identity consists of very nonessential things: and those are the opinions given by others to you. They can withdraw their opinions; hence people are always afraid to do anything that goes against tradition, religion, political ideology, nationalistic attitudes. Even if it seems absolutely wrong, people go on supporting it for the simple reason that they are afraid that if they raise their voice against anything traditional, society can withdraw the identity that it has given to them. And then you will not know who you are.

This is the fear, Sadhan, that if you are left alone, how will you know who you are? Those people who had made you something, somebody, are all gone. And the fear remains until you come to know yourself directly, not via the other.

These are the two things to be remembered. When you know yourself via others, it is your personality, just a thin layer of opinions. When you know yourself directly, you know your individuality. And once you have known your individuality, the fear of being left alone disappears. There is no other way.

You are asking, "My biggest fear and limitation, as far as I can discover, is the fear of being left alone."

This is not only your fear, this is the fear every human being suffers from. It is good that you have become aware of it, because that is the first step towards getting rid of it.

"I feel that this always had, and still has, a strong influence on my life and my relationships." If the fear is there it is bound to have an influence on your life, because you will always move in such a way that you are not left alone, whatever the price you have to pay, even if you have to remain a slave your whole life. If you have to sell your soul you will sell it, but you will remain surrounded by the crowd. It feels cozy, secure, safe. You know who you are.

It will destroy your whole spiritual beauty, your spiritual glory. It will destroy all your possibilities of inner growth. And it is going to influence your relationships. Millions of people go on living in relationships which are simply hell; but just out of the fear that they will be left alone they go on clinging. It is miserable, it is a great suffering, it is a torture, but at least somebody is with you.

In comparison to being left alone, it is better to be miserable but to be with someone. That is one of the reasons why millions of people go on suffering, and still go on clinging to the same relationships which are not giving them any nourishment, but are simply destructive, suicidal.

Only a man or a woman who is capable of being alone is also capable of being in a relationship without being destroyed by it -- because being alone is no longer a fear. If some relationship is creating misery, you can simply get out of it. Nobody can prevent you. It is a very pathetic situation, that millions of people are clinging to each other just out of the fear that they might be left alone. And to be alone is our nature. There is nothing to fear, only you have to experience it. Once you have experienced, in the deep silences of your heart, the beauty of your aloneness and the ecstasy of your aloneness, all fear will be gone. And you will laugh at your past: how stupid you have been! What have you been doing with yourself?

"Besides feeling this fear and letting it be there -- which I obviously have not done enough -- is there any other way out of it?" There is only one way out of it, and that is: learn to enter into your aloneness as often as possible. Whenever you have a chance, don't unnecessarily get busy to avoid your aloneness. Whenever you have a chance, close your eyes, sit silently, relaxed, and look inside. Slowly, slowly the turmoil settles, the mind becomes quiet, and a deep silence prevails. And suddenly you start feeling your innermost being, your very center of life, which is alone. There is nobody and there can never be anybody.

Nobody can approach there except you. It is your territory. It is the only place which belongs to you. Nobody can take it away, not even death. That will happen to the outside, to the body, to the mind, but not to this inner space, which for centuries we have called the soul, the spirit or the god within you -- whatever name you want. But this aloneness, once known, simply removes all fear. In fact it brings a new dimension of blissfulness. Rather than being afraid of aloneness, you become more and more intrigued with its mystery. You want to be more and more alone.

In the middle of the night you will awake and sit in your bed and just move into your aloneness. And it is only a question of going again and again. By your moving in and out the way becomes easier, the path becomes easier. It becomes so easy that just any moment you close your eyes you immediately reach, without losing a split second, to the center. Then in the very marketplace you can be alone, in the crowd. And you will feel such a joy arising in you, such a song out of your silence, such fragrance that you have never known before.

Sadhan, it is not a big problem. It is a very simple thing. Just, because people have forgotten the very idea of going within themselves, it looks like something difficult. But I say unto you, it is the simplest thing in the world.

This fear of being alone, or left alone, is not a simple phenomenon; it is very complex. Because of it, many other things happen to you: jealousy is part of it, anger is part of it, sadness is part of it, attachment is part of it, possessiveness is part of it. You can see why -- why you want to dominate as a husband, as a wife, as a parent. Why do you want to dominate? Just to make sure that the other is absolutely under your control. Hence everybody is trying to keep everybody else under control. But deep down it is only the fear of being alone. And it is not only today; perhaps from the very beginning -- if there has ever been a beginning -- the fear has been there.

And, Sadhan, because you are a woman it is even more complex, because man has taken away all possibilities of your independence. Mostly he has not allowed you to be educated, he has not allowed you to learn any craftsmanship, any skill; he has not allowed you to be financially free and independent. That was his strategy to keep you in bondage. He is also afraid of being left alone. Out of his fear he has destroyed women's liberty. And a woman is more afraid of being left alone because now she is absolutely dependent. She will not be able to earn, she will not be able to stand on her own. So even if her husband is just a

torturer, a sadist, she has to remain with him. At least he takes care of her food, of her clothes, of a shelter.

Coming home very late one night, Adam found Eve waiting angrily. "Late again," she shouted, "you must be seeing some other woman."

"I consider that accusation wildly absurd," said the outraged Adam. "You know perfectly well that you and I are quite alone in this world." Adam stamped off to bed.

He was awakened by a tickling sensation on his chest. Opening his eyes, he saw Eve hovering over him, carefully counting his ribs.

Because God had created Eve by taking one rib out, she is counting the ribs. Perhaps he has taken out another rib and somewhere in the surroundings there is another woman in the bushes.

This fear, although natural, can be dropped, because you have the possibility of rising above nature. Your awareness can go higher, and from those heights what was very important in the dark valleys of life becomes absolutely unimportant and ridiculous. The day you can laugh about all your fears will be a great day in your life -- and I am preparing you for that day.

A naive priest is moved to a parish in a bad neighborhood of New York and is bewildered by the many women who are constantly approaching him to whisper, "Five bucks for a blowjob, buddy."

Not wanting to remain ignorant any longer, he approaches a local nun. "Excuse my ignorance, sister," says the young priest, "but could you please tell me what a blowjob is?"

The nun snaps back, "Five bucks, just like anywhere else."

I am preparing you so that one day you can laugh about everything that has been a fear, a misery, a possessiveness, a domination, and you can joke about everything that people are taking too seriously.

Two Irish girls were commiserating with each other about their unmarried state. "At least I was two-thirds married once," said Maureen.

"What do you mean, two-thirds married?" asked Eileen.

"Well," replied Maureen, "I was there, the priest was there, but that bloody Paddy never showed up."

Life is so hilarious. Why should you unnecessarily get worried about fear, about misery, and about Latifa and Om? I think most of your problems seem important because they are the problems of millions of people. So you think that certainly your problems are serious, and great, and difficult. But that is not the right conclusion.

Hymie and Betty Goldberg were having a day in the country. Betty saw a lovely place under a tree next to a small pond and pointed it out to Hymie.

"That's a beautiful spot for a picnic," she said.

"It must be, dear," shrugged Hymie. "Fifty million mosquitoes can't be wrong."

That is the trouble. But I say to you, fifty million mosquitoes may not be wrong, but fifty million human beings *may* be wrong, because they are simply imitating each other. It is the same story. They are all playing the same game, the same role, and just because the whole crowd is suffering from the same problem, a small problem becomes an epidemic. If you look at the problem and forget the fifty million mosquitoes, it is a very small problem, and a very small method can bring you out of it.

BELOVED OSHO,

ALTHOUGH AT THE TIME I LOOKED, FELT, AND BEHAVED MORE LIKE A MAFIA HEAVY THAN A MEDITATOR, YOU GAVE ME THE NAME, DHYAN VIPAL. OVER TWO YEARS HAVE PASSED SINCE I TOOK SANNYAS, AND ALTHOUGH SOME PEOPLE STILL SAY I LOOK LIKE A GANGSTER, I DON'T OFTEN FEEL, AND VERY SELDOM BEHAVE LIKE ONE. MOMENTS OF SILENCE AND PEACEFULNESS HAVE PENETRATED MY TOUGH OUTWARD EXTERIOR AND HAVE BECOME MORE PROLONGED AND FREQUENT.

THE LONGER I SPEND HERE WITH YOU, THE MORE I SEE THE POSSIBILITY OF REALLY BECOMING THE NAME YOU HAVE GIVEN ME. DO YOU THINK IT WILL HELP IF I DROP MY SUNGLASSES AND TOOTHPICKS?

Dhyan Vipal, the first thing: you need not be worried about what the fifty million mosquitoes say. You simply be yourself. If you like your sunglasses, there is no question of dropping them. But if you yourself are feeling that they are unnecessary, or they no longer suit your new individuality that is arising, then certainly you should drop them -- but not because of what others say.

Always remember, I am absolutely against any change because of the opinion of the crowd. If you look like a mafia heavy, it is perfectly good. If you look like a gangster, that's great. I need all kinds of people. I trust in variety. A few mafia guys are certainly needed! So I don't think you have to drop your sunglasses and toothpicks, because once you drop them somebody else is going to pick them up -- here there are many mafia guys. It is better you keep them.

But if you feel that the changes that are happening in you ... you may never have thought about it, that when changes in your inner being start happening you want to wear different kinds of clothes, you want to have a different haircut. Because whatever you use -- your clothes, your sunglasses, your hats, your shoes -- are extensions of your mind. They are not just there by accident, you have chosen them; they show some quality in you.

So if the inner quality changes and suddenly you find that something has become outdated, it no longer fits with you, you have to drop it; but not because others are saying to drop it. Never listen to anybody. All these wise guys who go on advising everybody to do this, do that, these are very dangerous people. Their whole effort is to impose their ideas on others. I am not at all in favor of interfering in anybody's private affairs.

Now, your sunglasses are absolutely a private affair. You are not doing any harm to anybody. Why should somebody get upset? There are people who will get upset because you are wearing sunglasses; it is their problem if they get upset. Let the whole world be upset, but don't drop your sunglasses. You don't know about all these wise guys, what their situation is.

You stick to your own individuality. Yes, if inner changes need outer changes, you have to listen to your inner voice. Always go according to it; that is your guide, and nobody else has the right to interfere in your life.

The pope is working on a crossword puzzle on Sunday afternoon. He stops for a moment, scratches his head, then asks the cardinal, "Can you think of a four-letter word, meaning woman, that ends in u-n-t?"
"Aunt," replies the cardinal.

"That's it," says the pope, blushing. "Have you got an eraser?"

These are the wise guys, who are advising everybody. They are the representatives of God. Particularly the pope is infallible -- and still he needs an eraser!

Don't be bothered by anybody. Simply be authentic and true to yourself. It will be something grand to see a mafia guy becoming a Gautam Buddha, with his sunglasses over his eyes, with his toothpicks, looking like a gangster. The world needs ... just one variety of Gautam Buddha, one size, one shape is boring.

I am in support of every kind of person -- of all sizes and all shapes, of unique personalities, of individualities which have no parallel anywhere -- becoming enlightened. But this is possible only if you don't become a follower, if you don't become a believer, if you don't imitate; if you simply listen to your own still, small voice, and without any fear, trusting it courageously, go on moving wherever it leads. Only then will we have in the world different flowerings, with different fragrances, and a world immensely rich.

The crowd hates uniqueness; it likes similarity. It wants you all to be the same. It does not want you to stand alone, separate, a sunlit peak. The crowd hates individuals -- I love individuals. And the mind of the crowd has been the most destructive mind. My suggestion to my people is, never be influenced by the crowd. Try to remain aloof, try to remain yourself. Only then is there a possibility that someday your night will come to an end and a new dawn, a new beginning, a new birth, a new ecstasy, a new dance, a new song will overwhelm you.

That new dawn is very close, you just have to remember to be yourself, authentically, sincerely. Up to now mankind has lived as a crowd. From now onwards, if mankind wants to live at all it has to live as individuals, not as crowds.

Okay, Maneesha?

Yes, Osho.

Nirvana: The Last Nightmare

Talks on Zen
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Nirvana: The Last Nightmare

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DATE-JITOKU, A FINE WAKA POET,
WANTED TO MASTER ZEN.
WITH THIS IN MIND
HE MADE AN APPOINTMENT
TO SEE EKKEI,
ABBOT OF SHOKOKUJI IN KYOTO.

JITOKU WENT TO THE MASTER FULL OF HOPES,
BUT AS SOON AS HE ENTERED THE ROOM
HE RECEIVED A WHACK.

HE WAS ASTONISHED AND MORTIFIED:
NO ONE HAD EVER DARED TO STRIKE HIM BEFORE,
BUT AS IT IS A STRICT ZEN RULE
NEVER TO SAY OR DO ANYTHING
UNLESS ASKED BY THE MASTER,
HE WITHDREW SILENTLY.

HE WENT AT ONCE TO KOKUON,
WHO WAS TO SUCCEED EKKEI AS ABBOT
AND TOLD HIM THAT HE PLANNED

TO CHALLENGE EKKEI TO A DUEL.
'CAN'T YOU SEE
THAT THE MASTER WAS BEING KIND TO YOU?'
SAID DOKUON. 'EXERT YOURSELF IN ZAZEN
AND YOU WILL SEE FOR YOURSELF
WHAT HIS TREATMENT OF YOU MEANS.'

FOR THREE DAYS AND NIGHTS
JITOKU ENGAGED IN DESPERATE CONTEMPLATION,
THEN, SUDDENLY, HE EXPERIENCED AN ECSTATIC AWAKENING.
THIS SATORI WAS APPROVED BY EKKEI.

JITOKU CALLED ON DOKUON
AND THANKED HIM FOR HIS ADVICE, SAYING:
'IF IT HADN'T BEEN FOR YOUR WISDOM
I WOULD NOT HAVE HAD SUCH A TRANSFIGURING EXPERIENCE.
AND AS FOR THE MASTER,
HIS BLOW WAS FAR FROM HARD ENOUGH.'

THERE are a thousand and one poisons, but nothing like idealism -- it is the most poisonous of all poisons. Of course, the most subtle: it kills you, but kills you in such a way that you never become aware of it. It kills you with a style. The ways of idealism are very cunning. Rarely a person becomes aware that he has been committing suicide through it. Once you become aware, you become religious.

Religion is not any ideology. Religion does not believe in any ideals. Religion is to become aware of the impossibility of idealism -- of all idealism. Religion is to live here and now, and idealism goes on conditioning your mind to live somewhere else. And only the now exists. There is no other way to live.

The only way is to be here. You cannot be there. The tomorrow is non-existent, it never comes, and idealism believes in the tomorrow. It sacrifices the today at the altar of the tomorrow. It goes on saying to you, 'Do something -- improve yourself. Do something -- change yourself. Do something -- become perfect.' It appeals to the ego.

Idealism belongs to the world of the ego. It appeals to the ego that you can be more perfect than you are; in fact you should be more perfect than you are. But each moment is perfect, and it cannot be more perfect than it is.

To understand this is the beginning of a new life, is the beginning of life. To miss this is to commit suicide.

Then you go on destroying this moment for the moment which never comes. Then you go on destroying this life for some life which exists nowhere. You go on destroying this world for some other world -- some paradise, some moksha, some nirvana.

To sacrifice the present for the future is to be trapped into death.

To live the moment, to live it totally and freely, is to delight in existence, is to celebrate it.

And that is the only way of being; there is no other way. Idealism has put you on a wrong track.
The first thing to be understood: you ARE perfect.

If somebody says to you that you have to become perfect, he is the enemy -- beware of him! Escape from him as soon as possible. Don't let him poison your being. Don't let him destroy you. He may have been destroyed by others; now he is doing the same to you. He himself may be a victim. Have compassion on him, but don't allow him to destroy you. He has not lived his life. He has only hoped; he has not lived. He has only dreamed; he has not lived. He has only prepared, planned, he has not lived.

The idealist mind goes on preparing for something that never happens. It is a nightmare. It goes on preparing and preparing -- infinite preparations for a journey that never starts. It goes on planning in a thousand and one ways -- subtle, cunning, clever -- but the whole thing is pointless, because each moment it is denying life.

Life is knocking at your doors each moment and you are denying it, because you say you are preparing for it. You say, 'How can I receive the guest right now? I am not ready.' By and by you become so accustomed to preparing that preparation becomes your life.
You have missed.

This type of mind is constantly missing, and the more it misses, the more it plans desperately -- to go somewhere, to reach somewhere, to attain something, to be somebody. And the misery of all miseries is that it is not going to happen.

Life was already available. You need not prepare for it. You are already entitled to enjoy it. By just being alive, you are already ready. Because you breathe, you are already capable. Because you can be conscious, you are already ready. Nothing is lacking.

Once you take the first wrong step, the whole journey goes wrong. The first step defines and decides your whole life.

Never try to be perfect, otherwise you will be caught in a dead routine -- preparing and preparing. You can watch yourself, you can watch others. People who have become addicted with idealism live a life of ritual, of empty gestures. They are always waiting: some great thing is going to happen. It never happens of course, because it cannot happen that way.

It is happening right now, here, and their eyes are fixed somewhere there, far away. It is happening at close quarters. It is already happening near your heart. Where your heart is beating, it is already happening. And they are looking at the sky.

So they make a life of routine, dead routine. They move like dead corpses -- waiting and waiting and waiting. And every day they know death is coming near: they become more and more desperate. Their whole life will turn into a mechanical routine.

Really if you want to live, you have to be spontaneous. Life is spontaneous. Be available to this moment. Allow this moment to lead you. Don't plan for it.

Otherwise you will live in empty gestures, obsessed with a dead routine, just thinking as if'... if you plan your life completely, some day or other the great happening is going to result.

You think life is a result? Life is not a result; it is already there. It is a grace. Nothing is to be done to attain to it. What have you done to be born? What have you done so that you can breathe? What have you done so that you can be conscious? What have you done so that you can fall in love? It has happened. It is a sheer grace, a gift.

Yes, let me tell you -- life is a gift. Don't think that it is going to be a result. Once you think it is going to be a result, it is never going to be there at all.

Then there are a few people who will go on waiting and waiting, and they will die. Almost ninety-nine percent of people die this way. Their whole life has been a sheer wastage. One percent of people, sometimes, by chance, accident, become aware that they are wasting their life. Then their whole training and conditioning takes a subtle revenge. The day that they become aware they have been waiting for something which is not waiting for them, which is not going to happen, they start saying that life is meaningless. First they were waiting for some meaning; now, because that meaning is not happening, they say life is meaningless. First they were waiting for some purpose; now, because it is not happening, they say life is purposeless.

Ask Jean-Paul Sartre. He says, 'Man is a useless passion.' It does not say anything about man. It does not say anything about life. It does not say anything about existence. It simply says that Sartre has missed. It simply says that he was waiting for some utilitarian end to be fulfilled in life and now he has become aware that it is not going to be fulfilled. He was waiting for some meaning. Now, seeing it, realizing it -- that that meaning is not going to be -- he says life is meaningless.

Life is neither. It is neither meaningful nor is it meaningless. If really there is no meaning, how can life be meaningless? If there is no purpose, how can life be purposeless? For life to be purposeless there must be a purpose. For life to be meaningless, for even the word 'meaningless' to be meaningful, there must be a meaning.

Life is neither. It simply is there in sheer beauty, with no purpose. Look at the trees. Look at the sunlight. Just... it is. What is the purpose of the sun rising every day in the morning? What is the purpose of trees blossoming? What is the purpose of birds singing? No purpose. I don't say purposelessness; I simply say no purpose. It is.

Drop your search for meaning, because that search either will destroy your whole life and you will live in misery, or, one day if you become aware, then another anguish will surround you -- the anguish of meaninglessness.

Says Sartre, 'Life is nauseating.'

He must have been expecting too much. Now the fulfillment is receding further away and he feels a rumbling in the stomach, a nausea, an illness, a sea-sickness. He was expecting too much. Now all

expectations are turning into frustrations and life has become nauseating.

It is not. Life has nothing to do with nausea, because it has nothing to do with your expectations.

Once you get out of this trap of idealism, you are available to life and life is available to you.

Somewhere Friedrich Nietzsche has said, 'Where can I feel at home? Where?'

He must be seeking a womb, a home, a mother. He must have been a little childish. He must have been stuck somewhere in his growth. Why are you seeking a home?

Life is not a home, but it is not homelessness either. It is. Simply it is. Enjoy it. Celebrate it. It is not going to become a home for you, but it is not homelessness either. The very search for a home makes life look as if it is homelessness. Drop the search.

The very search throws you away from life. You go on missing the present moment.

So you can either wait -- a futile waiting; or you can become angry -- a futile anger. If you go on waiting, your life will be obsessed with routine. You will try to become an automaton.

Let me tell you an anecdote:

"Mr Smith had killed his wife, and his entire defence was based on temporary insanity. He was a witness on his own behalf and was asked by his lawyer to describe the crime in his own words.

'Your Honour,' he began, 'I am a quiet, peaceful man of systematic habits, who virtually never bothers anybody. I get up at seven every morning, have breakfast at half-past seven, punch in at work at nine, leave work at five, come home at six, find supper on the table, eat it, read, watch TV, bed. Until the day in question....' Here he paused to breathe passionately.

His lawyer said gently. 'Go on. What happened on the day in question?'

'On the day in question,' said Smith, 'I woke at seven, had breakfast at seven-thirty, began work at nine, left at five and came home at six. There was no supper on the table and no sign of my wife. I searched through the house and found her in the bedroom in bed with a strange man. So I killed her.'

What were your emotions at the time you killed her?' asked the lawyer, anxious to get the point on the record.

'I was in a white-hot fury,' said the defendant, 'mad with rage, simply out of my mind, and unable to control myself.' He turned to the jury and, pounding the arm of the witness chair, cried out, 'Gentlemen, when I come home at six o'clock, supper has to be on the table!'"

That was his reason for killing his wife -- not that she was in bed with a strange man. 'Supper has to be on the table exactly at six o'clock!'

Are you aware that you are also more or less obsessed with a dead routine? Why are people so obsessed with a dead routine? They are so obsessed with a dead routine because if the chain of their routine is broken, suddenly, underneath they see a futile life, a useless life, a meaningless life. Somehow they are trying to give it a feeling of meaning, an aroma of meaning. Somehow they are trying to forget that they are living uselessly, that they are not living at all.

They make a dead routine; they follow it. Just by following it like a mechanism, they have a feeling that everything is going perfectly well. They get up exactly at the right time, they go to the office, they come home, they read the newspaper, they watch the TV, they take their food, they go to sleep -- everything is going as it should go. A dead routine gives the feeling that everything is perfectly right. Underneath, everything is in chaos. They are missing life. Idealism, to me, means living for some ideal to be fulfilled in the future.

Future is not part of time; it is only part of desire. Ordinarily you think that past, present and future are divisions of time. You are wrong. They are not divisions of time. Time is Only present, always present, never otherwise. Past is just in the memory, in the mind. It is not part of time; it is part of the mind. And future is also part of the mind -- the desire. Past, the memory; future, the desire. And between the two is the very small moment, the atomic moment of time which is present, which is always present. Time comes always as now.

If you are missing the now, you are committing suicide.

Maybe it is slow, that's why you are not aware. You are postponing life for some ideal? Then your life will become a dead routine, futile. You are simply wasting a great opportunity -- but wasting for beautiful words. Somebody is trying to become perfect. Somebody is trying to become a sage. Somebody is trying to become a mahatma. Somebody is trying to become something else.

Be -- and forget becoming.

Becoming is the nightmare.

Relax. You are perfect. Life as it is, is perfect each moment of it.

Very difficult to accept it, because you have been conditioned for centuries. You have been given ideals and you go on comparing with ideals. You say, 'How can I be perfect? -- I still have anger in me. How can I be perfect? -- I still have sex in me. How can I be perfect? -- I still have violence in me. How can I be perfect?' You are comparing.

Comparison is the disease, the very illness.

You are you. If anger is there, what can you do? You have to accept it. If you try first to be beyond anger and then live, you will never live. Listen to me. Accept the anger and live.

And I tell you -- by living, the anger will disappear. Transformation happens through living, not through preparations. The more you prepare, the more you become hung-up in the head. Relax. Enjoy. But the ego goes on like a hard taskmaster. It goes on saying, 'Why are you wasting your time in small things, trivia? Become a great man! Become a buddha, become a mahavir, become a christ!'

Christ was never trying to become a christ, that's why he was a christ. He simply accepted himself -- through that acceptance he flowered. Mahavir was not trying to become somebody else. He had no ideals. He simply lived his life, he simply did his thing, and life happened to him. It always happens. It is always happening.

It is not that life is not happening; it is that you are missing it.

It is a simple fact. I am not talking philosophy. It is a simple statement of a fact. Right now look! What are you missing? Nobody is missing anything.

I was reading one of Emerson's essays. He says, 'Man is timid and apologetic. He is no longer upright. He dares not say "I am". He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones. They are for what they are. They exist with god today.'

Let this be the very foundation of your life: 'They exist with god today.' They don't refer to the former roses. They don't compare with better roses. They simply are themselves and they exist with god today.

'There is no time to them. There is simply the rose. It is perfect in every moment of its existence.'

Perfection is not a goal; it is already there. You are born perfect. Only perfection happens in this existence, nothing else. Out of god, how can imperfection happen? Only perfection is possible.

The idea that you have to be perfect makes you imperfect in the present, because the comparison arises. You go on comparing yourself with others. Somebody is more beautiful. Somebody is more intelligent. Somebody is more moral. Somebody is more sincere. Somebody is more healthy. Somebody is stronger. And you are crippled in these comparisons; such a dead weight falls on your head that you cannot move. But you have forgotten one thing -- that you are you and you cannot be anybody else.

Once you accept the fact that you are you and whatsoever you do you are not going to be anybody else, you are going to remain yourself... once you accept it, a transfiguration happens. You start living. Then you don't bother about the future. Then you are not in the rat-race of being somebody else. Then you are no more comparative, no more competitive. Then you also become a rose under the window. You exist with god today.

If you are not existing with god today, you will be in a nightmare.

Buddha realized this. He was the first man to realize it in its absoluteness. He dropped all ideals. People would come to him and ask, 'Is there god?' and he would remain silent. Not that there is no god, but once he says there is, a desire arises in you to achieve, to know, to be -- and you are on the wrong track again. Buddha remained silent. He would not say anything about god. People would ask, 'Okay, if god is not there, it is nothing to be worried about. Is there a soul inside?' Buddha would keep silent, because once he says, 'Yes, there is a soul,' then you are after it.

You have become such addicted chasers of shadows that any word, any hint will do, and you are on the track, running. Chasing has become your life. Chase something. Money, moksha -- it makes no difference, but chase. Power, prestige, meditation -- it makes no difference, but chase.

I can understand how difficult it was for this man Buddha to keep quiet when he knew well god is, when he knew well the soul is. How difficult it was to keep quiet. He resisted the temptation because he knew you. Never has anybody known humanity so deeply -- and the madness of humanity, the obsession with ideals.

People would ask, 'When we attain, when we become realized and enlightened, where will we be then? Will there be a moksha, a state of total freedom?' and Buddha remained quiet. He invented a new term. He dropped the old eastern term 'moksha', the state of total freedom; he invented a new term -- nirvana.

The term is beautiful. The word is very significant. Nirvana simply means cessation. You will not be.

Nothing will be. He used the most negative term, the absolute negativity -- nirvana. of it. How can you make an ideal of a negative state? Anything positive and it becomes an ideal and you start chasing it. He used the most negative term, the absolute negativity -- nirvana. Nothing will be there. Only nothingness will be there. You will cease to be.

But look at the human mind -- the human mind has made a goal of it. Buddha tried to give you a totally negative term so that you cannot make an ideal of it, but since then people have made... millions of people are chasing nirvana. They have completely forgotten that nirvana simply means nothing. It means absolute void. It means emptiness.

How can you chase emptiness? The chaser has to cease, only then the emptiness is there -- so how can you chase it? How can you seek it? The seeker has to drop. You have to disappear completely, utterly.

People have even made a goal of that. The mind seems to be so addicted, that whatsoever is said, it will make a goal out of it. For example, I go on saying be here and now, and I know well you will try to be here and now. You miss the point -- because in the very trying you have missed. You cannot try to be here and now, because by the time you are trying, the here and now is passing. You can simply relax. You can be, but you cannot try.

If you understand me -- finished! Then there is nothing to be done.

But you go on coming to me. You ask me, 'What is to be done?' I go on telling you, 'Do this, do that.' That is just a way to tire you, to exhaust you, so that one day, by sheer tiredness you say, 'No more!' -- and you relax. Otherwise nothing is lacking. When I see you, you are buddhas -- chasing empty shadows. Then each and everything becomes a nightmare. "An old man was sitting on a park bench, enjoying the late spring sunshine, when another old man sat down at the other end of the bench. They viewed each other cautiously and finally one of them heaved a tremendous, heartfelt sigh.

The other rose at once and said, 'If you're going to talk politics, I'm leaving.'"

If you feel that somebody is going to give you an ideal and goal, leave him immediately, because the disease is very infectious and once you are caught in it, it becomes chronic.

Nothing has to be done. The doing has to be dropped -- not by effort, but by understanding.

If you understand that goals have not helped you, if you understand that becoming has not helped you, then in that understanding, something within you stops. In that understanding, something falls, drops, on its own accord. Not that you drop it; otherwise you will continually ask, 'How to drop it? How to drop this constant chasing? How to drop ideals?'

No, you cannot drop it. If you are trying to drop it, again... again here you go. You cannot drop it; it will drop on its own accord. You simply understand. Understanding is enough. Understanding is the only transformation.

When you are following an idea, an ideology, an ideal, a goal, you are bound to imitate others -- bound to. You are bound to follow others, because from where will you get the cues? Then you are bound to follow Christ, Buddha, Mahavir. And never has there been a man like you or a woman like you. You are simply unique.

You cannot follow a buddha, you cannot follow me. You can watch me, but you cannot follow me. You can love me, but you cannot follow me. You can understand me, but you cannot follow me. Once you follow me, you will become more blind. You are already blind.

All beliefs lead to blindness. All following leads you away from you.

If you try to become a buddha, one thing is certain -- you will not be able to become yourself. One thing only is certain -- that you will not be yourself. And then follows the next thing: you can never be a buddha, because you are you and a buddha is buddha. If you try to become a buddha, you cannot be a buddha; at the most you can be an imitation -- a plastic flower, not a real rose.

You can imitate, you can become an actor. You can follow. You can completely follow Buddha and you can make a character exactly like him, but remember -- a man like Buddha has no character. He lives spontaneously. He has awareness, he has no character. Each moment he responds to life. He does not follow any character. He does not follow the past. He does not follow any routine that he decided in the past, yesterday. He is herenow responding.

A man of character is always a dead man. A man of character means that he has created an armour around himself. He has taken a vow that he will never speak a lie; that's why he never speaks a lie. He wants to speak lies but he cannot because of the character, the ego involved in it. He suppresses. He can never be authentic and true, and he can never be flowing and open. He is always closed. A man of character carries his tomb around himself. He is not alive. The dead layer of character never allows him to meet life -- to

meet life herenow.

Buddha has no character, but if you follow him you will have to follow his character as you understand it. You cannot see his consciousness, you can only see how he behaves, and through that behaviour you can find some cues. You will miss.

The only way to become a buddha is to be yourself.

It is going to be a totally different and unique phenomenon. It is not going to be a repetition. Existence never repeats. It is infinitely original. It never repeats; there is no need. It goes on innovating new persons, new beings. Never again will you be here; never before have you been here. Totally new, fresh, you come. Why try to become stale?

"lt happened in a very famous hotel. A new person was being recruited. The experienced veteran bellhop was explaining the ropes to the young trainee+. 'This thing,' he said, 'isn't all carrying bags. In a big hotel, you're forever encountering delicate situations and you have to think fast.

'For instance, I had to deliver some ice to a particular hotel room and walked into the one across the hall by mistake. The door shouldn't have been open, but it was. Inside the room, the bathroom door was open -- which it shouldn't have been -- and inside the bathroom was a fat lady taking a bath. In a minute, I knew the fat lady was going to scream her head off.'" -- Fat ladies are dangerous.

'"Thinking fast, I said, "Excuse me, sir," and left. The "excuse me" was politeness, but the "sir" was tact, and it saved the day. She figured I hadn't been there long enough to see anything and she calmed down. Get it.?'

The trainee got it -- and there starts the trouble -- but the next day he was in the infirmary with a black eye and assorted bruises. The veteran said, 'And what happened to you.?'

The trainee said, 'I was following your advice. I was delivering ice and got into the wrong room and there was a man and a woman on the couch with almost all their clothes off. So I said quickly, "Pardon me, gentlemen," and the guy got off that couch and nearly killed me.'"

If you have got cues from anybody else other than your own awareness, you are moving in a very dangerous situation. You will miss yourself and you will not gain anything else. The cost is very much, and out of it no fulfillment ever comes.

If you follow a buddha, you will be in trouble -- millions of people are in trouble. If you follow a jesus you will be in trouble. Look at christians. Look at jains. Look at people who are followers. They are bound to be in trouble, because life goes on changing every moment and they have dead principles.

Remember, there is only one golden rule -- that there are no golden rules.

Each rule is arbitrary, every rule is arbitrary. No rule can be ultimate. It is useful in a certain situation, but it is not ultimate. It is not useful in any other situation.

The only thing to attain is consciousness. And consciousness simply comes if you live the moment. If you live here and now, responding, you become conscious. The consciousness has not come to you up to now because you have never lived in the present. It is a consequence of living in the present. Call it meditation if you like. The only meditation there is, is to live in the present, to live herenow.

Eating, eat. Walking, walk. Sitting, just sit. Be alert! Enjoy it! It is a tremendous gift. Breathing, breathe. Enjoy it! Delight in it! Looking, look. Sleeping, sleep.

Be ordinary if you want to become a buddha. Be simply ordinary and yourself and do your thing and don't be worried about others, and don't try to follow anybody else.

If you are here with me, it is very simple to follow me, because in a follower the need for awareness is thrown away. You are no more responsible. When I say you are no more responsible, I mean you are no more responding to life. You have a dead idea. You consult that dead idea and then you follow it. You don't look at life. The situations are changing; it is a constantly flowing ganges. It will never fit with your idea. That idea was a byproduct of a certain situation -- that situation is not there.

Never follow a dead idea. If you are here with me, don't follow me. Try to understand me. If you love me, you will understand me. If you trust me, you will try to understand me, not try to follow me. If you understand me, the only thing that has to be understood is that life is infinitely valuable. Don't waste it.

No ideals are valuable, more valuable than life. Life is the only reality and all else is just mind. Avoid mind. Follow reality. And wherever it leads, go courageously with it and you will never miss. You will become yourself. By being yourself, you will become yourself. I am not saying to try to become yourself -- by being yourself, every moment you will become yourself... by and by the potentiality will be revealed, realized. All the religions of the world have created a certain schizophrenic state in the human mind. They have created a division. Half of you is against the other half. You are never one. Angry, you are never

totally angry. Somebody is standing by the side and condemning, saying, 'This is wrong! Have you forgotten the great masters? What are you doing? This is wrong! Don't do it!' Making love, a part is standing against it and goes on saying, 'Celibacy is purity.'

Whatsoever you do... it is not a question of anger or love. If you try to be celibate, one part of you goes on saying, 'You are missing life.' Whatsoever the situation, you are divided.

If you are angry, you are divided. If you are not angry, you are divided. If you don't go into anger, one part of you goes on saying, 'This is not good. The other will take advantage of it. He will think you are a weakling. And life is a struggle and if people come to know that you are a weakling, you will be oppressed. Stand on your feet and give a good fight! Don't be an escapist.'

If you become angry, the mind goes on saying, 'This is wrong. Anger is unawareness. It is irreligious. A religious person like you -- and angry?' This doesn't fit with your ideals. This doesn't fit with your image. You have a very beautiful image of yourself: serene, calm, collected like a buddha... of course, a stone buddha... unperturbed, centered.

Religions have created schizophrenia. You don't know how to do a thing totally, and this is the basic madness of humanity: everybody is divided.

Divided, how can you enjoy? Divided, how can you celebrate? One part of you goes on against you continuously -- as if one of your legs goes to the right and the other leg goes to the left. You are standing on two boats which are moving in different directions, diametrically opposite. This is your anxiety.

So many people come to me and they say, 'How to get rid of anxiety?' They don't know what this word 'anxiety' implies. They think that something like transcendental meditation will do: just by chanting a mantra their anxiety will go. They are simply stupid. Things like transcendental meditation have appeal because of the stupidity of people -- because they are in search of shortcuts, something easily done... like instant coffee: you do it -- finished!

Anxiety is a deep problem. The problem is schizophrenia. You are divided, constantly fighting with yourself. You are two, not one, and this tension creates anxiety. Now, this repeating of a mantra is not going to be of any help. It may give you a little deeper sleep, it may help you to be a little more together, but it is not going to help far enough. Your division remains, and sooner or later again you realize that now the trick is not working.

The schizophrenia has to be dropped in a deep understanding. Don't fight with yourself. And always remember that the top-dog is wrong. Always remember that the natural is truer. Whenever there is a conflict, follow the natural. If there is a conflict between love and celibacy, follow love -- and go totally in it. I know one day celibacy arises, but that comes out of a deep experience of love. Brahmacharya arises, but this is the flowering of profound love -- love felt so deeply it becomes brahmacharya, it becomes innocence, it becomes virginity.

Virginity has nothing to do with the body; it has to do with profound love. You call a woman virgin because she has not made love yet. I don't call her a virgin. I call a woman virgin who has transcended love; who has loved so deeply that the very depth has become a transcendence.

I call a man virgin who has loved deeply and through love has become so one that now there is no need -- no need to depend on the other. He feels grateful towards the other because the other has helped him to become so independent. Virginity is not in the beginning; it is in the end. Children are not virgin. They are just waiting to be violated.

I have heard:

"Three children were sitting on the steps of a home, and one child was playing with toy motorcars, another was playing with a spaceship, and the third was reading a glossy playboy-type magazine. A man passed. He looked at the three children. He asked the first, 'What would you like to become in your life?'

The first said, 'Of course, I would like to compete in car races. I want to become the greatest driver in the world.'

The second said, 'I want to become an astronaut.'

And he asked the third, 'What do you want to become?'

He looked at the man and said, 'Grown up, sir. Grown up.'

Children are not virgin. They are just waiting to become grown up. In fact they are worried why it is taking so long, why it is being delayed.

I was reading the autobiography of a poet, and when he was a child, he must have been about eleven, he came under the influence of a christian missionary. He became very impressed by the christian doctrine that soon the world is going to end and Jesus will come, the second coming. But he became very much afraid.

He started praying, 'God, wait a little. Let my virginity be broken, violated. Wait a little! -- just two or three years more. Don't finish the world so soon!'

Children are not virgin. In fact, children are not innocent -- they just look it. They are getting ready to be corrupted. They are getting ready to move in the world.

Real innocence comes only in the end. It is a flowering; it is not a seed. It is not the beginning; it is the end.

If love is fulfilled, brahmacharya arises. If you have lived totally in anger, compassion comes. If you have moved in life, suddenly you have a transcending experience. But the old religions, all of them have created a divided mind, a guilty mind, a crazy mind -- split.

"Once it happened, a governor came to visit a madhouse. He was inspecting the new state-supported psychiatric hospital and on being taken through the isolation wards was struck by the fact that in one cell there was sitting a man of distinguished appearance who was reading a copy of the Wall Street Journal and who was wearing nothing but a glossy silk top-hat.

The inmate looked up, and saw the governor and his surrounding cluster of doctors and other functionaries. The inmate thereupon rose, bowed politely, and said in cultured tones, 'Sir, I perceive you are a man of importance and it strikes me that you must be curious as to why I sit here in the nude.'

'Well, yes, ' said the governor cautiously. 'The thought had indeed struck me.'

'It is not at all mysterious,' said the inmate. 'The cell is air-conditioned, as you will note, and is maintained at a most comfortable temperature, and I am, moreover, quite private. Since clothing is not necessary either for warmth, modesty, or adornment, why bother with it at all?'

'True,' muttered the governor, rather taken aback at the other's obvious rationality. 'But tell me,' he said, 'in that case, why the top-hat?'

The inmate shrugged. 'Oh well, someone might come.'"

This is the split mind. This is the basic schizophrenia of humanity -- never total this way or that.

My whole teaching is to be total whatsoever you do.

I don't say don't be angry. I say that if you choose to be angry, if it happens to be, be total. I don't say don't be greedy. If it happens to you that you are greedy, then be total. Because I have come to know that only through totality you transcend.

A split personality can never become non-greedy. It can try, but it can never become. A split personality can never go beyond anger. It can try, but it can never go beyond. A split personality can never go beyond sex. It can fight. So many monks in the monasteries are doing it. They don't go beyond sex; at the most their sexuality becomes perverted, their love becomes poisoned.

Whatsoever the case, I am not telling you to choose something against it. Whatsoever the case, be total in it. Let totality be the only concern, because that is the only way to be alive. And if you are alive, you are perfect. Then you are with god today, not tomorrowow. Because you will not find god tomorrow; he is always today. God is today.

Tomorrow is hell. Today is nirvana.

But the mind goes on treating even nirvana as if it belongs to tomorrow. Then even nirvana itself becomes a nightmare. Now, the zen story.

DATE-JITOKU, A FINE WAKA POET
WANTED TO MASTER ZEN.

The misery starts... WANTED TO MASTER ZEN. If you want to master anything, you are on an ego-trip. And particularly you cannot master zen. Zen is something which can be found only when there is no ego.

Zen means dhyana, zen means meditation. The very word comes from dhyana. It originated in India; Buddha called it dhyana. Then Bodhidharma took it to China; in China it became chan. Then from China it went to Japan; there it became zen. Zen means dhyana. Dhyana means meditation.

You cannot master meditation, because YOU are the barrier. You drop and the meditation is there. Please don't come in and there is meditation. If you come in, you are the disturbance.

And remember, as I was saying to you, you come in only when you are split. The ego is only when you are divided. You need an ego to make a connection between the divided parts of your being. You need a link, otherwise you will fall apart.

The ego is the link between your two diametrically opposite parts. It keeps them somehow together in a bundle. It is the rope around them, the link between them, the chain that keeps you somehow together. Otherwise you will fall apart. You will be like Humpty-Dumpty, and all the king's men will not be able to put you together again.

The ego is needed. It is the rope that helps you remain together somehow. Once you are together, the rope is not needed. Once you are one, the ego is not needed. You are, but there is no I in it. You are, perfectly you are, but there is no I in it. I is a tension.

Have you watched it? In certain moments this miracle even happens to you also. You are in love with someone and love gives you an opportunity to be together. Suddenly there is no I; suddenly you are, without the I -- an infinite vastness, an uncorrupted being, undivided totality.

Or suddenly some day looking at the sunset, the beauty is so tremendous... you become one. Or listening to music, or singing, or dancing... one day suddenly you move so fast in dance that the very idea that you are, cannot be retained. You move so fast that you become total. Run fast and see. Dance fast and see. Whirl fast and see. Suddenly the action becomes so total it takes possession of you -- the ego drops.

DATE-JITOKU, A FINE WAKA POET,
WANTED TO MASTER ZEN.

Now the wrong journey starts. You cannot master zen. You can be mastered by zen, but you cannot master it. It is not a skill to be mastered, it is not a technique to be mastered. It is your very being... to be possessed by it. It is your totality.

WITH THIS IN MIND
HE MADE AN APPOINTMENT
TO SEE EKKEI,
ABBOT OF SHOKOKUJI IN KYOTO.

WITH THIS IN MIND.... If you come to a master with anything in the mind, you never come. If you have come to me with anything in the mind, you have not come at all. You have travelled, but you have not come. You are still travelling; you have not arrived. If you have come with nothing in the mind, you have come. Then you are close to me.

With nothing in the mind, mind disappears -- because the mind can only be there if something is in the mind. The mind cannot exist without the content. The mind is nothing but the total of the contents. If the contents disappear, the mind disappears.

If you have come to me with something in the mind -- that you have to achieve something, that you have to be something: some ideal that you are chasing, some image that you have to fulfill -- then you will miss me. You will miss me utterly. To be with me, there is only one way: come to me without anything in the mind so that you are open -- so that you are open for all things. If you have something in the mind, you are not open for all things. Then you are closed.

WITH THIS IN MIND
HE MADE AN APPOINTMENT
TO SEE EKKEI...

Ekkei was one of the rare masters. You will see why I call him rare.

JITOKU WENT TO THE MASTER FULL OF HOPES...

You should come to a master only when all your hopes have failed. To be full of hopes is to be in the world. A man who is living still with hopes is still living in the future, in the tomorrow. A man who has come to understand that all hopes have been futile, have not led anywhere, can come to a master.

Not that he becomes hopeless, because if you feel hopeless it simply means you are still hoping.

Hopelessness is an indication of a mind which is still hoping.

When hopes have really been dropped, when you are suddenly without hope -- not hopeless; simply without hope, without hopelessness -- you are simply here. With the disappearance of hope, future disappears. Future is nothing but the extension of hope. Future is a hope-project.

JITOKU WENT TO THE MASTER FULL OF HOPES,
BUT AS SOON AS HE ENTERED THE ROOM
HE RECEIVED A WHACK

The master did well. He had not even uttered a single word, he had not asked anything, and he had been hit hard. When you come with hopes, that is the only way to bring you to the moment. If I hit you hard on the head, at least for a single split moment you may come here. Otherwise you are in the future. Zen masters have been hitting their disciples out of their compassion.

Once you start understanding me, I am going to hit. Right now I know you will not understand; you will simply escape -- so I go On persuading you to be near me. Once you are ready... a good hit on the head is simply a tremendous gift. One should receive it in deep gratitude. It brings you to the earth. It brings you to the herenow. You have gone so far away that only a hit on the head can bring you here.

... BUT AS SOON AS HE ENTERED THE ROOM
HE RECEIVED A WHACK.

HE WAS ASTONISHED AND MORTIFIED:
NO ONE HAD EVER DARED TO STRIKE HIM BEFORE,
BUT AS IT IS A STRICT ZEN RULE
NEVER TO SAY OR DO ANYTHING
UNLESS ASKED BY THE MASTER,
HE WITHDREW SILENTLY.

But he missed. He followed the rule, but he could not respond to the situation. When you follow a rule, you miss the situation. He knew that it is a rule that unless the master says something you are not expected even to utter a single word -- and he had not said anything. He had to withdraw. But deep down he was hurt.

The master had hit his head to bring him herenow, but he felt hurt, his ego was hurt. He missed the point. He must have been really too obsessed with the future. And a person who is obsessed with future is almost always obsessed with past also. That is the way the pendulum of mind goes on moving -- from past to future, future to past. It never stays in the middle where time really exists.

Immediately he said... NO ONE HAD EVER DARED TO STRIKE HIM BEFORE... inside he said -- he moved to the past -- 'no one has ever dared to hit me before.' The master hit him to come herenow; he moved to the past. From the future he jumped to the past. He missed the middle point. He followed a rule.

Rules are not helpful with a master. You have to respond, not according to rules. You have to watch the situation. You are not to interpret according to your mind. You have to look without the mind to see the fact, to see what the master has done. The master had done a great act of compassion, but it had been missed. The ego came as a barrier.

HE WENT AT ONCE TO DOKUON,
WHO WAS TO SUCCEED EKKEI AS ABBOT
AND TOLD HIM THAT HE PLANNED
TO CHALLENGE EKKEI TO A DUEL
'CAN'T YOU SEE
THAT THE MASTER WAS BEING KIND TO YOU?'
SAID DOKUON. 'EXERT YOURSELF IN ZAZEN
AND YOU WILL SEE FOR YOURSELF
WHAT HIS TREATMENT OF YOU MEANS.'

It is a great act of compassion. A master is beyond anger, beyond ego, beyond hurting anybody, but out

of his compassion he can even hit. The hit is surgical. The knife is not against you. The knife is not in the hands of the enemy. It is in the hands of a doctor, a surgeon. He's going to cut you deep. He has to take out the growth, the canceric growth inside you of the ego. It is the greatest surgery ever. And he has to be hard, because he loves you.

Dokuon said, 'Don't be puzzled, don't be confused by it, and don't take any decision right now. For a few days sit in zazen.'

Zazen means simply sit, do nothing. Zazen is a beautiful meditation. One simply sits looking at the wall, not doing anything. One goes on sitting... sitting... sitting.

If you simply sit and don't do anything, by and by the mind settles, because there is nothing to be done -- the mind is not needed. In the beginning it rebels, in the beginning it thinks more -- thoughts whirl in a mad whirlpool inside -- but if you go on sitting and sitting, there is no point for them. By and by the dust settles -- thoughts disappear, gaps appear. In those gaps, understanding is possible. When thoughts are not there, thinking is possible. When you have no thought in the mind, the whole energy that is invested in thinking, in thoughts, is released, becomes your awareness.

'EXERT YOURSELF IN ZAZEN
AND YOU WILL SEE FOR YOURSELF
WHAT HIS TREATMENT OF YOU MEANS.'

FOR THREE DAYS AND NIGHTS
JITOKU ENGAGED IN DESPERATE CONTEMPLATION,
THEN, SUDDENLY, HE EXPERIENCED
AN ECSTATIC AWAKENING.
THIS SATORI WAS APPROVED BY EKKEI.

What happens when you simply sit? The whole energy that has been moving in the body, outside the body, in actions, is no more moving. You become a pool of energy. The energy goes on gathering; you become a reservoir. In zazen you are not even allowed to sway or move your body, not even a slight movement, so no energy is invested in action; all energy becomes available. It goes on falling inside. It fills you. It starts overflowing. When the moment comes of overflowing, there is satori.
Satori is a moment of energy overflowing.

Thinking stops by and by. It takes time -- almost three days is the time. If you exert day and night, continuously, somewhere in three days the moment comes when the energy is so much it simply explodes. Everything calms down -- a sudden lightning inside. Everything becomes clear -- a clarity of perception is achieved. This is what is called satori in Japan.

Satori is a glimpse of samadhi -- the first glimpse. Of course, in the first glimpse you cannot recognize what it is. It is so unknown. You have never known it before, you have never come across it before. It has to be approved by the master. The next time when it comes you will be able to recognize it, but for the first time you don't know what it is, how to understand it, how to interpret it.

It is so vast, and all your experiences are irrelevant to it. Your whole past is irrelevant to it. All your hopes for the future are irrelevant to it..It is something you had never hoped. It is something you had not even imagined. It is something you had not even dreamed. How can you recognize it? That's why the first satori has to be approved by the master. Up to the first satori one has to remain with the master. Then one can move on one's own, but not before that.

THIS SATORI WAS APPROVED BY EKKEI.

JITOKU CALLED ON DOKUON
AND THANKED HIM FOR HIS ADVICE, SAYING:
'IF IT HADN'T BEEN FOR YOUR WISDOM
I WOULD NOT HAVE HAD
SUCH A TRANSFIGURING EXPERIENCE.
AND AS FOR THE MASTER,
HIS BLOW WAS FAR FROM HARD ENOUGH.'

Now he understands. Had it been a little harder.... That time he was offended. Now he says HIS BLOW WAS FAR FROM HARD ENOUGH. Now he understands the compassion.

You are on the same journey. You are here with me to know what life is; to learn how to know that which is already available; to learn how to look into that which is already standing in front of you; to learn how to feel that which is already surrounding you from all sides. Many times I have to hit you; It may not be a physical whack on your head, because to tolerate that is not very difficult.

Just the other night a sannyasin came and he said, 'Last time I came to you, you called me a coward!' He was very much offended. Just because I called him a coward, he was so much offended. He missed an opportunity. The ego started thinking, the ego came in between. It was a hit on his head. He missed. Now I will have to take another opportunity.

And there are certain moments when only then can I hit you. Even then there is no certainty that you will not miss them. Only in rare moments you can be hit -- and then too you can miss. Be alert. And don't philosophize, because that can again be a trick. When I hit you, respond. Be alert. It is not to offend you; it is to awake you. And I know, the day you understand, you are also going to feel HIS BLOW WAS FAR FROM HARD ENOUGH.

To seek life, to search for truth, is to be ready to die -- to die to that life that you have been thinking is life. It is not.

I have to destroy you in many ways; in fact, dismantle you -- only then can the new arise. You need a crucifixion, and only then can there be a resurrection.

Let me be a cross to you. Only then, and only then is there a possibility that you will be enthroned.

The path is hard, arduous, but once you realize the truth of your being, you will come to know that nothing was hard, nothing was hard enough. Then you will know that whatsoever you have attained is not because of your efforts. Your efforts were nothing compared to that which you have attained. That which you have attained is a sheer gift. And the paradox is: it is already in your hands. I have just to make you aware. It is already in you. I have just to point it to you.

Many times you will be offended in many ways. Many people come to me and leave. They become offended. If I have to think about them and not offend them, I am useless; then I cannot help. I have to go on offending. A hundred persons come: ninety are bound to leave by and by. Out of the ten who will remain with me, even if one attains, it is enough. Not because it is difficult to attain -- the difficulty is not part of truth; the difficulty is part of your conditioning, the schizophrenic conditioning.

The religions have completely poisoned your being, have made you fragmentary. To put all those fragments again together -- not only put them together, but melt them so that you can become a crystallized being -- is difficult because of you.

If you are ready, it is not difficult; it is very simple. It is so easy. It can happen right this moment. If you have to wait, it is because of you -- always remember. It is a question of understanding. It is not a question of doing anything.

That waka poet, just sitting for three days, day and night, doing nothing, came to realize a sudden awakening.

And it is always sudden. Whenever you are full of energy and the energy starts overflowing, you attain to an inner orgasm. That orgasm is satori. When that orgasm becomes your constant state of being, that orgasm is called samadhi.

Nirvana: The Last Nightmare

Chapter #2
Chapter title: The Ultimate Nightmare

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YOU TELL US TO BE HERENOW, WITHOUT GOALS AND WITHOUT PURPOSE, BUT THEN YOU ALLURE US ALSO BY TALKING ABOUT ECSTASY, ENLIGHTENMENT, FREEDOM, AND THE POSSIBLE FULFILLMENT. IT LOOKS CONTRADICTORY. PLEASE EXPLAIN.

It is not contradictory at all; it is a simple fact. But the mind tends to create problems where they don't exist. Mind is a problem-creating mechanism.

When I say that ecstasy is beautiful, when I say that enlightenment is blissful, I'm not talking about the future, I'm not alluring you -- I'm simply stating a fact.

When I say be herenow without any purpose and goal, I'm showing you the way how enlightenment can happen right now.

Enlightenment is not a distant goal. It is a present possibility. You can miss it. That doesn't mean that it is far away from you; that simply means that you are fast asleep. You can miss it. That doesn't mean that you have to work hard to attain it; it simply means that you are not aware of something which is already surrounding you.

I will go on talking about enlightenment, because without it you are not alive at all; without it you only seem to exist but you don't exist; without it you go on missing.

But remember, I am not creating a goal for your desires. Enlightenment can never be a goal. This has to be understood. Nirvana cannot be desired.

Let me explain it to you. Whenever you desire something, you become tense. The desire creates disturbance. Whenever you desire something, of course, you desire in the future. In the present, how can you desire? There is not enough space for a desire to exist in the present. It can only exist in the future. Desiring can only be concerned with something in the future, with something which is not here. That which is here cannot be desired.

You can delight in it, but you cannot desire it. You can live it, you can dance it, but you cannot desire it. Hence all the buddhas say, 'Become desireless.'

But the human problem is that we understand it as if they are saying, 'Make desirelessness your goal.'

We turn everything into a goal. Put anything into the mind; it immediately reduces it into a goal and the problem arises immediately. Then the mind asks 'how?' -- how to achieve this, how to get it, how to become it. Again you are on the track; again you have missed.

When buddhas say, 'Become desireless,' they are not trying to create a goal for you. They are simply saying, 'See, look into your desiring. Understand your desire and the futility of it. Look deep into it, penetrate deep into it, and that very penetration will help -- desire disappears.'

When you can see the total futility of desire, will you ask how to drop it? If you see the total futility of it, it drops by itself.

You go on asking how, because you still want to cling. You still want to postpone it. You still think there must be some thing in it. 'Maybe I am missing, maybe I am not making right efforts, maybe I am not moving in the right direction -- but there is something.' You are still hoping. When you look into the nature of desire, you will understand that it is like a horizon. It appears far away, there. Go, move -- it moves with you. When you reach the point where you were thinking that the earth meets the sky, it is not meeting there. Again, at the same far distance, the horizon exists. Again move -- the horizon moves with you. The distance between you and the horizon remains constantly the same.

If you look into desire, it is so simple to see. If you meditate on desire, this is a fact; this is not a theory about desire.

You have ten thousand rupees. The mind asks for twenty thousand rupees. The mind says, 'Unless you

have twenty thousand rupees, how can you live happily? It is impossible.' You can get twenty thousand rupees. You will waste a long time for it; one day you will get it. By the time you have got twenty thousand rupees, the desire has gone further away. Now it asks for forty thousand rupees.

By the time you attain to twenty thousand rupees, you have become more addicted to comforts; now more comforts are needed. Now the old house looks small, the old car looks an insult; it has to be dropped. A new car is needed. By the time you reach the forty thousand line, the horizon has gone further away -- it demands eighty thousand. It goes on doubling. The distance remains the same.

Between the desire and the fulfillment, the distance remains the same. It never changes, not even for a single inch. The beggar and the emperor are always in the same plight. If you look at the distance between their desire and fulfillment, you will see they are sailing in the same boat.

Once understood, desire drops by itself, on its own accord. Not that you drop it, so the question of how never arises. And when desire drops, there is desirelessness. Not that you have to make efforts for it to be there; not that you have to work hard to gain desirelessness. It is not a goal.

When desires disappear.... The absence of desire is desirelessness.

Let me say it in another way. Ordinarily whenever the word 'desirelessness' is used, you think it is against desire. It is not. Desirelessness is not the opposite of desire. Desirelessness is simply the absence of desire, not the opposite. If it is the opposite then it can become the goal. It is not the opposite. You cannot make a goal out of it.

Love is not opposite to hate. If love is opposite to hate, in that love, hate will go on continuing, an undercurrent of hatred will go on flowing. The authentic love is not opposite to hate. The love of a buddha is not opposite to hate. It is simply absence of hate.

Compassion is not against anger. When anger disappears, compassion is. Compassion is not to be fought for; it is not against passion. When passion disappears, compassion is. Compassion is your nature.

Desirelessness is you. When all desires have gone and you are left alone, in that beautiful aloneness, pure aloneness, crystal-clear aloneness, there is desirelessness. Not even a trace of desire... no goal, nowhere to go.

Then for the first time you live what life is, for the first time your song bursts, spreads all over the existence. For the first time you become capable of celebrating.

This is called enlightenment, nirvana.

Nirvana can never be a goal. When you don't have any goal, nirvana comes to you. You never go towards nirvana. When you are not going anywhere, it comes to you. Or, if you want to use the language of bhaktas and devotees, you can use the word 'god'.

You are not to go towards god. One can never go towards god. Where will you go? Either he is nowhere or he is everywhere. Where will you go?

You cannot make an object of god. You cannot make an arrow of your desire moving towards the target of god. Either god is everywhere -- so you cannot make a target; or he is nowhere -- then too you cannot make a target.

Nobody has ever reached to god. When you stop all reaching, when you drop the whole nonsense of achievement, suddenly god comes to you. And when he comes, he comes from everywhere, from all directions. He simply enters in you from every pore of your being. You never reach to him; he always comes to you.

When people come to me and they say that they are in search of god, I say, 'Please, don't make that effort. You are on a futile journey. You simply rest, relax, wait, and allow god to come to you. Your very search will create a barrier.'

A searching mind is a tense mind. A seeking mind is not at rest. A desiring mind is not at home... always wandering, wandering, going somewhere. If I come to you, do you think I will find you there? You may be somewhere else. You are always somewhere else. Wherever you seem to be, you are not there. If you are sitting in the temple, your appearance only is in the temple. You may be in the market. You may be in the shop or in the factory or in the office. When you are sitting in your office or in your shop, only your appearance is there -- you appear to be there. Your mind may be anywhere; the world is vast.

You are never where you are. Just be there. Wherever you are, be there. This is the door to the divine and the divine enters in you.

Nirvana becomes a nightmare if you seek it. And then the nirvana is the greatest nightmare there is. Wealth can be found if you seek it. Power, prestige, can be found if you seek it. Of course, it takes a long time, much effort, and is almost useless, because when you have found it you find nothing there. But you

can find it. If you are mad enough you can find anything in the world. You just have to be mad enough... almost insane, crazy. Then you will win, because nobody will be able to compete with you -- unless somebody crazier than you comes to compete with you.

You can find anything in the world that you crave for. There will be a nightmare, but there is an end to it.

But nirvana is the last and the ultimate nightmare.

Once you start seeking it, it is never going to happen -- because the very nature of it is such that the very nature prevents you from reaching it.

So when I say be herenow, I am saying please help nirvana to come to you. Be at home. Just wait. Sooner or later you will see -- god has knocked.

Jesus says, 'knock, and the door shall be opened unto you.'

I say to you, 'You just wait. God will knock. You just remain alert and open the door when he knocks.'

He has been continuously, constantly knocking, but you are not there to hear, to listen. You are not there to open the door. The guest is always standing-at the door, but the host is missing.

Be a host. That's what I mean when I say be herenow. This simply means be a host to life, be a host to existence. Remain available. And everything is going to happen to you. Nothing is going to be debarred. There is nobody hindering the path except your own desire, except your own continuous running here and there. Rest a little while.

And when I say rest, I mean rest herenow. Don't postpone it -- because who can rest tomorrow?

And I will go on singing the beauties of ecstasy, but don't misunderstand me. I'm not trying to convince you that nirvana has to be achieved. It is not a goal. k cannot be made a goal. It cannot be made an object of desire. It is available. Just look. Have an alert look. Life is tremendously beautiful. It is showering on you from everywhere.

This I call meditation. This is what zen calls zazen -- just sit, in an infinite waiting... watching, alert, aware, not going anywhere... and the miracle of miracles happens -- that which you were seeking and could not find, suddenly happens.

There is no contradiction in it, but your mind will make a contradiction, because unless your mind makes a contradiction out of it then the mind has no function to fulfill. First it creates a problem, then it tries to find a solution. Don't allow the mind to create a problem where none exists.

I have heard about a physician. A man came to him; he was suffering from a common cold. The physician said, 'You do one thing. The night is very cold. At midnight, naked, you go to the lake and jump in.'

The man said, 'Have you gone mad! I am suffering from a cold, and at midnight the lake is going to be just ice! I will get double pneumonia.'

The physician said, 'Don't you be worried. I have a perfect medicine for pneumonia -- but for common cold I have none. I will cure it certainly. You just follow the instructions.'

The mind goes on creating problems and then it goes on supplying solutions. Have you not watched this nonsense?

Cut the mind from the very root. Don't allow it to create a problem -- that is the solution.

Otherwise the mind will give you a solution. In the first place the problem was false. How can the solution be right? If you solve a false problem, the solution is going to be false. Then you are caught in an infinite regress. Then in the solution the mind will again find problems. Then again solutions have to be supplied. And then you go on and on.

If your own mind cannot give you a solution, you go to greater minds; they can supply solutions. You go to philosophers -- people who have theories, doctrines, scriptures in their heads. If your cannot supply your solution then you look at the experts; then they supply you with a solution.

But experts have not helped anybody yet. Fifty centuries' history of philosophy has not even given a single solution to any problem. On the contrary, it has created more and more problems.

Cut the very root.

Whenever the mind is trying to create a problem, first try to find out whether the mind is playing the old trick again. Because as I see, life is absolutely simple. It has no problems. I don't mean that life is not a mystery. I mean that life is not a riddle. You cannot solve it.

Life is a tremendous mystery -- but very simple. You cannot solve it. You can live it, you can enjoy it, you can merge into it... and doors upon doors open and it is an endless journey of revelations; greater and greater revelations are waiting for you... but it is not a riddle which can be solved. The more you enter in it,

the more unknowable it becomes. The more you know, the more you know that you don't know.

One moment comes when all knowledge seems futile. That is the moment where a consciousness goes through a conversion -- from philosophy to religion; from futile, stale theories to a fresh and eternally alive source of life.

Life is a mystery; it cannot be solved. It has no solution. it has no answer. Don't try to solve it.

That is what the mind is constantly doing -- trying to solve. Cut the root.

Whenever the mind tries to bring a problem, first try to see -- is there a problem really?

It is such a simple thing that I have said. Be herenow -- and enlightenment happens to you. It has already happened; only you have to recognize it. It has happened even before you were born. It has happened simultaneously with your life. Your very existence is enlightened. Just a turning-in, a conversion... and the recognition.

And the recognition is possible only if you turn herenow. If you go on moving, chasing the shadows, then you will not have time and space to move within. All future is without, and the present is within.

The present is not part of time. The present is eternity. It is now -- eternal. It is within you.
Once you turn in, you will start laughing.

It is said that when Bodhidharma attained, he started laughing, a deep belly-laughter. He started rolling on the ground and the disciples gathered and they said, 'What has happened? Have you gone mad?' He looked really crazy. He was sitting for nine years and nobody had ever seen even a smile on his face. He was a very severe and serious person.

For nine years continuously he was looking at the wall... continuously sitting near the wall and looking at the wall. He had not even turned to talk to any man for nine years -- a very serious man. And he had decided that he would not get up unless he came to know what truth is. Tradition has it that his legs withered away. Nine years is a long time; maybe it really happened. But that is not the point. One thing is certain. Legs are representative of activity, movement, desire, going, goal. Legs are representative of all that. Certainly in those nine years, goals disappeared. There was nowhere to go. All motivation, all desire to achieve disappeared. Certainly legs withered away.

And then one day suddenly this man is rolling and laughing -- must have gone mad. People must have been thinking that sitting for nine years watching the wall is bound to create madness. But why was he laughing? He was laughing at the whole absurdity, the very ridiculousness of it -- that all that he was seeking he had already within him and he was not aware.

Your treasure is with you. Your treasure is already within you. I can see it but you cannot see it. Being with me is just an opportunity so that you can also see that which I can already see in you.

When you come to me, you are precisely valuable to me. When you come to me, I see a buddha coming. You are not aware.

I would like to bow down and touch your feet... but that can be dangerous for you, so I resist the temptation. You are already mad -- you will go even more mad. But that's what I would like to do....

You are already there where you would like and wish to be. You are fulfilled. I can see your flower has bloomed, it has always been blooming there, but your eyes are wandering somewhere else.

So when I talk about enlightenment, I am simply stating a fact about your being. I am not giving you a goal to be desired. And then immediately I have to tell you to be herenow, because that is the way you will be able to see the blossoming of your being.

There is no contradiction. If it appears to you, look again. Your mind has deceived you.

Cut the mind from the very root. The second question is from a new seeker, Jim Crossland.

OSHO, I UNDERSTAND THAT NONE OF YOUR DISCIPLES HAVE YET ACHIEVED. HOW CAN I CONSIDER THE IDEALISM OF PREPARING MYSELF FOR LOSING MY EGO BETTER THAN THE IDEALISM OF WHICH YOU SPOKE TODAY?

Who has told you that none of my disciples have yet achieved? I cannot see a single person who has not achieved. They are all buddhas, enlightened people deceiving themselves, playing tricks with themselves, in a hide-and-seek with themselves.

But it is difficult for you to see. Unless you have seen your own enlightenment, you cannot see. Once you have seen your own enlightenment, the whole world is enlightened. The whole world, I say, is

enlightened the moment you are enlightened.

Then you know that that is their choice. If they want to deceive themselves it is perfectly okay -- that is their freedom. If they want to play the game a little more, it's perfectly okay. Why shouldn't they? A few lives more... it is for you to decide.

Not only that my disciples are enlightened -- life is enlightened. These trees... maybe fast asleep, snoring, but they are also enlightened. Since the day I became enlightened, I have not seen anything which is not enlightened. I cannot see otherwise.

So forget about others. It is a question only about you. Are you ready to stop the deception, the game that you are playing with yourself? Only that much should be your concern. Don't be worried about others.

I UNDERSTAND THAT NONE OF YOUR DISCIPLES HAVE YET ACHIEVED.

The questioner must have a very deep-rooted desire for achievement, a very deep-rooted achieving mind. So he looks around through that achieving mind -- and of course, an achieving mind cannot believe that anybody else has achieved. Even to concede that I have achieved, he must have struggled hard. In fact, he cannot believe that too. Just to be polite he has said that he will grant it to this man -- but no one else.

It is natural when it has not happened to you. How can it happen to anyone else before it has happened to you? That will look unjust. If it has to happen, it must happen to you first. That's the way of the ego. The ego goes on denying.

But please be a little alert, because if you go on denying, saying that it has not happened to others, by and by you will become convinced that it cannot happen, it is impossible, and then you are closing doors for your own enlightenment also. Once you accept that it has happened to somebody, the possibility opens for you also -- that it can happen to you.

Just look again, a second look. Watch people. Come out of your achieving mind and have a look. Can you hear the birds singing? They are enlightened... buddhas chatting. It has to be so. God is not separate from life. God is a synonym for life. Divinity is not something separate which happens or does not happen. It is hidden in everything that is. In a rock, in a tree, in a bird....

But for the first time you have to realize it within yourself, because that is the closest reality to you. Once you see it there, you see it everywhere.

And the second thing:

HOW CAN I CONSIDER THE IDEALISM OF PREPARING MYSELF FOR LOSING MY EGO BETTER THAN THE IDEALISM OF WHICH YOU SPOKE TODAY?

I am not saying to you to prepare. I am not teaching any preparation. I am simply saying look -- this is the ego, and this is the block that is hindering the path. Drop it right now! Who is saying to you to prepare?

If you prepare, then you will prepare for ever and ever. Have you not lived long enough already? Have you not been here so many millions of times? You have been repeating like a circle, a wheel... moving again and again -- the same wheel. Birth, youth, old age, death, birth again. It goes on moving.

When I am talking about dropping the ego, I am not saying prepare for it. If you are not yet prepared, then when will you be prepared? Enough is enough! Drop it right now!

Either you drop it right now or you don't drop it. Don't befool anybody that you are preparing. Preparation is a trick of deceiving others, and, more basically, yourself 'I am preparing. One day I am going to drop the ego.' But why 'preparing', and why 'one day'? Why not today? If you have seen the fact, then what is the need?

When you come across a snake on the path, do you prepare to jump? You simply jump out of the way. You don't say, 'How can I jump right now? I see the snake, I see the danger, I see death standing in front of me, but how can I just immediately jump? It needs preparation, it needs rehearsal. just I will prepare and then I will jump.'

No, your mind simply stops when you see a snake on the path. The mind has no space to think, no time to waste. You jump first and later on you think. Then you can think as much as you want, but first you jump.

What I am showing you is -- the snake is not so dangerous as your ego. It is your ego which is the real snake.

In the christian parable of Adam and Eve and the snake, the snake is nobody else but the ego. Snake is symbolic because snake is very cunning -- ego is very cunning. And snake is very slippery -- and ego is very slippery. And snake moves without legs -- and the ego also moves without legs. It is a miracle. In fact the snake should not move. It is a miracle -- without legs it goes on moving. The ego is not there and goes on moving.

In the christian parable, the snake convinced Eve that the tree of knowledge is worth tasting. 'The god has prohibited because he does not want you to become knowledgeable; he does not want you to become wise, as he is. He is jealous. If you also become wise like him then who will worship him? He wants you to remain ignorant so you remain dependent.' This is what the ego is doing. The ego convinced Eve. Eve convinced Adam. Why through Eve? That has to be understood.

The feminine mind is more prone to be egoistic. The reason is that the feminine mind lacks ego. The male mind is egoistic already, but the feminine mind lacks ego -- it is a passive mind, not active, not aggressive. The male mind is already aggressive, the male mind is already egoistic. It is already outgoing. The male mind was not lacking it.

Whenever something appeals to you, it appeals only when you lack it.

You see somebody beautiful: if you are ugly, it appeals. You see somebody strong, and if you are weak, it appeals. The appeal is always of the opposite, of that which you are not. A poor man is attracted towards riches. The really rich are those who renounce riches. A poor man cannot renounce riches.

The feminine mind is not egoistic. It is more surrendering, more receptive, hence the appeal.

The trick worked on it. And once the feminine part is convinced, it is very difficult for the male part not to follow. The man has always been a follower of woman. Whatsoever the outward appearance.... He tries to show that he is the master -- that too is because he lacks that. He may be the master in the world, but the moment he comes home he is no more the master. In the home the woman remains the master. Even a napoleon or an alexander is nobody before the wife. Even a napoleon becomes a coward.

The male mind follows the feminine mind. Once the ego convinced the feminine mind, sooner or later Adam followed. The snake is the old symbol for ego.

I'm showing you the real snake on your path.

This snake has convinced you to eat the fruit of knowledge, and all religion is nothing but going back, unlearning. Religion is nothing but vomiting knowledge. What did Adam do? -- he ate the fruit of knowledge. Christ vomited the same fruit. Adam went far away from the divine source, from the garden of eden, from god's garden. Jesus entered it again.

When I am saying that ego is poisonous, I am just stating a fact. I'm not saying prepare to drop it. I am saying if you understand me, it will be dropped right now. Not even a single moment has to be wasted. Once you see the point, in the very seeing, the ego has dropped. If it has not dropped in the seeing then you have not seen the point. Then you are playing a trick. Then you think you have understood but you have not understood.

"The funniest joke I have ever heard on radio consisted of nothing but silence. On one of his radio shows, Jack Benny, notoriously the cheapest man in the world -- at least in the image he has built up for himself -- was stopped by a thief who said, 'Your money or your life!'

There followed a lengthening silence, and in due course the audience, catching on, began to laugh louder and louder and louder. Finally, just in case there were a few people who didn't get the point, the thief said, once the laughter had died down, 'Come on! Your money or your life!'

To which Mr. Benny replied, 'I'm thinking. I'm thinking.' "

Money or life? If life is gone, what are you going to do with the money?

If you have understood me, in that very understanding is the dropping of the ego.

Not that you drop it. How can you drop it? You are to be dropped. How can you drop it? It is dropped. Suddenly you are not there. A totally different quality of energy arises in you, which was blocked by the ego.

Yes, you are there and yet you are not there. A very strange experience... the most strange, the strangest. You are you and yet you are not you.

How can you drop it? If you drop it, the dropper will remain inside. The ego has deceived you. It drops. Once understood, it drops. There is no question of preparation. I am not saying prepare to drop it. If you prepare to drop it, you may become humble, more humble, more humble, but then the ego will hide behind your humbleness. Then you will start thinking, 'I am the most humble man in the world. I am the MOST humble man in the world.' That 'I am' still remains the same.

The ego can become pious, it can become religious. The ego can become saintly -- but that doesn't make any difference. If poison becomes pious it makes no difference. A purified poison may become more poisonous and a purified ego is certainly more poisonous than an ordinary ego.

Look at the religious people: they have a very subtle ego, very polished,.cultured, refined. It is difficult to catch it. It is more slippery than ordinary egos, more subtle in its ways, more cunning in its deceptions...

better protected, better secured. Even your talk of god may be just a hiding place for it.

No, you cannot drop it. Understood, it drops on its own. Suddenly you see it is slipping out of your hands. There is no need to drop it; only once you don't cling to it, it drops. In nonclinging it drops. And if you understand that you are holding a poisonous snake, is there any need to prepare?

No, I am not talking about preparation. If you have understood it, let it drop. If you have not understood it, please don't prepare. Then it is better as it is. Don't decorate it. It will make it more ornamental, more flowery, and it will be more difficult then to drop it. It will become more precious.

A man of character has more difficulties in dropping his ego than a man who is characterless. A man who is moral has more difficulties in dropping his ego than an immoral man. The immoral man's ego is already wounded, ill. The moral man's ego is decorated with medals. The moral man's ego is still giving good pay-off. The moral man's ego is more like a flower and less like a thorn. It is more difficult to drop it.

It has happened -- it looks paradoxical, but it has happened so many times -- that sinners have achieved to god more easily than so-called saints. Of course, it is not recorded much, because all the records have been made by saints. Sinners have not bothered to make records and history and this and that.

"A rabbi died -- a very religious, very moral, moralistic man -- and the same day a sinner also died. The rabbi could not believe it -- he was being taken to hell! He started making much fuss. He said, 'What is happening? I, a saint, and being taken to hell! And this sinner I have known my whole life -- he lived just in front of the synagogue -- and he is being taken to heaven! There must have been some mistake.'

He made such a fuss that they both were presented before god. And the rabbi said, 'You know well -- my whole life I have been praying and praying, and repeating your name. And this man has never done any prayer, he has never been to the temple, and he has done all that is wrong -- he has been the most immoral man in the town -- and he is being given heaven and I am being taken to hell! This is injustice! Explain it!'

God said, 'Yes, I know it -- but he never bugged me. You were. constantly bugging me. Even in the night it was difficult to sleep because of your remembrance.' "

Innocence is needed -- and innocence is where the ego has disappeared. Simplicity is needed -- and simplicity is not a cultivated thing.

When all cultivations disappear, complexities disappear, one becomes simple. One may go to the temple, may not go -- it doesn't matter. One may pray, one may not pray -- it is irrelevant.

But innocence, simplicity, a deep surrender... that one is no more a doer, that one no more thinks of himself as I, one has surrendered that I, one is no more like an island, one has become part of the main, the continent, one has said, 'Let the whole live. I disappear in it....'

Then do whatsoever happens to you and it is right. Let the whole live through you and it is moral.

Morality is not something that you have to do and practise. It is something... when you disappear and the whole is allowed to exist through you, when you flow with the river, when you don't go upcurrent. Remember this. If you have understood, watch your ego slipping. Don't cling to it, that's all. Allow it to be dropped and shattered.

"Once I knew a man. He is a professor, a very learned man. He came to see me. He was very sad, so I asked him, 'You look pretty down in the mouth. What is the matter?'

He said, 'My psychiatrist says I am in love with my umbrella, and that that is the source of my troubles.'

'In love with your umbrella!' I was a little surprised.

'Yes,' he said. 'Isn't that ridiculous! I like and respect my umbrella and enjoy its company, but love?...'"

You may not think that you love your ego, but you love it. You can say, 'I like and respect my umbrella and-enjoy its company, but love?' -- but just changing words does not make much difference. You love it. Whatsoever miseries it brings, still you love it. Whatsoever troubles it creates, still you love it. In spite of all the hells that the ego creates, you go on loving it.

And when you come to me and you ask how to drop it, I am simply surprised, I cannot believe. If the ego itself has not convinced you by creating so many hells, so many miseries for you, that it is not worth carrying, then nobody can convince you. The ego has done everything that can be done to harm you, to hurt you. It is like a cancer. You are dying of it -- but you go on clinging to it. There must be some deep-rooted reason in it.

The deep-rooted reason is that you feel afraid of non-being. If ego is gone then you are gone. If ego is gone it looks like death -- ultimate death, utter death. The fear of non-being forces you to cling to the ego. At least... maybe it creates miseries, but you are, at least you are.

You would like to suffer rather than not be. This is the problem. ou would like to be in hell rather than not be. At least one is. If these are the two alternatives for you: one that you disappear, and the other that

you live eternally in hell, just think -- and you will choose hell. 'At least I will be there. But this utter disappearance? This complete non-being?...'

That's what Buddha means when he says nirvana. He says consciously choose non-being; only then will you be able to drop the ego. That's what I mean when I go on praising the beauties of ecstasy... the blissfulness, the benediction of enlightenment. I am trying to create a situation in which nonbeing can be chosen.

Not to be is the most beautiful moment. Buddha called it anatta,: non-being. He dropped the old word, atma, the self. He used the contrary word, no-self. He says when you come to your self, you will come to no-self. There you will not find any self.

Many escaped him because they said, 'We have come here to know our self, to be our self. We have come here to become crystallized beings, and you are teaching non-being.' Many escaped him.

And this country, a very religious country -- at least apparently -- completely forgot about Buddha. Buddha was born here, but he could not get roots here. Just one word, anatta, no-self, created the whole trouble. Had he used self, atma, there would have been no trouble, many would have followed him, because behind the word atma, self, the ego goes on hiding itself.

Buddha tried to cut the very roots of the problem. He said become conscious. This thinking that you are is your whole problem and your whole misery. Drop this very effort to be. Accept non-being -- and all benediction is yours.

This problem is going to face you. The ego is not the problem. The real problem is to be or not to be.

And my whole teaching is not to be, because that is the only way of being, that is the only way of authentic being. Paradoxical, but it is so. The more you think you are, the less you are.

Let me try to explain it to you. Have you watched? When you have a headache, only then you have a head. With headache comes head. When headache disappears, head also disappears. If you go on feeling your head, that means you must be carrying some sort of headache, more or less, but the headache must be there; only then the head is felt. When the head is perfectly healthy it is not felt at all. It becomes non-being. When you are ill, you feel the body. When you are healthy, you don't feel the body at all. That is te criterion of a healthy body: that the body is not felt at all. One completely becomes bodiless, then one is healthy.

When health is there, nothing is there -- not even the consciousness of health, because that too belongs to an ill person. You must know many people, hypochondriacs, who go on talking about health, medicine, this and that. Not that they are healthy -- their very talk shows that they are not healthy. A healthy person is not worried about it.

I was reading the life of Martin Luther, the founder of protestant christianity. For his whole life he was continuously worried about his constipation. I don't think that he was praying when he was praying; he was thinking of constipation... continuously thinking about it -- the stomach, the constipation, the motion. And it is said that his first satori happened on the toilet seat. It must have been so, it is bound to be so.

He must not have been a healthy person at all. Not only was he not healthy; I cannot think that he was even spiritual. You can remain ill, but there is no need to think about it continuously. There is no need to make much fuss about it, and contemplate about it. He was too much body-oriented.

And he must have had an achiever's mind, because all people who are too much in the future have constipation in the present. Constipation is a very spiritual disease. People who are too ambitious are always constipated. You cannot find a politician and not constipated. Because the mind is so tense, it cannot relax the intestinal system; everything is held back. If you are really healthy, you forget the body.
If you are really there, you forget the ego.

When one perfectly is, there is no I; the I does not arise out of it. There is AMNESS but there is no I. Amness is infinite; it has no boundaries. The I is very atomic, a shrunken thing, a constipated thing, an ill, diseased thing.

Prepare yourself, not to drop the ego, but prepare yourself right now -- not in the future, don't make plans -- to understand.

And what preparation is needed for understanding? Will you have to do many yogasanas, yoga postures, to understand? Will you have to stand on your head for many years to understand?

To understand, only one thing is needed: right listening, nothing else.

Please listen to what is being told to you. What I am saying to you, just listen to it. If you can listen to it, in the very listening, seeing will happen; you will have a different vision. In that vision is transformation.

They are not interrelated; they are one and the same thing -- just two ways of saying the same thing.

Wu-wei means action without action. It means doing without doing. It means allowing that which wants to happen..Don't do it, allow it to happen. And that is the way of the heart.

The way of the heart means the way of love. Can you do love? It is impossible to do love. You can be in love but you cannot do it. But we go on using expressions, like 'making love', which are foolish. How can you make love? When love is there, you are not there. When love is there, the manipulator, the maker, is not there. Love does not allow any manoeuvre on your part. It happens. It happens suddenly out of the blue. It is a gift. Just as life is a gift, love is a gift.

The way of the heart or the way of love or the way of wu-wei -- they all are the same. They insist that the doer has to be dropped, forgotten, and you have to live your life not as a manipulator. You have to live your life as a flow of the unknown. Don't move upcurrent and don't try to push the river. Flow with the river.

The river is already going to the sea. You just be one with the river and it will take you to the sea. There is no need even to swim. Relax... and let the river take you. Relax... and let god possess you. Relax... and let the whole take the part.

Doing means the part is trying to do something against the whole, the part is trying to have its own will against the whole.

Wu-wei means the part has understood that it is only the part and has dropped all struggle. Now the whole is doing and the part is happy. The whole is dancing and the part is dancing with it. To be in tune with the whole, to be in step with the whole, to be in a deep orgasmic relationship with the whole, is the meaning of wu-wei. And that is the meaning of love.

That's why Jesus says, 'God is love.' He is creating a parallel -- because in man's experience there is nothing other than love which comes close to god.

Listen. You were born, but then you were not aware at all. It was a happening, but it has already happened; nothing can be done now. You will die; someday it will happen in the future. This moment you are alive. The birth has happened, the death has to happen. Between the two there is only one possibility -- love.

These are the three basic things: birth, love and death. They all happen. But birth has already happened -- -now you cannot become aware of it. And death has not happened -- how can you become aware of it right now? Only love is the possibility between the two, which is happening right now. Become aware of it and see how it happens.

It is nothing on your part. You don't do anything. Suddenly you feel one day a glow, suddenly you feel one day an energy arising. In the hands of the unknown.... The god of love, has knocked at the door. Suddenly you are no more the same: the dullness has disappeared, the drabness has disappeared, that staleness has disappeared. Suddenly you are singing and bubbling with joy. Suddenly you are no more the same -- at the peak. The valleys are forgotten, the dark valleys... sunlight and the peak. Have you done anything for it?

People go on teaching love. How can you love? Because of this teaching, love has become impossible. The mother goes on saying to the child, 'Love me! I am your mother.' How is the child supposed to love? What is he supposed to do, in fact? The child cannot believe what to do, how to do it. And the mother goes on insisting. The father goes on insisting, 'When I come home, love is expected!' By and by the child becomes a politician; he starts the politics of love -- which is not love at all. He starts playing tricks. He becomes deceptive. He smiles when the mother comes close, and the mother feels 'he loves me'.

He has to do these things because he depends on them, his survival depends on them. He is helpless. He becomes a diplomat. He does not feel any love but he has to pretend. By and by the pretension becomes so deep-rooted he goes on pretending his whole life. Then he loves a woman because she is his wife; then she loves a man because he is her husband. One has to love. Love becomes a duty. Can you think of any more absurd possibility? Love becomes a duty; one has to do it. It is a commandment; one has to fulfill it. It is a responsibility.

Now, the real love will never happen to such a person, such a conditioned mind, because love is always a happening. You are always taken unawares. Suddenly, from nowhere, it comes to you. The arrow comes, hits the heart, you feel the pain, the sweet pain of it, but you don't know from where and how it happens.

Love still remains in the hands of god. It is a happening.
Just the other day I was reading an anecdote:
"Fredrich Wilhelm, who ruled Prussia in the early eighteenth century, was a fat eccentric who stood on no ceremony at all. He walked the streets of Berlin unattended, and when anyone displeased him -- and he was easily displeased -- he did not hesitate to use his stout walking-stick as a cudgel." The king -- and behaving that way!
"Small wonder then that when the Berliners saw him at a distance, they quietly left the vicinity. The roads were empty. Whenever they would see that he was coming, they would escape here and there.

One time as Fredrich Wilhelm was pounding down one of the streets, a citizen espied him, but too late, and his attempt to slide quietly into a doorway proved a failure. 'You!' called out Fredrich Wilhelm. 'Where are you going?'
'Into the house, your majesty,' said the citizen, trembling violently.
'Is it your house?'
'No, your majesty.'
'A friend's house?'
'No, your majesty.'
'Why are you entering it then?'
And the poor citizen, fearing he might be accused of burglary, and at his wits' end, finally decided to tell the truth, and said, 'In order to avoid you, your majesty.'
Fredrich Wilhelm frowned. 'To avoid me? Why?'
'Because I fear you, your majesty.'

Fredrich Wilhelm promptly turned purple, and lifting his cudgel pounded the other's shoulders crying, 'You are not supposed to fear me! You are supposed to love me! Love me, scum! Love me!'"

But how is one supposed to love? Love cannot be a duty. Nobody can be supposed to love. Nobody can be commanded to love. Nobody can be told to love. If it happens, it happens. If it doesn't happen, it doesn't happen. The very concept that you can do something about it has created such a situation that love is not happening to many people. Rarely it happens to somebody. It is as rare as god, because god is love... because love is god.

If you are available to love, you will be available to god also. They are the same. Love is the beginning and god is the end. Love is the doorsteps of the temple of god.

The path of love or the path of heart simply means nothing is in your hands. Don't waste your time. The whole will take care of itself. You please relax. You allow the whole to take you over.

I DON'T KNOW HOW IT HAPPENED, BUT I AM HERE WITH YOU. WHAT PUSHED ME TOWARDS YOU -- A SEARCH FOR SOMETHING? BUT I DON'T KNOW THAT EITHER. IS THAT IDEALISTIC? ANY EXPECTATION HIDDEN UNDER THAT?

Don't be worried. There is no need for some cause to be there. There is no need for some motivation to be there. It can just happen for no cause at all. And when it just happens, it is tremendously beautiful. Then it has a grace of its own.

If you have come to me in search of something, then you will be using me. Then I will be a means to some other end. There you will miss me. If you have come for some motivation, that very motivation will be a barrier between me and you. Why be worried? You are here, I am here. That's enough.

Let us meet and merge. Let us be in such a togetherness that you can taste of something which is present in front of you... so that you can eat a little of me, drink a little of me.

There is no need to find any cause why you are here. This very search to find causes is mind-oriented. Drop it. You are here -- that's enough. Don't waste this time. Otherwise, later on when you are not here, you will think, 'I was there -- and I missed. Why couldn't I enjoy that moment? Why couldn't I celebrate that moment?'

A man once came to me and he said, 'I am very much attracted towards Buddha, and I always think that had I been there in Buddha's time, I would have gone to his feet and surrendered.'

He was sitting near me, almost fast asleep. I shook his head and I told him, 'What are you talking about? I know you were there. I have seen you there. But then you were talking about some other buddhas and you

were saying, "Had I been in the time of some past buddha...."'

Then too he could not understand. I had to shake him again and I said, 'Look at me. I am here. Then don't say later on after two thousand years that had you been with me you would have surrendered.'

He said, 'I will think about it.' Are you also going to think about it? It can be done. It can be allowed to happen right now. All thinking is a postponement. Don't be worried why you are here. You are here. Be grateful. Don't miss this opportunity in worrying. Celebrate this moment.

If you can celebrate this moment, you also will become the same as I am. If you can celebrate this moment, through that celebration you will attain to that which is already attained. You will achieve that which is already achieved. You will come to know your own hidden treasure.

Nirvana: The Last Nightmare

Chapter #3
Chapter title: Players Of A Game

13 February 1976 am in Buddha Hall

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MUSO, THE NATIONAL TEACHER,
AND ONE OF THE MOST ILLUSTRIOUS MASTERS OF HIS DAY,
LEFT THE CAPITAL IN THE COMPANY OF A DISCIPLE
FOR A DISTANT PROVINCE.

ON REACHING THE TENRYU RIVER
THEY HAD TO WAIT FOR AN HOUR
BEFORE THEY COULD BOARD THE FERRY.
JUST AS THE FERRY WAS ABOUT TO LEAVE THE SHORE
A DRUNKEN SAMURAI RAN UP
AND JUMPED INTO THE PACKED BOAT,
NEARLY SWAMPING IT.
HE TOTTERED WILDLY AS THE SMALL CRAFT
MADE ITS WAY ACROSS THE RIVER.

THE FERRYMAN,
FEARING FOR THE SAFETY OF HIS PASSENGERS,
BEGGED HIM TO STAND QUIETLY.
'WE'RE LIKE SARDINES IN HERE,'
SAID THE SAMURAI GRUFFLY.
THEN, POINTING TO MUSO,
'WHY NOT TOSS OUT THE BONZAE?'
'PLEASE BE PATIENT,' MUSO SAID,
'WE'LL REACH THE OTHER SIDE SOON.'
'WHAT!' BAWLED THE SAMURAI, 'ME BE PATIENT?
LISTEN HERE, IF YOU DON'T JUMP OFF THIS THING`
I SWEAR I'LL DROWN YOU.'

THE MASTER'S CALM SO INFURIATED THE SAMURAI
THAT HE STRUCK MUSO'S HEAD WITH HIS IRON FAN,
DRAWING BLOOD.

MUSO'S DISCIPLE HAD HAD ENOUGH BY THIS TIME,
AND AS HE WAS A POWERFUL MAN,
WANTED TO CHALLENGE THE SAMURAI.
'I CAN'T PERMIT HIM TO GO ON LIVING AFTER THIS,' HE SAID.
'WHY GET SO WORKED UP OVER A TRIFLE?'
MUSO SAID WITH A SMILE.
'IT'S EXACTLY IN MATTERS OF THIS KIND
THAT THE BONZAE'S TRAINING PROVES ITSELF.
PATIENCE, YOU MUST REMEMBER,
IS MORE THAN JUST A WORD.'

THEN HE RECITED AN EXTEMPORE WAKA:
'THE BEATER AND THE BEATEN:
MERE PLAYERS OF A GAME
EPHEMERAL AS A DREAM.'

WHEN THE BOAT REACHED SHORE,
AND MUSO AND HIS DISCIPLE ALIGHTED,
THE SAMURAI RAN UP
AND PROSTRATED HIMSELF AT THE MASTER'S FEET.
THEN AND THERE HE BECAME A DISCIPLE.

SEEKING for something, desiring for something, is the basic disease of the mind. Not seeking, not desiring, is the basic health of your being.

It is very easy to go on changing the objects of desire, but that is not the way of transformation. You can desire money, you can desire power... you can change the objects of desire -- you can start desiring god -- but you remain the same because you go on desiring.

The basic change is to be brought not in the objects of desire, but in your subjectivity.

If desiring stops -- and remember, I am not saying that it has to be stopped -- if desiring stops, then you are for the first time at home, peaceful, patient, blissful, and for the first time life is available to you and you are available to life. In fact, the very division between you and life disappears, and this state of non division is the state of god.

People come to me from all over the world; they travel thousands of miles. When they come to me and I ask, 'Why have you come?' somebody says, 'I am a seeker of god.' Somebody says, 'I am a seeker of truth.'

They are not aware what they are asking. They are asking the impossible. God is not a thing. God is not an object. You cannot seek him. God is this whole. How can you seek the whole? You can dissolve in it, you can merge in it, but you cannot seek it. The seeking simply shows that you go on believing yourself separate from the whole -- you the seeker and the whole the sought.

Sometimes you seek a woman, sometimes you seek a man. Sometimes, frustrated from the world, you start seeking the other world -- but you are not yet frustrated with seeking itself.

A seeker is in trouble. A seeker is confused. He has not understood the basic problem itself. It is not that you have to seek god, then everything will be solved. Just the opposite -- if everything is solved, suddenly there is god.

It happened once:

"A bookseller from south India wrote to a house in New Delhi asking that a dozen copies of the book 'Seekers After God' be shipped to him at once.

Within two days he received this reply by telegraph: NO SEEKERS AFTER GOD IN DELHI OR BOMBAY. TRY POONA."

Of course they are all here. The seeking is a disease. Don't make it an ego-trip... because when somebody comes and he says that he is a seeker after god, I can see the light of the ego that shows in his

eyes; the condemnation of the world -- that he is not a worldly man, he is a religious man. The way he says it, shows his pride -- that he is not an ordinary man, not part of the ordinary run of humanity. He is special, extraordinary. He is not seeking money, he is seeking meditation. He is not seeking anything material, he is seeking something spiritual.

But to me, and to all those who have ever known, seeking is the world. There is no other-worldly seeking. Desiring is worldly. There is no other-worldly desiring. In the very desiring, the world exists. What you desire is irrelevant; that you desire is enough to make you worldly. Because all desires are from a basic fallacy -- the basic fallacy that you are missing something, that something is needed. In the very first place, you are not missing anything. Nothing is needed.

The world is a nightmare because of desiring, and then nirvana becomes the last nightmare. Of course the last, because if you wake up seeking god and nirvana... if you wake up, then all nightmares disappear.

You have dropped the world. Now you seek god. Please drop god also. This will look a little irreligious; it is not.

I was reading one statement of Albert Einstein. I loved it. Somewhere he says, 'I am a deeply religious unbeliever.' In fact a religious person cannot be a believer. A religious person can trust, but cannot believe. Trust comes out of existential experience; belief is just a mind-trip. Belief is just of ideology, concepts, scriptures, philosophy. Trust is of life.

The moment you say 'god', you have used a belief. God is a belief. But life is not a belief, it is an experience. Let life be your only god. No other god is needed, because all other gods are human inventions. Einstein is true when he says, 'I am a deeply religious person, but unbelieving, not a believer.' What does he mean?

The quality of being religious has nothing to do with the quality of a believer. A believer believes because he desires. A believer believes because he wants to seek something. A believer believes because he cannot live life without the mind. He brings the mind always in between life and himself... as if your hand is hiding behind a glove -- you touch your beloved, but not direct; your hand is hidden behind the glove. The glove touches the beloved; you touch your glove only.

A belief is like a glove; it surrounds you. You are never available to life directly, immediately.

A religious person is naked in this sense -- he has no clothes of beliefs. He is simply direct, in touch with life.

In that touch, the melting. In that touch, the merging. In that touch, somewhere you are no more you. Somewhere you have become the whole and the whole has come to you. The ocean drops into the drop and the drop becomes the ocean.

Beliefs are dangerous. We go on changing beliefs. A hindu can become a mohammedan, a christian can become a hindu. Or a religious person, a so-called religious person, can become a communist; a theist can become an atheist -- it makes no difference. You go on changing the glove, but the glove remains.

Can't you see life directly? Can't you love life directly? Is there really any need to believe in anything? Can't you trust life?

Let me say it in this way. People who cannot trust, believe. Belief is a substitute; a false coin, a deception. People who can trust need no beliefs. Life is enough. They don't overimpose any god, any nirvana, any moksha on top of it. There is no need. Life is more than enough. They live life.

Of course, if you have a belief, you can create a future around it. If you don't have any belief then you don't have any future, because life is herenow. There is no need to wait. But we go on postponing -- to the very moment death comes and takes the gift back.

I was reading:

"Three men were engaged in one of those profitless conversations which involve all of us at one time or another. They were considering the problem of what each would do if the doctor told him he had only six months to live.

Said Robinson, 'If my doctor said I had only six months to live, the first thing I would do would be to liquidate my business, withdraw my savings, and have the biggest fling on the French Riviera you ever saw. I would play roulette, I would eat like a king, and most of all I would have girls, girls, and more girls.'"

This man must have been postponing -- postponing for death. When a doctor says you have only six months to live, then.... But that too seems to be just a wish, he may not be able -- because when the death knocks at the door, one is so shocked and shattered.... When death has come near you, how can you enjoy? You could not enjoy when life was close. When life is receding farther away each moment, how can you enjoy? This is again just a way of believing that if it happens, then 'immediately I will start living'. Who is

preventing you from living right now?
"The second man said, 'If my doctor said I had only six months to live, the first thing I would do would be to visit a travel agency and plot out a world tour. There are thousands of places on earth I have not seen and I would like to see them before I die -- the Grand Canyon, the Taj Mahal, Angkor Wat -- all of them.'"

Who is preventing you? Why are you waiting for death to come and then you will go and see the Taj Mahal? Will you be able to see the Taj Mahal then? Your eyes will be so filled with darkness that the Taj Mahal won't look like a Taj Mahal. It will be impossible to see when death has come into the mind. It will make you blind. An inner trembling will overpower you. You will not be able to hear, you will not be able to see, you will not be able even to breathe. But why do people go on postponing?
"Said the third man, 'If my doctor said I had only six months to live, the first thing I would do would be to consult another doctor.'"

This seems to be the most representative of all men. This is what you are also going to do. You are not going to live even then. You will try another doctor who can again give you hope, who can again give you future, who can again tell you, 'No need to be worried -- you can still postpone. No need to be in a hurry -- death is far away.' You will find, you will seek someone, who can still give you hope.
Hope is a way of postponing life.

All desiring is a way of postponing life, and all beliefs are tricks how to avoid that which is and how to go on thinking about that which is not.

God is not. Life is. Please don't be seekers of god.

Nirvana is not. Life is. Please don't be seekers of nirvana.

And if you stop seeking nirvana, you will find nirvana hidden in life itself. If you stop seeking god, you will find god everywhere... in each particle, in each moment of life. God is another name of life. Nirvana is another name of life lived. You have just heard the word 'life'; it is not a lived experience.

Drop all beliefs, they are hindrances. Don't be a christian, don't be a hindu, don't be a mohammedan. Just be alive. Let that be your only religion.

Life -- the only religion. Life -- the only temple. Life -- the only prayer.

I have heard, a disciple came to a zen master, bowed down, touched his feet and said, 'How long do I have to wait for my enlightenment?'

The master looked at him long, long enough. The disciple started getting restless. He repeated his question and he said, 'Why are you looking at me so long? Why don't you answer me?'

And the master answered a really zen answer. He said, 'Kill me.'

The disciple could not believe that this is the answer for his enlightenment. He went to ask the chief disciple. The chief disciple laughed and he said, 'The same he did to me also.' And he is right. He is saying, 'Why do you go on asking me? Drop this master. Drop this asking. Kill me. Drop all ideology. Who am l? I am not preventing you. Life is available. Why don't you start livig? Why do you go on preparing, when and how?

This seems to be the most difficult thing for the human mind -- just to live, naked; just to live without any arrangements; just to live the raw and the wild life; just to live the moment.

And this is the whole teaching of all the great teachers, but you go on making philosophies out of them. Then you create a doctrine, and then you start believing in the doctrine.

There are many zen people who believe in zen -- and zen teaches trust, not belief. There are many people around me who believe in me -- and I teach you trust, not belief. If you trust your life, you have trusted me. No intellectual belief is needed.

Let this truth go as deep In you as possible: that life is already here, arrived. You are standing on the goal. Don't ask about the path.

In Franz Kafka there is a parable; It looks like zen, almost zen. Kafka says, 'I was staying in a strange town. I was a new arrival there, and I had to catch a train early in the morning. But when I got up and looked at my watch, I was already late so I started running. When I came to the tower and looked at the tower-clock I became even more afraid that I would miss my train, because my watch was itself late. So I started running... not knowing the path, not knowing the way... and the streets were clean and deserted. It was early in the morning, a cold winter morning, and I couldn't see anybody.

Then suddenly I saw a policeman. Hope came into me. I went to the policeman and I asked about the way, and the policeman said, "The way? Why are you asking me?"

And I said to him, "I am a stranger in this town and I don't know the way, that's why. Please show me the way, and don't waste time -- I am already late and I will miss the train, and it is important to catch the

train.

The policeman laughed and he said, "Who can show the way to anybody else?"

The policeman said this, and he waved a hand and moved away smiling.'

Here ends the parable. It looks exactly zen. In the West they think this is surrealistic, absurd. It is not. Of course from a policeman it looks more absurd than from a zen master, but sometimes policemen can be zen masters.

Who can show you the way? -- because basically the way does not exist.

You are always on the goal. Wherever you are is the goal. The way does not exist.

If you go on asking about the way, you are trying to create future again and again -- and future is the nightmare.

Look. This very moment life is pouring from everywhere. A single moment of witnessing -- and you will laugh at the very absurdity of asking for a path or a way or a method. Nothing is to be done.

"A woman came up to a policeman and said, 'Oh officer, there is a man following me, and I think he must be crazy.'

The officer took a good look at her. 'Yes,' he answered, 'he must be.'"

'Whenever you come to me asking for a way, I say within myself, 'Here comes a crazy man again.' If I don't show you the path, I look hard, unkind. If I show you the path, I mislead you.

The only thing that can be done is -- you should be thrown to yourself. So I have to devise ways which are not ways, which only appear to be ways. They don't lead anywhere, because there is nowhere to go. Everybody is already there. There is nowhere to go.

I devise paths and methods just to tire you, exhaust you, so one day, in deep exhaustion, you simply drop all seeking. exhausted, you fall down on the ground... tired -- tired of all ways and all methods, tired of the very seeking and the search... and suddenly a peace descends on you -- the peace which is beyond understanding. And you will laugh, because it was always possible. It was because of you that it was not descending. You were running away.

All paths lead where; truth is here. All paths lead somewhere, and truth is always here. No paths can bring you to yourself.

That's why I say try hard, so that you can be tired soon. Don't go slow. Lukewarm you can go for lives and lives, hoping and hoping. Try hard. Try absolutely, totally, so that you can be tired -- so much so that the sheer tiredness drops the whole effort, and suddenly lying on the ground you become aware of the reality that is here.

God is not a thing. God is the whole performance. You cannot catch hold of it. Nirvana is not somewhere. It is the whole performance of life.

I was reading a little story:

'It was springtime, and a teacher said to his little pupils, 'I saw something the other day, and I wonder if any of you have seen it. If you know it, don't say what it is. I went out and saw it coming up from the ground about ten inches high, and on top of it was a little round ball of fluff, and if you went WOOF, a whole galaxy of stars flew out. Now what was it like before the little ball of stars appeared?'

One said, 'It was a little yellow flower, like a sunflower, only very small.'

'And what was it like before that?'

A little girl said, 'It was like a tiny, green umbrella. half closed, with a yellow lining showing.'

'Yes, but what was it like before that?'

One of them said, 'It was a little rosette of green leaves coming out of the ground.'

'Now, do you all know what it is?'

They roared back, 'Dandelion!'

'And did you ever pick dandelions?' Most of them said yes, but the teacher said, 'No, you cannot pick a dandelion. That is impossible. A dandelion is all these things you mentioned, and more, so whatever you picked, you got only a fragment of something or other. You can't pick a dandelion because a dandelion is not a thing. It is a process and a performance. And, you know, everything is a process and a performance -- even you.'"

You cannot pick even a dandelion, even a small flower, in its totality because the totality is tremendous. How can you pick god? You cannot pick a small flower. God is this whole performance. All that is today is god; all that has ever been is god; all that is ever going to be is god. God is not a thing; it is a process. And so infinite and so vast -- how can you seek god? It is impossible.

You can live, you can drop into this infinite ocean of godliness. And that door opens right now. There is

no need to wait.

The whole zen attitude is to bring to your notice the fact that there is no effort to be made. The zen attitude is that of effortlessness. That is where it differs from yoga. Yoga is effort; zen is effortlessness.

And of course, effort can lead somewhere, but it cannot lead to the ultimate. Effort can give you a better ego, more polished, more crystalized, but it cannot give you nirvana, it cannot give you god. That is beyond effort.

When all efforts cease, in that silence, in that beautiful emptiness, in that void, whatsoever is found is god.

Then what is to be done? The question naturally arises -- then what to do? Understanding, more awareness, more witnessing. Watch yourself moving, living, being. Try to understand each moment that passes by you. Become a witness.

Remember, the witnessing does not mean judgement. You are not to judge that this is good and this is bad. The moment you judge, you lose the witness. If you say this is bad, you are already identified. If you say this is good, you have already slipped out of witnessing -- you have become a judge.

A witness is a simple witness. You just watch as you watch the traffic on the road, or someday you lie down on the ground and you watch the clouds in the sky. You don't say this is good, that is bad; you simply don't make any judgements. You watch. You are unconcerned with what is good, what is bad. You are not trying to be moral. You are not trying any concepts... a pure witnessing. And out of that, more and more understanding arises and by and by you start feeling that the ordinary life is the only life; there is no other life.

And to be ordinary is the only way to be religious. All other extra-ordinary things are ego-trips.

Just to be ordinary is the most extraordinary thing in the world, because everybody wants to be extraordinary. Nobody wants to be ordinary. To be ordinary is the only extraordinary thing. Very rarely somebody relaxes and becomes ordinary. If you ask zen masters, 'What do you do?' they will say, 'We fetch wood from the forest, we carry water from the well. We eat when we feel hungry, we drink when we feel thirsty, we go to sleep when we feel tired. This is all.'

It does not look very appealing -- fetching wood, carrying water, sleeping, sitting, eating. You will say, 'These are ordinary things. Everybody is doing them.'

These are not ordinary things, and nobody is doing them. When you are fetching wood, you are condemning it -- you would like to be the president of some country. You don't want to be a woodcutter. You go on condemning the present for some imaginary future.

Carrying water from the well, you feel you are wasting your life. You are angry. You were not made for such ordinary things. You had come with a great destiny -- to lead the whole world towards a paradise, some utopia.

These are all ego-trips. These are all in states of consciousness.

Just to be ordinary... and then suddenly what you call trivia is no more trivia, what you call profane is no more profane. Everything becomes sacred. Carrying wood becomes sacred. Fetching water from the well becomes sacred.

And when every act becomes sacred, when every act becomes meditative and prayerful, only then are you moving deeper into life -- and then life opens all the mysteries to you. Then you are becoming capable. Then you are becoming receptive. The more receptive you become, the more life becomes available.

This is my whole teaching: to be ordinary... to be so ordinary that the very desire to be extraordinary disappears. Only then can you be in the present; otherwise you cannot be in the present.

Montaigne has written: 'We seek other conditions because we know not how to enjoy our own, and go outside of ourselves for want of knowing what it is like inside of us. So it is no use raising ourselves on stilts, for even on stilts we have to walk on our own legs, and sitting on the loftiest throne in the world we are still sitting on our behind.' Wherever you are -- fetching water or sitting on the throne as a king or as a president or a prime minister -- makes no difference. Wherever you are, you are yourself.

If you are miserable in carrying wood, you will be miserable in being a president, because outside things can change nothing. If you are happy being a beggar, only then can you be happy being an emperor; there is no other way.

Your happiness has something to do with your quality of consciousness. It has nothing to do with outside things.

Unless you become awake, everything is going to make you more and more miserable. Once you are awake, everything brings tremendous happiness, tremendous benediction. It does not depend on anything

else; it simply depends on the depth of your being, on your receptivity.

Carry wood, and when carrying wood just carry wood -- and enjoy the beauty of it. Don't go on thinking of something else. Don't compare it. This moment is tremendously beautiful. This moment can become a satori. This moment can become the moment of samadhi.

Fetching water, be so totally in it that nothing is left outside. Fetching water, you are not there; only the process of fetching water is there. This is what nirvana is, enlightenment is.

I am talking to you; I am not there... just enjoying a chitchat with you, gossiping with you.

Listening to me, if you are also not there, then everything is fulfilled perfectly. If you are there listening to me, watching by the corner, standing there... watching if something valuable is being said so that you can hoard it for future use, watching if something meaningful is said so that you can make it part of your knowledge -- 'it will be helpful to seek something, to be something'... then you will miss me.

I am not saying anything meaningful. I am not saying anything for any purpose in view. I am not giving you some knowledge. I am not here to make you more knowledgeable.

If you can listen to me the way I am talking to you... this moment is total, you are not moving outside it, the future has disappeared... then you will have a glimpse of satori. Remember that we are engaging here In a certain activity. This activity has to be so prayerful, so meditative, that in this activity, past is no more a burden and future does not corrupt it and this moment remains pure. This moment simply remains this moment.

Then I am not here and you are not there. Then this crowd disappears. Then we become waves of one ocean -- that ocean is life, that ocean is god, that ocean is nirvana.

Nirvana is such a deep relaxation of your being that you disappear in that relaxation. Tense, you are; relaxed, you are not. Your ego can only exist if you are tense. If you are relaxed, god is, you are not.

Now the story, a very simple story. All zen stories are very simple. If you understand them, they show something. If you don't understand them then they say nothing.

All the great masters of the world have used the parable as a medium for their message, because the parable creates a picture. It is less conceptual; it brings things more to the heart. It reveals more, says less. There is no need for the mind to intellectualize about it. The parable is there, completely clear.

MUSO, THE NATIONAL TEACHER,
AND ONE OF THE MOST ILLUSTRIOUS MASTERS OF HIS DAY,
LEFT THE CAPITAL IN THE COMPANY OF A DISCIPLE
FOR A DISTANT PROVINCE.

ON REACHING THE TENRYU RIVER
THEY HAD TO WAIT FOR AN HOUR
BEFORE THEY COULD BOARD THE FERRY.
JUST AS THE FERRY WAS ABOUT TO LEAVE THE SHORE
A DRUNKEN SAMURAI RAN UP
AND JUMPED INTO THE PACKED BOAT,
NEARLY SWAMPING IT.

A DRUNKEN SAMURAI... He may not be ordinarily drunk, but a samurai is always drunk. A samurai is a man who is after power. A samurai is a warrior. A samurai is drunk with the ego. He may not be drunk ordinarily -- that is not the point. He may have been drunk, but all people who are after power are drunk.

The more you are after power, the more you are unconscious, because only unconsciousness can seek power. Consciousness lives life. Consciousness does not bother about power, because what is the use of power?

The use of power is that you can live someday through it. First you collect power... maybe it is hidden in the money, or in the sword. First you prepare -- power is a preparation -- and then someday you will live.

... A DRUNKEN SAMURAI RAN UP
AND JUMPED INTO, THE PACKED BOAT
NEARLY SWAMPING IT.

HE TOTTERED WILDLY AS THE SMALL CRAFT
MADE ITS WAY ACROSS THE RIVER.
THE FERRYMAN,
FEARING FOR THE SAFETY OF HIS PASSENGERS,
BEGGED HIM TO STAND QUIETLY.
'WE'RE LIKE SARDINES IN HERE,'
SAID THE SAMURAI GRUFFLY.
THEN, POINTING TO, MUSO,
'WHY NOT TOSS OUT THE BONZAE?'

Bonzae means a zen priest, a zen monk.

The story is beautiful. If politicians were allowed, then they would not like religious people on the earth at all. They would kill them, they would toss them out of the boat -- because the only danger for the politician is the religious consciousness. The more people become religious, the more politics loses lustre.

The politician is after power, and the religious man is not after anything. The religious man wants to live herenow, and the politician is always preparing for some future -- future which never comes. The politician is always after some utopia, chasing it... after some dream. It never comes. All political revolutions have failed -- failed utterly -- because you go on sacrificing for the future, sacrificing the present for the future. And if the present is destroyed, from where is the future to come? It is going to be born out of the present.

You go on murdering the present in the hope that someday a beautiful future will be born out of it.

A beautiful future can be born only if the present is lived beautifully.

Politicians are always against religious people. If they are not, that simply means religious people are not religious people. Then religious people are also playing politics -- in the name of religion. Christianity, islam, hinduism -- all politics in the name of religion.

A really religious person wants to live herenow. He is not worried about the future and he is not trying to bring any revolution in the world, because he knows there is only one life and there is only one revolution and there is only one radical transformation -- and that is one's own being.

He wants to love, he wants to live, he wants to pray, he wants to meditate. He wants to be left alone; nobody should disturb. He does not want to interfere in anybody's life and he does not want that anybody should be allowed to interfere in his life. And the whole politics is nothing but this -- interfering in others' lives. Maybe you pretend that you are interfering for their sake... but you are interfering in people's lives.

The story is beautiful. Out of all persons the samurai said; 'Why not throw this bonzae out of the boat? It is much too crowded.'

'WE'RE LIKE SARDINES IN HERE,'
SAID THE SAMURAI GRUFFLY.
THEN, POINTING TO MUSO,
'WHY NOT TOSS OUT THE BONZAE?'
'PLEASE BE PATIENT,'
MUSO SAID, WE'LL REACH THE OTHER SIDE SOON.'

Ordinarily we should expect him to become angry, but he simply says. Please be patient. The other shore is not very far away.

It is a very symbolic sentence. A religious person remains patent, because he sees, he continuously understands, that this life is not worth being impatient about -- the other shore is continuously coming close. Nothing is worth being impatient. Patience is more paying, gives you more of life. Becoming impatient means you will miss this moment. You will become restless.

He said, Don't be worried. It is a question of a few moments. No need to throw me or anybody else; no need to create any conflict. The other shore is coming close by. We will reach the other side soon.

This is the whole attitude of a religious person. He is not worried about trivia. Somebody has stolen his money. He is not worried about it; it doesn't matter. Somebody has insulted him -- it does not matter.

It matters only to people who are not living life. Then ordinary, useless things, meaningless things, become very meaningful. A person who is living his life totally is so happy with it he is not disturbed. Whatsoever happens on the periphery makes no difference to the center. He remains the center of the cyclone.

'WHAT!' BAWLED THE SAMURAI, 'ME BE PATIENT?
LISTEN HERE, IF YOU DON'T JUMP OFF THIS THING
I SWEAR I'LL DROWN YOU.'

A politician, a power-oriented person, cannot be patient. The more impatient he is, the more possibility of succeeding in the world of power and politics. He cannot be patient, because time is running fast. Only a religious person can be patient, because he has come to know the quality of eternity. Paradoxically, the religious person knows that this life is going to end, but underneath this life there is a life which never ends. Paradoxically he knows this time is going to end in death but hidden beneath this time is eternity.

If you enter life you enter eternity. If you remain on the surface you remain in time. Time is impatience.

Look. In the West people are more time-conscious and of course more impatient. In the East people are not so time-conscious; naturally they are not so impatient.
Time brings impatience.

Christians are more impatient than hindus because hindus have an idea of rebirth and christians don't have any idea of rebirth. Only this life... such a small life seventy years -- almost one-third is lost in sleep. By the time one becomes a little aware half of the life is gone and then in small things -- earning the bread making a house working for the children the wife -- the life is gone. One becomes impatient.

How to live more in such a small time? The only way the West has found is to go on increasing speed -- the only way. If it used to take one day to travel travel in five minutes so that you can save time. This too great a hankering for speed is part of impatience. You can save time but then you don't know what to do with that time. You use it in saving more time... and this goes on and on.

Impatience is a feverish way of living. One should relax. Once you relax the time disappears and eternity reveals to you its own nature.

'WHAT! ME BE PATIENT? LISTEN HERE, IF YOU DON'T JUMP OFF THIS THING I SWEAR I WILL DROWN YOU.'

A politician cant be patient. You cannot think of Lenin or Hitler meditating. It would be a sheer wastage of time.

When you come to me from the West and you start meditating it is really a miracle. It is against all the conditioning that you have gone through. When you go back nobody will be able to understand what has happened to you... just wasting time -- because time has to be used. It is already too short. Life is short and so many desires to be fulfilled. Why waste it in sitting with closed eyes and watching the navel? Do something before life is gone. If you live on the surface, you will remain impatient. If you enter deeper into the stream, you will come to feel that this life is not all, and the periphery is not the total. And the waves belong to the ocean, but the ocean itself is not only the waves -- hidden just underneath the waves of time is the ocean of eternity.

A religious person can be patient, can be infinitely patient, because he knows nothing begins and nothing ends.

THE MASTER'S CALM SO INFURIATED THE SAMURAI
THAT HE STRUCK MUSO'S HEAD WITH HIS IRON FAN,
DRAWING BLOOD.

And it happens. If the master had been angry, the samurai could have understood the language -- his own language -- but because the master remained silent... not only silent, absolutely patient... this infuriated him very much.

If somebody insults you and you remain silent, as if nothing has happened, the person will get more angry; he will get angrier. If you had been angry he could have understood it, but he cannot understand the silence. In fact, in your silence he feels very much insulted. In your silence you become a tower, a height. In your silence he becomes like a worm, a very small thing. That hurts.

Jesus has said, 'if somebody slaps your right cheek, give him the left also.'

Nietzsche commented on this, saying, 'Never do this, because this will insult the other person more. Rather, hit him hard. He will respect that more. At least you accept him as your equal.'

And Nietzsche is also right. He has a very penetrating eye.

A religious person... his very presence infuriates the politician. And when he is insulted and he takes it easily, as if nothing has happened, that drives the other person almost mad.

That's how they crucified Jesus. The priests, the politicians, the power-addicted people, they could not tolerate this humble and simple man. He was not doing any harm to them. In fact he was teaching people harmless things. He was teaching them to become innocent like children. He was teaching them 'blessed are the meek'. But they became infuriated. They had to kill him, because his very presence became very humiliating to them. Such a tower, such a peak, a pinnacle of love, compassion, humbleness -- they could not tolerate him.

MUSO'S DISCIPLE HAD HAD ENOUGH BY THIS TIME,
AND AS HE WAS A POWERFUL MAN,
WANTED TO CHALLENGE THE SAMURAI.
'I CAN'T PERMIT HIM TO GO ON LIVING AFTER THIS,' HE SAID.

A disciple is a disciple. He has yet not understood. He is still in the same ego. Maybe he has become religious, but the ego continues.

If somebody says something against me, you will feel angry. Now your ego is attached to me. If somebody says that this man is nothing, you become angry. Not because you are too much concerned with this man, but because if this man is nothing and you are following this man, you are even worse than nothing. It hits the ego. If you follow me I must be the greatest master in the world. You are following me -- how can you follow me if I am not the greatest master in the world?

Remember, that is again a game of the ego. You will try to prove that 'my master is the greatest master in the world'. It is not a question of the master. How can you be a follower of a lesser master? Impossible. You -- and a follower of a lesser master? That's not possible.

'I CAN'T PERMIT HIM,' said the disciple, 'TO GO ON LIVING AFTER THIS.'
'WHY GET SO WORKED UP OVER A TRIFLE?'
MUSO SAID WITH A SMILE.
'IT'S EXACTLY IN MATTERS OF THIS KIND
THAT THE BONZAE'S TRAINING PROVES ITSELF.
PATIENCE, YOU MUST REMEMBER,
IS MORE THAN JUST A WORD.'

It is a great experience. Now this is the moment to be patient and to enjoy it. This fellow has given a beautiful opportunity to be patient. Be thankful to him. He has given a challenge. But don't let that challenge become a challenge for your ego. Let that be a challenge for your patience. The same situation -- but you can use it or you can be used by it.

If you are used by it you are an unconscious man. Then you react. All reaction is unconscious.

If you are conscious you never react. You act. Action is conscious reaction is unconscious.

Reaction means that that man became the master of the situation: he pushed the button and you became angry. You became a puppet in his hands. But if you remain patient, if you smile, suddenly you are out of the vicious circle of unconsciousness.

Use situations and then you will come to see that even enemies are friends and even darkest nights will bring beautiful dawns. And when there was anger thrown at you you will see compassion arising in you. These are the rarest moments. And you will feel thankful and grateful to the person who created the situation.

'WHY GET SO WORKED UP OVER A TRIFLE?
IT'S EXACTLY IN MATTERS OF THIS KIND
THAT THE BONZAE'S TRAINING PROVES ITSELF.
PATIENCE YOU MUST REMEMBER
IS MORE THAN JUST A WORD.'

Patience is a great experience a great existential experience.

THEN HE RECITED AN EXTEMPORE WAKA:
'THE BEATER AND THE BEATEN:
MERE PLAYERS OF A GAME
EPHEMERAL AS A DREAM.'

This is what witnessing is all about.

If you can become a witness in a situation, suddenly you are out of it, no more part of It. If you lose your witnessing, even in a dream you become part of It.

You go to the movie, you watch the movie. You are just a watcher there, but sooner or later you forget all about your being a watcher -- you become part of the story. You smile, you cry, you weep, you become angry, you become agitated -- and there Is nothing on the screen, just shadows passing, but you have lost the witnessing. You are almost identified now. You are part of the story now. Then even shadows passing on the screen become realities.

Just the opposite happens: if you stand by the side of the road and simply watch people passing, suddenly you will see real persons have become ephemeral, shadows on the screen.

The whole thing depends on you. If you are identified, an unreal thing becomes real. If you are unidentified, even a real thing becomes unreal.

A man who comes to know what witnessing is, for him this whole life is nothing but a big dream, a big drama.

'THE BEATER AND THE BEATEN:
MERE PLAYERS OF A GAME
EPHEMERAL AS A DREAM.'

This is one of the greatest insights the East has achieved -- that life, life that you know as life, is ephemeral, illusory, maya. It is not real.

There is another life. If you become aware, then you enter the temple of reality. Unawareness allows you only to live in a dream.

WHEN THE BOAT REACHED SHORE,
AND MUSO AND HIS DISCIPLE ALIGHTED,
THE SAMURAI RAN UP
AND PROSTRATED HIMSELF AT THE MASTER'S FEET.
THEN AND THERE HE BECAME A DISCIPLE.

First, if you remain silent when the situation was ordinarily demanding anger, if you remain patient when the other was expecting impatience and trouble, he will be infuriated, he will be hurt, humiliated. He would like to take revenge -- you are playing god to him.

But if you continue, if you are not tempted and you remain in your silence, in your tranquility, you remain centered and rooted in your being, sooner or later the other is going to relax. Because silence is such a power, silence is such a transforming force, silence is so alchemical... it is the only magic in the world... the other is bound to be transformed.

Just wait a little. Don't be in a hurry. The other will take a little time. Give him opportunity.
The samurai ran, fell at the feet of the master.

THEN AND THERE HE BECAME A DISCIPLE.

Whenever you come against something like this -- a real patience, a real substantial silence -- deep down something is touched in your heart also. Deep down you are no more the same. Something real has penetrated like a ray of light into your darkness.

The world is transformed by people who live in this world as if this world is just a dream. People are changed, transfigured, by those who live in this world unconcerned, indifferent to trivia... who live a life of inner centering, who live in the world but don't allow the world to enter them, who live in the world but the world does not live in them, who remain untouched, who carry their silence everywhere -- in the marketplace they remain in their inner temple... nothing distracts them from their being.

These people become catalytic agents. These people bring a totally new quality to human consciousness. A buddha, a jesus, a krishna, a mohammed -- they bring another world into this world.

That is the meaning of the hindu word 'avatar'. It means they bring god into the world; the god descends through them. A vision... they become windows. Through them you can have a vision, a glimpse of something that is beyond.

One of the most influential writers, authors and thinkers. of the West was Aldous Huxley. He was very much in tune with the eastern idea of inner centering. He was one of the western minds who penetrated very deeply into the eastern attitude towards life. It is said that when a californian brushfire destroyed a lifetime's possessions, Aldous Huxley felt only an unexpected freedom.'I feel clean,' he said.

He had a really beautiful collection of rare antiques, rare books, rare paintings -- the whole life's possession -- and the whole possession was destroyed in a fire. Looking at the flames, he could not believe it himself that he simply felt unburdened, a sense of freedom. Disturbed not at all; on the contrary, a sense of freedom -- as if the fire had been a friend. And later on he said, 'I feel clean.' This is the eastern attitude.

If you are centered, nothing can be destroyed. No fire can destroy your centering. Not even death is capable of distracting you.

And this centering is possible only if you start living each moment meditatively, fully alert, aware. Don't move like an automaton. Don't react like a mechanism. Become conscious. Collect yourself more and more so that a crystallized consiousness continuously illuminates your inner being, a flame goes on burning there and it lights wherever you move. The path, the way, whatsoever you do, it lights it.

This inner flame, this inner light is there, potentially there... like a seed. Once you start using it, it sprouts. Soon you will see -- the spring has come and it is blossoming and you are full of the fragrance of the unknown and the unknowable. God has descended in you.

Nirvana: The Last Nightmare

Chapter #4
Chapter title: The Drunken Dancer

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I DON'T UNDERSTAND -- WHAT DOES THE WORD GOD MEAN? I REALLY DON'T UNDERSTAND. GOD, WHAT IS THAT? YOU SAY LIFE IS EVERYTHING. LIFE IS WHAT IS, WHAT COUNTS, HERE AND NOW -- NO PLANNING, NO WISHING, NO WANTING, NO HOPING, NO SEARCHING. LIVE NOW, SPONTANEOUSLY. JUST BE.
YES. I UNDERSTAND THAT, BUT WHAT IS GOD? IS GOD THE SAME WORD FOR LIFE. FOR WHAT IS? BUT WHY DO WE USE THE WORD 'GOD' AND NOT JUST LIFE?
THEY SAY GOD IS THE ONE WHO CREATED THE WORLD. IS THAT WHAT GOD IS?

THE question is of course from somebody who is very new here. Many things will have to be understood.

First: there is no need to understand what god is, because whatsoever god is cannot be understood. Understanding is not the right direction towards god. Understanding means you are trying intellectually --

through logic, reason, concepts -- and that's the sure way to miss god.

It is as if somebody is trying to see through the ears. He will not be able to see. Or somebody is trying to hear with the eyes. He will not be able to hear. The ears are to hear and the eyes are to see.

The intellect is utilitarian. It helps while you are moving outside of your being. It is helpful as a guide in the world of the without. The moment you turn inwards it becomes useless; it is no more a guide. Then it misguides. There is a limit to the intellect... and god can be felt only, not understood.

When you are moving inwards, you come closer to the source of your own being -- and that is the source of all being. If I can come to my own self, I have come to the supreme self, because at the center I am no more I AM; I am the whole.

But the movement has to be inwards, the movement has to be somewhere deep in the depth.

Intellect is superficial -- so if you are trying to understand god, you will go on missing. The first thing to be understood is that understanding is not the right direction. Feeling....

"Once a christian missionary asked a very primitive man, an aboriginal, 'Who told you what you know of god?'

The primitive laughed and replied, 'Told? Whoever is so stupid that they have got to be told about god? Never did any man know god by tolds. You get god by feels. All the told there is to it is his name. You call him god, I call him gallah. I english gallah's name so you can understand me, but whoever has got anything by tolds?'"

Whatsoever you know about god is through tolds -- the parents, the society, the culture. It is your conditioning. And now you have got a concept about god and you are trying to understand that word. God is not a word. The word 'god' is not god. The word is simply a word; in itself empty and meaningless.

If you really want to know what god is, you will have to drop the word and move into feeling. You will have to drop the mind and move into no-mind. Love will bring you closer to it than thinking.

And when I say life is god, I am saying that if you want, you can experience god but you cannot understand. Life cannot be understood. You can live it -- that is the only understanding there is. But you are worried. You say that you understand that -- but what is god? If you understand that, if you understand what life is, you will never ask what god is. In that very understanding, the problem of god is solved.

A man who has lived life in its totality has understood all that is there to understand. He will be full of god. He has given enough of god to himself and there will be no problem of understanding.

You have not given anything of life to yourself. Empty you live. Hiding in a cocoon you live. Blind, deaf, you live. Dead you live. You have not given any life at all to your being -- and there is the flavour, there is the taste of what god is.

You have to eat out of life. You have to drink out of life. You have to live, merge into it.

But the mind is cunning; it goes on thinking about god. Thinking is a very secure situation. You never go out of yourself. You go on playing with words. If you are too interested in the word, if you want to know what the word 'god' means... it doesn't mean god. If you are only interested in the linguistic symbol 'god', then you can ask the linguists; don't come to me. They say that 'god' is derived from a word 'ghu-to'. That 'ghu-to' means 'the called one', nothing else.

If you call life, it becomes god -- the called one. If you provoke life, it becomes god.

God is a certain situation in life when you provoke it, when you pray to it, when you are in a deep dialogue with it. When you look at the sky and you say, 'Father, who art in heaven...' you have called life. Now life is no more just life -- it has become the called one, the provoked one. The word 'god' simply means that.

In deep love, someday one cries, one starts uttering words... a dialogue arises. Life is no more 'it'; it becomes a 'thou'. That is the meaning of the word god. If life becomes your beloved, if life becomes a thou and you are in deep relationship with it, suddenly life has become god.

God is a deep communion with life.

If you are just trying to understand the word.... Yes, there is a need to use a different word -- 'god' -- rather than just calling it life. Life provoked, called. Life in deep relationship.

An ordinary woman passes by. She is a woman -- but if love calls in your heart she is no more a woman; she is a beloved. We can say all beloveds are women. To become a beloved is a certain function in the being of a woman -- when she is called, when she is no more just a she... becomes thou, becomes related.

Have you watched this transfiguration? The woman may have passed you many times, you may have seen her many times, yet she was just a woman, as there are millions of women. Then suddenly one day something changes. The woman is no more an ordinary woman; she has become divine. She is a beloved.

Now suddenly she has come close to you; your heart has called.

Or a man. You know him, as one of so many men -- just a statistic, just a number in millions of men; he has no particular face for you, is unrelated to you... if that man disappears and is replaced by another, you will not even notice the difference; he is only a number, is not yet a person to you; unprovoked, uncalled, he remains anonymous, he has no name.... Then suddenly one day love arises. He is no more an ordinary man; he has become a god.

Provoked, called, related, you have become... a communion has happened. And not only that the man has changed; you are also changed simultaneously. Something of the beyond has entered.

Yes, there is a function of the word 'god' -- life provoked, life become a thou, life become a person. You are no more indifferent to it. You feel for it -- a communion has happened. Then life becomes god. Then life is no more with a lower case 'I'; now it is with a capital 'L' -- Life.

But there is no way to understand god through intellect, because there is no way to understand love through intellect.

God is love provoked. And in that light of love, everything is transformed. It is alchemical, magical.

Give a little of god to you. That's my whole effort. When I say life is god, I am meaning to say don't see god in the temples and the mosques and the churches. There you will find the god of the philosophers, theologians -- which is a bogus god, a false coin, a counterfeit. Look in the trees, in the flowers, in the stars, in humanity, in animals, in birds. Wherever there is life, look deep down there. Provoke god there. Pray there. Pray before a tree. Pray before an animal. Pray before the stars. Provoke god there. There is the real temple.

When I say life is god, I mean this -- don't be confined in temples and don't be confined in churches and don't be confined by bibles and gitas and korans. Don't be confined at all. Life is infinite. Meet life as it is. Meet the infinite. Don't be afraid of the infinite.

Where is the fear of the infinite? The fear is that with the infinite you will disappear. In a church you cannot disappear. You can manage. A church is your construction. It is arbitrary. It is artificial. It is a plastic flower. You can control it, manipulate it. Behind the curtain are your hands. The god in the church is your creation.

The real god is totally different. If you come to the real god -- the life -- then you are god's creation. Then god is behind everything. In the church you are behind everything. The church is a deception.

So when I say life is god, I simply mean don't create substitute gods, don't create substitute temples. This vast space is the temple and this infinitely moving life is the god. Give a little of god to you and then you will understand. And that understanding will not be of the intellect; that will be more of your total being. It will be more of the blood and the guts.

I was-reading an anecdote:

"A man was brooding over his beer at the bar-room, and said to his friend, 'I tell you, Mulligan, I don't know what I am going to do about my wife.'

'What is it now?'

'The same old thing -- money. She is always asking for money. Only last Thursday she wanted ten dollars, yesterday she was around asking for twenty, and this morning, if you please, she demanded fifty dollars!'

'What does she do with all the money, for heaven's sake?' asked the friend.

'There is no way of finding out. I never give her any.'

Give a little of god to you, then you will stop asking what god is. You don't give yourself a little of god and then you go on asking.

Nobody else can give you god, remember. You will have to come to terms with god on your own.

I cannot give god to you. God is not a commodity, it is not a thing. It is such an experience that only you can have it.

You will have to move alone. You will have to go totally alone, naked of all thoughts, totally naked, naked of all philosophies, naked of all scriptures. And once you have tasted a little, you will understand.

Love life, and by and by a light will arise in your being. Through deep love of life one comes to understand what god is.

The last part of the question is: THEY SAY GOD IS THE ONE WHO CREATED THE WORLD.

God is the world. The mind goes on creating dualisms. It says god is the one who created the world. Then the world is separate and god is separate. God is not separate. He cannot be separate from his world. If he is separate, the world cannot exist for a single moment without him. He is the very life of life.

So don't imagine god as a painter who paints on a canvas and then the canvas is separate and god is separate. The painter can die but the painting can continue.

Because of this duality, Nietzsche could say, 'God is dead.' What is the need of him? He created the world -- finished! Why go on carrying the load? What is the need of god? Once he created the world then what is the need? The world is there, you are there. This god can only be a hindrance. He will come between you and your life -- be finished with him!

And Nietzsche was right in a way: that is the logical conclusion of duality. The world is perfectly right without him. Why bring him in? In fact, the more you bring him in, the more trouble arises. Look at the religions. How many wars, murders, violence?... What has not happened in the name of religion? The world has suffered tremendously.

Be finished with the god. He created the world; give him a last thank you and be finished. Now he is no more needed. Already too old, almost a ruin....

Nietzsche said, 'God is dead, and man is free now.' This is the logical conclusion of dualistic thinking.

In the East we have never thought of god as a painter. We have thought of god as a dancer. The dance cannot be separated from the dancer; the painting can be separated. That's why dance is alive and painting is dead. Howsoever beautiful a painting, it is dead. It is separate from the creator. The moment it is separate it is dead. It may have lived a life in the mind of the painter, it may have been alive when it was not painted. The moment it is painted it is finished; it is already a dead product. But a dance....

In India we call god 'nataraj' -- the god of dancers. You must have seen Shiva dancing. That is the eastern concept about god -- a non-dual concept. When the dancer stops, the dancing stops. You cannot separate the dancing from the dancer. And dancing comes to a culmination, to a crescendo, when the dancer is completely lost in it -- when there is neither a dancer nor a dancing; both are one... one movement of sheer energy and delight.

That's why nothing can be compared with dancing -- poetry, painting, sculpture; nothing comes close to it. Dancing remains the supreme art. And that is the first art that was born and that will remain the last art also, because dancing has some quality in it of life itself.

God is a dancer. He is not a creator in the sense of a painter; he is a creator in the sense of a dancer.

Then let me say it in another way. God is not a creator but creativity... a dynamic energy. The moment you say creator, he is dead. The very word 'creator' has a full-stop in it. Creativity with an open end, tremendously moving and moving and reaching to higher and higher peaks....

The animals are a dance of god. The trees are also a dance of god. Humanity is also a dance of god, reaching higher and higher. God is moving faster and faster -- more mad, more fast, getting dissolved into his dance.

A buddha or a jesus is the ultimate of his dance... where the dancer is so completely drunk and mad that he has become the dance.

That's why I say that if you live life in its dynamism you will come closer to god -- because he is still dancing. Don't say that he created the world -- he is still creating. Otherwise how do the trees go on growing? How do the flowers go on blooming? Every moment the world is being renewed. Every morning fresh life is released.

No, the christian god is false -- the god who created the world in six days and then rested on the seventh. It doesn't seem true -- a holiday for a god will be a death. Just think of it. A holiday for a god will be a death to his creation. The dancer cannot go for a holiday otherwise the dance will disappear. And the very idea that god got tired is stupid. He is still creating. He is nothing but creativity.

Think in terms of energy; don't think in terms of things. Think in terms of energy. The wild ocean.... God is a wild ocean of energy -- goes on and on, waves upon waves, nonending. There has never been a beginning. The very idea of a beginning is of the mind. How can the world begin?

Before Darwin, christians used to believe that god created the world on a particular date. One foolish theologian even decided the date and the day -- four thousand and four years before Jesus, exactly on a Monday he started... it must have been the first of January.

Then the question arises -- what was he doing before that? Don't ask christians; they will get angry. Even a man like Saint Augustine became very very angry. One man asked -- the question seems to be relevant and innocent -- he asked, 'I can understand that god created the world four thousand and four years before Jesus Christ was born, but what was he doing before that?'

Of course there is no answer to it in christian theology. Saint Augustine became very angry and he said, 'He was brooding and thinking about punishments for people like you who ask such questions.'

This is not very saintly. The question was very innocent; this anger is irrelevant. But the man raised a question which topples down the whole christian theology. No, there has never been a beginning. There cannot be, because then the question will always arise -- what was there before the beginning? And there is never going to be any end, because the. question will arise -- then what will be after the end? If you can conceive anything before the beginning, then that was not the beginning. If you can conceive anything after the end, then that is not the end.

The world is an ongoing process. God is creativity -- creating and creating and creating. In fact the moment I say creating, I don't feel very happy. Language is not exactly capable of expressing it. The moment I say 'creating', again it seems that he is separate.

No, he is the creator and he is the created. He is the same energy which becomes a rock, becomes a tree, becomes a man... the same energy which becomes a sinner and becomes a saint... the same energy which weeps and cries and laughs... the same energy which becomes the day and the night, life and death, summer and winter -- non-dual.

Existence is god called through love, provoked through love. The moment you become capable of prayer, existence becomes god. The moment you become capable of deep love, life becomes god. It is a transfiguration of the same energy.

So, god is not something which exists there like an object. If I have experienced him, I cannot show him to you. Unless you provoke him, unless you. come to terms with him, unless you kneel down in prayer, unless you call him, you cannot know him.

And the dilemma is that first you want to be perfectly certain whether he is, then you can pray. And only through prayer he is; only through trust he is. And you want first to be certain about the very hypothesis that god is, then you can trust.

Now this the dilemma. If you choose that first you need certainty, then you will never be able to know what god is.

It is only for gamblers to know god... who are not worried about certainty, who are ready to move in danger, who are ready to move in insecurity, who are ready to move into the unknown, who are ready to leave the comfortable past, the convenient past, who are like small children -- always wondering and always wandering.

God is only for those who are courageous. It is the greatest courage there is.

Because it is the most difficult thing -- almost impossible for the mind to do. First comes trust and then arises god. You create god through your trust. Here you open the eyes of trust and suddenly life takes a change, is transformed -- it becomes godly, it becomes divine.

God is your subjectivity, your innermost rest, coming at home.

God has nothing to do with theology; it has something to do with the way you live your life -- whether you live through the mind or you live through the heart.

If you live through the heart, forget all about god; he will take care himself. He will come, he will knock at your heart. Sooner or later you will hear the sound of his footsteps coming closer and closer. Your very heartbeats will become the footsteps... the sound of his footsteps. Your very breathing will be his coming in and his going out.

IF ONE IS IN THE SITUATION OF MUSO'S DISCIPLE -- WISHING TO TERMINATE A SAMURAI FOR DARING TO ASSAULT THE MASTER -- SHOULD ONE DO IT WITH CONCRETE TOTALITY, AND MEDITATE AFTER- WARDS, OR SUPPRESS THE EGO-BASED IMPULSE, OR IS THERE A THIRD ALTERNATIVE?

The first thing, and the most basic to be understood, is that whatsoever you do, it should not be a reaction. If it is an act then there is no problem.

If Muso's disciple had acted out of his spontaneity, Muso would have certainly blessed him, but he started saying, that he would like to do this, he cannot allow this man to live any more, he has insulted his master.... If he had acted rather than brooding about it, rather than bringing the mind in; if he had acted with no-mind, the master would have certainly blessed him.

Action is always good; reaction always bad.

So try first to understand this term 'reaction'. It means you are acting unconsciously. Somebody is manipulating you. Somebody says something, does something, and you react. The real master of the

situation is somebody else. Somebody comes and insults you and you react, you become angry. Somebody comes and praises you and you smile and you become happy. Both are the same. You are a slave and the other knows how to push your buttons. You are behaving like a mechanism. You are an automaton, not a man yet.

Act, don't react. Don't be a plaything in the hands of others.

And you cannot predict a man who acts out of no-mind; only mind is predictable. If the disciple was a realized man, a man alert, nobody can say what turn the story would have taken -- nobody can say. Nobody can say; a thousand and one alternatives open for consciousness.

The story would have been totally different, that much is certain. He may have thrown the samurai out of the boat, or he himself may have jumped out of the boat, or he may have even thrown Muso, his master, out of the boat. Nobody knows.

Consciousness is total freedom. But one thing is certain: whatsoever would have happened, the master would have blessed it -- if it was out of no-mind, spontaneous, an act totally in the present, not controlled by anybody else, coming out of his own being....

We react according to our conditionings. If you have been born in a vegetarian family and non-vegetarian food is placed on your table, you will feel nausea, vomiting, sickness. Not because of the non-vegetarian food, but because of your conditioning. Somebody else who has been conditioned for non-vegetarian food will relish the very sight of it, will feel appetite not nausea, will feel happy, will be thrilled. That too is a conditioning.

We react because we have been conditioned in a certain way. You can be conditioned to be very polite. You can be conditioned to be always in control. You can be conditioned to be silent. You can be conditioned to remain still in situations where people ordinarily become disturbed and distracted. But if it is a conditioning then it has nothing to do with religion; then it has something to do with psychology. And Buddha or Jesus are not masters there -- B.F. Skinner and Pavlov, they are the masters there. It is a conditioned reflex.

I have heard a story. In B. F. Skinner's lab, a new mouse was introduced.

They go on working with mice because they don't give any more credit to man. They think that if they can understand the mind of a mouse, they have understood humanity.

The old mouse, who had been there with Skinner for a very long time, initiated the new and said, 'Look. This professor B. F. Skinner is a very good man, but you have to condition him first. Push this button and immediately breakfast comes in. I have conditioned him perfectly.'

B. F. Skinner thinks he has conditioned his lab mice, and they think they have conditioned him.

Conditioning is a murder; the spontaneity is killed. The mind is fed with certain ideas and you are not allowed to respond; you are only allowed to react. In small things or great things, it is the same.

If you have been brought up in a religious family, the word 'god' is so beautiful, so holy. But if you have been brought up in a communist family in Soviet Russia, then the very word is ugly, nauseating. One feels as if it would leave a bad taste in the mouth to utter the word.

Small or big is not the question. If you go on behaving the way you have been conditioned, you are functioning as a machine; the man has not been born yet.

"It is said that when you tell an englishman a joke, he will laugh three times. He will laugh the first time -- when you tell it -- to be polite. He will laugh a second time -- when you explain it -- again to be polite. (That is the training of the englishman -- continuously being polite.) Finally he will laugh a third time in the middle of the night when he wakes from a sound sleep and suddenly gets it.

When you tell a german the same joke, he will laugh twice. He will laugh first -- when you tell it -- to he polite. He will laugh a second time -- when you explain it -- to be polite. He will never laugh a third time, because he will never get it.

When you tell an american the same joke, he will laugh once -- when you tell it -- for he will get it.

And when you tell a jew the same joke, he won't laugh at all. Instead he will say, 'It's an old joke, and besides, you are telling it all wrong.'

It may be a joke, or it may be a great philosophy. It may be trivia or god himself -- it makes no difference. People behave the way they are conditioned to behave, the way they are brought up to behave, the way they are expected to behave. Nature is not allowed to function; only nurture is allowed to function. This is the man whom we call a slave.

When you become free, when you drop all conditioning and for the first time you look at life with fresh eyes, with no clouds of conditioning in between, then you become unpredictable. Then nobody knows, then

nobody can imagine what is going to happen. Because then you are no more there; god acts through you. Right now only society goes on acting through you.

Once you are simply alert, ready to respond, with no fixed idea, with no prejudice, with no plan, whatsoever happens in the moment, you become true and authentic.

Remember two words -- authority and authenticity. Ordinarily you behave according to the authority that has conditioned you -- the priest, the politician, the parents. You behave according to the authority.

A religious man behaves not according to the authority; he behaves through his own authenticity. He responds. A situation arises there, a challenge is there -- he responds with his total being. Even he himself cannot predict it.

When you ask a question, even I don't know what answer I am going to give to you. When I give it, only then I also know; only then I say, so, this was the answer. Your question is there, I am here -- a response is bound to happen.

Response is responsibility. Response is authenticity. Response is living in the moment.

So, if the disciple was a little more aware, I don't know what would have happened. What would have happened I don't know; nobody can say.

You can always predict for unconscious people. I can say that if you were there instead of that disciple, the same would have happened -- the same. Only two possibilities are there: either you would have been a coward or you would have been a brave man. If you were strong, you would have behaved in the same way the disciple behaved. If you were a weakling, you would have found some rationalizations to hide behind. These are the two alternatives.

But for a real man of understanding there are no alternatives -- all possibilities are always open; no door is closed. And each moment decides. He does not carry a decision beforehand; he has no ready-made decisions. Fresh, virgin, he moves. That is the virginity of an enlightened man... uncorrupted by the past.

Listening to this story, you can do two things. One: you can try to be patient, as the master said to his disciple. If you try to be patient, that will be a suppression. It is not going to help. That patience is not going to be true; deep down there will be turmoil, a crowd, impatience, and on the surface you will pretend that you are patient.

The second possibility is that you understand that the reaction was just a reaction, a mechanical reaction, and you become more alert. Not that you suppress your impatience; you become more alert, you become more aware, and patience follows like a shadow.

Awareness is the key. If you become aware, everything follows.

Don't try to become anything -- patient, loving, non-violent, peaceful. Don't try. If you try, you will force yourself and you will become a hypocrite. That's how the whole religion has turned into hypocrisy. Inside you are different; on the outside painted. You smile, and inside you would have liked to kill. Inside you car;y on all rubbish and on the outside you go on sprinkling perfume. Inside you stink; on the outside you create an illusion as if you are a roseflower.

Never repress. Repression is the greatest calamity that has happened to man. And it has happened for very beautiful reasons. You look at a buddha or a muso -- so silent, undisturbed. A greed arises: you would also like to be like them. What to do? You start trying to be a stone statue. Whenever there is a situation and you can be disturbed, you hold yourself. You control yourself.

Control is a dirty word. It has not four letters in it, but it is a four-letter word.

Freedom.... And when I say freedom I don't mean licence. You may understand... when I say freedom you may understand licence, because that's how things go. A controlled mind, whenever it hears about freedom immediately understands it as licence. Licence is the opposite pole of control. Freedom is just in between, just exactly in the middle, where there is no control and no licence.

Freedom has its own discipline, but it is not forced by any authority. It comes out of your awareness, out of authenticity. Freedom should never be misunderstood as licence, otherwise you will again miss.

Awareness brings freedom. In freedom there is no need for control, because there is no possibility for licence. It is because of licence that you have been forced to control, and if you remain licentious the society will go on controlling you.

It is because of your licentiousness that the policeman exists and the judge and the politician and the courts, and they go on forcing you to control yourself. And in controlling yourself you miss the whole point of being alive, because you miss celebration. How can you celebrate if you are too controlled?

It happens almost every day. When people come to see me who are very much controlled and disciplined, it is almost impossible to penetrate their skull; they are too thick... walls of stone around them.

They have become stoney, they have become ice-cold, the warmth is lost. Because if you are warm, there is fear -- you may do something. So they have killed themselves, completely poisoned themselves. To remain in control, they have found only one solution and that is not to live at all. So be a stone buddha. Then you will be able to pretend that you are patient, silent, disciplined.

But that is not what I am teaching here. Control has to be dropped as much as licence. Now you will be puzzled. You can choose either control or licence. You say, 'If I drop control, I will become licentious. If I drop licence then I have to become controlled.' But I tell you, if you become aware, control and licence both go down the same drain. They are two aspects of the same coin, and in awareness they are not needed.

It happened:

"An eighteen year-old boy, who had always been somewhat shy and retiring, one evening decided to change himself. He came down from his bedroom, all slicked up, and snapped at his father, 'Look, I'm going out on the town -- I'm going to find some beautiful girls. I'm going to get blind drunk and have a great time. I'm going to do all the things a fellow of my age should be doing in the prime of life and get a bit of adventure and excitement, so just don't try and stop me!'

His old man said, 'Try and stop you? Hold on, my son, I'm coming with you.'

All controlled people are in that state -- bubbling inside to explode into licentiousness.

Go and see your monks in the monasteries. In India we have that type of neurosis very much. They are all neurotics. This is something to be understood -- either you become erotic or you become neurotic. If you repress your eros, eroticness, you become neurotic. If you drop your neurosis, you become erotic.

And both are sorts of madnesses. One should be simply oneself -- neither neurotic nor erotic, available to all situations, ready to face whatsoever life brings, ready to accept and live -- but always alert, conscious, aware, mindful.

So the only thing to be constantly remembered is selfremembrance. You should not forget yourself. And always move from the innermost core of your being. Let actions flow from there, from your very center of being, and whatsoever you do will be virtuous.

Virtue is a function of awareness.

If you do something from the periphery, it may not look like a sin, but it is sin. The society may be happy with you, but you cannot be happy with yourself. The society may praise you, but you deep down will go on condemning yourself because you will know you have missed life -- and missed for nothing.

What is it -- the praise of the society? If people call you a saint, what is it? Nothing but gossip. How does it matter? You have missed god for gossip. You have missed life for these foolish people who are all around, for their good opinion.

Live life from your very center. This is all that meditation is about. And by and by you will come to feel a discipline that is not forced, not cultivated, which arises spontaneously. arises naturally like a flower blooms. Then you will have the whole life available, and you will have your whole being available. And when your whole being and the whole life meet, between the two arises that which is god, between the two arises that which is nirvana.

THIS HAPPENED TO MY MOTHER WHEN SHE WAS A CHILD. A very beautiful question; listen to it carefully. HER HORSE AND BUGGY WAS IN THE STREET AND SHE WAS SITTING THERE. FURTHER UP THE ROAD WAS A HORSE AND CART OUTSIDE THE SADDLER'S SHOP. THE FARM-BOY WAS GOING TO CHANGE THE HORSE'S BRIDLE IN THE STREET.

HE TOOK OFF THE BLINKERS AND FOR THE FIRST TIME THE HORSE CAUGHT SIGHT OF THE CART HE HAD BEEN PULLING FOR YEARS. SUDDENLY IT BECAME A FEARSOME OBJECT LOOMING UP BEHIND HIM AND HE TOOK OFF IN FRIGHT, GALLOPING DOWN THE STREET WITH THE CART IN TOW.

MY MOTHER JUMPED OUT OF HER BUGGY JUST AS THE TERRIFIED HORSE AND HIS CART LEAPED OVER IT, KNOCKING DOWN THE HORSE AND BUGGY. HE KEPT GOING, TIED TO THE CART HE WAS TRYING TO ESCAPE.

I AM THE HORSE. WHAT IS THE CART?

There you miss. You are the cart. Ask who is the horse.

You have not yet known who the horse is within you. All that you know about yourself is the cart. If you think 'I am the horse', from the very beginning you have taken a wrong step. Now there will be no freedom.

This I is your bondage. This I is your slavery. This I consists of nothing but blinkers. This I is your blindness.

And you ask: I AM THE HORSE. WHAT IS THE CART? Of course you cannot see the cart because you are misunderstanding the cart for yourself. You are misunderstanding. You are thinking you are the horse; that's why you cannot see where the cart is. You are the cart. Look for the horse. And if you start looking for the horse, suddenly you will see your whole I consists of imprisonments, bondages, chains.

But the mind is very cunning and goes on and on deceiving. The story is beautiful, the incident beautiful, can almost become a situation for a satori. If your mother had been a little more aware, that moment would have become a moment of breakthrough. But you are also missing the point, and that's how mind deceives.

I was reading a story:

"The fires of hell are occasionally banked for individual sinners for a longer or shorter period of time, depending on the egregiousness of their particular sins. At one time, three inmates of the hot place, their brief vacations happening to coincide, met and engaged in conversation.

One said, 'I was jewish when I was on earth, but my weakness, frankly, was ham sandwiches. So you see what happened.'

'We could eat ham freely,' said the second, 'because I was a catholic. Unfortunately I was too free with the ladies. Adultery was my chief sin and that is the reason I am here.'

The third remained silent and the other two turned to him. 'Well,' they asked, 'why are you in the hot place?'

And the third said firmly, 'I am a christian scientist. This place is not hot and I am not here.'

Now, even in hell you can remain a christian scientist. You can deny. Because christian scientists go on saying that it is a question of mind: if you say it is, it is; if you say it is not, it is not. Had it been so easy.... It is not so easy.

"One man met a christian scientist and the christian scientist asked him, 'How is your uncle?'

The man said, 'He is very weak and ill.'

The christian scientist said, 'He simply thinks. He is not ill and he is not weak. This is just mind. He thinks it.'

After seven days they met again and the christian scientist again asked, 'How is your uncle?'

The man said, 'Now he is in more trouble. Now for two days he thinks that he is dead.'

The mind can continue playing new games. First you try to escape. If you cannot escape then you create the idea that you are not here. Beware of it.

You are the cart. Don't say, 'I am not the cart, I am the horse.' This is the trick of the mind. Once you accept it, you will look in vain. You will never find where the cart is and you will never find who the horse is. Then everything becomes confused.

All that you know about yourself is not you. It is not your reality. All that you think about yourself is others' opinions that you have collected. Just look at what you think about yourself and you will find bits collected from here and there.

Somebody says you are beautiful; then go and stand before the mirror and you will find yourself a little more beautiful. Somebody says you have never been so beautiful. You must be, otherwise why should he bother? People say you are clever; you start thinking you are clever.

People go on saying things around you and you go on collecting opinions... cuttings from newspapers... and that is your whole being. Just have a look and you will find -- this bit comes from your mother, this bit comes from your father, this bit comes from your brother, this bit from the teacher, this bit from the priest. Just go on looking how the whole cart has accumulated around you.

And once you see that it is borrowed from others then there is no difficulty in dropping it. In that very seeing, it drops -- and then awareness will arise. That awareness is the horse, and there you will not find any I AM. At the most it is AMNESS, isness, but there is no I in it.

The ego is the most false thing in the world. But if you accept it, it goes on creating more and more illusions. It is very productive. It does not believe in birth-control. It goes on producing more illusions, more illusions. The ego is the mother of all illusions.

HOW CAN YOU BE A WITNESS WHEN TOTALLY IN LOVE WITH THE MOMENT? I FEEL CONFUSED, BECAUSE WHEN INVOLVED WITH THE BELOVED IT SEEMS PHONEY TO BE WATCHING THE

SITUATION.

Who has told to watch? I am not saying to go on watching. I am saying be alert -- and they are totally different. When you watch, you watch through the mind. When you are alert, you are simply alert; there is no watching. When I say 'alert', I simply mean don't fall asleep.

Alertness has nothing to do with the mind. Watching has everything to do with the mind. Watching means you are trying from outside the situation. Being alert means being in the situation but not asleep.

Of course, you will miss the whole thing, the whole beauty of love, if you are watching. But people go on doing that; they have become watchers. And that's why when I say 'witness', inside, you immediately think 'watching'.

People have turned into watchers. Particularly in the West, the whole humanity has become watchers. Either watch the movie or the TV or the football match or somebody dancing or somebody making love. You are just a watcher. In the film somebody else is making love and you are sitting in your chair and watching. What foolishness! Either make love or go home. Why go on watching? The whole society seems to have turned into a voyeur. That's the only thing -- go on watching. What are you going to gain out of watching?

I have heard about people who cannot make love in darkness because they would like to watch. They would like to watch themselves making love. Flooded with light, they make love. Something is missed. Love is a mystery and only happens in deep darkness. The moment you start watching, there love disappears. You have become a voyeur.

Women are more instinctively alert of the phenomenon. They always close their eyes when they make love. And if they don't close their eyes you can be certain they belong to the lib. movement. They are trying to be like men, as foolish as men are. A woman always closes her eyes because it is so tremendously beautiful to be inside and alert. So much is happening inside... such a flow of energy, such a deep resonance, such music, such silence, such a great dance of orgasmic feelings -- who bothers to watch? One enjoys, one delights in it, one dances in it, one is bathed in it. Who bothers to watch?

I have heard about people who not on4 need light in their bedroom; they fix mirrors all over so that from every side they can watch themselves making love. Love is not important; the watching is important. Peeping toms... Looking into others' bathroom doors and keyholes. You would like to even look at yourself through your keyhole. But it is impossible -- either you can be in the bathroom or you can be at the keyhole. So people have created many devices.

I have heard about people who have fixed automatic cameras in their bedrooms so they can make love at ease and the camera can go on taking photos and later on they can review the whole thing. The thing in itself is not important -- the reviewing....

This is a disease. If you pull a tree up to see the roots, the tree will die. The roots have to be left in darkness. God works more in darkness than in light, because light is a little violating. A child is born in the deep womb of the mother... dark, no light enters. There he grows. A seed grows in the earth, in the dark womb of the earth -- there it sprouts, comes up. All that is beautiful is born in the dark.

Never be a watcher.

Witnessing is totally different. These words create trouble, because witnessing also means watching. But try to understand me. Alertness simply means that you are making love and you are not asleep, that's all. Move into it as deeply as possible. Be merged into it. Let the orgasm take over. Be possessed by the god of love. Tremble like a small leaf in the strong wind. Let the god of love come to you from all over, from all directions. Let yourself be drowned -- but don't fall asleep. Remain alert.

I'm not saying watch, because the moment you watch you have become the eyes and the whole being is lost. When you are alert, you are alert as a whole totality. Every cell of your body is alert. The whole body is alert. Alertness has a totally different quality.

But words create trouble. And we have become so knowledgeable; we can always find ways in words. We can always go on playing games.

It happened:

"In a museum, Muskovitch, having spent considerable time tramping the corridors, paused for a refreshing cigar. He had not been smoking long when a museum guard appeared, approached him angrily and said, 'Do you see that!' He was pointing to a sign on the wall which said in glaring red letters: NO SMOKING.

Muskovitch regarded it for a moment, then said to the guard, 'It doesn't say positively.'

You can always find ways, means, through words. I say 'alert'. I never said 'watch'. Watching is a tense

activity. You become narrowed. Alertness is a very broad consciousness. You are not narrowed; you are widely open.

Watching is concentration. You concentrate -- as if you want to hit a target with an arrow. Then you concentrate. Then you exclude everything from your vision; only the target, only the target remains in your eyes. You forget everything. Now everything has to be excluded and your whole consciousness has to become pinpointed. This is what watching is.

Alertness is meditation. You are wide open, all doors open; not narrow, absolutely vulnerable. Everything is allowed.

You can listen to me in two ways. You can concentrate. Then the singing of the birds will be a distraction because you have to exclude it. You can meditate with me. Listening to me meditatively, then birds become part of it; they are not to be excluded. They are saying the same thing in their way and they are not enemies and you are wide open. Everything is allowed: all windows open, all doors open, winds from every direction allowed. No distraction is there, because you are not trying to concentrate.

People come to me and they say, 'We feel very distracted. How to avoid distraction?'

I tell them, 'Avoid concentration. Don't avoid distraction. You are creating the problem of distraction because you are trying to concentrate.'

Meditation is not a concentration. It doesn't exclude anything. It includes all. Just look at the difference. Not just a slit is open in you; you are completely open. Everything is allowed. Then the birds enrich. Then a dog barks somewhere -- that too enriches. Nothing distracts if you are not concentrating. You create the problem by concentration.

Being alert means being open, alive, not sleepy, not unconscious. But it is not a question of watching; otherwise you will become tense. If you are trying to watch then you are divided. Then one part of you is making love; another is patrolling like a policeman. Then you will never be totally in it. There will be no love to be watched. Dissolve.

If you dissolve totally in love, you will find a certain quality of awareness in you; not like a torch-light -- the torch-light is concentrated, pin-pointed, narrow -- but like a lamp, the light falling in all directions.

Let love be total and awareness will come out of it. Don't create problems for yourself.

I know you go on misunderstanding because you go on interpreting. Whatsoever I say, you interpret it according to your conditionings and thoughts and ideology, and then you destroy everything. Listen to me and don't try to interpret it. Leave it as pure as possible.

And I am not saying difficult things to you. I am saying very simple truths. You make them difficult, you make them complex. You are addicted to complexity. Once the mind makes trouble then the mind becomes the master in solving it.

If you listen to me rightly, alert, aware, you can feel what I am trying to say. It is difficult to say, but if you are sympathetic, in love, in trust, you will have the feel of it.

That's why trust is so much needed. That's why I go on insisting that you become part of my family. You can be here as an outsider, you can be here as a visitor, you can be here without being a sannyasin: you will miss much. I will be talking to you the same, but you will miss much, because the doubt, the untrusting mind will be standing there and destroying and corrupting everything..

Once you relax, once you accept, once you surrender, once you trust, then whatsoever I am saying has a totally different quality to it. Only then understanding arises.

I HAVE BEEN LISTENING TO YOU FOR THE LAST YEAR. STILL I FEEL EVERY MORNING IS A NEW ADVENTURE. I WAIT FOR YOUR ARRIVAL WITH A THRILLED HEART AND WITH A STRANGE EXCITEMENT. DOES THIS HAPPEN EVEN AFTER LISTENING TO YOU FOR ONE YEAR? PLEASE SAY SOMETHING ABOUT IT.

If you have really listened in love, then for years and years and lives I can go on talking and every morning you will be again excited. Love makes everything new, because love never accumulates the past. Love never becomes a burden; it never collects dust. The mirror remains clean.

If you are listening through the mind then it will be difficult. Then even one year is too much. Then you will have collected. so much head you will have become heavy, and you will start getting restless and the excitement will be lost -- because the mind becomes always old. Mind is old because it accumulates past.

If you have heard me through the heart then there is no accumulation. Every morning you come as a morning -- fresh like the morning dew, a newly-opened bud of a flower.

And what I am doing here is not really saying something. Rather, I am playing on your innermost core of being. The words are just excuses. The words are just to keep you engaged somewhere so that I can go on penetrating deeper in you. The words simply create a climate in which I can penetrate deep in you and reach to your innermost core.

If you listen from the heart, then this can go on and on and you will always be excited. Love is always excited because love is always new. The heart is always excited -- never bored, never burdened. Mind is always bored and burdened.

Feel happy and blessed. It is a benediction -- rarely happens... to very few people. These birds have been singing here continuously, but when they sing again, it is again new. Because that singing does not mean anything.

If I have some meaning to convey to you, then sooner or later the mind will feel, 'Now, it is enough.' I have nothing to convey. I have no message. On the contrary, I am the message.

I have nothing to convey to you except myself. I am not giving you a doctrine. I am not a teacher. Remember me as a singer, as a poet, as a dancer -- that will be truer.

OSHO, A LOVE-LETTER. YOU TALK TOO MUCH.

Since I became enlightened I have not uttered a single word. You must have been listening to somebody else, not to me. I am keeping silence. Try to listen again and you will not find a single word uttered. Somewhere there has been a mistake. In your dream you may have heard me talking. I have not talked.

When you are unconscious you talk. When you become conscious you become silent.

An anecdote:

"George Johnson, a hard-bitten man of early middle-age, had evaded many a marital trap, but was now helplessly in love with a pretty young girl. Finally he said, 'Will you marry me, Nancy?'

She smiled and said, 'Oh yes, George.' There followed a long silence until Nancy said, 'Well, say something more, George.'

And Johnson said hollowly, 'I think I have said too much as it is.'

In your unconsciousness, even if you don't say much, you say much. And you are caught in whatsoever you say. If people who are unconscious remain silent, the world will be very much better.

When you become conscious, you can go on saying -- it is never enough. And people who have attained, if they remain silent, the world will be very much poorer.

Nirvana: The Last Nightmare

Chapter #5
Chapter title: Killing the buddha

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SATO-KAISEKI WAS VERY MUCH DISTURBED BY THE IMPLICATIONS OF COPERNICUS' HELIOCENTRIC THEORY, WHICH, OF COURSE, WAS INCONSISTENT WITH THE OLD BUDDHIST COSMOLOGY IN WHICH MOUNT SUMERU OCCUPIES THE CENTER OF THE UNIVERSE. HE REASONED THAT IF THE BUDDHIST VIEW OF THE COSMOS WERE PROVED FALSE, THE TRIPLE WORLD, AND THE TWENTY-FIVE FORMS OF EXISTENCE WOULD BE REDUCED TO NONSENSE -- RESULTING IN THE NEGATION OF BUDDHISM ITSELF. SO HE IMMEDIATELY SET ABOUT WRITING A BOOK IN DEFENCE OF THE MOUNT SUMERU POSITION, SPARING HIMSELF NO EFFORT.
WHEN HE HAD FINISHED THE WORK HE TOOK IT AT ONCE TO MASTER EKIDO AND PRESENTED IT TRIUMPHANTLY.
AFTER LEAFING THROUGH THE FIRST FEW PAGES THE MASTER THRUST IT BACK, SHAKING HIS HEAD AND SAYING: 'HOW STUPID! DON'T YOU REALIZE THAT THE AIM OF BUDDHISM IS TO SHATTER THE TRIPLE WORLD AND THE TWENTY-FIVE FORMS OF EXISTENCE? WHY STICK TO SUCH UTTERLY WORTHLESS THINGS AND TREASURE MOUNT SUMERU? BLOCKHEAD!'
DUMBFOUNDED, KAISEKI SHOVED THE BOOK UNDER HIS ARM AND QUICKLY WENT HOME.

METAPHYSICS is nonsense, but even then it must be serving some object, otherwise it would not have existed -- so long. Man finds himself helpless -- in a strange world, unfamiliar... not only unknown, but unknowable also. This darkness, this cloud of unknowing, disturbs the human mind tremendously. Somehow he has to console himself. Somehow he has to create knowledge.

Even if that knowledge is not true knowledge, it will give an appearance that you are grounded. It will give an appearance that you are not absolutely helpless. You can pretend through it that you are not a stranger in this world -- a chance, a coincidence -- but a master. At least you can play with words and do whatsoever you like with words and can create a false illusion of your power.

This is what metaphysics has always been doing. It gives you a sense of power where in fact no power exists in you. It gives you an illusion of knowledge where no knowledge really exists.

The very word 'god' becomes substantial. Just by using the word 'god', you feel as if you are doing something, as if you are relating to existence, as if you are not alone, a helpless child on the earth, but a father is taking care of you in heaven -- continuously watching, worrying about you, about your welfare.

This is a very childish attitude -- but man is helpless. And there are very few men who really become mature. Men remain childish.

And remember the difference between childishness and the innocence of children. To be childish is to be stuck somewhere. To be like children is to be simply innocent, flowing, with no blocks in your being.

Man remains childish. The psychological age remains around about twelve; it never goes beyond that. You may become sixty, seventy, eighty -- your physical body goes on moving in time -- but your mind is stuck somewhere around about ten or twelve at the most.

One thing: metaphysics -- words like 'god', 'nirvana', 'enlightenment', almost become things. You start believing in words. If somebody suddenly shouts, 'Fire!' a fear arises in you; you start running. You can create a nuisance in any theatre at night. When the lights are put off, suddenly shout, 'Fire! Fire!' and people will start running.

The very word 'fire' creates the illusion as if there is fire and life is in danger. The very word 'lemon'... think about it, meditate on it, and saliva starts flowing in your mouth. The very word 'lemon'? It has nothing in it. But man has become addicted to words.

There is a school of linguists called The General Semantics Group, founded by Alfred Korzybski. They have a little song; it is relevant. Their song is:

Oh, the word is not the thing,
the word is not the thing.
Hi ho the derry-o
the word is not the thing.

That is their essential teaching.

Of course, you cannot be burned by the word 'fire', and you cannot get wet from the word 'water'. But the word 'god', the word 'religion', the word 'christ', the word 'buddha'? How many people have sacrificed their lives for these words?

Somebody insults christianity -- what is he doing? Christianity is a word -- but christians are offended; there is going to be bloodshed. Humanity has been fighting and fighting for words -- 'country', 'liberty', 'socialism', 'the flag' -- and millions of people have died. Words have become more significant than life itself. This is a sort of madness.

So metaphysics is not only nonsense, it is also madness -- of course, with a method. It is very methodological. Metaphysicians go on building skyscrapers of words -- the tower of babel. They go on building it.

And once you are caught in the words, the reality recedes farther away from you. You start living behind a wall of words. And a wall of words is stronger than any wall. Even a wall of stones, rocks, is not so strong.

The strength of words lies in their being transparent: you can go on looking through them and you will never become aware that you are looking through words. They are almost invisible, transparent -- like pure glass. You can stand near a window. If the glass is really pure, you will not become aware of the glass. You will think that the window is open and you are seeing the sky and the trees and the sun rising, and you will never become aware that there is a glass between you and the reality.

Metaphysics is a glass. It goes on hiding you from reality, and it goes on distorting reality.

People cling to words because they don't know what reality is. So they start believing in words -- it is a make-believe. At least it gives a sense that you know. When you use the word 'god', suddenly you feel as if you know god. You don't know anything about god, you only know the word 'god'. That too you have only heard, but it has become your foundation rock.

One Dutch poet and thinker, Huub Oosterhuis, has written in his diary: I heard someone crying 'God' in a broken voice, and I saw someone else muttering. I asked him, 'What are you muttering about?' He said, 'I am praying to god,' but neither of them could tell me whether he had received any answer. 'Then why do you both keep calling upon him? When the answer has never come to you, why do you go on praying?' I asked. They both answered, 'Keeping quiet is even worse.'

You go on praying, you go on believing, because to live without belief needs tremendous courage. You go on praying because just keeping quiet, you become more afraid.

Have you watched yourself? Sometimes when passing through a lonely street on a dark night, you start singing and whistling. What are you doing? That is metaphysics. You are creating a sense that you are not alone. Whistling, listening to your own voice, gives a feeling as if somebody else is there also. It warms you up.

Singing -- and if you are a religious person, then praying -- and you feel that god is there and everything is okay. For the moment you become occupied in your singing, in your praying, in your utterances, in your whistling. You become so occupied that you forget that the night is dark, and the street is lonely and there is danger everywhere.

Because of death, man goes on whistling. That whistling is metaphysics. One goes on avoiding the fact that death is. One goes on avoiding the fact that your life may just be a chance coincidence. There may be no creator. There may be nobody who is controlling. Once you understand that there is nobody who is controlling, you will be in a panic. Then anything can go wrong, any moment, and you will not be able to even complain. There is nobody to complain to.

Metaphysics creates a dream world around you, of beautiful words -- heaven, paradise, for you; hell for others. Hell for the enemies, heaven for you. These are wish-fulfillments.

Psychologists have become aware of a certain state which every child has to pass. Have you watched small children? They become addicted to certain things -- a rag-doll, or a piece of blanket, or anything will do -- the thing is immaterial. Whatsoever is handy, they will catch hold of it, and by and by that certain object becomes almost sacred, religious. You cannot take that object away without hurting the child. He will go to sleep with the rag-doll. Every child is a Linus with his blanket. It gives security.

And that object is not an ordinary object -- it has a special quality to it. It has to be understood, because the whole metaphysics is the blanket of the child, the rag-doll.

If you take the rag-doll, the child cannot go to sleep; he is missing something. That is his TM, transcendental meditation. That is his prayer -- that rag-doll is his god.

To you, that rag-doll seems outside. To the child, it is not outside his being; it is part of his innermost being. That rag-doll exists somewhere on the boundary of inside and outside. The outside is the world of objects and the inside is the world of your being, and that rag-doll exists just on the boundary, part of both. In a sense, part of the world; in a sense, part of your innermost being. It is the most strange thing in the world -- but it gives security, it protects you. You never feel alone; you are always occupied.

It becomes a ritual. The first thing in the morning the child will look for is his rag-doll. If it is there then everything is okay; things are in their place. He goes to sleep with it; first thing in the morning, he looks for it. If the rag-doll is there then everything is still okay; nothing is disturbed. That rag-doll is his world.

He has systematized the world. The world is vast and the child is impotent. He cannot boss over the world, but he can boss over the rag-doll. With the rag-doll, he becomes a master. With the world, he is just a helpless child in the hands of others... too big too incomprehensible.

With the rag-doll, he is no more a small child; he is somebody big, a boss. He can do whatsoever he wants with the rag-doll: he can throw it, he can be angry at it, he can beat it. Then he can praise it and persuade it and love it and hug it and kiss it. And whatsoever he wants he can do, and the rag doll is absolutely impotent. He is the absolute master of the situation.

All metaphysics is of the same quality. Your gods or your rag-dolls... your Linus is still holding a piece of blanket.

If you really want to know what life is, all rag-dolls have to be dropped, shattered. All illusions have to be shattered so that you can become capable of knowing what truly is. All make-believes have to be dropped.

People go on hiding behind their make-believes. They are your caves. No light enters, no fresh air comes -- but you feel protected. Your beliefs almost become your death -- but still you feel protected. That's why I always say that a religious man is the most courageous man. in the world. And there is no other way to live life than to be ready to face the danger of it.

I have heard an anecdote:

"During a yiddish play, the curtain fell suddenly and the manager of the theatre stepped out before the audience, in the last degree of agitation.

'Ladies and gentlemen,' he said, 'I'm distressed to have to tell you that the great and beloved actor, Mendel Kalb, has just had a fatal heart-attack in his dressing-room and we cannot continue.'

Whereupon a formidable, middle-aged woman in the balcony rose and cried out, 'Quick! Give him some chicken soup!'

The manager, surprised, said, 'Madam, I said it was a fatal heart attack. The great Mendel Kalb is dead.'

The woman repeated, 'So quick! Give him some chicken soup.'

The manager screeched in desperation, 'Madam! The man is dead! What good will chicken soup do?'

And the woman shouted back, 'What harm?'"

All metaphysics... at the most, one thing can be said in its favour -- it cannot do any harm. It is chicken soup to a dead man. Nothing good comes out of it. Nothing can come out of it -- mere words, mere play of words. Nothing good can come out of it. Of course, no harm also. It is a futile activity; not even harm comes out of it.

And remember, something can be harmful only if it can be beneficial also. If it cannot be harmful, it cannot be beneficial. If something can be beneficial then it can be harmful also; then it depends on how it is used. Poison is harmful: it can be beneficial, it can become medicinal. It depends on how you use it.

But with metaphysics, there are mere words. But the human mind tends to believe in words. By and by it completely forgets that the reality is not in the words; it is beyond the words. It has to be approached through silence. It has to be approached through meditation, not through mind. If your mind goes on creating more and more rows of words, you will be continuously in a futile activity -- much ado about nothing.

But why do people cling to their metaphysical attitudes? They cling, because if they drop those metaphysical attitudes -- they call them philosophies, religion, christianity, hinduism, buddhism -- if you drop them, suddenly you are naked. If you drop them, suddenly your trembling child is there -- without the rag-doll. If you drop them, then you don't know who you are. If you drop them, suddenly you lose your identity. Your name, your form, everything starts disappearing... you start falling into an abyss -- that is the fear.

People go on clinging to words. Words create more words. Words create more questions and more answers are needed, and then answers create more questions again, and so on and so forth.

There is a story of a workman who had been mortally wounded:

"A priest was sent for, and he began his ministrations by asking, 'Do you believe in god the father? Do you believe in god the son? And do you believe in god the holy ghost?'

The man looked at those around him and murmured, 'Here am I dying and he asks me riddles.'"

Life is continuously in the hands of death. Don't waste time in words and riddles.

Buddha used to say, 'I see you in great danger, and you go on wasting your time in solving riddles which have nothing to do with reality.' He used to say, 'You are like a man who has been wounded by a poisonous arrow, and who is lying down there. The physician comes and wants to take the arrow out of his body, but

the man is a great philosopher and he says, "Wait. First I have to come to a conclusion whether the arrow is real or illusory, whether the world is real or illusory, maya. First I have to come to a decision whether the arrow has been thrown at me by accident, or whether somebody has done it purposely. Why did god create the world? Is there somebody who has created the world?" The fatally wounded philosopher asks, "Wait! First convince me whether life is worth saving or not."'

Buddha used to tell this story again and again, and he used to say, 'When I see you, I see the same man in you.'

Your life is fleeting. The water of life is slipping through your fingers -- any moment and death may strike -- and you are trying to solve metaphysical puzzles? -- Who created the world? Whether anybody created it or not? Who is god? What is his form?

People go on constantly discussing, debating. It seems they are avoiding something through these discussions. They are avoiding existence. They are trying to remain occupied in something so that the reality of life and death is not encountered.

I have heard one story. It is tremendously beautiful. It happened in the middle ages in Rome.

"Back in the medieval times, the roman pope was persuaded by some of his more conservative advisors to endure no longer the presence of jews in the very heart and core of world christianity. The jews of Rome were therefore ordered evicted from their home by a certain date.

To the jews of Rome, this was a great tragedy, for they knew no refuge where they might not expect worse treatment than in Rome. They appealed to the pope for reconsideration, and the pope, a fair-minded man, suggested a sporting proposition. If the jews would appoint one of their own members to engage in a debate with him in pantomime, and if the jewish representative were to win the debate, the jews might remain.

The jewish leaders gathered in the synagogue that night and considered the proposition. It seemed the only way out, but none of their number wished to volunteer to debate. As the chief rabbi said, 'It is impossible to win a debate in which the pope will be both participant and a judge. And how can I face the possibility that the eviction of the jews will be a result of my specific failure?'

The synagogue janitor, who had been quietly sweeping the floor through all this, suddenly spoke up. 'I will debate,' he said.

They stared at him in astonishment. 'You, a chief janitor,' said the chief rabbi, 'debate with the pope!'

'Someone has to,' said the janitor, 'and none of you will.'

So in default of anyone else, the janitor was made the representative of the jewish community and was appointed to debate with the pope.

Then came the great day of the debate. In the square before St. Peters was the pope, surrounded by the college of cardinals in full panoply, with crowds of bishops and other church functionaries. Approaching was the jewish janitor, surrounded by a few leaders of the jewish community, in their sombre black garb and their long grey beards. Pope faced janitor -- and the debate began.

Gravely the pope raised a finger and swept it across the heavens. Without hesitation, the janitor pointed firmly toward the ground, and the pope looked surprised.

Even more gravely, the pope raised one finger again, keeping it firmly before the janitor's face. With the trace of a sneer, the janitor raised three fingers, holding them before the pope just as firmly, and a look of deep astonishment crossed the pope's face again.

Then the pope thrust his hand deep into his robes and produced an apple. The janitor thereupon opened a paper bag that was sticking out of his hip-pocket and took out a flat piece of matzo. At this the pope exclaimed in a loud voice, 'The jewish representative has won the debate. The jews may remain in Rome.'

The janitor backed off, the jewish leaders surrounded him, and all walked hastily out of the square. They were no sooner gone than the church leaders clustered about the pope. 'What happened, your holiness?' they demanded. 'We didn't follow the rapid give and take.'

The pope passed a shaking hand across his brow. 'The man facing me,' he said, 'was a master at the art of debate. Consider. I began the debate by sweeping my hand across the sky to indicate that god ruled all the universe. Without pausing an instant, that old jew pointed downward to indicate that nevertheless, the devil has been assigned a dominion of his own below.

'I then raised one finger to indicate there was but one god, assuming I would catch him in the error of his own theology. Yet he instantly raised three fingers to indicate that one god had three manifestations -- a clear acceptance of the doctrine of the trinity.

'Abandoning theology, I produced an apple to indicate that certain blind followers of so-called science were

flying in the face of revealed truth by declaring that the earth was round as an apple. Instantly he produced a flat piece of unleavened bread to indicate that the earth, in accord with revelation, was nevertheless flat. So I granted him victory.'

By now the jews and the janitor had reached the ghetto. All surrounded the janitor, demanding, 'What happened?'

The janitor said indignantly, 'The whole thing was nonsense. Listen. First the pope waves his hand like he is saying the jews must get out of Rome. So I point downward to say the jews are going to stay right here. So he points his finger at me as if to say drop dead, but the jews are leaving. So I point three fingers at him to say drop dead three times, the jews are staying. So then I see he is taking out his lunch, so I take out mine.'"

The whole metaphysical debate goes on like this. Impotent gestures, meaningless gestures -- you can give any meaning to them. Empty words -- you can make them appear in any way you like. It is your game.

The reality does not bother about your words -- what humanity is thinking, what human mind decides is truth. The truth is not worried about it. It is not a question of your deciding what truth is. You are befooling nobody except yourself. Your truth is your truth; it is not the truth.

Whatsoever mind comes to conclude is mind's conclusion. It shows something about the mind; it shows nothing about the reality. Truth is not a conviction of the mind. Truth is a transformation of being.

Here I am not giving you any metaphysics. People come to me and they ask, 'What is your doctrine?' There is no doctrine here. All doctrines are dangerous, because they become dogmas. And all doctrines are dangerous because they become occupations -- so much so that the whole human energy is wasted in them. Drop all doctrines, dogmas, beliefs, 'isms' Be clean of them -- young, fresh. Then you will be intelligent.

Intelligence is not intellect. Intellect is accumulated knowledge. Intelligence is your freshness of being, the virginity of your being, the innocence of your being.

An intelligent person is one who faces life without words; who comes to life naked of all beliefs; who comes to life without any scriptures; who looks at life direct and immediate, with no clouds in his mind. He has nothing to prove. He has not decided anything beforehand. He has no fixed ideas.

And then he is never frustrated. He simply is open, vulnerable, and the reality penetrates him from every nook and corner, from every cell of his being. He becomes like a sponge: he is soaked with reality.

Be a fresh sponge -- totally empty -- so that you can soak the whole of the reality that there is. This is what meditation is all about.

Meditation means dropping the mind, dropping metaphysics, dropping doctrines about reality so that reality itself can penetrate you and enter you.

Once you become addicted with a doctrine, then it is intellect that functions, not intelligence. An intelligent person is always free; intellect is never free. Intellect always tries to be consistent with the past. Intelligence always tries to respond with the present. An intellectual will be consistent. An intelligent person will be very paradoxical. An intellectual will be logical, in fact too logical -- hair-splitting, logic-chopping. An intelligent man is not logical; he is simply real -- and reality is paradoxical. He has no fixed ideas to force on reality. He has no fixed modes to force on reality. He is flexible, fluid, like water. He is ready to move with the reality. Whatsoever shape the reality gives to him, he is available. He never says no.

Remember this. An intellectual always remains with the no. An intelligent person lives with the yes. He says yes to reality, whatsoever it is. He has no fight. He has nothing to grind against reality. He is part of it.

To be intelligent is totally different from being intellectual. To be intellectual is just trying, pretending, that you are intelligent. It is a false substitute. And once you become intellectual, you will become egoistic. Once you become egoistic, you are closed.

If you are an intellectual and trying to solve reality, and carrying some doctrines within you according to which you hope that you will be able to find the key and open the lock of reality, that key will be the very barrier -- because the lock has never been locked. The doors are open.

You must have heard about Houdini, the magician, who used to get out of all sorts of locks, chains, prison-cells, within minutes -- at the most, three minutes. But once, only once in his life, was he deceived.

In Italy he was exhibiting his talents, and he could not get out for one hour. People who had come to watch became worried -- it had never been so. Within three minutes, sometimes even within seconds, he always was out. What had happened? And when he came out after one hour, he was perspiring, completely tired. He looked weird.

They asked, 'What happened?'

He said, 'The people befooled me. They had not locked the door. The door was open, and I was trying to

find the key. There was no lock, just a hole, and in that hole I was trying to open the lock, the non-existential lock.'

Of course, if there is no lock you cannot open it. He became more and more worried, and he could not imagine that they may have played a trick and the door was not locked. It was a simple hole; there was no lock in it, so no key would fit.

Jesus says, 'Knock, and the door shall be opened unto you.'

The basic meaning is, 'Knock, and you will find the doors are always open. They have always remained open.'

Intellect tries to create keys -- because of your keys, you go on missing. And once you have a key... of course, it looks like a key -- it is not a key because it never fits, and it cannot fit because there is no lock, but it looks like a key... once you have a key, you go on defending it. It becomes a blanket, a rag-doll.

Hindus go on defending their religion. They are not so worried about using it; they go on defending it. Mohammedans go on defending their religion. Christians go on producing rubbish literature. I have never come across more rubbishy literature than christian literature -- just simple rot. But they go on producing -- in defence. They have to argue. They have never used what they are saying, the key has never been helpful to themselves, but they are defending.

And people find outlandish ways to defend their keys and their doctrines. Their whole energy becomes blocked in a futile effort. Have you watched? If you don't have any doctrine, you can enjoy; it is very funny when people start rationalizing and defending their doctrines.

Many times it happens... they come to me. A christian missionary came a few years ago and he started talking about his theology. For half an hour I listened to him, and then I asked him, 'Just one thing I want to ask -- has it helped you? Because you look almost crazy.' You must have come across jehovah's witnesses and other crazy people.... But he wouldn't listen; as-if he was not there. He went on and on.

Again, after one hour had passed, I said, 'Just wait a minute. What are you talking about? Has it helped you?'

He confessed that it had not helped him, but he hoped it would help. I told him, 'Something has helped me -- are you ready to listen to it?'

He said, 'I will come some other time.' He never came.

People cling to their beliefs desperately. They are not convincing others; in fact, in convincing others, they are convincing themselves. Alone, left to themselves, they become afraid. 'Who knows whether what I am believing is true or not?' When they convince others, and somebody says, 'Yes, it is right,' they become confident. Now they know that they must have something true; otherwise how are other people impressed?

Once it happened:

"Two young disciples were disputing the comparative piety of their respective rabbinical teachers.

'My rabbi,' said the first, 'is so holy that he receives the special attention of the good lord. One time last spring when it was raining all over the city, there was a little circle around my rabbi's head where no rain fell and where, instead, beams of sunlight shone down to illuminate him.'

'Just the same,' said the second, 'my rabbi is much more pious.'

'How can you say that?' said the first in shocked tones. 'Your rabbi lacks the very basic elements of piety. My rabbi is incomparable. Why, on last Yom Kippur -- the holiest day of the year, when fasting is obligatory -- I saw your rabbi eating a chicken sandwich.'

'Exactly,' said the second in triumph. 'While all over the city it was Yom Kippur, in a little circle around my rabbi's head, it was the day after Yom Kippur.'"

People go to absurd lengths to defend themselves. They go on believing in something, because if that belief is broken, they will be falling into a bottomless abyss.

But that bottomless abyss is real. Once you accept it, all fear disappears. Once you accept that life is a mystery and cannot be solved, once you accept that life basically is unknowable, all fear disappears, and all efforts to know, and all efforts to formulate doctrines, stop.

Suddenly you are again part of reality; the division is no more there. The seeker and the sought are one. The thinker and the thought are one. The observer and the observed are one. The seer and the seen are one. Suddenly the division is no more there. The division is created by your doctrines.

This zen story is tremendously beautiful.

SATO-KAISEKI WAS VERY MUCH DISTURBED...

Disturbed, because whatsoever belief he was clinging to was being shattered by scientific discoveries. He was very much disturbed

... BY THE IMPLICATIONS OF COPERNICUS' HELIOCENTRIC THEORY.

All the religions of the world were disturbed by Copernicus. He created one of the greatest revolutions in human consciousness. Before him, all religions believed that the earth was the center of existence. Not that they knew -- it was part of human ego to believe that the earth is the center of the whole universe. It was part of an ego-trip.

If the earth is the center of the whole universe, then man is the center of all life. How can it be otherwise? When man lives on earth, how can the center be anywhere else? And when Copernicus said that the earth is not the center; in fact, the earth is a very very distant, mediocre place, not at all important, very insignificant; the universe is vast and the earth is not the center...

... THIS, OF COURSE, WAS INCONSISTENT WITH THE OLD BUDDHIST COSMOLOGY IN WHICH MOUNT SUMERU OCCUPIES THE CENTER OF THE UNIVERSE.

Mount Sumeru, in the buddhist cosmology, is the center of the whole universe. Of course, buddhists were also disturbed. Christians were very disturbed. They punished Copernicus, they punished Galileo. They tried hard to shut up these new discoveries completely, so that their old idea of earth being the center, could continue; so that their idea of man being the center of life could continue. But it is difficult. Whenever a truth is discovered, it is impossible to force it back into darkness.

HE REASONED THAT IF THE BUDDHIST VIEW OF THE COSMOS WERE PROUD FALSE, THE TRIPLE WORLD, AND THE TWENTY-FIVE FORMS OF EXISTENCE WOULD BE REDUCED TO NONSENSE...

Religious people are always afraid. If even one doctrine is proved false then their whole structure is toppled. Because if one thing can be wrong then why not others?

If Jesus says that the earth is flat, and later on we find that it is not flat, it is round, circular, it is a globe, then christians become afraid. If the son of god was so ignorant that he did not know that the earth is round, then what about other things? He may be wrong for the other things also. And the very claim that he is the son of god seems to be disproved. At least the son of god must know.

If one doctrine goes wrong, if one loophole is found, then the whole structure starts falling down. So religious people go on insisting for trivia also. I came across a man, a jain monk, who is trying to prove that the americans and the russians have not reached the moon -- because it is against jain cosmology.

In jain cosmology, the moon is the abode of devas, angels. If these people have reached there and have found that there is nobody, no devas, then the whole jain cosmology falls down. Then what to say about Mahavir and his knowledge, his absolute knowledge? His omniscience is shattered.

Jains claim that Mahavir knows everything of the past, of the present, of the future. There is nothing hidden from him; his knowledge is omniscient, absolute. He is infallible. So what to do now? If people have reached the moon -- as they have reached -- then the whole jain philosophy suddenly is shattered.

So this jain monk is trying to prove that they have not reached. He is trying to prove that they have been deceiving the whole world; that on television, people are seeing nothing but studio performances; that nobody has reached there.

The same thing happened when Copernicus proved that the earth is no more the center; the sun is the center. Sumeru is the buddhist concept. Sumeru means there is a mountain, immovable, the highest in existence, which is at the center of the world. Now what will happen to Sumeru?

This Sato-Kaiseki was very much disturbed. If one concept is proved wrong then what will happen to other concepts?

... THE TWENTY-FIVE FORMS OF EXISTENCE WOULD BE REDUCED TO NONSENSE -- RESULTING IN THE NEGATION OF BUDDHISM ITSELF. SO HE IMMEDIATELY SET ABOUT WRITING A BOOK IN DEFENCE OF THE MOUNT SUMERU POSITION, SPARING HIMSELF NO EFFORT.

WHEN HE HAD FINISHED THE WORK HE TOOK IT AT ONCE TO MASTER EKIDO AND PRESENTED IT TRIUMPHANTLY.

But zen masters are rare people. If there had been even one pope like a zen master, the whole conflict between science and religion would have been avoided. It still continues because christian popes go on being stupid. They go on talking nonsense. Whatsoever new is revealed, they go on avoiding it. They lag behind humanity. The gap between them and humanity is almost of two thousand years. They still live in the time of Jesus. Had there been even one pope like master Ekido, things would have been totally different.

This disciple was very happy that he had proved. Of course, he had proved only logically -- hair-splitting. He could not prove in any other way. The proof could not be experimental; it could only be logical.

The master took the book in his hand.

AFTER LEAFING THROUGH THE FIRST FEW PAGES THE MASTER THRUST IT BACK, SHAKING HIS HEAD AND SAYING 'HOW STUPID! DON'T YOU REALIZE THAT THE AIM OF BUDDHISM IS TO SHATTER THE TRIPLE WORLD AND THE TWENTY-FIVE FORMS OF EXISTENCE? WHY STICK TO SUCH UTTERLY WORTHLESS THINGS AND TREASURE MOUNT SUMERU? BLOCKHEAD!' DUMBFOUNDED, KAISEKI SHOVED THE BOOK UNDER HIS ARM AND QUICKLY WENT HOME.

This is the taste of an enlightened being... the flavour.

One has to get rid of all doctrines, scriptures, theories, because basically one has to get rid of one's own ego. One has to get rid of all religions to be really religious. One has to get rid of all theories to come face to face with truth.

Zen monks are rare in the whole history of religion. They have burned their own scriptures. They have burned buddha statues because the night was cold and there was no other wood available in the temple. Rare people.... Worshipping Buddha, you cannot find more loving, trusting people. They worship Buddha, but if the time comes and it is winter and the night is very cold, they can burn Buddha just to keep themselves warm, with not a slight bit of guilt. In the morning they will be again worshipping Buddha.

Very difficult to understand, but this is how enlightenment is.

If you have become aware, then you don't cling to foolish things. If you have become aware, then awareness is the only thing of worth; then everything else is worthless.

The master said, 'Who bothers about Sumeru? All nonsense. Who bothers about the metaphysics, the cosmology, the philosophy? All nonsense. Good! Be happy that Copernicus has toppled it down. He has done a beautiful thing. Bless him.'

Because basically the whole effort is how to come out of the mind. Whenever you cling to a dogma, you are clinging to your mind. Whenever you cling to a doctrine, you are clinging to words.

Right he is when he says:

'HOW STUPID! DON'T YOU REALIZE THAT THE AIM OF BUDDHISM IS TO SHATTER THE TRIPLE WORLD AND THE TWENTY-FIVE FORMS OF EXISTENCE? WHY STICK TO SUCH UTTERLY WORTHLESS THINGS AND TREASURE MOUNT SUMERU? BLOCKHEAD!'

When Buddha was dying, Ananda started crying and weeping. He had lived forty years with him, like a shadow, and he said, 'I could not attain, and now you are leaving. You were with me twenty-four hours a day for forty years and then too I missed. Now there is no hope. When you are not here, for lives and lives I will be in darkness, wandering here and there. And now there seems to be no possibility for me. All doors are closed. I have not yet attained.'

Buddha smiled and said, 'Maybe when I am gone, you will be capable of attaining it. As I see it, I have

become a hindrance. You cling too much to me. So remember one thing: when I am gone, let me be gone completely. You don't cling. You drop me completely -- and be a light unto yourself.'

And it is said that the next day Ananda became enlightened. Buddha dead, now nothing to cling to -- the last barrier dropped....

Zen masters say, 'If you meet Buddha on the way, kill him immediately.' Because he is so beautiful, so lovely, you may start being attached to him. 'Kill him immediately'

Zen masters say, 'If you by chance utter the name of Buddha, clean, rinse your mouth well, immediately!'

What do they mean? And they go on worshipping, and they go on putting flowers at Buddha's feet, and they go on bowing down, and they go on surrendering to him. They go on singing, 'Buddham sarnam gachhami: I seek refuge in your feet, my lord.' They go on saying it. It looks very paradoxical, but if you can see the point, it is simple.

One respects an enlightened person because he has shown the way. One feels grateful because he has shown the way in darkness, he has become a light in darkness -- but one never clings to him. Because if you cling, then the same person who was going to become a door has become a wall. You missed.

A disciple was leaving his master's house one dark night. He was afraid. The master said, 'Wait, don't be afraid. I will give you a lamp.'

He gave him a lamp. The disciple was very happy; he was more confident. When he was going down the steps of the master's house, the master called him back and blew out the lamp. The disciple said, 'What? What have you done? The night is very dark.'

The master said, 'Buddhas can only show the way, but you have to travel alone -- and with your own light. Be a light unto yourself.'

And don't be worried about futile things -- god, nirvana, moksha, absolute truth, who created the world, the heaven and the hell -- all theories and theories and theories. All words.

Beware of words. Put aside all words so you can be immediately in front of reality.

Reality is herenow. You are missing it because of your metaphysical ideas.

In your being, there are two possibilities: one is intellect, another is intelligence. Intellect is male, intelligence is female. Intellect is aggressive, intelligence is passive. Intellect is violent, intelligence is non-violent. Intellect tries to penetrate the reality forcibly -- that's what science is doing. It is a rape on reality; it is ugly. Intelligence simply opens the door and waits for the light to come. It is receptive like a woman. It is like a womb -- just receptive, passive.

Allow your intelligence to rule you. Don't allow your intellect to overpower you.

Have you watched, that whenever you fall in love, the woman starts unknowingly overpowering you? You may be a great man in the world, but with your beloved, your ego simply disappears. Even a very delicate and fragile woman will overpower the strongest man in the world.

It happened once:

"An eccentric king sent a henchman around the countryside. He was to interview the householders, and to every man who was boss in his house he was to give a horse. To every man who was henpecked he would give a chicken.

Everywhere the henchman went, he handed out chickens, with never an occasion to give anyone a horse. At last though, he arrived at the house of a burly farmer with a bristly, unshaven face, a deep bass voice, and muscles like an ox. In the background was his thin and wizened wife.

The henchman said, 'Are you boss in your family, sir?'

The farmer leaned his head back and bellowed with laughter, 'You bet, little man!' he said. 'What I say around here, goes.' And he opened and closed his fists, the size of hams.

The henchman was convinced. 'You get a horse,' he said. 'Do you want a brown horse or a grey horse?'

The farmer leaned his head back and shouted, 'Tilda, do we get a brown horse or a grey horse?'

And the henchman said, 'You get a chicken.'

It happens according to a certain eternal law. The feminine is more powerful. But it is very paradoxical: the feminine looks very powerless -- therein is the power. In the very powerlessness is the power. The feminine looks fragile -- therein precisely is the power and the strength.

Everybody has both inside them. The man has a woman inside him and a man, and the woman has a woman inside her and a man. Now it depends on you. This is how the focus has to be changed. Intellect is male; intelligence is female. Mind is male; meditation is female, receptive, passive.

If you go on clinging to the intellect you will miss, because reality opens its door only to those who are

passive -- passive, alert... but absolutely passive, not doing anything. Change the focus from intellect to intelligence. Change the focus from thoughts to feelings.

Truth can never be known; it can only be felt. You cannot go to truth; you can only be available for it to come to you. Nobody ever reaches god; whenever you are ready, god reaches you.

If you are trying to work it out through the intellect, you will become a metaphysician, a philosopher, a systematizer, a logician -- but you will miss. You will miss absolutely. Drop all logic, all systematizing, all hair-splitting. Drop all aggressiveness. The active has to be dropped. Become passive.

Sit silently, be silently -- and wait. And one day suddenly, when you are really settled in your passivity, when you are really centered in your receptivity, when you are just a door, an opening, god comes to you, nirvana happens to you.

Nirvana: The Last Nightmare

Chapter #6
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IN THE BEGINNING YOU TOLD ME WHAT I HAD TO DO. IT WAS HARD. NOW YOU TELL ME THAT I CAN DECIDE FOR MYSELF, THAT I CAN DO WHAT I FEEL. THIS IS HARD TOO. I AM AFRAID OF MAKING A WRONG DECISION. PLEASE EXPLAIN.

THESE are the only two possibilities: either you surrender -- and in that surrender you stop thinking about decisions, consequences; in your surrender you have surrendered the responsibility itself, and you are totally free... free to move without any worry, without any burden on your mind.... But that is difficult because of the ego. You cannot surrender totally. You would like to control your life on your own. It becomes hard for the ego.

The second possibility is that you take things in your own hands -- do whatsoever you like to do. Again the problem arises, because you don't have any awareness. You don't know what to do and what not to do. Then you are afraid of making a wrong decision. Then you are afraid of moving in a wrong direction.`The ego is there, and with the ego, the shadow of the ego -- the ignorance -- is there. they both go together, or, they remain together. If you drop the ego, ignorance disappears. If you drop ignorance, ego disappears -- they cannot exist separately.

So these are the two paths. Either you surrender -- the ego has to be dropped; then by and by you will feel the shadow has disappeared on its own accord. Or, you have to become more aware, more alert, so that more light is within your being and ignorance disappears.

When the ignorance disappears, ego disappears automatically. Ego and ignorance are two aspects of the same coin. You can throw the coin in both the ways.

But one decision you have to take -- either to drop the ego or to drop the ignorance. And if it is difficult to drop the ego, then it is going to be very difficult to drop the ignorance.

These are the two eternal paths -- the path of will and the path of surrender. In surrender, the I is

completely dropped. On the path of will, the I is purified, cleaned of all impurities, is made transparent. It becomes a light unto itself.

But one decision you have to make -- either to follow the path of will or to follow the path of surrender.

The path of surrender is easier, because it can become a total jump in a single step. The journey of a thousand and one miles is complete in a single step. The path of will is gradual -- you move inch by inch. But if you choose that, if you like that, there is nothing wrong in it. It is up to you to decide.

Of course, both are hard. And whatsoever you choose will appear more hard than the one that you have not chosen. But nothing can be done; one has to choose sooner or later. You have to commit your being to a certain path.

The only wrong that you can do is to remain indecisive. The only sin that you can commit with yourself is to remain indecisive and postpone.

Don't be indecisive. Decide. Even if sometimes you commit mistakes, nothing is wrong in them. By committing mistakes you will learn much. Nobody learns without committing mistakes. Even if you go astray, don't be afraid. Go with courage. Go alert. Sooner or later you will realize that you have gone astray. You can come back.

And whenever you come back after wandering, committing many mistakes, you will see that your consciousness has been enriched. If you simply sit in your home and never move because of the fear that something may go wrong, you may do something wrong; if you remain tethered to the place where you are, of course you will not commit any mistakes, but your life will be a life of unfulfillment. You can avoid mistakes, but in avoiding mistakes you will be avoiding all those beautiful experiences that life can give to you. miS is an escape.

Be courageous. Have the courage to be.

There are many people, millions of people, who simply miss their life because of the fear that something may go wrong. And this is the only wrong, the only mistake. They go on hiding, they go on escaping from situations. Wherever they find a possibility of a wrong movement, they stop all movement. They never grow. They remain immature.

There is nothing wrong in committing mistakes. Just remember one thing: don't commit the same mistake again and again; that's enough. Each mistake brings a lesson. Each going astray is coming to the right path in a deep way.

I have heard one anecdote:

"Two jews were up against the wall, hands tied behind their backs, waiting to be shot. The officer in charge of the firing-squad came to them and asked curtly, 'Do you want a final cigarette?'

The first jew replied, 'Keep your cigarette, you murdering bum!'

Whereupon the second jew whispered anxiously, 'Quiet, Jack, quiet. Don't make trouble.'"

When you are going to be shot, what difference does it make to create trouble or not to create trouble?

Death is approaching. Everybody is tied against the wall to be shot. Don't be afraid. Whether you are afraid or not makes no difference -- death is approaching. Even if you don't do anything, death will come -- it is already coming. The days are shortening every day. Your life is being cut every day. You are being uprooted from life every day.

For what are you waiting? Do something. Be decisive.

I know it is human to tremble when a decision is to be taken. I can understand the helplessness, but nothing can be done about it. It is so. Whenever you take a decision, a trembling comes -- one may be wrong. But still the decision has to be taken. One may be wrong -- still the decision has to be taken, because how is one going to know whether the decision was going to be wrong or not? You have to take it to know it.

People come to me and they say they are wavering whether to take sannyas or not. I can understand wavering, I can understand an inner turmoil. I can understand that it is difficult to take a step in the dark, into the unknown.

But I tell them only one thing: you have lived up to now as a non-sannyasin... uncommitted you have moved, lived your life, and have never taken a decision which can become a radical transformation. Try it this time. If nothing happens, you can always go back. Who can hinder you from going back? But if something happens... just the possibility of something happening is worth the risk. Who knows?

And there is no other way to know beforehand. That is the cowardly mind -- who wants everything guaranteed. They ask me, 'Will something happen certainly if I become a sannyasin?'

Who can say? How can it be made certain? It is not a thing that I can give to you. It is something which

is always in the unknown. It can happen, it may not happen. It depends on a thousand and one things. But the possibility is there. It is not impossible -- this much can be said. It has happened to me. This much can be said -- it is not impossible. But nobody can make it a certainty, nobody can give you a guarantee.

The western mind particularly has become too afraid of committing. You love a woman, but you are afraid to commit. You love a man, but you are afraid to commit. You remain in indecisiveness. You go on playing, but you never move in the deep waters of life, because then you are afraid you may be caught: it may become a bondage, it may become a chain around your being. You may be imprisoned.

That risk has to be taken. Whenever you move in anything deep, the possibility is there: you may become more free or you may become more imprisoned. But one who takes the risk always learns something out of it, always is enriched.

So decide. Either you take everything in your hands, or you leave everything to me. It cannot be fifty-fifty. You would like to leave a part to me and to keep part in your own hands -- that is not going to work. That is not going to work at all.

I have a friend. He is very satisfied with his marriage, with his wife. I asked, 'How do you manage?'

He said, 'The day we got married we made a contract, we made an agreement: fifty-fifty -- half the decisions I have to take, and half the wife has to take.'

So I asked him, 'How did you divide?'

He said, 'All the great decisions I take, and all the small decisions she takes.'

I was still not clear, so I asked again, 'Just enlighten me a little more.'

He said, 'Decisions like what should happen in Vietnam, or who should now become the prime minister of China -- such great things I decide. And to what school the child is to go, and what type of car we have to purchase, and in what type of house we have to live, and what food we have to eat -- things, small things like this -- my wife decides. Fifty-fifty it goes -- and everything is perfectly good.'

So if you make this type of agreement with me then it is okay. If great things you decide and small things you leave to me, then it is perfectly okay. Then you can decide whether the god exists as three or as one -- I leave it to you. But how to meditate, I will decide... small things.

OSHO, YOU ARE THE SURVIVOR OF A SHIPWRECK. YOU ARE ABLE TO FIND A SMALL PLANK JUST CAPABLE OF STAYING AFLOAT WITH ONE PERSON ON IT. JUST THEN ANOTHER SURVIVOR APPEARS AND ATTEMPTS TO JOIN YOU ON THE PLANK. WHAT WOULD YOU DO?

If I am myself, then I will jump off the plank and help the other person to survive. If I am you, then too I will jump off the plank and help the other person to survive. In both the cases I will do the same, but for different reasons.

If I am myself, then I know life is immortal, life is deathless. There is no problem for me. If I am you, then first let me tell an anecdote:

"A british diplomat was visiting the mountain hideout where Adolf Hitler, in those terrifying days of the late nineteen-thirties, was deliberately attempting to break western will by displaying how hopeless resistance was.

'What can the british do,' he demanded, 'against an army so devoted to me that they will go to their death at my nod? Do you see that soldier there? Soldier, jump out of the window!'

Without a moment's hesitation the soldier leaped out of the window to his death, leaving the british diplomat frozen in horror. Hitler smiled grimly. 'I will show you once more. Soldier, jump out of that window!' A second soldier jumped.

A third time Hitler ordered suicide, but this time the british diplomat could not sit there idly. He seized the third german soldier by the arm, even as he headed for the window, and cried, 'How can you abandon life so lightly!'

The soldier replied, 'You call this a life?' Then he broke away and jumped."

Whatsoever you call life is not a life at all. If I am you, I will jump. What I call life is eternal. If I am myself, then too I will jump -- because there is going to be no death.

But the reasons will be absolutely different. Sometimes actions can be similar and reasons can be absolutely different. So never pay too much attention to the action. Always pay much more attention to the reason behind it.

Because a buddha may behave just like you, the action may be exactly the same, but it cannot be similar,

because a buddha-consciousness is so different from you. The action will be only similar in appearance; deep down there must be a great difference -- it has to be so.

Buddha also lives an ordinary life -- eats, sleeps, feels thirsty. But the reasons are totally different. When Buddha drinks the water, he is just quenching the thirst of the body. When you drink water, you are quenching your thirst.

When Buddha eats food, he is just helping the body to be alive so that it can be used. It is a means, a vehicle -- all care has to be taken of it. When you eat food, it is a question of life and death. Food is life.

When Buddha sleeps and you sleep, both are in the same way sleeping. The posture may be the same, the eyes will be closed, but deep down there is a great difference. Even in deep sleep, Buddha is aware. He never sleeps; only the body sleeps. The inner light goes on burning. Never for a second is there any discontinuity in inner awareness. When you sleep, you are completely asleep. You become unconscious. You completely lose your being into unconsciousness, into darkness.

So never judge anything by the action. Always judge the thing by the innermost core of it.

YOU HAVE MENTIONED MANY TIMES THE CHRISTIAN TRINITY: THE FATHER, THE SON AND THE HOLY GHOST. COULD YOU TELL US PLEASE, WHAT HAPPENED TO THE MOTHER?

All the religions of the world were founded by men; not a single religion has been founded by any woman. And of course the male ego, the male chauvinism, has been the root cause of all the doctrines that have been created to explain existence.

It is very difficult for the male ego to think of woman as the creator. Even to give a small portion in the trinity to woman seems to be difficult. Everything has been managed by man. Man has been the manager in this world and, of course, he has created the concept of the other world. There also he goes on managing.

God is man, the holy ghost is man, the son is man.... Not that it is so. If there is any god, he is bound to be both man and woman. He cannot be just male -- that is impossible, that will be incomplete. He must be a complete circle -- male-female, yin-yang.

In the East we have been more aware. In sanskrit, the brahma, the ultimate god, is neither male nor female. That's truer -- because he is both. He does not belong to any gender. He is beyond gender. That seems to be truer, a better concept. Because life exists in polarities. Life cannot exist with one pole. Electricity cannot exist only as positive or only as negative. The negative and the positive -- both poles are needed. Between these poles exists the phenomenon of electricity.

Humanity cannot exist just as man or as woman. Both are needed to make it a complete whole... a graceful, elegant whole. Man alone is incomplete. Woman alone is also incomplete.

Look at life. All polarities are joined together there -- life and death, love and hate, day and night, summer and winter. All polarities are joined together... the earth and the sky. The god is the total, the whole.

The whole cannot be just male. This is a male attitude -- if people say that the whole is just male. It is a male chauvinist attitude.

Now women are reacting to it. Women who are in the lib. movement have started calling god 'she'. They don't call god 'he' any more. That is a reaction. One can understand the reaction. But the reaction is again the same -- the same mistake is again committed. God is both he and she.

In sanskrit we don't use he or she for god. We use tat -- tat means that. An indication, a simple indication without saying who god is -- he or she. Tat -- that. A simple indication without saying anything about god's gender.

Sooner or later humanity will come to understand this -- that man and woman are complementaries. Opposites, yet complementaries, creating one whole.

Because of this idea that god is man, man has created such absurd theories that you cannot imagine. In India also, jains say that a woman cannot be liberated, cannot become liberated from the female body. First she will have to be born as a man; only man can become liberated. Stupid! -- because the soul is neither man nor woman. Even Buddha, for many years would not allow women to be initiated as sannyasins. Only very late in his life he relaxed.

People come to me and they say, 'What is happening in this ashram? So many women, so many men!'

Because in the past, ashrams have existed always for men. If ashrams existed for women then they were purely for women.

Religions have been separating man and woman. There are christian monasteries in the West where no woman has ever entered, where no woman is allowed to enter. There are trappist monasteries where, once a man enters, he never comes out because of the fear of meeting some woman in the town, in the city somewhere.

Sex has been the forbidden thing. Love has been the condemned thing. And man has tried to become completely independent -- as if that is possible. That is not possible. The energy needs the opposite.

Hindus are more scientific in that way. If you go to a hindu temple, there you will find Krishna with Radha, Shiva with Parvati, Ram with Sita. The feminine energy is there. It has to be there to make the god complete.

In a jain temple, Mahavir stands alone. It looks a little awkward, a little incomplete. In a buddhist temple, Buddha sits alone. In a christian church, Jesus is crucified, is on the cross, but alone. Of course, if a church looks very sad, it is natural. The other energy, which can make it a celebration, is missing. When man and woman are together, life celebrates; there is rejoicing.

Have you watched twenty men sitting in a room? You will feel a certain sadness settling. Then a woman comes in -- suddenly a flare-up of energy... kundalini arises. Everybody becomes alert; something is happening. It is not a question of bodies; it is a question of energy. The opposite polarity has come in -- sparks start happening. The opposite energy is there -- the magnetism starts functioning.

A world only of men will be a very drab and dull world. The trinity must be bored by now. The father, the holy ghost and the son -- what are they doing now? It must be very boring company. Just think of it -- one should get scared!

No, it cannot make life complete. A mixing of energy is needed; only then life goes on reaching to higher levels. It is a dialectics -- the thesis, the antithesis, and between the two arises the peak of synthesis. Then the synthesis again functions as a thesis, again antithesis... a higher synthesis arises. It is a continuous creation of a symphony of energies.

So my ashram is very strange. That's why you don't see many indians here. They cannot believe that this is an ashram. They have known only sad people sitting in ashrams, almost dead. They cannot believe so much rejoicing, so much delight.

Just the other day one indian wrote a letter and he said, 'Everything is okay, but after the meditations, or even after your lecture, there are a few couples who start hugging each other, kissing each other. This looks irreligious.'

What can be more religious?

Love is religion, but for centuries love has been condemned. For centuries love has been a sin. For centuries man and woman have existed separately, meeting only in the dark of the night when nobody knows that they are meeting, and then separating again. And feeling guilty for the meeting, and feeling deeply troubled that the desire arises for the woman or the desire arises for the man. It is simply natural. It is not a question of you; it is a question of energies -- positive and negative energies meeting. When they meet, new life arises.

The christian doctrine is certainly wrong. God should be given more freedom so that he can move between the polarities. In India we have a concept of Shiva as Ardhanarishwar -- that seems to be one of the highest peaks of understanding.

Ardhanarishwar means god is half-man, half-woman. You may have seen the statue or a photograph of the statue of Ardhanarishwar in which Shiva is half-man, half-woman. It is greatly symbolic; deeply indicative of understanding. This is how it should be.

It happened once:

"A vicar was awarding prizes at the local dog-show. He was very much scandalized at the costumes worn by members of the younger fair sex.

'Look at that youngster,' he said, 'the one with cropped hair, the cigarette and the breeches, and holding two pups. Is it a boy or a girl?'

'A girl,' said his companion. 'She is my daughter.'

'My dear sir,' the vicar was flustered, 'do forgive me. I would never have been so outspoken had I known you were her father.'

'I'm not,' said the other. 'I am her mother.'"

Someday this is going to be the case with god. And it will be a beautiful day when god comes in unisex costumes, and no one will be able to say who is coming -- she or he. That will be a great day of liberation from male concepts. That will be a great day of human understanding about god -- not man's understanding

or woman's understanding.

COULD YOU PLEASE TALK ABOUT THE DIFFERENCE BETWEEN THE PATIENT NON-REACTION OF THE ZEN MASTER AND THE POISONOUS NON-REACTION OF REPRESSIVE SELF-CONTROL?

There is a great difference -- as great as possible. When one is patient, one has nothing repressed in him. Otherwise patience is not possible. Because patience is not disturbed by somebody else insulting you; patience is disturbed by your own anger, hatred, jealousies, which are repressed within you. The other's insult functions only as an excuse; the real thing happens because of your repressions.

You go on repressing anger. It goes on piling up within you. Then just a spark of insult and there is going to be a great fire within you. It is absolutely out of proportion to the insult. And you also realize many times that it was not such a great thing -- but why did I become so mad?

Sometimes the other has not even provoked it. The other was not even aware that he was insulting you and you became insulted, you became mad. You must have been carrying anger for a long time; it was overflowing. It was just waiting to find some situation where you could rationalize and throw the responsibility on somebody else's shoulders.

Patience is possible only if you are not repressive. Otherwise you will be impatient.

Look. Ordinarily, anger is not bad. Ordinarily, anger is part of natural life; it comes and goes. But if you repress it, then it becomes a problem. Then you go on accumulating it. Then it is not a question of coming and going; it becomes your very being. Then it is not that you are sometimes angry; you remain angry, you remain in rage, and you just wait for somebody to provoke it. Or even a hint of provocation, and you catch fire and you do things for which, later on, you will say, 'I did it in spite of me.'

Analyse this expression -- 'in spite of me'. How can you do anything in spite of you? But the expression is exactly right.

Repressed anger becomes a temporary madness. Something happens which is beyond your control. If you could have controlled, you would have controlled it still -- but suddenly it was overflowing. Suddenly it was beyond you. You couldn't do anything, you felt helpless -- and it came out. Such a person may not be angry, but he moves and lives in anger.

If you look at people... stand by the road and just watch... you will find two types of people. Just go on watching their faces. The whole humanity is divided into two types of people. One is the sad type, who will look very sad, dragging somehow. Another is the angry type -- just bubbling with madness, ready to explode at any excuse.

Anger is active sadness; sadness is inactive anger. They are not two things.

Watch your own behaviour. When do you find yourself sad? You find yourself sad only in situations where you cannot be angry. The boss in the office says something and you cannot be angry; it is uneconomical. You cannot be angry and you have to go on smiling -- then you become sad. The energy has become inactive. You come home, and with your wife you find a small thing, anything irrelevant, and you become angry.

People enjoy anger, they relish it, because at least they feel they are doing something. In sadness, you feel that something has been done to you. You have been at the passive end, at the receiving end. Something has been done to you and you were helpless and you could not retort, you could not retaliate, you could not react.

In anger, you feel a little good. After a big bout of anger, one feels a little relaxed... feels good. You are alive. You also can do things. Of course you cannot do to the boss, but you can do to the wife.

Then the wife waits for the children to come home -- because it is uneconomical to be angry with the husband. The whole life seems to be economics. He is the boss, and the wife depends on him, and it is risky to be angry at him. She will wait for the children. They will come home from school, and then she can jump and she can beat them -- for their own sake.

And what will the children do? They will go in their rooms, they will throw their books, tear them, or beat their dolls, or beat their dogs, or torture their cats. They will have to do something. Everybody has to do something, otherwise one becomes sad.

The people you see on the streets who have become sad, so permanently that the face has taken a certain mould, are the people who are so helpless, so down the rung of the ladder, that they can't find anybody to be

angry with. These are the sad people. Up higher on the rung you will find angry people. The higher you go, the angrier are the people you will find. The lower you come, the sadder are the people.

In India, go and see the untouchables, the lowest class. They are sad. Then go to the brahmins -- they are angry. A brahmin is always angry; for any small thing he will go mad. He is a brahmin. An untouchable is simply sad because there is nobody else below him on whom he can throw his anger.

Anger and sadness are both faces of the same energy... repressed.

Patience comes when you are neither angry nor sad. Patience is a great phenomenon. When you are neither angry against anybody nor sad against anybody -- sadness and anger both have gone; your energies have settled, centered; you are at home.... Patience means you have come back home. Now nothing distracts, nothing disturbs. You are so happy, so blissful inside, that everything else is irrelevant.

Somebody insults you: you need not get insulted. You are so happy. Have you watched? When you are happy and somebody insults, you don't get so angry. When you are unhappy, you get too angry. That simply shows the mathematics of it. When you are unhappy, you are ready to be angry, waiting to be angry. When you are happy, the same thing doesn't matter.

When one is deeply blissful, simply enjoying each moment of life as god's gift, who bothers? Nothing is worth it then. You have such a precious thing with you that everything else is simply irrelevant.

A religious person is not a repressed person, although the religious persons you have come across are all repressed persons. But a religious mind is not repressed. A religious mind is a happy mind, a blissful mind, a celebrating being.

I will tell you one anecdote:

"Armstrong played a twosome on the golf course with the minister of his church one or two times a month. Reverend Brown was a good golfer and the competition between them was keen, but Armstrong had to admit that the matches offered a special strain on his internal workings.

Armstrong had, as so many of us do, a gift for rich invective, and on foozling a shot he had a habit of voicing his feelings by addressing the ball, the green, and the general surroundings with a wealth of purple passion. Yet in the presence of Reverend Brown, he found himself restrained from indulging himself, and by the end of the round he would be pale with repressed verbiage.

The minister, on the other hand, though he also foozled shots now and then, would on such occasion -- observe a patient silence that irritated Armstrong even more.

Finally Armstrong said, 'Reverend Brown, I must ask. Tell me, how is it that you manage to keep your temper when you slice the ball into the rough, or when you miss your putt because there's a twig on the green you didn't see?'

Reverend Brown replied, 'My good friend, it is a matter of sublimation. I need not shout or use vile language. Surely that will not alter the situation and will, on the other hand, imperil my soul. Yet, since I must do something, I sublimate. I spit.'

'You spit?'

'That's right.' Here Reverend Brown's eyes darkened. 'But let me tell you this! Where I spit, the grass never grows again!'"

The people you have known as religious have been sublimating things. But sublimation is just a trick of the mind. There is nothing sublime in it. The word is a misnomer.

And because of these sublimations, many things have happened to humanity which could have been avoided. After each ten years a great war is needed because of sublimation -- because people go on repressing. Then the whole thing becomes too heavy; it has to be thrown.

Have you seen? Whenever there is a war, people look so happy, so vibrant with life; their dullness disappears. Something is happening. And now they can call the other country names that they have been avoiding up to now. The other country becomes the devil; the other country becomes the enemy of god; the other country becomes the very personification of evil. And the other country has to be destroyed, uprooted completely.

Now destruction is allowed -- not only allowed, but praised. Violence is allowed -- not only allowed, but praised. People are allowed whatsoever was not allowed before -- anger, hatred, jealousy, violence, the murderous instincts... everything is allowed. People feel very good.

After each ten years a great world war is needed; less than that won't do. Because man has been taught to sublimate -- repress sex, repress anger, repress cruelty, repress everything, and try to smile, try to wear a mask, have a false personality.

Deep down you go on sitting on a volcano and on the face you go on smiling. The smile is false,

painted. Nobody is deceived by it, but you go on thinking that you are sublimating. Nothing is sublimated.

Understanding transforms, it does not sublimate. If you understand, anger disappears and the same energy becomes compassion. Not that you sublimate: anger simply disappears, and the energy that was involved, invested in anger, is released and becomes compassion. When you understand hate, hate disappears and the same energy becomes love.

Love is not against hate -- it is absence of hate.

Religious people go on conditioning you: Love your enemy. They go on saying to you: Wherever you feel hatred, repress it and show love.

I cannot say that to you. I will say: Wherever you feel hatred, become aware.

No need to love your enemies. You have not even loved yourself; how can you love your enemies? You have not even loved your friends; how can you love your enemies? That is impossible. First love yourself, love the friends, then you can love the strangers and then you can love the enemies.

It is as if you throw a small pebble in the silent lake -- small ripples arise and then they go on spreading to the farthest shore. First you have to love yourself, then your small circle of friends, then the great circle of strangers, and then the enemies. Not that you have to force love for your enemies. Otherwise you will take revenge in some other way. You will sublimate.

You may not swear, you will spit -- and the grass will never grow wherever you spit. Then you will sublimate and you will create the idea of hell for your enemies. Here you cannot create a hell for them; then you will create a hell for them somewhere underground, where they will be put into fire, into burning oil, tortured in every way.

Just look. The christians, the hindus, the mohammedans -- what type of a hell they have created! If you read their stories about hell, you cannot improve upon them. They have done the last thing; the sadist imagination has reached its peak.

If you repress, you will take your revenge somewhere or other. All your so-called saints go on hoping that somewhere in hell their enemies will be put into fire and tortured. That is their hope. And here they go on showing love. That love is bogus. That love is impotent.

I don't teach you to sublimate. I simply teach you one thing -- understanding. Let understanding be the only law.

Understand anger, watch anger, become aware of anger. Don't do anything; just let it be there in front of you. Look deep into it, and suddenly you will see that just by looking into it, a transformation starts happening. Just by observation, anger starts changing into compassion.

There is the key. Nothing has to be done -- just awareness does everything for you.

And of course, then you are patient. Not that you have controlled your anger. You are patient because you are so happy. You are patient because your anger is transformed into compassion. You are patient because your hatred has become love. You are patient because your greed has become a sharing. You are patient because now you are enjoying life at its peak. Who bothers what others say? One is not concerned at all.

A zen master was going to his temple after his morning walk with his disciple. A man came, hit him hard on the back with a staff, and ran away. The master did not even look back; he continued his walk. The disciple could not believe it. He said, 'What is the matter with you? Are you mad? The man has hit so hard and he has escaped and you have not even looked back.'

The zen master said, 'That is his problem. How am I concerned with it? He must be mad, poor fellow. I feel much compassion for him. And I cannot look back, because he is already mad; my looking back may make him more mad. Already he will feel guilty back home; with my looking back he may feel that I have condemned him. No, that won't be human. He is already in trouble. Now there is no need to create more trouble for him. That is his problem.'

When you are happy, then others' problems are no more your problems. Let me say it in this way: when you have no problems, then nobody can throw his problem on you. Because you have problems, others can throw their problems on you and you become hooked.

Patience is a byproduct of inner bliss.

THE EGO FEELS SO CUNNING THAT EVEN MOMENTS OF INNER SILENCE, MOMENTS OF LET-GO, SEEM TO BE BUT SUBTLE TRICKS OF THE CONTROL MONSTER.

IT IS LIKE A SKILLFUL FISHERMAN PLAYING WITH THE FISH HE HAS HOOKED, GIVING IT ROOM TO

Yes, ego is very subtle -- the subtlest thing in the world. In fact it does not exist, hence its subtlety. In fact it is just a shadow, it has no existence. So wherever you go, the shadow follows you. And if you start running from the shadow, the shadow will run with you. The faster you run, the faster the shadow will follow you. And then you will feel that it is impossible for you to escape from this shadow.

No, it is not impossible. Just go under a tree, sit under the shade, and the shadow disappears. Don't run. That is not the way to go away from it. It is a shadow. You cannot go away from it. It has no existence, hence it is so subtle. Because it has no existence it is so powerful. Because it is not, ergo you cannot escape from it.

Try to understand. Move under the shadow of a big tree and sit there and look around -- the shadow is no more there.

That big tree is what I call meditation. Come under the shelter of meditation and ego disappears.

But people do many other things. They try to become humble; that is an escape. They feel the grip of the shadow, the grip of the ego. They try to become humble, they try to become simple, they renounce everything. Because they think ego comes from riches, they renounce the riches -- but then the ego comes through renunciation of the riches. They think the ego comes through prestige and power... renounce power, renounce prestige -- but then the ego comes through your humbleness.

Let me tell you one anecdote. I love it tremendously:

"The beloved rabbi was on his deathbed, and life was slowly ebbing away. Around the bed was a group of sorrowing disciples who felt the coming loss keenly and who talked in whispers among themselves of the manifold virtues of the old man now leaving them.

One said, 'So pious, so pious! Which of the many commandments of the Law did he fail to keep? Where at any point did he deviate in the slightest from the commandments of god?'

And another mourned, 'And so learned. The vast commentaries of the rabbis of the past were, so to speak, imprinted on his brain. At any moment he could call to mind some saying which would illuminate any possible theological question.'

Still a third said, 'And so charitable, so generous. Where was the poor man whom he did not help? Who in town is ignorant of his kindness? Why, he kept for himself only enough to hold body and soul together.'

But as this litany of praise continued, a faint tremor appeared on the rabbi's face. It became obvious that he was trying to say something. All the disciples leaned forward, with bated breath, to hear those last words.

Faintly from the rabbinical lips, there came the words, 'Piety, learning? charity! And of my great modesty you say nothing?'"

'Of my great modesty you say nothing.' Then ego will hide behind the modesty. Then ego will hide behind humbleness. Then ego will hide behind simplicity.

The ways of the ego are subtle because it is your shadow -- wherever you go, it follows you. Unless you find a place where you are in shade... then it disappears.

Through meditation, by and by you will come under the shade of a great tree. Sheltered, you will look all around and the ego will not be found.

Except meditation, nothing can help. Your austerities won't help you. Your renunciations won't help you. Except meditation, nothing is of help.

What is meditation then?

Meditation is a state of no-mind. The mind is like hot, burning sun. Under mind you move -- shadow falls, shadow is created. When the hot, burning sun is not there, suddenly... silence.

Meditation is a state of no-mind. Meditation is the interval when there are no thoughts floating in you, when the clouds of thoughts have disappeared. You are without thoughts, but not asleep. You are without thoughts, yet alert. An alert thoughtlessness is meditation.

In the beginning only rare moments will be there; only for a split second will you feel the shade of the tree. But in that split second this ego will disappear completely. You will not find YOU ARE. Because the feeling of I AM is nothing but accumulated thoughts. It is the piling up of thoughts that gives you the feeling I AM. If thoughts disappear, the I disappears.

You can take a torch in your hand and you can move your hand fast: a circle of fire will be created. The circle does not exist, but it appears because the torch is moving fast. A circle of fire is seen. In fact there is no circle, only a torch, but you can see the fire-circle.

Buddha used to take this symbol often -- a circle of fire. Stop movement, stop your hand, and there is

only a torch and the circle disappears.

Stop your mind and the circle of thought disappears. Suddenly only your being is there and the circle is no more there. That circle is the ego. All thoughts together make it appear as if you are. When thoughts disperse, you are, but you don't feel that you are. The I disappears, only AMNESS remains.

In the West, one man, Rene Descartes, led the whole western mind on a wrong track. His dictum is very famous; on that dictum the whole western philosophy stands. His dictum is 'cogito ergo sum': I think, therefore I am.

This is absolute nonsense. I think, therefore I am? That means that when thinking stops, you will disappear, you will not be. In fact, when thinking disappears, for the first time you are. With the disappearance of the thinking, ego disappears, not you, not your being.

His dictum -- cogito ergo sum: I think, therefore I am -- is illogical, because from 'I think', you cannot derive 'I am'. From 'I think', you can derive only 'I think'. The dictum can be: cogito ergo cogito: I think, therefore I think. That's okay. But 'I think therefore I am' has no relation with 'I think'. 'I am, therefore I am. Sum ergo sum: I am therefore I am.'

But this AMNESS can be felt only when the mind is completely unclouded, when all thoughts have disappeared.

And these moments come to you also, even without meditation, but they are very very atomic and you miss. Between two thoughts there is always an interval... very small. Between two words there is an interval... very small. In that interval you are and yet you cannot say I AM. Being is, but the ego is not.

Meditation is an experience of pure being, without thoughts. The ego can disappear only that way, otherwise not.

So don't try other ways, otherwise it will go on following you. It can become subtle. It can become very pious. There are very many pious egoists -- religious people, monks, popes... very pious people, but very egoistic.

The only way that can lead you beyond the ego is the way of meditation. There is none else.

OSHO, WHAT WILL HAPPEN IF THE EASTERN MIND MEETS WITH THE WESTERN MIND?

The greatest thing that can happen, the greatest synthesis that is possible.

The western mind is the male mind. The eastern mind is the female mind. The western mind is the active mind -- too restless, too active... almost aggressive, aggressively active. The eastern mind is passive, relaxed -- almost lazy.

You can see the difference. The East is lazy and the West is constantly running for nothing. The question is not where you are going; the only question in the West is how fast you are going. Don't ask where; that is not the point. Don't waste time. Go fast.

In the East, nothing seems to move; everything seems as if there is no movement... time has stopped. The western mind lives with time, is very time-conscious. The eastern mind is relaxed in eternity.

There are benefits to both and there are dangers, harmful effects to both. If you are too active you will become tense; you will get ulcers. Life will be just a constant running, reaching nowhere. You will produce many things, your markets will be full of things, your life will have a better standard. Economically, medically, scientifically, technologically, you will be far more developed. That's good.

But then there are the harmful effects. Inside, you will be very empty. The supermarket will be full, but inside will be totally empty. The outside will become richer and richer and inside will become poorer and poorer. The standard of living will go high, but life will disappear by and by from your hands. You won't be able to say why you are living.

You will live comfortably, conveniently. You will live comfortably, you will die comfortably, but you will not live at all because the interior will be empty. And one has to live from the innermost core of his being. The real-richness comes from the innermost core. Things are good, but not good enough. They are needed -- but man cannot live by bread alone.

In the East, people are relaxed -- so much so that they are almost lazy. It is not good to say relaxed. They are lazy. Of course, in that laziness they can have glimpses of their inner being more clearly. They have nowhere to go, so they go on diving deep within their own beings. All their movement has become inward. Their inner core is richer, but their outward life is so poor and ugly... horrible, nauseating. They are

beggars.

If the eastern mind and the western mind meet, that will be the greatest synthesis of the male and the female mind, of the passive and the active mind, and there will arise a balance and for the first time humanity will be born -- a global humanity, neither eastern nor western. It will be simply humanity... whole, total. A western man is half, an eastern man is also half.

"I have heard about one man. He was an indian, but he lived almost his whole life in Germany. He died, and of course, as all indians expect, he expected to go to heaven. But as it almost always happens, he went to hell.

He was very worried. He went to the officer-in-charge. He said, 'There must have been some mistake. I am an indian. I should go to heaven. I am not a german. I was just living in Germany.'

The officer-in-charge took pity on him and he said, 'I can understand your difficulty, but now only one thing can be done. That too is not regular, but for you I will make a concession. You can choose either the indian hell or the german hell.'

'But what is the difference?' the man asked.

'In the german hell,' explained the officer-in-charge, 'you spend half your time eating all the food you want, listening to music and disporting yourself with girls. in the other half of the time you are pinioned to the wall and beaten mercilessly. Your nails and teeth are pulled out and boiling oil is poured over you.'

'And in the indian hell?'

'In the indian hell you spend half your time eating all the food you want, listening to music and disporting yourself with girls. In the other half of the time you are pinioned to the wall and beaten mercilessly. Your nails and teeth are pulled out and boiling oil is poured over you.'

'But there is no difference.'

'There is, in some of the details. In the german hell you have german food, german music and german girls, whereas in the indian hell you have indian food, indian music and indian girls. But both nationalities are first-class in this respect. Certainly, as for the more painful part,' said the officer-in-charge, 'the tortures in the german hell are conducted in the usual german fashion, whereas...'

The man suddenly jumped and said, 'I will take the indian.'"

The indians are so lazy that in their hell there cannot be much discipline. There will be chaos. They cannot do anything in a planned way. But of course, in a german hell things are done in a german way.

The eastern mind, because of the interior journey, has become by and by completely oblivious of the outside world. Much is lost that way. Much is gained, much is lost. One becomes more attuned to his inner being, but then poverty, illness, disease, chaos outside.

You can close your eyes and enjoy yourself, but open your eyes in India and everywhere it is horrible. It is impossible to tolerate it, to bear it. That's why indians have learned the trick of closing their eyes and meditating. With open eyes you cannot meditate. It is so ugly all around that it will not be possible to meditate.

In the West, everything is beautiful on the outside, the world has attained much through technology, but that tao is onesided. And people have completely forgotten how to go in. They have forgotten how to close their eyes.

Both are incomplete. And to me, the only possibility for the new man is a great synthesis between the East and the West. And that's what I am trying here in Poona.

I am neither an eastern man nor a western man. I don't belong to any country, to any nation, to any religion, because if you belong to any country you cannot belong to all, and if you belong to any religion, all religions cannot be yours. I don't belong to any. I have no roots in any country, in any religion, in any partial humanity.

And the whole effort here is to create a situation in which the division between the East and the West drops. And that is the same division between man and woman. On a different level, but the same division... between yin and yang. The same division between the active and the passive. The same division between the positive and the negative.

If it can be dropped... and it can be dropped: I have dropped it, you can drop it... then suddenly you will see within you a new light arising which is neither of the East nor of the West. You will see within yourself the birth of a new man to whom the whole belongs and who belongs to the whole.

Nirvana: The Last Nightmare

Chapter #7
Chapter title: Fingers at the moon

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THE MASTER FOSO HOYEN SAID: 'THEY SAY THAT BUDDHA UTTERED FIVE THOUSAND AND FORTY-EIGHT TRUTHS DURING HIS LIFETIME. THEY INCLUDE THE TRUTH OF EMPTINESS AND THE TRUTH OF BEING. THEY INCLUDE THE TRUTH OF SUDDEN ENLIGHTENMENT AND THE TRUTH OF GRADUAL ENLIGHTENMENT. ARE NOT ALL THESE YEA-SAYINGS?
'BUT ON THE OTHER HAND, YOKA, IN THE "SONG OF ENLIGHTENMENT" SAYS THERE ARE NO BEINGS AND NO BUDDHAS -- SAGES ARE SEA-BUBBLES, AND GREAT MINDS ARE ONLY FLICKERINGS OF LIGHTNING. ARE NOT ALL THESE NAY-SAYINGS? 'OH MY DISCIPLES, IF YOU SAY YEA, YOU DENY YOKA, AND IF YOU SAY NAY, YOU CONTRADICT BUDDHA. IF BUDDHA WERE HERE WITH YOU, HOW WOULD HE SOLVE THIS PROBLEM? 'IF WE KNEW WHERE TO STAND WE WOULD QUESTION BUDDHA EVERY MORNING AND GREET HIM EVERY NIGHT. BUT AS WE DON'T KNOW WHERE TO STAND I WILL LET YOU INTO A SECRET: WHEN I SAY THIS IS SO, PERHAPS IT IS NOT A YEA-SAYING. WHEN I SAY THIS IS NOT SO, PERHAPS IT IS NOT A NAY-SAYING. 'TURN TO THE EAST AND SEE THE HOLY WESTERN LAND, FACE SOUTH TO SEE THE NORTHERN STAR.'

NIRVANA, tao or truth, is an existential experience. One has to be it to know it. One has to dissolve into it to be it. Even to call it an experience is not exactly right, because it is more like experiencing than like an experience.

The word 'experience' gives the feeling that the thing is finishes, completed. It is never completed, never finished. It is a process-a dynamic process -- which goes on moving. the very movement is its life; it never comes to an end.

The goal is in the journey. Except for the journey there is no goal. The journey is the goal. That's why even to call it an experience is to call it wrongly. It is an experiencing. It is never finished. You enter into it but you never come out of it. By the time you can come out of it, you are no more. It is a point of no return.

Experience exists between the experiencer and the experienced, but in the experience of truth -- or call it god, or whatsoever you like -- the experiencer is dissolved, the experienced is dissolved; there remains only a dynamic process of experiencing.

It is a river without banks. The duality is not there. There exists no division.

So how to express it? -- because all expressions will be limitations. All limitations are falsifications. If you say 'god is', you falsify. If you say 'god is not', again you falsify from the other end. When you say 'god is', you have uttered an untruth.

Let me explain it to you. We can say 'the house is', we can say 'the tree is', we can say 'the man is' -- because one day the tree will not be, one day the tree was not; one day the house will not be, one day the house was not. Between two nothings, there is just a lightning of existence.

We can say about the house 'it is', but we cannot say 'god is'. In the same sense, the word will become a falsification -- because god has always been there, is there, will be there. So in the same sense as we say 'the house is', we cannot say 'god is'. 'God is' makes god also a thing -- and god is not a thing. God is all things

together... all things that have ever been, and all things that will ever be there. God is the totality of past, present and future.

So how to say 'god is'? In fact, the sentence 'god is' is a tautology, a repetition -- as if you are saying 'isness is'. God means isness -- the isness of all that is.

The isness of the house is god, the isness of the tree is god, the isness of man is god.

You cannot say 'god is' because then god will also be one of the million things; he will not be the totality. You cannot say 'god is'; it is a falsification.

You cannot say 'god is not', because the totality is. How can you deny it? Even if you say it is an illusion, the illusion is. Even if you say it is a dream, the dream is, the dreamer is, the dreamed is. You cannot simply say 'god is not'. You are, and the person to whom you are saying 'god is not', is -- the isness cannot be denied.

So what to do? How to express god? How to express nirvana? How to express tao or the truth? They cannot be expressed. They can be understood, they can be indicated, but they cannot be expressed.

Expression is very limited and god is infinite. The infinite cannot be put into words. You can force the infinite into the words but then it is no more infinite; that is the falsification. All that is beautiful, all that is lovely, all that is good and true, remains unexpressed.

Lao Tzu has said, 'Truth cannot be expressed. The moment you express it, it is no more truth.'

This is one of the most fundamental things to be understood. Truth can be shown, but cannot be said. You can show truth -- a buddha is an arrow, showing the truth, but he is not saying it. And whatsoever he says is a falsification.

Zen monks say that Buddha uttered infinite lies -- because whatsoever is uttered becomes a lie. It is not a question of what it is -- the moment you utter it, it becomes a lie. The utterance is very finite, and the uttered is infinite.

Have you watched? If you have fallen in love with a man or a woman and you say 'I love you', suddenly you feel the impotence of language. 'I love you' does not carry much. It looks absurd to say; it looks as if you have betrayed your inner feeling. Real lovers never say 'I love you'. They may do many things to show their love, but they will never say 'I love you', because to say it is to corrupt it. It is vaster than the word 'love'.

Whenever you say to somebody 'I love you', you will feel a little guilty. If you don't love them there is no problem; then you can go on saying. Then these are cliches, then they don't mean much. Then you can go on playing with words. But if you really love, then your heart will beat faster when you say 'I love you', and you will feel a little embarrassed. It is something which cannot be said.

Yes, through your eyes you can show it, through your touch you can show it, through a thousand and one things you can indicate towards it, but how can you say it? The language is not capable of it.

If you cannot say 'love', how can you say 'prayer'? Prayer is falling in love with the whole. It is the greatest love there is. How can you say 'prayer'?

A really religious person sits silent in his prayer. And those who go on talking to god, saying things to god, don't know what prayer is. They are repeating cliches. They are repeating words.

A real prayer is bound to be silent. One remains mystified. One is overpowered by the infinite. One wonders, one is in a deep awe. But how can you say anything? Words falter, the mind stops, the thinking cannot move. Suddenly you are in a deep emptiness. You are there, but words are not there. You feel your own heart beating, you can feel your own breathing; when you become totally silent you can even feel your own blood circulating -- but there is no mind.

Prayer cannot be done. It is not an act; it is nothing like a doing. It is something that you can be in, but you cannot do. You can be prayerful, but you cannot pray. It is a state of mind, not an activity.

God, nirvana, tao, truth -- just meaningless sounds... indicative, pointing towards the infinite, towards the beyond... fingers pointing to the moon.

But fingers are not the moon. If I show you the moon with my finger, don't catch hold of my finger -- it has nothing to do with the moon. Don't be attached to my finger, otherwise you will miss the moon. The finger has to be forgotten. You have to move away from the finger to see the moon.

So whatsoever a buddha has said has to be forgotten. Scriptures have to be dropped -- they are fingers pointing to the moon. But you become a christian, you become a hindu, you become a buddhist -- there you miss. Suddenly you are caught by empty words, verbiage, rubbish, and the more you are caught in the verbiage, the further away you are from the truth.

Truth is an experiencing, it is not an intellectual effort. It has nothing to do with intellect. Your

intelligence bums bright. Yes, your intelligence has a clarity, but the mirror is completely clean of words.

Once Goethe was asked, 'What is the meaning, the secret, of life?' He replied, 'That which the plant does unconsciously, do consciously... that is to say, grow.'

The meaning of life is in growth. The meaning cf nirvana is in your growth. The meaning of truth is in your growth. Grow.

And there is no end to this growth. You go on growing, you go on growing. The journey is infinite. There never comes a goal. Many goals come and go, many peaks of experience come and go, but still the infinite waits and it goes on waiting. You cannot exhaust it.

That is the trouble with language -- language is exhaustive. When I say to you 'I love you', I have said everything, exhausted... but love goes on. Love is a growth, an alive process. 'I love you' is dead language. Something has died in the words. Words are like corpses.

A buddha, one who is enlightened, helps you to grow. If he talks, he talks only to help you to drop all talking. If he uses words, he uses them only to help you to become wordless. If he talks, he talks only to indicate towards silence.

So always remember, when a buddha says anything, the container is not important at all, but the content. The word is the container and the meaning is the content. But that meaning can come to you only when you grow. Unless you taste something of buddhahood, you will not understand.

So it is not a question of knowledge; it is a question of understanding. Knowledge you can go on gathering; you need not grow. You can go on stuffing yourself with knowledge and deep down inside you will remain the same -- no growth happens, no transformation happens.

In fact, all the knowledge that you gather hinders growth. One becomes too burdened by what one knows. The more you know, the less the possibility of knowing. Then your capacity to know is too burdened. Then your capacity to know is too clouded.

Religion is not a process of learning. In fact, it is just the contrary -- a process of unlearning. Whatsoever you know has to be dropped, unlearned again, so that you can become a child once more... so that you can be reborn.

And this second birth is the real birth. The first birth is not the real birth; it is only an opportunity for the second birth, that's all. If the second birth happens, you used your first birth. If the second never happens, then the opportunity was lost.

The first birth is only the birth of the body and the mind. The second birth is the birth of your spirit, of your soul. And unless you know something of the innermost eternal core of your being, you have not known anything.

But humanity loves knowledge, information. It is very ego-satisfying. Whenever you can say that you know, whenever you can give some advice to somebody else, you feel very high. Not knowing who you are, not knowing where you are, you go on playing the role of a teacher.

Just look around -- everybody is giving advice to everybody else. Of course, nobody takes it -- and it is good that nobody takes it otherwise the world would be in much more trouble. It is already in much trouble. It is good that nobody takes your advice -- your advice is worthless: In trouble, in crisis, you will not listen to your own advice. It is just dead junk. It has nothing to do with your inner growth.

Real knowing is part of growth. Grow.

Each moment go on growing, expanding, exploding. Each moment should be a new birth.

Why is it not so? Because you go on carrying the past with you. If you want each moment to be a new birth, you have to die also each moment to the past. Die to the past so that you can be reborn herenow.

All knowledge is of the past. Mind is always of the past. Consciousness is always of the present. A buddha helps you to become more conscious; he does not help you to become more knowledgeable.

I have heard an anecdote:

"A worried fellow entered the psychiatrist's office wearing love-beads, bell-bottom pants, shoulder-length hair, and smoking a joint.

The psychiatrist said, 'You claim you are not a hippie. Then how do you explain the clothes, the hair and the pot?'

'Doctor,' sighed the chap, 'that's what I'm here to find out.'"

Nobody knows why you are the way you are. Nobody knows who you are. Nobody knows why you have landed in the state of mind in which you have landed. Completely unaware, you go on drifting. You go on imitating others because you don't know who you are. The only way to get an identity, an image, is to imitate others.

I was reading Alan Watts' autobiography. He relates one incident from his childhood. When he was a child, there was a boy named Peter living in the same street as him, and he appreciated that boy very much. That boy was a sort of hero to Alan Watts. Sometimes he would come home so impressed by his hero, Peter, that he would start behaving like him and his mother would say, 'Alan, remember, you are Alan, not Peter.'

From the very childhood, everybody is trying to be somebody else, because you don't know who you are and it is very difficult to live without an identity. It is very difficult to live without knowing who you are.

Only two possibilities are there: either you go in -- which is a tremendous adventure and needs tremendous courage; or you imitate others -- a bit from somebody and a bit from somebody else and you become a patchwork.

Look at yourself and you can find how you have become a patchwork. Whenever you say something, inside just watch where it is coming from. Your mother, your father, your brother, the friend, the teacher, the priest -- from where has this bit come? And go on discarding all that has come from others.

A deep cleansing is needed for growth, because you cannot imitate growth. Growth has to happen to you; you cannot go on imitating. Drop all imitation, and then by and by you will have a clarity, by and by you will have a ground to stand on. You will know who you are.

In the beginning it remains vague, confused, chaotic, but if you are courageous, by and by things settle and for the first time you become aware of your own being.

And each being is unique. Never has there been anybody else like you, and there never will be again. God has staked much on you. He expects much from you. You are a novel experiment. Don't miss the opportunity.

But people go on imitating and people go on collecting knowledge, and people go on creating a false identity just to cling to so they don't feel alone, so they don't feel lost.

If you really want to get home, first you will have to get lost. If you really want to know something, first you will have to drop all knowledge.

If you really want to be yourself -- and who does not want? -- you will have to stop imitating.

Enough is enough. You have imitated enough and wasted much opportunity. But it is never too late. Drop it. Cleanse your mirror of being.

In the beginning you will be afraid, because it will feel empty. But emptiness has a freshness about it. Emptiness has a beauty about it. Emptiness is virgin, and everything comes out of that virgin emptiness. That womb of emptiness creates everything.

Even if you start working on your inner growth, you are always divided... in a certain way split, schizophrenic. A part of you goes on clinging to the outside image -- which is cheap. One part goes on working inside, but this dual activity, which is contradictory, dissipates energy.

Take a decision. If you really want to grow, then unburden yourself of all that has come to you from others. They may have given it in deep love; that is not the point. They may have given it to you because they wanted to help you; that is not the point. Feel grateful to them... but keep yourself unburdened from all the advice given to you from all the knowledge thrown in you, from all the conditionings that the society has forced you to be in.

Unconditioning is needed. That's what I mean when I say unlearning. Once the mind is unconditioned, things again become pure; the stream of consciousness again flows; it is no more blocked. You are no more frozen. The complexes by and by melt. You become a wild energy.

And remember, god is wild. God is not yet civilized, and never will be. Once god is civilized, he will be dead. God is wild... raw energy, with tremendous potentiality and no limitations.

If you want to move in step with god, you will also have to be like him, a little bit at least... a little wild. A sheer delight in energy is needed. Not knowledge, not character, but a sheer delight in energy, a sheer delight of being. Just a celebration that 'I am here'; just the happiness that 'l can breathe', that 'I can see', that 'I can hear', that 'I can dance', that 'I can love' just a sheer delight and a gratitude arises in you.

That gratitude is the quality of a religious man, and in that gratitude, by and by one starts tasting what nirvana is.

Nirvana is cessation of the ego -- and when the ego ceases, god enters; when the host is no more there, then the guest comes.

Be more poetic about life and less philosophic. Allow poetry to enter in you and stop philosophizing. All philosophy is borrowed. Poetry need not be borrowed. Every child is born as a poet. Every child is a poet. To be a poet is natural, it is a gift of nature.

I was reading a few lines of Rainer Maria Rilke:

O tell us poet, what do you do?... I praise.
But those dark, deadly, devastating ways,
how do you bear them, suffer them?... I praise.
And then the nameless, beyond guess or gaze,
how do you call it, conjure it?... I praise.
And whence your right, in every kind of maze,
in every mask, to remain true?... I praise.
And that the mildest and the wildest ways
know you like star and storm?... I praise.

This is what I mean when I say a sheer delight in energy. Then you simply start praising.

Not that there is a god, but a praise arises in you, and because of that praise, everything becomes holy, sacred.

People come to me and they tell me that if I can convince them that there is a god then they will pray, and I tell them, 'If you pray, you will be convinced that there is god.'

God is a byproduct. God is not a primary experience, but a secondary experience. The basic thing is the capacity to pray and praise and to celebrate.

Forget all about god -- just feel happy. A tremendous opportunity has been given to you for no reason at all. You are alive. You have not earned it. You have not done anything to get it. It has been showered on you.

Suddenly one day you are alive... Loving, moving, breathing... and all the beauties and the experiences of life are available to you. The sun rises in the morning, the moon comes in the night, and the whole expanse of sky fills with the stars.

Praise. Pray. Feel grateful. The gift is so valuable that you cannot imagine how it can be earned. It is beyond valuation. Can you think, can you imagine something that you can do which will give you more life? How will you do it? What will you do? You cannot create even a single moment of life. It is a gift.

And when one starts praising, things become more and more beautiful. Trees become greener, flowers bloom as they had never bloomed before... because you were blind and you could not see. And birds sing as they have never sung before. Not that they were not singing, but you were deaf. Suddenly your sensations are open, suddenly your senses have become sensitive, receptive, and the whole life becomes a celebration.

Be a poet, and then there is the possibility to know what is. God is known by the poetic intelligence within you. Nirvana is attained by the poetic possibility, potential within you. It has nothing to do with philosophy. Philosophy always goes on denying. It always goes on saying no. Logic is a no-sayer. Life is bridged by a deep yes-saying. You say no -- the bridge is broken.

The 2en story:

THE MASTER FOSO HOYEN SAID: 'THEY SAY THAT BUDDHA UTTERED FIVE THOUSAND AND FORTY-EIGHT TRUTHS DURING HIS LIFETIME.'

This is just a way of saying that he uttered millions of truths. The truth is one, but a buddha goes on saying it in different ways because it cannot be said. So he goes on devising new ways to say it again. Again he fails, again he tries, again he fails.

The failure is absolutely certain, but the compassion of a buddha goes on. He would like to tell it to you, he would like to share it with you. He has attained and you are stumbling in the dark. He would like to call you to the path.

His compassion says, 'Say. Go on the housetops and shriek so that all those who are stumbling in the dark can hear.' And he tries, every moment of his life he tries... again and again he fails, because truth cannot be said.

That's why five thousand and forty-eight times, five thousand and forty-eight truths he uttered. This number is a symbolic number -- it shows infinity. It shows that millions of times he uttered, but still the truth remains unuttered. He devised many ways. He said it from one side, felt that it had not been communicated, so said it from the opposite side... maybe it could be communicated that way... failed from

there, then he found another side.

Zen buddhists say that after Buddha became enlightened, he did not utter a single word, and they also say that he has said five thousand and forty-eight truths. What do they mean? They mean that he tried hard, but he could not say. He said, but the truth cannot be said and could not be said. He tried hard and missed, again and again, because the very nature of truth is such that it is inexpressible.

THE MASTER FOSO HOYEN SAID: 'THEY SAY THAT BUDDHA UTTERED FIVE THOUSAND AND FORTY-EIGHT TRUTHS DURING HIS LIFETIME.'

One thing will be of great value to understand: truth cannot be said, but at the same time, you cannot hide it. You cannot say it, but you cannot hide it. It tries to assert itself in millions of ways. The very experience is such that it wants to be shared, and it is also such that it cannot be shared.

Just a few days ago, Anupama asked a question, saying that when she goes deep in meditation, something happens to her but she cannot share it with her lover, so she feels a little guilty. Lovers want to share everything, whatsoever they have. Love is an unconditional sharing. So she wants to share it, but feels it is impossible to share. Guilt arises -- one feels as if one is hiding something.

But the very nature of truth is such that if you try to express it, you cannot express. The glimpse comes to you when there are no words, when the mind stops functioning -- then comes the glimpse. And by the time words have come back to the mind, the glimpse is gone. They never meet.

When the glimpse is there, words are not there; the mind is not there to recognize, to formulate. When the mind comes back, the glimpse is gone. From one door you enter; the truth leaves the house from another door. You never meet.

Truth leaves the moment the mind enters, but still, the mind can feel the fragrance. Something has happened, something tremendously valuable has happened. Somebody has been in the house. You can feel... somebody has passed. The room has a different quality to it now. Your whole being is throbbing with some experience. Something has happened -- a light in the darkness -- but the mind cannot capsulate what has happened. It can feel a little bit -- something certainly has happened, the being is not the same, the house has changed -- but still, what has happened remains incomprehensible to the mind.

The mind would like to share it with all those you love. With all those you feel for, you would like to share, but if you try, you will fail.

So these two things are part of the nature of the experience itself. First, you would like to share, you will have a tremendous urge to share, and then you will fail -- sharing is not possible. And the second thing: still you cannot hide it. It will show from your eyes, from the way you walk, from the way you talk, from the way you remain silent. It will show. Have you watched it?

One day a man came to me and he said, 'I am very stupid. Can silence help me?'

I told him, 'You try. At least this is good -- that you accept that you are stupid. This is the beginning of wisdom.'

But if a man is stupid and he becomes silent, the silence will have something of the stupidity. A stupid man silent will still be a stupid man. The silence of one who is enlightened and the silence of one who is stupid is going to be totally different. The stupid man's silence will be stupid. His talk will be stupid; his silence will also be stupid. The silence of a buddha will have a light, a flavour, a fragrance. His talk will also have the same quality.

It is not a question of being silent or talking. It is a question of your being -- the very quality.

When you have touched something of the no-mind, it will start expressing itself in many ways. Through the mind it will be difficult to express, but through your totality it will be expressed. You will see in a different way. If somebody looks into your eyes, your eyes will become silent pools of energy. If somebody touches your hand or your body, he will feel a certain coolness, tranquillity. Something has happened inside. You are carrying something in your womb.

Have you seen a woman with a child in her womb when she is walking? She walks differently. She carries something within her being.

Whenever an experience of truth -- even a glimpse, a satori -- has happened, you walk differently. You are no more the same. You cannot hide it. You cannot express it and you cannot hide it

'THOSE FIVE THOUSAND AND FORTY-EIGHT TRUTHS INCLUDE THE TRUTH OF EMPTINESS AND THE TRUTH OF BEING. THEY INCLUDE THE TRUTH OF SUDDEN ENLIGHTENMENT AND THE TRUTH

OF GRADUAL ENLIGHTENMENT.'

Very paradoxical. Sometimes Buddha says that your innermost being is totally empty, and sometimes he says your innermost being is a positive being, full of bliss, peace, tranquillity. What is true?

You can have a glass full of water and then you can empty it, you can throw the water out. The glass is empty now, in a way, but still, full in another way. The water has been emptied, but now air has entered into the glass. The glass is Still not empty. You can say it is empty of water, but you cannot say it is empty -- it is full of air.

You can empty your room of all furniture, and then you will say, 'This room is empty.' But have you watched? Now the room is full of room, space... full of emptiness. Of course, the furniture is removed. The furniture was a barrier against the room existing in its totality. Now the room is simply a room -- room means space. Now it is a space full of space. You can move more easily, you can be more easily in it. Now nothing hinders the way.

Sometimes Buddha says that the innermost being is empty and sometimes he says that the innermost being is absolute being -- empty of the mind and full of no-mind; empty of thoughts, full of no-thoughts, intervals, gaps... full of room.

If you can enter a man of meditation, you will find in him infinite space and no barriers. If you can enter in me, you will not find any barrier anywhere. You can go on and on and on. The furniture has been removed. I am totally empty in a way, in a sense, and totally full in another way. I am empty of myself, but full of god. God means room. God means space.

You can be emptied of intellect and then you are full of intelligence. You can be emptied of knowledge -- then you are full of understanding. Both are true together.

'THEY INCLUDE THE TRUTH OF SUDDEN ENLIGHTENMENT AND THE TRUTH OF GRADUAL ENLIGHTENMENT.'

Sometimes Buddha says you proceed gradually, by and by, in steps, and sometimes he says that enlightenment is sudden; that it cannot be divided into steps; it is more like a jump than like going on a staircase.

Both are true. Try to see. This is where the poetry of religion becomes something beyond logic. For logic this is difficult. The logic will say either/or -- and poetry says both/ and. The logic always gives you a choice -- either this or that. Either say the innermost being is empty or say it is full of being. It gives you alternatives. But the poetry of being says and/both -- it is empty of something and full of something.

You heat water; gradually it becomes hotter and hotter. Gradually it becomes hotter and hotter; of course, step by step... ninety degrees, ninety-one degrees, ninety-two degrees, ninety-nine degrees. Then it comes to the point of one hundred degrees -- the evaporating point. Then suddenly a jump... and the water disappears into vapour, it evaporates.

Now, both things are happening. If you ask me, 'Is evaporation a sudden jump?' I will say. 'Yes, it is a sudden jump,' because exactly at one hundred degrees the water takes a jump. The form changes; it is transfigured. It is no more water; it becomes a vapour. And it happens in a sudden jump.

But the process of being heated is gradual. Of course, the water is water at ninety degrees, at eighty degrees. Even at ninety-nine degrees it is still water -- hot, getting closer and closer to one hundred degrees. You can stop it at ninety-nine degrees. It will never evaporate, it will cool down again. Turn the fire off: the water will remain water, the sudden jump never happened -- but it was getting ready. But you cannot help water to suddenly jump from ninety degrees and become vapour. That's not possible.

Gradual and sudden are not contradictions. There is no question of choosing between them. Both are needed in their own ways.

Because of such contradictions, a logical mind thinks that religious people are mad. A logical mind cannot make any sense out of these things. It goes on saying that either this or that is possible; both are not possible.

For example, zen masters say that Buddha never uttered a single word, and at the same time they go on saying that he uttered five thousand and forty-eight truths. Which is true? Both are true. He uttered millions of words and still he could not utter a single word of truth.

THE MASTER FOSO HOYEN SAID:... ARE NOT ALL THESE YEA-SAYINGS?
'BUT ON THE OTHER HAND, YOKA -- ANOTHER ENLIGHTENED MASTER -- IN THE "SONG OF ENLIGHTENMENT" SAYS THERE ARE NO BEINGS AND NO BUDDHAS -- SAGES ARE SEA-BUBBLES, AND GREAT MINDS ARE ONLY FLICKERINGS OF LIGHTNING. ARE NOT ALL THESE NAY-SAYINGS?'

Now, Yoka is a follower of Buddha, a disciple of Buddha, a lover of Buddha. Still he says that THERE ARE NO BEINGS AND NO BUDDHAS and SAGES ARE SEA-BUBBLES.

And this Yoka was worshipping every morning, every evening; bowing down at the stone buddha of his temple. And at the same time singing in his 'Song of Enlightenment' that sages are sea-bubbles.

What does it mean? What does he mean? If sages are sea-bubbles then stop praising Buddha, praying to Buddha, touching his feet, bowing down -- stop all this nonsense.

But if you ask Yoka, he will say, 'I have learned this -- that sages are sea-bubbles and buddhas don't exist -- from this man Gautam Buddha, so I have to pay my respects. This understanding has come to me through him. He indicated the path.'

It happened once, a zen master was celebrating his master's birthday. The master had died. Somebody asked him, Why are you celebrating? -- because as far as I know, the master denied you. He never accepted you as his disciple. You tried long, that I know. You tried again and again, that I know, but every time you were refused. You were never initiated by him. So why are you celebrating his birthday? Traditionally it is to be celebrated only by the accepted disciples.'

The master laughed and he said, 'Precisely because he refused me, I celebrate. Now I can understand his compassion. If he had accepted me, I may have become just an imitator. Because he threw me into myself continuously, by and by I stood on my own feet. By and by I dropped the desperate search to cling to somebody else. He helped me. He was my master. In his rejection he accepted me.'

But this is illogical. But still, if you look through the eyes of a poet, through the eyes of a lover, you can understand it. Intellectually it will be difficult, but if you are intelligent it is a simple fact.

Sometimes, to deny is to give.
Sometimes, to reject is to accept.
Sometimes, not to help is the only way to help.

'BUT ON THE OTHER HAND, YOKA, IN THE "SONG OF ENLIGHTENMENT" SAYS THERE ARE NO BEINGS AND NO BUDDHAS -- SAGES ARE SEA-BUBBLES, AND GREAT MINDS ARE ONLY FLICKERINGS OF LIGHTNING. ARE NOT ALL THESE NAY-SAYINGS?'

The master is telling his audience that Buddha says something which looks like a yes-saying; and then his disciple, Yoka, says something which looks absolutely negative, a nay-saying....

'OH MY DISCIPLES, IF YOU SAY YEA, YOU DENY YOKA, AND IF YOU SAY NAY, YOU CONTRADICT BUDDHA. IF BUDDHA WERE HERE WITH YOU, HOW WOULD HE SOLVE THIS PROBLEM?

'IF WE KNEW WHERE TO STAND WE WOULD QUESTION BUDDHA EVERY MORNING AND GREET HIM EVERY NIGHT.'

Look at the contradiction: WE WOULD QUESTION BUDDHA EVERY MORNING AND GREET HIM EVERY NIGHT. That is the quality of a real enquirer. He enquires with deep love, reverence. He does not enquire out of his knowledge; he enquires out of his living problems. The very crisis of life creates his enquiry. He is not bogus. He does not ask a question because he has read a book and the question has arisen. He asks because his life has created a problem.

And when he asks, he has nothing inside him -- no prejudice, no concept. He asks with the purity of the heart, like an innocent child. He does not ask to be convinced about something; he is already convinced. He does not ask in order to. argue, to debate, to discuss. He asks to know. He asks to understand.

'IF WE KNEW WHERE TO STAND...'

The whole point is, if you know where to stand, if you have come to an unwavering state of your mind,

only then is right questioning possible. If you are trembling inside, if you are wavering inside, then you cannot ask the right question.

The right question comes only to a mind which has come to a state of unwavering, a certain tranquillity. Out of that silence, right questioning arises.

One day I was reading about a man who went to his doctor, and the doctor examined his hands; they were trembling. The doctor said, 'My god! You are drinking too much! Your whole blood system has been poisoned. Almost alcohol is running in your veins instead of blood. You are drinking too much.'

The man said, 'No, I can hardly drink, because almost the whole thing is spilt when I take hold of the glass... almost the whole thing is spilt. I can hardly drink.'

If you are wavering inside, the whole intelligence is spilt. Intelligence becomes a reservoir if you are unwavering.

Always remember not to cooperate with the inner wavering, not to help it. Don't give it your energy. Remain indifferent to it -- a little aloof, far away -- and by and by you will see that the wavering becomes less and less and less. And if you remain indifferent and don't get involved and identified with it, one day comes when suddenly you are in a moment of total stillness. Then you stand on the right ground. Then you stand in your being. Then for the first time you become capable of standing.

'IF WE KNEW WHERE TO STAND WE WOULD QUESTION BUDDHA EVERY MORNING AND GREET HIM EVERY NIGHT.'

Morning and night are symbolic. The morning means the beginning of activity. When the mind is active, we will ask Buddha every morning. The night means inactivity, passivity, receptivity. And when the mind is passive, non-active, we will greet Buddha.

Active and passive.... If your mind is active and you are standing unwavering, you can ask a right question which can be helpful. And if your mind is unwavering, soon you will see the inactive phase coming, where you will greet and praise Buddha, where you will bow down and respect the man who has helped you to come out of a crisis.

'BUT AS WE DON'T KNOW WHERE TO STAND I WILL LET YOU INTO A SECRET: WHEN I SAY THIS IS SO, PERHAPS IT IS NOT A YEA-SAYING. WHEN I SAY THIS IS NOT SO, PERHAPS IT IS NOT A NAY-SAYING.'

Remember, all yea-sayings are not yea-sayings. If your mind is negative, your yea-saying will also be negative. And all nay-sayings are not negative. If your mind is positive, your nay-saying will also eventually turn to be positive.

Jesus tells one story. One father asked his elder son to go to the garden and work there. The son said, 'Yes father, I will go,' but he never went. His yes-saying was not exactly yes-saying. He was cunning. He was false, inauthentic.

The father asked his younger son. He said, 'No, I don't have any time and I will not go,' but then he thought over it and went. His no-saying was not a no-saying.

The real thing is what is inside you, not what you say. Buddha says there is no god, but you cannot find more divine a person anywhere else. H. G. Wells has written that Gautam Buddha is the most godless and the most godlike man of human history. He says there is no god -- but don't think this is a nay-saying.

Look at Buddha. He is so positively one with god that to say there is god will be wrong. That will create a division. He says there is no god. Don't be bothered by his words. Look at him, watch him, and you will see a god walking on earth. In your questioning whether there is god, you have already missed. You should have watched. God was before you.

Buddha goes on saying there is no god, and he never means it. He simply shatters your mind, hammers your mind. He is simply saying no to your prejudice, not to god.

One day it happened, a man came in the morning and Buddha said there is no god. And another man came in the afternoon and Buddha said yes there is. And then a third man came in the evening and Buddha kept silent and didn't answer this way or that.

His disciple, Ananda, became very puzzled, because he was present the whole time. He said, 'I will not be able to sleep tonight unless you explain it to me. What do you mean? To one person you say no, to another you say yes. They asked the same question. And to the third, who had also asked the same question,

you kept silent, you didn't answer at all. What do you mean?'

Buddha said, 'The first man, to whom I said no, was a theist. He has a concept of god, an ideology about it. I had to shatter that ideology so that he can be freed from his bondage and can become available to truth. I had to say no. To help him to know god, I had to say no to his ideology that god exists, otherwise he would remain confined within words.

'The man to whom I said yes, there is god, is an atheist. He has a belief that there is no god. I had to shatter him. Everybody has to be brought out of his belief system so that experience becomes possible.

'To the third person, who is neither, who is a true seeker with no prejudice, I kept quiet. I told him, "Be silent. These questions are futile, meaningless. Just be silent and you will know." And he understood, and he bowed down and went away with deep understanding.'

So all yea-sayings are not yea-sayings. All nay-sayings are not nay-sayings.

Let me tell you one anecdote:

"Over a glass of beer, Johnson said to Smith, 'My psychiatrist keeps talking about something he calls ambivalence, and I'm darned if I can understand it.'

'No problem,' said Smith. 'To be ambivalent is to feel contradictory emotions -- to be both pleased and displeased with something, to both love and hate someone.'

'That's what he says too,' said Johnson, 'but I just don't see how you can experience two contradictory emotions simultaneously.'

'Here is an example then. Suppose you had just bought a brand-new cadillac for ten thousand dollars, and suppose the very first day you owned it, its brakes failed and it went over a cliff a mile high. How would you feel?'

'I would feel terrible.'

'But suppose your mother-in-law was the only one in the car at the time. Then?'"

Your yes and your no do not mean much; they are ambivalent. Sometimes when you want to say no, you say yes just to hide the no. Sometimes when you want to say yes, you don't say yes, you say no, just to show your ego, your strength, your power. No gives a certain power. Whenever you say no, you feel powerful. Whenever you say yes, you feel a little humiliated.

Watch. Your yes may be hiding a no, your no may be hiding a yes. When you cry and weep, it is not necessary that you are not smiling within, because the reverse happens every day -- you smile, and you are simply hiding your tears.

But if you watch people and don't get caught in their words, you will find immediately what is happening. The truth cannot be hidden. If somebody is smiling just to hide his tears, don't listen to his smile. Just watch him, and immediately you will see -- behind the smile there are tears ready to come out. Whenever somebody says no, just watch the person. Watch the whole person. There must be indications which will show that deep down he is saying yes.

And always listen to the depth and don't be worried what people say. The world can become very very beautiful, and life can become really a celebration if you stop listening to people's words and you start listening to people's hearts. Then you will not be deceived.

It happened:

"A woman had died, and the funeral cortege was being set up for the wife of the dour Sandy Mactavish, who was dressed somberly in the appropriate black.

The funeral director said to him in a respectful whisper, 'And you will be sitting in the lead car with your mother-in-law.'

Sandy frowned, 'With my mother-in-law?'

'Yes, of course.'

'Is that necessary?'

'It is essential. The bereaved husband and the bereaved mother -- the two closest survivors together.'

Sandy turned to look at the large and sobbing figure of his mother-in-law and said, 'Well, alright then, but I tell you right now that this is going to spoil the pleasure of the occasion.'"

Dressed in sombre black appropriate for the occasion -- but deep down happy that the wife has died.

Just watch people, and you will be able to see that their yes does not mean yes and their no does not mean no. People are contradictory.

The same happens to a buddha also, but for different reasons. You are amphibolous; that's why your statements do not mean what they tend to show. A buddha is contradictory because he is trying to bring a truth into language which comprehends both the extremes in it.

You are contradictory because your inner being is split. A buddha is contradictory not because his inner being is split -- his inner being has become one -- but because he is trying to bring a truth which is beyond duality into language. He has to contradict.

In the upanishads they say god is near, nearer than the nearest, and farther than the farthest. Because god is both -- the near and the far. He has to be both because he is all. God is both life and death. He has to be both. God is both devil and god. He has to be both.

The english word 'devil' is very beautiful. It comes from a root, a sanskrit root, 'deva'. From the same root 'deva', comes 'divine'. And from the same root comes 'devil'. 'Devil' and 'divine' come from the same root, from the single word 'dev'. Devil is also divine, and the divine must have something of the devil in it.

Christianity has cut the duality in two separate, clearcut parts. Devil is fighting god and god is fighting devil. But in the Fast we have never split reality because reality cannot be split. Devil is god and god is devil. It is the same energy expressing through opposite polarities.
When a buddha talks, he has to use contradictions.

'WHEN I SAY THIS IS SO, PERHAPS IT IS NOT A YEA-SAYING. WHEN I SAY THIS IS NOT SO, PERHAPS IT IS NOT A NAY-SAYING.
'TURN TO THE EAST AND SEE THE HOLY WESTERN LAND; FACE SOUTH TC SEE THE NORTHERN STAR.'

Paradoxes... but truth can only be expressed through paradoxes. Your inner fullness can only be expressed by emptiness, and your real life is possible only through death. Resurrection happens only after crucifixion. If you really want to be alive, be as if you are dead. If you really want to be intelligent, live as if you are an idiot.

Lao Tzu has said, 'The whole world is wise except me. I am an idiot.'

The word 'idiot' is beautiful. It comes from the same root as the word 'idiom'. Idiom is a personal style. Idiom means personal style and an idiot means one who lives his own way; an idiot means one who is doing his own thing and is not worried about the world. One who is not an imitator is an idiot. It has nothing to do with stupidity.

Saint Francis used to call himself an idiot, and Jesus was also known in his country as an idiot. Feodor Dostoevsky has written a book, 'The Idiot'. It is worth reading. The book is about a very simple man... very humble, unique. But because he is humble and unique, the crowd thinks he is an idiot.

If you try to live your life in your own way, you will look like an idiot. The crowd will not respect you. It respects only masks, false personalities, not authentic people. If you really want to be intelligent, be like an idiot. And if you want to be an idiot, collect knowledge. Be a pundit and then you will be an idiot.

Try to go deep into these paradoxes. The whole religion is expressed in the idiom of paradox.

'TURN TO THE EAST AND SEE THE HOLY WESTERN LAND...'

Because if you want to see the holy western land, ordinarily you will turn to the west. Why turn to the east? But this is how it happens in real life. Turn to the opposite polarity.

Have you watched an old clock? The pendulum goes on moving -- from right to left, from left to right. When it is going to the left, what is really happening inside the dock? When it is going to the left, it is gathering momentum to go to the right. When it is going to the right, it is already getting ready to go to the left. To go to the right it goes to the left. To go to the left it goes to the right.

In the day you work hard; then in the night you have a deep sleep. Work hard if you want deep sleep. Contradictions. The ordinary logic will say to practise relaxation the whole day if you want good sleep. Rehearse it. Lie down on the bed, remain on the bed the whole day, because if you practise it the whole day, of course it is going to be better in the night. It is ordinary logic.

That is what is happening in western countries. Insomnia has become common. And the reason? The reason has nothing to do with sleep; it has something to do with labour. If you don't work hard, you cannot move into sleep. If you don't sleep deeply, the next morning you will not be able to work hard.

Life exists in contradictions. If somebody comes to me and says that he has trouble with sleep, I say to forget about sleep. Run four miles in the morning and four miles in the evening. Sleep is not the problem. You must be relaxing too much; then sleep is not needed.

Always remember that deeper down all contradictions meet and are part of one whole.

People come to me and they want to become silent, they want to move into a state of thoughtlessness. I tell them to do hard work, cathartic meditations -- dynamic, kundalini... jump, move, shake.

They say, 'But we want to be silent. Can't we just sit and be silent just like Buddha?'

You can sit, but you will not be silent; inside, all turmoil will go fast. Rather, do the opposite -- jump, run, jog, dance. Exert yourself, exhaust yourself, and after that the pendulum starts moving to the opposite end. Silence is possible only if you are exhausted. Then sit silently. Then relaxation happens easily.

Always remember this basic law. Otherwise, if you look at and follow ordinary logic, Aristotelean logic, then you will miss life. Just move to the opposite.

If you want to be really sane, be capable of being insane, be capable of going into craziness. That is what I teach. Be crazy if you really want to be sane. If you try too much to be sane, you are going to be crazy. All too-sane people become crazy. They have to become crazy. They try hard to remain sane -- that very effort helps the pendulum to move to the opposite side.

Don't try to be sane and you will be sane. Whenever there is an opportunity to be crazy, relax and go crazy. Don't miss any opportunity. If people are dancing, dance, go crazy. Wherever you can find an opportunity to be crazy, be crazy -- and I can guarantee you will never become crazy; you will remain sane. You will have a sanity which cannot be disturbed by anybody, which cannot be disturbed by any circumstance.

Yes, Foso Hoyen is right:

'TURN TO THE EAST AND SEE THE HOLY WESTERN LAND; FACE SOUTH TO SEE THE NORTHERN STAR.'

Nirvana: The Last Nightmare

Chapter #8
Chapter title: Collecting seashells

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HOW CAN I FEEL LIFE FRESH DAY BY DAY? PLEASE EXPLAIN.

LIFE is fresh but you are stale, and you become stale because you go on carrying the yesterdays. The past functions as a barrier between you and life.

Die every moment to the past and then life can be felt and lived as fresh as it is.

Life is never old; each moment it renews itself, rejuvenates itself, reorients itself. It is eternally fresh. But the mind cannot be fresh. The very mechanism of the mind does not allow it to be fresh. It has to bee old, it has to be dead.

The moment you know something, it is already past. Knowledge is already dead. A bird sings in the tree. The moment your mind says 'beautiful', it is already old. It is no more in the present; it has already passed. The moment you say to someone 'I love you', it is already past. The moment the mind catches anything, it immediately dies.

To be fresh means to be without mind. Listen to the birds without the mind interfering. see the trees without the mind interfering. You will have to learn how to remain without verbalization. There is the root of all disease.

You see a rose and immediately the mind starts spinning...'A beautiful rose; I have never seen such a beautiful rose before.' You are no more seeing this rose now. You have moved into the past. You are comparing with other roses. And when you are comparing with other roses, you have completely forgotten this rose.

Those other roses are just in the memory -- past impressions. And the most amazing thing is that when those other roses were alive, you must have been comparing them with some other roses which were dead. Again this amazing thing will happen. Some other day, seeing another rose, you may compare with this rose which you are not seeing at all.

Look at life and don't allow words to interfere. Look without words. Look without thinking -- and suddenly everything is fresh, suddenly everything is as new as it can be.

This has to be learned. Every child knows it. It is a capacity which comes with your birth; it is something inborn. But then the society takes over and starts teaching, forces the child to learn. What the society is trying is nothing but creating a pattern of verbalization inside. And by and by, layer upon layer will gather there and the child will miss life.

Psychologists say that up to the age of four the child remains absolutely fresh and absolutely intelligent. Every child is intelligent up to the age of four. There is no stupid child; it doesn't happen. Every healthy child is intelligent, and up to the age of four, a child learn the most. Fifty percent of his whole life's learning is finished by the age of four.

By the age of eight, the child is no more a child. He has become part of society, he has learned tricks, gimmicks. Now he is no more a person; he is a mechanism. And by the age of eight, learning stops.

Then accumulation continues -- he goes on accumulating knowledge -- but learn stops, freshness disappears.

Watch small children below the age of four, and you will find them bubbling with fresh energy. Just watch them, look at their response to things, and you will always find them original, open, fresh, unique. Each child is a genius, but the society cannot allow so many geniuses, and the society cannot allow so many open people. They will create chaos.

An original man is a danger. Only rarely somebody escapes from the imprisonment of the society. A little quota of original people the society can tolerate. Somewhere here and there a buddha, an einstein, can be tolerated. But a very small quantity of genuine intelligence... and sometimes even that becomes too much. Then a jesus has to be crucified, a socrates has to be poisoned.

These people remain children. They remain fresh, they remain young. They remain original. They remain unique and open.

Look! Don't call adults people; they are not. They are machines. Only small children are people. Adults are already dead. Adults have utility.

As I have been watching, if some adult comes to me, either he is a doctor or a professor or an engineer, but not a man or a woman. He has some utility, some function in the society. He is not a person any more.

When small children come, they are simply people. Nobody is a doctor, nobody is an engineer, nobody is a scientist -- they are simply people... open-ended, fresh, with no accumulation.

Look into the eyes of children -- such infinite silence, and yet not dead; vibrant with life. Look at children -- so resilient, so flexible, so responsive. As they grow, they start taking a mode, a fixed mode, a fixed structure. Then they function only through that structure.

When somebody comes and says, 'I am a doctor,' I immediately understand it to mean that I cannot meet the person, I can only meet the doctor. The doctor will be in between. When somebody comes and says that he is a professor, then I know well that I can shake hands, but I will not find the hands; they are hidden under the gloves -- the gloves of a professor, the gloves of a doctor. The man is not available; he is hiding behind a utility.

What does being a doctor mean? -- that he is functioning in a certain way in the society. He is of certain utility to the society. To become a utility is to become a commodity. To become a utility is to become a thing.

Children cannot be used; they are purposeless -- hence they are people. If you shake hands with a child, you shake hands with him. There are no gloves; they are nude and naked. But by the age of eight, almost always something closes in. The windows and doors close. And then for your whole life you will go on

missing life, and whatsoever you do will be a duty, a drudgery, a drag. One has to do it somehow. It will not be a celebration.

I have heard:

"Two friends met on a street. They had not seen each other for a long time. One asked the other, Who are you working for nowadays?'

'The same company,' said the other, the wife and the six kids.'"

Even for your wife, for your children, you are not functioning out of love... a duty, a responsibility, a burden. They too are a company you are working for.

You would like to escape, but sanity does not allow you. You would like to escape, but you know -- where would you go? You would like to escape, but you have lost the energy to escape. You would like to escape, but now you have become too habituated to the pattern. It would be difficult for you to live without this company.

But life is slipping from your hands.

It happened once:

'Two seedy individuals stopped on the street to watch a funeral procession pass. It was done in elaborate style, from the long, gleaming hearse, through the cars packed with flowers, to the impressive line of automobiles following.

Said one of the individuals, 'It's a rich guy. I've watched funerals like that before. There's a solid mahogany casket, polished so you can see your face in it, with satin lining and gold carved handles. They put it in a big mausoleum, with stone doors, statues, flowers, praying and singing.'

'Wow,' said the other, eyes shining, 'now that's what I call living.'"

By and by your life becomes so deathlike that even death locks like living -- if it is luxurious, comfortable, costly. Then even death can create a jealousy in you.

Your life is almost insignificant. You have not lived at all. You have learned a few tricks and you go on doing those tricks. And you know you are missing your life, but still you go on clinging with those tricks because those tricks have become your securities; you are afraid to lose them. You are afraid to lose the comfort that comes through dead habits.

You ask me how to live life fresh. Just become a child again -- unlearn whatsoever you have learned. Drop verbalization. Listen to these birds with no word arising in you. Suddenly a wave of freshness passes through you; an energy arises in you which is not old.

This bird has never been there before and this bird is completely unaware of the past. He has never sung like that before. Today is absolutely fresh. He is absolutely and totally herenow. If you can listen without words, suddenly, as if a knife penetrates your being, the freshness of life will penetrate your accumulated dust -- as if a ray of light penetrates darkness.

All around you, except for human beings, everything is fresh. Touch the tree, have a little talk with the river, look at the sky, watch the stars, lie down on the earth, relax, go to the sea, watch the waves infinitely coming and coming and coming... without any business, without any utility, for no purpose, simply a delight in energy... and by and by you will become aware that the dust is disappearing; your mind -- mirror is getting cleaned.

Language and addiction with language is the root cause. Words and words and words -- and your being is hiding behind. The more words gather, the farther away you are from yourself, and the more difficult it becomes to come back home -- because there is a forest, a wild forest of words. It is almost like a maze, a chaos.

Life is fresh. Mind can never be fresh. If you understand this, then look at life without the mind. Put the mind aside. I am not saying throw the mind completely. It is useful. Use it. It is a biocomputer. Use it -- but don't be used by it. When it is needed, use it.

There are many, many situations where it is needed. You have to calculate; it will be needed. You have to remember the way to go to the station; you will need it. You have to remember many things and you will need it. So whenever it is needed, use it. Whenever it is not needed, put it aside, let it rest.

And if the mind is allowed to rest, two things will happen to you: life will become fresh and mind will become very very powerful. Your mind is simply tired. Twenty-four hours in use.... Even a mechanism needs to relax. Even a car needs to be put to rest. Even a machine gets tired. Ask scientists. The latest research says that even a machine gets tired, even metal gets tired. It needs rest.

And your mind goes on working and working, day and night. Awake or asleep, the mind goes on working. It gets tired, so it cannot function well. It is a constant grinding machine; it goes on grinding. If

there is nothing to grind, then too it goes on grinding. It goes on chewing old stuff again and again and again.

Learn how to give rest to the mind. You will have a more powerful mind. You will have a more powerful memory. You will have more powerful logic and reason. And if you can put it aside, you will always be available to fresh life and the fresh life will be available to you.

When you come home, put the mind away. It is needed in the office; it is not needed with your children. Play with them. No need to be an adult. Become a person. No need to be a doctor with your wife. With a patient it is perfectly okay, but she is your wife; you need not be a doctor. With a friend you need not be an engineer, you need not be a businessman. You need not be anybody. You can simply be yourself... again a child playing on the shore, collecting seashells for no purpose at all.

These purposeless moments will allow you to be fresh.

OSHO, WHAT AM I FOR?

For nothing. For no purpose at all.

Do you want to become a thing? Things are for something. If you ask me what this chair is for, the question is relevant and the answer is simple -- to sit upon. If you ask me what this mike is for -- to speak through. If there is nobody to sit upon the chair, it will be completely useless; it will have to be thrown away. If there is nobody to speak through the mike and there is no need for it, it will be simply useless; it will not have any purpose for existing.

But what are you for? For nothing. You are not a chair, you are not a mike. You are not a house to live in. You are purposeless. And that is the beauty and that is the glory of life. It is a purposeless phenomenon. It exists for nothing. Or, it exists for itself. Both are the same.

Things exist for something else; they are means. Persons exist for themselves; they are ends.

You love somebody. For what? -- for love itself. If you say you love for the money the person has, you don't love. If you say you love for the prestige that comes from loving this person, then you don't love. Then you are doing something else. Some other activity is going on, but not love -- business, politics, maybe something else, but not love at all.

Love is an end in itself. You simply love for love's sake.

For what are these birds singing? For what? -- just the sheer delight of singing. They are not singing there to get any award. They are not singing there for any competition. They are not even singing for you to listen to them. They are simply singing. They are full of energy and the energy overflows. The energy is too much -- what to do with it? They share with existence. They are spendthrifts, not misers.

If you sing, first you look for what. Are the people going to appreciate it? Are you going to be awarded in some way, gross or subtle? Then you are not a singer... a businessman. If you dance for some audience to see and you are looking for their appreciation, their applause. then you are not a dancer.

A dancer simply dances. If people see and appreciate and enjoy, that is another thing. That is not the goal. A dancer can dance alone, with nobody there to see. A singer can sing alone. The activity in itself is paying so much that there is no need to have any other goal, any other purpose.

You exist for yourself. The very question shows that you are looking at life through the head. The head is purposive. The heart is non-purposive. The very question shows that you would like to become a thing, a commodity to be sold in the market.

A prostitute loves, but that is not love; it is a commodity in the market. You love, but then it is not a commodity; it is an overflowing energy. You share your happiness, your bliss, with someone. You feel good with someone; you feel a certain harmony. With someone you feel in accord. The very activity in itself is valuable; the value is intrinsic. There is nothing outside it as a goal. It is not leading anywhere. It is leading to itself.

This has to be understood. All that is beautiful in life is intrinsic; it has intrinsic value. And all that is ordinary is purposive.

People go on asking why god created the world. Why did he create it? They think of god as if he is a manufacturer. Why? Why did he create the world?

There is no 'why' to it, and all answers that have been given to this 'why' are patent nonsense. He created because he enjoyed. Creation in itself is enjoyment. He loved to create. He felt happy to create.

The christian story says that god created the world and then he looked at creation and said, 'Good, good.' To whom was he saying this? There was nobody. He was saying 'good' to himself. He enjoyed it; a tremendous joy came to him. He created the world and loved it.

Just like a painter paints, and then goes far away from the painting and looks at it from this angle and that, and feels happy, tremendously happy. Not that the painting is going to give him much money -- it may not give any at all....

One of the greatest painters, Vincent Van Gogh, lived as a beggar, because he could not sell a single painting. Not only could he not sell; he was condemned from everywhere that he was mad. Who would purchase those paintings? They were worthless. Now each of his paintings is worth millions of dollars, but in his own time nobody was ready to purchase them. He would go and give his paintings to his friends and even they were afraid to hang them in their drawing-rooms, because people would think them mad. Not even a single painting was sold in his whole life.

His own brother, Theo Van Gogh, was very worried. He was a businessman, and he could not think how a man could go on painting when nothing was selling. So he persuaded a friend and gave him money, and told him to go to Van Gogh and at least purchase one painting. He would feel good.

The man went. Of course, he was not interested in paintings at all; he was just obliging the brother. The brother had given him the money and he was just to purchase any painting whatsoever. Van Gogh immediately suspected something, because the man was not looking at the paintings. He said, 'Okay, this will do. Take this money.'

Van Gogh threw the money out of the house and threw the man out also, and he said, 'Never come here again! I suspect this money is not yours and you are not in any way interested in paintings. My brother must be behind the whole thing. You get away from here. I am not going to sell it.'

He killed himself when he was very young -- thirty-six, thirty-seven -- because he felt that whatsoever he could create he had created, and now just to drag on in a miserable life, with not even enough to eat.... He was eating only three days per week, because his brother was giving him enough money to eat, but he had to purchase colours and canvas and brushes. So for four days he would save the money for colours and paintings, and for three days he would eat.

But he was a tremendously happy person. There was nobody to appreciate his work, so he would look at his own paintings. He must have said, just like god said, 'Good. Good, I have done it again.'

Never ask what you are for. You are for yourself.

And unless you realize this, you will miss much. Deep down, your innermost being is always waiting for someone who will love you for yourself; for nothing else, just for yourself... somebody who will say, 'I love you for love's sake. I love you the way you are. I love you because you are. I love you, your being, and there is no end to it, no purpose behind it.'

Unless somebody comes and loves you meaninglessly, you will not have the glory of life. Remember, in that meaninglessness is hidden the whole significance of life. When somebody loves you meaningfully, he has already reduced you to an object. You are a thing and he is a purchaser.

When somebody loves you just for you, for no other reason at all, then suddenly your inner flower blooms. You are accepted as you are.

Love always accepts you as you are, and through that acceptance, much transformation happens.

You can bloom. Now there is no fear. Now nothing is expected from you; you can relax. Now there is no goal beyond you; you are the goal. You can dance and celebrate.

It happened:

"In the fourth century B.C., the great athenian philosopher Plato established a school, The Academy, at which mathematics was a key portion of the curriculum."

Plato loved mathematics tremendously. He was a poet of mathematics, a lover. On his academy door it was written: If you don't know mathematics, please don't enter. One had to learn mathematics before one could enter The Academy.

"It was taught with the utmost rigour of which the times were capable, and it dealt with idealized shapes on which idealized operations were performed.

One student, who was put to stern mental exercises over the platonic conception of mathematics, kept searching in vain for some application to the various forms of artisanry for which he knew mathematical concepts were useful.

Finally he said to Plato, 'But, master, to what particular use can these theorems be put? I don't see any practical use. The theorems are beautiful, they are pure mathematics, but what is the utility? To what use

can these theorems be put? What can be gained from them?'

The old philosopher glared at the inquiring student, turned to a slave and said, 'Give this young man a penny that he might feel he has gained something from my teachings and then expel him.'"

It is difficult to understand, because for Plato, mathematics was his love, his beloved. Profit was not the question, achieving anything was not the question. Just to contemplate those forms, those pure forms of mathematics, was enough. That very contemplation leads one into the unknown.

It is not a question of any gain. Life itself is enough unto itself. And if you are trying to fulfill some goal, you will miss life.

That's what has been taught to you from the very beginning. Every parent is trying to force you into some utility. They are worried that you may become a vagabond, you may become a wanderer. They are worried that you may become useless. They are worried that you may not prove yourself of any use in the world. Then who will appreciate you?

Their egos are worried because through you they are planning some fulfillment of their own unfulfilled egos. Their parents did the same with them; now they are doing the same with you. And you will go on doing the same with your children.

Dead people go on haunting you. Your father may be dead, but he will go on haunting you. Whenever you relax, you will hear the voice of your father: 'What are you doing? Getting lazy! Do something!' and you will jump out of your laziness and run around and do something because you are getting useless.

Because everybody has been conditioned to be of some utility, the question arises 'for what?' And if you cannot find the answer, you feel very puzzled and confused.

Drop all that nonsense. You are enough as you are.

I'm not saying become lazy. I'm not saying become a parasite. I am saying to live your life as an intrinsic value. Do whatsoever you want to do, but don't do it to prove that you are useful. Do it because you love it. Do it because you feel happy doing it. Do it because it is your love. And suddenly everything has a different colour and everything becomes luminous.

My own parents wanted me to become a scientist; if not a pure scientist then at least a doctor, an engineer. I betrayed them. Now they have completely forgotten and they are happy. They are very good and simple people. But at that time when I betrayed them, they felt very hurt. They were hoping much.

All parents hope, and through their hope they destroy their children.

You have to get free of your parents. Just as a child has to get out of the womb of the mother one day, otherwise the womb will become death. After nine months the child has to come out of the womb; he has to leave the mother. Howsoever painful, and howsoever the mother may feel empty, but the child has to come out.

Then another day in life, the child has to come out of the expectations of the parents. Only then, for the first time he becomes a being in his own right, on his own. Then he stands on his own feet. Then he becomes really free.

And if parents become alert, more understanding, they will help the children to become as free as possible and as soon as possible. They will not condition the children to be of use; they will help the children to be lovers.

A totally different world is waiting to be born, where people will be working.... The carpenter will be working because he loves the wood. The teacher will be teaching in the school because he loves teaching. The shoemaker will go on making shoes because he loves making shoes.

Right now something very confusing is happening. The shoemaker has become a surgeon; the surgeon has become a shoemaker. Both are angry. The carpenter has become the politician; the politician has become the carpenter. Both are angry.

The whole life seems to be deep in anger. Look at people, and everybody seems to be angry. Everybody seems to be somewhere where he was not meant to be. Everybody seems to be a misfit. Everybody seems to be unfulfilled because of this concept of utility; it goes on haunting.

I have heard one very beautiful story:

"Mrs. Ginsberg, having arrived in heaven, addressed the recording angel bashfully. 'Tell me;' she said, 'would it be possible to have an interview with someone who is here in heaven?'

The recording angel said, 'Certainly, assuming the person you have in mind is here in heaven.'

'Oh, she is. I'm sure of that,' said Mrs. Ginsberg. 'Actually, I want to see the Virgin Mary.'

The recording angel cleared his throat. 'Ah, yes. As it happens, she is in a different section, but if you insist I will forward the request. She is a gracious lady and she may wish to visit the old neighbourhood.'

The request was duly forwarded, and the Virgin was gracious indeed. It was not long at all before Mrs. Ginsberg was favoured with the Virgin's presence.

Mrs. Ginsberg looked long at the radiant figure before her and finally said, 'Please forgive my curiosity, but I have always wanted to ask you. Tell me, how does it feel to have a son who is so wonderful that ever since his time hundreds of millions of people have worshipped him as a god?'

And the Virgin replied, 'Frankly, Mrs. Ginsberg, we were hoping he would be a doctor.'"

Parents are always hoping -- and their hope becomes poisonous. Let me tell you: love your children, but never hope through them.

Love your children as much as you can and give them a feeling that they are loved for themselves and not for any other use that they can be of.

Love your children tremendously and give them a feeling that they are accepted as they are. They are not to fulfill any demands. Whether they do this or that, that will not make any difference to the love that has been given to them. The love is unconditional.

And then a totally new world can be created. Then people will move naturally to things that they like. People will move naturally to directions that instinctively they feel like flowing in.

But what to say of ordinary parents? I will tell you another story:

"Rabbi Joshua, having lived an exemplary life that had been admired by all, died in the fullness of time and went to heaven. There he was greeted with hosannas of delight. Inexplicably, he shrank back, covered his face with his trembling old hands, and refused to take part in the festivities held in his honour.

All persuasion having failed, he was ushered respectfully before the high judgement seat of god himself.

The tender presence of god bathed the noble rabbi, and the divine voice filled his ears. 'My child,' said god, 'it is on record that you have lived entirely in accord with my wishes, and yet you refuse the honours that have, most fittingly, been prepared for you. Why is this?'

Rabbi Joshua, head bent low and voice meek, said, 'Oh, Holy One, I am not deserving. Somehow my life must have taken a wrong turning, for my son, heedless of my example and my precepts, turned christian.'

'Alas,' came the still voice, sweet with infinite sympathy, 'I understand entirely and forgive. After all, my son did the same.'"

Expectations, expectations....

People go on hoping through others. People go on being ambitious through others. Drop that trip of your parents.

And remember, that is the only way you will be able to forgive them. And remember also, that is the only way that one day you will be able to respect them.

Unless you are fulfilled, unless you have found something that is not just a profession to do but something like a vocation, a calling, you will never be able to feel happy about your parents, because they are the cause of you being in this miserable world. You cannot feel grateful; there is nothing to be grateful about. Once you are fulfilled, then you will feel tremendously grateful.

And your fulfillment is possible only if you don't become a thing. Your destiny is to become a person. Your destiny is to become an intrinsic value. Your destiny is to become an end in yourself.

YOU SAID YESTERDAY THAT EVERYTHING IS PERFECT HERENOW, NOTHING HAS TO BE CHANGED, EVERYTHING IS AS IT SHOULD BE. THEN, OSHO, WHAT ARE WE DOING HERE IN THE MEDITATION CAMPS? PLEASE EXPLAIN.

If you understand what I have said, then there is no need to do anything. If you don't understand, then much will have to be done.

You are doing meditations because understanding is missing. If understanding comes to you, there is no need for any meditation. If you understand, then your whole life becomes a meditation. Then whatsoever you do, you do meditatively.

You eat meditatively, you sleep meditatively, you walk meditatively. Then meditation is not something set apart -- it is like breathing or the beating of the heart. It becomes a quality of your being. Not that you do meditation; you become meditative. Whatsoever you do, meditation follows you like a shadow.

If you understand, then meditation is not something to be done; it is a consequence of understanding. But if you don't understand, then meditation has to be done, because only through meditation, by and by you

will be cleansed and understanding will become possible.

They are interrelated. Either you understand -- then meditation follows; or you don't understand -- then you have to meditate and understanding follows. They are interdependent.

Don't ask which is first -- the egg or the hen. Neither is first; they are interdependent. The hen cannot be there if the egg has not been before, and the egg cannot be there if the hen has not been before.

But one has to start from somewhere. Don't get confused. Go to the market -- either purchase a hen or bring an egg, but do something. Just don't sit and contemplate philosophically that first you must decide which is which and which is first. Then you will never be able to decide. Nobody has ever been able to decide which comes first.

In fact, they appear as two; they are not two. The egg is nothing but unmanifested hen, and the hen is nothing but manifested egg. The hen is nothing but the egg's way of producing more eggs. They are interconnected.

So either understanding or meditation. If you understand, then there is no need.

But don't deceive yourself, because deception is very easy. You can think, 'Yes, I understand.' You can think that you understand, because it is very ego-enhancing to think that you understand -- and so what need is there to meditate?

But if understanding really happens, then all problems disappear immediately. If problems still linger on, then you must have deceived. If anger continues to be there, if hatred continues to be there, if jealousy continues to be there, if fear continues to be there, then you have deceived yourself. Then please, start meditating. Then much cleansing has to be done.

Meditation is nothing but catharsis. Meditation is throwing out all junk from inside. If the mirror is clear, it reflects perfectly. That is what understanding is -- a clear mirror of consciousness. But if the mirror is covered with dust, then first you have to wash the dust, clean the mirror. That is what meditation is.

Meditation is just cleaning the mirror. Understanding is the clean mirror, the cleaned mirror.

So if you feel that you are not yet able to understand what is being said to you here, then continue meditating. Someday you will be able to see it. If you have understood, then there is no point. But understanding means that now there are no problems.

Just a few days ago, a man came and he said that he has been meditating for years, and I asked him, 'How are you feeling?'

He said, 'Beautiful, perfect. Meditation has helped me tremendously. I have become completely silent and I see visions and light and things like that.'

I said, 'Then it is perfectly okay. Why have you come to me?'

He said, 'But this anger and sex and greed -- they continue.'

Then I said, 'You must have deceived yourself. You must have seen a dream of light, of visions, of silence. You must have persuaded yourself that you have become silent, because it is impossible to become silent, to be full with light, and then continue to be angry, greedy -- it is impossible. Either you have deceived yourself or you are trying to deceive me.'

If you understand, then there is no need to do anything. Then simply everything disappears. You are awake. The sleep is gone and all the dreams have disappeared.

One zen master awoke one morning. He called one disciple who was passing by and said, 'Listen. I had a dream. Would you like to interpret it?'

The disciple said, 'Wait.' And he went out and brought a bucket of water and told the old man to wash his face. The old man did so, and laughed and blessed the disciple and said, 'Right. This is the right interpretation of the dream.'

Then another disciple who was passing was called and the master said, 'Look, I had a dream and I asked this disciple to interpret it and he brought a bucket of water. Now, would you like to interpret it?'

The disciple said, 'Wait.' He went out and came back with a cup of tea. He said, 'Please drink a cup of tea. Finished! The dream is finished, so why bother about it?'

When you are awake, you are awake. When you have understood that it is a dream, it needs no interpretation. Finished! A dream means it is not. What is the need to interpret something which is not?

Of course, Freud would not like the story at all. He has created a great business. He was a jew. He turned psychoanalysis into a great business. Now it is one of the greatest firms in the world; even General Electric and Ford, they are nothing. Psychoanalysis is going to remain....

The eastern attitude says that once you realize a dream is a dream -- finished! A full-point has come.

If you understand what I am saying, that very understanding is enough. If you don't understand, then you

have to meditate. Then don't deceive.

Intellectual understanding won't help. Of course, whatsoever I am saying you can understand intellectually. Intellectual understanding is not understanding. Whatsoever I say, you hear, you listen to it, you know the language, and everything is clear. But that is not understanding.

Understanding is a total phenomenon. Just listening, and just by listening something happens within you -- a turning... what Buddha used to call a paravritti, a conversion. Buddha used to say that there is only one miracle. He called it the turning-about in the deepest seed of consciousness -- paravritti.

Listening to me, something happens in your consciousness -- a turn-about. You are no more the same. Not that you have accumulated some intellectual knowledge from me, and you have become more informed. No, suddenly you are no more the same. Somebody had come to listen to me; somebody else goes back. A gap, a discontinuity, a death has happened... a crucifixion and a resurrection. It rarely happens.

Understanding is very rare. It needs tremendous courage to die and be reborn in a single moment. But it happens. If it has not happened, then go on continuing meditations. One day meditations will prepare you. The mirror will become more and more clear. One day the reflection will be perfect and understanding will come to you.

Understanding means a total transformation of your being.

Don't be too concerned with words; rather, be concerned with me. Don't be too concerned with what I say to you; rather, be concerned with what I am herenow. Then there is more possibility for transformation and understanding. If you just go on listening to me, you can find ways to avoid, escape.

Words are just words. No word is real. They are just artificial devices -- useful, but very limited. Language comes into existence by coincidences. It has no ultimacy about it. That's why there are so many languages. For the same thing, there are thousands of words in the world. There are almost thousands of languages. It is artificial.

Whether you call a rose a rose or you call it gulab makes no difference to the rose. The rose is blissfully unaware of what you call it. Otherwise the rose would get confused. There are one thousand words for the rose. It will be impossible for the rose to bloom any more if it becomes too linguistic, if it becomes too intellectual. The rose does not bother about what you call it. And whether you call it a rose or you call it gulab, what difference does it make? A rose remains a rose. Language is artificial, coincidental.

I have heard a very beautiful story, almost unbelievably true:

"Joseph and Mary were on their way to Bethlehem to be taxed. Mary, being great with child, was on the donkey, of course. Joseph walked patiently at her side.

It happened that Joseph turned his ankle on an unexpected stone in the road and nearly fell. Caught by surprise, he muttered under his breath, 'Jesus!'

Mary turned to him, eyes sparkling, and said, 'Just the name for the child.'"

That's how all language comes up -- just coincidences.

Don't be very concerned with what I say; be concerned with what I am. And then a different type of understanding, not intellectual at all but total -- that goes deep down in your guts, that starts circulating in your blood, that starts beating in your heart, that you start breathing in and out, that becomes a part of your very being -- arises. Then there is no need of meditation.

But before that, please don't deceive yourself. Because I know -- many of you will be thinking, 'Very good. So now there is no need to meditate.'

No, meditation cannot be dropped unless you have come to understanding. Continue.

I know everything is right now as it should be. Everything is perfect. I can see you as perfect beings, buddhas, luminous beings full of light, but you are not aware. Just by my saying, it cannot happen to you. You will have to cleanse your eyes, your perception.

Meditation is just medicinal. It helps to clean the eyes. It helps to clean the perception. It gives you a clarity to see.

The last question. Listen to it carefully, because this is how the mind tries to be clever, tries to be cunning, and can deceive you. Of course, nobody else is deceived, but you can deceive yourself.

And when you deceive yourself, there is no possibility of getting out of it, because there is nobody else to get out of it. You are alone there. The deception can become permanent.

Listen first to the question... a beautiful question in a way.

THE OTHER DAY YOU SAID, 'DON'T FOLLOW ME!' LATER, YOU ADVISED US TO BECOME SANNYASINS. IT SEEMS TO ME A CONTRADICTION. I DON'T FOLLOW YOU. PLEASE EXPLAIN.

Whatsoever I am saying is all contradictory. Now drop worrying about contradictions. I accept totally my contradictoriness, so you need not worry; that is finished forever. Now think about something else.

It is so easy to see a contradiction; even a child can do that. It is not of any worth. It does not show a great intelligence. To see a contradiction, intelligence is not needed in fact. Even a stupid mind can see the contradiction. But if you can see something in the contradiction which is not contradictory, you rise in intelligence, you rise higher.

It is easy to see the contradiction between life and death. They are contradictory. No need to prove it, no logic is needed. It is a simple fact... apparently so -- but go a little deeper. Life and death are not contradictory; they are two poles of the same energy, of the same wheel.

Death is not against life; death is the very culmination of life, the very crescendo. Death does not end life; in fact, death allows life to be. If there is no death, there will be no life. Death creates the very possibility for life to be. How can they be contradictory? They are complementary.

If you have intelligence -- not just a logical, trained mind, but intelligence which can see deep, beyond the surfaces, can move to the very center -- then you will see that all great religions and all great religious teachers have always been contradictory and yet consistent.

Now let me tell you how it happens.

THE OTHER DAY YOU SAID, 'DON'T FOLLOW ME.' You have seen the contradiction. Now let me create another contradiction. THE OTHER DAY YOU SAID, 'DON'T FOLLOW ME.' Now, if you don't follow me, you will be following me. Get it? If I say don't follow me and you don't follow me, of course, you are following me. The only way not to follow me is to follow me then. Become a sannyasin.

You can see my contradiction; you cannot see your own? You say, I DON'T FOLLOW YOU. Exactly, precisely that is what all of my followers are expected to do.

Let me tell you one anecdote:

"A stranger came into a bar in which there were only the bartender, a dog and a cat.

As the stranger ordered his drink, the dog rose, yawned, and said, 'Well, so long, Joe,' then walked out.

The stranger's jaw dropped. He said to the bartender, 'Did you hear that! The dog talked.'

'Don't be a jackass,' said the bartender. 'A dog can't talk.'

'But I heard him.'

'You just think you heard him. I tell you dogs can't talk. It's just that wise-guy cat over there. He's a ventriloquist.'"

It is easy to see others' contradictions -- very easy. One really relishes it. But a real intelligence tries to see the contradictions in oneself.

Yes, I say don't follow me. But for that, great preparation is needed. Because if you don't follow me, you will follow somebody else. That will not make much of a difference.

When I say don't follow me, I mean don't follow. If you don't follow me and you follow Jesus, if you don't follow me and you follow Buddha, what difference does it make? If you don't follow me and you follow Karl Marx or Mao Zedong, what difference does it make? Or -- let me come to the exact point -- if you don't follow me and you follow yourself, what difference does it make?

When I say don't follow me, I mean don't follow.

But a great preparation will be needed so that all the tendencies within you which help you to follow can be dropped. That is the meaning of sannyas.

Sannyas is nothing but a situation in which all the inner tendencies to follow, to imitate, to believe, by and by drop.

Sannyas is not following me. Sannyas is just being with me. Let the difference be absolutely clear to you. Sannyas is not following me. Sannyas is just being with me, in my presence. Sannyas is not imitating me. Sannyas is just to be with me to follow your own destiny. I am here to help you to be yourself.

Sannyas is just a trust; it is not a belief. I don't promise you anything. I don't give you any system of thought. Hence I am contradictory, because if I am not contradictory, you will create a system of thought around me.

I am continuously contradictory... each moment I go on contradicting. And the reason is that when you look at all of my assertions you will not be able to create any system. And if you follow me, people will

laugh at you. They will say, 'You are contradictory.'

Only through intense contradiction, the logic, the system-making mind can be destroyed and shattered. There is no other way.

I am contradictory so that if you really love me and if you are really close to me, by and by you will be able to drop the mind which says it is contradictory, it is illogical.

It is -- because it is beyond logic.

It is -- because it is higher than logic.

There is a logic in it which is higher than all logic. It is a little crazy -- but the craziness is a little higher than what you call sanity.

R. D. Laing has said somewhere that each breakdown is a breakthrough also. I don't agree totally. Each breakdown, he says, is a breakthrough also. I don't agree. I know each breakthrough is preceded by a breakdown, but each breakdown is not followed by a breakthrough. A breakdown is simply a situation in which your so-called logical mind cannot function. It comes to a barrier beyond which there is no go for it -- it simply breaks down. That's when we say a man has become mad.

I also help you to become mad. Of course, my madness is with a method. First you have to break down so that a new breakthrough can be possible. First you have to be dismantled, destroyed, so that you can be recreated.

I am not in favour of renovation of old buildings, no. Laxmi is in favour of it, but I am not. She has her difficulties. I am completely in favour of dismantling and then making a new start from the very A B C.

By becoming a sannyasin, you allow me to destroy you. A great trust is needed. It is not a following; following is very cheap. It is moving in danger, it is taking a tremendous risk. And moving with such a man who is so contradictory that you are going to get crazy sooner or later.

Whatsoever I am saying today, tomorrow I will contradict. Only one thing is certain: that I will remain contradictory. Only with one thing am I consistent, and that is my inconsistency.

But if you allow me... sannyas is simply a gesture that you allow me... then I can dismantle you. And then, out of that dismantling, a totally new being can arise; Whatsoever society has done, I can undo, that's all... I can undo, that's all.

Sannyas is not a following, it is a friendship. You are not going to become my shadows and follow me. You are going to come along with me, hand in hand, shoulder to shoulder. It is a love-affair, a friendship:

But remember, if you don't follow me, you will be following me. So better take sannyas.

Nirvana: The Last Nightmare

Chapter #9
Chapter title: Dead with dignity

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THE MASTER FUGAI WAS A FINE PAINTER, AND HE WAS CONSIDERED TO BE WISE AND GENEROUS. BUT HE WAS ALSO MOST SEVERE -- BOTH TO HIMSELF AND TO HIS DISCIPLES.
IT IS TOLD THAT FUGAI MET HIS END IN AN EXTRAORDINARY MANNER. FEELING THAT HIS LAST DAY HAD COME, HE QUICKLY HAD A HOLE DUG, THEN CLIMBED IN AND ORDERED THE DIGGER TO COVER HIM WITH EARTH. THE ASTONISHED MAN RAN OFF.

ON HIS RETURN TO THE SPOT HE FOUND THE MASTER STANDING IN THE HOLE WITH GREAT DIGNITY -- DEAD.

LIFE is an opportunity. You can use it, you can misuse it, or you can simply waste it. It depends on you. Except you, nobody is going to be responsible. Responsibility is of the individual.

Once you realize this then you start becoming alert, aware. Then you start living in a totally different way. Then, in fact, for the first time you become alive.

Otherwise, people live in a sort of dream -- half-asleep, half-awake... just somewhere in between consciousness and unconsciousness. That life is not really a life. You exist -- but you don't live.

Existence is given to you. Existence is a gift. Life has to be earned. When existence turns upon itself, it becomes life. Existence has been given by the whole; you have not done anything for it. It is simply there, a given fact. When existence becomes life... the moment you start existing in a conscious way, immediately existence becomes life.

Existence lived consciously is life.

Life is a great challenge, an adventure into the unknown, an adventure into oneself, and adventure into that which is. If you live an unconscious life, if you simply exist, you will always remain afraid of death. Death will always be just somewhere near the comer, hanging around you. Only life goes beyond death.

Existence comes, disappears. It is given to you, taken away. It is a wave in the ocean... arises, falls back, disappears.

But life is eternal. Once you have it, you have it forever. Life knows no death. Life is not afraid of death. Once you know what life is, death disappears.

If you are still afraid of death, know well -- you have not known life yet.

Death exists only in the ignorance -- in the ignorance of what life is. One goes on living. One goes on moving from one moment to another, from one action to another, completely unaware what one is doing, why one is doing, why one is drifting from this point to that point.

If you become a little meditative, many times in a day you will catch hold of yourself completely drifting unconscious.

The whole effort of religion is to make you aware of your existence.

Existence plus awareness is life eternal -- what Jesus calls life in abundance, what Jesus calls the kingdom of god.

That kingdom of god is within you. You have already the seed within you. You just have to allow it to sprout. You have to allow it to come in the sunlit world of the sky, to become free, to move in freedom, to move higher and higher, to touch the very infinity. It is possible to soar high -- but the basic thing is awareness.

Shortly before Carl Jung died, he said in an interview, 'We need more understanding of human nature, because the only real danger that exists is man himself. He is the great danger and we are pitifully unaware of it. We know nothing of man.'

One fallacy continues and that fallacy is that because you are, you think you know who you are. You feel that you are, but you don't know who you are. Just a confused feeling, a mixed feeling, a shadowy feeling that you are, is not enough. It should become crystal-clear. It should become an unwavering light within you. Only then one knows what man is.

In sanskrit, for 'man' we have the word 'purusha'. That word is tremendously beautiful. It is difficult to translate it because it has three meanings. It can be pronounced with three different emphases. The word is purusha. It can be pronounced as pur u sha. Then it means 'the dawn in the city... he who is filled with light'.

It can be pronounced as puru sha. Then it means 'filled with wisdom and eternal happiness... a citizen of heaven'.

It can be pronounced as pu rusha. Then it means 'whose passions are purified and who has become deathless'.

There are many possibilities within you, layer upon layer. The first layer is of the body. If you get identified with the body, you are getting identified with the temporal, the momentary. Then there is bound to be fear of death.

The body is a flux, like a river -- continuously changing, moving. It has nothing of the eternal in it. Each moment the body is changing. In fact, the body is dying every moment. It is not that after seventy years suddenly one day you die. The body dies every day. Death continues for seventy years; it is a process.

Death is not an event; it is a long process. By and by, by and by, the body comes to a point where it

cannot hold itself. It disintegrates.

If you are identified with the body, of course the fear will be constantly there that death is approaching. You can live, but you can live only in fear. And what type of life is possible when one's foundations are constantly shaking? and one is sitting on a volcano and death is possible any moment? And only one thing is certain -- that death is coming -- and everything else is uncertain.

How can one live? How can one celebrate? How can one dance and sing and be? Impossible. The death won't allow it. The death is too much and too close.

Then there is a second layer within you: that of the mind -- which is even more temporal and more fleeting than the body. Mind is also continuously disintegrating.

Mind is the inner part of the body and the body is the outer part of the mind. These are not two things. Mind and body is not a right expression. The right expression is mind-body. You are psychosomatic. Not that the body exists and the mind exists. The body is the gross mind, and the mind is the subtle body... aspects of the same coin -- one outer, the second inner.

So there are people who are identified with the body. These are the materialists. They cannot live. Desperately they try, of course, but they cannot live. A materialist only pretends that he is living; he cannot live. His life cannot be very deep; it can only be superficial, shallow -- because he is trying to live through the body which is continuously dying.

He is living in a house which is on fire. He is trying to rest in a house which is on fire. How can you rest? How can you love?

The materialist can have only sex, cannot love. Because sex is temporal; love is something of the eternal. He can make hit-and-run contacts with people but he cannot relate. He is constantly running, because he is identified with the body. The body is never at rest; it is a continuous movement.

At the most he can have sex -- a temporal, a momentary thing; nothing deeper, nothing of the soul, nothing of the innermost core. Beings remain far away; bodies meet and mingle and separate again.

The materialist is the most idiotic person, because he is trying to live through death. That is the stupidity.

Then another type of person is the idealist -- one who is identified with the mind, with ideas, ideologies, ideals. He lives in a very ephemeral world -- not in any way better than the materialist. Of course, more ego-fulfilling, because he can condemn the materialist.

He talks about god, he talks about the soul, he talks about religion and great things. He talks about the other world -- but that is all mere talk. He lives in the mind: continuously thinking, brooding, playing with ideas and words. He creates utopias of the mind, great beautiful dreams -- but he is also wasting the opportunity. Because the opportunity is here and now, and he always thinks of somewhere else.

The word 'utopia' is beautiful. It means 'that which never comes'. He thinks of something which never comes, which cannot come. He lives somewhere else. He exists here and lives somewhere else. He lives in a dichotomy, in a dualism. With great tension he exists. The politicians, the revolutionaries, the so-called theologians, the priests, they all live a life identified with the mind.

And real life is beyond both body and mind. You are in the body, you are in the mind, but you are neither. The body is your outer shell, the mind is your inner shell, but you are beyond both.

This insight is the beginning of real life. How to start this insight? That's what meditation is all about. Start witnessing. Walking on the street, become a witness. Watch the body walking... and you, from the innermost core, are just watching, witnessing, observing.

Suddenly you will have a sense of freedom. Suddenly you will see that the body is walking, you are not walking.

Sometimes the body is healthy, sometimes the body is ill. Watch, just watch, and suddenly you will have a sense of a totally different quality of being. You are not the body. The body is ill, of course, but you are not ill. The body is healthy, but it has nothing to do with you.

You are a witness, a watcher on the hills... far beyond. Of course, tethered to the body, but not identified with the body; rooted in the body, but always beyond and transcending.

The first meditation is to separate yourself from the body. And by and by, when you become more acute in your observation of the body, start observing the thoughts that continuously go on within your mind. But first watch the body, because it is gross, can be observed more easily, will not need much awareness. Once you become attuned, then start watching the mind.

Whatsoever can be watched becomes separate from you. Whatsoever you can witness, you are not it. You are the witnessing consciousness. The witnessed is the object; you are the subjectivity.

The body, and the mind also, remain far away when you become a witness. Suddenly you are there -- with no body and no mind... a pure consciousness, just simple sheer purity, an innocence, a mirror.

In this innocence, for the first time you know who you are. In this purity, for the first time existence becomes life. For the first time you are. Before it, you were simply asleep, dreaming; now you are.

And when you are, then there is no death. Then you know that you will be witnessing your death also. One who has become capable of witnessing life has become capable of witnessing death. Because death is not the end of life; it is the very culmination of it. It is the very pinnacle of it. Life comes to its peak in death. Because you are afraid, you miss. Otherwise death is the greatest orgasm there is.

You have known the small orgasm of sex. In sex also, a small, a little death happens. Some life-energy is released from your body -- you feel orgasmic, unburdened, relaxed, Just think of death. The whole energy that you have is released. Death is the greatest orgasm.

In sexual orgasm just a small, minute part of your energy is relaxed. Then too you feel so beautiful. Then too you feel so relaxed and you fall in deep sleep, all tensions dissolved. You become a harmony. Think of death as the whole life released. From every pore of your body, the whole life released back to the whole. It is the greatest orgasm there is. Yes, death is the greatest orgasm.

But people go on missing it because of fear. The same happens with sexual orgasm. Many people go on missing it. They cannot have any orgasm because of the fear. They cannot move totally in it. Remember this, people who are afraid of death will be afraid of sex also.

You can watch this happening in this country. This country has remained afraid of sex, and this country is very much afraid of death also. You cannot find more cowards anywhere. You cannot find more cowardly people anywhere. What has happened? Those people who are afraid of death will become afraid of sex also, because a small death happens in sex. Those people who become afraid of sex, cling too much to life. They become miserly. Misers miss sexual orgasms and then they miss the great orgasm, the fulfillment of the whole life.

Once you know what death is, you will receive it with great celebration. You will welcome it. It is the fulfillment of your whole life's effort. It is the fruition of your whole life's effort. The journey ends. One comes back home.

But in death you don't die. Just the energy that was given to you through the body and through the mind is released, goes back to the world. You return back home.

If you don't die rightly, you will be born again. Now let me explain it to you. If you don't die rightly, if you don't achieve the total orgasm that death is, you will be born again, because you missed and you have to be given another opportunity.

God is very patient with you. He goes on giving you more opportunities. He has compassion. If you have missed this life, he will give you another. If you have failed this time, for another session you will be sent back to the world. Unless you fulfill the goal, you will be sent back again and again. That is the meaning of the theory of rebirth.

The christian god is a little miserly. He gives only one life. That creates much tension. Just one life? No time even to err, no time to go astray. That creates very deep inner tension. In the East we have created the concept of a more compassionate god who goes on giving. You have missed this one? Take another.

And in a way it is very sensible. There is no god personified as such who gives life to you. It is in fact you. Have you watched sometimes? In the night you go to sleep. Just watch. When you fall asleep, when you are falling asleep, just watch the last thought, the last desire, the last fragment in your mind. And then when in the morning you feel awake, don't open the eyes; just again watch. The last fragment will be the first fragment again.

If you were thinking of money when you were falling asleep, exactly the same thought will be the first thought in the morning. You will be thinking of money again -- because that thought remained in your mind, waited for you to come back to it. If you were thinking of sex, in the morning you will be thinking of sex. Whatsoever.... If you were thinking of god and you prayed and that was your last thing in the night, first thing in the morning you will find a prayer arising in you.

The last thought in the night is the first thought in the morning. The last thought of this life will be the first thought of another life. The last thought when you are dying this time will become the first seed of your next life.

But when a buddha dies, a man who has attained, he simply dies with no thought. He enjoys the orgasm. It is so fulfilling, it is so totally fulfilling that there is no need to come back. He disappears into the cosmos. There is no need to be embodied again.

In the East we have been watching the death experience of people. How you die reflects your whole life, how you lived. If I can see just your death, I can write your whole biography -- because in that one moment your whole life becomes condensed. In that one moment, like a lightning, you show everything.

A miserly person will die with clenched fists -- still holding and clinging, still trying not to die, still trying not to relax. A loving person will die with open fists -- sharing... even sharing his death as he shared his life. You can see everything written on the face -- whether this man has lived his life fully alert, aware. If he has, then on his face there will be a light shining; around his body there will be an aura. You come close to him and you will feel silent -- not sad, but silent. It even happens that if a person has died blissfully in a total orgasm you will feel suddenly happy near him.

It happened in my childhood. A very saintly person in my village died. I had a certain attachment towards him. He was a priest in a small temple, a very poor man, and whenever I would pass -- and I used to pass at least twice a day; when going to the school near the temple, I would pass -- he would call me and he would always give me some fruit, some sweet.

When he died, I was the only child who went to see him. The whole town gathered. Suddenly I could not believe what happened -- I started laughing. My father was there; he tried to stop me because he felt embarrassed. A death is not a time to laugh. He tried to shut me up. He told me again and again, 'You keep quiet!'

But I have never felt that urge again. Since then I have never felt it; never before had I ever felt it -- to laugh so loudly, as if something beautiful has happened.

And I could not hold myself. I laughed loudly, everybody was angry, I was sent back, and my father told me, 'Never again are you to be allowed in any serious situation! Because of you, even I was feeling very embarrassed. Why were you laughing? What was happening there? What is there in death to laugh about? Everybody was crying and weeping and you were laughing.'

And I told him, 'Something happened. That old man released something and it was tremendously beautiful. He died an orgasmic death.' Not exactly these words, but I told him that I felt he was very happy dying, very blissful dying, and I wanted to participate in his laughter. He was laughing, his energy was laughing.

I was thought mad. How can a man die laughing? Since then I have been watching many deaths, but I have not seen that type of death again.

When you die, you release your energy and with that energy your whole life's experience. Whatsoever you have been -- sad, happy, loving, angry, passionate, compassionate -- whatsoever you have been, that energy carries the vibrations of your whole life. Whenever a saint is dying, just being near him is a great gift; just to be showered with his energy is a great inspiration. You will be put in a totally different dimension. You will be drugged by his energy, you will feel drunk.

Death can be a total fulfillment, but that is possible only if life has been lived.

"An absent-minded scientist suddenly decided one day that he was being neglectful of his family, so that evening he went home, kissed his wife and children, shaved, showered and changed before dinner and exerted himself to tell several amusing stories during the meal.

When it was over, he whistled as he cleared the table and insisted on washing and drying all the dishes by himself. When he had tidied everything up, he went into the living room to find his wife in tears.

'Everything has gone wrong today,' she sobbed.'The hoover broke down, Georgie threw a baseball through our bedroom window, Polly fell down and tore her best dress, and now you come home so drunk you don't know what you are doing.'"

Nobody knows what he is doing. No intoxicant is needed. You are simply absent-minded. You are simply unconscious -- as if you go on creating your own unconsciousness within yourself. As if you continuously create some alcoholic beverage in your blood, in your bloodstream. You go on creating some drugs within you. And it is exactly so.

Unless you try hard to become aware, to clench yourself away from the drunkenness that you find yourself in, you will not be able to see what is exactly happening.

Ordinarily, whatsoever you do, you do like an automaton. You drive a car; no need to be aware of it. You simply drive the car like a mechanism. You have learned the trick. You go on singing or smoking and talking and thinking a thousand and one thoughts and the body goes on driving the car.

You eat: you eat like an automaton. You walk: you walk like an automaton. The body has learned the trick; it goes on performing. Your attention is not needed.

Your attention is needed only when there is some accident. If something goes wrong, then your attention

is needed. Otherwise you can go on playing with your thoughts and you can go on moving anywhere you like. You need not be there in your action; to be present is not needed.

For example, if some new sound starts in the engine, then suddenly you become aware. Otherwise, if the car goes on humming as usual, you go on driving. You go on typing if everything is going okay. The mind is almost like a computer: once trained, fed rightly, informed, it goes on functioning on its own.

The more efficient you become in your life, the more unconscious you become.

Children are more conscious. They have to be, because they don't know anything. Remember when for the first time you started writing? Then each word was so slow, and you had to write it with such attention. Look at a small child writing. His whole body is engaged, his whole mind is engaged. He becomes just his eyes. And it may be nothing; he may be writing just a small word.

A few children write me letters. They write 'love', but I know how much effort they must have put in it. They must have thought and brooded, and they are writing just a small letter -- love. Of course, I u v -- but they have put their whole attention in it. It carries much more meaning than when you write 'love', because you simply write as a habit. You may not even be aware of what you are writing.

I know one man who is a very cultured man, very mannerly. I was sitting in his room once when he became angry, and he became so angry with his servant that he said, 'Go to hell, please!'
Then I asked him, 'What do you mean by "please"?'
He said, 'Just old habit.'

You may be writing 'love'; that may be just old habit You may not be at all aware of what you are saying. Do you exactly mean it? Because to utter the word 'love' is to utter something sacred, something tremendously significant. But the way you write it or you use it... mm?

I know people who say, 'I love my car. I love my house.' Or, 'I love icecream.' Now, those people are profaning a sacred word. When they say to a woman, 'I love you,' it doesn't mean much. They say the same thing to icecream. It has nothing of their heart, their awareness, their being in it.

A child is more aware. Watch a child -- full of energy, fresh, aware, open, alert. But we teach him something else. The society does not want awareness. Awareness is dangerous for this so-called society, because the society is ill and this society has investments in unconsciousness.

If people are aware, then what will happen to the industry which goes on producing cigarettes? What-will happen to the industry which goes on producing alcohol? What will happen to the industry which goes on exploiting people's sexuality and their sexual desire? What will happen to the politicians? What will happen to the priests? They all exist because you are unconscious. They all can exploit you because you are unconscious.

If a society becomes more alert, that society will live a rebellion; it will live in revolution. Not that it will make a revolution, because the whole thing of making a revolution is nonsense. Revolution is not a thing that you can do and be finished with. Revolution is a way of life; it is a process. You cannot do it and be finished with it. You live so awarely that you live in rebellion.

Awareness is not good for this society. This society exists on unawareness.
I have heard a story:

A small germ-cell, a germ-cell of cancer, met another germ-cell of cancer in the bloodstream of a body where both were swimming. The first one asked the other, 'You don't look good. Are you ill or something?'
He said, 'It seems I have caught penicillin.'"

You never catch penicillin. You catch 'flu, you catch other diseases. But think of the germ-cells -- they catch penicillin.

This society is ill. Awareness will kill it. This society cannot exist with many people alert and aware. They will be dangerous to it. Immediately it catches hold of children and closes their minds, makes them unaware, drugs them -- and that drugging this society calls schooling, education.

Go to a small school for small children, a kindergarten school. Watch through the window. Children are very alive. From their consciousness nothing is excluded; everything is included. A bird starts singing; of course, they look out of the window. The teacher becomes angry. He says 'Be attentive! Pay attention to me!'

Now, how is a child supposed to pay attention? What will he do? He pretends. He looks at the teacher, strains his head, strains his eyes, pretends that he is paying attention. And the teacher is happy. His ego feels enhanced. All the children are paying attention to him. From everywhere all eyes are looking at him. Small children are being corrupted because of this man's ego.

Again and again their focus will become wider. Again and again the bird will call, a dog will bark,

somebody will talk on the street, a car will pass. A thousand and one things are happening, the world is vast, and a child is alive. But the teacher wants him to be attentive.

The teacher is happy when all the children are paying attention to him. He may be talking simply nonsense. He may be teaching history -- which is simply stupidity, better to be dropped forever. What is the need of knowing that some time a madman like Alexander existed? or Adolf Hitler? Better to forget. Nightmares. But pay attention to these nightmares.

I was reading one story:

"Jones stopped his large and expensive car on the country road and gazed about in confusion. He noticed a young farmhand leaning on a fence nearby and called out, 'Hey, you! How far to New York?'

The farmhand thought about it and said, 'Don't know.'

'Well then, what is the best way to get there?'

Again the farmhand thought and said, 'Don't know.' Well look, where is the nearest gas-station where I can pick up a map?'

The farmhand thought a little longer, but said again, 'Don't know.'

The man in the car said with contempt, 'You don't know much, do you?'

The farmhand said, 'I'm not lost.'"

The children are not lost, and we go on teaching them. And all our teaching is going to become a barrier to life, because life needs a wide mind, open from all sides. And teaching asks for a narrow mind -- concentration, attention, not awareness.

Awareness is a mind flowing in all directions simultaneously. You listen to me. You listen to this truck passing by in the street also. You listen to the birds. Nothing is excluded and nothing is a distraction. All things exist together. I go on speaking; the birds are not disturbed. The birds go on singing; why should I be disturbed?

And if you can listen, just aware, they both become part of one harmony.

But the whole of teaching depends on concentration. Concentration means poisoning the child. Concentration means narrowing his being. Just a small slit will be open and everything else will be closed. Just a small hole, which you call concentration, will be open, and this vast sky will be closed... all doors and windows closed. Just sit near the keyhole and go on looking through the keyhole -- that's what concentration is.

But the teacher feels beautiful, the teacher feels wonderful. All are looking at him, everybody is paying attention to him. All the children pretend -- because how to pay attention to something which is not naturally attractive?

When a dog barks outside, the dog doesn't say, 'Pay attention to me.' It simply barks and the child wants to go and see what is happening. It is more attractive than the teacher. When a bird starts singing, its single note repeating, it is more attractive than the teacher. It doesn't say, it doesn't advertise, it doesn't force anybody. You are free to pay attention or not to pay. But the child wants to pay. Life is tremendously beautiful... and this teacher is standing there.

And by and by the teacher will force the child, because we are playing such ugly games. We are playing such ugly games, we will use all coercion. Just think. A small child is sitting for six hours; forced to sit on a bench, a hard bench, not allowed to fidget. Ask the psychologists what they say. They say a child who fidgets more is more intelligent. And a child who sits there as if dumb, deaf, is almost stupid.

Energy fidgets, energy is alive. A really alive child cannot sit silently for long. He is alive; he is not dead. He would like to jump and run and do millions of things. He is overflowing. And we force him to sit.

What happens? He is almost paralysed by the time he comes out of the university. For twenty years continuously forced to concentrate.... And to that concentration the whole society gives so much significance. Then there are examinations. If he fails, he is condemned. If he succeeds, he is appreciated. Now we are playing the ego game. We are teaching him how to be egoistic. We are teaching him an ugly competition -- to be inimical with everybody else. And we are teaching him that the only value in this society is to be more efficient, not to be aware.

Now comes the point to be understood. If you want to be more efficient, less awareness is good, because a mechanism is more efficient than a man. A mechanism simply repeats. It never errs, it never goes wrong. So the mind should become Like a machine: you push the button and here comes the answer. You just push the button and here flows efficiency.

The whole effort of the society is to reduce you to efficient mechanisms. And vast amounts of money are wasted in order to cripple you, to destroy you, to paralyse you. Then suddenly one day you find you are

missing everything. You haven't tasted life yet.

You have lived and yet you cannot say that you have lived. You have loved and yet you cannot say that love has happened to you. You have been alive and yet you cannot say what the taste of being alive is, what the fragrance of being alive is.

Whatsoever has been called education up to now, is the greatest calamity that has happened to humanity. And the day this whole structure of education is dropped and a totally new education, based not on efficiency.... Because what does it matter if people are a little less efficient? What does it matter, if they are more alive and a little less efficient? It doesn't matter at all.

Once we base education on awareness then people may not be so efficient in killing, in war; may not be so efficient as clerks, may not be so efficient as government officers -- but it is good. Because if people are inefficient in killing, perfectly good! -- less people will be killed. If the man who dropped the atom bomb on Hiroshima was less efficient and had dropped it somewhere in a forest, what would have been wrong? It would have been perfectly good. It would have been fortunate.

If german people were less efficient then Hitler would not have been such a great calamity to mankind. If they had been a little lazy, less disciplined, less skilled, less robot-like, Hitler would have failed. But he had chosen a right country to be born in. These people are always very very clever. They always choose the right countries to be born in. And then he managed to make the whole country a war camp.

Less efficiency is not a problem. More awareness is needed. And when I say less efficient, I don't mean that necessarily it is going to be so. If you try anything... for example, walking. If you walk alert and aware, you will feel that you cannot walk as efficiently as before. If you drive a car with awareness, you will feel that you cannot drive the car as efficiently as before. But this will be just in the beginning. After a few days you will see -- efficiency is coming back, and not at the cost of awareness. When efficiency comes with awareness, it is perfectly good, it is to be welcomed. Otherwise you will live a life almost dead.

It happened once: "One man had been seeing a headshrinker for some months because he thought he was a poodle. One day a friend asked him how the treatment was progressing.
'Well,' said the patient, 'I can't say that I am cured yet. But I have made some progress. My psychiatrist has stopped me from chasing cars.'"

At the most, if you continue unconscious and robot-like, these type of changes are possible. You will remain a poodle; at the most you may stop chasing cars.

The whole mechanism of the society tries to make you remain as unconscious as ever. The society just becomes worried once your unconsciousness disturbs its working. Then it tries to help you. If you don't chase cars -- because that will create trouble in the traffic -- if you don't chase cars and inside your mind you continue to dream about yourself as a poodle, perfectly okay; the society is not worried.

The society is not worried about you and your mind. The society is worried only if you create some trouble for the society. Otherwise it is perfectly okay, an innocent thing, if you think you are a poodle. It is not a sin -- just don't chase cars. Once you act out your fantasies then it becomes a crime. If you remain in your fantasies and don't act them out it is perfectly okay; the society is not worried.

This is the difference between sin and crime. Sin is if you think yourself a poodle and you are not a poodle. It is a sin -- because you will miss being a man. If you chase cars it becomes a crime, because you create disturbance in the traffic and the policeman becomes disturbed. Now you have to be treated.

People are almost crazy, but the society is not worried about them... unless a crazy person creates some trouble. Between the crazy people who are in the mad-asylums and you, the difference is not of quality; it is only of quantity, degrees. They may be a hundred and one degrees, you may be ninety-nine degrees. You may be this side, they are that side, but the difference is not vast -- just one or two steps and you can become crazy. But the society tolerates you. Your madness is perfectly accepted if it is private. Once you make it public then the disturbance arises.

Unless you become conscious, you remain mad. You may not think you are mad, nobody will be telling you that you are mad, but you remain mad. Only a buddha is not mad. Only enlightened consciousness is not mad. Unless that is attained, everything is being lost -- and the opportunity is disappearing every moment.

People decide many times to change themselves, but that decision is also part of their unconscious state; it doesn't. help much. Hence the importance of a master, the importance of trusting a master. You are fast asleep; you cannot wake yourself. At the most you can dream that you are awake already. You will need to trust an alarm-clock.

But an alarm-clock is an alarm-clock. It may create some situation to disturb your sleep, but you can be very cunning with it. You can think, you can create a dream that you are sitting in a temple and the temple bells are ringing. Now, the alarm-clock is useless; it cannot help.

You need an alive alarm-clock -- that is what a master is -- who you cannot deceive, who will go on shaking you; who will shake you out of your sleep. Your decisions are not of much value because they are your decisions. You cannot rely on them.

"One man was saying to his friend, 'I have made up my mind; it is time I changed. I am never going to look at another woman. Tonight I am going to confess to my wife and ask her forgiveness.'

The friend said, 'I am glad to hear it. It is high time you did.'

That night his wife was most hurt by his confession and demanded to know who it was who had stolen his affections. Was it that blonde in the post-office?'

'I'm sorry,' he replied gallantly, 'I won't say.'

His wife continued, 'I bet it was that model in the next avenue.' He kept his silence. 'I know who it was -- that brunette at the Green Dragon.'

'Sorry, I can't tell you.'

'Alright,' said his wife angrily. 'If you won't tell me who it was I won't forgive you.'

The following day, going to work, he saw his friend. 'Well,' said the friend expectantly, 'Did she forgive you?'

'No,' came the reply, 'but she gave me three good contacts.'" That's how things go on in an unconscious mind. You cannot rely on it.

Now the zen story, one of the most beautiful.

THE MASTER FUGAI WAS A FINE PAINTER, AND HE WAS CONSIDERED TO BE WISE AND GENEROUS. BUT HE WAS ALSO MOST SEVERE -- BOTH TO HIMSELF AND TO HIS DISCIPLES.

Before we enter into the story, a few things have to be understood. Zen is the only religion in the world which has been creative. All other religions helped people to become uncreative. And that is not good. In fact, an uncreative person can be silent, but cannot be happy. An uncreative person may become very peaceful, but can never be blissful.

All bliss arises out of creativity. Unless you create something, you cannot feel blissful, impossible. Only god can be blissful. And in creating something, you become a little god.

When you create something, you participate with god. When you create something, you allow god to flow through you. In fact, whenever something is created, it is always created by god; you become the instrument, the medium. You are possessed by god.

Whenever a great painting arises, the painter is just instrumental. God paints it.

Whenever a great poetry is made, the poet is not the creator; the poetry flows through him. The poet simply allows it. The poet remains in a let-go. The poet allows himself to be possessed by something greater than him, bigger than him, deeper than him, higher than him.

Zen is the only religion in the world which is creative. And that is something tremendously important.

I would like you also to be creative. Because if you become uncreative.... Of course, you can become more easily silent, because an uncreative person becomes unrelated to the world. An uncreative person is an escapist. He escapes to the Himalayas. He hides in a cave, sits, watches his navel, forgets the whole world.

In a way, good, because he will not do any harm -- but that is the only good. He will not be mischievous, he will not become a politician, he will not become a general, he will not exploit people. He will be out of the way. Good. But the good is very negative, not enough -- more is needed. He will not do bad, but he will not be able to do good.

And when you don't do bad, you feel peaceful, because whenever you do something bad, you become disturbed. He will be silent, but his silence will have the quality of sadness -- isolated, alone. His silence will not be alive; it will be something dead -- the silence of the cemetery, the silence of a corpse; not the silence of a flower, not the silence of the stars. He will miss something. The blissfulness of life he will miss. One needs to be creative also.

Attain to your inner being. Attain to that which is not body, not mind, then start flowing. Whatsoever way your inner being finds easy starts flowing. Any small thing will do. You can become a gardener or a

painter or a poet or a shoemaker... or whatsoever it is. Because it is not a question of utility; it is a question of creativity. Create something so your innermost being is expressed, manifested.

Zen masters were either poets or painters or gardeners, and whatsoever they did, they did with a difference. A zen garden is totally different from any other garden in the world. It has to be, because all other gardens are made by unconscious people. A zen garden is made by conscious people. It has a different aura around it.

One zen master was a great gardener. Even the emperor used to learn from him. And the master said, 'You prepare the garden in the palace. After three years I will come to see it If I approve, then you have passed the examination. If I disapprove, then again for three years you will have to make it, again you will have to learn.'

Of course, it was the emperor's palace; thousands of gardeners were working there. The emperor simply ordered them and whatsoever he learned was immediately used in the garden. It became a tremendously beautiful garden.

After three years the master came. He looked around. The emperor became afraid, the emperor started perspiring, because the master was looking very hard. He wouldn't smile. And then he said, 'You failed. Because I don't see even a single dead leaf in the garden. How can life exist without death? And how can so many trees exist without dead leaves? Because there are no dead leaves, the garden is dead.'

And the king had cleaned the whole garden just that morning; not even a single dead leaf was left. And he failed.

The master went out. Outside, there was a heap of dead leaves which had been removed from the garden. He brought all the dead leaves back, threw them on the paths. Winds started playing with the leaves; the garden became alive. The sound of the dead leaves running hither and thither... the garden became alive. And the master said, 'Now, now everything is okay. Life cannot exist without death. You failed. Now three years more discipline will be needed.'

Zen masters created gardens. That type of garden doesn't exist anywhere else, cannot exist anywhere else. The master said to the emperor, 'Your garden is beautiful, but it shows so much of the human mind. God is absent. You have planned it too much. Whenever anything is planned too much, it loses naturalness. Plan it in such a way,' he said, 'that nobody can see the planning. The art is greatest when the art cannot be detected. If you can detect it, then the human signature is there. If you cannot detect it, if a garden looks wild, then something of god exists.'

They have been painters, they have been poets -- small poems, haikus... tremendously beautiful, very indicative. In so few words, only seventeen syllables, a haiku can say as much as a book will find difficult to say.

One haiku of Basho.

AN OLD POND
A FROG JUMPS IN
PLOP.

Finished.

An old pond...

Let the picture arise in your mind. An old pond, an ancient pond, everything silent, awaiting...

AN OLD POND
A FROG JUMPS IN
PLOP.

Finished, the poetry is finished -- but it has said many things. It has almost painted the whole thing. You can hear the plop. You can see the frog. You can see the old pond. You can almost touch it. You can feel it.

Whatsoever zen masters have been doing, small or big, has the quality -- the quality that comes by the touch of an enlightened person.

THE MASTER FUGAI WAS A FINE PAINTER, AND HE WAS CONSIDERED TO BE WISE AND GENEROUS. BUT HE WAS ALSO MOST SEVERE...

Yes, they are very compassionate and hence very severe. Because of their compassion they are severe. Unless they are severe they will not be of much help to you.

Just the other night one girl came to see me. She said that she would think about sannyas because she is not yet ready for it. I could see in her that she is ready. Just the head is not ready; the heart is ready -- but the head was trying to boss over.

So I said, 'Okay, you think -- but remember one thing: next time you come and ask for sannyas I will have to think also. And I may reject. This moment I can give you sannyas -- if you take it without thinking. If you think, then I will also have to think. Next time you ask, I may reject.'

It was hard on the poor girl. I could see her face. She said, 'Okay,' but she felt hurt. Then I talked to other sannyasins -- their problems, their meditations -- and then Govinddas was there to play on his instrument and then I told everybody to dance. The girl also danced. That dance helped -- she relaxed from the head to the heart. And after the dance I asked, 'Are you ready now?' She said, 'Yes. Now I feel very open and close to you.'

Now she is a sannyasin. I had to be a little severe. If I had not said that.... It was unkind to say that I would reject her -- I never reject anybody. You can reject me, you can accept me -- I accept you always. I was not going to reject, but I had to say it. That helped. She needed to be hit on the head.

Remember, compassion can be severe. In fact, only compassion can be severe. Otherwise, what is the need? who is worried? who bothers? People come to me and they say, 'Why do you insist for sannyas?' Because I love you and I would like to share something that can be shared only when you have come close to me.

... HE WAS ALSO MOST SEVERE BOTH TO HIMSELF AND TO HIS DISCIPLES.
IT IS TOLD THAT FUGAI MET HIS END IN AN EXTRAORDINARY MANNER. FEELING THAT HIS LAST DAY HAD COME...

If you can be a witness to your body and mind, you will be able to see before you die -- almost six months before -- that now you are going to die. Six months before, the body starts disintegrating inside. You and the body start loosening, separating, falling apart. It takes almost six months to bring the process to a completion. But exactly three days before, one can say the hour, the minute, the second. Exactly three days before, something clicks inside and one is ready to die.

If you have lived rightly, fully aware, you will be able to know when your death is coming. Right now you are not even aware of life, that it has come. Then you will even be aware of death, the footsteps of death. You will be able to hear the subtle sound coming closer and closer and closer.

Right now you cannot even live, and then you will be able even to die. And it will be a conscious thing. It is not that death will happen to you; you will die consciously. You will surrender to death consciously. You will welcome death consciously. This is the meaning of this story.

IT IS TOLD THAT FUGAI MET HIS END IN AN EXTRAORDINARY MANNER. FEELING THAT HIS LAST DAY HAD COME, HE QUICKLY HAD A HOLE DUG...

This is the way. One should go a little way, a few steps, to meet death. When you know death is coming, go and meet it at the gate. Let death be welcomed.

... HE QUICKLY HAD A HOLE DUG, THEN CLIMBED IN AND ORDERED THE DIGGER TO COVER HIM WITH EARTH.

He must have been a very rare man. He wanted to savour death in its completeness. He would not even like to be buried in the earth in unconsciousness, when he was gone. He would like even that to happen while he is there and watching and witnessing. Standing there being buried with earth....

... AND ORDERED THE DIGGER TO COVER HIM WITH EARTH. THE ASTONISHED MAN RAN OFF.

He couldn't believe what was happening. And he would be caught later on and accused that he murdered the master. He simply ran off.

ON HIS RETURN TO THE SPOT HE FOUND THE MASTER STANDING IN THE HOLE WITH GREAT DIGNITY -- DEAD.

A man of understanding has dignity even in his death. A man who lives an unconscious life, even in his life has no dignity. An unconscious life is the life of a beggar -- with no dignity and a thousand and one humiliations. A conscious death... even a death, when conscious, has dignity, tremendous dignity and beauty and grace.
I was reading:
"Charles de Talleyrand-Perigord was a french politician, remarkably capable but utterly unprincipled -- as politicians are -- who survived innumerable changes in the government by adroitly betraying his associates in time. A republican during the French Revolution, he served as Napoleon's foreign minister, intrigued with Napoleon's enemies in time to survive the emperor's fall, and then managed to survive the falls of the restored kings as well.
Finally in 1838, having reached the age of eighty-four, it was time for him to die, and King Louis Philippe was at his bedside.
'Oh,' muttered Talleyrand, who was in great pain, 'I suffer the tortures of hell.'
And Louis Philippe, unmoved, said politely, 'Already?'"
A man who has lived an unconscious life suffers hell while he is alive, suffers hell when he dies -- because the hell is created of your unconsciousness, by your unconsciousness, with your unconsciousness. The hell is nothing but the horror that is created by your unconsciousness.
A man who has kindled his lamp of inner being, lives in heaven, dies in heaven, because consciousness is paradise.

Nirvana: The Last Nightmare

Chapter #10
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DURING ONE OF YOUR LECTURES WE LEARNED THAT IF WE TRY TO LEAVE OUR EGO JUST BY TRYING TO BE HUMBLE FOR EXAMPLE, THEN THE EGO COMES THROUGH HUMILITY. WE ALSO LEARNED THAT THE ONLY WAY TO GET RID OF THE EGO IS MEDITATION. BUT DOESN'T THE EGO COME THROUGH THAT ALSO? I ASK THIS BECAUSE I'VE SEEN LIVE EXAMPLES IN THE ASHRAM.

LET me answer you through an anecdote:

"A psychologist was giving a young man some personality tests. He drew a vertical line and asked, 'What does this make you think of?'
'Sex,' said the young man.
Next the psychologist drew a circle. 'and what does this make you think of?'
'Sex,' said the young man again.
The psychologist drew a star. 'and this?' he asked.
'Why, sex of course,' the young man said.
The psychologist put down his pencil. 'In my opinion,' he said, 'you have an obsession about sex.'
'I have an obsession!' protested the young man. 'for goodness' sake, who's been drawing all those off-colour pictures?'"

If you are obsessed with the ego, wherever you go you will find live examples of it, and you will think others are being egoistic -- it is your projection. Once you become humble, the whole world becomes humble. Suddenly, the ego not only disappears from you, it disappears simultaneously from the whole world.

To a non-egoistic person, the ego never comes across. Not that others become egoless because he has become egoless, but because he is egoless, he cannot see the egos of others. It simply disappears for him. It is your attitude.

So the first thing to remember is, whatsoever you come across, first try to find the causes within you. Don't be worried why others are egoistic. Let them be if they are. They will have enough punishments for their egos; their own egos will be punishing them enough. You need not be worried.

Whenever you see that somebody is egoistic, immediately turn within, close your eyes, and try to find out the cause in you. That is going to help. If you find a cause within yourself, it can be dropped, it can be transformed. And if you become egoless, suddenly you become tremendously blissful.

Why be worried about others? Just think of you. Be a little more selfish. You are trying to be too unselfish, too altruistic. Be a little more selfish. Think of your own being and of your own wastage of life.

Whatsoever you come across, the more the possibility is that somewhere, deep hidden, that is your problem.

Watch it in this way. Whenever you become angry, it is not because the others have created anger in you. It was already there; it may have been in a dormant state. The others can only provoke that which is already there. Their insults cannot create anger in you. If it is not there, insults cannot create it. Insults can only bring it out if it is there already. Anger is not created by anybody else; it is there or it is not there. And if nobody is going to create the anger, then you will start trying to find some excuse.

I have seen people angry with their shoes, throwing them in anger. I have seen people angry with the doors, slamming them in anger. What has the door done to you? What can the shoe do to you? But you cannot find human objects. Nobody has insulted you, nobody has become an excuse for you, and you are bubbling with anger. You are already on the verge of explosion -- anything will do.

Everything that you come across in others is more or less a projection of your own mind. This is the basic religious attitude. If you think it is coming from the other, that is the political attitude. That's why a politician goes on changing others. A revolution is needed -- in the society, not in himself. The world has to be changed, only then can he live peacefully.

The politician can never live peacefully; it is impossible. The world is not going to be changed. It is not that easy. Your life is short, and the world has remained almost the same and it is going to remain almost the same. Only you can change, because only you can become conscious.

Consciousness is revolution. Consciousness is transformation. So become conscious within yourself.

If you find somebody else as egoistic, thank him immediately. He has helped you to become aware of your own ego. Be grateful to him and forget all about him. Now go within. Now try to find out where the cause lies -- why you felt that this man is egoistic. Somewhere your own ego has been hurt.

EVERY TIME I THINK I WANT TO DO SOMETHING, THE COMPLETE OPPOSITE HAPPENS AND I FEEL AS IF I AM GOING CRAZY. IT FEELS AS IF I HAVE NO MORE POWER OVER WHAT IS HAPPENING TO ME.

Nobody has -- because nobody is. The power is possible if you are there. You are not there. The whole

is. These individual egos are not there. These are false entities, just illusions. An illusion cannot have power. That which is not, that which does not exist, how can it be powerful? Naturally, it is impotent.

So the first thing to be understood: the ego is impotent.

The whole is omnipotent; the part is impotent. But the part is impotent only if it tries to be separate from the whole. Once it dissolves itself into the whole, it becomes the whole. Then it is no more impotent; then that part also becomes omnipotent.

If you are trying to do something, you will feel helpless. Life happens; it has nothing to do with doing. In the very effort you are creating trouble for yourself. Don't try to swim upstream. Then you will feel as if the river is fighting you. It is not the river.

The river is completely unaware of you. The river is completely unconcerned with you. The river is not doing anything to you; the river is not being nasty to you. Only you are trying to swim upstream, hence you feel the river is going against you.

If you start floating with the river, all enmity disappears from the river. Not that it was coming from the river; it was coming from you. If you are trying to do something, the opposite will happen. That is the misery of human ego; that is the hell.

I have heard one beautiful story:

"An ascetic, a great ascetic, who lived his whole life as a celibate, who remained virgin, who was very much against sex and whose whole life was just an effort to fight against sex, against love, died. His chief disciple could not survive the shock; after just a few hours he also died.

When the chief disciple reached the other world he could not believe his eyes; he was shocked. The master was sitting there -- the great ascetic -- and Marilyn Monroe was sitting in his lap, almost naked, kissing and hugging the man! He was very shocked, but then, even in his dense head, understanding arose. He thought, 'Of course, god is just, and my great master has been well rewarded for all his austerities.'

So he went and touched the feet of his master and said, 'Master, now I can believe that god is just. In heaven you have been well rewarded for all your austerities, tapascharya, that you did in your life.'

The master looked very angry, and with deep condemnation he said, 'You blockhead! We are not in heaven and I am not being rewarded -- she is being punished.' "

The opposite is bound to happen. The ascetic is going to meet Marilyn Monroe; it is going to happen. The ascetic has created the whole thing himself.

In India there are many stories of great rishis, great seers. I don't see why they have been called great seers, because they seem almost blind. The stories are that whenever those great seers were deep in their austerities, in their fasts, in their sadhana, beautiful women from the other world would come; apsaras, heavenly damsels would come and try to seduce them.

It seems almost impossible. Why should it happen? Why is the other world so interested in seducing poor seers? And who is managing this whole nonsense? They are doing austerities to get out of the world, to stop the wheel of sansar; they are passing through the nightmare of nirvana, they are trying to become desireless -- why are they being punished? Why do beautiful women come to them and try to seduce them?

But still, the stories are logical. Nobody is sending those beautiful women. There is nobody to send them. There are no beautiful women to be sent. They are fighting upstream.

The more you fight with sex, the more your fantasy becomes real. The more you avoid sex, the more you fight with it, the more you go against it, the more your own dreaming creates damsels of the other world around you. It is your own upstream effort.

I'm not saying that transcendence of sex is not possible.

It is possible, but it is possible.... Almost always it is possible, but it is possible only if you flow with the stream, never against the stream. If you are not fighting with the stream, things will happen that you always wanted to happen, but because you wanted, they were not happening.

There is a proverb that man proposes and god disposes. But why should god be so against man? Why should he be so cruel? There is no god to dispose anything, and if there is, he cannot be so cruel as to dispose your poor desires. You don'task much. You ask almost nothing, trivia. Why should he dispose? He can't be so miserly.

But the real thing is: the moment you propose, in your very proposal you have created the disposal. You are fighting against the stream. Now you are moving upstream, and you will feel as if the river is moving against you.

Start floating with the river, and suddenly you will see the river is taking you to the ocean. And it is not

against; it is very friendly, it is very lovely. No need to swim even, no need to make any effort -- effortlessly just float and the river takes you. Don't waste your energy.

The question is: EVERY TIME I THINK I WANT TO DO SOMETHING, THE COMPLETE OPPOSITE HAPPENS.

It will happen. It is your doing. Please stop proposing. Rather, allow happenings to happen. Move with things. Don't bring your will and your ego. The whole is vast and you are a tiny part. Accept this. Dissolve in the whole, merge yourself in the whole. Don't try to create an illusion that you are separate. You are not. Once this illusion is dropped....

And that is what I mean when I say drop the ego. Ego is nothing but the illusion of separation from the whole. Humbleness is nothing but a reunion with the whole, a remarriage with the whole. The ego is a divorce; humbleness is a remarriage, a reunion, unio mystica -- when you are united with the original source.

Then all that you always wanted to happen starts happening, but it never happens till you stop wanting.

This is the dilemma. If you go on wanting, your very want will create a situation in which it is not going to happen. And of course, the mind will say, 'Make more effort.' The mind will say, 'This time you lost; next time bring more willpower.'

Willpower is a dirty word. The greatest stupidity there is, is the idea of willpower. The will belongs to the whole; it doesn't belong to the part. My leg cannot have its own will. If it tries to have its own will, it will be paralysed. My hand cannot have its own will. The whole, my whole body, me, can have a will.

We are just the hands and legs of the whole. We cannot have wills -- only the whole. The whole wills, and everything happens to us.

Once you accept this, all effort, all struggle, is gone then. One moves effortlessly. All weight, all heaviness from the head disappears, all headache disappears. In fact, the head itself disappears. Then life is an ecstasy, a continuous bliss, an eternal celebration, a benediction.

But you go on trying to do something. It is exactly there, precisely there, where you miss. And the more you miss, the more you desire -- a vicious circle is created.

"Over a friendly game of chess, Father Shaughnessy said to Rabbi Ginsberg, 'Tell me Rabbi, have you ever tasted ham? Be truthful now.'

'Once,' said the rabbi, reddening slightly, 'when I was in college, I must admit curiosity overcame me and I had a ham sandwich. But tell me Father, be truthful now. Did you ever perhaps with a girl?...'

It was Father Shaughnessy's turn to blush. He said, 'I must confess that once in college, before I was ordained, I did have a little.'

Silence fell, and the Father said with a sad smile, 'It is better than ham, isn't it?'"

The moment you fight with anything, you give it tremendous power. The moment you fight with anything, you give it tremendous attraction. The moment you fight with anything, it becomes infinitely inviting.

Sex is not as beautiful as people who have denied themselves think. In fact, if sex is completely allowed, totally free, sooner or later one gets fed up with it. Already it is happening in the West. People are fed up with sex; hence the attraction for drugs. And because the governments go on denying drugs -- the same as they were doing with sex before -- the drugs have a tremendous attraction.

Whatsoever is denied becomes tremendously powerful over you, because the mind goes on constantly fabricating fantasies around it.

You try anything. Try to fight with anything. Small things.... If I tell you that to touch your nose is a sin.... It is absolutely nonsense, and such an innocent thing -- touching your nose -- but try it. For three weeks think that touching your nose is a sin -- you will go crazy! You will find places where nobody can see and you will touch your nose. And you will enjoy it, I tell you. And then you will feel guilty that you have missed one more opportunity of getting to heaven.

And the more you avoid it and the more you control yourself, the more you will ask, 'What has happened?' The nose was never attractive; you never even bothered about it. You were not even aware that it existed. Suddenly it has become the very center of your mind. You will think of noses, beautiful noses -- not one, rows of noses, longer and longer and longer rows, and in your dreams you will touch thousands of noses, and in the morning you will feel guilty and you will have to go to a priest to confess that again you have done the same sin. This is what has happened.

In my childhood, in my family tomatoes were not allowed. Because I was born in a jain family, and tomatoes look like meat -- just look! They are very innocent. You cannot find more innocent people than

tomatoes! But they were not allowed. They had a tremendous attraction for me.

Once, staying with a friend, curiosity overtook me, and he offered tomatoes and I ate. They were so beautiful; they have never been as beautiful since then. But in the night I vomited. I felt so guilty. And then, when I vomited, I understood that these tomatoes are really very dangerous things. I had never vomited before that. My whole being was upside down, I couldn't sleep the whole night, and the next day I fasted, just to repent. Now it all looks stupid, but then it was relevant.

And all the things -- whether it is sex, whether it is food, or whatsoever -- once it is denied, once an authority says, 'No, it is wrong,' suddenly your innermost unconscious mind starts thinking about it, imagining how to get it. You go on projecting and you go on colouring it, making it more and more beautiful.

Drop all this nonsense. Float with life. Trust in life. And that's what I call trust in god.

Forget all gods; they are man-made, manufactured by the human mind. Trust life, and wherever life leads you, go with it. Don't try to swim upstream, and all that you would like will happen -- but not because you would like it.

In fact, a deep desire for it exists in you because already life has planned to fulfill it for you. The deep desire simply indicates that life has planned it to be fulfilled for you. You just allow life, you float with life, and it will lead you to the promised land. That's why a deep desire goes on asking.

People go on creating a paradise somewhere beyond the clouds. The paradise is herenow. You create a paradise because you deny yourself many things and you desire many things and you go on fighting and the whole life becomes miserable.

In this misery, you create hope, because otherwise the misery would be too much. Everybody would commit suicide if there was no paradise. Because of paradise you go on -- it is only a few days' trouble and then everything will be okay; you will be with god in paradise.

You are never going to be with god in paradise unless you are with god herenow. Be with god today.

And what is the way of being with god today? Don't fight -- surrender. Surrender to life. And you are not surrendering to anybody. It is your life. So the moment I say surrender to life, don't create a duality in the mind. You are not surrendering to anybody else; it is your life, it is you... infinitely you, expanded you.

SEVERAL SANNYASINS HAVE TOLD ME THAT YOU DO NOT APPROVE OF MACROBIOTICS. IS THIS SO? I WONDER WHETHER YOUR CRITICISMS WERE DIRECTED AT OBSESSIVE ATTITUDES TOWARDS DIET RATHER THAN AT THE PRINCIPLES OF MACROBIOTICS.
MACROBIOTICS IS PURE TAOISM. THERE ARE NO RULES AND NO PROHIBITIONS. ITS EMPHASIS IS ON AWARENESS, FREEDOM, SENSIBILITY AND FLEXIBILITY. IT HAS NOTHING AT ALL TO DO WITH FOOD FADS, RIGID DIETS OR OBSESSIVE ATTITUDES. BROWN RICE IS MISTAKENLY REGARDED BY SOME AS THE BASIS OF MACROBIOTICS, BUT IT IS ONLY ONE ELEMENT AND CAN BE USED OR DISCARDED, RECOGNIZED OR IGNORED. COULD YOU PLEASE COMMENT?

The first thing: I am against all fads. Irrespective of what the fad is, I am against all fads, because fads attract obsessive people. Fads become hiding-places for insane people. People who are abnormal, they hide themselves behind fads, and they create systems, theories, dogmas, to rationalize.

I used to live with a woman. She was a very lovely woman, but almost crazy about cleanliness. The whole day she was cleaning the house, the whole day she was decorating -- for no purpose, because she never allowed anybody in the house. If guests would come she would meet them on the lawn.

I asked her, 'You continuously go on decorating and cleaning your house, but I see that nobody is ever allowed in.' She said, 'Those people, they may make everything dirty.' 'Then what is the purpose of it?'
She said, 'Cleanliness is next to god.'

Now, this woman is mad. Cleanliness has become just a hiding-place. It has become a ritual. Now, cleaning the whole day, she remains occupied. Cleaning the whole day has become her whole life -- it is a sheer wastage. But you cannot say that cleanliness is bad; cleanliness is good. So she has a reason. She is mad with a perfect rationality.

Even her husband was not allowed to come into the drawing-room. And she never allowed herself to have any children, because children are dirty and they would create trouble and they would make things messy. Her whole life was sacrificed at the altar of cleanliness.

I said, 'Of course, you have proved that cleanliness is second to god. You have made it an altar of god

and you are sacrificing your whole life to it.'
But she would say, 'Am I wrong?'..

You cannot say she is wrong. Cleanliness is good, hygenic -- but there is a limit to it. The faddist always goes beyond the limit. He is deep down very troubled. I told the woman, 'You do one thing: for three days you don't clean the house. If you can remain sane for three days without cleaning the house, I will also join you and I will also clean your house the whole day.'

She said, 'Three days without cleaning? That is impossible. I will go mad.' She is already mad.

So whenever there is someone who is hiding behind a fad, whatsoever the fad is -- it may be macrobiotics or something else -- I am against it. I am against the attitude of obsessiveness.
Let me tell you one anecdote:
"A man came home from the match. His wife looked up from the paper and said, 'Look here, Fred, there's a report in the paper about a man who's just given his wife to a friend in return for a football season-ticket. You're a keen fan but you wouldn't do a thing like that, would you?'

Fred said, 'Of course I wouldn't. It is ridiculous and criminal -- the season is half over!'"

This is the mind of a fan, of a faddist. But these people can go on hiding behind beautiful reasons.

Mahatma Gandhi was continuously concerned about his bowel movements. He was almost obsessive about it. Sometimes when your stomach is disturbed, one can think about it, but continuously pondering and meditating and brooding over it is nonsense. But he was continuously brooding -- as if that was the greatest subject in the world to think about.

He would do his prayer, or he was going to see the viceroy, or he was going to take part in the round-table conference which was going to decide the fate of India and its freedom, but first he would take an enema. You would be surprised: in his diary, enema is as much referred to as god. Enema seems to be a second god.

But if you argued with him, he would look perfectly clear about it: the stomach has to be completely clean, because without a clean stomach the whole body gets toxins, this and that, and only with a clean stomach can the mind be clean. How can the mind be healthy without a healthy body? Then he would go on and on, arguing about it, thinking about it. But in fact, it is a fad and a sort of illness. And it doesn't show a healthy mind; it shows an unhealthy mind.

This type of attitude I am against. I have said to many sannyasins... because they come to me with their fads. One young man came and he said he had come to me to learn how to live only on water! I told him, 'You will make me a criminal. If I tell you how to live on water, you will die!'

He was lean and thin, almost on the verge of collapse, but he had a fad that purity is possible only through water. Only water is pure and everything else is impure. His eyes were getting yellow, ill. He was not eating well, his body was starved, and by and by his brain would start being feverish. And the more feverish he would become, the more he would make efforts to purify himself. I have to tell such people that they are moving in a very very dangerous direction.

Macrobiotic addicts also come to me. Now, this question is from Dharmananda. He has exactly caught the point. I am not against anything in particular, because I am not in favour of anything in particular. I am just in favour of life -- life in its tremendous richness.

So if it is as Dharmananda says, I don't think macrobiotic people will agree with him. Now let me read the whole question again. I don't think macrobiotic people will agree with him, because he has destroyed the whole thing.

He says: MACROBIOTICS IS PURE TAOISM. No principle, no theory, can be pure taoism. Even taoism is not pure taoism. Lao Tzu resisted for his whole life. He denied his disciples, he rejected all appeals to him to make a theory about his whole principle, because he said, 'Once tao is said, it is no more tao. Truth cannot be said, cannot be theorized.' Only in the end he wrote something -- and that too under pressure.

He was leaving China. It seems he was coming to India. Everybody has to come finally to India. India is not a geographical point; it is the very source of all human consciousness. Everyone who wants to be reoriented has to come to the orient. 'Orient' simply means orientation.

Lao Tzu.... Of course, chinese scholars never say that he was going to India; that offends their ego. They say he was going to the south, but India is the south. They say he moved towards the south, but India is the south for China. And of course, it seems meaningful -- Lao Tzu coming back to India. That seems absolutely relevant. Everybody has to come. India is everybody's home.

He was caught on the boundaries of China by the government officials and they said, 'We will not allow you to go out of the country with your treasure. You have to leave the treasure.'

He asked, 'What do you mean?'

They said, 'You have to write a book before you leave our country. You know something; you have to write it down and hand it over to the government. Then you can leave.'

So he was forced on the boundary by these officials. In three days he went and quickly wrote the whole 'Tao Teh Ching'. But in the first line he says, 'Tao cannot be uttered, and the tao that is uttered is no more tao.' So even taoism is not pure tao -- the 'ism' makes it impure. So forget about macrobiotics -- that it can be pure taoism. It is a theory, an hypothesis.

THERE ARE NO RULES AND NO PROHIBITIONS. If there are no rules and no prohibitions, then why be unnecessarily worried about macrobiotics? Then what is the point of calling yourself a follower of macrobiotics if there are no rules and no regulations? There are.

I would like that Dharmananda is right. I would like it perfectly; that is what my whole standpoint is. But Dharmananda cannot be approved of by macrobiotic people. They have rules and regulations. In fact, Dharmananda is smuggling me into macrobiotics. He is my follower, so of course, it can be understood.

ITS EMPHASIS IS ON AWARENESS, FREEDOM, SENSITIVITY AND FLEXIBILITY. IT HAS NOTHING TO DO WITH FOOD FADS, RIGID DIETS OR OBSESSIVE ATTITUDES. No, they will not agree with you, Dharmananda. They will not.

MACROBIOTICS HAS NOTHING TO DO WITH BROWN RICE. They are mad about brown rice. They think brown rice is god, and unless you live on brown rice you will miss. But he says: BROWN RICE IS MISTAKENLY REGARDED BY SOME AS THE BASIS OF MACROBIOTICS BUT IT IS ONLY ONE ELEMENT AND CAN BE USED OR DISCARDED, RECOGNIZED OR IGNORED. But then what remains? If even brown rice is discarded, ignored, and there are no principles and no regulations and it is pure taoism, then what remains? Nothing remains. Then I can happily say, 'Yes, be a macrobiotic follower, no problem.'

I am against fads. I am against a disciplined life. I am not against discipline; I am against disciplined life.

Discipline should come moment to moment from your inner being. It should be an inner light, not imposed from the outside. One should move in deep response to life. One should not follow any doctrine.

Because if you follow a doctrine then you already have a conclusion with you. You live through that conclusion. You live from a center which is already fixed. Then you are not free. You cannot be flexible. Your principle, your idea, your center, your conclusion, will not allow you to be flexible. You will react according to your conclusion.

But if you are free and each moment decides its own conclusion, it is not carried over from the past, then it is perfectly okay. Then you have a discipline -- real discipline -- but you don't have a disciplined life.

Any man who is really alive has no character, cannot have a character. Character is always dead -- a dead structure around you, carried over from the past, the past experience. If you act out of your character, you don't act at all; you simply react. You don't respond. Response is immediate. Life creates a situation, a challenge, and you respond. You respond out of your being, with no center, with no conclusion. Not through the past; herenow comes the response -- pure, virgin.

That discipline I appreciate. That discipline I love. But any other discipline that you force yourself in, that you practise, is dangerous. That is going to kill you. That's how many people are already dead. Their discipline has killed them.

WHAT IS THE DIFFERENCE BETWEEN GOING WITHIN AND GOING NOWHERE?

There is no difference. Going nowhere is going within. Going within is going nowhere. The difference is only that of terminology. If you ask upanishads, they say go within. If you ask Buddha, he says go nowhere. And if you ask me, both mean the same; but still, 'nowhere' is better than 'within'.

Why? Because the moment you say 'within' you have created a dichotomy of without and within -- as if god is only within and not without. God is without also. God is within also. It is the same life that is within me and without, within you and without. It is the same phenomenon, so why create a dichotomy?

When Buddha says go nowhere, that is what nirvana is -- going nowhere.

If you understand, going nowhere simply means going not. Going nowhere does not mean going nowhere. It simply means going not... just being, not going at all -- because all going is motivated, all going

is because of desire.

When there is no desire, everything stops. When there is no desire, there is no movement. Time stops. Future drops, past disappears -- only this moment, only this moment....

Just the other day I quoted Basho's haiku:

THE ANCIENT POND
A FROG JUMPED IN
PLOP.

Time has stopped.

In Japanese it is even more beautiful; that cannot be translated.

If I try an exact translation then it will be like this:

ANCIENT POND
FROG JUMPED IN
PLOP.

A process. When we say 'a frog jumped in', it is as if something is ended, finished, completed. In Japanese it is not 'a frog jumped in'; it is 'a frog jump-in'. Just the process -- plop! -- the sound -- and everything has stopped.

Basho has also made a picture of that frog and the pond. If you look deep into the frog's eyes you will find Bodhidharma sitting there. The eyes of the frog are almost like Bodhidharma, plopping out.

A moment when time stops.... And why is the frog jumping in? There is no why. A jump-in -- for no motivation, for no desire. It just happened. It just happened that the frog found himself jumping in. A stirring... the pond stirred; the sound... the air stirred, and then nothing. Nothing was before, nothing is after -- just in between, a happening.

It is neither coming in, nor is it going out. It is going nowhere. It is not going at all. A moment when everything stops, an unmotivated moment. It does not mean that you will not be walking. You may jump in the ancient pond -- that is not the point -- but there is no motivation... for nothing.

You move for the sheer joy of movement. You breathe for the sheer joy of breathing. You don't desire anything out of it. You don't desire even the next moment. Plop. This moment is enough.

Buddha's saying, 'going nowhere', is a better expression. But don't be caught in words. All buddhas mean the same -- jesus, Mahavir, Zarathustra, Lao Tzu or Gautam Buddha. Whatsoever their expressions, they all mean the same. Don't by to be scholarly, and don't be a word-chopper. It is all the same.

You can call it coming in, or you can even call it going out. Christianity, islam, judaism, they all say god is there, thou, somewhere outside you. You have to fall in love with that and disappear in that love. Hinduism, buddhism, jainism, they say god is in, somewhere within you. You have to disappear there. But these are all ways of saying, because god is out and god is in, because all outs and ins are within him.

Don't be a word-chopper, otherwise you can go on and on playing with words.

Let me tell you one anecdote:

'"The last time I gave you money,' said the old lady, 'you promised you would not walk straight into the pub and spend it.'

'That's right,' said the tramp.

'Well, you did!'

'Lady, don't you know the difference between a walk and a sprint?'"

Don't be a word-chopper. Whether you run into the pub or you walk in, it is all the same. The tramp must have been a very clever man. He is saying, 'Lady, don't you know the difference between a walk and a sprint? I had promised not to walk. I never promised not to run.'

Remember, words can be a dangerous game. The whole point is, be unmotivated. Then whether you go out or you go in, or go somewhere or go nowhere, is irrelevant. Be unmotivated.

People come to me and they say, 'We would like to be happy.' Their whole life is motivated -- they would like to be happy -- and I feel very sad for them. Because happiness is not a motivation. You can either be happy this moment or you will never be happy. You cannot say, 'I would like to be happy tomorrow.' That is foolish.

And happiness needs no prerequirements, no prerequisites. Just see the point of it. You can be happy

right now as you are. If you really want to be happy, then don't try to be happy -- just be happy. Who is blocking the way? Who is hindering you? Who is forcing you to be unhappy?

But you say, 'Right now I have to be unhappy, but tomorrow I would like to be happy.' The tomorrow is going to be the same. It will come as a today. This today was also tomorrow yesterday. And yesterday you told me, 'I'm going to be happy tomorrow.'

If this is the way, if this is your logic, happiness is never going to happen. It is already happening. Just be happy. You give it a try. Just for twenty-four hours remain happy. Whenever you catch yourself getting unhappy again, give a good jerk and be happy. Shake the whole body and be happy again. It is just a knack. It has nothing to do with the tomorrow or the future. It is just a knack, an art.

I have never seen any situation in which a man cannot be happy. And I have also not seen any situation in which a man cannot be unhappy. It depends on you. It is your decision.

Happiness comes when you remain in an unmotivated moment... a sheer delight in being.

HOW TO BE CREATIVE WHILE DOING JOBS WHICH SEEM NOT TO LEAVE ANY SPACE FOR CREATIVITY, LIKE CLEANING, ETC.?

It is from Krishna Radha. She cleans. But I also do the same thing: every morning, every evening, twenty-four hours -- cleaning your mind, cleansing. But I never feel that there is any need for any other creativity.

Cleaning a floor can be a tremendously creative act. Remember, creativity has nothing to do with any particular work. Creativity has something to do with the quality of your consciousness. Whatsoever you do can become creative. Whatsoever you do can become creative if you know what creativity means.

Creativity means enjoying any work as meditation; doing any work with deep love. If you love me and you clean this auditorium, it is creative. If you don't love me then of course it is a chore, it is a duty to be done somehow, it is a burden. Then you would like some other time to be creative. What will you do in that other time? Can you find a better thing to do? Are you thinking that if you paint, you will feel creative?

But painting is just as ordinary as cleaning the floor. You will be throwing colours on a canvas. Here you go on washing the floor, cleaning the floor. What is the difference? Talking to somebody, a friend, and you feel time is being wasted. You would like to write a great book; then you will be creative. But a friend has come: a little gossiping is perfectly beautiful. Be creative.

All the great scriptures are nothing but gossips of people who were creative. What do I go on doing here? Gossiping. They will become gospels some day, but originally they are gossips. But I enjoy doing them. I can go on and on for eternity. You may get tired some day, I am not going to get tired. It is sheer delight. It is possible that one day you may get so tired that you disappear and there is nobody -- and I will be talking. If you really love something, it is creative.

But this happens to everybody. Many people come to me. When they come for the first time they will say, 'Any work, Osho. Any work -- even cleaning!' Exactly they say, 'Even cleaning! -- but your work and we will be happy.' And then after a few days they come to me and they say, 'Cleaning.... We would like to have some great creative work.'

Let me tell you one anecdote:

"Worried about their lacklustre sex life, the young wife finally persuaded her husband to undergo hypnotic treatment. After a few sessions his sexual interest was kindled again, but during their lovemaking he would occasionally dash out of the bedroom, go to the bathroom and come back again.

Overcome by curiosity, the wife followed him one day to the bathroom. Tip-toeing to the doorway she saw him standing before the mirror staring fixedly at himself and muttering, 'She is not my wife. She is not my wife.'"

When you fall in love with a woman, of course she is not your wife. You make love, you enjoy, but then things settle; then she is your wife. Then things become old. Then you know the face, you know the body, you know the topography, and then you get bored. The hypnotist did well. He simply suggested, While making love to your wife, you go on thinking, "She is not my wife. She is not my wife.'"

So, Krishna Radha, while cleaning, you go on thinking you are painting. This is not cleaning. This is great creativity. And it will be. It is just your mind playing tricks. If you understand, then you bring your creativity to every act that you do.

A man of understanding is continuously creative. Not that he is trying to be creative. The way he sits is a creative act. Watch him sitting. You will find in his movement a certain quality of dance, a certain dignity. Just the other day we were reading the story of the zen master who stood in the hole with great dignity -- dead. Even his death was a creative act. He did it perfectly well; you cannot improve upon it. Even dead he was standing with dignity, with grace?

When you understand, whatsoever you do -- cooking, cleaning.... Life consists of small things; just your ego goes on saying these are small things. You would like some great thing to do -- a great poetry. You would like to become Shakespeare or Kalidas or Milton. It is your ego that is creating the trouble. Drop the ego and everything is creative.

I have heard:

"A housewife was so pleased with the promptness shown by the grocer's boy that she asked him his name. 'Shakespeare,' replied the boy.

'Well, that is quite a famous name.'

'It should be. I have been delivering in this neighbourhood for almost three years now.'"

I like it. Why bother about being Shakespeare? Three years delivering in a neighbourhood -- it's almost as beautiful as writing a book, a novel, a p}ay.

Life consists of small things. They become great if you love. Then everything is tremendously great. If you don't love, then your ego goes on saying, 'This is not worthy of you. Cleaning? Krishna Radha, this is not worthy of you. Do something great -- become Joan of Arc.' All nonsense. All Joan of Arcs are nonsense.

Cleaning is great. Don't go on an ego-trip. Whenever the ego comes and persuades you towards some great things, immediately become aware and drop the ego, and then by and by you will find the trivia is sacred. Nothing is profane; everything is sacred and holy.

And unless everything becomes holy to you, your life cannot be religious.

A holy man is not what you call a saint. A saint may be just on an ego-trip. And also he will look a saint to you because you think he has done great deeds.

A holy man is an ordinary man who loves ordinary life. Chopping wood, carrying water from the well, cooking -- whatsoever he touches becomes holy. Not that he is doing great things, but whatsoever he does, he does it greatly.,

The greatness is not in the thing done. The greatness is in the consciousness that you bring while you do it.

Try. Touch a pebble with great love; it becomes a kohinoor, a great diamond. Smile, and suddenly you are a king or a queen. Laugh, delight....

Each moment of your life has to be transformed by your meditative love.

When I say be creative, I don't mean that you should all go and become great painters and great poets. I simply mean let your life be a painting, let your life be a poetry.

Always remember it, otherwise the ego is going to land you in some trouble. Go to the criminals and ask why they have become criminals: because they could not find any great thing to do. They could not become a president of a country -- of course, all persons cannot become presidents of a country -- so they killed a president; that is easier. They became as famous as the president. They were in all the newspapers with their pictures on the front page.

A man, just a few months ago, killed seven persons, and he was asked why -- because those seven persons were totally unrelated to him. He wanted to become great, he said, and no newspaper was ready to publish his poems, his articles; they were refused from everywhere. Nobody was ready to publish his picture, and life was fleeting, so he killed seven persons. They were not related to him, he was not angry with them; he just wanted to become famous.

Your politicians and your criminals are not different types of people. All criminals are political and all politicians are criminal -- not only Richard Nixon. Poor Richard Nixon was caught redhanded, that's all. Others seem to be more clever and more cunning.

"Mrs. Moskowitz was bursting with pride. 'Did you hear about my son Louie?' she asked her neighbour.

'No. What is with your son Louie?'

'He is going to a psychiatrist. Twice each week he is going to a psychiatrist.'

'Is that good?'

'Of course it is good. Forty dollars an hour he pays. Forty dollars! -- and all he talks about is me,' said the mother. " The mother is feeling very happy.

Never allow yourself this tendency for being great, famous, someone bigger than life-size -- never.

Life-size is perfect. To be exactly life-size, to be just ordinary, is perfectly as it should be. But live that ordinariness in an extraordinary way. That is what a nirvanic consciousness is all about.

Now let me tell you the last thing. If nirvana becomes a great goal for you to achieve, then you will be in a nightmare. Then nirvana can become the last and the greatest nightmare. But if nirvana is in small things, the way you live them, the way you transform every small activity into a holy act, in a prayer, your house becomes a temple, your body becomes the abode of god, and wherever you look and whatsoever you touch, is tremendously beautiful, sacred; then nirvana is freedom.

Nirvana is to live the ordinary life so alert, so full of consciousness, so full of light, that everything becomes luminous.

It is possible. I say so because I have lived it so, I am living it so. When I say it, I say with authority. When I say it, I am not quoting Buddha or Jesus. When I say it, I am quoting only myself.

It has become possible for me; it can become possible for you. Just don't hanker for the ego. Just love life, trust life, and life will give you all that you need. Life will become a blessing for you, a benediction.

No Mind: The Flowers of Eternity

Talks on Zen
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Chapter #1
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BELOVED BHAGWAN,
ONCE A MONK WAS ASKED BY KYOZAN, "WHERE HAVE YOU COME FROM?" TO WHICH THE MONK REPLIED, "FROM YUSHU."
KYOZAN THEN ASKED HIM, "I'D LIKE TO KNOW SOMETHING INTERESTING ABOUT YUSHU; WHAT'S THE PRICE OF RICE THERE?"
THE MONK REPLIED, "AS I WAS COMING HERE, I UNINTENTIONALLY PASSED OVER THE BRIDGE OF THAT TOWN AND TROD ON THE GIRDERS OF THE BRIDGE, BREAKING THEM."
ON ANOTHER OCCASION KYOZAN WAS WASHING HIS CLOTHES AND TANGEN ASKED HIM, "WHAT SHOULD WE DO AT THIS MOMENT?"
KYOZAN ANSWERED, "AT THIS MOMENT WHERE SHALL WE LOOK?"

TANGEN MADE NO REPLY.
AT ANOTHER TIME KYOZAN SAW A SNOWMAN AND, POINTING TO IT, SAID TO THE GROUP OF MONKS AROUND HIM, "IS THERE ANYTHING WHITER THAN THAT?"
HIS MONKS WERE UNRESPONSIVE.

My Beloved Ones, I have been too long away from you. But this "awayness" was just like the glasses I'm wearing. Although you cannot see me, I can see you.

I used to hear your "Yaa-Hoo." And each time I heard it stars showered over my small hut.

These few days and nights have been days and nights of a certain purification. The poison that has been delivered to me by President Ronald Reagan and his staff... from all over the world experts in poison said that amongst all the poisons this is the one which cannot be detected in any way. And it has been the practice of the CIA in America to give this poison, because there is no way to find it out. And if you cannot find it you cannot give any antidotes. Death has been almost certain.

These long days and nights I have taken the challenge of the poison, just witnessing. The poison was a constant torture on every joint of the bones, but a miracle has happened. Slowly slowly, from all joints it has disappeared. The last were the two arms. Today I am free from that too.

I have a strong feeling that although I was not physically present here, you have felt me in the air. You have felt me more closely than ever before. And in your songs, I was present. In your meditations, remember, I was more present than physical presence allows.

I had to come out today for a special reason.

A few months ago in Bombay, Govind Siddharth had a vision that Gautam Buddha's soul has been searching for a body. And he saw in his vision that my body has become a vehicle for Gautam Buddha.

He was right. But this is the misfortune of man: that you can go wrong even though you had touched upon a point of rightness. Because I declared him to be enlightened, he has disappeared. Since then I have not seen him. Perhaps he thinks, "Now, what is the use? I was searching for enlightenment and I have found it."

Enlightenment is only the beginning, not the end. He came very close and has gone very far away.

But I was waiting for the recognition from a Zen source that Gautam the Buddha is trying to use my words and my silences, my heartbeats and my inner sky to create a few more rainbows, to spread a few more flowers in the world. That recognition has come from a very famous seeress and prophetess from Japan.

One of our sannyasins was there. He could see the sincerity of the woman. She never praises anyone; her insight is clear. He was afraid to ask about me, but finally he decided to ask and without any hesitation she said, "I was waiting for a messenger. You have come at the right time. Gautam Buddha is using Osho's body.

"Right now take these twenty-one very precious real pearls as a present to Osho with my congratulations that a soul that has been wandering around in search of a vehicle has found it."

The sannyasin was a little doubtful, because he said, "Osho's body has been poisoned in America. Will Gautam Buddha accept a vehicle which has been poisoned?"

The sincerity of the woman reminds me of Almitra of Kahlil Gibran's PROPHET. She said, "Have you ever heard that a Satan or a devil has been poisoned? It has been the destiny of the Buddhas. Don't think that the body has become impure by poisoning. This has been a fire test, and Osho has come out of it. You take these pearls and my message, and I will be coming myself to pay my respects."

By the way, I have been calling myself "Bhagwan" just as a challenge to this country, to the Christians, to the Mohammedans, to the Hindus. They have condemned me, but none has been courageous enough to explain the condemnation. From faraway sources there have been articles and letters sent to me saying, "Why do you call yourself Bhagwan?" And I have laughed, because why does Ram call himself Bhagwan? Is he appointed by a committee? And a Bhagwan appointed by a committee will not be much of a Bhagwan, because the committee does not consist of Bhagwans. What right have they?

Is Krishna elected by the people as Bhagwan? Is it an election matter? Who has appointed these people? No Hindu has the answer. And a man like Krishna has stolen sixteen thousand women from different people -- they were mothers, they were married, unmarried -- with no discrimination, and yet no Hindu has the courage to object that a man with such a character has no right to be called Bhagwan.

They can call Kalki, a white horse, "Bhagwan." Strange people! And they ask me why I call myself Bhagwan. I don't have any respect for the word. In fact I have every condemnation of it. It is not a beautiful

word -- although I have tried in my own way to transform the word, but the stupid Hindus won't allow it. I have tried to give it a new name, a new meaning, a new significance. I have said that it means the Blessed One, a man with a blessed being, although it was my invention.

The word `bhagwan' is a very ugly word. But the Hindus are not even aware of it. They think that it is something very special. Its root meaning -- *bhag* means a woman's genital organs. And *wan* means a man's genital organs. The meaning of the word `bhagwan' is symbolically that he brings about in the feminine energy of existence, through his male chauvinistic energy, the creation.

I hate the word! I have been waiting for some Hindu idiot to come forward, but they think that it is something very dignified and I have no right to call myself Bhagwan. Today I say absolutely, "Yes, but I have every right to denounce the word." Nobody can prevent me. I don't want to be called Bhagwan again. Enough is enough! The joke is over!

But I accept the Japanese Zen prophetess. And from now onwards I am Gautam the Buddha. You can call me "The Beloved Friend." Drop the word `Bhagwan' completely. Even very intelligent people, people who respect me and love me...

Just the other day I received an appreciation of my book ZARATHUSTRA by an internationally famous journalist. He has praised it, and he has said that after Adi Shankara -- the most famous Hindu philosopher -- I am the second as far as intellectual, rational, spiritual authenticity is concerned.

But still he could not forget the word `bhagwan', why I called myself Bhagwan. But does he know that he is comparing me with Adi Shankara who has been called for over a thousand years "Bhagwan Adi Shankara." And nobody asks the question why.

Anybody would be happy to be compared with Adi Shankara, but I am not. It is not a compliment to me, because Shankara is the reason that Buddhism, which was a higher flowering, was destroyed -- by Shankara and the Hindu priesthood. I cannot accept that Shankara has any genius. He is orthodox, just trying to protect the investment of the Hindu priesthood, which is the world's worst, the ancientmost rotten priesthood.

I refuse to be compared with this man, particularly because he was the reason the roses were destroyed that Gautam Buddha had managed to grow in the soil of this land. In my eyes he is a criminal of the worst kind.

But as far as Gautam the Buddha is concerned, I welcome him in my very heart. I will give him my words, my silences, my meditations, my being, my wings. From today onwards you can look at me as Gautama the Buddha.

I will tell you about the Japanese Buddhist seeress -- she has sent her picture:

"Katue Ishida, mystic of one of the biggest and most famous Shinto shrines in Japan, stated recently after seeing Osho's picture, that: `This is the person that Maitreya the Buddha has entered. He is trying to create a utopia in the twenty-first century. Lots of destructive power is against Him, and some people call Him Satan. But I have never known Satan to be poisoned. He is usually the poisoner, not the poisoned. We must protect this man, Osho. Buddha has entered Him.'"

With great love and respect I accept Ishida's prophecy. She will be welcome here as one of my people, most loved. And by accepting Gautam the Buddha as my very soul, I go out of the Hindu fold completely; I go against the Jaina fold completely.

I have seen and condemned everything that was happening but was not in favor of the Hindu monks, Jaina monks. I have been consistently condemning celibacy as one of the most unnatural acts. Now two Jaina monks have come with their own autobiographies, renouncing the Jaina fold and declaring that behind celibacy all kinds of sexual perversions are prevalent.

Young women are persuaded to become nuns. The family feels fortunate that their daughter has been accepted as a nun, and also financially it is good. In India for a girl to be married is the worst calamity that can happen to a family. But if a girl is accepted as a nun the whole family becomes in a certain way holy. And these nuns are exploited sexually.

I have been in contact with nuns and monks, and they have in privacy accepted that, "You are right, but our problem is we are not educated. If we leave the monkhood the same people who touch our feet are going to kill us or at least are going to reduce us to beggars on the streets."

The Hindu Acharya Tulsi has been trying to get the government to prohibit these two books that have just been published, because he himself is implicated in homosexuality. In fact if the Indian government had any guts the first thing would be to require that all the monks -- to whichever religion they belonged -- should be examined thoroughly, because most probably their perversions of centuries have brought the

AIDS positive. That seems to be their only positive contribution to the world!

Maneesha's sutra:

BELOVED BHAGWAN...

You will have to learn, Maneesha, not to call me by that ugly name again. I am just your friend. That's what Gautam Buddha's prophecy was: "My name after twenty-five centuries, if I can find a vehicle, will be Maitreya Gautam Buddha." Maitreya means the friend. From now onwards you will have to change your old habit.

I am your Beloved Friend. You can call me "Beloved Buddha," which simply means the awakened one. But we have to spread around the earth that I have denounced "Bhagwan." I have in fact, just one day, taken it on myself to denounce it. I don't have any rights on it, but I have every right *not* to call myself Bhagwan.

The sutra:

ONCE A MONK WAS ASKED BY KYOZAN, "WHERE HAVE YOU COME FROM?" TO WHICH THE MONK REPLIED, "FROM YUSHU."
KYOZAN THEN ASKED HIM, "I WOULD LIKE TO KNOW SOMETHING INTERESTING ABOUT YUSHU; WHAT IS THE PRICE OF RICE THERE?"

These are special devices of Zen. Kyozan is provoking the monk by asking this question; he is asking whether he remembers the past, which is no more, the village of Yushu and the price of rice there. But the monk proved equal to Kyozan.

As Kyozan asked, "I would like to know something interesting about Yushu; what is the price of rice there?"...

THE MONK REPLIED, "AS I WAS COMING HERE, I UNINTENTIONALLY PASSED OVER THE BRIDGE OF THE TOWN AND TROD ON THE GIRDERS OF THE BRIDGE, BREAKING THEM."

This is an old, very ancient saying of Buddha, that when you pass a bridge, break it, because there is no way of going back.

ON ANOTHER OCCASION, KYOZAN WAS WASHING HIS CLOTHES AND TANGEN ASKED HIM, "WHAT SHOULD WE DO AT THIS MOMENT?"
KYOZAN ANSWERED, "AT THIS MOMENT, WHERE SHALL WE LOOK?"

Kyozan is saying, "Just find out if there are any bridges connecting you with the past and break them. Be independent of the past, just be here and now in this moment."

Except *this* there is no Zen, no Gautam the Buddha, no religion, no essential and existential experience of life, of love, of this tremendous cosmos. Just be disconnected from the past and be disconnected from the future. Being in this small and still moment you are also the buddha.

TANGEN MADE NO REPLY.

Tangen making no reply is a way of accepting a failure. Kyozan is washing his clothes, neither in the past nor in the future, just herenow; there is no Kyozan, there is only washing of the clothes.

AT ANOTHER TIME KYOZAN SAW A SNOWMAN AND, POINTING TO IT, SAID TO THE GROUP OF MONKS AROUND HIM, "IS THERE ANYTHING WHITER THAN THAT?"
HIS MONKS WERE UNRESPONSIVE.

They could not understand that what Kyozan is asking has nothing to do with snowmen; they are all

imaginary. But he is saying, "If there is a snowman" -- he must be pure white, snow white -- "is there anything whiter?"

There is! Your very being. Nothing can be whiter, more luminous than your own very existence.

Issa wrote:

WHERE THERE ARE HUMANS
YOU WILL FIND FLIES,
AND BUDDHAS.

This whole cosmos consists of everything. If you find human beings you will find flies. Issa is saying, "To find buddhas amongst you is as simple as finding flies." Buddha does not put himself in any superiority game. Buddha breaks down all the games that have been invented by all the traditions and the religions -- the games around God, the games around hell, the games around virtue, the games around sin, all are simply man-made games. Buddha simply wants you to be completely free from man-made projections.

Just be simple and here. Let the stars shower on you and let the lotuses blossom in your being. You are not beggars, you are carrying all the splendor of existence within you; you have just not looked in.

Buddha has brought religion to its very essential simplicity. That's his contribution; against all traditions, against all stupid superstitions, he has rebelled.

If I am accepting him, to use my hands as his gestures, it is only because of his rebelliousness. Of course I am going to refine his rebelliousness -- in twenty-five centuries, too much dust has gathered. Behind the dust the mirror is absolutely clean.

Maneesha has asked:
WE HAVE HEARD YOU HAVE BEEN VERY SICK. WOULD YOU LIKE TO TALK ABOUT IT?

No, Maneesha. Being sick is enough. To talk about it is being more sick. And remember, my body can be sick, I am never sick. I watch everything, whatever happens. I will watch my death as I watched my life, and that's my simple teaching to you.

Before Sardar Gurudayal Singh...
These glasses are for great Avirbhava.
(HE HOLDS OUT HIS GLASSES AND MOTIONS AVIRBHAVA TO THE PODIUM. TOTALLY SURPRISED, AND CHARACTERISTICALLY OVERCOME, HER FLUSTERED RESPONSE DELIGHTS THE WHOLE ASSEMBLY INTO LAUGHTER AND APPLAUSE.)

Yes, great, put them on! Everybody wants to see.

Judy comes back from her honeymoon and is gossiping with her friend, Diane.
"Well?" Diane inquires. "How was your honeymoon night?"

"Oh, Diane!" Judy exclaims. "It was horrible. All night -- up and down, in and out, up and down, in and out. Never get a room next to the elevator!"

Edgar and Louisa Snodgrass are Christian missionaries in Africa. They have been taken prisoner by the local cannibal tribe and are standing in a huge cauldron filled with water. Both are frightened beyond belief. Suddenly, Edgar starts giggling.

"What on earth are you laughing about at a time like this?" Louisa asks with a shocked expression.

"Those bastards don't know it yet," Edgar snickers, "but I just pissed in their soup!"

A Smutz Beer official is naming the winner of the Smutz Beer slogan contest on national television.

"And the winner is Herbert Fine, for his winning slogan: `Smutz Beer -- like love in a canoe.'"

Fine walks up to the stage and receives the ten thousand dollar bill. The official shakes Fine's hand and says, "That's a wonderful slogan, Mr. Fine. Please, tell our national audience why you feel that Smutz Beer is like love in a canoe."

"Sure," says Fine. "It is like love in a canoe because it is fucking close to water!"

Now, Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards with your total consciousness and with an urgency as if this is the last moment of your life.

The totality of consciousness and such urgency is bound to bring you to the very source of your being.

Suddenly you have disappeared from the circumference and you are sitting deep at the center like Gautam the Buddha.

Flowers are showering,
a new breeze,
a fresh fragrance,
an open sky full of stars,
a sense of eternity.
To know this is all there is to know.

To make it clear,

Nivedano...

(Drumbeat)

Relax. Just be a witness of the body and the mind. You are not the body, you are not the mind, you are just a pure watcher, a witness. This witnessing is the very essence of existential religion.

This is not a mere teaching, this is Gautam Buddha's sharing, his own experience of the eternal, giving you freedom from the body and the mind. The Buddha Auditorium suddenly has become a lake of consciousness; personalities have disappeared, there is not even a single ripple in the lake.

Collect as much oceanic experience as possible. You have to bring the buddha back with you. You have to live the buddha in your everyday experience.

Nivedano...

(Drumbeat)

Come back, but come back like buddhas, with the same grace, with the same joy. Just sit for a few minutes to recollect where you have been, who in fact you are.

Okay, Maneesha?
Yes, Buddha.

No Mind: The Flowers of Eternity

Chapter #2
Chapter title: An assembly of two buddhas

27 December 1988 pm in Gautam the Buddha Auditorium

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BELOVED BUDDHA,
ON ONE OCCASION WHEN A MONK ASKED KYOZAN THE MEANING OF BODHIDHARMA COMING FROM THE WEST, KYOZAN DREW A CIRCLE IN THE AIR AND PUT THE CHARACTER FOR BUDDHA INSIDE IT. THIS LEFT THE MONK WITHOUT WORDS.
AT ANOTHER TIME, KYOZAN WAS LIVING IN SEKITEI TEMPLE IN KOSHU. A MONK CAME UP TO HIM AND SAID, "MASTER, DO YOU KNOW CHINESE CHARACTERS?"
"AS FAR AS BEFITS MY POSITION," RESPONDED KYOZAN.
THE MONK THEN CIRCLED KYOZAN ONCE IN THE ANTI-CLOCKWISE DIRECTION AND ASKED HIM, "WHAT CHARACTER IS THIS?"
KYOZAN DREW THE CHARACTER FOR THE NUMBER TEN. THEN THE MONK WALKED AROUND HIM IN A CLOCKWISE DIRECTION AND ASKED WHAT CHARACTER THAT WAS.
KYOZAN CHANGED THE FIGURE TEN (WHICH LOOKS LIKE A PLUS SIGN) INTO A SWASTIKA.
THE MONK THEN DREW A CIRCLE AND PRETENDED TO HOLD IT IN BOTH HIS HANDS AND ASKED KYOZAN, "WHAT CHARACTER IS THIS?" AT WHICH KYOZAN DREW A CIRCLE AROUND THE SWASTIKA.
THE MONK THEN PRETENDED TO BE RUCIKA, THE LAST OF THE ONE THOUSAND BUDDHAS OF THE PRESENT KALPA, AT WHICH KYOZAN COMMENTED, "THAT IS RIGHT! THAT IS WHAT ALL THE BUDDHAS HAVE KEPT -- YOU ALSO, I ALSO. TAKE CARE OF IT!"

Maneesha, I am feeling so light, just by dropping a single word. I feel I can fly like a swan to the eternal snows of the Himalayas. That small word I had chosen as a challenge to this country's whole past. For thirty years I carried that word.

There are so many Hindu scholars, shankaracharyas, Jaina monks -- none of them had the courage to challenge me on the word. Perhaps they were aware that to challenge me on the word would be an exposure of the whole Hindu structure of society, which is the ugliest in the world.

But the man who wrote the MANUSMRATI five or perhaps seven thousand years ago is still ruling the Indian mind. He was called Bhagwan Manu, because he gave the morality and the character to Hindu society. The Hindu society is one of the most spiritually enslaved societies. Its slavery is in its caste system. The caste system is the ugliest you can conceive. It also labels the woman as an inferior creature, spiritually incapable of being enlightened.

Gautama the Buddha rebelled against the caste system; that was his great crime.

In his presence it was impossible to argue with him. He was not a man of argument but of existential presence. Scholars, pundits, brahmins approached him, but his very climate was enough to silence them. They did not have courage enough to question this man's single-handed rebellion against the most ancient society in the world. Just because of this, I see Gautam the Buddha as the only man in the whole past of human history who knew what freedom is.

Yesterday you witnessed a historical moment.

I have accepted Gautam Buddha's soul as a guest, reminding him that I am a non-compromising person,

and if any argument arises between us, "I am the host, and you are the guest -- you can pack your suitcases!" But lovingly and with great joy he has accepted a strange host -- perhaps only a strange man like me could do justice to a guest like Gautam the Buddha. Twenty-five centuries ago he was the most liberated, but in twenty-five centuries so much water has flowed down the Ganges. It is a totally new world of which he knows nothing.

With great respect he will have to depend on me to encounter the contemporary situation.

He understood it immediately. His clarity of vision has remained pure all along these twenty-five centuries. I am blessed to be a host of the greatest man of history. And you are also fortunate to be a witness of a strange phenomenon.

When Gautam Buddha died, the brahmins, the priesthood which has been a curse to this country, destroyed everything that Buddha had created. All those beautiful roses were burnt alive. There were three categories of people: those who were enlightened simply left the country to convert the whole Far East; those who were not enlightened either suffered death or were forced to become part of the *sudras*.

It was one of the great contributions of Doctor Ambedkar to discover that the *chamars*, the shoemakers, are really Buddhists who have been reduced to shoemaking by the Hindu priesthood. With their lives at risk, the poor fellows preferred this utter humiliation and indignity. But Buddhism disappeared completely from its own land.

You will not believe how revengeful the priesthood is. They burnt the Bodhi tree under which Gautam Buddha had become enlightened; even the tree could not be tolerated. The tree that exists now in Bodhgaya is not the original tree. It was just a coincidence that before the original tree was destroyed by the brahmins, a great emperor, Ashoka, became interested in Gautam Buddha and his awakening. He is the only great emperor who lived like Buddha's bhikkshus, who begged his food in his own capital.

He cut a branch of the original tree and sent his own daughter, Sanghamitra, to Ceylon to plant the tree and to plant the seeds of Buddha's great awakening in Sri Lanka.

Just after India became liberated, Jawaharlal Nehru, the first prime minister of this country, was in immense love with Buddha. He asked that a branch from Sri Lanka should be brought back. It is a faraway descendant of the original tree under which Gautam Buddha became enlightened, but yet it carries the same juice.

So the tree you see now in Bodhgaya is not the original tree. The original has been burned. Such is the revengeful attitude of all priesthood around the world.

I wanted the Hindu priesthood to challenge me on the word `Bhagwan'. But knowing me perfectly well, they simply avoided the challenge because it was going to expose all their incarnations of god.

You will not believe what kind of criminals have been called "Bhagwan" by Hindus.

As an example I would like to tell you: Parasuram is one of the incarnations of a Hindu god. His old father, according to the Hindu scriptures, was a great seer. But I don't think that is right, because a great seer will not be suspicious of his wife. A great seer transcends all these small desires and longings, jealousies. I will call that man, not a seer, but one of the blindest of people because he was suspicious that when he goes to the river early in the morning in the dark, the Moon God comes to have a love affair with his wife. Such idiots!

The moon is not a god; it is just a piece of this planet. But he ordered his son, Parasuram, "Until you cut off the head of my wife, your mother, my suspicion and my jealousy will go on burning like fire in my heart."

Parasuram, without asking, "What are the reasons for this jealousy? A man like you is not supposed to be jealous, and in your old age..." he simply went and cut off the head of his own mother. Just because of his obedience to his father, howsoever irrational and stupid, Hindus have called him "Bhagwan." I never had any desire to belong to this category of criminals.

Yesterday, dropping that word, I have disconnected myself with this land, its ugly heritage, its slavery.

One friend has asked if it was a mistake when I referred to Tulsi as Hindu, or do I mean it. I'm not any infallible pope, but that was not a mistake; I mean it.

Jainism never could become an independent religion. It depends for all its necessities on Hindus. It is only a philosophy, not a religion; a Hindu cult, but not a culture. No Jaina would be ready to make shoes; no Jaina would be ready to clean toilets. What kind of culture is this? It is simply a small branch of the Hindu heritage, maybe differing on a few philosophical points, but that does not make it a religion. So, with absolute awareness I called Acharya Tulsi a Hindu.

The people that Hinduism has been worshipping as gods... It is so hilarious! Krishna is worshipped as the perfect god and he is the man who forced this country into the greatest war India has ever known. It was an unnecessary massacre. It left Hindu society without a spine. It became so afraid of war that it has been available for anybody to invade it.

For two thousand years it has remained a country enslaved by small barbarian tribes -- this vast continent -- but nobody wanted any violence. The mind of the whole country settled into the consolation of fatalism: "If somebody is coming to invade -- Moguls, Hunas, Turks, Mongols, anybody -- this is destiny, you cannot avoid it. It is better to accept it; it is destined by God." That's why even after the freedom from the British empire, forty years have passed, and one wonders what we had asked freedom for.

Freedom has two wings -- from and for. A freedom that is only "from" is not worth the name. Freedom has to be for something greater.

But India continues to become more and more poor, more and more uneducated. And the stupid politicians promised the country, "We are going to lead you into the twenty-first century."

The country is not even in this century. It still lives according to Manu, seven thousand years back; it still worships Krishna, five thousand years past. It seems all that has to happen has happened for this land. It has no future; its dark night has no dawn.

By dropping the word `Bhagwan' I have disconnected myself absolutely from an ugly tradition -- inhuman, barbarious. It has created a mind for slavery, uncreative in every sense, and in the name of spirituality every kind of nonsense goes.

Gautam Buddha fought like a lion. I am immensely happy that he has chosen me. His area of fight was very small, just the state of Bihar in North India; my field of work is the whole world.

I have to fight not only against the Hindu superstitions, I have to fight with the Mohammedans, with the Christians -- alone, but with great rejoicing, hoping that the courageous ones are going to join my caravan.

The fight is at the most crucial time. The world cannot be saved. These coming twelve years are going to be the last for this beautiful planet to breathe, to blossom into flowers. My work and yours is to find the chosen people before the idiotic politicians destroy the world. Let us create as many buddhas as possible because they will be the only ones whose bodies may be destroyed but whose souls will have wings to fly across the sun into the blue sky and dissolve into eternity with joy, with dance, with gratitude.

Maneesha has brought a few beautiful sutras.

BELOVED BUDDHA,
ON ONE OCCASION WHEN A MONK ASKED KYOZAN THE MEANING OF BODHIDHARMA COMING FROM THE WEST...

It is a traditional question containing many implications: "Why did Bodhidharma come from India to China?"

Certainly the first implication is that India was no longer receptive to the highest flight of consciousness of Buddha. Bodhidharma was in search of fresh ground, of new pastures.

KYOZAN DREW A CIRCLE IN THE AIR AND PUT THE CHARACTER FOR BUDDHA INSIDE IT.

Without saying a word, just making a circle in the air and putting the Chinese character for Buddha inside it... not a single word is spoken but everything is said, including that which cannot be said in any way. He is indicating that life is like a circle in the air, very fragile. Like a writing on the sands on the beach, and a tidal wave comes and takes away all the writing or a wild breeze comes and disturbs everything that is written.

Kyozan is saying that your life is even more illusory, just a circle in the air; you cannot even see it. But inside the circle a tremendous force of consciousness, represented by the Buddha, is hidden in all its splendor.

Bodhidharma coming to China was carrying the message, "Don't just waste your life on the circumference, which is nothing but a circle drawn in the air. Look inwards. Always remember that the difference between life and death is not much -- just a few breaths, a few heartbeats missed, and you are no more in the body. But inside, in this ephemeral circle of air is the very solid, immortal rock of the Buddha."

Bodhidharma went to China to carry the message to which India had become absolutely blind and unreceptive.

THIS LEFT THE MONK WITHOUT WORDS.

He could see the great insight of Kyozan.

AT ANOTHER TIME, KYOZAN WAS LIVING IN SEKITEI TEMPLE IN KOSHU. A MONK CAME UP TO HIM AND SAID, "MASTER, DO YOU KNOW CHINESE CHARACTERS?"
"AS FAR AS BEFITS MY POSITION," RESPONDED KYOZAN.

I have to remind you that Chinese or Japanese or other Far Eastern languages don't have any alphabet. They have only characters. It is very difficult to understand those languages unless you are born there because you need to know thousands of characters to read even an ordinary newspaper, and those characters are very symbolic.

One friend showed me a Chinese character. I tried in every way to work out what this character could be but I had to accept failure. The man said, "It is a very simple character, but unless you know there is no way to discover it."

It is just a symbolic roof with two symbolic women. Neither can you figure out that these are women and this is the roof... And the man told me, "This character means constant quarrel: two women under one roof; but it also means battle, fight, war."

He had been learning Chinese for almost thirty years, but he was still not confident about the ancient scriptures.

So when the monk asked, "Do you know the Chinese characters?" Kyozan responded, "As far as befits my position. I cannot say I know Chinese characters, I can only say I know a few characters which are needed for my work."

THE MONK THEN CIRCLED KYOZAN ONCE IN THE ANTI-CLOCKWISE DIRECTION AND ASKED HIM, "WHAT CHARACTER IS THIS?"
KYOZAN DREW THE CHARACTER FOR THE NUMBER TEN.

One wonders -- why number ten? Moving around you anti-clockwise, why should it mean ten?

I have tried hard. My own understanding is, all the languages of the world have ten digits as the basis of their mathematics, and those ten digits come from the ten fingers of man.

Man started counting on his fingers. I still do! And howsoever hard I try, at the most I reach to the third finger. By the time I reach the fourth I have forgotten whether it is fourth or fifth....

This character within an anti-clockwise movement can simply mean that you will be limited to the small numbers -- up to ten. You cannot go further than that. If you want to go further you will have to move clockwise -- that is how existence is moving. Anti-clockwise, you will be stuck with your own fingers.

KYOZAN DREW THE CHARACTER FOR THE NUMBER TEN. THEN THE MONK WALKED AROUND HIM IN A CLOCKWISE DIRECTION AND ASKED WHAT CHARACTER THAT WAS.
KYOZAN CHANGED THE FIGURE TEN (WHICH LOOKS LIKE A PLUS SIGN) INTO A SWASTIKA.

The swastika is, perhaps, the ancientmost symbol in the world. It moves clockwise.

When Adolf Hitler came to power, he wanted for his flag some ancient symbol. He sent his messengers to India, to Tibet, to China, and they all came to the conclusion that the swastika is the ancientmost symbol in the world. It means progress, it means being in tune with existence, it means victory. But the people who had brought this message from the eastern countries made the flag for Adolf Hitler, but forgot to make the swastika clockwise. They made it, but because it was unknown to them they made it anti-clockwise.

Now the people who understand numerology, symbology, say that Adolf Hitler's defeat is because of this wrong swastika character on his flag. I will not go along with them; that is nonsense. Clockwise or

anti-clockwise is not going to decide the fate of a war.

But Kyozan is right in the sense that if you are in tune with existence, you may have the possibility of your potential coming to a flowering. Don't go against the current; that way your defeat is certain. Go with the current; that way you are relaxed, joyful, floating with the stream, and you will reach to the ocean -- to the vast oceanic consciousness.

THE MONK THEN DREW A CIRCLE AND PRETENDED TO HOLD IT IN BOTH HIS HANDS AND ASKED KYOZAN, "WHAT CHARACTER IS THIS?" AT WHICH KYOZAN DREW A CIRCLE AROUND THE SWASTIKA.

The swastika is the symbol of time, clockwise. But time is nothing but a mind projection. If there is no mind, there is no time. Do you think the bamboos around the Buddha Auditorium know anything about time? Do you think the sun rises according to a clock? The whole existence goes on without having any sense of time. Time is a projection of the human mind. Except in your watches and clocks there is no time.

Kyozan did well. He drew a circle in the air around the swastika -- that too is in the air. He is saying, all that our mind can do is made of the same stuff as dreams are made of.

THE MONK THEN PRETENDED TO BE RUCIKA, THE LAST OF THE ONE THOUSAND BUDDHAS OF THE PRESENT KALPA, AT WHICH KYOZAN COMMENTED, "THAT'S RIGHT!"

This is the Buddhist mythology: that every kalpa means millions of years in which a world is born and dies -- that is one kalpa. This earth was born four billion years ago, and it seems we have most probably twelve years more. There is every indication that by the end of this century we are going to commit suicide.

In this whole kalpa there are one thousand buddhas, and Rucika, mythologically, is thought to be the last buddha of the present kalpa.

THE MONK THEN PRETENDED TO BE RUCIKA, THE LAST OF THE ONE THOUSAND BUDDHAS OF THE PRESENT KALPA, AT WHICH KYOZAN COMMENTED, "THAT'S RIGHT! THAT IS WHAT ALL THE BUDDHAS HAVE KEPT -- YOU ALSO, I ALSO. TAKE CARE OF IT!"

The only thing to be taken care of is your innermost being, symbolized by the buddhas. Lose everything and you lose nothing. Empires disappear in the air like soap bubbles. But don't lose your buddha. That is your eternal treasure, your immortality, your master key to open all the mysteries of existence.

Shosha wrote:

TO WAKE, ALIVE,
IN THIS WORLD.
WHAT HAPPINESS!
WINTER RAIN.

Just suddenly in winter, when it is not expected, comes a rain cloud, and showers create so many rainbows.

Shosha is saying,
"To wake, alive,
In this world, where everything is mortal --
what happiness! Winter rain."
Every morning when you wake up, remember it.

I have come across a man, well-educated, a retired professor of mathematics, who suddenly became very much afraid of sleeping. His family brought him to me. They said, "He is absolutely rational in everything except he does not like to sleep. Moreover, he goes on waking others in the family."

He would knock on the doors of his daughter-in-law, "Are you awake?" Now, just to answer him her sleep is disturbed. But the whole night... what else can he do?
I asked him, "What is the fear? Why don't you want to sleep?"

He said, "The fear is that if I go to sleep, what is the guarantee that I will wake up alive."

I said, "This is certainly a very significant problem. But who told you that you are alive?"
He said, "I am not alive?"

I said, "As far as I can see you have been dead since you retired. You can sleep; you cannot lose anything, you are dead already."

He said, "That solves the problem. All these people have been bothering me: `Sleep!' but nobody could give the right answer. You convinced me. If I am dead already, who cares?"

I went to see him the next morning. He was taking his breakfast. He welcomed me with great love and said, "It is a miracle! I awakened alive."

And I said, "Remember, if you don't sleep you will be dead. If you sleep there is a possibility you may wake up alive."

After twenty years I went back to the city. He had become very old, and he said to me, "Now I have come with a very different question: I want to die."

I said, "Sleep well. One day it is certain, I can guarantee you will not wake up. The best place to die is in bed. Ninety-nine percent of people die in bed. That is the most dangerous place."
He said, "My God! I have been sleeping on a bed."
I said, "You start sleeping on the mattress down on the floor."
He said, "What is that going to do?"

I said to him, "Remember, there is no way to avoid death. You can make every effort, and the best thing is not to go to bed. The bed is very close to the cemetery."

I have heard about an old Jew who was dying, a very rich man. His four sons were discussing: "The old fellow is going to die. What to do about the funeral procession?"

The youngest son said, "He always wanted to have a Rolls Royce. The poor fellow could not manage it, not because he did not have the money, but it was impossible to part him from his money. Once he had got hold of it, then that money could not be used in any way. But we can have for his funeral procession a Rolls Royce -- at least once, a one-way drive. He will not come back."

The second son said, "Don't be stupid. What does it matter to a dead man whether he is riding the Rolls Royce or just a bullock cart. An unnecessary waste! You are too young, you don't understand."

The third son said, "So you propose a bullock cart. My feeling is: we are four, we can carry him on our shoulders. The cemetery is not far away."

The old man was listening to everything. He suddenly sat up in the bed and said, "Where are my shoes?"
One son said, "Shoes? Are you going to die with your shoes on?"

He said, "No. I simply want my shoes, because I am still alive enough to walk down to the cemetery! Listening to the great discussion that is going on, the cheapest way is..."

But whatever you do, Shosha is right:

TO WAKE, ALIVE -- again --
IN THIS WORLD.
WHAT HAPPINESS!
WINTER RAIN.

Maneesha has asked:
BELOVED BUDDHA,
GAUTAMA THE BUDDHA DIED BY POISONING. YOU HAVE SURVIVED IN SPITE OF BEING POISONED. IS THERE ANY CONNECTION BETWEEN THE TWO? IS THERE A PARTICULAR SIGNIFICANCE IN THE TIMING OF YOUR DECLARATION THAT GAUTAMA BUDDHA IS LIVING ON IN YOU?

Maneesha, it is true Gautam Buddha died of poisoning. The fact is, he was too old, eighty-two years old,

and tired. Forty-two years just walking from village to village... He could not fight back against the poison. But his work was incomplete.

In fact the work of a buddha is always going to be incomplete. It is an intrinsic part of spreading the fire of awakening. You cannot conceive that the whole world will become awakened, but people like Gautam the Buddha are the dreamers of the impossible. They hope against hope. He had to leave because his body was tired and old and could not survive the poisoning. But he left with a dream that he may find somewhere someone to carry on his dream of growing more lotuses in the world. These twenty-five centuries he has been wandering like a white cloud, searching.

It is my great destiny that he has chosen me to be his host. I will do -- in fact I have been doing already -- the same kind of work of spreading awakening. Hence it is not a problem to me. An ancient buddha residing inside will certainly strengthen my work.

You are asking about poisoning, "Is there any connection?" Certainly, seeing that I have overcome the poisoning, which was far more dangerous than the poisoning that Buddha suffered. The poisoning has been a great purification for me. This purification makes me receptive to the wandering soul of Gautam Buddha.

He is not a weight. He is rather more like wings. He is not the man to dictate anything -- the pure agnostic, the greatest individualist, the utter rebel. I have been, without knowing, preparing a home, a shelter, for a wandering Buddha. It is my fortune that he has accepted me to be his home for a few days at least.

You are also fortunate to be the assembly of two Buddhas, a bridge stretched between twenty-five centuries, so rich that if you miss, nobody except yourself will be responsible for it.

It is time for Sardar Gurudayal Singh. Gautam the Buddha may not be aware... because I don't find in his scriptures any sense of humor. But now in this assembly even a dead man will start laughing.

Polanski, the Polack, applies for a job at the Poona Travel Agency. He tells them that he worked three years for Polish Airways. The personnel director calls Polish Airways to see what kind of an employee Polanski was.

His previous boss says:

"He is a meathead, a cheat, a dumb bunny, a busybody, a loafer, a birdbrain, a sneak, a numbskull, a loudmouth, a fruitcake, a dodo, a chiseler, a bigot, a wino, a lamebrain, a dunce, a boob, a bananahead, an ass, a screwball, a dumbdumb, a nincompoop, a goofball, a dimwit, a pig, a hockey puck, a klutz, a dumkopf, a fuddy-duddy, a ding-a-ling, a lush, a weirdo, a dunderhead, a moron, a bungler, a mental midget, a turkey, a bloodsucker, a bully, a muttonhead, a slavedriver, a vulture, an imbecile, a tightwad, a dingbat, a braggart, an animal, a puttyhead, a bitcher, a clown and an idiot! Still, I recommend him for the job."

"Why on earth would you recommend him?" asks the personnel director.

"Because," the previous boss says, "he was our best employee!"

Hymie Goldberg is lying on the psychiatrist's couch.

"So what seems to be the problem?" the shrink asks.

"Well, Doc," Hymie replies. "For the past two months, every morning at eight-thirty, I take a huge shit!"

"Really?" says the psychiatrist, after a moment's silence. "Why, millions of people would love to be that regular. So, what is the problem?"

"Well, Doc," Hymie replies, "I don't get out of bed until nine!"

Marco is a newcomer to the country. Although he does not know the language well, he manages to meet Janet and dates her for several weeks. Then, Janet invites Marco to her house for dinner. When he arrives Janet excuses herself and goes off to the kitchen to help her mother. Marco gathers up all his courage and says: "Sir, I wanna ask for your daughter's gland."

"What?" cries the father. "You mean you want my daughter's *hand*?"

"No," says Marco. "I'm fed up with hand jobs. Now I want the gland!"

The quiz show moderator says to the contestant, "Okay, Mr. Clump, and now, for the one hundred thousand dollar question, what is the difference between Ronald Reagan and a bucket of shit?"

Clump thinks for a second, then smiles knowingly and declares, "The bucket!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards with your total consciousness, and with an urgency as if this moment is going to be the last in your life.

The center of your being is not far away. As you come closer, a strange coolness, a silence starts becoming deeper. A light that has no source, a blissfulness... thousands of flowers start raining on you.
This moment, you are the buddha.

This is your ultimate reality. The only character to be remembered is witnessing. The buddha consists only of witnessing.

To make it clear,

Nivedano...

(Drumbeat)

Relax, and just be a witness. You are not the body, you are not the mind. You are just a pure witness standing by the side. This witnessing is the very soul of a buddha.

The night was beautiful in itself, but ten thousand buddhas melting into an oceanic consciousness has made the night a splendor, a miracle.

Just remember one thing: when Nivedano calls you back, gather as much light, as much fragrance, as much existential juice as you can, and persuade the buddha to come along with you. Finally, he has to become your everyday action, gesture, word, silence -- everything. The circumference of your life has to disappear, giving place to the center.

This is the greatest rebellion and the only living religiousness: to bring buddha into your ordinary life, simply, innocently.

Nivedano...

(Drumbeat)

Come back... with all the grace of a buddha, with all the beauty and the joy. Sit for a few minutes just to recollect the golden path that you traveled to reach to your center, and the encounter with the buddha, and the experience of just pure witnessing.

Slowly slowly, that which looks like a faraway peak of consciousness will become your simple, ordinary being. That will be the most historical moment for you.

Okay, Maneesha?
Yes, Buddha.

No Mind: The Flowers of Eternity

Chapter #3
Chapter title: A meeting of two rivers

28 December 1988 pm in Gautam the Buddha Auditorium

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BELOVED BUDDHA,
ONCE KAKUSAN WENT TO SEE KYOZAN. RAISING HIS FOOT, KAKUSAN SAID, "THE TWENTY-EIGHT INDIAN PATRIARCHS WERE LIKE THIS, AND THE SIX PATRIARCHS OF THE COUNTRY OF T'ANG WERE LIKE THIS, AND YOU ARE LIKE THIS, AND I AM LIKE THIS!"
KYOZAN CAME DOWN FROM THE ZEN SEAT AND HIT HIM FOUR TIMES WITH THE WISTERIA STAFF.
AFTER KAKUSAN BECAME ENLIGHTENED, AN ASCETIC ONCE SAID TO HIM, "WHAT IS THE TRUE MEANING OF BUDDHISM?"
KAKUSAN REMAINED SILENT AND BOWED TO HIM.
THE ASCETIC ASKED, "ARE YOU BOWING TO A MAN OF THE WORLD?"
KAKUSAN REPLIED, "DON'T YOU SEE WHAT I AM SAYING? I AM YOUR FAMOUS DISCIPLE!"
AT ANOTHER TIME KYOZAN, ON SEEING A MONK APPROACH HIM, RAISED HIS MOSQUITO FLAPPER. AT THIS, THE MONK SHOUTED LOUDLY, "KWATZ!"
KYOZAN COMMENTED, "THERE IS SUCH A THING AS SAYING `KWATZ,' BUT TELL ME, WHERE WAS MY MISTAKE?"
THE MONK REPLIED, "IN IMPROPERLY POINTING TO AN EXTERNAL OBJECT" -- AT WHICH KYOZAN HIT HIM.

Maneesha, the new situation, the new responsibility that I have taken upon myself has raised many questions from different quarters. Perhaps it will take a little time to clarify any questions, doubts, suspicions or mere curiosities.

The first thing is from the chief of staff of United Press International. He has sent a telegram asking me, now I have allowed Gautam Buddha to be my guest, have I become a Buddhist? In the same reference he has asked: "What about your followers? Are they also now part of an organized religion? Have they also become Buddhists?"

The question is absolutely relevant, but my answer may baffle the chief of staff of UPI.

Gautam the Buddha has taken shelter in me. I am the host, he is the guest. There is no question of any conversion. I am a buddha in my own right, and that is the reason he has felt to use my vehicle for his remaining work. He has been waiting, a wandering cloud for twenty-five centuries, for a right vehicle.

I am not a Buddhist. Neither is Gautam the Buddha's intention to create Buddhists, or to create an organized religion. Even twenty-five centuries before, he never created an organized religion. The moment truth is organized it becomes a lie. An organized religion is nothing but a hidden politics, a deep exploitation by the priesthood. They may be shankaracharyas, imams, rabbis, or popes, it makes no difference.

Gautam Buddha did not leave behind him any successor. His last words were, "Don't make my statues, don't collect my words. I don't want to become a symbol which has to be worshipped. My deepest longing is that you will not be imitators. You don't have to be Buddhists because your own potential is to be a buddha."

I would like to say: I don't teach Buddhism, or any `ism' for that matter. I teach the buddha himself. The

people who are with me are not part of any organized religion. They are independent, individual seekers. My relationship with them is that of a fellow traveler.

By the way, I have to remind you of Gautam Buddha's prophecy twenty-five centuries ago: "When I come again I will not be able to be born through a woman's womb. I will have to take shelter in a man of similar consciousness and the same height and the same open sky. I will be called `The Friend.'"

A tremendous freedom is implied in the word. He does not want to be anybody's guru, he simply wants to be a friend. He has something to share, with no conditions attached to the sharing.

This also will help you, because a few sannyasins have been confused how they will make the difference between the ancient Gautam Buddha and me. Gautam Buddha's prophecy helps to clarify the confusion.

Although he has taken shelter in me, I will not be called Gautam the Buddha. I will love to be called according to his prophecy: Maitreya The Buddha. `Maitreya' means the friend. That will keep the distinction. There will not be any confusion.

As far as I am concerned, I have always been against any organized religion. My love, my longing is to create as many individuals in the world as possible, utterly independent, in absolute freedom of their soul, no fetters of Christianity or Hinduism or Mohammedanism. No scriptures, no teachings... no discipline except a self-awareness, a flame burning in your very soul, making you aware and alert and a witness.

There is a small community of Buddhists in Maharashtra. They are Buddhists newly converted by Doctor Babasaheb Ambedkar. These are the untouchables whom Hindus have been exploiting for centuries, humiliating them utterly disgracefully. These are the most oppressed, exploited, humiliated human beings upon the earth.

But Babasaheb Ambedkar could not convert all the untouchables, who are one-fourth of the Hindu fold. He himself was not a meditator. His effort to convert the untouchables into Buddhists was in order to take them out of the Hindu fold, so they can gain their dignity as human beings. This was a political step, a social revolution, but it has nothing to do with spirituality.

I have received a message from that small community that Doctor Ambedkar converted, hoping that perhaps I will give them an organized religion. I am sorry to say, the very word `organization' is irreligious.

I do not teach religion, I teach religiousness -- a quality, not a membership of any church but a quality that transforms your being, brings the flowering of your potentiality.

Those Buddhists who have been left in a kind of darkness and in difficulties, I am available to help them not to be Buddhists but to be buddhas. Less than that is below my comprehension. I want a world full of buddhas, absolutely free to fly in the open sky.

Truth brings freedom, meditation brings freedom -- freedom from scriptures and freedom from the words of the ancients. It brings a silence, a peace, and a sense of eternity, immortality, deathlessness. It brings a dance to your life, a new song, a new music, a new way of living in grace and love. But it has nothing to do with any organized religion.

All organized religions have proved criminals, murderers. They have done nothing but massacre. They have burned living human beings all over the world. If we want a new world, we have to get rid of all organized religions. Religiousness is just like love. Have you ever heard of organized love?

It reminds me....

Just the other day in England the Duke of Edinburgh made a very strange statement. In the parliament they were discussing curtailing hunting because so many species of animals are simply disappearing.

The Duke of Edinburgh is a well-known hunter. He did not agree with the parliament, and he said, "There is no difference between hunting and purchasing meat from a butcher's shop." And to give an example, perhaps not knowing its implications, he said, "The difference between hunting and purchasing meat from a butcher is the difference between a married woman and a prostitute, and there is no difference between a married woman and a prostitute." The parliament was shocked.

They have prevented me from entering England, but I have my own ways of entering...! I have been saying this again and again for three decades, that there is no difference between marriage and prostitution. Marriage is a little longer contract, prostitution is a shorter contract. Both are purchased with money.

But he did not think it through. What does it mean? Queen Elizabeth is a prostitute? England is ruled by a prostitute? But it is true! And prostitution will be dropped only if marriage disappears. Prostitution is a by-product of marriage, and while marriage remains there is no way to avoid prostitution.

For centuries, every society has tried to destroy prostitutes, but they don't understand that it is a by-product. No by-product can ever be destroyed. Can you destroy your shadow? Your shadow is simply a by-product.

Marriage creates a bondage, and every bondage creates a tremendous desire to have a little freedom at least once in a while. That freedom creates the prostitutes.

But why keep all the women either as slaves in the name of marriage or as prostitutes? It is so ugly, so barbarious. Just drop marriage and let every woman be utterly free and independent.

Love cannot be purchased, and if you purchase it, it cannot be love. You can love out of freedom, and your love should enhance the freedom. If it destroys freedom it is committing suicide itself.

One sannyasin has asked: "Now you have disconnected yourself absolutely and categorically from the Hindu fold and the Jaina fold, in fact, from the whole past of this country. Will you still be criticizing Hindus and Jainas?"

Of course. Now my sword will be sharper, and my hammer will be bigger. In fact, I have disconnected myself absolutely from any fold, any organization for this very purpose. And on my own I am not going to create any organization. That will be against my very being, against my whole life's effort.

My love is freedom, and those who have gathered around me -- and many more will be coming -- they have to remember it. You are not becoming a member of any church. You are just joining hands with friends who are traveling on the same path. At any moment you can leave the path. Everyone is welcome to join, and everyone is welcome in freedom, with blessings, if he wants to go to seek somewhere else.
I bless all kinds of seeking on all paths.

Before the sutras, a little biographical note:

KAKUSAN WAS A DISCIPLE OF KYOZAN. AFTER HIS ENLIGHTENMENT HE LIVED ON MOUNT KAKU FROM WHICH HIS NAME IS DERIVED -- KAKUSAN.
WHEN HE WAS ABOUT TO DIE, KAKUSAN COLLECTED A PILE OF FIREWOOD DEEP IN THE FOREST. AT NOON HE REFUSED HIS MEAL, WENT TO THE PILE OF WOOD, LIT IT AND CLIMBED ON TOP. KAKUSAN THEN PUT HIS UMBRELLA BEHIND HIS HEAD TO MAKE A HALO. THUS HE ENDED HIS LIFE IN THE FLAMES, HOLDING OUT HIS STAFF LIKE THE DEMON-SUBDUING VAJRA.

Standing, he died in the fire. It must have been a very strange sight: when the fire cooled, he was still standing -- utterly burned, dead, but holding his staff straight. That staff has made many seekers enlightened.

It has to be remembered that a man of the quality of Kakusan I call a religious man. Only one who knows his life can know his death; they are two sides of the same coin. If you have never known life, you will never know death. And to miss life and death and the whole beauty of both is to miss the very meaning of existence.

The sutra:

BELOVED BUDDHA,
ONCE KAKUSAN WENT TO SEE KYOZAN. RAISING HIS FOOT, KAKUSAN SAID, "THE TWENTY-EIGHT INDIAN PATRIARCHS WERE LIKE THIS" -- standing on one foot....

The meaning of it is: utter balance, no trembling inside, utter silence.

I am reminded of one of the most important disciples of Gautam Buddha, Vimalkirti. He was a great philosopher. When for the first time he came to see Buddha, he was very proud of his philosophical trainings. He said to Buddha, "You talk so much about freedom. What is freedom?"

Buddha said to Vimalkirti, "You can lift up one of your feet and stand on the other." He lifted his left foot up and was standing on the right foot when Buddha said, "Now, lift the right foot up also."

Vimalkirti said, "What nonsense! One foot is enough, two feet is impossible."
Buddha said, "You seem to be a man of understanding."

Freedom is standing on one foot; the other foot is responsibility. Freedom brings tremendous responsibility -- not in the old sense that you have been told about, not as a duty, but as a spontaneous and conscious "response-ability."

There are two kinds of possibilities: either you react or you respond. A man who lives in his mind, reacts. He reacts according to his conditioning as a Christian, as a Hindu, as a Mohammedan. But his

reaction is mechanical, any robot can do it. He has been conditioned to do it, hence he is doing it. But it is not out of his own spontaneity, it is not coming from his state of no-mind. When you respond from the state of no-mind -- out of your meditation, not out of your conditioning -- it is response, it is not reaction.

Freedom brings responsibility. You act not according to any commandments, you act not according to Manu or Moses or Jesus, you act according to your own light. And whenever you act according to your own light, there is immense fulfillment, a deep rejoicing.

ONCE KAKUSAN WENT TO SEE KYOZAN. RAISING HIS FOOT, KAKUSAN SAID, "THE TWENTY-EIGHT INDIAN PATRIARCHS WERE LIKE THIS" -- standing on one foot in utter balance -- "AND THE SIX PATRIARCHS OF THE COUNTRY OF T'ANG WERE LIKE THIS TOO, AND you ARE LIKE THIS, AND I AM LIKE THIS!"

Every man of consciousness has a tremendous balance in his life, in his actions, in his gestures. His whole life becomes a dance in balance. And those are the few people who have known the ultimate flowering of consciousness.

KYOZAN CAME DOWN FROM THE ZEN SEAT AND HIT HIM FOUR TIMES WITH THE WISTERIA STAFF.

Kakusan was standing on one foot. KYOZAN CAME DOWN FROM THE ZEN SEAT AND HIT HIM FOUR TIMES WITH THE WISTERIA STAFF -- the Zen staff. What is the meaning of this? He hit him four times because unless you can remain balanced in times of difficulties, in dark nights of the soul when the dawn seems to be almost impossible... when you have lost every hope of finding the truth, when you have lost the friend who was sharing his insight with you and you feel utterly blind, in all these situations if you can still remain balanced, then there is no problem. Your balance will start flowering on its own accord.

Hitting him four times, Kyozan watched. Kakusan did not move, did not lose his balance, did not even ask him, "Why are you hitting me?" A man of balance does not care whether the night is dark, whether life is coming to an end. In every situation and circumstance his balance is never lost.

AFTER KAKUSAN BECAME ENLIGHTENED, AN ASCETIC ONCE SAID TO HIM, "WHAT IS THE TRUE MEANING OF BUDDHISM?" KAKUSAN REMAINED SILENT AND BOWED TO HIM.

Without saying a word, he has said more than can be said. His silence is not a dead, negative state. His silence is full of peace and love. He showed in his silence the meaning of the whole teaching of Buddha and to this stranger he bowed. It does not matter whether you are enlightened or not. In any case, in the deepest center of your being you are a buddha. And this is the very meaning of Buddha's whole teaching.

THE ASCETIC ASKED, "ARE YOU BOWING TO A MAN OF THE WORLD?"
KAKUSAN REPLIED, "DON'T YOU SEE WHAT I AM SAYING? I AM YOUR FAMOUS DISCIPLE!"

The man was an ordinary man of the world. He could not believe that an enlightened man, a buddha, would bow down to him. He was surprised. He said, "Don't you see, I am an ordinary man of the world. Are you bowing to a man of the world?"

Kakusan replied -- what a beautiful answer -- "DON'T YOU SEE WHAT I AM SAYING?" And he has not said anything. But silence is also saying something. Bowing down is also saying something. "DON'T YOU SEE WHAT I AM SAYING? I AM YOUR FAMOUS DISCIPLE!"

A man who is enlightened is the disciple of everyone in the world because what you cannot see, he can see with absolute clarity and certainty. Where you can see only a seed, he can see roses blossoming. Where you can at the most feel some potential, he sees your ultimate destiny. Where you are on the path, he sees you have reached home.

One of the most beautiful sayings that I have loved comes from Mahavira, a contemporary of Gautam Buddha. A very strange statement -- Mahavira says, "If you have started the journey you have reached already."

If a seed has started sprouting the spring is not far away. Soon, where there was nothing there will be beautiful flowers, with great fragrance. Mahavira is saying that if you have started the journey you have already reached. You may not see it like that because your comprehension is very limited. You cannot see your own future flowering. But if a man of enlightenment cannot see either, then what is the difference? You are both blind.

AT ANOTHER TIME KYOZAN, ON SEEING A MONK APPROACH HIM, RAISED HIS MOSQUITO FLAPPER. AT THIS, THE MONK SHOUTED LOUDLY, "KWATZ!"
KYOZAN COMMENTED, "THERE IS SUCH A THING AS SAYING `KWATZ,' BUT TELL ME, WHERE WAS MY MISTAKE?"
THE MONK REPLIED, "IN IMPROPERLY POINTING TO AN EXTERNAL OBJECT" -- AT WHICH KYOZAN HIT HIM.

A man like Kyozan always points inwards. Whatever he does, whatever he says, is always pointing towards the internal.

Just on the margin... Gautam the Buddha never went outside the state of Bihar, except once. For forty-two years he went round and round in a small state. It has got its name, Bihar, because of Gautam Buddha's walking continuously around and around. `Bihar' means the place where the Buddha walked.

He went only once out of Bihar, to Sarnath -- a small village near Varanasi. But he stayed there only one day, and for twenty-five centuries people have been wondering.... He stayed in Vaishali at least twenty times, and in some places for many months because every rainy month he would not move; so every year for four months he stayed in one place. It's significant to note why he escaped from Sarnath after only one day.

There exists now in Sarnath a great institution teaching the philosophy of Buddha and his language, Pali. The director of the institute, Bhikkshu Jagdish Kashyap, invited me to his institute to speak on Gautam the Buddha, but I had to leave after one day. He had come to take me to the station. He said, "This is strange; why are you leaving after one day?"

I said, "For the same reason that Gautam Buddha left this place after one day."

He said, "It is strange, but we have been discussing..." and he was a Buddhist, "We have been discussing for all these centuries why he did not stay."

I said, "You are all idiots! Just see! I have moved around the whole country but I have never seen such big mosquitoes." And Buddha was not using mosquito nets. It would have been difficult carrying a mosquito net, he was traveling and traveling.

But I told Jagdish Kashyap, "You should at least give mosquito nets to every student and scholar and researcher in your institute, not only for the night but for the day too."
I stayed there for twenty-four hours inside a mosquito net!

Basho wrote:

DYING CRICKET
-- HOW FULL OF LIFE, HIS SONG.

It is dying.... DYING CRICKET -- HOW FULL OF LIFE, HIS SONG.

That is the way for the awakened one to live, with overflowing life, radiating with an abundance of energy; and that is the way for the awakened one to die, still radiating and overflowing his joy, his bliss, his ecstasy.

Maneesha has asked a question:
BELOVED BUDDHA,
DID GAUTAMA'S CONSCIOUSNESS ENTER YOU AT YOUR CONCEPTION OR IS IT THAT OVER THE YEARS HIS CONSCIOUSNESS HAS GRADUALLY BECOME SUFFUSED WITH YOU? IS IT TRUE THAT KRISHNAMURTI WAS A CANDIDATE FOR THE MAITREYA, BUT MISSED?

Maneesha, it is true that J. Krishnamurti was prepared by a great theosophical movement in every possible way to become a vehicle of Gautam Buddha. Certainly a few of the theosophical movement were aware of the wandering soul of the Buddha, and the time was ripe. But they forgot one thing: that you cannot prepare, condition, educate somebody to receive the consciousness of Buddha. Twenty-five years of torture, of all kinds of disciplines, reciting of scriptures... and when Krishnamurti was twenty-five, they thought, "Now he is ready. He knows the scriptures, he lives according to the precepts."

They did not allow him to join a public school, because others may contaminate his consciousness. They did not allow him to move in society, or to move around and meet anyone he wanted. Just a chosen group of the theosophical movement was surrounding him.

He was caught by them when he was only nine years of age. And from then on he had to get up at three o'clock in the morning, have a bath in the nearby river in Adyar, Madras, and then recite the Buddhist sutras. What a torture, you can imagine! And he was not at all interested; it was not his choice, it was circumstantial.

His mother died; his father, who was a poor clerk in the post office, had two sons and it was difficult for him to take care of them. And when Annie Besant, a famous lady, the president of the Theosophical Society, asked the father, he was immensely happy to get rid of them. Giving those two sons, Krishnamurti and Nityananda, he thought he was fulfilling his responsibility as a father. He could not manage it, but "these people have a worldwide movement; they will give them the best teaching that is possible."

It was under these circumstances, because the father was not able to take care of them, and the mother had died... sometimes there was food, sometimes there was no food. Krishnamurti and Nityananda accepted, not knowing what was going to happen. And then started the long torture of discipline, of obedience, of surrender -- because their understanding was: if Krishnamurti is perfectly ready intellectually and surrenders, the soul of Gautam Buddha will enter in him. That was their wrong conception.

After twenty-five years they declared the day, and six thousand theosophists from all over the world gathered in Holland, where the head office was. For Krishnamurti they had created a new branch of the theosophical movement, especially devoted to the world teacher that he was going to become by receiving the soul of Gautam Buddha. The organization was called "The Star of the East."

At a particular date, Krishnamurti was brought before six thousand delegates from all over the world. But on the stage he could see both things clearly: that he had no inclination at all, he had been forced -- and whenever you force somebody, deep down there is a resentment -- and this was the last moment to say the truth; after this there would be greater difficulties.

He refused to surrender, and he told the gathering, "I am not going to be the vehicle of Maitreya Buddha."

It was very shattering. The whole theosophical movement withered away. But Krishnamurti's failure is really the failure of imposed conditioning.

I am not in any way prepared by anybody. I have lived according to my light.

Maneesha, I had no reason to reject, because I have never been forced to do anything. It was a tremendously joyful moment to receive the greatest flowering of consciousness into my garden of being.

This does not make any change in me. This simply makes my silence richer, my words more true. I am not alone; now Gautam Buddha is also flying with me, together.

It is simply a meeting of two rivers. Neither one was under any compulsion.

J. Krishnamurti missed simply because he was overburdened by discipline. Otherwise, he was in every possible way capable. If he had grown the way I have grown -- independently -- he might have welcomed Maitreya. But unfortunately it was not to happen.

To remind you again, just to keep the distinction, Gautam the Buddha means the ancient Buddha. And according to his desire I will be known as Maitreya The Buddha.

Anando has brought a difficulty. All of you have now become so accustomed to calling me Bhagwan. When she comes loaded with her secretarial work, without remembering she starts, "Hello, Bhagwan!" And then she repents: "I had been preparing all the way not to use this word `Bhagwan', but the moment I saw you I forgot everything."

I have to help Anando and others also.

Buddha was called by his lovers, "Bhante" -- which is far more refined, of greater implications. `Bhante' means a friend who has gone far ahead -- you are also on the path, but somebody is ahead of you.

So just to help you drop that old, ugly word `Bhagwan', I suggest you use the word `Bhante', at least for

the transitory period. And if Anando does not come tomorrow with, "Hello, Bhante!" then the German Zen master, Niskriya, has to hit her three times with great compassion and love.

I will have to ask forgiveness from Sardar Gurudayal Singh. For a few days at least, many problems will be coming. They have to be sorted out, and I can ask only Gurudayal Singh.

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now this is the moment. Look inwards with the totality of your consciousness, with an urgency as if this is going to be the last moment of your life. Go like a spear, piercing into the very center of your being, deeper and deeper. The deeper you go, the closer you come to yourself. And to be close to yourself is to be the buddha.

This moment is so blessed in that ten thousand consciousnesses are approaching closer and closer to the highest peak, the buddha.

Remember, the word `buddha' consists of only one quality: the witnessing.

Witness -- your body is not you.

Witness -- your mind is not you.

Witness -- that except witnessing you are no more.

To make it clear,

Nivedano...

(Drumbeat)

Relax, but go on keeping the witnessing eye.

At this moment you have made this evening a splendor, a living miracle. I can see the Buddha Auditorium has become a lake of consciousness. All boundaries are dropped, you have melted just like ice into the oceanic. The auditorium has become a lake of consciousness without ripples. Thousands of flowers will start showering on you.

Remember to collect as much majesty, as much splendor as you can. And don't forget to persuade the buddha to come along with you, to fill your whole life, your smallest actions and words, gestures and silences.

Nivedano...

(Drumbeat)

Come back, but come back utterly different, with grace, with silence, as a buddha. Just sit for a few moments remembering the golden path you have traveled, the eternal that you have experienced for a few moments at the center of your being, and a glimpse of the buddha that you have caught.

Slowly slowly persuade, go on persuading... I know on my own authority if you persuade honestly, the buddha has to come and cover your whole life with joy, with immense beauty, and with a truth that brings liberation, freedom and immortality.

Okay, Maneesha?

Yes, Bhante.

No Mind: The Flowers of Eternity

Chapter #4
Chapter title: In your eyes is the hope of the world

29 December 1988 pm in Gautam the Buddha Auditorium

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BELOVED BUDDHA,
ONE DAY WHEN ISAN AND THE MONKS WERE ENGAGED IN PICKING TEA LEAVES, ISAN CALLED TO KYOZAN, "ALL DAY I HAVE HEARD YOUR VOICE AND NOT SEEN YOU." KYOZAN, INSTEAD OF SAYING ANYTHING, SHOOK A TEA PLANT.
ISAN SAID, "YOU HAVE GOT THE USE, BUT NOT THE SUBJECT."
"I ASK YOU, WHAT DO YOU SAY?" SAID KYOZAN. ISAN KEPT SILENT.
THEN KYOZAN SAID, "YOU HAVE GOT THE SUBJECT, BUT NOT THE USE."
MORE THAN TEN DISCIPLES OF KYOZAN'S BECAME ENLIGHTENED.
A FEW YEARS BEFORE KYOZAN PASSED AWAY, HE COMPOSED THE FOLLOWING GATHA:
WHEN MY YEARS REACH
SEVENTY-SEVEN
MY DEPARTURE WILL TAKE PLACE.
I WILL LEAVE IT TO MY NATURE
TO FLOAT OR SINK
WHEN I LEAVE WITH MY TWO HANDS
EMBRACING MY FOLDED KNEES.
AT HIS DEATH ON TUNG PING MOUNTAIN, IN 890, HE WAS SEVENTY-SEVEN YEARS OLD AND ACTUALLY HELD HIS FOLDED KNEES WITH BOTH HANDS. THE EMPEROR BESTOWED UPON HIM THE POSTHUMOUS TITLE "GREAT MASTER CHIH TUNG" (MEANING WISDOM PERVASION) AND FOR HIS STUPA THE EPIGRAPH MIAO KUANG (MEANING WONDERFUL LIGHT).

Maneesha, this time has been of historical importance.

For seven weeks I was fighting with the poison day and night. One night, even my physician, Amrito, became suspicious that perhaps I cannot survive. He was taking my pulse rate and heartbeats on his cardiogram. Seven times I missed one heartbeat.

The seventh time I missed a heartbeat, it was natural for his scientific mind to think, "Now we are fighting a battle that is almost lost." But I said to him, "Don't be worried. Your cardiogram can go wrong; it is just a mechanical device. Trust in my witnessing. Don't bother about my heartbeats."

On the last day of the seven weeks' struggle when all the pain from my body disappeared, Amrito could not believe it. It was happening almost like a miracle. Where has all the pain disappeared?

That last night, in the middle of the night I heard somebody knocking on the door. It is rare; nobody knocks on my door. I had to open my eyes. There was absolute darkness in the room, but I saw suddenly, with the door closed, a human being made of pure light entering. For a moment there was silence, and I heard from nowhere, "Can I come in?" The guest was so pure, so fragrant. I had simply to take him into the silences of my heart.

This body of pure light was nobody but Gautam the Buddha.

You can still see in my eyes the flame that I have absorbed into myself, a flame that has been for

twenty-five centuries wandering around the earth to find a shelter. I am immensely blessed that Gautam the Buddha knocked on my doors.

You can see in my eyes the flame, the fire. Your inner being is made of the same cool fire. You have to carry this fire around the earth, sharing, from eyes to eyes, from heart to heart.

We are not here to create a new religion; our every effort is to destroy all religions. They have done enough harm to humanity. To tolerate them even for a single day is against anybody who understands the meaning of compassion, who understands the eternity of his own being. Unless all these organized religions become memories of the past, man cannot live without fetters, without chains, without moralities imposed on him against his will. He cannot live as an individual, he has to subdue himself according to the masses. That is the ugliest slavery.

But for thousands of years man has lived in slavery of many kinds. He has forgotten the taste of freedom. He has forgotten the beauty of responsibility. He has forgotten that he has wings, that the whole sky is his. And he need not be tied to a post like an animal, he is a bird of the beyond.

I will be continuing to create so much fire in you that it will burn your ego and your slavery simultaneously and make you a freedom, a light unto yourself. In your very eyes is the hope of the world.
But remember, even great symbols have been misunderstood.

Zarathustra was talking about this same fire, but his people have carried fire, ordinary fire, from Persia to India, persecuted by the Mohammedans. For centuries they have been keeping the same fire alive, which is simply absurd. That fire is not going to transform you, and Zarathustra did not mean that fire. I know Zarathustra just as I know myself.

Man has always been misunderstanding great symbols. And the men who have attained to the ultimate are helpless, they have to use symbols. Now I am saying, "the fire of my eyes." Don't repeat the same mistake as the people of Zarathustra have done.

Their temples are called *agiyari*, fire temples. For centuries they have carried the same fire; they don't allow it to go out, they go on refueling it. And not even for a single moment do they think: "What has this fire done for us? Certainly this is not the fire that Zarathustra was talking about."

Man is so blind, it is almost certain that he will misunderstand. He is not only blind, he is greedy.

When I came back from America, Govind Siddharth, one of my very old sannyasins told me, "You used to come to Ahmedabad, and just for you I have been keeping my ancestral home, because nobody lives there." His mother has died, his father has died, and one brother has gone to America. And Govind Siddharth lives in Bombay, has his business there.

He was certainly keeping a beautiful house. But when I told him, "I am no more going to move around the country; now whosoever is thirsty has to come to the well," he said, "I will sell the house."

He sold the house, and he informed me that, "Thirty-three lakh rupees are in the bank for your work whenever you want. Whatever the work, that money is there."

I asked him, "Is there any involvement with the family? Have you settled with your brother?"
He said to me, "Yes, the money is absolutely free now, just for your work."

After three days I told Neelam, who was working from Bombay as my secretary, to ask Govind Siddharth to transfer the money to one of the trusts, because I was going to move to Poona and tremendous forces were going to gather there. In three days his greed took over his great desire to work for me. He said, "Thirty-three lakhs is too much. I can only afford three lakhs."

Neelam told me that in just three days he has reduced it from thirty-three lakhs to three lakhs. I said, "Don't be worried. Just go and get the three lakhs." And when she reached him Govind Siddharth said, "It is very difficult. My whole family is involved in it" -- I had asked him that before, and he had denied it. And I know for sure that the money has nothing to do with his family.

Neelam was shocked. She came running to me and said, "It is unbelievable that a man can turn about like this." I said, "Forget about that. You have another account of three lakh rupees, which has been donated from simple and loving people from all over the country. It is in your name and Govind Siddharth's name. It is not his money; please just take that money out of his hands."

She said, "Do you think he will change his mind about *that* money also, which is not his?" I said, "Man's blindness, his unconscious greed is vast enough. You just go, and be quick!"

And Govind Siddharth started playing games, saying, "I cannot allow you to take all of the three lakhs, because while Bhagwan was not here I gave thirty-five thousand rupees for his work to the Bombay center. I will have to deduct that much money."

I told Neelam, "Let him deduct it, if thirty-five thousand can satisfy him" -- which was not his money! Then too, it took almost one month to get the money out, leaving behind the thirty-five thousand without any reason except that his signature was needed. This money was paid for his signature.

And now I don't see him here. Perhaps he is afraid to look into my eyes, straight. I will not ask him about the money. I have never asked anybody about money, but I will for certain, absolutely for certain, look straight into his eyes. What kind of greed...!

And it is not that he has not loved me, but an unconscious love is a blind love. It is only a superficial hypocrisy, of which you are not aware.

Whatever I am imparting to you, please don't do the same as has been done down the ages by millions of people, misunderstanding or trying to manipulate things according to their own vested interest.

These sutras I am telling you just to remind you that if other people, simple and ordinary, were capable of becoming buddhas, it will be a shame if you die before you become a buddha. Let us make a deep commitment -- not to anybody, but to yourself -- that you are going to invest every breath for the ultimate purpose of being an eternal light, a lotus in full bloom. Without being a buddha you don't have any meaning in your life.

Maneesha has brought this anecdote:

BELOVED BUDDHA,
ONE DAY WHEN ISAN AND THE MONKS WERE ENGAGED IN PICKING TEA LEAVES, ISAN CALLED TO KYOZAN -- Isan was the master of Kyozan -- "ALL DAY I HAVE HEARD YOUR VOICE AND NOT SEEN YOU." KYOZAN, INSTEAD OF SAYING ANYTHING, SHOOK A TEA PLANT.

A beautiful gesture. He said, "You have been hearing the breeze passing through the tea plants. Of course, you could not see me, but you have heard, through the breeze passing through the tea plants, my voice."

ISAN SAID, "YOU HAVE GOT THE USE, BUT NOT THE SUBJECT."

It is a very complicated statement.

He is saying, "You know how to use yourself, but you don't know who you are. You know the use but you don't know the subject. You have been cutting tea leaves perfectly well, but you were not aware. Where has your subjectivity been? Where has your witness been?"

"I ASK YOU, WHAT DO YOU SAY?" SAID KYOZAN. ISAN KEPT SILENT.
THEN KYOZAN SAID, "YOU HAVE GOT THE SUBJECT, BUT NOT THE USE."

Being silent, I know you have entered into your innermost being, your subjectivity, but just being silent is not enough. Your silence must become a song. Your experience of enlightenment must come to enlighten all your activities.

"You have the subject, but not the use." Just being silent is not enough.

What a tremendous dialogue between the master and the disciple!

MORE THAN TEN DISCIPLES OF KYOZAN'S BECAME ENLIGHTENED -- listening to this dialogue.

Isan said, "You have the use but you don't have the subject." That was a partial statement. The remaining part is when Isan became silent and Kyozan said, "You have got the subject but not the use."

Listening to this small dialogue of immense implications... What Isan and Kyozan are discussing is how to bring the inner to the outer, how to bring the center to the circumference. How to bring your inner being into the marketplace, how to share it with your friends, with the strangers who are ready to share. Just listening to this small dialogue MORE THAN TEN DISCIPLES OF KYOZAN'S BECAME ENLIGHTENED.

Enlightenment is not a process; it is an event. It is not something that takes years and years then finally you reach the goal. It is possible it may take years and years because you don't want to be enlightened right now. You may go round and round avoiding enlightenment -- that takes time.

Otherwise, this very moment you are the buddha. Just a simple opening, a straight insight into your own being, and enlightenment happens suddenly. It is not a time phenomenon.

A FEW YEARS BEFORE KYOZAN PASSED AWAY, HE COMPOSED THE FOLLOWING GATHA...

A few years before he passed away, he predicted in every minute detail how he is going to pass away.

WHEN MY YEARS REACH
SEVENTY-SEVEN
MY DEPARTURE WILL TAKE PLACE.
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TO FLOAT OR SINK
WHEN I LEAVE WITH MY TWO HANDS
EMBRACING MY FOLDED KNEES.
AT HIS DEATH ON TUNG PING MOUNTAIN, IN 890, HE WAS EXACTLY SEVENTY-SEVEN YEARS OLD AND ACTUALLY HELD HIS FOLDED KNEES WITH BOTH HANDS. THE EMPEROR BESTOWED UPON HIM THE POSTHUMOUS TITLE "GREAT MASTER CHIH TUNG" (MEANING WISDOM PERVASION). AND FOR HIS STUPA, for his memorial, THE EPIGRAPH -- given by the emperor himself -- was MIAO KUANG (WONDERFUL LIGHT).

That wonderful light brings me back....

You are full of wonderful light. You are made of it! But you wander around the world.

The world is vast and life is short. Don't waste your time wandering around the world for small positions, for gathering some money, some power. All that is just like writing on the sand. A small wind or just a wave coming in from the ocean and all the writing disappears.

Whatever you do outside yourself is nothing but writing on the sand, while a wonderful light waits within you -- a light that has no source, a light that is not dependent on any fuel, a light that has been within you since eternity, a light that is your immortality. Just enter into yourself and you have entered the holiest temple of existence.

THE DEATH POEM OF HSU-T'ANG, WHO PROVIDED MUCH INSPIRATION FOR IKKYU:
COMING FROM NOWHERE,
DEPARTING FOR NOWHERE,
A FLASHING GLANCE...
ENTERING THE MYSTERY!

Maneesha has asked a question.
BELOVED BUDDHA,
IS IT NOT A PARADOX THAT YOU -- WHO MUST BE THE MOST TRULY INDIVIDUALISTIC OF BEINGS -- HAVE PROVED ALSO TO BE THE PUREST MEDIUM FOR ANOTHER?

Maneesha, I am not the medium for anyone. Gautam Buddha is just my guest. It does not in any way interfere with my individuality. He knows it, there is no need to say it. He is not the man to interfere. He himself is one of the greatest individualists. That's why meeting with him is almost like meeting with oneself.

I am not anybody's medium. I have just found another companion, a tremendous force to help you. Now the caravan is not only to depend on my insights. Now my insights will also be supported by the greatest human being, Gautam Buddha.

And his choice to be my guest is simply because what he has known I have known, what he has become I have become. There is such a deep synchronicity that it is only in language I can say there is a division

between the host and the guest. But in existential terms, the host and guest have become one. When two unbounded souls meet, it is a merger. It is just a merger like a river descending deep into the ocean and disappearing.

... Tonight, I will not take away Sardar Gurudayal Singh's time. He was kind enough yesterday.

Father Finger meets his arch-enemy, Rabbi Horowitz, on the street.

"Last night," says Father Finger, "I dreamt that I was in Jewish heaven. Man, Jewish heaven was a mess! Everybody was yelling and screaming, and eating, and waving their arms in the air; people were fighting about money -- all kinds of chaos, and the noise was deafening."

"Well," replies Rabbi Horowitz, "that's strange. Last night I had a dream that I went to Christian heaven, but it was very different. Beautiful flowers everywhere, beautiful architecture, wide open streets, such peace and quiet all around."

"And the people?" asks Father Finger proudly.

"People?" answers the rabbi. "What people?"

It is another day at the elementary school and Mr. Smell, the teacher, is giving the class a test before he lets them go home.

"Now, Albert," says Smell, "can you give me the names of three fruits?"

"No," says Albert, looking out of the window. "I don't eat fruit."

"Okay, smart-ass," snaps Smell, "for that you can stay after class and do extra homework."

But after class, Smell calls Albert over and makes a deal with him. "Listen, Albert," he says, "if you take this letter to your sister, Ruby, I will let you go home, and you can tell me the three fruits tomorrow."

"Okay," shrugs Albert, taking the letter. But on his way home, he sneaks a look inside the letter and it reads: "Ruby, meet me at five o'clock behind the church."

So Albert delivers the letter to Ruby, his sister, and then at five o'clock he waits behind the church, and watches the secret meeting.

The next day in school Mr. Smell asks, "Okay, Albert, can you recite a sentence with three fruits in it?"

"Sure," says Albert. "If I catch you one more time putting your fat *banana* into my sister's *peach*, I'm going to kick you in your little pink *plums*!"

Gilbert Gurgle, who is seventy years old, is getting married for the sixth time. As he waits at the church door for the wedding to begin, he thinks of all the music played at his previous marriages.

The first time, he had been twenty years old. The band played: "There'll Be A Hot Time In The Old Town Tonight!"

When he got married the second time, at the age of thirty, it was to the tune: "If You've Got The Money, Honey, I've Got The Time."

At forty, they played the song: "Now and Then."

At fifty, it was: "I Don't Get Around Much Anymore."

When he reached sixty, marrying the fifth time, the music was: "The Thrill Is Gone."

His thoughts are interrupted as the church organ starts to play. Gilbert wobbles down the aisle to the tune of Michael Jackson's hit song: "Beat It!"

Now, Nivedano, beat it!

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

This is the moment to look inwards with your total consciousness, and with an urgency as if this is the

last moment of your life. Without such urgency and totality nobody has ever become enlightened. It is not a question of time, it is a question of deepening consciousness.

Deeper and deeper. Don't hold anything, because at the deepest center of your being you are going to encounter your real being, the buddha.

Just remember one thing: the only quality the buddha has is that of witnessing.

Remain centered and witness that you are not the body, you are not the mind, you are simply a witness.

To make it clear,

Nivedano...

(Drumbeat)

Relax, and remember, remain centered in your witnessing.
It is here you will find the buddha.
It is here you will find the eternal fire.
It is here that your splendor is hidden.

The night was beautiful in itself, but the ten thousand buddhas melting into a lake of consciousness have made it majestic, a miracle.

There is no other miracle than becoming a buddha. The whole existence will rejoice with you. The trees will sing in their silence; the stars will dance in faraway skies, and invisible flowers will shower on you.

This moment is a historical moment. For centuries there has not been such a gathering.

Collect as many flowers and fragrances as possible, and persuade the buddha to come with you.

You have to be both -- the subject and the use. Your buddha is not something to be worshipped; your buddha has to chop wood and carry water from the well. Your buddha has to become your very breathing, your very heartbeat -- in all your actions the same grace, in your words the same poetry. Even your walking will become a dancing.

Nivedano...

(Drumbeat)

Come back, but come back with great grace, with great beauty, with the silence of a buddha. Sit down for a few moments just to recollect the golden path you have been on, reaching to your very center.

And around the clock remember to remain a witness, and soon you will be filled with what I have been calling the buddha.

Okay, Maneesha?
Yes, Buddha.

No Mind: The Flowers of Eternity

Chapter #5
Chapter title: I am just myself

30 December 1988 pm in Gautam the Buddha Auditorium

Archive code: 8812305
ShortTitle: NOMIND05
Audio: Yes
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Length: 51 mins

BELOVED BUDDHA,
CHOSA WAS A DISCIPLE OF NANSEN AND A CONTEMPORARY OF TOKUSAN, RINZAI AND ISAN. ONE DAY CHOSA WENT FOR A WALK AND WHEN HE RETURNED TO THE GATE, THE HEAD MONK ASKED HIM, "OSHO, WHERE HAVE YOU BEEN STROLLING?"
CHOSA REPLIED, "I HAVE COME FROM WALKING IN THE HILLS."
THE HEAD MONK SAID, "WHERE HAVE YOU BEEN?"
CHOSA SAID, "FIRST I WENT FOLLOWING THE FRAGRANT GRASSES, AND NOW I HAVE RETURNED IN PURSUIT OF THE FALLING BLOSSOMS."
AT THIS THE HEAD MONK COMMENTED, "YOU ARE FULL OF THE SPRING."
CHOSA REPLIED, "BETTER THAN THE AUTUMN DEWS FALLING ON THE LOTUS LEAVES."
ONE EVENING CHOSA (WHO WAS KYOZAN'S "UNCLE" IN THE DHARMA LINEAGE) WAS ENJOYING THE MOONLIGHT WITH KYOZAN, WHO SAID, "EVERYONE HAS `THIS ONE THING' BUT DOES NOT KNOW HOW TO USE IT."
CHOSA REPLIED, "PERHAPS I SHOULD EMPLOY YOU AND USE IT."
KYOZAN EXCLAIMED, "TRY IT!"
INSTANTLY, CHOSA TRAMPLED ON KYOZAN.
KYOZAN THEN COMMENTED, "UNCLE, YOU ARE LIKE A FIERCE TIGER!"

My Beloved Ones,

These four days have been of immense difficulty to me. I had thought that Gautam Buddha would be understanding of the change of times, but it was impossible. I tried my hardest, but he is so much disciplined in his own way -- twenty-five centuries back -- he has become a hard bone.

Small things became difficult.

He used to sleep only on the right side. He did not use a pillow; he used his hand as a pillow. The pillow was, for him, a luxury.

I told him, "The poor pillow is not a luxury, and it is sheer torture to keep your hand the whole night under your head. And do you think to lie down on the right side is right, and the left is wrong? As far as I am concerned, this is my basic fundamental, that I synthesize both the sides."

He was eating only one time per day and he wanted, without saying a word, that I should do it also. He used to beg his food. He asked me, "Where is my begging bowl?"

This evening exactly at six o'clock when I was taking my jacuzzi, he became very much disturbed -- "Jacuzzi?" Taking a bath twice a day was again a luxury.

I said, "You have fulfilled your prophecy that you will be coming back. Four days are enough -- I say goodbye to you! And now you need not wander around the earth; you just disappear in the ultimate blue sky.

"You have seen for four days that I am doing the work that you wanted to do, and I am doing it according to the times and the needs. I am not in any way ready to be dictated to. I am a free individual. Out of my freedom and love I have received you as a guest, but don't try to become a host."

These four days I have been having a headache. I had not known it for thirty years, I had completely forgotten what it means to have a headache. Everything was impossible. He is so accustomed to his way, and that way is no longer relevant.

So now I make a far greater historical statement, that I am just myself.

You can continue to call me The Buddha, but it has nothing to do with Gautam the Buddha or Maitreya the Buddha. I am a buddha in my own right. The word `buddha' simply means the awakened one.

It will be a great difficulty for poor Anando, because now I declare that my name should be Shree Rajneesh Zorba The Buddha.

I have to offer an apology to Katue Ishida, the seeress in an ancient Shinto shrine in Japan. I tried my hardest to accommodate a twenty-five centuries old, out-of-date individuality, but I am not ready to be in a self torture.

And Anando has to see me afterwards, to release the second story... because that makes me absolutely free from any kind of tradition. I used to think that Gautam Buddha is an individual -- and that is true, he is. But even against his desire a tradition has arisen in Tibet, in China, in Japan, in Sri Lanka, and I don't want to struggle with these idiots. I want to work with my own people on my own authority.

Maneesha has asked:

BELOVED BUDDHA,
CHOSA WAS A DISCIPLE OF NANSEN AND A CONTEMPORARY OF TOKUSAN, RINZAI AND ISAN. ONE DAY CHOSA WENT FOR A WALK AND WHEN HE RETURNED TO THE GATE, THE HEAD MONK ASKED HIM, "OSHO, WHERE HAVE YOU BEEN STROLLING?"
CHOSA REPLIED, "I HAVE COME FROM WALKING IN THE HILLS."
THE HEAD MONK SAID, "WHERE HAVE YOU BEEN?"
CHOSA SAID, "FIRST I WENT FOLLOWING THE FRAGRANT GRASSES, AND NOW I HAVE RETURNED IN PURSUIT OF THE FALLING BLOSSOMS."
AT THIS THE HEAD MONK COMMENTED, "YOU ARE FULL OF THE SPRING."
CHOSA REPLIED, "BETTER THAN THE AUTUMN DEWS FALLING ON THE LOTUS LEAVES."
ONE EVENING CHOSA (WHO WAS KYOZAN'S "UNCLE" IN THE DHARMA LINEAGE) WAS ENJOYING THE MOONLIGHT WITH KYOZAN, WHO SAID, "EVERYONE HAS `THIS ONE THING' BUT DOES NOT KNOW HOW TO USE IT."
CHOSA REPLIED, "PERHAPS I SHOULD EMPLOY YOU AND USE IT."
KYOZAN EXCLAIMED, "TRY IT!"
INSTANTLY, CHOSA TRAMPLED ON KYOZAN.
KYOZAN THEN COMMENTED, "UNCLE, YOU ARE LIKE A FIERCE TIGER!"

A small but very beautiful anecdote.

Zen always tries to beautify the ordinary; it gives greater meanings and implications to words of the ordinary world. So you have to remember that these statements not only say what you hear, but they say much which you can hear only in your silences.

Chosa had been strolling in the hills. When he returned, the head monk said, "Where have you been?"

CHOSA SAID, "FIRST I WENT FOLLOWING THE FRAGRANT GRASSES..."

This is a way of saying that "First I was following only the very ordinary grasses and their fragrance -- I thought this was immensely beautiful -- AND NOW I HAVE RETURNED IN PURSUIT OF THE FALLING BLOSSOMS."

The difference between the fragrant grasses and the falling blossoms is the same as the difference between you unaware, and you utterly full of light and awareness.

The distinction between the grasses and the blossoms is the same as between you *not knowing* that you are a buddha, and the moment you know that you *are* a buddha. You have always been a buddha. In fact, there is no way to be otherwise.

Buddha is completely blossomed, fully opened. His lotuses, his petals, have come to a completion, a perfection beyond which it is difficult, almost impossible, to go.

AT THIS THE HEAD MONK COMMENTED, "YOU ARE FULL OF THE SPRING."

A man of silence, a man who has been following the falling blossoms, also becomes part of the spring -- the beautiful time when exotic flowers blossom with the fragrances of the beyond. Certainly he was full of spring.

Every day you experience it. Every day you become full of spring. I am trying my best to use the words only to indicate to you the path that is beyond the words. Whenever you are at the center of your being, blossoms start falling and you are full of spring -- and a spring that has no beginning and no end.

CHOSA REPLIED, "BETTER THAN THE AUTUMN DEWS FALLING ON THE LOTUS LEAVES."

Certainly, to be full of spring yourself is far more beautiful than the autumn dews falling on the lotus leaves. That is one of the most beautiful things to watch: when autumn dews fall on the lotus leaves and shine in the morning sun like real pearls.

But of course it is a momentary experience. As the sun rises, the autumn dews start evaporating. Soon there will be no autumn dews. A few will have evaporated into the air, a few will have slipped down from the leaves, to the ocean, but all will be gone within a few minutes.

This temporary beauty cannot be compared, certainly, with an eternal spring in your being. You look back as far as you can, and it has always been there. You look forward as much as you can, and you will be surprised: it is your very being. Wherever you are it will be there, and the flowers will continue to shower on you. This is spiritual spring.

ONE EVENING CHOSA (WHO WAS KYOZAN'S "UNCLE" IN THE DHARMA LINEAGE) WAS ENJOYING THE MOONLIGHT WITH KYOZAN, WHO SAID, "EVERYONE HAS `THIS ONE THING'...."

What is this one thing that Kyozan mentioned? This one thing is your consciousness. Nothing can be said about it, because it is as invisible as the air. Nothing can be done to it, because it is born perfect.

Chosa's comment was,

"PERHAPS I SHOULD EMPLOY YOU AND USE IT."
KYOZAN SAID, "TRY IT!"
INSTANTLY, CHOSA TRAMPLED ON KYOZAN.

What can be the significance of Chosa trampling upon Kyozan?

He is saying, "This body that I am trampling, you are not. And this mind that is asking me to try it, you are not. But while I am trampling you, deep down I can see your witness. This witness is the one thing, the most important, the most significant -- the only thing which is incomparable in the whole existence."

KYOZAN THEN COMMENTED, "UNCLE, YOU ARE LIKE A FIERCE TIGER!"

Obviously, he trampled on Kyozan to make it clear to him that "you are only the watcher." And that is the only thing which cannot be said, cannot be explained, but can only be indicated. And the way he indicated it is the way of a tiger or a lion.

Moritake wrote:

A MORNING GLORY!
AND SO, TODAY,
MAY SEEM MY OWN LIFE STORY.

The morning glory is one of the most beautiful flowers -- particularly in the Far East. And Moritake, an enlightened master, is saying:

"A morning glory... it opens itself as the sun rises, as the birds start singing, as the whole atmosphere becomes cool with the morning breeze. And the morning glory has a tremendous perfume."

AND SO, TODAY,
MAY SEEM MY OWN LIFE STORY.

Moritake is saying, "The dark night of my soul has ended. The dawn that I have been searching for millions of lives has finally arrived. The sun is rising and the morning glory suddenly has opened and thrown its perfume to the breeze to take it as far away as possible.

"It seems to me," says Moritake, "this is my whole life story. My being has also come to a flowering, and in the very innermost core my sun has risen. The night is over and the day of my awakening has started.

This day of awakening and awareness knows no end."

Gautama the Buddha is reported to have said, "The night has no beginning, it is eternal, and the morning has no end -- it is also eternal. The night is the past that has gone away, and the morning is that which is coming slowly, settling, settling forever."

Maneesha has asked:
BELOVED BUDDHA,
SINCE YOU BECAME A HOST FOR GAUTAMA THE BUDDHA, YOU SEEM QUITE DIFFERENT TO ME, AND MEDITATING IN YOUR PHYSICAL PRESENCE IS ALSO DIFFERENT. IT IS NOT JUST THE IMPACT OF SEEING YOU AGAIN AFTER AN ABSENCE, BECAUSE THE FEELING HAS NOT DIMINISHED WITH TIME; NOR IS IT JUST MY FANTASY, BECAUSE OTHERS FEEL THE SAME WAY.
YOUR LOVE SEEMS A LITTLE LESS LIKE A CUDDLE AND MORE LIKE A BOILING CAULDRON.

Maneesha, you were right before six o'clock this evening. Now your question is irrelevant.
Okay?

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now, this is the moment to look inwards with your total consciousness, and with an urgency as if this is going to be your last moment in life.

Go deeper. As you will be reaching deeper and deeper and deeper, closer to your center, you will find the buddha -- not any buddha of the past, but your very being.

Everybody is a born buddha, whether one remembers it or not. This is the moment to remember it! Because with the very remembrance of your being a buddha, a new world opens its doors.
Just be a witness.

Nivedano, make it clear...

(Drumbeat)

Just watch the body -- it is not you. This is the body which can be trampled. Watch the mind -- it is not you. The only quality that you can claim as your very being is witnessing. And witnessing makes you a buddha.

Gather as much as you can the silences of your heart, and the tremendous peace that has descended over you. The whole spring -- gather it! And persuade the buddha to come along with you, to become your very breathing, to become your ordinary life.

Sooner or later there will not be anyone here who is not a buddha in his own right. Before Nivedano calls you, persuade the buddha.

Today, it is not only to come and sit silently for a few minutes, but also to dance because I have declared myself Zorba The Buddha, which has been my basic approach to all human problems. This evening is far more significant than the evening four days before.

Come back. Bring all your silence and joy and grace with you. Sit a few moments utterly full of spring.

Today you have to stand up and dance with the music, because this is my last declaration.

Okay, Maneesha?
Yes, Buddha.

No Mind: The Flowers of Eternity

Chapter #6
Chapter title: My change has taken me higher

31 December 1988 pm in Gautam the Buddha Auditorium

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BELOVED BUDDHA,
ONCE A DISCIPLE OF MA TZU, CALLED IKAN, WAS ASKED BY A MONK, "HAS THE DOG THE BUDDHA-NATURE OR NOT?"
IKAN REPLIED YES, AND THE MONK THEN ASKED, "HAVE YOU GOT IT OR NOT?"
IKAN RESPONDED, "I HAVE NOT."
THEN THE MONK ASKED, "ALL EXISTENT CREATURES HAVE THE BUDDHA-NATURE; HOW IS IT THAT YOU HAVEN'T?"
IKAN SAID, "I DON'T BELONG TO ALL EXISTENT CREATURES."
THE MONK COMMENTED, "YOU SAY YOU DON'T BELONG TO ALL EXISTENT CREATURES. THIS `YOU' -- IS IT A BUDDHA OR NOT?"
IKAN SAID, "IT IS NOT A BUDDHA."
THE MONK THEN INQUIRED, "WHAT SORT OF THING, IN THE LAST RESORT, IS THIS `YOU'?"
IKAN REPLIED, "IT IS NOT A THING."
THE MONK CONTINUED, "CAN IT BE PERCEIVED OR THOUGHT OF?" -- AT WHICH IKAN CONCLUDED, "THOUGHT CANNOT ATTAIN TO IT; IT CANNOT BE FATHOMED. FOR THIS REASON, IT IS SAID TO BE A MYSTERY."

My Beloved Ones,

Geeta had to inform Katue Ishida, the seeress and the prophetess of one of the most ancient shrines of the Shinto religion in Japan. Geeta was a little concerned that she would be disturbed and shocked, but on the contrary, Ishida was immensely happy.

She said, "I have not only prophesied that Gautam Buddha would be entering your master's being; I have also prophesied that, just as Buddha himself changed his name four times, your master would also do the same."

She said, "My only concern is your master's health and his work. It does not matter whether Buddha remains in his being or not."

I am immensely grateful to Ishida for understanding the situation with clarity.

Yes, it is true Gautam Buddha changed his name four times. And as I remember it, it was not worthy of him to do that. My change has taken me higher.

I found Buddha too old and too much fixed in his approach to life. Finally I dropped all concern with anyone. I have chosen my own name: Zorba the Buddha.

It has meaning, it is not just a name. It is my whole *philosia*; it is my whole vision, in which the lowest

will meet with the highest, in which materialism and spiritualism will not be two separate and antagonistic things. That division has killed human spirit immensely. It has made man a battlefield, and I want man to be a dance, a harmony, a balance.

But Gautam Buddha's changing of names is a little unworthy of him.

I have no concern to protect anybody; now I am going to be simply stating the truth. Whether it hurts, wounds, or heals, depends on you.

Gautam Buddha's name as given by his parents was Siddharth. It was a perfect name -- the name of Buddha does not go higher than Siddharth. Siddharth means "one who has achieved the meaning of life." What more do you want?

Then, at that time there was a great competition which makes me laugh -- a competition amongst Mahavira, Gautam Buddha and six others of the same category.

The Jaina lineage is perhaps the most ancient. In one *kalpa* -- which means four million years -- there will be only twenty-four Jaina *tirthankaras*. Twenty-three had already happened, only one last seat was vacant, and all these eight people were competing to be the twenty-fourth *jinna*. *Jinna* means "the conqueror of oneself."

Buddha was also in the competition. It makes me feel very ashamed. He wanted to change his name to Siddharth Jinna. Jinna means the conqueror, but he could not defeat Mahavira -- not because he was less conscious, but because he was not such a great ascetic. Mahavir was almost a masochist; he disciplined his life along the lines of self-torture. And unfortunately, humanity is still sadistic; it wants people to torture themselves. Just by self-torture they become respectable saints.

Buddha could not manage; neither could the six others, and Mahavira was appointed as the twenty-fourth and the last prophet of Jainism. Feeling defeated... In the first place to be competitive is not a right quality for a religious man. To be competitive is very ordinary and worldly. You have renounced the world -- from where does this competition arise? You have not renounced your mind, you have not renounced your ego. This is an expression of ego, to be the last tirthankara of a very respectable lineage.

And then, when he was defeated, he was in utter despair. He changed his name from Siddharth. Instead of being called the Jinna, he chose another word, similar: the Buddha. Then things become even more complicated, because Mahavira had twenty-three predecessors, and that was hurting to Gautam Buddha's ego. He visualized twenty-three absolutely imaginary Buddhas who had preceded him.

Never in any scripture is there any mention of these Buddhas. Jaina tirthankaras are mentioned in Hindu scriptures too, not only in Jaina scriptures. But the twenty-three Buddhas imagined by Gautam Buddha -- just to complete the score of twenty-four -- shows that even the greatest minds fall many times before they come to the completion and stop falling.

Katue Ishida is neither Buddhist nor has she any connection with me. She seems to be a woman of immense understanding, love, and search for a man who has arrived home. She is poor, because she has lived along the lines of non-possessiveness. That's why she has been delayed; now she is collecting money to come here to pay her respects.

Geeta could not believe it. She was thinking that Ishida would be disturbed that her prophecy did not come true, or failed on the way. But an authentic seeker is not concerned with individuals. She told Geeta, "Don't feel worried and concerned. With every change your master has reached a higher stage."

This series of talks I would like to be dedicated with love and blessings to Katue Ishida.

Just because of her prophecy about me she has suddenly become a world-famous name. Now the news media are approaching to her to ask about the prophecy -- on what grounds, and all kinds of questions. She has lived silently in a shrine deep in the forest, but just a single prophecy has brought her into the light. She needs to be brought into the light, she may be helpful in solving many problems that man is encountering.

But man's way of encountering problems is always strange and blind. For example, just now one of the most organized Jaina sects, *terapanth*, is bombarded -- particularly the head of the sect, Acharya Tulsi -- with exposures upon exposures, almost in a chain.

Two disciples of Acharya Tulsi left the fold and exposed all the perversion, the sexual exploitation in the name of religion. Acharya Tulsi has more than seventeen hundred monks and double that number of nuns. It is a vast community of monks and nuns, and the exposures from these two -- and since then others have joined -- reveal all kinds of perverted practices, homosexuality, heterosexuality, and the nuns are being treated almost like prostitutes. The monks are either heterosexual, exploiting the nuns, or many of them are homosexual. And they all have taken the vow of celibacy!

Acharya Tulsi tried, through the government, to have the book banned. But the publisher was very

insistent, and he was ready to go to the court against the government. Seeing the situation, that to be in the court would mean more exposures, more dirt, Acharya Tulsi stopped the action. The books have been released.

One of these monks, Satish Kumar, had come to me when he left Acharya Tulsi's camp, thinking that I have been always against Acharya Tulsi and his whole philosophy. But I told him, "It does not matter, I will not exploit the situation, because to me it is not a question of Acharya Tulsi. That's how for centuries we have been treating symptoms, and we never go deep to the roots."

Acharya Tulsi is not at fault. Neither are his monks and nuns at fault. The fault is centuries old -- as long as celibacy has been preached there has been sexual perversion.

I would like Acharya Tulsi to gather courage and come into the open, rather than trying to hide. It is not his fault, it is the fault of the society that imposes on their monks and nuns unnatural things like celibacy.

I will support Acharya Tulsi. I am always ready for any unpopular challenge! But he has to gather courage. Of course he will lose his respect, but it is better to lose your respect than to lose the truth.

All these monks -- Jaina or Hindu, Christian or or any other religion -- have lived in deep hypocrisy down the ages, and they are afraid that if they say the truth they will lose their prestige. Nobody will respect their truth.

This is a strange society. Everybody talks about truth and respect for truth, but just try one truth, and immediately you will see how you are condemned and your truth is distorted.

But there are only two possibilities for Acharya Tulsi and his thousands of monks and nuns: either to remain in the ancient hypocrisy or to come out and declare clearly that "It is not our fault. It is the fault of the tradition, of the religion which has imposed on us something unnatural." And whenever there is something unnatural, perversion is bound to happen.

But strangely enough, everybody is against Acharya Tulsi but nobody is against celibacy. And the fault is in the idea of celibacy, not in Acharya Tulsi or some other shankaracharya or the pope. It does not matter who the person is; the problem is whether in some way your society helps him to be unnatural, respects him if he becomes unnatural. Then you are distorting his very being. And to gain respect, people are ready; to be saints, people are ready. But from the back door once in a while you will see these same saints in situations you cannot conceive.

The problem is, the saint tries to keep his respect -- and the society that follows him also tries to hide all perversions, because if all the saints that they have worshipped are exposed, that will degrade their religion, their respectability also. So both the society, the organized religion, and the unnatural, perverted hypocrites are always joining together to protect an unnatural style of living.

It is good that Acharya Tulsi is exposed, but I don't think it is his fault. He was ordained when he was only fourteen years old. Now what does a fourteen-year-old understand about celibacy? All that he understands is that the whole society is respecting him, he is carried on their shoulders; his own elders are touching his feet. Not only has he become a hero, his family has also become holy with him.

Now converting a fourteen-year-old child -- do you think he will be able to remain unnatural his whole life? That will be such a torture and a nightmare. He will have to find some solution, in such a way that his respectability remains and everything that he does is being done in darkness. But once in a while somebody comes out and exposes it -- has to.

Satish Kumar, when he came to see me in 1960, was a young man with tremendous fire, and he told me the story of what happened to him -- all kinds of sexual perversion. He became so ugly in his own eyes. He said, "I had gone to seek truth there, and I am being used and abused in every possible way."

You will be surprised to know that the nuns are being used sexually, and when they become old, the acharya in Jainism has the power to order them to commit suicide. Of course it has a beautiful religious name, it is not called suicide. But just by changing names things don't change. It is called *santhara*, and santhara means dying by fasting -- a slow kind of torturous death. When a woman becomes too old, and to carry her is now useless -- she has been used utterly, she has no other purpose -- she is ordered to commit suicide through fasting. And she has to follow the order of the acharya: disobedience is sin.

But this whole humanity seems to be so asleep that nobody wants to go to the roots. And things are absolutely clear: except with brain surgery you cannot be celibate, unless you are born impotent.

But do you understand? Has any impotent person contributed anything to the world down the ages? -- a painting, a poetry, a song, a music, a dance? Is there any impotent person around the world in the whole history of man who has contributed anything?

In fact all creation is part of sexual energy. Sexual energy is nothing but the creative force. If it can

generate new life, it can generate millions of things. All creative people are oversexual; only mediocre people have average sexuality. That's why great poets cannot remain with one woman, great painters cannot remain with one woman. They have so much sensitivity, so much perception, that once is enough. Twice is stupid.

But one thing is certain: that even if you cut off the genitals -- which has been done; in Russia before the revolution there was a vast Christian sect which was cutting off the genitals. And the person who was cutting his genitals was received as a great saint. Poor women, finding nothing to cut, started cutting off their breasts, and they were also respected as great and holy.

But I want you to know that by cutting off the genitals you cannot destroy sexuality. It will become cerebral, it will move in your mind, because the real center of sexual energy is not in the genitals. The real center is in your brain. Stimulating that center, you can immediately feel your genitals being stimulated. Just imagine a beautiful woman... you are thinking in the head, and there is a wireless service!

Unless a man's mind is surgically operated upon, nobody can be celibate. But the moment you surgically operate the sexual center, the person will become absolutely useless, utterly lousy -- you will put him up and he will sit back down! He has lost his life energy, he has no more spine.

But such... And there are many practices of the same category which have been promoted by all the religions all over the world. I condemn them all without any exception, categorically, with absolute authority!

Medical science should be consulted before you give initiation into celibacy. Unfortunately, even our doctors are so impotent they won't speak the truth. They *know* it! Even our doctors I have seen going to touch the feet of a saint who is thought to be celibate. Doctors? One simply wants to cry!

These idiots have been carrying degrees from western universities; they know perfectly that celibacy is not possible. But their minds are so conditioned that through mantra, through yoga, through some device, some spiritual worship, prayer, perhaps celibacy is possible.

I want to challenge on this occasion the medical association of India to investigate the case of Tulsi and his followers. And that will be very definitive -- because it will be the same with your shankaracharyas, your bishops and your popes.

Once and for all it has to be decided that fighting with sex is self-destructive. Use the sexual energy in a multi-dimensional way. Everything is created by the same energy. It is not only for reproduction, it is also for the creation of music, painting, poetry.

Just because of celibacy two things have happened in all the religions: they have become uncreative, and they have all become perverted. And they are the people dominating the society: they *preach* to you and they do just the opposite, just the very contrary.

It is time! It is the end of the twentieth century, and your saints and your religions and your bishops and your priests are still living in primitive ages, barbarious. Then when somebody is exposed, the *person* is condemned, it is not that the roots are found.

I am absolutely with Acharya Tulsi. He should come out and expose the whole tradition: "It is not our fault. We have been forced to be unnatural, and the outcome is perversion."

Rather than taking it personally, he should make it a point to indicate to the whole of humanity that being unnatural is almost equal to being unreligious. The only way to religion is to be more and more natural.

You will be wondering that if monks and nuns are allowed to have sexual relationships, then what will be the difference between us and them? What is the need of making a distinction?

The difference will be of consciousness. The difference will be of meditation. And their small affairs are not going to distract their meditation, but are going to give them a little time to relax and play and then move back to their meditations.

Now, as the situation is, this underground sexuality running all over religious sects... They go on preaching against birth control methods, so they cannot use them and they cannot find anybody who is going to supply them. So many women, young women become pregnant, and the only way is in some way to commit suicide. Call it santhara, call it whatever you want, but I want to be direct and straightforward.

Maneesha has brought a beautiful anecdote:

> BELOVED BUDDHA,
> ONCE, A DISCIPLE OF MA TZU, CALLED IKAN, WAS ASKED BY A MONK, "HAS THE DOG THE BUDDHA-NATURE OR NOT?"

IKAN REPLIED YES, AND THE MONK THEN ASKED, "HAVE you GOT IT OR NOT?"

At first the monk was thinking that Ikan, a disciple of Ma Tzu, would hesitate a little in saying that a dog has a buddha-nature. But Ikan was almost coming to his spring. He said, "The dog has the buddha-nature, although hidden very deep. Perhaps it will take many many lives for the dog to discover it, but that does not matter. At the very center of the dog's being, the buddha is."

Ikan replied "Yes," and the monk was a little worried. He provoked him more; he said, "Okay, what about you? Do you have it or not?"

IKAN RESPONDED, "I HAVE NOT."

It was a very strange answer, but of ultimate importance.

THE MONK ASKED, "ALL EXISTENT CREATURES HAVE THE BUDDHA-NATURE; HOW IS IT THAT YOU HAVE NOT?"

Even the dog has; you yourself said so.

IKAN SAID, "I DON'T BELONG TO ALL EXISTENT CREATURES."
THE MONK COMMENTED, "YOU SAY YOU DON'T BELONG TO ALL EXISTENT CREATURES. THIS `YOU' -- IS IT A BUDDHA OR NOT?"
IKAN SAID, "IT IS NOT A BUDDHA."
THE MONK THEN INQUIRED, "WHAT SORT OF THING, IN THE LAST RESORT, IS THIS `YOU'?"
IKAN REPLIED, "IT IS NOT A THING."
THE MONK CONTINUED, "CAN IT BE PERCEIVED OR THOUGHT OF?" -- AT WHICH IKAN CONCLUDED, "THOUGHT CANNOT ATTAIN TO IT; IT CAN NOT BE FATHOMED. FOR THIS REASON, IT IS SAID TO BE A MYSTERY."

When I say the `buddha-nature' it is exactly equivalent to saying the mysterious nature, the ultimate mystery of existence.

Basho wrote:

SPRING TOO, VERY SOON!
THEY ARE SETTING THE SCENE FOR IT --
PLUM TREE AND MOON.

Preparing the ground, preparing the stage for the spring to come soon... he is not talking about the outside spring; he is talking about the inside spring. That has also to be soon, but you should be preparing just like the plum tree and the moon are preparing for the outer spring. Except you, nobody can prepare the inner spring.

Maneesha has asked a question:
APPARENTLY THE "AKASHIC DAILY CHRONICLE" NEWSPAPER RAN AN INTERVIEW WITH GAUTAMA. AS A RESULT, KRISHNA AND CHRIST ARE PACKING THEIR BAGS FOR THEIR SECOND COMING -- DESTINATION, POONA. GAUTAMA TOLD THEM THAT LIVING WITH YOU WAS REALLY SOMETHING, AND SO THEY WANT TO CHECK OUT THE SCENE FOR THEMSELVES.
ANY COMMENT?

Maneesha, please try to prevent them, because I have burned my fingers with Gautam Buddha -- that's enough! No more disturbance in my sleep; no more knocking on my doors. These fellows are good from far away. To live in the same room or in the same body... those four days I will never forget!

After many many days, the time for Sardar Gurudayal Singh has come.

Father Fumble is thumbing through the church records one day, when he notices that one of his flock, Hamish McTavish, does not seem to have given any money to the church charities. The young priest decides to pay a call on Hamish, who is rumored to be very rich, and see if he can squeeze any money out of him.

"The records show," says Father Fumble, "that you have never donated any money to our charities."

"That's right," says Hamish. "And do your records also show that I have a crippled uncle who is completely unable to take care of himself? Furthermore," continues Hamish, "do they show that my sister was left a widow with ten children to take care of and no insurance or other means of support?"

"Well, no," says Father Fumble, a little embarrassed. "Our records do not show that."

"So," replies Hamish, "why should I give anything to *you*, when I don't give anything to *them*?"

Old Grandpa Babblebrain is finally persuaded to take his grandchildren, Biff and Bippy, to the zoo for the day. Biff and Bippy are really having a great time as they drag Grandpa here and there, pointing out the animals.

Grandpa is going a little senile, and is not always too sure where he is, or what he is doing. Then Bippy points into one cage and shouts, "Oh! Grandpa, look! That is a laughing hyena!"

Grandpa looks at the animal, and does not recognize it at all. "I don't believe it," says Grandpa. So he goes over to the zookeeper and asks what kind of animal it is.

"Yup," says the zookeeper, "it is a laughing hyena, alright."

"What is so special about this animal?" asks Grandpa.

"Well," says the zookeeper, "he only eats once a day."

"Hm," says Grandpa, "just like me."

"And," continues the zookeeper, "he only takes a bath once a week."

"Hm," says Grandpa, "just like me."

"And," says the zookeeper, "he only makes love once a year."

"Hm," says Grandpa, shaking his head. "Then why is he laughing?"

Chief Boonga, the head of a primitive African tribe, writes a letter to Pope the Polack at the Vatican. The Polack pope had sent three missionaries to the Boonga tribe a few months before.

"Your Holiness," writes Chief Boonga, "I would like to thank you personally for sending out the three Catholic missionaries to us. I and my tribe found them kind, compassionate, loving, wise, sensitive -- and absolutely delicious!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes, and feel your body to be completely frozen.

This is the moment you can look inwards with your total consciousness, and with an urgency as if this is going to be your last moment. Only with such urgency can you reach to your very center *immediately*! And to be at your very center is to be a buddha. There is nothing beyond it.

In this silence, in this blissfulness, this night becomes golden, something of the beyond.

Just remember one thing: the only quality of a buddha is to be a witness. The moment you are just a witness... looking at the body, you are not it; looking at the mind, you are not it. You are just the witness. Immediately you are transformed into a totally different world.

To make it clear, Nivedano...

(Drumbeat)

Relax, but remember your witness. Whether you are sitting or lying or walking, your witness is always at the center, utterly still -- just like a statue of a buddha. Flowers will start showering over you, the spring has come so suddenly. The Buddha Auditorium has become a lake of consciousness without any ripples.

Collect as much life energy, collect as many flowers as the spring breeze has brought within you. You have to bring them back and persuade the buddha to come along with you. It is your very nature. There is no question that it will not be persuaded; it has always been persuaded.

Unless the buddha becomes your very life -- your walking, your working, your speaking, your silence -- unless it becomes all that you are, you are not awakened. And without being awakened you miss life, its meaning, and you will miss your death and its meaning.

Only a buddha does not miss even a single drop of existential beauty, blissfulness and ecstasy.

Nivedano...

(Drumbeat)

Come back. But come back like a buddha -- silently, peacefully, with a great grace. Sit just for a few minutes to remember and to recall the golden path you have traveled upon, the ultimate peace at the center of your being, and the experience of buddha nature, another name for the eternity of your being.

Inch by inch, buddha is coming closer to you. Just arrange the path for him. The spring is guaranteed to come; so is buddha.

Okay, Maneesha?
Yes, Buddha.

No Mind: The Flowers of Eternity

Chapter #7
Chapter title: The world of the gurus has ended

1 January 1989 pm in Gautam the Buddha Auditorium

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BELOVED BUDDHA,
ONCE, AFTER DAIJI HAD BECOME AN ENLIGHTENED MASTER, HE SAID TO HIS MONKS, "I'M NOT GOING TO EXPLAIN ANY MORE DEBATES; YOU KNOW, IT'S JUST A DISEASE."
AT THIS, A MONK STOOD UP FROM THE ASSEMBLY AND CAME FORWARD; DAIJI WENT BACK TO HIS ROOM.
ON ANOTHER OCCASION, WHEN DAIJI WAS SWEEPING THE GROUND, JOSHU ASKED HIM HOW TO MANIFEST PRAJNA.
DAIJI REPEATED, "HOW CAN WE MANIFEST PRAJNA?" AT THIS, JOSHU GAVE A GREAT LAUGH.
THE NEXT DAY, SEEING JOSHU SWEEPING THE GROUND, DAIJI ASKED HIM, "HOW CAN WE MANIFEST PRAJNA?" JOSHU PUT DOWN HIS BROOM AND LAUGHED ALOUD, CLAPPING HIS HANDS.
DAIJI WENT BACK TO HIS ROOM.

My Friends and my Fellow Travelers,

I would have loved to use the Urdu words for the same, because they have a depth and a poetry... even the very sound of them rings bells in the heart. The ordinary meaning is the same: my friends, my fellow travelers. But I have a very insistent feeling within me to give you the most pregnant words.
Those words are:

MEHRE HAMSAFAR, MEHRE HAMDHAM, MEHRE DOST.

Mehre hamsafar means "my fellow travelers." *Mehre hamdham* means "my heart." *Mehre dost* means "my friend." But such a vast difference....

English has become more and more prose and less and less poetry, for the simple reason that it has been serving scientific and objective technological progress. It has to be definite, it cannot be poetic.

You cannot write mathematics into poetry; neither physics, nor chemistry. Because of this predominant factor of science and technology, English has lost its glamor, its splendor, its music. It has to gain it back, because the objective side of life is not enough. Unless your heart is moved, the words are not very much pregnant with meaning and significance.

These five days have been of immense significance. It can be said that almost never in the history of man has such a phenomenon happened. This has been the deep search of meditators for thousands of years, that once a man becomes enlightened, once a man becomes full of light and knows his own eternity, he disappears into the ultimate, into the cosmos. He cannot come again through the womb of a woman. He has no desires, he has no longings. He no longer has any of the passions which drag human souls again and again to the birth and death cycle.

But once a man has gone beyond all these mind-produced desires, greed, and anger and violence, once one has come to the very center of his being, he is liberated. Liberated from himself, liberated from the body, liberated from the mind. For the first time he understands that the body will be only a prison. Now that his intuition has absolute clarity he can see that the body is nothing but disease and death -- maybe a few moments of pleasure, which go on keeping you in the body in the hope that more pleasure... But soon one realizes, if one has intelligence, that those pleasures are very phenomenal, illusory, just made of the same stuff as dreams are made of.

The moment this recognition happens, your life energy simply opens its wings and flies into the open sky of the cosmos, to dissolve into the ultimate.
But Gautam Buddha is an exception.

In the form of a beautiful story, it is said that when Gautam Buddha died he reached the gates of paradise. There was so much ceremony to receive him, but he refused to enter. He insisted, "Until every human being passes through the gates of paradise I cannot come in. It is against my compassion."

At the last moment of his death he has predicted that he will be coming back after twenty-five centuries. Of course, he can come only in one way, and that is to possess somebody's body; the womb is no longer possible for him.

For seven weeks continuously I was witnessing a fire test. Each moment seemed to be the last, and each breath going out was not promising that it would be coming back. In those seven weeks, seven times my heart showed symptoms of failure.

My physician Amrito, at the seventh stroke thought that this was the end. I told him, "The cardiogram can show you how many beats I have missed, but it cannot show you that I am not the heart -- I am the witness behind it. And my source of life is not the heart or the body; my source of life is existence itself. I trust in existence, and I trust that this seven weeks' long dark night *will* end."

I would have never told you, but due to Katue Ishida... a woman who has not known me, has just seen my picture and my eyes, and a woman who is a well-known seer and prophetess but rarely speaks. Very rarely people come to her ancient Shinto temple in the forest to ask questions, about their destinies, their future. And most of the time she remains silent; she speaks only when she feels, "Now existence is taking possession of me. I am not speaking, I am only allowing the existence to speak through me."

My Japanese translator, Geeta, has been informing her of everything that has happened in these five

tremendously meaningful days. Because of her prophecy that Gautam Buddha has taken possession of my body as a vehicle, I had to admit the truth. But I had also expressed to her that my individuality and Gautam Buddha's individuality are twenty-five centuries apart. He was an individualist -- I am a greater individualist. I can be the host, but the guest has to remember that he is not my master.

I have never accepted anybody as my master. It has taken me very long to find out myself, but I am immensely happy that I don't have even to say a `thank you' to anyone. The search has been absolutely alone, tremendously dangerous.

And there are opinions in which I am bound to differ from Gautam Buddha. Four days he stayed with me, and saw clearly that there is no possibility of any compromise.

Compromise always leads you away from the truth. Truth cannot be a compromise -- either you know it or you don't.

Geeta informed Ishida, and she was very much afraid: how will the woman feel? But the woman proved to be of tremendous power. She said, "It does not matter. I love your master and I absolutely agree to whatsoever has happened." And then she suddenly started crying.

Geeta asked her, "Why are you crying?"

She said, "There are no words. For the first time... continuously, for five days, I have been speaking about your master, and I know nothing of him. I have not read his books, I have just seen his eyes, and a door within me has opened and almost like a flood I have been speaking. This is for the first time in my whole life..." She is in a hurry to come.

But the seven weeks' fire, the long night of the soul proved to be a blessing in disguise. It has purified me completely. And these five days of Gautam Buddha as Maitreya Buddha -- that was his prophecy, that "My name after twenty-five centuries when I come back again, will be Maitreya the Buddha."

The Friend -- Maitreya means "the friend."

It was significant on his part. He was saying, the world of the gurus has ended. The world of the masters and disciples will not be relevant anymore. The master can function only in the capacity of a loving friend. And the disciple has not to be a disciple, has not to surrender to anybody, he has just to listen to the Friend. It is up to him to decide what to do or not. No discipline can be given, no dictation can be given.

In the world of religion this is the beginning of democracy; otherwise, all religions have been dictatorial, fascist, fundamentalist.

I would like you to remember because you have been the witness of all these seven weeks and five days -- seven weeks of a constantly deepening darkness, and these five days of the rising sun, of the morning glories, of the birds singing. Again a new beginning, not only in my individuality but also in the individualities of those who have taken the risk to be fellow-travelers with me.

A new dawn, a new man is absolutely needed. Perhaps you are the new man who will destroy all that is rotten and old, that is superstitious and has no roots in intelligence. Perhaps you will be the one to destroy all organized religions, because the moment truth is organized, it dies.

I have heard an ancient story.

A recently arrived devil came running fast to the old devil and told him, "You are sitting here silently, and there on the earth one man has found the truth! It is dangerous for our profession. Something has to be done immediately!"

The old devil started laughing. He said, "Calm down. Cool down, young man! I have made my arrangements already. The scholars, the rabbis, the pundits, the priests -- all have reached, and they will organize the truth and that is the most subtle way to kill it. Now they are surrounding the man. They will not allow the man a direct approach to humanity. Humanity has to go through their interpretation, through their commentaries. And that has been, for the whole vast humanity, my way of depriving them of the truth: bring the priest in. The priests are in *my* service!

"All the organized religions, the churches, are in my service. They are China Walls standing between humanity and the ultimate truth."

Just a few months ago the pope has brought into the world a new sin. He has declared that anybody confessing to God directly is committing a great sin; confession has to be through the proper channel, through the priest. You cannot directly start writing letters to God -- every letter has to be in care of the priest!

And the letter never goes beyond that. All your prayers, all your confessions never move beyond the

priest.

It happened once, a rabbi and a bishop were very friendly. Their friendship was because both loved golf. They had decided to go on Sunday, but the bishop said, "If I am a little bit late, just wait for me in front of the church, because Sunday is a confessional day also, and one never knows how many people are going to confess."

It was getting late and the rabbi started feeling that the line of confessors was so long... he went into the church from the back door, went into the cabin where the bishop listened to the confessions. There was a partition; the confessor was behind the partition. There was only a small window so the priest could hear, and could give him the punishment for his sins.

The rabbi said, "We are getting late. I suggest one thing -- I don't know what this confession is, but just do it one or two times and then I will manage. You get ready, and I will finish this line within minutes."

So he watched; one man came and said, "I have committed a rape." The bishop said, "Put ten dollars in the charity box and never do such a thing again. And five `Hail Marys.'"

The rabbi said, "Don't be worried -- you just go and get ready -- it is a business matter!"

Another man came and he said, "I have also committed a rape just like the fellow who has gone ahead." But he was not aware that now the bishop was not there.

The rabbi said, "Twenty dollars." The man said, "But I have heard -- to the first man you said only ten dollars!"

The rabbi said, "Ten dollars are in advance, so you need not come to confess and waste time. And ten `Hail Marys' -- now get lost!"

The function of the priest has not been to convert you into the hands of the cosmos. On the contrary, he has been in every way preventing you to open your eyes and see the stars, to open your ears and hear the breeze passing through the pine trees. He has not allowed you to see the beauty of the planet, the beauty of the skies. Neither has he been helpful to take you in your innermost being where is your eternal home. He has been exploiting.

The new man, the new humanity means individual religious people, not organized according to any dogma, doctrine, cult, but simply in tune with existence. And the only way to be in tune with existence is what we have called in the East, meditation, in which no priest is needed. You alone are enough unto yourself.

Maneesha has brought a few beautiful, small Zen anecdotes, dialogues. Just don't get caught into the words, because Zen speaks a totally different language. Alongside the words there is running a constant stream of wordless meanings. Unless you become capable to pass through the word to the wordless you will never be able to understand Zen.

Zen is the purest religion.

It is not an organized church. It respects the individual. It does not have any priests, it does not have any discipline to be forced on you; neither has it any morality that you have to surrender to. It gives you insight and awareness. And through your awareness you have to decide your morality, your responsibility, your discipline, your very lifestyle. It is a totally different way of bringing you in tune with the universe.

It teaches you relaxation. It teaches you not to swim against the current -- you will never win. Just go with the river, floating, enjoying all that comes on the way: the trees and the stars in the night, and a sunrise and a sunset, and thousands of flowers. And the river... even the smallest river reaches to the ocean. So don't be worried. Big or small, it does not matter. Every dewdrop reaches finally to the ocean, and the ocean is our ultimate rest.

A little biographical note about Daiji, a famous Zen master.

DAIJI (780-862) WAS A FAMOUS DISCIPLE OF HYAKUJO. AT THE AGE OF TWENTY-NINE, HE BECAME A MONK, AND STUDIED BOTH THE SUTRAS AND THE ORDINANCES. HE SPENT SOME TIME WITH HYAKUJO, BECAME ENLIGHTENED, AND THEN MADE A HERMITAGE ON THE TOP OF A HILL.
LATER, HE WENT TO MOUNT DAIJI, WHERE HE EXPOUNDED ZEN, SAYING, "SIX FEET OF TALKING IS NOT AS GOOD AS ONE FOOT OF DOING; ONE FOOT OF TALKING IS NOT AS GOOD AS AN INCH OF DOING." HE RETURNED TO SECULAR LIFE FOR SOME TIME, THEN SHAVED HIS HEAD AGAIN, AND

DIED AS A MONK.

He was saying that all this scholarship, all these scriptures, won't help. You will have to *do* something, you will have to dig into your own being. You cannot just like a parrot go on repeating long sutras. They are not going to be your liberation, they are your slavery. Only action with awareness -- it does not matter what is the action; the most ordinary action with awareness becomes religious, because it starts having a grace of its own, and a beauty that is transcendental.

To prove this, he himself moved into the ordinary life, into the marketplace, and lived for many years in the marketplace, proving that escaping to the mountains and the monasteries is not the right way. You can go there to learn meditation. Once you have learned it you have to come back to the world to share, to share your enlightenment.

Before dying, he went back to the mountains, shaved his head again, and died as a monk.

A beautiful statement:

"SIX FEET OF TALKING IS NOT AS GOOD AS ONE FOOT OF DOING; ONE FOOT OF TALKING IS NOT AS GOOD AS AN INCH OF DOING."

The sutra:

Maneesha has asked,

BELOVED BUDDHA,
ONCE, AFTER DAIJI HAD BECOME AN ENLIGHTENED MASTER, HE SAID TO HIS MONKS, "I'M NOT GOING TO EXPLAIN ANY MORE DEBATES; YOU KNOW, IT'S JUST A DISEASE."

All philosophy, all metaphysics, all theology, according to the enlightened ones, is nothing but the disease of the mind, the itching of the mind. If you itch too much, you may bring blood to your own mind, to your own body. It is a disease. Thinking, according to the enlightened masters, is a disease.

It will be good if you try to divide the word disease into its basic roots. It means: dis-ease. All thinking is *dis-ease*. It is a continuous torture inside, a constant rush hour of thoughts running like traffic. And you don't have even a single moment of rest. Even in your nights the thoughts become dreams -- more pictorial, more colorful, more enchanting. You become so absorbed....

Perhaps you have never observed: in the day, when you are awake, you may sometimes suspect, "Is it a real world that surrounds me or an illusion, a hallucination, a mirage?" At least the suspicion is possible.

But in the dream you cannot suspect that it is a dream; such is the grip. This state of affairs is not of health, not of wholeness; it is a sickness. It is a dis-ease.

So when Daiji had become an enlightened master, he said to his monks, "I'M NOT GOING TO EXPLAIN ANY MORE DEBATES; YOU KNOW, IT'S JUST A DISEASE."

Get beyond the thoughts and you enter into the world of real health, of real wholeness.

AT THIS, A MONK STOOD UP FROM THE ASSEMBLY AND CAME FORWARD; DAIJI WENT BACK TO HIS ROOM.

This going of the master to his room simply means, "Go to your rooms and sit in silence." Only in the silences of the heart one has heard the divine, one has felt the divine -- never in the thoughts.

ON ANOTHER OCCASION, WHEN DAIJI WAS SWEEPING THE GROUND, JOSHU ASKED HIM HOW TO MANIFEST PRAJNA.
DAIJI REPEATED, "HOW CAN WE MANIFEST PRAJNA?" AT THIS, JOSHU GAVE A GREAT LAUGH.

Prajna means ultimate wisdom. Naturally Joshu gave a great laugh -- the ultimate cannot be brought to the words, and it cannot be made into explanations. Just asking the question proves your ignorance. And in your ignorance, in your blindness, it is impossible even to indicate to you that the ultimate wisdom is

already at the very center of your being, waiting, as a potential to be grown, to be supported, to be nourished. And soon the spring comes and your being starts blossoming into thousands of flowers.

THE NEXT DAY, SEEING JOSHU SWEEPING THE GROUND, DAIJI ASKED HIM, "HOW CAN WE MANIFEST PRAJNA -- THE ULTIMATE WISDOM?" JOSHU PUT DOWN HIS BROOM AND LAUGHED ALOUD, CLAPPING HIS HANDS.
DAIJI WENT BACK TO HIS ROOM.

Certainly Daiji has not yet come to the point where he can understand that there are things which cannot be understood, and there are mysteries which remain always mysteries. You can *live* them, you can *sing* them, you can *dance* them, but you cannot explain them.

Who has been able to explain what is beauty? Who has been able to explain what is truth? These mysteries have been experienced by many, by thousands down the ages in all parts of the world -- it is nobody's monopoly.

But still, whenever a man has come to this high peak of consciousness where mysteries are revealed, he immediately understands that there is no way to bring these mysteries down to the ground where explanations are possible, where debates are possible, where philosophical systems can be made.

Those who have known the mysterious, the miraculous, have moved ahead, deeper into the mysteries of existence. The ultimate mystery being the divineness of existence.

Buson wrote:

BLOSSOMS ON THE PEAR --
AND A WOMAN IN THE MOONLIGHT
READS A LETTER THERE.

These small haikus are not ordinary poetry. They simply depict a small scene which has brought some experience of beauty, truth, love, to the heart of the poet.

BLOSSOMS ON THE PEAR --
AND A WOMAN IN THE MOONLIGHT
READS A LETTER THERE...

... And silence abounds.

Maneesha has asked:
BELOVED BUDDHA,
WITH OR WITHOUT ANYONE ELSE IN RESIDENCE IN YOU, WHATEVER NAME WE KNOW YOU BY, YOU ARE INFINITELY PRECIOUS TO US. AS KATUE ISHIDA SAID OF YOU, "WE MUST PROTECT THIS MAN."
HOW CAN WE BEST DO THAT?

Maneesha, if you really want to protect me, the only way is to grow up, to be more mature, to be more integrated, to be more in tune with the dance of the divine.

No ordinary means will be able to nourish me. But if I can see your dance, if I can feel your love, if I can see in your eyes the cool flames of unconditional sharing, you may be able to follow Ishida's indication to save this man.

Now it is time for Sardar Gurudayal Singh.

Mendel Kravitz goes to see Doctor Floss, the dentist.
"Mr. Kravitz," says Floss, "I am sorry to say you need a complete dental overhaul -- side to side and top to bottom. It will cost you five thousand dollars."

"*Sorry*? *You're* sorry? *I'm* sorry!" cries Mendel. "Five thousand dollars? I cannot afford that!"

"Well," says Floss, "I can recommend another dentist who is sure to be a lot cheaper."

So Mendel goes along to see Doctor Decay who advises him that he did this same job for Solly Saperstein.

"Just call Solly," says Doctor Decay, "and if you are satisfied with what he says, we can arrange something for you."

Mendel phones Solly.

"Ah, yes," says Solly. "My teeth. Well, the dentist did the work some time ago. About two years later I went to stay with my daughter in Hollywood. Yes, she is married to a movie star -- lots of money, you can imagine! They were living in a posh hotel in Beverly Hills, with all the comforts. Lots to drink, a room of my own, and I swam in the hotel pool every day. I had it to myself, and I used to swim naked. How about that?"

"That's fine, Solly," says Mendel, "but what about your TEETH?"

"I am telling you!" replies Solly. "You asked me, and I am telling you!

"One day when I was in the pool, a beautiful young girl dived in. And she had no clothes on. She swam up close to me, I was so embarrassed, I did not know what to do. But she kept smiling, and coming closer and closer. Then she put her hand on me!"

"And THEN?" shouts Mendel.

"Well, then," continues Solly, "for the first time in two years my teeth stopped hurting!"

Big Black Leroy is cleaning the windows on the eighty-third floor of a skyscraper in New York. Suddenly, he loses his balance and falls from the scaffolding, but just manages to catch a window-ledge and hangs there by his finger tips, shouting for help.

"Ah, Lawd!" shouts Leroy, "I'm not ready for them Pearly Gates yet! Save me!"

At that moment, Saint Herbert, the angel, flies out of the sky.

"Hi, Leroy!" says Saint Herbert, hovering beside him. "Have you got faith in the Lord?"

"I sure do!" stammers Leroy.

"Okay" says Herbert, "then I will teach you how to fly. Now, show your faith and take one hand off the window-ledge."

"I can't do that!" stammers Leroy. "No way!"

"Yes, you can," snaps the Saint. "Now, show your faith!"

Turning pale with fear, Leroy closes his eyes and slowly lets go with his left hand.

"That's good, Leroy," says Saint Herbert, patting him on the head, "very good. Now I want you to let go with the other hand."

"Ah, Lawd!" shouts Leroy. "I can't do that!"

"You can do it, Leroy," says Herbert. "Have faith, praise the Lord -- and let go!"

Leroy lets go and falls eighty stories to the ground.

"Yup," says Saint Herbert, flying away. "I never did like niggers."

Cardinal Catzass meets his old friend, Buster, from his school days.

"Hello, Buster," says Catzass. "What are you doing these days?"

"I am a logician," replies Buster, shaking hands with the cardinal.

"Really?" replies Catzass. "What on earth is a logician?"

"Well," says Buster, "I am a kind of therapist. I help people by making things clear."

"Really?" says Catzass. "How does it work?"

"Well," replies Buster. "For example -- you have a small aquarium in your room, correct?"

"That is amazing!" says Catzass. "Yes I do, how did you know?"

"Never mind," says Buster, "and I deduce that because you have an aquarium, you like fish."

"Amazing!" cries Catzass. "Yes, I do like fish. You are very good."

"Yes, and not only that," continues Buster, "but I deduce that since you like fish, you probably have a fancy for mermaids."

"Amazing!" cries Catzass. "As a matter of fact, I have had lurid fantasies about mermaids all my life."

"And," continues Buster, "because you like mermaids, I deduce that you also like women!"

"My God!" exclaims the cardinal. "I see that you are really an expert. I have a secret lust for women. You are a great therapist!"

Later that afternoon, Cardinal Catzass is in Pope the Polack's private chambers.

"Hey, pope," says Catzass, "I met an old friend of mine today who is a logician."

"Really?" says the Polack. "What is a logician?"

"Well," says the cardinal, "he is a kind of therapist. And he makes things clear."

"Really?" replies the pope. "Like what?"

"I will show you," says Catzass. "For example -- you have an aquarium in your room, don't you?"

"No I don't," says the Polack pope.

"Well," deduces Cardinal Catzass, "then you must be a homosexual!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now is the moment to look inwards with your total consciousness, and with an urgency as if this is going to be your last moment. You have to find your center of being -- *at whatsoever cost*.

Deeper and deeper -- just like an arrow, go on piercing into the very center of your being. That's where you are a buddha. That's where the doors of all the mysteries of existence open. That's where you come to know for the first time your eternity, your cosmic being.

You are beyond life and beyond death.

What is left? -- just a pure witness.

That is the only quality in a buddha -- just to be a witness. It is the purest thing in the whole world.

Watch that you are not the body. Watch: you are not the mind.

What remains? -- only a witness.

And this witness is your ultimate nature. This witness makes you a buddha.

To make it more clear, Nivedano...

(Drumbeat)

Relax, but remember you are not the body, you are not the mind, you are just a pure witness. And slowly slowly a deep joy will arise in you, a blissfulness, an ecstasy, a peace that passeth understanding.

You have come home.

The Buddha Auditorium has become a lake of consciousnesses merging into each other the way rivers merge into the ocean.

The evening was beautiful on its own, but your deepening consciousness, merging into the whole around you, has made it one of the most majestic evenings in the world.

This moment has a splendor, a magic, because you are standing at the very doors

of all the miracles,

of all that is miraculous,

of all that is mysterious.

And all these combined are nothing but different aspects of divineness spread all over existence.

Gather as much silence as you can, as much fragrance as you can. And persuade the buddha to come along with you, so that he is not hiding in the center but comes to your circumference in your activities, in your day-to-day action, in your gestures, in your words, in your silences. When the buddha fills you totally, you have come to blossom. Your potential has become an actuality.

Nivedano...

(Drumbeat)

Come back. But come back not the same person who had gone in.
Come back as a buddha,
with great silence and peace,
with great beauty and grace,
with a heart dancing with joy,
knowing that at the very center of your being
-- so close --
is the door to the divine.

A few minutes, just sit remembering and reminding yourself of the golden path that you have gone on to meet your buddha, and on the same golden path you have come back.

The difference between your circumference and center is lessening every day, inch by inch. The spring is not very far away
when suddenly
your circumference and center
will become one.
That is the moment of enlightenment,
the moment of awakening,
the moment of becoming a buddha.

Okay, Maneesha?
Yes, Buddha.

No Mind: The Flowers of Eternity

Chapter #8
Chapter title: Truth has no history

2 January 1989 pm in Gautam the Buddha Auditorium

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BELOVED BUDDHA,
A MONK CAME TO SEE MASTER DAIZUI, AND SAID TO HIM, "MOUNT GOTAI AND MOUNT DAIZUI -- WHAT ARE THEY LIKE? HOW IS MOUNT DAIZUI?"
DAIZUI SAID, "SPEAK LOUDER -- I'M HARD OF HEARING."
THE MONK REPEATED THE QUESTION IN A LOUD VOICE.
DAIZUI SAID: "IT IS LIKE A THOUSAND MOUNTAINS, TEN THOUSAND MOUNTAINS!"
ON ANOTHER OCCASION A MONK SAID, "ONE OF THE ANCIENTS STOOD IN THE SNOW AND CUT OFF HIS ARM. WHAT TRUTH WAS HE SEEKING?"
DAIZUI REPLIED, "HE DIDN'T CUT OFF HIS ARM."
THE MONK PROTESTED, "HE did CUT IT OFF! WHY DO YOU SAY THAT HE DIDN'T?"
DAIZUI OBSERVED, "HE WAS ENJOYING BEING IN THE SNOW."
AT ANOTHER TIME, A MONK BOWED TO THE STATUE OF MANJUSHRI, IN THE PRESENCE OF DAIZUI.

THE MASTER LIFTED UP HIS MOSQUITO-FLAPPER AND SAID, "MANJUSHRI AND SAMANTABHADRA ARE BOTH CONTAINED IN THIS."
THE MONK DREW A CIRCLE, THREW IT BEHIND HIM, AND THEN STRETCHED OUT HIS ARMS. DAIZUI TOLD THE ATTENDANT TO GIVE THE MONK A CUP OF TEA.

My Friends,

Before I discuss the sutras, a real concern to my heart is more urgent to be discussed.

India's prime minister Rajiv Gandhi has been trying his hardest to create a friendship with China, and it seems they are settling the matter. I don't blame Rajiv Gandhi. Two big countries like India and China cannot remain forever enemies -- whoever is weaker, sooner or later is going to give way.

This is the second defeat to India. The first defeat was when China invaded Indian territory in the Himalayas, thousands of miles. India was not strong enough, and particularly it was not ready to fight in the eternal snows of the Himalayas.

Rajiv Gandhi's grandfather -- Jawaharlal Nehru, the first prime minister of India -- still fought, knowing perfectly well there was no possibility to be victorious. And he was defeated. The Indian armies could not stand the snows of the Himalayas. They had never thought about it; hence they were not prepared.

China conquered Tibet. One of the most significant countries in the world -- small and poor, at the highest mountains, it was called "the roof of the world," and it has for centuries been devoting itself only to meditation. A singular country in the whole world -- for centuries, continuously, it had only one desire: how to know oneself. It had no armies, it never invaded anyone; it had no desire like that, uncivilized, barbarious. It was primitive, but I will still say Tibet was the most civilized country, the most cultured.

China invaded Tibet -- Tibet had no arms, no armies. China crushed the poor Tibetans under machine guns, trampled their monasteries. Dalai Lama, the head of Tibet politically and religiously both, had no other way than to take refuge in the Indian part of Himalayas, in Dharamsala. Since then he has been living there with the thousands of Tibetans who have come with him.

It is a very sad affair to say that nobody in the whole world even protested that an innocent country, which has never invaded and had never shown any desire to invade anybody, should be simply taken over because another country has power. It seems our whole civilization is a pretension; our whole talk about freedom and independence are mere words. Not only that, nobody raised a voice against China. Just now, Rajiv Gandhi has said, "Tibet is China's internal affair."

It seems the law of the jungle still prevails. The bigger fish goes on eating the smaller fish -- no protest.

Now Dalai Lama, seeing the situation that India and China are going to become friends, has started to prepare to leave the country -- because China's first demand will be that Dalai Lama should be handed over to China; other than that there is no possibility. It has been consistently China's demand that, "Unless you hand over Dalai Lama to Peking there is no possibility of friendship."

And Rajiv Gandhi has forgotten completely those thousands of miles of Indian territory. That too is China's internal affair? Then soon the whole of India will be China's internal affair!

One should not be so weak, either. I would like to say to Dalai Lama: "Don't think of going anywhere; you will not get residence anywhere in the world, because nobody wants to be antagonistic to the biggest country, China." Just two years ago, even America refused just a three-week tourist visa for Dalai Lama on the grounds that they did not want to annoy China.

I have loved Buddha, and I have loved those who have loved Buddha. I have deep love and respect for Dalai Lama. My suggestion to him is: don't leave this country; just drop the desire to be the sovereign head, the political head of Tibet. In fact, it is not right for a religious man to have such aspirations for being a political head. Just drop that idea. Be an ordinary meditator, a lover of Buddha -- then China will not ask for you. You are being asked for because of your continuous desire to be the head of Tibet again. Too much water has gone down the Ganges; it cannot happen, at least in your lifetime.

But my insistence is that fundamentally your desire is wrong. Tibet is gone, out of your hands. You should have renounced it. Your desire for power is a political desire -- it is shameful in a man who is thought to be a meditator. Just remain in the Himalayas, and nobody is going to trouble you. The trouble is arising within you because of the desire that you want Tibet to be again under your rule.

Forget all about it. It is ugly, absolutely condemnable, to have such a desire. That was the singular message of Gautam the Buddha: don't have any desire in this world; when the other world, the mysterious world, is ready to open its doors you are asking for some illusory power.

This shows that Dalai Lama himself is not a meditator.

I would like him not to go anywhere. You have a beautiful place in Dharamsala -- go inwards. It is time that you prove that there is an inner world far more precious than anything the outer world can give to you. And if you cannot prove this, who do you think is going to prove it?

Once he drops the desire and the claim, and he becomes an ordinary, simple human being, China has no interest in him. He can live in the Himalayas -- he is accustomed to living in the Himalayas.

And I say again: nobody is going to behave in a friendly way with you. What can you offer? China offers a tremendous power. You will not get shelter anywhere in the world.

The world is not so civilized as you think. It cares only for those who have power. To be powerful is to be right, and to be powerless... nobody cares about you, whether you are right or wrong.

This has been a tremendous weight on me. In the first place, Tibet is not China's internal affair, and Rajiv Gandhi has forgotten those thousands of miles of Himalayan territory. It is not even mentioned.

And what is to be remembered by Dalai Lama especially: don't get deluded by the so-called talk of democracy, independence, freedom. These things don't exist; the powerful only talk about them. The whole world is still centuries back, living in the same barbarious mind. Only its houses have become better, the roads are better, technology is better, but the man? -- it has never been worse than it is now! Because the primitive, barbarian man, howsoever violent, had no missiles, nuclear weapons, atom bombs.

This is the same barbarian man -- with modern clothes, but the mind is as animalistic as you can imagine. And in the hands of these barbarious chimpanzees are nuclear weapons which can destroy this whole earth within ten minutes, with all its living beings. The barbarious man, the chimpanzee, has come to the terminal point where it is going to commit suicide.

I have heard that Ronald Reagan had a great friend, a chimpanzee. He could not find another human being to have a friendship with. The first day of his presidency in America he had gone for a morning walk on the beach with his great friend the chimpanzee.

An old drunkard stumbled around, looking very carefully, and finally he could not resist: he came to these two friends and he said, "President, sir, it does not feel right to have a chimpanzee as your friend."

As Ronald Reagan was going to say something, that old drunkard said, "You shut up! I am talking to Mr. President."

That chimpanzee is hidden in so-called politicians. Wherever there is a desire to dominate there is a chimpanzee hidden within.

I want to repeat again: Dalai Lama has not to go anywhere. It is time to drop the outer desire for domination. Go inwards, you are getting older but you are not growing up. Go inwards to find the kingdom which is not of this world.

Maneesha has brought a few very beautiful anecdotes, sutras, and statements from the history of Zen.

A MONK CAME TO SEE MASTER DAIZUI, AND SAID TO HIM, "MOUNT GOTAI..." it was a great monastery. All these mountains were named after the master who had become enlightened, and because of his enlightenment a thousand seekers had gathered there. Gotai became enlightened and the emperor of China gave the name to the mountain where Gotai had become enlightened -- Mount Gotai. And the same happened with Daizui. When he became enlightened the emperor declared, "The mountain should be remembered as a memorial to Daizui and his enlightenment. It will be called Mount Daizui."

A MONK CAME TO SEE MASTER DAIZUI, AND SAID TO HIM, "MOUNT GOTAI AND MOUNT DAIZUI -- WHAT ARE THEY LIKE? HOW IS MOUNT DAIZUI?"
DAIZUI SAID, "SPEAK LOUDER -- I'M HARD OF HEARING."
THE MONK REPEATED THE QUESTION IN A LOUD VOICE.
DAIZUI SAID: "IT IS LIKE A THOUSAND MOUNTAINS, TEN THOUSAND MOUNTAINS!"

It was a small mountain, but because of thousands of disciples moving on the golden path of becoming enlightened, Daizui said, "It is not only my enlightenment that makes Mount Daizui what it is, but thousands, perhaps ten thousands, are searching the same enlightenment. This mountain is one of the most blessed in the world. So many seekers, so many who are absolutely determined to attain to their potential. A thousand or ten thousand sleeping buddhas are trying to wake up."

This mountain is not a small place. If it can contain ten thousand buddhas, how can it be a small place? It is ten thousand mountains, the whole range that goes for thousands of miles.

The monk could not understand. To understand the statements of Zen masters you have to have some taste of mountains, meditations, masters. You have to have some taste of the spring; otherwise it will look absolutely absurd.

ON ANOTHER OCCASION A MONK SAID, "ONE OF THE ANCIENTS STOOD IN THE SNOW AND CUT OFF HIS ARM. WHAT TRUTH WAS HE SEEKING?"

It is one of the most beautiful incidents in the history of Zen. It happened when Bodhidharma went from India to China, and remained for nine years just facing the wall of a temple. Many came to persuade him, "Why don't you talk to us? We ask questions and you give answers to the wall. It looks very weird."

But Bodhidharma said, "Unless the man comes who has the ears and the heart to understand me, it is better to talk to the wall. At least one is not disappointed." And one day the man came.

He cut off one arm and threw it before Bodhidharma and said, "If you don't turn immediately towards me, I am going to cut my head too."

Bodhidharma quickly turned, and said, "So you have come! I have been waiting for nine years."

Unless a man is ready to stake his very life, the transformation is not possible.

So this monk, asking Daizui, said, "One of the ancients, I have heard, stood in the snow and cut off his arm. What truth was he seeking?"

DAIZUI REPLIED, "HE DIDN'T CUT OFF HIS ARM."
THE MONK PROTESTED, "HE DID CUT IT OFF! WHY DO YOU SAY THAT HE DIDN'T?"

The fact is, he did. But the truth is, he did not.

There was no effort when he cut off his arm; it was as relaxed as if nothing was happening. Hence the truth is, he did not cut it. The fact is, he did cut it. And Zen is concerned with the truth, not with the fact.

DAIZUI OBSERVED, "HE WAS ENJOYING BEING IN THE SNOW."

He was enjoying perfectly. Even if he had cut his head, he was so relaxed, so trustful. And his search was his absolute determination. For that search, to give your arm or your head does not mean anything. Your arms will sooner or later melt into the earth. Your head, your body will be some day put into the earth.

"So what are you talking about?" Daizui said. "The man did not cut off his arm; he was enjoying it as tremendously as possible." And the turning of Bodhidharma was such a great point in turning his whole being... he became the successor of Bodhidharma.

When Bodhidharma left China to go into the Himalayas and to disappear into the eternal snows... He was getting old, and it was time to search the right place to disappear into the ultimate.

He called his four disciples and asked them, "What is the essence of Buddha's teaching?"

One came forward and said, "To know oneself is the essence of Buddha's teaching."

Bodhidharma said, "You are right, but not enough to be my successor. Just sit down. You have my skin only, you have not gone deeper."

The second man came, and the same question: "What is the essential teaching of the Buddha?" The man said, "Attaining to no-self."

The first had said, "Knowing the self." The second one said, "Attaining to no-self, to nothingness, to utter innocence where the idea of `I am' does not arise."

Bodhidharma said, "You are better than the first. You have my bones, but you are not yet capable of being my successor."

The third one came before him... the same question. The third one said, "The very essence of Buddha's teaching is silence."

Bodhidharma said, "It is even better than the other two, but not enough to be my successor. If the fundamental and the essential teaching is silence, you should have remained silent rather than using the

word `silence', because the word silence is not silence.

"Your mind is full of thoughts. Beautiful thoughts -- thoughts about silence, thoughts about meditation -- but all are thoughts. It does not matter whether you are thinking about money or you are thinking about the ultimate truth. Thinking as such is only a disturbance; the object of thinking does not matter at all. You have my very marrow, yet you are not worthy to be my successor."

The fourth man came... the same question. No answer, just tears, and he fell to the feet of Bodhidharma. Bodhidharma declared this man to be his successor.

This was the same man, with one arm. Without saying anything, he has said everything. Those tears were more potent, more expressive than all the words, the whole language, of man. Howsoever philosophically, logically and rationally pronounced, they don't carry the truth, they don't carry love, they don't carry beauty in them.

So it is a truth that the man who cut off his arm was enjoying it immensely. His cutting the arm was very relaxed, in deep trust, in great love. Factually he may have cut off the arm, but in truth he enjoyed the whole experience, the turning of Bodhidharma after nine years to face him.

Bodhidharma had even turned away Emperor Wu of China, calling him an idiot. He had come from the faraway capital to the borders to receive Bodhidharma. And he asked Bodhidharma, "I have done so much religious work, so many fasts. Ten thousand scholars are continuously translating the message of Buddha. I feed millions of Buddhist monks, I support hundreds of monasteries. I have converted the whole land of China to Buddhism. What is my virtue? What am I going to be rewarded by?"

Bodhidharma said, "You idiot! The very desire to be rewarded has destroyed all virtue. You will fall into the seventh hell! And I will not enter into your territory, because you are surrounded by scholars, scriptures, monks, monasteries. I will remain outside and wait for the right man."

It took nine years for him, but his trust... He was growing old, but he waited and waited and waited, and finally the man came.

It always comes, you have just to wait -- not in a hurry, not asking that he should come right now -- just a pure waiting, listening for the footsteps when he comes. He always comes. If there is a right master, thousands of right disciples are bound to come. If there is a pure spring of water, those who are thirsty are bound to come. When the roses bloom, bees come from miles away.

Scientists have been working on the language of the bees, because they have found that bees convey in a certain way a few things. Perhaps they don't have a very long language, alphabetical, but they certainly have some symbols. One bee moves towards the flowers, for miles, and when she has found the flowers she comes back where thousands of bees are waiting and she dances in a certain way. And immediately thousands of bees move in the direction of the flowers. That dance has indicated the direction.

Even bees find flowers, far away. What to say of human consciousness? Those who are alert, those who have a sense of searching some significance in their life, are bound to find where flowers have come to blossom.

So the disciple was, according to Daizui, enjoying. Even by cutting off the arm he was simply offering a present to the master he had found. It was his joy. Hence, as far as truth is concerned it is one thing; fact is another.

Just by the way, I would like to remind you that in the East we have never been writing history. History is an absolutely Western phenomenon. It is with the coming of the British empire that Christian missionaries started writing history about India, but India has never bothered to write history for the simple reason that history will be nothing but facts and facts and facts. And our concern is *truth*, and truth has no history.

Truth is always present; history means the past. Truth is never past. Truth is always here; hence truth cannot have a history. We dropped the whole idea of history.

AT ANOTHER TIME, A MONK BOWED TO THE STATUE OF MANJUSHRI, IN THE PRESENCE OF DAIZUI. THE MASTER LIFTED UP HIS MOSQUITO-FLAPPER AND SAID, "MANJUSHRI AND SAMANTABHADRA ARE BOTH CONTAINED IN THIS" -- the mosquito-flapper.

Such statements cannot be made anywhere else than in the world of Zen. Manjushri and Samantabhadra are two of the great disciples of Gautam Buddha, who became enlightened while he was alive. Just the story of Manjushri becoming enlightened will suffice you to understand that these people, Manjushri and

Samantabhadra, were as valuable as Gautam Buddha himself.

Manjushri used to sit under a tree to meditate, for years. And one day the night was over -- suddenly, out of season, the tree blossomed and flowers started falling like rain.

In the East there are such beautiful trees which shower like rain. The one I have loved the most... I don't know which tree Manjushri was sitting under, but most probably this must be the tree -- I have loved it from my very childhood. The tree is called *madhukamini*. It blossoms in the rainy season; it blossoms in thousands of flowers all together, and in the night. And by the morning you will find almost a carpet of flowers underneath it, thousands of flowers of such beautiful fragrance. I have not come across another tree like it.

Perhaps Manjushri was sitting under a *madhukamini*, or it may have been another tree, it does not matter. What matters is, ten thousand disciples of Buddha looked at the tree, looked at Manjushri... could not believe it. It was not the time -- what happened to the tree?

Buddha said, "You are seeing only the tree and its flowers. You should look at Manjushri, what has happened to Manjushri. The tree has simply heard it happening to Manjushri. The tree has simply synchronized. If Manjushri can blossom so suddenly, why cannot the tree do the same? Look at Manjushri."

And Manjushri was sitting in silence for seven days continuously, until Buddha himself came to him and told him, "Manjushri, seven days have passed. It is time to get up and tell your fellow travelers what has happened in your being."

Samantabhadra just became enlightened as he looked when Buddha said, "Don't look at the tree, look at Manjushri."

Out of ten thousand disciples only one, Samantabhadra, looked into Manjushri and became enlightened himself. Enlightenment can be a chain effect.

About these two great masters, Daizui says -- because one monk was worshipping the statue of Manjushri -- "Manjushri and Samantabhadra are both contained in this mosquito-flapper."

Factually it is not so, but in truth, even the mosquitoes which may be caught in the flapper have the same potential as Manjushri and Samantabhadra. That's what Daizui is saying.

Don't think that he is insulting Manjushri or Samantabhadra. He is simply indicating the truth, that "Don't worship the statue. Search for the very source of life. Even a mosquito alive has the essence of being a buddha. It may take millions of years for the poor mosquito to become a human being, but that is not the point to be bothered about."

We have the whole eternity in our hands -- beginningless, endless. Somewhere, someplace, one is bound to become a buddha. It is simply a question of your relaxing into yourself.

THE MONK DREW A CIRCLE, THREW IT BEHIND HIM, AND THEN STRETCHED OUT HIS ARMS. DAIZUI TOLD THE ATTENDANT TO GIVE THE MONK A CUP OF TEA.

"A cup of tea" has a totally different meaning when uttered by a master. In Zen, it is again from Bodhidharma. He dwelt on a mountain which was called T'A, and he wanted to remain awake twenty-four hours, so he cut his eyebrows and threw them before the temple -- it may be fiction, but it is worth mentioning. Rains came and the eyebrows started growing. Those were the first tea leaves.

They are called tea leaves because they first grew on the mountain T'a. And because they are originally the eyebrows of one of the most awakened men, Bodhidharma, tea still keeps you awake. If you don't want to sleep, a cup of tea....

When a Zen master says, "Give this man a cup of tea," he means a cup of awareness. That is the meaning of tea in the Zen tradition.

A haiku:

I CAN'T DO ANYTHING;
MY LIFE OF CONTRADICTIONS,
BLOWN BY THE WIND.
I CAN'T DO ANYTHING...

In fact anyone who comes to know his innermost silence will agree with the poet who says, "I can't do anything; whatever happens, happens. I am just a watcher at the most."

... MY LIFE OF CONTRADICTIONS,
BLOWN BY THE WIND.

"I can't do anything. Sometimes I am blown to the north, sometimes to the south. It is all contradictory; I am just a witness."
To be just a witness, and not a doer, is the very essence of meditation.

Maneesha has asked a question.
BELOVED BUDDHA,
DURING THE PERIOD OF YOUR BEING UNWELL, MANY OF US DECIDED TO MEDITATE AT THE EVENING VIDEO. IT SEEMED TIME TO DISCOVER WHAT WE HAD OF MEDITATION THAT WAS NOT DEPENDENT ON YOUR PHYSICAL PRESENCE. SO, IN A WAY, WHILE YOU WERE PASSING THROUGH YOUR FIRE TEST, WE ALSO WERE BEING TESTED. THOSE FEW EVENINGS WERE AMAZING: A POTENT SILENCE BEGAN TO GROW -- SO INTOXICATING, IT WAS AS IF YOU REALLY WERE WITH US.
THE TIMING OF THESE TWO EVENTS -- WAS IT JUST A COINCIDENCE OR DID ONE TRIGGER THE OTHER? WAS THIS SYNCHRONICITY?

Maneesha, you have questioned and you have answered. It was simply synchronicity.

It is time for Sardar Gurudayal Singh.

Down south in Mississippi, Little Black Washington, Little Black Jefferson, and Little Black Lincoln are sitting around comparing their family names.
Little Washington says, "Mah name is *Neon*."
"*Neon*?" ask the other two.
"Yup," replies Little Washington, "because mah Dad invented the *neon* light."
Then Little Lincoln says, "Mah name is *Poly*. Because mah Dad invented *poly-ester* pants."
Then Little Jefferson shouts, "Mah name is Gonorrhea."
"You not sayin' that your Dad invented *that*?" says Washington.
"No," replies Jefferson, "but he is the southern distributor!"

Charlie Mildew runs into an old friend for the first time in years.
"Morton? Morton Cash, is that you?" asks Charlie. "I hear you have become fabulously rich."
"I can't complain," replies Morton. "I have a townhouse in the city, a country estate, two Ferrari's, a wife and three kids, several companies, and some good investments."
"Sounds great," says Charlie, "but after all, what can you do that I can't do? We both eat, sleep, and drink -- what else is there in life?"
"You call that living?" scoffs Morton. "Me, I get up, have a huge breakfast, then I lie on my verandah. After that I play a round of golf, and come back for a huge lunch. After lunch, I lie on my verandah again. Later, if I feel like it, I get my chauffeur to drive me to a cocktail party. In the evening I have a huge dinner, lie on my verandah again, and then pop out to the theater -- then come back and lie on my verandah."
"That's wonderful," marvels Charlie. "And all without working!"
That evening, at home, Charlie tells his wife all about Morton. When he mentions Morton's wife and three kids, Mrs. Mildew interrupts.
"What is his wife's name?" she asks.
"I don't know," replies Charlie. "I think it is `Verandah'!"

Father Fumble is doing the rounds of his parish in the Oregon countryside, when he decides to drop in on the Fossil family.
Little Freddy Fossil answers the door, and Fumble says, "God bless you, my son. Can I speak to your mother?"
"You can't," replies Freddy. "She has been run over by the tractor."
"Ah! Lord!" gasps Fumble. "Then let me talk to your father!"
"You can't," replies Freddy.

"Really? Why not?" asks Father Fumble.
"Because he has been run over by the tractor," replies Freddy.
"Sweet Jesus!" exclaims the priest. "Then let me see your Uncle Bob!"
"You can't," replies Freddy.
"My God!" cried Fumble. "Don't tell me that he has been run over by the tractor, too?"
"Yup!" replies Freddy.
"Ah! You poor boy," says Father Fumble. "What are you doing here all by yourself?"
"Me?" asks Freddy. "I drive the tractor!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

This is the right moment to look inwards with your totality of consciousness, and with an urgency as if this is the last moment of your life. You are bound to reach to the very center of your being.

As one by one you are reaching to the center of your being, the Buddha Auditorium becomes a gathering of buddhas. At the very center of your being you are a buddha, right now!

Just be a witness, because that is the only quality which remains, ultimately. When the body is gone, the mind is gone, the only thing that remains is witnessing.
Witnessing is your eternal being.
I call this eternal being the buddha.

To make it absolutely clear,

Nivedano...

(Drumbeat)

Relax, but keep on witnessing: the body is not you, the mind is not you. You are only a watcher, a pure watcher. And slowly slowly, all separation between you disappears. This auditorium becomes a lake of consciousness without any ripples. This moment you are the most blessed people on the earth.

The evening was beautiful on its own, but you have added thousands of moons and stars to it. Your splendor is also the splendor of the evening.

This very moment you are entering into the ultimate, the eternal, the miraculous. The splendor of your being is coming to its spring.

Thousands of flowers will be showering on you. Gather as many as you can, the fragrances, the stars that are falling in your inner sky, and persuade the buddha to come from your hidden center to your circumference, to your ordinary life and activity, to your words and to your silences.
This is the goal: we have to make the center
and the circumference to be one.
Only then is your enlightenment.

Nivedano...

(Drumbeat)

Come back slowly, peacefully, showing the majesty of your being and grace, and sit down for a few moments just remembering, recollecting the golden path that you have traveled, the buddha of your

innermost world that you have encountered. Something of him will start expressing in your activities.

Remember around the day whenever you can -- don't force, just let it come once in a while -- and then behave like a buddha, respond like a buddha and you will be surprised how beautiful your actions become, how graceful. Your eyes start shining like mirrors.

Okay, Maneesha?
Yes, Buddha.

No Mind: The Flowers of Eternity

Chapter #9
Chapter title: Be ready to be chopped

3 January 1989 pm in Gautam the Buddha Auditorium

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BELOVED BUDDHA,
MAYOKU CAME TO SHOKEI CARRYING HIS BELL STAFF WITH HIM. HE CIRCUMNAVIGATED SHOKEI'S SEAT THREE TIMES, SHOOK HIS STAFF, RINGING THE BELLS, STUCK THE STAFF IN THE GROUND, AND THEN STOOD UP STRAIGHT.
SHOKEI SAID, "GOOD."
MAYOKU THEN WENT TO NANSEN. HE WALKED AROUND NANSEN'S SEAT, SHOOK HIS STAFF, RINGING THE BELLS, STUCK THE STAFF IN THE GROUND AND STOOD UP STRAIGHT.
NANSEN SAID, "WRONG."
MAYOKU SAID, "SHOKEI SAID, `GOOD'; WHY DO YOU SAY, `WRONG'?"
NANSEN SAID, "SHOKEI IS `GOOD,' BUT YOU ARE WRONG. YOU ARE BLOWN ABOUT BY THE WIND. THAT WILL LEAD TO DESTRUCTION."

My Friends,

I have been waiting to answer a few idiots. I will not mention their names for the simple reason that idiots don't have names -- just to be an idiot is enough.

The first idiot was very angry -- he is a leader of the sudras who have been converted to Buddhism. He was angry because he thinks that I am a "self-styled buddha."

I call this kind of people idiots because they don't understand a simple thing: Who has styled Gautam Buddha, if he was not self-styled? Who has styled Mahavira, Krishna and Rama? They were all self-styled. Only idiots are born; geniuses have to assert their individuality, they are basically self-styled. There is nothing wrong in it.

But this is the beauty of the idiots: they cannot think. They have never thought, although they have become Buddhists.

In Hinduism there is no such thing as the buddha. In Jainism, the Jaina *tirthankaras* have been primarily called *jinnas*, the conquerors, and secondarily, *buddhas*.

Gautam Buddha tried to be a jinna, because that was prestigious. It was a long heritage, more ancient than Hinduism, because the first tirthankara of the Jainas is mentioned with respect in the ancientmost Hindu scripture, Rigveda. The first tirthankara is called "Adinatha the Jinna."

It was a respectable heritage, and it was a very difficult contest. Eight people were trying to be accepted by the Jainas as their twenty-fourth and last jinna.

Buddha was also one of the contestants. He was being defeated by Mahavira for the simple reason that Mahavira was more masochistic; his whole philosophy was that of self-torture. Buddha could not do that. Being defeated, he immediately grabbed the second word which has been used by Jainas, which was the `buddha'. He could not become the Jinna, so he declared himself the Buddha.

Now these idiots of Maharashtra and this small fraction of untouchables converted to Buddhism are condemning me as a "self-styled buddha." First think about your own Gautam Buddha!

The second idiot, also a leader of the converted Buddhists -- they are confined only to Maharashtra, a very small minority -- has said that if I want to be the Buddha, I will have to renounce all luxuries.

I call these people idiots because they don't know exactly what they are talking about. I will tell you a story about Gautam Buddha; perhaps this will help these idiots to understand.

Buddha renounced in ignorance, not as a buddha. He renounced his palace and kingdom and luxuries, not as a buddha -- he was as ignorant as you are. He was in search of light, he was in darkness and doubt. He was as blind as anyone can be. In this blindness, in this darkness, he thought perhaps renouncing the kingdom, renouncing all comforts and luxuries was going to help him find truth.

What relationship is there? If this is the truth, that you have to renounce the kingdom, then how many people have kingdoms? Then the people who don't have kingdoms cannot become buddhas.

And how big was the kingdom? Do you understand? -- there were two thousand kingdoms in India at the time of Buddha. His kingdom was not more than a small *tehsil* -- a part of a district.

But when he became enlightened he came back to his palace to see his old father, whom he had betrayed in a way, because he had been hoping that in his old age his son would take over the burden of the kingdom, but instead he escaped. He was coming back after twelve years to ask forgiveness from the old man, and also his wife, and his son who was now grown twelve years... the night he was born was the night Gautam Buddha had escaped from the kingdom.

He had gone to see the face of the child, but the child was clinging to the mother and they were covered with blankets. He was afraid to wake up the wife because she might create some tantrum, and his renunciation of the world might be prevented -- or delayed, certainly. So he left from the door without seeing the face of his child.

After twelve years, when he became enlightened, the first thing he did was to go back to his kingdom. The father was very angry, but Buddha stood in absolute silence. When the father had said whatever he wanted to say, when his rage was finished, he looked again at the face of the Buddha -- he was absolutely unaffected. When his father had calmed down, Buddha said to him, "You are unnecessarily being angry with me. I am not the same person who left the palace. I am a new being, with eyes to see. I have achieved the ultimate. Just look at my face, my silence; look into my eyes and the depth of my eyes. Don't be angry, I have just come to ask your forgiveness that I had to renounce the kingdom. But I have brought a bigger kingdom of the inner, and I have come to share it with you, and all."

Then he entered into the palace to meet his wife. Of course she was angry... but she also belonged to a big empire. She was the daughter of a far bigger kingdom, and as the daughter of a great warrior she had waited for these twelve years without saying a word. What she said is immensely amazing.

She said to Gautam Buddha, "I am not angry that you renounced the kingdom. I am angry that you did not say anything to me when you left. Do you think I would have prevented you? I am also the daughter of a great warrior...."

Buddha felt very embarrassed; he had never thought about it. Her anger was not that he had renounced the kingdom -- that was his business. Her anger was that he did not trust in her, in her love; that he did not trust in her and thought she would have interfered in his renunciation. She was not that type of ordinary woman; she would have rejoiced that he was renouncing the kingdom.

Buddha had to ask forgiveness.

His wife -- her name was Yashodhara -- said, "For these twelve years I have been carrying only one question to ask to you. And that question is: whatever you have attained -- and certainly you have attained something, I can see it in your eyes, on your face, in your grace. My question is: Whatever you have attained, was it not possible to attain it in the palace, in the kingdom? Was renunciation necessary?"

Gautam Buddha said, "At that time I thought so, because for centuries it has been said that unless you renounce the world you cannot find the ultimate truth. But now I can say with absolute certainty, whatever

has happened to me *could* have happened in the kingdom, in the palace; there was no need to go anywhere." This is my answer to the stupid.

I am not an ignorant person. My buddhahood has nothing to do with Gautam the Buddha, and I am not a Buddhist, remember it. Just as Buddha was -- call it "self-styled" -- I am also an individual in my own right. It has nothing to do with your Gautam Buddha. That's why I have called myself Zorba The Buddha, just to make the distinction clear.

But the idiots can neither think nor can they hear.

The third idiot is a professor belonging to the same converted untouchables. Today he has given a press conference in which he says, "Shree Rajneesh has not been initiated. How can he be a Buddhist?"

Who told him that I am a Buddhist? I am a *buddha*, and it has nothing to do with your Gautam Buddha.

And can I ask the idiot professor -- it is very rare -- who initiated Gautam Buddha? If he can be without any initiation, why can I not be?

He has also said, "Shree Rajneesh should be an ordinary human being."

That's what a buddha is: an ordinary human being.

But it is strange that in a vast state like Maharashtra only three idiots have spoken. Other idiots must be keeping quiet, knowing that I will chop their heads!

Yes, I am an ordinary human being -- but that's exactly what `the buddha' means. Look into the Buddhist scriptures. To be an ordinary human being is the most extraordinary thing in the world.

But it is not coincidence that all these idiots belong to this small sect of Buddhists. I have known the people who converted these untouchables. These sudras, who have been living in slavery, utter slavery and oppression, for twenty-five centuries, suddenly have become very vocal.

The people who initiated them into Buddhism I have known very well. One was Bhadant Anand Kausalyayan, the other was Bhikkshu Dharma Rakshita. Under the political guidance of Doctor Ambedkar, who was an untouchable, these two Buddhists converted a fraction of sudras. Doctor Ambedkar was from Maharashtra, Bhadant Ananda Kausalyayan lived in Nagpur -- which is now part of Maharashtra. But neither was Bhadant Anand Kausalyayan a buddha, nor was Bhikkshu Dharma Rakshita a buddha. Both were *Buddhists*. And to be initiated by Buddhists is nothing spiritual.

Initiation by a buddha may have some meaning, but initiation by Buddhist scholars can't have any meaning as far as those who know are concerned.

I can see clearly that these people are angry. They are angry against Hindus. But anger is as blind as love. I am not a Hindu, I don't belong to any organization. Now they are enraged against me, not knowing that I have been always favoring the untouchables. I have been a friend to these untouchables, whether they are in the Hindu fold or they have become Buddhists does not matter. Their inferiority complex is tremendous. Perhaps nobody in the whole world carries such inferiority as these people.

It was five thousand years ago that a Hindu scholar, Manu, created the caste system, and for five thousand years Hindus have followed it. Not a single untouchable has the guts to revolt against it.

Just today, the news has come that one untouchable has been selling coconuts before a Hindu temple and suddenly people remembered that he is an untouchable, and he is selling coconuts to people, and people bring those coconuts to the temple. As the word spread, the untouchables were beaten, their shops were burnt....

These people for five thousand years have lived just like animals, cattle. Naturally a deep wound of inferiority has been created in their psyche. Just because they have become converted to Buddhism does not mean that their inferiority complex of five thousand years will be simply erased. It is because of that wound, which is still oozing with pus, that they have spoken against me, a friend.

For a moment I thought all my efforts to support the untouchables, knowing perfectly well that this would bring only condemnation from the Hindus, from the Jainas... when I saw these people speaking against me, for a moment I thought perhaps Manu was right.

The basis of Manu's whole sociology was that the untouchables are souls coming from past lives who, because of their evil acts are born untouchables. Hence they should not be treated as human beings. Obviously, if you treat people like cattle, they go on collecting as much anger and rage as possible.

Speaking against me -- who does not belong to any organized religion, who has declined to be a host to Gautam Buddha's wandering soul... I have to remind them that before making any statements about me they should try to understand my philosophy of Zorba the Buddha. It has nothing to do with your Gautam Buddha. And I am absolutely capable to announce myself as an Awakened One -- self-styled!

I am not against luxury, I am not against comforts. I am absolutely in favor of luxury and comforts,

because the more a luxurious and comfortable life is available to people, the more meditation is possible, the more relaxation is possible.

But these poor untouchables cannot understand anything except poverty. They are poor and they want others also to be poor.

I hate poverty! I want everyone on this earth to be as rich as possible -- in both ways, outside and inside. The Zorba is representative of the outside richness of living, and the Buddha is representative of the inside experience of ultimate splendor.

I am bringing to the world a totally new message; hence there is bound to be misunderstanding. But remember perfectly that anybody who raises his voice against me should support it with evidence and logic -- and be ready to be chopped!

Maneesha has brought a few sutras. Before the sutras, a little biographical note:

MAYOKU, SHOKEI AND NANSEN WERE ALL DISCIPLES OF MA TZU. NANSEN WAS THE ELDEST AND SHOKEI A LITTLE YOUNGER. MAYOKU'S DATE OF BIRTH IS UNCERTAIN, BUT HE IS BELIEVED TO HAVE BEEN THE YOUNGEST.

The sutra:

BELOVED BUDDHA,
MAYOKU CAME TO SHOKEI CARRYING HIS BELL STAFF WITH HIM. HE CIRCUMNAVIGATED SHOKEI'S SEAT THREE TIMES, SHOOK HIS STAFF, RINGING THE BELLS, STUCK THE STAFF IN THE GROUND, AND THEN STOOD UP STRAIGHT.
SHOKEI SAID, "GOOD."
MAYOKU THEN WENT TO NANSEN. HE WALKED AROUND NANSEN'S SEAT, SHOOK HIS STAFF, RINGING THE BELLS, STUCK THE STAFF IN THE GROUND AND STOOD UP STRAIGHT.
NANSEN SAID, "WRONG."
MAYOKU SAID, "SHOKEI SAID, `GOOD'..."

Shokei was also a buddha, just as Nansen is. Obviously Mayoku was confused. He said,

"SHOKEI SAID, `GOOD'; WHY DO YOU SAY, `WRONG'?"
NANSEN SAID, "SHOKEI IS `GOOD,' BUT YOU ARE WRONG. YOU ARE BLOWN ABOUT BY THE WIND. THAT WILL LEAD TO DESTRUCTION."

What does Nansen mean? For the same act another master, Shokei, has said "Good." Nansen, to the same act, says "Wrong."

Repetition is wrong. Whatever he had done to Shokei was fresh, spontaneous; now repeating it is stale and stinking of death. It is no more the fresh breeze of the morning, no more the fresh opening of a rose.

You will find dry roses in strange places like the Bible. But a dry rose is only a memory, a remembrance, a faraway echo of the real rose who was dancing in the wind, in the rain, in the sun. Whenever anything becomes stale, repetitive, a man of understanding is going to call it wrong. Not only that, if you continue like this you are moving towards destruction, not towards enlightenment, awakening, a rebirth.

Hence, both are right. Shokei is right -- Nansen said, "Shokei is `good,' but you are wrong. You have become wrong just because you are repeating the same act, which has become non-spontaneous."

Anything that is non-spontaneous is destructive to the soul. It is not a creative act that enhances your being, that enhances your awareness, that makes your love pure gold. It simply leads you towards the graveyard.

Basho wrote:

WINTER DESOLATION.
IN A WORLD OF ONE COLOR --
THE SOUND OF THE WIND.
WINTER DESOLATION.

IN A WORLD OF ONE COLOR -- but still something is immensely alive -- THE SOUND OF THE

WIND.

Even in the fall when the forests become full of dry leaves and trees are standing naked against the sky, everything seems to be just like a graveyard, but still there is something alive. When the wind comes even the dead leaves make such music... even the dead leaves start dancing. Those who can understand, those who can feel, will be utterly astonished at the beauty of the dead leaves. They will also be able to see the beauty of the naked trees without any foliage against the sky. Those naked trees also have a beauty, you just need to have eyes to see. Then everywhere you will find life, love, laughter.

Maneesha has asked the question:
BELOVED BUDDHA,
WHAT IS IT TO BE "GROWN UP?"

Maneesha, everybody grows old; very few people grow up. Growing old is a horizontal process -- just moving in a line. You may reach from the cradle to the grave but you have moved horizontally. You have become old, aged, but your inner being is as deep in darkness as it has always been. Unless you start growing vertically, upwards to the heights of consciousness, you are not growing up.

Our whole education is absolutely unaware of the fact that growing up is a different process than growing old. Even idiots grow old; only buddhas grow up.

The process of growing up is going deeper into your roots. Have you ever considered the fact: the higher the tree the deeper are the roots. A high tree, perhaps two hundred feet, three hundred feet, cannot be supported by small roots; it will fall down. A three-hundred-foot-high tree needs exactly the same balance: three-hundred-foot-deep roots. As is the height, so should be the depth.

If you want to grow up you should think of going deeper into your roots, and growing up will be a by-product of your growing more alert, more silent, more peaceful. The deeper you are at the center of your being, a tremendous transformation takes place. You start growing up to the ultimate heights of consciousness. In those heights you are the buddhas. No initiation is needed -- you *know* it.

When you have a migraine, do you need a confirmation from others? Nobody says, "This person is having a self-styled migraine," although the poor person who is suffering from migraine cannot prove it by any argument, cannot prove it with any evidence. But that does not matter. One who is suffering from migraine... even if the whole world says, "Without evidence you cannot suffer from migraine," that is not going to change the situation. The whole world may deny it, but the migraine is there. Only *you* know it.

There are a few things which only *you* know. When one becomes enlightened, there is no need of any witnesses; it is not a question of anybody else confirming it. Your enlightenment is absolutely your experience, you don't need any argument.

Once Ramakrishna was asked, "What is the logical, rational support for your illumination?"

He used the word `illumination' instead of enlightenment. It is an absolute freedom, one can choose what word he wants to choose.

Ramakrishna said, "I am the argument. If you can understand me, if you can feel me you will know my illumination. It is radiating but your eyes are closed. Now I am not responsible for your eyes. If you want to know me, open your eyes -- and not only the outward eyes but the inward too, because my illumination is of the inner."

Maneesha, you are all growing up. And you will know, you will feel every day how you are growing up in your sensitivity, in your awareness, in your love, in your silences of the heart. All these flowers are inner. Even if nobody confirms it, it does not matter. It is nobody's copyright!

Once and for all I want the idiots of this earth to know that I don't need anybody's confirmation. I am a man in my own right, and whatever I know of my inner, except me, nobody has any right even to raise a finger about it! If I say I am Zorba The Buddha, you may accept it or you may not accept it, but you cannot question it.

It is time for Sardar Gurudayal Singh.

The TV announcer appears on the screen.

"Good evening, ladies and gentlemen. We interrupt this program to bring you a news flash from the White House. Nancy Reagan's battle with a stubborn cockroach has landed her husband Ronald in the hospital with severe burns and multiple fractures.

"The details are as follows: Mrs. Reagan stamped on the cockroach, threw it in the toilet and sprayed an entire can of insecticide on it when it refused to die.

"Later, Mr. Reagan, while using the toilet, threw in a lit cigarette, which set fire to the insecticide fumes. The explosion caused serious burns to the sensitive parts of his body. Shortly after that, two staff members who were carrying Mr. Reagan to the ambulance were told how he had been injured. They began laughing hysterically and dropped him down a flight of stairs, which resulted in a broken pelvis and fractured ribs.
"The good news for the evening is that the cockroach walked away unharmed."

Izzy Iceberg, the salesman from "Titanic Insurance," pays a visit to the Kowalski's home. Kowalski is out at the pub, so Izzy is forced to talk to Olga.

"Do you know how much your husband's life insurance policy is worth?" asks Izzy.

But Olga does not understand what he is talking about and just looks at him, blankly.

"Let me put it to you another way," says Izzy, patiently. "Do you know what you would get after your husband dies?"

"Ah! I have often thought about that," says Olga. "Probably I will get a parrot!"

Jesus Christ is walking on his way to Jerusalem one day. Suddenly he sees a man sitting at the side of the road crying.
"What is the problem, my son?" asks Jesus.

"I am blind and I cannot see the beauty of the flowers and the birds in the sky," replies the man.

"No problem," says Jesus, just waving his hand in front of the man's eyes. Suddenly, the man jumps up.
"I can see!" he cries, dancing off down the road.

Two hours later, Jesus comes upon another man sitting beside the road, crying.
"What is the problem, my son?" asks Jesus.
"I am crippled and I cannot walk," replies the man.

"No problem," says Jesus, just waving his hands over the man's legs. Immediately, the man jumps up and runs off into the hills singing.

An hour later, Jesus comes upon another man sitting beside the road, crying and weeping. The man looks perfectly healthy and robust.
"What is the problem, my son?" asks Jesus.
"Ah! Jesus!" says the man, "I am German!"
Jesus sits down and cries too.

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes, and feel your body to be completely frozen.

This is the right moment to look inwards with your total energy, your total consciousness, and with an urgency as if this is going to be your last moment.
Deeper and deeper.

Go on piercing till you reach to the center of your being. There, you are the buddha.
The only quality that the buddha has is witnessing.
Witness that your body is not you.

Witness that your mind is not you.

Witness that only witnessing is your self nature. This is your buddha. It needs no initiation, it needs only a self-exploration into your own kingdom, the kingdom of your inner being.

Thousands of flowers will start showering on you, and a peace will descend that passeth understanding. A silence will surround you which is almost like a subtle music. A joy will start arising at the very center of your being, like a spring of pure water.

Just witness everything, and remain aloof; don't get identified with anything. You are the unidentified observer of existence.

To make it clear, Nivedano...

(Drumbeat)

Relax, but go on continuing to be a witness.
That is the secret word I pass on to you.

The evening was beautiful on its own, but ten thousand buddhas have made it a miracle.

As you relax and just witness, all separation from existence disappears. The Buddha Auditorium becomes a lake of consciousness, awareness, witnessing.

These are the greatest and the highest peaks of human potential. This is what I mean by growing up. Be a buddha, and you are grown up.

Collect as many flowers as you can before Nivedano calls you back. Persuade the buddha, inch by inch. He has been hiding for millions of years at the center of your being. He has to be brought to the circumference also, so that he can become part of your daily, day-to-day activities and affairs.

Nivedano...

(Drumbeat)

Come back. But come back as a new man, a buddha, with the same grace... the beauty, the splendor, the awareness.

Sitting for a few minutes just to recollect, to remember the golden path that you have traveled towards your roots. Remember the joy and the beauty that you have encountered, and remember your original face -- I call it the buddha.

Okay, Maneesha?
Yes, Buddha.

No Mind: The Flowers of Eternity

Chapter #10
Chapter title: When I call you my friends, I mean it

4 January 1989 pm in Gautam the Buddha Auditorium

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BELOVED BUDDHA,
A NON-BUDDHIST SCHOLAR, MEETING MASTER DAIZUI, GAVE HIM A BOWL. A MONK OBSERVING THIS ASKED DAIZUI, "WHAT DID YOU USE BEFORE HE PRESENTED YOU WITH THE BOWL?"
DAIZUI SAID, "I USED THE ONE I SHALL USE ON MY LAST DAY ON EARTH."
ONCE, DAIZUI WAS ASKED, "WHEN ALL THINGS ARE ANNIHILATED, WILL THAT ALSO BE ANNIHILATED?"
"IT WILL BE ANNIHILATED," SAID DAIZUI.
ON ANOTHER OCCASION, A MONK ASKED DAIZUI, "I AM TOLD THAT AT THE END OF THE UNIVERSE A GREAT FIRE TAKES PLACE AND EVERYTHING IS DESTROYED. MAY I ASK YOU WHETHER OR NOT THIS ALSO SHARES THAT FATE?"
DAIZUI REPLIED, "YES, IT DOES."
THE MONK WENT ON, "IF THAT IS THE CASE, IT MUST BE SAID THAT THIS FOLLOWS OTHERS."
DAIZUI SAID, "YES, IT DOES."
THE SAME QUESTION WAS LATER ASKED OF ANOTHER MASTER WHOSE NAME WAS SHU.
HE ANSWERED, "NO, THIS DOES NOT FOLLOW OTHERS."
WHEN HE WAS ASKED "WHY NOT?" THE MASTER REPLIED, "BECAUSE IT IDENTIFIES ITSELF WITH THE WHOLE UNIVERSE."

Friends,

The supreme commanding body of Indian Buddhists, Mahabodhi Sabha, has come with a very angry statement in the press against me. I used to think that Mahabodhi Sabha consists of wise people. I was absolutely wrong -- it consists of otherwise guys!

The first thing these people should understand: it was not my fault. If you have to be angry, be angry with Gautam Buddha -- he knocked on my doors. It is just because I have loved him and respected him that I allowed him to have shelter in my being.

Instead of being joyous, the Mahabodhi Sabha members are angry with me. Perhaps they wanted me to kick Gautam Buddha outright. I did, finally. Now it is a past story.

I have loved Gautam Buddha and I will continue to love him, but these people are better seen from far away. To have them inside you... it was a torture for me, for four days. But just to be polite and nice towards the ancient soul of Gautam Buddha, I waited for the right moment to say goodbye to him. Now there is no need for any Buddhist to be irritated or angry.

And anyway, I have to remind you that it was Gautam Buddha's choice to knock on my doors; I had not asked for it. Your being angry with me is sheer nonsense. It shows that every organized religion becomes a prison even to its own founder -- they won't allow him to land again in another body!

Secondly, I had hoped that the people who have been following Buddha would have some compassion, some understanding, some intelligence. It seems they are just as bigoted, prejudiced, as any other organized religion; there is no difference.

It happened with Jesus: the Jews were angry because he was saying that he was the last prophet of the Jews -- "for whom you have been waiting for centuries." The high priest of the great temple of the Jews, and the supreme body of the rabbis who decided matters about their religion, decided that this young man Jesus should be crucified. His sin? His crime? -- that he was proclaiming himself to be the last prophet.

If you do not agree with him, that is perfectly okay, but there seems to be no reason that he should be crucified.

My case is absolutely different. I am not saying that I am anybody's reincarnation. I hate the very idea! I have my own original face; I don't want to become anybody's carbon copy.

The Mahabodhi Society is saying that I am making statements as if I am the reincarnation of Gautam the Buddha. I have never said a single word about reincarnation. I have simply said that he wanted to use my body -- unfortunately I allowed him, but fortunately I was able to persuade him and to say goodbye to him.

Now as far as I am concerned the story is closed. If the Mahabodhi Society wants, it can file a court case against Gautam Buddha! Why did he knock on my doors?

It is not my fault. To be angry at me simply shows your stupidity. If you were really lovers of Gautam Buddha, you would have come here and investigated the case. No one entered these gates to inquire! You

could have phoned and inquired, "What is the situation?" But no inquiry has been made at all.

And you are not even up-to-date about the event. That guy you think so much of is no longer here! Next time, if he comes here he will be kicked out, I promise you -- to your heart's content!

It is an old, very old story.

The people of Athens could not tolerate the genius of Socrates. In fact, he was the very cream of the Greek mind, but they poisoned him. The little man is always against the giant.

Jesus certainly proved a far bigger prophet than he was claiming to the Jews. After his crucifixion Christianity was born, which is now the biggest religion in the world -- almost half of the world is Christian. Certainly, Jesus was not a false prophet. His genuineness is proved by the conversion of half of humanity to Christianity.

But Jews could not tolerate the man -- particularly the rabbis, the learned, the scholarly, the people like the Mahabodhi Society of India. They could not tolerate him because if the last prophet is going to be born, he should be born in a high priest's body, or it may take place in some learned scholar, a great rabbi respected by the religion of the Jews. But the last prophet chooses to be a carpenter's son, uneducated, with no claims to scholarship. It was against the arrogance of the scholarly. This simple young man proved to be a great prophet in spite of his crucifixion -- perhaps *because* of his crucifixion.

Just today, in a German scholarly magazine, a well-known psychoanalyst has compared me with Jesus. Far away in Germany, that psychoanalyst is more up-to-date about the story that has happened than the Mahabodhi Society. He says, "Just as the Jews could not tolerate Jesus, you will not be tolerated -- particularly by the Buddhists." A simple insight....

But I am not claiming to be a reincarnation. I am not claiming anything except that the wandering soul of Gautam Buddha has visited me for four days.

Tathagat, who is the in-charge of this commune -- please write underneath "Gautam the Buddha Auditorium," in brackets: "In the memory of his visitation for four days to this commune." Before it and after it, it is none of my concern.

And Maneesha, you should not use only the word `Buddha'. You should use my full name, "Zorba The Buddha." That way, I am disconnected from every organized religion. I am just myself, and to be myself is not a sin.

I have my own approach to reality. I have said many times that Zorba is half, and Buddha is half. I am a whole human being. I accept the reality of the outer existence, and I love it. And I accept the reality of the inner world. To me, both are one. Neither the inner can exist without the outer -- what will be the meaning of the inner without the outer? -- nor can the outer exist without the inner; they are two wings of a bird. Only with two wings the bird can fly across the sun in the vast sky of existence.

The sutra:

BELOVED ZORBA THE BUDDHA,
A NON-BUDDHIST SCHOLAR, MEETING MASTER DAIZUI, GAVE HIM A BOWL. A MONK OBSERVING THIS ASKED DAIZUI, "WHAT DID YOU USE BEFORE HE PRESENTED YOU WITH THE BOWL?"
DAIZUI SAID, "I USED THE ONE I SHALL USE ON MY LAST DAY ON EARTH."

Daizui's answer is not literally relevant to the question, but Zen has no concern for literal or logical or rational approaches. It takes quantum leaps.

DAIZUI SAID, "I USED THE ONE I SHALL USE ON MY LAST DAY ON EARTH."

It was a simple thing that has been asked. A non-Buddhist scholar has given him a bowl -- Buddhist monks use a bowl for begging. A monk, observing that Daizui has accepted the bowl, asked, "WHAT DID YOU USE BEFORE HE PRESENTED YOU WITH THE BOWL?"

The reason for his question is that Buddha has given the discipline of non-possession. If you already have a bowl you should not accept another, because it is absolutely useless. Or you should dispose of the first bowl, give it to some other monk who has none -- but don't collect things.

That is why the monk asks, "What have you been using up to now?"

Daizui changed the whole dimension of the question. He said, "I USED THE ONE I SHALL USE ON MY LAST DAY ON EARTH."

He has dropped the idea of the bowl. In fact, he has not been using a bowl. There have been many Buddhist monks who have tried even to improve on Gautam Buddha. They have been using just the hands, like the Jaina monks who don't use a bowl but just their hands. Whatsoever can be contained in two hands cupped together, that is enough for twenty-four hours. Daizui had been following the same discipline, although it is not Buddhist. And he said, "I USED THE ONE I SHALL USE ON MY LAST DAY ON EARTH."

ONCE, DAIZUI WAS ASKED, "WHEN ALL THINGS ARE ANNIHILATED, WILL THAT ALSO BE ANNIHILATED?"

By `That' is meant the inexpressible within you. Nothing can be said except an indication: THAT.

"WHEN ALL THINGS ARE ANNIHILATED, WILL THAT ALSO BE ANNIHILATED?"
"IT WILL BE ANNIHILATED," SAID DAIZUI.

It is one of Gautam Buddha's most important contributions: the concept of no-self. On this point he rises high above any other religious prophet, tirthankara, shankaracharya. They all stop at the concept of self. Everything will be annihilated, but the self, the *atman* will remain.

In the language that Gautama used, Pali, the self is called *atta*, and no-self is called *anatta*. He preached *anatta*; you will disappear just as dewdrops disappear in the ocean.

Why cling to the idea of self? What will you do with the self when everything is annihilated?

And I agree with him, that at a certain point we were not; then we arose like a wave in the ocean. At some point the wave will be shattered on the rocks on the beach and disappear into the ocean. That seems to be absolutely sensible. You enjoyed your day, you blossomed in the morning with all your glory and splendor, and by the evening it is time to go, it is time to disappear back into the earth, into the cosmos.

No religion has been able to go beyond the self, because to go beyond the self you cannot find many followers. It looks so absurd: all kinds of ascetic disciplines, meditations, yoga, for what? -- to be annihilated! Then what is wrong in being just what you are? Why bother, if everything is going to be annihilated? The buddha will be annihilated, and whether you are a buddha or not you will be annihilated too.

According to Indian mythology, which now coincides with the scientific investigations, the whole cosmos, everything, comes out of nothing. Maybe it remains in existence for millions or trillions of years, but a point comes when even the planets, the suns, the moons, even the great stars, get tired and old. It is not only that you die, *everything* that is born, dies. And in the end, this whole existence one day will die completely; there will be nothing except pure space.

That's how it was, some time back: out of nothing, this soap bubble arises, goes on becoming bigger and bigger and bigger. Then at a certain point it bursts forth, and disappears.

Daizui is right when he says, "It will be annihilated."

ON ANOTHER OCCASION, A MONK ASKED DAIZUI, "I AM TOLD THAT AT THE END OF THE UNIVERSE A GREAT FIRE TAKES PLACE AND EVERYTHING IS DESTROYED. MAY I ASK YOU WHETHER OR NOT, THIS ALSO SHARES THAT FATE?"

He has changed his question a little bit, but it makes much difference. First he has asked about *that*; now he is asking about *this*.

DAIZUI REPLIED, "YES, IT DOES. `This' too disappears in the ultimate annihilation."

THE MONK WENT ON, "IF THAT IS THE CASE, IT MUST BE SAID THAT THIS FOLLOWS OTHERS."
DAIZUI SAID, "YES, IT DOES."

Daizui seems to be very strong, consistent in his observations. He takes his logical conclusion to the

very end.

THE SAME QUESTION WAS LATER ASKED OF ANOTHER MASTER WHOSE NAME WAS SHU.
HE ANSWERED, "NO, THIS DOES NOT FOLLOW OTHERS."
WHEN HE WAS ASKED "WHY NOT?" THE MASTER REPLIED, "BECAUSE IT IDENTIFIES ITSELF WITH THE WHOLE UNIVERSE."

You may think that Shu is giving a different answer. No, he is saying the same thing in positive terms. Because this fellow could not understand Daizui's negative approach, that everything is annihilated... Shu seems to be compassionate and tries the other way round. He says, "NO, THIS DOES NOT FOLLOW OTHERS."

WHEN HE WAS ASKED "WHY NOT?" THE MASTER REPLIED, "BECAUSE IT IDENTIFIES ITSELF WITH THE WHOLE UNIVERSE."

What is the difference? If the dewdrop disappears, you can call it, in negative terms, the annihilation of the dewdrop. In positive terms you can say the dewdrop has become one with the ocean.

Both are the same answer, but from different angles. Don't think for a single moment that Shu is saying something different. It is the same, whether the dewdrop disappears or becomes one with the ocean. It is all a matter of what kind of language you love to use.

A haiku:

FULLY RESTED,
I OPEN MY EYES --
SPRING.

These beautiful haikus say so much without saying anything at all.

FULLY RESTED -- utterly relaxed,
I OPEN MY EYES -- and My God! the spring has come all over.

The spring comes with your relaxation -- he is talking about the inner spring. Thousands of flowers suddenly start blossoming. You are filled with fragrances of the beyond.

But be relaxed. And when you are utterly relaxed, in that restfulness become a witness and the spring is always there, ready to surround you from all directions.

Maneesha has asked a question:
BELOVED ZORBA THE BUDDHA,
YOU ADDRESS US AS "MY BELOVED FRIENDS." CAN WE REALLY BE YOUR FRIENDS OR DO YOU CALL US SUCH OUT OF YOUR GENEROSITY OF HEART?

Maneesha, "generosity of heart" will be a humiliation to you, it will be insulting. When I call you my friends, I mean it.

I would have loved to call you something even better, but English does not have something better. Urdu has it: *Mehre mehbub* -- My Love, My Beloved One.
Remember the words -- *Mehre mehbub*.

I say to you, My Friends, My Loves, My Beloved Ones. I mean it. It is not generosity of the heart. Do you understand me? Generosity of the heart will be insulting to you, and I cannot insult you in any way. I love you. *Mehre mehbub*.

It is time for Sardar Gurudayal Singh.

Mrs. Feigenbaum is having a nap one afternoon when she is awoken by the sounds of loud banging and groaning from downstairs. She creeps fearfully to the staircase and looks over. In the hallway below, she

spies her seven-year-old son, Rubin, with a sex manual in his hand. He is standing on the head of six-year-old Ruthie from next door. Both of the kids are naked.

"I don't understand what has gone wrong," says Rubin. "This book says, `Take off your clothes.' We did that. Then it says, `The man gets on top of the woman.' I did that" -- he's standing on her head! -- "`The man gets on top of the woman.' I did that. Where's all the fun in it?"

"I don't know," replies Ruthie, "all I know is, I have got a headache!"

Newton Hooton goes into the "Hog on Ice" restaurant and orders a glass of water. As Walter the waiter puts the glass on the table, Newton picks it up and throws it in his face.

"Ah! I am terribly sorry," says Newton. "I suffer from a rare tropical disease called the `Heebie Jeebies' and it makes me do all sorts of weird things. Of course I am always *really* embarrassed later."

"Well, that's okay," says Walter, drying his face. "But I think you ought to go and see my psychiatrist friend, Doctor Feelgood."

A few weeks later, Newton Hooton comes back into the "Hog On Ice" and orders a glass of water from Walter. Walter brings the water and places it in front of Newton, and gets the water thrown right back into his face.

"I told you to go and see a shrink!" shouts the waiter.

"I did," replies Newton.

"Well, it didn't do any good, did it?" rages Walter.

"Yes it did," replies Newton, "because now I don't feel at all embarrassed!"

Rabbi Nussbaum and Rabbi Feldman go to the tailor shop owned by Marcus Pinkus and request two black suits. Pinkus hands each rabbi a suit.

"Are you sure these are black and not midnight blue?" asks Rabbi Nussbaum, peering closely at the material.

"Absolutely black, fit for a rabbi!" replies Marcus Pinkus. "Not a trace of blue."

So the two rabbis buy the suits and start to walk up the street.

"You know," says Rabbi Feldman, "I'm a bit worried that these suits from Marcus Pinkus aren't *really* black."

Just then, two nuns approach.

"Quick!" says Nussbaum. "Open the package and compare the suit to the nuns' habit. Nuns always wear pure black, so we'll know for sure!"

Feldman takes out the coat and, as the nuns walk by, he says, "Sister, could you tell me what time it is?"

As she looks at her watch, Feldman quickly places the coat next to her shoulder to make the comparison.

When the nuns reach the convent, the Mother Superior asks if they have anything to report.

"Yes," says one. "We met two men who looked like Jews but who spoke Latin."

"Latin?" asks the Mother Superior. "Since when do Jews speak Latin?"

"Well," says the nun, "I clearly heard one of them exclaim, `Marcus Pinkus Fucktus!'"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

This is the right moment to look inwards -- with your total life force, total consciousness. With an urgency as if this moment is going to be the last moment of your life. With such urgency, it takes just a split second to reach to the center, and at the center you are the buddha.

This beautiful moment...

Ten thousand buddhas utterly silent
and centered in themselves...

Just witnessing that the body is not your being, the mind is not you. Your only quality, your eternal quality is that of a witness. And when I say you are a buddha, I simply mean you are a witness. This witnessing brings the spring into your being.

To make it more clear,

Nivedano...

(Drumbeat)

Relax.

Rest.

Just keep watching, witnessing.

Slowly slowly, your consciousnesses merge and the Buddha Auditorium becomes a lake without any ripples -- of pure awareness, consciousness, witnessing.

And in the depth of your being arises the spring.

Such a cool, fragrant breeze.
Flowers and flowers all around --
flowers of eternity,
flowers of love,
flowers of immortality.
Collect as many as you can, and persuade the buddha to come along with you.

The buddha is nobody's monopoly. It is nobody's copyright. It is everybody's innermost being. You don't have to be a Buddhist to be a buddha. To be a buddha transcends *all* concepts of religions; it is everybody's birthright. Persuade it to come along with you, to your daily activities, so everything in your life becomes a meditation, a grace, a beauty, a benediction.

Nivedano...

(Drumbeat)

Come back, remembering you are a buddha. Remembering the grace, the beauty, the silence. Sit for a few moments just to recollect the golden path that you have traveled just now.

And in your day-to-day life remember as much as possible -- without creating any tension and anxiety, in a relaxed and restful way -- that your every act becomes the act of one who is awakened, of one who has tasted his innermost being.

I want thousands of buddhas around the world, and not a single Buddhist.

I teach you the buddha, but not Buddhism. I hate all `isms', all religions. My love is for your eternity, your immortal being.

I have called that immortal being within you, "*Mehre mehbub*" -- My Love, My Friend, My Beloved One.

Okay, Maneesha?
Yes, Zorba The Buddha.

Chapter #11
Chapter title: Only creation shows your power

5 January 1989 pm in Gautam the Buddha Auditorium

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"WITH JOSHU," HE ANSWERED.
HOGEN ASKED, "I HAVE HEARD ABOUT JOSHU AND THE OAK TREE; ISN'T THIS SO?"
KOKO SAID, "IT IS NOT SO!"
HOGEN COMMENTED, "BUT EVERYONE SAYS THAT WHEN A MONK ASKED ABOUT THE MEANING OF DARUMA'S COMING FROM THE WEST, JOSHU ANSWERED, `THE OAK TREE IN THE FRONT GARDEN.' HOW CAN YOU SAY IT WAS NOT SO?"
KOKO REPLIED, "MY MASTER SAID NOTHING OF THE KIND! PLEASE DO NOT INSULT THE LATE MASTER."
HOGEN COMMENTED, "TRULY YOU ARE A LION'S CUB!"
ON ANOTHER OCCASION, A MAN SAID TO KOKO, "ALL MY LIFE I HAVE KILLED COWS AND ENJOYED IT; IS THIS SIN OR NOT?"
"IT IS NOT," SAID KOKO.
"WHY NOT?" THE MAN ASKED.
"ONE KILLED, ONE GIVEN BACK," WAS KOKO'S ANSWER.

My Friends,

One wonders whether we are living in a sane society, or everybody has gone bananas...?

Ronald Reagan has been trying to kill Colonel Kadaffi all these years he has been in power, for no reason at all. Libya is a small, poor country. A few months ago, President Ronald Reagan attacked Libya, and destroyed two houses in which Kadaffi sometimes lives -- most of the time he lives in the desert in a tent. But Ronald Reagan killed his daughter and destroyed his houses, for no reason at all.

Just now -- this is the last week of his power, but he could not resist the temptation to attack Libya again. He has brought two warships, great carriers; they are standing just close to the shore of Libya, with dozens of fighter planes just waiting for a signal to attack.

Libya simply wanted to see whether they were standing in Libya's territory or in the international ocean. Two jet planes had gone just to look, and they were still inside Libya's territory when the American warplanes immediately bombed the two jet planes of Libya.

The excuse that Ronald Reagan is giving is that Libya is making a factory for biological warfare. He is showing a picture which has been taken from the sky -- that means he has already violated Libya's territory; otherwise how could he get that picture?

And the most strange and wonderful and unbelievable thing is, Libya is just making a factory. It has not yet been completed, the building; nobody knows what is its purpose, and nobody asks. *America* decides that it is going to be a factory for biological warfare.

Even if it is going to be a factory for warfare, for biological attacks on other countries, America has the biggest factory like that in the whole world. Ronald Reagan should first destroy the great factory that America has, rather than destroying a poor country's.

You will be surprised to know that President Ronald Reagan and his army chiefs have been denying the fact that they have been using a biological spray on American lands, just to test its potential in case there is a world war based on using destructive biological chemicals. And they have been denying continuously, for years, that it has any bad effect.

But the medical association has come forward to say that it is absolutely wrong: "The president is lying,

the army chiefs are lying, because we are the persons who know how many people in these areas have died of cancer -- they don't know that they have been killed by their own government!" The rate of cancer in those areas has risen to ten times more than the average. Small children, pregnant women, old men, young men....

And finally -- because the medical association has come forward -- the president has not answered the medical association; neither have the army chiefs answered. Their silence shows their crime against their own people.

A military war survey from American experts shows that America is the most warlike country in the whole world. In one hundred forty years it has interfered around the world one hundred fifty times, bringing in its military army, attacking poor people, finding any excuse -- any excuse is enough. And Ronald Reagan has committed many crimes, for which he is waiting so that the new president can forgive him.

And nobody around the world even objects, even protests. There is absolute silence.

But I have tremendous respect for Libya and its people. I protest, alone, as a world citizen, against Ronald Reagan:

Before you start dropping bombs on others, you should look at yourself.

I have been searching deeply into the American psyche. My understanding is that America and Australia both have been founded by criminals. These criminals were excommunicated from England. They landed, a few of them in Australia and a few of them in America; they became presidents, they became vice-presidents, they killed people without rhyme or reason. Even today in Australia you can hunt human beings.

Something in the very blood of Americans is criminal. And the world has to be aware of these criminals because they have the most power today; it erupts without any cause. Certainly there must be something inside the person when he kills someone without any cause....

Just a few months before, it had become a tremendous problem in San Francisco and L.A. Six persons were shot dead for no reason -- just because the traffic was jammed. For miles cars were stopped, nobody knew what was the cause -- some accident, some truck has upturned, or what has happened nobody knows. And people started shooting the driver of the car ahead! He was honking as hard as he could, because there were miles of cars ahead -- he was absolutely innocent. Seeing this situation, all the car owners immediately started purchasing automatic rifles to carry with them in their cars.

Something deep down in the psyche of the Americans is bloodthirsty. These are the people who have the nuclear weapons, and it needs only to push a button and the whole world will be on fire.

Every action should be taken by the intelligentsia of the world -- by the artists, by the poets, by the painters, by the mystics -- from all kinds of creative people every protest is needed to save this beautiful planet from bloodthirsty, barbarious people.

America knows only one argument, and that is destruction.

We have to spread the idea that the only real power comes out of creation, not out of destruction. Destruction just shows your madness. Only creation shows your power.

A few more mundane affairs....

The Mahabodhi Society of Buddhists goes on making statements. I have not said a single word against the Mahabodhi Society. Now it is time.

I object to the very name "Mahabodhi." Mahabodhi means "the great enlightenment" -- neither in the past nor in the present is a single member of the Mahabodhi Society enlightened. They don't have any right to call their society Mahabodhi; all they can do is to change their name to Maha-*abodhi* Society of India -- *abodhi* means unenlightened. Otherwise, they have to show at least a single member, in the past or in the present, who has become enlightened in their Society.

They are just a bunch of rotten scholars, and they have the nerve to threaten me! In fact, I should take them to court; they have to give evidence for why they are calling their society "Mahabodhi."

It is a great word, it has nothing to do with scholarship. I have known many members of the Mahabodhi Society: none of them is even aware what enlightenment is. And they call their society "The Great Enlightenment Society" -- how many people have they made enlightened?

People never look at themselves. They don't understand the implications of simple words. Although they are great scholars, they go on reciting the old sutras of Buddha. Most of them are out of date.

I have spoken more on Buddha than anybody in the whole world. I have loved the man; hence I have been choosing only the sutras that can be supported with logic, rationality, and understanding. There are

many sutras I have been simply keeping out of my way. If the Mahabodhi Society and the Buddhists of India go on making statements against me, I am going to bring all those sutras that I have kept by the side! I don't care a bit about anybody -- Gautam Buddha included.

Just because of my love of the man, because he was not part of any organized religion and he was not inclined to create an organized religion... I have loved his individuality, his grace. But that does not mean that I agree with him one hundred percent. Not more than ten percent is my agreement with his ideas; ninety percent are absolute rubbish. Now these people are provoking me to bring out all that rubbish and condemn it. Unless I do it they will not be silent.

Such is the blindness, utter stupidity.

One *chamar*, a shoemaker, has been converted from the Hindu sudras, the untouchables, and has become a Buddhist. Today he has given a statement, that before becoming a buddha I have to be initiated by him into Buddhism.

That reminds me of a statement by George Bernard Shaw. He has said, "The people who have lived in inferiority for centuries, if you liberate them don't think they will be equal. They will immediately start being superior to you." There is some truth in George Bernard Shaw's statement.

All these Buddhists who are making statements against me have been for five thousand years untouchables. Just a small group in Maharashtra has been converted to Buddhism -- not on any religious grounds, but because of a political game of Doctor Ambedkar.

But he was purchased. That shows that a sudra, even if he becomes one of the greatest law authorities, and particularly an authority on constitutionalism, can be purchased very easily. That is one of the indications of an inferior person.

He was purchased by giving him a post to create the Indian Constitution. He dropped and forgot all about Buddhism. And these three hundred thousand people that he has converted have suffered unnecessary injury, because he himself made the constitution not knowing -- that is why I say a man of unawareness can do things with all good intentions, but is bound to commit some deep mistake... He made the constitution and he made arrangements for the untouchables: special privileges in schools, in colleges, in universities; a special quota for them because they cannot compete with others. Special quotas in every service of the government. But he forgot completely that it would be applicable only if the sudras remain in the Hindu fold, and he converted these three hundred thousand sudras of Maharashtra to Buddhism. Now they don't have any privileges, no quota, no special scholarships.

Now Doctor Ambedkar has ditched them into a far more inferior, far more difficult life. At least the Hindu untouchables have some privileges, some concessions, some special quotas as a compensation for their oppression for centuries, their suppression and exploitation. But these Buddhists -- they have lost that. And the constitution was made by the same man who turned these poor people into Buddhists.

But George Bernard Shaw is right. And these people have remained under slavery, like cattle, just because they have become Buddhists on political grounds.

I repeat it, because Doctor Ambedkar first thought to convert these people, his followers, to Christianity. But a second thought -- that in Christianity they will be drowned and he will not be anymore the leader -- and he dropped the idea. He had nothing to do with Jesus or Christianity; his whole effort was to remain the leader.

He thought about converting them to Mohammedanism but it was the same situation. He would not be in a position to be a leader. Then, he found out that there were no Buddhists in India. He could convert these people to Buddhism and remain their leader. Now this was absolutely a political conversion.

But these politically-converted idiots, who don't understand a single word of enlightenment, are making statements against me.

Ishida phoned from Japan to say that I should not take any notice of these people; it is the fate of the giants and the geniuses to be condemned by the little man. She must have been feeling wounded that Buddhists can behave in such a way. She has issued to the Japanese newspapers and magazines a statement, that "It is I who have prophesied. If Indian Buddhists are angry, they should be angry at me." And she has informed that she will be coming here soon to encounter the press, and to encounter the so-called Buddhists. A woman of tremendous courage....

And they go on misinterpreting my statements. I have never said that I am a reincarnation of Gautam Buddha. I am just a reincarnation of myself.

In my past lives I have come across many Gautam Buddhas, but I have never been anybody's disciple. I have searched myself alone, and I declare again that I am just myself, my original face. These Buddhists

have no reason to be worried about it. If they want to learn something about enlightenment we will welcome them, but we don't initiate anybody into Buddhism. We *invoke* everybody to be a buddha.

Why Buddhism? Why this long, unnecessary route? When the buddha is already present in you, all that is needed is to call to him loudly, "Come out! You have been hiding inside for too long; it has become habitual. Come out in people's life, in their actions, in their love, in their friendship. Transform them."

This is authentic initiation. It does not come from without; it is a provocation and a challenge to your innermost consciousness.

Maneesha's sutra:

BELOVED ZORBA THE BUDDHA,
WHEN KOKO, A DISCIPLE OF JOSHU, WENT TO SEE MASTER HOGEN, HE WAS ASKED WHERE HE HAD BEEN RECENTLY.
"WITH JOSHU," HE ANSWERED.

Joshu was one of the most important Zen masters.

HOGEN ASKED, "I HAVE HEARD ABOUT JOSHU AND THE OAK TREE; ISN'T THIS SO?"
KOKO SAID, "IT IS NOT SO!"

In fact, there was an oak tree just before the cottage of Joshu, and whenever anybody asked, "What is the meaning of Buddhism?" or "What is the meaning of Bodhidharma coming from India to China?" he pointed to the oak tree, meaning, "Why don't you ask this oak tree, `What is the meaning of your being here? What is the meaning of your spreading the branches and the foliage?'" If nobody asks the oak tree, that simply shows that nature has no meaning; it has only significance.

Remember these two words: *Meaning* is logical, mental; it is only a concept. *Significance* is an experience.

What is the meaning of love? If somebody asks you, you will shrug your shoulders. The meaning of love? It is a joy, it is a great experience; it has significance but it has no meaning. A car has a meaning, an air-conditioner has a meaning; things have meanings, but living beings don't have any meaning.
Meaning means some utility. Significance means some beauty, not utility.

It is factually true that Joshu used to indicate the oak tree in front of his cottage: "This is the meaning of Buddhism." Now let the Mahabodhi Society of India fight a court case against Joshu! -- he is saying the oak tree is the meaning of Buddhism, the meaning of Bodhidharma coming from India to China.

He is right. Existence has no meaning. It has significance, it has fragrances, it has colors, it has beauty, it has splendor. But meaning...?

Meaning is concerned with commodities, and life is not a commodity. Enlightenment is not a commodity that you can purchase in the marketplace.

That which cannot be purchased will not have any meaning; it will have only significance.

But Koko denied it on purpose, because people used to make a laughingstock of Joshu behind his back -- "What kind of master is he? We are asking about the great meaning of Buddha's teaching, and he indicates towards the oak tree. He is nuts!"
To the rational mind it will appear so.
Koko was Joshu's very intimate disciple.

Hogen is asking, "I HAVE HEARD ABOUT JOSHU AND THE OAK TREE" -- it has become a joke in Zen circles -- "ISN'T THIS SO?"
KOKO SAID, "IT IS NOT SO!"

I have told you about the difference between fact and truth. Koko is saying, "Factually it may be so, but not in truth. In truth he did not indicate the oak tree, he indicated the life juices in the oak tree which are the same in us."

We are all rooted in the same existence; we are getting our nourishment from the same existence. The oak tree is just a brother, a friend -- maybe mute and dumb, but that does not make any difference. Our life sources are coming from the same existence.

KOKO SAID, "IT IS NOT SO."
HOGEN COMMENTED, "BUT EVERYONE SAYS THAT WHEN A MONK ASKED ABOUT THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST, JOSHU ANSWERED, `THE OAK TREE IN THE FRONT GARDEN.' HOW CAN YOU SAY IT WAS NOT SO?"
KOKO REPLIED, "MY MASTER SAID NOTHING OF THE KIND! PLEASE DO NOT INSULT THE LATE MASTER."

He is dead now, and nobody had the guts when he was alive to approach him and argue about the oak tree. Now that he is dead, please don't insult him. You don't understand the meaning of his indicating the oak tree.

He was not indicating the oak tree, he was simply indicating the hidden sources of life juice rising in the oak tree... AGAINST gravitation. The oak tree is very strong, very tall, one of the most beautiful trees. Against the force of gravitation, the juices go upwards.

No tree needs a pumping mechanism. *You* cannot bring water from the well without a pump, but the tree is doing exactly that miracle. Every tree is moving juices against gravitation's pull. There are trees three hundred feet tall, and they take up the juices three hundred feet, the waters, their nourishment -- to the last leaf, three hundred feet away from the earth. It also gets the same nourishment.

It is a miracle. Joshu was indicating the miracle, saying that when you also start growing upwards against the gravitation of the earth, when your consciousness starts flying in the sky -- when your consciousness becomes an Everest, a high peak of a mountain -- you will understand the significance of Bodhidharma's coming to China, or Buddha's meaning.

HOGEN COMMENTED, "TRULY YOU ARE A LION'S CUB!"

With deep respect -- he understood Koko's standpoint, that now that Joshu is dead, nobody should raise the question which was never raised when he was alive.

Hogen was a famous master, but Koko did not care about it. Hogen respectfully commented, "TRULY YOU ARE A LION'S CUB. You are certainly a great disciple of Joshu."

ON ANOTHER OCCASION, A MAN SAID TO KOKO, "ALL MY LIFE I HAVE KILLED COWS AND ENJOYED IT; IS THIS SIN OR NOT?"
"IT IS NOT," SAID KOKO -- against the whole tradition of Buddhism.

A master has to respond in the present moment, according to his spontaneity. He does not repeat old scriptures, he does not quote old masters. He has every right to respond spontaneously, and his spontaneous response was very strange, against the whole tradition. He said, "It is not."

According to great masters, there is no sin and there is no virtue. There is only one thing: that is awareness. If you are aware, you can do anything you want and it is not sin. If you are not aware, you may do so-called virtuous acts, but there is no virtue in them. Out of unconsciousness virtue cannot blossom. It blossoms only when you are full of light, full of love, full of consciousness.

Koko said, "IT IS NOT."

"WHY NOT?" -- the person was feeling guilty, because the whole tradition says killing cows is a sin.

It was really a part of Hinduism. Buddha was born a Hindu, was conditioned as a Hindu. So even though he became enlightened, some fragments of his old conditioning, of his childhood, remained hanging around him -- particularly the idea that to kill a cow is a sin. The man was feeling guilty himself because Buddha has forbidden it, he has propagated nonviolence. And what kind of master is this Koko? He says, "It is not."

"WHY NOT?" THE MAN ASKED.
"ONE KILLED, ONE GIVEN BACK," WAS KOKO'S ANSWER.

He said, "You cannot really kill anybody; you can only separate the consciousness from the body. So what is the problem? The consciousness, if it still wants to have a body, will enter another womb. You have supported it perhaps, to drop the old body and to get a fresh one. There is no sin in it."
In fact, there is no sin anywhere.

I have to remind you that the original meaning, the root meaning of the word `sin' is forgetfulness, unconsciousness. It has nothing to do with your actions, it has something to do with your inner remembrance. Who you are, you have forgotten completely.

This is the only sin, to remain unconscious, and the only virtue to become a buddha.

A haiku:

A DRAGONFLY ON THE ROCK;
MIDDAY DREAMS.

I have told you again and again that haikus are not poetries in the ordinary sense; they are poetic, they are more visual than verbal.
Just visualize....
A dragonfly on the rock, having midday dreams....

That is the situation of every unconscious human being. Not only the dragonfly, you are also living in dreams. Until a pillar of consciousness arises in you, you will live in dreams, in nightmares, and your life will be a wastage. It will not come to fulfillment, to contentment, to a deep realization of organic unity with the cosmos.
That is the only splendor to experience.
Nothing is higher than that.

Maneesha has asked a question:
BELOVED ZORBA THE BUDDHA,
YOU REFERRED TO THE MAHABODHI SABHA BUDDHISTS AS BIGOTED AND PREJUDICED. THEY HAVE ALSO, IN ESSENCE, DICTATED TO GAUTAMA AND TO YOU HOW YOU BOTH SHOULD BEHAVE. ARE BIGOTRY, PREJUDICE AND DICTATORIAL ATTITUDES ALL PART OF THE SAME SYNDROME?

Yes, Maneesha.

It is very unfortunate but it has been the whole history of man that the crowd, the mob, the ignorant, has been dictating the behavior *even* of those who have come to be enlightened.

It reminds me of the times of Gautam Buddha. The masses were demanding, "When Mahavira is standing naked under the sun, that is true renunciation. Why are you carrying three pieces of clothing? Just these three pieces of clothing destroy your claim that you are the awakened one."

The masses were asking Gautam Buddha, "Mahavira knows past, future and present. Do you know? If you don't, then you cannot claim to be of the same status as Mahavira."

Nobody ever inquired what Mahavira knows about the future. Perhaps he knows something about the past -- he cannot know everything about the past; the past is four million years. Perhaps he knows something about his past lives, that is conceivable; but he cannot know anything about the future.

Do you think Mahavira knew that we would be meeting this evening in Gautama the Buddha Auditorium? Then he must have gone mad! Too much to remember -- the whole past, the whole future, the whole present....

Neither Mahavira knew anything about the future nor Buddha knew anything about the future. But to concede... because the problem is, the masses are asking you; otherwise they will not give you the respect.

He conceded, "Yes, when I want to look into the future, I can look. Whenever I want to look at the past, I can. But I cannot say that I know without looking in the past, in the future."

The masses thought, "Obviously he has not attained that great height which Mahavira has attained."

And it is not that they asked only Gautam Buddha; they have been asking everybody, and even your so-called great geniuses have been conceding to their demands, considering the ignorant masses. Otherwise, they lose all respectability.

Perhaps I am the first man in the history of mankind who does not care a bit about respectability. What

respectability? -- from ignorant people? I don't have to make considerations for anyone. I just depend on my spontaneity and my consciousness. Other than that, I don't care about anybody.

In the commune in America, my friends from all over the world had given me ninety-three Rolls Royces. The whole of America was jealous. Perhaps for the first time they had come across such a man, who owns nothing and yet makes the richest people of the world jealous.

Even Rockefeller was against me, wanted me to be somehow destroyed. Because even the richest could not afford ninety-three Rolls Royces, and I was allowing my friends, if they wanted, to bring Rolls Royces. I had no use for them, I had never gone to look in the garage. Even the Rolls Royce company's president had come to see the garage, because I was a historic customer: never before or after is anybody going to have ninety-three Rolls Royces. And seven more were on the way before they arrested me.

I created so much jealousy. They could not understand, they could not see, they were absolutely blind. They could not see that no man can use even two Rolls Royces together, so there must be something else behind this whole scene.

There was. I was attacking the very egoistic idea of America that they are the richest people in the world -- and I proved it. And I still challenge them: if anybody has the guts, just produce ninety-three Rolls Royces.

One bishop was continuously, every Sunday, talking against my Rolls Royces. Such is the blindness! Perhaps he was dreaming only about Rolls Royces; seven days per week he was thinking about it; otherwise how could this become his only sermon? He forgot all about Jesus and the Bible.

And you will be surprised -- before I was arrested, there was a rumor for two months continuously that any day I would be arrested. But even the government agencies refused to arrest me, for the simple reason that "You don't have any evidence against that man. If he has ninety-three Rolls Royces, you are free to have more. It is a free country."

The FBI refused; the National Guard refused. The chief of the National Guard simply laughed. He said, "You are just being stupid. Your real reason is jealousy because the commune is living in such beauty and comfort and love and joy. You want to destroy the commune, but I don't see any reason to order his arrest."

They approached the Army -- to arrest a single human being who has not even a paper knife. And the chief of the Army said, "You are asking an absolutely nonsense question. Never in the history of man has the Army been ordered to arrest a single human being who has no weapons."

This bishop, seeing that soon I will be arrested because the government and the fundamentalist Christians were determined to destroy the commune, wrote me a letter, saying, "Now that you will be going -- it is almost certain -- can you give one Rolls Royce to my church in charity?" And this same man, for years, had been condemning them!

I informed him, "I can give you *all* the Rolls Royces. Do you have space in your church?"

He wrote back to say, "No, I don't want ninety-three, because that will destroy *me*! Just one..."

I said, "I am not that miserly. Either ninety-three or none." He became silent.

That shows the psychology of man. What he says may not be what is in his mind; his intention may be totally different. What he acts is not necessarily what he wants to do. The unconscious mind looks all around and follows the crowd.

I love George Gurdjieff -- only one man in this whole century -- because he said, "Don't consider others." That was his fundamental. Naturally he could not get many followers -- not more than twenty lived with him, and perhaps there were two hundred who used to come and go.

Why did he say, "Don't consider others"? Because if you consider others you are considering unconsciousnesses, and if you negotiate with them you are falling down from your own consciousness. Or perhaps you are also an unconscious being, desiring to be respected by the idiots.

I don't consider anybody. It is enough for me to look into myself.

Spontaneity, to me, is the only virtue, awareness the only religion. And only weaklings, cowards, consider others.

Maneesha, it is the same syndrome: bigotry, prejudice, and a dictatorial attitude.

But nobody can dictate anything to me. If this mad society wants to kill me, they can kill me -- but they cannot dictate to me.

It is time for Sardar Gurudayal Singh.

When a husband comes home unexpectedly, a French wife says, "Pierre, move over; my husband is home!"
A German wife says, "Fritz, you are two minutes early!"
An English wife says, "Hullo, darling. May I introduce Gilbert?"
A Greek wife says, "Hi, Spyro! The back door is still open!"
An Italian wife says, "Mamma mia, Luigi. If you are going to shoot-a us all, shoot-a yourself first!"
And a Jewish wife says, "Hymie, is that you? Then who is this with me?"

Kowalski decides to take his family on vacation to Miami Beach. He piles everybody into his old Ford and heads on down the Florida highway.
Three days later, he is back.
"What happened?" asks Jablonski, the next door neighbor. "Did you not like Miami Beach?"
"I never got the chance to find out," explains Kowalski. "I was driving down the highway when I came to a big sign that said: `MIAMI BEACH -- LEFT.' So I turned around and came back home!"

What is the difference between a misfortune and a disaster?
A great difference. For example: a goat is walking across a bridge, loses its footing and falls into the river. That is a misfortune, not a disaster.
But if an airplane carrying Ronald Reagan and his entire Cabinet crashes, and everybody is killed, that is a disaster -- but not a misfortune.

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.
This is the right moment to look inwards with your total consciousness, and with an urgency as if this is going to be your last moment.
The urgency makes the job absolutely easy. Your consciousness rushes like a spear into the center of your being... and there is tremendous silence, a great peace, and an experience of your own buddhahood.
The only quality of the buddha
is just to be a witness.
Watch everything.
Your body is not you, your mind is not you. You are only your witness.
This witness is eternal; it has been always here and will always remain here, whether in some body or spread all over the universe.
That's what happens to the enlightened man. When he dies he is not born again; he simply disappears into the vast cosmos, becomes one with it.

To make the witnessing more clear,

Nivedano...

(Drumbeat)

Relax, but remember only one thing: witnessing. This single word *witnessing* is the master key to all the mysteries and miracles of life.

The evening was immensely beautiful in itself, but the presence of ten thousand buddhas has made it a

splendor, a majesty, a beauty not ordinarily known on this planet. I can see the Buddha Auditorium has turned into a lake of consciousness without any ripples.
You are the most fortunate ones at this moment on the earth.

Gather as much silence as you can, as many flowers, that are showering on you -- of silence, of love, of joy...

Gather all the songs that are arising in you, all the dances, and persuade the buddha to come along with you.

It has been a long time he has been hiding at the center of your being. Bring him to the circumference of your life. That is the only real test:
when your actions become graceful,
when your eyes radiate love, silence, infinity,
when your silence is a song,
when you are just sitting, still one can feel
a dance within you
of immense beauty and splendor.

Persuade the buddha. It is your own being. Slowly slowly, every day, the difference between the circumference and the center is becoming less and less and less.
The moment the difference disappears you are enlightened.

You don't have any need to be initiated; you don't have any need for any recognition from any authority. You are the authority! You are the buddha!
Just take your life in your own hands.
That is the only dignity of individuality.

Nivedano...

(Drumbeat)

Come back -- not the way you have gone in,
but as a new man, as a buddha
with peace, silence and grace,
with beauty.

Just sit in silence for a few moments to remember, to recollect the golden path you have traveled just now. And remember all that you experience at the center of your being -- you have to bring it to the circumference.

You have to remember day and night -- without any tension, in a relaxed and playful way -- that every act of yours shows compassion and love, that every word of yours shows grace and beauty, that your whole life slowly becomes a song, a poetry... a haiku.

Okay, Maneesha?
Yes, Zorba The Buddha.

No Mind: The Flowers of Eternity

Chapter #12
Chapter title: Nothing to choose, nothing to discard

7 January 1989 pm in Gautam the Buddha Auditorium

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BELOVED ZORBA THE BUDDHA,
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BEFORE HE COULD FINISH HIS QUESTION, SEKITO COVERED KOJI'S MOUTH WITH HIS HAND. AT THIS, KOJI UNDERWENT AN EXPERIENCE AND EXPRESSED HIMSELF IN THE FOLLOWING VERSE:
"DAILY, NOTHING PARTICULAR,
ONLY NODDING TO MYSELF.
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NO COMING, NO GOING,
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BLUE MOUNTAINS WITHOUT A SPECK OF DUST.
I EXERCISE OCCULT AND SUBTLE POWER,
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LATER, WHEN HE CAME TO VISIT MA TZU, KOJI AGAIN ASKED, "WHO IS HE THAT IS INDEPENDENT OF ALL THINGS?"
MA TZU SAID, "WHEN YOU HAVE DRUNK ALL THE WATER IN THE YANGTZE RIVER, I WILL TELL YOU." AT THIS, KOJI UNDERWENT ANOTHER GREAT EXPERIENCE AND COMPOSED A SECOND VERSE:
"THE TEN DIRECTIONS CONVERGING,
EACH LEARNING TO DO NOTHING,
THIS IS THE HALL OF BUDDHA'S TRAINING;
MIND IS EMPTY, ALL IS FINISHED."

Friends,

One absolutely innocent man has been hanged yesterday morning. The High Court had no evidence against him -- not even circumstantial evidence, not even any technical loophole -- but he was sentenced to death because he was the uncle of one of the terrorists who murdered Srimati Indira Gandhi. His only crime was to be the uncle of the man. One simply cannot believe that to be an uncle to a terrorist is enough to hang him.

The Supreme Court has rejected the appeal to reconsider, without giving any evidence or any reasoning why they have rejected the appeal. The president has rejected the mercy appeal without giving any reason why he is rejecting it.

The attorney who was working hard to save this innocent man is my attorney also. I know him intimately; he has been fighting for me in many courts, in many cases. I know his honesty, integrity. His name is Ram Jethmalani. He tried hard in every possible way, saying that there is no evidence; you cannot murder an innocent man. But power is blind, and when blind power becomes revengeful then it is absolutely destructive.

I am not concerned that one man has been hanged. My concern is, as a citizen of this country, that hanging an innocent man is hanging justice itself, is hanging democracy, freedom of individuality, freedom of expression -- even freedom to be innocent! And these politicians go on talking about justice and democracy, and under these beautiful names everything corrupt and inhuman goes on, beautifully. Not a single intellectual, or a single freedom lover, nor a single man who would like equal justice for all, has raised any protest.

Ram Jethmalani, as a final effort, approached the World Court. The World Court said, "Put us in contact with the president." The secretary of the president said, "It is too late" -- it was only eight-thirty in the evening -- "and we cannot disturb the president at this late hour, and in the morning the man will be hanged." When the man was hanged, Rajiv Gandhi was playing on the grounds as if nothing was happening.

This country has been fighting for freedom -- not for *this* freedom. It has been fighting for justice -- not for *this* justice, where you don't have any evidence of any kind. You are murdering the constitution of the country, its justice; you are destroying its freedom. And there is no protest.

People are so conditioned to be slaves, that when the whole country should have risen against this

criminal act of the Supreme Court and the president of India, there is not even a single sign. It seems the whole country has been castrated.
But I protest with my whole heart!

In the first place, death is not a right way of punishment, even to the person who has murdered somebody. This is the law of the jungle, an eye for an eye. It is not justice. The man has murdered somebody, and you murder the man! Can blood wash your hands which are full of blood?

And as far as talking is concerned, all the leaders, all the politicians go on talking about beautiful things, giving hope and consolation to the masses, but the fact is that there is *no* law, *no* constitution. If you can murder an innocent man you can do anything -- and the country will remain silent.
But I, as an individual, alone, protest this murder of the innocent man.

Secondly, all these past few days I have been exposing Indian intelligence, but nobody seems to come forward and accept the truth. On the contrary, they become angry. Just today I have received from Amaravati a newspaper editorial saying about me, "You are creating your own dictionary" -- because I have explained that the word `bhagwan' is a pornographic word. But the stupid editor does not produce any other meaning of the word from *any* dictionary.

I challenge anybody to produce any other meaning of the word `bhag'. It means vagina. And you can see in every nook and corner of every city the statue of Shivalinga; it is a phallic statue. It is a man's genitals, based in a feminine vagina, and the whole country goes on worshipping it. Nobody even wonders -- what are you worshipping? You are not even ashamed!

Shiva is called by the Hindus not a small god, but *mahadeva* -- the great god. And the great god is represented by male genitals. I am not creating any dictionary; I am simply bringing to your notice the authentic meaning of the word, and if you are intelligent, from now onwards nobody should be called Bhagwan -- neither Mahavira, nor Buddha, nor Krishna, nor Rama -- nobody should be called Bhagwan. It is abusive; it is ugly and obscene.

I had carried that word in front of my name for thirty years just as a challenge, but nobody even came to challenge it. The pundits of this country, the priests of this country, must have understood deep down in their hearts that if they challenged me, I was going to expose the meaning of the word.

Now I have denied even Gautam Buddha, for the simple reason that I don't accept Gautam Buddha as a whole man. He has renounced the world, he has renounced the outer -- and a man who is living only with the inner cannot be complete or perfect. Hence, I call myself Zorba The Buddha. But even that is hurting unintelligent people; they don't understand the meaning of Zorba. Even the Sri Lankan ambassador to America has written me a letter, saying that I should not use the word `Buddha' with `Zorba'; it is insulting to Buddha.

I wrote him: in the first place you don't have any monopoly over the word `Buddha'. In the second place, anyone who is awakened has the right to call himself The Buddha, and my effort to bring Zorba and Buddha together is indicative of my whole philosophical approach. I want the world and your inner being to be in tune. The inner and the outer should be balanced.
Zorba the Buddha is my philosophy. But if it hurts, I am helpless.

But I would like my editors not to put it behind my name. I don't want to irritate ignorant, blind, unintelligent people around the world. *You* are my only world; I am living just for you. I renounce the whole world completely.

You should take note of it, Maneesha, that "Shree Rajneesh" is enough to indicate towards me.
As far you are concerned, you can address me as "My Beloved Master."

I have something more important to do than to bother about these idiots. They don't understand even their own scriptures. They are so ugly, they are so pornographic -- but they have never read SHIVPURAN or VAYUPURAN. They don't know anything about their own religion, but they get hurt very easily -- that shows their conditioned mind. And they have lost all capacity to understand anything new.

I have invited Morarji Desai to the ashram. He has been cheating the owner of the Oceana Building -- once I have been in that building with him. He has not been paying, but because he was sometimes chief minister of Bombay, sometimes chief minister of Gujarat, sometimes deputy prime minister of India, and finally he became the prime minister of India, the building owner could not do anything about him. It was at his whim whether to pay the rent or not. Once in a while he would pay.

But now that he is no one, the owner has dragged him to the court, and the court has decided in favor of the building owner. All his followers have simply deserted him. The people who made him chief minister

and prime minister -- where have they gone? All those CHAMCHAS... It is a special Indian word; it means all those "spoons" who were sucking his blood -- they have all disappeared. Not a single one has invited Moraji Desai to be with him in his house. And he had all the richest people of the country as his friends; they were surrounding him and praising him like anything. Now he has only five hundred and sixty rupees in the bank account, and it is so humiliating that Bombay has collected eleven thousand rupees for him to live -- for his whole life.

But I invited him, making it clear that in my campus two conditions have to be fulfilled. You have to stop drinking urine; my people don't like such disgusting habits. And you have to come with a negative AIDS certificate.

One man, M.V. Kamath -- one of the oldest journalists, intellectual -- immediately reacted, and he gave an interview to a newspaper stating, "I was going to write something good about Bhagwan, but because he has insulted Morarji Desai, now I am not going to write what I was going to write."

Strange...

And yesterday I received his review of my book ZARATHUSTRA -- that's the "something good" he was writing about me. Now, he was in an absolute confusion. He has written such absurd things just to be revengeful, and it has nothing to do with the book ZARATHUSTRA. If he was angry at me, it was enough that he had shown his anger in the newspapers. But he writes about ZARATHUSTRA that it is contradictory. He does not give any example -- a single example would have been enough -- "It is inconsistent," he says, but without any example.

Just because M.V. Kamath says it is inconsistent or self-contradictory it does not become self-contradictory or inconsistent. And he says that there are repetitions in the book. Yes, there are repetitions because it is not a written book. These are lectures, running for months, and one has to understand that a written book is different.

When a person is writing, he can cut; he can remove some passages if there is any tautology, any repetition. He can give the book to a few people to look into to see if they find anything inconsistent. But these are spontaneous talks given to the disciples, and sometimes it is absolutely necessary to repeat a few things again in a different context. They are not repetitions because the context is different.

But just in his own statement, he has made himself a fool -- saying, "I was going to write something good," and just because I have invited Morarji Desai, with conditions, he became angry. Because Morarji Desai had made him an international reporter based in Washington. Just to pay him respect, if he was so much offended, he could have invited Morarji Desai to live in his own house!

Now Morarji Desai is hanging... The government had given him a house. First he refused, because it is the opposition who is in power, and he does not belong to this opposition party. To take refuge and support from them he felt was undignified, and he was hoping that he would have so many friends who would come to help him. Nobody has come to help him.

Finally he accepted -- this is even more humiliating -- the government's offer to him. Until his death he can occupy a certain bungalow. But that bungalow is already occupied by a woman who used to be the education minister in Chavan's cabinet. Now she is no longer the minister, but she insists she will not vacate the bungalow.

And there are no rules for government bungalows, so she is in a good position. At the most, the government can ask her for the rent, and she is willing to pay the rent. Now there is no way, so the government is searching for another bungalow that somebody can vacate for Morarji Desai. And he is hanging in the air.

Still, because of the courtesy of the owner of Oceana, he has extended, saying to Morarji Desai that "Until you get another bungalow, you can stay a few months."

Now M. V. Kamath was going to write a beautiful press review on ZARATHUSTRA, but out of anger he writes absolute absurdities.

I was simply amazed that nobody seems to understand the difference between reaction and response. You react with your old conditionings, without ever giving a second thought to any new approach.

Hence, I will be simply my own name. I hope nobody objects to it. Otherwise, I can manage without a name.

I have to live with these blind people and all kinds of idiots, but I am not living for them; they should know. I am living for only *my* people, whose hearts have melted with me.

These few breaths that are left to be here on the earth,

I have to devote to my own people,
with the hope that they will use this opportunity
to become aflame with joy and blissfulness,
to find their roots in eternity, immortality...
to become in their own right
one with the cosmos,
dancing with the stars
and the flowers and the rivers and the oceans.

Maneesha has brought a few beautiful sutras.
First, a small biographical note:

HO KOJI ("HO" WAS HIS FAMILY NAME, "KOJI" WAS A TITLE OF RESPECT FOR A LAY STUDENT OF ZEN) FIRST SPENT TIME WITH SEKITO AND THEN WENT TO MA TZU. HE BECAME ENLIGHTENED AND WAS ONE OF MA TZU'S SUCCESSORS.
BELOVED MASTER,
WHEN HE FIRST MET SEKITO, HO KOJI ASKED, "WHO IS HE THAT IS INDEPENDENT OF ALL THINGS?"
BEFORE HE COULD FINISH HIS QUESTION, SEKITO COVERED KOJI'S MOUTH WITH HIS HAND. AT THIS, KOJI UNDERWENT AN EXPERIENCE AND EXPRESSED HIMSELF IN THE FOLLOWING VERSE....

What must have transpired? Koji was going to ask the question, "WHO IS HE THAT IS INDEPENDENT OF ALL THINGS?"

Your innermost being, the witness... but it is not a word, it is an experience.

That's why, before he could finish his question, Sekito covered Koji's mouth with his hand. "Don't ask such a question which cannot be answered. Don't ask such a question which can only be experienced. Go inwards. Close your mouth, and close your mind. Move into the space of no-mind."

This closing of the mouth was very symbolic, and Koji went through an experience... and could not believe that such a simple act of a master can manage to ignite a fire within you.

For the first time he saw his own no-mind -- the vast space of the inner being.

It is as big as the outer sky; otherwise there will be no balance between the outer and the inner.
He expressed his experience in a verse:

DAILY, NOTHING PARTICULAR,
ONLY NODDING TO MYSELF.
NOTHING TO CHOOSE, NOTHING TO DISCARD.
NO COMING, NO GOING,
NO PERSON IN PURPLE.
BLUE MOUNTAINS
WITHOUT A SPECK OF DUST.
I EXERCISE OCCULT AND SUBTLE POWER,
CARRYING WATER, SHOULDERING FIREWOOD.

What he is saying is the experience of every meditator.

DAILY, NOTHING PARTICULAR...

These words are applicable to you.
Nothing in particular, daily, ONLY NODDING TO MYSELF.
When you see your being,
when you see the vast sky,
the freedom, the joy, the blissfulness,
have you ever thought? --
you cannot say anything about it
to anyone.
You cannot say anything about it
even to yourself.

All that you can do is nod your head,
"Yes, this is it."
Nodding, not words.

ONLY NODDING TO MYSELF.
NOTHING TO CHOOSE, NOTHING TO DISCARD.

That's what I mean by Zorba the Buddha:
nothing to choose.

Buddha had chosen: he had chosen to escape from the world, he had chosen to leave his wife and child and old father, he had chosen to run away instead of encountering the world and facing the reality. It was a clear-cut choice against the world, against the material, in favor of the spiritual.

A man of totality has nothing to choose. His life is a life of choicelessness. NOTHING TO CHOOSE, NOTHING TO DISCARD; they are two sides of the same coin. If you choose something, you will have to discard something.

NOTHING TO CHOOSE, NOTHING TO DISCARD.
NO COMING, NO GOING, one simply is.
NO PERSON IN PURPLE.
BLUE MOUNTAINS WITHOUT A SPECK OF DUST.
I EXERCISE OCCULT AND SUBTLE POWER,
CARRYING WATER, SHOULDERING FIREWOOD.

"In ordinary life," Koji is saying, "I am exercising what is called `occult power.' In carrying water, I am being a witness. Shouldering firewood, I am a witness."

And the moment you are a witness you are in meditation. Whatever you are doing or not doing, it is irrelevant.

LATER, WHEN HE CAME TO VISIT MA TZU, KOJI AGAIN ASKED, "WHO IS HE THAT IS INDEPENDENT OF ALL THINGS?"
MA TZU SAID, "WHEN YOU HAVE DRUNK ALL THE WATER IN THE YANGTZE RIVER, I WILL TELL YOU." AT THIS, KOJI UNDERWENT ANOTHER GREAT EXPERIENCE AND COMPOSED A SECOND VERSE....

What again transpired?

Ma Tzu said, "I will tell you. First, you have to drink all the water in the Yangtze River -- a vast river, it will take eternity for you to drink all the water." Ma Tzu is saying, "Don't ask impossible things."

You are asking the impossible thing which cannot be answered, but only can be experienced. You are asking, "WHO IS HE THAT IS INDEPENDENT OF ALL THINGS?" -- the witness, the mirrorlike reflecting consciousness. But there is no way to make you understand just by words.

You have to go through the experience of witnessing. That is the only way to dissolve the mystery. Otherwise you can go on collecting answers from masters, from scriptures, from all around the world. But all that you will collect will be simply rubbish.

Anybody else's experience is not going to be your experience. If you drink water, your thirst is quenched, not mine. I will have to drink water to quench my thirst; the experience is absolutely individual.

He recognized the fact that he is asking an impossible question. It is not the master's fault that he is talking of an absurdity:

"WHEN YOU HAVE DRUNK ALL THE WATER IN THE YANGTZE RIVER, I WILL TELL YOU."

Zen has a way of saying things which nobody else in the world has used. Rather than saying, "You are asking me an impossible question," Ma Tzu says for him first to do something impossible -- "Then come and ask me. If you can manage to drink all the water of the Yangtze River, I will manage the experience to be translated into words."
Nothing is possible: neither can you drink all the water of Yangtze...

Immediately, Koji understood and underwent another enlightening experience. He composed another

verse:

THE TEN DIRECTIONS CONVERGING,
EACH LEARNING TO DO NOTHING,
THIS IS THE HALL OF BUDDHA'S TRAINING;
MIND IS EMPTY, ALL IS FINISHED.

At the very center of your being, ten directions are converging -- the whole universe is meeting within you.

EACH LEARNING TO DO NOTHING,
THIS IS THE HALL OF BUDDHA'S TRAINING....

The only thing to be learned is not to do anything, but just *be*. Doing moves you. Doing, in the beginning at least, may take you away from witnessing; you may forget to witness. So in the beginning, just *be* -- silent, utterly immobile, as if dead, so that you can experience being in its purity.

Once experienced, you can bring the same quality, the same grace, the same bliss, to your actions in the ordinary life.

Then there is no difference between meditation and life. Then whatever you are doing is your meditation. If you are not doing anything, *that* is your meditation, because all along, twenty-four hours, you are rooted in your being. You are luminous. Your light, your fire is burning so high that there is no way to forget it. It is radiating all around you. Those who are perceptive, receptive, sensitive, will experience your fire, your life, your song... your dance, even though you are not moving at all.

All that is needed is, mind should be empty. The ultimate experience is the experience of no mind.

Mind is a faculty to work in the world. It has no way to reach to your very center which is far away, back. Mind cannot go backwards, it has no reverse gears; it can only go forward. You can take it to the mountains, to the stars, wherever you want, but you cannot take it to your own being.

If you want to go to your own being, you will have to leave the mind; you will have to go alone. You will have to go in silence, without thought.

And once, just once you know what freedom, what joy, what eternity, what tremendous life bursts forth in you as no-mind is entered, the spring has come to you. Thousands of flowers of eternity blossom. You have come to know the master key which opens all the doors of all the mysteries of existence.
But it has nothing to do with the mind or thinking.

No thought, no mind, no choice -- just being silent, rooted in yourself, rejoicing. Thrilled with the experience, overflowing with great benediction to the whole universe -- this is the only religion I know of.
All other religions are just frauds.

Ho-o wrote:

SUN SHOWER MIRRORED
IN A GLOBE OF RAIN
HANGS FOR ONE MOMENT,
NEVER SEEN AGAIN.

SUN SHOWER MIRRORED IN A GLOBE OF RAIN HANGS FOR ONE MOMENT -- he is talking about the rainbow, not mentioning the name. SUN SHOWER MIRRORED IN A GLOBE OF RAIN HANGS FOR ONE MOMENT, NEVER SEEN AGAIN.

Have you ever seen the same rainbow again? Such is our so-called mundane life: just rainbows, the same stuff dreams are made of. There is no need to abandon rainbows -- enjoy. But know perfectly well that it is a momentary phenomenon.

I wonder that people like Gautam Buddha, Mahavira and others, have insisted that the quality of the outer world is just like rainbows, dreams, and still they renounce it! Only one thing can be right. Either they understand exactly that the world is just a dream... then there is no point in renouncing it. Do you renounce your dreams every morning? You know they were dreams, it is finished!

But on the one hand they say this whole world is just like dreams, and on the other hand they renounce it

and go through all kinds of austerities in renouncing it. Certainly something is wrong. Either they don't understand what they are saying, that the world is just like rainbows... So what? Enjoy the rainbows!

You need not escape from the rainbows. They are beautiful for the moment -- why long and desire that they should be permanent? What is wrong in their being momentary?
Just rejoice! When it rains, just dance in the rains.

When I was a postgraduate student in the university, there was a small street, only for deans of faculties -- arts, commerce, science -- and renowned professors of different subjects. It was very silent, peaceful, with great trees, ancient trees. It had been a special section built for the British people, so the trees were very ancient, the bungalows beautiful. And the street ended, it did not go anywhere. After a mile of beautiful bungalows and high trees, there was suddenly a stop; you were facing a deep valley. The street was on top of a hill.

Whenever it used to rain, I used to go on that street, because there was no traffic. The last bungalow belonged to the dean of science, a certain Doctor Shrivastava; he was very friendly with me. We used to discuss about the possibility of there being some day a meeting between mysticism and physics -- he was a professor of physics, and a world-renowned professor.

But he had never seen... he used to be in the university when I would go singing and dancing in the rain. And I always had to stop at the last bungalow. The last bungalow was his; his wife and his children always waited for me. Whenever there was rain, they were all standing on the verandah waiting for me. I waved at them and they waved at me... we were not introduced to each other; I did not know that they were the family of Professor Shrivastava. But they thought that I must be mad....

One day Professor Shrivastava said to me, "I want you to meet my family before you leave the university." I said, "I will come along whenever you want." He said, "Why not today?"

So he took me in his car, and he had phoned the family to say, "I am bringing a special guest." The family was waiting for the special guest. When they saw me, they all laughed and ran inside the house!

Professor Shrivastava was very much embarrassed. He said to me, "Forgive me, there seems to be some misunderstanding."
I said, "No, there is some *understanding!*"

He said, "Understanding?" I said, "This is *your* family? We are well-acquainted. They think me mad, I think them mad -- we wave at each other..."
He said, "You never told me!"
I said, "I never knew that this was your family."

He took me inside, he called everybody, and he asked, "Why are you laughing?"

They said, "We have been laughing for almost two years! This young man is strange." His wife said, "Whenever it rains, he always comes singing, dancing, alone on the street, and he stops just in front of our bungalow and we wave at each other. We are well-acquainted in a way. We think he is mad, and we know he thinks we are mad, because why should we wait? We wait for hours."

Doctor Shrivastava said, "It is strange. I was thinking to introduce you to my family, but they know you better than me! Why have you never told me?"

I said, "I have been asking many professors to come along with me, it is such a joy, but they say, `It looks very embarrassing. If some students see, or some professors see, even our jobs can be at risk. You don't have anything to lose, and anyway the whole university thinks that you are a stranger. You can afford it, we cannot.' That's why I did not say anything to you. You are an old fellow, you might not like the idea."

He said, "I like the idea immensely, but I cannot come dancing in the rain -- even my family will think, `My God! That young man has corrupted our father, our husband.'"

I said, "This is my whole business, to corrupt. This was the business of Socrates, to corrupt -- this is my business also."

SUN SHOWER MIRRORED
IN A GLOBE OF RAIN
HANGS FOR ONE MOMENT,
NEVER SEEN AGAIN.

The poet is saying, "Just because it is momentary and you will never come across it again, there is no reason to abandon it. Rejoice in it. The moon, the sun, the rain... they are all so beautiful."

There is no need to renounce anything.

You should be centered in your being; then the whole world is yours. That's why I call my philosophy Zorba the Buddha. Zorba enjoyed everything of the outer world, but he had no idea of the inner. He danced under the rain, he danced on the beach in the full-moon night....

His boss was a thin man, always suffering from headache, stomachache, this or that. And Zorba was a poor servant. One full-moon night, Zorba went to his boss and said, "Boss, only one thing is wrong with you: you think too much. Just come along with me!" And before the boss could have said no, Zorba just pulled him towards the beach.

It was absolutely silent. There was nobody on the beach in the middle of the night, with the full moon showering. And Zorba started playing on his instrument and dancing, and holding the hand of the boss so the boss also had to dance, looking all around to see that nobody is watching.

Finally he got the message. It passed through Zorba's hand. His dance, his joy, his playing on the instrument... something happened to the boss. Zorba left him, and he continued dancing. Zorba went back to the cottage, but the boss continued dancing.

Early in the morning, Zorba came back and said, "Now, come back. Soon people will be awakening."

The boss said, "You have cured me of all my diseases. They were all mind-created. You were right, I think too much. From now onwards I will try not to think. I would also like to see *that* space which opens up when there is no thinking at all."

Zorba was not aware of the inner; he lived in the outer. It is perfectly good, but it is only half.
Buddha lived in the inner; it is perfectly good, but it is only half.

I want to give you the *whole* because to me only the whole is holy; everything else is profane.

Maneesha has asked:
BELOVED MASTER,
YOU SPOKE THE OTHER NIGHT OF AMERICA -- OF ITS BEING BLOODTHIRSTY AND DESTRUCTIVE.
WHAT IS THE APPEAL OF DESTRUCTION OVER CREATION?

Maneesha, the appeal of destruction over creation is very simple. Destruction needs no intelligence, destruction needs no discipline, destruction needs no education, destruction needs no meditation, no love.

Creation needs intelligence. It needs meditativeness, it needs love -- love in its purity. It needs the perceptivity of beauty, it needs the joy of creating something -- maybe just a rose bush or a painting, or a small poem, but creation needs your total being to be involved in it. It needs your whole consciousness to be dissolved in it.

Destruction does not require anything of you. Even animals can destroy, even insane people can destroy, even retarded people can destroy. That is the appeal of destruction over creation.

But it is ugly. When you are destroying something, you are also destroying yourself, remember. And when you are creating something -- a song, a dance -- you are also creating yourself. You are discovering new dimensions of your being.

The more you create, the closer you come to your being, the closer to your potential. Your flights into the open sky... that blissfulness is not available to the destructive person. Only the creative knows the Himalayan peaks of love, of bliss, of splendor... of truth, of beauty, of all that is good, of all that is God.

It is time for Sardar Gurudayal Singh.

It is afternoon at the Washington Zoo.

"Look at that one," says Martha, "the one staring at us through the bars. Doesn't he look intelligent?"
"Yeah," says George. "There is something quite strange about it."
"Yes, he looks like he understands every word we are saying," says Martha.

"Yeah, he walks on his hind legs, too," observes George, "and swings his arms."

"There," says Martha, "he has got a peanut. Let us see what he does with it."

"My God!" says George. "Would you believe it? He knows enough to take the shell off before he eats it -- just like we do."

"That other one is a female, isn't it?" asks Martha. "Just listen to her chatter at him. He does not seem to be paying much attention to her, though."

"She must be his mate," says George.
"They look a bit sad, don't they?" asks Martha.
"Yeah, they do," agrees George. "I guess they wish they were in here with us gorillas!"

Paddy and Seamus are in town one day and go for lunch at a smart restaurant. They enjoy a typical Irish seven-course lunch, six beers and a piece of cheese, and receive their bill.
Paddy feels in his pockets for his wallet.
"*Ah*! *B'Jesus*!" he says, "I have left my money behind. Seamus, can you lend me some?"
Seamus fumbles in his own pockets and then looks up.
"Can you imagine that, Paddy, I've left my money behind too!" he says. "What are we going to do?"
A few minutes later, Paddy and Seamus reach the cashier's table arguing loudly.
"Let me pay for this," says Paddy.
"No!" demands Seamus, "I want to pay!"
They argue for about five minutes in front of the embarrassed cashier, and then Paddy turns to him and says, "Look here -- you don't mind who pays for this, do you?"
"No," replies the cashier, "it does not matter who pays for it."
"Well, in that case," says Paddy, waving from the door, "*you* pay for it!"

The Temperature of Marriage:
Wedding Day -- one hundred degrees. Feverish.
Jimmy: "My own sweetie sugarpie."
Judy: "My own darling honeybunch."

One day later -- fifty degrees. Hot.
Jimmy: "My own precious."
Judy: "My own love."

Two days later -- twenty-five degrees. Warm.
Jimmy: "Dearest."
Judy: "Dearie."

Three days later -- fifteen degrees. Tepid.
Jimmy: "Sweetheart."
Judy: "Dear."

Four days later -- five degrees. Cool.
Jimmy: "Judith."
Judy: "James."

Five days later -- zero degrees. Very cool.
Jimmy: "Madam!"
Judy: "Sir!"

Six days later -- below freezing. Icy.
Jimmy: "Bitch!"
Judy: "Bastard!"

On the seventh day -- minus twenty degrees! Very cold.
Jimmy: "GET LOST!" -- Pow!
Judy: "FUCK YOU!" -- Crash!

Two days after the storm -- meltdown.
Jimmy: "Oh Judy, OH! OH! OH!"
Judy: "Ah Jimmy, AH! AH! AH!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.

This is the right moment to look inwards with your total consciousness, and with an urgency as if this is the last moment of your life.

Deeper and deeper...
You are certain to reach to the center of your being -- it is not far away.
As you come closer to the center, everything becomes cool, calm, silent.
As you come even closer, everything becomes joyful.

As you reach the center, there is an explosion of light, a tremendous revolution takes place. You have found the eternal in you.

I have been calling this eternal the witness.

From life to life since eternity you have been going on and on, carrying only the witness. Every thing, every life, you have to leave behind; only the witness opens its wings and flies into another life.

Ultimately, when you become enlightened, the same witness flies into the very source of life, disappears, melts down into the universe. This is *nirvana* -- to disappear just like a dewdrop into the ocean.

But for the moment, remember the witness.

You have to live this witness twenty-four hours, without any tension. Whenever you remember, okay; whenever you forget, okay. Slowly slowly, every moment will become a mirror, reflecting spontaneously the beauty of existence -- outer and inner both.

Nivedano, to make it more clear...

(Drumbeat)

Relax.

Rest.

But remember the witness.
You are not the body.
You are not the mind.

You are just the witness, and suddenly flowers start raining on you. A great ecstasy takes over; as you relax, all separation disappears.

Gautama the Buddha Auditorium has become
this moment
just a lake of consciousness
without any ripples,
reflecting the faraway stars.

You are the most fortunate human beings at this moment upon the whole planet earth, because you are at your center. This is the most precious, the greatest glory and splendor one can find in life, in existence.

Collect as much joy, bliss, ecstasy...
And persuade the center, the witness, to come along with you.
The witness has to become your very life.
That very moment you will be awakened, you will be the buddha.

Nivedano...

(Drumbeat)

Come back, but peacefully, silently, gracefully.

Sit down for a few moments, remembering the golden path you have traveled, and reminding yourself that the experience of witnessing at the center of your being has to become your very life.

Drawing water from the well,
chopping wood -- whatever you are doing,
you have to remember
that you are only a witness.
Nothing has to be renounced,
nothing has to be chosen.
Choicelessly, relaxed,
live both sides of your being:
the outer and the inner.
Be Zorba the Buddha!

Okay, Maneesha?
Yes, Beloved Master.

No Water, No Moon

Talks on Zen Stories
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No Water, No Moon

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THE NUN CHIYONO STUDIED FOR YEARS, BUT WAS UNABLE TO FIND ENLIGHTENMENT. ONE NIGHT, SHE WAS CARRYING AN OLD PAIL FILLED WITH WATER. AS SHE WAS WALKING ALONG, SHE WAS WATCHING THE FULL MOON REFLECTED IN THE PAIL OF WATER. SUDDENLY, THE BAMBOO

STRIPS THAT HELD THE PAIL TOGETHER BROKE, AND THE PAIL FELL APART. THE WATER RUSHED OUT; THE MOON'S REFLECTION DISAPPEARED -- AND CHIYONO BECAME ENLIGHTENED. SHE WROTE THIS VERSE:
THIS WAY AND THAT WAY I TRIED TO KEEP THE PAIL TOGETHER, HOPING THE WEAK BAMBOO WOULD NEVER BREAK.
SUDDENLY THE BOTTOM FELL OUT. NO MORE WATER; NO MORE MOON IN THE WATER -- EMPTINESS IN MY HAND.

Enlightenment is always sudden. There is no gradual progress towards it, because all gradualness belongs to the mind and enlightenment is not of the mind. All degrees belong to the mind and enlightenment is beyond it. So you cannot grow into enlightenment, you simply jump into it. You cannot move step by step; there are no steps. Enlightenment is just like an abyss, either you jump or you don't jump.

You cannot have enlightenment in parts, in fragments. It is a totality -- either you are in it or out of it, but there is no gradual progression. Remember this thing as one of the most basic: it happens unfragmented, complete, total. It happens as a whole, and that is the reason why mind is always incapable of understanding. Mind can understand anything which can be divided. Mind can understand anything which can be reached through installments, because mind is analysis, division, fragmentation. Mind can understand parts; the whole always eludes it. So if you listen to the mind you will never attain.

That's what happened: this nun, Chiyono, studied for years and years and nothing happened. Mind can study about God, about enlightenment, about the ultimate. It can even pretend that everything has been understood. But God is not something you have to understand. Even if you know everything about God, you don't know him; knowledge is not 'about'. Whenever you say 'about', you belong to the outside. You may be moving round and round, but you have not entered the circle.

When someone says, "I know about God," he says he doesn't know anything at all, because how can you know anything about God? God is the center, not the periphery. You can know about matter -- because matter has no center in it, it is just the periphery. You cannot know about consciousness: there is no self, there is no one inside. Matter is only the outside; you can know about it. Science is knowledge. The very word science means knowledge -- knowledge of the periphery, knowledge about something where the center doesn't exist. Whenever the center is approached through the periphery, you miss it.

You have to become it; that is the only way to know it. Nothing can be known about God. You have to be; only being is knowledge there. With the ultimate, 'about and about' means missing and missing again. You have to enter and become one.

That's why Jesus says, "God is like love" -- not loving, but just like love. You cannot know anything about love, or can you? You can study and study, you can become a great scholar, but you have not touched, you have not penetrated. Love can be known only when you become a lover. Not only that: love can be known only when you become love. Even the lover disappears, because that too belongs to the outside. Two persons in love become absent. They are not there. Only love exists, the rhythm of love. There may be two poles of the rhythm but *they* are not there. Something of the beyond has come into being. They have disappeared.

Love exists when you are empty. Knowledge exists when you are filled. Knowledge belongs to the ego, and the ego can never penetrate to the center; it is the periphery. The periphery can know only the periphery. You cannot know something which is of the center through the ego. The ego can study, the ego can make you a great scholar, maybe a religious scholar, a great pundit. You may know all the Vedas, all the Upanishads, all the Bibles and Korans, and still you know nothing -- because it is not knowledge from the outside, it is something which happens when you have entered and you have become one.

THE NUN CHIYONO STUDIED FOR YEARS...

She may have studied for lives. You have been studying for many lives. You have been moving and moving in a circle. But when somebody moves in a circle, a very great illusion is created: you feel you are progressing. You always feel you are moving, and you are still not going anywhere, because you are moving in a circle. You go on repeating. That is why Hindus have called this world *samsara*. Samsara means the wheel, the circular. You move and move and move and never reach anywhere, and you always feel that you are reaching. "Now the goal is nearer because I have walked so much." Just try moving in a big circle. You can never see it as a circle, because you know only part of it. So it is always a road, a way. This

is what has been happening for many lives.

Chiyono studied and studied, BUT WAS UNABLE TO FIND ENLIGHTENMENT -- not because enlightenment is difficult, but because when you study it you miss the whole point. You are on the wrong track. It is as if someone is trying to enter this room through the wall. Not that entering this room is difficult, but you have to enter through the door. If you try through the wall it looks difficult, almost impossible. It is not. It is you who are on the wrong track. Many, many people, whenever they start the journey, they start through study, through learning, through knowledge, information, philosophy, systems, theology. They start from the 'about'; then they are knocking against the wall.

Jesus says, "Knock and the door shall be opened unto you." But please remember if it is a door or not. Don't go on knocking on the wall, otherwise no door shall be opened unto you. And, in fact, when you knock at the door, when you really reach near the door, you will find it has always been open. It has always been waiting for you. A door is a waiting, a door is a welcoming, a door is a receptivity. It has been waiting for you, and you have been knocking on the wall. What is the wall? When you start through knowledge and not through being, you are knocking at the wall.

Become, be! Don't gather information. If you want to know love, be a lover. If you want to know God, be meditation. If you want to enter the infinite, be prayer. But be! Don't *know* about prayer. Don't try to accumulate what others have said about it. Learning will not help; rather, unlearning will help. Drop whatsoever you know, so that you can know. Drop all information and all scriptures, forget all Korans and Bibles and Gitas; they are the barriers, they are the wall. And if you go on knocking against that wall, those doors will never open, because there are no doors. And people are knocking against the Koran, knocking against the Vedas, knocking against the Bible, and no door opens. They go on studying and studying, and they go on missing like the nun Chiyono: she STUDIED FOR YEARS, BUT WAS UNABLE TO FIND ENLIGHTENMENT.

What is enlightenment? It is becoming aware who you are. It is nothing to do with the outside world. It is nothing to do with what others have said. What others have said is irrelevant. You are there! Why go and consult the Bible and the Koran and the Gita? Close your eyes and you are there in your infinite glory. Close the eyes and the doors are open. Because you are there you need not ask anybody. You ask... then you will miss. The very asking shows that you think you are somewhere else. The very asking shows that you are asking for a map. And for the inner world there is no map -- there is no need, because you are not moving to an unknown destination.

Really, you are not moving at all. You are there. You are the goal. You are not the seeker, you are the enlightenment. So what is enlightenment? One state -- when you seek without -- is unenlightenment; another state -- when you seek within -- is enlightenment. So the only difference is of a focusing. If you focus out, you are unenlightened. If you focus in, you are enlightened. So the only question is of a turning.

The Christian word conversion is beautiful, but they have used it in a horrible way. Conversion doesn't mean to make a Hindu a Christian or to make a Christian a Hindu. Conversion means a turning. Conversion means a turning to the source, turning within; then you are converted. And your consciousness can flow in two ways, outwards or inwards; these are the two possibilities for the stream of your consciousness to flow. Outwards it can flow for many, many lives -- it will never reach to the goal, because the goal is at the source. The goal is not ahead, it is behind. The goal is not somewhere where you will reach. The goal is somewhere where you have already left. The source is the goal. This has to be understood very deeply. If you can go backwards to the first point of your beginning, you reach the goal.

Enlightenment is to go to the source, and the source is within you; life is there flowing, throbbing, continuously beating within you. Why ask others? Studying means asking others. Asking about yourself and asking others? This is foolishness par excellence. This is absolute absurdity -- asking about yourself and asking others. That's what study means: looking for the answer. And you are the answer!

CHIYONO STUDIED FOR YEARS, BUT WAS UNABLE TO FIND ENLIGHTENMENT.

It is natural, obvious. Nothing was wrong in it. She was looking out, studying.

Another thing to remember: your being is life, and no scripture can be alive. Scriptures are bound to be dead. Scriptures are corpses, and you are asking the dead about your life. This is not possible. Krishna will not be of much help, neither will Jesus -- unless you become a Krishna or a Jesus. Life cannot be answered by the dead. And if you think that you will find the answer, you will be more and more burdened by the

answers, and the answer will remain unknown. This is what happens to a man who is studying, who is a thinker, who is a philosopher. He goes on being burdened by his own efforts -- words and words and words -- and is lost. And the answer was always there. Just a turning-in was needed.

No, nobody will answer you. Don't go to anybody, go to yourself. And whenever you reach a master, all that he can do is help you to reach yourself, that's all. No master can give you the answer, no master can give you the key. The master can only help you to look within, that's all. The key is there, the treasure is there, everything is there.

> ONE NIGHT, SHE WAS CARRYING AN OLD PAIL FILLED WITH WATER. AS SHE WAS WALKING ALONG, SHE WAS WATCHING THE FULL MOON REFLECTED IN THE PAIL OF WATER. SUDDENLY, THE BAMBOO STRIPS THAT HELD THE PAIL TOGETHER BROKE, AND THE PAIL FELL APART. THE WATER RUSHED OUT; THE MOON'S REFLECTION DISAPPEARED -- AND CHIYONO BECAME ENLIGHTENED.
> ONE NIGHT SHE WAS CARRYING AN OLD PAIL FILLED WITH WATER.

You are also carrying a very, very old, ancient pail filled with water. That is your mind, filled with thoughts. It is the most ancient thing that you are carrying, almost dead.

Mind is always old, it is never new. It cannot be, by its very nature, because mind means the memory. How can the memory be new? Mind means the known. How can the known be new? Mind means the past. How can the past be new? Look at your mind: all that it carries is old, dead. The moment you come to know, it is already past. When you recognize something that you have known, it is already gone. It is not here and now, it has moved into the world of the dead.

So mind by its very nature, mind as such, is old. That's why, through mind, nothing original is ever born. Mind cannot be original, mind can only be repetitive. So mind goes on repeating. It may repeat in thousands of ways, it may repeat in new words, but the thing remains the same. Mind cannot know, cannot come to encounter the fresh, the young, the new. Whenever you encounter the fresh, the young, the new, mind has to be put aside, because only then your eyes are not filled with the past, not filled with the dust of the past; then your mirror can mirror that which is here and now.

All that is new is born out of consciousness, not out of mind. Consciousness is your innermost source. Mind is the dust gathered in many of your journeys, as if you have never taken a bath. And you have been journeying and journeying, and everything gets dirty and dust gathers, and you have never taken a bath. Your mind has never taken a bath. You cling to it. It is absolutely dirty. And all methods of meditation are nothing but methods to bathe this mind, to take a bath, the inner bath, so the dust is thrown away and the hidden consciousness comes to the surface and can encounter the reality.

The reality is there, you are there, but the encounter is not there because between you and the reality is the mind. Whatsoever you see, you see through the mind. Whatsoever you hear, you hear through the mind -- and then you are almost deaf, almost blind. Jesus goes on saying to his disciples, "If you have ears to hear, hear me. If you have eyes to see, see." They all had eyes like you. They all had ears like you. But Jesus knows, as I know, that you are deaf, you are blind.

Whenever you hear through the mind you are not hearing, because the mind interprets, the mind colors, the mind changes, mixes itself; and anything that reaches to you is now already old. The mind has done its trick. The mind has given its own meaning, the interpretation. The mind has commented.

That's why, unless you become a right listener.... Right listening means the capacity to listen without the mind. Right seer means the capacity to look without the mind, the capacity to look without interpreting, judging, condemning; without evaluation, without saying yes or no. When I speak to you, I can even see your mind nodding yes or no. Even if the nod is invisible, I can see it. You may not be aware, sometimes you say yes -- the mind has interpreted. Sometimes you say no -- the mind has interpreted, the mind has come in, evaluating. You have missed.

Just listening, not judging, suddenly you become aware that this mind has been the whole trouble. It is old -- one thing to remember -- and it can never be new. So never think that you have an original mind. No mind can be original, all minds are old, repetitive. That's why mind always likes repetition, and is always against the new. Because the mind has created the society, the society is always against the new. The mind has created the state, the civilization, the morality; they are all against the new.

Whatsoever is created by the mind will always be against the new. You cannot find anything more orthodox than mind.

No revolution is possible with the mind. So if you are a revolutionary through the mind, don't deceive yourself. A communist cannot be a revolutionary, because he has never meditated. His communism is

through the mind. He has changed bibles -- he doesn't believe in Jesus, he believes in Marx; or he believes in Mao, the latest edition of Marx -- but he believes. He is as orthodox as any Hindu, any Catholic, any Mohammedan. The orthodoxy is the same, because orthodoxy doesn't depend on what you believe. The orthodoxy depends on whether you believe through the mind; the orthodoxy depends on the mind. Mind is the most orthodox element in the world, the most conformist.

So whatsoever mind creates can never be new, will always be old, and will always insist against the new; it will be always counter-revolutionary. That's why in the world there is no revolution other than the religious revolution; there cannot be. Only religion can be revolutionary, because religion hits at the very source. It drops the mind, the old pail, and then, suddenly, everything is new, because mind was making everything old through its interpretation. Suddenly you are a child again. Your eyes are fresh and young, you look at things without knowledge, without learning. Suddenly the trees have a freshness. The greenery has changed -- it is not dull, it is alive. Suddenly the song of a bird is absolutely different.

This is what is happening to many people through drugs. Aldous Huxley became so fascinated with drugs because of this. All over the world the new generation is so attracted by drugs. The reason is this: because the drug for a moment, or for a few moments, chemically puts the mind aside. You look at the world -- now the colors all around are simply miraculous. You had never seen such a thing. An ordinary flower becomes the whole existence, carries the whole glory of the divine. An ordinary leaf becomes so deep, as if the whole truth is revealed through it. Everything and anything immediately changes. The drug cannot change the world; the drug is only chemically putting your mind aside.

But you can become addicted to it -- then the mind has absorbed the drug also. Only once, in the beginning, for the first time, or twice or three times, you can deceive the mind chemically. By and by, the mind becomes attuned to the drug, the mind again takes its mastery. The original shock is lost. It becomes addicted to the drug. Then it demands, and now the demand is coming from the mind. Now, by and by, even chemically you will not be able to push the mind aside. It will be there, you will be addicted. Trees will again become old, colors will not be so radiant, things will again become dull. The drug has killed you; it couldn't kill the mind.

The drug can only give you a shock treatment. It is a shock to the whole body chemistry. In that shock, the old adjustment is broken. Gaps are there; through the gaps you can look, but this cannot be made a practice. You cannot practice a drug. Sooner or later it becomes part of the mind; the mind takes over. Then everything is old again.

Only meditation can kill the mind, nothing else. Meditation is mind suicide, mind committing suicide. If you can put the mind aside -- without any chemicals, without any physical means -- then YOU become the master. And when you are the master, everything is new. It has been always so. From the very beginning to the very end, everything is new, young, fresh. Death has never occurred in this world. It is life eternal.

ONE NIGHT, SHE WAS CARRYING AN OLD PAIL FILLED WITH WATER...

You are also carrying the old pail filled with water. Mind is the old pail, and thoughts are the water. And because you value thoughts so much, you cannot throw this old pail. Because then what will happen to *your* thoughts? You cling to them as if they are a very deep source of bliss, a deep source of silence; as if through thoughts you are going to achieve life and the hidden treasures of life. You have never achieved anything like that through thoughts. It is simply a hopeless hope.

What have you achieved through thoughts? Nothing but anxiety, tension. But you cling to them in the hope that some day or other, somewhere in the future, through your thinking, you are going to achieve the truth. Up to now, nothing like that has happened, and it is not going to happen any day. It is not going to happen ever, because truth is nothing to be thought. It is there. You just have to look. There is no need to think about it. Thinking is needed if it is not there, if you are groping in the dark. But there is no darkness in existence; existence is absolute light. You need not grope. You are unnecessarily groping with closed eyes, and you think, "If I leave groping, I will be lost." Thinking is groping.

Meditation is opening the eyes. Meditation is looking. That is why Hindus have called it *darshan*. Darshan means looking -- looking at, not thinking about. The very looking transforms. But you carry thoughts in this old pail, and you go on patching the pail, caring about it: if it breaks, what will happen to your valuable thoughts? And they are not valuable at all.

One day do this, a little experiment. Close your doors and sit in the room, and just start writing your

thoughts -- whatsoever comes in your mind. Don't change them, because you need not show this piece of paper to anybody. Just go on writing for ten minutes and then look at them: this is what your thinking is. If you look at them, you will think this is some madman's work. If you show that piece of paper to your most intimate friend, he will also look at you and think, "Have you gone crazy?" And it is the same situation with him also. But we go on hiding the craziness. We have faces, and behind those faces we are madmen.

Why do you value this thinking so much? You have become addicted to it -- it is a drug, it is chemical. Remember well, thinking is chemical, it is a drug. Whenever you start thinking, you are in a sort of hypnotic sleep. That's why you have become addicted -- just like opium. You can forget the world, the worries, the responsibilities. You just start a different type of world within yourself: dreaming, thinking.

Those who have been working for a long time on the science of sleep, they say that sleep is needed for dreaming. And if you ask them why dreaming is needed, they say it is needed so that you can remain sane, because in dreams you can throw your insanity. The whole night is a catharsis. In your dreaming you are throwing your insanity, and by the morning you can behave sanely. The whole day you can behave in a sane way, because the whole night is there to behave in an insane way. Scientists say that if you are deprived of your dreaming and sleep for a few days you will go mad, because the catharsis will not be there and then madness will start erupting. You will explode.

In the night you dream -- that's a catharsis. In the day you think -- that is also a catharsis, and it helps you to be sleepy. It is a drug. You need not worry what is happening. You just close yourself within your thoughts. And they are well known to you, you feel cozy, it is your own home; howsoever dirty and old, but you have been living in it for so long that you are accustomed to it. You have become accustomed to your prison. It happens to prisoners: if they are for a long time in the jail, they become afraid of coming out, they become afraid of freedom. There is a fear of freedom, because it will bring new responsibilities. And there is nothing like coming out of the mind -- it is absolute freedom. Hindus have called it *moksha*, the absolute freedom. There is nothing like it -- the prison is shattered, you are simply under the infinite sky. Fear grips you; you want to go back to your home -- your cozy home, walled, fenced.

If the infinite is not there, you are not afraid. The infinite always looks like death. You have become accustomed to the finite, with boundaries clearcut, distinctions clearly made. That's why you cannot throw the thoughts, you cannot throw the pail. Rather, you go on making the pail bigger and bigger and bigger, and it is just like your belly; the more thoughts you put in it, the more it goes on expanding. And the belly may burst if you eat too much, but not the mind.

An ordinary mind can contain all the libraries of the world. In your small head there are seventy million cells, and each cell can carry at least one million pieces of information. No computer has yet been developed which can be compared to your mind. Within your small head, you carry the whole world. And it goes on expanding.

Chiyono studied and studied -- she put more and more water in the old pail. She could not find enlightenment. But:

ONE NIGHT, SHE WAS CARRYING AN OLD PAIL FILLED WITH WATER. AS SHE WAS WALKING ALONG, SHE WAS WATCHING THE FULL MOON REFLECTED IN THE PAIL OF WATER.

The full moon was there high in the heaven, and in the water, in the pail, it was reflected, and she was looking at it. That is what is happening to everyone. This is not a story, this is not an anecdote, it is a fact -- this is happening to you. You have never looked at the full moon. You cannot. You always look at the moon reflected in your water, in your thoughts. That's why Hindus -- particularly Shankara -- have said: All that you know is *maya*, illusion. It is as if you are looking at the moon in the water, a reflection, not at the true moon. And you think this is the moon.

Whatsoever you see, you see through the reflection. Your eyes reflect; your eyes are just mirrors. Your ears reflect -- *all* your senses are just mirrors, they reflect. And then there is the greatest of all mirrors, your mind; it reflects. It not only reflects, it comments, interprets. With the reflection it gives a commentary side by side. It distorts.

Have you seen distorting mirrors? No need to go anywhere, you have that within you -- it distorts everything. Whatsoever you have known up to now has not been the real moon in the sky, because with this old pail filled with water, how can you look at the real moon? You go on looking at the reflection, and the reflection is illusory. That is the meaning of maya, illusion. Whatsoever you know is maya, it is appearance,

not the real. The real comes only when the pail is broken -- water flows out, reflection disappears.

SUDDENLY, THE BAMBOO STRIPS THAT HELD THE PAIL TOGETHER BROKE, AND THE PAIL FELL APART.

It happened suddenly; it is like an accident. Try to understand this phenomenon. Enlightenment is always like an accident because it is unpredictable -- because you cannot manage, you cannot arrange so that it happens, you cannot cause it to happen. If you can cause it to happen, it can never be beyond your mind. And if you manage for it to happen, it will be just a trick of the mind. Many people try to manage it. They do this and that, just creating the cause for enlightenment to happen, but it is not a causal thing. If *you* cause it, it cannot be greater than you. If you cause it, it is absolutely useless. It happens, it cannot be caused. It is not a continuity with your mind, it is a discontinuous abyss. Suddenly you are not there and it is there. How can you manage it? If you manage, you will be there.

When Gautam Siddhartha became enlightened, became a Buddha, was he the same man? No! If the same man becomes enlightened... it is impossible. The continuity is broken; the old man has simply disappeared. This is an absolutely new man. Siddhartha Gautam, the prince who had left his palace, wife and child, is there no more. That ego is there no more; that mind is there no more. That old man is dead -- the old pail has broken. Now this is absolutely new; this has never been there. That's why we give him a new name, we call him Buddha. We drop the old name, because that old name belonged to some other identity, to some other personality, to somebody else. That old name never belonged to this man.

Enlightenment is a discontinuous phenomenon. It is not continuous, because if it is continuous it can only be at the most a modified past; it cannot be absolutely new, because the past will continue -- modified, changed a little bit here and there, painted, polished, but the old will continue. It may be better, but it will still remain the old.

Enlightenment is like an accident. But don't misunderstand me, because when I say enlightenment is just like an accident, I am not saying don't do anything for it. That is not the meaning. If you don't do anything for it, even the accident will not happen. The accident happens only to those who have been doing much for it; but it never happens because of their doing. This is the problem: it never happens because of their doing; it never happens without their doing. That doing is not a cause for it to happen. The doing is just a cause which creates the situation in them so they become accident-prone, that's all.

All your meditations will create just an accident-proneness, that's all. That's why even a Buddha cannot say when your enlightenment is going to happen. People come to me and they ask; I tell them, "Soon." It means nothing. Soon may be the next moment, soon may not come for many lives, because an accident cannot be predicted. If it can be predicted it is not an accident at all, then it is a continuity.

But don't stop doing things. Don't think that if it is going to happen, it will happen; then it will never happen. You have to be ready for it, ready for the accident, ready for the unknown -- ready, waiting, receptive. Otherwise the accident may come and may pass you. You may be asleep. The unknown may knock at the door and you may not listen. You may be fast asleep, or you may be talking to someone, or you will interpret that it may be just wind knocking at the door. You can think so many things -- everybody is a great thinker.

Be ready for the accident. And remember: all that you do is not a cause for it, all that you do simply creates a situation in you, all that you can do is not a cause, but only an invitation. The difference is great, because if you think it is a cause then you start demanding. If you think it is a cause then you say, "Why is it not happening? Why has it not happened to me up to now?" It creates an inner tension, and if tension is there then it is impossible for it to happen. You have to be caught unawares. You should be waiting, but not anxious -- relaxed. You should invite it, but don't be certain that the guest will be coming.

Finally it depends on the guest, not on you. But without the invitation the guest will never come, that is certain. With your invitation it is not certain that he will come; but with your no-invitation it is certain that he will not come. With your invitation he may come, the possibility is there. So wait at the door, but don't be anxious, don't be too certain.

Certainty is of the mind, waiting is of the consciousness. And mind is shallow, all its certainties are shallow. It can happen any moment. Whenever you are ready to see, to look, you will come to know that it has always been happening just by the side. You were not looking at that, you were not looking at that corner.

I have heard: once it happened, Mulla Nasruddin was resting in his chair. His wife was looking at the street and he was looking at the wall. They were sitting back to back, as husbands and wives always sit.

Suddenly the wife said, "Nasruddin, look! The richest man of the town is dead, and thousands of people are going to give him the last send-off."

Nasruddin said, "What a shame I am not facing that way!"

"What a shame I am not facing that way." He will not look -- just a turn of the head.... But this is what is happening to you. What a shame. You are not looking that way where the accident is passing, where the unknown is passing.

All meditations will help you only to look towards the unknown, to look towards the unaccustomed, to look at the stranger. They will make you more open, more open for the accident. But you cannot cause it.

Even if you are ready, you may have to wait. You cannot force it; you cannot bring it to you. If you can force it, then religion will be just like science. That's the basic difference between science and religion. Science can force things because it depends on cause, not on invitations. Science can make anything because it finds the cause. Once the cause is known, then anything can be done. Science knows that if you heat water up to one hundred degrees it will evaporate -- that's a cause. You can be certain: once it is a hundred degrees, the water starts evaporating. You can force the water to evaporate by heating. You can mix oxygen and hydrogen and you can force them to become water. You can cause. Science tries to know the cause.

Religion is different, basically different. And religion can never become a science in that sense, because it is looking for the uncaused, it is looking for the discontinuous; it is looking for an absolute conversion. A relative conversion can be caused, a partial transformation can be caused. But *absolute*? Nothing of the old and everything new? -- then there must be a gap. The link cannot be there. There must be a jump. So suddenly the old goes out of existence and the new comes into existence, and they are not joined together -- the gap is there. Siddhartha Gautam simply disappears. Gautam Buddha appears -- there is a gap.

This gap has to be remembered. That's why I say enlightenment is just like an accident. But you have to be continuously working for it, that's the paradox. Listening to me, don't become lazy. Listening to me, don't just go to sleep. Listening to me, don't start thinking and reasoning that, "If it is an accident and we cannot cause it, then why meditate? Then why do this and that? Then simply wait." No, your waiting must not be a lazy waiting. Your waiting must be alive. You must wait with absolute energy at your disposal. You should not be waiting like a dead man: you should wait young, fresh, alive, throbbing. Only then that unknown can happen to you. When you are at the best of your life, at the best of your capacity, when you are most alive, when you are at the peak -- only then it happens. Only a peak can meet that great peak; only peaks -- only the similar can meet the same.

Go on working as much as you can, but don't create any demand out of it. Don't say, "I have done this, now it must happen." There is no must about it. It is a stranger. You go on writing invitations to it, but it has no address so you cannot post them. You go on throwing your invitations to the winds; they may reach, they may not reach. God is always a 'perhaps'; but it is beautiful when things are 'perhaps'. When things are certain, the beauty is lost.

Have you ever observed that in life only death is certain and everything else is uncertain? Everything is uncertain! Whether love will happen or not, nobody knows. Whether you will be able to sing a song or not, nobody knows. One thing is certain: death. Certainty belongs to death, never to life. And if you are in search of life eternal, then live in the perhaps. Live open, waiting, but remembering continuously you cannot cause it to happen. When it happens, you will disappear.

That is the meaning of this beautiful happening:

SUDDENLY, THE BAMBOO STRIPS THAT HELD THE PAIL TOGETHER BROKE...

Suddenly it happened. But she was working, studying, meditating. She was a great nun. She had lived for at least thirty, forty years with the master, and she had worked tremendously.

I must tell you something about Chiyono. She was a very beautiful woman -- rarely beautiful, unique. When she was young, even the emperor and the princes were after her. She refused, because she wanted to be a lover only to the divine, so nobody was up to her expectations, nobody was able to fulfill them.

She went from one monastery to another to take sannyas, to become a nun; but even great masters

refused -- because she was so beautiful she would create trouble. There were so many monks -- and of course monks are repressed people -- and she was so beautiful that they will forget God and everything. And she was really beautiful, so everywhere the door was closed.

The master said, "Your search is okay, but I have to look towards my followers also. There are five hundred sannyasins; they will go mad. They will forget their meditations, their scriptures, everything. You will become the god. So Chiyono, don't disturb these poor people, you go."

So what did Chiyono do? Finding no way, she burned her face, scarred her whole face. And then she went to a master; he couldn't even recognize whether she was a woman or a man. Then she was accepted as a nun.

She was so ready. The search was authentic. The accident was worthy, the accident was earned. She studied, meditated for thirty, forty years continuously. Then suddenly, one night, the stranger came to her door.

SUDDENLY, THE BAMBOO STRIPS THAT HELD THE PAIL TOGETHER BROKE, AND THE PAIL FELL APART. THE WATER RUSHED OUT; THE MOON'S REFLECTION DISAPPEARED -- AND CHIYONO BECAME ENLIGHTENED.

She was looking at the moon -- it was beautiful. Even reflections are beautiful, because they reflect the absolute beauty. The world is also beautiful because it is a reflection of God. So don't say the world is ugly. How can the reflection be ugly when it reflects the divine?

So those who say that the world is ugly and renounce it are absolutely wrong, because if you renounce this world, deep down you are renouncing the creator. Don't renounce. Even a woman's face is beautiful, because it reflects. A man's face is beautiful, the body is beautiful, because they reflect. The trees are beautiful, the birds are beautiful, because they reflect. The reflection is so beautiful -- what to say about the original?

So a real seeker is not against the world. A real seeker loves the world so much, he loves the reflection so much that he wants to see the original. He loves this reflection so much that a desire arises to see, to see the full moon in the sky. He leaves this reflection, not because he is against it, he leaves this reflection just in search of that which has been reflected in it. He is not against love, his prayer is not against love. He has known such beauty in love that now he wants to go deeper. Prayer is the deepest 'in-love'. He has known so much in the reflection, it was so beautiful, so fragrant, such music was there, that now a desire has arisen to know the source. And if the reflection is so musical, what harmony must there be in the original source.

A real seeker is never against anything. He is for something, but never against something. He is for God, but never against the world, because finally the world belongs to God. If I see your face in a mirror and it is beautiful, should I be against the mirror? Really, I should be thankful because it reflected you. But I will not focus myself on the mirror; I will be in search of you who was reflected in the mirror. I will have to leave the mirror, but not because I am against it. I will have to turn my face away from the mirror, but not because I was against it. I will be thankful to it because it mirrored something, and in the reflection it was so beautiful -- but now I must go to find the original source.

THE WATER RUSHED OUT; THE MOON'S REFLECTION DISAPPEARED -- AND CHIYONO BECAME ENLIGHTENED.

She was looking at the moon reflected in the pail. Suddenly the pail fell down, the water rushed out, and the moon disappeared -- and that became the trigger-point.

There is always a trigger-point from where the old disappears and the new starts, from where you are reborn. That became the trigger-point. Suddenly, the water rushed out and there was no moon. So she must have looked up -- and the real moon was there. And this became a parable, this became an inner phenomenon. The same was happening inside: everything was seen through the mind -- it was a mirror. Suddenly she became awakened to this fact, that everything was a reflection, an illusion, because it was seen through the mind. As the pail broke, the mind inside also broke. It was ready. All that could be done had been done. All that could be possible, she had done it. Nothing was left, she was ready, she had earned it. This ordinary incident became a trigger-point.

But remember: don't follow Chiyono. It will not happen to you that way. Because you know the story you can break the pot, and the water rushes out, and the reflection disappears -- and nothing happens within you. It cannot be made a ritual.

But this is how the foolish humanity has been acting for centuries and centuries. Trigger-points are known, but they are always individual and unique. They cannot be repeated, because nobody can be a Chiyono again. The world never repeats. God is so original, he never repeats. Chiyono is born only once, never again -- never, never again. So you cannot repeat it, because you are not Chiyono.

But that's what goes on and on, because our mind works as a logical system. If it happened to Chiyono carrying a water-pail, then the water-pail dropping, breaking, water flowing, reflection gone, enlightenment happening -- make it a ritual. That is what is being done in churches, mosques, temples -- rituals.

How did it happen to Buddha? Sit the same way, plant a *bodhi* tree, sit under it with closed eyes, just Buddha-like -- and you are just stupid. You will not become a Buddha, you are simply stupid. You would not have repeated it otherwise. Rituals are repeated by idiots. Because this much understanding... that it is not a question of sitting under a bodhi tree. The long preparation that Buddha underwent, the millions of lives that he passed -- he is a unique personality. This is the last trigger-point. It is a concluding thing. Many, many lives of effort, search... and then comes this climax.

This is just accidental that he was sitting under the bodhi tree. It would have happened anyway. If he was not sitting there, then too it would have happened. If there was no tree, then too it would have happened. It was not necessary that he must be sitting -- he may have been walking and it would have happened. It is a conclusion. It is just coincidental that he was sitting under the bodhi tree in a particular posture. The posture is not the cause, the tree is not the cause, the way he was sitting is not the cause. If it was a cause, then you could repeat it. Heat it to one hundred degrees and water evaporates. Sit under the bodhi tree exactly in a Buddha posture, even more perfect than him, and enlightenment happens.

No, it is not that way. And don't be stupid, don't follow blindly, and don't make anything a ritual. Understanding is needed, not ritual. It is good to sit in a Buddha posture, but remember well that you are not Buddha and the same trigger-point is not going to work for you -- something else. And if you go on following Buddha, absolutely blind, then you may miss your trigger-point; that is the problem, because that will not happen with this repetitive ritual, you have to seek your own. Take the help of all the buddhas, but don't be blind. Understand them as deeply as you can, because they have attained -- but there is no path.

The spiritual dimension is just like the sky: no trace is left, you cannot follow. A bird flies, no trace is left. The sky remains empty, no path is created. It is not like the earth. If many people pass, then a footpath is there; you can follow. The spiritual dimension is the dimension of the sky, because it is non-material, it is not earthly, no trace is left. Buddha flies; look at the flight, the beauty of it, the glimpse, the light; enjoy it, understand it, but don't try to follow, don't be blind. Blindness won't help.

Chiyono became enlightened, and this way has never been so with anybody else. Buddha was not carrying a pail of water, neither was Mahavira, nor Krishna, nor Lao Tzu, nor Zarathustra -- nobody was carrying a pail of water. And after Chiyono many have carried because it seems so simple. You can manage it, it seems so simple, no difficulty is involved. Fullmoon night comes every month; you can wait and do it again.

Don't be ritualistic. Ritual is not religion. Ritual is the most anti-religious thing in the world. You are unique -- remember. And something unique is going to happen to you which has never happened before, which will never happen again. Not only your fingerprints are unique, your soul is unique.

I was just reading a scientific research work which proves that every part of the body is unique -- not only fingertips: you have a different liver, a different type of heart, a different type of stomach; nobody else has got that. And in the textbooks where you read and you see the figure of the stomach, you will never find that stomach anywhere; that is just average, imaginary. If you look at the stomachs of real people they will all be different.

'Average' is not the truth; average is just a mathematical approximation, it is not a fact. The fact is always unique. You have a different type of being and it differs in every way. And it is good and it is beautiful that you are different -- not a repetition, not like a Ford car. A million cars can be produced all alike. You are not a machine, you are a man. And what does your manhood, your humanity consist of? Where are you different from a machine? In your uniqueness. Machines are repeatable -- they can be repeated -- replaceable. You can replace one Ford car with another Ford car; there is no problem. But no man can be replaced, never. It is such a unique flowering, it happens only once.

So don't be ritualistic -- understand. Let understanding be the law, the only law that has to be followed.

Chiyono wrote this verse afterwards. She celebrated this phenomenon with a verse, with a song. She wrote:

THIS WAY AND THAT WAY
I TRIED TO KEEP THE PAIL TOGETHER,
HOPING THE WEAK BAMBOO WOULD NEVER BREAK.
SUDDENLY THE BOTTOM FELL OUT.
NO MORE WATER; NO MORE MOON IN THE WATER -- EMPTINESS IN MY HAND.

THIS WAY AND THAT WAY I TRIED TO KEEP THE PAIL TOGETHER.... You have been trying this way and that way to keep the pail together. You have been supporting your mind in every way to remain together. And the mind is the barrier -- and you think mind is the friend. Mind is the enemy, and you have been supporting it in every way.

I am saying many things to you which are against mind, and you will take those things into your minds and make them a support. If whatsoever I say becomes knowledge to you, when you leave me and go away from me you are more knowledgeable. Then, even things against mind have been converted into supports. Whatsoever I say, don't make it a learning, don't make it your knowledge. Rather, look at what I am saying and drop all that you know. Don't make it a new addition to your old mind.

THIS WAY AND THAT WAY
I TRIED TO KEEP THE PAIL TOGETHER,
HOPING THE WEAK BAMBOO WOULD NEVER BREAK.

Can you find anything weaker than the mind? Can you find anything more filmy than thoughts? Can you find anything more impotent than thoughts? Nothing happens out of them, nothing comes out of them; they just continue. They are made of the same stuff dreams are made of -- nonexistential really, just whirlpools in the emptiness of your being.

SUDDENLY THE BOTTOM FELL OUT -- and Chiyono says, "It was nothing on my part. Rather, I was doing the contrary; keeping the pail together this way and that way and hoping that THE WEAK BAMBOO WOULD NEVER BREAK. SUDDENLY THE BOTTOM FELL OUT -- it was nothing that I have done, it was not my doing."

SUDDENLY THE BOTTOM FELL OUT -- it was an accident. NO MORE WATER; NO MORE MOON IN THE WATER -- EMPTINESS IN MY HAND.

"And the water disappeared. And the pail disappeared. And only emptiness in my hand."

And this is what a Buddha is: emptiness in the hand. When you have emptiness in the hand you have all, because emptiness is not a negative thing. Emptiness is the most positive thing, because everything comes out of nothing. This all is born out of emptiness. Emptiness in the hand means *source* in the hand.

A seed is there, so small, and then a big tree is born. From where does this tree come? Look in the seed, break it, and try to find out. If you break the seed you will find emptiness there. From that emptiness comes this big tree, from that emptiness comes this whole universe -- from nothing comes being.

Emptiness in my hand means all in my hand -- the very source from where everything arises, and to where everything goes back, returns. Emptiness in my hand means all in my hand, everything in my hand.

"And suddenly it happened. I cannot congratulate myself for it. Suddenly it happened. I was doing the contrary."

That is why saints have always said... those who believe, or those who use the terminology of God, they say it happens through his grace. Chiyono or Buddhists don't believe in any God, they don't use that symbology. So Chiyono cannot say, "Out of his grace" -- she cannot. Eckhart would say, "Out of his grace -- no qualification on my part. I have done nothing for it. I have not caused it." Meera would say, "Krishna's grace." Theresa would say, "Jesus and his grace."

Buddhists don't believe in any personalized God; their approach is absolutely beyond personalized symbols. They are not anthropocentric. So Chiyono cannot say 'grace', she simply says, "Suddenly it

happened," but the meaning is the same. "Suddenly it happened. I was doing rather the contrary. Everything disappeared: water flowed out, the moon disappeared -- EMPTINESS IN MY HAND."

And this is enlightenment: when emptiness is in your hand, when everything is empty, when there is nobody, not even you -- because if you are there, the pail is there, the old pail. If you are not there and the room is totally empty, your being is not filled at all, you have become the source. You have attained to the original face of Zen.

And this is the most blissful moment possible. And this moment becomes eternal -- then there is no end to it. This moment becomes eternity. Then you can never be anything otherwise, because you are no more. Who can be sad? Who can be in sorrow? Who can be disappointed? Who can desire and feel frustrated? Emptiness cannot be frustrated. Emptiness cannot desire. Emptiness cannot expect anything, so it remains absolutely in bliss, absolutely bliss.

If you are, you will be in misery. If you are not, there cannot be any misery. So the whole problem is: To be or not to be?

And Chiyono suddenly found that she is not: Emptiness in the hand.

Enough for today.

No Water, No Moon

Chapter #2
Chapter title: Trading Dialogue for Lodging

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THERE IS AN OLD TRADITION IN SOME JAPANESE ZEN TEMPLES THAT IF A WANDERING MONK CAN WIN AN ARGUMENT ABOUT BUDDHISM WITH ONE OF THE RESIDENT MONKS, HE CAN STAY THE NIGHT. IF NOT, HE HAS TO MOVE ON.

THERE WAS SUCH A TEMPLE IN NORTHERN JAPAN RUN BY TWO BROTHERS. THE ELDER BROTHER WAS VERY LEARNED AND THE YOUNGER BROTHER WAS RATHER STUPID, AND HE HAD ONLY ONE EYE.

ONE EVENING A WANDERING MONK CAME TO ASK FOR LODGING. THE ELDER BROTHER WAS VERY TIRED AS HE HAD BEEN STUDYING FOR MANY HOURS, SO HE TOLD THE YOUNGER BROTHER TO GO AND TAKE THE DEBATE. "REQUEST THAT THE DIALOGUE BE IN SILENCE," SAID THE ELDER BROTHER.

A LITTLE LATER THE TRAVELER CAME TO THE ELDER BROTHER AND SAID, "WHAT A WONDERFUL FELLOW YOUR BROTHER IS. HE HAS WON THE DEBATE VERY CLEVERLY, SO I MUST MOVE ON. GOOD NIGHT."

"BEFORE YOU GO," SAID THE ELDER BROTHER, "PLEASE RELATE THE DIALOGUE TO ME."

"WELL," SAID THE TRAVELER, "FIRST I HELD UP ONE FINGER TO REPRESENT BUDDHA. THEN YOUR BROTHER HELD UP TWO FINGERS TO REPRESENT BUDDHA AND HIS TEACHING. SO I HELD UP THREE FINGERS TO REPRESENT BUDDHA, HIS TEACHING, AND HIS FOLLOWERS. THEN YOUR CLEVER BROTHER SHOOK HIS CLENCHED FIST IN MY FACE TO INDICATE THAT ALL THREE CAME FROM ONE REALIZATION." WITH THAT THE TRAVELER LEFT.

A LITTLE LATER THE YOUNGER BROTHER CAME IN LOOKING VERY DISTRESSED. "I UNDERSTAND YOU WON THE DEBATE," SAID THE ELDER BROTHER.

"WON NOTHING," SAID THE YOUNGER BROTHER, "THAT TRAVELER IS A VERY RUDE MAN."
"OH?" SAID THE ELDER BROTHER, "TELL ME THE SUBJECT OF THE DEBATE.
"WHY," SAID THE YOUNGER BROTHER, "THE MOMENT HE SAW ME, HE HELD UP ONE FINGER INSULTING ME BY INDICATING THAT I HAVE ONLY ONE EYE. BUT BECAUSE HE WAS A STRANGER I THOUGHT I WOULD BE POLITE, SO I HELD UP TWO FINGERS CONGRATULATING HIM ON HAVING TWO EYES. AT THIS, THE IMPOLITE WRETCH HELD UP THREE FINGERS TO SHOW THAT WE HAD BUT THREE EYES BETWEEN US, SO I GOT MAD AND THREATENED TO PUNCH HIS NOSE -- SO HE WENT."
THE ELDER BROTHER LAUGHED.

All debates are futile and stupid. Debate as such is foolish, because no one can reach the truth through discussion, through debate. You may get a night's shelter, but that's all. Hence the tradition.

The tradition is beautiful. In any Zen monastery in Japan, for many centuries, if you ask for shelter you have to discuss. If you win the debate, you can stay for the night -- this is very symbolic -- but only for the night. In the morning you have to move on. This indicates that through debate, logic, reasoning, you can never reach the goal, only a night's shelter. And don't deceive yourself that the night's shelter is the goal. You have to move on. In the morning you have to again be on your feet.

But many have deceived themselves. They think that whatsoever they have attained through logic is the goal. The night's shelter has become the ultimate. They are not moving, and many mornings have passed. Logic can lead to hypothetical conclusions, never to truth. Logic can lead to something which approximates truth, but never to the truth.

And remember, that which approximates the truth is also a lie, because what does it mean? Either something is true or not true; there is no in-between. Either something is true or it is not true. You cannot say that this is a half-truth; there is nothing like that -- just like there cannot be a half-circle, because the very word circle means the full. Half-circles don't exist. If it is half, it is not a circle.

Half-truths don't exist. Truth is the whole, you cannot have it in fragments, you cannot have it in parts. Approximate truth is a deception, but logic can lead only to the deception. You may have a shelter for the night, just to retire, relax, but don't make it your home. By the morning you have to move again, the journey cannot end there. Every morning it will begin again and again. Relax in the logic, in the reasoning, but don't remain with it, don't become static with it -- and continually remember that you have to move.

The tradition is beautiful. So one thing to be understood about the tradition and the meaning; it is symbolic. Second thing: all discussions are foolish, because through the mood of discussion you can never understand the other. Whatsoever he says is misunderstood. A mind which is bent on winning, conquering, cannot understand. It is impossible, because understanding needs a nonviolent mind. When you are seeking how to be victorious, you are violent.

Debate is violence. You can kill through it, you cannot revive through it. You cannot give life through it, you can murder through it. Truths can be murdered through debate, but they cannot be resurrected. It is violence; the very attitude is violent. Really, you are not asking for the truth, you are asking for the victory. When victory is the goal, truth will be sacrificed. When truth is the goal, you can sacrifice victory also.

And truth should be the goal, not victory, because when victory is the goal you are a politician, not a religious man. You are aggressive, you are trying somehow to overpower the other, you are trying somehow to dominate and domineer. And truth can never become a domination, it can never destroy the other. Truth can never be a victory in the sense that you have overpowered the other. Truth brings humility, humbleness. It is not an ego-trip -- but all debates are ego-trips. So debate can never lead to the real; it always leads to the unreal, the untruth, because the very phenomenon that you are after, victory, is stupid. Truth wins, not you, not I. In discussion you win or I win, truth never wins.

Real seekers will allow the truth to win both. Debaters are asking that the victory should belong to me, it should not belong to the other. In truth, there is no other. In truth, we meet and become one. So who can be the winner and who can be the loser? In truth, no one is defeated. In truth, truth wins and we are lost. But in discussion I am I and you are you; really there is no bridge.

How can you understand the other when you are against him? Understanding is impossible. Understanding needs sympathy, understanding needs a participation. Understanding means listening to the other totally, only then understanding flowers. But if you are discussing something, debating, arguing, reasoning, you are not listening to the other, you only pretend that you are listening. Deep down you are preparing, deep down you have already moved to the next step -- when the other stops, what you are going to say. You are getting ready how to refute him. You have not listened to him and you are trying to refute

him!

Really, truth is not significant in a discussion, in a debate. So debate is never a communication, and it is impossible through debate to come to a communion. You can argue, and the more you argue... you fall apart. The more you argue, the bigger the gap is, it becomes an abyss; there can be no meeting ground. That's why philosophers never meet, pundits never meet: they are great arguers. An abyss exists. They cannot meet with the other -- impossible.

Only lovers can meet, but lovers cannot be in a debate -- they can communicate. That's why so much insistence in the East for *shraddha* -- trust, faith. If you argue with your master the gap widens. Then it is better to move; then let this master be a night's shelter, but move. Being with him will not lead you anywhere, the gap will widen. If you are argumentative, then the gap cannot be bridged. It is impossible. Trust means sympathy; trust means you are not arguing -- you have come to listen, not to argue. You have come to understand, not to debate. You have not come to win; rather, you are ready to lose.

A real disciple is always in search of being defeated by the master. That is the greatest moment in the life of the disciple, when he is completely destroyed and defeated. Not that the master is going to win; he is going to be defeated, the disciple is going to be defeated. And when the disciple is there no more -- completely defeated, disappeared -- only then the gap is bridged, the abyss is gone, and the master can penetrate you.

Hence, it happened: Jesus was wandering all over his country, but all the disciples that he could gather were simple men, not a single educated person, not a single scholar. Not that there were not scholars; there were great scholars at that time. Jews were at the peak of their glory, that's why they could produce such a son as Jesus. Jesus was the culmination. Jesus could happen -- that shows that the Jews touched their peak. Never again would they reach to such a peak. There were great scholars, great debates were arranged. The Jewish synagogue was the seat of learning, a real university. People would travel from all over the country to discuss, to debate, to argue, to find; but it was an argument. Not a single scholar followed Jesus.

Really, all the scholars were unanimously agreed that this man should be destroyed. All the scholars, learned people, were ready to kill this man. Why? -- because this man was against argument. He was pulling at their very base; the whole structure would fall down. This man was saying something against reason. He was talking about faith, he was talking about love, he was talking about how to create a bridge between two hearts.

Debate is between two minds, two heads; love, communication, trust, is between two hearts. He was opening a new route -- of friendship, of discipleship, of growth. He was thinking in terms of a totally different dimension -- the quality was different. He was saying, "Put aside your scriptures. Your bibles are not needed, because they are only words." The scholar, the pundit, couldn't tolerate it. Jesus was crucified.

He could only find simple people: a fisherman, a woodcutter, a shoemaker -- simple men. All his disciples, except Judas, were uneducated. Only Judas was really cultured, a refined gentleman, and he sold Jesus for thirty pieces of silver. This cultured, refined Judas betrayed him, and Jesus knew that if anybody can betray him it is Judas. Why? Because the heart can be betrayed only by the head. Love can only be betrayed by logic; nothing else can betray.

So this is the second thing to remember before I enter the story; that through logic, through the head, argumentativeness, you become alien, strangers to each other; the bridge between is lost. How can you attain to the truth when you cannot understand the other, when you are not even capable of listening to him, when your mind goes on and on inside arguing, fighting? You are violent, aggressive. This aggression will not help.

So all debates are futile, they never lead anywhere. Even if you feel that a conclusion is reached, the conclusion is forced; it is not reached through discussion. You can silence the other but conviction never comes out of it, never. And I say it categorically: *never*. If you have some logical tricks, you can silence the other. He may not be able to answer you. You know more than he knows. You know more tricks than he knows. You can put him in a corner through words and reasoning and he is unable to answer. But this is not the way to convince him. Deep down he knows that, "Some day I will find more tricks and put you right in your place. Right now I cannot answer. Okay, I accept defeat." He is defeated, but not won over.

And these are two different things. When you win a heart he is not defeated -- he is happy. He is victorious in your victory, he participates. It is not your victory -- truth has won, and you both can celebrate. But when you defeat a person, he is never won over; he remains the enemy. Deep down he is waiting for the right moment when he can assert himself.

No debate can become a conviction. And if conviction is not reached, where is the conclusion? The

conclusion is forced, it is always premature. It is just like an abortion, it is not a natural birth. You have forced -- a dead child is born or a crippled child, who is going to remain crippled, weak and dead his whole life.

Socrates used to say, "I am a midwife, I help natural birth." A master is a midwife. He is not going to force, because a forced birth cannot be a real birth. It is more like death and less like life.

So a master is never argumentative. And if sometimes he appears to be argumentative, he is just playing with you -- and playing for a certain reason. Don't become a victim. He is playing for a certain reason; he can be argumentative just to find whether your argumentativeness is aroused or not. If it is aroused, you have missed. If you can listen to his argumentativeness without becoming argumentative, he will not play the game with you. He has to look within you. You may be consciously listening, unconsciously argumentative. Then he has to bring your unconscious up so that you can become aware of it.

Sometimes a master will look as if he is aggressive, as if he is bent upon defeating you. But he is never bent upon your defeat -- just to defeat your ego, not you; just to destroy your ego, not you. And remember: the ego is the poison, it is destroying you. Once the poison is destroyed you will be free and alive for the first time. An abundance of light will happen to you for the first time. He is destroying the disease, not you.

Sometimes he may have to be argumentative. There have been masters who were very argumentative. It was impossible to defeat them, impossible to play the game of words with them. But they were just helping to bring your consciousness up, so that you can become aware whether your faith is true or not.

It happened: a Sufi, Junnaid, was living with his master. And the master was so argumentative that whatsoever you said, he would immediately negate it. If you said, "It is day," he would say, "No, it is night" -- and it was really not so, it was day.

Whatsoever Junnaid would say, he would always find that the master would negate it. And he would simply bow down his head and say, "Yes, Master, it is night."

One day the master said, "Junnaid, you have won. I couldn't create argumentativeness in you. And I was so obviously false that anybody who had never argued anything would say, 'What foolishness. It is day. There is no need to argue, it is so obvious.' And still you said, 'Yes, Master, it is night.' Your trust is deep. Now I will never be argumentative with you, now I can talk truth, because you are ready."

When the heart says yes totally, then you are ready to listen. And only then the truth can be revealed to you. If even a slight no remains within you, the truth cannot be said to you, because that 'no' will destroy the whole thing. The no, howsoever small, is powerful, very powerful; then the truth will be said but it will not be revealed to you. The no will hide it again.

That's why I say all debates are futile. And that's why I go on repeating again and again that the whole effort of philosophy has been useless. It has not reached any conclusion -- it cannot.

I will tell you one story, then I will enter this Zen anecdote.

Once it happened, a great prime minister of a very great emperor died. The prime minister was rare, very intelligent, almost wise, very cunning, shrewd, a great diplomat, and it was very difficult to find a substitute. The whole kingdom was searched. All the ministers were sent to find at least three people; then the final decision will be taken and one of them will be chosen.

For months the search was on. The whole kingdom was searched; every nook and corner was searched. Then three persons were found. One was a great scientist, a great mathematician. He could solve any mathematical problem, and mathematics is really the only positive science -- all sciences are its branches -- so he was at the root.

Another was a great philosopher, he was a great system-maker: out of nothing he could create all. Just out of words, he could create such beautiful systems -- it is a miracle, only philosophers can do it. They have nothing in their hands; they are the greatest magicians. They create God, they create the theory of creation, they create everything -- and nothing is there in their hands. But they are clever artisans of words: they join words together in such a way that they give you a feeling of substance -- and nothing is there.

And the third one was a religious man, a man of faith, prayer, devotion. And the people who were searching for these three men must have been very wise, because they had found three.

These three represent the three dimensions of consciousness. These are the only possibilities: a man of science, a man of philosophy and a man of religion -- these are the basis. A man of science is concerned with experiments: unless something is proved through experiment, it is not proved. He is empirical, experimental; his truth is the truth of experiment.

A man of philosophy is a man of logic, not of experiments. Experiment is not the question; just through logic he proves, disproves. He is a pure man, purer than the scientist, because the scientist has to bring experiments in, then the laboratory comes in. A man of philosophy works without a lab -- just in the mind, with logic, with mathematics. His whole lab is in his mind. He can prove and disprove just through logical arguments. He can solve any riddle or he can create any type of riddle.

And the third is the religious dimension. This man does not look at life as a problem. Life is not a problem for a religious man. It is nothing to be solved, it is something to be lived.

The religious man is the man of experience, the scientist is the man of experiment, the philosopher is the man of thinking. The religious is the man of experience, he looks at life as something to be lived. If there is any solution, it will come through experience, it will come through living. Nothing can be decided beforehand through logic, because life is greater than logic. Logic is just a bubble in the vast ocean of life, so it cannot explain all. And experiments can be done only when you are detached, experiments can be done only with objects.

Life is not an object, it is the very core of subjectivity. When you experiment you are different; when you live you are one. So the religious man says, "Unless you are one with life, you can never know it." How can you know it from the outside? You may go about and about, around and around, but you will never hit the target. So neither experiment, nor thinking, but experience; simple, trusting -- a man of faith.

They searched and they found these three men, and then they were called to the capital for the final judgment. The king said, "For three days you rest and get ready. On the morning of the fourth day will be the examination, the final. One of you will be chosen and he will become my prime minister -- the one who is proved to be the most wise."

They started working in their own ways. Three days were not enough! The scientist had to think of many experiments, and work it out -- who knows what type of examination there is going to be? So he couldn't sleep for three days, there was no time: and there was his whole life to sleep once he was chosen, so why bother about sleep? He would not sleep, he would not eat -- there was not time enough, and many things were to be done before the examination.

The philosopher started thinking, many problems were to be solved: "Who knows what type of problem is going to be asked?" Only the religious man was at ease. He ate, and ate well. Only a religious man can eat well, because eating is an offering, it is something sacred. He slept well. He would pray, sit outside, go for a walk, look at the trees, and be thankful to God; because for a religious man there is no future and there is no final examination. Every moment is the examination, so how can you prepare for it? If something is in the future you can prepare; but if something is right now, here, how can you prepare for it? You have to face it. And there was no future.

Sometimes the scientist said, "What are you doing? Wasting time -- eating, sleeping, prayer. You can do your prayers later on." But he would laugh and he would not argue, he was not a man of argument.

The philosopher would say, "You go on sleeping, you go on sitting outside in the garden, you go on looking at the trees. This is not going to help. Examination is not a child's play, you have to be ready for it." But he would laugh. He believed more in laughter than in logic.

And on the morning of the fourth day, when they started for the palace for the final examination, the scientist was not even in a position to walk. He was so tired with his experiments, as if his whole life had oozed out. He was dead tired, as if any moment he would fall and go to sleep. His eyes were sleepy and his mind was troubled. He was almost crazy.

And the philosopher? He was not so tired, but he was more uncertain than ever, because he had thought and thought and argued and argued, and no argument can become the conclusion. He was muddled, in a mess, he was a chaos. The day he had arrived he could have answered many things, but now, no. Even his certain answers had become uncertain. The more you think, the more philosophy becomes useless. Only fools can believe in certainties. The more you think, the more intelligence comes to you, you can see these are all just words, there is no substance. Many times he wanted to go back because this was not going to be of any use. He was not in the right shape. But the scientist said, "Come on! Let us try. What are we going to lose? If we win, it is okay. If we don't win, it is okay. But let us try. Don't be so discouraged."

Only the religious man was walking happily, singing. He could hear the birds in the trees, he could see the sun rising, he could see the sunrays on the dewdrops. The whole life was such a miracle. He was not worried because there was no examination -- he would go and face the thing, he would simply go and see what happens. And he was not asking for anything, he was not expecting, he was fresh, young, alive -- and that's all. That's how one should approach God; not with readymade formulas, not with readymade theories,

not with many experimental research works, not with many PhD's. No, it is not going to help. This is the way one should go -- singing and dancing to the temple. And if you are alive, then whatsoever comes you can respond to it, because response is through life, it is through the heart, and the heart is ready when it is singing, when it is dancing.

They arrived. The emperor had made a very special device. They were taken into a room where he had fixed a lock, a mathematical puzzle. Many figures were on the lock, but there was no key. Those figures were to be fixed in a certain way: the secret was there, but one had to search for it and find it. If those figures were fixed in a certain way the door would open. The emperor took them in and said, "This is a mathematical puzzle, one of the greatest ever known. Now you have to find the clue -- there is no key. If you can find the clue, the answer to this mathematical problem, the lock will open. And the person who comes out of this room first will be chosen. So now start." He closed the door and went out.

Immediately the scientist started working out many experiments, many things, many problems on paper. He looked -- observed the figures on the lock. There was no time to lose, it was a question of life and death. The philosopher closed his eyes, started thinking in mathematical terms what to do, how this puzzle can be solved. The puzzle was absolutely new.

That is the problem with the mind: if something is old the answer can be found, but if something is absolutely new, how can you work it out through the mind? The mind is quite efficient with the old, the known, the routine. Mind is absolutely inefficient when the unknown faces it.

The religious man never went to the lock, because what can he do? He does not know any mathematics, he does not know any experimental science. What can he do? He just sat in a corner. He sang a little, prayed to God, closed his eyes. Those two others were thinking that he is not a competitor at all. "In a way it is good, because the thing has to be decided between us two." Then suddenly they became aware that he had left the room, he was not there. The door was open.

The emperor came in and he said, "What are you doing now? It is finished. The third man is out."
But they asked, "How?... because he never did anything."

So they asked the religious man. He said, "I was just sitting. I prayed and I was just sitting and a voice said within me, 'You fool. Just go and see. The door is not locked.' And I just went to the door; it was not locked. There was no problem at all to be solved, so I went out."

Life is not a problem. If you are trying to solve it you will miss it. The door is open, it has never been locked. If the door was locked, then scientists would find the solution. If the door was locked, then philosophers may find a system to open it. But the door is not locked, so only faith can go -- without any solution, without any readymade answer. Push the door open and get out.

Life is not a riddle to be solved, it is a mystery to be lived. It is a deep mystery, so trust and allow yourself to enter into it. No debate can be of any help -- with somebody else, or with yourself inside the mind -- no debate. All debates are futile and stupid.
Now we will enter this beautiful story:

THERE IS AN OLD TRADITION IN SOME JAPANESE ZEN TEMPLES THAT IF A WANDERING MONK CAN WIN AN ARGUMENT ABOUT BUDDHISM WITH ONE OF THE RESIDENT MONKS, HE CAN STAY THE NIGHT. IF NOT, HE HAS TO MOVE ON.

Arguments can give you this much -- a night's shelter, but that's all.

THERE WAS SUCH A TEMPLE IN NORTHERN JAPAN RUN BY TWO BROTHERS. THE ELDER BROTHER WAS VERY LEARNED AND THE YOUNGER BROTHER WAS RATHER STUPID, AND HE HAD ONLY ONE EYE.

Two types of people are needed to run a temple: a learned person and a very stupid one. And this is how all temples are run -- two types of people: the learned who have become the priests, and the stupid who follow them. This is how every temple is run.

So these stories are not just stories, they are indications to particular facts. If stupid people disappear from the earth there will be no temples. If learned people disappear from the temples there will be no temples. A duality is needed for a temple to exist. That's why you cannot find God in a temple -- because

you cannot find him in a duality.

These temples are inventions of the clever people to exploit the stupid. All temples are inventions -- clever people exploiting... they have become the priests. Priests are the most clever people, they are the greatest exploiters, and they exploit in such a way that you cannot even revolt against them. They exploit you for your own sake, they exploit you for your own good. Priests are the most clever because they spin theories out of nothing: all the theologies, all that they have created -- tremendous! Cleverness is needed to create religious theories. And they go on creating such big edifices that it is almost impossible for an ordinary man to enter those edifices. And they use such jargon, they use such technical terms, that you cannot understand what they are talking about. And when you cannot understand you think they are very profound. Whenever you cannot understand a thing you think it is very profound -- "It is beyond me."

Remember this: Buddha speaks in a very ordinary language which can be understood by anybody. It is not the language of a priest. Jesus speaks in small parables -- any uneducated man can understand it -- he never uses any religious jargon. Mahavira talks, gives his teachings, in the language of the most ordinary and common people.

Mahavira and Buddha never used Sanskrit, never, because Sanskrit was the language of the priest, the *brahmin*. Sanskrit is the most difficult language. Priests have made it so difficult -- they have polished and polished and polished. The very word *sanskrit* means polishing, refining. They have refined it to such a pitch that only if you are very very learned can you understand what they are saying, otherwise it is beyond.

Buddha used the language of the people, Pali. Pali was the language of the people, of the villagers. Mahavira used Prakrit. Prakrit is the unrefined form of Sanskrit; Prakrit is the natural form of Sanskrit -- no grammar, not much. The scholar has not entered yet, he has not refined the words so they become beyond common people. But the priests have been using Sanskrit, they still use it. Nobody understands Sanskrit now, but they go on using Sanskrit because their whole profession depends on creating a gap, not a bridge -- in creating a gap. If the common people cannot understand, only then the priests can survive. If the common people understand what they are saying they are lost, because they are saying nothing.

Once Mulla Nasruddin went to a doctor -- and doctors have learned the trick from the priests: they write in Latin and Greek, and they write in such a way that even if they have to read it again it is difficult. Nobody should understand what they are writing. So Mulla Nasruddin went to a doctor and he said, "Listen, be plain. Just tell me the facts. Don't use Latin and Greek."

The doctor said, "If you insist, and if you allow me to be frank, you are not ill at all. You are just plain lazy."

Nasruddin said, "Okay, thank you. Now write it in Greek and Latin so I can show it to my family."

The clever have always been exploiting the common people. That's why Buddha, Jesus and Mahavira were never respected by brahmins, scholars, clever ones, because they were destructive, they were destroying their whole business. If the people understand, then there is no need for the priest. Why? -- because the priest is a mediator. He understands the language of God. He understands your language. He translates your language into the language of God. That's why they say Sanskrit is *dev-bhasha*, the language of God: "You don't know Sanskrit? -- I know, so I become the intermediate link, I become the interpreter. You tell me what you want and I will say it in Sanskrit to God, because he understands only Sanskrit." And of course you have to pay for it.

These are the two types which are needed for a temple.

THERE WAS SUCH A TEMPLE... RUN BY TWO BROTHERS. THE ELDER BROTHER WAS VERY LEARNED AND THE YOUNGER BROTHER WAS RATHER STUPID, AND HE HAD ONLY ONE EYE.

What is the symbolism of one eye in this story? A stupid person is always one-pointed: he never hesitates, he is always certain. And a learned person is always dual: he hesitates, he continuously divides himself into two. He is always arguing within, a dialogue continues inside; he knows both the sides.

A learned man is a duality -- two eyes. A stupid man is one-eyed -- he is always certain, he has no arguments, he is not divided. That's why, if you look at a stupid person, a stupid person looks more like a saint than a learned man. If you look at a saint he will have something similar in him also -- of the stupid, of the fool. The quality differs, but something is the same; the label differs. The fool is just on the first rung

and the saint is on the last rung, but both are at the ends of the ladder. The fool does not know, that's why he is simple, one-eyed. The saint knows, that's why he is simple. He is also one-eyed; he calls it the third eye. The two eyes have disappeared into the third. He is also one-eyed -- one. He is a unity, and a fool is also a unity. But what is the difference?

Ignorance also has an innocence about it, just like wisdom has an innocence about it. The learned is just in between: he is ignorant and thinks he is wise. This is the division of the learned man: he is ignorant and *thinks* he is wise. He is neither at this level nor at that, he hangs in between. That's why he is always in tension. An ignorant man is relaxed, a wise man is relaxed. The ignorant man has not started his travels, he is at home. The wise man has reached the goal, he is at home. The learned is in between, seeking shelter in some monastery -- even for one night, it is okay -- he is a wanderer.

Buddhist *bhikkhus* have been wanderers, and Buddha has said, "Be a wanderer until you attain. Be a wanderer. Not only inside but outside also, be a wanderer until you attain. Don't stop before it." When you have attained, when you have become a *siddha*, a Buddha, then you are allowed to sit.

Ignorance and wisdom have a quality about them which is similar -- that is innocence; neither is cunning. So sometimes it has happened that a man of God has been known as a foolish man, a fool -- God's fool. Saint Francis is known as God's fool. He was! But to be God's fool is the greatest wisdom possible, because the ego is lost. You don't say that you know, so you are a fool because you don't claim knowledge. If you don't claim, who is going to accept that you are a knower? Even if you do claim, nobody accepts. You have to hammer it on others' heads. You have to make them silent, argue it. When they cannot say anything, then, with a grudging heart, they accept that maybe, maybe you are. But they will always say, "Maybe." They will keep the possibility open that some day they can deny it.

And if you don't claim, who is going to accept you? And if you yourself say, "I am ignorant, I know nothing," who is going to think that you are a knower? People will accept immediately if you say, "I don't know." They will accept it immediately; they will say, "We knew it before. We accept it, we totally agree with you that you don't know."

God's fool! If you read one of the great novels of Dostoevsky, then you will feel what this God's fool means. Dostoevsky always has, in his many novels, one character who is the God's fool. In Brothers Karamazov he is there. He is innocent, you can exploit him. Even if you exploit him, he will trust you. You can destroy him, but you cannot destroy his trust -- that is the beauty.

What happens to you? If one man deceives you, the whole of humanity becomes the deceiver. If one man deceives you, you have lost your trust in man -- not with this man, but with the whole of humanity. If two or three persons deceive you, you make the judgment that there is no man worth believing. All trust is gone.

It seems that you wanted not to trust from the very beginning and these two or three people have given you the excuse. Otherwise you will say, "This man is not trustworthy... but the whole of humanity? -- I don't know, so I must trust unless the contrary is proved." And if you really are a trusting man, you will say, "Not only is this man totally untrustworthy this moment, this man was untrustworthy... but the next moment who knows? Because saints can become sinners, sinners can become saints."

Life is a movement. Nothing is static. At this moment the man was weak, but in the next moment he may gain control and will not deceive again. So the next day, if he comes, you will believe him again because this day is different, this man is different; the Ganges has flowed so much, it is not the same river.

Once it happened: one man came to Mulla Nasruddin and asked for some money. Nasruddin knew this man, knew well that this money was not going to be returned, but it was such a small sum that he thought, "Let him take it; even if he is not going to return it, nothing is lost. So why say no for such a small sum?" So he gave him the money.

After three days the man returned. Nasruddin was surprised. It seemed impossible, it was a miracle, that this man had returned. After two or three days the man came again and asked for a big sum. Nasruddin said, "Now! Last time you deceived me." He said, "Last time you deceived me -- now I am not going to allow it again."

The man said, "What are you saying? Last time I returned the money."

He said, "Okay, you returned it, but you deceived me -- because I never believed that you would return it. But this time, no. Enough is enough. Last time you behaved contrary to my expectations. But enough; now I am not going to give it to you."

This is how the cunning mind works.

One was ignorant in this temple -- a simple man, one-eyed, certain. One was a learned man, and the learned man is always tired because he is working so hard over nothing. So busy without business, he is always tired.

ONE EVENING A WANDERING MONK CAME TO ASK FOR LODGING. THE ELDER BROTHER WAS VERY TIRED AS HE HAD BEEN STUDYING FOR MANY HOURS...

You cannot find a learned man *not* tired. Go and look! Go to the pundits of Kashi and look. Always tired, always tired, working so hard -- with words. Remember, even a laborer is not so tired because he is working with life. When you are working only with words, futile words, just with the head, you get tired. Life is invigorating! Life rejuvenates! If you go in the garden and work, you perspire but you are gaining more energy, you are not losing. You go for a walk and you gain more energy, because you are living in the moment. If you just close yourself in your study with words, with words you go on thinking and thinking and thinking -- it is such a dead process, you will be tired. A learned man is always tired. A fool is always fresh, a saint is also always fresh. They have many similar qualities.

... SO HE TOLD THE YOUNGER BROTHER TO GO AND TAKE THE DEBATE. "REQUEST THAT THE DIALOGUE BE IN SILENCE," SAID THE ELDER BROTHER.

... Because he knew that his brother was stupid. So silence is golden if you are stupid, and silence is golden if you are a saint also. If you know something, you will remain silent. If you don't know, it is better to remain silent.

A wise man becomes silent because he knows, and whatsoever he knows cannot be said. A fool has to be silent, because whatsoever he says he will be caught. A fool can deceive if he is silent but he cannot deceive if he speaks, because whatsoever comes out of him will bring his foolishness. This learned brother knew well that this younger brother was not a man of words, was a simple man, innocent, ignorant, so he said, "REQUEST THAT THE DIALOGUE BE IN SILENCE."

A LITTLE LATER THE TRAVELER CAME TO THE ELDER BROTHER AND SAID, "WHAT A WONDERFUL FELLOW YOUR BROTHER IS."

This other man must have also been a learned man, and if a fool is silent he can defeat a learned man. If you speak you will be caught, because then you enter into the world of the learned man. With words, you cannot win.

This other man was also a learned man, a man of words. It would have been very difficult for him to remain silent and debate. How to discuss? If you are not allowed to speak, just use gestures, the whole thing becomes dumb and your whole cleverness is lost, because if you are not allowed to speak.... That was your only efficiency. So if a learned man is to remain silent he can be defeated by a fool also, because his whole efficiency is lost -- it belonged to words.

In silence he is a fool -- this is the meaning. That's why scholars will never be silent, they are always chattering. If nobody is there, they are chattering with themselves, but they are chattering. They go on talking and talking and talking, within and without, because through this talking their efficiency grows greater and greater, they become more and more proficient. But if they encounter silence, suddenly all their art is gone. They are more stupid than a stupid man. Even a stupid man can defeat them. They are out of their professional world, they are simply switched off. He must have been in very great difficulty.

He said, "WHAT A WONDERFUL FELLOW YOUR BROTHER IS. HE HAS WON THE DEBATE VERY CLEVERLY, SO I MUST MOVE ON. GOOD NIGHT."

If you encounter a learned man, remain silent. Face him with gestures. You will defeat him because he knows nothing about gestures, he knows nothing about silence. Really, it is very difficult for him to remain without words. The traveler immediately thought he had been defeated -- he must move on and reach another monastery before it is too late, and find a fellow who can debate with him in words, intellectually.

Gestures are alive; when you move your hand, your whole being moves it. When you look with your eyes, your whole being pours through them. When you walk, you walk as a whole man. Your legs cannot walk by themselves, but your head can go on spinning and spinning by itself. The head can become autonomous. No other part of the body can become autonomous. So if you want to study a man, don't listen to what he says. Rather, look how he behaves, how he comes in the room, how he sits, how he walks, how he looks. Look at his gestures, they will reveal the truth.

Words are deceivers. We talk not to reveal but to hide. So be silent and look at a person -- how he stands, how he sits, how he looks, what gestures he is making. Body language is truer than your head language. And body language is very, very natural; it comes from the very source, so it is very difficult to deceive through it. You may be saying something, but your face goes on saying something else. You may be saying, "I am right," but your eyes, your very manner, the way you are standing, says that you know you are wrong. You may be showing through your words that you are confident, but your whole body gives a tremble and shows that you are not.

When a thief enters, he enters in a different way. When a liar appears, he appears in a different way. When a man of truth walks, he walks differently. He has nothing to hide, he has no reason to deceive. He is true, his walk is innocent. Just do something that you have to hide, then watch yourself -- your body will say everything is different. Even while walking you are hiding something. Your stomach is strained, you are alert, your eyes are looking everywhere to see if somebody is looking or not, whether you are caught or not. Your eyes are sly, they are not pools of innocence -- cunning. Watch your body movements, they will give you a truer picture of yourself. Don't listen to words.

This I have to do continuously. People come to me with all sorts of deceptions. I have to look at their gestures, not at what they say. They may be touching my feet but their whole gesture is showing ego, so that the touching of feet is useless. They are manipulating it. They are not only deceiving me, they are deceiving themselves. Their whole gesture says, "Ego!" and whatsoever they say through words is humbleness.

You cannot deceive through the body; your body is truer than your mind. And all the religions which have been invented by the priests say to you, "Be against the body and be with the mind" -- because a priest lives in the mind, exploits through the mind. With the body it is impossible to exploit; the body is authentic. Even centuries of inauthentic living have not been able to destroy the authenticity of the body. The body remains authentic, it shows clearly who you are.

"HE HAS WON THE DEBATE VERY CLEVERLY, SO I MUST MOVE ON. GOOD NIGHT."
"BEFORE YOU GO," SAID THE ELDER BROTHER, "PLEASE RELATE THE DIALOGUE TO ME."

He must have been puzzled. How could this stupid brother of his be clever? What has happened? He is a perfect fool -- how could he discuss, how could he debate, how could he have won? So he asked,

"BEFORE YOU GO, PLEASE RELATE THE DIALOGUE TO ME."
"WELL," SAID THE TRAVELER, "FIRST I HELD UP ONE FINGER TO REPRESENT BUDDHA."

... Because a man of learning, even while he is making a gesture, uses the gesture as words, because he knows only one language. If he kisses his beloved, inside he will say the word kiss. This is foolishness; you are kissing, there is no need to repeat 'kiss' inside, but he will. You watch yourself: while making love, you will say inside, "I am making love." What nonsense! Nobody is asking you. Nobody is there to be told. Why do you go on repeating? Whenever you do something, why do you verbalize it? Because without verbalizing you are not at ease. You are at ease only with words. With God you cannot be at ease. With the word god it is okay -- that's why a man of learning will go to the temple, to the mosque, to the church; there too he goes on chattering. He will chatter with God -- but words.

Soren Kierkegaard has said, "When I first entered the church, I used to talk. I used to say things, complain, pray. But then, by and by, it felt foolish. I am talking to him and I am not giving him any chance, any opportunity for him to talk to me. It is better to listen; when you are before God, it is better to listen." So he dropped talking. By and by, he dropped all prayer. He would just go into the church and sit silently, but in his silence there were also words inside. He was not using them outside, but inside they were revolving.

So, by and by, he also had to drop the words inside -- then only listening becomes possible. Then you enter a totally different dimension -- of listening, of passivity, of receptivity. You become a womb. Then you can receive the truth -- then you are not talking, then you are not aggressive. Then only God is working and you are allowing him to work. Then he became absolutely silent; then he stopped going to church.
Somebody asked, "Why? Why have you stopped going to church?"

He said, "Now I have learned what church means; it only means to be silent and to be listening. That can be done anywhere, and it is better to do it somewhere else because many other people go there, to the church, chattering. They disturb me. It is better under a tree. It is better under the sky."

The church is greater there, more natural. And if you have to be silent, then God is everywhere. If you have to talk, then go to the temple. But if you have to be silent, why go anywhere? He is everywhere, but you cannot be silent. You do something and you repeat it inside. You feel hunger and you say, "I am hungry." Is it not enough to feel hunger? Unless you say it, you are not at ease; you have become addicted to words.
This man... a learned man he must have been, really a perfectly learned man:

"WELL," he said, "FIRST I HELD UP ONE FINGER TO REPRESENT BUDDHA. THEN YOUR BROTHER HELD UP TWO FINGERS TO REPRESENT BUDDHA AND HIS TEACHING" -- the dhamma.

A man who cannot use a gesture without words will interpret the other's gestures also in words. Now look at the link. What is happening? And you will also link the other's gesture to the same way you interpret your own words.

He was thinking, "This finger, one finger represents...." A finger represents nobody. A finger is enough unto itself. A finger is just a finger. Why make it a representative? It is not representative of anybody. And the finger is so beautiful, why should it represent anything? But the mind always loves secondhand things. The finger is not enough, it must represent somebody.

If you look at a flower, you cannot look at the flower directly; immediately it must represent something. So you say, "Looks just like my wife's face." Even the moon, you say, "Looks like my beloved's face." What nonsense. The moon is the moon. And this man, when he looks at his beloved's face, will say, "Looks like the moon." Neither the moon is enough unto itself, nor the beloved's face is enough unto itself. And everything *is* enough unto itself. Nobody is representing anybody.

Everybody is representing only himself. Everyone is original, unique. No one is a carbon copy. And when you say the finger represents Buddha, Buddha has become the original, the finger has become the carbon copy. No! This Buddha cannot allow it. I cannot allow it! The finger is so beautiful not representing anybody. But if you think your finger represents Buddha, then the other's two fingers will represent Buddha and his dhamma -- his teaching. Because the way you understand the other is not by listening to the other, you understand the other by listening to your own mind. You interpret the other. When I say something, never believe that you have heard the same. When I say something you hear something, but that is not related to me; it is linked with your own thought process.

His thought process was, "This finger represents Buddha." Then when the other put up two fingers he was blissfully unaware what he meant. You cannot understand the other if you have words inside, because then everything links with your word, with your thinking process, and then it is colored. The traveler thought he is saying two things are there, not one: Buddha and his dhamma -- his teaching, his law.
"SO I HELD UP THREE FINGERS" -- look at the link inside.

You are not communicating with the other at all. You are communicating with yourself. This is what madness means. Madness means not relating to the other, just going inside and linking your new moment with the past, the new experience with the past -- interpreting, coloring it.

"SO I HELD UP THREE FINGERS" -- because if he says, "Buddha, dhamma," I will say, "Buddha, dhamma, *sangha* -- Buddha, his teaching and his followers."

There are three -- these are the three Buddhist shelters. When a bhikkhu wants to be initiated, becomes a bhikkhu, he says, "BUDDHAM SHARANAM GACHCHHAMI -- I go, I take shelter in Buddha. DHAMMAM SHARANAM GACHCHHAMI, I take shelter in the teaching. SANGHAM SHARANAM GACHCHHAMI, I take shelter in the sangha, in the followers of Buddha." These are the three shelters, the three jewels of Buddhism.

But this man is not looking at what the other man is doing -- totally unrelated! -- so he raised three fingers.

"SO I HELD UP THREE FINGERS TO REPRESENT BUDDHA, HIS TEACHING AND HIS FOLLOWERS. THEN YOUR CLEVER BROTHER SHOOK HIS CLENCHED FIST IN MY FACE TO INDICATE THAT ALL THESE COME FROM ONE REALIZATION."
WITH THAT THE TRAVELER LEFT.
A LITTLE LATER THE YOUNGER BROTHER CAME IN LOOKING VERY DISTRESSED.
"I UNDERSTAND YOU WON THE DEBATE," SAID THE ELDER BROTHER.
"WON NOTHING," SAID THE YOUNGER, "THAT TRAVELER IS A VERY RUDE MAN!"
"OH!" SAID THE ELDER BROTHER, "TELL ME THE SUBJECT OF THE DEBATE."
"WHY," SAID THE YOUNGER BROTHER, "THE MOMENT HE SAW ME HE HELD UP ONE FINGER INSULTING ME BY INDICATING THAT I HAVE ONLY ONE EYE."

You understand according to yourself: you read a book, you understand only that which you already know. And you listen, but you interpret with the past, your past comes in. A man with one eye is always aware of the wound. He is carrying a wound; everywhere he is looking for the insult. Nobody is worried about you, but if you have a feeling of inferiority then you are looking for somebody who is going to insult you. You are certain about that, and then you will interpret. The other may be saying, "Buddha"; you will see he is showing that you have only one eye. Nobody is bothered with your eyes, but we interpret according to our understanding.

One man reached Bayazid, a Sufi mystic, and asked him a question. He said, "Come back after one year, because right now you are ill. Your inside is in a turmoil and I cannot utter the truth because you will not understand it -- you will MISunderstand it. So for one year try to be healthy, silent, meditative and then come back. If I then feel that you can listen, I will tell. Otherwise, go to somebody else."

The man listened, went away. For one year he made every effort to be healthy, silent, peaceful -- but never came back again.

So Bayazid inquired, "What happened to that seeker?"

Somebody said, "We asked him, 'Why are you not coming?' He said, 'Now there is no need to come, because I can understand from here, where I am, what Bayazid can say.'"

This is the paradox: when you are not ready you ask, but then nothing can be said to you. When you are ready you don't ask, but only then something can be said to you.

If you are one-eyed you are always looking for insults, and if you are looking for insults you will find them -- this is the problem. If you are looking for something, this is the misfortune: you will find it. Not that anybody is insulting you; you will find it. So don't look for such things, otherwise you will find them everywhere.

Somebody will laugh -- not at you, because who are you? Why do you think yourself to be the center of the world? This is an egoist trend. You are passing down a street and somebody laughs, and you think they are laughing at you. Why at you? Who are you? Why do you take it for granted that you are the center of the whole world? Somebody laughs -- laughs at *you*; somebody insults -- insults *you*; somebody is angry -- angry against *you*.

In my whole life, I have not met a single person who was angry at me. Many people were angry but nobody was angry at me, because I am not the center of the world. Why should they be angry at me? They are angry -- that is something linked with their own being, not with me. I have come across people who were even violent to me, but they were not violent to *me*. This violence was coming out of their past; I was not the cause of its origination. I may be the excuse, but I was not the cause. Just an excuse -- if I was not there, somebody else would have done just the same; somebody else would have become the victim. So it is just coincidental that I was there.

When your wife gets mad at you, it is coincidental that you are there. Escape! And don't think too much that she was angry with you. She was angry, you were there, that's all. She would have been angry at the servant, at the child, at the piano, at anything!

Everybody lives through his own past. Only buddhas live in the present. Nobody else lives in the present.

This man thought, "Okay, he is showing that I have only one eye. He is rude. He is insulting me, having only one eye. BUT BECAUSE HE WAS A STRANGER, I THOUGHT I WOULD BE POLITE."

But the moment you think you should be polite, you are not polite. How can you be? -- the idea has entered: if you think the other is rude, you have become rude. There is not a question now, because the very idea "the other is rude" is because your own rudeness has come up. Through your rudeness the other appears rude, you have colored the other. The other is showing his finger representing Buddha, he has not even looked at your eye. He is not concerned, he just wants shelter.

A Buddha... and the interpretation that, "He is showing that I have got only one eye; he is rude." When you think about someone that he is rude, look back: you are rude. That's why you interpret it.

But why are you rude? -- because your rudeness is a way of protecting your wound. Those people who are rude are always suffering from feelings of inferiority. If a person is not in any way burdened with a complex of inferiority, he will not be rude. Rudeness is his protection. Through rudeness he protects his wound. He says, "I will not allow you to touch my wound. I will not allow you to hit me."

He protects, but protection becomes projection. He thinks that you are rude, only then can *he* be rude. This is a way to be rude. First you have to prove that the other is rude, and still your ego says, "I will try to be polite."

When you are polite, your politeness is nothing but a facade. Inside, rudeness has entered, and sooner or later it will explode.

"BUT I THOUGHT BECAUSE HE WAS A STRANGER I WOULD BE POLITE, SO I HELD UP TWO FINGERS TO CONGRATULATE HIM ON HAVING TWO EYES."

This is just false. How can you congratulate any person if you feel insulted? If you feel you have got one eye and the others have two, how can you congratulate? Deep down you can be jealous, but how can you congratulate? How can congratulation come out of jealousy? But all your congratulations come out that way. It is a polite way, it is culture, etiquette. If you are defeated by someone, even then you congratulate him for his victory. What falseness! If you were really such a person, you would not have fought at all. When you were fighting you were the enemy, and now you are defeated and you go and congratulate him. But deep down there is jealousy, you are boiling, you would like to kill this man. You will try -- in the future, you will see!

But society needs etiquette. Why does society need etiquette? -- because everybody is so violent. If there were no etiquette, we would be at each other's throats continuously. Society has to create barriers. You should not be allowed to be at each other's throats continuously, otherwise life will be impossible.

But you *are* at each other's throats continuously. Your etiquette, your culture, your civilized ways, manners, are just to hide this fact. They don't allow a real civilization to happen. A false thing -- that's why every ten years a great war is needed in which all etiquette, all manners, all morality are thrown away and you can run at each other's throats without any guilt. Then killing becomes the game; the more you murder, the greater you are. The more you are rude, the greater a warrior you are.

And back in your country you will be received as heroes; *pad-mabhushan*, *mahavirchakra*, the Victoria Cross will be given to you. You will receive medals. For what are these medals given? To become barbarous, to become murderers; and because you have been a great murderer this medal is given to you by your country. And we call these countries civilized -- and murderers are recognized, murderers are appreciated.... But only mass-murderers; individual murder and you will be in jail, that cannot be allowed. Only sometimes, when the whole society goes mad, that is war; everything is put aside, your real nature is allowed. That's why everybody feels happy when there is a war. It should be otherwise -- nobody should feel happy when there is a war. But everybody feels happy because now you are allowed to be animals. You always wanted to be that. Your culture, your etiquette, your manners are just polished ways to hide the animal behind.

This man said, "SO I HELD UP TWO FINGERS TO CONGRATULATE HIM ON HAVING TWO EYES. AT THIS, THE IMPOLITE WRETCH HELD UP THREE FINGERS TO SHOW THAT WE HAD BUT THREE EYES BETWEEN US."

Whatsoever you do, your wound will come in. The other is saying, "The three jewels of Buddha," but for you it is just the wound coming back. You tried to be polite, you tried not to be rude, you even tried to congratulate. But you are you, your mind continues.

Now he is showing three fingers. Again your mind comes in and says, "This wretch! He is saying that we have three eyes between the two of us." Again he is showing that you have one eye. Now this is too much. Now it is enough!

"SO I GOT MAD AND THREATENED TO PUNCH HIS NOSE -- SO HE WENT."

He was mad from the very beginning. Before they had ever met he was mad, because you cannot create madness if it is not already there. You can only create things which are already there, your creation is not out of nothing. It is only that an unmanifested state becomes a manifested state. Anger is there, you need not create it. Somebody becomes the excuse -- it comes up. You are not angry at him, he is not the cause. You were carrying the anger -- he has become the excuse. Madness is inside; nobody can make you mad if you are not mad already. But we always think that somebody makes us angry, somebody makes us depressed, somebody makes us this and that.

Nobody makes you anything. Even if you are left alone you will be mad, you will be angry. Even if the whole world disappears there will be moments when you will be sad, there will be moments when you will be happy, there will be moments when you will be angry, there will be moments when you will be very forgiving -- although there is nobody.

It is your inner story that unfolds. This is what a man of understanding comes to realize -- that the whole thing is an unfolding of *me*. You just give me the opportunity, the situation, but the whole thing is an unfoldment of me.

A seed falls on the ground, sprouts, a tree starts growing. The soil, the air, the rains, the sun, they are all just giving the opportunity, but the tree was hidden in the seed. You carry the whole tree of your unfoldment; everybody else becomes the opportunity. Whenever anything happens don't look out, look within, because the thing, as it is happening, is linked with your past, not with the person here.

"I GOT MAD AND THREATENED TO PUNCH HIS NOSE -- SO HE WENT."
THE ELDER BROTHER LAUGHED.

The elder brother could see both standpoints. He could see that the learned wanderer never talked to this man, never gestured to this man. He could see this stupid brother never understood what was gestured. They remained untouched -- an abyss was there, no bridge. They debated, they concluded. One was defeated, one has become victorious, and they never met -- not for a single moment. He laughed.

This laughter can become enlightenment. This laughter can become a profound understanding, a transformation. If this laughter is not about the stupidity of this brother or the stupidity of that wanderer, if this laughter is about the whole situation: how the head functions, how two heads can never meet, how two pasts can never meet, how two minds always remain separate -- that there is no way for them to meet and mingle with each other.... If he laughs at the whole situation, not at this brother or at that learned wanderer -- because if he laughs at this brother or at that learned wanderer, this laughter cannot become enlightenment, he will remain the same -- but if he laughs at the whole situation: how the mind functions, how the mind argues, how the mind goes on within itself, never moving out, how the mind is always closed, it is never open, how the mind is just an inner dream, a nightmare....

If he understands that, this laughter will become a shattering. The pail, the whole pail will fall down, the water will flow out -- no water, no moon.

Enough for today.

No Water, No Moon

Chapter #3

Chapter title: Is That So?

13 August 1974 am in Buddha Hall

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THE ZEN MASTER HAKUIN WAS HONORED BY HIS NEIGHBORS AS ONE WHO LED A PURE LIFE.
ONE DAY IT WAS DISCOVERED THAT A BEAUTIFUL GIRL WHO LIVED NEAR HAKUIN WAS PREGNANT.
THE PARENTS WERE VERY ANGRY. AT FIRST THE GIRL WOULD NOT SAY WHO THE FATHER WAS, BUT AFTER MUCH HARASSMENT SHE NAMED HAKUIN.
IN GREAT ANGER THE PARENTS WENT TO HAKUIN, BUT ALL HE WOULD SAY WAS, "IS THAT SO?"
AFTER THE CHILD WAS BORN IT WAS TAKEN TO HAKUIN WHO HAD LOST HIS REPUTATION BY THIS TIME, ALTHOUGH HE DIDN'T SEEM MUCH DISTURBED BY THE FACT.
HAKUIN TOOK GREAT CARE OF THE CHILD. HE OBTAINED MILK, FOOD, AND EVERYTHING ELSE THE CHILD NEEDED FROM HIS NEIGHBORS.
A YEAR LATER THE GIRL-MOTHER COULD STAND IT NO LONGER, SO SHE TOLD HER PARENTS THE TRUTH -- THE REAL FATHER WAS A YOUNG MAN WHO WORKED IN THE FISH MARKET. THE MOTHER AND FATHER OF THE GIRL WENT ROUND AT ONCE TO HAKUIN TO TELL HIM THE STORY, APOLOGIZE AT GREAT LENGTH, ASK HIS FORGIVENESS, AND GET THE CHILD BACK.
AS THE MASTER WILLINGLY YIELDED THE CHILD HE SAID, "IS THAT SO?"

What is pure life? What do you call purity? Because whatsoever you call purity is not the real purity. Your purity is a calculation, a moral calculation. Your purity is not the purity of a saint -- his purity is innocence. Your purity is a sort of cunningness, a shrewdness.

This has to be understood first. If you understand it deeply, only then you can understand what a wise man is, what a saint is, what a man of knowledge is. Because if your measurement is wrong, if your very base of judgment is wrong, everything will go wrong with it.

Real purity is just like a child -- innocent; innocent about what is good, what is bad; innocent about any distinction. Real purity does not know what is God and what is the Devil. But your purity is a choice -- a choice of God against the Devil, a choice of the good against the bad. You have already made a distinction, you have already divided existence. And a divided existence cannot lead to innocence.

Innocence flowers only when existence is undivided. You accept it as it is. You don't choose, you don't divide, you don't make any distinctions. You don't know, really, what is good and what is bad. If you know, then you will calculate, then purity will be manufactured. It will not be a flowering.

I will tell you one anecdote: Khalil Gibran has written a beautiful story. A priest was going to the temple. Just by the side of the road he saw a man almost at the verge of death -- bleeding, dying, as if he had been attacked very severely -- wounds all over, blood flowing, soaked in his own blood.

The priest was in a hurry; he had to reach the temple in time, there must be people waiting. But he was a man of morality -- I will not say of purity: he was a man of morality. He pondered what to do. He calculated and then he thought, "It is better to help this man who is dying. This is what Jesus has said. It is better to forget the temple, the worshippers; they can wait a little. But this man has to be helped immediately, otherwise he will die."

So he went closer to the man, but the moment he saw his face he was scared. This face looked familiar, very evil-looking. Then he suddenly remembered that in his temple there is a picture of the Devil -- and this is the man. This is the Devil, nobody else! So he started running towards the temple.

The Devil called out; he said, "Priest, listen! If I die you will repent forever. Because if I die, if evil dies, where will your God be? If the bad dies, how will you know what is good? You exist because of me. Think

it over!"

The priest stopped. The Devil was right: if the Devil dies, there will be no hell. And if there is no fear, who is going to worship God? All prayers are based on fear. You are afraid, your love towards God is based on the fear of the Devil. Your goodness is measured through evil. God needs the Devil.

The Devil said, "God needs me! He cannot be without me. All the temples will fall down and nobody will come to worship. And you will not find a single man who is religious if I am not there. I tempt them; through my temptation they become saints. Have you ever heard about any saint who was not tempted by the Devil? Your Jesus, your Zoroaster, your Buddha -- all have been tempted by *me*! It is I who made them saints. So come back!"

The priest hesitated a little, but the Devil was logical -- and the Devil is always logical; he is logic personified. You cannot reason with him, you cannot argue. If you argue you are defeated. You cannot win an argument with the Devil.

The priest had to concede and agree. He said, "You seem to be right. Where will we be without you?" So he carried the Devil on his back to the hospital. He waited there until he was certain that now there is no danger and that the Devil will survive -- and with the Devil, all the temples, all the priests and all religions survive.

This priest is a moral man, but not a pure man. His life is a mathematical calculation, and if you calculate then you are already defeated by the Devil. You cannot calculate better than he can. If you argue, if you divide life, if it becomes a logical problem, then there is no possibility of your ever winning it. The game is already lost. You are in a losing battle.

A man of innocence does not know who God is and who the Devil is. A man of innocence lives out of his innocence, not out of his calculations. He is not shrewd, he is simple. He lives moment to moment, neither the past nor the future is meaningful to him. This very moment is enough unto itself.

But your morality... your morality is created by the priest, the priest who helped the Devil; because the Devil argued, and he argued rightly. Your morality is not pure. So whenever there is someone who can behave the way you think a pure man should behave, who can manipulate himself, you honor him, you respect him, you call him a saint. Your saints are as bogus as you are, because *you* decide and judge who is a saint. Your morality is just a fear, a hidden fear, and the disguise is so clever that you never become aware of it.

How can a calculation become innocent? And without becoming innocent -- innocent like the trees, innocent like the animals, innocent like the babies -- how can purity happen to you? It is not something you can control. If you control, it is repression, and the contrary is always present there. If you become a celibate, sex is there hidden in the unconscious waiting for its moment to assert, to rebel. If you become nonviolent, violence is there. The opposite cannot be thrown out. If you choose, the opposite is always repressed -- that's all you can do. Only in an innocent mind does the opposite disappear, because nothing has been chosen: the opposite cannot exist without choice.

Hence Krishnamurti consistently emphasizes not to choose, and to be choiceless -- that's the base of innocence. But you can deceive yourself by choosing choicelessness: "Because Krishnamurti says, 'Be choiceless' I will be choiceless." If *you* decide, the will has entered -- and the will is cunning. If *you* decide to be choiceless, your choicelessness will be part of a morality, not part of purity.

Just understand, don't choose -- don't choose even choicelessness. Simply understand the whole situation: that whatsoever you choose, whatsoever you do, will come out of the calculating mind. It cannot be the real thing. Your mind can only produce dreams, it cannot produce the truth. Truth cannot be produced, nobody can produce it. It is there; it has to be seen. Nothing has to be done, just a look is needed -- a look without any prejudice, a look without any choice, a look without any distinctions.

A man of God, if he has suppressed, if he has denied the Devil, is not a real man of God. The Devil will be there by the corner. Once you divide, you are caught in the battle of the opposites -- you will be crushed. If you don't decide -- you don't know what is good, what is bad -- whatsoever happens you simply accept. It is happening, what can you do? Nothing can be done. So you float like a white cloud. You don't know where you are going or why you are going. The wind blows to the north, you go to the north; the wind then drifts towards the south, you drift towards the south. You float with the wind. You don't say, "I am going to the south, I cannot go to the north." You don't fight.

A man of purity is not a soldier, he is a saint. And a man of morality is a soldier, he is not a saint. Of course, the fight is within, not without. Of course, the fight is not with someone else but with oneself -- but

the fight is there.

You need not be a fighter. And if you fight you will lose the battle. How can you fight the whole? You are just a tiny part, an atomic part. How can you fight the whole? A man of purity neither fights nor surrenders -- because surrender also belongs to the soldier. First he fights, then he finds it is impossible to win, then he surrenders. His surrender is also secondhand, it comes through the fight. A man of purity simply exists. He is not a fighter, he need not surrender. There is nothing to surrender, nobody to surrender. Who will surrender and what is to be surrendered? He has never fought.

Understanding leads you to acceptance, and that acceptance gives you purity. But this purity cannot be honored by people, by the neighbors -- they cannot understand it. Morality belongs to a country, purity belongs to no country. Morality belongs to an age, purity is nontemporal. Morality belongs to this society or that: there are as many moralities as there are societies. Purity is one -- wherever you go it is the same, just like the taste of the sea: wherever you go it is salty.

A Buddha or a Jesus or a Ramakrishna, if you taste them, they are all just like the sea -- the same saltiness. But a man of morality is different. A man of morality, if he is a Mohammedan, will be different; if he is a Hindu, he cannot be the same. If he is a Christian, again he will be different. A man of morality has to follow the code, the law of the society. Societies are many, moralities are millions. Societies change, moralities change. Purity is eternal -- it transcends time, space. It transcends climate, countries, it transcends tribes. It transcends all that is manmade. Purity is not manmade; moralities are manmade.

Now we should enter this beautiful story -- it happened in reality, it is an historic fact.

THE ZEN MASTER HAKUIN WAS HONORED BY HIS NEIGHBORS AS ONE WHO LED A PURE LIFE.

They didn't know, they were not aware that the purity of *their* conceptions cannot be applied to this man. They were not aware. They thought, "He is a moral man," and he was not a moral man. He was a pure man, an innocent one -- but not a moral one. He was a religious man -- and remember the difference -- he belonged to the eternal innocence, he was childlike. But the people honored him because they were not aware yet of the distinction between morality and amoral purity.

They thought that he is a saint, but he was not the saint of their conceptions. He *was* a saint, but he was not a saint who can be measured by you. Your standards won't apply there. You will have to throw out your measurements and look. You will have to throw out your judgments and look; only then the saint, the real saint, is revealed to you.

ONE DAY IT WAS DISCOVERED THAT A BEAUTIFUL GIRL WHO LIVED NEAR HAKUIN WAS PREGNANT. THE PARENTS WERE VERY ANGRY. AT FIRST THE GIRL WOULD NOT SAY WHO THE FATHER WAS, BUT AFTER MUCH HARASSMENT SHE NAMED HAKUIN.
IN GREAT ANGER THE PARENTS WENT TO HAKUIN, BUT ALL HE WOULD SAY WAS, "IS THAT SO?"

He would not deny, he would not accept. He didn't make any commitment. He didn't say, "I am not responsible." He didn't say, "I am responsible." He simply said a very noncommittal thing; he said, "Is that so?" as if he was not related -- so detached, so absolutely out of it. He simply asked, "Is that so, that I am the father of the child?"

What does this mean? It means such a total acceptance that even acceptance is not needed. Because when you say, "I accept," deep down you have denied. When you say yes, then no is implied. He would not even say yes. Who was he to say yes or no? If it had happened, if this was a fact, then he would just be a witness to it. If people had come to think that he was the father, then why unnecessarily disturb them and say something this way or that way? He would not choose. This is what choicelessness is. He would not be this or that, he would not defend himself.

Purity is never on the defense. Morality is always defensive, that's why morality always takes offense very easily. Just look at a moralist, at a puritan, and he feels offended. If you say something, he feels offended; he will immediately deny and defend himself. But this is one of the basic psychological insights of all seekers: that whenever you defend something, it means you are afraid.

If this Hakuin was an ordinary saint he would have defended himself -- and he would also have been true in his defense, there was no problem about it: it was proved later on that the child never belonged to

him, he was not the father. An ordinary saint, a so-called saint, a man of morality, even if he *was* the father, would have defended himself. And this Hakuin -- he was not the father, but he did not defend himself.

Innocence is insecurity, that's why it is innocence. If you defend it and make it secure, it is not innocence -- calculation has entered.

What must have happened inside Hakuin? Nothing! He simply listened to the fact that people had come to believe that he was the father, so he asked, "Is that so?" That was all, that is all! He didn't react in any way -- this way or that. He would not say yes, he would not say no. He was not defensive, he was open and vulnerable. Innocence *is* vulnerable; it is absolute vulnerability, openness.

Whenever you defend, whenever you say that this is not so, you are afraid. Only fear is defensive. Fearlessness cannot be defensive. Fear always armors itself. If somebody says that you are dishonest, you immediately defend. Why? Why be so worried about it? Why react? -- because you know that you are dishonest. That's why it hurts. Truth hurts very much, because the wound is there. You know you are dishonest, and if somebody says you are dishonest, you cannot laugh, you become serious. You have to defend, otherwise the thing will be known. You have to fight, otherwise everybody else will start thinking in those terms.

And if people come to know that you are dishonest, then it will be difficult to be dishonest, because only if people believe that you are honest can you continue to be dishonest. This is the mathematics. People must believe that you are a true man, only then you can lie. If everybody knows that you are a liar -- finished! Then how can you lie? Even lies need a sort of trust about you.

You can be a thief only if people believe that you are a saint -- then it is very easy to be a thief, because people will not try to protect themselves against you.

An immoral person will always defend his character. He will try to prove that he is a man of character, but this shows that he is characterless. If you are not dishonest and somebody says you are dishonest, you will say, "Is that so? Maybe, perhaps, who knows!" You will say, "I will look again. I will have a look again within myself. You may be right."

But this is honesty. How can this man be dishonest who says, "I will look, I will try to find out. You may be right"? This is authentic honesty. This man cannot be dishonest. But if you are dishonest and somebody says so, you take offense. All your defenses are because you take offense. You are always prepared and ready to answer. You carry character certificates with you, "I am a man of character."

Fear creates an armor. Now depth psychology has come to realize that all characters are armor. A child is born, he does not know what is good, what is bad. Then he has to be taught to make distinctions. He is punished if he goes on doing something which is thought bad. What happens to the mind of the child? What happens in his consciousness? As far as his innocence is concerned, he cannot see what is bad in it. Why is it bad? But father and mother -- and they are powerful -- they say, "This is bad, and if you do it you will be punished. If you don't do it you will be appreciated, rewarded."

He has to listen to them because they are powerful, and he has to suppress himself and his own innocence. He creates an armor around himself. He becomes afraid of certain things he should not do, otherwise he will be punished. Certain things he should do because then he is going to be rewarded.

Greed is created, fear is created. And then the child moves through many experiences in which he is punished, in which he is rewarded. By and by, he creates a character around his consciousness. Character means creating habits which society thinks are good, and destroying habits which society thinks are bad -- this is character. And this character is an armor, because if you don't create it the society will destroy you. The society won't allow you to exist. To exist, to survive, you have to create a character, otherwise you will be in jail, punished.

Why are you so much against criminals? Why do you punish them so much? Not because their crimes are so great, not because it is needed by justice, no. You are taking revenge. They disobeyed society, they disobeyed you, the structure, the establishment. They are rebellious. You were saying, "This is bad," and they still did it -- the society will take revenge. And your courts and your judges are not really men of justice, they are the hangmen. They are the murderers appointed by the society, in the name of justice, to take revenge. They murder, they kill, but in the name of justice.

A man steals, he is a thief. He is sent to prison for five years, seven years, ten years. Is it going to help in any way? When he comes out, is it going to prevent him stealing again? No, on the contrary; he will come out a more perfect thief, because there in the prison he will meet the masters. There he will learn the trade secrets, there he will learn why he has been caught, where he was at fault. Next time it will not be so easy to catch him. He will become more efficient, he will become more alert.

Your punishment never changes anybody. But you go on punishing and you say, "We are punishing to change him." A man murders, then the society murders him "... because," they say, "why did you murder?" But this seems to be foolish. He murdered, he was wrong, and now the society murders him -- and the society is right! And how is your killing him going to change him? He will no longer be there.

No! You are taking revenge. And you know deep down that not only is society doing that, you are also doing that. You are a father or a mother -- you punish your child. Have you ever observed your mind, why you punish? Look deep inside and you will find the revenging attitude. You will say, "We are teaching him. How will he learn if he is not punished?" But these are just rationalizations. Inside, the father feels hurt because the child has disobeyed, he has become rebellious, he has done something which he was told not to do -- the father's ego feels hurt.

If you look in the old scriptures, the Old Testament, the Koran and other scriptures, then you will immediately feel that God is very revengeful. He will send you to hell, not that justice needs it, but because you disobeyed. In the Old Testament it is said: Obedience is virtue, disobedience is sin. It is not a question of what is said to you -- obedience is virtue and disobedience is sin.

If obedience is forced, then a character arises. Then by and by the child starts learning; he learns, becomes calculating -- what to do, what not to do. The innocence is poisoned. The innocence is no longer there, now calculation has come in. And now he knows how to influence you, how to manipulate you, how to be a good child so he is rewarded, and how not to be a bad child.

And this character armor works in a double way. He protects himself from the society; but deep inside, the consciousness does not know what is good, what is bad. So he has to fight with himself continuously. This character becomes a double-edged thing: on the outside it is a protection from society, on the inside it is a constant fight.

You fall in love with a woman and she is not your wife. What to do? The society has taught you that this is immoral. But even your consciousness has fallen in love, because the consciousness does not know what is immoral and what is moral. Something happens, you cannot do anything about it. Your character starts fighting and says, "This is immoral, prevent it, control it. Don't move on this path, this is wrong." Then you start fighting. This fight creates anxiety, your spontaneity is lost. In the eyes of others you are a man of character; you cannot lose your reputation, because then the ego will be lost.

Inside also you think that you are a man of character. You start feeling guilty, you start punishing yourself. So many monks in so many monasteries are fasting, not as a religious prayer but just as a punishment to themselves. They feel guilty, continuously guilty. And it is very difficult to find a monk who is not feeling guilty, very difficult, because everything is wrong: to look at a beautiful woman is wrong, to eat food with taste is wrong, to feel comfortable is wrong -- everything is wrong. Continuous guilt, so what to do now?

Only one thing remains.... And he is not a criminal because he has not done anything, so the society cannot punish him. And you all give your respect to him. So what can he do? He has to punish himself. He will go on a fast. He will go on a continuous vigilance for seven days. He will not allow himself to sleep, he will not allow himself to be comfortable, he will not eat with taste, he will not look at anything beautiful -- he will not enjoy anything. That is how he will punish himself, and the more he punishes himself the more honorable he becomes in your eyes. And he is just an ill man, perverted.

He is pathological, he is a case. He has to be studied, not respected. Something has gone wrong within him. His mind is not at ease -- divided, fragmented, he is continuously against himself. This is what anxiety means: when you are against yourself, you are in anxiety. Continuously fighting with yourself will create tension.

And you cannot allow anything, because you are always afraid that if you allow then all that you have suppressed will come up. You cannot relax. Your so-called saints cannot relax. Even in sleep they cannot relax, because they are afraid of relaxation. If they relax, then what will happen? Then the body will say, "Be comfortable." Then the mind will say, "Find taste in food, find tasteful food." Then the body will desire: "Find a woman, find a beautiful body to hug. Find someone with whom you can merge and melt." If you relax, then all that you have suppressed will also relax. So your saints cannot relax, they are afraid of relaxation. They are tense, continuously tense, you can feel that tenseness. If you go near a saint, all around him there is a field of tenseness. You will also become tense if you go near a saint.

But with a real saint, a sage, who is a man of purity not a man of morality, he is continuously relaxed... if you go near him you will feel relaxed. But then you may feel afraid, because if you feel relaxed your own repressions will start coming up.

Many people come to me and they say, "This is dangerous, because when we meditate and relax, many things that have not been bothering us before start bothering us."

A married man with six children came to me just a few days ago, and he said, "Never in my life have I looked at other women, never. But what is happening? I am meditating and for the first time -- and I am now forty-eight with six children, a wife, and everything is okay -- suddenly women have become very attractive. What to do?" He is afraid now. He must have been repressing this continuously for forty-eight years. Now, suddenly, he has learned how to relax. But when you relax, you relax totally, so all that has been repressed also relaxes.

For the first time he is becoming young again. "Really," I told him, "you have never been young. Now you are becoming young again, so women have become attractive. But don't be afraid, everything is going to become attractive now: the trees will look different, the flowers will look different -- and why not a woman? Everything is going to become different. And if you are afraid of this then existence can never become beautiful to you.

"And when the whole of existence has become beautiful, then you have come to the door of the divine, never before. And you are afraid of a woman -- what will happen when God comes? He will be so beautiful you will forget your wife completely. What will you do? You are afraid of a tiny woman -- what will happen to you when a tremendous beauty explodes all over the world, everywhere? So don't close...."

But he said, "You may be right, but what will happen with my family? I have got children."

These are the fears. With a repressed mind, relaxation is the most dangerous thing. You come to me and you ask, "How to relax?" You don't know what you are asking -- because your society has trained you not to relax, your society has taught you how to control, and here I am teaching you how to relax. It is absolutely antisocial. But God is antisocial. The beyond is antisocial. Your society is created by pathological minds just like you. They have made rules and regulations -- and pathological people are always very efficient in making rules and regulations. They themselves are repressed and in misery; they want others also to be repressed and in misery. They cannot allow you to be so happy.

Look at a schoolmaster in a primary school, with a staff in his hand, killing small children who are still happy. The society has not destroyed them -- they are still spontaneous. Look at this schoolmaster: sad, angry, always angry, always killing the natural, the Tao, the spontaneous. He will be happy only when all these children become old and dead. Then he will be at ease, he has done his job.

Psychologists say that people who are attracted towards schools, to become teachers, are people who are sadists. And there is nothing like a school if you are a sadist, because children are so weak, so helpless, you can do anything with them. You beat them and they cannot rebel. You do something and they cannot reply, they will have to suffer. And you are doing this for their own good, so you are beyond reproach. You are helping them to grow.

Pascal has said that the whole society is mad and that children fall into the hands of so many madmen. They come innocent, but immediately we take charge and turn them into madmen. Some of them escape from the back door: they are criminals. And some of them escape from the front door: they are sages.

Sages and criminals have one similar quality, and that is rebelliousness. But the criminal has gone wrong in his rebelliousness. His rebelliousness is destructive, not creative. And the saint has taken a route of rebelliousness -- but creative.

THE PARENTS WERE VERY ANGRY. AT FIRST THE GIRL WOULD NOT SAY WHO THE FATHER WAS, BUT AFTER MUCH HARASSMENT SHE NAMED HAKUIN.
IN GREAT ANGER THE PARENTS WENT TO HAKUIN, BUT ALL HE WOULD SAY WAS, "IS THAT SO?"
AFTER THE CHILD WAS BORN IT WAS TAKEN TO HAKUIN -- WHO HAD LOST HIS REPUTATION BY THIS TIME, ALTHOUGH HE DIDN'T SEEM MUCH DISTURBED BY THE FACT.

Whether you honor or whether you dishonor him cannot make any difference to a sage, to a man of purity. What you think about him is really irrelevant.

Why is it so relevant to you what others think? Why are others' opinions so relevant to you? Why do you care so much? Because you don't know who you are. You depend on their opinions about yourself. That's your only self-knowledge. If they say you are good, you are good. If they say you are bad, you are bad. You have nothing inside which can say, "Their opinions are *their* opinions. If I am good, I am good; whatsoever they say makes no difference. If I am bad, I am bad. The whole world may respect me like a saint, but if I am bad, I know I am bad, and this reputation cannot become a substitute -- it is useless. And if I am good,

the whole world may say that I am not good, bad, evil, the very devil incarnate -- how does it make any difference?"

One who knows himself is never disturbed by what you think about him. But one who doesn't know himself -- he is always disturbed, because his whole knowledge consists of your opinions. His whole knowledge is just a file he has gathered about what people think about him. This is not knowledge, not self-knowledge. This is self-ignorance, which you hide, disguise, by others' opinions. Your whole identity, your whole image, is made by others. You are bound to remain in constant anxiety because others go on changing their opinions.

Opinions are like the climate: it is never the same. In the morning it was cloudy and now the clouds have gone. Now it is sunny, and the next moment it is raining. Opinions are just like clouds, just like the climate. What can you do about it? Look at Richard Nixon: just a moment before he was everything, and just a moment later, nothing. The opinion has changed, the people who were for him are against him -- and the same people!

This is the beauty of it: the same people who will push you towards the throne will pull you down. There is a dynamic, an inner law, that the people who respect you, deep down also disrespect you. The people who love you also hate you, because they are divided. They are not one. So after they help you to reach to the throne, one part of them is finished -- the love part. Now what will happen to the hate part? Immediately the hate part starts functioning. So once a man becomes respectable the climate is changing already. Once a man has become a president or a prime minister, the voters are already changing. Really, the moment they voted one part is finished -- the love part. Now the hate part will come up. So the same people take you to the throne, and the same people bring you down.

Only a sage remains undisturbed. Why? -- because he never pays any attention to what you say. What you say is really rubbish. You don't know anything about yourself, and you say something about Mahavira, Buddha, Christ. You don't know anything about yourself, and you are so confident about Jesus, that he is good or bad. It is rubbish. And a person can pay attention to your rubbish only if he is just like you. A sage is not like you, and this is the difference.

AFTER THE CHILD WAS BORN IT WAS TAKEN TO HAKUIN -- WHO HAD LOST HIS REPUTATION BY THIS TIME.

Of course, obviously, the same people who thought that he is a sage started thinking that he is a devil. He has committed the greatest sin -- because for people, sex is the greatest sin.

You are so much against life that sex has become the greatest sin -- because it is the origin of life. You are so dead, that's why sex has become the greatest sin. Sex is the most alive phenomenon in the world. Nothing else is so alive as sex. You come through it, the trees come through it, the birds come through it -- everything comes through it. Anything that becomes alive comes through it, it is the original source.

If you can give any parallel to God in this world, it is sex. That's why Hindus have made their symbol *shivalinga*. Hindus are really rare -- no comparison anywhere in the world -- very courageous people to make shivalinga, the sex organ of Shiva, the symbol of the divine.

Sex is the most divine thing in the world. But why do you call it a sin? -- because from the very beginning you have been taught that it is sin. You have completely forgotten that you have come out of it. And you have completely disguised the fact that when the sex energy is finished in you, you will die. It is sex energy throbbing in you which is life.

That's why a young man is more alive, and an old man is less alive. What is the difference between a young man and an old man? In young men the sex energy is in flood. In the old man the supply has disappeared, now the flood is disappearing. It has become just like a dripping stream. The moment sex energy has disappeared, you are dead.

Sex is life -- and we have made it the greatest sin.

Deep down we are against life.

So when you come to know that a saint has been in a sexual relationship, all his reputation immediately disappears. If he was a thief it would not be so bad, you could have forgiven him. If he was accumulating money -- your saints *are* accumulating -- then you would have forgiven him; it was not a big problem, greed is not a big problem. Whatsoever he was doing you could have forgiven him, but sex? -- impossible!

We have become so deadly against it that Christians say that Jesus was born without sex. Because how

can Jesus be born out of sex, the original sin? How can Jesus be born out of sex? Everyone else is born out of sex -- not Jesus. Just because sex is such a dangerous thing, they said that Jesus was born from the Holy Ghost. There is no father to Jesus, there has been no sexual intercourse. He was born out of the womb without any meeting with the other sex.

Why this nonsense? But leave Jesus aside, and the Christians. You! If you even think that your father, some time or other, must be making love to your mother, you will feel guilty. How were you born? You are not a bastard. But just to think of your father making love to your mother... the whole thing seems ugly. The whole thing seems so ugly that you cannot conceive of your father doing that -- others may be doing it, but *your* father? Impossible! You are born out of a *brahmachari* father, a celibate; that's what Christians are saying about Jesus.

And when you come to be sure that a saint, a great sage like Hakuin, has made a girl pregnant -- obviously not only respect is gone. He must have been insulted as much as possible. It would have become impossible for him to go around the town to beg. People must have been throwing stones at him, the same people who were bringing garlands and flowers and who were bowing down at his feet -- the same people. But Hakuin was not disturbed.

HAKUIN TOOK GREAT CARE OF THE CHILD. HE OBTAINED MILK, FOOD, AND EVERYTHING ELSE THE CHILD NEEDED FROM HIS NEIGHBORS.
A YEAR LATER, THE GIRL-MOTHER COULD STAND IT NO LONGER, SO SHE TOLD HER PARENTS THE TRUTH...

It must have been too heavy on her, seeing Hakuin's respect going down and down, seeing the insults being thrown at Hakuin, seeing that the whole town is against him, seeing him begging for the child, for the milk, for the food, and doors being closed in his face. It must have been really heavy.

... SO SHE TOLD HER PARENTS THE TRUTH -- THE REAL FATHER WAS A YOUNG MAN WHO WORKED IN THE FISH MARKET.

They always work in the fish market -- the real fathers.

THE MOTHER AND FATHER OF THE GIRL WENT AROUND AT ONCE TO HAKUIN TO TELL HIM THE STORY, APOLOGIZE AT GREAT LENGTH, ASK HIS FORGIVENESS, AND GET THE CHILD BACK.
AS THE MASTER WILLINGLY YIELDED THE CHILD HE SAID, "IS THAT SO?"

In misery, in happiness, the sage remains the same. Respected, insulted, the sage remains the same. In life, in death, the sage remains the same. He again simply said the same three words: "Is that so?" Again noncommittal, again not committing himself to anything, not saying anything, simply accepting a fact: "If that is so, okay."

This is the consciousness of purity. Whatsoever life brings, welcome it. If it brings misery and insult -- accept it, welcome it. If it brings honor, happiness -- welcome it, accept it. And don't make any distinction between the two. If you differentiate, your balance is lost, and the balance is the purity.

When you are balanced, you are a sage. When the balance is lost, you are lost, you have become a sinner. Sin is not something that you do, sin is something that happens within you when the balance is lost. It is not an act, it is an inner balance. It is what Mahavira has called *samyaktva* -- inner balance; neither this nor that, what the Upanishads have called *neti, neti* -- not this, not that. Just in between -- neither moving to this, nor moving to that, because if you move, even a slight movement which nobody can detect except you.... Remember this: nobody can detect your inner balance. Only you can detect it, it is so subtle! But even a slight movement and you are no more at peace, you are no more at home, you have lost the divine. Because what does a slight leaning mean? It means you have chosen. It means a distinction is made. It means you have said this is good, that is bad. It means expectation has come in. It means desire has sprouted. It means now you are motivated.

Had Hakuin said, "Right! So you have come to know the truth?" that would mean he was no sage at all, because that would mean for the whole year he was waiting for this moment, he was not in the present, he

was thinking for the future, "Some day or other the truth must be known. The people will respect me again. When they come to know that the child doesn't belong to me, they will respect me again: my respect will be back." Then he would have waited, but the balance is lost....

If Hakuin was not a sage he would have thought and prayed to God, that God reveal the truth to people. But why? If it happens that a child has happened to you, and people think that it is your child -- if life has brought a child to you, what difference does it make who the real father is? No difference! Hakuin took every care of the child, just like a father. The child needs a father, that is the thing. And Hakuin fathered the child as lovingly as no father could. Even if the child was your own, it would have been difficult to take such care as he took.

It was no sin of the child. He was not against the child. If you had been in Hakuin's place, you would have killed the child because he was the cause of your misery. You would have thrown the child and moved to another village where people can respect you again, because they don't know you. You would have done something to defend your respect -- your whole prestige was shattered. And Hakuin was just caring about the child, not worried about the village. What people say is not the question, it is irrelevant. The child needed a father, so Hakuin became the father. He was not disturbed, he didn't react.

And then, after one year... when you take care of a child so lovingly, attachment arises -- bound to be so. Even if the child is not yours, the child becomes yours. To live with a child for one year and to suffer so much for the child, to sacrifice so much for the child -- a deep bond, a deep relationship arises. One becomes attached. But when the parents came again and they told the whole story, asked his forgiveness and got the child back, AS THE MASTER WILLINGLY YIELDED THE CHILD there was not a single trembling of attachment. He simply yielded the child -- HE SAID, "IS THAT SO?" -- as if nothing has happened. This whole year has been a dream. Only the dream is broken, and you are awake.

A sage lives in this world amidst you as if he is living in a dream. You are shadows. He lives amidst you just as if he is enacting a part, he is not involved. He is there, but not in it -- he remains an outsider. And if you can remain an outsider, then sooner or later you will come to realize: no water, no moon. Because when you get involved, water is created; then you live with the reflection, then you cannot move to the real, then you live with the unreal.

Your attachment creates the delusion. The delusion is not there outside you, the *maya* is not there outside you. It is within you, in your attitudes: attached, choosing, for this, against that, making distinctions, like and dislike. It is in you. You create your illusion and then you live in it, then you are clouded by it. In that clouded state you can see only the reflection, you can never see the real moon.

This Hakuin remained balanced. Whatsoever happened outside didn't affect the inside at all. The inside remained balanced -- no waves, no vibrations of the outside entered. He remained silent as if it was a dream. And whatsoever came, he accepted it. He didn't become a doer, a *karta*, he remained a witness.

These three words, "Is that so?" belong to the witnessing soul; not making any judgment, simply saying, "Is that so?" And this is all that was inside him, "Is that so? If it is so, okay."

A sage okays everything that happens, he has no choice. And when there is no choice, there is no water. No water -- reflection disappears, maya disappears -- no moon.

Enough for today.

No Water, No Moon

Chapter #4
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MAMIYA LATER BECAME A WELL-KNOWN TEACHER, BUT WHILE HE WAS STUDYING UNDER A MASTER HE WAS ASKED TO EXPLAIN THE SOUND OF ONE HAND CLAPPING.
ALTHOUGH MAMIYA WORKED HARD AT IT HIS MASTER SAID TO HIM ONE DAY, "YOU ARE NOT WORKING HARD ENOUGH. YOU ARE TOO ATTACHED TO FOOD, WEALTH, THINGS -- AND THAT SOUND. IT WOULD BE BETTER IF YOU DIED."
THE NEXT TIME MAMIYA CAME BEFORE THE MASTER, HE WAS AGAIN ASKED WHAT HE HAD TO SHOW REGARDING THE SOUND OF ONE HAND CLAPPING. MAMIYA AT ONCE FELL OVER AS IF HE WAS DEAD.
"YOU ARE DEAD ALL RIGHT," SAID THE MASTER, "BUT HOW ABOUT THAT SOUND?"
LOOKING UP MAMIYA REPLIED, "OH, I HAVEN'T SOLVED THAT ONE YET."
"WHAT?" ROARED THE MASTER, "DEAD MEN DON'T SPEAK. GET OUT!"

The absurd is needed to bring you out of your mind, because mind is reasoning. Through reasoning you cannot come out of it. Through reasoning you will move and move, but you will move in a circle.

That is what you have been doing for many lives. One thing leads to another, but the 'another' is as much a part of the circle as the first. You feel that you are moving because there is change, but you are following a circle. You go on moving about and about, around and around -- you cannot get out of it. The more you reason how to get out, the more you create systems, techniques, methods how to get out, the more you become entangled into it. Because the basic problem is: reasoning cannot bring you out because reasoning is the very phenomenon that you are in.

Something irrational is needed. Something beyond reason is needed. Something absurd, something mad -- only that can bring you out. All great masters have been devising things -- their devices are absurd. If you think about them you will miss. You have to follow their line without any reasoning. That's why philosophy is not of much use. Only religion can be of help -- religion is absolute madness.

Tertullian has said, "I believe in God because God is absurd." There is no reason to believe in it -- is there any reason to believe in God? Has anyone ever been capable of proving that God exists? There is no reasoning which can support it -- hence faith. Faith means the absurd. Faith means no reason to believe and you believe. Faith means no arguments, no proofs to prove, and you put your whole life at stake. Nobody can prove that God is, and you take the jump into the abyss. Anyone who is reasonable will feel that you have gone mad, and that's how all rationalists have always been feeling. A Buddha, a Krishna, a Jesus -- they have gone mad, they are talking nonsense.

There is a whole school in the West which proves that all of religion is nonsense. And I am a religious man and I say they are right -- for the wrong reasons they are right. They think that if you prove that religion is nonsense, that you have discounted religion, refuted it. No!

Religious men have always been saying, "We are absurd! We belong not to the world which is of sense, we belong to something which is beyond." And the beyond is bound to be nonsense. What sense can you make out of religion? If you can make any sense out of religion, you have missed. Then you are in the world of theology, philosophy, systems, but you can never touch that purity which is always beyond reason.

Tertullian is right, he is true. He says, "I believe because God is absurd." Belief means belief in the absurd. You need not believe in this world that surrounds you -- it is there; nobody needs to believe in it. How can you disbelieve it? It is *so* much there, so present; everything proves it is there. Somebody can throw a stone at you and it is proved, because you will be bleeding. You have been hit; the stone is there.

But God cannot hit you like a stone. You cannot even touch him. There is no way. How to smell him? How to see him? And still you believe. Belief means always believing in the absurd.

But what happens when somebody is capable of believing in the absurd? He is out of his reason. Suddenly the circle stops, the wheel stops, because you are not feeding it any more. Argument stops, thinking stops. Suddenly you are out of it, as if you have been awakened out of your sleep. And the greatest sleep is of reason, because reason creates such beautiful dreams, and so real that everyone is deceived by them.

Once you are awake and out of the vicious circle, God is there, nothing else exists. Then there is no need

to believe. Then you know. But before that knowing happens, faith will be needed. And all those philosophers who have been trying for centuries to prove that God is, they are not religious, they are not serving God; they are doing a great disservice. Because when you give proof, you make God also a part of the mind. And when somebody believes because God is a proved fact, he cannot get out of the reason.

So all religious people, all the masters, have devised ways to bring you out of the reason. Zen has its own particular technique, and that technique is known as a *koan*. A koan is an absurd puzzle. You cannot solve it. Howsoever you try, your effort is irrelevant. "Harder and harder," the master will go on saying, "you are not trying hard enough." And he is deceiving you, because whatsoever you do will never be hard enough to solve the problem -- because the problem is unsolvable! It doesn't depend whether you work hard at it or not. But if you do it with your totality, suddenly you will become aware of the absurdity -- never before. Suddenly you will start laughing. The whole thing was nonsense. And if you can laugh the mad laugh that comes when reason is not functioning....

Have you seen a madman laughing? His laughter is totally different from your laughter. Your laughter is reasoned out, there is a reason for it. Somebody has told a joke, somebody has fallen on the street, slipped on a banana peel, and you laugh. There is a reason, something ridiculous has happened. Why do you laugh when a man falls in the street, slipping on a banana peel? Why? What is humorous in it? There is something: the ego is the most ridiculous thing in man, and when a man falls on a banana peel, then even the banana peel is stronger than you. The whole absurdity of the ego is proved, that man is nothing -- even a banana peel can throw you off balance.

The whole civilization of man is ego-centered. Whole cultures, nations, all dreams of greatness have come to man because he is the only animal who stands erect on two feet -- that's why man goes on thinking that he is not an animal, he is different, he is unique, he doesn't belong to the animal world. But when you slip on a banana peel suddenly the erect posture is gone. Suddenly you fall into the animal world, you are a helpless animal, nothing else. That's why it is ridiculous, seeing a man fall.

And think -- if a beggar falls on a banana peel, you will not laugh so much; but if a prime minister falls, you will laugh more. Why? -- because a beggar is a beggar; he was already a part of the animal world, nothing much. But this prime minister, the president, the king, the queen -- you could never believe that the queen of England could fall just like other human beings. Impossible! They have created a false impression around them that they are infallible. And just a banana peel cracks the whole thing. You are exposed, that you are just a helpless human being. And not only a helpless human being, just an animal -- on all fours, not on two legs.

It is ridiculous. You laugh, but there is a reason. Watch a madman laughing -- there is no reason in it. That's why you call him mad. You ask him, "Why are you laughing?" If he can answer the why, then he is not mad. If he cannot answer the why, you say he has gone out of his reason.

When a koan is understood for the first time... not solved, because a koan cannot be solved, a koan is unsolvable, it cannot be solved. There is no way to solve it, it is an impossibility, it is an impasse for the mind -- you cannot move any more. Suddenly you are stuck, and the master goes on saying, "Work hard! You are not working hard enough." And the more you work hard, the more you are stuck, moving nowhere: you cannot go back, you cannot go ahead -- stuck. And the master goes on hammering you, "Fast, fast, harder. Work hard!" A moment comes when you are not holding any part of your being, your whole being is involved, and still you are stuck.

Suddenly, when the whole energy is involved, you become aware. And this happens only when you are totally involved, when you have put in everything that you can. Only at that peak, at that climax of energy, do you become aware that this problem is absurd -- it cannot be solved. A laughter spreads all over your being, it is a mad laughter. And with that laughter everything changes, is transformed. This is the first thing.

The second thing -- then we can enter into the story -- the second thing: you are all great imitators. It is easier to imitate than to be authentic, because imitation is just on the surface. Authenticity needs your center, needs you in your totality. That is too much. You get involved just on the surface, deep down you remain out.

Imitation is very easy, and the whole culture and society depends on imitation. Everybody is telling you how to behave, and whatsoever they are teaching you is nothing but imitation. Religious people -- the so-called religious people, the priests, the theologians -- they are also teaching you, "Be like Jesus, be like Buddha, be like Krishna." Nobody ever tells you, "Just be yourself" -- nobody. Everybody is against you, it seems. Nobody allows you to be yourself, nobody gives you any freedom. You can be in this world, but you must imitate somebody.

The whole thing is ridiculous, because these same things were said to Buddha. They were saying to Buddha: "Be like Rama, be like Krishna." He didn't follow them, that's how he became a buddha. He became enlightened because he never became a victim of imitation. Nobody can imitate. If you imitate, you will remain false.

I have heard: a lion and a rabbit entered a restaurant. Suddenly everybody became alert, they couldn't believe their eyes. Then the rabbit said to the waiter, "Bring a lettuce for me -- and no dressing."

The waiter was scared, but still he asked, "And what about your friend? What should I bring for him?"
The rabbit said, "Nothing."
The waiter asked, "Is he not feeling hungry?"

The rabbit stared at the waiter and said, "If he was a real lion, do you think I would be sitting here? He is an actor."

The whole world has become unreal and acting, nobody is real. It is very difficult to find a real man. If you can find a real man, don't leave him, just be near him; his reality will become infectious. Just being near him will be enough transformation for you. No need to do anything. This is what we have been calling *satsang*: being near a true man, a real man, an authentic man. Nothing else is needed. Just being near him and watching and feeling the way he is -- that's enough.

But the society has made you imitators, actors. You are not real, you are false. You have never been allowed to be yourself, and that is the only thing you can be, you can be nothing else. You can try, imitate, but it will remain just on the surface: deep down you will remain yourself... and that's how it should be. The falseness that you put upon yourself cannot become your being. How can it be? It can be at the most a dress, a posture, a superficial gesture.

The whole world helps you to be imitators. So when you come to a monastery, near a master, again you try the old methods you have been doing in the world. You start imitating there also. There they will not be of any help, they will be the barriers. In the world it is okay, because the whole world is of imitators. If you are real there you will be in trouble; if you are false, you will be accepted. This so-called world only wants you to be a shadow, not a real man, because a real man is dangerous.

Only shadows can be subdued, shadows can be obedient, shadows can follow; whatsoever they are told to do, they will do. A real man will not always say yes; sometimes he will say no, and when he says no, he means no! You cannot subdue him, you cannot suppress him.

So from the very beginning we train children to be false. And this is what we call 'character'. If they become really false, unreal, we appreciate them, we reward them with medals, we say they are real. This falsity is called real, ideal. And if a child rebels, tries to be himself, he is a 'problem child'. He has to be psychoanalyzed, or he has to be sent to some institution where they can put him right -- something is wrong with him. And there is nothing wrong, he is simply asserting himself. He is saying, "Let me be myself."

A small child, Tommy, was attending his first wedding ceremony. Somebody asked -- a guest -- "Tommy, to whom would you like to be married and when?"
Tommy said, "Never. I don't want to get married."
The man was surprised and said, "Why?"

He said, "I have lived too much with married people, and they are so false." And his father and mother were present there. "I don't want to get married because I want to be myself."

The wife will not allow the husband to be himself. The husband will not allow the wife to be herself. Nobody allows anybody to be himself or herself, because this is thought to be dangerous.

Suppress! And this *has* suppressed society: if it is sad, it is bound to be so, it is natural. False people cannot be happy. They can be, at the most, sad; at the most, at their peak, they can be sad, depressed. Freud has said that for humanity there is no possibility, no hope for bliss. And he is right; the way humanity has been moving, if it goes on moving that way, only sadness, depression, a hopeless state is possible. Just carrying oneself somehow, like a burden -- no dance, no energy bubbling, no vitality, singing, nothing, no flowers -- just dragging along.

False people can only be of that sort. But when these false people get too bored, fed up with the so-called society, they go to a master in search of truth. There also they try their old techniques, but then they will miss there. It is okay to be false with false people, because it will be difficult to be real with them.

But when you are in search of truth, when you come to a master and the urge has happened to you to know what reality is, you are not allowed to imitate. If you imitate you have carried your old pattern, your mode of existence, and that mode of existence will become the barrier.

In religion no imitation is allowed. But see religious people; you will see churches, temples, mosques, and you will find there the greatest imitators. That means there is no religion left -- churches, temples, mosques are dead tombs now. With Jesus one had to be real, but with the pope of the Vatican you have to be imitators. Now the Christianity of the Vatican is part of the society.

Jesus was never a part of the society. He remained a stranger. All real religious people have remained strangers, they are outsiders. When they die, then a church is raised on their dead bodies; that church is part of the society, it is managed by the society, controlled by the society.

Society has many cunning devices. If you escape from the market you will be caught in the church, because the church is just the extension of the market. The market feeds the church, the market controls the church, the market is really the owner of the church. And a priest does not represent the divine, he represents the market.

The priest represents the economics of the society. And Marx is right when he says that religion has been playing into the hands of the capitalists, or the feudalists, or those who exploit and are powerful. Religion has been played just like an instrument of exploitation. And Marx is right as far as the religion of the Vatican is concerned, or the religion of Puri Shankaracharya is concerned, or the religion of Mecca and Medina is concerned. But it is not true about Mohammed, it is not true about the original Shankaracharya, it is not true about Jesus. He is wrong -- because they existed not as part of the society, they existed in the wilderness, they existed as strangers, they existed against the society and imitation. They existed as divine messengers. That is the meaning of *avatar*, that is the meaning of the son of God, that is the meaning of a prophet, a *paigamber* -- they existed as messengers of the beyond.

Remember these two things, then we will enter this story.

MAMIYA LATER BECAME A WELL-KNOWN TEACHER...

And remember, only one who has been a real disciple can become a teacher. One who has never been a disciple, one who has never known what discipleship is, one who has never been a learner, can never be a teacher. Before you can teach you must learn. But everybody wants to be a teacher without being a learner, your ego wants to be the master and not the disciple -- then you will become a false master. And then not only are you in danger, you will lead many others into danger. A blind man leading other blind men -- they are bound to fall in a pit.

Remember this, because ego wants to teach. It is so beautiful for the ego to give advice, to teach. Sometimes, catch hold of this ego in you, because you are also doing that. You cannot lose an opportunity to teach. You have been losing thousands of opportunities to learn, but you cannot lose an opportunity.... Somebody is talking, you will poke your nose in. Somebody asks a question -- you don't know what the question means, you don't know what the answer is, but you will give the answer, because ego feels very good when you appear to be knowledgeable. You know, and the other is ignorant; that's why there is so much attraction in becoming a teacher. Teach -- then you are the knower, and the other becomes the ignorant.

This is the old trick: you have the riches and the other is poor; you have a position and the other is nobody; you are the knower and the other is ignorant. Whenever you can feel that the other has been thrown deep down, you are at the peak. This is exploitation: that's why there are so many teachers in the world but very few real masters. But this will always be so, this has been always so.

When Mahavira was born... he was a real master, and the Jainas in India were waiting for a *tirthankara* for many, many years. The twenty-fourth was to come, the twenty-fourth was awaited. Jainas have a mathematics that in every *kalpa* -- one creation -- twenty-four great masters are born. So twenty-three had already been born and the twenty-fourth was awaited. There was much waiting for the twenty-fourth, but how to know who is the twenty-fourth? When Mahavira came, he *was* the twenty-fourth, but eight others also claimed that they are the real -- and those eight others led many astray.

They were great teachers, but not masters. They could talk, they could preach, they could argue; they were argumentative, debaters, and they influenced many people -- because you are influenced by argument. You are not influenced by *being*, because to see the being you have to raise your consciousness higher and

higher. Only then you can see the peaks. If you exist in the valley, how can you see the peak? You have to raise yourself higher.

To see Mahavira was difficult; but there was Goshalak, there was Prabuddha Katyayan, there was Poorn Kashyap and there were others. They were ordinary, but extraordinary minds. Ordinary in the sense that they had no evolved consciousness, they were not enlightened. But they were great scholars, greater than Mahavira, they were great arguers -- they could silence anybody -- logicchoppers, hair-splitters. And when *they* claimed many heard them, and Mahavira remained absolutely silent for twelve years.

Who will go to him? He was chased out of every village. Wherever he went people would chase him out, because he was silent -- one thing -- and you are always suspicious of a silent man, he may be from the CID, the FBI. So every village was suspicious of Mahavira because this man wouldn't speak, he would not even look at anybody. And he was naked! That created more problems, because people would ask, "Why are you naked?" And he would remain silent. So either he was a criminal hiding, or some madman who is naked, because only the mad are naked. Why should he be naked? Must be someone immoral, because moving naked in society is the most immoral thing.

And then not answering! "Either he is stupid, cannot answer, or he is suspicious -- maybe he is an agent of some foreign country," or something or other. They would chase him out of the town; he was chased for twelve years. And we say people were waiting for him.

But just to wait is not enough. You need eyes to see. Jews waited for Jesus for thousands of years. They are still waiting, and Jesus has already happened. What to do with the human mind? The Jews are still waiting for the messiah to come, and he has already come. Twenty centuries have passed. He came to them, he knocked at their door, they refused to believe him -- because he was not talking the way they expected. And how can the divine messenger talk the way you expect? He is not part of you, he comes from the beyond, he cannot speak your language. Whatsoever he says will be destructive of you, he will destroy you. As you are, you have to be destroyed, only then the new is born. But the Jews refused to believe and they are still waiting.

And know well: if he gathers courage again.... I think Jesus is not going to gather courage again, because the way you behaved with him -- it is enough! If he gathers courage again, if he forgets what happened twenty centuries ago, how you crucified him, how you insulted him, how you misbehaved; if he forgets it and comes again and knocks at the doors of the Jews -- who have been again waiting -- they will refuse him again.

They can accept ordinary people with extraordinary minds, but they cannot accept people with extraordinary states of being. Because to see that being you have to transform yourself. As you are you cannot see, as you are you cannot understand Jesus.

Remember well, that the ego would like to become a messiah, the ego would like to become a tirthankara, the ego would like to claim something which is not there. Ego is a great claimer; it possesses nothing, but it claims -- goes on claiming. There are many teachers -- be alert, otherwise you can become a victim.

Remember well: don't give any advice to anybody unless you have learned, unless you have passed through the process of discipleship. And discipleship is difficult, because you have to surrender. You have to drop your ego, you have to become a no-self. And this is the paradox: unless you become a no-self, you will never become a self. The false has to be dropped, only then the real arises. The false coin has to be thrown, only then the search begins for the real and the authentic.

MAMIYA LATER BECAME A WELL-KNOWN TEACHER, BUT WHILE HE WAS STUDYING UNDER A MASTER HE WAS ASKED TO EXPLAIN THE SOUND OF ONE HAND CLAPPING.

He became a great teacher later on, but he had to pass through discipleship under a master. And he was given a problem to explain.

One of the most famous of Zen koans is, "Find out what is the sound of one hand clapping." Immediately the mind will say, "Useless! The search is useless, futile, because how can one hand clap? Clapping always needs the other. How is sound possible with one hand clapping? -- because sound is created by two things clashing. All sounds are created by two things clashing, so how with one hand?" So if you are a good logician you will immediately move away from this master because he is talking nonsense. It is not possible, and whatsoever you do you will never succeed -- this is simple logic, simple reasoning. But

you miss the point. That is the point!

Many times in your past lives you have gone away from a master because he demanded something impossible. But a master will always demand the impossible; only then you can change. With the possible you will remain the same. Whatsoever your mind thinks is possible, is within it. Whatsoever your mind says is impossible, is beyond it. Try for the impossible. Religion is the effort to reach the impossible. Religion is the effort to make happen that which cannot happen.

... HE WAS ASKED TO EXPLAIN THE SOUND OF ONE HAND CLAPPING.

If he was an argumentative man, he would have left immediately. But Mamiya remained with the master, knowing well that this is impossible. "But when the master says it, there must be something in it. It may be impossible, it may look absurd to me, but when the master is demanding it, there must be something which I cannot see now." This is faith. This is trust.

If you say, "I cannot see. Unless you explain it to me first, I am not going to make any effort...." The master cannot explain it to you, because there is nothing to explain, the explanation is not there. Only your change of consciousness will give you the eyes with which you will be able to know and laugh with the master; then too there will be no explanation.

The master demands the impossible because he demands trust. If he demands the possible -- no need for trust. You can reason it out, you can figure it out; then you trust your mind when you have figured it out. But when you cannot figure it out, when your mind feels unable to do anything about it, simply refuses to do anything and still you remain, this is trust. Mamiya remained -- he trusted the master.

ALTHOUGH MAMIYA WORKED HARD AT IT... and he started working.

There are only two possibilities: either you refuse the master or you refuse your mind. The fight is not between you and the master, the fight is between your mind and the master. When the mind is defeated, there is no barrier between you and the master -- you become one. The disciple becomes the master, the master becomes the disciple, all the barriers are broken. The barrier is the mind, and the mind will say this and that and will try..."This master is mad: he is asking something impossible -- nobody can do it. Don't waste time. Find someone who is reasonable."

But Mamiya tried, he worked hard at it. He refused the mind -- refusal of the mind is trust. And mind is reasonable, so trust is unreasonable.

HIS MASTER SAID TO HIM ONE DAY, "YOU ARE NOT WORKING HARD ENOUGH."

And he *was* working hard. But masters are impossible, you can never satisfy them. They will go on hammering you, hard and hard and hard -- because you don't know how much you can do. You don't know anything about you.

When you say, "I am working hard," the master knows that only a part of you is functioning. Psychologists say that even a very talented man, even a genius, never uses more than fifteen percent of his energy; even an Einstein never uses more than fifteen percent of his energy. What about ordinary men? They use nearabout three percent, five percent at the most. Ninety-five percent of your life energy is simply wasted. So when you say, "I am working hard," you don't know what you are saying. Your one fragment which you have been using may be working hard, but this is only one-tenth, the nine other parts are asleep. The master would like you to be total in it, because when you are total... only then the transformation.

"YOU ARE NOT WORKING HARD ENOUGH. YOU ARE TOO ATTACHED TO FOOD, WEALTH, THINGS -- AND THAT SOUND. IT WOULD BE BETTER IF YOU DIED."

What did this master mean? These are the ordinary attachments of the world. Food is an attachment, and it becomes a greater attachment when somebody renounces sex.

In a monastery, in a Buddhist monastery, you renounce sex, you live the life of a celibate. When you

renounce sex, your whole energy becomes more and more attached to food. This is a problem to be understood, because sex and food are the two deepest things in you.

If you are too much in sex, you will not bother much about food. But if you are not after sex, then the whole energy begins flowing towards food. Hence, all your *sadhus* -- those who have renounced sex -- will always be after food. Look at Hindu sadhus, Hindu *sannyasins* with big bellies. What has happened? Why these big-bellied Hindu sannyasins? They go on eating and eating and eating -- but this is a natural phenomenon; it has to be understood why this happens. They have renounced sex, so the energy that was moving towards sex, where can it move now?

And food and sex are basic. Food is more basic than sex, because you can live without sex but you cannot live without food. Living without sex is not a problem at all. And really, those who have lived with sex will find that it is easier to live without sex, because the other gets involved, and then the other also creates problems. You are enough problem to yourself, and the other creates more. And when two persons live in a sexual life, it is not that the problems are doubled -- no, they are multiplied. It is not a simple addition, it is a multiplication.

So those who have lived with sex know well that sex creates more problems than it solves. But by the time you know, you are so much in it you cannot get out. This is the problem: experience comes through experience -- but then it is of no use, because you are already in it. And if you say this to somebody who is still out of it, he is not going to listen because he will say that it is very difficult to be alone, somebody else is needed to share. He does not know what is going to happen when he starts sharing. Because then you will start sharing the problems -- there is nothing else to share.

Food is more basic than sex. Food is needed from the first moment a child is born -- not sex. The child can live for fourteen years without any sex. But on the first day, the first moment, the first scream comes for food, because food is the base of your biological existence. Sex is not the base of your biological existence, sex is the base of the biological existence of the society -- not you. Without sex the society will disappear; you can live, but without sex you cannot reproduce, children will not be born, the society will disappear.

If all become *brahmacharis*, celibates, which is impossible, then there will be world peace, real peace, because there will be nobody left. It will be global suicide. But you can exist without sex, that is not much of a problem.

So whenever your energy which is moving towards sex is stopped, the same energy starts moving towards food. These are the basic things. Hindu sannyasins or others, they go on eating too much. So in every scripture -- Jaina, Buddhist, Hindu -- they have made rules for sannyasins not to eat too much. Why? -- because they have stopped sex, now they know that they will eat too much. So many rules have to be made to protect the sannyasin, otherwise he will become a food addict, he will be mad -- eating and eating and eating.

Eating can give you sexual pleasure, because the sex center and the mouth are both joined together. That's why a kiss is such a sexual thing. Otherwise, why...? And if you are passionately kissing somebody, immediately you will feel sex energy arising. Why? ... Because mouth and sex are so far apart! They are not, they are joined; they are the two poles of one energy.

So whenever you starve the sex pole the whole energy moves to the mouth, so you will have to eat more, chew gum, *pan* or something. Or, if nothing else, you will have to talk continuously, because by talking the mouth moves. That's why people go on talking continuously the whole day. Even the day is not enough; if you sit by their side during the night you will see they are talking.

Mulla Nasruddin went to a doctor and said, "Do something! It is getting on my nerves. My wife talks too much in the night."
So the doctor said, "Where is your wife? Bring her, I will do something."

Mulla Nasruddin said, "You don't understand me. Nothing is to be done to her. Do something to me so I can remain awake, it is so interesting. I fall asleep... and she is talking, and it is so interesting. She says such beautiful things and reveals such beautiful things; she never talks that way when she is awake. When she is awake she is talking rubbish. So give me something so I can remain alert and listen."

If you watch people, the whole night they are talking -- continuously. Their mouth is moving, they are making sounds and doing all sorts of things. If one pole of energy is stopped, then the other starts because the energy has to be released somehow. You cannot contain it. It is just like if you eat and stop defecation -- what will happen? You will have to vomit, there is no other way, because if you eat then the things have to

be thrown out. If you eat, sex energy is created, then it has to be thrown out. If you don't use sex as an outlet, then some other outlet has to be found.

This Mamiya must have become too much addicted to food. The master says: "YOU ARE TOO ATTACHED TO FOOD, WEALTH, THINGS -- AND THAT SOUND."

When a man is patterned, when a man is conditioned for attachment, he may leave the world, but that doesn't make any difference. He may leave all things but the attachment remains, it starts working in new directions. You may leave the palace: then you have nothing but three robes, but you become attached to the three robes. The whole attachment, the whole energy that was attached to the palace, is now attached to three robes. It doesn't make any difference. You can go on dropping things, but the attachment remains the same.

This Mamiya had come to the monastery, he had left his life, he was a Buddhist monk; now there were no things. A Buddhist monk is not allowed many things: one bowl for food, water, three robes, one mat to sleep on -- that's all, nothing much to bother about. He can put it on his back and move, because a Buddhist monk has to be a wanderer and he has to carry all his things himself. Nobody else can carry things for him: Buddha made it a rule so that you don't go on gathering things. If somebody else is allowed to carry them then you may go on gathering things.

Very few things -- but the attachment! The master said: "YOU ARE STILL ATTACHED TO FOOD, WEALTH..." He has no wealth now, but attachments can remain without wealth. Because it is not a question of objective things, it is a question of subjective feelings. ... AND THAT SOUND -- and that too becomes a problem. If you are too attached to meditation, meditation becomes your world. If you are too attached to your prayer, prayer becomes the barrier.

There is a beautiful anecdote in Hassid literature. Hassids are some of the most beautiful people in the world -- Jewish rebels. They have a tradition, a valuable tradition, and the tradition is that whatsoever your mind demands, don't give that thing to the mind -- wait. If you want to give, only give when the urge has left. If the mind says, "I am hungry," don't give food -- wait. When the urge has left, give food; but don't give it when the mind demands, don't follow the mind, you remain the master.

Once it happened: one of the disciples of Baal Shem was ill, just dying. And when one is dying one has to do the prayer, the last prayer before one leaves the body; the last thanksgiving and prayer. He was just on the death bed, changing sides, much troubled. So Baal Shem asked -- he had come to see him and give the last farewell -- he said, "Is there some problem?"

He said, "Yes, because the mind says, 'Do the prayer,' and I cannot do it unless the urge leaves. When the urge leaves I will do the prayer, but I don't know whether I will be alive or dead. So I am changing my position again and again, so that I can remain alive and the urge goes."

Baal Shem said to his other disciples who were gathered there, "Look! This man knows what prayer is."

If the attachment is there and you are praying, the prayer has become of this world, because attachment changes everything to the material. Even prayer is a sin when you do it as an attachment. When you pray, not as an attachment, not as a mind-urge, only then the prayer succeeds.

So the master says, "And that sound also has become an attachment. You are continuously thinking how to solve it. Don't be attached. Solve it, all right, but don't be attached. Don't become mad. Work hard, but don't become mad -- IT WOULD BE BETTER IF YOU DIED."

But Mamiya misunderstood, as ordinarily all disciples misunderstand. The master said: "IT WOULD BE BETTER IF YOU DIED." To whom was the master saying, "BETTER IF YOU DIED"? It was the mind, not Mamiya, because Mamiya cannot die, Mamiya is deathless. It is the mind, the ego, which is also trying to solve this problem which cannot be solved by the mind.

The problem will be solved only when the mind is dead, when the mind has done everything that it can do and then falls helpless and says, "No more is possible, I retire." When the mind retires and you are left alone for the first time without mind -- consciousness is there, witnessing is there, but thinking is not there -- the problem is solved, you have heard the sound of one hand clapping.

There is a sound, Hindus have called it *omkar*, aum -- this is the sound. If you are completely silent you will hear it. And it is not created by any clash of two things. It is not created by two hands clapping, it is not through conflict. It is the universal music, it is the very sound of existence. It is not created, it is there.

Hindus say the contrary: because of this sound the universe is created. This universe is just a transformation of that sound, that beginningless, endless... the base of all. And the same is the experience of Buddhists, Jainas, Sufis, Hassids, all those who have known, the experience is the same; that there is a sound, a melody -- continuous. If you become silent and the mind is not there, you will hear it for the first

time. It is everywhere. It is the very core of existence. And this whole existence is just a transformation of that sound.

These mystics have said that even matter is nothing but condensed omkar, a rock is nothing but condensed aum. Just as the scientists of today say that matter is nothing but condensed electricity, just electric vibrations, mystics have said that matter is nothing but condensed sound, just vibrations of sound.

There is a possibility now to make a bridge between science and these mystics. If you ask scientists, they say sound is nothing but vibrations of electricity. If you ask mystics, they say electricity is nothing but vibrations of sound. That's why Hindus have stories that through music you can create fire; a particular soundwave and fire can be created -- and now it is a scientific truth also.

Continuously creating a particular sound can produce so much heat -- and there, you can try it yourself. The night is cold, you stand outside and simply do omkar. Vibrate aum within you as much as you can, so from your very toes to the head the aum sound vibrates. Suddenly you will feel the coldness has disappeared, the body is hot. And if you continue it, soon, in a very, very cold, freezing night, you will start perspiring. That's how Mahavira lived naked. That's how in Tibet, where coldness is below zero, Buddhist monks have lived naked. They sit the whole night under the sky, snow falling, and they are perspiring. They go on creating a particular sound.

But that sound also is not omkar that you create, because that is created; that, again, is the clapping of two hands. There is a sound uncreated, or, the very creation comes out of that sound. That's why aum has become the universal symbol of the ultimate reality. Aum is not a word, it is a sound symbol. Everything is condensed in it, or everything is manifested through it.

Mamiya's master said, "It would be better if you died, rather than being attached to food, wealth, things... AND THAT SOUND. IT WOULD BE BETTER IF YOU DIED." Mamiya misunderstood it. He thought this is going to be a technique. He thought, "So, I can manipulate death, so I will die." But how can you manipulate death? If the mind is the manipulator, you are alive. You can imitate, but you will be alive.

Even suicide is not suicide; because you have manipulated it you will be somewhere. But you cannot commit suicide, suicide is impossible. You go and you hang yourself -- you are doing it, the mind is there. This mind will lead you to a new life, to a new womb. You cannot commit suicide -- there is only one suicide known and that is *samadhi*, but then the mind is not the manipulator. That's why Buddha dies and simply dies, and is never born again. That's why we say when a man has achieved samadhi, the final enlightenment, he is born no more. Because the mind is gone, who can lead into a new desire, who can lead into a new motivation, who can lead into the new body? The mind has left.

There is only one death and that is the death of the mind. But mind cannot do it, because if you do it through the mind, the mind remains the doer and survives.

THE NEXT TIME MAMIYA CAME BEFORE THE MASTER, HE WAS AGAIN ASKED WHAT HE HAD TO SHOW...

Because these questions are not something you can answer; you have to show the answer through your eyes, through your very being, your face. The answer must be shown through you; you must become the answer. You cannot give the answer, because if you give, the mind will give -- you can *be* the answer.

So... HE WAS AGAIN ASKED WHAT HE HAD TO SHOW REGARDING THE SOUND OF ONE HAND CLAPPING.
MAMIYA AT ONCE FELL OVER AS IF HE WAS DEAD.

He imitated. He thought: "Master has said, 'Die!' -- better die." So he thought, this is very good, so he fell down. But the mind is working; it is mind who has concluded to do this.

"YOU ARE DEAD ALL RIGHT," SAID THE MASTER, "BUT HOW ABOUT THAT SOUND?"
LOOKING UP, MAMIYA REPLIED, "0H, I HAVEN'T SOLVED THAT ONE YET."

This is beautiful, because the master is saying, "If you are dead, then the problem is solved. What about that sound? You must have heard it." Because when the mind is not, it is bound to be heard. Then there is no

possibility that you have not heard it if the mind is not there. When the mind is not there, it is always there. It is because of the mind, the turmoil of the mind, that you cannot hear it. It is always there, the rhythm is always there. If the mind retires even for a single moment it is there, you can know it -- you can never miss it.

So the master says, "YOU ARE DEAD ALL RIGHT, BUT HOW ABOUT THAT SOUND?"
LOOKING UP, MAMIYA REPLIED, "AH-AH-AH... I HAVEN'T SOLVED THAT ONE YET."
"WHAT?" ROARED THE MASTER, "DEAD MEN DON'T SPEAK. GET OUT."

Only mind speaks. If Mamiya had remained silent... But how can he remain silent?... because he was only imitating, he was not really silent. You cannot deceive a master even if you die. Imitation cannot deceive.

The master said, "Dead men can't speak."

When the mind disappears and the master asks, "What about that sound?" no answer comes. The whole being is the answer. The disciple remains silent, he is showing himself. Now there is no need, and the master will see... no answer is required really. If you answer, all answers are wrong.

It has happened many times with the same koan -- the sound of one hand clapping. It happened with Rinzai; he was given the same koan to work with. And then he worked and worked and worked harder and harder, and the master continued pushing him, ahead and ahead. And one day it happened -- the mind disappeared, the sound was heard.

Rinzai came and the master asked, "What about that sound?" Rinzai hit the master. And the master said, "All right, so you have heard!" -- because the question is foolish! And the master said, "I was waiting for when you will relieve me of hitting you. Now you can hit me. Now there is no trouble, now I need not hit you -- finished! Now you go and teach others the sound of one hand clapping."

No answer is required; you have to show through your whole being. But this can happen only when the mind has disappeared -- no water, no moon.

Enough for today.

No Water, No Moon

Chapter #5
Chapter title: Gutei's Finger

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THE ZEN MASTER GUTEI MADE A PRACTICE OF RAISING HIS FINGER WHENEVER HE EXPLAINED A QUESTION ABOUT ZEN.
A VERY YOUNG DISCIPLE BEGAN TO IMITATE HIM, AND WHENEVER ANYONE ASKED THE DISCIPLE WHAT HIS MASTER HAD BEEN PREACHING ABOUT, THE BOY WOULD RAISE HIS FINGER.
GUTEI GOT TO HEAR ABOUT THIS, AND WHEN HE CAME UPON THE BOY AS HE WAS DOING IT ONE DAY, HE SEIZED THE BOY, WHIPPED OUT A KNIFE, CUT OFF HIS FINGER, AND THREW IT AWAY.

AS THE BOY RAN OFF HOWLING GUTEI SHOUTED, "STOP!"
THE BOY STOPPED, TURNED ROUND, AND LOOKED AT HIS MASTER THROUGH HIS TEARS. GUTEI WAS HOLDING UP HIS OWN FINGER.
THE BOY WENT TO HOLD UP HIS FINGER, AND WHEN HE REALIZED IT WASN'T THERE HE BOWED.
IN THAT INSTANT HE BECAME ENLIGHTENED.

This is a very strange story, and there is every possibility that you will misunderstand it, because the most difficult thing to understand in life is the behavior of an enlightened person.

You have your own values, and you always look through those values. An enlightened person is in a totally different dimension, where he lives without values, where he lives without any criteria, where he lives without any morality, where he simply lives without the ego, because all values belong to the ego. An enlightened person simply lives. He is not manipulating his life, he is a white cloud floating. He has nowhere to go, nothing to achieve. Nothing is good for him and nothing is bad. He does not know any God, he does not know any Devil. He knows only life, and life in its totality is beautiful.

God is also ugly because it is a part, not the whole. The Devil is also ugly because that too is again a part and not the whole. God is not alive, the Devil is also dead, because life exists as a rhythm between the two -- the good and the bad, God and the Devil. Life exists between these two poles. Life cannot exist with one polarity. These are the two banks between which the river of life flows.

An enlightened person has come to know this. He is neither against anything nor for anything. He responds moment to moment, without any judgment on his part. That's why it is very difficult. An enlightened person always appears more or less like a madman. So the first thing to be understood is: don't evaluate an enlightened person through your values -- very difficult, because what else can you do?

I have heard that once a very great painter asked a doctor friend to come and look at one of the paintings he had just finished. The painter was thinking that this was the greatest creation he had ever attempted, this was the peak of his whole art. So, naturally, he wanted his doctor friend to come and look at it.

The doctor observed very minutely, looked from this side and that. Ten minutes passed. The artist became a little apprehensive, then he asked the doctor, "What is the matter? What do you think about this painting?"
The doctor said, "It appears to me double pneumonia!"

This is happening to everybody, because a doctor has his own attitudes, ways of looking at things. He looked at the painting -- he cannot look at anything except in his own fixed ways; without them he cannot look -- he diagnosed. The painting doesn't need any diagnosis; he missed. The beautiful thing turned into pneumonia.

This is how mind functions. When you look at a thing, you bring in your mind to color it. Don't do that with an enlightened person, because that is not going to make any difference to the enlightened person, but you will miss the opportunity to see the beauty of it.

Second thing: an enlightened person behaves from a center, never from the periphery. You always behave from the periphery, you live on the periphery, the circumference. To you, the circumference is the most important thing. You have killed your soul and saved your body. The enlightened person can sacrifice his body, but cannot allow his soul to be lost. He is ready to die -- any moment he is ready to die, that's not a problem -- but he is not ready to lose his center, the very core of his being.

To an enlightened person the body is just a means. So if it is needed, then even an enlightened person will tell you to, "Leave the body, but don't leave your inner being." This is how all *tapascharya*, all austerity, is born. The circumference is to be sacrificed for the center. Even if the head needs to be cut -- if that is going to help you, if with your head your ego can fall -- an enlightened person will tell you to drop the head, to cut it off: "Don't carry this head if it helps the ego, because for nothing you are losing all."

This has to be remembered: when you live from the center, the outlook is totally different. Then nobody dies, nobody can die -- death is impossible. If you live from the periphery then everybody dies, death is the final end of everybody; eternal life exists nowhere.

Krishna talking to Arjuna in the Gita is really the center talking to the periphery. Arjuna lives on the periphery: he thinks of the body, he does not know anything about the soul. And Krishna talks from the center, and he says, "Don't bother about these bodies. They have died many times and they will die many times. Death is nothing but a transformation, as if someone leaves his clothes, leaves his old house, and enters into a new house. This body is nothing, Arjuna, so don't be bothered about it. Look within." But how

can Arjuna look within others if he has not looked within himself?

Remember this: this Zen Master Gutei, he is the Krishna. He lives from the center and behaves accordingly. And this incident happens to a disciple who is on the periphery. But Gutei would not have cut *your* finger, remember. The disciple was worthy of it, he had earned it -- only then will a master go to such an extent. To go to such an extent the disciple must have learned, must have earned it, otherwise Gutei would not go that far. Even Arjuna was not so worthy as this disciple of Gutei, because Krishna *talked* to him -- Gutei *did* something.

Remember the difference. A master only comes to do certain things to you when you have earned it; otherwise he will talk to you. Doing can be only when you are ready, when the moment is so near that it cannot be missed; nothing can be said, only something can be done. Because if you speak, time is needed; if you speak, then the other has to understand it. Something has to be done immediately, instantly. A master will do something only when he sees that you are just on the brink: now talking won't help, now he has to push you. Now you are just at the door; a single moment gone and you may miss the door, and for many lives you may not be able to come to the door again.

Life is very complex. Rarely are you near the door. And if the master says, "Look, the door is here!" and starts explaining to you, by the time you have understood, the door is no more there. Life is constant movement. The master has to *do* something. Even if he thinks killing you will help, he will kill you. That's why surrender is needed.

Surrender is not easy, because surrender means saying to a master, "From now on, my life and my death are yours." Surrender means "I am ready. If you say, 'Die!' I will die. I will not ask why." If you ask why, there is no surrender, there is no trust. And in the ancient days, many people could become enlightened because they could surrender. Trust was in the very atmosphere, faith was all around, trust was flowering everywhere. You couldn't pass a day without coming across a man who was a man of trust. And the moment you saw a man of trust, you felt jealous -- he was such a beautiful person.

But nowadays it has become almost impossible to come across a man of trust. That beauty has disappeared. You come across doubters, skeptics, no-sayers; they are ugly but they are all around. And, by and by, you are also fed on doubt. From the very first day your mother gives you milk you are fed on doubt. The whole scientific device depends on doubt. You have to be skeptical, doubting; only then can science work.

Religion works in totally the opposite way. You have to be trusting, to be deeply a yes-sayer, then surrender is possible. This disciple of Gutei was a surrendered one, that's why this incident became enlightenment for him.

Now we will enter this strange story. Each word is significant.

THE ZEN MASTER GUTEI MADE A PRACTICE OF RAISING HIS FINGER WHENEVER HE EXPLAINED A QUESTION ABOUT ZEN.

Masters never do anything unnecessarily, not even raising a finger. The unnecessary has disappeared. Only the essential exists with a master. He will not do a single movement, a single gesture, if it is not essential. The nonessential exists with ignorance; then, whatsoever you do is trivial, nonessential -- if you leave it, nothing is lost.

Look at your life, whatsoever you are doing -- if you leave it, what is lost? Nothing is gained through it -- trivial things from the morning to the evening. And then you are tired of it, then you go to sleep, and in the morning you are again ready to do the same non-essentials. It is a vicious circle, one nonessential runs into another nonessential, they are linked with each other.

But you are so afraid to look at this triviality of life that you are always keeping your back towards it, because looking at the triviality of life makes you feel so depressed, "What am I doing?" And if you see that everything you are doing is absolutely useless, your ego is lost; because the ego can feel significant only when you are doing something significant. So you create significance in trivial things, and you feel you are doing great duties to the nation, to the family, to humanity -- as if without you the existence will simply drop. Nothing is important, whatsoever you are doing -- but you have to give significance to it, because through significance the ego is fed, strengthened.

In ignorance, everything is nonessential. Whatsoever you do, even your meditation, your prayer, your going to the temple -- all is trivial. Even when you pray, it cannot be deeper than when you read your

newspaper. Because it is not a question of prayer, it is a question of you. If you have depth, then whenever you move, whatsoever you do, the act will have depth. If you don't have depth, even if you go to the temple it makes no difference; you enter the temple the same way as you enter a hotel. You are the same, temple and hotel can't make much difference.

Give a child a very costly toy made of diamonds, and he will do the same with that costly toy as he was doing with ordinary toys, because he is a child. He will play with it for a few moments, then throw it in the corner and go away.

Your depth brings depth to your actions. Even when an enlightened master raises his finger, it is meaningful, it is very significant. Why did this Gutei used to raise his finger... WHENEVER HE EXPLAINED A QUESTION ABOUT ZEN? Not always -- whenever he explained a question about Zen he would raise a finger. Why? -- because he was explaining and he was also showing, because whatsoever you ask about religion, one raised finger is the answer.

All your problems arise because you are not one. All your problems arise because you are fragmented. All your problems arise because you are a disunity, a chaos -- not a harmony. And what is Zen, and what is yoga, and what is meditation? Nothing but coming to a unity. The very word yoga means unity, to be one, total, whole.

So Gutei was explaining about Zen: that explanation was secondary, the raised finger was the primary thing. He was saying something and he was also showing it. This is how an enlightened person lives: he says and he shows. His very being, his gestures, his movements, show what religion is.

If you cannot see, if you are blind or if you have lost that dimension of understanding, of looking, then you hear only the words. But if you know how to look, no words are needed. Words are useless, they can be dropped, they are secondary. But the raised finger cannot be dropped; that is primary, that is the only answer. All those who have known, anywhere in the world, they have all raised a finger. They are talking about the one and you are living in the many.

When you live in the many, problems are created, because living in the many, moving in many directions simultaneously, you become split into parts, then you are not together. Then one desire leads to the south, another desire leads to the north. Then one part of the mind loves, and another part of the mind hates. Then one part of the mind wants to accumulate wealth, and another says, "This is useless. Renounce!" Then one of the minds wants to meditate, become deep, become silent, and another mind says, "Why are you wasting your time?"

I have heard: Once it happened a man renounced the world while he was very young and went to the Himalayas. For almost twenty years he meditated there. Now he was forty. He was sitting and meditating, sitting and meditating, not doing anything at all. Even birds, wild animals, by and by lost their fear with him. He was there, and a very peace-loving man, simply sitting. Animals would come and sit, and when they would have to go hunting they would leave their children near him to be taken care of. His hair became very long, and birds would nest in his hair and put their eggs there, and he would have to take care of them.

After twenty years he got fed up with the whole thing. He said, "If I am to take care of others' children -- animals, birds -- why shouldn't I go and marry a woman and take care of my own children? This is absurd, and I am reaching nowhere. These twenty years are lost. Now there is no more time to lose because I am forty, and soon life will have ebbed!"

What was the problem? He was really meditating. What was the problem? Twenty years is a long time but the mind was continuously fragmented. One part was meditating, another was continuously saying, "Useless! Why are you wasting your time? Others are enjoying. Go back down to the plains. People are happy there -- dancing, drinking, eating, lovemaking. The world is in ecstasy and you are sitting here like a fool." Continuously hearing this other fragment for twenty years, the first fragment by and by became weak.

On the surface he was repeating mantras: Ram, Ram, Ram. But deep down this was the mantra: the other part of the mind continuously saying, "Useless! Sitting like a fool and everybody is enjoying life and now life is ebbing. Soon you will not be able to enjoy anything. You are becoming old." This was the real mantra. On the surface, "Ram, Ram, Ram" -- but deep down this was the real mantra.

When your mind is divided you cannot pray, you cannot meditate, because one part is always against it, and sooner or later it will win. Remember this: that the part that is engaged is losing energy every moment. And the part that is not engaged, but which is the critical part, is not losing any energy. Sooner or later it will be more powerful.

You love a woman, and another part hates. You may hide this -- everybody is hiding the other part -- but

unless you become enlightened, the other part is there. This loving part sooner or later will become weak because it is being used, the energy is being applied. The other hidden part, the hate part, will become stronger. So every marriage leads to divorce. Whether you do it or not, that's another thing -- but every marriage becomes divorce, unless you are married to an enlightened person: that is very difficult.

This man got fed up one day. He started coming down from the Himalayas. He thought, "From where to start?" -- he had completely forgotten the ways of the world, he had been so long out of it. "From where to start? If you want to start in the world you will need a guide, just like when you want to start in the other world you will need a guide. Who can be the right guide for this world?" Then he remembered that in the old days, kings would send their sons and princes to the prostitutes, just to learn how to enter this world.

There is no better guide than a prostitute for this world. She is the world incarnate. Even love has become business for her -- this is the last thing in the world -- even love has become a profession, a commodity; she sells love. Money has become more important than love. This is the last thing in the world, and this can become the door.

So he went directly to a prostitute. It was evening and the prostitute was getting ready to go to a king. She said, "You are welcome, but I have been invited by a king. He is a miser, I don't hope that we will get much, but still -- who knows? Sometimes even misers give. You come with us, come along." So the monk followed.

The whole night the prostitute danced, sang. And the king sat silently, he didn't give anything to her. Then the last part of the night was dissolving, soon there would be light, and the woman was so tired. She said in a song to her husband, who was playing the *tabla*, she said to him, "Now, all that can be done I have done." She sang it so no one would understand, it was in a code. She said, "All that can be done I have done; now there seems to be no hope. It is better we should leave."

Inside his mind the monk thought, "This was the situation I was in: all that can be done has been done. Nothing more can be done, and I should leave." So he listened very attentively.

The husband said, "All that we could do we have done, but still a little of the night is left. Who knows? We must see the whole business through, so a little more, be patient."

Hearing this, the monk thought, "Now what should I do? Maybe I was just on the brink when I left the Himalayas -- a little more patience."

He had only one blanket, he was naked underneath. He became so enthralled that he threw his blanket at the feet of the prostitute and started running out of the palace. The king said to him, "Stop! This is against the convention." This was the convention, that when a rich man is present, he should contribute first; otherwise this is insulting -- that a king is present and this man has contributed.

The monk said, "You can kill me if it is against the convention, but she has saved my life. And it was such an ecstatic moment for me, I had to give something. I have nothing else, just that blanket, and I cannot wait for you, I am going to the Himalayas. This woman and this man who is playing the tabla, they have revealed a secret to me: a little more patience." And it is said the man became enlightened then and there. He never went to the Himalayas. Just coming down the steps of the palace he became enlightened.

What happened? For the first time the two parts became one. That is the meaning of patience. Patience means, don't allow the other part to fight; patience means that you are ready to wait for infinity. If you are ready to wait for infinity, there is no possibility for the other part to say, "It has not happened yet." There is no sense in saying, "Why are you wasting your life?" If you are ready to wait for infinity then nothing is wasted. And if your waiting is eternal, infinite, then the other part cannot have its say.

Oneness is needed -- when the other is not in a constant fight. That's why Gutei would always use his one finger whenever he was explaining Zen. He was saying, "Be one! -- and all your problems will be solved."

There are many religions, many paths, many methods, but the essential point is the same: become one. Whatsoever you choose, become one. If you can be infinitely patient you will become one. If you can surrender totally you will become one. If you become completely silent you will become one. If there are no thoughts and you are in meditation you will become one. If you pray to God and the prayer becomes so intense that even the person who is doing it is no longer there, the person who is saying the prayer has become dissolved in the prayer, one has remained -- that will do.

Digging in the garden, if you can dig in such a way, so totally absorbed that nobody is left there who is the digger -- you have become the digging, the actor has become the action, the observer has become the observation, the meditator has become the meditation -- suddenly all the waves of *maya* disappear, all

illusions drop. You are raised to a different layer, a different plane of being. You have come to the one.

When *you* are one, you reach the one. When you are many, you are in the world. The world is many and God is one. But to know that one you will first have to become one, otherwise you cannot know it. Only when you become like it will you be able to know it.

THE ZEN MASTER GUTEI MADE A PRACTICE OF RAISING HIS FINGER WHENEVER HE EXPLAINED A QUESTION ABOUT ZEN.

Zen is from a Sanskrit term, it comes from *dhyan*. It is the Japanese form of dhyan. When Bodhidharma took the teachings of Buddha to China, dhyan, in Chinese, became *ch'an*. When ch'an was taken to Japan, it became zen. But the original term is dhyan. Whenever Gutei would talk about dhyan, meditation, he would raise his one finger. Oneness is dhyan, oneness is all that has to be achieved -- that is the end.

A VERY YOUNG DISCIPLE BEGAN TO IMITATE HIM...

Of course he must have been very young, because only children imitate. The more mature you are, the less you imitate; the more immature, the more imitation. If you are still imitating you are juvenile, you have not gained maturity, you have not yet become grown-up. What is 'grown-upness'? If you ask me I will say, the realization that you have to be yourself and not an imitator, this is what maturity is.

If you look within yourself you will not find this maturity. You have been imitating others. Somebody has got a new car -- suddenly you start imitating, you need a new car. Somebody has got a bigger house, you need a bigger house. The neighbors are constantly on your nerves. They are getting this and that, and you have to imitate. And when you imitate you are just like monkeys. Don't imitate. Be mature. Because imitation cannot lead you anywhere. Why? What is imitation, and what is being true and authentic?

Imitation means the ideal comes from without, it is not *your* desire. It is not something happening within you, it is not your nature flowering in it. Somebody else has given you the ideal and you go after it. If you don't achieve it, you will be in misery because you have not achieved the ideal. If you achieve it, you will be in misery because this was never *your* ideal. You never wanted it, because it never happened to your inner being.

That's why so much misery exists in the world: people imitating others. If they fail, they are in misery because they think they have not attained. If they succeed, they are in misery. Remember, nothing fails like success -- if it is an imitation, nothing fails like success. You may reach the goal after a long strenuous journey, effort, wastage of time and energy, and then suddenly you find, "I never wanted it -- it was somebody else. I borrowed the ideal." Don't borrow the ideal, this is childish.

A VERY YOUNG DISCIPLE BEGAN TO IMITATE HIM...

He must have been very young, juvenile, childish. He started imitating him.

... AND WHENEVER ANYONE ASKED THE DISCIPLE WHAT HIS MASTER HAD BEEN PREACHING ABOUT, THE BOY WOULD RAISE HIS FINGER...

The same way, the same gesture as the master used to do. People must have enjoyed it, they must have laughed. The boy was a perfect imitator; he would make the same face, he would raise the same finger, he would try to look the same way. He acted it well.

Howsoever efficient you become in acting, you will remain immature. Be true to yourself, even if you are not so efficient there. But be true to yourself, because your own truth can lead you to the ultimate truth. Nobody else's truth can be your truth.

You have a seed within you. Only if that seed sprouts and becomes a tree will you have a flowering; then you will have an ecstasy, a benediction. But if you are following others that seed will remain dead. And you may accumulate all the ideals in the world and become successful, but you will feel empty, because nothing else can fill you -- only your seed, when it becomes a tree, will fill you. You will feel fulfillment

only when your truth has come to flower, never before.

And people may appreciate your success in imitation -- they always appreciate it. This boy must have been appreciated in the monastery because he was acting just like the master. He must have become famous. Imitators become famous, but they don't know they are committing suicide. But you can commit suicide if people appreciate you.

I have heard about an actor who died. His funeral attracted many, many people, many thousands. His wife was beating her chest and crying and screaming. And when she saw thousands of people had come she said, "If he had known this -- that so many people will come -- he would have died sooner."

You can commit suicide if you are appreciated. You all have committed suicide, because imitators are always appreciated. Authentic people are never appreciated, because an authentic person is a rebel. He will not imitate anybody. He will say, "I am not going to be a Buddha, I am not going to be a Krishna or a Jesus. One is enough! One Jesus is enough, why imitate?" And the second Jesus, howsoever beautiful, will be just a carbon copy -- nothing worthwhile. Why imitate Jesus? And God is not going to ask you in the end why you didn't become a Jesus. He will ask why you didn't become yourself.

I have heard about one Hassid mystic: he was a very poor man, Magid was his name. Nobody knew much about him, but he was a real, authentic man. He was dying, and somebody said, "Magid, have you prayed to God to make you like Moses?"

Magid opened his eyes and said, "Stop! Don't say such things while I am dying. Because God is not going to ask me, 'Why didn't you become a Moses?' He will ask, 'Magid, why didn't you become a real Magid?'"

The others didn't follow it, they couldn't understand, because this seems insulting to Moses. It is not. It is not insulting to Moses. Moses became Moses, that is *his* beauty. Magid has to become Magid, that is his beauty. And only beauty can be offered, only a flowered being can be offered to God. How can God ask a rose, "Why didn't you become a lotus?" How can God be so foolish as to ask a rose, "Why didn't you become a lotus?" No! He is not so foolish as you think. He will ask the rose, "Why didn't you flower totally? Why have you come like a bud and not like a flower?"

Flowering is the thing. Whether you are a lotus or a rose, or some unknown, unspecified flower makes no difference. Who you are is not the point. Whether you come to the divine door as a flower, flowered, open, or you have come still closed....

A VERY YOUNG DISCIPLE BEGAN TO IMITATE HIM...

And whenever you go to a master, that is the possibility -- the first possibility: you will start to imitate him. Remember, this is not going to help, this is dangerous. You are committing suicide. Understand a master, drink his presence, eat his presence as much as you can, but don't become an imitator. Don't become false.

GUTEI GOT TO HEAR ABOUT THIS, AND WHEN HE CAME UPON THE BOY AS HE WAS DOING IT ONE DAY, HE SEIZED THE BOY, WHIPPED OUT A KNIFE, CUT OFF HIS FINGER, AND THREW IT AWAY.

Seems to be a very hard master, very cruel. Masters *are* cruel, otherwise they cannot be of any help to you. They are cruel because they have such a deep compassion. Why did the master cut the finger? Any less hard and he won't be a help to this boy. Something very severe is needed, something is needed which goes to the very heart. This has to be understood.

You listen to me. If you have come just as a curious person it cannot go very deep. If your curiosity is just intellectual, to know what I am saying, it cannot go very deep; you will not be able to understand what I am saying at all. If life has given you much suffering and you are here because of that suffering, to understand how to transcend it, then what I am saying will go deep. Suffering gives you depth. Suffering leads you towards the center.

If you are in love with me, not an intellectual relationship -- which is not a relationship at all -- but a love relationship, if you are emotionally in touch with me, then it will go still deeper. Because when you love a person you hear him from the heart, not from the head. And the head is the most rotten thing, rubbish, just a wastepaper basket -- nothing much. All that is rubbish, you go on gathering in the head. Rubbish never enters the heart, it accumulates in your head. Only that which is very essential goes in the heart.

So if you are here just as a curious person, just out of curiosity, you will hear me, but just on the surface. It is not going to do much to you. If you are here because you have suffered -- if you have come not as a curious person, but as a person who has known life, its suffering, and a maturity has come to you and you want really to be transformed -- then you will hear from a deeper depth.

But the depth can go still deeper. If you are in love with me, if you have a trust, then you will be more open -- because only trust can be open; otherwise you are always afraid and you are always closed. When you are totally open -- you have suffered, life has given you a depth and then you trust, you are totally open -- then the thing can go immediately to the very heart. You will never be the same again once you hear it.

GUTEI GOT TO HEAR ABOUT THIS... A master always comes to know who are the imitators. There is no need to... they are so apparent, so obvious. I know very well who are the imitators here. An imitator cannot deceive the one he is imitating. He can deceive anybody else, but he cannot deceive the one he is imitating. His falsity is so patent.

People come to me and they repeat my own words, my gestures, and they think they can deceive me. They can deceive others but they cannot deceive me, because their words are so shallow. You can repeat the same words, there is no problem: the word is not the problem -- how much depth you bring to the word, *that* comes from your being. The word can be used by anybody.

You can chant the whole Gita, but those words will not be the same as they were when they came out of Krishna. You can repeat the whole Bible, but when those words were used by Jesus they had a tremendous energy, a transforming force -- because Jesus was in those words. In every word his being was moving towards you. You can use the same words.... On every Christian pulpit millions of priests are repeating the same words -- the Sermon on the Mount -- and the words are so shallow, and they have done such a disservice. It would have been better that they were not repeating, because when you go on repeating certain words, they lose the magic. They become so used, people become so used to hearing them, that they become almost useless, cliches.

Gutei must have come to know about this boy who was imitating him, and... AS HE WAS DOING IT ONE DAY, BE SEIZED THE BOY, WHIPPED OUT A KNIFE, CUT OFF HIS FINGER, AND THREW IT AWAY.

Too severe! But the man Gutei must have been very, very compassionate. Only out of compassion you can be so hard. Difficult to understand, because we think that cruelty, hardness, is always there where there is no compassion. No -- then you will not understand an enlightened person. An enlightened person will not be hard on you if he has no compassion -- why bother? But he will be hard on you because he bothers, he is worried about you, he wants to help you. And less than that won't do.

What happened? When he whipped out his knife, took the boy's finger, cut it off and threw it away, what happened? When the boy must have seen that the master had whipped out the knife, what must have happened? If suddenly somebody comes at you with a knife, what will happen? Thinking stops. You cannot think, it is so new, so novel. The old mind simply stops, it cannot work it out, "What is happening?" And nobody could have ever conceived that Gutei will bring a knife.

Can you think of me some day bringing a knife? It was so impossible, incomprehensible. And Gutei whipped out the knife -- and the boy must have been in shock: thinking stopped. It was a great shock-treatment. And coming from Gutei, almost impossible. The boy could not have ever dreamed... and then not only taking it out, he cut off the finger.

When Gutei was cutting off the finger, when the finger was severed from the hand, what was happening to the boy inside? For the first time in his life he was attentive without thought. He could not be sleepy in such a moment. Who can be sleepy when somebody is cutting off your finger? You cannot be sleepy. The pain was so intense, the suffering was so intense, that in a sudden moment the boy was transformed. He was no more a child, he became mature.

It can happen in an instant; it may not happen in many lives. The imitation has to be cut severely. The finger is just symbolic. The boy has to be hit severely, and the suffering must go to the very root of his being, and it should be so unknown that he cannot make a theory out of it. He cannot think about it, he cannot philosophize. He was simply shocked. The mind can move nowhere. He must have looked with fresh eyes for the first time, without thoughts floating in them. And the pain was so severe and so sudden that it must have gone to the very heart.

Remember, pleasure never goes so deep as pain. Pleasure never goes so deep. It cannot go, the very nature of pleasure is superficial. So people who live in pleasure always remain superficial, shallow. You cannot find a depth in a rich man -- difficult. You may find it in a beggar; you may not look at the beggar,

because you think he is a beggar -- but don't be too fixed in your ideas. When a beggar passes you, look! He has suffered much, he has lived in much pain, and pain gives depth. A rich man is always shallow, superficial: he has lived in pleasure. Pleasure cannot go very deep.

In this suffering the pain was severe, and so sudden that the mind stopped revolving and the heart was hit.

AS THE BOY RAN OFF HOWLING, GUTEI SHOUTED, "STOP!"

This is what I have been saying to you. But first you must be in deep suffering and howling, only then the 'stop' can be meaningful. The boy ran howling in suffering and pain, and Gutei shouted, "Stop!" If the 'stop' is shouted in the right moment, it works deeply.

Suddenly he stopped! What happened in this stopping? There was no more pain. If you stop suddenly, the whole attention moves towards the sound 'stop'. The body is left behind, you become attentive. And when you are so attentive, the body cannot disturb, the body cannot divert. The finger was not there, blood was flowing -- the pain was there, but this 'stop' took his whole attention towards the master.

When attention is not there, there is no pain. Pain exists not in the body but in the attention. If you are ill, lying down on the bed, what do you do? You continuously pay attention to your illness. You are feeding it. And something has to be done about it, because it has become a very great problem all over the world.

Doctors suggest, whenever you are ill, "Lie down and rest." But what will you do in rest? You will pay attention to the pain, and then you are feeding it. Attention feeds it. Then you are continuously thinking about it; it becomes a mantra, a chanting inside that, "I am ill, I am ill. This and that is wrong." Complaints -- and you go all over the body again and again and you try to find what is wrong. And that becomes a brooding, a very pathological thing. And this may become a continuity for the illness. You will get hypnotized by the illness.

If too much attention is paid to illness, you become a hypnotic victim. If you continuously complain about something, it becomes a vicious circle; you complain, then you are inviting it, because every complaint means you are again giving attention, again attention. It becomes a repetitive thing.

I have heard -- and many times it has happened: a person was ill, paralyzed; for fifteen years he couldn't walk. Then one night, suddenly, the house caught fire. There was a fire, the house was burning, and everybody ran out of it. The man forgot that he was paralyzed, so he also ran out of the house. Only outside the house, when his family found him running and coming out, they said, "What! You are paralyzed!" -- the man fell down.

What happened? In this particular moment of intense accident -- the house is on fire -- the man forgot for a moment that he was paralyzed. If you can forget your illness, the illness will disappear sooner than any medicine can help. If you cannot forget it, if you continuously brood about it, then you are playing with the wound. The more you play with the wound the deeper it goes.

What happened when Gutei shouted, "Stop!"? The boy looked at Gutei, the howling stopped, the pain disappeared, as if the finger had not been cut off.

THE BOY STOPPED, TURNED AROUND, AND LOOKED AT HIS MASTER THROUGH HIS TEARS.

The eyes were filled with tears, he was howling and crying and weeping. He stopped! The pain disappeared, but the tears cannot disappear so soon -- they were there.

GUTEI WAS HOLDING UP HIS OWN FINGER. THE BOY WENT TO HOLD UP HIS FINGER, AND WHEN HE REALIZED IT WAS NOT THERE, HE BOWED.
IN THAT INSTANT, HE BECAME ENLIGHTENED.

GUTEI WAS HOLDING UP HIS OWN FINGER -- a very intense moment of awareness, a very great device, a situation created by the master. Mind is no longer there, the pain has disappeared, because attention has been called somewhere else... as if the boy will not be able to breathe in this situation. "Stop!" -- and the breathing has stopped, and the thinking has stopped, and he has forgotten that he has no finger now. Just out of old habit, when the master raised his finger, he raised his -- which was not there. It shows

that he has completely forgotten what has happened.

In that moment he was not the body, otherwise how can you forget? -- the pain, and your finger has been cut off, and you are bleeding, and your eyes are still filled with tears, and just a moment before he was howling. This "Stop!" caused a miracle.

THE BOY STOPPED, TURNED ROUND, AND LOOKED AT HIS MASTER THROUGH HIS TEARS. GUTEI WAS HOLDING UP HIS OWN FINGER.

Just out of old habit he always used to hold his finger up whenever the master was teaching his disciples about Zen. He would stand by the side of the chair, or at the back of the chair, and when the master would hold his finger up, he would also do the same. It had become so automatic. Body is an automaton, it is a mechanism, it is mechanical.

THE BOY WENT TO HOLD UP HIS FINGER, AND WHEN HE REALIZED IT WAS NOT THERE -- and then he saw, and the finger was not there -- HE BOWED.

What happened? Why did he became so grateful and bow? ... Because for the first time he realized he is not the body. He is the attention, not the body; awareness, not the body; consciousness, not the body. The finger is not there, the pain has disappeared, the howling is no more. Thinking is not moving around the wound; he is not brooding about it at all. He is no more a body, he is not embodied. He simply is out of his body. For the first time he realized he is a soul, a consciousness -- the body is just the house.

You are not the body; you are in it, but you are not the body. If your attention can come to such intensity, you will realize that you are not the body. And once you realize you are not the body, you know you are deathless. Who can cut your finger off? How can one be violent to you? Nobody can destroy you. That's why he bowed to the master in deep gratitude: "You have given me this opportunity to know the deepest level of my being, which is immortal."

IN THAT INSTANT HE BECAME ENLIGHTENED.

What is enlightenment? Coming to understand, coming to realize that you are not the body. You are the light within; not the lamp, but the flame. You are neither body nor mind. Mind belongs to the body; mind is not beyond body, it is part of the body -- most subtle, most refined, but it is part of the body. Mind is also atomic, as body is atomic. You are neither the body nor the mind -- then you come to know who you are. And to know who you are is enlightenment.

When Gutei cut off the finger of the disciple, the pail, the old pail fell down, broken, the water flowed out -- no water, no moon! The disciple became enlightened.

But Gutei must have waited for the right moment. For many, many years this young man had been doing that. He waited, waited. You cannot force the right moment, it comes when it comes. You grow towards it, you grope towards it, and the master waits. When it comes, when it is there, anything can become the excuse, anything. Even a shout, "Stop!" and the old pail is broken. Suddenly reflections disappear because there is no water. You look at the real moon, you are enlightened.

Enlightened means you have realized who you are.

Enough for today.

No Water, No Moon

Chapter #6

Chapter title: Why Don't You Retire?

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TOKUSAN WAS STUDYING ZEN UNDER RYUTAN. ONE NIGHT TOKUSAN CAME TO RYUTAN AND ASKED MANY QUESTIONS.
THE TEACHER SAID, "THE NIGHT IS GETTING OLD -- WHY DON'T YOU RETIRE?"
SO TOKUSAN BOWED, AND AS HE OPENED THE SCREEN TO GO OUT HE OBSERVED, "IT IS VERY DARK OUTSIDE."
RYUTAN OFFERED TOKUSAN A LIGHTED CANDLE TO FIND HIS WAY, BUT JUST AS TOKUSAN RECEIVED IT, RYUTAN BLEW IT OUT.
AT THAT MOMENT THE MIND OF TOKUSAN WAS OPENED.
TOKUSAN WAS STUDYING ZEN UNDER RYUTAN. ONE NIGHT TOKUSAN CAME TO RYUTAN AND ASKED MANY QUESTIONS.

The first thing to understand: you cannot study Zen. It is impossible. You can be in it, but you cannot study it -- because Zen, or *dhyan*, is not an object of study, it is a way of life. It depends how you live. You cannot get it through scriptures, you cannot get it from anybody. Nobody can teach you, it is not to be taught. It is not knowledge which can be transferred from one hand to another. It is a way of life. You can allow yourself to move into it, you can flow into it, you can be vulnerable to it, open to it -- and that's what one has to do with a master.

You cannot study, you can just allow yourself to be infected. It is like an infection; if you are vulnerable, you will catch it. Just living with the master is enough: open, not fighting, just being with the master, there are moments while you are silent... you can learn it.

This story says, TOKUSAN WAS STUDYING ZEN.... There he was wrong. No university can offer you a course in religion. They offer, but whatsoever they teach is not religion at all. It may be a history of religion -- it is not religion. It may be philosophies of religion -- it is not religion. They may help you to learn the Koran, the Bible, the Gita, but it is not religion. They may talk about Jesus, Buddha, Krishna, and you will learn many things, but you will miss the very base, the very core.

So the first thing to be understood is, nobody can explain to you what Zen is, what dhyan is. You can learn it, but nobody can teach you. I have been continuously saying that there are disciples and no masters, because a master cannot do anything positively, directly. He cannot give it to you, he cannot teach it to you. What can he do? If he could teach, he could have given it; then one buddha would be enough to enlighten the whole world. But many buddhas have existed and the world remains as it is. Directly, nothing can be done. The thing is so subtle, so delicate, that if you transfer it, in the very transfer it dies.

I have heard: One Christian priest was sending a Bible as a present to some friend -- he had made a beautiful parcel. He came to the post office and the clerk at the window asked, "Is there something breakable in it?"
The priest laughed and said, "Yes, Ten Commandments."

Religion is so delicate, so breakable, no parcel can protect it. The moment you transfer it, it is already dead. It lives with an inner life. It lives in a buddha, in a master. He cannot give it to you, but you can open yourself to it.

It is just like the sun rising in the morning: the sun cannot give life to a flower -- no! But the flower opens itself towards it, is enriched through its own opening. If the flower remains closed, the sun cannot do anything. The sun cannot knock at the door, cannot deliver the light, cannot deliver vitality and life -- no! The sun will pass unnoticed. A buddha comes -- I am here with you, you can open yourself. But if you

remain closed nothing can be done. So it is up to you, it is totally dependent on you whether you learn or not -- and it is not study.

Study is a dead thing, intellectual. Learning is alive: it is not from the head, it is from the heart. You learn from the heart, you study from the head. When you study you become a great scholar. Go and look at great scholars, all the universities are filled with them, and you will not find people more dead than them. They are almost in their graves -- they have already entered! They have never lived; they are so much obsessed with words that they have bypassed life.

They may be talking about love but they have never loved. They cannot afford it -- it is so risky; and they are so learned that they cannot take that dangerous step. They have talked about meditation, read about it, but they have never done it. It is dangerous. Nothing can be more dangerous than that. And a scholar is always in search of security; security in words, security in doctrines, security everywhere. He is not a gambler, he cannot stake his life. And unless you stake your life you cannot learn.

This learning is of the heart, it is just like love. That's why Jesus goes on repeating that God is love. It doesn't mean, as Christians have understood or misunderstood it, that God is loving. No! It doesn't mean that God is loving. It simply means if you want to reach God, the method is the same as when you want to enter into love. "God is love" means: the path that leads to the temple of love is the same path that leads to the temple of God. It just indicates the path -- it goes through the heart, not through the head.

TOKUSAN WAS STUDYING ZEN UNDER RYUTAN -- that's where he was missing. The very first step went wrong, and when the first step goes wrong, then everything else that follows will go wrong. Always remember to take the first step rightly. If the first step is taken rightly, then half the journey is already over, it is almost finished. Because if the first step is right, all that will follow will follow automatically; you will reach the goal. So don't go to a master to study, go to learn. If you go to study, the master will teach you, but the most significant thing cannot be taught. Go to learn.

And what is the difference between the attitudes? Many differences: when you go to study you want more knowledge; when you go to learn you want more being -- it is not knowledge. When you learn, your *being* grows. When you study, your memory grows. When you study you know more and more and more; when you learn you become more and more and more -- and these are totally different things.

A man may have a great memory, know many things, and deep down in the being he is absolutely a beggar, poor, having nothing there. He may be deceiving himself that he knows so many things, but knowing will not help -- unless you *are*, knowing is futile. Only being helps.

If you are dying, what will go with you, your knowledge or your being? Who will be of help? What will be the bridge? What can you carry with you beyond death? Knowledge? The brain is left behind, because the brain is part of the body. Only the being is carried over. And you have never looked at it, it has remained poor, starving -- you have never fed it.

Learning is of the being, knowledge is only of the memory, of the mind. Universities can give you knowledge, teachers can give you knowledge, but only an enlightened man can allow you, can help you -- and that help is indirect -- to gain more being. You can take that help, but that final thing depends on you.

If you go to study, you have missed the first step. And the first step is very significant, because the first eventually becomes the last. The seed is very significant; the seed is the first step and it will become the tree. It may take many years to flower, but if you have planted the wrong seed, then even a million lives will not be of any help. Tokusan was wrong from the very beginning -- studying.

Studying, he was more concerned with scripture, not with the master. And what foolishness! When a master is alive you are obsessed with the scripture. When the diamonds are all over, you are clinging to red stones, colored stones! When the master is alive, you are concerned with dead words.

ONE NIGHT TOKUSAN CAME TO RYUTAN AND ASKED MANY QUESTIONS.

A man who is with a master to study is always filled with questions, because this is how one studies. You have to raise questions so you can get answers, and then you can go on collecting the answers and you become more knowledgeable.

A man who is not after study but after learning has only one question, not many. And remember: many cannot be answered, only one can be answered. Many cannot be answered, because if you are that type of man who asks many questions, any answer that is given to you will only create many more questions -- nothing else. Every solution will give you many more problems.

You come to me and you ask, "Who created this world?" And if I say "God," then you start asking about God: "Who is this God? And why did he create the world?" And if I say, "Because of this," then you ask.... Every answer will create more and more questions.

But if you have only one question... that is very difficult. Only a very wise man asks the one question. Coming to the one question, you have already become mature -- because many questions show your curiosity, one question shows that your being has come to a conclusion. Now this is at stake: if this question is solved, everything is solved. It is a question of life and death.

To ask one question means you have become one-pointed. To ask one question means now you are already a unity. And when you are a unity, the answer can be given to you; otherwise, you are not ready. And no master is going to waste his time and energy on you if you are asking many questions. Ask one question!

First find out what is the one question that is significant. Don't move on the periphery, come to the center! On the periphery there can be many points to be asked, but at the center there is only one point. And when you move on the periphery you go on moving in a circle; one question will lead to another, another will lead to another, and you go on and on *ad infinitum*.

But at the center there is only one question. And that question can be answered even without answering; if you have come to one question, the master can look at you and the question has been answered. The master can touch you and the question has been answered. Because when you are so one-pointed, when you are so intensely alive, your flame is burning so bright, your mind is so clear -- not filled with clouds, only one sun, not millions of clouds -- you are so unclouded, everything is keen, clear, aflame, just a look may do; just a touch may do. But if you are filled with many questions, even if the master goes on hammering answers on you, nothing is going to happen.

ONE NIGHT TOKUSAN CAME TO RYUTAN AND ASKED MANY QUESTIONS.

These Zen stories are so beautiful, their every word is meaningful. ONE NIGHT -- not in the morning but in the dark. In the morning you come to ask one question, in the night you come to ask many questions. In the morning you are clear, fresh, young. In the night you are old, rotten. In the night means you are in the dark, groping. Even if you come to the door you will not be able to see. Even if the answer is given it will not be understood.

Mind is the darkness of the soul, it is the night of the soul. But you believe in this mind so much -- and it has not given you anything except promises. It gives you promises, it is wonderful in that -- it goes on promising.

I have heard: Once Mulla Nasruddin came back to his home very, very late at night. He knocked, the wife asked, "Nasruddin, what is the time?"
Nasruddin said matter-of-factly, "It is very early, only elevenfifteen."

The wife said, "Don't you lie to me. I just looked at the alarm clock. It is not eleven-fifteen, it is three-fifteen. The whole night is past."

Nasruddin said, "One minute. You believe in a rotten twenty-rupee alarm clock, rather than believing in your beloved husband? What type of marriage is this? What type of woman are you?"

You always believe in rotten twenty-rupee minds, that you have purchased from an old used-mind shop -- it is not even yours! It has been in many hands, thousands of times. What is new in your mind? Everything is old, used. What is fresh in your mind? What is original in it? Everything is borrowed. And when a man purchases an old, old, used car, he thinks millions of times whether to purchase it or not.

You never think about the mind, that it has been used by many. Your every thought is borrowed, old, rubbish; many have thrown it. But you go on believing in it, because this mind has learned a trick, and that trick is how to promise. It goes on promising: "I will give you everything. You need God? I will give you God, just wait. Do this and that. Make effort, and hope and pray, and you will get it." It always postpones. It says, "Tomorrow it will happen" -- and tomorrow never comes. Tomorrow cannot come -- all that comes is always today, and all that mind does is to transfer everything for tomorrow. It promises you -- in the future. Whether it is heaven, whether it is God, or *moksha*, or nirvana -- it always promises you, "In the future."

Meditation, Zen, never promises you anything. It simply gives you here and now. Mind is a postponement, it says, "It will happen. It will happen gradually. Go by and by. Don't be in a hurry, nothing

can be done right now." Mind says, "Time is needed. Long is the path. Much has to be done and unless you do it, how can you attain?" Mind always divides ends and means.

In reality, there is no division. Every step is the goal, and every moment is nirvana. The present is all that exists. Future is the most illusory thing, it is a creation of the mind. But you believe in the mind, and it is really wonderful, you don't even get dis-couraged!

I have heard: One man purchased a used, old car. Then after two weeks he came back to the same shop and asked the salesman, "Are you the same guy who sold me this car?"

The man said, "Yes," a little afraid and apprehensive, because he knew what type of car he had sold.

This man said, "Then tell me again the same things you told me before you sold me this car -- I get so discouraged. Give me a little courage; and I will be coming on and off, just to get encouraged."

You don't even get discouraged about the mind. You go on listening to it. And mind is the dark, the dark part of your being where no light enters. It is the night.

So it is right: ONE NIGHT TOKUSAN CAME TO RYUTAN AND ASKED MANY QUESTIONS. THE TEACHER SAID...

He didn't answer. He didn't answer a single question. He simply listened to the questions.

THE TEACHER SAID, "THE NIGHT IS GETTING OLD -- WHY DON'T YOU RETIRE?"

Look! So many questions were asked and the teacher simply said, "The night is getting old, the darkness is increasing. You are moving into a darker and darker part of the mind. THE NIGHT IS GETTING OLD -- WHY DON'T YOU RETIRE?"

This is the only answer for so many questions: "WHY DON'T YOU RETIRE?"

You are the question and the question creator. You -- the ego, the mind -- *you* are the disease. Why don't you retire? Many questions were asked -- only one answer given, and that too could not be understood, because a person who asks many questions cannot understand one answer. His mind cannot understand anything that belongs to the one. He can only understand the many. 'Many' is always out, 'one' is always in -- because the center is within you, and the periphery is without.

The master said one of the most beautiful things: "THE NIGHT IS GETTING OLD -- WHY DON'T YOU RETIRE? It is time you should retire." It seems irrelevant. He should have answered the questions.... He *has* answered, because he says, "You please retire."

If you are there, then questions will go on coming. Questions come to the mind just like leaves come to the trees. And you go on watering the tree, and then the leaves go on coming. Of course, old leaves will fall and new will come. So the master can answer a question: the old will go, but the new will come and it will be replaced again. And a new question is worse, because an old question -- you are already fed up with it. You may throw it. You have lived enough with it.

A new question is again like a new wife -- again you are in love, again the romance starts, again the poetry and again the whole nonsense. A new thought is more dangerous than the old, because with the old you are fed up, you are already getting bored with it, you want to throw it. That's why Buddha, or Ryutan, or persons like that, never answer your questions. They would not like to give you new shelters for the mind. They would not like to give you new substitutes for the old.

Buddha used to say, "Don't ask if you want to be answered. When you don't ask, I will answer. If you ask, the door is closed."

Buddha used to insist with newcomers, "For one year remain with me without asking anything. If you ask, you cannot be allowed to live with me, you will have to move on. For one year simply be silent." And it is not a question of asking visibly -- Buddha knows... if you go on asking within, he knows.

One day it happened, Mahakashyapa was sitting there. He had not asked anything. A great disciple of Buddha, but he had come just a few months before and Buddha had told him to remain silent for one year, not asking anything. A few other disciples were sitting there. Suddenly, Buddha asked, "Mahakashyapa, you asked?"

So Mahakashyapa said, "I have not spoken at all."

And others also said, "He has not spoken at all."
Buddha said, "Look within. You have asked. You have broken the promise."

And Mahakashyapa looked, and he bowed down and he said, "Sorry!" He *had* asked. He had not asked so that you could hear, but deep inside the question had been there. Even if you don't ask and the mind is asking, you have asked, because thought is a subtle action. It will become visible sooner or later. The bubble is there, it will come to the surface. You can suppress it, but you cannot deceive a Buddha.

When can you be allowed to ask? When there is no question. This seems paradoxical; if there is no question, then what are you going to ask? Only then you ask the one question, and there is no need to verbalize it. Your whole being becomes one question, one search, one inquiry; then your whole being is an inquiry. And when you stand before a buddha, your whole being transformed into an inquiry, a thirst, a deep hunger, so deep that you are not there, only the hunger is there -- then the buddha can feed you, then the answer can be given. Otherwise Buddha, whatsoever he says, will seem irrelevant -- and these Zen stories are very irrelevant.

There are millions of Zen stories which are absolutely irrelevant. You ask about A and the master talks about Z -- no relationship! We don't know what questions this Tokusan asked. Only one thing we know; the teacher, the master, never replied to them. He simply said, "Tokusan, THE NIGHT IS GETTING OLD -- WHY DON'T YOU RETIRE?" And this is all that Zen is. This is all Zen is about -- RETIRE!

Are you not tired enough with the mind? Then retire! Has not the mind done enough? Has the mind not created enough chaos in you? Why are you clinging to it? What hope, what promise, makes you cling to it? It has been deceiving you continuously. It said, "There -- that goal, in that possession, in that house, in that car, in that woman, in those riches -- is everything." And you moved, and when you reached it, nothing came into your hands except frustration. Every expectation led you to frustration. Every desire became in the end a sorry affair, a sadness resulted.

And this mind has been promising you and promising you -- no promise has been fulfilled, but you never say to the mind, "You deceiver, stop!" You are afraid of saying that.

Once it happened: Mulla Nasruddin came out of the village tavern and the new priest saw him -- he was passing by on the road. The new priest said, "Nasruddin, you are a religious man. What do I see? You are coming out of such a place? My son, drink is of the Devil. And when the Devil invites you again, refuse. Why don't you refuse?"

Nasruddin said, "Reverend, I would like to refuse, but the Devil may get sore and may not invite me again."

That's the problem. You would like to refuse this mind; this mind has never fulfilled anything, but you are afraid -- the mind may get sore, will not promise you again. Then...? You cannot live without promises, you cannot live without hope -- this is the mechanism.

Unless you are ready to live without hope you cannot become religious. Even your so-called religions are nothing but hopes created by the mind. Are you ready to live without hope? Are you ready to live without the future? Then there is simply no need to retire; the mind retires itself. Then there is no clinging with the mind. But you are afraid -- the mind may get sore. And the mind is the Devil and may not offer again, then what will you do?

People come to me, they think their search is religious -- their search is still mental. They are still moving in the dark valleys of the mind, they are still listening to the mind, they are hoping. They hope through money and they fail; they hoped through sex -- they have failed. They have hoped in many, many ways and they have failed. Now they hope through meditation, now they hope through a master -- but the hoping is there. And remember well: if you hope through me you will miss me. I cannot fulfill your hopes.

Why not leave off hoping? Why do you hope? What is the basis of it? Discontent becomes hope; this is the disguise. Because here and now you are in so much discontent, in so much misery, that you need some hope in the future. That hope will help you to move. You can somehow tolerate the present; through hoping, you can tolerate the present... hope is anesthesia. The present is miserable, painful; hope is alcoholic, it is a drug, it makes you unconscious enough so you can tolerate the present.

Hope means here and now there is discontent. But have you ever looked at the whole phenomenon? Why are you discontented here and now in the first place? Why? -- because you hoped in the past, that's why here and now you are in discontent. This today was tomorrow yesterday. Yesterday you hoped for today, because it was tomorrow then. Now that hope is not fulfilled, so you are in misery, frustrated. And to

hide this misery, to somehow pass today, you are again hoping for the tomorrow.

You are in a rut, and in such a rut that it will be very difficult to come out of it. Tomorrow the same will happen: you will be frustrated, because mind can promise but can never fulfill. Other-wise, there was no need for meditation; then Buddha was a fool, meditating.

If mind can fulfill, then all meditators are foolish, then all enlightened persons are fools. Because mind *cannot* fulfill... when they come to understand the whole mechanism, and the whole misery of it.... This is the mechanism: yesterday mind promised you that something is going to be delivered to you tomorrow. Now the tomorrow has come, it is today, and the mind has not delivered -- you are in misery, your expectations are frustrated. Now the mind says, "Tomorrow I am going to deliver." The mind promises again. And what type of stupidity is this, that you again listen to the mind? And tomorrow the same mechanism will be repeated -- it is a vicious circle.

You listen to the mind, you become miserable -- otherwise, this today is paradise! And there is no other paradise, this today is nirvana. If you had not listened to the mind... just don't listen to the mind, then you are not in misery; because misery cannot exist without expectations and without hopes. And when misery exists you need more hopes for it, to hide it, to live somehow. Live hopelessly -- then you are a righteous man, then you are retired.

The words are beautiful. The master said, "THE NIGHT IS GETTING OLD -- WHY DON'T YOU RETIRE? Have you not had enough of this night? Have you not heard and listened to this mind too much already? Drop out of it. Don't listen to it any more. Retire!"

But Tokusan misunderstood him, because a man who is filled with so many questions cannot understand the answer. Out of his compassion Ryutan gave the answer, but the disciple misunderstood -- scholars always misunderstand.

What did he think? He thought of the night outside... it was not referred to at all. Masters never talk about outside, they always talk about the inside. The master was talking about the dark night inside, and the disciple thought, "Yes, the night is getting old." He looked outside -- he looked at the periphery. The master was talking about the center. The master was using the language of the within, and the disciple understood in the language of the without. And the language of the within cannot be translated into the language of the without. No, there is no way to translate it. Either you understand or you don't understand -- there is no way to translate it for you.

Hindi can be translated into English, English can be translated into Chinese -- but religion cannot be translated into any language. The inner cannot be translated into the outer. Why can Chinese be translated into English? Because both are of the without, they both exist on the periphery.

"WHY DON'T YOU RETIRE?" said the master.
SO TOKUSAN BOWED, AND AS HE OPENED THE SCREEN TO GO OUT, HE OBSERVED, "IT IS VERY DARK OUTSIDE."

He understood -- he thought he had understood. He bowed: "Yes, it is too late, and the night is getting darker and darker and too old, and it is time to go to sleep."

What the master was meaning, was saying, is, "It is time to awaken." For the man who knows the inner, 'retire' means it is time to come out of your sleep, out of your mind, because mind is the sleep.

You have heard about the sleeping disease? -- mind is that disease, it is deep sleep. Even while you are awake it doesn't allow you to be awake; you move in a deep hypnosis, it is a somnambulism. You do things just like a mechanical, automatic machine. You are like an automaton; you eat, you talk, you do things, you are efficient, but don't think that you are awakened. You are not awake.

You have many types of sleep: sometimes you sleep with closed eyes, sometimes you sleep with open eyes. Sometimes you sleep on the bed, sometimes you sleep in the temple, sometimes on the street. Sometimes you are in the shop sleeping. Sometimes you sleep doing things, sometimes you sleep without doing things. Sometimes you sleep with dreams, sometimes you sleep with thoughts -- but you continue your sleep.

In the morning you don't become awake. In the morning a new kind of sleep starts with open eyes -- dreams float, and thoughts continue, and you do the ritual. Awakening is not needed for the daily ritual. That's why nobody likes new things to happen every day -- because if new things are happening, then you will have to awaken. With old things, with a routine, you can move sleepily, there is no need. In a life of

seventy years, if you have even been awake for seven moments, it is too much. That's why when Gautam Siddhartha awakened we called him Buddha, the awakened one. Because it is such a rare phenomenon -- to be awake.

The master meant, "Retire from the mind, so that you can be awake." And the disciple understood, "Right," he said, "it is very dark outside, I must go to sleep now. I must retire." This is how, whenever the truth is given by a master, it is being distorted in the mind of the disciple.

SO TOKUSAN BOWED... just to thank the master, that he has correctly observed that the night is already so far passed... AND AS HE OPENED THE SCREEN TO GO OUT HE OBSERVED, "IT IS VERY DARK OUTSIDE."

RYUTAN OFFERED TOKUSAN A LIGHTED CANDLE... the master offered a lighted candle to the disciple ... TO FIND HIS WAY. BUT JUST AS TOKUSAN RECEIVED IT... and he was on the move to go out ... RYUTAN BLEW IT OUT.

AT THAT MOMENT THE MIND OF TOKUSAN WAS OPENED.

What happened? Ryutan offered Tokusan a lighted candle. He said, "Okay, outside it is very dark, so you take this lighted candle to see the path."

For the outside, candles can be offered, not for the inside -- because how will you take a candle inside? For the inside, no candle can be offered from without. The master cannot give you the light which will enlighten you inside.

In fact, inside the light has always been burning. It is there, but you go on looking outside. Once you look within, the light is there. It has always been there. You have never missed it for a single moment. You cannot miss it. It is your Tao, your nature, your very self -- no need to offer any candle for the inside, and no candle can go inside. But for the outside candles can be offered.

So remember: all those who offer you something for your path, all those candles can be only for the outside. They may light your path in the world, but never in God.

Seeing that the disciple had not understood, the master tried again. He created a situation, a very rare situation: he offered Tokusan a lighted candle.

Tokusan was asking many questions, and he didn't offer a single candle for the inside, he didn't offer a single answer. He simply said, "Retire!" But if darkness is outside, then something can be done, you can be helped. If your body is ill, then you can find a doctor; but if your soul is ill, then no doctor can be of any help -- then *you* have to do something. Then the master can only bring you to this point that you have to do something, because inside nobody can penetrate except you. If somebody can penetrate in your inside, it is not inside, because in the interiormost temple of your being how can anybody else enter? There is no space -- only you exist there in your total aloneness.

That is why Mahavira has said that even love cannot enter there. You are totally alone. Mahavira used a word for ultimate liberation, for ultimate salvation; that word is *kaivalya*. Kaivalya means absolute loneliness. In your innermost being you are totally alone -- nobody can enter there. Not even a master can enter there. If somebody can enter there, then it is outside, then it is not the interiormost core. At the center of a circle only one point can be there, not two. If there are two, it is still not the center. Then still a small periphery is around.

You are alone in your deepest being. The master can help you to become aware of this fact, and once you know it all disease inside disappears. Once you accept your total loneliness you are liberated; then there is no attachment -- love can flow. In reality, only *now* can love flow, because now love is not a dependence, you are not dependent on the other. If you are dependent on the other, then you will be against also -- because whosoever makes you dependent is the enemy, cannot be the friend. So lovers continuously fight, because the lover is the enemy, the beloved is the enemy. You have become dependent, you cannot live without the other, your freedom is destroyed, and any love that destroys freedom will become hate sooner or later.

Only that love which gives you more freedom will never turn into hate, it will be eternal. So only a Jesus, a Buddha, can love eternally. There is no change of climate, the same harmony continues. Why? -- because a Buddha or a Jesus has attained his total loneliness, and has accepted this fact. And this is so beautiful... to be totally alone, like an Everest.

At the very peak, you are alone. At the very core, the innermost being, you are alone. When you have accepted it, now love can flow like the Ganges, now there is no trouble, now you can love without any

condition. Now you can love without becoming dependent, or without making anybody dependent on you. Now love can be a freedom.

A master helps you to be aware of your total, ultimate loneliness. The word loneliness is not good, because it carries a sadness about it -- because of you, not because of the word. Because of the old associations, you always feel sad when you are lonely.

In Japan it happened once: A Zen master was a great gardener, a lover of gardening. Even the king became jealous of his garden, and one day somebody came to the king and said, "Now you must go and see."

Japanese love the morning-glory flower very much and the man who spoke to the king said, "I have never seen such flowers, millions of them, the whole garden of the Zen master is filled with flowers. And the fragrance -- it is so beautiful. Don't miss it. You should go."

It was too much for the king to go to see this poor man's garden. He had a big garden -- hundreds of acres of greenery, hundreds of gardeners working there -- and he had to go and see?

But the man reported, and he said, "It may not happen again."

So the king said, "You go and inform him that tomorrow morning I am coming."

The master was informed. The next morning the king came with his court, with his generals, queen, princes. The whole capital was stilled, thousands of people gathered around the monastery. And the king came, he looked around and he said, "What! I was informed there were millions of flowers, and I see only one morning-glory flower in the garden."

The Zen master said, "Yes, there were millions, but in the night we removed them all, because we believe in the one. And this is the most beautiful of them all -- in a crowd you would have missed this. So we have removed all; only the best, only the most beautiful has been saved for you."

The king became a little sad. He said, "It looks so lonely."

And the Zen master laughed and said, "It is not lonely. It is alone."

Remember this: when you reach to your innermost center you are not lonely, you are alone. And this aloneness is not an emptiness -- it is the fulfillment. This aloneness is not empty, it is overflowing. This aloneness is not a void, it is the all.

The master can only make you aware of this fact -- which is already there. He cannot give you anything new. He only gives you that which you already have, which you already are, which you have already been carrying within you, but never alert to. He only makes you mindful of the fact that is, of your being. He only makes you aware of the truth: the treasure that is hidden there -- and you have not looked at it.

Your being a god is already the case; the master simply makes you aware of this fact. It is not an achievement.

RYUTAN OFFERED TOKUSAN A LIGHTED CANDLE. He said, "Okay. If you cannot look within, and the darkness that you are living in, the darkness of the mind.... I talk about the inside and you look outside -- if you are so focused, I will give you a candle."

He gave him... A LIGHTED CANDLE TO FIND HIS WAY, BUT JUST AS TOKUSAN RECEIVED IT... and he was going to move, step down from the temple of the master... RYUTAN BLEW IT OUT.

Suddenly, darkness! With the lighted candle there was light. It was not even given and it was immediately blown out, suddenly there was darkness.

AT THAT MOMENT... what happened? ... THE MIND OF TOKUSAN WAS OPENED -- he became enlightened.

What happened in this moment? Many things happened simultaneously. They happened in a single fragment. No time was lost. Here the candle was blown out; there, immediately, the disciple was enlightened.

What happened? One thing: suddenly he became aware that the master was not talking about the dark night outside. That's why he had blown out the candle -- to indicate that this candle won't do. He was talking of the inside, of the dark night within. He was not saying go and retire and fall into sleep. He wanted to make him alert and aware. And when the light suddenly went out, his mind suddenly stopped. He couldn't conceive... it was so unpredictable. The master gave him the candle and then blew it out. It was so absurd! Then why give it?

It was so contradictory, for a moment the mind couldn't think -- because the mind cannot think when there is a contradiction. Many times I give you the candle and blow it out immediately. I say a sentence and

contradict it immediately, just so that your mind cannot think anything about it, cannot work it out. If your mind can work it out, the opportunity is missed. It was so contradictory: the night was dark and the master offered a candle, and when he was just about to move, he blew it out. What does he mean? So inconsistent!

Enlightened persons are always inconsistent. Consistency is always of the mind; you can find a consistent thinker, but you cannot find a consistent Buddha. Each moment he behaves in a new way -- because he is not behaving out of the past, he responds with the present moment. And it was so accidental that the mind couldn't work it out -- and suddenly there was darkness all over.

The disciple understood one thing, that the master was not talking of the outside. He was not talking of the night out there, he was talking of the night here, inside. He offered the candle and then blew it out. He was saying that no help is possible inside. You have to move in your darkness yourself, these candles won't do. Nobody can be a guide there, only indications....

Buddha is reported to have said that buddhas only show the way -- *you* have to walk, they cannot go with you. If they go with you, you will become dependent on them, and they will become your world and they will become your attachment. They cannot go with you. And it is inherently, intrinsically impossible for somebody else to take you to your center. He can indicate the way -- buddhas only point the way; *you* have to move.

Suddenly there was darkness -- the mind stopped. The mind could not conceive, the mind could not reconcile this inconsistent behavior. There was a gap, a discontinuity in the mind -- and that gap becomes meditation. Suddenly his mind opened. When the mind cannot function, when the mind finds something impossible to reconcile, to solve, the mind drops.

If the mind can find the logic then it continues. So a master has to be illogical because of your mind; only then gaps are possible. This moment he behaves in a certain way, and the next moment he contradicts himself. This moment he says something, the next moment he says something quite the opposite. You cannot make a system out of it.

That's why when Buddha died many systems arose, because everybody started to create a system of his own. And he was an inconsistent man, he was not a system-maker, so there were millions of contradictions. So everybody -- philosophers -- started working, and now Buddhists have many philosophies. In those philosophies contradictions have been left out and they have made a consistent whole.

But when you leave the contradictions out, you have left Buddha himself out -- because he was in his contradictions. He was in the gaps. He was giving shocks to your mind. This is a shock: Tokusan, at that moment, suddenly became alert. He could not have predicted it. If the mind can predict anything, there is no shock. If I repeat this story with you... if I give you a candle this night, you know the story well, and then I blow it out -- nothing will happen, because you expect it.

So a device cannot be used again; it is impossible to use it again. That's why new buddhas are always needed, because old buddhas ... your mind has absorbed them, it knows very well. So a new buddha may do exactly the opposite. He may give you the candle and will not blow it out, and you will go in the dark night with that candle thinking continuously, "What happened? The story seems incomplete." A new buddha has to create new devices, new methods, new techniques, because your mind is so cunning: once it knows, it makes everything part of it.

At that moment the mind of Tokusan was opened. And when the mind is opened you are enlightened. Mind is a closing, mind is a closed door. And being is an open door -- that's the only difference. Mind open, you are a being; mind closed, you are just a past, a memory, not a living, alive force. Mind closed, you can look only outside, because how can you look inside? The mind is closed, the door is closed. Mind open, you can look inside.

Looking inside, you are totally transformed. Once there is a single glimpse of the inside, you will never be the same again. Then you can move, you can look outside, you can move in the world; you can be a shopkeeper, you can be a clerk, you can be a teacher in a school, you can be a butcher -- you can be whatsoever you were before, but the quality has changed.

In Zen they say that before a man is enlightened, rivers are rivers, mountains are mountains. Then, when a man becomes a seeker, rivers are no longer rivers, mountains are no longer mountains -- everything is confused, a chaos. And when a man becomes enlightened, rivers are again rivers, mountains are again mountains.

Zen people say that a man of enlightenment lives the same way as any ordinary man -- no difference on the outside. He eats when he feels hungry, he sleeps when he feels tired -- no difference on the outside. Just the nature of being, the quality of being has changed: now the mind is open. He can look outside, but he

remains inside. He can move in the world, but the world never moves in him. He remains in the world, but the world is no more a part of his being. He can do whatsoever is needed, but he is never attached. Not that he is detached -- no, he is neither attached nor detached. The world has become a dream, the world has become a play, a game. It is no more real, it is no more substantial. If he happens to be a butcher, he will remain a butcher; he will carry it out to the very end.

Zen says that the ordinary mind is the enlightened mind -- with only one difference; the mind open, the door open, alert, awake. The sleep has gone. You are no more in hypnosis, you are no more in a drugged state. You are alert.

If you try too much to change the outside, that shows that you are still attached. If a man tries to be detached, it shows attachment. Why bother about detachment if you are not attached? If a man escapes from women, it shows that sex is still the obsession. Otherwise, why escape from women if you are not obsessed?

If a man avoids the market, moves to the Himalayas, he is still somehow in the market, or the market is in him. He is still afraid, and fear always shows that you have not changed. Otherwise, a man of enlightenment will be as ordinary as anybody else. More ordinary than anybody else! Extraordinarily ordinary! Why? -- because he is not an exhibitionist. He may just be your next-door neighbor and you may not know him ever, because you are after extraordinary men.

If a man stands for years, you will go... many, many miles you will travel. It will become a pilgrimage, because you are going to see a man who has been standing for ten years. It may be a feat, but it doesn't show anything. It again shows just an egoist standpoint, an exhibition. You may go and bow down to a man who has been fasting, because you cannot fast. This man has achieved the goal and you cannot achieve it. You feel inferior before this man. You bow down because deep down you also wanted to be like this: extraordinary. You wanted some powers, miracles, and this man has achieved.

A man is a *brahmachari*, a celibate: you feel awe, you feel very much influenced, impressed, because you cannot live without a woman, and this man has. He has achieved the desire that you also have deep down, a desire to live without a woman, because the woman is the bondage. You feel she creates a boundary around you, she possesses you. You cannot move beyond that boundary, you are afraid of women.

Somebody was asking Mulla Nasruddin, "Why, Nasruddin, are you leaving so early today?" -- he was leaving the tavern.
He said, "Every day it is a problem. The wife!"
So the man said, "Are you afraid of your wife? Are you a man or a mouse?"
Nasruddin said, "I am a man."

And the man said, "Then why you are going so early if you are a man? And what certainty have you got that you are a man?"

Said Nasruddin, "I am certain, absolutely certain, because my wife is afraid of mice. I am certainly a man. I am afraid of her and she is afraid of mice. Had I been a mouse...!"

The wife, the husband, the family, the work, the responsibility, the world -- everything becomes a burden, a boundary around you. You feel encaged, imprisoned. And a man who has left all, standing alone in his majesty, neither burdened by a wife nor children, neither worried, nor afraid -- you bow down to him, because you feel, "This is the goal. This is what I would also like to achieve."

But this man is just the opposite pole of you. He may have become the mouse and you may still be the man, the wife may be afraid of him, but nothing has changed. He is just the opposite. He is also hiding the same fears. He is also hiding the same lust, but he has reversed the whole process. He is floating upstream, that's all -- but the stream is the same, the fight continues. He may be a greater fighter than you, or may be a more stupid fighter than you -- because stupid people are always courageous, and they can float upstream more easily than anybody else. Idiots can do things intelligent men ordinarily cannot do.

Fools can enter where even angels are afraid to go. So if you see in your monks in the monasteries, your sannyasins, your so-called *sadhus*, stupid people, that is natural. Look in their eyes, you will never see the look of intelligence, you will not see the clarity, you will not see the flame. You will just see stupid, idiotic people, dull -- dullards! They can do such things more easily. They can stand on their heads, *shirshasan*, and they can do so for years, but *they* have not changed, the transformation has not happened.

Zen says the ordinary mind is the enlightened mind. You don't go anywhere; the ordinary world is the paradise. Here and now, everything is there. You need not go anywhere.

A man whose mind is open, the wife disappears. Not that he goes, escapes from the wife -- simply the

wife disappears and a beautiful being is there. When there is no wife, a beautiful being is there. When you make a being a wife, a husband, ugliness enters. Then there is a friend, a beautiful loving friend -- because expectations bring enmity. It is your mind, a closed mind, which creates the problems, not the wife.

For the first time you become aware of the beauty of the world ... everything is young and fresh and alive, and God is here! If you think your God is somewhere else you are still listening to the mind, because that is the language of the mind: "Somewhere else, somewhere else. *Never* here" -- and he is always here.

Meditation reveals to you the here and now. And then the ordinary mind becomes the most extraordinary, and the ordinary life becomes the supreme, the ultimate. The only difference is of a closed or open mind.

When thoughts are there the mind is closed. When thoughts are not there, the clouds are not there and the mind is open. And when the mind is open the old pail has fallen, the water has flowed out, the reflection disappears -- no water, no moon.

Enough for today.

No Water, No Moon

Chapter #7
Chapter title: Black-Nosed Buddha

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A NUN WHO WAS SEARCHING FOR ENLIGHTENMENT MADE A WOODEN STATUE OF BUDDHA AND COVERED IT WITH GOLD LEAF. IT WAS VERY PRETTY AND SHE CARRIED IT WITH HER WHEREVER SHE WENT.
YEARS PASSED, AND STILL CARRYING HER BUDDHA, THE NUN SETTLED DOWN IN A SMALL COUNTRY TEMPLE WHERE THERE WERE MANY STATUES OF BUDDHA EACH HAVING ITS OWN SHRINE.
THE NUN BURNED INCENSE BEFORE HER GOLDEN BUDDHA EACH DAY, BUT NOT LIKING THE IDEA OF HER PERFUME STRAYING TO THE OTHER STATUES, SHE DEVISED A FUNNEL THROUGH WHICH THE SMOKE WOULD ASCEND TO HER STATUE ONLY.
THIS BLACKENED THE NOSE OF THE GOLDEN STATUE AND MADE IT ESPECIALLY UGLY.

One of the greatest problems that is bound to face everybody who is traveling the path, is to make a clear-cut distinction between love andattachment. They appear the same -- they are not. They look alike -- they are not. Rather, on the contrary, even hate is more similar to love than attachment. Attachment is just the contrary; it hides the reality of hatred and gives the appearance of love, it kills love. Nothing else can be so poisonous as attachment, as possessiveness. So try to understand this, then we can enter this beautiful story.

It has happened to many, it is happening to you -- because mind is so confused between love and attachment. And those who look at things from the outside, they always become victims. Attachment is taken as if it is love, and once you have taken attachment, possessiveness, as love, you will always go on missing the real thing. You have chosen a false coin. Now you will not look for the real coin because you think this is the real. You have been deceived.

Possessiveness, attachment, is the false love. Hatred is better, because at least it is true, at least it is a fact. And hatred can become love any day, but possessiveness can never become love. You simply have to drop it to grow into love. Why does attachment appear like love? And what is the difference? The mechanism is subtle.

Love means that you are ready to merge yourself into the other. It is a death, the deepest death possible, the deepest abyss possible in which you can fall, and go on falling and falling. And there is no end to it, there is no bottom to it, it is an eternal falling into the other. It never ends. To love means the other has become so significant that you can lose yourself. Love is surrender -- unconditional; because if there is even a single condition then you are important, not the other; then you are the center, not the other. And if you are the center, the other is just a means. You are using the other, exploiting the other, finding satisfaction, gratification through the other -- but you are the goal. And love says, make the end the other, and dissolve, and merge. It is a dying phenomenon, a death-process. That's why people are afraid of love. You may talk about it, you may sing about it, but deep down you are afraid of love. You never enter into it.

All your poetries, all your songs about love, are just substitutes so that you can sing without entering into it, so that you can feel that you are loving without loving. And love is such a deep need that you cannot live without it; either the real or some substitute is needed. The substitute may be false, but at least for a time, for the time being, it gives you the feeling that you are in love. And even the false is enjoyed. Sooner or later you will realize that it is false; then you are not going to change the false love into real love -- then you will change the lover or the beloved.

These are the two possibilities: when you come to know that this love is false you can change, you can drop this false love and become a real lover. The other possibility is to change the partner. And this is how your mind functions: whenever you feel, "This love has not given me the bliss it promised, rather on the contrary, I have become more miserable" -- you think the other is deceiving, not that you are deceiving.

Nobody can deceive you except yourself... so you feel the other is deceiving, the other is responsible: change the wife, change the husband, change the master, change the god, move from Buddha's temple to Mahavira's temple, change your religion, change your prayer, don't go to the mosque, go to the church -- change the other. Then again for a time you will have the feeling that you are in love, in prayer. But sooner or later again the false will be known -- because it cannot satisfy. You can befool yourself, but how long can one befool oneself...? Then again you have to change -- the other.

If you come to realize the other is not the problem, that your love is false... you have been talking about it, you have not been doing anything to enter into it -- you are afraid and scared. Love is death-like, and if you are afraid of death you will also be afraid of love. In death only your body dies. The essential, the ego that looks essential to you, remains safe. The mind, that appears significant to you, is carried on further into another life. Your inner identity remains the same; only the outer garb, the clothes, change in death.

So death is never very deep, it is just superficial. And if you are afraid of death, how can you be ready to enter into love? Because in love not only the garb, not only the house, but *you* die -- the mind, the ego dies. This fear of death becomes the fear of love, and the fear of love becomes the fear of prayer, meditation. These three things are similar: death, love, meditation. And the route is the same but you have to move on it. And if you have never loved you cannot pray, you cannot do meditation. And if you have never loved and meditated, you will miss the beautiful experience of death completely.

If you have loved, then death is such a beautiful and intense experience that you cannot compare it with anything in life. Life can never be so deep as death, because life is spread out over seventy, eighty years. Death is in a single moment -- so intense; life can never be so intense. And death is the culmination, it is not the end. It is the culmination, the very peak; your whole life you have been making effort to reach it. And what stupidity -- when you reach to the peak you are so afraid, you feel so dizzy, you close your eyes, you become so scared that you become unconscious. People die, they die in an unconscious state. They miss the experience.

So love can be helpful because love will prepare you for death, and love will prepare you for meditation also. In meditation you have to lose -- the other is not there -- you simply have to lose yourself. Love is deeper than death; meditation is even deeper than love, because the other is still there in love -- you have something to cling to. And when you can cling, something of you survives.

But in meditation there is no other. That is why Buddha, Mahavira and Lao Tzu, they deny the existence of God. Why? They know very well God is, but they deny the existence so that you have no support left for meditation. If the other is there, your meditation can become at the most love, devotion, but the total death is still not experienced. Total death is possible only when there is no other and you simply dissolve, you

simply evaporate; there is nobody to cling to -- then the greatest ecstasy happens.

The word ecstasy is very meaningful. This English word ecstasy is so beautiful and so significant; no other language has such a word. Ecstasy means to stand outside. Ecstasy means you are completely dead, and you are standing outside yourself and looking at this death, as if your whole existence has become a corpse. You are out of it and looking at your own death; then the supreme bliss happens. If I say it to you, you will be scared. If I say to you that you are in search of the supreme death, you will be scared -- but you *are* in search of it. The whole of religion is the art of learning how to die.

Love means death, but attachment is not death. Love means the other has become so significant that you can dissolve yourself; you trust the other so much that you need not have your own mind -- you can put it aside.

This is why people say love is mad, and people say love is blind; it is. Not that your eyes go blind, but when you put your ego aside, your mind aside, to everybody else you will look blind and mad. This is the state of madness. You are not thinking on your own. You trust the other so much that now there is no need to think, because thinking is needed if there is doubt. Doubt creates thinking, doubt is the base of thinking. If you cannot doubt, thinking stops. If you cannot think, where is the ego, how can the ego stand? That is why ego always doubts things, never trusts.

If you trust, no ego appears -- the ego is gone. Hence the insistence of all religions that only through faith and trust and love will you enter the temple of the divine -- there is no other door to it. Through doubt you cannot enter, because through doubt *you* remain. In trust you are lost.

Love is a trust, a dissolving of the ego. The center moves to the other. The other becomes so significant -- your very life, your very being. Not even a flicker of doubt comes to you. It is so peaceful, so beautiful, that not a flicker of doubt comes to you, not a ripple in the mind. Trust is complete, perfect. In that perfect trust there is a beatitude, a blessing. Even if you think about it you will have a small glimpse of it, what it can be. But if you feel it, it is tremendous, there is nothing like it.

But the ego creates a false trick. Instead of love it gives you attachment, possessiveness. Love says, be possessed by the other; ego says, possess the other. Love says, dissolve into the other; ego says, let the other yield to you, force the other to be yours, don't allow the other to move in freedom. Cut the other's freedom, let him become your periphery, your shadow.

Love gives life to the other; possessiveness, attachment, kills the other, takes the life of the other. That is why lovers, so-called lovers, always kill each other -- they are poisonous. Look at a husband and a wife: once they were lovers -- they thought they were lovers and then they started killing each other. Now they are two dead persons, they have become an imprisonment for each other. They are simply afraid and bored, scared of the other.

Once it happened: In a circus, there was a woman lion-tamer. And the fiercest lions were in her perfect control; she would order them and they would obey. And the greatest thing, when everybody's breathing would stop, was when the fiercest lion would be ordered to come near and he would come, and the lion-tamer, the woman, would have a piece of sugar on her tongue, and the lion would come and take the sugar from her mouth. Everybody would go mad -- so much excitement, everybody would clap and show their appreciation.

One day Mulla Nasruddin was there. Everybody clapped but he was not moved at all. He said, "Nothing, anybody can do that."

The woman, the lion-tamer, looked scornfully at him and said, "Can you do it?"

He said, "Yes, anybody can do it -- if the lion can do it."

Man is so afraid of woman -- and this is through the experience of love. Love, the so-called love, kills the other. Otherwise, why is this world so ugly? So many lovers, everybody is a lover; the husband loving the wife, the wife loving the husband, the parents loving the children, the children loving the parents, and friends, and everybody, relatives, the whole world is in love.... So much love -- and so much ugliness, so much misery?

Somewhere, something seems to have gone deeply wrong -- in the very roots. This is not love; otherwise, fear disappears -- the more you love, the less you fear. When love really comes to its totality there is no fear. But in possessiveness, fear goes on growing more and more, because when you possess a person you are always afraid he may leave you, he may go away -- and the doubt is always there. The husband is always doubting that the wife may love somebody else. They become spies on each other, and they cut each other's freedom so there is no possibility.

But when you cut freedom, when you cut the possibility of the unknown, life becomes dead, stale. Everything becomes flat, meaningless, a boredom, a monotone. And the more it happens, the more you become possessive. When life is ebbing, when the love is going, when something is going out of your hands, you become more possessive, more clinging; you become more protective, you create more walls and more prisons. This is the vicious circle.

The more prisons, the less life there will be. You will be more afraid that something is happening -- and love is disappearing so create a bigger prison. Then love will disappear more, then a still bigger prison will be needed. And there are many subtle methods how to do it: jealousy, continuous jealousy, and possessiveness, to such an extent that the other remains no longer a person. The other becomes just a thing, a commodity, because a thing can be possessed easier than a person, because a thing cannot rebel, cannot disobey, cannot go away without your permission, cannot fall in love with somebody else.

When love becomes a frustration -- and it will become a frustration, because it is not love -- then you by and by start loving things. Look at people when they polish their cars, the way they look at their car -- enchanted! Look at the romantic light that comes to their face when they look at their car; they are in love with their car.

In the West particularly, where love has been killed completely, people are in love with things or animals: dogs, cats, cars, houses. It is easier to love a thing or an animal; a dog is more faithful than a wife ever can be. You cannot find a more faithful animal than a dog -- he remains faithful, there is no danger. A wife is dangerous. A husband is dangerous; any moment he can move away and you cannot do anything. And when he moves, your whole ego is shattered, you feel hurt. To protect from that hurt ever happening you start killing the husband or the wife, so they become just like cars and houses -- dead things.

This is the misery though: that whenever you possess a person he becomes a thing -- but you wanted to love a person, not a thing. Because a thing can be possessed, but a thing cannot be responsive. You may love a thing, but the thing cannot answer your love. You may hug your car, but the car cannot hug you. You may kiss your car, but the kiss cannot be returned.

I have heard about Picasso: A woman, a woman appreciator, a fan of Picasso's, once came to him and said, "I saw your self-portrait in an art gallery. It is so beautiful, and I became so possessed by it, that I forgot completely and kissed the portrait."
Picasso looked at the woman and said, "Did the portrait return the kiss?"
The woman said, "What are you asking? How can a portrait return the kiss?"

And Picasso said, "Then that is not my portrait!" How can a dead wife return the kiss? How can a dead husband return the kiss?

This is the misery: if you want to possess, you kill. And the moment you have succeeded the whole glory is lost, because now the other cannot respond. The other can respond only in freedom, but you cannot allow freedom because you are not in love. Love is never possessive. It cannot be, by its very nature.

And not only loving a man or a woman: if you start loving a Buddha you will repeat this whole thing. You will do the same, you will be possessive there also. That is why so many temples have been created -- possessiveness. Christians think Christ belongs to them. Christ cannot belong to anybody, but Christians think he belongs to them; they are the possessors. Mohammedans think Mohammed belongs to them. You cannot draw a picture of Mohammed -- you will be dragged to the court. You cannot make a statue of Mohammed, because Mohammedans won't allow it. But who are these Mohammedans? How did they become the possessors? They have turned Mohammed into a dead thing.

Nobody can possess Mohammed, nobody can possess Christ -- they are so big and your hands are so small. They cannot be possessed. Love can never be possessed; it is such a vital force, and such an infinite force, and you are so tiny and so small, you cannot possess it. But Christians have their Christ, Mohammedans have their Mohammed, Hindus their Krishna, Buddhists their Buddha.

Amongst Jainas, there are two communities -- they have divided their Mahavira. There are a few temples in India which belong to both communities, so there is always fight and always cases in the courts, because a time division is there: in the morning the *swetambers* will worship; in the evening the *digambers*, the other community, will worship. And they change because swetambers put false, open eyes on the Mahavira's statue, and digambers worship Mahavira with closed eyes, so they cannot worship the same statue. First they have to close the eyes, or remove the false eyes, only then are they at ease; then it is THEIR Mahavira. But how can it be yours or mine? Is Mahavira a thing, a house, a shop, a commodity? But

lovers are false lovers -- they are really possessors, not lovers.

This has happened in religions so deeply, that religion, rather than becoming a blessing to the world, has proved dangerous. Through this possessiveness religion becomes the sect -- then you go on worshipping this dead thing and then nothing happens in your life; and then you think something is wrong with religion. Nothing is wrong with religion. Mahavira could have transformed you. Krishna could have given you the light that he had, but you didn't allow him. Christ certainly could have become the salvation, but you didn't allow. Jews crucified him, and you -- you have mummified him in the churches. Now he is a dead thing -- good to worship, good to possess, but how can a dead Christ transform you?

And the priest knows it very well. That is why I have never come across a priest who is a believer. Priests are deep down always nonbelievers, because they know the whole business, and they know this Christ is dead. When they worship it is just a gesture, for show.

It happened once, it is an historic fact, that in the year 999, on December 31st, there was a rumor all over the world, particularly in Christian communities, that the last day is coming on January 1st; in the year 1000, on January 1st, the last day of judgment is coming and the world is going to be dissolved and everybody is going to face the divine.

So, on December 31st, 999, all the Christians all over the world closed their shops, closed their offices -- people even distributed their things, because on the morning of January 1st there was going to be no world. People kissed and hugged each other, even went to their enemies to be forgiven, and there was a totally different world that evening. Everything closed, because tomorrow there is going to be no future. So why be an enemy? And why not love? Why not enjoy? People were celebrating -- the last day is coming.

All over the world, Christians closed everything. Only the offices of the Vatican in Rome were open -- because the pope knows well, the priests know well, that this is not going to happen, this is just a superstition. And they created the whole thing! But not a single thing was distributed from the pope.

Priests are in the know. They know that Christ is dead -- and you are a fool, you are praying to a dead thing. But they cannot say that to you, because that is a trade secret; and only through it is exploitation possible. And it is in their favor, because if Christ is alive they cannot become the agents in between. An alive Christ will come directly to you; he will not allow a mediator, a broker. He will not allow it. Christ will not allow a priest to come and stand in between the lovers and himself -- he will face them, he will come to you directly. So for priests, a live Christ is dangerous, only a dead Christ is good.

Priests never like a Mahavira when he is alive, they never like a Buddha when he is alive -- they are always against when he is alive. When he is dead, they immediately come and organize around him, make a temple and start exploiting you. Priests are against a Mahavira, a Buddha, a Krishna, but they know that when they are dead their names can be exploited.

But you have to remember well that with your love, your prayer, your worship -- if it becomes possessive -- you are killing. And if you kill Krishna how can he transform you? How can he bring you to Krishna consciousness? Impossible!

Now we should enter this story. It is beautiful.

A NUN WHO WAS SEARCHING FOR ENLIGHTENMENT MADE A WOODEN STATUE OF BUDDHA AND COVERED IT WITH GOLD LEAF. IT WAS VERY PRETTY, AND SHE CARRIED IT WITH HER WHEREVER SHE WENT.

Many things have to be understood -- even word by word. A NUN... because this is the heart of the woman -- to possess. That's why not a monk, but a nun. And don't think that only women possess; men also possess, but then they have the heart of the woman, not of the man. Why is woman more possessive than man? -- because possession is out of fear. Man is less afraid than woman, that's why -- man is less afraid than woman. Because he is less afraid, he is less possessive. The feminine mind is more afraid, fear is natural to it, there is always a trembling. Because of that fear woman is more possessive. Unless she is completely satisfied that she possesses, she is not happy. And when she possesses completely she cannot be happy, because the man is dead. Only in freedom life exists.

Hence, in the story, a nun has been chosen. But remember well, it doesn't make any difference if you are a man -- your mind can still be feminine. There are rarely men.... You may be a woman and still have a

man's fearless mind. So the distinction is not through sex, it is through attitudes. A man can be a woman, a woman can be a man -- the symbol is just to show the attitude. What attitude?

If you are a man and still possessive, you have a feminine mind. If you are a woman and not possessive, you have a male mind. It is said that Mahavira insisted that no woman can enter into enlightenment unless she becomes a man. People took it literally, and they missed the point. They thought that no woman can enter into enlightenment, so every woman who is striving will have to be born in the next life as a man, and then only can she enter. This is foolishness -- but no feminine *mind* can enter into enlightenment, that is true, because the feminine mind means fear and possessiveness. And with fear and possessiveness, no love, no meditation is possible.

One woman became enlightened. Jainas -- the followers of Mahavira and followers of the *tirthankaras* -- were much disturbed. What to do? So they changed the name of the woman into the name of a man, and they simply forgot the whole thing. A woman named Mallibai became enlightened -- what to do about the theory now? So they changed the name, they call Mallibai, Mallinath. They changed the statue, you will never find a woman's statue. And this Mallibai -- or Mallinath -- she was such a rare being that they had to concede tirthankarhood to her. So in twenty-four tirthankaras one is a woman, but you will never find her because the name given is Mallinath.

So one feels no woman has attained enlightenment. But it is true in a different, deeper sense; no feminine mind can enter -- because fear cannot enter it, possessiveness cannot enter.

A NUN WHO WAS SEARCHING FOR ENLIGHTENMENT MADE A WOODEN STATUE OF BUDDHA...

And it is very difficult for a mind which is feminine -- man or woman. But the mind, if it is feminine, will create a statue; you will create the other. You cannot be alone.

A statue means the other has been created. There is no one, but you cannot be satisfied with nothingness; something has to be there to cling to. Hence so many temples and so many statues -- they are created out of the feminine mind. That's why you will not find many men in the temples whenever you go, but many women will be there. And if some men have come, those are the henpecked husbands. They have come with their wives, they have not come directly; they had to come just because of the wife.

When Mahavira preached, forty thousand people took sannyas from him -- thirty thousand were women, only ten thousand men. What is the matter? And this is the ratio -- this is the ratio with me also. If four persons come -- three women, one man. And the man comes with difficulty and goes very easily, and the woman comes very easily and it is very difficult for her to go. She clings; it is very difficult for her to go.

But a feminine mind can create difficulties, barriers. If you start becoming possessive, then you miss. You have to remember: the fear has to be left -- only then love arises. The fear has to be dropped, because the fear is of the ego. And if fear exists, the ego will persist; then you can create a statue and cling to the statue. This statue is not going to lead you to the ultimate, because this is your creation. You may cover it with gold leaf, it may look pretty, but it is a dead thing. You may make a golden statue, but it is not going to help -- it is a dead thing.

IT WAS VERY PRETTY, AND SHE CARRIED IT WITH HER WHEREVER SHE WENT.

It became a burden, it had to be carried, protected. She couldn't sleep well because somebody may steal it. She could not go without it, because somebody else may want to possess it, it may have been taken from her. Her whole mind became possessive around it. The statue became the center, the center of her possessiveness, fear, worship. But this is not love.

YEARS PASSED, AND STILL CARRYING HER BUDDHA, THE NUN SETTLED DOWN IN A SMALL COUNTRY TEMPLE WHERE THERE WERE MANY STATUES OF BUDDHA EACH HAVING ITS OWN SHRINE.

Years passed, nothing happened. Carrying a Buddha nothing can happen, because how can you carry a Buddha? You can only carry a statue. Buddha has to be lived, not carried. Buddha has to be loved, not possessed. You have to dissolve yourself in the Buddha, not carry him as your possession.

Buddha is alive if you dissolve into him. But then Buddha is dangerous, because you will never come back. It is a point from where no one can come back. Once you have fallen, you have fallen into it; there is no returning. There is fear and trembling, you are afraid you may be lost. And your fear is true -- you are going to be lost.

But with a statue there is no fear, you can carry it. The statue can be lost some day, but you will not be lost. You can create another, even a prettier one, there is no difficulty -- it is your creation. Go to the temples: what has man done? -- created statues, his own creations. Now he is bowing down before them, weeping and crying, and the whole thing is false, because the base is false. Your tears, your prayers -- to whom are you addressing them? Before whom are you weeping and crying? -- your own creations, your own toys. Howsoever beautiful and costly, it makes no difference. But you are the creator of your gods, and before them you cry and weep and you think something is going to happen. You are simply acting stupidly. Temples are filled with stupid people. They are not aware of what they are doing, bowing down before their own creations. Now, how can this help you?

She carried... many years passed, many lives may have passed -- and still carrying her Buddha she was nowhere. Just wandering from one place to another, from one life to another, from one mood to another, from one mind to another -- but just wandering, reaching nowhere! Then she got fed up with the journey; the goal seemed nowhere to be achieved, the goal seemed nowhere to be coming closer.

So she... SETTLED DOWN IN A SMALL COUNTRY TEMPLE WHERE THERE WERE MANY STATUES OF BUDDHA EACH HAVING ITS OWN SHRINE.

But there were many statues of the Buddha. In China, in Japan, they have created very big temples for Buddha. In China there is one temple with ten thousand Buddhas, ten thousand shrines in one temple! Ten thousand statues! But even ten thousand statues are of no help. One Buddha is enough, ten thousand statues are not enough.

Why does the mind go on, working nonsense? -- one statue is not doing it, so create two. This is the arithmetic; two are not doing it, so create three -- ten thousand statues! One man wandering amongst ten thousand statues and nothing is happening. Nothing is going to happen, because life never arises out of a dead thing, a man is never transformed out of a dead statue.

Seek a living buddha. And if you cannot find a living buddha, close your eyes and seek there. If you cannot find him without, you will find him within, because Buddhas are never dead. They are there, just to be sought -- and they are *always* there. They may be just by the corner of your house, but you have never looked. Or you are so acquainted with the neighbor, with the corner, that you feel you know. Nobody knows -- you may meet the buddha in a beggar.

Just remain with open eyes. If you are carrying a statue, your eyes are closed. This woman may have missed many buddhas because of this statue -- because she thinks she already possesses. She already has the Buddha, so what need is there to look elsewhere? Then she settled in a temple -- people who live with statues will always settle in a temple. People who live with statues cannot reach to the ultimate goal; they have to settle somewhere on the way, by the side of the way -- a shrine, a temple.

Many people have settled in temples. They wandered and they searched and then they found that nothing can be found, it is impossible. Not because the goal is very far away -- the goal is very near, nearer than you can conceive -- but because they are carrying statues. Those statues have become their blindness; their eyes are closed with their statues, their hearts are burdened with their statues, words, scriptures -- dead things.

I have heard: Once it happened in ancient days, a king, a very scholarly man, wanted to marry a girl, but no ordinary girl would do. He wanted a perfect woman, astrologically perfect. So he consulted many astrologers. It was very difficult -- many years passed, his youth was almost gone. He was no longer young -- because these astrologers are difficult people, and mathematics takes time. And then one woman would be found and one attribute would still be lacking -- not exactly perfect.

Really, you cannot find anyone perfect. It is impossible, because perfection always means death. If someone is alive, it means imperfect -- that's why we say that whenever one is perfect, he is born no more. Because how can you be born if you are perfect? Then you have passed through this world, you have gained, grown, you cannot be allowed back.

Then the king said to his advisers, "It is enough; if not perfect, then approximately perfect will do. But my youth is passing, I am almost thirty-eight. Now find a woman!"

So a woman was found -- not exactly one hundred percent, but ninety-nine percent. Then the search started for the right time when this king should make love to this woman, because he wanted a rare, extraordinary child. It was very, very difficult, many scriptures were consulted, the I Ching and others; many wise men were called from faraway countries, and they consulted and they discussed -- and the king was almost forty-four.

Then one day he got fed up, and he turned them out. He burned all the scriptures and told to his wife, "Enough is enough! Now we must make love" -- they had not made love up to now. But the woman was old, he was also old, and with love there is a problem. If you start making love early, you can go on making love to the very end of your life. If you don't start early, you cannot make love later on, because lovemaking is a mechanical thing. The mechanism needs efficiency.

So if a man starts making love when he is fourteen, he may go on making love up to eighty. And don't think that if you make love too much in your young age, then in your old age you will not be able. You are absolutely wrong. If you make love too much, only then you will be able to later on. And you cannot make love too much, remember that, because the body won't allow. Too much is impossible; there is a thermostat in the body -- too much is not possible. Whatsoever you do, it is always within the limit. But by this time the king had become impotent -- he couldn't make love, the wife was frigid. They had missed the right moment. The child was never born to them, then they had to adopt a child.

This is what is happening: you have to adopt a Buddha, you have to adopt a god. It is not born to you -- and God *must* be born to you, otherwise it is a false god. But you have been missing because you are so occupied with scriptures, wise men, astrology, and all sorts of nonsense. You are so obsessed with words, statues, temples, rituals, formalities, that by the time formalities are fulfilled life has gone. By the time you conclude logically, life is no longer there to do it.

This woman finally settled in a temple, and I tell you: never settle in a temple, because a temple can only be a night's shelter, it cannot be a permanent settlement. Never settle in a temple, never settle in a sect, never settle with the Vatican or Puri Shankaracharya, never settle with a sectarian mind.

You can have a rest, that's okay. Stay there for a night, and by the morning, before they catch hold of you, move! Go on moving -- unless you reach the ultimate; only that is the temple. But there you will not find any statues. There you will find the real -- not the statue, not the portrait, but the real. Don't settle with a portrait, don't settle with the false, don't settle with the carbon copy. Search for the original, the very source.

The woman settled -- she had to settle. When you carry a wooden Buddha, how can you attain enlightenment? If wooden Buddhas can give you enlightenment, then there will be no problem. A wooden Buddha is a wooden Buddha. You can carry it, you can play with it.

THE NUN BURNED INCENSE BEFORE HER GOLDEN BUDDHA EACH DAY.

The Buddha was wooden, just covered with gold, but she used to call her Buddha, "Golden Buddha." The gold was just skin-deep; deep down there was just a wooden Buddha, nothing else. But you can hide things, and through gold you can hide anything. When there is not love, then there is much gold around the wife. A wooden Buddha under the gold leaf -- and you think everything is okay. And the wife also thinks everything is okay, because the husband every time comes and brings more and more ornaments. When love is dead, ornaments become very much alive. When there is love there is no need for ornaments.

You never cover a real Buddha with gold, do you? The Buddha won't allow you, he will simply escape. He will say, "Wait! What are you doing? You will kill me." Gold kills. Life can never be covered with gold -- only death. Only death will allow you to do something. Life won't allow you such nonsense. But she called her wooden Buddha, "Golden Buddha."

THE NUN BURNED INCENSE BEFORE HER GOLDEN BUDDHA EACH DAY, BUT NOT LIKING THE IDEA OF HER PERFUME STRAYING TO THE OTHER STATUES, SHE DEVISED A FUNNEL THROUGH WHICH THE SMOKE WOULD ASCEND TO HER STATUE ONLY.

This is the mind of a possessive person: not even the perfume, the incense, the smoke, is allowed to reach to other Buddhas -- and others are also Buddhas. "But my Buddha is something else. Your Buddha is nothing." In the temple all the other statues were Buddhas. It was not that somebody was a Krishna, or somebody was a Rama -- then the difference would have been too much. She would not have stayed in that temple. But it was a Buddhist temple, so she could stay. But this was her statue, and those were not hers.

When there is really love, it doesn't bother to whom it reaches. When there is love, you love your beloved person, but you cannot devise a funnel so that your love reaches only to your beloved. Love is such a phenomenon that when it happens it goes on beyond your beloved, always goes on and on and on. It spreads to everyone. It is just like a ripple on the lake.

If you throw a stone in the lake a ripple arises and then it goes on spreading and spreading to the very end. If you love a person, it is not linear, it is circular, a wave is created. When you love a person, you are throwing a stone in the lake of love. Now everybody will be benefited, not only the person you love. If you try to benefit only the person you love, you will simply do the thing this nun did. It is not possible. When there is someone who loves, his love goes on falling all around. You cannot channelize it, it is not such a thing -- rivers can be channelized -- it is oceanic, it cannot be channelized. Attachment can be channelized, not love.

When you throw a stone in the lake, it falls at a particular spot, that's okay, but then the love goes on spreading. When you fall in love, you fall at a particular spot, with a particular person; but that is only the beginning, not the end. Then love goes on spreading, then the whole world is benefited. Whenever there is a single person of love, the whole world is benefited. There will be a center where the stone fell, from where the waves will arise and go on to the very end. There will be a center -- the beloved, the lover; but the love cannot be contained there. It is a growing thing, nobody can contain it. So the lover becomes just the door, just the opening -- and then the whole universe is benefited by it.

But this poor nun was just like you. Just a human mind, working through human stupidities. She did not like the idea of her perfume straying to the other statues -- and the other statues are also of Buddha.

When I love a person, I find the divine there. Love reveals the divine in a person. Once it is revealed, all the statues of all the Buddhas.... Then everybody is divine; the tree is divine, the cloud is divine, the beggar on the street is divine, then everybody is divine. If love has happened and you have looked into the original face of a person -- which is revealed only in love -- then Buddhas everywhere are Buddhas, all the statues are Buddhas; then the whole world has become a temple.

But then you are not worried. Then you are not worried that your perfume is reaching somebody. You are not worried that your lover's perfume is reaching to somebody else. You will be happy that through you the whole world is being benefited, through you the whole world is receiving the blessing. If you are afraid and you try to contain it, then it is possessiveness and it will kill. Don't try to contain it, don't try to possess it. Allow it to grow, help it to grow, help it to reach to everyone. Only then you will receive it, because you can receive only when the whole world receives it.

But this is the problem: whenever you love a person, you want him to be contained, confined. It is as if you are confining a tree in a pot; not only the roots but the whole tree -- then you will kill it. The tree has to move into the sky, it has to spread into the sky. Its flowers will give perfume to many, its branches will give shadow to many; many will be benefited by its fruits. Of course the roots are contained in you, but the tree goes on growing. And love is the greatest tree possible; it can spread into the whole sky, it cannot be confined, cannot be contained. You cannot make it finite -- the very nature of love is infinite.

BUT NOT LIKING THE IDEA OF HER PERFUME STRAYING TO THE OTHER STATUES, SHE DEVISED A FUNNEL THROUGH WHICH THE SMOKE WOULD ASCEND TO HER STATUE ONLY.

Then what happened? It was bound to happen:

THIS BLACKENED THE NOSE OF THE GOLDEN BUDDHA AND MADE IT ESPECIALLY UGLY.

This is happening to every lover and beloved, because then the perfume is not perfume, it becomes just smoke; perfume needs to spread. Then the nose is blackened, and all the Buddhas now have black noses.

Look at your Krishna, look at your Buddha, your Mahavira; all their noses are blackened -- because of you, your possessiveness. Your prayer is possessiveness, it is not real. Jainas won't allow anybody to enter

their temples if they are not a Jaina. Hindus won't allow the untouchables, because they are not a higher caste. All the temples are blackened because they are possessed: "My temple." The moment I assert 'my', it is no longer a temple, because how can a temple be mine or yours? A temple is simply a temple!

I was once dragged into court because I inaugurated a church. The church had been closed for at least twenty years. The worshippers of the church had moved, they were not in India -- it was the possession of some English Christian sect -- and there was nobody in the town, nobody even to take care of it. It was a beautiful church, but completely dilapidated. Then a few Christians came to me and they said, "We don't belong to that sect, but we don't have a church. So can you help us? Will you inaugurate this church and we will start worshipping."

I said, "Okay." So they broke the lock, they cleaned the church -- they cleaned the blackened nose of Christ. And I opened it for all. So I said, "It is not a question of to whom a church belongs. Those who worship, theirs is the church."

But within two or three months the news reached to the owners. They appointed a lawyer; he dragged me to the court, because, "Why did you open this church?"

The magistrate asked me, "Why did you open this church? It doesn't belong to these people. It is not their property."

I told him, "A church cannot be anybody's property. Those who worship -- it is theirs. A church is not a property, it is not a legal question at all."

The magistrate said, "Don't lead us astray. We cannot go into philosophy. It is a legal question."

A church is a legal question? Yes, it has become a legal question. A temple is a legal question? If a temple is a legal question, then it belongs to this world, not to that. So I said, "Okay, you can close it, if it is a legal question. You can close it, but remember well, this is how religion is killed, murdered. It is not a property at all."

But all the churches, all the temples have become properties. They are mine or thine -- then Buddha's nose is blackened, and it ... MADE IT ESPECIALLY UGLY.

All the temples, all the churches, have become ugly. They have to be really destroyed, cleaned, so the earth is clean. And the real temple can exist only then -- when these temples disappear. They have become part of your market, of your legal system. They are now no longer symbols of the beyond.

Mind is such a thing; it turns everything into a possession, because the ego can exist only if it possesses. And ego is the barrier. Ego is the water in which only reflections can be caught, the real can never be known. Now drop this pail! Why wait for an accident? Drop this old pail and let the water flow -- no water, no moon.

Enough for today.

No Water, No Moon

Chapter #8
Chapter title: The Giver Should Be Thankful

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THE MASTER SEISTSU REQUIRED LARGER PREMISES AS THE BUILDING HE WAS TEACHING IN WAS VERY OVERCROWDED.
UMEZU, A MERCHANT, DECIDED TO DONATE FIVE HUNDRED PIECES OF GOLD FOR THE CONSTRUCTION OF A NEW BUILDING.
UMEZU TOOK THE MONEY TO THE TEACHER AND SEISTSU SAID, "ALL RIGHT, I WILL TAKE IT."
UMEZU GAVE THE SACK OF GOLD TO SEISTSU, BUT HE WAS VERY DISSATISFIED WITH THE ATTITUDE OF THE TEACHER AS THE AMOUNT HE HAD GIVEN WAS VERY GREAT -- ONE COULD LIVE FOR A WHOLE YEAR ON THREE PIECES OF GOLD, AND THE TEACHER HAD NOT EVEN THANKED HIM.
"IN THAT SACK THERE ARE FIVE HUNDRED PIECES OF GOLD," HINTED UMEZU.
"YOU TOLD ME THAT BEFORE," SAID SEISTSU.
"EVEN IF I AM A WEALTHY MERCHANT, FIVE HUNDRED PIECES OF GOLD IS A LOT OF MONEY," SAID UMEZU.
"DO YOU WANT ME TO THANK YOU FOR IT?" SAID SEISTSU.
"YOU OUGHT TO," SAID UMEZU.
"WHY SHOULD I?" SAID SEISTSU. "THE GIVER SHOULD BE THANKFUL."

There are only two ways to live your life, only two ways to be: one is the right way, the other is the wrong way. The right is to give, to share, to love. The wrong is to snatch, to exploit, to accumulate. Love and money are the symbols of these two ways. Love is the right way and money is the wrong way. Everybody is living the wrong way.

Why does it happen? What are the dynamics of it? Why does everybody go wrong? Where are the rules? So we will have to penetrate deeply, only then will you be able to understand this beautiful story. And if you cannot understand this story, you cannot understand Buddha, Jesus, Mahavira. No, it is impossible, because they moved on the path of love, you move on the path of money, and these two ways never meet. They cannot meet.

Sometimes, even if you try to understand Mahavira, Buddha, Jesus, you try to understand them in terms of money. Jainas go on relating how much Mahavira renounced -- 'how much' is the point. If Mahavira had been the son of a beggar, no Jaina would worship him. He was the son of a great king. He had a big kingdom, much money, gold, diamonds -- and he renounced them. Suddenly he becomes important to you. The importance is in the money that he renounced, not in him.

Even if you approach Mahavira, you approach him through money. What an absurdity. And then Jainas go on emphasizing the fact, exaggerating it, because the kingdom was really not so great. It was a small principality -- because in India at that time there were two thousand kingdoms -- it was just like a small district. And Mahavira's father was also not very rich, but rich, of course. When first they looked at Mahavira because he had renounced the money, he became very important. Then they started to exaggerate the amount of money that he had renounced. And now they have gone to fantastic, absurd lengths; whatsoever they say is simply wrong. And then Mahavira becomes important through the money he renounces. What is really important in your eyes?

Why does it happen that not a single *tirthankara* of the Jainas comes from an ordinary family? -- all the twenty-four are the sons of kings. Why does it happen that not a single poor man could become a Hindu *avatar*? Why only Rama, Krishna -- the kings? Why does it happen that not a single poor man could become a Buddha -- only Gautam Siddhartha, the prince? How does it happen?

All three religions were born in India, and they are the greatest! Not that a tirthankara is not born in a poor family, but you will not recognize him. Not that a buddha is not born in a beggar's house, but if he is, you will not recognize him. Your recognition can only be through the money he renounces. Buddha is worthless -- the money he renounces is the real thing. That attracts you, that hypnotizes you.

A man on the path of money cannot understand the man on the path of love -- it is impossible, they never meet. You can worship, but you will worship for the wrong reasons, because you cannot understand. Your worship is going to be based on something wrong. What is the mechanism?

First try to understand why love becomes so impossible, because that is the root -- why you cannot love. If you can love, then money will never be the attachment, can never be. Why can't you love? From the very beginning, something goes wrong in the mind of a child so he can't love. One thing: love is a spontaneous phenomenon, you cannot manipulate it. If you start manipulating it you will miss it. This is the trouble with spontaneous things. Spontaneous things are beautiful, the most beautiful, but you cannot manipulate them.

If you manipulate they become artificial, something goes wrong.

When a child is born you start manipulating his love, you say, "I am your father, love me," as if love is a logical syllogism. "I am your father, therefore love me." "I am your mother, therefore love me." "He is your brother, therefore love him." And love knows no 'therefore', it is not a syllogism. We never wait for the child, so that love happens to him or her. We start manipulating, controlling, as if we are afraid that if he is left to his own spontaneity he may not love his mother -- there is no necessity; he may not love his father -- there is no inevitability. You cannot depend on it. He may, he may not.

So before the spontaneous happens, we start forcing the child. And the child has to yield, because he is helpless. He starts selling his love. Politics is born, he becomes a politician, he smiles, and deep down he is angry; he shows his love, and deep down there is no love -- he hates the father. Every son hates, that's why every society starts forcing the child to respect the father, to love the father. Because every culture is aware that the son will hate the father, so "Create the opposite before the hatred explodes." Every daughter, every girl hates her mother, so "Love the mother, she is your mother. Respect her." We are so afraid that we create the opposite just as a protection.

Why does a son hate his father? Not because he is bound to hate -- there is a vicious circle. First, conflict is necessary, it is a natural part of growth. A child has to fight with his parents, otherwise he will never grow. And the fight starts the very first moment a child is born, the fight starts with birth. The child wants to be born and the mother wants to hold, that's why there is so much pain.

Now physiologists say that the pain exists because of the conflict. The child wants to come out and the mother wants to hold him in -- this is the conflict. That's why there is so much pain in birth. Otherwise, in animals there is not much pain; in primitive societies there is no pain. Why does the birth become more painful, the more a woman is civilized? Because the more you are civilized, the more ego is there; a stronger ego is there.

The mother wants to hold the child in... an unconscious fear that the child is leaving her. And this will possess the whole life: that the child is leaving her. And the child has to leave, otherwise he will be dead in the womb. He has to kick the womb behind, go away from the womb -- that is natural. And once a mother understands it, there is no pain in birth; then she helps the child to move away.

And if you help the child to move away, he will never hate you. This is the problem: if you don't allow the child to move away, if you create barriers, because of those barriers he will hate you. And you are afraid of the hate, so you create the opposite. You force the child to love you and he is helpless, so he has to yield in his helplessness; not willingly -- unwillingly. He has to yield. Hate remains deep down, and love becomes just a mask, a facade. The child is born and then every day he will move away from the mother. He has to, otherwise he will never be independent, he will never be his own self. He has to move, every day in every way, and the mother will not allow it: "Don't go beyond this boundary. Don't go outside the house. Don't go on the street. Don't play with that boy. Don't move."

The mother will create more and more boundaries. And the more boundaries that are created, the more the freedom is killed; the child suffers -- hatred is born. Now what to do with this hatred? -- the mother creates the opposite. But whenever you create the opposite, you have moved in the wrong direction.

This hatred has to be understood, accepted; not that the opposite has to be created. And you have to know that this is part of growth. The child has to move away, and you have to allow it more and more freedom. Of course you have to be very alert, because the child can harm himself.

So freedom should not become a chaos -- and that is very delicate. But if you cut his whole freedom because the child may harm himself, then you are creating a hateful mind. And if a child starts hating his mother, he will not be able to love any woman ever, because the first woman has become associated with hatred. That's why you hate your wife -- because in the beginning you hated your mother, and you will never be at ease with a woman. A woman will always create an unease; she will attract you and she will repel you also. She will become the focus of your love but the love will be superficial, because if you couldn't love your mother deeply, how can you love any other woman? Impossible!

And behind every love, there will be a running current of hatred. Love becomes divided, the opposite is hidden there -- then everything becomes poisonous. The child will move more and more, and one day he will fall in love with another woman. That is the last break. On that day, really, the child is born. The 'birthbreak' finished that day. It continues twenty years, twenty-five years; every day there is pain and conflict. Then the child as the final step falls in love with another woman -- that is the breaking point. Now he has left the mother completely. Now another woman has entered. That's why mothers can never be at ease with daughters-in-law -- impossible! That's why so many stories go around and around against the

mother-in-law: they cannot be at ease. Impossible, because this is the enemy; this woman is the enemy, this man is the enemy, who has taken their child away completely.

There is a saying of Jesus -- one of the most mysterious, impossible to reconcile with Jesus' mind, and very dangerous, and the wording is also dangerous. Jesus says to his disciples, "Unless you hate your father and mother, you cannot come to me." A man like Jesus, who says love is the path, who says God is love, who raises love to the highest possible peak and makes it equivalent to meditation, says, "Unless you hate your father and mother, you cannot come to me." He is right, because unless Jesus becomes your father and mother.... You cannot come to a master unless you leave your father and mother completely -- that is your complete past, past associations, past relationships -- completely, totally. How can you come to a Jesus, how can you come to a master...?

If you are still committed to the past, your present is burdened, your future is dark. You have to be uncommitted to the past, completely broken with the past, discontinued. Only then your present is light, and your future not a mechanical progression of the past.

Jesus is right: unless you hate your father and mother you can-not come to a master. That's why, whenever you go to a master, your father and mother are very disturbed -- it has to be so. They are never so disturbed. You can go to a prostitute -- they will not be so disturbed; you can become an alcoholic -- they will not be so disturbed.

But going to a Buddha or a Jesus... to a master, they are abso-lutely disturbed. Something in the unconscious says, "Now this is the last break. Now, if this boy or this girl goes to a master, then 'father' and 'mother' are completely closed" -- the fear! Even if a son moves with a woman, the mother can have some relationship, some sort of relationship. But if the son moves with a Jesus, then all relationship is broken; then there is no possibility; Jesus demands total surrender. No woman can demand it, no husband can demand it; only a master can demand total surrender, no holding back.

The child has to move, and when a child becomes enlightened, then he is completely broken, completely, absolutely broken with all the past, with the mother, the father -- everything.

There is another saying which is also very mysterious, looks very hard on the part of Jesus. He was talking to a crowd and then somebody said, "Jesus, your mother is waiting outside, and the crowd is so large she cannot come in, and she wants to see you."

Jesus said, "No one is my mother. Tell that woman, no one is my mother" -- looks very hard, rude. But Jesus cannot be rude and he cannot be hard. But sometimes truth is rude, truth is hard. And Jesus cannot lie, he is right: "No one is my mother."

Once it happened: Jesus was a small child and the father and mother had come to the great temple of the Jews for the annual festival. Jesus was lost somewhere in the crowd, so they tried and tried, and only by the evening -- when they were very much disturbed, worried -- only by the evening could they find him. He was sitting with some scholars, and he was just a child, and he was discussing things about the unknown with them. So his father said, "Jesus, what are you doing here? We have been worried about you the whole day."

Jesus said, "Don't be worried about me. I was looking after my father's business."

The father said, "I am your father -- and what type of business are you looking after here? I am a carpenter."

And Jesus said, "My father is there, up in heaven. You are not my father."

Just as a child has to leave the body of the mother, otherwise he will be dead in the womb -- he has to come out of the womb -- the same happens mentally also. One day he has to come out of the father and mother's womb. Not only physically -- mentally; not only mentally -- spiritually. And when the spiritual child is born, is completely out of the past, has broken with it completely -- only then for the first time does he become a self, an independent reality, standing on his own feet. He is! Before this he was just a part of the mother, or the father, or the family -- but he was never himself.

From the very beginning the mother and father are trying not to give freedom to the child. And love is born only in freedom, because it is a spontaneous phenomenon, you cannot do anything about it. If you do, you will destroy the whole possibility. They try: "Love us" -- and the child has to yield, he is helpless. Just to exist he has to bargain. This is a bargain when a child says, "Yes, I love you mother," and when he says, "I love no one else like you." When a child says, "I love you, father, and there is nobody else like you. You are unique, the best, the greatest father that ever was," he is just making a bargain, he is just playing politics, he has become part of a deceiving game.

In the beginning he is not aware that love is a spontaneous phenomenon. You have to be free, waiting, prayerful, for it to come. You cannot do anything about it, it is a happening. Now this happening will not

happen his whole life. He will always manipulate, he will always try to control it, he will always be artificial.

Have you ever observed? -- whenever you are in love you become two, one part manipulating. And deep down you always know you are manipulating; the man is trying to exploit the woman, the woman is trying to exploit the man. And once they are married -- that is, once their love becomes a bond -- the whole falsity by and by disappears. Then the authentic, the real person comes into being, and there is a clash. Then the whole love disappears, because that love was never there in the first place. Otherwise, how can love disappear?

Love is the most eternal thing in the world. The earth can disappear, the stars can disappear, the whole world can disappear -- not love. Love is the eternal phenomenon, the most divine. How can it disappear so soon? The honeymoon is not even over and the love has disappeared; it was never there in the first place. You were just trying to fool the other and yourself also. How long can you fool yourself? And if you go on fooling yourself too long, it becomes such a burden, it becomes so heavy, that it becomes impossible to live. You cannot be an actor twenty-four hours a day. For a few minutes it is okay -- on the beach, in the hills, it is very good; you can be romantic artificially.

For a few minutes it is okay. It is good, it is a game -- but for twenty-four hours? If you have to be artificial for twenty-four hours it will become such a tense state of mind, it will create so much anxiety, because you will feel confined, imprisoned. And when you feel that you are confined, in prison, you feel the other person is responsible. Then you take revenge, you react; then whatsoever your wife says you are angry, whatsoever the husband says the wife is angry. Then silence becomes golden, the more you can keep quiet the better. But it happens because from the very beginning the real thing is not there.

Mulla Nasruddin was in love with a woman. The woman was very tall, and the woman lived far away, almost one mile from the tram terminus. So Nasruddin used to walk her to her home every evening.

One day, after just a few minutes' walk, Nasruddin said, "Give me a kiss." But she was so tall that Nasruddin needed a stool or something. So they looked around and saw a blacksmith's shop, abandoned. They found an anvil there, so he stood on the anvil, kissed the woman, and they started again towards home. After half a mile, Nasruddin said, "One more, darling."

The woman said, "No! I have given you one kiss and it is enough for tonight."

So Nasruddin said, "Then what is the use of carrying this damned anvil!" -- he was carrying that anvil.

If you carry a burden, sooner or later... what is the use? If your love is just a means to something else and not the end, then it can be a game, but it cannot become a really meaningful existence. Then you play.

Nasruddin presented a wedding ring to this woman, a diamond ring. She looked at it and said, "Beautiful, but there is one flaw in the diamond."

Nasruddin said, "Honey, have you not heard that love is blind?"

The woman said, "Yes, I have heard, and I know love is blind, but not stone-blind."

The cunningness! The manipulating mind! You can even play that you are blind, but how can you be blind really? You can play, but play cannot become life. And deep down you are not related to it, and then you start hating.

Love can only be spontaneous. There is no other way to it. Whatsoever Dale Carnegie says, there is no other way to it. Love can only be spontaneous, you cannot be trained for it. Trained, you will miss forever. One has just to wait, wait prayerfully. The child should be allowed freedom, so that some day love arises. But a very daring mother and a very daring father are needed.

This is why I always say that to be a mother is one of the most difficult things in the world. Anybody can give birth to a child, but to be a mother or to be a father, very few are qualified, rarely, because to be a mother means to give the child so much freedom, with much love, that the spontaneous love in the child arises.

The child must fall in love with the mother, he should not be forced. It may happen, it may not happen. That is why it is a very courageous act; it may not happen. Nobody knows. Nobody can predict it, it is not mechanical. If it happens, it will be beautiful with the mother; otherwise, the mother can go on praying that this will happen with some other woman -- but don't force it. If you force it, the child has learned a trick, he

has learned a gimmick. Now he will go on playing the gimmick again and again -- with this woman and that, with this man and that, and the whole life will become a gimmickry; it will not be real, it will become artificial.

When love becomes artificial, money becomes important. This is to be understood. Why does money become important when love is artificial? Because love gives you an inner security. When you are in love you are safe -- no other safety is needed. When you are in love you are absolutely secure -- no other security is needed. Love is enough, nothing else is needed. You can be a beggar on the street, but if you are in love no emperor can compete with you in your security; even Solomon is a poor man before you.

If you are in love you are the richest. Nothing is in any way comparable to the riches of love. You may not have anything but you have all. A single moment of love and the whole life is fulfilled. When you are in love you are never afraid of death, because you have known a death -- the death of love. And it was so beautiful, it was so melodious, it was such a benediction, that now you can accept even the real death, the death of the body. You can accept it. Now there is no fear, because you have known that merging into one woman or one man was so beautiful -- how much more beautiful will it not be when you merge with the whole of existence?

Death is a merger. If you know love, there is no fear in death. If you don't know love, then fear becomes the center of your life. How to protect yourself? So you make castles, then you make bank balances; these are just protections against death. And when you are afraid of death you are afraid to live, because to live is always dangerous. To live you have to move on unknown paths. And there is danger; on every corner death may be waiting.

A man who is afraid of death by and by shrinks and becomes afraid of life also. He cannot fly in an airplane, he cannot go in a train, because there are accidents. He cannot make a stranger a friend, because who knows...? He cannot fall in love with a woman, because who knows whether she is going to deceive or not? He cannot believe. If love has not happened, you can never be trusting. You are always doubtful, skeptical. And how can a relationship grow when you are in doubt?

And if love has not happened, you can never reach a master. Even if a Buddha comes to your town, you will miss him. You will not go there, because these people are dangerous. They can hypnotize you and they may lead you astray. They may disturb your routine world where you are earning, accumulating, and where you are getting more successful every day: the factory is growing bigger and bigger, and the bank balance is accumulating, and everything is going so good. Why become disturbed by a new, foreign element? So don't allow in any element from the outside. Live in your prison, sheltered, secure.

If you know love you are not afraid of death. And when you are not afraid of death, then only do you become capable of living -- because if a man is afraid of death, how can he live? He is even afraid of taking a breath because germs are there.

I know one poet. He is a great poet, but I have always been wondering how he can be a great poet -- he cannot even be a man. He must know the tricks of language, he must be a grammarian. He must be playing tricks with words, but cannot be a great poet, because great poetry comes out of life -- and he is so afraid. Once he traveled with me. His wife had told me, "Don't take him with you because he will create trouble" -- and trouble started, because he would not take the tea at the hotel.

He said, "Who knows? Somebody may have poisoned it."

So I said, "Who is against a poet? Who is going to poison you? Nobody bothers about you." But he would not take it.

He said, "I will bring a stove and prepare tea." He would not take the food in the hotel, because who knows...? He was so afraid of everything. How can this man live? As if the only point is, not to die.

But life brings death, death is the culmination. If you don't want to die, don't live -- that is the only way. There is no other way, because if you live you are moving towards death. Life brings death. So the logical way is not to live. The less you live, the less the possibility of death. If you don't live completely, if you commit suicide, you will never be dead again, you have finished. There is no life, now you cannot die. So such a man becomes already a dead man. You will find these corpses moving in the markets, universities, working, doing things -- but they are corpses.

Life needs expansion. Fear does not allow you, then security becomes the whole thing -- how to be secure. How not to die becomes the whole art of life. And I tell you, the whole art of life is how to die joyfully, how to die blissfully, how to allow death -- because if you are ready to die, you are ready to live. If you are ready to die, you are ready to love. If you are ready to die, you are ready to meet the divine. There is no other way, death is the door.

What do I mean when I say death is the door? You have to not be there, you have to dissolve, you have to lose yourself. What does security mean? Whatsoever happens, you have to be, you have to persist in your ego. That's why money is so meaningful, because money helps you not to live. A poor man has to live, a rich man need not.

I have heard about one very rich man: he would travel in his car... even from the porch to the room he would be carried on a stretcher. He had come to a new town, to a new hotel where he had never been, and when he was being carried in on the stretcher, the manager thought that he was paralyzed or something. So he asked his wife, "What is the matter?" -- he felt very sorry -- "Your husband looked quite okay. Is he paralyzed, or is something wrong with his legs?"

The wife said, "No. His legs are absolutely okay. But he need not walk -- he is a rich man."

A rich man need not live, he can afford it! A poor man has to live. A poor man has to go on the street, move in danger, in crowds. A poor man cannot afford not to live. That is why a rich man, by and by, becomes encaged in his richness, isolated. Then he lives alone, then he cannot even allow his wife in the room. He may find an explanation: "We are not poor, so why should my wife and I live in one room? We are rich. We can afford two separate rooms" -- but the real thing is something else.

Hitler never allowed anybody to live in his room because he was afraid. Who knows? -- the wife may be a spy. He never got married. He got married only just before he committed suicide -- three hours before, because then there was no fear. When death was certain he got married, never before -- because a wife is a dangerous thing. Who knows? -- she may be in association with some foreign power, or she may be a communist; in the night she may kill him.

He loved many women, but never allowed any woman to live with him, never allowed any woman to be in his room in the night. Just three hours before, when he had decided that now there was no way to escape -- death is certain, the enemy is bombing Berlin -- he called in a priest in the night. The priest was awakened from his sleep; immediately he was brought to the underground cell where Hitler was, and Hitler told him, "Now perform the marriage ceremony." And when the ceremony was finished, they went into the room and both took poison and were dead.

What manner of man is this? But this manner of man you will find everywhere. When there is fear, nobody can be a friend. Then everybody is the enemy and you have to protect yourself. A rich man can protect himself more; that's why there is so much emphasis on money, so much madness! You cannot even understand what is happening. Why this neurosis about money?

Mulla Nasruddin was dying. He opened his eyes, he looked at his wife. His wife said, "We are here, Mulla. You go to the divine silently, in peace and prayer. We are all here."

Mulla Nasruddin looked at the faces -- his eyes were dim, he was almost gone, it was difficult to see.
He asked, "Where is Rehman?" -- his eldest son.
His wife said, "He is standing by your right side."
Then he asked, "Where is Rahim?" -- another son.
And his wife said, "He is there, standing by your feet."
"And where is Abdul, and where is Farid?" he asked.
All were there, so his wife said, "You rest, we are all here."
Nasruddin immediately became worried and said, "Then who is minding the store? If everybody is here then who is minding the store?" And he was on his deathbed; just a moment later he died. No, neither life is meaningful nor death... the store, "Who is minding the store?" Even at the last moment, no temple is there in the mind -- just the store, the market, the money.

Why is money so important? It is your protection against love, against life, against death, against God. Hence, Mahavira and Buddha renounced it. The renouncement is simply coming to understand that this whole arrangement is against life, against love, against God. They simply renounce! It is not because of money that they are renouncing it, but just because they have come to understand that through this protection they have been killing themselves, this was poison. So they simply escaped from the palaces.

Then a new life starts when you understand that money is neurosis. Security, the hankering after security and safety, shows that you are already dead, that life has left you. Continuous effort to be secure means you have not yet been able to love; otherwise, love is enough security, no other security is needed. One moment

of love is eternity -- no fear of death, a lover can die easily, lovingly. He has known life, he is thankful. Even for a single moment love happened... he has known the glory of it, the benediction, all blessings have been on him. He can thank God for this single moment that has been given to him -- and he was not worthy.

Who is worthy? Nobody is worthy. Have you ever thought about it -- that you are alive? Are you worthy to be alive? How have you earned it? You have known the flowers and the trees and the birds on the wing and the sun rising, so many mornings, so many evenings, and the stars. How have you earned to be alive? It is simple grace. You are not worthy, you have not earned it in any way. It is simply God's grace that you are.

But when somebody comes to know a single moment of love, this whole life becomes nothing. Then all the birds that you have seen, and all the songs that you have heard, and all the musicians of the world -- nothing! Then all this greenery of the trees is nothing. Then there is no radiance in the sun and there is no music in the stars. If you have known a single moment of love, then this whole world is just dim and a shadow; it is just a reflection, not the real.

If you have known a single moment of love, for eternity and eternity you will be thankful and singing songs of gratitude to the divine. Then there is no death -- love knows no death, love knows only life. You know only death. Love... you have bypassed it, somehow you have not been through it; you have bypassed it, and now money has become significant. Money is symbolic of a dead man, money is the love of a dead man.

So look at a miser. It is not simply money when he takes notes in his hands. I have seen one miser -- so much romance in his eyes when he would look at the notes; never so lovingly has a lover looked all over the beloved. He would feel and touch... and look at his eyes! The radiance that came to his eyes, the poetry that took over his being. He became a completely transformed man. No, Majnu was not so happy when he looked at Laila. No, Shiri was not so happy when she looked at Farhad.

This man was a relative, so I had many chances to see him and understand him. He was the perfect man of money, a buddha on that path. He never got married; he would always say, "It is so expensive and I cannot afford it. Some day I will get married." He is now dead. He never got married -- he remained a bachelor. But he would rationalize it; he would say, "This is *brahmacharya*"; he would say, "This is celibacy. In the scriptures, in the Vedas, the life of a celibate is the highest life." But he was simply a miser, even a miser about semen. That was his celibacy -- he was not a *brahmachari*.

So when you find celibates, ninety-nine out of a hundred will just be misers about semen. They are afraid to let go: if the semen goes out of their body, their bank balances.... Their brahmacharya is a sort of constipation. They stink! You can never have any fragrance coming out of them. They are misers -- but they rationalize. And they always live through reason, never through the heart -- because heart is a dangerous thing.

Reason always grabs things and the heart always wants to give. The heart is the giver and the heart is never a miser, so a miser can never believe the heart. By and by he will kill the heart, he becomes just the head. There is no feeling in him -- feeling is dangerous. He doesn't feel, he becomes insensitive. He doesn't allow any sensitivity in his being, because a beggar comes and he asks... if you have feeling, it will be difficult to say no. But if you have only the head, you will rationalize and you will say, "I don't believe in beggary; this is bad for the economy, this is not good for the culture -- and you look perfectly healthy, so go and work." You will rationalize, and these reasons you also know are just superficial; deep down you don't want to give -- that is the basis. But you cannot accept the fact that you are not a giver.

You live in words, reasons, rationalizations, and go on hiding the basic fact that you are killing your feeling. If you are on the path of money -- and almost everybody is, more or less -- then see the whole phenomenon of what is happening within you; you are killing yourself. And life cannot be prevented from moving, life will reach up to death. You cannot withhold it, it is not in your control. It has to go -- as it has come, it has to go. Before it leaves you, you can only create anxiety, that is all.

If you accept the ebb and flow of life, the birth and death of life; if you accept, you need not create any anxiety. You can love. While dying is there, love. And allow love to happen. Don't try for security and don't be afraid of death. Death will come. Give a chance to life to flower. If life really flowers, death will be the culmination, not the end. It will be the climax, the crescendo. It will be the highest peak, the Everest, not the end.

And at the moment of death, a man who has lived rightly, through love -- and that is the only right way to live -- for him death comes as the most beautiful ecstasy. He dies with a song in the heart. He dies with ecstasy all over the body, throbbing. He is going to meet the divine beloved. He has learned how to love and

how to give. So in the moment of death also he can give. He gives his whole being back to nature; the body, the air goes to the air, the fire goes to the fire, the earth goes to the earth, the sky goes to the sky. He gives, he is a giver, and the being goes to the source, to the *brahma*; he does not cling.

But you cannot do it if you have been a clinger your whole life. At the moment of death, if you cling everything becomes ugly. If you have been clinging and clinging and clinging, and always afraid and in fear and have never allowed love, then at the moment of death you will miss the highest peak that is possible, that was possible. These are the two paths; one is right, the other is wrong.

Now we will try to go into this story. You will be able to understand -- but understand through the heart:

THE MASTER SEISTSU REQUIRED LARGER PREMISES AS THE BUILDING HE WAS TEACHING IN WAS VERY OVERCROWDED -- he must have been in the same situation as I am.

UMEZU, A MERCHANT... he has not yet come to me... UMEZU, A MERCHANT, DECIDED TO DONATE FIVE HUNDRED PIECES OF GOLD FOR THE CONSTRUCTION OF A NEW BUILDING -- five hundred pieces of gold is real money.

UMEZU TOOK THE MONEY TO THE TEACHER AND SEISTSU SAID, "ALL RIGHT, I WILL TAKE IT" -- but this is no way, from a miser.

The man must have been a miser, otherwise how can you accumulate five hundred pieces of gold? And this was not all; this must have been just a small part, a hundredth part of his accumulations. But why, if he is a miser, has he come to give to this master? Looks contradictory: if he is a miser and a man of money, he should not go. But I know the reason -- that too is part of fear, that too is making security in the other world.

He must have been nearing death, he must have become an old man. And people of money are always old, they are never young -- because death is always near and they are trembling. He must have been feeling any day death can come; he has to make arrangements for the other world also. He must have had millions of gold pieces. Just five hundred pieces... this is just to be safe: "Give it to this master; people say he is enlightened. Give these five hundred pieces to this man, he will take care of the other world, he may give a certificate. People say that he is on good terms with God, his name is in the good books; he will be helpful somehow."

It is groping in the dark. A man who has missed life is thinking of some other life. Remember, only people who have missed this life think of that. And if you can miss this you will miss that also, because you will remain the same. Even if you are forced to enter into heaven, you will make a hell out of it, because you will take your habits, your mechanism of the mind, your working -- your whole past you will take with you. You will make a hell out of it.

Can you be in heaven? I don't see any way; you cannot be. Wherever you go you will carry your hell with you. It is a part of you. So those who know say that hell and heaven are not without -- they are within you, they are qualities of your being. On this earth people have lived in heaven; on this earth you are in hell. Remember well, wherever you go you will provide your own hell there. Immediately you reach there you will create your hell all around. You cannot do anything new. The mind is old, it goes on in a pattern, moving in a circle.

This Umezu must have been a miser. But now death is coming near and he must think of the other world also. This world he has lost, now the other cannot be lost. Something has to be done, but that too has to be done through money. See the mind: he thought that through money life can be purchased, now he thinks through money God can be purchased. He thought through money love can be purchased. Now he thinks that through money heaven can be purchased. But his mind remains focused in the neurosis of money. He is still mad, money still remains the means. Anything that he is going to do is to be done through money.

That's why the master behaved in such a way. He said, "All right, I will take it," as if it was nothing. That is the meaning of it; as if it was nothing, five hundred pieces of gold -- just dirt.

The master said, "ALL RIGHT, I WILL TAKE IT," as if it is a burden and he was obliging this Umezu. Always remember that if you go to a master with money, this is going to be the treatment. It is very easy to understand in the story. It is very difficult when the treatment is given to you.

Just a few days ago somebody phoned; he used to give some money for the ashram. Then he said, "Now I will stop, because there seems to be no gratefulness about it. I am not even allowed a special interview with Osho so I am not going to give it." He is here, he should try to understand this story well, because it is easier to understand a story when you are not part of it. It is very easy. But when you are part of it, then it becomes very difficult. Five hundred pieces of gold that man should bring to me, right? And then I will tell

him, "ALL RIGHT, I WILL TAKE IT!"
UMEZU GAVE THE SACK OF GOLD TO SEISTSU, BUT HE WAS VERY DISSATISFIED WITH THE ATTITUDE OF THE TEACHER AS THE AMOUNT HE HAD GIVEN WAS VERY GREAT -- ONE COULD LIVE FOR A WHOLE YEAR ON THREE PIECES OF GOLD, AND THE TEACHER HAD NOT EVEN THANKED HIM.

Look at the mind, the mind which is neurotic about money. What he is saying? He is saying, "This sack of gold I have given -- a man can live on three pieces of gold for one year." He thinks life is through money. Money may be needed, but nobody can live through money. Money may be necessary; it is not enough. And if there is only money and nothing else, it is better you die, the sooner the better. Because you are living unnecessarily, you are just passing the days -- it is not life.

Jesus is reported to have said: "Man cannot live by bread alone." He also knows that bread is needed -- nobody can live without bread, that's right. But there is a higher dimension of life where nobody can live by bread alone. If there is only bread, commit suicide! -- because eating the same bread again and again is useless.

But the man who lives through money thinks that a man can live for a whole year on three pieces of gold, and these are five hundred pieces -- a man can live forever and forever! Eternal life is possible through five hundred pieces of gold. And what type of man is this? -- he has not even thanked me. He was very dissatisfied.

Whenever you give with a condition you will always be dissatisfied, because the condition cannot be fulfilled. Whenever you give without a condition you will feel a deep contentment, because there is no reason to be dissatisfied. Whenever you give and enjoy it, whenever giving is an end unto itself... this man would have been dancing because the master had accepted -- enough! He should have thanked the master that, "I was worried whether you are going to accept it or not. Because I know you well: this is just dirt for you and you have accepted. You are so kind, your compassion is so deep." He would have danced and thanked him. He would have gone deeply happy and blissful. But no, it was not possible because it was not the end, it was a means. He wanted the master to be obliged to him.

If this man reaches to God, he will give him a sack of gold and wait for the thank you. What can you give to God who has given all to you? And a master is nothing but a representative of the divine, of the same quality. That is why we call Mahavira 'Bhagwan', why we call Buddha 'Bhagwan' -- because of that same quality. What can you give to him? All comes to you through him. At the most you are returning back... at the most. You should be thankful that you have been accepted.

But a money-mad man cannot understand this. He wanted the master to be obliged because he had done this, and this is so much. For him it was so much. As far as his attitude was concerned, it was such a great amount -- five hundred pieces of gold; one man can live for one year on three pieces -- because mind thinks in relativity. It does not know anything of the absolute. It knows only of relativity. It is his mind!

I have heard: Mulla Nasruddin died and went immediately, or was sent immediately, to hell. There he reached Satan who had been waiting for him for a long time -- he was a man long awaited there. Satan received him, welcomed him, and Mulla Nasruddin said to the devil, "Boy, am I happy being here in heaven."
The devil said, "Nasruddin, you are mistaken. This is no heaven."

Nasruddin said, "That may be your attitude. I am coming from India -- to me it looks like heaven."

Mind is relative. Five hundred pieces of gold! He was giving his very life; his very heart was there in that sack of gold. Those five hundred pieces were not of gold, they were of his heart. He has sold his life and bargained for this gold. He had died for this sack of gold -- and not even a thank you. It was too much. The master is not behaving rightly; he was dissatisfied.

If you think about any master, you will always come to the conclusion that he is not behaving rightly. Remember this: if you *think* -- I repeat -- then you will always come to the conclusion that he is not behaving rightly. If you look, not think, then you will know that he is always behaving rightly.

He thought, calculated. It was so plain to him; five hundred pieces of gold -- his whole life in that sack. And this man simply says, "ALL RIGHT, I WILL TAKE IT."
"IN THAT SACK THERE ARE FIVE HUNDRED PIECES OF GOLD," HINTED UMEZU.

He thought, "Maybe he has missed. Maybe he is in meditation or somewhere else, because how can it happen that five hundred pieces of gold and all he says is, 'All right, I will take it'? He is not in his senses." So he hinted.

"IN THAT SACK THERE ARE FIVE HUNDRED PIECES OF GOLD," HINTED UMEZU.
"YOU TOLD ME THAT BEFORE," SAID THE MASTER.

He said, "It is unnecessary, why repeat it? I have heard it."

This was even worse, no thank you coming from the man. Rather, he would not even take the hint, and he felt a little angry it seems, because he said, "You have told me that before. No need...."

"EVEN IF I AM A WEALTHY MERCHANT, FIVE HUNDRED PIECES OF GOLD IS A LOT OF MONEY," SAID UMEZU.

This is the problem of the mind. He says, "EVEN IF I AM A WEALTHY MERCHANT... I have enough money with me, but even then... FIVE HUNDRED PIECES OF GOLD IS A LOT OF MONEY. So to you, just a beggar, it is the whole world. To me it is a lot of money, and you are treating it as if it is nothing. You are insulting me."

A man who is focused on money cannot understand a man of love. The man of love will always appear like a beggar, a madman, not of this world -- he doesn't understand. He is behaving in a crazy way. Howsoever you may worship Buddha and Mahavira, if you meet them somehow, somewhere, you will think they are mad. Even if you don't say it, because it will be so impolite... but you understand well that this man has wasted his life sitting under a tree. He could have earned a lot of money -- this was said to Buddha many times.

Buddha left his home and went to another kingdom, just to get rid of the relatives and the family, because they would bother him there and they would go on coming, trying to persuade him to come back. So he left the kingdom and went to another kingdom, then he became aware that those people are everywhere -- you cannot escape.

There was a rumor that a prince had left a neighboring kingdom and had come there. So even the king of the neighboring kingdom came, and he said, "My son, you are young and you don't know the ways of the world. You are immature, I am experienced. I say to you through my experience, go back to your home. This is foolish. At this age such foolish ideas catch hold of the mind. One has to resist. At this age, when one is young, one is prone to, tends to be idealistic. But later on experience proves it is wrong. Don't be a hippy, go back!"

Buddha listened and he said, "You may be right as far as your own experience is concerned, but I have lived in that world for many lives, and nothing, nothing was ever attained. Now it is enough. It is through experience that I have left, not through some romantic idealism of a young man."

The old man would not listen. He said, "If you don't want to go back, I understand -- there may be some trouble. You may not be feeling good with your father, or with your family, or something has gone wrong. Then don't go back, come to me. I have got a beautiful daughter; get married to her and this kingdom is yours."

Buddha said, "I am married and I have left a very beautiful woman. It is impossible to find another like her. But even that beautiful woman will not give me the ultimate -- and I am in search of the ultimate."

The old king left, he said, "You are mad, incurably mad."

This happened wherever Buddha would go. And he was so young and so beautiful... he had never walked on the streets. Wherever he would go, anybody would know that he was a prince, he was not a beggar -- and then everybody would give him advice to go back.

Mind lives through its own ideas, thinks through its own ideas. You cannot put the mind aside and then look. This old man who came to Buddha missed an opportunity. It may not happen again for millions of lives. But he was teaching the greatest teacher, he was trying to teach him something; he wanted that Buddha should learn something from him. And he has not gained anything himself, he has not reached anywhere.

This man says, "IN THAT SACK THERE ARE FIVE HUNDRED PIECES OF GOLD. EVEN IF I AM A WEALTHY MERCHANT, FIVE HUNDRED PIECES OF GOLD IS A LOT OF MONEY" -- and you

are just a beggar; it is not said, it is implied. "You should know the meaning of it, what I am doing. Such a great donation and you simply say, 'Okay, I will take it.'"

"DO YOU WANT ME TO THANK YOU FOR IT?" said the master -- because masters never answer what you ask. They answer what you mean to ask. They never answer your question, because that is irrelevant. They always answer what is hidden behind the question -- why you are hinting at these things.

You are not interested in proving that gold is significant, you are not interested in proving that five hundred pieces of gold is a large sum -- those are just rationalizations. You are hinting at something else. The master caught him immediately, and said "DO YOU WANT ME TO THANK YOU FOR IT?" -- he hit the nail, he hit right at the heart.

"YOU OUGHT TO," SAID UMEZU. Not that, "I expect and want," but "YOU OUGHT TO."

This man is not a giver, he has never been a giver. Even when he is giving, he is not giving. Even when he is donating, it is a bargain. He says, "YOU OUGHT TO. I have done such a great thing, now this is your duty, not my desire or my request."

"WHY SHOULD I?" SAID SEISTSU. "THE GIVER SHOULD BE THANKFUL."

This is impossible to understand for the mind, for the moneyoriented mind; the giver should be the thankful one. But this is the peak on the path of love.

Those who love, they come to know that the giving is so beautiful and so blissful; they come to know that the more you give, the more you have of it -- the more love you give, the more love you have there inside; the more you go on throwing, sharing, the more it bubbles up -- it is an eternal spring. And once you come to know that the more you give, the more you have, you have learned the basic arithmetic of spirituality. Then you never hold back, then you are always in search of someone who can take it. Then you are always in search of someone who can share it, because he will make you fresh. The old is gone, the new arises; it is always coming there.

You are like a well which has gone rotten, because you have not given anybody anything. You have never shared your water; the water has become rotten. Give it! Let people come and let them drink out of you, and then fresh sources are always available. The moment the old water is removed, fresh is coming in. Your well is joined to the infinite ocean deep down. Your well is just a door to the ocean. The giver comes to know, the sharer comes to know, then he feels thankful. Whenever somebody takes something from you, something new has come into being in you. Your being is renewed through it. You are being made young again and again, the more you give. The giver remains always young. The non-giver is always old, dead, rotten.

The master says, "THE GIVER SHOULD BE THANKFUL. You should be thankful to me that I accept -- and that I accept a thing like money. You should be thankful, because money means nothing to me." It may be necessary in the world, because a master has also to live in the world; it may be the means of exchange in this mad world, because a master has to live in this mad world -- but it is nothing. It is just an invented means, agreed upon by all, so that we can exchange things.

The society can live without money; for thousands of years society lived without money. And sooner or later a day will come when society will again live without money, because living through money is so burdensome and so useless and so unnecessary. But because the world was poor up to now, that's why money has had to be used; but the more affluence grows....

America will be the first to drop money. When there is enough money, there is no need to carry it -- why carry it? Then it is foolish, then it is burdensome. Soon the earth will not need money. But masters have always known it, always, that this is just a market device; but a master has to live with you.

If you go to a madhouse, it is better to pretend that you are also mad, otherwise you will be in difficulty. If you try to prove that you are a sane man, the madmen will kill you. They did this with Jesus, they did this with Socrates, they did this with Mansoor. These were very innocent people. They tried to live in a madhouse as they were -- not mad. They were innocent, but they did not know that the rule of the madhouse is: even if you are not mad, pretend that you are mad, because madness is the coin prevalent there, it is the currency there. Don't be an outsider in a madhouse, otherwise madmen will collect together and kill you. If you say that you are not mad, that means you are trying to say to them that, "You are mad!" -- that cannot be tolerated.

An enlightened person also has to live in this world with you. He has to use your techniques, your tricks.

It happened once: it was found in Japan that one enlightened man was always caught -- sometimes stealing, sometimes something else, a criminal act, small things. He would steal just a small amount of money, and then he was to be sent to the jail -- and he was an enlightened man! Twenty-six times in his whole life he was jailed, but those who were his disciples, they knew him. The last time he came out of jail he was seventy-eight, and the disciples said, "Now don't do such a thing... and why do you go on doing such things?"

He said, "Then who will go inside the jail and try to make those jailors meditative, those jailbirds? Who will go there? I have to steal, that is the only way to reach those people. And it is nothing to me. I have been helping and there is real disease. I am needed there. But that is the only way I can get in, otherwise they won't allow me. That is the only currency that is required." An enlightened man has to live with you jailbirds!

But if you are ready to understand the neurosis of money and the ecstasy of love, then you will be able to understand this: the giver should be thankful. Give and be thankful -- because the other could have refused. That possibility does not exist for this miser. He cannot conceive of anybody refusing five hundred pieces of gold. He does not know he could have been refused. The master may have thrown the sack out of the temple and said, "Don't bring this rubbish here."

It happened: One man came -- he also came with five hundred pieces of gold. These misers also have their mathematics; five hundred seems to be the highest, the limit; they cannot go beyond it -- he came to Ramakrishna. Ramakrishna was even more dangerous. He not only said, "All right, I will take it," he behaved even more rudely. He said, "So okay, go to the Ganges and throw it all in."

The man could not do anything, because Ramakrishna has said so -- he became afraid. It was impossible for him to go to the Ganges and throw in five hundred pieces of gold. But when Ramakrishna says.... Still he hesitated. Ramakrishna said, "Why are you hesitating? Haven't you given the money to me? Then it is my money. Just go and throw it into the Ganges, because right now I don't need it, and the Ganges needs it."

So the man went, very slowly of course, and he didn't come back. One hour passed, two hours passed, and Ramakrishna sent some disciples to see what had happened to that man. Had he drowned himself and saved the money? Misers are doing that. So the disciples went to see what he was doing. There was a big crowd, he had made it into a great show. He would bring one gold coin, throw it on a stone -- khannnng! The sound! And many people were there. Then he would count: "One hundred and one, one hundred and two, one hundred and three..." and then throw it into the Ganges.

So the disciples reported: "That man is a perfect exhibitionist. He has gathered a big crowd and he is throwing each single coin, counting, and doing the whole thing very slowly."

So Ramakrishna went, slapped that man and told him, "When one accumulates, counting is needed, but when one renounces.... What are you doing? When one has to throw the coins, one can throw the whole bag!"

But people renounce and still count -- they have not renounced.

Givers should be thankful; give and be thankful. If you can follow this rule the old pail will fall down, the water will flow out. The whole maya, illusion, disappears. No water, no moon. Then you can look at the sky, at the real moon. It is always there, but you are caught in the reflection.
Love is the real moon; money is the reflection.
Enough for today.

No Water, No Moon

Chapter #9
Chapter title: A Philosopher Asks Buddha

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A PHILOSOPHER CAME TO BUDDHA ONE DAY AND ASKED, "WITHOUT WORDS, WITHOUT THE WORDLESS, WILL YOU TELL ME THE TRUTH?"
THE BUDDHA KEPT SILENCE.
THE PHILOSOPHER BOWED AND THANKED BUDDHA, SAYING, "WITH YOUR LOVING KINDNESS I HAVE CLEARED AWAY MY DELUSIONS AND ENTERED THE TRUE PATH."
AFTER THE PHILOSOPHER HAD GONE ANANDA ASKED BUDDHA WHAT THE PHILOSOPHER HAD ATTAINED.
THE BUDDHA REPLIED, "A GOOD HORSE RUNS EVEN AT THE SHADOW OF THE WHIP."
A PHILOSOPHER CAME TO BUDDHA ONE DAY AND ASKED, "WITHOUT WORDS, WITHOUT THE WORDLESS, WILL YOU TELL ME THE TRUTH?"

It is very rarely that a philosopher comes to a buddha. It is almost impossible. But whenever it happens, it can become a revolution, it can become a transformation in the philosopher. Why is it so impossible that a philosopher comes to Buddha? Because philosophy and religion are very antagonistic; their approach is totally opposite, diametrically opposite.

Philosophy believes in thinking and religion believes in trust. A thinker doubts easily, but cannot trust so easily. A doubting mind is needed to be a philosopher, a very skeptical mind. To be religious deep trust is needed -- not at all skeptical, not doubting at all. The philosopher lives through logic; the religious man lives through love, and there is no way to help love and logic meet. There is no way; they never meet, their paths never cross each other. They may run parallel -- just like the railway tracks -- but they never meet. They may be very close, but they always run parallel. Even if you think they meet somewhere, it is an illusion.

Just stand at a railway track and see the rails running parallel: on the faraway distant horizon you will think they are meeting. They are not meeting, that is an illusion. Go to that point and you will find they are still parallel. Two parallel lines can never meet. Heart and head are parallel lines, they never meet. You can take a jump, from one line you can go to the other -- that's possible. You can take a jump from the head to the heart, but there is no continuity; it is a jump.

If you believe in the head too much -- that means believing in doubting -- this jump becomes impossible. There have been great philosophers; they thought and thought, and they pondered and contemplated, and they have created big systems, miracles of words, but they are not nearer to the truth than any ignorant man. Rather, on the contrary, the ignorant man may be nearer, because at least he is humble in his ignorance, at least he is not egoist, at least he can listen to the other. At least if a buddha comes to the town the ignorant man can go to him, because he knows he does not know -- that much humility is there. A philosopher cannot go because he already knows. That is the problem: without knowing anything, he thinks he knows.

This is happening with me every day. If a philosopher comes, a psychiatrist comes -- a man who has studied psychology, philosophy and religion in some university -- it is difficult, almost impossible to have any communion with him. You can discuss, but you cannot meet -- you will move parallel. You may appear close because you use the same words, but that is just appearance.

Why is it so difficult for logic to love? -- because love needs a very courageous act, and that courageous act is to move into the unknown. Logic is always a coward, it never moves into the unknown. Logic says, "First I must know. When the territory is well known, then I will move."

Logic has no adventure in it. Love is absolutely adventurous; sometimes it even looks foolish. To the logical mind it always looks foolish: "What are you doing, moving into the unknown without knowing where you are going? What you are doing? And leaving the territory that was known, secure, safe,

becoming unnecessarily homeless. Don't lose that which you have got, first be sure of that which you are going to gain." This is the problem. Logic says, "First know the further step well; only then leave the step you are standing on." Then you can never leave this step, because there is no way of knowing the further step unless you reach to it. Logic is...

I have heard: It once happened, Mulla Nasruddin wanted to learn swimming. He went to a teacher and the teacher said, "Come along with me, I am going to the river. It is not difficult, you will learn. It is simple, even children can learn."

But accidentally, when Nasruddin came near the bank, he slipped. It was muddy and he fell down, and he became very afraid. He ran to the farthest point of the bank, under a tree. The teacher followed. He said, "Why are you escaping? Where are you going?"

Nasruddin said, "Listen: first teach me swimming, only then will I come closer. This is dangerous! If something goes wrong, who will be responsible? So I will come near the river only when I have learned swimming."

But is there any way to learn swimming without going to the river? So, Mulla Nasruddin remained without even learning to swim.

It is too dangerous, the step is too foolish. A man, a learned man, a man of logic, cannot take that step. Logic becomes a grave. You become more and more confined because life *is* danger. There is no way to avoid it, it is always moving into the unknown. The river is always going towards the sea. This is how life progresses: it always leaves the known, moves into the unknown. That's the way life is. Nothing can be done about it. If you try to do something -- then the Ganges should be flowing towards the source, the Gangotri, because that is the known thing; not towards Ganga Sagar, not towards the ocean.

In African mythology there is a bird: the name is woofle-woofle -- African. The bird is one of the most mythical of all the mythologies of the world. That bird has only one peculiarity: it is not interested in where it is going, it is only interested in where it is coming from -- so it goes backwards. It never reaches anywhere because it is always interested in where it is coming from. It is interested in the past. That is as if you are old and going towards the womb. This is impossible -- but this is how human mind functions.

With logic you move towards the source; with love you move towards the ultimate flowering -- the dimensions are different. Logic asks, "Who created the world?" It is interested in the creator, in the past, the original source -- the Gangotri, from where the Ganges flows. Love never asks who created the world. It is already there, so why bother? Whosoever created ABC makes no difference. How is it going to affect you, whoever created the world? Whether it was a Hindu god, a Brahma, or a Christian trinity -- what difference does it make?

Love is interested in what the ultimate flowering is going to be. Love is interested in buddhahood. Love is interested what is going to happen to me, to my seed, how it will flower. Note the difference: logic is always interested in the known, in the past, the path that you have already traveled; love is always interested in the unknown, in the ultimate flowering, the path that you have not traveled -- not only not traveled, the path that you have not even imagined, not even dreamed of.

That's why a philosopher rarely comes to a buddha. They are moving in diametrically opposite directions; a philosopher going to the past, a buddha moving to the future. Their departing point may be the same, but there is no meeting point. But when a philosopher comes to a buddha... rarely it happens, but whenever it happens there is immediate transformation.

Why? Because if a philosopher comes to a buddha, it means deep down he has understood the failure of philosophy. Otherwise, why would he have come? Deep down he has felt the failure of logic. He has made every effort to know truth through it: arguing about and about, for, in favor, against. He has been arguing and arguing and has now come to the point where he knows the whole thing is futile; nothing can be known through it. This failure gives him the deepest humility possible in the world. Even an ignorant man is not so humble, because he is not such a deep failure. He has not come to know the suffering of failure. He has not been thrown from the peak to the valley.

This philosopher was thinking that he was at the peak. Suddenly he became aware that he had been standing in the valley and dreaming about the peak. There had never been a peak: he had not moved a single inch. The truth had remained as unknown as ever. His whole life had been a waste. When somebody comes to feel this, suddenly the ego disappears, one becomes humble. And unless you are humble, you cannot come to a buddha. Only humbleness, deep humility, can bring you to a buddha -- now you are ready to learn, because you don't know anything.

So there are two types of ignorance: ordinary ignorance is when a man is ignorant but is not aware that he is ignorant. When a philosopher becomes aware that he is ignorant -- this is the second type of ignorance, very deep: he has come to realize that he is ignorant, he is fully aware that he is ignorant -- when ignorance is aware of itself, that becomes the first step of wisdom.
So the first thing to understand:

A PHILOSOPHER CAME TO BUDDHA ONE DAY, AND ASKED...

There were many philosophers in Buddha's time. Really, there has never been such a flowering of intellect as happened at that time -- not only in India, all over the world. Buddha was there; Mahavira was there; Prabuddha Katyayan, a great logician; Ajit Keshakambal, a great philosopher; Makkhali Goshal, a rare intellect; Sanjay Vilethiputta and many others were there in Bihar. Now their names are not well known because they never created any following. Exactly at the same time in Greece there was Socrates, Plato, Aristotle -- the three who created the whole Western mind. Exactly at the same time in China there was Confucius, Lao Tzu, Chuang Tzu, Mencius. It seems at that peak, all over the world, mind was at its Everest.

There are only three cultures: one is Chinese, another is Indian, and the other is Greek. Only three cultures exist, all the others are just byproducts. The whole West originated with the Greek mind in Athens. The whole Chinese civilization, a totally different type of civilization, arose out of Confucius' and Lao Tzu's confrontation, and all that is beautiful in India came out of Buddha, Mahavira. And all these people existed at a single moment of history.

Historians say that history moves like a wheel: there are moments when intelligence is at its peak, there are moments when intelligence goes down. These were the times when intelligence was at its peak. Many were the philosophers, particularly in India; the whole country was philosophic. People moved from this corner to that corner seeking for truth -- millions of seekers!

Only when there are millions of seekers, then a few can become enlightened, because it is a pyramid-like thing. A pyramid is very broad at the base, and then, by and by, comes the peak. A Buddha exists only when at the broad base millions of people are seeking truth; otherwise he cannot exist. There is no possibility, he cannot stand. Where will he stand? He needs millions, millions of seekers; they become the base.

And in those days when systems were being created everywhere, and such complicated, complex systems that there has never been anything to compare with them.... Historians of philosophy and religion say that at that time India knew all that has been known in philosophy -- every shade and nuance of thought, every approach. India has looked at all the paths and possibilities, and every possibility has been finished. Now, since that time, there has been nothing new in philosophy; and if you think there is something new, it only means that you are not well acquainted with India. There has been nothing new since Buddha, because at that time everything was searched, almost every possibility finished.

And if you think... In the West many people come to realize something and think that they are giving something new. It looks new because they are unacquainted with it, they don't know it. And now the whole of this treasure is hidden in Pali, in Prakrit and in Sanskrit, languages not spoken, not used. But every nuance of thought...

For example, when Sigmund Freud said for the first time that, "I suspect that the conscious mind is not the whole mind. Deep down below the conscious there is a subconscious layer. And even beyond that, I suspect an unconscious layer," it was thought that it was a very revolutionary discovery. But in Buddha's time this was known; not only this -- Buddha talks about still further layers. He talks about seven layers of the mind. These three are there, as Freud says -- but four more... and if he is right up to the third, there is every possibility he will be right beyond them, because he is on the right track.

Then Jung suggested that beyond the unconscious there seems to be a collective unconscious -- that is the fourth layer of Buddha. Now the whole of psychology has come to this fourth layer. All four are suggested by Buddha -- but three more are there; sooner or later we will discover them.

Since then there has never been such appreciation for thinking, logic. And the hair-splitting went to its very extreme. Buddha talks about seven layers of mind and Prabuddha Katyayan talks about seven hundred layers of mind. Incomprehensible, but very logical... and the possibility is that the mind *can* be divided into seven hundred layers. Nothing is impossible.

At that time a philosopher came to Buddha. First try to understand the situation of Buddha; Buddha's situation is as antimetaphysical as possible, he is not a philosopher. Really, you cannot find a man who is more anti-philosophical than Buddha, because he says all philosophical questions are nonsense. This is the standpoint now in the West -- Bertrand Russell, Wittgenstein. The latest discovery in the West is Wittgenstein, and this is the standpoint of Wittgenstein: that all philosophical questions, answers, are nonsense. Still, if you ask a question, a philosophical question, Bertrand Russell answers it yes or no. Buddha never answered, because if it is nonsense, why answer? Buddha would keep silent.

So it was the routine, whenever Buddha would come to any town, that Buddha's *bhikkhus* would go into the town and inform people: "Please don't ask these eleven questions." They had a list of eleven questions; in those eleven questions all metaphysics is finished, you cannot ask anything beyond those eleven. They are the whole expanse of all philosophical inquiry.

So beforehand, before Buddha would reach a town, the bhikkhus would go and spread the news: "Please don't ask about these eleven questions, because he is not going to answer. If you have something beyond these eleven you can come, you are invited." But there is nothing beyond those eleven, so what to do?

This man was not a philosopher, he was not skeptical, he didn't believe in doubt. And he disbelieved in doubt so much that he never talked about trust. This has to be understood, because trust is needed only if you are in doubt. If you are not in doubt, why talk about trust? All talk about faith means doubt has entered. He never said, "Believe!" because, he said, there is no question of believing or not believing; one has to *be*. It is not an intellectual question -- because faith and doubt both remain intellectual. From where do you doubt? From the mind. From where will you believe? From the mind.

So your belief will also be from the same root. It will already be poisoned. Who will believe? And who will doubt? You will remain the same, and *you* are the problem. So Buddha hits at the root; he says, "No need to trust, no need to doubt. You simply come to me and be. Don't move to this extreme, don't move to the other. Don't take any standpoint, simply be in the middle." That's why his path is known as the middle path -- *majjhim nikaya*: never move to the extreme. This is one of the most original discoveries about human mind and its functioning, because the mind always likes to move to the opposite.

You love a person. Through love you magnify the person, he becomes a god. Then love disappears; immediately you start hating. You then do exactly the opposite -- nobody stops in the middle. Then the person shrinks under your hate, becomes a devil. Is there any way to stand between God and the Devil and not move to the opposite? Mind feels very easy moving from one thing to the contrary. There is no problem, you have been doing that: you doubt a person, then you can believe; you believe a person, then you can doubt.

Buddha says to stop in the middle, because in the middle there is no mind; mind exists only on the extremes. Love? Mind is there. Hate? Mind is there. For? Mind is there. Against? Mind is there. In the middle, mind cannot exist. In the middle there is no possibility of any thought, because either the thought will be of doubt or of trust, of love or hate, enmity or friendship. And you know well that in every friend the enemy is hidden, in every enemy the friend is possible.

One of the most cunning minds of the world, Machiavelli, has written in his book The Prince, "Don't say anything, even to a friend, which you would not like to say to an enemy, because a friend is a potential enemy any day. And don't say anything against an enemy which you would not like to say against a friend, because then you will be in trouble any day. If the enemy becomes the friend, then you will be embarrassed."

And this is a suggestion from one politician to princes, to other politicians. So politicians remain alert; the more they become seasoned, the less you can find in their words, statements, who they are talking against, who they are talking for. Their words become more and more elusive, so it is possible that if the friend turns into an enemy, they will not be in trouble. If an enemy turns into a friend... And politics changes every day; it is just like the climate, and you never know....

I have heard: Two politicians were talking about a third fellow traveler. One said, "This man is so dishonest, so cunning, so crude, that I have never known anybody like that. This is the most dishonest man here." And he said, "And I feel that you don't know him as well as I know him."
The other man said, "No, you are wrong. I also know him very well."
The first said, "How can you know him very well? I am his best friend!"

Only friends know each other very well. And he is saying that he is the most dishonest, the greatest

rascal around. And he says, "How can you know him very well? I am his best friend."

Friendship and enmity are the two faces of one mind. Stop in the middle! And Buddha stopped in the middle... and he helped many people to stop in the middle. It is just like walking on a tightrope. Have you observed a tightrope walker, what he is doing? One of the deepest truths of life is revealed there. Whenever he feels that he will fall to the left, he immediately moves to the right. It may not be so visible to you, because you think he is moving to the right, leaning to the right. But whenever he leans to the right, he knows that he was going to fall towards the left. Just to balance, when he feels he is going to fall to the right, he immediately leans towards the left; the opposite has to be chosen to get balance.

When you love a person too much in the morning, in the evening you have to hate him, otherwise you will fall down from the rope -- it is tightrope walking. If you love a person too much, you have leaned too much to the left; now you will fall. To gain balance you have to lean to the right. Lovers are always fighting; that's just a sort of balancing, nothing else, nothing serious. It is natural -- unless you get down off the rope, that's another thing.

That's what Buddha says: he says, "Don't lean to the right, don't lean to the left." Then what will happen? You will fall down from the rope. And that rope is the mind, that rope is the ego; you have to balance it, continuously balance it. So... it looks so paradoxical.

Whenever you hate your beloved, your wife, your friend, really you are trying to get balance so that you can love again. Otherwise, you will fall down from the mind. And without mind there is no love, no hate -- at least, the hate that you know, the love that you know; they are not there. A different kind of compassion arises which is beyond the duality, but that arises only when you have lost the rope, lost the effort to balance on the rope. When you are lost, your ego is lost -- ego is a subtle balance.

A PHILOSOPHER CAME TO BUDDHA ONE DAY AND ASKED, "WITHOUT WORDS, WITHOUT THE WORDLESS, WILL YOU TELL ME THE TRUTH?"

He is asking something impossible; but near a buddha the im-possible becomes possible -- and only near a buddha the impossible become possible. There all laws, all ordinary laws, are broken.

What is he asking? He is asking: "WITHOUT WORDS and WITHOUT THE WORDLESS, WILL YOU TELL ME THE TRUTH?" This has happened many times. It also happened once before with Buddha: another man came, but the man must have been totally different qualitatively, because Buddha behaved differently.

A buddha has no fixed answers. He has no obsession, because he has no-mind. Whenever a person comes before him, he is just like a mirror -- he reflects the person. Another man asks the same question -- the man came and asked, "Sir, can you tell me something about the truth without using words?"

Buddha said, "Then you will have to ask without using words. You ask, and I will tell. If you can't ask without using words, how do you expect...? So go, train yourself! Be ready to ask it without using words, then come."

But to this philosopher, Buddha didn't reply in that way. And really this man was asking a different question, because this man was different. The question carries the meaning of the person. The question has no meaning in the words. It carries you, your quality. You can ask the same question, but it cannot mean the same. If you are different the question will be different. A word carries meaning from the person. A word in itself is meaningless. You may consult dictionaries, and you may come to know the meaning of the words, but that is not a real, live meaning, it is dead. When a person uses a word he gives it a live meaning, a real meaning. The significance comes from the person.

This man asked... what had he asked? A very subtle question. He said, "WITHOUT WORDS, AND WITHOUT THE WORDLESS, WILL YOU TELL ME THE TRUTH?"

Without words, it is easy -- you can remain silent. But without the wordless it becomes impossible, because if you remain silent you are using the wordless. And the man has asked, "Don't use words, don't use no-words, and tell me the truth." Silence won't help, words won't help. Language will not be of much use, and silence also is not of much use. Then what is Buddha going to do?

THE BUDDHA KEPT SILENCE -- but this silence is different.

There are two types of silence. When you keep silence, it is a forced stillness. Words are there within you, noise is there; silence is just on the surface. You look silent; you are not silent. This is one type of silence that you know. There is another type of silence -- that on the surface you are also silent, and you can be forced inside also to be silent. If you are in danger -- somebody threatens you, that he is going to kill you

-- then you will become silent inside also, but this silence will be wordless. The first silence, when on the surface you were silent -- inside there were words and chattering -- was silence with word. This second silence will be wordless silence, there will be no noise within -- because in a dangerous situation, in a shock, the noise has stopped.

But still it is not a buddha's silence. A buddha's silence is a third type of silence which you have not known. It is neither with noise nor with no-noise. Buddha is silent; not that he has forced his words to be silent -- it is not a stillness with effort -- he is simply silent because there is nothing else to do. This silence is positive, not the opposite of words. This silence is in the middle, not on the other extreme. One extreme is words, the other extreme is wordlessness. This silence is just in the middle: there is no word, there is no wordlessness. He is simply silent -- not against noise.

If you are against noise, then your silence can be disturbed very easily. You know many people who are praying or meditating, and a child starts laughing and giggling and they are disturbed. There is some noise on the street, traffic noise; there is somebody honking the horn, and they are disturbed. A silence that is forced can be disturbed very easily. Only a silence that is forced can be disturbed. But if you are really silent in the sense of a Buddha, a child starts giggling, a bird starts singing, somebody honks the horn -- the noise will be there, but you are not disturbed. The noise will come and pass, just as in an empty room: the noise comes from this door and goes from that door. There is nobody inside who can be disturbed.

But if you have a forced silence, then you are there, the ego is there -- just riding on the mind, just forcing the mind, just making every effort to be silent. This is a constrained, strained silence. It can be disturbed very easily, even a child can disturb it. Then what type of buddhahood is this? This is no buddhahood, this is just a false coin.

Remember, while meditating this will be your deepest problem. Ordinarily you are chattering. You can move to the opposite end easily; you can force the chattering not to be there. It is just like a child playing, running around, doing many things uselessly, and you threaten him that he will be punished: "Sit in that corner!" And you are strong and the child is helpless, so he sits in the corner, looks very buddhalike -- but bubbling, exploding within, just getting ready to get any chance when he can start running again.

Look at a child when you have forced him to be silent, that will be the second type of silence. He is not moving; if you force him too much he will not even move the body, he will close his eyes -- but what is he doing? Forcing himself, fighting with himself; constant effort. He is pushing himself down, sitting on his own chest. He will not be able to breathe because he is afraid -- because if you breathe then movement starts.

That's why nobody breathes, really. You have lost the dimension of breathing from your childhood when you were forced. Everybody breathes just from the upper lungs. The breath cannot go deep because you are afraid. From your very childhood, you have been forced....

Look at a child sleeping. See what is happening: his chest remains unmoving, his belly moves. His breath goes to the deepest, to the very bottom. His belly moves, his chest is unmoving. This child is still not part of society, he is not a citizen, he is still wild. You will have to train him, then you will have to use force.

And whenever you say to a child, "Don't do this!" how can he manipulate himself? The first thing is not to breathe. Whenever you suppress something you start shallow breathing. Suppression and shallow breathing are synonymous. Whenever you throw your suppression, you express; breathing goes deep. Only while you are fast asleep the breathing goes deep, because in sleep you cannot suppress, the ego has fallen unconscious. So in sleep you breathe from the belly; that is the right sort of breathing. Or while making love your breathing goes deep; it has to go, because all suppressions are around sex, and if you are making love, if you allow sex, then all suppressions are thrown away. Then the breath goes deep, it goes to the belly; you again breathe like a child, you again become wild, you again become natural, you again become spontaneous.

Look at a child when you have threatened him -- and look at your monks in the monasteries. You have threatened them also. Afraid of hell, in greed for heaven, they are sitting there, suppressed. Their silence is of the other pole, the other extreme; they are wordless, they have forced the word to disappear, but they are not beyond the two.

Buddha remained silent. Buddha is of the third dimension. He would not say anything -- words are not allowed. He would not suppress the word, because the wordlessness was not allowed. He simply remained there, not thinking, not meditating -- simply there like a tree.

For five hundred years after Buddha, his statue was not made. For five hundred years there was no

picture of Buddha; and whenever Buddha was to be represented, people just drew the bodhi tree. That was beautiful, because he was just like a tree. Can you say this tree is silent? You cannot say that, because this tree is never noisy so how can it be silent? Can you say this tree is meditating? How can it meditate? It has never thought, there has been no thinking, so how can it meditate? Then where is this tree? This tree is in the third dimension where no chattering exists and no non-chattering exists. This tree is in the middle, exactly in the middle.

You may not be a buddha, but this tree is a bodhi tree. And if you can sit under a tree, just like the tree, you will become a buddha. And any tree could become a bodhi tree, all trees are; just buddhas are needed to discover which tree is a bodhi tree. Sit under any tree, and if you are in the middle, the tree becomes the bodhi tree. All trees are, only somebody is needed to reveal the fact, because trees don't believe in advertisement -- otherwise, they will reveal.

THE BUDDHA KEPT SILENCE.
THE PHILOSOPHER BOWED AND THANKED BUDDHA, SAYING, "WITH YOUR LOVING KINDNESS, I HAVE CLEARED AWAY MY DELUSIONS AND ENTERED THE TRUE PATH."

Seems to be miraculous, or absurd, because Buddha has not said anything and he has understood -- and I have been saying things and you have not understood. There were many with Buddha also with whom he was talking and talking, and they did not understand -- and this man understood without words, without wordlessness. What happened? What type of communication happened in that moment when Buddha kept silent?

No knowledge was transferred, obviously -- because you cannot transfer knowledge without words, you cannot transfer knowledge without wordlessness. There are two types of knowledge: one, ordinary knowledge which can be transferred through words. There is another kind of knowledge, occult, which can be transferred through wordlessness -- occult, telepathic. You need not say it, but it can be transferred. Both were not allowed.

That philosopher said, "Don't use words and don't use no-words. I am fed up with both. I am fed up with all extreme polarities. I have moved into logic too much -- from this to that. I have lived all the possibilities of logic... and enough! You simply give me the truth without word and without wordlessness."

And what happened, what type of transfer? What communion happened in this moment? In a single moment it happened. And the philosopher bowed and thanked Buddha and said, "With your loving kindness, I have cleared away my delusions and entered the true path."

When a Buddha is silent, and if you also can be silent, then *being* is transferred, not knowledge; not what Buddha knows, but what Buddha is. Being is transferred. Suddenly he enters you, if you are silent. And this man who was genuinely asking about the true path, and who was asking not to use words and not to use wordlessness, who was denying all duality, was ready. Buddha kept silent. The philosopher looked at Buddha -- the look was there. He was attentive, he gave his total attention. What was happening?

He was not thinking -- he had finished that, he had thought enough. That is why I say that whenever a philosopher comes, it is a transformation. He was fed up with it. You are still not fed up with it. You still cling to it, because you have not thought to the very end. You still hope that some day, through thinking, you may come to a conclusion, because you have not gone to the very end. If you go to the very end you will know that thinking never gives any conclusions, it is never conclusive. It only gives you the feeling that soon the door is to open. The door opens, of course, but only opens into another room.

Then there is another door. It also opens, but into another room. You are never out of it; the house seems to be infinite, millions of rooms. From one room you enter another, from another you enter another, and you go on moving and always hoping, "This door will lead me out." It leads only again into a room.

If you have gone to the very end, as this man had gone, then you can listen in silence. He was not waiting for any answer, because he knows answers cannot be given without words, answers cannot be given without wordlessness -- all answers will be either this or that.

Buddha kept silent. That man looked at Buddha. In that look the two personalities dissolved. They were not two -- in that moment there was one; two bodies, two hearts throbbing, but one being, all the boundaries transcended. Buddha trespassed him, he entered. It is a transfer of being. The man tasted what Buddha is, not what he knows. He does not know much -- you can defeat Buddha very easily. You can easily know more, now more knowledge is available; that is not the question. But Buddha has more being.

Gurdjieff used to ask every seeker, whosoever would come to him... the first question Gurdjieff used to ask was whether you are in search of knowledge or of being. "You want to know more, or do you want to *be* more?" These are basically different dimensions. And if somebody would say, "I want to know more," Gurdjieff would say, "This door is closed. I am not here to impart knowledge to you. You go... there are many departments, universities, colleges; they are imparting knowledge -- you go there. When you are fed up with knowledge, then come and knock. If I am alive, this door is open, but this door is open only for those who are in search of being."

What are you going...? Even if you come to know, how is it going to help? A man can know everything about water, but how is it going to satisfy the thirst? It is so patently foolish! You may know that H2O is the basis of all water, and a man is dying of thirst in a desert and you write the formula on paper that this is the secret of water. He will say, "Okay, this is the secret. But what about my thirst?"

A man is dying without love and you go on feeding him knowledge about love. How is it going to help? There are millions of books about love, but not even a single lover can be satisfied by them. How is it going to help? A man is dying; he is dying and you talk about immortality. This is not going to feed him. This is not going to create immortality for him.

Being is needed; somebody to impart being, not knowledge. Knowledge is about and about; being is at the center, knowledge is at the periphery. You have come to me... have you come to gather more knowledge? Then you have come to a wrong person; then you are wasting your time. But if you are in search of being, then something is possible.

At that moment this miracle happened, the mystery of Buddha opened. It always opens in silence, just like a flower opens at midnight. Nobody knows: it opens in silence. If somebody is there who can wait patiently, then the flower can impart, share his being. Buddha entered in that moment.

Ananda, who was Buddha's chief disciple, couldn't understand what was happening, because he was after knowledge. He was needed in a way, but he was not the right seeker, and it is because of Ananda that we know all that Buddha said. He collected -- he was the tape recorder. But now tape recorders are available, so I don't need any Ananda. And that was not good -- a thing that can be done by a mechanical device should not be done by a man, because doing it he becomes mechanical.

Ananda could repeat every single word Buddha used in forty years. His was one of these rare memories. When Buddha died he repeated the whole forty years -- thousands of pages, and he recorded them. He was needed, but he was not the real seeker -- a recorder, and a good recorder, but for himself he was missing something.

If you are recording what I am saying, you are missing something. Don't be a memory before me, don't record -- understand! Because when you are in the effort to record, you misunderstand. And there are many people who think, "First record it, then we will try and understand it."

I have seen many people who take notes. Here I am talking and they are taking notes. Here they are missing me, and at home they will look at their notes and then try to understand them. There are people who will go to the Himalayas, and then what they will do there? They will just hunt for good scenery and pictures and take photographs. There the Himalayas don't exist, only the camera. Then back home they will look at the album and enjoy them. You could have bought pictures, there was no need to go to the Himalayas. Professional photographers are doing that -- there is no need for you to go -- and you cannot do better than the professionals, your photographs will be amateurish. But then, sitting at home, you will enjoy them. You missed the Himalayas and you have brought only secondhand photographs.

Try to understand what I am saying. Try to be! Don't record it, there is no need. Just forget what I said. If you have really understood, it will follow you like a fragrance. No need to carry it in the memory, it will be part of your being.

In that moment, the philosopher understood. He bowed down in deep gratitude. And what did he say? The words are very significant. He said: "WITH YOUR LOVING KINDNESS..." Not, "With your great wisdom..." No! Not, "You know so much, you are all-knowing. Your wisdom, your knowledge..." No, that was not the point -- "WITH YOUR LOVING KINDNESS..."

Buddha says that when one becomes enlightened, he has two things in him -- they flower simultaneously. One is *karuna* -- kindness, loving kindness -- the other is wisdom, *prajna*: these two things flower in him. So if you are a seeker after knowledge, he will talk to you through his wisdom, but that is secondary. But if you are a seeker of being, he will talk to you through his loving kindness -- through his karuna. Wisdom can miss the target, but karuna never misses, loving kindness never misses.

When this man said, "Without words and without no-words, will you tell me the truth?" he was saying,

"I am not here to know more. I have already done too much of that; I have gathered much knowledge but it never gives you freedom. Rather, on the contrary, it becomes an imprisonment. Now I am here to know something about being, to be myself. I want the taste not the words. I want to enter."

Buddha remained silent, looked from his whole being at the man with a deep-flowing love and kindness. Whenever you look towards somebody with deep love something flows from you to the other person, just like a river flows to the ocean. But the other person needs to be just like a valley, only then it can flow; otherwise it cannot flow.

Just the other day somebody asked me, "I have come to see you; you are sitting on the chair and I am sitting down. Why? Why not another chair for me?"

I said, "It is possible and I am not losing anything in it. You can have an even taller chair than me, or you can just go on the roof and sit there; but I am not losing anything. You will lose much because it is simply symbolic."

You have to be a valley, only then the river can flow, just like the water flows towards the valley. You have to be a valley -- a deep humbleness, a receptivity, a womb -- so that you can receive.

This man remained silent before Buddha -- humble, ready to receive. And Buddha looked at him with a deep love, infinite love, he flowed into him... he got the taste. He lived Buddha for a moment. He had the glimpse, as if for a single moment the darkness disappeared and there was lightning. For a single moment, when Buddha's being touched this man, there was lightning -- everything changed.

He bowed down in deep gratitude and said, "WITH YOUR LOVING KINDNESS, I HAVE CLEARED AWAY MY DELUSIONS..." Delusions cannot be cleared away through theories. No philosophy can help. Delusions are very real; they need something more real than they are, only then can they be dispelled.

If you are in the delusion of sex, no theories will be of any help. Only a love flowing towards you will dispel them, because love is a higher reality than sex. If you are in delusions about the world, only a buddha can dispel them. If he flows in you, for that moment there is no world. For that moment only Buddha existed, there was no world. For that moment, even the seeker was not there. He said:

"I HAVE CLEARED AWAY MY DELUSIONS AND ENTERED THE TRUE PATH."
AFTER THE PHILOSOPHER HAD GONE ANANDA ASKED BUDDHA...

He must have been puzzled, "What is happening?" Buddha has not said anything. If he had, Ananda would have recorded it. If I keep silence, this tape recorder will miss. The tape recorder, if it can ask, will ask, "What happened?" -- because the tape recorder can only record the visible, the sound, the physical. The spiritual is completely beyond it.

Ananda was deeply puzzled -- "What is happening?" He must have been ready: "This man has raised a great question. Now what is Buddha going to say?" And then Buddha said nothing. Not only that -- it happened many times that Buddha would not say anything, that was not new -- but this man bowed down as if he had received something. And he said, "I have entered the true path." And he said, "Through your loving kindness, all my delusions are cleared away."

Ananda was present and he missed. How will *you* be able to understand what happened? Why had Ananda missed? He was not humble; that remained the whole problem for him. He was a cousin-brother of Buddha, an elder cousin-brother -- that created the whole trouble. He always deep down believed that he was older than Buddha -- and he knows this man from his very childhood: "He may have become wise in some ways, he may be a little further ahead than me, but I am his elder brother." That continued in his unconscious, created the barrier.

It is very difficult... if a Jesus is born to your family, it is very difficult for the mother, for the father, for the brothers, sisters, for the family, for the town, to recognize him. Impossible! -- because how can you believe that a miracle can happen in *your* family? How can you believe that a miracle has happened to this person, and has not happened to you? No, it is impossible. You know yourself well, you know others also. Then either this man is deceiving, or something of minor importance has happened which can happen to you also -- a little effort is needed, no other problem is there.

This remained the barrier, and Ananda remained blind. He asked after the philosopher had gone what the philosopher had attained, "Because I don't see anything being communicated. I don't see anything happening, and this man says he has attained the path, he has entered. What has happened?"

THE BUDDHA REPLIED -- and the reply is beautiful. He said, "A GOOD HORSE RUNS EVEN AT

THE SHADOW OF THE WHIP."

There are three types of horses -- all the three types are here! First type: unless you beat him, he will not budge. You beat him and he will somehow carry the burden a little. You stop beating and he stops. You have to be constantly on him, beating, whipping -- only then a little progress is made.

Then there is another type of horse: so much beating is not needed. Just once you threaten him or you are going to beat him, and he will move.

And then there is a third type of horse, the best. Just the shadow of the whip, not even the whip, just the shadow of the whip -- you need not even raise the whip, just the possibility, and he will run. This third type of horse attains enlightenment, in a single moment.

Buddha did nothing. He neither whipped this man, nor threatened him with hell and heaven. He didn't even say anything, he remained silent. And in this silence the shadow was seen. It was enough.

It happened once: Three ministers of Akbar, the great Moghul, did something wrong. It was a crime, so he asked the one, "What should I do? What punishment?"

The man said, "It is enough that you asked." He went home and committed suicide. The second man was sent to the jail for two years, and the third man was sent to the gallows.

Other ministers became very puzzled because the crime was the same; they were all partners in one crime and all three had confessed. So they asked, "What type of justice is this, that one man is not even told anything, he is left to go home? Another has been sentenced for two years, and the third to the gallows?"

Akbar said, "They are three different types of horses. For the first, just the shadow of the whip was enough. I asked him what type of punishment he would like, and he said this is enough. He went home, committed suicide. This was too much! Enough punishment had been given.

"The second man has been sent to jail for two years because less than that won't do. Now he is continuously thinking: 'It was bad that I did it, and as soon as I am out of the jail I will do some good deeds so the balance is regained.' He is not feeling any guilt, just missed, and he will regain. He is thinking and planning how to come out and how....

"The third man -- even life imprisonment would not be enough, because he doesn't feel at all that any crime has been done. Rather, on the contrary, he thinks it was because he was not clever enough, that's why he has been caught. Next time he will be more clever, he will learn the secrets, he will learn the tricks -- more and better -- that's all. He feels no guilt. No punishment can help this man, this man has to be removed from society. And the first man has removed himself because this was too much."

Said Buddha: "A GOOD HORSE RUNS EVEN AT THE SHADOW OF THE WHIP."

If you are understanding, the shadow is enough; no hell is needed for you. Those are created for the third type of horse: those who will not listen. No heaven is needed for you, for your greed and gratification; life is enough if you understand.

And if you feel, you will start changing through your feeling. A mutation happens if you become more and more sensitive towards life. The very sensitivity gives you awareness, alertness. Otherwise, even a Buddha cannot help.

I have heard: Mulla Nasruddin fingered a banker who was coming out of his office and said, "What about two *annas* for a cup of coffee?"

The Mulla was looking so distraught, so sad, that the man felt for him, and he said, "Here is one rupee. Take it and have eight cups of coffee." So Mulla went.

Next day he was again there on the steps of the office, and as the banker came out, he punched his face, on the nose.

The man said, "Hey, what are you doing? And this is after I gave you one rupee just yesterday? What type of thankfulness is this?"

Mulla said, "You and your lousy eight cups of coffee." And he punched him again on his nose and said, "They kept me awake the whole night!"

Nobody has said to him, "Go and take eight cups of coffee right now!" Don't take even a buddha in too much of a dose, it will keep you awake the whole night -- and you may like to punch my nose! Be

understanding, sensitive. Move according to your understanding, your possibility, your capacity. Look always at the shadow of the whip, and move according to the shadow. Be more alert, more and more alert, otherwise even religion can be poison; otherwise you can fall into hell because of a buddha.

Buddha is not the certainty, he is not the guarantee. Finally your own awareness... If you are aware, by and by, you will see that less and less thoughts come to the mind. The old pail breaks. The water flows out. It makes no reflection of the moon, and only when the reflection is gone can you look at the sky, at the real moon. No water, no moon.

Enough for today.

No Water, No Moon

Chapter #10
Chapter title: Ninakawa Smiles

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JUST BEFORE NINAKAWA PASSED AWAY THE ZEN MASTER IKKYU VISITED HIM. "SHALL I LEAD YOU ON?" IKKYU ASKED.
NINAKAWA REPLIED, "I CAME HERE ALONE, AND I GO ALONE. WHAT HELP COULD YOU BE TO ME?"
IKKYU ANSWERED, "IF YOU THINK YOU REALLY COME AND GO, THAT IS YOUR DELUSION. LET ME SHOW YOU THE PATH IN WHICH THERE IS NO COMING AND GOING."
WITH HIS WORDS, IKKYU HAD REVEALED THE PATH SO CLEARLY THAT NINAKAWA SMILED AND PASSED AWAY.

Death is the crescendo, the highest peak that life can attain. In the moment of death much is possible. If you have been preparing and preparing, meditating and waiting, then at the moment of death enlightenment is very easily possible -- because death and enlightenment are similar. A master, one who is enlightened, can easily make you enlightened at the moment of death. Even before, whenever it happens, you have to be ready to die.

What happens in death? Suddenly you are losing your body, suddenly you are losing your mind. Suddenly you feel you are going away from yourself -- all that you believe to be yourself. It is painful, because you feel you are going to be drowned into emptiness. You will be nowhere now, because you were always identified with the body and the mind, and you never knew the beyond; you never knew yourself beyond the body and the mind. You got so fixed and obsessed with the periphery that the center was completely forgotten.

In death you have to encounter this fact: that the body is going, now it cannot be retained any more. The mind is leaving you -- now you are no more in control of the mind. The ego is dissolving -- you cannot even say 'I'. You tremble with fear, on the verge of nothingness. You will be no more.

But if you have been preparing, if you have been meditating -- and preparation means if you have been making all efforts to use death, to use this abyss of nothingness -- rather than being pulled into it you have been getting ready to jump into it, it makes a lot of difference. If you are being pulled into it, grudgingly --

you don't want to go into it and you have been snatched -- then it is painful. Much anguish! And the anguish is so intense that you will become unconscious in the moment of death. Then you miss.

But if you are ready to jump there is no anguish. If you accept and welcome it, and there is no complaint -- rather, you are happy and celebrating that the moment has come, and now I can jump out of this body which is a limitation, can jump out of this body which is a confinement, can jump out of this ego which has always been a suffering -- if you can welcome, then there is no need to become unconscious. If you can become accepting, welcoming -- what Buddhists call *tathata*, to accept it, and not only to accept, because the word accept is not very good, deep down some nonacceptance is hidden in it -- no, if you welcome, if it is such a celebration, an ecstasy, if it is a benediction, then you need not become unconscious.

If it is a benediction, you will become perfectly conscious in that moment. Remember these two things: if you reject, if you say no, you will become totally unconscious; if you accept, welcome, and say yes with your full heart, you will become perfectly conscious. Yes to death makes you perfectly conscious; no to death makes you perfectly unconscious -- and these are the two ways of dying.

A Buddha dies totally accepting. There is no resistance, no fight between him and death. Death is divine; *you* die fighting.

If a man has been preparing, getting ready, at the moment of death the master can be miraculously helpful. Just a word at the right moment and the flame inside suddenly explodes, you become enlightened -- because the moment is such, so intense, you are so concentrated at one point.

This is happening in this story. Ikkyu is one of the greatest masters, a very rare, revolutionary, nonconformist. Once he stayed in a temple. The night was very cold and there were three wooden Buddhas in the temple, so he burned one Buddha to warm himself. The priest became aware -- he was fast asleep, it was in the middle of the night and the night was very cold -- he became aware that something was going on, so he looked.

Buddha was burning! -- and this man Ikkyu was sitting, happy, warming his hands. The priest became mad; he said, "What are you doing? Are you a madman? -- and I thought you to be a Buddhist monk, that's why I allowed you to stay in the temple. And you have done the most sacrilegious act."

Ikkyu looked at the priest and said, "But the buddha within me was feeling very cold. So it was a question whether to sacrifice the living Buddha to the wooden one, or to sacrifice the wooden one to the living one. And I decided for life."

But the priest was so mad with anger, he couldn't listen to what Ikkyu was saying. He said, "You are a madman. You simply get out of here! You have burned Buddha."

So Ikkyu started to poke the burned Buddha -- ashes were there, the statue was almost completely finished. He started to poke with a stick. The priest asked, "What are you doing?"
He said, "I am trying to find the bones of Buddha."

So the priest laughed, he said, "You are either a fool or a madman. And you are absolutely mad! You cannot find bones there, because it is just a wooden Buddha."

Ikkyu laughed, he said, "Then bring the other two. The night is still very cold and the morning is still far away."

This Ikkyu was a very rare man. He was turned out immediately, out of the temple. In the morning he was sitting just on the side of the street outside the temple -- worshipping a milestone, putting flowers, doing his prayers. So the priest said, "You fool! In the night you misbehaved with Buddha. What have you done? You have committed a sin, and now what are you doing with this milestone? This is not a statue."

Ikkyu said, "When you want to pray, everything is a statue. At that time the buddha within was feeling very cold. At this time the buddha within is feeling very prayerful."

This man Ikkyu had thousands of disciples all over the country, and he used to wander from one place to another to help disciples. This story is about one of his disciples, Ninakawa. He was just on the verge, almost enlightened. But 'almost enlightened' means nothing; you can move back, from the last point also you can fall. Unless it has happened, it has not happened. From the very last moment, when only one step remains and you will become an enlightened one, you can come back. This Ninakawa was almost enlightened but still in the grip of the scriptures, because unless you reach to the truth, it is very difficult to get out of the grip of the scriptures.

It is very difficult to get out of the prison of words. It happens only when you are really enlightened. Then you can see that words are just words: nothing is there, they are not substantial, they are made of the stuff dreams are made of. They are just ripples in the mind, nothing else; sounds in the mind. And the meaning? Meaning is given by us; it is not there, no word is meaningful. And any word can become

meaningful by common agreement.

So it is just a social phenomenon, not concerned with truth at all. But people live by words: if someone says something against Jesus and you are a Christian you will be ready to kill him, or be ready to be killed -- it is a question of life and death. Someone says something against Mohammed, a Mohammedan gets mad. Just a word -- 'Mohammed' is just a word, 'Jesus' is just a word -- but people live by words.

I have heard: Once Mulla Nasruddin caught hold of a man on the street and said, "I am in a very difficult situation: my wife is hungry, my children are ill. Will you help me a little?"

The man looked at Nasruddin; he was really in a sad plight. He asked, "Why should I help you? But one thing I would like to ask: what brought you to this sad plight? How did you become so miserable? What has happened to you?"

Nasruddin said, "It is a long story. But to say it in short: just a few years ago I was also a businessman like you, and beggars used to catch hold of me on the street. Everything was going wonderfully. Then a catastrophe...."

The man became interested. He said, "Then what happened?"

Mulla Nasruddin said, "My business was very good, money was pouring in continuously. I was a very industrious worker, totally absorbed in my business. And I had a motto on my table: 'Think constructively! Act decisively!' and money continued pouring in. And then..." Mulla Nasruddin's frame started convulsing and he said, "then my wife burned the motto. That motto, 'Think constructively! Act decisively!' -- the whole thing depended on that motto. And my wife burned it! That was the greatest catastrophe, and that has led me to this sad plight."

Have you ever thought, if your scriptures are burned, what will happen to you? If your mottos are burned, what will happen to you? If your words are burned, what will happen to you? You will be in a very sad plight. That's why, if someone says anything against the Bible, you become mad. It is not because he is saying something against the Bible -- he is burning your motto. You depend on the word. And you depend on the word because you don't know what truth is. If you come to know what truth is you will throw all the words, you will burn all the mottos.

Mulla Nasruddin seems to be foolish -- he is not. He is just a representative human being, the most representative, the normal. He is you, in all your absurdities -- but magnified, of course.

This Ninakawa was struggling his whole life, meditating, sitting, using many techniques, trying in every way to become calm and quiet and still; but he was still in the grip of scripture. The day he was dying Ikkyu visited him. That was the moment now to push this man into the infinite abyss. He may miss, because at the time of death, if scripture is there, you will miss.

You need to be totally vacant, you need to be totally empty; only then can you meet death, because death is emptiness. And only the alike can know the alike, the same can understand the same. If you are filled, even with a single word, you will miss, because then the mind is there -- and death has no mind, death has no thought; death is simply falling into emptiness.

So Ikkyu came to push this disciple at the last moment. He had been missing his whole life -- he should not miss this last moment. And I also tell you: if you miss your whole life, then there is only one possibility and only one hope -- at the moment of death. But no need to wait for it, it can happen right now. If it is not happening right now, then go on trying. But get ready for death. If you are ready, I will be there to push you. If you are ready, then it is very easy: just a little jerk, and the mind blows.

JUST BEFORE NINAKAWA PASSED AWAY THE ZEN MASTER IKKYU VISITED HIM.

Masters have been visiting always. It may not have actually happened, remember that; it may not have actually happened. It may be, it is possible, that nobody else than Ninakawa saw the master visiting him. It may have actually happened, but that is irrelevant. One thing is certain: that while Ninakawa was dying, just at the last moment the master was there. This dialogue happened with Ninakawa and Ikkyu. There may have been many others there, they may not have heard it at all; they may not have seen Ikkyu coming at all. It was or it was not a physical visit. But it happened, and it did... whatsoever was needed was done.

"SHALL I LEAD YOU ON?" IKKYU ASKED. NINAKAWA REPLIED...

A man of scripture, particularly Buddhist, because in Buddhism the guru is not accepted. Buddha is the greatest guru, but in Buddhism the guru is not accepted. They have a reason for it. Because the human mind is so complex, it creates trouble everywhere: the guru is to liberate you, but you can make a bondage out of him. Hindus have been teaching that without the guru, without the master, there is no liberation. And this is true, absolutely true, but by the time of Buddha it became a bondage.

Without the guru, without the master, there is no liberation. So people started becoming slaves of masters, because without them there is no liberation. Look at the human mind and the stupidity: a master is to liberate, but you can become a slave to the master because only *he* can liberate; then you can become just docile. Much slavery was created; nobody else on this earth has created such a deep slavery as Hindus. You cannot come across a single revolution in the whole history of Hinduism against the priest. No -- the whole thing was so settled and so fixed and systematized, and everybody was aware that if you rebel against the priest there is no liberation -- he is the guru, he is the master.

The untouchables -- the *sudras* -- have existed in the most miserable condition. They are the greatest of slaves and they have the longest history of slavery, but never have they revolted against it, because it was not possible. The guru, the master, the *brahmin* -- he is the door to the divine. You have missed this life, and if you rebel you miss the other also -- so remain a slave.

Then came Buddha, and he said, "No need for the guru" -- not because there is no need for the guru: he said no need for the guru, and he meant no need to become a slave -- but that was the only way to say it. So Buddha says, "Be a light unto yourself. Nobody is needed to lead you. Nobody is needed to guide you. You are enough unto yourself."

This is the greatest possibility of being free, of freedom. But you can misuse this also, this is the problem. Then you think that if there is no need for a master, then why listen to the Buddha? If there is no need for the master, then why go to the Buddha? If I am totally independent, then I am Buddha myself. That happened through Buddhism: slavery didn't happen, but deep egoism happened. But both are the two extremes: either you become an egoist -- because no guru, no master, nobody to follow -- or you become a slave, because without the guru there is no liberation.

Can't you be in the middle? Can't you just stand in the middle without moving to the extreme? If you can be in the middle, the mind disappears.

Ikkyu came, and he said, "Shall I lead you?"

Ikkyu asked the basic Buddhist question, and Ikkyu knows that if he is still burdened with the scripture he will say, "No, who can lead anybody? Nobody is a guru. Every soul is absolutely independent. I am a light unto myself." If he is burdened with the scripture, this will be the response. If he is not burdened with the scripture, then the response can be any -- infinite possibilities open.

NINAKAWA REPLIED, "I CAME HERE ALONE..." This is what Buddha says "... I GO ALONE. WHAT HELP COULD YOU BE TO ME?"

Everybody is born alone, goes alone; and in the middle of these two, coming and going, you may delude yourself that you are with somebody, but you still remain alone. Because if you are in the beginning alone and in the end alone, how in the middle can you be with somebody? The wife, the husband, the friend, the society, are all illusions. You remain alone, aloneness is your nature. You can be deluded, that's all. You can have dreams, that's all, but the other remains always the other and there is no meeting point. This is the basic Buddhist teaching to make man free.

That's why Buddha even denied God, because if there is God how can you be alone? He is always there. Even when you are in your bathroom he is there -- because he is omnipotent, omnipresent. You cannot escape him; wherever you go he will be there. He is the cosmic eye, the cosmic spy, following you. Whatsoever you do, he will be looking! It is very difficult to escape God; if he is, then he is everywhere. You cannot hide -- this is beautiful if you can understand -- and religious people used it to help.

Hindus, Mohammedans, Christians, they have all used the omnipresence of God. It is a great help, because if you can really feel God following you like a shadow everywhere, you will become very, very

much alert and aware -- because he is there. You are not alone, you cannot relax into sin, you cannot relax into ignorance, sleepiness -- he is there. The presence will make you alert.

This is the right use. But otherwise the presence can become a bondage, a heavy burden, anxiety.

I have heard about a Christian nun who would not even take her bath in the nude. No, she would continue to have her clothes on even under the shower, so somebody asked, "What are you doing?"

She said, "How I can be naked? -- because God is everywhere." But if God is everywhere -- in the bathroom -- he is inside the clothes also, you cannot escape him. He is inside you. He is everywhere.

This can become a deep anxiety, just like when you are taking your bath, and you become aware that somebody is peeping through the keyhole -- you become anxious. And God is the cosmic Peeping Tom -- he is sitting at every keyhole; you cannot do anything without his knowing it; you make love and he is there. Whatsoever you do he knows, and everything is recorded.

This can become a deep anxiety, a neurosis; this can create guilt, and then you have missed. And remember: every key that can open a door can destroy the lock also if you use it wrongly. There is a way, a right way to use a key; only then it opens the lock. If you use it wrongly, the lock may be destroyed. And as the mind is, it always uses keys in a wrong way. Then somebody is needed who must say to you, "Throw this key, because this key is now useless. This is only destroying the lock, not helping you in any way."

Buddha said no guru is needed -- because in his time the guru meant the brahmin. Krishnamurti is saying the same thing: no guru is needed. But there is another possibility -- it may give you freedom. If it gives you freedom it is perfectly okay. But it may give you egoism and that's the problem, there is the rub. If it gives you egoism, you may not become a slave to somebody else, but you have become a slave to your own ego. And remember, nobody can be such a dangerous master as your ego can be. Nobody can make you so blind as your ego can make you. Nobody can lead you to such hells as your ego can lead you.

Ikkyu just wanted to know whether this man is still clinging to the scriptures, or he has come to understand Buddha. Understanding is different, clinging is different. Clinging is to the dead letter. If he has understood, then Buddha is the greatest master. If he has not understood, then he will not allow; even at the point of death, he will cling to the scriptures.

Ikkyu was standing there, and was asking, "Can I lead you? Shall I lead you on? ... Because the path is unknown. You have never been through it, I have been along it. I know how to die, I know how to celebrate death. I know how to lose yourself into death, and then you never lose; then the real self is born for the first time. I know the secret of dying and rebirth. Can I lead you on?"

NINAKAWA REPLIED -- he refused -- he said: "I CAME HERE ALONE, AND I GO ALONE. WHAT HELP COULD YOU BE TO ME?"

And he was in need of help. If he was not in need of help he would have simply laughed, smiled; he would have said, "Thank you." There was no need to use these words from the scriptures. Why do you use scriptures? They are rationalizations. Whenever you are uncertain you use the scripture, because the scripture is very certain. Whenever you are in doubt, you use Buddha, Krishna, Christ, because they can hide your hesitation, they can hide your reality, they can give you a false confidence.

Whenever you are using others' words you are hiding your ignorance. This man was not saying, "I CAME HERE ALONE" -- this was not his experience. He was not saying "... AND I GO ALONE." He was repeating words, and you cannot deceive a master with words.

IKKYU ANSWERED, "IF YOU THINK YOU REALLY COME AND GO..."

These are the most beautiful words ever uttered -- the essence of all the Upanishads, the essence of all Buddhas and Mahaviras, just in one sentence.

"IF YOU THINK YOU REALLY COME AND GO, THAT IS YOUR DELUSION. LET ME SHOW YOU THE PATH ON WHICH THERE IS NO COMING AND NO GOING."

This is really very difficult and subtle.

Says Ikkyu, "If *you* think you really come and go, then the ego is there. Who comes? Who goes? If you think you come and go, you don't know; then you are simply repeating Buddha's words" -- there is the catch.

If you have come to know that, "I come alone, and I go alone," then there is no coming and no going, because the soul is never born, never dies. Life is an eternal continuum. It continues. It never comes, never goes. This body may have been born, this body may die -- but that life, the energy, the self, the soul, or whatsoever you call the consciousness that exists in this body, has never been born and will not die. That consciousness is continuous. There has never been any break in it.

If you really know, then you know that there is no coming, no going. Who comes? Who goes? If you don't understand, if you have not realized this, then you will say, "I come alone." But then this 'I' is the ego; then this 'I' is not the self. When you say, "I go alone," the emphasis is on 'I' -- and the 'I' is the bondage. If there is no 'I', suddenly you will see that you have never been born, and are never going to die; then there is no beginning and no end.

Says Jesus... somebody asked Jesus, "Are you the messiah we have been waiting for? Who are you? Tell us about you."

Jesus said, "Before Abraham was, I am."

Abraham must have been thousands of years before, and Jesus says, "Before Abraham was, I am." The sentence is really very absurd, logically absurd, grammatically wrong: "Before Abraham was, I am." Abraham is in the past; Jesus says, "Before he was..." and Abraham is the first prophet. There is every possibility that Abraham is just a changed name of Ram, because in old Hebrew it is not Abraham, it is Abram. And Ab simply means respect, just like Shree Ram; it is just to pay respect. There is every possibility that Abraham is no one else than Ram.

Says Jesus, "Before Abraham was, I am." For Abraham he uses the past tense: he has been and is no more; the manifestation was there and now is no more. But "I am," because "I am always: I was, I am here, I will be."

The innermost consciousness knows no birth, no death; knows no past, no present, no future; knows no time. It is eternal, and eternity is not part of time.

> Said Ikkyu, "IF YOU THINK YOU REALLY COME AND GO -- if you think that there is a coming and going -- YOU ARE IN DELUSION. LET ME SHOW YOU THE PATH ON WHICH THERE IS NO COMING AND GOING."

What have buddhas been doing? They have simply been show-ing you that you are perfect -- as you are. No change is needed. You have not to go anywhere, you have not to move a single inch. As you are, you are in your perfect glory, here and now. There is no coming and no going. Just become aware of the phenomenon that you are. Just become aware who you are! Just be alert! And then nothing is to be achieved, no effort is to be made, because from the very beginning, before Abraham was, you are. You have seen the creation of the world, you will see the end of the world, but there is no beginning to you and no end to you.

You are the witness, and the witness cannot have any beginning and cannot have any end. If you had been alert you would have seen your own birth. If you can die consciously, you will see that death is happening in the body and you are just an onlooker. So the body dies, and you are just the witness. And if you can be a witness in the death, then in the next life, in the birth, you will be a witness. You will see that the mind is choosing a womb: hovering all around the earth, finding a woman, a couple, making love -- you will see it.

Just as if you are hungry: you go to the market, and you can be a witness that your eyes, your mind is looking at the hotels, restaurants, to find the right place where you can have your food. You are hungry, but if you get too identified with the hunger then you cannot be a witness. Otherwise, hunger is there, but you are not the hunger. How can you be the hunger? -- otherwise who will know that you are hungry?

Hunger, to be known, needs someone else beyond the hunger who can look and see, who can become alert. If you can become alert in hunger, then you can see how your mind is searching for a right place to have your food. The same happens after death: your mind is in search of a right womb. You choose, you see what is happening.

If you are in search of a particular womb, if you are a very good soul or a very bad soul, then you may take many years to find a right womb -- very difficult. If you are just an ordinary person, just normal,

nothing special good or bad, neither a Hitler nor a Gandhi, then you can be born immediately; there is no need, because everywhere ordinary, normal, standard wombs are available. Then, this moment you die and the next moment you are born -- not even a single moment is lost.

But for a Hitler it may take many, many years -- and it is good, we are fortunate, because he is a very perverted soul, very perverted. You cannot imagine his perversion, he perverted everything. And whenever a man becomes perverted, the first thing to be perverted is his love, because sex remains the root of your being. The first thing to be perverted is sex. When sex goes wrong, everything goes wrong; when sex is natural, everything remains natural.

Study Hitler's sexual life and you will be simply amazed; you cannot believe what he was doing. He would find beautiful women, but would never make love to them. What would he do? You cannot imagine! He would force those beautiful women... he would sit down and he would force them that they should urinate on his head. What type of man...? What is he doing? And he enjoyed it very much: not only urination, they should also defecate on him. And the women felt very guilty -- what is he doing? -- but he was such a powerful man: if you don't follow him... he killed many. All his beloveds were either killed by him or they committed suicide -- because this is such a perversion! But he felt very good. What was the matter?

He was so guilty he wanted to punish himself; even through love he was punishing. He was so guilty, and the guilt was so strong... if you are so guilty you cannot love, because love can only come of the heart of one who is not guilty, who doesn't feel any guilt, who is just a child, innocent. Then love flows, then it becomes a celebration. But if you are guilty, then through love you start punishing yourself, or you start punishing the other. You cannot enjoy love, because you feel you are so guilty, so bad -- how you can enjoy love? You create a hell out of love. This seems impossible, because outside his room Hitler is almost a god, people worship him. And inside his room he feels himself so inferior, guilty, condemned, that he wants to punish himself, even through love.

This type of man will not easily find a womb -- almost impossible. For centuries he will have to wait, only then he can find such a womb, such a man and such a woman making love, who are so guilt-ridden, so condemned in themselves, only then can he choose the womb. But this happens unconsciously, so you need not worry much about it. You die unconsciously, unconsciously you are born -- it happens automatically. The mind moves, just gropes in the dark and enters a womb. But if you die consciously, then the next birth is going to be conscious.

If you die consciously and are born consciously you will know that there is no birth and no death, only a body has been chosen. You remain the same, only the house changes. If you change your old clothes, do you say this is a new birth, I am born? No, because you have only changed the clothes; you remain the same.

This is how one who becomes alert comes to know that all changes are just changes of dresses and houses and places, situations, circumstances, but you remain the same; the center never changes, it is eternal.

Says Ikkyu, "IF YOU THINK YOU REALLY COME AND GO THAT IS YOUR DELUSION. LET ME SHOW YOU THE PATH ON WHICH THERE IS NO COMING AND GOING."

What is that path? Is there really a path? Because we have to use language, that's why he says 'path'. Otherwise there is no path, because a path always leads somewhere. No path can lead to you because you are already there. If you want to come to me there is a path, has to be. If you come to somebody you have to follow a path, go through a passage, a bridge, something or other -- because you are moving outward. But if you want to go inward there is no path. You are already there. A sudden jerk is needed and you simply feel that you are there.

It is just like when you dream in the night: you fall into sleep in Poona, and in the dream you are back at your London home, or in New York, or in Calcutta, or in Tokyo, and in the dream you completely forget that you are in Poona. Then what is needed? Just a jerk. Somebody comes and wakes you up. Will you wake up in London, Tokyo, New York, or in Poona? It would have been very difficult, it will create a very absurd world, if you are dreaming of New York and suddenly somebody wakes you and you wake up in New York! Then this world would have been a nightmare. But you wake up in Poona; the dream disappears.

Buddhas have been teaching this: that there is no need to go anywhere, because you are already there where you want to go; but you are in a dream. Only in a dream have you moved from the center -- you

cannot move from there. You *are* there. For millions of lives you may have been dreaming, but you have not moved from the center where you are. Nobody can move. Just a jerk, just somebody to shock you... you become alert and suddenly the dream disappears. The dreamland and New York and London, they disappear, and you are here and now.

This jerk, this shock can be given very easily at the moment of death -- because the whole body-mind is going through a great change. Everything is in chaos. In a chaos you can be made alert more easily because everything is uncomfortable. When everything is comfortable it is difficult to bring a man out of the dream -- nobody really wants to come out of a comfortable dream. Only when the dream becomes a nightmare, then you scream.

I have heard: One night Mulla Nasruddin screamed so loudly that even the neighbors came to ask what has happened. Mulla Nasruddin was sitting on his bed weeping, tears flowing down, and his wife was consoling him, saying, "It was just a dream Nasruddin. Why are you creating so much nuisance? -- the neighbors have come, there is a crowd."

Nasruddin said, "But the dream was such... let me first tell you the dream. In the dream I went to a wife auction -- such beautiful women. One woman fetched ten thousand rupees, another five thousand, and many for thousands.

"I had no money. I tried and tried but there was no money. I looked in all my pockets" -- and he had one pocket, he would never look in it -- he said, "I even looked in that pocket."

There was a special pocket he would never look in. And if something was lost people would ask, "Have you looked in all the pockets? Why not in this one?"

He would say, "Because that still gives me hope. If I look in that pocket also, hope is gone, because I think there maybe still is a possibility... but I never look in it because I know well it is not there."

He said, "I looked even in that special pocket -- and no money. I was weeping and crying."

But his wife was not interested in this. She asked, "Nasruddin, and were there wives there like me also?" She asked foolishly, as any woman will ask, because no woman is interested in other beautiful women; rather, she felt jealous. She asked, "What about wives like me? How much were they fetching?"

Nasruddin said, "That's why I screamed. Wives like you those people had put in bundles. One dozen, two dozen -- they were selling wives like you at one rupee a bunch. That's why I screamed: no money to purchase, and that was what was happening to my wife!"

But he was crying and weeping even out of the dream.

Dreams are effective, they go deep, because in an unconscious mind the distinction is really very vague; what is dream and what is real is very vague. They are mixed, the boundaries are not so clear-cut, the boundaries are blurred.

Have you seen a child waking, and weeping because he has lost a toy he saw in the dream? "I am looking around for the toy -- where has the toy disappeared to?"

But this child never dies in you. It dies only when you make much effort to become alert; only then the dream and the reality become clear-cut distinctions. And once the vagueness is lost, once the boundaries are not blurred, once you become aware what is dream, what is reality, the dream stops -- because then the dream cannot continue. If you have become aware the dream cannot continue. Even in a dream, if you become aware that this is a dream, the dream will stop immediately.

So you never become aware in a dream that this is a dream, you always feel this is real. For anything to continue, your feeling is needed that this is real. You give reality through the feeling. If you withdraw the feeling, the dream disappears and only the reality remains.

It is a dream that you are in this world, and it is the reality that you exist in the divine. It is a dream that you are in the market; it is the reality that you have never moved from the very center of existence, from God. It is a dream you have moved in the market -- and a dream can continue, there is no time limit. If you think you are the body, this is a dream -- you have never been a body. If you think you are born and you die, this is a dream -- you have never been born and you can never die; that is impossible.

Said Ikkyu, "This is your delusion if you say, 'I come and I go.' There is no one to come and no one to go. And there is no place to come to and no place to go to. Let me show you the pathless path. Because then there can be no path -- because if there is no one to come and no one to go, no place to come to and no place to go to, then how can the path exist? So let me show you the pathless path on which there is no coming and no going."

WITH HIS WORDS, IKKYU HAD REVEALED THE PATH SO CLEARLY THAT NINAKAWA SMILED AND PASSED AWAY.

It happened! You have heard the words -- but you are not Ninakawa, you are not that ready, you are not on your deathbed -- that's the problem. You are still hoping for something in life, your dream still has much meaning for you, you have investments in your dream. You may have a desire to come out of the dream, but this desire is only half-hearted. The other part goes on saying, "Dream it a little more, it is so beautiful."

One night Mulla Nasruddin called his wife and said, "Bring my specs, because I have been seeing a beautiful dream and much more is promised to me. Bring my specs, because the place is not so well lighted, and I cannot see clearly."

You may be having nightmares; in those moments you feel, "How to drop out of the dream?" -- but you have beautiful dreams also; not only hellish dreams, you have heavenly dreams. And that's the problem: unless you become aware that even a heavenly dream is a dream and useless, you are not on the deathbed. Your desire continues, you go on watering the world of dreams, feeding it, helping it to grow.

Ninakawa was on his deathbed, he was dying, there was no future left. He was in a chaos. The whole system, the whole adjustment of body, mind and soul was getting looser and looser. Things were falling apart, he was not together. The nightmare was intense, because it is most intense in death. He was simply miserable in that moment: death and no future.

If there is no future you cannot dream, because dreams need space, time to move. That's why death looks so dangerous, because it allows no time to think. You cannot hope, because there is no tomorrow. Death does not kill you, it simply kills the tomorrow, and tomorrow has been your very existence. You have never lived today, you have been always postponing for tomorrow. And death kills the tomorrow, it simply burns your calendar -- suddenly the clock stops, time doesn't move.

Without time what can you do? How can the mind think, desire, dream? Death closes the door -- that is the fear.

Why does death make you so afraid and trembling and scared? Because there seems to be no beyond, no possibility to escape from it. You cannot do anything because you cannot think, and you know only one thing: thinking, nothing else. Your whole life has been a thinking. Now, death allows no thinking. Only a man who has been meditating and has realized no-thinking before death will not be afraid -- because he knows that thinking is not life.

And he knows a different plenum of existence. He knows the depth, not the length of existence. He is not moving from this moment to that, he is not moving from today to tomorrow. He is moving in this moment, deeper and deeper and deeper; in today, deeper and deeper and deeper. He is moving here and now, in the depth.

You touch this moment and you move to another moment; you have a horizontal movement: from A to B, from B to C, from C to D. And a man who meditates goes on moving from A1 to A2 to A3 -- in the depth -- not to B. He has no tomorrow. This here and now is the only existence, then how can there be death for him? This moment you are alive; only in the next moment can you die. This moment no one has ever died. This moment you are alive, and this man who meditates moves into this moment -- how can he die?

Death will happen on the periphery; he will come to know about it. It will be just as you come to know about a neighbor who is dead: he will come to know about it, that the body is dead -- this will be news. He may even feel sorry for the body, but *he* is not dying.

Ninakawa was a meditator just on the verge of enlightenment, still clinging. You can take a jump into the abyss, but still you can cling to a creeper -- and you can go on clinging, afraid. You are almost in the abyss, sooner or later you will fall, but still for a moment more the mind says, "Cling!" He was clinging to the scriptures, to the buddhas, to the words, the doctrines. He was still repeating knowledge. Just a creeper -- sooner or later he will have to leave this, because when life leaves you, how can words be retained? They will leave you.

With this, Ikkyu's revelation, he understood, he left the clinging. He smiled and passed away.

You never smile. Either you weep or you laugh, but you never smile. A smile is just in the middle, it is difficult for you. Either you weep or you laugh -- they are the possibilities, the two extremes. Try to find out what this phenomenon of a smile is.

Only a buddha smiles, because it is just in the middle. A smile has both a sadness in it, the sadness of the tears, and the happiness of laughter. A smile has both. Smiling is never simple laughter: it has the expansion of laughter and the depth of sadness -- it is both. Look at Buddha, meditate on him, and you will see in his face both a sadness and a happiness; a blissful flowing of his being and still a deep sadness.

With these two chemicals, so to say, a smile is created. When you feel sad for everybody, when you feel sad for the whole existence because they are unnecessarily suffering.... You cannot imagine the sadness of a buddha, it is difficult for you. You only think that a buddha is happy. He is happy as far as he himself is concerned, but for you? You cannot conceive his difficulty -- because he sees you, and you are unnecessarily suffering, and nothing can be done, you cannot be helped. A disease that is not there -- and incurable! And he knows that just by the corner, just a turn of your being, and everything will be solved. But you will not take that turn. You will jump and you will do many things, but you will always miss that turn. You will grope in the dark, but somehow, miraculously, you always miss the door. You know how to miss the door, you are perfect in that: how to miss the door and always go on groping.

A buddha is in difficulty because he has realized something which is there with you already. The same blissful existence, the same beauty, the same ecstasy that he has, you have. And you go on crying, and you go on beating your chest, and you are in such a suffering -- and nothing can be done. A sadness...

It is said about Buddha that when he reached the door -- the final door beyond which there is no door, and you cannot come back; that is the ultimate -- when he reached the door of nirvana, the door was opened for him and there was welcome. Because once in millions of years somebody reaches to the ultimate. But he turned his back towards the door and looked at the world -- and they say he is still standing there, he has not entered.

The doorkeeper asked, "What are you doing? You have been endeavoring for this for many, many lives. Now the door is open, come in."

And Buddha said, "Unless everybody who is suffering out there enters, I cannot enter. I will be the last to enter." This is the sadness.

The story is really beautiful. Nobody can stand at that ultimate door, that's true; there is no door like that and no doorkeeper. You fall, and there is no way to stop yourself. The story is beautiful; that shows in a symbolic way the consciousness of a buddha -- the trouble, his anguish, his suffering. It is not *his* suffering now, it is the suffering of others that makes him sad.

It is as if you have awakened but everybody else is fast asleep, and they are dreaming and dreaming nightmares -- screaming, jumping, crying, weeping, and you know that these are just nightmares, but these people are so drunk and so fast asleep, you cannot help. If you try to wake them up they become angry. They say, "Why are you disturbing our sleep? Who are you?" You cannot wake them, and you have to see their suffering, and suffer it.

Buddha is sad -- for you. Buddha laughs deeply, his whole being is filled with laughter -- just like a tree has come to flower, everything has become a dance. And these both meet in him: the laughter that bubbles and goes on coming out -- and still he cannot laugh because of you -- and the sadness that you create. They both meet and the meeting creates a smile. A smile is both laughter and tears.

You cannot smile -- you can laugh, you can weep. When you weep, how can you laugh? Because in weeping it is always for yourself; it is a single element. When you laugh, you laugh; how can you weep? -- because laughing is for yourself. In Buddha, the ego has disappeared, now he is no more, the meeting has happened with the all. Two elements meet: his consciousness which has become perfect, and all around millions of consciousnesses which *are* perfect, suffering -- unnecessarily suffering, suffering without any cause -- these two meet, and a sad and yet happy smile comes to his face.

He cannot weep because what you are doing is so foolish. He cannot laugh because that will be too hard on you. At the most he can smile. This happened, so a smile has become a symbol of one who has become enlightened.

WITH HIS WORDS, IKKYU HAD REVEALED THE PATH SO CLEARLY THAT NINAKAWA SMILED AND PASSED AWAY.

Then it was not a death, but just a passing -- passing to another world, a passing to another birth; then

nobody was dying. And if you can die with a smile you know the art of dying, and the whole of religion consists in the art of dying, nothing else than that.

Now I will repeat the first story we started, so that you don't forget it: forgetfulness is a trick.

These ten days we have been talking about No Water, No Moon. It will remain just a talk -- words and words and words -- if you are not ready to die. Be on your deathbed! Be a Ninakawa! Then these words are so clear, as Ikkyu's never were. I tell you: these words are as clear as Ikkyu's never were. You can also smile and pass away -- remember:

THE NUN CHIYONO STUDIED FOR YEARS, BUT WAS UNABLE TO FIND ENLIGHTENMENT.
ONE NIGHT, SHE WAS CARRYING AN OLD PAIL FILLED WITH WATER. AS SHE WAS WALKING ALONG, SHE WAS WATCHING THE FULL MOON REFLECTED IN THE PAIL OF WATER.
SUDDENLY, THE BAMBOO STRIPS THAT HELD THE PAIL TOGETHER, BROKE, AND THE PAIL FELL APART. THE WATER RUSHED OUT; THE MOON'S REFLECTION DISAPPEARED -- AND CHIYONO BECAME ENLIGHTENED.
AFTERWARDS, SHE WROTE THIS POEM:
THIS WAY AND THAT WAY,
I TRIED TO KEEP THE PAIL TOGETHER,
HOPING THE WEAK BAMBOO
WOULD NEVER BREAK.
SUDDENLY THE BOTTOM FELL OUT.
NO MORE WATER;
NO MORE REFLECTION OF THE FULL MOON
IN THE WATER --
EMPTINESS IN MY HAND.

Go with emptiness in your hand, because that's all... that's all I can offer to you, and nothing is greater than that. This is my gift: go with emptiness in your hand. If you can carry emptiness in your hand, then everything becomes possible. Don't carry possessions, don't carry knowledge, don't carry anything that fills the pot and becomes the water, because then you will be seeing only the reflection. In wealth, in possessions, in houses, in cars, in prestige, you will see only the reflection of the full moon. And the full moon is there waiting for you.

Let the bottom drop! Don't try this way and that way to protect the old pail. It is not worth it. Don't protect yourself, it is not worth it. Let the pail break down, let the water flow, let the moon in the water disappear, because only then will you be able to raise your eyes towards the real moon. It is always there in the sky -- but emptiness in the hand is needed. Remain more and more empty, think yourself more and more empty, behave more and more as if you are empty. By and by, by and by, you will have the taste of it. And once the taste comes, it is so beautiful.

Once you know the taste of emptiness, you have known the very meaning of life. Carry emptiness, drop the pail of water which is your ego, your mind and your thoughts, and remember: no water, no moon -- emptiness in the hand.

Enough for today.

Om Mani Padme Hum

The Sound of Silence: The Diamond in the Lotus
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Om Mani Padme Hum

Chapter #1
Chapter title: The music of OM

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BELOVED MASTER,
WOULD YOU LIKE TO SAY SOMETHING ABOUT THE FAMOUS TIBETAN MANTRA, "OM MANI PADME HUM"?

Maneesha, the only country in the world which has devoted all its genius to the inner exploration is Tibet. Its findings are of tremendous value. *Om mani padme hum* is one of the most beautiful expressions for the ultimate experience. Its meaning is "the sound of silence, the diamond in the lotus."

Silence also has its sound, its music... although the outer ears cannot hear it, just as the outer eyes cannot see it. We have six outer senses. In the past man knew only that we have five outer senses; the sixth is a new discovery. It is inside your ears; hence people failed to recognize it. It is the sense of balance. When you feel giddy or when you see a drunkard walking, it is the sense of balance that is affected.

Just as these six senses are used to experience the outer, exactly the same six senses exist to experience the inner -- to see it, to hear it, to feel its utter balance, its beauty. It is invisible to the outer eyes but not to the inner. You cannot touch it with your outer senses, but the inner senses are absolutely immersed in it.

OM is the sound when everything else disappears from your being -- no thought, no dream, no projections, no expectations, not even a single ripple -- your whole lake of consciousness is simply silent; it has become just a mirror. In those rare moments you hear the sound of silence. It is the most valuable experience because it not only shows a quality of the inner music -- it also shows that the inner is full of harmony, joy, blissfulness. All that is implied in the music of OM.

You are not to say it. If you say it you will miss the real thing. You have to hear it, you have to be utterly calm and quiet and suddenly it is all around you, a very subtle dance. And the moment you are able to hear it, you have entered into the very secrets of existence. You have become so subtle that now you deserve that all the mysteries be exposed to you.

Existence waits till you are ready.

In the East all the religions without exception agree on this point, that the sound which is heard in the final, highest peak of silence is something similar to OM.

The word OM is not written alphabetically in any language of the East because it is not part of language. It is written as a symbol; hence the same symbol is used in Sanskrit, in Pali, in Prakrit, in Tibetan -- everywhere the same symbol, because all the mystics of all the ages have reached to the same experience, that it is not part of our mundane world; hence it should not be written in letters. It should have its own symbol which is beyond language. It does not mean anything as far as mind is concerned, but it means tremendously much as far as your spiritual growth is concerned.

All music, particularly the classical music, has been trying to catch the sound of silence so that even people who have not entered into their beings can experience something similar. But the similar is not the same, it is a very faraway echo. Even the greatest musician has to use sounds, but howsoever beautifully he

arranges them, he cannot be absolutely silent. He gives gaps of silence in between; the whole play is between sound and silence. Those who don't understand hear the sounds, and those who understand hear the silence, the gaps between two sounds.

The real music is in the gaps.

It is not created by the musician -- the musician is creating the sounds and leaving the gaps as a contrast, so that you can experience something of what happens to the mystic in his inner world.

OM is one of the great achievements of the seekers of truth. There have been cases which are absolutely unbelievable, but they are historical....

When Marpa, a Tibetan mystic, died, his closest disciples were sitting all around him ... because the death of a mystic is as tremendously valuable as his life, perhaps more. If you can be close to the mystic when he is dying, you can experience many things, because his whole consciousness is leaving the body -- and if you are alert and conscious, you can feel a new fragrance; you can see a new light, you can hear a new music.

When Marpa died he was living in a temple. And all his disciples became suddenly surprised -- they looked all around -- from where is the sound of OM coming? Then finally they realized that it was not coming from anywhere -- it was coming from Marpa! They heard it by putting their ears to his feet, to his hands, and they could not believe it -- inside his whole body there was a vibration creating the sound of OM. He had been hearing that sound for his whole life since he became enlightened. Because of his constant inner experience of the sound, the sound had entered even into his physical cells. Every fiber of his body had learned a certain synchronicity, the same wavelength.

But it has been experienced with other mystics also. The inner starts radiating, particularly at the moment of death when everything comes to a crescendo. But man is so blind and so utterly unintelligent: knowing that the mystics experience the music of silence within them and they name it OM, people started repeating OM as a mantra, thinking that by repeating it they will also be able to hear it.

By repeating it you will never be able to hear it. Your mind is functioning when you are repeating it. But perhaps I am the first person to tell it to you; otherwise for centuries people have been teaching: Repeat OM. That creates a false experience, and you can be lost in the false and you will never discover the real.

I say to you not to repeat it but simply be silent and *listen* to it. As your mind becomes calm and quiet, suddenly you will become aware: like a whisper, the OM is arising within your being. When it arises on its own, it has a totally different quality. It transforms you.

Modern physics says that everything in the world is constituted of electrical energy. According to modern physics even sounds are nothing but electric waves. The physicists have been working from the outside.

The mystics say just the opposite, but I don't see that they are contradictory. They say the whole existence is made up of the soundless sound OM. And even electricity or fire are nothing but a certain condensed form of the sound.

In the East it has been known: there have been musicians who could create by their music a flame on an unlit candle. As the music falls over the unlit candle suddenly the flame arises. It was a test in the ancient days, that unless a musician could create light, fire, flame, with his music he was still amateur. He was not recognized as a master.

The explanations of physics and the mystics look different, but perhaps there is some deeper source which can withdraw the contradiction and opposition. Perhaps it is only a different interpretation, because the mystic is coming from the inside and the physicist is looking at the outside. What the physicist feels as electricity, the mystic feels as the music of the whole existence. They are both saying the same thing in different languages. And if there is a choice, I would choose the mystic, because he is experiencing it in his very center. His experience is not just an experiment on objects, his experience is an experiment on his own consciousness. And consciousness is the very cream of existence.

This mantra has many secrets in it. The first wordless word is OM, and the last is HUM. The first is the flowering and the last is the seed.

The Sufis don't use the whole name of Allah -- that is the Mohammedan name for God. They use *allah hoo*, and slowly, slowly they change *allah hoo* into simply *hoo*, *hoo*. They have found that the sound of *hoo* strikes exactly at the life source just below the navel. You were connected with your life, with your mother, from the navel. Just below the navel is the source of your own life.

Just try: when you say *hoo* the hit is below the navel. That's what we are using in our Dynamic Meditation. It is a Sufi discovery, but it can also be done in the Tibetan way. Rather than *hoo* -- *hoo* seems

to be a little harsh -- *hum* seems to be a little softer. But the softer will take a longer time to wake up your energies. It is possible that in the particular climate of Tibet, the softer was perfectly good. They did not need such a harsh sound in order to hit the life source. But in the harsh desert of Arabia where Sufi mystics started using *hoo*....

I had a choice when I was working on the Dynamic Meditation, whether to use *hum* or to choose *hoo*. I tried both and I found that perhaps in India, *hoo* is better than in the colder heights of Tibet where things are bound to be different. Just *hum* is perfectly right for them.

Hum is the hit to create OM in you.

If you hit the seed of your life it starts disappearing in the soil and green leaves, sprouts start growing. Between the two -- OM and *hum* -- is *mani padme*. I don't think anybody has been able to express the ultimate experience, the ultimate beatitude, better than *mani padme*. You have to visualize it. The lotus flower in the East is the most beautiful, the biggest flower. And if you put diamonds on the lotus flower in the early morning sun, you will have a tremendously beautiful experience... the lotus flower with diamonds.

It is very difficult to say anything about the ultimate experience, but Tibetan mystics have tried the best. Many things have been said about it, but "diamond in the lotus" seems to be the best expression -- because it is the greatest, most beautiful experience, and they have chosen two of the most beautiful things of the ordinary world, the lotus and the diamond. It is just a visual expression of the beauty that you come to see within yourself.

This mantra *om mani padme hum* has a whole philosophy within it. Start with *hum*, the last word, and the first will arise on its own accord. And when your inner being is filled with the sound of silence, you will also have the beautiful experience of seeing a lotus with a diamond in the early morning sun. The diamond is radiating. The lotus is so soft, so feminine, so delicate -- it has no comparison in any other flower.

It became so important to the mystics... you must have seen Gautam Buddha's statues sitting on a lotus. They are showing symbolically that he has reached the ultimate; his own inner lotus has flowered. And not only the lotus has flowered, the diamond hidden behind it, inside it... as it opens its petals, you find a Kohinoor. The diamond has a quality -- that's why it has been chosen. It is symbolic of eternity. The diamond is for ever, it knows no death; it is immortal. The experience is beautiful and eternal.

But unfortunately, Tibet has fallen into a darkness. Its monasteries have been closed, its seekers of truth have been forced to work in labor camps. The only country in the world which was working -- a one-pointed genius, all its intelligence in the search for one's own interiority and its treasures -- has been stopped by the communist invasion of Tibet.

And it is such an ugly world that nobody has objected to it. On the contrary, because China is big and powerful, even countries which are more powerful than China can ever be, like America, have accepted that Tibet belongs to China. That is sheer nonsense -- just because China is powerful and everybody wants China to be on their side. Neither the Soviets nor America have challenged the claim of China. Leave America and the Soviets aside -- even India has not objected. It was such a beautiful experiment, and Tibet had no weapons to fight with, they had no army to fight; they had never thought about it. Their whole thing was an introverted pilgrimage.

Nowhere has such concentrated effort been made to discover man's being. Every family in Tibet used to give their eldest son to some monastery where he was to meditate and grow closer to awakening. It was a joy to every family that at least one of them was wholeheartedly, twenty-four hours a day, working on the inner being. They were also working but they could not give all their time; they had to create food and clothes and shelter, and in Tibet it is a difficult matter. The climate is not very helpful; to live in Tibet is a tremendous struggle. But still every family used to give their first-born child to the monastery.

There were hundreds of monasteries... and these monasteries should not be compared with any Catholic monasteries. These monasteries had no comparison in the whole world. These monasteries were concerned with only one thing: to make you aware of yourself.

Thousands of devices have been created down the centuries so that your lotus can blossom and you can find your ultimate treasure, the diamond. These are just symbolic words, but the destruction of Tibet should be known in history, particularly when man becomes a little more aware and humanity a little more humane....

This is the greatest calamity of the twentieth century that Tibet has fallen into the hands of materialists who don't believe that you have anything inside you. They believe that you are only matter and your consciousness is only a by-product of matter. And all this is simply without any experience of the inner -- just logical, rational philosophizing.

Not a single communist in the world has meditated, but it is strange -- they all deny the inner. Nobody thinks about how the outer can exist if there is no inner. They exist together, they are inseparable. The outer is only a protection for the inner, because the inner is very delicate and soft. But the outer is accepted and the inner is denied. And even if sometimes it is accepted, the world is dominated by such dirty politicians that they use even the inner experiences for ugly ends.

Just the other day, I came to know that America is now training its soldiers in meditation so that they can fight without any nervous breakdown, without going mad, without feeling any fear -- so they can lie down in their ditches silently, calm and cool and collected. No meditator may have ever thought that meditation can also be used for fighting wars, but in the hands of politicians everything becomes ugly -- even meditation. Now the army camps in America are teaching meditation so that their soldiers can be more calm and quiet while killing people.

But I want to warn America: you are playing with fire. You don't understand exactly what meditation will do. Your soldiers will become so calm and quiet that they will throw away their weapons and they will simply refuse to kill. A meditator cannot kill; a meditator cannot be destructive. So they are going to be surprised one day that their soldiers are no longer interested in fighting. War, violence, murder, massacre of millions of people -- this is not possible if a man knows something of meditation. Then he also knows not only himself, he knows the other whom he is killing. He is his brother. They all belong to the same oceanic existence.

In the Soviet Union, also, they are interested in meditation. But the purpose is the same -- not realization of yourself, but making you stronger so that you can kill and bomb and use nuclear weapons and missiles to kill whole nations.

But they are both going on a dangerous path, unknowingly. It is good, they should be helped. Once meditation spreads among their soldiers, those soldiers will become sannyasins! So I am immensely happy that their idea is different, and they don't know anything about meditation. They have only heard that it makes people calm and cool so they can fight without any fear, without looking back. Meditation gives them a feeling of immortality; hence their fear will disappear.

But meditation not only gives them the experience of their own immortality -- it also gives them the experience that *everybody* is immortal. Death is a fiction. Why unnecessarily harass people? They will be living, you cannot kill them. Not even your nuclear weapons are going to kill them.

Krishna, in the Gita, has a beautiful statement: *Nainam chhindanti shastrani; naham dahati pavakahr*. "Neither can any weapon destroy me nor can any fire burn me." Yes the body will be burned, but I am not the body....

Meditation gives you the feel, for the first time, of your authentic reality.

If humanity were a little more aware, Tibet should be made free because it is the only country which has devoted almost two thousand years to doing nothing but going deeper into meditation. And it can teach the whole world something which is immensely needed.

But Communist China is trying to destroy everything that has been created in two thousand years. All their devices, all their methods of meditation, their whole spiritual climate is being polluted, poisoned. And they are simple people; they cannot defend themselves. They don't have anything to defend themselves with -- no tanks, no bombs, no airplanes, no army. An innocent race which has lived without any war for two thousand years... It disturbs nobody; it is so far away from everybody -- even to reach there is a difficult task. They live on the very roof of the world. The highest mountains, eternal snows, are their home. Leave them alone! China will not lose anything, but the whole world will be benefited by their experience.

And the world will *need* their experience. The world is getting fed up with money, power, prestige, all that scientific technology has created -- people are getting fed up. They are finished with it. People in the advanced countries are no longer interested in sex, are no longer interested in drugs. Things are falling away, and a strange despair like a dark cloud is descending on the advanced countries -- of deep frustration, meaninglessness, and anguish. They will all need a different climate of meditation to dispel all these clouds and bring again a new day into their lives, a new dawn, a new experience of themselves, a discovery of their original being.

Tibet should be left as an experimental lab for man's inner search. But not a single nation in the world has raised its voice against this ugly attack on Tibet. And China has not only attacked it, they have amalgamated it into their map. Now, on the modern Chinese map, Tibet is their territory.

And we think the world is civilized, where innocent people who are not doing any harm to anybody are simply destroyed. And with them, something of great importance to all humanity is also destroyed. If there

were something civilized in man, every nation would have stood against the invasion of Tibet by China. It is the invasion of matter against consciousness; it is the invasion of materialism against spiritual heights.

Maneesha, the word *mantra* is untranslatable in English, in any Western language, but its meaning, its significance, can be explained to you. A mantra is not just something to chant. It is not chanting. A mantra is something to let sink deep in your being, just as roots go deep into the earth. The deeper the roots go into the earth, the higher the tree will go into the sky. A mantra is something like a seed to be allowed to go deep into your being so that it can send its roots to the sources of your life and finally to the universal life. Then its branches, its foliage will go high into the sky, and when the right time comes, when the spring comes, it will be filled with thousands of flowers.

Unless a tree blossoms, it knows no blissfulness. It goes on feeling something is missing. You may have all the pleasures and comforts and luxuries of the world, but unless you know yourself, unless your inner lotus opens, you will go on missing something. You may not be certain what you are missing but a feeling... that something is being missed, that "I am not complete," that "I am not whole," that "I am not what existence wanted me to be." This "missing" feeling goes on nagging everybody. Only the expansion of your consciousness will help you to get rid of this feeling, of this nagging, of this anguish, this angst.

Even people like Jaspers, Kierkegaard, Heidegger, Marcel, Jean-Paul Sartre, the highest geniuses of the West, are agreed on a few things: that life is nothing but boredom, that life is nothing but anxiety, anguish, that life is accidental, it has no significance... that it is absolutely futile to search for any blissful space; there exists none. And when great philosophers like these agree on such points, the ordinary masses simply follow them.

Whatever they are saying is absolutely wrong, because none of them has ever meditated, none of them has entered into his own subjectivity. They are just in their heads. They have not even moved to their hearts, what to say about their beings? What to say about their disappearing into the universal?

Unless you disappear into the universal ocean just like a dewdrop, you will not find significance. You will not find your real dignity. You will not find that existence showers so much joy and so much celebration on you that you cannot contain it; you have to share it. You become a raincloud which is so much burdened with rain that it has to shower. A man of deep insight, a man of intuition, a man who has reached to his being becomes a raincloud. He is not just a blessing to himself, he becomes a blessing to the whole world.

This Tibetan mantra *om mani padme hum* is a condensed form of the whole inner pilgrimage. It says how to start, what will happen when the flower opens, what will be your ultimate experience of your inner treasures.

Eastern languages are very rich in the sense that they have made very condensed statements which can be unfolded into big scriptures. The reason was that when these mantras were created there was no writing. People had to remember them. When people have to remember them, you have to be very telegraphic, as condensed as possible. Once writing came into existence, that condensedness disappeared. Now you can explain with page after page of writing. But have you ever thought that when you receive a long letter... the longer the letter, the less is the meaning. But when you receive a telegram, naturally... just eight or ten words, but the meaning is immense and the impact is immense.

These are telegrams. They can easily be remembered, they can be passed from one generation to another generation without any fear that they will be distorted.

You have not to repeat the mantra, you have to understand its meaning and let that meaning sink into you. Sitting silently, be utterly quiet, unmoving. Watch your mind. A few thoughts will be there, but as you become silent those thoughts will disappear, and suddenly you hear a humming sound all around you.
That humming sound is not made by you.
It is at the very center of existence.
It is the sound of the skies.
It is the sound of space.

It is the sound of the universe; it is its indication of aliveness. It is vibrating with dance and music.

This OM is perhaps the greatest symbol in the whole world.

BELOVED MASTER,
CAN IT BE THAT CRYING IS MY CELEBRATION AT THE MOMENT? WHEN I LOOK AT YOU, MY HEART

IS TURNING INSIDE OUT AND A WHOLE MONSOON IS BREAKING LOOSE, LEAVING ME HELPLESS. BELOVED MASTER, WHO IS IT THAT IS CRYING?

Deva Paro, it looks a little strange but it is true: you can transform anything into a celebration. Just as you can transform any celebration into a miserable affair -- it all depends on you.

I have heard, in a small school the drawing teacher made a painting on the board. He was a good painter, and he was showing his students that the artist can change, just by a little touch, the whole meaning of the painting.

It was a portrait of a man, very sad. He touched the lips and immediately the sadness disappeared from the painting -- the man was smiling. And as the man started smiling, the whole painting had a different perspective.

Just then a little boy stood up and said, "This is nothing."

The painter said, "What do you mean this is nothing?"

He said, "My mother, just giving me a slap, changes the whole world! I may be smiling and when she hits I start crying, and when I look all around it looks so sad. You need a brush and the painting and all this; my mother needs nothing."

You are saying, "Can it be that crying is my celebration?" If you feel blissful in crying, there is no harm. It is perfectly beautiful. Tears can be of joy, of love. Tears can show that you are overfilled with something that starts flowing through the tears. It need not be sadness, it need not be mourning; it can be festivity. It all depends on you. And you have to feel what it is, because you will be absolutely certain whether your tears are coming out of frustration, out of sadness, out of failure, or they are coming out of love, joy, gratitude, prayer.

Tears are one of the most mysterious things you have. They can have all the colors of the rainbow. It depends on your consciousness what colors you give to them.

I have heard a very beautiful story. It is Julius Caesar's birthday, and after breakfast the Roman senators are eager for him to take a chariot ride with them to view their present to him.

Caesar is delighted to find the whole of the driveway to the imperial palace is lined with crucified Christians. As they drive along, Caesar brings the procession to a sudden halt. "That man there!" he cries. "He must be alive -- his lips are moving. I want to hear what he is saying."

The senators raise Caesar on their shoulders. "Closer, closer!" he shouts. "I can't hear."

Finally, with his ear almost touching the man's lips, he hears, "Happy birthday to you."

One can change every situation. Now he is being crucified, but he has no complaint. Within minutes he may be dead, but his heart wants to say, "Happy birthday to you."

And he must have embarrassed Caesar; he must have created a deep impression on him. From that day onwards, Christians were not crucified again in Caesar's time. He felt so humble. He felt so sorry about what he was doing to these beautiful people, who are capable of rejoicing in his birthday and are being crucified as a present.

It all depends on you, Paro.

Old man Finkelstein suspects that his butler has been stealing cigars and shouts to him in the next room, "James, you have been stealing my cigars." There is no answer so he repeats it louder. There is still no answer, so he goes into the next room and confronts his servant. "James," he says, "didn't you hear me speaking to you just now?"

"No, sir," replies the butler, "there must be something wrong with the acoustics."

"Really," says Finkelstein. "Well, you go next door and say something and we will see whether I can hear it."

James goes into the next room and yells out at the top of his voice, "Some fat son-of-a-bitch has been screwing around with my wife."

He then returns. "Did you hear me, sir?" he asks nonchalantly.

"You are right, James" replies Finkelstein, blushing, "I could not hear a word. Have a cigar."

If you are feeling blissful, peaceful, silent in your crying, in your tears, and if after tears you feel relaxed, relieved of some burden, it is perfectly good. Don't try to stop it... because humanity has been given

such wrong training about so many things that it has not left any human being natural. Everybody has become artificial, and particularly men -- every society has forced them not to cry; it is against your manliness.

It is okay for women to cry and weep. They don't belong to your status, they are second class citizens. But you, being first class, should show your strength. Your tears expose your weakness. But if you go on for thousands of years teaching every child such nonsense, he starts holding his tears back. Nobody wants to be exposed as a weakling. But the simple truth is, nature has given you exactly the same glands for tears as nature has given to women.

And if nature is listened to, then stopping your tears is a dangerous thing. It is not only tears that will be stopped -- you will become less sensitive, you will become less loving. You will become harder, you will become cruel, you will become a sadist. This will be the outcome of a simple thing. You will go neurotic, psychotic -- four times more men end up in insane asylums than women. And the reason is that women know how to cry and weep. They know how to let their burdens and tensions be relieved through tears.

Man goes on accumulating and one day it is too late. Then either he jumps from a sixty-storey building and finishes himself off...

There are strange people. A man jumped from the eightieth floor and he passed the window where one of his friends was standing. The friend said, "Goodbye," and the man also waved his hand. And soon he was flat on the ground, finished.

People came running to his friend and said, "Have you seen anything?"
And he said, "Yes."
They said, "Your friend has committed suicide!"

He said, "This is strange, because just a few minutes before, he was perfectly okay. While he was passing my window, we even said hello to each other."

Man has been prevented from being natural so that he can be made into a soldier, so that he can be made into a harder personality, to compete in the world. Because the woman was not going to compete in the world, and she was not going to wars either, there was no need. She could be allowed to cry and weep. It became a distinction, that it is manly not to weep, not to cry.

It is simply against nature. The women don't go so mad because in their tears they are throwing away all their tensions. They don't accumulate to such a point that it is beyond their capacity to control it and everything goes through a breakdown.

Exactly four times more men commit suicide, although at least forty times more women threaten to commit suicide. But they don't. Women have remained in a way closer to nature because they were deprived from participating in man's power struggle. In disguise, this curse proved a blessing.

Man made himself more and more tense, neurotic -- and then there comes a point where life becomes so heavy, each moment such a torture, that it is better to commit suicide.

Women just talk about it. Even if sometimes they try with sleeping pills -- not jumping from buildings, because that is dangerous -- they will take just a few sleeping pills which will be enough to harass the husband and will make him more henpecked, because he will remain always alert that the whole neighborhood condemns him..."You must be treating your wife badly; otherwise why does she try to commit suicide?" The doctor is angry, and the wife is enjoying a good sleep! Once in a while a woman, just by mistake, takes too many pills -- it is not really the intention, just a mistake.

It is good, Paro, to enjoy your tears. And don't keep them only for tensions and anxieties and frustrations and moments of sadness. No, that is using them in a wrong way. Use them when you are in love. Use them when you are feeling peaceful. Use them when you see a beautiful sunset.

What can be said to the sunset? It won't understand any language. But your tears, perhaps, will be understood. When you see a beautiful flower, how can you resist having a few tears that existence is so beautiful? If you see a Gautam Buddha and you don't have tears in your eyes, then you are behaving inhumanly, unnaturally. Seeing Gautam Buddha, you should be in such a celebration -- at least one of us has reached to the ultimate potential of his being, and he is a proof that we can also reach.

You are also saying, Paro, "When I look at you my heart is turning inside out and a whole monsoon is breaking loose, leaving me helpless. Who is it that is crying?"

It is your original being. The false never cries. The hypocrite never cries. It is only the original, the authentic.

This is the whole purpose of the communion that is happening here -- to fall into a synchronicity with my heart. Naturally your heart will have to change. It will have to take a new rhythm, a new harmony, a new

wavelength. And it is natural to feel helpless because you have been told that tears are a sign of weakness, helplessness.

Tears are your strength, not helplessness.

Tears show that you are alive, that you have not shrunk and lost all your juice. Tears show that your heart still feels, still can dance, still can rejoice.

There is a statue of Mahavira in Rajasthan. It is very famous because it is made of a very strange stone -- which is not found in India, but is found in Africa. Somebody must have brought that stone. But in India it has become a miracle because it perspires; tears flow from the eyes. And the people who follow Mahavira, naturally, are deeply impressed. They think perhaps he is weeping for us out of compassion.

One woman had come to me and she said, "I have never been impressed by anything so much as the tears coming from a stone statue of Mahavira."

I said, "You don't understand; I have seen the statue..." The statue is in the middle of the lake -- a small temple, an open temple, just pillars. And because the statue is porous, when the vapors are rising from the lake because of the hot sun -- and Rajasthan is very hot, it is a desert -- that porous statue goes on soaking up much of the vapor that is moving around. You will not find that statue in summer with tears or perspiration or anything, but in winter when it is cold the vapors that it has soaked up start becoming water again. Because of the coldness, they start coming out of the rock.

I told the woman, "You are impressed by it, and you are not impressed by millions of people who cry? And that stone is not doing anything as far as compassion is concerned; it is just that this kind of stone is not available in India."

She was very much shocked because I hurt her religious feelings. I said, "I am not hurting your religious feelings. I am simply making you aware that if you can be so much impressed by the tears of a stone statue, what about living human beings?"

But tears are taboo -- one of the things that have been repressed. Friedrich Nietzsche is quoted as saying that he smiles because he is afraid if he does not smile he will start crying and tears will come to his eyes. His smile is just a protection; it keeps him occupied, he remains with a false smile so that authentic tears cannot come out. Naturally, for a German, it is a question of manliness. How can a German cry and weep and have tears?

But more or less all men around the world are Germans. They are all male oriented, trying to impose a supremacy of men over women. But I say unto you, your tears are far more valuable than man's domination. His supremacy is nothing. He has suffered much because of this stupid attitude. Allow those tears. They are not of helplessness, they are of tremendous joy.

And you ask, "Who is it that is crying?" It is you in your originality, not you in your personality.

"I am leaving home," shouts Giovanni to his parents. "I want wine, women, adventure."

His old father gets up out of his chair.

"And don't you try to stop me," cries Giovanni.

"Who's trying to stop you?" exclaims the old man. "I'm coming with you!"

Just be a little more understanding of all your sentiments, emotions -- they all have a certain place in the total harmony of your being. But we have been kept almost blind to our own potentialities, dimensions. Be a little more alert about everything, and remember that the natural is the superior and the unnatural is phony and American.

Rabbi Finklebaum had never gambled in his life, so one day he went to the horse races just for the experience. Before the first race he saw a priest making some strange sign over a horse and then watched the priest put ten dollars on the horse to win. And sure enough, the horse won the race. So he followed the priest and watched him make signs over another horse. This time the rabbi went off and put fifty dollars on the horse and it won at ten to one.

Again he followed the priest and saw him make weird signs over another horse, so he went off and put all the five hundred dollars he had won on the previous race on this horse. He ran up into the stand to watch the race, hoping to make a fortune, but this time the horse he had backed fell at the first fence and died.

The rabbi ran off and found the priest. "Look here," said the rabbi, "what was the meaning of all that? The first two horses you made signs over won, and then the third one fell at the first fence and I lost all my money. What is going on?"

"I am sorry, rabbi," said the priest, "but I can't help it if you don't know the difference between a blessing and the last rites."

There is so much misunderstanding. You don't know what is real, what is unreal. You don't know what has been imposed on you by others and what you have brought from existence itself as a gift.

You have to discriminate, and always choose the natural. Even if it goes against all traditions, all religions, all cultures, don't be worried: except the natural, there is no authentic religiousness anywhere. Except the existential, there is nothing holy that you can find... in the Bible, in the Koran, in the Gita.

Just watch -- inside you is nature, inside you is the existential. Always follow it, and you will never be going wrong. To be natural, to be in tune with existence, is the only authentic spirituality.

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #2
Chapter title: A very simple and humble affair

7 December 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
IS BLISSFULNESS AN EXPRESSION OF GRATITUDE TOWARDS EXISTENCE?

Sanjiva, it is just the reverse. Blissfulness is not an expression of gratitude; on the contrary, gratitude is an expression of blissfulness. First comes the experience of bliss. First you attain to the state of consciousness where ecstasy is natural, where your potential blossoms to its ultimate expression. A great dance arises in you, a tremendous peace and a deep silence -- but it is not the silence of the graveyard, it is a silence fully alive, throbbing with a heartbeat. This whole experience is bliss. And because of this bliss that existence makes available to you, a feeling of gratitude, a thankfulness arises.

To me, this is the only authentic prayer. Not the prayers that are being done in the churches, in the synagogues, in the temples, before stone statues of God -- those prayers are full of greed. They are asking for something; in other words they are complaining about something. Something is wrong in life and God should put it right. There is no gratitude in those prayers; on the contrary, they are absolute indicators of ungratefulness.

The moment you ask for something, you are saying that what you deserve has not been given to you, that what is your birthright has not been fulfilled. You are throwing the responsibility upon existence. Rather than being grateful for what has been given to you, you are showing ungratefulness out of what your greed demands, your ambition demands, out of what your desires are manipulating you towards. The prayers in the so-called temples of God are not true prayers. They are full of your greed, desire, lust.

The authentic prayer arises only to the meditator. It is not addressed towards a god -- which is only a

hypothesis; there is no proof for any God. Yes, there is absolute proof for godliness: a quality of divineness in the sun rising in the morning, in the starry night, in the beautiful flight of a bird on the wing, in the flowers, in the trees, in the oceans.

All this vast universe is enough unto itself. It needs no God -- God is only a consolation for the ignorant. The meditator encounters existence itself. His own being becomes the experience of godliness. He knows that in his own inner being he is part of eternal life. There is no death, there has never been any death. Experiencing this, there arises a dance so subtle... there arises a deep gratitude, not addressed to anybody in particular but simply addressed to the whole cosmos. To the stars, to the trees, to the earth, to the moon, to the animals, to people... it is an unaddressed gratefulness.

And unless you experience an unaddressed gratefulness, you don't know exactly the meaning of prayer. The word `prayer' gives a wrong connotation; it should be changed into *prayerfulness*, just as I am changing `God' into *godliness*.

H.G. Wells has written one of the most important histories of the world. And when he comes to write about Gautam Buddha he has a tremendous statement to make. He says Gautam Buddha was the most godless person, yet the most godly. Gautam Buddha did not believe in any god, but he believed that everybody can become a god. To be a god is nothing but the realization of your total potential. Your seed is carrying within itself, in its womb, the ultimate flowering of the lotus paradise. There are possibilities of as many gods as there are living beings in existence, if every one comes to its ultimate expression.

The very idea of one god creating the world is dictatorial. It is the fanatic's idea; it is fascist. One god is very dangerous to all democratic values, and once we accept one god as the creator of existence we are depriving man of his dignity, his freedom. He is reduced to a puppet. If God is the creator, you can't have any freedom. If there is a God who is ruling the world, then what freedom can you have?

In India they say that without God's will even a small leaf does not move. They think they are being very religious when they make such statements. But if without God's will even a leaf of a tree cannot move in the wind, then what freedom can you have? Then we are only puppets; our strings are in the hands of an unknown God. If he wants us to be miserable we will be miserable. If he wants us to be blissful we will be blissful. It will not be a dignity; it will be simply that everything is in his hands. We remain beggars.

People like Gautam Buddha want you to be emperors. They give you back your dignity, your honor, your self-respect. God and self-respect cannot exist together. There is no coexistence possible.

Gautam Buddha denied God not because he was an atheist; he denied God because he was a lover of ultimate freedom. His denial has a totally different reason. Atheists have been denying God not for the freedom of man, but just to give man a licentiousness: "Eat, drink, be merry, because there is no God and you need not be worried. You need not feel any responsibility towards life, towards yourself." Atheists make people irresponsible. They make people synonymous with vegetables. They deny your inner being; they deny your very spirituality.

Gautam Buddha is not an atheist. He certainly is not a theist -- he does not propose any hypothetical god who has to be worshipped. On the contrary, he changes the whole dimension of religion. The people who are looking towards a god in the sky are looking outward. Gautam Buddha insists there is no god; there is no need to look outward -- look inward. And if you can look inward, with your eyes closed in deep silence, you will start feeling a new quality to your life, to your existence; a quality that can only be called godliness, that can only be called divine... something more than matter. You don't end with matter.

Matter may be the foundation of life, but it is not its highest peak. Matter may be the roots of the tree, but it is not its flowers. And unless you know the flowering consciousness in you, you cannot feel bliss.

Bliss is the ultimate experience of your coming home, of your feeling at ease with existence, relaxed, in a total unity and harmony.

The moment your heartbeat and the heartbeat of existence become one, the moment your small dance is in tune with the vast dance that goes on around you, the moment you become part of this celebration that is existence, there arises a tremendous gratitude. You don't have to do it. You simply find it arising from you, just as fragrance arises from the flowers. It is a spontaneous thing.

This is true prayerfulness.

I have told you a beautiful story by Leo Tolstoy. An archbishop of the Russian Orthodox Church was very angry because thousands of people were going to see three absolutely unknown villagers who lived on a small island in a lake. People thought they were saints.

Now in Christianity, unless the church certifies you as a saint, you cannot be a saint. This is such a

stupidity that you cannot conceive... For centuries this has been going on. In fact, the English word `saint' comes from *sanctus*. It means sanction by the church. Unless the church gives you a sanction... it is almost like getting an honorary D.Litt. from a university.

Sainthood cannot be certified by anyone. There is no one who has the authority to certify anybody's sainthood. Sainthood is, in itself, self evident. The moment you see it, you know it. The moment you feel it, you know it. It needs no other approval.

But the archbishop was very angry; "Without *my* permission, without *my* sanction, how have three idiots from a village become saints?" And people were not coming to his congregation; people were going to visit those faraway saints.

Finally he decided to go and see for himself what was going on. He took a motorboat, reached the small island. It was so small that there was only one tree on the island, but with beautiful foliage, and all those three saints were sitting underneath it.

Just by looking at them the archbishop knew: These are absolutely uneducated villagers -- who has created this rumor? And how gullible are people that they are worshipping these people? And as he descended from his boat all the three villagers touched his feet. He was immensely happy.

He said, "Are you the three priests the whole country is talking about?"

They said, "We don't know. People come to us, we cannot prevent them coming. All that we know is that we are absolutely contented. All that we know is that there is no more desire, no more ambition. Life is just a tremendous blessing, and we are enjoying it. More than that we don't know. We are uneducated, we are villagers."

The archbishop was very happy. He said, "What kind of prayer do you do?"

Those three saints looked at each other ashamed, embarrassed. Finally one said that it was not much of a prayer. "We have created it by ourselves. We don't know what is the authorized prayer of the church, but whatever we have been doing we will tell you."

Christianity believes in the trinity of God -- that God is the Father, the Son and the Holy Ghost, three together. And those three villagers said, "Thinking that he is three and we are also three, we have made our prayer: `You are three, we are three, have mercy on us!' More than that we don't know."

The archbishop was very angry -- "This is not the right thing for a Christian to do! How have you dared to create such a stupid prayer? I will tell you the authorized version which the church accepts."

They said, "We will be very grateful, but make it a little short, because we are uneducated and we cannot remember anything long."

The archbishop said, "You will *have* to remember it!"

They said, "We will try if you insist."

The archbishop recited the whole prayer. It was *really* long, and when he had said the whole prayer one of the three said, "You will have to repeat it at least three times, because we are three. Be kind and compassionate so we can remember it."

He repeated it three times, they listened silently, and the archbishop was very happy. They touched his feet again, and he said, "You are nice people, but remember the prayer that I have taught you." And then he left in his motorboat.

When he was just in the middle of the lake he saw something almost like a cloud, running towards the boat. He could not figure out what was happening. Then he saw -- those three saints were coming, running on the lake. They said, "Wait! We have forgotten the prayer, so we thought it would be better to catch hold of you. At least three times more; have mercy on us."

But seeing them walking on water, the archbishop thought, "Perhaps I have unnecessarily disturbed these beautiful people."

He said, "Forgive me for interfering. You continue your old prayer, which has been heard. My prayer has not been heard yet. My prayer is nothing but my intellectual approach to a hypothetical God. Your prayer comes from your very heart. Your prayer is not to ask for something, your prayer is just a thankfulness because you are feeling so contented. You don't have anything, but you have tremendous contentment. Your bliss is enough. Then, whatever way you want to give thanks is up to you. There is no need for you to know about the authorized prayer. On the contrary... I'm feeling miserable; I have missed my whole life in reading, learning, accumulating knowledge, holy scriptures. But I cannot walk on the waters. Your simple prayer has been heard."

This small story from Leo Tolstoy has always appealed to me tremendously. The implications of the

story are great. You need not believe in God to be religious. First you have to be religious to know something about godliness. All the religions are putting the bullock behind the cart. Hence the whole humanity is suffering -- no movement, no progress, no spiritual growth.

Your religiousness, your blissfulness, your meditativeness, your experience of your own interiority, your own subjectivity... coming to the very center of the cyclone, you will be able to dance a prayer, to sing a prayer, and it need not be anything intellectual. It has to be something coming from your being spontaneously.

It will be a simple thank you.

And not to any personal god, because there is no personal god -- a thank you to the whole universe. The whole universe is intelligent. The whole universe is divine.

Sanjiva, you are asking "Is blissfulness an expression of gratitude towards existence?" No, it is just vice versa: gratitude is an expression of blissfulness. Without knowing bliss, how can you be grateful? Grateful for what?

Put things right: first, search for those rare moments when you are in tune with existence. Seek the inner path so that you can know who you are.

Knowing oneself is the whole of religion. Anything else is just a footnote.

The essential religion is simply expressed by Socrates in two words, "Know thyself." In fact, within these two words are included all the holy scriptures of the world and all the mystical experiences of people who have come to know themselves. The moment you know yourself you have known the most precious thing in existence; your consciousness, your bliss. And you have known the most beautiful, almost unbelievable experience -- what we were talking about this morning: *om mani padme hum*. You have come to experience something which can only be called the sound of silence, the diamond in the lotus -- an experience of a beauty which cannot be seen with open eyes, a sound of silence which cannot be heard by your outer ears. But at the very center it is already present; you just have to go there.

I teach you not to be bothered by any scriptures, not to be bothered by any churches, not to be bothered by any philosophical or theological systems.

Religion is a very simple and humble affair.

Just go withinwards.

Know thyself; be thyself.

And all blessings will shower on you as if thousands of roses are showering. Only out of that experience will gratitude arise. Gratitude is not possible before experiencing something of the ultimate.

BELOVED MASTER,
EXPERIENCING HEADACHE, I DISCOVERED MY MALE NATURE. EXPERIENCING HEARTACHE, I DISCOVERED MY FEMALE NATURE.
BELOVED MASTER, IS THERE ALSO GOING TO BE A BEING-ACHE?

Paritosh Gyano, there is no such thing as being-ache. The being knows superb wholeness, health. It knows no disease, no sickness, no death. To go beyond your head and your heart is to transcend the duality of existence. This transcendence brings you to your being.

Being simply means you have dropped the ego that was part of your head. You have even dropped the separation, very subtle and delicate, that was part of your heart; you have dropped all barriers between you and the whole. Suddenly the dewdrop has slipped from the lotus leaf into the ocean. It has become one with it.

In a sense you are no more and in a sense you are for the first time. As a dewdrop you are no more but as the ocean you are for the first time, and this is your nature.

One of the great psychologists, William James, has contributed tremendously by coining a new word for spiritual experience, the "oceanic" experience. He is perfectly right. It is the experience of expansion, all boundaries disappearing farther and farther and farther away. A moment comes when you don't see any boundaries to you; you become the ocean itself. You are, but you are no more in a prison. You are, but you are no more in a cage. You have come out of the cage, you have come out of the prison, and you are flying into the sky in total freedom.

Remember one thing: a bird on the wing and the same bird in the cage are not the same at all. The bird in the cage is no more the same because it has lost its freedom, it has lost its tremendous sky. It has lost the

joy of dancing in the wind, in the rain, in the sun. You may have given it a golden cage but you have destroyed its dignity, its freedom, its joy. You have reduced it into a prisoner -- it looks like the same bird but it is not.

A man confined to the boundaries of the mind and the heart and the body is imprisoned, walls upon walls.

In the last prison where I was in America they had three doors. It was the most modern, ultramodern, technologically; the first jail of its kind made in America. It had been opened just three months before. Everything was electronic. Those three doors were almost impossible for any human being to cross. First they were all electrified -- just to touch them was enough and you would be dead. And they were so high that no ladder or anything was possible. And then... one after another, three.

They opened only by using a remote controller, which my jailer used to keep in his car. He would press the button, and the first gate would open. It was almost like a mountain, so big, so high, and as the car entered, it would have to wait for the first door to come down. Only when the first door had come down would the remote controller work on the second door. And when the second door had come down, then the remote controller would work on the third door.

When I entered for the first time that jail in Portland I told the jailer, "Perhaps you don't know, but you have managed a perfect symbol."

He said, "Symbol of what?"

I said, "This is the situation of man: the body is the first door, the mind the second, and the heart is the third. And then behind these three doors is the poor soul."

He said, "I never thought about it. It must be just coincidence; nobody has thought about it, that three doors... why three? Why not four?" He said, "I don't know. I have not made it."

But I told him, whoever made it perhaps unconsciously felt something of the symmetry, the correspondence between the imprisonment of human consciousness and being an architect for making a prison for human beings. Once you get beyond the body... which is not very difficult, because the body is very beautiful in a way because it is still in tune with nature. Hence to go beyond it is very easy; it does not give much resistance. It is very cooperative.

The real problem is the mind, because the mind is created by human society, specially designed to keep you a slave. The body has a beauty of its own. It is still part of the trees and the ocean and the mountains and the stars. It has not been polluted by the society. It has not been poisoned by the churches and religions and the priests. But the mind has been completely conditioned, distorted, given ideas which are absolutely false. Your mind is functioning almost like a mask and hiding your original face.

To transcend the mind is the whole art of meditation, and the East has devoted almost ten thousand years to a single purpose -- all its intelligence and genius -- of discovering how to transcend the mind and its conditionings. That whole effort of ten thousand years has culminated in refining the method of meditation.

In a single word, meditation means watching the mind, witnessing the mind. If you can witness the mind, just silently looking at it -- without any justification, without any appreciation, without any condemnation, with no judgment at all, for or against -- simply watching as if you have nothing to do with it... it is just the traffic that goes on in the mind. Stand by the side and watch it. And the miracle of meditation is that just by watching it, it slowly slowly disappears.

The moment mind disappears, you come to the last door which is very fragile -- and that too is not polluted by the society -- your heart. In fact, your heart immediately gives you a way. It never prevents you, it is ready almost every moment for you to come to it and it will open the door towards the being. The heart is your friend.

The head is your enemy. The body is your friend, the heart is your friend, but just in between the two stands the enemy like a Himalaya, a big mountain wall. But it can be crossed over by a simple method. Gautam Buddha called the method *vipassana*. Patanjali called the method *dhyan*. And the Sanskrit word *dhyan* became, in China, *ch'an* and in Japan it became *zen*. But it is the same word. In English there is not exactly any equivalent for *zen* or *dhyan* or *ch'an*. We arbitrarily use the word meditation.

But you should remember: whatever meaning is given to the word *meditation* in your dictionaries, is not the meaning as I am using it. All the dictionaries will say meditation means thinking about something. Whenever I say to a Western mind, "Meditate" the immediate question is, "On what?" The reason is that in the West, meditation never developed to the point dhyan or ch'an or zen have developed in the East.

Meditation means simply awareness -- not thinking about something or concentrating on something or contemplating something. The Western word is always concerned with *something*. Meditation as I am using

it simply means a state of awareness.

Just like a mirror -- do you think a mirror is trying to concentrate on something? Whatever comes before it is reflected, but the mirror is unconcerned. Whether a beautiful woman comes before it or an ugly woman comes before it or nobody comes before it, it is absolutely unconcerned; a simple, reflective source. Meditation is only a reflecting awareness. You simply watch whatever comes in front of you.

And by this simple watching, mind disappears. You have heard about miracles, but this is the only miracle. All other miracles are simply stories.

Jesus walking on water or turning water into wine or making dead people come to life again... all are beautiful stories. If they are symbolically understood they have great significance. But if you insist that they are historical facts, then you are being simply stupid. Symbolically they are beautiful. Symbolically, every master in the world is bringing people to life who are dead. What am I doing here? Pulling people out of their graves! And Jesus pulled out Lazarus after he had been dead only four days. I have been pulling people out who have been dead for years, for lives! And because they have lived in their graves so long they are very reluctant to come out. They give all their resistance -- "What are you doing? This is our house! We have lived here peacefully, don't disturb us!"

Symbolically it is right: every master is trying to give you a new life. As you are, you are not really alive. You are just vegetating. If the miracles are interpreted as metaphors, they have a beauty.

I am reminded of a strange story which Christians have completely dropped from their scriptures. But it exists in the Sufi literature. The Sufi story is about Jesus.

Jesus is coming into a town and just as he enters the town he sees a man whom he recognizes; he had known him before. He was blind and Jesus had cured his eyes. That man is running after a prostitute. Jesus stops the man and asks him, "Do you remember me?"

He said, "Yes, I remember you and I can never forgive you! I was blind and I was perfectly happy, because I had never seen any beauty. You gave me eyes. Now tell me -- what am I to do with these eyes? These eyes are attracted towards beautiful women."

Jesus could not believe... he was stunned, shocked: "I thought I had done some great service to this man and he is angry! He is saying, `Before you gave me eyes, I never thought about women, I never thought that there were prostitutes. But since you have given me eyes you have destroyed me.'"

Jesus leaves the man without saying anything -- there is nothing to say. And as he moves on he finds another man lying in the gutter, saying all kinds of meaningless things, completely drunk. Jesus pulls him out of the gutter and recognizes that he had given him legs. But now he is feeling a little shaky himself. He asks the man, "Do you know me?"

The man says, "Yes, I know you. Even though I am drunk, I cannot forgive you: it is you who disturbed my peaceful life. Without legs I could not go anywhere. I was a peaceful person -- no fight, no gambling, no question of friends, no question of going to the pub. You gave me legs, and since then I have not found a single moment of peacefulness, of sitting silently. I am running after this, after that, and in the end when I am tired I get drunk. And you can see yourself what is happening to me. You are responsible for my situation! You should have told me beforehand that if I was getting the legs, all these problems were going to arise. You did not warn me. You simply cured me without even asking my permission."

Jesus became so freaked, he left the city. He did not go any further. He said, "Nobody knows what kind of people I am going to meet." But as he was coming out of the city he saw a man who was trying to hang himself from a tree. He said, "Wait, what are you doing?"

He said, "Again you have come! I was dead, and you forced me to be alive again. Now I don't have employment, my wife has left me because she thinks a man who has died cannot be revived; she thinks I am a ghost. Nobody wants to meet me. Friends simply don't recognize me. I go into the city and people don't look at me. Now what do you want me to do? And again when I am going to hang myself you are here! What kind of revenge are you taking? Can't you leave me alone? Now I cannot even hang myself. Once I was dead and you revived me -- if I hang myself you are going to revive me again. You are so intent on making miracles, you don't even care who are the sufferers of your miracles!"

When I came to see this story, I loved it. Every Christian should know about it.

There is no miracle except one, and that is the miracle of meditation which takes you away from the mind. And the heart is always welcoming you. It is always ready to give you a way, to guide you towards your being. And the being is your wholeness, it is your ultimate well-being.

A policeman notices a car weaving dangerously along the road, and when he pulls it over a beautiful

woman gets out. She is clearly under the influence of drink but to make sure, the cop gives her a breath test. Sure enough, she is over the limit, so the cop says, "Lady, you have had two or three stiff ones."
"My God," cries the woman, "it shows that too?"

Headache is okay, heartache is okay, but don't go beyond that. Beyond that there is no ache, no pain, no suffering. Beyond the heart is all that you have always longed for -- knowingly, unknowingly -- searched for, consciously or unconsciously.

Your journey is long. Christianity, Judaism, Mohammedanism -- three religions which were founded outside India -- have all committed one great mistake: they have given people the idea that you have only one life. That has created many problems.

In the East all the religions have agreed on one point: that you have been here for thousands of lives; this is not the only life you have. You have lived many lives; the pilgrimage is long, and you have been going almost in circles. So your consciousness has not grown; you are committing the same mistakes again and again. Each life is wasted almost in a repetitive way.

People say history repeats itself. History has no business to repeat itself; it repeats itself because we are unconscious so we go on making the same mistake again and again. Our consciousness remains the same. That's why in every life we live on the same miserable plane. We never grow up.

This is time enough. You should start working deeply on your being, searching for it, because once you have known your being then you are not going to be born again in a body. Then you are not going to be in another prison, then you will be freed from all prisons. And this ultimate freedom is the only lesson worth learning through all these lives.
But we are functioning almost in a drunken way.

Ruben Levinsky is telling his friends at the club how his five-year-old son got his nursemaid pregnant.
"But that is impossible!" cries Sollie.

"Unfortunately it is not," replies the embarrassed Ruben. "The little wretch punctured all my condoms with a pin."

It is a very strange world. I have heard a proverb, very ancient: "God made women without a sense of humor so they could love men without laughing at them."

Hymie Goldberg is sitting in a bar one night when the man sitting on the next stool slides off and lands on the floor.

Feeling that there is no way the man will make it home on his own, Hymie finds his address in his wallet and decides to help him. Slipping an arm around his waist, they head for the door. But immediately the man's legs crumple and he collapses.

"You drunken bum," complains Hymie, "why the hell didn't you stop drinking sooner?" The man mumbles something, but Hymie is in no mood to listen. Feeling as righteous as Mother Teresa, Hymie throws his shoulders beneath the man and carries him home. Knocking indignantly, he strides in when a women opens the door, and dumps the man on the couch.

"Here is your husband," says Hymie. "And if I were you, I would have a serious talk with him about his drinking."

"I will," promises the woman. "But tell me," she continues, looking outside, "where is his wheelchair?"

It is a hilarious world. Everything is going so unconsciously. The only thing worth remembering is not to lose the opportunity that you have to develop your consciousness to the point where you have the same vision, the same clarity, the same intuition, the same understanding as a Gautam Buddha. Unless you become that much awakened, your life is going to repeat again and again the same mistakes. An unconscious man cannot be expected to change his life's course. It is only consciousness, growing consciousness, that is going to change your lifestyle.

And once you are fully awakened, enlightened, you need not come back again into another womb. The enlightened being disappears into the womb of the universe itself. Not that you are no more, but in fact you *are* for the first time -- as vast, as infinite as this universe is, with no boundaries, and expanding continuously.

All your misery is because you are so vast and you have been forced into a small body, into a small

mind, into a small heart. Your love wants to expand but your heart is too small. Your clarity wants to become as clear as a sky without clouds, but your head is too small and too crowded. Your being wants to have wings and fly across the sun like an eagle, but it is encaged -- three walls around it; it is almost impossible for it to get out of this prison.

The East has been working only for one thing -- that's why it has not created much science, much technology, because all its geniuses were concerned with only one thing, and that was the innermost core of your being. They were not objective people. They were more and more interested in subjectivity. The East has found the golden key. It can open the doors for you, of infinite bliss, of all the splendor that is hidden in existence. It can allow you to receive gifts from all dimensions.

You are not a miserable creature. You are carrying a god within you, and you have to discover this god. This is the only miracle I believe in, the only magic. Everything else is non-essential.

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #3
Chapter title: This place is for innocence

22 December 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHY IS CHILDLIKENESS COMPARED TO MEDITATION?

Garimo, when a man is reborn, only then he understands the beauty and the grandeur of childhood. The child is ignorant; hence he is unable to understand the tremendous innocence that surrounds him. Once a child becomes aware of his own innocence, there is no difference between the child and the sage. The sage is not higher and the child is not lower. The only difference is, the child knows not what he is and the sage knows it.

I am reminded of Socrates. In his very last moments of life he said to his disciples, "When I was young I used to think I knew much. As I became older, as I knew more, a strange thing started happening: an awareness that knowing more was bringing me to knowing less."

And finally, when the Oracle of Delphi declared Socrates to be the wisest man in the world... the people of Athens were very happy and they went to Socrates, but Socrates said, "Go back and tell the Oracle that at least for once its prophecy has been wrong. Socrates knows nothing."

The people were shocked. They went to the Oracle... but the Oracle laughed and said, "That's why I have declared him the wisest man in the world! It is only the ignorant people who think they know." The more you know, the more you become innocent.

According to the Socratic division, there are two categories of people: the ignorant knowers and the knowing ignorants. The world is dominated by the second category. These are your priests, your professors;

these are your leaders, these are your saints, these are your religious messiahs, saviors, prophets, all proclaiming that they know. But their very proclamation destroys the utter simplicity and innocence of a child.

Bodhidharma remained in China for fourteen years. He was sent by his master to spread the message of meditation. After fourteen years, he wanted to come back to the Himalayas; he was old and was ready to disappear into the eternal snows. He had thousands of disciples -- he was one of the rarest people who have existed on the earth -- but he called only four disciples and he said, "I will ask only one question: what is the essence of my teaching? Whoever gives me the right answer will be my successor."

There was great silence, tremendous expectation. Everybody looked at the first disciple, who was the most learned, most scholarly. The first disciple said, "Going beyond the mind is what all your teaching can be reduced to."

Bodhidharma said, "You have my skin, but not more than that."

He turned to the second disciple who said, "There is no one to go beyond the mind. All is silent. There is no division between the one that has to be transcended and one that has to transcend. This is the essence of your teaching."

Bodhidharma said, "You have my bones."

And he turned to the third disciple, who said, "The essence of your teaching is inexpressible."

Bodhidharma laughed and he said, "But you have expressed it! You have said something about it. You have my marrow."

And he turned to the fourth disciple who had only tears and utter silence, no answer. He fell at the feet of Bodhidharma... and he was accepted as the successor, although he had not answered anything.

But he *has* answered -- without answering, without using words, without using language. His tears have shown much more than any language can contain... and his gratitude and his prayerfulness and his thankfulness to the master... what more can you say?

The great gathering of disciples was very much disappointed, because this was a man nobody had ever bothered about. The great scholars have been rejected; the great knowers have not been accepted, and an ordinary man...

But that ordinariness is the only extraordinary thing in the world... that childlike wonder, that childlike experience of the mysterious all around.

Remember one thing: the moment you start knowing something you are not a child. You have started becoming part of the adult world. The society has initiated you into civilization; it has distracted you from your essential nature.

When the child is surrounded by the mysterious all around, everything just a mystery with no answer, with no question, he is exactly at the point the sage ultimately reaches. Garimo, that's why childlikeness is compared again and again to meditation. Meditation would not have been needed if people had remained in their essential childlikeness.

Do you know the root of the word `meditation'? -- it comes from the same root as `medicine'. It is a medicine. But the medicine is needed only if you are sick. Meditation is needed if you are spiritually sick. Childlikeness is your spiritual health, your spiritual wholeness; you don't need any meditation.

Little Ernie wants a bicycle, but when he asks his mother, she tells him he can only have one if he behaves himself, which he promises to do. But after a week of trying to be good, Ernie finds it impossible. So his mother suggests, "If you write a note to Jesus, maybe you will find it easier to be good."

Ernie rushes upstairs, sits on his bed, and writes: "Dear Jesus, if you let me have a bike, I promise to be good for the rest of my life." Realizing that he could never manage that, he starts again: "Dear Jesus, if you let me have a bike, I promise to be good for a month." Knowing that he can't do that, he suddenly has an idea.

He runs into his mother's room, takes her statue of the Virgin Mary, puts it in a shoe box and hides it under the bed. Then he begins to write again: "Dear Jesus, if you ever want to see your mother again..."

When the Goldberg family moved into their new house, a visiting relative asked little Herschel how he liked the new place.

"It is terrific!" he says. "I have my own room, Ruthie has her own room and Sarah has her own room too. But poor Mom is still in with Dad."

Garimo, a few maxims for you to meditate on. Perhaps your dormant childlikeness may start becoming active. The first maxim:
"Smile -- tomorrow will be worse."

"Nothing makes a woman feel older than meeting a fat, bald man who knew her at school."

"There are no important differences between men and women, but the unimportant ones are the most interesting."

"If it can't be done in bed, it is probably not worth doing."

"Success for some people depends on becoming well known. For others, it depends on never being found out."

"The seven ages of women: the right age, and the six wild guesses."

"A woman, generally speaking, is generally speaking."
"Old age is when you put on your glasses to think."

"The honeymoon is over when she stops calling you `honey' and starts calling you `listen!'"

"The honeymoon is over when a quickie before dinner is a drink."

"The honeymoon is over when the dog brings your slippers and your wife barks at you."

"If you are lonesome as a bachelor, take the big step -- get a dog. The license is cheaper and he already has a fur coat."

For absolutely irrational reasons, man has been dragged into seriousness. All religions have played their role in poisoning man. The people who are going on any kind of power trip are bound to destroy man's laughter, his innocent wondering eyes, his childhood. The giggle of a child seems to be more dangerous to these people than nuclear weapons.

And in fact they are right -- if the whole world starts laughing a little more, wars will be reduced. If people start loving their innocence without bothering about knowledge, life will have a beauty and a blessing of which we have become completely unaware.

Just today, Hasya brought me a letter from a sannyasin who says that for seven years he has been so cowardly... because he has wanted to tell me something, but was afraid. Somehow he has gathered courage and he has written. His question was, "Whenever you quote any scientific theory, it is not up to date." Now, I am amazed! Do you think science can ever be up to date? By the time it is up to date it is already out of date. What was up to date yesterday, today has become out of date. What was up to date today will become out of date tomorrow. Seeing this stupidity, I simply dropped the idea of being up to date. What is the point?

And you have not come here to learn science. If once in a while I mention any scientific theory it is not to explain the theory to you, it is to indicate towards something else. It is just an arrow pointing beyond, and if you don't look at the beyond and you get entangled with the arrow, you have missed the point.

If you are so much interested in science, you should go to a science college. Libraries are full, there are hundreds of universities. This is not the place for you. This is the most unscientific place you can find in the world! And when I say unscientific, I mean exactly that. Science means knowledge -- this place is not for knowledge.
This place is for innocence.

I am not imparting more information to you. My effort is to take away your information and give you a transformation.

You unnecessarily waited for seven years. But now there is no need; the choice is clear. Here we have gathered to forget all that we know, and if you are still interested in accumulating borrowed knowledge, then I feel sorry for you.

All the religions try to insist that what they are saying is true, although all their truths have been found to be superstitions. Three hundred years ago the shift came -- from religion to science. And science started emphasizing that whatever *it* says is true. It was an old habit gathered from religions. Soon they became aware that at least religion remained for ten thousand years with the same knowledge... because the knowledge in the religious area was such that there was no way to find out whether it was up to date or out of date, whether God was still alive, or dead, or sick. So God remained. In fact, nobody ever knew whether he had been born yet or not. Heaven and hell all remained true for thousands of years without any change. The reason was not that they were true, the reason was that they were simply fictions and there was no way and no criterion to judge.

Science took the same attitude towards its own theories, but soon the fallacy was found. Science was not

talking about fictions but about facts. And as you know more facts, you have to change your old theories every day. In fact, it is said that today you cannot write a very big, comprehensive book on science because by the time the book is complete, all that you have written will be out of date. You can write only papers, and in that too you have to be very quick to read them in some conference or publish them in some periodical, because you are not alone in the world. Many people are working on the same facts. Somebody may come with a better fitting, more adequate ideology.

Albert Einstein was asked, "If you had not discovered the theory of relativity, do you think it would have been discovered ever?" And naturally the questioner was convinced that unless there is a mind like Albert Einstein, the theory cannot be discovered.

But he was shocked when Albert Einstein said to him, "If I had not discovered it, within three weeks at the most it would have been discovered by somebody else. Thousands of scientific minds are working. It was just fortunate that I jumped quickly and published my research."

And strangely enough it was found that another German physicist had discovered the theory of relativity BEFORE Albert Einstein. But he was a lazy guy; he simply waited. What is the hurry? He was thinking that nobody else was going to discover such a complicated theory. He had all the notes prepared, only he had not put them together. But do you think Albert Einstein is up to date today? You are wrong. In science, nobody can remain up to date. Maybe for a few moments, a few days, a few weeks...

I am not concerned with the temporal and the ephemeral and the timely. My concern is with the eternal. And the eternal has nothing to do with science or knowledge; the eternal has something to do with the mysterious and the innocent.

You be childlike, with open eyes, without any prejudices hidden behind the eyes. Just look with clarity, and small flowers or grass leaves or butterflies or a sunset will give you as much blissfulness as Gautam Buddha found in his enlightenment. The question is not dependent on things, the question is of your openness. Knowledge closes you. It becomes an enclosure, an imprisonment. And innocence opens all the doors, all the windows.

Sun comes in, cool breezes pass through.

Fragrance of flowers suddenly visits you.

And once in a while a bird may come and sing a song and pass through another window.

Innocence is the only religiousness.

Religiousness does not depend on your holy scriptures. It does not depend on how much you know about the world. It depends on how much you are ready to be just like a clean mirror, reflecting nothing.

Utter silence, innocence, purity... and the whole existence is transformed for you. Each moment becomes ecstatic. Small things, sipping a cup of tea, become so prayerful, no other prayer can be compared to it. Just watching a cloud moving freely in the sky, and in innocence a synchronicity happens. The cloud is no more there as an object and you are no more here as a subject. Something meets and merges with the cloud. You start flying with the cloud.

You start dancing with the rain, with the trees. You start singing with the birds. You start dancing with the peacocks, without moving, just sitting, your consciousness starts spreading all around you.

The day you have touched existence with your consciousness, religion is born in you, and you are born again.

This is your real birth.

This real birth I have called sannyas.

One birth is from the mother and the father; another birth is that which happens between the disciple and the master. And the second birth opens all the doors and all the secrets to explore. Life becomes a continuous adventure, a moment to moment excitement, a day and night ecstasy. Neither life disappears into death nor day dies into the darkness of the night. Suddenly you become aware that day and night are two wings of the same bird, that life and death are two wings of the same bird.

The whole sky of consciousness is yours.

You don't have to be a Christian, you don't have to be a Hindu, you don't have to be a Mohammedan. You only have to be a child.

Just a few jokes, for you to laugh....

Gordon MacTavish becomes the head of the Clan MacTavish and inherits a fortune. His friends at the pub fear that his new wealth will change him. There is a big discussion at the pub when the door bursts open

and in strides MacTavish, waving them all to the bar.

"When MacTavish drinks," he booms, "everyone drinks!"

When everyone has had a drink, he slaps down a dollar bill on the bar and announces, "And when MacTavish pays, everyone pays!"

Hamish MacTavish is flying from Los Angeles to New York to go to his company's annual sales meeting. He is sipping his complimentary champagne in the first class lounge when a gorgeous blond sits down next to him. He is trying hard not to look at her ample chest, and when she says, "I know you must be wondering about my T-shirt," Hamish is very pleased to be be able to look straight at her bulging breasts with the initials N.N.A. printed across them. He admits that he is curious, so she tells him it stands for the National Nymphomaniacs Association. And as it turns out, she is also going to her annual national convention.

Excitedly Hamish asks, "What kind of man do you prefer?"

"Well," she confesses, "my absolute favorite is mature American Indians." But then noticing Hamish's disappointment, she quickly adds, "But a close second, Jewish businessmen."

"In that case," says Hamish, unable to contain himself any longer, "let me introduce myself." He then raises his champagne glass and says, "My name is Geronimo Goldberg."

The young minister decides to get married. In his innocence he finds a girl who has had much experience with men. On the wedding night he gets into his pajamas while his wife strips naked and jumps into bed. Kneeling beside the bed, the minister prays, "Ah God, on this great night, give us your guidance."

"Don't worry about that," says his wife. "I'll give the guidance, just pray for endurance!"

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #4
Chapter title: Never meditate over something

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BELOVED MASTER,
WHAT DOES IT MEAN TO "MEDITATE OVER" SOMETHING? I KNOW WHAT IT MEANS TO "THINK OVER" SOMETHING; THAT'S WHAT THE MIND IS CONTINUOUSLY DOING: REMEMBERING, ANALYZING, PLANNING, IMAGINING, ETCETERA.
I ALSO CAME TO KNOW A STATE OF MEDITATION WHERE THE "I" IS NO MORE, WHERE ALL THE BOUNDARIES ARE LOST, JUST A MELTING INTO THE WHOLE, A DISAPPEARING, WEIGHTLESSNESS, LIGHT, AND BLISS.
BUT WHAT, BELOVED MASTER, DO YOU MEAN WHEN YOU SAY TO US, "MEDITATE OVER IT"?

Bodhi Deshna, the languages of the West have no equivalent to meditation. It is sheer poverty of experience and poverty of language -- just as in the East you will not find many words which exist in the Western hemisphere, particularly scientific, technological, objective. So the first thing to be understood is that we are trying something almost impossible.

In the East we have all the three words that English has, but we also have a fourth word that English -- or any Western language -- has missed. And the reason is not just linguistic; the reason is that this kind of experience has not been available to them.

The first word is `concentration'. In the East we call it *ekagrata*, one-pointedness.

The second word is `contemplation'. In the East we call it *vimarsh*, thinking, but only about a particular subject. Not diverting, going astray, but consistently remaining with the same experience and going deeper and more comprehensively into it. It is a development of concentration.

The third word is `meditation'. In the West, since Marcus Aurelius, meditation has been in a mess. His was the first book written in the West about meditation. But not knowing what meditation can be, he defines it as a deeper concentration and a deeper contemplation. Both definitions are unjustified.

In the East we have another word, *dhyan*. It does not mean concentration, it does not mean contemplation, it does not mean meditation even. It means a state of no-mind. All those three are mind activities -- whether you are concentrating, contemplating, or meditating, you are always objective. There is something you are concentrating *upon*, there is something you are meditating *upon*, there is something you are contemplating *upon*. Your processes may be different but the boundary line is clear cut: it is within the mind. Mind can do all these three things without any difficulty.

Dhyan is beyond mind.

This is not the first time that the difficulty has been raised -- it has been raised by many people. After Gautam Buddha, his disciples reached China nearabout eighteen hundred years ago and they were faced with the same difficulty. Finally they decided not to translate the word because there is no possible translation. They used the word *dhyan*, but in the Chinese pronunciation it became *ch'an*. And when fourteen hundred years ago the transmission of the lamp reached to Japan, again there was the same difficulty: what to do with *ch'an*? The Japanese had no equivalent or even similar word for it. So they also decided to use the same word; in their pronunciation it became *zen*.

And it is a strange story, that Gautam Buddha himself never used the word *dhyan*, because he never used the Sanskrit language. It was one of his revolutionary steps to use the people's language, not the language of the scholars. Sanskrit has never been a living language; it has never been used by the people in the marketplace. It has been the language of the learned, the scholars, the professors, the philosophers, the theologians, and there was a tremendous gap between the world of scholars and the world of the ordinary human being. It was tremendously courageous of Gautam Buddha not to use the language in which he was trained, but to use the language of the people. He used a language called Pali. In Pali, *dhyan* becomes *jhan*. *Jhan* and *zen* are not very far away, and *ch'an* also fits perfectly well between the two.

But the people who translated the first scriptures describing meditation thought that they understood the meaning of *dhyan*. Most of them were Christian missionaries, and naturally they had nothing beyond the conception of mind. Christianity has never thought about going beyond the mind; hence the possibility does not exist for anything like *dhyan*. The closest they could come was `meditation'. But the moment you use `meditation', it becomes, automatically, meditation *upon what*? `Meditation' is intrinsically objective -- the word. *Dhyan* is not.

When you use *dhyan*, it does not mean *on what*. It simply means going beyond the mind. And the moment you go beyond the mind, you go beyond all objects. You simply are. Dhyan is not a process, but a state of being. Not a duality between subject and object, but simply a dewdrop slipping from the lotus leaf into the ocean.

Talking to you, when I say, "Meditate over it" I know the word I am using is wrong. But the reason that I am using the wrong word is because only the wrong people are around me! All the misfits of the world... they fit me very well! But you can be reminded that language should not become a barrier.

Meditation is a state. You are simply silent -- no thought to concentrate on, no subject to contemplate, no object to meditate over. The other has disappeared. And remember, the moment the other disappears, you cannot exist. You are part of the other. Just as if light disappears, there will be no darkness; if life disappears, there will be no death; they are intrinsically joined together. "I" and "you" can either exist together in a certain kind of coexistence or we have to disappear and then what remains is neither me nor you. What remains is the universal energy.

Meditation is disappearing into the universal.

Mind is the barrier. And the more you concentrate, the more you contemplate, the more you meditate upon something, you will never go out of the mind. And mind is the dewdrop I have referred to. So the first thing to understand is that for meditation, only in the East and particularly in India was the first word coined. Words are coined only when you have a certain experience which is incapable of being expressed in the existing language.

For ten thousand years India has been pouring all its genius into a single effort, and that is dhyan. If you use the word `dhyan', you will not ask, "On what?" The very word `dhyan' has no intrinsic duality. Dhyan means simply silence. Utter silence, serenity.

Your question is significant. You are asking, "What does it mean to meditate over something?" It means nothing! Never meditate over something; otherwise it is not meditation.

You are saying, "I know what it means to think over something. That's what the mind is continuously doing -- remembering, analyzing, planning, imagining, etcetera." Everybody knows that.

"I also came to know a state of meditation where the `I' is no more."

My own understanding is, Bodhi Deshna, that up to this point you were talking about your existential experience; beyond this point you are simply borrowing words which you have not experienced. You say, "I also came to know..." Who will come to know? If the "I" is there, then the "thou" is there. If the experiencer is there, then the experience is there. Still the duality exists; you have not gone beyond the mind. You have not attained what you call a state of meditation.

You say "... where the `I' is no more..." These are words which are beautiful and you must have loved them, but you don't know the meaning of them. This is the point I was talking about last night, when Bodhidharma chose as his successor the disciple who did not answer. Because any answer will be wrong; any answer will mean "I am still here." Any answer will mean mind is still functioning. Any answer is bound to be wrong. The man who was chosen as the successor had only tears of joy and fell at the feet of Bodhidharma in tremendous gratitude and thankfulness.

Nothing can be said.

The moment you say something you have to use the mind, you have to use language, and then naturally all the fallacies of language and all the boundaries of the mind come in.

You say, "... where the `I' is no more..." If you are no more, then the question should have stopped here. Now who is prolonging the question still further? You go on, saying, "... where all the boundaries are lost..." Whose boundaries? Certainly you are there, seeing that boundaries are getting lost. But if you are there, boundaries cannot be lost. That is a contradiction in terms.

You are saying, "... just melting into the whole..." Have you ever heard any dewdrop shouting to the world, "Listen, I am melting into the ocean"? One simply melts and there is nothing to say.

And silence prevails.

But you go on describing all the beautiful words that you must have read, you must have heard: "... just melting into the whole, a disappearing, weightlessness, light and bliss..." But to whom are all these experiences happening? You are no more! For all these experiences to happen, at least you are needed. Your mind is needed, your language is needed, and again you ask. If this were an existential experience, in the first place you would not have said anything.

I am reminded of a great Zen master who was sitting on the sea beach when a king happened to pass by. He had always wanted to see the master, but there was no time -- the affairs of the kingdom and the worries and the wars... this was a golden opportunity. He stopped his chariot, got down and went to the master and asked him, "I don't have much time, but I want to know what the essential teaching is. I don't want to die ignorant."

The master remained silent.

The king said, "I can understand, you are very old and perhaps you have gone deaf."

The master smiled.

The king shouted in his ears, "I want to know the essence of your teaching!"

The master wrote with his finger on the sand, "Dhyan." He did not speak.

The king said, "But that does not make much sense to me. I have heard that word many times. Elaborate a little more."

The master said to him, "I have already fallen for your sake. Otherwise the right answer was the first, when I had remained silent. But perhaps you don't know the communion that exists in silence. Out of compassion, I wrote `dhyan'; now you want elaboration. I will try." He wrote again in bigger letters, *dhyan*.

The king was getting a little angry. He said, "What kind of elaboration is this? It is the same word!"

The master said, "You will have to forgive me, because I cannot fall more. Just for your sake, I will not let the centuries laugh about me. Nobody has said anything about dhyan, and nobody *can* say anything about dhyan."

Then what have the masters been doing down the ages? They create devices, situations in which they hope that perhaps in a thousand people one may get an insight. Those devices are not meditations. Those devices are only to bring you to a point in your own inner space where suddenly you realize and you say "Aha!" And the moment you understand the state of meditation, all methods of meditation become futile. Those methods are just arbitrary, created out of compassion for people to whom there is no other way to communicate a higher reality than the mind.

If what you say has been your experience, then the last part will be missing. You say, "But what, beloved master, do you mean when you say to us: `Meditate over it'?" I say to you, "Meditate over it" with all the explanations that there is no "it" and there is no meditator. When I say "Meditate over it" I mean exactly the opposite:

No it, no meditator.

Just be.

But language is very poor. Even the very cultured languages are poor as far as the interior space of man is concerned. They don't have any indicative words because millions of people have lived but nobody has looked within. And when once in a while somebody looks within, he finds a space which cannot be translated in any way. You should understand not only your difficulty -- your difficulty is very small -- you should understand the difficulty of the man who has existentially reached the spot which he cannot translate.

One of the most beautiful mystics of India, Kabir, was asked the same question. He laughed and he said, "I cannot exactly give you an explanation, but I can give you some indication. It is like the experience of sweetness to a dumb man. He knows it, but he cannot speak it. The dumb man has no incapacity to experience the sweetness of something, but if you ask him what is his experience, he cannot express it." This inexpressibility has misguided many people. They think that a thing which cannot be expressed cannot exist. They think expressibility and existence are bound to be synonymous. It is not so.

What can you say about love? Whatever you say will be wrong. In fact, when you are in love you don't even say "I love you," because that seems so small in comparison to your experience. My own understanding is that people start saying to each other, "I love you" when love has disappeared.

The American philosopher Dale Carnegie -- and a man like Dale Carnegie can be called a philosopher only in America -- suggests in his book, which has sold second only to the Holy Bible: "Whenever you come home, kiss your wife and say, `I love you.' Whenever you go out of your home, kiss your wife and say, `I love you.'" And there are millions of idiots who are doing it! The wife knows that this is only bluffing; the man knows it is all bluffing....

When you love, love is so tremendous and so vast that you simply sit hand in hand, not uttering a single word.

The actual experience of love has never been expressed by any poet and will never be expressed. And love is part of our ordinary reality, just as sweetness or bitterness is. These inner spaces of meditation are not our usual experiences, so when somebody stumbles upon them he is at a loss to say what he has found.

There was a man in Japan whose name people have forgotten -- they only remember the "Laughing Buddha" because he never said anything. Ask him anything, his answer would be the same: he would laugh. I think he was a very sincere man, utterly authentic. He did not compromise with any language, with any mind, with any expression. He simply laughed. And if you can understand through his laughter, his smile, it is up to you. Most of the people thought he was mad.

When Bodhidharma became the state of meditation, the first thing that happened to him was to laugh loudly. But Bodhidharma was a learned scholar, not like a simple, Japanese laughing buddha. He did not laugh. He was asked later on by his disciples, "Please fulfill our curiosity: when you became enlightened, what was the first thing that you wanted to do?"

He said, "The first thing? I was no longer there -- a tremendous laughter -- but I had not to go on laughing. Otherwise people would think me just a madman. And my master's advice was, `Even a very wise master rarely finds authentic disciples. If people start thinking you are mad, then the possibility of transforming anybody is almost negligible.' So I reminded myself: laugh within yourself as much as you can, but don't show it!"

Have you seen Bodhidharma's pictures? You can use those pictures to scare your children! Nobody has

inquired what happened ... because he was a prince; this face that is depicted is not the face of a beautiful prince. But I know the reason. The reason is, he is holding his laughter inside! And because of this holding, his whole face has become distorted. His eyes are bulging. He has decided to remain serious. But I don't think anybody has ever analyzed why Bodhidharma, one of the most beautiful men, should have such a ferocious look. I can say with absolute certainty that he is in tremendous trouble. If he had laughed, you would have seen his beauty, but the master had said not to laugh, otherwise nobody was going to take him seriously. So the poor fellow became too serious, and when you are containing a belly laughter inside you everything becomes distorted.

Bodhi Deshna, first you have to sort out what is your experience and what is your knowledge. Knowledge is simply bullshit. If you don't like the word bullshit, then you can call it cow dung, because that is a holy thing. And as you are scraping it away, you will find something of tremendous value, of your own experience. That experience will give you the meaning of meditation.
I cannot give it to you.
I can only show the path, how it is gained.
But to say what it is, I am as dumb as anybody else has ever been.

Wishing to surprise her husband with a new wig she has just bought, Ruthie Finkelstein strolls unannounced into his office.
"Do you think you could find a place in your life for a woman like me?" she asks sexily.
"Not a chance," replies Moishe. "You remind me too much of my wife."

So beware of wigs! And remember one thing, that whatever grows within you undistorted, unpolluted, unpoisoned by the millions who are around you, trust it. That is your potential. And remember that in your potential, you will not find your self. And the moment you don't find your self, there is lightness, there is blessing, there is ecstasy, but you cannot say it. The one who used to say is no more.

The Sufis have one of the most holy books in the whole world, perhaps the only holy book. For fourteen hundred years that book has existed. No publishing house has been ready to print it, because there is nothing in it to print. It is just absolutely blank.

The first master who had the book used to hide it under his pillow. His disciples were very curious... "He says everything, but if you ask about the book he simply smiles." They tried in every way: they would leave the windows open so that in the night when there was nobody and the master took out the book to read it... They even climbed over his roof, removing a few tiles to see what was written in the book. But the master was reading next to a small candle, and it was very difficult to figure out what was there. And immediately, as soon as he became aware of anybody, he would close the book and put it under his pillow.

The day he died, nobody was so much interested in his death -- everybody was interested in the book! They pulled out the book and they were amazed: there was not a single word written anywhere. Those who had the perceptivity could see the great compassion of the master, that he never said anything about the book. He left it for them to discover.

That book still exists -- in a distorted form, because one publisher in England has published it but he was also worried about who is going to purchase it. A pseudo-Sufi has written an introduction and its whole history of fourteen hundred years. So there is something written to be read, but that has destroyed the whole mystery of the book.

You are the mystery which cannot be contained in words. And remember it as a criterion: whatever can be reduced to language is just your mind functioning. Meditation is a state when mind stops functioning; you are simply consciousness. Not even conscious of yourself, but pure consciousness. Not even the slightest idea that "I am this," that "I am enjoying bliss and I am enjoying ecstasy."

When ecstasy comes, the flood is so big, "you" cannot remain in that flood. When blessings shower on you, you evaporate.

Gautam Buddha is right when he says, "I can only point to the moon, but don't cling to my finger. The finger is not the moon." But you will be surprised about human stupidity. After Gautam Buddha... because he said, "Don't make statues of me, because I am not here so that you should worship me. I am here so that I can awaken you." But he has not prohibited... he may not have even thought about how deep is the ignorance of man. People created temples, with a finger carved in beautiful marble, and everybody forgot the moon. And people worshipped the finger and the whole point was missed! What Gautam Buddha was

saying was that whatever he was doing for forty-two years continuously was nothing but a finger pointing to the moon. Leave the finger aside and look at the moon.

What I am saying to you is, don't get involved in the linguistics, in the language, in the grammar. Those are all irrelevant. Just look at the moon. Even a finger which is not very beautiful can point to the moon -- words are not very beautiful, but if you are wise enough you can leave the words and listen to the essence.

But don't start believing in that essence and talking about it. Let it become your experience. And even when it becomes your experience you will not be able to give any explanation to it. You can cry out of joy, you can laugh, you can dance... perhaps those gestures signify more beautifully than the ordinary language.

Meera danced -- she is one of the most beautiful women in the world. Perhaps no other woman has reached to the heights Meera reached. And she was a queen, but the day the moment arrived and the space within her opened, she forgot all her palaces. She started dancing in the streets of her own capital. Naturally, the family was very much disturbed -- a queen dancing in the marketplace! They came to persuade her, but she said, "I have found something that can only be expressed by dancing. I will dance all over the country."

She danced all over the country. Nobody knows how many people understood the dance. She sang beautiful songs. They are not philosophical treatises, but they have beautiful gaps. If you can catch those gaps, you can enter into the unknown. Her dances are a language of a totally different caliber. If you can understand her dance, perhaps something will start dancing in you. All that is needed is an openness, a receptivity, so that her dance can trigger the dormant energy in your being. And if you can also dance, you will have communicated, you will have understood what meditation is.

And here there is not one Meera, there are many. If you cannot understand meditation here, there is not much possibility to understand it anywhere else. The world is too worldly; and their antagonism towards me is because I am trying to take you away from the crowd on untrodden paths where no guide exists, no maps exist. And the crowd is worried. Whether the crowd is of Christians or of Hindus or of Buddhists, it doesn't matter. The crowd does not want anybody to get out of its fold; that reduces its political power.

All your religions are simply political powers; in the name of religion the greatest cheating and exploitation of humanity. I want to take you away from the crowd, whichever crowd you belong to.

I respect the individual, because only the individual can know what meditation is and only the individual can know the beauty, the ecstasy, the dance of this immensely beautiful existence. Crowds have never become enlightened, it has always been the individual.

I create the individual.

Just the other day, one of my old sannyasins, Amrito from Holland, told Hasya that he is writing a book called TEN YEARS OF PREPARATION. He is a man of great intellectual capacity, an intellectual giant, but his heart is just like that of a small child. Because of his intellect, he has been going to all kinds of people -- Da Free John, J. Krishnamurti, whenever he hears of somebody he will immediately rush there. In these ten years he must have encountered many so-called enlightened people.

He had a personal interview lasting one hour with J. Krishnamurti, and he showed the script to Hasya. Krishnamurti talks about me: "The gentleman in Poona is just a ladder. As far as I am concerned, I am an elevator."

I have sent a message to Amrito that I don't think of it as a criticism of me, I accept it as a compliment! With a ladder you are free; it is not so with an elevator. In an elevator you are encaged, you cannot go anywhere, and the elevator never goes anywhere -- it simply goes up and down. And Krishnamurti, for ninety years, was going just like an elevator, up and down, up and down. With an elevator you are not the master; you are subservient to a mechanical device which depends on many complexities -- electricity, engineering, electronics. You can get stuck in the middle and you cannot do anything.

With a ladder, you are absolutely free! You are the master: you can take the ladder wherever you want, you can leave the ladder wherever you want. The ladder will not cling to you and the ladder will not ask you for any kind of surrender. I love the idea! I am certainly an old-fashioned ladder.

My whole effort is to make masters of you. Krishnamurti has not even been able to make disciples of you.

I have called Amrito tonight to ask, "What other nonsense have you been listening to from these so-called enlightened people? You are *my* disciple and you have to finish your book with my declaration that you are now a master! Without that, the book will remain incomplete. But first tell me what all these idiots have been telling you so I can answer them; otherwise your book will remain incomplete."

There was a man in Bombay, Nisargadatta Maharaj. Nobody knew this big name; he was known to the masses as "Beedie Baba" because he was continuously smoking beedies. You can find in every village such

kinds of beedie babas. I think India has seven hundred thousand villages and each village must have at least one; more is possible. And Amrito wrote a few days ago to me, because another young Dutchman became very much involved with Beedie Baba... The man seems to be very sincere, but the trouble is that the people who come from the West have a very childlike heart, very trusting, and they are unaware that in India spirituality is just a routine. Everybody talks about great things and their lives are as ugly as possible.

When Beedie Baba said that he would speak only to this young Dutchman, naturally his ego must have felt tremendously vast.

The crowd that surrounded Beedie Baba was also of the same quality... rickshaw wallahs waiting for their passengers, sitting by the side of Beedie Baba. And when he said he would not speak to anybody unless it was this Dutchman... So he spoke to the Dutchman, who has now compiled books on Beedie Baba.

Now in India it is almost parrot-like, but to the Westerner it seems to be a tremendous revelation -- when Beedie Baba said, "*Aham brahmasmi*; I am God, I am that" the young Dutchman immediately wrote a book: I AM THAT! Because for the West, spirituality is a foreign affair, just as for the East, science is a foreign affair.

I have heard: In a factory in Bombay, they installed a very costly mechanism. Two days it worked, and then it stopped. It worked for two days because the expert was present, and the moment the expert was gone the mechanism stopped. They phoned the expert -- "What to do?"

He said, "I will have to come and it will cost a lot of money, ten thousand dollars."

But to keep the factory closed was even more costly, so they had to allow the man to come. And the man came and just hit the machine and it started working! The industrialist asked him, "Just for this hitting you are costing me ten thousand dollars?"

He said, "It is not for the hitting. For hitting it is only one dollar, but to know *where* to hit it costs money."

When Amrito's letter came to me about this Dutchman, saying that "Many sannyasins are going to him, and I am also going to him," I talked about it. He heard it, and he took the tape to the man. The man heard it, and he was very grateful but baffled also, because he was gathering a big crowd of disciples. But because he felt baffled and he was grateful that I had talked about him... I would like Amrito, when he goes back, either to bring the man to me or send him to me. Because I know where to hit!

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #5
Chapter title: Just to relax on the river

23 December 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,

WHEN I HEARD YOU SAY THAT YOU ARE HERE FOR US AND WE ARE HERE FOR YOU, I WAS SO TOUCHED BY THE SIMPLICITY AND THE TRUTH OF IT. IT WENT TO MY HEART LIKE AN ARROW. OH BELOVED MASTER, IT'S ALL SO DEEP.

Prem Jivan, truth is the most obvious and the most simple thing in existence. This has created tremendous difficulty -- the mind is not interested in the obvious. The mind is not excited by the simple, because deep down mind is nothing but your ego, and the nourishment of the ego comes from the challenge of the far away. The more arduous, the more torturous, the more difficult an achievement is, the more the mind becomes fascinated. It is ready to go to the farthest star, not even bothering what it is going to get there; that is irrelevant.

I remember a remark by Edmund Hillary, who was the first man to climb Everest, the highest mountain in the Himalayas. When he came down, the whole world's media was interested to know what his experience was, what he had gained. Before him, for almost a hundred years, hundreds of mountaineers had destroyed their lives in the same effort of achieving Everest.

Edmund Hillary could not answer. For a moment there was silence, and then he said, "Just because it is there, a challenge to humanity -- that was enough for me to risk my life. I have not gained anything, I have not experienced anything."

The truth is, whenever I think of Edmund Hillary standing on the Everest, alone, he looks to me to be embarrassed, utterly idiotic. And in fact he did not stay there longer than two minutes. For those two minutes he risked his life.

This will give you an insight into the human mind and its workings. That which is available cannot be made an achievement. And that which is not available, the farther away it is, the more nourishment there is to the ego. The obvious, that which you already have, has no interest at all for the mind.

That's why millions of people have lived on the earth and missed their own being. They traveled far and wide, world travelers -- Marco Polo, Columbus -- they tried to conquer the whole world, like Alexander the Great. But they forgot one thing: they have not even *known* themselves; the question of conquering does not arise.

Alexander was on the way to India when he heard about a very strange man, Diogenes, who lived just by the side of the road. Alexander had heard many stories about the man; he was a legend in his own time. He lived naked.

In India it is easy, but in the West it is not so easy -- in India thousands of Jaina monks have lived naked. But you will be surprised to know why Jainism never reached outside India -- the nakedness prevented it. Buddhism spread all over Asia to Tibet, to China, to Korea, to Japan, because they were not living naked. Mahavira was a contemporary of Gautam Buddha, but he could not move -- neither have any of his disciples in twenty-five centuries moved -- out of India.

But Diogenes must have been a more courageous man than Mahavira. He lived in Greece absolutely naked. All his possessions consisted only of one ordinary old-style lamp that he carried twenty-four hours, lighted, even in full daylight. Whenever he would meet anybody he would bring his lamp close to the person's face... and you could see the disappointment, the frustration on his face. People would ask, "What are you trying to find?"

He said, "I am simply trying to find an authentic man, a simple man, a sincere man -- a man without a mask, just natural, as if he has been born just now."

The day Diogenes died, people gathered, and they asked, "For your whole life, your search has been only one. Did you succeed in finding a natural, simple, innocent man?"

Diogenes said, "Don't ask such depressing questions. All that I can say about men is that they have not stolen my lamp yet."

There were many stories about the man. Alexander stopped his army and said, "I would like to see him."

The first question that Diogenes asked Alexander is the first question every intelligent person has to ask himself.

Diogenes did not waste a single moment. He said, "Alexander, you are trying to conquer the whole world. What about you? Will there be time enough after you have conquered the world to know yourself? Are you certain about tomorrow, or the next moment?"

Alexander had never faced such a man. He had conquered great kings, emperors, but he could see that Diogenes is a lion of a man. With downcast eyes, Alexander said, "I cannot say that I am certain about the next moment. But one thing I can promise to you, that when I have conquered the world I would love to rest

and relax just like you."

Diogenes was having a morning sunbath by the side of a river, surrounded by beautiful trees. He laughed... sometimes I think his laughter must be still echoing.

People like Diogenes belong to eternity. Their signatures are not made on water.

Alexander felt offended and asked, "Why are you laughing?"

Diogenes said, "It is so simple! If I can rest and relax without conquering the world, what is preventing you? The river is big enough and I have no objection. You can take any place you want -- even if you want my place, I can change. Rest now if you ever want to rest. Relax now. Now -- or remember, never."

What Diogenes was saying was absolute truth, but to a man who is on an ego trip it was too obvious, too simple. Just to relax on the river bank does not give any nourishment to the ego. What have you conquered? What is your achievement?

People measure their own lives according to their successes, according to their money, according to their power. There is no way to measure your success if you simply settle with the obvious and the simple. The obvious is nothing but a graveyard for your ego.

Prem Jivan, remember: truth is always simple. It is the untruth that is complex. If you are accustomed to lie, you will have to have a good memory. But if you are simply stating the truth, you don't need to have any memory at all. Lies are so complex, they need a very complex bio-computer which you call memory. Truth is so simple, it does not even need to be said.

I am reminded of Lao Tzu. He used to go every day for a morning walk, early, before the sun rises. Just by the side of his village there was a small hillock which was the most beautiful spot to see the sun rising. One of his neighbors asked him, "Can I also come with you?"

Lao Tzu said, "Whether you can come with me is not the right question. The road does not belong to me; neither the mountains, nor the sunrise. If you can come by my side but not *with* me, everything is okay. But remember: you are alone, I am alone. Nothing has to be said; no word has to be uttered."

The man had known Lao Tzu for a long time. He agreed. But one day the neighbor had a guest and the guest was also excited and wanted to follow his host, to go with Lao Tzu on his morning walk. The neighbor explained to him: "Lao Tzu has no other conditions except that you are alone; he does not want to become a crowd. Language is prohibited. You should not say anything, and I don't think he will object."

He did not object, and the guest remembered... but how long can you remember? When the beautiful sun started rising out of the morning mist he forgot all about what his host had said to him. And he said a simple thing, which should not be objectionable; he said, "What a beautiful sunrise!" And then suddenly he remembered: you are alone, you are not supposed to use words. Only mad people use words when they are alone.

They came back. Reaching the house, Lao Tzu said to his neighbor, "Please tell your guest never to come again. He is too talkative."

In a two-hour morning walk he had uttered only that small sentence -- "What a beautiful sunrise!" But still Lao Tzu is right. Because the guest tried to argue with him -- he said, "I simply expressed my feeling."

Lao Tzu said, "I was also present, I was also experiencing the sunrise and the beauty. We were all surrounded with the same blessing, the birds singing and the flowers opening. I am not blind; I also have a heart. You insulted me by saying, `What a beautiful sunrise' -- do you think I cannot understand the beauty? And moreover you forgot your promise. You are not a man who can be relied upon, you are not a man of your word."

These strange people like Lao Tzu or Diogenes are the authentic people of the world. And they have known the truth not by conquering the world, not by becoming astronauts, not by climbing Everest; they have known the truth just by sitting silently doing nothing. And obviously, the grass grows by itself!

You don't have to do a thing. And when truth comes to you in its utter simplicity, it goes deep to the very center of your being because it is not a mind fabrication; it is not a thought, it is something existential.

Your experience is perfectly true. "It went," you say, "to my heart like an arrow."

Yes, it goes into the heart just like an arrow. And after such experience you are never the same person -- you cannot be. Just think of a blind man: if his eyes can be cured and he starts seeing the light and the colors, do you think he will remain the same man as he was when he was blind? He will be a totally new person.

Perhaps you are not aware that your experience of life comes eighty percent from your eyes. Only twenty percent is divided among the other four senses. It is not coincidental that a blind man attracts your sympathy more than anybody else. A man who is deaf, a man who cannot smell, a man who cannot walk --

of course they create a certain sympathy in you, but the man who cannot see takes the major portion of your sympathy.

Without knowing the reasoning, you are functioning naturally. The blind man is living only twenty percent of his life. Eighty percent of his life does not exist -- no colors, no paintings, no flowers, no butterflies... not all the greenery of the world, not the mountains with eternal snows. No sky full of stars, no beautiful sunrise, no beautiful sunset. His life is reduced to such a minimum....

I have heard:

A young man had just won a lottery, and he was passing over a bridge. He always used to give some money to a blind beggar there, but that beggar was not present -- somebody else was present. But he was still spreading his hands asking for the money "for a blind man." So the young man gave him a rupee. The blind man immediately told him, "It is a false coin."

The man said, "Are you blind or not?"

He said, "I used to be blind before, but people were cheating me. Then I changed my profession; I became deaf and dumb."

The man asked, "And what happened to the blind man who used to sit here?"

He said, "It is his holiday, he has gone to a movie."

Your experiences, unless they transform you, are not experiences. They are only clouds in your mind. If you have felt the truth, then it is going to transform your whole life. It will have its impact on your every action, on your every attitude. There is no other way to know whether a man has found the truth or not. The only way is, all his gestures, his eyes, his very presence will start affecting you in a totally different way than you have ever been affected by another being, another man.

He may not say a single word, but his silence will overwhelm you. He may not look at you, but his eyes you will not be able to forget, ever. They will haunt you, they will follow you like a shadow.

His words will be just the same as your words. Dictionaries cannot make any distinction, but you are not a dictionary -- when a man like Gautam Buddha speaks, he uses the same words that everybody else is using but his words have a flavor, an authenticity, a sincerity of the heart, a tremendous love and compassion which the word itself does not necessarily carry.

But if you are open, available -- if the arrow has struck you in the heart -- then it opens a window that has remained closed perhaps for millions of lives. And from that small window tremendous experiences can float inwards, can transform you so totally....

It is said that in the great capital of Vaishali there used to be a thief, a master thief. He was known as a master thief because he was never caught; in fact the situation had become such that people bragged if the master thief had entered their houses. It became something prestigious, because the master thief would not go to a beggar. He would go to the emperors, to the kings, to the richest people.

Mahavira was staying for four months of the rainy season in Vaishali. The master thief was training his son in the art of which he was the master.

He said, "Listen, one thing: never go to hear this man Mahavira. Even if by chance you are passing and you hear a word or a sentence from the man, close your ears. Because he can destroy just with a single word my whole effort of making you my successor."

Naturally it created a great curiosity in the young man. The father has been training him for years, and he is so afraid of a man that just a single word from him and the whole discipline can be destroyed! He might never have heard Mahavira, but his father created the curiosity. One day he went, but he heard only one sentence and became afraid of his father, because his father was no ordinary man -- if he comes to know, he will kill him! There is no other punishment. But he heard one sentence and escaped.

That night his father was in the palace of the king, and much jewelry was stolen. The father escaped. The son was not part of the stealing process but the son was caught. He was coming from the discourse of Mahavira where he had heard only one sentence, which was absolutely meaningless.

The sentence which he heard was that in heaven men and women have a few strange things about them: one is that their feet are not the same as ours. Their feet are backwards; they walk forwards but their feet are backwards. This is not great philosophy.

But the young man was caught in place of his father because they looked alike. There was a difference in age, but in the dark night... The police used a strategy to make the young man confess. He was given so

much alcohol that he fell asleep. When in the middle of the night he opened his eyes, he was in a beautiful palace, with such beautiful women -- he has never seen such beautiful women -- all kinds of delicious foods, ready for him. He thought, "Perhaps I have died and I have entered heaven!"

Then he suddenly remembered what Mahavira was saying, that in heaven the feet are backwards. So he looked at the feet -- they were not backwards. Otherwise he would have been caught, because those beautiful women were asking him: "Tell us everything you have done in your life. You are just in the reception room of heaven, and this is customary, to give your whole record before you enter heaven."

He was just going to give them an account of his whole life but he stopped. He said, "My God! If I had not heard that one sentence, I would have been finished today. Although I have not done great robberies, I have done smaller things. This has been my whole training." He simply remained silent. Asked again and again, he said, "I don't have any record. I am a man of silence, not a man of action. I am a meditator." There was no other way -- in the morning he was released.

He did not go to his home, he went to Mahavira and he said, "Your single sentence, which was absolutely irrelevant, has saved my life. Now this life belongs to you, not to my father. And if your single sentence can save my life I can conceive the tremendous transformation that can happen if I understand all your words, and if I can understand even your wordless silences."

Mahavira said, "I will accept you only on one condition: you go and tell your father what has happened. It is your duty. Your father also needs to be saved. What he is doing is utterly stupid."

The son was very afraid but he had to go. He told the whole story. The father was shocked at first, but then he realized the truth of it. And the story is that both became initiates of Mahavira.

A man of the qualities of Mahavira not only transforms his actions, they change automatically. His words also start growing new meanings, new fragrances. His silences are also messages.

Prem Jivan, what has happened to you is going to happen to everybody who is sincerely here to be transmuted, who is not here for any ego trip, who is here for a deeper understanding of himself.

The miracle of the deeper understanding of oneself is that simultaneously you understand the whole mystery of existence. Just one thing to be remembered: when I use the word `understanding', I don't mean knowledge. You feel it, you touch it, you live it. You sing it, you dance it, but you don't know it. It never becomes knowledge; it becomes your very life.

You are it.

But unfortunate are those who are just curiosity-mongers, who are just beggars in a way, collecting dregs from scriptures, from other people, from the rotten old past, and then covering their ignorance with their so-called knowledge. These are the most stupid people in the world, but they dominate the world because they are knowledgeable people and knowledge gives them a certain power.

A man who wants to understand the mystery of existence has to drop the idea of power completely. He has to be utterly non-existential, as if he is not, and all the doors suddenly open.

Paradise is not somewhere else.

Paradise is the moment you are available to existence in totality. On this same earth, in this same time, you have entered the lotus paradise of Gautam Buddha.

Those who teach you about a heaven above in the sky are the greatest criminals the world has known, because they are depriving you of the paradise that is herenow available.

BELOVED MASTER,
BEING WITH `NOT KNOWING WHAT IS' SEEMS A BETTER POINTER NOW, BUT IT IS STILL CONTAMINATED WITH BECOMING. CAN INSIGHT REALLY STOP THE MOVEMENT OF BECOMING, OR IS THIS THEORETICAL?

Deva Amrito, the question you have asked is significant for every seeker on the path. You are asking, "Being with `not knowing what is' seems a better pointer now, but it is still contaminated with becoming. Can insight really stop the movement of becoming, or is this theoretical?"

First: being *is* becoming.

They are not two things.

It is the language that creates the fallacy of division. When you see a river, you don't really see a river, you see a *rivering* because the water is continuously flowing. It is never in a state of being, it is always in a state of becoming.

You see a tree, you see a child, you see a bud -- everything is always in a state of becoming. But the language has changed verbs into nouns. It calls flowing water a river. It has forgotten completely the great insight of Heraclitus, that you cannot step in the same river twice. Where are you going to find the same river twice?

But if I happen to meet Heraclitus some day -- and nothing is impossible in this mysterious existence -- I am going to hit him hard! Because although he has stated something tremendously beautiful, it is only half true.

I would like to say, you cannot step even once in the same river because when your feet touch the surface, the water underneath is flowing. When you reach the middle, the waters on the surface and underneath are flowing. When you reach the bottom, it is not the same river that you had entered. Even once is impossible, such is the river's aliveness.

Nothing is dead in existence. But language has made everything dead.

We call somebody a "child" and somebody a "young man" and somebody an "old man" -- as if there are milestones where you can say that on a certain Monday, this man became old, this child became a young man. The young child is flowing continuously into the youth; the youth is flowing continuously into old age. Old age is flowing continuously into death and death is flowing continuously into future life.

There is no place where existence knows any stop -- not to mention stop, it knows not even a semicolon or a comma; it is an unending sentence which goes on and on from eternity to eternity.

Amrito, you are making it a theoretical question. You want to be satisfied with being. But you don't understand the nature of being: the nature of being is becoming. Once you see the point -- that the nature of being is becoming -- there is no question of any conflict. You don't have to repress becoming, you don't have to force yourself into being. You can allow your being its natural course of becoming.

Who are you? You are the being and you are the becoming and they are not two separate things.

Mind has a tendency to divide things and then create categories and hierarchies, and then create problems: how to achieve this, how to achieve that.

One Zen master, Lin Chi, used to say to his disciples, "I am going to ask a question. If you answer, whatever the answer, I am going to hit you. If you don't answer, I am still going to hit you." He left no other possibility; any answer will be a wrong answer, and in being afraid that all answers are going to be wrong answers, your silence is also an answer. You are trying to be clever. Lin Chi will not leave you alone, he will hit you in any case.

When Lin Chi's successor arrived, as usual Lin Chi said, "I am going to ask the question..." And the successor said, "You need not. If you ask the question, I am going to hit you -- whatever the question. And if you don't ask I am going to hit you."

In a gathering of disciples, this stranger... and Lin Chi hugged him and said, "So you have come! Take the seat, because I am retiring."

Ed Meese comes into the oval office one morning and says, "Mr. President, I was wondering, sir, if it might be possible for my son to work somewhere in the White House."

"Of course," replied Reagan, "what does he do?"

Meese throws up his arms and says, "Well, actually he does nothing."

"Excellent," replies Reagan, "we won't have to train him."

Amrito, you don't need any training. You just enjoy whatever you are -- being, becoming ... don't miss a single point. Life appears from the outside as static. From the inside, it is a constant flux. And once you know life from outside and inside, the flux and the stasis are no longer different. And this is the revelation: one becomes absolutely happy, contented, fulfilled in any situation, in any state of affairs. One has no complaint, no grudge. One is simply utterly satisfied with existence as it is.

Ronald Reagan dies and goes to hell. The Devil ushers him in and Reagan is very surprised: instead of the eternal fires he had always expected, there is only a big pool full of shit. The Devil explains that the more evil you were on earth, the more you are covered with shit here. And indeed, Reagan looks around and sees many former friends and colleagues.

One scene catches his eye. In a far corner there is a short, black-haired man with a tiny mustache whose right arm is raised to the sky in salute, and the shit only comes up to his ankles. Reagan calls to the Devil and asks, "What about this man? He was very evil on earth -- why is he only covered in shit up to his

ankles?"

The Devil shouts, "Hey, Hitler, when will you learn to stand on your own feet instead of always standing on the pope's head?"

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #6
Chapter title: Don't just accept: rejoice!

24 December 1987 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHAT IS TOTAL ACCEPTANCE?

Milarepa, the very word *total* acceptance has somewhere in it the shadow of non-acceptance. Total acceptance has been preached because people are living in total rejection; whatever happens to them, they are bound to find something wrong in it.

It is something very important to understand that all our so-called religious qualities are reactions. People are violent -- we create a reaction, and a philosophy of teaching nonviolence comes out of it. A man who has been violent may become intellectually convinced that it is not right. He may even strive to become nonviolent, but his nonviolence will also carry the same violent attitude.

And this is not only true about ordinary people; even people like Mahatma Gandhi, who became the apostle of nonviolence, carried a deep-rooted violence all his life. I will give you few examples so that you can understand....

Mahatma Gandhi was against everything that has been developed by technology, science, and man's intelligence, after the spinning wheel. With the spinning wheel, history stops for him. Now, nobody can see directly why this should be violent. But if man stops with the spinning wheel, almost one tenth of the population of the world will die. Certainly Gandhi is not proposing the death of one tenth of humanity, but that is the implication. And those who remain will be undernourished, hungry, starving, without enough shelter. And all this is covered with a beautiful word -- "nonviolence."

In his own life, Mahatma Gandhi was as violent a man as you can find. His eldest son, Haridas, wanted to be educated and Gandhi was against anything that has come from the West. Now this very attitude is antagonistic; it is not the attitude of a compassionate man. The compassionate man, the man of love, knows only one world. And the measure he took against Haridas was this: he said, "If you want to be educated, you will never see my face again." Do you see any nonviolence in it?

He closed the doors to Haridas. In India, it is the tradition that when the father dies, the eldest son gives the fire to his funeral pyre. Haridas was not allowed. Gandhi had made it clear: "Either living or dead, I have nothing to do with Haridas." And what was his crime? -- just that he wanted to be educated!

Gandhi had very fanatic ideas, and fanatic ideas don't go together with nonviolence. Everybody had to clean the toilet... and when I say clean the toilet you should not understand the Western toilet -- the Indian toilet is the ugliest, the dirtiest. He forced his wife to share the cleaning of his ashram's toilets. She could not understand it. She refused. But Gandhi said, "If you refuse, then this is not your house and I am not your husband." This is suitable to a dictatorial, unloving, violent person, but not to a loving person.

Once, at a train station, Haridas was hiding in the crowd; Gandhi was passing by on the train and Haridas just wanted to see his father's face from far away, his mother's face -- he won't allow himself to come close. But Gandhi was informed by his followers that Haridas was waiting at the coming station. All the windows, all the doors of the compartment were closed, and Gandhi told his weeping wife, "You stop your tears, because they show that you are not with me but with Haridas."

And what crime had Haridas done? He simply became educated in a contemporary way. And there are so many instances in Gandhi's life in which he is utterly violent, but the umbrella of "nonviolence" covers everything.

You are asking, Milarepa, "What is total acceptance?" The first thing to remember: either acceptance is total or it is not acceptance. "Total acceptance" shows that you have repressed something deep into your unconscious and to keep it repressed, you are using your total force.

Acceptance should be simple.

It should be spontaneous; it should not be out of a certain ideology. It should be out of your understanding. Then there is no question of total or untotal acceptance.

A clarity of vision will show you either acceptance or non-acceptance. But "total acceptance" has never been looked into deeply -- why the emphasis on "total"? The emphasis is because it is a repressive measure; you have not understood it. Hence the same things exist in many dimensions: *total* abstinence, *total* celibacy, *total* surrender. I hate the word total! Look into your ordinary way of life ... do you say to some woman, "I love you *totally*"? Just to love is enough, more than total. The moment you insist, "I love you totally," it creates suspicion. You are trying to hide something behind the great word "total."

Acceptance is beautiful, but "total acceptance" is not. Acceptance means it is arising out of your own awareness, not out of the teachings, scriptures and so-called masters roaming all around the world. It is your own understanding. In fact, when it is your own understanding, even the word `acceptance' becomes futile.

This moment -- this silence, the birds in the trees, the sunrays reaching to you -- is there any question of acceptance? It is simply happening. It is not a theoretical mind discipline. You are not sitting here with a forced discipline. You are sitting here in this enormous silence without any effort. It is so beautiful that any effort will destroy it.

Let me repeat it in another way:

Do you love with effort? Are you compassionate with effort? Are you living with effort, breathing with effort? Is there any effort in your heartbeats?

Just the same way, the whole of life becomes a spontaneous flow. Your perceptivity, your clarity decides which direction to move. But there is no effort, because effort implies you are divided -- one part of you is trying to take you in one direction, another part is trying to take you in another direction. Then comes the effort. Only schizophrenic humanity lives with effort.

I don't know any effort in my life. And I cannot conceive that a man of effort can ever be in tune with existence. With whom are you fighting? Effort is a fight.

I don't give you any discipline, I don't give you any commandments. I don't want you to be anyone else than you are. It is perfectly beautiful the way you are. The day you understand it...

No trees are making any effort. Small bushes are perfectly happy with being small. Tall cedars of Lebanon are perfectly happy with their tallness, but there is no comparison; they don't look at the small bushes as inferior -- that is their spontaneity, that is how they are. In this relaxedness comes a shadow, silently, without even making any sound of footsteps -- acceptance.

But I don't like the word, because "acceptance" means that something in you is not accepting -- maybe it is a minority part. To repress that minority part, you bring *total* acceptance.

A young man came to me some twenty years ago and said, "I want to totally surrender to you." I said, "Then you have knocked on the wrong door -- go back. The day there is no idea of total and there is no idea of surrender, my doors are open to you. I will rejoice in you as you are -- not pruning your branches, molding you into a certain ideal." But all the so-called religions of the world have been doing the same. They are asking of you only one thing: "Don't be yourself, be somebody else."

Just the other day, I was talking to Deva Amrito. I told him, "These should be the last words in your

pilgrimage, in your seeking for the truth..." His book is going to be called YEARS OF PREPARATION. That gives a dangerous meaning: it means you are moving to achieve something, to become something. There is a certain ideal, far away -- you would like to be a Gautam Buddha, a Bodhidharma, a Chuang Tzu or a Jesus Christ. The figure may not be very clear, but there is some faraway star that you are striving to reach. I told him, "These are my words, and should be put in quotation marks: All these years of preparation were futile. You are exactly the same as you have always been."

But there are types... people like me are very lazy. I know that this is my place; I don't go running around and then come to this seat. YEARS OF PREPARATION -- and to achieve something you have always been? And you cannot achieve anything that you have not always been.

He told me -- he is a very nice heart, very childish and very loving -- "I am disillusioned with money, with power, with love, with relationships..."

I said, "You have to be disillusioned about one thing more."

He looked at me -- "What else is there to be disillusioned about?"

I said to him, "This is the last disillusionment, this striving to become someone. *You are it*. Now be disillusioned that all your pilgrimage has been an exercise in utter futility. You have been standing in the same place and only dreaming of preparations. And if your years of preparation have not brought you to this disillusionment, they have been in vain."

Everybody enters the world searching, seeking; it is in a way natural. But maturity comes when you realize, "My God, I am the one whom I have been seeking!" So the title of his book will look a little strange to the person when he comes to my conclusion in the end. Years of preparation for what? To know that there was no need of any preparation.

Milarepa, I also told Amrito about a tremendously beautiful pack of cards that existed in China, in the days of Lao Tzu and Chuang Tzu. It has ten cards describing the search, the pilgrimage. Those ten cards are called The Ten Bulls of Zen. In the first picture, the bull is lost. And naturally, the owner is looking all around, thick forest, and he cannot see his lost bull.

In the second picture he finds footprints; now he has some clue. In the third picture he sees the bull -- not completely, but just his tail -- by the side of a huge tree. But now things are becoming more certain. In the fourth picture he sees half of the bull.

In the fifth picture he has found the bull in its completeness. In the sixth picture he holds the bull by the horns. In the seventh picture he is riding home on the bull. In the eighth picture the bull is put in his place, and in the ninth picture the man is sitting outside his house, playing a flute.

When these ten pictures were transferred to Japan, they cut out the last picture. They accepted only nine pictures. What more is there? You have come home, you are playing the flute, everything is beautiful. That which was lost has been found.

But when I looked at the tenth picture I said, "These people got stuck at the ninth. The tenth is the most important." But it went against their ideological, religious, moral training. The tenth picture is: the man is going towards the marketplace with a bottle of wine. The buddha has now really come home.

Unless a buddha becomes absolutely ordinary, it is still an ego trip. To be as ordinary as the trees, as the birds, as the animals, as the mountains -- no bragging about any spirituality, because even the bragging about spirituality is nothing but a very subtle ego trip...

It hurts me to say to you that Gautam Buddha declared, "I am the only enlightened man in the whole history of man. My enlightenment will never be superseded" -- this is the ninth picture. The same was the situation with J. Krishnamurti; he could never get out of the ninth picture. He could not become what he has always been.

Mind's ways are very cunning. It will become the richest man, it will become the most powerful man, it will become the "most" of anything. But it has to be on the top. It will be difficult for you if you find a Buddha in a pub, but that is the right place. He has come home, he has accepted his natural spontaneity.

Don't ask, Milarepa, about total acceptance -- ask rather about more clarity, more spontaneity, more naturalness, and acceptance will come just like a shadow. You don't have to bother about it.

Paddy is a private in the British army during World War II. One day, the general calls him to his tent and says, "Private Murphy, you have been chosen for a very special mission. You will be parachuted at night behind the enemy lines, where you will be met by a jeep. And the driver will give you your orders."

So that night, Paddy goes up in the plane. They are approaching the enemy lines when Paddy turns to his officer and says, "But sir, I have never parachuted. What should I do?"

"Don't worry," replies the officer. "All you do is jump. Then three seconds later look up and you will see your parachute open. If it does not, just pull your emergency cord and your second parachute will open. When you land, the jeep will be there to meet you."

"Okay," says Paddy, and jumps out of the plane. Three seconds later he looks up, but nothing happens. So he pulls the emergency cord and still nothing happens. "My God," says Paddy as he rushes towards the ground. "And I bet that bloody jeep won't be there either!"

Life is, intrinsically, a tremendous acceptance without your knowing. Have you accepted your eyes totally? Have you accepted your body totally? Have you accepted your situation in life totally? This idea of total acceptance imposed on you makes you miserable, because it continuously creates comparison. Somebody has more beautiful eyes and somebody has a stronger body. Somebody is more knowledgeable. And you are always feeling inferior and this inferiority goes on eating your heart. You become more and more miserable, but the reason is that you have unnecessarily created it. There is no need to compare, because there is nobody you can be compared with.

You are a unique individual. And whatever you are, that's the way existence wants you to be. Enjoy it.

Change the word `acceptance', because that is not very blissful. Acceptance is something that you have to do, what else to do. There are more beautiful people, there are richer people, there are stronger people, what to do? Accept.

I don't teach you acceptance in that way. My idea of acceptance is totally different from all religions. I declare your uniqueness.

You are just yourself and there is not a single person -- either in the present or in the past or in the future -- who is exactly like you.

Existence gives you such a unique individuality -- rejoice in it. And out of that rejoicing, acceptance will come; that is not to be bothered about. I have never felt that I have to become somebody. If existence wants me to be nobody, I am immensely happy.

In my childhood, my teachers used to say, "You will end up being nobody." And they were right! I have ended up as nobody. But I am immensely happy, and all those teachers who have been trying to be somebody are all miserable.

Once in a while I used to go to my village and ask them how things were going..."because I am feeling so good being nobody, and you always look miserable."

Once you start rejoicing whatever you are, life takes such psychedelic colors, your each moment becomes so juicy... your whole life becomes a celebration.

Milarepa, drop those ideas of total acceptance. Why should you accept? It is a very depressing idea that "I accept myself." Rejoice! dance! sing! let the whole world know that you are alone and unique and nobody can replace you. To me, this is the way of an authentic search of oneself. There is no comparison -- there is no need.

You may be surprised to know that even the so-called great men of your history were all suffering from inferiority. Napoleon Bonaparte was not tall enough, he was only five feet five. And that tortured him all his life. His guards were taller than him. One day he was fixing a picture in his bedroom but he could not reach it. A bodyguard said, "Wait, I am higher than you, I can fix it." Napoleon Bonaparte was very angry. He said, "Change your word `higher'. Simply say you are taller!" What is the difference? The difference is, "higher" hits hard; you are inferior, lower. Say "taller" -- that takes much of the pain away.

But I have always wondered: I am exactly five-five, and I have never felt any inferiority. You may be seven feet tall -- that does not mean that my feet do not reach to the earth. And as far as the sky is concerned, neither you reach nor I reach! So the only decisive factor is: if your feet can reach to the earth, it is perfectly good.

But it is not only about one man.... Abraham Lincoln was not a very beautiful man; moreover, he stuttered and he was very much conscious of it because a presidential candidate stuttering, not looking beautiful, has not much chance in America. Just a small girl suggested to him, "Uncle, if you grow a little beard that will give a more beautiful shape to your face." According to that small girl's suggestion, he grew the beard. Abraham Lincoln did not succeed in being the president, the beard succeeded! But his whole life he was harassed, haunted by the idea -- "What to do with stuttering?" He felt inferior to ordinary people.

You will find, as a great psychological insight, that all politicians are born out of an inferiority complex. Because that inferiority is such a wound, they want to prove to the world that they are not inferior: "I am the president, I am the prime minister." Any man who is happy with himself will be the last to join the line of

politicians in the gutter.

The day humanity is rejoicing in itself politicians will disappear, religions will disappear, saints will disappear, so-called moralists will disappear. These are ugly people who are trying to hide their inferiority by becoming something -- at least pretending something. They are all hypocrites. And a world without saints, without politicians, without priests, without the so-called learned people, will be such a peaceful world -- as peaceful as a garden full of flowers, as peaceful as this morning. There is no need for any war, there is no need for any nations. There is no need for anybody to pretend to be higher, there is no need for anybody to suffer a wound of inferiority.

My whole approach is to make each individual as authentic as he is intended by nature to be, and all the problems of the world will disappear. There is no other way; these problems are created by schizophrenics, neurotics, psychotics... all kinds of madmen are posing as the richest, as the most powerful.

Just see a simple thing: in America, there are thirty million people dying on the streets because they don't have food, they don't have clothes, they don't have shelter. And exactly the same number -- thirty million people -- are dying in hospitals because they eat too much, and they cannot stop stuffing themselves continually. They have been forced to be hospitalized, because in their homes it is impossible to control them.

It is a strange situation. Exactly thirty million people are dying because of starvation and thirty million people are dying because of overeating. Just a small understanding, and sixty million people can be saved. Both are suffering. A hospital is not the place to live nor is the street a place to live. And I take this example from America because America pretends to be the richest country, but I don't see that it has yet become even psychologically normal. The same is being repeated in other countries on a vaster scale. It seems we are dominated by a certain madness.

All that is needed is to drop this madness.

The richest man in the world is in Japan... he has twenty-one billion dollars. The richest man in America has only four and a half billion dollars. But can you understand a man having twenty-one billion dollars -- what is he going to do with it? It is absurd. And millions of people are dying. Ethiopia is facing again another famine which will be greater than the past one. In the past famine one thousand people were dying every day. In the coming one perhaps two thousand, three thousand people will be dying. And in the European Common Market, every six months they go on drowning so much food in the ocean -- mountains of butter -- just the cost of drowning it comes to two billion dollars. It is not the cost of the foodstuff, it is the cost of carrying the food to the ocean. And just by the side, in Ethiopia people don't have water to drink, people don't have food to eat.

The situation has fallen so low that in Palestine the government was forced by the people to agree that they should be allowed to eat human bodies -- of course of those who had died naturally. But this is the beginning... what is the problem if somebody has not died naturally, but has committed suicide, has hanged himself? The difference is not much. And what is the problem if you can get hold of some Israeli? It is a simple question, whether to eat the dead man first or to first make him dead and then eat. For the first time in history, a government has accepted that it is no longer a crime. And this is about human beings eating human beings. What about animals?

If you look around the world it seems to be a madhouse. But the mad people are in the majority, and the maddest of them are chosen to be the presidents, to be the prime ministers, naturally.

It happened in a madhouse. The old superintendent doctor was retiring and the new doctor was going to take charge. They celebrated the occasion in order to give a farewell to the retiring doctor and to give a welcome to the person who was coming in. When the old doctor was speaking, everybody was silent -- no emotions, no expression, no clapping, no laughter, as if no one was there. But when the new doctor started speaking, a tremendous change happened. People were clapping, shouting, jumping, laughing. The new doctor could not understand -- what is the matter? He asked his assistant, "What is happening?"

He said, "I should not say it but I cannot hide it either. The mad people think you look more like them. You are the right person; the older one was a little too sane."

If man accepts whatever he is and uses his capacities for creativity -- and everybody is born with certain capacities, certain talents, a certain creativity -- he will be immensely happy in being nobody. You don't have to be happy only if you become the richest man or the most powerful man. These are the childish ways of primitive man which we have carried up to now.

Milarepa, I would like to say to you: drop the words "total acceptance." Instead, replace them with the simple words, rejoicing in yourself. And the moment you rejoice in yourself, the whole existence rejoices in you. You have fallen in tune with the harmonious dance that is going on all around.

Only man has fallen apart, and the reason he has fallen apart is because he wants to be somebody special. If you want to be special, you will have to accept some kind of madness.

A psychoanalyst was asked, "I have heard many times these words `neurotic'... `psychotic'... but I don't see what is the difference?"

The psychoanalyst said, "The difference is very delicate. The psychotic thinks that two and two make five, and he is fanatically determined about it. Nobody can change his mind."

The man asked, "What about the neurotic?"

He said, "The neurotic is one who knows that two and two are four, but is very uneasy about it."

Delicate differences.... Unless you rejoice in whatever you are, wherever you are, whoever you are, you are not sane. According to me the definition of sanity is a man rejoicing in his nature.

Just not to leave you serious....

A Chinese laundryman living in San Francisco opens a savings account at the bank and goes regularly to deposit his profits.

After several months he has saved up a considerable sum. One day, he comes into the bank and says that he wants to withdraw all his money. The clerk is surprised, so the Chinaman explains that he is about to get married and go on his honeymoon. The manager is called and tries to persuade the man to just withdraw enough for his immediate requirements. He also explains that if he takes out all his money, he will lose the interest. But the Chinaman will not be persuaded and so eventually he walks out with all his money.

A few weeks later, the bank manager meets the Chinaman on the street and asks him about his honeymoon and married life. The Chinaman has only this to say:

"No good. Honeymoon and married life are just like banking -- put in, take out, lose interest."

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #7
Chapter title: Time to be completely disillusioned

24 December 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
IT SEEMS THAT AN AUTOMATIC PROCESS, MORE LIKE A PREGNANCY, HAS TAKEN OVER THE STEERING WHEEL. I DON'T HAVE TO DO A THING, THOUGH I CAN'T STOP LISTENING. INSIGHTS PRESENT THEMSELVES EVEN IF NOT ASKED FOR. IS THIS THE MEANING OF THE EXPRESSION "A GOOD SADHANA IS EFFORTLESS"? PLEASE COMMENT.

Deva Amrito, it is the right time for you to see the truth in its utter nudity. Many ears may not be ready for it. But even though they are not ready for it, they are on the way to being ready one day. Let this be a seed in them: The truth about a good sadhana is that it is no longer a sadhana at all. A "good sadhana" is still a bad sadhana.

The word *sadhana* has to be understood. It comes from the root *sadhan*; *sadhan* means methods, paths, ways, techniques. The so-called sadhanas of all the religions are just spiritual games people like to play. The word `spiritual' makes them more piously egoistic.

Somebody is interested in football, somebody else is interested in playing cards -- these are thought to be worldly games. But as I see it, there are no otherworldly games; *all* games are worldly. Somebody is trying to achieve more success, somebody else is trying to become richer, somebody is trying to be more powerful, and all these have been condemned by so-called religions without any exception.

But when somebody starts moving towards higher planes of being then you forget completely that it is the same game, only the label has changed. It is the same ego trying to prove itself special, higher than others, better than others. It is still the same comparative mind, and the comparative mind is a mind in confusion, in a mess.

A comparative mind is an insane mind.

Amrito, if you simply allow things to happen -- not even choosing; whatever comes to you is deeply, respectfully and gratefully accepted as a gift from the great existence -- then you have become effortless. Even a slight choice on your part..."if it would have been just a little bit different"... and you have missed the point.

To see existence as it is, choicelessly, is what is meant by effortlessness. It does not mean that you don't have to do anything....

Misunderstandings are so great, and particularly in the world of seekers, that they can make an effort to be choiceless. They can make an effort to be effortless, and they will not see what they are doing.

The people who have known reality not as a knowledge but as an experience, have emphasized one point tremendously: that you are already what you can ever be. Your essential reality has already been given to you. It is not going to happen in the future. It is possible you may not realize it in the present -- that does not mean that it is not present, it simply means your eyes are closed. You can stand with closed eyes before a sunrise and you will remain in darkness; that does not deny the existence of the sun. It simply shows your stupidity. Just open your eyes... and in fact all that you need is already given to you.

I am reminded, Amrito, of a Sufi story. A very strange mystic, Junnaid, used to pray and every time he would pray -- in the morning, in the evening, in the night -- he would end up his prayer with a deep gratitude towards existence: "Your compassion and your abundance of gifts to me is so much that I feel embarrassed. How am I going to repay it? Except my empty gratefulness and my tears, I don't have anything to give to you."

They were on a pilgrimage. He had many disciples with him. It happened that one time, for three days continuously, they passed through villages where there were fanatic Mohammedans. They would not give Junnaid and his disciples food, not even water. There was no question of shelter either. For three days in the desert without food, without water, without shelter... but the prayer continued to be the same and the gratefulness towards existence did not change even a little bit.

This was too much for the disciples. When days were good, it was perfectly okay to be grateful, but for three days they have been starving, thirsty, in the cold nights of the desert -- no shelter, and there is no hope that tomorrow things are going to be better. Finally, they encountered their master Junnaid and said, "There is a limit to everything. We have listened to your prayer for years, and we thought it was perfectly in tune with existence. Existence was giving us everything. But these three days we have waited, thinking that perhaps you will stop being grateful or maybe you will even complain, but you seem to be the same. Again the same gratitude, the same tears -- we can't understand it. For what are you being so full of gratitude?"

Junnaid laughed and he said, "These three days were the most important in my life. These three days showed me whether I have any gratitude or not. Is my gratitude simply a bargain, a persuasion, or is my gratitude something that has grown in my heart? It doesn't matter -- as far as I am concerned, I don't have a choice. Whatever existence gives to me is needed by me. These three days of starvation were absolutely needed by me; for it to be otherwise is not possible. These three days of thirst, coldness in the night, almost facing death, were absolutely my intrinsic needs. I don't know about you -- my gratitude is not conditional.

My gratitude is unconditional, it is not because God is good to me. It has no reason at all; it is simply my joy, my blissfulness, my prayerfulness to existence. I don't have a choice."

A choiceless awareness simply means whatever happens to you is perfectly the right thing to have happened. You don't have any judgment about it. It does not mean that you will stop doing things; you will continue doing things but your doing things will be more like a man flowing in the current of the river, not swimming, not swimming against the current.

The effort comes when you are against the current, so that existence wants you to move north and you want to move towards the south. There comes the struggle, there comes your effort, there comes your separate existence as an ego. But if you are simply flowing with the river wherever it is going, you don't have a goal, because a man with a goal cannot be choiceless. You don't have a destination, because a man with a destination cannot relax and cannot be choiceless. He has already chosen.

There were two temples in Japan that were traditionally antagonistic to each other. For centuries they had been fighting, arguing against each other's theology. Both the temples had two old priests, and two young boys to serve their small needs. Both the old monks had told the boys, "You should not talk with the other boy. We are not on talking terms; we are traditional enemies." But boys are boys. They wanted to play with each other. In that lonely forest, far away from the nearest village, they were the only two persons who could have some communication with each other.

One day, one boy dared to disobey the old monk. He stood by the road. He knew that every day the other boy would also come out of the temple to go to the market to fetch vegetables and other things. The boy came. The first boy asked him -- very friendly -- "Where are you going?"

But the other boy said, "Wherever the winds take me."

The answer was not a friendly one; the answer was not to start a conversation. The boy just said this and moved away. The first boy felt very bad and he thought that his master was right: "These people are very ugly. I was asking a simple question and he is talking metaphysics."

He went to the temple and said to the master, "Please forgive me, I disobeyed you and I have been punished already."

The master listened and he said, "Don't be worried. Tomorrow you stand at the same place and when the boy answers you by saying `Wherever the winds take me' ask him: `If the winds are not blowing, then?' You have to stop him, you have to defeat him. It is a question of our prestige."

Early in the morning the boy was ready -- he had repeated many times what he had to say -- and then he asked, as the boy was approaching near, "Where are you going?"

And the boy said, "Wherever my legs take me."

Now this was too much! He had crammed his answer the whole night, and now the answer is absolutely irrelevant! With great anger he went to the master and he said, "Those people are really cunning. They are not people to be relied upon, they change their answers."

The master said, "I had told you before, but now you have started an unnecessary trouble. Tomorrow you stand there again, and when he says, `Wherever my legs take me' you ask him, `If you had no legs, then?'"

Ready with the answer, again the same situation; the boy asked, "Where are you going?" and the other boy said, "To fetch some vegetables from the market."

Now, what to do with these unreliable people?

Whenever you have something fixed in your mind, you are going to be disappointed by existence. The old proverb has some truth in it: "Man proposes and God disposes." But it is not that there is a God who disposes you. In your very proposition you have disposed yourself.

Don't propose and there is no possibility of anybody disposing you. Don't have a goal and you will never be a failure. Don't make a destination and you will never go wrong.

But to understand it simply means you will have to go on floating with the river -- whether it leads anywhere or not is not your concern. You are enjoying the moment. This very moment, with the sun shining and the birds singing and the trees around the river, is enough unto itself.

But a tremendous calamity has happened to humanity, and the calamity has been brought by your so-called religious founders, by your so-called great moral leaders, your politicians, your priests, your professors; because for centuries these people have been telling you that as you are, you are not worthy enough. Condensed, their whole teaching is that you have to become worthy, that you have to deserve some respectability, some prestigiousness. As you are, you are empty.

They had their own vested interest in it. The moralist goes on telling you that you are immoral; you are born in sin. He creates a certain psychology of guilt. It is a strategy. Once a man starts feeling guilty, he becomes sick. He loses his dignity, he loses his individuality, he loses his courage. He starts looking up to someone else to lead him, to guide him, because as far as he is concerned, he is born in sin and whatever he does is going to be wrong. He has lost his guts.

And all your leaders are living by destroying you. They are leaders because you need someone to lead you, and to make you so condemned in your own eyes that you cannot ever think that you can stand on your own feet, that you can declare to the world that, "I am alone and as I am, I am absolutely right. This is the way existence has created me."

A tremendous revolution is needed in the world where each individual declares his individuality. But you declare yourself a Christian and you have lost your individuality; you declare yourself an Indian and you have lost your individuality. You declare yourself part of any organized ideology and you have moved into a miserable situation, out of which it is very difficult to find a way. You will be getting more and more, deeper and deeper, into the mess. Because all those people are enjoying their greatness by making you small.

I am reminded of one of the great emperors of India, Akbar. He had a great joy in accumulating all kinds of geniuses in his court from all over the country, and he loved to ask questions and to listen to their discussions.

One day he asked a very strange question. He came to the court, and on a blackboard he drew a straight line and asked the people of his court: "Without touching this line, can you make it smaller? There is a great prize waiting for you..." and he had a very beautiful diamond in his hand as a prize. Everybody started thinking... without touching it, how can you make it smaller?

He had a man in his court who was a man with a great sense of humor. Since nobody else was standing up he went to the board and drew a bigger line underneath the smaller line. Without touching it he made it small.

The emperor Akbar remembers the incident in his autobiography, AKBARHNAMA: "Even I had not thought about it, I had just looked into small children's books and found the puzzle. I thought, this is great! Because I could not figure out myself how you could make it small without touching it." But in this small incident is hidden the whole misery of humanity. You have been made small without touching.

Great stories have been propounded about Mahavira, that he does not perspire. Now only a man who has no skin and is made of plastic can manage not to perspire, and certainly plastic was not available twenty-five centuries ago. But why create such a story? Just to make you small -- you perspire, you are ordinary mortals. Mahavira belongs to immortality, he does not perspire.

I have inquired as deeply as possible... neither Krishna ever becomes old nor Buddha ever becomes old nor Mahavira ever becomes old. There is not a single statue, not a single picture, not a single description; they are always young. Just go into any Buddhist temple, any Jaina temple, any Hindu temple -- it is strange. These people don't grow. They seem to be like old gramophone records which get stuck and go on repeating the same line again and again and again.

But they are kept young just to make you realize that they belong to a separate category, a higher category. They don't belong to you. A snake bites Mahavira, and instead of blood, milk comes out....

Some thirty years ago, I had come to Bombay for the first time, invited by a conference celebrating Mahavira's birthday. Just before me, the most prominent Jaina monk described exactly this incident to prove that Mahavira is no ordinary mortal; he has come from the beyond to save you, to save humanity.

Just by coincidence I was the second speaker and I asked the monk, "Have you ever thought about it? If the milk comes from the feet, then the whole body of Mahavira must be filled with milk because Mahavira cannot know where the snake is going to bite. And milk in a man's body for forty years must have turned into curd, into butter. It cannot remain milk.

"It is true that the human body is capable, particularly the female human body, but even a woman cannot produce milk from the feet. These are only simple conclusions: either Mahavira was just breasts all over the body, or he must be stinking! And the conclusion that you have drawn is that this proves him to be immortal, that he has come to save humanity..."

But humanity does not seem to be saved.

I have been wondering -- so many saviors! Jesus is saving humanity, Buddha is saving humanity, Mahavira is saving humanity. Where is this humanity? We never come across the saved humanity, only

these people who are bragging that they are going to save.

I was sitting by the side of Christian College in Allahabad, on the bank of the Ganges. I was alone, it was getting darker, the sun was setting, and a man jumped in the river. I had no idea why he had jumped; it was not my business. And then he started shouting, "Help!" Only we two were there, and there was not time enough to inquire, "Why have you jumped? If you want to be saved, you were already saved..." But there was no time so I jumped, pulled him out -- against his will, and that felt even more strange, that he was fighting with me.

But somehow I pulled him out of the river and he said, "What kind of man are you? I was trying to commit suicide."

I said, "If you were committing suicide, then why were you shouting `Help, save me'?"

He said, "It is human nature. I was determined to kill myself but when the cold water ... and I realized that I don't know swimming. I forgot all about the miseries which have driven me to commit suicide."

I said, "There is no problem."

He said, "What do you mean?"

I said, "I don't have to say anything." I simply pushed him back into the river.

He started shouting again. I said, "No more. It is your business. The first time I got trapped because I could not understand that a man who wants to commit suicide will shout for help, but now I know."

He came up one time, two times, and he said, "Save me, please, I don't want to commit suicide!"

I said, "Neither do I want to jump into that cold water again! I am happy where I am, you be happy wherever you are."

All these people are first forcing you to be sinners, immoral, unvirtuous, and then they are ready to save you. First they make you convinced that you are sick and then they hospitalize you. They run the hospital.

All these people together, however differing in their philosophies, are absolutely in agreement on one point: that man has to be proved unworthy, undignified, undeserving. Only a humanity which has been forced into a state of having deep feelings of guilt can be enslaved -- by the politicians, by the priests, by the pedagogues, but the basic strategy is the same.

I am fighting against the whole human past, and I am fighting against all those who have been trying to save you. You are perfectly saved. There is no need for anybody to make unnecessary effort to save you.

You are as good as existence needs you to be. In this moment, in this place, nobody else can replace you. You are irreplaceable. You are not a machine where parts can be replaced. That is your dignity.

I was telling Amrito just the other night that there have been people like J. Krishnamurti who will not even create a disciple, and my effort is just the opposite. To me, the disciple is only the beginning of a master. My effort is to give you the dignity of being a master. And unless each of my sannyasins is a master unto himself, he is going to remain in different kinds of slaveries, consciously or unconsciously.

Nobody in the whole history of man has tried to give man his dignity. Yes, Jesus says to people, "You are my sheep, I am your shepherd." And I sometimes wonder: not a single man stood up to say, "Shut up, please! I am also a shepherd."

Gautam Buddha's story is that he was born while his mother was standing under a saal tree. It is a strange way of being born, and not only that, he stood directly on the earth coming out of the womb. Ordinarily the head comes first. Once in a while the feet also come first, but nobody has ever heard that a just-born child stands on the earth and walks seven feet and declares to the world, "I am the most enlightened person in the whole existence."

My problem is that for twenty-five centuries nobody has criticized this man, what kind of nonsense... we have become so enslaved that we have lost the courage. Even when we see absolutely patent nonsense, we don't raise a question. We simply accept it. We are left in such a situation that we have lost all our intelligence. And the profit goes certainly to the vested interests; they would like you to remain in the same situation.

I would like you, Amrito, just to forget all about spiritual growth. Forget all about spiritual goals. Existence has no goal; existence is simply a tremendous playfulness of energy, not going anywhere. Rejoice in this dance, be part of this dance, and flowers of tremendous bliss will shower on you.

Nobody has to lead you and nobody has to save you. All those people were nothing but very subtle egoists. They have dominated humanity up to now, and this is the result that we see all over the world -- just misery. People go on living, because what else to do. They go on dragging themselves knowing perfectly

well that in the end is the grave. Hoping, dreaming, imagining, but not living.
I teach you life, and life is now and here.

It is always now and always here and except drowning yourself into life in all its dimensions, in all its colors, there is no paradise. There is nothing else but this sheer dance.

People go on changing their illusions. When they are young somebody has the illusion of love; perhaps love will open the doors of all the mysteries. It opens the doors, not of the mysteries, but of the miseries. Somebody is running after money. And a man like Henry Ford, when asked, "You have earned more money than anybody else in the world. Now, at the top, how do you feel?" said, "Utterly frustrated, because at the top there is nothing. All that I have learned in my whole life is climbing ladders. I went on climbing hoping that on the next rung may be the fulfillment... but the fulfillment never comes."

I have said to Amrito that when people are finished with their worldly hopes, illusions, dreams, then they change and they start hoping about spiritual growth, about God, about paradise. These are the same people and this is the same mind which has not learned anything at all.

Unless you are completely disillusioned -- that means now you don't think of tomorrow at all -- you will not know the pure truth of existence, which just exists in *this moment*. You will not fall in tune with it. You are always moving away, postponing. You are going, you are always on the go.

It is time for you to be completely disillusioned -- of worldly illusions, of otherworldly illusions, of love, of money, of enlightenment. Just simply be whatever you are, and you have arrived home.
In fact you have never left it.
You have always been here.

Just to bring you back to your senses....

Grandma Faginbaum, out walking her dog, goes into the local supermarket and leaves the dog tied to the railing outside.

Immediately, the dog is surrounded by all the neighborhood dogs who come to sniff.

A cop, standing close by, watches this and calls to the old woman, "Lady, you can't leave your dog alone like that, she's in heat."

"Eat?" says Grandma Faginbaum. "She'll eat anything."
"No, no!" shouts the cop. "The dog should be bred."

"Bread, cake, biscuits," calls out Grandma, "she'll eat anything you give her."

Becoming frustrated, the cop yells out, "Your dog should be screwed!"

"So screw her," calls back Grandma. "I always wanted a police dog."

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #8
Chapter title: Aha!

25 December 1987 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
A FEW WEEKS AGO, I WAS AWAKE, AND SUDDENLY THERE WAS ONLY TALKING. THERE WAS NO TALKER. FOR YEARS I HAD LISTENED TO THE STATEMENT THAT THE OBSERVER AND THE OBSERVED WERE ONE. I SAW THERE WAS NO ROOM, NO NECESSITY FOR A THINKER; ONLY CONSCIOUSNESS AND THE ARISING OF PHENOMENA. INSTEAD OF JUMPING OUT OF BED, I TURNED AROUND AND SLEPT.
INSIGHT SEEMS TO BE LIKE A GENTLE BREEZE, A WHISPER. WILL YOU SAY SOMETHING ABOUT THE NON-DRAMATIC QUALITY OF REAL INSIGHT?

Deva Amrito, J. Krishnamurti has made it known worldwide that "the observer is the observed." I want to refute him completely. The moment there is no observer, there is nothing to be observed. The observer and the observed disappear simultaneously -- and there is only silence; neither the knower nor the known.

This is something very complex to understand, because the mind always wants duality. With the *two* the mind is absolutely at ease. The knower and the known... and the two always create the third, the knowledge. The observer and the observed are bound to create the third, the observation. And then there is no end to this infinite regress.

My own silence is, that there is no observer and there is no observed. Hence nothing can be said about it. The moment you say it, you lie.

It is one of the reasons Lao Tzu never said anything, never wrote anything. He had a great following, but a very strange following. Every disciple had come to listen, to understand, to know, but Lao Tzu insistently, his whole life long, refused to say anything about truth, or to write anything about truth. He was ready to talk about anything else -- but the people had come to know about the truth....

Finally the day came. Lao Tzu left for the Himalayas to enter into the eternal peace of those beautiful mountains. But the emperor of China was also interested to know what Lao Tzu had been hiding and not telling, not even giving a hint about what truth is. He ordered all the borders to be closed to Lao Tzu: "He cannot leave China unless he writes something about truth."

Lao Tzu was caught crossing the border towards the Himalayas -- respectfully, lovingly; the emperor was not an enemy but a disciple.

The emperor himself was present there, because that was the route they assumed he would take towards the Himalayas. A beautiful house was made for him so that he could rest and write down his experience of truth. Unless he did it, the doors would not be open for him, and he was guarded continuously. This was a strange situation -- perhaps no other master has ever encountered such a situation -- loaded guns in the hands of the disciples!

And we can understand the situation of the disciples: they wanted to preserve the most important experience of truth for future generations. Under compulsion, Lao Tzu closed himself in the house and wrote a small book. The first sentence in that book says, "That which can be said cannot be true. That which can be written is bound to be a lie. Remember these two statements while you read my book."

Even loaded guns cannot force a master to say something which cannot be said. When the emperor got the book, Lao Tzu was released. But he had deceived them. If you remember these statements, that truth said becomes untrue, truth expressed loses the quality of being true -- if these conditions have to be remembered while reading the book, in fact there is no point in reading it! But Lao Tzu was gone.

What had been the difficulty for Lao Tzu? because every Tom, Dick, and Harry is talking about truth. *Only* Toms, Dicks and Harrys can talk about truth because they know nothing about it. To enter that silence where the two disappear....

Krishnamurti has chosen to say that when the two disappear only one remains. But that goes against all the mystic experiences of the world. Because if one remains, the other is just around the corner; you cannot conceive what one means if you do not have some idea of the two.

A great mystic, Shankara from India, instead of using one tried a different way. It makes not much difference, but it is certainly better than J. Krishnamurti's idea. Shankara says a *nonduality* remains. He does not say one remains, because one reminds you of two. He reverses the process. He says the two are no more -- that will remind you of the one. But even reminding you in an indirect way is still the same.

Perhaps Gautam Buddha comes very close to saying the unsayable, but I am saying "very close." I am not saying that he has said it -- almost. He denies rather than affirms. Krishnamurti affirms: "the observer is the observed." Gautam Buddha says, "Neither is there an observer nor is there the observed." In the whole history of mankind, perhaps he comes closest. He simply denies, and his denial is such that it does not provoke the idea of one; neither the observer nor the observed. And he keeps silent about what remains. Just pure silence, nobody even to experience it, nobody even to express it.

I repeat that J. Krishnamurti has been confusing thousands of people in his long life of ninety years. If you ask me, Amrito, I will say just be quiet about it.

Let it be.

Don't try to describe what it is.

This is a deep itch in the mind, to describe everything. Unless the mind describes it, the itch remains. It is a kind of sickness. When everything has come to a standstill, when you are not, who is going to experience? Who is going to observe, and what is going to be observed? Just a stillness... you have disappeared in it and the observed has also disappeared in it.

This is unsayable and will remain unsayable. Howsoever close you come to it, you are still far away. My own understanding is just to avoid talking about it. Don't mention it. Experience, but there should be no experiencer.

In ordinary human life, there is nothing which can be compared to this experience -- that creates great difficulty. Otherwise some indications, some hints... and all kinds of ways have been tried:

"It is one."

"It is not two."

"It is neither this nor that."

Just one thing has been left, which I am trying:

It is that neither are you an observer nor is there an observed. A pure oceanic vastness, an utter silence which cannot be reduced into language in any way....

But the mind is more cunning than you understand it to be. I will read your question to show you how the mind brings everything from the back door. "A few weeks ago I was awake..." *You* were there, and you were also experiencing that you were awake. The observer was there, the observed was there. The duality was perfectly following you.

"... and suddenly saw there was only talking..." Still the duality -- who saw the talking? You were still there, listening to the talking. Because you were listening, you thought there was only talking, but the talking cannot exist without a listener. This is something to be understood.

The moment you leave your room and lock it, do you think your clothes in the room continue to remain the same color? The white remains white, the blue remains blue, the green remains green? You are wrong. The moment you are out of the room and there is nobody to see, colors disappear. For a color to exist, the eyes are absolutely necessary. Who is going to see the color? Ordinarily we don't think so -- that the moment you leave your room everything changes -- but the fact is scientific, that every color disappears with you. And the moment you look through the keyhole they all come back! It looks strange, but the whole of life is such.

You stand and look at the sun. There is light, tremendous beauty. But close your eyes: for you, the sun is no more a light, and it creates no more colors. For you, all flowers lose their colorfulness.

It is not a new question. For almost five thousand years in India the philosophers have discussed it, and the discussion still continues even in this century. One British philosopher, Bradley, and his colleague, Bosanquet, insisted that if a man is deaf no sounds exist for him, and if all people become deaf there will be no sounds. If all people become blind there will be no colors, no flowers, no rainbows, no stars. It looks very illogical, because the flower has its own color... It does not have.

This strange experiment has finally come to the conclusion that when you see a color as red, it is all colors *except* red. Why does it look red? Because the sun rays fall on your bodies, on your flowers, on your trees; every flower absorbs rays from among the seven colors of the rainbow. Perhaps if all colors are absorbed, then the flower will look black. But if the flower resists and does not allow the red to be absorbed, the flower will look red. The red is the rejected ray of the sun that reaches your eye. And if the flower rejects the whole range of seven colors then it will look white.

It is not coincidental that in all the traditions of the world white has always been thought to be something pure -- without knowing exactly why; the reasonings that science has produced are very new. But white somehow represented purity, innocence, cleanliness. And every religion has depicted the devil as

black. These are symbolic. The devil is nothing but greed. He goes on absorbing everything; he never rejects anything. The white is non-greed. It never accumulates anything, it goes on reflecting it back to its source. The devil is a beggar; hence he has been depicted as black. But the white is utter simplicity. These symbols have persisted for thousands of years, but their implications and their scientific reasons have become available only now.

When you say, Amrito, "Suddenly I saw there was only talking," you forgot the seer, the listener. You became so much focused on listening that you forgot *who* is listening. This is what I call mind's very subtle cunningness. It was still two, but it managed to deceive you as one: "There was no talker." These are the rationalizations of the mind. It said, "Look, there is only talking, no talker!" But what about the listener?

Wherever there are two, there are three. And you became impressed by the fact that there is no talker and the talking is going on, and you forgot -- who is being aware that there is no talker? And who is being aware of the talking? You were there, perfectly there, and the duality had not disappeared.

"For years I had listened to the statement that the observer and the observed were one." You have listened to that statement by J. Krishnamurti. But sometimes I feel so strange that J. Krishnamurti perhaps talked more than anybody else before him... I am saying *before* him, not after him -- I am still alive; that poor fellow is dead! When he said the observer and the observed were one, who was making this decision? Who was being aware that the observer and the observed are one? Who was the witness?

And not a single person throughout his fifty years of continuous teaching ever raised the question, that "I can understand the observer is the observed, but who is the witness?" Certainly a witness is needed, somebody who is standing behind and seeing that the observer and the observed are one. Again he has fallen into the same fallacy. That's why I said I am going to refute it completely.

You say, "I saw there was no room." Then where were you?

The word `room' is very meaningful. It simply means space. People have completely forgotten the root meaning of the word `room'. When you take out all the furniture from your room, all the bookshelves, everything out, you say, "Now the room looks roomier." All those things were obstructing the room. They were filling the space. If you say, "I saw there was no room" you were there, and your very presence needs a certain space. That is your room. There may not be walls to your room. Even if you make the whole sky your room -- it does not matter how big the room is; if you are there, you will be surrounded by space. Without space you cannot be there. And that space is the real room.

I used to stay in a very rich man's house. He was so rich that he used to collect all kinds of junk, and in the guest house where I used to stay, he had put everything you can possibly conceive. When he took me for the first time to the guest house he said, "This is going to be your room."

I looked inside and I said, "But where is the room?" A big, beautiful piano, radios, very costly furniture, many paintings and even though television had not come to that city at that time, he had a beautiful television set. Some day, television will come. I said, "I can see so many things, they have destroyed the room completely! If you want me to stay in this place, I refuse. You take all this junk so that I can have some room."

He could not understand me. He said, "What do you mean by room?"

I mean that "room" simply means spaciousness. The room can be bigger, can be smaller, but if you are there, your very presence creates a room around you. As far as you can see -- that is the wall of your room. They will both disappear together. But then there will be no one to say, "The room has disappeared. I have also disappeared." You cannot say that "I have also disappeared." There will be nobody to say anything.
No room, no you, no observer, no observed.
Just a pure silence without any ripples.

A famous Sufi story about Mulla Nasruddin... He was always bragging in the town's cafeteria that he is a very generous man, very compassionate. People were getting tired of it. They said, "We have listened to this so many times, but we have never seen a single act of compassion, generosity, friendliness. Prove it!"

He said, "Okay, you are all invited" -- a group of a hundred people from the cafeteria -- "to come to my house for dinner today. Just follow me and you will see the act."

In the heat of discussion he said this, but as he started approaching closer to the house he realized what he had done. In the morning his wife had sent him to fetch some vegetables from the market, and the whole day he had been wandering here and there. He had not come back all day to the house. And he knew perfectly well, as every husband knows, that there is only one kind of husband in the world: they are all

henpecked.

He was also aware that there was nothing in the house for one hundred people -- and he has invited them for dinner! He cooled down, slowed down, and then finally he said, "Listen, you are all husbands and we all know the real situation. I don't have to explain it to you. You please wait outside the door. First let me go in and find a way to tell my wife that without informing her, I have invited one hundred guests for dinner."

It was understandable. Everybody was a husband, so there was no question of not understanding it. They remained outside. Mulla Nasruddin went in, closed the door... and the wife was furious! The whole day she had been waiting, hungry because there was no food, no vegetables, nothing in the house. Mulla Nasruddin said, "That is a secondary problem. I am in a more troublesome state. First help me."

The wife said, "What is the trouble?"

Mulla Nasruddin said, "In the heat of discussion, I have invited one hundred people for dinner. They are standing outside the house."

The wife said, "My God, are you mad? There is no food even for two of us! Now what do you want me to do?"

He said, "Just a simple thing. You go out and ask them why they are standing there. Naturally they will say, `Mulla Nasruddin has invited us for dinner.' Tell them that there must have been some misunderstanding because since the morning he has not been seen: `Where did you see him? I am waiting for him.'"

The wife also felt a little weird, because Mulla was standing inside the house... but there was no other way. Finally, hesitantly, she went to the door, just opened the door a little bit and asked, "Why this crowd? What are you doing here?"

They said, "We are not a crowd. We are friends of Mulla Nasruddin, your husband. And he has invited us for dinner."

The wife said, "He left the house in the morning and since then he has not returned. There must be some misunderstanding."

They said, "There is no misunderstanding. A hundred people are witnesses: he came with us and he entered this door."

The wife was at a loss what to do because the Mulla was inside. Mulla was also listening. He went upstairs and from the window he said, "Listen you fellows! Can't you understand a single thing, that Mulla may have come with you and may have gone out from the back door. And feel ashamed! Arguing with a poor woman!"

Sufis have used the story for centuries. These stories are so simple and so beautiful, but so pregnant with meaning.

You say, Amrito, "I saw there was no room." It is impossible. You will have to understand Mulla Nasruddin's situation. He is denying that he is in the house. His very denial is a proof that he *is* in the house.

You cannot say, "I am not." Then who is saying it? In saying "I am not," you have proved that you are.

You go on saying, "... no necessity for a thinker..." Who is thinking this no necessity for a thinker? It is certainly a thought. The necessity or no necessity are both thoughts. "Only consciousness"... but that is again a thought -- "and the arising of phenomena." So everything has come back from the back door! "Arising of phenomena" -- certainly you are the observer and the phenomena is the observed. The mind has come back, saying to you, "There is no necessity of thinking." But this is thinking. If you are, you cannot get rid of the other. The other will follow you just like your shadow. You may become oblivious to it, you may not see it. Mind knows very cunning ways.

And I am analyzing your question for a certain reason, because it is going to be everybody's problem sooner or later. A man comes to me and says, "I experienced bliss." It is nonsense. Either *you* can be or *bliss* can be. Both cannot be together. And if there is only bliss, who is going to report it?

Lao Tzu's greatest disciple was Chuang Tzu. He was moving on the path. He was reporting every day his experiences -- arising of spiritual phenomena, experiences of light, lotuses flowering -- but Lao Tzu never paid any attention to what he was saying. The only thing that he could see from Lao Tzu's face was, "Don't waste my time. Just go, start meditating again." But one day Chuang Tzu never came -- he used to come early in the morning. Lao Tzu waited for him. It was time for sunset and he inquired, "Where is Chuang Tzu?"

They said, "He is sitting under a tree. From the morning he has been sitting there."

Lao Tzu said, "It seems I will have to go and see what is happening. Something is certainly happening

for the first time." And he went, shook the body of Chuang Tzu and said, "Aha! But keep your mouth shut! Now there is no need every day to come to me to describe all that rubbish."

And Chuang Tzu fell at the feet of Lao Tzu with tears of joy and he said, "Your compassion is great. How many years have I tortured you? And your compassion was so great, you never said anything. You simply said, `Continue.' You never denied. And today you have come to me just to say, `Aha!'"

Nothing more can be said.

"I saw," you are saying, Amrito, "there was no room, no necessity for a thinker; only consciousness." Why are you putting the word *only*? Unconsciously you are also aware that if there is only consciousness, there is no need for the adjective "only." You know perfectly well you were there, and with you all the luggage that you have been preserving in the mind was there.

"... and the arising of phenomena. Instead of jumping out of bed, I turned around and slept." That is the only good thing that you did! And if ever again such stupid things happen to you, remember -- don't jump out of the bed, just take a turn and go to sleep. Sleep is far better than dreaming. Your experiences were nothing but dreams, soap bubbles, with no validity of their own.

"Insight seems to be like a gentle breeze." Insight does not "seem to be" like a gentle breeze. It is. And the difference is great. Do you say to someone, "It seems I love you... it almost seems I love you"? Either you love or you don't.

Again you have started dreaming, because just turning on your side does not make much difference. You can dream facing to one side, you can dream facing to another side and there are dreamers who are dreaming with open eyes walking in the streets. Dreaming is possible in every situation. "Insight seems to be like a gentle breeze, a whisper." No. When the insight opens there is no way to describe it, you cannot say it "seems like a gentle breeze" or "a whisper." It is absolute silence. A whisper is too loud, and a gentle breeze is far below.

In our ordinary experiences nothing exists that can be compared to the flowering of your insight. Those who have come to the insight have suddenly become utterly silent because they cannot find how to say it, what to say about it, whom to say it to. Who is going to understand?

Gautam Buddha became enlightened one full-moon night and for seven days he did not utter a single word. The story is so beautiful. It needs to be understood from different angles, because it brings new meanings, new implications. Why did he remain silent for seven days?

First, he was so overwhelmed there was no question of doing anything about it. Everything was HAPPENING....

Later on... he had five disciples. He thought, "At least I should say something to those five disciples. I was ignorant, but I pretended to be a master." And there are many who are doing the same all over the world, because it is easier to be a master than to be a disciple. The disciple has to go through such a transformation.

He felt compassion for those five who had followed him, but what to say to them? Will they understand? He knew perfectly well that if he himself had not been overwhelmed with the explosion, nobody could have explained it to him. He would have laughed. And he does not want to become a laughingstock, but the compassion is there... which is intrinsic as you become more and more centered, more and more yourself, more and more inseparable from existence. Compassion simply comes to you. It is not something to be cultivated, not something to be disciplined. Just as the spring comes and the flowers start blossoming, the morning comes and the trees start awakening, something spontaneous... so is compassion.

He tried hard -- in what way to convey it? But all words were empty. All words were contaminated. And the problem was more complicated: he will speak the word, and something of the truth will be lost in speaking. Then the person will hear it, and whatever is left will be lost in his hearing, because he is going to interpret it in his own way according to his own prejudices.

On the seventh day he decided not to speak at all. Those seven days were a continuous anguish -- "I know it now, but I am absolutely helpless." The story is that five gods... in Buddhism there is not one god, there are as many gods as there are living beings, because every living being ultimately has to flower into a god. As far as the question of gods is concerned, Mohammedanism, Judaism, Christianity, are very dictatorial. Their gods resemble Ronald Reagan more than anybody else. Buddhism has a very democratic idea about god. Everybody has the potential. It is up to you when you realize it. And there is no hurry either, because eternity is available.

Five gods came to Gautam Buddha, prayed to him, "It happens very rarely, in millions of years, that a man comes to this state, to this space, to this blissfulness, to this truth. And the whole existence waits that

now your fragrance will raise the consciousness of all those who are ready to move, who are ready to transform, and you have decided not to speak! We have come to pray to you, please speak."

They had to argue with Gautam Buddha for many days, because each argument was refuted by him. And the gods also felt that he was right: nobody is going to understand, everybody is going to misunderstand. Rather than helping people, the greater possibility is that the people will stone him to death!

But they were adamant. They went aloof into the forest to prepare for the final argument with Buddha..."Whatever he is saying, he is right and we cannot convince him to speak. First, the truth is unspeakable. Second, it is not understandable. Thirdly, it goes against people's ideas of truth, and that creates enmity."

I can say it from my own experience....

Dale Carnegie wrote a book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. My own experience is in how to influence people and create enemies! I have created so many enemies around the world, perhaps nobody can be a competitor to me. Twenty-five countries have passed laws in their parliaments that I cannot enter their countries. Not only can I not enter, I cannot even land my airplane at their international airports to be refueled. It takes not more than fifteen minutes. In fifteen minutes at the international airport -- and I will not be coming out of the plane -- their whole morality is in danger. Their thousands-of-years-old tradition is in danger. Their church is in danger. Their whole new generation can be corrupted just by me sitting in an airplane at an international airport!

The gods worked hard -- how to persuade Gautam Buddha? Arguments don't seem to lead anywhere. Finally they came the last time and they said, "Whatever you have been saying to us is true. Just one point more: there are millions of people who will not understand you, and there are millions who will become antagonistic to you because your truth is going to destroy their lies. And their lies are their comforts, their consolations, their only hope. Your truth is too dangerous. We are convinced of your arguments; just one simple point: amongst millions of people, there may be one person... You cannot deny the possibility of one person who is just on the boundary line and needs only a little push. Are you not going to help that man to cross the boundary line?"

Gautam Buddha agreed: "There is a possibility of someone, somewhere, who is just at that point but is clinging because he is afraid of moving into the unknown. A little push, and even before he realizes it, he has opened his wings and flown into the unknown. I will speak. I will speak to the last of my breath." And he spoke for forty-two years. He was a man of immense commitment to his promise. To the very last, he continued -- an impossible task. To stand for truth is to stand against the whole history of mankind. To stand for truth is to stand absolutely alone against the whole world. And I am saying this from my own experience.

Just the other day I received a letter from a man who works for TIME magazine in America. He has asked two questions -- one is important for you. He says, "Your effort is to save humanity; then why have you spoken against Jesus?"

In the first place, I am not making any effort to save anyone. And I have spoken against Jesus because he was giving consolations to people..."I will save you." That is the most dangerous and poisonous statement. It makes you relaxed -- you need not worry, you simply believe in Jesus and he will save you. On the last day of judgment, Jesus will sort out his sheep and tell God, "These are my people." They will enter into paradise, and the remaining humanity will fall into the abysmal darkness of hell for eternity. I am against such consolations.

And the man seems to be a Jesus freak. He cannot even understand what question he is asking. Who is saved by Jesus? He could not save himself, and at the last moment on the cross he became utterly disillusioned. Very few people have lived in such deep illusions as Jesus Christ, because he believed he is the only begotten son of God. What happened? -- God started using birth control methods? Why only one begotten son? The reality is, Jesus was not the son of his own father, Joseph. Some hooligan has played a trick on the poor innocent Mary. That hooligan has become the Holy Ghost.

If such things are holy, then what is unholy? Making other people's wives pregnant without their permission -- if this is holy then there is nothing unholy in the world. But he remained with this idea that he is the only begotten son of God and he has come to save humanity.

On the cross... because people finally got too bored; Judea was a very small place and he was roaming around Judea saying the same thing; "I have come to save you." And everybody knew he was uneducated, uncultured. He knows nothing of the scriptures, he is not even a rabbi, he has been working with his

so-called father Joseph in his carpentry workshop, and suddenly he has become the only begotten son of God. Naturally he irritated people, annoyed people. If you don't want to be saved you will be annoyed if somebody comes every day knocking on your door to say that he has come to save you.

Jesus was crucified for different reasons than Socrates was poisoned. Socrates was poisoned because he had a truth which made the consolations of people absolutely absurd. Jesus, on the contrary, is giving consolations. Who were the people who gathered around him? He had twelve apostles. All were fishermen, farmers, gardeners. Except Judas, nobody was educated. And naturally they thought, "This is a good chance. On our own we cannot hope to be saved. And this man is so authoritative, let us cling to him. There is nothing to lose."

But on the cross, even Jesus became suspicious. Because he was waiting -- God will come sitting on a white cloud, create a miracle, save his only begotten son and prove to the Jews that "You have been wrong, you have mistreated my son." But nothing happened, not even a white cloud. He looked again and again towards the sky. There was no indication of any miracle, not even a rehearsal. Everything was silent and finally he blurted out, "Father, have you forsaken me? Have you forgotten me?" But still there was no answer.

There is no father in the sky and the skies don't answer anybody.

This man from TIME magazine says to me, "You have come to save humanity..." Who gave him that idea? I don't want to save anybody. It is your business, why should I interfere in your life? even if the interference is for the good. I can explain my own experiences, I can indicate possible ways, but I am not going to save anybody. You have to walk the path alone, without any illusions.

Yes, certainly if I find someone just on the borderline, I will push him. I am lazy, but that much I can do. I am trying to push Amrito; he is just on the borderline, but there is always a nostalgia to look backwards... the beautiful experiences of the mind, and ahead is an open sky with no limits. It creates fear and trembling. But Amrito has come closer and closer to me so I am going to take the risk and push him into the unknown.

He is saying, "Will you say something about the non-dramatic quality of real insight?" In real insight there is no drama; it is absolutely ordinary. People like drama, although they know it is only a drama. All the religions are creating dramas for people's entertainment. People love to be entertained. But Amrito, now there is not going to be any dramatic experience -- just a push and a sound following you, "Aha!"

Milarepa has asked, "Why do you like the childlike quality?" The reason is very simple. Because they are such innocent people, so nonserious, unaware of all kinds of games people play -- mundane, sacred, human, superhuman. I will give you a few examples so that you can forget Amrito and what happened to him.

The Goldberg family is on a picnic. Hymie is standing near the edge of a high cliff, admiring the sea crashing on the rocks far below.

Little Herschel comes up to him and says, "Hey Dad, Mom says it is not safe here. So either you stand back or give me the sandwiches."

Little Ernie is at the seashore when a pretty blond comes out of the surf and finds that she has lost the top half of her bathing suit.

Embarrassed, she crosses her arms in front of her chest and hurries across the beach.

She almost reaches to where she has left her towel when little Ernie asks, "Lady, if you are giving away those puppies, could I have the one with the pink nose?"

Miss Goodbody, the teacher, is approaching her classroom when little Ernie comes towards her from the other direction, deliberately winking his left eye.

"Ernest," says Miss Goodbody, quite shocked. "Are you winking at me?"

"No," says Ernie, making a left turn into the classroom, "I have just got my turn signal on."

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #9
Chapter title: These games keep you retarded

25 December 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
YOU HAVE NOW BEEN ENLIGHTENED FOR ALMOST THIRTY-SIX YEARS. HOW DOES IT FEEL TO BE BEYOND THE BEYOND THE BEYOND?
P.S. CAN I MEET YOU IN THE PUB AFTERWARDS?

Vimal, it seems you have taken too much drink, because we are in the pub! This place can only be described as belonging to those who are drunk with the divine... so drunk that they have forgotten their nationality, forgotten their church, forgotten even who they are.

Vimal is asking me if I can meet him afterwards in the pub, but beyond this pub there is no other place so drunk with the divine dance and song. What I am teaching you is to find a source within yourself which can make you a drunkard.

The joy of this life, the bliss, the ecstasy, belongs only to those whose wine is not coming from the outside -- that is very ephemeral, very temporal, made of the same stuff as dreams are made of. There is another wine which grows within you. The moment you start moving inwards, there is no need for anything else to make you oblivious to all the misery that surrounds you. There is no need for any other drug.

A few idiots in the West have started calling a drug "ecstasy." Now that is absolutely against all the laws of the world, because ecstasy has been for centuries copyrighted by my people! And it is not an outside drug, it flows in the very juices of your life. You don't have to move even an inch; wherever you are you can be surrounded by all possibilities of blissfulness. And these possibilities of blissfulness are not temporal; it is not that tomorrow morning you will have a hangover. The more you drink, the more sober, the more sane, the more alert, the more conscious you become.

Unless a drug is found within your being, you are bound to look for it somewhere else. It raises a tremendously significant question. As long as we can remember in human history ... the oldest, ancientmost scripture is the RIG VEDA of the Hindus, and the RIG VEDA talks about a certain drug, *somrasa*.

One of the most intelligent men of our century, Aldous Huxley, became very interested in searching for what this *somrasa* was, because the seers of the RIG VEDA used to drink it and dance around the fire. Certainly it seems it must have been a drug, and particularly to the Western objective thinker it cannot be anything else than a drug.

Aldous Huxley experimented with all kinds of drugs and finally he decided that LSD seems to come very close to the description of *somrasa*. In the hope that in the future LSD will be more refined -- because it is a synthetic drug, manufactured; hence there is every possibility to improve upon it, to take away all the ingredients which can be harmful and leave only that which brings health, wholeness, awareness, and a tremendous insight into the mysteries of existence... Hoping that some day scientists were going to discover it, Huxley had already named it *soma*, just to pay respect to the ancient seers of the RIG VEDA.

But Aldous Huxley was in a deep misunderstanding. The *somrasa* that is being described in the RIG

VEDA is certainly a drug just like marijuana which used to grow in the Himalayas. Perhaps it still grows there but we have not been able to find the place where it grows.

And the fire they were dancing around has nothing to do with the inner fire of life. I have looked into the RIG VEDA as deeply, as sympathetically as possible. The people who are talking about the *somrasa* and the fire ritual were even sacrificing human beings, not to mention sacrificing other animals. The Hindus, who go on continuously making trouble in this country because of their insistence that cow slaughter should be stopped, should read their ancientmost scriptures. All their priests were slaughtering cows as a sacrifice to the fire god, and they were all eating the meat of the cows. Now, these people cannot be said to be meditative.

I absolutely deny the RIG VEDA and the prestige that it has in the minds of men, because people don't read it and people don't analyze it and people don't see its stupidities and all kinds of inhumanities.

In the RIG VEDA women are just a commodity. You can purchase women in the marketplace in any auction. Even the so-called seers had many wives, and they were not even satisfied by that. That is an absolutely ugly state, that any human being reduces so many women into cattle. Over and above all that, they were continually purchasing beautiful girls in auctions.

People have forgotten -- times change, words take on new colors. Now in India the word *wadu* simply means the newly-married woman. But in the times of RIG VEDA, *wadu* meant a woman who has newly been purchased from the market. Every so-called seer had two kinds of women: one group were his wives and the other were *wadus*. The word *wadu* is not respectable; it simply means a prostitute, purchased -- a commodity, not a human being. It can be sold at any moment.

And the miracle was that the children from the married wife would be the legitimate children, and the children from the purchased wife would not be legitimate. Man has done so much inhumanity to other human beings that it is incalculable. How can a child be illegitimate? *Parents* can be illegitimate, but a child cannot be. Every child is as innocent as any other child. It does not matter whether the child is born to a prostitute or to a purchased woman or to a married woman. In all cases the child is absolutely legitimate. But people are very cunning in throwing their responsibilities on others. Parents are never called illegitimate. Children are called illegitimate.

These seers accumulated immense wealth, had many slaves, used to eat meat -- I cannot conceive that they had found the inner ecstasy I am talking about. All the circumstantial evidence goes against them. And look at their prayers -- their prayers are so stupid that one feels embarrassed that these people were called great seers. Their prayers are in the RIG VEDA, and the RIG VEDA consists ninety-eight percent of prayers. Only two percent can be sorted out, cleaned, interpreted in a way that makes some sense. Otherwise, ninety-eight percent of it consists of such prayers that you will not believe....

One seer is praying to God, drinking that ancient LSD of Aldous Huxley, "This time, my God, listen to my prayer: your clouds should rain only on my fields, not on the fields of my enemies. You have never listened to me but this time I am sacrificing so many cows, so many horses, and you have to listen. Give more children to me, and don't give a single child to my enemies." And who are the enemies? -- other seers, and they are also praying! Prayers which look so stupid... "If you are compassionate, give a proof to me: the milk in the breasts of my enemy's cows should dry up."

These are religious people? "Give victory to me, to my friends, and defeat to my enemies and their friends." I cannot think of these people as meditative. Aldous Huxley was absolutely wrong. Somrasa was nothing but some horrible drug; perhaps it may have been marijuana, because it still grows in Kulu Manali and in other parts of the Himalayas. There is no need to cultivate it, it simply grows naturally. Those are the places where the RIG VEDA was composed.

As far as I am concerned, my interest is that all the governments of the world and all the religions of the world, all the moral teachers of the world have been against drugs; still drugs are more predominant today than they have ever been. The more they have been condemned, prohibited, made illegal, the more attractive they have become. People used to drink and take drugs at a certain stage, but the latest information from California is that school children are taking drugs, and small boys and girls are suffering in jails because they have been found taking drugs.

It is a strange story -- all the religions are against drugs, all the governments are against drugs, all the teachers, all the moralists are against drugs, and the influence of drugs goes on growing. There must be something deeper in it than people have looked into.

My understanding is that unless man finds a drug within himself, which I call ecstasy, he will go on finding some kind of drug as a substitute in the outside world. Only meditation can stop a person from

taking drugs. No law can prohibit them -- all laws have failed. It only creates hypocrites.

I am not against ecstasy, but when I say ecstasy I don't mean the drug that is available in the market. I mean the ecstasy that you are born with, that you are still holding inside you, and you have not touched. Just a little taste of it and everything else on the outside immediately becomes meaningless.

You have the source of the infinite ecstasy within you.

Yes, I teach you to be drunkards, but your drink has to come from your own innermost center. And the difference can be very easily understood: every outer drug will make you unconscious, addicted, and every time you will need more and more of it because your body will become immune to it.

Still, in India, there are a few ancient traditions which have fallen into the same fallacy as Aldous Huxley. But they have gone farther than Aldous Huxley; they drink all kinds of alcoholic beverages, they use all kinds of drugs. A moment comes when no drug can make them unconscious, no drug can bring them what they have been trying to find -- a way to forget themselves, to forget this miserable world, to forget all these people. The last resort is that there are ashrams in Assam; they are the only remnants of a very longstanding tradition. They keep cobra snakes as a last resort -- when no drug affects you, the cobra is allowed to bite you on your tongue. Only then do you feel a little shaken, but the miracle is that the cobra dies! The man is so full of poison... but the poor cobra was not aware; otherwise he would have escaped.

I have been concerned about why man has remained so much interested in poisons. The reason is not too far away to see; you just need a clarity. Man is so miserable that he cannot live consciously with this misery. He needs a few gaps, at least a few holidays from this miserable anguish, anxiety, and all kinds of tortures. Drugs have been a tremendous help. But not only the chemical drugs -- Karl Marx is right when he says that the religions of the world are nothing but opium for the people. These religions have also proved to be consolations. They have also given hope, they have also given a certain future and taken away your consciousness from the present and its misery. That's the function of any drug.

My effort here, Vimal, is to make you drop all future, all hope, all illusion, and just relax in the moment knowing perfectly well that this is the only moment which exists. All else is either memory or imagination.

One who is in the present immediately drowns in his own well... of something which is not poisonous, but it is certainly ecstatic. And once you have known your own source, there is no need to go anywhere, to any pub or to any church or to any temple.

The young doctor, inexperienced with operations, is instructed to stand at the head of the patient so that without getting in the way, he can watch the expert do an abdominal operation. He is also instructed not to speak, but after a while he can't resist: "How's your end, sir?" says the young man. "All right," says the expert, looking up, "why?"

"I only wondered, sir," says the young man, "because my end's been dead for ten minutes."

Because he was told not to speak, he remained silent! The man is dead and the surgeon goes on operating....

There are a few things which all traditions have prohibited people to speak, and it needs immense courage to go against the whole tradition of mankind. For example, everybody has been told not to support any kind of drug in any way, and people have remained silent. I have not come across a single statement in which somebody has dared to say that the predominance of drugs shows something immensely significant, and it cannot be simply outlawed; it cannot be simply prohibited. But I want to say it.

Let it be on record that unless man finds the authentic drug which is in his own being, there is no force on the earth which can prohibit alcohol, which can prohibit marijuana, which can prohibit hashish, which can prohibit LSD. More and more drugs will be coming in, and the miracle is that the people who are trying to prohibit these things -- ninety percent of them are themselves using them.

Just a few days ago in America there was an international conference of homosexuals, and one MP from England represented the homosexuals of England. He is a member of the parliament, and certainly he is a homosexual; otherwise why should he be their representative? And in the conference he said, "You must be thinking that I am a strange person, being a member of parliament and representing the homosexuals, but I want you to know that at least fifty-six members of the parliament in England are homosexuals." They may not have the courage to come out... and these people will make laws against homosexuality!

Perhaps you have never thought about it that Jesus continued to drink alcohol, but no Christian has the guts to say that a man with the qualities of Jesus should not drink alcohol. Only if he has not found the alcohol within is there a possibility to search for alcohol without. Every night it was party time -- and it is strange that even after two thousand years, people drink alcohol in the name of Jesus. Naturally, if Jesus can

be an alcoholic then why make it a prohibition? If even Jesus needs it then I don't think anybody can be in a position who does not need it.

I have heard about a strange ritual that happens every year in the Vatican. The pope comes out in all his regalia, with the cardinals following, and the rabbi from Rome comes with a big scroll. He hands over the scroll to the pope, the pope looks at the scroll, gives it back to the rabbi and everybody wonders what is the matter. What is written on the scroll? Finally one young man dared to ask, "It has been going on for two thousand years; now we should at least know the content of the scroll. The whole ritual... and there seems to be no meaning."

The scroll was opened for the first time, and it was found that it was the bill for the Last Supper! And the question is, who is going to pay it? Obviously, Jesus was a Jew -- the rabbis should pay it, but the rabbis had denied Jesus, they crucified him. They don't accept him as one of them; the pope should pay it. But the discussion is such that there is no way to decide. Jesus is a Jew -- of course his followers are Christians -- and why should Christians pay for a Jewish party? So every year the bill comes, the bill goes back.

Vimal, the way to understand me is to always remember that I am insisting -- from every corner, in every possible way -- only on a single target, and that is your innermost being. Whatever I may have said... never be too much concerned with what is said. Be concerned about what it indicates.

I want you to drop all games -- worldly games, spiritual games, games that the whole of humanity has played up to now. These games keep you retarded. These games hinder you from growing into consciousness, into your own ultimate flowering. I want to cut away all this rubbish that prevents you.

I want to leave you alone, absolutely alone, so that you cannot take anybody's help, so you cannot cling to any prophet, so that you cannot think that Gautam Buddha is going to save you. Left alone -- utterly alone -- you are bound to find your innermost center.

There is no way, nowhere to go, no advisor, no teacher, no master. It seems hard, it seems harsh, but I am doing it because I love you, and the people who have not done it have not loved you at all. They loved themselves and they loved to have a big crowd around themselves -- the bigger the crowd, the more they feel nourished in their egos.

That's why I called even enlightenment the last game. The sooner you drop it, the better. Why not just simply be? Why unnecessarily hurry here and there? You are what existence wants you to be. Just relax.

Farmer Giles is worried about the performance of his prize bull; he doesn't seem to be interested in the cows. So he goes to the vet who prescribes a course of pills for the bull.

A few weeks later, a friend comes by and asks Farmer Giles how the bull is getting on.

"Just great!" says Giles. "The vet gave me these pills for the bull and from the first day the old fellow has been unstoppable! In fact, I am making a fortune; the local farmers can't get their cows 'round here fast enough!"

"Great!" says his friend. "And what are these pills then?"

"Well," says Farmer Giles, "they are great big green ones -- and they taste just like peppermints."

BELOVED MASTER,
HAS JESUS EVER LAUGHED?
IRVEN N. RESNICH REPORTS ON THE CONTROVERSY BETWEEN PHILOSOPHY AND THEOLOGY ABOUT LAUGHTER:
ARISTOTLE, IN HIS SECOND BOOK OF POETICS, RAISED LAUGHTER TO THE STANDARD OF AN ART, WHEREAS CHRISTIAN THEOLOGY HAS BEEN AGAINST LAUGHTER SINCE THE DAYS OF THE BIBLE. FOR MONKS, A LIFE OF PENANCE DOES NOT ALLOW LAUGHTER. BASILIUS CAESAREA AND HUGO OF ST. VICTOR TOTALLY CONDEMNED LAUGHTER; IN SOME MONASTERIES IT WAS ONLY TOLERATED IF IT DID NOT SPREAD.
THE QUESTION CAME UP OF WHETHER LAUGHTER DARKENED THE HUMAN NATURE OF JESUS. ACCORDING TO CHRISTIAN TRADITION, JESUS HIMSELF NEVER LAUGHED, ALTHOUGH THE PHILOSOPHICAL TRADITIONS OF ARISTOTLE, QUINTILLIAN, PORPHYRY AND BOETHIUS, EMPHASIZE THAT LAUGHTER IS A TYPICALLY HUMAN ABILITY. THE CLERGYMEN GAVE VARIOUS ANSWERS, BUT MANY OF THEM POINTED OUT THAT A LOT OF SAINTS HAD NEVER LAUGHED EITHER, AND THAT JESUS, AS A HUMAN BEING, WAS OF COURSE ABLE TO LAUGH, BUT HE VOLUNTARILY RENOUNCED IT. NOT A THEOLOGICALLY SATISFYING SOLUTION.

Doctor Amrito, only on one point do I agree with Christian tradition: Jesus certainly never laughed. As far as I can see, he had nothing to laugh at.

First, he is a bastard. Others may have laughed, but you cannot expect Jesus to laugh. Jesus was a poor carpenter, undernourished -- laughter needs some overflowing energy. And to look at Jesus' statements -- he seems to be a crackpot. Crackpots never laugh. They have to keep their seriousness. Laughter brings you down to the status of ordinary humanity. Those who want to pretend to be special -- how can they laugh? Such a mundane activity.

All these controversies are absolutely futile. I will give you a few reasons to contemplate which will make you clear why he did not laugh:

"An ancient tradition says: before Jesus Christ, nobody knew what a headache looked like."

"True misery for a man is when there are no more problems to be solved."

And Jesus had no more problems to be solved. He was the only begotten son of God. He knew everything. Not a single time in his whole life -- which was not very long, just thirty-three years -- did he ever say about anything, "I don't know." He knew everything, and whenever a person is so knowledgeable, laughter becomes impossible.

"Women do have a sense of humor -- look at their boyfriends!"

Poor Jesus was never chosen by a woman as a boyfriend. And still you want him to laugh? You are expecting too much from a poor carpenter.

His teaching life was only three years, from thirty to thirty-three. And in these three years his whole effort was to frighten humanity as much as he could, because his whole business depended on people becoming afraid of hell. That was the fundamental psychology he was working on. But when you are teaching people about hell, laughter will not fit in.

"There is always more hell that needs raising."

And in three years how much hell can you raise? You may not be aware, it is an unrecorded fact but passed on by word of mouth, from generation to generation, that when Jesus used to threaten people with hellfire, particularly women used to faint. Men started trembling, perspiring. Now this is not a situation for anybody to laugh, and particularly Jesus himself.

"A man can learn much by imitating the behavior of a duck -- keep calm and unruffled on the surface, and paddle like crazy underneath."

Jesus managed it perfectly well. All that unruffledness, all that seriousness is just on the surface -- underneath he is also paddling like crazy, but you cannot see it. So nobody has ever observed him laughing.

"It is said, a change of trouble is as good as a vacation."

He never changed anything. In those three years of his teaching, he continuously insisted on the same thing....

There is a contemporary parallel -- J. Krishnamurti. He managed for a longer time than Jesus. He started teaching when he was twenty-five, and he went on teaching till he died at the age of ninety. Nobody has ever seen him laughing. In fact, if you are laughing and by chance you come across him, you will stop. Just his face...

He used to come to India once or twice a year, and he used to speak only in three or four places -- Delhi, Bombay, Varanasi, Adyar. I had told my sannyasins everywhere to always sit in the front row, and the moment he would see my sannyasins with their red clothes and malas, he would completely forget what he had come to teach about. He would become so angry... his people came to me to say that "This is not right; he is getting old, he may have a heart attack. And you are making it such a trouble for him that wherever he goes, he finds sannyasins sitting in the front row. Then he forgets everybody else. Then he forgets for what he has come, what was the subject that he was going to teach -- furious, so furious that he starts hitting his own head!" Now seeing such a man, can you laugh?

"The happiest time in anyone's life is just after their divorce."

But that time never came into Jesus' life. I have tried to find something the poor fellow might have laughed at, but there was nothing in his life. Sitting on a donkey, moving with twelve fools -- you are a laughingstock, you cannot laugh.

And it is not only true about Jesus. It is true about almost all your saints -- Christian, Hindu, Buddhist, it doesn't matter to what church they belong. The saint is not supposed to laugh. The reason is simple: the saint is supposed to be working hard, moving towards the ultimate goal of life. There is no time for

laughing. The whole thing is too serious. And because ordinary human beings laugh, obviously, the logic is clear: if you want to prove that you are extraordinary, you have to stop laughing. You have to stop doing many things which ordinary people do. You may even start doing things which are absolutely stupid and idiotic, but you have to be certain only about one thing -- that ordinary people don't do those kind of things.

You will see saints standing on their heads. Now, if existence wanted you to stand on your head, the feet would have grown out of your head. But any kind of nonsense... Mahavira used to pull out his hair. He would not allow a small razor to shave his head -- every ordinary human being is doing that. And because he was pulling out his hair, thousands of people would gather to see this tremendously sacred event.

If you look at your saints and their histories, you are bound to come to the conclusion that almost a hundred percent of them needed psychiatric treatment. But we have lived under their influence, and they have such a long tradition that its burden is heavy on our hearts, too.

He has been warned that Paddy is a bit of a fool, but the postmaster decides to hire him anyway, because the post office is really short-staffed. His first day on the job, Paddy is given the work of sorting letters, and to everyone's surprise, he separates the letters so fast that his motions are literally a blur.

Very pleased about this, the postmaster approaches him at the end of the day.

"I want you to know," he says, "that we're all very proud of you. You're one of the fastest workers we've ever had."

"Thanks a lot," replies Paddy, "and tomorrow, I'll try and do even better."

"Better?" asks the postmaster, astonished. "How could you possibly do better?"

"Well," says Paddy, "tomorrow I'm going to read the addresses."

All kinds of idiots have become your saints. In fact, a man who is intelligent is not going to become one of your saints, because to be a saint literally means to be a slave of the crowd. The crowd dictates. The crowd tells the saint how he has to live, what he has to eat, where he has to sleep. The saint is simply the slave of a vast crowd and because he obeys, the crowd pays him with deep respect.

And remember one thing: in life everything needs a certain qualification, *except* being a saint. Nobody is asked for any qualification, no interview.

Pope the Polack goes to the optician for an examination. "I want to make a few tests," says the optician, "so cup your hand and put it over your right eye."

The pope cups his left hand and places it on his forehead.

"No!" says the optician. "Cup your hand and cover your eye." This time the pope cups his right hand and covers his forehead.

In desperation, the optician takes a large paper bag and places it over the pope's head.

Then, he cuts out a hole in the bag over his left eye. Before he can ask the pope to read the chart, he sees his eye is full of tears. The optician immediately cuts a hole in the bag over his right eye, and tears fall from both the pope's eyes.

"For God's sake!" shouts the optician. "Why are you crying?"

"Ah!" sobs Pope the Polack, "I was really hoping for something more stylish."

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #10
Chapter title: We disown our past

26 December 1987 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
ARE IDIOTS BORN OR TRAINED?

Nirupa, it is a complicated question. Almost ninety percent of idiots are trained. Ten percent are born. And the ten percent are born because of those ninety percent who have been trained.

Man from his very beginning has lived a very weird life -- weird in the sense that it needs idiots. If you don't have idiots you will not have wise men; if you don't have the idiots, you will not have the so-called giants of intellect. It is almost a necessity that the category of idiots should remain.

Nobody has looked into the deeper layers of how the society has functioned up to now. But the way it has functioned can only be described as utterly criminal. The society needs categories, hierarchies. It has been up to now a competitive society, and the very idea of competition is dangerous to human beings. You call one man an idiot only in comparison -- in comparison to someone who seems to be intelligent.

A small boy told me -- I was a guest in his house; I was sitting in the garden in the evening and he was the only child of the family. He was not more than six years old. I asked him, "What is your name?"

He said, "As far as my name is concerned, up to now I used to think that my name was `Don't!' Now I have started going to school, and there I discovered that that is not my name."

He is saying something tremendously important. Whatever a child is doing, the adults are there to say, "Don't do it!" Nobody is allowed to blossom according to his own intrinsic nature. And that is the fundamental cause of creating so many idiots in the world. But they are serving a certain purpose. If people were allowed to blossom according to their nature, without any comparison and without any ideals and without enforced discipline, do you think anybody in the whole world would have accepted Adolf Hitler as a leader? Just look at your leaders....

In America, the average American is sitting glued to his chair in front of the television set. The television has become his whole life. Now television can be used in a dangerous way, and it is being used. Ronald Reagan would not have been able to become the president of America if there were no television. The television has changed the whole structure of the American mind. Now, the leader need not be wise, but he has to be photogenic. Now what has being photogenic to do with being a president? He has to be a good showman, an actor. Ronald Reagan understood the situation. He was a third-rate actor in Hollywood, a cowboy actor. I don't think any society would have chosen him to be the president, but television changed the whole situation. He could act on television and fulfill a new desire in the people that the president should look strong, should look authoritative, should be able to look at least handsome.

And this he learned when Richard Nixon was defeated by Kennedy, because Nixon was not aware that now the contest is not one of intelligence; the whole area of contest has changed. Kennedy looked younger -- well dressed, well spoken, although some ghost writer had written his speeches and he had rehearsed them. With both men on the television screen, the comparison was very simple: Nixon looked lousy, his clothes were not up to date. He had never thought about it, that these things matter. He had not rehearsed what he was going to say. That used to be the way, always -- a more spontaneous person was thought to be more intelligent. To be photogenic is one thing; to encounter the people directly is a totally different thing.

Nixon was defeated and his advisors suggested to him that he would have to change a few things. He had to become a little more photogenic, with a better hairstyle, better clothes. And spontaneous speeches won't do; you will have to rehearse them. There is no need for you to create your own speeches, there are far better writers -- let them write the speech. And the second time, he came on television as a totally different personality. The same Nixon appeared now to be matured, capable, and he was chosen.

When Nixon was chosen as president, Ronald Reagan tried to be the governor of California. And he was immediately chosen, because the other contestants had no idea that you have to be a showman, that you

have to be an actor. These have never been the qualities of leaders. Once he was governor, he knew that the presidentship was not far away. And he became the president.

The people who are continuously watching television... and seven and a half hours average per day is not a small amount of time, it is one third of your life. You are being imposed on by ideas, by personalities, continuously repeated. People have forgotten to read; there is no time. In America people read only trashy novels -- that too when they are traveling in the trains or in the airplane.

In America, the beautiful hardbound book has disappeared. Who is going to purchase it? Cheap literature cannot create a Leo Tolstoy, or a Dostoevsky or a Maxim Gorky. In a certain way, television has introduced a new kind of primitiveness, because the primitive man depended only on his eyes -- whatever he saw, that was his only knowledge.

If you look into small things you will be surprised.... Before the fountain pen came into existence, people had beautiful handwriting. Tremendous effort was made to write beautifully, because it was signifying your personality, your intelligence, your aesthetic sense. But the moment the fountain pen came in, beautiful handwriting disappeared.

Right now you still have memories; soon you won't have. Everybody will be carrying his own computer, which can be carried in the pocket and which can contain all the knowledge contained in all the libraries of the world -- you just have to know how to make it function. Man will fall tremendously as far as intelligence is concerned, memory is concerned. Everything that comes into existence brings changes so silently that you don't see them.

The idiots have been an absolute necessity for a few people to proclaim their egos, for a few people to rise high and become Nobel Prize winners.

Just think for a moment -- if everybody were living according to his own nature, not trying to be somebody else, a tremendous intelligence would explode within you. It is something of the fundamental law of life and existence. It is good that flowers don't listen to your teachers and your leaders and your politicians. Otherwise they would say to the roses, "What are you doing? Become a lotus!" Roses are not so foolish. But if, just for the argument's sake, roses start trying to become lotuses, what is going to happen? Two things are certain: there will be no roses, because their whole energy will be involved in becoming lotuses, and the second thing, a rosebush *cannot* produce a lotus. It is not in the inbuilt program of its seed.

Have you ever come across a tree that you can say is an idiot? Or that it is very intelligent, a great giant, deserves a Nobel Prize? Man has been distracted. Everybody from your parents to your teachers, the school, the college, the university, your religion, your preachers, your neighbors -- everybody is trying to make you somebody else whom you cannot become. You can only become yourself, or you can miss becoming -- just an idiot.

I call this whole history of mankind a long, unjustified crime against every human individual. It has served the vested interests: the people who are in power, the people who are scholars, which is another kind of power, the people who are rich, which is another kind of power. They would not like everybody to be centered in himself because a man centered in himself cannot be exploited, cannot be enslaved, cannot be humiliated, cannot be forced to grow a cancerous sense of guilt. These are the reasons humanity has not been allowed its growth.

In Japan they have very ancient trees, four hundred years old... and they think that it is an art because the tree's height is only six inches and it shows signs of old age. But a special strategy has been used, the same that has been used against humanity. They are rooted in pots, but the pots don't have any bottom. So their roots are continually cut, and if the roots cannot go deep the tree cannot go high. There is a certain balance. The highest tree needs very deep roots to stand; otherwise it will fall. And if you go on cutting the roots, the tree goes on becoming old but it does not grow higher, to its natural intrinsic capacity. I don't consider this an art, it is a crime against poor trees.

But the same crime has been committed against man. Your roots are being continuously cut. And that creates a retarded humanity.

Turgenev has a beautiful story, THE FOOL. A sage comes to a village, and a man comes to him with tears in his eyes and he says, "I don't know how to get out of this suffering. My whole village thinks I am an idiot. If I say something, they immediately condemn me, criticize me. If I don't say anything they laugh and they say, `What can he say? He is an idiot.' I am in such a fix. Hearing that you are a sage I have come for some advice."

The sage said, "Don't be worried. A very simple technique will change the whole situation within a month. And after one month I am coming back again on the same route, so I will be able to see whether the

change has happened or not." And he gave a very simple technique to the man.

The technique was, "Don't make any statement on your own. Just wait for somebody else to make the statement. Somebody says, `How beautiful is the sunset!' That is the point -- immediately jump and ask him, `What is beautiful in it? Define it! Explain! Do you know what beauty is? And if you don't know what beauty is, how can you say that the sunset is beautiful? Before anything can be called beautiful, beauty has to be defined.'"

But even the greatest poets, philosophers -- particularly those philosophers like Croce who have been dedicated to a single object, aesthetics -- have not been able to define what is beauty. Although everybody knows... but to know is not enough.

Everybody knows what is good, but if the question is raised... define it! And one English philosopher, perhaps one of the most intelligent Englishmen of this century, G.E. Moore, has written a book, PRINCIPIA ETHICA. The whole book is devoted to a single question: what is good? And in two hundred and fifty pages of very arduous, very subtle, logical argumentation, the concluding remark is that good is indefinable.

Naturally, when after one month the sage came back, the idiot had already become the wisest man in the village, because he had stopped everybody. You say something and he would criticize it and ask for fundamental definitions. You could say a woman is beautiful and he would ask, "What is beautiful in that woman? Bones? A long nose? Stinking perspiration? What do you consider beauty?" There was no way to answer, and when people saw that they could not answer, they immediately started thinking that the man had been absolutely misunderstood. "He is not an idiot, he is a great thinker, a wise man, more intelligent than anybody else."

The sage was very happy; he said, "Are you happy now?"

The man said, "I am absolutely happy."

The sage said, "Remember always, never make a statement on your own. Just wait; somebody is going to say something -- criticize. Somebody talks about God -- criticize, ask for the evidence, ask for proofs. And there are no proofs and no evidence. Just remember one thing: never make a statement on your own; otherwise they will immediately jump on you and you will be an idiot again."

From the very childhood, everybody is condemned -- whatever he says, whatever he does, it is never right. Naturally he becomes afraid of saying anything, of doing anything on his own. He is appreciated if he is obedient, he is appreciated if he follows the rules and the regulations made by others. Everybody appreciates him. This is the strategy: condemn the man if he is trying to stand on his own feet and appreciate the man if he is just an imitator. Naturally his inner seed, his potentiality, will never have a chance to grow.

I am reminded of my own childhood. The thing has become so ancient that nobody even questions it.... If I was sitting silently, somebody -- and in India there are still big families, joint families; in my family there were at least fifty people -- somebody was bound to come by and ask, "Why are you sitting silently?" Strange, I cannot sit silently, and if I make noise and jump around the house... "Are you mad? Why are you jumping around the house?" Seeing the situation I decided that it would be better to begin the fight from the very beginning. Because once you get caught with these people it will be very difficult to come out of the crowd.

My father was very much amazed; he said, "You never answer the question. On the contrary, you ask another question."

I said, "I have figured it out: When I am sitting silently and you ask, `Why are you sitting silently?' I will not answer. I will ask, `Why should I not sit silently? *You* have to answer. You are a grown-up man, experienced -- I am just a child. You answer me -- why should I not sit silently?'" The whole family by and by understood... "You cannot get any statement from this boy. He immediately turns the question around and you are in trouble." They stopped asking me anything.

The situation came to the point that I might be sitting, and my mother would say, "I don't see anybody in the house" -- and I was sitting in front of her! "I need vegetables; somebody should go and fetch vegetables."

I would say, "If I come to see somebody, I will inform you." I was taken as almost absent. And I proved it -- because unless you prove it, it is very difficult. In the beginning they used to send me: "Go to the market. It is the season of beautiful mangoes -- bring mangoes."

I would go to the shop with the worst mangoes and ask, "Just give me the worst ones and charge me for the best ones."

Even those shopkeepers were amazed -- "What kind of customer are you?"

I said, "What kind of customer? You have seen many customers... I am a unique customer."

And the man was perfectly happy to give me the rotten and charge the price for the best. I would come home and give those rotten mangoes and say, "These are the best, and I have paid for them." And they were *stinking*. My mother would say, "Just throw them out!"

I said, "Why throw them out? There is a beggar woman, I can go and give them to her." Even the beggar woman would not accept them. She would say, "Never come to me, because whenever you come you bring something rotten. Throw them to the dogs."

And I was very much surprised that even dogs were afraid of me. If I would throw something towards them, they would escape!

Slowly they settled that "It is better to let him be, whatever he is. One thing is certain, that he is going to be nobody special in life."

They were right. I have proved their prophecy.

I am nobody special in life.

But who cares about being special? I am myself and that's enough, more than enough. Each moment of my life I had to struggle to protect myself; otherwise everybody is ready to cut your roots.

In the schools, in the colleges, in the universities, I was expelled so many times. From the very first day I entered my high school... and the first period was history. The man, the teacher -- very senior, very experienced -- started talking about history. I said to him, "Please wait for one moment. Have you made any history?"

He said, "What kind of question is this? I *teach* history."

I said, "I have not come to learn about idiots like Genghis Khan, Tamerlane, Nadirshah. If you can teach me how to *create* history, only then I can be your student. But you don't have any idea how to create history. You are simply a parrot repeating all kinds of rubbish -- which is not to be repeated to children, because it will get stuck in their minds. You are an enemy."

He said, "This is strange. I cannot tolerate your presence in my class."

I said, "You will not have it -- I will stand outside the class, which is not your domain, and from the window I will create as much trouble as possible."

He came out, tried to persuade me, "Join some other subject. Why harass me? I am an old man. Can't you find somebody else?"

I said, "This is not the first time. When I went to the geography class the same thing happened. What concern have I to know where Constantinople is? And why should I bother about it? If you cannot teach something sensible, at least sit silently and let everybody else also sit silently."

The geography teacher said, "Then who is going to give the examination?"

I said, "The examination about what?"

He immediately took me to the principal and said, "I cannot accept this student."

The principal was very much in difficulty. He said, "No teacher is ready to accept you. Where should I send you?"

I said, "You are not doing much, just sitting in your principal's office. I can also sit here and if you have something sensible to say, you can say it. Or if I happen to discover something sensible, I will say it. Otherwise, silence is perfectly good."

The principal said, "Have you come here to learn something?"

I said, "No, I have come here to be myself. If you teach me and help me and support me and nourish me to be myself, then I can remain in this school; otherwise I will find some other school."

But that went on.... In colleges I was expelled and the principals said to me, "We feel guilty for expelling you, because you have not done anything wrong. But you are a little strange."

The first college I entered, I wanted to learn logic. And the old professor, with many honorary degrees, with many books published in his name, started talking about the father of Western logic, Aristotle.

I said, "Wait a minute. Do you know that Aristotle writes in his book that women have less teeth than men?"

He said, "My God, what kind of question is this? What has it to do with logic?"

I said, "It has something very fundamental to do with the whole process of logic. Are you aware that Aristotle had two wives?"

He said, "I don't know... from where are you getting these facts?"

But in Greece it was traditionally known for centuries that women were bound to have everything less

than men. Naturally, they couldn't have the same number of teeth as men.

I said, "And you call this man Aristotle the father of logic? He could have at least counted -- and he had two wives available, but he did not count. His statement is illogical. He has simply taken it from the tradition, and I cannot trust in a man who has two wives and writes that women have less teeth than men. This is a male chauvinistic attitude. A logician has to be beyond prejudices."

Seeing the situation, the professor threatened the principal that either I should be expelled from the college or he was going to resign. And he stopped coming to the college. He said, "I will wait three days."

The principal could not lose an experienced professor. He called me into his office to say, "There has never been any trouble with that man, he is a very nice man. Just on the first day... what have you done?"

I told him the whole story and I said, "Do you think it deserves expulsion from college? I was asking absolutely relevant questions, and if a professor of logic cannot answer, who is going to answer?"

The principal was a good man. He said, "I will not expel you, because I don't see that you have done anything wrong. But I cannot afford to lose the professor either, so I will make arrangements for you in another college."

But the rumor about me had spread in all the colleges. The city I was in had almost twenty colleges and finally it became a very prestigious university just by combining those twenty colleges. He sent me to another principal with a letter of recommendation, but he must have phoned him to say, "Don't believe in the letter of recommendation. I had to write it because I have to get rid of that student. He is not wrong, but he is absolutely individualistic and that is going to create trouble."

I went to see the other principal, and he was waiting. He said, "I can admit you only on one condition: that you will never attend the college."

I said, "Then what is going to happen when it is time for my examination?"

He said, "I will give you the necessary percentage for being present in the college, but this is a secret pact between me and you."

I said, "It is perfectly good -- anyway your professors are out of date. But can I enter the library?"

He said, "The library is perfectly okay, but never attend any class because I don't want to hear from any professor the complaint that you are creating trouble."

And I have never created any trouble! I was simply asking questions which... if they were really gentlemen they would have said, "I will find out. For the time being, I don't know."

But this is the most difficult thing in the world to say, "I don't know."

As I approached the university, strangely enough, my first encounter was with the vice-chancellor. He was speaking -- a series on Gautam Buddha -- it was the first day, and he said, "I always feel a sadness in me that I was not born in the times of Gautam Buddha; otherwise I would have gone to him and sat at his feet." And he was an old man. He had been the head of the history department at Oxford. Retired from there, he was chosen to be the vice-chancellor of this university.

I stood up and I said, "You will have to consider again."

He said, "What do you mean?"

I said, "In your own time, there have been J. Krishnamurti, Sri Aurobindo, Raman Maharshi... Can I ask, have you gone and learned anything from these people? And if you have not gone to these people, on what authority are you saying that you feel a certain sadness that you were not born in the times of Buddha? I can say with an absolute guarantee: you would not have gone to Gautam Buddha either."

In the auditorium there was utter silence.

But the vice-chancellor was certainly a gentleman. He said, "I understand your point and I take my words back. I know Sri Aurobindo, but I have never gone to him. I know Raman Maharshi and I have not gone to him. I know J. Krishnamurti, but I have not gone to him. You are right. You see me afterwards..."

I went to see him. He said, "It was perfectly good that you encountered me, but don't do this thing to any other professor because people are not courageous enough to accept their ignorance. They don't have guts to say, `I don't know.' As far as I am concerned, I am immensely grateful to you because it must have been an unconscious thing in me. I was not lying, I was just feeling that when Gautam Buddha was alive I would have gone to be showered by his blessings, by his presence. But you have put me right. I would not have gone."

It is very difficult to find human beings in society who will allow you the freedom to be yourself. That has created a retardedness all over the world.

Nations need idiots -- otherwise, who is going to fight the wars? The world needs idiots -- otherwise,

how are people going to become richer and richer on the labor, on the blood of others? This civilization needs as many unintelligent people as possible -- otherwise, who is going to be a Catholic, who is going to be a Protestant, who is going to be a Hindu, who is going to be a Mohammedan?

The whole structure of the society has been managed in such a way that very few people exploit millions of people. And they have given consolations to those who have been exploited: "It is because of your past life's evil acts." You don't know anything about your past life; now this is a good consolation -- "What can I do?" Or they say, "This is a fire test of your faith in God. Be contented as you are and you will be rewarded a thousandfold beyond death." Either religions have taken refuge in the past... Jainism, Buddhism, Hinduism; they are all past-oriented. Or the other three religions -- Christianity, Mohammedanism, Judaism -- have taken refuge beyond death.

There is not much difference. All that is happening is happening *in life* and they are postponing it. Either before birth or after death, the strategy is the same. The whole point is that you should allow people to exploit you, you should allow people to drink your blood, with the deep contentment that "this is how things are."

I want to say to you very emphatically that all these religions have played into the hands of the vested interests. All your priests are nothing but in the service of your politicians.

The whole history of mankind has been a disaster. And unless we start revolting as individuals, dropping all nationalities, all religions, all races, and declare that this whole globe belongs to us and all the lines of the map are bogus and false; unless individuals start changing the whole educational system...

The educational system should teach you the art of living, it should teach you the art of loving, it should teach you the art of meditation, it should teach you finally the art of dying gloriously. Your education system is not educational. It only creates clerks, stationmasters, postmen, soldiers, and you call it education. You have been deceived. But the deception has been going on so long that you have completely forgotten. And you are still going on in the same old rut.

I raise my hand against the whole past of mankind. It has not been civilized, it has not been human. It has not been in any way helpful for people to blossom; it has not been a spring.

It has been a calamity, a crime committed on such a vast scale... But somebody has to stand against it, and somebody has to make the point: We disown our past. And we will start living according to our own inner being and create our own future. We will not allow the past to create our future.

Nirupa...

Hymie Goldberg buys himself a fancy pair of Italian shoes in a Beverly Hills boutique, and wears them home to show them off to Becky.

Becky does not appear even to notice the new shoes, so Hymie waits until she is in bed and then walks in, stark naked except for the shoes.

Posing, he exclaims, "It is about time you paid some attention to what my prick is pointing at!"

Looking down at the shoes, Becky replies, "It is too bad you didn't buy a hat!"

In the middle of his sermon the priest stops, sniffs the air, and then holding his nose, calls the head usher to the front.

"Please go through the church," says the priest, "and see if some stray dog stole in, stooled, and then stole out again."

The usher immediately begins his inspection and after some minutes comes back to make his report.

"No, Father," he says, "I did not see where some stray dog stole in, stooled, and stole out again. But I did see some very positive signs where some creeping cat crept into the crypt, crapped, and crept out again."

I would like you to accept only one prayer, and that is laughter, because when you are totally laughing you are in the present. You cannot laugh in the future and you cannot laugh in the past. All those people who have created this retarded humanity have taken away all juice, all laughter, all smiles, and dragged everybody into being inauthentic. And if you are inauthentic, insincere, you can never grow the seed that has been given to you by this great compassionate universe.

An unshaven, dirty, bedraggled panhandler, with bloodshot eyes and teeth half gone, asks Paddy for a dime.

"Do you drink, smoke, or gamble?" asks Paddy.

"Mister," says the bum, "I don't touch a drop, or smoke the filthy weed, or bother with evil gambling."

"Okay," says Paddy, "if you will come home with me I will give you a dollar."

As they enter the house, Maureen takes Paddy aside and hisses, "How dare you bring that terrible looking specimen into our home!?"

"Darling," says Paddy, "I just wanted you to see what a man looks like who doesn't drink, doesn't smoke, and doesn't gamble."

Life should be not a serious thing. It should be a deep playfulness, a fun. And every individual should be allowed absolute freedom to be himself. The only restriction will be that you cannot interfere in another individual's life sphere -- it may be your wife, it may be your husband, it may be your child, it does not matter. A tremendous respect for the individual is to me the essential core of being truly religious. Be yourself and let others be themselves and this life, this planet, can become the lotus paradise herenow.

But something has to be done and done very soon, because all those idiots are preparing for a global suicide. Unless you revolt against the past, and the whole heritage of the past, you cannot save humanity, these beautiful trees, these birds singing, this small planet which has just developed to the stage of being conscious. Scientists guess that there may be millions of other planets in the universe, but there is not even a single piece of evidence yet...

The only evidence of life growing to this stage of consciousness -- of love, of silence, of experiencing the cosmos -- has happened on this small earth. At any cost, this earth and the people of this earth have to be saved from the calamity that is coming from your whole past.

An absolute discontinuity is needed; all history books should be burnt. The whole educational system should be centered on playfulness, on love, on freedom, on consciousness, and a tremendous respect for everything that is alive. This is my vision.

The time is very short. Those idiots have been working for thousands of years and they have come to a point where they are capable of destroying this earth seven times. So much destructive force is accumulating that unless a few individuals gather courage and revolt against all that is past... I am not telling you to choose, to choose that which is good and leave that which is bad. They are altogether; you cannot do that. The past has to be simply erased, as if we are for the first time on the earth and there has been no history. That is the only possibility to create a beautiful world full of love, full of fragrance, with deep respect for everybody. The past has lived centered on hate. The future can live only if it is centered on love. The past has been unconscious. The future can only be conscious.

To many this may seem almost an impossible dream. But remember, whatever you are is not because of the politicians, is not because of the priests. Whatever you are, if some flame is still alive in you it is because of the poets, the dreamers, the mystics.

We can either die with the past or we can be reborn with a new future.

Revolutions have failed; hence I talk about revolt. Revolution means a crowd, a class, fighting against the ruling class. But they have failed because of an intrinsic necessity: if you fight with the ruling class you will have to use the same means to fight, and the moment you are in power you will start doing the same nasty things to humanity as your predecessors.

Revolt has a beauty because it is individual. And there is nothing to fight with -- one has simply to throw the whole past from one's consciousness. Clean yourself and become Adam and Eve again. Disobey God again. Only then is there a possibility for this vision to become a reality.

Don't be concerned about the whole world. If we can create the idea of revolt in a small minority in the world, that will do. A single seed can make the whole earth green, and a single man in revolt can create a totally new world, a totally new humanity.

I am not in favor of any organized revolution because all organizations basically destroy the individual. I am in favor of the individual and his dignity. There is nobody above the individual. We have to take this tremendous quantum leap, from organized living to individual flowering. It is possible. If it is possible for me -- because I don't belong to any religion and I don't belong to any nation and I don't belong to any kind of organization -- it is possible for you too. And if this fire of individuality spreads, it can become a wildfire, because deep down every individual is suffering. He wants to revolt against all that has been repressed, all that has been imposed on him.

You will not find a better moment. This century is coming to its end -- one thing is certain, the old world cannot continue to live. All the prophets have been declaring the end of the world with the year 2000. None of them has said a single word about what happens beyond this century.

I want it to be clear to you, to my people around the earth, that the old world does not mean the planet. The old world means the old structure of humanity -- it is going to die. But if we can save a few individuals, a new beginning is very close. Rather than being concerned with the old, rejoice for the new.

As far as I am concerned, I am absolutely certain that in moments of crisis -- and this is the greatest crisis man has ever faced -- people gather courage and take a quantum leap into something absolutely unknown. You are here from different lands, from different races, from different organizations; you will be spreading all over the world.

You are going to be my ambassadors.

They can prevent me from entering their countries, but they cannot prevent my ambassadors. So I am going to declare soon, in all the countries, my ambassadors -- propagating the birth of a new man and a new world.

Okay, Maneesha?

Yes, Beloved Master.

Om Mani Padme Hum

Chapter #11
Chapter title: The very nature of things

26 December 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
IS ENLIGHTENMENT BEYOND THE NATURE OF THINGS?

Milarepa, enlightenment is *the very nature of things*. But it has never been said that way; on the contrary, people's minds have been corrupted by creating a goal against nature, giving it beautiful names, "*super*nature." And man was caught in this because of a very simple reason:

The nature of things is already where you are.

It is not an excitement and it is not a challenge and it does not call on you to prove your ego. It is not a faraway star. Mind wants for its nourishment something very difficult, something almost impossible. Only if you can achieve the impossible can you feel you are somebody special.

Enlightenment is not a talent. It is not like somebody being born a painter or a poet or a scientist -- those are talents. Enlightenment is simply everybody's very source of life. You have not even to go out of your house to look for it. To go out of your house to look for it, you have missed it, and nobody knows when you will be able to come back home.

Enlightenment is nothing but realizing the fact that "I am that which I have always wanted to be, and I have never been anything else and I cannot be anything else, ever." The very definition of nature is that you cannot go beyond it. You can make the effort and create misery, anxiety, anguish, but you cannot go beyond it.

It is you.

How can you go beyond yourself?

It is your very life source, your very existence. Wherever you will go, you will be it.

There have been records of people whose first experience of themselves was just a belly laughter. Seeing the absurdity of what they were trying to do... they were trying to be themselves! That is the only impossible thing in the world, because you are already it -- how can you try to be it?

But the priests, so-called religious leaders, and all those who have wanted you to be enslaved have given you ideals. They have told you, "Unless you behave in a certain way, you are wrong." Unless you do the things that they prescribe, you are not good.

Nobody ever asked these people, "Who has given you the authority to decide for others? If you think something is good, do it, but you have no right to tell anybody else to follow you."

The great corrupters, the great poisoners are the people who have created following, because following simply means you are being put into an absurdity against yourself: you are being told that you have to be somebody else that you can never be. This has created the whole world of tremendous misery.

Unless we see the roots, this misery cannot disappear. We can go on increasing our gadgets, our technology, but the misery continues. It is not that only the poor man is miserable; my own experience is that the poor man is less miserable than the rich man -- the poor man at least has a hope. The rich man is living hopelessly. Now he knows that he has done all he could, and his life is as empty as ever -- perhaps more empty. And death is coming closer; life is becoming every moment shorter and he has wasted it in accumulating money, power, prestige. He has wasted his life in being a saint, praying before man-manufactured gods.

And all this has been done so that you can never simply be just yourself.

I teach you only a simple morality, and that is: never go against your nature. Even if all the buddhas of all the ages are standing against it, don't pay any attention. They have nothing to do with you. They did what they felt was right for them, you have to do what you feel is right for yourself. And what is right? It cannot be defined by any scripture. It cannot be defined by any outer criterion.

There is an intrinsic criterion to be understood:

That which makes you happier is good.

That which makes you blissful is the only morality. That which makes you miserable is the only sin. That which takes you away from yourself is the only thing to be avoided.

Just rejoice in yourself and you are enlightened. You have always been enlightened, there is no way to be unenlightened.

I have tried in many ways, but I have to concede to you that I have failed: I could not become unenlightened. In whatever position, doing whatever kinds of things, I was surprised: whether I go north or I go south, I remain enlightened!

In Japan, they have a very beautiful doll... perhaps they are the people who make the most beautiful dolls. And this doll is no ordinary doll. In Japan its name is *daruma*, but it is the Japanese distortion of the name of Bodhidharma -- the doll is made according to Bodhidharma's insight.

The doll is heavy in the legs and very light towards the head. So you can throw it anywhere you like, but it always gets into the lotus posture. You cannot do anything to it. People may have forgotten; it has become just a doll for children to play with. But it represents what I am saying and what Bodhidharma was saying, that there is no way for you to be unenlightened.

Who has put this idea in your mind that you have to become enlightened?

Miss Prim, the elderly spinster, is giving an introductory talk at the girl's college. "Now, girls," she says, "whenever you go out, remember: no smoking in the streets, no bad conduct in public and when the men bother you, ask yourself: Is an hour's pleasure worth a lifetime of disgrace? Now, girls, are there any questions?"

A voice from the back of the hall cries, "How do you make it last an hour?"

There are people around you driving you crazy. Otherwise everything is perfectly as it should be. This is the most perfect world, nothing is missing. But a few crackpots cannot sit at ease unless they drive a few other people into running after shadows which can never be realized.

And the more they feel they cannot be realized, the more meaninglessness, the more hopelessness, the more the feeling of utter emptiness... and a sadness settles and becomes thicker as time passes by.

Never accept any criterion that makes you miserable. Never accept any morality that makes you feel guilty. Never accept anything that is trying to enforce something upon you against your simple nature. Just be yourself and you are perfect.

Move away from yourself and you are in for great trouble. Everybody is in trouble. My own experience of coming in contact with thousands of people is that I have never seen a man who is really miserable. On the contrary -- I have seen people enjoying their misery, exaggerating their misery. One feels immensely compassionate that people who could have blossomed into beautiful flowers are shrunken. They have lost the way to their own home, and everybody is trying to help them to go somewhere else -- "become a Buddha, become a Jesus, become a Moses." But nobody ever says to you, "Just be yourself."

What connection exists between you and Moses? What are the ties between you and Jesus Christ? But people are worshipping, praying, hoping that some day they will become the ideals of their imagination. Naturally they are always failures. You are a roseflower and you are going to be a roseflower. Let the whole world condemn or appreciate -- it does not matter.

Once a man takes this stand that "I am going to assert myself" -- it has nothing to do with ego, it is simply protecting yourself against a criminal world, corrupted for thousands of years. You have every right to protect yourself, not to be poisoned. And there will not be any need in you for any god, for any religion, for any moral code, for any methodology, for any effort to become enlightened. Just being natural is more than you can ever imagine.

Except man, the whole of existence is enlightened. Nobody is trying for anything else; everybody is at ease, at home with the universe.

One of the great scientists, Julian Huxley, has a certain hypothesis -- there is no way to prove it, but it seems to have certain significance. After his whole life's research he concludes that, "It seems something has gone wrong in the very mechanism of man. Because no tree seems to be in anxiety, no animal commits suicide in the wild, no animal becomes a homosexual in the wild." But something strange happens in the zoos. When animals are kept in a zoo, they start getting some great qualities of your humanity: they become homosexuals. Animals have even been found to commit suicide in zoos. They become perverted, they start doing things which none of their ancestors have ever done, in millennia. What happens in the zoo? They become part of the human society. They start imitating human beings. They become distorted, they become unnatural.

As far as I am concerned, except man, the whole existence is perfectly healthy, perfectly at ease. Julian Huxley's idea has some pragmatic value. It may not be possible to prove what has gone wrong, because man is a very complex mechanism. But something certainly has gone wrong.

In my vision, it is not something hereditary that has gone wrong. It is something that happens to every child again and again, because every child is born in a society which is not sane. And he has to learn the ways of the people who are insane. By the time he is capable of some intelligence, he is already poisoned. It is already too late, he has become an imitator.

Children are innocent. They come into the world without any idea of what is going to happen. Naturally, finding themselves surrounded by people, they start imitating them. That is their way of learning. But in this very process of imitation and learning happens the great mistake which Julian Huxley thinks is genetic. It is not genetic, it is cultural. It is because of the grown-ups. The child has no other way; he has to learn from people who are sick. And these sick people will not tolerate anybody who is not sick.

Anybody who is healthy, anybody who is sane is going to be hated, is going to be poisoned, is going to be stoned to death, because the crowd has to choose between two things: either the single individual is right -- then the whole crowd and its whole history is wrong. Or if the whole crowd and its long past, which it calls its "golden past," is right, then this man has to be erased; otherwise it is a constant question mark.

It is not without reason that Socrates is poisoned. Socrates is intolerable. His very presence hurts you because his height, his intelligence, his honesty, all prove you to be hypocrites. Certainly the crowd is not willing to accept a single man's standard against the whole history of mankind. It is better to destroy this man, to get rid of this man. He is a constant nagging; he is telling you that you are dishonest, that you are living in lies, that your gods are false, that your hopes are nothing but consolations, that you are trying to hide your nudity.

You know perfectly well that behind your clothes, you are a totally different person. These people are reminders, and it hurts to be reminded of your dishonesty to yourself. It hurts to know that your love is not love but jealousy; it is a diluted form of hate. It hurts to know that your gods are absolutely bogus, your own creation; your holy scriptures are as unholy as a book can be. The easier thing seems to be to remove any

man like Socrates and be at ease with your misery and again start making efforts to become enlightened.

It is a very strange situation. Whenever somebody is natural and is enlightened, you destroy him and then you try to find out how to become enlightened. Perhaps your quest of how to become enlightened is nothing but a cunning strategy to postpone enlightenment.

In fact, even to say postponement is not right. You are enlightened and you are trying not to be enlightened. Your whole effort of being a Catholic, being a Protestant, being a Hindu, being a Mohammedan, is nothing but a device not to recognize your enlightenment.

When Socrates was poisoned, Athens was a city state, a direct democracy. Every citizen except the slaves had the right to vote and every decision had to be made by the whole city. The chief justice who was going to decide whether the majority of Athenians were in favor of poisoning Socrates or in favor of saving him, was very much puzzled. He must have been a man of some intelligence. He saw that Socrates was a simple, innocent, almost childlike person. He had not committed any crime, he had not done any harm to anybody. And that's what Socrates had appealed to the court -- "Just tell me, what is my crime?"

There was no crime, there was no charge against him. The chief justice whispered in his ear that "Your crime is that you are a natural being. I cannot say it aloud, because I know if they cannot forgive you, they cannot forgive me either. But I have immense respect for your innocence and I don't want a man like you to be destroyed. You are an exception, but you prove the rule that every man can be so innocent and so sincere and so alive and so joyous. I give you three alternatives....

"First is that Athens is a city state; its laws are not applicable outside the boundary of the city. The simple thing is for you to move outside the city. You can open your school, your academy, and those who love you will be coming there. And I know for certain that the younger generation is immensely impressed by you. It is the older generation..."

But in the past, the older generation was always the majority, because out of ten children, nine used to die within two years after their birth. Now the situation has reversed: out of ten children only one child dies, nine go on living. It is for the first time that young people are the majority in the world. Never in the past were the young people in the majority. They were always a minority group.

The chief justice said, "You simply move out of the city." Socrates said, "That will be cowardly. As far as death is concerned, it is going to come sooner or later. I am already old enough. But I don't want the future generations to remember that Socrates moved out of Athens because of the fear of death. Please forgive me, I cannot go out of Athens."

The chief justice said, "Then the second simple thing will be that you stop teaching. Live in Athens, but don't talk about your truth. And don't talk about people being sincere and authentic."

Socrates said, "You are asking me to do things which I cannot do. What is the purpose of my living if I cannot blossom into my absolute potential? When a tree blossoms, flowers are bound to be there and the fragrance is going to reach those who are receptive. I will continue to speak and I will continue to talk about truth and I will continue to provoke people to be natural and not to become hypocrites according to the so-called religions."

The chief justice said, "Then I am helpless. Then the third alternative is that you have to accept poison. Because the majority, although they have no evidence against you, simply say that your very presence is corruptive. Your very presence is destroying the youth; your very presence is taking the youth away from the old path trodden by the ancients. Your presence is making individuals assertive, giving them courage to be free and to stand alone even if it comes to be against the whole society."

Socrates said, "There is no problem about poison. That I can accept. I am dying for a beautiful cause. I lived in absolute glory and I am dying with a crescendo."

And while he was lying in the bed and the poison was being prepared, the man -- who had prepared poison for many other prisoners -- was trying to delay, because he also felt, "The man is absolutely innocent. If I can give him a few minutes more to live... I am a poor man, I cannot do anything more." So he was preparing the poison as slowly as possible.

But Socrates would come to the door and say to the man, "You are not being sincere, you are cheating. The orders are that as the sun sets, the poison should be given to me. And the sun has set and you have not prepared the poison. I feel you are trying to give me a few more minutes, but there is no point. I am ready to go into the unknown. Life I have known enough. Don't delay; let me go into the unknown mysteries of death."

He was one of the most sincere men in the sense that he never said anything about what happens beyond death. He always said, "First let me die. Unless I know, I cannot say anything about beyond death. Those

who have said something are all lying, deceiving, cheating, because they are still alive and they don't know anything about death. Don't force me to be in the same company. I will say only that which is my experience."

He told the man who was preparing the poison, "Be quick, because my disciples are waiting. Perhaps I can give them a few indications about death as it is experienced." The poison was given -- and this is when Socrates comes into his purest awareness. He said to his disciples, "Up to my knees, I don't feel." He pinched and he said, "Up to my knees, the poison has worked. But one thing you should remember: the knees are gone, but I am as complete and entire as I have been before. Nothing has been taken away from me." And then the whole legs, and then the hands... and then the breathing started slowing. And Socrates said, "Perhaps I may not be able to say anything more. I want you to know that almost my whole body is dead. Just the last few breaths more... and I will be gone. But I am as entire and as total and as whole as I have ever been. My awareness is crystal clear."

This shows the sincerity of the man. Only such a man can say that your sources of life belong to eternity, they don't die with your bodies. They only change houses. You have been here always, and you will be here always. You are part, an essential part, inseparable part of this immensely beautiful dancing existence.

Just be natural so that you can remain in tune with existence. So that you can dance in the rain and you can dance in the sun and you can dance with the trees, and you can have a communion even with the rocks, with the mountains, with the stars.

Except this, there is no enlightenment.

Let me define it: Enlightenment is to be in tune with existence.

To be in tune with nature -- the very nature of things -- is enlightenment. Against nature there is only misery -- and misery created by yourself. Nobody else is responsible for it.

Two Irish leprechauns arrive at the convent door and ask to speak to the Mother Superior. They are led to her office, where one of them respectfully asks, "Excuse me, your holiness, but are there any leprechaun nuns at this convent?"

The Mother Superior looks shocked and assures him that there are not. The little guy then asks if there are any leprechaun nuns in the neighborhood. Again the reply is no.

The leprechaun then asks, "Begging your pardon, Holy Mother, but would you know of *any* leprechaun nuns *anywhere*?"

The nun shakes her head, at which the little man turns and shakes his friend by the shoulders. "You see! You see!" he cries, "I told you, you fucked a penguin!"

This is prayer time.

Old man Finkelstein tells Ruthie that he is going into town to apply for an old age pension. Ruthie says, "Sam, you don't have a birth certificate; how are you going to prove your age?"

"Don't worry Ruthie," says old man Fink and he leaves for town.

Sure enough, he is back in a few hours and reports that he will get his first check on Monday. "So how did you prove your age?" asks Ruthie.

"Easy," says Fink, smiling, "I just unbuttoned my shirt and showed them all the gray hairs on my chest."

"Well, while you were at it," snaps Ruthie, "why didn't you drop your pants and apply for total disability?"

At a doctor's convention, a conversation is taking place in the pub at the end of the day's activities.

An Israeli doctor says, "Medicine in my country is so advanced that we can take an eyeball out of one person and put it in another and have him looking for work in six weeks."

A German doctor says, "Ja, that's nothing. In Germany, we can take a lung out of one person and put it in someone else and have him looking for work in a month."

A Russian doctor says, "In my country, medicine is so advanced that we can take half a heart from one person, put it in another, and have them both looking for work in two weeks."

An American doctor, not wanting to be outdone, says, "That's nothing. We can take an asshole out of Hollywood, put him in the White House, and have half the nation looking for work the next day!"

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #12
Chapter title: Existence has its own ways

27 December 1987 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
I CAN RELATE TO THE TASTE OF GOOD GERMAN CHOCOLATE, BUT WHAT ABOUT THE TASTE OF ENLIGHTENMENT?

Devageet, mind has an incurable disease: the name of the disease is duality. It does not matter what the mind is focused on, it immediately creates a division -- in the knower and in the known, in the observer and in the observed, in the subject and in the object; in short, between I and thou.

One of the most prominent thinkers of the twentieth century was Martin Buber, and his contribution is of great importance. His whole philosophy he has condensed into a book called I AND THOU. And he has given the philosophy the name, "dialogue."

As far as the mind is concerned, what he is saying is true and relevant. But mind is not the ultimate judge of existence. I had written a letter to Martin Buber when he was alive. I was very young, but I pointed out to him that a real dialogue is not between I and thou, the real dialogue begins when the I and the thou start merging and melting. The dialogue can even be silent, but its basic requirement is that the division should not be there. He did not reply. I wrote him again and I told him, "Your not replying to me shows that you yourself are not convinced of what you are saying."

You are asking, what is the taste of enlightenment? There is no taste, because you are alone. At the most, in language we can say there is a certain sensitivity, a fragrance, but it is not separate from you. It is you yourself. The taste and the taster need to be separate, and in enlightenment the only barrier is separation.

Just the other day I received, from the same insane Catholic man from the staff of TIME magazine, another question: "You teach love, you teach compassion; then why did the people of Oregon in America become enemies to you?" I don't ordinarily reply to people if I see that they are basically insane, and the question shows insanity absolutely clearly. If he were intelligent enough, first he should have asked, "Jesus has also preached love, has preached compassion, has preached forgiveness -- then why was he crucified by the Jews?" If his question were relevant and had not come from a Catholic prejudice, he would have seen the contradiction. And certainly the people of Oregon have not crucified me yet.

Moreover, I was only a tourist in America. Jesus was a Jew, belonged to the same people, was born amongst them, was brought up by them. And whatever he was saying was not contradictory to the Jewish scriptures. In fact, he was trying to argue for the Jewish tradition; still the people of Judea crucified him.

And this fellow, after two thousand years, has the guts to ask me, "If you teach love, if you teach compassion, then why were the people of Oregon not friendly to you?" The fact is that we have lived a past so insane, so insecure, that we are afraid of strangers. And America could not find a stranger man than me. I was not part of their world, I did not believe in their values. I was really making a commune absolutely against all American tradition and pride.

I am basically against marriage; obviously the question of divorce does not arise. I am against the accidental birth of people, because that is the basic cause for the earth being burdened with the retarded. I am in absolute agreement that love should be just play; the moment you start producing children it becomes business. And I cannot agree to produce this kind of humanity. I was teaching that whenever a couple... of course unmarried, because the law has nothing to do with your love. Love should be a freedom between two persons, and if from even one person love disappears they have to separate, as friends, with gratitude for all the beautiful moments they lived together. Loving affairs ending in the courts are absolutely ugly.

And when a couple wants more than love, wants a child, the decision has to be made by medical science, not by them. Because neither the father knows nor the mother, what is going to be the outcome. Adolf Hitler, Ronald Reagan? These idiots could have been avoided.

In a single lovemaking the man releases almost one million sperm, and from that point starts your ugly civilization. All those one million sperm have a life span only of two hours; within two hours they have to reach the mother's egg. You have seen marathon races, but you don't understand that the real marathon race is for the poor sperm. It is so small you cannot see it with your bare eyes. In relation to its size, the track that it has to pass to reach the mother's egg has been calculated as almost two miles. In these two miles, one million people are struggling for survival. It is absolutely understandable that the wiser ones will stand by the side, and the idiots will do everything to reach the mother's egg. It is not a coincidence that the world is full of retarded people. And once a single sperm reaches the mother's egg, the egg closes; the remaining one million people are defeated. They have to die, there is no way for them to be alive.

It is almost amazing that a few wise people have also reached the mother's egg. It seems just accidental. A Gautam Buddha or a Bertrand Russell -- perhaps they got into the crowd and could not get out of it. The crowd is not small. And they were simply pushed by the crowd; perhaps some idiot was pushing them from behind. I cannot conceive them to be so competitive that they would have reached on their own. Some accident, perhaps just chance that they entered the track first, because one million people cannot enter the track simultaneously. And there is no referee to give them a signal -- Go on! So a few enter first, a few later. It seems to be just chance.

If you look at humanity, how many people of any worth have you created? And how many people have lived without any dignity, without any joy?

I am in absolute agreement with the idea of a scientific determination, and not to leave it -- because this is the most important thing -- to the idiots themselves. They can be eliminated, but then we will have to think in a totally new way. We will have to manage our lives not according to the old, which was not management but an absolute chaos.

It is not necessary that your sperm will have an Albert Einstein, a Rabindranath Tagore, or a Picasso. I don't see any reason why we cannot have banks in the hospitals, medical colleges, where people can contribute their sperm just as they contribute blood. Now science is ready to read the intrinsic program of the sperm: how long it will live, whether it will be strong or weak, whether it will suffer diseases, whether it will be intelligent, whether it will have a certain genius. This is an old stupidity that your child should be only from your sperm. From the sperm bank you can choose. If you want a scientist, if you want a poet of the qualities which only very few people have attained in the whole of history, if you want a painter, if you want an absolutely healthy human being, intelligent, beautiful, you can choose.

And rather than you injecting it, let medical science inject a single sperm so there is no possibility for any Ronald Reagan to reach the mother's egg. These people have to be eliminated completely. They don't have a place in the future vision of mankind.

Just think of a world of utterly talented people, healthy, with a longer life span, creative, sensitive. We can make this world really a garden where every plant blossoms, releases its fragrance, joins the dance that is existence.

This man's question reminded me how blind people can be and never be aware of their blindness. Jesus is crucified -- that is perfect -- and after Jesus, the Christianity that he unknowingly produced has burned thousands of living beings alive. No other religion is so criminal as Christianity, but this man cannot see that. He can see only enough to ask why I was not liked by the people of Oregon. It simply shows that the

people of Oregon are the most retarded people in the world. After Oregon I have been trying to find someone who can defeat them, but I have not been able to find anyone. They are absolute idiots.

Just because they were afraid of me and my people -- afraid, because things happened when we purchased the land in Oregon. The land was for sale for almost forty years and nobody had purchased it, at any price, because it was only a desert. What are you going to do with a desert, one hundred twenty-six square miles?

I wanted to make the point that the people who surrounded that desert were not inventive, not intelligent -- we changed that same desert into an oasis, and that hurt the Oregonians. Because when we had purchased the land they laughed. They used to come and say, "What are you doing? You can pour in millions of dollars; this desert is not going to produce anything." And we made the desert one of the most beautiful places you can conceive. That became a wound in the hearts of the Oregonians.

And the United States Attorney blurted out after deporting me... he was asked by a reporter in a press conference, "Why have you not jailed Shree Rajneesh?"

He said, "There are three reasons. One, our priority was to destroy the commune..."

That shows the reason -- why should they destroy the commune? We had created a desert into a living place. Five thousand sannyasins were living there; we made roads, we made dams, we had grown sufficient food for ourselves. We made all kinds of arrangements -- a small oasis. We had fifteen thousand specially-made tents which could be air-conditioned, which could be heated so that they could be used around the year. Each celebration day -- and the celebrations used to last for three weeks -- there were twenty thousand people from all over the world. Oregon was shocked, they could not believe it.

We had every facility. There was not a single beggar -- and the people who come to me are, of necessity, bound to be the most intelligent ones. The unintelligent cannot even conceive of what I am saying.

There was a heart surgeon who was known all over the country. We had our own hospital, the most qualified doctors, nurses. We had our own school, and I had made it a point that the children should not be part of the family, they should be part of the commune. Their fathers and mothers could meet them, could invite them for a visit, but they could not prejudice their minds. Those children were growing -- for the first time in the whole of history -- without being conditioned that they were Christian, that they were Hindu, that they were communist. No conditioning -- we were allowing them to grow to whatever their inner potential is.

I don't believe in poverty. And the man from TIME magazine has asked, "If you love people, you are compassionate, then why did you have ninety-three Rolls Royces?" But he is not aware that I don't have a single cent. Those ninety-three Rolls Royces had come from people who loved the commune. Of course, nobody can use ninety-three Rolls Royces simultaneously, and they were all the latest model, the same model. I am not mad! It was just because of the gratitude of my sannyasins that they did not want to use a car that I was using. But they had their own cars.

The commune had two hundred cars of its own, one hundred buses of its own, four airplanes and a small airport of its own. We changed the whole shape of the desert, and everybody was working not as a laborer but out of love, out of creativity. And even after working the whole day, people were dancing in the evening; late in the night you could hear the flutes, the guitars. This was the pain in the neck of Oregonians, that "We have been living here for three hundred years and we could not make any use of this land. These people within five years have changed the whole face of it." We created the most luxurious commune that has been ever created. The whole commune was centrally air-conditioned....

And we were not at all concerned with America or with Oregon. The nearest Oregon town was twenty miles away from us and people were so happy in the commune, nobody wanted to go anywhere. Finally we had to get rid of so many cars, airplanes, because what is the point? Nobody wants to go anywhere.

And the poor fellow is still haunted by my ninety-three Rolls Royces. He does not think for a moment that I have not kept any Rolls Royce from those ninety-three; I have not even looked back towards them. I never went to the garage. They were not mine.

But he is asking the question, "When the whole world is poor, how could you manage a commune to live comfortably?" What do you mean? If the whole world is sick, do we also have to be sick? If the whole hospital is filled with sick people, do you want the doctors and nurses also in the beds?

I am absolutely against poverty. That became the problem, that I had abolished poverty in the commune. And what can be done in one place can be done in every place, because it is the same earth -- *better* earth. The commune became their priority -- to destroy it so nobody could compare, and nobody could ask why America has thirty million beggars.

We had absorbed three hundred beggars from America into the commune. And the beggars themselves told me, "For the first time we have recognized that we are human beings, because nobody here treats us the way we have been treated our whole life, like stray dogs. We have felt for the first time that we are also human beings, and a tremendous dignity and self-respect has arisen in us."

Now this was the problem: if the commune was going to become well known all over America, the American politicians would have been in tremendous difficulty. Hence the Attorney General -- who is a close friend of Ronald Reagan; they have been educated in the same schools, same colleges, and they were also working in Hollywood together. And as Ronald Reagan became the president immediately he called his friend to be the Attorney General of America....

The second reason the United States Attorney gave was: "We did not want Shree Rajneesh to remain in jail because we were afraid that would make him a martyr." You can see the meaning hidden in it -- the desire was there, but because of the fear that if they kept me in jail, then sannyasins all over the world were going to protest, were going to become stronger, were going to be in every way against the American domination of the world....

And the third thing is really hilarious. He said, "And moreover, the third thing is that we don't have any evidence for the charge that Shree Rajneesh has committed any crime." Now the U.S. Attorney says he doesn't have any evidence against me! Then why am I being punished with a fine of almost half a million dollars? Why have I been harassed into six jails unnecessarily? Why was I arrested in the first place without any arrest warrant, just under the threat of loaded guns? Why was I not allowed bail?

And the woman magistrate who did not allow me bail behaved so strangely... I had never expected a woman to behave that way. The government attorney for three days continuously tried and failed to prove that there was any reason for my arrest. The question of bail does not arise -- in fact the people who arrested me should have been punished! And the government attorney accepted in his final statement, the concluding line was, "We have not been able to prove anything against Shree Rajneesh." But the magistrate... and that was such a surprise to me; she said, "You may not have been able to prove anything, but I have reasons of my own and I am not going to give him bail."

I have respected women more than any man in history, but unfortunately I have to exclude this magistrate in Carolina from my respect. And she must have suffered a deep guilt, because what was she doing? I was told by my jailer, because he could not believe it either. He was on the point of retirement, he had a lifetime of experience, and he said, "I have never seen such a case. When you cannot produce any evidence and still you refuse to give bail, this is unheard of!" And he told me that the reason was that the woman was being bribed from the White House. She was just a magistrate, and she had been bribed that if she refused bail to me, she would be made a federal judge.

For this promotion, she must have felt deep guilt. Just the other day I came to know that she is suffering from cancer, is on her deathbed. That guilt must have created the cancer; otherwise the woman was perfectly healthy, in fact more healthy than ordinarily you expect women to be. I feel sorry for her. She got the promotion, but in a wrong direction.

And my chief attorney Niren is here -- he is my sannyasin. He has been going through all the jails where they mistreated me in every possible way. And they are lying -- I have to speak with Niren about the points where they are absolutely lying. I have an inner, intuitive guarantee that in the Oklahoma jail I was poisoned, poisoned with thallium, which has shown its effects over the last two years. It remains deposited in the body and becomes active over a period of time. But it has to be given in small doses; if you give it in a big dose, then the effects will be immediate. This was the reason why the bail was refused and I was dragged for twelve days from one jail to another jail.

And in Oklahoma -- Niren has been there -- they simply denied that I have been in that jail. I knew that's what they were going to say. I reached Oklahoma in the middle of the night; it was purposefully arranged so that the whole airport was dark and there was no traffic, and still they were afraid that somebody might see me. They took me out through a secret door, out of the airport.

At the airport the man who was giving my charge to the U.S. Marshall who was driving the car whispered in his ear... but I was sitting just behind him, and what he whispered made me certain about my intuitive feeling. The man said, "Remember one thing: this guy is world famous and all the world media are focused on him, so don't do anything directly. Be very cautious whatever you do." Now these words indicate with absolute certainty that they were ready to do something, and the instruction was given: it has to be done in such an indirect way that nobody will ever be able to find....

But I was not alone in the car. Another prisoner, a woman, was also sitting by my side. I told her,

"Listen carefully to what is being said." Niren has to find that woman, because all records have disappeared -- records about me, records about that woman, because she will be the witness. When Niren reached there he found that on their computer there is no record. They have made their records on the computer since 1986. He had to force his way, insist that "I have an absolute guarantee that he has been in this jail and I want to look into the records in your basement."

In the middle of the night they took me through the back door into the jail. There was nobody else, they eliminated any kind of witness, but existence has its own ways.... And the U.S. Marshall who brought me insisted that I could not write my own name, I had to write the name of David Washington. I should be called David Washington while I am in the jail, and I have to respond to this name.

I said, "I am not going to write anybody's name. You are forcing me to do something illegal and unconstitutional, for which you will suffer one day."

He was also tired, in the middle of the night; half an hour we struggled. He said, "You are a strange person, I want to go home!"

I said, "You can go to hell! But I am not going to write David Washington."

Then he said, "I will fill in the form." And he filled in the form -- my understanding was that this would be an absolute proof. He filled in the form and I signed my own signature. He looked at my signature... of course he could not understand; nobody can understand what I write.

He asked me, "What have you written?"

I said, "It seems it is David Washington."

Niren found the document and he has brought a photocopy of the document, but my signature is missing. Still, that document indicates one thing: "David Washington, Rajneeshpuram, Oregon." And that is in the handwriting of the U.S. Marshall of that jail. My feeling is they have simply destroyed the form on which I have signed, knowing that it will create difficulty, and they have filled in another form. I would like Niren to go back to Oklahoma, because the question is very simple, that on this form there is no signature, either of Shree Rajneesh or at least of David Washington. Some signature is needed; otherwise what is the value of this record?

I entered the jail, that is certain now. That "Rajneeshpuram" they have forgotten is enough proof. Niren has to take whatever he has managed to get to the experts. Whose handwriting is that? And he has to insist on getting the signature, because I *have* signed it, so either they are hiding the original and they have managed another, or they have destroyed it. But the man has to be caught.

And these people go on lying. He said to Niren, "I treated Shree Rajneesh the best. In no other jail he was treated the way I treated him." In fact the truth is that I was treated the worst in Oklahoma. And I have witnesses. Just by chance they put me in an isolation cell with a small window -- and the glass of the window was completely dark, so dirty you could not figure out what was beyond the window. But just across from me there was another person. I don't know him, but one thing is certain: he was an orthodox Hindu sannyasin, because he had orange robes. And his face... I tried in every way to clean the window and to see that man, and just a few days ago that man was here -- perhaps he may still be here -- and he told Anando, "I am a witness that Shree Rajneesh was brought to Oklahoma and was put into the cell just across from me."

Niren has to find the girl, who was released that very night. She is a fat girl, nearabout thirty years of age -- but a courageous one; almost a jailbird. The way she was behaving in the jail was as if it were almost her home. Niren has just to advertise in Oklahoma and the girl will respond.

Niren has also to ask the pilot of the plane, because there is only one U.S. Marshall's plane -- that makes things simple. They all became very friendly to me -- the pilot, the co-pilot, and a woman who was serving food to people. And they all felt that this was strange: "From North Carolina it is only five or six hours' flight to Oregon, and you are being tortured unnecessarily for twelve days! There is no rationality in it." So he has to interview those people about whether they had dropped me in the middle of the night at the Oklahoma airport. And particularly the woman, because she was very much concerned about my well-being. There was no vegetarian food but she managed some fruits, some juices, and she was sorry..."We never thought that in America such uncivilized behavior, such undemocratic behavior, is still prevalent."

And when these government people say things to you -- I have to listen to Niren's interviews; he has brought all the tapes -- don't trust them. Because in those twelve days they were all lying to me. Every time I was taken from one jail to another jail they would say, "You are going to Oregon," and I would end up somewhere else. It continued for twelve days -- free travel all over America! I enjoyed it. And I became

convinced that if this is the situation of the country proclaimed to be the most democratic, what will be the situation of other countries?

Just by chance Niren met Judge Leavy, who finally gave me the punishment of four hundred thousand dollars, deportation for five years from America... and for fifteen years if I come back to America and commit any crime, then there will be no trial for it; I will be jailed. It will be enough that somebody has complained against me.

Niren met him on the plane and for two hours they were together. Niren asked him, "You were watching Shree Rajneesh for three days; millions of people see something in his eyes -- have you looked into his eyes?" And Judge Leavy was lying, because I was looking into his eyes and he was avoiding; he has not looked into my eyes. And even if he had looked into my eyes, he would not find anything. He has lived with criminals his whole life. He knows the eyes of crime, he does not know the eyes of innocence.

I had my cap, and he said to Niren, "I hesitated whether to tell him to remove the cap or not" -- because this stupid idea exists in America that to wear a cap in the courtroom is insulting to the court. My own understanding is that to cover your head is a respectful gesture. A court has to be a temple of justice. But he said, "Finally I asked him to remove his cap." I removed the cap and with the removal of the cap I removed all my respect for American courts and the American constitution.

I am not fussy about small things. But from that moment, whatever I have heard about Judge Leavy became absolutely absurd. He is not a man of justice. He knew perfectly well that I have not committed any crime, and he punished me. Four hundred thousand dollars, knowing perfectly well that I don't have a single cent, and he deported me without any reason. I looked at the man... he will suffer for it; perhaps he has also been bribed in the same way, because now he has moved to a higher court. Just one step more and he can move to the Supreme Court. If he is a man of any guts, he should admit that he was not concerned with justice, he was concerned with his own promotion.

I can understand Niren's difficulty, but you have to gather courage and you have to encounter these people. When Judge Leavy said, "I did not see anything in his eyes," you should not have remained silent. Because if a blind man cannot see the sun, that does not mean the sun is not there, or if a man who is interested in climbing ladders cannot see the roses, it is not the fault of the roses. To see the sublime, to see the divine you have to be unprejudiced, you have to be open and receptive.

For three days I also watched him. Just a dead man with no guts, hoping for perhaps just one more promotion. He may not have seen anything in my eyes but I have seen even into his soul.

According to me, our judges are greater criminals than our criminals. Moving from one jail to another jail I have seen such innocent people. But I have not seen in the courts, in the officers, in the marshalls, in the judges, anybody who can be called innocent. They are all playing into the hands of those who can give them a little more prestige, a little more respectability. I would like Niren to tell Judge Leavy that what I have seen in him is just a dead soul -- utterly ugly, criminal, without any guts; just a greedy person and nothing else.

Devageet, enlightenment is not something separate from you. What is the taste of innocence? What is the taste of silence? What is the taste of purity? You cannot taste them because they are not objects.
You are the taste!

And when everything else has disappeared in your utter aloneness, a merger, a meeting with the cosmos happens. You cannot call it a taste, the word `taste' is too small. It certainly creates a dance in every cell of your being, in every fiber of your being. It transforms you from base metal into gold. But it is not a taste, it is a transformation.
You cannot describe it, you can only enjoy it.

Now it is time for prayer....

"How long a minute is depends on which side of the bathroom door you are on."

This is the whole philosophy of relativity of Albert Einstein!

"When you read a biography, remember that the truth is never fit for publication."

Truth is so simple, there is no sensation in it. No publisher is going to waste money in publishing truth. These thousands of papers, magazines, weeklies, are full of untruth. The more untruth, the greater is their subscription rate, the more they are read. But remember it: for this untruth we are destroying beautiful trees around the world.

"The quickest way to make anti-freeze is to hide her nightdress."
"Prepare for eternity: tidy up your room."
"To live to be a hundred, first you have to live to be ninety-nine and then be very careful for a year."
"When a woman steals your boyfriend, the best revenge is to let her live with him."
"If you are not confused, you are not paying attention."
"There is only one way to handle a woman. The trouble is, nobody knows what it is."
"If you are single, all the good men are married. If you are married, all the good men are single. If you are over sixty-five, all the good men are dead."
"Misery to a woman is an alive secret and a dead telephone."
"There is nothing like good food, good wine and a bad woman."
"Love may be blind, but it knows its way around in the dark."
"You have not lived until you die in California."
"A wedding is a ceremony where a man loses control of himself."
"Success is relative. The more success, the more relatives."
"It is better for a woman to be beautiful rather than intelligent, because men's eyes function better than their brains."

A sexy blonde with a stunning figure boards a bus and finding no empty seats, asks a gentleman for his, explaining that she is pregnant.
The man stands up at once and gives her his seat, but can't help commenting that she does not look pregnant.
"Well," she replies with a smile, "it has only been about half an hour, and it really makes me very tired!"

Paddy is obsessed by golf -- it has become his only topic of conversation.
Maureen is slowly going bananas with the constant discussion of birdies, drivers and sand traps, of his golf clubs, his caddies and his scores.
Finally at dinner she snaps, "I am tired of you talking about golf twenty-four hours a day! I don't want to hear about it at this meal!"
"But what shall I talk about then?" asks Paddy.
"About anything," says Maureen. "Talk about sex for goodness' sake!"
"Okay," says Paddy, "I wonder who my caddy is screwing these days?"

After the prison riot, the head warden calls the three ringleaders into his office and says, "Now then, I would like to know two things: First, why did you revolt? And second, how did you get out of your cell?"
One of the men steps forward and says, "Warden, we rebelled because the prison food is so awful."
"I see," replies the warden. "And the cell, what did you use to break the bars?"
The prisoner steps back in disgust and says, "This morning's toast!"

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #13
Chapter title: Reality is indivisible

27 December 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
IN THE WEST, CELEBRATION IS ASSOCIATED WITH THE AMERICAN IDEA OF HAVING A GOOD TIME WHICH IS SYNONYMOUS WITH NOISE, LOUD MUSIC, WATCHING MOVIES, SMOKING, SEX, AND RELEASE OF ENERGY AS SUCH, WHILE SILENCE AND SERENITY ARE AUTOMATICALLY ASSOCIATED WITH BOREDOM AND EXCESSIVE ACCUMULATION OF ENERGY WHICH RESULTS IN TENSION AND ANXIETY. COULD YOU SAY SOMETHING ABOUT SILENCE AND CELEBRATION AND LIFE?

Chidananda, the question you have asked has many implications. It is not a single question; it is one question consisting of many questions of importance. I would like to go into each dimension of the question; only then you may be able to find the answer.

The first thing to remember is that man consists of two worlds, one that leads outward and one that leads inward. Man is a duality: he is a body and a soul. And because of this tremendous duality, all the problems of the world have arisen. The duality is not a simple one. It is what I have called a "gestalt duality." In a gestalt duality you can never see both worlds together; if you choose to see one you have to forget about the other. As an example I have told you about a small children's book where they have a picture made of simple lines, but in those lines there are two possibilities: if you fix your eyes on the picture, either you can see an old woman or you can see a beautiful young girl. You can see each separately. If you go on staring at the old woman, suddenly you will find a strange change: the old woman has disappeared and a beautiful young girl is in front of you.

If you still persist in staring... because the eyes are not meant to stare; naturally they are continuously moving. Movement is intrinsic to your eyes. They get tired of staring at a thing, they are always in search of something new. Because of this, soon you will find the young woman disappearing and the old woman replaced again. They are both made of the same lines, just different combinations, but you cannot see both together. That is impossible. Because if you see the young woman, where will you find the lines that make the old woman? If you see the old woman, you don't have extra lines to create the young woman. You can see each separately, but you can never see them together. This is gestalt duality, and this is the reality of man.

The East has seen man only as a soul, as a consciousness, as an introvert being. But because it has chosen one gestalt, it has to deny the other. That's why in the East for centuries the mystics have consistently been denying the reality of the world. They say it is just a dream, it is maya, it is illusion. It is made of the same stuff as dreams are made of. It is not really there, it is only a mirage, only an appearance. The East has denied the outside -- *has* to deny, because of the inner necessity of the gestalt duality.

The West has chosen the outside world and has to deny the inner world. Man is only a body. Physiology, biology, chemistry, but not a consciousness, not a soul; the soul is only an epiphenomenon. And because only the outside is considered to be real, it was possible for science to develop in the West. Technology, thousands of gadgets -- possibilities to land on the moon, and the vast universe that surrounds you. But knowing all this, there has been a deep emptiness in the Western mind: something is missing.

It is difficult for the Western logic to pinpoint what is missing, but it is absolutely certain that something is missing. The house is full of guests but the host is missing. You have all the things of the world, but *you* are not. A tremendous misery is the outcome. You have all the pleasures, all the money, all that man has ever dreamt of and in the end of centuries of effort, suddenly you find you don't exist. Your inside is hollow, there is nobody.

The East has also faced its own misery. Thinking that the outside is unreal, there is no possibility of scientific progress. Science has to be objective -- but if objects are only appearances, illusions, there is no point in dissecting illusions and trying to find out the secrets of nature. Hence the East had to remain poor, had to remain hungry, had to remain under all kinds of slaveries for centuries.

These two thousand years of slavery are not just an accident. The East was prepared for it. It has

accepted it -- what does it matter, in a dream, whether you are a master or a slave? What does it matter if in dream you are being served with delicious food or you are hungry? The moment you wake up, both dreams will prove invalid. The East has consented to remain starved, hungry, enslaved, and the reason is that it has chosen a different gestalt: the real is the inner.

The East has learned ways to be silent, to be peaceful, to enjoy the bliss that arises as you drown deeper into your interiority. But you cannot share it with anybody else; it is absolutely individual. At the most you can talk about it. So the whole East for thousands of years has been talking about spirituality, consciousness, enlightenment, meditation, and on the outside has remained a beggar, sick, hungry, enslaved.

Who is going to listen to these slaves and their great philosophies? The West has simply laughed. But the laughter has not been only on one side. The East has also laughed, seeing that people are accumulating things and losing themselves.

We have lived in a very strange, schizophrenic state of mind for thousands of years.

Chidananda, you are saying, "In the West, celebration is associated with the American idea of having a good time." That brings me to another implication. Only a miserable man needs a good time. Just as a sick man needs medicine, a miserable man needs a good time; it is a very cunning strategy to avoid your misery.

The misery is not avoided; you only forget for the time being that you are miserable. Under the influence of drugs or under the influence of sex or under the influence of your so-called having a good time, what are you actually doing? You are escaping from your inner emptiness. You are getting involved in any kind of thing. One thing you are afraid of is your own self.

It has created a certain madness, but because everybody in the West is in the same boat, it becomes very difficult to recognize. Millions of people are watching football -- and you call these people intelligent? Then who are you going to call retarded? And not only are these people immensely involved in games like football, they are jumping, they are shouting, they are fighting. And because there are no stadiums big enough to accommodate the whole country, everybody is sitting glued to his chair in front of the television. And they are doing the same stupid acts -- sitting in their chairs, shouting....

I know one man -- because his team was losing, he became so mad he destroyed his television! I was staying with the man and I asked him, "Are you ready to go into an insane asylum? In the first place, football should be for children. You have passed that age long before, but mentally your age is not more than twelve or thirteen years. And what you have done with the television makes me suspect that not only are you retarded, you are insane too."

Just last year in California, the University of California made a survey, a whole year's survey about boxing matches. Each time there are boxing matches -- which are ugly, inhuman, animalistic -- the rate of crime in the whole state of California rises by thirteen or fourteen percent. And that rise remains after the matches are finished; it goes on lingering for at least one week. Slowly, slowly it comes back to normal.

People start murdering, people start committing suicide, people start raping; all kinds of crimes suddenly start growing. Still, boxing is not condemned by any country as a criminal game which should be stopped immediately. And if any government tries, the whole country will stand up against the parliament and will protest, because boxing is such a "good time." Two idiots are doing things on your behalf. You also wanted to do the same things, but you kept yourself in control. Now it is "having a good time" because somebody else is doing it and your own repressed energies are expressed.

It is something to be understood: why should you be interested in two persons behaving barbariously, harming each other? Certainly you also have the same desires. Perhaps you don't have the guts....

But it is something much more complicated: the whole West has become slowly slowly just an observer. Somebody else makes love in the film, somebody else fights in the boxing matches, somebody else plays football, and deep down you get identified with these people. It is good that in movie houses it is kept dark, because I have watched people crying in a movie house, knowing perfectly well that it is an empty screen and a film is being projected. I have seen people laughing, I have seen people standing up, thrilled, and I have always wondered... it seems that man has left everything to the professionals and he has become just a watcher.

Obviously the professional can do the thing better than you can. But remember: things are not going to stop here. In one existentialist novel, the writer has a very definite clarity about the future, that soon only servants will be making love. Why should you bother? -- you can pay the servant. But why should your wife bother? She can also pay another servant.

I am reminded of a very rich man who was bothering and torturing his psychoanalyst. The psychoanalyst in the West is one of most the highly paid professionals; hundreds of dollars per hour. Very

few people can afford to be mad. But this man used to talk two hours, three hours.... The patient talks on the couch and the psychoanalyst listens, but there is a limit. The man was driving the psychoanalyst mad, every day the same story. And he could not even stop him because he was paying so much; he was his best client.

Finally he thought of a plan and he told the man, "Because of you, I cannot see my other patients. A simple device will be very helpful: I will leave my tape recorder. You talk to my tape recorder as long as you want, and in the night I will listen to whatever you have said to the tape recorder more silently, more attentively than I can in the office, because I am worried about other patients who are waiting." The rich man immediately agreed.

The psychoanalyst was not thinking that he would agree so easily. The next day when the psychoanalyst was entering the office, the rich man was coming out. He said, "What is the matter? Where are you going? What about your session today?"

He said, "The session is over, because I have also worked out a plan: in the dark night, in the silence, without any disturbance of you and your presence, I talk to my tape recorder. Now my tape recorder is on the couch talking to your tape recorder. Why should I waste my time?"

People have become so outward that they cannot even for a single moment sit silently; that is the most difficult thing in the world. People are fidgeting. What is the fear? The fear is, you may encounter your emptiness and once you encounter your emptiness, your life will lose all interest, all juice, all meaningfulness, all significance.

Everybody is running from himself. And this running from themselves people call "having a good time."

Western man's life can be divided in two parts -- and I have moved around the earth and watched all kinds of idiots. These are the two parts: first is having a good time and second is having a hangover. By the time the hangover is over the time comes for having a good time. In a vicious circle, they go on between these two, wasting their lives and reaching nowhere.

Reaching to the grave cannot be called reaching somewhere. It simply means that now the wheel is so tired and so bored with having a good time and suffering hangovers that it wants to rest inside a grave.
People rest only in their graves.
Out of the grave, there is no time to rest.

In the East, we chose the opposite gestalt. We found treasures and mysteries and secrets, but the difficulty with the inner is that you cannot materialize it. You cannot prove it in a court; you cannot even have a witness. Except you, you cannot allow anybody else into your inner world. Naturally, the East slowly slowly created isolated individuals. These isolated individuals were constantly harassed by the crowd, by the marketplace. They wanted their inner silence, their inner serenity, their calmness, undisturbed. The conclusion was: renounce the world, move to the Himalayas or deep into the forest where you can be absolutely yourself.

But both the alternatives are choosing half the man. And the moment you choose half the man, you are going to fall into some kind of misery. The miseries may be different, but misery is absolutely guaranteed. The East is miserable because of its Gautam Buddhas, Mahaviras, Bodhidharmas, Kabirs. It is in misery because of its greatest inner explorers. And the West is in misery because of Galileo, Copernicus, Columbus, Albert Einstein, Bertrand Russell. These are the great people of the West and the East, and all these great people have chosen man in his half. To choose man in his half has been the root cause of human misery up to now.

I teach you the whole man. The inner is real -- as real as the outer. And the outer is as significant as the spiritual. You have to attain to a certain balance, a balance in which neither the inner predominates nor the outer but both are equally complementary to each other. This has not happened up to now. But unless this happens, there is no possibility for any humanity to exist in the world.

The West is dying of its own success. The East has already died of its success. It is a very strange story that people have died because of their victories -- choosing the half is dangerous. But choosing the whole needs courage, insight and overwhelming understanding. And a mobility... just as you come out of your home and go back inside the home, your coming out of your being and going into your being should be as simple as that.

Whenever you are needed in the market, you should be in the market with your totality. The market cannot destroy your soul. And anybody who has preached to the world to renounce it, was against humanity. Neither does going inwards, being in a meditative silence, take away anything from the outside world. You don't have to condemn it, and you don't have to declare it illusory. It should have been so simple to see, that I am amazed why thousands of years have passed, and still it is not a recognized fact around the whole

world.

I am reminded of a great Indian mystic, Adi Shankara. He is one of the proponents of the philosophy that the world is absolutely illusory. One morning he is coming out of the Ganges, after taking his early bath before going into prayer. The sun has not risen yet. It is dark. He is coming up the stone steps in Varanasi and a man touches him. It would not have been much of a trouble, but the man simply said, "Forgive me. I am not supposed even to come close to you. I am a sudra, an untouchable. Even my shadow is evil."

Shankara was very angry. He said, "I will have to take another bath to purify myself." But he was not aware who the man was.

The man said, "Before you take another bath, you will have to answer a few questions. One is, if the outside is unreal, do you believe me to be a reality? I am certainly outside you. And if the outside is unreal, then what is the reality of the pure River Ganges of the Hindus? It is also outside. And what do you think about your own skin? Is it inside or outside? Unless you explain it to me, I am going to remain here. You can take as many baths as you want; I will touch you again and again."

Hindus don't like to talk about the incident. And Shankara does not seem to be an honest man, because after this incident he continued to preach that the outside is illusory. Every day you need the outside food and every day you need the outside water, and still the outside is illusory? It is such pure nonsense that it is time to condemn all these people who have renounced the world and who have been teaching the world that the outside is nothing but a dream.

I cannot believe it -- if the outside is unreal, whom are you teaching? If the outside world is unreal then what are you renouncing, where are you going? To the Himalayas? The Himalayas are as much outside as M.G. Market!

And the same kind of stupidity has been dominating the Western mind. A scientist is perfectly rational when he is working in his lab on objects, but the moment you ask him about himself, he starts saying that there is nobody inside. He cannot see what an irrational statement he is making: if there is nobody inside, who is working in the lab? If there is nobody inside, then who is watching, calculating, coming to conclusions? The science is true and the scientist himself is saying that he is not true.

These two idiotic ideologies have destroyed the whole of humanity -- its peace, its love, its grandeur, its dignity. It has to be restored. I deny Adi Shankara and I also deny Karl Marx in the same breath; I am against the atheist and I am against the theist because both are trying to divide reality, which is indivisible. The outer cannot exist without the inner. Neither can the inner exist without the outer. They are both two sides of the same coin.

But believe it or not, there is not a single statement in the whole history of man declaring that man is one, that the outer and the inner are not contradictory but complementary, that they cannot exist in separation, that they are supported by each other and they should be used together. Only then man can rise to his real heights and blossom into his ultimate flowering.

Chidananda, you are asking, "... associated with the American idea of having a good time which is synonymous with noise, loud music, watching movies, smoking, sex, and release of energy as such." This is the half side -- the people who have chosen to be extroverts and have forgotten their own inner center. But they are getting fed up with it. Now the greatest philosophers in the West like Soren Kierkegaard, Martin Heidegger, Karl Jaspers, Marcel, Jean Paul Sartre, all are in absolute agreement that life is meaningless, that it is nothing but boredom. And the only conclusion out of all these philosophies is a very simple one: except suicide, there is no way. But there are wonders and wonders: of all these great philosophers I have named, none have committed suicide.

It reminds me of a great Greek philosopher, Zeno, who was teaching the same thing two thousand years ago. He lived a long life, he died when he was ninety, but he was such a convincing, impressive personality that thousands of people committed suicide because they could not prove what is the meaning of life. If there is no meaning, then you are simply a coward and you go on dragging yourself -- gather courage and commit suicide! When he was dying, one man asked him: "Zeno -- following you, thousands of young people have committed suicide. A question arises: why did you not follow your own philosophy?"

But philosophers are basically very clever people. Zeno said, "I had to suffer life just to teach people the truth." He has been a martyr, because he lived for ninety years! You should worship him, because he lived so you could commit suicide.

All these five great philosophers of the West -- and these are the topmost -- are not interested in committing suicide, they are only interested in writing about boredom, meaninglessness, anguish, angst.

They all come to the conclusion that suicide seems to be the only way out, but nobody gets out of the way.

The West has reached, by its own success, to the ultimate failure. And this failure of nerve is very dangerous, because they are in control of enormous destructive power, nuclear weapons. They can destroy the whole planet not only one time, but as many times as you want. Ordinarily every human being dies only once, except Jesus Christ. But the politicians and the scientists of the West have been making arrangements for everybody to die seventy times.

I don't think anybody is going to have seventy resurrections. One time will do -- perhaps once in a while, somewhere, some Jesus Christ... but even Jesus Christ cannot survive seventy times. There are people who suspect -- and I am one of them -- whether he even survived one time. I have been to his grave -- his grave is in India, in Srinagar in a small village, Pahalgam.

In the Kashmiri language *pahalgam* means the village of the shepherd. Jesus used to call himself the shepherd. He escaped; it was not resurrection. He had never died in the first place.

The Jewish cross is a very crude instrument for killing a person. For a healthy young man like Jesus -- he was only thirty-three -- it will take at least forty-eight hours of being on the cross before he will die. It is because the Jewish cross slowly takes out your blood; it does not kill you immediately.

There was a conspiracy between the disciples of Jesus and Pontius Pilate, who was not a Jew. The land of Jesus, Judea, was under the Roman Empire; it was a slave country. Pontius Pilate was the governor, the Roman governor. He had no interest in killing Jesus. In fact, he could not conceive why Jews were so insistent to kill this innocent young man who had not committed any crime at all. He was a politician; he could not arouse the whole of Judea against the Roman Empire just because of a young man. But he managed an agreement with the disciples that Jesus would be crucified on Friday -- as late as possible, because as the sun sets on Friday, Jews stop every kind of work. Certainly Jesus would have to be taken down from the cross before sunset. He was only on the cross for six hours, and then he was put in a cave which was guarded by Roman soldiers.

The conspiracy worked perfectly well. In the night, Jesus was removed and as he became healed, he was taken out of Judea. Because the Jews would have crucified him again.

The only place where he could find people who would understand his language, people who belonged to his race, was Kashmir. Kashmir is basically Jewish, and you will be surprised to know that when Moses had taken the Jews out of Egypt, one of the tribes of the Jews got lost in the desert. It took forty years for Moses to find the promised land, which is nothing but a desert land and Jews have never been able to forgive Moses. He gave them Israel, which is not in any way like the promise he made to them. They were torturing him continuously -- "Where have you brought us?" In forty years of wandering in the desert, almost ninety percent of the original people had died -- the third generation was now with Moses. And Moses had lost every contact with his own people, because these new people had no idea what Moses had done. They had only complaints against him.

Somehow he managed to convince them: "This is the promised land. You remain here and I will go back to find the tribe that has been lost in the desert." That tribe reached Kashmir... and Kashmir seems to be far closer to the promised land Moses was talking about, because there is no place on the earth which is more beautiful than Kashmir. And Kashmir has both the graves of Moses and Jesus, because Moses came in search of the tribe and found it in Kashmir, and after Judea, there was only one place -- Kashmir -- where Jesus could have been welcome.

He remained there -- a long life, one hundred and twelve years. And you can see the Kashmiris: you can see Pandit Jawaharlal Nehru, Indira Gandhi... just look at their noses and you will be convinced that these are Jews. Mohammedans converted the Jews, but because they also accepted Moses and Jesus as prophets, they left those two graves without destroying them. They also left a family of caretakers, which is still Jewish.

Those are the only two graves in the whole of India on which there is an inscription in Hebrew. The family that has been taking care of those two graves is the only family Mohammedans have left unconverted. They are still Jews, for so long a time. And on the graves the inscription is so clear: it says "Joshua" which is the name of Jesus in Hebrew.

Jesus never knew that he would be known to the world as Jesus. His parents, his friends, his followers knew him as Joshua. The inscription says, "Joshua, the Messiah, lived in this place with his followers, a long life of one hundred and twelve years." And because of him, the village is still called Pahalgam.

But the politicians are ready to destroy the whole planet seventy times. This is the success of the Western approach of taking the outside man as the whole reality. And nothing better has happened in the

East. Almost fifty percent of the people in the East are hungry, starved, undernourished. And by the end of this century at least five hundred million people will die, only in *this* land; I am not counting people who are going to die in China, in Taiwan, in Korea, in Japan. Just in this country five hundred million people are going to die within ten years. The earth cannot support this huge humanity which goes on growing, unless we also start being scientific, being technological.

Science is capable even now to support a humanity seven times bigger than the present one. Right now, there are five billion people in the world. Science has the capacity now for seven times more people to live comfortably -- but science cannot do it on its own. It needs scientific minds, it needs people who are technologically expert.

My own understanding about the East is that even if people come from the West, well-educated in science and technology, their old stupidities continue inside their being. I have seen D.Sc.'s worshipping before a monkey god, Hanuman. I cannot believe my eyes! Sometimes I think it would have been better to be blind. These people who are worshipping monkey gods, elephant gods -- these people don't have scientific minds. They may have had a scientific education, which is a totally different thing.

To know about science is one thing and to be creative about science is another thing. To know about meditation is one thing and to meditate is totally different. The West needs a more meditative mind and the East needs a more scientific mind. Then we will be able to create a humanity which can live without poverty, without hunger -- a healthier, longer life, which you cannot even think of.

The scientific calculation is that the present body that we have is capable of living at least three hundred years -- just the right food, right medical care, right ecological environment and these people can live for three hundred years. I cannot conceive what treasures will be revealed if a Gautam Buddha can live three hundred years, if Albert Einstein can live three hundred years, if Bertrand Russell can live three hundred years.

Up to now the way we have lived is such a sheer wastage. People who are trained, educated, cultured, become old, die at the age of seventy. And new visitors, absolutely uneducated, barbarious, go on coming from the wombs. This is not a very scientific way of arranging the world. You have to force people to retire, and these are the people who know. And you have to employ people who know nothing.

Men's lives should be made longer and birth control should be more strict. A child should be born only when we are ready to allow a Bertrand Russell to leave the world -- only a replacement, and unless we can find a better replacement we are not going to allow Bertrand Russell to leave the world. And there is every possibility to find a replacement, because we can read the whole program in the genes, all the possibilities that a person is going to pass through -- whether he is going to be a painter of the quality of Picasso or he is going to be a poet of the genius of Rabindranath Tagore; how long he is going to live, whether he will be healthy or sick. And not only can we read the future program of the genes, we can change the program also. The sick person can be made from the very beginning to live a healthier life and the idiots can be avoided, the retarded can be avoided.

Existence gives everything with such abundance that if you don't choose, things are going to be a chaos. Every single human being ... a male, if he has not been corrupted by religions, will have at least four thousand times an opportunity to give birth to a child. And each time he releases one million sperm. That means each human male can create a whole India! Such abundance simply means you have to be very choosy. Naturally, in this crowd you cannot find many Rabindranaths. Rabindranath himself was the thirteenth child of his parents; before him, the parents had given birth to twelve children not of any value. They could have been avoided. Rabindranath could have been their first child. And who knows how many other Rabindranaths are not making their way into the world? We need a very scientific approach about the outside and a very meditative approach about the inside.

Chidananda, you are saying, "... while silence and serenity are automatically associated with boredom and excessive accumulation of energy which results in tension and anxiety." If things remain the same then this is a truth. If you don't exert your energy... with your food, your continuous breathing, your drinking water, you are generating energy. It has to be used; otherwise it is going to become a tension, and finally it is going to become anxiety. But if my idea is understood... I am saying you are half outside, half inside.

Use your energy in the outside world in creative activities, not in football. There is so much to create, so much to discover, such a vast universe is standing there as a challenge to explore. Use your energies to make the world more beautiful, more poetic, more healthy.

And when you feel that you are exhausted, tired, move withinwards. Rest. And your rest will become your meditation, because meditation does not need any exertion of energy. On the contrary -- it conserves, it

preserves; it makes you a pool of great energy. When you feel that your serenity and your silence and your joy inside wants to dance outside, both are yours: then sing, then dance, then create. And if your creativity comes from your silences of heart, it will have a different quality, a different flavor.

It is only a question of a little intelligence and balance. Inside is the source of your energies; outside is the world, to let that energy create -- be a creator.

But you cannot be a creator unless you are a meditator.

My sannyasin has a new definition; it is not the definition of the old. In the old definition sannyas meant renouncing the world. My sannyas means rejoicing in the world. But before you can rejoice, you should accumulate energy so much that you start overflowing with love, sensitivity, creativity, poetry, song, dance....

And certainly these things will have a very compassionate quality. They will not be violent. I cannot conceive of a meditator playing football. I cannot conceive a Gautam Buddha having a boxing match. But a Gautam Buddha can create a beautiful garden of roses. A Gautam Buddha can paint. And his paintings will be far superior to the paintings of Picasso, because Picasso is almost insane. If you look at the paintings of Picasso, you will feel a kind of sickness to throw out. Just keep a Picasso painting in your bedroom and you will have nightmares, because those paintings have come from nightmares of Picasso -- air-conditioned nightmares.

There have been meditators who have created. You can see the Taj Mahal... that has been created by the Sufi mystics. Just watching it in the full-moon night, you can suddenly fall into a deep silence which you have never touched within yourself. If you can sit silently by the side in the deep night, the beauty of Taj Mahal starts changing something within you. The Taj Mahal does not remain just there outside, it starts becoming a part of your own being.

I used to live in Jabalpur for twenty years. I had a professor, I loved him very much. He was an old man; he had taught me in my post-graduation classes and I had asked him many times to come to Jabalpur, because Jabalpur has something which is unique and is nowhere to be found on this earth.

But the old professor was very stubborn in the sense that he had been around the world, he had seen everything... he had been a professor in many countries. And he could just not believe that there was something which he would be surprised to know. But I am also very stubborn. I made that old fellow agree: "You remember, I am going to take you to my place. You think you are stubborn? I am going to prove to you that although you are stubborn, you are number two."

And one day while I was driving him to his home, rather than going to his home... he started shouting, "Where are you going?"

I said, "I am going to the place I have been telling you about for almost two years."

He said, "This is strange. It is my car, you stop it!"

I said, "Nobody can stop this car. And you sit silently; otherwise I will take the car up to its full speed."

Of speed, he was very much afraid, and when he saw that the car was going a hundred miles per hour, he closed his eyes and remained silent -- because the car could go to one hundred and forty miles.

I took him to the famous marble rocks in Jabalpur. They are thirteen miles away from Jabalpur, and even when you have reached the point, you don't know that just within two minutes you are entering into another world. A beautiful river, Narmada, flows for two miles continuously between two mountains of white marble. In the full-moon night, if anything defeats Taj Mahal it is the marble rocks of Jabalpur. For two miles continuously, high rocks of white marble, reflected into the river. Absolute silence prevails, not even a bird. I took him in a small boat without an engine, because that engine creates a disturbance. As he entered, he looked at me, he could not believe....

He said, "My God! If I had died without knowing this place, I would have lived without meaning. But please take me close to the rocks -- I want to touch them, to feel that they really exist, because it is so dreamlike."

I had to take the boat close to the rocks. He touched the rocks, he felt the rocks, and he said, "Now I am convinced that you have not created some delusion, that you have not given me some drug, that I am perfectly in my senses." And he pinched himself to see whether he was in his consciousness or not.

There are temples in China, in Japan, in India, created by meditators. Just sitting there and you will find that what has been so difficult for you, to stop your thinking, stops itself. The whole atmosphere of the temple, the fragrance, the incense, the statues... they are all creating a certain space within you.

Once humanity learns both things together -- meditativeness and a scientific approach about the world --

we will have entered into a new phase, into a totally new phase discontinuous with the ugly, unhealthy, sick and insane past.

I don't want to leave you in this silence....

Mendel Kravitz is a fitness freak; he lifts weights and jogs five miles a day. One day, he is admiring his body in the mirror. He notices that he is really suntanned all over, except on his prick, so he decides to do something about it.

He goes to the beach, undresses, and buries himself in the sand, except for his prick which he leaves sticking out.

Two little old ladies are strolling along the beach, and one looks down and says, "There really is no justice in this world!"

"What do you mean?" her friend asks.

The first old lady says, "Look at that! When I was ten years old, I was afraid of it. When I was twenty years old, I was curious about it. When I was thirty, I enjoyed it. When I was forty, I asked for it. When I was fifty, I paid for it. When I was sixty, I prayed for it. When I was seventy, I forgot all about it.

"And now that I'm eighty, the damn thing is growing all over wild!"

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #14
Chapter title: A rock among the waves

28 December 1987 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
AS YOU GREET US, AND AGAIN AS YOU LEAVE, YOU ARE POURING YOUR ENERGY ON US. HOW COME MY BODY DOESN'T GRACEFULLY BOW DOWN TO YOU? I KNOW MY HEART DOES! AM I A ROCK AMONG THE WAVES?

Deva Ashu, I myself have been watching. On your face there is some stoniness, and you stand out because everybody is bowing down and you remain stiff. Now you yourself have asked the question.

The first thing: it is very difficult to know your heart, and it is very easy to say anything about your heart. It is something invisible, non-objective. But your face, your eyes, your body, give indications of your heart. So please, don't be deluded that your heart is full of grace and the body seems like a rock in the river.

The heart is part of your body. If the heart is graceful, the body is a very obedient servant. It simply follows the heart. But you have not mentioned anything about your face, naturally, because you cannot see it. I have seen your face.

You have been deeply connected with me. Deva Ashu has been my personal dental nurse. That's where the problem is -- you must have come with unconscious expectations that you would be received in the same way as you have been received for many years. But life stops for no one; now somebody else is functioning in your place, and that must be the basic wound in your being.

I know you love me, but your love is not unconditional. It is not just a pure gift. Unconsciously it wants to be replied to, recognized -- you have been important in the sense that Devageet, my dental surgeon, was working and you were participating. That closeness you are not finding anymore; you are feeling as if you are no longer significant or important. This is how the mind creates stupid expectations and then suffers from them.

Looking at you, I have remembered all these days you have been here. You are showing the face of a martyr. And there must be some jealousy too because now another nurse has replaced you. If your love is unconditional then your concern is not who is helping me to remain in the body -- your concern should be that it is more than enough that I *am* in the body.

It may look hard to you, but there was no other way. You will be surprised to know that when Nityamo replaced you, because you were not here, the first thing I told Nityamo was, "For years I have been accustomed of Ashu, and when I am in the dentist's chair I may use the name `Ashu' for you. Don't feel offended, because my dentist chair is not just a dental affair...."

With me everything is a little strange. From the dental chair, I have created three books! It must be absolutely unprecedented, because people are so afraid of the dental chair and the dentist. I have enjoyed it so much -- but it created difficulties for poor Devageet, because you cannot work on the teeth while I am talking. What he could have done in ten minutes would take two hours!

You are missing that privacy, that intimacy, when I was talking to only two persons, Devageet and you. And I have my own games to play. I had put you against Devageet -- you are his dental nurse. I can experience whatever is happening, even under a high dose of laughing gas, and I used to remind Ashu again and again: "Don't listen to Devageet. As far as this dental room is concerned, I am still your master." Even with closed eyes... because they tried that too. They blindfolded me so I could not see what was going on, but I could see that the gas was not at the maximum. And I was beating Ashu continuously -- "You are listening to Devageet!" Devageet stopped talking. He managed to give messages by signal.

It was a beautiful time, and many things that I would have never bothered to talk about, I talked about in the dental chair. I was creating difficulty for them -- because how can you work inside the mouth when I am speaking? But my sensitivity is such that just a lower degree of gas and I would hit Ashu immediately. She was in a great difficulty... she has to listen to the doctor, but as far as I am concerned the doctor and the nurse both are my disciples. I have beaten Devageet so much that sometimes I feel sad about the poor fellow. He has been doing his best, but he was doing it according to his medical understanding. With me, things cannot be in any way ordinary.

Ashu has been here -- as far as I am concerned there is no change. My love is as available to you, but because you are no more in that intimacy, where you were even put in charge of the doctor to take care that he did not interfere in whatever I wanted to do... It is against medical practice; the doctor should not listen to the patient. But here the situation is totally different -- I am the doctor and you are the patient, it does not matter!

So just a little understanding, Ashu, and your stoniness will melt. I know you have a graceful heart, but because of your mind you are feeling almost a foreigner here. Drop all this nonsense. You are the same to me.

Even if people have betrayed me, my love for them remains the same because I had not given my love with any condition. People have lied about me, have written books with complete fictions, but my love for them still remains the same. All that I know is that they are unconscious people, and they don't know what they are doing.

You have to be a little conscious. It is good that you asked the question. There is something more you have made part of your question which needs a totally different dimension of answer. You are saying, "As you greet us and again as you leave, you are pouring your energy on us. How come my body does not gracefully bow down to you? I know my heart does. Am I a rock among the waves?"

As for your own psychology, I have said everything that you needed. Relax -- you will remain in my heart just as any sannyasin, with the same love, with the same compassion, because I don't ask anything from you. I have such an abundance flowing that I don't know what to do with it. I have to share.

But the second part of the question takes a totally different dimension. In a flowing river, a few rocks

have their own beauty. A river without rocks loses sound. A river with rocks is a singing and dancing river. If your heart feels graceful, flowing, don't be worried about a certain stony feeling in your body. That too has its own place. Rather than fighting with it, rejoice in it. You are not an ordinary river but a river that sings, a river that dances. Without rocks, rivers are very poor.

I loved the place where I stayed in Kulu Manali for the simple reason that the river passing by was so full of rocks... day in, day out, there was music, there was dance. But as you know about me, even in my own country I am a foreigner. The government to which Kulu Manali belongs started freaking out. They had made a law that a man who is not born in their state cannot purchase any land -- just to prevent me. But I needed a vast land for my commune, and it is as retarded a part of the country as you can conceive -- uneducated, poor, completely in the grip of the politicians.

You will be surprised that the day I left Kulu Manali, the arrangement was that they were going to arrest me on a very fictitious, absurd account. To them it may have looked like very solid ground.... As I left Kulu Manali, just within one hour the arrest warrant reached the place I had been living in. The arrest warrant was hilarious -- and makes me feel about our experts that they are donkeys loaded with knowledge.

The reason for arrest was that I had paid four hundred thousand dollars in fines in America, so I have to pay tax and I have to explain from where I got the money. I have never paid any fine anywhere in the world. I don't know even the names of the people who paid the fine. Even my jailer was surprised, because they were not expecting it, knowing perfectly well that I don't have a single cent to pay. And imposing four hundred thousand dollars... it is nearabout sixty lakh rupees. From where am I going to pay it?

But I am not a man who worries about anything. Not for a single moment did the idea even arise in me that this could be a strategy -- to keep me in jail until the fine was paid.

And I never think of the tomorrow. Today is too beautiful and too fulfilling -- who cares about tomorrows which never come?

As I was fined... it is a strange thing but it has to be stated publicly to the whole world. They had thirty-four charges against me, all fictitious, and they agreed with my attorneys that if two of the crimes were accepted, I would be freed.

My problem is, what about the other thirty-two crimes that I have committed? The government of America is deceiving their own nation. If I have really committed those thirty-two crimes, then there is no other way; I should be punished. But for the first time I realized that in America, justice is part of business. Accept two crimes and the other thirty-two crimes disappear -- and *any* two crimes; they were not even insistent about what crimes. And the two crimes were so stupid that nobody can think that a person should be fined even if he has committed them.

Four hundred thousand dollars... and to ask a man, knowing perfectly well that he has not touched money for almost thirty years -- I had been in America for five years, and I don't know how the dollar bill looks. But I have thousands of people who managed immediately, within ten minutes. Even Judge Leavy was surprised that they paid the fine. And the crimes, if you look into it, are not even worth paying two rupees.

One crime was that I had inside myself an intention to become a resident of America. I never thought that people had yet found any way to know the intentions, the dreams, the imaginations of people's minds -- and when I am saying that I don't have any intention to live in this most ugly and obscene society.

And the second crime was that I have arranged thousands of marriages. I was for three and a half years silent, not speaking, not meeting any sannyasins except my secretary, to be informed how the commune was going. I have not told anybody to get married because fundamentally I am against marriage. And if I can manage one thousand, or thousands of marriages, why can I not manage a marriage for myself? If that is the way to get residence, I could have married as many American women as they want! But I am absolutely against marriage, and the man who was making all these charges said such a hilarious thing -- that I have arranged thousands of marriages which are fake, but certainly at least *one* marriage I have arranged....

Now the man is only certain about one marriage. On what logical grounds does he stretch it to thousands of marriages? He himself admits that he is certain only about one marriage. And strangely enough, all the other marriages were not recognized -- only that marriage was recognized, given a green card for employment and residence. This is strange. This is bribery -- they have purchased those two persons, and neither of them has ever talked to me. And as far as marriage is concerned, not even the word had been uttered by those two persons or by me. They had no way to meet me.

On these two flimsy grounds, four hundred thousand dollars as a punishment! I don't know who paid those four hundred thousand dollars, because hundreds of sannyasins were there in the court. The court was

almost *my* court. Strangely enough when I entered the court people stood up, and when the judge entered it was announced: "Stand up; the judge is coming in." Sometimes I wonder... who is the judge?

And now the government of the state of Kulu Manali wants to arrest me. I don't even know the names of those who paid the fine. I have nothing to do with it, I have never paid a single rupee to anybody. In the first place I don't have it -- and a very logical thing has to be understood....

I always left in the right time. That's what I say: existence manages things if you leave it to existence. I left Rajneeshpuram in America. The next day they were going to bring four helicopters -- their helicopters were coming every day to find my house, and from the helicopters they were going to drop paratroopers to arrest me. Just a few hours before, I left Rajneeshpuram to go to a beautiful mountain resort that belonged to my sannyasins. They had been insisting for two years -- it is strange that on that day I decided that okay, two years were enough. They had prepared the place; they just wanted me to rest there. And the government was in shock -- their whole program had failed.

I left Kulu Manali just one hour before -- I was still at the airport when they reached the hut where I had been living near the river. And now again the Indian government is continuously sending letters saying that I have to pay taxes. It is such a stupid and illogical step -- in logic they call it infinite regression -- if I pay the tax, then I have to pay tax on the money that I am paying as tax. Naturally... where is it going to end? Whenever I pay tax, I owned that money -- on that money I have to pay the tax again. And it will go on infinitely. Either you stop at the first step or there is no way to stop. And they know perfectly well that I don't have any money, I don't have any possessions. Everything the people who love me allow me to use, belongs to them.

But governments are always stupid. In fact, if you are not stupid you are not qualified to be in the government. Can't they see the point? If somebody else has paid the fine, and I don't even know their names, how can I be asked to pay tax?

But the same foolishness prevails over the whole world in all the bureaucracies. It seems the moment they become bureaucrats their minds stop functioning.

I have heard about a politician who was going through mind surgery. But when the doctors opened his mind, it was so full of crap that it needed a dry cleaning, so they took out the whole brain and brought it into the other room. While they were cleaning his mind, a man came rushing in and said to the politician, "What are you doing here lying in the hospital? You have been chosen president!" And the politician disappeared.

When the doctors had finished cleaning they could not find the man. They came to know from the newspapers that he had become the president, so they approached him: "You have left your brain with us."

The president said, "To be a president, the brain is no longer needed. You keep it. When I am defeated or when I am no more in power, perhaps I may need it."

There is a law, which is a very significant law, that all our bureaucracies and governments function in such a way that the most inefficient, inadequate person finally reaches to the top.

Hearing it for the first time it seems, how can it be? But if you see the whole process... A clerk is doing perfectly well. Because he is doing perfectly well as a clerk, he becomes the head clerk. He knows nothing about being the head clerk, but if he still has some sense left he will function better than other head clerks. He will become the superintendent.

You are moving people from places where they are efficient because of their efficiency, but you don't understand a simple thing, that to be efficient as a clerk does not mean that you will be efficient as a corporation commissioner. So all the heads of the bureaucracy are absolutely inefficient. They had been efficient in some area, and that has taken them to higher posts. The higher they go, the less efficient -- until they reach to the ultimate inefficiency. Then they become the presidents, the vice-presidents, prime ministers -- the whole world is being dominated by all kinds of idiots.

Deva Ashu, you should not feel at all tense; my love is not the love that disappears. It goes on growing -- whether you are close to me or far away, it does not matter. And remember that your body is a very significant signal. To know about the heart is a difficult job. Your body indicates that your heart is no longer graceful, no longer loving -- listen to the body first because that is the most visible sign. And then move inwards... the body has to be graceful, the body has to be beautiful, the body has to be deeply alive, and then only can you find the grace of the heart and ultimately, the grace of your being.

But start from the door and then enter into the temple. Don't be disturbed because you have recognized that the body is not so graceful, is not so receptive -- it is a great insight. Look around at all the causes that have made it so, and immediately the ungracefulness will disappear.

And whenever you can manage here, you can be my dental nurse, because Nityamo was very graceful

when I told her, "If I sometimes call you Ashu, don't feel offended." She said to me, "Ashu is my friend, and if you call me Ashu it is perfectly good." Nityamo is not your competitor. Here, nobody is a competitor. Only once in a while some idiot enters.

One German has written a letter to me. Only a German can do it..."You have been pouring so much juice over Deva Amrito, why don't you declare him your ambassador?" But he is not aware: there are three Amritos here. And as far as his suggestion is concerned, although it is coming out of jealousy the suggestion is perfectly right. Even before receiving his letter I had told Deva Amrito that he is going to be my ambassador in Holland.

Once in awhile somebody brings the outside world into this oasis of different consciousnesses. Certainly he is not aware that he has become jealous, but I have my own reasons why I have answered Amrito's questions. He is writing a book. I don't have time to answer all his questions, because he wants it to be his whole pilgrimage, the seeking and the search, and he wants to end it by finding me. He has already written eight books on me and he thinks this book is going to be very comprehensive -- answering everything, destroying all lies that have been spread by governments, by politicians, by journalists, by all kinds of criminal people who are around.

It was because of this reason that I took his questions and answered them, and his questions were significant for you too. But the German mind becomes tense. Don't be worried. Meditate so that you are no more a German. The day I see that you are no more a German, I will also make you the ambassador for Germany.

In fact, every sannyasin is my ambassador. To make a certain man responsible is not making him a dictator for you. It is making him a help, a contact center, because the fight is going to be all over the world. Twenty-five countries have prevented me from entering them. Now I have to find my own ways to enter. And in each country I am going to have my embassy.

For the first time, a single individual is going to have embassies around the world.

And those embassies will be your meeting places, because the fight is going to become more and more intense. Because I cannot enter, in every country sannyasins have to fight their own governments and their stupidity.

And the fight is so total that I disagree with the past on every point. It is not a question of choice -- it is a question of breaking away with the past completely and creating a new man. I can see the new man arising in you on the horizon. And with this new man will be born a new humanity, a new vision, and a new way of life.

I am not interested in creating a religion, which is a very simple affair. I am interested to create as many religious people as possible -- an atmosphere of religiousness, with no organized church but every individual having his own individuality as his religion.

Man has never been given that freedom. I want every individual to have his own religion -- in other words his own lifestyle, his own philosophy -- and to live according to his own deepening insight.

You have to be alert of a tremendous responsibility that I am handing over to you:

You have to be the harbingers, you have to be the dawn of a new, totally new humanity, completely discontinuous with the past.

The past has played tricks with you to keep you encaged. Every religion condemns jealousy and every religion creates jealousy. I am surprised that for thousands of years nobody has seen the connection. If you are competitive you cannot drop jealousy. Jealousy is the energy in you -- ugly, stinking, but it keeps you competitive. And every religion teaches you to be competitive, to be more "good," to be a greater saint, to be a more moral person. But then when you come across a person who is a bigger saint than you, jealousy will be the by-product. And they all condemn jealousy.

All the religions have condemned stealing, but no religion has condemned people accumulating riches. And these are two sides of the same thing. If people go on accumulating riches, they are forcing people to be poor, to such an extent that the poor has only one choice if he wants to survive -- he has to become a thief.

All the religions are against sex, but they all preach celibacy. And celibacy makes sex unnatural, perverted.

The responsibility that I am giving to you is to see clearly how the past has destroyed man -- beautiful names hiding ugly realities. And unless you drop those beautiful names, you cannot discover those ugly realities. They live together, they are part of one another.

Each sannyasin has to be a revolt in himself -- transforming his own being, cleaning his own mind, and

spreading the message of freedom. Not of Christianity, not of Hinduism, but simply the dignity of the individual and his total freedom.

Unless we can create this planet consisting of free individuals, we cannot survive anymore. The old, the past, has come to its very end. It can only manage a global suicide. I am fighting against the global suicide of a beautiful planet which has evolved more than any other planet in the world, which has come to some consciousness that can be increased very easily.

My teaching is very simple: the whole man, inside a meditator and outside a creator.

But if you get into small jealousies that you have been carrying from your heritage... rather than making it a problem simply drop it. It has not helped you, it has only made you more miserable.

Paddy is on his deathbed, groaning, when his wife Maureen walks into the room and asks if he has any last requests.

"Yes dear," says Paddy, "there is one thing I really would like before I go off to that great shamrock patch in the sky." And then he whispers, "A piece of that wonderful chocolate cake of yours."

"Ah, Patrick," says Maureen, "have a potato instead. I am saving the cake for the party after the funeral."

Five of the most important men in a woman's life are,
THE DOCTOR: He says, "Take off your clothes."
THE DENTIST: He says, "Open wide."

THE HAIRDRESSER: He says: "Do you want it teased or blown?"

THE INTERIOR DECORATOR: He says, "You will like it once it is in."

And, THE MILKMAN: He says, "Do you want it in front or in the back?"

Paddy and Sean are watching Molly being chatted up in the pub. When she leaves with the man, Sean turns to Paddy and says, "I can't understand it. Molly is one of the ugliest girls around, and yet all the men seem to find her attractive."

"It's because of her speech impediment," says Paddy, sagely.
"Her speech impediment?" asks Sean astonished.
"Yes," says Paddy, "she can't say `no'."

Ashu, you have to learn to say yes. Yes to the rocks, yes to the flowing river, yes to your totality as you are. And your song and your dance will return to you. In my vision there is no greater word than yes. Yes to existence without any conditions. And you will find relaxation and you will find a communion and you will find both the worlds, the inner and the outer.

You can call my approach the philosophy of yes. All other philosophies and all other religions are more interested in teaching you no's. I teach you, without any conditions, to say yes to yourself in whatever situation you find. And each situation is changed miraculously the moment you are capable to say yes.

This silence is immense... but I always like you, when I leave you, to be in as hilarious a mood as possible. I know the trees also understand the jokes, and I have a deep compassion for them because they cannot laugh.

Man is the only being on the earth who has come to the understanding of laughter. Buffaloes don't laugh -- they are very saintly. Donkeys don't laugh -- they are too philosophic. Idiots don't laugh because they are afraid of being caught doing something that they don't understand.

The Englishman laughs only once, not to let anybody understand that he has not understood. The Frenchman laughs twice -- once to accompany other people out of courtesy and then, in the middle of the night when he gets it. Germans simply don't laugh. On the contrary, they are worried -- why are people laughing? They inquire of others -- what was the matter? Jews don't laugh; on the contrary they say, "Shut up, it is an old joke and moreover you are telling it all wrong."

But I want my people to understand that because only man is capable to laugh, that means laughter is the highest point of consciousness, the highest point of understanding, the highest point of evolution. That's why I have started calling laughter "the prayer time."

Waking up with a terrible hangover after the office party, Paddy turns to his wife Maureen and says, "Jesus! Would you believe, I can't remember a thing that happened last night!"

"It's just as well," replies Maureen. "You got into an argument with the boss and he fired you."
"He did?" shouts Paddy. "After all I've done for him? Well, screw the bastard!"
"I did," says Maureen. "You go back to work tomorrow."

Moishe Finkelstein is walking down the street one night in New York. Suddenly a man jumps out from the side alley and puts a gun to Moishe's head.
"Give me your money," he threatens, "or I'll blow out your brains!"
"Blow away," says Moishe. "In America you can live without brains, but you can't live without money."

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #15
Chapter title: For no reason at all

28 December 1987 pm in Gautam the Buddha Auditorium

Archive code: 8712285
ShortTitle: MANI15
Audio: Yes
Video: Yes
Length: 88 mins

BELOVED MASTER,
THE MORE I TRUST IN MEDITATION THE MORE I FEEL MY HEART OPENING AND VASTLY PRESENT. AT THE SAME TIME I LOSE KNOWLEDGE ABOUT WHO I AM, WHY I AM HERE AND FOR WHAT. I CAN'T DO ANYTHING ABOUT IT EXCEPT WATCH, CRY, LAUGH, SING, GIGGLE. SOMETHING IS HAPPENING FOR WHICH I HAVE NO NAME. IT IS JUST THROBBING. THE OTHER NIGHT I WOKE UP SUDDENLY KNOWING, OH, I AM JUST HUMAN, A HUMAN BEING. IT SOUNDS FUNNY, BELOVED MASTER, BUT IT'S BEEN SUCH A JOY FEELING SO ACCEPTED. WOULD YOU PLEASE HELP ME UNDERSTAND WHAT IS HAPPENING?

Arunima, the question you have put is not coming from your mind; that's why it looks a little strange. Mind is very clever -- it knows how to ask a question. It does not know any answer as such.

Whenever such a thing happens to a meditator -- which is bound to happen if you don't stop before reaching your inner being -- that you suddenly feel a change of climate; the questioning mind is no longer there and you are standing before the answer, it certainly feels very weird. You don't have a question -- what is this answer all about? Our very training is that the question should come first and then the answer.

But existence is absolutely, fortunately, uneducated. It brings the answer first and then you have to start questioning: What is happening? Where am I? You see things are happening: there are tears of joy, there is a song in the heart, there is a rejoicing which cannot be named but can certainly be experienced. And you are surrounded by all these mysteries without any explanation. One thing certainly you *can* see: that the knowledge about who I am, why I am here and for what, has completely disappeared. It is for the first time, so you are still looking for it. But trust me -- you will never come to know.

I myself don't know. Just think about these questions -- "Who am I?" Do you think you can know it? The very process of knowing involves a duality between the knower and the known. And you are the

knower, you can never be the known. It takes a little time to relax and accept the fact that "I am" without ever bothering about "who am I?"

Why am I here? Why are the trees here? And why is this whole sky with the stars here? Why is anything in this universe here? Because people could not relax in this innocence, they manufactured fictitious answers. "God made the world; that's why it is here." But they forgot that sooner or later somebody is going to ask, "Why is this God here?"

The ultimate -- and the ultimate is the immediate -- is simply here for no reason at all. The day you can accept it without any kind of effort you will find a tremendous opening, of a totally new vision and perception, in which everything is accepted.

The question is really a way of not accepting things as they are. First you want to know why they are here -- you may not have thought that this urge to know why is a kind of mental scratching. The more you scratch, the better it feels, but finally it starts bleeding. In the beginning it gives a sweet feeling. You can try -- scratch. But don't scratch too much. That sweet feeling is leading you in a wrong direction.

The relaxed approach towards life is not to be worried about why I am here, who I am, and for what. If you can drop these "What, Why, Who"... these three are the Christian God, Holy Ghost and Jesus Christ. They are haunting you. They have haunted the whole humanity's past. All your philosophies and all your theologies are born out of these three.

I am not a philosopher. Neither am I a theologian nor am I interested in any kind of stupid mind gymnastics. I simply want you to know I am here, you are here. There is no reason why we are here and there is no purpose, and this is the beauty of existence. Now you can laugh and nobody can ask why you are laughing. You can dance and nobody has the right to ask why you are dancing.

I am reminded of Pablo Picasso; he was painting a beautiful flower growing by the side of a rose bush and a man was watching very intensely, knowing perfectly well that Pablo Picasso is not an ordinary man. But he could not contain his curiosity and finally he asked Picasso, "Forgive me; I should not interfere, but I am helpless. I can't understand what you are painting and why you are painting -- what is the purpose of it?"

Picasso looked at him and said, "Do you think I know?"

The man was even more surprised. He said, "If you don't know, then why are you doing it?"

Picasso said, "Knowing has nothing to do with doing. Look at the rose bush -- nobody asks these flowers, `Why are you here? What is the purpose?' And if you were not here, nobody would have felt your absence. Nobody asks the trees, nobody asks the clouds, and yet all the idiots are after me. Wherever I go they start asking me, `What is it?' If the whole existence has no answer, from where can a poor Pablo Picasso find the answer?"

It looks absurd. But it looks absurd because we are looking for the meaning.

The moment you drop the whole process of asking the meaning of things, everything is perfectly beautiful in its absolute absurdity.

A very rich woman asked Pablo Picasso, "I have never seen a portrait made by you and I am ready to pay any amount you ask. I want my portrait to be painted by you."

Picasso said, "I have not painted portraits because then I will have to answer so many questions for which I don't have any answer. If you promise me that you won't ask any question after the portrait is made, and simply give me the check, then I can do a portrait for you. This will be my first and last portrait."

The woman was very proud, having the only portrait by Pablo Picasso in the whole world. She was ready to pay any amount and she said, "You need not be worried about the check; I will give it to you in advance and I promise not to ask any question." Ten million dollars, and the woman gave him the check immediately.

Pablo Picasso painted her portrait for almost a whole week, every day a two or three-hour session, and the woman forgot the condition. In fact anybody would have forgotten the condition, seeing the situation of the portrait. She could not find any relationship either to her face or to her clothes or to her body, and the man was painting madly. But she must have been a very controlled and disciplined woman. She waited... at least let him finish first.

The seventh day he said, "The portrait is complete."

The woman said, "I have just a very small question."

Pablo Picasso said, "You have forgotten the condition! That's why I never made any portrait. What is your question?"

She said, "It is not a big question. I simply want to know, where is my nose? Because if I can find my

nose in the portrait, I will start figuring out where are my eyes, where is my mouth. But I don't see my nose anywhere."

Picasso simply returned the check and he said, "You get out of my house. I had made it clear from the very beginning. Why should I paint your nose? What purpose is the nose going to serve in the portrait? The portrait is not going to breathe."

Never again in his life was he asked for a portrait. It was good -- he could go on doing any kind of painting; at least if he is painting the clouds you cannot ask him stupid questions like "Where is the nose of the cloud?"

I am in absolute agreement with Pablo Picasso. He was one of the most existential geniuses mankind has produced. He does not paint for any purpose. Painting is his dance with colors. Painting is his joy expressed with colors. You never ask when you see the sunset and the beautiful colors on the horizon -- Picasso's paintings belong to the same category. They are immensely beautiful but absolutely irrational. Existence is irrational, it is not Pablo Picasso's fault.

You had entered into a beautiful space but you carried your old habits with you. You are saying, "I can't do anything about it." There is no need to do anything about it. Doing anything will be a great disturbance; the whole beautiful space will disappear.

Yes, you are allowed to watch it. You are allowed to cry, you are allowed to laugh, you are allowed to sing, you are allowed to giggle, you are allowed to do anything that happens in the moment without ever bothering the rationality of it, the relevance of it.

Bodhidharma entered China fourteen hundred years ago. Emperor Wu had come to receive him at the border... it was an extraordinary situation. China has remained up to now the biggest land in the world. The Chinese empire was the most vast empire you can conceive, and for the emperor to come to receive a beggar... because in Buddhism the sannyasin's name is *bhikkshu*. Bhikkshu means the beggar. It does not have the condemnatory tone which it has in English; it has, on the contrary, tremendous respectfulness. A bhikshu is not one who has nothing, a bhikshu is one who has renounced everything because what he has inside himself is so valuable he cannot carry unnecessary luggage with him.

The emperor had heard so many strange stories about Bodhidharma that finally he became so excited that he could not wait for him to enter the capital. On the contrary, he traveled hundreds of miles to receive him on the borders of China. But he could not believe his eyes. He remembered those stories..."They were right! I should have believed those stories rather than traveling so far, taking unnecessary risks."

Bodhidharma was coming with one shoe on his head, and one shoe on his foot. Obviously curiosity arises, although the Chinese emperor and the whole Chinese culture is based on Confucian etiquette. Wu tried to avoid seeing the shoe on his head, because it is not mannerly for a man like him to point to the shoe. But it is very difficult. He remembered that even Confucius in his ANALECTS has no mention of it, that if you see a man with a shoe on his head....

You should not ask because it is unmannerly; it might make the other man feel embarrassed, and it is not right for a man who is cultured. But the shoe was so prominent that everything else that he had thought about on the way... he was going to ask Bodhidharma about the lotus paradise, what is enlightenment, what is the essential teaching of Gautam Buddha -- everything became secondary and the shoe became primary. In spite of himself he blurted, "Why are you carrying the shoe on your head?"

Bodhidharma said, "I will not enter into the territory of your empire. If a man is not even free to have his own shoe on his own head, this is not the place for me. This shoe was simply to check you out."

He never crossed the Chinese boundary. He remained outside in a mountain cave. Wu was very much disturbed. Certainly he was right; the shoe was his, the head was his, and who are you to ask? This is interfering. He had to go to offer an apology: "I am absolutely sorry and I will never be able to forgive myself for interfering in your freedom."

But Bodhidharma said, "I am not very far away from your boundary. Whenever you have any essential question to ask, you can come to me."

He said, "I have an essential question. So many Buddhist monks have arrived before you and I have opened many monasteries, many temples. I have put the whole empire's treasure into translating all the Buddhist scriptures into Chinese. Thousands of scholars are working. What will be my reward for all these virtuous acts?"

Bodhidharma said, "It is better you do not come near me because your question has not changed, it is

still the shoe. You think you are doing anything virtuous? The very idea that you are doing something virtuous and you are asking what reward you are going to get shows the mind not of an emperor, but the mind of an ordinary businessman. You are trying to do business with existence, and existence is not available to the businessman's mind. The businessman is always trying to have more by giving less. That is simply the whole economics of business. Give less and get more -- that is the profit."

Bodhidharma said, "Existence is not for people like you. Existence is for those who can give everything without asking for anything in return, knowing perfectly well that what they are giving already belongs to existence, it is not theirs."

Do you think you have anything that has not been given by existence to you? And in returning it, you want some reward? You want some respectability, some prestige, some power? You have not understood even the ABC of the communion with nature. When you know that as a separate entity you don't exist, then there is no question of giving and taking. You are in existence, you have been in existence, you will be in existence. And this very understanding that "I am an essential part of this vast beautiful universe" will make you dance, will make you celebrate.

There is no need for any reason for dancing, for singing, for celebration. Just to be is enough. Out of this being will flow all your joy, all your laughter, all your gratitude, all your prayers.

I teach you this simple religiousness which has no doctrine, which has no reward for virtue and which has no punishment for sin. All those are fictions created by cunning priests and cunning founders of your religions. I want to erase the whole insane past of humanity completely, as if we are here for the first time.

You had touched a beautiful space, but because of old habits... it happens to everybody. Old habits follow you just like a shadow. You could not enjoy laughing, because your old habit was standing by the corner asking, "What are you doing? Have you gone mad? I don't see anything, any reason to laugh, and you are laughing. Why are you crying? There seems to be no reason for tears." Old habits have to be understood and renounced. All the world religions have taught you to renounce the world. I teach you to renounce your old habits.

And then you say, "In the night I woke up suddenly knowing, oh, I am just human, a human being. It sounds funny..." It does not sound funny, it *is* funny! You and a human being! Still the old categorization that you are human beings, others are animals, and there are others which are trees. Why make these categories?

Can't you simply experience *being*, in its purity, without putting a label on it?

I am making it emphatically clear to you, because one label will follow another label. Labels have that habit. First you will say "human being" and then you will say, "Human being? I am an American, I am not an African Black. And I am Catholic Christian, I am not a Hindu. And particularly, I am a woman, I am not a man." And there is no end to this long process.

Simply accept that you are. This pure isness without any labels is the inner unfolding of your potential. There is nothing more that you can aspire to.
It is all in all.

And it is so much that it is difficult to contain it; one starts sharing the joy....

A drunk is standing at the bar one day, when he turns to the man on his right and says, "Did you pour beer in my trouser pocket?"
The man says, "I certainly did not."

Then the drunk turns to the man on his left, and says, "Did you pour beer in my trouser pocket?"

The man says, "I most certainly did not pour beer in your trouser pocket."

"Just as I thought," says the drunk, "an inside job."

Arunima, you are asking me what is happening? It is an inside job. Enjoy!

It is our mental training always to look for some cause somewhere outside. Our whole training is meant to be for outer exploration. Even if the stars are so far away that there seems to be no possibility ever to be in contact with those faraway stars, billions of light years away, still there are thousands of scientists around the world who are wasting their lives finding out some way to have contact with other planetary beings.

In America -- I have just remembered what I am going to say to you -- sitting in the court, listening to the government attorney... He had a list of thirty-four crimes that I had committed. The truth is, I cannot

even remember those thirty-four crimes. In fact many times I forget whether there were thirty-four or thirty-five. One time I even reached the number sixty-five!

The man was very seriously insisting to the judge, and finally he said the first crime was that I had come to America as a tourist, but with an inner intention to remain there forever. I wondered, in what way can anybody know my inner intention? And if my inner intention is a crime, then what about the dreams in which you have killed people, raped women? There is no way to prove what my inner intentions are.

And the second thing he said was that I had arranged thousands of marriages in America. For three and a half years I was silent and I was not meeting people; I was living in isolation. I wondered, from where is he getting these figures? Thousands of marriages I have arranged and I have not been able even to arrange my own marriage? This man seems to be absolutely mad! A man who has failed even to arrange his own marriage is being charged with arranging thousands of marriages.

I looked at the man, and he realized the fact that he had exaggerated the thing. If I should ask him for the evidence, he would have to produce thousands of husbands and thousands of wives in the court. So he immediately said, "At least this man has arranged one marriage, certainly." Now I wondered... from one "certain" marriage, this government attorney can go on creating a fiction of thousands of marriages! And even about that one marriage I had no knowledge.

In fact, I am the only person in the world who is against marriage. I don't want a single marriage in the world. Because to me, unless marriages disappear, prostitutes will remain; you cannot get rid of them. Homosexuals will remain; you cannot get rid of them. All kinds of sexual perverts will remain -- and psychoanalysts say almost ninety percent of their patients are psychopaths, but their psychopathology is rooted in their sexual perversion.

And there are millions of divorces. Children become, unnecessarily, orphans. Their mothers are alive, their fathers are alive, but because of the divorce they have become orphans. And the root cause is marriage. Just remove marriage and you will have removed almost half the miseries of humanity. It is not a small percentage.

There will not be any need of prostitutes, there will not be any need for every husband and wife to fight every day. There will be no need for children to learn from their fathers and mothers the behavior of a married life. There will not be homosexuals and there will not be any need of diseases like AIDS.

Strangely enough, a man who is preaching against marriage is being charged with arranging thousands of marriages. Sitting there... I was not allowed by my attorneys to say anything because they were worried about me. Every day they tried to convince me, "You should not speak, because a single word from you and the case will become very complicated. It will take twenty or thirty years to solve it, so you simply remain silent."

There were moments when I had to tell them, "It is going very hard, because such stupid charges are put against me and I have to remain silent. And you don't have any courage to stand up and say something." I said, "I have thought many times in these twelve days that it would be better to be thirty years fighting in the court. These courts of which America is very proud have to be put right."

Even the judges were sitting wrongly. A judge has to sit facing both the parties. And I told my attorneys, "Don't stop me. It is intolerable for me to sit there the whole day, seeing the judge changing the position of his chair and just looking at the government attorney. Is he a judge or just part of the same government? He should not behave as part of the government; otherwise there is no question of justice." Those judges were not even looking at my attorneys, they were not even listening to their arguments. Even if they stood and wanted to raise an objection, the judge would not listen to their whole sentence. Just in the middle of a sentence he would say, "Overruled!"

I said, "It will be better for me to suffer thirty years in jails, or a crucifixion, but seeing such unjust behavior... you are asking me to do the impossible. I would put that judge immediately right. He will have to turn his chair, because he cannot sit this way and he cannot behave this way."

But slowly I felt the problem was, my attorneys were also Americans. Perhaps deep down they were also wanting the commune to be destroyed, that I should not by any chance be victorious in the case. I am not saying that they were intentionally or consciously doing that, but the unconscious plays so many games. They were paid, highly paid, so they were fighting for me, but they were fighting for money. They were not fighting for truth. They believed that they were fighting for truth, but I did not see a single instance... except my own sannyasin, Niren, who is also an attorney. He was my attorney, but he is a younger man and some of those attorneys were his professors, some were nationally famous people. So obviously he could not fight against them.

But there came a moment when even he felt... because once a person is a sannyasin, he is no more an American, he is no more an Indian. He came to me in the jail to say that one of our most important attorneys -- and he had been Niren's professor; he is the head of the law department of the University of California, Peter Schey -- was not ready to make a statement under the oath of truth. Without the oath he was ready, but if the oath had to be taken then he would not make a certain statement.

I cannot conceive that an oath can make any difference to any man of understanding. This was simply a strategy not to make the statement, because that statement would have changed the whole course of things. I told Niren, "Pull Peter Schey back and you go on the stand and you make the statement."

And what is an oath? In fact an honest man will refuse to take the oath. I myself have refused to take the oath. The reason is clear: if you ask me to take the oath you are certainly insulting me; you are telling me that without the oath I cannot speak the truth. You are telling me that only under oath am I reliable. And that means my whole life is a life of lies. Nobody is taking an oath every moment -- before making a statement, first he takes the oath, touches the Bible and says, "It is nine o'clock."

The first time I appeared in an Indian court, I refused. The magistrate was shocked. He said, "Why are you refusing?"

I said, "There are many reasons. First, on what book do you want me to put my hand? The Bible? Even the contemporaries of Jesus did not believe him, and the man was put on the cross. He was considered a greater criminal than any other criminal by his whole contemporary world. And you want me to put my hand on his book?"

He said, "No, you can put your hand on Bhagavad Gita."

I said, "Then you are going from bad to worse, because this man Krishna has stolen sixteen hundred wives from people, married women, and he himself was not a man of his word or promise. He has broken his promises, he has gone against his own word, and you want me to put my hand on his book? Then I will have to wash my hands!"

The magistrate said, "Then forget about the books. You simply say yourself that whatever you say will be true."

I said, "You don't understand even simple logic. If I am a man of lies, what is the problem for me to say that whatever I say will be true? It is still going to be a lie. Either you accept me as a man of truth... but don't ask for an oath."

This is the world that we have created -- where in the name of justice all kinds of injustices will be done, where in the name of truth all kinds of fictions will be invented, imposed, conditioned. And you are carrying the whole past, so whenever you really touch an original space in your being, your whole past will try to distract you. You have to be very alert and very conscious not to be corrupted by your own past, not to be corrupted by your own scriptures, not to be corrupted by your own history. Unless this awareness is there, you may come around the right point many times and again you will go astray, far away.

It is very rare to come to such moments, but you went very easily satisfied, feeling that, "I am a human being."

Do you think that has solved the question of who you are? If you had felt that "I am a monkey" would that make any difference? Because the monkey also has consciousness, just as you have....

No -- no answer is to be accepted, because any answer is going to come from your past conditioning. It is better to remain without the answer, utterly silent, and learn a totally new perception that is without labels. Just pure joy, pure consciousness, a communion with existence and a dance for no reason at all -- a dance simply as a prayer of gratitude.

Pope the Polack is working on a crossword puzzle one Sunday afternoon. He stops for a moment or two, scratches his forehead and turns to one of the cardinals.

"Can you think of a four letter word for `woman'," he asks, "which ends in u-n-t?"

"Aunt," replies the cardinal.

"Ah, thanks," says the pope. "Do you have an eraser?"

Just old habits. You may become the pope, it does not matter.

The priest and the rabbi are sitting next to each other on a flight from New York to Chicago, when the captain announces that there is some engine trouble. Then he announces that they are going to fly through some rough weather.

Finally he suggests that anyone on board who feels religiously inclined should say their last prayers.

The priest falls on his knees in the aisle and starts kissing his crucifix. And then he notices that the rabbi is crossing himself.

As it happens, the plane levels off and things begin to look more hopeful. The priest turns to the rabbi. "So," he says, looking smug, "when you truly fear death, you turn to Almighty Jesus for help!"

"Not at all," says the rabbi, crossing himself again, "just the usual check: spectacles, testicles, money and cigars."

It does not matter who you are. Only one thing has to be remembered, that every impression on your being left by the past -- and the past is very long, millions of years of experiences and they are all present in you, and your own space has become smaller and smaller because the junk goes on gathering every generation, more and more. For the meditator, the greatest problem is to cross the boundary of the past and to enter into the present moment, in your purity of consciousness, without asking any question. Because the answer will come from the past.

Just wait. Let your present experience itself become the answer.

It will take time. Just a little patience on your part, and a tremendous explosion... your whole being becomes free from all chains, from all prisons, from all conditionings, and you are for the first time yourself. And strangely, the moment you are yourself you are the whole existence.

Then you are flowering in the roses.
Then you are dancing in the trees.
Then you are singing in the rivers.
Then you are roaring in the oceans.

Then the silence is yours and the beauty of sound is yours.

Once you are finished with your past the whole of existence suddenly becomes your own kingdom.

I call this the kingdom of god.

There is no God -- *you* are the god of this kingdom.

And no effort is big enough. If you are an honest seeker you will be able to pass all these hindrances and relax into the silent pool of your being.

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #16
Chapter title: The psychology of the buddhas

29 December 1987 am in Gautam the Buddha Auditorium

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Audio:	Yes
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Length:	103 mins

BELOVED MASTER,
WHAT IS THE PSYCHOLOGY OF THE BUDDHAS? IT SOUNDS LIKE A SCIENCE ONLY FOR

ENLIGHTENED BEINGS WHO NEED TO PULL, PUSH, SEDUCE, HIT OR KISS THEIR DISCIPLES AT THE RIGHT MOMENT, SO THAT THEY DON'T WOBBLE, GET STUCK OR FALL INTO TRAPS. CAN YOU PLEASE REVEAL SOME OF YOUR FINDINGS OF THE PAST THIRTY YEARS?

Tilo, the question you have asked is fundamentally unanswerable. But a few indications, a few hints can certainly be made available to you -- with absolute certainty that you will not be able to get the point, but that is not my problem. I will try my best.

On your part, if you can be just a passive, silent mind, simply listening as if you are listening to the sound of the birds, not interpreting them, perhaps a certain door may open for you. It all depends on you. The process is not very difficult. It is just an old addiction -- we cannot simply listen the way we listen to music; we immediately start reacting, interpreting, trying to find the meaning of it. We get lost into our own minds and the music passes by.

The first thing... I have used the term "the psychology of the buddhas" not to mean what it means. The man of enlightenment has gone beyond mind. In fact, the mind has faded just like dreams fade away. All the psychologies in the West are concerned with figuring out the functioning of the mind, how it works, why it sometimes works right and sometimes wrong. They have accepted one basic hypothesis which is not true: the hypothesis is that you are no more than mind; you are a structure of body-mind. Naturally, physiology looks into your body and its functioning and psychology looks into your mind and its functioning.

The first point to be noted is about those who have come to know a different space in themselves which cannot be confined by the mind and which cannot be defined as part of the functioning of it. That silent space with no thoughts, no ripples, is the beginning of the psychology of the buddhas.

The word `psychology' is being used all over the world absolutely wrongly, but when something becomes conventional we forget. Even the very word psychology indicates not something about the mind but about the psyche. The root meaning of *psychology* is "the science of the soul." It is not the science of the mind. And if people are honest, they should change the name, because it is a wrong name and takes people on wrong paths. There exists no psychology in the world in the sense of a science of the soul.

You are, for arbitrary reasons -- just to be able to understand -- divided into three parts. But remember, the division is only arbitrary. You are an indivisible unit.

The body is your outer part. It is an immensely valuable instrument that existence has given to you. You have never thanked existence for your body. You are not even aware what it goes on doing for you, for seventy years, eighty years, in some places one hundred and fifty years -- and in a few faraway parts of the Soviet Union, even up to one hundred and eighty years. That leads me to make the statement that the ordinary conception that the body dies at the age of seventy is not a fact but a fiction that has become so prevalent that the body simply follows it.

It happened... before George Bernard Shaw reached the age of ninety years -- his friends were very much puzzled -- he started looking for a place outside London, where he had lived his whole life. They asked, "What is the point? You have a beautiful house, all the facilities; why are you looking for a new place to live? And in a very strange way -- a few people think you have gone senile." Because he would go around to the villages, not into the towns but into the cemeteries, and he would read what was written on the stones of the graves. Finally he decided to live in a village where he found a gravestone where it was written that "This man died a very untimely death -- he was only one hundred and twelve."

He said to his friends, "As far as I am concerned, it is a worldwide hypnosis. Because the idea of seventy years has been insisted on for so many thousands of years, man's body simply follows it. If there is a village where a man dies at a hundred and twelve and the villagers think he died `very untimely,' that this was not the time for him to die..." He lived in that village during his last years, and he completed the century.

In Kashmir, the part that is being occupied by Pakistan, people live up to a hundred and fifty without any problem. It is just that the idea of seventy years has not poisoned their minds. In Azarbaydzhan, in Uzbekistan, faraway corners of the Soviet Union, people live at least one hundred and eighty years, and not just a few people -- thousands of people have reached to that point and they are still young. They are still not retired, they are working in the fields, in the gardens.

I had told this to one of my professors -- he did not believe me. He said, "I am a professor of philosophy and psychology, and I cannot agree with your idea that the whole humanity is dying because of a psychological conditioning."

I said, "I will show you."

He said, "What do you mean?"

I said, "Just wait a few days, because no argument will prove it. You will need evidence."

One day... he used to live almost one mile away from the philosophy department in the university campus. He was perfectly healthy; he used to walk every day to the department and back to his home. I went to his wife and told her, "You have to do a favor to me. Next morning when Professor S.S. Roy wakes up you just say, `What happened? Could you not sleep well? You look so pale, do you have some fever?'"

And he simply refused to listen. "What kind of nonsense are you talking? I am perfectly okay. There is no fever and I have slept well. I am feeling perfectly well." I had told his wife to write down exactly what he said in a note and later on I would collect those notes.

I told his gardener, "When he comes out you simply say, `What has happened to you? You look so sick.' And remember to write down what he says." And to the gardener he said, "It seems that I could not sleep well in the night."

After his house was the post office, which he had to pass. The postmaster was a friend to him, and I told the postmaster, "You have to do this..."

He said, "But what are you trying to do?"

I said, "It is an argument between me and Professor S.S. Roy, and I am going to prove something to him. I will tell you later on, the whole story. You just do one thing: when Professor Roy passes the post office, you come out. Just hold him and tell him, `You are bobbly, don't go to the university today. I will inform the vice-chancellor that you are not well.'"

And the professor said, "I was also thinking not to go. Something certainly seems to be wrong with the body."

And finally I had to persuade the peon of the philosophy department, because he used to sit in front of the department. It was very difficult to convince him, but he knew that Professor S.S. Roy loved me so much, I could not mean any harm. I told him, "The moment he comes, you simply jump up -- take hold of him. Even if he resists, don't bother; make him lie down on the bench and tell him, `This is not the time for you to walk a mile, you are absolutely sick.'"

He said, "But I am a peon, a poor man..."

I said, "You don't be worried. For that I give the guarantee that you will not be disturbed. Just remember to write what he says, and remember also whether he resists or not."

He did not resist. He simply followed the peon's idea, lay down on the bench and told the peon, "If you can bring the departmental car and tell the driver to take me home... because I don't think I will be able to manage walking one long mile again. I am utterly sick."

Then I collected all those notes. S.S. Roy was lying down on a couch like the ones psychoanalysts use for patients, looking as if he had been sick for months. Even his voice showed that he could only whisper. I told him, "You are certainly very sick, but how have you managed just in one night to be so sick that you look as if you have been sick for months? Just last evening when I left you, you were perfectly okay."

He said, "I am also puzzled."

I said, "There is no need to be puzzled, read these notes!"

Reading the notes -- from the wife to the peon -- he suddenly became perfectly okay. He said, "You are such a fellow that it is better not to get in an argument with you! You could have killed me. I was already thinking to make my will."

I said, "This is the answer to what I have been talking about with you a few days ago -- that the body follows the ideas the mind gets."

Seventy years has become a fixed point, almost all over the world. But it is not the truth of the body. It is a corruption of the body by the mind. And strangely enough, all the religions are against the body -- and the body is your life, the body is your communion with existence.

It is the body that breathes, it is the body that keeps you alive, it is the body that does almost miracles. Do you have any idea how to change a loaf of bread into blood and sort it out into its different constituents and send those constituents where they are needed? How much oxygen your brain needs -- have you any idea? Just in six minutes, if your brain does not get oxygen, you will fall into a coma. For such a long time the body continues to supply the exact amount of oxygen to your brain.

How do you explain the process of breathing? Certainly *you* are not breathing, it is the body that goes on breathing. If *you* were breathing, you would not have been here. There are so many worries, you could have forgotten to breathe, and particularly in the night -- either you can breathe or you can sleep. And it is not a

simple process, because the air the body takes in consists of many elements which are dangerous to you. It sorts out only those which are nourishing to life and breathes out all that is dangerous to you, particularly carbon dioxide.

The wisdom of the body has not been appreciated by any religion of the world. Your wisest people were no wiser than your body. Its functioning is so perfect -- its understanding has been kept completely out of your control because your control could have been destructive.

So the first part of your life and being is your body. The body is real, authentic, sincere. There is no way to corrupt it, although all the religions have been trying to corrupt it -- they teach you fasting which is against nature and against the needs of the body, and a man who can fast longer becomes a great saint. I will call him the greatest fool who has been dominated by the foolishness of the crowd.

The religions have been teaching you to be celibate, without understanding the mechanism of the body. You eat food, you drink water, you breathe oxygen. Just as blood is created in you, your sexual energy is also created -- it is beyond you. There has not been a single celibate in the whole world. And I challenge all the religions who pretend that their monks are celibates to have them examined by scientists. They will find that they have the same glands and they have the same energy as anybody else.

Celibacy is a crime -- it creates perversions -- just as fasting is a crime. Eating too much is a crime; not eating enough is also a crime. If you listen to the body and simply follow the body, you don't need Gautam Buddhas to teach you, or Mahaviras or Jesus Christs to teach you what you have to do with the body. The body has an inbuilt program, and that inbuilt program you cannot change. You can pervert it....

I have come across so many saints of different religions, but I have not come across a single saint who seems to be intelligent. He cannot be. His whole discipline destroys all intelligence.

There are thousands of people in this country -- and now the disease is spreading to the outside world -- who are standing on their heads. And they don't know that too much blood reaching the head destroys the very subtle nervous system that creates your intelligence. Hence you will not find a yogi intelligent -- it is impossible. He has destroyed the very possibility.

Man became intelligent because he was not moving like other animals, horizontally. When the animal moves horizontally, as all the animals move, then the blood is circulated all over the body, including the head, in the same amount. If you stand on two feet, because of the gravitation of the earth the head is the last place where the blood will reach, fighting against gravitation. This is the reason why man became intelligent, started being poetic, creative... painters, dancers, mystics. But you are not aware of it. It has been kept outside of your control; otherwise there is every danger you will destroy yourself.

So I teach you, first, a deep respect, love and gratitude for your body. That will be the fundamental of the psychology of the buddhas, of the psychology of the awakened ones.

The second thing after the body is your mind. Mind is simply a fiction. It has been used, in fact used too much, by all kinds of parasites. These are the people who will teach you to be against the body and for the mind.

There is a mechanism called the brain. The brain is part of the body, but the brain has no inbuilt program. Nature is so compassionate -- leaving your brain without any inbuilt program means existence is giving you freedom. Whatever you want to make of your brain, you can make. But what was compassionate on the part of nature has been exploited by your priests, your politicians, your so-called great men. They found a great opportunity to stuff the mind with all kinds of nonsense.

Mind is a clean slate -- whatever you write on the mind becomes your theology, your religion, your political ideology. And every parent, every society is so alert not to leave your brain in your own hands, they immediately start writing the Holy Koran, the Holy Bible, Bhagavadgita -- and by the time they call you adult, capable to participate in the affairs of the world, you are no more yourself.

This is so cunning, so criminal, that I am surprised that nobody has pointed it out. No parent has the right to force the child to be a Catholic or a Hindu or a Jaina. The children are born through you but they don't belong to you. You cannot be the possessors of living beings. You can love them, and if you really love them you will give them freedom to grow according to their own nature, without any persuasion, without any punishment, without any effort by anybody else.

The brain is perfectly right -- it is the freedom given by nature to you, a space to grow. But the society, before you can grow that space, stuffs it with all kinds of nonsense.

There was a man I knew, Professor Rungar -- he lived in Mahatma Gandhi's ashram. It is not much of an ashram, just a few widows and a few weirdos, and not more than twenty. But free food, free clothing, free shelter, and all they have to do are some stupid things. They call it worship, they call it prayer.

Professor Rungar was an educated man, but it does not matter. Before your education you are already contaminated, polluted. He went on eating cow dung for six months, drinking cow's urine -- that was his whole food, and this made him a great saint. Even Mahatma Gandhi declared that he had attained enlightenment. If enlightenment is to be attained by eating cow dung, then better enlightenment will be attained by eating bullshit, obviously! And when Mahatma Gandhi says about him that he has become enlightened, the whole country simply believes it. I have not found a single man criticizing it.

I told Professor Rungar, "As far as I am concerned, you are the *most* stupid man in this country." It is a very difficult competition, but look at all your religions, what they have stuffed in your mind....

Every Hindu when he goes to urinate has a thread around his body... that thread ceremony is almost like Jews circumcising their children. And will you believe that I have come across a statement by a rabbi that the reason Jews are so intelligent is because of the circumcision. Mohammedans do the same but at a later age.

Jews have their own baptism. Hindus have their way of introducing the child into the Hindu society with a thread ceremony. Just a thread is put around his neck, and he is surrounded by people chanting from holy scriptures. And every Hindu is expected, when he goes to urinate, to take the thread out of his shirt and wrap the thread around his ear. I have seen professors, vice-chancellors doing the same stupid act.

One vice-chancellor, Dr. Tripathi... I caught him red-handed. I threatened him that, "Either you take this thread off your ear, or I will not allow you to urinate."

"But," he said, "it is my religion." And he was a well-educated man.

I said, "Can you give me any rationalization for it?"

He said, "Certainly. If you put the thread around your ear, it keeps you away from sexual ideas, sexual dreams. It protects your celibacy."

I said, "You are a man, perfectly educated in the West" -- and he had been teaching in the West -- "you will have to come with me to the medical center."

He said, "What do you mean?"

I said, "I want it to be confirmed by medical scientists that putting the thread around the ear protects a person from becoming sexual."

He said, "You always come with strange ideas."

The simple proof was that he had thirteen children. I said, "With this thread, you have produced thirteen children; without the thread you would have threatened the whole humanity! And still you have the nerve to say that it protects your celibacy?"

But the same kind of ideas everywhere you will find forced into the brain. I want it to be clearly understood: the brain is natural; mind is what is stuffed into the brain. So the brain is not Christian, but mind can be; the brain is not Hindu, but the mind can be.

The mind is the creation of the society, not a gift of nature. The first thing the psychology of the buddhas will do is to take away this whole junk that you call mind and leave your brain silent, pure, innocent, the way you were born.

Modern psychology all around the world is doing something stupid: analyzing the brain, analyzing all the thoughts which constitute your mind. In the East we have looked into the innermost parts of humanity and our understanding is, the mind needs no analysis. It is analyzing junk. It needs simply to be erased. The moment the mind is erased -- and the method is meditation -- you are left with a body which is absolutely beautiful, you are left with a silent brain with no noise. The moment the brain is freed from the mind, the innocence of the brain becomes aware of a new space which we have called the soul.

Once you have found your soul, you have found your home. You have found your love, you have found your inexhaustible ecstasy, you have found that the whole existence is ready for you to dance, to rejoice, to sing -- to live intensely and die blissfully. These things happen on their own accord.

The mind is the barrier between your brain, your body and your soul. You can see the difference: the psychology born in the West is concerned with the most non-essential part of you; it goes round and round analyzing the mind. The psychology of the buddhas, in a single hit, will drop the mind and accept only that which existence has given to you, not the society you were unfortunate to be born in.

But every society is unfortunate, every religion is unfortunate. This is the greatest calamity under which humanity has lived up to now. What is the difference between a Mohammedan and a Christian, except the mind? What is the difference between a communist and a spiritualist? -- just the difference of the mind. Each has been cultivated differently.

So the first and the most basic thing is, the psychology of the buddhas has evolved methods of

meditation which are really nothing but surgical methods so that the mind can be removed -- it is the worst cancerous growth in you. Other than the mind, everything is absolutely beautiful. It is because only the mind is man-manufactured; everything else comes from the eternal sources of life.

You are asking, Tilo, "It sounds like a science only for enlightened beings who need to pull, push, seduce, hit or kiss their disciples at the right moment so that they don't wobble, get stuck or fall into traps."

It does not appear as a science to the enlightened person, but just like a spring cleaning. For the unenlightened it appears to be what you are describing: "To pull, to push, to seduce, to hit, to kiss their disciples in the right moment." This is how it appears from the outside. As far as the master is concerned, every moment is the right moment.

There are no wrong moments in the world.

And certainly it is not a science in the sense you understand, because science remains confined to the mind. It is more like an art. The master watches the disciple, goes on making every possible effort to wake the disciple. The moment the disciple is awake there is no difference between the master and the disciple -- and he can use any kind of arbitrary method. But the methods are arbitrary, they are not scientific.

I will give you an example to show that science is a very much lower phenomenon....

One morning Chuang Tzu sat up in his bed -- which was strange, because he used to get up and get out of his bed. Why is he sitting and looking so sad? He was not a man of sadness.

In fact I have not found anybody else in the whole world of literature who has written such beautiful absurd stories. They don't make any sense, but they are beautiful.

He was again creating a situation.

The disciples were worried; they came and they asked, "What is the matter?"

Chuang Tzu said, "I am in a very great fix: last night I slept, and I knew perfectly well that I was Chuang Tzu. But in the night I had a dream that I had become a butterfly."

The disciples laughed. He said, "Shut up! It is not a matter to laugh about, my whole life is at risk!"

They said, "Master, it was only a dream!"

He said, "First you should listen to the whole thing. Then in the morning I woke up and the idea arose in me that if Chuang Tzu can become a butterfly in dream, what is the guarantee that a butterfly cannot become Chuang Tzu in a dream? And now the question is, who am I? The butterfly dreaming, or...?"

Certainly the situation he has created is almost insoluble. Do you think there can be any rational solution to it? His question is very pertinent: if Chuang Tzu can become a butterfly in a dream, perhaps the butterfly has gone to sleep and has become Chuang Tzu. The problem is that Chuang Tzu is losing his identity. He told the disciples, "Meditate and find a solution. Unless you find a solution I am going to sit in my bed without eating, because it is a question of life and death."

They went out, they discussed it..."This is absolutely absurd! We have also dreamt, but this idea..." But the idea is such that there is no way out of it!

Then came Lieh Tzu, Chuang Tzu's chief disciple, and all the disciples asked him what to do. He said, "Don't be worried," and rather than going to Chuang Tzu, he went to the water well. They said, "Where are you going?"

He said, "You just wait. I know my master." He pulled out a bucket of water -- it was a cold winter morning -- and he brought the bucket of water and poured it on Chuang Tzu!

Chuang Tzu laughed and he said, "If you had not come, my life was at risk. You saved me!"

Lieh Tzu said, "Just get out of the bed, or I am going to bring another bucket of water. All that you need is to be brought out of your dream. You are still dreaming."

He said, "No, I am going to get out!"

The masters cannot create a science, because science can only be objective. At the most you can call it an art, because the art has more flexibility, more different approaches....

Now what do you call Lieh Tzu's bringing a bucket of water? A scientific method? Just a clear insight, and out of that clear insight arises an arbitrary, artful, but intelligent method.

In fact, Chuang Tzu was waiting for some disciple to *do* something -- it was not a question to be solved by sitting and pondering over it. It was a question that somebody has to *do* something and show by his act, his clarity. This was the moment Chuang Tzu declared Lieh Tzu to be his successor. All the other disciples could not understand what had happened -- what kind of solution is this?

The psychology of the buddhas is not a science, is not a philosophy. At the most we can call it a very flexible art. Hence, there are no fixed answers for anything.

I will give you another example.

One morning, it must have been such a beautiful morning, a man comes to Gautam Buddha and asks him, "Does God exist?" Everybody is curious to know what Buddha answers.

Buddha said to the man, "There is no God -- not only now, there has never been. It is simply a fiction to exploit the fools." The man was very much shocked.

In the afternoon, another man came and he asked, "What do you think about the existence of God?" Again the same question....

Buddha looked at the man and said, "Yes, there is a God and there has always been."

And in the evening, another man came and said, "I don't know anything about God. I am absolutely ignorant. Knowing that you are here, I have come to be enlightened about the subject."

Buddha looked at him and then closed his eyes. No answer -- and strangely, the disciples saw that the other man also closed his eyes. One hour must have passed when the man opened his eyes, touched Gautam Buddha's feet and said, "You have answered it, and I am immensely grateful."

Ananda, who used to be the attendant of Gautam Buddha twenty-four hours a day, became very much confused. Anybody could have become confused -- in the morning he says one thing, in the afternoon he says just the opposite, and in the evening he says nothing and the man gets the answer, touches his feet with tears of joy and leaves! When everybody was gone, Ananda said, "I cannot sleep tonight until you tell me which one is the true answer."

Gautam Buddha said, "The first thing you have to remember -- none of the questions were yours. Why should you be worried about the answers? You have been with me for forty years. If you had any question, you could have asked. Those were questions of three different people."

Ananda said, "I am sorry, it is true. None of them was my question, but I have ears and I heard. And all three questions and the three answers are so contradictory that it has become a turmoil in me."

Buddha said, "You don't understand another thing. The first man who had come to see me was a believer in God. He was a theist, and all he wanted was not an answer but a support to his belief. I cannot support anybody's belief. My function is to destroy all beliefs, so that you yourself can see what is the truth. That's why I denied absolutely that there is any God and said there has never been any God.

"The man who came in the afternoon was just the opposite; he was an atheist. He did not believe in God and he had also come to be supported so that he could tell people that `not only I am an atheist -- Gautam Buddha himself is an atheist.' But this was also a belief, not an experience, because the experience never asks questions. It is always the belief that goes on creating questions."

Your mind is full of beliefs, with no experience at all. That's why Gautam Buddha said, "I had to be very strict with the fellow, and I told him there is a God and there has always been a God."

These are arbitrary methods to destroy different kinds of beliefs. But the basic purpose is to destroy belief so that you can find your own heart, your own trust.

"And the third man was a very innocent man because he accepted his ignorance, and he did not propose any belief. He had not come to be supported, he had come to be really helped. And there is a difference in being supported and being helped.

"Because he had no question, there was no need to answer. I closed my eyes, and he understood that he had also to close his eyes: perhaps this is the way Gautam Buddha is going to answer him. And he was right -- innocence is always right. In that one hour, my silence infiltrated his being. My presence surrounded his being. He was immensely fulfilled, contented.

"God is nobody's concern -- certainly it was not the concern of that man. All he wanted was a certain communion with existence, whatever name is given to existence. I gave him the taste, I gave him the experience; I shared myself with him -- that's why he was so grateful. You are puzzled that the man said, `I have received the answer' although I had not answered in words. And in gratitude, he touched my feet, with tears of joy. But in each case I had to use a different, arbitrary method because those three persons had three different minds."

The psychology of the buddhas cannot be a science. Science is always objective, it is about the other. It is never about your own being. It is extrovert, it is never introvert.

But the man who has become awakened finds ways to shake you from your sleep, to wake you from your mind, which is your coma, which is your blindness. That's why different masters in different countries have used different methods. No method is scientific. It depends on the person who has to be operated upon. The surgery cannot be a definite science. As far as the psychology of the buddhas is concerned, it is going to be very flexible.

Yes, sometimes the master may hit you and sometimes the master may hug you. But it all depends on what kind of mind he is working on, and he is working on different kinds of minds. You don't have the same minds; otherwise the same method would have been enough.

Traditionally there are one hundred and eight methods of meditation. I have gone through all those methods -- not just by reading them; I have tried every method. My search was to find what is the essential core of all those one hundred and eight methods, because there is bound to be something essential. And my experience is that the essential of all meditations is the art of witnessing.

And then I created my own methods because I had found the essential core. Those one hundred and eight methods have become, in a way, out of date. They were created by different masters for different kinds of people, to transform different minds. The contemporary mind did not yet exist; the contemporary mind needs new methods. The methods will differ only in non-essentials. The essential core, the very soul of the method, is going to be the same.

This silence is beautiful, but each laughter makes the silence go deeper. Have you observed it or not? After each laughter, there is a deeper layer of silence revealing itself to you. It is almost like being on a road, and a car passes with its headlights on. Suddenly there is light where there was darkness. But once the car has gone, the darkness becomes darker.

Something almost similar happens; hence I have started calling my jokes "the time for prayer."

Herman Levinsky is standing in front of the gorilla's cage in the zoo one day, when the wind blows a piece of grit into his eye.

As Herman pulls down his eyelid to remove the particle, the gorilla goes crazy, bends open the bars and beats the poor fellow senseless.

When Herman regains consciousness, he explains to the anxious zookeeper what happened. The zookeeper nods sagely and explains that in gorilla language, pulling down the eyelid means, "Fuck you!"

This explanation doesn't make Herman feel any better, and he swears revenge.

The next day, Herman arrives at the zoo with two large knives, two hats, two whistles and a large sausage. Putting the sausage in his pants, he hurries to the gorilla's cage, into which he throws a knife, a hat and a whistle.

Then Herman puts on his hat. The gorilla looks at him, looks at the hat, and puts it on.

Next, Herman picks up the whistle and blows it. The gorilla looks at him, looks at the whistle, and then picks it up and blows it.

Then Herman picks up the knife, whips the sausage out of his pants, and slices it neatly in two. The gorilla looks at the knife in his cage, looks at his prick, looks up, and pulls down his eyelid.

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #17
Chapter title: Immediate and ultimate ordinariness

29 December 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
I HEARD YOU SAYING THAT WE ARE ALL ENLIGHTENED. IF SO, WHY AM I WAITING FOR SOMETHING TO HAPPEN? IS IT AN OLD HABIT?

Veet Vigyanam, it is one thing to hear; it is another thing to understand. You certainly heard me saying that we are all enlightened, but you did not trust it -- at least you excluded yourself. "Perhaps everybody else is, but I am enlightened?" This was too much for you to accept; hence the question.

Your question shows your innermost turmoil. You are saying, "If so..." I had not said that your enlightenment is some probability -- perhaps you are enlightened, perhaps you are not. There were no ifs and no buts; it was a simple statement. I repeat again:

You *are* enlightened and you cannot be anything else.

But I can understand your difficulty. You have been told you are ignorant and you have accepted it. You have been told you are unworthy and you have accepted it. You have been told you are not beautiful and you have accepted it.

Just look at how many things you have accepted without creating ifs and buts, without even asking a question.

When I was a student in the university, my philosophy class consisted only of three persons. Two were girls and I was the third. And a certain Professor Bhattacharya -- a little cynical, as is almost expected from professors of philosophy -- had a certain idea of celibacy. He used to teach the class with closed eyes. When I saw this on the first day, I could not figure it out -- what is the problem? After the class I approached him and asked him.

He said, "I cannot see women."

I said, "If you cannot see women, why do you close your eyes?"

He said, "You don't understand me. I don't *want* to see women."

I said, "Even then, you have seen them; it does not matter whether you want to or not. Women are all around. Just by closing your eyes, do you think you are not seeing women? Then what are people doing in their dreams? I insist on the point that if you are keeping your eyes closed because of the women, you will be consistently reminded only of women. And remember that no woman is so beautiful with open eyes as she becomes when your eyes are closed. Then the woman becomes a romantic dream. Reality is not so romantic. With your eyes closed you are taking a very dangerous step."

The next day I also closed my eyes. He looked at me and thought perhaps I had also become convinced of his ideology of celibacy. After the class he asked me, "So it seems you are also convinced."

I said, "The reality is that I slept the whole hour. And now I will sleep every day: if you are free to close your eyes, I am also free to close my eyes. It does not matter what happens with closed eyes -- you dream, I sleep."

He said, "But then what is the point of attending the class?"

I said, "There is no point at all, it is just that one has to be somewhere. Do you mean to say that wherever I am I have to answer the question why I am here?"

And I told him an old story, that a man comes home, finds his wife naked on the bed, sees the shoes of his friend by the side of the bed, looks all around, suspects he must be in the cupboard. He opens the cupboard; certainly the naked friend is standing there. He is really angry and he says, "I used to think you were my best friend."

He said, "I am."

He said, "Then why are you standing here in the cupboard?"

The man said, "This is strange -- everybody has to be somewhere, and this cupboard of yours is very cozy. And this is not the first time that I am standing here. It is my usual habit."

I told Professor Bhattacharya, "Never again ask me about any reason, because I don't believe in rationality. I mean, things simply are and there is no reason for them to prove why they are, where they are, who they are."

But from your very childhood, you have not been given the right vision. You have always been pushed and pulled this way and that way: "Become this, become that." Nobody ever thought that if existence wanted only Gautam Buddhas it could have manufactured Gautam Buddhas just the way a Ford factory produces Ford cars, on an assembly line, all exactly alike, with tremendous efficiency. Each minute a single car comes out of the assembly line, twenty-four hours around the clock.

But existence does not believe in a situation where everybody is like everybody else. The enlightenment of Gautam Buddha is going to be his enlightenment. Your enlightenment is going to be your enlightenment.

The problem arises out of comparison. You started thinking that "If I am enlightened, then why am I not a Gautam Buddha or a Jesus Christ or a Bodhidharma? I am just Veet Vigyanam. Nobody worships me. I go around, nobody even takes any note of me. What kind of enlightenment is this? Certainly I have yet to achieve it. Certainly it has not happened yet, it has to happen."

The idea has been propagated with such consistency, for so many thousands of years, that enlightenment is an achievement. I say unto you, enlightenment is not an achievement, it is your very nature. If you are missing it, the reason is not that you have not achieved it, the reason is that you are looking for it all around in every place excluding yourself. Going to every temple, reading every holy scripture, visiting all kinds of stupid people who are pretending to be masters.

I want you to declare this very moment that you *are* enlightened. It does not matter, it is not needed that everybody should worship you. Why should anybody worship you? You are making unnecessary conditions for enlightenment.

This is not only your problem, it has been a problem for many. The Buddhists cannot accept Mahavira as enlightened, because he is naked and Gautam Buddha is not naked. Because Gautam Buddha has beautiful hair and Mahavira pulls out his hair, how can both these men be enlightened?

We have, without contemplating, accepted an idea that every enlightened person is going to be the same. It is absolute nonsense. In existence, variety is the beauty of it.

I would also like everybody to be enlightened in his own way and express his enlightenment in his own way. Otherwise this whole life will become a boredom. Just think -- as Jesus says to his disciples -- "everybody has to carry his own cross." Just look around, imagine everybody carrying his own cross... there are not even people to crucify them, because *they* are carrying their own crosses! The whole thing would be so hilarious.

Existence never produces the same person again. Similarity is not the rule of this beautiful universe, but uniqueness. And the moment you accept uniqueness, you accept a tremendous respect for others as they are.

Let me say it in a different way. The moment you respect yourself as enlightened, you cannot do anything other than respect everybody as enlightened, as they are. There is no need for everybody to fit into a certain category. Enlightenment is not a category such that you have to eat the same kind of food. If there was a certain rule like this, rather than eating spaghetti I would have renounced enlightenment. It is good that no holy scripture says that spaghetti is absolutely the characteristic of an enlightened man.

If you understand me, what I am saying, I am saying that in your very ordinariness you are perfectly good. Nothing needs to be added to you. And if you can relax in this ordinariness, this very ordinariness, because of your relaxation, will become radiant, will start blossoming. Your acceptance, your self respect will be a nourishment, will bring the spring to your being, and the flowers will start opening their petals.

But you are never at home. You are looking into other people's homes. Somebody is in Gautam Buddha's, somebody in Lao Tzu's, somebody in Jesus Christ's, somebody in Moses'... it is a very strange situation that you have been diverted in such a way that everybody is somewhere else, where he is not expected to be, and he is not where existence wants him to be.

I teach the immediate and ultimate ordinariness. It is the most beautiful experience, because now there is no desire, no tension, no search, no inquiry, nowhere to go. You are already where you wanted to be.

And you are asking, "If so, why am I waiting for something to happen?" Now, do I have to answer this? Perhaps this is your unique enlightenment, that even though you are enlightened, still you are looking for some happening. A little crazy, but that does not destroy your enlightenment. And a few crazy people are also needed. They bring salt to existence. Existence without crazy people will lose something very interesting.

But you cannot even accept that. You go on, asking, "Is it an old habit?" Just trying to console yourself, that although you are enlightened, just because of the old habit you go on looking here and there. But the more you will look here and there, the more you will be nourishing the old habit. You will be practicing the

old habit.

It is very difficult to see that eating your food silently and joyously, sleeping with as much blissfulness as you can contain, having an ordinary life of being a carpenter or being a shoemaker, or being a painter or a poet or a dancer and relaxing in whatever you are without making ideals....

But man cannot be destroyed without ideals, and he cannot be enslaved without ideals. He cannot be condemned, he cannot be made to feel guilty if there is not an ideal that he has to become. And nobody ever becomes the ideal that he has tried his whole life to become.

Have you ever seen any Christian becoming a Christ? Almost half the humanity is Christian and for two thousand years these people have been trying hard to fulfill the ideal of being a Christ. Why do they go on failing? And it is not only the Christians -- the Jainas, the Hindus, the Buddhists, the Mohammedans, nobody has been successful.

The reason is so fundamental that you cannot go against it.
You can either be yourself or just a wastage.
These are the only two alternatives.

Love Gautam Buddha for his uniqueness, but never imitate him. He himself never imitated anybody, that's why he is enlightened. It is strange that a simple fact has not been recognized. Mahavira never imitated anybody and that's why he's enlightened. You show me a single enlightened being who has ever imitated anybody.

I am reminded of a very beautiful man, Kabir. In India, Hindus believe that the Ganges is a holy river, and if you die near the Ganges then your paradise is absolutely guaranteed. Then it does not matter what crimes you committed, what sins you committed, what immoralities; everything is washed out by the Ganges.

Naturally, all the Hindus cannot live by the side of the Ganges. That will be too much of a crowd. Those who live there are fortunate; those who cannot live there at least go in their old age to live there, when they see death is coming. In cities like Varanasi, you will be surprised to see -- why are there so many old people, old women? No other city can compete in that respect. All these people have come there to die and now they are waiting for their death; it may come any moment.

Sometimes it happens that some nearby village... Varanasi is costly, it is available only for rich people to live there to die; the poor people live in nearby villages. Naturally it happens that they die in their villages, but immediately their friends and their relatives take their dead bodies to the Ganges. It doesn't matter, just a few minutes or half an hour or one hour... God cannot be so cruel. He will forgive even these people also.

Kabir lived all his life in Varanasi, the holiest city of the Hindus. Just on the other side of the Ganges, there is a small village called Magahar. I don't know how the idea became prevalent that anybody who dies in Varanasi goes to paradise and anybody who dies in Magahar becomes a donkey. And Magahar is just on the other side of the Ganges.

Before Kabir felt that now his time had come, he told his friends, "Take me to Magahar."

They said, "Are you mad? Nobody wants to die in Magahar. People who are living there are continuously afraid -- before death they have to escape from there. And you have lived your whole life in Varanasi and now, when the right moment has come, you want to go to Magahar? You know perfectly well that people who die in Magahar become donkeys."

Kabir said, "If you don't listen to me, I will have to walk down to Magahar. But I don't want any obligation, either to the Ganges or to any God. If I am enlightened, I am enlightened in Varanasi; I am enlightened in Magahar. Let me set the precedent, because the poor people of Magahar have been condemned for centuries. Let me die in Magahar, because after me it will be difficult for anybody to say that anybody who dies in Magahar becomes a donkey. At least about Kabir that cannot be said."

Kabir died in Magahar. He changed it; now nobody says that if you die in Magahar you will become a donkey. On the contrary, many people who love Kabir live in Magahar; Magahar has become a holy place for the followers of Kabir.

It happened that Meera, another woman mystic, had come to Varanasi just on a pilgrimage. And Varanasi has the highest council of Hindu scholars, the so-called wise, and the saints. There was trouble because many of those people wanted Kabir to be invited to their annual conference but Kabir was a weaver; not only that, it was suspicious whether he was a Hindu or a Mohammedan. His name was Mohammedan -- *Kabir* in Arabic means *Allah*, another name of God. And he was found on the bank of the

Ganges by a Hindu monk, Ramananda -- left by his parents, a small child. And the story is very beautiful....

It was dark, early morning, when Hindus take their bath before their worship of the sun. As Ramananda was coming down the steps, the small child took hold of his robe. Surprised -- who is there? -- he looked: a small child, not more than four years old, sitting on the steps. What to do with this child? There was nobody else around; the parents had abandoned the child there.

Ramananda was a man of courage. He took the child, although all his disciples said to him, "You are taking an unnecessary risk. You will be denounced by the Hindus, by the same people who worship you. You are not supposed to do such things. Moreover, on the hand of the child is written in Arabic `Kabir', his name, which is an absolute proof that he is a Mohammedan. And a Hindu monk is not supposed to have children, he has renounced life."

But Ramananda said, "I have not done anything in respect to gaining worshippers, followers. If they have come, they have come on their own. If they go, they go on their own. Nobody dictates to me what I am to do, because I have never dictated to anybody what he has to do." So Kabir was brought up by Ramananda. Because of Ramananda people think he must be Hindu, and because of his name people think he must be Mohammedan.

And now, because he has become known as the wisest man of his times, a few people wanted him to come to the holy conference of the Hindus. He was a weaver. There was great opposition. But they did not want any split in their council, so finally they came to the agreement that they would invite him.

But when they went to invite Kabir he had a condition: "You have to invite Meera also, because she is staying with me. You can leave me out. In my place, invite Meera."

But that was even more difficult. She was a woman. Never was a woman invited into the wisest council of the Hindus. A woman is not accepted as pure; basically she is impure and unless by arduous disciplines she becomes born as a man, she will not be able to reach paradise. There is no direct way from the woman to paradise. She has to go via man. Now Kabir was making a condition which was even more difficult.

They told him, "It has been very difficult for us even to invite you, and you are making an even more difficult condition."

He said, "I never change what I say. If Meera is not respected by you then you don't understand anything, and I don't want to mix with ignorant people."

Kabir's followers told him, "It is a great opportunity. No weaver" -- weavers are the lowest Hindu class -- "has ever been accepted by the brahmins as wise. Don't miss this opportunity."

And Kabir said, "I am wise or unwise on my own accord. I don't depend on anybody else's acceptance. But I am making this condition because for centuries Hindus have behaved with women with such ugliness that the time has come to change it."

Because of Kabir's insistence, Meera was the only woman -- for the first time -- who entered the Hindu council of wise people. It was a very uneasy conference. One Mohammedan was there, one woman was there. The whole Hindu idea of their purity and their superiority was absolutely destroyed.

Kabir continued to be a weaver his whole life. Even kings were his disciples and they asked him, "We feel ashamed that you go on continuously weaving in your old age and then you go to sell your cloth in the market. We can manage everything that you want. There is no need."

Kabir said, "That is not the question. I want the future humanity to remember that a weaver can be enlightened, and even with his enlightenment he can continue to weave. The ordinary profession of weaver is not a distraction from enlightenment; on the contrary, his weaving becomes his prayer. Whatever he does is his prayer; whatever he does is his meditation. Whatever he does is his expression of gratitude to existence. He is not just a burden on the earth, he is doing whatever he can do.

"I cannot be a sculptor, I cannot be a great painter, but I can certainly say that nobody can weave the way I weave. I weave with each breath full of prayer and gratitude. And the cloth that I make is made not just to sell but to serve God, to serve existence in the way in which I can serve it the best."

The Hindu word for God is *Ram*. And Kabir used to address every customer who came to his shop by the same name, "Ram." He would say, "Ram, I have been weaving for you. Take care, this is no ordinary cloth. Each fiber in it is vibrating with my gratitude, my love, my compassion, my prayer. Be respectful to it."

Sometimes it would happen... he would wait, late, when the market was closing. People would ask, "For whom are you waiting? The market is closing."

And he would say, "I am waiting for my Ram, who has not come, and for whom I have made the cloth." A certain man had asked him and he might not have been available on that day, or might have thought that

he would go on the next market day. But Kabir was waiting there.

People would inform the man -- "What are you doing? It is getting late and Kabir alone is sitting in the marketplace waiting for you because he says, `I cannot accept the fact that Ram would have forgotten or that Ram could have given me his word and go against it. I have to wait even if I have to wait for seven days.'" Because in India, in villages, the market day is only once a week, four times a month. "I will wait for seven days; perhaps he is in difficulty, perhaps he is sick. But I cannot move from this place. If he comes and finds that I am not here it will be sheer ingratitude on my part."

Now Gautam Buddha lived in a totally different way. Meera lived in a totally different way. Meera danced all over the country, and she reached Mathura, where stands the greatest Krishna temple. The priest of the temple was a fanatic celibate. I used to tell Professor Bhattacharya, "You are an incarnation of that fanatic, and unless you drop this fanaticism you are not going to be relaxed and relieved from the wheel of life. You will have to born again and again and again."

In the temple of Krishna, no woman was allowed. They could worship only from the outside. The priest had not seen a woman for thirty years -- he never used to go outside, and inside the temple no woman was allowed. When he heard about Meera he was worried, because she would certainly come to the greatest temple of Krishna. He had put two guards at the gate: "Prevent that woman if she comes dancing here."

But when Meera came dancing, those guards completely forgot their purpose, why they were standing there. The dance was so beautiful and Meera was so beautiful, so radiant, that without anybody noticing she entered the door, dancing.

The priest was in the middle of his worship. The plate that he was holding in his hand, a golden plate full of roseflowers... seeing Meera dancing and entering into the temple, the plate fell from his hands. He was very angry and he said to Meera, "It is against the rules of this temple -- no woman can enter here!"

And you will be surprised to know the answer of Meera, which stands out in the whole history of the mystics with a strange flavor, an aliveness. She said, "My God! I used to think that only Krishna was the man and everybody else is a woman, a lover to Krishna. Today I have found two men. You are also a man!" And the way she spoke to the priest, the priest trembled. Perhaps she was right.

There are only two ways for the devotees to conceive of God. Either God is conceived, like the Sufis, as a woman -- she is the beloved and the mystic is the lover -- or God is conceived, like the Indian mystics, that they are women and God is the man. He is the lover and they are the beloveds.

Meera said, "The thing has to be decided here now: either you have to declare yourself a man or you have to declare yourself also a woman."

Under the impact of Meera that poor priest had to accept, "I am also a woman."

Meera said, "Then from now onwards the rule is changed. *Only* women can enter this temple. Those who think they are male, cannot enter."

If you look into the lives of these mystics, these enlightened people, you will not find any similarity. You will find only utter uniqueness. Sometimes they are so ordinary that you may not even recognize them. Sometimes they are so radiant that even those who are blind will see their light. But there is no general rule and there are no fixed characteristics. You don't have to fulfill certain ideals.

My own approach is to take away all ideals from you and to take away the very idea that enlightenment is going to happen to you in the future. Future does not exist! In fact the idea that it is going to happen in the future is simply to avoid the self respect that you can have only in the present.

There have been teachers -- they were not masters, they were as unconscious as you are. They were not aware of their own enlightenment. They were teaching morality, discipline, methods, how to become enlightened. But do you understand the inner logic? If you can become enlightened then there is every possibility you can also become again unenlightened. If there are methods to become enlightened there can be methods to make you unenlightened. This is a simple thing. If you can become sick, you can become healthy, and you can also become sick again.

Enlightenment is not something that you have to attain, because that which is attained can be stolen. That which is attained can be robbed. That which is attained can be lost.

I say unto you, you *are* enlightenment itself.

I don't want you to attain enlightenment, I want you to live it. From this very moment, whatever you do, do it in the way enlightenment is bound to do it.

I love one statement of one of the most important people of the West, Alan Watts. He was a drunkard, but he was the man who introduced to the West the most essential parts of Zen and enlightenment. He wrote not as a scholar, but as a master. Before he was dying, he was still drinking and a disciple asked him, "Have

you ever thought... if Buddha had seen you drinking alcohol, what do you think he would have thought about it?"

Alan Watts said, "There is no problem. I always drink in an enlightened way."

The question is not what you do, the question is how you do it. Yes, I accept Alan Watts' statement. There is a possibility of a man to drink alcohol in an enlightened way. Enlightenment should not have any limits. And it should not have a particular formula, a particular pattern that you have to follow.

Enlightenment should be an individual experience -- the most individual experience, incomparable and unique to everybody. Once this is understood, all the clouds that surround you with darkness start dispersing.

Veet Vigyanam, I will go on repeating again and again, until it sinks into you, that you are enlightened. And you are not to do anything special for it; you have just to be as you are, totally relaxed, at ease with existence. Not going anywhere, no achievement, no goal. All goal-orientation is what is making people miserable.

Disperse all the goals and you will start dancing this very moment -- because you have so much energy involved in your process of achieving. Moving far away in your imagination, you don't have time, you don't have space, you don't have energy to be here. If you can gather all your energy in this very moment, just the accumulation of that energy will become a dance in your heart. And that dance transforms everything, not your efforts.

A Polack walks into the travel agent and books for a special sea cruise to Hawaii. The travel agent directs him to the next room to fill out some forms. Just as the Polack walks through the door, someone hits him over the head, throws him into the corner and mugs him.

Later in the same day, an Italian enters the travel agency to book for the special Hawaiian sea cruise. As he is directed to the next room, he too gets hit over the head and mugged.

When the two of them wake up, they find themselves floating in the middle of the ocean on a small raft. The Italian looks over at the Polack and says, "I wonder if they will fly us back?"

"I doubt it," replies the Polack. "They didn't last year."

Father Murphy is chosen to do some missionary work for the Catholic church, and is sent to a remote part of the Arctic.

After a few months, a bishop comes to visit.

"How do you like it here," asks the bishop, "among the ice and polar bears?"

"Just fine," says Father Murphy. "The Eskimos are very friendly people."

"And what about the weather?" asks the bishop.

"Ah," says the priest, "as long as I have my rosary and my whiskey, I don't care a bit about the weather."

"I am glad to hear of it," says the bishop. "Speaking of whiskey, how about a glass or two?"

"Great idea!" says Father Murphy. "Rosary! Can you bring us the whiskey?"

Hymie is a little drunk when he comes home. "Becky," he calls to his wife in the bedroom, "start nagging, or else I won't be able to find the bed!"

Just enjoy your life.

It is perfect as it is.

The whole idea of perfectionism creates only neurosis, pathology and a derangement of the mind. I teach you the ordinary. I teach you the simple, I teach you the natural, I teach you that you are where you have been trying to reach, exactly at home. Don't waste your time running here and there.

But you have been told always to become something, someone -- that's why every religion is against me, all the moralists are against me. I can understand, because if I am right then all the traditions and all the teachings that have been driving humanity towards some faraway goal are proven absolutely criminal. Because they have taken away people's chance to live, chance to love, chance to sing, chance to dance. And in the ultimate sense, the very opportunity to feel the divine in the herenow. Unless you can feel the divine in the mundane, you are not an intelligent person. If you cannot manage in your small things an expression of gratitude, joy, awareness, then you are bound to remain miserable -- not only in this life but perhaps for many lives.

I can't see much opportunity for you to find a man like me again. You will meet all those religious

teachers, missionaries... try to find one and you will find a thousand. But I am absolutely respectful to your ordinariness. My reverence for the mundane is absolute; I don't want to improve on anything. For centuries people have been improving and improving and improving, and nothing is improved.
Just give me a chance. Stop improving.

And you will be surprised to know that the energy that was involved in improving becomes your dance, your celebration.

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #18
Chapter title: Personality: the false disease

30 December 1987 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
AS YOU GLIDE INTO BUDDHA HALL, SLOWLY TURNING TOWARDS WHERE I SIT WAITING FOR YOUR GAZE TO TOUCH ME, A STRANGE OVERWHELMING FEAR GRIPS ME. I SAY TO MYSELF, "DARSHAN, AFTER ALL THESE YEARS OF BEING WITH HIM, WHY THIS FEAR?" THEN AS YOUR EYES CARESS ME, THE FEAR MELTS IMMEDIATELY, I MELT AND SOMETHING LOVELY STARTS DANCING WITHIN ME.
BELOVED MASTER, PLEASE SPEAK A LITTLE ABOUT THIS CRAZY PARTNERSHIP OF FEAR AND LOVE THAT TAKES ME SO COMPLETELY BY SURPRISE AGAIN AND AGAIN.

Deva Darshan, your question is much more comprehensive and complex than you may have realized. Man is an organic unity. And the moment I say an organic unity, I mean you are love, you are fear, you are anger ... the whole panorama, all the colors of the rainbow.

But it is very rarely realized, because our minds try to dissect things, divide things, arrange things. They are very clever and intelligent in a way, as far as parts are concerned. The moment the whole arises in your view, the mind freaks out. It cannot understand that even in fear, all the rainbows of your being are involved.

To explain a simple fact, in the schools they use a device. They make a fan with seven wings of all seven different colors. When the fan is not moving you can see what is red and what is blue and what is green. Just two colors you will not find in those seven colors: the black and the white, because they are not really colors. It is just from long usage that we have grown accustomed to calling the white and black also colors.

Then they plug the fan into the electricity, and the wings start moving as fast as possible. A strange phenomenon -- you can see that all those different colors disappear. There remains only white.

When you see the white color, it means all the rays that create colors are being reflected back, so you cannot find any color. White is an absence of all colors. Black is just the opposite of white; the black

absorbs all the rays of color, not allowing a single ray to go back. Hence you cannot see the color because your eyes can only see reflected rays.

The black became -- strangely enough, even before it was discovered by science -- the symbol of greed, the symbol of the devil, the symbol of all that has to be avoided. And the white became a symbol, around the world, representing renunciation -- because it rejects all the rays. It has also become the symbol of compassion, because it is no longer greed but only sharing. It does not take anything in, but only gives you back everything. White also became the symbol of innocence.

Perhaps poets became aware of it centuries ahead of the scientific research. It has been happening all the time, although nobody gives the credit to the poets because by their own contemporaries they were thought crazy. They could not produce any scientific argument for what they were saying. But centuries afterwards, science was amazed: without using any instruments, without any scientific facilities, how did these people come to certain conclusions? It is very mystifying....

I have told you about Van Gogh that he always painted his stars as spirals. No other painter in the world has made stars as spirals; naturally even the painters, his own colleagues, told him, "You are not aware of the fact that stars are not spirals."

But Van Gogh said, "What can I do? My innermost intuition is that they are, and I believe more in my intuition than in my physical eyes." A hundred years after Van Gogh, just recently, it has been found by science that he was right and everybody else was wrong. Stars only appear not to be spirals because of the distance. And the distance is vast. But now with more accurate instruments, they can see that the stars *are* spirals.

A strange question arises: How did Van Gogh, a man who was not only thought to be crazy but was forced to live in a madhouse...? And his best paintings are those which he painted in the insane asylum. Seeing that he was a harmless fellow... it doesn't matter if he paints things which are not according to the common-sense view of things. It harms nobody. You need not agree with him, but to force him to live in a madhouse is going a little too far. He was released from the madhouse -- he was only thirty-three -- and he committed suicide.

His suicide stands as an indictment of the common humanity and their stubborn insistence that every individual should agree with their conceptions. He wrote a small letter to his brother before committing suicide, saying, "I am not committing suicide out of any depression, I am simply committing suicide because perhaps the society in which I can live as a sane man is yet to come."

Your question makes it clear that in your mind you go on dividing things into categories: this is love, this is fear, this is anger....

Just for a change, don't divide.

Whatever arises in you is part of your total individuality.

The division has come into existence because parts of you have been condemned and parts of you have been praised. Naturally, the condemned parts should be repressed -- at least should not be allowed to surface -- and only the appreciated, the valued, the respectable parts of your being should become your personality. This has created such a split in you that with this split you can neither love nor can you sing nor can you dance. For all that celebration, your whole being is needed.

Let me tell you the truth, with absolute frankness -- because it has not been told to you even by courageous people like Gautam Buddha or Jesus Christ, or even Socrates, Pythagoras, Chuang Tzu. They all went a little beyond the crowd, but not far away. They always remained on the boundary line -- any moment they could slip back into the crowd.

The most difficult problem is not that your fear is against your love -- your fear is simply an indication that love is going to absorb you and your ego starts trembling. What you are calling fear is not the authentic fear but just a phony American fear. The ego is afraid that again you will fall into an unknown space. Naturally, the mind asks, "Are you aware that you are moving into the unknown? Is it possible for you to find the way back to your own identity?"

Love dissolves identity.

In love, I am not and you are not; only love is.

Love does not happen between two persons. Between two persons what happens is only fight, in different names. It may be in the name of love, it may be in the name of something beautiful, but as long as two persons cling to their identities, to their personalities which they have cultivated their whole lives... Naturally, there is great investment.

Love comes like a wild breeze and takes away all your cultivated identity. You are left just a pure

silence, a serenity. You cannot even say that "I am." Even that will be a disturbance.

There is tremendous *isness*, but there is no identity left.

I will read your question:

"As you glide into Buddha Hall, slowly turning towards where I sit, waiting for your gaze to touch me, a strange overwhelming fear grips me..." On the one hand, your innermost core is waiting for the taste of not being, for the immense joy of merging, melting, dissolving into the whole. But your personality is there, which immediately creates a fear, an unknown fear.

You have to understand that this fear is natural, because you have not been left innocent and natural by your society and culture. They have substituted a personality around you. Your whole religion, your whole education, your whole upbringing is involved in a single effort: to create a personality around you. That personality starts trembling and becoming afraid.

It is this personality which is destroying people's love. Everybody says he loves -- husbands say they love their wives, wives say the same thing. Parents say they love their children and force their children also to say that they love their parents. The teachers say they love their students. In every nook and corner of your world... If this were true, that everybody is loved in so many ways by so many people, this world would have been a totally different world. It would not have been a world always preparing for war, it would not have been a world divided into nations....

To divide the earth into nations is to take away freedom of movement. We ordinarily think we are free, but this idea of being free is created because the jail is so big. Your whole nation is your imprisonment. Just try to get out of the boundaries and suddenly you will realize the freedom was fake. You have been deceived. Even birds are more free, because they don't have to carry their passports; more free because they can go thousands of miles, the whole sky is theirs. But unfortunately the whole world is not ours. The structure, the way a personality is created, needs all these discriminations.

The American has his own pride, the Indian has his own pride. The Indian does not think that anybody else in the world is spiritual; only they have the monopoly on being spiritual. And as far as I know, I have rarely come across an Indian who can be said to be spiritual. They are the most materialistic people in the world. But the personality not only deceives others, it finally deceives you too.

The Americans think they are the richest people in the world. But I created a simple joke with ninety-three Rolls Royces and all their pride was gone. Even the president became jealous, the governors became jealous, the bishops became jealous. The bishop of Wasco County, every Sunday, may have forgotten Jesus Christ completely but he could not forget ninety-three Rolls Royces. He would bring up some way to condemn them. And you will be surprised that when I was bailed out of jail, he wrote a letter to me. He asked, "Now you will be going back to your own land -- what about donating at least one Rolls Royce to my church? It will be a great act of charity."

Now you can see the mind.... I was teaching meditation to thousands of people; America was not interested in it. Thousands of people were coming to the commune; America was not interested in it. Each festival, there were twenty thousand people coming from all over the world; America was not interested in it. The whole of the news media were continuously talking about ninety-three Rolls Royces.

I used to think, perhaps in a poor country this could be expected... but I destroyed the pride of America! I don't need ninety-three Rolls Royces. It was a practical joke, and not even a single so-called intellectual of America could realize the fact that I cannot use ninety-three Rolls Royces simultaneously. And all were of the same model, the latest model; there was no difference between one car and another. Even the president of the Rolls Royce company came to visit, because this was the first time that in a single individual's garage, there were ninety-three Rolls Royces. But I never went to that garage.

The director of the garage, Avesh, is here. I was telling him, "Soon I will be coming." He wanted me to see -- he had made such a beautiful garage, and even the president of Rolls Royce appreciated it and said, "Your cars look in far better condition than our newest cars in our garages." Naturally, Avesh wanted me to come some day. And the garage was not far away, it was in the campus of my own house. I used to pass by the garage every day, but I never went in.

People have been cultivating all kinds of discriminations: the white man thinks he has something more special than the black man, that he carries the burden of the whole earth. But the black man does not agree about it. He has his own ideas.

Marco Polo went to China in his world travels and in his diary he noted that, "I have always suspected that there is some truth in the theory that man is born out of the monkeys. Seeing the Chinese, I am

convinced." But you should also remember, when the Chinese emperor gave an audience to Marco Polo, he could not believe that he was a human being. In his biography, it is stated that he thought that there must be subspecies of human beings around the world -- of course the Chinese is the highest expression. The same kind of stupidity....

Religions give you the idea that you have the truest religion in the world. But the basic mechanism you are not aware of: all these things are created to nourish your ego and re-place you from your center, which is your authenticity, to a false center which is just an artifact created by all kinds of methods.

Love is a danger to the personality. The personality starts trembling. But the difficulty is, your innermost being is waiting for it. It is imprisoned and it is waiting for a fresh breeze from the outside, fragrant. Perhaps it may bring a few songs of the birds, a few rays of the sun. So you are in a duality: the personality is afraid but your reality is absolutely inviting, waiting, watching for the moment when it happens.

You have to be very decisive to renounce your personality completely. It is your falseness. Being a Hindu, being a Mohammedan, being a Christian -- drop all that nonsense.

Just be a pure consciousness. That is your nature. And then there will not be any conflict.

You are saying, "I say to myself, Darshan, after all these years of being with him, why this fear?" You can be with me for lives -- that is not going to change the fear. But a single instant of understanding, just like a flash of lightning, that you are carrying a load of false ideas about yourself, and the transformation will come.

It is a complex thing. Sometimes it happens to people who are very new. And sometimes it becomes more difficult the more you are with me, because the more you start taking me for granted, it becomes an everyday experience. You know: the fear will come, the love will come, and it has become a routine. You will have to get out of this trap.

And when I say you have to get out of this trap, I don't mean you have to make any effort. Because what has to be dropped is false; it has no roots in you. You can do it in a single moment of awareness.

I am giving you these moments of silence for a single purpose. I don't have a teaching, I have only strategies for transformation. I speak to you not to convey anything in particular, I speak to you so that I can give you a few gaps of silence.

Listening to me, there are two possible ways: the way of the scholar -- he will listen to my words -- and the way of the seeker, who will listen to my silences.

My silences are my communion with you.

My words are only to divide small pieces of silences for you. One word is being used only so that before I utter another word, you can feel a silence sweeping over you. Nobody has used language in this way. Language is just creating possibilities for silence. Alone, your chattering mind does not allow you to be silent. But with me, I am chattering and you are freed at least for a few moments because in those moments you are waiting for what I am going to say. Naturally, a waiting gives you an experience of silence.

As you become more and more aware of the false in you and the real in you, there is no need to make any effort to drop the false. Just being aware that "this is false," the false disappears. But there are stupidities which go on and on....

Just the other day, Anando brought me a news clipping. Perhaps England is the most ghost-haunted country in the world. It is easy to conceive that in a primitive society, a house is haunted by ghosts. But in England, a ship was found to be haunted, and the ghost was creating continuous trouble. Something was going wrong again and again in the ship, and the people who worked on the ship finally became afraid, because it was not natural. They abandoned the ship; they said their lives were in danger.

The vicar was called to investigate whether the ship was haunted. And do you think it is the twentieth century? The vicar came and he found that it was haunted, but the ghost was not of a man but of a fish. And there was no need to be worried -- he did some ritual with the crucifix and baptized that ship into Christianity.

And the most amazing part is that since then, nothing wrong has been happening. The ship is going perfectly well. Naturally, anybody will conclude logically that whatever the vicar did has helped: the ghost has left the ship. But the reality is that the idea of the ghost was disturbing people. Because they are all believers in Christianity and Jesus Christ, immediately, when they saw that the vicar had done the whole ritual and now their ship was protected with Christianity, by Jesus Christ himself, there was no fear.

Because of false things, religion has existed in the world.

Religion is almost like homeopathy. If you are a hypochondriac -- finding this sickness, that sickness -- then allopathy cannot help you. On the contrary, it may disturb you because if the disease itself is false, you don't need a real medicine for it. The real medicine will create its own effects in your body which are going to be disturbing. If there were a real disease it would have destroyed the disease. It is because of false sicknesses that things like naturopathy, homeopathy, continue to exist.

And in a recent survey it was found that seventy percent of sicknesses are just mind fictions. So all these homeopathic sugar pills, if you believe in them... the question is belief. Homeopathy cannot help me, but homeopathy can help you if you believe in it. Then that false pill, which has no effect, will cure you.

Your personality is a false disease.

It does not need actual methods to destroy it; all that it needs is the awareness that it is false. It is enough -- to know the false is to finish the false. And the moment the false is gone, the real asserts itself without any effort on your part.

So when I say to you, "You are enlightened," I simply mean that you are believing you are *not* enlightened and that is creating the trouble. That is giving you a false idea of an unenlightened sinner, an ordinary person. And all the religions have been exploiting you on that point.

If you drop the idea of unenlightenment and you simply accept your natural being....

Relish it, sing it, dance it. You will be surprised that this is what you have been seeking all your life. And it was prevented because of your seeking.

Jesus says, "Seek and the doors shall be opened for you." I say to you, "The doors are always open. There is no need to seek, simply enter." Jesus says, "Ask and the answer will be given to you." And I say to you, "You *are* the answer. Don't ask; otherwise you will get thousands of answers and you will forget the answer that you are."

Jesus says, "Seek and ye shall find it." And I say to you, "Seek and you will never find it. Why start with seeking? Why not start with finding? Find it and there is no need to seek!"

But all the religions, all the priests... and the greatest exploitation and slavery of man has existed with the small idea that you have to seek, that you have to go somewhere else, that you have to be somebody else. They have distracted every human being from his natural self.

Insist, because unless you insist, the crowd is going to push you here and there. Insist that you are what you are, and you are absolutely happy to enjoy yourself. You are not going to waste time in seeking, searching, and reaching your grave. I want to make your *this very moment* the explosion.

Darshan, you are saying, "Then as your eyes caress me, the fear melts immediately. I melt and something lovely starts dancing within me." If you have been experiencing it, then why not drop that fear? Because you know already that it melts and you enjoy that melting. Then why go on nourishing the fear again and again? Then it becomes a vicious circle.

Jump out of the circle.

Tomorrow when I come in, you start enjoying even before I have entered the hall. Why should you wait for me? And why create unnecessary diseases, fear -- fear of what? What have you got to lose?

There is a Sufi story about Mulla Nasruddin. He is traveling in a train and the ticket checker comes, and he looks into all his pockets -- except the pocket on his coat on the left side. He opens all his luggage, looks into every suitcase, perspiring that the ticket is lost. And it is an obvious fact -- all the other passengers are waiting -- the ticket checker says, "You have looked everywhere. Why are you not looking in your left coat pocket? Because I see that is the only place you have not looked."

Mulla said, "Don't mention it."

The ticket checker said, "What do you mean?" He said, "That is my only hope, that perhaps the ticket may be there. I cannot look into it."

You are searching, you are seeking, you are opening all kinds of luggage. Why don't you look into yourself? That is the only hope. You don't want to destroy even that hope. And I say to you, it is not just a hope, it is a reality.

The ticket is there.

Now a few moments for prayer....

An Englishman, an American and a Polack go on safari to Africa together. On the first day, they decide to hunt alone and go off in different directions. That night they meet again back at the camp and exchange hunting stories.

"I had a great day," says the Englishman. "I shot a lion, two elephants and a hippo."

"That's nothing," says the American. "I shot two lions, three rhinos and a giraffe."

"I did better than both of you," says the Polack. "I shot seventy-five no-nos."

The two other men look at each other and then ask the Polack what a no-no looks like.

"Well," says the Polack, "they walk on two legs, have black skin and curly hair and when you point a gun at them, they shout No-no! No-no!"

Hamish and Maggie MacTavish are queuing for a movie called "The Miracle." The girl selling the tickets tells Hamish that there are no cheap seats left anymore, only a few of the ones costing six dollars each. Hamish hesitates and consults with Maggie and at length produces two five dollar bills and a handful of loose change. Hymie Goldberg steps out from the queue and says to Becky, "We can go home now, I have just seen the miracle!"

One night, after their owner is asleep, the parts of the body are arguing about which has the toughest job. "I've really got it rough," moan the feet. "He puts me in these smelly sneakers, makes me jog until I have blisters... it's awful!"

"You've got no reason to complain," says the stomach. "Just last night, I got nothing but beer, spaghetti and aspirin. It's a miracle I kept it together."

"Ah, quit bitching, you two," moans the prick. "Every night, he sticks me up a dark tunnel and makes me do push-ups until I throw up!"

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #19
Chapter title: Simply singing my own song

30 December 1987 pm in Gautam the Buddha Auditorium

Archive code:	8712305
ShortTitle:	MANI19
Audio:	Yes
Video:	Yes
Length:	45 mins

BELOVED MASTER,
THERE IS NOTHING I NEED TO KNOW -- I JUST LOVE THE SOUND OF YOUR VOICE. PLEASE COMMENT.

Deva Pagalo, it is not a coincidence that I have given you a name which means "the madman." It is a very rare and unique situation to be meditative and to be mad. There have been millions of mad people but their madness is a sickness, their madness means they have fallen below the mind and they have to be

brought back at least to the normal state of mind. That's the whole profession of the psychoanalyst, the psychiatrist, the therapist.

But there have also been a very few mad people who have not fallen below mind but who have gone beyond mind. As far as mind is concerned, both are out of the mind. Both are mad, but the man who has gone beyond the mind has come to a state which is the ultimate blessing in this existence.

When I gave you the name Deva Pagalo I had seen the possibility in your eyes that you can be one day a madman of the highest quality, a divine madman. It is not sickness, it is the ultimate in health.

What you are saying actually needs to be understood by everyone. You are saying, "There is nothing I need to know."

Certainly, there is nothing that one needs to know. In a deeper sense, there is no one who can have the need to know. You are an utter emptiness, silence, serenity.

This silence is not ignorance; hence the need for knowledge is not there at all.

Knowledge is needed by ignorant people -- this is so simple -- and the more ignorant they are, the more knowledge they need. It creates a vicious circle. The more knowledgeable they become, the more they become aware of their ignorance. As they advance in knowledge they become aware of a tremendous space which has not been traveled yet, and a vast possibility of knowing more. It is unlimited, they will never come to a point where they can say, "Now I have known all."

These are the scholars, the pundits, the rabbis. These people have dominated humanity simply because they have more information than you have. They have made a tremendous treasure of their information. For centuries, they have been defending the citadel of knowledge and not allowing everybody to enter into their world.

For example in this country, brahmins for ten thousand years have not allowed one fourth of the population of the country to read or to learn writing. It was the greatest crime for these simple, innocent people even to hear a few words of the Hindu Vedas, which are the Hindu ENCYCLOPEDIA BRITANNICA. It hurts and it makes me utterly sad to say to you that even a man like Rama, who is being worshipped by the Hindus as an incarnation of God, punished a young poor sudra because the brahmins reported that while they were reading the Vedas he was hiding behind the trees and trying to listen.

In the first place, even if he was trying to listen he could not have understood, because brahmins never allowed their language, Sanskrit, to become the language of the people. It has remained a language monopolized by the brahmins, by the learned, by the scholars. Even though he could not understand, Rama punished that young man by pouring melted, burning hot lead into both his ears. The young man was killed. And nobody has even objected against Rama, that even this single act is enough to prove that he is a murderer -- and murderer of a man who has not committed any crime.

But instead of being condemned as a murderer, he is worshipped as God -- of course by the brahmins, and when the brahmins worship him as God, everybody else follows. And this is the case not only in this country; in every country of the world, all kinds of information has been monopolized.

Lord Acton was right when he said that power is the reason why people have tried to monopolize knowledge. Because knowledge *is* power. Perhaps it was not such a great power in the past, but today science has become the greatest power. And the word `science' simply means knowledge.

Only a man of silence, innocence, has no need for knowledge. He is not sick; hence he does not need any medicine to cure him.

To go beyond mind is to go beyond all pathology that mind creates. To be in the mind, you can be either normally mad or abnormally mad. If you are abnormally mad, you will be in the minority. The normally mad, who are the majority, will bring you back into their fold. It is strange to say, but it has to be said that all the branches of psychology are in the service of the normally mad. Their function is only to bring the abnormally mad back into the normal fold.

But there is a totally different kind of madness which is not of the mind; hence no psychiatry, no psychoanalysis is needed -- neither can it disturb it. Meditation takes you beyond your mind into a deep innocence which has no need to know, which is absolutely blissful as it is.

Your saying, "There is nothing I need to know," makes me immensely happy. Don't fall from this state. The mind will try to pull you back by creating new questions, new queries -- persuading you, seducing you to explore new areas. Be very alert. And be on guard, because there is no treasure which is more valuable than innocence. That needs no knowledge.

In other words, this is your second childhood. You are born again. Your eyes are no longer filled with the dust of knowing. But this not-knowing is a tremendous perceptivity, a great clarity. It does not need to

know, because it feels, and feeling is a higher state than knowing. As the clarity becomes more and more transparent, instead of feeling it becomes your being.

The moment your very being is nothing but a simple, silent clarity, perceptivity, you don't need even to feel. Let me say, the man who knows is a scholar; the man who feels is a poet, a painter, a dancer. But the man who simply is, is a mystic. He has entered into the mystery of existence -- not as separate from it... but as a dewdrop slips from the lotus leaf into the ocean, he has also slipped into the oceanic that surrounds you.

Now, in a sense you are no more, and in another sense you are the whole ocean. There is no knower and there is no question to know.

Your second statement is also important to be understood. You are saying, "I just love the sound of your voice." I really want you not to take my words the way they are being ordinarily taken and understood -- as meaningful, as imparting some information to you. I am not teaching you anything. I don't have any message. I am not converting you.

I am simply singing my own song. The meaning is not in the words, the meaning is in the silences between the words.

So many times people have wondered, how can I go on speaking four hours a day? And I have stopped reading for fifteen years. I don't know what my next sentence is going to be and I don't know why I am going to say it. Because I am not speaking out of knowledge, I can go on speaking for eternity. Knowledge is very small.

The man of knowledge is really repeating something which he has accumulated in his memory. He is behaving like a computer. I am speaking because I simply enjoy to see the moments of silence when you are waiting and I don't know what I am going to say. It is a miracle that somehow sentences make themselves, somehow the whole appears to have some interconnection, but I am not making any effort.

Even if people find contradictions, it is perfectly good, because only a very ordinary knowledgeable person is concerned about consistency. A man who is speaking, using speech as a means to convey not meaning but poetry, not meaning but some significance, not meaning but some fragrance, not message but presence....

I have nothing to say to you, but I have much to share with you. Speaking to you is just an arbitrary method to be with you and to allow my heart and your hearts to dance in the same rhythm, on the same wavelength. The moment your heart starts dancing in the same rhythm, I have reached you. Without converting you, I have transformed you; without even touching you, I have brought a new light and a new joy into your being.

I have sown the seeds which, in the right time, are going to blossom into beautiful madness.

If I can create as many people as possible who can dance madly, laugh madly, sing madly, who can make every moment of their life just a celebration, I have introduced you to the authentic religion for which man has been searching for centuries but has not been able to find. I have found it and I want you also to be partners in this immense finding:

Religion without words, religion without creeds, religion without fictions of God, heaven and hell.

A religion without sins and virtues, a religion with no condemnation, no appreciation.

A simple religion that transforms each moment into a glory, into a gratitude, into a prayer.

I have not said anything to you, although I have been speaking for thirty-five years continuously. And as long as I live -- or even a few minutes afterwards -- I am going to speak. If I see the moment when there is still an opportunity for someone to be involved in the universal madness, I can even speak after my death, it doesn't matter. Death can wait a few moments. I have been keeping it waiting for thirty-five years, so there is no problem. A few minutes more....

As far as I understand, thirty-five years is such a long time that death itself may have forgotten. It has to take care of so many people -- a file that has been hidden behind thirty-five years... it will take too much time for death itself to discover.

One thing is certain: whether I live or I die, my every gesture, my every word has a single purpose -- to help you get rid of knowledge, to help you to become again a small child with eyes of wonder and a heart which cannot believe! -- wildflowers, clouds in the sky, the sun rising and all the colors that the rising sun spreads over the horizon! This amazement is the authentic religious element, and if you can keep this amazement fresh without being covered by any experience and dust, you have attained that which was your birthright -- what I have called enlightenment.

Solomon Finkelstein at his annual checkup is given a clean bill of health. "It must run in your family,"

comments the doctor. "How old was your dad when he died?"

"What makes you think that he is dead?" asks Sollie. "He is ninety and going strong."

"Aha, and how long did your grandfather, old man Finkelstein, live?"

"What makes you think that he is dead, Doc?" replies Sollie. "He is a hundred and ten years old and getting married to a twenty-two year old next week."

"At his age?" exclaims the doctor. "Why does he want to get married to a twenty-two year old?"

"Doc," says Sollie, "what makes you think he wants to? He *has* to!"

Grandma Schaeferstein is a feisty old bird. So when she gets admitted to the old people's home, she is constantly in trouble. One morning, just for a laugh, she comes downstairs stark naked and, letting out a wild shriek, runs through the entire length of the dayroom before disappearing into the garden.

Old man Finkelstein and old man Kravitz are watching TV at the time. And Fink turns to Kravitz and says, "Who was that Mendel, making all that noise?"

"I don't know," replies Kravitz, "but whoever it was, her clothes need ironing."

And the last....

One day Herman Horowitz goes into a pet shop and says, "I want a parrot. I don't care what it looks like, as long as it talks."

"Okay, Sir," says the assistant. "I have got just the bird for you. That blue and green one talks very well."

Herman likes it, but the assistant warns him that it does not have any feet. "No feet?" cries Herman. "Then how does he stay on his perch?"

"Simple," says the man. "You may have noticed, he is a male bird. He just wraps his prick around the perch and stays up that way."

So Herman takes the parrot home and has a very long talk with him. The next evening, when Herman gets home from work, the parrot says, "Thank God you are back, I have got something to tell you."

"What is it?" asks Herman.

"Well," begins the parrot, "when you went to work, a man came to the door and your wife let him in and they sat on the sofa together."

"What happened next?" cries Herman.

"And then he opened her blouse and sucked her tits," says the parrot.

"And then what?" cries Herman.

"I don't know," says the parrot, "I got an erection and fell off my perch."

Okay, Maneesha?

Yes, Beloved Master.

Om Mani Padme Hum

Chapter #20

Chapter title: Life has no boundaries

31 December 1987 am in Gautam the Buddha Auditorium

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ShortTitle:	MANI20
Audio:	Yes
Video:	Yes
Length:	140 mins

BELOVED MASTER,
CAN YOU PLEASE TALK ABOUT THE ART OF NOURISHING ONESELF WITH LOVE?
I FEEL SO MUCH LOVE FOR YOU! IS THIS ENOUGH?

Deva Bhasha, love is never enough. There are mysteries in existence which don't have any limitation. Love is the closest experience to understanding all those mysteries -- because as far as the mind is concerned, it imposes limits; it cannot accept anything that is unlimited.

Just think of the whole universe. The mind can conceive of it as very vast, perhaps the boundaries of it are not available to us, but the mind finds it intrinsically impossible to conceive that there may be no boundaries at all, anywhere.

The universe has no boundaries; life has no boundaries.

And love is our closest experience of this unbounded, unlimited pure space, extending and extending and you never come to the point where it is written, "This is the end."

Because of this intrinsic incapacity of the mind, it always inquires, "Is it enough?" It *wants* it to be enough so that it can create a boundary around it. Anything that can be limited by the mind becomes an object. Love is not an object. You cannot put it on the scientist's table to dissect it, to find out what basic elements it is made of.

Because the scientist cannot make love objective, there are only two possibilities for him. If he is authentic and sincere, he will say, "I do not know love," because his way of knowing is only objective and love cannot be reduced to an object. But if he is not a sincere scientific mind but a fanatic, then rather than accepting his own ignorance he will deny the existence of love itself. He will say it is all imagination, it is all emotion, it is all sentimentality; it is not even worth considering.

There is not even a single treatise on love written by any scientist. But that is his general attitude about love, about life, about consciousness -- anything that he cannot hold in his hand, he simply denies its very existence. You cannot ask a scientist, "Does beauty exist? Is there something like blissfulness? Is there a possibility of an inner ecstasy?" His answer is going to be consistently "No." Basically, he denies the inner world of man.

And the most hilarious part is that scientists fall in love, scientists feel hurt if insulted. If there is nobody inside, what does it matter whether somebody insults you, abuses you? And if love is not existential, then no scientist should dare to fall in love. But the scientist is not just a one-dimensional being; science is not his whole life, and cannot be.

Life contains many dimensions. The most important is the fact, the interiority, of man. And the interiority of man is as infinite as the exterior universe.

Love is part of the interiority of man; it has no limits. But there are misunderstandings which have to be clarified.

Deva Bhasha, your question is, "Can you talk about the art of nourishing oneself with love?" There is no art because there is no need of any effort. Love *is* the nourishment. But humanity has been so confused by its leaders that one does not know the most inner realms of one's own being. Love is nourishment in itself. The more you love, the more you will find untrodden spaces where love goes on and on spreading around you like an aura.

But that kind of love has not been allowed by any culture. They have forced love into a very small tunnel: you can love your wife, your wife can love you; you can love your children, you can love your parents, you can love your friends. And they have made two things so deeply rooted in every human being. One is that love is something very limited -- friends, family, children, husband, wife. And the second thing they have insisted is that there are many kinds of love. You love in one way when you love your husband or your wife; then you have to bring another kind of love when you love your children, and another kind of love when you love your elders, your family, your teachers, and then another kind of love for your friends.

But the truth is, love cannot be categorized the way it has been categorized throughout the whole history of mankind. There were reasons for them to categorize it but their reasons are ugly and inhuman, because in this categorization they killed love.

Either you can have a loving heart... it has nothing to do with who you are loving; the emphasis of existence is that you are loving. It has not to be directed towards a certain person, because that is accepting that if someone is not part of the direction in which you are forcing your love to move, you become indifferent to them; you become even unloving to them. There are possibilities that you may even become hateful to them.

The reason why all the cultures have insisted on categorization is because they have been very much afraid of love, is because if there is existential love, then it does not know boundaries -- then you cannot put Hindus against Mohammedans, then you cannot put Protestants against Catholics. Then you cannot draw a line saying that you cannot love this person because he is Jewish, Chinese. The leaders of the world wanted to divide the world, but to divide the world they have to do the basic division which is of love. Love is only for *our* people.

And it has to be insisted so deeply in your unconscious that in wars, in riots, when you kill other people who don't belong to your clan or to your country or your tribe, you don't feel anything. It is simply the way things are. A German killing an Italian will not think, "I don't have any personal enmity with him, and just as my wife will be waiting for me and my old mother may be praying for me and my children will be hoping that soon I will be back home, the person I am killing is in the same situation. He also has a wife, he also has old parents, he also has children, and they are waiting for him to come back. I don't have any reason to kill him; neither has he any reason to kill me, except that some idiotic politicians are not satisfied with the power they have. They want more power. They want to be world conquerors."

Because of this lust for power, love has been completely destroyed. Both cannot exist together.

I want it to be absolutely clear to you:

Lust for power and the beauty of love cannot exist together.

But religions would like you only to love people of your own religion -- others are foreigners. Countries would like you to love only the people who live in that country. And you can see, there are divisions upon divisions.

India became independent in 1947. I was very young, but I had kept my eyes clear and uncontaminated by the older generation. From my very childhood I have insisted on having my own insight, my own intelligence, and I don't want to borrow any knowledge from anybody.

My whole family was involved in the struggle for the freedom of the country. Everybody had been in jail. Although I was never in jail because of the liberation movement, I suffered as much as one can suffer, because all the earning males were forced into jails and the family was left without any source of earning.

I asked my father, "Are you aware that once you are liberated from the British empire... and it is going to happen, because now Britain is burdened. They have exploited the land to the maximum; now the situation has reversed -- they have to help the country to survive. It is better for them to escape from here and get rid of a burden which has become absolutely unnecessary." They were not here to serve the people, they were here to exploit. And that's exactly what happened.

The revolution happened in 1942 without any effect. It was quashed completely within nine days, and with those nine days all hope of freedom disappeared. But suddenly, out of the blue, Britain decided in 1947 to make the country free.

I told my father, "Don't think that your freedom movement has succeeded. Between the freedom movement and the actual coming of freedom there is a five-year gap. This is not logical. You are being given freedom because now you have become a burden and a trouble, just your existence."

And I have come to know that researchers, looking into the whole history of the British Parliament and their decisions, found out that the British Prime Minister Attlee sent Mountbatten with the message: "Do it as quickly as possible." He had given him a set time, that, "by 1948 we should get rid of this burden."

Mountbatten proved even more efficient. He managed it one year earlier. But I told my father, "You have been fighting, not knowing that once this country is free it will start having new fights, within itself."

Now Mohammedans have taken Pakistan -- it was part and parcel of the freedom, because Mohammedans refused to live with the Hindus. They had lived together for almost fourteen hundred years and there was no problem. In my childhood I have participated in Mohammedan celebrations; Mohammedans were participating in Hindu marriages, Hindu celebrations. There was no question of fight, because everybody was fighting the British empire. Once the British empire was leaving, suddenly the Mohammedans and Hindus became alert -- a new division. They declared that they could not live together because their religions are different. Mohammedans became adamant: "Either the British empire remains... we can risk freedom, but we cannot live with Hindus in an independent country because they are in the

majority. They will rule, and Mohammedans don't have any chance of ruling."

The situation became so ugly that there were only two alternatives. Either accept the slavery -- which the British empire was not ready to continue -- or to accept the division. The division was accepted; the country was divided into two parts. The Mohammedan part became Pakistan. But they were not aware, and neither were Indians aware that the Mohammedans got two parts -- one part in the east, Punjab and Sindh, where they were in the majority, and another part far away, thousands of miles away in Bengal. Half of Bengal was Mohammedan.

So Pakistan became a strange country, and immediately... both parts were Mohammedan but Bengalis saw that they were being dominated by the Punjabi Mohammedans. The shift away from the division of religions was immediate; now it became a question of language. Bengali Mohammedans speak Bengali; the Punjabi speaks Punjabi. Now they forgot completely that they were together in the fight to gain Pakistan.

Finally, the Bengalis separated from Pakistan and created a new country, Bangladesh. The distance was so great that it was impossible for Pakistan to keep control over it. But the same situation goes on happening every day.

Forty years ago the constitution decided that Hindi should be the national language. But it has not been implemented because in India there are thirty languages. Taken as a whole the Hindi-speaking people are the majority, but if those twenty-nine languages are against it, then *they* are in the majority. Each single language is not capable of fighting against Hindi, but those twenty-nine languages together are a tremendous force. Now you cannot believe it -- that they are all Hindus, and they have been killing other Hindus because they speak different languages! It is not a question that you can give all these thirty languages the status of a national language. Then suddenly you will find... for example Hindi is spoken in one way in one state, a slightly different way in another state. And there are five states -- soon they will be fighting: "Our Hindi is the RIGHT Hindi and the others are only distortions."

Man has been trained to cut humanity into so many pieces on any excuse: religion, country, language, color. But the basic root is in teaching human beings that love is a limited phenomenon, and secondly, that love has varieties.

I am trying to say to you that love has no varieties. It may have different expressions -- certainly the love between husband and wife will have a different expression than the love between the couple and their children. It will have a different expression, but the expression does not change the quality. It is the same love.

And its center is not the other -- that's how we have been taught, that the center of love is the other: you *love somebody*. The emphasis has to be completely changed. It is not a question of loving somebody, it is a question of *being a loving human being*. Love should not have an address; it should be simply a radiation of your being. Whoever comes in contact with you will find the immensely nourishing energy of love.

You are saying, "I feel so much love for you." I would like you to feel the same love for the whole existence -- for the trees and for the birds and for the oceans and for the stars. Your love should not be confined. You can love me as much as you want, but that does not mean that I should become the only object of your love. Then it is not nourishing. On the contrary, it starts becoming a poisoning force.

Love is a nourishing force if it spreads all around just the way the sun rises, and it showers its light, its rays, to all the trees without any discrimination. Not thinking that "this is just a poor marigold, just a little bit less will do. This is a beautiful rose, a little more. This is a lotus, shower as much as you can." No, the sunlight showers over the whole planet without any discrimination.

Your love should become subjective, not objective. It should become a radiation, from the center of your being to all directions. Then it is nourishing and then it has a certain quality which can only be called divine.

Our so-called love only creates jealousy, only creates conflict, only creates two people living in intimate enmity, judging, looking, watching. Just look on the road and you can decide without asking anybody whether the couples who are walking together are husband and wives, or just boyfriends and girlfriends. I have never seen a husband and wife together smiling. What kind of love is this? Yes, they are both detecting each other.... The husband cannot look around if a beautiful woman passes by. Just looking at that beautiful woman can create so much harassment that it is not worth it.

What kind of society have you created? Is it human? It is absolutely human that if a beautiful woman passes by, the husband should tell his wife, "Look, a beautiful woman!" Beauty should not be made a question of jealousy or comparison. You can say that the roseflower is beautiful and your husband or your wife will not object to it, because you can't have any relationship with it.

Just the other day I was listening to a song of one of the most beautiful singers of India. The meaning of the song is, "I was just passing by here and I thought just to say hello to you, although I know if my wife comes to know about it, this hello is going to be very dangerous. Because her insistence is, `You should not see anybody else except me. Your whole love is monopolized by me.'" And the singer says -- his name is Jagjit Singh -- "That is her insistence. But my hobby is that wherever there is beauty, I should at least be respectful to it."

We have created an idea of love as a possession. And all kinds of possessions ultimately turn into poisons. One should live a life non-possessive, available, open, respectful. There is so much beauty around you and so many different ways the beauty is expressing itself; to confine you is to destroy you.

And remember: anyone who confines you, you are not going to be loving to that person. Husbands don't love their wives, wives don't love their husbands. How can a wife love a husband who has confined her infinite capacity of radiating love, who has forced her to accept that he is the only one that all her love should be directed to? This is insulting and this is against nature, against existence.

But religions have been doing everything to destroy the individuality of man. It seems to be that without destroying man, they cannot exist. Either man can exist in his dignity or your so-called churches and popes and priests can exist, with great power.

Just the other day... I could not believe it, but I have to believe because it is a fact. Anando brought me the news that the Catholic church has decided that there will not be any other kind of music in the churches than that which is absolutely devoted to the church. Even in weddings -- and it has been going on for centuries; it is not something new. Even the classical music and the geniuses of the past are no longer allowed in the church. In a church wedding the music should be only what is approved by the church, and its function should be religious -- no other music.

Why are these people afraid of people becoming light, rejoicing, enjoying? They have a certain investment in your misery. The more miserable you are, the better, because only the miserable people go to the churches. Only the miserable people are in the bondage of the past. Only the miserable people are under the domination of the dead.

A man who is alive can be alive only if he is allowed total expression of his individuality.

Who are these people to decide? On what authority do these people go on deciding things for millions of people? A very strange strategy has been used. First they invented God, then they invented his son Jesus Christ, and now they have imposed themselves as his representatives. Only they have the direct line to God.

A few months ago the Catholic church has prohibited that anybody should confess to God directly. He has to confess to the priest, everything through the right channel. Then the priest will inform Jesus Christ, then Jesus Christ will persuade God the Father -- "Let this poor man be freed from his sin." But directly you cannot confess to God. And not a single Catholic in the whole world revolted against the idea.

At least man should be given the freedom to be in direct relationship with existence.

But the business point is clear: unless you confess to the priest, the priest cannot punish you. And what is the punishment? Five dollars, ten dollars... and I don't understand how these dollars reach to Jesus Christ. And then he gives the bribe to God the Father: "Just forgive this man, he is a good man. Just look, he has sent ten dollars." Those ten dollars disappear in the pocket of the priest. They have nothing to do with Jesus Christ or with God.

I have heard that one rabbi and one bishop were very friendly. The friendship had arisen because both were golf lovers, and they decided that on the next Sunday they were going to the golf club.

The rabbi waited and waited outside, but it was getting late so he entered the church. The bishop was in the confession booth -- it is a small room, partitioned. On one side sits the bishop with a small window; on the other side stands the confessor. The strategy is that the confessor should not be made embarrassed; his face should not be seen, so that he can confess wholeheartedly because unless he confesses wholeheartedly he is not going to be contributing dollars wholeheartedly either.

The rabbi entered the booth and said to the bishop, "We are going to be late."

The bishop said, "I am doing everything as quickly as possible, but there is still a queue."

The rabbi said, "I don't know what this confession is, just let me see what you are doing. And then you can get ready while I function in your place, because nobody can see from the other side."

The bishop said, "It is very simple; you just watch."

One man came and he said, "I have committed a rape."

The bishop said, "Don't be worried. Just contribute ten dollars to the charity box and I will pray for you."

The rabbi said, "It *is* very simple. Now you go and get ready." He sat in the bishop's chair. Another man came and he said, "I have committed two rapes this week."

The rabbi said, "My son, don't be worried. Thirty dollars."

The man said, "Thirty dollars? Has the rate increased? Just in front of me, for one rape you asked ten dollars."

The rabbi said, "Don't be worried. You just put thirty dollars in the box -- ten dollars are in advance."

These are the people who have destroyed everything that is beautiful in man. But they are exploiting and they will cling to their exploitation to the very last. Otherwise, there is no reason for all these organized religions to exist.

Each individual should have a direct contact with the universe, its beauty, its tremendous glory -- which creates without any effort a gratitude, a prayer, perhaps a song, a dance. If we can remove all these organized religions from the world, organized nations from the world, and allow each individual his dignity and respect, there will be immense love, immense respect, immense understanding. We can change this ugly world which has been created by the past, into a beautiful garden where everyone can rise to his potential height, can shower his flowers and can release his fragrance.

I stand for the individual.

All organizations have proved criminal. There is no need of any organization either in the name of politics or in the name of religion or in any other name. And the world will be an ocean of love, an ocean of beauty.

But this needs, Deva Bhasha, a tremendous courage to revolt and assert your individuality, whatever the consequences. It is long enough that we have been exploited, sucked, destroyed. And the end result is this miserable world -- where once in a while perhaps you can smile, but even that smile does not come from your deepest core; where once in awhile you can love, but even that love is surrounded by all kinds of fears. Nothing in you has been left in freedom. And the people who have done this greatest crime are the people you worship. That makes it more difficult to take humanity out of their clutches.

You have to learn to love yourself first, to respect yourself first. And then certainly it will give you tremendous nourishment and it will start spreading around you.

BELOVED MASTER,
WHY DOES SPONTANEITY CREATE SO MUCH FEAR IN ME?
HAVING NO STRUCTURE FEELS LIKE A DEATH. HOW CAN I TURN THIS FEAR INTO A LET-GO, A WELCOME, A REJOICING?

Anand Anupam, perhaps you are not aware that you are again asking for another structure. I will read your question so that you can become conscious of what you are asking:

"Why does spontaneity create so much fear in me?" It creates fear in everybody, because spontaneity means you are taking the responsibility for your act, whatever it may be. If you rely on the conditionings you have been given by your parents, by your teachers, professors, priests, leaders, and instead of being spontaneous just act out of your past conditioning, there is no fear. Because you know you are not alone; you know your action is approved.

The fear arises when you find yourself alone and you are doing something which goes against the whole training. You know you are revolting; you are going against your parents, you are going against the whole heritage of humanity. The weight of the past is so big and huge, so Himalayan, and you seem to be such a small individual, afraid of going against it. You may be crushed.

In my childhood I loved having hair as long as possible. My father had a shop and the house together, and I used to move in and out through his shop. He felt very embarrassed because people asked him, "Whose girl is this?" Such long hair in India is allowed only to the girls, and naturally he felt embarrassed and angry that I was creating every day some trouble. Finally he became so angry that he took his scissors, caught hold of me and cut my hair.

I said, "You can cut my hair but remember, I am not going to leave it at that."
He said, "What do you mean?"
I said, "You will see tomorrow."

And I went just on the other side of the road, where all the hair-cutting salons were. I had a friend, an old opium addict. I loved the man, because sometimes he would cut half somebody's mustache and say, "Wait, I have to go somewhere." And he would be gone for hours, and the man would be caught because he could not leave with the half mustache. Sometimes people would ask him for a shave and he would shave their heads. And by the time they became aware, he had already done some work -- now there is no point in preventing him. And he was such a nice man; he would say, "There is no need to worry -- if you don't like it, don't pay me anything."

I used to sit in his small salon discussing with him, because it was a joy. He used to come up with really original ideas. One day he told me, "If all the opium addicts of India are organized, we can take over the whole country."
I said, "The idea is very good."

He said, "But you will have to help, because these opium addicts don't listen to anybody."

I said, "I will try to contact first all the opium addicts in this town. Let us create one small organization here. If it succeeds in taking over the municipal corporation..."

So I went to him, because he was the only man who could have done this. In India a child's head is completely shaved only if his father dies. So I told him, "I am tired of this long hair. You simply shave my head completely clean."

For a moment he hesitated. He said, "Your father will be very angry, I am telling you!"

I said, "You don't be worried. It is my responsibility. And you are the only man of guts; no other barber is going to cut my hair."

So he said okay. He finished all my hair and I entered my father's shop. Looking at me, immediately his customers asked, "What happened to this poor boy? His father has died?"

Now it was even more embarrassing for him to admit, "I am the father."

He came to me inside the house and he said, "This is too much."

I said, "I have warned you. Whenever I do anything I do it totally. From now onwards if you interfere with me, remember, I can move to the other extreme."

People from the neighborhood started coming to inquire... and when they saw my father they said, "What is the matter? You are alive? And I have seen with my own eyes that your son is completely shaved."

From my school, my teachers, my headmaster, seeing that my father must have died were very sorry. They told me, "We are going to your house to express our sadness and our mourning. Your father was a good man." I allowed them to go, and when they would see my father sitting there they were in such a strange situation -- what to do? because it had never happened.

And my father would ask, "Why have you come? There must be some reason."

They said, "There was... but your son is so strange that we were telling him, `He was a good man' and he did not even tell us that you were still alive." That was the last time he interfered with me. He knew perfectly well that it was going to be dangerous.

Spontaneity means you are acting in the moment -- not reacting, but acting. That is the difference between those two words. When you react it comes from your past accumulation of knowledge, experience. But when you respond, it is a pure act out of your present consciousness -- not from memory. These are two different sources within you. Memory is comfortable, because everybody will appreciate that you are doing the right thing because they also have the same memory. But if you act on your own, then you are taking a risk. It may not fit. Most probably it is not going to fit with the structure which has been created around you. Hence, fear arises.

But I would say to you, it is better to suffer fear rather than remain a slave of those who had no idea in what situations you are going to be. They have given you fixed ideas, answers to questions and they don't know in what form the question is going to arise in your life.

Five thousand years ago, they wrote RIG VEDA, and Hindus are still following the structure. It is no longer relevant. But the same is the situation everywhere. Mohammed allowed Mohammedans to have four wives. It was perfectly right at that moment because in Arabia the proportion was exactly one man and four wives, because men were continuously being killed. They were continuously fighting; war was their life. They would rape the woman, but they would not kill her. That was not according to their culture, to kill a

woman. So there were four times more women than men and naturally it was creating a very difficult situation. If three women remained unmarried, there was going to be great prostitution, corruption of all kinds. To avoid the situation, Mohammed suggested that every man marries four women. It was perfectly right in Saudi Arabia fourteen hundred years ago, but they are doing the same in India even today.

Now India wants fewer people. It is already past the limit; it has never been so crowded in the whole of history. In 1947, when India became independent, the population was four hundred million, and just in forty years the population has gone to nine hundred million. By the end of this century it is going beyond one billion. For the first time India will have a greater population than China. But Mohammedans insist that it is their religion and the government cannot interfere with their religion.

It is difficult, because in India the proportion of men and women is almost equal. They go on raping women who are not Mohammedans; and once a woman, whether raped or not, has been kept in a Mohammedan house -- Hindus are following another tradition five thousand years old -- she has fallen, she is no longer acceptable. Neither her parents will allow her into the house nor her own husband. She has to become a Mohammedan or commit suicide.

And when Mohammedans go on marrying four women, naturally they produce four times more people than Hindus. Soon this country will have more Mohammedans than Hindus. Already, you will be surprised to know, India has the largest Mohammedan population in the whole world. There are Mohammedan countries -- Egypt, Iraq, Iran, Afghanistan, Pakistan -- but no country has a greater Mohammedan population than India. And the reason is simple, because in those countries there are only Mohammedans and the proportion between men and women is equal. It is very difficult in a Mohammedan country to find four women. What will happen to the three other men whose wives you have taken? So it is only in India where they have a good pasture around to get more and more women and more and more children.

To respond to the situation that is facing you needs intelligence, not memory; needs awareness, not your past heritage. So even though it creates fear, which is natural, decide to be spontaneous in spite of all the fears. Soon those fears will disappear.

It is only a question of acting out of spontaneity more and more, and then you will see your individuality becoming more integrated, more solid, freer from all the chains that the past has put around you. The fear will disappear, but it will take a little time. If you listen to the fear you will never be able to gain your dignity as an individual.

Even trees have their individuality. Every animal has his own individuality. It is simply shameful that man has lost his individuality. So in spite of all your fears, take the risk. Be courageous and act according to your own consciousness. And soon you will see that whenever you act spontaneously you *are* right, because you are answering the situation directly.

But you are asking, "Having no structure feels like a death." There is no harm. Die! Your life is not much more valuable. Rather than be a prisoner of all the dead, it is better to die spontaneously. At least you will have the dignity to say, "At one point I am at least free from the whole past and all the prisons of religion, nation, race, color."

Then you are asking, "How can I turn this fear into a let-go?" Do you understand? "How" means again filling your memory with a new structure. But no structure can be spontaneous. You cannot know what is going to happen the next moment. You cannot conceive of what tomorrow is going to bring to you. So whatever structure you make, whatever homework you do, is going to be irrelevant to the situation.

I have never done any homework. In my schools, colleges, universities, I made it absolutely clear to all my teachers and professors, "Never ask for any homework from me."

And they said, "But this is so strange, nobody has ever said such a thing."

I said, "I don't care whether anybody has said such a thing or not. One thing is certain: you can answer me, you can question me, you can do anything you want -- I will be spontaneous, I will not be prepared."

Homework is preparation; you have already prepared everything. In my final examinations of post-graduation, the professors who loved me very much were so afraid, because I was not preparing anything for the examination. I was still reading whatever I wanted to read in the library. It had no concern with the examination. I was asking questions in the classes and one professor had to say to me, "Now only one month is left, and you should not bring such questions which have no relevance to your examination."

I said, "I am not here to be worried about an examination which is going to happen one month later. My concern is this moment, and this is my question."

One of my professors was so concerned that he gave me one of the questionnaires, telling me, "I have made this so that you can at least be ready for these five questions. They are going to be asked because I am

the composer of the paper."

Without reading it, I threw it away and I said, "You should not insult me in this way. I want to live life unprepared. Whether I fail or succeed, it doesn't matter."

He used to come to my hostel room just fifteen minutes before the examination was going to commence. Everybody had gone into the examination hall. He would pick me in his car and tell me, "Unless you enter the examination hall, I cannot feel at ease. I am always afraid you may be sleeping, you may be discussing things which have nothing to do with the examination, you may be reading things." And he used to say to the superintendent of the examination, "Don't let him out before three hours."

I used to answer those questions in one hour or one and a half hours. The superintendent would say, "I am sorry but I have promised your professor that I will not allow you to leave."

I said, "It is up to you. If you don't allow me to go out... has he told you that I cannot even sleep here?" He said, "He has not said anything about sleep."

I said, "That's okay. You take this paper; I am finished with it. And for one and a half hours let me rest."

When my professor came to know, he said, "It is very impossible to deal with you. I prevented you from going out but you managed to go out! And how can you answer those five questions in three hours? Others find that they have answered only four; somebody has answered only three."

I said, "They are prepared people. They have done so much preparation that they want to impress the examiner with how much they are informed. I am absolutely uninformed. Sometimes I simply write one sentence as an answer and sometimes I ask another question because I cannot agree that the question is right. But I am absolutely free. I have no preparation."

One professor had asked the question, "Can you define Indian philosophy?" And I simply answered him that "There is no such thing as Indian philosophy so the question of defining it does not arise. There is *Western* philosophy because the very word philosophy means a search for knowledge, a search for wisdom, a love for wisdom." In India we don't have any word which can be translated as philosophy....

The Indian word is *darshan* and its approach is totally different. It means an inquiry to see the truth. Darshan means *seeing*. It is not a question of thinking. A blind man can think about the light and can be a great philosopher, can propose hypotheses about light. In India there has never existed anything like philosophy. What has existed is seeing. We want to see the light, we don't want to philosophize about it.

Just by coincidence that paper was sent to one very eccentric retired professor, Dr. Ranade of Allahabad. Basically he belonged to Poona. And he gave me ninety-nine percent out of one hundred, with a note to the vice-chancellor saying that "I always wanted somebody to answer spontaneously, and I always wanted somebody to answer as sharply as possible." He had never given a first class to anybody else in his whole life. With him, even to pass was a difficult job. But he wrote the note and he also wrote, "What I am writing you should show to the student. I loved his answers and I loved the way he made me aware that Western philosophy is one thing and there is no equivalent in India for it."

He has written books on Indian philosophy and he said in his note, "I am too old now to change it, but your point is absolutely right. We don't have anything similar to what has happened in the West."

It is because of this difference that Western philosophy has never come to meditation. It was always contemplation. And the Indian counterpart has never bothered about thinking, contemplation, concentration; its whole concern is meditation. In fact they are two such different directions that a single word cannot describe both.

My professor was amazed. He said, "I was thinking you were going to fail, you were so unprepared."

I said, "Your whole idea is preparation and my whole idea is to be simply spontaneous." I got the gold medal, topped the whole university, shocking everybody. And as I came out of the auditorium I threw that gold medal into the well. A professor was standing by my side. He said, "What are you doing?"

I said, "I have nothing to do with gold, and I don't want to be appreciated as topping the whole university. I would love it if somebody appreciated that spontaneity has its own beauty, freshness. Whether it fails or succeeds is irrelevant."

You should not ask, "How can I turn this fear into a let-go?" Because whatever I say to you will be your structure again.

Just be simple.

Whenever you find a situation, act!

Put the fear aside and rejoice in the spontaneous response. It is only a question of a few times and you will find the fear has disappeared. Because the spontaneous response gives you such a joy, such an opening

of the heart, such freshness... as if you have just taken a shower. But don't ask for any strategy -- "How to be spontaneous" -- because *how* simply means a structure.
Just *be* spontaneous. Don't ask how.

Try it. Without knowing, innocently, respond to a situation and you will learn out of it the great experience of let-go. And you will rejoice because you have attained your freedom from all kinds of fears.

In my childhood I had a friend whose father was a magician. They had a very good business -- the business was that they had a few snakes. Being continually in their house, slowly I learned that ninety-seven percent of snakes don't have any poison. Only three percent of snakes have poison, and only one percent, the cobra, is very dangerous. Once the cobra bites you it is very difficult to save you. Death is almost certain. But the snakes all look alike.

The father used to have non-poisonous snakes, and he would send his son -- who was my friend, and I accompanied him many times -- to somebody's house. There we would leave two or three snakes around, and then the father would come with his special musical instrument that was used for snakes. He would announce, "If anybody has snakes in his house, I can catch them." As he started playing on his instrument, the snakes that we had left around the house would start coming, and for that service the housekeeper had to pay. He would say, "It is very good of you -- once in a while you should come back, because we were not aware that there were snakes in our garden."

Knowing that there are snakes which don't have any poison, I would enter into my class with a snake in my pocket. I would just leave it on the table of the teacher, and he would stand on his chair and shout, "Save me!" The other students are running out... who is going to save him except me? And I would tell him, "I will save you, but remember that I have saved your life. You should not be nasty with me. Promise?" And with that snake sitting on his table, you could have taken any kind of promise.

Finally it was reported to the principal that a strange thing was going on. But a principal is just the same as anybody else. When he called me, I went there with two snakes. And I left them on his table, and he stood on his chair, and everybody in the whole school was looking through the windows -- what is happening? I said, "Now, do you have something to say to me?"

He said, "No. Just don't bring these things in my office!"

I said, "I have not come on my own, you have called me. Now I cannot go without your promising me that you will not be nasty to me."

He said, "This is strange... but I promise, I will not be nasty to you."

I said, "That's okay; then I can persuade the snakes."

People have lived with such fear. Fear always seems to be around them -- anything can create fear. And if the man had been a little spontaneous, he could have seen that if I can manage those snakes, certainly there must be some trick and there is no need to be afraid. But the very word *snake* is enough to trigger all the fears, of centuries of humanity, that you are carrying within you.

To my father it was reported, "Now your son is becoming more and more dangerous." My father said, "I have promised him, just as you have promised, not to interfere. Otherwise he will start bringing those snakes in the house!"

What are your fears? What can you lose? The only thing that you can lose is your life. And that does not belong to you, that belongs to the universe. One day you are going to lose it, so what does it matter? In a week there are only seven days. Either you will lose your life on Monday or on Tuesday... so it is only a question of seven days. But I have never thought for a single moment that I have anything to lose.
I don't have anything to lose.

That has given me a tremendous freedom to act spontaneously, to act without any fear, to say whatever I want to say -- to be against all the governments of the world, to be against all the religions of the world. And I don't think that even a shadow of fear arises in my heart.

On the contrary, the more I hit these idiots the more I rejoice, because according to me they are criminals. According to me they are the greatest calamities that have happened to humanity. There is nothing to fear from these people. There is nothing to be afraid of in the ghosts who are lying in their graves. But everybody is injected with fear from the very beginning, so that his whole blood becomes full of fear. This fearfulness helps all these criminals to dominate you, to destroy you, not to let you live your life of love and blissfulness.

As far as my sannyasins are concerned, fear should not be at all a part of their being. The fear exists in the darker corners of your being -- bring more light. Bring more consciousness, bring more awareness, and

the fear will disappear.

A lady health inspector, after checking the sanitary conditions in Boccala's Bakery, summons the proprietor.

"Listen," she complains. "One of the bakers back there is throwing the dough against his bare chest to flatten it out for pizzas!"

"That's-a not-a so bad-a," says Boccala. "You should-a be here yesterday when he make-a the doughnuts!"

The newlywed Greek couple is in a deep embrace. While kissing and caressing her, he whispers, "My love, now I will put it where nobody else ever has!"

In a frightened voice she cries, "No, no! In my ears? Never!"

What is there to fear? There is everything to laugh and there is nothing to fear. Laughter has to be our sword to cut all these heads who have been torturing humanity for centuries.

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #21
Chapter title: The twain are already meeting

31 December 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER
IT IS SO GOOD TO BE BACK AGAIN. SITTING IN YOUR DISCOURSE I FIND MYSELF CONNECTING WITH MY INSIDE TO AN EXTENT THAT DOESN'T HAPPEN IN THE WEST. WHAT IS THIS ALCHEMY?

Sat Vijaya, your question can be answered only if you can understand the phenomenon of energy fields. Every place in the world has its own energy field, created by thousands of people who have lived there. The way they have lived, the way they have loved -- they are gone, but they have left behind them a throbbing energy that continues to exist for centuries.

And if it has been a continuous reinforcement of the energy, as it has been in the East... The whole genius of the East has been devoted to a single purpose: for thousands of years they have been trying to look inwards -- not one or two people, but millions and millions, generation after generation. It has created a certain vibe which is missing in the West.

Here in the East, meditation is something that you can float in. The whole energy around you is just like a river; it is already going towards the ocean. You don't have to swim, you have just to float. In the West you have to fight against the current, because for centuries the extrovert mind has created a totally different

kind of energy, not just different but absolutely contrary to the East -- the outgoing, the extrovert.

If you are working as a scientist in the West you will find an invisible support from the whole atmosphere. In the East this happens only to those who are going on an inward journey; then the skies and the air and the trees, everything starts helping you. Not that they have any intention, but simply that for centuries this is how they have been pulled again and again -- towards the inward center.

There are beautiful stories, which may not be factual but I insist on saying that they are true. I want to make a clear-cut distinction between the fact and the truth: something may be factual and still may not be true. Your dreams are factual -- when you kill somebody in a dream you really kill them -- but they are not true. When you wake up you suddenly find it was just a dream. Just as something can be factual yet not true, the opposite has also to be understood: something may be true, absolutely true, but may not manifest as a fact. The fact is a lower phenomenon. I can explain it only in a way....

On a full-moon night, sitting by the side of a silent lake, you can see the full moon in the lake. It is factual, but not true. And you might not look at the real moon which is far away in the sky; it might not become part of your factual knowledge, but its truth is indubitable.

The beautiful stories that have surrounded people of inner growth create a problem for the historian, but not for the meditator, because the historian is concerned only with the factual. The mystic's concern is far deeper, far higher. He is not interested in the factual, he is devoted absolutely to the truth.

I would like to give you a few examples.

It is said that whenever Gautam Buddha moved -- and he was continuously moving, for eight months of the year except the four months of the rains. He might come to rest under a tree whose leaves had fallen, whose branches were standing naked against the sky -- it would be the time of fall. But it is related that, seeing Buddha resting under the tree, it would seem very shameful to the tree that there is no foliage, no shade, no flowers rejoicing and welcoming a man who has reached to the ultimate peaks of consciousness. And in the morning when Gautam Buddha would wake up, all his disciples would see a miracle: the tree which had been absolutely without leaves, without flowers, has suddenly become so green, such beautiful foliage around it and hundreds of flowers. And just the evening before, they had seen it -- the miracle has happened in the silences of the night, and the flowers are showering on Gautam Buddha.

This incident is repeated so many times, in so many different sources, that it cannot be simply denied as symbolic, as poetic. As far as I am concerned I take it for granted to be a true and existential experience.

Whenever I have read such things -- and there are so many instances -- I have always remembered the incident in Jesus Christ's life, for which Christians cannot give any explanation. They try to hide it. But before you can understand the incident in Jesus' life I have to give you some relevant information.

Jesus came to India when he was fourteen, and he lived in India for almost fourteen years. Gautam Buddha was still in the air, he had lived just five hundred years before, and he left behind him hundreds of enlightened people. The air was so full of his fragrance that young Jesus must have been tremendously influenced by it. And the route Jesus followed for his traveling proves it: he went to Ladakh, which is where one of the oldest Buddhist monasteries is still functioning, and then to Tibet, which had become more in tune with Gautam Buddha than India itself.

This attraction was pulling him into the very unknown and dangerous spaces of Ladakh, Tibet. The reason was that he wanted to know as much as possible about this strange man, Gautam Buddha, who had transformed the whole atmosphere in the East.

He must have come across these stories that when Buddha passed by, trees blossomed even though it was not the season for them to blossom.

Just one hundred and twenty years ago, one Russian traveler remained in Ladakh for six months, studying the old records. He has reported that those old records remember Jesus as a young man but of immense silence, beauty, and a great search, who had come to the monastery and lived there for three months. They described Jesus exactly: that he was coming from Judea, a faraway country; that it was very difficult for him to understand because of the language barrier, but he tried hard and accumulated as much honey as he could from every possible source which was still available. After Gautam Buddha, although five hundred years had passed, the air was still full of remembrance. The mountains had not forgotten. And there were hundreds of people who could have been called contemporaries of Gautam Buddha as far as their consciousness was concerned.

I am telling you these facts because now Christian missionaries have removed all those records from Ladakh. There were records in Tibet which were destroyed by Christians in the time of the British empire. They tried to remove any possible evidence that Jesus had been in the East learning the art of inward-going.

But in spite of all their efforts, there are intrinsic proofs. And now I come to the story in Jesus' life:

For three days he and his disciples had gone hungry, because the towns they were passing through were very fanatically Jewish and they would not give them shelter. On the contrary, they stoned them and threw them out of their towns. And Jesus came to a fig tree and he was very angry with the tree. He was not a man of anger, certainly. He was a man of immense love and peace. But this incident stands, on its own, without any explanation.

In the first place it is absurd to be angry with a fig tree because they are hungry and the tree is not welcoming them with figs -- and it is not the season for figs! It looks simply absurd and insane: Jesus cursed the tree. Now for Christians it is very difficult to explain what happened. A man like Jesus cursing a tree without any reason or rhyme, because it was not even the season. And even if it were the season, the tree has no obligation to anybody. You cannot expect that the tree should welcome you.

From where did he get the idea? because in the whole Jewish tradition there is not a single instance from where he could have got the idea. The only explanation is that he got the idea from the Buddhist stories in which trees are welcoming Gautam Buddha with flowers, with fruits. Even whole forests forget about the season, the climate; they become green, they rejoice in the enlightenment of Gautam Buddha. They rejoice in the company of Gautam Buddha and they show in their own language their joy, their appreciation, their blissfulness -- because if even a single man recognizes his enlightenment a part of the universe becomes enlightened. Just because of a single man, the whole level of consciousness in the universe rises.

This has been a recognized truth in the East. Without being in the East, Jesus could not have dared to expect the fig tree... But he forgot completely that the fig tree also needs a certain climate, a certain vibration and a certain tradition. Unless the fig tree knows that for thousands of years its ancestors have always welcomed the buddhas; that this vibration is enough for the tree: a provocation to dance and to express itself in all its beauty....

Neither was the fig tree aware nor was Jesus an enlightened man. He had heard about enlightenment, he may have sat at the feet of enlightened people in the East, he may have created a desire in himself to become enlightened, but enlightenment and its language was foreign to his own people in Judea. They had never heard the word, they had never heard that anybody becomes self-realized. They had lived a totally different kind of religious tradition -- of prophets, saviors, messengers, claimers that they are coming from God and if you believe in them you will be saved.

The whole Judeo-Christian tradition takes away the responsibility from every individual of becoming enlightened. And people unconsciously think that it is far easier to believe in someone and to be delivered from misery, from this dark night of the soul, rather than to take the responsibility in their own hands. But they are not aware: the moment you give the responsibility to somebody else, without your knowing you have also given your freedom. Responsibility and freedom are two aspects of the same coin. You cannot give one and save another.

You cannot say, "The responsibility to save me is that of some prophet, and I am still free to be myself." The moment you become a believer and you give your responsibility to Jesus Christ or Moses or Ezekiel you have already given your freedom too. Now it is no longer an urgency for you to realize your being, or even to bother about who you are. It all depends now on the prophet you believe in, it is his responsibility. You think that you have become free from responsibility but you have forgotten that you have also denied your freedom. With your responsibility gone you have reduced yourself to a slave.

Jesus could not speak the language of the East. He had to speak the language of his own people. But here and there the influence of the East is clear. For example, the Jewish God in the Old Testament says: "I am not a nice fellow. I am a very jealous God, I am very violent, and whoever is going to disobey me is going to suffer indefinitely. Remember," finally he says, "I am not your uncle."

When for the first time I came to the part where he says, "I'm not your uncle..." He is reminding you: "I am your father! And obedience is the only religion."

That's the whole story of creation in Christianity and Judaism: man was thrown out of the Garden of Eden -- not for committing any sin, not for murdering anybody, not for raping; he was thrown out of the garden of God because he disobeyed. That makes the thing absolutely clear: that the Judeo-Christian tradition believes basically that obedience is religion and disobedience is the greatest sin, the original sin.

And it is strange to know what things Adam and Eve disobeyed. If you are impartial, not prejudiced, you can see a very strange scene: God says to Adam and Eve, "In this vast garden you can eat the fruits from any tree; just two trees are prohibited."

It is a parable, but immensely significant. It may not be factual but is certainly true. One is the tree of

wisdom, which God is denying you. You can translate it: one is the tree of enlightenment that God is denying you, because enlightenment is nothing but wisdom. And the second tree is of eternal life. He is forbiding man to eat the fruits from these two trees.

He has taken away everything that can make life an ecstasy. He has taken away your enlightenment and he has taken away your experience of the eternal. What else is left? He has taken your very dignity. He has destroyed your freedom. He has taken away even the urge to go inwards, because those two trees grow inside you. The tree of wisdom and the tree of eternal life are not really two trees. It is one experience with two fragrances.

Unfortunately, Jesus became acquainted with words which don't fit the tradition from where he was coming. He went back when he was nearabout twenty-eight; it took two years for him to travel back to Judea. It is natural that he would have to speak the language that could be understood. For example, if he talked about nirvana, enlightenment, inner ecstasy, he would not have been understood. He had to translate it into a language that might have some meaning to the people he was talking to. He talked about the "Kingdom of God" and he tried his best to manage somehow to bring in the flavor that he had learned in the East.

That's why he is the first man in the West to say that "The kingdom of God is within you." It is not in the Old Testament. Nobody had ever heard that the kingdom of God is within you. This was simply a very clever translation to say that you *are* the god. "The kingdom of God is within you" is a way of saying that looking outside is not the way of the seeker; you have to go inwards.

This created the whole trouble. The Jews could see that he was using words from their tradition but he was giving them some strange meanings. It was absolutely clear: the Jewish God says, "I am a jealous god, very angry god, I will not forgive you if you commit any sin." And it is proved by the expulsion of Eve and Adam because they committed the sin of eating the fruit from the tree of wisdom.

They were not quick enough to eat from the other tree too. They were caught red-handed on the first tree. That is the only sad part in it.

And sometimes, if you are unprejudiced, you can see things which prejudiced minds are absolutely incapable to see. Eve is persuaded by the Devil to eat from the tree of wisdom. Eve is naturally afraid -- God has prohibited it -- but the reasoning that convinces Eve is very significant. The Devil said, "You don't understand *why*. He has prohibited you from the two most significant experiences. He has prohibited you from wisdom, he has prohibited you from immortality, because he is very jealous. If you are also enlightened, and you are also immortal, you will become a god in your own right. And that is his jealousy. He wants to remain as the *only* god and does not want anybody else to attain to that position."

I am surprised that nobody has appreciated the Devil, because what he is saying is more significant -- in comparison to God's orders, which are fascist. God looks like any Adolf Hitler.

I should remind you that the word `devil' and the word `divine' both come from the same Sanskrit root. Both mean the same. Perhaps the Devil is the first great revolutionary. His own crime was that he had revolted against God; otherwise he himself used to be an angel, but because he had the mind of a revolutionary he was thrown out of the company of God, condemned as evil. But the way he persuaded Eve makes me deeply respectful to the man. He is teaching exactly what all the enlightened people of the world have been teaching, that you can become a god. You are essentially a god, it is just that you have forgotten it. Perhaps you are asleep and you don't know who you are; all that you need is an awakening.

Jesus tried, and that very effort became the cause for his crucifixion. He was not yet enlightened -- that can be said without any difficulty, because he was still believing that he was superior, the only begotten son of God, and every other human creature is inferior, needs support. No one can become part of the kingdom of God without believing in him. Now this is not the way of an enlightened man.

The moment Gautam Buddha became enlightened the first thing that he suddenly became aware of was that the whole existence is enlightened... just unawareness, people are just fast asleep. Perhaps trees are more deeply asleep; perhaps mountains are in a coma, but the essential core of every being -- asleep or awake -- is the same. There is no qualitative difference.

Jesus could not be enlightened, because he still believes in phony ideas of virtue. What is virtue? -- obedience, slavery. And what is sin? -- disobedience, revolt. And he was teaching the same things, but he got mixed up. Being in the East he could not say that God is jealous. That was impossible. He had seen in the East a totally different atmosphere: he had seen godly people and he had seen millions of people who did not have any idea of a ruling god.

Existence has been accepted in the East as autonomous; it is not a creation. Long before Charles

Darwin, very long, thousands of years before, the East had come to understand that existence is an evolution with no beginning and no end. And you will not believe that Ronald Reagan is trying to prohibit in America -- he has already prohibited -- Charles Darwin. Books on evolution have been burned, universities have been forced to teach the idea of creation, not evolution. Charles Darwin's name is no longer mentioned in American universities, in American colleges. Strange! And the whole world is simply silent; nobody says anything.

We have become accustomed to think that we are already civilized and cultured. Now, what Ronald Reagan is doing is so uncivilized and so uncultured that even a primitive society will be ashamed of it. We have heard stories that in the Middle Ages, Mohammedans burned libraries, the great library of Alexandria. That library was so big that it took six months for the fire to settle down. It contained all the ancient scriptures from Atlantis, the continent that had drowned. And we have thought that this was absolutely primitive behavior, but it is being done in the most pretentious country of the world -- which thinks it is democratic, which thinks it allows freedom of speech, but there is no freedom for Charles Darwin. Books have been burned this very year! And whole educational systems have been completely cleaned of the idea of evolution: creation should be taught. Why? -- because creation is the Christian idea.

There is no scientific evidence for creation. There is every evidence for evolution. The Christian idea of creation is so foolish that one feels not angry but hilarious: God created the world four thousand and four years before Jesus Christ was born. That means the world has existed only six thousand years. It is such utter stupidity.

Because of this idea they have not much space, so they have to fix everything within six thousand years. They cannot accept the Hindu idea, which has absolutely scientific grounds, that RIG VEDA was written ninety thousand years ago. How can it be arranged in the Christian compass? Everything has to happen within these six thousand years. At the most, Christian scholars have agreed, RIG VEDA can be five thousand years old.

But they are not aware that RIG VEDA contains intrinsic proof that it is ninety thousand years old. It describes a certain constellation of stars which happened ninety thousand years ago. Astronomers of all the world are absolutely agreed that that kind of constellation has not happened since. And if it is described in RIG VEDA, that means the people must have seen it, there is no other way. The description is in such detail that there is no need for any other proof. The book must have been written when the constellation happened.

There have been found fifty-thousand-year-old skeletons of human beings in China. Christian theologians have been in such a great difficulty -- how to manage? But there are always great idiots.... One great theologian has proposed a theory that God created the world exactly as it is described in the Bible four thousand and four years before Jesus was born, but he also made things look like fifty-thousand-year-old skeletons simply to test your faith. Now, these are the great idiots of the world.

And Ronald Reagan is forcing on America the idea of God creating the world -- against the constitution of America, because the constitution wants the state and the religion to be kept absolutely separate. But he is being cunning. He is saying, "This is not a religious idea, it is a scientific idea."

The idea of evolution means existence is eternal. It has never been created. It has always been here and it goes on evolving to new peaks of consciousness.

Now it was very difficult for Jesus to say such things, but a few things he managed. He said that God is love. Now that is absolutely against the Jewish tradition: God is not even your uncle and you are saying God is love!

Of course for Gautam Buddha the ultimate consciousness is nothing but pure love. Jesus has taken those ideas and tried to give them a Jewish flavor, but he could not deceive the Jews. They immediately suspected he was bringing foreign and strange ideas which would corrupt their tradition, their religion -- particularly their younger generation. Jesus was crucified because he was the first man, according to me, who was trying to introduce a few Eastern experiences into the West. The climate was not ready.

The climate is not ready even today.

I have been to the West and I have seen the difference of the climate. I have seen a different vibe, in which meditation becomes fighting against the current. It is not a let-go; it is not easy simply to flow *in*. All the forces around you are pulling you *out*.

This idea is a little difficult to comprehend, that we are surrounded by different kinds of waves. The people who are outgoing will find meditation to be the most difficult thing. The people who easily relax inwards will find scientific projects, experiments with objects, very difficult and against their innermost desire to relax. They will become tense and will feel a certain anguish. It is unfortunate that this is so, and it

has to be changed.

Man is both, in and out, and humanity should have both kinds of small pools of energy. For example there can be universities absolutely devoted to outer exploration, and there should be universities absolutely dedicated to the inner exploration. Then those universities will slowly become more and more different from each other and finally completely separate from each other.

In India there have been universities -- long before Oxford or Cambridge existed, there was one university, Nalanda. Every professor in Nalanda -- and Nalanda had almost one thousand professors -- had to be a meditator. Unless a person had meditated for years there was no possibility for him even to become a student in Nalanda. Nalanda had four gates... and it is beautiful to remember that at these gates, the gatekeepers were no ordinary people. Unless a person was able to answer their questions, unless they were satisfied that he had a possibility to become a meditator, the person was refused from the very gate. There was no question of entering and having an interview with the professors. The gatekeepers were as much meditators as the professors.

And once you were accepted by the gatekeepers into Nalanda it was more than you could have ever expected: a great opportunity opening before you. The whole university was concerned with only one thing, that everybody has to be reminded of enlightenment. All scriptures indicated towards it, every sermon, every act, every exercise, was meant purposefully to take you inwards. There were a few other universities... Takshila... but they were all concerned with the interiority of man.

We can create a world where each university can have two different areas. There is no need for any conflict; both the areas can become complimentary. But something has to be done urgently to destroy this difference between the East and the West.

One of the great English poets was Rudyard Kipling, who was named by the British empire as the royal poet, the poet laureate. He lived mostly in India, and his experience of India and England is condensed in his two lines: "East is East and West is West and never the twain shall meet." I can see that he had a certain insight, and what he was saying was factual. But if what he is saying becomes the prophecy of the future, if it is forever going to be a fact, then there is no hope for humanity to survive. Then humanity is going to remain schizophrenic.

I would like to say that at least in this temple West is not West, East is not East, and the twain are already meeting. I don't see that there is any existential reason for their not meeting. We have lived wrongly in the whole past and this is the ultimate consequence of it. Our whole reasoning about man has to be completely transformed.

If man has an inside -- and certainly he has an outside -- then any worldview, any lifestyle must be inclusive of both; nothing should be excluded. In this possibility of a whole man, of man as an organic unity of the inner and the outer, of the mundane and the sacred, is the whole hope of allowing this beautiful planet to survive. Otherwise we are already on the brink of committing a global suicide.

Sat Vijaya, you are right that you find it difficult in the West to go inwards and here it happens easily. There is certainly this alchemy: the East is vibrating with so many enlightened people that when you meditate here, everything around you invisibly helps you.

We are aware now of radio waves; radio waves are always passing all over you, although you cannot hear them. Just a mechanism, a receptive mechanism is needed, a radio, and immediately you can catch almost all the broadcasting stations in the world. Do you think when the radio is tuned to a certain station, *then* the waves start coming here? The waves are already passing by; it is just that there is no receptive center for them, so you remain unaware of it.

It happened in the last world war... A man was very badly damaged, and as he regained consciousness he felt a strange thing: he felt as if he were listening to some broadcast from a radio station. He could not believe it. He looked all around... there was no radio. He finally told the doctor. The doctor laughed and said, "You must have imagined it."

He said, "It is not imagination. The exact time is announced; the broadcasts, the news..."

At first nobody believed him, because how can it be?

But finally they had to try in some way to figure out what was happening. They put a radio in another room and told the man, "Whatever you hear, go on writing down." The man wrote down exactly everything that was being broadcast!

But it was a very difficult situation. It opened a new door; it made it clear that our ears *are* capable to receive radio waves. Perhaps one day we may have some mechanism, just a small mechanism attached to the ear. But that man was going mad, because he could not sleep -- and as he became more and more clear,

it was not only one station that he was hearing; he was receiving many stations simultaneously. He was going mad. He told his doctor, "Stop your experiments and your findings; otherwise I am going to commit suicide! You fix my ear back as it used to be, normal." An operation had to be done.

But an accident suddenly made it clear that we *are* capable; all that we need is a switch to turn the radio on or off. Or just a small mechanism so that we can fix which station we want to listen to. One day it can be -- it has to be. It has been delayed because radio has almost become out of fashion. The television has taken its place.

But what has happened with radio waves could also happen with your eyes. We may have to wait for some accident, but the possibility is there, because those are also certain kinds of waves that are bringing pictures to your television screen. Why couldn't they bring them directly to your eyes?

Scientists say that our capacity to see is very limited. We can hear only certain wavelengths, we can see only certain areas. For example the owl can see more than we can see; its capacity of seeing is far bigger, far stronger. That's why it can see in the night when we can see only darkness. But because of this, his eyes have become so delicate that he cannot open them when the sun is there. He can catch only very delicate rays; the sun is too much, too harsh. And we are perfectly aware that when we think it is day, for the owl it is night. The owls have lived for millions of years, perfectly capable of seeing in the darkest night. The darker the night the more receptive the owl becomes, because his eyes are so delicate.

There are other waves of which a few people become aware, and they are thought to be a little crazy, nuts. But they are not nuts. They may not be normal....

For example in India, medical science developed in a totally different way -- *ayurveda*, the Indian medical science. Even its name is indicative of its difference. "Medicine" simply means that you have accepted the disease and you are trying to cure it. Medicine is curative. "Ayurveda" means the science, or more accurately, the "wisdom of life." It has nothing to do with disease. Its emphasis is that life should be made stronger so that disease cannot happen. It is not curative, it is preventive.

Just a few days ago, one Japanese sannyasin, Masashi Murakoshi, was here. He is a great scientist, particularly about atomic radiation. He has been working for twenty years in Hiroshima, and he has discovered... He has brought a few things and he is going to bring more. He discovered these things by chance, because for twenty years he has been working in Hiroshima, where the radiation is becoming less and less.

The bomb was thrown on Hiroshima forty years ago. In forty years' time, the intensity of radiation has become very much lower. And he was surprised: when he came back from Hiroshima after twenty years, his colleagues in the university could not believe it. He had gone there when he was forty-five and when he came back again he was still forty-five! His colleagues were already retired.

That made him aware that a small amount of radioactivity, atomic radiation, can be not destructive to life, but on the contrary can be immensely protective to life. So he has created a few things. He has created belts -- you can wear the belt twenty-four hours a day. The belt is filled with radioactive material, and it goes on radiating into your body. A few of the sannyasins here have used it and they all say it feels just great. One feels younger, one feels more energetic. He has made small plates to put in your bathtub while you just rest in the bath. And that radioactive material will make the water radioactive around you.

His understanding is that life can be prolonged, many diseases can be prevented; those which have already happened can be cured. And he is making many different kinds of things. He has been reading me, and he was very much interested when he heard that I have been poisoned by the American government. That was the reason for his coming, to bring a few things which according to him can take the poison out of the body. Those things he has made for the emperor of Japan, Hirohito. A special tea with radioactive material....

Those small belts... One belt costs two thousand dollars, but they look just like a belt not worth more than five rupees. The real material is inside; it can be simply anything that has been exposed to radiation. It can be earth, it can be any rubbish, but because it is still radiating, it is costly.

This scientist was told by America's biggest manufacturer of nuclear bombs that they wanted to purchase -- whatever the cost -- all his inventions and their patents. He refused because he knew: the idea must be not to let those inventions reach the market for everyone to use. Because if everybody is using radioactivity and radiation, he will become less and less receptive to any dangerous amount. He will create a certain wall within himself; he can survive any atomic explosion. He will have enough atomic energy in himself to resist it.

There are other spheres of energy, and particularly you can try some small experiments. You can plant a

few rose bushes of the same height, in the same soil, using the same fertilizers, taking the same care, but do one thing: with one bush, be very loving. Just talk to it, sit by its side. And you will see a strange phenomenon: they are all receiving the same nourishment, same food, same soil, same water, but because this bush is receiving something which the others are not receiving, this bush will become bigger, with more foliage, greener, and it will bring bigger flowers than the others. You have created a certain energy field of love around the bush. Neither can you see it, nor are there scientific instruments available to judge, but your eyes can see the difference.

If for thousands of years a country has been producing meditators it is filled with invisible vibrations. It is not a coincidence that for centuries, seekers of the inner have come towards the East. A certain pull, a certain magnetic energy has accumulated, and it is still functioning. Although the East has fallen into dark days of poverty and slavery, of hunger, famine, not even water to drink -- but still the vibrations of Mahavira, Parshvanatha, Gautam Buddha, Bodhidharma, continue to reach those who are ready to receive them.

It all depends on you. If you have an honest search, then the East is the place for you. Here you can blossom more easily, more spontaneously, more effortlessly. This may not be possible anywhere else -- you will have to fight for it, you will have to struggle against forces that you cannot see.

An Englishman, an American and a Frenchman are on a sea cruise, when the ship hits a rock and begins to sink. "Women and children first!" cries the Englishman. "Women and children first!"
"Fuck the women and children!" shouts the American.
"Oo la la!" says the Frenchman. "Do we have time?"

An Englishman goes to visit his doctor. "Doc," he says, "I'm madly in love with this Polish girl. You've got to help me become a Polack."

"Are you sure?" says the doctor. "In order to do that, we've got to surgically remove half your brain."

The man says that it doesn't matter what it takes, he wants the operation anyway.

Afterwards, when he wakes up, he finds the doctor standing beside his bed. "I'm terribly sorry," says the doctor, "we made a bad mistake. We removed three quarters of your brain."

The man slaps his forehead and cries, "Ah, mama mia!"

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #22
Chapter title: This is my secret: this silence

1 January 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,

THE OTHER NIGHT YOU WERE LIKE A MASTER MUSICIAN PLAYING A BEAUTIFUL MELODY ON THE STRINGS OF MY HEART. BELOVED MASTER, IS THIS YOUR SECRET IN LETTING ME SING MY SONG MORE AND MORE?

Anand Premartha, music is the only language that comes very close to silence, the only sound which is able to create the soundless. It has to be understood that music has no meaning. It is sheer joy, celebration. It is the only art that can somehow impart the inexpressible.

The ancientmost tradition of music is that it was born out of meditation. The people who meditated could not find any way to impart their experiences. They invented different instruments so that something can be said without creating a meaning in you but certainly a joy, a dance.

It must have been a tremendously valuable revelation for those who in the beginning discovered a language which is not a language. Sounds in themselves have no meaning. Meaning is man's imposition on sounds. Sounds are natural. The wind blowing through the pine trees has a sound and a music of its own. Or a river, descending from the mountain through the rocks, has its own sound and its own music.

It is my assumption that meditators, listening to the inner silence, must have felt the tremendous difficulty of how to share it. It was in those beginning days that music was discovered. The discovery is simple: take away the meaning from the sounds and instead of meaning, give the sounds harmony, a rhythm which penetrates to the very heart. It says nothing, but it says the unsayable too.

The ordinary idea of music is that it consists of sounds, but that is only half the truth -- and of lesser importance. As the music becomes deeper and deeper, it consists of silences between two sounds.

An ancient proverb in China is, "When the musician becomes perfect he throws away his instruments" because instruments can only create sound. The silence is created by the musician. But at the perfection, the same sounds that were creating small pieces of silence start becoming a disturbance. A strange idea, but perfectly meaningful, significant. It applies to every art. When the archer becomes perfect he throws away his bow and his arrows; just his eyes are enough to look at a flying bird and the bird will fall down. The bow and arrows were only a preparation.

The same applies to music, to painting, to all the arts which man has discovered. At the ultimate peak, you don't need the steps, the ladder which has helped you to reach the peak. It becomes irrelevant.

The classical music was devoted to silence and to meditation. A beautiful story is told about a *Nabob* of Lucknow. Lucknow remained for centuries the most cultured, sophisticated city in this country. Arts were respected, wisdom was highly prized.

The *Nabob*, the king of Lucknow, was certainly a man of tremendous courage, insight. But these are the people who become misunderstood by the common man. Before I tell you the story about the musician, it will be good to know about the king who invited him to Lucknow, to his court. He was the last king of Lucknow, and when the British armies invaded Lucknow he was listening to music. He was informed that the British armies were coming closer and closer. He said, "Just welcome them. They are our guests." Perhaps nowhere else in history has there been a king who accepted his enemies as guests. And he told his people, "Make every arrangement for their comfort, and tomorrow I will receive them in the court. If they want to remain here, they can remain. If they want the power, they can have it. There is no need for unnecessary violence. Things can be settled in a more cultured way. But as far as this moment is concerned, I will not disturb the musicians just because a few stupid people are attacking the city."

This nabob was very much concerned that all the great musicians had played in his court except one. He inquired: "What are the reasons?"

His people said, "His conditions are absolutely insane. He says that while he is playing his music, nobody should move. If anybody starts moving or swaying with the music, his head has to be immediately removed from his body. He will come only if this condition is fulfilled."

The nabob said, "You should have told me before! Invite him and tell him the condition is accepted. And declare to the whole beautiful city of Lucknow that those who want to hear the musician should know the condition; otherwise they should not come."

But almost ten thousand people came to listen to the musician. And the nabob was not a man to go against his word: one thousand soldiers with naked swords were surrounding the listeners. The order was that they should note down whoever moved, because to remove his head in the middle would be a disturbance.

Only twelve heads moved. They were noted. In the middle of the night, the musician asked, "Has my condition been fulfilled?"

The king said, "Yes, these are the twelve people who moved and swayed and forgot the condition. Now it is up to you: what do you want? Should we behead them?"

To everyone's surprise, the musician said, "These are the only people worthy to listen to me. Now let the whole crowd go. They were not listening to me, they were simply protecting themselves. Just an accidental movement could cause death, just a change of position could be dangerous. They were too concerned with their lives. Music is not for them; let them go. Now the *real* music I can play for you in the remaining night, and for these twelve people." It took a strange turn! The nabob said, "But this is a strange way to find the right people."

The musician said, "That is the *only* way to find the right people. These are the people for whom music means something more than life itself."

And in fact they had simply forgotten all about the conditions. Music touched their hearts and they start swaying, a kind of dance entered into their beings. He played his music for those twelve people the remaining night. And he told the nabob that he did not need any reward. This was enough reward, to find the right people who could listen to music. "I would pray to you: reward these people, because these are the people to whom music is meditation."

There are two possibilities, looking at this story: either meditators found music, or musicians found meditation. But they are so immensely and deeply connected with each other... my own experience is that because meditation is a far higher, far deeper experience, music must have been found by the meditators -- as a language to bring something from their inner dance, inner silence, to the people they loved.

The ancient music in the East needs not only the training for the musician, it needs immense training for the listener. Everybody cannot understand the ancient classical music. You have to be capable of falling in tune with the harmony. In a certain way you have to disappear and let only the music remain.

It has been the experience of all great musicians, dancers, painters, sculptors, that while they are deepest in their creativity, they are no more. Their very creativity gives them the taste of disappearing into the universal. That becomes their first acquaintance with meditation. So both are possibilities: either music has led people to the point of meditation, or meditation has tried to find a means to express the inexpressible. But in any case, music is the highest creation that man is capable of.

Meditation happens.

Music is your creativity.

But we have lost contact with the authentic music. And slowly slowly, as humanity has become less and less interested in the inner world, its music has become lower and lower. The contemporary music is absolutely the lowest that has ever existed. It touches you, but it touches you at your lowest center of sexuality. The contemporary music is sexual, and the classical music was spiritual. I would like my people to create music on the path of meditation -- or create music if you have found meditation, as a language to express the silence of it.

Many mystics have done that. The mystic Nanak always was accompanied by a musician, his disciple Mardana. Before he would speak, he would tell Mardana to play on his *veena* and create the atmosphere for him to speak. And as he would stop speaking, he would again ask Mardana to create music as beautiful as possible..."So that these people who have come to listen to me understand perfectly well that words are impotent. The beginning is music and the end is the music. I have to use words, because you are not aware that there are higher ways of communicating."

Mardana followed Nanak... and Nanak is a mystic who stands aloof in a way, because he traveled the most. He traveled all over India; he went to Ceylon. And finally, he traveled to Afghanistan, to Saudi Arabia, and reached the holy place of the Mohammedans, Kaaba.

It was evening time when he arrived. His fame, his name, had already reached ahead of him. But the people, the priests of Kaaba, could not believe that a mystic of the quality of Nanak, as they have heard about him, should behave in this way. The night was falling and he prepared his bed and told Mardana to make arrangements for sleeping. And they both kept their legs towards the Kaaba! That was absolutely insulting to the Mohammedans. They are so touchy about it that even the graves of all the Mohammedans in the world are made in such a way that their heads in the grave are pointing towards Kaaba. They don't allow even the dead people any freedom.

Certainly they were offended. And they told Nanak, "You are not a mystic and you don't know even how to behave in a gentlemanly way. You are insulting us."

Nanak said, "Don't be annoyed with me. I have my own troubles. My trouble is, wherever I keep my feet they are always pointing towards the divine. Because except the divine, nothing else exists. I have not

knowingly done it, but if you feel offended, you can move my legs in any direction you want."

And the story is so tremendously beautiful: As Nanak's legs were moved in all directions, the priest became puzzled -- the Kaaba started moving in the same direction where Nanak's feet were moved! Perhaps that is a parable. Kaaba is only a stone, and stones are not supposed to be so sensitive. But one thing it indicates clearly -- that the whole existence is full, throbbing with only one music, one dance, one godliness.

So if you can feel in my words the sound of silence, my purpose is fulfilled. Because my words are not being used in the same way they have been used by everybody. I am using words just as instruments of music. I am not a musician, but I can create the same situation with words and the silences in between. Those who cling to my words, miss me. Because they start interpreting. They start finding contradictions, they start an agreement or disagreement, but certainly a process of judgment starts in their being. That was not my purpose. My purpose was to start a silence, a music, a fragrance in you.

You have to change the gestalt. From words -- which is the ordinary way humanity has used words forever, and nobody has insisted on changing the gestalt -- listen to the silences. Read between the lines and you will find a tremendous explosion of silence, music, celebration. And flowers go on growing in your being.

Anand Premartha, your question is, "The other night you were like a master musician, playing a beautiful melody on the strings of my heart." I am doing that every morning, every evening -- for thirty-five years. But the other night was special for you. I am a very stubborn person; I will go on hitting on your head till you get the point. Last night you got it -- now don't lose it. Because these are such subtle experiences, you can get them and you can lose them. Once you have got any insight, remember not to lose it.

Yes, whatever I am doing is closer to music than anything. It is not philosophy, it is not religion, it is not theology. What I am saying is not in my statements but just in those small spaces which remain utterly silent, empty.

But they are neither empty nor silent.

Once you have stumbled on those small pieces of silence and emptiness, you will be surprised that the silence is not silence; it is full of music, it is alive, it is a dance. And the emptiness is not emptiness; it is the only fullness that exists in the universe.

So there are two ways of listening: one is jumping from one word to another word and another is jumping from one silence to another silence. Those who are following the second way will be immensely rewarded by existence with great blissfulness, with tremendous ecstasy and with an immortality, an eternity. The treasures are incalculable. But if you are listening only to the words, you will end up at the most in a certain system of thought. This makes me sad, because I am not here to create systems of thought. Millions of people have done that and distracted people from their inwardness.

All thought systems exist in the mind, and all silences exist beyond the mind. My simple message to you is to transcend the mind, transcend the word.

In the Bible I have found so many places to argue against. From the very beginning, it does not appeal to me. The Bible says, "In the beginning there was the word, the word was with God and the word was God." I absolutely disagree with this stupid beginning. How can there be a word in the beginning? Because "word" means a sound with meaning, and meaning can be given only by someone else. The sound itself is meaningless. It would have been better if they had said, "In the beginning there was sound." But even that would not have been the perfect beginning, because even for sound to exist you need some ears. Without the ears, there are no sounds. The best and the most perfect would have been, "In the beginning there was silence." From that statement in the Bible it already starts in a wrong direction and goes on moving into that wrong direction.

Silence is the greatest spiritual experience.

And the universe consists only of silence. Silence can become expressive as sound if there is someone to listen to it, and the sound can become meaningful if someone is there to give meaning to it. But silence is absolutely and utterly pure, untouched by human hands.

Its purity is its godliness.

Its purity is what every meditator comes to know. Every meditator stands in the beginning of existence. It is not a question of time. Each moment can be transformed into the beginning of existence, if you can fall into silence. And silence does not divide people because it is not an ideology, it is an experience.

So whatever happened the other night to you, I have been hoping that it will happen sooner or later to everybody. I want you not to belong to any belief, not to belong to any idea, but simply to relax into the

universal silence. And you will taste the sweetness of music and you will come to know that existence is not a misery but a mystery -- a mystery that can be lived, loved, but can never be made part of your knowledge. You can become part of it, but it cannot become part of you.

Anand Premartha, you are asking me, "Is this your secret?"

Yes, this is my secret.

This silence.

The Jesse James Gang holds up a train in the Wild West. When they have overpowered the guards, Jesse and the gang burst into the passenger compartment.

"Okay!" says Jesse. "You folks had better get ready, we are going to rob all the men and rape all the women."

"Look here, you outlaw," says a pretty young woman, "you can go ahead and try to rape me, but you'd better not lay a finger on my old aunt Sally."

"You hold your tongue, young lady," says old Sally. "Jesse knows what he's doing."

Alvin Pimpleburger turns sixteen years old, so his proud father gives him twenty dollars and sends him off to the local whorehouse.

On his way into town, Alvin passes his grandmother's house and she calls him in. He explains where he is going, and his granny insists that he saves the twenty dollars and makes love to her instead.

Alvin returns home with a big smile on his face. "How was it?" his father asks.

"Great!" replies Alvin. "And I saved the twenty bucks."

"How did you do that?" asks his father.

"I did it with granny," Alvin explains.

"Do you mean to say," screams his father, "that you fucked my mother?"

"And why not?" replies Alvin. "You have been fucking mine!"

And the last....

Moskowitz, Horowitz and Shapiro go on safari, where they are captured by a large tribe of fierce and hostile savages. Bound and helpless, they are brought before the chief. Pointing to Moskowitz, he says, "You have a choice: death or chi-chi?"

"What could be worse than death?" cries Moskowitz, "I'll take chi-chi!"

There is a loud cheer and he is seized and viciously sodomized by the entire tribe.

The next day, the chief says to Horowitz, "Death or chi-chi?"

Horowitz trembles and says, "Chi-chi!" and he too is abused by the whole tribe.

The next morning, Shapiro is summoned to the chief and is asked the same question: "Death or chi-chi?"

Shapiro, who has watched the fate of his friends, looks the chief right in the eye, and says, "Death!"

"Terrific!" says the chief, and turning to the assembled tribe, yells, "Death by chi-chi!"

Just be silent and you will discover an immense laughter that is going on all around the earth. Trees are laughing, birds are laughing. Except man, there seems to be nobody who is sad. This sadness is because of your clinging to the words.

Let your life be a life of a dancing and laughing silence, and you have entered into the only authentic temple of godliness.

I am not interested in what kind of ideologies you are carrying in your head. They are all bullshit. I want you to drop them all, irrespective of what they are. Let your whole being be filled with laughter. Let yourself be singing, let each fiber of your being be a part of the universal dance. To me, this is the only revolution, the only transformation which can bring this earth millions of joys.

It is our own stupidity that we have been listening to idiots of all kinds. And their whole purpose is to make us sad, because if they succeed in making humanity sad and serious, they have taken away the possibility of your being in tune with the tremendous festivity that surrounds you. And now that you are taken away from the universal festival, you can be exploited, enslaved, oppressed. Every kind of crime can be done to you, and you will not revolt.

Only laughter can be a revolt, a revolution, a transformation. Start laughing against your so-called religious pretenders, hypocrites. Start laughing about your politicians, who have been deceiving mankind

for centuries. Don't pay any attention to this whole gang of criminals, and we can enter into an absolutely new era, where everybody is joyful, loving, laughing. And everybody is carrying his own guitar -- no need to carry any crosses. I want to change every cross into a guitar. Right?

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #23
Chapter title: I stand for the whole man

13 January 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WOULD YOU LIKE TO COMMENT ON THE DIFFERENCES BETWEEN BEING WITHDRAWN, BEING INTROVERTED AND TURNING IN?

Prem Ageha, Western psychology has created a very schizophrenic situation by dividing man into extroverts and introverts. Man is one. This division has been destructive of all humanity and its whole past.

The moment you divide any organic unity, it dies. You can divide only mechanical entities but not organic ones. You can take a bicycle apart and you can put it together again and you will not lose anything. But if you take a man apart and put him together again you won't have the same man you had divided; you will have only a corpse.

It is of utmost importance to understand that organic unities cannot be divided -- neither into higher and lower, nor into outer and inner, nor into sacred and mundane, nor into material and spiritual.

Man is all. What appears to be contradictory is only complementary, to those who understand. Your question raises great implications.

Just a few days ago one Japanese scientist was here to attend a world science conference. He became aware about me only at the last moment, but before rushing to the airport he came here. He had not more than fifteen minutes, and I was asleep. He wrote a letter stating many important things: the first one was that nobody understands him. He has been around the earth in search of a man who can understand him.

Looking at his letter I could not contain myself from laughing... because this is a much lower stage, when nobody understands you. I have also been around the world -- everybody MISunderstands me.
I have invited the scientist, his name is Fukuora.
(SOMEBODY GIGGLES AT THE NAME, AND THE JOKE BECOMES CONTAGIOUS. THE MASTER, POKER-FACED, WAITS FOR IT TO SUBSIDE...)
... You can laugh in English, but not in Japanese!

I have written to him, saying, "Most of the things that you are saying cannot be understood because you yourself don't understand that they are based on a dual conception of reality. On one hand you condemn the famous philosopher Descartes, saying that he is responsible for dividing science from religion, and his

division has created tremendous trouble for the whole humanity...."

I can understand. But Fukuora himself goes on continuously talking in his letter about the inner man and the outer man.

Man is not divided into the inner and the outer. You are both. You can open your eyes and you are outside, and you can close your eyes and you are inside. Just small eyelids -- that is the only division. Not much of a division. But the blindness of man is such that although Fukuora understands that Descartes is wrong, he himself goes on doing the same thing without being alert at all. The materialist, the spiritualist... he wants the whole world to become spiritual. He goes on praising Gautam Buddha....

And that makes me laugh because if you go on dividing man into lower and higher, into material, into spiritual, you may have changed the direction of division but division is there.

I stand for the whole man -- to be accepted, appreciated, loved in its total organicity.

Your question is, what is the difference between "being withdrawn, being introverted and turning in?" All belong to the extrovert man. There is not much qualitative difference.

Being withdrawn means simply being indifferent, aloof, uncaring. But you are still outside.

Being introverted simply means you have closed all your doors and windows; you will not receive the fresh breeze and you will not receive the sun and the moon and the stars; you have become closed to reality. An introverted man is just vegetating, not living. Because life needs both -- a tremendous balance between the inner and the outer, between the day and the night, between life and death. They are not separate. Nowhere is there a demarcation. The introverted man is a dead man, a corpse.

And the third -- turning in. There is no need to turn in. It is the philosophers, the people who are too much concerned with words, language, and not at all concerned with experience, who go on creating such ideas as "turning in."

You have never been out -- how can you turn in? You have always been there; from there you can radiate outwards, but there is no question of turning in. "Turning in" means you had gone out of the house, roamed around and finally came back home. But you have never left the home -- you cannot, because you *are* the home.

Wherever you go, it will be the same: your inner and your outer will be balancing wherever you are. You cannot leave one behind and go ahead with the half; that's an impossibility.

But the professors and the philosophers are more concerned with words, never bothering to look into reality and existence itself.

I have heard, there is a commune in Poland which has only four members. Their names are Everybody, Somebody, Anybody and Nobody.

One day there is an important job to be done and Everybody is sure that Somebody will do it. Anybody could do it but Nobody does it. Somebody gets angry about that because it is Everybody's job. Everybody thinks that Anybody can do it but Nobody realizes that Everybody won't do it. It ends up that Everybody blames Somebody when Nobody does what Anybody could have done.

Here in this place, all those four are present -- and enjoying immensely! There is no need to condemn anybody. Everybody is what he is supposed to be. But man has been dominated by the idea of condemning this, condemning that: this is right, that is wrong. It has created so many layers, so many categories, that somewhere or other it has made everybody guilty... in so many ways guilty. It has wounded everybody's psyche and destroyed man's dignity, his individuality.

Fukuora is not understood because he is asking things which are only symbolic, symptoms. He is not raising questions about the roots -- he himself *believes* in the roots.

He was here attending an international conference. Naturally, just out of etiquette, he praised India too much -- "this is the only land which can save humanity." It is not capable of saving itself! And you are putting the responsibility on the poor human beings of this devastated, destroyed, enslaved, hungry, uneducated, uncultured people to save the whole humanity.

It reminded me of an old Jew who was praying his last prayer before dying. Somebody heard, and could not believe what he was saying. The old Jew was saying to God, "God, it is time you should choose somebody else as your chosen people. We have suffered enough." Jews would have never suffered if God had not named them as his chosen people. Who bothers about ordinary people?

This country is being praised and this country feels very comfortable with all this praise, without looking at the reality.

Fukuora mentions in his letter that the world needs an ecological change. It is true -- the world needs deep ecological understanding. But the way he expresses it destroys the whole truth it contains. He says, "I loved the Indian roads, where cows are sitting." This is ecology -- where men and animals are together, drinking water, taking baths, doing all kinds of stupid things together.

This is not ecology, this is nonsense, and he was very much impressed when he saw it. But he does not understand: these cows are hungry, they are dying, their owners have disowned them because their owners cannot feed them and they are of no use anymore; neither can they give milk nor they can give more cows and bulls. On the streets they are not resting, they are simply waiting for death -- hungry, uncomfortable. Death will come to them not in a natural way, it will come through the traffic. They will die and they will take a few more people with themselves. They will not die alone.

And when he saw a temple of the monkey god Hanuman, he was immensely impressed. This is ecology -- man worshipping hungry, mangy... all kinds of animals are being worshipped in India, elephant gods....

I have always been sad that Charles Darwin never came to India. Otherwise he would have found the most valid reason for his theory of evolution, that man has evolved out of monkeys. The worship of the monkeys proves that they are your forefathers.

That reminds me of Ronald Reagan. He has tried to stop, in the universities of America, in the colleges, in the schools, all teaching of Charles Darwin's theory of evolution. Not only that, his teachings have been taken out of libraries -- the books have been taken out and burned because the theory of evolution goes against the theory of Christianity which proposes not evolution but creation. But the real reason to me seems to be that Ronald Reagan does not want to accept monkeys as his forefathers. But just burning those books does not change anything.

Fukuora cannot be understood by Ronald Reagan. But he is proposing something which is not even worth proposing. He is not hitting at the roots. Whether monkeys are worshipped or not, is not going to change the fate of the coming humanity. But the problem about hitting the roots is that it is dangerous. It immediately annoys the vested interests.

I went through his whole letter. He seems to be a sincere and nice person; he really wants a better future. But he has not the insight that by pruning the leaves of the trees nothing is changed. You will have to cut the roots. And the moment you start on the roots you will be in difficulty, because the politicians are in the roots, the organized religions are in the roots, all the races are in the roots....

You cannot change anything in this world unless you cut these roots completely. Unless there is only one world government and no divisions of nations and freedom of movement without any need of passports and visas and all kinds of idiotic conditions, you cannot do anything about the ecology.

For example, Bangladesh is suffering every year with great floods. It cannot do anything about it because the roots are in the division of nations. Nepal is the poorest country in the world and it has nothing to sell except its ancient trees. Two-hundred, three-hundred, five-hundred-year-old trees -- it has sold them to the Soviet Union and now the Soviet Union has cut so many trees that for miles and miles the land is without trees.

The trees used to slow down the flow of the rivers. Now there are no trees; the waters from the Himalayas come with such a force that the ocean cannot absorb them in so much quantity, it has never done it. It turns them back, and every year Bangladesh suffers. Thousands of people die, thousands of houses are destroyed. It is beyond the power of Bangladesh to do anything. If Nepal sells its trees, who are you to say anything to Nepal? And if you say anything then you have to understand that Nepal has nothing else to sell. Then feed Nepal.

The ecology is so interdependent.... It became clear that if anything goes wrong in the Soviet Union, in their nuclear plants, then the clouds of nuclear radiation will spread wherever the winds take them, and winds don't think about about national boundaries. Now the problems are international, and your solutions are national. Unless humanity is one there is no hope.

But the politicians will not allow humanity to be one because it is their whole power trip. If there is only one world government, it will not satisfy so many people's egos to be presidents, to be prime ministers, to be ministers, to be governors. To fulfill these people's egos, we have to suffer. Everybody has to suffer.

In India there is enough coal and not enough wheat. But Russia has burned wheat in its railway trains instead of coal because it does not have coal. It could have been a simple understanding, but the barriers of nations prevent a bird's-eye view of the whole situation. And although this country is so poor, it has been selling its wheat to purchase more atomic plants, more nuclear technology. And almost half the country is hungry and starving.

The European Common Market every six months goes on drowning billions of dollars worth of food in the ocean. And in Ethiopia, every day one thousand people will go on dying, but that food cannot be given to them. The European market has its own problems: its economy will collapse if it starts giving things free to people. Then its own people will ask, "Then why should we pay? We create -- Ethiopia eats. We work hard and you are throwing our earnings to other countries. We have nothing to do with them." America goes on drowning food in the same way -- mountains of butter and other foodstuff. Last time it took millions of dollars just to carry that foodstuff to the ocean; that is not including the price of the food.

Now, do you think we are living on a sane planet?

Roots have to be hit hard. But the moment you hit any root you become dangerous.

My attorney, Swami Prem Niren, is sitting here. He is now doing deep research into what was going on behind the screen when I was arrested in America. And such hilarious facts are coming out! One cannot figure out whether this world is sane or a big madhouse.

The politicians and the church leaders were trying to force the supreme court of Oregon to arrest me, send me to jail, or at least deport me. But it was difficult for them to find any legal, constitutional reason. They knew perfectly well that it was not going to be a small thing. So first, a preparation was needed. And you will not believe -- just to arrest me, they wasted five and a half million dollars in research work to find something that I might have committed so that my arrest could be valid. They were at a loss, because I am such a lazy man -- to commit a crime is such an impossibility. I have not even prepared a cup of tea for myself in my whole life. Most of the time I am asleep. The few hours I am awake, I am talking to you.

After five years of research, wasting five and a half million dollars in the research... and the pressure was increasing. But this is strange... A man cannot just be deported, because then you are afraid that he will fight up to the Supreme Court. On what grounds are you deporting him? And neither can you allow him to live there -- not because he is doing any harm to anybody, but you cannot allow him to *be*, because he is hitting your very roots.

I don't have to go anywhere to hit the roots. I can hit those roots from here.

The Christian fundamentalists were angry because I said that Jesus Christ, to me, is not a man of enlightenment. He may be good entertainment, but he is not... And to crucify a man who has not done anything except making statements which are simply stupid -- "I am the only begotten son of God."

Now anybody you meet in the street who says to you, "Listen, I am the only begotten son of God," do you think it is right to crucify him? At the most you can say, "It is perfectly good." What is criminal in it? If he was saying, "I am the one who can save the whole world" ... so who is preventing you? Save! But I don't think that he is worthy of a cross. And when I said this, that the more I look into Jesus and his psychology, I see only a crackpot and nothing else....

But that I can do from here. I *am* doing it from here. America is not that far away. Neither is Italy that far away. And the Italian Consul is here, just by my side. He wanted to see me alone and because my secretary insisted that I never see anybody alone... because whatever I say has to be recorded. He started perspiring. He became so nervous, he said, "Then cancel the appointment." What could be the fear?

The fear is that for one year, the Italian government, against any reason, has been trying to prevent my entry into Italy. A whole party, the Radical Party of Italy, is fighting continuously. Eighty-four prominent citizens of Italy -- Nobel Prize winners, poets, painters, professors -- have protested. The government goes on saying that next week they are going to issue a visa for me, and this has been going on for one year. Because of the fear of the pope, the fear of the Catholics....

Just what happened in America is happening in twenty-five countries. Sitting in my room, mostly sleeping, I am fighting in twenty-five countries.

In spite of the supreme court and the politicians and the church, the head of the FBI refused to arrest me because he said there were no valid grounds. Otherwise they are very famous people for doing anything wrong -- even *they* could not think that it was right to arrest me. Then they asked the CIA, and the CIA chief simply refused. He said, "There is a limit to some things; innocence is not crime." And you will not believe that the research that is being done by my attorneys in America has brought out a very strange fact: finally, the supreme court asked the army to arrest me! They could not find anybody else to arrest me, because everybody wanted evidence. And the head of the army laughed. He said, "This is unprecedented. To arrest a single individual who is not even a citizen of this country, who is just a tourist, the army is being called? The whole world will laugh at it." He simply refused.

Finally, when I was arrested they had no arrest warrant because nobody was ready to issue one. Even the immigration department, which had put five and a half million dollars into research -- their head refused to

issue an arrest warrant because, he said, "Your research shows nothing. There is nothing that you can call a crime for which an arrest warrant is needed."

They must have persuaded the city police of Charlotte to arrest me without an arrest warrant. They had nothing even verbally to tell me about what were the reasons that I was being arrested and six of my friends were being arrested. They had only a list saying that these people had to be arrested. And strangely enough, the names of these six people were not on that list. We told them, "Our names are not on your list. You are doing simply an absurd act. You can look at our passports. Your list contains other names, but we are not the right people."

Because they were not yet ready for evidence, finally they managed what they could have done in the very beginning. They simply fabricated thirty-four charges against me -- just pure fiction. Obviously, they had to give some result; they had wasted five and a half million dollars. And you will not believe what the government attorney who was fighting in the court against me, for three days continuously, finally said: "I have not been able to prove anything, but neither has the other party been able to prove anything."

Can you see the stupidity of the statement? Does innocence also need to prove that it is innocent? No constitution of any country requires that innocence be proved. But these politicians are so much afraid that if the roots are opened and cut, then their vested interests will be gone. If there is no God, and Jesus Christ is a crackpot, then what is the pope? Just a representative of a crackpot....

And it is not only in one country. Today I have received the news from Germany that one of its major political parties, the Green Party, has asked the government about the fact that it is now two years that they have been keeping the law, the special order that I cannot enter into Germany. Not only that, I cannot even land at any airport of Germany -- even for refueling the plane -- because I am a dangerous man.

Now their own party, a major party, is asking the government, "You have to explain: what is the danger? And for two years you have been avoiding the issue. You should appoint a commission to do the research: what is the danger?"

And if I am a danger, are there other people also in Germany who are in the same category? Just now, one German psychoanalyst has published a book after many years of research which says that Christianity has created more crimes in the world than any other religion. Now the Green Party is asking, what are you going to do about Christianity?

It is basically a question of bringing out the roots of all our misery, of all our torture. But those who are in power will not allow you even to know where the causes lie. You have to fight only with the effects. That's why no revolution has been able to be successful up to now.

Now why should this Italian Consul be so insistent to talk with me alone? What is the fear that the talk should be recorded? From where does this fear arise? What was the fear in America? because when they deported me, the United States Attorney admitted that I had not committed any crime... "But our purpose was to send him out of America, because he is dangerous." Dangerous to what? Dangerous to morality, and the man who was most emphatic about this point... his name is Michael Stoops, a fanatic fundamentalist Christian. Today I have heard that he has been charged with child abuse -- sexual child abuse. And this was the man who was in favor of my being deported because I am dangerous to people's morality. Who are these people and what is their morality?

Just a few weeks ago in America there was a conference, an international conference of homosexuals. One of the men from Britain, a member of the Parliament, represented the homosexuals of England in the conference -- obviously, he must be a homosexual. And he said, "I know at least fifty-six members of the Parliament in England who are homosexuals." It is absolutely confirmed that one of the popes before this Polack pope was a homosexual. Who are the people whose morality has to be saved? In fact, a deep research is needed into who has already destroyed people's sense of purity, integrity, responsibility.

The roots are very strange, because they remain hidden underneath the earth. You only see the flowers and the trees and the leaves -- you don't see the roots. All the religions of the world are responsible for homosexuality. And to find why they are responsible, you will have to go a little deeper. It is because they insisted that celibacy is very spiritual, that without being a celibate you cannot be spiritual.

Now, celibacy is absolute nonsense. It is against nature, it is against medical science. I am amazed that not a single medical institute stands up and says to the world that celibacy is not possible, it is not in your program. In your body, everything has been programmed by the sperm and the egg of your parents. Celibacy is not in the program, and we don't yet know how to change the program. So anybody who claims to be a celibate is a hypocrite -- or he will be finding some perverted ways... one of them is homosexuality, another is sodomy.

Who has created all these prostitutes? If you dig up the roots, you will be very much surprised to know that to protect marriage, prostitutes are an absolute necessity. Because the man gets fed up with the woman, the woman gets fed up with the man. Then just for a change... in the past, women were not courageous enough and not educated enough. That's why there have not been male prostitutes. But now in London, in Chicago, in San Francisco, in New York, you can find male prostitutes. This is a by-product of the women's movement for liberation. Obviously, if men can go to prostitutes, why not women? And the whole thing is to protect marriage.

Protecting marriage is one of the causes of homosexuality, it is one of the causes of child abuse. And then all the monasteries -- Christian, Hindu, Buddhist -- are full of homosexuals. I am not condemning their homosexuality. I am simply saying that they are victims of a stupid ideology, teaching celibacy. And the governments are still doing the same. Now they are making laws against homosexuality -- not against celibacy. You can make laws against homosexuality but that will make homosexuality go underground. Or, men will start finding new ways to express their sexuality -- maybe plastic women; they are in existence already.

But no court in the world has thought to cut the very root: make a law against the celibacy which drives people into perversion. But that will go against all the religions, and religions are tremendously powerful -- from the outside *and* from the inside, because you are conditioned by them.

The whole of human history is full of violence, full of war, and we know perfectly well that it is because of the existence of nations. There is no need of nations. This whole planet is one. Its problems are one, its solutions have to be one. But why is it not being implemented? And anybody who says this....

Yesterday I received a letter from a sannyasin, Ma Prem Madhu from England. She had won the first prize in a competition for creating better and more beautiful neighborhoods, more in tune with nature. Prince Charles gave her the prize -- and she went there in orange clothes with my mala. Everybody was shocked -- all the celebrities must have been there, all the idiots and all the Lords -- and Prince Charles looked at my picture and said to Prem Madhu, "This is dangerous." Now, what danger I am causing to the world? Princes find me dangerous.... When the Prince of Wales had come to India, Queen Elizabeth insisted to him, "You can go everywhere in India, but not to Poona." He himself confessed it to his cousin-brother Vimalkirti, who was my sannyasin, and his wife, Turiya. Both were present in Bombay to meet him, and he was so much interested in me but the queen had told him not to go because it is "dangerous." I have been wondering what this word `danger' means. I have never killed a fly in my life.

Twenty-five countries have prohibited my entry into their land. The grounds are the same: that I can destroy their morality, religion, tradition. And these people don't even consider a simple fact that a man who comes as a tourist for three weeks, if he can destroy your morality of two thousand years, then your morality is not worth saving. It should be destroyed. You are accepting defeat by refusing my entry for just three weeks. Your religion is not courageous enough to answer me, your politicians are cowards.

And from where does this cowardliness come to all the politicians and all the priests? It comes from a root that Friedrich Nietzsche has called "will to power." Anybody who suffers from an inferiority complex, feels in some way inferior -- it may be intelligence, may be strength, may be beauty; it can be anything -- if one feels inferior... and it is bound to happen to almost everybody, a kind of inferiority, because our whole educational system is based on competition, comparison. And the moment you compete and you compare, naturally you have to put yourself somewhere; you are inferior or superior.

The moment you feel yourself inferior, your whole being takes a certain root: will to power. Somehow you have to prove to yourself and to the world that you are not inferior.

Your presidents, your prime ministers, your ambassadors, your kings, your queens, are all in the same boat: just trying to prove they are not inferior, they are great leaders of men. And I have seen many of these great leaders of men -- just phony. If you look inside, you will find nothing but bullshit.

Otherwise I cannot see how a man who does not have a paper knife with himself, is so dangerous that the army is needed to arrest him. And all agencies of the government refused to arrest me, because they didn't see any point. They would look stupid. And that happened, finally.

The United States Attorney from Oregon who was fighting the case... because he could not manage a crucifixion or something more contemporary. It was not his fault, it is my fault. I have not committed anything; what could that poor man do? He tried his best. Now the reward for that man is that he has been fired. He tried his best, but for fictions.

He said in the court that I had arranged thousands of marriages, just for the purpose of getting residence -- at least certainly *one* marriage. Just look at the point: I have arranged thousands of marriages and he

himself ends with the conclusion that at least one marriage *certainly*. Then from where do those thousands of marriages come? He could only bribe one couple. He tried to persuade many couples that they should say that I had arranged their marriage, and they said I had not been speaking for three and a half years; I had not been seeing anybody. It would look simply stupid. Out of five thousand sannyasins, perhaps they managed to bribe somebody -- to give him a job, to give him a green card. That was the only proof.

And the head of the army laughed at the point -- "If he has married just one couple, it does not require the army! For such a small, messy affair!"

But politicians are everywhere basically hollow people, utterly empty and completely in fear, in paranoia, because their position is never certain. Today they may be the prime minister and tomorrow they may not be. Today they have so much power and tomorrow they will be just a beggar on the streets. The man who was the prime minister in Russia before the revolution, a man named Karentzky, fled the country. He died in 1950 in New York. People had completely forgotten about him. He was one of the most powerful men of his times, being the prime minister of the czar of Russia, one of the greatest lands. And he died as a grocer. He had been running a grocery store since the revolution, in New York, hiding in disguise.

The politician originates out of the inferiority complex. He wants to have more power, more power so he can fill his emptiness. But strangely -- by the side -- as he goes on climbing ladder upon ladder, more and more fear also grows on both sides. The fear that he can be pulled down, because so many people are pulling at his legs, so many people are competing for the same position. He cannot remain forever in power -- that fear is the reason why a man like me becomes dangerous. Because I simply want to say that two and two are four.

Religions have made men's minds retarded by creating beliefs in fictions. And politicians have destroyed man into as undignified a life as possible, because their power depends on your slavery. Unless we cut these roots....

This earth has the capacity to feed at least five times more people than exist today -- that is a scientific calculation -- but these barriers should be removed. And science should be employed not in the service of death and destruction but in the service of life and love, affirmation, celebration.

We are in a situation today such that either we will let these rotten politicians and priests destroy the whole humanity and the earth, or take the power from their hands and decentralize it to humanity. No army is needed, because no nation is needed. No destructive weapons are needed, because no war is needed. And if this whole energy -- right now fifty percent of our energy goes to war -- if a hundred percent of the energy and a hundred percent of the intelligence of humanity goes together hand in hand to create a better society, a more scientific education, a better humanity, which for the first time we are capable of....

It was not possible in the past. Today it is possible. Much of the work can be done by robots; there is no need to destroy human life in unnecessary work. Much of the work can be done by computers; there is no need for small boys and girls to burden their memories unnecessarily. They can just carry a small computer in their pocket which contains everything that they want to know. And to me, it is even more significant because if the whole memory is shifted to the computer, meditation will become such an easy job. Then you don't have to fight with any thoughts and memories; you just have to take your computer off, deposit it at the gate and enter into the temple! You need not be worried about anything.

A better man than any which has ever existed on the earth is possible, according to the people who work in the realms of physiology, biology, genetics. It is a confirmed fact that man can live at least three hundred years without any difficulty, without even becoming old. Three hundred years -- the implications are great. If Albert Einstein can live three hundred years, his contribution will be tremendous, to physics, to mathematics. If a Mozart can live three hundred years, certainly his music will become more and more meditative, more and more silent. If a Rabindranath can live for three hundred years, his poetry will become pure fragrance of the beyond.

It is within our hands to choose what kind of people we want. It is in our hands to decide how many people we want. But we have to remove these barriers of politicians and religions -- otherwise they are going to force humanity to commit suicide.

I would like Fukuora to know that he is in a better position because nobody understands him. He should feel some sympathy for me -- everybody misunderstands me. And I am making everything as clear, as logical, as rational as possible. Fukuora is not logical or rational in his statements. He has a beautiful heart -- that I can see from his statements. But he has not worked out interconnections. For example, he thinks that if we move back to nature, all problems will be solved. This is not new. Leo Tolstoy was teaching "back to nature." Rousseau was teaching "back to nature." Mahatma Gandhi in this country was teaching

"back to nature." And all three were in the same trouble as Fukuora, that nobody understood them.

The problem is very complicated. First, there is no way to go back. And even if some way can be found to go back, where is the line? Where will you think you have gone back enough? It will certainly be when the first monkey jumped on the earth and stood on two legs -- against nature. The first scientist, the founder of civilization....

I don't think that before that, you can stop. And I don't think anybody would like to go to that state again. It will be very difficult. In these thousands of years, your body has changed so much: you cannot jump on trees, naked in the rain, in the cold, in the heat. And you cannot live on just fruits. Most probably everybody will be having fractures, multiple fractures, and there will not be any ambulances because Mahatma Gandhi does not allow even railway trains. Even something innocent like telephones he is very much against.

I know one thing is wrong in the telephone. That is the last part of it, "phone," because from that phone has come "phony." But otherwise, it is innocent. You can change the name.

He was against telegrams. He thought that if man goes back -- as Fukuora also thinks, without having a clear-cut conception... At the time of Gautam Buddha, twenty-five centuries ago, the whole population of the world was twenty million. Even then there was poverty. Even then there was crime, murder, rape. People don't find it in history books, and when I first said it, a Buddhist scholar, Bhodant Anand Kausalyayan, stood up and said, "From where have you found out these things?"

I said, "From the teachings of Gautam Buddha! Because he is teaching people they should never commit a rape. That simply means people were committing rape. He is telling people, `Be content in your poverty.' If there were no poverty, there was no need to make such a statement." And for forty-two years continuously he was telling people not to steal, not to murder, not to be violent. To whom is he talking? Either he is mad or I am right.

Now, just as India became free in 1947, forty years ago, the country's population was four hundred million. And Mahatma Gandhi and Mother Teresa and all the shankaracharyas, all insisted that birth control is against God.

In the first place there is no God.

In the second place, if it is against God, let it be! It is his problem, not our problem. But nobody listened and just in forty years' time, from four hundred million, India has reached the population of nine hundred million. By the end of the century, India will have more than one billion people. For the first time, India will be the most populated country in the world. Up to now, China had that privilege; now India has defeated China in stupidity.

The whole world will have five billion people by the end of the century. Going back to nature, what do you think will be the result? Even twenty million people cannot live, going back to nature. There will be simply corpses all around. And this is being taught by people like Mahatma Gandhi who think they are nonviolent. What can be more violent? Genghis Khan killed four million people. Nadir Shah killed three million people. Adolf Hitler killed eight million people. But if Mahatma Gandhi and Fukuora are to be followed, they will kill at least five billion people. The whole earth will be full of corpses.

Back to nature is simply back to death. If humanity decides to go back to nature, I will suggest then first do one thing: dig your grave, prepare it, because there is nobody else who is going to prepare it. Everybody will be dying himself. So right now, prepare your grave and lie down in it and then go back to nature.

All that you have, ninety-nine percent of it is because of science and technology. It is true that science and technology have taken a wrong turn. Descartes was wrong when he said that man and nature are enemies; Bertrand Russell was wrong when he said that we have to conquer nature. These people gave a wrong direction to science. Nature and man have to be friends. There is no question of conquering. We are part of nature, and the part cannot conquer the whole. The part can only dissolve into the whole, rejoice in being one with the whole.

Science has to be given a new turn so that it becomes a bridge between man and nature. And the same science that has created atom bombs and nuclear weapons can also create a far greater consciousness for man, far healthier human beings, more beautiful trees, bigger flowers. This planet, although it is very small, contains the potentiality of being the richest planet in this vast universe where millions and millions of stars are surrounded by more and more planets.

Right now the count is three million stars, but they don't say that is the end. That is as far as our scientific instruments can see. There is beyond, unlimited, with no boundaries. But in this whole expanse, only this small earth has evolved to the point of consciousness, of love, of beauty, of music, of poetry, of

sensitivity, of meditativeness.

It should be a determination in every intelligent being that we are not going to allow any vested interest to destroy this planet. This planet has to remain. And there is a golden future just ahead on the horizon -- but we must cut the roots, whatever the cost. This is the only revolt I teach.

All revolutions have failed because they were cutting leaves and branches. I teach a total revolt against the past, against all vested interests.

The question is of tremendous importance: to save man is to save the greatest creation of the universe. It has taken four million years for this earth to create man. It is so precious ... and the future is much more valuable, because inside you the possibility of a Gautam Buddha, the possibility of a Zarathustra, the possibility of a Lao Tzu is there.

You can also blossom in the same silence, in the same peace, in the same beauty, in the same ecstasy.

... I forgot to look at my watch!

Ronald Reagan, his cabinet members, and his wife Nancy, traveled to the Rocky Mountains for a skiing holiday. Waking up one morning, Reagan opens the curtains and there in the snow, in yellow letters, someone has pissed the message: "Reagan is a wimp." Enraged, Reagan orders an analysis made of the urine to find out who the culprit is.

An official returns with the results and tells Reagan, "I have some bad news and some terrible news. The bad news is that the urine belongs to your attorney general, Ed Meese."

"What?" shouts Reagan. "I will shoot that bastard! And what is the terrible news?"

"Well," says the man, "the terrible news is that it is written in Nancy's handwriting."

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #24
Chapter title: Nirvana means nothingness

14 January 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
ALL MY LIFE I HAVE BEEN INTRIGUED BY POWER AND THE RECOGNITION I CAN TAKE FROM IT. NOW, THAT SEEMS VERY CONFINED AND PETTY. YET, I SENSE ALSO THAT THERE IS A MORE AUTHENTIC TYPE OF POWER, NOT DEPENDENT ON OTHER PEOPLE OR THEIR REACTIONS -- MORE WITHIN MYSELF.
CAN YOU PLEASE TALK ABOUT MY ATTRACTION TOWARDS THIS?

Deepak, your question needs deep scrutiny, because I can say yes to it and I can also say no to it. Yes I

will not say; the greater possibility is for the no. And I will explain the reasons to you.

This is how mind goes on playing games with you all. You are saying, "All my life I have been intrigued by power and the recognition I can take from it." This is a truthful recognition, sincere. Many of the power-oriented people are not even aware of it; their will to power remains almost unconscious. Others can see it, but they themselves cannot see it.

As I said last night, this will to power is the greatest sickness man has suffered from. And all our educational systems, all our religions, all our cultures and societies, are in absolute support of this sickness.

Everybody wants his child to be the greatest man in the world. Listen to mothers talking about their children, as if they have all given birth to Alexander the Great, Ivan the Terrible, Joseph Stalin, Ronald Reagan....

Five billion people are rushing towards power. One has to understand that this tremendous urge to power is arising from an emptiness within you. A man who is not power-oriented is a man fulfilled, contented, at ease, at home *as he is*. His very being is an immense gratitude to existence; nothing more is to be asked. Whatever has been given to you, you had never asked for. It is a sheer gift out of the abundance of existence.

And these are the two separate paths: one is will to power, the other is will to dissolve.

You are saying, "Now that seems very confined and petty..." Not only confined and petty, but also sick and ugly. The very idea to be powerful over other people means taking their dignity, destroying their individuality, forcing them to be slaves. Only an ugly mind can do that.

You continue the question, "I sense also that there is a more authentic type of power, not dependent on other people or their reactions -- more within myself." There is some truth in what you are saying, but it is not your experience. There is certainly a power which has nothing to do with domination over others. But the power of a flower opening its petals... have you seen that power, that glory? Have you seen the power of a starry night? -- not dominating anybody. Have you seen the power of the smallest leaf dancing in the sun, in the rain? Its beauty, its grandeur, its joy? It has nothing to do with anybody else. It does not even need somebody to see it.

This is true independence. And it brings you to the source of your being, from where your life is arising every moment. But this power should not be called power, because that creates a confusion.

The very word `power' means *over* somebody. Even people of great understanding have not been able to see the point. In India, one religion exists, Jainism... the word *jaina* means "the conqueror." The original meaning certainly must have been what you are talking about: the power that arises within you as a petal opens and the flower releases its fragrance. But I have looked deeply into the tradition of Jainism. When they call a man a conqueror, they also say about him that he has conquered himself. *Somebody* has to be conquered.

They changed the name of Mahavira -- his name was Vardhamana. *Mahavira* means "the great conqueror," the great, victorious man. But the very idea that Mahavira has conquered himself, if reduced to simple psychological terms, means that he can stand naked in the rain, in the cold; that he can remain hungry in the name of fasting, continuously, for months. In twelve years of discipline and preparation, he ate for only one year; for eleven years he was hungry. Not in a continuity -- one month he would remain hungry, then one day he would eat; two months he would remain hungry, then for a few days he would eat -- but in twelve years the number of times that he ate comes to a total of only one year. For eleven years he tortured his body.

It needs a deep insight to understand that whether you torture others or you torture yourself, there is no difference at all -- except that the other can defend himself. At least there is that possibility. If you start torturing yourself, there is nobody to defend you. You can do anything with your own body. This is simply masochism. It is not, in my understanding, finding the source of your inner being. Hence I would not like to call it power, because that word is contaminated.

I would like to call it peace, love, compassion... you can choose the word. But power has been in the hands of violent people; whether they were violent with others or with themselves does not matter. I think the people who were violent with others were more natural and the people who were violent with themselves were absolutely psychotic. But the people who have tortured themselves have become your saints. Their whole contribution to the world is a discipline of how to torture yourself.

There are saints who have slept on a bed of thorns. They are still there; in Varanasi you can find them. It may be good showmanship, but it is ugly and has to be condemned. These people should not be respected. These are criminals because they are committing a crime against a body which cannot even go to the court.

So the second part has to be understood very well; otherwise your first desire, of being intrigued by power, will be there again in a different disguise. Now you will start making efforts to find power over yourself. And that's what it seems to be.

You say, "... a power not dependent on other people or their reactions -- more within myself." Even the reference to other people and their reactions implies that you are not thinking in a very different way. First you were interested that people should give you recognition; you should be a powerful man, a world conqueror, a Nobel Prize winner, or some other kind of stupidity. But everybody cannot be Alexander the Great. Neither can everybody become a Nobel Prize winner, nor can everybody be greater in some sense than others.

This takes a turn: finding yourself in a situation where this is not possible -- or perhaps there is too much competition and you will be crushed; there are far bigger people, far more dangerous in the competition -- it is better to withdraw within yourself and try to find a power that has no reference to other people, that is independent of other people. Even this much connection is enough for me to conclude that now you are going on another trip of the same kind. First you were trying to dominate others, now you will try to dominate yourself. That's what people call discipline.

I am reminded of Aesop's very famous fable. The season of mangoes has come, and a fox is trying to reach the ripe mangoes but they are too high. The jump of the fox is not high enough to get them. She tries a few times; then seeing the impossibility she looks all around to see whether anybody is watching or not. A little rabbit has been watching the whole scene. The fox walks away, not showing her defeat, but the rabbit asks, "Auntie, what happened?" The fox says to the rabbit, "My son, those mangoes are not yet ripe."

If you change your desire for power, it should not be like Aesop's fable. You should first understand from where the desire to power has been arising. It has been arising from your emptiness, inferiority.

The only right way to be freed from this ugly desire to dominate is to enter into your emptiness, to see exactly what it is. You have been escaping from it through your power trips. Now put your whole energy not into torturing yourself, not into making any discipline of masochism, but simply into entering your nothingness: what is it?

And there blossom roses into your nothingness. There you find the source of eternal life. You are no more in the grip of an inferiority complex and you don't have any reference to other people.
You have found yourself.

Those who are intrigued with power are going away and away from themselves. The farther away their minds go, the more empty they will be. But words like emptiness, nothingness, have been condemned, and you have accepted the idea. Rather than exploring the beauty of nothingness....

It is utter silence. It is soundless music. There is no joy that can be compared to it. It is sheer blissfulness.

Because of this experience, Gautam Buddha called his ultimate encounter with himself *nirvana*. Nirvana means nothingness. And once you are at ease with your nothingness, all tensions, conflicts, worries, disappear. You have found the source of life which knows no death.

Still, I would like to remind you: don't call it power. Call it love, call it silence, call it blissfulness, because that "power" has been so much contaminated by the past that even the word needs tremendous purification. And it gives wrong connotations.

This world is dominated by people who are basically inferior but are trying to cover up their inferiority with some kind of power, any kind of power. They have created many ways. Certainly everybody cannot be the president of the country -- then divide the country into states. Then so many people can be governors, chief ministers. Then divide the work of the chief minister -- then many people can be cabinet ministers, and just lower than them, many people can be state ministers. This whole hierarchy consists of people suffering from an inferiority complex. From the lowest peon to the president, they are sick with the same disease.

Indira Gandhi remained in power for a long time. When she was in power, she told my secretary many times that she wanted to see me and meet me, and she had a few questions. At least six times the date was fixed and just one day before, the message would come that "some emergency has arisen and she will not be able to come this time." When it happened six times -- that emergency arises, exactly! -- I asked my secretary to ask her, what was the real thing? This emergency is not the real thing. And she was honest enough to say, "The problem is that my cabinet ministers, my colleagues in the parliament prevent me. They say, `Going to Shree Rajneesh can be disastrous to your political power.'"

Then she was defeated and my secretary said to her, "Now there is no problem. Use this opportunity. You are no longer prime minister of the country, you can come."

She said, "It is even *more* difficult. Now my people are saying, `If you go there, then forget forever about becoming a prime minister again.'"

Her son Rajiv Gandhi was a pilot and he told my secretary many times that he wanted to meet me and to have my guidance about his future career, whether he should enter politics or remain a pilot. Since he became the prime minister, he has not asked for any guidance. Now the same fear....

I have become such a danger that if you come to me, all those who are against me will be against you! I have such a great company of enemies around the world -- I enjoy it really -- a single man without any weapon is at war with twenty-five countries! And those great countries, having all the power, seem to be absolutely powerless.

In Germany, my people have filed a case against the government because in the parliament they were calling Christianity a religion and my movement a "cult." In the Christian theological world, the word `cult' is condemnatory. In two courts we appealed that either they should also call Christianity a cult or they should call our movement a new religious movement, but they cannot call it a cult. And two courts have given their verdict in our favor, saying that the government has no right to condemn and use condemnatory words for people who have not done any harm in the country. It is a religious movement. But the government goes on continuing to use the same word, "cult."

I am informing my people that those two courts should make it clear to the government that they are destroying their constitution, their law, themselves. And against the court's ruling, if anybody in the parliament again calls my religious movement a cult, he should be treated as a criminal. It may be the chancellor of Germany itself, it does not matter.

These people are all trembling inside, worried that they can collapse; just a push is needed. They know that inside there is nothing, and outside a great competition for power.

It is not a coincidence that twenty-four *tirthankaras*, the masters of Jainism, were all coming from royal families. Gautam Buddha was a prince. What happened to these people? Rama and Krishna, the Hindu incarnations of God, are also in the same category, belonging to royal families. It seems nobody else can become enlightened! Only royal blood is needed for enlightenment....

The point that I want to make clear to you is that these people were at the top already. They had power and that power they experienced did not destroy their inner emptiness. They renounced power to find out what was their interiority. Finding it, they blossomed -- in a beauty, in a truth, in a statement to the whole world that "I have come home."

People have not recognized the fact of why these people renounced their kingdoms. They had all the power that they needed, but JUST THAT SITUATION... all the power that they need, all the money that they need and still, inside there is nobody. The house is full of money, comforts, luxuries, but the master is missing. It was out of this urgency that they renounced power and went in search of peace.

Ordinary people, naturally, don't have the power. They only look at powerful people from far away and think, "If I was also given the same honor, the same recognition, I would also be somebody. I would leave my footprints on the sands of time." They become intrigued with power. But look at the people who were born in power and renounced it, seeing that it is an exercise of absolute futility. You still remain the same inside. Even if you have billions of dollars, it will not make any change within you.

Only the change, the transformation within you, is going to give you peace. Out of that peace will come your love; out of this peace will come your dance, your songs, your creativity. But just avoid the word `power'.

Right now you are only thinking about it. Thinking will not help. Thinking is perfectly good if you want to compete in the world for power, for money, for prestige, for respectability. But as far as settling in your being, mind is absolutely useless. Hence, the whole effort here is to help you get out of the mind into meditation, out of thoughts into silence.

Once you have tasted your inner being, all greed, desire for money, power, will simply evaporate. There is no comparison. You have found God himself within you; what more can you desire?

BELOVED MASTER,
WHAT IS THIS UNIVERSE MADE OF, BESIDES THIS SILENCE WHICH I DON'T KNOW, AND WITH WHICH THE SAGES ARE OVERFLOWING?

Nivedano, this universe is certainly made of silence. But the silence is not dead, it is not the silence of a cemetery. It is the silence of a temple. It is alive! It is a song without words.

It has gestures... in a thousand and one ways those gestures show what this universe is made of. Look at the roses, look at the lotuses, look at the birds on the wing. Look at the stars and the trees and the mountains. These are all gestures of silence.

It is the dance of silence, this whole existence. It takes unique forms, it melts from one form into another form, but silence is its fundamental constituent.

These words you listen to, they are not saying anything. Just gestures of silence, alive.

You have asked a beautiful question: "What is this universe made of besides this silence which I don't know...?" How can you know the silence? You can *be* the silence, but you can never know it. For knowing, a distinction, a distance is needed. You have to be the knower and the silence has to be the known.

You are also made of silence.

It is just that you have not looked deep enough into your own being. Then it is not a question of knowing, it is a question of being.

And you are saying, "... the silence which I don't know and with which the sages are overflowing." You are also overflowing. Only you are intrigued with all kinds of stupid things, so you remain unaware of your overflowing silence. Sages drop all nonessential things and then only the silence remains -- and the overflow of it.

The whole world is flooded with silence.

Now even the scientists are turning into mystics because they are saying that stars disappear into black holes, symmetrical to our death. We also don't know the dark tunnel of death. But scientists have also observed that not only do old stars simply disappear, new stars are continuously being born. And stars are not small things. The idea has entered into the scientific world that everything arises out of nothing and finally collapses back into the nothing to rest. Perhaps it may arise again...

It looks illogical -- how, from nothing, can the whole existence with such variety come out? But it is not a question of logic. What can I do? It is the way things are.

And to make it logical we have made things unnecessarily idiotic. We could not conceive how this world, this universe, can come out of nothingness. We created a fictitious God to console our hearts and our logic: "God created the world." That gives a little satisfaction to mediocre minds.

Those who are a little more intelligent will find the question remains the same: From where does *god* come? Finally you have to accept the fact that out of nothingness, God comes. Why bring in poor God unnecessarily? Then he gets so many hits -- for centuries he has been hammered by all sides.

There is no problem. From nothing, everything comes.

For example, I am speaking to you and I am fully aware from where these words are coming: they are coming from my nothingness. I don't find any other place from where they are coming.

Nothingness is not nothing.

Nothingness is all. And to recognize nothingness as all, *as an experience*, is the only way to find your unity with the universe. In life, in death, there is no fear.

You have been here many times and then rested. Rest *is* needed, one gets tired. Every day you work and in the night you rest, hoping that in the morning you will wake up again.

I know a man who does not go to sleep and keeps the whole house awake, knocks, and asks people, "Are you asleep?" Now if they answer, their sleep is disturbed. If they don't answer, he will shake them: "What happened, are you asleep?"

I was a guest in that family and everybody said, "Somehow, this man is driving us crazy. Neither he sleeps nor he allows anybody else to have a restful night."

I said, "What is his logic?"

They said, "He used to be a professor of logic, and you cannot argue with him because he says `What is the guarantee that if I go to sleep I will wake up? I will not go to sleep.' And he quotes ancient UPANISHADS which say that death is like sleep."

I talked to the man. I said, "Death is certainly like sleep. And sleep is such a restful period; after every day you need a small period of rest. After your whole life, you need a longer period of sleep.

"You have been here -- where else can you be? This is the only universe there is. So when you are

rested, you can wake up again, fresh, rejuvenated. Don't be worried about death. Death is a tremendous relaxation into the universe, into its nothingness."

Only a meditator can understand. As his meditation becomes deeper, he comes to explore the whole world of nothingness within himself. But it is a nothingness to be rejoiced in -- so restful, so peaceful, so cool. So alive, so overflowing....

Nivedano, you will have to enter into your nothingness. That is the only real temple.

Gautam Buddha, in his tremendous compassion, said to his disciples, "If you meet me on the way, while you are going deeper into yourself, cut my head immediately! I should not become a barrier. Your nothingness should remain absolutely yours; it cannot be shared, cannot be divided."

You have to go in absolute aloneness. Just the very idea of being totally nothing brings a shower of flowers. Just being alone, utterly alone, brings such a fresh breeze, such fragrance. But the experience is a million times more than you can conceive of with the mind.

If this world needs anything, it is an experience of nothingness. Not an experience of a God, not an experience of a Jesus Christ, not an experience of Gautam Buddha. It needs only one experience: of a purity, uncontaminated, unpolluted even by the presence of anybody else. A pure presence, of your own being.

To me, that is the liberation. To me, that is the ultimate flowering of your being. Your eyes will show it, your hands will indicate it, your dance may become the part of the overflow. You will be a transformed human being.

And at this juncture of time we need millions of transformed beings who can fill the whole world with joy, with roses of consciousness. With the light of awareness, with music of the soul. Because only that can prevent the idiotic politicians from destroying this world.

Perhaps you may have not noted: destruction also gives a certain power. Just as creation gives a tremendous well-being, a dignity... those who cannot be creative have all become destructive -- in the name of politics, in the name of religion, in the name of education.

I want my sannyasins to stand against the whole ugly past of humanity. Only then can we see a new sunrise, a new world overflowing with love. Otherwise, we have come to the point where the greatest criminals of the world are joined together to destroy it. They may destroy it in the great names of democracy, equality, communism, socialism, but these are just names. Behind is the reality that these uncreative people are taking revenge against those who have created. They could not be a Mozart, they could not be a Wagner, they could not be a Michelangelo. At least they can be an Adolf Hitler. They can be in some way destructive because they could not convert their energies into creativity.

Only a man of inner silences becomes a creator. And we need more and more creative people in the world. Their very creativity, their very silence, their very love, their very peace will be the only way to protect this beautiful planet.

Yes, Nivedano, this existence consists only of silence and laughter.

One day, Jesus wakes up in a bad mood. He is feeling depressed and lethargic. In fact, a typical Monday-morning feeling. He wanders around heaven looking for someone to cheer him up and finally arrives at the Pearly Gates where Saint Peter is interviewing the new arrivals.

Suddenly he sees an old man with a long white beard whose face looks familiar. He goes up to him. "Excuse me sir," says Jesus, "but your face seems familiar. I am sure we have met. What did you do on earth?"

The old man smiles. "As a matter of fact," he says, "I am a carpenter and lived a full and happy life until my son left home and became world famous. I never saw him again."

Jesus looks at him with astonishment and says with delight, "Dad!"

The old man opens his eyes wide and rushes forward with outstretched arms, crying, "Pinocchio!"

Little Ernie accompanies his parents to a nudist beach for the first time. After looking around for a few minutes, Ernie asks his father why some men have big ones and some men have small ones. Rather than go into a long explanation, his father replies, "The men that have big ones are smart and the men that have small ones are stupid."

Accepting this explanation, Ernie goes off to explore the beach. Time passes and he finally comes across his father again, "Have you seen your mother, son?" asks his dad.

"Yes," says Ernie, "she is behind the bushes talking to some stupid guy who is getting smarter by the minute."

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #25
Chapter title: Nowhere to fall to

14 January 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
FOR YEARS NOW, I HAVE BEEN SITTING BY YOUR SIDE. KNOWINGLY AND UNKNOWINGLY, AN INNER MOUNTAIN HAS BEEN CLIMBED, EFFORTLESSLY FOR THE MOST PART. JUST TODAY I LOOKED DOWN AND IT FRIGHTENED ME HOW FAR OFF THE GROUND I AM. A FEAR THAT I COULD FALL GRIPS ME. THE ROAD IS GETTING SMALLER AND SMALLER, AND I FEEL THE DANGER. WOULD YOU SPEAK TO ME ABOUT THIS?

David, the path back home is certainly a razor's edge. As you come closer and closer to yourself, the path goes on becoming narrower and narrower. At the very end of this path you are going to find your pure aloneness.

The crowd has never found any truth. On the contrary, whenever anybody has found the truth, the crowd has rewarded him with crucifixion. To seek truth is the most dangerous, but very exciting, challenging, experiment.

An ancient Tibetan proverb says: One hundred seekers start; ninety-nine are lost somewhere on the way, go astray. Only one -- that too, very rarely -- reaches the goal of his search. With this proverb is attached a small story....

Deep in the mountains there is a monastery, far away from Lhasa. The chief monk is getting old and he wants a master from Lhasa to replace him. He sends a messenger, a young man, to the main monastery in Lhasa to ask them, "Our master is getting very old and he wants a man to replace him." After long, long difficulties of mountainous paths the young man finally reaches to the main monastery.

An audience is given to him. And the master says to him, "I can understand. I will send one hundred people with you."

The young man said, "But I have asked only for one." And the master said, "Have you forgotten the old proverb? A hundred should go; rarely, one reaches."

The proverb was certainly known to the young man, but he could not trust that a hundred people could go and only one would reach. But he could not argue either, with the chief of all the monasteries of Tibet. One hundred monks followed the young man.

They had not gone very far when they were stopped by a few soldiers with naked swords, who said,

"Our small kingdom has lost its master. We need a master urgently. The pay is good, the palace to live in, and you will be the only religious man in the whole kingdom. And we are simply conveying to you the orders from the emperor. Refusal can be dangerous -- you can see the naked swords."

Many of those hundred monks started thinking, "This is a good place -- why unnecessarily go deep into the mountains? It is close to Lhasa, the kingdom is rich, the monastery is rich, all facilities are available, and you will be the high priest of the kingdom..." So not only one, many wanted to go.

The young man said, "Have you forgotten?"

They said, "We have not forgotten. *You* forget it -- all! We are going to stay."

The soldiers said, "We need only one, but the monastery is big. If many of you want to come, you can be part of the monastery and the emperor will be immensely happy."

Half of the crowd disappeared. The young man could not believe....

Just a few miles further they were again prevented, this time by a crowd. They needed four priests because the richest man's daughter was being married, and the reward was going to be great.

"... And it is only a question of a few days, and then you can go on wherever you are going." Immediately, more than four were ready, but the crowd said, "We don't want more than four."

The other monks tried to ask them, "What are you doing? We have been sent for a certain purpose, because of a certain message."

They said, "We are not going astray. It is only a question of a few days. Soon we will finish the marriage and we will come a little faster and join you. Your journey is long. The path is tedious. And we cannot miss this opportunity of earning, getting rewards, from the richest man." Four persons again disappeared.

In this way it went on, and the young man started feeling that "Perhaps I am the only one who is going to make it back!"

As they were passing a river, a very beautiful young woman with tears in her eyes said, "You are all compassionate people. My father is a famous hunter -- I live with my father, my mother is dead. He was supposed to come back this morning and it is evening and he is not back. And I am immensely afraid in this lonely part of the Himalayas. Won't you be kind enough, at least one, to be with me for the night? And in the morning you can go as soon as my father comes home."

Immediately a young man... in fact many were ready, but a young man said, "I am coming. This is the essential teaching of Gautam Buddha -- compassion!"

And this goes on.... It is a long story, how people went on disappearing. Finally only two monks and the young man remained. They were passing the last village and soon they would be arriving at the monastery. It was already shining in the morning sun on the mountains.

In that village there was an atheist who challenged those monks: "If you have any guts, first accept my challenge for a debate. I don't believe in Gautam Buddha and I don't believe in his teachings, and I am ready to fight on each and every point."

The young man said to the remaining two fellows, "Don't get involved in this. Our monastery is there, you can see it -- so beautiful in the eternal snows of the Himalayas."

But one of them said, "I cannot move an inch. My master Gautam Buddha has been challenged. I am going to remain here. Either I will convert this man to Buddhism or I will be converted to his disciplehood, however long it takes." So he was left in that village.

Only one monk and the young man reached the monastery. The young man said, "I have passed through an immense experience. I had never thought that proverbs are so accurately true."

The old master said, "I knew he would send at least one hundred people because I had asked for one."

The young man said, "But you never mentioned it to me."

The old man said, "There was no need to mention it. This is how things go on happening in this world. We are fortunate that at least one has arrived. There is no certainty; there are so many by-paths, so many allurements, and once you have gone astray it is not easy to come back to the right path."

The crowd consists of people who have all gone astray. Once in a while a courageous person comes out of the crowd and starts searching a path of his own. It needs daring, it needs courage, it needs intelligence. It needs trust in yourself, and also a deep understanding that you will be condemned by the crowd.

The crowd never likes people to be individuals. Individuals irritate the crowd very much. The crowd wants you just to be a part of the crowd, a Hindu, a Mohammedan, a Christian. The moment you declare that "I am myself; neither a Hindu nor a Christian nor a Buddhist, and I am going to search on my own the truth of my being," all the crowds around you will become antagonistic.

There is a deep psychology behind it. Your standing aloof and alone and moving in the direction of the

unknown -- without any companion, without any guide -- irritates the mind of the crowd, because you are showing them that they are cowards clinging to each other like sheep, not moving like lions.

But the truth is not for the sheep. The sheep is not courageous enough to allow truth to reveal its mysteries and its glories to the mind of a sheep. The glories are so immense, so boundless, the mysteries are so infinite, that only the heart of the lion can rejoice, can dance, can sing.

Yes, there are moments when even the heart of the lion trembles, feels fear, because the path is so alone. And it goes on becoming narrower. As you are reaching higher and the path is becoming narrower, naturally, to look by the side... your whole being goes into a trembling. Just a single wrong step and you will be finished. On both sides are such depths....

But strangely enough, although the path is of the razor's edge, nobody has fallen from it. Everybody has felt the fear, but existence supports those who are in search of truth. Its support is unconditional.

Existence does not support those who are nothing but living lies. They may have great power, but their own power will destroy them. Many civilizations have existed on the earth and they destroyed themselves by their own power. We are not the first civilization in the world. Atlantis drowned -- perhaps the people of Atlantis had reached a far higher civilization than we have.

In India we have the story of Mahabharata, the great Indian war that happened five thousand years ago. In minute detail, the story describes weapons which can only be nuclear. The civilization had certainly reached to the same point where we are. But power in the hands of ignorant, retarded crowds is self-destructive.

Crowds upon crowds have come and disappeared, but not a single individual seeker has ever fallen from those heights where, David, you are feeling -- "What will happen?" I have been watching you. This is perhaps your first question to me....

For all these years you have been silently with me. That is the only right way to be with a master -- not to ask, and the answer will be given to you. Wait, and you will be showered with all the blessings possible. Don't be in a hurry; otherwise you will miss the whole point.

Patience is the only prayer by the side of a master. Utterly relaxed, in deep love, in great gratitude, something goes on growing in you without any effort. Something goes on maturing, something goes on becoming more and more crystallized, without any effort on your part. You are just a watcher of the miracle that is happening to you.

David, your question is not just out of intellectual curiosity. You have been long enough with me; there is no point to remain silent so long and now suddenly become curious. Your question is coming from your existential experience. And only these questions are authentic.

You are asking, "For years now, I have been sitting by your side." In fact, that is the very meaning of the ancient word UPANISHAD -- sitting by the side of the master. Nothing else is expected, just sitting by the side. The master is radiating and if you are ready to receive silently, seasons will change, days will come and go, and slowly, slowly you will find you are no more the same person who had come.

And as your insight deepens, you start becoming aware that each and every moment you are changing, becoming something new, fresh, just born, and the joy of this freshness is immense.

I have been watching you, sitting by my side. In fact, if you are capable of just going on sitting, nothing else is needed. All the meditations will happen on their own, all the flowers of love and silence will blossom on their own, and once you have learned the secret, then there is nothing else to do in the world.

You are saying, "Knowingly and unknowingly, an inner mountain has been climbed, effortlessly for the most part. Just today I looked down and it frightened me, how far off the ground I am. A fear that I could fall grips me. The road is getting smaller and smaller and I feel the danger." There is no need to feel the danger, because it is unprecedented: nobody has ever fallen from the path that leads to truth.

Nobody has ever fallen from his own being. However big the mountain of being may be, you cannot fall. That is simply not in the nature of things. I have never heard that any seeker, any searcher, any honest inquirer has ever gone astray. Existence protects.

It is good you have asked it. Relax, because it is an absolute guarantee that existence supports you. The higher you reach, the more and more you become a beloved of this whole universe.

This is my vision of a sannyasin. He has to become a beloved of this whole universe. And when you become a beloved of the whole universe, fear disappears -- just as if it was nothing but darkness, and the light of love has come in and the darkness has disappeared.

Everything is going exactly right with you. Just remain in a let-go. Don't make any effort even to keep yourself on the path. Don't be worried that you may fall and at least you have to be alert not to fall. That will

be unnecessary and will be preventing your growth, your evolution.

You have come far away, certainly, from the earth. And it is natural to look and see the depths that are on both the sides of the path. I am not saying that fear is unnatural. It is natural, because you are not aware of a far higher law, that existence protects those who are in search of truth. Slowly slowly, you will see that you cannot fall; the universe will not allow it.

The universe is not unintelligent. You are not living in a cosmos which has no intelligence. It is pure intelligence that the existence is made of. Call it love, call it silence, call it nothingness, but in everything remember, the tremendous intelligence of existence is always there. And once you have learned the art of trusting, you are beyond all fear -- you *will* learn it, because there is no going back.

And when I am saying that it is absolutely guaranteed; I am saying it from my own experience. I have passed through the same fears. And as I became aware of a certain protection that surrounds me, I relaxed. Then I could move on this razor's edge, this narrowest path possible, with closed eyes. In fact, most of the people who have reached, have reached with closed eyes! At the final stage the trust becomes so deep, who cares to look here and there? The eyes become closed on their own.

It is the fear that keeps them open. You may take a wrong step. But when trust becomes total you drop all cautiousness; you simply relax. Whatever existence decides to be your destiny, you are absolutely willing to relax in it. This is the only experience that has transformed people from ordinary, mundane mortals into immortal beings, has transformed them into luminous lights.

The search for truth is the only search that makes you authentically human. Otherwise there is no difference between you and the animals -- and the crowd remains at the level of the animals.

Never belong to a crowd; never belong to a nation; never belong to a religion; never belong to a race. Belong to the whole existence. Why limit yourself to small things? When the whole is available, only stupid people will cling to small things.

Be oceanic.

Only then will you have the taste of what true life is. And a great gratitude arises, David, on its own accord. Not towards anyone in particular, but just towards this WHOLE... all these stars, and the trees and the mountains and the rivers and the oceans and the people and the birds... all that is. You simply feel a tremendous gratitude.

And when you open your eyes with gratitude, the same world becomes so psychedelically beautiful, so colorful -- you could never have believed that trees are so green; they have never been, and these are the same trees. That the winds passing through the trees are creating such subtle music -- they have always been creating, but you were deaf. That sunsets and sunrises and the tremendous beauty they bring... you had been missing because you were blind.

Your trust in the total opens all your sensitivities to their extreme. This whole existence becomes a sheer dance, a sheer celebration.

Little Ernie comes home early from school.

"What are you doing home?" asks his mother.

"I put a stick of dynamite under the teacher's desk," replies little Ernie.

"You march right back to school" says his mother, "and apologize!"

"Mom," says Ernie, "*What* school?"

David, what earth you are talking about? It is just a shadow, a dream, a memory. And you cannot fall into a memory, you cannot fall into a shadow, you cannot fall into a dream. Forget all about falling and the fear, because this is the time: either you will become very much afraid and stuck... Back you cannot go, and forward you may not dare. That's why I am emphasizing the fact. Go ahead; there is nothing to be feared at all.

If a master cannot teach his disciples fearlessness, then that master is simply fake. I teach you in every possible way to be fearless, daring, courageous -- risking, taking every challenge of life, because this is the whole science of how to create a steel spine in you -- which will be needed!

First learn to drop small fears; then slowly slowly bigger fears; then finally, your whole energy which was involved in all kinds of fears, worries, tensions, anxieties, is released. The energy that is released is so much that it makes you dance, that it makes you laugh, that it makes you sing. Suddenly a deep feeling that you have arrived -- arrived to the place which you have never left. It is just that you have gone astray into your mind, far away, traveling all over the world. You simply needed a good hit.

Just today, I loved the news from Germany.... A young man punched his girlfriend in the nose, and the girl reported it to the police. They were produced before the magistrate. The magistrate must have been a wise man, which is very rare. He said, "Young man, you can slap her a little here and there, but don't punch her exactly in the nose." And with this advice he released them. Must have been a man of great understanding. A little slapping here and there is perfectly okay; otherwise life loses all juice. But punching in the nose, that is not for boyfriends -- that is left for the masters!

A little pygmy living in the jungle in Africa gets a sore ass every time it rains. He goes to the witch doctor who offers him a cure which costs six chickens.

The pygmy catches the six chickens and receives an ointment from the witch doctor.

The next time it rains the ointment does not work, so the pygmy returns to the witch doctor. This time the witch doctor says that he will need a dozen chickens to make the cure.

With much effort the pygmy catches a dozen chickens and he is given some medicine by the witch doctor.

When it rains again the pygmy takes the medicine, but he still has a sore ass. So he goes to the missionaries. They cure him for nothing, and the witch doctor becomes very embarrassed.

The pygmy offers to tell the witch doctor how he was cured, but says it will cost him eighteen chickens.

The witch doctor catches the eighteen chickens and hands them over. "Okay," he says, "How did the missionaries stop you from getting a sore ass each time it rains?"

"The method is very simple," says the pygmy. "They cut the tops off my rubber boots."

David, take life very nonseriously. You are not going to fall; there is nowhere to fall to.

Pope the Polack is on a pilgrimage when his plane crashes in the Sahara. Only the pope and a nun survive. They are lucky to catch a camel and start to ride it towards the nearest town, a hundred miles away. But on the second day the camel drops dead.

As they wait for death, the pope sighs, "The only thing I regret," he says, "is that I have never seen a naked woman in my life."

"All is pure to a pure man," says the nun, and takes off her clothes.

The pope is amazed and blesses the nun for showing him. Then the nun confesses her desire to see a man's body before she dies.

Pope the Polack takes off his clothes.

The nun gazes at his prick. "What is *that*?" she asks.

"*that*," says Pope the Polack, "is the giver of life."

"The giver of life!" exclaims the nun, jumping up and down. "Well then, stick it in the camel and let's go home!"

Okay, Maneesha?

Yes, Beloved Master.

Om Mani Padme Hum

Chapter #26

Chapter title: Not a `work' but a celebration

15 January 1988 am in Gautam the Buddha Auditorium

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Audio: Yes
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Length: 100 mins

BELOVED MASTER,
OFTEN, WHEN I LOOK AT THE SUNSET, SADNESS ARISES FROM DEEP WITHIN. IT FEELS AS IF THE SUN IS MY HOME -- THE PLACE I WILL RETURN TO WHEN "THE WORK" IS DONE. BUT NOW I HAVE FALLEN IN LOVE WITH "THE WORK," THIS EARTH, THIS EXISTENCE, THESE PEOPLE. I DO FEEL A DEEP LONGING TO BE FREE BUT I WOULDN'T WANT TO GO HOME ALONE.
BELOVED MASTER, WILL "THE WORK" EVER BE DONE? WILL I EVER BE ABLE TO GO HOME IN PEACE?

Prem Ravindra, it is one of the deep-rooted habits of the mind always to divide things. The moment you divide things you are in trouble -- and mind wants you to be always in trouble; otherwise it has no function.

The greatest trouble the mind can create is the longing for home. I call it the greatest trouble because you have never *left* home.

And mind projects homes. They may be the moon, the sun, or some faraway quasar -- these are new, contemporary substitutes for a faraway God. Mind is so tricky that if you drop the old division, it immediately replaces it with a new, more refined, more contemporary-looking, more intelligent division.

In the past people were wanting to go to heaven, to paradise, to God, and to find peace. As you are, I don't think even if you meet God, you will find peace. On the contrary, the meeting with God will create so many problems, so many inquiries, so much anger and rage against God -- because he created you without your permission; he created the world full of misery and you had to live in it. He created all kinds of desires in you which do not seem to be fulfilled; every desire goes on asking for more and more and more, and there is no end to it. Do you think meeting with God will be a peaceful meeting? It is going to be the greatest fighting encounter!

It is good that God does not exist. He cannot exist, because of you -- so many people with so many problems and poor God, alone with a crackpot son and a Holy Ghost. A strange company.

I remember one of the ancient stories that once God used to live on M.G. Road. But people tortured him so much -- and in no other language can you torture somebody better than in Marathi. Even if two people are in a loving conversation, it seems they are fighting.

Marathi is unique in that way. It has no music in it. It seems to have come out of anger, violence, war. It has not come out of people loving each other. Each language has its own stamp, from where it has arisen.

And people would not bother whether it was day or night, they were continuously surrounding the house of God on M.G. Road. There are so many complaints to be made -- to whom to make the complaints? Everything seems to be wrong in some way or other. Somebody is too tall, somebody is a pygmy, somebody has accumulated all the riches and somebody is a beggar. Somebody is so beautiful and somebody else is just on the other extreme; so ugly that people use his photograph for frightening children.

Your passport photographs are also used for the same purpose.

God said to his company, "This is intolerable. You have to suggest some place for me to move away to."

Jesus said, "There is no problem. We can go to the Everest, nobody is going to come there."

God said, "You are still too young to understand and to see the future. I can see that it is not safe for many more days. Soon there will be people coming and we will have to move again. Find some place from where we cannot be forced to move."

The Holy Ghost suggested, "Then the moon is very good."

But God said, "You don't understand the problem. These mad people are going to reach to the Everest, to the moon, to Mars -- for no purpose! But if they find me anywhere they are going to kill me, because naturally they think I am responsible for everything."

And then finally a man from the crowd, an old sage, came forward and whispered something in God's ear and God said, "That is the right place!"

He had said to God, "Don't go anywhere; just enter into man's own being. There he will never go; that is the only place he avoids. You can be at peace."

You think that by finding home you will be at peace. Your very formulation of the question is based on a division, an assumption that you are not already at home. And peace is an art that you have to learn not on some faraway sun -- those are meaningless hopes -- but right here, now.

When a great rabbi was dying, his wife continued to nag him as usual to the very end. Finally she said, "At least pray to God. Make peace with God."

The rabbi said, "I have never been in a quarrel with him. There has never been any conflict between me and him, so the question of peace does not arise."

It is not some faraway goal that is going to give you peace. That is simply a postponement. You will be the same wherever you are.

The first man who landed on the moon was asked after his return, "You must have felt very different."

He said, "I am sorry to say to you, I felt just the same."

Changing places is not going to help. But changing your understanding is certainly going to transform you.

You are asking me, "Often when I look at the sunset, sadness arises from deep within." That sadness is not something negative. It arises in all those people who have a deep sensitivity... such beauty and they are stunned. Beauty can be a great shock. But it happens only to very poetic, artistic, sensitive, vulnerable people.

It is a misunderstanding on your part, Ravindra, that a sadness arises from deep within. It is not sadness, it is simply a deep silence. Your whole being as if comes to a stop when you see a beautiful sunset or a sunrise. Time stops, mind stops -- and those are the things you are accustomed to, and this silence of the heart, this new space of which you are not aware, in the beginning always looks like sadness. It needs a little more acquaintance with it and you will be surprised: it is not sadness, it is silence.

You can experiment: just sit silently and somebody is going to ask you, "Why are you looking so sad?" Silence is not a value accepted by the society.

Since my childhood, I have been sitting silently. By and by the members of my family became accustomed to it, but in the beginning they used to say, "Why are you looking so sad? Why don't you go out and play?" And when I said, "I have gone *in* and I am playing" they simply thought that something was wrong with my mind. People go *out* to play and this fellow goes *in* to play!

Just look at the silence that surrounds a calm and cool lake, the silent waters. In the beginning it will look like the lake is sad, because you are accustomed to noise. If there is no noise, you will feel at a loss -- what has happened?

I have heard a story, I don't know whether it is true or not. It has to be true.

Long ago, when humanity was not such a big crowd of five billion people, they decided: let us see what happens if one particular day everybody laughs loudly, dances and jumps for no reason at all. The whole world at a certain moment decided it was worth experimenting to see what happens.

And what happened was very shocking, because everybody thought, "When there will be so much noise and laughter and dancing and singing, it is better to remain silent and watch and enjoy the whole thing." But everybody thought the same way. Mind functions the same way. For those five minutes that were chosen for rejoicing, shouting, jumping -- whatever you wanted to do to express your joy -- the whole world fell completely silent. They could not believe... what has gone wrong?

Nothing has gone wrong; it is the same mind. Everybody thought, "Let us watch it. It is going to be great entertainment. If you become a participant you will not be able to enjoy all kinds of things that will be happening all around." But what came to their mind was that because everything stopped -- there was such silence, as there has never been. But everybody said, "It looked so SAD." Nobody could look deeper, into the phenomenon of silence.

You say, "I feel sad whenever I see the sun setting." You feel *silent*. You will have to learn a new language.

Spirituality is a new language. You will have to change the meanings of words, the nuances of words. Give them new flavors and new fragrance, because they have been used in the marketplace. They are perfectly good in the marketplace but when you are entering into the beauty of existence, you cannot carry the same language.

Next time it happens, Ravindra, just see the sunset and feel what you have been calling sadness more deeply -- and there is going to be a transformation. The same sadness will become your silence.

If a man cannot be silent facing beauty, he is not aware of the beauty. At least you are halfway: a little aware of the beauty, but not aware of the *impact* of the beauty that is created in your heart.

And, silence and sadness have something similar but they are not the same thing. Sadness is something dead and stale. Silence is something alive, a song without words, a music without instruments. And what has been understood by you as sadness will become a great spiritual ecstasy for you.

This whole universe is a temple, and the whole existence is trying to reach you in so many ways -- through the sun rays, through the trees, through the birds -- these are all messengers. Hazrat Mohammed is not a messenger; neither is Jesus Christ. These people who have pretended to be prophets, messengers, saviors, are just lunatic.

There are messengers all around you. When in the early morning, the birds start their song and the flowers open their petals and the dewdrop shines like any great pearl on the lotus leaf; when so many colors are spread all over the horizon in welcoming the new day -- these are all messengers of existence. If you can be sensitive to these you will not feel sad, you will feel immensely grateful, understanding, fulfilled.
You will feel at home, you will feel at peace.

I have not gone to the sun and I don't know what it means not to be in peace. Peace is not something that has to be achieved, it is something that you are carrying always but never giving it an opportunity to blossom. It is a rose within your heart. It is a fragrance of your being. It is a sense of immense freedom and joy and celebration.

Peace is not a very good word because it is associated with war, and peace seems to be a little sick, weak. No, I will not agree for peace. Unless your inner being has a tremendous dance of joy, which has nothing to do with war or peace... then you will be able to understand the difference between the words, between peace and silence. Peace is something dead. Silence is throbbing with a heartbeat in harmony with existence.

A woman journalist asked me in America -- I was addressing a world press conference and she was the first one to ask a question. She asked, "Can't you live in coexistence with America?"
I said, "No."

The woman may not have thought that anybody would say no. She was so stunned that she left the microphone. Later on she met me again and I told her, "You did not listen to my whole answer, why I said `no.' You must have misunderstood, because I could see it on your face, but you moved away and another questioner came."
She said, "Can `no' have many meanings?"

I said, "Every word can have many meanings, many implications. What did you understand?"

She said, "I understood simply that you cannot accept coexistence."

I said, "You misunderstood me completely. I was saying that coexistence is still war. Coexistence means we will tolerate each other. Coexistence means, `What else to do? -- we have to live together.' All husbands and wives are living in coexistence. All nations are living in coexistence. All religions are living in coexistence. But this coexistence is not a joyful, celebrating experience. I was going to say to you, I want *one* existence, not COexistence. Why divide?"

She said, "My god, I reported your answer on the television and I have done an injustice to you. Because that `no' is resounding all over America, and naturally with the same meaning."

Words are delicate people, and as you become deeper, you start giving new meanings to words. By saying no to coexistence I was saying that the whole idea of coexistence is ugly. It means we cannot be one -- that we will remain enemies. We will not fight, but the antagonism is absolutely implied in the word `coexistence'. And this is the situation with the whole language.
Don't call it sadness and you will see the change:
It is silence.
That is natural when you come across beauty.

And then you say, "It feels as if the sun is my home." You will be simply burned there! It will be your grave, it cannot be your home. The sun is our life source, but we have to be at a certain distance. The sun rays reach us in eight minutes' time, with the speed of light -- it is a vast distance. One hundred and eighty-six thousand miles per second the light travels, multiplied times sixty -- that means one minute -- and then multiplied by eight. That will be the distance the sunrays travel to reach us. This much distance is

absolutely necessary, neither less nor more. If the sun comes closer we will be burned, and if the sun goes farther away, again we will be dead because it will be too cold -- unbearable.

It is a strange coincidence, why only on the earth life exists: because it is at the right distance from the sun. On no other planet does life exist. Some are closer, some are farther away. This beautiful earth is immensely fortunate to be at exactly the right distance.

The sun is not your home. Your home is within you. And you are not to search for it anywhere. You *are* your home.

Your question goes on, "It feels as if the sun is my home, the place I will return to when the work is done." What kind of work? You are having crazy ideas. First, the sun is your home. Have you heard? Scientists are trying to reach Mars, they are trying to reach other planets, but no scientist has even mentioned that anybody is trying to reach the sun.

... You see?

(OUTSIDE, FROM ONE OF THE TREES SURROUNDING THE HALL, A BIRD HAS BURST SUDDENLY INTO A LOUD, INSISTENT, AND SOMEHOW COMICAL SONG. EVERYONE LAUGHS.)

The bird has understood before you!

And the idea of "the work" has been imposed on you for centuries, that you are here for a certain "work" to do. Naturally, people wanted you not to be just lazy and enjoy. They wanted "work" because your work is going to create wealth, your work is going to create Alexanders, your work is going to create wars. Everything depends on you. So every culture, without exception, has been from the very beginning imposing the idea on the child that "you have a certain work, a certain purpose to fulfill in this life."

It appealed to people, although it was absolutely absurd. What work are trees doing, and what work are birds doing? And what work are the sun and the moon and the stars doing? Except man, nobody is so insane to think that you have a certain great work to complete. This is how they have created the achieving mind.

And for thousands of years you agreed with the idea because it was very ego-fulfilling. If you are not here to do any special work, then you are accidental. You may be here, you may not be here, it doesn't matter. That hurts the ego. The ego wants you to be indispensable to existence, that without *your* work, existence will not be complete.

The same teaching was given to me by my parents, by my teachers, that "you have to do some work in your life; otherwise your life is just the life of a vagabond, a bum." I said, "Perhaps that is the work I am here for, to be a vagabond! Anyway, a few people are needed to be vagabonds..."

The teacher who was telling me about the work said, "It is very difficult to discuss with you." And I said to him, "This is a very psychological trap to enslave people into some work by giving nourishment to their ego, to say that by fulfilling this work you will have fulfilled your destiny."

I said to the teacher, "I don't have any destiny, because I cannot conceive that existence has any destiny. What destiny could existence have? When the work of existence is complete, that will mean an absolute death, because nothing more is there to be done. Everything has been done, so drop the curtain." I said, "I cannot see any purpose in the flowers, any purpose in the trees, any purpose in the oceans, any purpose in the stars..."

Existence is not a work, it is a celebration -- a sheer dance of energy which will go on and on forever in different forms, but cannot disappear. The energy is eternal.

And I said to the teacher, "Never again mention work to me. Celebration is okay, but work? It is destroying the whole beauty of life. And I am in tune with existence, not in tune with you. You can go on doing your work. What work are you doing? Just being a geography teacher. I cannot conceive why existence needs a geography teacher. The whole geography is of the existence; what is the need of a teacher?"

It is a very wrong conditioning that has created a workaholic society, which condemns people who are not participating. Yes, there are needs: you need food, you need clothes, you need some shelter. Naturally, you will have to do something to create these small things. But this is not the destiny of existence that you created a house, that you produced a few children, that you are fighting with your wife. I cannot see that against the vast panorama of existence, your small stupidities are fulfilling any destiny.

I want it to be emphatically understood by my people: we don't have any work here. We have to join in the celebration of existence. Those small needs are only survival measures. Don't brag about how big a bank balance you have; existence has no need of it. Don't brag about how great a politician you are, a prime minister or a president; existence simply knows nothing about you. Existence is more in tune with these

small birds who for no reason start singing, out of sheer energy.
I want to destroy the achieving mind.
That is your disease.
I want you to relax and enjoy.

Just do a few things which are needful, or manage somebody else to do them for you. It all depends on your intelligence.

I have never done anything, but I have a strange insight into people who will do things for me. And they do! And my needs are fulfilled and their doing gives them immense joy. It is not easy to be chosen by me, I am a very fussy person. I simply make you happy by your doing something for me. And I don't think... If I could manage it for more than half a century, a few years more I will manage. In fact, I don't do anything as far as management is concerned; that too is done by others. I am simply enjoying.

I am not a messenger to tell you that you have to do this and you have to do that. I don't have any discipline for you except freedom. I don't have any commandments; they have all destroyed the dignity of man. I want to give you the dignity of the trees and the dignity of the birds and the dignity of the oceans and the dignity of the Himalayan peaks; the dignity of the stars. But they are all in celebration -- dancing, rejoicing, overflowing with energy. Nobody is working except human beings.

I want to transform even your small work that you do. Make it more aesthetic, make it more creative. Make it a great joy, because it is your life. It is going to give you food, it is going to give you clothes; so whatever you do, it is not work, it is simply to remain as long as possible in this body and celebrate existence.

I have loved only one American in my life, and that man is Walt Whitman. And the reason I loved him is one of his small poems. The title of the poem explains everything. The title of the poem is "I Celebrate Myself". Only when you can say, "I celebrate myself" -- then your work is transformed into celebration and your life becomes a non-achieving, non-ambitious journey of beauty.

And Ravindra, you say, "But now I have fallen in love with the work." That is the only good thing that has happened to you. The moment you love the work, it becomes creative. It takes on a totally different color, different beauty. You say, "... this earth, this existence, these people. I do feel a deep longing to be free, but I would not want to go home alone."

The one good thing you have is that you have fallen in love -- now spread your love. These people, these trees, these birds should also become part of the space that you call love. And then you will not ask, "I want to be free." You *are* free.

Love is the only alchemy that brings freedom. It is hate, it is anger, it is jealousy that keeps you in bondage.

Just a pure love -- unconditional, because what condition can you put on the birds? What condition can you put on the trees? Unconditional love, and you are free. Free from all jealousy, free from all anger, because there is no enemy here. All are friends and all are lovers and all are part of one cosmic whole.

But this kind of confusion happens in the mind, because mind is carrying very contradictory, inconsistent, irrelevant information. Your mind has been completely destroyed, because the society does not need you to have a mind. The society needs you to be a worker, a slave, and a slave is not supposed to have a mind of his own.

They have used a very cunning way to destroy your mind, so that you can remain satisfied that you have your mind and in fact, you don't have it. They have put all kinds of contradictory things in it.

One has to attain to freedom, and nobody has told you that love is freedom. Nobody has told you that celebration is freedom. Nobody has told you that to be alone and contented, so utterly satisfied that you can say "I celebrate myself," is freedom.

But you are even worried about going home alone. So who are you going to take with you? At least as far as I can see, nobody except someone who wants to commit suicide is going to go with you to the home you have chosen -- the sun!

You don't understand that the path that brings you to yourself... from where you have never gone away, just your mind has been projecting faraway goals. But you have remained in your home. The only thing that can bring you back, can withdraw your projections, is the joy of being alone. You don't know the purity of aloneness. You must be living in a great mess, Ravindra, because aloneness *is* your home. And aloneness is your freedom -- freedom from the other, freedom from the need of the other, freedom from the dependence on others.

Aloneness is your freedom and aloneness is your home.

But your mess is really deep. You ask, "Will the work ever be done? Will I ever be able to go home in peace?" Linguistically, your sentences seem to make sense. But existentially they don't make any sense at all.

First, there is no work; hence the question of when the work will be done does not arise. Otherwise, it would have been a very tedious, torturous world, because the world goes on and on -- the work is never finished. Every spring flowers come; every fall trees drop their leaves; every morning the sun rises; every night the sky is full of stars. And it is not that it is happening only now, it has been happening for millions of years. In fact from eternity, because there is no possibility of a beginning. And it will continue till eternity again, because there is no end conceivable.

If you become too much attached to the work, you will be eternally in bondage. Enjoy the work, love the work, transform it and make it a part of your celebration. It is never going to end, so you need not be worried about when it is going to end. You will be gone; we all will be gone, and we will come back in another time, in another spring -- rested, rejuvenated, fresh.

Perhaps we will meet here again -- in this impossible world, everything is possible. Perhaps we have met in this place before, too. The same players go on playing different games. But once you drop the idea of work, then a load, a burden disappears and you don't have to go to any home. This celebrating existence, this celebrating consciousness is your home.

It has always been your home.

Your question is a mess but it is good, because many people are carrying the same kind of messes. It will help you and it will help them, too: make life a very simple thing, utterly innocent.

... Do you think this silence needs anything more to be added to it? Or is not this gesture complete? Each moment has to be lived in beauty, in joy; has to be made a festival of lights.

Now, some really serious things....

A farmer munching on a cookie is watching a big rooster chasing a hen around the barn, and gaining on her at every lap.

The farmer throws a piece of cookie in front of the racing pair.

The rooster comes skidding to a stop and gobbles up the piece of cookie.

"My god," says the farmer, "I hope I never get *that* hungry."

The elections come and Ronald Reagan is out of a job. He is sitting with Nancy Reagan in the Oval Office for the last time, working out some economy measures for his retirement.

"You had better learn to cook, Nancy," says Reagan, "so we can fire the cook."

Nancy thinks it over for a few moments. "Okay," she says, "but you had better learn to screw so we can fire the chauffeur."

Little Ernie is playing with his train set in the living room, while his mother is cooking dinner.

He lets the train go around the track ten times, then stops it and says, "All you fuckers who wanna get in, get in. All you fuckers who wanna get out, get out!"

He lets the train go around ten more times and then stops it and says the same thing.

At this, his mother comes storming into the living room and tells Ernie to go and stand in the corner for using such filthy language.

Half an hour later, his mother tells him he can go and play with his train again. Little Ernie sends the train around the track ten times, stops it and says, "All you fuckers that wanna get in, get in! All you fuckers who wanna get out, get out! Anybody got a complaint about the delay, go and see the bitch in the kitchen!"

Okay, Maneesha?

Yes, Beloved Master.

Om Mani Padme Hum

Chapter #27
Chapter title: Unhinge yourself

15 January 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHEN I FIRST SAT IN FRONT OF YOU AT WOODLANDS, FOURTEEN YEARS AGO, THERE WAS AN EXPLOSION INSIDE. I DON'T KNOW WHAT IT MEANS, BUT I'VE OFTEN HAD THE FEELING THAT ALL I'VE BEEN TRYING TO DO EVER SINCE IS CATCH UP TO SOMETHING THAT HAS ALREADY HAPPENED.

Krishna Prem, the question you have asked has tremendous implications for all the seekers of truth, because it is a question which touches the very fundamental law of those who are in search of something inexplicable, something inexpressible.

Let me first make the law clear to you. It may have happened to many; it is going to happen to everybody. But you may not have taken the whole, comprehensive view. The law is that when you first meet the master you come innocent, without any experience. You simply come as a receptivity, a sensitivity -- ready to move into any dimension, willingly and totally. Hence, the first meeting with the master always brings an explosion.

The explosion happens because of your innocence, because of your unexpecting mind. You know nothing about spirituality, you know nothing about ecstasy. Your not-knowing is the cause of the explosion. But then begins a very troublesome journey. Then begins a nightmare. Then, each and every moment you are waiting for that explosion to happen again. And you may wait for years -- it will not happen, because you are not fulfilling the basic condition for its happening. You have forgotten completely in what situation the first explosion has happened.

Now there is no way to be again in that situation. Whatever you do there will be the expectation, the experience. You cannot create that not-knowing; that is not within your hands, and that is not the way existence functions. So the first thing you have to do, Krishna Prem, is to forget all about that explosion. It was good that it happened, but there are far greater things. Why bother about something so primary, a kindergarten experience....

(AN EXPLOSION -- MORE LIKE A `POP' REALLY -- HAPPENS WITH IMPECCABLE TIMING, AS FIRECRACKERS ARE SET OFF AT A NEIGHBORHOOD WEDDING CELEBRATION.)

You see? Just like that!

Start waiting for something greater. Of course you don't know what that something will be.... (ANOTHER EXPLOSION! AND THE ASSEMBLY COLLAPSES WITH LAUGHTER. THE MASTER LOOKS AROUND, TENTATIVELY AND GRINNING.)

I am afraid that the moment I say anything more, it will happen again!

(A PAUSE TO LET THE HILARITY SETTLE.)

You start fresh.

You sit by my side, not expecting but waiting.

And try to understand the difference between expecting and just waiting. In expectation there is a desire and there is a clear-cut object that you are desiring. And that is blocking your progress. When you are just waiting, you don't know for what, the experience of just waiting is so precious, so valuable, so deeply transforming that something greater than the first explosion is bound to happen.

It will not be the same explosion. In these fourteen years so much water has gone down the Ganges. Neither you are you, nor am I the same person. Nothing is the same. The whole situation is changing every moment. And you get stuck with some beautiful moment and go on missing greater beauties and greater ecstasies.

Unhinge yourself.

Unless you drop that explosion and the expectation for it, you will remain fourteen years back, and between me and you there will be the gap of fourteen years. Just understand that it happened because you were not expecting it, and now it is not happening because you are expecting it.

It is a simple law, but very fundamental. Everybody becomes a victim of it: once you have tasted something you start asking for it again.

Remember, existence is inexhaustible. It can give you so much, just don't ask for repetition. Existence hates repetition. It does not want you to have the same experience again. Even if it is the same experience, it will *not* be the same experience -- do you understand? -- because you will know you have seen the film before. It is the same story. You know the end, what is going to happen. You know the dialogue that is going to be followed, the incident.

In my village, the father of one of my friends was a goldsmith. The wife had died and all the children had grown up and had gone to their own jobs, and he was left alone in the house. I saw him every day going to the movie house -- and the village had only one movie house. I inquired of the manager and he said, "I am more amazed than you are, because not only does he come to see the same film for seven, eight days, as long as it runs, he sees it three times a day!"

I had not thought about that. I had been puzzled that he went every day to the same film, because every film in a small village will run four days, seven days, at the most eight days -- and he was going to the movie so religiously, so regularly! But when I heard that he was going to the movie house to see every show -- and there are three shows -- then I thought I had better go to see the old man; something seemed to be wrong. His son, who was my friend, had become a bank manager and gone away; another son had become a teacher and gone away, and there was nobody even to inquire about the old man.

I went to him and I asked him, "Is it true you go to see three shows of the same film every day?"

He said, "Who sees the films?"

I said, "What do you mean?"

He said, "That is the only place to sleep silently." Because he lived in the part of town where the goldsmiths were, and they are continuously hammering this and hammering that. There is noise the whole day long and it continues to the middle of the night. The old man said, "The only place where people are silently sitting for hours is the movie house. I have not seen a single film. I am not mad, you need not be worried about me."

I said, "Then it is perfectly okay. You can go on sleeping. I will make arrangements with the manager for special concessions for you, because you are not seeing the films. He can only charge for sleeping, not for seeing!"

You cannot see a film even twice; you cannot read a novel twice. Any experience when it happens twice loses the most precious thing in it -- the newness, the freshness, the early-morning glory. If you can understand this, Krishna Prem, the first experience can be a tremendous help rather than a great hindrance. The first experience simply shows that you are on the right path, you have entered the door. Now be more receptive and more innocent, more not-knowing, and much more is going to happen every day.

A small understanding becomes a golden key which opens doors of mysteries, secrets. But you can get hung up with the first experience and go on repeating in your mind -- "When is it going to happen? It is not happening." And these fourteen years must have been of sadness and you must have concluded everything absolutely wrong. You may have thought, "Perhaps the Master's presence is no longer available to me. Perhaps the Master has withdrawn his love towards me. Perhaps I have lost some quality, some sincerity, some immense longing."

But whatever you have concluded is wrong. And because of all these conclusions your fourteen years

have been a long nightmare. It is time to understand that the first was only the beginning.

... Deep in the Himalayas from where the Ganges flows, the current is so small that you cannot believe that this small current -- which falls from a marble face of a cow -- is going to become such a tremendously big river, so vast that when it meets the ocean it is very difficult to decide which is the ocean and which is the river. When the Ganges meets the ocean, the place is called *gangasagar*, the "Ocean of Ganges." It has become so big, you cannot see the other shore.

The moment you meet a master for the first time, something is bound to explode in you -- is going to fill you with a light that you had never dreamt about, an experience that has never been a thought in your mind, and a beauty that you can only know but you cannot say anything about. I can understand your difficulty. It is the ancientmost difficulty of all seekers of truth.

The first experience either becomes a hindrance or becomes an opening. It all depends on you. If you cling to it, if you expect it again and again, you are turning it into a hindrance. If you feel grateful to the experience, with deep thankfulness in your heart, and move ahead with no longing, no desire for the first experience, it has given you the taste that you are on the right path.

Gautam Buddha used to say to every sannyasin after initiating him, only one thing, for forty-two years continuously. And he must have initiated thousands and thousands of people. After accepting the person as his disciple, he would say only one thing:

Charaiveti, charaiveti.

It is a Pali word. It means, "Now walk on. Never stop; walk on. Howsoever beautiful the experience is, remember: much more is waiting for you ahead."

Charaiveti, charaiveti.

Just go on.

Experience everything, be thankful, but don't stop and never expect the same experience again, because that is blocking your path for greater experiences.

But nothing is lost. Those fourteen years can be forgotten; you start fresh from this moment.

Charaiveti, charaiveti.

Gautam Buddha's compassion is perhaps never expressed so clearly as in the statement that "Even if I meet you on the way, cut my head immediately; don't stop." He's saying that there is no experience worth stopping for. Enjoy and go on. And the pilgrimage becomes a goal unto itself.

This is very difficult for the logical mind to understand. The logical mind asks you, "Where are you going?" It wants to know about the goal, it is goal oriented. And existence is not going anywhere, it is simply enjoying. In the flowers, in the birds, in people, in rivers, in clouds, in stars, it is simply enjoying. It is not going anywhere.

There is no goal.

And if you want to be in tune with existence, drop the goal-oriented mind.

Hence I say the very pilgrimage is the goal.

You can dance, you can sing, you can rejoice, because each moment in itself is complete and perfect. Never ask for it again.

Existence is non-repetitive. You can see it. Twenty-five centuries have passed and not another Gautam Buddha, not another Zarathustra, not another Chuang Tzu. Such beautiful people, but existence is not a Henry Ford's factory to produce similar cars. Existence never repeats anything. It gives dignity to every individual, because you have never been, you will never be; you are just unique.

There is nowhere anybody who is exactly like you. You are incomparable. This gives you so much grace, so much richness that you cannot be grateful enough to existence.

But our mind is mechanical. It always wants the same thing again and again because it feels secure with the familiar. But you are not the mind.

Mind is a social product. You are existential, not just social. Your roots go into existence and you have to listen to the harmony and the laws that existence follows. It never repeats. It never brings the same experience again. It is always new.

You will not find even two leaves in the whole world exactly the same, or two roseflowers exactly the same. What to say about human consciousness, which is the greatest flowering in the world.

You can have millions of experiences which will be each time bigger, higher, greater, wider, but never ask for any experience to be repeated. Existence is not a film that you can see twice.

Old Heraclitus was right when he said, "You cannot step twice in the same river." One day somewhere I am going to meet the fellow. I have made a list of who are the guys I would like to meet someday because

they have to be corrected. Nobody has criticized Heraclitus on the grounds I criticize him. I love him. He has made a tremendously beautiful statement, but I want to make that statement even more beautiful. I want to say, you cannot step in the same river even once, because the water is continuously flowing. Once you understand the flow and you become in tune with the flow, so many treasures are available ahead.

Don't behave like an old Indian who had gone for the first time in his life to see a movie. A beautiful girl is undressing by the side of a lake, and just when she is going to drop the last part of her clothes a railway train passes by, and that blocks the view. The old fellow tries in every way -- this way and that way, between the compartments, but the train is going so fast and when the last compartment of the train has gone, the girl has already entered the lake; she is swimming.

The old man is very much frustrated. The first show is over, everybody has left, and the old man is still sitting in his seat. The manager comes and asks him, "Is there something that I can do to help? Everybody is gone, the show is over. Now the cleaners will come and then the second show will begin."

He said, "I am going to stay here. You bring me the ticket for the second show!"

The manager said, "But people don't see two shows."

He said, "Don't bother me! I am already too much annoyed and irritated."

The manager thought, "The man seems to be a little out of the mind, but there is no harm..." He brought the ticket, charged the man the money, and the second time again the same thing happened. The train came right in time. The old man could not believe that this is happening in India -- the train was not even a few seconds late!

The second show was over and the manager came to the old man to say that "Now it is time. The third show is going to begin."

He said, "I am not going to leave this place unless I see what I want to see!"

The manager said, "But it is the same film you have seen twice."

He said, "You don't understand at all. It is *India* -- the train cannot always come at the right time, and I am waiting for the moment when the train is late."

Life is not a film. Nothing is fixed, nothing is repeated. It is always original.

I have been traveling in this country for almost twenty years continuously. I was waiting -- because of this old man -- perhaps some time I might find a train which was on time. And finally one day in Allahabad the train I was waiting for came *exactly* on time. It was such a surprise! I went to thank the driver and the guard: "In my whole experience of twenty years, this is the first time that a train has arrived at the right time." They both looked at each other.

I said, "What is the matter, why are you feeling so embarrassed? I have just come to show my gratitude to you."

They said, "We are sorry to say to you that this is yesterday's train."

At that very moment the stationmaster had also joined. We were all three in a shock and I asked the stationmaster if this was the situation... "For twenty years I have been traveling, and for the first time a train has come at the right time and finally it is discovered that it is yesterday's train. Then why do you publish timetables?"

The stationmaster said, "They have to be published. Otherwise how will we know how much the train is late?"

I said, "That seems to be absolutely logical."

Existence is original every moment. And to find a synchronicity with this originality, Krishna Prem, is all that one can experience. This is the ultimate ecstasy.

Old man Finklestein and old man Rabinowitz are having a holiday in Miami, when they meet two young ladies considerably younger than themselves. They both fall in love and decide to get married in a double ceremony.

Following the wedding night they are both in their rocking chairs after breakfast when old man Fink says, "You know, Abie, I had better see a doctor."

"Why is that?" says old man Rabinovitz.

"Well," says Fink, "I could not perform last night."

"My god," says Abie. "In that case I had better see a psychiatrist."

"Why?" asked Fink.

"Well," says Abie, "I didn't even think of it!"

A cannibal child and his mother are walking together through the jungle when suddenly there is a roar from the sky above.

"Don't be frightened," says the mother. "It is only an airplane."

"What is an airplane?" asked the boy.

"It is something like a banana," explains the mother. "There is a lot you have to throw away, but the insides are delicious."

Fred Ruddel, the famous brewer, has an audience with the Pope the Polack. He shakes hands with the pope and says, "Your Holiness, I have a request. I would like to make a small change in the Lord's Prayer."

"Change? In the Lord's Prayer?" screams the pope. "But we have been saying the Lord's Prayer for two thousand years!"

"I know, Your Holiness, but it is just a small change," replies Fred.

"Well," says the pope, "what sort of change do you have in mind?"

"What I would like to do," says Fred, "is to change `Give us this day our daily bread' to `Give us this day our daily beer.'"

"I am sorry," says the pope, "but we can't do that."

"You don't understand me," says Fred. "Your Holiness, I am a very wealthy man."

"But the Lord's Prayer is traditional," blurts out the pope.

"Listen," says Fred, "I am talking about one million dollars, cash, delivered to you personally!"

"I will have to pray about it," says the pope, "so come back in a couple of days."

When Fred Ruddel has gone, the pope calls in his secretary. "Look, Giovanni," he says. "How long until our contract with the bakers' union expires?"

Little Ernie the cabin boy asks Long John Silver the pirate how he got his wooden leg.

"Ah, it was a cannon ball, Ernie, my lad," says Silver. "Took my leg clean off at the knee."

"And why have you got a hook instead of a hand?" asks Ernie.

"Ah, a cutlass," replies Long John, "took my hand clean off."

"How did you lose your eye?" asked Ernie.

"Ah, I got seagull shit in it," says the pirate.

"But a seagull doing that can't take your eye out!" exclaims Ernie.

"It can," replies Long John, "when you forget you have got a hook for a hand!"

And the last....

Two Martians land on earth near a deserted gas station. They leave their flying saucer and waddle over to one of the gas pumps.

One Martian talks to the pump: "Can you take us to your leader?"

There is no reply and the other Martian whispers, "Be careful, this guy looks mean!"

The braver Martian points his ray gun at the pump and says, "Did you hear? Take us to your leader!"

Again there is no reply. "Let's get out of here," says the second Martian.

"No!" says his friend. "This time he will talk." He prods the gas pump with his ray gun and shouts, "Take us to your leader or I will shoot!"

He waits for a moment and then shoots. There is an enormous explosion. A minute later, a mile away, the Martians get up and one of them remarks, "I told you to be careful. Any guy that can take his prick, wrap it twice round himself and stick it in his ear, you don't want to mess with!"

Okay, Maneesha?

Yes, Beloved Master.

Om Mani Padme Hum

Chapter #28
Chapter title: Start with meditation

16 January 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
YOUR SILENCE GOES SO DEEP INTO MY HEART THAT IT MAKES MY LOVE UNCONDITIONAL.
BELOVED MASTER, IS THIS WHAT "SATSANG" IS?

Satyam Svarup, there are two ways to look at life. One is the way of the schizophrenic. That has been followed by the crowds around the world down the centuries. It divides things. It is very uneasy without dividing them. And because for thousands of years the teaching has penetrated into every mind it seems to be the only way.

It looks neat and clean divided, but existence does not follow it. It has its own undivided melting, merging into each other without making any demarcations.

I am against the first because it has destroyed so much that the crime is incalculable.

Just the other day one underground sannyasin has been sent by the court in Germany to an insane asylum. And all that she has done was that she was sticking posters around the city saying that Christianity is the greatest crime against humanity. She was caught and brought to the court and the judge said, "It is criminal to hurt people's feelings."

The young woman must have been of immense courage. She said, "If truth hurts people's feelings what are you going to choose? People's feelings or the truth? Whatever I have written in the posters, I can prove it. And unless you disprove it you have no right to send me to jail."

It is a truth that Christianity has committed immense crimes, and goes on committing them. And Christianity is not alone in it. Hinduism, Mohammedanism, Jainism, Buddhism -- even these soft religions, Jainism and Buddhism -- go on committing crimes.

Instead of sending her to jail the judge ordered that she should be put in a mental asylum. To speak the truth is the greatest crime. In fact the judge should have been put into the mental asylum. He has no grounds to refute her, and he cannot say that truth has to be repressed because it hurts some stupid people who are clinging to lies.

But this goes on happening around the world. Not a single protest has been made against the treatment of the young woman; neither has anybody protested against the judge. It has been taken for granted... we have taken for granted so many things which are not so.

The old way, the wrong way, the ugly and the insane way, divides love from silence, divides silence from ecstasy, divides ecstasy from self-realization and so on, so forth. But they are not divisions. It is a simple flow of energy moving into different spaces.

You are asking, "Your silence goes so deep into my heart that it makes my love unconditional."

To any logician, to any follower of the first path it will look absurd. What has silence to do with unconditional love? They seem to be worlds apart.

But, Satyam Svarup, you gathered courage to say something which goes against your training of logic. It

was possible because it is not an intellectual question, it is your existential experience. And logic cannot overrule existential experiences.

Man is a miniature cosmos, everything intertwined. If your love deepens, your silence will deepen; your blissfulness will deepen, your innocence will deepen, your sensitivity, your aesthetic potentiality will come to flowering.

Just as your hands are not separate from your eyes, neither are your feet separate from your head; you are an organic unity -- the same is the situation in the inner world. Your love, your meditation, your silence, your blissfulness -- they are simply waves in the same ocean of consciousness. So don't be disturbed by the mind, which is pretending to be the master. Listen to the heart and you will never be on a wrong track. And the more you listen to the heart, the more and more your life will go beyond intellect, beyond logic, beyond dialectics, beyond all kinds of discriminations.

It is beautiful that you have brought it into a question: "As your silence goes so deep into my heart, there it makes my love unconditional."

Start from anywhere. You are a perfect circle, and so deeply interconnected, with everything in your life. You can start by being more meditative, which is the simplest because it does not involve other human beings. The others are a little complex; it is better to let them come on their own.

My own understanding is, don't start with love, because your understanding of love is not the authentic love. It is simply biological infatuation, and if you start with that you have gone astray. Start with meditation because meditation is the only thing that biology has not given to you. It has a tremendous force of its own. That's why the physiologist or the biologist will account for everything but will never mention the word `meditation'.

Meditation is the only bridge between you and the beyond. Start with meditation -- and that's what is happening to you, effortlessly. Sitting with me, listening to me, a silence enters into your heart and suddenly you feel springs of love unaddressed, radiating in all directions. It is not love *to someone*, it is simply being loving.

But if it comes from meditation, from silence, it will have purity, because it is not coming from biology. It is not coming from your past, it is not coming from all your conditionings; it is coming from the spontaneous experience of silence. And suddenly you see a great aroma of love around you.

You have known love, but it was always conditional. Anything conditional is not worth a penny, because the conditional will disappear. Once the condition is fulfilled there is no purpose in it.

Two small boys were talking seriously. One said, "It is strange, everybody else has a girlfriend and I cannot get one."

The other said, "You are fortunate, because to get one is simple but to get out of the love affair is a very messy thing. You enjoy your aloneness as long as you can. I am suffering from these girlfriends!"

Any love which has some conscious or unconscious conditions is bound to bring frustration, because those conditions cannot be fulfilled. The very nature of conditions is such.

Every girl hates her mother; she may not be conscious of it at all. But the thing becomes more complicated because she hates the mother and she imitates her too, because there is no other woman whom she can imitate and learn from. So she learns all those ugly ways that she hates! Every young girl loves the father, just as the boy loves the mother. It is very natural, because the first experience of the other polarity for the girl is the father, and for the boy is the mother. That is their first experience of the other sex, and naturally there is a tremendous attraction.

But there is also a big, wide barrier. The boy hates the father, just as the girl hates the mother. The reason is the same: the boy hates the father because he is possessing *his* love-object -- the mother. And the girl is jealous because the mother is possessing the father whom she would have liked to possess. These things go into the unconscious realms of your being, and they remain with you for your whole life unless you become enlightened. This makes your love strangely conditional, which cannot be fulfilled.

Every man unknowingly is expecting his wife to be his mother; that is the image of the woman that he is carrying. Now no other woman can fulfill that image, and anyway the girl has not married him to become his mother! And things become more and more complicated because the girl is carrying the image of her father; she wants her husband exactly to be like her father, and certainly no man marries a woman to become her father.

And the complexities go on becoming more and more difficult: the husband wants the wife to be like the

mother, but she *hates* the mother. The girl wants the husband to fulfill the condition of being the father, but the poor husband in the first place has no idea what is expected of him and in the second place the husband also *hates* the father. Now things become so complex and complicated....

The family has been, as long as we can remember back into the past, the basic unit of the society -- a very insane unit, and it creates the whole society. Each generation transfers its cancer to another generation.

When I say love has to be unconditional it means you are not expecting from the other *anything*. You are not expecting the other to be someone else. You are simply loving to the other, as he or she is. And your unconditional love will make you unattached to individuals; it will be just an aroma around you. You will be a loving person. You will love the trees, you will love the sunset, you will love a woman, you will love all that this universe provides you.

Right now, the conditional love is like an imprisonment. Two persons who don't like each other are holding each other in imprisonment. It is a strange thing. If you don't like the other, say good-bye. But you cannot say good-bye because you are afraid he may enjoy himself somewhere else. It does not fit with your jealousy, he has to be happy with *you*. A husband does not like his wife to be laughing, to be happy with another man. Neither does the wife like such a situation.

So it is a very strange situation in which we have placed humanity. And unless a great awareness happens that this is our fundamental misery, you cannot be freed from this hell that you have made of the earth. Lovers -- the so-called lovers, I mean -- are more like detectives to each other than lovers. Jealously watching what the other is doing... every letter is opened, every pocket is searched.

One night, a woman heard... in sleep her husband was again and again saying, "Kamala, darling." The woman was listening to exactly what he was saying. In the morning she asked, the first thing, "Who is this `Kamala darling'?"

The man said, "It is nothing, it is just the name of a female horse. I have been thinking to bet on that horse -- you know the racing season is coming."

And then, just when they were talking about this, the phone rang. The husband ran towards the phone; the wife said, "Stop, I will take it." And then she handed over the phone to the husband: "That female horse `Kamala darling' wants to talk to you."

Even in sleep you are not free to say things. And people say there is freedom of speech! If there were a small window which God had managed to make into every head, the wife would have been looking through the window into your dreams. "What are you seeing? Who is this woman?"

I have heard, two young men were going to Alaska, far away from humanity, for some research work. In the last village, they purchased everything that they would need for at least three months. When their purchase was complete, the owner of the shop said, "I don't want to interfere, but I am more experienced and I have been giving things to all kinds of research workers who go deep into Alaska where you will not meet another human being..."

They said, "What do you mean?"

He said, "I have a suggestion: I have a plastic woman, really great, glamorous..."

They both said, "This is nonsense. Plastic woman -- what are we going to do with a plastic woman?"

He said, "Just keep it in case you need. There will be no woman available for thousands of miles."

One of them relaxed and he said, "I will purchase it."

The other said, "Are you mad?"

The first said, "I am not mad, but without a woman for three months, I may *get* mad. I am going to purchase the woman; just show me."

The shop owner pumped the air into the woman... and it came out so beautiful because it was manufactured, everything perfect. The first man said, "You have been a great wise man to advise us." He purchased the woman and he said to his friend on the way, "Remember, I don't like anybody to befool around my wife."

The man said, "Have you already gone mad? It is a plastic woman, it is not your wife."

He said, "Whatever it is, for these three months in Alaska, watch out. Because I am a very angry man. If I see you with my woman, there is only one way that I know and that is to shoot you."

The man said, "What kind of nonsense are you talking? A plastic thing and you will shoot me -- your best friend! And why I should get interested in your plastic woman?"

He said, "I have just made you alert about it. Don't ask me later on why I did not say it to you."

After two months, the man who had purchased the woman came back to the same village and thanked the shop owner, saying, "You gave me something that was immensely needed in that lonely place."

The owner asked, "But what happened to your friend?"

He said, "Don't ask me about that bastard. I shot him."

The owner asked, "For what?"

He said, "I caught him making love to my woman! And that idiot did the last thing as I came in and was going to shoot him -- he cut the nipples of my woman with his teeth, so she immediately flew out of the window. I have lost the woman, I have lost the friend. I have come to ask if you have got another pair."

This whole society is boiling with jealousy. Nobody says it, everybody hides it. But the more you hide it, the more it goes on like a cancerous growth, expanding in your interior being. Just look how many things you are jealous of: somebody has a beautiful house and somebody has a beautiful physique, and somebody has a beautiful strong body. Somebody is an intellectual giant and somebody has the most wealth that one could ever think of. So on, so forth, there are people all around who will make you jealous.

Instead of your life being in an oceanic love, it is suffering in a gutter of dirty jealousy. But unless you start looking inwards and finding the roots, you will not be able to transform it.

You are blessed, Svarup, that just without any effort my silence reaches to your heart. It will purify you, it will destroy all that is poisonous in you -- jealousy, anger, greed, attachment, possessiveness. It will make you just a beautiful flower of love.

What is happening has been called in the East *satsang*, being with a man who has attained the truth. Yes, this is satsang -- where, without any effort on your part, just the grace of your master starts alchemical changes... so silently that you become aware only when the work is done.

And there are a few things... for example if you have known unconditional love, you cannot undo it. It is so vast and it is so beautiful that what you used to think was love looks like just an ugly nightmare compared to it. You would not like to go back to it; your whole being will resist going back to it.

My speaking to you is not especially to give you any philosophy or any dogma, or any creed or any theology or any religion. My talking to you is a device so that you can experience my presence, my silence. In an unaware moment perhaps you can come closer to my heart without any fear.

This is a device for meditativeness.

I am not interested in any kinds of doctrines; they have tortured humanity long enough. I am interested in a loving humanity, in a humanity fragrant with silence, rejoicing this immense gift of life and existence.

The madam watches anxiously as Gloria, her best girl, is about to be wheeled into the operating room for a heart transplant. She grasps the surgeon by his sleeve and asks, "What are her chances for recovery, Doc?"

"Ah, pretty good, I would say," replies the doctor. "After all, she has not rejected an organ in twenty years."

Mendel Kravitz, the wealthy Jewish businessman, has a very bad case of hemorrhoids. He goes to all the most famous doctors for a cure, but no one can help him.

One day he is glancing at a religious magazine when he notices an article explaining how Pope the Polack has a special holy cure for hemorrhoids. He goes to see the pope, who for a fee of ten thousand dollars gives him a series of massages, using special holy oil.

After the third session, Mendel asks the pope if he could buy some of the holy oil to take back to New York so that his wife Ruthie can complete the treatment.

Pope the Polack agrees, and the next day Mendel is sprawled on his bed at home while Ruthie massages his hemorrhoids. Mendel asks Ruthie exactly how she is giving the massage. "Well," says Ruthie, "my left hand is on your shoulder and with my right hand, I am massaging your ass."

"That's funny," says Mendel, "when the pope did it, he put both of his hands on my shoulders."

Okay, Maneesha?

Yes, Beloved Master.

Om Mani Padme Hum

Chapter #29
Chapter title: Just be a little saner

16 January 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
I AM A TWENTY-FOUR-YEAR-OLD GERMAN GUY AND AFTER DOING A PRIMAL GROUP I KNOW PRETTY WELL THAT I DON'T WANT TO ACCEPT ANY OTHER FATHER OR MOTHER THAN ME. NOW I LIKE YOUR TEACHING, YOUR DESTROYING OF MY OLD CONDITIONING VERY MUCH BUT WHY SHOULD I CHANGE MY NAME, BE A SANNYASIN AND ACCEPT A MASTER WHO SAYS THAT THERE IS NO NEED FOR ANY AUTHORITY?

Peter Heidegger, the question you have asked is immensely interesting. Even if you had not said that you are a German guy, the question would have revealed it -- the question is authentically German! I am going to analyze it, because that is the only way a German can understand.

You have done only one Primal group and you have taken conclusions for your whole life. Do you see the stupidity of it? Do you see the impatience of coming to conclusions from a small Primal group -- which is just a cathartic group, it is not meditation. It is not even the beginning of meditation. It is only preparing the ground, taking out the weeds and the grass roots before seeds can be sown.

Just this small group and you jump to conclusions, far-reaching, without being aware of what you are asking. You don't know even the meaning of the words you are using.

You say, "After doing a Primal group I know pretty well that I don't want to accept any other father or mother than me." Do you see the implication of it? Primal therapy, and other therapies also, want you to be freed from your childhood fixations. You have been brought up by a man and a woman; naturally, you have become fixated on father, on mother, and these fixations affect your whole life, your whole lifestyle. And because your father is not going to live forever, you find yourself in a great trouble: without the father what will you do? Without the mother what will you do? You have become so dependent in your psychology.

It is out of this dependence that "God the Father" was created, that there are "Mother Goddesses." These have not come out of the blue; they are projections of your psychology. You need them. They are tremendous consolations: your father may die, may abandon you, but the great father in the sky is going to protect you forever.

Even Jesus, a man who has created the biggest gang of criminals in the world, was tremendously father-fixated. All his prayers, hands raised towards the sky, are simply foolish, because in the sky there is nobody to answer your prayers. And he was so fixated that he denied his father Joseph; he insulted his mother Mary. A small incident will explain it to you....

He is preaching in his usual way in the marketplace, where you can always find a few bums who have nothing to do, a few urchins, a small crowd. And then somebody shouted from the crowd, "Jesus, your mother is waiting outside the crowd. She has not seen you for many, many days. She wants to see you."

And the way Jesus treated his mother is so ugly that just this incident would have been enough to condemn this man forever. He said, "Tell that woman that my father is above the clouds in the sky. Here on

the earth, there is nobody who is my mother and there is nobody who is my father."

A poor woman... but from where does this insult come? A deep fixation upon an eternal father, that "I am the only begotten son of God," gives him this stupid idea to insult a poor woman who has just come to see her son. She had not seen him for many days. But he did not allow her into the crowd, and he did not go out of the crowd to meet her. He just shouted these words; that was the whole conversation. And Mary, with tears, went back home.

The implications of these fixations have many dimensions. People call their language the "mother tongue," their country the "motherland." Except Germany -- Germany is rare in that it calls its country the "fatherland." That shows a more male chauvinistic idea.

But why do people call their languages their mother tongues? I have heard one man explaining to me that the reason why the language is called mother tongue is because the child never hears the father; it is always the mother who speaks. The moment the father enters in the house he is silent; then the whole conversation is a monologue. Perhaps this may be the reason.

But deep down, we want to be surrounded by "mother earth" as a protection, as our nourishment. We are so much consoled by the idea that the sky is our father and the earth is our mother, and we are perfectly protected between the two.

All therapies will destroy these fixations, because these fixations are the roots of other stupid ideologies that you go on clinging to: the father race, the mother race, your superiority.

I have heard about two generals, one German, one English, talking to each other after the second world war about what has happened. The German was saying, "We had all the power in the world, more than any country ever had. We went on winning continuously for five years. Then suddenly, everything collapsed. What went wrong? What made you victorious?"

The English general laughed. He said, "You don't understand. It is not just power that determines everything, it is God's blessing. Before every attack, our armies went into prayer. Without prayer, we never attacked; that is the reason for our victory."

The German said, "But we also did the same; we also prayed before every movement of the army, so this cannot be the cause."

The English general insisted: "This *is* the cause. In what language were you praying?"

The German said, "Obviously, we were praying in German." And the English general said, "Who has ever heard that God understands German?"

These kinds of stupid ideas are all over the world. In India, people think that the Sanskrit language is the only language God understands. That's why he has written the Vedas in Sanskrit, because that is the only language he can write. But the same kind of idea Moses gave to the Jews: "You are the chosen people of God, and your scripture is the holy book. It is written by God himself." Certainly he understands only one language, Hebrew. And you can go on asking around the world: everybody has this idea.

There is no God, and there is nobody to understand what you are talking about. But it certainly gives a consolation -- in depression, in suffering, in misery, just opening your heart and praying to God certainly gives peace. It is made of the same stuff as dreams are made of, it is nothing valuable. But man has lived on dreams, on hopes, on imagination: if God has not heard today, tomorrow he will hear.

For the first time in the world all these therapies have come with the idea that man's psychological troubles are rooted in his fixation on the mother, on the father. This fixation has to be cut completely; with it will disappear your gods, your mother goddesses. With this will disappear many fictions, prayers, many hopes, many dreams. You will be cleaner, more unburdened, more clear, more perceptive.

But you have come to a wrong conclusion. You say, "I have done the Primal group. I know pretty well that I don't want to accept any other father." The Primal group was not saying to you that you have to accept any other father. That's what religions have been doing -- instead of a Hindu god accept a Christian god. That is changing your father, your fixation.

I was staying in faraway central India, with a small aboriginal tribe. One of my professor friends used to go; he was an anthropologist and he was studying the aboriginals, their civilization, their mannerisms. And he told me, "The place is so beautiful in the deep forest, so virgin." He showed me a few photographs of a cave which goes miles underground, and a small river flows in the cave. He had been through the whole cave with torches, taking photographs. I became interested and I went.

The first night we were resting, and after the night, in the morning, we were going to explore that tremendously beautiful cave. But in the night, something happened that I want to tell you.

A missionary had come into the village, and the whole village gathered in the clearing in the middle of their small huts, just a little ground for meetings. They all gathered. They were very much interested in what this missionary was going to say.

The missionary said to them, "You have been in misery, in suffering, because you have not yet found the right god."

One of the old men of the tribe asked, "How to find the right god?"

He said, "I will show you the way." But he continued to look at me, although I was sitting behind the crowd. Without disturbing anything, I wanted to see what he was trying to do. And he was afraid, because he could see me and my friend, and the car behind.

But still he went on; he brought from his suitcase two statues. One was of Rama, who is being worshipped by the aboriginals of central India as god, and one was of Jesus Christ. And he had a bucket full of water and he said, "You can see for yourself how to find the right god. You can see your god, Rama, and my god, Jesus Christ. Now I will drop them into the bucket and you will see: whoever drowns is wrong, whoever floats is right."

They were painted exactly alike, but the statue of Rama was made of brass and the statue of Jesus was made of very soft wood, very lightweight wood. Naturally, Jesus was victorious... and the whole crowd of the aboriginals looked at each other. They said, "Now, there is no way. We have to change. We have been worshipping a fellow who cannot save himself. How can he save us?"

At that moment I thought, "Now it is too much." I went into the crowd and I told the missionary, "Before anything else happens I want to ask a few questions to the crowd."

He said, "I have no objection."

I asked the crowd, "Have you ever, in the whole history of your race, heard of anything like a water test?"

They said, "We have never heard; we have heard only about the fire test." The missionary became afraid....

I said, "Make a bonfire here and then we will see who is the right god."

And they jumped and they enjoyed the idea, that "In the first place that idiot is using a wrong method. `Water test'! Who has ever heard of it? A fire test is a well-known thing."

The fire was built and I told the people, "Don't let this missionary escape; he will try." So four or five young men surrounded the missionary and I said, "This is your duty, because after the test about the gods we will test the missionary!"

The gods were tested and of course Jesus burned immediately. Rama came out without any problem. I asked the crowd, "Now what do you want? Should we test this missionary also?"

They said, "That's the right thing to do, because he was trying to deceive us." And the missionary was almost in tears, nervous, trembling and he said, "You are an educated man -- don't kill me! I have nothing to do with Jesus Christ or anybody, I am just a missionary; I just get a salary for it."

I told the people, "Let the poor fellow go..."

Who is telling you to change the father or mother? All the religions have been doing that, arguing with each other -- "Our god is better, superior, more powerful than your god." That's the whole idea of conversion.

There have been only two religions, Judaism and Hinduism, which are non-converting religions. But not for the right reasons -- they don't convert anybody because anybody who is not born a Jew is an inferior being; anybody who is not born a Hindu cannot be converted to Hinduism because by conversion you cannot purify him. He will have to go through a whole process of disciplining himself so that in the next life he is born as a Hindu; conversion is not possible right now. It is a long process of transformation.

But these are the oldest religions of the world, Judaism and Hinduism, and they never came in conflict because they were in separate parts of the world. New religions, out of necessity, had to depend on conversion. Otherwise from where are you going to get Christians, if you don't convert? From where are you going to get new converts other than from older religions? That makes the Christian the most fanatic, most fundamentalist, most fascist, because he has to be very aggressive in his attempt to convert people to Christianity. And they have succeeded; almost half of humanity is Christian.

From where have these Christians come? They have come from older religions which don't convert. But

the whole game is the politics of numbers. The more people you have under your wing, the more powerful you are. There is no other priest in the world except the Catholic pope who is also a sovereign king of an independent country, the Vatican. Obviously he has the greatest number of people around the world; as Catholics they are his power.

These people have been trying to change you, but the new therapies are not trying to change your father fixation into a new fixation. Therapies are trying to help you drop the whole idea of father and mother. Be an individual, without any bondage, free, authentic and sincere.

But instead of that you are saying, "I don't want to accept any other father or mother THAN ME." So you are going to be your own father? You are going to be your own mother? You are going to be in a tremendous confusion! I cannot figure out how you will manage your life. Inside you there will be a conflict; your father and mother will go on fighting. You will become a nervous wreck.

You gained great insight out of your primal therapy! At least the father *was* far away in the sky. Now it is within you; the danger has come even closer. And not only the father -- mother is also there!
Just be a little saner.

And then you say, "I like your teaching." Have you ever thought what *is* my teaching? The question of liking or not liking does not arise -- there is no teaching at all! Neither is there a teaching nor is there a teacher. I am not preaching a certain doctrine to you, a certain system of beliefs, a philosophy or theology. I am not a teacher and I don't have any teaching, because I don't have any belief: no God, no heaven, no hell. Just this universe, which is not a belief -- which is your experience, my experience, everybody's experience.

So don't get this wrong idea that you like my teaching. No such thing exists.

And then you go on being more and more stupid: "... your destroying my old conditioning, very much." You like my destroying your old conditioning very much -- and still you are a "German guy"! Your being a German is simply a conditioning. If you have understood me you cannot be a part of any nation and you cannot be a part of any religion and you cannot be a part of any kind of doctrinaire philosophical system. You can be only a silent human being, in tune with the universe.

And you go on saying great things: "But why should I change my name?" Why not? It will help you to forget that you are a German; that's why. The changing of the name simply means you are dropping the whole old personality that was indicated by the old name, that you are beginning afresh with a new name. It is symbolic. You were not born with a name. The name was given by your father, by your mother, by your people. Now you have dropped all conditionings, why not drop the name those conditionings gave to you?

You can choose your name yourself; anything will do. It is not necessary for a name to mean something, it is only symbolic so that you can be recognized in the crowd and called. You can make up your name yourself, but change you must! Your insistence on not changing shows your inner idea: "On the surface, play the game that I have dropped all conditionings." And you are not even ready to drop a bogus name.

I have no interest in changing your name. It is just out of compassion that I am saying, "Start a new life with a new symbol, so that you can be discontinuous with your past."

And then, "Why should I change my name, be a sannyasin..." Do you understand the meaning of sannyasin? It simply means a seeker of truth.
You don't want to be a seeker of truth?
Then what the hell are you doing here?

And further, "Why should I change my name, be a sannyasin and accept a master who says that there is no need for any authority?"

Two things: first, the master accepts the disciple, not the other way around. So you need not be worried about that. The disciple has to wait for that blissful moment when he can be accepted. Who has given you this idea that it is in your hands to accept a master or not?

I will tell you a small story about Junnaid, a Sufi mystic who used to tell his disciples that "I had such a beautiful master that there is no way for me to explain to you his beauty, his grace. But I will tell a few stories that happened between me and my master."

And he never named his master; that was disrespectful. So nobody knows who Junnaid's master was, because Junnaid never mentioned his name. He always called him simply "my master."

He was asked again and again: "Please tell his name." He said, "How can I say his name? That will be against gratefulness, against respect, against my love. Don't ask his name. Just the word `master' is enough."

"I lived with my master," he used to say, "for twelve years. As I entered into the palace where he used to live he simply gestured with his hand, indicating to me, `Sit down.' And for three years afterwards he did

not even look towards me. Every day I would come in the morning, sit down by the side. And other disciples would come -- their questions, their problems, their difficulties on the path, their experiences, realizations. And by the evening I would leave.

"After three years, for the first time he looked at me. And just that look went like an arrow into my heart. That very moment I knew I had been accepted. It took three years of waiting, but I was determined: even if it takes my whole life to wait, I am going to wait. Because I have seen every day more and more grace, more and more of the master's beauty, more and more the feel of his presence. I had already forgotten how many days had passed. When he looked at me THEN I remembered: three years I had been waiting.

"And then for three years again he never looked at me. After six years of waiting, he smiled at me. And in his smile I knew I had been embraced, he had taken me into his heart. The first time he had looked I knew he had reached my heart; after six years I knew he had taken me into his own heart. And not a single word!

"Three more years passed and he hugged me, kissed my forehead and told me, `Junnaid, now you are ready. You can go.'

"Not a single word of teaching, but initiation happened just by a look, and a deeper mystery opened just by a smile. A hug from the master became the certificate, and he has sent me into the world to teach. He has not said a single word to me about what to teach. So whatever *he* used to do, I am doing."

This was Junnaid's whole life, and he transformed hundreds of people. And all that he knew was: Sit down -- first, a gesture. Then after three years of waiting it becomes a growing intensity; waiting becomes almost your whole life. And then, suddenly he looks at you and your whole life is filled with a new light. You are bathed, you are purified. You have passed through the test; you have been accepted.

And Junnaid continued to do the same, because he said, "This is all that I have learned from my master," and he created great people. The greatest of them was al-Hillaj Mansoor, of the same category as Gautam Buddha or Chuang Tzu or Basho or Bodhidharma.

But he has nothing to say. He has something to *convey* -- words are not necessary.

The seeker of truth has to show his credentials, his ability to wait, his capacity to be patient, because the journey is long and the path is very narrow. A master accepts a disciple only when he can see the sincerity of the heart, the risk, the danger of going into aloneness... when the master is convinced that the person is capable of all these, he is accepted as a disciple.

You don't have to be worried: it is not so easy to be accepted by a master. And if you don't want to be a sannyasin... perhaps you thought that sannyasins are also a kind of religion; perhaps this is also a new movement, enrolling people. It is not. If you are searching truth, whether you know it or not you are a sannyasin. If you are ready to drop all your conditioning, you are a sannyasin. If you meditate and raise your consciousness to its highest potential, you are a sannyasin. It does not matter whether you know the meaning of the word `sannyasin' or not.

The ancient meaning of the word was, one who leaves the world in search of truth. My own meaning is, one who lives in the world and yet goes on searching for truth. Because where can you go? Everywhere is the world.

I cannot understand where those people were going, leaving the world. To the Himalayas? It is also part of the world, part of our geography. Where are those people going to find a place outside the world?

There is nothing outside the world. Everything is inside the world, and there is no way to get out of it. The only way is to go into yourself, and you are out of it. If the world is not inside you -- no desire, no longing, no will to power -- if all this nonsense has disappeared from your inner world and it is utterly pure emptiness, you are out of the world. That is the only place which is not in the world.

But as far as your body is concerned it will be in the world. I have always wondered where those people used to go. Wherever they go, they will find some kind of world.

An old master was dying, and he called his successor: "My last message to you is, never, never allow a cat in your house." And the old fellow died.

The successor said, "My god, what has it to do with the search for truth? And now I am going to be on guard continuously that no cat enters into the house? What kind of thing has he left me with and died? Now I cannot even ask, `What do you mean?'"

But an old man who was there said, "Don't be worried, I know the whole story. I will tell you what he means. I have known him for many, many years..."

When he had become a sannyasin, he left the world and went out into the forest. But you need food, you need milk, you need some clothing, you need some kind of roof. But he had left everything, according to the

ancient formula; he had brought with himself only two Indian-type underwear. I emphasize the word `Indian-type' because that kind does not exist anywhere else in the whole world. It is just a single strip of cloth, long enough so you can wrap it around yourself. You are becoming acquainted in the West with mini-underwear, which show much and hide less -- that has been done by the Indian sannyasins for centuries. It is nothing new.

So, two of these underwear he took, and left. But there was trouble. He managed to make a small hut with bamboos and grass, but those two underwear were creating trouble because rats would come and eat the underwear. He was in great difficulty. Again and again he had to go to the village to ask for new underwear.

Finally, the village got tired. They said, "You have left the world. If you had said that you would come again and again for the underwear, we would have stopped you: Don't go. What is the point? You had everything, now you are a torture."

He said, "What can I do? There are so many rats." The people suggested, "Then do one thing. We will give you a cat."

He said, "What will the cat do?"

People suggested, "The cat will kill the rats and will protect your underwear." It was perfectly logical. So he took a cat with him. But now a new problem: the cat needs milk, the cat needs food. She certainly finished all the rats, but now he has to go to the town to ask for some milk for the cat.

The people said, "You are a constant nuisance. We were thinking that we had got rid of you. We have given you the cat, and now you have started coming for milk. Rather than giving you milk every day, we will give you a cow. You take a cow as a contribution from the whole village. But don't torture us any more. This cow will help in many ways. It will give enough milk for the cat and it will give enough milk for you, too. So you need not come for your food either."

He said, "The idea is good," and took the cow. New problems.... Every solution brings new problems.

So those who are really men of understanding never solve anything. Look at me. I have never solved anything. I don't have any problem. Just... I simply saw the thing clearly, that the moment you have a solution, a problem comes.

Now the cow needs grass. From where to get so much grass every day? Finally, he had to go to the village again. He said, "You give me solutions and they create new problems! Now I go on searching through the whole forest for the grass. I have gone into sannyas to meditate, but since I have been in sannyas -- rats, cat, cow, grass... I was never in so much business when I was in the world. Now show me a way..."

They said, "Don't be worried, every problem has a solution. There is a widow in the village. She is very poor. And she, we hope, will be willing to go with you and live with you. She can take care of the cow, and we will come and clear some ground so you can grow grass. You can also grow some wheat. And sometimes you may be sick, sometimes you may be not feeling well... that woman will take care of you, too."

He said, "My god, it seems the whole thing is... that's what I had escaped in the very beginning! A house, a woman, a cow... I had all these things. Everything is coming again from the back door."

But there was no other alternative, so he took the widow. And for many, many days he had been involved in such complicated problems that he had not thought about women. But now he saw the widow -- she was really beautiful. Deep down, dreams started arising -- "This is great. Together alone in the forest..."

And what had to happen, happened. Then children, then searching for a school....

The old man explained to the young successor, "That's why your master finally told you to never, never allow a cat in the house. Because it was the cat that destroyed his whole life."

But where will you go? I don't think there is any place anywhere, where you will not need essential things. And those essential things will bring you back again and again. Instead of becoming a sannyasin, you will become a beggar. Instead of becoming a creator, you will become just a burden on the society.

That has happened in the East, to the extent that in Thailand, the proportion has grown so much that out of every four men, one is a Buddhist bhikku who has renounced the world. Thailand is a poor country. It cannot manage so many people who do nothing except ask always for clothes, for food, for milk, for medicine. Finally, just a few years ago, the parliament of Thailand passed a law that unless somebody takes the permission of the government, he cannot renounce the world. This is the strangest law you could have in any country. But in any other country the situation will be the same. There is a limit -- how long can you tolerate these people who do nothing, and are ready to ask for everything?

The old sannyasin, the old concept of a sannyasin, is basically wrong. I don't teach you to leave the world, I teach you to live in the world but don't let the world live in you. Be a lotus leaf in the water -- but the water cannot touch it. That's the only possibility, if we want the whole world to taste something of meditation; otherwise... the old sannyas cannot survive. And it is meaningless, because it makes you dependent on people. You were independent, you had your own time; you worked for a few hours and then you had your own time. But these poor people who have left the world, their whole time is wasted in asking for small things, being rejected, being insulted, being told, "Go away, go somewhere else." These people were in search of dignity, and what they have found is utter indignity.

And the second thing: you don't understand -- perhaps millions of people in the world don't understand -- the difference between authority and authoritarianism. They both originate from the same root; in dictionaries they have the same meaning. But in experience, they are not only different but diametrically opposite. An Adolf Hitler is authoritarian, but he is not an authority. Authoritarian means he has power to dominate. He has power to order you, to command you.

Authority simply means that whatever you are saying is your own experience. You are not dependent on any other source. You are not repeating the holy Bible or the holy Gita or the holy Koran. You are saying what you have experienced within your own self. This gives you a deep authority.

But it not the same authority as a commander has over the army, or the politician has over the country. It is not power over others, it is simply an experience arising, with absolute clarity, with no hesitation, without any doubts. It is your own experience. You don't depend on any scriptures. So these two things are totally different.

Jesus is authoritarian because his authority is derived from the God whom he claims is his father. The source of authority is the father. Moses is authoritarian; so is Mohammed, so is Krishna, so is Rama, because they all derive their authority from outer sources. If those outer sources are proved to be fictitious -- as they are -- then the whole authority of Jesus and Mohammed and Krishna falls, collapses. If their God is proved to be non-existent, then they don't have any authority.

But my authority cannot collapse, because it is not dependent on anyone. Even my death cannot destroy it -- it is my own experience. Only authority makes the master. And only with a man of his own experience can you learn something. You can imbibe his spirit. You can be overwhelmed by his love, by his presence. If you are receptive, you can be completely transformed.

And that's the meaning of the word `disciple'. It comes from the same root as `discipline'. A disciple is one who is ready to learn, who is ready to discipline himself into receptivity, into alertness, into awareness, into patience.

Peter Heidegger, be here; let the atmosphere enter in you a little deeper. Do a few more groups, do meditations. Sit here, just for the joy of sitting. Questions you can ask later on. Right now, your questions will be absurd.

Become well acquainted with this caravan of seekers; imbibe their spirit, merge and melt, and perhaps you may be able to find an authentic question that helps you in your search for yourself. But this question is too early.

There are a few more strange questions, but you will have to wait for them until tomorrow. Right now is the time to have a little fun.

Paddy and Maureen go fishing together in a boat. "Do you mind if I fish off the right side of the boat?" asks Maureen. Paddy agrees and starts fishing from the left side. He catches nothing all day, but Maureen keeps pulling up fish, one after the other.

The next week, they go fishing again, and this time, Maureen asks to fish from the left side of the boat. Paddy fishes from the right side and catches nothing, but again Maureen almost fills the boat with the fish she catches from the left side. At the end of the day, Paddy is really puzzled.

"Maureen," he asks, "how do you know which side of the boat the fish are going to be on?"

"Well," replies Maureen, "when I wake up in the morning I have a look at your prick. If it is hanging on the left side, I fish on the left side of the boat. And if it is on the right side, then I fish on the right side of the boat."

"That's amazing," says Paddy, "and what if my prick is right in the middle?"

"Well, Paddy," says Maureen mischievously, "on a day like *that*, who cares about fishing?"

Okay, Maneesha?
Yes, Beloved Master.

Om Mani Padme Hum

Chapter #30
Chapter title: The greatest synthesis ever

17 January 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHAT IS YOUR VISION OF A WORLD ACADEMY OF SCIENCES FOR CREATIVITY?

Amrito, the world has come so close to a point of crisis that the so-called thinkers of the world simply avoid talking about the coming suicide. It is not far away; by the end of the century, if we do not do anything... This has been the habit of all good people of the world -- not to do anything, while the criminals and the evil continue to do all their crimes. This habit has to be broken at least this once.

You have raised a question which has tremendous importance and I would like to go deeper into detail about it.

Science is a new phenomenon compared to religion. Religion has dominated the world in some form or other as far back as we can see. Science has a history of only three hundred years. This background has to be understood; only then can the problem be seen in the right perspective.

These three hundred years, science has had to fight inch by inch against the deeply rooted religions, which were vast empires of power, vested interest. On the smallest things science was in difficulty: if it went against religions, then science was so young that it was not possible for it to fight.

I am reminded of Galileo, himself a Christian, not an atheist. But because he discovered that it is not the sun that goes around the earth, but just the contrary, it is the earth that goes around the sun -- and this statement is against the Bible -- Galileo was condemned. In his old age, sick, almost dying, he was forced to the court of the Christian pope.

The pope said, "Do you think you know more than God? God has written the Bible and he says that the sun goes around the earth. You are making a statement which is dangerous to our whole structure."
Galileo asked, "What is the danger?"

The pope said, "The danger is obvious. If God can commit a mistake about his own creation, then what guarantee is there... should he be taken for granted as right about other things? Your statement creates doubt. You have to cancel that statement; otherwise death will be the only penalty."

Galileo was certainly a man of great humor. He said, "There is no problem, I can change the statement -- and I am not in a state to fight against the idea that God has written the Bible. But remember, even if I change my statement, neither is the sun going to listen to me, nor the earth. The earth will still go around the sun."

On such small matters science was continuously struggling against religion. That created a rift for which religions are solely responsible. But the rift had its own repercussions. Seeing the situation, science started

moving more and more towards politics.

These have been the two powers holding humanity in their hands: religion and politics. If religion is against you, then the only way is to have some protection from politics. But again you will have to make some compromise. The compromise is that politics will provide labs, instruments, facilities -- but its interest is in creating destructive weapons, which have resulted finally in nuclear weapons. Now the whole world is loaded.

Right now there are only five nuclear nations, but by the end of this century there will be twenty-five nations with nuclear weapons. And nuclear weapons mean we have decided for death, we have decided to destroy this planet and ourselves.

At a late age Albert Einstein understood that it had been a tremendous mistake to take shelter in the powerful hands of politics, just to avoid religion. It was not in any way helpful in creating a better humanity, a better planet, which science is absolutely capable of.

I have my vision, and I want my people to be aware of the vision. This ashram is not only for the old and the retired who don't want to do anything but need shelter and food. That has been the situation with ashrams in the East. According to Hindu tradition, a man should become a sannyasin after the age of seventy-five. That means perhaps after his death, because seventy is the average age for death. But if seventy-five-year-old people gather together, it is just a home for the old, rejected, useless, somehow tolerated.

I want to change the whole idea of an ashram. My sannyasin is not to wait for the age of seventy-five. The real sannyasin is a revolutionary, and youth is the authentic time to enter into this inquiry.

All the ashrams of this country, all the monasteries of the world are against this ashram for the simple reason that you are going against the traditional idea. Young men and women of intelligence are not just going to sit and do transcendental meditation; they have much more energy to be creative.

I want this ashram slowly to develop into a World Academy of Sciences for Creativity. This will be perhaps the greatest synthesis ever. Your search for religious truth in no way hinders your search for the objective reality, because both areas are absolutely separate; they don't overlap.

You can be a scientist and a meditator. In fact, the more you go deeper into meditation, the more clarity, the more intelligence, the more genius you will find flowering in you which can create a totally new science.

The old science was created as a reaction against religion. The new science I'm talking about is not a reaction against anything, but an overflowing energy, intelligence, creativity. Politics corrupted science because its own interest was only war. Religions could not accept science because they were all superstitious and science was going to demolish all their gods and all their superstitions.

Science has passed these three hundred years in a very difficult situation, fighting on the one hand with religion and on the other hand, unconsciously becoming a slave to the politicians.

I want this place to grow and I am making arrangements for a world academy of sciences and arts totally devoted to life-affirmative goals.

The science that can create Hiroshima and Nagasaki and destroy thousands of people, birds, trees -- without any reason; just because the politicians wanted to see whether atomic energy works or not -- the same science can create more food, more life, better health, more intelligence in all fields of life. But it should be taken out of the hands of politicians and it should not bother about religions.

Scientists bothered about religions in the past because they themselves were conditioned by the same religions. Galileo could not say that the Bible was not written by God, it is just a fiction; he himself believed that it was written by God.

Just a few days ago Dr. Masashi Murakoshi from Japan was here. He has been working for twenty years in Hiroshima, experimenting. As the radiation of the atomic explosion becomes less and less, he has come upon a far more important discovery than Albert Einstein himself did. He went to Hiroshima and wondered at the fact that atomic energy, radiation, is destructive only at a certain quantity. At a lesser quantity it is very creative, very productive, immensely helpful.

He himself, when he had gone to Hiroshima, was forty-five years old. Now he is sixty-five years old, but looking at him you would not say he is sixty-five; he still looks as if he is forty-five. His colleagues are dead and those who remain cannot believe the miracle that has happened to him.

Radiation in small quantities is life-affirmative. It is the higher dose that destroys.

I have been in contact with scientists, Nobel Prize winners, who have been fighting for my rights in

other countries. In Italy eighty-four of the most eminent people have just signed a protest against the government. Amongst those eighty-four there are at least six Nobel Prize winners. The same is the situation in Germany and in Holland.

These Nobel Prize winners, eminent scientists, artists of different dimensions, will constitute the academy, and they will make efforts to change science's whole trend of being destructive.

Our sannyasins -- and there are many who are scientists, artists, physicians -- will help the academy. We will arrange scholarships, and people from all over the world can come and study a new way of science, a new way of art that affirms life, that creates more love in humanity and that prepares for the ultimate revolution.

That ultimate revolution is a single world government -- because while the world does not have one government, you cannot stop wars. Each nation has to have its own military, its own defenses, its own weapons, and there is competition as to who has more destructive power. But once there is one world government there is no need of any armies, air forces or navies; all these can be transformed into services dedicated to life, to the whole of humanity.

And the World Academy of Sciences will be the first step, because if we can take scientists from all over the world slowly out of the grip of the politicians, all the power of the politicians will be finished. They are not powerful; the scientist is the power behind them. And the scientist is in a difficulty, because there is no institute in the world which will give the scientist enough of the materials, instruments, machines that he needs to work with.

The days are long gone when Galileo could make a small lab in his own house, and scientists could work independently without any support from outside. Now, science is so complex and has grown so many branches -- and each branch has become a science in itself -- that unless he is supported by a government or a very powerful institution which has money, which has intelligence, which has dedicated students, the scientist cannot work.

It seems existence is arranging for the money that we will need to create the academy. Another very important man in Japan, who holds many foundations for humanitarian services, is also coming to see whether it is possible to bring money from those many foundations to create this world institute. And it will have support from all over the world, from all the scientists without exception, because now everybody is seeing that they are serving death, not life.

We can have the greatest library for scientific research and we can have sannyasins working, studying. The synthesis will be that everybody who is working in the institute will also be meditating, because unless meditation goes deep in you, your love sources remain dormant. Your blissfulness, your joy remain unblossomed.

Man is not for science, science is for man.

But science can be of tremendous help if all the scientists of the world who are creating destructive power are removed. They want to move, but they have no place to move to. We have to create a place for them. They are all feeling guilty....

Albert Einstein died feeling utterly guilty because he had helped to create atomic bombs and surrendered those bombs to President Roosevelt of America. Once those bombs were in the hands of the politicians, Albert Einstein went on writing letters saying, "These should not be used; they should be reserved as a last resort." But nobody bothered about those letters -- who cares? -- and the bombs were used without rhyme or reason.

Japan was coming to the point of accepting surrender, because Germany had already surrendered, and without Germany's help Japan would not be able to continue. It is a small land, beautiful, brave; but this world has moved from braveness, from courage, to war which is mechanical. Even a weak man can drop bombs; there is no need for him to be a giant, a wrestler. There are even airplanes which can be directed by remote control, without any pilots, and they can drop the bomb and come back home.

War has gone beyond any conception of braveness, courage. Japan is a courageous country, but it was going to fall any moment and every general -- even the American generals told President Truman, "It is absolutely inhuman to drop atom bombs now when the country is already ready to surrender."

But President Truman insisted, "This is the last chance, don't miss. Before they surrender, drop the bombs. We have to see what atomic energy can do so that we can go on creating more and bigger and better bombs." The bombs that were dropped on Hiroshima and Nagasaki were just toys compared to the nuclear weapons that we have now.

Scientists are in a difficulty. They cannot work individually; they have to work under a government. The

government's interest is war, and no religion is going to support them because their findings go on destroying religious superstitions.

There is an immense vacuum which I want to fill by creating a world academy absolutely devoted to life, love, laughter -- absolutely devoted to creating a better humanity, a better and more pure, healthy atmosphere, to restoring the disturbed ecology.

I have called these two people, and Dr. Murakoshi has already been here. He has already created a few things which radiate atomic energy, but in such minute doses that they help; they remove diseases, they give more well-being.

He has made for me, specially for my bathtub, a small radiator disk: just ten minutes and the whole bathtub becomes full of radiation. Just to check whether it works or not, I have used the bath; it certainly works.

He has made a few belts filled with radiating material, and sannyasins are using them and are finding immense energy that they have never had before. He is going to come with more gadgets that he has invented.

He loves me so much that he informed me that it will be better if I move the ashram to Japan, because there he has contacts with the emperor, with other scientists. And he is ready to found the academy and provide the money that will be needed -- and it is going to be an enormous amount of money.

But I have informed him that Japan is running out of land. It is the most crowded country in the world; they have even made artificial islands in the ocean, and they have floated a few to create industries on them.

Secondly, Japan is very costly. Its currency is now the most valuable in the world. It will prevent my poor sannyasins from going there ... and to be there for months will be too costly.

I have called him and I am certain I will convince him that this is the right place. The whole of Koregaon Park is for sale! -- and we are finding sources of money to purchase the whole of Koregaon Park. Then all the gadgets can be used by every sannyasin. Mechanisms can be managed to purify water, to purify air -- because Poona is utterly polluted. But one thing is good about India: things are cheaper, and people can come from every country, be here for three or four months, and then in eight months back in their country they can earn enough and come back. There is no need for them to work here.

Here is their temple of meditation. And I want all the dimensions -- the best musicians to teach you music, the best artists to teach you painting, the best poets to teach you the experience of poetry and the expression of it.

I am an incurable dreamer.

But I can say to you that whatever I have dreamed in my life, I have managed it, without doing anything. Just a proposal to existence....

For four months a sannyasin remains here. He will learn much about natural cultivation, how to live in tune with nature, not against it; how to make your life free from all bondages that the past has imposed on you.

This is a strange fact that perhaps you may not be aware of: science has grown so many branches that one branch does not know anything about the other branches, and they go on researching and doing great work against each other. The most important thing for the academy will be to create pure science, just the way I am making every effort to create pure religiousness.

Man can have inside him a pure religiousness -- that means love, that means silence, that means meditation -- and also a sense of pure science, so that no branches of science go on doing work unnecessarily which is destructive to other parts.

The second great thing the academy has to do... Up to now science has developed accidentally. There has been no sense of direction; people just went on discovering anything without any idea for what. Moving accidentally, still they have created much, but it is in the service of destruction. Pure science will give the sense of direction and a unity of all the sciences, so that science works as a whole, not as different branches.

Right now the situation is hilarious. My ear was infected. I mentioned to Dr. Jog, a very prominent specialist, "You are just treating the ear without bothering about the whole body. The ear is not something separate; perhaps the reason may be somewhere else."

For a moment he remained silent, and then he said, "I cannot say anything more. I know only about the ear and I will treat the ear. You are right, logically, that perhaps the ear is the weakest point and the disease, which is somewhere else, has found the weakest point to express itself." And that's what acupuncture knows.

It will be good to remind you how acupuncture came into existence. A man had been suffering his whole

life from migraine; no treatment helped him. One day, just by accident, he was shot by an arrow in his knee. He was passing through the forest and some hunter misjudged; he thought it was some animal, because it was getting dark. But the miracle was that as the arrow hit the knee the migraine disappeared forever. That was the origin of acupuncture.

So if you say to the acupuncturist, "My head is suffering very badly with continuous headache, migraine," he will not touch your head at all. He will work on some other point with just a small needle. They have found seven hundred points in the body -- and they have been as successful as anybody else.

The body is a whole organism; the disease comes from the weakest point. Man has to be taken as a whole. This is going to be one of the foundations of pure science, to look at man as a whole, to look at nature as a whole, to look at the whole cosmos as one organic unity, and work out ways how this organic unity can function in harmony in the different layers.

We have the source from where the money can be brought here; just we have to work out the process. This whole Koregaon Park is going to be turned into the World Academy of Creative Science and Art. It will be also a research body, and it will also have its nursing homes, hospitals. Without such a thing happening, this century is going to see us finished.

Dr. Masashi Murakoshi was concerned that if I leave the body, then who is going to materialize the dream? They can work, but the whole dream... He wants a written promise from me, and I have given it.

This is twice that I have given a written guarantee that I will not leave the body -- first to Nostradamus, that I will not leave the body before 2001, and now again the same guarantee is being asked. I am giving it.

That does not mean that after 2001 I *will* leave! That simply gives him the guarantee so that he can bring all the scientists and the sources and the foundations and the money. Without me, I can understand, it will be impossible to create such a vast project.

But it is an absolute necessity, seeing the crisis that is coming every moment closer -- and people are even avoiding talking about it, afraid because they don't have any answer, or forgetting all about it, believing that some miracle will happen.

No miracle ever happens unless you make it happen.

I want this ashram to be the first synthesis between religiousness and a scientific approach to life. This will fulfill my dream that the inner and the outer of man are not separate.

And it is absolutely possible -- there is no difficulty in it. I have found the right sources, so you can rejoice in the fact that soon this place is going to become the world capital of science and religion. And once governments see their scientists disappearing, the world government will become a possibility.

We need three things:

First, a world government. The world government will be only a functional government, because there will be nobody to fight with, no need of armies, no need of any arms.

Secondly, one humanity with no discriminations. The most dangerous consequence of discriminations has been that man has not been able to use a very scientific method -- which he is using with the animals, with the trees -- with himself. I mean crossbreeding.

Nobody should fall in love just in the neighborhood because it is nearby. Fall in love, fall out of love, there is no problem; but find your girlfriend or boyfriend as far away as possible -- some Martian... Only then can we create a better, stronger, more intelligent human being.

Genetics is going to be the most important part of the world academy. We have not looked at all at how we go on producing children -- just accidental. How many geniuses we are missing every day is impossible to imagine. In a single lovemaking the man releases millions of sperm; only one of them -- that too not always, only once in a while -- will reach the mother's egg. Once one sperm has reached, the mother's egg closes. What happens to those millions of people standing in the queue? Their lifespan is only a few hours.

And my understanding is that the best, the most intelligent, will not rush into this race with all kinds of idiots and nasty people; they will stand by the side. But the criminals, the wrestlers, the politicians will do everything to reach to the mother's egg.

It is such a great competition, a marathon race in which certainly the best will not participate. It is just accidental that once in a while a Michelangelo, or a Socrates or a Rabindranath Tagore somehow managed to reach. My feeling is, somehow they get carried by the crowd, just pushed, and they cannot get out; they reach by chance.

It is a long journey for the sperm. According to sperm size, the tunnel they have to pass through before they reach the mother's egg is almost two miles long. We could have missed lazy people like Lao Tzu, Chuang Tzu -- and how many we have missed there is no way to know.

Genetics is going to be the most important science in the future. All our old habits have to be changed; they are absolutely out of date. You can go to the medical center and donate your sperm, and now we have ways to find the potentiality of the sperm in minute detail -- how long he will live, whether he will be healthy, strong, intelligent or retarded. We can simply avoid nasty people like Adolf Hitler, Joseph Stalin, Benito Mussolini, Ronald Reagan. We can choose the best.

Just the small understanding is needed that the best sperm can be injected whenever society decides that we need a few children, we need a few scientists, a few poets, a few flute players, a few mystics -- on order. For the first time we will be out of the prison of biology, which is accidental, blind.

There are so many things that the world academy has to do. The first thing is to spread around the world the idea that misery is unnatural, that sadness is sickness, that the lust for power needs psychiatric treatment, that a man who goes on gathering money is mad.

And once we make the whole of humanity aware of the dangers of our past ways of life and where the whole past is leading us -- to a global suicide -- it will not be difficult to convince the intelligent, the young, to drop the past and to welcome the future.

Amrito, the world academy, devoted in every sphere to creativity, is going to happen. I don't like to prophesy, but once in a while... This is my prophecy: the world is not going to be finished by idiot politicians. All over the world, that's all they are doing -- preparing the funeral pyre for the whole of humanity. We are going to stop it. And if they insist, we will tell them, "Jump into the funeral pyre yourself!"

Once we can get rid of the priests and the politicians, the whole earth will become so full of peace, silence, love... so many flowers and so many rainbows. We have been in the wrong hands; the world academy has to create an atmosphere so that these wrong hands are no longer powerful.

We have destroyed so many trees that the oxygen layer on the earth has fallen low. That is affecting everybody's health, because without oxygen you cannot live. We have created industries, and the smoke from those industries has such chemicals that it has made holes in a certain layer around the earth, the ozone. It is oxygen, but just a little "thicker" oxygen, which was preventing any destructive rays from the sun from reaching the earth. But our industries have created holes in the ozone layer and now destructive rays are entering.

We have done the same stupidity by sending rockets to the moon; those rockets have also made holes. But perhaps it has all happened unconsciously. Nobody was aware what the effects were going to be.

The world academy is a conscious effort to do everything perfectly aware of what the consequences will be. Small experiments can be done which will give us the idea of the consequences. Right now there are thousands of inventions of scientists which have been purchased by the vested interests and are lying down in their basements; they have never been brought into the market for the people to use.

Because we are behaving so insanely, any invention is bound to change many things. Perhaps many industries will be closed because a better product, more life-affirmative, is available. Now those industrialists will try to purchase the rights and keep those scientific discoveries hidden from humanity.

Even Dr. Masashi Murakoshi was approached by the greatest nuclear manufacturer of America who said, "We want to purchase all your discoveries and all the things that you have made. Whatever the price, say it and you will be given."

But Masashi is a man of tremendous courage; he refused. He said, "That means all my life's effort will be lying somewhere down in your basements." He is not ready to sell his patents; he wants to give the patents to the academy so that millions of dollars can simply come here just from his small inventions.

The second man I mentioned is one of the most respectable men in Japan and has many foundations in his hands, with millions of dollars for any humanitarian purpose. I cannot think what more humanitarian purpose there can be than creating an academy of sciences and arts totally devoted to life and to enhancing life.

This is going to happen. When I am saying this is going to happen, I am not saying it; I am simply a vehicle for existence. I know perfectly well that when it comes from my absolute nothingness it is a message from existence itself.

It is going to happen.

Nobody can prevent it.

And this is the only hope for the new man and the new humanity.

There are so many funny and strange questions which will have to wait -- but a little laughter in the end

will be good. It is the most healthy thing in the world. Just listen to it very silently; otherwise you will miss the point.

The little Toyota car comes to a sudden stop.

"Have you run out of petrol?" asks the girl sarcastically.

"No, of course not," replies the young man.

"Then why have we stopped?" she says.

"Well," he says, "you have probably noticed that we are parked in a quiet place in the forest miles from anywhere so I thought you might like a discussion about the hereafter."

"That's something new," replies the girl. "What do you mean?"

"Simple," says the man. "If you are not here after what I am here after, you will be here after I have gone."

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

The Soundless Sound: Peace Peace Peace

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Chapter #1

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BELOVED MASTER,
I AM ALWAYS INTRIGUED BY EASTERN SCRIPTURES THAT BEGIN WITH OM, SHANTIH SHANTIH SHANTIH AND END WITH OM, SHANTIH SHANTIH SHANTIH.
WOULD YOU PLEASE TALK ABOUT THIS?

Maneesha, the East has approached reality in an almost diametrically opposite way to the West. First,

the simple meaning of the word should be understood, and then all the implications. All Eastern scriptures begin with *OM, Shantih shantih shantih* and they also end with the same.

OM is the symbol of the universal heartbeat; it is not a word. And as you come closer and closer to the universal heartbeat, the by-product is a deepening silence. *Shantih* means silence and it is always repeated three times because by the time you reach to the fourth, you are no more -- just the silence has remained. You have disappeared as an entity separate from the universe.

The West has not been able to begin even a single scripture with this intention. It is understandable. They never went into the deeper communion between your heart and the bigger heart of the universe. They have taken a wrong route, that of fighting, that of conquering, that of being victorious. They have chosen to be extroverts.

Their world is true, but they don't know anything about themselves.

The outside is true and the inside has not been explored.

THE BIBLE says, "In the beginning was the word." Now this can be said only by somebody who is absolutely ignorant, because the word means a sound with a meaning. These sounds made by the words are just sounds; you cannot call them words. The moment you say, "In the beginning was the word," unknowingly you have accepted that there is someone who gives meaning to it, but then the word is not in the beginning.

In the beginning is one who gives meaning to the word. And THE BIBLE says, "God was with the word." Anyone who wrote it must have felt uneasy that the world should begin only with a word. Immediately he needed someone to give meaning to it; hence the second statement that God was with the word.

If you look into things very impartially, deeply, you will be amazed how much they can reveal. Then he must have become aware to ask, "Who is first? God or the word?"

The third sentence then tries to make a compromise. It says, "God and the word were one." Nobody in the whole Eastern search will agree with it. The East has not experienced the beginning because naturally you cannot see the beginning: you are already there, the beginning has happened. In your being you have preceded the beginning, so there is no possibility of any witness of the beginning. But there is a possibility to be a witness of the end.

The Eastern meditators found as they entered into their inner being, they are first surrounded with a tremendously beautiful and musical sound. It is not the sound of any music being played, it is simply the heartbeat of the universe. And once they come in tune with the heartbeat of the universe, silence descends. They would like to dance and declare to the world about silence, but they can only say three times, "silence, silence, silence" -- and they are melting and merging.

Rather than their declaration of silence becoming louder, it is becoming more and more like a whisper and finally, they are not -- but they have witnessed the end. Now, it is a logical conclusion that the end and the beginning cannot be different.

The seed grows into a tree, blossoms, brings fruits and again seeds. In existence everything moves in a circle, the earth, the moon, the sun, the faraway millions of stars... all move in a circle that meets at a point. The end and the beginning are the same.

That's why the Eastern scriptures begin with the declaration, Om -- the sound of the soundless, the very music of the heart of the universe. And as they go deeper, silence becomes the only reality. They want to declare silence to the world, but nobody has been able to go beyond the third because each time they say silence, it becomes more of a whisper.

I am reminded...

I had one doctor friend who was perhaps the most famous doctor in those parts. I told him, "I would like to experience something for which there is no reason. You can help me. I want to go slowly and deeply into the unconscious."

He said, "This is against medical practice. You don't have any reason, and I cannot use something without reason and make you unconscious."

But I persuaded him. I said, "Find any reason, and I am not going to tell anybody. Although, I have told it to the whole world."

He put me on his table, sent all the servants and nurses away because he was doing something against the medical code. While he was covering my head so that I could not breathe anything else, he said to me, "Do one thing. While you are going into the unconscious, go on saying one, two, three, four, five... as long

as you can."

Strangely, I could not go beyond three. I tried hard. I was aware of the fact that I had only come up to three, and the four would not come. Later on I told him, "This was my reason to be put into the unconscious state. I wanted to see why every scripture stops at three."

I asked him to tell me how I was saying one, two, three. He said, "One was clear, two was not so clear, three was almost a whisper, and beyond that you never uttered anything."

This was my way through a scientific experiment to see why all the scriptures stop with three. They begin with the same and they end with the same.

The beginning we cannot know: we are already here; the beginning has happened. But the end we can know -- the disappearance into absolute silence. But if we know the end, we can conclude with absolute certainty that this is how the beginning must have started: from silence, not from words.

Silence is the beginning and silence is the end, and if you are a meditator, silence is the middle.
Silence is the whole fabric of existence.

Maneesha, this is not a hypothesis, nor is it a philosophical idea. It is the experience of thousands of mystics who have entered into their own being. First they have heard Om, and as the Om becomes overwhelming, silence follows. We are made of sound and silence.
Sound is our mind; silence is our being.
Sound is our trouble; silence is our liberation.

It has been discovered by some unknown explorer of the inner, it has been followed by thousands of people -- but you are not to repeat it. That's where the masses have got lost. They think that by repeating Om, shantih shantih shantih they are doing some spiritual meditative act. In each temple in the East you will find a metal disc, and everybody who enters into the temple hits the disc with a steel rod. The whole temple becomes full of sound and then slowly, slowly the sound also disappears.

In Tibet, they have even made a very special thing, a small pot of metal with a rod -- with great calculation it has been made. When I first saw it, I could not believe that it was possible, but the thing was in front of me.

One of my friends in Patna was a great collector of all kinds of things. He was continually telling me whenever I was in Patna, "Come to my museum." Even the prime minister and the president and everybody had visited. He was a very rich man and had gathered things from other lands -- strange things. But when he said to me that he had recently received a metal pot which repeated Om, shantih shantih shantih, I could not resist....

Patna is a strange city. It is not spread in all directions, it has only one main street running by the Ganges -- because the Ganges is so beautiful everybody wants to be around it. So Patna is a very long city, perhaps twenty miles. And he used to live thirteen miles away from my place -- but I went to see the pot. It was really a great experience.

The pot is made of many metals, and you move the rod in the pot round and round for a certain number of times... then you stop. And suddenly, the sound comes from the pot, Om, shantih shantih shantih. These things may be beautiful, creative, but they are not in any way religious. Every Hindu temple is resounding with the sound, everybody is praying, but they have misunderstood the whole thing. It is not your repeating Om that is going to lead you to the reality; it is your becoming utterly quiet, and from your very being arises the sound Om.
You are just a witness, you are not a doer.

And as the sound settles, you feel silence, silence, silence.... Then everything disappears, there remains only a universal reality of which you are just a part. Just as a dewdrop disappears in the ocean, you disappear in the ocean of existence.

The East has found this to be the only spiritual experience, not God, not your holy scriptures, not your prophets; they are all creating fictions. Not even your prayers because they are nothing but your desires. The only thing that is really significant is to be quiet, centered, grounded, in the very life source, in your very being. This sutra of Om, shantih shantih shantih is heard when you are at your very center. It is not by your repeating it that you will reach to it. It is not exactly the same either. We have invented it... approximately, just to communicate what has happened: something similar, but far deeper; something similar, but far more delicate; something similar, but not the same.

The mystics' writings start exactly the way the universe has started, and they end exactly as the universe finally goes to rest. There is a statement relevant to this sutra by Gautam Buddha. It is very significant. He

says that it is absolutely foolish to think the way all the theologians of the world think about the beginning -- how the world began.

I can see the significance of a statement that you can never come to a conclusion about how the world began -- because you were not there. How can you be before the world began? -- you are part of the world. So all that you say about the beginning is just imagination, hypothesis, guesswork.

Buddha says that the mystic is not interested in how the world began, his interest is in how it ends, because in that very ending you will find the beginning too. But without finding the ending, you can only guess and argue and fight about the beginning -- and it is all futile. The philosopher's work is absolute nonsense. The mystic is very earthbound, very pragmatic, very realistic. Buddha says, "First find how it ends" -- and it is to be found within you.

You cannot wait for the whole world to end. That way it never ends. It is always there -- beginningless, endless. But within you how did the world begin? And within you how does the world end?

Those who remain clinging with the world are the materialists. Others start looking inside and try to find how everything ends, and still you *are* -- but just a pure consciousness, just a pure awareness.

The flower disappears.

Only fragrance remains.

I agree with Gautam Buddha that if you have found the fragrance within you, you know the whole secret of existence, because every individual is a miniature universe. What is happening on a vast scale in the universe is happening on a very small scale within you.

If you have tasted a simple dewdrop, you have tasted all the rivers and all the oceans and all possibilities of water anywhere. And you *are* the dewdrop.... Rather than running here and there, just taste yourself.

The East has approached reality in a very different way. And certainly because it has reached in a different way, it has produced a different kind of enlightened people.

The West has produced popes -- and the worst is a Polack pope. And now, the Nobel Prize committee is nominating him for a Nobel Prize! A Polack and a Nobel Prize...? In this way the Polack is not given respect; in this way the Nobel Prize loses all nobility, all grace.

And what experience has the Pope? What is his authority? He represents Jesus Christ. Jesus Christ himself does not seem to be enlightened. Because an enlightened person does not bother about saying, "God is my father... I am the only begotten son of God...." Who cares? We have seen thousands of enlightened people in the East. None of them has claimed that he is the only begotten son of God. That would be laughed at for centuries: "That man has gone mad!"

So in the first place he represents Jesus Christ -- who seems to be a lunatic. Either his nuts and bolts are loose, or too tight. He does not show the grace of a Gautam Buddha. Neither does he show the dance of a Meera nor the grace of a Mahavira.

What he goes on talking about he has gathered from the society -- because he is uneducated. And popes, hundreds of popes in these two thousand years have represented him. It is a hierarchy: the pope, Jesus, God... you cannot go unless you follow the proper channel! And I have always wondered that even the intelligent people in the West never think what is the contribution of these popes? A man who is a representative of God must show something, some sensitivity, some grace, some blissfulness; some fragrance should surround him. But the pope is elected!

It is so hilarious that people elect somebody as enlightened. Enlightenment is not an election campaign. Many candidates can stand up and say, "I am enlightened."

Enlightenment is an inner opening of the rose. Those who are in search of the truth of their being, will immediately be pulled towards the man of enlightenment.

It is not dependent on anybody's election or nomination. It does not represent even God or anybody. It simply declares its own heart and invites and welcomes anybody -- any wayfarer who wants to share this juice, this music of the eternal Om, one who is in search of finding a living silence and a dancing silence.

This sutra contains the whole -- the beginning and the end. But it starts from the end and reaches to the beginning. The statement of Gautam Buddha was: "Ignorance has no beginning and enlightenment has no end, and both make a circle." You know you have been utterly ignorant of yourself because now you are so alert, so full of joy, so much is dancing in your every cell, every fiber. This is an experience; it is not a hypothesis, and it has never been argued.

There have been Hindu mystics, there have been Buddhist mystics, there have been Jaina mystics... but as far as this sutra is concerned they have never quarreled about it, they have never argued. This is simply accepted because it is the experience, it is not theoretical guesswork. It is not philosophy. It is *philosia*, it is

darshan.

They have seen it within, in their own being and there is no way not to agree with others who have also seen it. But by repeating it one is simply being stupid.

One has to come to an inner space where it explodes on its own and you are just a witness. Then it transforms your being, gives it beauty and grace, gives it sincerity and truth.

BELOVED MASTER,
THE WORDS `RESISTANCE' AND `SURRENDER', EXTREMELY POPULAR IN THE OLD POONA DAYS, ARE NO LONGER BEING USED TO PUNISH, JUDGE AND REJECT. THE OREGON EXPERIENCE HELPED. NOW THE ASHRAM IS LESS FEAR-ORIENTATED.
BUT IN PRIVATE LIFE, HOW TO DISTINGUISH BETWEEN RESISTANCE AND HEALTHY REBELLION, BETWEEN SURRENDER AND RESIGNATION? THE PITFALLS OF MY HABITUAL UNCONSCIOUS STUBBORNNESS MAKE ME SUSPICIOUS OF MY IMPERCEPTIBLE FALSE YES AND NO.
BELOVED MASTER, IS THERE ANY SIMPLE TEST? IS IT AUTHENTIC WHEN IT JUST FEELS GOOD?

Deva Varda, when you feel something authentic then you can stand against the whole world. But the authenticity should not be another name of your ego. Nobody else can make it clear, you know it.

When it is ego, you know perfectly well that your desire is to be somebody special. And when it is an authentic truth, you also know that it has nothing to do with your personality, with your ego. You are not going to gain anything out of it except a tremendous joy.

Let joy be the criterion.

As far as I am concerned, neither your yes means anything to me nor your no means anything to me. You are so asleep that in your sleep whether you say yes or you say no, does not matter. Whatever you say, I am going to pour a bucket of cold water on your head.

Your yes and no are not important.

Your awakening is important.

And out of your awakening whatever happens is right. The moment you are alert, awake, conscious, your revolt and your surrender are not two different things.

It is the unconscious mind which either wants to surrender to avoid unnecessary trouble of revolting -- cheap surrender -- or it wants to revolt because it does not want to lose its ego. Those are by-products. My insistence is not on by-products.

My insistence is on a single thing....

I call it witnessing.

Be aware, and if your awareness leads you to surrender, it is perfectly beautiful. And if your awareness leads you to revolt, that's how it should be. It will be difficult for you to understand that surrender is the greatest revolt. Revolt against the ego, revolt against your conditioning. But it should not be imposed on you that you surrender.

Here, nobody is interested in your surrender. What will we do with your surrender? I don't see any use of it. And nobody is interested in your revolt. The only difference will be if you really want to revolt go to M.G. Road. What the hell are you doing here? This is a gathering of people who are searching for the real life, who are trying to awaken themselves. Neither revolt nor surrender is of any importance.

The only important thing is to become absolutely alert and aware, and then whatever you do is right. All the religions have labeled things: this is right, this is wrong; this is good, this is bad; this is virtue, this is sin... things are fixed.

My whole approach is that things are constantly changing, nothing is fixed. So I cannot say to you that this thing particularly is right, and that thing particularly is wrong. In a different context, things will be different. So it is better to give you an awareness which will decide spontaneously, moment to moment, what is right and what is wrong.

You should not be dependent on scriptures dead and old, and you should not be dependent on saints -- either dead or alive! You should be simply free in your awareness and let your own awareness respond to reality as it comes -- and reality is continuously changing.

Sometimes surrender may be perfectly right: if you meet a buddha how are you going to revolt? He will enjoy all your jogging and jumping, but what revolt... and it is not his problem, it is your problem. By your revolt are you creating more peace, more silence for yourself, or more anxiety, more anguish, more tension,

more trouble?

But if you meet Ronald Reagan, then surrender is not the thing. One should have a certain dignity, a certain self-respect. Surrendering to criminals -- they may be powerful -- cannot be said to be right because it is surrender. Surrender is good only to a source of humbleness, light, freedom; a surrender which will make you more free than you have ever been; a surrender which will not cut your wings and destroy your joy of flying across the sky. A surrender to the man who is alert, aware and has a deep respect is beautiful.

I have told you many times a small anecdote....

Gautam Buddha in his past life heard about another man who had become enlightened. He was not much interested, but curious to see what kind of phenomenon enlightenment was and what it did to the man. He set off, and as he came close to the man something started melting in his heart; something that was hard and arrogant was disappearing.

And as he came very close, he witnessed himself touching the feet of the man. He was not touching, he had not even the idea of touching the feet of the man, but he saw that he was touching the feet. The man had such a beauty and such a grace that it was such a joy even to touch his feet.

But the most miraculous thing happened as he stood up: the man also touched Gautam Buddha's feet. Gautam Buddha said, "What are you doing? You are enlightened. I can feel the peace that surrounds you. I can feel the light and the fragrance that you have become. It is absolutely right for me to touch your feet and surrender myself, but what are you doing? I am an ignorant man, very stubborn, very egoistic and you are touching my feet."

The enlightened man said to Gautam Buddha, "Today you are asleep; tomorrow you will be awake. Today you are not enlightened, but enlightenment is your very nature. I don't care about your arrogance and your ego and stubbornness; they are not your self-nature. I am touching your feet to remind you that you are not what you are thinking, and also to remind you that when in your next life you become enlightened, be respectful of those who are still groping in the dark."

Now to touch the feet of such a man is a beauty, is a grace, is a blissfulness.

Germany seems to be my land. I own it because for two years continually in the German parliament, they have been discussing me. In two German courts our sannyasins have won cases. Their parliament calls Christianity a religion and my movement a cult, and in Germany, the word `cult' is condemnatory. Two courts have given their verdicts against the parliament, and the parliament is still continuing to call my people a cult.

Just the other day I received news from one of my sannyasins who is also a member of the parliament that they are very stubborn and they go on changing.... First they said, "You are not a religion because you don't believe in the fiction of God." I am going to reply to the parliament, "Then that means you should not call Buddhism a religion because it does not have any God... or Jainism a religion." Now they have changed the argument because I have been jailed in America and blackmailed to accept that I have committed two crimes.

Sometimes I look at this world -- it is so hilarious. The government attorney has placed thirty-four crimes that they say I have committed and they ask my attorneys to negotiate and not to go for a trial. And the negotiation was: "If you accept any two crimes, then Shree Rajneesh can be released from the jail. If you don't accept then you are putting his life in danger because the case could go on for twenty years, thirty years..."

This is sheer blackmail. My attorneys were at a loss what to do, because I have not committed those crimes. But to save me they accepted the two crimes, such petty crimes that generally in America the punishment would be twenty-five dollars or fifty dollars at the most. And that's what my attorneys were thinking: get finished with fifty dollars.

But when those two crimes were accepted, the punishment was four hundred thousand dollars, nearabout six million rupees. And now, there was no way for my attorneys to do anything; they had accepted and the judge had given the judgment.

So now in the German parliament, they have changed their whole idea. Now they say they will not allow me to enter Germany because I am a criminal, a criminal convicted of the maximum punishment. Four hundred thousand dollars is the maximum line; nobody has been punished that much. You can murder -- still you will not get that much punishment. You can rape...

All that I had done, that they had accepted, was so tiny, so meaningless.

First, they said that I had the intention of staying in America and I had deceived the immigration department. For "the intention," the simple way is not to give me residence. Secondly, they said that I had arranged a marriage for the purpose of getting residence. That is sheer stupidity. If I had wanted to be a resident, rather than persuading others to get married, I myself should have married -- as many American women as they required.

But because I have been punished and deported, in the German parliament they are using the argument that my followers are a cult and I am a criminal. I have to inform my attorney there that if I am a criminal, what about Jesus Christ whose punishment was certainly more than mine...? Deport *him*. Make a law that Jesus Christ cannot enter into Germany -- because after resurrection... nobody knows where he has gone. And secondly, those who follow Jesus Christ should not call their religion a religion. Call it a cult; it is very simple.

The parliamentary secretary said that `cult' is not derogatory. I am informing my attorney: "Ask that if `cult' is not derogatory, then why make any distinction? Christianity is a cult just as any group of people is a cult." But strange people and criminal minds....

You are saying to me that before, the ashram was fear-oriented. You should not have been in the ashram. The whole world is outside the ashram. If you wanted to be in the ashram that shows more about you than about the ashram. You wanted to be in some place where you are dominated.

Always remember, problems are yours.

It is *your* problem.

If the ashram is fear-orientated, then can you name any religion which is not fear-oriented? Then what is the purpose of hell?

In fact, this is the only place where nobody cares about hell. In fact, if I am going to hell, all my people are ready to go, dancing and singing. Nobody is fear-oriented here. We are not afraid to deny God. People are always afraid, "Who knows, perhaps he may be there and after death, how will you face him?" I am preparing my people so that God will be afraid of *them*. Just do the Dynamic Meditation the moment you see God.

I used to live in a place near a Mohammedan cemetery. The caretaker called me saying, "You are going to create a riot in the city."

I said, "What happened? I have not said anything against anybody."

He said, "That is not the question. A deputation of Mohammedans has come to me and they say, `The people who are around Shree Rajneesh... early each morning they start HOO! HOO! HOO! That disturbs the people who are lying in their graves. So many of them have come out -- and we are afraid of ghosts. If this man is allowed... the whole city will be full of ghosts. Nobody can rest -- HOO!...'" So he said, "You tell your people to do some silent meditation; they are disturbing ghosts."

I said, "It is strange, for the first time I have come to know that ghosts are afraid of HOO!"

The caretaker said, "Personally, my opinion is that anybody will be afraid if so many people come just shouting Hoo! Hoo! It hurts deep..."

So, my people are not fear-oriented.

Now you think that the ashram is less fear-oriented? The ashram is the same. It is the same river: water flows; people come and go. It is the same caravan: somebody joins, somebody departs; somebody takes his own route, somebody comes from some other route.

It is your mind.

Mind is always fear-oriented.

All the societies have tried to make your mind fear-oriented because that is a simple strategy to rule over you -- and man is so fear-oriented. He does not show it; he hides it inside. But on a dark night, alone, he starts running. There is nobody, and when he starts running, his own steps make sound and he looks back to see if somebody is following.

You can create fear in any person for any absurd reason...

In my village there was a grocer. I always loved to find people's actions and reactions. So whenever I passed -- and I had to pass at least four times as it was exactly between my house and the school -- I would just keep one of my eyes closed.

At first the grocer said, "Strange, why should he do it?" But when I did it again, he called to me, "What is the matter?"

I said, "I don't know. The moment I see you, my whole being... I feel to do it. And it is not only me, many others are feeling..."
He said, "My God!"

And it spread -- one thousand students passing through the grocer's with one eye closed. Now, it was nothing to do... absolutely irrelevant, but he became so afraid that he would hide whenever it was the time for going to school and coming from the school. He would hide inside; he would close the shop. But I was not going to be satisfied so soon....

We would knock on his doors shouting, "What has happened? I am a customer."

Hearing that a customer was knocking, he would open a window and he would see me. He reported to the police, "This boy is torturing me; I cannot sleep. One thousand people are passing four times a day, and the whole neighborhood is laughing. They are all telling me, `Don't be worried, they are doing no harm to you. It is *their* eyes; if they want to pass with one eye closed...'"
He said, "But it creates great fear."

I was called to the police station. I went with one eye closed. They said, "What is the matter? Why do you keep one of your eyes closed?"

I said, "I am a very spontaneous person. If I feel to do... it is my eye. Seeing you, I felt the same."

The police officer said, "Just stop it here. I will never interfere in your affairs, but don't start telling all the school, because those idiots will start passing in front of the police station with one eye closed. That will damage our power and people will laugh." And he said, "It is not gentlemanly, it is not nice to harass people."
I said, "I will stop."

I stopped -- but the neighbors got it! They started. Anybody who came to his shop would come with an eye closed.

He called me one day. He said, "You are very nice, because you have stopped. But you have spread the disease so much that now it is uncontrollable. Last night my wife faced me with one eye closed. It creates very much fear."

I said, "But why should you fear? It has nothing to do... they are not closing your eye. If you want I can tell people that they should start putting one eye -- your eye -- closed."

He said, "Don't do that; that is too much. They will kill me."

You say that now the ashram is less fear-oriented.... You have become more mature. Always think about your own psychology. The world remains the same; only you change. And you are asking, "But in private life, how to distinguish between resistance and healthy rebellion?" If you can distinguish between healthy rebellion and unhealthy rebellion, if you are that intelligent, I think you will be able to see whether you are resisting or you are in rebellion. You need to sharpen your intelligence a little.

Resistance is not always bad. If you are facing a fascist regime, resist. But here, there is no fascist regime, no hierarchy. Nobody is torturing you, no gas chambers -- even Jews are not killed. You are perfectly safe.
Just something for your fear to disappear...

Lord and Lady Bating, the English aristocrats, hire a new butler called James. He has not had much experience. So on the first day, he goes up to their room and says, "Frederick and Cynthia, dinner is served."

Lord Bating comes out and says sternly, "No, James. You must not call us by our first names. You must call us Lord and Lady Bating."

James is embarrassed. "Please forgive me," he says, "Lord and Lady Bating, dinner is served."

James then goes along to their daughter's room and says, "Caroline, dinner is served."

She comes to the door and says angrily, "I am to be called Mistress Bating and don't forget it."

James excuses himself and then goes to the son's room. Before speaking, he thinks for a moment and then calls out, "Are you in there Master Bating?"

"Okay, okay," calls the son nervously. "You caught me, but please don't tell my parents."

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #2
Chapter title: An open future with no reverse gear

26 February 1988 pm in Gautam the Buddha Auditorium

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Audio:	Yes
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BELOVED MASTER,
I SEE YOUR ENLIGHTENMENT AS A SPEAKING MEDIUM BETWEEN EXISTENCE AND ALL SANNYASINS -- BASED ON LOVE AS THE ONLY TRUE WAY TO GO.
BELOVED MASTER, I'VE HEARD YOU SAY THAT YOU ARE BEYOND ENLIGHTENMENT. WHAT, THEORETICALLY SPEAKING, IS THE DIFFERENCE BETWEEN ENLIGHTENMENT AND BEYOND ENLIGHTENMENT?

Anand Nadeen, life is a continuous change. It knows no stop -- not even a semicolon. Enlightenment is not to get stuck somewhere. Nobody has talked about beyond enlightenment, because what is the point? People are not even enlightened. But I'm certain *my* people are going to be enlightened, and I have to make them aware not to get stuck.
Even enlightenment has to be transcended.
Even transcendence has to be transcended.
One has just to go on and on.

Existence is infinite, in multidimensions -- and there is no end anywhere. You can never say I have come. You are always coming closer and closer and closer, but you never come, because once you have come what will you do? Then the only way is to go back home.

One has to go beyond enlightenment; otherwise you will find yourself in a very difficult situation -- stuck in a waiting room of a railway station. No train goes back, all trains go ahead, and all that is left behind you have experienced. You are tired of it; you don't want to go back. Even if you want to go back nature prohibits it.

Can a young man again become a child? Can a child again be in the womb of the mother? There is no possibility of going back. The young man will become middle aged; the middle aged will become old. There is an open future, but there is no reverse gear in your life-style. Simply nothing can be done about it.

I have heard...

When Henry Ford died he met God, and God asked him, "Are you satisfied with my creation?"

He said, "No, if I had created life, I would have corrected many mistakes. For example, when I created the car there was no reverse gear: you have gone two blocks ahead of your house -- you cannot come back. Now you have to go around the whole town to come home!"

The reverse gear was Henry Ford's invention; you can go back. And he said to God, "In life you have missed many things, but especially a reverse gear."

An old man wants to become young but cannot. If God had placed a reverse gear you could have just

moved back into your youth again -- you have to go on.

When I say one has to go beyond enlightenment, I am saying that enlightenment is not the end. It is the beginning of a new existence, a new universe, a new world. It is difficult even to conceive what enlightenment is; naturally it is more difficult to conceive the beyond, but "theoretically speaking" it can be understood.

While all the others are hanging around, Silvester Sperm is exercising doing push-ups, swimming laps and lifting weights. One of the other sperms asks him: "Silvester, how come you spend so much time exercising?"

"Well," replies Silvester very seriously, "when the time comes, I want to be the one."

"Ah, really," says the sperm. "Well, your chances are about one in a million."

Just then the time comes and all the sperms start swimming. Silvester is way out in front when all of a sudden he turns around and starts swimming back. "What is the matter?" cries another sperm.

"Get back," cries Silvester, "it's a blowjob!"

But you cannot...! That was theoretically speaking. Practically speaking, forget all about the beyond. First become enlightened.

It is pointless to think about things which are so far away. Take care of first things first: be enlightened. But you are theoretically interested in the beyond... what are you going to gain? Enlightenment is enough for the time being.

Once you are enlightened you will not need anybody else to say to you to go beyond. You will go -- you will have to go. There is nothing static. Nobody can stay young and nobody can remain just enlightened.

I am the first person to talk about the beyond. All the mystics of the world have stopped at enlightenment for the simple reason that they were not talking theoretically. They were practically concerned that you become unidentified with your body, with your mind; that you become a pure consciousness without jealousy, without anger, without fear; that you become a love, a flower of eternity, which brings fragrance and blessings not only to you, but even to those who are fast asleep.

Perhaps the noise of the falling flowers of blessing may wake up somebody, just to see what is happening. Perhaps the fragrance may wake up someone. Perhaps the light may penetrate into somebody's darkness.

Become enlightened, not theoretically but really, existentially, and the beyond will come on its own. I have talked about it because I want you to be aware of every possibility that is going to happen on the path.

One day Gautam Buddha is passing through the forest. It is fall time and dry leaves are thick on the ground....

Finding him alone, Ananda, his chief disciple, asks, "This question has been arising in me: have you said to us everything that you know of?"

Buddha bent down, took a fistful of dry leaves, showed those dry leaves to Ananda and said, "I have said only this much. What I have not said is as much as all the dry leaves in this forest."

But I don't want to be so miserly. I want to say to you everything that happens on the path in its minute detail. It is time. Twenty-five centuries have passed since Gautam Buddha. Now man's consciousness is far more mature. It will not be satisfied with a fistful of dry leaves. I offer you the whole garden; hence I talk about many things which you may think are too far away, are perhaps not going to happen to you. But I say unto you, if you listen rightly everything that I am saying is going to happen. Because it has happened to me, there is no reason why it should not happen to you.

People are very strange. They want great theories, philosophies, but they don't want a great life. They want to be convinced about great philosophical conceptions, but they don't want their hearts to become an open flower dancing in the wind, in the sun, in the rain. Whatever they hear they go on accumulating in their memory. First, they never hear the whole thing. Secondly, they hear something else that has not been said at all. Thirdly, they interpret it according to their own prejudice. Fourthly, they simply go on accumulating it. Just becoming a great encyclopedia is not going to help.

Paddy wins some money at the horse races and treats himself to a meal at a fancy restaurant. While his dinner is being served, he notices that the spoons are made of real silver. So he eats quickly, and putting one

of the spoons into his pocket, he gets up to leave. Just as he reaches the door, the waiter rushes after him and calls, "Excuse me sir, what about the bill?"
Paddy turns around and shouts, "What spoon?"

His whole mind is concerned about the spoon that he has stolen. Seeing the servant running he knows that he is coming for the spoon. He does not hear the word `bill', he hears the word `spoon'. And we can understand; it is natural. You are so filled with stolen spoons, that when a bill is offered, you immediately react: what spoon?

BELOVED MASTER,
IN MY GROUPS, ESPECIALLY THE ONES WITHOUT STRUCTURE, I DISCOVER IN ME A STATE OF ALERTNESS, WATCHFULNESS ABOUT THE GROUP AND MYSELF, AN ALIVENESS AND SILENCE THAT I ONLY EXPERIENCED AFTER DOING A LOT OF MEDITATIONS.
IS THIS "IMPERSONAL SPACE" OF THE GROUP LEADER COMPARABLE TO MEDITATION AS I FEEL IT OR AM I FOOLING MYSELF BECAUSE I DO NOT NEED TO LOOK AT MY OWN PROBLEMS WHILE I'M LEADING A GROUP? DO I LOVE GROUPLEADING SO MUCH BECAUSE IT GIVES ME THE OPPORTUNITY OF MEDITATION OR AM I JUST AN ADDICT OF "GROUP ENERGY"?
BELOVED MASTER, CAN YOU PLEASE COMMENT?

Fritjof, do you want my comment theoretical or practical? Let us start from theoretical. Theoretically you are a great groupleader; theoretically in the groups great meditative states arise in you. But you know and I know and everybody else knows that practically the situation is different.

Everybody wants to be a leader, everybody wants to dominate, to direct, to guide, it does not matter whether he knows what he is advising people. What matters is that his advice makes him feel good -- that he is a wise man. It makes him feel good that so many people are looking up towards him to be guided. And naturally, you have understood the point that when you become involved with the problems of other people you forget your own problems.

Forgetting your own problems creates a certain peace. When you are left alone meditating, it is very difficult, because how to forget your problems...? When you close your eyes they are all standing there in a queue.

One of the Indian Mohammedan emperors was imprisoned by his son because the old man was not dying but was going on and on.... And the son was already old. He had waited too long to become the emperor.

Finally, he decided, "This old guy may live longer than me." He imprisoned his own father. It was easy because they were in the same palace, and all the armies were under the son -- he was the commander in chief. The old man was imprisoned in his own palace.

The next day he sent a message to his son: "I have ruled enough. There was no need to imprison me. You should have simply asked me and I would have given you the empire. Now, it does not mean anything to me. I wish you well. Live long and let the empire prosper, but make a little arrangement for me. I want thirty children so that I can teach them the holy KORAN."

His son, who had now declared himself the emperor, said to the court, "Do you see the psychology? The old man cannot drop the idea of being the guide, the leader, the wise man. Even if it is only of thirty urchins brought from the streets, it does not matter, but he is the leader and the teacher. Those thirty children will become the substitute for the whole empire."

Sigmund Freud and his company were not born yet but the son was saying something immensely significant as far as psychology is concerned.

If you cannot meditate alone, your meditation in the group is false.

If you cannot be silent alone, then your silence in silencing others is not authentic.

I am reminded of a famous story....

A dog had become enlightened. Now nobody can prevent... anybody can become enlightened. There is no law that prevents people; it is not a crime to become enlightened. And the dog was very articulate, he went around the capital telling every dog, "Your only problem is that you unnecessarily go on barking. This

disease of barking has been preventing your enlightenment. Look at me: I never bark."

From the morning till late in the night he made a round to every dog until they accepted that he was enlightened, and there was no doubt about it. They felt ashamed, but what to do? -- a dog is a dog! Whenever a dog sees somebody in uniform, he cannot resist barking. Dogs are very much against uniforms -- postmen, policemen, sannyasins... The dog, just as he sees the uniform, is immediately against the person. He seems to be a great freedom lover; this uniform represents slavery. There must be some philosophy in the minds of the dogs, because they take so much trouble -- they get tired from barking.

Because they could not stop barking, they had to accept the nonbarking dog as the enlightened one. He is almost the Gautam Buddha of the dogs, his achievement is great: "We are all proud that you are born amongst us; we will worship you. We will remember you, we will teach our children about the golden days when you were alive. But forgive us, we try hard. The more we try hard not to bark, the barking comes more forcibly."

One fullmoon night... and dogs are also against the moon; nobody knows why. In fact, in all the languages there are words for mad people. In English `lunatic' is synonymous with mad people, a mad person. But in its root meaning `lunatic' means moonstruck; `luna' means the moon.

In Hindi the same is the situation: the madman is said to be *chaandmara*, killed by the moon. The moon drives people mad; it drives even the ocean mad.

Poets get affected, painters get affected. Most of the people who commit suicide do it on a fullmoon night; more people go insane on a fullmoon night.

So if dogs bark the whole night, nobody can condemn them -- they have something of the poet, something of the madman, some aesthetic sense, some feeling of the ocean. But they cannot tolerate the full moon, and because we don't understand their language, we call it *barking*. Who knows, they may be reciting poetries praising the moon... perhaps their barking is their way of prayer....

One fullmoon night all the dogs decided that there is a limit to being condemned continuously: "That enlightened dog is too much. You bark, and suddenly he comes. He goes on hiding here and there, watching dogs. This fullmoon night make a commitment: we may die but we will not bark. And we will not open our eyes so we don't see the moon."

There was such silence as there had never been. The Gautam Buddha went around the town -- he did not even meet a dog. All the dogs had disappeared... what happened? -- and on a fullmoon night; this was the greatest time of his preaching. But the dogs had disappeared into dark corners behind houses, hiding. They were afraid that if they saw the moon, then commitment or no commitment, they could not resist. They knew...! They were aware of their weakness and their frailty, so it was better they were lying down quiet in darkness, behind houses. But Gautam Buddha was very much concerned, "What has happened...? Has every dog died?"

Then the moon started rising higher. And for the first time -- because Gautam Buddha was always concerned with teaching the other dogs, he had no time to see to the sky -- he saw the moon. The whole sky fell down. There was such barking -- from every corner dogs came out.

That day he realized that because of his continuous teaching there was no time to bark. And you cannot do both the things together: barking and talking. He was badly ashamed ... fallen from the heights. All the dogs surrounded him and asked, "What happened?"

The story is very significant. If alone you cannot be silent, then while leading a group your silence is just an avoidance of your inner noise.

You are focused on other people's problems, so you yourself become hidden behind. Silence is authentic only when you are alone and no thought arises in you. And in fact, this should be a teaching to you. Be more and more meditative, because this is the only criterion.

If you have attained silence, you have the right to tell others to be silent. If you have solved your problems, then you are capable of helping those who cannot figure out how to get out of the mess they have made their lives.

I have heard about a man who had come to a master asking to be a disciple....

And as masters are very colorful people, unpredictable, the master looked at the disciple and said, "Listen, to be a disciple is very difficult. You will have to meditate, you will have to drop your ego; you will have to do this and that... a long process of discipline."

The man said, "I never thought that to be a disciple is so difficult."

The master said, "I cannot help it; that is the way. From eternity disciples have followed the path. I have

only indicated a few spotlights."

The man thought for a moment, looked at the master who was relaxing in his chair comfortably. The disciple said, "Then what about if I become a master? If to be a disciple is so difficult, let me become a master."

The master said, "To be a master is very easy."

The man was very happy. He said, "That's what I was thinking. Things should be easy."

But the master said, "You will have to manage a few disciples, and that is very difficult. They are stubborn, very angry, always ready to fight. Sometimes it can prove dangerous."

He said, "But you were saying that to be a master is very easy...?"

He said, "To be a master *is* very easy. Just look at me, I am at ease. But first one has to either lead disciples or to become a disciple."

The man said, "Both seem to be difficult. What is your suggestion?"

The master said, "My suggestion is rather than getting troubled by so many people, it is better just to be a disciple because you will have your own troubles and not be burdened by other people's troubles."

Just as I was coming here, Kaveesha came to see me. She is a very understanding woman and has a clarity of seeing through problems and helps many people. Many people depend on her because I am not available, personally available, to anybody. You know I am lazy. I became a master because it is the easiest job. I have never been a disciple -- I don't have any problems.

So when somebody has problems, I direct them to go to Kaveesha, to go to somebody else, because I have never suffered from any problem and I have never solved any problems. If they were there I left them there unsolved -- they died. How long can they live if you don't pay attention to them?

Kaveesha has a small group of people around her; Avirbhava belongs to her group. You hear her scream every day. She is a beautiful woman. She screams just to announce that I have come. When she is not there even I miss her -- and she is not an ordinary woman. Just yesterday she gave Kaveesha all her money with the checkbook -- that is three and a half million dollars -- and said, "You take it."

Kaveesha is poor. She thought that this was a good chance in a lifetime to have so much money. But she was not aware that Avirbhava is tricky! She accepted the checkbook, then Avirbhava explained to her, "These are the problems attached to the checkbook -- you take them too. I am completely free!" So many problems... In America sales have gone down... Avirbhava has coal mines -- and nobody is purchasing coal mines. Nothing in cash... all in problems -- three and a half million dollars! So Kaveesha became afraid, saying, "I'm perfectly happy as I am. Now this Avirbhava is making me fall into a hell of problems."

And Avirbhava was very happy, "For the first time I'm feeling free -- free of problems, free of money, unburdened."

Kaveesha could not reject the offer because that would be insulting; she could not accept the offer because that would be destructive. So she told Avirbhava, "Wait, first I have to see my master."

Just before I came here she came to me and she said, "This Avirbhava has created a trouble. First she said to me, `I'm giving you three and a half million dollars. You take it. I'm burdened, I want to be free of money. Our Beloved Master has been telling me again and again to be free -- I have decided.'

"And later on she came back and said, `But listen, these are the problems attached: there is no cash.'"

Kaveesha came to me to ask what to do. I said, "You do one thing. Rejecting is not nice; accepting is dangerous because you have never taken such problems as are attached to those three and a half million dollars. You just go to Avirbhava and say, "I have offered the money and the problems to my master. And he said to me, `I appoint Avirbhava as my agent to take care.'"

In a simple way nobody is harmed. Avirbhava remains with her coal mines and three and a half million dollars. But now she is no longer the owner. Whenever those coal mines are transferred into dollars, I am the owner. So they come to the commune; there is no problem.

You need a clarity.

Just something beautiful to make this silence a living, a dancing silence....

Grandma Saperstein and Grandpa Rabinowitz are sitting on the veranda of the old folks home rocking back and forth in their rocking chairs. Grandpa Rabinowitz rocks forward in his chair and says to Grandma, "Fuck you!"

Grandma Saperstein rocks forward in her chair and says to Grandpa, "I fuck you too!"

Grandpa becomes very much excited and shouts, "Fuck you!" swinging more forward again.

Grandma remains graceful but leans forward and says, "I fuck you again."

This goes on. Finally Grandpa says, "You know something, Grandma, this sex thing ain't all it is cracked up to be."

It is just oral... theoretical.

Zabriski is hired to wash the windows of an eighteen-story building.

When he arrives at the job, he finds Paddy and Sean there to help him. The three of them climb the scaffolding to the top of the building and start to work. But after an hour passes, suddenly Zabriski climbs over the scaffolding and jumps eighteen stories to the street below.

The police arrive, and one of the officers asks Paddy and Sean what happened.

"I don't know," says Sean.

"Well," says Paddy, "maybe it was because of his deformity."

"What do you mean?" asks the cop.

"Well," says Paddy, "he kept on saying that he couldn't work with two assholes."

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #3

Chapter title: Love is showering on your boyfriend too!

27 February 1988 am in Gautam the Buddha Auditorium

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ShortTitle:	SHANTI03
Audio:	Yes
Video:	Yes
Length:	99 mins

BELOVED MASTER,
SINCE YOU ARE COMING OUT AGAIN AND SHOWERING US EVERY DAY WITH SO MUCH LOVE, MY SEXUAL FEELINGS TOWARDS MY BOYFRIEND HAVE DISAPPEARED AGAIN. IT LOOKS LIKE YOUR COMING OUT SEEMS TO BE RELATED TO MY SEX DROPPING.
BELOVED MASTER, I LOVE IT!
BUT PLEASE GO ON COMING OUT SO THAT I CAN HAVE A STRONGER TASTE OF ENLIGHTENMENT. LAST TIME IT MUST HAVE BEEN SO SUBTLE THAT I MISSED IT COMPLETELY. SO PLEASE GIVE ME A CHANCE -- I AM VERY SLOW IN THESE THINGS.

Nandan, love has many layers: the biological, the social, the spiritual. They need not be in conflict but I can understand your problem. For centuries man has been told that either you love the world or you love the beyond, you can't have both together.

This has been one of the most stupid teachings that has destroyed man's possibility of blissfulness. This world and the beyond are not two; the beyond has roots in this world. Your love to your boyfriend and your love to me are not competitive. On the contrary, the more you love me, the more you will be able to love your boyfriend. Love is a deepening inside, a cleansing and a flowering. Your boyfriend may be just a small

rosebush but that does not mean that that rosebush cannot be a part of a great garden.

There is no necessity to divide them. If you love your boyfriend, you will love the garden. The boyfriend is perhaps your kindergarten where you learn how to love, but love should not be limited, it should spread. It should spread finally to the whole universe. Even your love to me should not be a bondage. Because of this fact Gautam Buddha used to say to his disciples, "If on the path of meditation going inwards you meet me, kill me immediately."

I should not be a hindrance. I am here to help you, not to hinder you. And I will be happy that your love becomes so big that it contains the song of the birds and the trees in silence enjoying the sun.

Your love should be your sky.

But we have been brought up in such wrong ways that love has become another name of jealousy. It has become another name of competition, another name of domination. But that condition has to be erased; it can be erased. That's the whole work of meditation: to erase all conditions so that you are as vast as the whole.

When I first came across the statement of P.D. Ouspensky... He was one of the greatest mathematicians of this age and he wrote one of the most beautiful books ever written. The name of the book is TERTIUM ORGANUM. And in the very beginning he declares that the first book was written by Aristotle; it's name was ORGANUM. `Organum' means the principle of knowledge.

The second book was written by Bacon, NOVUM ORGANUM. On the same lines he goes far beyond Aristotle. `Novum organum' means the new principle of knowledge. With absolute humbleness and humility said Ouspensky, "I am going to call my book TERTIUM ORGANUM, the third canon of thought, the third principle of knowledge."

Up to that point it was okay. Certainly he has much more to offer now than Bacon. But he goes on, saying, "I want to make a statement that the third canon of thought existed even before the first canon of thought of Aristotle. It was just not discovered."

All these three books are concerned with mathematics. In TERTIUM ORGANUM is the statement: "What I am going to write is not mathematics but supermathematics." In mathematics the part can never be equal to the whole -- it is obvious. But in supermathematics, Ouspensky says, "The part can be as big as the whole."

The part can become the whole. When a dewdrop disappears into the ocean, slipping from the lotus leaf, do you think it remains still a dewdrop? Or do you think it is smaller than the ocean?

The moment it slips into the ocean, it becomes the ocean. Then the part and the whole are one.

Love is the art of being one with the whole.

On the path you will find many lovers. Don't make them hindrances and don't think of them as obstacles. That's what has been taught to you by all religions of the world, that if you love things of the world your spiritual growth is retarded. You will never go to the beyond, you will never open your wings to the whole sky -- just like an eagle flying across the sun. You will be caught somewhere.

Your boyfriend is simply a first taste, a small taste of love. He is not a hindrance. If you love me and the love towards your boyfriend disappears, then that love was not true. And you cannot be certain about your love for me, because there are greater realities. If you come across them, your love towards me will disappear. No, you are thinking in a very wrong way.

My love should make your love with your boyfriend more pure, more meditative, more musical, more authentic. I should not be a competitor, I should be a nourishment to your love. You have to learn this new language which the society has prevented. There have been reasons why the societies around the world have been preventing it: jealousies of all kinds, competitions of all kinds, fear of all kinds... that if you even love a newspaper, your wife will take it away and throw it out, "While I am here, how dare you...!" And it is true that you were hiding yourself behind the newspaper so as not to see the woman. You were keeping that newspaper upside down, you were not reading it. It was just to keep a coexistence with your wife to whom you say, "I love you."

The American philosopher Dale Carnegie, who is the most stupid philosopher I have come across, suggests in a book how to influence people and win friends -- but you know in America *everything* is superficial, a hypocrisy. He is teaching a hypocrisy; he says: "At least three times a day, you should say to your wife, `I love you darling.'" It does not matter whether you love or not. It is a question of coexistence; otherwise she is going to create trouble. Bring roses and ice cream and Coca Cola just as symbols of your love.

But in America data has been collected showing that everything has a life of only three years: marriages last only three years -- that is the average; jobs last only three years; people change cities every three years... Every fashion goes out of existence within three years. Strange! The number three seems to be a very Christian number: God, the holy ghost and the son. America seems to be really Christian -- follows the ideology. But this is the average. In the name of love, so many other things go on.

I have heard...

In a marriage registrar's office, a couple were signing the forms. The woman signed and then the man signed. And the woman said, "That's enough. I want a divorce." Even the magistrate could not believe -- nothing had happened: "Why do you want a divorce?"

The woman said, "You can see my signature and he has written his signature in such big words... it is going to be a conflict of the egos. It is better to stop it from the very beginning. Why unnecessarily torture? He is not even polite enough to sign just the way I have signed. He has written as if he is teaching school children on a blackboard... such big words. What is the need? He is filling the whole form with *his* signature. This is the declaration that this is going to be our relationship: `You are going to be a nonentity.' I don't want to be a nonentity."

In the name of love, people can pretend or can even believe that they love. But it is biology, it is hormones. Just give an injection of different hormones and the love will disappear and you will hate each other. This is not love, this is physiology, biology, chemistry. Have you ever observed married people moving together, happy? The honeymoon lasts only one week or at the most two weeks. And every story says, "After the honeymoon they lived in happiness forever." Nobody describes what happened after the honeymoon. The honeymoon is a fiction created by your biology -- a romance. You are not the master of it.

Once those hormones are satisfied -- you have known the woman, the woman has known you, and you are acquainted with each other's geography perfectly -- then the question arises how to get rid of... And every society helps you to get married and prevents you from divorce. There is a significant psychology behind it: if divorce is as easy as marriage, then there will be a turmoil, chaos. People will go on honeymoon and then will go directly to the magistrate for a divorce. They are finished; they cannot tolerate each other's presence -- this is not love.

So first you have to understand clearly what love should mean. I have been watching married couples. They look so sad when they are together. And if you see a man with a woman, happy, it is certain the woman is somebody else's woman. Happiness is impossible because twenty-four hours together becomes a torture.

The same conflict, "Why are you late? Where have you been?" And every husband on his way home is trying to figure out the questions -- where he has been... what he has been doing....

It is not only that the husband is trying to figure it out, his wife knows that all that he is going to say is nothing but lies. Even if he tells the truth, the wife is not going to believe it. Nor does the man believe.... Husbands and wives become detectives, watching each other out of the corners of their eyes -- what is going on...?

A woman was a hypochondriac. Every day, she was picking up some new disease from television advertisements about medicines. She enjoyed it because it is a very dominating position: you are sick, you are ill -- the husband cannot be hard on you, he has to be sympathetic. He has to say, "Darling, I will take you to the doctor."

But the doctors were saying that she did not have the disease. "What am I going to treat?" So she would force the husband to go to another doctor for another opinion....

But fortunately, she died. She left a will saying, "On my grave nothing else should be written except: Now you know -- or do you still think I was a hypochondriac?"

One loves only if one finds a communion of the spirit. It is not against biology or anything. Those are strategies of nature to continue the species. If one loves as a communion of spirit, the indication, the absolute certainty will be that there will not be any jealousy. Because if the wife finds herself happy with someone one day, and you love her, then you should be happy because she is happy.

Love wants everybody whom it loves to be happy. If there is a communion of spirit, there will be no secretiveness. The wife can say, "Look at that man, how beautiful he is," and the husband will not be

offended. He will appreciate his wife's aesthetic sense. That's what she is saying; she is not saying anything else.

In nature, no animal is happy while making love. Ordinarily, we don't come across other animals, only the stray dogs... but have you seen their faces? They are so sad while they are making love, and people make them even more sad. People start hitting them with stones. Strange people... you want to love and you don't want anybody else to love. The dogs are not doing any harm to anybody, and a crowd follows them and they are dragging each other in agony.

That's why in the animal world there are only seasons when animals make love. For the remaining year they forget about love completely; that one season was enough. It takes at least nine months to forget what happened.

But man is more stupid. He hates it -- every night thinking, "This is the end! Let tomorrow come..." And by the evening he starts thinking again, "Why not take another chance? What is the harm? Then I can stop..."

It never stops, and the strangest thing is, your love, your lovemaking is not making your life more joyful, more musical, more poetic, more dancing. On the contrary, it is making it dry, desertlike. You somehow carry... It is a problem rather than a joy. Yes, in the beginning it seems to be a great blessing, but only in the beginning. The more intelligent you are, the sooner you will be finished with the idea of blessing.

If your love is just of this lower, the lowest kind of biology, then certainly when you love me your love with your boyfriend will disappear. Before the higher can be, the lower has to disappear. This should give you an indication that you have to raise your love higher so that it does not disappear but is more nourished.

My love is not only showering on you, Nandan, it is showering on your boyfriend too. You both should dance, you both should feel nourished; new flowers should blossom for both of you.

I am not anti-life as other religions are. I am absolutely for life, and life in its essence means love.

I don't even want your love to be confined to me -- there are higher realms. I am only a door. If I can take you to higher realms of love where love is no longer a dialogue between two persons, but transformed into a lovingness, you don't need a lover. You are love and wherever you move, you are surrounded with the aura of love. You will shower your love on the trees, not with effort; you will radiate love even if there is no one, in emptiness.

The ultimate love is lovingness -- where the other is no longer addressed; where everyone, the whole of existence becomes your beloved. The master is only the door to the infinity, to the eternity, to the freedom from duality.

The most important French philosopher, Jean-Paul Sartre, has insisted again and again that the other is hell -- and in a way, he is right. To be with the other, it is very difficult not to create misery for yourself and for the other.

Nobody is made for you. You have your likings; the other has his own likings. You are not one; the rhythm of your heart is not one. You live together, you have to live together because you are not capable of living alone. To you, aloneness appears as loneliness, despair -- as if you are deserted, abandoned.

You don't know that aloneness is not loneliness. Aloneness is the highest peak of consciousness. And when love is alone, unaddressed, or addressed in all directions, then it becomes a paradise.

But we have to learn step by step, we have to fall and we have to rise. If your love for your boyfriend deepens only when I am not coming out, I will not come out. Because I will not commit that kind of sin -- destroying poor Nandan's love. When I come out she becomes enlightened -- and enlightened women don't have boyfriends. It is an idiotic idea. Why? Enlightened women should have enlightened boyfriends, so rather than deserting the poor boy... help him to be enlightened so I can also come out. Because if I don't come out... you see all these people... they will kill you, you and your boyfriend -- both.

So, change your strategy. I am not against your love, I am absolutely for it. Love deeply, love without jealousy, love blissfully and help each other to be more meditative. Because what else can we do and what can we share? Man is born naked without anything. Love should be the beginning of sharing something -- not all that rubbish that Dale Carnegie is suggesting.

The only sharing is of silence, joy, celebration. Slowly, slowly your hearts start melting and merging into each other. Your love becomes a spiritual phenomenon. And your love helps you to come closer to the master, because the master is not separating you, but joining you.

It is an ugly fact, that even people like Gautam Buddha or Mahavira insisted on renouncing your wives, your husbands, your children. Nobody even talks about how many people -- millions must be the number in

twenty-five centuries -- have been deserted, and for wrong reasons people have become sannyasins. It was the easiest divorce and very respectable: you don't have to go to the registrar's office, and you don't have to be condemned by the society.

On the contrary, if you renounce your wife and your children in the name of religion.... Are you aware of the implications? Millions of women will suffer poverty, will become prostitutes. Millions of children will become beggars, thieves, criminals. Who is responsible for all this? Your great so-called leaders.

A few years back I read the life story of a Jaina monk....

He was very much respected, and the respect came because he was not born a Jaina, he was born as a Hindu goldsmith. Whenever people convert to other religions, in the new religion they are respected greatly because they are giving you the confidence that your religion is higher, greater, truer than their religion. They are becoming a certain argument in favor of your philosophy.

There were other Jaina monks but this man had more respect than anybody else. I was looking at his biography. He renounced his wife and twenty-six years later, the wife died, poor, doing small things in people's houses -- cleaning, washing their dishes, their clothes. The conditioning is such that she was still happy that her husband had become a great saint.

The day the saint received the message that his wife had died, his statement remained with me; I cannot forget it because I cannot forgive it. He said, "My last anxiety is finished." After twenty-six years... he left the woman in utter poverty.... What was his anxiety? It is easy to renounce a woman, but it is not easy to renounce sex. So although he had renounced -- because so much honor and so much respect -- deep down the sex must have been fooling him. His statement: "My last anxiety..." means that for twenty-six years he had been carrying the anxiety, he had not really renounced. But this has been happening all over the world.

I want to transform the quality of your love.

I don't want you to renounce anything.

Renunciation is for the retarded; transformation is for those who are intelligent.

I cannot have millions of people around me for the simple reason that millions of intelligent people don't exist. All kinds of retarded people...

After the first world war, for the first time psychological tests were devised to calculate the mental age of a man. Up to that point it was never thought that there are two ages: the age of the body and the age of the mind. And it was such a shock to discover that the average state of the mind is very retarded; its average age is fourteen years. The man may be seventy -- that is his physical age -- but his mind, his psychology is only fourteen years of age.

My effort is to bring your mind equal to the age of your body. In fact, it is possible if a man can be seventy and his mind can be only fourteen, that the vice versa is possible.

Somebody asked Emerson, "What is your age?"

He said, "Three hundred and sixty years." Emerson was a man of truth and the man could not believe that he could tell such a lie.

Three hundred and sixty...? He pretended that he had not heard. He said, "I am a little deaf. Please repeat. What is your age?"

Emerson said, "You have heard it, but I will repeat, three hundred and sixty."

The man said, "I cannot accept this. You don't look more than sixty."

Emerson said, "Yes, that's true. That is the age of my body. I am talking about my age, the age of my psychology, and that is at least six times more than my physical age."

First, I have to cleanse all the garbage that the old generations have poured in your mind. Your intelligence has to be cleansed, your love has to be cleansed. You have to be given maturity, a centering, an individuality and then there are not two worlds as all the religions say.

I emphatically deny that there are two worlds. The other world is simply a fiction, a consolation for the retarded, for the poor, for the miserable to give them a hope, to give them opium so they can somehow manage to drag themselves to their graves.

This is the only world. It does not mean that with your death comes the end. It simply means that with your death, you move into a higher quality of life. It all depends on you. If in this life, you can manage to get rid of jealousies, to get rid of biological and physiological attractions... if in this life you can get in tune, in love; if this life can become a celebration, your innermost consciousness will continue celebrating on

higher levels. But there are not two worlds, it is one world, one eternity.

The people who divided it into two were very cunning because that gave them the scope: "If you are poor here, don't be worried. Just pray to God and in the next life you will be in paradise with all the pleasures that you are being denied here." That paradise of all the religions is just a consolation for the poor, for the suffering, for the miserable. It does not give you growth, it does not give you more consciousness. On the contrary, it simply gives you a hope which is not going to be fulfilled.

Nobody has written from the other world. At least they could have sent a Christmas card saying, "We are happy here." No evidence for it exists, no proof and no argument. It is the greatest fiction -- the God, the paradise and all the joys of paradise.

Jesus says, "Blessed are the poor" -- and everybody knows who is blessed. If the poor are blessed then we should destroy all the riches that exist on the earth. Make everybody a beggar, make everybody blessed -- because only the blessed ones, the poor, will enter into the kingdom of God! And their different religions for different climates, different geographies, different problems have managed to give, promised to give... You will find beautiful women there; here you have to renounce a poor woman, and there you will find beautiful women who never age. They always remain young, fixed... sixteen years of age. They can only be made of plastic; they cannot be real.

Those women have been offered to millions of saints who have entered paradise. You can't find a prostitute on the earth comparable to the prostitutes that are offered in paradise. And you can see a strange thing: beautiful women are provided because all religions are man-made. Beautiful boys are not provided -- who cares about women?

Yes, only one religion provides beautiful boys -- for homosexuality; that is also for men, not for women. Rivers of wine... Here, wine is condemned and in paradise you swim in wine, you drink, you drown. Whatever you want to do, you can do. And such utterly nonsensical ideas have been prevalent for centuries all over the world.

I have heard...

Swami Muktananda died; in fact, he was never alive, but theoretically he died. One of his chief disciples could not manage to be separated from the master. He committed suicide and rushed as fast as he could into paradise. Just under a beautiful tree with thousands of flowers, poor Muktananda was lying down and on top of him was lying an American actress, Marilyn Monroe.

The disciple said, "My God, this is not right." And Muktananda was always saying to be celibate... what is happening? Then he realized that the values had changed: this was paradise. He fell into the feet of the couple who were making love and he said, "Forgive me. For a moment, a doubt has arisen because I forgot that values have changed. This is not the earth; this is paradise. You are well rewarded: the woman is really beautiful."

Before Muktananda could speak, the woman said, "You idiot, you don't understand a thing. This old guy is not rewarded, I have been punished. They could not find a more ugly punishment for me."

There is no other world, but consciousness is eternal. Existence has always been here and will always be here. It is up to you -- absolutely up to you -- to make the best of this great opportunity.

Purify your love and it becomes prayer.

Purify your intelligence and it becomes your wisdom.

Purify yourself completely and you become one with the whole. And to be one with the whole is the ultimate benediction, the blissfulness, the experience for which thousands of people have been searching down the ages on wrong paths.

This world has to be loved, this world has to be respected, this world has to be your temple, your mosque, your church. This world has to be your gratefulness, your gratitude.

Nandan, enlightenment is not something of another world. Enlightenment happens now and here. And enlightenment is nothing but a purity of everything that you are. It is not renunciation, it is rejoicing.

I am changing the very definition of sannyas. Up to now sannyas has been defined as renouncing the world. That has been a calamity. Millions of people have renounced the world who could have created a better world, more beautiful. I change the definition of sannyas. I say it is not renouncing, it is rejoicing.

Rejoice in your love, rejoice in your songs.

Rejoice in your music, rejoice in your dance.

Rejoice in these beautiful trees --

these innocent sounds of the birds.
Rejoice in the night full of stars.

We have the most perfect world and there is no other world -- but we have to get in tune with it. We have to become one with it.

Enlightenment is not something special, it is simply a purified consciousness in which thousands of flowers of love and intelligence and truth and peace and silence grow on their own accord.

Nandan, you created a very serious silence -- the trees don't like it. They wait for your laughter; it is their nourishment. When you laugh the birds understand perfectly the language of laughter. They don't understand Arabic or Sanskrit or Hebrew, but they understand laughter.

A few things for the trees and for the birds....

Paddy is explaining to Seamus what happened when he went into the new Zorba the Buddha self-service restaurant.

"I got myself a cup of coffee," he says, "and set it on the table. Then I went back for a piece of pie, but when I came back with the pie, the coffee was gone. So I set down the pie and went back for another cup of coffee... the pie was gone. So I wrote a card. It read: `I put my finger in the coffee.' Then I stuck the card alongside the cup. I went for another piece of pie, but when I came back the coffee cup was empty and someone had written on the card, `I drank your coffee but I could not find your finger.'"

Herschel Goldberg goes up to his father, Hymie, and says, "Dad, I want to marry Suzy."

"Don't marry her, my son," says Hymie. "When I was a young man, I was pretty wild and to put it bluntly, she is your half-sister."

Sometime later, Herschel comes up to Hymie and says, "Dad, I am in love with Mildred and I want to marry her."

"You can't," says Hymie, "she is your half-sister."

"How about Mabel?" asks Herschel, a few weeks later.

"Sorry," says Hymie, "she is your half-sister too."

Herschel is really determined to get married, so he goes to his mother and complains.

"Dad says I can't marry Suzy, Mildred or Mabel because they are all my half-sisters. What can I...?"

"Don't worry," says Becky, "you marry any of them you like -- he is not your father!"

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #4
Chapter title: Life itself prepares the ground

27 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHEN I FIRST SAT IN FRONT OF YOU I HEARD YOU SAY TO ME, "BRING LIGHT INTO THE UNCONSCIOUS."
EIGHT YEARS HAVE SINCE PASSED AND I FEEL MORE SILENT AND LOVING THAN EVER BEFORE AND YET SENSE THAT THERE IS MUCH MORE.
DOES THE LIGHT WHICH ENTERS THE UNCONSCIOUS COME THROUGH EFFORTS AND DETERMINATION, OR IS IT AN EXISTENTIAL GIFT, REQUIRING PATIENCE, OPENNESS AND RECEPTIVITY?
COULD YOU SPEAK ON WHAT IT MEANS TO BRING LIGHT INTO THE UNCONSCIOUS?

Raymond, every step on the path reminds one of the utter poverty of language. I may have said to you, "Bring light into your unconscious," because in that moment you would not have understood what you can understand now.
You can only prepare the ground.
Light comes on its own accord.

And that is happening in all these eight years by your becoming more silent and more loving. But you feel a lingering sense that there is something more -- there is much more. Now I can say to you: Relax in your silence so it can become deeper. And relax in your love so it is no longer a solid thing but becomes more liquid, more flowing in all directions.

In short, learn the art of let-go. The light will come not according to your expectations or by any effort. Every effort will be a great hindrance and every expectation will create distance between you and the light.

In fact forget all about light.... Just listen to the sound of rain, the sound of wind and enjoy it with such intensity that in every enjoyment you disappear. Slowly, slowly one day you will find you are not. That is the greatest moment in a man's life, because the moment you find you are not, light enters in you. It waits until you vacate your innermost being. You are too full of yourself; there is no space for the great light to descend in you.

In a certain sense you have to die to be reborn, you have to be no more to be authentically yourself. This is logically very contradictory language, but I am not responsible for it. The whole responsibility is on the poverty of language. It has not been made to express the richer and higher experiences of consciousness. The descending of light is the ultimate, then the lingering sense that there is more will disappear.

That does not mean that there is not much more -- there is -- but what you have received is too much even to believe in it. You don't deserve it, you are not worthy of it and it is so vast that it is inconceivable that there can be much more beyond it. But there is no need to be worried about it. Just as the light has come it comes as a ray entering into your unconscious darkness, and soon it becomes thousands of suns, light exploding all over in all dimensions. Because of this fact the experience has been called enlightenment.

You are on the right path. Eight years ago if I had said these things to you, you would not have understood. I had to prepare you before I could say things which are unsayable. And there are so many things to be conveyed to you, but they will have to wait until you are prepared. When you are prepared just give me a hint, "I am ready."

Then I can forget logic, language. Then I can talk directly about the essential experience -- whether it is grammatical or not, who cares? One thing is certain, it is existential.

So from now onwards remember, stop bringing light into the unconscious -- please! From now onwards wait for the light to come. Wait with a throbbing heart, with a welcome, doors open -- because who knows when the light comes; there is no pre-information. It comes so suddenly, you have to be awake all the time, waiting by the side of the gate, keeping it open -- because the host can come any moment.

It is really the relationship between the guest and the host. You have to disappear and just become a waiting, utterly pure and silent, not waiting for something, simply waiting. The moment you can simply wait without demanding anything from existence and without desiring... Because behind every desire and behind every expectation and demand there is a complaint, "Why am I still in darkness? Why have you not come yet?" You may not say it clearly, but deep down you know.... Your heart cannot be grateful in such a situation.

Forget all about light, because it does not come by your remembering it, so what is the point of remembering? It comes by your deep relaxation, silence, peace, love, meditativeness and utter let-go. And

one day you will suddenly find your whole being full of light, transformed from mortality into immortality, transformed from misery into blissfulness, into a blissfulness that knows no end.

BELOVED MASTER,
YOU ALWAYS SAY THAT ONE BECOMES A SANNYASIN BECAUSE ONE IS SEEKING FOR TRUTH. WHEN YOU SAY THAT I ALWAYS FEEL VERY GUILTY, BECAUSE I KNOW I DIDN'T BECOME A SANNYASIN FOR THAT REASON. I BECAME A SANNYASIN BECAUSE I WANTED TO BE HAPPY, I WANTED TO GET RID OF ANGUISH AND TO LIVE ALL THE JOY MY HEART CAN CONTAIN.
PLEASE TELL ME SOMETHING ABOUT IT.

Divyam Sabena, you are guilty! -- because what you call happiness is nothing but a by-product of the experience of truth. You may be seeking happiness, you may be seeking the ultimate, you may be seeking yourself... it doesn't matter, you are seeking the same thing. You are seeking to get rid of your ignorance, your misery, your anguish, but that happens only when you come face to face with the truth of your being.

You are guilty of misunderstanding. Now, no longer feel guilty. The energy that you are putting into feeling guilty, put it into searching for happiness, and you will find that your search for happiness is another name for what I have called the truth.

"Quick," yells little Ernie as he rushes into the drugstore, "my Dad is hanging upside down by his pants leg in a barbed wire fence!"

"What do you need?" asked the druggist. "Help or first aid supplies?"

"Nothing like that," says Ernie breathlessly, "I want another roll of film for my camera!"

Just misunderstanding is not guilt....

Two old black ladies are about to get their picture taken. As the photographer pulls the black cloth over his head and starts to adjust the lens, one lady asks the other, "What is he doing?"
She answers, "He is going to focus!"
The other lady looks at her friend in shock and says, "Both of us?"

BELOVED MASTER,
SEX IS DISAPPEARING, IMMENSE CREATIVITY IS OPENING UP, LOVE IS HAPPENING. IT FEELS LIKE A COOL BREEZE INSIDE, UNEXCITED AND VERY ALONE. THEN THE MIND COMES IN AND SAYS, "YOUR HEART IS NOT OPEN," AND TRIES TO DOUBT THIS SPACE OF COOLNESS.
COULD YOU PLEASE TALK ABOUT THIS?

Turiya, again a German...! It seems I am going to make the whole of Germany enlightened! Knowing perfectly well what happened about Nandan, still you say, "Sex is disappearing, immense creativity is opening up, love is happening." My God! "It feels like a cool breeze inside, unexcited and very alone. Then the mind comes and says, `Your heart is not open,' and tries to doubt this space of coolness. Could you please talk about this?"

How many times have I to remind you that this kind of enlightenment will happen many times.
Sex will disappear -- and will appear again.
The heart will open -- and will close again.
It is the natural process.

Your mind is not creating a doubt. Your mind is simply reminding you not to get caught into great words, "cool breeze... unexcited and very alone...."
Wake up and become unenlightened again!

Enlightenment needs many times of waking up from the dreams. Because you are all listening continuously about enlightenment, and everybody is talking about it, naturally you start thinking it is happening to everybody. It has happened to Nandan -- and Turiya is a princess! What kind of enlightenment happens to a commoner and the royal blood is still unenlightened? Jump up... you have to be ahead of all...!

But then the cool breeze brings with it the boyfriend, unexpectedly. You were not hoping that he would

come so soon! And then everything becomes hot. Mind reminds you -- it will remind you again. But you say, "Wait, this boyfriend is going to go back again in three weeks." It is only a question of three weeks then you can become enlightened again: "Just for three weeks don't be miserly. Open your heart, let love flow."

And these boyfriends are such -- and particularly in this temple, if one boyfriend disappears, another appears. We don't make much fuss about asking, "Who are you? What is your name?" When love knocks on the door you open it and receive the guest. Even if he is not German, it will do -- at least for the time being until the German returns! And everybody has a spare boyfriend; it is intelligent always to have some spare parts. In this technological age you cannot simply depend without having spares.

So if the real does not appear the spare comes -- and this will happen many times until you are really fed up. Then sex does not disappear; then you simply transcend it. It remains where it is. How can it disappear?

Everything remains the same. You are just more mature, more centered, more happy for no reason at all. For the first time your happiness is independent. It does not depend on anybody. For the first time aloneness has a beauty, a tremendous beauty, the beauty which only roses know or the stars.

That day will also come, Turiya, but before it comes these kinds of things will happen many times. Just be a watcher; enjoy these too. It is perfectly good to feel once in a while that sex has disappeared, one feels so clean, as if you have just taken a cool shower. It is beautiful to feel a creativity arising in you; nothing is wrong in it. The trouble is that these are only your dreams, not your realizations. So when they surround you they look as if they are real, but when they disappear leaving you in a dark ditch, you understand that your mind has destroyed everything, doubted. If the mind had not doubted, everything was going so good.

Mind is not disturbing and mind cannot disturb anything real, and mind cannot doubt anything real. Mind doubts only the unreal, the belief, the imagination, the dream -- and it is good, it is helpful, it is healthy that the mind by doubting prevents you from falling into the trap of the unreal.

Don't be in a hurry; otherwise you will start clinging to any dream. Be relaxed. Life itself prepares the ground. Its experiences itself bring the maturity and the moment in which you are transformed. Then there is no mind to doubt, then there is no question about it. The real has never been questioned.

Do you think when Gautam Buddha became enlightened his mind said, "Just think over it; it may be just a dream." Not for a split second can truth be doubted once you should encounter it.

Your doubt is perfectly healthy and your experience is perfectly normal. But one day the real will arrive, because you *are* searching, seeking, honestly and sincerely with your totality. That day you will not find mind anywhere.

But right now it is too early. Listen to the mind; try to understand. You are not yet ripe. Your meditation is not yet deep enough, but it is deepening. So be happy that you are on the right track.

For sixty years Ruthy Finkelstein has lived with her tight-fisted husband Moishe. One fine day Moishe dies and Ruthy has him cremated.

She takes the ashes home with her in a plastic urn. She walks around her home carrying the urn and talking to the dead Moishe. "Moishe," she says, "look at the fridge! All those years you would not give me money for housekeeping. Now look, it is full of champagne and caviar. And Moishe, look at my closet. All the time we were married you never allowed me more than one new dress every two years. Now look, it is full of silk dresses and fur coats and the jewelry box is full of diamonds. And Moishe, all those years you would not let me have anything to do with the business. Well, today I took over as chairman."

Finally, in the bedroom she opens the little plastic urn and shakes his ashes onto the windowsill. "And Moishe," she says, "you remember that blowjob you always nagged me for? Well, here it is... pfft!"

Turiya, don't take things seriously; life is so hilarious. There is no urgency to be enlightened. It is unfortunate that I became enlightened too early! But now nothing can be done about it -- once enlightened, enlightened forever.

Let life and its different dimensions be experienced by you. As you experience life, slowly, slowly you become aware of its emptiness. Slowly, slowly you become aware that this is not your authentic being. In this slow process of experiencing, one day you come home. Then it is not a dream, not an imagination. And the most significant criterion to remember is that you will not find mind in your authentic enlightenment. The question of doubt does not arise, not even for a moment. You simply know what is the case.

I know the trouble of being enlightened. That's why I make you alert. Don't be in a hurry; otherwise you will blame me. I don't want to take the blame. Nobody can say to me, "I am grateful to you that you helped me to become enlightened." I help you to learn and love and live as totally as possible. Out of this,

enlightenment is bound to happen some day -- but there is no hurry for it. It is your birthright, so you cannot avoid it long enough. Sooner or later -- and most probably sooner than later -- it is going to happen.

But I am telling you, I don't want to take any credit for it because then you will see that this whole life is utterly futile, meaningless, no action is of any worth -- and then you will search.

That's why I keep myself locked in my room. I don't want people rushing to me saying, "Now it is your fault. You talked about enlightenment and I have become enlightened. Now what do you suppose I should do?"

There is nothing to be done, you have become enlightened, close the door and lock yourself inside! Or if you are really angry, try to make others enlightened: Look what life has done to you.... Do it to others!

No one can persuade little Ernie's great-aunt Esmeralda that she does not possess extraordinary, supernatural powers. Little Ernie believes her when she tells him about one of her visions: "Keep a close eye on your father tomorrow," she says. "I feel it in my bones that he is going to pop off before nightfall."

Little Ernie never lets his dad out of his sight the next day. They go to the office together in the morning and then to the park in the afternoon. Nothing unusual happens all day, but when they get home in the evening little Ernie's mother greets them at the front door.

"A terrible thing happened here this morning," she sobs, "the milkman dropped dead on the kitchen floor!"

Turiya, you cannot find a more hilarious life than this. After enlightenment there is nothing -- to tell you the truth. So manage to do everything before enlightenment strikes! I will try my best to make you enlightened; you try your best not to become enlightened! Don't get caught into my words.

Just look at Nandan, she became enlightened and became unenlightened quickly -- and now she will not become enlightened again so soon!

Most probably by the time I answer the question -- it takes two or three days -- Turiya may have already dropped the idea of enlightenment, "What is the hurry, why not enjoy a few more days of the juicy life?" I can see her sitting just there behind Devageet -- and she is enjoying. That means that the dream of enlightenment is finished!

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #5
Chapter title: Love gives your legs a dance

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BELOVED MASTER,

I FEEL SO FULL INSIDE THAT IT OVERFLOWS, AND AT THE SAME TIME, SO EMPTY THAT IT SCARES ME. IT SEEMS A CONTRADICTION. WOULD YOU LIKE TO SAY SOMETHING ABOUT IT?

Jivan Kavya, life is not made of contradictions. It is made of complementaries. Only in the mind, do things appear to be opposite. Only in the mind, you cannot conceive how they both can be one. That's why euclidean geometry says that parallel lines never meet, but in fact, it has been discovered that parallel lines also meet.

This whole existence is a meeting of many dimensions. That is its beauty, its variety, its unending procession of celebration. If you *think* about emptiness, you cannot think that fullness and emptiness can be the same. But if you *experience* you will be amazed that what mind has been always proposing, and what philosophers have always been supporting, is absolutely absurd.

All philosophies are absurd.

Only experience is truth, not theoretical considerations about experience. We teach people's minds contradictions: emptiness and fullness are absolutely contradictive. But when you come to a point of deep meditation, you are suddenly surprised and scared too, scared because of your conditioning -- it is not supposed that emptiness and fullness should be one. But existence never bothers what your philosophers say, it goes on its own way.

When you are utterly empty, you are also utterly full, overflowing. In fact, emptiness itself becomes a tremendous fullness. Looked at from one side, you can call it empty; for example, if you remove all the furniture and all the junk from your house which people go on collecting... All are great collectors. If you remove the whole junk, the room, the house is empty of the junk, but in itself, it is for the first time full of itself. All that furniture and all those things were destroying its fullness.

The meditator is bound to come to the point when he has thrown all junk from the mind, and suddenly he sees that emptiness is there. And also there is a fullness of which logically there is no explanation -- but it is not a logical process at all.

Jivan Kavya, your experience is tremendously meaningful. It shows that you have touched a deep point where opposites meet and mingle, when enemies become friends, when life and death are one; when emptiness and fullness are not two separate things, but only two separate names given by the mind.

Mind is so small, it cannot conceive such a vast phenomenon that life and death are one, that emptiness and fullness are one. It can conceive emptiness is emptiness and fullness is fullness. Those are the discriminations of the mind.

Meditation opens the doors of a vast world, existential not theoretical, where suddenly you are shocked for the first time that emptiness and fullness are one, life and death are one, that men and women are one. But it is not a question to be or not to be. Both are one: different names of the same reality.

So don't start thinking about it as if it is a contradiction. That is the mind interfering into your meditation. You have to be very alert -- mind is cunning. It tries in every way because it is very well trained by all the educational systems and by all the societies. The more a man's mind is trained in being logical, the more he is accepted as a great intellectual. In fact, he has gone far away from existence with a very rare possibility of returning.

I make a difference between intellect and intelligence: intellect divides things into opposites; intelligence penetrates into opposites and creates bridges. Intellect makes walls; intelligence makes bridges. Meditation is the highest form of intelligence because it is the highest form of consciousness. You will come to such points more and more. This is just the beginning. Just say to the mind, "This is none of your business."

Mind has to understand that you are no longer in its power and in its grip. Once the mind understands it -- that you have moved into a totally different world of existence -- not of mere thoughts which are soap bubbles -- it starts interfering less and less. The day mind stops interfering, and even great contradictions like life and death are accepted totally as one without any doubt, you have arrived home.

This is a great experience on the path of meditation, but mind will try in every way to create doubt. Listen to existence and never to the mind, because the mind is a creation of the society. You have been trained by the society for years, so it has become very ingrained, but it has destroyed your purity, your clarity. Meditation is simply reclaiming your simplicity, your silence, your perceptivity -- where all contradictions dissolve into each other, not as enemies but as friends.

I have heard...

A small child saw his father and mother making love -- the window was just a little open. He could not believe that the father was torturing the mother. He rushed to his elder brother and he said, "What are you doing here? We have to do something, otherwise that brute, our father, he is going to kill our mother; he is sitting on her chest."

The elder brother said, "Be quiet. They are not fighting. It is a kind of exercise."

What else to say to the little brother...?

He said, "Exercise? You don't understand the grave situation. I am going to my uncle."

And the uncle said, "Come on. It is not exercise, it is just fooling around."

He said, "It is very strange. Everybody is giving different answers and nobody is doing anything. And that poor woman, my mother is suffering under the weight of the heavyweight champion my father? Do something!"

The uncle said, "Don't be worried; they are making love."

Mind is a very small thing compared to the vast existence. It cannot understand that contradictions are in deep love with each other -- not only in love, they are in fact one. This experience of oneness will give you such blissfulness, such peace, such tensionlessness that you have never experienced before. With these same eyes, you will start looking into the world with a totally different outlook.

Meditation simply changes your vision, your way of seeing, your way of understanding.

This whole existence is a love affair. Nobody is doing any exercise, and nobody is fighting. It is a tremendous balance between the opposites seen by the mind, but it doesn't see the balance -- that there is something more than the apparent oppositions.

When one hundred girls are born, there are always one hundred and fifteen boys born at the same time. It seems to be something of a non-mathematical thing, fifteen boys more, but existence knows more than you know. These fifteen boys will have disappeared by the time they are sexually mature. In fact, within the first two years, those fifteen boys will start disappearing, dying. Nature has to create those fifteen more, so that by the time of marriage, there is at least a similarity, an equality of numbers between men and women.

Nature has its own wisdom.

It is very strange... just at the beginning of this century, in poor countries like India, nine out of ten children would die before they were two years of age; only one would survive. But even at that time, nature was keeping a balance: more boys and less girls would be born. An equilibrium, a balance has to be maintained. With medical developments the situation has changed; just the opposite is happening today. Out of ten babies born, only one dies, nine live.

It is very mysterious how nature comes to know that the situation has changed, and you have to produce according to a new way. But the balance is kept; it has been kept since eternity. Perhaps they are both coming from the same source: two branches of one reality -- but man has certainly disturbed the balance.

There are countries and religions which allow that a man can marry four women. Now, if a man marries four women, what about the three other men who will remain unnecessarily celibate? -- forcibly. But it happened in countries where men were continuously warring with each other, killing each other. They would rape the women of the enemy but they would not kill them; they would kill the men. So naturally, there were few men and four times more women.

Out of such stupid situations, arbitrary moralities are created. Now those communities have spread all over the world. The situation is not the same but they insist that it is their religious right to marry four women. But if you marry four women, then you are certainly creating corruption in the society. Those three men will start falling in love with other people's wives -- they have to. For those three men, prostitutes will have to be created; otherwise, what is going to happen to their life energy? All kinds of perversions... but these perversions are man-made.

If they listen to the wisdom of nature, there is nothing perverted. Everything is very simple, very silently merging, melting with each other.

There is no conflict in existence.

I say unto you, there is no God and there is no Devil. The Devil was created by the people who created God because they could not think how God can exist without the polar opposite.

Everything exists with the polar opposite.

Even Friedrich Nietzsche missed the point when he said, "God is dead" -- he forgot about the Devil. The Devil continues to live because nobody has declared his death. I declare that both were two sides of the same fiction. When God died there was no need for the Devil.

When there is no other world, a heaven, there is no need for any hell. These are man-made polarities. Seeing that existence always lives with polarities, opposites, contradictions, man feels a little hesitant to accept that there is only heaven.... Then what about the sinners?

But the reality is the saint and the sinner are not opposites; deep down they depend on each other.

If there are no sinners, all saints will disappear. If there are no saints, there will be no sinners. They are not contradictions; they are just part of a beautiful polarity and balance.

In a small school, the teacher asks -- for almost one hour she has been teaching -- how not to sin, because those who sin will be thrown into hellfire for eternity. And if by mistake you have committed something which is sin, then pray. God is compassionate. He will forgive you and you will enter paradise with all its pleasures. Then she asked the class....

A small boy raised his hand.

She asks, "What is the way to reach paradise?"

The little boy said, "Sin."

She said, "My God, for one whole hour I have been insisting that if you sin you will fall into hell."

He said, "I understand. But unless you sin, you will not be forgiven either. How will you enter paradise? God will ask what sins you have committed. He is compassionate, he will forgive, but first you have to commit."

Sometimes children can see things in a very different perspective. The boy is right. God will be absolutely useless if nobody is sinning. What will he do with his compassion? -- out of a job, unemployed... not even the possibility of a retirement pension...!

When we create fiction, we have to create the anti-fiction. Christians talk about the coming of the Antichrist. In the first place, Christ was an uneducated, poor fellow, a little whimsical: riding on his donkey, preaching to a few idiots -- who are always available. And in his whole life, he could only find twelve followers. But Christians had to create the idea of Antichrist. Then only, Jesus becomes a real Christ, a real savior: he will save you from the Antichrist.

Two thousand years have passed. Nobody has encountered any Antichrist. Many have been condemned by Christianity as Antichrist, but just by your condemnation you are fulfilling your desire to make Christ a reality.

I was amazed to receive a letter from the president of the Nazi party who believes that Adolf Hitler is the reincarnation of an Old Testament prophet, Elijah. He wrote to me saying, "You have been speaking again and again against Adolf Hitler. Perhaps you don't know that he is a very religious person; he is the reincarnation of the Old Testament prophet Elijah. Please stop speaking against him."

I told my secretary to write to him and say, "I will continue whatever I want to do. Nobody can dictate to me but I can see that you are utterly stupid: Elijah in the Old Testament was a Jew, and a Jew and Adolf Hitler... Can you imagine how many Jews he killed? -- six million. A great reincarnation of Elijah the Jewish prophet killing Jews." Seeing the point, he has not replied to me that it's true.

But you can find idiots who even think that Adolf Hitler is a religious man. And there is nothing in his life to make him religious. You have to go back to the rotten Old Testament to find a figure that nobody remembers, Elijah -- and he becomes the incarnation. If he had been the incarnation of Elijah then he would have killed all the Germans and not the Jews.

And what was his reason for killing the Jews? -- that the Jews are the cause of all misery and suffering in the world. A strange cause, because here almost half of you are Jews, and I don't think any Jew is creating suffering or misery for anybody. I have found them the nicest people.

I am reminded...

A rabbi was on his morning walk and he came across Adolf Hitler. Adolf Hitler said to him, "Rabbi, do you agree with me or not?"

The rabbi said, "I agree absolutely with you. The world is miserable, in suffering because people are using bicycles. Just destroy all bicycles and you will see the whole world becoming a paradise."

It is the same... it is arising again. Anando brought me news from Japan. In Japan there are not many Jews, but two very important books have appeared -- and are being sold on a great scale -- which say that the world is going towards destruction because of a Jewish conspiracy.

It is strange.... And man can be convinced by any stupid idea.

One old Jew was dying and his wife said to him, "Pray to God your last prayer."

He said, "Yes, I am praying. I was praying silently, but now I will pray openly so that you can all hear: `God, you have chosen the Jews as your people. Now it is time you chose somebody else; we have suffered enough.'"

And it is true that Moses is in some way responsible for giving this idea to the Jews that they are the chosen people of God. It gave them an idea of superiority. That hurts everybody, particularly those who have similar kinds of ideas. Hindus think they are the chosen people of God. God gave the Hindus his first book, the RIGVEDA -- and Hitler felt very inferior: "If Jews are the chosen people of God ... then who are the Germans?"

Somehow, some way had to be found -- and Hitler found it. He had sent his people to India and to Tibet to find out some way so that he could declare. He found out that Jainism in India is the oldest religion in the whole world; its symbol is the swastika. That symbol was chosen by Adolf Hitler and he claimed that it was given to the Germans first, as an indication that they are the chosen people.

He started calling Germans "Aryans." Hindus and Jainas had been calling themselves Aryans. Nobody had heard before that Germans were Aryans. But Aryans are the oldest race, perhaps Germans also are a branch of the Aryans. Becoming Aryans and having the symbol of the swastika, he declared his superiority over the Jews -- and because he had the power, he killed six million Jews.

Only forty years have passed, and there are idiots who are writing books that there is an international Jewish conspiracy. Jews are not spread all over the world; they don't have power -- they are in trouble in Israel. But rather than looking at reality, people always find excuses: it is a Jewish conspiracy; Jews have to be completely eradicated from the world, then the world will be happy!

There is no logic in it. The same logic as bicycles... destroy all the bicycles and suddenly you will see the world becoming richer, stronger, healthier. Those books are bestsellers -- and in Japan, where there are very few Jews. It is dangerous, and when I received the letter from the president -- I had never thought that there still existed a Nazi party, that there are still people who believe in Adolf Hitler as a religious leader....

Six million is the number of the Jews he killed. The total number of people killed because of him in the second world war was fifty-two million. These criminals... and then I inquired from my friends about the party and what is their program? Their program is that they are waiting for the reincarnation of Adolf Hitler.

Rather than collecting your energies and your intelligence to make you a beautiful and graceful being, people go on destroying their very energy which could have been a great transformation and enlightenment to them. So don't for a single moment, Jivan Kavya, allow the mind to interfere with your meditation.

Meditation is very delicate -- and in the beginning very fragile. Mind is almost ten million years old; it is very strong, very stubborn. You have to protect your meditation and you have to be alert that the mind does not go on planting seeds destructive to your meditation.

That's the function of the communion of the seekers. Alone, perhaps you will find yourself very weak against the mind, but when there are so many people meditating and creating an ocean of meditative energy, you also feel the strength and you can put the mind aside. It may be ten million years old, it does not matter. It has no correspondence with reality.

Bernie Bernstein returns to his business in New York after a holiday in Miami where he enjoyed the company of a gorgeous blonde called Suzy.

Bernie has been back in his office for a few days, when Fagin Finkelstein the lawyer, pays him a visit.

"I am here," begins Fagin, "on behalf of my client, Suzy Lamour."

He then opens his briefcase and pulls out a stack of glossy photographs of Bernie and Suzy in all the various positions of their lovemaking.

"Well, Mr. Bernstein," smiles young Fagin, "what do you think of that?"

Bernie looks from one photograph to the next in horror and then in amazement.
Eventually he reaches a decision.

"Okay," he says, pointing at two of the photos, "I'll take two of this and two of this."

Mind finds some way, howsoever stupid, to get out of the reality. But the reality does not change; in fact, you should learn to get out of the mind and the reality changes tremendously. It changes because you can see it now as it is. It is not according to any theology and not according to any religion and not

according to any philosophy.

Existence is so vast and philosophers are so small that their efforts are going to be found stupid. They may find some small fragments of reality and make out of those fragments great systems. But existence needs not a system created by your mind, but an experience by your very being.

The being is not very far away -- just a little distance. Only one station on the way, from the mind to the heart and from the heart to the being -- and you have arrived. It is not a long journey, and you don't need any vehicle. You can simply slip inwards. The mind will try to persuade you not to do such a dangerous thing because "I am always here to help you; without me, you will be helpless." Tell the mind: "Shut up! You have helped me enough and I don't need your help any more. For the first time I want to experience helplessness."

You have arrived at the heart which is still the same as it was when you were born, innocent. It still wonders, it still feels the mysterious, it still loves. It is still a music of the depths of your being. But don't get stuck there. You can be a poet, a painter, a dancer which is far more beautiful than being a mathematician or a physicist. Don't get stuck there, just one step more: enjoy an overnight stay, drink the beauty of the heart, thank the heart and enter into your being. And the heart never prevents, but helps, shows you the way.

And once you are at your being, the whole universe of reality opens up. You cannot find a single contradiction, you cannot find anything against anything else. Everything is supportive to each other; the whole existence is a cosmic, organic whole.

And the moment you realize, "I am also one with this tremendous unity," the ecstasy that arises remains with you for eternity. But a little effort is needed to get out of the mind, because you are also convinced that your mind is a great help, is a great defense. It is nothing but an imprisonment -- and a very small prison.

You are almost like a bird in a cage. Certainly the cage protects, but it has taken away your whole sky. It protects -- but it has destroyed your joy and your dance in the sky, in the sun, to far away.... Against the whole sky, this defense of a small cage -- it may be of gold -- but it cuts your wings, it kills you. You are not the same bird flying in the sky in freedom as encaged in a golden cage, just a showpiece.

The moment your freedom dies, you have died too. The moment your wings are cut, you are only nominally alive.

BELOVED MASTER,
IS THERE SOME SPIRITUAL PASSION OF THE HEART THAT NEEDS TO DROP AWAY AS HAS THE DRIVING FORCE OF BODY PASSIONS?
THERE IS ESSENTIALLY SUCH LONGING TO REACH MY FELLOW TRAVELERS. WHEN IT DOES NOT HAPPEN -- THE NEARER THE FRIEND IS TO MY HEART, THE MORE I FALL OFF CENTER INTO AN ANGUISH THAT FEELS LIKE SOMETHING DYING IN MY HANDS OR SOMETHING LEFT UNBORN.
SEEING PARADISE LOST, THE DREAM OF GROWING AND SOARING UP TOGETHER WITH ANOTHER -- IS THAT MY SOUL'S AGONY TO GO ASTRAY?

Prem Prabhati, all passion is of the body -- there is no passion of the heart. Yes, there is compassion of the heart and there is a tremendous difference between the two.

Passion is lust and ugly; compassion is love, beautiful, spiritual. But people go on living in fallacies, they go on thinking their body lust is their love. Mind knows nothing of love, because it does not appear in the curriculum of any university. It is not part of mathematics or physics or chemistry or geography.

Love simply does not exist for the mind.

Love exists in the heart.

But you never reach to the heart, you remain in the body, dominated by the mind. The body has only lust; it is nothing spiritual, it is very earthly. It is simply a biological strategy to continue the species, to create children.

The people of the head need to descend from the mind into the heart because all our social systems and educational programs are based on a very cunning device: they avoid the heart. Don't bring the heart because there is no place in any subject, there is no department in any university where love is being taught. On the contrary, every effort is made so that your whole energy moves into the head and remains closed there. It never blossoms like a flower.

Everybody has a heart, and certainly a right education will be divided into three parts: Education for the body -- because the body has a mystery of its own. Education for the mind -- because the mind has its own

great strength as far as inquiry about objects is concerned. And education for the heart, for love -- which is completely denied.

If you ask a physician or a doctor where the heart is, he will say, "There is no heart, there is only a pumping station for blood, for purifying blood; it has nothing to do with love and music and poetry."

And the physicians are not deceiving you, they are themselves deceived. The heart which the mystics have been talking about is not the pumping station. The heart is part of the body, but just behind the pumping station... an invisible force. All forces are invisible. Nobody has seen electricity. Have you seen electricity? Perhaps you will think you have seen it. You have seen only the expression of electricity.

It happened...

The man who worked the most on the subject of electricity was Thomas Alva Edison. He had gone for a holiday to a small village on the sea coast. They had a small school there, and just by coincidence he saw something was happening and inquired. They said, "The students have made things. It is their annual festival. And people are coming and going to see the things that the students have made."

So having no other work, he walked into the school. The school children had made an electric train, a small train: push the button and the train makes a circuit.

Edison just jokingly asked the student who was showing it, "What is the force that makes the train move?"

The boy said, "Electricity."

Edison said, "Have you seen electricity?"

He said, "I have not seen it, but perhaps my teacher -- he is a graduate of science -- he may have seen it."

So he called his teacher. The teacher said, "Seen electricity? I have not seen electricity. I have seen only the effects of electricity: it can become light, it can drive engines.... It can do many mechanical things, but what is it? Perhaps our principal who is a postgraduate in science may have seen it."

The principal was called. And the principal said, "Forgive me, nobody has ever asked. Energies cannot be seen. You can see only their effects."

Edison laughed. He said, "Don't be worried. Don't look so worried. My name is Thomas Alva Edison."

They said, "You are Edison? You have created so many electrical devices and you are asking this question?"

He said, "I am asking because I myself have not seen what electricity is."

Love is not part of your body system. Love is a hidden source in the body of pure energy which can make anybody rejoice, can quench the thirst. And unless your energy called the heart, blossoms, you are not perfectly alive, you are just a robot.

Mind is a computer. Just the other day I received the news that for fifteen years in Japan they have been keeping the head of a monkey without the body, wired with all kinds of nourishment that the brain needs. And because they have been successful, now they are going to try on human beings. Just your head is enough; then mechanical lungs and mechanical wiring, blood that is needed for your brain -- reaching through the wires, being purified by the mechanical lungs and you will be perfectly alive.

And the strangest thing is that you will feel love, you will feel emotions, you will be angry if somebody insults you. You will talk, you will answer questions which have been taught to you before this calamity, this scientific calamity happened to you.

This whole body has to be understood as a robot. Behind it is another body referred to in the esoteric schools as the astral body. The heart is part of the astral body. That's why love is such a nourishment. That's why love makes you so alive. That's why love gives your legs a dance -- and if you allow it to fill your robot, for the first time you will feel what life is. And behind the astral body is your real being, your immortal body.

You are asking, Prabhati, if you have some spiritual passion of the heart that needs to drop away....

Don't jump ahead of yourself.

All that you have to do is to drop out of your mind -- and that does not mean that you have to cut your head off. That simply means the energy that you are continuously giving to the mind, you need to change its route and divert it towards the astral, the heart.

The heart has no passion, but it has tremendous compassion. I am using the word `compassion' because `love' has been contaminated. People have used the word `love' almost synonymously with `lust'. Just say to

someone, "I love you," and there will be no problem. But if you say, "I lust for you," there is going to be trouble. Then be prepared for the police station -- "This man is dangerous."

In fact, when you say, "I love you," that's what you are saying. But a little homework is needed before you reach the bedroom, before lust can be accepted -- it must not be announced! The very word seems to be somehow animalistic. Animals have lust -- and you are human beings. But the reality is that all the introductions, and the parties, and meeting on the beach, and the gardens, and the presents... ultimately lead you to the animal.

Without all this introduction, if you are a very direct man, you will go to jail -- "Why bother about this ice cream? Just let us do the thing." No, that is not human. Humanity has to be a little sophisticated: first hold the hand, first talk about beautiful things, poetry and music... All the time you are thinking of something else, but you have to create this camouflage. To be straightforward would mean going into jail.

The heart has been completely ignored; society does not need it. It is the need of the individual and society does not need even individuals, it needs only personalities. It needs bogus people, obedient, always ready to follow the order, always ready to be enslaved.

A man of heart is a man in revolt -- revolt against anything that is ugly, revolt against anything that is simply mechanical. Society does not want individuals because they will create trouble. So from very childhood, it starts destroying individuality, and the best way to destroy the individuality is to let them pass around the heart, not through the heart. All our educational systems are managed in such a way so that you can move without ever being aware that you have a heart.

I am using the word `compassion' because `love' has become mechanical. Everybody is "loving" -- it has lost its depth.

A woman said to her husband when the hero in the movie kissed the heroine very lovingly, very romantically... She said to the husband, "Look, you never do that to me."

The man said, "That is only a film, it is not reality. And moreover, who knows whether that man is married to somebody else or that woman is married to somebody else. About these actors nobody is certain -- and anyway, it is all acting. Do you want me to act?"

The woman said, "I know the woman personally. She is married to the hero in actual life."

The man said, "My God, then the hero is really an actor. To be so loving and so romantic to your own wife... I cannot do it. It is too difficult..."

The moment you remember that it is your own wife and what are you doing... it looks as if you are doing something nasty.

The movies, the films, television, the poets and literature have all reduced and contaminated the word `love' -- polluted it and destroyed its beauty. That's why I am saying the heart has compassion. Compassion is the purest love which gives and asks nothing in return. You don't have to renounce it. You have to go deeper into it. You have to become it. Because by becoming it, you will come closer to your being.

Mendel Kravitz opens a new business and wants an international staff. So he hires Klaus a German, Paddy the Irishman, and Wu, a Japanese.

"Klaus," says Mendel, "I'm putting you in charge of production. I want you to make things efficient around here. And Paddy, you will be in charge of personnel. Make sure the morale stays good. And Wu," he says to the Japanese, "I am putting you in charge of supplies."

A couple of weeks later, Mendel is touring the business and finds Klaus and Paddy together.

"Everything is going smoothly?"

"Ja!" says Klaus. "Production is up double."

"Everyone's getting on great," says Paddy. "People are all liking each other."

"How is Wu doing in supplies?" asks Mendel.

But neither of them have seen Wu since the first day. Mendel starts to get worried and looks all through the factory.

As he is walking between some large stacks of boxes, suddenly Wu leaps out and shouts, "SUPLISE!"

It has been a good morning.... You listened silently to things which are very essential to your spiritual growth, and you laughed heartily. More than that is not needed -- a good laughter and a deep silence together are enough to transform you.

You are on the right path, unless you get stuck somewhere. The path is simple and easy and all that it needs is a let-go -- either in silence or in laughter, either in music or in dance.

Remember the most spiritual words in existence are let-go.

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #6
Chapter title: First find yourself

28 February 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
MANY OF YOUR SANNYASINS, SOME OF WHOM HAVE BEEN WITH YOU FOR MANY YEARS, HAVE LEFT YOU TO FOLLOW THE TEACHINGS OF CHANNELS OR PSYCHIC CLAIRVOYANTS.
I HAVE VISITED SOME OF THESE PEOPLE, PARTLY OUT OF CURIOSITY AND PARTLY THROUGH THE RECOMMENDATION OF FRIENDS, AND HAVE FOUND NOTHING THAT COMES EVEN CLOSE TO THE LOVE AND BENEDICTION IN BEING WITH YOU.
BELOVED MASTER, WHAT IS THE ATTRACTION TO THESE DEAD MASTERS OR SO-CALLED ENTITIES WHEN YOU ARE HERE, A LIVING ENLIGHTENED MASTER?

Satyam Samved, the question you have raised has many layers and a simple answer won't be justified. But I would like to go into it as deeply as possible, because it is something of much concern to each of you.

I am not in any way a bondage. I do not create a program in you, a belief system. I don't ask you to surrender; in fact, I don't ask anything from you. All I want is to help you to be yourself. This is one of the reasons a few are bound to leave me, because they are in search of someone who can take their responsibility. But they are not aware that the moment you lose your responsibility you also lose your freedom. The moment you surrender to anyone, dead or alive, you destroy yourself -- you commit a suicide as far as your individuality is concerned.

But there are people who will feel much relief, relief in being free of responsibilities. Somebody has taken the burden on himself; he is your savior. Now it is easier for you just to believe in him. There is nothing easier in the world than belief, because you don't have to do anything at all.

With me there is no possibility of any belief. I will destroy all your beliefs so that you can be a freedom, a bird on the wing in the open sky. But very few are the people who are in search of freedom. Those who are not in search of freedom are bound to leave me; it is natural. And I don't prevent anyone, because even to interfere is against my approach and my respect for individual dignity.

Secondly there are many who are not interested in understanding existence, their own being, but are very much interested like small children in puzzles, esoteric ideologies, occult phenomena. Just because something is irrational, illogical does not mean that it is truth, does not mean that it is going to give you

your innermost being and its treasure. There are thousands of esoteric schools, theologies, theosophies and they are very interesting in a way -- but they are interesting because you are retarded! They look very magical and there are people who exploit your retardedness.

The founder of the Theosophical movement, Madame Blavatsky, was found guilty of strange kinds of things; you cannot call them crimes, you can simply call them fraud. She had a servant named Damodar. While she was traveling by train she would be in first class and Damodar would be in third class. Suddenly Damodar would fall flat on the floor of the compartment, unconscious, foaming.

Naturally, the train was stopped, people gathered and then Madame Blavatsky would come and do some abracadabra. Damodar would immediately open his eyes and everybody would see "what a tremendously spiritual powerful woman..." And nobody knew that he was her servant and that was his only job. Finally in a court case Damodar was forced to admit that he had played a part in many kinds of frauds.

Beautiful letters still exist, that were written by Blavatsky herself. She made a special ceiling... Her followers would sit in Adyar, Madras, with closed eyes in the dark night -- no light because divine masters don't want to be seen. Damodar was hiding and would slip a letter from the ceiling. A light would be brought in... the letter was coming from Master K.H.

Those are beautiful letters; they are collected and published. There was no need... the letters themselves are significant, but this way they became very mystical.

Now the followers were not just reading letters written by human hands, but by a great master who is the guide of all those who are in search of the ultimate truth.

I have been in the place in Adyar from where those letters have been dropped, and strange is the gullibility of human beings.... The writing is clearly human, the paper is material, the ink is material, and looked at closely, anybody could have figured that it is the writing of Blavatsky herself and nobody else. But when you want to believe you become blind. When you want to believe you don't listen to any rationality, your own reason ... it feels good to believe.

Blavatsky created one of the greatest esoteric schools in the world, the Theosophical movement. And the reasons people believed in that movement were all neither rational nor mystical, nor based on spiritual experience. In a certain way they were cunning, fraudulent, but very sufficing, very satisfying, very gratifying.

Just today one of my secretaries, Anando, informed me that a nice French gentleman is here. Nothing is wrong with the person, he just believes that he can heal spiritually -- and there are thousands of "spiritual healers" in the world. If they are really true there should be no need of any hospitals. Naturally, because he does not understand much English -- he is French -- all the French sannyasins immediately gathered around him and he talked about me.

These are the ways people are tricked. First he said, "Your master has the biggest spiritual aura that I have seen in my lifetime." Naturally you feel very gratified: your master has the biggest aura. He has to have, because he is *your* master, he is no ordinary master!

And he must have heard -- it is all over the world in every newspaper, in every language -- that I have been poisoned in America, and the poison has affected my body badly. So he said, "Your master's aura is the biggest, but on his left hand, just on the top of the left hand there is a black hole."

Now there he missed! The problem is with my right hand, not with my left hand! And the poison cannot create black holes. But just this mistake reveals what he was trying to do....

Everybody knows that I walk like a drunkard. Now nothing can be done about it; I have been walking that way my whole life. I am a man who is utterly drunk.

So he said, "His aura is great, but the energy of the aura is not flowing into his legs. I can heal him and I have come here to heal him."

Naturally my people would think that this is good if somebody has come from France, from far away to heal me. But I receive dozens of letters from this corner or that corner of the world that their desire is to heal me.

Why this desire...? They don't want to learn something here; they don't want to heal themselves here. The simple arithmetic is that if I allow anybody to heal me then all of you will naturally think that the greatest healer has come. These people are not necessarily cunning, are not necessarily deceptive, they may authentically believe that they are capable of healing.

Just a few days ago Doctor Shyam Singha came from London. He was once my disciple, but because he

was doing things which are absolutely against humanity, sincerity, truth -- he was exploiting people in my name -- I had to expel him from the sannyas movement. He was moving around the world, telling sannyasins that he can do this, he can do that and all that he can do is to manage to take as much money from people as possible. He was exploiting on every excuse in the name of healing, in the name of opening your chakras, in the name of raising your kundalini, in the name of cleansing your past life and its evil effects...!

When so many people reported that he was exploiting simple people I had to debar him and announce in the papers that he does not belong to the sannyas movement. And I had to inform him that he cannot enter into the campus. He has been here two times, but was turned away from the gate; he was not allowed in. He must have seen this as a great opportunity -- that I have been poisoned.

Nobody knows who has made him a doctor! He does not have any qualifications for it -- but there are many doctors in the world and they go on healing people, homeopathically, naturopathically, spiritually... Many are the names but the business is the same.

So he wrote a letter asking if he can come and heal me; if I would simply send my signature on my letterhead so that nobody prevents him at the gate and he is allowed in the campus.

I am not sick, and I don't need any healing. The poison was given to me two years ago. Because it has not been able to kill me, the man who was responsible for prosecuting me has been fired from his job as Attorney General of Oregon in America. He has been fired because he could neither manage thirty to forty years of jail punishment for me, nor a good dose of poison to kill me, nor to put a bomb in my room and destroy me.

One of my attorneys was here just a few days ago. He said, "That poor government attorney tried hard; he did his best." But I have not committed any crime -- all is fiction. He had a list of thirty-four crimes that I was supposed to have committed. It would have needed at least one thousand years of jail.

"That long," I said, "I would not be able to live! You should consider the fact: one thousand years of jail? It is hilarious; just think of something practical. The whole list is an absolute lie."

They could not give me the poison in such a dose that I would have died in the jail. It became clear from the statement of the United States Attorney, Charles Turner, that they did not want to make me a martyr. They were afraid that if I were to die then again another Christianity will be born; then again another religion, another fanatic fundamentalist group of people will gather in sympathy with me.

The court ordered that I leave the court, that I go to the airport immediately. My airplane was waiting; I had to leave immediately. Perhaps they were afraid that if I died before leaving then the sympathy of the whole world would be with me, and against Ronald Reagan and his company. Out of fear they could not give the whole dose; otherwise one dies within twelve hours.

That's what the experts from England have informed me, who have presumed that the poison given to me was thallium. It kills within twelve hours, but if given in small doses it takes time. It may kill within six months, but now even that time has passed.

The poison is out of my system.

Existence cannot be so cruel! And there is no black hole on the left hand.... So please, next time when you talk, remember: my right hand has some pain, but that too is not something that needs spiritual healing. It is a physical thing and it needs physical healing; no spiritual healing is needed. And as far as the spirit is concerned, it is never sick; it is intrinsically healthy and whole. It is the body which is bound to become sick and some day old and some day it dies.

But there have been spiritualists of all kinds who don't understand that there is an immense difference between spirituality and physical existence.

I have heard about a young man whose father was a member of a Christian Science group.

In England there has been a very influential group and in America also: Christian Science. The young man was asked, "What is the problem, your father has not been seen for three weeks?" They were meeting every Sunday.

The young man said, "It is difficult; he is very sick."

The old man said, "Nonsense, sickness is only a belief, imagination! And he is an old member of our group. We don't believe in sickness, just remind him, `You are not sick!'"

He said, "I will remind him."

After two weeks they met again. The old man said, "What happened, he has not come?"

The young man said, "What can I do? Now he believes he is dead."

The body has to become sick, the body has to become dead also. One should think of experiencing the spiritual, the eternal, the immortal. One should not waste time on such stupid ideologies, which have been prevalent all over the world.

There are people, simple people, who immediately think that miracles can happen. And the greatest problem is that if you are very trusting something can happen. Seventy percent of sicknesses are illusory; they are only because you believe you are sick. That's why seventy percent of people are helped by any kind of medical approach other than allopathy -- even simple sugar pills work, the scientific name of which is homeopathy.

I used to live next to a Bengali fellow....

He was a great homeopath, but he himself used to go to the hospital when he was sick.

I asked him, "What is the matter? You are such a great homeopath, you have treated so many people." And it is true, he had treated...

He said, "I have treated, but I cannot treat myself; I know they are sugar pills. Somebody who does not know and believes in me, may be helped."

And it has been found that seventy percent of people are helped by any kind of medical approach, except a very few stubborn people who are determined not to be healed whatever happens. They torture doctors, they torture allopaths, they torture homeopaths, they torture spiritual healers, they torture everybody. They are very inventive; they go on finding new diseases, even diseases for which the doctors don't know the name.

Because of this homeopath doctor -- I used to sit in his dispensary... A woman used to come almost every day, and the moment the woman would come, he would say, "My God, this woman is not going to die. She has no disease, she is perfectly healthy, but she goes on reading medical periodicals and finds out new diseases. Even I don't know," he said. "When she tells me that this kind of disease is happening to her, then I know. But it makes no difference, because I have only one medicine whatever the disease."

There was a doctor who was tired of a young man, because every day he was standing there. He was poor, he could not pay, and the doctor had tried in every way to convince him, "You are perfectly healthy."

But every day something new. One day it is stomachache, one day it is a headache.... He told me, "What should I do? It seems cruel because he is poor, an orphan, uneducated, unemployed..."

I said, "Do one thing: send him to me and just tell him, `He is a very difficult person; he knows, but he does not want to waste his time, so he is very secretive -- but he has the power ... if he touches water, the water can heal anything -- but he will not touch it. But you remember, remain insistent. Sit in front of his door.'"

He came nearabout nine o'clock in the evening and he said, "I am suffering badly from stomachache."

I said, "I am not a doctor and if you are suffering, suffer. Why should you bother me? When I have stomachache have I ever gone to you and tortured you?"

He said, "No, you have never come."

I said, "That makes it simple; just go home."

He said, "It is strange, I have been told by Doctor Barat, the famous doctor, that you have a power, a spiritual power. If you can give me a glass of water and touch the water I will be healed."

I said, "I cannot do that."

He said, "Why can't you do that? It is not much I am asking. I can bring my own water, I can bring my own glass; you simply touch...!"

I said, "I cannot touch at all! Why should I lose my spiritual power?"

He said, "Now, you have accepted that you have spiritual power."

He ran home and brought a big bottle full of water.

I said, "I am not going to do it because a stomachache is not something immortal, it will disappear sometime. It will teach you patience, suffering, acceptability and it will give you great qualities. I cannot disturb your life."

He said, "You seem to be a very hard person. You cannot just touch my bottle?"

I said, "I cannot touch it."

Twelve o'clock in the night... I used to live with my aunt; she was listening from her room. Finally, she

came out and said, "You are also almost insane! If he wants to be touched, just touch the water and get rid of him. Wasting time for three hours. I have been listening -- there is a limit!"

I said, "Nobody can convince me, you simply go and sleep!"

She said, "I cannot sleep because this man is sitting there."

And the man said, "This is a good opportunity." He touched the feet of my aunt and said, "Just help me, he seems to have no heart at all... three hours and I am suffering so much from stomachache."

I said, "Listen, I can touch, but you have to promise me not to tell anybody, because I don't want a queue the whole day, I have to do something else too."

He said, "I promise, absolutely promise: in the name of God I will never tell anybody."

I touched his bottle. He immediately drank the whole bottle and he said, "My God, I have never felt so high, not only is the stomach completely cured, other small diseases, they are gone and I feel so much power."

I said, "Remember the promise."

He said, "Just one thing, my mother is very sick."

I said, "You have started."

He said, "No, I will not tell anybody, I will just fill the same bottle."

I said, "That you can do, but don't bring anybody here and don't bring your bottle again! Once I have touched, that's all!"

And you will be surprised to know that he became a healer instead of being a crackpot hypochondriac. He would fill the same bottle with new water. But because I had touched the bottle, even though the water went on changing, he was curing everybody. People started coming to his home from faraway villages, and he enjoyed it very much. He came to thank me.

I said, "You should not come here."

He said, "No, I have not come to ask anything, but just to tell you that the bottle is working."

I said, "You cure as many people as possible."

After many years I passed from that village again. By that time he had become a very famous healer.

Doctor Barat, a very famous doctor, said to me, "What have you done? Because I used to have migraine once in a while and I had to ask that stupid boy, `Will you give me some water from your bottle?' And it is a miracle -- the migraine disappeared."

I said, "It is spiritual healing, but never tell anybody about it."

He said, "But I had never thought that you really have that power. I was just joking and just wanted to get rid of that fellow. And now whenever I have any trouble, instead of my own medicines, I send my car to find that boy. He comes in the car with the bottle -- just a cup of water and it works!"

I said, "It has to work... spiritual power."

The question is if you trust, then anything...

Only thirty percent of diseases cannot be cured by your trust. They are really diseases; they need right diagnosis and right treatment.

I don't want any kind of stupidity here. I have heard of a few people who have already started feeling great well-being, experiencing "spaces that they have never known." My librarian, Kavisho -- because she is French she has almost become the leader of other sick people.

I warn you: just forget all about this "great space"; don't corrupt my simple people. And you don't think that you are a cunning person; you believe that you have spiritual powers, but you don't even know what meditation is. You have not encountered your own being. So you are simply wasting your time in spiritually curing people.

First find yourself.

That's exactly what Socrates said, "Healer, first heal thyself."

First know thyself.

Unless you know yourself all is fiction -- your sickness, your health, both are meaningless because the reality is the grave. Perhaps somebody will die from disease and somebody will die with spiritual healing. It makes no difference. The only difference that makes a difference is that when death comes, in your innermost being you are absolutely alert and aware of your immortality. That is the only real healing: real being.

These are just childish games, and because people want something great to happen to them, anybody can convince them: "Look, great things have started happening."

Great things happen, but not through anybody else.
You have to follow the path absolutely alone.

The people, Satyam Samved, who may have come and left must have found that I am not a man in any way to nourish your stupidity. I am not the man to help you believe in great things: in God...

I am not the man to make you believe that your heaven is certain. On the contrary, I start destroying your beliefs and people become afraid and escape. Those who have left will repent, because they will have fallen into somebody's hands who will satisfy and gratify whatever the desire, but that is all imagination.

An authentic experience that makes you free from mind and from body -- I am interested only in that experience, not in anything else; anything else does not matter.

Police Officer O'Leary is cruising around in his patrol car one night. He is on the lookout for trouble. He sees two little old ladies in the front seat of a Chevrolet convertible, parked in a used car lot. The car lot is closed so O'Leary drives up alongside the Chevy and asks, "Are you two ladies trying to steal this car?"

"Certainly not," says one of the ladies, "we purchased the car this afternoon."

"Well," says the cop, "why don't you start it up and drive out of here?"

"We don't drive," replies the other little old lady. "And besides we are waiting. We were told that if we bought a car here we would get screwed."

People are just waiting in used car lots.
This is not that kind of place...!

Arriving home from school one day Herschel Goldberg asked his father, Hymie, if he can take their dog Petunia for a walk.

"No," says Hymie, "you can't because she is in heat."

"What? What does `in heat' mean?" asks Herschel.

"Don't be worried about what it is," replies Hymie. "Anyway I have just thought of a way to fix the situation."

So Hymie goes into the garage and gets a rag, pours some gasoline over it and then wipes Petunia's tail with it.

"Okay," says Hymie, "now you can take her for a walk."

Herschel is delighted and disappears down the street. But an hour later he returns without Petunia.

"What happened?" asks Hymie. "Where is Petunia?"

"Well," replies Herschel, "everything was fine for a while. She was playing with me and my friend Irving when all of a sudden she ran out of gas. So now Irving's dog is pushing her home."

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #7
Chapter title: Nothing unnatural, but something unique

3 March 1988 pm in Gautam the Buddha Auditorium

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Audio:	Yes
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BELOVED MASTER,
I AM LEAVING THE ASHRAM SOON TO GO BACK TO A SMALL ESKIMO COMMUNITY, WHERE I CURRENTLY WORK AND LIVE. I HAVE THIS LONGING INSIDE TO SHARE WITH THE INUITS -- ESKIMOS CALL THEMSELVES "INUITS" -- THE GLIMPSES I HAVE OF YOUR VISION. MY MIND SAYS, "WHO AM I TO PRETEND THAT I CAN BE OF ANY HELP TO THEM?" I AM AFRAID OF FALLING INTO THE SAME TRAP THE CHRISTIAN MISSIONARIES HAVE FALLEN INTO WITH THEM.
BELOVED MASTER, IS THIS JUST ANOTHER MIND TRIP TO BE AWARE OF AND LET GO?

Samudra, it is one of the crimes against humanity to be a missionary. A missionary is a hypocrite. I don't want you to be a missionary; I want you to be a mission -- and there is a great difference between the two.

The missionary is simply trying to convert the mind of the other person into a certain doctrine, religion. But a man who is simply sharing his heart and his being with no desire to convert is not a missionary, he is a mission. He is a living flame which can put the whole community in which you live afire. And particularly simple people like the Eskimos don't need to be converted, they need to be loved. They need more light to be brought into their lives, more understanding. And strangely, when you go to the simple people like Eskimos, you are not only sharing yourself, you are also learning much from them -- much that humanity has forgotten.

The ancient people who are still ancient, who have not entered the contemporary world, have much to give you. But the missionary is not there to learn anything, only to teach. Learning is insulting to him; he is a man of knowledge. He knows more than the Eskimos -- but there are dimensions which the poor and simple and the primitive people know, of which you have become completely unaware. There are communities in the world still....

One community deep in the Himalayan part of Burma has never known any war in its whole history. It is impossible for them to fight, but they are primitive; they are not civilized people. If Sigmund Freud had gone to that small community he would have been shocked to know that nobody dreams. Because nobody is repressed, there is nothing to dream.

First you have to repress things which are important and natural; you have to be against the natural and the instinctive, then only can you create dreams. That which has not been lived in your waking hours you will have to live in your sleeping time. But if you are living totally, without repressing anything, then certainly you will not have any dreams. Your sleep will be a tremendous silence.

Missionaries have reached there too. They could not believe that those people don't dream: "Perhaps they are lying or perhaps their dreams are so deep that they forget completely when they wake up in the morning." But deep research has shown -- and there are very simple methods to know whether a person is dreaming or not -- that those people have not dreamed.

Once in a while somebody has dreamed. They have a strange ritual. When somebody dreams he goes to his elders and tells them his dream. Sigmund Freud and Adler and Jung should forget that they are the founders of psychoanalysis. These people have practiced psychoanalysis for thousands of years not knowing that it is psychoanalysis -- and it is not done by one person, but by all the elders of the commune.

The person relates his dream -- the elders discuss the meaning of the dream. They are simple people; their dreams are simple. If somebody has dreamed that he has beaten a young man of the community in his dream, the elders decide, "You should go to the young man with sweets and flowers to ask his forgiveness, because you have beaten him in the dream."

You will laugh at the whole thing, because what happened in the dream has nothing to do with the young man. But those people are right. They may look illogical, but they are certainly right: you beat somebody in your dream only because you are carrying some unexpressed anger. And whether that anger becomes action in reality or in dream does not matter; for your anger you have to ask forgiveness.

And for thousands of years they have been doing this kind of psychoanalysis and it has helped the commune tremendously. When you go to someone to ask for forgiveness with flowers, with sweets -- they are poor people -- and the man says, "There is no need, because it was only a dream. You have not beaten me..."

But the other man will say, "It does not matter whether I have beaten you or not, but the desire to beat you *must* have been in me and it is enough for me to come to you for forgiveness."

Naturally these people have never fought. Our world needs continuous war because people are so full of anger and rage -- and they cannot find any way to express it.

It has been observed that in wartime people look very happy... strange. People are being killed, thousands of people are being massacred, but there is certainly a very alive breeze. People look less dusty, less dead. If it were possible, even from their graves they would get up and ask for the morning newspaper -- so much excitement...! Otherwise, life becomes dull.

Those people in Burma have lived without fighting, but that does not mean there is not excitement. There is excitement of a totally different quality: they dance, they love; their dances are beautiful. In fullmoon nights the whole commune gathers together and dances almost the whole night. Their songs have become more and more refined by each generation. Their music has become more and more spiritual. There is excitement but that excitement is of love, of poetry, of sculpture, of dance, of music; it is not of war.

Certainly the people who feel excitement in war are not civilized. These people may be uneducated and they may not know the geography of the world and the history of the world, but in every sense they are far more civilized than the so-called civilized people.

When you go to the Eskimos -- I don't know what kind of work you are doing there -- I hope that you are not doing some kind of missionary work, because that is a crime. Those people are simple and they are living their life beautifully. Don't unnecessarily drag them into Christianity, into the Catholic church.... Don't force things on them: celibacy and life-negative attitudes; they will destroy them.

Just today there was a news item from America. A survey has been made by psychoanalysts, and it has been found that two-thirds of patients like to talk to computers about their problems, their dreams. Only one-third of the people want to talk to human beings -- the machine is preferred to man. It was shocking, but it reveals a truth, that it is very difficult to find a man who is non-judgmental. The machine is at least non-judgmental. Whatsoever you say it will listen, it will record; it will not condemn you even by its gesture. But to talk to a man about anything, it is impossible not to come across his prejudices.

Everybody has a judgment, and when people have judgments they lose their innocence. Everybody, in the name of education and civilization has lost his childhood. Those Eskimos are still living in man's past ages, in mankind's childhood. If you can learn something from their innocence, learn. And if you can share something from your meditation and from your love, share.

Don't take your BIBLES to them; take your guitars. Don't take your principles and theologies; take your dances. And don't only be a teacher, but also be a learner. Don't think yourself superior to those poor primitive people.

If you can do this much -- not to feel superior, then you can only learn something from them. And there is so much to learn from every direction if you are available -- particularly from very primitive people because they are still uncorrupted by the priests, by the politicians. They are as simple as animals, as birds.

You are going into a beautiful situation, but remember not to become a missionary.

Share me but don't convert.

Transpire but don't convert.

Let them become acquainted with the laughter that is happening here, with the silence, with the meditation. But remember that it is not a religion and we are not here to destroy somebody's dignity and to make him part of a cult. You will have to be very aware, because old habits die hard.

Our education, our society, our civilization ... everything has penetrated deep in our minds knowingly or unknowingly. Whenever you come across somebody innocent, childlike, you immediately jump and try to convert him in the name of giving him maturity -- and there are thousands of beautiful names. But in fact what you are trying to do is destroying the person, his individuality, and imposing your own personality on him. It is an ego trip. So unless you are alert and aware of your own mind, it is very difficult not to be a missionary.

Ronald Reagan is visiting India and is met at the airport by Rajiv Gandhi. As they are driving away in Rajiv's limousine, Reagan notices a lot of people shitting by the side of the road. He is disgusted and asks Rajiv if this is common practice in India. Rajiv is very embarrassed and replies that he is trying to educate the people to use a proper toilet, but it will take time for the program to be one hundred percent effective.

On a return visit, Reagan and Gandhi are driving through Washington to the White House when Rajiv notices a man shitting in the street. He points this out with some satisfaction to Reagan. The president is

furious and orders his secret service agents to arrest the man. A few minutes later the agent returns.
"Well," snaps Ronald Reagan, "did you arrest him?"
"No, sir," replies the agent, "we could not."
"Why the hell not?" bellows Reagan.
"Well," says the agent, "it was the Indian ambassador."

BELOVED MASTER,
IS THE MASTER COMING TO THE
DISCIPLE OR IS IT THE OTHER WAY AROUND? I WOULD LIKE TO BE MORE OPEN TO YOU, TO OPEN MY HEART TO YOU MORE, TO FEEL YOU MORE, BUT NO EFFORT FROM MY SIDE SEEMS TO WORK OUT. SO I CONSOLE MYSELF THAT IT'S YOU WHO WILL ENTER ME SOMEWHERE, SUDDENLY. IS THIS AN ILLUSION?

Virag, it is always the master who comes, but it is not necessarily so that he will find the disciple's heart open. Most often it is closed. So your question is really not a question but two sides of the same coin.

The master comes but the disciple has to be ready to receive, the disciple has to be open. If you are hoping that whether you are open or not the master will come suddenly, somehow, you are hoping in vain. Even if he comes he will have to return. You will not give way; you will shut your door and lock it from inside.

People are very much afraid of opening their hearts. The fear has reasons rooted in our upbringing, because whenever we have opened our hearts, we have been punished or we have been exploited or we have been deceived. Naturally, we have learned to be on the defensive, to keep the heart closed so nobody can deceive us, nobody can come close to us. It is a defense measure. And in a society where everybody is competitive, it is natural to defend yourself, otherwise you will be exploited. Somebody is going to step on you and go beyond you, use you, misuse you in all possible ways.

There is a place in India -- one of the biggest junctions. I was waiting in my compartment: the train would leave in one hour; it was waiting for some other trains to come....

A man, a beggar, came to me. Seeing me alone he said, "My father has died. I need some help." I gave him one rupee and I told him, "If somebody else dies, you can come back. At least for one hour I am here."

He looked at me very much surprised, but he could not resist either. After ten minutes he came: "You were right. My mother died."

I said, "I knew. I knew somebody else would die. In these sixty minutes, almost your whole family is going to die!"
He said, "Why are you saying it like that?"

I said, "I had nothing to do... What is going to happen is going to happen; I am going to lose at least ten rupees" -- I gave him another rupee.

He looked again and again at me thinking, "What kind of man is this...?"

I said, "Listen. Rather than coming again and again, you take all these ten rupees. Let them all be dead!"
He said, "It is not right to say that."
I said, "But you will have to come."

He said, "That's true. I cannot resist. But you are a strange man. My whole life I have been a beggar. Not my whole life, but as long as I remember, for generations I have been a beggar. My father was a beggar, my grandfather was a great beggar -- it is just hereditary -- but we have never met such a man; you are unbelievable!

"In the first place, people don't give anything. They simply say, `Go away! Ask somebody else. We have nothing to do with your father. If he has died, he has died. Why should we be bothered?' And you are killing my whole family, and you are giving me the rupee in advance!"

I said, "You go and look at your family. If somebody is still alive, come back, because all are going to die. Sometimes a few people die -- one time, two times, three times... People are unbelievable; for example, by the time you are back here your father may have become alive again."

He said, "Are you mad? My father alive? He is dead."

I said, "He will become alive. All will become alive. You just go home."
He said, "If you say, I will go and see."

I said, "You see and come back, because they will die any moment -- if not today then tomorrow -- and I will not be here."

After a few minutes he came with those ten rupees and he said, "You take these back."

I said, "Why? Have they all become alive?"

He said, "Don't humiliate me! They have always been alive. Nobody has died. As far as begging is concerned, every day I have to say that somebody has died. But for the first time the whole family has died -- and in advance! No, I cannot deceive you. You are a very simple person."

I said, "I am not a simple person. I am just enjoying. Ten rupees are not much of a problem... to kill your whole family. If you have some relatives...."

He said, "You want to kill my relatives too?"

I said, "Anybody! Relatives, neighbors -- I will give you in advance if they are not dead. Just go and have a look."

He said, "You are mad and I cannot cheat a mad person. I am not that bad. I cheat cunning people but not a man like you. You are too ready to be cheated."

I said, "If you want I can come with you to count how many have died, because you may not be able to count that many. How many can you count? How well are you educated?"

He said, "That is true: I can't count much."

I said, "I can come with you. This train cannot leave without me. The driver is my friend; I will tell him, `Wait. Let me first go to this man's house and see how many people have died and how many are going to die.' And in fact, in this world, whoever is born is going to die, so why not take the advance?"

He sat on the floor in the compartment with tears. He said, "I have never returned money to anybody; ten rupees I am returning. And you are ready to come with me to count whether they are dead or alive! And you are ready to give an advance for those who are alive because they will die...!"

I said, "One thing is certain; don't take ten if you are feeling hurt. Take at least one -- for you!"

He said, "But I am alive."

I said, "You are alive; everybody is alive -- but you will die! And at that time it will be difficult for me to find out who you are, where you live, why you lived and why you have died -- too many troublesome problems. You just take one rupee and leave me."

He said, "No, I cannot take anything from you. The train is full of people. I will manage from all those cheats. They are cheating others so there is no problem in cheating them. But to cheat you, it hurts, although I am a beggar. Even though I am a beggar, I have a certain sense of humanity."

I said, "It is up to you, but for one hour I am here. If somebody really dies you can come without any fear. These ten rupees are yours, deposited with me. With interest I will return them -- but within one hour. After that I will be gone. But I often come on this route, and I am easily recognizable."

He said, "That's right, because neither can I forget you, nor can I forgive you!"

I said, "Why can you not forgive me?"

He said, "You tricked me. You have taken your ten rupees back!"

This whole world is full of people...

I have a friend....

He was a professor, but he never liked any kind of service because he could never manage to wake up early to get ready to reach to the class in time -- and every day it was a problem. The principal would call and the vice-chancellor would call, and finally he resigned.

He said, "This is all nonsense. I can manage without it."

I said, "How are you going to manage?" -- he used to live with me.

He said, "First, I will live with YOU!"

I said, "This is great! And when you become bored, tired, because I don't want to give more money to you?"

He said, "I will move. I have many friends all over the country." And it is true. He had many friends. He had qualities to create friends: he was a very good chess player, a very good conversationalist, very good in many games, very handsome. Falling in love, falling out of love was very easy for him.

I said, "But how long?"

He said, "How long? I don't think I am going to live more than seventy years. For seventy years this whole world is available!"

Fifteen years after he left me, he met me in New Delhi. I said, "How are things going?"

He said, "Perfectly well."

He was continually borrowing money. And I said to him, "It is strange that you go on borrowing money. What about returning it?"

And he said, "Everybody knows that I never return it and there are other people from whom I borrow. I never borrow from the same person again. I use that money to create the atmosphere to borrow more money from somebody else!"

Just before I went to America, he came to see me. He was perfectly happy. He said, "In this world where everybody is deceiving everybody else, not to deceive is to be stupid. Just don't deceive the same person again, because that is not right. When there are other new pastures available, why go on harassing one person? I never harass, that's why people give me money because they know: once they have given me money they are free from harassment!"

In this world it is natural to be closefisted and closedhearted, continuously afraid that somebody is going to cheat you. All kinds of frauds are all around, but one thing has to be understood: if you can trust -- even in this world where deceit is the law -- your trust will open the doors of the mysteries of existence.

Just a few days ago I talked about the French healer who has come here. Now he is a sannyasin -- certainly a man of great understanding. I had criticized all kinds of channeling, healing... as frauds. They *are* parasites, but this is true about only ninety-nine percent. There is one percent which is certainly capable of all these things that I condemned -- but it is very difficult to find that one percent.

The day I said this, poor Kaveesha's channeling had to stop, because people said, "My God, we have been cheated! This Avirbhava as high priestess and Kaveesha, the channel... these people were cheating us!" They were not cheating you.

They are simple people, very simple.

You know Avirbhava; every day she screams -- not that I am going to hit her or anything. I do nothing to her; I just make the gesture -- that's enough. Rather than giving me trouble, she herself shrieks! She knows that if she is not going to shriek I *am* going to do something! But she is simple.... Kaveesha is innocent. They were not representing anybody; they are simply in tune with me.

When you were asking your questions to Kaveesha she was simply reflecting me, not some dead master. And whenever she found that nothing was coming through, she was simple enough to accept that nothing was coming, no answer was coming -- or she would ask me the next day, "Somebody asked this question. I waited for your answer, but nothing came so this is their question..."

But people are idiots! Just one day before I criticized the healer, they were crowding the class and were feeling so happy with Kaveesha. And because I criticized, *they* started criticizing -- just parrotlike, without ever trying to make distinctions. But the man whom I had criticized did not take it badly as a personal criticism. He understood it perfectly that for ninety-nine percent of the people who are doing it, what I am saying is true.

I am not against healing, but if I appreciate healing then those ninety-nine percent of the people are also appreciated. So my difficulty is in not sacrificing you to the ninety-nine cheats and frauds, because the one percent will understand perfectly that he has not been criticized, because he has not been cheating. And rather than being against me or going against me, he remained -- and he wants to remain here.

Even after my criticism he became a sannyasin. That shows the authenticity of a person. He may have a healing power which very rarely healers have. It is nothing unnatural, but something unique. A person's aura, the energy that surrounds his body -- if it can surround you, it can heal you without the healer making any effort. I am going to make arrangements for him to have his healing department.

Don't desert poor Kaveesha -- she is a rare woman! It is almost impossible for her to cheat you or to deceive you -- there is no reason. She knows how to love, and love can heal you. And love can answer your questions, because love in a certain way, joins the person with the universal sources of energy. And if you are with a master, certainly you are immediately in tune with the master. It is possible to have your heart dance in tune with the master.

When I am speaking I am nowhere. I am simply allowing existence to speak. And those who love me, if their love becomes so overwhelming that all defense systems are broken, then what I am saying will be said by them too.

Every sannyasin finally has to become a master. Never before has it been tried. Masters have been very afraid of disciples who can become masters. Those were not real masters. A real master finally transforms all his disciples into masters.

The day you all will be in tune with existence in the same way I am in tune, that will be my day of rejoicing.

Use Kaveesha's energy -- it is not anything to do with all kinds of frauds who go on moving around the world. No fraud can stay here! Just a single criticism and he will be lost. And this new sannyasin -- use his healing energy.

This commune should be aware and alert and loving and open, then you can see with clarity whether the other is real or false. Just by intellect you cannot decide it; only intuition, only your heart can feel the authentic, the real and the false.

Virag, the master comes -- somewhere, suddenly, sure -- but you have to be ready, otherwise his coming will be useless.

This is the world in which you live....

Herbie, the Texan cowboy, is visiting New York for the first time and decides to go to a high-class whorehouse. He pays the fee and is confronted by two doors: one marked Blonde, the other Brunette. He chooses the Blonde, goes through the door and finds two more doors. One says, Big Tits; the other, Little Tits. He chooses Big Tits, goes through and finds two more doors. One says, Fancy Fuck; the other says, Real Screw. He chooses Real Screw, goes through the door and finds himself back on Forty-Second Street.

Mendel Kravitz, the wealthy American businessman, sends his daughter, Kathy, to Europe to get some culture and maybe meet a rich husband. A few months later she writes and asks her father to send her a book on etiquette. She must be meeting all the right people, says Mendel to himself. After a few more months she asks Mendel for another book on etiquette.

There is no doubt, thinks Mendel, she is meeting royalty -- perhaps Prince Edward. Then two years later, Kathy comes home. Mendel Kravitz meets her at the airport and he is shocked when she arrives carrying a small baby.

"Whose baby?" he asks.

"Mine," replies Kathy.

"And the father?" asks Mendel.

Kathy shakes her head, "I don't know, Papa," she sobs.

"What?" cries Mendel. "Two books on etiquette I send you and you don't even know to ask, `With whom have I the pleasure?'"

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #8

Chapter title: Forward to supernature

4 March 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
IN A RECENT DISCOURSE YOU GAVE YOUR TOTAL SUPPORT TO GENETIC ENGINEERING. I AM VERY MUCH IN TROUBLE. FOR ME SUCH ENGINEERING IS AGAINST NATURE. WHO SHOULD BE IN CHARGE OF CREATING THAT SUPERMAN? OFTEN A SO-CALLED GENIUS WAS LATER REGARDED AS THE DEVIL. AND PEOPLE LIKE HITLER, STALIN OR REAGAN ARE ONLY POSSIBLE BECAUSE OF ALL THE OTHERS SUPPORTING THEM.
GENETIC ENGINEERING ALSO IS AGAINST MY FREEDOM OF SELF-DEVELOPMENT.
COULD YOU PLEASE EXPLAIN TO ME THIS SCIENCE WHICH BOTHERS ME?

Advait Gerd, genetic engineering is going to be opposed by almost everybody. But before I say anything on genetic engineering I would like to remind you that every development, every evolutionary step in mankind's life has been opposed in the beginning as being against nature.

Do you think man should go back to nature? Just see the implications of it: you will be hanging on the trees, jumping from one tree to another. Even if it had been proposed to the monkeys that by genetic engineering a better kind of monkey could be produced, they would have been offended. It would be against nature.

There is a long history of great names who have been against nature, but these are the people who have created all the facilities and all the comforts and the intelligence that you have. And they were vehemently opposed at every nook and corner.

In the Soviet Union now they have many fruits which are "against nature." They are a crossbreed, just as by crossbreeding animals, far better animals can be produced than their mothers and fathers. In the Soviet Union they have been trying to crossbreed many fruits, trees and animals, and they have been immensely successful.

In fact without your knowing it, you are enjoying so much that is against nature. Your railway trains, your airplanes, your clothes, your medicines, your health, longer life than your predecessors can all be called against nature. Even a simple fountain pen is against nature; nature has not produced it.

One of the most significant thinkers of the West was Leo Tolstoy. He was so much against the very idea that anything should be produced which is not natural, that to Mahatma Gandhi he became a guru. Mahatma Gandhi accepted three masters. On the top of his list was Leo Tolstoy. He was one of the richest men of the world of that time, but lived like a beggar, as if to be a beggar is natural and to have riches is against nature.

Why is to be a beggar to be natural? In fact just the contrary should be the case, because we don't see beggars in animals. Have you ever met any buffalo begging? They are absolutely natural people. They don't use cars and trains -- unless you force them. Then too they try in every way to resist.

Mahatma Gandhi's second master was an American philosopher, Emerson, who also "went back to nature." His third master was an Indian, Srimad Rajchandra. But they were all his masters because they were in agreement on one point: going back. But where do you draw the line? How far back is natural? All these philosophers of "back to nature" have not been able to give a clear-cut answer, except Mahatma Gandhi. His "back to nature" means when the spinning wheel was invented -- but that is not nature. The spinning wheel is as technological as any technology, it is just primitive.

When a man can produce a thousand times more with a small machine, why should he bother with a spinning wheel? It takes eight hours per day to spin if you want enough clothes for the year for one person. So everybody is spinning and everybody will go bananas because you cannot eat, you cannot do anything else -- there is no time! You have to sleep too, but just your clothes will take your whole time! But even clothes are not natural. Nobody pointed out to Mahatma Gandhi that even clothes are unnatural, because no animal uses clothes except for a few dogs in England -- and they too against their will. It is absolutely unnatural to force them to wear clothes. Ladies take them for walks, and you know dogs -- every tree creates a tremendous urge in them, which is natural... nobody has planted it in their minds.... Perhaps they are watering the tree just to help it grow faster. But the lady is embarrassed.

So the first part of your question has to be understood: every new thing is opposed. For example, in India birth control is opposed by all the religious leaders for the simple reason that it is not natural.

I was very friendly with a shankaracharya -- who is almost similar to the pope in Hinduism -- and he was very much against progress, science, technology. I heard that he had a heart attack so I went to see him

in the hospital. And I asked him, "What about your philosophy?"
He said, "This is not the time."

I said, "This is the time! What is this cardiogram? -- something produced by nature... grown by the trees? What are all these instruments that the doctors are using and the medicines that are being given to you? This is the time for it to be decided whether you are a man of your word or just enjoy talking. When it comes to yourself then you forget all about it." What is wrong with birth control? The Indian religious leaders have many arguments.

One very famous Hindu leader, Karpatri...

Just by chance we were traveling in the same compartment and we started discussing birth control. He said, "Don't mention that name, it is absolutely against nature. Just look, Rabindranath was the thirteenth child of his parents. If they had used birth control there would not have been any Rabindranath."

I said, "Agreed, that means every father and mother should produce at least thirteen children in search of a Rabindranath?"

In India there are people who have twelve children, thirteen children, fourteen children... but the Rabindranath does not appear.
..."So can you give me a guarantee?"

He said, "Why should I give any guarantee for anything in which I'm not involved? It is unnatural to prevent children whom God is sending..."

I said, "Who told you that God is sending them? God has been practicing birth control from eternity. He has given birth to only one child, Jesus Christ. If you have learned something from God, learn birth control. He could have produced millions of children -- but he is a wise man, it seems. And that too he managed without getting married, via an agent, the Holy Ghost. So the blame goes to the Holy Ghost; God is completely out of it. But the Holy Ghost seems to have learned birth control, because in two thousand years since Jesus Christ he has not tried again."

He said, "You always bring strange arguments. I am not a Christian and I don't know THE BIBLE or the Christian God."

I asked him, "Then tell me about the Hindu gods. How many children has Shiva produced -- two...? That's what the Indian government has been saying, `Don't produce more than two!' Brahma has not produced any -- being wiser!"
He said, "I have never thought about it."

And I said, "You don't understand anything of the whole process of the birth of a child. One million people die, then one child is born -- and that too once in a while. Every time you make love you don't create children, otherwise every woman would be carrying so many pregnancies together. Once she is pregnant then you cannot do anything to make her more pregnant; the door is closed. People come and knock -- and not a small crowd. In each love affair, loving a woman, millions of male sperms rush to knock on the doors. But if the doors are closed, their life span is only a few hours. So much violence is happening."

You will be surprised that Mahavira, who was teaching nonviolence -- his concern about celibacy was not the concern as it is of other religions. His concern was that in each love act you kill millions of people without even knowing it! Just think of a man, normal... it seems in his whole life he can kill four hundred million people. All Adolf Hitlers and others don't matter; even normal people are killing!

So birth control will not make much difference. In one million, if one more is added, it will not make much difference.
I told him a story....

A very famous noble emperor, Akbar, was bringing swans from the Himalayas. It must be the highest point where a lake exists of the purest water, Mansarovar. And strangely, in Mansarovar live the biggest swans and the whitest swans. They come to India when it becomes too cold. For nine months it is frozen: you can drive on it without any fear; it is solid rock. For only three months it melts. So for three months those swans go back to Mansarovar. Akbar had seen those swans -- and they were so beautiful.

He said, "Make a beautiful marble lake in my garden. Make every arrangement so that those swans don't have to go to Mansarovar again."

The lake was made and it was the season when the swans would be coming soon. He said, "It is not an ordinary lake. It is a royal reception, so inform the whole capital: Tomorrow morning fill the whole lake with milk. Bring as much as you can, at least one bucket per person."
Birbal, his friend and adviser, laughed.

He said, "Why are you laughing?"

He said, "In the morning you will see why I'm laughing. I know what is going to happen!"

And in the morning it really happened.... Everybody thought, "Early, in the darkness before the sun rises, just one bucket of water in the millions of buckets of milk will be lost. Who will be able to figure it out? And anyway, I cannot be caught because it is very difficult to see the difference between water and milk when they have mixed with each other..."

But human minds think in the same way.... Everybody had the same idea, why waste one bucket of milk?

A few were so cunning they even went without water, just buckets, so that everybody would know they were going, and in the dark they would pour nothing, just come back home.

When the sun was rising, the king and Birbal came to see, because it must be a scene: a lake of pure milk. There was no lake of pure milk; it was just water. Moreover it was not completely filled because many cheated -- in fact everybody cheated.

Birbal said, "Now you know why I laughed...! When you were saying that, the same idea arose in my mind that in the millions of people of the capital... it is going to happen that the lake would be of water. If it is *pure* water, thank God!"

I told Karpatri, "The God in which you believe, I cannot believe simply for the reason that if he was a little saner, only one sperm, a good sperm, a Rabindranath Tagore, would have been the right thing."

What is the need for so many idiots, the crowd, Adolf Hitler and Ronald Reagan...? These are all God-created; these are not natural. What is natural? And when man creates something, why do you call it unnatural?

Man is nothing but an extension of life energy. If you say a flower is natural, then the invention of a man is the flower of his genius.

There is no question of being unnatural about genetics. The fear I can understand. But every new thing creates fear, and once you become accustomed, you completely forget that there was a day when it was a new thing. Do you know that when electricity was invented nobody was ready to have an electric lamp? Who knows, it may burst and put the whole house on fire. Now you are not afraid.

You will be surprised to know that even at the beginning of this century there was a case in an American court against a man who wanted to make a bathroom attached to his sleeping room. It was a new idea, unnatural! The bathroom and the latrines have to be in the backyard, far away... and Indians are even more natural!

In my childhood I used to insist, "Make a bathroom in the house." And everybody tried to convince me that it is healthy and natural to go out by the side of the river, in the open air, under the open sky, the sun shining... "Why do you insist on an attached bathroom? Are you mad? And the river is flowing..."

But it is the same river where all over people are defecating, washing themselves, buffaloes are swimming, washermen are washing their clothes... All kinds of things go on happening by the side of an Indian river. It is a scene worth seeing. And then people take the same water to drink! It is natural, it has always been so, it is not an invention.

Remember, genetics creates the same fear -- who will control it? You are not afraid of medicine, of who will control it. You trust the doctor -- a doctor you don't know at all -- that he will not kill you, that he will not cheat you, that he will not keep you sick as long as possible.

Your question is: Who is going to control it?

My idea is simple: there should be a world academy of scientists with different departments. Genetics will be the most important department, and scientists should be trusted. There is no other way. Either trust a blind force of biology or at least trust a human being who is a little conscious and understands his responsibility.

You don't ask when you produce children.... Who are you trusting? Who is sending all these children? It is a blind biological force, certainly natural, but the scientist is also natural. And whatever he produces is of a far higher value, because it is coming from a consciousness.

I want to make meditation an absolute for all students, whatever the subject they may be studying, so their awareness becomes more and more clean and clear. And out of that clarity we can create a beautiful world. Those scientists, if they are also meditators, will not create atomic bombs to destroy. They may use atomic energy to move trains so they don't pollute the air. They may use that atomic energy in the factories

so they don't pollute air. Rather than killing man, the same atomic energy can be a tremendous help to save man and his future.

It has been raised again and again that if genetics falls into the hands of men like Ronald Reagan, and he decides what kinds of people should be produced, then there is certainly danger. But if Ronald Reagan decides that Charles Darwin and his theories should not be taught in the universities, you don't see the danger. If President Truman decides to drop atom bombs on Hiroshima and Nagasaki, you don't see that politicians should not exist at all, they are dangerous.

You have to understand the whole implication of my proposition. Meditation should be the central subject for every branch of knowledge, and particularly branches like genetics which are very important, which are going to produce new generations, new men. A new world should be in the hands of very clear, silent, loving people. So don't just think of genetics, also consider that we can add meditation side by side as an essential part of education; otherwise, Advait, I can understand your difficulty.

Any intelligent person will think that if genetics is in the hands of Joseph Stalin, Adolf Hitler, Benito Mussolini, what will be the fate of the world? They will create slaves, idiots. But anyway ninety-nine percent of idiots are already created -- just that one percent of freaks prove to be geniuses. And because they are so rare, politicians grab them. They cannot even go to receive a Nobel Prize -- just the fear that if they go out of the Soviet Union they may never return again. There are many Soviet scientists still in Siberia. Their only crime is that they won the Nobel Prize.

So I can see... but that is happening anyway: all the arms are in the hands of these people. And now, nuclear weapons are in their hands and you are not worried, and you are not taking any action on your part; they can destroy the whole world without any difficulty. So what more can they do? But genetics can be freed, in fact the whole of science can be freed from their hands.

All of education should be one worldwide system. There should be only two languages: one, the national language, your mother tongue, and one, English, the international language. It is accidental that English has become the international language although it is not spoken by more people than other languages. For example, Chinese is spoken by more people than English, but it is confined to China. It cannot become an international language although it is spoken by more people. Spanish is spoken by more people than English, but Spanish cannot become an international language.

It is not a question of more or less, it is a question of having found by coincidence that English has become a worldwide understood language. Teach English as an international language to every child, and his mother tongue, because howsoever you learn the language which is not your mother tongue, something is missing. In your mother tongue there is something poetic, more loving, more juicy. The variety should not be killed.

The international language will remain as a technical language for intercommunication for the whole world. All the armies should be surrendered to the U.N., a world government, a real world government. Up to now two bogus world governments have been in existence. One was the League of Nations -- but without any armies it was impotent. And the same is the situation of the U.N.; it is a little better but not much.

The U.N. or any name you can give to it, a world government, can function only if national governments surrender their armies, their arms. Those who don't surrender their arms and armies should be boycotted by the world government. They cannot stand against the world government; they will have to surrender -- it is better to surrender gracefully. They will have their government, they will have their internal guards, a national force which can manage internal affairs, but they will not have nuclear plants and millions of people engaged in the unnecessary exercise of killing man. Man dies automatically... I can't understand.... Do something that does not happen automatically. Man dies sooner or later, so what is the hurry? If he lives a few days more, let him live!

These millions of people who are in the armies are a sheer wastage; they are not doing anything. Their use only comes into force when there is war; in peace they are of no use.

A world government with all the armies will slowly start dissolving armies, making them into peaceful citizens, useful, creative, because at least up to now, there is no other known world with which any war can happen. A war of the planets is a faraway possibility. Perhaps after millions of years there may be a possibility of a war between two planets. Right now we don't even know that anybody else exists in the whole existence -- most probably we are alone.

A world government, a world language, a world education system -- and you will create all the barriers which will keep science and its discoveries from being misused.

Nations can remain as provinces, so they can enjoy a little politics, but it will be just like you see kings

and queens on playing cards: formal. They don't have actual force; they can't do anything. In their own country they can control telephones, railways and whatever is necessary for the country. The world government can be an umbrella that takes over all the responsibility of defending them. There is no need because there is nobody else who is going to attack you, and there is no need of piling up arms, new arms.

The whole scientific energy can move into sciences like genetics. According to me, genetics can be the most important part that science can play because it can create a new kind of human being, healthier; their very program is of no sickness. It can make human life long enough, as long as they want. It can drop not only diseases but old age too.

The possibilities are so tremendous that we should put our fear aside, and we should take cautious steps that genetics is not being used against humanity, but for humanity.

Anyway if you don't do anything, then what you are afraid of is going to happen. Genetics cannot be prevented from developing; every government which has enough power is interested in it, so your fear, your paranoia will not help. If cautious efforts are made, and if there are worldwide protests and movements for sciences like genetics not to be put in the hands of nations but into a world community of the scientists themselves, there is much less possibility of any danger.

And always remember, it is going to happen. These "back to nature" people have always been talking; even they themselves don't go back to nature.

Mahatma Gandhi was against railway trains. Now railway trains are such good people -- they have never done any harm to anybody! He was against the telephone, he was against the radio, he was against anything that can make you comfortable...!

I stayed just a few hours in his ashram -- he was dead, fortunately. His son was in charge of the ashram. It was not an ashram but a slum. I told him, "This is a slum. This is not an ashram."

When nighttime came he told me, "There are many mosquitoes, and because we believe in nonviolence we cannot kill them with Flit spray or anything else."

I said, "My God, that means I am going to be eaten by your mosquitoes -- then I am not going to stay!" I asked them, "How do you manage?"

He said, "Mahatma Gandhi found a very natural thing."

That "natural thing" was kerosene oil. Kerosene oil is not a natural thing. It has been discovered; it was not there always. There were times when there was nothing else except wood for the fire. And there were times when there was even no fire; you cannot even believe that fire is an invention, it is not nature.

Mahatma Gandhi forced those poor twenty or thirty people who were in the ashram -- mostly widows, because in India...

This is the only ashram where you will neither find a widow nor a widower. Once in a while one becomes a widow; that is another thing. Niskriya is sitting behind... Once in a while he becomes a widower. And when a German becomes a widower he stays one for at least a few days -- but it does not last long!

... So a few widows, a few old people who had nothing to do, whose families didn't want them -- they are of no use -- and Gandhi taught them to put kerosene oil on their faces, on their hands, on everything that is uncovered.

I told Ramdas his son, "Just think about it: these mosquitoes are more intelligent than you. They don't come close to the kerosene that somebody has spoiled their food with. How can you sleep with the smell of the kerosene all over the place?"

He said, "I know it looks stupid, but it is part of going back to nature. We cannot use mosquito nets, that is a far too advanced technology" -- mosquito nets! -- "and we cannot use mosquito nets because of what will happen to the poor mosquitoes. So we have found a middle course. If they are daring enough they will rush in and eat their food; if they are cowards -- it is up to them, we are not responsible. We have every freedom to paint our faces with anything we want."

Mosquitoes cannot bring a protest march to say that this is not good, this is going against nature. It is going against nature, because no animal paints itself with kerosene oil to avoid mosquitoes.

Where are you going to draw the line? And what is the need? New challenges should be accepted with all their dangers. Intelligence requires that we should take the challenge and that we make defense measures against the dangers and the risks -- otherwise nothing can happen.

Back to nature...?

No! I say, forward to supernature.

It is also natural.

Nothing unnatural can happen.

Whatever *happens* is natural.

The question is only of whether you are going back or going forward.

Go forward!

We can create millions of new fruits, new vegetables. Just that old cabbage... and one goes on eating, one never bothers about whether something should be done about this cabbage. Just those old fruits that Adam ate... apples. In all these years you have not been able to make something better. So orthodox is the mind, so afraid of the new. And particularly when it comes to man he becomes very much shaky.

That's what is making you afraid, Advait; otherwise there is no problem.

We should take the risk, making every arrangement that nothing goes wrong -- and even if it goes wrong, so what? Anyway everything is wrong. One thing more added...

Just now I was talking about Niskriya and here he is with his question; some problem has arisen: "Beloved Master, the other morning I heard you say that the man of the heart rebels against social conditions. To me flirting is one of these conditionings" -- he does not want to flirt!

Then what will you do with your life? Just eating cabbage? Once in a while search for the cauliflower! It is not flirting; it is just intelligence. I have never thought, even in my imagination, that when I am talking about dropping old conditions, flirting is also part of them. This is how people hear what they want to hear.

He is saying, "I don't want to behave diplomatically when approaching a woman." Then it is better not to approach a woman, because diplomacy is nothing but the art of approaching a woman. The woman will try to escape. Make a thousand and one excuses, but be strong -- and never go backwards!

But Niskriya is saying, "Even if I decided to flirt -- and I tried it -- I could not because it is not me!" Niskriya, you cannot do it because it is you! Just seeing you any girl will start running.

I have heard, people are asking in the boutique, "Can we have a picture of Niskriya?" -- just to make the children afraid.

Niskriya, you do whatever you want to do with your camera, flirt, talk, and mostly that's what you are doing! You don't need a woman. A woman will be a great disturbance. Niskriya is so totally devoted to his art... a twenty-four-hours-a-day cameraman! He has no time for a woman. But just seeing others... This flirting is like an allergy.

He says, "But how can I fulfill my lust -- which I always enjoy very much as a natural part of myself -- without buying ice cream and telling sweet lies?"

It is a difficult question, Niskriya. I will have to talk to some women who look like witches. They may be ready to flirt without ice cream. There are a few. Because you are continuously looking through the camera, you don't know who is around. Once in a while just look around. The moment you see a woman who looks like a witch, that is the woman! There is no need to be diplomatic; there is no need for any ice cream. Just go to her and tell her, "I want to take a photograph of you."

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #9

Chapter title: Old stones that you used to think were diamonds

4 March 1988 pm in Gautam the Buddha Auditorium

Archive code:	8803045
ShortTitle:	SHANTI09
Audio:	Yes
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Length:	64 mins

BELOVED MASTER,
AS FAR AS MY EXPERIENCE REACHES, COMPASSION BETWEEN MAN AND WOMAN SEEMS TO BE A RARE THING. THE OTHER MORNING I HEARD YOU SAY THAT THE MIND CREATES WALLS AND INTELLIGENCE CREATES BRIDGES.
BELOVED MASTER, CAN YOU SAY SOMETHING ABOUT THE WAY FROM PASSION TO COMPASSION?
ALSO, FOR TWO MONTHS NOW I HAVE GIVEN MY VERY BEST IN RELATING TO NISKRIYA. HAVE YOU GOT A LITTLE JOKE FOR US?

Antar Komala, your question is almost as ancient as man. It is certainly a very rare phenomenon that passion between man and woman turns into compassion. It turns only into hatred, because in the first place it was not passion. In the very first place you had given a wrong name to something which was not love; hence when that experience which you have called love, passion disappears -- what is left is not compassion, is not friendliness, is not gratitude, but sheer hatred.

The psychologists have started talking about marriage as an intimate hatred. You are together because you fulfill certain biological needs of each other, but otherwise, you are as far away from each other as two stars can be.

If love is authentic, if it is not just lust but a spiritual harmony, then certainly this passion is going to bring compassion in your life. And the transformation of passion into compassion is the whole evolution of man into a Gautam Buddha. But you are right; it rarely happens. It could not even happen in the case of Gautam Buddha himself.

Gautam Buddha renounced the world, his kingdom, his palace, his wife whom he thought he had loved so much. After twelve years he came back. Enlightened, he realized that he had not been human to his old father, to his loving wife, and to the one-day-old child. So as he became enlightened the first thing was to go back to his old kingdom and ask forgiveness.

There is a beautiful story...

The moment he initiated his cousin-brother, Ananda, into sannyas -- Ananda was older than Gautam Buddha -- Ananda said to him, "After initiation I am no more. Your word is my life, your order is my way. Before initiation I am still your elder brother, hence I want three conditions to be promised now because later on I cannot ask anything from you, you will be the master."

Gautam Buddha said, "What are those three things? I don't have anything to give -- just this begging bowl."

Ananda said, "I am not asking about things. I am asking about something else. The first condition is that you shall never send me anywhere away from you to spread the word, the message. Second, I will be with you the whole day, and even in the night I will sleep in the same room where you will be sleeping. And the third thing, if I ask any question or if I bring someone who wants to ask any question to you, you will not refuse, you will have to answer."

Gautam Buddha said, "There is no problem in it. It is okay. You get initiated."

He had not realized that this was going to create many problems. But the worst problem happened when he came back after twelve years to his home. Ananda was with him just like a shadow.

Gautam Buddha said, "I know you have the right to be present with me wherever I go, but you can understand, you have that much intelligence: the woman I loved twelve years ago and left without even telling her that I was going away -- obviously she must be very angry. She is from another royal family. In front of you, she will not show her anger; that would be against manners, etiquette. I would like to unburden her of all her anger, rage. But it is up to you. I am asking you if you can remain a little behind -- just outside the door of the palace. Let me see my wife..."

There was a moment of silence but Ananda understood the situation and allowed Gautam Buddha. And he was right, the wife was very angry....

She said, "My anger is not that you renounced the world. If you wanted to renounce it, I would never have prevented you. My anger is that you did not trust me. You did not say a single word and in the middle

of the night you escaped. That has been hurting me. Just as you belong to a warrior race, I am also the daughter of a great warrior. We send our husbands to war with prayers, with garlands, touching their feet, not allowing even a tear to come in the eyes because that may prevent them, may be destructive to their lifestyle and their life pattern.

"If you had said to me that you wanted to renounce the world in search of truth, I would have been dignified. You disrespected me. You damaged my dignity. My anger is not that you left; my anger is that you did not tell me why."

Buddha himself had never thought about it, that the cause of anger would be of not saying to his wife...

And the wife said, "If you had loved me enough you would have trusted me. I would have sent you with prayers in my heart that you should succeed and be victorious in your search, but you did not allow me the chance."

Gautam Buddha said, "You are right. I have come to ask your forgiveness. Forgive me! What I used to think was love was not love. Now I know what love is. But I wanted to wait until you have unburdened the rage you must have accumulated in all those twelve years, day and night, in your loneliness."

The wife looked at Gautam Buddha with tears in her eyes because she could see that this was not the same man who had left her. He looked the same, but everything had changed: such silence, such presence, such eyes and so much compassion.

She said, "Before I ask to be initiated also -- if I cannot be your wife at least let me be your disciple -- your son has been waiting for twelve years and I have been telling him, `Wait. Some day he will come back.' And you have come, but you have come so transformed -- so luminous is your being."

And the son was standing just by her side. She pulled the son in front of Gautam Buddha and said, "Ask your father for your heritage. He has given birth to you -- what else has he to fulfill... his responsibilities towards you?"

The son asked him and Gautam Buddha said, "I have your heritage." And he gave him his begging bowl and initiated him into sannyas. He said, "There is nothing which is more valuable. I was waiting for this moment, when I would be really capable of loving you. But my love is now so far away from the love that people talk about that I cannot even use the word. I use the word `compassion'. I take you both into my compassion. I have nothing else to give, but I am giving you my very heart and my very experience."

What we call love is not love. And the test comes only when love starts disappearing; then you suddenly see it was not love. You were simply full of lust -- a physical, biological attraction. You were not a master of your love, you were only a slave, driven by blind forces of biology. Certainly such kinds of passion cannot become compassion.

If you want your love to grow into compassion then first let it be love! You cannot hope.

You sow the seeds of marigolds and hope for roses. Your flowers will show what was hidden in the seeds.

You are saying to me that for two months you have been very interested in relating to Niskriya: "Have you got a little joke for us?"

You are a joke unto yourself -- why torture poor Niskriya? I have heard that the whole day many women have tortured him. He is a man of a very different quality; he is doing vipassana. And he had to appoint a secretary to write down the name of all those women and tell them, "When I have time I will see. Right now I am doing vipassana."

And the teacher of vipassana, Pradeepa, has informed me that his vipassana is strange. He goes on looking into the camera, but his attention is very clear...!

You can torture anybody else -- he will be tortured because he has asked for it. And I have told him that there are many witches, but he does not want even to waste time or ice cream. I have given him a simple technique: just take a photograph... or there is even no need to waste the film; just make an effort as if you are taking the photograph and tell the witch, "You are very photogenic" -- and that will do! And you don't have to go very far! Just by your side a witch is sitting.

(AND THERE, A LITTLE TO NISKRIYA'S RIGHT, IS THE MOST IRRESISTIBLE CREATURE. DRESSED IN FLOWING BLACK, WITH A MASS OF BLACK CURLS FALLING OVER HER RADIANT FACE, SHE TURNS TO NISKRIYA GAZING INTENTLY FROM UNDER HER LONG LASHES AND BEGINS TO CARESS HIM.)

And this is the joke for you....

Hymie Goldberg has a row with his wife, Becky, and goes out drinking. Late that night he stumbles into the local all-night deli and hunches over a bowl of noodle soup. Hymie notices a Chinaman sitting at the next table, and still being in a bad mood, he picks up his bowl of noodles and dumps it over the Chinaman's head.

"This is for Pearl Harbor," says Hymie.

"But I am Chinese, not Japanese," says the man.

"Chinese, Vietnamese, Japanese -- what's in a name?" says Hymie.

As Hymie goes to pay his bill, the Chinaman suddenly hits him over the head with a salami sausage. "That," says the Chinaman bowing, "is for sinking the Titanic."

"But," shouts Hymie, "the Titanic was sunk by an iceberg."

"So," says the Chinaman. "Iceberg, Goldberg, Greenberg -- what's in a name?"

Komala, you can torture anybody -- what is in a name? For two months continuously you have been harassing a silent man, who has no time at all. From one morning till another morning he is concerned only with photography.

When my other photographers have a session they ask me to "somehow avoid Niskriya."

I say, "Why?"

They say, "If Niskriya comes he does not bother about anybody else. He jumps from this corner to that corner. He does not care that other photographers are also present. He stands in front of somebody who is photographing, he crawls on the floor...!"

When he started crawling one day, I also wondered what he was doing -- he was finding the right angle. He does not bother anything about what people will say. He is such a devoted photographer, you could say he is a born photographer.

For his whole life he has been doing that. He came here tired of photography, and finally, he saw such a great opportunity. He forgot all about... brought all his equipment, his whole studio! He had come here to meditate -- but where is the time?

Now these kinds of people -- scientists, mathematicians, artists, painters -- these people are not interested in anything else. Their whole interest is in their art. It is possible that once in a while, casually -- they may have run out of film or the camera is broken... and then they may think of a woman -- but more than that you can't expect.

There is no need to wait two months. Here things happen so fast that people don't even ask each other, "What is your name?" because what is the point? Tomorrow you will have to ask somebody else, "What is your name?" Just do the thing and be on your way. Niskriya has to be saved, but it will be very difficult now.

One witch has even written, "It will be good to open a witches' coven, so anybody who cannot find a woman can come to the witches' coven." I like the idea! It will be an interesting place. In India it has never existed; only England has known witches' covens. They still exist there... again they are arising, spreading....

So I am already looking for a place, and perhaps people like Niskriya can go -- just to take photographs! But don't torture him.

And just now I have told you that a witch is sitting by his side. She will follow him; she is not going to leave him -- camera or no camera. You can have a good look!

(BY THIS TIME THE GLAMOROUS CREATURE'S LONG DELICATE HANDS ARE WEAVING AND DANCING ALL AROUND NISKRIYA IN TANTALIZING DELIGHT.)

BELOVED MASTER,
TEN YEARS AGO I CAME TO YOUR FEET AND FOUND THAT UNKNOWINGLY I WAS ALREADY THERE.
HAVE I EVER BEEN SOMEWHERE ELSE IN MY LIFE OR IN ANY LIFE? ISN'T IT THAT THIS THIRST OF OURS HAS CREATED YOUR SMILE TO SHOW US HOW EXISTENCE SMILES?
BELOVED MASTER, I DON'T KNOW WHAT THE QUESTION IS OR IF I HAVE ANY MORE QUESTIONS FOR THEY ARE QUENCHED DAY AFTER DAY BY YOUR LOVE AND MY GRATITUDE. BUT THEN WHY DID I SAY TO MYSELF, JUMP NOW? AND YET, I LOOK BACK ONCE MORE TO MY PASSION AND TO

ITS OLD SONGS AND DREAMS.
OH BELOVED MASTER, CAN YOU REALLY PROMISE ME THAT PASSION IS ALWAYS TRANSFORMED INTO COMPASSION?

My god! Sarjano... Has everybody gone mad? You are also in the same trouble...!

But your passion is different. It has nothing to do with ordinary, blind natural forces. Your passion is what has brought you to me, which even makes you feel that perhaps you have always been here, or even in other lives too.

You are asking, "Isn't it that this thirst of ours has created your smile to show us how existence smiles?

"Beloved Master, I don't know what the question is..."

There is no need to know what the question is. Just know the answer....

This silence is the answer.

This love is the answer.

This feeling of a thirst being quenched is the answer. Who cares about the question?

The whole of humanity can be divided into two categories: the majority has questions, and the minority has answers. It is very rare to find a person who has both -- I have never come across any person, living or dead. By the time a person reaches to the answer, questions disappear. Questions are just like darkness: when you reach to the light, they disappear -- not that they are solved, they simply dissolve.

In this quenching of the thirst, day after day, certainly a love and a gratitude arises which says to you, "Jump now." But the old, the past, is heavy. To drop it, even though it is meaningless, needs a lion's heart, because you have identified yourself for long, too long, with things which you are not. And now suddenly, you have to drop all those identities of many lives.

It is not only difficult for you, it is difficult for everybody. But howsoever difficult it may be, it is not impossible. If it has not been impossible for me, why should it be impossible for you? If hundreds of mystics around the world have been able to drop the whole past and have never looked back, you are also capable of the same courage -- you have just not tried it.

But you go on looking back. You say, "And yet I look back once more..." How many times have you looked back, and how many more times are you going to look, again and again, "just once more"?

The past that has been is no longer there, and that which is, is herenow. You need to jump without hesitation. A slight hesitation, a split second's hesitation and you have missed it.

But you say, "And yet I look back once more to my passion and to its old songs and dreams.

"Oh Beloved Master, can you really promise me that passion is always transformed into compassion?"

I have described clearly: if your love is hiding lust, it cannot be transformed into compassion; there is no way. But if you have *really* loved, without even your becoming aware, one day you will find your love has become more and more lovingness, your passion has become more and more compassion. Just the right seed is needed and the roses are going to blossom. But learn to forget and forgive the past.

The present has greater dreams and greater mysteries to open their doors for you; you will not be a loser. The past is gone already; you cannot do anything about it. And if you have dreamed in the past, and if you have sung and danced in the past, what prevents you from singing and dancing in the present? If those songs of the past, and the dances and the love affairs of the past are preventing it, then they are not your friends. They are your enemies; they are unnecessary luggage. Drop them without thinking even for a single moment to drop or not to drop. Just drop them -- the present is the only reality.

If you can make the present *your* only reality too, you will have greater dreams and greater dances and greater passions -- and greater love. And then, certainly, a man who lives in the present is capable of moving from love to compassion, from passion to compassion, without difficulty and without effort.

In fact, it is not right to say that he is capable, the right thing will be to say that it happens on its own accord. You just be in the present. It is such a fire that it burns all that is rubbish in you. And it is such an opening that you cannot exhaust the songs and the dances. And once you know *real* diamonds, you will forget automatically those old stones that you used to think were diamonds.

To cling to the past is dangerous because it does not allow you to be in the present, and all that existence has is in the present. The past is only memory and the future is only imagination.

The present is the only reality.

All that I mean by meditation is to be in the present -- no past, no future. Just let this moment be all, and you have come in contact with the heart of the universe. Great will be the blessings, and unknown treasures will be open to you. And things which are unsayable will be heard by you, will be lived by you.

Now, something religious...

One day while on holiday in Italy, Hymie Goldberg finds himself traveling in a train compartment with Pope the Polack, Mother Teresa and a beautiful young orphan girl. Suddenly the train enters a tunnel and the compartment is plunged into darkness. Then everyone hears the sound of a kiss, followed by a slap across the face. When the train leaves the tunnel, everyone looks at each other in stony silence.

Mother Teresa thinks to herself, "One of these filthy guys kissed my orphan, but she, being a good girl, slapped him."

The girl thinks to herself, "One of these guys tried to kiss me, but in the dark kissed Mother Teresa instead, and she of course slapped him."

Pope the Polack thinks, "That Jewish jerk kissed the girl and she slapped me instead -- the bitch!"

And Hymie thinks to himself, "I hope there is another tunnel soon so I can kiss my hand and slap that Polack idiot again!"

Okay, Maneesha?
Yes, Beloved Master!

Om Shantih Shantih Shantih

Chapter #10
Chapter title: Only reflecting, but not identifying

5 March 1988 am in Gautam the Buddha Auditorium

Archive code:	8803050
ShortTitle:	SHANTI10
Audio:	Yes
Video:	Yes
Length:	97 mins

BELOVED MASTER,
MORE AND MORE I SEE HOW MY ENERGY IS EITHER GOING VERY HIGH OR VERY LOW, HOW SOMETIMES I GET VERY EXCITED, COME DOWN AGAIN AND THEN FEEL EMBARRASSED ABOUT WHAT HAPPENED DURING THIS STATE OF EXCITEMENT.
DO YOU HAVE A KNACK TO GIVE ME FOR HOW TO WATCH WHEN THE EXCITEMENT COMES, NOT TO GET CARRIED AWAY AND NOT TO GET IDENTIFIED WITH DEPRESSION, AND HOW TO FIND MY GROUNDING AND BALANCE?

Latifa, mind is almost like the ocean, waves upon waves. Some waves are higher, and between two waves there is a depression. There are two ways to get out of this continuous up and down process.

The easiest is that when you are ecstatic that is the moment to be aware. In depression, in agony, awareness becomes more difficult. When you are flowing with joy, blissfulness, that is the moment to be aware, but people do exactly the opposite. When they are happy who cares about awareness? And when they are in anguish, then certainly they start thinking it is time to be aware and get out of anguish. But nobody has ever been able to get out from anguish directly.

First, one has to get out from ecstasy. If you can be aware of your joyful moments in the first place, the

depression, the downs will not come. The door to get out is from ecstasy. So this is the simplest way:
Be happy and be aware.
Rejoice and be aware.
Love and be aware.

Don't put awareness aside saying, "This is a kind of disturbance; I am in such a great ecstasy." Awareness becomes like a disturbance; it is not. It may appear like this in the beginning, but soon you will see it will take your ecstasy to higher peaks. Ultimately awareness and ecstasy become one. Then those downs, depressive moments, agonies disappear.

The second way which is unnecessarily followed by a few people is difficult, but your being German, perhaps the second may be right for you. Try to become aware when you are suffering -- and it is not only you, many people around the world throughout history have tried that. If there was no suffering, they created suffering just to be aware of it. They would fast, and that created a suffering; they would live naked in the cold winters without clothes, and that created suffering. Man is very inventive -- he will torture himself in many ways.

Once in a while, a person has become aware from that experience also; it is unnecessarily inhuman, but almost all the religions have been preaching that. Whatever is difficult is appealing to the human mind, and whatever is obvious and simple, you tend to forget it.

But here, you are not in Germany. And even in Germany, you are not going to be German. Once you are with me, you have to drop all these diseases of being German, of being Indian, of being Chinese... Just be human and it is enough.

I teach you the easy. I am not in favor of any kind of unnecessary torture. If it is inevitable that is another thing, but we have even been trying to make inevitable suffering into a transformation.

To me the easiest door is whatever you find joyful. Dance, sing... and while dancing and singing, be aware.
Don't be lost and don't be identified.

The old habit of the mind is to be identified with anything. Whatever is happening the mind gets immediately identified. The mind does not function like a mirror, it functions like a film. Whatever comes in front of it becomes imprinted on it. The mirror remains empty. People come and go, ups and downs... the mirror does not lose itself in any identity.

Here, I teach you celebration, rejoicing, because I know that is the door closest to your ultimate awakening. A man full of joy is close to existence. Greater is his joy, less is the distance between him and the heart of the universe.

In your agony you are alone; far away is the heart of the universe. Your agony has created the distance. So when you are in agony -- it is human and once in a while it happens -- remain alert. And if you have been able to remain alert when the dance was descending on you and flowers were showering on you, it won't be difficult at all to be aware when something has gone wrong. You can be a watcher -- standing aside, unidentified.

This is the way of the mirror. And this is the way of those who have known human nature more deeply than your so-called religions and psychoanalysts, your so-called wise people. But it is up to you. If you enjoy self-torture, then choose moments of misery for the practice of awareness. But if you are understanding and intelligent, you will choose the easiest and the closest way.

Anyway, whatever you choose the result is the same: awareness will make you free from identification. You can try both; a few people get lost when they are happy. Perhaps for them it is difficult to be aware when they are happy. The mind says, "What is the need of awareness? In such a blissful, happy moment don't bring religion in. You are young, and you are healthy, and you are in love, what is the need for the church at this moment?" Yes, when you have become old, one foot in the grave then you remember God -- but it is too late; then you pray to God -- but it is too late.

Just the other day, Anando showed me a picture of a very famous Christian missionary, an old man of thirty years' standing. He had been giving television sermons, and millions of people were listening to him every Sunday. Now he has been caught coming out from a prostitute's house. He did the right thing: he appeared on the television, tears in his eyes.... I looked at the picture, and I could not believe that at this age he is weeping. Millions of viewers felt sympathy for the old man, and he is saying, "I will ask God to forgive me, and you to forgive me. I have been going to prostitutes all these years. Now for three months I will not speak as a penance." But most probably during these three months he will visit prostitutes. What else will he do? God is always available. Today, or three months afterwards, you can ask forgiveness.

But with me there is no God. Nobody can forgive you and there is no point of any prayer. *You* have to change. *You* have to understand the mechanism of transformation and it is very simple.

In an early morning walk when the birds are joyous and the trees are glowing in the sun and you are feeling a peace, become alert. Whatever is happening should not happen in an unconscious state; just be conscious. That does not mean that you have to be verbally repeating inside yourself, "Look, birds are singing. Look how the trees are happy. Look, what peace prevailing..." Then you have destroyed everything.

You are not to verbalize.

You have to experience.

And whenever you find the moment which is worth rejoicing, in that moment, be alert. Slowly, slowly your alertness will become part of you. And the work of alertness is to destroy identifications.

Once in a while you will be down -- dark clouds, life seems to be meaningless... for any reason. Your alertness gained, strengthened, crystallized in moments of joy, will come to your help. You will remain far away and you will know deep down: "All this is happening but not to me, only around -- and it goes on changing. My awareness remains just like a mirror, only reflecting but not identifying."

But old habits, Latifa, die with difficulty, with great effort; we have been taught them from the very beginning. If there have been other lives before, we are carrying conditions, calculated by scientists to be at least ten million years old. And the most dangerous conditioning as far as awakening is concerned, enlightenment is concerned, is identification.

Within a split second, you get identified, you forget that this too will pass. Just wait a minute... the old boyfriend has left? Feel blissful, "What a great opportunity." That's what I have been teaching: let the old go because the new is coming. It will take a little time. In that space, it is up to you to be miserable or to be awaiting with alertness.

But every day, it goes on. In the morning, your mood is bad and you know that this mood has been bad many times before; it does not remain, so why bother? Let it be bad. Why be concerned? Why give any attention to it because every attention is nourishment?

Just watch, let that old mood get shocked....

"What is the matter? Latifa has been always welcoming... something has changed. She is sitting silently, not even bothering that there is an old bad mood."

But you don't remember your own life and its pattern. These ups and downs are not happening to you, they are only happening in the mind -- and you are not the mind. You can stand aside and watch the whole game. Choose any way but drop the old habit of again and again falling into the same trap. One time you can be forgiven because you were moving in an unknown territory, but the second time if you fall into the same trap, and the third time, and the thousandth time...! Then it seems that you have decided to fall into the trap whatever happens. It is not the trap, it is your decision -- or perhaps you are not at all conscious and just stumbling in your darkness like a somnambulist. Even they do better.

But this old habit has to be changed. And there is not a question of any effort to change it. Don't decide, "I will change." A simple understanding, a simple clarity of the whole situation and the old changes. But even grown-up people behave like small children without maturity, without really proving that they are grown up. All that seems to be is that they are growing old, not growing up.

Little Ernie's parents are horrified. Their four-year-old son is just learning to talk fluently, which is charming, but he uses the word `fucking' in almost every sentence -- which is very impolite. They try every strategy to get him to stop, but nothing seems to work so they try bribery.

They tell Ernie that he can go to Janet's birthday party if he stops swearing. His father has asked Janet's mom to send Ernie home at once if she hears the filthy, disgusting word.

On Saturday at two-thirty Ernie sets off, but at three o'clock he is back again in tears.

"I told you not to use that disgusting word," his father cried.

"I did not use the fucking word," shouts Ernie. "The fucking party is not till next fucking Saturday."

If we look at our own behavior, you will not find much difference. The same thing goes on and on. Let understanding prevail -- a simple understanding. Just be aware of this silence. Don't use words inside; don't judge.

Let whatever is happening simply be reflected. And this has to be the method used to get unidentified with our ups and downs, and bring a balance to our life.

BELOVED MASTER,
IT IS SAID THAT ALL SITUATIONS AND PEOPLE WE RUN INTO ARE LIKE A MIRROR TO US. DO I ATTRACT THEM BOTH UNCONSCIOUSLY AS WELL AS ACCIDENTALLY? WHEN SOMEBODY IS AGGRESSIVE TOWARDS ME, HOW CAN I DISTINGUISH BETWEEN WHETHER IT IS ME OR HIM WHO CAUSES IT?

Navin, life is very interdependent. It is very difficult to decide who is responsible for what. In truth, we are all responsible for whatever happens; we contribute in some way to it. If somebody becomes aggressive towards you, rather than thinking in the ordinary way that he is aggressive, start thinking from the standpoint, "What is in me that is making him aggressive? -- he is not aggressive to everybody." He is not aggressive to the trees; he is aggressive towards you. There must be something you are doing, some way you are behaving that creates aggression in him.

You may not be doing it to him. That's what I mean, it is so interwoven. Perhaps you remind him of his father who used to beat him, and he was so small that he could not do anything. And when he sees you, he is not aggressive at you, you are simply symbolic. He is aggressive at his father who is no longer in the world.

So rather than reacting to his aggression, which will make things worse, try to understand. Ask him, "Why are you aggressive to me? Is something wrong in me that hurts you? Have I done something to you? -- because I am not aware of doing anything to you. There must be some other reason for your aggression."

That should be the way of the man of wisdom. And if you ask that person, perhaps tears may come to his eyes and he will start asking your forgiveness, "You have not done anything, you just remind me of my father. When I was small, I was beaten so much that I used to think that when I became big and strong, I would show this man.... By the time I was big and strong he was dead. So something has remained incomplete in me. The moment I see you, that sleeping aggression comes to me. Forgive me, you have not hurt me. It is not your problem, it is my problem."

If people start behaving in this way, we will soon create a totally different kind of life. You fall in love with a woman -- have you ever asked why you have fallen in love with a certain woman when there are so many women around? You never ask. Perhaps she reminds you of your mother? Perhaps the way she walks reminds you of your mother, and you loved your mother so much that the same love is revived again.

Before becoming a fool and falling in love, make a little analysis of what you are doing and why you are doing it. Perhaps that will save great misery in the world. Unconsciously, without understanding your inner sleeping desires, your tendencies, you fall in love with a woman, but you don't know -- you will not be able to love her, because she is not your mother. And as you come closer, you will see, "My God, she is not my mother." And naturally, that woman has not married a son; she has married a husband. She cannot behave the way your mother may have behaved.

She may be expecting you to behave like her father whom she loved. And some trait in you -- and those traits may be very small, very simple: perhaps your mustache is exactly the same -- and that's enough, it triggers the memory of the father who is no more. She has fallen *in love* with you, but not with *you*. If before acting people try to understand that whatever they are doing must have a reason within themselves, and that the other is not obliged to fulfill it... The woman may have the same hairdo; that does not mean she is the same kind of person. And if you love the hairdo you can purchase one from a shop which deals in wigs, made just exactly according to your mother -- worship it, love it. That will be more sane because that wig will not hurt you, will not demand things which your mother has never demanded. But a new woman, where the only similarity is the hairdo, is not going to fulfill your desires. You are searching for a mother.

Now, psychologists are very much concerned that most problems are because we are brought up by parents. So the girl starts loving the father and the boy starts loving the mother -- which they will never find. For their whole lives they will miss the women they are seeking or the men they are searching for.

Your question, Navin, is significant. It reminds me of George Gurdjieff. He was only nine years old when his father died. And his father must have been a man of great wisdom. They were poor people. He called Gurdjieff close to him and told him, "I am sorry I am not leaving any heritage for you. I am leaving you alone in this vast world of competition, violence, greed. I want to tell you one thing; my whole life's experience is contained in it. Perhaps you may not understand now, but keep remembering it; one day you will understand."

And the advice was very simple. The advice was that if anybody is angry at you, don't react

immediately, don't start fighting. Listen silently to what he is saying. Be very calm and cool. And when he is finished, tell him, "Please give me twenty-four hours to think over what you have said and then I will come with my reply."

A strange advice but of tremendous psychological implications. Gurdjieff said in his old age that this simple advice changed his whole life because, "Sometimes I would find that his anger had nothing to do with me. I didn't even have to reply to it; it was not addressed to me. Perhaps he was angry and it was just a coincidence that I happened to be close by -- or I would find that what he was saying was right, I had done something wrong..." Then he would go and ask for forgiveness saying, "You were right."

Gurdjieff says that it shocked people. They said "What kind of boy is this? Even if you hit him, he says, `After twenty-four hours, I will come to give you the answer. And if I don't come that means I don't have any answer for it. That means it is not a question addressed to me.'"

I have told you a strange anecdote....

In a world psychology conference a very famous psychoanalyst is delivering his thesis, his findings. And just in the front row, an old psychoanalyst, famous in his own way, is sitting beside a beautiful young woman who is new but has produced papers of tremendous insight into human behavior. She has been conferred honorary D. Litt.'s from many universities -- but she is so young and so beautiful.

She was attracting his attention, distracting him, but more than that...! That old fellow was playing with that young woman's breasts. That is too much, and just in front... How can you read your thesis?

The psychoanalyst becomes angry. He says things which are not relevant. Even the conference thinks, "What has gone wrong? He has always been a very consistent thinker, but he is looking very disturbed." And his disturbance is about this old man: "This idiot is playing with the breasts of the beautiful woman." And certainly a deep desire is there that he would have liked to be in his place.

All this combination of things -- and his whole paper was disturbed. He even forgot what he had come to say. He could not complete the paper. In the middle of his thesis, he left the podium and went directly to the lady and said, "You don't object to this old idiot who is playing with your breasts?"

She said, "It is his problem. He is doing no harm to me. He is very soft, very nice. Why should I bother about his problem?"

It looks strange, but it is true; the problem is of the old man. And the young lady is certainly wiser than both the fellows. "Why should you be disturbed?" she asked. "You are not playing with my breasts; he is playing -- it is his problem. I am not disturbed. There is no harm. In fact, he is being very respectful to a beautiful woman, but why are you disturbed? Certainly, deep down, you are thinking, `If I had been by the side of the woman...'"

Where can you find such a woman with such understanding... that you play with her breasts -- and she does not know you and she allows you because she understands...? That poor fellow must have suffered in his early life. Perhaps he was not breast fed.

All the painters and poets and novelists go on continuously painting breasts. Strange, because the breast is simply a mechanism for the child to be nourished; it is not for old men! Women all over the world who have become a little liberated are against breast feeding because it distorts their breasts. It distorts the roundness of the breast because the child goes on pulling it downwards -- and the child has to do it; he is milking the mother -- and the breast becomes long.

Existentially, a long breast is very necessary for the survival of the child. If the breast is really round, the child cannot survive because he has such a small face. If he starts milking, his nose will close, he will not be able to breathe; either he can milk or he can breathe. In either case he is going to die. So naturally, he goes on pulling it longer -- and no woman wants long breasts; certainly, they don't look aesthetically beautiful. So there are many devices to keep at least the appearance of a round breast: bras... And even if a few women have to lose their breast in cancer surgery, they will replace it with a rubber breast which is far more perfect, looks really beautiful -- but it has to be under the clothes.

A man entered into a circus manager's office and said, "I have something to offer."

The manager said, "I am tortured by so many people. What have you to offer?"

He said, "I have a very beautiful woman."

The manager said, "Can she dance?"

He said, "Dance? You just see her act and you will forget all about dancing."

The manager said, "Okay. Tonight, bring your woman."

The woman had such long breasts, so heavy that she crawled on the stage and then tried to stand up. The manager said, "But where is the dance?"

He said, "This is far more difficult than any dance. And you can see that everybody is laughing. Nobody has laughed at any dance."

And then the woman went down again. She could not carry that much weight even just to stand.

There are women who are trying to make their breasts bigger with injections or smaller with injections. But this concern with breasts is as ancient as you can conceive: old statues, but the same concern... So you may be interested in a woman whose breasts look rounded, but they may just look rounded and behind the clothes is rubber, not real breasts. So it is perfectly good on the sea beach to talk romance and poetry and have film dialogues. But just on the first night of the honeymoon, everything is going to be a disaster. When you get hold of the breasts, they will both come off in your hands. And the woman can go to sleep telling you, "You can play with them."

Problems are there, but problems come from within you and then they are projected on other people. The same is happening to other people. They have problems, they have repressed desires, they have incomplete experiences. And if by chance it happens that you fit with something in their psychological poverty, either they can fall in love with you or they can be angry or they can hate you.

There are people who say, "I hate certain persons -- just to see them. They have not done anything; I have not even talked to them but just to see them is enough for me to hate." It cannot be enough to hate but perhaps your experience of the past, of a certain man has damaged the image inside you, and that image fits completely with this man. Naturally, hate arises, love arises, anger arises.

But the man of understanding always looks inwards to find what the cause is: Why am I doing it? And if it is not harmful to the other, and if the other is also willing, that means the other also is expecting some experience of the same kind. Then things go perfectly well; otherwise, every moment problems arise. And you can create actual situations in which you can see how problems arise.

For twenty-four hours, watch your judgments about people -- are they good or are they bad? Your responses to people, just watch from where they are coming. Are they coming from them or are they coming from within you? This whole world with all its misery and suffering is within you. This whole world can be a world of bliss and benediction if your inner being changes.

This is my definition of a religious person: he has changed his inner being, cleaned his inner being so he becomes just a pure mirror, reflects but does not react. He feels compassionate, even for those who are full of anger, feels compassionate for those who are sad, miserable, destroying their life by drinking alcohol or using other drugs. All that he feels is compassion. And out of that compassion comes a response: if he can help, he helps.

You cannot create a reaction in the man of wisdom; he never reacts. This is the difference between these two words -- they look similar -- `reaction' and `response'. Reaction is blind and unconscious and it blames the other. Response is conscious and clear and sees things as they are. If he is to blame, he accepts the blame; there is no need to fight. And if he is blameless, then too there is no need to fight: it is your mind; I have nothing to do with it.

I must have received thousands of letters from around the world. A few people say they love me -- and they have not even seen me; they have not even read me. From where is their love coming? Perhaps their whole lives they wanted to be in revolt, and hearing about me they see their desire fulfilled -- somebody is in revolt. But it has nothing to do with me. It is their own desire, their own projection.

There are thousands of others who go on condemning me for strange reasons. Just a few days ago, a man wrote an article in which he said, "If Shree Rajneesh had not been controversial, he would have been accepted as the greatest intellectual of the last part of this century."

I asked Anando to write a letter to him and to inquire, "Can you tell us of any great man, just a single name will do, who was great and not controversial?" He has not answered. Then we published the letter -- but he is hiding; there is no answer. Every great man, Gautam Buddha, Zarathustra, Lao Tzu... were to their contemporaries the most controversial people. Only people who are making shoes, who are cleaning the streets are not controversial.

The moment you say something original, it hurts many people because their prejudice comes into a clash with the original idea. They can't see that they are angry not because of me, they are angry because they are prejudiced. If they were people of silence, they would have balanced thoughts about both: "Who knows,

perhaps the original idea is right? It has to be given a chance." And certainly it needs to be respected, because I am not imposing my ideas on you, I am simply expressing. But everywhere there seem to be thousands of locks on every mouth. It is all nonsense talk which says, "freedom of thought."

There is neither freedom of thought nor freedom of expression. And these people who have been condemned as controversial are the cause of the whole evolution. The noncontroversial, the mediocre, the retarded... they have not contributed anything. They have destroyed much but they have never contributed anything.

So whenever something happens, remember Navin, first look within yourself. Perhaps what is being said is right, and if it is not right then it is none of your concern, it is somebody else's problem who is projecting it on you.

Just to break your silence because sometimes it becomes too heavy...

Paddy and Sean go hunting together in the Oregon mountains. After a while, Sean stops to take a piss, and a rattlesnake bites him on the prick. He calls out to Paddy and tells him to go to the nearest village and ask what to do.

Paddy runs off and after half an hour runs breathlessly into the doctor's office and asks for advice.

The doctor says, "Take a sharp knife and make an opening in the wound and suck out the poison."

Paddy rushes back and as he approaches, Sean calls out, "Paddy, hey, Paddy, what did he say?"

"I am sorry," replies Paddy, "but he says you are going to die."

Little Ernie asks his dad, "Dad, is it true that God exists everywhere?"

"That's right, son," replies his father, still reading his newspaper.

"Is he in the garage?" asks Ernie.

"Yes, son," replies his father, "he is in the garage."

"Is he out in the garden?" asks Ernie.

"Yes, he is, son," replies his father.

"Is he under mummy's dress?" asks Ernie.

"Yes, he is everywhere," snaps his father getting a little irritated.

So little Ernie looks in the garage but he can't find God. He looks out in the garden but he can't find God there either.

So he goes into the kitchen and crawls under his mother's dress.

"Ernie," she cries, "what are you doing?"

"Quiet, mum," says Ernie triumphantly, "I have just caught God by his beard."

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #11
Chapter title: Just don't be a polack!

5 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
I READ A POEM OF RUMI THE OTHER DAY WHICH WENT: "MOVE WITHIN, BUT DON'T MOVE THE WAY FEAR MAKES YOU MOVE."
AROUND THE SAME TIME I AWOKE FROM A DREAM IN TEARS AND ALL I REMEMBERED WAS LOOKING AT MYSELF IN A MIRROR, FACE TO FACE, AND MY EYES WERE FULL OF FEAR.
SOMETIMES IN MEDITATION I TOUCH A BLANK HORIZONTAL SPACE WITH NO REFERENCE POINT FOR WHO I AM AND THIS SAME FEAR IS THERE.
CAN YOU HELP ME TO UNDERSTAND AND MAKE FRIENDS WITH THIS FEAR?

Alima, the words of Mevlana Rumi are immensely significant. There have been very few people who have moved and transformed as many hearts as Jalaluddin Rumi.

In the world of the Sufis, Mevlana Rumi is the emperor. His words have to be understood not as mere words, but sources of deep silences, echoes of inner and the innermost songs. He is the greatest dancer the world has known. Twelve hundred years have passed since he was alive.

His dance is a special kind of dance. It is a kind of whirling, just the way small children whirl; standing on one spot they go on round and round. And perhaps everywhere in the world small children do that and their elders stop them saying, "You will become dizzy, you will fall, you will hurt yourself," and, "What is the point of doing it?"

Jalaluddin Rumi made a meditation of whirling. The meditator goes on whirling for hours -- as long as the body allows him; he does not stop on his own. When whirling a moment comes that he sees himself utterly still and silent, a center of the cyclone. Around the center the body is moving, but there is a space which remains unmoved; that is his being.

Rumi himself whirled for thirty-six hours continuously and fell, because the body could not whirl anymore. But when he opened his eyes he was another man. Hundreds of people had gathered to see. Many thought he was mad: "What is the point of whirling?"

... Nobody can say this is a prayer; nobody can say this is great dance; nobody can say in any way that this has something to do with religion, spirituality....

But after thirty-six hours when they saw Rumi so luminous, so radiant, so new, so fresh -- reborn, in a new consciousness, they could not believe their eyes. Hundreds wept in repentance, because they had thought that he was mad. In fact he was sane and *they* were mad.

And down these twelve centuries the stream has continued to be alive. There are very few movements of spiritual growth which have lived so long continuously. There are still hundreds of dervishes. `Dervish' is the Sufi word for sannyas. You cannot believe it unless you experience, that just by whirling you can know yourself. No austerity is needed, no self-torture is needed, but just an experience of your innermost being and you are transported into another plane of existence from the mortal to the immortal. The darkness disappears and there is just eternal light.

His words, Alima, have to be understood very carefully because he has not spoken much -- just a few small poems. His statement, "Move within, but don't move the way fear makes you move" -- it is so beautiful.

Don't move the way fear makes you move.
Move the way love makes you move.

Move the way joy makes you move -- not out of fear, because all so-called religions are based on fear. Their God is nothing but fear, and their heaven and hell are nothing but projections of fear and greed.

Rumi's statement is very revolutionary: Do not move because of fear.

All the religions say to people, "Fear God!"

Mahatma Gandhi used to say, "I do not fear anybody but God." When I heard this I said this is the most stupid statement anybody can make. You can fear everybody, but don't fear God because God can only be approached through love. God is not a person but the universal heartbeat. If you can sing with love and dance with love... an ordinary activity like whirling out of love.... Joy and celebration are enough to reach to the innermost sanctum of being and existence.

You all have been living out of fear.

Your relationships are out of fear. Fear is so overwhelming -- like a dark cloud covering your life -- that you say things which you don't want to say, but fear makes you say them. You do things which you do not want to do, but fear makes you do them. A little intelligence is enough to see....

Millions of people are worshipping stones carved by themselves. They have made their Gods and then they worship them. It must be out of great fear, because where can you find God? The easier way is to carve a God in beautiful marble and worship. And nobody thinks that this is sheer stupidity, because everybody else is doing it in different ways -- somebody in the temple and somebody in the mosque and somebody in the synagogue; it does not make any difference. The essential thing is the same, that what you are doing is out of fear -- your prayers are full of fear.

Rumi is making a revolutionary, an extraordinary statement: "Move within, but don't move the way fear makes you move." Then what is the way to move within? Why not move playfully? Why not make your religion a playfulness? Why be so serious? Why not move laughingly? -- just like small children running joyously after butterflies for no special reason. Just the joy of the colors and the beauty of the flowers and the butterflies is enough -- and they are so immensely happy.

In every twenty-four hours find a few moments which are fearless, which means in those moments you are not asking for anything. You are not asking for any reward and you are not worried about any punishment; you are simply enjoying the whirling, the going inwards.

In fact, just in the beginning it may look a little difficult. As you move a little inwards you become automatically joyful, playful, prayerful. A gratitude arises in you that you have never known before and a space opens up which is infinite, your inner sky. Your inner sky is not less rich than the outer sky: it has its own stars and its own moon and its own planets and its own immensity; it has exactly as vast a universe as you can see outside. You are just standing in between two universes: one is outside you; one is inside you. The outside universe consists of things, and the inside universe consists of consciousness, of bliss, of joy.

Move within, but don't move the way fear makes you move, because fear cannot enter inwards. Why can fear not enter inwards? Fear cannot be alone, and inwards you have to be alone. Fear needs a crowd, fear needs companionship, friends, even foes may do.

But to be alone, to go inwards, you cannot take anybody with you; you have to be more and more alone. Not only can you not take anyone, you cannot take anything either. Your wealth, your power, your prestige -- you cannot take anything. Inside you cannot take even your clothes! You will have to go nude and alone; hence fear cannot move inwards, fear moves outwards.

Fear moves towards money, fear moves towards power, fear moves towards God; fear moves in all directions except inwards. To go inwards the first requirement is fearlessness.

Alima, you are wondering how to make friends with the fear. One has not to make friends with darkness, death or fear. One has to get rid of them. One has to simply say good-bye forever. It is your attachment; friendship will make it even more deep.

Don't think that by becoming friendly with fear you will become ready to go inwards. Even the friendly fear will prevent it; in fact, it will prevent it more so. It will prevent you in a friendly way, it will advise you, "Don't do such a thing. There is nothing inwards. You will fall into a nothingness and returning from that nothingness is impossible. Beware of falling into your inwardness. Cling to things."

Fear has to be understood.

You don't have to make friends -- and it disappears.

What are you afraid of? When you were born you were born naked. You did not bring any bank balance either -- but you were not afraid. You come into the world utterly nude, but entering like an emperor. Even an emperor cannot enter into the world the way a child enters. The same is true of entering inwards. It is a second childbirth; you again become a child -- the same innocence and the same nudity and the same non-possessiveness. What do you have to be afraid of?

In life you cannot be afraid of birth. It has happened, now nothing can be done about it. You cannot be afraid of life -- it is already happening. You cannot be afraid of death -- whatever you do it is going to happen. So what is the fear?

I have always been asked even by very learned people, "Do you never get concerned what will happen after death?" And I have always wondered, that these people are learned. And I have asked them, "One day I was not born -- and there was no worry. I have never for a single moment thought that when I was not born what kind of trouble, what kind of anxiety, what kind of anguish I had to face. I was simply not! So the same will be the case: when you die, you die."

Confucius was asked by his most significant disciple, Mencius, "What will happen after death?"

Confucius said, "Don't waste time. When you are in your grave, lie down and think over it, but why bother now?"

So many people in their graves are thinking! You will think that there seems to be no problem. In every cemetery -- and there are millions of cemeteries -- people are simply lying. They don't even get up to inquire, "What has happened, what is the news today?" They don't even change sides. They are so relaxed.

And when people die, others close their eyes out of fear: "The poor people will go on seeing in the grave." It makes you afraid that thousands of people in their graves are looking -- "Close their eyes."

I had one distant aunt who was unique because she slept with one eye open. She had to, because that one eye was false. But whenever she used to come to our family I would frighten people. Whenever she would go to sleep I would take them and say, "Look, this is what happens: even when she is alive one eye is open. In death you try to close people's eyes, but don't believe it... they will open their eyes and they will look all around, `What is happening?'"

Fear of what will happen when you die is unnecessary. Whatever will happen will happen -- and anyway you cannot do anything beforehand. You don't know so there is no question of doing some homework, getting ready for the kind of questions you will be asked or what kind of people you will meet, learning their manners, their language... We don't know anything; there is no need to worry. Don't waste time.

But it is fear, fear that something is going to happen. After death -- and you will be so alone; even if you call from your grave nobody is going to listen. People close the grave completely just out of fear. If you leave some window open and dead people start looking from there, they would make anybody afraid!

Just now I have heard that there is a new phenomenon in America called The Couch Potato Movement....

It was created for people who sit at home all day and watch TV. It was started in nineteen eighty-two, but has recently become a great phenomenon: the home-video revolution. The Couch Potato Movement has published two books: THE OFFICIAL COUCH POTATO HANDBOOK and THE COUCH POTATO GUIDE TO LIFE. It also has a newsletter THE TUBER'S VOICE with a circulation of eight thousand.

Mr. Armstrong, the founder of the movement is spreading the Couch Potato gospel: "We feel that watching TV is an indigenous American form of meditation." He says, "We call it Transcendental Vegetation."

Alima, out of fear people can do anything. They can even become a member of The Couch Potato Movement. Just sitting for seven and a half hours per day just like a potato on the sofa, and growing fatter and fatter and fatter.... Once in a while they get up to go to the fridge; otherwise, they are doing so much Transcendental Vegetation. It has never been done on such a vast scale.

Why should people watch television the whole day? One has to look into the psychology. These people simply don't want to know anything about themselves. These people are trying to avoid themselves by watching television. Television is a substitute; otherwise, having so much time you will have to look inwards -- and that is a fear. Inwards?... but the fridge is outwards. Inwards?... but the boyfriend is outwards. Inwards you will not find anything. You cannot go shopping... You will just get drowned in nothingness.

This being drowned in nothingness creates fear. But the problem is that this fear is only because you don't know the beauty and the bliss and the joy of drowning in nothingness, because you don't know the ecstasy that opens up as you fall inwards. It needs a little taste.

I don't want you to believe, I want you to experiment.

If thousands of mystics have experienced something inside, at least hypothetically, you can also have a look. Perhaps there may be something that you are missing.

There is no question of fear, just a little intelligence is needed -- not friendliness with fear but an intelligence: the adventurer's heart, the courage of those who go into the unknown. They are the blessed ones, because they find the meaning and the significance of life. Others only vegetate; only they live.

A Frenchman, a Jew and a Polack are each sentenced to thirty years in prison. Each man is given one request that will be honored by the jail warden.

"A woman," asks the Frenchman.
"A telephone," says the Jew.
"A cigarette," says the Polack.

Thirty years later the Frenchman walks out with the woman and ten kids.

The Jew strolls out carrying a ten thousand dollar commission he has made during the time.

The Polack walks out and says, "Has anyone got a match?"

Just don't be a Polack! Thirty years of holding the cigarette, waiting: "When the door opens I will ask has anyone got a match..."

Alima, the first thing: a little intelligence, a little sense of humor, a little loving heart and you don't need much to enter into your own being. Serious people go on standing outside with long English faces.

I have heard that an Englishman got out of a train. His wife was waiting outside with the car to take him home. She asked, "What happened? You are looking very pale."

He said, "Don't ask. Such a long journey and I had to sit against the way the train was going, and it always makes me sick. If I sit facing the same line as the train is going then it is good; otherwise I become very sick."

The woman said, "You could have told anybody, `This is my problem, please can you change seats?"'

He said, "I also have thought about it, but in the front seat there was nobody. Whom to ask? And without asking..."

Father Murphy wants to raise money for his church and he has heard that there is a fortune to be made in horse racing. However, he does not have enough money to buy a horse, so he decides to buy a donkey instead and enters him in a race. To his surprise the donkey comes third. The headline on the sports page reads: "Priest's Ass Shows."

Father Murphy enters it in another race and this time it wins. The headline reads: "Priest's Ass Out Front."

The bishop is so upset by this kind of publicity that he orders Father Murphy not to race his donkey again. The headline reads: "Bishop Scratches Priest's Ass."

This is too much for the bishop. So he orders Father Murphy to get rid of the donkey. He gives it to Sister Theresa. And the headline reads: "Nun Has Best Ass in Town."

The bishop faints. He then informs Sister Theresa that she must dispose of the donkey. She sells it to Paddy for ten dollars.

The next day the bishop is found dead on the dining room table with a newspaper clutched in his hand. The headline reads: "Nun Sells Her Ass for Ten Bucks."

Just a little sense of humor, a little laughter, a childlike innocence -- and what have you got to lose? What is the fear? We don't have anything. We have come without anything, we will go without anything. Before it happens, just a little adventure inwards to see who is this fellow hiding behind the clothes, inside the skeleton; who is this fellow who is born, becomes young, falls in love and one day dies and nobody knows where he goes....

Just a little curiosity to inquire into one's own being. It is very natural; there is no question of fear.

Sisters Agnes, Theresa and Margaret go out for a walk from the convent. They enter the local liquor store and order a bottle of bourbon whiskey.

"Sisters," says the owner, looking concerned, "you should not be drinking hard liquor."

"It is not for us," explains Sister Agnes, "This is for Mother Superior's constipation."

He sells them the whiskey and the nuns leave. Later as he closes the store and walks down the street, the owner finds the nuns sitting under a tree, gulping in turns from the bottle.

"Sisters, I'm shocked," he says. "You told me that booze was for Mother Superior's constipation."

"It is," says Sister Theresa. "When she hears about this she will shit herself."

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #12
Chapter title: Camels don't like to go to the mountains

6 March 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
WHY IS IT THAT THROUGH THE AGES, FILTHY CORRUPTERS, RAPISTS OF THIS BEAUTIFUL PLANET, PEOPLE WHO BETRAY THEIR OWN MOTHER FOR POWER AND WEALTH, ARE GIVEN THE RIGHT TO REGALE THEMSELVES IN SUCH AN OSTENTATIOUS MANNER SO AS TO LIVE FREELY, SO TO SAY, IN THEIR PRESIDENTIAL PALACES OR PRINCELY RETREATS -- NOT ONE BUT MANY -- AND A MAN OF YOUR LIGHT, HEIGHT AND FAR DEEPER UNDERSTANDING IN EVERY WAY IS PERMITTED ONLY TO BREATHE THIS STINKING, POLLUTED AIR WHICH DOES NOT AT ALL CONTRIBUTE TO YOUR PHYSICAL HEALTH?
BELOVED MASTER, FORGIVE ME IF I AM BEING JEALOUS, BUT IT IS DISGUSTING AND APPALLING TO SEE THE ABNORMALITY OF IT. IN THE PAST DAYS I HAVE SEEN THEIR FACES AND HEARD THEIR VOICES AND IT IS SICKENING. IS THIS OUR FAULT? IS THIS A SITUATION DELIBERATELY CREATED BY THIS SILENT INTELLIGENCE TO SEPARATE THE CREAM FROM THE CURD?
IF IT BE MY DECISION, YOU ARE THE ONE TO BE IN EVERY POSSIBLE NETWORK MEDIA AROUND THE GLOBE TALKING ABOUT MENDEL OR HOROWITZ, SHOWING TO THE WORLD THE GLORY OF EXISTENCE THAT LIVES IN YOUR PRESENCE, BECAUSE TO YOU THE BLESSINGS AND LOVE WERE GIVEN IN THEIR HIGHEST FORM AND ABUNDANCE AND NOT RAPED AND FORCED TO ABIDE WITH THEIR MANIPULATORS, LIKE THE SON-OF-A-BITCH REAGAN AND HIS KIND HAVE BEEN DOING FOR SO LONG.
FORGIVE ME, BELOVED MASTER, IF I AM MISTAKEN OR SERIOUS ABOUT IT, BUT IN THE PAST TWO WEEKS WHAT I HAVE SEEN IN THE WORLD HAS MADE ME SAD AND NOW I KNOW LESS THAN I EVER DID.

Nivedano, your question is so long that by the time I hear the end I have forgotten the beginning! Somehow because I have tried to remember the beginning, the middle is missing. You are certainly a great writer, but have compassion on me.

Question exactly, telegraphically; otherwise it becomes difficult to answer your question in its totality... but I will give a try.

The first part seems to be why the corrupted people are in power and in the palaces. I have quoted Lord Acton many times who said, "Power corrupts." But he does not have the deeper understanding that corruption leads to power also. You have to be corrupted enough to be in power. Our minds are continuously forced to reach somewhere, to eminence, to become a president or to become a prime minister; only then have you fulfilled the meaning of your life.

This continuous teaching from parents, from teachers, from everybody pushes you towards all that gives power: money, position, prestige. And it is true that when you have power, by that time you are so corrupted... That has been your ladder to reach, and now you have immense power in your hands and nobody to prevent you.... What are you going to do with the power -- more corruption or perhaps bigger

goals ahead?

The past has been dominated because by will to power we have not been taught love, we have not been taught noncompetitiveness, we have not been taught humbleness, simplicity, just to be oneself. We have been dragged by great forces on every side to faraway powerful positions.

Corruption leads to power.

And in return power gives you more capacity to corrupt.

The past as a whole is ugly and criminal. Just because there has been a Gautam Buddha, or a Lao Tzu, or a Kabir does not matter. The past is so vast that these people can be counted out. The mainstream of humanity has been moving on wrong paths, and you are always in a crowd and the crowd loves to worship powerful people, to praise powerful people. The crowd is very willing to be enslaved by power, because power takes away its responsibility without it understanding that this also takes its freedom -- but one wonders what you are going to do with your freedom.

For example, all the constitutions of the world talk about freedom of expression -- but do you have something to express? So what is the point? For ninety-nine percent of people it is meaningless; they don't have anything to express. And who cares about the one percent? He will be crushed. In fact the person who should have been praised and loved will be crushed.

The psychological background has to be remembered: mankind has never praised anybody who was contemporary, expressive, creative, had something to say. The crowd has been against these people because in a certain sense their presence becomes an insult. Their very presence humiliates you.

There is an Arabic proverb that camels don't like to go to the mountains. They love the desert. In the desert they are mountains. Being close to a mountain it is very humiliating to realize that you are nothing -- not even a particle of dust by the side of the Everest. It is better to avoid. They have chosen the desert where they are great people.

It has to be remembered that even your so-called powerful people don't want to come in contact with a man of authentic power, a power that arises within and is not borrowed from others, begged from others. There are a few people certainly, whose sources of power are intrinsic. Even presidents and kings and queens look like nothing but beggars in front of them, because their power depends on others. A power that depends on others is not much of a power, but it is easier to attain.

Nivedano, people choose easier ways and people choose to imitate, and people want -- are taught and conditioned to want -- to become somebody special. And that specialness can come: either you are a president or you are the richest man in the world.

This whole system of teaching people has been basically wrong. Nobody should be condemned for it; they are all victims. But the time is ripe and there is intelligence enough to see the point, and to change the whole programming.

A child should be respected, not for his obedience, but for his intelligence. And if his intelligence makes him a rebel, that is perfectly in tune with existence. A child should not be given concepts, beliefs, baptisms, because you don't have any right to force your own burden, your own unconscious conditionings on a pure consciousness. A child should not be Christian, Hindu or Mohammedan...

If you really love your child, you will protect him from being contaminated by any belief system. You will protect him from all that corrupts and from all that takes him away from himself, from all that destroys his individuality and makes him a hypocrite -- but who loves so much?

People think it is love, that if you are born a Christian, your children should be Christians. It is not love. It may be anything else, but certainly not love. Love will leave the child to grow according to his own intrinsic capacities.

Give him the sky; give him the opportunity.

Give him the freedom.

Give him the nourishment.

Give him the courage to be himself.

That is still a dream and a hope. Perhaps one day it will happen, because doubts about humanity's past have started arising from many sources. We have lived unnecessarily under a very dark night, when the whole sun and the flowers and the trees were our birthright.

So the first thing: you should not be angry because anger is not understanding. You should be very understanding -- whatever has happened, has happened. You should be a scientific, impartial, objective observer, so that you can know why it happened, and find ways that it is not repeated again.

And the second part of your question continues, "and a man of your light, height and far deeper

understanding in every way is permitted only to breathe this stinking, polluted air, which does not at all contribute to your physical health." This too is part of the whole programming of the mind of the past.

For almost two years the Indian government has been denying that they are preventing sannyasins to reach to me. But just the other day in San Francisco, the Indian consul in a press interview said clearly: "Shree Rajneesh is a criminal and not only a personal criminal, but a corporate criminal, and he should not be allowed anywhere. In India we have to accept him, but we are making every effort that people from all over the world who are interested in him and love him, should not reach to him."

This is the first time that they have at least accepted that they have been preventing sannyasins from coming to India. They have sent many sannyasins back from Indian airports to their homes. Sannyasins had to learn to tell lies that they are not sannyasins, "Who is Shree Rajneesh? Have we to go to him? We have come to see the Himalayas, the Taj Mahal... We have never heard...!"

And I knew this was going to happen. That's why I told you to drop the outer symbols of sannyas completely. Still, they interrogate for hours, even when a person is saying, "I have not come for Shree Rajneesh. I don't know him and why should I go to Poona? What is there?" But politicians are suspicious people. They were interrogating in such a way that somehow they could get the idea that the man *was* going to Poona.

Being unsuccessful in this they started asking, "Have you come to India to learn meditation?" Now meditation has become synonymous with me. Innocent sannyasins were not aware that "meditation" -- and they are finished! They have to go back from the airport -- they cannot enter the country.

We have reported this to the government, and the government denied it saying, "We are not doing anything. Why should we prevent people?"

And this man from San Francisco... I remember him, because he came to see me. After twelve days, when the trial was over and I was released from the jail he asked me, "Rajiv is very much concerned about your health and well-being. In what way can we be of help to you?"

I said, "You have come a little late -- and perhaps consideredly. I am out of jail, now what can you do? You can force me into jail again -- that is the only help that is left."

He said, "We have been watching."

I said, "Watching won't help. For what were you watching? A man is arrested without any warrant. He is not given a reason why he is being arrested; no evidence is given..." Just a list of names was shown to us, and of the six people who were arrested not a single name of those six people was on the list. And he was made aware that we are not the people... "You should arrest *these* people; you have the list. You are arresting the wrong people. You don't have arrest warrants" -- and the Indian ambassador was watching...!

One of my secretaries was sitting in Washington continuously for twelve days, insisting to the Indian ambassador, "This is absolutely ugly that you are silent -- it is a conspiracy. If an individual citizen of your country is arrested without any reason, who has not committed any crime... What is your purpose here? You should interfere."

And he went on promising, "I will. I am in constant contact with Rajiv Gandhi. I am in contact with the American government and you need not worry." And they did not do a thing!

And this same man now says, "We are trying to keep Shree Rajneesh in such a situation that he cannot move out of India" -- obviously. Twenty-one countries have passed laws that I cannot enter those countries; four other countries are going to pass... I have not even asked to enter their country. In India the strategy is that I cannot go anywhere even in India, because then the Indian government has its own ugly ways of doing things.

I first wanted to be in the Himalayas rather than in this polluted place. I remained there for one month. They immediately deported all the foreigners who were with me and informed me that I could not purchase land because I don't live in that state. Unless I am a resident of a particular state, I cannot purchase land. And they provoked their followers to protest that I should not be allowed to live there, because if I live there people will start coming and everybody's morality will be in danger, religion will be in danger... their golden past will be in danger.

Just one day ago, a friend from Delhi informed me that I should leave India, because the Indian government is thinking of arresting me. Their reason for arresting me is that I have paid four hundred thousand dollars as a fine and from where did I get that money? I myself don't know! I sincerely have no idea who the sannyasins were, from all over the world, who gave that money.

I left India and went to Nepal, because the king of Nepal was very much interested in me, in my books; the prime minister of Nepal was interested. The prime minister came to see me but he said, "It will be very

difficult. Although it will be against our wishes, we cannot allow you to remain in Nepal because we are a small country and we are in constant danger from India to be taken over. They have done this in Sikkim; they can do it in Nepal, and we don't have armies or anything. We cannot even give a good fight. So the king wants to inform you: We love you, we love your teachings, but we are unable to risk the whole country."

I decided that it was time that I should go on a world tour to see which country has the courage to accept a man who has nothing but ideas which can create a better humanity and a better world.

In a few countries which you would think are powerful countries, like England, I was not even allowed to stay in the airport lounge overnight. And I asked the airport officer, "My pilot has done his twelve hours and he cannot do more, otherwise it will be against the laws. We have to stop and we need to refuel."

The officer said, "I can understand, but orders from the ministry of home affairs are that you should not be allowed to stay at all, even in the lounge" -- from where you cannot enter England; it is an international airport.

I said, "Then do you want me to sit here the whole night?"

He said, "The only alternative that has been offered from the top is that if you want to sleep, you can sleep in the jail, and in the morning you can leave."

Going around the world was a tremendously great experience, seeing that all these corrupted and powerful people will not allow anybody who can be a danger to their power, who can expose their ugliness.

The Attorney General of America in a press interview made the statement: "Shree Rajneesh should be *only* in Poona. And we will try in every way to make sure that nobody reaches there. First, nobody will be given a visa if he is going to Poona. Secondly, Indian immigration will make sure at the Indian airports that nobody enters." He exactly said, "This is our way of silencing him."

I said, "This is good. This is my teaching: to silence people." But I don't go to so much trouble for silent opportunities. I also create a world where people can be silent, but my meaning of silence and his meaning of silence are different.

Immediately the reporter asked, "Do you mean you are going to assassinate him?"

He said, "No. Our purpose is served: the commune is destroyed. We could have jailed him for his whole life, but that would have made him a martyr and the people who love him would have loved him more. And the things that he is saying will create a greater movement. So we don't want to do that. That's why we allowed him to go. Now we will try to create all the barriers... Our ways of silencing him are very sophisticated."

But they don't know: my ways are far more sophisticated!

As far as pollution is concerned, the whole world is becoming polluted. And unless those industries, railway trains, airplanes, rockets... are run through different methods so that they don't pollute the air, there is no way...

In fact, this small campus you are sitting in is the most unpolluted situation. You will not find this silence in New Delhi or in Washington.

But their fear of me continues.... It has been two years since they destroyed the commune. First they had not allowed us to sell it, so that it became of less and less value. And people must have started stealing things from the commune -- because how long can we keep protecting a commune of one hundred and twenty-six square miles? First we had sixteen people. Then we reduced it to eight -- it was unnecessarily expensive. Then we reduced to four; now we have reduced to one.

One person is guarding a commune spread over one hundred and twenty-six square miles. And there is proof that burglars are taking things away. Just in front of the Mandir in the commune we had our symbol of birds. Somebody -- this you can see is utterly stupid -- somebody has made holes by shooting bullets into the birds. Those birds are just painted, but such is... These people would have liked to kill all of you... they would not dare! Now they are shooting painted birds which were our symbols.

Just the other day one man has been caught as a murderer and he confessed in the court that he was offered the opportunity, at whatever cost, to bomb the house where I lived in the commune. He went there, but seeing that it was too well guarded he did not dare. But his statement shows that people were trying to kill me, and now they are trying in a psychological way. They are preventing any news media from reaching here: the Indian government does not give them permission.

We received letters from many television stations saying, "We want to come and see what has started again, what is going on in the ashram, but the Indian government says, `You can come, cover the whole of India, but you cannot go to Poona. Only with that contract can you come to India.'"

Camels are very much afraid of the mountains. It hurts... it hurts their egos....

But you should not be angry. You should try to understand, because this has been the whole history of mankind. If we want to bring a new world, a deep understanding of the old will be helpful. Don't repeat the same things.

Ambition should not be taught. Things are very subtle. You may not find them if you simply look at the ultimate consequences.

My father was right: whenever I came home after taking an examination and coming first, he would say, "That simply proves your class consists of idiots, otherwise how could you come first?"

I said, "You are a strange person: people teach their children to try hard and come first. I don't try at all and come first -- and this is the reception you are giving to me?"

If you want to change the face of humanity then very small things, in detail, should be changed. Children should not be taught to be competitive. There should be no examinations; nobody should pass and nobody should fail. The change should be radical.

If somebody fails, in the records of that person it should never be shown. The salary of the teacher should be cut. What has he been doing for two years? "You wasted two years on a course that can be taught in two months -- and still a few people have failed. The responsibility is yours." He should be demoted, his salary cut, and those six children who have "failed" should never know. They will pass to another class without any distinction as to who is first and who is second. The teacher in the following class should just be made aware to pay more attention to these six people, so that they can also be brought up to an equivalent level.

It looks like a strange idea, but without this you cannot destroy competitiveness. All children should come out of schools and universities feeling equal. No inferiority complex, and politics will disappear, the desire for power will disappear.

The whole educational system should make it absolutely compulsory that everybody meditates. It is a long time -- twenty years of education. In twenty years if you cannot teach people vipassana, being silent and looking inwards, then there is no hope. And people who come out of universities humble, silent, peaceful, will create the same kind of society. It will have a flavor of its own, a fragrance of its own.

And certainly this kind of society will choose people out of their silence and clarity, out of their peace, intelligence -- not corrupted ones; their world will be gone. It will choose people who are wiser and who can make society a garden rather than a graveyard. The past has been continuously making society a graveyard. Everybody can blossom given the right opportunity.

You will mostly have to look deeper into the educational system, because that is where competition starts.

When I refused my gold medal for being first in the whole university, the vice-chancellor said, "Why are you doing it? People hanker after it!"

I said, "You can give it to anybody who is hankering for it but I am perfectly okay as I am, I don't want it. I am not in any way feeling inferior, that I have to prove by a gold medal that I am a superior man who has topped the whole university."

When I encountered the education minister of those days, I told him, "There is a place vacant in the university and I am ready to fill it."

He said, "Strange. You should first apply."

I said, "What is the need when I am present? You respect papers more than persons?"

He said, "No, it is just a formality. You can just write down... This is the paper; write out the application."

I wrote out the application, but then he said, "What about your character certificate?"

I said, "I have not come across a man for whom I could give a character certificate. Do you want me to ask people who don't have any character for a character certificate? Could *you* write a character certificate?"

He became so puzzled that he said, "Forget it. Just take this letter and join the university. Remember, this kind of behavior is not right. You are suspecting my character."

I said, "You were suspecting my character. You started the whole thing. I have not asked about your character certificate: everybody knows!" He was the most corrupt man -- and he knew it, and everybody knew, so he said that it was better to get rid of me.

He was in such a hurry, he forgot that the appointment letter should reach through a proper channel. He simply gave it to me, just to get rid of me as quickly as possible. And when I reached to the college where I

was appointed, the principal looked at me. He said, "You have been appointed just today, this morning -- and by the evening you are here and I have not received any information about it...? This is very strange. It has never happened."

I said, "Phone the education minister. If he had told me that it had to go through the proper channels and it would take three days to reach and not to go before that, I would not have come. If you don't phone, I am going to phone him."

He said, "No, don't. I will phone him. You go in the other room."

I said, "No. When there is a problem concerning me, I have to be here."

He phoned the minister and the minister said, "I forgot completely. The man is so strange. Beware of him!" And I was there.

And I said, "Listen... have you heard...?"

He said, "I have heard."

I said, "I am a dangerous man and the education minister thinks you have to be careful about me."

He was so shocked by the whole thing; I had disrupted the routine. He gave me more periods than are supposed to be given to a teacher in the university.

I said, "These are too many, and if you give me too many I will conduct them according to my own routine and you will have to face the consequences."

He said, "Let us cut them down. How many do you want?"

I said, "I don't want any! I *love* teaching. I will teach. And I will give you the list of which periods, which classes, I am going to teach."

He said, "Okay, but don't tell anybody."

This whole structure is in a deep need to be completely overturned. But look at small details: one is the educational system; another is the religious system that every family is trying to enforce.

Let your children blossom according to their own intrinsic potentiality. It doesn't matter whether they become presidents or they become just flute players. The question is that whatever they become, they should be blissful.

I have heard about a great surgeon who was retiring....

A party was arranged to say goodbye to him. He had served the institution and he was most loved. It was going to be difficult to find a substitute, he was such a perfect surgeon. The party was going on, people were drinking and dancing and eating. Suddenly a friend of the surgeon looked around -- the surgeon was not there.

So he went out to see; he was sitting under a tree. The friend was a famous advocate. The friend said, "What are you doing? They are all celebrating and you are sitting here in such sadness."

The surgeon said, "It is because of you. Remember, twenty-five years ago I came to you to inquire -- because you had been my friend and the topmost legal expert -- what the consequences would be if I killed my wife. And you said twenty-five years in jail."

The advocate said, "What has that to do with today?"

He said, "Today, twenty-five years are complete. Today I would have been free. But you prevented me from attaining freedom. You did not act like a friend but like an enemy. Today I would have come out of the jail. You forced me to live my whole life with a woman who was nothing but a torture."

The advocate said, "You should think about your art, your surgery, your skill, your fame. If you were in jail you would not have been a famous surgeon."

He said, "I don't care about being famous. What has fame given to me? Just those few idiots who are drinking and talking all kinds of nonsense and thinking they are celebrating my retirement? What has fame given to me? I wanted freedom!"

If you think about yourself you will also see if whatever you have become is your inner voice that has been leading you, or outer forces which have been distracting you. They may make you successful but they will not make you blissful, and success is meaningless.

Nivedano, what has happened in the past has happened. We are in a good position because we can analyze all the causes that led humanity into misery, into poverty, into wars, and we can change.

Revolution can be our religion.

In fact there is no other religion.

But everybody has to be very aware and alert about himself, because he is the society, he is making the society, creating the society. You cannot save yourself from the responsibilities.

Nivedano, an old Indian from Calcutta is waiting at the bus stop with his family of twelve children ahead of him and a blind man behind him. It is late at night and they are waiting for the last bus. Eventually the bus comes and when all the children are aboard, the conductor says it is full, and the old Indian and the blind man have to walk home.

After walking for some time with the blind man tapping the ground loudly with his stick, the Indian says, "You know, if you had a little bit of rubber on the end of your stick, all that noise could have been avoided."

"I know," snaps the blind man, "and if you had a little bit of rubber on the end of your prick, we could have got on the bus!"

Just wait, because Niskriya is coming in....

As a forward to his question: he found the witch and he spent the whole night with her, drinking and all -- and now he is finished. Just one night! He cannot be finished in one night, however great the witch may be.

Now he has moved to metaphysical questions! He is asking

BELOVED MASTER, THE OTHER DAY YOU SUGGESTED VERY CHARMINGLY TO ME, TO BE ONLY WITH WITCHES. DOES THAT MEAN I AM A DEVIL?

Niskriya, it shows great intelligence. At last you understand who you are. That is the function of the witch. She has helped you to self-realization!

But the question can be taken from some other angle.... Perhaps you don't know that the word `witch' is not condemnatory. It is Christianity which made it condemnatory; otherwise it was equivalent to wise man.

All over Europe there were witches. They were consulted, their advice followed. With the spread of Christianity, people became very arrogant about witches because they were giving an alternative wisdom to people and Christianity wants to monopolize wisdom. And particularly women cannot be wise; only men can be wise. The trend even goes back to Jesus Christ: all his apostles were men, although the old scriptures mention three women.

His mother obviously loved him, and one very beautiful prostitute, Mary Magdalene -- her whole life was transformed just by listening to Jesus. A third woman, Martha who was the sister of Magdalene, had just come out of curiosity to know who had changed her sister and her lifestyle -- she has almost become a saint. But none of these three was chosen to be part of the apostles.

They loved more, they were more courageous, more cultured... And those twelve apostles were uneducated, uncultured, farmers, fishermen, woodcutters -- people like that. And the final test came when Jesus was crucified: all twelve men disappeared out of fear that if somebody recognized that they are followers of Jesus -- because they have been hanging around him all the time -- then the same will happen to them as has happened to Jesus. And they have seen that there seems to be no sign of resurrection, no miracle.

They were hoping that angels will come, sitting on white clouds, playing on their harps, "Hallelujaih!" -- and the whole scene will change. But not even a white cloud came -- no harp was heard. They looked all around: the whole sky was as silent as ever. But these three women did not leave Jesus. They were sitting underneath the cross. They were the first to take Jesus off the cross. Still, no respect for them.

All religions of the world are male-oriented and are somehow afraid of women. The greatest fear is that the women can distract their attention from God. And in fact, there is no God, just their idea that any beautiful woman will be able to distract... They are right!

Gautam Buddha said to his disciples, "Never look at a woman. Avoid! Never touch a woman. Never speak to women." And for twenty years continuously he resisted the idea of initiating women into sannyas. And when finally he had to, he was very disrespectful. He said, "My religion was going to last for five thousand years; now it will last only five hundred years. These women will destroy everything." Soon there will be boyfriends and girlfriends... and who cares about Gautam Buddha?

The fear of the attraction of women, the natural attraction, has made all the religions antagonistic.

Christianity did the worst. It burned thousands of living women who were known as wise women. Witch

is the old name for wise woman. It has no condemnation in it, but because witches were killed and burned and ugly kinds of confessions were made -- because they were *forced* to make them....

Just before I went to America, my back was troubling me -- it is still troubling me, but now a kind of companionship has arisen. When I came in contact with Christianity, I could not believe that thousands of women confessed. I was always suspicious that it is not possible that those women would confess to be in a love affair with the Devil. But when I was reading I came across a note... which I have experienced here, because of my back. There is a similar device, a traction machine, so that they can pull your legs and your hands to bring your back into line....

I had never realized that the traction machine was used first by Christian churches in Europe for confessions. Women were continually being put on traction machines, and I know by my own experience that on traction you can force anybody to confess anything! Just a little more of a pull and you become afraid that the hand is going to go out or the leg will be gone...! It is better to tell -- who cares in that moment about anything? And they are asking you to confess that you are a witch.

And on the traction machine -- that is the only invention Christianity has given to the world -- those poor women accepted that they were witches. The implications were that they were in a love affair with the Devil, that they really did make love. And to make love to the Devil, certainly, they cannot be tolerated by the Christians; otherwise there is no problem. The Devil is not making love to your popes. And I am certain, on a traction machine, even the pope will say, "Yes. I am a homosexual and the Devil makes love to me!"

I have suffered that traction machine. Because of that suffering I finally said, "I am getting better; now take the machine away." The traction machine cures people. They stop complaining, because when you complain you go to Dr. Hardikar's traction machine. It is better to suffer a bad back than Dr. Hardikar and his colleagues who do a perfect job of pulling you apart!

But the word `witch', Niskriya, is not bad; it is not condemnatory. It is just the feminine of wise man, but people have forgotten it completely.

And `devil' also is a misunderstood word. It comes from a Sanskrit root. Hebrew has no root for it, nor has the Greek language nor any other language. Only Sanskrit has the root of `devil' and that is `divine'. Divine, *deva*, devil -- they all come from the same root, *div*, and *div* means light. Hence another name for the sun in Sanskrit is *divakar*. Another name for `day' in Sanskrit is *divas*, and `day' also comes from divas. Neither is `witch' condemnatory, nor `devil'; `devil' means divine.

So don't be worried, Niskriya. You did well. Everybody enjoyed so much that you could not recognize who the witch was. You were looking again and again out of the corner of your eye to see who the witch really was. It was only late in the night, when you woke up from all that had gone by, that you looked at the witch and said, "My God! This is not a witch; this is a sannyasin!" But you got finished with your fear that nobody flirts with you, and whether we should stop flirting completely.

Flirting has nothing to do with religion. It is natural, human. It is not a conditioning of the past; it is just intelligence that one wants to taste all kinds of things. You are not a devil, and now you know the witch was not a witch either. But the night you will remember forever -- not only you, everyone who has seen it!

I have heard from the witch herself that Niskriya was looking again and again at the film, asking why I was waving my hand. "What is the significance, the meaning?" And finally he decided it means flirt! This is a great conclusion, very philosophical!

And whenever you want, just tell me. My function here is just to make you as blissful as possible. And I have a list of those who are ready to become witches, whenever Niskriya wants a queue. And the witch also liked Niskriya and said that he is a very meditative man....

Just something serious now...

Hymie Goldberg has a tough day at the office and phones Becky to tell her he will be coming home late. Then he goes out to a Chinese restaurant and orders a Big Deal big meal. As plate after plate comes, Hymie notices that the Chinese waiter is always smiling and looking happy. "What is there to be so happy about?" moans Hymie.

"Ah," says the waiter, "I am just thinking about my sex life."

"And what is so special about your sex life?" asks Hymie.

"Well," says the waiter, "I take my time with sex. I put it in, I say `Excuse me,' I take it out and go to the kitchen for a glass of rice wine..."

"And that is it?" asks Hymie, amazed.

"No, no," replies the Chinaman. "I just take my time. I put it in. I say, `Excuse me.' I take it out and go for some refreshment. I go back. I put it in. I have a wonderful time."

Later when Hymie gets home he decides to give the waiter's idea a try. He starts making love to Becky. He puts it in, "Excuse me," says Hymie, taking it out, "I am going to get a glass of seltzer." Two minutes later he trots back, puts it in and takes it out again. "Excuse me, honey," says Hymie. "I am going to get some blintzes." Just then Becky sits up in bed.

"You know, Hymie," she says, "you fuck just like a Chinaman."

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #13
Chapter title: Be, known thyself, keep the measure

6 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
WE POOR MODERN GREEKS DON'T KNOW WHAT THE TRUE RELIGION OF OUR ANCESTORS WAS. SO-CALLED SCHOLARS HAVE NO ANSWER AS THEY ARE CONFUSED BY THE RICH MYTHOLOGY OF POETS. HOWEVER, AT DELPHI ONLY THREE ADMONITIONS WERE ENGRAVED ON THE ORIGINAL TEMPLE: BE, KNOW YOURSELF, KEEP THE MEASURE.
WOULD YOU, BELOVED MASTER, REVEAL HOW THESE THREE MYSTERIOUS PRECEPTS -- INCLUDING MEDITATION, SELF-AWARENESS, ET CETERA, BUT NO GOD -- COULD CONSTITUTE THE WHOLE RELIGION ACCEPTABLE TO MEN LIKE SOCRATES, HERACLITUS AND DIOGENES?

Amrit Theodorus, Greece lost its golden age not because of mythological scholarship or poetic imagination; it lost its golden age the day it decided to poison Socrates. It killed its own highest expression of spirit.

In the death of Socrates starts the decline of a tremendously beautiful and great civilization which has given to the world people like Pythagoras, Heraclitus, Epicurus, Plotinus and many more. The whole Western civilization owes its origins to the Greek genius.

To understand why it has become poor -- not only outwardly but inwardly too -- you will have to understand that when a civilization kills a man like Socrates, Socrates is not killed, that very civilization is killed.

Socrates' death has to be understood because without understanding it, Greece and its intelligence cannot come back to the heights it has already known.

Democracy was born in Greece but unfortunately we have not been able, up to now, to tolerate or forgive the giants amongst us. Their very presence becomes a deep wound in our being. Rather than becoming a challenge, a great invitation for a pilgrimage to the heights of consciousness, it becomes a wound. And it is very difficult to live with that wound. Something has to be done, and the easiest way is to

destroy the man who makes you feel small.

The height of Socrates or Diogenes simply makes the ordinary man so inferior. But there are two ways to face this situation; one has never been used. The unused way is that the presence of Socrates or Pythagoras should become a deep certainty that "what can happen to another man can also happen to me. In their heights are my heights, hidden inside. In their freedom are the seeds of my freedom. In their sky, the stars have become clear -- just a little effort is needed and my dark night can also be full of stars." Their presence should become a guarantee of human potential, of human growth, of possibilities which ordinarily look too far away.

But if Socrates can touch those stars, in his hands our hands are also hidden, because no two human beings are essentially different. All differences are non-essential; the intrinsic man is one and the same. But this path has not been chosen -- because it was difficult, because it would have to be proved by traveling to the same heights on the same lonely path, to attain to the same light and the same consciousness.

Man chooses the easier. He does not bother whether the easier is truer or not. The easier is to remove the man like Socrates. His removal will take away the wound that his presence creates. Then you can be happy in your ordinariness, then you can rejoice in your retardedness, then there is no one who can hurt your ego.

Socrates was not killed because he had committed any crime. His only crime can be that he attained what is hidden in you. He made reality what is only potential in you; he transformed the seed into a glorious flower, dancing in the wind and the sun. You cannot, the masses cannot forgive such a man. It hurts our ego very deeply.

And the masses are powerful as a crowd. Men like Socrates are alone; they are a majority of one. The crowd could not prove anything against Socrates. Still, he was poisoned and killed. Even in his death he was great, and the people who killed him, even in their life proved to be very ugly, mean and small. But it creates a situation in which no other man will try to become a Socrates, because if to be Socrates means to be poisoned by the crowd, then why bother? Keep quiet. Don't annoy and irritate the ordinary and the mundane.

Once this settles in the mind of people, great people start disappearing. Slowly, slowly a country like Greece, which has brought humanity many flowers, became poor on both counts. The outer poverty is not so important, because it can be destroyed easily, but the inner poverty is very difficult. It is not easy to create Socrates or Heraclitus or Pythagoras. We have destroyed the atmosphere in which such roses blossom. By destroying these flowers we have destroyed the possibility of other flowers who could have blossomed. What is the point, if this kind of treatment is going to happen?

One Christian missionary -- a great thinker in his own right, Stanley Jones -- used to come to India. I had become very friendly with him just by chance, because the church in which he used to speak was just near my house. I said to him once, "Jesus has promised to come back again, very soon. Now it is too long. You cannot stretch `very soon' that long -- one year, two years but not two thousand years!"

He said, "I had never thought about it."

But I told him, "I have thought about it: he will never come!"

He said, "On what grounds are you saying this?"

I said, "If he is intelligent, then one experience is enough. What have you given to the man? Crucifixion -- and you are still expecting him to come?" And I told Stanley Jones to read a book that he had not read -- Dostoevski's BROTHERS KARAMAZOV, one of the greatest books written by any man. But it is so big that very few people have dared even to start to read it. Just the voluminousness of the book prevents them. But it is so valuable that hundreds of BIBLES are of no value compared to it. Dostoevski has written it with his own blood.

In that book one character is Ivan Karamazov. There are three brothers, hence the name BROTHERS KARAMAZOV. One brother is very religious, almost saintly. Another brother is a rationalist, an atheist, absolutely against the other brother -- thinks him naive, stupid -- and his worship.

One day he tells him a story....

He says, "Have you heard that Jesus has come back?"

The other brother said, "I have never heard. Where is he?"

He said, "You are continuously reading THE BIBLE. You don't have time to inquire what is happening around. Jesus had come on a Sunday morning in Jerusalem, hoping, `Now, I will be received and welcomed, because last time they were not *my* people. Now I am going amongst my own people. My own priests and bishops and cardinals and the pope -- they will celebrate my coming. And I had promised the second coming; I have to fulfill it.'"

The crowd was coming out of the church, the morning service had ended, so he stood there under a tree waiting to see whether they would recognize him or not. A crowd gathered around him -- they recognized him not as Jesus Christ, but that "he seems to be some crackpot who is trying to pretend to be Jesus Christ" -- and they started advising him that before the bishop comes out of the church, "It is better you get as far away from here as possible."

But Jesus said, "I am Jesus Christ."

And they all laughed.

He said, "This is strange. People laughed the same way eighteen centuries ago, but they were not my people. And you are *my* people, *my* sheep, *my* flock."

And people said, "Just get down. Don't pretend. We accept that you are a good actor, but that does not mean that you are Jesus Christ. What is the guarantee? Have you got any certificate, any message from God? It is just that you look like Jesus Christ. Anybody... and there are many who play the part of Jesus Christ in dramas, it is nothing new. Just don't be stupid. If the bishop comes to know, you will be in difficulty."

Jesus said, "Wait. You are ordinary, uneducated people. You cannot understand. But the bishop is *my* representative. He is bound to recognize me." The bishop came out and the crowd gave way for him.

The bishop shouted at Jesus Christ, "You idiot, get down from that platform and come into the church!"

Jesus said, "Have you not recognized me?"

He said, "I have recognized. Just get into the church."

Jesus followed him thinking, "Perhaps he does not want to recognize me in front of people, or he wants to talk to me privately inside the church."

And inside the church the bishop locked him into a room and told him, "I will release you only when you come to your senses -- and I will call a barber to shave your beard and change your clothes. This kind of thing cannot be allowed. It is irreligious."

Jesus could not believe. He said, "This is strange!"

In the middle of the night the bishop came with a candle, unlocked the door, fell at the feet of Jesus and said, "Forgive me. I had recognized you, but we are doing your business perfectly well. You are not needed at all. In fact, if you insist, we will have to crucify you -- unwillingly -- because people like you are always troublemakers. With great difficulty we have managed your empire. Almost half the earth follows you, not because of you but because you have the best managers -- the priests, the bishops, the cardinals, the pope. What more can you do? We are already doing it! It is better you go back. Don't make unnecessary trouble; otherwise the second coming will become the second crucifixion."

This story from BROTHERS KARAMAZOV I told to Stanley Jones and asked him what he thought about it. It is fictitious, but I think it has a truth in it -- if Jesus comes, this will be the behavior towards him....

I have heard that one early Sunday morning a young man looking like Jesus entered a church before the bishop entered. The bishop was almost in shock, but thought, "Perhaps he is just a hippie -- these hippies are creating so much trouble. Now he is pretending to be Jesus Christ. What is he doing here?"

He approached the young man, and the young man immediately said, "Don't be misguided by your mind. I am not a hippie, I am Jesus Christ. You have been worshipping and you have been asking for me to come and now I have come. Last time, I had come to a very remote part of the world, uneducated. I thought this time, New York would be better."

The bishop could not figure out what to do. He said, "Wait a minute." He phoned immediately to the Vatican, to the pope, saying, "I am in great trouble. A man whom I think is a hippie, but he looks exactly like Jesus Christ... and who knows? He may be. I need your guidance."

The pope said, "Jesus Christ? Do two things: inform the police and look busy!"

It has not only happened in Greece, it has happened almost all over the world. Judea has not been able to create another man of the quality of Jesus, nor has Arabia been able to create another man of the quality of Al-Hillaj Mansoor.... Something similar, in different ways in different countries, has created a spiritual poverty.

In India we have not crucified Gautam Buddha but we have been more sophisticated in destroying him, far more clever -- and it is bound to be so because India is a far more ancient land than Greece. At least for ten thousand years India has been in existence.

Gautam Buddha and Socrates were contemporaries, but before Socrates there is emptiness in Greece. There were sophists, but sophists are not seekers of truth. There is not a single figure who can be compared to Socrates. Greece reaches its youth with Socrates -- and dies young with Socrates. Much more was possible.

Gautam Buddha was not the first in the line but the last. Socrates was the first in the line. Gautam Buddha was not new to India -- Krishna and Adinatha and Naminatha and Rama and Parasurama and Yagnavalka... and the story goes back at least ten thousand years. A far more sophisticated country, naturally. It has killed Gautam Buddha not by poisoning him, but by far more subtle means.

The Hindu scriptures say -- and you can see it -- that in India Gautam Buddha's influence has completely disappeared. The whole of Asia became influenced by Gautam Buddha -- faraway countries like Korea and Taiwan and China and Mongolia and Japan and Sri Lanka and Burma. The whole of Asia except India became Buddhist. What happened to India?

Buddhism simply disappeared from India as if Buddha had never been born here. The Hindu priest is more cunning than the masses who crucified Jesus and the masses who decided to poison Socrates. The Hindu priest is far more ancient, far more cunning, far more clever; he knows that if you kill somebody, then there will remain sympathizers. Then there is a possibility that a religion may become consolidated just because the founder was killed.

Christianity is not founded by Jesus but by the cross; hence I have always called it *Crossianity*. It has nothing to do with Jesus. If Jews had been a little more sophisticated, as Hindus were, they would have tolerated Jesus. He was not doing any harm. Even if he was saying that he is the only begotten son of God, what is the harm? Let him believe it. All that he needs is some psychiatric help. But crucifixion is not psychiatric help.

Hindu priests have written that God created the world -- he created heaven and hell -- and he appointed the Devil to rule over hell, but millions of years passed and nobody entered hell because nobody was committing any sin. The Devil became tired. He reached God and he said, "I resign! What kind of job? Millions of years I am waiting... not a single soul has ever reached. You can appoint somebody else."

God said, "Don't be worried. Go back. I will make arrangements so that people start entering into hell. I will be born as Gautam Buddha in India and I will corrupt people's minds and they will start going astray from the authentic Hindu religion. Then don't blame me. Hell will be overcrowded and you will have to control it."

Since then, the Devil is perfectly happy, his empire has been growing. All the Buddhists that have disappeared from India are in hell. And this was a strategy: Gautam Buddha was condemned by the Hindus exactly in the same terms, but in a very cunning way.

Socrates was condemned by saying that he was corrupting the youth -- and the same was the case about Gautam Buddha, but it was enough just to spread the idea: "He is a god so you can worship him. But remember, don't get influenced by him, don't follow him."

He is certainly a god -- Hindus accept him as one of the reincarnations of God, but his reincarnation is to "corrupt people so that the Devil is satisfied." Do you see the sophisticated way? They don't deny Gautam Buddha's godhood, but they deny his philosophy, his religion. They say it is all corruption, to make people go astray from virtue.

It is a strange fact that Hindus have succeeded in destroying Gautam Buddha far more successfully than the Jews with Jesus, or the people who killed Socrates. They have all failed.

A time came just three hundred years after Gautam Buddha's death...

Three hundred years afterwards, Alexander the Great from Greece came to India. His teacher was Aristotle, one of the disciples of Plato who was a disciple of Socrates. And he was surprised that Buddhism had almost disappeared. Buddhists were either killed or converted or forced to leave the country.

Even in Bodhgaya -- where Gautam Buddha became enlightened, and his followers have made a memorial temple -- the priest is a brahmin because there was no Buddhist to be found, even to be the priest in the temple.

I have been to the temple. I asked the priest, the present priest whose family had been there generation after generation. His family have become the owners of the land and the temple where Gautam Buddha meditated, became enlightened, where he used to walk. Every place is occupied by the brahmins, and it has been so for eighteen centuries. You could not even fight the case. And they are AGAINST Gautam Buddha. They don't believe in his philosophy, but they worship Gautam Buddha because he is a Hindu god who

helps the Devil to populate Hell. He is a god, but his philosophy is absolutely wrong and his religion is a corruption. Nobody in the world has killed a great philosophy like Gautam Buddha's with such subtle and sophisticated means.

It has happened all over the world that man has settled into a kind of mediocre, retarded state of mind. Now Gautam Buddhas don't arise, now Socrates is no longer heard. But because of these people's disappearance from the earth, we have become so poor, we have forgotten completely our innermost being. And this situation has helped the priests -- which is the most corrupted, cunning profession in the world; it exploits people.

Your question is very significant. You say that in the ancient temple of Delphi, only three admonitions were engraved on the original temple: *Be, know yourself, keep the measure*. God is not mentioned, heaven and hell are not mentioned, worship and prayer are not mentioned.

In fact, within these three words the whole religion is complete. Other than these three words, all is non-essential rubbish which priests have been imposing. The garbage has gathered so much that the authentic is completely lost. Just a single word, *be*, is the whole of religion. The other two are explanations.

You *are* -- that much is certain. *Being* is certain -- but who you are, for that you will have to go on an inner journey. Hence the second statement: *Know thyself*.

And the third statement is of immense importance: *Keep the measure*. Unfortunately, nobody has been able to keep the measure. In fact it is very difficult for the so-called scholars to exactly understand the meaning. Why keep the measure? For what? A strange statement: Be, Know Thyself, Keep the Measure. You will have to look....

You are and the world is. You have one universe of your inner being and you have another universe outside you. Keep the measure means: remember the introvert has lost the measure, has forgotten the balance; the extrovert has also got lost. The West has lost balance because it is only extrovert; it only thinks about objective truth -- the reality that is available to science. And the East has lost the measure because it only thinks of its own inner world; the outside is condemned as illusory, *maya*. It does not exist, it only appears. Don't be bothered with appearances.

The East has decided for the inner and the West has decided for the outer. Both have forgotten what was engraved on Delphi's temple: Keep the Measure -- a tremendously meaningful statement.

You *are*, but without knowing *who* you are, it does not have much meaning, significance. Understanding, awareness that you are -- just knowing this much, that "I am" -- is not enough. It is not much knowing. You have to go into your inner being to explore the vast blissfulness and the peace and the silence and your divineness, your godliness. But don't get lost into the inner. The outer is also divine, the outer is also immensely useful.

Science and religion... unless they are together, they are going to create some kind of poverty. The West is poor spiritually. It may have immense wealth and all kinds of technology and all kinds of comforts, but what is the use? The whole house is full of things but the master is completely lost.

You don't know who you are.

And if you insist, "Who are you?" you will think that you are asking a significant question. Others will think, "You seem to be mad. I am a doctor. I am an engineer. I am a businessman... what more do you want to know about me? My family, my father's name, my name -- what else?"

And certainly you are not your name; it is just a label -- useful. You are not just your profession, you are not your job, and you are not your wealth. You are not your knowledge. Then who are you?

In this simple statement, *be*, is hidden the whole art of meditation. It means just being silent without any thought, simply drowning into your own consciousness, deeper and deeper, until you reach to the very center. And it has to be your own experience, you cannot borrow it. Without knowing it, you will remain poor. You will have many things, but you will not have yourself.

Knowing thyself is the only way to experience the meaning and significance of existence.

Now there are contemporary philosophers in the West, existentialists, who insist that there is no meaning, no significance; man is just accidental, it has no essence. These people are very influential today. In fact that is the only contemporary school of philosophers in the West. They represent the genius of the whole West. Their conclusion can only be suicide. If life has no meaning, if life is an accident, then why suffer? Why be miserable? Why be old and why be sick and why go into unnecessary anxieties, wishes, angst? There is no point.

According to existentialism, you are not needed, you are unnecessarily forcing yourself. You are just like mushrooms, grown up existentially, accidentally, because a cloud rained; otherwise you are not needed.

You are not serving any purpose. Existence is perfectly happy without you. The stars will not miss you. Do you think they will miss you? Do you think they will miss if Niskriya is not sitting there like a Chinaman? -- that without him everything will be disturbed?

No, existentialists say everything will continue to be as it is. You will not be missed, because you are unnecessary.

One wonders that people like Jean-Paul Sartre and Jaspers and Heidegger... why don't these people commit suicide? Perhaps the only reason is that there is no meaning in committing suicide either. So drag on, and wherever you go, in whichever direction you go, you will reach the grave, so what is the hurry? Why dig your own grave? Somebody else will dig it.

The West has lost all contact with the inner being and the East is poor, hungry, starving, because it has lost... Remember the third statement engraved in the temple of Delphi: Keep the Measure. Remain balanced. The outer and the inner should be like two wings: with one wing you cannot fly like an eagle into the sky; you need both the wings.

Science alone is going to lead humanity to suicide, and religion alone is going to lead humanity to the same goal -- suicide, starvation.

Just by the end of this century, in this country alone five hundred million people are going to die because there is not going to be any food. Already half of the country is starved, undernourished. We have just seen in Ethiopia, one thousand people dying per day, and now there is another famine -- and this is going to be a bigger famine than the last one. Perhaps two thousand, three thousand people will die every day. This is forgetting the immense, the significant balance: Keep the Measure.

These three words are enough.

You are asking, "Beloved Master... These may include meditation, self-awareness, et cetera, but no God. How then could they constitute a whole religion?"

God is not a necessity of any religion; God is a necessity of priesthood. God has nothing to do with religion. Buddhism has no God, Jainism has no God; there are religions already which have no God.

I don't see any point. If you are truthful, sincere, meditative, alert, and you know yourself -- if you know the beauty of your being, the immortality of your soul, the eternity of your existence, God never comes in the way. Nobody has met God ever.

In those three precepts, Be, Know Thyself, Keep the Measure, God is not mentioned because God is not needed at all. It is an unnecessary hypothesis -- not only unnecessary, but harmful. In the name of God, so much cruelty, so much violence, so many crusades: Mohammedans destroying Christians, Christians destroying Jews, Mohammedans destroying Hindus, Hindus destroying Buddhists. And the reason? The reason is that their hypothesis of God is different.

This is sheer stupidity -- to fight for a hypothesis. And for centuries, millions of people have been burned alive, just because their hypothesis of God was different. Such strange behavior has been shown by the priesthood of all religions of the world and everything becomes possible in the name of God.

Just a few days ago, the Vatican pope gave a declaration to all the Catholics of the world: "You cannot confess directly to God." Strange. You have to confess via the right channel, otherwise the priesthood will be finished. If you start confessing directly to God, then what are thousands of bishops and cardinals and priests going to do? Their whole business is to be mediators between you and nobody.

In India there is a place, Surat, where there is a local, small religion, but of very rich people. Their high priest takes the money whenever somebody dies and writes a note in the name of God saying, "This money will be delivered to you when you reach paradise." The man dies and the written note is put in the pocket of the dead man, so when he reaches he can cash the money.

I used to stay in Surat in the house of a friend who belongs to that religion....

I said, "You must be utterly stupid. All that money is going to your high priest's pocket."

He said, "No, this is not possible."

I said, "Then let us go to your cemetery. We will have to open a grave and let us see whether the card is there, the man is there, or they have reached heaven."

He was hesitant. He said, "But this is very irreligious."

I said, "I don't belong to your religion. You stand aside, I will dig!"

So I pulled out a freshly buried man and took out the note. He had given three hundred thousand rupees to the high priest. I said, "Look. The card is there, the man is there, and in all these graves -- whichever grave you want I can dig."

He said, "No, don't dig. Just get out from here. If somebody finds out there will be trouble. Somehow push this man inside the grave and put the card into his pocket. It is none of our business."
But I said, "Everywhere this is being done..."

Why is the pope insisting... concluding that it is a sin to confess directly to God? It is a strong statement. You have to confess to the priest and the priest will manage for God's compassion and he will give you some punishment -- and punishment means a few dollars!

I have heard...

A bishop and a rabbi were great friends. They had decided to go to the golf course, so the bishop was finishing his business quickly. But there was a long line of confessors. The rabbi was waiting outside in the car. Finally he came into the cabin. The cabin is divided with a small window: on one side stands the confessor, on the other side sits the priest.
The rabbi said, "We are getting late."

The priest said, "I am doing the business as quickly as possible, but people go on and on. When they confess they don't confess in a summary way: *long* stories... It seems as if they enjoy it. They say in detail, `I have done a rape. This happened and that happened....' It is a simple thing: you have committed a rape, put ten dollars in the box and get out!"

The rabbi said, "You get ready. I don't know, because in my religion this kind of thing does not happen, but nobody knows who is sitting on the other side. You get ready and I will finish the business."

But a rabbi is a rabbi. Another man came and he said, "Father, excuse me. Again I have committed a rape."

The rabbi said, "Just put twenty dollars in the charity box."

The man said, "But this is too much. Last time it was only ten dollars. Have the rates gone up?"

The rabbi said, "No, the rates are the same -- ten dollars in advance. You can commit one rape more!"

Without the priest, who is going to collect these dollars? And where do these dollars go? The pope goes around the world at least three times a year, doing a very stupid thing which he can do in the Vatican as many times as he wants -- kissing the earth. He can do it every day -- what is the point of going to Australia, coming to India? Perhaps the taste may be a little different, but how much money is wasted? Each tour costs eight million dollars. Even when Queen Elizabeth went to Australia, it cost only three million dollars. When the pope went it cost eight million dollars -- and they are all coming out of your pockets.

God is not getting anything! God is the creation of the priests to exploit you. God has nothing to do with religion. And the inscription on the temple of Delphi, Theodorus, is absolute in those three points. The religion is complete. All else is commentary.

Be authentic and true and sincere and yourself -- not somebody else, not a personality but an individuality; not having a mask but your original face. Be, and Know Thyself. Look into your own inner world, of what it consists. It consists of eternity, it consists of blissfulness, it consists of ecstasy. It makes you the richest person in the world. It consists of intelligence, purity, love, compassion -- all that is great. But it will not help to make you rich on the outside. It will not create a marble palace because you know yourself. That is the meaning of Keep the Measure.

And there is no conflict, no contradiction. You can be meditative and you can be creative. In fact you can be more creative if you are meditative. You can create much more on the outside if your own roots have gone deeper in your being.

In these three words the whole religion is complete. But the people who have reached these heights, these riches, created antagonism in the mediocre minds.

Socrates was asked by the judge who pronounced his death sentence by poison -- he must have been a man of some compassion and some intelligence -- he said, "Socrates, I am helpless, because the majority of the people of Athens want you to be killed. But I can suggest to you a few alternatives: you can leave Athens" -- because in those days Greece was not one country, but every city was a state. So Athens was a state in itself, and once you crossed the boundary of Athens, the constitution of Athens or the law of Athens became invalid.

So the judge said, "I can manage. You simply get out of Athens. There is no need... I don't see the point in unnecessarily destroying yourself."

Socrates said, "Death is going to come anyway, and moreover I have lived in Athens my whole life.

This is the most civilized state in the whole of Greece. If this civilized state cannot tolerate me, who is going to tolerate me? In this old age, again to start my academy or my school somewhere else... and the result, I know, is going to be the same. It is better at least to be poisoned by the most civilized part of the country."

The judge said, "I have another alternative: you stop speaking -- because they are against you for the single reason that by speaking you corrupt people, you destroy their conditionings. You stop speaking, be silent. In old age it is good."

Socrates said, "Just because of fear I should be silent? No. You don't understand me. Without speaking the truth, what is the point for me to live? If I have to live, I have to speak the truth. Don't unnecessarily be worried. If the majority decides to give me poison, perhaps this is the way existence wants to take me back."

A man of tremendous courage... but with him, Greece lost something very essential: the urge to seek the truth. In fact, unconsciously people must have become afraid even to mention the word `truth'. If it leads to death, it is better not to bother about it and never to question the superstitions of the people. Just remain silently one with the crowd; it is safer, more secure.

And the moment any community of human beings loses the urge to search and to seek the truth, in a certain way, it dies. It vegetates, but it does not live. It loses dignity.

I have been to Greece and I have never been outside my house. Amrito, who was my host, is sitting just in front of me. She had found a very beautiful palace on a small island just by the sea. Sannyasins from all over Europe had gathered. We had nothing to do with Greece or its politics; we were meditating, we were enjoying, we were dancing, and I never left the house in fifteen days.

And I was to be there only for four weeks, but the archbishop of the Greek Orthodox church started sending telegrams to the prime minister, to the president, to the newspapers -- statements that I am corrupting people's minds. I had not even gone out of my house....

Finally, he threatened that if I was not thrown out of Greece immediately, he was going to dynamite the palace where I was staying with my friends. These are the people who teach "God is love." He was ready to kill people, to burn people alive who have done no harm to anybody. And the reason? -- that my stay in Greece is going to corrupt the youth, the same old reasons that were put against Socrates.

I could not believe it: how can I corrupt the morality and destroy the religion just in fifteen days? They have created the morality in two thousand years, and if the morality and the religion which has been created in two thousand years can be destroyed by a tourist in four weeks, it is worth destroying!

I was arrested. They did not have any arrest warrant; just the prime minister became afraid that my stay may rock his boat. On the airplane the police officer came to see my passport and he stamped on my passport "deported." I asked him, "Do you understand law? Are you aware that you are putting a seal of deportation on a man's passport who has not committed any crime?"

I took his pen and just crossed out his stamp that he had put on my passport. He said, "What are you doing?"

I said, "I am *not* deported. I am simply leaving -- and you sign here!" He became so afraid.... I said, "If you don't sign, then tomorrow in the court you will have to sign. Otherwise, tell me what crime I have committed and give the evidence."

My passport has become a historical thing! He signed immediately out of fear and stamped again that I was simply leaving Greece, not deported.

At the international airport of Athens there were forty police officers with the chief of the police and all the high police officers -- as if I were a terrorist! News media people were present and they wanted to ask me a few questions. I was answering them and I told them that these police officers are the same people, it seems, who must have poisoned Socrates, because the same is the reason. But for me it is too early... At least Socrates had lived his whole life, a long life. He was not a tourist. I was going myself in two weeks. And these people have no arrest warrant; just they had loaded guns against a person who had not even a paper knife.

The chief of the police came out of the crowd to interfere, and I said to him, "I don't like anybody interfering with me. Just get back to your place and keep your mouth shut, because these people are not taking your interview; they are taking *my* interview!"

And I was amazed.... He is the chief of the police, and he simply went like a dog, tail between the legs, back into his place! I could not believe it; I was thinking that he would argue -- and I wanted him to argue because the whole news media was there, television from all over the world. Perhaps he was afraid that if he said anything... "This man seems to be strange! Nobody tells a police officer to `Shut up and get back to your place,' so it is better to get behind the crowd."

I asked the men who had arrested me, "Can I stay the night in a hotel in Athens? It is late, twelve o'clock in the night. My plane is standing here; in the morning I will leave."

They said, "No. We cannot allow you to stay even a few minutes. You have to leave immediately. That is the order from the prime minister" -- just out of fear of an old idiot, the archbishop, who had been protesting from the very first day I entered Greece.

The archbishop had been threatening that "I will bring a protest," but he never did it, so I inquired, "Amrito, find out what is the matter. I am waiting for the protest and it never comes."

Amrito said, "He will never come, because nobody goes to his church except six old ladies, so he will look like an idiot leading a procession of protest of six old or almost dead ladies. He will only threaten. Who is going to carry out the threat that he will dynamite the house -- those old ladies?"

Amrito and my other sannyasins and the intelligentsia of Greece, Nobel Prize winning people, are all protesting that this treatment of me has been absolutely illegal, unconstitutional. Their fight continues. And I have told Amrito, "Whenever you can manage, now this time I am going to come and I am going to invite all the sannyasins from all the European countries. Then we will have a protest and procession against this old idiot, and then we will see what he can do."

But it is strange.... When I was arrested I was asleep. My secretary, Anando, was standing outside on the porch. She said to the police officers, "You sit and we will wake him up. Let him at least change his clothes and then you can do whatever you want."

They said, "We cannot wait."

As I was awakened, I heard they started throwing stones against glass windows, doors. I had no idea what was happening. I simply thought perhaps the archbishop had come with his old ladies -- I missed the scene it seems -- dynamite was exploding. But it was just the police officers who were doing it -- and they had dynamite too!

They have not answered the protest which was done on my behalf by the Greek intelligentsia. The politicians have nothing to say; they are simply silent.

Sitting here, I am fighting in twenty-five countries -- wherever my people are -- either in the courts or in protests or in parliaments. Perhaps it has never happened: a man who is sitting here, who never goes out of his house, who never enters even into this city...

But love has its own ways and love has its own weapons. Even though Socrates has been dead for twenty-five centuries, his fight continues. I am part of that fight. It is the same fight, with the same people; just the bodies have changed and nothing else.

Amrit Theodorus, now you have to become also part of this fight. Nothing illegal and unconstitutional should be perpetuated in any country which calls itself democratic, but listens to the threats of religious priests. If the country was *really* democratic, just because of his threat the archbishop should have been arrested. He has been committing a crime, or at least threatening to commit it.

Rather than punishing him, I have been punished. But I have been punished in so many countries that now I have started almost enjoying it!

It has been too Greek and too serious. For the change...

Paddy, Sean and Mick are going for a drink one day when just before they enter the bar a man comes flying out of the door and falls down the steps in front of them.

"My God," cries the man, "the bartender there is almost crazy. Whatever you do, don't mention his ears!"

The boys are curious, so they go inside taking a cautious look at the bartender, on their way to a table. The bartender is a mean looking character, with a completely shaved head and no ears -- just two holes in the sides of his head.

Mick goes up to the bar first and not being able to look the man in the eye says, "Gee, I love your red velvet pants. Where did you get them?" The bartender lifts a huge fist and knocks Mick to the floor.

Sean tries next, and feeling uncomfortable looks down at the floor and says, "I like your shoes. Where did you get them?" The man lifts his huge fists and knocks Sean to the floor.

So Paddy strides up to the bar, looks the man straight in the eye and says, "You wear contact lenses, don't you?"

The bartender takes Paddy's hand and shakes it vigorously, "Thank you," he says. "You are the first person all day who has had the guts to look in me in the eye and treat me as a human being. And yes, I do

wear contact lenses. But how did you know?"

"Simple," says Paddy. "You could not wear glasses because you have no ears!"

Old man Finkelstein is determined not to grow old and senile. He hears about a clinic in Switzerland that claims to be able to make you younger. So he packs his bags and leaves on the next plane. At the clinic he is given hormonal injections, blood transfusions, animal implants and everything else that the medical profession can devise.

On his last day at the clinic, the doctor visits him. "Well, Mr. Finkelstein, that's the end of the treatment," he explains. "No more painful injections, no more operations. However, we have to do one or two more tests, so you won't be able to go home tomorrow, you will have to stay one more day." At this old Finkelstein breaks down and begins to cry.

"What is wrong?" asks the doctor. "Are you in pain?"

"No," sobs old Fink, "but what will Mummy say if I am late back to school?"

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #14
Chapter title: Trust life, love life.

7 March 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
I AM STANDING BEFORE A DOOR ON WHICH IS WRITTEN: MYSTERIES OF EXISTENCE. I OPEN IT AND FIND MYSELF AT YOUR FEET. LOOKING DEEP INTO YOUR EYES, I SEE THAT SUDDENLY THE DOOR IS THERE AGAIN. I OPEN IT AND ONCE MORE, I AM HERE AT YOUR FEET.
BELOVED MASTER, HOW DO YOU MANAGE TO BE BOTH THE DOOR AND THE MYSTERY ON EITHER SIDE?

Milarepa, the feet of the master are only symbolic.
What is real is your deep gratitude. What is real is your loving surrender. What is real is dissolving your personality and your ego.

If your trust is total, indubitable, then the feet of the master can become the door because gratitude is the door, and trust is the door, and love is the door.

The same is true about eyes; there is no mystery, but with the eyes there is a little difficulty. With the feet you are not in contact with another being. Nobody is there when you look into the eyes of your master. The danger is you may see yourself reflected in the mirror of his eyes. The danger is that the revolution that can happen through the feet will be more complicated if it happens through the eyes.

The eyes are certainly capable of becoming doors to the divine but you have to remember that

everything has to happen within you. To tell the truth the master does nothing! He is simply there, available, opening many doors -- whichever is your choice. His eyes can become doors, his feet can become doors -- just his remembrance can become a door. The love that you feel -- and the master may be thousands of miles away, the love can become the door.
The whole alchemy of transformation depends on you.
Are you ready to be transformed?

Then even a single gesture of the master indicates the truth. Then his eyes or his feet -- all are doors to the divine.

The day Gautam Buddha died, he insistently told his disciples, "Don't make statues of me. Avoid making temples for me because they can be deceptive. Your remembrance is enough; it is the authentic temple. Your surrender and your love and your dissolving yourself into the master's being -- nothing else is needed."

But people are people.... When Gautam Buddha died they started worshipping the tree, the bodhi tree. Its name became *bodhi* tree because that is the tree where Buddha became enlightened. With gratitude and love and the flowers of their hearts, they found that it was as if the one who had left the body was still sitting under the tree.

But life has its own way.... Soon they started making temples. In the first temples there was only a carved tree in marble, no statue of Buddha. But the decline started, and it was not far away that soon the tree was replaced by the statues of Buddha. The world is so strange that the man who has died with his last wish that his statues should not be made, has the greatest number of statues in the world. There are millions of temples in China... particularly one temple which has ten thousand statues of Buddha. These are dead flowers. The fragrance does not arise any more. You can call them art, but they are not the fulfillment of the master's final statement.

And he was right that "within five hundred years my religion will disappear." It was exactly after five hundred years... his temples, statues, priests and rituals surrounded the whole of the East. But the trust disappeared, the love disappeared, the sensitivity and gratitude disappeared.

You can have thousands of statues -- it can be a good collection of pieces of art, but it is not religion. The statue has no heart and you cannot commune with the statue the way you had communed even with the feet of Buddha. Life was flowing in its most beautiful and highest consciousness.

The West has never understood why in the East disciples touched the feet of the master. They don't understand a simple thing, because it has not happened there -- something invisible, non-objective. When the disciple, with total love and humbleness, dissolves himself in touching the feet of the master, the energy that is flowing, the energy that has come to its purest form, thrills the disciple. And remember, energy always flows downwards, energy never flows upwards.

If the master touches the head of the disciple, that is immensely important, but very esoteric because that creates a circle of energy: from his hands the energy is flowing into the disciple, from his feet the energy is flowing into the disciple. The disciple is almost flooded with the master's being, his ecstasy.

The West has missed a tremendously significant experience. In the West to touch somebody's feet looks humiliating, disrespectful. In the East if the master moves his feet and does not allow you to touch his feet that means you are not prepared, you are not open; the energy cannot move in you. And the master, encompassing the disciple from both ends, turns the wheel of his life to new dimensions.

So it does not matter, Milarepa, whether it is the feet or the eyes, or just the remembrance or just the heart throbbing with love and gratitude.

The door will open -- there is no mystery. It is a simple arithmetic -- but not the arithmetic that is being taught to you. It is the arithmetic of the spiritual world, and those who have not tasted the feeling, the fragrance of it are certainly very poor.

Little Ernie is taken to the dentist's office for a checkup. "It is okay, Doc," says Ernie. "You can take off the mask, I have already recognized you."

The master has no mask but certainly your recognition is needed. When and where, in what situation the recognition penetrates your heart like a ray of light, depends on your intensity of search. Finally, the day you recognize yourself, you will find that you and the master and the universe are all one. There is nobody

to surrender to, there is nobody to fight against. And then descends the ultimate peace that transcends all understanding -- but it does not transcend experiencing.

Don't be analytical. The seeker on the path has to be open, available, non-analytical, non-rational; not arguing with the reality, but just taking it as it comes, testing it and its fragrance.

You are immortals, you just don't know it. The whole universe is yours but you are like small children collecting colored stones on the sea beach. The whole mysterious world is not far away. You need not move a single step towards it; it comes to you if you are ready. Just remember, "Am I ready... ready to open? Indefensible?" Are you ready to allow the fresh breeze of life to pass through you?

The seers of the UPANISHADS have made the most significant statements. One of their statements addresses you as *amritashya putrah*: "Oh! Sons of immortality." Certainly, your body is not addressed, nor is your mind addressed, but you are much more. The body and the mind are both useful instruments, but don't make a cage of them and don't be present in them, and you will know how much blissfulness is possible, how much aliveness is your inheritance. You inherit the whole universe with all its beauty.

The master is only an excuse to show you the path and an example to show that what has happened to him can happen to you -- you need not go in doubt and hesitation. Every man and woman has the seed of being divine. Those who have realized it, out of sheer compassion, they go on whether you listen to them or not; they go on trying their best somehow to reach you.

The story is that when Gautam Buddha died and he reached the gates of paradise there was great celebration, because only once in a while the gate opens, once in a while a man achieves his total potential. But Buddha refused to enter the door.... It is a parable; don't think it is a historical thing. But sometimes parables carry more truth than history. Buddha refused on the grounds, "How can I enter paradise when millions of people are groping in the dark and searching in the dark? I will wait until the last human being has entered paradise." The Buddhists think he is still waiting.

Whether he is waiting or not, one thing I know for certain is that existence is waiting and you are postponing for stupid mundane things, things which do not matter, which are simply junk and are delaying the time of your flowering. The spring comes and goes and you remain without flowers. A master is a spring.

When the master knocks at your door, then drop everything because nothing is more important than to know yourself, to be yourself and experience the great beautitude and the ecstasy that is your birthright.

Two Israeli spies caught in Cairo are put up against the wall, and the firing squad marches in. The Egyptian captain asks the first spy, "Do you have a last wish?"
"A cigarette," he replies.

The captain gives him a cigarette, lights it up and asks the second spy, "Do you have a last request?"

Without a word the second spy spits in the captain's face.

"Harry," cries the first spy, "please, don't make trouble."

What more trouble...? They are going to be shot dead. What more trouble can you cause? And asking for a cigarette as the last thing, shows our minds. Just think that if God appears before you and asks you, "What do you want?" What are you going to ask for? A beautiful car? A palatial house? A beautiful woman? Then you will see with what kind of rubbish your mind is filled.

I don't think anyone is going to say, "I want to meditate... I want to realize myself." These things can be postponed -- what is the hurry? Right now, a cigarette is needed, and anyway self-realization will not provide cigarettes, palaces...! You don't know what self-realization will provide. The very idea of self-realization does not arise because you take it for granted that you know yourself.

Socrates was right when he said, "Know thyself." There is no more important thing in life to do. Don't waste your whole life in things which you will laugh about later on: how much you wasted, how much ecstasy was possible ... and you were smoking cigars, running after women -- or vice versa in the case of Niskriya!

Now, the fellow understands that women are approaching him to say, "Don't be worried boy, we are here to take care of you." The Chinaman cap that he was wearing has been presented to him by a woman whom he has fancied for years. And she came herself, seeing the situation that Niskriya had become a hero in a single day. Before any other woman catches hold of him, the woman that he has been fancying for years approached, herself.

Now he is in trouble; he cannot do his work. He is a man of a very one-dimensional, scientific attitude;

he does not look here and there. Now all these women are going to disturb him. His real love affair is photography. Now he is praying to me, "Save me. I am perfectly happy alone" -- but it is too late.

You go on doing things repetitively in your life -- the same things, without ever bothering about the real mysteries, the real meanings, the real significance of your being. The day you become interested in your being, meditation blossoms automatically.

And if by chance you come across a man whose eyes become doors to a world beyond, touch his feet and you will be filled with a strange energy and vibration which is a music, a harmony, a synchronicity with existence.

The master is only an example of what you can also be.

Two tramps are lying on adjacent benches. One of them is reading an old newspaper: "It says here in a health report that you can exercise over one hundred muscles when you laugh."

"That's typical," replies his friend, "those health nuts take the fun out of everything."

... Now even laughter becomes an exercise!

Milarepa, you have the capacity of love, of trust, of creativity. You are showered with all the blessings that are possible. Don't miss this opportunity. Touching the feet of a master is simply a gesture that "I am ready," that "from my side there will be no obstruction," that "I withdraw all defense strategies." The master won't have to do anything. By becoming open, dropping all defense strategies, the door has opened. The master was just a remembrance of your own future.

The master has never existed in this sense in the West. Teachers have existed, but a master is not a teacher. A teacher teaches you doctrines, theologies, philosophies; a master simply opens the door of your innocence, of your simplicity, of your ultimate awakening.

The master is not a teacher. The master is simply a remembrance that, "My God, what am I doing? Here is a man surrounded with an aura of beauty and truth; it is not a time to miss. This man reminds me that I can also be in such glory, in such cosmic blissfulness."

A hotel manager is giving some advice to his staff about how to cope with embarrassing circumstances.

"Suppose one of you enters a room," he explains, "and finds a lady in a state of undress. Anything you do or say could make matters worse, but there is a simple way out. Just pretend you are shortsighted and say something like, `I'm terribly sorry, sir, I'll come back in a minute.' That will save her from embarrassment."

The next morning a young waiter is on duty taking breakfast up to a room. He knocks on the bedroom door and receiving no answer, walks in. There on the bed, a naked couple are indulging in an energetic bout of lovemaking. Suddenly, they sense the waiter's presence and there is a ghastly silence until the waiter remembers the lecture of the day before. With complete confidence he asks, "Would either of you gentlemen like breakfast?"

Whatever I say to you, don't interpret it, because every interpretation is misinterpretation. Whatever I say, simply absorb it. Let it become part of your being, and you will never be in such an embarrassing situation.

Dr. Bones and Dr. Skinner are out duck hunting early one morning while it is still dark. They hear an owl in the tree above them snoring.

"I'm such a great surgeon," brags Bones, "that I can go up there and take out that owl's tonsils without even waking him up."

Ten minutes later, Bones climbs down the tree and holds up two tiny tonsils.

"That's nothing," says Skinner, "I'm so nimble with my hands, I'll climb up there and remove the owl's testicles without him feeling a thing!"

Sure enough, a few minutes later, Dr. Skinner returns with a pair of tiny balls.

Months later, the owl flies over the same tree with a friend.

"Hey!" says the friend. "It is bedtime, let us sleep in that tree tonight."

"No thanks," replies the owl, "I slept there a few months ago and ever since I have not been able to fuck worth a hoot or hoot worth a fuck."

You have to use very subtle surgery in removing your ego, in removing your idea that you are separate from existence. It is perhaps the most subtle thing in the world to be able to touch the feet of the master and

not feel for a single moment that you are doing something against your being, that you are losing your dignity -- but on the contrary to feel that for the first time you have felt the energy which makes you dignified, luminous, and to see that those feet don't belong to any individual. Those feet are simply a device for you to drop your ego, the idea of speciality, the idea of being somebody, to just be simple and innocent.

The East has earned much by a simple device of the disciple touching the feet of the master. And when the master feels that the disciple's act is authentic and sincere, he puts his hand over his head and the disciple is flooded with the same energy that is overflowing the master. It is a strange transfer -- invisible, but experienceable.

I am reminded of Mahakashyapa, perhaps Gautam Buddha's most innocent and most pure disciple....

He was told by Gautam Buddha, "You are enlightened. You have everything that I have. Now, go and spread the word."

Mahakashyapa said, "If I had been alert, I would not have become enlightened. To be close to you, to be able to touch your feet every day and be flooded with your love, your compassion was enough for me. If there is a way to become unenlightened, I would rather become unenlightened."

Buddha said, "That is difficult. You cannot go backwards."

He said, "But what will I do? Each morning when I touch your feet, my joy, my blessing, my ecstasy reaches to the highest point. And when you touch my head, it feels as if a shower of roses is falling over me. I will miss it very much."

Buddha said, "You will not miss. Just do one thing: remember in whichever direction I am, bow down to the earth and touch the feet -- and the same thing will continue to happen."

He was so innocent, he trusted and went away. Every morning the first thing he would do was to find out where Buddha was and in that direction -- and perhaps that direction was not right, perhaps Buddha was not there, but in his heart, in his trust, he would touch the feet. Tears of joy would flow from his eyes and he would feel a hand on his head. That was an absolute guarantee that he was in the right direction. And the same flowers, with even more fragrance would start showering like rain around him.

People told him, "Mahakashyapa, you have been declared enlightened by Gautam Buddha and you crawl...? Enlightened people don't crawl! What is this nonsense? There is nobody and you are touching the feet with such grace. And when you get up, you are almost a different man, so luminous..."

He said, "Distance makes no difference. Love knows no time and no difference of space. It is something that happens within you; the outer is only a device. And as far as tears are concerned, they are not the tears of pain or anguish, they are tears of joy, of utter celebration that he has not forgotten. And I feel his hand on my head. That gives me the guarantee that the direction is right."

When he came back to Gautam Buddha, he asked, but Gautam Buddha laughed. He said, "You are so innocent, Mahakashyapa. Everything was happening within you; even that hand was your own. And I know it was impossible for you to find exactly where I am, in which direction, from hundreds of miles away. But because you trusted, the miracle happened."

The greatest miracle in the world is trust. But remember, I am not saying belief. Dictionaries go on confusing people. If you ask dictionaries what trust is, they will say that it is belief, it is faith. It is neither. Belief is always with a doubt hidden behind it. Faith is blind, not your own experience. But trust is your own experience. Once you have tasted the sweetness of trust, you don't need any religion and you don't need any prayer.

I have told you many times, but this story is so beautiful that I love to tell it....

Before the Russian revolution -- Russia has one of the most orthodox Christian churches.... Christianity is such a childish religion that they call someone a saint not in the same way as we in the East call a certain person a *sant*. Although people who are concerned only with words and translations think `sant' and `saint' are the same, they are not. The Eastern word `sant' means one who has realized *sat*, the truth. It is his own realization.

And the Western concept of saint is one who has been certified by the church. It comes from the word `sanctus'; he has been sanctified, certified that he is a saint.

But in this beautiful story of Leo Tolstoy...

The archbishop of Russia became very much concerned because people were going more and more to visit three saints. And there were so many rumors and talk about the three saints who lived on a small island

in a vast lake. He wondered, "I have not certified them; how can they become saints?" But seeing that thousands of people are going to touch their feet...

Finally, he decided something had to be done, otherwise these three persons would destroy the whole religious hierarchy. Things have to be done in a certain way -- Christianity has created hierarchy, bureaucracy.

In the East, one cannot conceive that a sant needs anybody's certificate; his own experience is enough. In the East, one cannot believe that even the pope, the representative of Jesus Christ and God, is elected. Is this politics or religion? We have never elected anybody as Gautam Buddha; we have never elected anybody as Krishna.... When a person has the experience, the very authority that his experience gives him -- he is recognized, has to be recognized, and he is not bothered about whether you recognize him or not. But how can you keep your eyes closed... how long when the sun has risen?

Finally, the archbishop took a motorboat and went to the island to see what was happening.

It was early morning, and seeing those three poor people he said, "My God! These idiots... who has made them saints?"

He went there with great authority. Seeing that the archbishop himself had come, all the three touched his feet. He was very satisfied. He said, "Who has made you saints?"

They said, "We are poor people. Nobody has made us saints -- and we are not. We just live here under this tree and we don't know what happened, how the rumor went around and why thousands of people come. And how can we convince them that we are not saints? We are not very educated.

"In the beginning we used to try to say that we are not saints -- that brought the opposite result. People thought, `They are so humble; they say they are not saints... They must be. No ego...' So we dropped it. We said, whatsoever is happening, let it happen. You can help us. Just tell people that we are not saints, but poor men. Tell them not to come here, because they unnecessarily disturb us the whole day."

The archbishop was very grateful and felt that it had been a good act to come, but that he should have come earlier because they had become famous nationwide. He asked them, "Do you pray every day?"

They looked at each other. They said, "Yes."

"What is your prayer? Do you know the Christian authorized prayer?" he asked.

They said, "We are uneducated. We don't know any authorized prayer."

"Then what kind of prayer do you do every day?"

They nudged each other saying, "You say."

The archbishop said, "Say it."

They said, "It is a little embarrassing because we have made it ourselves. And it is a very simple prayer. Please don't laugh, and don't tell anybody. Knowing that God is three -- God, the holy ghost and the son -- and we are also three, we thought we could make a prayer.... So we put our minds together and made a prayer: God, you are three, we are also three, have mercy on us. This is our prayer."

The archbishop, in spite of himself, could not resist laughing, "This kind of thing you think is prayer? Stop all this nonsense. I will teach you the authorized prayer."

But the authorized prayer was long. When he was finished, one of them said, "That long prayer, we cannot remember. You have to repeat it. We will try our best. At least you have to repeat it two times more, because we are three and you have to repeat the prayer at least three times. Perhaps we may remember it."

He repeated the prayer three times. They touched his feet; he blessed them and went away in his motorboat, feeling very happy. Just in the middle of the lake he saw a miracle. All those three poor people were coming running on the water.

He could not believe his eyes. He had not even deeply believed that Jesus had walked on water -- and these fools, they are running on water! He stopped the boat and they said, "Forgive us. We have forgotten. The authorized prayer is too long. Can you repeat it one time more?"

The archbishop must have been a man of intelligence. He said, "No need to repeat. Your prayer is right. You continue your prayer. I have been praying that authorized prayer my whole life. I cannot walk on water, and you are doing the miracle."

They said, "This is not a miracle. This is our usual practice. We are poor people, we don't have boats, and our trust in God is absolute. He is three; we are three; have mercy on us -- and he has never failed us. He has always been merciful to us."

Trust opens the door to the uneducated, uncultured. It is not a question of knowledgeability, scholarship. It is not a question of being elected a pope. It is hilarious that God's representative should be elected by

human beings. It is sheer politics. If God wants his representative, he should nominate him, but he seems to be so utterly lazy that after six days of creation... What he has been doing nobody knows! He even had to send the holy ghost to make poor Mary pregnant -- even that much trouble he would not take.

The East understands one thing: truth is your own experience and it comes from your trust. And when it comes, it comes with an authority not derived from any scripture or any representative of God. It is intrinsic in the experience itself.

I only teach you trust, love, compassion, and a way to your inner being -- meditation. And whoever you are, whichever religion you have unfortunately been born into, whichever race ... it doesn't matter. The color of your skin... I don't know exactly now how much it will cost, but twenty years ago, it took nearly one rupee's worth of color to make a man a negro. But remember one thing: the negro is richer than you are. His skin is far richer than the white skin!

We have created all kinds of discriminations and all kinds of theologies, man-made, mind-manufactured. They are not going to help. You have to be very simple, and your religion has to be very simple.

Trust life, love life....

Rejoice life, and existence will take care of you.

Existence really takes care -- I can forget and my watch... At the exact moment it reminds me! Just look at your watch....

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #15

Chapter title: The three rings of love

7 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
I REMEMBER YOU SAYING, "DON'T SURRENDER TO A PERSON, SURRENDER TO LOVE."
I'M IN A RELATIONSHIP WITH A BEAUTIFUL AND POWERFUL WOMAN AND WE BOTH DEFINITELY DON'T WANT TO SURRENDER TO EACH OTHER. WHAT DOES IT MEAN TO SURRENDER TO LOVE WHILE BEING IN RELATIONSHIP? I'M QUITE IN A MESS.

Prem Avida, I can understand; you are really in a mess and there is no way out.

I have heard that there are three rings of love: the engagement ring, the wedding ring and the suffering ring.

Your question makes it clear that you have not understood what I mean when I say, "Don't surrender to a person, surrender to love." And love is never a relationship; this is your problem. Relationship is bound to be a bondage. In relationship either you have to surrender or the other has to surrender.

And you yourself are recognizing that you are in relationship with a beautiful and powerful woman, "and we both definitely DON'T want to surrender to each other."

Then just live in coexistence. Live the way all poor husbands are living. Show to the world that your wife is so surrendered to you... who is preventing? You just have to tell a lie and there is no mess -- and surrender to the powerful and beautiful woman. But remember, the moment a man surrenders to a woman he loses dignity in her eyes. She starts looking here and there for someone who has the guts not to surrender.

You don't seem to have guts. There is no need to surrender to each other. Surrender to love means: enjoy in the happiness of the other, rejoice in the being of the other; be in tune with each other, dance in harmony.

The question of surrender is political, it is not a question of love. And relationship is not love at all; it means love has ended and relationship has begun. It begins very soon after the honeymoon -- mostly in the middle of the honeymoon. It is not easy to live with another person whose life-style is different, whose likings are different, whose education and culture is different, and above all the other happens to be a woman -- even their biology is different.

But one thing you have to understand clearly, Avida, is that it is the man who longs for domination, and it is the woman who dominates. This is what I call coexistence: live and let live. More than that is all imagination. If you really had known what love is... The basic thing is not to create a relationship. Stand aloof as the pillars of a temple stand aloof, but support the same roof. Don't destroy the individuality of the other, enhance it if you can; otherwise, at least leave it as it is, uninterfered with.
Freedom is not to be destroyed in the name of love.

Freedom is a far higher value than your so-called love.

The moment you create a relationship you are entering into a contract, a business deal. Love disappears, it becomes law. Now you are not very far away from the divorce court. Unless you are a person who loves to be dominated, who likes to be henpecked -- then you have got a perfect woman. Then don't make any fuss, simply surrender, declare, "I am a henpecked husband. I am your poor servant; you are my master. You order and I will follow."

Actually that is what is happening all over the world but nobody says it. There are many things which are not asserted in the society.

A small child was asked by the teacher, "Can you name an animal which changes color?"

The small boy stood up and said, "What colors do you mean? I have not only known, but I live with such an animal who even changes his whole being."

Even the teacher could not understand. She said, "What is that animal?"

He said, "He is my dad. When he goes out he is a lion -- just look at his chest and his mustache -- and when he comes back to the house he is just a rat!"

It has a long history which persists in humanity's unconscious. The man is always afraid of a few things. Somebody may disturb their relationship, he wants to make a prison cell for his wife, but it doesn't matter. Even in that prison there are people: the chauffeur... You cannot make it a hundred percent foolproof, because then even you cannot enter into it.

The fear, the jealousy that your object of love -- and remember when I use the word `object', I use it very emphatically. Man has treated woman as a sexual object, not as a human, an equal spiritual being -- just a commodity!

For thousands of years women were sold in the marketplace, auctioned. And even today -- although the form has changed the reality remains the same -- you prevent your wife from having any kind of friendship with any other man. It is an ugly way. In this vast universe you are not alone. There are so many unique people and your wife is just a human being and it is a human frailty that sometimes she may see somebody and a great love may arise in her.

It may be casual, but your fear is very strange, it arises out of your financial mind, your greed. You are afraid -- your son has to be *your* son; the empire that you are creating should not go into the hands of somebody else. You will die one day -- your son should receive as a heritage your desires, your ambitions, your riches. All that you have achieved and all that you wanted to achieve, your son has to fulfill it.

Your son is a projection of yourself. In a certain way it is true. Your son is nothing but a miniature cell of your being. You will die, but you will live in your children, they will be your blood and your bones. The fear is that if the wife is allowed freedom then it will be very difficult to know whether your son is actually yours or somebody else's.

A man was consulting an astrologer. He was very skeptical of the whole thing. Just out of curiosity and to prove the astrologer wrong, he said, "You are talking about faraway things, past lives, future lives... I want to ask you a simple question. This is your test piece: can you tell me where my father is at this very moment?"

The man closed his eyes and said, "Your father has gone fishing."

He said, "I knew already that you are cheating people. My father is dead; he has been dead for four years. How can he go fishing?"

The astrologer said, "The man you think is dead was not your father. Your father has gone fishing, just go and ask your mother."

To make it a certainty and a guarantee that your son is your son the whole problem of bondage and contract and relationship, and doubts and jealousies, and fights and fears... the whole mess has descended on humanity for this stupid reason. It does not matter who owns what, when you are in your grave. Your palace and your money... what difference does it make? Just an ego trip, a very deep ego trip.... When I say surrender to love I am saying that loving is enough, don't make it a relationship. I am absolutely against marriage. Marriage is one of the causes of human misery, one of the most fundamental causes. And unless man drops this whole idea of marriage he cannot drop jealousy, he cannot drop fighting; the wife cannot drop nagging and questioning and inquiring.

A man was tired because the wife would somehow always find out that he has been with a woman. Women have a very intuitive approach towards life. The man may deny, "I have not been..." but the fragrance from his coat shows that he has been with a woman; it is not the fragrance that he uses or is used in his house. Or just a hair on his coat will be enough proof....

So the man consulted a psychiatrist, "What should I do? Every day it is a problem and she finds something somehow and humiliates me, tortures me. Her way of torture is very simple. Whenever I say that I want to make love to her, she turns to the other side and says, `I'm suffering from a headache.'"

This headache has been so much of a problem to the husbands. The wife is suffering from a headache, but the real headache is happening to the husband.

The psychiatrist said, "How does she find out?"

The man said, "She has thousands of ways to find out. There is a time limit and if I don't come home within that time limit, then `Where have you been?' is the first question on entering the house. I have to think continuously where I have been! That question has to be answered and I know that she is not going to believe it, because I myself don't believe it. There is no authority in saying it, no sincerity. I cannot look her in the eyes and say that I have been with friends or I have been at the Lions Club.

"The moment I see her, my mind starts getting confused about which answer to give, because she is going to find out. I said one day that I had been playing cards with a friend. She immediately phoned the friend and he said, `I have not seen your husband for months.' I never thought that she would do this! One day she found a hair, a long hair -- and that was enough!"

The shrink suggested to him, "Shave your hair completely, and before you go into the house, take care that there are no hairs on your coat, on your shirt."

He said, "My God! I have to shave my head?"

The shrink said, "Even your own hair may create trouble -- and you have long hair."

He said, "First I will try to clean my clothes. First I should go to the cleaners to be certain that there are no hairs."

And he reached home and the wife looked at him, searched about for some clue... not even a single hair around? She started crying, "This is the end of our relationship. You have started moving with bald women. There is a limit! There is not even a hair on your coat. Where have you been?"

Husbands and wives are continuously fighting, fighting unnecessarily and destroying their lives miserably. To be a husband or to be a wife is such a misery that looking around the world one cannot imagine that man is a rational being as defined by Aristotle. If he was rational, at least marriage would have been dropped long ago. But Aristotle himself married two women and they used to beat him. And he is the father of Western logic...!

Just a few days ago there was a survey in America showing that women have started to confess for the

first time that their husbands beat them. Previously it was thought that it is an ugly tradition of the poor countries of the East where women are beaten by their husbands.

In countries like India it is prescribed in the scriptures that if you want to live in peace, once in a while, a good beating of your wife is an absolute necessity. But nobody has ever thought that the same is the situation in Europe, in America. The only difference is that in the East it has been a very long tradition, and even religious scriptures give it sanction.

In the West people used to think that husbands didn't beat their wives, but the reality is surfacing. Because of the women's liberation movement, women are confessing that they are being beaten by their husbands. They have not told it to anybody because of the prestige of the family, but the truth is that it is not only women who are beaten by men, men are also being beaten by women, although there is no scripture that says that every wife should beat the husband once in a while just to bring him to his senses.

In reality it happens every night all over the world, wives are throwing things at husbands. A pillow fight is almost a religious thing: every day it has to be done -- anyway it is good exercise and nobody is harmed. Wives go on breaking things, but they always break things which are worthless. They are wiser than men. Even in their anger they keep an alert eye not to destroy something valuable, not to destroy the TV...! Old dishes...? Break them. They make a good noise also, a language which is understood in the whole neighborhood.

They throw things at their husbands, but they make certain that they don't hurt the poor fellows; otherwise they will have to take care of them. They never make them a real target. They throw things here and there avoiding the poor fellows.

But it goes on and after all this fight -- as happens in every war -- some kind of peace, some kind of treaty and the husband goes out to buy ice cream. And people are living together in this misery without any analysis of where it is coming from. It is coming from private property and the desire to keep the property in the hands of our *own* children.

Karl Marx used to think that when communism comes, marriage would automatically disappear. He was logically right, but life is strange; it never follows logic. It always goes surprisingly, shockingly, illogically, irrationally... Karl Marx's theories were tried in the Soviet Union just in the beginning years of communism. For three years they tried to dissolve marriage, but then finally they found that if marriage is dissolved, misery is dissolved. Then to keep people enslaved is impossible. They are enslaved because they are in such suffering they cannot think of freedom. They cannot be free from their wives -- what kind of freedom can they think of? And where is the time?

One man was packing his suitcases and his wife said, "Where are you going?"

He said, "I am going to Paris. I have heard that there you make love to a woman and the woman gives you ten dollars."

The wife said, "Wait, I am coming with you."

The man said, "But what are *you* going to do? What is your purpose?"

She said, "My purpose is to see how you manage to live on twenty dollars for the whole month."

After three years of effort the Soviet government understood that marriage is absolutely necessary to keep the nation. If marriage disappears the nation cannot remain any longer. It will follow, because marriage is certainly the unit of the nation. Once there is no marriage, thousands of things will change. And the government became afraid: Who is going to take care of the children? What will happen to the ancient prejudice of morality? It will disturb the whole structure...

They dropped the idea, thinking that Marx was only a theoretician, he was not a man of practicality. He had not taken into consideration the consequences of his idea. The idea is still great, but just as an idea it cannot be practiced. But the strange fact is that Marx himself never practiced it. He was a married man with children and he lived the same miserable life as every husband and every wife lives.

A world which accepts individuals and their freedom of love has certainly to take care that unless your society, your community wants children, you cannot produce children. When the society wants children, the children will belong to society and will be brought up by the society.

You can meet your children, you can love your children and it will be far better that children grow away from you; otherwise seeing the mother and father continuously fighting, do you think the children are getting a right direction for their lives? They are being conditioned to repeat the same thing! They will fight with their husbands, they will fight with their wives, because that is how things are; that is how things have

always been!

An ancient story says that whenever Adam used to go to sleep, Eve used to count his ribs. She was created out of one of the ribs of Adam; one rib was missing. That's okay, but if another rib goes missing then there is danger; there is some other woman in the bushes.

Jealousy is perhaps the ugliest attitude in life. But the way life has been managed up to now you cannot avoid jealousy. About everything there is jealousy. The wife is worried that the husband goes out; one never knows where he is going, what he is doing. She takes every care in her own way. Every month on the first day she takes all the money that he earns, so he cannot go anywhere.

One man rushed into his general manager's office and said, "You are such an idiot, and I used to think you were my friend..."

They worked in the same office and had the same status. But the first man got a pay raise and just to make his friend's wife jealous, his friend phoned to say, "Your husband has got a raise this month."
The wife waited the whole month....

The husband was feeling very happy that she accepted the old salary and she did not know that now he was getting more: "That much I can use for my own purposes."

But the moment the wife took the money she said, "Bring out the rest; you got a raise."

Now he was caught red-handed deceiving his own wife. She took all of the money and she was crying and weeping. The husband had to console her and he was feeling guilty: "I am sorry that I did it, but how did you manage to know?"

She said, "Your friend phoned so I was waiting for the whole month to see... You talk so much about trust and faith. What happened to the trust and faith? You were being faithless and what were you going to do with the money? You tell me in detail what was in your mind! There must be some woman... I have always suspected! The way you enter the house always looks as if you are hiding something. Your very face gives the idea of a suspicious, faithless man. Now you are caught red-handed."

And this goes for every point....

I was traveling to Kashmir, and in my air-conditioned coupe there were only two seats. I was there and there was one other person, a woman. On every station a man would come and would bring fruits and sweets.

I asked the woman, "I think your husband loves you very much?"

She said, "Yes, we have been married for seven years."
I said, "Don't lie to me."
She became angry saying, "Why are you saying that?"

I said, "No husband will bring sweets and flowers and whatever is available at every station. I can say with guarantee that the man is not your husband." She looked at me.

She said, "Strange, but I have to confess he is my husband's friend."

I said, "If he was your husband, once he had put you in the compartment he would have disappeared. If he had to travel in another compartment he would not have missed that great opportunity. You would have been fortunate enough if he had met you at the destination where you were going!"

Whenever you see people, if the husband and wife are together you can immediately see that they are married because the husband does not look to this side or to that side, but keeps looking straight down. The wife keeps an eye on the husband, and both look sad.

We have made such a sad world unnecessarily, when the same people could be so happy. I sometimes think that just a twenty-four hour experiment is enough to prove what I am saying. Exchange your wives and there will be such joy and such great laughter and singing and dancing. Life will become aflame. Just those twenty-four hours will prove what I am saying that marriage is a very subtle, psychological imprisonment.

If you really love the woman you say you love, then give her freedom, and in that freedom it is implied that she can have weekends and you cannot interfere. You also can have weekends. It is strange; simple things can make this world very beautiful -- just weekends.

But you say that you want a relationship and you also don't want to surrender, neither of you. Then why drag me into the trouble? Just fight it out. Sooner or later one starts cooling -- the hot affair dies down.

Two small kids were sitting on the steps of a school. The smaller one said, "Every boy has a girlfriend, but I can't find a girlfriend."

The other said, "You are too small to have that much trouble. Just grow up, enjoy your freedom. Once you are grown up you cannot enjoy your freedom. You will find a woman. The real problem is not how to find a woman, the real problem is how to get rid of her."

Getting is very easy -- you can ask Niskriya! Now he is trying to get rid of the witch that he has found, avoiding in every way... and that was so joyous. He confessed to the witch in the middle of the night -- under the influence of booze -- "This is my greatest life experience." And in the morning all was finished -- he is back to his camera. And now other women are torturing him. He himself has invited the trouble; otherwise nobody was bothering him. Looking at him everybody thought that he is a very meditative person.

Just looking at him any woman would bypass him, but now women know that he is a great lover, he has just got the face of a meditator. That does not mean anything. He waited long and finally he blurted out. How long can one wait just because he has got a face which appears to be that of a meditator? It is not his fault.

Sally Goldberg goes to the doctor to ask for some help in losing weight before her wedding day. He prescribes a course of pills for her.

A few days later she returns to his office, "These pills have awful side effects," she says worriedly. "They make me feel terribly passionate and I get carried away. Last night I actually bit off my boyfriend's ear."

"Don't worry," says the doctor, "an ear is only about sixty calories."

BELOVED MASTER,
WOULD YOU PLEASE SPEAK ABOUT THE THREE RINGS OF LOVE? -- THE ENGAGEMENT RING, THE WEDDING RING AND THE SUFFERING?

Pragyana, you seem to be in the same trouble. I have already described those three rings. Just the first two rings are okay. The real problem is the third ring which comes without fail. If you want to avoid the third ring, avoid the first.

Little Ernie is looking through the family photo album when he comes across a photo of his parents' wedding day.

Ernie calls his father over, and pointing to his mother's wedding dress says, "Was that the day that Mum came to work for us?"

Little Ernie is dragged by his mother into the doctor's office. She sits down and says, "Doctor, is it possible for a nine-year-old boy to remove his own liver?"

The doctor roars with laughter. "Of course not," he replies, wiping the tears from his eyes.

Ernie's mother turns round and cuffs Ernie on the ear, "What did I tell you?" she shouts. "Now go straight home and put it back in again!"

Hymie Goldberg loses a lot of money on the stock market and is in a terrible state. He goes to visit his doctor and says, "Doctor, doctor, my hands won't stop shaking."

"Tell me," says the doctor, "do you drink a lot?"

"I can't," says Hymie, "I spill most of it."

"I see," says the doctor and then proceeds to give Hymie a thorough examination. When he has finished he says, "Tell me, do you get a tingling in your arms, aches in your knees and sudden dizzy spells?"

"Yes," replies Hymie, "that's exactly what I get."

"That's funny," says the doctor, "so do I... I wonder what it is!"

Then the doctor refers to his notes for several minutes before looking up and saying, "Tell me, have you had this before?"

"Yes," says Hymie, "I have."

"Well, there you are then," replies the doctor, pressing the buzzer for the next patient. "You have got it again!"

Things are so clear. You can see all around: rings and wedding rings and sufferings. There is not even an exception to find -- there is no question... But because everybody is in the same boat, and everybody grows with the same kind of people, one starts accepting it as the only reality possible for human beings. It is not so.

Man can grow in many different directions, in many different ways. The way he grows is just imitation. Because other people are doing it you go on doing it. Do you hear these bands? These are leading a few idiots towards the same imprisonment I am talking about. You should go and see! The idiots will be sitting on the horses almost looking like kings, not knowing where they are going.

In India this wedding ceremony has a very strange history. There was a time when people used to go to snatch a girl from other tribes -- hence the horse! It is a remnant of all those old days when marriage was the beginning of a war. One tribe would invade the other tribe, steal as many young girls as possible.... And even today a sword hangs symbolically by the side of the man who is sitting on the horse going to the girl's house to get married. And the crowd that follows is a reminder that marriage was once an attack by a crowd on another tribe.

No idiot even asks why the sword, and what is its purpose? There is not going to be any fight; the marriages are prearranged...

But remnants go on for centuries, and if you go into a deep research you will be surprised. The horse, the sword, the crowd, the marriage party... it used to be the army. And the band was a declaration: "We are coming. Be ready." It is a war symbol.

And those women stolen forcibly, violently, naturally became slaves. Times changed, now anybody can sit on a horse with a sword and go into the street with a bogus crown...! If he is alone people will start throwing stones at him shouting, "Where are you going? Who are you? What is the purpose? Whose horse have you got?" But in a marriage party the same man is respectfully garlanded.

History is a very beautiful study if you go deep into it. The father of the girl touches the feet of the father of the boy. That is symbolic of defeat: "We are defeated" -- otherwise there is no reason for it. And there is no reason for all these fireworks; these are the remnants of bombs and shots. It was a violent affair and it was expected that the woman should love and respect the husband so much that if he died, the woman had to jump in the funeral pyre with her dead husband. She also had to burn, alive. By committing suicide she was very much respected. Memorials were raised because she proved to be a true lover. How can she live when her beloved has died...!

I can understand it is possible, but I cannot understand one thing: no man ever jumped into any woman's funeral pyre, and nobody ever bothered that only the women were expected to love men. In fact while the funeral pyre was still hot and burning, people started thinking about the marriage of the man whose wife had died. Rather than jumping in the funeral pyre, he starts thinking about riding another horse -- strange and stupid behavior.

In this century, when we think humanity has become a little civilized, still things go on -- and we allow them to go on, although we are also the victims.

Just something for the marriage ceremony....

Wu, the Chinaman has a bad case of constipation. He goes to his doctor who prescribes a course of pills and asks Wu to come back and see him next week.

Wu takes the pills and duly shows up at the doctor's office the next week.

"Did you move yet?" asked the doctor.

"No move yet." replies Wu.

So the doctor prescribes a stronger dose.

Wu comes back the following week and the doctor asks, "Did you move yet?"

"No move yet," replies Wu.

So the doctor gives him a huge dose of pills and a box of suppositories.

Next week Wu comes back and the doctor asks, "Did you move yet?"

"Yes," replies Wu. "Had to move. House full of shit!"

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #16
Chapter title: Having a lovely time -- but why?

8 March 1988 am in Gautam the Buddha Auditorium

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BELOVED MASTER,
IS IT ALWAYS GOOD TO FOLLOW THE HEART OR ONCE IN A WHILE SHOULD A CLEAR MIND DECIDE WHAT IS TO BE DONE? AND WHAT TO DO WHEN THEY WANT TO GO IN OPPOSITE DIRECTIONS?

Swami Anutosh Pradip, your question is hilarious -- to say the least! Let them go on their way. Why should you be worried?

The mind is going in one direction; the heart is going in another direction. It is none of your business to interfere. Simply remain a witness and see where these fellows are going. Not understanding the secret of awareness is the cause of your problem.

You are neither the heart nor the mind.

You are a pure consciousness behind them. And unless you get identified they cannot go anywhere; they don't have their own energy.

You ask me, "Is it always good to follow the heart?" and I have been teaching you that your heart, your body, your mind, should follow *you*. This is how we go on misunderstanding.

You are not to be a follower of any; you are simply to be a witness. Witnessing the mind moving in one direction and the heart in another is a great experience. Experience that you are neither of them. You can remain above and they cannot move very far. They need each other's support and finally they need energy from you, because you are life, they are only instruments.

Your question is just like this: my left hand wants to follow this side, my right hand wants to follow this side -- what am I supposed to do? Of course, to follow the right is always good. Right is right and left is wrong!

Not to follow is the secret of freedom, and once your heart and your mind know that you are not a man who is going to follow, they will stop quarreling, they will stop moving, because they don't have any energy. The energy comes from you and it comes because you get identified with them, but every identification is wrong.

You remind me of Ruthie Finkelstein who has been having therapy for some time without finding much improvement in her generally depressed and confused state. Finally she tells her therapist that she is going away for a few weeks for a holiday in Greece. Some time later the shrink receives a postcard from Ruthie

which says, "Having a lovely time, but WHY?"

You cannot even have a lovely time without inquiring why -- and that destroys your whole joy. The questions are a disturbance. No question is of any importance. Just to be silent and watch what goes on around in you -- in the mind, in the heart -- and remain aloof, will not only solve this question, it will solve all your questions. But mind loves to ask!

You are saying you feel very happy following the heart and you know it is always good... Who told you? The heart has also committed as many crimes as the mind.

When a Mohammedan destroys the statue of a Gautam Buddha, do you think he is doing it from the mind? It is his heart. When he forces somebody on the point of the sword to change his religion and become a Mohammedan, do you think he is following his mind? He is following his heart. The heart has its own conditionings which go deeper than the conditionings of the mind.

The heart has always been praised for the simple reason that it gets no chance -- the mind goes on playing the whole game and society prepares you not to listen to the heart.

But the Christians who were killing Mohammedans, and the Mohammedans who were killing Christians -- and they are still doing that -- not for a moment does a doubt arise that what they are doing is absolutely inhuman and cannot be religious. If it was done by the mind the question would have arisen, but because it is done by the heart, the heart does not know questioning. They feel with absolute certainty that if a man is killed in a crusade which they call *jihad*, then that man has already reached to paradise. And according to the number of people you kill, the more certain becomes your paradise.

These are not mind things. They have entered the heart, slowly, slowly sinking down through the centuries. Just one difference is that the mind always questions if what you are doing is right or wrong. The heart never questions. That's why all the religions want you to surrender, to be faithful, to believe. These are the qualities which enter into the heart.

I don't teach the mind. For that there are thousands of universities. I don't teach the heart because I know the heart can do things more cruelly than the mind. The mind at least hesitates; the heart believes totally.

I teach you awareness of your being beyond both the heart and the mind. I say unto you, disidentify yourself and they will forget going this way or that way. And for the first time you will be the master and they will simply be servants. You can order them and they will have to follow, because without your order they cannot get any nourishment.

Anutosh Pradip, as far as your problem is concerned, let both of them go wherever they want. Simply remain centered -- above, alert, not being dragged by them and not being influenced by them. Then your purity of awareness will lead you to the cosmic purity of existence. That is the only way of merging with the whole. All else is just an utterly futile exercise.

Your silence will take you to the right path. Neither does your mind know silence nor your heart. Your consciousness will take you in the right direction. Neither does your mind know how to be conscious nor your heart. They are both fast asleep and whatever they do is going to prove stupid and dangerous to yourself and others.

If all the crimes that have been committed in the world are counted, then you will be surprised that all the religions are the fundamental causes of those crimes. They teach love and they practice hate. They teach oneness and they practice discrimination. The religious history of man is so mean, so ugly, that to be part of any religion is to prove that you are retarded, that you don't know what these religions have done.

Old Sam Finkelstein arrives from Russia to visit his relatives in America. On his way to Texas he sits down in a train between two rednecks. He nods in a friendly way but the rednecks sit in stony silence.

Old Sam notices an American newspaper lying on the seat and picks it up. Having taken classes in English for the past few months, he is able to read most of the page, but all of a sudden he turns to the redneck on his right and says in a thick Russian accent, "You look like an intelligent man. Would you be kind enough to tell me what this word is?"

The redneck winks at his friend and without looking at the paper says, "That word is `syphilis'."

Old Sam thanks him and reads on. A few minutes later he turns to the other redneck and says, "You are obviously a man of education. Would you kindly tell me what this word is?"

The redneck smirks, winks at his friend and ignoring the newspaper says, "That word is `gonorrhea'."

"Syphilis and gonorrhea?" cries old Sam. "Ah, my God -- that poor Ronald Reagan!"

Don't take any problem, any question seriously. Your taking them seriously makes them important and forces you to find the solution. Whenever a question arises in you, just be silent and watch the arising of the question. Watch how it becomes more condensed, watch how it becomes more clear -- but go on watching. And you will be surprised that just as you are simply watching and not getting involved, it starts evaporating. Soon there is tremendous silence left behind it, and this silence is the answer!

But what do people do? A question arises in their minds -- and there are thousands of questions; you will need millions of lives to find the answers for all of them. Still you will remain ignorant, knowledgeably ignorant. And because of the question you start asking others... perhaps somebody else knows the answer -- that makes you a beggar. The knowledge that you get from others is borrowed; it is not going to help you at all.

One thing and only one thing helps.

Watch the question and don't be dragged by it in any direction.

Be silent and see the whole question and what happens to it. It comes and it goes; no question remains there. It is just like a signature on water: you have not even made your full signature, and it has started to disappear.

The art of meditation is how to make your questions disappear, not to give you an answer. The answer will bring new questions and there is no end to it. Meditation will leave you in a space where there is no question, no answer, but only a purity, a simplicity -- the same that you had known when you were born. You were alive but there was no question. You were so full of wonder. Your eyes sparkled seeing a small thing.

In a right society -- for which I go on hopelessly hoping -- a child's innocence should not be destroyed. And when we have an almost oceanic innocence all around, the beauty and the experience of it are so tremendous and so strong that who cares about stupid questions? In fact they never arise.

I am reminded of D.H. Lawrence, a man of this century whom I have loved much. He was condemned from all corners -- not as much as I am condemned, but he prepared the way. He was walking in a garden early in the morning with a small child, and the small child asked, "Uncle, why are the trees green?"

As far as language is concerned, the question is absolutely correct, but you know that it is stupid and you cannot say that it is stupid. If it had been somebody other than D.H. Lawrence, who was a man of great sincerity and authenticity... Any other knowledgeable person would have told the child that trees are green because of a certain chemical, chlorophyll.

Perhaps for the moment the child would have been silent: chlorophyll.... But sooner or later the questions were bound to arise, "Why do all the trees have chlorophyll? Who goes on giving them chlorophyll? What is the purpose of making all the trees full of chlorophyll? What is chlorophyll...?"

But D.H. Lawrence looked at the innocent eyes of the child and said, "My boy, trees are just green," and the boy was immensely happy. The trees are green because they are green -- it is not a problem, and the small boy understood it. What can you do? If the trees are green, they are green. It is their problem, it is not our problem -- why should we be bothered?

But as man grows and is filled and fed by all kinds of knowledge and information in the name of educating him, in the name of making him civilized and cultured, we spoil a tremendously beautiful innocence. And there is no need to know why the trees are green.... It is perfectly good that they *are* green. If they decide to change, that is their problem, they can change.

But look at people's questions and you will find that all questions without exception are stupid. Although I might say that this question is very significant, you know I am a contradictory man. It does not bother me, why should it bother you? I am controversial. It has never bothered me, it has bothered the whole world. Strange! These are *my* problems and I don't consider them as problems. They are my unique individuality. Why should you bother? And people get sad....

Just a few days ago Hasya brought news of a sannyasin that had dropped sannyas because "Shree Rajneesh says many things which are not in THE BIBLE." I am not speaking on THE BIBLE. I don't care a bit about THE BIBLE. But deep down he must have been waiting to be confirmed in his beliefs, to be blessed: "You are right and your BIBLE is right." And strangely enough, before that he had not read THE BIBLE!

He took sannyas first thinking that I am talking about THE BIBLE. And being impressed he went into an utterly boring book, THE BIBLE. No intelligent man can read it from the first page to the last page -- nobody does it. And what is the problem? Why should I talk about things which are in THE BIBLE? Rather

than dropping THE BIBLE, he dropped sannyas. Such is the way of conditioning.

Three missionaries, all nuns, are walking along the street and one is describing with her hands the tremendous grapefruits she has seen in Africa. Then the second one, also with her hands, describes the huge bananas she has seen in India. The third nun, a little deaf, asked, "Father who?"

Strange questions -- nothing to do with your own being and its growth. But people go on for their whole lives and finally, they become just walking encyclopedias. They know everything, and deep inside at the center is still the same innocence with which they were born. It is not knowledgeable, it is not ignorant; it is simply innocent.

And to be utterly innocent is the whole purpose of all meditations, particularly here. I allow you to ask questions so that I can destroy them as much as possible.

BELOVED MASTER,
JUST THE NAME OF MEVLANA JALALUDDIN RUMI UTTERED FROM YOUR LIPS SENDS WAVES OF AN UNKNOWN FORCE LIKE A WILD WIND THROUGH ME. TEARS WELL UP WITH AN UNBEARABLE FEELING OF LONGING. PERHAPS I MISSED RUMI AND AGAIN, BECAUSE OF THE SAME STUPIDITIES, I AM MISSING WITH YOU.
BELOVED, CAN YOU COMMENT?

Deva Abhiyana, it is true: the very word `mevlana' has still, after twelve hundred years, a life of its own. And if you are open, `mevlana' is going to stir strange waves, open unknown dimensions.

There have been thousands of masters in the world, but nobody's name begins to stir your heart and being with a song and with a juice like Mevlana. And Mevlana simply means the master. In Persian, Arabic and in Urdu, the Mohammedan countries, the word `maulana' is used for the master. But great must have been the disciples of Jalaluddin Rumi, who never called him Maulana; they changed the whole word. They started to call him Mevlana, "my beloved master."

Maulana means a man of great knowledge. It has no juice in it. It is dry, desert dry. Mevlana is a play on the same word but with a slight change. Even those who don't understand its meaning, when they hear "Mevlana" something in their being starts responding to the word. Ordinary words are not that potent, but `mevlana' is an exception. It has beauty because it does not say that the person, Jalaluddin Rumi is a man of knowledge. It has some love in it, some trust in it. It does not refer to knowledge at all. It simply refers to *my* heart, to *my* being. Mevlana means "my master," and not just my master but my *beloved* master.

Since Mevlana no Sufi mystic has been called "Mevlana." No Sufi mystic has stirred so many people's hearts. So I can understand that you say "just hearing the name of Mevlana sends waves of an unknown force like a wild wind through me. Tears well up with an unbearable feeling of longing. Perhaps I missed Rumi, and again, because of the same stupidities, I am missing with you. Beloved, can you comment?"

Only one thing can I say to you, Abhiyana: it is possible you may have been with Mevlana; hence a faraway echo of that beautiful man. His dances and his songs, his grace and his peace and his showering of love may be stirring you. You are not here for the first time; most of the faces are perfectly well known. You may have changed your mask, but that does not mean anything, your inner being still shows something that you have carried from many many lives. And because you all have been here all the time since eternity, there is every possibility you may have missed Mevlana, and now there is a sadness. But Mevlana very gracefully allowed you to escape. I am a different type of man. I will follow you until you get it! This time you cannot go before you get it -- not because of you, but because of me!

However stupid you are, the very recognition makes you innocent. Stupid people never recognize that they are stupid, and if you tell them, "You are stupid," you are in a trouble. Only a man of innocence can say, "Because of my stupidities I missed something far back. It is a very faint picture or a very faint echo of a song." But this time it is not going to happen, because my way of working is totally different from Mevlana Jalaluddin Rumi.

I am really a dangerous man!

If twenty-five countries don't allow me to enter, it is not without any reason. Once I get hold of somebody I never leave him unless he says, "Beloved Master, I have got it! Now let me go home." And you cannot cheat me because I know when you have got it and when you have not got it.

Those who were not worthy, and I could not see any possibility that in this life however hard I hit them, they were going to open their doors... They were hiding behind the doors and locking them from inside. Finally, I thought it is wasting time and I should leave this work to some other master who knows the art of entering into these people, a real locksmith. I am not a locksmith. The world is vast. How many people can I manage? It is better to let them go. I made arrangements and devices so that those people would disappear to wait for future lives, to be caught by another master of a different quality.

But Abhiyana, you don't belong to that category. If even just the word `mevlana' thrills you, you are already ready to sing and to dance and to celebrate existence. To me, other than that, there is no religion. You are a simple person, accepting your stupidity.

Especially for you, a few beautiful anecdotes to laugh at in the middle of the night when you get them! Right now you can laugh just to keep company, but the real thing happens in the middle of the night when suddenly, under your blanket, your belly starts, "My God, this joke has done something to me!"

A Couch Potato is watching football on TV and eating peanuts at the same time. His wife comes in and somehow manages to distract him, so he puts a peanut in his ear by mistake. He tries everything but can't get the peanut out.

Just then his daughter and her boyfriend Chip come in and find her father shaking his head and sticking his finger in his ear.

"Let me help you," says the boyfriend. "I will put two fingers in your nose and blow in your other ear."

So the desperate Couch Potato lets the boyfriend try, and sure enough, the peanut flies out. The man is ecstatic and goes back to watching TV.

Later that night the Couch Potato and his wife are lying in bed when she asks, "That Chip is really a nice boy. What do you think he will be when he finishes college?"

"I don't know," replies the husband, "but by the smell of his fingers, I think he will be our son-in-law."

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #17
Chapter title: Almost drunk with emotion

8 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
SO OFTEN A FEELING THAT I CAN'T DESCRIBE FILLS MY HEART AND MY WHOLE BEING. DURING THE OTHER MORNING'S DISCOURSE IT FELT LIKE OVERWHELMING LOVE FOR YOU AND THE WHOLE. BUT NOW I REALIZE THAT THE SAME FEELING OR A VERY, VERY SIMILAR FEELING ALSO COMES UP IN FEAR, ANGUISH, THROBBING PAIN, HELPLESSNESS AND FRUSTRATION.
I AM TREMBLING AND CONFUSED. BELOVED MASTER, CAN YOU SAY SOMETHING?

Dhyan Raga, there is certainly something very similar in very different emotions: the overwhelmingness. It may be love, it may be hate, it may be anger -- it can be anything. If it is too much then it gives you a sense of being overwhelmed by something. Even pain and suffering can create the same experience, but overwhelmingness has no value in itself. It simply shows you are an emotional being.

This is typically the indication of an emotional personality. When it is anger, it is all anger. And when it is love, it is all love. It almost becomes drunk with the emotion, blind. And whatever action comes out of it is wrong. Even if it is overwhelming love, the action that will come out of it is not going to be right. Reduced to its base, whenever you are overwhelmed by any emotion you lose all reason, you lose all sensitivity, you lose your heart in it. It becomes almost like a dark cloud in which you are lost. Then whatever you do is going to be wrong.

Love is not to be a part of your emotions. Ordinarily that's what people think and experience, but anything overwhelming is very unstable. It comes like a wind and passes by, leaving you behind, empty, shattered, in sadness and in sorrow.

According to those who know man's whole being -- his mind, his heart and his being -- love has to be an expression of your being, not an emotion.

Emotion is very fragile, very changing.

One moment it seems that is all.

Another moment you are simply empty.

So the first thing to do is to take love out of this crowd of overwhelming emotions. Love is not overwhelming. On the contrary, love is a tremendous insight, clarity, sensitivity, awareness. But that kind of love rarely exists, because very few people ever reach to their being.

There are people who love their cars... Niskriya loves his camera...! That love is of the mind. And then you love your wife, your husband and your children -- that love is of the heart. But because it needs change to remain alive, and you cannot allow it its changeability, it becomes stale. The same husband every day -- it is such a boring experience. It dulls your sensitivity, it dulls every possibility of joy. You slowly start forgetting the language of laughter. Life becomes simply work without any joy. And one has to work because one has a wife and one has children.

I have heard...

An old couple appeared in court. The husband was ninety and the wife must have been eighty-five; they wanted a divorce.

The judge could not believe his eyes. He said, "At this age? Any moment you can pop off. What are you asking for? What will you do with the divorce? How long have you been married?"

The man said, "It must have been at least sixty years or even more."

The judge said, "I cannot believe how you lived together for sixty years, and now at the end of your life, you want a divorce? Why have you waited so long?"

The old man said, "We had to wait till all our children died! Now is the chance to be free and enjoy life."

Their whole lives they lived together -- it must have been utterly stale. But the love that is of the mind is simple: you can change your camera because the camera will not create any trouble. It won't fight you, it won't have tantrums, it won't drag you to the court, it won't ask for money. It is a simple thing.

Because of this simplicity, most of the people in the world have changed from loving human beings to loving machines, all kinds of machines -- it may be a car... It is simpler, you can change it any moment; there is no barrier. People have started to love animals. There are dog lovers who are carrying their dogs everywhere. It is better because you can control, you can beat your dog and still it will welcome you with its tail. It is a joyous experience.

People have other kinds of animals -- birds, parrots -- and they pay too much attention to them. It is not a simple fact. It shows something deeper about our existence: we cannot love human beings; it is a constant trouble.

One wife had just married and was talking to her friend. The friend said, "This man is a drunkard. You should not have married him; it will be a constant trouble."

The woman said, "No. I will change his habits. It may take a few years, but I will make him docile, obedient. He is a good man."

The other woman said, "You are living in a fantasy. I have had a dog for five years and I have been teaching him with no effect. I tell him that trees are not toilets -- he won't listen. I beat him, I don't give him food -- he looks very sad. Finally, I also start feeling sympathy for the poor... but he will not change his habits. A dog is so stubborn, and you are thinking of changing a man, and that too, a drunkard!"

But the very idea that you will change your wife and you will change your husband and you will change your friend, is dangerous. It means conflict from the very beginning. It means it is going to be a struggle, not a joy, not a dance, but a fight.

People start drinking just to avoid the struggle that is waiting at home. When they are drunk then it does not matter even if the wife beats them, they are unconscious. Millions of people are drinking poison for the simple reason of avoiding those whom they had thought they loved.

A man was drinking whiskey....

His wife was tired of teaching him. Wives are great teachers! No wonder that in schools slowly, slowly men are being replaced by women. They are great teachers. They don't smoke, they don't drink, they don't go hunting... they don't do anything out of the way. They have manners and etiquette, they don't use dirty words....

When George Bernard Shaw published his dictionary -- a valuable contribution to literature -- three old women approached him, very angry, "You seem to be a sex maniac!"

He said, "My God, what have I done?"

They said, "Look at this book you have published."

In that twelve-hundred-page book, there were three words which people think are dirty.

George Bernard Shaw said, "You are great scholars. You must have read twelve hundred pages of a dictionary to find out three words. Are you the sex maniacs or am I the sex maniac?"

... The wife was tired of teaching the husband. Finally she tried another way. She said, "Now I myself am going to drink if you don't stop."

The husband was a little shocked thinking that it would be very difficult -- two drunkards in the home both teaching each other not to drink. It is a very rare experience. He tried saying, "No. It does not look good in a woman."

A woman is a pious being, a religious being. Just look in the church; it is filled with women. Only a few men go there -- just to find some woman if they can. Their interest is not in the crucified Jesus -- who is interested in criminals and who is interested in a boring sermon?

... The man said, "It does not look good."

The woman said, "I am determined. Either you stop or I am going to start."

The man said, "My stopping is impossible. If you are stubborn just take a little taste."

He gave her a little cup full of whiskey. These things don't taste good. The woman took one sip and threw the cup and said, "My God! It is almost poison."

And the man laughed and said, "And you always thought that I was enjoying...! It is not a joy. You do your work. It takes long practice and great guts. It is not for you."

But why do people drink? To avoid those whom they love or at least think they love.

Two men are sitting in a bar, every day. Late at night when the bar is due to close, the barman has to almost push them out. They go on drinking and drinking. One day, just before they started drinking one man asked the other, "We are the only two real drinkers; the others are just learners, immature. Can I ask why you drink so much?"

He said, "I have to, otherwise I cannot face my wife. When I am utterly drunk I have so much courage I could face a lion! And when I am absolutely drunk I go home, I hit my boot on the doors, open the door, throw things here and there, make great noise, enter my wife's room, give her a good hit on the hips and say to her, `Darling, how about it?' -- and she pretends to be deeply asleep!

"It is because of her I have to drink. Since I got married, I have not married my wife, I have married this alcohol. But what is the reason for you? You are also in the same position?"

The other said, "No. I am not married. I am a bachelor."

The other man said, "Bachelor? It is unbelievable. Being a bachelor, what are you doing here? Drinking late in the night and you are just a bachelor?"

The bachelor said, "What else to do? In the house there is nothing but darkness. Sitting alone one

becomes bored. Here it is very colorful and so many strange things happen every day. I started as what you call an amateur, but slowly, slowly... Now I am a perfect drunkard."

There are people who are drinking because they have wives, and there are people who are drinking because they don't have any wives. It is a strange world. One does not know on what logical basis it is being run, whether there is any logic at all in life or it is absolutely absurd.

Raga, you have to take your love out from the emotional grip where it has been since your birth, and you have to find a route to your being. Unless your love becomes part of your being, it is not much different from pain, suffering, sadness.

Emotions are not going to help you become an integrated individuality. They are not going to give you a granite soul. You will remain just like a piece of dead wood moving in the stream here and there, not knowing why.

Emotions blind man exactly as alcohol does. They may have good names like love, they may have bad names like anger, but once in a while you need to be angry at someone, it relieves you. You will see dogs making love on the roads, and people hitting them with stones. Now those poor fellows are not doing any harm to anybody and they are performing a biological ritual that you perform -- they just don't have to hide in houses -- and they do so well. A crowd will move around them throwing stones, beating them... strange behavior!

People need to be angry once in a while, just as once in a while they need to be in love, and once in a while to hate someone. It doesn't matter. That's why people like Adolf Hitler can manage to find followers, on the grounds that it is because of the Jews that the world is in misery -- so we have to erase the Jews from the earth and there will be no problem. All the problems are created by a Jewish conspiracy. He killed six million Jews and not a single problem of the world is solved. Now the world has more problems than it had before, but he convinced people like Martin Heidegger, the greatest philosopher of the contemporary world. Martin Heidegger was a follower of Adolf Hitler and also believed that it was the Jews...

Just now I have received information from Japan, although in Japan there are not many Jews... There may be more Jews here in this place than in the whole of Japan! Here you can suspect that you are surrounded by the Jews; still, they don't have any conspiracy or anything. Two books have appeared -- again the same logic or illogic -- claiming that because of the Jews the world is in trouble, that there is a world Jewish conspiracy, and unless Jews are eradicated completely, the world will never be at ease. And those two books have become best-sellers in Japan!

Man gathers anger, rage, hate, and then it is only a question of finding some opportunity so that he can express his destructiveness. Any excuse will do.

Religions give good causes. One worries that if there is only one God, then the Jews are killing the Mohammedans, the Mohammedans are killing the Christians, the Christians are killing others -- and it goes round and round everywhere in the name of God!

In fact, Mohammed had written on his sword: My Religion Is Peace. That is the meaning of Islam, that is the name Mohammedans give to themselves. And these peaceful Mohammedans have killed so many people, not only people, but have destroyed so many temples and so many beautiful statues because they don't believe in statues. It is perfectly okay... who is saying that you should believe? The statue is not following you insisting, "Believe me." If you go to ancient Indian temples, you will see the destruction that Mohammedans have caused.

In the name of God, that there is only one God and he has no statue, they have destroyed much beautiful sculpture which would take hundreds of years to make. That may be your idea, so *you* should not have any statue, but who are you to interfere with somebody else whose idea is that there *is* a God and who has as many statues as you can conceive?

Hindus believe in hundreds of gods -- but what is the harm? That is their business, their problem. If they are doing something stupid, you can enjoy, but it is not right to destroy their statues.

But the reality is that the labels of `God' and `religion' are all superficial. In reality people are angry and they don't have objects to show their anger, so they go on collecting anger, hate, rage... and then there is a limit. It explodes like bombs -- anything will do!

In India Mohammedans and Hindus were fighting. Now Sikhs and Hindus are fighting because the Indian constitution has accepted Hindi as the national language. Although forty years have passed, they have not been able to impose Hindi as a national language because every other group which speaks a different language starts fighting.

In the south there are different languages, in the north there are different languages -- and in the name of languages, riots go on happening.

I used to live in a city...

They destroyed all the boards on the shops -- anything on which English was written, and forced people to write the boards on their shops in Hindi. And now it is a very very difficult problem, because trains pass from one province to another province. In one province they will paint the name in one language, and the train will enter into another province and they will paint it in their language. It was a constant trouble and fight, and trains were delayed for days because unless their writing is complete... In each compartment the passengers have to write down the name in their language, and whoever prevents them... immediately there is going to be killing...!

Trains were set on fire because people were resisting. Buses were set on fire because the board was not in the language which the people spoke. But buses have to travel all over the country. Now if entering every state -- India has thirty states -- the buses and trains have to change... it will become a tremendous and hilarious job -- but any excuse is enough...!

Emotions are dangerous in the sense that they overwhelm you and they are almost alcoholic.

Paddy gets an invitation to his rich cousin's wedding in Dublin. At the reception he feels a bit self-conscious in his country clothes so he spends most of his time in the corner drinking whiskey. Finally, he decides to join the party, and asks the most important looking lady guest to dance a Viennese waltz with him. Paddy is angrily refused.

"There are four reasons why I won't dance with you," says the guest. "First, you have had too much to drink. Second, the band is not playing a waltz. Third, I am not a woman. Fourth, I am the archbishop of Dublin!"

But when they are drunk, people start seeing things....

The hostess at a kid's birthday party goes up to little Ernie, "How come," she asks, "your little brother is so shy? He has not moved from that corner all afternoon."

"He is not shy at all," insists Ernie. "It is just that he has never had to wear a necktie before and he thinks he is tied to something."

Just a little more awareness is needed and all your overwhelming things will start disappearing. A man is really clean and clear when he never gets overwhelmed by anything, when he is always alert and aware and himself, and is not lost in any emotion, whether it is love or anger or anything else.

Young Herbie, on vacation in Florida, is getting frustrated because he cannot attract any girls. Every day on the beach he watches as Bernie Bernstein, an older man, is surrounded by young, beautiful women.

One evening Herbie approaches him at the bar and asks Bernie for some advice.

"Well," says Bernie, "the first thing is to get a smart haircut, then buy yourself a skimpy swimsuit instead of those baggy shorts. And for a finishing touch, put a rolled up pair of socks in your swimsuit. It works every time!"

Herbie follows the advice, but has no luck. The next evening in the bar he complains to Bernie, "Ah eh," says Bernie, "I saw you on the beach. The haircut looks great and you bought a fantastic looking swimsuit, but the next time, try putting the socks in front!"

Just a little awareness about what you are doing...

Ruthie Finkelstein goes to buy shoes, wearing a miniskirt with no underwear underneath. The shoe salesman is overcome by the sight and says to her, "I would like to fill your pussy with ice cream and eat it all out!"

"That is the most disgusting thing anyone has ever said to me," she cried. "I am going to tell my husband and he is going to beat you up!"

Ruthie stomps home and tells her husband Moishe, who happened to be reading his newspaper.

"Honey," he says, "I am not going to fight with that man for three reasons. First, you have a whole closet full of shoes and we really can't afford any more. Second, you were provoking the man by not wearing any underwear. And third, I don't want to mess with anyone who can eat that much ice cream!"

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #18
Chapter title: The mind goes out of employment

9 March 1988 am in Gautam the Buddha Auditorium

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Audio:	Yes
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BELOVED MASTER,
AS FAR BACK AS I CAN REMEMBER FROM MY EARLY CHILDHOOD UNTIL I TOOK SANNYAS, I WAS VERY MUCH SUFFERING FROM THE STRONG FEELING THAT EVERYTHING WAS TOO COMPLICATED. SINCE I MET YOU EIGHT YEARS AGO THINGS HAVE STARTED TO BE SLOWLY, SLOWLY MORE AND MORE SIMPLE. FOR ME, THIS IS A MIRACLE FOR WHICH I CAN SAY THANKS FOREVER.
TO BE SIMPLE IS VERY SIGNIFICANT FOR ME. PLEASE, CAN YOU SPEAK ABOUT SIMPLICITY?

Dhyan Guy, the world is as you are. It is complicated if you are complicated. It is very simple if you are simple. In other words you are the world. Mind makes everything complicated. Even the simplest thing becomes complicated for the simple reason that mind's function is to fight against complexities and win over lands which it itself has projected.

But for the heart, everything is simple. It simply takes the world as it is. And if you go a little deeper, for the being even the word `simplicity' is too complicated. Things are as they are. And in this experience existence becomes your home -- not a struggle to solve problems, not a turmoil of emotions, but a place to rest and relax and let things be as they are.

So you have a three-layer system in your being. The uppermost is the mind, which is only interested in complexities. If it meets God it will not be interested at all because there is no God and no possibility to meet him. For centuries, mind goes on complicating, fabricating, theorizing philosophies about one who in the first place does not exist.

Mind creates the idea of God and then starts inquiring what God is. And naturally, you cannot find God so it becomes more and more complex, you have to develop belief systems. God has been the center of all theologies, all religions, and thousands of scholars are worrying about God.

The second layer, of the heart, does not project anything, it simply accepts things as they are. But a man of the heart is not acceptable to society. He is too simple, almost a simpleton. And at the fundamental roots of your being, the world's complexity, simplicity and the problems they create have never arisen. There it is utter silence; there is no problem at all.

Things are so beautiful and the world is so full of music, songs, playfulness. But it opens itself only to the person who has centered himself in his being.

You say, "Since I met you eight years ago, things have started to be slowly, slowly more and more simple. For me, this is a miracle for which I can say thanks forever. To be simple is very significant for me." Being with me is in fact being with yourself. Being sincerely with me, you are yourself. You have touched the world of being -- and just *being* is enough. These birds singing around... and just see the trees how joyous they look basking in the early morning sun.... That seems to be no problem at all. But the mind cannot live without problems and it cannot easily allow retirement; it gives fight. That's why what can happen in an instant, is happening slowly, slowly.

Either you are simple or you are not. There are not categories that one is a little more simple and the other a little more... Simplicity does not belong to the world of categories, measurements. It is a quality, and you have not to do anything to be simple. That is one of the most important things to remember. Millions of religious people have tried to be simple, but when you try to be simple, your simplicity itself becomes tremendously complex. It is not authentic simplicity which is created by effort. Simplicity has to be spontaneous, by understanding and not by effort; by meditation, not by action. You have simply to understand that mind has a certain sickness of making things complex.

One German philosopher, Immanuel Kant, was approached by a beautiful young woman. She waited long, but he must have been a man like Niskriya. He never looked this way or that way. He simply went from his home directly to the university. He functioned almost like a robot. People used to fix their watches on seeing Immanuel Kant going to the university. When he was coming back, it again showed the time.

The girl gathered courage and told him that she loved him. He was very much shocked that somebody loved him -- it is becoming a dangerous situation. He said, "I will think about it."

She said, "No, I really love you."

He said, "You may love; that is your problem..."

"... and I want to get married to you."

He said, "It is a very complicated problem. First, I have to find out all the pros and cons about marriage -- what will be the benefit and what will be the trouble -- and weigh them. Unless I come to a point where I see that to be married is better, you will have to forgive me."

And he worked hard, looking into encyclopedias, poetry, love stories. Then he said, "My God, what trouble I'm getting into. Already, my whole time is wasted by investigation and I am not married." In three years he accumulated three hundred points in favor of marriage and two hundred and ninety-nine points against marriage.

A friend told him, "You should understand one thing: this intellectual agony that you are going through, even without getting married, in three years you have got a real taste of it. And I suggest one thing more to you: whenever it is a question to experience a thing or not to experience a thing it is better to experience. That will make you more mature."

So the list was now equal. And the friend said, "Don't be afraid. All over the world everybody is married."

So he said, "Okay, if you all say -- and now the points are the same. I will go..." And he knocked on the doors of the girl's house.

Her father came out and he said, "You have come a little late. My girl got married three years ago. Now she has two children. You will have to find someone else."

He said, "No, I don't want to find someone else. I am relieved of such a burden. In these three years I have been in such a torture. It is enough experience."

Mind only thinks about things. "What will happen after death?" Why can't you wait? One thing is certain: you will die -- I guarantee it! How you prefer to die, that is another matter, but there are books and books about death and what will happen after death. In India people were more philosophically minded, not now, but twenty-five centuries ago....

In the golden days of Gautam Buddha, they even started to think about what was happening before the world. Ordinarily, nobody bothers. Have you ever been concerned where you were and what was happening to you before birth? The problem simply does not arise. And once they have created a belief system that something was happening before birth, then the whole philosophy of reincarnation... and there are complexities in the philosophy, different interpretations.

The day Gautam Buddha died, his followers divided over small points into thirty-two schools: how many hells there are... Now these are purely mind games. You have not been in a hell, nor have you met anybody who has been in a hell.

Jainas believe there are three hells -- just a mind calculation because there are small-time sinners who drink tea and eat in the night, and smoke once in a while. Just small sins...! Some place has to be made for them. So the first layer is of small sinners. Then there are bigger sinners who steal, who murder, who commit suicide and so on and so forth. And the third is specially for the greatest sinners: Adolf Hitler, Benito Mussolini, Ronald Reagan. The categories are absolutely necessary for the mind to figure out things. And nobody bothers whether there is any hell or not. And similarly there are three heavens, just to equalize and balance.

Buddhists believe that there are seven hells because there are so many sins that they cannot be divided into three categories only. And the followers of Buddha thought, "Our approach is far more scientific; you have only three hells..."

There was a man who must have had a great sense of humor; his name was Makhkhali Gosal. He was also a competitor theologian. He said, "All these people who are talking know nothing. There are seventy-seven hells." Sins have to be categorized in a more mathematical, accurate way, and this is just an example. Mind has been creating all kinds of problems which don't exist, but once the mind has created them, then they become very complicated -- and all answers bring more new questions.

In the Middle Ages, all the Christian theologians were concerned with a special discussion -- you will think they were all idiots -- how many angels can stand on a pinpoint?! What business...? That is their problem, how many can stand on a pinpoint. In the first place, why should they stand? Is there not something else to do? But the problem was to prove the weightlessness of the angel, and different theologies were giving different answers -- and they were conflicting.

The whole world has lived in controversies which have to be understood as mind-created. Mind enjoys very much. If there are no problems and life is simple, there is no work for the mind. The mind goes out of employment.

The heart does not project problems, but gets caught into a small net of things, jealousy, anger, love, and makes too much of it. They are not theological problems, they are not very philosophical. They are simple but there is some shadow of the mind in them.

Only your being has no emotions and no thought.

It simply *is*.

In that ISness a tremendous world opens all its mysteries.

It is good that you are going slowly slowly, but better will be to take an instantaneous jump, because slowly slowly, you can go on and on for lives.... And if you see the point that as mind becomes simple, a beauty, a grace arises in your being, a childlike wonder about everything, a peace and a silence and a blissfulness -- why should you go slowly? Everywhere, you go with speed. Slowly means you are going reluctantly, trying to postpone it as long as you can, and meanwhile solve a few problems.

This will not take you to it. This is the experience of the mystics that if you see the point, in that very point all problems, all questions, all philosophies, everything disappears.

Miss Goodbody has been teaching for twenty years, so all the kids bring her presents. They line up in front of her holding the gifts and she tries to guess what they are.

Little Ernie's father has a liquor store and she notices that little Ernie's package is leaking, so she tastes it.

"Did you bring me Scotch whiskey?" she asks.

"No," replies little Ernie.

So Miss Goodbody turns to little Ronnie. Little Ronnie's father is a florist.

"Did you bring me some love roses?" asks Miss Goodbody.

"Yes, teacher," replies Ronny, passing her the flowers.

Then Miss Goodbody goes back to Ernie's leaking package and tastes it again.

"Did you bring me gin?" she says.

"No," replies little Ernie.

Little Ruthy's father has a candy store.

"Have you brought me candy?" asks Miss Goodbody.

"Yes, teacher," replies Ruthy and gives her the package.

Then Miss Goodbody goes back to Ernie and tastes the leaking packet again.
"Did you bring me rum?" she asks.
"No," replies little Ernie, "I brought you a puppy."

This world is so hilarious. What complications...? The poor puppy is just doing his thing.

Little Ernie gives a loud wolf whistle in the middle of Father Murphy's sermon, and his grandfather picks him up and carries him out of the church.
Once they are outside, he starts to scold. "How could you?" he cries, "Making such a noise in the church...!"
"Well," replies little Ernie looking quite excited, "I have been praying for a long time that God would teach me to whistle, and this morning he did."

Just look at life with more playful eyes. Don't be serious. Seriousness becomes like a blindness. Don't pretend to be a thinker, a philosopher. Just simply be a human being. The whole world is showering its joy on you in so many ways, but you are too serious, you cannot open your heart.

Mendel Kravitz, the American from New York, goes to Japan on a business trip and meets a lovely young Japanese woman. She cannot speak much English and he does not know Japanese.
After dinner together they go back to her apartment and Mendel starts to make passionate love to her. All the time the beautiful Japanese girl is yelling, "Titti gochi, titti gochi, ah titti gochi."
Mendel thinks that she must never have had such a great lover as himself.
The next day Mendel and a Japanese businessman are playing golf. Halfway through the game, the Japanese man hits a hole in one. Not knowing any Japanese, but delighted for his friend, Mendel wants to show his excitement and cries out, "Ah, titti gochi!"
The Japanese businessman spins around and looking amazed asks, "What do you mean by wrong hole?"

Young Fergin Finkelstein has just graduated from law school and is applying for a job at a large corporation. The personnel manager looks him in the eye and says, "Mr. Finkelstein, are you an honest attorney?"
"Honest?" says young Fink. "Let me tell you something. My father lent me ten thousand dollars for my college education and I paid him back in full after my very first case."
"I am impressed," says the manager. "And what was the case?"
Young Fink turns red and says, "My father sued me for the money."

As far as I am concerned I don't see any complexity anywhere. All complexities are man-made. Simplicity is divine. It is not manufactured; it is simply here. You just have to open your eyes, your sensitivity, receptivity, and allow it to touch your heart, to enter into your being.
A beautiful world is possible if people are just simple, but to be simple is the exact meaning of religious. To be simple can be reduced to the first part of the statement on the temple of Delphi: *be*. And you will be surprised that everything is so juicy. But you never entered into the world of being and everything becomes a trouble, a puzzle, a complication, a complexity -- and you have to solve it without knowing that the problem is false, it cannot have a right solution.

Mulla Nasruddin was given an interview with a shipping company. The manager asked, "Nasruddin, it is a dangerous job. Sometimes the ocean behaves so roughly. If you are caught in tidal waves, what are you going to do with your ship?"
He said, "No problem at all. I will simply lower down the defense mechanism that every ship has, just weights, huge weights which keep the ship stable even when there is so much turmoil all around."
The manager said, "Another tidal wave is arising...?"
He said, "No problem. I will again lower down a huge weight" -- In the shipping world these weights are called *langers*.
The manager said, "But if a third wave comes, what will you do?"
He said, "No problem... a bigger langer."
The manager is in a difficulty what to do with this man. He says, "From where are you getting all these

langers?"

Mulla Nasruddin said, "And from where are you getting these tidal waves?"

The same is the source....

You go on bringing tidal waves and I will go on lowering bigger and bigger langers.

Mind creates problems, raises tidal waves and then searches for langers and creates those langers also.... But more tidal waves are coming, and things become very difficult.

Paddy and Sean are sitting in the pub one day talking about their wives when Paddy looks into the distance, sighs and says, "Do you know what it means to come home at night to a woman who will give you a little love, a little affection, a little tenderness?"

"No," says Sean, "I am afraid I don't."

"I will tell you what it means," replies Paddy sipping his beer, "it means you are in the wrong bloody house."

In your own house it is not going to happen. Wherever I have lived I have always loved to be friends with drunkards because they are such juicy people and they say such great things -- and no newspaper takes any note...!

In my village, just in front of my house was a barber's shop. And that barber was a miracle man. He was so opium addicted that it was a miracle that he managed to find where his shop was and where his house was.

But every day I used to sit in his shop, and something was bound to happen. He would cut somebody's mustache off and then he would say, "Wait. I have urgent work to do in the market."

And the man would say, "But this is stupid ... sitting here in the barber's chair with half a mustache! You are not reliable. When will you return? And whether you will return or not today... and I have other things to do."

And the barber would say, "Don't be worried. I will come."

Sometimes it would happen that somebody had come to be shaved, and he would shave his head. And once he had started, half of the hairs gone -- now there is no way. And he was a great philosopher. He would say, "Don't worry. These hairs grow like grass. They will grow. And as far as I am concerned, you need not pay until they grow. Then you can pay me if you feel like it. But you had such beautiful hair that I felt to shave it completely. So what do you say? Should I complete the process or leave it as it is?"

Naturally, the man would say, "You complete the process, you idiot! Everybody warned me, `Never go to this barber. He is not in his senses.'"

He would shave him completely and he would say, "You don't be worried. I will not charge you anything."

The man said, "It is not a question of charging anything... the whole village is going to laugh."

And in India particularly, you shave your head completely only when your father is dead... "So everybody is going to ask, `My God, what happened to your father?'"

And he would advise, "No, it is just a question of a few days -- it will grow."

And I would spread the rumor that his father is dead; and then say, "Mistakenly he thought he was dead, so he shaved his hair. Don't torture him."

One day he told me, "What do you think? -- because you are my greatest fan."

I said, "That's true."

..."If all the opium addicts make a political party, can they create a revolution in the country?"

I said, "If they can manage to make a party, the revolution has already happened."

He said, "You are right, because opium addicts don't agree with anybody else. Even amongst themselves they are continuously disagreeing about everything. These are the most difficult people, but it is the absolute necessity of the times if you want this country to be liberated from the politicians. You should do something."

I said, "But what can I do?"

He said, "You can at least start a party for opium addicts."

I said, "The idea is good, but I am not an opium addict myself."

He said, "That I will teach you, but promise me that after that you will take great care. These opium

addicts are very dangerous people."

One man was pissing behind his shop -- in India it is common -- and the barber caught hold of him and the man was trying... "What are you doing?"

And he said, "You idiot. In my absence you are milking my cow? I heard the noise!"

You have just to look and you will find a very simple world, and it will give your being such a shower of blessings.

You don't have to go to any church. Those churches are created by very complicated people. You don't have to go to a temple -- those gods are mind-manufactured. You don't have to go anywhere.

Just go within yourself and relax, and go on relaxing till you touch the very center of your being. And suddenly, the whole scene of the world changes: everything becomes totally new and fresh.

Just these owls... just this silence.... What is complicated? These trees trying to reach to the stars -- what is complicated?

You are complicated.

The world is absolutely simple.

And you are complicated because you are not rooted in your being. So please, don't go slowly and don't go with speed; just don't go anywhere.

Remain within you. That sentence on Delphi center: BE... But if you cannot do that, then *know thyself* -- then find out some meditative method, some awareness technique and *keep the measure*.

In everything remain balanced, and life itself is a teaching in simplicity.

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #19

Chapter title: You cannot avoid what you are

9 March 1988 pm in Gautam the Buddha Auditorium

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ShortTitle:	SHANTI19
Audio:	Yes
Video:	Yes
Length:	56 mins

BELOVED MASTER,

WHY CAN I NOT JUST FALL IN LOVE WITH ANY WOMAN AND BE BLIND LIKE EVERY MAN?

Niskriya, your question is very special. You are asking, "Why can I not just fall in love with any woman and be blind like every man?" It is simple, Niskriya: because you are not a blind man.

And as far as women are concerned, they like blind men! They don't fall in love with buddhas. You are so alert and aware and meditative -- women don't like these things at all. Just seeing you once, they will never come close to you.

Falling in love is possible only when the woman understands that the other is also going to fall. Looking at you, it does not seem possible. You may stand in love, but you cannot fall. Nothing can be done about it.

This is your type, and I don't think it is good to make any effort to change your type. You are a unique person in this unique community.

Everyone here is falling in love and falling out of love, and Niskriya is standing, watching the whole scene and wondering, "Why am I not falling?" You are not just another man; you are yourself. And it is a great quality not to fall, particularly in love, because then you have to fall out. It is an unnecessary exercise. A few people like doing exercise, a few people don't like. You are a silent man -- beyond all these exercises.

Only this woman seems to be interested in you! So find out later on -- she will come to you by herself -- but it will last only one night. In the morning you will find you are standing again. This is your destiny.

Moishe Finkelstein pays his bill and starts to get up from the table.

"By the way, sir," says the anxious-looking waiter, "do you believe that history repeats itself?"

"I certainly do," exclaims Moishe, "I know of a number of cases."

"Well, sir," replies the waiter, rubbing his hands together, "one gentleman who was in here yesterday left me a five dollar tip."

"Amazing," says Moishe, reaching for his hat, "perhaps he will be here again tomorrow."

Everybody understands things in his own way and everybody has to be himself. History may be repeating, but no individual repeats.

Paddy has been suffering from chest pains, and although the tests have been inconclusive, the doctor tells him that if he wants to live much longer, he will have to lead a quiet life -- no late nights, no exercise, and no sex.

"Okay," says Maureen when she hears the news. "From now on I will sleep downstairs on the sofa, then he won't be tempted."

They live like this for three weeks. Then one night they bump into each other on the stairs.

"What are you doing out of bed?" asks Maureen.

"I can't stay upstairs on my own anymore," replies Paddy. "I'm coming downstairs to die."

"Thank God for that," says Maureen, "because I was just coming upstairs to kill you!"

Big Chief Running Bear walks into the drugstore and starts complaining to the druggist.

"Rubbers you give me no good!" he says, "Chief go, UGH! Squaw go, UGH! Rubbers go, BOOM!"

The druggist is very sorry and gives the Indian a new package.

"These are the strongest rubbers made," he says.

The next day, the chief is back.

"Rubber no good!" He explains, "Chief go, UGH! Squaw go, UGH! Rubbers go, BOOM!"

The frustrated druggist goes into the back of his shop, cuts a piece from a bicycle tire, and glues one end shut. He then goes back into the shop and hands it to the chief.

Next morning, the squaw comes into the drugstore.

"Rubber you sell chief too good," she says, "Chief go, UGH! Squaw go, UGH! Chief's ball go, BOOM!"

This is a world where a variety of people exist. You are a special case. But this woman... just wait; she is going to torture you! Beware of this woman, otherwise tomorrow will come the question of how to get rid of a woman -- and everything has gone, BOOM!

It is better, Niskriya, to be silent. You are here to meditate. But that woman is too much for you, absolutely determined... unafraid, not knowing you. A few others are also becoming interested.

Have you asked the question or is it a kind of advertisement?

BELOVED MASTER,
THE MORE I MEDITATE, THE MORE EMPTY I GET INSIDE. I HAD AN IDEA THAT WHEN ONE MEDITATES, ONE SLOWLY IS TRANSFORMED INTO BEING MORE LAUGHING AND LOVING, BUT I JUST GET HOLLOW AND EMPTY AND START WITHDRAWING MYSELF FROM OTHERS. I PREFER NOW TO BE ALONE, BUT I DO NOT FEEL HAPPY; THE HOLLOWNESS IN ME MAKES ME FEEL DEEP SORROW.
BELOVED MASTER, WHAT IS HAPPENING TO ME?

Dolma, I know what is missing in you and that is a trust, and you have not been able to get rid of your guilt that you are carrying within yourself. I have been asked if Dolma should be allowed in the commune or not -- because you were part of that company who destroyed the commune in America. But I could not say that you should be stopped from entering the commune.

It would have been tremendously helpful if you had revealed in what ways you participated in destructive things, because you were very intimately part of the gang -- but you are hiding all that. That is making you hollow; otherwise, in this place, nobody is hollow, and everybody who goes in does not find emptiness, but finds nothingness which is totally different from emptiness.

Emptiness is something sad. Nothingness is another name of fullness; it is overflowing. You don't find love arising because the guilt is heavy. It is still time: if you confess everything that you have done, you will be relieved of it.

Just a few days ago, Patipada was here and she wrote asking to be in the commune. I asked her first for an apology, because she was also like you, although not that deep in the destructiveness. She replied, "I don't feel that I have done anything wrong, and I don't feel like apologizing."

I said, "Then it is up to you, but you cannot be part -- it is better you leave."

After two months she came again and with tears wrote a letter saying, "I am very sorry. I know I have done wrong things and I know I have been part of many things which culminated in helping the government to destroy the commune. I was wrong to say that I have nothing to be sorry for. I am sorry and I ask for forgiveness."

I said, "If it is coming from your deepest heart -- not just a political, diplomatic strategy -- then you will find your home again amongst my people. I will not prevent you. I will give you another chance."

But I was hoping Dolma would express by herself her guilt and her apology -- but she has not done that. She is here but she cannot be part because of that guilty feeling, "I have misbehaved, I have misused the trust and love and compassion..." She will find herself alone in the thousands of people who are here, surrounded by a wall of her own guilt.

If she wants to be free, she has to confess it and the confession has not to be diplomatic. If it is diplomatic, it is not going to help. If it is authentic, it will immediately transform your sadness into laughter, your aloneness into a meaningful meeting and merging in the commune.

You have not even asked the real thing in your question. It is very strange: people have problems, but they ask something else; they don't expose themselves. You are asking about meditation as if you are a meditator. And you are saying, "The more empty I get inside," and I know you have never been inside.

If even for once you have been inside, your first realization would have been that you owe something to the commune -- an apology at least.

You are saying, "I had an idea that when one meditates, one slowly is transformed into being more laughing and loving." Do you understand what you are writing in your question, "I had an idea that when one meditates..."? Certainly it is not your experience, it is just "an idea, that when one meditates one slowly is transformed into being more laughing and loving, but I just get hollow and empty and start withdrawing myself from others." But this is not because you are meditating.

Just face the reality, look in the mirror and remove your masks. And what is only your idea will be found just phony.

Meditate, but right now, the condition in which you are, you cannot meditate. And because you cannot meditate, the guilt does not allow you to mix with people because these are the same people you have betrayed...

It is so easy to accept, because it is very human to err. It is more human to realize that one has erred, that one has committed a mistake. It is not something that one has to be afraid of. I am not sending you into hell, but if you don't accept and realize what has been done by you or by the company in which you were an intrinsic part, you will remain empty and you will start withdrawing from people. And finally you will create the hell.

The hell is not somewhere else. It is not geographical. It is your psychology: a psychology which is messed up, confused, and has become ugly and is afraid to expose itself to the sun and to the wind... Dolma, just do that.

Search out within yourself -- because nobody knows more than you what has been happening in the group you were part of -- what kind of power trip, and in that power trip what kind of blindness, the things

that you did in that blindness or supported or you did not object to.

Unless you unburden your heart it is very difficult for me to help you. And you will feel deep sorrow. I feel compassion for you, because I don't have any condemnation for anyone. People are unconscious, they go on doing things and they don't know where it will lead them, what will be the consequences.

So it is not just you; everybody is in the same boat. And one should always be alert that whenever he finds that he has done something wrong -- although there was a certain feeling that this is not the thing to do -- still one went on doing it because it was giving power, prestige, respectability.

The group to which you belonged in the commune in America -- none of that group were meditators; they had no time to meditate -- but they were conspiring to do all kinds of things, even trying to murder people. You may not have done anything, but if you were part of the group and you remained silent, you are as much responsible as the person who did it.

There is no problem: you simply confess everything. Just write a letter in THE RAJNEESH TIMES confessing everything that you did, that you knew was being done by other people and that you never objected to, but on the contrary, you supported. You will be free of this guilt, this hollowness -- and happiness is not very far away, and meditation is your birthright. And one who goes in meditation, always goes into fullness, into nothingness.

But nothingness is not emptiness. Nothingness is simply no thing-ness, a space, pure, unobstructed. The whole sky becomes available to you within your own being.

Kowalski's son has been acting strangely, so Kowalski takes him to the psychiatrist.

"Tell me, son," asks the psychiatrist, "how many wheels are there on a car?"

"Four," replies the boy.

"Very good," says the shrink. "And what is it that a cow has four of that a woman has two of?"

"Legs," answers the kid.

"Good," says the shrink. "And what does your father have that your mother likes the most?"

"Money," replies the boy.

The psychiatrist turns to Kowalski and says,

"You don't have to worry about your son, he is smart."

"He sure is!" says Kowalski. "I missed the last two questions myself!"

Just accept what you have missed and you will feel unburdened, happy, and you will be accepted back -- nobody is going to reject you. But in the commune in America, you had become part of a group which separated itself from the whole commune of five thousand people. Just twenty women and the desire is to dominate? It is very human.

Because I was silent and I was in isolation, and I was not talking to anyone, not meeting with anyone, this power group became superior to others, starting the egoist trip.

The simple thing for you is to accept that you have been wrong and that you deeply feel sorry for it, and nobody is going to be angry about it. I don't teach people to be judgmental. They will all feel sympathetic towards you, loving towards you. What happened, happened, but we can change the future. The past is already gone, but if you go on carrying the past inside yourself, then it is not gone. It is present and it will remain your future also. This will be like a cancer which will kill you.

Paddy is driving along a winding mountain road in his old Ford car.

Suddenly a sleek sports car going in the opposite direction almost runs him off the road. And to make things worse, a young woman driving the sports car sticks her head out of the window and yells at him, "Pig!"

Paddy immediately reacts angrily by sticking his head out of his car and yelling back at her, "Bitch!"

He then rounds the next bend in the road and smashes straight into a huge pig!

You cannot avoid what you are. You will meet yourself again and again. On some other bend of the road, you will meet yourself.

Old man Finkelstein comes to the doctor's office.

"Doc," he says, "you have got to give me something to pep me up. I have got a date tonight with my twenty-five-year-old secretary and I want to be sure that I am able to perform."

The physician smiles and gives him some pills. Later that night, out of curiosity, he telephones Finkelstein.
"Did the medicine help any?" asks the doctor.
"It was great!" replies Finkelstein, "I have managed three times already."
"And how about the girl?" chuckles the doctor.
"Oh," replies Finkelstein, "She has not got here yet."

BELOVED MASTER,
SOMETIMES, SITTING WITH YOU IN DISCOURSE, EVERYTHING INSIDE ME BECOMES SO RELAXED, SO SILENT, THAT MY MIND SEEMS TO STOP THINKING THOUGHTS, AND ALTHOUGH I HEAR THE SOUND OF YOUR VOICE, THE WORDS CEASE TO CARRY ANY MEANING. HOWEVER, THIS STATE LACKS A CERTAIN ALERTNESS, AS IF WHEN THE MIND BECOMES SILENT I FALL UNCONSCIOUS. HAVE YOU AN ALARM CLOCK FOR MY WITNESS?

Aneesha, what do you think my jokes are for? I know that you will fall asleep. If I talk great theology you will enjoy a good evening, but I don't let you enjoy. My jokes are the alarm clock. So many people laughing, how can you relax and fall asleep? Impossible!
I have to tell these jokes; otherwise I may fall asleep also... because you are so many and I am alone! Just think.
Now before I fall asleep...

After Fagin and Rosa Finkelstein get married, they soon establish a household routine that includes having sex every evening at nine-fifteen.
(THE MASTER PAUSES, LOOKS AT HIS WATCH AND DECLARES...)
There is still time!
After several weeks of this, Rosa catches flu and gets an injection that kills all but three of the germs in her body.
The trio of surviving germs holds an emergency meeting to discuss how they might escape.
"I am moving up to the tip of her ear," says the first germ. "That flu shot will never get me up there!"
The second germ says, "I am going to the tip of her toe!"
"You guys can go and do what you want," says the third, "but when that old `nine-fifteen' pulls out tonight, I am going to be on top of it!"

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #20
Chapter title: Without icecream no love is complete

10 March 1988 am in Gautam the Buddha Auditorium

Archive code: 8803100
ShortTitle: SHANTI20
Audio: Yes
Video: Yes
Length: 67 mins

BELOVED MASTER,
I HAVE NEVER BEEN LOVED BY A MAN. EITHER THERE IS A VERY STRONG SEXUAL CONNECTION, BUT WITHOUT LOVINGNESS OR CARING, OR THERE IS CARING AND UNDERSTANDING, BUT SEX DOESN'T HAPPEN. I WANT SO MUCH TO CONNECT WITH A MAN IN TOTALITY THAT I AM ALWAYS LOOKING. MY FEELING IS THAT THERE IS A LESSON FOR ME HERE IN RECEPTIVITY, BUT PERHAPS ALSO IN HUMBLENESS.
BELOVED MASTER, PLEASE COMMENT.

Mayoori, it is one of the oldest problems human beings have faced. Their fancy is about pure love, care, concern, but their biology has a different program. It has no concern with your pure love or caring. Its concern is to reproduce the species. Biology is purely sexual.

The effort is going to fail if you want a love which is non-biological. And the problem becomes more complicated. The woman can perhaps wait, because her sexuality is passive sexuality, it is spread all over her body. It feels immensely joyful to her just to be cuddled, loved, cared. Sex seems to her to be something lower, animalistic.

But one has to consider man also. His sexuality is localized. One thing: it is not all over his body. And second: it has to be aggressive. The woman's egg waits inside -- it can wait for infinity -- but the man's sperm cannot wait that long. He wants to have the marathon race as quickly as possible. That's why he pretends romance and all goody-goody things, but his real intention is when it is nine-fifteen...! He is constantly looking at the watch. Everything else is good, but the real goal is nine-fifteen.

And the situation is determined very quickly.... Those one million sperms that will be released in one sexual act will never have such a marathon race again; it is a question of life and death. Only one out of one million will reach to the woman's egg which is just sitting there.

Once one sperm has reached the egg, the egg is closed. Sometimes it happens that a few friends reach together; then you have twins. But that is very rare and anyway one million people cannot reach -- they will kill the woman if they reach at the same time... nine-fifteen! There are wiser ones who stand by the side and see the whole scene, and there are idiots who don't look here and there and go direct like an arrow because there is not much time. The life of a sperm out of a man's body is only two hours.

Once a man's sperms are released, he wants to sleep. He's tired and it is enough. Now he doesn't think about romance, he does not have any inbuilt program for a little afterplay... before, he has to. So within two or three minutes -- that is nine-seventeen -- he is already thinking, "When will this nonsense stop?" Certainly it is tiring for him; it is his energy that is going out.

The woman is not losing energy, she is gaining energy. And she could not even get an orgasm, because the orgasm takes some time. The man should play with her body, provoke every cell and fiber of her body so she becomes afire. But no man is concerned and it looks stupid also, "What are you doing? Just do the real thing and go to sleep."

Mayoori, it is very difficult to find a man who will love you and not just as an object of sexual release. It does not mean there will not be any sex. It may be just a small part in a big, romantic, loving, caring atmosphere. It will be very difficult for you to find such a man, and meanwhile you will be becoming older. So my suggestion is, if that man ever comes into your life -- very good; meanwhile Niskriya is perfectly okay. And I am not making a story! Niskriya has been interested in Mayoori for at least three years, but Mayoori never gave him any chance to come close. But when she saw that one witch had already got him, the next night she reached to Niskriya...!

Niskriya could not believe it -- this is the woman he has been fancying. But Niskriya is a very scientific, mathematical person -- a technologist, and that too a German technologist.

So Mayoori was coming to him... he was happy, but it did not last. Next day he asked the question, "Every girl has a boyfriend, every boy has a girlfriend -- there are even boys who have boyfriends and girls who have girlfriends ... why is nature so hard on me? I only have my camera...!"

You can do everything with the camera, but doing romance is a little too much. You can talk to the camera, say, "Sweetheart..." But for more than that the poor camera cannot help much -- and particularly

Niskriya's camera; he won't even allow anybody to touch it. He is such a perfectionist!

So Mayoori, as far as I know, right now Niskriya is free. You can give him a try. And don't ask the impossible. Try! The impossible also can happen, but it needs tremendous intelligence, understanding, playfulness. You can create the atmosphere in which even a man like Niskriya may start feeling love for you. I am risking my own cameraman, because he cannot have two romances. His romance is filming and everything has to be perfect.

The most you can do is have your sexual relationship with people who are not romantic in any sense, and have your friendship with people who have gone beyond sex. You will either have to make a certain arrangement or you will have to change the man. It is not only the man's responsibility to love you, to give you care and understanding and sex, it is also your responsibility. It is a question of a very subtle dialogue.

If you are loving, caring, you will create a kind of synchronicity in the man also. That is the whole art of love. Nature has missed it or did not bother about it, because its concern was different. But your poetic heart, your individuality is far bigger than your biology. It cannot be satisfied only by biology.

But remember, don't go on looking for that man. Create the situation from your side too.

I have heard...

A man was saying that he has toured around the world looking for a perfect woman. One listener asked him, "Did you find her?"

He said, "Yes, but she was looking for a perfect man."

Love has to be a sort of creativity.

Then only does sex remain as a small part in it. My understanding is that the woman has more capacity to create the atmosphere of caring because she is by nature programmed to be a mother. Every woman should also be a mother to her lover.

So take care of him, his clothes, his food, his cleanliness and slowly, slowly the man and his hardness -- which is natural to him -- will start melting. He will also start thinking, "Poor Mayoori is doing so much for me; I should also do something." Then he is certain to bring ice cream. And without ice cream no love is complete. I don't know why it is so, but it is so!

Niskriya was very happy when he saw Mayoori approaching him. For three years he has been dreaming about her -- a beautiful woman -- but I don't think they could manage to be together long. They both need a certain art and a certain understanding.

Unfortunately the world has taken it for granted that everyone knows how to love, so no educational system, no university has courses for the art of love. It is very strange that the most important thing is neglected.

One day when I was sitting with the vice-chancellor in his room, a girl came in with tears in her eyes, but I could see that behind her tears there was a subtle joy. And she said that a certain boy was harassing her. He takes the air out of her bicycle tires, he throws small stones at her, he continually writes letters...

"Even my family has become concerned because he never signs them. They also harass me, `Who is this man and why does he go on writing love letters to you?' I know who he is, but I cannot tell them because then there will unnecessarily be a quarrel and fight. I have come to ask you to do something and prevent this harassment."

The vice-chancellor said, "Don't be worried, I will call this boy right now and it will not happen again."

I said, "Wait."

He said, "Why?"

I said, "Wait. Before you call the boy I have to ask a few questions to you in front of this girl."

He looked a little shocked -- I was a professor in his university. He said, "You always behave strangely. It is none of your concern."

I said, "It is my concern, it is everybody's concern. Answer me honestly. When you were a student in the university at this age have you not done the same things to any girl?"

He said, "My God!"

And I said, "Remember, you cannot deceive me and you will lose all your honor in my eyes if you deceive. Tell the truth."

He said, "Yes, I used to do such things."

I said, "One part of it is clear."

The girl was amazed. Tears disappeared, she was almost smiling, and I said to her, "Now you ask yourself, are you really interested that nobody should harass you, nobody should throw stones at you, nobody should take air out of your bicycle tires, nobody should write you love letters...? Be honest the way the vice-chancellor has been honest. Will you be happy then?"

For a moment she hesitated and she said, "No, in fact I enjoy whatever he is doing."

"Then why have you come here to complain?"

She said, "Talking about him makes me very happy. He writes such beautiful letters."

And the vice-chancellor said, "This is a strange situation. Now what am I supposed to do?"

I said, "You simply don't do anything. If you do anything I am going to your house and will inform your wife what you have been doing in your college days."

He said, "No, don't do that. That will make my life hell. It is already a hell. Have mercy on me! I'm an old man and those are very faraway echoes of when I was a postgraduate in a university. Yes, once in a while I remember those beautiful faces which have all failed... and I have ended up with a bitch."

I said to the girl, "From tomorrow -- at least in my class -- you should sit with the boy."

She said, "With the boy?"

I said, "Yes, with the boy. Nag him. Start what is going to happen in the end. It is better to be finished beforehand. Pinch him, and I assure you he will enjoy."

She said, "This is a strange solution, I have never heard... And what will the others say?"

I said, "Don't be worried about others. If anybody says anything send that person to me and I will put him right."

This is the situation because nobody is taught a simple art of love. Because the boy cannot touch the girl, he throws a stone. At least the stone he has touched will touch the girl.

It does not appear clearly to people who don't understand the human mind that he is touching the girl from a distance because closeness is not allowed, he is taking the air out of her bicycle... In fact, he wants her to be on his bicycle, but neither does he understand nor does she understand.

..."Send your boy to me and I will teach him how he should behave."

She said, "I have come here so that he should be punished. It seems you have punished me and you have punished the vice-chancellor too. And that boy who is harassing me is being rewarded."

I said, "He has to be rewarded, he is courageous for writing love letters. Where are all those love letters?"

She said, "I have collected them."

I said, "If you hate that boy why have you collected those love letters? You should have burned them, but you enjoy them. And do you read them again and again?"

She said, "You know so much! Yes, it is true. Every night when everybody is asleep I read them again and again. He writes such beautiful things, so nice -- and he looks beautiful."

I said, "Then what is the problem?"

The problem is that society is not providing proper guidance for what you should do, and it is one of the most fundamental problems of man's life: his sexuality, his love. Somehow he has to learn how to rise above biology. Biology remains a part -- I am not against biology, but biology is very mediocre and ordinary. Some poetry, some music, some dance -- and finally, some ice cream. They are absolutely needed.

Mayoori, give poor Niskriya a try -- he was immensely happy when he saw you approaching him...

The world has been teaching girls: You should run away and allow the boys to chase you. But don't run away so fast that they lose hope. Run away and then wait. Let them come closer and then run away and wait... finally to be caught.... It is just to give you a sense that you are responsible for whatever happens afterwards. Because the girl was running away, you chased her, you caught her. And in fact the truth is that she is managing it so that you can chase her. She is managing it so that you can catch her. So she remains higher than you and she will remind you again and again, "I was not after you, you were after me."

But there is no need for chasing and being caught. People should be more understanding and approach each other saying, "I have something in my heart that starts dancing when I come close to you. If you also have something of the same perhaps we can have a few days..." And life is not so long!

One famous Urdu poem is....

Life consists of four days.
Two are for preparation and two for waiting.

Waiting for what? Preparing for what? In a small life don't waste time in unnecessary moralities, puritan ideologies, preachers and their teachings... They are all hypocrites.

Be authentic and say to a man or a woman, "I love you. I like your eyes, I like your face... That does not mean that I will like everything of you, but I will try to avoid those things. If you have any sensitivity for me, I am available. I don't ask for your totality nor should you ask for my totality."

That's what you are asking: totality. Poor human beings cannot be total; and things go on changing. Today what seems to be great love, tomorrow will not seem to be so great. And the day after tomorrow, it will be ordinary repetition and you will start looking here and there for how to have that great totality again.

There is no totality, there is only illusion of totality in life. The man of intelligence understands that life is not perfect and is not meant to be perfect. It is imperfect. We are all imperfect beings. So although there may be nooks and corners which you don't like about a person, there may be things that you do like.... Don't wait for a dream girl. Be more realistic and try to understand that everybody has faults, and to love someone does not mean that you have to change that person. To love that person does not mean that you have to destroy his freedom.

To love simply means that you feel that something clicks within the two of you. As long as that dance within your heart remains, good. I have always considered that every couple should have a weekend, just a change. I don't see that there is any immorality in it, but simply intelligence. Why force people to live in boredom? Such a small life... four days and they too are wasted in boredom. And after the weekend your own wife will again be..."My God, she looks beautiful!"

Every woman is almost the same and every man is almost the same. The non-essentials are different: somebody has a beard and somebody has not.... The whole humanity should live in a kind of loving atmosphere which allows freedom so that boredom does not set in.

Mayoori, you have a great chance. A man who has been thinking of you in his dreams is here just in front of me. Nobody dreams about the poor fellow, because he is so statue-like that one feels afraid.

I have heard people ask for photographs of Niskriya just to make their children afraid, but a woman like Mayoori may change his stone-like...

Just last night he was standing almost the way the soldiers of Adolf Hitler used to stand: straight. And the day before he was wearing the Chinaman's cap with a small note: Excuse Me. You will have to think of the whole joke, then you will understand what "Excuse Me" means. He is trying his best. Just see what he does today...!

Paddy picks up a girl in the pub and then takes her for a drive in his old Ford car. He stops on a deserted section of country road, turns to the girl and begins to make some rather predictable advances.
"Just a minute," the girl declares, pushing him away. "I'm really a prostitute, and I have to charge you fifty dollars."
Paddy reluctantly pays her and they make love. Later Paddy sits silently at the wheel.
"What is the matter?" asks the girl. "Are we not leaving?"
"Not quite yet," says Paddy, "I am really a taxi driver, and the fare back is fifty dollars."

But people manage....

A young fireman is becoming bored with his sex life, and feels he needs to make it more juicy.

He gets the idea of using codes, like he does when he is fighting fires, and explains the idea to his wife.

"When I say Code One," says the fireman, "that is your signal to run upstairs to the bedroom. Code Two means get undressed and jump into the bed and Code Three means we make mad passionate love."

All goes well for a week and their love life reaches new heights. But one night after going through all three codes, the wife suddenly yells out, "Code Four!"
The fireman looks at her and says, "What is that?"
"Code Four!" she cries. "More hose!"

Gorgeous Gloria is very fond of her parrot, but is always embarrassed by its bad habits.

Whenever Gloria brings home a boyfriend, the parrot cries, "Someone is going to get it tonight!"

So she takes the parrot to the vet for treatment, but the vet tells her that her bird must be lonely and in need of female companionship.

At the petshop Gloria explains her story and asks about a female parrot.

"I'm afraid we are out of female parrots at the moment," says the storekeeper, "but in the meantime, why don't you take home this nice lady owl and see how they get on together?"

A few nights later, Gloria comes home with a new boyfriend.

The parrot takes one look and screeches, "Someone's going to get it tonight!"

"Whooo?" hoots the owl.

The parrot glares at the owl and squawks, "Not *you*, you big-eyed bitch!"

Father Murphy is explaining the meaning of faith to his congregation.

"In the front row," he says, "we have Paddy and Maureen and their five children. Maureen knows they are her children -- that is knowledge. Paddy believes they are his children -- that is faith."

Old man Finkelstein is having lunch with his young grandson, Fagin Finkelstein, the lawyer. Over brandy and cigars, the old man explains how he has succeeded in business.

"When I arrived in this town, my boy," he begins, "I had nothing but the suit I was wearing and a small brown parcel which represented my entire worldly possessions. And now I own three factories, employ two thousand people, live in a large mansion and drive a Rolls Royce."

"Amazing," says Fagin. "That is some achievement. But, tell me, what did you have in your brown paper parcel?"

Old man Fink puffs on his cigar and says, "Two million in cash!"

Mayoori, Niskriya may not look like a romantic lover, but he has good cash.

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #21
Chapter title: Little Ernie is your brother

11 March 1988 pm in Gautam the Buddha Auditorium

Archive code: 8803115
ShortTitle: SHANTI21
Audio: Yes
Video: Yes
Length: 49 mins

BELOVED MASTER,
THE OTHER NIGHT I HEARD YOU GIVE AN ANSWER TO THE AMERICAN SANNYASIN, DOLMA, IN RESPONSE TO A QUESTION ASKED BY ANOTHER DOLMA.
IT SEEMS AS IF IT WAS THE QUESTION DOLMA NEEDED TO ASK, BUT HADN'T, SO YOU HELPED HER TO. YOUR COMPASSION IS SIMPLY STUNNING.
INTERESTINGLY, SEVERAL SANNYASINS WERE QUITE CONCERNED THAT YOU SEEMED TO HAVE GOT THE DOLMAS MIXED UP AND THAT YOU WERE "WRONG."
WOULD YOU PLEASE COMMENT?

Maneesha, I knowingly have not used the whole name, Anurag Dolma, because I wanted to answer another Dolma who was here two months ago, just remained two days and said to people, "This is not the place for me anymore and these are not the people with whom I would like to live" -- and left.

I certainly knew that this question cannot be from that Dolma. But just as she needed the answer you also needed the answer. The Dolmas may have been different, their questions deep down were the same. And moreover, I answered not the question, but the person.

Both of the Dolmas have the similar problem of personality. You are more courageous that you have remained, the other one was a coward. Rather than accepting that she has betrayed the commune, she thought it better to leave the place. She could not see herself in the mirror of the thousands of eyes all around. Every eye would have reflected her guilt. And how was she going to face me? She had not even written a question or a letter.

There is nothing wrong -- I have my own ways. This is not a teaching school; this is a world of a master who is concerned with your potential being. And as far as your potential being is concerned most of the questions are exactly about you. You may not have stumbled upon it today, perhaps tomorrow. Or perhaps you may have raised the question within yourself yesterday, but were not courageous enough to expose yourself.

Every question has to be understood as the question of the whole commune. Only then can you learn as much as is possible to learn. If you think, "It is a question of Deva Dolma, it has nothing to do with us," you are missing something. Something in it must be a part in you too, expressed, unexpressed. Perhaps a few have betrayed, a few are waiting to betray. But I am not addressing questions, I am addressing the whole commune, the whole atmosphere in which I want you to live and grow.

It is just a strategy that I answer somebody's question. There is no need at all even to mention the name, because the question as such belongs to almost every human being more or less.

Mick Jagger orders an extremely expensive, custom-made suit, but is very dissatisfied with the finished garment.

"I told you to make the pants tight!" he remarks angrily to the tailor. "I want them tight enough to show my sex."

"I am sorry, sir," the tailor protests, "but if they were any tighter they would show your religion!"

I have been told by my bodyworker, Anubuddha, to look all around. He says that because I go on looking in this direction, people want their seats in this direction. And according to him my neck gets disturbed. So from now onward, once in a while I'm going to look all around, just as an exercise.

Where is Avirbhava? She must be holding the wall, because two times the wall has moved towards me...!

BELOVED MASTER,
I DON'T USUALLY ASK PERSONAL QUESTIONS ABOUT YOUR PRIVATE LIFE, BECAUSE I FEEL IT IS PRIVATE AND NONE OF OUR BUSINESS.
HOWEVER, ONE QUESTION INTRIGUES ME DEEPLY, AND I CAN'T RESIST ASKING IT: BELOVED MASTER, WHAT IS YOUR RELATIONSHIP WITH LITTLE ERNIE?

Maneesha, it would have been right if you had not asked this. Little Ernie is your brother, but he is not my son. But he is really cute, intelligent and anybody can be really proud of him.

Little Ernie's father invites his boss to dinner, in the hope of getting a promotion at work.
Days are spent planning the menu and getting the house just right, but the effect is ruined when little Ernie appears on the stairs just as the boss arrives.
"I wanted to see you," says Ernie, "because Mum said you were a self-made man."
"I am," smiles the boss, "and proud of it!"
"In that case," says Ernie, "why did you make yourself look so ugly?"

The elevator on a New York skyscraper is packed with people.
Suddenly a tall man screams out in agony.
Little Ernie looks up at his mother, "I don't care, Mom," he says, "it was in my face, so I bit it."

Maneesha, he is everybody's brother, not only yours. There are a few universal characters. Ernie is one of those universal characters. And you know I talk about all of those universal characters.

But it is good not to ask me personal questions, because they are not going to help you in any way. You are here for your own personal growth, you are not to be worried about my personal life; in fact, I don't have much personal life. Eighteen hours at least is sleeping.

I have been told many times that I should write my autobiography. What autobiography? No love affair... Even Niskriya is smiling. He must be thinking, "Now look in what trouble I have been up to now."

I am not in trouble. Just to avoid trouble I am not in any love relationship. And without love relationships, without a wife and children what autobiography...? I am not a man of actions.

Today after I finished lunch, my Coke was just sitting in front of me on the table, but I waited and waited for Shunyo...

Finally she showed up. She said, "You have finished?"

I said, "I have finished long ago, I am just waiting for my Coke."
She said, "But the Coke is here."

I said, "It is there, that's what I am thinking. The Coke is here; I am here -- nothing is happening. I am simply waiting for someone..."

These people, you don't know... Anando opens the door and forces me into my bathroom: "It is time to take a bath."

I said, "This is strange, I could have walked myself."

They don't even allow me to open the door of the car...!

I have looked many times -- at the most, half a page will do for my autobiography, and the rest of my life I have been sleeping. Seeing the fact that for eternity one has to sleep, I thought, why bother? Just start it right now.

My physician, Dr. Amrito goes on trying to cure my troubles. My hand hurts -- he has been injecting it as many times as he wants. I am so lazy that I will not even stop... so let them do what they want to do. Finally, this morning I said, "Just wait a few days. When I am gone keep my skeleton and study it well, and wherever things are incorrect correct them. Why torture me unnecessarily now?"

I don't have any personal life. Just today I told Hasya not to answer any letter from anybody who addresses me as "friend," because I don't have any friend.

I don't take any responsibility. Once you accept somebody as a friend you have accepted somebody to be an enemy in the future. It is better from the very beginning to be on the safe side. Already I have so many enemies, why go on increasing them?

A person who is asking questions, but is not ready to be a disciple does not deserve to be answered either, because disciple simply means one who is capable of learning. And a person who himself is accepting that, "I am not going to be a disciple, but I want these questions to be answered" -- why should I bother? He has not even the respect.

You don't ask spiritual questions to your friends; you don't ask questions about meditation and the inner life to your friends. Friends are in the same boat; I am not your friend. I may call you friends just out of my love, but that does not mean that you can call me your friend. The moment you call me your friend, I am not going to answer, because you are in the same state of consciousness as I am... what is the point of answering? You must know!

If you want to learn you have to be a learner, a disciple. If, because of my love, I call you my friend that does not give you the permission to start calling me your friend.

The distance between our consciousnesses is infinite.
I am calling you from a sunlit peak.
And you are in a dark valley.

And anyway Maneesha, neither do I have any personality nor any personal life.

Reduced to its simplest: I talk to you twice if my body allows. Once in a while it freaks out. Then two times a bath -- just a quick shower, as quick as one can do. Fifteen hundred calories of food -- which even small babies will find insufficient -- because if I take more I will have to become a member of the Couch Potato Club.

I don't have any antagonism as far as potatoes are concerned. They are very good people; they have never done any harm to anybody. But still I don't want to enter into that company.
So for your information, this is my autobiography.

... And then two times of sleep -- in total eighteen hours. I don't have any ambition for tomorrow. If by chance I am still here I will talk to you about things which may help you on the path. If I am not here perhaps that may also help you, because then you cannot take me for granted. Perhaps my remembrance may give you much more light than I can give you.

Never take me for granted, because I have nothing to stay for: no desire, no ambition, nowhere to go. I have not even visited the M.G. Road market. I hope that some time, by chance...

Just a few days ago I had to go to Jehangir Hospital to see one of my old lovers, Manik Bafna, because he had a second heart attack. If it was the first I would not have gone. A second is too much. The third is the last -- after the third also I will not go, because there is no point. The right point was the second.

And I heard from sannyasins that there is a rumor in the hospital that I had a heart attack, and I had come to be checked, but I did not like the place so I did not go -- because within two minutes I was out. Naturally the hospital servants and doctors must have thought that I did not like the place. Who likes places like hospitals?

So Maneesha, there is not much. I think I could have given you more information -- Maneesha is writing books about me; she would have been helped -- but I am helpless. You can invent anything you like. I will say yes, so you need not be worried. Even if you say that I have a wife and five children, I am not going to contradict it. What is wrong in it? Everybody has a wife, everybody has many children. And there is no harm; one really feels proud.
But it is better not to ask such questions.

Adolf Hitler is inspecting his panzer division. Every boot and button is shining bright and there is a deathly silence over the parade ground.
All of a sudden someone sneezes.
"Who sneezed?" Hitler shrieks at the men.

Nobody dares to answer. Hitler raises his arm, and the first row of soldiers is shot dead.
"Who sneezed?" Hitler shrieks again.

There is no reply, so Hitler raises his arm and the next row of soldiers is shot dead.

"I will ask you one more time," says Hitler. "Who sneezed?"
A man in the back row timidly raises his hand.
"It was me," says the soldier.
"A-ha!" says Hitler, "Gesundheit!"

... Can I have a little exercise? because I don't have any other time to do the exercise.

(THE MASTER SLOWLY MOVES HIS HEAD ALL THE WAY ROUND THE SEMICIRCLE OF DELIGHTED SANNYASINS IN FRONT OF HIM.)

Luigi comes home after eighteen months abroad and is amazed to find his wife, Carlotta, has a three-week-old baby.

Carlotta explains that she dreamt she had sex with him and she got pregnant.

Luigi sues for a divorce, and in court, the judge is astounded by Carlotta's story. The judge stands up and asks the audience if they ever had intercourse with a ghost.

In the back of the courtroom, Luigi's grandfather raises his hand, and the judge calls him up to testify.

"Now-a," says the judge, "you say-a you had-a intercourse with a ghost?"

"Ah, scusa," says the old Italian, "I thought-a you say-a goat!"

Before another exercise... Nobody is willing for a small exercise.... Anubuddha, this is not good.

One bright Sunday in the morning after church, Mother Superior takes the nuns out for a bicycle ride.

But before long, most of the the nuns are squealing and giggling and fooling around.

"All right, girls," shouts Mother Superior, "if you don't calm down and behave yourselves, I am going to make you put the bicycles seats back on!"

Just the last...

Gertie Kowalski goes to visit Dr. Bones with cuts and scratches on her knees.
"How did this happen?" asks Bones.
Gertie blushes a deep red, but then she finally tells him.
"The truth is, Doctor," she says, "that I have been doing it doggie style."
"Well, that is no problem to cure," says Bones. "Just roll over and do it in the missionary position."
"I have tried it," says Gertie, "but each time I do, I get knocked out by the smell of my dog's breath!"

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #22
Chapter title: The seeker was the search

14 March 1988 am in Gautam the Buddha Auditorium

Archive code: 8803140
ShortTitle: SHANTI22
Audio: Yes
Video: Yes
Length: 80 mins

BELOVED MASTER,
AN OLD SPANISH MYSTIC, SAN JUAN DE LA CRUZ, SYMBOLICALLY DESCRIBED THE SPIRITUAL JOURNEY LIKE A MOUNTAIN, WHICH HE NAMED MONTE CARMELO. IN HIS MYSTIC REPRESENTATION, THE TRAIL BEFORE THE SUMMIT SUDDENLY DISAPPEARS AND HE SPECIFIES: "HERE THERE IS NO TRAIL BECAUSE FOR THE RIGHT MAN THERE IS NO LAW."
BELOVED MASTER, WHO IS THE "RIGHT MAN"? AND WHAT DOES IT MEAN, "THERE IS NO LAW"?

Yogendra, in the first place a spiritual journey is only symbolic. You don't go anywhere. You simply reveal yourself, wherever you are and whatever you are. It is not a journey from one point to another point, not horizontal. It is a journey... if you can be down within yourself right now, the journey will be complete without ever being begun. But the mystic has a problem: language is not made to express the inner truths of life. It is mundane and of the marketplace. And the problem of the mystic is that he has to use the same language. But don't take it seriously.

A spiritual journey is no journey. There is no spiritual goal. In fact, you are already there but simply not aware. If you can become just a little alert, you will be surprised that you were seeking unnecessarily, searching here and there -- and the seeker was the search.

I have told you that I don't agree with Jesus Christ on the point when he says, "Seek and ye shall find."
I say unto you, "Seek not -- because you are already there. Seek, and you shall miss."
Jesus says, "Ask and the answer will be given to you."
You are the answer.

The asking has to be dropped -- not asked.

When there is no question in you, that silence, that tranquility, that peace, that music of the eternal is the answer. Nobody gives it to you, it is your inheritance.

And Jesus finally says, "Knock and the doors shall be opened unto you."

The doors are always open and there is no need for knocking. In fact, a person who is knocking is certainly blind because he cannot see that the door is open.

My approach is totally different. There is no need to postpone either in seeking or searching or questioning. All postponement is unspiritual. A man of integrity does not postpone the most important thing of his life: knowing himself. Hence I say unto you, "Enter, the doors are open." If you are so much in love with knocking, you can knock later on.

A few people have strange kinds of fixations....

The great English linguist, Johnson, had a very strange and weird habit. He could not go for a walk without knocking on every lamp post.

His friends were tired of it saying, "This is absolutely meaningless." He said, "I know, but what I can do? If I don't knock, that lamp post haunts me. I'll go on thinking that something is missing. Sometimes I have tried with great courage to go straight on without knocking, but then I have to come back and knock it. Unless I knock all the lamp posts on the morning walk, I am not satisfied. But it takes unnecessary time and people think I am mad."

He was not mad, just a little eccentric. So if you are in love with knocking, you cannot accept the open door. You can knock from the other side, but first enter.

You are quoting an old Spanish mystic, San Juan, describing the spiritual journey as a mountain which he named Monte Carmelo. Man's mind is very interested in things which are too far away. It becomes a little fidgety if things can be done right now. If there is some mountain far away -- Carmelo... you are at ease that there is no hurry. And what can you do? It will take time, preparation, discipline -- and who knows where that mountain is? We will need guides and maps and the whole theology, Christian and Hindu and Mohammedan and all kinds of nonsense just because San Juan could not find -- and nobody can find -- expressions about the ultimate, without using ordinary words. The words are like stones lying on the ground and the experiences are like birds flying high in the sky. It is very difficult to tell the bird about the stones, but it is even more difficult to tell the stones about the birds, because the stones cannot believe that you can fly into the sky: "What nonsense are you talking?"

Then you have to give some symbols and those symbols have become a hindrance rather than a help, because people have got caught in those symbols as if they are reality. There is no mountain and there is no journey. In your intrinsic being you are all that you need to be. But you never look inwards; your eyes are always searching far away.

The mind is extrovert -- but there is nothing wrong in it.

There are many things in the outside world that only the mind can explore: science, technology, the faraway stars... all that is the contribution of the extrovert mind. But the difficulty is that behind the mind there is another possibility -- of meditation.

Meditation is introvert; hence in the East, we could not create technology, we could not create great science, we could not create riches, comforts, luxuries. The East has remained poor because we have never bothered about the extrovert mind, knowing that whatever *it* accumulates, inside *you* remain empty -- and finally, a frustration sets in.

Just as mind is the extroversion, meditation is an arrow entering within yourself. There is no mountain and there is no journey -- just an understanding. Never be caught into symbols. They can be helpful if you understand. If you do not understand then you start looking and searching for symbols which are just words. They were used to provoke you, to challenge you. But rather than being challenged by them and entering into your own being, you go even further away from yourself.

It is very difficult for the mind, almost impossible, to go inside. Outside, the whole sky is available, but the mind has no root going inside. That's why meditation first silences the mind, puts it aside as if it does not exist. Only then, a new consciousness arises in you which moves inwards.

It is not a journey because it happens on its own accord. It is spontaneous -- not something that you are doing, but something that you are being.

Your question goes on, "The trail before the summit suddenly disappears and he specifies: `Here there is no trail because for the right man there is no law.'" Now if you start thinking about it, you are bound to go

crazy. First, the search for the mountain, then the mountain disappears; even the trail to the mountain disappears. Now, you are hanging in a very precarious condition.

The old is lost, the new has not arrived, and you are standing in the middle. Neither can you go back nor can you go forward. But that is very significant because that's where the whole world of mysticism wants you to be: in a place where you cannot go back and you cannot go forward -- where you cannot go anywhere but within yourself.

All trails and all mountains disappear, and this is the point when you need the right man. That right man is not somebody else. You are that right man for whom all desires, all ambitions, all goals, all greed, in fact all time has disappeared. Just a single point of existence, of utter purity and blissfulness... You are the right man and for the right man there is no law.

That has puzzled many people, and many mystics have been condemned for this -- not only condemned, Socrates was poisoned. The reason was the same, that he was teaching people to attain a situation where you are no longer under any law.

But the society thinks that a man who is above the law is dangerous. You cannot dictate to him what is right and what is wrong. Your courts and your constitutions and your legalities are all futile.

The right man knows exactly what is right.

The law exists for the wrong man, not for the right man. And because this whole world lives in a wrong psychology, whenever a right man appears, he seems to be such a stranger, an outsider that people start thinking he is going to corrupt us.

The charge against Socrates was, "He is going to corrupt people because he teaches a lawlessness, a freedom." The same was the crime of Jesus -- that he was a right man. The same was the case about Al-Hillaj Mansoor -- that he was a right man.

Al-Hillaj Mansoor was the disciple of a great master, Junnaid. He realized his own spirituality and divinity, his own luminosity -- which has been realized in the East as *aham brahmasmi* -- even to the point of declaring: "I am the ultimate, I am the God." It is not out of any ego. These people who were saying these things were very humble.

When Mansoor realized the point, the right point where you *are*, he said, *ana'l haq* which means, I am the right, I am the law; in other words, I am God and there is nothing above me.

Junnaid said, "Be quiet. I know it is true, but you are too young and you don't know that the whole world is full of wrong people. They will not understand you. They will kill you because you are corrupting their youth, their minds. They are continuously afraid that nobody should touch their beliefs."

Junnaid said, "I also experienced the same, but being an older man, much more experienced of the world, I don't want to create unnecessary trouble for myself."

But Mansoor was young, he could not resist.... In the marketplaces he would shout, "Ana'l haq!" -- I am the truth.

And the same was the charge against him, that he is corrupting people: "If everybody starts saying, `I am the God, I am the truth, I am the law...' then the whole society will collapse."

Yes, if people start saying such things without experiencing the innermost being, the society will collapse. But if people assert their understanding of being, this society will rise in consciousness to heights which have rarely been known by man, only by a very few mystics.

I was in Greece and the archbishop of Greece started creating a protest against me. I was just a tourist for four weeks. He would send telegrams to the prime minister and the president and the home ministry. And he would give interviews to television and to the newspapers saying, "This man's staying in Greece is dangerous. His influence is going to be corruptive. He will corrupt our tradition, our morality."

And I wondered how a morality that has been established for twenty centuries can be corrupted by a man who is only a tourist for four weeks? In fact, that morality is trembling inside and afraid because it is based on the wrong man and the wrong man's perception.

The right man is not worried.

I have been around the world. Twenty-one countries have stopped me from entering into their lands because my influence is going to corrupt their younger generation. Not a single one, any archbishop, any shankaracharya, any imam or any pope has been able to say exactly what it is that I am going to corrupt. But this is enough; the very word `corruption' is enough.

To help people to enter into their own being seems to be the greatest sin in the world. They have behaved more brutally with Socrates and Jesus and Al-Hillaj and others than they have ever behaved with criminals.

For the right man, the man who is centered in himself, a man who is conscious of his being, that very consciousness is enough. Whatever he will do, will be right. He does not need any law imposed upon him from outside, and imposed by people who are utterly rotten. Gutter politicians making laws -- and they themselves are absolutely corrupt according to their own laws....

But whenever they are in power, you cannot say that you are against the law. They will change the law, they will manipulate the law, they will find loopholes in the law, and they will manage to do whatever they want to do. These are the people who should be crucified, but on the contrary, simple people like Mansoor and Socrates are crucified.

Up to now truth has been crucified and untruth has ruled over the world. But the mystics are absolutely right that for the right man there is no law.

Now, you are asking Yogendra, "Beloved Master, who is the right man?" I am sitting in front of you. I don't have any law -- there is no need. Glasses are needed if your eyes cannot see. Blind men need a staff to find out their way. But if your eyes are right, you don't need any glasses. You don't go on tapping with your staff finding your way. The right man is certainly beyond the law.

And you are asking, "Beloved Master, who is the right man?" Have you not recognized me? And have you not seen that the same behavior has been done to me on a vast scale? Jesus was crucified in a very small part of the world, almost unknown to the other parts of the world -- Judea. He was neither known all over the world nor condemned all over the world, just by the Jews. Socrates was condemned only by a city, Athens, because at that time Greece had only city-states, there was no nation as such.

But I sometimes wonder....

Just the other day I received the news that the second biggest party, the opposition party in Germany, has been fighting the ruling party so that they cannot make a law against me entering into their country. A few days ago they had their party convention. In the party convention they said, "We are going to fight because of something absolutely absurd and ridiculous." The German law passed by the parliament is that not only can I not enter their land, but my airplane cannot land on any airport in Germany even for refueling.

In fifteen minutes I don't think that I will be able to destroy their long tradition, great religion, all the morality... and from the airport! I would not be coming out of the airplane because I cannot land on their land according to their parliamentary law.

This Green Party, which is the second major party, has a future. Soon it might be the ruling party, and because this is becoming a possibility, now they themselves have become afraid. It was good to give fight to the ruling party -- any excuse is enough to fight with the ruling party. Now they have become aware of what they are doing. When they become the ruling party, what are they going to do?

..."This man is certainly dangerous!"

So they have made an amendment in their fight: "We are against making laws against a single man who has never entered Germany and who has no intention either, but we want to make it clear that we don't agree with this man. It is a question of legal parliamentarianism. It doesn't look right so we will withdraw it, but that does not mean that we agree with this man."

This amendment was very amazing. It means that the moment they come into power, they will do the same, perhaps in a different way. Twenty-one countries have made laws that I cannot enter into their countries. And the Indian government has been pressured by American, British, German and other governments that I should not even be allowed to move out of Poona -- they cannot deport me from this country -- and that people who want to come to see me should be prevented and returned from the airport. Hundreds of sannyasins have been deported. They have never entered the country. From the airport they have been forced to return on the next plane going to their country.

What is the crime that I have committed?

To think, to be -- to be authentic perhaps is the worst crime. Down the centuries the right man has always been in the same trouble, stoned, killed. And these few right men... all the truth and the beauty and the dignity that they have spread around into humanity.... Even by their deaths they have raised human consciousness. Their lives could have raised human consciousness to unknown heights.

You are asking who is the right man? If you cannot recognize me, you will not recognize the right man anywhere. I am the most corrupt man in the eyes of all those who are blind.

My only crime is that I am trying to sell glasses to the blind. Naturally, they don't want. I persuade them, but they don't want....

And finally you ask, "And what does it mean `there is no law'?"

There is no law for the man of consciousness, because the man of consciousness cannot do anything wrong. What law is needed for a Gautam Buddha? His own light is enough, more than enough to show him the right path. His consciousness is enough to create his actions as beautiful and graceful as possible. His understanding of himself is enough to be compassionate and to be loving.

One beautiful morning like this...

Gautam Buddha is passing by a town and the people of the town are all against him because they say he is corrupting people. He is telling them what is not right. He is telling them not to worship but to meditate, not to bow down to stone statues but to "enter into your own being, your own life source." He is destroying people's religion.

The people of the town had gathered to condemn him, to insult him. He silently listened. Their words were ugly. Even Gautam Buddha's nearest disciples became angry. But in Buddha's presence of course they had to be silent and not speak; otherwise they would have killed those people.

But Buddha finally said, "I have to reach to another town and the people there must be waiting. The sun is rising and becoming hotter. You will have to excuse me. I have heard whatever you wanted to say. If you are still in need of saying something more, on my return trip you can fulfill that desire too. But I just want to ask you one question."

They said, "But we are enemies -- and it is not a conversation. We have not come here to ask questions or to talk to you, or to listen to you."

Buddha said, "No, that is not a problem. Just a small question: In the other town before, people who love me came with flowers and sweets to offer to me. But we eat only one time a day so we told them, `We are sorry, we are thankful to you, but you will have to take them back. It is too early for us to eat...'"

Buddhists eat only one time in the middle of the day. And the Buddhist cannot carry food or anything edible with him.

"I want to ask you," he said to the people, "what should they have done with the sweets and the flowers?"

One man from the crowd said, "They must have distributed them to the children, who must have eaten and enjoyed them."

Buddha said, "That's all. Just as I rejected what they brought I reject what you have brought. Now go back home and enjoy. Distribute whatever you have brought to your children, your friends, your wife.

"If you had come ten years ago, none of you would have gone back alive. I am a warrior" -- and he was a prince, well trained in swordsmanship. He could have finished them all. "But," he said, "you came too late. Now I have only compassion for you and love for you and a prayer that existence may bring you some light so that you see that I am not the problem. The real problem is that you are not certain of your religion, not certain of your beliefs. You have repressed many doubts inside and my presence brings those doubts. It is not my problem. Now what can I do? I had not even entered in your town. I was going from the outside, not to disturb you."

They were stunned. They could not believe that you can insult somebody and he says I don't accept it; it is not natural. You are insulting and the other man is silently saying, "You can keep it, I don't want it. It is your problem, it is not my problem. You are angry: burn into your anger, but why harass me?"

A man of truth behaves so totally differently from the common masses that it becomes very difficult for the crowd to accept him. Only very intelligent people, very alert people can understand that there cannot be any law for a man of understanding.

Laws are made for criminals. A man of understanding cannot commit a crime. He cannot even dream of committing a crime. His meditation cleanses his whole being of all possibilities of the poisons that can erupt any moment. His eyes become pure clarity, perceptivity. He can see far away to each action and its consequence.

There have been people like Prince Kropotkin who imagined that sometime in a future... perhaps millions of years after we are gone, there would be human beings who will not need governments, who will not need constitutions. Looking at the people all around, it looks dreamlike. Looking at the politicians of the world, it does not seem that even after millions of years the dream will be realized. Most probably that day will never come before humanity will be destroyed, life will be erased from the earth. But one feels a deep love for people like Prince Kropotkin who at least can conceive of a world... They give dignity to man -- maybe you are not right, now, but one day you will be. They trust you.

Others have called their ideas utopia. `Utopia' by its roots means that which never comes. It would be very sad if utopia never comes.

If it can happen to one man that there is no law, if it can happen to thousands of mystics that there is no law, it shows our potential. We are also made of the same stuff, the same consciousness. We are just fast asleep. We can also rise up beyond the ugly world of laws and courts. They show our barbarity, our animality.

It is very strange that we make our courts very big, very palatial. Our judges are almost superhuman beings. Millions of people are in jails. And millions of people are trying to make their whole living from them. Millions of people are judging, millions of people are fighting with each other. This is really a lawless world because people don't have an inner insight.

Yogendra, don't just go on thinking about it, *become* the right man. It is not a journey. You don't have to go to the Kaaba, or to Carmelo or to Kashi....
You have to go to your own being.
You are the only temple.
All other temples are man-made.

The way humanity is -- just watch it and witness it -- is hilarious.

Mendel Kravitz meets a gorgeous young woman at a cocktail party and soon they strike up a friendly conversation about human nature.
"Would you sleep with a complete stranger for a million dollars?" asks Mendel.
"Yes," the girl declares, "I think I would."
"I see," says Mendel. "Would you sleep with me for twenty-five dollars?"
"My God," cries the girl, "what do you think I am?"
"We have already established that," replies Mendel. "Now we are just haggling over the price."

Abraham Grossman meets his old friend, Moishe Finkelstein, in the street one day.

"Abe, old pal!" begins Moishe, "How are things going? I hear you married an Italian girl. What is the matter -- a Jewish girl won't do for you?"

"Well," says Abe, "it is like this. You marry a Jewish girl and the next thing you know she has to get her teeth fixed -- dentist bills like you would not believe. Then she has got women's trouble -- more doctor's bills. Then there is the psychiatrist -- she needs to see him three times a week."

"I understand," says Moishe. "But this can all happen to an Italian girl too."

"I know," says Abe, "but with an Italian girl, who cares?"

Two Jews arrive at the pearly gates of heaven and ask Saint Peter if they can come in.

"Certainly not!" says Saint Peter, "We don't allow your sort in here. Get lost!"

He then goes to tell Jesus proudly what he has done. Jesus becomes furious.

"Peter!" he shouts, "You can't do that! Quick, go and get them back." Saint Peter runs off and comes back a few minutes later, puffing.
"They have gone!" he says.
"Who? The Jews?" asks Jesus.
"No," gasps Saint Peter, "the pearly gates."

A nervous young man walks into the drugstore and is very embarrassed when a prim, middle-aged woman comes to serve him.
"Can I see the druggist?" he stammers.

"I am the druggist," she replies cheerfully. "What can I do for you?"

"Well, it is nothing important," says the man, and turns to leave.

"Young man," says the woman, "my sister and I have been running this drugstore for thirty years. There is nothing you can tell us that will embarrass us."

"Well, alright," says the man. "I have this awful sexual hunger that nothing will satisfy. No matter how many times I make love, I still want to make love again. Is there anything you can give me for it?"

"Just a moment," says the little lady, "I will have to discuss this with my sister."
A few moments later she returns.

"The best we can offer," she says, "is five hundred dollars a week."

And the last...

Bernie Bernstein is in the urinal standing next to a very large black man. Looking over, Bernie is astonished and very jealous to notice the huge size of his neighbor's equipment.

"Excuse me, mister," he says, "but could you tell me how you managed to get such a magnificent member?"

"Simple, man," says the black guy. "When I was a boy, my mamma tied a brick to it and for a whole month I walked around like that."

Bernie runs home and tells Sara, his wife. "Sara," he shouts, "cancel all visits and engagements. I'm not even going to work. I'm going to get myself a wonderful big prick!"

So Bernie ties a brick to his prick and does not go out of the house for a month.

Eventually, Sara says, "So, let us take a look and see how it is growing."

So Bernie opens his pants, takes a good look and says,

"Well, we are halfway there, it has turned black already!"

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #23
Chapter title: When you meet me just say good-bye

14 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
TO MEET THE BUDDHA ON THE WAY AND KILL HIM ALSO IMPLIES THE DEATH OF THE DISCIPLE.
CAN YOU SAY SOMETHING ABOUT THE MASTER-DISCIPLE EXPERIENCE AND BEING IN THE PRESENCE OF THE MASTER?

Qadin, Gautama the Buddha is the only master in the whole history of mankind who could assert this tremendously important statement. It is not for ordinarily so-called religious people. It is for those who are authentically devoted, committed to reach to themselves.

The statement is very strange in a way, because what it says is exactly what it hides. The statement is: "If you meet me on the way, kill me immediately."

And the question Qadin is asking is that to kill the master certainly means the death of the disciple.

Qadin you have exactly understood the meaning of Gautam Buddha's statement. He is saying, "If you meet me on the way, even I don't matter -- the master is the ultimate; even the master does not matter -- kill me immediately because I don't want to become a hindrance on your path. I want to become a stepping

stone."

But naturally you can kill the master only if you have killed the disciple first. In fact the master and the disciple are not two words, but two sides of the same coin. Instead of thinking of the master and disciple relationship, look at the point as if master and disciple are two sides of the same coin. And if you drop the coin, both the sides are dropped. The moment the master is killed, how can the disciple survive?

But Gautam Buddha could have said, "If you meet me on the way kill the disciple." That would not have served the purpose, nor would the statement have been meaningful. That is exactly what he wants, but the only way to kill the disciple is to kill the master. The only way is to disappear together and just leave the energy searching and seeking the paradise lost, as one whole.

Ordinarily people have always understood that the master and disciple relationship is just like other relationships: the wife and husband, the teacher and the taught. It is not of the same category; it is a very strange relationship. It is as if in two bodies one heart starts throbbing. You cannot call it relationship, because relationship needs out of necessity the existence of the two, and this phenomenon of master and disciple intrinsically needs the disappearance of duality.

Gautam Buddha is immensely compassionate. Rather than telling you, "Disappear," rather than telling you, "Drop your ego, be no more of a separate entity," he has found a very subtle way of saying the same thing, but in a far more sophisticated way: "Kill me, if you meet me on the way."

In meditation, when you are moving inwards, you will meet many things. You will meet your repressed desires, you will meet your incomplete experiences, you will meet your ambitions, but it is easy to destroy them, it is easy to go beyond them. Finally you will meet your master, because that is your last love. You have left everything for him, now only the master has remained. But even that small clinging is enough to prevent your eyes from seeing the truth.

In another statement Gautam Buddha has said -- and you may wonder how such a small clinging can prevent the immense truth from being seen -- "Just a small particle of sand in your eyes is enough to prevent you from seeing the whole sky." It is not a question of a small piece of sand, it is a question of your vision. Your vision is closed, your vision is very small. The world, the truth, the universe is immense, but your eyes... And the master is certainly the biggest experience of your life. He overwhelms you, he throbs in your nerves, he dances in your heart, he thrills every cell of your being. If you don't drop him you will not be able to know the infinite and the eternal.

But the moment you drop the master, certainly you are no longer a disciple; they disappear together. What remains is utter silence, a non-dual state of tranquility.

No other master in the world has been able to pinpoint it so clearly and in such a sophisticated way that you never think he is asking *you* to dissolve. You start thinking he is asking you to kill him. He will certainly meet you on the path. He will meet you only at the last, when all other attachments and relationships are gone. He will meet you and it is going to be hard. It is going to be very hard to kill your own master. But it is only a metaphor, it only indicates to say good-bye to Gautam Buddha: "You have been enough for me, now leave me alone. Just move out of the way."

I will not tell you to kill. Gautam Buddha was a warrior, trained as a prince in swordsmanship. He talks the same language: "If you meet me on the way, kill me immediately."

I don't even know how to hold the sword so I cannot say that. What to say of a sword? I have never even touched a razor blade with my hands.

I don't think you will find anybody in the world who has an original beard. I have never cut... but everybody in my family was continuously telling me... I said, "I love originality so much that even if nothing is original in me, at least it can be non-controversially said that my beard is original."

So I cannot say to you, "When I meet you, kill me." That very word `kill' -- it was perfectly good for a prince but I will simply say, "When you meet me just say good-bye." More than that is not needed. Unnecessary killing and bloodshed and I have so many disciples, if everybody starts killing me, how many times will I be killed? No, that is too much; good-bye is perfectly mannerly. Nobody can object about its beauty and grace.

And remember, to say good-bye is more difficult than to kill, because when you say good-bye your eyes will be full of tears, your heart will be weeping. As far as killing is concerned that is very simple, non-complicated. A single blow and the poor master is dead. And then you will be surprised that it is not only the poor master who is dead, but with the poor master you are also dead. He was your life -- you have committed suicide!

But these words `killing' and `suicide' are not very poetic. I say, "When you meet me on the path, say gracefully, without tears in your eyes, `Good-bye' -- and don't look back."

Naturally you will also disappear. What remains is the pure existence.

We are simply waves in the pure existence and its ocean. When the wave disappears nothing disappears....

A curve is simply no more.

A curve has become a straight line.

Nobody dies and nobody disappears. Existence remains the same through all the changes, through all the climates, through all the forms, through all the seasons, through life, through birth, through death.

You should not take it very seriously....

One Christian monk said to me, "This seems to be very strange that a man who taught non-violence for his whole life says, `If I meet you on the way kill me.'"

The Christian monk was in a way right, because the word `killing' does not give you the sense of compassion and love. But he did not understand that as far as Gautam Buddha or people like Krishna are concerned, nothing is killed. Only the form is dissolved into a new form. You cannot destroy anything in this world, you can only change, and change is continuously happening.

It is good that you accept this change as the very nature of existence, and with it drop all resistance and change with a deep surrender, let-go.

Don't even swim downstream, just flow.

Wherever the stream is going is home.

And Qadin, you are also asking what it means "being in the presence of the master?"

It means to be absent as yourself and let the master's presence surround you, penetrate you, burn you, change you, transform you. You drop all defense, you drop all distance, you drop all fear; you simply melt and merge in the energy that surrounds the master. That is what is meant to be in the presence of the master.

Everybody who is present is not present in the sense that I am telling you to be present. You can be present as yourself for years and nothing will happen, and you can be present the way I am telling you just for a single moment -- and you will be reborn.

The presence of the master is a fire in which you have to be burned, but whatever is gold will remain and whatever is not gold will be burned. To be twenty-four carat gold is a sheer joy. Utter purity like a flower will start surrounding you. A new energy that you had not known, although it is your own but has been asleep, dormant, becomes radiant. You start to glow in a new style of life and love, in a new way you dance and sing and celebrate.

If the master's presence does not become a dance in you, you have not been present, you must have been somewhere else.

I have told you the story...

Two friends were talking. One friend said, "You will not be able to believe that last night in my dream I went fishing. My God, what a great fish, so huge. The whole night I was fishing and fishing and there was no end... greater and greater fish...!"

The other man said, "This is nothing. What I saw last night you will certainly not believe. I saw that on one side Marilyn Monroe is lying naked and on the other side another beauty."

As he asserted this the first man said, "You idiot. You pretend to be my best friend. Why did you not call me?"

The man said, "I did. I went running to your house, and your wife told me that you had gone fishing!"

Nobody is where he thinks he is. You think you are here? Really, you think...? If you look within yourself you may not believe it. It is strange, you are here and your mind is wandering somewhere else, is thinking about something else.

To be in the presence of a master is not to be just physically present. It has to be a presence of consciousness, of awareness, as if the whole world has disappeared. Only this moment -- and you are gripped by a great silence. Out of this silence will arise the dance, the celebration.

One of the most important disciples of Gautam Buddha was Mahakashyapa. It is strange that he is rarely mentioned in Buddhist scriptures. As far as I know he is mentioned only once. There were other great disciples, Sariputta, Mandgalyan, Ananda and many more, and they are mentioned thousands of times.

There are so many incidents in which they are involved.

Mahakashyapa is mentioned only once, because his first encounter with Gautam Buddha was his last. He looked into his eyes, he touched his feet and he sat by the side. And for forty years he was simply rejoicing, celebrating. People used to think that he was somewhat crazy: "Why does he go on smiling? Nobody has said anything, nothing has happened and he is smiling as if somebody has cracked a joke...?"

He was asked and he said, "What more...? I have seen the greatest height of consciousness. I have seen the purest love. I have seen the silence that is eternal, and I am utterly satisfied. Out of that satisfaction comes my smile. I am not smiling at somebody else. My smile is just like a flower. It is not flowering for you. It is just the juice of the bush that is blossoming in the flower. Because I am so full of my master's presence, flowers go on blossoming."

To be in the presence of the master is to disappear as a separate entity. It is just like the dropping of a dewdrop from the lotus leaf into the ocean -- not that the dewdrop disappears, it simply becomes the ocean.

Now something serious. I really mean *serious*. Niskriya, *awake*! He was falling asleep....

Farmer Rumple is getting on in years, but the pretty young wench who milks his cows catches his eye.

He decides to marry her and they settle down happily at the farmhouse.

Some time later, Farmer Rumple goes to visit his doctor.

"I have this problem," he says. "I don't get the urge very often, but sometimes it happens when I'm out in the fields, and by the time I run back to my wife at the farmhouse, it is gone!"

"Well," says the doctor, thoughtfully, "why don't you take your gun with you, so when you get the urge, you can fire off a shot and she can come running to you?"

"Great idea!" says Rumple and goes home.

All is well until one day the doctor sees the farmer looking a bit miserable.

"How is your love life?" asks the doctor.

"It was wonderful since you gave me that advice," says Rumple.

"And how is your lovely wife?" asks the doctor.

"Well," replies Rumple, "that is just it. I have hardly seen her at all since the hunting season started!"

A psychology professor is teaching a class, and tells his students that he is going to conduct a sex survey. He says to the class, "If you have sex once a day, raise your hand."

About fifteen percent of the students raise their hands. "Okay," he continues; "if you have sex three times a week, raise your hand."

About forty percent do so.

"Interesting," he says. "If you have sex once a week, raise your hand."

About twenty percent do so.

The professor then asks, "If you have sex once a month, raise your hand."

A few hands go up. Then as an afterthought he says, "If you have sex once a year, raise your hand."

A little guy at the back of the class waves wildly, grinning from ear to ear.

"Why are you so happy?" asks the professor.

The little guy jumps up and starts to dance with joy, singing, "Tonight's the night!"

Jack and Ida Blinkoff, an old retired couple, are taking their yearly winter vacation, driving from New York City to Florida.

Jack is driving with Ida sitting beside him giving instructions. As they are passing through Virginia, they are pulled over by a traffic cop.

The officer says to Jack, "You realize that you were exceeding the speed limit, don't you?"

Ida nudges Jack and asks, "What did he say?"

"He is telling me that I was speeding," replies Jack.

Then the cop asks Jack to present his driver's license and registration.

"What did he say?" asks Ida.

"He wants to see my license, dear," replies Jack.

Seeing that they are from New York, the officer remarks, "I have been to New York. That is where I had the worst screw of my life!"

"What did he say?" asks Ida.

Coolly, Jack replies, "He says, dear, that he thinks he knows you!"

Niskriya, are you awake now? Just to be on the safe side...

There is great excitement in the cannibal tribe when a white hunter and his beautiful girlfriend are brought into the village and tied up to a tree.

The cannibals boil up a huge pot of water and the man is thrown in, cooked, and served up for a great feast.

By dawn the next morning, another pot is boiling, and the cannibals untie the girl and lead her towards it. She is just about to be thrown in when a man comes running from the chief's hut.

"Wait!" cries the man, "Wait! The chief wants his breakfast in bed!"

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #24
Chapter title: A great waiting... a great longing for the unknown

15 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
THE OTHER NIGHT YOU SPOKE ABOUT HOW OUR EMOTIONS GET DRUNK WITH LOVE.
CAN YOU SPEAK ABOUT THAT DELICIOUS INTOXICATION THAT WE FEEL WHEN WE DRINK YOUR WINE?

Prem Madir, my wine is not of this world. In fact, my wine is not even mine. It belongs to the very life source. I sing the song of existence. So when you get intoxicated with me, I am just an excuse, you are intoxicated with existence itself, with all its beautitude, with all its glory, with all its tremendous splendor. The infinity, the eternity, the immortality... all are in a single moment yours, and when you are intoxicated you are no more.

Only in these moments truth has been found, God has been found, liberation has been found. These are all different names of something which cannot be named.

That's why, when I say God is dead, don't think that I am an atheist, I am simply saying that that symbol of God is no longer significant. The priests have exploited that symbol in thousands of ways all around the earth, in all the religions. Now that word simply denotes our slavery, not our freedom. It symbolizes the organized religion, but not the individual bird on the wing in the sky of freedom. That bird which used to have the whole sky is encaged.

All the religions have been preparing chains, handcuffs, imprisonment for your soul. I offer you nothing but intoxication with existence itself, with the trees and with the wind and with the clouds. I offer you to be in love, dance with the wind and dance with the rain, and laugh with the river. Unless you are so free that you become almost a part of the cosmos, you have not known the taste of religion, you have not known the taste of your own dignity, of your own great potential.

Listening to me, this immense silence descends on you, envelops you -- a great waiting, a great longing for the unknown, a complete forgetfulness of the ego and a remembrance of your innocence and your individuality. They all happen simultaneously in a single split second.

I have given you the name Prem Madir; it means the wine of love.

It is strange, all the religions are against life, against love, against joy, and still we have tolerated them. It is time that all these gods and all these temples should be erased. And all these priests who have been parasites of humanity, should be forced to work in the farms, in the vineyards. They should be taught how to be in contact with the immensity that surrounds you. It does not need any mediator.

All that you need is a silent heart which can listen, clean eyes which can see, a childlike innocence which gives you grace and which gives you a great feeling of wonder. You don't know anything, but your very not knowing becomes such a purity, such an unburdening. Suddenly you see that with your knowledge your chains are disappearing. With your knowledge your Christianity is disappearing, your Hinduism is disappearing, your communism is disappearing leaving behind two innocent eyes and a heart ready to dance with the whole without any barriers.

Up to now we have been supporting our own enemies, we have been supporting the people who crucified Jesus. We have been supporting the people who poisoned Socrates without knowing that the people who poisoned Socrates are the people who have poisoned our very consciousness. No man is an island: in the crucifixion of Jesus I am also crucified, you are also crucified. We have tolerated these people not knowing that what they are doing to Al-Hillaj Mansoor and to Sarmad they are doing to the whole of humanity. These were our greatest flowers, the most precious heights which man's consciousness has ever reached.

But the blindness of humanity is such that rather than destroying the whole priesthood -- which according to me are the greatest criminals in the world... Whether they are Hindu brahmins, or Christian priests, or Jewish rabbis it does not matter, they are all doing the same thing: exploiting man's potential and growth, obstructing any possibility of laughter and celebration. Their whole contribution is seriousness, sadness, misery and a hope which will be fulfilled after you are dead.

We have been living with this hope for millions of years. How many people have died? Nobody returns, nobody even gives a call, "Don't worry, on this side everything is great."

One of India's famous singers always tells a story about his friend....

He meets a friend who lives in London and has come back to the Punjab. Naturally the singer asks him, "How are you?"
He says, "Alright."
The singer asks, "And how is your wife?"
The friend says, "She is also alright."
The singer asks him, "How are your children?"
And the man says, "They are also alright."

Finally the singer asks him, "What about your Daddy?"

The man says, "About my Daddy -- he has been alright for almost four years!"

After death certainly there is no question, everybody is alright, but nobody has authentic information. It is just assumption that they must be alright. Here you have to be miserable; there, all is delight. Here you have to be sad and your sadness will make you a saint, and there -- rivers of wine. No ordinary small pubs, because God is compassionate, he is not miserly.

Here, to renounce your woman is a great religious and virtuous deed. There thousands of naked film actresses are waiting for you. You are just going to be in difficulty whom to choose -- Sophia Loren? But there are so many Sophia Lorens... No hunger, no thirst and everybody always remains young. What more can you expect? Saints do only one thing: sitting on white clouds they play on their harps, "Hallelujiah!"

I have heard...

By mistake a poor porter from Munich was taken away by Death. He resisted hard. He said, "I am going to the pub; this is not the time to die. After the pub you can take me."

But Death never listens to anybody. It dragged him. The whole way he was angry and said, "This is absolutely unmannerly. I am a poor porter... what is the need? What does God want of me? I am living a silent life. Every evening I go to my pub and every morning somehow I get back to the station. I am not a criminal, I don't do any harm."

But Death said, "What can I do? Your number has come."

He said, "Strange, I have been purchasing the ticket for the lottery every month and the number never came. And now the number has come; this is the number."

Death thought that this man was absolutely stupid and useless to talk to. He said, "You just wait and you will not be miserable once you enter into paradise."

The porter said, "At least I must know what I am supposed to do there... is there any pub?"

Death said, "You don't understand. There are rivers of wine... what about a pub! And you will be given a harp and a white cloud. Sit on the white cloud, sing the song `Hallelujia' in praise of God and drink as much wine as you want. There is no other work except playing on the harp."

He said, "This is a strange kind of world. I am a porter, I don't know how to play the harp."

Death said, "You learn, because on every cloud you will find saints doing the same thing. You will learn. In the beginning everybody feels a little hesitant."

He was given a harp. He looked at himself and the harp and he said, "It is so stupid. This is the time my pub will be closing and where are those rivers?"

Some kindly saint said, "There are no rivers; that is just a fiction. All that you have to do is sing the song of God, `Hallelujia,' and play on the harp. No work because there is no need, no food..."

He said, "This is very strange -- and I don't see any women here. I have been told that there are young girls available." The young saint said, "That was all propaganda. Just sit on this cloud and learn to play the harp."

He said, "If this is all, how long am I going to sit on this cloud? When will I go to my station?"

The saint said, "It is very far away; you cannot go."

Seeing that there was no possibility and every saint was singing "Hallelujia! Hallelujia!" he started singing "Hallelujia! Hallelujia!" with very great anger, asking, "Where IS God?"

The saint said, "We have been here, but we have not seen him."

He said, "If I see him I will hit him with this harp on his head... Hallelujia! It is the time, my pub will be closing. Is it a joke or something?"

God would not have heard, but between his "Hallelujia! Hallelujia!" he shouted upwards, "Fuck You!"

God thought, "This is strange. No saint has ever done this. This man does not seem to be the right man."

Again, "Hallelujia! Hallelujia!" -- in between he became angry because it was time to go to the station.

God called Death and said, "It seems you have brought a wrong man. This is a poor porter from Munich. Take him back -- because he can corrupt all the saints -- before everybody hears what he is singing. He is thinking it is praise. Before anybody hears him, take him away. Just throw him back into his pub in Munich."

He opened his eyes, he looked all around. He said, "It seems to be my familiar pub. What happened?"

Somebody said, "But you have not been here for many hours -- friends have been waiting for you."

He said, "Some mistake, either I was dreaming... but you say that I have not been here. My God, what a tragedy could have happened. If I had been able to find God I would have killed him. I am not against God, I have never been against him, but the way he has behaved with me, a poor man -- and he wants me to sing in his praise, Hallelujia."

But a porter is a porter. He said, "I managed, I could not see where he was, but I thought if I shout loudly, `Fuck You,' he is bound to hear. `Hallelujia' he is not going to hear, everybody is doing that -- and he heard it."

In my own experience of reading for my whole life, this is the only instance when God heard somebody -- he had to -- the only prayer which has been answered.

I don't want to give you a hope and a dream beyond life. This life is so beautiful. Who cares of the beyond? And if we can live this life beautifully we will be able to live in the beyond also more beautifully. Death cannot take away our consciousness, our joy, our celebration, our laughter.

Hamish MacTavish is visiting his married friends Sandy and Glenda MacDougal.

"Sandy, I can't help it," says Hamish, "but Glenda really turns me on. If I could pinch her bare backside just once, I would give you a thousand dollars."

"For that kind of money," says Sandy, "I don't think that Glenda would mind. Would you, Glenda? Go ahead and pinch her."

Glenda leans over a chair and exposes her behind. Hamish looks at it... and just keeps looking. Finally, after five minutes, he says, "I just can't do it."

"Why not?" asks Sandy, "have you not got the nerve?"

"It is not that," says Hamish, "I have not got the money."

Grandma Rosenbaum, aged seventy, is complaining of stomach pains to Dr. Bones.

Bones examines her thoroughly and announces his findings.

"The truth is, Mrs. Rosenbaum," he says, "you are pregnant."

"That is impossible!" cries Grandma. "I am seventy years old, and my husband is eighty-two."

Bones insists that his tests are right, so Grandma Rosenbaum reaches for the telephone and dials the nursing home, where Grandpa Rosenbaum is rocking in his chair.

When he is on the phone, Grandma yells out, "You old goat, you have got me pregnant!"

"Please," says Grandpa, "who did you say is calling?"

This is such a hilarious world and religions have made it so sad. It should be full of songs and music and dance. But it seems we are so deeply contaminated, poisoned with misery and suffering that even when you laugh you don't laugh with your totality.

You are holding even your laughter; you can watch it that you are holding it -- except one man. You all know who that one man is. Give a real good laugh so everybody knows.

(EVERYONE IN BUDDHA HALL LAUGHS, BUT THE LAUGHTER OF SARDAR GURUDAYAL SINGH IS STILL THE LOUDEST.)

BELOVED MASTER,
FOR THE PAST TWO MONTHS I HAVE BEEN TAKING CARE OF MY SISTER WHILE SHE WAS DYING OF CANCER IN HOSPITAL. I WAS ABLE TO GIVE HER LOVE AND PHYSICAL CARE, AND ALTHOUGH, WHILE SHE WAS IN THE LAST DAYS OF COMA I WAS CONSTANTLY PLAYING YOUR DISCOURSES TO HER, I FELT I FAILED TO INTRODUCE HER TO MEDITATION; SHE REFUSED TO FACE DEATH. BELOVED MASTER, IT'S A PUZZLE TO ME THAT AFTER ALL THE TORTURE AND SUFFERING SHE MUST HAVE FELT, AT THE LAST MOMENT A BIG SMILE STARTED TO GROW MORE AND MORE ON HER FACE. BELOVED MASTER, COULD YOU COMMENT ON HER SMILE AND ON MY TRYING TO INTRODUCE HER TO MEDITATION?

Meera, the question you have asked raises a very fundamental thing, and that is: if by chance -- and I will explain to you what I mean by chance -- if by chance somebody dies in great suffering like cancer, the suffering of the cancer does not allow the person to fall into unconsciousness.

So just before death when the body separates from the soul, a tremendous experience happens which happens only to the mystics, to the meditators. To them it does not happen by accident, they have been preparing for it. Their meditation is nothing but an effort to disidentify themselves with the body.

Meditation does prepare them for death, so they can die without being unconscious; otherwise in ordinary cases one dies in unconsciousness. So one does not know that he was separate from the body, that he has not died. Only the connection between himself and the body has disappeared, and his consciousness is so thin that the separation of the body from the soul breaks that small thread of consciousness.

But the meditator goes many times into the same position consciously, where he stands out, away from his own body. In other words the meditator experiences death many times consciously, so that when death comes it is not a new experience. The meditator has always died with laughter.

You were trying to teach your sister meditation. But it is difficult because when one is in such suffering all your talk seems to be nonsense. But when she really died, just a moment before, as the separation happened, she must have realized, "My God, I was thinking I am the body and that was my suffering. My

identification was my suffering." Now the separation, the thread is cut -- and she smiled.

Certainly you must have been puzzled about what happened, because she was fighting with death, fighting with suffering, was not listening to you or making any effort to learn meditation. Still she died in a very meditative state. This happened accidentally.

The most important thing in life is to learn that you are not the body. That will give you such freedom from pain and from suffering. Not that suffering will disappear, not that there will not be any pain or cancer, they will be there but you will not be identified with them. You will be just a watcher. And if you can watch your own body as if it is somebody else's body, you have attained something of tremendous importance. Your life has not been in vain. You have learned the lesson, the greatest lesson that is possible for any human being.

My own approach is that meditation should be a compulsory thing for every student, for every retired person. There should be universities and colleges available to teach meditation. Every hospital should have a section specially for those who are going to die. Before they die they must be able to learn meditation. Then millions of people can die with laughter on their faces, with joy. Then death is simply freedom, freedom from the cage you have been calling your body. You are not the body.

That's what your sister understood at the last moment. And she must have smiled at her own misunderstanding, and she must have smiled that she resisted death. She must have smiled that she was not willing to learn meditation. Her smile contains many strains, and I can understand that you have been puzzled.

Do not forget it. Her smile may become a tremendously meaningful experience for you. She has given you a gift, an invaluable gift. She could not say a single word, there was not enough time, but her smile has said everything.

There are stories about mystics which may explain to you the difference between the accidental and the well cultivated. Your sister's smile was accidental; she was not prepared for it. But there is no need to wait for the accidental. You can be prepared for it.

A great Zen monk declared to his disciples, "I am going to die today. Don't prevent me."

They said, "Who is preventing you? But it is strange...! Nobody declares his death like this out of nowhere. You were just talking about great things and suddenly, you say you are going to die!"

He said, "I am tired. Don't harass me. That's why I am saying don't prevent. You have to do just one thing: you have to suggest the way to me."

The disciples said, "But what way can we suggest? If you want to die, you die."

He said, "I don't want to die the ordinary way."

They said, "What is the ordinary way?"

He said, "The ordinary way is lying on your bed and you die. Ninety-nine point nine percent of people choose that way. That is their choice. I don't want to belong to that crowd. Just think a little and suggest some original idea, because I will not be dying every day... only one time! It is absolutely appropriate to die in an original way. I lived originally, why should I die like everybody else?"

The disciples were in a difficulty. What original way? Somebody suggested, "You can die sitting; people die lying."

He said, "This is not very original. In the first place there is not much difference between lying and sitting; moreover, there have been many saints who have died sitting in the lotus posture. I will not do that. Can't you suggest... and you pretend to be my disciples!"

They said, "We have never thought that you would ask such a question."

Somebody said, "If you think sitting is not very original, die standing."

He said, "That looks a little better."

But one person objected; he said, "I have heard that another saint once died standing."

The old saint said, "This is very difficult; that man has destroyed that possibility too. Now think it over again. Now you suggest because you have destroyed. I have decided to die standing -- now you say it is not original."

He said, "The original will be to stand on your head."

He said, "I am so glad that I have an original thinker as my disciple. I will try my best."

And he stood on his head and died.

Now the disciples were at a loss what to do, because every ritual takes it for granted that the person is lying down on the bed -- there was no precedent. Now first you have to put him on the bed. And he was

very much against... he would be very angry. He is such a man that even after death he may punish, or he may start talking again, "This is not... You are again doing it the ordinary way."

Somebody suggested, "The best way is: his sister is in a nearby monastery, she is older than him; it is better to call her. Anyway we have to inform her that her brother has died. Let her suggest what to do."

The sister came and proved to be really a sister to the man. She said, "You idiot! Your whole life you have been a disturbance, never doing anything the right way. This is not the way. Get up and lie down on the bed!"

And the story is that the dead man got up, lay on the bed and the sister said, "Now close your eyes and die." And she did not stay, she went away.

To the people of deep meditation, life is a game and so is death.

When the sister was gone the dead saint opened one eye and inquired, "Has that bitch gone? She has always been a torture to me... just because she is three years older than me. But now there is no point... I am going to die in the ordinary way."

He closed his eyes and died. Now it was even more difficult for the disciples to decide whether he was dead or not. So they tried pinching him, opening his eyes, "Are you still... or gone?" -- but he was really dead. They waited so that there was no hurry, just to give him half-an-hour. Perhaps he may open his eyes again... but the old man was gone.

This is the way a meditator should die, with joy, playfulness, not taking things seriously. Life is a play and death has to be a greater play.

Ronald Reagan is driving in the countryside when he loses control and skids into a ditch.

He walks to the nearby farmhouse and introduces himself to the farmer and manages to persuade him to come and pull the car out of the ditch.

The farmer gets his cart horse, hitches it to the car, and after a lot of effort, gets the car back on the road.

Ronald Reagan gets out his wallet and offers the farmer five dollars.

The farmer looks at him hard and then leans over to his horse and whispers something. Immediately the horse pricks up its ears and drops its giant dong.

Reagan is amazed.

"I will give you another five dollars," he says, "if you tell me what you said to make your horse get such an erection."

The farmer grabs the five dollars and says, "I told him that all politicians are cocksuckers!"

The last prayer...

Rabbi Nussbaum comes to visit Mendel Kravitz. "Mendel," says the Rabbi, "it may be none of my business, but after all, we have been friends for a long time, and I am concerned about your reputation. You see, people in the neighborhood are beginning to talk about you.

"It just does not look right when a sixteen-year-old girl comes to visit you every night at such an hour."

"Oh," says Mendel, "don't you worry about that. It is a purely platonic relationship."

"Really?" asks Rabbi Nussbaum. "How can it be platonic?"

"Well," replies Mendel, "it is play for her and a tonic for me!"

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #25
Chapter title: Greed knows no limit

16 March 1988 pm in Gautam the Buddha Auditorium

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Length:	111 mins

BELOVED MASTER,
I HAVE HEARD YOU SAY THAT THE NATURAL DEVELOPMENT OF THE HUMAN COMMUNITY IS FROM THE TRIBE TO THE FAMILY TO THE COMMUNE -- AS A RESULT OF THE UNSTOPPABLE DEMAND FOR INDIVIDUAL FREEDOM. JAPAN, WHICH STILL FUNCTIONS WITH STRONG FAMILY AND PERHAPS EVEN TRIBAL TIES, IS BEHIND THE UNITED STATES IN THIS PROGRESSION.
JAPAN IS NOW OVERTAKING THE UNITED STATES AS THE WORLD'S LEADING ECONOMIC POWER. THE REASON SEEMS TO BE THAT THE JAPANESE ARE ABLE TO WORK TOGETHER BETTER AS A GROUP. BY CONTRAST IN AREAS THAT REQUIRE INDIVIDUAL BRILLIANCE THE UNITED STATES STILL EXCELS.
WHEN THE UNITED STATES DESTROYED RAJNEESHPURAM, THE PROTOTYPE OF THE COMMUNE, AN ENVIRONMENT WHICH WOULD PROVIDE THE ADVANTAGES OF COOPERATIVE ENDEAVOR WHILE SATISFYING THE GROWTH TOWARDS PERSONAL FREEDOM, DID THEY LOSE THE CHANCE OF ENJOYING THE BEST OF BOTH WORLDS? HAS THE UNITED STATES LOST THE CHANCE OF MOVING AHEAD INTO THE TWENTY-FIRST CENTURY AS THE LEADING PART OF THE WORLD? INSTEAD DO NORTH AMERICANS FACE A FUTURE OF SOCIAL AND ECONOMIC MALAISE BASED ON CULTURAL DISINTEGRATION THAT COULD HAVE BEEN SO EASILY AND SO SUCCESSFULLY GUIDED BY YOUR VISION?

Dr. Amrito, the question of humanity's struggle for the freedom of the individual is very complicated. It does not start with the tribe. Thousands of years before tribes formed, there were small groups which cannot be called tribal. They had no commitment to each other nor were they families, because they were not born out of marriage or any kind of relationship.

Those groups really don't have any name. They had gathered together because of fear. I am talking of the times when there was no fire even. Humanity was really Gandhian -- not even a spinning wheel. The fear of darkness, because the night was dangerous, still carries its imprint in our unconscious.

Why do you become afraid in a dark night? This is your collective unconscious, still carrying the memory of days which have passed thousands of years before. Why do you become afraid when you are alone? Perhaps you have never thought about it in this perspective. Why do you want to be with someone?

Loneliness makes people sad. They do anything stupid just to avoid loneliness. They play chess knowing perfectly that everything is bogus. Neither the king is king nor the queen is queen. The queen is as valuable as the queen of England. But just look at chess players... so intent, pouring their whole consciousness... And it is not only chess, there are thousands of ways to avoid your loneliness. It comes from those days when to be lonely was really dangerous. Wild animals were all around, and every animal is stronger than man. The days I am talking about are called the days of the mammoths -- animals which were ten times bigger than our elephants.

There is no problem. Why should you not feel afraid being alone? In the nights, you had to hide yourself in caves or climb the trees -- and it was very natural to make a kind of Lions Club or Rotary Club. Those were only out of fear. They joined together and whoever was powerful, naturally became the leader.
And since that day the story continues.

Even today whoever is powerful is the leader. He himself is the law.

That's what Napoleon used to say: "I am the law. Whatever I say becomes the law. No law is above me." Certainly there are differences of physical strength, differences of intelligence. Since those days women

have been tortured by men, just because their bodies are more delicate and are not muscular; more soft, more warm, more loving -- but not strong enough to become wrestlers or boxers.

So the person who was the leader sorted out the most beautiful women. They were his property. And the remaining members of the Rotary Club were left with the leftovers. Basically, that has not changed at all; still the poor man gets the leftovers. The kings and the prime ministers and the presidents choose whatever is the best.

Just fifty years ago one man alone, the Nizam of Hyderabad, had five hundred wives. He was the richest man in the world, just by chance, because in his state is the mine where all the great diamonds have been found, from Kohinoor to many others. It still yields diamonds of tremendous value.

Naturally, first the Nizam would take whatever he liked and the leftovers were sold to the world. This was going on for almost one thousand years. He had accumulated so many diamonds that it had become impossible to count them. So in the Nizam's palace vast basements were filled with diamonds, not counted but weighed, one kilo, two kilos... It had never happened in the world; diamonds are not weighed in kilos. Even he was not aware how much his wealth was.

Any beautiful woman born within his state was his first choice. If he rejected her then anybody else could have her. Then other members of the Rotary Club... This was not only the case with Nizam, it has been the case with many kings down the ages -- and I am talking about those days. Those small groups used to clash with each other. The only treasure they had was the woman. There was no currency and there was no gold and there were no precious stones. The only one thing was the woman. So those small groups were continuously fighting and snatching away women from other groups.

This must have continued for thousands of years. Finally, it dawned on people's minds -- the mind of man is very slow growing -- that this was not the right way: "We should create bigger tribes with power and strength." Small groups could not survive, either they had to die or they had to become part of the bigger tribe. Tribes had no families. The same rule continued. The women were allotted according to power. The woman has been a commodity for millions of years, and at one time, she was the only commodity.

But soon a new phenomenon started happening because all these tribes were living off hunting. A hunting tribe cannot live in one place for long, because sooner or later, it has hunted all the animals or the remaining ones have escaped. The tribe has to move. You will be surprised to know that it was from central Mongolia that the whole population of today's civilized world has arisen. Tribes had to move in different directions. The same tribe which reached Iran, the same tribe -- a different section, a different faction -- reached to Germany, to India...

Linguists have found that all these sophisticated and cultured countries of the world have only one mother tongue and that is Sanskrit. The German language has thirty percent of its words originating from Sanskrit. So is the case with English and so is the case with Dutch. The whole of Europe... these are all brothers and sisters. Their forefathers one day were living in central Mongolia. But a hunting tribe has to move and has to move in different directions. A small portion of people moves in one direction, the other in another direction -- wherever there is a possibility to find food.

But the day soon came -- and that day came because of women... The credit of a stable society with cities, houses, a stability in life, the whole credit goes to the woman because she was not going hunting. She was mostly pregnant, taking care of small children. And one child after another child, her whole life was just like an assembly line producing all kinds of idiots. Taking care of them, she had neither time nor strength. Naturally, her insistence was, "We should live on fruits, not on meat. Trees are available." And soon man had to listen to her because animals were disappearing.

But you cannot depend on fruits unless you start cultivation. And the woman, watching the growth of the trees and the fruits, and then the fruits ripening and falling back on the earth bringing new sprouts, started asking for cultivation. The nomads were continuously going from here to there, and in a certain sense man still remains a nomad. Deep in his mind, something is always hunting -- hunting this woman, hunting that woman, going to see the Taj Mahal... for what?

The woman is more interested in the house, in decorating it, in making it beautiful, in making it warmer, in making it welcoming to strangers. The whole credit of the cities goes to the woman. Man is not the creator of the cities. If man is allowed freedom, he would like to have a really good Arabian horse and just go hunting, just to go to places -- a strange desire to be somewhere else always.

Look at the tourists... All kinds of cameras and the latest lenses hanging on both of the shoulders. They are running from Ajanta to Ellora, from Khajuraho to Katmandu, and all that they do is photography. That is absolutely stupid because all those photographs are available in every city, and better, because they have

been taken by professionals. These amateurs take so much trouble and finally find the film is blank. And they have been from Kabul to Kathmandu.

And their desire is that "back home we will see in the album all the beautiful places." And when they are looking at the beautiful places, they don't have time to see. They are looking through their cameras: the right angle, a meter in the other hand, watching the light... And not one, but dozens of idiots doing the same kind of thing. Just one idiot could do it and distribute copies to other idiot fans. It seems strange, but the reality is that the nomad in man is still alive. It has gone deep into his unconscious, but it erupts in different ways.

In America, surveys show that every man changes his house every three years. The same is the average... every man changes his wife after three years. The same is the average that every man changes his job after three years. Three years seems to be the limit one can tolerate, the maximum limit one can remain bored. And then comes the ultimate quantum leap... He changes the car, he changes the house, he changes the wife, he changes his clothes...!

People are even changing their faces by plastic surgery! Just a little longer nose... what will you get? People are getting face-lifts so that they can look a little younger. But new, younger people *have* arrived on the scene -- who is going to take care? Secondhand young people.

But change! Don't sit silently, do something! The woman has been the cause of great cities developing. Because of the children the woman insisted on marriage, because without marriage who is going to take the burden of the children? It is under compulsion that man agreed to marry. That's why if you look at married people's faces, they really need a face-lift. It is all under compulsion, otherwise the society, the government, and the woman herself are not going to have any contact with you; hence virginity is so much praised. It is to force man: "First get married, then come close; otherwise, I am going to scream."

The tribe finally became the foundation of marriages, because the tribe is a big thing and it became bigger every day. And it was certainly a move for individual freedom, because in a tribe you don't have any individual freedom. In a tribe, you are simply a part. If you don't function according to the tribal orders, the tribe simply boycotts you.

In Indian villages I have seen with my own eyes... In India you cannot marry a widow. It is really the same logic because if people start marrying widows then who cares about virginity? In a strange way widows look more beautiful. Perhaps they have to look more beautiful, otherwise who is going to be interested in them? Virgins are inexperienced, look childish; widows are experienced, well polished, more attractive. But in an Indian village, if you marry a widow, the whole village -- which is still a tribe -- boycotts you, and the boycott is total. You cannot take water from the village well, you cannot purchase anything from any village shop; nobody will welcome you into his home.

The village will simply forget about you as if you don't exist. You cannot live; it is impossible. If you cannot purchase anything and nobody speaks to you, if you cannot even get water from the well, life has become impossible. What kind of freedom...? In a tribal structure there is no freedom. It is the desire to create freedom that caused the tribe to slowly, slowly divide into individual units, small units called families.

The family has a certain freedom. And particularly as vehicles like cars have become available... One cannot conceive how this existence works. Nobody could have conceived that cars could bring some freedom into the world. Now you can go ten miles away from your wife with your girlfriend -- and the wife will never know. Boys and girls who are not married can meet. Cars have created a revolution. But the search is for freedom. Still, the family tries to hinder in every way and not to go beyond the limits. It is a question of prestige.

I am teaching you something final: the world cannot be free unless families also disappear. With the families disappearing, nations will disappear -- the family is the unit, the very bricks of the nation -- churches and religions will disappear.

We need a world of individuals. Certainly it means tremendous responsibility. But all that is needed is available. You need not be worried about what will happen if two unmarried people without the bondage of law and society, and the tribe, and the family, and the country produce children -- what will happen to those poor children?

There is no need for those children. Their only function is to help Mother Teresa; otherwise, they are not needed at all. Now three kinds of birth pills are available. The first pill was a great revolution, but it was not one hundred percent foolproof. You have to take it continuously, and one day you don't take and, strange world, the boyfriend suddenly appears... The human mind always thinks in this way: "Don't be worried. Making love every time does not produce children. Just once in a while a child is produced. Take a chance!"

-- and it does not look right to reject the boyfriend.

That pill was greatly helpful to reduce the number of children, but once in a while a virgin girl would become pregnant. That's what I think: Mary must have forgotten to take the pill. Christians and Jews should take great pride that they are the people who invented the pill. The proof is Jesus Christ.

The second pill is very significant. You can take it after. You can make love and then you can take the pill. There is no need to take it continuously. And the third pill makes men and women equal. There is no necessity for the woman to take a pill; the man takes it. But certainly the man has to take it before making love. After making love... he may take the whole box of pills, it is not going to help. Children have continuously been a problem... how can people be freed from all the bondage of possessiveness? But now there is no need; people can live as individuals.

There are no wild animals; you don't need a continuous togetherness. There are no wild animals; even in dark nights you can be alone without any fear.

The function of the family is finished.

It freed you from the tribe; now, you have to be free from marriage and the family too. It does not mean that it is compulsory, because that will again be a slavery. It does not mean that you have to, it simply means it is optional to live together with the woman you love -- or not to live together -- to love a woman for your whole life or to go on changing in the American way. Nothing is wrong in it. Anything that makes you happy is perfectly good.

Amrito, you are worried... it is certainly something to be concerned about.

In the second world war, Germany and Japan and Italy were friends, allies, against America and the whole world. For five years continuously they went on winning. It was the foolishness of Adolf Hitler -- which seems to be natural: if you go on winning for five years and great nations simply give way in one day... You become so arrogant that you start forgetting that a thousand and one things can change the situation. He could have won in the West -- and Japan was winning. Even Calcutta was being vacated because Japanese forces had reached Rangoon and their bombs were hitting Calcutta.

The combination of the Japanese and the Germans was a strange combination. I am also always wondering that most of my sannyasins are either from Japan or from Germany. But because Adolf Hitler attacked the Soviet Union... he had a treaty with them that they would never be enemies, they would be friends. But seeing that he is winning, he broke the treaty. He had almost won the whole of Europe. And Japan, his colleague was all over the East... Hitler completely forgot that to defeat the Soviet Union is a very difficult task. He forgot that in history many attempts have been made to defeat the Soviet Union, but its geography and its climate are such that nobody has ever been able to win it.

The same point arises: nine months in a year thick snow is falling all over the Soviet Union. And the Soviet Union is so vast that it is spread over two continents. One side ends in the East, another side in the West; it is two continents together. It has enough soldiers to prevent anybody from defeating it for three months. And after three months it does not bother, then the climate takes care. In that thick snow, the armies of the enemy start losing their way, forgetting where they have come from and why they have come. Food does not reach, all communication with their original country is broken...

In the whole history of the Soviet Union, always at the same point it has remained invincible. Adolf Hitler thought perhaps he could manage. Certainly he did manage, but after those three months he had to surrender. Because he surrendered in the West, his colleague Japan had to surrender in the East. They were together either to be victorious or to be defeated.

But the miracle is that America was victorious over Germany and Japan and Italy -- Italy I don't count because they are nice people. They never bothered whether they were defeated or victorious. They were so deep into their spaghetti that by the time they came out, they saw that the whole scene had changed. Back they went into their spaghetti.

Only Italy remained the same before the war as after the war -- but they are very loving people. That is the only country which is fighting for me continuously for two years. And now, the Radical Party has asked me for blessings, "Should we start a movement that the Vatican should be dissolved into mainland Italy, and that the pope should not be both the head of a religion and the head of a state?" I have sent them my blessings: "Fight! The very existence of the Vatican is very disrespectful. What has a religious head got to do with being a sovereign?"

In fact a religious person should not have anything to do with politics. But you know, Italians are Italians; they will fight, but their fight is going to be lousy. They will make much noise -- radical noise, but if nobody is listening why bother? The *piesta* is being prepared -- the revolution can happen later on...

But Japan and Germany proved to be a miracle. They are both more powerful than they were before the world war. Their defeat has not destroyed them, but strengthened them. Now Germany is more powerful than it was in the hands of Adolf Hitler -- and Japan has proved even better.

Economically, Japan is now a far superior force to America. The greatest American rich man has only four billion dollars, and the greatest Japanese counterpart has twenty-two million dollars. For the first time the Japanese currency is at the top in the whole world. The dollar has fallen. It is going down the drain with Ronald Reagan.

Amrito's question is that Japan is a very tribal country, perhaps the most tribal country in the world, very traditional, very orthodox...

Here, my group leaders inquired of me what we have to do with these Japanese. The group leaders are trained in the psychoanalysis of Sigmund Freud and other schools of therapy of the West where it is assumed as a scientific fact -- and perhaps it is a scientific fact to those people whom Sigmund Freud studied -- that every girl hates her mother, every boy falls in love with his mother, every boy wants to kill the father because he is the obstacle and every girl somehow wants to destroy the mother because she is taking away her love affair with the father. These assumptions in the West have almost become scientific facts -- and they have a truth in them.

But if you tell a Japanese, "In your unconscious you are thinking to kill your father..." The father is so much respected that even the idea -- and the Japanese will kill the therapist: "How do you dare to say such a thing to me?" Say to a Japanese: "You are in love with your mother," and he will give you such karate hands that you will forget all your psychoanalysis.

For many years I had to prevent the Japanese from doing the groups saying, "These groups are not for you." Their whole tradition is too heavy and they have grown from a different branch. They do not come from Mongolia. Japanese, Chinese, Burmese, Negroes -- they have different origins. Their languages are different. They don't have any relationship with Sanskrit, and they don't have the same type of culture, education, history.

You will be surprised to know that they believe in proper behavior and mannerisms to such a point that it is almost something sacred and religious.

I am reminded of a man...

A great warrior who was also a great master of swordsmanship had gone to see the emperor. He forgot to bow down properly -- just a small thing -- but he felt so much guilt that he immediately committed hara-kiri then and there. That is the only way to get rid of the guilt. No apology that, "I am sorry, sir" -- this won't do. Only one thing shows that you are really sorry: "I am finished."

He pushed his sword into his center of life, his hara, and died then and there. When his students heard -- and he had three hundred disciples who were learning swordsmanship under him -- they all committed suicide because their master misbehaved. Their *Master* -- how could they live with this burden their whole life; it is better to be finished. The whole school of the warrior was finished because of just a small gesture.

Now, these are a different kind of people. Sigmund Freud won't do.

Amrito's question is that these tribal people have been so successful in teamwork, they don't ask individuality, they ask integrity. They want to lose themselves in the name of religion or in the name of nation.

There have been so many hilarious cases...

One man was found just thirteen years after the second world war, alone in the jungles of Burma, fighting, killing people. Whoever would come he would kill -- the second world war was still on. He had not heard that thirteen years had passed... It was so difficult to catch hold of him. He was caught and brought to Japan and saw with his own eyes that his country had been defeated. The people who caught him forgot that he was Japanese... he immediately committed hara-kiri. Defeat of the country? How can you live with such a wound? Thirteen years he had been fighting alone, against the whole world. Anybody who happened to pass in the forest, he would kill -- the war was on.

This was not an isolated case. Three other cases were found also in other places. They wouldn't believe... and once they believed they committed hara-kiri.

Now this is a different culture and a different society. These people's integrity, even being defeated...

Hiroshima and Nagasaki destroyed completely...

Yesterday I was just asking one Japanese scientist who loves me... For twenty years he has been working on radiation in Hiroshima.

I asked him, "What is the situation? Is the land still barren, unpopulated?"

He looked at me; he could not believe me. Finally, he understood. He said, "No, now Nagasaki is a far bigger city than New York. Hiroshima is a bigger city than Tokyo."

These are a different kind of people. They have produced everything and they are competitors in the world. And in that competition, America seems to be very much at a loss what to do, because the Japanese yen is rising higher in value and the American dollar is dropping.

It is true that if a community can be conditioned the way the Japanese are conditioned, and on a smaller scale the way the Germans are conditioned, that they are the superior race... The Japanese believe that they are the direct sons of the sun, they are a divine race.

That's what Adolf Hitler was trying to convince Germans: "You are pure nordic Aryans. Your very existence is to rule over the world." And he killed six million Jews because they were claiming that they are the chosen people of God. Adolf Hitler had to kill them to prove, "Look who is the chosen? Are you the chosen or are we the chosen?" By killing six million Jews he convinced the remaining Germans that, "Certainly, we are the chosen."

These people are conditioned and a conditioned mind can work better. The unconditioned, a meditative mind, a silent relaxed mind, is not a workaholic; he enjoys life, he loves life. Work is only secondary; it is needed so he does it. But he is not for the work, the work is for him. These values change.

Certainly in a country which has utterly independent individuals, the production rate will fall down, but its blissfulness will increase. Its currency will not start reaching the stars, but its ecstasy will certainly reach the stars. There will be a totally different kind of atmosphere not bothered about winning over anybody, non-competitive. Victory will no longer be of any value; in fact, it will be ugly. To defeat somebody is not a value which can be called human. Victory is part of our animal past.

So certainly it is true that if people become more and more independent from family and tradition and moralities, many things which today seem to be significant will disappear. But many new things will appear which have not appeared even in your wildest dreams.

Just to be a silent and joyous being, healthy enough to produce food and clothes for yourself and for those you love; non-competitive, non-political, but immensely religious in the sense that you are grateful to existence for giving a life of so much splendor, so much joy, so much uncontainable blissfulness... If it happens in even one country, it is going to spread like a wildfire in which the Japanese or German conditionings, however old, will disappear.

It is not a surprise that the German politicians and the German parliament are so much afraid of me. It may not be apparent ordinarily, but I know perfectly well I am dangerous, and their fear is true. But any act arising out of fear is not going to succeed. They will have to face the reality that my sannyasins going back to Germany are bound to create. They are creating a stir: "Why are you afraid?"

Is it not strange that Germany allowed the terrorists to have their international conference in Germany? At the same time they passed a law in the parliament that I could not enter or land at any of their airports. They are not worried about the terrorists. And the conference was of world terrorists, terrorists from all over the world -- they are not a danger!

I *am* a danger, because what can the terrorists do? The German army can face *them*, but what I can do no German politician is capable of facing it. Even if Adolf Hitler somehow gets resurrected, I am going to put him right. He was a crackpot. My sannyasins will catch hold of him and immediately register him for groups.

A Japanese scientist was here and he is a friend of the emperor of Japan. He said, "I would have liked to invite you to Japan. Even the emperor is my friend. He knows you, he reads you, but unfortunately he has no power at all, he is only a formal head. He has to sign everything that the parliament passes. And I am worried that if I mention your name, the parliament may not accept you even as a tourist."

These people's fears are understandable. Amrito's question is exactly right. I don't want a world producing more and more arms, producing more and more unnecessary things. For example, producing so much butter in Europe that mountains of butter have to be drowned in the ocean... And the same is being done in America: every six months, billions of dollars worth of foodstuff has to be drowned in the ocean. But they will not tell people, "Relax, don't produce so much." We need not have buildings like New York skyscrapers, and we don't need a thousand and one things which have become almost necessary just because

advertisements go on forcing you -- and then your mind starts clicking.

Now in this whole world, there is only one thing that is international: Coca Cola. Even in the Soviet Union...! Even I have to drink Coca Cola. That is the only international brotherhood, The Coca Cola Brotherhood.

There are thousands of things which are not necessary, but they are being produced because people are greedy to earn more money, people are greedy and their greed knows no limit.

Just the other day I have told you about the movement in America, The Couch Potato Movement. Thousands of people have joined it. It is not a joke, because what else can you be...? If seven and a half hours is the average that you sit in your seat and watch television, you are just a potato, you are not even a human being. This is your whole life. When you meet God he will say, "What have you been doing?" And you will say, "Nothing. We were members of the Television Coca Cola Movement. We are potatoes."

In a simpler society, whatever is needful should be provided, should be produced. But so much is unnecessarily wasted. Man has no time to be himself, to be with himself or to be just silent, playing on the flute. It is true that we don't need that conditioned mind which makes man almost a robot.

The Japanese conditioning is that of a robot and so is the German conditioning of a robot. My own proposition is that we can create robots which can do all kinds of work and man should be freed to enjoy life, to love, to dance, to sing, to find new pleasures, new adventures, new challenges.

There is so much beautiful literature -- these potatoes will never know about it. There is such great music, such great poetry -- these workaholics will never become aware, they don't have time. And what they are producing is junk.

Amrito, I am in favor of a simpler world where the individuals' basic needs are certainly fulfilled, and basic opportunities for his spiritual growth are given to him, and where individuality becomes the most fundamental value. Nothing is higher than the individual, and his freedom is sacred.

Now after Dr. Amrito's very scholarly and difficult question something simple, something human...

Old Man Finkelstein is brought to court for alleged rape. He pleads guilty by reason of insanity.
"Insanity?" asks the judge. "You look perfectly sane to me."
"Oh, I am," says the old man. "It is sex I'm crazy about."

Zabriski arrives at work one morning with a big smile on his face.
"Why are you so happy?" asks a friend.
"Well," explains Zabriski, "last Thursday I found my wife in bed with the electricity meter reader. On Friday, she was taking samples from a salesman on the couch. Saturday morning I found her doing business with the milkman on the kitchen table... But I've fixed all of them. I just phoned the Salvation Army and told them to come and take away all that furniture from the house."

Mendel Kravitz is having a little chat with his new mistress. "Tell me, darling," he says, "what would you do if you found yourself pregnant and abandoned?"
"Ah, that would be awful," cries the pretty young girl. "I think I would kill myself."
Mendel replies, "Good girl."

And now this is Italia...

Late on Friday afternoon the foreman tells Enrico that he is going to have to work late. So Enrico asks his friend, Gondolfo, to stop at the house and tell his wife, Lucia.
Gondolfo knocks on the door and Lucia opens it. "Your old man is not coming home till late," says Gondolfo. "How about we go up-a the stairs and make-a screw?"
Lucia is shocked and tries to slam the door.
"I give-a you fifty bucks!" pleads Gondolfo.
"How dare you?" shrieks Lucia.
"A hundred then," says Gondolfo.
"Well," says Lucia, "it would not be right."
"Come on, two hundred dollars," says Gondolfo, "just for half an hour and Enrico will-a never know."

Lucia takes the money and Gondolfo has the time of his life.
When Enrico gets home late, he asks his wife, "Did my friend Gondolfo tell-a you I work-a late?"
"Yes," replies Lucia, "he stop-a here for a minute."
"And I hope-a," says Enrico, "that he give-a you my wages, two hundred dollars."

And the last...

Rajiv Gandhi, Mikhail Gorbachev and Ronald Reagan are doing a fact-finding tour of India. They are driving through Calcutta when they see a little boy squatting by the side of the road, and decide to talk to him. Gandhi walks over and asks him what he is doing.
"I'm mixing shit and sand," replies the boy.
"And what are you doing that for?" asks Gandhi.
"I'm going to make a statue of Gorbachev," replies the boy. Gandhi goes back to the car and reports what the boy has said. Gorbachev is very impressed, and seeing a potential communist, goes to speak to the boy himself.
"What are you doing, my boy?" he asks.
"I'm mixing shit and sand," replies the boy.
"And what will you do with it?" asks the Soviet premier.
"I'm going to make a statue of Mahatma Gandhi," says the boy. Gorbachev is confused and reports back to the car. So then Reagan walks over to the boy and asks,
"What are you doing, my son?"
"I'm mixing shit and sand," replies the boy.
"And I suppose," says Reagan, "that you are going to make a statue of me."
"No," says the boy. "I can't. I have not got enough shit."

Okay, Maneesha?
Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #26
Chapter title: Existence does not believe in speed

17 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
THE OTHER DAY WAS MY EIGHTH SANNYAS BIRTHDAY. ALTHOUGH IT IS SUCH A LONG TIME I OFTEN HAVE THE FEELING THAT I HAVE JUST STARTED TO UNDERSTAND WHAT IT MEANS TO BE A SANNYASIN, AND I HAVE JUST VERY SHORT GLIMPSES OF THAT SILENCE. ON THE OTHER HAND, IT FEELS FOR ME THAT SANNYAS HAS BECOME SLOWLY, ALMOST UNKNOWINGLY, THE MEDIUM MY WHOLE LIFE FLOWS IN, LIKE A FISH IN THE SEA.

BELOVED MASTER, AM I TOO SLEEPY AND MOVING TOO SLOWLY?

Prem Satyo, not only are you moving slowly, your question is also moving slowly. Every day I think to answer it -- it must have been with me almost two weeks... and still you say "the other day." Finally I have decided to put it on top; otherwise you would have to write the other year...!

The experience of sannyas... silence, beauty and gratitude all deepen slowly, so slowly that you don't know that you are moving at all. Have you seen the trees when they grow in the night and you are asleep? Do you know when the flowers open when you are looking the other way? Have you observed when you became young and childhood has disappeared -- or you became old and youth is no longer there?

Existence does not believe in speed.

Existence believes in a very slow, silent growth.

Soon you become one with your meditation, with your silence. Soon you start feeling the beautitude, the blissfulness as part of your breathing. You are still growing, you are still going on the pilgrimage. It is an unending journey, but it is so slow.

Existence knows no hurry, because it has no shortage of time. Eternity is its time -- it has no beginning and no end. For example, in the East people are not very speedy; in the West speed is their God. And the reason is that all the religions which are born outside India -- Judaism, Christianity and Mohammedanism -- believe only in one life. They give you only seventy years. One third of it you will be asleep, one third you will be working for your livelihood, and the remaining one third you will be watching TV because you are a member of The Couch Potato Movement.

Only in between you may smoke a cigarette, or you may kiss a woman, in a hurry because the television is on.

It happened...

Thomas Alva Edison, one of the famous scientists of America, was such a speedy person; he was always on the go. He was going to a university to deliver a lecture in another town. In a hurry he rushed out of the house, waved to his wife and kissed the maid servant. In a hurry one can do anything, and he was in such a hurry there was no way to cancel the past. He simply said from the window of the car, "I am sorry."

The reason the whole Western world and the education that has spread all over the world from the West has caused you to do everything quickly, is because death is not far away. Seventy years is not long...

In the East it is totally different....

When the first railway lines were made in India, a British engineer was observing the work. He saw an old Indian coming every day, sitting under a shady tree, and watching the whole work.

The British engineer could not resist the temptation. He said, "You come here... the whole day you are here -- why don't you join in the work?"

The man said, "For what?"

He said, "For what? You will earn money."

The man said, "But for what?"

The engineer said, "Then you can relax under a tree."

The man said, "This is stupid, I'm already resting under a tree. Why should I bother first to work, then to earn money, and then to rest under a tree, when I can relax in the very first place?"

The Eastern religions -- Buddhism, Jainism, Hinduism -- all three were born in India and believe in reincarnation. That gives a tremendous expansion to your existence. Then you are not going to end in seventy years -- there is no hurry. If not in this life, then we will see in the next. If I cannot meet you this life, I can say I will meet you next life... what is the problem?

The centuries-old ideology that there are millions of lives has taken away the feverish speediness -- one life, another life, another life... It has taken away the fear of death.

Your worry that it seems your sannyas has just started... If the seed has started and has become a sprout, the spring will come and you will be full of the flowers of your being, of your truth. There is no hurry and there is no need to be in a hurry.

I have heard that two birds were sitting on a tree and they saw an airplane, a jet, leaving behind it a line of smoke.

One bird said, "Do you see what happened to that poor bird, and what speed he is going at?"

The other said, "Don't bother! When somebody's tail is on fire he has to be in speed. There is nothing to be surprised at."

In the West everybody's tail is on fire. They are going... don't ask where and why, because they don't have time to answer such philosophical questions and waste their lives.

One man was driving at one hundred and twenty miles per hour. His wife was trembling with fear and she said: "Just at least look at the map, to see whether we are on the right road or not."

The man said, "Forget the map. Just look at the speed! Who cares? The real thing is that we are going with great speed. We are bound to reach somewhere."

You have asked a beautiful question. The first implication of it is that the day you take the initiation into sannyas is not necessarily the beginning of sannyas. It is simply your indication that, "I am willing to wait for sannyas to happen to me." Initiation is only your saying yes to existence, and opening all your doors and windows for the fresh breeze and the sun to enter and cleanse you and make you part of the whole.

Some day sannyas will begin. It can begin in the moment of initiation, if your intensity, integrity, your trust and your love are total, but it is rarely so. It is always sixty percent, forty percent; seventy percent, thirty percent... There are people who may have ninety-nine percent trust, but that one percent doubt is enough to prevent... years, even lives. Unless you are one hundred percent open, unless the very word `no' has dropped from your vocabulary, the great revolution of sannyas will not happen to you.

Just this morning I said to Shunyo that Anando has too much work -- and I go on loading her with more and more work. I go on calling her morning, evening and night. And if I don't call her she waits; if I don't call her I feel guilty that she must be waiting. And the strangest thing is she has never said no to anything. Howsoever burdened, she immediately is ready to take on a new project, knowing that it is almost impossible for her to do all these things. But if I am saying it, that is enough for her: "There must be the potential in me which I am not aware of -- but my master has to be aware. If he is saying, `Do it,' I will do it." I have never heard even a hesitation.

Sannyas needs a total yes and then it can happen this very moment. But your small doubt -- it may be just very small -- is just like a small piece of sand in your eyes, and you cannot open your eyes. Just a small piece of sand can deprive you of seeing this whole beautiful world. Doubt is just like a small piece of sand in your inner eye. It can prevent you from seeing the splendor and the glory of life, your own potential and your own flowers which have been waiting for lives to grow and blossom, but you have not given the chance.

And your feeling that slowly it seems sannyas has become "almost unknowingly, the medium my whole life flows in, like a fish in the sea... am I too sleepy and moving too slowly?" -- both are good.

To be sleepy is not against spirituality. I cannot conceive of any way that to be sleepy is against spirituality. If to be sleepy is against spirituality then I am the most unspiritual person who has ever existed.

Somebody thinks I am meditating, somebody thinks I have gone on some esoteric trip; somebody thinks I am working upon my disciples, but the reality is, to be frank with you -- I am simply sleeping. I have not found that sleep has ever committed any sin against anybody. Sleep is the purest and the most virtuous state you can conceive. If you are awake you are bound to do some nonsense -- you cannot avoid: look at Niskriya! Mostly he is asleep. He fixes his camera and he knows I am not going to move my chair. So why waste time?

But because of your laughter his sleep is disturbed again and again. And do you think I tell jokes for your joy? You are wrong. It is simply to disturb Niskriya.

It is perfectly good that you are sleepy, Satyo, and moving slowly. Fish also sleep and even in their sleep they go on moving. Just watch any fish. Even a fish cannot be awake twenty-four hours. She has times to wake up to have breakfast, to look at the newspaper... and there is not much work, political, social, philosophical.... Then the fish sleeps, but even in sleep she is slowly moving. Movement is bound to be there because the river is moving. In a moving river, how can the fish remain unmoving, even asleep?

Existence is moving. In this whole existence, except change, nothing is permanent. Only change does not change. Everything else changes. You are growing old, even without feeling it -- and it is an absolute certainty that you are growing old. Do you think people suddenly jump and become old? They were going home and on the way suddenly they jump and they have become old? They have been becoming old when they were going to the office, when they were coming home. When they were sleeping they were becoming

old. Whatever they were doing, change was continuous.

If your silence has become almost like breathing, a part of your being, just as with the circulation of the blood, then there is no need to be worried that you are too slow.

In the inner world there is no question of speed. In the inner world everything is growing naturally according to its own pace. You cannot make somebody enlightened, forcibly, on the point of a gun: "Become enlightened!" There is no way, even if the person says, "Okay, I am enlightened." He knows and you know that enlightenment does not happen on the point of a gun.

You are in a perfectly good state, Prem Satyo. But being a woman you are naturally worried about old age. It is very difficult for a woman to get rid of the idea that whatever she is doing, one thing is going on continuously by the side: she is growing old and that hurts. She tries hard. Most women stop growing old at the age of thirty-five. Then suddenly five years later they become thirty-six. When everybody starts looking worried, puzzled, they think, "Now is the time I am growing old."

A woman never tells the truth about her age. I have told you that even on the point of a loaded gun you may perhaps become enlightened, but a woman will not reveal her age.

It is an old understanding that there are seven ages of man:
Sixteen to twenty-five... twice daily.
Twenty-five to thirty-five... thrice weekly.
Thirty-five to forty-five... try weekly.
Forty-five to fifty-five... try weakly.
Fifty-five to sixty-five... try oysters.
Sixty-five to seventy-five... try anything.
Seventy-five and beyond... try to remember.

And just like the man, there are seven ages of woman:
Sixteen to twenty-five, like Africa: partly virgin, partly explored.
Twenty-five to thirty-five, like India: hot and mysterious.
Thirty-five to forty-five, like Europe: devastated but interesting in parts.
Forty-five to fifty-five, like America: efficient but unconscious.
Fifty-five to sixty-five, like Russia: everybody knows where it is but nobody really wants to go there.
Sixty-five to seventy-five, like the UN: it functions, but nobody is interested.
Seventy-five and beyond, like Atlantis: lost and forgotten.

Prem Satyo, you are doing perfectly well. Sleepily and slowly the light will come to you, the truth will awaken in your being. It is in fact already there. Just silently it will make its presence felt without any whisper and without any notice. Spontaneously and suddenly, one suddenly feels, "My God, what I have been seeking is sitting within me; in fact, what I am seeking is what I am: I am seeking myself. There is no need for seeking. I cannot be otherwise; I am myself."

Just be silent, utterly silent. Let peace descend over you, and the revelation of the mysterious truth of existence is yours.

I hope you will not misunderstand me, because this is my destiny to be misunderstood. I am not saying for you to be happily asleep... not to worry that whenever the spring will come it will bring flowers. I am saying to you, respect your slow growth and even in your sleepiness, don't lose track of awareness. Sleepiness is not sleep. Just within the circle of sleepiness there is burning a small flame of awareness. Who is aware of sleepiness and who is aware of slowness?

This awareness has to be sharpened more and more, like a sword. The day your awareness is total and complete is the day your enlightenment has come. So I am not supporting your sleepiness, I am supporting you to be aware of your sleepiness.
I am supporting your awareness.

I am supporting your awareness of slow growth. That awareness is your real treasure.

Little Ernie trots into the bathroom just as his pregnant mother is getting out of the bath.

"What is that?" he asks, pointing at her bulging belly.

Feeling a bit embarrassed, and not wanting to explain all about the birds and the bees, his mother tells him, "It is a present Daddy gave me."

A bit puzzled by this reply, little Ernie goes into the kitchen, where his father is reading the newspaper over breakfast.
"Dad?" says Ernie.
"Yes, Ernie," replies his father.
"You know that present you gave Mummy?" asks Ernie.
"Yes, son," replies his father.
"Well," says Ernie, "she has gone and eaten it!"

Just don't misunderstand me. Whatever I say is possible always to be misunderstood, because I am not talking about the ordinary world of things and objects. I am talking about the inner world of consciousness and being.

Just today a letter has arrived from Germany. Our sannyasins are doing a meditation called The Four Directions. The letter says, "In your commune people are doing a meditation called The Four Directions, and we have the copyright over it."

I have told Neelam, my secretary, to write to them, "*Things* can be copyrighted, *thoughts* cannot be copyrighted, and certainly meditations cannot be copyrighted. They are not things of the marketplace."

Nobody can monopolize anything. But perhaps the West cannot understand the difference between an objective commodity and an inner experience.

Maharishi Mahesh Yogi has copyrighted transcendental meditation and just underneath in a small circle you will find written TM -- that means trademark!

For ten thousand years the East has been meditating and nobody has put trademarks upon meditations. And above all, that transcendental meditation is neither transcendental nor meditation... just a trademark.

I have told Neelam to reply to these people, "You don't understand what meditation is. It is nobody's belonging, possession. You cannot have any copyright. Perhaps if your country gives you trademarks and copyrights on things like meditation, then it will be good to have a copyright on stupidity. That will help the whole world to be relieved... Only you will be stupid and nobody else can be stupid; it will be illegal."

I am going to direct my people here that they do the meditation called The Four Directions. But there are eight directions not four! Start doing the meditation Eight Directions -- and certainly under eight directions, their four directions also come in.

But apart from their stupid letters and their stupid government which gives copyrights for such inner experiences, the truth is that consciousness cannot be either four directions or eight directions. Consciousness is a circle: no directions. It is neither directing to the north nor directing to the south. It simply is a circle. So my suggestion to you is that the best will be to call it "No Directions."

We are going to sue those idiots who think they have a copyright over consciousness, in the courts in Germany. Then we can get a copyright over enlightenment. Then nobody can become enlightened, unless we license him.

BELOVED MASTER,
RECENTLY, AFTER DISCOURSES -- PARTICULARLY AFTER THE ANSWER TO MANEESHA'S PERSONAL QUESTION -- I FELT SADNESS IN MY HEART FOR NO REASON. THEN I REALIZED THE REASON WAS THE DISCOURSE. YOU KNOW I LOVE YOU VERY MUCH, AND IT'S DIFFICULT FOR ME TO MAKE A CLEAR QUESTION. SOMETHING IS HAPPENING IN THE AIR THAT IS TOUCHING ME VERY VERY DEEPLY. I AM NOT A WELL-EDUCATED WOMAN. I CAN UNDERSTAND THINGS ONLY THROUGH VIBRATION, TOUCH AND LOOKING DEEP. IT FEELS TO ME LIKE A BREATH OF DEATH.
WHAT IS HAPPENING, BELOVED MASTER?

Ma Amrito, I can understand your sadness -- but your sadness is out of misunderstanding me. When I said, "Nobody is my friend," I was simply saying that if you start thinking of me as your friend you will be destroying the very possibility of your being a disciple. One is never a disciple of a friend. And I don't want to destroy your tremendous opportunity that exists in my presence to learn and to be.

I know you love me, and you know perfectly well that I love you far more than you can ever conceive. But still I want to remind you, let me call you my friend, but don't start thinking that you are my friend. It looks like a puzzle, but it is not. From my side my love and compassion is showering over you. In my love you are all my beloveds, but remember, this is from my side.

If from your side you start thinking of me as your friend, it is not going to be a loss to me; it will be a loss to you, because in calling me your friend you will have missed a master. When I call you a friend I don't miss a disciple. Life is very subtle and very complicated.

Your sadness is out of misunderstanding. You must have felt that your love is rejected because I am saying, "I am not your friend."

No, Amrito, your love is not rejected. I am trying to prevent the great calamity that can happen if I accept your calling me a friend. I will not lose anything. If enemies cannot harm me, how can friends harm me? I have nothing to lose. You can call me friend, you can call me anything you want to call me. The question is: Is it going to help your spiritual growth?

I have to be hard sometimes. That's why I was hard to Maneesha when she asked her question.

Your love has to be purified, your love has to be raised higher, has to be made more conscious, and that I can do only by being very, very clear; otherwise I am alone, and you are too many. In the whole dark night a single candle is trying to dispel the darkness.

I have to be hard, because I love you. And I will destroy everything that can prevent your growth.

You say, and you are right, "I am a woman... I can understand things only through vibration..." Can't you feel the vibration of love from me towards you? Can't you see the love in my eyes when I look at you? You cannot deceive me, because I have seen in your eyes my love reflected, in your tears my joy reflected; in your very being I have seen almost a dance, and that is your true understanding.

Don't get lost in words. Listen to your own feeling. You are right that being a woman you can feel vibrations more than words. And words are not of much value; vibrations carry something of truth.

Amrito, you became afraid, just as when ordinary love is rejected one feels like dying... But I am rejecting your ordinary love to bring something EXTRAordinary in you. It is not just a death, but a resurrection. But as I said, it is always possible that in your unconsciousness you can misunderstand me.

But, Amrito, whatever you do, I have caught hold of your heart. However you misunderstand me, I am not going to leave. I have already entered in you. Wherever you will be I will be within you. Your intellectual understanding or misunderstanding don't matter.

The fire-and-brimstone preacher storms into a saloon in the Wild West and shouts, "Repent, you vile sinners! Drinking that disgusting liquid will send you all to Hell. Join with me. All of you who want to go to Heaven, stand on this side."

Everybody staggers to his side of the room, except for one old drunk.

The preacher shouts at him, "Don't you want to go to Heaven?"

"No, I don't," replies the drunk.

"You mean to tell me that you don't want to go to Heaven when you die?" asks the astonished preacher.

"A-ha!" replies the drunk, "When I die! I thought you meant right now."

Just a special treat for you, Amrito...

Paddy gets a job at an Antarctic weather station. He lives alone in a little hut and has to go out once a day to read the temperature. The rest of the days he spends reading through hundreds of old copies of the READER'S DIGEST magazine which have been left there.

After a while, Paddy writes a story and sends it to the magazine for them to publish. He receives a reply: "Dear Mr. Murphy, thank you for your article entitled, `I Screwed a Polar Bear.' We are a family magazine and your article is not exactly our type of story, but please try again."

Paddy reads a few more READER'S DIGESTS and writes another article. He sends it to the magazine and gets this reply: "Dear Mr. Murphy, we like your article, `I Screwed a Polar Bear for Ronald Reagan's Government,' but we must remind you that we are a family magazine and we cannot publish it. However we like your style, so please try again."

After another hundred READER'S DIGESTS, Paddy sends off another story. This time he gets a large check and the letter reads: "Dear Mr. Murphy, congratulations on your story entitled, `I Screwed a Polar Bear for Ronald Reagan's Government and Found God.' We shall publish it in next month's issue."

Okay, Maneesha?

Yes, Beloved Master.

Om Shantih Shantih Shantih

Chapter #27
Chapter title: Time for silence and time for laughter

18 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
THE OTHER DAY I HEARD YOU MENTION OUR ACADEMY FOR MEDITATION AND OUR ACADEMY FOR BRINGING THE BODY INTO ONE ORGANIC WHOLE. COULD YOU SAY MORE ABOUT THIS AND HOW YOU SEE THESE TWO ACADEMIES COMPLEMENTING EACH OTHER?

Prem Anubuddha, it is one of the most complicated questions. It does not appear to be so because you are not aware that for centuries man has been told all kinds of life-negative things. Even to torture your body has been a spiritual discipline. My idea of having an academy is for science to become for the first time intentional and not accidental.

Up to now science has been accidental. People have stumbled upon some discoveries, inventions. Even discoveries were made for which they were not looking, but just groping in the dark with no sense of direction. And obviously the politicians of the world -- who liked more and more destructive power in their hands -- immediately got the idea to enslave scientists.

Now every scientist is a slave to some nation, to some government and he functions only for purposes which are anti-life, destructive. The more destructive things he can find, the more he is praised by the governments, the more he is avoided. My idea of an academy is of creative science which will consciously avoid anything that destroys life and will seek and search only for that which enhances life.

This academy cannot be only of science because science is only a part of human reality. The academy has to be comprehensive, it has to be for creativity, for art, for consciousness; hence it will have three divisions, major divisions, not separated, but just for arbitrary purposes to be denominated as separate.

The most fundamental thing will be creating methods, techniques, ways of raising human consciousness, and certainly, this consciousness cannot be against the body; this consciousness is residing in the body. They cannot be seen as inimical to each other; in every way, they are supportive. I say something to you and my hand makes a gesture without my telling the hand. There is a deep synchronicity between me and my hand.

You walk, you eat, you drink and all these things indicate that you are a body and consciousness as an organic whole. You cannot torture the body and raise your consciousness. The body has to be loved -- you have to be a great friend. It is your home, you have to clean it of all junk, and you have to remember that it is in your service continuously, day in, day out. Even when you are asleep, your body is continuously working for you digesting, changing your food into blood, taking out the dead cells from the body, bringing new oxygen, fresh oxygen into the body -- and you are fast asleep!

It is doing everything for your survival, for your life, although you are so ungrateful that you have never even thanked your body. On the contrary, your religions have been teaching you to torture it: the body is your enemy and you have to get free from the body, its attachments. I also know that you are more than the

body and there is no need to have any attachment. But love is not an attachment, compassion is not an attachment. Love and compassion are absolutely needed for your body and its nourishment. And the better body you have, the more is the possibility for growing consciousness. It is an organic unity.

Anubuddha, a totally new kind of education is needed in the world where fundamentally everybody is introduced into the silences of the heart -- in other words into meditations -- where everybody has to be prepared to be compassionate to one's own body. Because unless you are compassionate to your own body, you cannot be compassionate to any other body. It is a living organism, and it has done no harm to you. It has been continuously in service since you were conceived and will be till your death. It will do everything that you would like to do, even the impossible, and it will not be disobedient to you.

It is inconceivable to create such a mechanism which is so obedient and so wise. If you become aware of all the functions of your body, you will be surprised. You have never thought what your body has been doing. It is so miraculous, so mysterious. But you have never looked into it. You have never bothered to be acquainted with your own body and you pretend to love other people. You cannot, because those other people also appear to you as bodies.

The body is the greatest mystery in the whole of existence. This mystery needs to be loved -- its mysteries, its functionings to be intimately inquired into.

The religions have unfortunately been absolutely against the body. But it gives a clue, a definite indication that if a man learns the wisdom of the body and the mystery of the body, he will never bother about the priest or about God. He will have found the most mysterious within himself, and within the mystery of the body is the very shrine of your consciousness.

Once you have become aware of your consciousness, of your being, there is no God above you. Only such a person can be respectful for other human beings, other living beings, because they all are as mysterious as he himself is, different expressions, varieties which make life richer. And once a man has found consciousness in himself, he has found the key to the ultimate. Any education that does not teach you to love your body, does not teach you to be compassionate to your body, does not teach you how to enter into its mysteries, will not be able to teach you how to enter into your own consciousness.

The body is the door -- the body is the stepping stone. And any education that does not touch the subject of your body and consciousness is not only absolutely incomplete, it is utterly harmful because it will go on being destructive. It is only the flowering of consciousness within you that prevents you from destruction. And that gives you a tremendous urge to create -- to create more beauty in the world, to create more comfort in the world. That's why I include art as the second part of the academy. Art is a conscious effort to create beauty, to discover beauty, to make your life more joyful, to teach you to dance, to celebrate.

And the third part is a creative science. Art can create beauty, science can discover objective truth, and consciousness can discover subjective reality. These three together can make any system of education complete. All else is secondary, may be useful for mundane purposes, but it is not useful for spiritual growth, it is not useful to bring you to the sources of joy, love, peace, silence. And a man who has not experienced the inner ecstasy has lived in vain unnecessarily. He vegetated, he dragged himself from the womb to the grave but he could not dance and he could not sing and he could not contribute anything to the world.

According to me a religious person is one who contributes to the world some beauty, some joy, some happiness, some celebration which was not there -- something new, something fresh, some more flowers. But religion has never been defined the way I am defining it. All the ways religion has been defined have been proved absolutely ugly and wrong. But they have not helped humanity to rise to the heights of joy and beauty and love. They have drowned the whole humanity in misery and suffering, they have not taught you freedom. On the contrary, they have enforced on you all kinds of slavery in the name of obedience. Obedience to whom? Obedience to the priests, obedience to those who have money, obedience to those who have power -- in short, obedience to all the vested interests.

A small minority has been enslaving the whole humanity for centuries. Only a right education can transform this ugly and sick situation.

Anubuddha, my idea of a World Academy of Creative Science, Art and Consciousness is really in other words my vision of a real religion.

Man needs a better body, a healthier body.

Man needs a more conscious, alert being.

Man needs all kinds of comforts and luxuries that existence is ready to deliver. Existence is ready to give you paradise herenow, but you go on postponing it -- it is always after death.

In Sri Lanka one great mystic was dying...

He was worshipped by thousands of people. They gathered around him. He opened his eyes: just a few more breaths would he take on the shore and he would be gone, and gone forever.

Everybody was eager to listen to his last words. The old man said, "I have been teaching you for my whole life about blissfulness, ecstasy, meditativeness. Now I am going to the other shore. I will not be available anymore. You have listened to me, but you have never practiced what I have been telling you. You have always been postponing. But now there is no point in postponing, I am going. Is anyone ready to go with me?"

There was a great pindrop silence. People looked at each other thinking that perhaps this man who had been a disciple for forty years ... HE may be ready.... But he was looking at the others -- nobody was standing up. Just from the very back a man raised his hand. The great mystic thought, "At least, one person is courageous enough."

But that man said, "Please let me make it clear to you why I am not standing up. I have only raised my hand. I want to know how to reach to the other shore, because today of course I am not ready. There are many things which are incomplete: a guest has come, my young son is getting married, and this day I cannot go -- and you say from the other shore, you cannot come back.

"Some day, one day certainly, I will come and meet you. If you can just explain to us once more -- although you have been explaining to us for your whole life -- just once more how to reach the other shore? But please keep in mind that I am not ready to go right now. I just want to refresh my memory so that when the right time comes..."

That right time never comes.

It is not a story only about that poor man, it is the story of millions of people, of almost all. They are all waiting for the right moment, the right constellation of stars... They are consulting astrology, going to the palmist... inquiring in different ways what is going to happen tomorrow.

Tomorrow does not happen -- it never has happened. It is simply a stupid strategy of postponement.
What happens is always today.

A right kind of education will teach people to live herenow, to create a paradise of this earth, not to wait for death to come, and not to wait for death to come, and not to be miserable till death stops your misery.

Let death find you dancing and joyous and loving. It is a strange experience that if a man can live his life as if he is *already* in paradise, death cannot take away anything from that man's experience.

My approach is to teach you that this is the paradise, there is no paradise anywhere else, and no preparation is needed to be happy. No discipline is needed to be loving; just a little alertness, just a little wakefulness, just a little understanding. And if education cannot give you this little understanding, it is not education.

My conception of a world academy means that the whole world should have the same education of meditation, of art, of creative science. If we can create a sane educational system around the world, then the divisions of religion and the discrimination between white and black and nations, the ugly politics that exists because of them, and the stupid behavior of men preparing continuously for war...

Whenever I see a soldier I cannot believe that this man has a mind at all.
Even animals don't become soldiers.

But man seems to have only one interest: how to kill, how to kill more efficiently, how to go on refining instruments for killing.

A right education will teach you how to find your own song and how to learn the dance and not be shy; how to celebrate the small things of life and make this whole planet alive. It is only one, as far as we know, where people can love, where people can meditate, where people can become buddhas, where people like Socrates and Lao Tzu can exist.

We are most fortunate to be on this small planet. It is one of the smallest planets in the universe, but even the greatest stars, millions of times bigger than this earth, cannot claim a single Albert Einstein or a Jesus or a Yehudi Menuhin. It is strange that in this vast universe existence has been successful only on this small planet to create a little consciousness, a little life. Now it is in our hands to grow from this small beginning into the infinite heights which are our potential and which are our birthright.

Up to now education has not been in the right direction. It has been torturing people unnecessarily with history, with geography. If somebody is interested, these subjects should be available. If somebody is

interested to know about Constantinople, then let him know. And if somebody is interested to know about Genghis Khan, Tamerlane, let him know. But there is no need to teach people compulsorily all the nonsense and garbage that has happened in the past. That is so stupid and so unbelievable.

To teach people that there have been persons like Genghis Khan and Nadirshah and Tamerlane and Alexander the Great is to teach people about the wrong side of their being.

I have been fighting in the universities,"Why don't you teach about Socrates? Why don't you teach about Chuang Tzu? Why don't you teach about Bodhidharma...?" These are the right side of consciousness. And teaching about the wrong kind of people gives you an idea that it is perfectly good if you are wrong. If you are going slowly to be a Genghis Khan it is perfectly right. You are not doing something new, man has always been doing this.

We have to sort out history, cut out all those wrong people and protect our children from being conditioned that man has been involved in nothing but war, fighting, competition, greed. We should teach our children not what has been but what can be -- not the past, but the future. Why waste so much time on teaching subjects which are of no significance in actual existential life and not give them a single direction about the art of love, the art of life, the meaning of existence, preparation for death with joy, silence and meditativeness. All that is essential is missing, and that which is non-essential and absolutely stupid is being forced.

They say history repeats. History does not repeat. It is our stupidity that we go on and on teaching the same thing to each generation. The poor children are conditioned to imitate the same great heroes who were really criminals, not heroes. Just a single man, Genghis Khan, killed forty million people. It is better to drop all information about these people from education. Give an education about the dance of a Shiva, the flute of Krishna. Teach them all that has been beautiful and good so that they become accustomed that all that is good is natural, and the bad is accidental -- that the bad does not happen, has never happened, and the good is absolutely normal. To be a buddha is not something abnormal. It should be taught to every child that to be a buddha is a normal phenomenon. Anybody who is wise enough is going to become a buddha.

You are going to become a buddha. The greatest revolution has to happen in education and its systems; otherwise, man will go on repeating history.

Now time for silence and time for laughter....

Hymie Goldberg comes home from work one evening and Becky says, "Did you go to the store and pick up the snapshots, like I asked you? You probably did not! You never listen to me! You never remember anything! Oh! You *did* get them. Well, thank goodness for miracles. Let me see them! This shot is terrible and this one is even worse. My God! This one is horrible and this one is a disaster. In fact, this is the worst lot of photographs I have ever seen in my life.

"You can't do anything right! You can't drive a car properly! You can't even change a fuse. You can't sing in tune, and as a photographer, you are the worst!

"Just take a look at these pictures: in every one you took of me, I have my mouth open!"

A reformed prostitute is giving testimony on a street corner with the Salvation Army. She punctuates her talk by beating on a big drum.
"I used to be a sinner!" she shouts.
BOOM! goes the drum.
"I used to be a bad woman!" she cries.
BOOM!
"I used to drink!"
BOOM!
"Gamble!"
BOOM!
"Chase men!"
BOOM! BOOM!
"I used to go wild on Saturday nights and raise hell!"
BOOM! BOOM! BOOM!
"And now what do I do on Saturday nights?" she cries. "I stand on the street corner beating this fucking drum!"

Mother Superior is returning from the bank one evening having deposited all the charity collections of the week when she is held up at gunpoint.

"You are wasting your time, young man," she tells the robber. "I have no money. I have just deposited it all in the bank."

"We will see about that," says the robber, and he begins fumbling under her black gown to search for the money.

"Oh! What are you doing?" cries the Mother Superior. "Oh! Oh!" she gasps as he looks disappointed. "Don't stop now... I'll write you a check!"

The plumber comes to fix some things in the house, and little Ernie follows him everywhere.
When the plumber pulls out a screwdriver, little Ernie says, "My Dad has two of those."
The plumber smiles and pulls out a wrench.
"My Dad has two of those," says Ernie.
The plumber smiles again and carries on working.
When he goes to the bathroom for a pee, little Ernie goes along. Taking out his prick, the plumber asks, "Has your dad got two of these too?"
"Yes, he has!" replies little Ernie. "He has got one small one like you to pee with, and a big one which he chases Mum around the kitchen table with!"

A Chinaman walks into a bar in a black neighborhood in San Francisco and says to the black bartender, "How about a jigger, nigger?"
The bartender gets mad and starts to lecture the Chinaman about racism and how he, being a Chinaman in America, should know better.
Finally, the bartender suggests that they change places to see how the Chinaman feels.
So they change places and the black bartender leaves the bar and comes back after a couple of minutes.
He walks up to the bar exactly as the Chinaman did.
"How about a drink, Chink?" says the black barman.
"So solly!" replies the Chinaman. "We don't serve niggers."

Okay, Maneesha?
Yes, Beloved Master.

One Seed Makes the Whole Earth Green

Talks on Zen
Talks given from 13/01/89 pm to 16/01/89 pm
English Discourse series
4 Chapters
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OUR BELOVED MASTER,
ONE DAY, WHEN MASTER RINZAI WENT TO HO-FU, THE GOVERNOR ASKED HIM TO TAKE THE HIGH SEAT.
THEN MA-YU CAME FORWARD AND ASKED RINZAI, "THE GREAT COMPASSIONATE ONE HAS A THOUSAND HANDS AND A THOUSAND EYES. WHICH IS THE TRUE EYE?"
RINZAI RESPONDED, "THE GREAT COMPASSIONATE ONE HAS A THOUSAND HANDS AND A THOUSAND EYES. WHICH IS THE TRUE EYE? SPEAK, SPEAK!"
MA-YU PULLED THE MASTER DOWN OFF THE HIGH SEAT AND SAT ON IT HIMSELF.
APPROACHING HIM, RINZAI SAID, "HOW DO YOU DO?"
MA-YU HESITATED.
RINZAI, IN TURN, PULLED MA-YU DOWN OFF THE HIGH SEAT AND SAT UPON IT HIMSELF.
MA-YU WENT OUT, AND RINZAI STEPPED DOWN.

Friends, the other day, the hilarious drama of procession against me reached to the very peak. I have heard that three hundred donkeys surrounding one bodhisattva reached to the police commissioner's office asking for me to be arrested, because I am destroying the culture of a self-styled city which dreams of being cultured.

The one bodhisattva was carrying my effigy. The one bodhisattva looked like a donkey, and the three hundred donkeys looked like human beings. Even the donkey was laughing, because he was the only authentic being in that crowd: "What has happened to this cultured city and these so-called cultured people?"

Donkeys by their very nature are very silent people, very philosophical, very cultured. And this donkey was wondering, "Except me... all the three hundred donkeys who are hiding behind human masks, are doing *my* work, `*cheepon, cheepon*.'" (HINDI FOR "HEE-HAW, HEE-HAW.")

These so-called human beings, self-styled, cultured ones, thought that they were insulting me. Nobody in the world can insult me, because it is in my hands: if I accept the insult, it is okay; if I don't accept it, you have to carry it to your home. Nobody can humiliate me. Humiliation needs my acceptance.

On the contrary, these people were proving everything right that I have been saying to you. They were thinking that they are destroying my arguments by such processions. No procession can be an argument. No procession proves intelligence, it only proves retardedness. And carrying my effigy on a poor donkey simply exposes their real face: they are donkey-worshippers.

All human beings are not human beings. There are so many categories: a few are still chimpanzees, a few are still gorillas, a few are still monkeys, a few are still donkeys, a few are still yankees.

But in this so-called, self-styled cultured city, not a single person objected to these people, that "You are exposing yourselves, your vulgarity, your unculturedness."
And why are you harassing a bodhisattva? I call that donkey a bodhisattva.

And not only I, but since the day twenty-five centuries ago when Gautam Buddha gave Mahakashyapa a lotus flower, and told to the whole commune of ten thousand sannyasins, "What I could say to you I have said. What cannot be brought into language, I am transferring to Mahakashyapa. This lotus is just a symbol of transferring something which does not come into words."

And why to Mahakashyapa? -- because he was the only one who had remained for years utterly silent. This day, when Buddha came for his morning discourse, everybody was puzzled. He had never carried anything in his hands, and today for the first time he was carrying a beautiful lotus flower. They were all waiting with excitement for what he was going to say, but he did not say anything. On the contrary, he simply went on gazing at the lotus flower for one and a half hours.

Everybody was puzzled, disappointed: "What is going on?" And at that moment, Mahakashyapa, after twenty years of silence, laughed so loudly.

At his laughter, Buddha called him close to him and gave him the lotus flower, and told the commune, "All that I could bring into words I have given to you. That which has remained beyond words, I am transferring to Mahakashyapa." That was the beginning of Zen. Mahakashyapa was the first patriarch of Zen.

Since that day, all these twenty-five centuries, hundreds of enlightened, awakened buddhas in the very thin stream of Zen have been asked again and again a question: Is the dog also a buddha? It can be changed to: Is the donkey also a buddha?

And all the masters in these twenty-five centuries have said, "Yes," without any hesitation. Every living being has the seed of the buddha. To have the seed of the buddha is expressed by the word `bodhisattva'. Fundamentally, a buddha may have gone far away, may have become a donkey, may have become a dog. It does not matter. At the very center of his being he is carrying the seed. Someday, sometime, somewhere, the spring will come and the seed will start growing into a plant with foliage, and the seed will become a lotus flower.

So I say that, amongst these three hundred and one donkeys who had made a procession against me to the police commissioner, the three hundred were just phony human beings; only one was a bodhisattva -- the donkey.

It was not an insult to be carried by a bodhisattva. I take it with great respect.

But these people are trying to prove me wrong, and they don't see that there is no connection: carrying my effigy... you can burn it, but why torture the poor bodhisattva, the donkey? Even that will not refute me.

I am going to take the issue of poverty.

All the religions are responsible for human poverty.

Jesus says, "Blessed are the poor, for they shall inherit the kingdom of God." Reading such statements, Karl Marx said that all these religions are nothing but opium to the people.

Jesus was consoling the poor: Don't be worried about your poverty, it is a test. Without complaint, patiently, just wait a little while, and you will be the inheritors of the kingdom of God. Just one life's poverty, and then an eternity of being a king in the kingdom of God. It is a good bargain.

And Jesus also said -- just to console the poor so that they don't revolt against the rich, against the vested interests, against the exploiters and oppressors -- he also said, "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of paradise."

It is not only Jesus, the same story is repeated in different forms, in different ways, to keep the poor poor.

In India it takes a different framework, but the conclusion is the same. All the three religions born in India don't agree on anything except this one point. You can understand why. They have their philosophies, mythologies, completely antagonistic to each other -- Hinduism, Buddhism, Jainism -- but they all agree on one point: that the poor man is suffering because of his evil acts in the past life, and the rich man is rejoicing because of his good acts of his past life. They transfer the whole issue and misguide people.

You are exploited *right now*, and they are talking about past lives. It is not a coincidence that all the founders of these three religions had the patronage of the kings and the super-rich. Gautam Buddha was surrounded by kings and princes and the super-rich.

Who was there to give food and clothes and shelter to his ten thousand disciples? He moved with ten thousand disciples from one village to another village. The people were so poor, they could not afford food for themselves; how could they manage for ten thousand people?

But kings, super-rich people, followed the traveling caravan of Gautam Buddha, and provided them with shelter, provided them with food, provided them with clothes and every necessity that was needed. Why were they so much interested in Gautam Buddha? -- because he was also saying that the poor are suffering from their evil acts in the past life.

It is very strange. The same is the logic of the Jainas, and the same is the logic of the Hindus: transfer the poverty to evil acts in the past. Nobody knows about the past; all that we know are the evil acts of the super-rich right now! They are exploiting in as many ways as possible.

You will not believe it, but even today in India there are five million human beings almost functioning as slaves. They are called bonded laborers. Rich people give them money in advance, and then they give them work, dangerous work in coal mines, in marble mines, and they are paid such a small amount of money per day that they are not able to repay the advance -- and until they repay the advance they are bonded laborers. This is a very tricky phenomenon. Nobody sees it as slavery.

They have given one thousand rupees to a poor man so that he can make a hut, so he can get his

daughter married, and then he has to work in a coal mine. Six rupees per day! -- and he has to look after his whole family with six rupees. He will never be able to pay back that one-thousand-rupee advance, and until he pays that he has to remain in the coal mine.

People have suffered their whole lives in a strange, tricky slavery. Now, nobody can directly call them slaves, but the fact is they are bonded laborers; they will die, they will never get the money to pay the advance. The advance is given just the same way as in the past human beings were auctioned.

You will not believe that neither Buddha nor Mahavira nor Krishna nor Rama... nobody has said a single word against slavery. People, particularly women, were simply auctioned in the marketplace, and all these great religious leaders had nothing to say about it. Perhaps they are suffering from their evil acts of a past life.

And the most amazing fact is that not only did they not oppose it...

I am reminded of an Upanishadic Hindu seer -- of course, self-styled and so-called -- who was known as Gadiwan Raikva, because he used to travel in a bullock cart. Raikva was his name, *gadiwan* means a man who owns a bullock cart.

He was also in the marketplace bidding for a beautiful woman, but a king came -- and of course against the king he could not win. He went ahead as much as he could, because Hindu seers were not poor people; they had many wives, they had plenty of land, and their disciples worked on the land to pay for their discipleship. They gathered much money, and that money was used to purchase women.

Gadiwan Raikva was one of the most famous self-styled, so-called saints. What kind of saint is ready to purchase human beings as a commodity?

But because he was defeated and the king gave more money for the woman, he was very angry -- and all these people have been saying, "Don't be angry, don't be greedy." He was waiting for his chance to take revenge -- and these people have been talking about, "Drop all revengefulness, be kind, be compassionate, love your enemies."

After many years the king who had purchased the woman became fed up with his kingdom and riches and the whole crowd of women, and he wanted some peace of mind.

Forgetting the incident that had happened twenty years before, he went to Gadiwan Raikva to find some peace of mind, taking lots of money, diamonds, emeralds, rubies, to offer to the saint. He had taken with him his prime minister.

He touched the feet of Gadiwan Raikva and offered the whole lot of money. But Gadiwan Raikva was still boiling with rage. Twenty years had not made any difference, the fire was still alive. He pushed aside the king and said, "Get lost, and take all your money!"

The king could not believe it. He asked his prime minister, "What is the matter? Why is this man behaving so angrily? I used to think he was a great saint."

The prime minister said, "He is a great saint, but you don't remember.... Twenty years before you were both bidding for a young woman, and you defeated him. Bring that woman, offer that woman to the saint, and he will give you peace of mind." Peace of mind, my foot!

And he brought the woman, and Gadiwan Raikva accepted the woman, and he agreed to initiate the king into peace of mind.

A man who has been burning for twenty years with revenge, is he capable of offering peace of mind to anybody? He does not know anything about mind or peace!

These are the founders of religions. He is still respected by the Hindus.

All these three religions console the poor; that's why in India there has never been a revolution by the poor against the oppressors, exploiters. They take it as a matter of course that their poverty is because of their sins in the past, it has nothing to do with anybody else; there is no question of any revolution.

Mohammed said to his disciples -- and they are still following his idea and being poor -- he told his disciples one of the most absurd ideas: "You should not take interest on money, and you should not give interest on money."

Now the whole world of economics depends on interest. The more the money moves, the more money you have. That's why another name for money is currency: it has to be a current, continuously moving. But why should it move if I am not going to gain any interest on it? Why should I give it to anybody and take the risk? He may not return it.

So Mohammedans don't give interest on money, they don't take interest on money. Their whole

economics is basically false, goes against the whole science of economics. The game of money depends on interest. Mohammedans have remained poor, utterly poor, and they are still following an out-of-date idea, thinking it is something spiritual.

All the religions are against money.

All the religions are praising the poor.

When you praise the poor, you are destroying all his possibilities of becoming rich. When you talk against money, you create a non-productive society. You can see it in India: five hundred million people are living in starvation at this very moment. And those who understand how an increasing population is going to create more poverty, they all predict unanimously that by the end of this century half the country will die because of starvation: one man amongst two. You will be surrounded in this country with corpses; you won't have enough wood for their funeral pyres, you will not have enough people to carry them to the graveyard. They will deteriorate, they will stink. The only people who will be happy will be the animals, the birds, who eat human flesh.

Amongst five hundred million corpses, do you think you will be able to live? I don't think any man of any intelligence is going to tolerate it. He would rather commit suicide, the scene will be so ghastly, so agonizing; such a tremendous anguish it will create.

But still the religious leaders are against birth control methods.

The pope comes to India and says to the poor people, "Using any birth control methods is against God." And the shankaracharyas, the heads of Hindu religion, talk in the same way. And the Jaina acharyas, who are the heads of the Jaina sects, are all against birth control methods. There is not a single religious leader who is in favor of birth control methods. These religious leaders will be responsible for the death of millions of people!

But why are they against birth control methods?

They say, "It is God who is giving you a child. To refuse it is against God." But to allow it to starve...? God seems to be a *monster*. He rejoices in children dying on the streets. He rejoices in the poor people who can't afford a single meal.

I have come across poor people who eat nothing but water. I cannot say they are drinking water, they *eat* water, and put on their stomach a brick to feel that their belly is full.

God loves these people.... God seems to be a greater devil than any other devil -- and all these preachers, religious leaders, represent God. And they are all against humanity living in comfort, living an educated, cultured life, enjoying great paintings and literature and poetry and music and dance.

A hungry man cannot enjoy Beethoven.

A hungry man cannot enjoy Michelangelo or Leonardo da Vinci.

I am reminded of a great poet, Heinrich Heine. He got lost in a deep forest in Germany, where he had gone hunting. But he could not find his way out of the jungle for three days... and then came the night. Three days hungry... and he was afraid all the time of the wild animals, so in the nights he was sitting in the trees.

And then came the fullmoon night. He has written such beautiful poems about the full moon. No poet can afford not to write about the full moon; it has such a hypnotic power. It is the purest poetry.

Heinrich Heine has written many beautiful poems about the moon, but that night, after three days of hunger and tiredness and being afraid of death any moment, sitting in a tree he saw in the sky not a moon, but a loaf of bread. He could not believe his eyes. He rubbed his eyes, he looked again: it was a loaf of bread floating in the sky.

When he was found by a search party and brought back, he wrote in his diary, "Now I know how a poor man can enjoy the full moon, how a starving person can enjoy a lotus or a rose."

A poor hungry man has no time or mind to think about the greater mysteries of life; he thinks only of bread and butter. And God loves this drama... and the representatives of the gods are all in favor of poverty.

The world would have been finished with poverty long ago. It can still finish it! -- but the religious leaders will not like it, because the religious leaders have power over the poor, not over the rich.

Who will give Mother Teresa a Nobel Prize if there are not orphans to be found on the streets in Calcutta? Just a one-day-old child, and the mother or the father has dropped it by the side of the road because they cannot manage its upbringing. And Mother Teresa and her seven hundred nuns are running around Calcutta, finding children who have been left by their mothers or fathers, and collecting them with great joy. Everybody is counting how many you have got. The joy is to convert them into Catholics.

Of course the pope is against birth control. If there were birth control, there would be no Mother Teresa, and there would not be six hundred million Catholics. These are all the poorest of the poor.

In India I have been searching for thirty years for a single rich man who has been converted by the Catholic missionaries. I have not found one yet -- but I have found that the people they have converted are the poorest of the poor. They don't understand a word about religion. They don't understand -- they are not in a situation to understand. Mind needs a certain nourishment; they don't have that nourishment. And if somebody offers food and clothes and shelter, they are very willing to be called whatever you want: Catholics, Protestants, Christians -- whatever you want.

Aboriginals, the primitive people who live in the forest almost naked -- they don't have clothes, they eat the roots of the trees, they don't have food, and Christian missionaries are very happy to move into those parts and convert them to Christianity.

I was staying in the state of Bastar, which is inhabited by aboriginals, very primitive people but very simple and innocent.

The king of Bastar was my friend. Just because he was my friend, he was killed by the politicians -- because he was supporting me in Bastar to help the poor people of his state to understand something about meditation. He had fallen in love with me, because he had learned meditation, and he wanted his poor people to learn meditation. So I used to go to Bastar... and to prevent me from going to Bastar, the king of Bastar was shot dead by the politicians.

I was staying in a small village where a missionary was managing to demonstrate to the aboriginals who is more powerful, Krishna or Jesus. I was sitting behind the crowd, so he would not recognize anybody from the contemporary world -- and it was a dark night. He had a bonfire, and he set down a bucket of water and said to the people, who were very much excited to know who is more powerful...

He had made two statues, one of Krishna, made of wood.... No, the Jesus statue was made of wood, and Krishna's statue was made of steel! -- but painted, they looked exactly the same. He took both the statues and put them into the bucket of water. Of course, Jesus remained swimming on top, Krishna drowned. People said, "Certainly Jesus seems to be more powerful than Krishna."

He said, "I have been telling you again and again that Jesus will save you, and Krishna will drown you, remember! Be converted to Catholics."

At that point, I could not resist. I stood up, and I said to the crowd, "It has been a very good experiment, but I want to ask you, have you ever heard of any test like a water test?"

They said, "We have never heard about it, but we have heard about the fire test."

So I said, "Now we should check both these fellows in the fire." And I told the people, "Catch hold of the missionary so he cannot escape," and I put both the statues in the bonfire, and Jesus burnt to ashes and Krishna came out.

They said, "My God! This man was deceiving us."

But this is the way they have been converting utterly primitive, poor people. And they want these people to be poor, otherwise they will not be able to convert them.

The Hindus have a difficulty: it is a non-converting religion just like the Jews. These are the two ancientmost religions of the world, and both are non-converting. You are born a Jew, never converted to be a Jew; you are born a Hindu, never converted to be a Hindu. Because these are the ancientmost religions, there was no need to convert anybody. Everybody was Hindu.

And more particularly, the Hindus have a caste system: the brahmins at the head, then the warriors, number two, then the business people, number three, and then the sudras -- the poorest of the poor, the oppressed of the oppressed.

If you convert somebody, where will you put them, in which class? The brahmins will not allow anybody... Brahmins are born; it is their past lives together with austerities and purifications and discipline and virtue that has caused them to be born as brahmins. You cannot convert anybody to Brahmanism. Neither are the warriors, the *kshatriyas*, willing to accept anyone -- they are high caste -- nor the business people; they are the richest people. They don't want anybody to be converted, unnecessarily sharing their money.

The only class that remains is the sudras. But nobody would like to be converted to be a sudra, because they have a definite work to do: cleaning the Indian toilets, which are the *worst* toilets in the whole world, so primitive and ugly. And these sudras are carrying all kinds of shit on their heads! It is dropping on their

faces!

Hindu society is immobile; nobody can move from his caste to another caste. The question of converting somebody from another religion does not arise. So it has been a good place to convert the sudras into Christianity.

I had a friend who was the principal of the greatest Christian theological college in the whole of Asia. Once or twice I went to visit him. I asked him, "Are you a born Christian?"

He said, "No, I am a born sudra," and he took me into his sitting room, and he brought an album to show me a picture of his father, who was a beggar. He and his children were converted to Christianity. The principal was educated, not only in India, but in Western countries. He showed me his picture before conversion and after conversion, and then he called his daughter.

I have come across millions of women, but she was a rare beauty, unbelievable. The grandfather, an ugly, starving beggar, and she was educated in America, had a doctorate, and was married to an American psychiatrist. They both used to come to India six months a year to convert poor people into Christianity, and six months they used to go to America to teach in the universities.

The old man, the principal, asked me, "What do you think?"

I said, "It is sheer exploitation of poverty. You are not converted on religious grounds; you are converted on financial grounds, and financial grounds cannot make a man religious. You are the head, the principal of the greatest theological college in Asia, and what is your work? -- preparing missionaries to go around Asia to convert more poor people. None of these people..."

He had five thousand students in his college. He took me around. I said, "None of these people are convinced of the truth of your religion. You yourself are not."

He said, "I don't know anything about religion. All I know is about the scriptures, which I have been taught." And he took me to a class, which was so hilarious. This was the last postgraduate teaching for the missionaries, where they were taught how to speak, how to be great orators.

I watched for a few minutes; I could not resist laughing. I said, "This is such stupidity." They were being told when to speak loudly and when just to whisper, when to raise the hand, and when to beat on the table. I asked him, "Is this a college for actors? I thought you said to me it prepares missionaries. These are missionaries?"

When a man has something to say, then that very truth finds its way, its expression, its gesture. It has not to be taught.

But when you don't have anything to say, obviously you have to learn every gesture, every word. These actors are pretending to be missionaries; they will convert people to Christianity -- and this they think one of the most virtuous acts. But for it they need poor people.

In the West, in the East, the framework may be different, but the outcome is the same. Don't allow the poor to rise upwards, keep them repressed, because they are the people to work and labor and do all kinds of things.

I have heard... A Rolls Royce stops before a hotel in Miami Beach. A woman comes out and shouts, "I need four persons to carry my son inside the hotel."

The son was not more than eight years old, but was really fat.

Four waiters came, and they said, "The boy looks so beautiful, can't he walk?"

The woman said, "I can afford for him to be carried by people. He does not need to walk! He's not crippled, he's rich."

On one hand, millions and millions are dying of starvation, and on the other hand, a few people have gathered all the money. Even their children have to be carried, because they can afford it. On one hand people are dying in the streets....

In the cold winter, three million Americans are living on the streets; nobody is going to take any care of them. And there are millions of people who do nothing; they simply sit before their television sets. The average time given to television in America is seven and a half hours per day. They cannot even move; they are so hypnotized by the television that now there are services from hotels available: they just have to phone for them to bring anything they want. These people go on becoming fatter and fatter... ice cream and Coca-Cola.

Now they have made a society -- the society of the couch potatoes. They have become potatoes, they are

no longer human beings.

You will not believe me, but there are people who cannot leave the television for any reason -- even for making love. So they make love doggie-style, so both can watch the television!

This whole mess is created by your religions!

I blame everybody.

Moses destroyed the Jews by telling them a lie -- that God has chosen them as his people. Because of this lie, the Jews have been tortured for four thousand years around the world, everywhere. Nobody can tolerate them, because they all think they are the chosen people.

Brahmins think they are the chosen people; God has written their scriptures himself. Mohammedans think they are the chosen people; God has sent his own *last* messenger with his message in the Koran. And, of course, Christians think God never sent to any other race in the whole world his only begotten son, Jesus Christ.

Everybody thinks... And Moses was the first to bring the lie, without knowing the implications. If you try to impose yourself as the chosen few of God, you will be destroyed, you will not be tolerated.

He went on Sinai mountain and after many days brought back ten commandments. Those ten commandments can be written on a small postcard. What was he doing for that long?

And if God was preparing the ten commandments on tiles of stone, could he, who created the whole world in six days, not create ten tiles in six days? Moses is lying; *he* was preparing those tiles, they are nothing to do with God. He deceived his people, just as all founders of religion are deceiving their people.

In the first place, God is a lie, the most fundamental lie. Out of the fundamental lie arise many lies. Lies don't believe in birth control either; they are very religious, they go on producing. One lie produces thousands of lies.

When God is accepted, how can you deny his only begotten son?

How can you deny his reincarnations in Rama and Krishna?

How can you deny his messenger, Mohammed?

Once you have accepted the fundamental lie, then you have to accept all these people, who seem to be a little bit insane. And these people have written your scriptures in the name of God -- because the holy Koran is so faulty linguistically that it shows who has written it.

And if there is only one God, what is the need of so many religions, and so many scriptures, and so many prophets? Is it because God loves bloodshed, Mohammedans killing Hindus, Hindus killing Mohammedans? Just after India became independent, one million people were killed by Hindus and Mohammedans together, in the name of God.

An old Jew was dying. He had never gone to the synagogue. The rabbi came to tell him, "Now at least, make peace with God."

The old man said, "I have never quarreled with him in the first place. I have never gone to the synagogue, you know it well!"

The rabbi said, "You have always been strange. At this moment of death, pray to God!"

He said, "I am praying. I am praying that `It is enough! We have been tortured enough because you have chosen us! Now choose somebody else!'"

Religions don't have any reason to exist in the world. Yes, religiousness is a totally different affair. One can be religious without belonging to a religion. In fact, those who belong to any religion cannot be religious. They can be Christian, they can be Jewish, they can be Hindu, they can be Buddhist, but *not* religious.

If you want to be religious, you have to stand on your own feet and look withinwards. God is nowhere outside. There is no person like God in existence. Inside you will find an eternity of consciousness. That is the only divineness, that is the only godliness -- but there is no God.

To experience the godliness in your being will bring a great transformation, a metamorphosis. You will become a new man, with compassion, with love, with understanding, with intelligence, without any fear of death, because you know your eternity, because you know your very center.

A new series begins today: ONE SEED MAKES THE WHOLE EARTH GREEN.

Maneesha has asked:

OUR BELOVED MASTER,
ONE DAY, WHEN MASTER RINZAI WENT TO HO-FU, THE GOVERNOR ASKED HIM TO TAKE THE HIGH SEAT.

There have been men of intelligence even in such strange positions as governor. The governor asked Rinzai to take the high seat, higher than the governor. He knew.

Rinzai is one of the most beautiful masters. He had more enlightened disciples than any other master. His very air was that of enlightenment. His eyes were those of any awakened buddha. Those who had eyes to see and ears to hear, those who were sensitive enough to feel the fragrance of the man, immediately understood. He is in the crowd but not of the crowd. He looks just like a human being, but he has gone far beyond. He radiates his beyondness.

The governor must have been a man of great intelligence, understanding. He must have tasted something of meditation, otherwise it is impossible for a governor to tell somebody to take a higher seat.

THEN MA-YU CAME FORWARD AND ASKED RINZAI, "THE GREAT COMPASSIONATE ONE HAS A THOUSAND HANDS AND A THOUSAND EYES...."

This is just a metaphor for any awakened man. It simply means he can use his two eyes almost as if he has one thousand eyes.

You know my eyes: I have ten thousand eyes, and I look into every one of you. You may not know, you may not find it out, but I am watching continuously at the deepest core of your being.

It is a metaphor: the awakened one has one thousand hands. Can you see in my two hands, ten thousand hands?

The metaphor simply means that a master, just with two hands, manages to work almost as if he has a thousand hands. He works on thousands of disciples. He is the greatest creator in the world. He does not paint, he does not play the guitar, he does not sing. But what he creates is... he peels every disciple, uncovers the hidden treasure at the very center of every living being. His two hands are not just two hands, because he is working on thousands of people -- hence the metaphor.

But there are idiots who will not understand metaphors, who will try to find out, "Is it true?" They want facts. As far as facts are concerned, Buddha has only two eyes and two hands, but as far as truth is concerned, he has ten thousand eyes and ten thousand hands.

To see what the tree contains one should look at the fruit of the tree; the fruit is decisive. If one awakened master creates a tremendous atmosphere in which unlit souls become afire, with his two hands he is doing miracles. With his two eyes he is looking in thousands of souls to awaken them. But it is a truth, it is not a factuality. You cannot take a photograph of it.

Ma-yu asked Rinzai,

"THE GREAT COMPASSIONATE ONE HAS A THOUSAND HANDS AND A THOUSAND EYES. WHICH IS THE TRUE EYE?"

"In one thousand eyes," he is asking, "which is the true eye?" He is behaving just like an average, blind, sleepy, unconscious human being, because those thousands of eyes are nothing but reflections of the one eye that is just in the middle of your two eyebrows. We have called it the third eye. These two eyes look outwards, that third eye looks inwards; that is the true eye. But that true eye can function on a thousand people, on ten thousand people, on ten million people.

The master never gives you any carbon copy; all are as authentic as the original. He always shares with you the original, the authentic. His clarity, his vision, is so vast that millions can share it. That is the meaning of the metaphor.

But the stupid persons would always ask questions about metaphors. They don't understand that there are things which cannot be said without metaphors -- and those are the great things and great experiences in life, which cannot be expressed without metaphors, without poetry, without symbols.

RINZAI RESPONDED, "THE GREAT COMPASSIONATE ONE HAS A THOUSAND HANDS AND A THOUSAND EYES. WHICH IS THE TRUE EYE? SPEAK, SPEAK!"

Perhaps you know; that's why you are asking.

It is one of the greatest fallacies with people who have accumulated some knowledge -- all borrowed from

scriptures, from teachers, from missionaries -- all rubbish, because unless it is your experience, it is not true.

Rinzai must have looked into this man, Ma-yu. He seems to be a scholar who has been reading scriptures; hence the question. He already knows the answer -- the answer from the scriptures, not the answer from his own experience. That's why he said,

"THE GREAT COMPASSIONATE ONE HAS A THOUSAND HANDS AND A THOUSAND EYES. WHICH IS THE TRUE EYE? SPEAK, SPEAK!"

He wanted to expose Ma-yu: "Your knowledge is not your knowing. Your knowledge is all borrowed."

Don't depend on borrowed knowledge. That simply burdens you, makes you heavy, binds you into chains, imprisons you in words, and you forget completely your wings and the whole sky that is yours. But chained with religions and churches and scriptures, you cannot fly across the sun into the faraway blue sky; you cannot become one with the cosmos.

MA-YU PULLED THE MASTER DOWN OFF THE HIGH SEAT AND SAT ON IT HIMSELF.

It is a very beautiful anecdote. Because Rinzai did not answer, and on the contrary started asking him,

"WHICH IS THE TRUE EYE? SPEAK, SPEAK!"

He thought, "This fellow does not know even the scriptures. He is not a scholar." To show this, he pulled the master down off his high seat and sat on it himself. That's what scholars have been doing always.

Scholars are the arch enemies of those who have experienced the truth. That very experience of the truth makes the scholars feel so inferior that they become almost enraged. They lose all rationality and sensibility. They become insane.

MA-YU PULLED THE MASTER DOWN OFF THE HIGH SEAT AND SAT ON IT HIMSELF.
APPROACHING HIM, RINZAI SAID, "HOW DO YOU DO?"

That's the beauty of a man who knows how to treat the idiots:

"HOW DO YOU DO?"
MA-YU HESITATED.

He could not understand what to say.

"HOW DO YOU DO?"

... and because of his hesitation he exposed himself.

The authentic master never hesitates. Hesitation comes out of doubt. Hesitation comes because you don't really know, you are only pretending. And just a small question -- not a metaphysical or a philosophical question -- just a simple question,

"HOW DO YOU DO?", and MA-YU HESITATED.

That was enough.

RINZAI, IN TURN, PULLED MA-YU DOWN OFF THE HIGH SEAT AND SAT UPON IT HIMSELF.
MA-YU WENT OUT, AND RINZAI STEPPED DOWN.

He was not interested in sitting on the high seat. He was interested in making Ma-yu understand that he does not know, but still he is pretending as if he knows.

All your scholars, all your preachers, all your so-called bishops and cardinals and imams and shankaracharyas are of the same category: they know much without knowing anything. They are very well trained parrots.

One bishop was very much in love with his parrot, but the parrot died. The beauty of the parrot was that he used to say the whole authorized Catholic prayer to God so phonetically, so accurately, that it amazed everybody who came to visit the bishop. But the parrot died.

It was a great despair how to find another such parrot, but he went to the pet shop and he told the sad story of his parrot dying. The shopkeeper said, "It will cost much, but I have the right parrot for you -- far more refined than the one that has died."

The bishop said, "Money is not the problem. You just show me the parrot."

He took the bishop inside the shop, where he had put a parrot in a golden cage -- a very beautiful specimen. The bishop asked, "What is so great about this parrot?"

He said, "You look closely. There are two threads hanging from his two feet. If you pull the right thread, he will immediately give the Sermon on the Mount."

The bishop said, "My God! And what about the left?"

"If you pull the left, he will recite what your parrot used to do. He will recite the Catholic authorized prayer to God."

The bishop was amazed, and he said, "If I pull both the threads together?"

The parrot said, "You idiot! I will fall on my asshole!"

Even parrots are far more intelligent than your so-called knowledgeable people.

Kikaku wrote:

A BRILLIANT FULL MOON!
ON THE MATTING OF MY FLOOR
SHADOWS OF PINES FALL.

Always visualize these haikus.

A BRILLIANT FULL MOON! -- and because of the brilliant full moon, ON THE MATTING OF MY FLOOR SHADOWS OF PINES FALL... and a deep silence, and a tremendous blissfulness.

Those things are not said. They have to be understood by visualizing.

The next time there is a full moon, just watch the shadows of the trees falling on your floor. They don't disturb even a small particle of dust. They are there, but almost absent -- just like the awakened being. He is here, but you can also say he is everywhere.

You can say about the awakened person that his presence and his absence are in equal parts -- a higher mathematics for those who are searching for the highest pinnacle, the highest expression of their potentiality.

Neither does the moon want in any way to make shadows, nor are the pine trees interested in making shadows, nor is the matting of your floor interested in keeping those shadows. They come, they go, they move with the moon. Nobody is interested... but everything is happening so silently and so beautifully.

For a man who comes to his very being, life becomes just like that: everything happens so silently, so peacefully. There is not even a small disturbance in the dust.

Maneesha has asked a question:
OUR BELOVED MASTER,
I HAVE UNDERSTOOD THAT THE WITNESS IS PURE CONSCIOUSNESS, UNAFFECTED BY THE BODY AND MIND IT TAKES TEMPORARY RESIDENCE IN. SO, FIRST: HOW DO PERSONALITY TRAITS AND CONDITIONING PERSIST FROM ONE LIFE TO ANOTHER?
AND SECOND: DOES NOT THAT WHICH MAKES US UNIQUE INDIVIDUALS HAVE A CONTINUUM?

Maneesha, first you have to understand that you have not only this body of flesh and bones and blood, not only this brain which is part of the body. Behind the brain you have a mind -- that mind is abstract -- and behind the body you have an astral body. The word `astral' comes from stars; it means a light.... Instead of flesh or bones, only a body made of light. This body of light, the astral body, has the mind in it.

When you die, your physical body and your physical mind are left behind. But the astral body travels with you, with the mind, with all the remembrances of the past life and the body, remembering all the scars and the wounds that have happened to the physical body. This abstract phenomenon travels with you; hiding within it is your ultimate, existential center.

Until you know the center, you will have to travel continuously from one body to another body. You have been traveling already for thousands of lives, gathering more and more memories in your astral mind, more and more memories in your astral body. Although your center is unaffected, it is surrounded by the astral body, and the astral body goes on from womb to womb, from grave to grave. That is your

individuality; it has a continuum. But the continuum comes to an end when you become a buddha.

When you penetrate deeply to the center, you are also cutting the astral body apart, making a way through the mind, beyond the mind, through the astral body and beyond the astral body, to the center of your being. Once you have reached to the center of your being, the continuum of your individuality stops. Now begins the universal existence. You will not enter into another womb again, and you will not be burnt on another funeral pyre again. Now you will be one with the whole.

Of course, everything has a cost. You will have to drop your long-cherished love of individuality. Millions of years you have loved your individuality, but your individuality at the final stage is a hindrance.

Now take a jump out of the continuum and become one with the whole. You will disappear just like a dewdrop in the ocean. But it is the ultimate bliss, it is the most profound ecstasy to become the oceanic, to become the cosmic. You will never repent that you have lost your individuality.

What was in your individuality?

Have you ever thought?

Your individuality was a light prison, which carried you from one womb, passing through the grave, to another womb, and repeating the same things again and again and again. That's why in the East they call it the life and death cycle. To jump out of this cycle is the whole purpose of meditation -- to come out of this continuum, which has been just a deep anguish, anxiety and angst, and to disappear into the blue sky.

This disappearance is not your death. This disappearance makes you one with the whole. And to be one with the whole is the greatest joy, the greatest blissfulness. Nothing is more significant, more full of splendor, more majestic. Here all the buddhas have disappeared in the ultimate eternity of existence. It is freedom from individuality, freedom from yourself.

You have known freedom from others, but you don't recognize that you are still a slave of your own individuality. It is a cage... it may be golden.

Open the cage and fly across the sun into the blue sky and disappear, without leaving any footprints, any trace behind.

This Gautam the Buddha used to call *anatta*, no self, no mind, no you, no I. This in fact can be said in another way....

I have told you about Kabir, one of the great mystics of India. When he was young he became enlightened, and he wrote a small poem, in which comes the line: The drop has disappeared in the ocean.

When he was dying, he called his son Kamaal and told him to change that line. Kamaal said, "It is so beautiful -- the dewdrop has disappeared in the ocean. Why are you changing it? And what is the substitute?"

Kabir said, "These are my last breaths; don't argue, simply do what I am saying. You write instead: The ocean has disappeared in the dewdrop. That was my first impression, this is my last impression." And he closed his eyes.

But both the impressions are beautiful. In the beginning, of course, you will see the dewdrop is disappearing in the ocean. But finally you will realize the ocean has disappeared in the dewdrop.

Now it is time for Sardar Gurudayal Singh.

Miss Goodbody says to her class one afternoon, "Okay, children, the one who gives me the right answer to the next question may go home right away."

Immediately, Little Albert throws his schoolbag out of the window.

"Who did that?" snaps Miss Goodbody, angrily.

"I did!" says Albert. "See you tomorrow!"

Paddy decides that it is time to get a full-time job. A new salami factory has opened in town, so he goes to apply. He picks up his application form, and he meets Mussolini McVey, the manager.

"Now, Mr. Murphy," says Mussolini, "we have got many applications for these jobs, so we have included two intelligence-testing questions. Come back tomorrow with your application and the answers to the questions."

At home, Paddy looks at the form.

Question 1 reads: How many seconds are there in a year? Question 2 reads: How many days of the week begin with the letter "T"?

The next morning, Paddy goes for his interview at the appointed time.

"Good morning, Mr. Murphy," says Mussolini McVey. "And what is your answer to the first question -- How many seconds are there in a year?"

"No problem, sir," says Paddy. "The answer is twelve."

"Twelve?" asks Mussolini. "How did you get that?"

"Easy," replies Paddy. "The second of January... the second of February...!"

"Okay, okay Mr. Murphy," says McVey. "What about question two: How many days of the week begin with `T'?"

"No problem, sir," says Paddy. "The answer is two."

"Very good," says McVey. "and by the way, what are they?"

"Easy," replies Paddy. "Today and tomorrow."

Farmer Scrumpy has been in the city for a couple of days, and when he gets back, Homer, his hired hand, collects him from the train station in the old farm Ford.

"How is everything, Homer?" asks Scrumpy.

"Ah, so-so," replies Homer.

"Anything much happen while I was gone?" asks Scrumpy, climbing into the car.

"Nothing much to speak of," replies Homer, driving off. "The dog limps a little."

"Really?" asks Scrumpy.

"Yup," says Homer.

"How did that happen?" asks Scrumpy.

"Well," explains Homer, "I guess the old horse was acting kind of crazy, running out of the stable, half scorched, in the middle of the night, and kicked him."

"The horse?" cries Scrumpy. "Half scorched?"

"Yup," explains Homer. "When the barn burnt down and all the hay went up in smoke, the horse got scorched."

"Really?" cries Scrumpy. "The barn burnt down?"

"Yup," replies Homer. "I guess a few sparks must have jumped from the house to start it. I got out of the house just in time."

"Really?" cries Scrumpy. "The house was on fire? How did you get out?"

"Well," explains Homer, "your wife kicked me out of bed and woke me up!"

"Really?" shouts Scrumpy. "You were in bed with my wife?"

"Yup! We were drinking your homemade whiskey."

"Really?" shouts Scrumpy. "You were drinking my whiskey and in my bed with my wife? Where is she now?"

"Well," explains Homer, "she got crisped in the fire, but don't worry! I saved the whiskey!"

"Thank God!" cries Scrumpy. "Did anything else happen?"

"Nope," explains Homer, "it was a pretty quiet weekend!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent...
Close your eyes...
Feel your body to be completely frozen.

This is the right moment to look inwards, with your total consciousness, with your total life energy, and with an urgency as if this is your last moment on the earth.

Go deeper and deeper, penetrating every layer.

As you go deeper, you will find deep silence descending on you.
Deeper... a great peace that passeth understanding.

Still more, deeper... and flowers start showering on you with a fragrance you have never known.

At the very center of your being you will find yourself -- not the way you have known up to now, but in a totally new way. You will find yourself one of the buddhas, alert, awakened.
And the buddha has only one quality: witnessing.

Now witness: the body is not you, the mind is not you -- even the astral body is not you. Neither the silence, the peace, nor the fragrances are you. They are all around you, but you are only a witness.
Your only quality that is eternal is witnessing.
To make it clear, Nivedano...

(drumbeat)

Relax...
Let go, but remain a witness, remain a buddha.

This moment, you are the most blessed people on the earth. Ten thousand buddhas are melting, dissolving, and the Buddha Auditorium has become an ocean of consciousness.

Drink as much from this divine juice as possible, and persuade the buddha to come with you. He has been hiding in you for thousands of lives. Tell him to come out to the periphery, to the circumference of your life. Carrying water from the well, chopping wood, buddha has to be present every moment -- waking or sleeping.

The day your circumference and center become one will be the greatest day of your life. The continuum of your birth and death will disappear. You will be enlightened.

And when you will drop this body, this mind... with this body and this mind you will also drop your astral bodies, your inner mind. You will become just a dewdrop -- either disappearing in the ocean, or the ocean disappearing in the dewdrop. This is the ultimate peak of human evolution. The whole existence is waiting for it.

Whenever one man becomes one with the whole, the whole existence dances, sings, showers flowers, celebrates.

Gather as much as you can before Nivedano calls you back. Persuade the buddha.... It is your innermost core, it is nobody else's monopoly. Hold his hand, show him the way, the golden path that you have traveled to the center.

Now don't come alone. Come with the buddha following you. He has to become your everyday life, your breathing, your heartbeat. He has to sing with you, he has to dance with you.
His being with you all the time will make your life a continuous festival.

Nivedano...

(drumbeat)

Come... but don't come alone.
Come as a buddha: peacefully, silent, with great grace.

Sit for a few minutes just to remember where you have been, just to remind you of your inner splendor, the great silence you encountered, and the buddha who has come as a shadow behind you. Each day he is coming closer and closer to you.

The day you and the buddha dissolve into each other, you are awakened, you are enlightened.
This is true religion.
This is authentic spirituality.

It does not depend on any organization or church. It is absolutely your journey towards your home. It is remembering a forgotten language.

And if one man can become a buddha, it is a proof that every man can become a buddha.
One seed makes the whole earth green.

Okay, Maneesha?
Yes, Beloved Master.

One Seed Makes the Whole Earth Green

Chapter #2
Chapter title: The secret of coca-cola

14 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SANSHO, A DISCIPLE OF RINZAI, ONCE SAID TO SEPPO, "THE GOLDEN CARP IS OUT OF THE NET! TELL ME, WHAT WILL IT FEED ON?"
SEPPO SAID, "WHEN YOU HAVE GOT OUT OF THE NET, I WILL TELL YOU."
SANSHO SAID, "THE RENOWNED TEACHER OF FIFTEEN HUNDRED MONKS CANNOT FIND EVEN ONE WORD TO SAY ABOUT THIS TOPIC."
SEPPO SAID, "I AM THE CHIEF ABBOT AND HAVE MUCH TO ATTEND TO."
ON ANOTHER OCCASION, SOME TIME LATER, SANSHO SAID TO A MONK, "WHERE HAVE YOU JUST COME FROM?"
THE MONK SAID, "KWATZ!"
SANSHO SAID, "KWATZ!"
THE MONK AGAIN SAID, "KWATZ!"
SANSHO SAID, "KWATZ!"
THE MONK SAID, "IF YOU STRIKE ME BLINDLY, I SHALL SAY `KWATZ!'"
SANSHO PICKED UP HIS STAFF, AND THE MONK PUT HIMSELF IN READINESS TO RECEIVE A HIT.
SANSHO SAID, "WHEN YOU GO DOWN A SLOPE, THERE'S NO PLEASURE UNLESS YOU RUN DOWN IT," AT WHICH HE STRUCK THE MONK.
THE MONK SAID, "YOU ROBBER!" AND WENT OFF.
ANOTHER MONK PRESENT AT THE SCENE ASKED, "THE MONK JUST NOW -- HOW CAN HE ENTER?"
SANSHO COMMENTED, "THAT CHAP HAD BEEN TO SEE THE FORMER TEACHER."

Friends, I have heard about an editor who was bitten by a mad dog. When he reached the hospital the doctor said, "It is too late, you are going to be mad."
The editor just said, "Bring me a paper and a fountain pen immediately."
The doctor said, "There is no hurry to make your will."
He said, "Who is making a will? I want to write the names of the people whom I am going to bite when I become mad!"

I have been searching for this editor, and I have found him. He works here in this self-styled cultured city, in a daily newspaper, PRABHAT. He has been writing in editorials absolute nonsense about me.

Before I answer him, I want to thank him, because anybody who writes any nonsense about me simply gives me an occasion, an opportunity to expose this self-styled religiousness, this so-called culture, utterly rotten. Before I answer him, I would tell you one thing more.

The editor did not die. On the contrary, the dog who had bitten him died. There are a few people so poisonous that if a snake bites them, the snake dies.

He is trying in every way to bite me, but I am not so available, so the poor fellow goes on writing editorials. I would love him to continue. I am absolutely grateful to him, for the simple reason that he gives me an occasion to expose this rotten society and its religion and its culture.

He has written about me that I am a "lecherous professor polluting the social and cultural climate." Okay...

This editor should remember that I have not made the statues of Khajuraho; they are one thousand years old. I have not made the sensuous, utterly obscene statues of Puri or Konarak. These statues of naked women in perverted postures in thousands of numbers... it must have taken hundreds of years for the sculptors to make these temples. And these statues are not just pure works of art, they are part of religion; otherwise why put them in the temples?

India has known the first lecherous man in Vatsyayana. Three thousand years before Sigmund Freud and Havelock Ellis, he wrote the first book in the world of sexology, KAMASUTRA, aphorisms on sex. Hindus have been calling him maharishi, the great seer. His sutras are so ugly and obscene. He has also a few sketches of sexual postures. Those sketches are so obscene, so ugly, so unnatural -- and you will not believe that he describes eighty-four postures of making love. You know only one posture: that is the missionary posture.

This man is not called lecherous, he is called the great seer. And this man for three thousand years has never been criticized by anyone; they have worshipped the man. And this poor editor calls me lecherous....

All the scriptures of the Hindus are full of lechery, full of obscene sensuality. I will describe the milestones.

The second man is a Kashmiri brahmin who wrote the KOK-SHASTRA. Koka is his name, Pandit Koka. His sketches are far more ugly than Vatsyayana's KAMASUTRAS, and he used to have a love affair with a woman of the lowest caste, the KOLAS; they are the aboriginals.

Sometimes I wonder... Joining `koka' and `kola', perhaps the secret of Coca-Cola is there! That's why the manufacturers of Coca-Cola don't allow the secret to be known by anybody.

And this poor fellow calls me lecherous, and Koka is called a great scholar, a great researcher in sexology!

In one of the Hindu scriptures you will see the whole scene, what it means to be lecherous.

You have seen the *shivalingas* all over India. Perhaps there are more shivalingas than anybody else's statues -- shivalinga simply means Shiva's sexual machinery, and it is based in the *yoni* of Parvati, his wife -- and openly, on the street corners, in the marketplaces. Shivalinga does not need even a temple, not necessarily. Even the poorest can afford it. Just find a piece of marble looking like a phallic symbol and make in the marble the vagina of a woman. Place the phallic symbol in the vagina and you have got the Hindus' *mahadeva*, the great god.

How did it come to happen that no other god has such symbols? I would like to tell you the story to explain the word `lecherous'.

Just as the Christians have the trinity, the Hindus have *trimurti* -- the three faces of God. The first face is Brahma, who created the world. He has only one temple in the whole of India, because who cares about him? -- he has already done his job, and nobody knows where he has gone.

The second face of God is Vishnu, who has thousands of temples, because his work is to maintain what Brahma has created. Of course, if you can persuade him by your prayers and rituals, it will be a great blessing to you. He is constantly maintaining the universe till the moment when Shiva destroys it. Shiva is God the destroyer.

How did it come to happen that Shiva has got just a phallic symbol to represent him?

One morning, Brahma and Vishnu were arguing about something, and they could not come to a conclusion, so they thought, "It is better to go to Shiva. Perhaps he can help us to come to a conclusion." So they went to Shiva early in the morning.

Americans should not think that only they make love in the morning. Millions of years before, Shiva was making love to Parvati in the morning -- with the door open.

Brahma and Vishnu never thought that this is the time to make love -- but Shiva is a very strange god, a hippy god. He takes marijuana, he takes opium, he drinks alcohol. There is not a single drug that he is not addicted to. Naturally, he has no sense of time, whether it is night or day, or whether the door is open or closed.

So Brahma and Vishnu entered and they could not believe their eyes. I call these fellows lecherous. If they had any gentlemanliness they should have gone out of the house, but they remained there for six hours, because that drug addict, Shiva, went on and on and on, not knowing when to stop. He did not bother that these two fellows were going around, watching what he was doing. These are the lecherous gods of the

Hindus!

And when after six hours he came to his senses and recognized these two fellows, they cursed him. They should have cursed themselves, because they had entered into somebody's privacy. Seeing that he was making love, they should have gone out and waited outside. But they went round and round, watching and enjoying: this is lechery. You will not find another example of such divine lechery.

They should have cursed themselves, but rather than cursing themselves, they cursed Shiva -- "because we were standing here for six hours, and you did not take any notice of us, and you went on making love. It is so uncultured that we curse you, that you will be known in the world only by your genitals." That's the reason for that shivalinga you see all around the country.

Now, I would like the editor of PRABHAT to answer me: Who is lecherous? Your gods...?

And then I come to the father of this nation, Mahatma Gandhi.

While his wife, Kasturba, was alive... Her grave is just beyond the river in the Aga Khan palace; she died here in the custody of the British Empire. Mahatma Gandhi was also under house arrest in the Aga Khan palace.

Kasturba was very jealous of Gandhi, because he was mixing with so many people, men and women. She kept a constant vigilance.

Once India's great poet, Rabindranath Tagore, was staying in Gandhi's ashram, and Gandhi wanted to discuss many things with him, so he said, "It will be good if we sleep in the same room." Kasturba freaked out. She did not allow them to stay in one room.

So while Kasturba was alive, Gandhi was talking about *brahmacharya*, celibacy. In fact, everybody wants to be celibate as far as his wife is concerned. He wrote a book saying that celibacy is the true life, but it was just the fear of Kasturba and nothing else.

When Kasturba died, he started sleeping with naked women. All his followers have been trying to hide the fact, because they were worried that his image of the father of the nation would fall down into the mud. And unfortunately the three persons who were constantly harassing him not to do this were all from Maharashtra.

One was Kaka Kalelkar, a long-time, lifelong friend of Mahatma Gandhi. The second was Vinoba Bhave, one of the most intimate followers of Mahatma Gandhi. And the third was Dada Dharmadhikari, a man who has been trying to philosophize Mahatma Gandhi's ordinary statements. All three belonged to Maharashtra, the self-styled cultured and religious society.

But Mahatma Gandhi did not listen to anyone.

Because of his constant repression that he had been calling celibacy... even after fathering five sons he was repressing his sexuality, sensuality, and only repressed people become lecherous.

Once his wife was dead, he forgot all about brahmacharya, celibacy, and started in his old age, at the age of seventy, having sexual dreams. And he is called the mahatma, the great soul -- and he started at the age of seventy sleeping with naked young girls, and the whole of his following was trying to hide the fact.

But they could not hide it for a simple reason. Mahatma Gandhi's secretary, Pyarelal, was one of the most efficient secretaries one can have. But because he fell in love with a woman, Gandhi kicked him out of the ashram. In Gandhi's ashram nobody can fall in love; that is the greatest sin.

Pyarelal was writing a biography of Gandhi. He knew all the secrets -- his sleeping with naked girls -- and because he was kicked out of the ashram he may have had some revenge also in his mind. "The man talks about celibacy to the public, and from the backdoor he sleeps with young girls, and the girls have to be naked."

He wrote the biography, and it is such a big volume, with such accuracy of evidence -- almost two thousand pages, two volumes, so it is beyond the reach of the ordinary public. Who is going to read two thousand pages? And the sleeping with the naked girls comes in the last one hundred pages, with all the details -- who the girls were, with all the letters that he received from Kaka Kalelkar, Vinoba Bhave, Dada Dharmadhikari, persuading him to stop this practice: "This may destroy your image."

But it was the last period of his life, and what he had repressed for forty or fifty years had become a volcano. It was beyond his control.

And this man, utterly immature, ignorant, calls *me* lecherous!

Call Mahatma Gandhi lecherous!

Call Brahma and Vishnu lecherous. Call Shiva lecherous -- the first hippy of the world!

But this is the situation with all the religions. Hinduism is not an exception.

Five hundred pages in the Old Testament of the Bible are absolutely obscene. One friend of mine has taken out all the five hundred pages and made a new book, THE X-RATED HOLY BIBLE. Now the Christians are after him. But the book has gone ahead -- although banned by many countries, it has reached an underground market.

Five hundred pages? And no Jew, no Christian -- because both believe in the Old Testament -- has ever objected? Call these people lecherous. And these were the prophets who have been writing all these things.

I am determined to expose everything, without holding anything back. So it is perfectly good that these people should continue to write against me. That will give me material, subject matter. Soon they will realize they are cutting their own heads.

I am not a man who can be suppressed by just calling me names. Criticize what I am saying, look at your face in the mirror, and find the passages in your own scriptures. You will find much more, because I am only giving samples to my people.

Another Marathi newspaper editor has asked me that, "How can two souls live in one body?" -- as if he understands what a soul is!

The soul is pure light, and in a room you can have one candle, you can have one thousand candles, because the light does not take space. The light is not the thing that takes the space. You can have one thousand... You can see around you thousands of bulbs and thousands of lights. The lights are not struggling for space, for territory. Light is not a space thing -- and the soul consists only of the purest light, which does not need any fuel. So there is no question...

The editor has asked if I can prove this.

It is an already proved fact; I don't have to prove it.

All over the world people know it already, that a man can be possessed by spirits -- and not only one. The highest count has been sixteen, sixteen souls possessing one man's body.

And if you want more data and research on the subject, you should go to Rajasthan, to Jaipur, to have a look in the University of Rajasthan -- that is the only university in India which has a department for parapsychology. They have been collecting all the cases of possession by spirits -- so you will know that it is not a question at all of space. Two souls can be in one body without any difficulty. They don't have any conflict of territory.

Just watch light and you will understand. One candle or one thousand candles in a small room -- do you think there will be great chaos? One thousand candles? -- where will they find the space?

Light does not need space.

I am answering this question, not for your sake, Mr. Editor, I am answering this question for my people to understand that the soul is pure light. That's why it has no weight, it does not occupy space. It has no limit as far as time is concerned.

Hundreds of experiments have been done around the world by the scientists. In one experiment in Germany, they put a man who was just on the verge of death in a box made of absolutely transparent glass, so they could watch him while he was alive, from the outside. The box was completely sealed. They wanted to know that, if the soul leaves the body, how can it leave the box? "We will catch hold of the soul." And if the soul leaves the body, the body must lose some weight, so they weighed the body as accurately as possible.

But the man died, and nothing left the glass box, because for the soul, matter is not a hindrance.

You know that X-rays can enter your body and the body cannot prevent them; you don't feel even that the X-rays are entering in your body when an X-ray is taken. The soul is a far more refined, ultimate light, so when it leaves the body you cannot see it. If you have not seen it already within yourself, you will never be able to see anybody's soul leaving him.

Then they opened the case, and they could not find it. So they weighed the dead man again: he had the same weight. For the materialist it is enough proof that there is no soul, because nothing has left the box and the man's dead body weighs the same as when he was living. For the materialist scientists it was enough to prove that there is no soul.

It is not enough for me.

The soul does not have weight.

Do you think light has weight? Try... put one candle on your weighing machine, unlit. Weigh it, then give light to the candle and see whether it weighs more. There is no need to go to such lengths as finding a

dying man; you can just try to weigh the light. It has no weight, but it does not prove that there is no light. It simply proves that light belongs to a different category. It is not a thing, hence it has no weight.

When you blow out a candle, do you see where the flame is going, finding the door outside into the street? You don't see anything. The flame simply disappears into the universe, leaving no trace behind. The same is true about the soul.

And the first editor continues that I am "polluting the social and cultural climate." What social and cultural climate have you got?

It was a man from this social and cultural atmosphere who killed Mahatma Gandhi -- the first murder of its kind in this country. It is perfectly okay in America, but not in India.

In America, twenty percent of the presidents have been murdered -- that is routine -- but Mahatma Gandhi's murder was the first of its kind in this country. And the man who murdered him belonged to this cultural, social society. He was a citizen of this city.

An attempt has been made on *my* life in *this* city, by throwing a knife to kill me! I was informed by the police headquarters, before the morning discourse, that "We have received an anonymous phone call that somebody is going to throw a knife at you and kill you, so allow in twenty high-ranking police officers."

But the whole thing was totally different; it came finally to a very different conclusion. Those twenty police officers were sitting behind the man who had thrown the knife at me. They immediately surrounded him, in order to arrest him.

Unfortunately for the poor man, he was not an archer, or a man who could manage to hit the target. The knife fell almost six feet away from me. What a great man they had found to kill me! If they had told me, I would have sat six feet away from myself!

They did not allow my people to bring a case. Ten thousand sannyasins were present here, eyewitnesses; you could not find so many eyewitnesses for any murder, or any attempted murder anywhere else. But the police officer said, "We are present, we will take the case to the court ourselves. It is a police case. You don't need to bother at all." That was the strategy.

They took away the knife also, saying, "We have to present it to the magistrate." The knife was never presented, and the magistrate simply dismissed the case: "There is no case. Where is the evidence?" And those twenty police officers remained silent.

It was a good conspiracy between the magistrate and the police officers and the cultured citizens of this city.

How am I polluting the social and cultural climate? I don't enter in your city at all; it is too polluted for me. It is the most polluted city in the whole of Asia, and soon it will be the most polluted city in the whole world.

I talk to my people; I never see the editors of PRABHAT, and editors of other Marathi daily papers, weekly papers, monthly magazines. I don't see people from the city here. My people belong to the whole globe, and those few people from the city who are here, they have been with me for twenty years. They are now beyond any cure. I have corrupted them so much that now there is no medicine, no deprogramming that can bring them back to the normal lunacy of this city.

Just by the way, I would like to tell you a very beautiful case of a great evangelist who had millions of listeners on the radio, and watchers on the television.

In America, a new phenomenon is growing: TV evangelism. What is the need to go to the people? You just give the sermon in the television studio and it reaches to millions of homes.

This man, television evangelist Jim Bakker, has returned to American TV again. Where had he gone and why? He had admitted to having sexual intercourse with his secretary and homosexual relations with a male preacher.

This happened a few months ago. Then he went into seclusion just to avoid the public -- because he was a great preacher, and they thought that God speaks through him. But when they found that he was having intercourse with his secretary, and is not only heterosexual, he is perverted -- he was having a relationship with a male preacher... And on the television he was talking to everybody about the greatness of celibacy. These are the people who really destroy humanity and its trust.

Now he is coming back. What excuse has he found? -- a great excuse, but it won't do as far as I am concerned.

Now he is saying that the devil made him do it. He was a representative of God, and God even did not

care to interfere. And it was not only one time, but for years the devil was telling him to do it, to make love to the secretary, to have homosexual relations with the preacher; it was the devil.

What was God doing? If he cannot save his own preachers, do you think he will save you? The devil seems to be more powerful.

He said, "The devil was jealous because I was forming a new church."

But what about God? You were making a new church for God.... God seems to be absolutely impotent; the devil was directing you for years. And you had been preaching about celibacy.... You could not say to the people, "The devil has been forcing me to do things which I don't want to do." You were found red-handed making love to the secretary, and there was no devil present who was forcing you, on the point of a gun, to make love. You could have at least reported to the police station.

It is not a coincidence that devil-worship is growing all over the world, particularly in Christian countries. In England, there are now thousands and thousands of people who worship the devil. In Australia, thousands of people worship the devil. And these devil-worshippers are Christians who have seen that God is impotent; the devil is a far more powerful being. Obviously, everybody wants to be on the side of the victorious.

These Christians are throwing stones at churches, throwing stones at Christian preachers, saying "You are misleading people. You are telling people that God will save you. God cannot do anything! The devil is more powerful."

It was the devil to whom Adam and Eve listened, not to God. God behaved like a self-styled, cultured Poona-ite. Rather than persuading them, or going with them, the way the devil had argued, God had told Adam and Eve that they should not eat the fruits from two trees: one was the tree of wisdom, and the other was the tree of eternal life.

I cannot in any way... I have tried in thousands of ways somehow to see the point. A father is preventing his own creation from being wise, from having eternal life? What kind of father...? He must be counted as the greatest enemy, the archenemy of humanity.

It was the devil who argued with Eve. He said, "Do you understand why God has prevented you from eating from these two trees? It is because he is very jealous. He is afraid if you eat from these two trees you will be a god yourself. He does not want you to be a god, he wants you to live naked like animals in the forest." And he said, "If you don't believe me, you just eat and see."

Eve could see the argument clearly. If the father loved you, he would have insisted, "Eat more of the tree of wisdom and of the tree of eternal life, so that you will soon be grown up, so that you will soon realize your godliness." That would have been compassion, love. This is simply cruelty, violence, evil.

The devil was the first revolutionary friend of humanity. And when Eve ate the fruit, her eyes opened. She saw a totally different world. She ran to Adam and told him to eat the fruit. They were caught red-handed by God. Rather than giving any argument against the devil, he behaved just like an idiot. He drove them away, out of paradise.

In a small school a teacher was telling the story, and she asked, "Can you say something about the story?"

One small boy, Albert, stood up, and he said, "As far as I can understand, he must have driven them in an old Ford car." Driving them out of paradise... what kind of car was he using? It must have been a Model-T Ford car, the oldest, the ancientmost.

The teacher was aghast. She said, "I had never mentioned a car."

Albert said, "You said he drove them out..."

This is ugly behavior on the part of God.

Telling them, "You have committed the greatest sin..."

Wisdom is sin? -- then ignorance must be a virtue. Searching for eternal life is sin? Then committing suicide must be a virtue.

Adam and Eve could not reach to the other tree. Since then man has been searching for eternal life. Have you ever realized what you are searching for?

You are searching for more wisdom -- enlightenment. You are searching for eternal life -- a force which has no beginning and no end.

I cannot say anything against the devil worshippers. They are doing the right thing. It is perfectly good

if devil worshippers and god worshippers fight and destroy each other. It will be a great blessing to humanity. Whoever remains out of it will have all the joys of this planet, and all the possibilities of growing in his potentiality to ultimate wisdom and to eternal life.

Those two trees have to be found! If God comes in between, throw him away. Adam and Eve were very poor, naked -- only two! Now humanity is big enough. Rather than being driven by God, it can drive God out of paradise. He has lived in paradise long enough. Now just get lost!

Strange... you don't read me -- the self-styled city of culture -- you don't listen to me. Just my presence...?

I never go out, I never come into the ashram either, except these two hours in the evening. Living in my small room almost twenty-four hours a day, if my presence is corrupting your city, then it needs to be corrupted. Then it is not worth saving.

This ugly city will be destroyed by this egoist attitude, not by me; by these people who have been puffing the balloon of the ego that the city is cultural, religious. Go on puffing: soon the balloon will burst. It will be you, the editors and the political leaders, and the religious fanatics, who will destroy whatsoever culture you have. I don't know whether you have any or not.

As far as I'm concerned, culture has not happened yet in the world. And you are giving all proofs of being UNcultured. Making a procession with my effigy on a donkey, you are showing your real faces.

Not a single newspaper, not a single citizen has condemned the procession, that it is polluting the culture and the religious heritage. No, this *is* your culture.

Bring as many donkeys as possible into your city, and they will purify your city. The day is not far away when only donkeys will be living in this city. Of course, donkeys don't corrupt anybody's culture; they are such silent, philosophical creatures.

I have always loved them from my very childhood. I have always wondered why these poor creatures are condemned. They look so silent, standing in the shadows of the walls or the trees. Just watch their faces: they look like Aristotle or Kant or Hegel or Feuerbach -- great philosophers, thinking, thinking about great problems. Once in a while they give a shout -- that is the shout that wakes other donkeys who are falling asleep.

Except that shout, they don't do any harm to anybody. They don't make processions, they don't shout ugly slogans. They are not worried at all that somebody will corrupt their culture.

If you have culture, nobody can corrupt it.

If you have religion, nobody can destroy it.

Because you don't have them -- you have only fallacy, fantasy, imagination, belief, but no reality -- that's why you are so afraid. Anybody can destroy your false belief systems. That is the fear, the paranoia.

But I am going to strike hard on all your false shadows, so you can be discovered in your true, authentic, original face.

The sutras:

OUR BELOVED MASTER,
SANSHO, A DISCIPLE OF RINZAI, ONCE SAID TO SEPPO, "THE GOLDEN CARP IS OUT OF THE NET!
TELL ME, WHAT WILL IT FEED ON?"

Zen always has many similar puzzles that cannot be solved. The ancientmost puzzle, out of which many such puzzles have arisen, is that one man was growing a goose in a bottle. When the goose was small, just out of the egg, he put it into the bottle. Then he went on feeding the goose in the bottle, until the whole bottle was full of the goose.

Now the goose is too big, it cannot be taken out from the mouth of the bottle. And the Zen masters have been asking: How to take the goose out without breaking the bottle, and without killing the goose? And people have been meditating on this: how to take the goose out without destroying the bottle, or destroying the goose. There seems to be no solution.

These riddles, these puzzles, are not for solutions; they bring a revolution when you get an insight. Hundreds of people have become enlightened through such small, absurd puzzles. Months and years they would meditate, and they would not find any way. There is no way... there is no question of finding any way. But because they were thinking only about the goose in the bottle for years, the whole mind dropped, all thinking stopped. Their only concern was how to bring the goose out from the bottle.

All logic failed, all reasoning failed, all thinking failed; the mind was of no help. They put the mind aside, and as they came to the space of no-mind, they laughed. They ran to the master, and seeing their smiling faces, the master would say, "So, the goose is out?" And the disciple would touch the feet of the master. He would say, "Yes, she has always been out. The bottle was an illusion."

You are always a buddha; your not being a buddha is an illusion. The bottle is an illusion, you are always out of the bottle. All prisons that surround you -- of the mind, of the body, of money, of the world -- are all irrelevant. As far as your innermost being is concerned, it is not touched by anything. It is always out. It just needs you to see the fact, and freedom comes from all directions to you.

SEPPO SAID, "WHEN YOU HAVE GOT OUT OF THE NET, I WILL TELL YOU."

Seppo was a great master, just as Rinzai was a great master. Sansho was only a disciple.

Seppo said to Sansho, "When you have got out of the net, I will tell you. Right now, I don't see the point of wasting my time. You are not out, you will not understand. Just go and meditate. First get out of the net, and then I will answer you. In fact, then there is no need to answer."

This is the beauty of Zen. It brings your own consciousness to a point where there is no question, and no answer is needed. You have simply gone beyond questions and answers. You can sing a song, you can paint a beautiful painting, you can play music, you can dance, you can laugh, but you cannot say anything about what has happened to you.

Seppo said, "Just get out of the net, then come to me and I will tell you."

SANSHO SAID, "THE RENOWNED TEACHER OF FIFTEEN HUNDRED MONKS CANNOT FIND EVEN ONE WORD TO SAY ABOUT THIS TOPIC."

Seppo had a great monastery of fifteen hundred disciples. Sansho taunts him, provokes him:

"THE RENOWNED TEACHER OF FIFTEEN HUNDRED MONKS CANNOT FIND EVEN ONE WORD TO SAY ABOUT THIS TOPIC?"

In fact, nobody can say a single word about the innermost freedom. Either you have it or you don't have it, but nobody can say anything about it. Even when you have it, you will not be able to say a single word. That, Sansho does not understand yet.

SEPPO SAID, "I AM THE CHIEF ABBOT AND HAVE MUCH TO ATTEND TO.

"You just move away. First get out of the net and then come. Right now, I don't have any time to waste with you."

It seems to be very unkind of Seppo, but it is not. He is helpless, as every buddha is helpless; there are things about which nothing can be said. You have to find them on your own accord.

If somebody says something, he is your enemy not a friend, because whatever he says will become a block in your search. You will start thinking you know the answer, what is the need of seeking? And the answer is borrowed, it is not yours.

If I drink water, my thirst is quenched.

If you drink the water, your thirst is quenched.

So are the eternal waters of life. Drink out of them. Nobody can give you an explanation -- not even a single word -- to indicate the direction.

Seppo was not unkind, he was simply telling him, "You are too childish, you don't understand what you are asking. You will have to find it yourself. First, get out of the net. Right now I have to attend to many affairs of my commune. I am the chief abbot."

ON ANOTHER OCCASION, SOME TIME LATER, SANSHO SAID TO A MONK, "WHERE HAVE YOU JUST COME FROM?"
THE MONK SAID, "KWATZ!"
SANSHO SAID, "KWATZ!"
THE MONK AGAIN SAID, "KWATZ!"

Sansho could not understand. He said, "Kwatz? You are coming from Kwatz?"

THE MONK SAID, "IF YOU STRIKE ME BLINDLY, I SHALL SAY `KWATZ!'"

It will be easy to understand if you just for a moment look at the scientific theory of from where the universe has come. It was an explosion: Kwatz! -- just a tremendous explosion, a chaos, and out of the chaos slowly things started solidifying.

The word `kwatz' does not mean anything; it simply means an explosion of sound. That's what our `Yaa-Hoo' means.

When you shout "Kwatz!" -- watch where it hits you. It hits just under your navel. That's where you are coming from. The life center is just under your navel, two inches under the navel.

Hence in Japan -- where they have found exactly the right center from where life has arisen in your body -- when they want to commit suicide, they don't shoot themselves in the head, they don't shoot themselves in the heart, they stab underneath the navel, exactly two inches underneath. Just a good knife, and without any sound, without any torture, the man simply falls dead. Once the knife enters the center of your being, your life immediately leaves this body; this body is of no more use.

That is spoken of in Japan very respectfully, because unless a man knows through meditation where exactly the point is, he cannot commit suicide by hitting that point. Hitting that point is just like making a puncture in a tire. The air goes out. Hitting at the center of your being, the being simply flies out, searching for another womb if you are not yet enlightened. If you are enlightened, it disappears into the blue sky of the ultimate.

But "Kwatz!" is a beautiful sound. There are very few sounds which have no meaning, but immense significance.

When Sansho said again, "Kwatz!"

THE MONK SAID, "IF YOU STRIKE ME BLINDLY, I SHALL SAY `KWATZ!'"

I am always coming from Kwatz, if you are coming from Kwatz.

It looks very absurd to the outsiders, but not to the Zen people. Zen has a multidimensional environment of its own. It is very difficult to understand Japan if you don't understand Zen.

Here in the therapy groups there is a problem. So many Japanese are coming -- and more will be on the way....

Sigmund Freud, and Carl Gustav Jung, and Alfred Adler, and Assagioli, and Fritz Perls -- all the psychoanalysts of the West know only Christianity and Judaism. Christianity is just a branch of Judaism, nothing more. They don't understand anything about the East. All these therapies were developed in the West.

So every therapist tells his participants, "Deep down you must hate your father" -- because Sigmund Freud's idea is that every girl is competitive with the mother, she hates the mother. She is jealous because the mother is monopolizing the father. She wants to have the father. So every girl hates the mother and loves the father, and vice versa: every boy loves the mother and hates the father. All these therapies basically are founded on father or mother fixation.

But therapists have been coming to me saying, "We are in a difficulty. If you tell a Japanese that he hates his mother, either he will kill himself or he will kill you." In Japan, to tell somebody that "You hate your mother," you have insulted his dignity. And when the dignity is insulted, humiliated, there are only two ways: either he kills you or he kills himself. But both cannot exist together anymore.

So the therapists have been asking me, "What to do? Our whole therapy is Jewish and Christian, and with the Japanese it does not apply at all." They have been brought up in a totally different atmosphere, where the mother is respected and loved, where the father is respected and loved. From the very childhood the father and mother persuade the child to go to the monastery to learn meditation, to go to a Zen monk to sit by his side just absorbing his fragrance, his presence, "because ultimately you have to reach to the flowering of buddhahood." It is a totally different orientation.

How can a boy hate his mother who has been telling him just to be himself? "Go to the monastery. Learn how to be self-centered" -- and ultimately how to dissolve the center also, just to be nothing and pure, utterly empty. Only in emptiness no dust gathers; otherwise, everywhere dust gathers.

The father is persuading the child to learn from the masters, great masters. Even the emperors are sent by their fathers, "to learn something of your innermost being. If you don't know yourself, you are not worthy to be an emperor. First be an emperor of yourself."

How can you hate your father, who made you an emperor of yourself before giving you the succession of the outside empire? He has given you the inside empire.

Zen has certainly created a tremendous rebellion against all cultures, all civilizations.

As far as I can see, Zen is going to be paving the path for the new man to come, and for the new humanity to emerge. That's why I am talking so much on Zen. It is not without purpose. I want you to understand as deeply as possible.

SANSHO PICKED UP HIS STAFF, AND THE MONK PUT HIMSELF IN READINESS TO RECEIVE A HIT.

Can you find anywhere else in the world, somebody getting ready, bowing down, giving his head to be hit? Nowhere in the world. Either, if you are powerful, you will jump upon the person who is going to hit you; or if you are weak, you will escape in time before he hits you.

But this is absolutely Zen. The monk gets ready, on his knees, as if to pray, bowing down, giving his head -- "Hit me." He has not said it, but his readiness says it: "If you hit me... even the hit from a master is a gift, a present which has no value in the marketplace, but which has value in the eternity of time."

Sansho said, "YOU GO DOWN A SLOPE.... When I hit you, you go down the slope of the mountain. There is no pleasure unless you run down it. And remember not to go slowly:

"THERE'S NO PLEASURE UNLESS YOU RUN DOWN -- with a tremendous urgency as if you are going somewhere.

"Then the cool breeze, and the beautiful sunrays, and your running down... Perhaps you may understand what you have not understood while you have been with me."

I am reminded of my own days of search.

I used to get up early, three o'clock in the morning, when it was absolutely dark and there were still three or four hours before the sunrise.

I was living by the side of a beautiful park, and there used to be nobody there. I used to run -- it is a tremendous joy. You are again a deer in the park, again a lion in the forest. Something of tremendous spirit arises in you.

One old Sindhi used to have a small teashop -- that was the only shop, by the corner of the garden -- for people coming in the daytime to the garden. That was the only garden, with very beautiful and ancient trees. He had a good business selling tea. He used to sleep in a small shelter in the night.

When I used to run, many times he said, "Forgive me, sir. You wake me up. I know it's you, but I come out of my sleep perspiring and trembling, because at this time nobody comes here, and sometimes you are too much" -- because sometimes I used to run backwards.

There was a huge field full of bamboos. They made such a great shadow that in the fullmoon night the road was covered with the shadows of the bamboos. So when I used to enter the shadows, nobody could see me, and when I would come out of the shadows suddenly, that old Sindhi would jump up from his cot.

He would say, "Again? How many times I have convinced myself that this is that same young man, utterly crazy! But you will kill me one day, my heart beats so hard. Suddenly out of the shadows somebody comes, and that too, running backwards...!" In India, the mythology is that ghosts run backwards, that was the trouble. "How to make the distinction that you are really you, not a ghost?"

One day it happened -- it was three o'clock -- a milkman must have awoken early. He used to come nearer five or six, but perhaps he was not having a good sleep, perhaps there were too many mosquitoes, something may have been... He arrived early, and he had two buckets full of milk.

When I came out of the shadows, dancing backwards, he threw away both the buckets and ran. And I, thinking that he had misunderstood me, ran after him! The more I ran, the faster he ran. I said, "It is strange...."

The old Sindhi was watching the whole scene. He said, "You will kill him! Why are you following him?"

I said, "I simply want to tell him that I am not a ghost."

The old Sindhi said, "Nobody will believe it. Ghosts always say that! You just give me those two buckets. In the morning that fellow will come, and I will give him the buckets and explain the situation."

For years I inquired of the old Sindhi whether the man had come. He said, "No, those two buckets are still there."

I said, "Have you got any idea where he has gone?"

He said, "No idea. Oftentimes I think you have killed him. He could not have survived that strange experience of a ghost following him."

But I made every effort to find the man. Finally I found him; he lived in a nearby village. So I went there with those two buckets.

The moment he saw me, he started, jumping. He said, "No! Don't come here!"
I said, "I have come just to give back your buckets."

He said, "I don't want anything!" -- with closed eyes, so he wouldn't see me.

I said, "At least see me, just look at my feet. They are not the way ghosts' feet are, backwards!"
The man looked at my feet. He said, "So you are not a ghost?"
I said, "One day I will become one, but right now I am not."

He said, "My God! I have been going around almost two miles unnecessarily just to avoid that spot where you came running backwards! Don't do that. Anybody..."
I said, "You don't know the beauty of it."
He said, "Beauty?"
I said, "You don't know the blessing of it."
He said, "Don't persuade me."
I said, "Just once, you come along with me."

He thought for a moment, and he said, "It is better I should come so that the fear of that place is gone."

So the next day I picked him up from this village in my car, and brought him to my house, and we both went jogging backwards.

The old Sindhi jumped out of his cot. He said, "My God! Where have you found this other ghost?"
I said, "He is not a ghost."
He said, "I have told you, all ghosts say that!"
I said, "This is the same man who has dropped his milk buckets."
He said, "Where did you find him? You dug him up from the grave?"

I said, "You bring your torch and look at his feet. He is a live man, he has not died. And look at the buckets: you know the buckets, they have been lying with you for years."

He said, "It is better I should change from this place; it is becoming too heavy. Tomorrow you may bring a third one -- and in the darkness it is very difficult to distinguish. Can't you stop this jogging backwards?"
I said, "It is so beautiful... it is such an ecstasy."
He said, "What?"
I said, "Unless you taste it..." I said, "Ask the milkman."
The milkman said, "It is true, it makes you feel so free."
The old man said, "Then I will try tomorrow."

His wife said, "No! You are not going to join these people. They are crazy, and they are persuading you."

I said, "Let him have a taste. Don't be worried, nothing will happen. I take the responsibility. And one day you will join us."

She said, "You think I will join you? Then it is better we both join together. If something happens, it happens to both of us. I don't want to live alone without my husband." So they both joined.

I used to live with a friend, a very rich man. He had given me half of his bungalow. When he saw four people -- three men and one woman -- he freaked out!

He said, "It was okay when you were doing it alone. I know you. But I don't know these people -- whether they are men, women, or just ghosts. And where have you found this woman? Either you drop this or you take possession of the whole bungalow. I have another bungalow, I will leave."

I said, "That will be just great, because then I can entertain new ghosts, even allow them to sleep here just to get them up in time -- three o'clock."
Actually he moved.

Sansho is saying rightly,

> "WHEN YOU GO DOWN A SLOPE, THERE IS NO PLEASURE UNLESS YOU RUN DOWN IT" AT WHICH HE STRUCK THE MONK.
> THE MONK SAID, "YOU ROBBER!" AND WENT OFF,

running on the slope.
Zen creates beautiful anecdotes.
What he is trying to say, I am telling you every day.

Go in -- not slowly, but with your total consciousness, with an urgency as if this is the last moment, just

like a spear, piercing more than running, because the slope is very small. From your head to your being, there is very little distance. Unless you go really fast, breaking all the bridges, breaking all the obstacles, you will not reach to your ultimate being.

That's what Sansho meant, and the monk understood when he said, "YOU ROBBER!" It is a very loving expression. He is saying, "You have robbed me completely. You have convinced me completely. My heart is your heart, my being is in your hands."

ANOTHER MONK PRESENT AT THE SCENE ASKED, "THE MONK JUST NOW -- HOW CAN HE ENTER?"

He understood -- he was a follower of Sansho -- he understood what Sansho meant by running and not going slowly.

The monk asked, "HOW CAN HE ENTER by running down the slope?"

SANSHO COMMENTED, "THAT CHAP HAD BEEN TO SEE THE FORMER TEACHER".

"He has gone running to see his old master. The old master could not convince him; I have managed to convince him. The old master was saying the same thing to him, but he missed. Now he has gone back to the old master saying, `You were right. It was just my thickness of intelligence, my hard skin, that nothing penetrated. But Sansho did the job within a minute. He gave me such a hit on the head, and I ran down the whole slope of the mountain.'"

He was right. These are symbolic words.

Sansho is saying, "I am hitting you, and from that point there is a slope from the head to the heart to the being. Go running, don't stop anywhere, and don't be slow. Nobody knows about the next second; this second may be the last one." So he has gone to pay his respects to his old master.

Buson wrote:

THE SEA AT SPRINGTIME.
ALL DAY IT RISES AND FALLS,
YES, RISES AND FALLS.

You have to visualize again:

THE SEA AT SPRINGTIME. ALL DAY IT RISES AND FALLS, YES, RISES AND FALLS.

He is saying, without saying it, the ultimate truth of your being: "You rise but you don't rise to the ultimate peak from where there is no fall. You rise a little bit and fall again. Again you hear another master, you rise a little more and you fall again.

"Unless you rise to the ultimate peak, to the hilltop from where there is no coming back, you have been doing just a futile exercise like the ocean waves: rising and falling, rising and falling, since eternity. When will you stop this? When will you rise and rise and rise to where there is no fall again?"

This I call buddhahood.

This I call the awakened being.

Maneesha has asked a question:
OUR BELOVED MASTER,
DO WE REALLY HAVE TO COME BACK FROM THE LET-GO? LAST NIGHT, ESPECIALLY, IT FELT AS IF YOU COULD HAVE TALKED US INTO ENLIGHTENMENT!

Maneesha, I have Nivedano ready. The moment I see you are going beyond the limit from where you will not be able to return, I immediately call Nivedano.

You have to be here with me. So much has to be done for humanity. So I take you to the point, but not to the ultimate point. I just allow you a glimpse, and the moment I see you are going ahead, I immediately call you back.

You have to be here while I am here. So much remains undone. The whole of humanity, without knowing it, is waiting for someone to make them conscious, alert, to help them to become buddhas. They

may not know, they may even fight you.

It used to happen... The most important German philosopher, Immanuel Kant, never married -- not that he was in favor of celibacy, but because he was a great thinker.

A woman had asked him; he said, "I will have to think about it, it is a great matter."

He took three years of deep research about all the points in favor of marriage and against marriage. They were equal.

His servant said, "Don't waste time. Although you have found the pros and cons equal, one thing more remains in favor of marriage."

He said, "What is that?"

The servant said, "The experience. Without marriage you will not have any experience. With marriage you will have some experience -- I don't say good or bad -- but some experience certainly. That remains one point more in favor."

It was so convincing that he went immediately to the house of the woman and knocked on the door. The father opened it, and Kant said, "I am willing to marry your daughter."

He said, "My son, you are too late. She is married, she has two children. What have you been doing all this time?"

He said, "I have been researching all the points pro and con."

The old man said, "You found more points favorable?"

He said, "No, it was my servant who said to me that it is always better to have the experience than not to have it. One never knows, something good may come out of it. And even if it turns out something bad, it makes you more experienced."

So he remained a bachelor. No other woman ever asked him, and he was not a man to ask anybody.

He was dependent on this servant. The servant went on asking for more salary, and he had to give it, because no other servant was able to stay with him. He was a very strange fellow, and the most strange thing was that he used to work like a clock.

When he used to go to the university, people would fix their watches. It was enough that he was going; that meant their watches were not right. When he would come back, every day at the same time... Even on Sundays when there was no need to go to the university, just to keep the routine he would go to the university, sit in the library and come back at the same time as usual.

At three o'clock in the morning he had to be awakened, and at nine o'clock in the evening he had to be forced into bed. That all had to be done by the servant. He was paying him an immense salary, with the condition that when it was nine, "Whatever happens -- I may fight with you, that I have some immediately urgent work to do -- don't listen to me. You have to force me into bed. Even if you have to beat me, you are allowed. But remember, I will give you a good fight!"

It was a strange scene. Every evening at nine o'clock, every morning at three o'clock -- it was such a chaos that the whole neighborhood woke up. The servant would be pulling him out, and he would be going back under the blanket. He would be shouting, abusing him, and the servant would be beating him, slapping him.

This is the situation of the whole of humanity.

Maneesha, you all have to live to wake up people even against their will, in spite of them. Don't bother if they hit you, if they cry, if they shout; you go on pulling them. They have to be made buddhas!

That's why I don't allow you to go beyond the limit. I am watching everyone closely.

It is time for Sardar Gurudayal Singh.

Hiram T. Horace III, the American diplomat in Paris, is approached by his son, Hiram Junior.

"Dad," asks Hiram Junior, "what does inflation mean?"

"Well, son," says Hiram Senior, "it means a general price increase."

"Really?" asks Hiram Junior. "And what difference does that make?"

"Well, son," explains Hiram T. Horace III, "I would put it this way: here in Paris, before inflation, for me life was wine, restaurants and women. Since inflation, now it is beer, eating at home and your mother!"

Ziggy Zoldoz, a Czechoslovakian citizen, is condemned to a jail sentence of fifteen years for calling the

Communist Party chairman an idiot.

Bernie Beanball, the foreign correspondent for the NEW AGE TIMES, asks a government official why Ziggy's sentence is so severe. "Surely," says Bernie, "the jail sentence for personal insults is never more than twelve months?"

"That's right," snaps the party man, "but he was not condemned for insults. He was convicted for revealing a state secret!"

Farmer Scrumpy decides to pay a call on his old friend, Farmer Zeke. He finds Zeke leaning on the fence of the hog pen, smoking his pipe and humming a song.

"Hi, Zeke," says Scrumpy, looking around the farm. "How have things been with you lately?"

"Ah, pretty tolerable," replies Zeke. "I had some trees that needed cutting down, but a tornado came along and saved me the trouble."

"Really?" asks Scrumpy.

"Yup," says Zeke. "Then the branches were lying there and needed burning, but lightning set fire to them and saved me the trouble."

"Really?" asks Scrumpy. "So what are you going to do now?"

"Well, nothing much," replies Zeke, sucking on his pipe. "I figured I would just wait here until the potatoes get shaken out of the ground by an earthquake!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent... Close your eyes, and feel your body to be completely frozen.

This is the right moment to look inwards. But go running, with your full consciousness, your total life energy, and an urgency that -- one never knows -- this may be the last moment of your life.

You have to become a buddha. Go just piercing your astral body to the very center of your being.

As you go closer, as you go deeper, a great silence descends on you. A little more... and a peace that you have never known before surrounds you. A little more... and you are at the center of your being. This moment you are the most fortunate beings on the earth.

A great ecstasy starts flowering in the very center of your being, like a lotus. The fragrance is of another world.

The only quality you have to remember is: Witness everything, but don't get identified with anything.

You are not the body, you are not the mind, you are not the astral body full of light. You are only a witness, centered, just watching, reflecting like a mirror. On this mirror no dust ever gathers.

To make it clear, Nivedano...

(drumbeat)

Relax, but remember to witness.

Just be a witness of everything that is happening.

The moment you are only a witness, you will feel you are melting into an ocean, just like ice melts.

Gautama the Buddha Auditorium at this moment has become an ocean of consciousness without any ripples. You have merged into each other. This is the first experience, the first glimpse.

This seed will grow in time, and suddenly one day you will find the spring has come! You are a buddha, the awakened one -- the ultimate search of all seekers of truth.

Collect as much ecstasy, as much blissfulness, as much benediction... and persuade the buddha to come with you to the circumference of your life. In your everyday work, in your words, in your gestures, in your silences, he has to be present.

Slowly slowly you disappear, and only buddha remains. From that point, when only the buddha remains, you can jump into the cosmos, a quantum leap, and disappear without leaving any trace behind.

This is the ultimate goal of existence for all living beings -- particularly for human beings, because they are the highest evolved.

Before Nivedano calls you back, persuade the buddha. It is not someone else, it is your very being.

Nivedano...

(drumbeat)

Come back...

But now come back as the buddha, filled with joy, blissfulness, grace, a deep silence.

Sit for a few moments just to remember the path, the golden path that you have traveled. And just rejoice in the fact that you have been able to melt and merge, that you have been able to encounter your authentic self, the buddha.

And remember to share your fire, to share your gold with all and sundry, friend and enemy, the acquaintance and the stranger. The whole humanity is ours -- they may not know, but *we* know. They may struggle against us, but we can only feel compassion for them.
Remember, one seed can make the whole earth green.

Okay, Maneesha?
Yes, Beloved Master.

One Seed Makes the Whole Earth Green

Chapter #3
Chapter title: 1,758,640,175 devils

15 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE, A MONK ASKED FUKETSU, "WHAT IS THE BUDDHA?"
FUKETSU REPLIED, "THE BAMBOO WHIPS OF MOUNT JORIN."
ANOTHER MONK THEN ASKED, "WHAT IS THE BUDDHA?"
FUKETSU ANSWERED, "WHAT IS not THE BUDDHA?"
A THIRD MONK SAID TO FUKETSU, "THE WESTERN PATRIARCH CAME BRINGING HIS MESSAGE; I ASK YOU TO TELL ME IT POINT-BLANK!"
AT THIS, FUKETSU REPLIED, "WHEN ONE DOG BARKS AT NOTHING, A THOUSAND MONKEYS REALLY SHOW THEIR TEETH."
ON ANOTHER OCCASION A MONK ASKED, "WHAT IS THE MEANING OF DARUMA'S COMING FROM THE WEST?"
FUKETSU SAID, "WE KNOW ALL THE WINDINGS OF THE MOUNTAIN STREAM, BUT NOT THE MOUNTAIN ITSELF."

Friends, today I am going to talk first about religion and the crime that it has committed against humanity, nature, environment, ecology.

Religion's crimes are many, innumerable, but the worst crime is that it has placed man at the center of existence. It has given the idea to the whole of humanity that the whole existence is for your use: you are God's greatest creation.

A man-oriented vision of existence is bound to create catastrophes in nature, it is bound to destroy the ecological balance, it is bound to give man the strange idea of an ego.

The Bible says God created man in his own image, and man has believed it. Just look at your face in the mirror: is it God's face in the mirror?

The truth is that Christianity has been befooling humanity. It is not that God made man in his own image, it is man who has made God in *his* own image. And all the scriptures of all the religions have given man a strange licentiousness over nature, over animals and birds. That has culminated in destroying many species of animals, birds. It has destroyed millions of trees for no reason. Every second that passes, one football ground is cleaned of all greenery, all trees.

When India became independent, it had thirty-three million hectares of trees. Today it has only eleven million hectares.

This man-centered view begins with Genesis, in the Bible. In Genesis it says:

"Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth."

This is the ultimate crime that has made man violent against nature, given him the freedom to conquer innocent animals, to destroy them. It has made man barbarious.

Now we are suffering because all those trees have been destroyed and more are being destroyed continuously. There is a certain balance in existence. These trees are your brothers and your sisters, there is no question of dominion. You exhale carbon dioxide, they inhale it. They exhale oxygen, you inhale it. Such a deep relationship... You cannot exist without trees, nor can trees exist without you; your existence is so deeply rooted in each other.

As trees have become less and less, the level of oxygen in the air has gone down and down and down. Now you are living only a fragmentary life. You may not have thought about it....

Why don't you breathe fully? Your lungs have six thousand sacs which have to be filled, but you breathe shallowly, so only two thousand sacs are filled, and four thousand remain stagnant, filled with dead carbon dioxide which is the cause of millions of diseases. It reduces your lifespan, it weakens your spirit, it destroys your intelligence. You are living at the minimum just because of this statement in Genesis that you "have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth."

Man has killed so many beautiful species of animals just for his food, has killed so many birds -- whole species have disappeared.

In India, the lion was the national animal, but stupid hunters -- particularly the British hunters, who have been in power in this country for almost three hundred years -- destroyed all the lions, the most beautiful animal in existence. Such a dignity, such power, such grandeur! And what were they doing? -- just decorating their sitting-rooms with the stuffed heads of the lions.

Today the whole species is on the verge of disappearing. There are not more than two dozen lions in the whole of India. The Indian government had to change its national animal from the lion to the tiger, because lions are going to disappear. When a lion dies, it is never replaced.

And it is not only the British Christians who destroyed them; even Hindu monks sit on a lion's skin. You will not believe how stupid people can be.

Religion seems to give a certain stupidity to people who were born intelligent.

The Hindu monks sit on the skin of a lion -- and of course, one lion has to be killed for one monk -- and the ideology that they preach is that by sitting on the lion's skin you can remain celibate. My foot! Stupidity has no limit.

What does the lion's skin have to do with your celibacy? Lions are not celibate; one has never heard about a lion who was celibate. What scientific proof is there? I don't know a single monk who is a celibate, and I have known thousands of monks -- Hindus, Jainas....

Just now two books have come out about one of the richest sects of the Jainas, Terapanth. The sect is headed by Acharya Tulsi. Seventeen hundred monks are under him, and three times more nuns -- and all are

sexually perverted.

These two books that have just come out, Acharya Tulsi tried hard to get the government to ban them. But the publisher of the books is also a follower of the same sect. He knows that what is written in those two books by ex-monks of Acharya Tulsi is absolutely true. He said, "I will fight against the government and go to the Supreme Court. They cannot prevent a truth!"

Once I was in Acharya Tulsi's camp for seven days. I could not believe... so many monks, so many nuns came in contact with me, and they told me that such perversion is going on behind the scenes -- and even Acharya Tulsi is not an exception. Homosexuality is widely prevalent, heterosexuality is widely prevalent. Those nuns are used almost like prostitutes. They go on preaching about celibacy, and their own reality is all kinds of perversions.

One of the ex-members of the cult had come to me directly when he left the cult. He wanted to write the book, but I said, "Wait a little. Nobody will listen to you. You just create some status for yourself and then write the book. The book is absolutely essential" -- because he himself was the victim of Acharya Tulsi's sexuality, not to say of other monks.

Beautiful Jaina girls are invited to become nuns. It is thought, it is preached, it has been propagated for hundreds of years that to become a nun is to become holy: you bring prestige and blessings to your family too. So when they see a beautiful girl, they invite the family: "The girl has such spiritual powers that she needs to be initiated as a nun." The family is happy, the community is happy, the girl is happy that she has been chosen as a spiritual being of tremendous possibilities. But the reality is totally different. She has been chosen because she is beautiful, young, and the monks are sitting there hungry.

I made this statement, and not a SINGLE Indian newspaper had the courage to print it! And when my press office asked, inquired what had happened to my statement -- I take the whole responsibility for it, you need not be worried! -- they said, "We are feeling very nervous to print it." And it has not been printed.

Perhaps they have been bribed by the followers of Acharya Tulsi. Perhaps the government is behind it, because Acharya Tulsi has a hold over many votes and much money that he manages through his followers to donate to the political parties who are in power.

All religions are sexually perverted. They have to be. Their only creative and positive act through the centuries is aids-positive.

And because Genesis says, "Be fruitful" -- that means populate the earth more and more -- "and multiply" -- not even double, but multiply -- that's why the Christian pope and the bishops and the cardinals and the priests are all against birth control: because it goes against Genesis, the very foundation of their religion.

So this whole population explosion, which is going to kill half of humanity through utter starvation, who is responsible for it? Genesis -- and these stupid bishops and popes, and cardinals and priests.

You will be surprised to know that when Ronald Reagan came to power, he immediately cut the budget for controlling the poor countries' population, because he was a fundamentalist, fascist Christian. Since he has been in power, he has fulfilled the statement of Genesis: "Be fruitful and multiply."

When India became independent, it had only four hundred million people. Now it has nine hundred million people, and by the end of this century it will be one billion human beings. After forty years it will double: there will be two billion people in India. From where are you going to get food?

Right now, half the country is starving, and more than half the country is undernourished. Even a politician, the chief minister of Haryana, has come with the statement -- because his state is starving -- that if this situation continues, India will become a subhuman species. It will lose all intelligence, it will lose all strength and power, it will lose all the dignity of human beings.

It is very rare to hear the truth from a politician, very rare to hear the truth from a religious man.

In his book, IN GOD'S NAME, David Yallop exposes the corruption of the Vatican. He tells how Pope John Paul -- the pope before this Polack pope -- had ordered an investigation of the Vatican Bank after reports that it was involved in money laundering.

The pope had also made it clear that under his direction the church would approve of birth control.

Suddenly, after these two radical moves, thirty-three days after being made pope, this healthy man died of a heart attack. His personal notes, will, and medicine bottles mysteriously disappeared. Before the cause of death could be confirmed, his body was embalmed, a process which makes it impossible to detect the presence of poison. Many people feel he was murdered.

The new pope, a Polack, promoted the head of the same bank to archbishop. For this man who had been the head of the bank, the government of Italy has issued an arrest warrant -- but they cannot enter the Vatican. The Vatican is a country of eight square miles just in the middle of Rome, the capital of Italy. The sovereign head of the religion and the country is the pope. Of course, nobody can enter there to arrest him. And they know perfectly well that he has to be arrested by the Italian government if he goes out of the Vatican, because of what they have been doing through the bank...

It is the greatest mafia. All the heroin money -- not a small account, six hundred million dollars per year! -- they are turning into white money. This is the whole function of the Vatican Bank. John Paul was a man of great intelligence. He wanted to find out the facts about the bank, because it is committing the greatest crime, for which millions of young people are suffering in jails.

After only thirty-three days... This is the least time any pope has been a pope. He was perfectly healthy; he had no record of any heart diseases, and he was found sitting in his bed, dead, clutching a paper in his hand, in which he had written his will and made two points clear: that the bank should be completely investigated, and if there is any crime being committed, the persons should be punished. And second, the situation has changed completely since the days of Genesis. Birth control should be allowed, and all kinds of birth control methods, pills, should be allowed to humanity -- particularly to Catholics. It is not the time to multiply.

This paper that he was clutching in his hand -- and he was dead -- this paper also disappeared. And they did not get a certificate from a medical expert that he had died naturally; they immediately embalmed the body without telling anyone. After embalming the body there is no way to find whether the person has been poisoned or not.

As far as I can see, he was certainly murdered because he was going against the criminal bank, and against the criminal attitude of the Christians -- they go on being against abortion, against birth control pills, against any kind of method that can prevent the population explosion.

This is not a unique case.

Who crucified Jesus? The religious rabbis, the high priest, the head rabbi of the great temple of the Jews in Jerusalem. They *all*, without any exception, wanted this innocent young man, who was only thirty-three years old, to be crucified, for no reason at all. He had not committed any crime. He had not murdered anyone, he had not raped anyone.

Even the Roman governor of Judea was surprised to know that they wanted to crucify Jesus. And the Roman governor present in Jerusalem, Pontius Pilate, wanted to free him, because he could not see any harm. "Perhaps he says things which Jews don't want to hear, so close your ears and go on your way. Don't listen! But this is not a cultured and human way. Because you disagree with him and you cannot even give arguments to this uneducated Jesus, crucifixion is the answer...? But Pontius Pilate hoped that at the last moment...

Every year when the Jewish holidays start, the criminals who have been condemned are crucified. Three persons, three criminals were going to be crucified, and one was Jesus, who was not a criminal at all. Pontius Pilate was hoping that the high priest of the temple -- the highest post for the rabbis, the learned scholars of Judaism, who had the right to release one person from crucifixion -- would ask for Jesus to be released, because he had not committed any crime. But even the high priest, with all the thousands of rabbis surrounding the temple, shouted that Barabbas, a criminal beyond conception...

Barabbas had murdered seven people, he had raped many women; he was a perfect drunkard. He had remained in jail almost his whole life. Every time he was released, within two days he would be back -- he had murdered somebody or he had raped some woman. Now finally they decided he should be crucified -- he was incurable. It was a shock to Pontius Pilate, but all the rabbis, including the chief rabbi, shouted, "We want Barabbas to be released."

Even Barabbas could not believe it. He knew Jesus. Once in a while he had heard him, and he had loved the young man. He was saying beautiful things. He had hoped that if he could remain out of jail, he could listen more to this young man.

Jesus had been talking to people for only three years, and not to many people, because everybody was afraid of the religious hierarchy: if you are found in company with Jesus you may be punished also. So only a few young people, who had the courage and the guts, followed him and listened to him.

Barabbas, whenever he had the chance to be out of jail, went to hear him. And when he saw that he was to be released, and this poor fellow with great ideas, with beautiful visions, is being crucified, even Barabbas said to the people, "It is absolutely criminal. It is perfectly right for me to be crucified, I have done

enough crimes! But this young man... he has not even started living, he is only thirty-three."

And within seven days Barabbas killed another man. But it was the rule of the Roman empire that once a man is released from crucifixion by the mercy of the emperor, he cannot be condemned to death again. It is a tremendously dramatic story -- far more dramatic than the story of Jesus.

Christians say Jesus did many miracles, but no contemporary Jewish record exists. If those miracles really had happened -- a dead man had been resurrected, water had been turned into wine, with one loaf of bread he fed thousands of people, he walked on water -- do you think a man like this would go unnoticed by the contemporaries? Not a single reference even to the name of Jesus is made by any contemporary literature.

But Barabbas really was a man of miracles. This was a miracle. After committing seven murders, many rapes, he is released... and it is asked that he be released by the most holy and religious rabbis, *unanimously*! Is it not a miracle?

And after seven days -- it was just his habit -- he killed a man, he raped some woman, he was arrested again. But now he could not be crucified, so he was sent to Greece. That was the way. If somebody cannot be crucified, once he has been released out of the mercy of the emperor, he was sent to the coal mines in Greece. Those coal mines had become so deep, and the technology was almost nil, that almost every month thousands of people died, because the mine would collapse.

Just when Barabbas entered the coal mine, the third day the mine collapsed. Everybody down the mine -- and there were almost two thousand people -- everybody died except Barabbas. Don't you call it a miracle?

Even the emperor, the Roman emperor, was impressed. His queen too was much impressed -- "This is the real man of God!" -- so he was called to Rome, the capital. The games were going to begin, and in the games one special event was fighting with a lion who had been kept hungry for many days.

The emperor wanted to know whether this Barabbas was really a man of God, so Barabbas was put into the stadium. A hungry lion was released, and Barabbas fought with his totality, because there was no need to save anything; the lion was going to kill him.

But you will be surprised: he killed the lion. With such totality and such urgency, when life is at stake, who cares for anything? Even the lion became afraid -- and he killed it with his bare hands!

Even the emperor could not believe his eyes. It had never happened before! And the queen wanted at least to touch the robe of Barabbas, so she stood outside the stadium gate, and when Barabbas was taken out, she just touched his robe, and she said, "You are a man of God."

But all these years he could not forget the face of Jesus. That innocent face, that young face, that peaceful and silent face had been haunting him day and night. So as he was released -- the emperor had to release him -- he immediately found an underground group of people who had turned to Christianity. He joined the group, and the day he joined the group and accepted a cross to hang around his neck, he was caught immediately and crucified. No miracle happened. He died as a Christian.

Why was Jesus crucified?

Religion cannot tolerate any man with new visions, with new dreams, with new hopes for mankind, with new promises to be fulfilled. No religion can tolerate the emergence of anybody who has a new image of man. They feel hurt. That means their scriptures have been wrong, that up to now what they have been worshipping has been stupid. For this single man they cannot leave their whole heritage.

They have no argument against Jesus, or against Socrates, or against al-Hillaj Mansoor; their only argument is crucifixion. Religion has committed so many crimes for centuries. Every religion thinks others are wrong, and to put them right, the simple way is to cut off their heads. Christians have been killing Jews, Mohammedans; Mohammedans have been killing Christians, Hindus; Hindus have been killing Mohammedans, Buddhists -- in the name of God! What kind of God have you got?

According to a book by Corrado Balducci, a diplomat of the Vatican, the devil's army consists of exactly one billion, seven hundred and fifty-eight million, six hundred and forty thousand, one hundred and seventy-five devils. Certainly this Vatican diplomat must have visited hell!

And how many people are in the army of God, may I ask? Just those three fellows -- God, the Holy Ghost, and the only begotten son, Jesus? Is there any possibility of God winning against the devil?

I will repeat the number so you can remember it. The devil's army consists of exactly one billion, seven hundred and fifty-eight million, six hundred and forty thousand, one hundred and seventy-five devils. There

is no hope for humanity.

Perhaps that's why God has escaped to some faraway star, with his only begotten son and the Holy Ghost -- seeing the situation.

One wonders how these people come to these conclusions. This diplomat, if he has been to hell... In Christianity you cannot return from hell. Once you are in hell you are forever in hell, for eternity. How did he manage, against his own religion, to come out of hell? And without going to hell, do you think anybody can count this big a number, just sitting in the Vatican?

And no Christian has even questioned the stupidity of this man. That surprises me. I simply cannot believe it. On the one hand, Christianity says, if you fall into hell, it is finished; the door is closed forever, and eternally you will burn in hellfire.

It was on this point that one of the most significant thinkers of this century, Bertrand Russell, dropped out of Christianity -- on this point particularly. He wrote a book, WHY I AM NOT A CHRISTIAN, and the first point is that "I cannot conceive that in one life..." because Christianity believes only in one life. In Hinduism, in Jainism, in Buddhism, you can commit millions of sins because millions of lives are available, backwards and forwards. You can go on doing so many sins, there is no need to count. But in Christianity, in Judaism, in Mohammedanism, there is only one life.

"In one life," Bertrand Russell asks the question, "how many sins can I commit? All the sins that I have committed, and all the sins that I wanted to commit but I have not committed, and all the sins I have dreamt of committing... Even if all these are considered to be sins, the hardest judge in the world cannot put me in jail for more than four and a half years. An eternity of hellfire? -- I have not committed enough sins yet!"

This is so absurd, that a man like Bertrand Russell... He has many other points, but this is the basic point: that it is absolutely absurd. If you go on committing sins from the time you are born, day and night, till you enter your grave, then too an eternity of hellfire is not justified. Seventy years continuous sinning -- without sleeping, without eating -- then too, seventy years are only seventy years. Even that many sins... although you cannot commit that many sins. You will need some time to eat, some time to sleep, some time to love, some time to go to the movies. And what will happen to television?

But Christianity goes on, without giving any reasoning, insisting that if you commit sins... How many sins? At least a number should be given, that if you commit one dozen sins nothing is said about it. You can commit one sin, you can commit a thousand sins... the punishment is the same. What kind of justice is this? And these people who have been counting the devils...

In the Middle Ages they were killing women, calling them witches.

The word `witch' is not a bad word. In its origins it means a wise woman. But Christianity polluted the word, destroyed its beauty. And what was the process -- how do you find a witch, how do you prove that she is a witch? Once proved, the only punishment was to burn her alive at the crossroads in the main part of the city.

A special court was arranged by the pope to find all the witches and destroy them, because they were "possessed by the devil."

Nobody knows anything about God, nobody knows anything about the devil, and thousands and thousands of women were burnt alive! How did they manage it? -- a simple process.

Anybody could inform, even anonymously: "I suspect a certain woman in my neighborhood is a witch." That woman would be caught immediately by the court, forced into jail, tortured, beaten, sexually abused.

I remembered those women when my back was bad, some eight years ago. A traction machine was brought to pull my body -- the legs in one direction, the head in another direction -- to put the backbone straight. At that time I remembered that this traction machine was invented by the Christians to torture women. I have known a little bit of torture on that machine, but those women were torn apart. Sometimes legs would come off... sometimes there was no need to burn them alive. The head would come off....

Big blocks of ice would be put on their chests. Unless they confessed, there was no way of getting out of the jail: "Confess that you are having sexual relations with the devil!" Naturally, anybody would think it is better to confess than to go through all this torture. And this torture would continue until they confessed; there was no way out.

And the bishops who were torturing them would teach them how they have to confess in the court. When they confessed that, "Yes, I have been having a sexual relationship with the devil," then the priest would tell them, "You have to tell the court how you recognize the devil. You have to tell them that he has a forked penis" -- so he can enter into the women from both the holes -- "that's how I recognized that it is a devil."

Those poor women had to confess this in the court. And the court would ask, "How do you recognize it is the devil, not a man?" Then they would describe the genital mechanism of the devil. It has certainly to be special, forked; that was enough proof.

They created the confession, they created the proof, and the woman was burnt alive. They destroyed thousands of women in the name of God -- because the devil *has* to be destroyed.

But now, seeing the number of devils... I don't think that just by killing a few thousand women by burning you can destroy the devil. You are destroying women, the devil will find other women -- and so many devils!

Strange... you should have burnt the devil, not the woman. The woman was a victim; the criminal was the devil. But it is a strange logic: the victim is burned because you cannot find the devil anywhere.

No devil exists, nor does any God exist. These are fictions created by the religions to torture humanity, to exploit humanity, to create fear and greed in mankind.

And the theology of Christians has not changed. It is still the same.

Moses, the founder of Judaism, certainly lied to the Jews when he said, "I have been told by God that you are the chosen people of the world, and he has told me to lead you to the holy land, Israel."

If he had been told exactly the address where Israel was, then why did it take forty years to find Israel? Forty long years of wandering in the deserts of Saudi Arabia... And my feeling, without any doubt, is that what he called Israel was simply to hide the fact that he had lied. Israel is just a poor place, mountainous, not rich; in no way can it be called God's holy place.

Moses recognized it when he left the people he had brought from Egypt. Almost three fourths of them had died of hunger, of thirst... forty years of wandering in the desert. The third generation of the people had come into being, who did not care much about Moses; they didn't know anything about who this fellow was. Seeing the situation, he simply told them, "This is the place."

But life was going to be very hard, harder than it was in Egypt. And for four thousand years the Jews have suffered more than they ever suffered in Egypt. In Egypt they were slaves, but even that slavery was far better than this false promise and hope. And, seeing the situation, he must have been thinking, "These young people don't know me, their fathers or forefathers had come with me. Seeing this hard land, unproductive, they are not going to forgive me for leading them to this place." Just as an excuse to escape from Israel, he said, "One of our tribes has got lost in the desert. I am going to find them while you manage the holy land of God."

Moses went in search of the lost tribe, which had come to Kashmir. They had settled in Kashmir. Kashmir looks like a holy place. The first Moghul emperor, Babar -- when he came to conquer India, he had to enter through Kashmir -- looking at the beauty of Kashmir, he said, "If there is any paradise, it is here. It is here!"

Moses came to Kashmir; his grave is in Kashmir. And because he had given a false idea of superiority, the Jews have suffered immensely. Their suffering has not yet come to an end. The whole responsibility goes to Moses.

Religious founders have been lying in every possible way. Moses lied to his people that on the Sinai mountain he had seen God, and God had given him ten commandments. Nobody has seen God.

Just think of yourself: if by chance you come across God, what are you going to do? Hit him hard and kill him, because all the suffering that humanity has been going through for centuries and centuries is the responsibility of the God who created man, who created the world.

What was the need? Existence was perfectly silent and beautiful. What was the need to create Genghis Khan, and Tamerlane, and Nadirshah? Just between these three, they killed one hundred million people.

What was the need to create Adolf Hitler? And strangely enough, he killed God's chosen people: six million Jews in Germany! And he himself proclaimed that he was the reincarnation of a Jewish prophet, Elijah.

Strange... a Jewish prophet killing six million Jews? He should have killed Germans. But the problem was, he had the same stupid idea: that the Nordic German race is the superiormost race; it is born just to conquer the world. Other races are subhuman. That was the clash. Two `chosen' races cannot live together. Their egos continuously get into conflict.

All these religions say there is only one God -- and one God creates three hundred religions just to fight with each other? This God must be mad, if he exists at all.

I feel it is better that we should trust Friedrich Nietzsche's declaration that he is dead, because to be dead is better than to be mad. At least you died in full sanity.

My feeling is he committed suicide, seeing the situation and what a mess he had created.

In India, God created the world -- this is specially for the self-styled, cultured city of Poona. God created the world, and the first thing he created was a woman. The woman that he created was his daughter, but he became infatuated; he wanted to rape his own daughter.

The woman became so afraid that she ran away and became a cow. Many women do that, it is nothing special. God, seeing that the woman had become a cow, immediately became a bull! And this is how the woman went on slipping from one body into another body, and God went on running after her, becoming another male of another species. That's how all the species were created. This is the great religion of the Hindus -- a cultured race, the most ancient religious people of the world.

Even their God is a *gunda*, a hooligan, a rapist -- and they call themselves cultured. These self-styled, so-called cultured people should look into their own scriptures, and they will be surprised.

One of their reincarnations of God is Parashuram, perhaps the most violent man in the whole history of mankind. His father was a Hindu seer -- I sometimes beat my head: a Hindu seer, and in his old age still jealous about his beautiful wife.

There is no evidence for it, but the Hindus believe that the moon is a god, the sun is a god.

The old seer, the father of Parashuram... I don't know what his original name was, because *parshu* is a special kind of sword, very heavy, not as long as a sword, almost half the size, but broad enough. A single blow... it is so heavy that a single blow is enough to take your head off. I don't know what his original name was, but because he continuously carried a parshu, he became Parashuram.

His father one day called him, saying, "I suspect your mother. She is having a love affair with the god of the moon. When I go to take my bath early in the morning at three o'clock, the moon comes and makes love to your mother. I cannot tolerate it. I have always found whenever I go to the river, the moon hides in the clouds. I know perfectly well where he has gone."

Is it just idiots that you call seers? -- they don't even know that if a moon falls in love with a woman, the woman will be finished. You will not find even a fragment of the woman. It is so big -- it is one eighth of the planet earth -- that no woman can make love to one that size. How is she going to find where his mouth is? where his hands are? And how can the moon enter in the small hut of the Hindu seer?

But still nobody has condemned Parashuram's father, that he was a blind man, utterly blind -- and you call him a seer? He was so blind with jealousy, so enraged that he was almost insane. The reality was that he had married a young woman, very beautiful, and he was old and finished.

He ordered Parashuram, "You go, this is the order of your father" -- and obedience is the greatest religion -- "cut the head of your mother and bring it before me."

Parashuram is thought to be one of the reincarnations of God, and even he could not see that it was all nonsense. "How can the moon come when I am always here? You go to the river, and if the moon comes I will chop his head." But he did not say anything. He simply went inside the hut and cut the head of the poor woman and brought it.

The father was absolutely satisfied. And because he obediently went -- even to cut the head of the mother, without even asking a single question -- Hindus have accepted him as one of the incarnations of God, pure obedience.

Pure obedience, or pure slavery?

Pure obedience, or pure stupidity?

And because the moon and the sun are thought by the Hindus, to belong to the race of the *kshatriyas*, the warriors -- Hindus cannot think without bringing in their caste system -- so the *surya*, the sun, and the moon are both warriors, kshatriyas, lower than the brahmins. Parashuram was a brahmin, and he was so angry with the moon that he decided to kill all the warriors of the country. And this man is thought to be an incarnation of God. What did the other warriors of the country have to do with his mother, or his father?

And the strangest story is... He was a man of tremendous power. *Sixteen* times he destroyed the whole race of the warriors of this country. His whole life was wasted in killing and killing, continuously killing single-handedly sixteen times.

From where then have the kshatriyas come? He has destroyed them all sixteen times. Do you need to destroy them sixteen times? One time would have been enough: all the kshatriyas are killed. How do you manage to get them killed sixteen times? That is another vulgar story of Hinduism.

Hinduism allows its seers... On the one hand they are talking about celibacy, promoting celibacy as the highest religion, and on the other hand they allow the seers, the great saints: "If any woman comes to you

and asks for a child from you, you cannot refuse."

That's how... because Parashuram did not kill the women. The seers must have been having a jolly good life! Thousands of women, wives of kings, daughters of kings were coming to them on their own accord, praying to be given a child by them.

What kind of seers...?

These seers seem to be male prostitutes, and they are giving free service to all and sundry. The country is so big. Parashuram may be killing in the south; in the north new children are born. By the time he is finished in the south, again a new race of warriors has arisen. By the time he finishes the north, the east, the west, his whole life... And there were so many seers, and perhaps many were pretending to be seers. Such a good chance!

These vulgarities, these obscenities nobody mentions, because they will destroy the ego of the country, that this is the country of the pious, of the spiritual, of the religious. Can you think that these seers can be called seers, they have seen the truth, they have become awakened? And Parashuram himself is the most unconscious human being. Without any reason, just because the Hindus believe that the moon is a warrior, all warriors should be killed. And he must have made the whole country into a whorehouse, but still he is recognized as one of the incarnations of God.

In India, for almost ten thousand years... That is the calculation of the modern scientists. Christians never believed in ten thousand years because of their Bible; their Bible says God created the world only four thousand years before Jesus was born. That means only six thousand years from this moment. So everything has to be put in the framework of six thousand years. They decided that the Rigveda was written five thousand years ago; they cannot go beyond that.

But scholars have found that the Rigveda was written ninety thousand years ago -- with solid evidence, which cannot be argued against. The Rigveda describes a certain constellation of the stars which only happened ninety thousand years ago. Unless the people who had been writing the Rigveda had seen the constellation -- it has not happened again... It is absolutely certain that these people watched the constellation, and they have described it in minute detail in the Rigveda. But ninety thousand years is a long story and nothing is written about it.

Most probably *satipratha* -- when a husband dies the wife should also jump in the funeral pyre -- is as old as the Rigveda. If the Rigveda is five thousand years old, then satipratha is five thousand years old; if it is ninety thousand years old, sati is ninety thousand years old. In ninety thousand years, how many million women -- sometimes very young, just married a week before, or maybe a day before, even if the marriage is not consummated...? In India, even children used to be married -- even now they are married, against the constitution and the law -- even children who were in the mother's womb were married. Just two friends would decide that, "If my wife gets a boy and your wife gets a daughter, or vice versa, they will be married." This is decided. The marriage is final. You cannot send a one-day-old or a one-year-old girl to the husband's house, but she is married. The marriage may never be consummated. The girl may be five years old and the husband may die. In fact there was more possibility of dying than being alive.

In ancient India, up to the beginning of this century, out of ten boys, nine would die. And if you are marrying children -- the wife has not even seen her husband, but if he dies she has to jump in the funeral pyre.

I have been asking the shankaracharyas, the Hindu religious leaders, "If you think that it is a great spiritual phenomenon that the wife should die, should jump alive in the funeral pyre, why has no man done such a spiritual act?" Only women are to be spiritual, and men have to be bulls?

I have seen with my own eyes live women burning. It is such a horrible experience to see, because a living woman tries to run out of the funeral pyre -- she is alive -- and brahmins are standing all around with big torches to force her back into it. So that it is not seen, much purified butter, ghee, is poured on the funeral pyre. It becomes almost a cloud of smoke, and you cannot see what is happening inside the cloud. Inside the cloud of smoke are standing the priests with burning torches to push the woman back into the funeral pyre, and outside there is so much music, bands, noise, that nobody can hear the woman praying, screaming, shouting "Help me! Save me!" Nobody can hear. All around a ceremony is going on, because one woman has become spiritual.

I have been asking; nobody has answered me. I am perhaps the only man in the world who has not been answered on a single point.

I have been to so many shankaracharyas -- there are eight, one for each direction. "If spirituality is so

easy, just jumping into a funeral pyre, why has not man attained such spirituality?" And they are dumb -- they don't have any answer. They have only one answer: to condemn me.

But the fact is clear, it is a male chauvinist country. All religions are male chauvinist, against women.

I have been in such horrible nightmarish situations. I have seen women burning and I have seen how they have managed it. One layer of great music, loud music; another layer, another circle inside it, with great reciting of Vedic scriptures; then the third layer, which is almost hidden in the cloud that the purified butter has produced -- the priests. Should I call them priests? -- they are the butchers. They are standing around the funeral pyre with burning torches forcing the woman who is running here and there, trying to find a way out. But there is no possibility.

This you call spirituality, forcibly killing a woman? But the reason is, man's possessiveness.

All religions are male chauvinistic, they are in favor of the man. The man wants to possess the wife while he is alive and he wants to possess her even when he is dead. He will not leave her alone to have some love affair with anybody else.

But as far as man is concerned, I have seen a wife burning on her funeral pyre and the husband talking with people: "Do you have some idea of where to find a beautiful girl? I want to marry again" -- just on the spot. They cannot even wait for two, three days. At least let the fire disappear, let the woman's body be burned completely. No, exactly at the funeral pyre, around it, people are sitting and discussing which girl will be suitable for the person. And the person may be old, it does not matter; a fifty-year-old may marry a girl of sixteen years of age.

The crimes against humanity are immense.

The crimes against nature... All the people who have been eating meat don't think for a single moment it is coming from a living being. Just for your taste you are ready to kill anybody. What is wrong about cannibals?

One man who was caught by cannibals but somehow escaped told me, "I had to eat breakfast because I am too thin. That's why I could manage to escape -- they were feeding me and preparing me." Unless he becomes fat enough, there is no point in making a soup of him. That gave him enough time, but meanwhile he had to eat human meat, human flesh, and he told me, "I hate to admit it, but I cannot resist telling you the truth: it is the most delicious thing in the world."

Just because it is delicious, will you start eating human beings?

Just because it is delicious, you have been eating all kinds of animals -- that's what the Bible allows you -- birds in the sky, fish in the waters, animals in the forests. You are the only king of this whole nature: conquer, eat, enjoy. Just destroying the animals...! Finally, man had to start eating fruits as well because there were not enough animals.

There was a stage when man was a hunter. There were no settlements, people were continuously moving wherever the animals were moving. The animals were escaping from human beings. But when they found a scarcity of animals they started eating fruits, they started cultivating. For cultivation they had to cut trees -- trees which grow in two hundred years or three hundred years. There are trees which take four thousand years to grow. They destroyed those beautiful species forever. And they continued to produce more and more population, and the need for more land forced them to cut more trees. Without trees the oxygen layer on the earth has fallen very much. We are living on the minimum.

There are strange catastrophes which will be called "natural," but they are not natural. For example, in Nepal -- it is one of the poorest countries in the world -- they have sold their trees to the Soviet Union. Millions of trees have been cut, and the contract still remains intact for the coming thirty years. The Soviet Union does not use axes to cut the trees, it has very refined technology. In a day it can cut thousands of trees. Within seconds, trees which have grown in three hundred years will fall down. The whole of the Himalayas surrounding Nepal have become naked of foliage, and because of that... The Ganges used to flow slowly because there were so many trees; they were a kind of hindrance. The Ganges was coming slowly, slowly, slowly, to meet the ocean in Bangladesh. Now there are no trees, the floods come with such tremendous speed that this year three fourths of Bangladesh was flooded. It is also a poor country. Millions of people died. Millions of houses were simply washed into the ocean.

Now, Bangladesh cannot do anything, and if you ask Nepal, the king says, "My people are so poor. We don't have anything to sell. We have only trees, and I have to feed my people. It is not my problem what happens to Bangladesh."

Next year, perhaps the whole of Bangladesh will have gone into the ocean. And how long can Nepal live

by selling its trees? In thirty years the Soviet Union will have taken every single tree out of Nepal. Then comes a great danger: if the eternal ice of the Himalayas starts melting. The trees were shading the snows from the sunrays -- thick trees, big trees -- and the snow in the Himalayas has never melted, it has been there since eternity. But now there are chances you will see a tremendous flood -- and there is no Noah's Ark available anymore.

If the Himalayas melt, all the oceans around the world will rise by up to forty feet. Bombay will be drowned, New York will be drowned; they will all become ocean. Cars will not be of any help -- boats. You cannot survive if all the oceans rise forty feet higher -- and you will call it a "natural" catastrophe...?

I don't call it a natural catastrophe. I call it a man-manufactured catastrophe.

The religious leaders have not been doing anything to prevent all these catastrophes. The population goes on growing; lands become poorer and poorer because they have been cultivated for thousands of years and they have not been nourished.

I told you that just at the beginning of this century, nine children were dying out of ten. Now the situation is just the opposite: one child dies out of ten, nine children go on living, because of medical facilities. We have disturbed the whole ecology of the earth.

Who is responsible?

Certainly religious people, who should have warned humanity not to increase the population... but they all are in favor of more population. Even Indian religious heads are against population control, because they need more and more members in their organizations, in their churches. They are not concerned at all about the whole planet earth getting destroyed by our own hands. And these so-called religious people are such a lying gang of criminals.

Just today I received my birth chart from one newspaper, VEER ARJUN. The astrologer is K. A. Dube Padmesh. From where has this man got it? I don't know my own birth chart. Nobody knows my birth chart. It has never been made. I was born in such a small village where there was no airport, no railway station, no buses reaching to the village, no roads -- just two hundred simple villagers living. There was not any astrologer to make my birth chart. From where these so-called religious people...?

Astrology is part of the Hindu religion. From their own imagination they managed to make my chart. I have come across many charts -- during these thirty years I have come across at least two dozen birth charts. They are invented by astrologers -- I don't know from where -- and then they interpret them. They invent the chart and then they interpret the chart. They don't even ask me. I don't have a birth chart.

But lying has penetrated the religious people so deeply and fundamentally.... What do the great stars have to do with an ordinary human being like me? All these stars are deciding my fate? I am not a puppet.

Once it happened in Jaipur, the capital of Rajasthan.... They used to have one of the very famous astrologers -- astrologer to the king of Rajasthan. I was staying with the king. He called his astrologer, because I had no birth chart. The astrologer said, "There is no problem. I will read your hands."

The king told me, "This is a very costly man, but I will pay, don't be worried."

I said, "No. Leave it up to me. Don't interfere, just keep quiet."

He used to get one thousand rupees for one reading. He did the reading and then he waited for the one thousand rupees.

I said, "You are a great man of predictions. You know everything, but you don't know I am not going to pay!"

He said, "What?"

I said, "Yes, you wasted my time. *You* have to pay me."

He said, "This is too much. If you don't want to pay it is okay, I will go. But you are asking *me* to pay...?"

I said, "You have been holding my hand. I don't allow anybody to hold my hand. You have been talking nonsense and wasting my time."

I told the king of Rajasthan, "Tell this man he should put one thousand rupees here."

The king said, "He is a poor brahmin. I will give you one thousand rupees."

I said, "It does not matter. Because money is money... you put one thousand rupees here."

The king had to put one thousand rupees. I returned it to him. I said, "I don't need it for the time being. Sometime I may need it -- with interest. You called this idiot and you told me, `He is the great astrologer in my kingdom....'"

But religion has been lying in every possible way, exploiting people in every possible way. Unless

religion dies, the true authentic religiousness cannot be born.

A little biographical note before I talk about the sutras Maneesha has brought. These sutras belong to the world of Zen. To me, Zen is the only authentic religiousness. It has nothing to do with Buddhism, it has nothing to do with Taoism. In fact it is a rebellion against the traditions of Buddhism and of Taoism. But it has carried the essential message of Buddha. It has discarded all that was mere commentary. It has cut all rubbish out of the way. It is the very essence of Buddha's experience -- and that is also the experience of Lao Tzu, of Tao.

Zen is paving the path for the future humanity of one religiousness.

Zen is the only authentic gold that has come out of the whole past of humanity.

My love for it is not in vain.

I am trying to help you understand Zen for a particular purpose -- because you are going to be the new man, you are going to create a new humanity, a new world, which essentially is growing towards buddhahood.

The buddha is nothing to do with Gautam the Buddha; the buddha is your very nature. It means, the awakening. You are unconscious. Deep underneath your unconsciousness there is hidden a flame of awareness, alertness. That flame is *buddha-dharma*, that is your very nature. You don't have to go anywhere to find it, you have to go inwards. No church, no organization, no religion... just a quality of religiousness.

And what is the quality of religiousness? The quality of religiousness is to be centered in your witnessing being. Out of that witnessing a great awareness arises in you; the spring comes to your life and thousands of flowers of compassion, of love, of blissfulness. All around the fragrance of the ultimate surrounds you.

This is a small biographical note about Fuketsu, a Zen master.

FUKETSU (WHO WAS BORN IN 896 AND DIED IN 973) FIRST STUDIED THE CONFUCIAN CLASSICS.

Confucius was not a religious man, Confucius was just a moralist. Confucius was just a parallel to Karl Marx. It is not a coincidence that China has turned communist, because Confucian ideology paved the way. All that matters is right manners, right morality, right etiquette; no mention of spirituality, only social behavior; no mention of your individual depth. Confucius was one of the most confused men that has been born in the world.

FUKETSU FIRST STUDIED THE CONFUCIAN CLASSICS, THEN BECAME A PRIEST. LATER HE LEARNED FROM KYOSEI, THE DISCIPLE OF SEPPO, AND THEN FINALLY HE WENT TO NAN IN -- one of the greatest Zen masters -- THROUGH WHOM HE REALIZED HIS ENLIGHTENMENT.

Studying Confucian classics, he must have understood that Confucius deals only with the outer world, society, social manners. "This is not my search; I want to know myself. I want to know what is my being, in what way my roots are connected with the cosmos; from where comes my life, and to where it goes; whether there is something more than the body and the materials that constitute the body-mind system, or there is nothing except this body, which will be put on a funeral pyre, or in a grave, and will disintegrate into the earth, into its basic elements."

I am reminded of a disciple of Confucius. He asked Confucius, "I have heard so much about Lao Tzu...." They were contemporaries. Sometimes it happens almost like a chain-reaction....

In China there was Confucius, a great thinker but materialist; Lao Tzu, a great buddha; Chuang Tzu, Lieh Tzu. In India there were Gautam Buddha, Mahavira, and six others whose scriptures have been burnt by the Hindus, whose statues have been destroyed; just their names remain in the words of Buddha, or in the words of Mahavira. At the same time, in Greece there were Socrates, Heraclitus, Dionysius, Diogenes. Suddenly the whole world was afire with a new insight.

Confucius' disciple asked him, "You must have heard about Lao Tzu. He talks about a space inside where there is only peace and nothing else, utter silence and no disturbance. Will you teach me how to enter inside?"

Confucius was very angry. He said, "Stop all this nonsense. Learn the morality, the virtue, avoid the sins, behave like a gentleman. Learn the manners of the society. As far as your inner world is concerned, when you die you will have eternity for that in the grave. You can search and meditate and find what is inside. But right now, don't waste my time." That was his attitude.

But, by and by, many people talked about Lao Tzu. Finally Confucius gathered courage. He was very

much afraid, because the stories that he had heard about Lao Tzu were so strange: "The man can do anything. He rides on a buffalo, facing backwards -- a dangerous fellow."

But the more he wanted to avoid him, the more he became interested. That's how the human mind functions. Whatever you want to avoid you will come across again and again. You will become enchanted. Finally he decided to meet him.

Lao Tzu was not far away, just outside the capital in the mountains in a cave. Confucius went there. He stopped his disciples who had followed him outside the cave, because he was afraid: "That man can do anything. He may hit me, and I don't want my disciples to see what happens to me." He said, "I will tell you. First let me go and encounter that man."

Lao Tzu was sitting in the deep cave in darkness, very silently. He did not bother at all that Confucius had come. He did not say hello to him, he did not say, "Sit down, please." He did not take any notice.

Confucius said, "This is strange. At least you should behave like a gentleman."

Lao Tzu said, "I thought that you would not have the guts to enter into my cave. Here we don't teach morality or gentlemanship. Here we teach how to die and get resurrected. Are you ready?" -- looking into his eyes -- and Lao Tzu pulled his sword.

Confucius said, "Please forgive me. I will never again come in your cave!" -- perspiring, and the cave was very cool.

He came out and he told his disciples, "This man is dangerous. He is a dragon. He would have killed me." He did not understand Lao Tzu at all. He was not talking about ordinary death, he was talking about the death of the ego. And unless the ego dies, you are not your authentic self, you are not your original face. Confucius missed.

Fuketsu must have understood that "These classics are not going to help me." He dropped Confucius and became a priest.

But becoming a priest, worshipping statues and doing rituals, does not help either. The statue is as much outside you as anybody else; it does not lead you inwards. All your prayers, all your rituals are based on a fundamental lie: the existence of God.

Finally he became disappointed with being a priest also. He came to Kyosei, a Zen master, the disciple of Seppo, another great Zen master.

Kyosei told him, "Nan In is still alive. When the great buddha is still alive, why bother about small people like me? I can teach you, I can help you, but my first help is: go to Nan In. I am just a small pond, he is the very ocean. You cannot see the further shore."

This is the beauty of Zen. No other religion will send anybody to another master. There is conflict, competition. Everybody wants to be the greatest one. If somebody has come, he will grab him, he will not allow him to go anywhere else. He will take a promise: "I surrender to you."

Zen never wants anybody to surrender. No contract!

Out of your freedom you come.

Out of your freedom you learn.

Out of your freedom you grow.

Out of your freedom is going to happen your enlightenment. This is not an exception, it is almost the rule. If a master looks into the eyes of a disciple, he can see who will be the right master for this man, and he will direct him to the right man.

And when a man like Nan In is alive, why not take the chance and the opportunity? It happens very rarely over the centuries. Centuries pass, then only you come across a man like Nan In.

SO HE WENT TO NAN IN, THROUGH WHOM HE REALIZED HIS ENLIGHTENMENT.

This is just a biographical note on Fuketsu.

HE STAYED WITH NAN IN FOR SIX YEARS, AND THEN BECAME HEAD OF THE TEMPLE AT MOUNT FUKETSU, WHERE HE REMAINED FOR SEVEN YEARS.

It has been a tradition in the past in Japan: if a master makes a temple on a mountain, and he is enlightened, the emperor names the mountain according to the name of the master. Because Fuketsu has made a new monastery, a new opening, a new space for the seekers to come, the emperor of Japan named the mountain Fuketsu.

HE WAS RINZAI'S GREAT-GRANDSON IN THE DHARMA LINEAGE.

The sutra:

OUR BELOVED MASTER,
ONCE, A MONK ASKED FUKETSU, "WHAT IS THE BUDDHA?"
FUKETSU REPLIED, "THE BAMBOO WHIPS OF MOUNT JORIN."

You will be surprised by the answer, but what he is saying is not exactly what he means. When he said, "THE BAMBOO WHIPS OF MOUNT JORIN" -- Mount Jorin was just in front of Mount Fuketsu -- at that moment a breeze must have passed through the bamboos on Mount Jorin and the bamboos must have been making sounds, whipping each other, dancing in the wind, in the sun.
At *this* moment, Fuketsu was asked by a monk,

"WHAT IS THE BUDDHA?"

Fuketsu replied, "This very moment... to be alert and aware *this* very moment is to be a buddha.
Just see the bamboos whipping on Mount Jorin...."

Zen trusts only in this moment. Zen cannot talk about some Gautam the Buddha hundreds of years past. When the bamboo buddhas are dancing in the air, making great celebrating noises, it is enough to indicate to the reality, this moment. That was Buddha's essential message: to live in the moment, never in the past, never in the future. To live in the moment... and you have become a buddha. To be here and now, and you are a buddha.

ANOTHER MONK THEN ASKED, "WHAT IS THE BUDDHA?"

because he could not understand what was going on. The man was asking, "WHAT IS THE BUDDHA?" -- and you are talking about the bamboos.
So the other monk asked again,

"WHAT IS THE BUDDHA?"
FUKETSU ANSWERED, "WHAT IS NOT THE BUDDHA?"

This is a tremendous answer:

"WHAT IS NOT THE BUDDHA?"

Buddha is the very nature of existence. From the smallest grassleaf to the biggest star, everything is intrinsically, potentially, a buddha.
Some buddhas are asleep, there is no harm in it.
Some buddhas have awakened, there is no glory in it.

Just take care, when you are a sleeping buddha -- don't snore, because that disturbs other sleeping buddhas. Not to disturb anybody, not to interfere in anybody's territory -- that is the only virtue I know of.

There is not much difference.... I was asleep yesterday, today I am awake. Today you are asleep, tomorrow you may be awake -- or perhaps *today*.

The buddha is our intrinsic nature, hence Fuketsu has made one of the most significant statements:
"WHAT IS NOT THE BUDDHA? You tell me.

"You ask me, What is the buddha? Are you mad? Life itself is buddha. Existence itself is buddha."

Yes, buddhas are found in two categories: a few are asleep, may be tired, tired of many many life circles, many many births, many many deaths, resting. But a few have rested enough. They are tired of rest, so they get up. But there is no essential difference: buddha awake, buddha asleep -- both are buddhas.

Neither can sleep disturb your nature, nor can awakening enhance your nature. Yes, asleep you don't know who you are; awake, not only do you know who you are, you know the whole existence, its intrinsic quality -- that of buddhahood. Once you become a buddha, suddenly the whole existence is a fire of awareness.
Great is the answer of Fuketsu:

"WHAT IS NOT THE BUDDHA?"
A THIRD MONK SAID TO FUKETSU, "THE WESTERN PATRIARCH CAME BRINGING HIS MESSAGE; I

ASK YOU TO TELL ME IT POINT-BLANK!"

He is asking about Bodhidharma. That is a constant question in the Zen world: Why has Bodhidharma come from India to China? What was his message?

AT THIS, FUKETSU REPLIED, "WHEN ONE DOG BARKS AT NOTHING, A THOUSAND MONKEYS REALLY SHOW THEIR TEETH."

A strange answer, but significant. He is saying, "Why are you bothered about these things? Bodhidharma came to China to bark!"

All the buddhas are doing exactly that: barking at sleeping people. Sleeping people means monkeys.

"WHEN ONE DOG BARKS AT NOTHING..."

You must have seen dogs barking at nothing -- great buddhas! Buddha's only message is nothingness, or, more point-blank, no-thingness. You are not a thing, you are not a commodity. You are beyond thingness. You are a light unto yourself.

"WHEN ONE DOG BARKS AT NOTHING..."

Remember clearly that Zen accepts that dogs have as much buddha-nature as you have. Every living being... the very life is essentially hiding the buddha in itself.

"WHEN ONE DOG BARKS AT NOTHING, A THOUSAND MONKEYS REALLY SHOW THEIR TEETH."

When one Bodhidharma comes to China and barks, thousands of monkeys become Buddhists -- but they have not understood the message. They laughed at Bodhidharma's barking at nothing; they enjoyed. For them, entertainment is enlightenment. Monkeys are after all monkeys.

But what he is saying, he is saying about humanity. If you are not a buddha, forget all about humanity. Of course you have the body of the human being, but inside, look at your mind -- it is a monkey.

Only a buddha stops the monkey completely. Only a buddha lives in no-mind. And no-mind makes you authentically human, authentically existential, authentically part of the cosmos, of eternity. You disappear in the ocean of existence, and that is the greatest blessing, the greatest ecstasy.

ON ANOTHER OCCASION A MONK ASKED, "WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?"

The same question.

FUKETSU SAID, "WE KNOW ALL THE WINDINGS OF THE MOUNTAIN STREAM, BUT NOT THE MOUNTAIN ITSELF."

You have to note the fact. You can put the same question to the same master again and again, but you will never get the same answer again. A master responds to the moment spontaneously, he does not repeat from memory. His response is so pure....

Everything goes on changing, but *your* reaction remains the same. Response goes on changing with the changing flux of existence.

A master never reacts, he only responds.

So the question is the same, but Fuketsu's answer is totally different.

He says,

"WE KNOW ALL THE WINDINGS OF THE MOUNTAIN STREAM..."

He is sitting on Mount Fuketsu, and a mountain stream is winding around the mountain. It is a present moment. He shows the questioner,

"WE KNOW ALL THE WINDINGS OF THE MOUNTAIN STREAM, BUT NOT THE MOUNTAIN ITSELF.

To know the mountain you will have to become the mountain. To know Bodhidharma you will have to become a Bodhidharma. There is no other way.

To know the Buddha you have to become a buddha. Being a Buddhist, you are monkeying, you are imitating. Monkeys are very great as far as imitation is concerned.

All the so-called religions are full of monkeys.

Christians are repeating Jesus; their famous classic is IMITATION OF CHRIST. Nobody thinks that `imitation' is an ugly word. It is a very cherished classic of Christianity.

Buddhists are trying -- imitating -- to be a Buddha. But by imitating you can act like a buddha, but you cannot be a buddha.

If you want to be a buddha, forget all about Buddhas and Christs and Krishnas. Just be yourself, enter into yourself, and you will find the buddha -- not by being a Buddhist, but by just finding your authenticity, your innermost center. Don't be a monkey, ever.

I am reminded of a beautiful story.

A man used to sell Gandhi caps. Particularly at election time in India, Gandhi caps are very much in need. Everybody wants to prove that he is a Gandhian. The Gandhi cap is like a flag, showing to everybody that "I am a Gandhian. Vote for me."

A man used to make Gandhi caps for the election time, and he used to go from market to market selling the caps. It was a good business. The caps were in great demand.

One day, he was so tired coming back home. He himself was wearing a Gandhi cap, and in his bag he still had many caps left. He was thinking to go to another marketplace, but he was so tired that under a huge bodhi tree, the same tree under which Buddha became enlightened... That's why that tree is called a bodhi tree. It is named after Buddha. Bodhi means enlightenment.

It is a strange tree amongst all the trees; it can grow as huge as you want. Its branches after a certain length become so heavy they drop down. Because their weight is so great, to protect themselves the branches send new roots to the earth. When the new roots reach the earth, they have a new support. And each branch goes on sending new roots, so there are huge bodhi trees.

One exists in Adyar in the theosophical movement's world headquarters. It is so huge that ten thousand people can sit under it. The Theosophists used to have their meetings under the bodhi tree.

The man did not look at the tree, but it was full of monkeys. He was so tired, he just put his bag by his side and went to sleep. The monkeys watched. They could not resist the temptation of having a Gandhi cap. They came closer and they found that the man was fast asleep, so they pulled the bag open. Every monkey got one cap; only one monkey remained.

When the man had rested, he looked around. His bag was empty, and he could not see anybody. Then the monkeys started giggling. He looked up. He said, "My God! So many Gandhians! Now what to do?" Then suddenly he remembered that monkeys are imitators. So he took off his cap and threw it. All the monkeys took their caps off and threw them. He collected the caps and went back home.

The next year he fell sick at the time of the elections. He had prepared caps so he told his son to go to the marketplaces: "But remember one thing. There is on the way a very huge bodhi tree which is full of monkeys. And the shade is so cool... after miles of walking, one feels to rest. So I will tell you my experience, otherwise you will be in trouble. If it happens to you, remember, don't be worried: monkeys are imitators.

"If you want to sleep, go to sleep. If the monkeys take the caps, let them enjoy for a moment. When you wake up, don't be worried, just throw your cap and they will all throw their caps. Collect the caps and go home."

The boy said, "That's great." In fact, he was looking forward to enjoying the great moment.

Before going to the market -- the father had rested when he was coming back -- the boy thought, "Why not rest now and enjoy and then go to the market?" So with the full bag, he went to sleep. The monkeys came down, and when he woke up they were all wearing the caps.

The boy looked up. They all giggled. The boy knew the trick; he threw his cap. No monkey threw his cap; on the contrary, one monkey who had not got a cap came down and took his cap and went back up.

Not only had the boy's father told him, the monkeys had also been told by their fathers, "If such a thing happens, don't be deceived."

Basho wrote:

TEMPLE BELLS DIE OUT....

Have you ever listened to the temple bells slowly slowly dying out? The sound becomes less and less and less, or the echo in the valleys goes on dying, and then comes a great silence, greater than it was before

the bells were rung.

TEMPLE BELLS DIE OUT.
THE FRAGRANT BLOSSOMS REMAIN --
A PERFECT EVENING!

Basho writes with such a golden touch.

You can see it exactly! You can hear the bell ringing and dying into deep silence. You can see the blossoms still remain, and the fragrance.

The silence deepens, the fragrance deepens... a perfect evening.

Haikus are, as I have told you, word pictures. Without painting, just through words, the haiku paints a picture, a very living picture. With paints the picture is dead. The poet's great art consists in painting a picture that will remain alive forever.

TEMPLE BELLS DIE OUT. THE FRAGRANT BLOSSOMS REMAIN -- A PERFECT EVENING!

Maneesha has asked a question:
OUR BELOVED MASTER,
ARE WE BORN WITH AN INNATE, INWARD PROPULSION TOWARDS SELF-REALIZATION?
ALTERNATIVELY, IS THE NATURE OF TRUTH SUCH THAT IT ATTRACTS THAT WHICH IS OF IT? OR
ARE THERE ALTOGETHER DIFFERENT DYNAMICS AT PLAY IN REGARD TO ENLIGHTENMENT?

Maneesha, both the things function together.

The magnet of your buddhahood pulls you inwards, and the thirst that is created out of disappointments in life makes you ready to search. You have looked all around and have not found anything. You have been thirsty, and thirsty, and thirsty, and everything has failed, all promises are broken.

Then a moment comes, you start looking inwards. "You have looked outside enough, just give a chance to the inner" -- that idea arises automatically, and there is your innate buddha pulling you. And once you look inside, both start functioning together, moving closer to each other. Halfway they meet.

A Sufi saying is, "If you take one step towards truth, truth takes one thousand steps towards you."

No other dynamics is needed. All that is needed is a clarity about disappointment in the outside world, and an intelligence to remind you that you have not searched inwards. Just these two things are needed. A thirsty inquiry, and the buddha is sitting there like a great magnet pulling you towards him and also moving closer to you. The meeting is always in the middle.

I help you to go inside in search of your inner center. That is the center where you will meet the buddha. He will come out from the hidden treasure of your being to welcome you at the gate. The center of your being is the gate of the cosmos.

It is time for Sardar Gurudayal Singh. In fact, it is late!

Father Fungus has accumulated a huge gambling debt and needs some money fast. He has a bright idea for solving his problem. He wires up all the church seats with electricity.

The next Sunday, Father Fungus is blasting out his sermon when he stops and shouts, "All those who will give one hundred dollars towards the church charity fund, stand up!"

Fungus touches a button and twenty people spring to their feet.

"Good!" says Father Fungus. "Now, all those who want to give five hundred dollars, stand up!"

He touches another button and twenty more jump to their feet.

"Excellent!" says Fungus. "Now, all those who will give a thousand dollars, stand up!"

He throws the master switch, and fifteen visiting Scotsmen are electrocuted to death!

Father Fumble is visiting his central Oregonian flock and comes to the Sheep-Shaggers' farm near Fossil. He sees little Becky, the Sheep-Shaggers' daughter, playing in the front yard and goes over for a chat.

"Hello, my child," says Father Fumble. "May I speak to your father?"
"No," replies Becky, shaking her head. "He's in jail for molesting sheep."
"Really?" exclaims Father Fumble. "Then may I speak to your mother?"
"No," replies Becky, shaking her head. "She has been taken to the funny farm. She was talking to sheep."
"Really?" exclaims Fumble. "Then may I speak to your brother?"
"No," replies Becky. "He is at the university."
"How nice!" exclaims Fumble. "What is he studying?"
"He ain't studying nothing," replies Becky. "*They* are studying *him*!"

Muffin Snuffler, the White House cleaner, is polishing the floor in the Oval Office one day, when he looks up at George Washington's portrait and sees the lips moving.
Shocked and a little frightened, Muffin edges closer to the portrait and listens to America's hero speak.
"Bring me a horse!" commands Washington. "I am going to put this country in order!"
Muffin races out of the office and bumps straight into President George Bush. "Mister President, sir," he screams, "George Washington's portrait just spoke to me!"
"Don't be an idiot!" snaps Bush. "Pictures don't talk!" And he walks into the Oval Office and over to the painting. But before he reaches it, George Washington speaks again, "Hey, Muffin!" shouts Washington, "I told you to bring me a horse -- not a donkey!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent...
Close your eyes...
Feel your bodies to be completely frozen.
This is the right moment to look inwards, with your total life energy, with your total consciousness, and with an urgency as if this is the last moment of your life.
Go as forcibly towards the center as an arrow, piercing all the layers of the body, mind, astral body.
Just go to the center.
As you come closer to the center, you are closer to the buddha.
As you come deeper into yourself, you are approaching your very being.
The moment you reach to the center, a great meeting happens.
You and buddha merge into each other, just as two lights merge into each other, and a great silence descends, and a tremendous joy arises in you.
Remember only one quality that buddha has. That quality is witnessing.
Whatever is happening, just be a witness, don't be identified.
You are not the body, you are not the mind, you are not the astral body.
You are not the silence, you are not all those flowers that are showering on you.
You are only a witness.
The witness is the very being of a buddha.
At this moment I am facing ten thousand buddhas.

Nivedano...

(drumbeat)

Help them to relax.

But remember to witness everything that is happening within you. Slowly slowly, you will feel a tremendous melting into the ocean of consciousness that surrounds you. Ten thousand buddhas are melting into an ocean of consciousness without any ripples.

Rejoice, cherish, this is the greatest moment of your life. You are the most fortunate people on the earth at this moment.

Collect as much fragrance of the inner, as many flowers of the invisible, as much juice of infinity, of the eternal, as much dance of existence as possible.

Nivedano...

(drumbeat)

Come back, but come back as buddhas, with great peace, silence, grace.

Sit down for a few moments just to remember the golden path that you have traveled. And just watch: every day the distance between you and the buddha is becoming less and less.

The day your center and your circumference become one, the day your day-to-day life is also an expression of your buddhahood -- carrying water from the well, chopping wood for the winter -- you will be a buddha in your meditation, you will be a buddha in all your activities. That day will be the greatest day in your millions of lives. That day you will be awakened from a coma, from a deep deep sleep for the first time.

For the first time you will know the beauty of existence, its truth, its splendor. Then all that remains for you is to share -- share your joy, your ecstasy, with friends, with strangers.

Except the whole earth becomes filled with this festival of being a buddha, there is no hope for man.

But I trust in the intelligence of existence. You simply spread the fragrance. It will become a wildfire around the earth.
One single seed can make the whole earth green.

Okay, Maneesha?
Yes, Beloved Master.

One Seed Makes the Whole Earth Green

Chapter #4
Chapter title: One wonders...

16 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SHOJIN DAISHI CAME FROM INDIA AND SAID TO FUKETSU, "WE LEARNERS HAVE THE THREE OF THE BODY, THE FOUR OF THE MOUTH; I ASK YOU TO CONFESS ME!"
AT THIS, FUKETSU SNAPPED HIS FINGERS AND SAID, "MAY YOUR SINS DISAPPEAR! MAY YOUR SINS DISAPPEAR!"
ON ANOTHER OCCASION, A MONK SAID TO FUKETSU, "PEOPLE HAVE COLLECTED LIKE CLOUDS; PLEASE EXPOUND THE DHARMA!"

FUKETSU REPLIED, "PEOPLE PURSUE A RABBIT BAREFOOT; THEY EAT THE MEAT WITH THEIR SHOES ON."
ANOTHER MONK SAID TO FUKETSU, "EVEN WITHOUT THE PRACTICE OF ZEN, MAY WE CERTAINLY ATTAIN BUDDHAHOOD?"
FUKETSU SAID, "THE GOLDEN COCK HERALDS THE DAWN; THE PITCH BARREL SENDS OUT A DARK RADIANCE."
AT ANOTHER TIME, A MONK ASKED FUKETSU, "BOTH SPEECH AND SILENCE TRANSGRESS. HOW CAN WE NOT DO SO?"
FUKETSU REPLIED:"I ALWAYS REMEMBER THE SPRING IN KONAN, WHERE THE PARTRIDGES SING: HOW FRAGRANT THE COUNTLESS FLOWERS!"

Friends, I have never laughed in my life as much as I have laughed this last week. Every day something hilarious happens.

Today I have received a message from the Dalit Elevation Republic Party, that I have to prove my sanity by a certificate from a psychologist. Only then are they ready to discuss matters with me.

Under my guidance, almost one hundred psychologists are working, and hundreds more come and go to learn meditation here. Whom should I ask for the certificate?

It reminded me.... When I graduated from the university I immediately went to the education minister of Madhya Pradesh. He was also the chancellor of the University of Sagar, where I had postgraduate degrees in psychology, in religion, in philosophy. Now that same person is the vice-president of India.

I went directly to him. I told his secretary, "I am going to meet the chancellor of my university, not the education minister, so don't come in between me and the chancellor. He knows me, he has been coming to the university every year for the convocation address. He has even addressed under my presidency the philosophical department of the University of Sagar. He knows me."

He informed the education minister, who called me in. He said, "What is the matter?"

I said, "I have passed from your university, and I have topped the whole university. This is the gold medal. I need a teaching job in any university."

He said, "You qualify absolutely. All the way you have been a first-class first, and finally you have topped the university, so you will get a place. And I know you personally, and I have always loved and respected you. Because you have been presiding over the meetings in the university where I was a guest speaker, I have heard you."

So he looked at my papers, the application, and then he said, "One thing is missing, your character certificate."

I said, "I know it. But do you want me to have a character certificate from someone to whom I cannot give a character certificate?"

He scratched his head. He said, "Perhaps you are right. What about your vice-chancellor? What about your head of the department of philosophy?"

I said, "You know perfectly well my vice-chancellor is a drunkard. Do you want me to get a certificate from a drunkard about my character? I cannot certify my vice-chancellor for *his* character.

"My head of the department of philosophy has never lived with his wife, has been living with another woman. He keeps his wife and children in Delhi just to avoid them, so that he can have all the women he wants. Do you want me to get a character certificate from him? I know him better; perhaps you don't know him that well."

He said, "It is a difficult problem."

I asked him point-blank, "Do you want to give me a character certificate? Do you think you are qualified? No politician in this country is qualified to give me a character certificate. Either you accept my application without the character certificate, or you refuse it.

"And I am here and you are asking for a character certificate. Look into my eyes! Look into my face! And do you have any understanding? Then don't ask foolish questions."

He immediately gave me an appointment in a college. I took the appointment order from his hand. He said, "This is not the right way, it has to go through the post."

I said, "When I am going to the college myself, why unnecessarily waste postage stamps?"

He said, "You are a strange fellow."

I said, "That's correct. But to be a strange fellow does not mean a man without character."

So I took the appointment order, and the next day I appeared in the college where he had appointed me.

The principal could not believe it: "Just in one day... where did you get this appointment order?"
I said, "Directly from the education minister."
He said, "This is not routine. It should come through the post."

I said, "Just because of this routine your whole bureaucracy is stagnant. I remember many cases.... One postcard traveled from Katni to Jabalpur, only eighty miles by road, in forty years. Do you want me to be appointed alive or dead?"

He looked at me, and he said, "That's true, I have also read many cases where a postcard has traveled for seventeen years, eighteen years."

So I said, "That's why I have brought it with me myself." But he was a little hesitant. I said, "You can phone the education minister in front of me. If you cannot trust me, you can phone the education minister."

He phoned the education minister, who said, "That appointment order is signed by me. You don't have to hesitate, give him the appointment!"

There are hundreds of psychoanalysts, psychologists, therapists, believers in other different schools of psychology, who have been here under me to learn meditation -- because psychology itself has come to understand that it is incomplete. Without attaining a silent mind, all that you can do is analyze dreams. And analyzing dreams is not going to give you the essential being of the person.

Right now there are dozens of psychoanalysts, therapists present in this meeting -- they have come from far away, well educated, trained, certified to practice psychoanalysis. But psychoanalysis itself is dying, because it has not cured a single person in the whole world. Twenty years of psychoanalysis...

Millions of dollars are being paid -- because psychoanalysis is the most costly profession. But even they cannot claim that they have psychoanalyzed a single person completely. The whole effort of psychoanalysis is futile. They are simply scratching on the surface of the mind, looking into dreams.

Psychology does not believe in the soul of man. Psychology believes that mind is a by-product of the body, and the people who have not even inquired beyond the mind into the soul of man are making statements which are absolute lies. They have not inquired. The whole East has been concerned not with the mind, but with something beyond the mind.

Now they are becoming aware that threshing the mind for years you gain nothing. There must be something more, otherwise psychoanalysis and all other different schools of psychology are going to die. They are already dying.

One of the greatest psychiatrists of America, Dr. Weiss, for many years was thinking whether to say it or not -- because it will create an uproar in the whole psychological movement around the world. He has been watching for years and seeing that psychoanalysis does not work. Unless something spiritual is added to it, it is on its deathbed.

But just now he gathered courage and wrote a book, MANY LIVES, MANY MASTERS, and declared that psychoanalysis and all its different schools are in their last death throes. He has shocked the whole psychological movement around the world.

He is a graduate of Yale University and now one of the most respected American psychoanalysts -- a psychiatrist, psycho-pharmacologist, writer of many books. A lifelong search has ended in the declaration that psychology is not enough.

The East has been saying this for almost ten thousand years. For what reasons was psychology not born in the East?

It is strange, because the East has been working on the inner world of man, and they did not develop a psychology. They did not bother about analyzing dreams, because they knew this is just treating the symptoms, and treating the symptoms does not cure the disease.

The disease is deeper than the mind, and unless you give man a clear perception of his being, of his eternal soul, nothing can help humanity. Only an experience of the eternity, the immortality of consciousness gives man wholeness -- and I call this the only holiness also.

If these people whom I have been trying to help all my life... I have been in support of the oppressed, the suppressed, but they don't understand. Neither have they read any book of mine, nor have they ever come to listen to me.

I have six hundred and fifty books -- perhaps nobody in the whole world has written six hundred and fifty books -- translated into thirty-four languages of the world. And this uneducated, uncultured Dalit organization has some nerve to ask me that I should produce a certificate from a psychologist concerning my sanity.

England's greatest psychoanalyst, Ronnie Laing, has written just a few days ago. He has been sending his own patients, whom he could not cure in fourteen or sixteen years of work, to learn meditation. He wanted to come to be here for a few days. He wants to learn meditation -- because mind is not enough; one needs something more of the eternity of existence.

Eighty-four of the most prominent psychoanalysts, painters, poets, philosophers of Italy have protested to the Italian government for refusing me entry into Italy. The same is the case in Holland, in Greece, in other countries.

Twenty-one countries have banned my entry into their territory. Never has there been an unarmed man... Just a word of truth creates fear in all those people who are living on lies.

Even the German parliament -- I have never asked to enter Germany -- without my asking, thinking that perhaps some day I may ask, has passed a law in the parliament that not only can I not enter into Germany, but my jet plane cannot be refueled at any German airport, because I might corrupt their morality, their religion, their culture -- just in three weeks. A culture that has been propagated for two thousand years, a religion that has lived for two thousand years, is afraid of a single man. If your two thousand-year-old culture, morality, religion can be destroyed by a tourist in three weeks, then it is not worth having.

And if these people want to know, they can come to the ashram office. There are at least one thousand letters that were written to the American government when I was arrested there, from all kinds of prominent people around the world, condemning the criminal step of Ronald Reagan: arresting a man without any reason, without any arrest warrant. They had no evidence at all against me.

I never go out of my room. I am not concerned with anybody's morality and religion and civilization.

According to me, all these things have not yet happened. Man has yet to wait. Man is still living in the darkness of the barbarious past.

In three thousand years man has fought five thousand wars -- and you call this man cultured? Just Genghis Khan, Tamerlane, Nadirshah -- amongst these three they have killed one hundred million people.

The most cultured country, the most educated -- which has created great philosophers like Kant, Hegel, Feuerbach, Karl Marx -- is afraid of me. And this is the country of Adolf Hitler, who killed six million Jews in Germany in his gas chambers, and who killed in the second world war thirty million people. And they think they are civilized, they think they are cultured, they have a religion.

But if this Dalit organization wants, it can come to the office and look at all the protests that have been made to the president of America for arresting a mystic who has not committed any crime at all.

They fabricated, imagined, thirty-four charges against me, and not a single one had any truth in it. And the attorney general, Ed Meese, of America...

When they forced me to leave America, after my leaving, Ed Meese's representative admitted in a press conference, "He was innocent, he has not committed any crime." But the fundamentalist Christians -- and Ronald Reagan was a fundamentalist Christian -- did not want "this man" to be in the country.

One wonders, has man changed at all since Socrates, the greatest man of Greece, was poisoned? But the little man, the crowd of Greece, could not tolerate his height; they poisoned their own greatest genius. Since then Greece has never been the same. It committed suicide by poisoning Socrates. It is no longer a prominent country in the world. With Socrates it had been at the very peak of civilization.

The Jews killed Jesus, crucified him without any reason or rhyme, with no evidence of any crime. And since then the Jews have suffered immeasurably all around the world.

What crime had Jesus committed? What crime had al-Hillaj Mansoor committed? Mohammedans killed him, in a far more animalistic way than Jesus was crucified. They cut him piece by piece: feet, legs, thighs -- they cut him piece by piece. And yet this man's crime was that he kept making the statement "Ana'l Haq" again and again. It means "I am the truth." That was the crime.

It seems that thinking is a crime in the eyes of the world.

One of the most important journalists, internationally well established, is M. V. Kamath. He has reviewed my books, and says that I am the greatest genius in the last part of this century. Mad people are never geniuses.

Another great journalist of India, the late editor of the ILLUSTRATED WEEKLY OF INDIA, has reviewed another book of mine on Friedrich Nietzsche's Zarathustra.

I am the only person who has commented on that book -- because Adolf Hitler adulterated Friedrich Nietzsche's statements according to his own will. Whatever he wanted to use he had chosen out of Friedrich Nietzsche's work. And because of Adolf Hitler, Nietzsche became condemned. I had to pull Nietzsche out

from Adolf Hitler's hands.

I have spoken on THUS SPAKE ZARATHUSTRA. Reviewing it, the editor of the ILLUSTRATED WEEKLY has compared me with Adi Shankara. He says in his review that "After Adi Shankara, there has never been anybody else of the same caliber and the same intelligence" -- although I don't agree with him.

I would not like to be compared in any way to Adi Shankara. I accept Adi Shankara as one of the greatest philosophers, there is no doubt about it. But his philosophy and his lifestyle were contradictory; hence I don't want to be compared with Adi Shankara.

On the one hand he was saying, "We are all divine, we are all in our innermost being gods, the ultimate cosmic soul," and on the other hand he was accepting the Hindu caste system. He was saying that everybody is god in a hidden way. But what about the sudras? Even their shadow makes you dirty.

He was propounding the philosophy that the whole world outside you is illusory -- but what about the sudras? They are the only real people it seems; everybody else is illusory.

One sudra touched Shankara when he had come to take a bath in the Ganges in Varanasi. It was early morning, still dark, and a man touched him intentionally. Shankara would not have detected anything because it was dark and he could not see the man, but the man himself said, "Wait! You will have to take another bath. I am a sudra."

Shankara freaked out. You don't expect a man of the intelligence of Shankara to freak out. He was so angry, so full of rage, he said, "Why have you touched me?"

The man said, "It is a question of philosophy. You say everything in the world is illusory. What about me? Is my body different from your body? Is my soul different from your soul? In your philosophy you are saying totally different things. Please practice them also."

So I understand the great compliment to me as the greatest genius after Adi Shankara, but still I will not agree to be compared with Adi Shankara. His philosophy and his lifestyle are contradictory.

The world-famous journalist and writer, Aubrey Menon, has written a book, THE NEW MYSTICS. He has written about me in that book that when he encountered me in Bombay in a Cross Maidan meeting of almost fifty thousand people, he could not believe his eyes. He writes that he had been sitting in the front row when President Kennedy was speaking, but he could not feel anything. The speech was written by his secretary, it was not spontaneous. "It was ordinary, it did not touch anybody's heart. I came away utterly frustrated."

He had been in the rallies of Adolf Hitler, who was thought to be one of the greatest orators. But, he says, when he heard me, he heard a totally different kind of being.

Adolf Hitler was simply shouting slogans without any meaning, even nonsensical. He was telling the Germans, "All our miseries are because of the Jews." The fact was that the Jews were the richest people in Germany, and his eye was on their riches. "Kill the Jews and take all their money and all their factories and all their businesses!" And he convinced the so-called intellectuals of Germany -- even Martin Heidegger, one of the most famous philosophers of this century -- that Jews were the problem. "Because of the Jews, Germany is not able to conquer the whole world, so first finish the Jews."

Absolutely absurd.

Aubrey Menon writes, "I could not feel any conviction in what he was saying."

And when he heard me... I am absolutely spontaneous, simple. I don't know what word is going to come next, I don't know what I am going to say to you. I just face you and allow my being to be poured into your hearts. He felt it, and he could not believe that fifty thousand people were sitting so silently as if there was no one -- pindrop silence. He says, "I understood the meaning of the phrase for the first time."

You can experience it here.

These ten thousand people can testify for my sanity. Raise both your hands if you think I am sane.

(WITH GREAT LAUGHTER, EVERYONE RAISES BOTH HANDS.)

Thank you.

(MORE LAUGHTER AND APPLAUSE.)

Now the sutras. Maneesha has asked:

OUR BELOVED MASTER,
SHOJIN DAISHI CAME FROM INDIA AND SAID TO FUKETSU, "WE LEARNERS HAVE THE THREE OF THE BODY, THE FOUR OF THE MOUTH; I ASK YOU TO CONFESS ME!"

There are, according to Gautam Buddha, and according to all the mystics of the East -- and particularly of India -- three bodies. The one body you know is physical. Another body behind it is astral; it is made of pure light, hence it has no weight.

When you die only your physical body dies. The astral body takes your innermost being to another womb, unless you have become enlightened. If you become enlightened, then except your innermost center everything dies, and the center is for the first time released from the prison of the three bodies. It simply melts like ice in the oceanic consciousness of the universe. That is the ultimate freedom. We have called it *moksha*, we have called it *nirvana*. All those words mean ultimate freedom from all bondage of body and action, of mind and thinking, of feeling and emotions.

The third body is called the subtle body. It is completely made of something like air. You can see the second body if you have the eyes of meditation. You can see the body of light; light is perceptible. But air is not perceptible even to meditators. The third body is the subtle body.

These are layers of protection.

Behind these three bodies is hidden your real being, your great splendor, your ultimate ecstasy.

And what are the four mouths? Gautam Buddha jokingly said, "Everybody has at least four mouths. You can have more, but everybody has at least four mouths." He means masks upon masks.

When you meet your boss you have a different face. When you meet your servant you don't have the same face. Just watch. When you meet your wife you have another face. When you meet your girlfriend you have another face.

You can watch from far away a couple walking towards you, and see whether they are married or not. The faces will show. The husband looks embarrassed, the wife is constantly being a detective. A beautiful woman passes by: the husband cannot look at her, the wife is watching.

It is said that a few people get out of bed in the morning, take their breakfast and go to their job; a few people get out of bed and go to their home.

When you see a man with a girlfriend, it is all joy. The same girlfriend will become a crucifixion.

I am reminded of a great psychologist who was surveying a madhouse. The superintendent took him inside. In a small room one man was just weeping and weeping, tears and tears, and was holding a photograph on his chest. It was such a miserable situation.

The psychoanalyst asked the superintendent, "What has happened to this man?"

The superintendent said, "He wanted to marry a woman -- he has the photograph -- but he could not marry her, and he has gone insane."

They moved to the second cell, and another man was hitting his head on the walls. The psychoanalyst asked, "What has happened to *this* man? Why is he hitting his head?"

The superintendent said, "You may not believe it: he married the same woman, and has gone mad!"

Buddha says everybody has masks, and unless you are freed of masks, you can never know your original face. The original face and the finding of it is the whole search of authentic religiousness. So, Buddha said, drop as many masks as possible. Everybody, the poorest of the poor, has at least four masks, and he goes on changing his face.

It starts even from childhood. You go to a school. If the teacher is not in the class, you watch the children. It is a chaos: books are being thrown, people are being beaten, they are writing anything they want on the blackboard. And the moment the teacher enters, absolute silence descends, everybody is looking at his book. They are not reading, but they are looking at the books.

What has happened?

Even small children... but we teach them. Mothers tell small babies, "I am your mother: smile." If the baby is not feeling to smile, why should she smile? You are teaching diplomacy. Slowly slowly the child learns, because he is dependent on the parents for everything. So when the mother comes, the child smiles. It is fake; he has no desire to smile. When the father comes, he smiles. It is fake.

We are creating frauds from the very childhood: "Respect your elders" -- whether you respect them or not.

I was in constant trouble in my childhood. Anybody who was older, a distant relative -- in India you don't know all your relatives -- my father would tell me, "Touch his feet, he is a distant relative."

I would say, "I will not touch his feet unless I find something respectable in him."

So whenever any relative was to come, they would persuade me to go out, "because it is very embarrassing. We are saying to you, `Respect the old man,' and you ask, `Let us wait. Let me see something respectable. I will touch his feet -- but without knowing, how do you expect me to be honest and truthful?'"

But these are not the qualities society respects. Smile, honor, obey -- whether it is right or wrong does not matter. You will have respectability.

In the second world war, a professor in Germany, a professor of philosophy, was enrolled forcibly into the army. He resisted, he said, "You don't understand. I am a philosopher. I cannot kill people without any reason." But nobody listened to him.

They said, "We will teach him. Just let him come to the army quarters. Under a loaded gun he will come to his senses." But they had no idea of the man.

They brought him for the first parade on the ground in the early morning. The commander-in-chief ordered, "Left turn!" Everybody turned left, but the philosopher remained standing as he was.

The commander came to him and asked, "Why...? Are you deaf?"

He said, "No, but I had told you beforehand: I don't see any reason... why should I turn left?"

And then, finally, people turned left and right and went forward and backward, and finally came back to the same place. The professor said, "Aha! If they were all going to the same position again, then what is the point? I have been standing here all the time!"

The commander-in-chief thought, "This man is impossible."

He asked the general, "You have enrolled this man; I cannot cope with him. You give him some other job."

The general took him to the mess, and gave him a simple job: a pile of peas... He told the professor, "You sit down, and sort out the bigger peas on one side, and the smaller peas on the other side. I will come after one hour -- and take care that the work is done."

After one hour he came back. The professor was sitting silently; the peas were exactly the same as when he had left. He said, "What happened?"

The professor said, "There are tremendous problems."

The general said, "What problems?"

The professor said, "There are big peas; okay, I can put them at this side. There are small peas, I can put them at that side. But there are some in between: where to put them? If I don't know where to put them I cannot sort it out.

"In fact," he said, "every pea is individual. I can make a line which will go miles away, the biggest pea, then the smaller, then the smaller, then the smaller. But this small mess will not do, I need a big ground!"

The general said, "Please, you go back to the university."

The man was simple and innocent and had no masks.

Buddha said everybody is a hypocrite. Everybody tries to show his face according to the expectations of the crowd. Everybody listens to the crowd, because the crowd never likes anybody who is a stranger, the crowd never likes anybody who is more intelligent.

In America I had my commune in Oregon, and I told the news media, "The people of Oregon are retarded." The politicians of Oregon were very angry, the governor was very angry, the attorney general was very angry. The supreme court of Oregon, the high court of Oregon -- they were all angry.

I said, "Anger won't help. A survey is needed" -- and an Oregon university took up the task. They came up with the conclusion: "He is right. The average Oregonian has only seven percent of intelligence functioning, and the average member of the commune has fourteen percent -- double that of any Oregonian. You cannot start a case against the man. It is really a strange clarity of vision that he saw that the whole of Oregon is retarded. Seven percent is the intelligence of retarded people."

I have called the whole Indian parliament retarded, and the speaker of Lok Sabha wrote a letter to me, saying that "You have to apologize, you have insulted the parliament of the country."

I said, "I have not insulted anybody. First you get all the members of your parliament checked. If I am wrong, you can crucify me. And if I am right, then you all have to leave the parliament, and new elections will be needed."

He did not dare, because he knows... In the parliament people are throwing shoes at each other, using four-letter words which are not to be put on the record, shouting, wrestling with each other. He knows his parliament. He did not answer me, because that will be a strange phenomenon if by chance -- and there is

every chance -- the whole parliament proves to be below seven percent. It will be a laughing matter for the whole world. It is better to keep quiet.

Buddha said that the society lives in a very fraudulent way. It lives in lies, it lives in imaginary consolations. It has so many faces. According to the place, according to the person, it changes its face. And he was telling this so that anybody who wants to be authentically religious drops all these masks.

You may not be aware that the word `personality' comes from Greek. It means the mask. In Greek drama, in the ancient days, every actor used to have a mask. *Persona* means mask, and from persona has come the word personality. Unless you drop your personality you will not be able to find your individuality.

Individuality is given by existence; personality is imposed by the society. Personality is social convenience. Society cannot tolerate individuality, because individuality will not follow like a sheep. Individuality has the quality of the lion; the lion moves alone.

The sheep are always in the crowd, hoping that being in the crowd will feel cozy. Being in the crowd one feels more protected, secure. If somebody attacks, there is every possibility in a crowd to save yourself -- but alone? Only the lions move alone.

And every one of you is born a lion, but the society goes on conditioning you, programming your mind as a sheep. It gives you a personality, a cozy personality, nice, very convenient, very obedient.

Society wants slaves, not people who are absolutely dedicated to freedom. Society wants slaves because all the vested interests want obedience.

The people who are in power, the people who have riches, the people who are the heads of religions, they all want one thing: you should not raise your head. You should live like a slave, pulled and pushed to this side and that side. You should not resist. You should not assert your being, your intelligence, your individuality.

This is the fear, the reason why twenty-one countries are preventing me from entering their territories: because I am in absolute favor of personalities dying and individualities being regained. That is real resurrection.

One great king, Prasenjita, contemporary to Gautam Buddha, had come to see Gautam Buddha for the first time. His wife had been a lay-disciple of Gautam Buddha for a long time before she was married to Prasenjita. She was a daughter of a greater king.

So when Gautam Buddha came to Prasenjita's capital, the wife said to the husband, "It does not look right that when a man like Gautam Buddha comes to your capital, you don't go to welcome him. I am going. He is sure to ask about you. What am I to say?"

The husband thought for a moment, and he said, "Okay, I am coming also. But because I am coming for the first time, I would like to give him some present. I have one very great diamond; even emperors are jealous because of that diamond. Buddha must appreciate it, so I will take the diamond."

The wife started laughing. She said, "Rather than the diamond, it will be better if you take a lotus flower from our big pond. To the Buddha the lotus flower is more beautiful. What will he do with the diamond? It will be an unnecessary burden."

He said, "I will take both and let us see who wins."

So he came on his golden chariot to the commune of Buddha, where ten thousand monks were sitting around him. Just before he was going to start his morning talk, the golden chariot of the king stopped, so he waited for the king to come in.

The king came in front of him, and first he offered Buddha the diamond. Buddha said, "Drop it!" It was very difficult for Prasenjita to drop his diamond -- that was his very life! -- but not to drop it also was difficult. Before ten thousand people Buddha had said it -- "and you have offered the diamond so it no longer belongs to you."

He hesitated. Buddha said, "Drop it!" So he dropped the diamond, reluctantly, and offered the lotus flower with the other hand.

Buddha said, "Drop it!" Prasenjita thought, "Is this man crazy?" He dropped the lotus flower, and Buddha said, "Don't you listen? Drop it!"

He said, "Both my hands are empty. Now what do you want me to drop?"

At that moment, one of the oldest disciples of Buddha, Sariputra, said, "You don't understand. Buddha is not saying to drop the diamond, or to drop the flower. He is saying, `Drop your personality. Drop that you are a king. Drop this mask, be just human, because through the mask it is impossible for me to approach

you.'"

He had never thought about it. But a great silence, and ten thousand people... and he fell spontaneously at the feet of Buddha.

Buddha said, "That's what I have been telling you: drop it. Now sit down. Be just human. Here nobody is an emperor and nobody is a beggar. Here everybody is himself. Just be yourself. This being an emperor can be taken away from you.

"Someday somebody will conquer your kingdom and you will be a beggar. This emperorhood is not your essential part. It can be stolen, it can be conquered, it can be destroyed. Better you yourself drop it -- that is more manly -- and just remain your authentic being."

Daishi had come to India to learn the teachings and the discipline of Gautam Buddha -- long after Gautam Buddha, perhaps one thousand years after, looking for some awakened, enlightened person who can help him to understand what meditation is.

He was told that we have three bodies and four mouths. He could not understand. What three bodies, four mouths? He went back to Japan and reached the great Zen master Fuketsu, and asked him, "Please explain to me what is the meaning of this puzzling statement. I have only one body, one mouth."

AT THIS, FUKETSU SNAPPED HIS FINGERS --
just snapped his fingers --
AND SAID, "MAY YOUR SINS DISAPPEAR! MAY YOUR SINS DISAPPEAR!"

This is the world of Zen, where an ordinary rationality is of no use. The man has asked something absolutely different, and Fuketsu answered in such a way that if you try to rationalize it you will be absolutely disappointed.

He did not answer on the surface -- just on the surface he did not answer -- but underneath the surface he answered.

I have to explain to you what was underground -- that which cannot be said, but can be transferred. His statement, "MAY YOUR SINS DISAPPEAR!" -- just (THE MASTER SNAPS HIS FINGERS) in a click...

The word sin in its origin, in its roots, means forgetfulness. It does not mean what Christians have been telling the world. It does not mean sin, it means forgetfulness.

And according to Gautam Buddha and Fuketsu that is the only problem. All other problems arise out of it, hence it can be called the original sin -- forgetting yourself. And what is virtue? -- remembering yourself. Being aware of your consciousness is virtue, and forgetting your consciousness and living an unconscious, robotlike life is the only sin.

He did not answer the question as far as language is concerned, but he is answering it in a far deeper way. He said, "Forget about three bodies, four mouths, just remember yourself. Drop forgetfulness, drop your sleep. Drop your spiritual slumber. Wake up!"
That is exactly the meaning of the word buddha, being awake.

"MAY YOUR SINS DISAPPEAR!"

said Fuketsu, and repeated again,

"MAY YOUR SINS DISAPPEAR!"

This will give you a taste of the way Zen works. It is very straight, but it is beyond your reason, your mind, your thoughts. It hits at the very center. Wake up, and all these problems and theorizations and ideologies will disappear. Why not cut the very root from where all the branches go on growing?

All the religions of the world, except Zen, have been trying to prune the leaves. Drop this sin, drop that sin -- and how many sins are there? Drop greed, drop jealousy, drop envy, drop anger, drop violence... And by the time you have been able to drop one, one life may not be enough.

Gautam Buddha brought a rebellion into the world which still lives, aflame in the small stream of Zen masters. Just cut the very roots, don't bother about the foliage, because you should remember: if you cut one leaf, in response to your arrogance, violence to the tree, the tree will bring three leaves. That's how gardeners make trees thicker and thicker: by cutting their leaves, branches. You cut one branch, and two or three branches will sprout.

The same is true about man. You cut one sin, and three more sins will arise, because how can you cut greed separately? They are all together -- your anger, your violence, your jealousy -- they are all one,

branches of one tree. Don't cut one; you will be cutting for lives together, and you will never come to the realization of the divine in existence. But if you cut from the roots, in a single blow, *this* very moment you can become a buddha. You don't have to become a Buddhist.

This is what is making the Buddhists go out of their senses.

Buddha is your essential core. It is not a question of conversion, it is a question of transformation. You have to go within yourself and cut the roots of all your darkness. Then suddenly a flame jumps up from your very center and fills your whole being, and slowly starts radiating around you, in your presence, in your eyes, in your gestures, in your grace, in your blissfulness.

The buddha is your birthright. It is not a question of imitating any buddha -- there have been thousands -- you need not imitate anyone. You have to find your own. You are carrying it from your very birth, perhaps for many lives, but you have never looked inwards.

The idea of waking up simply means waking up from your very center, so that you can see your authentic nature. The buddha is your nature. The moment you realize who you are, you will suddenly start dancing, singing, in a drunkenness which is divine, because you have found the source of all life, you have found the connection with the cosmic whole. You are no longer imprisoned in the body, you have found the door going out of the prison, and disappearing into existence.

This is called *nirvana*.

This is called becoming a god in your own right.

ON ANOTHER OCCASION, A MONK SAID TO FUKETSU, "PEOPLE HAVE COLLECTED LIKE CLOUDS; PLEASE EXPOUND THE DHARMA!"

FUKETSU REPLIED, "PEOPLE PURSUE A RABBIT BAREFOOT; THEY EAT THE MEAT WITH THEIR SHOES ON."

He was asked to tell something about the ultimate nature, which in Pali is called *dhamma*, in Sanskrit, *dharma*. It means exactly, your ultimate nature, your eternal nature.

The man was asking, "So many people have come, a great crowd like clouds has gathered around your temple, Fuketsu. You should teach the dharma."

Fuketsu replied in a way that means, "These people will not be able to understand dharma, they are so unconscious. These PEOPLE PURSUE A RABBIT BAREFOOT."

He is trying to explain without saying directly that they are unconscious. Pursuing a rabbit barefoot is very unconscious. You may fall, you may trample on thorns. The rabbit will go zigzag in a forest; it is better to have your shoes on. But these unconscious people will pursue a rabbit barefoot, and

"THEY EAT THE MEAT WITH THEIR SHOES ON."

In short, he is saying, "These people's actions are unconscious, they don't know what they are doing. They don't know who they are. They don't know from where they are coming. They don't know where they are going."

Everything about the masses is unconscious, but to tell them so hurts them. Rather than being thankful to you, that "You made me aware of my unconsciousness," they will be angry at you. They will think that you are insulting them.

A blind man was brought to Gautam Buddha. He was a great logician, and he defeated the whole village in a discussion about light. He insisted that there is no light, no sun, no stars, no moon -- "because I don't have any experience of them."

People tried to convince him that there is light: "The whole village says so."

He said, "You will have to prove it. Bring the light, I want to touch it." Now, you cannot touch light, you cannot hold it in your fist.

He said, "Okay. Hit the light, I want to hear the sound." You cannot hit light either.

He said, "Okay. You bring the light, I want to smell it" -- but light has no smell.

He said, "Then I want to taste it. These are the only senses I have got." You cannot taste light, it has no taste.

The whole village was greatly upset. They know light is there, but this man is blind. "We don't want to say directly to him, `You are blind' -- but he is a great logician, we cannot defeat him."

Just then they heard that Gautam Buddha was to pass by their village. They said, "This is a great

opportunity. We should take the blind man to Gautam Buddha. Perhaps he can convince him about light."

The blind man was brought by the villagers with great hope. But Buddha said to the villagers, "You are wrong. Seeing perfectly well that the man has no eyes, you are trying to convince him of light. He does not need a philosopher or a logician to teach him. I will give him my physical physician, and I hope his sight will be restored" -- because he was not born blind.

Within six months his sight was restored. Buddha had moved to another place, leaving his personal physician with the blind man. The blind man looked around at the beautiful existence, the rainbows, the sun, the moon, the stars, the flowers and their colors. He could not believe that he had been missing all this beauty his whole life, and he had been unnecessarily arguing with the poor villagers, who didn't understand logic, but they were right.

He went to the place where Buddha had gone, dancing, and he fell at his feet saying, "If you had not come into my life, I would have remained always blind. Now I can see the greatest gift in life is the eyes" -- because eighty percent of our experiences depend on the eyes, only twenty percent on the other senses.

A man without eyes immediately creates a great compassion in you. The same is not true when you come across a man who is deaf, or a man who has no legs. You feel pity, you feel sympathy, but not the same compassion as you feel when you see a blind man, because he is missing all the colors, all the rainbows, all the flowers, all the sunsets, all the sunrises, the whole starry sky; he is missing everything of beauty. The beautiful faces of men and women, the beautiful birds he is missing; that is the greatest calamity.

We are also blind in a sense, because we are not looking inwards.

In the East, particularly in this country, we have called it the third eye, which opens inwards just between your two eyebrows. When you go deeper in meditation both your eyes have to be closed, so no energy goes out and the whole energy concentrates just in the middle. And from there is the entry into the inner sky, which is far more beautiful, far more colorful, of tremendous ecstasy. The deeper you go in, the more you come close to the divine. When you have reached to the very source of your being, you have found the ultimate meaning and significance of life.

The masses are unconscious. According even to psychologists, if we divide our mind into ten parts, only one part has become conscious; nine parts underneath it are completely in darkness.

It is almost similar to an iceberg. Only one tenth of the iceberg shows above the surface of the sea; nine tenths is underneath. We are living at the very minimum, we don't know how to live at the optimum, and religion is nothing but to give you life in its totality, to help you to live at the optimum. When you can live as a divine being, why live like unconscious animals?

We have become human beings, but our innermost world is a complete darkness. We have never bothered even for a single moment to look inside.

Hence, Fuketsu said, "The masses cannot be taught, unless somebody becomes thirsty, unless somebody becomes frustrated with the outside world and wants to enter into the inner core, to explore the last resource. Outside he has not found anything; perhaps one thing is still left -- that is inside."

When somebody comes not for teachings, not for knowledge, but for experience, then there is a possibility for a master to show you the path. Nobody can lead you to your inner being, nobody can go with you. You will have to go alone. But the master can show you the golden path.

Buddha says: I can show you the moon, but don't take my finger to be the moon. Drop the finger and look at the moon.

But this is the misfortune that has happened around the earth. Every religion is holding the finger! -- somebody of Mohammed, somebody of Krishna, somebody of Buddha, somebody of Mahavira -- and nobody is bothering where the finger points. The finger is not the religion. The teachings, the scriptures, they are all fingers, and people are worshipping scriptures.

I was staying in the Punjab in the house of Punjab state's Inspector General of Police. He was my host. When I went into my room I passed his temple. He had a small temple made in his vast bungalow. I looked in the temple, and there was GURU GRANTHA SAHIB, the religious scripture of the Sikhs. It was early morning, so he had put a toothbrush and a tube of paste by the side of GURU GRANTHA SAHIB.

I said, "My God, what are you doing?"

He said, "Just for GURU GRANTHA SAHIB" -- `Sahib' makes the scripture almost look like a human being -- "for his morning toothbrushing."

I said, "You are the I.G. of this whole state, and if you can do such a thing, what about the villagers?

They may be giving him a bath, just a shower, feeding him food. They may have destroyed GURU GRANTHA SAHIB long ago. You are a reasonable man, well educated, in a high post, and you are behaving like a villager!"

But this is the situation. If your foot touches SRIMAD BHAGAVADGITA, if you are a Hindu you will immediately touch the feet of BHAGAVADGITA. There are no feet! Scriptures have become reality, fingers have become the moon, for the unconscious masses.

Unless somebody on his own comes to a master... The crowds cannot be taught the deeper secrets of life. They are going to live in superstitions, in all kinds of consolations, but they will never know the nature of the great reality that you are.

On another occasion some monk asked Fuketsu,

"EVEN WITHOUT THE PRACTICE OF ZEN..."

Zen means *dhyan*, it means meditation. The word `dhyan' is Sanskrit. When it moved to the Buddhist language, Pali, it became *zhan*. When it moved to China it became *chan*. When it moved to Japan it became Zen. Zen means dhyan; dhyan means a state of no-mind.

In English there is no parallel word. We use `meditation' because there is no other word which comes even close. Meditation is not the right word. The moment you say meditation, immediately the idea arises: meditating on what? It is always objective. Concentration is objective, contemplation is objective, meditation is objective; dhyan is subjective. It is not meditating *on* something, it is simply moving inwards, silently, without any object in your vision.

Inside there is no object, only pure subjectivity -- a silent lake of consciousness. And the deeper you go, the calmer and cooler and more blissful you become. When you reach to the deepest point in your being you have arrived home.

Fuketsu was asked,

"EVEN WITHOUT THE PRACTICE OF ZEN, MAY WE CERTAINLY ATTAIN BUDDHAHOOD?"

An absurd question. Without dhyan, without Zen, nobody can attain buddhahood. It is saying, in other words, "Can we reach inside without going inside?" It is absolutely nonsense, the question.

Fuketsu said,

"THE GOLDEN COCK HERALDS THE DAWN; THE PITCH BARREL SENDS OUT A DARK RADIANCE."

Just as the golden cock heralds the dawn, meditation heralds the beginning of your buddhahood. Without meditation, you cannot taste anything of religion. You can believe, but belief is always of the ignorant.

I want you to understand absolutely: *never* believe in anything. Experiment. Take the belief as a hypothesis but never as a certainty. Unless you experience, no belief can help you.

Can belief in water quench your thirst? Can belief in God herald the dawn? No belief system is of any help. You have to go inwards, alone, as deep as possible.

Meditation is the very essence of all religions.

Everything else is mere commentary.

AT ANOTHER TIME, A MONK ASKED FUKETSU, "BOTH SPEECH AND SILENCE TRANSGRESS. HOW CAN WE NOT DO SO?"

It is especially a Zen question, especially a question for great meditators. When you arrive at your very being you experience something which is beyond words. Now there are only two possibilities. Either you use words, which don't justify your experience... They distort your experience, because the experience happened beyond words, far away, it cannot be dragged into ordinary human language.

So the one possibility is to speak. That transgresses the experience. The other possibility is to remain silent, but that too is not right. If you are silent, how are you going to share your experience with those who are all groping in the dark? The man is asking a very important thing.

When Gautam Buddha became enlightened, for seven days he remained silent, just thinking what to do. "If I speak, it is not exactly the truth, something is missed. And when you hear it, something more is missed

because you will interpret it according to your mind, and you don't have that experience from which those words are coming. It is a transgression against truth.

"Should I remain silent?" Buddha thought. "But that seems to be very unkind, uncompassionate. So many people are searching, and I have found. At least I can help them in some way -- if not through words, then through some devices. If not through words, then some other way has to be found to transmit the fragrance, the fire of my experience."

Finally, fortunately, he decided to speak. It would have been a tremendous loss to humanity if Gautam Buddha had not spoken. Although he always says, "Remember while you are reading my scriptures that the word is not the truth. It may indicate as a finger, but it is not the moon" -- but who remembers?

People simply get knowledgeable by reading scriptures -- rabbis, bishops, popes -- but they are all knowledgeable; they don't have the experience. They have not known themselves, they have only believed. Belief prevents you from searching for the truth. Never stop at a belief. Stop only at an experience of your own.

FUKETSU REPLIED: "I ALWAYS REMEMBER THE SPRING IN KONAN..."

where he used to live before he came to Mount Fuketsu. The mountain was renamed by the emperor of Japan according to the name of Fuketsu. It became Mount Fuketsu because he lived there, an enlightened light for millions to come and quench their thirst.
But before coming to this mountain, he used to live at another mountain.
He says:

"I ALWAYS REMEMBER THE SPRING IN KONAN, WHERE THE PARTRIDGES SING; HOW FRAGRANT THE COUNTLESS FLOWERS!"

Do you see the point? He is not answering directly. Zen does not answer directly. It answers in a very poetic and indirect way.
He is saying:

"I CAN REMEMBER THE SPRING IN KONAN, WHERE THE PARTRIDGES SING; HOW FRAGRANT THE COUNTLESS FLOWERS!"

But you have never been to Konan, so you don't know what spring in Konan is, you don't know the flowers and the fragrance and the color and the beauty. Unless you go there, there is no way. "I cannot bring Konan and its spring and the flowers and the songs of the birds into my language. I can point you the way to Konan -- go to Konan."

He is simply saying that the inner world has to be experienced. There comes a great spring... far greater than you have seen outside. There are flowers and fragrances of another world -- a peace, a silence, a song, a dance that you have not known in the outside world. But the only way is: go in.

Issa wrote:

PURE SIMPLICITY
MARKS THE ARRIVAL OF SPRING --
A PALE YELLOW SKY.

But you have to see it.

How many people look at the sky? I have been watching, standing by the side of the road: people are counting money on their fingers and they don't see that the sun is setting and is throwing such psychedelic colors all over the horizon -- and they are counting money. I can see their lips moving. They are talking to somebody who is not present, and the sun is setting with such grandeur. How many people get up early to see the sunrise? How many people watch the immense hypnotic power of the fullmoon night?

Do you know, all those who have become enlightened have become enlightened on the fullmoon night, except Mahavira -- just a single exception in the whole of history? Strange... why on the fullmoon night? The ocean rises to greet the moon on the fullmoon night. More people go mad on the fullmoon night; hence the word `lunatic'.

Lunatic means *luna*, luna means the moon -- moonstruck. Lunatic means struck by the moon. More people commit suicide on the fullmoon night -- four times more than any other time -- more people murder

on the fullmoon night. It has been a strange thing: why should it happen on a fullmoon night?

The full moon somehow makes you what you have been in some way repressing in yourself. If you have been repressing the desire to become enlightened, perhaps on the fullmoon night you will become enlightened. It exposes you. If you have been repressing the desire to commit suicide...

Psychologists say there is not a single man on the earth who has not at some time thought of committing suicide. Not that everybody commits it, but there are moments of trouble, anxiety, anguish, when one thinks it is better to finish it all. But the psychologists are not aware that this idea happens only on fullmoon nights.

The fullmoon night simply exposes you. If you are ready for enlightenment, if your meditations have ripened, you become enlightened. If you are ready to commit suicide and you have been somehow avoiding it -- nobody wants to commit suicide, nobody wants to murder anybody, but the idea arises, and on the fullmoon night it is irresistible. Whatever you have been repressing, whatever you have been searching for is exposed.

But everything has to be your experience.

PURE SIMPLICITY MARKS THE ARRIVAL OF SPRING -- A PALE YELLOW SKY.

You cannot go inwards if you are not finished with the outside world -- its beauty, its treasure, its immense vastness. If you have not become acquainted with it, you will never think of going in, because the inner is vaster, the inner is bigger, the inner is more intelligent. The inner is pure wisdom. It is truth, it is beauty, it is godliness.

But first you should learn from the outside world. This is especially a Zen message. It is not against the outside world, it wants you to learn everything of the outside world so that you graduate from the outside to the inner.

Maneesha has asked a question:
OUR BELOVED MASTER,
IS ENLIGHTENMENT SOMETHING LIKE GETTING THE PUNCHLINE TO THE ULTIMATE JOKE?

Right, Maneesha. It *is* the punchline of the ultimate joke.

This begins the time for Sardar Gurudayal Singh.

Percy and Porky Poke own a men's clothing shop in downtown L.A.

One day Buster Chubbs walks in and says, "I need a nice suit."

"Okay," smiles Porky, jumping up. "We have Paris suits, Italian suits, Mexican suits, all kinds and all styles, from every corner of the world. Modern, classical, new wave, formal, business -- any kind of suit.

"You can get them in your favorite color," continues Porky with his best sales pitch. "We have black, blue, grey, even orange -- any color you want! What is your size?"

Buster is really impressed as he looks around the shop. "I think I am size forty-two," he says.

Porky proceeds to bring every size forty-two suit in the store and has Buster try each one. Every time Buster comes out in a different suit, Porky spins him around to look in the mirror -- back to front, and front to back, spinning him this way and that, to see it from all the angles.

Half an hour later, Porky still cannot sell him a suit.

Then Percy walks up with the last remaining suit, says a few things to Buster, and Buster buys it.

When Buster leaves his shop, Percy turns to Porky and says, "See how easy it was? I sold it to him on the first try."

"Sure," says Porky, "but who made him dizzy?"

Boris Bagel gets invited to a fancy-dress masquerade and decides to go along dressed as Lucifer, the devil.

Unfortunately, on his way to the party, Boris gets lost and ends up walking into the middle of a Jimmy Bakker TV broadcast prayer meeting.

The good folks, watching preacher Jimmy Bakker give his fire and brimstone sermon, take one look at Boris in his devil outfit and start to scream and run for the doors.

In the panic, preacher Jimmy Bakker gets trampled to the floor and Boris, not realizing that he is the cause of the panic, goes over to help him up.

"Ah, Satan!" shouts Bakker, terrified. "I have been running this special Christian church for twenty years, but I want you to know I have really been on your side all along!"

Giovanni, the Italian, George, the Englishman, and Ivan, the terrible Russian, are working for the United Nations Army in Africa, when they are captured by cannibals.

Chief Boonga, the cannibal leader, tells the men that they can have one last request before they get thrown into the cooking pot.

"I-a want a plate of spaghetti!" says Giovanni.

"I would like a bottle of beer, please," says George.

"Just give me a kick in the ass," says Ivan.

Giovanni gets his spaghetti, George gets his beer, and Chief Boonga walks over to Ivan and gives him an enormous kick in the rear-end.

Immediately, Ivan pulls out a gun from his pocket, and shoots all the cannibals.

"I say!" exclaims George. "Jolly good show!"

"Mamma mia!" shouts Giovanni. "But what took-a you so long?"

"Well," explains Ivan, "being a good Russian, I could not attack until I was provoked!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent... close your eyes...

Feel your body to be completely frozen.

This is the right moment to look inwards. Collect your whole life energy, your total consciousness, and with a great urgency to reach to the center... One never knows, this may be the last moment of your life.

Deeper and deeper... just like an arrow passing through all the layers of body, mind.

As you come closer to the center, you are coming closer to the god....

As you come deeper, nearer, you are coming closer to the buddha hidden in you.

At this moment you are the most fortunate people on the earth, just because you are so close to your divine nature.

Remember only one thing, which is eternal in you, and that is the witnessing consciousness. Just witness everything.

The body is not you -- witness.

The mind is not you -- witness.

All the experiences that are happening to you -- the great silence, the peace, the joy, the ecstasy, you are a witness. You remain always above and beyond.

This beyondness, this witnessing, is your real *buddha dharma*, your authentic nature, your divine individuality.

To make it clear, Nivedano...

(drumbeat)

Relax...

But keep on remembering that you are just a witness.

As the relaxation becomes more and more and more, you start melting like ice into a vast ocean of consciousness. Gautama the Buddha Auditorium, at this moment, has become an ocean of consciousness.

Feel... and collect the experience.
This is no belief, this is your own experience.
This is no finger, you have come to the moon.

And persuade the buddha to come along with you. He has to become your very life, your breathing, your heartbeat, your daily, ordinary activities.

Chopping the wood for the winter, carrying the water from the well, he should be with you. In fact, slowly slowly you will disappear, only buddha remains. That is the greatest day of your life, when only the buddha remains.

The word `buddha' means the witness, the observer, the watcher -- in essence, pure awareness. And pure awareness makes you one with the whole cosmos.

Collect as much experience as you can, and persuade the buddha to come along with you.

Nivedano...

(drumbeat)

Come back... but come back with grace, come back with blissfulness, come back as a buddha. And sit down for a few moments just to recollect where you have been, just to remember what golden path you have moved on.

Inch by inch the distance between your circumference and the center is becoming less every day. The day your circumference and center become one, your actions and your consciousness become one, you have arrived home.

One single seed can make the whole earth green. A single buddha can make the whole world afire with a new consciousness and a new humanity.

You are the very hope of a world which is in great despair, in great anguish.

It is not only a question of your individuality, becoming a buddha, it is a question of saving this whole planet. This planet can be saved only by people who understand that every living being is divine.

To destroy anything is ugly and barbarious. Particularly to destroy life is absolutely disgusting, because if you cannot create life, you don't have any right to destroy it.
One seed makes the whole earth green.

Okay, Maneesha?
Yes, Beloved Master.

The Original Man

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The Original Man

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OUR BELOVED MASTER,
BASUI SAID:
IMAGINE A CHILD SLEEPING NEXT TO ITS PARENTS AND DREAMING IT IS BEING BEATEN OR IS PAINFULLY SICK. THE PARENTS CANNOT HELP THE CHILD, NO MATTER HOW MUCH IT SUFFERS, FOR NO ONE CAN ENTER THE DREAMING MIND OF ANOTHER. IF THE CHILD COULD AWAKEN ITSELF, IT COULD BE FREED OF THIS SUFFERING AUTOMATICALLY.
IN THE SAME WAY, ONE WHO REALIZES THAT HIS OWN MIND IS BUDDHA FREES HIMSELF INSTANTLY FROM THE SUFFERINGS ARISING FROM IGNORANCE OF THE LAW OF CEASELESS CHANGE WITHIN THE SIX REALMS. IF A BUDDHA COULD PREVENT IT, DO YOU THINK HE WOULD ALLOW EVEN ONE SENTIENT BEING TO FALL INTO HELL? WITHOUT SELF-REALIZATION ONE CANNOT UNDERSTAND SUCH THINGS AS THESE....
IN A DREAM, YOU MAY STRAY AND LOSE YOUR WAY HOME. YOU ASK SOMEONE TO SHOW YOU HOW TO RETURN OR YOU PRAY TO GOD OR BUDDHAS TO HELP YOU, BUT STILL YOU CAN'T GET HOME. ONCE YOU ROUSE YOURSELF FROM YOUR DREAM STATE, HOWEVER, YOU FIND THAT YOU ARE IN YOUR OWN BED AND REALIZE THAT THE ONLY WAY YOU COULD HAVE GOT HOME WAS TO AWAKEN YOURSELF.
THIS KIND OF SPIRITUAL AWAKENING IS CALLED "RETURN TO THE ORIGIN" OR "REBIRTH IN PARADISE." IT IS THE KIND OF INNER REALIZATION THAT CAN BE ACHIEVED WITH SOME TRAINING. VIRTUALLY ALL WHO LIKE ZAZEN AND MAKE AN EFFORT IN PRACTICE, BE THEY LAYMEN OR MONKS, CAN EXPERIENCE TO THIS DEGREE. BUT EVEN SUCH PARTIAL AWAKENING CANNOT BE ATTAINED EXCEPT THROUGH THE PRACTICE OF ZAZEN. YOU WOULD BE MAKING A SERIOUS ERROR, HOWEVER, WERE YOU TO ASSUME THAT THIS WAS TRUE ENLIGHTENMENT IN WHICH THERE IS NO DOUBT ABOUT THE NATURE OF REALITY. YOU WOULD BE LIKE A MAN WHO, HAVING FOUND COPPER, GIVES UP THE SEARCH FOR GOLD.

Anando, Basui is apparently right, but there are possibilities that the enlightened man can create devices for the unenlightened. It is certainly one of the most impossible jobs, to talk to a sleeping man or to enter in somebody's dreams. But I say that Basui is only relatively true, because I constantly enter into your dreams. There will be many witnesses for it.
He is saying:

IMAGINE A CHILD SLEEPING NEXT TO ITS PARENTS AND DREAMING IT IS BEING BEATEN OR IS PAINFULLY SICK. THE PARENTS CANNOT HELP THE CHILD, NO MATTER HOW MUCH IT SUFFERS, FOR NO ONE CAN ENTER THE DREAMING MIND OF ANOTHER.

There is no need to enter into anybody's dreaming mind.
By chance Anando is here to read the sutras instead of serious Maneesha.
(THE MASTER REACHES TOWARDS ANANDO, HIS HANDS FURIOUSLY QUIVERING IN A "REMOTE-CONTROL" TICKLE. ANANDO, TOTALLY TAKEN BY SURPRISE, COLLAPSES INTO UNCONTROLLABLE LAUGHTER. MUCH TAKEN BY THE INFECTIOUS GIGGLING, THE MASTER THEN DECIDES TO TICKLE EVERYONE, AND FOR A FEW GOLDEN MOMENTS, RIPPLES OF TICKLING AND LAUGHTER FILL THE AUDITORIUM.)

The parents can do at least this much: they can tickle the child. No need to enter into his dreams, just wake him up. Existence manages so beautifully... that Maneesha is absent, by chance, and the right child is sleeping in front of me. And you can see, not only can I tickle her, the tickle spreads all over. Even the children of the neighborhood will be awakened!

That's why I say Basui is only relatively true. As far as I am concerned, he is not. I have tickled people, I have entered in their dreams. I constantly trespass, because you love me, you trust me. What is your trust for? If I cannot trespass, if I cannot interfere in your dreams, what is your love for me? There is no point in being here at all if I cannot help, in some way, to awaken you.

So always remember, there are relative truths and there are absolute truths. Basui is saying a relative truth: ordinarily it is true, but only ordinarily. For an extraordinary master to create devices which can wake you up is just a playful game, because what are your dreams? -- just imagination. What is your sleep...? Just a little cold water thrown into your face and the sleep will disappear. The master has just to be aware of who is prepared to receive the gift, the device, gratefully.

But relatively it is true; nobody can enter into your dreams, into your sufferings. You have to wake yourself up. It is a very difficult task to wake yourself up. The enlightened person cannot wake you, and Basui is hoping that the sleeping person will wake himself up -- not much chance! The sleeping person will go into another dream and another dream... Even his waking will be a dream. Just as the awakened person's sleeping is a waking, the sleeping person's waking is also full of dreams.

Just close your eyes and you will see dreams floating. You are engaged outside so they keep waiting by the side for when you are finished with your work. But you dream day in, night out... continuously. You can change the names; you can call it imagination, fantasy, dreaming, but these are names for the same stuff that is not there, but you project it.

Basui says:

IF THE CHILD COULD AWAKEN ITSELF, IT COULD BE FREED OF THIS SUFFERING AUTOMATICALLY.

Obviously, but the problem is how the child can awaken itself. In the first place, in his dreams there is no dream of awakening. He has never seen the awakened one. He cannot even dream of a buddha, he cannot even dream of a dreamless state -- how is he going to awaken himself? It can only be accidentally, not automatically.

I take note even of simple words which one may ignore. Basui is saying, IF THE CHILD COULD AWAKEN ITSELF, IT COULD BE FREED OF THIS SUFFERING AUTOMATICALLY.

I have my objections. First, anything that you are freed of automatically you can be fettered with again automatically, because it was never in your hands. Your slavery was out of your hands; your freedom is also out of your hands. And `automatically' is not the right word to use in the world of consciousness. In the world of consciousness things can happen spontaneously, but not automatically. Perhaps Basui is not well versed. He is a man who knows, but he is not a man who can express the inexpressible. He is trying his best.

I say a child can awaken accidentally, for example, if a rat runs over the child. And if, for example, the child is Anando, can you think what will happen? -- an explosion in Lao Tzu house! The rat is not concerned with your enlightenment, but you will become enlightened... at least for the moment. And then you can go to sleep again.

Anything from outside can disturb your mind, and your dreams are nothing but your mind. So it cannot be said that the child can be freed of this suffering automatically. Once in a while it has happened that the child has come to the end of dreaming and is fed up with the dreaming. The child is only a symbol for a sleeping humanity. Everybody at a certain moment is going to get bored with what he is doing. And how long has he been doing it?

Even in sleep... and everybody is in sleep with open eyes. The sleep does not denote your ordinary sleep, it denotes your spiritual sleep. You are not aware of yourself, that is the meaning of sleep. But for how long? It depends on your intelligence. If you have no intelligence at all then you never feel bored. Boredom is the measurement. Just watch a buffalo; you cannot find on the whole earth a buffalo that is bored, or even has thought about it -- boredom? It has not come into the consciousness of the buffalo.

In humanity, the people with the very highest intelligence -- like Jean-Paul Sartre, or Jaspers, or Martin Heidegger, or Soren Kierkegaard -- suddenly came out with a new idea which humanity had never thought about. That was the idea of boredom. Man's real problem is boredom and he goes on avoiding it. He goes on hoping good days will come, that the night will be over, that sooner or later there will be a sunrise. But as far as boredom is concerned, it has been gathering since eternity.

But only a very few intelligent people -- who can be counted on ten fingers, from all around the world -- have touched on the sense of boredom. And particularly the people who created the philosophy of existentialism based it on the question of boredom: man is so bored that except suicide there seems to be no exit.

In Dostoevsky's THE BROTHERS KARAMAZOV, perhaps the most important novel that has ever been written, one of the brothers -- it is a history of the three brothers Karamazov -- is an atheist and another brother is a very devoted theist. The atheist brother says to him, "Listen, if by chance you prove to be right and you meet God... I don't believe that this is going to happen, because there is no God in my conception,

but you insist that there is a God, so do at least a little service for your brother. Just tell your God, `My brother wants to get out of this existence. You have bored him enough.'"

Suicide seems to be the only exit -- not a very brave, not a very courageous one, but it looks like an escape. In existentialist circles this has been a continuous problem, that if we feel that suicide is the only thing then we should commit suicide. And the answer was always, "Who knows? After suicide things may be even worse. We don't have any way to compare, we don't have any alternatives, we cannot come back. If we commit suicide and then we think, `My God, what have I done? This is a far bigger hell that I have entered.' Now there is no going back... So we cannot live peacefully, and we cannot die peacefully."

It is not something new. In the West it is new, but in the East, as far back as we can see, the question has been asked but has taken a totally different turn. In the West they think, "How to get out of this boring anguish that we have been told is life?" In the East we have also thought about life -- but not going out of it, going beyond it.

That is the difference between Western existentialism and Eastern existentialism. In the East there never existed a particular school because every seeker was seeking a beyond. Only more life can dispel the boredom -- more radiant life, more vibrant life, more eternal life.

The Western existentialism seems to be defeatist, a failure: this life is not worthwhile, the only way is to jump in a lake. But you should be aware that the whole East, in its long history -- which is longer than the West's -- has never thought about suicide as a solution, because life continues. By suicide you simply miss a great opportunity for transcendence. Every master in the East has been against suicide because if you are so ready to commit suicide, then why not try a jump beyond life? You have nothing to lose; at the most it may be a suicide.

Meditation is a jump beyond life. It is not getting out of life, it is getting to the very center of life. The people who have entered at the very center of life have shown such grace, such beauty, such presence that they have even become a tremendous inspiration for millions. Just their very presence has transformed people. The question is not of time but of understanding.

Everybody can be freed from nightmares, from sufferings, from miseries, but of course not directly. The problem is that you cannot be freed from your suffering directly because you are clinging to it. It is not the suffering that is the problem, it is you who are clinging which is the problem. You don't want to leave it. You brag about it, you talk about it. You even talk about how to get out of this misery. But one who has eyes can see that you are clinging to the misery as hard as possible.

Just the presence of a master can help you to see whether the misery is clinging to you, or you are clinging to the misery. That is a very decisive point. Once you see that *you* are clinging to the misery, you are freed. Just the seeing of it, the very understanding, is freedom.

Looking deep into your minds, you will find how you are clinging. Somebody insulted you ten years ago and you still remember it as if it is something precious. In fact it was his problem that he shouted and was angry, it was not your problem. If you had simply remained a watcher, there would have been no scratch in your mind for these ten years... and whenever you see the person, the scratch becomes deeper....

All that is needed is to pass through life as a reflecting mirror, not as the film of a camera. The film of a camera catches hold of whatever is reflected on it -- that is its function. The mirror also reflects but it never catches it. Things go on passing -- the camera goes on filling with new pictures, reflections, but the mirror remains empty.

Remain empty in this world not holding on to anything, and you have entered into a new field of energy which is your own. You have just been neglecting it because you were too occupied with unnecessary non-essentials.

IN THE SAME WAY, ONE WHO REALIZES THAT HIS OWN MIND IS BUDDHA FREES HIMSELF INSTANTLY FROM THE SUFFERINGS ARISING FROM IGNORANCE OF THE LAW OF CEASELESS CHANGE WITHIN THE SIX REALMS. IF A BUDDHA COULD PREVENT IT, DO YOU THINK HE WOULD ALLOW EVEN ONE SENTIENT BEING TO FALL INTO HELL?

He is making commonsense statements. It is true, if a buddha could prevent it then not a single human being would fall into the hellfire. But that does not mean that the buddha is not making every effort. The problem is that you are also involved in it; a buddha cannot disturb your freedom. If you want to go to hell he will simply show you the path. Out of compassion he will make it clear to you what hell is: "Do you know...?" But if you are bent upon going to hell -- it is an experience...!

A buddha -- anyone who is awakened -- without any effort creates an energy field. It is not right to say that he creates it, he finds an energy field spreading around himself. Whoever is touched by that energy field will not be the same again. He will start changing and transforming in a miraculous way. Sometimes even in spite of himself, he will do things which only a buddha can do. His old habits, his ignorance, his unconsciousness, all will be against it, but the feeling of a buddha, his presence... It may be a very slight experience, a very small flame, but it is enough to dispel the darkness of millions of years.

Don't think that it is small. Just one evening's meditation, if you really touch the inner center, is more powerful than all your ignorance that you have lived for centuries, is more powerful than all your habits, is more powerful than all your personality. Just a single flame, and slowly it becomes a great fire in which all that is false is burned, and only the pure gold remains behind.

WITHOUT SELF-REALIZATION ONE CANNOT UNDERSTAND SUCH THINGS AS THESE....
IN A DREAM, YOU MAY STRAY AND LOSE YOUR WAY HOME. YOU ASK SOMEONE TO SHOW YOU HOW TO RETURN OR YOU PRAY TO GOD OR BUDDHAS TO HELP YOU, BUT STILL YOU CAN'T GET HOME.

In a dream, whatever you do is part of the dream. It is a very mysterious realm. You can have in a dream another dream. For example, in a dream you think of your girlfriend. You go to the girlfriend's home and you find that she has gone to see a movie, and you go to see the movie. And you are surprised that you and your girlfriend both are playing a part in the movie.... A dream can be very complicated.

You can dream that you have come home and gone to sleep, and that you are dreaming. A dream within a dream within a dream is possible... it just needs a very unconscious mind. You can also dream of meeting a god or meeting a buddha, but the gods of your dreams and the buddhas of your dreams have no value at all. They are still dreams, good or bad. When you wake up you know. You may have been a great king or you may have been a beggar -- it does not matter. When you wake up both have disappeared.

IN A DREAM YOU MAY STRAY AND LOSE YOUR WAY HOME. YOU ASK SOMEONE TO SHOW YOU HOW TO RETURN OR YOU PRAY TO GOD OR BUDDHAS TO HELP, BUT STILL YOU CAN'T GET HOME. ONCE YOU ROUSE YOURSELF FROM YOUR DREAM STATE...

On this point he has given no explanation of why you should rouse yourself. There must be some causality; otherwise dreaming can be so sweet.

A man was telling his friend, "Last night... My God what a dream! I went fishing and I caught such big fish that I had to carry them, with difficulty, one at a time to my home. The whole night I was fishing and fishing, but the fish were so big and huge... you should have seen them. It was the dream of the century."

The other man said, "This is nothing. Last night I dreamed that Sophia Loren and Marilyn Monroe both were sleeping in my bed, and I was in the middle. I thought, My God, I am a poor man and I have never thought that such great fortune... Marilyn Monroe on one side and Sophia Loren on the other side...!"

The other man became angry. He said, "You say you are my best friend -- why didn't you call me?"

He said, "Wait! I did call you. I immediately phoned and your wife said you had gone fishing."

Your dream world is just a reflection of your real world. You cannot wake up without a particular device that has been created for you. Once in a while a person comes to a point where he is fed up with everything, dreaming included. But that happens very rarely -- in centuries, after millions of people have come and gone. So one cannot depend on it. It cannot be made a principle, it is so exceptional. It only proves the rule. It does not discredit the rule.

The rule remains the same, that it is a transmission of the lamp from the master to the disciple. It can go on being transmitted for thousands of years. The master has just to be clear before he transmits it, that the disciple will be able to carry it.

I will tell you a small anecdote from the inexhaustible history of beautiful Zen incidents....

One great Chinese Zen master was ready to leave the body, so he called a gathering of the monks. The monastery had two wings, each wing having five hundred monks.

So all of the one thousand monks gathered and he told them, "This week sometime, I am going to leave the body. I have not decided the day, because I have to choose the person to whom to transmit the flame. My method of choosing is that just in front of my hut, whoever thinks that he is capable of receiving the

flame should write a sentence that describes the essence of Zen."

In those one thousand monks, there were a few very eminent scholars, and everybody thought that one of four people was bound to win the game. "We know much, but in a single sentence the very essence... and the master is not an ordinary master, you cannot deceive him."

Even the scholars were not ready to expose themselves, because it would be a great exposure if he said that what you have written is not the right thing. But one scholar who was the most famous in the monastery and its surroundings, went in the middle of the night so that nobody would know that he had written it. He wrote a beautiful piece that ordinarily would have been accepted. He said, "No-mind and the revelation of the buddha is the essence of Zen."

You cannot say anything against it. The poor fellow had done quite well. But in the morning when he saw it, the master said, "Who is the idiot? Catch hold of him... he has not signed his name."

Out of fear, the scholar had not signed his name. He was waiting so that if the master appreciated it he would come out, and if he did not appreciate it amongst one thousand sannyasins he would not be able to find who was the person who had written it.

He told his attendant to clean the wall. There was a great discussion all over the monastery, "This is strange. This sentence was clearly showing the very essence of Zen: No-mind, the discovery of the buddha. This is the essence of Zen."

As much as it was discussed... it was so tremendously important who was going to be the successor. Two monks were discussing it while passing a monk who had been there for twenty years, doing nothing but cleaning rice for the monastery from the early morning when he would get up, until late at night. It was not an easy job to prepare rice for one thousand monks.

Twenty years ago when he was young, he had come to the master and the master looked into his eyes and said, "If you really want to be here, just keep a few things clear. Never come again to me, just go to the kitchen. The man who used to work with the rice is dead, so you take his place. From morning till night just clean the rice, prepare the rice. You are not to participate in any sermons, in any meditations, or listen to any scriptures."

Strange conditions... a man comes to the monastery to know the truth not to prepare the rice. But the man said, "Once I have accepted you as my master, whatever you say is my way. You will never see my face again, unless you come to me."

And twenty years is a long time. The whole monastery had almost become unaware of the poor monk, because who takes notice of a man whose whole work is just to prepare rice day after day, year after year? He is not a scholar, he does not discuss anything with anybody, he does not talk with anybody, he has no friends. He was accepted almost like an automatic machine. Nobody took any notice of him.

But that morning the master came to the man, looked into his eyes again and said, "Can you improve upon this? `No-mind, discovering the buddha. This is the very essence of Zen?'"

He laughed and he said, "Some idiot must have done it. I have heard... just people walking here and there discussing it..."

"What is your idea?" the master asked.

The man said, "No-mind, no buddha, pure nothingness. What is the need to say this is the essence of Zen? It *is*. But no-mind, no buddha..."

The master accepted him as his successor, gave him his robe, his staff -- that is traditional in Zen -- and told him, "Run away from the monastery as fast as you can, because I have created one thousand enemies for you. They would like to kill you because they think, `That rice monk... that idiot who never uttered a single word...'"

So he took the robe and the staff, but he told the master, "Because you are telling me, I am doing it; otherwise I am not interested in being a successor. These twenty years have been such a silence. What can you think from morning to night, not talking with anybody, not a word? Just cleaning the rice, preparing the rice, everything has disappeared. And I say to you that when mind disappears completely, the very idea that `I am a buddha' also disappears because that is part of the mind, the last part... only nothingness....

"I am not interested, but if you say, I will take the robe and the staff. But I want you to know that if anybody asks me to give them the robe and the staff, I am not going to resist, I will simply give it. Who cares? I have come home. Now it does not matter whether I am a leader of a great monastery with thousands of monks and great fame and respectability. It does not matter. I am fulfilled unto myself just cleaning the rice. Leave me alone."

But the master insisted, "You have to take them, because there is nobody else to whom I can transmit

the lamp."

The whole monastery laughed about it, but they had to accept the "rice monk" -- as he had become known. They had never looked at him, they had never bothered about him. For the first time they saw that his presence was far greater than the master's, his silence was far deeper than the master's, almost tangible. You could touch his silence. You could feel around him a different kind of energy, a different void. You could look into his eyes. No other person tried to take the robe and the staff, even though he was willing.

The rice monk assembled the monks and told them, "I have been chosen as the successor. This is the robe and the staff. If anybody is interested, he can take them, but the very interest will show that he is not the right person. The very motivation, the desire for power will show that he is not the right person. But still I will give them to him because I don't want to be bothered with all kinds of things about the monastery. I am perfectly happy -- I would go back to the kitchen."

But the monks realized that they had been wrong about the poor fellow: "He is not poor. He is the richest monk, although he knows nothing of the scriptures. But because he also dropped the buddha with no-mind, he shows his insight."

The moment you drop the mind, everything is dropped. You disappear just like a ripple in the lake, not leaving a trace behind.

ONCE YOU ROUSE YOURSELF FROM YOUR DREAM STATE, HOWEVER, YOU FIND THAT YOU ARE IN YOUR OWN BED AND REALIZE THAT THE ONLY WAY YOU COULD HAVE GOT HOME WAS TO AWAKEN YOURSELF.

The example is right, but it very rarely happens. When you wake up, most of you find yourself in somebody else's bed. To be true, it is very rare that you find you are in your own bed! Most people get up and go home.

Who is at home? If you were at home then even the possibility of the dream would not exist. You have been traveling along, life after life. Even if you manage somehow accidentally to pass by your home, you will not recognize it. You have been away from it for so long that even the memory, the remembrance has to be a hit on your head that this is your home! What are you looking for... where are you going...?

A master is almost an absolute necessity. You have not gone very far away from the home. However far you may have gone, it is not very far. You just need a magnetic force to pull you back.

The master is only a magnetic force. He says nothing, but without saying, the magnet pulls. He describes the home so that you can recognize it when you have come close to it. He describes the experiences that will happen on the way back home, the blissfulness, the peace, the silence, the ecstasy, the utter relaxation. He describes everything just to remind you that when you come closer to home these things will start happening. They will help you to find home.

Without the master, without someone who has already reached his home and knows what kind of experiences happen on the path, it is almost impossible to wake up on your own.

THIS KIND OF SPIRITUAL AWAKENING IS CALLED "RETURN TO THE ORIGIN" OR "REBIRTH IN PARADISE." IT IS THE KIND OF INNER REALIZATION THAT CAN BE ACHIEVED WITH SOME TRAINING. VIRTUALLY ALL WHO LIKE ZAZEN AND MAKE AN EFFORT IN PRACTICE, BE THEY LAYMEN OR MONKS, CAN EXPERIENCE TO THIS DEGREE. BUT EVEN SUCH PARTIAL AWAKENING CANNOT BE ATTAINED EXCEPT THROUGH THE PRACTICE OF ZAZEN. YOU WOULD BE MAKING A SERIOUS ERROR, HOWEVER, WERE YOU TO ASSUME THAT THIS WAS TRUE ENLIGHTENMENT IN WHICH THERE IS NO DOUBT ABOUT THE NATURE OF REALITY. YOU WOULD BE LIKE A MAN WHO, HAVING FOUND COPPER, GIVES UP THE SEARCH FOR GOLD.

Basui seems to be a man who is awakened but is not articulate enough to transfer inwardly what he has experienced. There have been three kinds of masters. The first kind never speaks, knowing perfectly well that he is not articulate enough to use words for a wordless experience. It is better to be silent than to say anything that is not rightly directing to the moon. He knows his incapacity; he remains silent. He is called the *arhata*; He has conquered the enemy. *Arhata* means one who has conquered the enemy, the ignorance, the unconsciousness, but one who is not able to transmit the lamp to anyone else.

The second category is of the *bodhisattva*, one who is articulate enough to manage words in such a way that they start indicating towards something beyond the words, who is capable of arbitrary devices so that you can become awakened.

The third category has not been recognized in the ancient scriptures anywhere, but I want you to know that Basui belongs to the third category. It would have been better for him to be silent and be an arhat. Rather than being silent he is trying to be a bodhisattva. That's why he is committing so many mistakes. Although he knows, he is not able to express it, or even to indicate it in a correct and adequate way.

This category has not been recognized, but certainly there have been many, and I will tell you who the people are who belong to this category. It would have been better for them to remain silent like the arhatas, but perhaps out of compassion they tried their best. Intentions don't matter; their expression is childish. They cannot be bodhisattvas. All their words are borrowed, although they have their own experience. So I will not call them the teachers.

It is strange that this category has not been recognized separately. Perhaps very rarely people have tried the way Basui is trying -- with all good intentions, with compassion -- but he is not capable. You may have good intentions, but that does not mean you can play on a guitar. You may have all the good intentions, but that does not mean you can dance. It needs a totally different quality, a certain genius, which is missing.

Whatever he is saying is more or less true, but not very sharp... like a sword cutting all that is false in a single blow. He is a very mild kind of bodhisattva, a lukewarm bodhisattva.
Let us call this new category the lukewarm bodhisattva.

Ryokan wrote:

WITHOUT A JOT OF AMBITION LEFT
I LET MY NATURE FLOW
WHERE IT WILL.
THERE ARE TEN DAYS OF RICE
IN MY BAG,
AND BY THE HEARTH,
A BUNDLE OF FIREWOOD.
WHO PRATTLES OF ILLUSION
OR NIRVANA?
FORGETTING THE EQUAL DUSTS OF
NAME AND FORTUNE,
LISTENING TO THE NIGHT RAIN
ON THE ROOF OF MY HUT,
I SIT AT EASE,
BOTH LEGS STRETCHED OUT.

Now, this is a sharp, swordlike man saying things clearly....

"Without a jot of ambition left I let my nature flow where it will" -- no direction, no destiny. I give my nature total freedom.

"There are ten days of rice in my bag" -- enough. Who lives with certainty for more than ten days? Enough. Nature has taken care up to now, it will take care after ten days. So I don't collect, it is enough.

"And by the hearth, a bundle of firewood" -- what a richness! What a contentment in utter poverty! Even kings will be jealous of this man.

"Who prattles of illusion or nirvana?" -- and who bothers whether I am awakened or not awakened, whether I am in an illusion, in a dream, or in nirvana...? In awakening, "who prattles?"

"Forgetting the equal dusts of name and fortune" -- all is dust of name and fortune.

"Listening to the night rain on the roof of my hut... both legs stretched out." Relaxed, listening to the dance of the rain on the roof -- this is a right way of expressing the inexpressible. He is expressing utter relaxation, no concern even about nirvana, so silent....

He is saying, "I sit at ease, both legs stretched out" as if time has ceased, nothing matters. This is the space in which you can say you have come home.

Dogen wrote:

THE WORLD?
MOONLIT DROPS
SHAKEN FROM THE CRANE'S BILL.

Just a watcher, sitting silently, watching the world....

"Moonlit drops shaken from the crane's bill" -- nothing to do, nowhere to go, just silently... to watch the whole drama.

Anando has asked:
OUR BELOVED MASTER,
WHAT IS IT TO BE ORIGINAL? IS THE AWAKENED MAN, THE MAN OF ZEN, THE ONLY TRULY ORIGINAL MAN?

Anando, to be original simply means just as you were born -- fresh, uncluttered by any garbage, theology, religion, politics, etiquette, manners. As you grow up, around you much garbage grows. The society helps to grow it; the whole educational system exists to support it. By the time you are still young, you have already lost your original home. You know so much, but you don't know anything in fact. You pretend so much, you may even believe in your pretensions, but that does not make them true. The whole society up to now has been creating hypocrites.

The original man is just the polar opposite of the hypocrite. He is simply natural, unpredictable. The hypocrite is predictable. You know what he is going to do -- his reactions, his responses. You know his future, because he is a false entity not a living plant. You cannot predict in what directions the branches will go, on which branches the flowers will come. Everything is unpredictable, but with a plastic plant everything is known and predictable. Society wants you to be predictable, because its whole business depends on predictability.

The day I entered America, the first question the immigration department asked me was: "Are you an anarchist?" I had been told beforehand that anarchists are not allowed in America.

I told the man, "I am something more."

He said, "My God, for something more there is no regulation." He had his book open: communists, anarchists are not allowed... but something more...?

He looked at me and he said, "You look like something more, but you will be in trouble and you will create trouble for us."

I said, "I am a silent man. I don't even leave my room."

He said, "That is the danger, but because in the rules there is no provision for preventing something more than the anarchist, I have to allow you."

And from that very moment the struggle began that lasted for five years.

The original man is simply a natural man not nurtured by the society. He has kept himself aloof and individual. He has not allowed anybody to condition him.

My father used to go to the temple to listen to the monks and the priests of Jainism, and he would ask me, "You are sitting here uselessly, why don't you come with me?"

I said, "You are going in search of something which I have found."

He said, "It is very difficult to talk with you."

I said, "It is."

He tried to persuade me many times: "A very learned monk is speaking today in the temple."

I said, "It does not matter who is speaking in the temple, in my temple there is absolute silence. Learning is all rubbish."

But my grandfather was a different kind of man. When my father had gone to the temple, he would say, "Now, come on. Let us have a little fun."

He was old but very childlike. He would provoke me, "Let us disturb the meeting. At my age it does not look right, but I will be your protector."

And he was one of the oldest persons in the community. So he said, "Don't you be worried, you just create as much chaos as possible. I will not support you directly, but I will be there to see that no harm is done to you."

I said, "That's okay."

Then my father would see that I had come with my grandfather, and then he would become afraid that now...

And small questions would create trouble. Those learned monks... I would stand up in the middle, and people would start shouting, "Don't stand up in the middle!"

And my grandfather would say, "He *will* stand. Nobody can stop my child from asking a relevant question."

And I used to ask all kinds of questions which those poor fellows were not able to answer... just small things. In Jainism a woman cannot go into ultimate freedom, and if the man was talking about that I would ask him, "How do you know? Are you a woman?"

He would look here and there... some support...?

"On what grounds do you say that a woman cannot enter heaven?"

All that he could say was, "It is written in the scripture."

I said, "Then it is not your experience. Have you been to heaven? Have you seen that there are no women there?"

He said, "My God, nobody has asked about this, and nobody comes back from heaven."

"Then," I said, "who has written that scripture? Somebody who has not gone to heaven writes that a woman cannot enter heaven, and you are repeating it like a parrot...?"

The poor fellow's learnedness was finished, and my grandfather would take hold of me and say, "Child, let us go."

Back home my father would say, "I asked you to come but at that time you were talking great philosophy. Why did you go with your grandfather?"

I said, "I never deny him, he is so old. And I wanted him with me; otherwise you would have been preventing me. In his presence you cannot prevent me. I don't trust that you will go against the so-called manners of your society. I trust him. In fact he is a revolutionary."

He used to take me to other religions' meetings. He was so old and respected by the community, but seeing me with him, everybody became nervous that "something is going to happen. Both these fellows should not be seen together." And he was always ready.

Whenever I would find that something was happening, somebody was talking about God, I would tell him, "This is not a time to waste. You are tired, but you have to come, because alone, I am too small and they will all start shouting at me and trying to silence me."

He said, "Don't be worried. As long as I am alive nobody can stop you from asking questions. The basic purpose of these assemblies is to find out, to inquire, to question."

And to the man who was speaking on God, I would ask, "Have you seen God with your own eyes?"

He would look all around....

I would say, "Are you looking for witnesses? Put your hand on your heart, and in the name of God be truthful: Have you seen God?"

And in a temple these poor believers cannot lie! He would say, "No, I have not seen him... I *believe* in God."

I said, "Belief means nothing. One can believe in anything. You have some nerve to talk about God without having seen him. Have you heard that he is sick?"

He would say, "I have never heard such a thing. God... and sick?"

I said, "Why not? I was just preparing you for the bad news."

He said, "What do you mean?"

I said, "Friedrich Nietzsche says God is dead. Can your belief protect God from dying? All this lecturing about God, not even knowing the ABC of experience.... You are fooling and cheating people."

Then everybody would fall silent and my grandfather would say, "The work is done. He will never come to this town again."

And it used to happen that those people never came again, knowing perfectly well that I would be there.

When I left the town and went to the university, I used to come back on holidays. My grandfather would say, "I miss you very much because those old idiots, knowing that you are not here, have started coming back. And I am too old to create a disturbance. You were a great help to me because I want to destroy all these nonsense beliefs."

One should either know, or should know that one does not know.

The original man is simply a natural man who has survived the conditioning of the society, the manners of the society; who has asked everything before accepting anything; who has inquired into the truth of anything before accepting it. He is never a hypocrite.

The Zen man certainly is the original man. It is the search for the original man, your very nature, where you are not a man, not a woman, not a Hindu, not a Christian; where you simply *are* -- unfettered freedom, unscratched sky. The beauty of it and the benediction of it is infinite.

Now it is time for a really original man....

Sardar Gurudayal Singh got the point! He always gets it before anybody else. He is a bodhisattva.

(BETURBANNED SARDAR, DEEP IN BELLY LAUGH, HAS, AS IS NOW A NIGHTLY OCCURRENCE, SENT RIPPLES OF LAUGHTER TO EVERY CORNER OF THE AUDITORIUM. THE MASTER, HAS TURNED IN SARDAR'S DIRECTION AND HAS ALSO JOINED IN THE LAUGHTER.)

Paddy is in town for a big party at the Wonky Donkey Pub. By five in the morning, Paddy has had enough. He leaves the party and makes his way back to his hotel. Staggering around, he climbs up three flights of stairs before he remembers that there is an elevator. Pulling open the elevator door, Paddy steps into the open elevator shaft and falls straight to the basement.
Shakily, he stands up, brushes himself off and adjusts his cap.
"Dammit!" Paddy shouts, "I said UP!"

Olga Kowalski wakes up late one morning. Her hair is full of curlers, her eyes are puffy and her face has a mud pack on from the night before.

She plods downstairs to the kitchen in an old housecoat and a worn out pair of carpet slippers.

Looking blearily out of the kitchen window, Olga sees that the garbage truck is about to move on up the street. She grabs her bag of garbage, dashes out of the house and races up to one of the garbage men, panting.
"Am I too late?" gasps Olga.
"No, lady," replies the man, "just jump right in!"

Zabriski calls for his little son, Albert, and gives him five dollars. "Albert," he says, "go to the store and get three pounds of butter."

Albert dashes off, grabbing the family dog, Bucko, to take along with him. On the way to the grocers, Albert passes his favorite sweet shop and gets a better idea of what to do with the money.

He runs into the candy store and buys sweets. Afterwards, he sneaks back home and hides the chocolates under his bed. Then little Albert puts on a sad face and goes to see his father. "What happened?" asks Zabriski. "Where's the butter?"

"The dog," says Little Albert, pointing to Bucko. "That son-of-a-bitch snatched the butter away from me and ate it all up!"

Zabriski grabs the little dog and puts him up on the weighing scale. The scale indicates exactly three pounds.

Zabriski scratches his Polack head, turns to little Albert and says, "Well, there's the butter, now where the hell is the dog?"

Now, Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent, feel your body to be frozen.
Close your eyes and all the doors that open outwards.

Gather your life energy inwards; move as deep as possible. There, is waiting your real being, the buddha.

Rejoice this moment -- the experience of being a buddha. The clouds overhead are very happy.

Deeper and deeper, so your memory becomes engraved with the reality of your being.

Essentially everyone is a buddha. It is only a question of remembering it.

To make the perception more clear....
Nivedano...

(Drumbeat)

Relax. Drop the body, drop the mind, drop everything.... Just remain a watcher.

This witnessing is the ultimate experience of life because it opens the doors of miracles. The first miracle is, it makes you aware of your originality. It takes away all the dust that has gathered upon your mirror. It washes away all thoughts and leaves behind only the original man.
The original man is the buddha -- they are synonymous.

Remember your natural self twenty-four hours -- silently, running like an undercurrent in all your activities. Never lose track of your original being and you have found eternity, and you have found divinity, and you have found all the treasures of the world.

To be natural, to be original is just to be in tune with existence. And slowly, slowly even this much separation disappears. You are not in tune, you are no more. Only a great universe is, with all its ecstasy, with all its joy, with all its blessings.

Nivedano...

(Drumbeat)

Come back, but don't come back as your old self. Come back with this new originality, with this new, natural....

Sit down for a few minutes, just rejoicing the fact of your buddhahood, of your original man.

Okay, Anando?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas gathered?
Yes!

The Original Man

Chapter #2
Chapter title: Only a remembrance

17 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
RINZAI SAID:
IF YOU MEET A BUDDHA, CUT HIM DOWN; IF YOU MEET A PATRIARCH, CUT HIM DOWN; IF YOU MEET AN ARHAT, CUT HIM DOWN; IF YOU MEET YOUR PARENTS, CUT THEM DOWN AND IF YOU MEET YOUR RELATIVES, CUT THEM DOWN.
ONLY THUS WILL YOU BE LIBERATED, AND IF YOU ARE NOT HELD BY EXTERNALS, YOU WILL BE DISENGAGED AND COMFORTABLY INDEPENDENT.
AFTER THIS MOUNTAIN MONK HAS SAID THAT THERE IS NO DHARMA EXTERNALLY, STUDENTS WHO DO NOT UNDERSTAND THIS IMMEDIATELY MAKE THEIR INTERPRETATION OF THE INTERNAL. THEY THEN SIT AGAINST THE WALL WITH THE TONGUE TOUCHING THE PALATE, TO BE IN A MOTIONLESS POSITION AND REGARD THIS AS THE BUDDHA DHARMA OF THE PATRIARCHS.
THE GREATEST MISTAKE IS THAT IF YOU TAKE STILL IMMOBILITY AS THE RIGHT STATE, YOU WILL MISTAKE THE DARKNESS FOR YOUR MASTER. THIS IS WHAT AN ANCIENT MEANT WHEN HE SAID, "IN COMPLETE DARKNESS, AN ABYSS IS DREADFUL."
IF YOU TAKE THE MOVING STATE AS THE RIGHT ONE, ALL PLANTS AND STRAWS CAN MOVE. ARE THEY TAO? THEREFORE, THE MOVING IS THE ELEMENT WIND, AND THE UNMOVING IS THE ELEMENT EARTH. BOTH THE MOVING AND THE UNMOVING HAVE NO NATURE OF THEIR OWN. IF YOU WANT TO CATCH IT IN THE MOVING, IT WILL GO TO THE UNMOVING; AND IF YOU WANT TO CATCH IT IN THE UNMOVING, IT WILL GO TO THE MOVING. IT IS LIKE A FISH CONCEALED IN THE WATER WHICH IT CAN STIR INTO RIPPLES THROUGH WHICH TO SKIM.
VIRTUOUS ONES, THE MOVING AND UNMOVING ARE TWO KINDS OF STATES, BUT THE MAN OF TAO CAN MAKE USE OF BOTH THE MOVING AND UNMOVING STATES.

Anando, one of the fundamentals of Zen that makes it a totally unique religion, more than any other religion of the world, is that it does not want to exclude anything from your life. Your life has to be inclusive. It has to comprehend all the stars and the sky and the earth. It is not a path of renouncing the world.

What Maharishi Mahesh Yogi calls Transcendental Meditation, Rinzai is condemning. You teach people to sit silently with their tongue touching their palate, so even inside their mouth they cannot make any movement of the tongue, and the whole body should be just a statue -- then only you can realize the truth. But it is only half of the truth. And a half truth is more dangerous than a total lie; at least a lie is total.

Life is both rest and movement.

If you go sometime to Bodhgaya, where Gautam Buddha became enlightened, there stands a temple in memory of his enlightenment, by the side of the tree where he used to sit and meditate. That was his routine: for one hour he would sit under the tree and meditate, then for one hour he would walk by the side of the tree. Even the places where he moved are marked by stones to show you, a small path.

One hour he would walk and meditate, showing perfectly that life, if it is unmoving, is dead. And life -- if it has no rest, goes on moving -- it too will end very soon. Life is a balance between rest and movement. And when the harmony is achieved between rest and movement, you come to the very center of your life, which is always with you whether you are sitting or moving, whether you are awake or asleep. Its existence is absolutely certain, but not by reading scriptures. You have to experience it, then you can do anything. Then there is no problem for you, because whatever you do will be done out of a buddha nature.

It happened...

A young beautiful prince got initiated by Gautam Buddha. In those days, Vaishali was one of the richest cities in India. Buddha was staying for the monsoon near Vaishali. So the prince and every other monk used to go into the city to beg for their meals.

In the city there lived one of the most beautiful women in history. There are only two names that have been known as the most beautiful: one was an Egyptian queen, Cleopatra, and another was Amrapali of Vaishali.

Amrapali was so beautiful. It was a tradition in Buddha's time that the most beautiful woman cannot be married to any man. She cannot be the monopoly of anybody; she's so beautiful, she should remain free and available to anybody she likes.

Even kings stood in a queue in front of her house. Just to be with her for a few hours, tremendous money was paid. She had become so rich that even the king used to borrow money from her.

Those days were of a different quality of mind. They did not call her a prostitute, they called her

nagarvadhu -- married to everyone. She was so beautiful that it would have been absurd to tie her to one person -- she would not have remained tied. Soon somebody else would be more attractive; you would be putting her into an unnecessary nightmare. Let her be free -- her beauty was such that it could not be owned but everybody was capable of rejoicing in it, according to her will. Such great respect for beauty. `Nagarvadhu' means married to all.

When this monk of Buddha, who used to be a prince just a few years before, was seen passing by, Amrapali sent a servant to prevent him and tell him: "You don't have to go anywhere. Today, please accept my invitation."

Other monks were following him, because with Gautam Buddha were ten thousand monks who always followed wherever he went. They could not believe that this monk was entering the house of a prostitute. They rushed back. A few even did not go to beg. It was their prior concern to report to Buddha, "This man has betrayed you. He has entered into a prostitute's house."

Buddha said, "I know him. You need not be worried about him. Whatever happens in his life is coming out of the very center of his being; it can never be wrong. But I will take care of it; let him come."

Soon a few more monks came rushing. They cried, "It is too much! Amrapali has asked him to stay with her at least for the monsoon while we are in Vaishali. And he has accepted!" They could not believe it. They wanted immediate expulsion: "He should be disrobed!"

Buddha said, "Wait, let him come here. I know him just as I know you. You have not come here to save somebody's virtue, you have come here out of jealousy. You have always been jealous of that young man because he is so beautiful, so attractive, so articulate, and wherever he goes he gets more respect, more love, more dignity."

And then the prince returned, because he had told Amrapali, "I accept your invitation because it is against my master to refuse anything; it is cruel. But I have one condition: I have to ask the permission of my master. From my side there is no objection, but if my master objects I'm helpless. I have surrendered myself totally to my master. If he says yes, it is yes; if he says no, it is no. So please forgive me if I don't return. But most probably I will return because I know my master."

There was great uproar, gossiping, and the prince returned to ask the permission of Buddha. Kneeling down before him, he said, "I'm asking permission for a very strange thing: a prostitute has asked me, with so much love and so much prayer, to stay with her during this monsoon season while you are here. I have given her my agreement with the condition that "if my master agrees, I will stay with you, but if my master says no, that is absolute -- then no question arises at all."

The whole assembly of monks was utterly silent, listening to what Buddha would say.

Buddha said, "You should go and stay with the woman because I know that a man who has entered into his own center cannot be influenced by the non-essentials of life. Moreover I know that when after four months you come back, you will not be alone -- Amrapali will be coming with you to become a sannyasin. I trust you -- you can go with my absolute agreement."

It was such a shock to the thousands of monks. They started saying to Buddha, "What are you doing? You are destroying a young man; the woman is too beautiful -- you don't know, you never go to the city. The woman is so beautiful that kings from other kingdoms come and stand in a queue for their turn, just to have one night's stay with the woman. And she's not only beautiful, she is a great singer and a musician. You are sending our young monk into the lion's den, unnecessarily putting him in trouble."

Buddha said, "You wait, the four months will soon pass."

Amrapali did everything to make the prince comfortable. She played on musical instruments, she danced, she had delicious dishes made for him. She closed her door for four months to any other visitor, even if he were a king or an emperor. She hoped, deep down, "This young monk will melt, will fall in love with me. I have been searching and searching, but I have not found a man with whom I can live my whole life. This is the man."

But the prince sat in the lotus posture. While she was dancing, he was meditating. While she was making all kinds of loving gestures, he was simply watching.

For four months he lived in her house and finally the day of departure came. He thanked her, saying, "It has been a great discipline for me, and the whole credit goes to you. My meditation has deepened. I am more at home than ever before. My master will rejoice seeing me."

Amrapali said, "Perhaps you do not know that your master will not only see you, he will also see me reformed. I can see all the fallacious world of lust and love and power. Also I can see, against it, a totally different world of watchfulness and peace and serenity. You say you are grateful to me -- I say I am

immensely grateful to you. Just help me, so that your master does not reject me."

The young prince said, "He never rejects anybody." They both came. They both touched the feet of the master, and the young monk asked, "Amrapali wants to be initiated..."

And as an initiation gift... They were staying in a very big mango grove -- it must have been, because ten thousand people were there and every man had a place under one mango tree. There must have been more than ten thousand mango trees... Before coming Amrapali had asked the owner of the land if he would sell it.

He said, "I cannot sell it; it has become sacred for me. Buddha has stayed here; it has now become part of history. This land is no longer ordinary land." Amrapali said, "You don't know how much I can pay." The man said, "If you really want to purchase it, my price is very high. I'm putting it so high that nobody can purchase it -- not even the emperor!"

Amrapali said, "You simply say it -- no haggling."

His price was certainly very strange. He said, "You can have the land if you put golden coins all over it, covering it completely. I don't know how many millions of coins will be needed."

The woman said, "It does not matter. The land is mine; you come with me and count the coins and measure the land."

So the young monk said to Buddha, "This woman has bought this whole beautiful mango grove to be used only for meditators, and she has asked me to ask you for her initiation because she has seen something in me that is missing in her."

And Amrapali said, "I don't even have the face to ask for initiation. I have been a sinner all my life. You must know that I'm a prostitute. Your young monk -- I hoped to change him, but on the contrary, he has changed me. Now I don't have any desire, except to sit at your feet and follow the path where one comes to one's own innermost center. Now I know -- up to now I have not even been aware that there is an inner center of life."

That inner center is the most powerful thing in the world. That innermost center is not of the individual. With that innermost center we are all joined. It is the center of the whole cosmos. And once you feel yourself as part of the cosmos -- eternal and immortal...

Amrapali said, "The bliss and the benediction I have seen radiating from your disciple in these four months -- I myself could not resist." The people who had been so anxious for this day to come so they could inform Buddha, "Now look what has happened, your disciple has not returned," were very much ashamed. Not only had he returned, he had brought with him a transformed human being.

Anando, the meditation that Buddha gave to the world is perhaps one of the most significant. There are many meditations, many ways to enter into yourself, but Buddha's is sharp, almost like a sword -- it cuts everything that hinders. And even in a split second, you can reach to your ultimate destiny.

But for that, Rinzai says: IF YOU MEET A BUDDHA... He does not mean the actual Buddha, because where will you meet him now? Even when he was alive -- I mean Rinzai -- Buddha had been dead for almost fifteen hundred years. So what is the meaning? -- IF YOU MEET A BUDDHA, CUT HIM DOWN...

It is a meditation process. When you go deeper into yourself, you are bound to meet figures which are very close to your heart. If you have loved Buddha, you are going to meet Buddha before you meet yourself. It will be just an image, but in the silences of the heart that image will be so radiant that there is a possibility you may sit by the side of the image and forget that this is not the goal.

> IF YOU MEET A BUDDHA, CUT HIM DOWN --
> Immediately! IF YOU MEET A PATRIARCH, a master, CUT HIM DOWN -- immediately!
> ... IF YOU MEET AN ARHAT, CUT HIM DOWN; IF YOU MEET YOUR PARENTS, CUT THEM DOWN AND
> IF YOU MEET YOUR RELATIVES, CUT THEM DOWN. ONLY THUS WILL YOU BE LIBERATED...

It is an inner psychological process -- making you free from the master, from the parents, from the friends. It has nothing to do with the outside world, it is your inner world where images go on gathering. And unless all these images are dissolved, you cannot see yourself. They are preventing your perception. Rinzai's description of the Buddhist meditation is excellent.

> AND IF YOU ARE NOT HELD BY EXTERNALS, YOU WILL BE DISENGAGED AND COMFORTABLY INDEPENDENT.

Now, the internals you have cut down. The images, your dreams, your love affairs, you have destroyed

all of them and made the path towards you clean, but you may still be attached to externals. You may be ready to cut away your parents' image and be free of it, but the desire for power in the world, the desire to be the richest man in the world... A thousand and one desires surround you in the external world.

Now the second step is easier. Rinzai begins with the hardest because he knows if you can do the hardest, the easier can be done without any difficulty.

> IF YOU ARE NOT HELD BY EXTERNALS, YOU WILL BE DISENGAGED AND COMFORTABLY INDEPENDENT.
> AFTER THIS MOUNTAIN MONK HAS SAID THAT THERE IS NO DHARMA EXTERNALLY, STUDENTS WHO DO NOT UNDERSTAND THIS, IMMEDIATELY MAKE THEIR INTERPRETATION OF THE INTERNAL.

Rinzai is saying that it is very easy to misunderstand a master. In fact, it is easier to misunderstand a master than anybody else, because he is talking a new language, giving new meanings to words, talking about spaces you have never been to. It is almost human to be mistaken, to misunderstand.

He says: AFTER THIS MOUNTAIN MONK HAS SAID THAT THERE IS NO DHARMA EXTERNALLY... There is no religion externally. Going to the temple or to the church or to the synagogue, reading scriptures, ancient holy books -- these are all externals and there is no dharma as far as externals are concerned. They are dead skeletons, remnants of somebody who attained, but now it is too difficult to decode the scriptures. The man is no more there, only the skeleton of the man which cannot speak, which cannot explain, which cannot help you in any way.

You can go on carrying scriptures, but those scriptures will be your interpretations not the meaning of the masters. Outside you can go to the temples, but what are you doing? Man-made temples, man-made gods -- and you are worshipping those stone gods. And you are not alone! Almost the whole world is worshipping something or other as a god. But in this way you cannot find the essence of dharma. It is a very upside down, disturbed and perverted situation when man starts worshipping gods he has made himself.

You have to know the source of life -- the source from which you spring, just as roses spring. And it is not a question of prayer, it is a question of intense exploration inside to find your roots. And you will be surprised: your roots are the roots of the moon, of the sun, of the stars -- of the whole existence. You are just a small branch of a vast tree. Once you know it, there is no fear of death. You cannot die -- you belong to immortality. There is no more desire.

What more can you have? You have the whole universe in your hands. You are already everything you could have dreamed, desired, asked to be. A great contentment descends over you. In this contentment are all the qualities of blissfulness, of ecstasy, of all that is a continuous dance, a festivity, a ceremony.

Rinzai says, "But I can be misunderstood" -- and the misunderstanding will be Maharishi Mahesh Yogi's Transcendental Meditation. "When I say there is no dharma externally, they then SIT AGAINST THE WALL WITH THE TONGUE TOUCHING THE PALATE, TO BE IN A MOTIONLESS POSITION AND REGARD THIS AS THE BUDDHA DHARMA OF THE PATRIARCHS."

Just sitting... how long can you go on sitting? And when you stand up, Bodhidharma or Buddha or Rinzai will say, "What happened to the buddha?"

The buddha was sitting; sitting has become your form of experience, but standing, it will disappear. Walking, you will be walking away from sitting. Rinzai is trying to say things in simple terms and he had to be very simple because he was the man who brought Zen from China to Japan. He was talking to absolutely unconcerned people who had never heard about meditation.

> THE GREATEST MISTAKE IS THAT IF YOU TAKE STILL IMMOBILITY AS THE RIGHT STATE, YOU WILL MISTAKE THE DARKNESS FOR YOUR MASTER.

Immobility is only a rest period. Existence is motion, continuous motion. Yes, there are moments of rest, but if you choose the moments of rest as the whole truth, you are accepting darkness as your master. You are cutting life in two: darkness and light.

Have you watched one thing? Darkness is stable. It never goes anywhere, it is always here. You bring light -- you cannot see darkness. You take the light away and darkness is there. It does not come running from M.G. Road. It is never late, not even a single moment. If it had gone out for an evening walk or just to have a look at what is happening around the world, there would be gaps when you had taken the lights away and still the darkness was not there. But there is never a gap. The reason is, darkness is always here even when light is here; it is just because of the light that you cannot see the darkness.

Even in the motion, the action, the gesture of a buddha, there is a certain restfulness. That restfulness

brings a grace to it, a beauty to it.

THIS IS WHAT AN ANCIENT MEANT WHEN HE SAID, "IN COMPLETE DARKNESS, AN ABYSS IS DREADFUL."

Meditation is not meant to cut your life and your existence in two parts and then to choose one, the internal. A perfect meditation is all-inclusive. It transforms you, and with your transformation your vision of things transform, but nothing is excluded.

IF YOU TAKE THE MOVING STATE AS THE RIGHT ONE, ALL PLANTS AND STRAWS CAN MOVE. ARE THEY TAO? THEREFORE, THE MOVING IS THE ELEMENT WIND, AND THE UNMOVING IS THE ELEMENT EARTH, AND BOTH THE MOVING AND THE UNMOVING HAVE NO NATURE OF THEIR OWN. IF YOU WANT TO CATCH IT IN THE MOVING, IT WILL GO TO THE UNMOVING...

They are continuously changing places: day becoming night, night becoming day; life becoming death, death becoming life. Don't hold onto anything. It will immediately change into its other.

IT IS LIKE A FISH CONCEALED IN THE WATER WHICH IT CAN STIR INTO RIPPLES THROUGH WHICH TO SKIM. VIRTUOUS ONES, THE MOVING AND UNMOVING ARE TWO KINDS OF STATES, BUT THE MAN OF TAO CAN MAKE USE OF BOTH THE MOVING AND THE UNMOVING STATES.

The movement and the non-movement are both in your hands. You are the watcher, neither the moving nor the unmoving.
You simply *are*.

You have never moved, so the question of unmoving does not arise. The question of movement or no movement is irrelevant to your witnessing consciousness.

Your witnessing consciousness is just existential. It is here. And if your meditation does not bring you to this state of watchfulness, it is a false meditation. If it brings you to any god, you are befooling yourself, you are dreaming. If it brings you to Jesus Christ, then... Jesus Christ!

Rinzai is saying if you meet Jesus Christ, give him another cross -- immediately! "That is your work, what else are you all doing here?" Even Buddha is not spared -- and they are all disciples of Buddha. If you meet the Buddha on the way, cut his head immediately!

Nothing is more important than your own internal watchfulness. That is the very stuff the universe is made of.

Basho wrote:

A WINTRY GUST
DISAPPEARS AMID THE BAMBOOS
AND SUBSIDES TO A CALM.

What is our so-called life? "A wintry gust disappears amid the bamboos and subsides to a calm." Just a little drama, just a little playfulness and you are gone.

Our so-called life is so momentary that one should not get attached to it. Its only function -- only proper function -- can be to find the immortal. Hidden behind every moment is the eternal. But you can go on moving on the surface, never going deeper into your consciousness. You will move for millions of lives on the surface like ripples. It is sheer wastage of an immense awareness that can open all the doors of your originality, of your creativity, of your beauty, of your joy. Each moment becomes such a dancing moment.

Another Zen poet wrote:

WHERE THE INTERPLAY OF "IS" AND
"IS NOT" IS FIXED,
NOT EVEN THE SAGES CAN KNOW.

There you are -- not in terms of "is" and "is not," in no duality.

All duality can be watched. That which can be watched, you are not. You are always the watcher. And remember: you cannot watch the watcher. That is absolutely impossible. If you watch the watcher, then one is just mind -- which you are calling the watcher -- and the other is the real watcher. But the real watcher is

your ultimate. You cannot go beyond it, it is the boundary of existence.

WHERE THE INTERPLAY OF "IS" AND
"IS NOT" IS FIXED,
NOT EVEN THE SAGES CAN KNOW.

Now there is nothing to know. Watching silently, everything disappears. An immense silence opens its doors. There is nothing to know. Knowledge becomes absolutely futile. You, for the first time, come home. This is ultimate rest.

Anando has asked:
OUR BELOVED MASTER,
I THOUGHT ENLIGHTENMENT WAS THE END OF ALL PROBLEMS. AFTER LAST NIGHT I REALIZED IT COULD BE THE BEGINNING OF A NEW ONE: HOW TO AVOID BECOMING A LUKEWARM BODHISATTVA?

Anando, enlightenment is the end of all problems. But if you cling to enlightenment, then you create a problem. Experience it and drop it. Don't carry it. You have experienced it, you have become it; now there is no need even to think about it.

Do you think in my silent nights and days I have ever thought that I'm enlightened? I don't remember, even for a single moment. It is just like you are a man -- do you remember in twenty-four hours sometimes that you are a man and not a lion or a parrot or a rat? Neither do parrots think about it.

Once you are enlightened, what does it mean to be enlightened? It simply means all problems are dissolved.

But you can make a problem. Man has the capacity to make a problem where there is no problem at all.

It is just old habit -- you can start thinking, is this true enlightenment or not? Is this lukewarm enlightenment or a hot potato?

Anando, even if you want to become a lukewarm bodhisattva you cannot -- you are a hot potato. You may not know it but everybody else knows it -- that this Anando is a hot-potato buddha.
Satisfied?

Now everybody will taste you. And just feel whether she is really a hot potato! Don't take my word, experience it.

There is an even bigger hot potato, Avirbhava. She is taking a suntan somewhere in Singapore just to become more hot. Within two or three days you will hear her. She is bringing a whole load of old gods... forty she has already collected. Anando is her associate director. You can call the museum the Museum of Gods, or you can call it the Museum of the Hot Potatoes -- they are synonymous.

Olga Kowalski gets out of bed and goes into the bathroom. She has forgotten her husband's warning about sitting on the newly-painted toilet seat. She sits down and makes herself comfortable. But half an hour later, when Olga tries to get up, she is stuck to the seat.

Kowalski comes home late and finds Olga freaking out in the bathroom. He manages to unscrew the seat from the toilet and then phones for the fire department. While the fire truck is on its way, Kowalski helps Olga into the bed, and then covers her ass with his ten-gallon cowboy hat.

Just then, Fire Chief Muldoon and his crew burst into the bedroom carrying hoses. Muldoon drops his axe and goes over to examine the situation carefully. After a few moments he pulls Kowalski aside and whispers to him, "We can save your wife, but I'm afraid the cowboy has had it!"

Big Leroy is coming home from work one day, when he stops in the fish market and buys himself an eel for his dinner. He slips it into his coat pocket and goes into the Crazy Crocodile Pub for a drink.

Some hours and drinks later, Leroy reels out of the pub and stumbles home. When he gets there, he wobbles into the bathroom to relieve himself.

Swaying backwards and forwards, Leroy fumbles in his pants and pulls out what he thinks is his prick. He feels a warm trickle running down his leg, and looks down with wide-eyed disbelief.

"I knew you was big," mutters Leroy, "and I knew you was black. But I sure did not know you had such beautiful blue eyes!"

Bernie Bush, the ace political reporter for the American Righteous News, is having a day off with his family at the zoo. They are walking by the lions' cage, when Bernie notices a young boy reaching his hands through the bars to pet one of the lions.

Another huge lion suddenly leaps forward with a tremendous roar, but at the last second, the boy is swept to safety by a man in the crowd.

Spotting a sensational story, Bernie approaches the man and says, "Excuse me, sir, but that was an incredible display of instant courage. I want to write a story about you for my newspaper. Tell me, where do you get such courage?"

"Simple," Swami Deva Coconut said, "I'm a disciple of Osho Rajneesh."

"What?" shouts the right-wing reporter, turning and walking away, "This will make a real story for sure!"

The following day, the headline of the American Righteous News reads: "Rajneesh Disciple Snatches Lunch From Hungry African Immigrant!"

Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be frozen...

Gather your life energy to the very center of your being. The more concentrated is the life energy... it suddenly bursts into a flame. This flame burns everything that is false in you and brings back the original man -- the way nature intended you to be, not the way you have been nurtured to be.

The original man is the buddha.

Not to be a hypocrite is the only discipline.

Just drop everything false. And the deeper you go, the false starts dropping on its own accord. It is an exploration of tremendous meaning.

If you can find your original man, you have found everything that this existence contains -- all the splendor, all the glory, all the ceremony, all the joy.

Nivedano...

(Drumbeat)

Relax. Let the body be there, let the mind be there, and you are simply the watcher. You have nothing to do with the body or the mind.

Just be clear that you don't get identified with the body-mind system. You remain a pure watcher, unconcerned.

This brings you to the very center of your life, and to the very center of the universe too.

Drink it deeply -- the experience -- so that it remains all the day long with you, running like an undercurrent.

For this moment you are a buddha. I want you to be a twenty-four-hour buddha, no holiday.

To be your original being is the greatest dignity that the universe can confer on you. It is nothing to do with the society, nothing to do with any religion, nothing to do with any philosophy. It is pure existence conferring on you all the joys, all the flowers, all the stars.

The whole universe becomes your home.

This is the dance which shows the fulfillment of meditation.

Nivedano...

(Drumbeat)

Come back all the buddhas, carrying your experience with you. Sit down slowly, silently, gracefully, remembering the place where you have been.
Buddhahood is not an achievement, it is only a remembrance.
You are a buddha whether you know it or not.

In this peace, in this silence, how beautiful becomes the whole universe...

Okay, Anando?
Yes, Beloved Master.

Can we celebrate the assembly of ten thousand buddhas?
Yes!

The Original Man

Chapter #3
Chapter title: Look in and find it

18 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
SHOITSU SAID TO CHIMOKU:
SINCE THE BUDDHAS AND PATRIARCHS, THERE HAVE BEEN THREE GENERAL LEVELS OF DEALING WITH PEOPLE. ON THE UPPERMOST LEVEL THERE ARE NO FURTHER TECHNIQUES, NO MEANING OF PRINCIPLE; VERBAL UNDERSTANDING IS IMPOSSIBLE. IF YOU TAKE IT UP DIRECTLY AT THIS, THEN THERE IS NO DIFFERENCE FROM "THE CYPRESS IN THE GARDEN," "THREE POUNDS OF HEMP," "SWALLOW THE WATER OF THE WEST RIVER IN ONE GULP."
ON THE SECOND LEVEL, IT IS JUST A MATTER OF BRINGING OUT A QUESTION, GOING ALONG TO BREAK THROUGH; THIS IS LIKE RINZAI QUESTIONING OBAKU AND GETTING HIT SIXTY TIMES.
ON THE THIRD LEVEL WE ENTER THE MUD AND WATER, SETTING DOWN FOOTNOTES, BLINDING PEOPLE'S EYES, DESTROYING THE LINEAGE OF THE BUDDHA.
BUT A TRUE, PATCH-ROBED ONE MUST SEARCH OUT AND INVESTIGATE THE LIVING WORD, NOT GO FOR THE DEAD WORD. EMINENT CHIMOKU, YOU ARE PURE AND TRUE. IF YOU CAN ATTAIN REALIZATION AT THE LIVING WORD, YOU CAN BE TEACHER OF BUDDHAS AND PATRIARCHS. NOT BEGRUDGING MY FAMILY WAY, I HAVE SHOWN YOU THREE LEVELS OF DEVICE.

Anando, what Shoitsu is saying to Chimoku is of tremendous importance for you to understand, for everyone who is on the way. Shoitsu said:

SINCE THE BUDDHAS AND PATRIARCHS, THERE HAVE BEEN THREE GENERAL LEVELS OF DEALING

WITH PEOPLE. ON THE UPPERMOST LEVEL THERE ARE NO FURTHER TECHNIQUES, NO MEANING OF PRINCIPLE; VERBAL UNDERSTANDING IS IMPOSSIBLE.

That's the best and the most perfect way -- a simple transmission from the master to the disciple; nobody knows about it, nobody sees it. It is simply energy moving from one fire to another possibility of fire, and making the hidden, possible fire in the disciple awakened.

This first principle is really the only important principle, but it needs tremendous trust on the part of the disciple -- an opening of the whole heart, coming as close to the master as possible so his flame can reach your heart and can start another flame within you, can awaken you to your buddhahood.

Shoitsu is right that in this category, the uppermost category, there are no further techniques. It is not a question of technique, it is a question of love, of trust. Trust is not a technique, love is not a technique. It is not something that you use, that you do, it is something that happens to you. Suddenly you see the master and your heart starts dancing and rejoicing, knowing that you have found. There is no doubt in it, no question in it; it is just like falling in love. You can define trust as rising in love because falling in love is going down -- it is biological. Rising in love is going upwards -- it is your spiritual principle.

NO MEANING OF PRINCIPLE, no teaching; VERBAL UNDERSTANDING IS IMPOSSIBLE. The phenomenon is so great -- the transmission of the lamp from heart to heart, from being to being -- that no word is big enough to contain it or even to indicate towards it. Nothing is said but something tremendously important happens; it is spontaneous.

The best disciple receives the light without words -- just by opening himself, holding nothing back.

IF YOU TAKE IT UP DIRECTLY AT THIS, THEN THERE IS NO DIFFERENCE FROM "THE CYPRESS IN THE GARDEN," "THREE POUNDS OF HEMP," "SWALLOW THE WATER OF THE WEST RIVER IN ONE GULP."

These are traditional answers given by different masters when they were asked, "What is the buddha?" And it is absolutely impossible for people who are not acquainted with the Zen tradition to understand it. If you ask a master, "What is the buddha?" he points you to the cypress tree in the garden and says, "That is the buddha." Now it is so illogical, apparently irrational... or he says, "Three pounds of hemp -- that is the buddha."

In this category, any kind of answer is possible, because in this category it is understood that the whole cosmos is the buddha. So anything belonging to the cosmos -- whether it is a cypress tree, or a rose bush, or a lotus flower, it does not matter. Every stone on the path is nothing else but a buddha, because the buddha becomes now the very fabric of the whole existence.

The second category needs techniques. This second category needs methods and devices for the simple reason that the disciple is not able to open on his own. The master has to make artificial, arbitrary arrangements. And because it is helpful, Buddha has defined it: "Whatever is helpful on the path is right. It does not matter whether it is a lie or a truth, the consequence matters."

A house is on fire, small children are inside playing. A great crowd gathers around shouting to the children, "Come out, the house is on fire!"

But they don't listen. They are so involved in their game, and they don't bother -- they don't know. What does it mean? The house is on fire, so let it be. They don't see the implication that they will be burned.

Then their father comes from his shop. He sees the crowd which gathers around him shouting, "Somehow save the children! They don't listen at all, they don't look at all. They are so involved in their games and the fire has almost reached to every nook and corner of the house. Soon they will be burned."

The father shouted from a small window which was not yet touched by the fire, "What are you doing? I have brought you all the toys you had asked for" -- and they all came to the window.

The father said, "Jump out! All the toys are in my bag!" They jumped out and then he said, "You have to forgive me, I had to lie to bring you out. I forgot to bring your toys, but tomorrow, certainly I will bring you all those toys." And then they could see. He said, "This fire is burning the house -- it would have burned you also. I had to lie!"

It is not a question of always being truthful. At least a master is allowed to use even a lie as a device. All devices are lies.

This second category is important in the sense that it is through this second category that most of the buddhas have realized their essence.

The first category is very rare, very unique. It is not in your hands. The second category has created

many more buddhas than the first, because in the second category the master is trying to help you to drop your differences in strange ways. Nobody in the world has used devices as Zen has.

Now, hitting a disciple sixty times... Certainly I cannot do it -- just because of the counting...! Who is going to count up to sixty? But the master must have had great compassion to count up to sixty.

But why is he beating the disciple? He is not beating the disciple, he is beating the disciple's ego, bringing him to his senses: "Here, personality and ego won't do." And these hits are not received by everybody; they are received by only the great disciples with great gratitude.

It is certainly because of compassion that the master comes to the point of hitting the disciple -- because he is so close. Just a little push and the whole sky will open up.

He had to hit sixty times because the disciple must have been very stubborn. He went on getting hit after hit but remained closed. And I think the master would not have stopped at sixty. At sixty, by chance, the disciple must have decided, "Now it is better to open. Why torture this old man?"
He relaxed and opened, and the hitting stopped.

The hitting is just a device. It is neutral; it has nothing to do with truth or untruth.

And this kind of device is used only for the most prominent disciples. Other disciples feel jealous. They say, "Somebody got sixty hits -- so much love. The master will not leave him closed -- whatever happens."

And there are a thousand and one devices. Every master creates his own devices. The only question is to somehow throw ice-cold water in your eyes so that you open your eyes. You may be angry, you may be annoyed: "You are disturbing my morning sleep!" But you have asked for it. The day you asked for initiation, you have agreed that whatever the master wants to do is okay to bring you closer to yourself.

This category is secondary, but as far as the number of buddhas is concerned, this category is more important. More people have become buddhas because of the second category.

ON THE SECOND LEVEL, IT IS JUST A MATTER OF BRINGING OUT A QUESTION, GOING ALONG TO BREAK THROUGH; THIS IS LIKE RINZAI QUESTIONING OBAKU AND GETTING HIT SIXTY TIMES.

Western psychology is aware of a certain state of mind they call "breakdown." When a person is too tense, so that he cannot hold himself together, then it is a breakdown. He goes insane. He cannot keep his personality, his mask, anymore. The burden is so much that he is dying under it. He tries hards, but there is no way -- the tension goes on growing. The more he tries to control himself, to keep himself in control, the more difficult it becomes. Sooner or later a breakdown is absolutely inevitable.

But Western psychology does not know anything about the "breakthrough." Breakdown is leading you towards insanity, and breakthrough is leading you to an open, transcendental sky. Breakdown is losing your mind and becoming just a vegetable. Breakthrough is also losing your mind but gaining something far bigger, far greater -- a pure consciousness. Breakdown is simply losing your mind. The small consciousness that you had -- even that is gone; now you are just a vegetable. You may be a cabbage, or a cauliflower, because those who know, say there are two categories of vegetables, cabbage and cauliflower. Cauliflower is with a college education; cabbage is just a villager with no education at all.

But it does not matter whether the madman is educated or uneducated. Mostly the educated man goes mad. The uneducated never has too many tensions. He never worries about any war, he never worries about nuclear missiles. He is not concerned about all these things; he is a simple man. It is impossible for him to be mad.

But the educated man... as he becomes more educated, he becomes more aware of the tremendous problems that humanity is facing. He's also a part of it. Whatever is going to happen he will also be in it. His tensions increase. Ordinary men will not understand his tensions because the ordinary man's comprehension does not include the problems of tremendous significance, problems such that they can even destroy all life in existence. But breakdown, whether educated or uneducated, leaves behind just an insane being.

Breakthrough is going beyond mind, not below mind. Breakthrough brings you to the open sky of your being. It also leaves the mind behind, but it becomes the master of the mind. The master is awake now -- is at home. And the servant who has been there taking care of the home has even forgotten about the master, because it has been thousands of years since the master has been at home. The servant has become the master -- obviously.

All the devices of Zen are to wake up the sleeping master. And as the master wakes up, the servant immediately surrenders. The servant immediately becomes a very efficient mechanism. It is a beautiful mechanism, but as a servant only, not as a master. As a master, it is the most dangerous thing. As a master, it will lead you into dreams, fantasies, imaginations which are never fulfilled. And finally, there is nothing

but emptiness in your hands, utter frustration.

The awakening of the master is the breakthrough. Mind is in its place now, as a servant. When the master wants, it functions; when the master does not want, it remains silent and quiet.

ON THE THIRD LEVEL WE ENTER THE MUD AND WATER, SETTING DOWN FOOTNOTES, BLINDING PEOPLE'S EYES, DESTROYING THE LINEAGE OF THE BUDDHA.

On the third level is the student. On the second level was the disciple. On the first level was the devotee. The lowest level is to study. To make an effort through words, scriptures and heritage to understand what is within you, is so foolish. It is as foolish as when you stop a man on the road and ask him, "Please can you tell me who I am?"

The man will shrug his shoulders and say, "If you don't know yourself, how do you suppose I will know? The fact is, I don't even know who I am. I'm in the same boat -- as ignorant as you are."

Searching in the scriptures for the answer that will give you the ultimate freedom, that will make you part of the cosmic whole, that will give you the dignity of a buddha, the awakened, the enlightened, is absolutely a hindrance.

Thousands of people work on the third level because it is the easiest to read the sutras, to cram the holy scriptures. But you are still as ignorant as you were before. Now you are just decorated with beautiful words. Your ignorance is now deeper than it was before. Before, your ignorance was not deep, it was just on the surface -- a little hit and your waking would have happened. But as knowledge becomes thicker and thicker and thicker, as more and more layers of knowledge are added, you are farther and farther away from yourself.

On the path, the third category of student means to enter the mud and water, setting down footnotes, blinding people's eyes: destroying the lineage of the Buddha.

Buddha's basic contribution to the world is to say that you *are* a buddha, don't look anywhere else. Don't search anywhere else, don't go to any holy place -- just go in.

BUT A TRUE, PATCH-ROBED ONE MUST SEARCH OUT AND INVESTIGATE THE LIVING WORD, NOT GO FOR THE DEAD WORD.

The living word is only possible with a living master. So the real search for truth is ninety-nine point nine percent the search for a living master. Point one percent I'm leaving for that rare breed in the first category where it happens spontaneously.

In the second category, every effort is made to allow the student to open up. In the third category, the student simply becomes more and more knowledgeable. But to be knowledgeable is not to be a knower. To carry a load of scriptures will not make a donkey into a rabbi, or a pope, or a shankaracharya. These are dead words. Where can you find the living word?

A TRUE, PATCH-ROBED ONE MUST SEARCH OUT AND INVESTIGATE THE LIVING WORD, NOT GO FOR THE DEAD WORD. The word is living only in the energy field of a master. When you listen to a master, it is not only the word that you listen to. By the side of the word also enters the wordless message. The words simply function as a boat. Hidden in the boat is the real message. It is not in the meaning of the word. The word is used only as an arrow; it hits your heart. Don't look for its meaning in the dictionary. Look within your heart, whether it has reached deep and touched your being.

The living word means to be with a living master. Reduced to its minimum, the search for truth is the search for the master. But it is a difficult search, because there are so many teachers pretending to be masters. In the dictionaries they have become almost synonymous -- teacher and master. They are as different as day and night. The teacher only carries the dead word. Once the word may have been a living word, once it may have had breath, once it may have had a heart of its own. But once the master is dead, the word becomes a footnote. It loses all life; it is just a photograph.

I have told you...

Once a beautiful woman, an old friend of Picasso, came to see him after a few years. Picasso was sitting in a room where a big photograph of him was hanging on the wall. The woman looked at the photograph and said, "Very beautiful. Is it you? Because I have not seen you for many years, and you have changed so much."

Picasso said, "This picture is certainly not me, because if it were me, it would have kissed you! Just come near, so that I can show you the real Picasso."

The dead word cannot create a fire in you. It is in the master's presence that the ordinary word takes on an imminent, significant splendor -- it suddenly becomes breathing.

EMINENT CHIMOKU, YOU ARE PURE AND TRUE. IF YOU CAN ATTAIN REALIZATION AT THE LIVING WORD, YOU CAN BE TEACHER OF BUDDHAS AND PATRIARCHS. NOT BEGRUDGING MY FAMILY WAY, I HAVE SHOWN YOU THREE LEVELS OF DEVICE.

Chimoku has come to Shoitsu to know how to discover himself. Shoitsu belongs to the first category.

It is very rare for the first category of people even to talk about any other category, but seeing in Chimoku the possibility that he's so close, Shoitsu decided that it would be better to describe all the categories to him. The third-rate quality certainly has to be avoided. You don't have to be a student, a scholar -- that is a hindrance. The second category is a lower category, but you can still become a buddha. And who cares, when you become a buddha, by what ladder you have reached?

Once a buddha, you are a buddha.

The difference is only that someone needs a ladder, and someone simply jumps. Somebody needs to go step by step... very calculative, thinking himself very clever and intelligent.

The first category belongs to the people who have a lion's heart. They don't calculate -- they simply enjoy taking risks. And there cannot be anything more risky than to be close to a living master. He's going to burn you as you are and bring out a totally new being in you, with which you were not acquainted, but which was your real soul, your real existence. It is a great risk. Whatever you know about yourself will be burned, and only whatever you don't know about yourself will remain in its purity. Chimoku seems to be a man who may take the jump and belong to the first category. If not, then at least the second category is open for him.

These categories are not hierarchical. Remember, it is not that the first category of buddha is higher than the second category of buddha. The difference is only in their jumps. The first is the quantum leap; the second has a ladder. But once you are a buddha, by which path you have reached does not matter. Buddhahood has no hierarchy. No buddha is more buddha than anybody else.

Chimoku seems to be a very potential candidate for buddhahood. That's why Shoitsu says to him, "Not begrudging my family way..." He's talking about his family of lions, who have become buddhas without any devices -- even without a master.

I am showing you three levels of device: first, avoid, absolutely avoid the lowest one. The second is good: you can follow a master, trust a master; let him destroy you so your authentic reality starts flowering. Unless a seed dies in the soil, the plant will never come. And the roses are far away -- miles away. The seed needs to be courageous enough to be destroyed, to be swallowed by the earth.

So in the second category you have to find a master. But if you are really a lion -- as I see you -- you can take the jump without finding a master. The question is not outside you; you have to find your inner space. No device is needed, but unfortunately, people won't listen; they have to be given something to do. They are so habituated to doing, that to tell them not to do anything...

SITTING SILENTLY BY THE ANCIENT POND
A FROG JUMPS IN.
A LITTLE SOUND -- AND GREAT SILENCE....

They will say, "It is all okay in poetry, but what happened about my buddhahood. How am I going to get it?"

It is not a question of getting it -- you have it!

It is a well-known fact that sometimes people who use glasses for reading become so accustomed to them, that even without the glasses they feel that the glasses are there. And sometimes, because of this long familiarity, they have the glasses on while they are looking for them.

And if you ask them, "What are you looking for?" they will say that they are looking for their reading glasses. And you have to tell them, "Those reading glasses are sitting on your nose!" Only then will they feel them, because the glasses had become almost a part of their body.

For whom are you looking? -- you are it. A man of deep courage simply looks in and finds it. No need of any scripture, no need of any device, no need of any master....

It is very fortunate to find a man like Shoitsu, who said to Chimoku, the seeker, "my family way." By "family" he is referring to all the buddhas who have become buddhas without any master, without any device, without any technique, any scripture. "Not bothering about it, seeing the flame is ready to burst open

in you, I tell you about these three categories." The student has to be avoided: either be a disciple or be a devotee. The devotee is the highest form as far as reaching to your innermost blossoming is concerned. The devotee means a lover, a man who trusts -- he is ready to do anything.

I am reminded of Bodhidharma, who introduced Zen into China.... He sat for nine years facing the wall in a small temple on the hills. Many people came because his fame had reached all over China. He was, at that moment, perhaps the greatest living master. Even the emperor had come to receive him. He wanted Bodhidharma to come to the palace and teach the people. But he did not understand that Bodhidharma's family is not that of teachers. And the emperor had no idea that there are categories of seekers.

Some stop at being students; they will have to go through the round of birth and death many more times yet. The second category of disciple is very difficult for the emperor -- to touch the feet of the master, to open a little bit -- because he cannot think that somebody else is higher than him. Even touching the feet is difficult -- he knows he is the emperor of the biggest empire. This poor fellow -- and Bodhidharma was a very strange master.

From the very first moment he entered China, the emperor had come to receive him on the border. It is a rare thing that an emperor should come to receive a beggar, and the beggar behaved in such a strange way that the emperor could not swallow it. He could not understand -- and if it were somebody else in Bodhidharma's place, the king would have cut his head immediately, because he was behaving in such an unmannerly way.

In the first place he came with one shoe on his head and one shoe on his foot. The emperor tried to avoid -- being a gentleman, well cultured -- seeing that shoe. But for how long? Again and again his eyes would go to Bodhidharma's head, thinking, "This man I have come to receive, and he seems to be absolutely mad."

But he thought it was better not to talk about the shoe: "It is his business. I should talk about something else." He had created hundreds of temples, made thousands of buddha statues. He had used the whole empire's treasures. One thousand scholars were continuously translating Buddha's words from Pali into Chinese, and ten thousand Buddhist monks were fed by the imperial treasury. So he had done much to make China Buddhist. Obviously, he thought that he would be appreciated, so he said, "I have done these things. What do you think -- what will be the virtue attained out of all this?"

Bodhidharma said, "Virtue? You idiot!" -- in front of the whole court, because the court had come with the emperor. There was silence. He said, "You will go directly to hell!"

The emperor could not understand. He said, "I don't see why you are so angry."

Bodhidharma replied, "You are destroying a living word, and you are feeding these scholars who have nothing to contribute to the consciousness of the people. Still you have the nerve to ask if you are doing great virtue? You will suffer in hellfire."

The emperor thought, "How to get out of this man's trap? I have entered in a lion's den and now it is very difficult to get out..." So he asked, "If you say this... Up to now all the Buddhist monks have told me that my virtues are so great that paradise is certain. Who are you to say that I will go to hell?"

Bodhidharma said, "I don't know. It is not a question of knowing. I am a man of NOT-KNOWING."

The emperor could not understand, but his eyes were continuously caught by the shoe on Bodhidharma's head. Before retiring he asked, "What is the purpose of one shoe on the head and one shoe on the foot?"

Bodhidharma said, "You are the purpose. I wanted to see whether you are a curious child or a mature man. A mature man will not bother where my shoes are. Are you a shoemaker? Why are you concerned with my shoes? It is my head, and my shoe."

The emperor thought, "This is impossible!" He went back, and Bodhidharma never crossed the Chinese boundary. He remained in the hills just outside China's boundary.

Sitting in a temple, facing the wall for nine years, he declared, "To talk to people who don't understand is just like talking to a wall. But talking to a wall at least one has a consolation that it is a wall. When you are talking to people and you see that they are functioning like a wall, one feels to cut their heads! I will turn my face only when I see that somebody has come who is worthy of listening to the living word."

Nine years is a long time -- and what a man! He went on sitting, and finally one morning the man came. He said, "Listen, I think I am the person you are waiting for." As a proof he cut off one of his hands with his sword, threw the hand into the lap of Bodhidharma and said, "Turn towards me; otherwise I will cut off my head and you will be responsible for it!"

Bodhidharma turned immediately. He said, "This is enough. This is enough proof that you are as crazy as I want! Sit down. There is no need to cut off your head -- we have to use it; you are going to be my

successor."

A man who cuts his hand just to give proof of his sincere search... and there was no doubt in Bodhidharma's mind that if he did not turn he would have cut his head. Unnecessarily, he would be burdened with the responsibility of killing a man, and such a beautiful man, so courageous. And certainly the man was Bodhidharma's successor.

But what happened between these two, nobody knows. Not a single word -- Bodhidharma just turned towards him, told him to sit down, looked into his eyes... and they both sat down. The snow was falling and there was an immense silence all around. It is known that for three years the successor remained, and then Bodhidharma said, "It is time for me to go back to my home."

But nothing is known of what transpired between these two fellows. They were just sitting silently. First Bodhidharma was sitting alone looking at the wall; then they were both sitting looking at the mountains, at the trees -- but in utter silence. Not a single question was asked, and not a single answer was given. But something must have transpired, otherwise Bodhidharma would not have chosen him as his disciple.

The day of his leaving -- by that time many more disciples had joined Bodhidharma, because now he was not sitting facing towards the wall -- Bodhidharma called four disciples to stand up so that he could choose his successor. Everybody looked at each other. He was a very dangerous fellow, one never knew what he would do. Still, the four men came out and he asked the first man, "What is the essence of Zen?"
The man said, "Very clearly, the essence of Zen is to know yourself."

Perfectly right as far as any examination is concerned, but not right enough for Bodhidharma. He said, "It is good, you have my skin. Just go there and sit down."
The second one said, "Silence, absolute silence is the essence of Zen."
Bodhidharma said, "A little better. You have my bones. Just sit down there."
The third man said, "Nothingness is the essence of Zen."

Bodhidharma said, "Good. But still not up to my standard. You have my flesh. Just go there and sit down."

He turned to the fourth one, and this was the man with one hand, and he asked him, "What is the essence of Zen?"

That man, with tears in his eyes, fell to the feet of Bodhidharma, and did not say anything. Bodhidharma said to all of his disciples, "This is the man I choose as my successor, because even to say nothing is to say something. Just tears of gratitude and not a single word, only a gesture of deep gratitude. This man has my very heart -- I am not going without leaving something of myself behind."
In Zen the best, the very best, happens only spontaneously.

A haiku runs:

THE MOUTH DESIRES TO SPEAK,
BUT THE WORDS DISAPPEAR;
THE HEART DESIRES TO ASSOCIATE ITSELF,
BUT THE THOUGHTS FADE AWAY.

He is describing exactly the state of meditation. I will repeat so that you remember what meditation is:

THE MOUTH DESIRES TO SPEAK,
BUT THE WORDS DISAPPEAR;
THE HEART DESIRES TO ASSOCIATE ITSELF,
BUT THE THOUGHTS FADE AWAY.

And when nothing remains, you are.
In this very nothingness is your being.

Shinsho's haiku:

DOES ONE REALLY HAVE TO FRET
ABOUT ENLIGHTENMENT?
NO MATTER WHAT ROAD I TRAVEL,
I'M GOING HOME.

These are the lions who don't care even about enlightenment. He is saying: "Does one really have to fret about enlightenment?" -- talk about it, discuss it, read about it, listen to it...?

"No matter what road I travel..." It may be a long road or a short road, it may take millions of lives or just a single moment -- one thing is certain, "I'm going home." A man with this certainty will reach to his home this very moment. He will become enlightened but will not bother to talk about it. This type of enlightened person is called an arhata. He has known, but he keeps quiet; he is very secretive.

The man who knows and tries to spread the fire, is known as a bodhisattva. The arhata seems to be a little hard. His understanding is: "Just as I have found my enlightenment, so everybody should find their own enlightenment. Why should I interfere into anybody's sleep?"

He has a point. His understanding is that this goes against compassion. Somebody is sleeping and snoring, having beautiful dreams, and you unnecessarily push and pull the man. You wake him and tell him, "Become enlightened, become awake. All that you are seeing is only a dream. Don't be lost in dreams." But certainly it is a kind of interference, poking your nose into somebody's affairs. The arhata has a point but it looks a little hard.

The bodhisattva also has his point. His point is: when I have found -- I know everybody has it, just a little recognition is needed -- if a little push can help, then not to push is cruel. If a little device can help the man to wake from his dreams and sleep, then not to create that device looks very uncompassionate.

But my feeling is that people are unique in their ultimate enlightenment too. I will not say anything against the arhata because that is his uniqueness. It is his way of seeing things, not to interfere. Interference is taking away the freedom of somebody else. It may be well intentioned but you are disturbing somebody's sleep.

I will not say anything against the bodhisattva. He is also right in his own way, that when you know and don't share it, you are very hard-hearted. When you know and you see people are stumbling, falling in their blindness, and just a small effort on your side will open their eyes, it is not compassionate not to do anything. Only a small effort is needed. Fire can spread and thousands of sleeping buddhas can become awake, suddenly awake, after centuries of sleep. Both are right, both are different, both are unique.

Anando has asked:
OUR BELOVED MASTER,
SHOITSU HAD THREE LEVELS OF DEVICE, BUT I SUSPECT YOU HAVE A LOT MORE THAN THAT UP YOUR ABUNDANT SLEEVE. DO WE HAVE TO WAIT UNTIL WE TOO, ARE PURE AND TRUE, BEFORE YOU WILL REVEAL YOUR DEVICES TO US?

Anando, each and every moment I am devoting to you. My work was long ago finished as far as I am concerned. I am living for you.

Each moment I am creating devices for you. My hope is to spread the fire around the world. Up to now the greatest buddhas have remained confined to very small places. For example Gautam Buddha, the greatest, remained confined to a small state, Bihar; he never went out of Bihar. Perhaps I am the only one who is concerned with the whole world.

I would like, in every country, hundreds of buddhas. And it is so simple that it can be done -- just a little support from your side, Anando. It cannot be done against you. It can be done only if you are open, available, waiting for it -- then it is going to happen.

This time the transmission of the lamp is going to happen to millions of people.

Those old buddhas had a very small company; my company is worldwide. I don't belong to any nation, to any religion, and I don't want you to belong to any nation or any religion. I want you to belong to the whole universe and spread the fire!

Carry whatever experience you gain here, because I cannot move. I wanted to move around the world for the remainder of my life, but every country believes that I am a dangerous man. I will not say that they are wrong -- I am a dangerous man. But it does not matter whether I go anywhere or not, I can remain here in my room, and those who have the potential of becoming buddhas will reach me from every nook and corner of the world. They will carry the fire around the world, spreading it.

This time is a very ripe time.

Either the buddhas are going to win or the ugly politicians are going to destroy the whole earth, the whole of life. The whole contribution of all the poets, painters, sculptors, dancers, mystics, they are ready to

destroy at any moment. Only one thing can prevent them from destroying the world, and that is spreading meditation, silence, love, joy, dance; making the whole life a celebration, a continuous ongoing festival.

That is the meaning of your name, Anando; it means bliss. And since yesterday your name has gained a new title.

For centuries you will be remembered as, Anando: The Hot Potato Buddha...!

Swami Bharti Barfi is sitting in Bodhidharma Tea Garden with Swami Beyondananda.

"Hey, man!" says Barfi. "Your girlfriend... wow! Every day I see her with a different guy!"

"Really?" replies Beyondananda. "It can't be true."

"Come with me," says Barfi, and the two friends go to the smoking temple.

There is Beyondananda's girlfriend, Ma Mango Milkshake, wrapped around another man.

"See!" says Barfi. "Aren't you going to go over there and primally encounter that guy to show him what you learned in your group?"

"Well," sighs Beyondananda. "Let's meditate for a few minutes until she grabs someone more skinny!"

Grandma Swinger goes to see Doctor Gasbag for a medical checkup.

"Mrs. Swinger," says Gasbag, "you are sixty-five years old. Your health is perfect, but I have one question for you. Your record here shows you as Mrs. Brooks, Mrs. Goldstein, Mrs. Smith and Mrs. Jones. You have been married four times. But I see you are still a virgin. I don't get it!"

"Oh," says Grandma, "it is easy. My first husband was a poet, so he only *dreamed* about it. Then I married a musician -- he only *played* with it. Then I married a weather forecaster -- he always *missed* it. And finally, I married a plumber. I've called him twenty times already, but he never shows up!"

Harvey Hornbee owns the Weird Wild Animals pet shop. His store is famous for strange creatures of all kinds -- eccentric pets for exotic people.

One afternoon, luscious Miss Willing walks in and approaches Harvey.

"Hello," she says, seductively. "I'm looking for a pet that will keep me from feeling lonely at night."

"Well," Harvey splutters, eyeing the woman up and down, "I've got just what you want. Follow me."

He leads Miss Willing to a black curtain. Throwing it open, he reveals a huge, soft velvet pillow. Sitting in the center of it is a very large and handsome frog, named Doobee-doo.

"This magnificent frog," says Harvey, "will make wild and passionate love to you."

"Really?" replies Miss Willing, giggling over the frog. "I can't believe it!"

"Okay," says Harvey, enthusiastically. "Just undress, lay back on the pillow, and Doobee-doo will do the rest."

The shop bell rings and Harvey goes out, drawing the curtain behind him.

Half an hour later, Harvey goes to check up on the amorous couple. He opens the curtain to see Miss Willing sprawled naked on the pillow, with a disappointed look on her face.

"What is the matter?" asks Harvey.

"That frog just sits there and looks at me!" she replies.

"Really?" says Harvey, shaking his head in disbelief. He picks up Doobee-doo and sits the frog on the side of the pillow.

"Okay, Frog! Pay attention!" exclaims Harvey, exposing his own machinery, "It is the *last* time I'm going to show you how to do this!"

Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent... close your eyes. Feel your body to be absolutely frozen, no movement. Gather all your life energy and consciousness deep inwards.

Find out the deepest point. The deeper you go within, the closer you are to yourself.

At the deepest point you are the buddha. Feel it as deeply as possible. It is your own territory -- nobody can enter here. It is absolutely your space, your universe. There is no need to fear.

With freedom, open yourself. This moment you are the eternal buddha, the luminous buddha, the ultimate principle of life and existence.

To make it more clear...
Nivedano...

(Drumbeat)

Relax. Just feel the body lying there, the mind lying there and you are just a watcher. This way you will reach to the deepest and the innermost core of your being.
Just be a witness.

Remember this space around the day, running like an undercurrent, and your whole lifestyle will start changing.

You will be surprised yourself. The things that you are saying, the gestures that you are making are so new, are so fresh.
You have found the original man.

Nivedano...

(Drumbeat)

Come back, but come back with the original man throbbing in your heart, the buddha, not a memory but a living experience.

Sit down for a few moments just to recollect the experience, to drink it deeply. Be drowned in it. Let it sink into every fiber and cell of your life.

There is no other virtue in the world other than to be the original man. We call the original man the buddha because he is dropping sleep, and waking up. The word `buddha' means the awakened one.

And everybody who can sleep is capable of being awake. Whatever you have done in your sleeping stage has been nothing but dream.

You may have been a saint or you may have been a sinner, it does not matter. Once you are awake you are just pure clean space.

Okay, Anando?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes!

The Original Man

Chapter #4

Chapter title: The inner innocence

19 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DOKAI SAID:
AS SOON AS I GET UP ON THE SEAT TO SPEAK, I AM ALREADY INVOLVED IN THE DUSTS. IF I GO ON AND FREEZE MY EYES, IT WOULD JUST SHOW A FLAW. THE SPECIAL TRANSMISSION IN A SINGLE STATEMENT IS TAKING IN A THIEF WHO RANSACKS YOUR HOUSE. NOT LOSING THE FUNDAMENTAL SOURCE IS LIKE A FOX FOND OF ITS DEN. THEREFORE TRUE THUSNESS, ORDINARY AND HOLY, IS ALL DREAM TALK; BUDDHAS AND SENTIENT BEINGS ARE EXPRESSIONS OF ASSUMPTIONS.
WHEN YOU GET HERE TURN THE LIGHT AROUND TO SHINE BACK, LET GO YOUR HANDS AND ACCEPT IT -- EVEN THEN YOU STILL WILL NOT HAVE ESCAPED BEING LIKE A COLD CICADA CLINGING TO A DEAD TREE, NOT TURNING HIS HEAD WHEN HIS CRYING ENDS.
DOKAI RAISED HIS STAFF AND CONCLUDED:
IF YOU CAN GET IT HERE, IT IS ALL SOMETHING SET UP BY THE BUDDHAS. EVEN IF YOU CAN SPRING UP IN THE EAST AND DISAPPEAR IN THE WEST, OPEN OUT OR SHUT AWAY FREELY, YOU STILL HAVEN'T EVEN DREAMED OF SEEING WHAT WAS BEFORE THE BUDDHAS.
YOU SHOULD KNOW THAT THERE IS ONE MAN WHO DOESN'T GET ANYTHING FROM OTHERS, DOES NOT ACCEPT ANY TEACHING OR COMMAND, AND DOES NOT FALL WITHIN THE SCOPE OF GRADE OR RANK. IF YOU KNOW THIS MAN, YOUR LIFE'S STUDY IS COMPLETED.
HERE DOKAI PAUSED AND SUDDENLY CALLED OUT TO THE ASSEMBLY, SAYING, "IF YOU FREEZE YOUR EYES ANY MORE, DON'T BOTHER TO SEE ME."

Anando, the original man is the constant concern of Zen. In your innermost being no dust has gathered from outside, no thought is capable of reaching there. It is as pure and clean as ever. It never becomes old, it never becomes stale; its freshness is its nature.

But it is deep down hidden inside you. Many layers have been put upon it: layers of knowledge, layers of respectability, layers of morality; all kinds of honor, all kinds of belief systems. It has become a very thick wall, although it is only of words. And a courageous and intelligent man can cut the whole wall in the single blow of a sword. Otherwise it takes lives and lives, taking away one layer, then another layer. And while you are taking away layers, new layers are gathering. You have to clean your mirror every day; otherwise in twenty-four hours new dust will have gathered.

So enlightenment has to be in a single blow; otherwise it will take an infinity of time. You cannot go slow, you cannot postpone it. You have to take the leap this very moment, because the next is never certain. Roads turn, and friends who are together become enemies. That which was possible this moment may not be possible the next moment.

The whole world is a chaos and in a mess. It is not only now that it is in a chaos, it has always been in a chaos, because so many millions of unconscious human beings are creating all kinds of dreams, projections, expectations, frustrations. The whole air is heavy with the clouds of unfulfilled hopes, incomplete desires. Even failures in success: knowing that you have achieved the goal that you had determined, you are still as ignorant and empty, inside, as you were before.

They say in a proverb that nothing succeeds like success; it is only a half truth. I want to make it complete: nothing fails like success. And the second part is more important; otherwise kings would not renounce their kingdoms, Gautam Buddha would not have been born. There comes a moment when you are successful moneywise or powerwise, you are famous...

Rousseau has lamented in his autobiography that, "When I was young the only desire in me was to become world famous." One never thinks what you will do when you become world famous. One simply never asks these questions. One simply gets caught in a net: "Everybody is trying to be successful and famous -- I should be the first in the queue." It is a long struggle and conflict.

Finally, Rousseau became a world-famous philosopher. But unfortunately in France in those days there

was a tradition that if you tear off a piece of cloth from a world-famous man, that piece of cloth brings success to you. This became such a trouble that he could not go even for a morning walk. He would come home naked, with scratches all over, and crowds were preventing him from escaping. He could not go to the railway station; he had to be escorted by the police. And even the police, in the end, would snatch sometimes...

He writes in his autobiography, "When I was nobody I suffered, when I became somebody I suffered. Suffering is there, whatever you do."

So one day one comes to know that one layer is finished, but there are other layers. Zen's insistence that it should be in this moment, not to be postponed, has a very significant implication. It shows that if you cannot do it now, tomorrow is not going to be different, just a little more difficult, because within twenty-four hours more dust will have gathered. The sooner you do it the better.

And the reason for doing it is to find what nature has desired you to be: whether you are a seed of a lotus flower or a seed of something else. These layers don't allow you even to be acquainted with your potentiality, your seed. Not only do they prevent, they actively take you astray. They create new goals which have nothing to do with your innermost being.

A great surgeon was celebrating his sixtieth birthday. He had trained hundreds of surgeons during his professorship in the university. They all had gathered and they were drinking and dancing, and then somebody noticed that the old surgeon was not there. So one of his friends went out to see -- perhaps he had gone out for some air. He was sitting, crying, underneath a tree.

The man said, "Are you insane or something? We have come from faraway places to celebrate your birthday and you are sitting here and weeping."

The surgeon said, "The reason is, I never wanted to be a surgeon. That was not my longing. I wanted to be a dancer, but my parents, my teachers, my colleagues, everybody forced me to be a surgeon, because to be a surgeon is respectable. And who knows? As far as dancing is concerned you may turn out to be just a beggar. Dancing is not a certain profession."

And the old professor said, "Now I have succeeded as the greatest surgeon in the country, but there is no fulfillment. The tears are because my whole life was wasted unnecessarily. Even if I had been a street dancer, just dancing for any crowd that wanted to see my dance, I would have felt more fulfilled. I would not have felt this discontent. Now there is no way to go back, it is too late."

Always remember, time is running fast -- every moment you are becoming older. What is possible today may not be possible tomorrow; hence don't take unnecessary risks.

The discovery of the original man is absolutely essential, because hidden in the original man is your destiny, what nature wanted you to be. Unless you become that you will remain frustrated, you will remain angry. You will not be able to love, you will not be able to dance, you will not be able to relax. Your whole life will become just a sickness until death.

The discovery of the original man is the discovery of the eternal element in you. And once you have discovered it and allowed it spontaneously to go anywhere it wants to go -- without bothering about your parents, your well-wishers, your teachers, your preachers -- you may find that your original being in its ultimate fulfillment, flowering, is the buddha. The buddha is nobody else.

You are the seed buddhas. The buddha is the lotus, not the seed. This is not much of a difference, but we make it such a long journey, unnecessarily.

DOKAI SAID:
AS SOON AS I GET UP ON THE SEAT TO SPEAK, I AM ALREADY INVOLVED IN THE DUSTS.

As far as the inner innocence is concerned, the experience of your original source is concerned, Dokai is making really a great statement. And he has not uttered a single word, he has simply got up on the seat to speak. But just the intention to speak has already raised much dust -- just the intention. The words are going to raise much more dust! Hence the emphasis of Zen that words are absolutely impotent in conveying the experience. You can have it as a transmission, as a synchronicity with the master or with the universe.

The master is simply a door to the universe. It is easier to get in harmony with the master -- he is a living human being. Once you know the art of how to get in harmony, the master's work is finished. You can get in harmony with the stars and the mountains and the rivers... and the whole universe becomes your home. Now

you are as natural as a rose, as a lotus, as a bird flying in the sky.
Except man everything is original.
Only man has gone astray.

Don't take it as unfortunate. Going astray means man has come to a point where he has the freedom to go astray or not to go astray. Other than man, the whole existence is centered, natural but unconscious. It cannot go astray. The rose cannot become something else; it cannot become a marigold. The whole existence, except man, lives naturally, but this naturalness is not out of freedom. Only man has this great destiny: he can choose to be a fake or to be real.

The joy that comes to man by being original does not come to the whole of existence, because they are natural, they cannot go beyond that. They are not freely natural, they are automatically natural. Their being natural is a kind of bondage. The rose is bound to be a rose, and the grass is bound to be grass. And the trees, however they may try, cannot reach to the stars.

Everything is in a universal slavery. That's why there are no accidents. Millions of stars don't clash... no traffic control. They are all moving with tremendous speed, but there are no accidents anywhere... no universal ambulance rushing to this star, rushing to that star!

And just in Poona, this dirty, tiny village, utterly polluted -- look at the traffic...! It seems all the mad people of India have become rickshaw drivers in Poona! In every direction they are going, and the miracle is, rarely any accident happens. As far as I am concerned, I think it is a miracle that people reach home. No traffic seems to be enjoying so much freedom as Poona traffic.

Nature is in a bondage; it is not even aware that it is in bondage. It is the privilege of man to know that he is in bondage. And when you know that you are in bondage, you also know, simultaneously, that freedom is possible.

If you know that you are in prison, you can start finding ways how to get out of it, how to have some contact with the outside world, how to find some way, some ladder, some hole to get out of the prison. But if you think the prison is your home, then naturally there is no question of inquiring.

Millions of human beings think that whatever they are, this is what they are supposed to be. They are suffering and they are miserable; they are in anguish, they are in absolute angst; their life is a tragedy. But they go on living, saying, "What is the point of committing suicide? Who knows...?" At least while you are alive you are surrounded with the crowd, which is also as miserable as you are. You have friends -- you can tell your misery to them and console them, and they can console you in return, and there is something to gossip about!

Committing suicide is entering into a dark tunnel where no one knows what is going to happen. At least one thing is certain: you will be alone. There is no guarantee that the misery will not be there; there is no guarantee that your anxiety will not be there. But there is one thing certain, that with all this, one new thing will be added: you will be alone. And there will be darkness and no electricity!

No scripture says that there is electricity in hell, or in heaven. You should not expect these things there. Even if you can find fire... perhaps they have fire in hell to torture people. But it is not known whether in heaven they even have fire for cold nights or to put small lights in your houses, or some petrol lighters for your cigarettes.... It is certain that in heaven there is no shopping mall -- saints don't need anything!

By committing suicide it is not certain that you will reach heaven. Most probably you will simply wander in the darkness and you will not reach anywhere because you don't have any map and you don't have any virtue. The only possibility is that by chance you may enter into hell. That too by chance! It is a vast universe. It is not that you just get out of your home and enter into hell; it is not so easy, otherwise most of the people would never return home. There are problems in hell, but nothing compared to the home, "Home Sweet Home..." These miserable creatures sing songs, and they think they are befooling others.

The experience of enlightenment, or the experience of the original man, is inexpressible, so inexpressible that Dokai says:

> AS SOON AS I GET UP ON THE SEAT TO SPEAK, I AM ALREADY INVOLVED IN THE DUSTS. IF I GO ON AND FREEZE MY EYES, IT WOULD JUST SHOW A FLAW. THE SPECIAL TRANSMISSION IN A SINGLE STATEMENT IS TAKING IN A THIEF WHO RANSACKS YOUR HOUSE.

A very original statement about the one-blow enlightenment. He says it is like TAKING IN A THIEF WHO RANSACKS YOUR HOUSE.

I am reminded about Sheik Farid, a great mystic...

A thief entered his house. He had collected a few things from the neighbors and he thought, "By the way, have a look into this poor monk's house."

As he entered he found nothing but a begging bowl, a staff -- things like that, that are needed even by the poorest man, but he collected all of them. Farid was sleeping, or pretending to sleep, just looking from the corners of his eyes at what was going on. When the thief had bundled everything up, he went out of the house, mixing Farid's things with the other things that he had stolen from other houses. He made a huge bundle of all those things, and started to carry it.

After a few steps the thief found somebody was following him. He looked and he was surprised. Sheik Farid was well known -- "and this fellow was asleep... why is he following me?" And suddenly the thief asked, "Why are you following me?"

Farid said, "Why? We are changing houses."

The thief said, "My God, this means I have to take you also to my house?"

Farid said, "You are taking everything else!"

The thief said, "I have never seen such a strange fellow. Take away your things!"

Farid said, "Fifty-fifty."

The thief said, "My God! But these are not your things, they belong to others."

Farid said, "No. Either fifty-fifty or I am coming with you."

Fifty-fifty he had to agree to -- crying, because he had stolen those things at so much risk. "And this fellow, sleeping perfectly well, did not speak a single word; otherwise I would not have touched his things. They are are of no value at all."

And Farid said, "Of course I am the chooser, so I will choose which things come to my lot and which things go to your lot. I am always a master of any situation."

He said, "That I can see. You just choose quickly, otherwise the neighbors will wake up and everything will be gone. You just take away whatever you want. Don't bother whether it is exactly fifty-fifty or not."

Farid was a very humorous man. He writes in his biography, "That was such a joy to share. In the morning I went around and told people, `You can come and take if your things are here. I could not manage one hundred percent, because that would have been very difficult -- that man was tough. But still, at least sixty percent I have managed. So take away your things and be careful about thieves. As for me it is okay. What can he take away from me?'"

Dokai is saying that, in a single moment, to find the original man within you, is like taking a thief into your house who steals everything that you have collected around yourself, and leaves you naked as if you are just born. From this just-born nakedness you may for the first time feel a new throb, a new heartbeat, a new source of breathing and a new growth. No longer conditioned by the society or by religion or by education, you will start being yourself according to this vast universe's desire.

And the difference between you and the trees, and the flowers, and the mountains will be that they are mountains not out of freedom. Roses are roses not out of freedom, but whatever you are, you will be out of your freedom. Originality and freedom -- these two qualities combined make you the awakened one, original and with freedom. Naturally, with freedom, nobody is going to choose something against his nature. With freedom one is going choicelessly with the flow of the wind, with the flow of the river, wherever it leads.

Finding the original source, one finds a tremendous trust in oneself, because one is now connected with the universe. Otherwise we are rootless people, disconnected, just going here and there for no reason, for no purpose -- just tourists.

The easiest way to waste your time is to be a tourist. That is the worst category of human beings: people who have nothing else to do, who just know how to carry big suitcases and cameras and run from this place to that place. And they are in such a hurry; they don't see the Taj Mahal, they just take a photograph. At home, at ease, they will look at the picture. They are making an album which they could have purchased in their own city, only more professional, more accurate. All this running away...

But that's what is happening in our actual lives. What are you trying to be? Is it something that the society has told you to be, or is it out of your autonomous freedom? Every child is being asked again and again, "What are you going to be?"

In my childhood they used to ask me, "What are you going to be?"

I said, "That is not your concern. I am keeping it a secret."

They said, "Strange, we have asked many children. Every child says he is going to be a doctor, he is going to be an advocate, he is going to be a leader, a politician, or he is going to be a sannyasin. You are the only person who is saying, `This is not your concern' -- and to whom are you talking?"

I said, "I know, you are my uncle, you are my father, but that does not mean that *my* growth is your concern. Just keep yourself out of my way. I know where I am going!"

They said, "Remember, you will end up as nothing!"

I said, "I know."

And by chance I ended up as nothing. But I am so happy in my nothingness, because it is my whole freedom. Nobody has imposed it on me, it is my own choice. I have not allowed anybody even to touch it. This has been my constant stand, from my early childhood up to university.

The question was asked many times, "What are you going to be?" And when they heard that "This is not your concern. You should take care of yourself, I will take care of myself. Just don't collide with me," my professors were hurt. They said, "We were asking out of sympathy."

I said, "I don't want anybody's sympathy. Never mention that dirty word!"

They said, "My God, `sympathy', you call a dirty word?"

I said, "It is, because it is a substitute and all substitutes are prostitutes."

They said, "Strange, from where do you get these ideas?"

I said, "I don't get them from anywhere. Can't I make them up myself? I don't have to quote anybody, I quote myself."

Everybody is trying to be somebody else, because the whole pressure of society is to be somebody else. Nobody even takes note of what your original program is, what the program you brought with you at your birth is.

In a natural, peaceful, intelligent society this will be our first task: to help every child to find out *his* program, not our program. And even if his program goes against our program, it is out of love that we should support him. We may not agree with him, but we should support him. He has to follow his nature.

Zen is so insistent on the original man -- not without reason, because everybody has become a carbon copy of somebody else. This has become almost a rule of the game. Zen is a rebellion: a rebellion against the whole society's past, a rebellion for the individual and his freedom to choose his own destiny. It is not an ordinary revolution -- a communist revolution, a fascist revolution, a Gandhian revolution; these are just mundane revolutions.

Zen is the deepest revolution within the individual himself. It has nothing to do with the outside structure. And just to be oneself is the greatest blessing and the greatest ecstasy.

NOT LOSING THE FUNDAMENTAL SOURCE IS LIKE A FOX FOND OF ITS DEN...

Don't lose the fundamental source of your life.

THEREFORE TRUE THUSNESS, ORDINARY AND HOLY, IS ALL DREAM TALK; BUDDHAS AND SENTIENT BEINGS ARE EXPRESSIONS OF ASSUMPTIONS...

Only a great master can say such things. What is he saying? He is saying that somebody is trying to be a buddha, somebody is trying to find the original source -- these are all mental assumptions. Even the buddha is a concept.

You will have to drop the buddha. You will have to drop all your assumptions and just look at the very center of your being, where there is no assumption, where you are drowned into your original source. Get rooted there, and then branches will shoot on their own accord and flowers will come in their own time. You need not worry. Your only worry should be that you are not distracted from your original source, that you are not bribed from your original source, that you stick to one point: "I am going to be myself, neither Gautam Buddha nor Jesus Christ..."

Sometimes I think it is good that they crucified Jesus, because that fellow was pretending to be the son of God. That is absolute fantasy, and we should not allow these kinds of people, otherwise somebody will say, "I am the father of God."

If Jesus is the son, somebody must be the father. And what about uncles and aunts and the whole family? And you cannot prevent... if you accept Jesus as the son, without any certificate, without any indication from God himself, what is the problem in saying, "I am the grandfather of Jesus?"

These are all assumptions. One should be just oneself. The moment somebody tries to pretend to be

somebody else, crucify him because he is spreading a sickness in the society. He is going to pollute the minds of people: "You have to be somebody special. You have to be a prophet, a messenger, a messiah; otherwise you are just ordinary."

Nobody wants to be ordinary. Even those you think are ordinary, in their minds they think they are extraordinary. They smile without showing you that "you are an idiot, I am extraordinary. You can go on thinking that because you have a little more riches or a little more political power... but that does not matter. The real thing is, I am so extraordinary. I don't care about riches or about political power."

Dokai is saying: NOT LOSING THE FUNDAMENTAL SOURCE IS LIKE A FOX FOND OF ITS DEN... Cling to your source. At any cost you have to remain being yourself. You may end up just like me, into nothingness. I can only share my experience, that being nothing is the greatest joy. But I don't want you to *become* nothing, I don't want you to imitate! Remember the difference.

I am saying, being yourself, the worst that can happen to you is that you may end up into nothing. That happened to me, and I am feeling so blissful that I cannot stop spreading the fire around, making people courageous enough to explore their original source -- even if they end up into nothing.

NOT LOSING THE FUNDAMENTAL SOURCE IS LIKE A FOX FOND OF ITS DEN. THEREFORE TRUE THUSNESS, ORDINARY AND HOLY, IS ALL DREAM TALK; BUDDHAS AND SENTIENT BEINGS ARE EXPRESSIONS OF ASSUMPTIONS.

How do you know that a man is a buddha? Because he has said it to you, but this is very gullible. How do you know that Jesus Christ is the son of God? In the first place nobody knows about God, and suddenly, this carpenter's son -- not actually the son of the carpenter, but of somebody else who pretended to be the holy ghost...

He is talking about being the son of God, and the *only* son -- and people are trying to be like Jesus. One great classic of Christianity is THE IMITATION OF CHRIST. How to imitate so that you can also become Jesus.

I used to see the principal of a Christian theological college on the way to the university, and we became friends. While coming and going I was always stopping at his house for a little talk -- certainly a great theological talk. I would create some trouble in his mind for the whole twenty-four hours until I saw him again.

Finally, he said, "This stopping every day is very dangerous, because it has taken away my peace of mind. You ask such questions!"

I had asked him: "I am reading THE IMITATION OF CHRIST, but the ultimate should be the crucifixion; otherwise you are just a half-baked potato. So what do you think about this great classic? At what point do you stop following Christ? If you are really following him you will have to bribe a few people to crucify you, because nowadays nobody is interested in crucifying anybody. People have their work, their concerns -- who is interested?"

He said, "The whole night I could not sleep. I had always thought that THE IMITATION OF CHRIST is a great book and you disturbed my whole idea. Even in my dream I dreamed that somebody was crucifying me."

He said, "My God, this is enough! I don't want to discuss theology with you because you create such strange theological questions which are never discussed by great theologians. For example, this grandfather... it is absolutely rational; otherwise the whole thing seems to be so phony. God has no father; the son is a bastard; nobody knows who this Holy Ghost is -- some gangster? What kind of theology is this?"

Don't be distracted either by Buddha or Jesus or Mahavira. Don't be distracted by anybody, including me. You have to be just yourself, purely yourself. Only then can you attain to the ultimate bliss possible to man.

Only then can you blossom into many flowers, and your life can be a life of fulfillment, contentment, peace, without any tension at all.

The enlightened man is the original man come to his ultimate growth, not imitating anybody but just insisting on being himself. The whole society is trying to drag you somewhere else.

WHEN YOU GET HERE, TURN THE LIGHT AROUND TO SHINE BACK, LET GO YOUR HANDS AND ACCEPT IT -- EVEN THEN YOU STILL WILL NOT HAVE ESCAPED BEING LIKE A COLD CICADA CLINGING TO A DEAD TREE, NOT TURNING HIS HEAD WHEN HIS CRYING ENDS.

DOKAI RAISED HIS STAFF AND CONCLUDED:
IF YOU CAN GET IT HERE, IT IS ALL SOMETHING SET UP BY THE BUDDHAS. EVEN IF YOU CAN SPRING UP IN THE EAST AND DISAPPEAR IN THE WEST, OPEN OUT OR SHUT AWAY FREELY, YOU STILL HAVEN'T EVEN DREAMED OF SEEING WHAT WAS BEFORE THE BUDDHAS.

You can think of East and West, you can turn this way and that way, but you are in the mind -- you are not going out of the mind. You can think, I am a buddha. There are religions which repeat it as mantra: I am a buddha, I am a buddha. And if you repeat it many times continuously, you may start thinking you are.

The Hindus go on thinking, *aham brahmasmi*, I am the ultimate -- and repeating it again and again and again. Naturally, the memory goes on deeper and deeper and you may even, at the risk of your life, repeat *aham brahmasmi*. That does not prove that you have reached the ultimate. Al-Hillaj Mansoor was also crucified because he was saying "*Ana'l haq!*" -- I am God and I have sent Mohammed as a prophet. Now, Mohammedans cannot accept even for a single moment somebody calling himself God and reducing Mohammed to just a prophet.

Mansoor's experience that "I am God" may have been just a mind trip. That's what his master Junnaid was telling him continuously, "Okay, you are God, but what is the need of proclaiming it? Just keep quiet. Yes, you are God but don't say it to anybody."

Mansoor said, "But when I AM God, why should I not say it?"

It was a beautiful dialogue between the master and the disciple. Junnaid said, "In that case I am also God. And you know perfectly well there are not two Gods."

He said, "That's right. There is only one God."

And how to deny the master -- his own master? He says, "I am also God, but I don't say it to anybody because I don't want to be unnecessarily crucified. What is the point in it?"

It is a suicidal instinct according to Junnaid, and I think he is right -- that it is very psychological. But Mansoor did not listen to him -- and he was a very beautiful man. But the experience should not be expressed by the word `God', because that word is contaminated. That word has become an obsession for millions of people of different religions. It is better to avoid it.

He could have said, "I am pure consciousness," and nobody would have bothered about it. Who bothers about pure consciousness? If you are pure consciousness, *be*! Nobody objects. If you say, "I am the original man," perfectly good! All those things are synonymous.

Zen chooses the most simple and most humanitarian words: the original man. It contains all the buddhas and it contains all the gods, because it contains the essence of the very existence.

YOU SHOULD KNOW THAT THERE IS ONE MAN... This is the man I have been talking about.

YOU SHOULD KNOW THAT THERE IS ONE MAN WHO DOES NOT GET ANYTHING FROM OTHERS, DOES NOT ACCEPT ANY TEACHING OR COMMAND, AND DOES NOT FALL WITHIN THE SCOPE OF GRADE OR RANK. IF YOU KNOW THIS MAN, YOUR LIFE'S STUDY IS COMPLETED. HERE DOKAI PAUSED AND SUDDENLY CALLED OUT TO THE ASSEMBLY SAYING, "IF YOU FREEZE YOUR EYES ANY MORE, DON'T BOTHER TO SEE ME."

He is saying that if you still go on reading the scriptures and freezing your eyes, or meditating and freezing your eyes, don't come to me again. Come to me again when you have found your original man. I have described the man. I have given the indications and the qualifications of the man.

Ikkyu wrote:

THE MIND OF MAN
IS WITHOUT SOUND,
WITHOUT ODOR.
HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

He is saying that when you are so silent that there is no sound, no odor, and somebody asks you, "Who are you?" only silence is the answer. If you answer anything else -- that I am the God, that I am the only begotten son of God, that I am a messiah, that I am a buddha -- then you are nothing but a thief. You have borrowed these words from others, from scriptures, but you have not known your original man.

Another poet wrote:

IN THE LANDSCAPE OF SPRING
THERE IS NEITHER HIGH NOR LOW;
THE FLOWERING BRANCHES GROW NATURALLY,
SOME LONG, SOME SHORT.

The poet is saying that in nature there is no gradation, no inferiority, no superiority.

Those who are short don't feel inferior, those who grow long don't feel superior. Everything is accepted in its suchness. The original man, once found, and you will not think in terms of gradations; you will not think in terms of who is superior and who is inferior.

I was staying in a government guest house and two old men came to see me....

Both must have been eighty or eighty-five, and they told me, "We have been friends from our childhood, but we have been in a constant quarrel about the existence of God." One was an atheist -- he did not believe in God. The other was a theist -- he believed in God. They said, "We heard you are here, so we thought it will be good to get another opinion about it."

I asked those old fellows, "Have you seen God?" -- first to the man who believed in God.

He said, "No, I have not seen him. I *believe*, I don't *know*."

I asked the second man, "Have you seen that there is no God?"

He said, "No, I have not seen. But I believe that there is no God."

I said, "There is no disagreement between you two."

They said, "What?"

I said, "You both believe. On the point of seeing you both agree that you have not seen. Where is the disagreement?"

They looked at each other. They said, "The point is worth considering, because neither I know nor you know, and we have been quarreling for our whole lives."

I said, "Better discover, rather than believe. In believing you have wasted your whole life."

Discovery is possible in a single moment, but first you will have to drop your beliefs. Disbeliefs are also beliefs, they are just negative beliefs. There is no difference between theists and atheists. Both are believers -- one positively, one negatively. The seeker has to be completely free from belief and disbelief. He has to be completely open and available.

The original man is not far away on any star -- he is hidden within you.

Anando has asked:
OUR BELOVED MASTER,
DOKAI SAYS IT IS ALL DREAM TALK. ARE YOUR WORDS THEN JUST AN EXCUSE TO LULL US INTO A SPACE WHERE HOPEFULLY, SOME DAY, WE MAY BE READY FOR THE SPECIAL TRANSMISSION?

You are ready for the special transmission right now, Anando. It just needs courage to accept it.

The society has condemned you so deeply, the condemnation has gone so deep in you that you never think you are worthy of anything. And to be "worthy" of being the original man is not a question of worth, it is not a question of deserving.

You *are*.

Even if you deny it, still you *are*.

Even if you try to escape somewhere else, it will be within you.

So, Anando, Dokai is right when he says all is talk. You just stop talking, stop thinking -- and the original man is there. All that is needed is to give a little gap and you will find a fresh growth, a flame, arising from your very center. That's what we are trying to do.

First, I am trying to convince you that I am not a scripture, I am a living human being as you are. I am not superior, I don't have any relationship with God -- I am not even a faraway cousin! I am simply just as you are. The difference is so small, it is not even worth mentioning: I know it, and you are looking here and there, not looking at the right point.

On the contrary, you are avoiding it, because if you find it there may be troubles. Do you want to be crucified? Do you want to be poisoned? Do you want to be killed? It is better just to be a doctor, a grocer, a

film actress, a hairdresser, and not to bother about this original man. These original men have always gotten into trouble -- it is better to avoid.

The whole history of man is wrong because it has always crushed the original. It wants carbon copies, it wants slaves; it does not want independent people.

Independent people will always be rebellious, rebellious in the sense that they will do something only if it fits with their nature. They will not do anything that goes against their nature. The society wants slaves, the society wants obedience.

That's how the Bible starts the story of the world. Adam and Eve are thrown out of the garden of God because they disobeyed. Disobedience is the greatest sin, because disobedience means you are going to be a rebellious person. You will do things which you like. You will not be enslaved by vested interests. Otherwise no problem is there preventing you from asserting your original nature. This very moment you can say, "I am my original nature," and you can drop all the faces, masks, personalities. You will just be simple.

People are so unbelievably stupid. In the Middle Ages in England, even dogs had clothes, because to see a naked dog is pornography. Strange, what about the horses and the donkeys and the elephants? How are you going to put clothes on all these people? The whole of humanity will be involved in dry cleaning continuously. There will be no other business. Even the legs of chairs and tables were covered because `legs'... the word reminds you of something. But in fact the covered legs remind you more. Uncovered they are just wooden legs, but covered, one never knows...!

People have been hiding nature in every possible way: trying to pretend, in the name of etiquette; smiling when you really want to hit, holding back your tears when you want to cry, because a man should not cry; it is only for the weaker sex, for women, to cry to their hearts' content -- and they do. That's why they are less sick, live longer, are healthier in every way than men, more joyous... and they have a sense of humor.

Man is such a dodo. But he has been made a dodo. All his reality has been covered. He has to behave like a gentleman.

Otherwise, Anando, there is no problem at all. I am talking to you to destroy the conditionings, and I am helping you to enter into meditation so that you can find your original self. I don't give you any ideals. I don't want you to be somebody other than yourself. And if you are taking time, I am not responsible for it. I am reaching you every day, but I find your doors are closed. The moment your doors are open, the transmission will happen immediately.

The transmission is a simple phenomenon. It is just waking you up, but you are sleeping with closed doors. I cannot even enter in your room. Sleep with open doors, don't be afraid. If I don't enter, somebody will enter and wake you up. The whole question is of waking you up.

Every day we are meditating, you reach very close to the center, but the conditionings are millions of years old. You go with hesitation. I go on forcing you: "A little more, a little more."

Poor Nivedano has to go on beating his drum, and the *drum* is becoming enlightened, not Nivedano. Nivedano is Nivedano, he will always beat the drum. And when he sees that you are not getting the point, he beats more, but he is completely unaware that he has also to become enlightened. I am leaving him for the time being. When you all have become enlightened, then you can all beat Nivedano. And in a single moment he will jump up, and he will say, "I am enlightened. No need to beat me!"

I trust him -- that's why I am not putting him into meditation. But he is earning great virtue by trying to beat the drum, and he is enjoying.

Anando, it is just a question of dropping all conditioning. You can do it retail or you can do it wholesale. I would prefer that you do it wholesale because retail is a long process. This day is as good as any day. This moment is as good as any moment. But I will go on trying, inch by inch, that you go in; little by little, that you gather courage.

I am not going to leave you unless you jump into your original source. You can delay, but you cannot stop. Before Nivedano tries to drum your heads... He is not beating his drum, remember, that is just an excuse. He is beating your heads. Before getting into that serious work of finding the original man, a few laughs will make you ready.

Leroy, a huge black guy, walks into a bar with a parrot on his shoulder.
"Hey!" says the bartender, "Where did you get that?"
"Africa," replies the parrot.

Kowalski's son, Kowalski Junior, comes back from college and asks his dad a riddle: "What is long and hard and leaks?"

"Son!" exclaims Kowalski, "I can't believe you would use such vulgar expressions."

"Don't get excited, Dad," says the boy. "It is a pen."

Kowalski is very amused by this trick, and he decides to repeat it at his next church gathering.

"My son told me this riddle which he heard at college," brags Kowalski, proudly. "What is long and hard and leaks?"

There is a gasp from his listeners and the ladies all raise their hands to their mouths in horror.

"Don't get excited, ladies," says Kowalski. "It is a pen, not a prick!"

Old man Finkelstein, the shopkeeper, is waiting at the entrance to the Pearly Gates while Saint Peter speaks to Leroy, a big black guy, who has also just died.

"You can have anything you want," says Saint Peter.

"I'd like a million dollars," says Leroy.

"Done!" says Peter, and Leroy walks away with a suitcase stuffed with dollar bills.

Then St. Peter turns to Finkelstein and says, "You'll be granted any wish you make. What would you like?"

"Well," says the Fink, "I'd like twenty dollars worth of fake jewelry, and about ten minutes with that black guy!"

Mildred Maxwell is surrounded by all of her sad friends as they look down into her husband, Melvin's grave.

"I'm so sorry," says Mildred's priest, Father Flab. "What did he die of?"

"Gonorrhea," replies Mildred, sadly.

Then her neighbor, Peaches, comes up and says, "Oh Mildred, I'm so sorry this happened. What did the poor man die of?"

"He died of gonorrhea," says Mildred somberly.

Old Mrs. Hucksteen comes to give her condolences.

"The Lord giveth, and the Lord taketh away," says the old lady. "And now he has taken Melvin. What was it dear, a heart attack?"

"No," says Mildred quietly, "gonorrhea."

Mildred's sister Mabel finally comes up to her. "Mildred!" whispers Mabel tensely, "What are you telling people? Melvin did not die of gonorrhea, he died of diarrhea!"

"I know," says Mildred. "But I would rather people think he went out like a playboy, and not like the shit he was!"

Now, Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be completely frozen, no movement.

Gather your consciousness inside, and just like an arrow, let this consciousness go deeper and deeper until it hits the source of your being.

There is no fear because on this road to your self you are not going to meet anybody.

Deeper and deeper.
This moment you are the original man.

This moment you are the buddha.
Remember it, twenty-four hours -- not like a parrot.

Let it become your breathing, your heartbeat, your blood circulation, so that in every action and gesture this originality, this spontaneity is expressed without any effort.

Meditation is the greatest revolution in the world because it brings the original man into existence. It is always there but every society pushes it under many, many covers. Our work here is to throw all those covers, all those layers and find the real, the original, the natural.

Start your growth from your natural center. Then whatever you may be, you will find contentment, you will find great joy in life. You will find not only joy in life, but in death too, because your original nature is eternal.

Birth is a drama, life is a drama, death is a drama.
Only your original consciousness is the watcher.
Dramas change, the watcher remains.
Nivedano...

(Drumbeat)

Relax, let go. The body is lying there -- you just be a watcher of body and mind both, simply a watcher. This watcher is the original man.

Rejoice that you have found it. Feel silently grateful that you have found it. Now don't forget the root.

Every day go on pushing deeper and deeper, because the original man has a circumference and also a center. First you will touch the circumference, and then your arrow will enter into the center.

Once you have entered into the center, you have gone beyond life and death. You have become one with the universe.

Nivedano, make your drum enlightened again!

(Drumbeat)

Come back, slowly, so that you can carry the experience with you. Silently, gracefully, sit down as a buddha, without any hesitation, without any doubt.

You are the buddha, the awakened soul.

At least for this moment you are blessed with the ultimate ecstasy, and all the invisible flowers are showering over you.
Feel grateful.
There is nothing more religious than gratefulness.
There is no other prayer than gratefulness.
It is a Thank You to existence.

Okay, Anando?
Yes, Beloved Master.

Can we celebrate the gathering of the ten thousand buddhas?
Yes!

The Original Man

Chapter #5
Chapter title: The sky of realisation

20 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
BASUI SAID:
UPON SUCH REALIZATION, QUESTION YOURSELF EVEN MORE INTENSELY IN THIS WISE: "MY BODY IS LIKE A PHANTOM, LIKE BUBBLES ON A STREAM. MY MIND, LOOKING INTO ITSELF, IS AS FORMLESS AS EMPTY SPACE, YET SOMEWHERE WITHIN, SOUNDS ARE PERCEIVED. WHO IS HEARING?"
SHOULD YOU QUESTION YOURSELF IN THIS WISE, WITH PROFOUND ABSORPTION, NEVER SLACKENING THE INTENSITY OF YOUR EFFORT, YOUR RATIONAL MIND EVENTUALLY WILL EXHAUST ITSELF AND ONLY QUESTIONING AT THE DEEPEST LEVEL WILL REMAIN.
FINALLY, YOU WILL LOSE AWARENESS OF YOUR OWN BODY. YOUR LONG-HELD CONCEPTIONS AND NOTIONS WILL PERISH, AFTER ABSOLUTE QUESTIONING, IN THE WAY THAT EVERY DROP OF WATER VANISHES FROM A TUB BROKEN OPEN AT THE BOTTOM. PERFECT ENLIGHTENMENT WILL FOLLOW LIKE FLOWERS SUDDENLY BLOOMING ON WITHERED TREES....
WHILE YOU ARE DOING ZAZEN, NEITHER DESPISE NOR CHERISH THE THOUGHTS THAT ARISE; ONLY SEARCH YOUR OWN MIND, THE VERY SOURCE OF THESE THOUGHTS. YOU MUST UNDERSTAND THAT ANYTHING APPEARING IN YOUR CONSCIOUSNESS OR SEEN BY YOUR EYES IS AN ILLUSION, OF NO ENDURING REALITY. HENCE YOU SHOULD NEITHER FEAR NOR BE FASCINATED BY SUCH PHENOMENA. IF YOU KEEP YOUR MIND AS EMPTY AS SPACE, UNSTAINED BY EXTRANEOUS MATTERS, NO EVIL SPIRITS CAN DISTURB YOU, EVEN ON YOUR DEATHBED.
WHILE ENGAGED IN ZAZEN, HOWEVER, KEEP NONE OF THIS COUNSEL IN MIND. YOU MUST ONLY BECOME THE QUESTION, "WHAT IS THIS MIND?" OR, "WHAT IS IT THAT HEARS THESE SOUNDS?"
WHEN YOU REALIZE THIS MIND, YOU WILL KNOW THAT IT IS THE VERY SOURCE OF ALL BUDDHAS AND SENTIENT BEINGS.

Anando, before I say something about Basui's statements a small preface is needed, because it is very difficult to distinguish a teacher from a master. And it is essential for everyone who is on the path to exactly make that distinction, because both use the same language, and sometimes even the teacher may be more articulate. That is the case with Basui.

Unfortunately I have to say to you that he is still a teacher and not a master. I am hoping that before the series ends he will come to his senses. It will be difficult for those who have not experienced their innermost consciousness to know where he goes wrong, or where he is just repeating right words. Because even right words when used by the mind become wrong, and even wrong words when used by a master become devices. Anybody who is studying and not meditating, just studying the scriptures and not entering into his own consciousness, will find it very difficult to know whether Basui is a teacher or a master.

The master is one who knows. He may not be able to convey it. Most probably he will keep silent; even if he speaks his speech will be leading towards speechlessness. His words are pointing towards a wordless existence. He is not a man of language, he is a man beyond mind.

Basui's statements are mixed. A few he must have got from the scriptures because they appear to be exactly right, but the others expose that he has not experienced himself. He is a good spokesman... but a

spokesman is just a spokesman! The teacher simply repeats perfectly, like a parrot, the ancient scriptures, sages, buddhas. He is very accurate. Years of training and discipline have made his mind a reservoir of wisdom, but it is all borrowed. Real wisdom can never be borrowed. You can befool people but you cannot convert and transform them. You yourself are not transformed. Your own light is not yet found -- how can you transmit the lamp of existential experience?

Basui is trying his hardest to be on the right lines, but he is helpless. Everybody is helpless. You cannot manage it; a blind man may remember perfectly well where the door is, but still you can see that his movement is hesitant. You can see that with his walking stick he is still trying to find the door. He does not have the right clarity about where the door is. He may have the right description, but he has not got the experience. A blind man can talk about light and about colors, but what does he know about colors, what does he know about rainbows, what does he know about the starry night?

It is hard work for me to bring down Basui from his idea of being a master and reduce him to the level of a teacher -- a good teacher of course, the best of the kind, showing every sign that sooner or later he will realize that he is repeating borrowed knowledge. The moment you realize that you are repeating borrowed knowledge, that all your mind is borrowed, the mind slips out of your hands. And without taking a single step, you have arrived home.

The moment you can say, "I do not know," you are just an open space, available to existence. Existence starts pouring through you -- it is that which you cannot say that you know, it is so vast.

The word `knowledge' is very small; it is good for science. The word `science' comes from a root which exactly means knowledge, but the word `knowledge' is not right for the realm of religiousness. There it is too small. Knowledge is tethered to the mind, and wisdom is when the mind has disappeared.

With this clarity you have to listen to Basui's statements. Basui says:

UPON SUCH REALIZATION, QUESTION YOURSELF EVEN MORE INTENSELY IN THIS WISE...

Now I will have to point out again and again where he shows that he does not know. If I were to write this sentence I would say that upon such realization all questions drop, but not only questions drop, answers drop also. You are left utterly silent, without any question and without any answer. You just *are*, a pure sky, unscratched.

He is saying, UPON SUCH REALIZATION, QUESTION YOURSELF EVEN MORE INTENSELY... After realization what is there to question? And if something remains to question after realization, the realization is fake. Realization simply means that you have become one with the universe. Who is going to question whom? You are no more. Realization means that you have dissolved yourself in the vastness of reality. Now who is going to question more intensely?

All these things, questioning and questioning intensely, are before realization, not after it. These things can bring you closer to realization, but after realization it is almost like saying to somebody, "When you become healthy, take the medicine more and more." The medicine was perfectly good when you were sick, but when you are healthy taking it more and more is going to make you sick.

Basui has no realization of his own, otherwise he could not have said: QUESTION YOURSELF EVEN MORE INTENSELY IN THIS WISE... He even shows the way. He is telling you what question to ask:

MY BODY IS LIKE A PHANTOM...

All these things happen before realization, not after it. After realization all phantoms have disappeared, all shadows have gone. All that is false is no more; only the real shines in its splendor. No question is possible.

MY BODY IS LIKE A PHANTOM, LIKE BUBBLES ON A STREAM. MY MIND, LOOKING INTO ITSELF, IS AS FORMLESS AS EMPTY SPACE...

All these questions are for the disciples, not for the master. He has passed through all that gibberish,

... YET, SOMEWHERE WITHIN, SOUNDS ARE PERCEIVED. WHO IS HEARING?

A man of realization is asking such questions? Then what about a man of no realization, what will he ask? Leave something for the unenlightened, don't take away everything from them.

These questions are relevant when you don't know the watching self, the witnessing self, the innermost eye. Before it everything is absolutely clear. No bubbles arise, no sounds are perceived. It is absolute

silence, but very alive; the silence of a garden, not the silence of a graveyard.

After realization there is no point in asking any question -- and I am saying this on my own authority. I did not ask a single question; it was impossible to ask. You are so peaceful, so calm, so clear, that that which is false, simply disappears, just as when you bring the light in, the darkness disappears.

When you become aware of yourself, all falseness, all lies, all the personality that you have cultivated around your essential being, drop suddenly. You are standing alone, a luminous flame in which everything false is burned. This luminous flame has only one quality and that quality is watchfulness. You simply watch just like a mirror.

Have you ever seen a mirror asking, "Why do you have such a Jewish nose? Can't you manage a little plastic surgery?" The mirror simply says nothing. Whether you have a Jewish nose or a Chinese nose is not the concern of the mirror. Its concern is only to reflect what comes in front of it, not to comment or judge. Judgment is of the mind, commentary is of the mind. The mirror simply watches silently. Everything is okay; the mirror is at ease with everything it reflects. The mirror will not ask you, "Hey man, where did you lose your tail? According to Charles Darwin you should have a tail when you dropped from the trees and became man. Who are you trying to cheat?" It will not ask a monkey, "Why don't you drop your tail and become a man? Just get a good tailor!"

Simple things, but the mirror is absolutely silent -- rejoicing in whatever is happening without any comment, any recommendations, any questions.

But Basui goes on being astray.

> SHOULD YOU QUESTION YOURSELF IN THIS WISE, WITH PROFOUND ABSORPTION, NEVER SLACKENING THE INTENSITY OF YOUR EFFORT...

This is too much! Zen is against effort, Zen is a let-go. All the religions of the world are for effort. Hence this statement will not be criticized anywhere *except* by a man of Zen. Zen is not effort. Effort is tension, effort is work, effort is to achieve something.

Zen is not something to achieve. You are already that. Just relax, relax so deeply that you become a revelation to yourself. Now Basui is going too far away from authentic Zen.

> NEVER SLACKENING THE INTENSITY OF YOUR EFFORT, YOUR RATIONAL MIND EVENTUALLY WILL EXHAUST ITSELF AND ONLY QUESTIONING AT THE DEEPEST LEVEL WILL REMAIN.

Who will question at the deepest level? If the rational mind is exhausted, there is nobody to question, there is only a mirror simply reflecting.

Poor Basui still has to go a few rounds of birth and death, unless by chance he meets an authentic master who gives him a good hit on the head and brings him to his senses -- "Forget this idea. Do you think you are realized? All your statements make it clear that you don't know the sky of realization, the space that opens up for a realized man." What to say about questions, even answers are not found.

> FINALLY YOU WILL LOSE AWARENESS OF YOUR OWN BODY.

This is not true. You will never lose awareness at any point. On this great pilgrimage your awareness will become more and more, but never will a point come when you will lose awareness. Awareness is the quality of the mirror. He is saying, FINALLY YOU WILL LOSE AWARENESS OF YOUR OWN BODY. You will certainly lose the identification with the body, but that is not losing awareness of the body. You will know: "This is the body, and I am not connected with it." But even this much will not be verbal. It will be just like when I can see that you are there, I can never think by mistake that I am sitting there, so I don't have to drop the idea that I am sitting there.

Once you are aware of it you don't even have to say, "I am not the body." You *are not*. You simply see it through and through. You are not the body, nor are you the mind, nor are you the emotions. All these are just reflected in you, but by mistake you have been identifying yourself with them.

You were thinking, "My body, my mind..." But your thoughts are not yours, nor is your mind yours, nor is your body yours. What remains when you negate all these identifications? Only a pure awareness, a kind of isness; a being who radiates light, who radiates eternity, who dances with joy that he has come home.

> FINALLY, YOU WILL LOSE AWARENESS OF YOUR OWN BODY. YOUR LONG HELD CONCEPTIONS AND NOTIONS WILL PERISH...

Basui is really poor. I have compassion for him because all these things have to happen before

realization. But this is the problem with a man who has not traveled the path himself but has only collected wisdom from others. He will put things upside down. He does not know which comes first and which comes second.

> YOUR LONG-HELD CONCEPTIONS AND NOTIONS WILL PERISH, AFTER ABSOLUTE QUESTIONING, IN THE WAY THAT EVERY DROP OF WATER VANISHES FROM A TUB BROKEN OPEN AT THE BOTTOM. PERFECT ENLIGHTENMENT...

Nonsense has many forms, stupidity has no limits. Enlightenment as such is perfect, so don't use `perfect' enlightenment. That is unnecessary repetition. `Perfect' is enough or `enlightenment' is enough, because both are the same.

Using `perfect' enlightenment gives the idea that there can be imperfect enlightenment too -- fifty percent enlightenment, sixty percent enlightenment. Enlightenment is always one hundred percent, neither less nor more. No buddha is higher than another buddha. The moment you awaken to your being, you have gone beyond all categories, you have melted in the universe where everything is equal. Perhaps Zen is the only real communism.

The communism that we hear about from Marx and Engels and their followers is a very poor thing. And it is very unpsychological, because no two men are equal. You cannot find two men who are equal; every man has his own distinct individuality. Hence, on this level of the outside world, equality can only be imposed by force. It was not just because of the character Joseph Stalin, anybody in his place -- if he was obsessed with the idea of equality -- would have had to do the same. He killed one million Russians in an effort to make them equal.

I am reminded of a story from old Greek mythology.... A king was very much interested in gold. He prayed for it day and night. Finally, the gods gave him the power that whatever he touched would become gold. So he touched everything in his house and made it gold. But he lost his wife, he lost his daughter, he lost his son. They all escaped, because if he had touched them... He was really AIDS-positive -- the first pioneer!

He made a beautiful guest house, but only a few times did somebody become a guest, because in his guest house he had two rules -- his whole philosophy was that the world should be filled with gold, and that everybody should be equal.

He made a very beautiful bed out of solid gold especially for the guests. But some guests were taller, some guests were smaller, so he had wrestlers to stretch the guest exactly to the size of the bed.

Naturally, every guest died. You cannot stretch a man according to a measurement. He had decided on the right average size, and everybody had to be equal to the average. But somebody was five inches short... Now if you stretch a man five inches, do you think he will still be alive? Perhaps his head may come off or his legs may give way. But if somebody is bigger than the bed, then the problem is even more difficult. To force him, to press him, all his intestines are destroyed. But the rule had to be followed -- equality! He introduced the word `equality' to the world.

I am not in favor of equality in the outside world because everybody has to be unique and himself. Certainly equal opportunity should be given to everybody -- equal opportunity to be unequal. That is a different matter. But in the inner world every buddha is just the same.

Gautam Buddha is reported to have said that if you taste the seawater from anywhere, you will find it has the same taste, the same salty taste. It is exactly the same with buddhahood. You can taste it from one buddha or from another buddha, it does not matter. It gives the same taste, the same fragrance, the same light, the same joy.

Basui is saying:

> PERFECT ENLIGHTENMENT WILL FOLLOW LIKE FLOWERS SUDDENLY BLOOMING ON WITHERED TREES...

There is no perfect enlightenment. Enlightenment is enough unto itself, it needs no perfection. The moment you use `perfect' enlightenment, you are allowing yourself logically, rationally to accept that enlightenment can be of an imperfect quality. But you cannot conceive what kind of enlightenment it will be that is not perfect.

Enlightenment as such is perfect. Its perfection is intrinsic, so no master can use those two words together, it has to be either perfection or enlightenment. "Perfect enlightenment" is the expression of a

teacher who has gathered much knowledge from the scriptures, who is a man of learning but not a man of knowing.

WHILE YOU ARE DOING ZAZEN...

This is why I said that stupidity has no limits. When you have become a buddha, when you are enlightened, for what will you be doing zazen? Once you have learned the alphabet of a language, do you go on all your life learning the alphabet again and again in case you forget?

I have never come across a man who has forgotten a letter of the alphabet. It is almost impossible. If you can count up to ten, you can count millions and trillions, because they are all repetitions of ten, and you cannot forget that you have ten fingers.

Zazen means sitting in silence watching the mind. Now a buddha cannot do it. In the first place there is no longer any thought left. That's why he has become a buddha. Now what is he going to watch? The show is over, the people are gone and Gautam Buddha is sitting in his lotus posture watching the screen? Even the projector has been removed. This is great zazen -- a real stupidity, one hundred percent pure stupidity.

Zazen is needed for ignorant people who don't know who they are. Then sitting silently and watching your mind creates the distinction between the thoughts and yourself. You become aware for the first time that there is something beyond the mind -- the watcher. You cannot watch the watcher, that is impossible. You cannot go beyond the watcher, the watcher is the limit of the universe. You cannot say that you can watch the watcher -- watcher number one watching watcher number two watching watcher number three -- you will end up in a madhouse.

It happened to a centipede....

Early one spring morning a centipede was going for a walk. A little rabbit was very much puzzled looking from his hole. "My God!" he said. "How does this fellow remember which leg to put first?" He has a hundred legs, that's why he is called a centipede. He has made the century! You are far away -- just two legs and bragging so much.

He wondered and worried, and then came out and said, "Uncle, I cannot resist my curiosity. I should not interfere in your morning walk but I have just a small question. How do you manage a hundred legs? Which one first? Which one second?"

The centipede said, "The question is valid but I have never thought about it. Let me try."

So he started walking and counting, "One, two, three..." And just as I get lost after three, he got lost. By the fourth he had fallen, and the rabbit ran off because the question had been a disaster. The centipede somehow managed to drag himself to his hole and said to the other centipedes, "If somebody asks you how you manage your legs, never answer the question. They manage themselves! It is not our work, it is not our effort, our management."

Basui is saying that when you are a buddha, self-realized, you should sit doing zazen.

NEITHER DESPISE NOR CHERISH THE THOUGHTS THAT ARISE.

Can you see his problem? He has read many scriptures and collected fragments from here and there, and now he does not know which leg to put first and which leg to put second. The last leg he has put first. He begins with: UPON SUCH REALIZATION... After that nothing has to be said, but he goes on to say everything that should come *before* realization.

All these things are valid, but in their place, in their context, not just anywhere. And I don't think that he has ever done zazen, because he says:

NEITHER DESPISE NOR CHERISH THE THOUGHTS THAT ARISE; ONLY SEARCH YOUR OWN MIND, THE VERY SOURCE OF THESE THOUGHTS. YOU MUST UNDERSTAND THAT ANYTHING APPEARING IN YOUR CONSCIOUSNESS OR SEEN BY YOUR EYES IS AN ILLUSION, OF NO ENDURING REALITY...

All these things are perfectly right, but in a wrong place.

HENCE YOU SHOULD NEITHER FEAR NOR BE FASCINATED BY SUCH PHENOMENA.

The whole world thinks that the man of realization still meditates, but the world is wrong. Once meditation is fulfilled, once you have reached to the point of knowing that you are a pure awareness beyond mind, beyond all thoughts, this very experience of beyondness disperses all clouds from the sky. Then you

don't have to do all the work that he is suggesting.

HENCE YOU SHOULD NEITHER FEAR NOR BE FASCINATED BY SUCH PHENOMENA. IF YOU KEEP YOUR MIND AS EMPTY AS SPACE, UNSTAINED BY EXTRANEOUS MATTERS, NO EVIL SPIRITS CAN DISTURB YOU, EVEN ON YOUR DEATHBED.

A man of realization knows there is no death. Death is a fiction, you have never died. Yes, you have changed your form many times. You have changed your house many times, many times. But you have never died. Have you ever seen yourself dying? It is always somebody else who dies.

That's why you go on enjoying all kinds of stupid things -- football, television rubbish... and people are glued...! An American survey says that everybody is glued to the chair in front of the television for seven and a half hours per day, and naturally meanwhile eating all kinds of things.

So they have created a television potato association. And thousands of Americans have joined the association, have become members.

The only thing is -- it is bound to happen -- you will become a potato. For seven and a half hours sitting in your seat pushing all kinds of rubbish -- ice cream, Coca Cola... keeping the fridge just within your reach -- you will turn into a potato. Soon you will see the world full of potatoes.

Somebody suggested to me that the tomato would be far better. I said, "Why tomato? A potato is at least harder. If a tomato gets so much rubbish, it will burst out -- it has a very thin skin -- then from all over, somewhere ice cream is coming out, somewhere else Coca Cola is coming out. Tomatoes cannot manage it. Potatoes are harder people."

A man doing zazen comes to the point of realizing that whatever is seen is phenomenal. It is made of just the same stuff as dreams are made of. Everything goes on changing. That is the Eastern definition of reality and unreality. The unreal is simply the one that changes.

You were a child, you have become a grown-up, you will become old. This is phenomenal, this is unreal. But there is something within you which never becomes anything other than itself. In your childhood it is the same, in your youth it is the same, in your old age it is the same, in your death it is the same. A man of meditation knows his eternal being, his immortal being. There is no deathbed for him.

WHILE ENGAGED IN ZAZEN, HOWEVER, KEEP NONE OF THIS COUNSEL IN MIND...

He knows not even the ABC of zazen. He is saying that while doing zazen you should not keep any part of what he has described in your mind. But a man who has experienced zazen simply knows that whatever comes in front of the eyes is just phenomenal. It comes and goes, just like clouds come and go, flowers come and go. Everything in the world except your being goes on moving into new forms.

To find yourself is to find the center of the cyclone. The whole world is a cyclone. But once you have found the center, the cyclone disappears. The mirror remains empty. This emptiness is buddhahood. This nothingness is the ultimate peak of consciousness.

I hope that this fellow forgets all that he has learned and begins to meditate. Knowledge, howsoever valuable, is useless in transforming you. Only your own experience, your own fire, can transform you. And you have the fire, everybody is born with it. You just have to turn yourself inwards.

I hope that Basui may have turned inwards by now. If not then he will have to come here. Because now, even in Japan, Zen has become just a scholarly study. Zen is not a scholarly study. Zen is an existential quantum leap. It is not of the mind. It is going beyond the mind.

Dogen, a Zen master, wrote:

SCARECROW IN THE HILLOCK.
PADDY FIELD --
HOW UNAWARE! HOW USEFUL!

A scarecrow is a false man which farmers make just by putting up a bamboo and covering the top with a mud pot, as if it is a monk's head, perfectly shaven. Then they put another bamboo just like a cross and cover the cross with a robe, and put two hands on it. It is to create fear in wild animals.

Sometimes in moonlit nights even the scarecrow looks so beautiful, and certainly it is useful. But it is not a true man. So if a thing is useful it does not mean it is true, and vice versa: if it is true it does not mean

that it may prove useful. What use is enlightenment? You cannot sell it. Even if you want to, even if you can find somebody to purchase it, there is no way of selling it. What use is enlightenment?

Utility is not the goal of life. The goal of life is a deep relaxation from all effort, being in a dance with the dancing trees, with the dancing stars, rejoicing in existence without any worry, without any mind, just being part of the cosmos.

Dogen is right, "Scarecrow in the hillock. Paddy field -- how unaware..."

The poor fellow is absolutely unaware. But that is the situation of all of us. We are just scarecrows -- hung up on a skeleton and covered with a skin bag.

They have invented, and they are already making man-made men, robots. They will be perfectly good, in fact they will be more efficient than you. The only problem is when their battery runs out. Otherwise you will not be able to know... a person is saying to you, "I love you, sweetheart," and then rrrrr, rrrr... his battery runs out, and you suddenly become aware, "My God, it is a robot." Otherwise he had the whole program, the whole dialogue, computerized. He can do many things, he is very useful.

Just a few days ago in Japan, in a factory where they were using robots, an accident happened which may determine the future of robots in the coming century. Robots can work twenty-four hours at a time. They don't need Sundays or any other holiday. They don't go on strike, they don't ask for any raise. They are very good people, nice and gentlemanly. And they work continuously. One robot can do the work of almost one thousand people in the same time period. But in a factory where a few robots were used experimentally, something went wrong.

It always happens with electricity -- something goes wrong. Something went wrong and six robots just clutched at the nearest human being who was passing by, and hugged him. It was not in their program, and a robot hug? -- the man was finished.

You cannot survive after a robot hug. You will have so many fractures that it will not be worth hospitalizing you. They are still trying to find out what happened. Something went wrong because it was not only one, but six robots, all of whom were working in the factory. Suddenly a great love for humanity arose -- and they don't believe in heterosexuality or homosexuality; it doesn't matter... Anybody who was moving around, they simply pulled him close, gave him a good hug and finished him.

It has been known to biologists that there are a few spiders in Africa which are a very rare species, but very significant. When the male mounts the female, making love -- maybe he is talking in their language all kinds of movie dialogues -- when he comes onto her, the lady underneath starts eating the fellow. That spider makes love only once in his life, then his work is finished. But he has a great orgasm. He is trembling on long legs and the lady is eating him and he is in such ecstasy. He cannot even escape. Each love becomes death.

Perhaps it is very symbolic. If robots get mixed up in humanity, they will have everything that you have. The only thing will be that they will be running on batteries, so it depends on the battery, how powerful it is. If a robot makes love to a woman it will depend on his battery. After it that woman will never be satisfied by any man because human batteries are very small. There is human electricity in the body but a very small quantity.

Man is not just a utility, that can be done by machines, by robots. Man is a dance, a song, for no purpose at all. Do you think a rose has any purpose? Do you think a lotus has any purpose? Do you think these millions of stars have any purpose? Just out of sheer joy the whole existence is dancing. A man of meditation comes to the same point. He starts dancing in utter ecstasy and joy without any purpose. This kind of man may love you, he may have compassion, he may be creative but all for sheer joy. Only for a buddha is art for art's sake. For everybody else art is a commodity to be sold in the marketplace.

Another Zen poem:

THE MIND CANNOT
BECOME THE BUDDHA;
THE BODY CANNOT
BECOME THE BUDDHA.
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

What are the ingredients in you? The body cannot become the buddha, the mind cannot become the buddha. Apart from body and mind is there something else within you? That is what I am calling

watchfulness, awareness, witnessing. Only that, but that also cannot become the buddha, it already is the buddha. It is a very beautiful poem and it shows that the man understands what he is saying....

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA.
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

That last part will look like a puzzle to anybody who does not understand his own awareness. You don't have to become a buddha. You already are a buddha, you just have to discover it. You are covered with a body, you are covered with a mind. You just have to discover yourself, you don't have to become. You just have to recognize. You just have to penetrate within your body and mind, reaching to the innermost core -- and suddenly you are the buddha. It is not that you have become a buddha, you are a fully-fledged buddha already. You have just not looked inside yourself.

Anando has asked a question:
OUR BELOVED MASTER,
LAST NIGHT YOU SAID THAT THE TRANSMISSION CAN HAPPEN IN A SECOND, THAT YOU REACH OUT TO US EVERY DAY -- BUT STILL OUR DOORS ARE CLOSED. SO MANY OF US HAVE BEEN WITH YOU SO MANY YEARS; YOU HAVE MELTED OUR HEARTS SO MANY TIMES. CAN IT BE THAT OUR DOORS HAVE SOMEHOW RUSTED SHUT?

Anando, saying that your doors are closed is only symbolic. You don't have any doors. They cannot be rusted shut.

Have I told you the famous anecdote about Rabiya al-Adabiya?

She was a Sufi master, very rare because she was a woman, and very unique, almost like a Bodhidharma. She never went to the mosque and people used to ask her, "You are so religious, so simple, so innocent. Why don't you come to the mosque?"

She said, "What is the purpose now? The mosque is for you because you are not sincere and you are not simple. It is not for me. I have found my home." One day she was passing by the mosque and a man named Hassan, who afterwards became a great master himself, was praying in front of the steps with both his hands raised, kneeling down on the ground: "God, when will you listen to me? Why don't you open the door?"

When Rabiya heard it, she hit Hassan and told him, "You idiot, there are no doors! And to whom are you praying? There is nobody in the sky to answer your question. Just go home and look inwards -- there are no doors."

Nothing is preventing you except your own desire to remain outside, maybe to have a little more money, a little more political power, a little more influence in the world, a little more of a name to be written in the history books. This is all trivia. Just remember not to get caught by this trivia. Enter into yourself and the buddha is there.

Perfect! There is nothing missing in it. Before we enter again tonight -- because it is a dangerous journey... You may find the buddha and may not come out, but I take the risk, because I will be responsible before the court: "You told people to go in and they have gone. Now pull them out!" It is very difficult. So you have to remember, when I say come out, come out!

Going in is very easy. But the inside is so beautiful and so alluring that you may decide -- what is the point of coming out? Please don't do that because I will be responsible. So just see the buddha, understand that he is there, but when Nivedano gives you the drumbeat to come back, don't hesitate. Just come back slowly, gracefully, remembering the buddha. Keep the remembrance around your twenty-four-hour life, in your actions, in your gestures, in your words, in your silences.

But please, this one thing you have to remember: don't get stuck there inside, because then nobody can pull you out; no operation will help. If you decide to be in, finished! Then we will just have to make a ceremony, that one man has become a buddha. We don't say that anybody has died because here nobody dies. Up to now only three persons have become buddhas. Death is a fiction.

But there is no need and no hurry. Enjoy going in every evening just like going for an evening walk. Enjoy, relish, be nourished and let this experience transform your whole outer life. But one never knows what you will decide when you are inside. You will be alone.

So before that, a few good laughters, perhaps just those laughters will bring you out: "Let us have one night more, a few laughters more. Perhaps our master will tell some jokes tomorrow and I will not be here." Remember it!

Mad Marvin escapes from the crazyhouse and runs to a nearby town. He is seen standing by an old well, dancing and shouting, "Five! Five! Five!"
Curious, Officer Chump, the local cop, saunters over to Marvin.
"What is all this noise about?" inquires the cop.
"Look!" exclaims Mad Marvin, pointing into the well. "Look! Five! Five! Five!"
Officer Chump shakes his head at the looney, and just to humor him, steps up to the well. Then, with a wide grin and a big push, Mad Marvin shouts, "Six! Six! Six!"

Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes. Sit just as a buddha, a frozen statue, no movement.
Gather your consciousness inwards. Go deeper and deeper.... At the very center of your being is your enlightenment.

This very moment, being at the center in such tremendous silence, you are a buddha. You don't have to become a buddha, you just have to discover. You have only forgotten, you have just to remember.
Don't be afraid, this is your space.
You will not meet anybody on the way except your own being in all its glory and splendor, in all its eternity, beauty, truth.
Everybody is carrying the ultimate treasure within himself.

To make it more clear....
Nivedano...

(Drumbeat)

Relax, let the body and the mind remain there. Withdraw your identification, just be a watcher.
Watching is the secret key.
It opens the doors of all that is mystery, all that is miracle.
Rejoice in it and remember the path, the way, by which you have come to this point, so that at any time you want you can enter in and get refreshed.

Bring out your buddhahood in your actions, in your gestures, in your responses.
Just this small thing of entering into your own center is the whole religion -- everything else follows on its own accord. When things happen spontaneously, they have a beauty of their own.

Nivedano...

(Drumbeat)

Come back. Resurrect slowly, keeping your awareness, your remembrance. Sit down like a buddha for a few seconds.
This is an ever-deepening process. It is not that one day you become buddha and the pilgrimage is finished. You go on becoming more and more, your depth goes on becoming deeper and deeper, your clarity

becomes absolutely dustless.

It is the greatest phenomenon in the world to experience your buddhahood and act it in your ordinary life.

Okay, Anando?
Yes, Beloved Master.

Can we celebrate the gathering of ten thousand buddhas?
Yes!

The Original Man

Chapter #6
Chapter title: Roots in the universe

21 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
MANZAN SAID:
THE ULTIMATE WAY IS THE ONE REAL GREAT WAY. THE MIND OF FAITH IS THE NON-DUALISTIC, INCONCEIVABLE MIND.
MIND AND THE WAY DO NOT DECREASE WHEN IN ILLUSION, NOR INCREASE WHEN IN ENLIGHTENMENT; EVERYTHING IS PERFECT REALITY, EACH PARTICULAR IS COMPLETE -- YOU CAN'T GRASP OR REJECT ANYTHING.
HOWEVER, EVEN SO, "IF YOU DO NOT PRACTICE IT, IT WILL NOT BECOME MANIFEST; IF YOU DO NOT REALIZE IT, YOU CANNOT ATTAIN IT."
IT IS LIKE HAVING A JEWEL HIDDEN IN YOUR POCKET AND SUFFERING FOR WANT OF FOOD AND CLOTHING.
ON ANOTHER OCCASION MANZAN SAID:
GREAT PERFECT AWARENESS IS THE OCEAN OF ULTIMATE PEACE. STILL AND SILENT, MYRIAD FORMS AND IMAGES REFLECT THEREIN. YET SUDDENLY, WHEN THE WIND OF OBJECTS ARISES, IT TURNS INTO AN OCEAN OF BIRTH AND DEATH, WITH WAVES OF CONSCIOUSNESS AND FEELINGS BILLOWING DAY AND NIGHT, WHERE ALL SENTIENT BEINGS APPEAR AND DISAPPEAR, WITH NO END IN SIGHT. ALTHOUGH THE TWO OCEANS SEEM DIFFERENT, REALLY THEY COME FROM THE SAME SOURCE -- MIND.
ORIGINALLY, THERE IS NO SIGN OF DISTINCTION IN THE MIND SOURCE. LIFE AND DEATH AND NIRVANA ALL REVERT TO THE ESSENTIAL NATURE OF THE SOURCE.
THEREFORE, WHEN YOU REALIZE THE MIND-SOURCE, THE WHOLE UNIVERSE IS A GREAT, ROUND, PERFECT OCEAN.
BUT HOW TO REALIZE THE MIND-SOURCE? YOU MUST LIBERATE BODY AND MIND ON THE SITTING CUSHION BEFORE YOU CAN DO SO.

Anando, before we discuss Manzan and his statements -- a few necessary things.
One is the word `mind'...

In Sanskrit, there are two words: one is *man* from which the English words `mind' and `man' both have

been derived; another is *chit*, which can be approximately translated as consciousness, awareness, watchfulness.

The translating of these words has taken such a long journey. With Gautam Buddha already it was not Sanskrit; it was a small branch of Sanskrit, Pali. The words have already begun to waver and to take new shapes and forms.

Then when they reached China, they took even more unrecognizable forms, and after China, they reached Japan. They have gone so far away from their origin that to translate them from Japanese into English is really a gymnastics!

This translator has used a certain method: wherever *man*, the ordinary mind, is concerned, he uses a small M. And wherever *chit*, the universal consciousness, is concerned, he uses mind with a capital M.

In writing, it is perfectly good; in reading, it becomes more difficult. Whether the M is a capital or a small M, in both cases you are going to call it "mind."

So remember, all the time he is using mind... I will remind you when it is a capital M and when it is a small M. You have the small-M mind, a dewdrop of the universal Mind. When this dewdrop disappears in the ocean, it becomes a capital-M Mind. It is no longer yours, it is nobody. It is simply the universal, existential, awareness. It does not belong to anybody, it is nobody's possession.

Secondly, it has always been a difficult process for an enlightened man to bring his experience into language. Everybody falters. It is not the person's fault; the very process is one of trying to do the impossible. The experience of the universal consciousness is so far away from language that when you drag it down to language, it becomes something else. Then it can have many interpretations.

Your experience was one, absolutely singular, absolutely clear. There was no question of any alternative meaning or any interference. But when you bring it down to the level of language, then thousands of problems arise.

You have to remember the difficulty of the enlightened man, and you have to be compassionate, because our language is so poor that it cannot contain things of the beyond.

For example, Krishna's SHRIMAD BHAGAVADGITA has one thousand interpretations. Now, either Krishna was so mad that he would speak words with one thousand meanings... A word with one thousand meanings means nothing! And those meanings are contradictory to each other. But in bringing them to language, they become vulnerable. There are one thousand great commentaries on Krishna's GITA, and they all condemn each other. They all project their own mind -- and they are free, because Krishna is not there to interrupt, to say, "This is not my meaning."

A word can have many meanings. Particularly older languages -- Sanskrit, Greek, Hebrew, Arabic -- have a beauty but also a difficulty. Their beauty is that they are very poetic. Poetry needs as much freedom to use words as possible. Even to use the same word in different meanings gives the poet a great freedom.

But you cannot write science in the same way as you write poetry. It has to represent exactly the one thing that you are trying to pinpoint. You cannot write a treatise on science in Sanskrit; it is impossible, because immediately there will be commentators and there will be differences, and it will simply create confusion.

Science is very much prose. But the inner world of man is just the opposite; it is very much poetry.

So it was very good that these ancient languages were capable of having one word with many meanings, and many words with one meaning. They could manage to convey something which is not possible to convey in prose.

Many times I will have to remind you where the translator has misunderstood Manzan.

Manzan is an enlightened master. What he is saying is absolutely true, but the way he has been translated... and I cannot blame the translator either. Manzan is speaking from high on top of the mountains, snow-peaked, and the translator is translating in the dark valleys of the unconscious mind. It is almost like a conversation between a sleeping man and a waking man. The waking man says something and the sleeping man, if he hears at all, hears something else. Most probably he does not hear; he goes on weaving his own dreams.

A conversation between the sleeping and the awake is the same as the conversation of the masters with the seekers. If the seeker is just a student who has come to acquire knowledge, he will catch hold of the words but he will forget that those words are empty. Just surrounding the word somewhere was the hint; the word was not the real thing. The word was used just as a vehicle, but it was carrying something invisible.

Only a disciple can understand the invisible because he is not interested in acquiring knowledge, so he does not pay much attention to the word. He gives much more opening to the wordless transmission. It is a

very difficult task, but if you are alert and open, it is possible to understand even a man who has gone beyond language.
Manzan has certainly gone beyond language. He says:

THE ULTIMATE WAY IS THE ONE REAL GREAT WAY.

To truth there cannot be many ways. To truth there is only one ultimate way. Reduced to its simplicity, it is dis-identifying yourself from the body and the mind and just being a witness, without any judgment, without any appreciation, without any activity on your part -- just a reflecting mirror. This is the ultimate way and this is the only real way. There are a thousand other ways proposed, but they don't lead to truth, they lead to different places....

For example, if somebody is reciting the name of Buddha... Buddha never became a buddha by reciting his name. He followed the ultimate way -- and that too in a strange situation because he had no master. He stumbled and groped for six years continuously, from door to door, from master to master, but nobody satisfied his thirst. They talked about great things but he could see that those great things had not happened to them. They were just like parrots, repeating. They were learned scholars but not experienced wise people.

After six years of strenuous search, one fullmoon night he sat under a tree near Bodhgaya. And he was so tired of this whole search -- and this has been missed by the scholars completely, that he was so tired of the whole search, so fed up that he thought, "I have renounced the world -- now let me renounce this search too. I'm so utterly tired, I don't want to do anything."

That night he slept for the first time in six years without any tensions, without any anxieties, utterly relaxed. And when he opened his eyes, the last star in the morning was just disappearing.

Seeing that star disappearing, desiring nothing, wanting nothing -- not even truth, not even enlightenment -- suddenly he became a mirror. In the mirror, as the star disappeared in the sky... from his mirror *everything* disappeared. He became enlightened not because he was longing for it, he became enlightened at a moment when he had dropped all longing. Every longing is the longing of the mind, and mind is the only barrier.

So what is the ultimate way, the Great Way? To get detached from the mind and the body structure. These are your imprisonments. And as you become detached, away and away, beyond and beyond, suddenly you see that you consist only of pure consciousness. Your consciousness was imprisoned in a certain body form, in a certain mind. And you have been imprisoned for centuries, for many, many births. Just a small glimpse of the beyond and the heart throbs with a new joy. A dance descends on you. Life becomes just a ceremony, a moment-to-moment festival, because now you are no longer a prisoner or a slave. You are freedom itself.

Manzan is saying: THE ULTIMATE WAY IS THE ONE REAL GREAT WAY. There are many ways propounded... and they will lead to some place. If you go on chanting a mantra, you may feel a certain peace, a certain health, a certain well-being, but this is not enlightenment. You may worship a god with as much belief as possible... because total belief is impossible; doubt is always hidden behind it. If there is no doubt there is no need of any belief. Belief is simply covering the doubt. So you go on worshipping -- obviously, with great belief -- but you know that by the corner of your eye there is a little doubt about whether this god exists or not. You may not say it to anyone -- you may not say even to yourself, but you know it; the doubt is there.

But if you go on worshipping a god, you may start having visions of the god, which are hallucinatory, which are just like dreams. It is such an easy process. Just go to a mountain cave for three weeks on a fast -- fasting helps very much. That's why all the religions have accepted fasting as a great religious phenomenon.

What fasting does is to take away all the activity of your digestion; your energy that is involved in digestion is freed. And then concentrate on one god: Rama or Krishna or Christ. Now the whole energy is available. You may have felt in your ordinary life that if your stomach is empty, you cannot sleep. What is the problem? The energy that is involved in the stomach goes into the head and it keeps you awake. A good meal and you immediately start snoring, because all the energy is pulled down to the stomach. The mind no longer has its quota to think, to dream, to hallucinate; it will have to wait for some time.

There is much dream research going on around the world. Many psychiatrists, psychoanalysts, are looking into dreams and are surprised that only the first two hours, when you go to sleep, are mostly dreamless. After those two hours, dreams start.

In eight hours' sleep, six hours you dream and only two hours you sleep. But those two hours are the

early hours. Once your food has been digested and energy is released, the mind starts functioning. It is the same energy. The mind starts functioning, creating dreams. Unfulfilled desires, repressed inhibitions, all start bubbling up.

If you go to a cave in the mountains for a three-week fast, exactly on the fourth or fifth day your appetite will disappear. And once your appetite disappears, you have lost your connection with the earth. Now you are just a mind, and your whole energy is available to the mind. And if you are concentrating on some god, you will start seeing that god. Nearabout the fourteenth or fifteenth day, you will have the first encounter with your god.

By the time your three weeks are over, you will start even talking and receiving answers from your god -- and you are doing both the things! And it is not that you are asleep -- fully awake, open eyes. You can go into any madhouse and you can see people talking to somebody; you don't see to whom they are talking. They are not only speaking, they are also answering. And the strangest thing is that when a madman asks a question, he has a different tone, a different voice. When he answers, he has another tone. Obviously! It is somebody else who is answering him. If you cannot see anybody, that is your problem.

The people who have declared their realization of God are great hallucinators. Their way is not the way to truth. Their way is the way which makes the untrue, the illusory, appear as if it is true. It is the way of "as if."

But it is simpler, it is in your hands. You can create any god. You can talk, you can receive the answer to your prayers, and you can be immensely satisfied. But you will not be transformed. Back home, you will be the same man, perhaps a little more egoistic. And the pious egoism is more poisonous than any other. You have realized God; everybody else is inferior to you, just ordinary mortals who don't know anything about the immortality that comes by encountering God and that only God can confer on you.

Zen has nothing to do with any god. No sincere man, no intelligent man has anything to do with any fiction. He searches within. He looks within -- because he *is* life, so there must be some center within himself from where the life arises.

And that center cannot be separate from the universal life -- from where will it go on being fueled? Once you have found your center of life, you have also found, on the other side, that this is the way to universal life. From here you have roots into the universe.

You are not without roots. All your nourishment is coming from a source hidden within you.

Zen is the search for this life energy. You can give it any name. This translator has called it the "Mind of faith." Most probably he is a Christian, because many Christian missionaries have translated ancient scriptures of the East. Because of that, the Christian language and the Christian way of expressing things has entered into non-Christian scriptures -- not intentionally, very unconsciously.

I am reminded that one Christian missionary went to Rinzai, the great Zen master from China who introduced Zen to Japan....

The missionary was absolutely certain that if he read the Sermon on the Mount, he would be able to convert this fellow Rinzai. And he seemed to be very influential; if he were converted, all his followers would be converted.

He asked Rinzai's permission: "I want to read something from my scripture, and I want to know your opinion." He started reading the Sermon on the Mount, and after just maybe two paragraphs, Rinzai stopped him. And he told him, "Whoever wrote these lines is a bodhisattva. One day he will become a buddha."
The missionary was very much shocked....

Everybody is a bodhisattva. *Bodhisattva* means, in essence you are a buddha -- just a recognition, a remembrance, and you have never been anything else.

The Sermon on the Mount is a beautiful piece of literature, but Rinzai stopped the missionary and said, "Don't waste time. Whoever has written these lines is certainly a bodhisattva of great merit. One day he will become a buddha."

The Christians translated the Eastern and Far Eastern scriptures in order to show the Christians, "Look, these primitive people think they are religious!" But the whole thing backfired. It took a little time, but as people started looking deeply into the Eastern scriptures, they found their Bibles and their Korans to be very ordinary, very mundane.

It is because of this translator's Christian mind, which is attuned to faith... Zen does not need any faith. "Faith" certainly means you don't know and yet you believe. Zen is against any faith. It is for inquiry, not

for faith -- intense inquiry.

Zen comes closer to science than any other religion for the simple reason that it does not require any faith. It requires of you only an intense inquiry into yourself, a deepening of consciousness, not concentration -- a settling, a relaxing of consciousness, so that you can find your own source. That very source is the source of the whole existence.

THE MIND OF FAITH IS THE NON-DUALISTIC, INCONCEIVABLE MIND... Now please change "Mind of faith" into "consciousness." Consciousness is non-dualistic, and because it is non-dualistic it is inconceivable, inconceivable to the mind.

Mind can conceive only the dual -- day and night as separate. Mind cannot conceive that day is just another form of night; light is a little less dark and darkness is a little less light. The distinction between them is not of duality but only of relativity. They are one. That's why it happens so easily that night changes into day, day changes into night. If there were any duality, then at any time, night might have said, "I don't want to go," or the sun might have said, "Enough! Today I'm going fishing." But they are not separate. They are just two phases of one energy.

In the same way, life and death are two phases of the same energy. Death is not the end of life. Death itself is part of life, and life goes on. You have died many times, and still you are alive. Your life is eternal. Death is a small episode here and there, when you change your house, but the essential of your being remains the same. How many times you change houses does not matter, but it is inconceivable to the mind.

MIND AND THE WAY DO NOT DECREASE WHEN IN ILLUSION, NOR INCREASE WHEN IN ENLIGHTENMENT; EVERYTHING IS PERFECT REALITY.

Again, I would like you to read instead of `mind', consciousness:

CONSCIOUSNESS AND THE WAY DO NOT DECREASE WHEN IN ILLUSION.

They are simply forgotten, not decreased. They are covered with clouds but not decreased.

When the moon is covered with clouds, it is not decreased -- it is exactly the same whether the clouds cover it or go on their way somewhere else. Clouds or no clouds, the moon remains in its perfect beauty without any increase or decrease.

CONSCIOUSNESS AND THE WAY DO NOT DECREASE WHEN IN ILLUSION, so when you are not a buddha, don't think that you are something less than a buddha. You may know, you may not know, but your buddhahood is exactly the same. If you don't know, your buddha is covered with clouds.

The mind is nothing but a cloud. The identity with the body is nothing but a cloud. And you are lost in the clouds and forget yourself. To forget oneself is very easy, the easiest thing in the world. Because you know, whether you forget or not, it is there. You don't forget anything else, but you can forget -- you have forgotten; you have no idea who you are. But whether you forget or remember, these are only clouds or no-clouds, but the moon is in its full glory, shining in its full beauty. Your buddhahood never increases, never decreases.

WHEN IN ENLIGHTENMENT, EVERYTHING IS PERFECT REALITY, EACH PARTICULAR IS COMPLETE -- YOU CAN'T GRASP OR REJECT ANYTHING...

Because awareness is non-judgmental, just like the mirror. It only reflects, it does not say, "You are really a great beauty!" It does not say, "You are really very homely -- just get out of the way; it hurts to see you. From where have you got this face?"

The mirror simply reflects without in any way judging, appreciating, saying anything about what is reflected in it. And once the thing is gone, the mirror is empty again.

Zen has been described by the great masters as the empty mirror.

The mirror does not cling to something because something beautiful is passing by. It does not catch hold of the sari..."Where are you going, sweetheart? Let us go for dinner."

I have told you yesterday about the great TV potato movement. On the way back, Anando told me that the news has just come that now in New York, great hotels are giving special service to TV potatoes. Because they cannot leave their chairs, they just have to phone the hotel and the hotel prepares whatever they need and brings it to their chair, where they eat and continue to look at the television. But they have to be members.

That movement is going to spread all over America and Europe and maybe Japan. It is really a

non-political, non-religious, very special movement -- nothing like it has ever happened before. And people are wearing badges saying that they belong to the Couch Potato Movement. It is a great respectability; not everybody can afford it. Seven and a half hours per day of watching television is a basic requirement. Only idiots can do it.

I call television the "idiot box." Television goes on supplying all kinds of nonsense; television is becoming a great problem. It could have been a great solution; it could have been a great instrument in educating people. But on the contrary, it is destroying people. Nobody reads, and if nobody reads you can't think that there will be born again a Leo Tolstoy or Fyodor Dostoevsky or Anton Chekhov. You cannot conceive of there being great poets, great philosophers; nobody is ready to read.

People are just glued to their television set, which is almost seventy-five percent advertisements and twenty-five percent entertainment. It is going to destroy people's intelligence... because you don't have to think anything, you don't have to answer anything, you just relax there. Television can be a great calamity, as it is going.

It can be used in a very great way -- to educate people for peace, for love, to educate people for music, for dance. Thousands of dimensions are possible that television can make available. You need not travel around the world, you can just sit in your chair and the television can bring the whole world moving before you -- the Taj Mahal, and Ajanta and Ellora, and Bodhgaya and Khajuraho in all their detail, with all kinds of information. It can become a living experience, because reading is one thing; seeing is another.

When you are reading, you are reading just dead words. When you are seeing, the Taj Mahal becomes alive in front of you. You don't have to move, the Taj Mahal will move and show its beauty from all sides, at different times of night... you can know more about the Taj Mahal sitting in your chair than a man can know wasting years of time, because the Taj Mahal changes its beauty on different nights.

On the night of the full moon, nearabout nine o'clock, the Taj Mahal has such a dreamlike quality that you have a tremendous urge to touch it and feel whether it is real or you are imagining it. In the daytime, the same Taj Mahal looks ordinary -- nothing special.

But television is bringing people to a primitive state. Nobody is reading great novels; nobody has time. I have come across people who have not heard even the name of Tolstoy, because it is not on television. They have not heard the name of Dostoevsky. They don't have any idea what a great novel or a great poem is. They are fed with junk and they collect that junk.

And the problem is that these people will never think of meditation, because you cannot see the television with closed eyes. You can eat your food... People are making love looking at television! What kind of love must these people be making? One is really surprised at the ingenuity of human beings.

The television is on from morning until midnight. Television has become the whole world. All that you know is television. And all the great art, poetry, novels, dramas -- they have completely disappeared. Who cares for books?

In America, people purchase only paperbacks, because they are cheap and you can look here and there and leave them in the airplane. Nobody wants to purchase a hardbound book because it is heavy to carry and it is costly to throw away. Book lovers have disappeared, and with them, great books with aesthetic value are completely gone.

People are falling into a primitive state. Certainly, these people become very gullible. Constantly, these are the faithful people, faithful Christians. Whatever the television goes on saying..."This is the best chewing gum" -- you start chewing that gum because if television is saying it, it can't be wrong. And not one television -- every television, from all directions the same advertisement, the same chewing gum. And the same beautiful woman is saying to you, "How great is this chewing gum. You have to purchase it!"

And if you are a member of the Couch Potato Club you just phone the store, give your number, and the chewing gum will be supplied to you! Now television is ruling people's minds.

Meditation has become almost non-existential. You don't have time to meditate, because meditation means sitting silently without doing anything and the spring comes and the grass grows by itself. Sitting silently for a few moments is impossible. The television -- you cannot miss this football match! And people become so much involved and identified that they shout, they jump up and down in front of their television sets because their side is winning and they have to give moral support.

I have seen a person throw his television set on the floor because his side has lost the football game! I asked him, "What are you doing? This is not the fault of the television set."
He said, "I'm feeling so angry, I could do anything."

So much identification... And meditation is just the opposite -- no identification. You simply sit with

closed eyes and you have a natural, biological television screen in your mind. And it brings great things to you! You just watch and you will see Sophia Loren... but don't judge. Don't even say hello. She will come and go, you just wait. Just be patient. Don't ask her to join you for dinner at the Blue Diamond.

Identification, or justification, or judgment, are all against meditation. You simply see. Whatever comes before your eyes, just see it as a cloud passing by. And everything passes by and if you can be patient enough, soon the screen is empty. When the screen is empty, you have gone beyond the mind. You have entered the world of Zen.

HOWEVER, EVEN SO, "IF YOU DO NOT PRACTICE IT, IT WILL NOT BECOME MANIFEST; IF YOU DO NOT REALIZE IT, YOU CANNOT ATTAIN IT." IT IS LIKE HAVING A JEWEL HIDDEN IN YOUR POCKET AND SUFFERING FOR WANT OF FOOD AND CLOTHING.

What Manzan is saying is: You are a buddha. You will remain a buddha whether you recognize the fact or not. But if you do not practice... and by "practice" is not meant what you understand. "If you do not practice" means if you do not make a small effort to continuously remember who you are, you will remain a buddha but it will not be a manifestation.

What is the point, if you have a lamp in your house and you have covered it with a blanket? It cannot manifest its light. Our forgetfulness is a blanket over ourselves. It does not allow our buddha to radiate. It does not allow our buddha to be seen and experienced by others.

If you do not realize it, you cannot attain it. Realization and attainment are simply the same. In fact, that is the problem I have told you about in the beginning. Neither realization is needed nor attainment is needed. What is needed is a deep silence in which you can find exactly what is your source of life.

Attainment is about objects -- somebody attains to the Everest, somebody attains a Nobel Prize, somebody attains to being the greatest rich man in the world.... Attainments are outside you. They take you away from yourself.

Your self, your very being, is already there -- it has not to be attained. Neither does it have to be realized.

Do you understand the meaning of realization? -- to make something real which was not there.

For example, a painter makes a painting. He realizes something. It was in his dreams; he projects the dream and "realizes" a painting.

But your buddha is not your dream. Your buddha can neither be realized nor attained; it can only be remembered.

The person who has translated this sutra must be thinking in Christian ways. There is no other way in Christianity -- you have to "attain." You have to have the heart of faith; you have to reach God through Jesus, a direct approach is not allowed. Jesus has to recognize you, that you are an authentic believer, and he will pray to God to let you in. The missionaries were accustomed to their own language.

Zen is not in any way similar to any other religion. Its uniqueness is inconceivable. How has it become so unique? All religions are repetitive of each other: they may have different gods but they have gods; they may talk in different languages but what they say can be compared.

Now there exists in the universities of the world a new subject, "Comparative Religion." Zen cannot be included in that subject. It is not comparable to anything, it is just itself. It has a very unique way: no achievement, no attainment, because *you are it*. So just a very simple thing is needed, a remembrance.
I have told you an ancient story....

A lioness gave birth to a child while she was jumping from one hillock to another hillock. Between these two hillocks was passing a great crowd of sheep. The child fell in the crowd of sheep, and it grew up with the sheep. It became a lion, which was a little strange, but it was accepted by the crowd. It had never misbehaved.

It was a strange phenomenon, but he remained a grass-chewing sheep, very nonviolent, and as much afraid of wild animals as other sheep. And he was so friendly that the sheep never bothered about his shape, his height, his length. He was a full-fledged lion.

One day, an accident happened. An old lion saw this procession of sheep and amongst them, in the middle, a great lion. He could not believe his old eyes. He has seen much, an experienced old man.... He said, "My God, what has happened to this lion?" So he rushed into the crowd of sheep -- the crowd ran away and the lion also ran away, but the old lion got hold of him. He shrieked and he said, "I want to go with my people, so don't harass me!"

The old man said, "Be quiet! I'm not harassing you. Just come with me."

Nearby there was a small lake, a silent pool of water. The old lion took away the young one very reluctantly, but he had to go. He knew that old lion could be dangerous. He had accepted himself as a sheep, obviously, and not to follow the order of the lion could be a question of life and death.

He took the young lion by the side of the lake and told him, "Look into the lake and see my face and your face." Trembling, he looked; he had to look. But as he looked into the mirror of the lake, immediately a great metamorphosis....

He roared like a lion -- he had never roared before. The old lion said, "My work is done. You had forgotten yourself; now you have remembered."

All the buddhas are nothing but old lions, forcing you to see your original face just so that you can remember: you are not what you think you are; you are something vast, something great, something universal, something eternal.

There is no need of any realization, of any attainment. But certainly one has to remember.

Meditation is only an effort to remember.

It does not give you anything; it does not take anything away from you. It simply makes you aware of being a lion... and suddenly, a lion's roar.

One of Gautam Buddha's sermons is called The Lion's Roar.

ON ANOTHER OCCASION MANZAN SAID:

GREAT PERFECT AWARENESS IS THE OCEAN OF ULTIMATE PEACE. STILL AND SILENT, MYRIAD FORMS AND IMAGES REFLECT THEREIN. YET SUDDENLY, WHEN THE WIND OF OBJECTS ARISES, IT TURNS INTO AN OCEAN OF BIRTH AND DEATH, WITH WAVES OF CONSCIOUSNESS AND FEELINGS BILLOWING DAY AND NIGHT, WHERE ALL SENTIENT BEINGS APPEAR AND DISAPPEAR, WITH NO END IN SIGHT. ALTHOUGH THE TWO OCEANS SEEM DIFFERENT, REALLY THEY COME FROM THE SAME SOURCE... the same universal consciousness.

The marketplace and the temple are not two separate things. The mind in turmoil and the mind in peace are not two things. A lake disturbed by the wind filled with waves and a lake silent without any waves is the same lake.

To be a buddha or not to be a buddha are only two aspects of one consciousness.

It is your decision to remain outside yourself or to go in, once in a while at least. Because if even once you go in, you will be a different person -- even on the outside. The taste of the inner, the fragrance of the inner will start coming through you -- through your gestures, through your eyes, through your words, through your silences. Everything will show that you have found something that others are missing.

THEREFORE, WHEN YOU REALIZE THE ULTIMATE SOURCE, THE WHOLE UNIVERSE IS A GREAT, ROUND, PERFECT OCEAN.
BUT HOW TO REALIZE THE GREAT SOURCE? YOU MUST LIBERATE BODY AND MIND ON THE SITTING CUSHION BEFORE YOU CAN DO SO.

This last statement is what meditation is -- liberating yourself from body and mind. And that is not a struggle. It is simply not being identified. Just remaining silent and aware, soon you are liberated. You see your body from the inside for the first time, the skeleton and the flesh and the skin bag. For the first time you see your body from within and you see your mind just full of rubbish, all kinds of thoughts, all borrowed. And you are beyond both.

This beyondness, this watcher on the hills, is the recognition of your buddhahood.

A Zen haiku:

PERCEIVING THE SUN IN THE MIDST OF THE RAIN,
LADLING OUT CLEAR WATER
FROM THE DEPTHS OF FIRE.

We are surrounded with many clouds, much rain.

Remembering yourself... not to get lost.

"Ladling out clear water from the depths of fire." It is as impossible a thing as ladling out pure water from fire. But howsoever impossible it may be, it happens. This is the mystery of existence.

Here, fire turns into water. Here, the dance of rain declares the sun. There is no opposition in existence, no contradiction. Everything supports everything else.

Another haiku:

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIA-INK PICTURE.

What shall we call the mind? That is a constant question. It is just soap bubbles -- or wind blowing through the pine trees. It is not substantial.
Your thoughts are not even ricepaper thick.
They are just signatures on water.
But they dominate your life.
You *allow* them to dominate your life.

It is ultimately your responsibility. You can stop this very moment and get out of the slavery -- nobody is forcing you to be a slave of your mind.
You can just move any moment you decide.
There is no need to delay or to postpone.

Anando has asked:
OUR BELOVED MASTER,
DOES MANZAN MAKE IT AS A MASTER?

Certainly, Anando. He made it as a master.

HE SOUNDS GOOD, EXCEPT WHEN HE TALKS ABOUT THE MIND OF FAITH.

I have told you the translation is by a Christian missionary. To them, faith is the great thing.

To a Zen master, faith is the barrier. You have to be clean of all faith and all belief. You have to be just silent, searching, your eyes having no dust in them. All faith and belief is nothing but dust.

NOT BEING REALIZED OURSELVES, IS THERE ANYTHING OTHER THAN INTUITION WE CAN USE TO TELL THE DIFFERENCE BETWEEN THE TEACHER AND THE REAL THING?

Anando, there are many things that you can use to recognize the difference.

The teacher will be always speaking in quotes. He will be quoting the scriptures. His words will not carry any authority; his words will not be coming from his very being.

His presence will be different. The teacher's presence has no aura to it. The master's presence has a certain energy field. Those who are receptive, sensitive, can almost touch it; it is tangible.

It is a question of being open, and immediately you can recognize who is only a teacher and who is a master. The difference is very great, but very subtle. And all depends on your receptivity. All depends on your open heart. Only your heart can say whether you are confronted by a master or just listening to a teacher.
With a teacher you don't have a love affair.
With the master you have a great love affair.

With the teacher, you may be convinced by his arguments. With the master, the arguments don't matter

but his presence, which quenches your thirst. Just being close to a master, you start feeling a new, fresh breeze. The teacher is stale, carrying old, rotten scriptures. He does not have a fresh experience of the truth.

Traditionally, seekers would go from one master to another master just to find a place where they could feel a kind of rapport, where they could feel with the master a certain oneness. Then they stop. They have found the master.

But one has to be very intelligent, very receptive, very sensitive, because the energy of the master is the most subtle energy possible.

If you are open, and you are thrilled and your heart dances and you want to sing, you have found the man.

This is called, in Zen, the Great Love Affair.

There are ordinary love affairs, which are biological. You cannot even explain those, why you find a certain man or a certain woman and suddenly you feel you have fallen in love. You know it. Something has clicked in you, but you cannot give any explanation. All your explanations will look absurd, idiotic. Just try. When you have fallen in love with a woman or a man, just try to explain to somebody who knows nothing of love -- "Just look at her hair..."

He will say, "What nonsense! You have fallen in love with hairs?"

"Just look at her nose, just look at her eyes..." And whoever you are giving the explanation to will think you are a little cuckoo!

A person falls in love not with noses and eyes and hair but with a total being.

Zen is a great love affair. It is not biological. Hence, it becomes even more difficult but it goes very deep.

The biological affair can change -- has to change. It is a temporary phenomenon. The same woman for whom you could have died, now you want to kill.

I have heard about a psychologist who was taking a round of the madhouse and the superintendent was explaining to him whatever he wanted to know about. In a small room, a young man holding a picture to his heart was weeping and weeping.

The man asked, "What has happened to him?"

The superintendent said, "It is a tragedy. He is a very intelligent man, but he has fallen in love with a woman. He is holding the picture of the woman -- waking or asleep he does not leave the picture. But the woman married somebody else; that has driven him mad."

The professor said, "It is really a sad story."

In the next room a man was hitting his head on the wall. He said, "My God! What is he doing?"

The superintendent said, "He married that same woman! Now he wants to kill himself, so he has been put in the madhouse."

At the biological level things are continuously changing. It is very natural that they should change.

At the spiritual level, where being is never changing... if you have found the master, then there is no way to go anywhere. But if you have not found, then it is better not to waste your time.

And it is a question of your inner thrill, inner click. You can call it intuition. I don't want to call it intuition because that makes it more mathematical. It is not that mathematical.

I can call it a click. Something simply happened to you. You cannot explain, nor is there any need to explain. Just being with the master you will see the transformation happening. Whether your click was right or wrong, time will prove.

If no transformation happens to you, that means either you are with a teacher who pretends to be a master or you may be with a master, but you are not open; you don't want to change. No master forces change on you. He creates all the situations in which the change, if you are ready, will be spontaneously happening.

Whatever happens spontaneously is beautiful. Whatever is rehearsed and practiced and disciplined creates hypocrisy. No master will support any hypocrisy.

Before we enter into our inner world, just to remind you that you have to come back... we will be waiting here for you.

You can go as deep as possible, but don't get stuck somewhere, howsoever beautiful and howsoever enchanting.

When Nivedano calls with his drum, come back.

My whole effort is to bring buddhas into the marketplace. I don't want you just to be a buddha and escape. Even Sardar Gurudayal Singh comes back every day. He reaches as deep as possible, but he always thinks, "Who knows what kind of joke is going to be told tomorrow?"

These jokes are keeping him in the world; otherwise, he would have gone long ago.

Paddy and Sean are walking to the Christ is Love Pub, when all of a sudden they hear an explosion. They run around the corner to see that the pub has been blown up by the IRA.

They are looking through the rubble when Paddy finds a head. He picks it up, holds it in the air and says, "Sean, isn't this Danny O'Riley?"

"No," says Sean, "it can't be. He was not as tall as that!"

Two rats in a laboratory are having a conversation through the bars of their cages.

"Tell me," says the first rat, "how are you getting along with Professor Katzoff?"

"Pretty good," replies the second rat. "It took me a while, but now I have finally got him trained. Whenever I ring the bell, he brings my dinner!"

Father Finger, the priest, is reputed to have an enormous prick. It is so large, that he has great difficulty in getting any of the local women to sleep with him.

"Sorry, Father," is the reply he always hears. "I wish I could, but your member is just too big for me!"

Feeling desperate, Father Finger goes to Mother O'Mary's whorehouse on the other side of town where he is not recognized. He quickly chooses a girl and she takes him to a room upstairs. Closing the door behind him, Father Finger tells the girl that he is very shy, and would like to undress with the lights off.

"It is okay with me," agrees the girl, and the two of them undress in the dark.

When Father Finger gets into bed, he immediately climbs on top of the girl in the missionary position.

"Do you know, Father," says the girl, "I'm really glad that this is what you came here for. When I saw you coming in, I was sure you were going to talk to me all about... JEEZUS CHRIST!"

Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent... close your eyes. Feel the body completely frozen. Look inwards... go as deep as possible.

There is nothing to fear; it is your own space.

Deeper and deeper. When you are deepest in your being, you are at the source of life, and you will also find the roots into the universe.
This is your buddha-nature.

Blessed is this experience of your own being, a buddha. Remember it. Let it become your very breathing and heartbeat... twenty-four hours, day in, day out.

This very remembrance will change everything in your actions, in your gestures; it will bring a grace, a beauty, which is not of this world.

To make it more clear that you are not the body nor the mind, but just a pure awareness...

Nivedano...

(Drumbeat)

Relax... let go.

The body is there, the mind is there -- you are neither, you are just a watcher...
Just a mirror.

This quality of being a mirror is what makes you a buddha. Drink from this universal source as much as you can.
Let it sink into your every fiber and cell.

Nivedano...

(Drumbeat)

You can come back -- but come back with your experience, don't leave it behind.

Silently, gracefully, sit down for a few moments, reminding and remembering your inner purity, your inner beauty... your inner innocence.

Okay, Anando?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes!

The Original Man

Chapter #7
Chapter title: Zen is love

22 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
BASUI SAID:
IF YOU WOULD FREE YOURSELF OF THE SUFFERINGS OF THE SIX REALMS, YOU MUST LEARN THE DIRECT WAY TO BECOME A BUDDHA. THIS WAY IS NO OTHER THAN THE REALIZATION OF YOUR OWN MIND.
NOW, WHAT IS THIS MIND? IT IS THE TRUE NATURE OF ALL SENTIENT BEINGS, THAT WHICH EXISTED BEFORE OUR PARENTS WERE BORN AND HENCE BEFORE OUR OWN BIRTH, AND WHICH PRESENTLY EXISTS, UNCHANGEABLE AND ETERNAL. SO IT IS CALLED ONE'S ORIGINAL FACE.
THIS MIND IS INTRINSICALLY PURE. WHEN WE ARE BORN IT IS NOT NEWLY CREATED, AND WHEN WE DIE IT DOES NOT PERISH. IT HAS NO DISTINCTION OF MALE OR FEMALE, NOR HAS IT ANY COLORATION OF GOOD OR BAD. IT CANNOT BE COMPARED WITH ANYTHING, SO IT IS CALLED BUDDHA-NATURE. YET COUNTLESS THOUGHTS ISSUE FROM THIS SELF-NATURE AS WAVES ARISE IN THE OCEAN OR AS IMAGES ARE REFLECTED IN A MIRROR.
IF YOU WANT TO REALIZE YOUR OWN MIND, YOU MUST FIRST OF ALL LOOK INTO THE SOURCE FROM WHICH THOUGHTS FLOW. SLEEPING AND WORKING, STANDING AND SITTING, PROFOUNDLY ASK YOURSELF, "WHAT IS MY OWN MIND?" WITH AN INTENSE YEARNING TO RESOLVE THIS QUESTION. THIS IS CALLED "TRAINING" OR "PRACTICE" OR "DESIRE FOR TRUTH" OR "THIRST FOR

REALIZATION." WHAT IS TERMED "ZAZEN" IS NO MORE THAN LOOKING INTO ONE'S OWN MIND. BECAUSE SEARCHING ONE'S OWN MIND LEADS ULTIMATELY TO ENLIGHTENMENT, THIS PRACTICE IS A PREREQUISITE TO BECOMING A BUDDHA.

Anando, it is a great moment of rejoicing that finally Basui has come home.

Old habits die hard. He is now a master, but here and there, a few pieces from before, from when he was just a teacher, are still present. Now they can be avoided, or they can be given the right direction. But the man has arrived. He has started speaking out of his own experience. He is no longer a parrot.

To be a parrot is so easy, just to repeat somebody else, to be an echo. But to be a master needs a steel spine -- to be oneself and to be utterly aware so that nothing enters and pollutes your purity. The master is perhaps the most miraculous, the most magical phenomenon in existence.

He knows and he cannot say he knows. He is and he goes on saying that he has disappeared. He discovers the buddha in himself, perfect -- but he has to say that he has become a buddha. But nobody becomes a buddha. It is not some kind of graduation, education, discipline or practice. But the difficulty of the master is that he has to use words that you can understand.

But now I can see and I will tell you where the points are which make me certain about Basui. Although he has been long away, falling and rising, moving on this way or that way -- his night has been long and dark -- finally he has reached to the sunrise. It is light all over.

The moment you are enlightened, the whole existence is enlightened. And even if old habits are there, your new experience will express itself from nooks and corners of your old habits. It is just like a house which is dark and suddenly you bring a light inside. The walls may hide that the house has light now, but the windows, even the closed windows will show that that light has arrived. The house is no longer dark.

The situation is similar in the case of a teacher. An innocent man moves very easily into masterhood, because for him to be a disciple is a very simple and spontaneous act of love. But for the scholar it is difficult, and the more profound his scholarship is, the harder it is for him to even think that anybody else can know more than he knows -- and he knows nothing. All that he considers knowledge is just crammed by the memory. Somebody else may have experienced it, but he is just a repetition. He is not the original man. I was hoping that some day Basui would say something that would reveal his splendor and his glory.

BASUI SAID:
IF YOU WOULD FREE YOURSELF OF THE SUFFERINGS OF THE SIX REALMS, YOU MUST LEARN THE DIRECT WAY TO BECOME A BUDDHA.

You have to remember that because of his profound scholarship, the statements are mixed up.

When he says, IF YOU WOULD FREE YOURSELF OF THE SUFFERINGS OF THE SIX REALMS, YOU MUST LEARN THE DIRECT WAY TO BECOME A BUDDHA, he is for the first time speaking of the direct way, the only one way, the way in.

You don't have to wander around the world. Just a small turning in is enough, and all that you have longed for, for lives, is suddenly revealed to be your own self. You were searching for yourself, and that was your suffering: you could not find yourself. You could not find yourself in riches, or in power; you could not find your so-called love. You have looked everywhere, you have walked thousands of ways in thousands of lives, but you have never reached to yourself. This is the basic suffering: not to know yourself. Not to be aware of your eternity is the only misery -- all miseries are small expressions of it.

But now Basui says there is a direct way. The direct way is simply to close your eyes and turn inwards. Forget the world as if it is a dream. It does not mean that it is a dream, it is just a way to concentrate your whole life energy inwards. Forget the whole world as if it is a dream, as if it does not exist. Only you are -- then the whole energy starts flowing towards your center. There is nowhere to go; all doors are closed.

There is a very strange story of the Jaina tirthankara, Mahavira....

He remained for twelve years in absolute silence. He would not even indicate anything, or make any sign, because that is again a language, you are conveying something, some message. He did not convey a message, he did not ask a thing. For twelve years, he remained naked in the deep forest.

One day it happened that he was standing there by the side of the river, and a man who was looking after many cows had brought them to the river to drink water and he found Mahavira.

He asked him again and again, "Are you going to stay here?" But Mahavira would simply look at him and not say anything -- no emotion even on his face to show that he had heard.

The man said, "I have to go urgently, I have just been informed that my house is on fire. And I cannot

take all these cows, I have to run! So you please take care of my cows. Anyway, you are not doing anything, just standing naked like an idiot -- at least you can take care of my cows. I will be coming back soon!"

The man was very much amazed that Mahavira did not show any sign, whether he was deaf or not. He shouted, but there was no effect. He had to run, his house was on fire. So he said, "Okay, whether you say anything or not, I assume that you will look after my cows. But if you don't, you will find that I am a very evil man!"

But there was no sign of response. Nobody has lived in silence like Mahavira.

The man went home. And hours later, by the evening, he came back. Mahavira was still standing in his place, but all the cows were gone.

He asked, "Where are the cows?" But he was as deaf as before.

The man said, "This is such a weird man. At least he could tell me where my cows have gone. If he does not want to speak, he could indicate by his finger where they are."

But Mahavira would not use even his hand because that is also a language; a gesture is also a language. He was very clear about it, that no language means no language.

The man ran around and found all the cows gathered behind the bushes. So he thought, "This man is very clever and cunning. He is hiding the cows behind the bushes and when the sun sets and it is dark, he will take them all away."

It was a natural conclusion for an ordinary man. And he was getting enraged because Mahavira was not answering. He could not conceive that somebody could be in such silence.

So he got burning torches and said to Mahavira, "Up to now you have been pretending that you cannot hear, but from now on you will not be able to hear." And he forced the burning torches into both his ears. Mahavira did not say anything.

The man was very much puzzled. But now nothing could be done, he had destroyed his ears. Perhaps he was wrong, perhaps he was unnecessarily doubting the man.

It is a mythological story from this point onwards. Up to here it seems to be factual, because Mahavira remained deaf after this time, and his ears remained burned, but after this the disciples must have elaborated it. I don't want you to believe in the elaboration, but it is significant to know it....

The god Indra, who rules over the clouds and the rainbows, saw all this happening and felt very sad and sorry for poor Mahavira, who had never done any harm to anybody. He thought, "He needs a bodyguard at least." So he came down.

With him it was possible, without using any language, without using the body or the mind, to have contact, communication. It was not against silence, it was beyond silence.

The communication was that Indra, without speaking, not visible or audible to anybody, said, "I feel very sorry for you. I would like to appoint one or two bodyguards because you remain absolutely silent; anybody can do harm to you."

Mahavira communicated, "This man has done me a great service. Up to now my silence was only half. I was not speaking but I was hearing, and the hearing was also a disturbance. I'm grateful to him that he destroyed my ears; I don't need any guard, because the guard can only defend my body, not me. Nobody can harm me -- you know it. So don't be unnecessarily worried, be at peace and go back to your work.

This part seems to be mythological because there is no god of the clouds and rainbows, but it is significant in the sense that Mahavira was not angry. On the contrary he said, "Up to now, my silence was only half -- I was not speaking but others were speaking and I was hearing. And nature has not provided any way to close your ears just as you close your eyes, so he was certainly a very good man and he has done me a great service. He has now made my silence complete."

Such silence, which is complete, is the direct way.

THIS WAY IS NO OTHER THAN THE REALIZATION OF YOUR OWN MIND.

The word `mind' is from his old habit as a teacher, but he is using it with a capital M, and that is equivalent to no-mind. The old mind is no longer there, but he uses the word out of habit.

Teachers have used, instead of mind, transcendental mind, Mind with a capital M. But a man who is not a scholar will simply say, "There is no mind anymore... why do you even talk of transcendental mind?"

That which *is not* -- you cannot transcend it. He is still carrying dead bones; what he wants to say is right, but his old habits of speaking are there and he is still using them.

He says, THE DIRECT WAY TO BECOME A BUDDHA...

But nobody ever *becomes* a buddha. That is the language of the scholar, the teacher, the preacher, the

philosopher. The experience of the existential man, the original man, is that you are always a buddha. You may not recognize it, you may even deny it, but that does not matter. A fish can deny the ocean because the fish has never known the ocean. It has been born in it, it has lived in it and one day it will disappear in it; it is just a solid wave.
There is an ancient Sufi story....

A young philosophically minded fish starts inquiring, "I have heard so much about the ocean. Where is the ocean?"

Nobody could answer. They were all in the ocean. All around was nothing but the ocean. An old fish said to the young philosopher, "Ocean and we are not separate. You are the ocean. We are just waves in the ocean."

You need not become a buddha. You have just to be silent, to experience that which is already there.

NOW, WHAT IS THIS MIND? -- again, with a capital M. He is trying to make a distinction but it would have been better to ask, "What is this buddha-nature? What is this consciousness?" The word `mind' can be deceptive.

IT IS THE TRUE NATURE OF ALL SENTIENT BEINGS...

His description is correct, that's why I say he has come home -- of course he is late, but he has arrived.

... THE TRUE NATURE OF ALL SENTIENT BEINGS, THAT WHICH EXISTED BEFORE OUR PARENTS WERE BORN AND HENCE BEFORE OUR OWN BIRTH, AND WHICH PRESENTLY EXISTS, UNCHANGEABLE AND ETERNAL. SO IT IS CALLED ONE'S ORIGINAL FACE.

Now, something new, the original face, the ultimately original face. This is not a repetition. His old structure of language is broken down. Fragments of it will hang with him for a few days, perhaps more. But by and by they will drop, because the essential is grasped. It is called one's original face. The buddha is your original face.

THIS MIND IS INTRINSICALLY PURE.

Now you can see what I mean, the old habits. Again, he brings the word `mind' in. "The Mind is intrinsically pure." He should say that the no-mind is intrinsically pure. Mind is the impurity; no-mind is the purity. But he has to learn the ways of expressing as a master. He knows how to express as a teacher but he has now become a master. We can understand his difficulty.

THIS NO-MIND IS INTRINSICALLY PURE. WHEN WE ARE BORN IT IS NOT NEWLY CREATED, AND WHEN WE DIE IT DOES NOT PERISH. IT HAS NO DISTINCTION OF MALE OR FEMALE, NOR HAS IT ANY COLORATION OF GOOD OR BAD.

The description shows that he has begun to see and feel.

IT CANNOT BE COMPARED WITH ANYTHING, SO IT IS CALLED BUDDHA-NATURE. YET COUNTLESS THOUGHTS ISSUE FROM THIS SELF-NATURE AS WAVES ARISE IN THE OCEAN OR AS IMAGES ARE REFLECTED IN A MIRROR.
IF YOU WANT TO REALIZE YOUR OWN MIND...

Please, always replace his word `mind' with `no-mind'. I don't have to remind you again and again. Whenever he says mind -- you hear no-mind.

... YOU MUST FIRST OF ALL LOOK INTO THE SOURCE FROM WHICH THOUGHTS FLOW.

He is doing his best to get rid of his old scholarship and to bring a freshness to his expression, and once in a while he succeeds.

YOU MUST FIRST OF ALL LOOK INTO THE SOURCE FROM WHICH THOUGHTS FLOW. SLEEPING AND WORKING, STANDING AND SITTING, PROFOUNDLY ASK YOURSELF...

This is an old habit. A man of understanding simply knows, there is no question, no answer. If you are still asking that means you have not found it.
He says:

ASK YOURSELF, "WHAT IS MY OWN MIND?"

There is no need. You *are* it. Experience it. Who are you questioning? Do you think anybody else will answer it? You can taste the sweetness of a fruit, you can smell the fragrance of a flower, but you cannot say what it is exactly in words. And this is a far deeper realm.

... WITH AN INTENSE YEARNING TO RESOLVE THIS QUESTION.

There is no question anymore. It is just his old habit, his old mind -- the mechanical mind, which goes on repeating his old scholarship days.

THIS IS CALLED "TRAINING" OR "PRACTICE."

Once you see your self-nature, there is no practice and no training, or any desire for truth or thirst for realization. In the assembly of masters, he will look such a novice if he says,

THIS IS CALLED "TRAINING" OR "PRACTICE" OR "DESIRE FOR TRUTH" OR "THIRST FOR REALIZATION."

If you have realized, there cannot remain any thirst for realization. Just drink a glass of pure water -- which is difficult to find in Poona!

Existence plays strange games. It has made this place to awaken you, but it has no qualifications for it. If you drink even the polluted water of Poona, your thirst will be gone. You may have amoebas -- that is another thing, not at all a concern of Zen. I have gone through the whole literature of Zen; they never talk of amoebas. But you know that you have to pass through the amoebas before you can reach to truth and become a buddha. You have to suffer amoebas. It is a new kind of hindrance imposed on the potential buddhas.

Gautam Buddha will be in difficulty. He will have to be hospitalized because he will not know anything of amoebas. This is a great speciality of Poona. But it is good; it wakes you up, it keeps you aware. It helps you to become a watchful consciousness. Avoid amoebas!

WHAT IS TERMED "ZAZEN" IS NO MORE THAN LOOKING INTO ONE'S OWN MIND -- AGAIN, REMEMBER, IT IS NO-MIND, BECAUSE SEARCHING ONE'S OWN MIND LEADS ULTIMATELY TO ENLIGHTENMENT -- NOT MIND.

Mind has to be dropped long before. You have to search into no-mind, into that silent space where you will meet yourself, your buddha.

BECAUSE SEARCHING ONE'S OWN NO-MIND LEADS ULTIMATELY TO ENLIGHTENMENT, THIS PRACTICE IS A PREREQUISITE TO BECOMING A BUDDHA.

It is not a prerequisite to becoming a buddha, it is a prerequisite to discovering the buddha. These are small differences of words but they show that the moment you talk about becoming, you are talking about a process of change. Becoming is change, but the moment you talk about being, you are talking about is-ness. There is no change. The buddha is your being, not your becoming. But I can understand Basui's difficulty; he is saying right things but in the wrong words.

I hope he will do a little more homework.

Jakuan wrote:

PERFECT MELODY -- LIKE WIND
AMONG THE PINES OF FAR-OFF SLOPES.
MIND IS WASHED SKY CLEAN:
HEAR IT BEYOND ITSELF.

A master, in this simple statement, says the whole scripture: "Perfect melody -- like wind among the pines of far-off slopes. Mind is washed sky clean: hear it beyond itself."

Another Zen expression:

BETTER TO SEE THE FACE

THAN TO HEAR THE NAME.

You have heard too much about the buddha, now it is time to see the face.

Anando has asked:
OUR BELOVED MASTER,
LAST NIGHT I HEARD YOU REFER TO ZEN AS "THE GREAT LOVE AFFAIR." YET, RARELY ARE LOVE OR COMPASSION MENTIONED IN ZEN ANECDOTES OR DISCOURSES OF THE MASTERS. WHY IS THIS?

Anando, when you love a person, you don't harass him by saying "I love you" again and again; otherwise, he will kill you. There is a limit to how much you can listen to "I love you." One gets fed up.

Just try it on any lover and see how long the love remains. The boyfriend or the girlfriend will disappear, because you can eat sweets but there is a limit, otherwise sickness will follow.

Zen never mentions love. My own understanding is that the man of Zen simply loves as he breathes. It is not something special, there is no need to mention it. Don't you feel my love although I never say it? Do you want me to say it to you again and again?

Zen does not say it, that is a great indication that it understands. Love should not be said, but shown in every gesture -- through your eyes, through your hands, through your silence. It should radiate around you. It is the same with compassion. It is not mentioned either.

Zen is not born in America, where there are great thinkers who can be great only in America, like Dale Carnegie and Napoleon Hill....

Dale Carnegie's books have been best-sellers in America, second only to The Holy Bible. He used to run classes and schools where people were taught that whether you love or not does not matter. What matters is the word, the expression. Who can tell about the inside? Before going out of the house, kiss your wife and say, "I love you, sweetheart. I will miss you so much."

You may have other thoughts inside, absolutely contrary to this: "Now is the time to enjoy..." Or you may be thinking of your girlfriend! But that is all inside -- your wife is not a mind reader. So just say it, and it does not cost anything to kiss her, at least three times a day. When you come back from the office, again kiss your wife and say to her, "I love you, darling." And again before going to bed; don't forget. These idiots like Dale Carnegie are thought to be great philosophers who are helping people in their relationships.

Real love has no words to express itself. Real love is a presence, you can feel it. It surrounds you like wind, it rains over you like rain. A roseflower does not say, "How beautiful I am." And if roseflowers start studying Dale Carnegie and start saying to you, "Where are you going, darling? I love you so much. And I'm so beautiful," you will have to say, "Shut up! Just be a flower -- don't bother me!" -- what else can you do?

Your question is very accurate. Zen is love, and Zen is compassion, but there is no need to make a manifesto, a declaration of it. In utter silence -- the transmission of the lamp.

Now before you go in, I have to say a few jokes so that you can come back; otherwise, this world is not worth returning to. I make every effort that at least our small world is joyous, laughing, so that when you go in you will not remain there, you will bring the buddha out. You don't have to remain there. Just carry the buddha out -- in your actions, in your feelings, in your love. But come out!

And just to make sure, I have to tell you a few jokes so you don't become serious and remain inside thinking the world is a dream. It is all a changing flux -- "Why bother... nobody is going to miss me anyway, and it is so peaceful here..." From this peaceful space, going to the canteen is a quantum leap.

You are here being buddhas, and then seeing the same buddhas eating in the canteen -- one is simply shocked. I don't know where your canteen is, I never go anywhere. Just so as not to see some buddha doing something which is not buddha-like, I keep myself closed in my room. I come only in the evening to see you, when you are ready to be buddhas -- just for a few minutes, then you are free.

Kowalski is standing at the urinal quietly pissing, when he notices that he is being watched by a midget.

Kowalski continues his pissing, when suddenly he sees the midget dragging a stool up next to him. The

midget climbs up and proceeds to admire Kowalski's machinery from close by.
"Wow!" exclaims the midget. "You have the nicest balls I have ever seen."

"Well, er... thanks!" says Kowalski, surprised and flattered. Then he begins to move away.

"Listen," says the midget. "I know this is a rather strange request, but I wonder if you would mind if I touch them?"

Startled, Kowalski hesitates. But seeing no real harm in it, he says, "Okay."

Standing on his tip-toes on the stool, the midget reaches up and gets a good grip on Kowalski's balls. Then in a loud voice, the little guy yells, "Okay, buster! Hand over your wallet, or I will jump!"

Giovanni is holding his head in despair.
"It-a is a tragedy!" he exclaims to his friend, Luigi.
"Why-a?" asks Luigi.

"I come-a home last night, and what do I see?" says Giovanni. "My wife is-a in bed with a Chinese!"
"Really? What did-a you say?" asks Luigi.
"What could I say?" shouts Giovanni crazily. "I don't-a speak Chinese!"

Terry Turkeynose is snoring sweetly one night, when he starts dreaming that God is talking to him.

"Terry!" booms the voice of God. "I have big plans for you, so you had better clean up your act!"

The next morning, Terry races out of the house. He goes to the Facial Fixit Clinic, gets a nose job, a hair transplant, new teeth, a suntan, and then blows the rest of his money on some really snappy clothes.

He is walking home totally exhausted and aching after such a frantic day, when he hears a deep rumbling in the heavens above. Terry looks up nervously, and gets run over by a bus.
The next thing he knows, he's in Heaven, standing in front of Almighty God.
"Holy shit!" shouts Terry at God. "Are you nuts?"

"Hey, I'm sorry," says God, picking up Terry's new false teeth from the ground and giving them back to him.

"So why the hell did you put me through all that trouble," screams Terry, "and then rub me out!"

"Hey, look, man," booms God, "I said I'm sorry -- I just did not recognize you!"

Okay, Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...
(Drumbeat)

Be silent. Close your eyes. Feel your body to be frozen.

Gather all your consciousness at the center of your being -- not going out, but going in. As the consciousness goes inwards, it becomes very crystallized, and a great joy arises.

For the first time you feel you are blessed, because for the first time you are a buddha.

Let this recognition go deep into every fiber of your being, so that you can remain a buddha twenty-four hours.

It is such a joy, such a dance, such a beauty, such a grace to remain a buddha twenty-four hours. It is your own being, expressing itself in its glory and splendor.

Deeper and deeper...

Nivedano...

(Drumbeat)

Relax. Let the body remain there, and the mind -- but you are neither. You are just a pure consciousness,

a no-mind, a watcher on the hills.
This is your original man.
The original man is the buddha.

Nivedano...

(Drumbeat)

Come back. Bring your experience with yourself...
Slowly, silently, gracefully, sit down just like a buddha, without any hesitation.

It is something that you had forgotten, it is remembered again. Recollect the experience of the inner space, the silence and the grandeur of it, the peace and the splendor of it...

These are the few moments which will prove the most precious in your life. And if you are alert enough, you will spread these moments all over your life and death, because the experience of the buddha within you is the experience of eternity within you.

Okay, Anando?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes!

The Original Man

Chapter #8
Chapter title: From the mortal to the immortal

23 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
TOZAN SAID:
SUBTLY INCLUDED WITHIN THE TRUE, INQUIRY AND RESPONSE COME UP TOGETHER.
COMMUNING WITH THE SOURCE AND COMMUNING WITH THE PROCESS, IT INCLUDES INTEGRATION AND INCLUDES THE ROAD.
MERGING IS AUSPICIOUS. DO NOT VIOLATE IT. NATURALLY REAL, YET INCONCEIVABLE, IT IS NOT WITHIN THE PROVINCE OF DELUSION OR ENLIGHTENMENT. WITH CAUSAL CONDITIONS, TIME AND SEASON, QUIESCENTLY IT SHINES BRIGHT. IN ITS FINENESS IT FITS INTO SPACELESSNESS. IN ITS GREATNESS IT IS UTTERLY BEYOND LOCATION. A HAIRBREADTH DEVIATION WILL FAIL TO ACCORD WITH THE PROPER ATTUNEMENT.
NOW, THERE ARE "SUDDEN" AND "GRADUAL" IN CONNECTION WITH WHICH ARE SET UP BASIC APPROACHES. ONCE BASIC APPROACHES ARE DISTINGUISHED, THEN THERE ARE GUIDING RULES. BUT EVEN THOUGH THE BASIS IS REACHED AND THE APPROACH COMPREHENDED, TRUE

ETERNITY STILL FLOWS.
OUTWARDLY STILL, WHILE INWARDLY MOVING, LIKE A TETHERED COLT, A TRAPPED RAT -- THE ANCIENT SAINTS PITIED THEM, AND BESTOWED UPON THEM THE TEACHING.
ACCORDING TO THEIR DELUSION, THEY CALLED BLACK AS WHITE.
WHEN ERRONEOUS IMAGINATIONS CEASE, THE ACQUIESCENT NO-MIND REALIZES ITSELF.
WHEN THE WOODEN MAN BEGINS TO SING, THE STONE WOMAN GETS UP TO DANCE; IT'S NOT WITHIN REACH OF FEELING OR DISCRIMINATION -- HOW COULD IT ADMIT OF CONSIDERATION IN THOUGHT?
PRACTICE SECRETLY, WORKING WITHIN, AS THOUGH A FOOL, LIKE AN IDIOT -- IF YOU CAN ACHIEVE CONTINUITY, THIS IS CALLED THE HOST WITHIN THE HOST.

Maneesha, before I discuss the very beautiful statements of Tozan, I have to introduce to you a few new friends of Avirbhava for the Museum of Gods. Something has to be said before she brings her new acquisitions. Our researchers have been working day and night to find out about all the birds that have been worshipped as gods, but they were very much surprised to find that parrots have never been worshipped anywhere. They looked into this encyclopedia and that encyclopedia. They found every possible source to look into... and they were worried about what to do because she had brought such beautiful parrots. I am going to allow her these parrots in the Museum of Gods for my own reasons.

Why have parrots not been included among the gods by any race, in any country, at any time? It is very clear to me that it is because parrots are just like rabbis, pundits, popes -- they repeat, they don't have any spontaneous response to anything. And priests and rabbis and popes have always been called parrots. Naturally they could not allow their competitors to be gods, and except for this I don't think there is any reason. But as far as I am concerned, for this reason only I will allow parrots into the Museum of Gods. They are the only ones who represent the whole priesthood of all the religions.

The researchers have sent their report to me:

Many birds have been objects of worship down through history. Among the Indians of the northwest coast of America, the crow and raven are worshipped. They believe that the birds produce dry land by the beating of their wings. In India offerings are regularly made to crows, which are believed to be ancestors.

The Apaches of North America believe that there are spirits of divine origin in the eagle and other birds. The Ostiaks regard a tree as holy on which an eagle has nested. The eagle owl is worshipped as a mediator, and the owl is particularly important among the Ainus; its cry may not be imitated, since it is believed to be capable of bewitching. In parts of Australia, the wren is worshipped. In Central America, Brazil, and West Africa the thunderbird is known as the god of the tempest. In many countries the swallow is regarded as a sacred bird. Misfortune will come to anyone who kills it, and it may not be touched or caught. It is also taboo to take the nest of a swallow.

In India itself the Hindus have believed that the fish is the first incarnation of God, the tortoise is another, the pig is another. But the researchers were concerned that parrots are not mentioned anywhere, and they could not find the reason. It is clear that the parrot is so much like the pundit, or the rabbi, repeating the scriptures; so much like the priest, bishop, cardinal or pope that they cannot allow these fellows. It is a question of business. These parrots repeat whatever you say, they don't answer.

I will tell Avirbhava to bring her parrots and to show how they repeat. Avirbhava, bring your gods.

(AVIRBHAVA RESTS TWO HUGE PARROTS ON THEIR PERCHES ON EACH SIDE OF THE MASTER ON THE PODIUM. IN THE MIDDLE SHE PLACES A SMALL PINK COCKATOO WHICH FLUTTERS IN FRONT OF HIM.)

Just say something...

(SHE LEANS OVER TO THE PARROT ON THE RIGHT AND SAYS, "YAA-HOO!" THEN SHE GOES TO THE ONE ON THE LEFT AND SAYS EVEN MORE LOUDLY, "YAA-HOO!" THE ONE IN THE MIDDLE NOW STARTS CHIRPING.... AND THE MASTER CHUCKLES AWAY WHILE AVIRBHAVA RUSHES FROM PARROT TO PARROT SAYING, "YAA-HOO! YAA-HOO!" BUT THE PARROTS' REPLIES ARE DROWNED IN WILD LAUGHTER. THE MASTER TOO IS LAUGHING AND ENJOYING THE SHOW TREMENDOUSLY.)

One joke for the parrots....

Klarrot the Parrot has abandoned her perch and is sitting on the lampshade near the telephone when Kowalski gets home. Kowalski opens the door, and steps into a huge mountain of birdseed.
Immediately, Kowalski makes a dive for the lampshade and grabs Klarrot.

"Did you order more birdseed?" he bellows at the parrot, clutched in his hand.
Klarrot remains silent, and glares at Kowalski with her beady eyes.
"Did you order more birdseed?" Kowalski screams again.
Klarrot does not blink.

"Right!" shouts Kowalski, and he takes the parrot upstairs to the attic and ties her to a beam with her wings stretched out.

Kowalski stomps downstairs and Klarrot is left staring into space. She looks around and can just see Jesus on a crucifix, nailed to the opposite wall.
In a quiet whisper, Klarrot asks, "Did you order more birdseed, too?"

When you do your gibberish, bring your parrots. They can do the gibberish with you.

Tozan said:

SUBTLY INCLUDED WITHIN THE TRUE, INQUIRY AND RESPONSE COME UP TOGETHER.

If your inquiry is honest, with your total being, you will want to know that the response will come immediately. There will not be a gap of time between your inquiry and the response from existence. Existence is very responsive. If no answer comes, that simply means your inquiry is not total. Existence responds only to totality. Be a hundred percent in your inquiry, and existence will not fail you. It has always responded.

COMMUNING WITH THE SOURCE AND COMMUNING WITH THE PROCESS IT INCLUDES INTEGRATION AND INCLUDES THE ROAD.

COMMUNING WITH THE SOURCE -- once you have come in communication with the source, existence has started responding to you. Then the whole process, the integration of your being and the road that you follow, is seen clearly as one. The road is none other than the goal, and your integration is none other than your totality. The whole process of being a buddha is nothing but a response from existence to an honest inquiry. It includes all.

MERGING IS AUSPICIOUS. DO NOT VIOLATE IT.

Perhaps the only thing that can be called auspicious is merging with the whole, taking away all your barriers, hindrances and defenses, just jumping into the ocean and disappearing into the ocean without leaving a trace. What is the point of being a dewdrop when you can be the very ocean?

MERGING IS AUSPICIOUS. DO NOT VIOLATE IT. NATURALLY REAL, YET INCONCEIVABLE, IT IS NOT WITHIN THE PROVINCE OF DELUSION OR ENLIGHTENMENT.

Because of our mind we always divide everything into opposite polarities. Delusion and enlightenment, night and day, birth and death, they are all one process but the mind cannot conceive it. It is intrinsically incapable of conceiving of the oneness of life and death, of light and darkness. And even if somehow it can be proved logically that they are one, the greatest problem arises about delusion and enlightenment. Are they one?

Tozan shows that he is a great master by saying that they are one. The moment delusion disappears, enlightenment also disappears. It is not that delusion disappears and you remain enlightened. The very idea of remaining enlightened is part of delusion. They both remain together, or they go away together, leaving you alone, neither deluded nor enlightened, but just simple, ordinary -- a nothingness, a nobody, a pure space.

WITH CAUSAL CONDITIONS, TIME AND SEASON, QUIESCENTLY IT SHINES BRIGHT.

This nothingness shines bright. It is not your idea of nothingness. You think nothingness means nothingness. By nothingness Tozan or any buddha means no-thingness. It is not a thing that you have

arrived at. It is a space. It is consciousness, it is being, it is silence, it is beauty, it is truth. It is nothing that is graspable by your hands.

IN ITS FINENESS IT FITS INTO SPACELESSNESS.

This is going really to the very peak, the ultimate peak. Meditation begins with finding a space where there is no thought, where there is no body, no form, no mind. This is the beginning. But space is still there. At the ultimate point space also disappears. Then what remains? That is the indescribable. As for space, language is capable... beyond space we are absolutely dumb. In its greatness it is utterly beyond description.

A HAIRBREADTH DEVIATION WILL FAIL TO ACCORD WITH THE PROPER ATTUNEMENT. NOW, THERE ARE "SUDDEN" AND "GRADUAL" IN CONNECTION WITH WHICH WE SET UP BASIC APPROACHES. ONCE BASIC APPROACHES ARE DISTINGUISHED, THEN THERE ARE GUIDING RULES. BUT EVEN THOUGH THE BASIS IS REACHED AND THE APPROACH COMPREHENDED, TRUE ETERNITY STILL FLOWS.

Since Gautam Buddha it has been a continuous question whether enlightenment is gradual or sudden. If it is gradual that means it will be partial, step by step; slowly, slowly you become enlightened. A part of you becomes enlightened but the remaining part remains unenlightened.

This is absurd. But it has appealed to many people who think, "How can we attain enlightenment suddenly?" Nothing can be attained in the world suddenly. You cannot become the richest man in the world suddenly. It is a gradual process of acquiring money, wealth, power -- everything in the world is gradual.

Just for this reason -- that everything in the world is gradual -- I say unto you that enlightenment cannot be gradual because it does not belong to this world. It has to be sudden. There is no other way, because you cannot dissect it; you cannot say fifty percent enlightenment, you cannot say, "Here goes a ten percent enlightened person."

One is either enlightened or not, there is no other possibility. Because it has to be total, it means that it is already there. If it had to grow, it would have been gradual. No growth can be sudden. Every growth is gradual -- a child becomes a young man, the young man becomes old, a small plant becomes a big tree. But everything that grows is gradual.

Enlightenment does not grow and does not decline. It is already there in you. It needs only a recognition and recognition can be sudden. It just needs a total quest and a turning in -- and suddenly you are no more what you used to be. You are a buddha. It will be very difficult for you to tell anybody. It will be very difficult for you even to accept that you are a buddha. But whether it is difficult or impossible, it does not make any difference to the reality: you are a buddha.

Sometimes you forget and sometimes you remember. Forgetting, remembering, forgetting, remembering -- a point comes when remembrance becomes so solid that you don't forget. But it is a sudden phenomenon. It is the only sudden phenomenon because it is not of this world.

OUTWARDLY STILL, WHILE INWARDLY MOVING, LIKE A TETHERED COLT, A TRAPPED RAT -- THE ANCIENT SAINTS PITIED THEM, AND BESTOWED UPON THEM THE TEACHING. ACCORDING TO THEIR DELUSION, THEY CALLED BLACK AS WHITE. WHEN ERRONEOUS IMAGINATIONS CEASE, THE ACQUIESCENT NO-MIND REALIZES ITSELF.

The realization of no-mind is just like a lake which had waves moving on it. Now the winds are gone and the waves have become silent. It was the same lake while it was in a turmoil, it was just our delusion that it had changed. It is the same consciousness when it gets identified with things. Our nature does not change any more than the lake's nature is changed by waves. Soon the winds will be gone and the waves will disappear from the lake and the lake will become just a quiet mirror. It is the same lake. It is the same consciousness which is in delusion, disturbed. It is the same consciousness which in enlightenment is undisturbed. The only difference is of disturbance. So find out what causes the disturbance in your consciousness. Drop those causes and the disturbance will disappear.

Enlightenment is not some achievement. It is simply the absence of all causes of disturbance. When the lake becomes silent, a mirror, it simply means that the winds have gone home, the cause of the disturbance is no more there.

What is the cause of your disturbance? The one cause is identification: *my* body, *my* mind, *my* religion, *my* country, *my* race... There are thousands of examples but always there is identification. Drop all identifications because they are simply mind projections, they don't have any reality.

What do you mean, to say that you are a Hindu or a Mohammedan or a Christian? You were not born a

Christian, you were not born a Hindu. Your parents may have believed in Hinduism, in Buddhism, in Christianity, but their belief cannot enter into the child that is born.

The child is pure and still, there are no waves stirring its lake of consciousness. It is for this reason that it has been recognized by all the mystics of the world that finally the mystic becomes like a child.

In Tozan's words he becomes almost a fool, an idiot, because he knows nothing of the worldly wisdom. He behaves so spontaneously that he is always out of place. He is a misfit. You can forgive the child because he is a child, but you cannot forgive an old man who behaves like a child. Hence you have not forgiven saints, you have started worshipping them. That is a way of not forgiving them -- making them dead gods, saying that they are special people, incarnations of God, prophets, messengers, messiahs, and we are just ordinary people.

The truth is just the opposite. They are the most ordinary people, the most simple -- so simple that you can even call them fools or idiots. You are the extraordinary people in your egos.

The first, most fundamental cause is identification. So UNidentification becomes the process. Go on unidentifying -- with your body, with your mind, with your feelings. Go on eliminating all identifications. Then what is left? Just a pure space -- that is the last thing to be dropped.

It is simply a process of merger into the ocean, into the whole. You cannot remain separate. Being separate from the whole is the cause of all our misery. Being one with the whole, there is no possibility of any misery, you are no more. To be miserable, first you have to *be*.

> WHEN ERRONEOUS IMAGINATIONS CEASE, THE ACQUIESCENT NO-MIND REALIZES ITSELF. WHEN THE WOODEN MAN BEGINS TO SING...

When you dance, if you are not identified with the body, what is the body? Just a skeleton. Tozan is saying:

> WHEN THE WOODEN MAN BEGINS TO SING, THE STONE WOMAN GETS UP TO DANCE; IT'S NOT WITHIN REACH OF FEELING OR DISCRIMINATION -- HOW COULD IT ADMIT OF CONSIDERATION IN THOUGHT?

If you are not identified with the body or the mind, if you are just a watcher, then if a song arises in you, it is arising and flowing through your dead body. A corpse is singing, and if you start dancing, a corpse is dancing. You remain, in every movement, in every gesture, just a watcher.

This is the simple secret of all religiousness, just to be a watcher. It cuts through all identifications in a single blow. It leaves you in a pure space. That is the beginning of spacelessness. If you have come to the space within, you have come to the gates of the temple. One step more and you will be drowned in spacelessness. Tozan says:

> PRACTICE SECRETLY, WORKING WITHIN, AS THOUGH A FOOL, LIKE AN IDIOT -- IF YOU CAN ACHIEVE CONTINUITY, THIS IS CALLED THE HOST WITHIN THE HOST.

Man's many problems arise from his desire to exhibit. In psychology they call it a disease. You want to exhibit who you are. When you are putting your tie on rightly, looking in the mirror, your whole desire is to be recognized as a man of dignity. I am not against dignity and I am not saying that you should put your tie on backwards. I am saying don't be identified with this personality. Remain continuously watching yourself and what you are doing. There is no need to change it. If it changes on its own, it is just because of your watching, and that is one of the secrets.

Albert Einstein came to know what mystics have known in their own way. When you look inside the atom... the atom consists of three particles. They are moving in a certain way. But the moment you look at them, they just stop, and begin moving in a different way.

It is exactly like when you are in your bathroom singing some stupid songs, cleaning your teeth and singing at the same time, making faces in front of the mirror -- and suddenly you become aware that somebody is looking through the keyhole. You change your posture, you become a normal person, what nonsense were you doing? Just a little moment of freedom was there, and now that has been taken.

It may be that it is just a small child looking through the keyhole but that watchfulness of the child changes your behavior. It has no reason to it, he is not saying anything. In fact the child will enjoy it if you are making faces: "Daddy is doing great things! He never does these things outside" -- but you stop immediately. It is automatic. It is not that you make an effort to stop; you simply stop, knowing that somebody is watching.

This is perfectly good for human beings. But Albert Einstein came across the fact that when you look deep into the constituents of atoms, just the very fact that you are looking changes their behavior. They don't behave the same as they were behaving just a second before. They change their course, they become more gentlemanlike.

It has long been an understanding of the mystics that the moment you become a watcher, just your being a watcher is enough. You don't have to change anything in your behavior, your behavior will change accordingly. It will become more spontaneous, it will be more in communion with existence. It will be more loving, it will be more compassionate. It will be more joyful, more graceful, more grateful.

Your whole past will have to be dropped, but it is not that you have to drop it. It will drop by itself. A new man, a fresh man, arises out of watchfulness. This secret has not been revealed by the priests of any religion, that there is only one way of transformation and it is not discipline and fasting and standing on your head and doing all kinds of contortions of your body. There is only one way to go through a metamorphosis from the mortal to the immortal, from the prison of your identifications into the freedom of the skies.

The key is watchfulness.

A haiku:

WHEN THE STONE MAN NODS HIS HEAD,
THE WOODEN PILLAR CLAPS ITS HANDS.

The master who has written this haiku -- his name is not known; he just remains unidentified. He is saying that what is happening in the world is that "the stone man nods his head," and "the wooden pillar claps its hands." Nobody is conscious. Everything is happening in unconsciousness almost as if we were somnambulists, sleepwalkers. This situation of sleep can change just by bringing a little consciousness, a little awareness. I say "a little awareness" just not to freak you out, because the little awareness is not little. If you bring just a little consciousness, a little watchfulness, the whole ocean drops into you. Just give way and you are gone, and what remains is the truth, the eternal truth.

Here we do meditation every day. By your meditation this place becomes auspicious. But yesterday I saw Proper Sagar... it was not unexpected. He is so proper that he cannot fall without proper adjustment, so he was the only person who was sitting when everybody else was dead. But that way he was showing his stupidity. It is not allowed here.

If people are behaving like this then I have to keep a few guards to make them dead. If they need proper guidance to die, somebody will have to give them proper guidance: this is the way to die! But I hope it will not be needed.

Proper Sagar has been from the very beginning proper. Everything that he does has to be proper, British. He cannot get out of that insanity. At least here you need not be insane. But his problem must have been how to fall -- some lady is lying beside you and if you fall somebody may fall over you and everything will become improper. Nobody cared about him, but the guards informed me that Proper Sagar was not participating in the meditation.

It is for you all. Anybody who does not want to participate in the meditation totally is not allowed in the discourse either. The meditation is simply the justification, the experiential justification of whatever has been said. I talked about Tozan, and now we have to feel an experience. What is Tozan saying? What truth is there?

This is not a question of manners and proper behavior and etiquette. Here nobody is a gentleman or a lady. Here are simple human beings without any claim of specialness. This is the basic ground of approaching into your being, otherwise you will remain standing.

Maneesha has asked:
OUR BELOVED MASTER,
TOZAN SPEAKS OF "PROPER ATTUNEMENT..."

Yes, he speaks about proper attunement, but he does not speak about Proper Sagar!

IS NOT PROPER ATTUNEMENT, OR BEING IN HARMONY WITH THE MASTER, A TRUER EXPRESSION

OF WHAT TRANSPIRES BETWEEN MASTER AND DISCIPLE THAN SURRENDER? OR IS SURRENDER A PREREQUISITE BEFORE ONE CAN HOPE TO BE IN TUNE?

Maneesha, surrender has nothing to do with it as far as meditation is concerned. You don't surrender to anybody, you are simply going inwards. There is nobody except you. You will not find anybody on the way except you.

But surrender does have a totally different significance. When you have known yourself and you have felt the cosmic relationship that you are part of this great universe, then you cannot go against nature. That is what surrender is. Surrender is not something to be done, it is just knowing your cosmic naturalness, your buddhahood. You cannot go against the cosmos. This not going against the cosmos, but remaining in trust and love and absolute surrender... wherever the wind takes you, you are available to it. Surrender is a by-product, not a prerequisite; it comes on its own accord.

Before we enter in... I am always concerned whether you will come out or not. Poor Nivedano can go on beating his drum, and you may not come. You may have already merged, you may not think it proper to come back. What is the point to go in every day and then to come back? It seems not very proper -- either go in and be finished, or don't bother about it. But there is a reason for going in every day and going deeper and deeper every day. It is because there is an infinity within you. There are no milestones and there is no end to the road, so come back every day whether you have gone in or not. You will have to measure it by your changed behavior in the outside world. There is no other way to know how deep you have gone. Have you reached the buddha? Then it will affect your whole individuality. You will have to arrange your whole life in the new light.

So every day go deeper and deeper, but always remember that when you have enjoyed the inner space and Nivedano calls you forth with his drumbeat, be compassionate to him. Silently gathering the experience that you have collected, watching the way by which you entered, slowly move outward again.

By and by, as the Sufis say, "If you pass through a garden of roses -- even if you don't touch the roses, your clothes will get the fragrance." When you go in, your consciousness will start moving into your actions, your blindness will start disappearing, your darkness will become less. You don't have to do anything. That is the most important thing about meditation -- that it is a single thing, not so many things and so many rituals. It is just a simple process of going in and letting that experience change your whole life structure. You don't have to do anything else.

Before you go in, a few laughters, so at least you remember that the path is full of laughter. I don't want you to be serious meditators, I want you to be laughing buddhas.

"He looks so blissful," sobs Molly Mooch over her husband Marvin's coffin.
"Yes, he does," agrees Mr. Koff, the undertaker.
"But there is just one thing," sniffs Molly.
"And what is that?" asks Mr. Koff, with a concerned voice.
"Well," explains Molly, "green was never his color. I think he would have been much happier wearing a blue suit, like that gentleman in the other coffin over there."
"Don't worry, Mrs. Mooch," says the undertaker, "I can fix it, if you will just go to the waiting room for a few minutes."
Less than a minute later, Mister Koff calls Molly back into the showroom. Sure enough, Marvin is wearing the other man's blue suit.
"That's wonderful!" gasps Molly in admiration, "but how did you change them so quickly?"
"I didn't," replies Mr. Koff. "I just switched heads."

"My husband is fantastic!" exclaims Doreen to Mabel and Blossom over coffee one morning. "He bought me a mink coat and a diamond wristwatch."

"That's nothing," snaps Mabel. "My husband has bought me a luxury sailing boat and a speed boat."

"My husband is poor," admits Blossom, "but he is very special. He has a prick so long that twelve yellow canaries can stand on it side by side."
There is long silence.

"Girls," says Doreen, "I must admit I was lying. My husband didn't buy me those fancy things. He

bought me a plastic raincoat and a cheap watch. But I'm very happy with them."

"Since we are telling the truth," confesses Mabel, "I should tell you that I didn't get any fancy boats. All I got was a rowboat ride on the river."

Doreen and Mabel look at Blossom. "Okay, okay!" says Blossom. "I'll tell you the truth, too. That business about twelve yellow canaries standing side by side on my husband's prick is not true. The twelfth bird can only stand on one leg!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be frozen.

Gather your whole consciousness inside. Concentrate it more and more deeply in the center.
Deeper and deeper... there is no question here.
It is your own space you are entering, your own sky.

This is your buddha-nature, beyond the body, beyond the mind. Just a watching, just a witnessing is the buddha.

To make it clear...
Nivedano...

(Drumbeat)

Relax. See the body lying there, see the mind lying there, but you are neither. You are standing aloof, watching, just watching. All clouds disappear and the moon shines bright.

Carry this experience twenty-four hours, as an underlying river expressing itself in your actions, words, responses, gestures -- in your silences.

Waking and sleeping will not make any difference. Your buddhahood is there, a watcher on the hill. In the darkest night you are still a light unto yourself.

Nivedano...

(Drumbeat)

Come back all the buddhas, carrying your buddhahood with you. Slowly and gracefully, just sit down for a few moments without any fear, remembering that you are a buddha. And that from this moment you will act as a buddha, you will behave as a buddha, you will love as a buddha.

It is a very simple phenomenon, because it is your ultimate reality. The question is just how to express it, how to recognize it.
Meditation gives you both.

It allows you to recognize it and then to carry it into the marketplace, to manifest it.

Always remember, the world was never in as much need of buddhas as it is today.

The future of humanity will depend on whether we can spread buddhahood like a wildfire around the earth. There is no other alternative.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes!

The Original Man

Chapter #9
Chapter title: Yaa-hoo! -- a living sound

25 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
RINZAI SAID TO A MONK, "SOMETIMES, A SHOUT IS LIKE A HARD AND DURABLE JEWELED SWORD. SOMETIMES A SHOUT IS LIKE A LION, CROUCHING ON THE GROUND -- STRONG AND POWERFUL. SOMETIMES A SHOUT IS LIKE A WEED-TIPPED FISHING POLE, ATTRACTING AND PROBING THE UNWARY. AND SOMETIMES A SHOUT IS NOT USED AS A SHOUT. HOW DO YOU UNDERSTAND ALL THIS?"
AS THE MONK WAS THINKING ABOUT IT, RINZAI GAVE A SHOUT. HE THEN TURNED TO THE ASSEMBLY AND SAID, "YOU MONKS SHOULD BE VERY CAREFUL ABOUT ALL THIS. WHEN HOST AND GUEST MEET EACH OTHER, THERE IS ALWAYS AN EXCHANGE OF WORDS OR DISCUSSION, IN WHICH ARE EXHIBITED EITHER THE FORM APPROPRIATE FOR THE MOMENT, THE FUNCTION IN FULL, EXPEDIENT DEVICES WITH EITHER JOY OR ANGER AND INCOMPLETE MANIFESTATION, OR THE RIDER ON A LION OR THE LORD OF ELEPHANTS.
"FOR INSTANCE, A TRUE DISCIPLE WOULD, UPON ARRIVAL, GIVE A SHOUT, THUS PRESENTING A TRAY OF GLUE. AN INCOMPETENT MASTER WHO DOES NOT KNOW THAT THIS IS JUST AN OBJECT, WOULD STEP INTO THE GLUE, PUTTING ON HIGH AIRS WITH HIS LEARNING. THE DISCIPLE WOULD SHOUT AGAIN, BUT THE INCOMPETENT MASTER WOULD REFUSE TO RETREAT FROM HIS WRONG POSITION. THIS IS A MORTAL DISEASE, WHICH IS INCURABLE AND IS CALLED `A GUEST LOOKING AT HIS HOST.'
"IT MIGHT HAPPEN THAT A COMPETENT MASTER WOULD NOT USE ANY OBJECT, BUT WOULD MERELY FOLLOW THE DISCIPLE'S QUESTION, TO STRIP HIM OF HIS GRASPINGS, WHILE THE LATTER WOULD REFUSE WITH ALL HIS STRENGTH. THIS IS `A HOST LOOKING AT HIS GUEST.'
"IT MIGHT HAPPEN THAT A DISCIPLE JUST COMING OUT OF A STILL STATE OF MEDITATION WOULD PRESENT HIMSELF TO A MASTER WHO KNOWS THAT SUCH A STATE IS MERELY THE OBJECT, AND SNATCHES IT AWAY FROM THE FORMER, THROWING IT INTO AN ABYSS. THE DISCIPLE WOULD PRAISE THE ENLIGHTENED MASTER, WHO WOULD REPLY, `YOU DO NOT KNOW WHAT IS GOOD AND WHAT IS BAD.' THEREUPON, THE DISCIPLE WOULD BOW HIS THANKS. THIS IS `A HOST LOOKING AT A HOST.'
"IT MIGHT HAPPEN THAT A DISCIPLE, ALREADY WEARING HANDCUFFS, WOULD PRESENT HIMSELF BEFORE A MASTER, WHO WOULD PUT ADDITIONAL HANDCUFFS ON HIM. THE DISCIPLE, HOWEVER, WOULD BE JOYFUL, AND BOTH WOULD NOT SEE ANYTHING WRONG IN ALL THIS. THIS IS `A GUEST LOOKING AT A GUEST.'
"VIRTUOUS ONES, WHAT THIS MOUNTAIN MONK HAS JUST SAID, IS HOW TO DISTINGUISH A DEMON FROM AN UNUSUAL MAN, IN ORDER TO KNOW WHICH IS HETERODOX AND WHICH IS ORTHODOX."

Maneesha, Rinzai is trying to explain one of the mysteries of Zen which has remained very strange to outsiders. It is the sound of Kwatz! It does not mean anything. We can substitute it with Yaa-Hoo! That means much more. Kwatz! is a single sound; Yaa-Hoo! is a double sound. In fact, Yaa-Hoo! should be used in future Zen instead of Kwatz! Whichever the sound, Rinzai has explained that although it is not meaningful, it is very significant.

Before we enter into his statements, a few preliminary things have to be understood, otherwise you will lose the whole track.

First is the sound. It is not a word, it does not have a meaning in any dictionary or in any language. When a sound comes from your very deepest core, it is something of a miracle. You see it happening every day here. When you say Yaa-Hoo! with your total energy, the sound comes from your very center, stirring your whole body, the periphery, the mind, every nerve.

You can say it in a lukewarm way -- then you will miss it. It has to be said exactly like the lion's roar, which comes from the belly. It is not just from your tongue -- not even from your throat or your heart. It exactly hits just below the navel -- two inches below to be exact.

You should watch. Whenever you do it, you should keep an eye on where it is coming from -- that is the way for you to go in. It is clearing the way, it is making a passage in a forgotten land, giving you a direct line. It connects you with yourself.

Don't be bothered about idiots. They don't know anything and still all over the country they have either laughed at the Yaa-Hoo! in newspapers and magazines, or they have made skeptical remarks, not even knowing what the significance of it is. This only shows their blindness, unintelligence and stubborn stupidity.

Before saying a word about something unknown, you should think twice. You may not find the meaning in the dictionary because it is not a word. You will have to find the significance in experience. You have to do it -- only then you can have it. But then you will still not be able to explain it to another. The mystery is very profound.

In Zen, Kwatz! has been used for almost fourteen hundred years -- in different situations for different purposes. Rinzai is trying to explain it to his disciples.

RINZAI SAID TO A MONK, "SOMETIMES, A SHOUT IS LIKE A HARD AND DURABLE JEWELED SWORD."

If it penetrates you and reaches deep down into your very source, it has done a tremendous work, it has created a way.

"SOMETIMES A SHOUT IS LIKE A LION, CROUCHING ON THE GROUND" -- sometimes it is simply an expression that you have come home -- "STRONG AND POWERFUL. SOMETIMES A SHOUT IS LIKE A WEED-TIPPED FISHING POLE, ATTRACTING AND PROBING THE UNWARY."

It does both jobs. It attracts those who are seekers of the path, and keeps away those who are just poor curiositymongers. They won't enter in a place where people are shouting, "Yaa-Hoo!"

To their intelligence -- whatever they have of it, it will seem a maddening phenomenon. All that is beyond their reason they call mad. Only what is reasonable is acceptable. In this way the reasonable man confines his reality to the very small circle of his mind. Only the irrational person -- capable of going beyond reason -- opens the doors of the beyond.

Rinzai is trying to explain that the shout can be used in many ways.

AND SOMETIMES A SHOUT IS NOT USED AS A SHOUT -- but as a salute. HOW DO YOU UNDERSTAND ALL THIS? AS THE MONK WAS THINKING ABOUT IT, RINZAI GAVE A SHOUT -- the shout is Kwatz! HE THEN TURNED TO THE ASSEMBLY AND SAID, "YOU MONKS SHOULD BE VERY CAREFUL ABOUT ALL THIS. WHEN HOST AND GUEST MEET EACH OTHER, THERE IS ALWAYS AN EXCHANGE OF WORDS OR DISCUSSION, IN WHICH ARE EXHIBITED EITHER THE FORM APPROPRIATE FOR THE MOMENT, THE FUNCTION IN FULL, EXPEDIENT DEVICES WITH EITHER JOY OR ANGER AND INCOMPLETE MANIFESTATION, OR THE RIDER ON A LION OR THE LORD OF ELEPHANTS.

A small sound can do many things because it has no meaning. You can use it in different devices. Two friends meet -- not just familiar ones, acquaintances, but friends, connected deep down in their roots. They both will give the shout to show the whole universe, "We are one." When a man for the first time becomes enlightened he gives a shout, not to anybody in particular but to the whole existence, "Let it be noted that I

am no longer an ignorant and unaware man." His shout is existential language.

In Zen they have symbols which are very significant. When you are out of yourself roaming around the world, you may be immobile in the body, but your mind is roaming around. This roaming mind is a guest, and the unchanging consciousness within you is the host. So there are many possibilities....

Two guests may meet who both are out of themselves. Their shout will be very shallow, just an etiquette. They themselves are not thick enough, just a thin facade. But it can happen that a guest can meet a host. One who has arrived is a master; when you come to him you are coming to a host. Your shout will be a declaration: "I am ready." The master's shout will be a declaration: "You are accepted."

Sometimes it happens that two hosts meet -- both masters. They will give a shout which will penetrate to the very foundation of existence.

This sound of Kwatz! has never been understood by the intellectuals, and will never be understood by them. They understand only superficial words. Words cannot go as deep as sounds.

Rinzai is describing situations:

FOR INSTANCE, A TRUE DISCIPLE WOULD, UPON ARRIVAL, GIVE A SHOUT...

Only a true disciple will have the courage to give a shout to the master, because it is a challenge -- a challenge to transform him, a challenge to accept him for the journey, a challenge to take him in his caravan. The false disciple, who is only a student gathering fragments of knowledge here and there, will not have the nerve to give the shout. If he gives the shout he will receive the master's staff on his head to put him right.

The shout needs your earnest inquiry, not just curiosity. And the difference is clear, it is a nuance. The sound is the same but the earnest seeker will have a power in his sound. If the seeker is earnest and gives a sound and the master is not a true master but only a teacher, then the disciple is PRESENTING A TRAY OF GLUE.

AN INCOMPETENT MASTER, WHO DOES NOT KNOW THAT THIS IS JUST AN OBJECT, WOULD STEP INTO THE GLUE, PUTTING ON HIGH AIRS WITH HIS LEARNING.

It is a touchstone also. When a true disciple meets a true master there is no way of saying how the master will respond. But one thing is certain: if the master is not true himself, he will fall into the trap of the true disciple whose shout is a tray of glue. He will start thinking that he is a great master. He will put on high airs, and start talking like a parrot -- he will show his learning. But the true seeker is not in search of learning or knowledge, nor is the true master interested in teaching.

The true master is interested in transforming your being, in bringing you home, in making you a host rather than a guest. You have been a guest in many forms, in many lives. The true master's function is to show you the way home where you are not a guest but a host. Enough of caravanserais, enough of five-star hotels, enough of the friendly, familiar, businesslike, worldly reception as a guest. Unless you find the host you are going to remain superficial, just a personality.

THE TRUE DISCIPLE WOULD SHOUT AGAIN...

He would give another chance to the master, because it is thought to be a responsibility of the master not to be dishonest.

BUT THE INCOMPETENT MASTER WOULD REFUSE TO RETREAT AGAIN FROM HIS WRONG POSITION. THIS IS A MORTAL DISEASE...

Rinzai calls it a mortal disease; every mortal is prone to it: the ego.

The ego does not cherish the idea of revealing the truth, because revealing the truth is the death of the ego. It goes on saying that which is untrue, but it cannot hide from authentic seeking eyes. They will uncover that the master is just a parrot -- he repeats correctly but he knows nothing.

THIS IS A MORTAL DISEASE, WHICH IS UNCURABLE AND IS CALLED "A GUEST LOOKING AT HIS HOST."

The master himself is a guest but pretending to be a host.

IT MIGHT HAPPEN THAT A COMPETENT MASTER WOULD NOT USE ANY OBJECT, BUT WOULD

MERELY FOLLOW THE DISCIPLE'S QUESTION, TO STRIP HIM OF HIS GRASPINGS, WHICH THE LATTER WOULD REFUSE WITH ALL HIS STRENGTH. THIS IS "A HOST LOOKING AT HIS GUEST."

If you are facing and encountering an authentic master he will start destroying your personality immediately. And if you are a true disciple, you will stand naked, not hiding anything. This he calls "a host looking at his guest." To somebody who needs protection, shelter, guidance, the true master becomes everything: a guide, a friend, a shelter, a way, a companion unto the ultimate.

IT MIGHT HAPPEN THAT A DISCIPLE JUST COMING OUT OF A STILL STATE OF MEDITATION WOULD PRESENT HIMSELF TO A MASTER, WHO KNOWS THAT SUCH A STATE IS MERELY THE OBJECT, AND SNATCHES IT AWAY FROM THE FORMER, THROWING IT INTO AN ABYSS. THE DISCIPLE WOULD PRAISE THE ENLIGHTENED MASTER, WHO WOULD REPLY, "YOU DO NOT KNOW WHAT IS GOOD AND WHAT IS BAD." THEREUPON, THE DISCIPLE WOULD BOW HIS THANKS. THIS IS "A HOST LOOKING AT A HOST."

Both understand the meaning. The shout has joined them both. The disciple is coming out of the meditation. He knows the path where he is coming from, and he knows that the same is the path of the shout. He has no fear. If the master takes away anything that is a hindrance, he will not cling to it. On the contrary, he will relinquish it with joy and thank the master, bow down before him.

This is called a host looking at a host. Both have arrived; one is a senior host, the other is a junior host. One has just arrived, but both have arrived.

IT MIGHT HAPPEN THAT A DISCIPLE, ALREADY WEARING HANDCUFFS, WOULD PRESENT HIMSELF BEFORE A MASTER, WHO WOULD PUT ADDITIONAL HANDCUFFS ON HIM. THE DISCIPLE, HOWEVER, WOULD BE JOYFUL, AND BOTH WOULD NOT SEE ANYTHING WRONG IN ALL THIS. THIS IS "A GUEST LOOKING AT A GUEST."

Neither the master is true nor the disciple is true. The dishonest master can only live by putting more ornaments on his disciples. They look like ornaments, but in fact they are chains to bind them. This is the ugliest situation: you have been in search of freedom, and you fall prey to a man who puts you deeper into slavery.

Ryota wrote:

THEY SPOKE NO WORDS.
THE VISITOR, THE HOST,
AND THE WHITE CHRYSANTHEMUM.

"They spoke no words..." There is a possibility that if the two persons meeting are both great masters -- not fresh young flowers, but seasoned -- then there is no speaking, no words. The visitor is there, the host is there, but there is no one who is a guest. The host is visiting another host.

Issa wrote:

UNDER CHERRY TREES
THERE ARE
NO STRANGERS.

These are ultimate expressions. When two masters meet under the cherry tree, they may not know anything about each other, but just the sound of Kwatz! and they are no strangers. They know that they both are connected to the same source.

I have not used the sound Kwatz! It is old, traditional; it has become a convention. This is the unfortunate history of everything -- soon it becomes a dead ritual. That's why I have used Yaa-Hoo! At least for my present people around the world, it will be a living sound. And when you shout Yaa-Hoo! you have to watch from what source it is coming. You have to go inwards to that source.

So every night before the meeting, I help to show you the way without saying anything. Then in the meditation you are amazed that this is the same path. And as I leave, I remind you again of your origin.

A sound that can thrill each fiber and cell of your being can give you a dancing quality; it can give you a music unheard, a life that was asleep. An authentic sound penetrates so deep that you cannot remain asleep.

Maneesha has asked a question:
OUR BELOVED MASTER,
RINZAI SAID: "WHEN HOST AND GUEST MEET EACH OTHER, THERE IS ALWAYS AN EXCHANGE OF WORDS OR DISCUSSION." BUT HE DID NOT KNOW ABOUT YOU. I WONDER WHAT RINZAI WOULD MAKE OF A DANCING MASTER AND OUR YAA-HOO! SHOUT?

He would understand it perfectly. He is saying that when a host and guest meet, there is discussion and talk and conversation, but when two hosts meet, not a single word passes between them. Their meeting is that of presences. Their meeting is that of being -- not of words and language.

So, Maneesha, I can say without any doubt that Rinzai would understand our Yaa-Hoo! shout. It does not matter what sound you use. Perhaps he would appreciate it better, because in Yaa-Hoo! two are present. Both can be the host, or one can be the host and the other can be the disciple, or both can be disciples. But the quality of their Yaa-Hoo! will change accordingly.

And you can feel it here when some spectator enters the assembly by chance. Just out of courtesy, we don't stop him. He also raises his hands, but you can see how reluctantly. He also gives the Yaa-Hoo! shout, but you can see what a mouse he is.

It is a lion's den.

If you are really here to participate in what is happening -- then be total! It is not a place for spectators. I know Rinzai; hence, I assume, he knows me.

Before we enter the source of our being... The clouds have come to listen for your laughter. This earth has become so dry -- nobody laughs, nobody even smiles. Even if they smile, it is just a painted smile, a lipstick smile.

I want my people to laugh like a lion's roar. Then even laughter becomes a tremendous experience, because it is intelligence at its peak.

"You would not believe it," says Zabriski in the bar, "but I think my milkman is turning gay!"

"Why," asks Klopski, "what happened?"

"Well," says Zabriski, "my wife was sick in bed the other morning. So I stayed home late to take care of her. Suddenly, the milkman started ringing the doorbell, and since I was naked, I slipped on my wife's bathrobe and went downstairs.

"As I opened the door, the milkman jumped into my arms, started kissing me, and trying to take the bathrobe off me!"

"Hey, man, don't worry," says Klopski.

"He's probably not gay, that was just a coincidence."

"A coincidence? What do you mean?" asks Zabriski.

"Well, it is obvious," explains Klopski, sagely, "his wife must wear a bathrobe the same color as your wife's!"

On a trip to Rome, Sarjano is driving down the street in Jayesh's bright red Ferrari at about a hundred and fifty miles an hour.

Suddenly, from a side street, the Popemobile pulls out in front of him. With no time for Sarjano to hit the brakes, there is a colossal collision.

The next thing they know, Pope the Polack and Sarjano are watching their souls departing the earth together. Of course, there is a bureaucratic, computerized mix-up on the way to Heaven, and as a result, Sarjano is sent to the Pearly Gates, while Pope the Polack is sent to Hell.

The Polack pope, obviously pissed off that he is in the wrong place, soon convinces those in charge that there has been a mistake. And in the blink of an eye, he is transported to the Pearly Gates. As he walks into Heaven, he meets Sarjano just coming out.

"I'm really sorry about this," says the pope, bending to kiss the Gates, "but I have waited all my life to kneel at the feet of the Blessed Virgin Mary, the purest virgin who has ever lived."

Sarjano flashes a bright smile at the Polack pope.

"Sorry, Father," he says, buttoning his pants, "But you are-a too late!"

Walter Wibble arrives at the Pearly Gates and is given a tour of Heaven by Saint Peter. They are walking around Gabriel's garden when a small bell starts tinkling. All the angels and saints fall to their knees and begin to pray.
"What is going on?" asks Walter, looking at this amazing sight.

"Oh," replies Saint Peter, "an innocent child has just told her first lie. All the angels and saints are praying for her."

A short while later they are inspecting the Harp and Hallelujia Bowling Club, when a large bell starts ringing. A bus load of angels screeches to a stop in the street outside, and all the angels fly out, onto their knees, and start praying.
"What is happening now?" asks Walter.

"Ah," replies Saint Peter, "an adult on earth has just told another lie, and all the angels and saints are praying for him."

Later, they are walking through the Heavenly Dollar Shopping Mall, when suddenly, hundreds of bells start ringing. There is such a terrible noise that Walter drops to his knees, covers his ears, and starts praying.

"Good God!" exclaims Saint Peter. "Ronald Reagan and his gang are discussing Osho again!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent... close your eyes. Feel your body to be frozen. Gather all your consciousness, your life energy inwards, and go deeper without any fear.

It is your own being, and unless you know it, you will suffer from death and life and a thousand miseries.

Knowing your own being frees you from all misery, from all suffering, and brings you a world full of joy, blissfulness, ecstasy.
It all depends on you -- how deep you go.

Just become an arrow, deeper, deeper and deeper.
This is you -- the original man, the buddha.

With deep gratitude enter in. Don't remain standing outside the temple. And you will find inside nobody but yourself. What was moving around outside was just a projection.
The real host is within you always and always.

To make it clear, absolutely clear....
Nivedano...

(Drumbeat)

Relax... let the body lie there, the mind far away, and you are simply a watcher.

Nothing has to be done, just watch. This watching is your original nature, unspoiled, undisturbed.

It is just like a mirror. It has reflected many things, but it is still empty and silent.

Drink from this well of your being and remember the way. Twenty-four hours, whenever you have a little time, just look within. It is not far away.

Refresh yourself twenty-four hours with your buddhahood, so that all doubts drop, and it becomes a

spontaneous roar within you. Your buddhahood is no longer a thought, but in the roar of your whole being it becomes your ultimate experience.

You are beyond time and beyond mind, you are beyond space. You are the eternity, and you are the immortality. The whole sky is yours, all bondages fallen away, ultimate freedom achieved.

Nivedano...

(Drumbeat)

Come back. But bring your buddha with you, bring your host with you. Slowly, silently, gracefully, sit down for a few moments, rejoicing and remembering the benediction that has happened to you.
You have been to the holiest of the holy.
You have seen the original man.
Let this experience flow like an undercurrent in every act and gesture of your life.

Slowly, slowly it becomes just like a heartbeat or breathing, spontaneous and of its own accord.
Waking or asleep you remain the buddha, and because of this undercurrent, all your character, all your ideas of good and bad, all your actions will be completely transformed -- to a totally new form that you have never imagined, never dreamed of.

Change comes from inner experience, not vice versa. People try to change their character to know their buddha. They will never be able to succeed. All the religions are doing that, I am teaching you just the opposite.

First, experience the buddha, and that experience will start changing you, your love, your compassion. Everything around you will have a new light, a new aura, a new fragrance.

To me, the true religion begins from within and spreads outwards, not the other way.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master!

The Osho Upanishad

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The Osho Upanishad

Chapter #1

Chapter title: The mystery school: an encounter with the miraculous

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BELOVED OSHO,
COULD YOU PLEASE EXPLAIN EXACTLY WHAT THE WORK OF THE MYSTERY SCHOOL IS?

My beloved ones...
You are blessed to be here today, because we are starting a new series of talks between the master and the disciple.

It is not only a birth of a new book, it is also a declaration of a new phase. Today, this moment: 7:00 pm, Saturday, the sixteenth of August of the year 1986 -- one day this moment will be remembered as a historical moment, and you are blessed because you are participating in it. You are creating it; without you it cannot happen.

Books can be written, can be dictated to a machine, but what I am going to start is totally different. It is an UPANISHAD.

Long forgotten, one of the most beautiful words in any language, a very living word, `upanishad' means sitting at the feet of the master. It says nothing more: just to be in the presence of the master, just to allow him to take you in, in his own light, in his own blissfulness, in his own world.
And that's exactly the work of a mystery school.

The master has got it. The disciple also has got it, but the master knows and the disciple is fast asleep.

The whole work of a mystery school is in how to bring consciousness to the disciple, how to wake him up, how to allow him to be himself, because the whole world is trying to make him somebody else.

There, nobody is interested in you, in your potential, in your reality, in your being. Everybody has his own vested interest, even those who love you. Don't be angry at them; they are as much victims as you are. They are as unconscious as you are. They think what they are doing is love; what they are really doing is destructive. And love can never be destructive.

Either love is or is not. But love brings with it all possibilities of creativity, all dimensions of creativity. It brings with it freedom, and the greatest freedom in the world is that a person should be allowed to be himself.

But neither the parents nor the neighbors nor the educational system nor the church nor the political leadership -- nobody wants you to be yourself because that is the most dangerous thing for them. People who are themselves cannot be enslaved. They have tasted freedom, you cannot drag them back into slavery.

So it is better not to allow them to taste freedom, their own being, their potential, their possibility, their future, their genius. Their whole life they will grope in darkness, asking for guidance from other blind people, asking for answers from those who know nothing about existence, who know nothing about themselves. But they are pretenders -- they are called leaders, preachers, saints, mahatmas. They themselves don't know who they are.

But there are these cunning people all around, exploiting the simple, the innocent, poisoning their minds with beliefs of which they themselves are not certain.

The function of a mystery school is that the master -- speaking or in silence, looking at you or making a gesture, or just sitting with closed eyes -- manages to create a certain field of energy. And if you are receptive, if you are available, if you are ready to go on the journey of the unknown, something clicks and you are no more the old person.

You have seen something which before you had only heard about -- and hearing about it does not create

conviction but creates doubt. Because it is so mysterious... it is not logical, it is not rational, it is not intellectual.

But once you have *seen* it, once you have been showered by the energy of the master, a new being is born. Your old life is finished.

There is a beautiful story.... A great king, Prasenjita, had come to see Gautam Buddha. And while they were conversing, just in the middle an old Buddhist sannyasin -- he must have been seventy-five years old -- came to touch the feet of Gautam Buddha. He said, "Please forgive me. I should not interrupt the dialogue that is going on between you two, but my time... I have to reach the other village before sunset. If I don't start now I will not be able to reach there." The Buddhist monks don't travel at night. "And I could not go without touching your feet because one knows nothing about tomorrow; whether I will be able again to touch your feet or not is uncertain. This may be the last time. So please, you both forgive me. I will not delay your conversation."

Gautam Buddha said, "Just one question: How old are you?" Strange... out of context.

And the man said, "I am not very old -- just four years."

King Prasenjita could not believe it -- a seventy-five year old man cannot be four years old! He might be seventy, he might be eighty, there is no problem. It is difficult to judge; different people grow old at a different pace. But four years is too much! In four years nobody can grow to be seventy-five years old.

Buddha said, "Go with my blessings."

Prasenjita said, "You have created a problem for me by asking an unnecessary question. Do you think this man is four years old?"

Buddha said, "Now I will explain it to you. It was not unnecessary, it was not without a proper context. It was for you that I was asking him -- really I was creating a question in you -- because you were talking nonsense. You were asking stupid questions. I wanted some relevant question to come out of you.

"Now, this is relevant. Yes, he is four years old because our way of counting the age is from the day a person allows the master, allows his total being to be transformed, not holding back anything. His seventy-one years were simply a wastage; he has lived only four years. And I think you will understand that your sixty years have been sheer wastage unless you are reborn. And there is only one way to be reborn, and that is to come in contact, in deep communion with someone who has arrived. Then the real life begins."

A mystery school teaches how to live. Its whole science is the art of living. Naturally it includes many things, because life is multi-dimensional. But you must understand the first step: being totally receptive, open.

People are like closed houses -- you cannot find even a single window open, no fresh breeze passes through those houses. Roses are standing outside but cannot release their fragrance into the house. The sun comes every day, knocks on the doors, and goes back; the doors are absolutely deaf. They are not available for fresh air, they are not available for fresh rays, they are not available for fresh perfumes, they are not available for anything. They are not houses, they are graves.

An upanishad contains in itself the whole philosophy of a school of mystery.

THE UPANISHADS don't belong to Hindus; they don't belong to any other religion either. THE UPANISHADS are the outpourings of absolutely individual realized beings to the disciples.

There are four steps to be understood.

First, the student: he comes to a master but never reaches to a master; he reaches only to a teacher. It may be the same man, but the student is not there to be transformed, to be reborn. He is there to learn a little more knowledge. He wants to become a little more knowledgeable. He has questions but those questions are just intellectual, they are not existential. They are not his life concern, it is not a question of life and death. This type of person may go from one master to another master collecting words, theories, systems, philosophies. He may become very proficient, he may become a great pundit, but he knows nothing.

This is something to be understood. There is a knowledge: you can have as much as you want. yet you will remain ignorant. And there is an ignorance which is really innocence: you do not know *anything*, but still you have come to the place where everything is known. So there is a knowledge which is ignorant, and an ignorance which is wisdom.

The student is interested in knowledge.

But sometimes it happens: you may come to a master as a student, just out of curiosity, and you may be caught in his charisma, you may be caught by his eyes, you may be caught by his heartbeat. You had come as a student but you are turning to the second stage -- you are becoming a disciple.

The student unnecessarily goes from one place to another place, from one scripture to another scripture.

He collects much, but it is all garbage.

Once he comes out of the cocoon of studentship and becomes a disciple, then the wandering stops; then he is getting in tune with the master. He is being transformed without his knowing. He will know it only later on, that things are changing. The same situations that he had faced in the past he faces now with a totally different response.

Doubts are disappearing, rationality seems to be a child's game. Life is much more, so much more that it cannot be contained in words. As he becomes a disciple he starts hearing something which is not said -- between the words... between the sentences... in the pauses when the master suddenly stops... but the communication continues.

A disciple is a great improvement upon the student.

In the past, in the days of THE UPANISHADS, those mystery schools that existed in India were called *gurukula*. A significant word -- it means `the family of the master'. It is not an ordinary school, a college or a university. It is not a question of just learning; it is a question of being in love. You are not supposed to be in love with your university teacher.

But in a gurukula where THE UPANISHADS flowered, it was a family of love. The question of learning was secondary, the question of *being* was important. How much you know is not the point; how much you *are* is the point. And the master is not interested in feeding your bio-computer, the mind. He is not going to increase your memory because that is of no use. That can be done by a machine, and the machine can do it better than you.

I have heard about a computer. The computer was fed with all kinds of astrological knowledge. And the scientist who worked for years on the computer, filling it with *all* possible knowledge of astrology, naturally wanted to ask the first question himself. And he wanted to ask a question which was really difficult. Apparently it was a simple question: he asked the computer, "Now you are ready. Can you tell me where my father is?"

The computer said, "It is better if you don't know."

He said, "What? Why should it be better if I don't know?"

The computer said, "Don't insist... but if you want to know, it is not my problem. Your father has gone fishing."

The man said, "Nonsense. My father has been dead for three years. So my whole work is wasted!"

And the computer laughed. It said, "Don't be sad, your work is not lost. The man who died three years ago was not your father. Go and ask your mother! Your father has gone fishing, he must be coming back. He is your neighbor."

But even a computer can do things which the human memory cannot do. A single computer can contain a whole library. There is no need for you to read; you can just ask the computer and it will give the answer. And it is only very rarely that things will go wrong, if the electricity goes off or the battery runs down.

The master is not interested in making you into a computer. His interest is in making you a light unto yourself, an authentic being, an immortal being -- not just knowledge, not what others have said, but *your* experience.

As the disciple comes closer and closer to the master, there comes another point of transformation -- the disciple becomes, at a point, a devotee. There is a beauty in all these steps.

To become a disciple was a great revolution, but nothing compared with becoming a devotee. At what point does the disciple turn and become a devotee? He is so much nourished by the energy of the master, by his light, by his love, by his laughter, just by his sheer presence -- and he cannot give anything in return. There is nothing that he can give in return. A moment comes when he starts feeling so immensely grateful that he simply bows down his head to the feet of the master. He has nothing else to give except himself. From that moment, he is almost a part of the master. He is in a deep synchronicity with the heart of the master. This is gratitude, gratefulness.

And the fourth stage is that he becomes one with the master.

There is a story about Rinzai. He was living with his master for almost twenty years, and one day he came and sat in the seat of the master. The master came; he looked at Rinzai sitting in his seat. He simply went and sat where Rinzai used to sit. Nothing was said, but everything was understood. Everybody was puzzled -- ``what is happening?" Finally Rinzai said to the master, "Are you not offended? Have I insulted you? Have I shown ungratefulness in any way?"

Rinzai laughed. He said, "Now you have become a master. You have come home; from the student to disciplehood, from disciplehood to devotion, and from devotion to mastery. I am immensely pleased that

now you can share my work. I need not come every day now; I know somebody else is there with the same aura, with the same perfume.

"In fact, you have been very lazy. This should have happened three months before; you cannot deceive me. For three months I have been feeling that this man is unnecessarily holding my feet. He can sit on the seat, and for a change I can hold his feet. It took three months for you to gather courage."

Rinzai said, "My God, I was thinking nobody knew about it, that it was just inside *me*. And you are giving me the exact date of when it started. Yes, it has been three months. I *have* been lazy and I have not been courageous enough. I was always thinking that this is not right, it doesn't look right."

The master said, "If you had waited one day more I was going to hit you on your head. Three months is enough time to decide, and you were not deciding... and existence *has* decided."

An upanishad is a mystery school.

And we are entering into an upanishad today.

I was a teacher in the university. I left the university for the simple reason that it stops at the first step. No university requires you to become a disciple; the question of being a devotee or a master simply does not arise. And there are temples which, without making you a student or a disciple, simply enforce devotion on you -- which is going to be false, without roots. And there are devotees in churches all over the world, in synagogues, in temples: not knowing anything about disciplehood, they have become disciples, they have become devotees.

A mystery school is a very systematic encounter with the miraculous.

And the miraculous is all around you, within and without both. Just a system is needed. The master simply provides a system to enter slowly into deeper waters, and ultimately to enter a stage where you disappear into the ocean; you become the ocean itself.

BELOVED OSHO,
IF THE SEARCH IS TO KNOW WHO I AM, I MUST BE TAKING A WRONG TURN. THROUGH WITNESSING, I AM LOSING ALL THE WAYS I HAD OF DEFINING MYSELF: I'M NOT WHAT I DO, I'M NOT THE PERSONALITY WHO DOES THEM. I FEEL AS IF I KNOW LESS AND LESS WHO I AM; I DON'T SEEM TO HAVE A PERMANENT FACE ANY MORE. I FEEL MORE LIKE A CLOUD -- SPACIOUS AND LIGHT -- THAN ANYTHING ELSE.
WOULD YOU PLEASE SAY SOMETHING?

It is not a wrong turn. You are on the right path.

Your personality, your actions, your thoughts, your mind, your emotions -- none of them is your reality. So naturally one who goes in search of himself finds himself in this strange position, that every day he becomes less and less instead of becoming more and more.

The logical mind says, "What are you doing? You have been searching for yourself and all that is happening is that you are losing all those things that you used to think are yourself. You must be taking a wrong turn. Come back! The old way was better. You could collect more thoughts and become *more*. You could cultivate a better personality, more polished. You could rise in the world of ambitions and you would have been something -- a president, a prime minister, a celebrity." That seems to be the right path to the logical mind.

But remember, the logical mind is continually going to deprive you of the right direction. The right direction is bound to be that you will become less and less, because all that is false will be understood as false. A moment will come when you will know that everything is false. You are just a witness, at the most, a point of witnessing. But this is only half the journey.

Before knowing the truth, one has to know the false -- because we live in the false. So we have to know it, we have to drop it, and we have to be empty of the false, utterly empty, so that the truth of our being can fill the space. There will be a gap, a very small gap... but it will look like eternity.

When the false leaves you and the real comes in there is a little gap, a fragment of a second. But because of the emptiness it looks as if eternity has passed. And those are the moments when the master, when the family of the master, can be of immense help. Just the presence of the master is enough proof: "Don't get frustrated. Learn to wait and learn to be patient. If it can happen to one man, it can happen to all."

And the family will provide every support, because each one of them will be at a different stage. Somebody will be just in the same position as you are; somebody may have passed beyond it, and just

holding his hand you will feel the warmth, the love, the compassion. Just being in the school -- which is full of the presence of the master -- will give you courage.

It was not without purpose that mystery schools were opened. The reason was that alone the journey becomes at many points very arduous.

I am reminded of a story of Gautam Buddha.

He is traveling with his disciple, Ananda. They are tired. They want to reach the next town before sunset; they are rushing as fast as possible. But Buddha has become old, and Ananda himself is older than Buddha. They are worried that perhaps they will have to stay in the forest for the night, they will not be able to reach to the nearby town.

They ask an old man, a farmer who is working in his field, "How far is the town?"

And the old man says, "Not very far. Don't be worried. It is just two miles, at the most. You will reach." Buddha smiles. The old man smiles. Ananda could not understand: "What is going on?"

Two miles have passed. There is no town yet, and they are more tired. An old woman is collecting wood and Ananda asks her, "How far is the village?"

And she says, "Not more than two miles. You have already reached, don't be worried." Buddha laughs. The old woman laughs. And Ananda looks at both: "What is this laughter?" And after two miles still there is no town.

They ask a third man, and again the same question and the same situation.

And Ananda drops his bag and he says, "I am not going to move any more. I am so tired. And it seems we are never going to cross these two miles. Three times we believed... but one question arises in my mind continually...."

Living with Buddha for forty years... he has learned how to live with such a man, not to ask him unnecessary questions. But he said, "Now if it is unnecessary or necessary, I don't care. One thing you have to tell me -- why were you laughing when that old man said, `Two miles, just two miles -- you have not to go more than that'? And again you laughed with that old woman, and she also smiled, and again with the third person the same thing happened. What was this laugh? What was transpiring between you people? You don't know them, they don't know you."

Buddha said, "Our profession is the same. When I laughed, they laughed. they understood that this man belongs to the same kind of profession, where you have to keep people encouraged: `Just two miles, just a little more.'"

He said, "For my whole life I have been doing that. People finally reach, but if from the very beginning you tell them `fifteen miles' they will drop then and there. But by `two miles' and `two miles' they will pass two hundred miles.

"And I laughed at those people because I know this village, I have visited this village. I *know* it is not two miles. But I kept quiet because you were so eager to know how far it was. I knew that we were not going to make it. But what was the harm? -- you could ask them.

"You can understand a deep phenomenon of human psychology. These people are compassionate people: they were not lying, they were simply encouraging you. The first old man pushed you two miles, the second old woman pushed you two miles. The third man also pushed you two miles; you just needed a few more people and you would reach the town! But now you have dropped your bag. It is okay, we can stay here under this big tree. The town is still... NOT two miles!"

The mystery school helps you not to be alone in a search which is basically lonely, helps you to keep courage in a search which is unpredictable.

But the master... his authority, his love -- you cannot believe that your master would be lying. But there are even higher values. If I can help you to reach to the ultimate goal by just lying a little I will not hesitate, I will lie. Because I know you will forgive me; not only forgive me, you will be grateful that I lied for you. If I had told you the truth, perhaps you would have stopped.

The journey is long, it is tedious.

Everything has to be dropped, taken away.

This is possible only when somebody you love, somebody you are devoted to, somebody you trust, says, "Don't be bothered. The things that you are dropping are not real, and unless you drop them you will not find the real."

All that is unreal has to be dropped. You have to come to a point of utter nakedness where you don't have anything -- no personality, no name, no fame, no face -- because all faces are different masks that you have been using on different occasions.

You can see it. Just sit by the side of the road, see the people on Juhu Beach. You can tell from far away whether a couple is married or not. How can you say? The married man looks as if he has been beaten the whole day, and is now somehow trying to reach home and fall on his bed and forget the whole nightmare. But he cannot show that face to his wife. When he looks at his wife he smiles, runs to bring the ice cream -- although he is cursing in his mind, "This woman is a hell!" But he is presenting ice cream to the hell... or *bhal puri*....

But if he is with somebody else's wife then you can see -- his eyes have a shine, he looks younger. He looks beautiful, he looks so energetic. You can just sit down and note the people who are passing -- who is married and who is unmarried, who is going with somebody else's wife. Different masks...

When you are with your beloved you have a different face; when you are with your wife you have a different face. Strange. When you are with your master, the boss, you have one face; when you are with your servant you have another face.

With the boss you go on moving your tail -- which does not exist at all, but it moves. With your servant you don't behave as if he is a human being. Have you ever said to your servant, "Good morning" or "Good night"? No, the servant is not human. He can go on passing through your room and you don't even take note of it, that anybody has passed.

These masks will fall down, and behind these masks is just your skeleton. It creates fear. But behind the skeleton is your real face, your original face. But you will have to pass through all this agony before you can feel ecstasy. Everybody wants to feel ecstasy, but nobody wants to go through the agony. Agony is the price -- you will have to pay for it.

Alone it will be very difficult, but when there is a school and many people are passing through different phases they can help each other.

And every mystery school can exist only in one way, and that is that they have a living master. Once the living master is gone the mystery school disperses. That's why you don't see mystery schools becoming religions.

There were mystery schools around Gautam Buddha, but that mystery school dispersed. What is now known as Buddhism has nothing to do with his mystic teachings. It is the knowledgeable people, the students, the scholars, the researchers, who have combined all his teachings, compiled, edited them. They have done a great job, but the soul is missing.

It happened on Charles Darwin's last birthday. He was very old and everybody was thinking that perhaps this was the last birthday, so all friends and colleagues gathered to celebrate it. The children of the neighborhood also wanted to contribute to the celebration, and they did a great job.

Charles Darwin's whole life was spent in studying insects, animals, birds, because he was in search of how evolution has happened and what the stages are.

The children played a trick on him. They caught many kinds of insects, cut those insects into different parts and made a new insect -- somebody's head, somebody's legs, somebody's body -- no such insect exists anywhere. They glued it perfectly well, made it ready, and when the party was on they entered, placed the insect before Charles Darwin and said, "People are afraid that you are not going to live long. We are also afraid, because you have not studied *this* insect up to now. There is no reference to this insect in your books."

He looked at the insect; he could not believe it. Such a thing he had never come across! And these neighborhood boys, from where did they get it? Then he looked from this side and that side, and those children were hilarious... and they asked, "Can you tell us the name of this insect?"

He said, "Yes. It is a humbug."

All religious scriptures are humbugs -- perfectly glued.

And those who don't have any experience of truth of their own cannot find what is missing in them -- because to find what is missing you must *know* it.

A mystery school comes into existence with a master, and disappears.

And that's how it should be.

In nature, in existence, everything that is real.... A roseflower opens itself in the morning and by the evening it is gone. Only plastic flowers remain; they remain forever.

Becoming part of a mystery school is a great benediction. It is very difficult to find a mystery school, to find people who are searching and not imposing themselves on each other, but only helping each other if the need is there. If there is no need, even help can become a hindrance.

You are absolutely on the right path. You have not taken any wrong turn. Just go on dissolving all that is

false. It is beautiful to feel like a cloud, beautiful to feel like just a witness.

These are the moments, the interval. Night has gone, the sun will be rising soon. Make these gaps as beautiful as possible -- full of silence, full of gratitude, gratitude to the existence that has given you the chance, gratitude towards all those who have helped. And wait.

`Wait' is a key word.

You cannot force existence to do things.

You have just to wait. In the right moment things happen.

You have sown the seeds, you are watering the garden; now wait. Any hurry is dangerous. Everything, to grow, takes its time. Only falsities can be manufactured quickly, in an assembly line. But realities grow, and growth needs time.

And the inner growth is the greatest growth in the whole of existence.

The Osho Upanishad

Chapter #2

Chapter title: The Master: making your life an orchestra

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BELOVED OSHO,
YOU SEEM TO BE FULFILLING TWO ROLES: AN OUTER ONE IN WHICH YOU PROVOKE AND EXPOSE THE STRUCTURE OF OUR SOCIETY, AND A MORE INTIMATE ONE IN WHICH YOU ENCOURAGE YOUR DISCIPLES TOWARDS THE ULTIMATE.
COULD YOU PLEASE COMMENT.

Existence consists of both: the inner and the outer.

Unfortunately, for centuries the inner and the outer have been thought to be opposed to each other. They are not.

The teaching which proposes that the inner and the outer are opposed has caused a tremendous tension in man -- because man is a miniature existence, a miniature cosmos. Whatever exists in man also exists on a wider scale in existence, and vice-versa. If man can be understood in his totality, you have understood the whole.

The function of the master is to bring the inner and outer into a harmony.

To create opposition between them is poisoning you. They are not opposed, they are one -- two sides of the same coin, you cannot even separate them. Can you separate the inner from the outer? If they can be separated then what will you call the inner? What will you call the outer? Of what? Both are part of a coherent whole. But mankind has suffered tremendously because of the division.

My function is to destroy the division completely, and to create a synchronicity in man's outer life and his inner life.

The work is tremendously complicated and great because the outside, up to now, has been considered to be materialism. It has been condemned by the so-called holy people; you have been told to renounce it. If you are not capable of renouncing it, you are a sinner. Life has been made a sin. And for centuries, the

whole emphasis of all the religions and all the traditions has been on the inner. This is one side of the story.

The other side of the story is that matter is objective, visible; the inner reality seems to be just beautiful talk. So there have been philosophers and thinkers saying that only the outer is real; the inner is only an invention of the priests, it has no existence. These people have condemned spiritualism as nonsense. And both sides agree on one point: that the inner and the outer are contradictory -- you can choose one, you cannot choose both.

My approach is a choiceless acceptance of both. Naturally I am against the materialist, because I know the inner exists -- in fact, the outer exists *only* for the inner, for its protection, for its nourishment. And I am also against the so-called spiritualists, because I cannot deny the reality of matter. It is so evidently *there*, all around us, that only people who can close their eyes, their reasoning, their understanding, their intelligence, can believe that this is all illusion, that it does not really exist.

Just try. When you go out, go through the wall, not through the gate -- and you will know whether it is illusion or reality. Even a Shankaracharya will go through the gate, not through the wall -- and his whole life he will try to prove that the wall is an illusion, that it only appears to be, but it is not there.

There is a beautiful incident. One fine morning Shankaracharya -- THE Shankaracharya, the first Shankaracharya -- after taking his bath in the Ganges in Varanasi, is coming up the steps and a man is coming down the steps. It is still dark. The sun has not risen yet, and the man touches Shankaracharya. And the moment he touches him he says, "My God, please forgive me. I am a SUDRA."

And Shankaracharya is very much angry. A man who says that everything outer is illusory, even for him the body of a sudra is not illusory. He says, "You wasted my time. Now I have to take another bath."

The sudra said, "Before you take the bath, please answer my few questions. If you don't answer, you can take the bath but I will touch you again -- and that will be a real waste of time."

He has put Shankaracharya into such a corner... and there is nobody around, so Shankaracharya agrees to answer his questions: "You seem to be such a stubborn man. First you touch me, then you declare that you are a sudra. And now you are forcing me to answer your questions. What are your questions?"

The sudra said, "My questions are very simple. I want to know whether my body is *sudra*, untouchable. Is there any difference between my body and your body? Is there any difference between my blood and your blood, my bones and your bones? Would it be possible, if we both died, for anybody to decide which body was a brahmin's body and which body was a sudra's body? Our skeletons will be the same, so please tell me: is my body untouchable?

"If not, then is my soul untouchable? And you are the man who has been teaching that God is in everybody's soul -- is he more in you and less in me? Is there some difference of quantity or quality? Or does he exist only in you, and in me there is no God, no *satchitanand*, no truth, no consciousness, no bliss?

"And remember, you are standing near the Ganges and the sun is rising. Don't lie! And this is not a philosophical discussion; it is a question of my life and death."

Shankarcharaya moved all around the country, winning great debates with great scholars, but he remained silent before this sudra. His question was very simple: Bodies are bodies, made of the same stuff, and consciousness is consciousness, made of the same stuff. Where is the distinction?

Seeing Shankaracharya silent he said, "If you have understood me, then just go back, no need to take another bath. If you take another bath -- then answer my question!"

And you will be surprised -- in his whole life this was perhaps his only defeat. He had to leave the place and to go back to the temple without taking another bath. Of course he was not courageous enough to say the truth. The question was simple, but he could see that whatever he said was going to be against his own philosophical teachings, against his own religion. It was better to keep silent, not to say anything.

But the untouchable man -- nobody knows his name -- must have been of tremendous intelligence. He managed to get the answer because he made it clear that, "If you take the bath I am going to touch you again. If you accept my standpoint that there is no difference, then simply go back to your temple -- it is time for your morning prayer."

Seeing the situation, Shankarcharya went back to the temple. But that destroys his whole philosophy; within five minutes his whole life's effort is destroyed. And the reason is that his philosophy is against existence; this unknown man was simply stating a fact -- that the outer is material, the inner is spiritual, and there is no conflict.

Have you seen any conflict between your soul and your body -- fighting, wrestling, beating each other? There is tremendous harmony.

In fact, whenever the harmony is not there, you are sick. The healthier you are, the more harmonious.

Disease can be defined as a conflict between the outer and the inner; they have fallen apart, they are not moving together. The harmony is broken. The function of the physician is to bring the harmony back, to bring the music back, to make your life an orchestra.

The master is a physician -- not of your ordinary diseases but of your existential conflicts.

That's why I have been fighting on two fronts. I have to fight the old traditions, old religions, old orthodoxies, because they will not allow you ever to be healthy and whole. They will cripple you. The more crippled you are the greater saint you become. So on one hand, I have to fight with any kind of thinking or theology which divides you.

Secondly, I have to work on the growth of your inner being.

Both are part of the same process: how to make you a whole man, how to destroy all the rubbish that is preventing you from becoming whole -- that is the negative part; and the positive part is how to make you aflame with meditation, with silence, with love, with joy, with peace. That is the positive part of my teaching.

With my positive part there is no problem; I could have gone around the world teaching people meditation, peace, love, silence -- and nobody would have opposed me.

But I would not have been of any help to anybody, because who is going to destroy all that rubbish? And the rubbish has to be destroyed first, it is blocking the way. It is your whole conditioning. You have been programmed from your very childhood with absolute lies, but they have been repeated so often that you have forgotten that they are lies.

That's the whole secret of advertisement: just go on repeating. On the radio, on the television, in the films, in the newspapers, on the walls, everywhere, go on repeating.

In the old days it was thought that wherever there is a demand the supply happens on its own accord. Now, that is not the rule. The rule is, if you have something to supply, *create* the demand. Go on hammering in people's minds certain words so that they forget completely that they have been listening to it on the radio, on the television, in the films, in the newspaper, and they start believing it. Listening continually to something, they start purchasing it -- any soap, any toothpaste, any cigarette. You can sell *anything*.

I have heard about a man who was thought to be a great salesman. His company was very proud of him. The company was dealing in real estate, and there was a big plot of land that had been with them for years and they had not been able to find anybody even interested in it. Finally the owner called the great salesman and asked him. He said, "Don't be worried," and he sold the plot.

After just fifteen days, the rains started and the plot was at least fifteen feet under water, fifteen feet deep. That was the reason nobody was interested in purchasing it -- anybody could see from the road what would happen in the rains. All around, the land was so deep....

The man who had purchased it came, *really* angry -- rushed into the owner's office and said, "Is this business or robbery? Where is your salesman?"

The owner said, "What is the matter? What happened?"

He said, "What happened? He sold me a plot that is now under fifteen feet of water! It has become a big lake. What am I going to do with it? I will kill that man. Otherwise, return my money."

The owner said, "Don't be worried; you just sit down."

He called his salesman. And the salesman said, "This is not a problem, you just come with me. I will solve it. You need your money? You take your money with fifteen days' interest because I have better buyers ready."

The man said, "What?"

The salesman said, "Don't change your mind -- you take your money with interest, and forget all about that land. It is such a beauty.... You can make a beautiful house on it after the rains, and when the rains come again you can make arrangements so that the water does not flow out. You will have the only place of its kind in the whole city, a lake palace. And as far as the situation right now is concerned, I will give you two boats. We have been saving them for this situation."

And he sold two boats to the man! The owner was just standing there, seeing the whole scene. Those boats were absolutely useless -- for years they had been lying down there, rotten. They would drown the moment they were put into the water. He said to his dealer, "You are creating more trouble."

The salesman said, "You don't be worried. If I can manage that big a trouble, I can manage just two boats."

You have just to create a desire in people -- `lake palace'. He was thinking only of making a house. You have changed the desire and the ambition into a lake palace. The salesman said, "Just think, if you want to

make a lake palace, first you will have to make a lake. And we are giving you a ready-made lake and not charging anything!"

For centuries man has been sold beliefs, dogmas, creeds which are absolutely untrue, which have no evidence except in your ambition, except in your laziness. You don't want to do *anything*, and you want to reach to heaven.

And there are people who are ready to give you maps, shortcuts -- as much a shortcut as you want. Just get up in the morning with the name of God, remembering it for two, three minutes while you are getting ready to get out of the bed -- and that's enough. Once in a while go to the Ganges, take a bath so all your sins are finished, you are purified. And all religions have created the same kinds of things -- go to Kaaba and everything is forgiven.

Mohammedans are poor people, and they are poor because of their belief. They are against taking money on interest or giving money with interest. Now, the whole business depends on interest; they are bound to remain poor. And it is told to them that at least once in life you should go to Kaaba, and that's enough -- going seven times around that stone of Kaaba, all sins are finished, all virtues shower on you. Such shortcuts.

One man reached Ramakrishna. He was going to Varanasi to take a holy dip -- but he was interested in Ramakrishna, so before going, he went to touch his feet. And Ramakrishna said, "But what is the need to go to Varanasi, because the Ganges is coming here" -- just behind his temple where they were sitting, the Ganges was flowing. "The Ganges is coming to Calcutta itself. Where are you going?"

But the man said, "In the scriptures the Ganges in Varanasi has a specialty. It is the same Ganges, but in Varanasi if you take a bath then all your sins are washed away."

Ramakrishna was a very simple man. He said, "With my blessings you can go, but remember one thing. Have you seen? On the bank of the Ganges there are big trees."

The man said, "Yes. I have been there once when I was very young with my father. But why are you mentioning those trees?"

He said, "I am mentioning those trees because people don't know their purpose. The Ganges is great -- you take a dip and all your sins leave you immediately. But they sit on the trees and they wait for you! They say, `Son, sometime you will come back on the same road. Where you are going to go? How long can you remain in the Ganges? You can manage as long as you want -- one hour, two hours, one day, two days -- but finally you will have to come out.'"

That man said, "Not even two days; I will just take the bath and come out. It will take five minutes at the most, in such cold weather.... But this is strange. Nobody told me that all those sins are sitting on the trees."

Ramakrishna said, "And the moment you put on your clothes... you are putting on clothes and the sins are coming back down on you, settling. And sometimes it happens that somebody else's sins -- if they like you... `This man looks beautiful. That man is already dead, finished; this man is good, young, has some possibilities of committing more sins' -- they may drop on you; that is the greatest difficulty. Yours will certainly come back upon you, and others'.... All those trees are full of sins, so try to save yourself somehow."

He said, "How can I save myself? You can't see sins. Neither do I see them when I take the bath nor will I be able to see them when they descend upon me again!"

Ramakrishna said, "That is up to you. That is why I don't go there, because it is absolutely useless. Those trees are not just uselessly standing there, for centuries they have been doing their job."

The man said, "You have created such a doubt in me... I will go home and think again, whether to go or not. It is an unnecessary wastage if this is going to happen. And you have made me afraid also -- others' sins, which I have not committed at all!"

The priests are giving you shortcuts because you are lazy. You really don't want to do anything for your inner search.

The heaven is not somewhere far above in the clouds. It is within you, and for that you don't need to go to the Ganges or to go to Kaaba. You need to go to *yourself*. But that is something that no priest of any religion wants you to do, because the moment you do it you get out of all the bondage of religions -- Hinduism, Mohammedanism, Christianity -- all that seems to be stupid and nonsense. You have found your truth.

So my work begins with negativity -- I have to destroy every program that has been given to you. By whom, it does not matter -- whether it is Catholic or Protestant does not matter; I have to deprogram you so you are clean and unburdened. Your doors and your windows are opened.

And then the second part, the essential part, is to teach you how to enter within. Because you know very well how to go out; for many lives you have been going out and out and out. You are accustomed to it. You don't think when you go to your office, "Now turn left, now turn right, now turn...." When you come home you don't think in this way. Simply, mechanically, like a robot you go on every day coming home, every day going to the office.

The outer journey is your habit.

But the inner world is a new world where you have not even looked, where you have never taken a single step. So I have to teach you how, slowly, you can step inwards.

Even when I say to people to go inwards, immediately they ask questions which show how focused on the outside things they are.

I say to them, "Sit silently."

And they will ask me, "Can I do GAYATRI MANTRA?"

Whether you do gayatri mantra or you read the newspaper does not matter, both are outside. I am telling you, "Sit silently."

They say, "That is right, but at least I can repeat *omkar*..." It is pitiable. I feel sad for them, that I am telling them to be silent but they are asking me to fill their silence with something. They don't *want* to be silent. If nothing else, then omkar will do -- *anything* will do.

I was a teacher in the university. A professor of mathematics became interested, just seeing me day after day... I would pass just by the side of his office. We were not introduced -- still, I would put one of my fingers on my lips and look at him. He would just look here and there -- "Is anybody seeing or not? Otherwise they will think this is mad, I don't *know* this man."

In the beginning he used to look away, to the other side. I would have to clap. Then he thought it was better to stand at the window so I would not have to clap, because others would hear. And when I insisted on putting one finger on my lips... he thought, "It looks odd that I don't do anything," so he started putting one finger on *his* lips. This is how we became great friends.

One day he came to my house. He said, "This is too much. Are you mad or something? Why do you torture me? And every day! I am so afraid of you, that if you come and my class is there, and if they see all this, they will start doing the same thing. And in front of other people I cannot put my finger on my lips because they will ask, `What are you doing?'"

I said, "There was no other way." And he was an Englishman. I said, "Without an introduction it is very difficult to start talking with an Englishman, so I thought this would be perfectly right. I am not talking, I am not saying anything to you. I am just putting -- it is *my* finger, these are *my* lips. I have every authority to put them wherever I want."

He said, "That is right, but -- just in front of me, always in front of me!"

I said, "You have come. Now things can begin."

He said, "What do you mean?"

I said, "I mean, are you going to destroy your life in mathematics?" He was an old man, just ready to retire. And he was waiting to retire and go back to England and settle back in his own country.

He said, "This is an important question I have asked myself many times -- am I going to destroy my whole life in mathematics? What have I gained? Just figures and figures, and unnecessarily I am torturing myself and gaining nothing."

I said, "I know a way. You can sit silently -- that is the symbol; this one finger on my lips simply means be silent. Just for half an hour.... You are alone" -- his wife was dead and his sons had gone into their own businesses -- "you have nothing else to do. You have a beautiful house and a beautiful garden. You can sit anywhere, just in silence."

He said, "The idea is good, but in silence can I go on repeating from one to a hundred? And from a hundred backwards -- ninety-nine, ninety-eight, ninety-seven, down to one, and then back? That way will be easy for me, just like a ladder -- from one to two to three to four, and then coming back down the ladder. But without engagement, just sitting silently...."

I said, "This won't do because you will still be doing the same stupid thing -- the mathematics you have been doing your whole life. But what is the trouble with sitting in silence?"

He said, "It just looks... somebody may see me. Somebody may ask, `What are you doing?' Just my whole upbringing is such that if somebody asks, `What are you doing?' you cannot say `nothing'; otherwise, people will think something is loose. Nothing? The whole world is there to do everything and you are sitting here doing nothing?"

In every language there are proverbs which say "Anything is better than nothing." *Anything* -- without any conditions! Strange -- anything is better than nothing? Every language has such proverbs. "Don't sit there doing nothing; *do* something."

I have heard, one woman was telling another woman, her neighbor, "Today there is good news. My son, who used to do nothing, has joined a meditation group. Now he is doing meditation."

I was just passing; I said, "You don't know what you are talking about because meditation simply means doing nothing. Your boy has found really the right people, his own kind. Now he is not doing nothing alone, he is doing nothing with many people."

Meditation is not *something*.

Once the negative part is complete -- and it depends on your intelligence, it can be complete within a second. If you can see that all that you have is borrowed, and if you have courage to decide that, "I will not carry anything borrowed; I take the decision to find out something for myself, my *own* truth"....

What is the point of knowing all that has been written about love and never being in love? You may collect a whole library on love -- beautiful poetries, dramas, novels -- but it is all pointless; you don't know what love is. You have never loved. A single moment of love is more valuable than your whole library.

The same is true about everything that is valuable. A single insight into yourself is more valuable than all your scriptures. A single glimpse of your consciousness and you have entered the real temple -- which is not made of bricks and marble, but which already exists in you; it is made of consciousness itself. It is a flame, an eternal flame which has been burning since eternity. It needs no fuel. It is waiting for you to see it because by seeing it, your eyes for the first time will have something -- the joy, the light, the song, the beauty, the ecstasy.

And it is not that when you enter in, your outer will be forgotten. As you enter in, your outer starts radiating the inner -- in your gestures, the way you see, the way you talk, the authority behind your words. Even your touch, even your presence, even your silence will be a message.

The inner and the outer are parts of one reality.

First you have to cleanse the outer, which has been distorted by centuries. It is fortunate that nobody can distort your inner reality; nobody can enter there except you. You cannot even invite your lover, your friend. *Except* you, you cannot take anyone there. It is fortunate; otherwise everything would have been spoiled in you and recovery would have been impossible.

Only the outer side is covered with dust of all kinds; a small understanding can make you free of it. But that is an essential part -- the negative part -- to know the false as false, because the moment you know it is false, it drops, it disappears.

And after that the inner journey is very light, very simple.

BELOVED OSHO,
WHEN WE DROP THE ATTITUDE OF JUDGING PEOPLE NEGATIVELY, IT FOLLOWS THAT ACKNOWLEDGING THE POSITIVE IN PEOPLE HAS TO BE DROPPED TOO -- THE WHOLE PACKAGE HAS TO GO, DOES IT NOT?

Yes, the whole package of judging has to go.

Nobody has the right to judge anybody, negatively or positively. These are the ways of dominating people. When you judge someone you are trying to interfere in his life, which is not your business.

A real, authentic man simply allows people to be themselves.

It is not my business to judge anybody as good, as bad. Everybody has to be conscious of his own qualities. If I want to help people, I cannot help by judging; I can help them only by making them more conscious.

If I want to help people -- and there is great beauty in helping, great joy -- then the first thing is a total acceptance of the person, whoever he is, whatever he is. This is the way existence has brought him. There must be some need that he is fulfilling; without him existence will be a little less, he will be missed. And nobody can replace him; he is so unique that he is irreplaceable.

But the whole history of man is that we have not been told about the uniqueness of people. We have been told that people have to be in a certain way, have to behave in a certain way, have to live in a certain way -- then they are good, then they should be rewarded by respect, by honor here on earth. And they should be rewarded in the other world also, with all kinds of pleasures. We have been told things which are

bad -- and those people should be condemned here, dishonored, rejected by the society, made to suffer in every possible way. And finally, after death they will have to suffer in hell.

And the things that decide goodness and badness are shifting, changing -- what was good yesterday is no longer good today. What was bad one day becomes good another day. Just look at the long span of history and you will be surprised....

For example, Rama, Krishna, Parasurama, who are incarnations of God, are all non-vegetarians, meat eaters. They are very ancient; you can think of the present time -- Ramakrishna used to eat fish. Being a Bengali and not eating fish seems to be impossible. In fact, every Bengali house has a small pond. They grow fish; just as you grow other things, they grow fish. Naturally, their houses smell fishy. And it was because of this situation....

When the British empire took over India, Calcutta was their first capital. All the Bengalis had to be the first clerks, the first bureaucracy, and they were all smelling of fish. That's why the Britishers started calling them *babu*; *babu* means one who smells. You can say "Bengali babu" and there is no problem, but you cannot say "Punjabi babu" -- that does not suit. With "Punjabi," babu does not suit at all -- "Punjabi babu"? It is impossible -- "Punjabi" and "babu"? The Bengali is a babu, and in his shadow even the Bihari has become a babu, but there it stopped.

And it is strange; because the powerful British empire was calling Bengalis "babus" -- it was a condemnatory word; *ba* means with, *bu* means smell. Even a condemnatory word became a very respectable word because the powerful people were using it. So now when you want to show respect to somebody you call him *babuji* -- "Babu Rajendra Prasad." You have not left out even the president of India; you call him "babu".

As time changes.... Today we cannot accept, no sensitive person can accept that a man who was thought to be a reincarnation of God can be a meat eater. It simply looks awkward, embarrassing.

After Mahavira and Gautam Buddha, values changed so dramatically. They *had* to change, because these two persons lived a vegetarian life and proved that any man who has love in his heart, compassion, cannot be a meat eater. And at the heights of consciousness, you cannot imagine that a man continues to eat meat -- something is wrong.

In every age, man has to define what is good, what is bad.

You never think that Rama obeying his father -- a dying man, under the influence of a young wife.... In the first place, to have four wives was wrong. Then, even at the point of death the man has not the courage to say no to his young wife. Such a henpecked husband! For no reason at all he orders Rama to go to the forest for fourteen years. And this was a value in those days, obedience. Rama is respected for centuries because he obeyed his father without even asking, "Why? What have I done? For what is this punishment being given to me?" Fourteen years he passes, on foot, in the forest.

Today, nobody who has any intelligence can say that obedience can be of such a high value. He should have disobeyed.

And this is my feeling, that if Rama had disobeyed Dasharatha, his father, this country would have been a totally different country. His obedience made this whole country a country of slaves. It is not a simple phenomenon, it is very complicated. When you respect Rama, you are respecting obedience. Then invaders came and the country obeyed, and invaders went on coming and the country went on obeying.

In five thousand years you have not seen a single revolution because revolution has never been a value for us. We have never thought that revolution is anything good. We have always condemned the rebellious spirit, while the rebellious spirit is the *only* spirit in the world which helps evolution. If we are lagging behind everybody in the world, it is because of our respect for obedience.

I am not saying be disrespectful, I am not saying be disobedient. I am simply saying be discriminating. And discrimination comes out of awareness -- be alert, be aware, see the whole situation. And let the decision come from yourself, not from outside -- not from your father, not from your teachers, not from your priests. Listen to what they have to say, listen carefully, respectfully. But the decision has to come from your own innermost being. Then you will have an individuality and you will have an independence. And with you, the whole society will move higher into consciousness, into freedom.

Don't judge people.

Rather, love people.

You are not told to love people but, knowingly or unknowingly, you are being taught to judge people.

Love knows no judgment; it simply loves, as you are. It is *your* question, it is your life. How to live it? And if my love is truly great, it may change you without any effort on my part. Without judging you, there

is a possibility of changing you.

You can look at me: I have lived with thousands of people; I have never judged anybody. I have simply loved everybody who has been with me, and I have seen tremendous changes happening in them without any effort on my part. Just my love has made them different.

The other day I received a letter from an American jail. One jailer loves me. And without bothering about the government, he gives time to the criminals to meditate. His jail is a special jail where only very severe criminals -- either those who are going to live their whole lives in jail or who are going to be crucified, only those kinds of people are there.

After a few years in American jails, if their behavior is good, people are given a vacation -- for one week they can go and visit their family, their friends. But not in this jail, because in this jail you cannot expect... it has already been judged that a man who has murdered seven persons -- leaving him for seven days outside, he has nothing to lose. He can cut as many people as he wants, you cannot punish him more than you have already punished him. He can escape, there is no risk; even if you catch him again you cannot do anything. You have given him the ultimate punishment that is possible. So in this jail, holidays don't happen.

But my friend the jailer, without asking permission, started giving a few criminals holidays after years of meditation.

About one criminal who had committed seven murders he was a little hesitant, but then he remembered, "Don't judge, just love." And lovingly, he gave him seven days and told him that if he needed anything he was willing to support him: "Go out and live fully, seven days." He was not expecting that the man would be back, and he was expecting that he was going to be in trouble. If the man did not come back then there was bound to be trouble for the jailer.

But the man came back after five days. The jailer asked, "Why are you back after five days?"

He said, "I was worried about you, that you must not be sleeping; you must be afraid that I may not come back. It became such a concern to me, your worry, that I thought it was worth dropping two days; better to go back. You have loved me so much; can't I do only this much for you -- coming back to jail two days earlier? It does not matter to me. My whole life I am to live here -- two days more.... But I was not able to sleep; I was concerned about you. I knew that you would be continuously worried about what would happen, whether I would come back or not. And I could not enjoy, because I was missing the meditation."

You are not to judge anybody. But you can do something more: you can love.

You can help the person to meditate, to become more aware. And perhaps your love and his meditation may bring the change, may bring the transformation. And it will not be imposed from outside -- it will be coming from inside, like a flower, and blossoming in the person. And when anything comes from inside and blossoms, it has tremendous beauty.

The Osho Upanishad

Chapter #3
Chapter title: Master and disciple, a journey hand in hand

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BELOVED OSHO,
MY FEELING IS THAT SINCE I HAVE KNOWN YOU, YOUR SANNYASINS HAVE PASSED THROUGH AN EVOLUTION, BUT YOU HAVE TOO. SO ARE WE MAKING THIS JOURNEY HAND IN HAND?

It is true, and it is not true.
The sannyasins have been certainly evolving, going through radical changes in their lifestyle, in their thinking, in their behavior, in their very vision of existence.

I am also moving moment to moment, changing. In this sense it is true that I have gone through a revolution hand in hand with my sannyasins. But in another sense -- and a far deeper sense -- your change is the change towards yourself; my change is towards existence. You are moving inwards. I am moving beyond the inner and the outer. The reality is neither inner nor outer; it transcends both.

I love the expression `hand in hand', but it is just like when the sun rises in the morning and the birds start singing, the flowers open and release their fragrance. As the sun rises, they are also blossoming, hand in hand -- but the distance is immense. That's why I said the question is a little complicated.

I am with you and yet far away; the distance is just like that between a rose opening and the sun rising. Without the sunrise the rose will not open. And I say it on my own authority, that if all the roses decide *not* to open the sun will not rise. It will look so stupid -- for whom to rise? For what?

Existence is interconnected so deeply, so intimately... but the distances are vast. On the full moon night you see the ocean -- it is affected by the full moon, hand in hand, but the moon is far away. And it is not only the ocean that is affected; even you are affected, because eighty percent in you is ocean water.

It is not strange that the people who have become enlightened -- only with one exception, Mahavira -- have all become enlightened on the full moon day. Mahavira became enlightened on the night of *amawas* -- no moon in the night, total darkness. It is because of this fact he is called Mahavira. That is not his name. *Mahavira* means the great warrior, going against the current -- and not only going against the current but achieving it.

Gautam Buddha became enlightened on the day of the full moon. Gautam Buddha's whole life is connected with the full moon: he was born on a full moon night, he became enlightened on the full moon night, he died on the full moon night. This cannot be just coincidence.

And now psychologists have been studying the effects of the full moon on the human psyche, and the results are staggering. On the full moon night more people go mad than any other night, the number is almost double. More people commit suicide -- again, the number is almost double. More people commit murder, and again the number is almost double. The full moon night does something to the human psyche. The full moon is so far away -- but not *so* far away; it affects you. Since the very beginning it has been affecting the poets, the painters, the sculptors, the musicians, the dancers. They *all* feel that something is different under the full moon, that perhaps the rays of the full moon are hand in hand....

Yes, you have been going through many radical changes to reach yourself. I have been going through many revolutions to reach beyond, beyond myself.

You have been moving towards enlightenment, and I have been going beyond it -- and this whole process is going hand in hand. But the distance is vast.
Remember the distance, and also remember the closeness, the intimacy.

BELOVED OSHO,
I SEEM TO RECALL YOU ONCE SAYING THAT WE ONLY HAVE GLIMPSES INTO EXISTENCE IN PROPORTION TO OUR CAPACITY TO ABSORB AND INTEGRATE THEM.
NIETZSCHE'S INSIGHT THAT, "THAT WHICH IS DONE OUT OF LOVE ALWAYS TAKES PLACE BEYOND GOOD AND EVIL" WAS PART OF AN UNDERSTANDING THAT LITERALLY DROVE HIM INSANE.
COULD YOU PLEASE TALK ABOUT THIS?

The genius of the caliber of Frederick Nietzsche is always in danger of going mad.

Nobody has ever heard of any idiot going mad. To go mad, first you have to have a mind. A genius is walking on a sword -- just a little mistake and he can fall, fall into an eternal darkness of madness.

Nietzsche is perhaps one of the most prolific geniuses the world has produced. He had so many insights

that finally he had to change his way of writing. His writing became aphoristic because the insights were crowding in his mind and if he were to write an essay, the other insights might be forgotten, might be lost. He started writing aphoristically, in maxims.

But to have too many insights is dangerous. One can afford only a limited number.

And Nietzsche was confronted with an infinite number of insights. *Each* insight could have become a philosophy. For example, this insight that when there is love there is no question of good and evil, love is beyond both. That's all.... He could have written a whole system on it, explained it in detail in different contexts.

There are traditional ways of writing, and they have a certain validity about them because you cannot misinterpret them, you cannot misunderstand them. For example, Bertrand Russell, in his famous book PRINCIPIA MATHEMATICA devotes two hundred sixty-five pages to a simple thing. You cannot conceive how a man can manage such a big-sized book, two hundred and sixty pages, just to prove that two plus two are *really* four. But he has taken every possible consideration, every possible question, every possible implication into account. He has exhausted the subject, he has not left anything for anybody. That is the traditional way of writing -- systematic, rational.

But Frederick Nietzsche had no time. Life is too short and his insights were so many. So he would write simply a maxim, that "Love takes you beyond good and evil. If you love, then don't bother about good and evil."

He is right, dangerously right -- we will have to look into a few of the implications of his statement.

Ordinarily, for centuries love has been synonymous with good -- it takes you beyond bad, beyond evil. Love cannot harm, love cannot be violent, love cannot be destructive, love cannot be evil; those are the qualities of hate. For thousands of years man has thought love and goodness are synonymous.

But Frederick Nietzsche is far more right than the long tradition. Nobody has thought about it before him. That is the function of a genius: he brings new light, new glimpses into the world; he opens new windows into existence. But he has not explained it.

I agree with him totally. Good and evil are opposite to each other and they exist together. Just like darkness and light, life and death -- all these opposites exist together, you cannot separate them. If you make love synonymous with good, then the evil will follow you like a shadow; and that has been happening everywhere around the world, for centuries.

There is a treatise by a psychoanalyst entitled "The Intimate Enemy". It is about love: whomsoever you love you are bound to hate. This will be like a wheel -- day comes, night comes; love comes, hate comes.

It is not something unnatural that lovers are continuously fighting, nagging each other. It is part of the game -- you have chosen love, you have chosen hate as the other side of the coin. Once in a while things become too much and the hate part asserts itself.

If you watch the life of lovers you will be immensely surprised: before they feel loving towards each other, first they fight. When their fighting part is fulfilled, then their love part comes up -- they are simply moving on a mechanical wheel. Then they are hugging each other and kissing each other and just a few minutes before, they were throwing things at each other.

Before *every* lovemaking there is a pillow fight. I don't know what pillows have done -- they are such innocent people, they never do any harm to anybody -- but they unnecessarily get caught in between the lovers because it happens that they are on the bed, and handy. After a good fight -- saying things against each other, against each other's family -- when this catharsis is over suddenly they are full of love, hugging each other. You cannot believe these are the same people. Then why were they doing that drama before? And this happens every day, it is a routine process.

Certainly your love is not what Nietzsche means by love.

He means by love what I mean by love -- love not addressed to anybody in particular but just your aroma, your field of energy. Just as the perfume of the rose surrounds the rose, a loving man is surrounded by love. *That* love is beyond good and evil; it transcends that intrinsic contradiction of the ordinary love.

But it is true that a man like Frederick Nietzsche, reaching to the very heights of understanding, himself became mad. The reason is not his insight. The reason is that his insight remained only intellectual. He had no foundation in meditation, he never heard of the word. If Frederick Nietzsche had been born in the East he would have been another Gautam Buddha, nothing less -- perhaps more. But in the West, intellect seems to be all. So he came to conclusions logically -- beautiful conclusions, and then he tried to live according to those intellectual conclusions for which there was no meditative foundation.

He fell apart. He had a nervous breakdown. He tried to reach where only meditators are allowed; and

naturally he had to fall from those heights, and he suffered multiple fractures. His genius was absolutely certain, but his genius led him into madness; that too is certain.

In the East it has never happened. One should look into it.... In the West it has *always* happened: whenever there was a man of great genius, sooner or later there was a nervous breakdown, as if he had seen so much that he could not absorb it. He had not wings enough, but still he had taken a long flight into the sky -- tired, tattered, he fell down.

In the East it has never happened, because we never begin with insights. First we make certain that you have a foundation. We make your wings stronger. We don't care about flights, we care about your wings.

You cannot conceive a Gautam Buddha, a Bodhidharma, a Mahakashyap -- even to conceive that these people can be mad is impossible. Their sanity is so perfect. And their sanity is rooted in their meditativeness, in their silence, in their peace, in their grounding in their own being. Because they have roots deep down into the earth, they are capable of sending their branches high to have a dialogue with the stars. Their flowers can go high in the sky to release the perfume.

You must remember one fact: a tree grows only proportionately. It can go only to a certain height if it has a certain strength, a depth to its roots.

In Japan there is an old art. I don't call it "art" but they call it art. I call it murder. But people go to see it from all over the world because there are only a few trees... five hundred years old and six inches in height. You can see that although it is just six inches high, the tree is old. Its bark is old, its leaves are old; just its tallness somehow has been prevented.

And the strategy is that in the mud pots in which those trees are put, there is no bottom. So the gardeners, from generation to generation -- because the tree is five hundred years old; many generations of the family that owns the tree have passed -- they go on cutting the roots, they don't allow the roots to grow. The pot has no bottom; otherwise the roots will find their way into the earth. The roots go on becoming older, the tree goes on becoming older. But because the roots cannot spread, cannot go deep into the earth, the tree cannot go high into the sky.

People think it is an art. It is sheer murder, it is a crime against the trees. And the same crime has been committed against man all over the world. Your roots have been cut.

Intellect can have flights, but it has no roots. Once in a while a genius may suffer from his own intelligence, and finally either he will commit suicide -- because the tension of his intelligence will become too much, his thoughts will become too many -- or he will go mad.

In the West many professors, many philosophers, mathematicians, painters, poets, novelists -- all kinds of creative people who have genius -- have gone mad or have committed suicide. A few have done both. First they went mad, and then when they were thought to be cured and were released from the madhouse, they committed suicide.

Vincent Van Gogh, one of the great painters of Holland, was for one year in the madhouse. He was released, and the next day he committed suicide. And he wrote a letter to his brother in which he mentions, "It is better *not* to be, than to be mad. And I don't want to be mad again and I KNOW I cannot avoid it; my mind is again moving in the same directions. All their medicines and tranquilizers can keep me normal in a madhouse, but to live in a madhouse is not life. At least I will have the satisfaction that although I could not live my life, I could manage my own death. I was not the master of my life, but I was the master of my death."

And he was so young, only thirty-three years old, but one of the greatest painters the world has produced. His insights were such that people who have been studying his paintings are simply puzzled, they cannot figure out how this man managed. Because one hundred years ago he painted stars as spirals. You don't see stars as spirals; nobody has ever seen spirals, and in his paintings all his stars are spirals. Even other painters were saying, "Watch out. You are going towards insanity. This is nonsense, nobody has ever seen it. Stars are not spirals."

Van Gogh said, "What can I do? I see them as spirals." And after one hundred years, just four weeks before one hundred years had passed, modern physicists came to the conclusion that stars are spirals. Our vision... because they are so far away, that's why we cannot see that they are spirals.

Now people are puzzled. Van Gogh had the insight, had the genius -- without any instruments. It took one hundred years for the scientists to find out, with all kinds of sophisticated instruments, that stars are spirals. Van Gogh, with his bare eyes....

But he himself started thinking he must be mad. No, nobody supported his vision; even painters, great

painters laughed. And this was not only one case, about all his paintings this was the case. He was seeing things which nobody else sees.

A genius is always ahead of his time. The bigger the genius, the farther in the future is his reach in time. Nobody is going to agree with him. He will be thought mad.

And remaining mad was not worthwhile; Van Gogh committed suicide. We *forced* him to commit suicide.

What harm was he doing? That's why I say don't judge people. He was not doing any harm to anybody. The canvas he was painting on was not in any way insulted. The canvas was not reporting to the police station that "This man is making stars into spirals on me." The colors that he was using had no objection....

But people go on continually judging. Can't you keep quiet? Perhaps he sees better than you, farther than you. And anyway, he is not doing harm to anybody.

You will be surprised: in his whole life he could not sell a single painting. Who would purchase it? Only a genius, only a man of insight, only a man of the same category as Van Gogh would purchase one; otherwise, who would purchase his paintings? *You* will not purchase his painting, because anybody coming to your house will look at the painting and will think you are mad: "Is this painting? How much have you paid?"

And now only two hundred paintings have somehow survived, in friends' houses. Each painting is worth a million dollars, and Van Gogh lived hungry because he could not sell them. His brother used to give him enough money for seven days. Four days he was eating, and three days he was fasting -- to purchase materials for paintings. *This* fast I call religion -- not the fasts of Jaina monks, those are stupid fasts. This man was pouring his blood on the canvas. He had something more valuable than his own life and he was ready to sacrifice it.

And the same was the case with Frederick Nietzsche. He was condemned by everybody, because if you say love takes you beyond good and evil, that means there is something higher than good. And if it leads you beyond good and evil then you are totally free; then your acts cannot be judged as good or bad.

He was right, but he had no meditative support. He could argue about it, but he could not prove it by his own life. He himself could not love the love he was talking about. That love comes only as a fragrance of meditation -- and then certainly there is nothing good, nothing bad.

Love is the highest value. There cannot be anything higher than that.

I feel deeply sad for Frederick Nietzsche. I don't feel for the normal human beings, because whether they are in the East or in the West makes no difference -- they will be the same people. Superficial differences of course will be there. But I feel deeply sad for Frederick Nietzsche because if he had been in the East he would have raised the consciousness of humanity with his own enlightenment and perhaps, going beyond it.

BELOVED OSHO,
WHAT IS AWARENESS? WHY IS IT LOST, AND HOW CAN IT BE REGAINED? ARE THERE ANY STEPS FOR THE SAME?

Awareness is never lost.

It simply becomes entangled with the other, with objects.

So the first thing to be remembered: it is never lost, it is your nature, but you can focus it on anything you want. When you get tired of focusing it on money, on power, on prestige, and that great moment comes in your life when you want to close your eyes and focus your awareness on its own source, on where it is coming from, on the roots -- in a split second your life is transformed.

And don't ask what are the steps; there is only one step. The process is very simple. The step is only one: that is turning in.

In Judaism there is a rebellious school of mystery called Hassidism. Its founder, Baal Shem, was a rare being. In the middle of the night he was coming from the river -- that was his routine, because at the river in the night it was absolutely calm and quiet. And he used to simply sit there, doing nothing -- just watching his own self, watching the watcher. This night when he was coming back, he passed a rich man's house and the watchman was standing by the door.

And the watchman was puzzled because *every* night at exactly this time, this man would come back. He

came out and he said, "Forgive me for interrupting but I cannot contain my curiosity anymore. You are haunting me day and night, every day. What is your business? Why do you go to the river? Many times I have followed you, and there is nothing -- you simply sit there for hours, and in the middle of the night you come back."

Baal Shem said, "I know that you have followed me many times, because the night is so silent I can hear your footsteps. And I know every day you are hiding behind the gate. But it is not only that you are curious about me, I am also curious about you. What is *your* business?"

He said, "My business? I am a simple watchman."

Baal Shem said, "My God, you have given me the key word. This is my business too!"

The watchman said, "But I don't understand. If you are a watchman you should be watching some house, some palace. What are you watching there, sitting in the sand?"

Baal Shem said, "There is a little difference: you are watching for somebody outside who may enter the palace; I simply watch *this watcher*. Who is this watcher? This is my whole life's effort; I watch myself."

The watchman said, "But this is a strange business. Who is going to pay you?"

He said, "It is such bliss, such a joy, such immense benediction, it pays itself profoundly. Just a single moment, and all the treasures are nothing in comparison to it."

The watchman said, "This is strange... I have been watching my whole life. I never came across such a beautiful experience. Tomorrow night I am coming with you. Just teach me. Because I know how to watch -- it seems only a different direction is needed; you are watching in some different direction."

There is only one step, and that step is of direction, of dimension. Either we can be focused outside or we can close our eyes to the outside and let our whole consciousness be centered in. And you will know, because you *are* a knower, you *are* awareness. You have never lost it. You simply got your awareness entangled in a thousand and one things. Withdraw your awareness from everywhere and just let it rest within yourself, and you have arrived home.

BELOVED OSHO, YES!

Sarjano, there was no need to say yes because I have seen it in your eyes. I have heard it when you were sitting near me, although you have not uttered it.

Since you have come to me there has never been a no in you. And it is strange, because your type is no-type! You have said no to everything, and perhaps that is the reason that your no is finished. You don't have any no anymore, and you have come to the person with whom you can connect only through yes.

To be with a master is to be in a yes attitude.

That's what I mean by receptivity, openness, vulnerability.

But I know that one wants to say it, thinking perhaps I may not be aware. I am absolutely aware of those people whose heartbeat is saying yes.

There are people who are still in two minds -- sometimes yes, sometimes no. There are also people who are too much attached to their no -- but I don't count them, they are not my people. Only those whose yes is unconditional, absolute, categorical, are my people.

And Sarjano, you are fortunate. You belong to my people.

Yes, Sarjano.

The Osho Upanishad

Chapter #4

Chapter title: Misery is the prison, nothingness is the door

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BELOVED OSHO,
WHY DON'T WE DROP OUR MISERIES, OUR IGNORANCE AND UNHAPPINESS? HOW CAN A MAN BE HAPPY AND BLISSFUL?

It is one of the most fundamental questions that a man can ask.
It is also strange, because it should be easy to drop suffering, anguish, misery. It should not be difficult: you don't want to be miserable, so there must be some deep complication behind it. The complication is that from your very childhood you have not been allowed to be happy, to be blissful, to be joyous.

You have been forced to be serious, and seriousness implies sadness. You were forced to do things that you never wanted to do. You were helpless, weak, dependent on people; naturally you had to do what they were saying. You did those things unwillingly, miserably, in deep resistance. Against yourself, you have been forced to do so much that by and by one thing became clear to you: that anything that is against you is right, and anything that is not against you is bound to be wrong. And constantly, this whole upbringing filled you with sadness, which is not natural.

To be joyous is natural, just as to be healthy is natural. When you are healthy you don't go to the doctor to inquire, "Why am I healthy?" There is no need for any question about your health. But when you are sick, you immediately ask, "Why am I sick? What is the reason, the cause of my disease?"

It is perfectly right to ask why you are miserable. It is not right to ask why you are blissful. You have been brought up in an insane society where to be blissful without reason is thought to be madness. If you are simply smiling for no reason at all, people will think something is loose in your head -- why are you smiling? why are you looking so happy? And if you say "I don't know, I am just being happy," your answer will only strengthen their idea that something has gone wrong with you.

But if you are miserable nobody will ask why you are miserable. To be miserable is natural; everybody is. It is nothing special to you. You are not doing something unique.

Unconsciously this idea goes on settling in you, that misery is natural and blissfulness is unnatural. Blissfulness has to be proved. Misery needs no proof. Slowly it sinks deeper into you -- into your blood, into your bones, into your marrow -- although *naturally* it is against you. So you have been forced to be a schizophrenic; something that is against your nature has been forced on you. You have been distracted from yourself into something which you are not.

This creates the whole misery of humanity, that everybody is where he should not be, what he should not be. And because he cannot be where he needs to be -- where it is his *birthright* to be -- he is miserable. And you have been in this state of going away from yourself farther and farther; you have forgotten the way back home. So wherever you are, you think this is your home -- misery has become your home, anguish has become your nature. Suffering has been accepted as health, not as sickness.

And when somebody says, "Drop this miserable life, drop this suffering that you are carrying unnecessarily," a very significant question arises: "This is all that we have got! If we drop it we will be no one, we will lose our identity. At least right now I am somebody -- somebody miserable, somebody sad, somebody in suffering. If I drop all this then the question will be, what is my identity? Who am I? I don't know the way back home, and you have taken away the hypocrisy, the false home that was created by the society."
Nobody wants to stand naked in the street.

It is better to be miserable -- at least you have something to wear, although it is misery... but there is no harm, everybody else is wearing the same kind of clothes. For those who can afford it, their miseries are costly. Those who cannot afford it are doubly miserable -- they have to live in a poor kind of misery, nothing much to brag about.

So there are rich miserable people and poor miserable people. And the poor miserable people are trying their hardest to reach somehow to the status of rich miserable people. These are the only two types available.

The third type has been completely forgotten. The third is your reality, and it has no misery in it.

You are asking me why man cannot drop his misery; it is for the simple reason that that's all he has got. You want to make him even *more* poor? He is already poor. There are rich miserable people; he has a small, tiny misery. He cannot brag about it. And you are telling him to drop even this. Then he will be nobody; then he will be empty, a nothingness.

And all the cultures, all the societies, all the religions have committed a crime against humanity: they have created a fear of nothingnness, of emptiness.

The truth is that nothingness is the door to richness. Nothingness is the door to blissfulness -- and the door *has* to be nothing. The wall is there; you cannot enter a wall, you will simply hit your head, may have some broken ribs. Why can you not enter the wall? -- because the wall has no emptiness, it is solid, it objects. That's why we call things `objects': they are objective, they don't allow you to pass through them, they prevent you.

A door has to be non-objective, it has to be emptiness. A door means there is nothing to prevent you. You can go in.

And because we have been conditioned that emptiness is something bad, nothingness is something bad, we are being prevented by the conditioning from dropping the misery, dropping the anguish, dropping all the suffering and just being nothing.

The moment you are nothing, you become a door -- a door to the divine, a door to yourself, a door that leads to your home, a door that connects you back to your intrinsic nature. And man's intrinsic nature is blissful.

Blissfulness is not something to be achieved.

It is already there; we are born with it.

We have not lost it, we have simply gone farther away, keeping our backs to ourselves.

It is just behind us; a small turn and a great revolution.

But there are fake religions all over the world which are telling you that you are miserable because in the past life you committed evil acts. All nonsense. Because why should existence wait for one life to punish you? There seems to be no need. In nature things happen immediately. You put your hand in the fire in *this* life and in the *next* life you will be burned? Strange! You will be burned immediately, herenow. Cause and effect are connected, there cannot be any distance.

But these fake religions go on consoling people: "Don't be worried. Just do good acts, worship more. Go to the temple or the church, and in the next life you will not be miserable." Nothing seems to be cash; everything is in the next life. And nobody comes back from the next life and says, "These people are telling absolute lies."

Religion is cash, it is not even a check.

Different religions have found different strategies, but the reason is the same. Christians, Jews, Mohammedans, religions born outside India say to people, "You are suffering because Adam and Eve committed a sin." The first couple, thousands of years back... and not a great sin -- you are committing it every day. They simply ate apples, and God has forbidden them to eat apples.

The question is not apples, the question is that they disobeyed. Thousands of years back somebody disobeyed God. And he was punished, he was thrown out of the Garden of Eden, thrown out of God's paradise. Why are we suffering? -- because they were our forefathers. But strange, nobody asked these idiots -- these Christians, Mohammedans, Jews, their great rabbis, popes and imams, "If that is the reason for our miseries, then why are our miseries different? Because the sin was one and single and the same, our miseries should be the same. But every man is suffering differently. His anxiety is different, his anguish is different, his problems are different -- how come this variety of miseries?"

Nobody has raised the question, and they don't have any answer if somebody asks it. If the whole of humanity were suffering the same misery, there would be some logical grounds to believe that there must be a singular cause, but it is not so.

The religions that were born in India have all taken another excuse: that you are suffering because of your past lives. I used to meet Jaina monks, Buddhist monks, and ask them, "I can understand that I am suffering because of my past life. But what about the first life? There must have been a first life, in the very beginning. Why did people suffer then? They had no past life. And if they did not suffer then the first

generation of humanity lived in blissfulness; it is impossible that their children should suffer. Their children should have learned the blissfulness of their parents -- children imitate. Then how did misery enter in?"

And they always said, "You -- whenever you come you bring some embarrassing question. We don't know.. *first* life? Nobody knows what happened, when it happened."

But I said, "Hypothetically there *must* have been a first life, or you have to accept another hypothesis -- that this vicious circle has been going on eternally. Always there was a past life, always there was a past life -- then you cannot get out of this vicious circle, because in the next life you will suffer from this life's acts. And then for seventy years you cannot remain a saint; even for twenty-four hours one cannot remain a saint. One needs holidays. Even your saints have holidays. And in the next life you will again commit a few evil acts...."

And what are evil acts? They are so simple it is impossible not to commit them. You see a beautiful woman; the scriptures say, "Close your eyes. Don't see her." But they forget completely that you close your eyes only *because* you have seen her! The evil act has been committed; otherwise, why are you closing your eyes?

You don't close your eyes seeing an ugly woman; no scripture says, "When you see an ugly woman close your eyes." Strange. You yourself close them, without any scriptures, without any teachers, without any religions. But when you see a beautiful woman you don't want to close your eyes, you really forget to blink -- and it is natural.

Not only that, the latest scientific experiments about this phenomenon have revealed strange things. I can give you a deck of cards in which there are beautiful women, ugly women, naked women, beautiful flowers -- different things on different cards. And I need not see the cards. You can go on looking at the cards, and when you come to a beautiful naked woman I can just watch your eyes and I can say, "Now you have come to a beautiful woman" -- because your eyes are windows. You want to absorb that beauty more, so your eyes become wider. That is a natural mechanism.

When you go outside in the sun your eyes become smaller, the window shrinks, because the sun is too much and there is no need to take that much light in. When you come home, slowly the eyes again open to their normal size. But when you see something beautiful, they become wider, wide open. It is not in your hands, it is not that you are doing it. Even a saint will have to do it because it is not a voluntary thing. It is non-voluntary, it happens on its own accord. It is biologically set up.

You have this word in English, `respect'. People have destroyed its meaning. It does not mean `honor' -- or it means honor in a very different way than you understand. `Respect' means the desire to see again, re-spect -- *spect* means seeing. If it is honor, it is honor for beauty -- because you want to see it again. The woman has passed.... You find some excuse to see her again, as if somebody has called you or you have forgotten something, and you turn back.

These are sins.

But if to appreciate beauty is sin then all art is sin. Then all paintings are sin, all great music is sin, all great literature is sin, and all great poetry is sin. Why confine it to women? When you look at a sunset and you are filled with the beauty of it, you are committing a sin. Or when you see a roseflower and it overpowers you with its beauty, its delicateness, you are committing a sin.

These religious people have managed such simple things so that it is impossible to get out of the wheel of life. You will be committing sins, and you will be coming back to suffer the punishment.

To eat tastefully is a sin. In Jainism -- and Mahatma Gandhi has borrowed from Jainas because Gujarat, although it is Hindu its mind is ninety percent Jaina; Mahatma Gandhi has borrowed all five principles of the Jainas.

The first is *aswad*, to eat without taste. You are asking human beings to do inhuman things -- it is better not to eat, and commit suicide. Even taste is not allowed! And who will tell the child, "Don't drink the mother's milk with taste; otherwise, finished -- you have already arranged for your next life." He enjoys the mother's breast... in fact, he enjoys so much that his whole life he remembers it again and again.

The interest of men in women's breasts is not without any psychology. Why are all the painters, all the poets, all the sculptors making beautiful breasts? -- so beautiful that really that kind of breast doesn't exist.

I was very close to Khajuraho. I used to go there because it has the most beautiful sculpture in the whole world. And as far as breasts are concerned, Khajuraho is just at the very top; nobody anywhere in the world has been able to create such beautiful breasts. But seeing those breasts I said, "These breasts are not possible. If these breasts were there humanity would die."

The minister of education who was showing me around said, "Why?"

I said, "Just see the roundness of the breast -- the little child on this round breast... his nose will get closed, he will not be able to drink milk. Either he can drink milk or he can breathe, two alternatives are before him."

And nature has not created those breasts for the sculptors, but for that small child. It creates breasts in such a way that the child can breathe and drink milk too. Just a completely round breast, a full moon, will kill anybody -- not just the child but the child's father also! If you cannot breathe.... It is good in a sculpture.

But why is man so obsessed? In every magazine, in every poem... somehow the breasts seem to be the central theme of all art. The reason is that the child has enjoyed the taste, the warmth, the feeling that flows from the mother's breast -- which is invisible to us, which is now being explored by scientists.

They have tried on monkeys: one monkey is given every necessary ingredient that he needs for his physical growth; no ordinary monkey gets such balanced food. The other monkey gets just ordinary food, as monkeys can get. But the other monkey has the mother's breast, and the first monkey has just a mechanical breast. Whenever he wants to drink milk the breast is available but it is cold, the breast is just mechanical. There is no warmth, there is no human aura around it.

And the scientists have found repeatedly that the child who gets perfect nourishment dies -- just because he is not getting the mother's warmth, her body. And the child that is not getting perfect nourishment lives healthily, because he is getting the mother's warmth.

Somehow in the psychology of man, that childhood continues. All this art is just a remembrance of a past golden time when there were no worries, no responsibilities, and life was just love.

These Jaina principles make it impossible to live. No taste, no possessions.... I can understand, and I teach no *possessiveness*, but I cannot understand `no possessions'. And there is a great difference between the two. You can live in a palace remembering that you are simply living in a caravanserai, it is not yours; tomorrow you will be gone, somebody else will become the possessor. One day you were not here, somebody else was the possessor.

My sannyasins have been looking for a beautiful house for me. Sixteen years ago they were also looking for a beautiful house, and I had chosen a house. Everything was settled, but there were some legal difficulties. The man had not all the necessary papers in his possession, so we had to wait. But the man died. His son was not interested in selling the house.

I moved to Poona.

Then I went to America.

And now when my friends started looking for a house, I remembered that house. The man with whom I had talked about the house, who was the owner, has died. His son, who was against selling it, has died -- now *his* son is in possession. But he has made many other houses around it, and destroyed the whole beauty of the place. He wants to sell all the other houses that he has made -- it had a big campus, a beautiful lawn and garden. And my whole interest was in the big campus, so thousands of people could sit there under the trees on the lawn. The main house is still there -- it was a beautiful house, but now it is surrounded by so many other houses it has lost its whole beauty. Its whole beauty was in those trees, the rocks, the lawn, the vast campus.

I inquired, "Who is the possessor of the house?" And when I came to know that it is now the third generation, I said, "Still people go on thinking that they possess things! They go on dying, new people go on becoming the owners."

You should live in the world, but not let the world live in you -- that's perfectly right. But to make it a point that you should not have any possessions creates insanity. Mahavira lived naked because he could not have clothes, it would be a possession. You are asking inhuman things. There is cold, there is old age, there is sickness.

He would not sleep on a mattress, just on the bare floor. He would not cut his hairs with scissors or shave his beard with razors because those are mechanical things, and he cannot possess anything. So he used to pull out his hairs: every year there was a festival time for the insane followers who would come to see the naked Mahavira pulling his hairs out. And it was thought to be a great religious ascetic discipline. But do you want the whole of humanity to do it?

The Jaina scriptures don't mention what he was doing with his nails. I have been looking very minutely into the Jaina scriptures to find out about the nails -- I am also a crazy man! Because what did he do with his nails? You cannot pull out your nails the way you pull out your hair. And if you don't cut your nails for eighty years, you will become almost like an animal. People cannot even come close to you, your nails will reach at least six feet. They will keep everybody away, particularly women -- a good device... nuclear

weapons!

No, you cannot expect to get out of this vicious circle of life and death. If cause and effect are put at a distance -- in one life is the cause, in another life is the effect -- then it is absolutely impossible. But it is a good consolation for people, for their misery, that they had committed evil acts. What evil acts? I don't see people committing evil acts in such a proportion that the whole humanity should be miserable.

The reality is something totally different. It is not a question of evil acts, it is a question of your having been taken away from yourself, from your natural blissfulness. And no religion wants you to be so easily blissful; otherwise what will happen to their disciplines? What will happen to their great practices, ascetic practices, people torturing themselves in a thousand and one ways. People beat themselves until they fall unconscious, and that is thought to be a religious discipline.

If dropping the misery is as easy as I say it is, then all these fake religions lose their business. It is a question of their business. Blissfulness has to be made so difficult -- almost impossible -- that people can only hope for it in some future life, after long arduous journeys.

But I say to you on my authority: it has happened to me so easily. I have also lived many past lives and certainly I must have committed more evil acts than any of you -- because I don't consider them to be evil acts. Appreciation of beauty, appreciation of taste, appreciation of everything that makes life more liveable, more loveable, are not evil things to me.

I want you to become sensitive, aesthetically sensitive to all these things. They will make you more human, they will create more softness in you, more gratitude towards existence.

And it is not a theoretical question with me. I have just accepted nothingness as a door -- which I call meditation, which is nothing but another name for nothingness. And the moment nothingness happens suddenly you are standing face to face with yourself, all misery disappears.

The first thing you do is simply to laugh at yourself, at what an idiot you have been. That misery was never there; you were creating it with one hand and you were trying to destroy it with another hand -- and naturally you were in a split, in a schizophrenic condition.

It is absolutely easy, simple.

The most simple thing in existence is to be oneself.

It needs no effort; you are *already* it.

Just a remembrance... just getting out of all stupid ideas that the society has imposed on you. And that is as simple as a snake slipping out of its old skin and never even looking back. It is just an old skin.

If you understand it, it can happen this very moment.

Because this very moment you can see there is no misery, no anguish.

You are silent, standing on the door of nothing; just a step more inwards and you have found the greatest treasure that has been waiting for you for thousands of lives.

BELOVED OSHO,
IN THE MIND, IN THE PROCESS OF THINKING, THERE IS SO MUCH ENERGY. HOW CAN WE USE THAT ENERGY IN A CREATIVE AND CONSTRUCTIVE WAY?

The question is very complex. It sounds simple, but it is not simple.

You are asking: The mind is full of energy, how to use this energy in a creative and constructive way?

Who is going to use this energy?

If mind itself is going to use this energy, it can never be creative and can never be constructive.

That is what is happening all over the world. That is what is happening in science. The whole misery of science is that mind is using its energy. But mind is a negative force; it cannot use anything creatively, it needs a master. Mind is a servant. Do you have a master?

So to me the question is... meditation brings the master in. It makes you fully aware and conscious that the mind is your instrument. Now, whatever you want to do with it you can do. And if you don't want to do anything with it, you can put it aside and you can remain in absolute silence.

Right now you are not the master -- even for five minutes. You cannot say to the mind, "Please, for five minutes, just for five minutes be silent." Those will be the five minutes when mind will be faster, rushing more than ever -- because it will have to show you who is the master.

There is a famous story in Tibet. A man wanted to learn the art of miracles, so he served a saint who was

thought to be a knower of all the secrets. He served the saint day in, day out; he closed his business. The old saint told him again and again, "I don't know anything. You are unnecessarily wasting your business, and you are becoming a burden to me because whenever I look at you.... Twenty-four hours a day you are sitting here, on my head, and I don't know any miracles. What to do?"

The man said, "You cannot avoid me so easily. I have heard that you have been hiding those secrets. But if you are stubborn, I am also stubborn. I will die sitting here, but I will learn the secret."

Finally the saint said, "Listen. This is the mantra" -- it was not much, it was a simple mantra -- "Just repeat *om, om, omkar* and all the secrets of all the miracles will be available to you as you become more and more attuned with the mantra."

The man rushed towards his home. While he was going down the steps of the temple the saint said, "Wait! I have forgotten one thing. After taking the bath, when you are sitting to chant the mantra, remember not to let any monkey enter into your mind."

That man said, "You must be getting senile! In my whole life no monkey has ever entered into my mind. Don't be worried."

He said, "I am not worried. It is just to make you aware, so you don't come later on and tell me that a monkey disturbed everything."

The man said, "There is no fear about the monkeys. Everything has entered into this mind, but a monkey? I don't remember this at all, not even in a dream."

But as he started moving towards his house he was amazed; monkeys started appearing on the screen of his mind -- big monkeys, giggling. He said, "My God!" He tried to push them away, "Get out! Get lost! I don't have anything to do with monkeys, and particularly today!" But he was surprised that it was not one monkey, it was a vast line; they were coming from all sides.

He said, "My God, I had never thought that in my mind so many monkeys are hidden. But first let me take a bath." But it was so difficult to take a bath because continually he was shouting "Get out! Get lost!"

Finally his wife knocked on the door -- "What is the matter? Who is inside the bathroom? Are you alone?"

He said, "I am alone."

"But then why are you shouting so loudly, get out, get lost?"

He said, "About these monkeys...."

The woman said, "You have gone mad. What monkeys? There are no monkeys here; keep quiet."

He said, "Strange. This woman has never been so hard on me, but in a way she is right because there is nobody in the bathroom. But to say that they are in my head looks even worse."

He sat in his worshipping place, but the monkeys were inside. He closed his eyes, they were sitting all around him. He said, "I have never thought that monkeys are so interested in me. Why are you bothering me? A few are inside the mind, and if I close my mind, a few are sitting all around me. They push me from this side and from that side, and giggling! I am a silent man, and this is not gentlemanly behavior."

And again the wife looked into his worshipping place and she said, "With whom are you talking?"

He said, "My God, now I have to explain something which I do not understand myself. Just don't you disturb me tonight. Tomorrow morning I will go and I will see that old man."

The whole night he took showers many times, rubbed the soap as much as he could to clean himself, but there was no way. In fact, the bathroom was so full of monkeys that to make his way into the bathroom was difficult, to come out of the bathroom was difficult. And when he came back to his worshipping place they were sitting all over -- even in his place a big monkey was sitting chanting *om, om, om*.

That man said, "I cannot wait for morning." It was midnight. He rushed to the temple, woke up the old man and told him, "What kind of mantra have you given to me?"

He said, "I have told you, that was the condition. That's why for so many years I have not told it to anybody -- because that condition is unfulfillable. You simply drop this idea of miracles, and the monkeys will disappear."

The man said, "Just... I have come for that. I don't want any miracles, I don't want any secrets. Just please help me to get rid of these monkeys because they are sitting all over the place, and if I open my shop tomorrow they will be sitting all over the shop. I am a poor businessman. I got into the wrong business; this is not my business. You do your business but please, if you can help me...."

The saint said, "There is no problem. If you drop the idea of miracles those monkeys will disappear. They are the guardians of the miracles."

If you try even for five minutes to stop thinking, more thoughts will rush in than ever -- simply to show

you that you are not the master. So first one has to get the mastery, and the way to become the master is not to say to the thoughts, "Stop." The way to become the master is to watch the whole thought process.

If the man had simply watched the monkeys, had allowed them to giggle, had allowed them to do whatsoever they were doing; if he had been simply a witness, those monkeys would have gone -- seeing that this man seemed to be absolutely indifferent, not interested at all.

Your thoughts have to understand one thing: that you are not interested in them. The moment you have made this point you have attained a tremendous victory. Just watch. Don't say anything to the thoughts. Don't judge. Don't condemn. Don't tell them to move. Let them do whatsoever they are doing, any gymnastics let them do; you simply watch, enjoy. It is just a beautiful film. And you will be surprised: just watching, a moment comes when thoughts are not there, there is nothing to watch.

This is the door I have been calling nothingness, emptiness.

From this door enters your real being, the master.

And that master is absolutely positive; in its hands everything turns into gold.

If Albert Einstein had been a meditator, the same mind would have produced atomic energy not to destroy Hiroshima and Nagasaki but to help the whole of humanity to raise its standard of living. Without meditation the mind is negative, it is bound to be in the service of death. With meditation the master is there, and the master is absolute positiveness. In its hands the same mind, the same energy, becomes creative, constructive, life affirmative.

So you cannot do anything directly with the mind. You will have to take a little roundabout way; first you have to bring the master in. The master is missing, and for centuries the servant has been thinking *he* is the master. Just let the master come in, and the servant *immediately* understands. Just the presence of the master and the servant falls at the feet of the master and waits for any order, for anything the master wants to be done -- he is ready.

The mind is a tremendously powerful instrument. No computer is as powerful as man's mind -- cannot be, because it is *made* by man's mind. Nothing can be, because they are all made by man's mind. A single man's mind has such immense capacity: in a small skull, such a small brain can contain all the information contained in all the libraries of the earth, and that information is not a small amount.

Just one library, the British library, has so many books that if we put those books in a line side by side they will go three times around the earth. And a bigger library exists in Moscow, a similar library exists in Harvard; and there are similar libraries in all the big universities of the world. But a single human mind can contain *all* the information contained in all these libraries. Scientists are agreed that we may not be able to make a computer comparable to the human mind which can be put in such a small space.

But the result of this immense gift to man has not been beneficial -- because the master is absent and the servant is running the show. The result is wars, violence, murders, rape. Man is living in a nightmare, and the only way out is to bring the master in. It is there, you just have to get hold of it. And watchfulness is the key: just watch the mind. The moment there are no thoughts, immediately you will be able to see yourself -- not as mind, but as something beyond, something transcendental to mind.

And once you are attuned with the transcendental then the mind is in your hands. It can be immensely creative. It can make this very earth paradise. There is no need for any paradise to be searched for above in the clouds, just as there is no need to search for any hell -- because hell we have created already. We are living in it.

I have heard that a great politician died. Naturally, he was afraid that he would be taken to hell. He knew his whole life: it was absolutely criminal and nothing else. It is impossible without crimes to succeed in getting political power. In going higher on the ladder of power, you have to crush, kill, destroy -- you have to do everything. But if you succeed then you are forgiven, nobody remembers that you have done anything wrong. And he was a successful politician. But as he was dying he was afraid; he remembered his whole past, and he was certain that "I am going to hell. Now nothing can help. Those political tricks will not be helpful here."

But when he opened his eyes he was in front of heaven. He could not believe it. He asked the angels who had brought him there, "There seems to be some mistake, some bureaucratic mistake. This is heaven and you have brought me here?"

"This is, certainly. And there is no mistake, you have earned it."

The man said, "What are you talking about? I have done everything wrong that can be done."

They said, "We know, but your whole life you lived in hell, and now to send you to hell again will not be justified. Moreover, our hell will look very old-fashioned. You have been living in a very ultra-modern

hell, and we don't want to feel ashamed. Our hell is very ancient, our methods of torture are very ancient, and you have refined everything so well that in fact you will laugh -- `Is this hell?' So the only way... even God was puzzled. You are three days late. You must have died three days ago, but it took three days for God to make the decision about where to take you. Finally we decided, `It is better to take him to heaven, because hell he has lived enough.'"

People still go on thinking that hell is somewhere down underneath the earth -- and you are living in it, this is the beauty -- and heaven is somewhere above.

You can change this hell into heaven if your mind can be under the guidance of the master, of your self nature. And it is a simple process....

But don't try directly with the mind, otherwise you will be getting into trouble. One can even get into insanity. If you try to put your mind energy into creative directions -- you are not capable even of stopping it for one moment and you are trying to put it into a creative dimension -- you will go crazy. You will have a nervous breakdown.

Don't touch the mind. First just find out where the master is. It is a complicated mechanism. Let the master be there, and the mind functions as a servant so perfectly.

In the East we have done this. Gautam Buddha could have become Albert Einstein without any difficulty, he has a far greater genius. But his whole life was concerned with transforming people, with awareness, with compassion, with love, with blissfulness.

The Osho Upanishad

Chapter #5
Chapter title: Madness: the ultimate evolution of mind

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BELOVED OSHO,
I HAVE NO IDEA ABOUT WHAT `RIGHT AWARENESS' IS. HOW TO JUDGE THAT I AM GOING IN THE RIGHT DIRECTION?

There is no right awareness because there is no possibility of wrong awareness. Awareness is right. So first, drop the wrong question. Once you are asking a wrong question to yourself you cannot get the right answer.

Don't ask what is right awareness. Simply ask what is awareness. Your question gives the fallacious impression that you know what awareness is, that the only thing that you don't know is, what is right awareness and what is not right awareness. Erase that fallacy completely from your mind.

Awareness is simple, very innocent. Everyone has it, so it is not a question of achievement. One wrong question leads to another wrong question: first you ask what right awareness is, then you ask how to achieve it.

You already have it.

When you see the sunset, are you not aware? When you see a roseflower, are you not aware? You are aware of the beautiful sunset, you are aware of the beautiful rose; all that is needed is that you become

aware of your awareness, too. That is the only thing that has to be added, the only refinement.
You are aware of objects.
You have to be aware of your subjectivity.

When you are looking at a sunset, you are so absorbed in the beauty of the sunset that you completely forget that there is a greater beauty which is making it possible for you to know the beauty of the sunset -- it is your awareness. But your awareness is focused on an object -- the sunset, the sunrise, the moon. Drop the object and just remain engulfed in pure awareness, in silence, in peace. Just be alert.

I am reminded of one of the most beautiful stories that I have come across in my life. A king in Japan sends his son to a mystic, to a master, to learn awareness. The king was old. And he said to the son, "Put your total energy into it because unless you are aware, you are not going to succeed me. I will not give this kingdom to a man who is asleep and unconscious. It is not a question of father and son. My father has given it to me *only* when I attained awareness. I was not the right person, because I was not his eldest son, I was his youngest son. But my other two brothers, who were older than me, could not attain.

"The same is going to happen to you. And the problem is even more complicated because I have only one son: if you do not attain to awareness, the kingdom is going into somebody else's hands. You will be a beggar on the streets. So it is a question of life and death for you. Go to this man; he has been my master. Now he is very old, but I know that if anybody can teach you, he is the man. Tell him, `My father is sick, old, can die any day. Time is short, and I have to become fully aware before he dies; otherwise I lose the kingdom.'"
A very symbolic story too: If you are not aware, you lose the kingdom.

The king's son went to the old master in the mountains. He said to the master, "I have been sent by your disciple, the king."

The master was very old, older than his father. He said, "I remember that man. He was really an authentic seeker. I hope you will prove to be of the same quality, of the same genius, of the same totality, of the same intensity."
The young prince said, "I will do everything."

The master said, "Then start cleaning in the commune. And remember one thing -- that I will be hitting you at any time. You may be cleaning the floor and I may come from the back and hit you with my stick, so be alert."
He said, "But I have come to learn about awareness...."
The master said, "This is how you will learn."

One year passed. In the beginning he was getting so many hits every day, but slowly slowly he started becoming aware. Even the footsteps of the old man... he might be doing anything -- howsoever absorbed in the work, he would become immediately aware that the master was around. The prince would be ready. After one year the master hit him from the back while he was deeply involved in talking with another inmate of the ashram. But the prince continued to talk, and still he caught hold of the stick before the stick could reach his body.

The master said, "That's right. Now this is the end of the first lesson. The second lesson begins tonight."

The prince said, "I used to think that this was all. This is only the first lesson? How many lessons are there?"

The old man said, "It depends on you. The second lesson is that now I will be hitting you while you are asleep, and you have to be alert in your sleep."
He said, "My God. How can one be alert in sleep?"

The old man said, "Don't be worried. Thousands of my disciples have passed through the test. Your father has passed through the test. It is not impossible. It is difficult, but it is a challenge."

And from that night he was getting hit six times, eight times, twelve times in the night. Sleep was difficult. But within six months he started feeling inside himself a certain awareness. And one day when the master was just going to hit him, with closed eyes he said -- "Don't bother. You are too old. It hurts me; you are taking so much trouble. I am young, I can survive these hits."

The master said, "You are blessed. You have passed the second lesson. But up to now I have been hitting with my wooden staff. The third lesson is that now I will start hitting, from tomorrow morning, with a real sword. Be alert! Just a moment of unconsciousness and you are finished."

Early in the morning the master used to sit in the garden, just listening to the birds singing... the flowers opening, the sun rising. The prince thought, "Now it is becoming dangerous! A wooden stick was hard, difficult, but it was not going to kill me. A real sword...." He was a swordsman but he was not given any

chance to protect himself; only awareness was going to be his protection.

An idea came to his mind: "This old man is really dangerous. Before he starts his third lesson, I would like to check whether he himself can pass the third test or not. If he is putting my life at risk, I cannot allow him to do it without checking whether he is worthy of it or not." And these were only thoughts that he was thinking lying down in his bed; it was a cold morning.

And the master said, "Come out of your blanket, you idiot! Do you want to hit your own master with a sword? Feel ashamed! I can hear the footsteps of your thoughts... drop the idea." He had heard. Nothing was said to him, nothing was done to him.

Thoughts are also things. Thoughts also, while moving, make sounds, and those who are fully alert can read your thoughts. Even before *you* have become aware of them, they can become aware of them.

The prince was really ashamed. He fell at the feet of the master and he said, "Just forgive me. I am really stupid."

But because it was a question of a sword, a real sword, he became aware of everything around him, even his own breathing, his heartbeat. Just a small breeze passing through the leaves, a dead leaf moving in the wind, and he was aware. And the master tried a few times but found him always ready. He could not hit him with the sword because he could not find him unconscious, unalert. He was just alertness. It was a question of death -- you cannot afford to be anything but alert.

In three days' time the master could not find a single moment, a single loophole. And after the third day he called him and told him, "Now you can go and tell your father -- and this is the letter from me -- that the kingdom is yours."

Awareness is a process of being more and more awake.

Whatever you are doing, you can do it like a robot, mechanically. Just watch: the way you are walking, is it alert or just a mechanical habit?

A man was brought to me and he was really in a great mess because he was a professor and he walked like a woman -- which is a miracle. It is not easy to walk like a woman, because to walk like a woman you need a womb. Only the womb helps you to move in a certain way, otherwise you cannot.

But by some freak of nature he was walking this way from his very childhood. And because everybody was laughing and telling him that this was bad, he was trying hard *not* to move like that. But the more he made the effort, the more it became impossible. It became a deep-rooted habit.

He was a talented person, a good teacher. And in the university he was a laughingstock wherever he would go. Whoever would see him walking was bound to laugh -- "Look at this man!" He was given psychoanalytic treatment, he was taken to other therapists; nothing worked.

Somebody suggested me. His parents brought him to me and I said, "Do one thing. In front of me, *consciously*, try to walk like a woman."

He said, "What are you saying? That is my PROBLEM!"

I said, "You forget the problem. You simply walk in front of me, with full consciousness, with as much grace as possible, like a woman."

He looked at his parents. He said, "Where have you brought me? I want to get rid of it, and this man seems to be a trainer!"

But the parents said, "There is no harm, just try. Who knows? He has some secret idea behind it -- you try."

Forced, he tried -- and he could not walk like a woman because now he was trying to walk consciously. He was surprised, he could not believe it. He said, "My whole life I was trying *not* to walk like a woman but it was an unconscious effort... because people were laughing."

I told him, "If you want to get rid of it, wherever you go remember: you have to walk consciously like a woman. In the university, in the city, in any club -- wherever you go, walk consciously like a woman."

After three years he met me and he said, "In these three years it has not happened. I have been trying my best."

I said, "Go on trying, because in that very effort is your alertness."

People come to me -- they want to drop smoking and they have tried thousands of times. And again, after a few hours the urge is so much: their whole body, their whole nervous system is asking for the nicotine. Then they forget all the religious teachings that "You will fall into hell." They are ready, because who knows whether hell exists or not? But right now they can't live in *this* hell; they can't think of anything else but cigarettes.

I have told these people, "Don't stop smoking. Smoke consciously, lovingly, gracefully; enjoy it as much

as you can. While you are destroying your lungs, why not destroy them as beautifully and gracefully as possible? And these are *your* lungs, it is nobody else's business. And I promise you there is no hell -- because you have not harmed anybody, you have just harmed yourself; and you have *paid* for it. You are not stealing cigarettes, you are paying for them. Why should you go to hell? You are suffering already."

Somebody is suffering from tuberculosis. The doctors are telling somebody, "You stop; otherwise cancer is absolutely certain to happen to you, you are preparing the ground." What more hell?

But when you have decided to do it and when you cannot restrain yourself from doing it then do it aesthetically, consciously, religiously. They will listen to me and will think, "This man must be mad. What is he saying -- RELIGIOUSLY?"

And I will teach them how to take the packet from the pocket consciously, slowly. Open the packet, take the cigarette consciously -- watch, look around. It is such a beautiful thing! You love it so much, you should give it a little time, a little attention.

Then light it; watch the smoke, be alert as the smoke goes inside you. You are doing a great job: pure air is available free; to pollute it you are wasting money, hard earned -- enjoy it to the full.

The warmth of the smoke, the smoke going in, the coughing -- be alert! Make beautiful rings, they all go towards heaven. You cannot go to hell; even your smoke is going to heaven, how can you go to hell? Just enjoy it. And I forced them: "Do it in front of me so I can be satisfied."

They will say, "It looks so awkward. It looks so stupid, what you are saying."

I said, "This is the only way, if you want one day to be free from this urge."

And they will do it, and they will say to me, "This is strange, that for the first time I was only a watcher. I was not smoking -- perhaps the mind, perhaps the body, but I was simply watching it."

I said, "You have got the key. Now be watchful, and smoke as much as you can because the more you smoke the more watchful you will be. Smoke in the day, smoke in the night, in the middle of the night when you wake up. Don't miss the chance, smoke. Don't bother about your doctors, your wife; don't bother about anybody. Just take care of one thing: remain alert. Make it an art."

And hundreds of people have found that the urge disappeared. The cigarette is gone, the cigar is gone. Even the desire... looking back, they cannot believe that they were in such bondage. And the only key to get out of the imprisonment was awareness.

You have the awareness, it is just that you have not applied it. So *apply* it so it becomes more and more sharp. Without application it has gathered dust.

In any act -- walking, eating, drinking -- whatever you are doing, make it a point that side by side a current of awareness will always remain running. And your whole life will start having a religious fragrance.

And all awareness is right, and all unawareness is wrong.

BELOVED OSHO,
THE MIND WARNS ME THAT IT WILL CEASE HELPING ME TO FEEL THAT I FIT WITH SOCIETY, AND WILL EXPOSE THE FEELINGS OF GUILT WITHIN ME IF I CHOOSE TO GO THE WAY OF AWARENESS. IT ALSO GIVES CONVINCING ARGUMENTS ABOUT GOING FOR TRUTH AND TAKING RISKS, BUT I DON'T REALLY HAVE THE GUTS TO FACE UNPLEASANTNESS.
OSHO, CAN YOU COMMENT?

Your question has many implications.

The first is: everybody has guts. You are not allowed to use them from the very beginning. The whole society wants to make you a coward. Cowards are very much needed because the society is interested in making you slaves.

The parents are interested that you should be obedient -- your guts may not allow you to be obedient. Your teachers want you to accept everything that is said by them without any questioning -- your guts may raise questions. Your priests want you to believe, to have faith -- your guts may create doubts. All the vested interests are against the courageousness which is naturally part of your being.

Nobody is born a coward. Cowards are manufactured.

Every child is brave. I have not come across a single child who is not brave. What happens? Where does this quality disappear? The same child, when he comes out of the university, is a coward. Your whole teaching, your whole religion, your whole society, all your relationships -- the husband does not want the

wife to have guts; neither does the wife want the husband to have guts. Everyone wants to dominate everybody else. Naturally, the other person should be reduced to a coward.

It is a very strange phenomenon that a woman will destroy the courageousness of her husband. And then she cannot love the man, because a woman loves courage.

We have made life so complicated. We are living in such an unconscious way. No woman wants her husband to be a coward, but every woman is going to reduce him to a coward. Then she is caught in a dilemma: she wants her husband to be a hero, but a hero *outside* the house, not inside the house. But this is not possible. Inside the house he has to function like a mouse, and outside the house he has to function like a lion. And people are managing, and everybody knows everybody's story -- because it is the same story.

Parents are very happy with an obedient child.

I have never been an obedient child -- and my family was a joint family, a big family; uncles, aunts, so many people under one roof. And whenever there would be guests or important people, they would try to send me out. They would tell me, "Go, anywhere!" They would introduce other children who were obedient -- my brothers, my sisters -- and I would come exactly at the right time to introduce myself to the guest: "These people are forgetting; I am the eldest... and there is a code language between these people and me."

And my father would look here and there, "Now what?"

And the person was bound to ask, "What code language?"

I said, "The code language is that whenever I might have to introduce myself these people send me out. That means certainly somebody is coming, somebody important enough -- and naturally, I have to come in the middle, at the right time to introduce myself. These people don't have guts to introduce me."

What was their problem? Their problem was that everybody was obedient. They would say, "It is night" and the children would say, "It is night." And I would see that it was not night, it was day. Now there were only two ways: either to listen to my own intelligence, or to be respected, honored as an obedient child.

There was a small piece of land between my house and a temple. Legally, my father had all the papers of the land. Technically, in the courts, he was going to win the case. But in reality the land belonged to the temple; it was just because of the stupidity of the priest that he gave all his papers to my father. I knew the whole story, and when the case started I told my father, "I am coming to the court to tell the reality: technically you have the papers in your hand, but in reality the land belongs to the temple. I will not allow you to win the case." I was not more than thirteen. So I said, "Perhaps the court may not accept me because I am not yet adult, so I have persuaded my grandfather -- I am bringing him with me."

My father said, "You should not interfere in these things. You should concentrate on your studies, go to school."

I said, "Those things I am doing, but whatever else is happening.... If I see that something wrong is going to happen, I am the last person *not* to interfere. You withdraw the case."

I brought my grandfather and I told my father, "You can ask your father too. Your son is against you, your father is against you, because we both know what the truth is."

And then my grandfather said, "However disobedient he may be, however rebellious he may be, what he is saying is true and I am going with him. You withdraw the case; otherwise you will lose the case and lose face too, because your son will be testifying in the court against you, your father will be testifying against you in the court."

He had to withdraw the case and give the land to the temple.

He was angry for many days. I said, "There is no need to be angry. You should be happy that you have a son who has guts, even against you. If it is a question of truth, he will choose the truth; he will not go with you. You can depend on me. And rather than rejoicing, you are being angry."

But this is how things are.

In my school, to wear a cap was compulsory. I don't have anything against the cap, I love it -- but because it was compulsory... I went the first day without a cap. The teacher said, "It is the first day; perhaps you don't know, the cap is compulsory. Without a cap you cannot come to the school."

I said, "I *am* going to come to the school. When I was admitted there was no condition that I have to come with a cap. I can come even naked and you cannot prevent me. I have been admitted, not my clothes."

The teacher said, "You seem to be crazy. Naked?"

I said, "Yes, tomorrow."

He took me immediately to the principal. He said, "You tackle him, he seems to be very strange. I have just asked him to bring a cap because the cap is necessary...."

The principal said, "What is the trouble? Why are you not complying with a certain rule, a discipline?"

I said, "I am ready to follow any discipline which is based on reason, not compulsion. You will have to prove that the cap has something to do with intelligence. As far as I know... in India the Bengalis don't use a cap and they have the best intelligence in the country. And the Punjabis have the worst intelligence, if they have it at all.

"You have to prove it to me. I have come to the school to be more intelligent, to be more rational, to be more mature. In what way is your cap is going to help me? And what precedent is there? Gautam Buddha had no cap, Mahavira had no cap, Krishna had no cap. Why should I be forced into something which has no meaning?

"You tell me the meaning and I will follow it. But I cannot follow anything compulsory. Who are you to make a rule without understanding the psychology of the rule? Why are you using the cap? Has it helped you in any way?"

The principal said that, "We never had anybody raise such questions. Can you please give me some time to think it over?"

I said, "I can give you as much time as you want. I will be seven years in this school, *without* a cap. And I don't know -- it can become a movement. Others" -- there were two thousand students -- "they may start dropping their caps, I don't know. If they have any intelligence they should."

And by the time I left the school the cap had disappeared, because he never could find the answer.

And the day I left the school.... I went to the university, and came back after one year to visit my village. The cap was back, compulsory. I went to the principal; I said, "This is absolute ugliness. You could not answer me. For seven years two thousand students did not use the cap; you could not prevent it. And now that I have left the school, the cap is back -- because these people don't ask questions; they are simply obedient because it is a rule. But you should have at least this much responsibility, that if you cannot prove anything in support of a certain rule, the rule should be removed. But you have been cunning" -- as if he was waiting somehow till I got out of the school.

Those seven years must have been long -- because it was not only one thing; there were a thousand other things in those seven years.

But I have never been mischievous. If I disobeyed anything I had reasons to disobey, and I was ready to obey it if I was convinced intelligently.

But the whole society kills your guts. So this is the first thing about your question: drop this idea that you don't have guts. You have been told again and again that you don't have guts, and you have believed it. It is only a question of dropping a certain conditioning, and you will find a tremendous upsurge of energy which is repressed in you -- and that energy will be needed for the transformation.

Second thing: you say, "My mind says that if you go in search of truth, if you meditate, if you become a seeker, you will not fit with the society." The mind is not saying anything wrong. The mind is simply saying something factual; you will not fit in the society. But to fit in the society is not a value. Only idiots fit. The more you have intelligence the more you are unfit.

All great artists, scientists, philosophers, mystics, poets, painters -- they are all misfits. And to find a man who is a misfit is to find a man of beauty, of courage, of intelligence, a man who is ready to stand alone against the whole world. The very situation brings out the best in him.

He functions at the highest level of being, he functions at the optimum -- he *has* to function because the whole world is against him. He is alone facing the whole world; he cannot afford to be lousy, to be sleepy. He cannot afford to be middle class. He has to sharpen his intelligence, sharpen his being. This fight between him and the world is going to give him tremendous qualities.

In the whole history of man you can count on your fingers the names of those who have fought against the world. And the very fight has made them a light unto themselves.

If you want to fit with the world you have to compromise, and all compromise is wrong. It is ugly, it is unspiritual, it is against your own self. All compromise, without exception, degrades your humanity, humiliates you.

The man of no compromise has an integrity. You can kill him but you cannot kill his spirit. You can destroy him but you cannot destroy his vision, his truth.

Socrates was ordered to be killed by poisoning, and the chief justice who gave the order was feeling guilty -- because Socrates was an innocent man. His only crime was that he was himself and he would not compromise. And in a good world, in a better world, in a more human world, this should be one of the best qualities of man: not to compromise. Those who are ready to compromise will not be counted as human beings, but as cattle.

The chief justice was feeling a little guilty. So he said to Socrates, "Because of the majority of the judges" -- and it was not much of a majority, only one man's majority -- "we have to give you poison."

Socrates said, "You need not feel guilty, because you are not killing me, you are killing yourself. Let me remind you that your name will be remembered *only* because you ordered Socrates to be poisoned; you have not done anything else in your life. My name will continue to be remembered as long as man has the urge, the desire to know the truth, to know himself, to know the mysteries of existence. You cannot kill me. You are simply killing yourself, and you are condemning yourself before the whole of mankind that is going to come." And his prophecy has proved right.

Your mind says you will become a misfit. And on the other hand, your mind insists and convinces you that unless you go on the search for truth, your life is a wastage. So you are in a difficulty, because you don't understand the nature of the mind.

The nature of the mind is dialectical, it is opposed to itself. On each and every point, mind is never unanimous -- it cannot be, by its very nature. It is always divided, a house divided against itself. So on the one hand it will say one thing, on the other hand it will say just its opposite.

And this is how mind creates tension, this is how mind creates anxiety, this is how mind creates anguish. You cannot do anything. If you do one thing the other part says, "What are you doing? You will become a misfit." If you listen to this part, thinking that "I don't want to be unfit, I am not ready to be crucified or to be poisoned or to be stoned to death," then the other part says, "You are not man enough. You are a coward." You can neither go this way nor you can go that way. You are always on the crossroads, and the mind says all kinds of things; it is simple that you have presented only two sides.

Mind can say many things contradicting each other, and supporting each with reasoning. That's how people go mad. Mind is the ground of madness, where madness grows. It is where one becomes schizophrenic. For example, your question can create schizophrenia in you -- whatever you do will be wrong because the other part will go on teasing you, "Listen. You are going wrong. You will become unfit. Then don't tell me that I did not warn you, I told you everything beforehand. Don't be stupid. Come back!" If you go back, the other part starts saying, "So after all you are a coward, no guts, afraid of being a misfit. Then what is the point of your living? If you cannot even search the truth of your own being, what is the point of your living?"

This is the situation of the mind about every question.

I was a student, and the man who had founded the university, Harisingh Gaur, was still the vice-chancellor. We became friends, because I used to go for a morning walk on a lonely street early in the morning before sunrise and he also used to go on the same street, alone. We were the only persons, so naturally... it started with saying "good morning" to each other. By and by we started walking together. He started asking about me, what subject I was studying, what I was doing, and slowly, slowly the distance of age disappeared. He started inviting me for tea after the walk. And he became interested in my ideology, because whenever I saw that he was saying something which I could not accept I simply rejected it and produced every possible argument against it. He loved it.

He said, "You should not have joined philosophy." He himself was a legal man, he was a world-famous law expert. He said, "You should have gone into law because you, without knowing law, argue with me and I can see that if we were in a court you would win."

But I said to him, "It is just a mind game. I can argue for, I can argue against; mind is ready for both."

He said, "Strange... that reminds me of one of the incidents in my own life." He was fighting a very big case in the privy council for the Maharaja of Jaipur. But he was a drunkard, and the night before he must have drunk too much at a party. So the hangover was there, and he forgot which party he was a counselor for. In the privy council he started arguing against the Maharaja of Jaipur.

The maharaja could not believe it. Doctor Gaur's assistant was pulling at his coat, but he would not listen, he would take his coat back.... He was finishing the maharaja completely, and he was supposed to fight *for* him! And the other party, the Maharaja of Udaipur, was also puzzled; he was not leaving anything for them. Their counsel was also worried about what *he* was going to say: "This man is mad, he's drunk, but he is giving beautiful arguments."

But as lunchtime came he became a little more sober. He came out; his assistant said -- and the maharaja of Jaipur had tears in his eyes -- he said, "What have you done?"

Doctor Gaur said, "What is the matter? Everybody looks as if something strange has happened."

The maharaja said, "What can be more strange? We have hired you and you are arguing against us. You have finished our case."

He said, "Don't be worried, there is still time. After the lunch hour I will see."

After the lunch hour he started by saying, "Whatever I have said before the lunch hour was just preparing the ground: these are the arguments my opponents may produce. Now I am going to argue against each argument that I made before the lunch hour." And by the evening he had destroyed all the arguments that he had produced before the lunch hour.

When the privy council chief asked the Udaipur maharaja's counsel, "Do you want to say anything?" he said, "There is nothing left, because all that I could say he said it better, and he has already destroyed it. The case is over." Doctor Harisingh Gaur was victorious in the case.

And he said to me, "I can understand that mind is a prostitute. It has no devotion to anything -- whoever pays more, it is ready to go with the person."

Your question cannot be solved within the mind. Whatever you do, the mind keeps a balance. If you increase arguments on one side, the mind will increase the arguments on the other side, and there will always remain a balance. Inside the mind there is no solution.

But if you can get out of the mind and just be a witness, that is the solution. The mind disappears with all its dialectics, with all its dualisms. Watching the mind, being aware of the mind -- without choosing any side, choicelessly being aware -- that is the secret. And slowly slowly mind subsides, and there is immense emptiness. In that emptiness you will find the way.

I cannot give you the way, nobody can give you the way.
Only your emptiness, only your nothingness becomes the way.
Nothingness instead of mind is the way.

If you remain in the mind you can only go mad -- that is the ultimate possibility, the ultimate evolution of the mind. If you don't want to go mad, then you will remain simply middle class. And by middle class I mean compromising here, compromising there, a little bit listening to this part, a little bit listening to that part -- shattered in fragments, never having an individuality, never having a soul.

So don't try to find an answer within the mind. That's where the whole philosophy of the world is engaged, without any conclusion; thousands of years of discussions, arguments, and no conclusion at all. And the people who have simply moved out of the mind have immediately arrived to the conclusion.

Mind is not the way.
No-mind is the way.
Mind leads to madness.
No-mind leads to ultimate buddhahood, ultimate awakening.

The Osho Upanishad

Chapter #6
Chapter title: Mind thinks, meditation knows

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BELOVED OSHO,
WHY CAN A MAN NOT BECOME MEDITATIVE? HOW CAN A MOVEMENT FOR MEDITATION BE CREATED?

Meditation is a danger, it is a risk.
It is a danger to all the vested interests, and it is a risk to the mind.

Mind and meditation cannot co-exist. There is no question of having both of them. Either you can have mind or you can have meditation, because mind is thinking and meditation is silence. Mind is groping in the dark for the door. Meditation is seeing. There is no question of groping, it knows the door.
Mind thinks. Meditation knows.

This is a very fundamental reason why man cannot become meditative -- or why very few men have dared to become meditative. Our training is of the mind. Our education is for the mind. Our ambitions, our desires, can only be fulfilled by the mind. You can become president of a country, prime minister, not by being meditative but by cultivating a very cunning mind. The whole education is geared by your parents, by your society, so that you can fulfill your desires, your ambitions. You want to become somebody. Meditation can only make you a nobody.
Who wants to become a nobody?

Everybody wants to go on higher on the ladder of ambitions. People sacrifice their whole life to become *somebody*.

Alexander was coming to India. A madness had entered in his mind: he wanted to conquer the whole world. Everybody has a little bit of that kind of madness, but he had the whole chunk. And while he was coming towards India, passing the boundaries of Greece, somebody said to him, "You have been asking many times about a mystic, a very strange man, Diogenes. He lives nearby. If you want to see him, it is a few minutes' walk, just by the side of the river."

Diogenes was certainly a very strange kind of man. In fact, if you are a man you *are* going to be a strange kind of man, because you are going to be something unique. He lived naked... he was one of the most beautiful men possible. But he always used to have a lighted lamp in his hand -- day or night, it made no difference. Even in the day, in the full light of the sun, he was holding his lamp while walking on the streets. People used to laugh at him, and used to ask him, "Why are you carrying this lamp, unnecessarily wasting the oil and becoming a laughingstock?"

And Diogenes used to say, "I have to keep it, because I am looking for the authentic, real man. I have not come across him yet. I come across people but they are all wearing masks, they are all hypocrites."

He had a great sense of humor. To me, that is one of the most important qualities of a genuine religious man. While he was dying, he still kept his lamp by his side. Somebody asked Diogenes, "You are dying. Let us know about the man you were searching for. Your life is ending; have you been successful in finding the authentic man?"

He was almost on the verge of death, but he opened his eyes and said, "No, I could not find the authentic man. But I am happy that nobody has stolen my lamp yet -- because all around there are thieves, criminals, all kinds of robbers, and I am a naked, unprotected man. This gives me great hope: my whole life I carried the lamp and nobody has stolen it yet. This gives me great hope that some day the man will be born whom I have been looking for; perhaps I have come too soon." And he died.

So many stories about him Alexander had heard and had loved. He said, "I would like to go." It was early morning, the sun was rising. Diogenes was lying on the sand on the bank of the river taking a sunbath. Alexander felt a little awkward, because Diogenes was naked. He also felt embarrassed because this was the first time that somebody had continued to lie down in front of him -- "Perhaps the man does not know who I am."

So he said, "Perhaps you are unaware of the person who has come to meet you." Diogenes laughed.

He also used to have a dog. That was his only companion. Asked why he had made a dog a friend, he said, "Because I could not find a *man* worth making a friend." He looked at the dog who was sitting by his side and said, "Listen to what this stupid man is saying. He is saying I do not know who he is. The fact is, he *himself* does not know who he is. Now what to do with such idiots? You tell me."

Shocked... but it was a fact. Still, Alexander tried to make some conversation. He bypassed the insult. He said, "I am Alexander the Great."

Diogenes said, "My God." And he looked at the dog and said, "Did you listen?" -- that was his constant habit, to refer to the dog -- "Did you listen? This man thinks himself the greatest man in the world. And that is a sure sign of an inferiority complex. Only people who suffer from inferiority pretend to be great; the greater the inferiority the more they start projecting themselves higher, bigger, vaster."

But he said to Alexander, "What is the point of your coming to me? A poor man, a nobody, whose only possession is a lamp, whose only companion in this whole world is a dog, who lives naked.... For what have you come here?"

Alexander said, "I have heard many stories about you, and now I can see that all those stories are bound to be real -- you are a man... certainly strange, but in a way immensely beautiful. I am just going to conquer the world, and I heard you are just residing here. I could not resist the temptation to come and see."

Diogenes said, "You have seen me. Now don't waste time, because life is short and the world is big -- you may die before you conquer it. And have you ever considered... if you succeed in conquering this world, what are you going to do next? -- because there is no other world than this. You will look simply foolish. And can I ask you, why are you taking so much trouble conquering the world? You call *me* strange, who is just having a beautiful sunbath. And you don't think yourself strange, stupidly strange, that you are on your way to conquer the world? For what? What will you do when you have conquered the world?"

Alexander said, "I have never thought about it, to be frank with you. Perhaps I will relax and rest when I have conquered the world."

Diogenes turned to the dog and said, "Do you listen? This man is mad. He is seeing me already resting, relaxing -- without conquering a thing! And he will relax when he has conquered the whole world."

Alexander felt ashamed. There was truth, so clear, so crystal clear -- if you want to rest and relax, you can rest and relax now. Why postpone it for tomorrow? And you are postponing it for an indefinite time. And meanwhile you will have to conquer the whole world, as if conquering the whole world is a necessary step in being relaxed and finding a restful life.

Alexander said, "I can understand... I am looking foolish before you. Can I do anything for you? I have really fallen in love with you. I have seen great kings, great generals, but I have never seen such a courageous man as you, who has not even moved, who has not even said `Good morning.' Who has not bothered about me -- on the contrary, who goes on talking to his dog! I can do anything, because the whole world is in my hands. You just say, and I will do it for you."

Diogenes said, "Really? Then just do one thing: stand a little away from me, because you are blocking the sun. I am taking a sunbath, and you don't understand even simple manners."

Alexander remembered him continually. All through his journey up to India and back, that man haunted him -- that he did not ask for anything. He could have given him the whole world just for the asking, but he asked only that Alexander move a little away because he was preventing the sun from reaching his body.

And as he was leaving, Diogenes had said, "Just remember two things, as a gift from Diogenes: one, that *nobody* has ever conquered the world. Something always remains unconquered -- because the world is multi-dimensional; you cannot conquer it in all its dimensions in such a small life. Hence everybody who has gone to conquer the world has died frustrated.

"Secondly, you will never come back home. Because this is how ambition goes on leading you further and further: it goes on telling you, `Just a few miles more. A few miles more and you will be attaining the very ambition of your heart.' And people go on chasing hallucinations, and life goes on slipping through their hands. Just remember these two things as gifts from a poor man, a nobody."

Alexander thanked him -- although in the cool morning he was perspiring. That man was such... each thing he said would make you perspire even in the cold breeze on a cold morning, because he would hit exactly the wounds that you are hiding.

Alexander never could reach to being the conqueror of the whole world. He could not reach to the very end of India; he could not reach to Japan, to China, to Australia, and of course America was not known. He turned back from Punjab. He was only thirty-three, but the ambition and the continuous struggle to fulfill it had made him so tired and spent, like a used cartridge. He was only thirty-three, at the prime of his youth, but in his inner world he had become old and was ready to die. Somehow, perhaps in death, there would be rest.

And Diogenes' shadow was always following him: "You will not be able to conquer the world." He turned back, and before reaching Athens, his capital -- just twenty-four hours more....

Sometimes small incidents become so symbolic and so meaningful. Just twenty-four hours more and he would have at least been back in his capital, in his home -- not in the real home that Diogenes was pointing at, but at least in the house which we all try to make a home.

The home is inside. Outside there are only houses. But he could not even reach the outside house. He died twenty-four hours before reaching Athens.

A strange coincidence: the day Alexander died, Diogenes also died. In Greek mythology, like many

other mythologies... In Indian mythology the same is the case: before entering the other world you have to pass through a river, the Vaitarani. In Greek mythology also you have to cross a river; that river is the boundary line of this world and that world.

Up to now, whatever I said is historical fact. But after the death of Diogenes and Alexander, this story became prevalent all over Greece. It is very significant. It cannot be historical, but it is very close to truth. It is not factual.

That's how I make the difference between facts and truth: a thing may be factual, but still untrue; a thing may be non-factual, but still true. A story may be just a myth -- not history, but of immense significance because it indicates towards truth.

It is said that Diogenes died a few minutes after the death of Alexander. They met while crossing the river -- Alexander was ahead, Diogenes was coming behind. Hearing the sound Alexander looked back. It was an even more embarrassing encounter than the first one, because at least at that time Alexander was not naked; this time he was also naked.

But people try to rationalize, try to hide their embarrassment. So just to hide his embarrassment he said, "Hello, Diogenes. Perhaps this may be the first time in the whole history of existence that a great emperor and a naked beggar are crossing the river together."

Diogenes said, "It is, but you are not clear about who is the emperor and who is the beggar. The emperor is behind the beggar. You wasted your life; *still* you are stubborn! Where is your empire? I have not lost anything because I had nothing, only that lamp. That too I had found by the side of the road -- I don't know to whom it belongs -- and by the side of the road I have left it. I had gone into the world naked, I am coming from the world naked."

That's what Kabir says in one of his songs -- *Jyon ki tyon dhari dinhin chadariya. Kabira jatan se odhi chadariya* -- "I have used the clothes of life with such care and such awareness that I have returned to God his gift exactly as it was given to me."

The whole society -- your parents, your teachers, your leaders, your priests -- they all want you to become somebody special, Alexanders. But if you want to be meditative they will all be against you, because meditation means you are turning away from all ambitions.

I was a student in the university. The head of my department was so worried about my examinations, he said, "I have taught in almost a dozen countries all over the world, hundreds of students, but I have never been concerned about their examinations. It is very puzzling to my mind -- why am I so much concerned about your examination? You have to promise me that you will reach the examination hall in time."

I told him, "This is not part of your work. Your part is to teach me. It is my business to be worried about the examination or not. If I can manage, I will reach the hall."

He was suspicious. The old man used to stand every day with his car outside the hostel, in front of my room, to pick me up and to see me enter the examination hall. And then he would leave.

I said, "This is too much unnecessary trouble you are taking. Your house is four miles away. You have to wake up, and you are not an early riser."

He was a drunkard. But life is a mystery. Here, the people who are non-vegetarians, drunkards, gamblers, you may find them so loving and so human that it is surprising. And on the other hand, the people who are *strictly* vegetarian.... Adolf Hitler was strictly vegetarian. He never smoked, he never drank any alcoholic beverage, he went to bed early, he got up early in the morning -- he was a saint! If you just look at his life-pattern and style, he was a monk. And he killed six million people. It would have been better if he had been a drunkard, non-vegetarian -- a chain smoker, but a nice human being.

This old man, my professor, did not drink for those few days. He had to wake up early in the morning to pick me up and force me into the examination hall. The whole university knew; they all thought, "This is strange!" I said, "It is not strange. He loves me. He loves me just like his son, and he wants me to be somebody in life. That is the trouble: that love is creating the trouble. He is afraid that I am too careless about being somebody in the world."

He used to instruct the chief examiner, "Keep an eye that he does not leave when I have left -- because I cannot wait outside for three hours unnecessarily. Keep an eye on him and don't let him go. And watch to see that he is writing and is not doing something else."

Sometimes I would finish the answers in two hours but the chief examiner would not allow me to go out. He would say, "Your professor will torture me. You simply sit here, do whatsoever you want to do. Or just go through the answers you have written; maybe you can add something more."

I said, "This is strange. I am finished with the answers, I should be allowed to go. Everybody else is

allowed."

He said, "Everybody else is allowed, but nobody else is being brought here like a prisoner every day!"

And after the examination the professor would ask me -- every day with the question-paper in his hand -- "What have you written about it?" Just to console him I would say things which I had *not* written at all -- and he knew it. I knew that he knew it because he was the dean of the faculty, so he was looking at my papers. Before asking me, he had already looked at what I had written. And now I was answering him according to the textbooks, although what I had written was according to myself.

But he could not say to me, "I have looked" -- because that is illegal. So he would say, "*You* know; I know...."

I said, "What to do? You should not do anything illegal, and if you are caught doing anything illegal I will be the first to report it to the vice-chancellor."

He said, "But these are not the answers that you have *written*. Do you want to remain a nobody for your whole life? It hurts me. You have the talent, you have the genius, you can become anything you want."

I said, "I don't want to use my talent and my genius to become anybody. I simply want to relax into myself and be myself, anonymous, because my decision is in favor of meditation, not in favor of mind. Whatever you are saying is mind -- and I have to *use* the mind, but the more you use the mind the farther away it takes you from yourself."

This is the reason why man is not meditative:

The whole society forces him to be in a state of mind, not in a state of meditation.

Just imagine a world where people are meditative. It will be a simple world, but it will be tremendously beautiful. It will be silent. It will not have crimes, it will not have courts, it will not have any kind of politics. It will be a loving brotherhood, a vast commune of people who are absolutely satisfied with themselves, utterly contented with themselves. Even Alexander the Great cannot give them a gift.

If you are running to get something outside yourself, you have to be subservient to the mind. If you drop *all* ambitions and you are concerned more about your inner flowering; if you are more concerned about your inner juice so that it can flow and reach to others, more concerned about love, compassion, peace... then man will be meditative.

And you have asked how we can make meditation a great movement. Don't be worried about making it a great movement because this is how the mind is very tricky. You will forget all about your meditation and you will be concerned about the movement -- how to make it big, how to make it worldwide, how to make many more people meditate. If they are not willing then *force* them to meditate. It has been done; the whole of history is the proof.

Mohammed founded a religion called Islam. `Islam' means peace. And he wanted the whole world to be a peaceful place. But people are not willing to be peaceful -- then cut their heads, a dead man at least is peaceful. A living man is a nuisance, you cannot rely on a living man -- he may be peaceful this moment, and the next moment he may do something troublesome. On Mohammed's sword the words were written: Peace is my message. Now the message has to be written on the sword, and the message is peace, and people have to be forced to become peaceful at the point of a sword, that is, to become Mohammedans. A Mohammedan is a man of peace.

Don't be concerned about a movement, because your mind is so tricky, so slippery....

I have heard, one man and one woman were in love for years. And as expected, the woman was asking every day, sitting on Chowpati Beach.... Who else goes to sit there? She was constantly harassing the man: "When are you going to marry me? We are getting old."

And the man said, "Just look at the full moon." It was just rising above the ocean.

And the woman said, "Shut up! Don't change the subject. Whenever I bring up the *real* subject you always try to change the subject. The moon will remain there, we will discuss it later on. First, answer my question. When are we going to get married?"

The mind is constantly trying to change the subject.

Whenever you will be thinking of meditation, the mind will change the subject in such a way that you will not even be aware that the subject has been changed. The mind will start making a great movement of meditation, transforming the whole world and forgetting meditation itself. Because where is the time? -- you are in a great revolution, changing the whole world.

In fact, the mind is so cunning that it condemns those people who meditate. It says, "They are selfish, just concerned about themselves. And the whole world is dying! People need peace, and people are in tension; people are living in hell and you are sitting silently in meditation. This is sheer selfishness."

Mind is very cunning. You have to be very aware of it. Tell the mind, "Don't change the subject. First I have to meditate, because I cannot share that which I don't have. I cannot share meditation with people, I cannot share love with people, I cannot share my joy with people, because I don't have it. I am a beggar; I can only pretend to be an emperor."

But that pretension cannot last for a long time. Soon people start seeing that "This man is just a hypocrite. He himself is tense, he himself is worried; he himself lives in pain and suffering and misery, and he is talking about creating the world as a paradise."

So for the second part of your question, I would like to say to you: forget about it. It is your mind which is trying to change the subject. First the marriage, marriage with YOURSELF... first the meditation, and then out of it the fragrance will come, out of it the light will come. Out of it, words which are not dead but alive, words which have authority in them will come. And they may help others, but that is not going to be your goal; it will be a byproduct.

The changing of other people through meditation is a byproduct, it is not a goal. You become a light unto yourself, and that will create the urge to become a light to many people who are thirsty. You become the example, and that example will bring the movement on its own accord.

BELOVED OSHO,
ON OUR WAY TO REALIZATION, THERE IS NO `WE', THERE IS ONLY `I'. IS THERE ANYTHING TO SOFTEN THIS PAIN?

The problem about such questions is they are intellectual, they are not experiential.

You have just thought about it, that "On our way I will be alone, I cannot be with people so the question of there being any possibility of `we' is non-existent; only `I' will be there alone. It makes one feel afraid, it makes one wonder whether to go on such a path or not."

But this is all intellectual. It is not that you have gone on the path and you have found this question. On the path you will not find this question, because I and we are together. The I cannot exist without we; it is just a part of the collectivity.

The moment you are on the path, first the others leave and the last that leaves you is yourself, the I. And when the I leaves, only then are you alone; otherwise the I is there. There are two -- you, and the I. When the I has also gone, you are alone. And the beauty of aloneness... it has nothing to do with `I', it has nothing to do with `we'.

They were all together. They exist together. Many I's together become `we'. It is simply a collective name of I's. Have you ever come across a we? Even the people who use it -- for example a president of a country or a prime minister of a country is supposed to use `we' instead of `I' so that his `we' becomes representative of the whole land he is the prime minister or the president of. But even the prime minister who uses `we' is simply an I, there is no we. That `we' is only a convenience, a linguistic convenience.

And when you move on the path it is not that the we leaves you and only `I' is left behind; the I also goes with the we.

I am reminded of a beautiful Sufi story. When Al-Hillaj Mansoor went to his master Junnaid, his family, his friends, even his neighbors had all come out of the town to say goodbye. He was going in search of truth. When he reached Junnaid, he entered; Junnaid was alone sitting in the mosque. He asked, "May I come in, sir?"

Junnaid looked at him, and looked here, and looked there, and said, "First leave the crowd out! And you have some nerve to ask, `May I come in, sir?' Then why is this crowd all around you?"

Al-Hillaj could not believe... he looked all around, there was nobody.

Junnaid said, "Don't look all around, close your eyes! and then look all around. Your friends, your family, your neighbors -- they are still there."

He closed his eyes and he was surprised. The people he had left behind... he was still remembering them: their tears, their last greetings, the elder ones giving him their last blessings. They were all there, the whole crowd was there.

Junnaid said, "Get out, with this whole crowd! When you are alone then ask, `May I come in, sir?'"

It took seven months. Al-Hillaj used to live outside the mosque; the master used to live inside. Hundreds of disciples would come and go, and thinking that he must be a shoemaker or a shoe-shiner, they would put

their shoes in front of him. And sitting there doing nothing... he thought, "This is not bad," so he started polishing their shoes.

After seven months, one night when there was nobody around, Junnaid came out and said, "Al-Hillaj, come in."

But Al-Hillaj said, "Forgive me, sir. Now I cannot ask, `May I come in, sir?' because that `I' is also gone. I am absolutely alone."

Junnaid said, "That's why I had to come. You stupid! Come in. I knew that now it will be difficult for you to ask the question, because who will ask the question? The crowd is gone, and with the crowd that fellow who used to be `I' -- that too is gone. And the poor fellow is shining shoes..." And Al-Hillaj belonged to a very rich, royal family.

Junnaid said, "That's why I have come in the middle of the night, to bring you in. When you are *not* then you are called in; when you are not then the whole existence is ready to receive you."

Your question is intellectual. Avoid intellectual questions. If they arise, try first to experience them and you will find the answer yourself.

BELOVED OSHO,
PLAYFULNESS, HAPPINESS AND CREATIVITY COME TOGETHER INSIDE MYSELF WHEN I AM IN THIS STATE -- I CALL IT `CRAZINESS'.
CAN YOU PLEASE TALK ABOUT THIS?

First, what you call craziness is authentic sanity. When you are not in that state which you call craziness, you are crazy.

Creativity, you call craziness. Playfulness, you call craziness. Joyfulness, you call craziness. Then what is sanity?

So first, drop that word `craziness'.

Only the creators are sane. What they create does not matter. In India, there have been a few great mystics whose creativity cannot even be recognized as creativity.

Kabir remained for his whole life spinning, weaving. He was a weaver. He had thousands of disciples, and they would tell him, "You have become old, and you are unnecessarily tiring yourself. We can take care of you; you stop this weaving, and then making clothes, and going to the market and selling them."

But Kabir always said, "You do not understand. You think I am just a weaver. I am not just like other weavers -- it is not my business, it is my love affair. I make these clothes for nobody other than God himself. And naturally, when I am making things for him they have to be perfect."

And he treated his customers as gods. He used to say to his customers, "You take this piece of cloth, but be very careful, Ram" -- for every customer he had only one name, Ram; *Ram* means God -- "I have taken so much trouble in making it. Be careful, be respectful. It is not my business; it is my prayer, it is my worship."

Another great mystic, Gora, was a potter, and he continued to make beautiful pots for his whole life. And he had disciples -- rich disciples, even kings -- and they would say, "It is embarrassing for us that our master is just making pots and selling pots on his donkey in the market. Please stop doing this."

But Gora would say, "It is difficult... it is part of my creativity. Nobody else can make these pots, only Gora can -- because all others are making them for money, and I am pouring my whole love, my whole heart. It is a meditation to me."

A third great mystic was Raidas, who continued to make shoes. In India particularly, to make shoes is thought to be one of the worst professions. It is only for the *sudras*, the untouchables. He *was* an untouchable, but high caste brahmins started coming to him. He was uneducated, but what he was saying was pure scripture. And everybody was trying to convince him, "You stop making shoes. It doesn't fit. It doesn't look right that a mystic of your caliber should make shoes" -- but Raidas refused.

He said, "That is the only art I know. I am a poor shoemaker. This is the only creative talent through which I can serve existence."

Don't call creativity, playfulness, joyousness, cheerfulness, `craziness'. These are the sanest dimensions of your being. Let your whole life become sane, full of songs, full of flowers, full of love. The world may call you crazy, but please, you should not call it crazy. Let the world call it crazy -- it doesn't matter -- but I cannot allow you to call it crazy.

It is going to happen to every meditator. What is happening to you, I would love it to happen to everybody. Create something. And whatever you are doing, do it playfully, not seriously. And wherever you are, be in a celebration. Forget words like `business'. Let your life be simply a festival.

To me, only those few people who attain to this state are capable of calling themselves religious -- not the Hindus, not the Mohammedans, not the Christians, but the creative people -- enriching existence, beautifying existence.

Don't leave this world without making it a little more beautiful than you found it when you came into it.

BELOVED OSHO,
WHEN THE DOORBELL RINGS AND I OPEN THE DOOR TO RECEIVE THE GUEST, BEFORE I DISAPPEAR WILL I GET A GLIMPSE OF HER?

Milarepa, you are impossible!
When he was going to play his guitar in England, although there is no God, I prayed, "God save the queen" -- because he is such a ladykiller.

Look at his question: he is saying, "When the doorbell rings and I open the door, before I disappear will I be able to get a little glimpse of *her*!"
Just old habits... but no harm. In fact, the doorbell never rings.

I will tell you a story. Junnaid, the master of Al-Hillaj Mansoor, in his young days when he was still a seeker, used to sit in front of the mosque praying to God, "How long is it going to take? Open the doors!"

And one mystic woman, Rabiya al Adabiya, happened to pass by. She hit Junnaid's head hard with her staff. She was an old woman... Junnaid said, "Rabiya, to disturb somebody in prayer is not right; and you are a well-known religious saint and you disturbed my prayer!"

She said, "I had to disturb it. And if next time I hear you praying in this way again -- `God open the doors' -- then only God can save you. I am going to hit your head so hard!"

He said, "But what is the problem? I am not creating any trouble for anybody."

She said, "That is not the point -- because the doors are *open*, they are never closed. Just get up and go in!"

Milarepa, the doorbell never rings. And the doorbell is such an ultra-modern thing that there is no mention of it in any scriptures, cannot be.

The doors are always open. And the ultimate comes, but you cannot have a glimpse of the ultimate -- whether you want to call him `him' or `her' does not matter. As the ultimate comes, you disappear. The happening is simultaneous, there is no gap. It is not that the ultimate comes and you say, "Thank you, sir. Sit down; what will you take -- Coca Cola, Fanta, Seven-Up? What will you take?" There is no time, not even to say "thank you." The moment the ultimate descends, you are already gone. He comes only in the space where you used to be, in your nothingness.

Nobody has seen the ultimate, for the simple reason that to see the ultimate you have to disappear, you cannot be a witness. You can *become* it but you cannot *see* it. We call those people who have become it the mystics; they are not the ones who have seen God, they have *become* God. It is not an object for them to see. It is their very subjectivity, it is their very being.

The Osho Upanishad

Chapter #7
Chapter title: Silence is a song without words

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BELOVED OSHO,
LAST NIGHT I WAS READING "THE BOOK OF MIRDAD". IT WAS SO BEAUTIFUL AND SO STRONG THAT I COULDN'T STOP READING FOR HOURS. THEN SUDDENLY I FELT THAT MY BREATH HAD CHANGED, AND I FOUND MYSELF ON THE EDGE OF CRYING, AND I DIDN'T KNOW WHETHER IT WAS SADNESS, DESPERATION, BLISS, OR ALL THREE AT THE SAME TIME.
I TRIED TO FIND OUT BY READING THE WORDS AGAIN, BUT I REALIZED THAT MY MIND DIDN'T REALLY UNDERSTAND THEM WHEN I LOOKED AT THEM. HOW IS IT POSSIBLE THAT WORDS WHICH THE MIND DOESN'T UNDERSTAND CAN TOUCH ONE SO DEEPLY?

There are millions of books in the world, but THE BOOK OF MIRDAD stands out far above any other book in existence.

It is unfortunate that very few people are acquainted with THE BOOK OF MIRDAD for the simple reason that it is not a religious scripture. It is a parable, a fiction, but containing oceanic truth.

It is a small book, but the man who gave birth to this book... and mind my words, I am not saying "the man who wrote this book." Nobody wrote this book. I am saying the man who *gave birth* to this book -- he was an unknown, a nobody. And because he was not a novelist, he never wrote again; just that single book contains his whole experience.

The name of the man was Mikhail Naimy.

It is an extraordinary book in the sense that you can read it and miss it completely, because the meaning of the book is not in the words of the book. The meaning of the book is running side by side in silence between the words, between the lines, in the gaps.

If you are in a state of meditativeness -- if you are not only reading a fiction but you are encountering the whole religious experience of a great human being, absorbing it; not intellectually understanding but existentially drinking it -- the words are there but they become secondary. Something else becomes primary: the silence that those words create, the music that those words create. The words affect your mind, and the music goes directly to your heart.

And it is a book to be read by the heart, not by the mind. It is a book not to be understood, but experienced. It is something phenomenal.

Millions of people have tried to write books so that they can express the inexpressible, but they have utterly failed. I know only one book, THE BOOK OF MIRDAD, which has not failed; and if you cannot get to the very essence of it, it will be *your* failure, not his.

He has created a perfect device of words, parables, situations. If you allow it, the book becomes alive and something starts happening to your being. And naturally, because you have never come to such a state, you are puzzled about what it is -- sadness? blissfulness? There are tears, but those tears can be either of sadness or they can be of immense joy.

You have come to a point where you have never been before, so naturally you cannot categorize it. You cannot put a label on it according to your old experiences. But the name does not mean anything. What matters is that you have taken a step beyond yourself. You have never been in this space; you have entered into the unknown, and it is so unknown that you don't have the vocabulary even to give it a name.

Just see the point: It may look like sadness... because for the first time in your life you will become aware that up to now you have not been alive. Life has happened *today*.

And it brings a great sadness... you were alive -- but knowing this new experience, your whole life becomes so mundane, so meaningless, that it is better to say that it was more death than life. And a sadness arises that, "Why could I not reach this space before?" It is so close -- just a step beyond the boundaries of your old mind and the whole sky with all its stars becomes available. You were confined in such a small prison -- and nobody was imprisoning you. You were the prisoner and you were the imprisoned. You were the jailer and you were the jailed. Naturally... a sadness, looking to the past.

But looking to the present... a great blissfulness, a peace that passeth understanding, a silence that is not just the opposite of sound... a silence which is *absence* of sound, not the opposite of sound. A music without any instruments, a song without any words....

For the first time you start feeling that, "Up to now I have been living in the head; and only this moment the doors of my heart are open."

There is an old Chinese story. Because of the story a proverb has come into existence -- that when the musician becomes perfect, he burns his instruments; they become not only useless, they become a nuisance because they only create noise. Only between the noise are there a few moments of music -- why not have it all?

And when the archer becomes a perfect master, he drops his bow and his arrows and forgets all about it. A strange proverb -- because ordinarily we think that when we become perfect our instruments will also attain a perfection with us; their working will also become perfect.

The proverb comes from a story: A man had become a great archer, and he was confident that he had attained perfection. He never missed any target. He was able to kill flying birds without fail. He appeared before the emperor and told him, "It is time that you should declare me the greatest, the master archer of the empire. Otherwise I am ready for any challenge. If somebody doubts it, I am ready for a competition."

The king knew the man, and knew that what he was saying was not bragging, it was a simple fact. But the old servant of the king said, "Wait a minute before you say anything, because I have something to say before you decide." He was so old that he had served the grandfather of the king, the father of the king, the king himself, and there was a possibility that he would serve the fourth generation also.

The king had tremendous respect for the man. He said, "If you have something to say, you say it."

The old servant said, "This man knows nothing of archery yet. He can kill animals, he can kill birds, flying birds; he never misses any target. That's all okay, but that is not perfection and mastery. I know a man who *is* a perfect archer. He lives in the mountains, and because he became a perfect archer thirty years ago, he has completely forgotten about archery. After perfection, what is the point of remembering?"

The archer was puzzled: "What kind of archery is this, that the man has even forgotten archery? For thirty years he has not practiced -- if I don't practice a single day, the next day I can see mistakes happening. Within two days, critics will see that mistakes are happening, and within three days anybody will be able to see that there are mistakes. Thirty years!"

And the old man said, "Unless you go to the forest and meet the great archer.... If he approves there is no question of any competition -- I will ask the emperor to declare you the champion master of the whole kingdom."

The archer had to go and search in the mountains. On a very high peak, in a small cave, he found the old man. The archer was carrying his bow, his arrows. The old man looked at the bow, looked at the arrows, and he said, "These things I have seen once, I remember. What do you call these things?"

The man said, "You are a great archer? You don't even know the name of the bow and the arrows!"

The old man said, "This is a bow and arrows... and what is the function of it? What do you do with it?"

The archer said, "Come out and I will show you." And he killed with one arrow a faraway flying bird -- just one arrow and the bird was on the earth.

The old man said, "This you call archery? I remember, when I was young I used to call this archery too. Now, come with me."

The old man must have been nearabout one hundred and twenty years old, not less than that -- very frail. He took the young archer to a cliff which was hanging over a valley thousands of feet deep.

The archer stopped. He said, "I cannot go on that cliff! Just a small mistake and you are finished forever."

But the old man went to the *very* edge -- his feet were half hanging off the edge of the cliff. He was standing with just half his feet on the edge and he said, "Come on -- you are a great archer; you should know balance, because the secret of archery is balance. And if you are trembling so much inside, your arrow cannot be perfect, because your arrow will be going through your hands. And you *are* trembling. Come on! You are young, and as you see I am old, one hundred and twenty years old."

The man tried, one or two feet... and fell down on the rock. He said, "I have never been afraid of death. But I cannot do that."

That old man came back and he said, "If you cannot do this, forget all about archery. The day you can do this you will throw away the bow, you will throw away the arrows. Now look...." There were seven birds flying far away. And the old man simply looked at those seven birds one by one, and they all fell down on

the earth.

He said, "When you have no trembling inside, just your eyes are enough; no arrows are needed. So go back, you are an amateur. I will come when the time has come, I will keep watch on you. I have my people in the city, in the capital; it was one of my people who sent you here. He was one of my disciples and I have a few more disciples who will keep watch. And if I am not alive, then I will tell them to inform the king when you are a perfect archer."

The young man was simply in great despair. He proved to be an amateur; he was thinking himself to be a champion master.

After five years.... The old man had said, "Learn inner balancing." I call it meditation; these are different names, in different countries. `Inner balancing' means you are so balanced at your innermost center that there is no trembling at all. You are in such a silent, unmoving space, as if you are *not*.

After five years a man visited the archer. As they were entering the archer's house, he saw a big bow hanging on the wall. The guest asked, "What is that?"

And the archer said, "I used to remember, but fortunately I met an old man... now I have completely forgotten what it is."

But the guest said, "I have heard that you are an archer."

The man said, "Forget all about it. When a man is young he has all kinds of stupid ideas. I also had my stupidities, but due to the compassion of the old man in the mountains I survived, I moved on."

That very day the king called him and declared him to be the champion master archer of the kingdom.

"But," he said, "I know nothing of archery. What are you doing?"

The king said, "I am not doing anything. These are instructions from your master. Of course you could not be the champion master. The old man has left his body, with the message, `While I am alive he cannot be a champion. And the poor fellow wanted to be a champion so desperately, but if I am alive in the kingdom it is impossible. I will never come to the capital to contest; the whole idea is childish. But there are my disciples who will not allow it to happen any other way. Only my death... and it is worth it, to make him happy.'

The old man is dead. The message has come that you should be declared the champion."

The king said, "Just out of curiosity I would like to see how far your eyes can function as arrows." The man looked into the sky. Nine birds -- a whole flock -- came down to the earth.

And the king said, "That old man was never wrong."

This is archery.

A musician when he is perfect forgets his instruments; now silence is his music.

THE BOOK OF MIRDAD is one of the greatest devices that have been created down the ages. Don't read it like any other book. Don't read it like SHRI BHAGAVADGITA or THE HOLY BIBLE. Read it as beautiful poetry, as music spread on the pages. Read it as a message from a master of meditation.

The words are code words.

Don't look for their meaning in the dictionary.

Their meaning is when they strike something in your heart.

That's why you felt, reading MIRDAD, that your breathing changed. It has to be understood very carefully: your breathing changes with each of your emotions. When you are angry, watch: you will have a different kind of breathing, unrhythmic, chaotic. When you are in love, just holding the hand of your beloved, your breathing will be different -- peaceful, silent, musical, harmonious. And these are small things; I am just giving you examples to understand.

When you are sitting with the master, the breathing becomes so harmonious that sometimes you may think it has stopped. There will be moments when suddenly you become aware -- "Has my breathing stopped?" Because it will be so silent that even *you* cannot feel its movement.

There was one very significant man in south India, Brahma Yogi, but he got distracted. He was able to bring his breathing to such a harmonious state that doctors declared him to be dead. Because if there is no breathing... and not just for a second or two; he was capable for ten minutes. Medical science has its own limits. For ten minutes, no sign of breathing....

In Oxford, in Cambridge, in Calcutta University, in Rangoon University; he went all over the world. He forgot completely the mission of his life, that he had been meditating to attain to his innermost self. That's how people get distracted -- he became an entertainer, a showman. He earned much, he became world famous. And the doctors everywhere were shocked. In every medical college of importance in the world he was examined with all their refined instruments. They had to declare that the man was dead, and after ten

minutes he would start breathing again.

It was not that he was not breathing for ten minutes; he *was* breathing, but the breathing had gone so slow that it was beyond the instruments' capacity to capture its movement.

This happened to you reading MIRDAD, that you felt your breathing was changing. It was beautiful. And because your breathing changed, that's why you came to a point where you were indecisive. Whether you were sad or silent, blissful, ecstatic, you could not decide, because the thing was so new and you had no category to put it in.

But I will tell you: You were sad, sad because you have wasted your whole life -- and this space was so close; you were just to reach and it was going to be available to you. You were sad, just like a beggar will be sad who comes to know that he is the emperor and there has been some mistake; the beggar is sitting on the throne and the emperor is begging in the streets. All those years of begging... a shadow, a sadness.

You also felt silence, because THE BOOK OF MIRDAD has been created by a man who knows the inner workings of human consciousness. He was not a writer; hence, nobody ever bothered to give him a Nobel prize. He was alive in this century, he was our contemporary. His book has not been translated into many languages for the simple reason that the book is unique -- it is not a book, it is a device. And it is not meant to be read, it is meant to create a certain atmosphere around you. If you are ready, available, receptive, the atmosphere will be created and there will be great silence. And silence is always blissful.

So you got very much confused: There was sadness because of the past; there was silence because of the present -- and silence is always bringing flowers of blissfulness.

You thought there must be something in the words, so you read those words again. But you could not find it; in those words there was nothing, they were ordinary words. From where was this experience happening?

It was happening because you are on the path.

You are part of a mystery school.

You are a seeker.

It would not have happened to you if you were not on the path. It happened to you because you were getting ready for this happening, and THE BOOK OF MIRDAD simply triggered what was already going to happen. It would have happened even without THE BOOK OF MIRDAD, perhaps a little later.

The man on the path may find in his life.... Listening to music sometimes it happens. The musician may be an ordinary man; he may not know anything about silence and blissfulness, but his music can trigger something in you. It may be triggered by seeing a sunset; now the sunset is not aware of you at all. It may be triggered by the perfume of a rose.

But remember one thing: Just because THE BOOK OF MIRDAD helped you in reaching a new space in yourself, don't tell others to read it -- because they will find it just ordinary fiction, beautiful. They may even destroy *your* connection that has been created unknowingly; you were not ready for this experience. So one thing: Don't tell others, "Read THE BOOK OF MIRDAD, it brings such beautiful experiences." It may not bring them anything.

Secondly, because it has brought you a beautiful experience this time, don't read it again and again in order to get it. Because this time you were not expecting anything; next time you will be full of expectations. You will be waiting and watching for when it happens -- it will not happen. Once in a while it is possible, but the basic condition to be fulfilled is, no expectations.

And I say to you, because it happened with THE BOOK OF MIRDAD it can happen through many other avenues. You are ready, you just need a little push. Be available to *all* those situations where that push is possible, but without any expectation. Just to enjoy... a beautiful dance, beautiful music, a beautiful painting; just sitting by the side of the sea and the music of the waves, the continuous music, or looking at the moon -- *anything* may help, but don't expect.

THE BOOK OF MIRDAD can be of immense help if you don't expect, and it is a book worth reading thousands of times. You cannot understand its oceanic meaning in one reading, because in each page, each turn, each chapter, each line, there is a possibility -- because the man who wrote it....

I understand that man. He was one of the greatest men of this century. He lived unknown to the world, but just this one book makes him the greatest writer not only of this century but of all the centuries.

I myself might have never come across his book... because it was published in the beginning of this century and then it was never published again, it never became a best seller. It was not available in the libraries because at the most only three thousand copies were in existence all over the world. I became aware of the book in a strange way.

I was a student in the university, but on Sundays I used to go to a market in the city where stolen things were sold. I was not interested in anything else, just stolen books. I got THE BOOK OF MIRDAD as a stolen book. Somebody's whole library... three hundred books in all, and all the books were beautiful. And for those three hundred books a man was asking only a hundred rupees, so I immediately gave him a hundred rupees.

The man said, "But remember one thing: these are stolen books, and if the police come here I am going to tell them your name, because on each book is the name of the man to whom these books belong and he is a well-known man." He was a retired professor of literature.

I said, "Don't be worried."

And the police finally came and they said, "This is not good. You were told by the man that these are stolen books, still you purchased them."

I said, "I don't repent, and I don't want to talk to you. I would like to meet the owner."

They said, "For what?"

I said, "I can settle things with him very easily. He is a retired professor, old. Just take me to him" -- so they took me to the old professor.

I closed the doors and said to the professor, "You are already so old, what are you going to do with those books? You will be dead soon, and you have found the right man for your books."

He said, "You are strange! You have purchased my stolen books and you have come to convince me that you have done the right thing?"

I said, "Yes, I say I have done the right thing. You have used them. You cannot read any more; your eyes are no longer in a situation to read. If you just want to keep three hundred books on your shelf, I can bring five hundred books, six hundred books. But don't ask for those three hundred books, particularly for THE BOOK OF MIRDAD. That I cannot return to you, stolen or not stolen."

The old man looked at me and he said, "Did you like THE BOOK OF MIRDAD?"

I said, "I not only liked it -- I have read thousands of books; none is comparable to it."

He gave me fifty rupees back. He said, "You have wasted fifty rupees -- you are a student; you don't have much money, I know about you. You keep the books. And I *agree* with you that the books have reached to the right man, and the person who has stolen them needs to be rewarded. I am going to die any day, you are right, and then I don't know where those books will go.

"And I have loved those books, cherished those books. My whole life I have collected the *best* books. And the moment you said THE BOOK OF MIRDAD you closed the deal. You just take these fifty rupees, and whenever you need more -- because I don't have anybody; no wife, no children, and enough pension and I don't have any expenses -- you are always welcome to come to me. If you don't have money to purchase books I am here.

"Your love for MIRDAD has made you a man of my family. I have loved MIRDAD my whole life, and I have tried hundreds of my friends, but nobody could *get* him. And you are ready to fight for a stolen book, you are ready to go to the court for a stolen book. There is no need. I was in search of you.

"It is strange," he said, "that THE BOOK OF MIRDAD has found you itself."

That's how I found the first copy of THE BOOK OF MIRDAD. It needs to be in every house, it is so precious.

And it has touched your heart.

Just don't start having expectations, and it will help you on the way immensely.

BELOVED OSHO,
UNENLIGHTENED ENLIGHTENMENT SEEMS TO BECOME MORE AND MORE POPULAR THESE DAYS, PARTICULARLY AMONG THERAPISTS. HAVING RECOVERED FROM THAT DISEASE, I SAY THAT CLAIMING ENLIGHTENMENT WITHOUT HAVING ATTAINED IS THE GREATEST BETRAYAL; AND INFLUENCING OTHERS THROUGH AUTHORITY BASED ON THIS FALSENESS IS THE GREATEST CRIME POSSIBLE.
PLEASE COMMENT.

Gunakar, you are a hundred percent right.

Before I answer your question, I would like to introduce you to the people here. They may not know you, and without knowing you it will be difficult for them to understand the proper context of the question.

Gunakar is one of my most beloved sannyasins. He is immensely talented... a keen intelligence, and an authentic search. He had come to me many years ago, and he has remained with me in many ups and many downs.

The biggest problem with him was that he is a German, and a German finds it easier to be a master than to be a disciple, naturally.

So while he was here with me in India he was intelligent enough to understand that he is not a master, and he worked as a disciple. But whenever he would go back to Germany, the trouble would arise: in Germany he would become enlightened.

There are no outer criteria for enlightenment, so he would get a few Germans to support him also as the enlightened master. And once he got into the trip then it was not only that he would sit silently -- that is very difficult for a German -- he had to *do* something. Now that he was enlightened, he started enlightening the whole world: writing letters to prime ministers, presidents, all the ambassadors of all the countries, to the UNO, convincing them that except for enlightenment there is no way out.

And when he would be going full-fledged, I would send him a message, "Come back to India because you have done enough. A little rest will be good." And coming back to India, his enlightenment would disappear. Sitting in front of me, he had to become a disciple again. He started feeling very strange because it happened once, twice, thrice....

Then he said, "This is a strange thing. We think Osho helps people to become enlightened. I become enlightened when I am in Germany, and whenever I go back to Osho he finishes my enlightenment -- I am back to zero!" So for almost six years, he had not come.

Who wants to lose enlightenment? You come to me to be enlightened, and poor Gunakar had to come here to *lose* enlightenment.

But a false thing is a false thing, an imagination is an imagination.

You can brag, you can deceive, you can become a con man, but deep down you will know what you are doing.

And finally he realized, in Germany, that once a man becomes enlightened he cannot become unenlightened; that is impossible, that has never happened in the whole of history -- except to Gunakar. There is no other precedent. And he is intelligent enough and courageous enough; he dropped it himself.

The last time, I was watching what was happening. I was inquiring about how things were going, how far his enlightenment had reached. The last time I inquired of a German sannyasin in America; he said, "A strange phenomenon has happened. I met Gunakar. I had never thought of it..." Because he had a beautiful castle on the Rhine River in a very scenic place, really worthy of an enlightened man, and disciples would come to the castle....

The German sannyasin told me, "I met him in a restaurant in a sannyasin commune. When he was enlightened he was not moving like ordinary people in ordinary places. And he was not only in the restaurant, he was washing plates, serving; he was working there!"

And the German sannyasin asked him, "Gunakar, what happened to the enlightenment?"

And he said, "I am not enlightened, I am just a dishwasher."

When this was told to me, I really felt tremendously happy for him because to be a dishwasher in reality is better than to be a Gautam Buddha in dream.

And *this* time he has come not as an enlightened man. This time has a beauty: he has come just as himself -- open, available, ready. All those past days when he used to come, he was tight. It was bound to be, because he was afraid -- he would come to me and I was going to tell him, "Gunakar, just get down. You are not supposed to be enlightened yet. Wait!" He was tight, he was tense, afraid. And he could not live *there* either, because the inner thirst was there, still unfulfilled. That bogus enlightenment was not going to help. So he *had* to come, but with a tenseness.

This time he has come relaxed, with nothing to lose. He is an ordinary man.

And to be ordinary is to be something immensely beautiful. It means relaxed, it means non-tense, it means ready to grow.

This is the background.

He is saying, "I am out of this disease of getting false enlightenment, pretending to be really enlightened, teaching people." Now he can understand what harm such people must be doing -- because I am not there.

And the whole sannyas movement has the greatest numbers in Europe, particularly in Germany. That's why the German government is the most afraid of me.

I have not applied for any visa. Still, their parliament has decided that IN CASE I apply, I am not to be allowed in Germany. Their fear is that I have the biggest number of sannyasins in Germany, and these are not just the masses but the intelligentsia. Gunakar is a law expert, somebody is a scientist, somebody is a painter, an artist, somebody is a mathematician -- Germany has tremendous qualities -- and strangely enough, they have all become attracted to sannyas.

And the fear of the German government is that if I come to Germany the people who are not yet sannyasins -- the young generation, young intellectuals -- are bound to become sannyasins.

And *every* government is afraid of any movement that creates individuals, that creates values of freedom, love, silence, peace, rejoicing.

So it is a good chance for a few people -- there are two, three persons I have been told about who have become enlightened -- knowing that I cannot come into Germany. The Indian government is being pressured by the American government that no sannyasins should be allowed to reach to me. So it is a good opportunity for these people: they have become enlightened, they are gathering followers.

And Gunakar is right, that it is one of the greatest crimes to claim enlightenment when you are not -- because this is the greatest deception that you can give to humanity. It is the ugliest phenomenon. You can be a con man, cheat people out of their money, their belongings, their houses, their wives, their husbands, anything; that is immaterial, that does not matter much. But a con man as far as enlightenment is concerned is cheating you about your consciousness, about your very being. He is doing some kind of violence, which is invisible but which is the worst that can be done by any criminal.

All those three therapists will come back, because soon they will realize that they are doing something which is not only harming others but is harming their own growth. If you are not enlightened and you *claim* that you are, then you stop progressing towards enlightenment. You are already enlightened; what is the need?

All kinds of cheats, thieves can be forgiven, but the people who are playing with your consciousness, with your being, cannot be forgiven.

Somebody takes away your money: perhaps he is not doing harm to you, perhaps he is unburdening you. Perhaps from today he will be continuously feeling guilty. And what is he going to do with the money?

I have heard... one poor tailor had the habit of purchasing one lottery ticket every month. He had been doing that for thirty years; it had become almost a routine. In the beginning he used to hope that some day he would win the lottery. By and by he had completely forgotten that there was any connection between winning the lottery and purchasing the ticket.

But old habits die hard. So he went on purchasing the ticket, and one day suddenly a black Rolls Royce limousine came and stopped in front of the poor tailor's shop. People came out, carrying big bags full of notes. He said, "What is the matter? What is happening?"

They said, "You have won! Your number has come up."

He could not believe it. But he was immensely happy, that at last.... he has won ten lakh, a million rupees; now there is no need to be a poor tailor.

He closed the shop and threw the key in a well -- because what is the need now? He is not going to open the shop again. Ten lakhs for a poor tailor -- it is enough for ten lives!

But it was not enough even for two years, because what will you do? -- he started drinking, he started gambling, he started going to the prostitutes. He was a healthy man; within two years all money was gone, all health was gone, and he was asking people, somebody, to help him to find the key to his shop.

They said, "You are an idiot. Why did you throw away the key in the first place?"

He said, "I was thinking that ten lakhs would be enough. I am alone, there is nobody else. I was so poor that I could never get married. But my God, these ten lakhs have given me such hell -- from one prostitute to another prostitute, finding myself every morning lying in the gutter completely drunk, the hangover, the headache.... I never had any headache in my life; these two years I have suffered hell. If I meet these people who came in that black Rolls Royce I will kill them."

"But," the people said, "that was not their fault! *you* have been purchasing the tickets."

Some young man jumped into the well, tried to find the key and the key to the shop was found. People collected some money for the tailor's medicine and for his doctor; the poor man really had suffered badly.

But again he started purchasing that ticket! Old habits die *really* hard. And he was continually condemning the lottery: "I don't *want* to win."

"But why do you go on purchasing the ticket?"

He said, "If I don't purchase, it seems something is missing -- I cannot sleep well, I cannot work well. It

has become such a routine. You can imagine, thirty years.... But you can be certain that it cannot happen again. In thirty years it happened only once. In another thirty years I will be dead and it *cannot* happen again."

But by chance it happened again. The next year, the same black Rolls Royce stood before his house. He said, "My God, why are you against me? Have I to suffer that hell again?"

The whole neighborhood gathered. They said, "If you don't want to suffer, you can reject the money, you can donate it."

He said, "Never! It is *my* earning."

He locked the door to his shop and he said, "Now, I *really* drop the key. There will be no need for it because I cannot survive these two years any more. I don't have enough health... and again those scenes, those nightmares." And he went on the same routine again.

After two years he was a completely shattered man. Back to the shop! He asked the neighbors, "Somehow find my key, and I promise you that I will never accept any money from these idiots who have been killing me."

They said, "Never accept? That means you will purchase, you will go on purchasing the ticket?"

He said, "As far as the ticket is concerned, that I cannot stop."

People get into a certain routine.

Gunakar, it is good that you got out of it without me. It was good that you stayed in Germany and didn't come to me for these six, seven years. It has been a great realization to you -- that imagination is not going to help, and that any claim about inner realization which is false is the greatest crime in the world.

Those people who are doing it will also realize it; help them to realize. Go to them and tell them that you have passed this disease: "Now stop purchasing this ticket. You know perfectly well that you are not enlightened." And tell them, "If you are enlightened, go to Osho. If you have guts, go to him. And if your enlightenment still remains in front of him, then you can be certain that it is there. But if it disappears and comes back only in Germany, it is not of any worth."

Enlightenment made in Germany is simply useless!

BELOVED OSHO,
AN OLD HERMIT LIVING IN THE MOUNTAINS SAID, WHEN ASKED WHY HE WAS UP THERE AND HOW LONG HE HAD BEEN THERE, "A LONG TIME AGO THERE WERE TWO BULLS FIGHTING BY THE SEASHORE. THEY FOUGHT AND FOUGHT, AND FINALLY DISAPPEARED INTO THE OCEAN. AND FROM THAT DAY TO THIS, I CANNOT REMEMBER A SINGLE THING."
I REALLY LOVE THE WAY THE OLD HERMIT EVOKED SUCH A VIVID IMAGE OF THE DUALITY OF THE MIND, AND THEN ITS DISAPPEARANCE INTO ENLIGHTENMENT.
WOULD YOU PLEASE COMMENT ON THIS?

There is nothing to comment on; the story is so simple, so beautiful, so clear.

Your mind is a duality. Because of its constant fight, you cannot know your oneness. The moment that fight disappears you have come home. Then who bothers to remember how many days, how many years, how many lives -- all that concern was of the mind.

Your inner being has no calendars.

Its existence is eternal; it is eternity itself.

When you find such beautiful stories, and when you can understand them yourself, don't make a question out of them. You should bring questions which you cannot find answers for. You should bring questions which are torturing you and there is no way out.

Whatever I can say on this story will be simply elaboration, but it will not give you any more insight. The story is complete in itself.

BELOVED OSHO,
WHAT IS THE HOLY FIRE?

Milarepa, I am!

The Osho Upanishad

Chapter #8
Chapter title: The conspiracy of the mystics

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BELOVED OSHO,
FOR THE LAST WEEK I HAVE KNOWN THAT I HAVE CANCER. FROM THAT TIME, EXCEPT FOR A FEW MOMENTS OF PANIC AND FEAR, I HAVE FELT A DEEP CALMNESS AND RELAXATION COMING INTO MY BEING.
HAVE I ALREADY GIVEN UP MY LIFE, OR IS THIS THE QUIETNESS OF ACCEPTANCE?

We have given up our lives at the very moment when we were born, because the birth is nothing but a beginning of death. Each moment you will be dying more and more.

It is not that on a certain day, at seventy years old, death comes; it is not an event, it is a process that begins with the birth. It takes seventy years; it is mighty lazy, but it is a process, not an event. And I am emphasizing this fact so that I can make it clear to you that life and death are not two things. They become two if death is an event which ends life. Then they become two; then they become antagonistic, enemies.

When I say that death is a process beginning with birth, I am saying that life is also a process beginning with the same birth -- and these are not two processes. It is one process: it begins with birth, it ends with death.

But life and death are like two wings of a bird, or two hands, or two legs.

Even your brain has two hemispheres, separate, the right hemisphere and the left hemisphere. You cannot exist without this dialectics.

Life is a dialectics -- and if you understand this, a tremendous acceptance of death naturally comes to you. It is not against you, it is part of you; without it you cannot be alive.

It is just like the background of a blackboard on which you write with white chalk: the blackboard is not against the white chalk; it simply gives it emphasis, prominence. Without the blackboard your white writing will disappear. It is like day and night -- you see it everywhere, but you go on behaving like blind people. Without the night there is no day.

The deeper you enter into the dialectics... it is a miraculous experience. Without inaction there is no action; if you cannot relax, you cannot act. The more you can relax, the more perfection will be in your action. They appear to be opposites; they are not. The better you dissolve into sleep in the night, the sharper, the younger you will wake up in the morning. And everywhere in life you will find the same dialectical process.

The mystics of Zen have a koan: they ask the disciples to meditate on the sound of one hand clapping. It is absurd, there cannot be any sound of one hand clapping. Clapping with what? For clapping two hands are needed, apparently opposed to each other but deep down creating a single clap; united in their efforts, coherent, neither opposed to each other nor contradictory to each other, but complementary.

The meditation is given for the simple reason so that you can become aware that in life you cannot find a single instance supporting the sound of one hand clapping. The whole existence is two hands clapping:

man and woman, day and night, life and death, love and hate. The deeper the disciple meditates... slowly slowly he becomes aware that in existence it is impossible to find anything.

And the master asks everything -- "Have you found it? Have you heard the sound of one hand clapping?"

Many ideas come to their minds: the sound of running water, and they think perhaps this is it. And they run to the master to tell him, "I have got it: the sound of running water."

And they will get a hit from the master's staff: "You idiot! This is not the sound of one hand clapping. There is duality; just go and see. All those rocks in the water, they are creating a sound; it is not the sound of one, it is always the sound of two." In fact, there cannot be a sound of one. Frustrated thousands of times, each answer that the disciple finds is rejected. He comes to the realization that sound is always of the two.
Silence is of the one; only silence can be the answer.

It is not a clapping. But going through all this process to reach to the silence... and then he comes to the master and the master asks, "Have you heard it?"

And the disciple bows down to his feet, tears of joy flowing from his eyes. He cannot even say, "Yes, I have found it." That will not be accurate. He has not found silence; on the contrary, he has disappeared in silence. It is not a finding, it is a disappearing.
He is no more. Only silence is.

Who is there to say now, "I have found the answer?" -- hence the tears of joy and a grateful head touching the feet of the master.

And the master says, "I do understand, don't be worried. Don't be worried that you cannot say it. Nobody can say it.

"That's why sometimes when you had come before, rushing with an answer, even before you told me the answer I hit you with my staff and told you, `You idiot! Go back!' And you were puzzled, that you have not even said the answer and it has been rejected.

"Now you can understand: it is not a question of this answer or that answer. All answers are wrong. Only silence -- which is an existential presence, not an intellectual answer -- is right."

You are fortunate to know that within seven days you are going to die, that you have cancer.
Everybody has cancer, just a few people are lazy!
You are speedy! American!

Most people are Indians; even in dying, they will take time. They are always late, always missing the train.

I say you are blessed to know -- because everybody is going to die, but because it is unknown when, where, people go on living under the illusion that they are going to live forever. They always see *others* dying. That supports logically their standpoint that "It is always the other who dies. I never die."

You must have seen many people dying, giving you a strong support, a rational background that it is always the other who dies. And when you die, you will not know, you will be unconscious -- you will miss the opportunity of knowing death.

Those who have known death are unanimous in their opinion that it is the greatest orgasmic experience of life.

But people die unconsciously. It is good that there are diseases which are predictable.

Cancer means that you have known seven days before -- or seven months, whatever the time may be -- that death is coming closer each moment. These seven days are not allowed to everybody. Cancer seems to be something you must have earned in your past life -- because J. Krishnamurti died of cancer, Raman Maharshi died of cancer, Ramakrishna died of cancer. Strange... three enlightened people who are not mythological, who have lived just now died of cancer. It seems to be something spiritual!
It certainly has a spiritual dimension....

I am not saying that all those who die of cancer are enlightened beings, but they can become enlightened beings more easily than anybody else because others go on living under the illusion that they are going to live; there is no hurry. Meditation can be postponed -- tomorrow, the day after tomorrow. What is the hurry? -- and there are more urgent things which have to be done today.
Meditation is never urgent because death is never urgent.

For the man who comes to know that cancer is going to strike within seven days, everything in life becomes meaningless. All urgencies disappear. He was thinking of making a beautiful palace; the very idea disappears. He was thinking to fight the next election; the whole idea disappears. He was worried about the third world war; he is no longer worried. It doesn't matter to him. What happens after him does not matter --

he has only seven days to live.

If he is a little alert in those seven days he can live seventy years or seven hundred years or the whole eternity -- because now meditation becomes a priority, love becomes a priority... dance, rejoicing, experiencing beauty, which were never priorities before.

This week, the full moon night will be a priority because he will never see the full moon again. This is his *last* full moon.

He has lived for years. Moons have come and gone, and he has never bothered about it; but now he has to take it seriously. This is the *last* moon, this is the *last* chance to love, this is the *last* chance to be, this is the *last* chance to experience all that is beautiful in life.

And he has no energy anymore for anger, for fighting. He can postpone; he can say, "After a week I will see you in the court, but this week let me be on a holiday."

Yes, in the beginning you will feel sadness, despair, that life is slipping out of your hands. But it is always slipping out of your hands, whether you know it or not. It is slipping out of everybody else's hands whether he knows it or not. You are fortunate that you *know* it.

I am reminded of a great mystic, Eknath. A man used to go to Eknath for years. One day he went early in the morning when nobody was there and he asked Eknath, "Please forgive me. I have come early so that there is nobody else, because I am going to ask a question which I have always wanted to ask but I felt so embarrassed that I suppressed it."

Eknath said, "There was no reason to be embarrassed. You could have asked *any* question, any time. Sit down here."

So in the temple they sat down. And the man said, "It is difficult for me; how to present it? My question is that for years I have been coming to you and I have never seen you sad, frustrated. I have never seen you in anxiety, in any kind of worry. You are always happy, always fulfilled, contented.

"I cannot believe this. My doubting mind says, 'This man is pretending.' I have been fighting with my mind, telling it that for years you cannot pretend: `If he's pretending, *you* try.' And I have tried -- for five minutes, seven minutes at the most, and I forget all about it. Worries come, anger comes, sadness comes, and if nobody comes then the wife comes! -- and all pretensions are gone.

"How do you manage day after day, month after month, year after year? I have always seen the same joy, the same grace. Please forgive me, but the doubt persists that somehow you are pretending. Perhaps you don't have a wife; that seems to be the only difference between me and you."

Eknath said, "Just show me your hand."

He took his hand in his own hands, washed it, looked... very seriously.

The man said, "Is something wrong? What happened?" He forgot all about his doubt and his pretension and Eknath.

Eknath said, "Before I start answering your question, just by the way, I see that your lifeline is finished... just seven days more. So I wanted to tell it to you first because I may forget. Once I start explaining and answering your question, I may forget."

The man said, "I am no longer interested in the question, and I am no longer interested in the answer. Just help me to stand up." He was a young man.

Eknath said, "You cannot stand up?"

He said, "I feel all energy gone. Just seven days, and I had so many plans... everything shattered. Help me! My house is not far away, just take me to my house."

Eknath said, "You can go. You can walk -- you have come walking perfectly well just a few seconds ago."

But the man somehow tried to stand up; he looked as if all his energy had been sucked out. And when he was going down the steps you could see that suddenly he had become old, he was taking the support of the railing. As he was walking on the road you could see -- he could fall at any moment, he was walking like a drunkard. Somehow he reached home.

Everybody was getting up; it was early morning. And he went to sleep; they all asked, "What is the matter? Are you sick, not feeling well?"

He said, "Now even sickness does not matter. Feeling well or not well is irrelevant. My lifeline is finished -- only seven days. Today is Sunday; the next Sunday, as the sun is setting I will be gone. I am already gone!"

The whole house was sad. Relatives started gathering, friends -- because Eknath had never spoken a lie, he was a man of truth. If he has said it, death is certain.

On the seventh day just before the sun was setting -- and the wife was crying, and the children were crying, and the brothers were crying, and the old father and the old mother had become unconscious.

Eknath reached the house, and they all said, "You have come right in time. Just bless him; he is going for an unknown journey."

And in seven days that man had changed so much; even Eknath had to make an effort to recognize him. He was simply a skeleton.

Eknath shook him; he somehow tried to open his eyes. Eknath said, "I have come to say to you that you are not going to die. Your lifeline is still long enough. I said that you are going to die in seven days as an answer to your question. That was my answer."

And the man jumped up. He said, "That was your answer? My God! You had already killed me. I was just looking outside the window for the sun to set and I would have died."

And there was rejoicing.... But the man asked, "What kind of answer is this? This kind of answer can kill people. You seem to be murderous! We believe in you, and you take advantage of our faith."

Eknath said, "Except that answer, nothing would have helped. I have come to ask you: in seven days have you been fighting with anybody, have you been angry with anybody? Have you been going to the court? -- which is your practice; every day you are found in the court."

And he was a man of that type, that was his business. Even for murders he was ready to be an eye witness; just pay him enough. In one murder he was an eye witness in the court, and the court knew that this man could not be an eye witness to everything -- he was a professional witness.

The judge asked, "How far away were you standing when this murder happened?"

He said, "Seventeen feet, six inches."

The judge said, "Great! So it means you measured the distance between yourself and the man who was murdered?"

He said, "Yes, because I knew some idiot or somebody else was going to ask the question, so it is better to be prepared. I measured inch by inch; it was exactly seventeen feet, six inches."

That was his business.

Eknath asked, "What happened to your business? In seven days how many times have you eye witnessed, how much have you earned?"

He said, "What are you talking about? I have not moved from my bed. I have not eaten; there is no appetite, no thirst. I am simply dead. I don't feel any energy, any life in me."

Eknath said, "Now you get up, it is time. Take a good bath, eat well. Tomorrow you have a case in the court. Continue the business. And I have answered your question. Because since I have become aware that *everybody* has to die....

"And death can come *tomorrow* -- you had seven days. I don't have even seven days; tomorrow I may not see the sunrise again. I don't have time for stupid things, for stupid ambitions, for greed, for anger, for hate; I simply don't have time -- because tomorrow I may not be here.

"In this small span of life, if I can rejoice in the beauties of existence, the beauties of human beings; if I can share my love, if I can share my songs, perhaps death will not be hard on me."

I have heard from the ancients that those who know how to live automatically come to know how to die. Their death is a thing of beauty, because they only die outwardly; inwardly the life journey continues.

Your coming to know that you have cancer certainly will be shocking, will bring sadness and despair. But you are my sannyasin; you have to make this opportunity into a great transformation of being.

These few days that you will be here should be the days of meditation, love, compassion, friendliness, playfulness, laughter; and if you can do that, you will be rewarded by a conscious death. That is the reward of a conscious life.

An unconscious life comes to die unconsciously.

A conscious life is rewarded by existence with a conscious death. And to die consciously is to know the ultimate orgasmic experience of life, and to know simultaneously that nothing dies, only forms change. You are moving into a new house -- and of course a better house, on a higher level of consciousness. You use the opportunity to grow.

And life is absolutely just, fair. Whatever you earn you never lose it, you are rewarded for it.

Accept that death is just part of your life, and accept the fact that it is good that you have come to know beforehand. Otherwise, death comes and you cannot hear the footsteps, the sounds of death approaching you. That's why I said you are fortunate: death has knocked seven days before.

Use these days in deep acceptance.

Make these seven days as joyful as possible; make these seven days days of laughter.

Die with a joke on your face -- the smile, the thankfulness, the gratitude for all that life has given to you.

And this I say to you: death is fiction. There is no death because nothing dies, only things change. And if you are aware, you can make them change for the better.

That's how evolution happens.

That's how an unconscious man becomes a Gautam Buddha.

BELOVED OSHO,
YESTERDAY WHEN I WAS COMING FROM MY OFFICE FOR YOUR DISCOURSE, I WAS FEELING VERY MUCH DEPRESSED, TIRED AND TENSE; BUT AFTER THE DISCOURSE I FELT MYSELF SO RELAXED, ENERGETIC AND FRESH.
THE NEXT MORNING I AM AGAIN DEPRESSED AND TENSE. IS IT BECAUSE OF MY MIND OR THE SURROUNDING ATMOSPHERE?

Laheru, it is because of your mind.

The surrounding atmosphere is *always* supportive. If your mind is silent, the *same* atmosphere will support silence; if your mind is tense, the same atmosphere will support your tensions. The surrounding atmosphere does not count; what counts is your mind.

If it was otherwise, then it would be impossible for anybody to become enlightened, because everybody is surrounded by the same kind of atmosphere.

I am reminded of a small story, an ancient story of a wise king who used to go on a round of the capital in the middle of the night in disguise to see whether things were going as they should or not. He was always puzzled, because one naked young man used to stand under a tree, even in the middle of the night. He went at different times in the night but the man was always standing there, alert. The king was puzzled: what is he doing? One day he went to him and asked, "What is your trouble? Why do you go on standing here naked in the cold night?"

The man said, "I have a certain treasure that needs constant watchfulness. I cannot be unconscious even for a single moment, it is too risky."

The king asked, "Where is your treasure?"

The man laughed. He said, "You will not understand. My treasure is within me. And the more I am aware -- whether it is day or night -- the deeper I am reaching into myself."

It was for the first time the king saw the man so closely -- a beautiful man with magnetic eyes, with an invisible aura. The king was touched. He said, "I have always been thinking of finding a master but I never found one. I cannot leave you. I invite you to come with me to the palace. You will have all that you need. But why stand? -- that does not suit the master of the king. From this moment you are the master of the king."

The man said, "Of course!" And he jumped on the king's horse and asked the king to walk by his side: "Let us go to the palace."

The king said, "This man seems to be something!" -- naked, he was sitting on the horse, and the king had to walk for the first time in his life.... "And what will the guards of the palace say when they see us?"

But the man said, "You don't be worried about the guards or your wife or your children; nobody can interfere. I will declare myself: I am your master."

The king started having doubts: "This man, whom I thought has renounced the world, is standing naked for many days... and he has said yes so willingly. Not only has he said yes, he immediately jumped on my horse!"

In the palace he was given the best room, all the best facilities -- better than the king. He made it a point, that "I am the master of the king, and it will be insulting to the king that the master has something less than the king." The king gave everything that was needed and he lived in immense luxury.

The king thought, "I have been deceived. This man is not a *real* saint, he is a con man. He was standing there naked just to befool me, and he befooled me. But how to get rid of this man?"

Six months passed. But the king was a cultured man; he could not say, "You have cheated me." But one day while walking on the lawn of the palace with the master, the king said, "It is strange, but a doubt sometimes arises in me. You were standing naked under the tree.... You have renounced *everything* of the

world and now you are living in royal luxury. The question that arises in me is this: Now what is the difference between me and you?"

The young man said, "The difference? You will have to come with me. At the right moment, at the right place, I will give you the answer."

The king and the master both went on horses. When they reached the border of the kingdom the king said, "This is the border. Now we are entering into another's kingdom, and that is not right for me. What is your answer?"

He said, "My answer is this: this is your horse, these are your clothes. Take them home, I am going -- this is the difference. You have a kingdom, I don't have a kingdom. Wherever I live, there is my kingdom."

The king was shocked, but he thought that he had misjudged the man. He fell at his feet and he said, "Forgive me, I misjudged you."

The man said, "You simply get up on your horse and return to the palace, because I am such a simple man.... I can again put on the dress, and the horse is waiting and I can come back -- and the doubt will again come into your mind. I don't want to create any doubt. You simply take both horses and these clothes. Naked I was, naked I am -- and there are so many trees, I can stand anywhere."

The king tried hard to convince him but the man said, "I *can* come, there is no trouble; but I know your mind, and it is not.... You are being a liar. It is not that the doubt has just arisen now; it had arisen at the very moment I jumped on your horse that night six months ago.

"To me it makes no difference: I was as silent and peaceful, as centered, as balanced in myself under the tree as in your palace. The atmosphere, the environment around me makes no difference at all. Wherever I am, there is my kingdom."

Laheru, it is not the atmosphere. This is how we go on throwing our responsibility on others; and that is not right -- not right for a seeker. A seeker should be clear about it, that "every responsibility is mine".

You will be surprised to know: the moment you take *all* the responsibilities on your own shoulders, you are the most free man in the whole world, because now wherever you are it makes no difference -- your freedom is intact, your peace is intact, your integrity is intact.

One of my sannyasins from Germany has sent me a present. His name is Nivedano. I will give it to Laheru because the present is something *really* significant. Its name is MIND AND MEDITATION. Just give me the present.

(NEELAM GIVES OSHO A PICTURE IN A WOODEN FRAME, AND HE HOLDS UP THE PICTURE FOR EVERYONE TO SEE.)

This is a small present, but with significant meaning.

This is meditation -- this vast silence, this peaceful blue, this beautiful beach... sitting silently, doing nothing, the spring comes and the grass grows by itself.
But turn it....

(HE TURNS IT UPSIDE DOWN. THE SKY BECOMES A THUNDERSTORM OF SWIRLING CLOUDS.)

This is the mind. Everything is disturbed. It is sheer disturbance. That's how it goes on happening in you.
Meditation and mind are made of the same stuff.
When the mind is silent, it is meditation....

(OSHO IS HOLDING THE PICTURE STILL)

It is getting silent. The beach is settling, the waves are settling.
But turn it,

(HE TURNS IT.)
-- and you have Laherubhai!
Laherubhai... this is for you.

BELOVED OSHO,
I READ THE FOLLOWING STORY IN THE BOOK, "DIARY OF A ZEN NUN". IT GOES LIKE THIS:
A MASTER AND HIS DISCIPLE WERE ATTENDING A FUNERAL. THE DISCIPLE POINTED TO THE CORPSE, AND ASKED, "IS THAT DEAD OR ALIVE?"
THE MASTER ANSWERED, "I CANNOT SAY."
THE DISCIPLE THREATENED TO STRIKE THE MASTER, WHO SAID, "YOU CAN HIT ME ALL YOU LIKE, BUT I CANNOT SAY WHETHER THAT IS DEAD OR ALIVE."
SO THE DISCIPLE STRUCK HIM.
THAT EVENING THE MASTER TOLD THE OTHERS WHAT HAD HAPPENED, AND ANNOUNCED THAT THE DISCIPLE WOULD HAVE TO LEAVE BECAUSE HE HAD STRUCK THE MASTER. SO THE DISCIPLE WENT OFF TO ANOTHER MASTER AND TOLD HIS TALE, HOPING TO HEAR THAT THE FIRST MASTER WAS A CRUEL MONSTER AND OFF HIS NUT. INSTEAD OF WHICH, THE SECOND MASTER EXCLAIMED, "WHAT A COMPASSIONATE MASTER YOU HAD THERE!" -- WHEREUPON THE DISCIPLE BEGAN TO SEE WHAT IT WAS ALL ABOUT.
OSHO, WOULD YOU PLEASE COMMENT ON THIS STORY?

The story is from Gayan.
I know the story, but she has missed a few significant things in it -- and without them, the story becomes very ordinary.
I do not know Japanese; the story is Japanese.
But I know Zen.

And I know Germans; Gayan is a German. Germans have very special qualities: one of them is always missing the most important thing. She must have read it in a German translation; most probably the translator missed it. Whatever is left, she must have done.

It is said that if you tell a joke to an Englishman he laughs twice -- once just to give company to everybody. Everybody is laughing, and if he does not laugh they will think he seems to be nuts. And the second time he laughs in the middle of the night when he gets it.

You tell a joke to a German. He laughs only once, because everybody else is laughing. But he never comes to understand the joke.

Haridas was one of my oldest German sannyasins, and I must have told jokes more than anyone in the whole history of man. And he was sitting in front of me, and every day, for years, after the meeting he would ask people, "Why were you laughing? What is the matter with you guys? Everybody starts laughing, I don't get the point at all."

If you tell the same joke to a Jew, he will not laugh. On the contrary, he will say, "Listen. This is an old joke, rotten. Secondly, you are telling it all wrong; first learn how to tell a joke."
This story....

The master had an enemy master living next to his monastery. They were contradicting each other, criticizing each other as harshly and as hard as possible. He had gone to the funeral with one of his disciples. The dead body was there, the funeral was being prepared.
The disciple asks, "Is it dead or alive?"

The master says, "I cannot say." Remember the emphasis on the word *cannot*: not that I do not *know*, not that I do not *want*, not that I *will* not; his emphasis is "I *cannot* say -- your question is raising something which is unanswerable. It cannot be brought into words."

The master had the habit that whenever a disciple would not answer his question, he would hit him. Following the same routine, the disciple said, "Then I will hit you."
He said, "You can hit me as much as you want, but I cannot say."
He hit the old master.

And seeing that this man -- who cannot answer a simple thing, which anybody else could have answered -- is simply useless, he decided, "I should go to the opponent."

He was not thrown out of the monastery; that's where the story goes wrong.

He himself went to the opposing master who resided just opposite the monastery. His monastery was there, he had his own following. And the disciple was thinking that the other master would be very happy to receive him, particularly when he described that his master was absolutely ignorant and cruel -- because not to answer the question of the disciple is cruelty.

He told the second master, "My master is simply ignorant. He knows nothing. Everybody there was

preparing the funeral; of course the body was a corpse, it was dead; and this -- my master, this dodo -- said, `I cannot say.'

"And he hits every disciple if we do not answer his questions. So following the same routine, I hit him. He said, `You can hit me as much as you want, that is your right; but still I cannot say.' This man is ignorant, cruel, insensitive, stubborn; he does not deserve to be called a master."

And he was thinking that he would be praised highly, because the opponent master -- who was always criticizing his master -- would rejoice and would welcome him with folded hands: "Come into my monastery. Why were you wasting your time with that idiot?"

But instead of this he said, "*You* are ignorant. You do not understand compassion. Your master was very compassionate. Just go back to your own monastery."

Standing outside the monastery, between both monasteries, he was in a dilemma. He had thought that these people were against each other. For the first time he saw: They are not against each other; perhaps this is their device to help people, the disciples.

And the way the man said, "He is so compassionate and you are an idiot. You could not understand him. Just go back!" Then it dawned on him, the whole phenomenon: that when any ordinary layman could have said that the body was dead, his master refused to say whether it was dead or alive. Because this is the basic foundation of Zen and of all great realized people in the world -- that existence cannot be divided into either-or. You cannot say it is dead, you cannot say it is alive.

You cannot divide existence.

Just because this man was no longer breathing did not mean he was dead. He is still part of existence, which is eternally alive. You cannot say he is dead, because in this existence nothing is dead. Nothing *can* be dead.

Everything is alive; only life *is*.

And of course you cannot say that he is alive; otherwise, what was the point of the funeral?

So for all practical purposes the funeral was okay, but for philosophical purposes -- for deeper and more fundamental purposes -- he's as alive as ever. It is just that before he used to breathe, now he has decided not to breathe. The difference is not much. And whether he is breathing or not breathing, in either case, he remains part of existence. You cannot fall out of it, because it is everywhere. You cannot go out of existence, so you cannot go out of life.

The other master was saying, "You don't understand the compassion of your master. He was compassionate *not* to answer you, because any answer would have been wrong. And you would have been satisfied very easily; he could have said, `This is dead' -- but that would not have been fundamentally right.

"His compassion is great, so great that he even allowed you to hit him -- because he hits the disciples who cannot answer his questions. Just see his justice. Because he was not answering your question -- he did not care whether you are a disciple or a master -- he allowed you; you could hit him as much as you want.

"But he said, `I cannot answer; I cannot say.' Just go back to your old master. If he cannot improve you, I cannot do anything. In fact, when I fail with people I send them to your monastery -- this is our agreement. We quarrel, we contradict each other -- this is our joy. All these contradictions and arguments and philosophical controversies, we enjoy; and those who understand it, they also enjoy."

It is just like an old story: two sweet-makers started fighting and throwing sweets at each other, and the whole road was filled with the crowd and people were enjoying the sweets. And they were encouraging both: "You did well! Hit him well!" -- both sides. But people were enjoying sweets.

"We have been throwing sweets," the old man said. "Those who understand, enjoy; those who don't understand, they think we are enemies. We were disciples of one master. It is that master who was responsible for creating this strange device of opening monasteries against each other. He said, `Some fools will join you, some fools will join the other; but don't leave anyone out -- divide. Those who are against one will go to the other; those who are against the other will come to you.' This is our great master's device that we are following. But I will not take you in, you belong to him. And he has been so compassionate that it will be ugly of me to accept you."

Mystics have their own way.

The ordinary masses cannot understand.

Mystics even speak against each other for the benefit of the poor and the mediocre who cannot understand it in any other way. They can only understand something controversial. And for centuries mystics have done that.

It is only in this century that humanity is so intellectually poor that you don't have mystics who are in a

deep, loving conspiracy *against* you -- to bring you to life, to love, to laughter.

The Osho Upanishad

Chapter #9
Chapter title: The way of the Upanishads

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BELOVED OSHO,
WHAT ARE THE ROOTS AND WHAT ARE THE WINGS OF A MEDITATOR?

Meditation is a way of settling in oneself, at the innermost core of your being. Once you have found the center of your existence, you will have found both the roots and the wings.

The roots are in existence, making you a more integrated human being, an individual. And the wings are in the fragrance that is released by being in contact with existence. The fragrance consists of freedom, love, compassion, authenticity, sincerity, a sense of humor, and a tremendous feeling of blissfulness.

The roots make you an individual, and the wings give you the freedom to love, to be creative, to share unconditionally the joy that you have found.

The roots and wings come together.

They are two sides of one experience, and that experience is finding the center of your being.

We are continuously moving on the circumference, always somewhere else far away from our own being, always directed towards others. When all this is dropped, when all objects are dropped, when you close your eyes to all that is not you -- even your mind, your heartbeats are left far behind -- only a silence remains.

In this silence you will settle slowly into the center of your being, and then the roots will grow on their own accord, and the wings too. You need not worry about them. You cannot do anything about them. They come on their own.

You simply fulfill one condition: that is, to be at home -- and the whole existence becomes a bliss to you, a benediction.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN THE ANCIENT UPANISHAD AND THE ONE WHICH IS HAPPENING HERE AND NOW?

There is no difference. There cannot be, because it is not a question of time.

It may have happened thousands of years before, it may happen thousands of years in the future. The time is irrelevant; the question is of the happening.

Can you ask the same question, "What is the difference between the ancient lovers and the modern

lovers?" Love knows no time. Whether the love was in ancient times or today or in the future, time is simply not relevant. Love is the same.

An upanishad is a love affair -- a love affair between a master and a disciple, a love affair where the master is ready to share. He is just like a raincloud, ready to shower. And the disciple is ready to receive -- open, with no windows closed, holding nothing back -- totally available. Whenever a disciple is totally available and the master is overflowing with his ecstasy, the upanishad happens.

There is no difference in the ancient upanishad, in this upanishad, or in the future upanishads. An upanishad is a phenomenon which is beyond time, beyond space. Don't call upanishads `ancient' because that word `ancient' makes them related to time. Don't call *this* upanishad `modern' because time has no place as far as the phenomenon of upanishad is concerned. There is no ancient love, there is no modern love.

And neither is it confined to space: it can happen anywhere, any time; the only necessity is that somebody is overflowing with blissfulness and somebody else has the guts to be available to this overflowing bliss, is not afraid.

People are always afraid of unknown things, and this is the *most* unknown.

People are always afraid of the strange, and this is the strangest experience possible.

People are always afraid of the mysterious, and this is the last word in the world of mysteries.

BELOVED OSHO,
ARE THE UPANISHADS AND ZEN THE SAME?

They are not.

The upanishad is a happening between the master and the disciple, Zen is the happening in the disciple himself. The master may help him, may create devices, show the path -- but Zen is basically an individual experience. It is not like love. It happens in your aloneness. It is not a relationship.

Upanishad is the greatest relationship. It cannot happen if the master is alone. He may be full, overflowing; but it cannot happen because the receiving end is absent. It cannot happen if the disciple is alone, however open, however available -- but available to what? Open to what?

Upanishad is a more human phenomenon than Zen. It is closer to human reality because it is closer to love. It can be understood more easily, because it is very difficult to find a person who has not tasted something of love in some moments. There is some experience which can be used to explain to him what happens when a master and a disciple dissolve into each other.

So the first thing: the upanishad is a totally different phenomenon than Zen.

And the second thing: the experience is the same. The paths are different, but finally -- whether you have followed Zen and reached alone to the peak, or you have allowed a master to hold your hand in deep trust and reached the peak -- it does not matter how you reach the peak. Your vehicles can be different, your means can be different; the peak is the same. The experience of finding oneself and simultaneously finding the whole secret of existence is the same.

So on the one hand I say they are totally different.

On the other hand, I say they are exactly the same.

And there is no contradiction in these two statements. The paths are different but the ultimate finding is the same.

Zen is an arduous path, a hard and long way. But it is up to you -- there are people who love to go the hard way. The simple way does not appeal to them; the hard way is exciting.

Upanishad is not a hard way. It is a very simple and relaxed experience. It is the shortest way possible to the ultimate reality.

But there are different kinds of people in the world; they all need different paths to reach to their fulfillment. These are the two extremes. In this sense, Zen and upanishad are as far away from each other as two points can be; and yet, the final conclusion is always the same. One is a hard way, a long way, but a few people need it.

One mystic in Sri Lanka was dying. He declared that the next morning he would be dying. He had thousands of followers; they all gathered. He was old, almost ninety years, and he had been teaching these people for sixty years. And the Buddhist teaching is a very hard way. But the mystic, at the point of death said, "I have been teaching you the way I have followed, the way that has helped me to attain to the

ultimate. But I now know that there is a shortcut in reaching to the ultimate too -- so short that if somebody wants to go with me, stand up! I am leaving."

People looked at each other, at those about whom they thought, "These are very religious people, perhaps they may stand up. As far as I am concerned there are so many problems."

Nobody stood up. Only one man raised his hand.

The old man said, "Even that is a great consolation to me. But why are you not standing up?"

He said, "Because I don't want to go right now, but I want to know here the shortcut is in case at some time I want to go. Why bother with the hard and long way? That's why I just raised my hand. I cannot stand up. As far as the hard way is concerned, we know -- because for sixty years you have been teaching it. And at the last moment.... You are a strange fellow. At least tell us where the short way is!"

The mystic said, "The short way has a condition: it is only for those who are ready to go right now. I give another chance -- stand up!"

Even that man's hand went down, and there was utter silence. And everybody was looking at each other....

The old man died.

People want the way to be hard and to be long because this is a good excuse for avoiding -- because the way is so long and so hard... life is so short and so many problems, so many responsibilities; so much has to be done. The children are growing up, they have to be married, the business is not good -- or the business is *so* good that this is not the moment to meditate.

Upanishad is the shortest possible way. Neither has the disciple to do anything nor has the master to do anything. Doing is not part of it.

I have quoted the great Zen poet Basho many times to you: "Sitting silently, doing nothing, the spring comes and the grass grows by itself." As far as upanishadic methodology is concerned, even doing nothing is not needed. And what are you going to do even if the grass grows by itself? Whether you sit silently or not, it will grow. Whether you sit silently or not, the spring will come. You are unnecessarily taking the credit for the grass growing by itself -- because you have been sitting silently, doing nothing! Even when you were not, the grass used to grow; when you will not be here the grass will continue to grow. It has nothing to do with you.

The upanishad does not even ask you to sit silently doing nothing.

Even doing nothing is a doing.

The whole approach of the upanishad is so totally different... the disciple is available, the master is overflowing, and something transpires. Nobody is doing it. Nobody can take the credit for it; hence, I say the way of the upanishad is the most mysterious way in the whole human consciousness and its evolution.

Zen is mysterious, but yet it can be understood.

Upanishad is simply mysterious, there is no way of understanding it. You can *have* it, you can dissolve into it, but there is no question of explanation -- only experience.

All over the world there have been mystery schools. In Greece, Pythagoras founded mystery schools. In the religion of the Jews, Baal Shem founded a mystery school called Hassidism. In China there is the mystery school of tao, and when Buddhism reached China a new mystery school, a chain of new mystery schools opened, *ch'an*. The same mystery school, ch'an, reached Japan with the name `zen.' But the word `zen' or `ch'an', or the Buddhist word `*jhan*' are all different forms of the Sanskrit word `*dhyan*'.

In India *dhyan* has been known for centuries -- before Gautam Buddha ever meditated, that mystery school was there.

There was the mystery school of tantra. There were the mystery schools of different types of yoga.

I have gone through all these schools not as a scholar -- that is not my approach -- but as an experiencer. I can say to you: nothing rises higher than the mystery school of upanishads -- because it is the shortest. Nobody is expected to do anything, and yet the miracle happens.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN RELIGIOUS SCRIPTURES LIKE THE GITA, THE KORAN, THE BIBLE, ETC. AND THE UPANISHADS?

First, THE UPANISHADS are not religious scriptures. They are poetic expressions of those who have

known.

They are not Hindu, they are not Buddhist, they are not Jaina; they don't belong to any religion. They are the experiences of individuals sitting at the feet of their master -- and when the experience overwhelmed them they danced, they sang, they uttered strange statements. And these were not made by their minds; it was almost as if they were just hollow bamboos. Existence has made them flutes; it was existence itself singing a song.

That's why no upanishad carries the name of its writer.

The KORAN belongs to Mohammed, the NEW TESTAMENT belongs to Jesus Christ, the GITA belongs to Krishna, the DHAMMAPADA belongs to Gautam Buddha; ISAVASYA UPANISHAD belongs to no one.

Tremendously courageous people... they have not even signed their names. In fact, it would have been ugly to sign because they were not the writers, they were not the composers, they were not the poets. The poetry was coming from above, from beyond. They were simply vehicles.

Because of this... you will be surprised also to know that the whole KORAN consists of Hazrat Mohammed's statements, the GITA consists totally of Krishna's statements, but each upanishad consists of *many* peoples' expressions -- anybody who had reached to that beyond and allowed the beyond to descend through him.

THE UPANISHADS have not bothered to collect the words of one person. Each upanishad contains the words of many enlightened people, and without any signatures. Words have never been so golden. Words have never taken such high flights, and yet the people who allowed them to happen have remained anonymous. This is so beautiful, immensely beautiful, because they knew that, "We have nothing to do. We have just been passages. Something has come through us."

One upanishadic *rishi*, one upanishadic seer -- the name, of course, is unknown -- is reported to have said, "If there is any mistake in my statement, that is mine. And if there is any truth, I cannot claim that it is mine. The truth belongs to the universe; the mistake belongs to me, I was not such a good vehicle." These were rare people, unique human beings, the very salt of the earth.

I would like my sannyasins to become this very salt of the earth again.

It is because these are not religious scriptures, that's why there is no religion following THE UPANISHADS. These are the very few books which contain the greatest quantity of truth and have remained unorganized. There is no organization around them; there cannot be. Because of the very methodology there cannot be a church, there cannot be a pope or a *shankaracharya*.

I love someone, but I cannot make an organization of it. And when I leave this body I will leave in heritage my wealth, my house, my land, everything -- but I cannot leave my love in heritage.

These UPANISHADS are pure love, so there have been no successors, no priests, no followers. These books are the most pure in the whole world, absolutely without any pollution. They have remained just the way they were expressed.

Nobody has fought because of THE UPANISHADS.

Mohammedans have fought because of the KORAN. Hindus have fought because of the GITA. Christians have fought because of the NEW TESTAMENT. Everybody has been fighting for their religious scripture.

Who cares about the poor UPANISHADS? But it has been fortunate that nobody has bothered about them; they have remained as pure as when they were given birth to, as innocent as ever.

The statements in THE UPANISHADS -- there are one hundred and twelve upanishads; the statements in THE UPANISHADS cannot be made into dogmas for the simple reason that the statements are not rational, logical. They are contradictory.

One upanishad says, "I do not know who created the world." You cannot make a religion on such a statement: I do not know who created the world. Then what do you know? -- because that is going to be the basis of any religion: the belief in God, the belief in creation. But like an innocent child, the upanishadic seer says, "I do not know who created the world." And this is closer to truth: *nobody* knows who created the world. Nobody knows whether anybody *ever* created it -- it may have been always there. And it seems most scientific that it has always been there and it will remain always there.

The whole idea of creation is stupid. But if you drop the idea of creation you have to drop the idea of a creator god. Then you have to drop the idea of the priest and the pope and the prophets and the messiah and the saviors and the reincarnations of God. There is no God. Then from where are reincarnations happening?

I have heard.... A crazy man had applied to be given a job on a ship. He was interviewed. The captain

and the high officials of the ship asked him, "If the ocean is in a turmoil and there is danger to the ship, what are you going to do?"
He said, "Simple...".

Whenever a situation like that happens, they drop heavy loads by the side of the ship, to keep the ship anchored. Those heavy loads are called anchors.
So the man said, "No problem. I will just drop a big anchor."

The captain said, "But if another great turmoil comes -- because these things happen in a chain, a great wave -- what you are going to do?"

He said, "The same -- another anchor. And if the third one comes, another anchor, and the fourth one comes, another anchor."

The captain said, "Stop! First tell me, from where are you getting these anchors?"

The man said, "You are just as crazy as I am. From where are you getting all these turmoils? From the same place, I go on getting the anchors."

One fallacy, one false statement, one fictitious idea gives birth to another fictitious idea.

First you ask who created the world; immediately God comes in -- one anchor. But somebody is bound to ask, "Who created God?" -- another anchor; a bigger god created this smaller god. But the questions cannot stop. You have started a fictitious thing; now there is no way to stop. You will have to go on creating bigger gods, and the person will have to go on getting bigger anchors.

THE UPANISHADS are not religious scriptures. They don't give you any belief system. They don't tell you to believe in *anything*. They don't have any god, they don't have any creation. All that they have is a deep harmony between the master and the disciple. And that harmony brings such peace, such serenity, such tranquility, that all questions disappear -- not that you found an answer, no. Just all questions disappear. The question of finding an answer does not arise; you don't have any question, how can you have an answer?
So THE UPANISHADS don't have any answer for anybody.

That's why people have not taken much note of them, because they don't have any answer for you. You have questions, you want answers.

THE UPANISHADS don't have any answers. They are ready to take you into a different dimension of existence, to transmute you. It is a change of consciousness. And suddenly all doubts, all questions, everything disappears and what is left behind is just a beautiful peace.

Hence, every upanishad ends with *om shanti, shanti, shanti*. That word *shanti* means absolute silence. Beyond that silence there is nothing, and there is no need. It brings total contentment, absolute blissfulness, ultimate ecstasy.

THE UPANISHADS are the only free, absolutely free books as far as religious books are concerned. All religious books are imprisoned -- Hindus have their prisons, Mohammedans have theirs, Christians have theirs. Nobody has dared to imprison THE UPANISHADS for the simple reason that those UPANISHADS are of no use as far as the priesthood is concerned, creating organization is concerned, exploiting people is concerned, giving false beliefs is concerned. Those UPANISHADS are dangerous; it is better to keep them aside.

The moment a book becomes a holy scripture it becomes poisoned. Then it is nothing but a strategy to make more and more slaves.

THE UPANISHADS cannot be condemned for doing any ugly thing to humanity. They have given their fragrance, they have blossomed, they have shared their joy -- and with such beauty, such clarity -- and without any loopholes, so that it is impossible to make them religious scriptures. They are truly religious. They are not scriptures, they are truly spiritual.

In the whole of history there are only a very few books which have remained uncontaminated by the cunningness of human mind. THE UPANISHADS are those few books.

BELOVED OSHO,
WHAT IS YOUR BUSINESS?

My business is to keep many people in business!
All the religions have been teaching people to renounce the world. My business is to help people *not* to renounce the world. Be in business!

All the religions, without exception, are against life. My business is to destroy the conditionings that have been forced upon you against life; to give you a joy in life, to make you love life, sing, dance -- because life is a celebration.
My business is to create this whole existence into a celebration.

The Osho Upanishad

Chapter #10
Chapter title: Mind is friction, understanding is transcendence

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BELOVED OSHO,
BROADLY SPEAKING, AS I UNDERSTAND IT, THERE ARE TWO SETS OF RULES: ONE FOR THE OUTER WORLD -- WHICH IS THE MAN-MADE WORLD CONCERNED WITH EARNING MONEY, REARING CHILDREN, DRIVING ON A CERTAIN SIDE OF THE ROAD -- AND A DIFFERENT SET OF RULES FOR THE INNER WORLD; FOR EXAMPLE, HYPNOSIS, TELEPATHY, MIND-READING AND SO ON, AND FOR ATTAINING INNER GROWTH OF CONSCIOUSNESS, LEADING FINALLY TO SAMADHI, ENLIGHTENMENT, NIRVANA.
TO LIVE HERE, BOTH RULES HAVE TO BE FOLLOWED, AND SO IT APPEARS TO ME THAT FRICTION IS CREATED.
TO MY SURPRISE, A FUKOUKU OF JAPAN IS DOING WHAT HE CALLS "NO-FARMING," OR DOING-NOTHING FARMING -- NO PLOUGHING, NO WEEDING, NO FERTILIZATION, NO PESTICIDES; AND HAS HAD THE HIGHEST YIELD IN THE LAST 25 YEARS.
IS SUCH A THING ALSO POSSIBLE IN OTHER AREAS OF ACTIVITY SUCH AS BUSINESS, MEDICAL PRACTICE, LEGAL PRACTICE, SERVICE, ETC? IS SYNCHRONIZATION TO SOME EXTENT POSSIBLE?
OSHO, CAN YOU PLEASE "ENLIGHTEN" ME?

There are many questions in your one question. I will have to take all those questions one by one; only then a satisfactory answer is possible.

First you say "it is my understanding" -- it is not. It is only your thinking, and that's the reason why the friction is felt. The friction is symbolic: You are misunderstanding thinking for understanding.
Thinking is of the mind.
Understanding is of the beyond.

So the first thing to be noted is that to attain to understanding one has not to become a very keen thinker. On the contrary, one has to become a no-thinker. In the state of non-thinking blossoms the flower of understanding. Then there is no friction.

Right now you are dividing life into two kinds of rules, the outer rules and the inner rules. But this is not your vision, this is not your seeing; this is your thinking. And thinking is dualistic; the outer and the inner are categories of thinking.
For understanding, there is nothing outer and nothing is inner.
Existence simply is.

Or, you can say the inner and the outer are nothing but two sides of the same coin, inseparable. The question of friction does not arise, even separation is impossible. But mind lives on friction; its whole

existence is that of continuous struggle, struggle against itself.

The man of understanding knows no outer, no inner. He knows only a transcendental awareness in which all outer, all inner is dissolved -- and resolved.

A Japanese king went to see Lin Chi, a famous master of his time. Just as he entered the forest in which Lin Chi lived with his disciples, he saw a woodcutter. Naturally he asked him, "Where can I find the master?"

For a moment the woodcutter stopped and told him, "It is here," and again he started cutting.

The man thought, "He looks crazy... I don't see anybody here, and this man cannot be Lin Chi. A world-famous master is not going to cut wood in the hot sun."

Thinking that it was useless to ask him more, the king started moving farther on his way. The woodcutter laughed and he said, "It seems you can only meet him on the inner, not on the outer."

The king was a little afraid. That man had an axe in his hand... and was talking such nonsense. He said, "I will find my way. Please don't get excited about it; you just do your work."

When he reached Lin Chi's house he was surprised. In the master's robe, the man who was sitting there was *exactly* like the woodcutter. He said, "I am puzzled; do you have a twin brother?"

He said, "Yes, the outer is my twin brother. I am the inner. He cuts wood, I show the way towards the ultimate truth -- but in fact we are both one."

There is no friction in Lin Chi. But in the king's mind there is trouble, because he divides according to the categories we have been conditioned for. How can a great master be cutting wood? Or how can a woodcutter be a great master? But can you see that there is any problem? Why can a great master not cut wood -- is there any intrinsic, logical difficulty? Why can a woodcutter not be a master? And if a woodcutter cannot be a master then who can be a master? There is no existential difficulty, but only a mind-created duality. There is a transcendental consciousness. Lin Chi has it.

I have both these hands. I can use both these hands because I am beyond both these hands, because I am not identified with the left hand or identified with the right hand. They are both *my* hands, and my existence is superior to both.

The outer rules and the inner rules are going to create friction if you don't have the master inside you. Then naturally your left hand and right hand cannot function together in harmony -- because you are dead, the master is absent.

One very famous Jaina saint died a few years ago. Now, death does not care about anybody, whether you are a saint or whether you are a sinner. The saint died in a posture which is not thought to be right according to Jainism. The Jaina saint, if he is really a master, must die in a lotus posture.

It is significant; it means the man who is really aware will be aware of death coming. And this will be an indication that he has been ready, prepared for death to come: death will find him in the exact posture described by the Jaina scriptures. But out of a hundred, ninety-nine percent of the time it is a problem.

These so-called saints die in all kinds of postures. Then their followers have a difficulty, because if somebody comes to see then they will feel embarrassed that their saint has died in this posture -- so they force the dead body into a lotus posture. And this man must have died in the night while asleep, so by the morning the body was so stiff that they had to almost break his bones, and hit him hard to put him in the right shape.

One of my friends was there who took all these pictures -- and escaped with the camera, because the followers saw him taking pictures. They would have killed him because he could destroy their whole following, and a great saint. He showed me the pictures. I could not believe... that followers will not leave you even when you are dead! And they were beating him, putting him into the right shape. Ordinarily, even for a person who has never been practicing the lotus posture, it is difficult. When you are dead, then to practice Yoga is really a miracle!

But they managed; for the photographs to be published in the newspaper, they managed -- although you could see that the man was sitting very reluctantly. He had been beaten so hard... it is true, he was dead! But the posture was not a harmony, it was forced; the posture was as dead as the man was dead.

The problem is that by following the outer rules, following the inner rules without knowing who it is, who is being forced to follow the outer rules, the inner rules, you are going to create a thousand and one frictions. On *each* step there is going to be difficulty. The outer rule says one thing and the inner rule may say exactly the opposite, and you will be torn apart.

The outer rule says: Love your wife, love your children, love your family, love your neighborhood, love the people around you, because that is the only way to live with these people, that is the only way to be

related to them. And the inner rule says, "Wife? -- she is the sure door to hell!" Now there is friction... how to love hell?

But people are great artists; they manage both. Deep down they know this woman is hell, and on the surface they say, "Darling, I love you. I will die without you." And they are hoping inside that somehow, if this woman dies....

But the women are so strong that every husband pops off, and the woman remains to sit and pop! Unless he pops off, she is not going to leave the world. Women have a five year longer life span.

I have heard, a woman was dying and the husband was trying to bring tears to his eyes. It is a difficult job when your whole being wants to dance, when you want to burst into a film song. So he was putting some spicy thing into his eyes to bring tears. But you cannot deceive a woman -- particularly no husband can deceive a wife; it has never happened.

She said, "Stop all this nonsense. Just promise me one thing, that you are not going to marry the woman who lives in the neighborhood."

The man said, "Don't be afraid. And anyway, your clothes will not fit her. I promise I will not marry her; your clothes won't fit with her."

You cannot hide. Your inner and outer are constantly in friction, everywhere.

You are asked by your elders, by your religious teachers, to be truthful -- because lying is one of the worst crimes, a sin for which you will suffer much.

One old swami, a traditional swami, Swami Divyanand, used to stay with my family whenever he would come that way, at least once a year. And truth was his main theme. One afternoon he was resting. He had the body of a Hindu monk, and as you know.... He was resting, but giving as much trouble to the bed as possible.

Hindu monks have a strange way of growing fat. They know no limits. Perhaps they are in the search of the unlimited.

And at that very time a man came to the door, and he was asking the servant, "If Swamiji is awake I would like to see him."

And I was sitting with Swamiji, who was fully awake. He immediately closed his eyes. I said, "Swamiji, this is not right; it is against truth."

He said, "Be silent! That man is such a bore."

I said, "Nobody can be a bigger bore than you are. Year by year you have bored this poor family."

He said, "This is no time to discuss it" -- and he was with closed eyes, snoring!

I shook his big belly and I said, "You cannot deceive me by snoring. This snoring is absolutely false."

He said, "It is authentic."

I said, "You are perfectly awake. How can your snoring be authentic?"

He said, "You just.... It is so hot, and that man is so boring, and he will not leave me for hours. You just go and tell him that Swamiji is fast asleep."

I said, "I will go and I will say exactly what you are saying."

And I told the man, "Swamiji is fully awake, yet fast asleep; fully awake yet snoring."

That man said, "How can it happen?"

I said, "You know, these people are miracle-makers. You can come with me, I can show you."

I took him with me inside. Swamiji was snoring very loudly, as loudly as he could manage. But you cannot snore for long if you are awake, it is so tiring. I told the man to sit in a corner where it was a little dark. Swamiji opened one eye, looked at me and said, "Has that bore gone?"

I said, "Swamiji, you continue snoring. He is just sitting here in the dark corner."

He said, "How has he managed to come here?"

I said, "This is no time to discuss it. You simply close your eyes." And he closed his eyes and started snoring.

And that man said, "This swami is continually talking about being true."

I said, "I think he *is* being true -- eyes closed, snoring; what more do you want? Do you want him to die? Will you leave this place only when he dies?" This was too much.

Swamiji stood and said, "I cannot do that."

I said, "You don't come into this. Don't interfere. You simply lie down and rest and snore -- whether awake or asleep, that is your business. I am just trying to convince this man that Swamiji is a man of miracles; you have just seen how he can open one eye. It is very difficult, only swamis can do that; otherwise both eyes open together."

He was very angry at me. He talked against me to everybody in the family, that "This boy should not be allowed in my room."
But I said, "I was simply following your teaching."
He said, "Teachings are not to be followed, they are to be taught!"

The mind cannot create a harmony; that is not in the nature of mind. Its nature is dialectical, discordant. But if you can go beyond mind, suddenly all conflict, all friction disappears -- not that you have to *do* something. You simply become alert, whatever you are doing. It is no longer a question of inner or outer, it is a question of being aware.

And with awareness, you cannot do anything wrong. That is impossible. Nobody has been able to manage it yet.

You have been asking about a Japanese farmer who has not been using any scientific technology in cultivating. He calls it `no-cultivation'. It is in tune with the Zen idea of effortless effort, of no drama. His cultivation is just an extension of a meditative state of consciousness. He has found harmony within himself, and he has found harmony with nature.

Once you have found harmony within yourself it is not difficult to find harmony with nature. You are part of nature.
You *are* nature.
Nature is bigger *you*; you are smaller nature.
There is no difference, no demarcation line.

He used this insight in cultivation without using any technological support. For twenty-five years he has been bringing up the highest crops in the whole of Japan when others are using *everything*. He has slapped the face of man really badly; his small effort is not small. He has indicated a totally different approach to relating with life.

But your mind is not in any way in contact with harmony. It is shown in the question.

You are asking, can this be done in business? Now, business is not nature. Can it be done in service? Service is not nature; you will create a great rift in yourself, you will create trouble.

If you are a government servant and you say, "I follow the philosophy of no-service, like no-cultivation" you will be thrown out. And it will be very compassionate of your officers if they only throw you out; otherwise they would throw you into a madhouse. No-service? A railway driver saying, "No-driving"; an airplane pilot just in the middle of the air saying, "No-piloting; I am going to leave it to the harmony of nature, and now see the miracles." You will see only dead bodies and a disaster, no miracle -- because these things are not part of nature.

Yes, in gardening you can do it. In anything that is *not* man-made, that is not manufactured by man's mind but is part of natural growth, it can be done. But before you can do it you have to be in a certain state of consciousness; otherwise you are going to fail, even in cultivation.

Do you think the whole world is blind to the fact of this strange cultivator who has not been defeated for twenty-five years -- with all your technology, fertilizer, chemical support? No, many others must have tried but nothing happens, because the question is not there in the cultivation; the real thing has to be decided in the cultivator.

He has to come to a harmony with nature first, he has to bridge himself with nature first. That you cannot see. You can only see his crops growing higher than anybody else's, growing thicker than anybody else's, but you can't see that there is something invisible which is the cause of the whole phenomenon. Otherwise, why are other Japanese farmers not using the same method? Why waste money in technology? But you *cannot* because the essential point is not in the crops; the essential point is the man's consciousness.

He has come to such a silent merger, to such a silent meeting of love, to such an orgasmic experience with nature that it is not nature growing, it is he himself growing. There is no cultivator, there is no cultivation.

You have heard only one thing; no-cultivation. Remember, there is no cultivator either. There is a silent communion, no division between the doer and the doing -- both are one, totally one. In their total oneness, the miracle is happening.

The miracle can happen all over the world, particularly as far as existence is concerned. But with man-manufactured things it will not be of any help, because they are dead. You cannot come to a communion with a dead thing.

Existence is alive, vibrating; you just have to get into the same rhythm.
The moment you are in the same rhythm, miracles are possible.

And in fact, if this can happen on a wider scale there is no need for any stupid things like plastic. Now all over the world the scientists are concerned, "What are we going to do with the plastic?" -- because at the bottom, all the seas are full of plastic. Plastic is so cheap that it is disposable, you need not use it twice. Even for an injection a plastic syringe is used only once and then thrown away; it is cheaper, simpler, less dangerous.

But all that plastic goes on into the earth, into the ocean, and it cannot mix. It is one of the most strange things that man has made -- it cannot dissolve back into earth, it remains.
It is the only eternal thing you have in the world.

Everything that goes to the earth dissolves sooner or later into its basic constituents, but the plastic remains. Its resistance is immense. And it has started showing its effects: in many places suddenly thousands of fish have died because the plastic poisoned the waters. And there is no way to remove it -- and where to remove it to?

The factories go on pouring out more and more plastic. They are really thinking to change your hearts into plastic hearts -- because they will be more reliable, certainly. A plastic heart cannot have a heart failure. Whatever you do -- *you* may fail -- the heart will continue! It is the strangest thing we have produced: the man dies and the heart is alive. You take the heart, clean it, and fix it into somebody else.

What the Japanese Zen farmer has done, a simple man... can be done all over the earth -- just a harmony is needed. And sometimes it happens without your knowing, because you are not alert to the fact, you never take note of it.

In America, when I reached for the first time to the desert that we had purchased, there was not a single bird. It was a strange place, like some modern paintings which give you such a strange feeling. There was not a single bird in over one hundred twenty-six square miles, and only one kind of tree which is called the camel of the desert, the juniper tree. It is really a great tree; no other tree can remain alive in that desert, but the juniper remains. But they were small: the growth was difficult -- they were not green, not lush green.

But in five years' time, as thousands of sannyasins gathered there -- as we made lakes, as we started cultivating -- strangely enough I saw those juniper trees growing thicker, greener, becoming more beautiful.

Birds started coming, waterbirds started coming, and so many deer that in the night it was impossible to move your car on the roads because they were standing, and they would not move; they didn't care about your horn. One thing is certain: they knew that these people were harmless, that they are not going to hurt them. Otherwise, deer immediately run away as they see a man coming, particularly in America where they are continually hunting the deer, killing the deer. Perhaps in the whole history of America, these five years in the commune were the only years when deer were protected.

We had to fight a lawsuit against the government. The people who used to hunt deer filed a suit against us because we didn't allow them to enter and we didn't allow shooting. And we had to convince the court: "We are vegetarians and we will not allow *anybody* to kill on our ground. They can do anything they want on their own grounds, but these one hundred twenty-six square miles are sacred; they belong to us, and they belong to the deer too. We are newcomers, they are ancient owners of the land. We will be gone, they will remain. We are *their* guests, and we cannot be so ugly as to kill the host."

The magistrate could not believe what we were talking about! But the deer understood -- so from all the surrounding lands they started gathering in thousands, in the mountains, in the forest of the commune. Suddenly, within five years, a desert which had *always* been a desert became an oasis.

And I was watching the synchronicity of life: when there are people, when there are trees, the birds will come. When there are birds, people, trees, the animals will come.

We had swans, we had ducks. We had three hundred peacocks. It was a dream come true. Peacocks were dancing and human beings were dancing too, and there was a certain affinity, a friendship. The peacocks were not allowed in the houses because they would make the houses dirty, but they would come to the windows and look inside to see what was going on -- the same curiosity, the same consciousness, just the body is different; the same sensitivity, the same desire to relate in some way, to be friendly.

This experiment can succeed as far as nature is concerned; not with machines and not with man-created things like business.

You cannot just sit with a pile of bank notes... sitting silently, doing nothing, spring *never* comes -- and the pile disappears! Because others are watching..."Just let him close his eyes. This idiot is going to close his eyes. How long is he going to sit doing nothing?" Sooner or later he will close his eyes and the pile of notes will disappear. And he was waiting to see the notes grow -- notes don't grow.

So remember one thing, that first you need a transcendental self which is neither outer nor inner. And

second, you have to be aware that you can succeed only with nature, with the cosmos, but that is *real* success.

That poor man in Japan is showing something immensely great, far more important than nuclear weapons -- because nuclear weapons can destroy the whole world, still they are not important. This man is showing a harmony which can save the whole of life, can fill the whole of life with new juice, with new love, with new dance, with new song, and that is far more important.

BELOVED OSHO,
TWO SARDARJIS WERE DRIVING ALONG IN THE FRONT SEAT OF THEIR CAR.
AS THEY APPROACHED A CORNER, THE ONE WHO WAS DRIVING SAID TO HIS FRIEND, "SARDARJI, WILL YOU LOOK OUT OF THE WINDOW AND SEE IF THE INDICATOR, THE TURN SIGNAL, IS WORKING?"
HE PROMPTLY LEANED OUT OF THE WINDOW AND LOOKED AT THE INDICATOR LIGHT AND SHOUTED BACK AT HIS FRIEND, "YES IT IS -- NO IT'S NOT, YES IT IS -- NO IT'S NOT, YES IT IS -- NO IT'S NOT."
OSHO, IF ANYBODY WERE TO ASK ME WHETHER I WAS WITNESSING OR NOT, MY ANSWER WOULD HAVE TO BE THE SAME: YES I AM, NO I'M NOT; YES I AM, NO I'M NOT.
IS IT LIKE THAT ALL THE WAY HOME?

It is not, because as far as your witnessing is concerned.... It may be coming and going, and your answer may be perfectly the same as the *sardar* who said that the indicator is working, "Yes -- no -- yes again..."

That is the function of the indicator: to be, not to be; to be, not to be.

But don't laugh at the poor *sardarji*. As far as *his* awareness is concerned, he is fully aware. Whenever it is working he says "yes;" whenever it is not working he says "no." His awareness of the indicator is continuous. The indicator goes on changing, but the *sardar* remains fully aware of when it is working, when it is not working, when it is on, when it is off. His awareness is a continuity.

If you can give the same answer about your witnessing: Yes I am witnessing, no I am not witnessing, yes I am witnessing, no I am not witnessing," then you have to remember that there is something more behind these witnessing moments which is witnessing all this process. Who is witnessing that sometimes you are witnessing and sometimes you are not witnessing? Something is constant.

Your witnessing has become just an indicator; don't be bothered by it. Your emphasis should be on the eternal, the constant, the continuum -- and it is there. And it is in everyone, we have just forgotten it.

But even in times when we have forgotten it, it is there in its absolute perfection. It is like a mirror which is able to mirror everything, is still mirroring everything, but you are standing with your back towards the mirror. The poor mirror is mirroring your back.

Turn, it will mirror your face.

Open your heart, it will mirror your heart.

Put everything on the table, don't even hide a single card and it will reflect your whole reality.

But if you go on standing with your back to the mirror looking all around the world asking people, "Who am I?" then it is up to you. Because there are idiots who will come and teach you that "This is the way. Do this and you will know who you are."

No method is needed, just a one hundred and eighty-degree turn -- and that is not a method.

And the mirror is your very being.

You may not have looked at the joke in this light. If you tell the joke to anybody he is going to laugh because the *sardar* is so stupid, because that is the function of the indicator -- to be on, off, on, off. But you have brought me a joke... I cannot simply laugh at it because I see something more in it which perhaps nobody will see.

The *sardar* is constant, alert. He does not miss a single point, a single moment.

And when you say "witnessing, yes" and then it disappears and you say "no" -- again it appears, you say "yes"... it simply shows that there is something *behind* all these moments of witnessing and not witnessing. The *true* witness, which is reflecting the changing process of what you *think* is your witness, is behind. It is not the true witness, it is only the indicator.

Forget the indicator.

Remember the constant mirroring that goes on twenty-four hours within you, silently watching everything. Slowly, slowly clean it -- there is so much dust on it, centuries of dust. Remove the dust.

And one day, when the mirror is completely clean, those moments of witnessing and not-witnessing will disappear; you will be simply a witness.

And unless you find that eternity of witnessing, all other kinds of witnessing are part of mind. They have no value.

BELOVED OSHO,
YOU HAD SUGGESTED TO ME TO COMBINE DANCING AND LISTENING TO MUSIC, AND DOING THIS KEEPS ME HAPPY. BUT I ALSO HAVE TO MOVE TO THE OTHER SIDE, OF SADNESS.
WHENEVER I GO TO SLEEP IN THE NIGHT AWARENESS STARTS HAPPENING NATURALLY AND TO AVOID IT I TURN AND TOSS IN THE BED. SLEEP IS DIFFICULT. WHAT TO DO TO FORGET AWARENESS IN THE NIGHT?
I ALSO SEE THAT THERE IS NO HARM IN BEING AWAKE IN THE NIGHT, AND I SOMETIMES ENJOY IT AS NEW SPACES ARE DISCOVERED. THIS AWARENESS ALSO KEEPS ME SILENT AND HELPS ME AVOID MOVING FROM HAPPINESS TO SADNESS, AND VICE-VERSA. I PREFER SILENCE TO MOVING FROM HAPPINESS TO SADNESS BECAUSE I HATE SADNESS, EVEN THOUGH IT MAY BE DEEPER.
WHAT ARE YOUR SUGGESTIONS ABOUT THIS? OSHO, PLEASE COMMENT.

Your question has its answer in itself.

First, it happens to every meditator -- everyone who is trying to be awake and alert -- that sleep in the night becomes difficult. But if it creates no problems for you and the next morning you are not tired; just resting without sleep has rejuvenated your body and you feel fresh, there is no problem. It is good. Sleep is no longer your necessity.

Secondly, it helps you to remain more balanced. You are no more like a pendulum moving between sadness and silence. If you remain awake the whole night just resting, relaxing, it is already indicating to you the way, that you are on the right path.

Silence is a reward.

Tranquility is a reward, being balanced between polarities is a reward.

So unless somebody feels that sleep is still a necessity for him -- that without it he finds himself tired, without it he finds himself getting crazy, tense -- then only does it become a problem. In that case, only in *that* case, you are not to meditate in the evening. You have to meditate early in the morning. Then get up at four and just meditate for two or three hours and drop it. It will continue to work inside you, but it has to be at least twelve hours away from your sleeping time; otherwise, it is such a force that if you are meditating in the night -- trying to be aware on the one hand and on the other hand trying to be asleep -- sleep cannot win.

Sleep is a poor thing. The awareness that is coming to you is so deep and so great, that in the flood of awareness all your sleep will be gone.

But if it is not creating any problem, then you are blessed. For almost ninety-five percent of meditators it does not create any problem; only in five percent of people does it create some problem. Those five percent of people can be given different suggestions after looking at their different situations. But for ninety-five percent, there is no problem at all; in fact, you will feel younger, fresher, more in tune with yourself and the world, more together.

The third thing that I want to say to you is: don't hate anything. Even hate is included, because it makes no difference what the object of hate is; it may be the hate itself. But don't hate -- not simply as a discipline, but as part of an understanding that the same energy which becomes love, becomes hate.

When the same energy can become love, then you are being simply stupid in using that energy as hate -- because the hate will create wounds in you. It is not going to harm anybody else except you. And love would have created flowers in the place of wounds in you; it was not going to help anybody else except you. So it is simply a question of intelligence.

Hate is destructive, self-destructive. Love is tremendous respect for oneself. You may hate anything, anybody, hate itself; but in every way you will find yourself low-energy. Hate sucks your energy, leaves you empty, spent. Love fills you with energy, with overflowing energy; not only healing you, but creating an aura around you in which others may be healed.

It is not a question of religion -- that hate is bad or immoral. It is a question of intelligence: hate is stupid and love is intelligent.

BELOVED OSHO,
THE MORE I AM ABLE TO ABSORB YOU, THE MORE THIRSTY I BECOME. PLEASE TALK ABOUT MEDITATION AND PASSION.

There is no harm in becoming more thirsty for truth.
There is no harm in becoming more thirsty for new spaces of experience, new challenges, voyages to new stars in your innermost being.
I call it divine discontentment.

Only the fools are contented. You can see it. Watch a donkey... how contented he looks! He should be worshipped by all religious people. You cannot find a more contented being -- having nothing, but you will never see him frustrated, in despair, freaking out. In the world of donkeys even psychotherapies don't exist. Donkeys don't need any psychotherapist. But it is not a quality; it is not to be praised, it is a condemnation.
The man of any worth is discontented.

The smaller men are discontented about smaller things: money, power, prestige. These are not very far away from the donkeys -- cousin-brothers.

There is just a difference of a few inches between the donkeys and the presidents and prime ministers.

The higher quality man, the man of superiority, the man who has the potential of growing into a Gautam Buddha, into a Mahavira, into a Zarathustra, will also be discontented -- although his discontent is totally different, his dimension is different. He is not discontented because he wants to have more things; he is discontented because he wants to *be* more -- not to have more, but to be more. He wants more being, he wants more awareness, he wants more alertness. He wants more lovingness, he wants more compassion. He wants the whole sky and all the stars within him. His discontent is immense.

These smaller people who are discontented for money and power and prestige may find them, and then they will be utterly frustrated. Their whole joy is in the hope, not in the finding. The moment they find they see that they have been running after shadows.

But the really discontented man goes on becoming more and more thirsty, because each step brings him to such immense ecstasies that he cannot stop searching for more. His search is eternal. It is not that what he finds is frustrating, no. It is because what he finds is so satisfying that naturally he wants to go beyond it; there must be more, existence cannot be so limited.

It is perfectly good that the more you listen to me the more thirsty you become.

Move on. Have an infinite thirst so that your journey towards the truth is unending; you are always, always coming and never reaching.

You have also asked that I say something about meditation and passion. Superficially it will look very strange -- why are you putting these two together? -- but they *are* together. It is only the more passionate man who becomes a meditator. His passion is so much that nothing ordinary can satisfy it; everything proves small. His passion is so big....

This has never been said so clearly as I am saying it: as proof, I can tell you that no impotent man in the whole history of man has ever become enlightened. Strange -- if your religious people are right, then all impotent people should have become enlightened because they are the real celibates. Their celibacy is absolutely certain, nobody else's is certain; everybody else's celibacy is uncertain.

It is the more passionate one who cannot be satisfied by toys, who soon gets fed up with money, with men, with women, with being a celebrity, with fame, with name. They soon become fed up with everything that it is not the real thing. They want the real thing. Their passion is such that unless they find the truth they will not be satisfied.

So there is a relationship: only the passionate ones have become great meditators. And the overflowing energy of passion... unless it is too much it cannot move upwards. Otherwise, it is enough for the biological needs of creating children. When it is too much, then it is bound to rise beyond the boundaries of biology -- and that's how we have found the stages of where it moves in the inner world of man.

There are seven stages. At the seventh stage, when it reaches to the highest point in the head, it explodes, as if into thousands of suns.

That's what we have called `enlightenment'. It is the same energy that expresses itself in sex, creates life; it is the same energy, moving upwards in different stages.

For example, when it is near the heart it creates a tremendous power of love. When it is near the throat it creates a great power in music, poetry, the authority of every single word uttered. It is the same energy

when it reaches to the third-eye center, between the two eyebrows; then a man becomes hypnotic, without his effort. Just to be in his presence, you suddenly find yourself agreeing with him. It is not a question of argument; you fall into the same rhythm.

This kind of man never tries to convert anybody. Just by chance if anybody comes close to him, he is bound to be converted. And this is true conversion because it is a transformation: the man will never be the same again.

It is when the same energy is moving beyond the sixth center, the third eye, to the seventh, *sahasrar* that one attains to samadhi. But it is the same energy that we used to call passion; at the lowest level it is passion, at the highest level it is compassion.

The Osho Upanishad

Chapter #11

Chapter title: From somebody to nobody... a journey from fiction to reality

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BELOVED OSHO,
LATELY I FIND THAT I AM DESPERATELY TRYING TO FIND OR DO OR LEARN SOMETHING IN ORDER TO GIVE MYSELF AN IDENTITY, KNOWING PERFECTLY WELL THAT THIS IS A TRAP OF THE MIND. WHY IS IT SO PAINFUL AND SHOCKING TO NOT HAVE ANY IDENTITY, TO BE NOBODY?

The psychology of the crowd is the problem.
Your whole upbringing teaches you to be identified as a certain personality. Nobody is worried about who you are; everybody is putting different labels on you. And that is a very easy job, because the search for your own self can be done only by you; nobody else can do it on your behalf.

The child comes into the world utterly innocent, a blank sheet of paper. He does not know even his own signature. We have to teach him his name, which is a fiction; and with this fiction every individual starts as a novel. One fiction leads to another. The whole life becomes fictitious, and we have to cling to it because that's all we have got. Otherwise, there is utter emptiness, nothingness, abysmal. We will be lost.
A story will help you....

A man had lost his way in the mountains and could not reach the village. The sun went down. Darkness covered the whole mountain; the path was very narrow, but to remain in the mountains was dangerous -- wild animals.... So he was slowly moving: perhaps he might get out of the mountainous region. But his feet slipped on a rock. He was hanging onto the rock -- underneath was absolute darkness, abysmal.

What do you want? Can you tell that man, "Let go of that rock, it is useless. Why are you holding it?" He is not really holding the rock, he is avoiding the nothingness. That is the only alternative: to leave the rock and disappear into nothingness.

It is a cold night, and as it became colder his hands became numb with cold. A point came in the middle of the night when he cannot hold on to the rock any more -- not that he does not want to, but his hands are almost frozen. He cannot move his fingers. Finally he had to let go of the rock in despair, in utter despair. It was only a question of six hours more, and the morning would have been there and he could have found

some way.

But in a single split moment the whole story takes a new turn. Here he felt great despair as his hands became incapable of holding on to the rock, but the moment the rock is no more in his hands, he is standing on the ground!

But in the darkness you cannot see the ground. All those six hours that he suffered, he suffered unnecessarily. The ground was not more than six inches away from him.

But in darkness, those six inches are infinite.

You have been given a false identity because the real identity can be discovered only by you. So nobody is at fault; and you cannot throw your responsibility on your parents, on your teachers, on the society, on anybody. It is just the way things work. You are also not responsible, so don't feel guilty either. Don't make others guilty, and don't feel guilty yourself; this is the way nature works.

You begin with a false identity because it is given by others to you, and slowly slowly more and more fictions are added to it. Each opinion expressed about you *becomes* you. Somebody says you are beautiful and it is not just an opinion, it becomes part of you. And if many people say you are beautiful, you accept the idea, it is gratifying. You enjoy it, you magnify it. Somebody says you are intelligent; you never deny it. You may have never shown any intelligence in your life, but when somebody says, "You are so intelligent," you never deny it. It is so satisfying, such a consolation. Now you would like to do something to maintain the fiction, because the fiction needs nourishment.

It is a strange phenomenon. You loved a woman, or a man, and before the honeymoon you were telling the woman, "You are the most beautiful woman in the world." And the woman did not even object to it, that "You have not seen all the women in the world so how can you say it?" But it is so sweet..who cares about logic and reason and rationality? You have given a fiction to her; now she has to feed that fiction continuously.

One man was killing two flies in his air-conditioned apartment. How they managed to enter it.... Finally, he killed both and he told his wife, "I have killed both, the male and the female both."

The wife said, "What are you saying? How did you come to know which fly is a female?"

He said, "It is easy. She was sitting on the mirror for three hours; only a female can do that. The male was reading the newspaper. I cannot make any other distinction, but I can see that their actions indicate certain ideas. For three hours she is sitting on the mirror, looking from this side to that side. And that idiot fellow is reading that same old newspaper for three hours. He went from the top to the bottom, and again from top to bottom."

Each fiction needs nourishment. That's why you want to do something; only then can you proclaim that you *are* somebody. And you want to do something in the best way possible, because it is through your doing that you are going to reach the heights of your ego.

It is not a coincidence that painters, poets, actors, political leaders -- all kinds of people who have a certain celebrity about them, some fame -- are very egoistic.

It is very rare to find a poet who is humble, and if a poet is humble he will give birth to an upanishad. But it is very rare to find a poet who is humble. A poet is no ordinary man; he is extraordinary. You cannot do what he can do. His ego... although he is creative, because of his ego his creativity remains of the lowest kind, mundane.

And sometimes if the ego is too much, it can become insane.

You can see insanity in the paintings of Picasso and other modern painters, because their egos are touching the stars. Naturally when the ego is so powerful, that means the false, the fictitious, has almost become the real. You have forgotten the real completely. If by chance you suddenly meet yourself in your reality you will not recognize it. You can recognize only your unreal self, which we call personality, ego, identity -- your somebodiness.

And people who cannot find rightful means to nourish their egos try to find UNrightful means. Then somebody will be `the greatest thief'. The question is not whether he is a thief or a saint; being a thief or being a saint is immaterial. What matters is being the greatest.

There are people who cannot do either -- neither the rightful way nor the wrongful way -- who are just middle class, mediocre; but they also want to declare that they are somebody and they find easy means.

You can do it. You just cut off half your of mustache -- the whole of Bombay will know within three days who you are. People will even start asking for your signature, your autograph. People are doing that.

In Europe there is now a fashion. People are cutting off half of their mustache, half of their hair, and not only cutting them but painting them -- green hair, red hair, yellow hair -- and half the skull is completely

plain! And they are not idiots. They are just normal people. But what else to do? In such a competitive world, where every area needs immense effort and then too, you cannot be first in the queue....

The Sufi story about Mulla Nasruddin is that he went to listen to a great sage and sat at the very back. But he was feeling very hurt -- the saint was sitting on a high stage....

Nasruddin started telling jokes to the people around him, and his jokes are *really* juicy. People started turning towards him more and more. By and by, the saint found that everybody's back was towards him. He said "What is the matter? What is going on? What kind of a meeting is this? Who is this fellow?"

Nasruddin said, "My name is Mulla Nasruddin. And it does not matter where I sit; wherever I sit, that is the place of the president. You can sit as high as you want, but if Nasruddin is present nobody is higher."

He could not tolerate it, that this man was sitting there like a king. Something had to be done. The situation could not be simply tolerated. And he managed, just by telling jokes. People started turning towards him -- laughter, giggling. Slowly it spread and the whole audience moved. Only the saint was sitting there -- at the back of the meeting!

Nasruddin used to teach. He was a Sufi master; he had his own disciples. They were going on a pilgrimage, and as they left their campus they had to pass through the main city. And he said to his students, "Listen, I don't want any trouble. And whatever happens to other people, that is their business. You have to be silent and quietly following me.

They said, "Naturally we are going to follow you. Why are you saying all this to us? We are not concerned with the street, and the shopkeepers -- they are doing their thing. We have nothing to do with them."

He said, "You *will* have... but you are not allowed to do anything." The students could not understand what was going to happen, but soon they understood.

As Mulla Nasruddin rode on his donkey they all felt that it was going to be real, great trouble -- because he was sitting front to back. Now to follow such a man.... First, he is sitting on a donkey, and you have to admit to people that he is your master. Secondly, he is sitting in a wrong way: his back is where his front should be, and his front is where his back should be.

And sure enough, businesses stopped; customers, shopkeepers gathered. Everybody was laughing and everybody was asking, "What is the matter with this man? Whenever he comes into the city there is some trouble with him. Now he is not doing anything to anybody so you cannot say.... It is *his* donkey, and he has the absolute birthright to sit any way he wants to sit, but why should he do this? This is not done." And the students are feeling very embarrassed to be followers of such a man.

Finally one student gathered courage and asked, "Master, please let us know the secret: why are you doing all this? *You* are becoming a laughingstock, you are making *us* a laughingstock."

Nasruddin said, "First thing: I will explain to you afterwards the reason why I am sitting in this way. But the basic thing is, Nasruddin cannot pass through any street without being recognized."

Even Mohammedan women were turning aside their veils and looking. There was not a single person around... whoever heard that this was happening rushed to the street, everything stopped.

Nasruddin said, "This is how I love it. This is the basic, real reason. Now I come to philosophy: the philosophical reason is that if I sit in the normal way, my back will be to your face. That is insulting. And I am a master, no ordinary teacher; I cannot insult my disciples.

"The other way is: to avoid this situation you should move ahead of me, but then your back will be towards me. That is even worse. The disciples are insulting the master; this cannot be allowed. Now tell me, what should I do? This is the only scientific solution to the problem: I am facing you, you are facing me. Neither am I insulting you nor are you insulting me.

"And as far as the donkey is concerned, he is absolutely indifferent; how I sit does not matter. He himself is a philosopher. He does not mind -- it is my business how I sit. He has to carry the load; the load will remain the same. This is the philosophical reason, but this is only for the idiots. The real thing, I have told you: Nasruddin cannot go anywhere without being recognized as somebody special."

You want to do something, to be somebody, and you are asking why one is afraid to be nobody. It is because you don't know that the darkness of nobodiness is not a death, it is authentic life. It is your true life, it is how you were born -- without name, without caste, without religion, without country.

You were born as nobody and you will die as nobody.

And between these two points of nobodiness you remain nobody, just deceiving yourself that you are this and you are that.

And because the whole society is of the same kind of people -- they are together in the same conspiracy

-- we are all deceiving each other, because we want to be deceived by others. We say to people, "You are great" because we want to listen to them say, "*You* are great."

When I was a student in the university one of the professors told me.... Knowing about me, that I can be a nuisance, he wanted to make some contact, some friendship before his course started. He met me in the garden and he told me, "You are a very intelligent person."

I said, "Stop all this nonsense. How can you know that I am an intelligent person? You are meeting me for the first time; you have not seen me doing anything. But one thing I can say, that you are stupid."

He said, "But I am a professor in the university and you are going to be my student. You should learn etiquette."

I said, "If I am intelligent that is enough etiquette. If you are stupid, you will have to learn etiquette. Why, in the first place, have you approached me? I can see fear in your eyes, I can see trembling inside you. Just look down and look at your pajama -- it is trembling." And he looked, although the pajama was not trembling.

I said, "That proves the point. The pajama is more courageous than you! You looked! You believed because you know that inside you are trembling, perhaps the pajama is also trembling." But pajamas are utter idiots; they don't know fear.

And I said to him, "About turn!"

He said, "You are strange.... You are going to be my student!"

I said, "Don't be worried. Anybody who is going to be my professor is going to be in trouble. You just rest, relax, get ready before the course starts. Do some physical exercise. Stand on your head to give it a little more nourishment."

He said, "My God, I have not said anything and you are bombarding me!"

I said, "You said everything the moment you said, without any reason, `You are a very intelligent person.' I can understand this much: that it was a bribe. I don't accept bribes."

But everybody accepts them. There is a mutual understanding in the whole society that "You say good things about us, we will say good things about you."

When somebody dies, in *every* society of the world it is customary, conventional not to say anything bad about the dead man. You will think that perhaps it is a cultural standpoint; it is not. To not say anything bad about a dead man is really out of fear. It arose in the past when people thought the dead person was going to become a ghost -- "He is hearing, he is around; don't say anything bad about him." Alive, there was the possibility of fighting with him; now he is a ghost, you are absolutely helpless.

In one town it was such a difficulty. One politician died. He was a very cunning, shrewd politician, and the whole town was against him. Everybody knew that it was difficult to find a worse kind of man: he was the most corrupted. And then the time came that something good had to be said about him.

All the elders of the town looked at each other -- "You say something" -- because there was nothing good to say about him. They knew his whole life; there was not a single thing. Finally one young man stood and he said, "This man has five brothers. In comparison to the remaining four, he was an angel."

The remaining four were absolute devils -- he said something good about him.

People are talking about each other, giving ideas to each other. And you have to do something so that you can attract comments, so that you can attract awards, so that you can attract a Nobel prize.

One of my sannyasins is a Nobel prize winner. He told me, "I was not so interested in winning the Nobel prize. My whole interest was that only a Nobel prize winner can propose another name for a Nobel prize, and I wanted to propose your name. And that was my only desire, that if I could get a Nobel prize then I would be a proper person."

He received the Nobel prize and immediately, that same day, he talked to the president of the Nobel committee, gave a few books of my discourses to him and said that, "If this man does not get a Nobel prize it is an insult to the Nobel prize."

And the president said, whispered in his ear, "Never mention this man's name in the committee. Because you have got a Nobel prize you *can* mention his name, but you could never get the votes. Nobody is going to support his name. I have read all these books, and most probably EVERY Nobel prize winner has read all these books, but nobody will mention his name. It is dangerous to be associated with him, to be so deeply associated that you propose his name for the Nobel prize."

He was shocked. He said to me, "I could not believe my own ears. And all joy that I had because I had become a Nobel prize-winning economist disappeared. It was sheer politics; there was no question of judging quality. The whole question was how it was going to affect the political atmosphere. And the

president said to me, `That man is dangerous. You should not mention his name; otherwise you will be condemned.'"

So one goes on accumulating fictions about and around. That's why you want to do something, something special. People have been doing that kind of thing for thousands of years.

Somebody is standing naked in the cold, snow falling, and he becomes well known. I know one man who used to stand in the river, the water up to his neck; he has broken all records -- for seventy-two hours continuously he stood there. I asked him, "But what is the point? How is the world better because you stood in the river for seventy-two hours? Have you made the world a little more beautiful, a little more juicy? Have you brought a little more song and dance to the world?"

He said, "Who cares about the world? As far as I am concerned now I am the most famous man around this area, and that was my purpose."

Every twelve years in Prayag we have a great gathering of people, perhaps the biggest gathering in the world, *Kumbha Mehla*. Thousands of naked Hindu monks march towards the Ganges. At the right moment, determined by the astrologers, they have the traditional right to enter into the Ganges; they have to be the first.

I was surprised by one fact -- because these thousands of naked monks who come to the gathering at Prayag are never seen again. I had been searching for where these thousands of people disappeared to, and I was in for a surprise. The surprise was that they live in temples, in ashramas, but there they use clothes. They come naked to the Ganges only because it is the traditional right of the naked monk to be the first. Clever.... And the whole year they are using clothes, and nobody bothers about them. But when they come naked in a long procession people are falling at their feet. Thousands of people are so much desiring to touch their feet, or at least the dust on which the naked monks' procession has passed. Even the dust has become divine.

And what is the contribution of these people? In what way have they made the world better? Why are they recognized? -- just a stupid thing: because they are standing naked. Just because *you* cannot stand naked; you feel a little ashamed. They are professionals. They do it every time there is a gathering; this is their profession. And you can see from their faces that they are the most mediocre and ordinary people.

You want to *do* something, but all that it will bring is opinions, good or bad. It will give you a certain identity; you are afraid of being without identity.

And this is the most significant step towards the ultimate, the absolute, towards your own self: to drop the false identity and enter into darkness, trusting. You trust nature for everything essential, and it is strange -- you cannot trust in this small thing.

I know one man who could not sleep because he was afraid that if he slept and breathing stopped, then what? Only one man have I come across: the whole family was trying to convince him, "Don't be an idiot. We *all* sleep."

He said, "That I know, but my question is that if it stops I will not be able to do anything."

He was brought to me by his parents and they said, "This idiot has got some idea, some original idea! He cannot sleep; he sits. He has disturbed the life of the whole family, because you cannot sit the whole night in silence. So he does this, he does that; he opens this window, he closes that door. He does not allow anybody else to sleep. In fact, that's what the purpose of opening windows and doors is. He is driving everybody mad. And logically we don't know how to convince him. He says, `If my breathing stops then...?'"

I said to that man, "You are perfectly right, but I ask you: if while you are awake your breathing stops *then* what you will do? What can you do? Where will you be? When the breathing has stopped, you will not be here to do ANYTHING."

He said, "I have not seen this side of it. That's true."

"Now," I said, "what are you going to do? Neither can you remain awake nor can you be asleep; in either case the question is the same. So just be normal. When the breathing stops, it stops. You cannot do anything."

He said, "True. I have understood; it is pointless, unnecessary trouble."

You believe, you trust, you have a tremendous faith in existence. Every night you go on sleeping without bothering whether the breathing will continue or not. Breathing is still visible -- your blood circulation, your heartbeat, the whole functioning of digestion -- it is not dependent on you. Once you have swallowed something, you are not supposed to do anything; existence takes over. For everything that is essential in your life you depend *totally*, on your trust in existence. And this non-essential thing -- a bogus personality which others have made around you -- you cannot come out of it.

It is a simple insight that you will have to come out of this somebodiness and you will have to go through a passage of nobodiness. And only then will you discover your real self -- which is not identity, which is your reality. And to find it is to find everything worth finding.

But you have to take a little risk -- and it is not a great risk. Borrowed ideas....

I used to talk with one of my professors. He was not convinced by me that the whole personality is borrowed. He was a healthy man. He is still alive, retired, an old man. I said, "I will prove it."

I went to his wife and told her, "You have to do me a favor, a small favor."

She said, "What is the matter?"

I said, "When professor S.S. Roy gets up in the morning the first thing you have to say is, `What is happening? Why are you looking so pale?' and remember *exactly* what he says in response. It is better if you write it down so you don't forget. I want the *exact* words."

I said to the gardener, "When he comes out, you just drop your work and hold him and say, `What has happened? You are looking so weak, I thought you were going to fall. Could you not sleep the whole night? Your body seems to have a fever.'"

The gardener said, "But without fever... he will throw me out of service!"

"You don't be worried. That is my guarantee: you will be promoted, you don't be worried. You just do what I am saying."

And the wife of the professor was there and she said, "Yes, he is right. You don't be worried; you just do what he is saying."

And I told him, "Write down on this piece of paper whatever professor Roy says, his *exact* words."

And so on I went, to the post office nearby where he used to meet the postmaster -- they were great friends, both were Bengalis -- all the way up to the department of philosophy. It was almost one mile. He used to walk; he loved walking.

And I told the peon in front of the department, "You have to just pick him up." He was a wrestler-type of man; I said, "You have just to pick him up and lay him down on the bench."

He said, "What are you saying? Are you crazy or something? I have small children, I have a wife, an old father and mother. This kind of thing.... And what is the purpose?"

I said, "You don't be worried. He will be in such a position that this is what is going to be needed."

He said, "But how have you come to know?"

I said, "You don't be worried, this is beyond you. Later on I will explain everything to you. And it is my guarantee that no harm is going to happen to you."

He said, "But *your* guarantee does not mean anything -- you may change tomorrow! You are a strange fellow. You are telling the peon to behave in such a way with the professor that it will be almost a wrestling competition -- because if I forcibly put him on the bench, he is going to resist. And if he is going to resist, I am not going to take it either; I am a very angry man. If he hits me or anything, I am going to hit him."

I said, "Whatever happens let it happen, because I know he cannot hit you. He is in a very feverish condition and is not listening to his wife, to his friends, to anybody. He is coming staggering. He may fall on the floor, break his bones; then *you* will be responsible."

He said, "No, I don't want him to break his bones."

"Then," I said, "you immediately pick him up. Whatever he says, you remember -- and this is the paper.... As you put him inside the office on the bench you write down what he has said, and I will be coming later on to collect all the papers."

Just behind him, I started collecting the papers. To the wife he said, "Pale? You must be mad. I slept a perfectly beautiful sleep, I am a hundred percent healthy. Something must be wrong in your eyes; you should go to the optician. Pale? -- I have suspected for a long time that you need glasses."

He came out, and the gardener took hold of him and said, "Master, what is the situation, what is happening? Your body is burning, you have fever. Have you slept in the night or not? You would have fallen if I had not stopped."

He said, "I could not sleep the whole night. And really, the body *is* burning. But I am going to the department because my record is that I have never been absent. So at least I will go, tell the head of the department and ask him to bring me back home in his car. I don't have energy to walk one mile, but I have to."

As he went out the postmaster said, "Mister Roy, it seems you have grown ten years older. But what has happened?"

Professor Roy said, "I don't know what has happened. Something certainly has happened. And I was

angry at my poor wife; she was absolutely right. How do I look?"
The postmaster said, "Just like a ghost, absolutely pale."
He said, "My God! Should I go to the department or not?"

The postmaster said, "That is your record, your lifelong record -- don't break it, go. You can manage. I cannot certify that you will be able to come back again. The situation has gone so far down that if you can manage to breathe for one mile more it will be a great achievement. About coming back, I don't know."
And you could see him coming, like a drunkard....

He passed a few more stages where he was checked, and he gave his statements. And when he reached the department the peon just picked him up. He said, "What are you doing?"

The peon said, "What am I doing? I am doing what I am supposed to do -- lie down!"

He immediately followed the instructions of the peon: "Close your eyes, and I will put a cloth soaked in water over them. You are burning and hot with fever -- it must be 108 degrees, not less than that."

Professor Roy said, "You are right. I am seeing things that I have never seen. It seems the bench is flowing up, *sannipat*. It happens when the fever reaches beyond 105 degrees." And he had a fever of 108 degrees according to the peon, who knew nothing about what 108 degrees is!

And then I came with all the papers I had collected and I told him, "Please go through these papers."

He said, "This is not the time.... Just a few moments are left. If you have something to say, say it; or just put your hand on my head and sit by my side -- but no more papers. What papers?"

I said, "You don't understand; these are not examination papers or anything. These are the papers I have collected behind you."
He immediately sat up. He said, "But what papers?"

I showed him: "To the wife you denied that you are sick, denied that you had a fever. You said that you slept perfectly well, that you are a hundred percent healthy, that you suspected the wife's eyes and you wanted her to go to the optician. These are the papers, and this is the end result -- you are lying down on the bench. For what?"

And actually he had a fever! I said, "I will take you back home. But it was simply because of your insistence that I had to prove that people's minds are made by the opinions of others."

People can die just because of the opinions of others; people can live a long life just because of the opinions of others. We are so false.
This is not our true reality.

Have the courage to get out of the jungle of the opinions of your whole life. Just in the passage you will have to be, for a moment, nobody -- and then you are *all, everybody*. And that freedom of being all and universal and eternal... that's the goal of all real seekers.

BELOVED OSHO,
I AM A FIRST GRADE STUDENT IN THE SUBJECT OF WITNESSING. WHENEVER I AM LISTENING TO YOU TALKING ABOUT WATCHING, WITNESSING, SOMETHING IN ME FEELS SO THRILLED, EXCITED, JOYFUL, AND A BIG "AH!" COMES UP.
RECENTLY I HAVE HEARD YOU TALK ABOUT WATCHING THE WITNESS. YET I'M ALREADY HAPPY AND GRATEFUL FOR THE FEW MOMENTS A DAY WHEN I REMEMBER MY HANDS, MY BODY, HAVING A LITTLE DISTANCE FROM MY THOUGHTS AND EMOTIONS.
COULD YOU PLEASE START WITH THE ABC ON THIS SUBJECT?

The phenomenon of witnessing has no ABC or XYZ.
It is a simple phenomenon; it is a single step.
It is one process.
You can watch the body; the watching is the same. You can watch the mind -- the object has changed, but the watching is the same. You can watch the emotions -- again objects have changed, but the process of watching is the same. You can watch the watcher -- a tremendous quantum leap, but still the subject is the same; only the object has changed.

Now watchfulness itself is being used as an object. And you have stepped behind watchfulness; you can watch it. And you cannot go beyond this watchfulness. You have come to the very end of your inner core.

So you are going perfectly right. Enjoy it, rejoice in it. More and more silence and peace will be coming your way, more and more blissfulness and benediction. There is no end as far as rewards are concerned,

because they are all along the way. From the beginning to the very end, each step brings a new space -- but it is the same step.

The journey of one thousand miles is done by the simple step, one step. You cannot take two steps at one time. Step after step, just a single step can be stretched to ten thousand miles or to infinity.

Watchfulness is a simple step. There is no alphabet in it. There are no beginners in it; there are no amateurs in it and no experts in it. Everybody is in the middle, always in the middle.

You are moving perfectly right. Just go on.

BELOVED OSHO,
IN THESE RARE MOMENTS OF LOVE AND GRATEFULNESS, EVERY DESIRE INSIDE ME STOPS, AND I FEEL COMPLETE.
CAN YOU SAY MORE ABOUT HOW LOVE AND GRATEFULNESS STOP MY DESIRING MIND?

You are one energy.

This is something basic to be remembered. It will help in many doubtful moments, in many questioning moments.

A man came to Junnaid, a Sufi mystic, and asked him, "What do you say about pre-determination, kismet, fate, and the freedom of man? Is man free to do whatever he wants to do? Or is he simply a puppet in the hands of an unknown puppeteer, who simply dances the dance that the puppeteer chooses?"

Junnaid is one of the few beautiful mystics. He shouted at the man, "Raise up one leg!"

The man was a very rich man; Junnaid knew it. All the disciples, the whole school knew about it -- and he had shouted so loudly and so rudely, "Raise one leg up!" And the rich man had never followed anybody's orders; he had not gone there to follow orders. And he could not conceive even a far off, far-fetched, off-the-wall relationship between his question and this answer. But when you are facing a man like Junnaid you have to follow him.

He raised his right leg.

Junnaid said, "That is not enough. Now raise the other, too."

Now the man was at a loss, and angry also. He said, "You are asking absurdities! I had come to ask a philosophical question -- that you simply dropped without answering. You asked me to raise one leg, I raised my right leg. And now you are asking me to raise the other, too. What do you want? How can I raise both legs?"

Junnaid said, "Then sit down. Have you received the answer to your question or not?"

The man said, "The answer to my question has not been given yet. Instead you have been training me in this parade!"

Junnaid said, "See the point: when I said, `Raise one of your legs' you had the freedom to choose either the right or the left. Nobody was determining it, it was your choice to raise the right leg. But once you had chosen the right leg you could not choose the left too. It is your freedom that has determined the fact of your bondage. Now your left leg is in bondage."

Man is half free and half in bondage, but he is free *first*.

And it is his freedom, how he uses his freedom, that determines his bondage. There is nobody sitting there writing in your head or making lines on your palms. Even an omnipotent God must be tired by now, doing this stupid thing of making lines on people's hands. And so many people are coming... writing in everybody's head what he is going to be, where he is going to be born, when he is going to die, what disease, what doctor is going to kill him. All these details!

Either God must have gone mad doing all this work -- just think of yourself, if you have to do this kind of work, and for no reason -- or he must have committed suicide. Even if he were mad he would have to do his work; so for a few days he may have been mad, while he made this humanity, and then he committed suicide -- because he does not want to see the world evaporate because of nuclear weapons. But he has written those nuclear weapons in your heads; he is responsible.

Nobody is responsible, and there is no God.

These are our strategies to throw responsibility into others' hands.

You are free, but each act of freedom brings a responsibility -- and that is your bondage. Either call it `bondage', which is not a beautiful word, or call it `responsibility'. That is what I call it.

You choose a certain act -- that is your freedom -- but then the consequences will be your responsibility.

I am against Krishna's idea; he says to Arjuna in GITA, that "Only the action is in your hands; the result is in God's hands." That kind of split is absolutely illogical, absurd. Action is in your hands and the result will be in God's hands: this is very tricky. This is the strategy of the priesthood.

Otherwise, the simple fact is that the act is yours and the responsibility is yours. Action and its effect, cause and effect, are connected together; you cannot divide them.

But why was Krishna dividing it? -- he was just representing the priesthood. For thousands of years the priesthood has been confronting a simple problem which they cannot solve. They see criminals, sinners becoming successful, rich. They see simple people, innocent people being crushed, exploited, oppressed, and still religion goes on saying, "Be simple, be innocent." Then the question arises: if innocence and simplicity are never rewarded, only corruption, cruelty, violence are rewarded, then why be simple? To avoid this dilemma they had to create a false theology: that it is because of their past lives' actions that those people are enjoying success, fame; now God is giving them rewards.

But why is God so lazy, so lousy? It seems that there is also some kind of Indian bureaucracy, so that the files move from one life into another life. If it is true, then bribery must exist there; just with the file, a hundred-rupee note, and then Ghanshyamdas Birla enters into heaven and the poor innocent man without a hundred-rupee note is thrown into hell. You have to pass something under the table, otherwise the file does not move *over* the table. It moves according to how many notes move underneath the table -- otherwise why should it take such a long time? No, in existence things are immediate.

I am in absolute agreement with the idea of science that cause and effect are together. As far as the cause is concerned, you are free. But then you should remember: the effect is decided by you, by your cause. In fact, you are free in that too; it is an outcome of your freedom.

Take life in a very simple, non-theological way and you will be surprised: there are no problems.
It is a mystery, but not a problem.

A problem is that which can be solved; a mystery is that which can be lived but can never be solved.

Meditation is nothing but an exploration of the mystery -- not an explanation, not a search to find the solution to it, but an exploration.... To dissolve into it slowly slowly, just as a ripple disappears into the ocean; this disappearance is the only religiousness that I know of. All else is nonsense.

Listening to me should not be just a listening; it should be a drinking.

Only then is there a possibility of understanding. And once it becomes your understanding then it remains with you whether you are with me or not. Then wherever you are -- sitting by the side of the ocean or under a tree or under the stars -- it is with you.

My whole effort is to give you a taste of something that can start growing within you and can make you whole and complete. That's the feeling that has come to you, that while listening to me, feeling love, feeling silence, you feel a completion; everything is perfect. And all desires disappear, because there is no need. When there is completion what are you going to desire? Desire is always out of incompletion. Your whole energy is so fulfilled and so contented that it needs nothing.

There are only two types of people in the world: the beggars and the emperors. Those who live in desires are beggars; those who live in completion -- of silence, peace and love -- are the emperors.

BELOVED OSHO,
LAST TIME I SAW YOU IN POONA, YOU SMILED AT ME AND YOU SENT ME ONE OF YOUR UNFORGETTABLE GLANCES. SOMEHOW, DEEP DOWN I KNEW THAT THIS WAS THE LAST TIME I WOULD SEE YOU.
I WAS READY TO LIVE WITHOUT YOUR PHYSICAL PRESENCE, I WAS READY TO LIVE WITHOUT YOUR MORNING DISCOURSES, BUT THAT SMILE... OH OSHO! IN THAT MOMENT MY HEART WAS CRUCIFIED BY THE MOST UNBEARABLE PAIN EVER FELT IN MY LIFE, AND I THOUGHT: "OH MY GOD, I CAN LIVE WITHOUT HIS PRESENCE, BUT HOW, HOW IN HEAVEN CAN I LIVE WITHOUT THIS SMILE? I CAN'T, I CERTAINLY CAN'T. I WILL DIE WITHOUT IT!"
AND SUDDENLY, AT THE BOTTOM OF THE AGONY I HEARD A VOICE INSIDE MY HEART. IT SOUNDED LIKE YOUR VOICE SAYING, "JUST SEE! IF YOU CAN JUST SEE, YOU WILL REALIZE THAT ALL OF THE EXISTENCE IS SMILING AT YOU TWENTY-FOUR HOURS A DAY, IN THE SAME WAY, EXACTLY THE SAME WAY!"
FOR ALL THESE YEARS I'VE BEEN WHISPERING THIS SECRET TO MYSELF, EVERY MORNING, EVERY EVENING, BUT NOW I WANT TO SAY IT LOUDLY.
WOULD YOU KINDLY ALLOW ME TO REVEAL THE SECRET, THE GIFT FOR WHICH I WILL BE ETERNALLY GRATEFUL TO MY MASTER.

Sarjano, there is no need to ask me.

It is nice of you that you asked, but when the urge has come to say the secret loudly then don't wait for anything, not even for my approval. Just say it -- because it is neither mine nor yours; it belongs to the whole.

The Osho Upanishad

Chapter #12
Chapter title: To be an individual is the greatest courage

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BELOVED OSHO, WHY HAS LIFE ALL ALONG BEEN A VERY SERIOUS AFFAIR FOR ME, AND NOT FUN TO LIVE AND ENJOY AND CELEBRATE AS YOU SAY IT SHOULD BE?

Maitreya, you have been in the wrong hands from the very beginning of your life.

It will be difficult for others to understand the answer if I don't tell you the background of the questioner.

Maitreya is an old politician. He was for three terms a member of the parliament, a close friend of Pandit Jawaharlal Nehru, a follower of Mahatma Gandhi. He had devoted his whole life to the struggle for freedom. He had never looked at his own being; he was too much concerned with the freedom of the nation. He had no time to think that there is a higher freedom, the freedom of the self.

He came into contact with me very late in his life. By that time Gandhiism had made its deep conditioning in him, and that is the fundamental reason for his misery.

Mahatma Gandhi and his philosophy represent the ancient idea of the religious man as serious, sad, miserable, suffering. The old religions conceive this earth as a punishment; you are imprisoned here. Because of your past lives' evil acts, you have been thrown into this life; this is a punishment.

And how can one be joyous when life itself is condemned as punishment? Then the only way out of the miseries is to get rid of life; hence, the anti-life attitude of all the religions.

And Mahatma Gandhi is a contemporary representative of the whole rubbish of the past: Man has to fight life. Man has to fight everything that makes life beautiful, joyous, everything that will make you desirous of life -- because the very desire for life has to be destroyed. A point comes when you are against everything in life, so there is no question of desiring a future life. You desire freedom from the body: how can you enjoy your body? How can you enjoy swimming? -- the body is the enemy. How can you enjoy love? -- the body is the bondage. How can you enjoy food? You have to uproot all possibilities of enjoying your body, others' bodies.

And the whole world is made of matter. You have to avoid enjoying the surrounding world: a beautiful sunset you have to avoid; it is materialistic to enjoy a beautiful sunset, because it is material. To enjoy a roseflower is against religions. To enjoy anything is dangerous because it will lead you deeper into life, and you have to get rid of life.

So all the teachings of religion try in different disguises to cut the roots of your joy, of your pleasure, of your blissfulness.

Maitreya is a victim, just as everybody else in the world is a victim. On the one hand he was told to be anti-life; that has been the ancient idea of renunciation, of renouncing the world and its joys. And on the other hand, he was told to sacrifice himself for the freedom of the country, for others. To think of oneself, to think of meditation was condemned as selfish: "You should think of others, you should think of others' well-being, you should think of others' freedom."

You should think only of others, never of yourself: that is the ideal of the religious man, the saint. And to me, it is the image of the idiot -- because a person who is not joyful, who is not meditative; a person who is not peaceful, overflowing with love, cannot be of any help to anybody. You cannot give something to others which you don't have. You are empty, and you are trying to make others fulfilled. They are empty, they are trying to make others fulfilled. Nobody knows what fulfillment is.

The journey begins from oneself; you have to be fulfilled first. Then there is no need for anybody to teach you, "Now, share it." Once you are fulfilled you are overflowing; sharing is autonomous, it comes by itself.

When your heart is full of song it bursts into singing. When you blossom, your fragrance is bound to reach others; you cannot prevent it.

I teach selfishness, because unless you are selfish you can never be of help to anybody in the world. All the altruistic teachings are useless, meaningless, because they are based on people who are themselves empty.

For example, Jesus says, "Love your enemies just the way you love yourself" -- but nobody bothers about whether you love yourself. The enemy comes as number two; the first thing is to love yourself. If you have not loved yourself, how can you love the enemy? -- you cannot love even the friend. You don't know what love means. It is a meaningless word. You have heard it so you feel you understand it, but you have not experienced it; and without experience there is no understanding.

Jesus is insistent, "Love your enemies just as you love yourself" but in his whole gospel he has completely forgotten to tell people, "Love yourself." That will be selfishness.

That's what I teach: Love yourself so much that it starts overflowing you. First, naturally it will reach to those who are close -- to your friends, your lovers, your neighbors -- and finally, that is the success, the climax, when your love reaches the enemy, spreading in waves. And when the enemy is covered, nothing is left out of the area of your love -- but it must begin from the center of your being.

Maitreya's misfortune has been that he fell into the hands of Gandhians.

Gandhi never loved himself. Gandhi never loved anybody; he could not, because of his very ideology. It was impossible to conceive.

For example, his ideology was so important that he was ready to sacrifice everything.... He was a high-caste Hindu. His wife was uneducated, and one thing was impossible for her: to clean the Indian toilet. The modern Western toilet is one thing, anybody can clean it; but the Indian toilet was really a punishment. And for an uneducated girl who had always heard that it was done by the untouchables only....

Hindus have made a class of untouchables, *sudras*. Because of their dirty work, they have become dirty, so dirty that even their shadows are untouchable. If a sudra passes by your side and his shadow touches you, the scriptures prescribe an immediate bath. The shadow is non-existential -- but that poor Kasturba, Gandhi's wife, carried the same conditioning. And Gandhi was forcing everybody; they had to clean the toilet in turn.

Kasturba was nine months pregnant, and one evening she refused. Gandhi was so furious that he threw her out of the house, closed the house and told her that unless she was ready to clean the toilet she should not come to his house.

The ideology, a stupid ideology.... He himself could have cleaned it if the wife was not willing. If he had loved the wife, the simple thing would have been to say, "Don't worry, I will clean it." No, he would not clean it; the wife had to clean it. And without thinking about the fact that she was just going to give birth to a child, in the middle of the night he threw her out. It was in Johannesburg, in South Africa. She did not understand English, she did not understand any language other than Gujarati. She could not even talk to anybody, ask anybody. In such a helpless condition... and he would open the door only if she first cleaned the toilet. In the middle of the night she had to clean the toilet; then she was allowed in.

His ideology came first.

His eldest son Haridas wanted to study. Gandhi was against schools, colleges, universities; any kind of

contemporary thing, so he was against it. His history stopped with the spinning wheel; after the spinning wheel, whatsoever had happened in the world was wrong, was done by evil.

Haridas was really a very intelligent man. I came to know him personally. He said, "I argued with my father, that `All that you are capable of is because of this education you have got. Without this education you would not have been able to fight the British empire. And trust me, I am *your* son. The education is not going to corrupt me.'

But he said, `I have said it, and that is final. None of my children is going to be educated by this corrupted educational system.'" And none of his children were educated.

Haridas escaped the house and lived with one of his uncles, just to get an education. And because he did not obey Gandhi.... And love knows nothing of such ugly things as obedience, because obedience means forcing somebody into slavery.

Love gives freedom.

And the cause for which Haridas escaped -- nobody can say that he was wrong; he simply wanted to be educated. But Gandhi told Kasturba and all his other sons, "This house, for Haridas, is closed. If he comes to this house close the door; he is dead for me."

Haridas went there; after he had graduated from the university, he went because he thought he would go, fall at the feet of his father and ask his forgiveness. He hoped that a man who talks about non-violence, love, compassion, was going to forgive. And he had not committed any sin; he had simply not followed his father's order, which rationally he felt was wrong. The order *was* wrong; his disobedience was logically right. He was not corrupted or anything; he had simply become more intelligent, sharper, more rational. There had been no harm. He had become more individual.

But perhaps no father wants any son to become an individual. The ego of the father wants his children just to be obedient carbon copies.

But Haridas found that the doors were closed -- as they saw him entering, the doors were closed. And Gandhi said, "When I die...." In India it is the convention that after death the eldest son gives fire to the dead body on the funeral pyre. Haridas was the eldest son. Now you can see the vengeance -- with all the nonsense about non-violence, love, compassion -- in actuality, the vengeance. And the vengeance was such that he was thinking even about after death: "When I die you have to be aware that Haridas should not be allowed to give fire to my dead body. I have disowned him, he is no longer my son."

He never loved himself. He tortured himself as much as possible.

But when people torture themselves in the name of spirituality, religion, nobody thinks that something is wrong. If you stop eating without saying anything spiritual or religious about it, you will be thought mad. You have to be treated because the physical body, if it is healthy, the mind, if it is healthy, needs food. And it is an everyday need. If somebody starts enjoying being hungry, psychologists have a name for it: "That man is a masochist; he enjoys torturing himself. He finds ways to torture himself."

But if you understand psychology ninety-nine percent of your saints and sages will be categorized as masochists, because what were they doing? Somebody was fasting; somebody was standing for years and not sitting down; somebody was standing on his head; somebody was standing naked the whole year, in the cold winter in the mountains, in the snow -- and people were worshipping them. In fact, these people should have been treated; they were sick. And they will find any excuse. They will rationalize their sickness.

For example, Gandhi went on a fast unto death. And what was the reason? The reason was that his secretary had fallen in love with a girl. Strange... if he has fallen in love, *he* will suffer -- why are *you* suffering? It doesn't seem to be connected with cause and effect. How does Mahatma Gandhi come in? But the problem was that in his ashram that was the rule, that nobody can fall in love. Love everybody, but don't fall in love. Strange things....

So love is just simply a word; it does not mean anything. So everybody says to everybody, "I love you" -- but don't *mean* it! If you mean it, Mahatma Gandhi will go on a fast unto death: "He really means it" -- his own secretary! Now the secretary and the girl, who was an ashramite, were embarrassed. And everybody was on their heads: "You have put that old man in trouble."

They said, "We have not done anything to him." And they were sitting by his side massaging his feet -- "Somehow, forgive us. We will never do anything like that again. We will simply love. We will never fall in love, we promise you. But please start eating, otherwise people will kill us. They are threatening us, saying to us `You are the cause.'"

But do you know what rationalization Mahatma Gandhi had? He said, "You are not the cause. I am simply purifying *my* spirit. Because my own secretary falls in love, that means my soul is not pure.

Something is impure in me; otherwise, how is it possible? It is inconceivable -- my own secretary, who lives with me twenty-four hours a day. It is not to punish you, it is to punish myself. I must be wrong; some impurity in my soul must have caused this."

Strange. That means if he becomes absolutely pure, in the whole world no love affair is going to happen. Because one mahatma has become absolutely pure, how can you *dare* to fall in love? Love will disappear. It is because of the impurity of Mahatma Gandhi that it exists! But it exists too much; that means all these mahatmas and saints are *really* impure.

Rationalizations... but they cannot hide the fact.

Maitreya was caught in the trap of these people. I simply took him out of the parliament. One of my friends who was an M.P. had arranged a small meeting of a few parliament members who he thought would be able to understand me. Maitreya was also invited, and that's how he was caught in my net. But he was not aware that this is a totally different kind of net.

His whole life he has been a Gandhian -- miserable, sad, sacrificing, living for others. With me he started thinking of totally new things -- living for yourself, loving yourself, exploring your being... because to me, your individuality is your universe. First explore it.

Don't leave a single corner of your being unexplored. Only then will the things which others had been forcing on you start happening. I want you to love many people, I want you to share your joy with many people -- but first you must *have* it.

You are a beggar and you are trying to make others rich.

I am reminded.... One American, Napoleon Hill, has written a very beautiful book; he is certainly one of the best writers alive. The name of the book is THINK AND GROW RICH. When his first edition was published, he was standing in the publisher's shop to sign the first-day copies. There was a big crowd. Henry Ford had also come; he always used to go to look in the bookshop to find some books. Seeing this big line and a man signing books, he went there. He asked, "What kind of book is this?"

Napoleon Hill said, "I am happy -- I know you, but you don't know me.

My name is Napoleon Hill, and this is my first book. And it is certainly going to be one of the best sellers in the world." And it proved true; now that book has sold second only to THE BIBLE .

Henry Ford looked at the cover and read the title -- THINK AND GROW RICH. He looked from up to down, from down to up at Napoleon Hill; Napoleon Hill said, "Is there something wrong?"

He said, "No, nothing is wrong. Have you come in your own car or on public transport?"

Napoleon Hill said, "But that is not connected with the book."

Ford said, "It *is* connected with the book. Answer me: have you come in your own private car or on a public bus?"

He said, "I have come on a public bus."

Henry Ford returned the copy and he said, "When you have your own car, then you come to me. You yourself are not rich enough to have an ordinary car, and you are writing a book: THINK AND GROW RICH. So what have you been doing all these years? Not thinking? Think about a car -- and it has to be a Ford car!

"Now do you see," he said, "that it is connected? A man who says his philosophy is that just by thinking you can become rich still travels on a public transport bus! This is enough proof that his book should not be in the market at all. You are a cheat. And of course the book will sell, because there are millions of poor people who would love just to think and grow rich.

"But my son," said Henry Ford, "it is not so easy just to think and grow rich. You can think and be poor, but you can't think and be rich -- that is not in your hands. You should come to me to have a few lessons in how to be rich."

He himself was born a poor man. He became rich by his own genius. And when his sons came from the university, he did not allow them to take big positions in the firm. They had to start from ABC, exactly from where he himself had started; he had started by polishing shoes in front of a factory.

So in front of Ford's factory, his own sons were polishing the shoes of laborers who were working in their father's factory.

He said, "Start from ABC. You should learn by experience. This whole business is yours, you will inherit it. But before you inherit it you should be capable of *creating* it. Otherwise, you will not be able to maintain it; the empire will disappear."

Maitreya has been living a life of rift, split. His past is Gandhian, his present is absolutely different. The past is heavy, long; he is trying hard to get out of it. He will be able to get out of it, but it is going to be a

hard task.

He himself has cultivated a certain personality; now he has to dismantle it and start from ABC again. Now at the age beyond sixty he feels afraid about whether he will be able to manage, or if death will intervene and he will be nowhere.

Don't be worried. Even a single moment of freedom from conditioning -- conditioning that you know intellectually is wrong -- a single moment of freedom from it is enough; it is equal to eternity. So don't be worried about death, that there is not much time. There is no need for time.

It is only a question of insight, just seeing the point that your whole upbringing in the past has been wrong. Just to see it: it has been an imprisonment -- and you will find yourself suddenly getting out of it. Who wants to live in a prison?

My whole effort here is to bring you out of your prisons. You have given different names to your prisons -- Hinduism, Mohammedanism, Christianity, Judaism. There are three hundred religions in the world, three hundred different varieties of prisons. You can choose.

And there are many people who go on moving from one to another. In the beginning, the new prison looks better because you don't understand that these fetters are fetters. You are accustomed to the old fetters of a different prison, a different kind of cell, a different kind of discipline. Here all those old things are absent; you think this is freedom, but soon you are caught in new fetters, new bondages.

It is just like getting married to one woman, then divorcing, then getting married to another woman.

One man did this exercise eight times. Obviously, it was in California. But he was very much puzzled, because he went on changing the woman, but after two or three months the same problems arose. Different nose, different face, different color of hair, different height, different shape -- strange... within three months the same trouble, the same problems. When he married the eighth woman, on the second day he discovered that this was a woman he had married once before. This was his second wife! So much time had passed, both had changed, so they could not recognize each other. They met on a beach and got married. Then he started thinking, and he found that although he changed the women, he was *always* marrying the same woman.

It is not a question of changing women or men; it is not a question of changing ideologies, religions. It is a question of living without ideologies, without religions, without philosophies. When you come out of one prison, don't start entering into another. Remain in the open sky. It is not a question of marrying one woman, divorcing, and marrying another. Marriage is the problem.

Love is enough. And love has freedom.

Marriage is only a license, an ugly thing, an institution; and to live in an institution is bound to be sad, miserable.

And the wife takes revenge because you have made the prison for her; you take revenge because she has made the prison for you. And you are both the jail and the jailers. It is a strange phenomenon. Both are spying on each other, both are watching each other. Both are being jealous. Both are trying to dominate. Both are destroying all that love can give -- joy, freedom, friendship.

Have you seen any husband and wife being friends?

I have known thousands of couples, but not a single couple was in a state of friendship. They were intimate enemies -- living together, fighting together. They have decided to live together and to die together, but to continue harassing each other.

We only change the superficial things. The Gandhian becomes a communist, there is no problem. The communist becomes a fascist, there is no problem. But to be with me *is* a problem because I simply drag you out of your prison and leave you under the stars, in the open.

You are accustomed to a roof -- howsoever miserable, but a roof -- and I leave you just under the stars, on the grass, with not even a mattress! And you are so accustomed to a bed....

Perhaps you don't know that ninety-nine percent of people die in bed! That is the most dangerous place in the world -- avoid it! When the light is put out, simply slip down on the floor, just for your life's sake.

You are accustomed to your miseries. You become so familiar with them that even if the door is open, you will not go out of it.

I can only open the door. I want you to get out by yourself, not to be dragged out, because dragging you out into freedom is not possible. Dragging you into slavery is possible; but dragging you out into freedom is not possible, nobody can do it. You will have to walk on your own feet.

And Maitreya now knows perfectly well that the past was wrong, it has not helped him. But still there is clinging. He understands me intellectually, but feels afraid -- old age, death and lifelong ideology.... But he

will have to risk.
There is no way of going back.
So the sooner you take the jump the better.

BELOVED OSHO,
THE OTHER DAY YOU SAID THAT ONLY THOSE PEOPLE ARE YOURS WHO SAY YES TO YOU. BUT DON'T YES AND NO GO TOGETHER? TO SAY YES, DOESN'T ONE HAVE FIRST TO SAY NO TO MANY THINGS?
PLEASE COMMENT.

It is a very fundamental question. It applies to many things, almost to all things of life.

There are two levels: one is the level of the mind, and one is the level of meditation. The level of meditation is absolutely silent. The level of the mind is full of dualistic thoughts. So as far as mind is concerned, yes is always connected with no. They are two sides of one coin. Love is connected with hate, just as day is connected with night or birth is connected with death. At the level of the mind, everything is connected with its opposite; you cannot have one without having the other too. This is our ordinary experience.

But on the second level, if you can go beyond mind -- that is, if you can go beyond the mind's yes and no, love and hate -- there comes a silence, a peace, a tremendous serenity. This silence does not say yes, but it is *full* of yes because it is absolutely positive, absolutely affirmative; it is *isness*.

So if somebody says yes from the state of meditation, there is no opposite connected with it. If somebody says love from the state of meditation, then there is no hate coming as a shadow behind it. Whatever happens on the level of meditation is one, singular, not dialectical.

When Sarjano said "yes," it was not from the mind. That's why I named him. If it had been from the mind, I would have simply discussed the question, because then it would have been for everybody. I named him because it was coming from a meditative state. Out of his silence, it was coming like fragrance. There is no question of "no."

It is a problem for me to answer questions because I am answering *individuals* more than questions. But it will be impossible for me to answer each individual separately, so this is a device. Just before the questions are asked, I go through the names with the questions -- just a glance at who has asked the question, just to be sure. If it is of the mind then there is no problem, it concerns almost everybody.

If it is of meditation, then I have to indicate the person. Or if there is a certain background, without which my answer will not be understood, then I have to name the person. Otherwise, I simply take the question as it is, anonymous, not asked by anybody special but simply asked by the whole of humanity, the normal mind -- or the normal insanity.

BELOVED OSHO,
SINCE I HAVE BEEN WITH YOU I HAVE STARTED TO ACCEPT MYSELF MORE AND MORE. YET I AM FACING A STRANGE PHENOMENON: MANY OF THE PEOPLE THAT I MEET ARE MORE JUDGMENTAL AND CONDEMNATORY TOWARDS ME, AS IF THE FACT OF MY SELF-ACCEPTANCE IRRITATES THEM. SINCE I AM NOT EVEN TALKING ABOUT THAT, WHY ARE THESE PEOPLE GETTING SO OFFENDED AND BEING SO CONDEMNATORY?

It is natural.
In a society, there is a deep expectation that you will behave exactly like others. The moment you behave a little bit differently you become a stranger, and people are very much afraid of strangers.

That's why everywhere if two persons are sitting in the bus, in a railway train, or just at a bus stop, they cannot sit silently -- because silently they are both strangers. They immediately start introducing each other -- "Who are you? Where are you going? What do you do, your business?" A few things... and they settle down; you are another human being just like them.

It happened here in Bombay. I was going away. As I entered my compartment the train was leaving, and my friends had come to see me off... so I stood at the door til the platform had disappeared. One man was in the compartment. It was an air-conditioned coupe only for men, for two men. Seeing the crowd that had

come to see me off, he thought, "This man seems to be a great saint."

As I entered the room he immediately fell on the floor, kissed my feet. I told him, "Wait! Wait!" but he would not wait. I said, "You will repent! Wait!"

He said, "What?" He stood up.

I said, "You don't understand -- I am a Mohammedan." And I could see the man looked like a brahmin; he had the mark of a brahmin on his forehead, a thread. It was too hot so he was not wearing any upper cloth. I said, "I told you... now you have done it -- you have kissed the feet of a Mohammedan."

He said, "No, no; it cannot be."

I said, "It is up to you, you can console yourself. You can console yourself that I am not a Mohammedan -- I have no problem with it."

I sat there one minute, two minutes. And he asked, "Just tell me really, are you a Mohammedan?"

I said, "Absolutely a Mohammedan."

He said, "My God. Now I have to take a bath. Why did you not prevent me?"

I said, "I was preventing you, but you wouldn't listen. I even told you that you would repent -- not just in this life, in your next life. No brahmin has ever done this."

He said, "That's true," and he was perspiring and trembling.

I said, "You just go into the bathroom, take a bath; and if you know *hanuman chalisa* do *hanuman chalisa*."

He said, "But how do you know about *hanuman chalisa*?"

I said, "You -- we will talk about it later on. You just take the bath first."

He took a bath, and he was shouting "*Hanuman chalisa*" in the bathroom as loudly as possible. Then he came in. I smiled and I said, "You are just stupid."

He said, "What?"

I said, "Can't you see that I am not a Mohammedan?"

He said, "No! Are you mad?" and he immediately jumped again and touched my feet. This time he only touched, he didn't kiss -- to be on the safer side: "This man seems to be strange." And he said, "But why did you tell me that?"

I said, "This is my habit -- what can I do? In *reality* I am a Mohammedan, but just habit, old habit."

He said, "In reality a Mohammedan? That means I will have to take a bath again?"

I said, "You will have to take a bath many times because this is my old habit; I will change again and again."

He went, shouted "*Hanuman chalisa*" more loudly, took a deeper bath, came back... would not look at me.

I said, "That won't do because you were not reading *hanuman chalisa* rightly; the third line is wrong."

He said, "My God, how do you know?"

I said, "I am a brahmin, and this is my business -- to teach people *hanuman chalisa*."

He said, "I always knew that something was wrong, and I had suspicions about the third line; but you are a miracle. Even sitting outside you got it." And he touched my feet again.

And I said, "Again you are making that mistake." This time he had not touched my feet, he had just touched the floor. I said, "You are becoming a little more aware, but this won't help."

He said, "What do you mean it won't help?"

I said, "Scriptures say that even bowing down is enough, you will have to take a bath. If you don't want to, there is no need to be worried; I will not tell anybody. And anyway I don't know where you are going, who you are."

He said, "This is not a question of telling anybody: God knows everything, that I am bowing down to a Mohammedan. But this is strange. What kind of Mohammedan are you? *Hanuman chalisa*...."

I said, "Nothing special. Just by the side of my house there is a small temple of Hanuman, so people go on repeating *hanuman chalisa*. I go on listening daily, so I know where it is right and where it is wrong; otherwise I don't care a bit about your Hanuman. You can say anything you want -- wrong, right, does not matter. I have seen dogs urinating on your Hanuman."

He said, "My God, you *must* be a Mohammedan."

I said, "I have told you many times that I am a Mohammedan. There is no doubt about it."

He said, "I am caught in a net. If I take another bath... I will come again, things will change."

He called the guard. He said, "First change my room. In this room, by the morning you will not find me -- this man will finish me! I have never been in such a nightmare as he has created."

The guard said, "But he is a nice fellow and I know him; he travels almost daily. I meet him once or twice a week here and there, all over India. He is a nice fellow. I don't think that he will create any trouble for you."

I said, "I have not done anything. I am just sitting in my corner. Whatever happens, he does it. Sometimes he touches my feet, sometimes he kisses my feet, sometimes he touches the floor. I have not done anything. I have not even given him my blessings yet."

The guard said, "You should give him blessings, if he is doing so much...."

And I said, "He has taken baths many times... but if you say, I will give him blessings."

The man said, "I don't want *anything*! I simply want to change the room."

I said, "Wherever you go, you will find me. This night you cannot sleep! In the middle of the night I will come and touch you, and you will have to take a bath. No guard can do anything about it, and it is not a crime to touch you. I can simply touch you, `How are you doing?' -- that's all."

Finally he changed his room. And I said, "Listen...."

He said, "Don't give me any suggestions."

I said, "It will help you. Just touch my feet again and I will bless you so you can have a good sleep. I am not a Mohammedan; the guard is a witness."

And the guard said, "He is *not* a Mohammedan. You are unnecessarily... who told you he is a Mohammedan?"

He said, "Strange... he *himself* told me."

I said, "Now there is no witness in this room, so you can say anything -- but why should I say that I am a Mohammedan? Ask the guard; have I done anything like this before?"

He said, "Never. He has been traveling for years; this is for the first time... are you okay? Is something -- something loose in the head?"

The man said, "Then he is not Mohammedan! Then who is saying this to me again and again?"

I said, "I don't know who is saying it. I am simply sitting here."

He looked all around the room, as if he was looking for somebody else. He said, "Whatsoever it is, I am going into the other room."

And in the middle of the night I woke him up. He tried hard not to wake up. I said, "Listen; this means you are awake, because anybody who was asleep would be awake by this time. I have been hitting you so hard on your head."

He said, "You are hitting hard, but I was thinking, `It is better to let him hit and let him be gone, so this half a night's nightmare is finished!' I am awake. What do you want of me?"

I said, "Nothing. I just came to ask you how things are going. Is any Mohammedan harassing you?"

People are continuously wanting to be in a crowd in which they fit. The moment you behave differently the whole crowd becomes suspicious; something is going wrong.

Now your situation is that something is going better -- you are becoming more calm, more peaceful, more accepting of yourself. And you are not saying this to anybody, but there is no need to say it. They know you, and they can see the change. They have known you when you never accepted yourself, and now they suddenly see that you accept yourself.

In this society nobody accepts himself. Everybody is condemning himself.

This is the lifestyle of the society: condemn yourself. And you are not condemning yourself, you are accepting yourself; you have fallen away from the society. And the society does not tolerate anybody who falls out of the fold because the society lives by numbers; it is a politics of numbers. When there are many numbers people feel good. Vast numbers make people feel that they must be right -- they cannot be wrong, millions of people are with them.

And when they are left alone great doubts start arising: Nobody is with me. What is the guarantee that I am right?"

That's why I say that in this world, to be an individual is the greatest courage.

The most fearless grounding is needed to be an individual: "It does not matter that the whole world is against me. What matters is that my experience is valid. I don't look at the numbers, at how many people are with me. I look at the validity of my experience -- at whether I am just repeating somebody else's words like a parrot, or the source of my statements is in my own experience. If it is in my own experience, if it is part of my blood and bones and marrow, then the whole world can be on one side; still, I am right and they are wrong. It doesn't matter. I don't need their votes for me in order to feel right. Only people who have the opinions of others need the support of others."

You are perfectly right, accepting yourself, feeling peaceful. Now accept this too, this non-acceptance by others. This is their problem -- why should you be worried? They don't accept it, let it be their problem. They already have many problems, they are very efficient in collecting problems. They even get worried about others' problems. Not only are they tense about themselves, they are tense about others too.

I used to go to my village on holidays from the university. In front of my house there was the house of a goldsmith, a very simple, very good man. And I had nothing to do, so sitting in front of him I would simply put my finger on my lips. He would see it, and he would start looking here and there... and whenever I would find him looking at me, I would put my finger up again.

He went inside and asked his wife, "What does it mean, and why does he do it to me?"

The wife said, "I don't know. You are sitting outside the whole day, he is also sitting outside the whole day. There must be something...."

He became worried. He asked my father; in the night when I went to sleep I heard him knocking on the door, so I listened carefully. He was asking my father, "What is the matter with your boy? Because whenever he sees me he puts his finger on his lips. And strangely enough, it affects me. It affects me so much that I start doing things that I am not supposed to do, just to look busy, just to avoid him. And he is such a fellow... he goes on sitting there. For hours he will not move -- and I know he is there, I cannot work. My work is fine, and it is with fire, it is dangerous! And he does not do any harm to me so I cannot say anything to him. But whenever he has the chance he will immediately put his finger on his lips."

My father said, "You don't bother about him. You just do your work."

He said, "But how to do your work? because today *he* is doing it, tomorrow others may start doing it."

My father said, "Why should others start doing it?"

He said, "You will see -- because my wife was saying, `Stop him somehow; otherwise others will start doing it and your life will become hell. Whoever passes through the street, they will be passing with their finger on their lips.'"

I heard this. I said, "That is a good idea!" So I told two or three boys, "You just pass by slowly with your finger on your lips."

They said, "What does it mean?"

I said, "It simply means `our flag is the highest in the world.'"

They said, "That's right, it is so simple! We never understood it." So they went... with their flags! And the goldsmith saw two, three boys coming with their fingers on their lips. He closed his shop!

And when they all were gone he came to me with folded hands. He said, "You are not doing anything to me. But I am a poor goldsmith -- now it is the fourth day that I have not done anything; I cannot do anything. Continuously I am thinking, what does it mean? And now those three boys... soon the whole town is going to pass with their fingers up. And my wife is laughing inside; even my children are laughing. And I am afraid that they are such idiots that they may start doing it themselves. When they see that this is such a good way to harass me they will do it, and I will have to bribe them with money. I am a poor man. You please stop it."

I said, "It is very difficult, because it is a national movement."

He said, "National movement? But why in my house, why just in front of me?"

I said, "That I don't know, but it is a national movement. If you want to stop it, you do one thing: to whoever shows you the finger, you also show the finger."

He said, "That is right. But who is going to earn money? Who is going to do my business?"

I said, "That I don't know. I don't have any business, I am just sitting here. And just sitting... I thought about this national thing."

Years passed, but whenever I would go home, as I was getting down from the train he would be the first man there, with folded hands: "Don't start that, because everything is going very peacefully. National movement... let it happen somewhere else. Because I am always worried when these summer vacations come; my whole worry is that you will be coming and then, the national movement...."

People get worried about things.

Now you are accepting youself; that becomes a problem for somebody: "Why are you accepting yourself?" Strange, but human.

That's how human society has functioned up to now. That's how they keep you within the fold. If they are sad, you have to be sad; if they are miserable, you have to be miserable. Whatever they are, you have to be the same. Difference is not allowed because difference ultimately leads to individuals, uniqueness. And society is very much afraid of individuals and uniqueness because that means somebody has become

independent of the crowd, he does not care a bit about the crowd. Your gods, your temples, your priests, your scriptures, all have become meaningless for him.

Now he has his own being and his own way, his own style -- to live, to die, to celebrate, to sing, to dance.

He has come home.

And nobody can come home with a crowd. Everybody can come home only alone.

BELOVED OSHO,
MEDITATION, UNDERSTANDING, AWARENESS, LOVE AND ENLIGHTENMENT, AND NOW TRANSCENDENCE OF ENLIGHTENMENT, SEEM TO BE INALIENABLE PARTS OF YOUR TEACHING.
AND THEY ALSO SEEM TO BE ORGANICALLY INTERCONNECTED.
WOULD YOU PLEASE EXPLAIN TO US THE WHOLE THING ONCE AGAIN?

It is so obvious, so simple. It needs no explanation.

It needs only description.

Meditation is nothing but your mind in a silent state. Just as a lake is silent, not even ripples on it... thoughts are ripples. Meditation is mind relaxed -- don't make things very complex -- mind in a state of not doing anything, just at ease.

And the moment you are relaxed, silent, peaceful, there is great insight and understanding of things that you have never understood before. Nobody is explaining anything to you. Just your clarity of vision makes things clear.

It is the same rose, but now you know its beauty in its multi-dimensional way. You had seen it many times -- it was just an ordinary rose. But today it is no more ordinary; today it has become extraordinary because you have a clarity. All the dust is removed from your insight and the rose has an aura that you were not aware of before.

Everything around you, inside you, outside you, becomes crystal clear. And as understanding reaches to the ultimate point, there is an explosion of light.

Clarity, in its ultimate stage, becomes an explosion of light we have called `enlightenment.'

Just don't use big words; that makes things difficult.

It is simply in the intensity of clarity that darkness disappears. It is because you can see so clearly that darkness is no more there. You know perfectly well that there are animals who can see in darkness; their eyes are more clear, more penetrating. Your insight becomes so penetrating that all darkness is dispelled. In other words, you have an explosion of light. Call it enlightenment, liberation, realization. But you are still beyond it: it is your experience and you are the experiencer. This is an objective experience; you are a subjectivity. You *know* all this is happening; hence the transcendence, hence going beyond enlightenment. At that peak, at that Everest... only witnessing, just pure awareness; not aware of anything, not witnessing anything -- just a pure mirror, not mirroring anything at all. They are all organically related.

And don't bother about the whole thing.

Move step by step; the other step will follow automatically.

BELOVED OSHO, SOMETIMES SITTING IN DISCOURSE LISTENING TO YOU, IT FEELS LIKE ALL BOUNDARIES DISAPPEAR
IT FEELS LIKE BEING IN TOTAL HARMONY WITH YOU, LIKE A TAMBURA SWINGING TOGETHER WITH THE SOUND OF THE SITAR.IT FEELS LIKE THE ULTIMATE ORGASM.IS THIS WHAT YOU MEAN BY UPANISHAD?

Yes, Nandan, exactly this is what I mean by upanishad.

The Osho Upanishad

Chapter #13
Chapter title: The Master's art: expressing the inexpressible

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BELOVED OSHO,
PLEASE THROW LIGHT ON THE DIFFERENCE BETWEEN A MYSTIC AND A MASTER.

There is an ancient Tibetan parable. It says, "When one hundred people try to reach the goal only ten ever start the journey; and out of the ten only one reaches the goal." And those few people who reach the goal are not capable of being masters. They are all mystics. They have known, they have seen, they have realized, but they cannot help anybody else towards the truth. They cannot explain their experience.

The mystic and the master are in the same state of being, but the master is articulate. He finds ways and means, devices, to indicate towards that which cannot be brought into words.

The mystic is dumb. He has tasted the sweet; it is not that he does not know that it is sweet. He is full of the sweetness, but he cannot say anything about it, he is simply dumb.

The master is articulate.

And it is the greatest art in the world.

The painter brings something of beauty on the canvas, the sculptor brings something of beauty in his works of art. The poet sings songs of the beyond.

But the master tries to create a science to help people move into the unknown way, towards the unknowable, without falling, without going astray. It is difficult -- because he has to use words, and words are very small; and what he is going to express through them is so vast, it cannot be contained in them. He is trying to contain oceans in dewdrops. But the miracle is that the masters have succeeded in something in which success seems to almost impossible.

The mystic lives in his celebration, in his joy, in his inner music, but he is an island.

The master is a continent.

Gautam Buddha used to say to his disciples from the very first day, "Whatever you experience, however small, try to express it. Find out a way to convey it. Even if you fail, that is not important; what is important is that you tried -- and go on trying. By the time you become enlightened, you will have learned some secrets which make the difference between the mystic and the master."

The mystic is great, but is of no use to the universe. He is fulfilled. As far as *he* is concerned he has arrived home, he has dissolved his ego, he has become part of the universe, but the beauty that he has seen, the blissfulness that he has experienced, the benediction that has showered over him remains unshared.

And remember one thing: there are things, if they remain unshared they remain imperfect. Only in sharing do they become perfect; only in giving do you start getting more.

The mystic is closed. He has no doors, no windows. He blossoms, but his fragrance is not released to the winds.

Actually the same experience happens to the master -- before being a master he is a mystic -- but he is articulate. At the right moment when the flower is blossoming, he opens the windows and the doors and

allows the fragrance to reach others. At the very moment when he is full of light, he gathers around himself people who are thirsty. At the right moment he is never alone; he is always surrounded by the seekers.

Every master has a caravan of his own -- his own people who have tasted something of his being, who have drunk the wine of his joy, who are no longer related in the ordinary ways of the world... some invisible, mysterious connections are developing. Something is transpiring between the master and the disciple which will finally dissolve the duality of both and there will remain only oneness, a tremendous silence, a profound peace, a great insight.

The master is rare, very rare.

The mystic also is rare, but not that very rare.

Many times you may come across a mystic and you will not understand anything about him. Your heart will not beat faster, you will not feel that something superhuman is close by because the mystic is closed. He *has* a treasure, but between the treasure and you there is a thick wall.

The whole art of mastery is to make windows, doors, and to become a temple.

People can enter into the master. He allows people to enter into him. All his effort is somehow to bring you closer -- this is only the beginning. And if you come closer to the master and enter into the temple of the master, it becomes very easy for the master to enter *your* temple. And only when the master and the disciple are capable of entering into each other's being does the real religion happen.

The real religion is not where you think it is.

The real religion is only in the master-disciple relationship.

The mystic has it, but he cannot give it; not that he does not *want* to give it, he does not know *how* to give it. The master comes to experience that the more he gives, the more he has it -- it is a new economics. In the ordinary economics, the more you give the less you have.

A man stopped his beautiful car by the side of a beggar -- had to stop, because he could not believe.... The face, the body, the posture, the way the beggar was standing was not that of a beggar, it was that of a king. Even the clothes, although now they had faded away, still they carried the old memories; they were not the clothes of a beggar. And he was begging. The man in the car thought, "Bad times..." and he took a one-hundred rupee note and gave it to the beggar.

The beggar looked at the note and said to the man, "Please think twice."

The man said, "Why? Why should I think twice? I have enough."

The beggar said, "Soon you will be standing here where I am standing. I also had enough, but this is the way.... What you are doing, I did; I went on giving. One day all that I had disappeared. I still say, think twice."

The ordinary economics is if you want more don't give -- collect, hoard.

The master comes to know a new economics: that the more you give the more you have. Suddenly all the laws are functioning in a totally different way. He enjoys sharing; he wants to bless the whole world.

The mystic also wants to share but is incapable; he has no means.

The master has means.

So mastery is a totally different phenomenon.

In the mystery schools it was part of the basic teaching that a few disciples who were capable of expression were trained. Before they became self-realized, they had to have become articulate enough. Nobody, after becoming a mystic, can *learn* the art of expression; that is impossible, it has not happened yet. It cannot happen because the man who has known and seen all that is worth knowing and all that is worth seeing, has gone beyond. Now to drag him back to learn the art of expression is impossible.

In the mystery schools it was a basic rule: the master had to go on watching for those disciples who showed the tendency, the talent, the genius for expression. Even if their enlightenment had to be delayed, let it be delayed. First they should be made articulate enough -- because once they became enlightened then there would be no way to teach them the art of expression.

And it has been so. There are instances. One of the disciples of Mahavira was immensely capable of expressing things which are very difficult to express. His name was Goshalak. He was so articulate that even in the commune of Mahavira, many had become *his* disciples. He spoke so beautifully, so poetically, so authoritatively, that the idea was bound to happen to his ego: he asked Mahavira, "You declare me as your successor; otherwise, I am going to leave the commune with my disciples."

And he was not only a disciple.... Mahavira loved him, and was *training* him so that one day he could become a mystic and a master at the same time. But the crowd, and disciples -- who were basically disciples of Mahavira -- were choosing Goshalak as their master. His ego got inflated.

Mahavira said to him, "You were going to be something *more* than you are asking. A successor is not necessarily a mystic or a master. And I cannot promise anything -- it is your own growth that will be decisive, not my promise. This is not a business, that I can promise you that you will inherit. It is not something that can be inherited."

Because he was refused his ego was hurt; he left the commune with five hundred of Mahavira's disciples who thought that Goshalak was far more advanced than Mahavira himself. Mahavira was very mathematical in his expression, aphoristic -- he would speak in maxims which you had to elaborate by your own experience -- while Goshalak had no experience but was a perfect imitator. Even though he left with five hundred disciples, it is remarkable how Mahavira responded to this.

Mahavira said, "In the coming creation...."

In the Jaina mythology creation is a circle. Just like day and night, one creation is followed by another creation, and this goes on. Jaina mythology is far more scientific than any other religion's. It has no creator, because there is no creation. It is simply an autonomous process: existence goes on creating itself again and again. And because everything moves in circles, each circle has twenty-four *tirthankaras*, great masters.

Although Goshalak betrayed him, his response was that "Goshalak is going to be the first tirthankara of the coming creation -- at the next creation he is going to be the first tirthankara, because he has become articulate enough. It is just that he is a little foolish. He does not understand that what he is saying, he does not know anything about. He has heard, he has not experienced.

"But he is a man capable of it. The day he becomes realized there will be a great master, not just a mystic. Right now he is just making a laughingstock of himself and of those who are following him. He knows nothing. He talks too much. He talks well, he argues profoundly, but there is no experienced content in it. But it is only a question of time. One thing is certain: that whenever he realizes he will become a master.

"And I am happy that he has left, because this will give him more chances to be articulate, to express. Because under a big tree, small trees cannot grow -- and I am a big tree." Mahavira had ten thousand disciples always following him, and millions of other disciples.

He said, "It is good that he has left me. This will give him a chance to be more sharp, more expressive. And I hope that one day he also realizes that what he is talking is just talk; inside he is empty."

So it is possible: A mystic is full inside but he cannot talk; and a pundit, a scholar, a pope, a *shankaracharya*, an Ayatollah Khomeini -- these kinds of people who go on talking about God, about soul, about religion -- have no experience at all.

It was just in Bombay twenty-five years ago; I had come for the first time to this city. The man who invited me was a very rare man, rare in the sense that there was not a single important person in India who was not respectful towards that old man. And the reason was that that old man... his name was Chiranjilal Badjate and he was the manager for Jamnalal Bajaj. Jamnalal Bajaj had invited Mahatma Gandhi from Sabarmati, Gujarat to his own place in Wardha, and had made a beautiful ashram for him there.

He gave Gandhi a blank check; whatever he wanted to spend, whatever he wanted to do with the money, he could do. He never asked, "Where does the money go? What happens to it?" And because Mahatma Gandhi was in Wardha, all the great freedom fighters in India, writers, poets, were going to see Gandhi, to meet Gandhi. And for them Jamnalal Bajaj had made a special guest house for five hundred people to stay together at one time. Chiranjilal was his manager, so he was the link between Mahatma Gandhi and Jamnalal Bajaj, Jawaharlal Nehru, Motilal Nehru, Madan Mohan Malaviya. All these people were respectful towards the old man.

He was the man who invited me to Bombay.

I had spoken at a Jaina conference, and as I came down from the stage -- it was a cold night, he was covering himself with a blanket -- he threw the blanket on the ground, took hold of me and asked me to sit down, just to sit down for five minutes with him.

But I said, "Your blanket will become dirty."

He said, "Forget about the blanket -- you just sit down -- because I don't have anything else." And I had no idea who this man was. He introduced himself; then too I had no idea, just his name.

He said, "I am inviting you to Bombay for a conference, and you cannot say no." Tears were in his eyes; he said, "In my whole I have heard life all the great orators of this country, but I have never felt such deep harmony as I have felt with you, although what you were saying was against my conditioning. I am Mahatma Gandhi's follower. I am the manager for Jamnalal, and I have lived my whole life according to Mahatma Gandhi's principles -- and you were speaking *against* them. But still somehow I felt you are right

and I have been wrong."

And he must have been seventy years old, but with great courage to say, "My seventy years were wrong"; and he had listened to me only for ten minutes. "And you cannot say no. This conference is absolutely important because I want you to be introduced to my friends in Bombay and then to my friends all over India."

So I said, "I will come."

I knew nobody in Bombay, and somehow.... Because he was an old man with thick glasses, in the night perhaps he could not see me perfectly well. He described me to the organizers of the conference here, but somehow he told them that I used a Gandhi cap. Just seventy years continuously seeing Gandhi caps, Gandhi caps -- he had not seen anybody else without a Gandhi cap -- so it must have been somehow completely fixed in his mind.

I was standing at the door; all the passengers had left. At least twenty-five people were running from this side to that side. They would look at me from up and down, from down and up, and just as they saw my head they would rush on. I said, "What is wrong with my head? Up to the head they look as if things are going right, and the moment they see my head they are simply gone!" But finally, I was the only passenger left, and those were the only people left who had come to receive anybody.

One of them came to me and asked, "Have you not put on your Gandhi cap today?"

I said, "Now I understand what the problem is. But who told you that I have ever used a Gandhi cap?"

And Chiranjilal had got caught somewhere in the traffic. He was coming running! -- a seventy year-old man. He said, "Yes! This is the man, but where is the cap?"

I said, "You created this whole trouble. I am standing here for half an hour these people are running all over the platform looking for the Gandhi cap. If you had told me I would have put on a Gandhi cap! You never mentioned it."

He said, "My God, just old age, and I must be getting senile -- just seeing these Gandhi caps day and night... even in dreams I see people with Gandhi caps! Even in my dreams I don't see people without Gandhi caps, so just forgive me."

This man, a simple man, a loving man who had known all the great thinkers of this century in India, leaders in different professions, but he could feel immediately some synchronicity, as if the parts of a jigsaw-puzzle had all fallen together in one piece and the puzzle had disappeared. He had lived with Mahatma Gandhi for twenty, thirty years and it had not happened.

There are people who can speak beautifully about the unknown, but if you are a little alert you can see that their words are empty and they don't touch your heart, they don't stir your being.

And there are mystics who are complete, whose journey has come to an end. If you are very silent, very peaceful, perhaps the inability of the mystic may not deter you; you may be able to feel the presence of something superhuman -- but that will depend on you.

The master does not depend on you. He tries in a thousand and one ways; that's how all the methodologies around the world have been developed. All those methods that have been tried are just an approach to stir your heart, to make you feel something -- the fire of the master's eyes, the grace of his gestures, the wordless silence surrounding his words.

The mystics are beautiful beings, but they have not helped the human consciousness to evolve.

The whole credit goes to the masters.

BELOVED OSHO,
WHY DO I ALWAYS WEEP WHEN I CAN'T LAUGH? ISN'T WEEPING OPPOSED TO DANCING, SINGING AND CELEBRATING?

The phenomenon of weeping is mysterious.

It does not mean that you are sad, not necessarily. It is not necessarily against celebrating, against cheerfulness, against laughing; no.

The tears have a very strange function: whenever something in your heart is so much that it cannot be expressed by normal means, tears are an emergency method. So they may mean *anything*.

You may be very happy, so happy that laughing will look stupid but tears will look perfectly right. Your tears will show that your happiness is not an ordinary happiness -- it is so deep that only tears can express it;

it is so extraordinarily deep that an emergency method is used.

Two friends meeting after many days, many years, may not feel like talking; talking may look too profane. They may like just to hug each other and weep on each other's shoulders. They are saying many many things... many many memories, many many questions; unresolved moments of experience, of love. Tears will help to unburden them.

In India, particularly in villages, mothers don't allow their children to laugh too much. They have a saying that if you laugh too much then you will have to weep.

In my childhood, when I heard this I said, "This seems to be strange. If I laugh too much why should I have to weep? There seems to be no connection." But soon I had to find the connection, because when you laugh too much there comes a point when laughter starts flowing above laughter. There is more than laughter can carry... then tears, and it is a very weird experience that you are laughing and your tears are coming. That makes you laugh more, because these tears!... and that makes you bring more tears, because is this the time to laugh? The situation becomes a vicious circle.

Your question is that you start weeping easily....

Celebration is not so easy. Laughter is not so easy, because your surroundings have given you the idea that you have to be serious. Laughing brings down your seriousness.

Have you seen any saint laughing? Have you seen Jesus Christ laughing? It would be really a scene, a real miracle -- on the cross, if Jesus Christ had laughed, it would have been a far bigger miracle than resurrection. He missed the real point when the miracle had to happen.

You have been taught to be serious: even if you have to laugh, smile, don't laugh. Laughter seems to be rustic; you are a cultured being. At the most just a little smile shows that you are a graduate from Oxford, a serious man.

In any profession... if you are a doctor and you laugh too much, patients won't take you seriously. You have to be serious. The patient may not have anything, just an ordinary cold -- which is not a disease, because it goes away in seven days if you don't take any medicine; if you take medicine it goes in a week. What kind of disease is this? But the doctor has to be so serious that you start feeling as if you have cancer.

Seriousness will bring a bigger fee. He writes the prescription in Greek and Latin, because if he writes in a language that you can understand then you are not going to give him even one rupee. But you are going to give him ten rupees and it is nothing; just the rubbish that you can purchase for four *annas* anywhere -- not in Greek and Latin -- it will just be available in the market!

The doctor has to be serious. The teacher, the professor has to be serious, because if he is not serious then the students are going to take advantage of it. The father has to be serious in front of the children; he is a father. The mother has to be serious.

Everywhere laughter is denied.

Naturally you learn all this stupid behavior, so when times come for celebrating you start crying and weeping. Your normal ways of celebration are closed, clogged. They have to be opened; you have to clean all your passages, you have to learn how to laugh heartily -- not just a smile. Why be so miserly? It costs nothing to have a good laugh.

Neither are you allowed to cry: if you are a man then it is `feminine' to cry. And it is a plain fact that women, because they are not prevented from crying, are psychologically healthier than men.

Men commit suicide more than women, the number is double -- although women talk a thousand times more about committing suicide. They also take sleeping pills, but you will always find them the next day, again committing suicide. They never take too many sleeping pills, either.

Women go mad less; men go mad three times more than women. Strange... why this difference? It is because men are repressing everything. The woman is allowed a little because she is not considered equal to men. She can be allowed to cry -- she is after all a woman, not equal to men. She can have a tantrum, she can throw things, but you will always see, that she throws things which are worthless, in fact which need to be thrown. She tries to hit you but never hits you; she always makes it a point to miss you.

You are not supposed to do such things; you are a man, a serious man: a doctor, a professor, an engineer, a scientist, a bishop, a cardinal. It doesn't look right for a cardinal to throw a tantrum. But a woman is a woman -- crying, throwing things, weeping -- she throws out her insanity in installments. You go on collecting wholesale; then one day it erupts like a volcano, then it is beyond your control.

To me, it is absolutely beautiful to cry, beautiful to laugh, beautiful to enjoy, dance, sing.

The poor sannyasin who sings here... somebody met him yesterday and they told him, "Unless we kill you, you are this man he is going to sing every day." They followed him. He was very much afraid. He has

not done anything to them but they are against singing, it seems, and they wanted him to stop singing.

There are people who are against singing. There is a whole religion, Mohammedanism -- millions of people who are against singing. Strange -- singing is sin! If singing is sin, then what can be virtue? If dancing is sin, then what can be art?

But we have made a world on almost insane principles.

Just a simple sanity is needed and humanity will start flowering in all ways, in all directions, in all dimensions.

It is beautiful to see somebody laughing, or to see tears come into somebody's eyes. Even though they are of sadness, still they have a beauty of their own because they have a silence; but they can be of joy....

All the religions of the world have been against life, so anything that makes life more alive, they have been trying to cut its roots.

I am all for life.

Everything in life should be accepted -- not tolerated, but accepted joyously -- and only then will we have a man who is psychologically sane.

BELOVED OSHO,
MY PARENTS HAVE SHOWN ME MANY GIRLS FOR THE PURPOSE OF MARRIAGE. BUT DURING THE FIRST MEETING, IF I MENTION YOUR NAME THERE IS NO QUESTION OF MEETING AGAIN, AS IF I AM UNFIT AND CRAZY TO ALL OF THEM -- INCLUDING MY PARENTS WHO ARE FANATIC, ORTHODOX TYPES.
I THINK THAT FOR MY WHOLE LIFE I AM GOING TO MISS SHARING MY TOTAL LOVE AND BLISSFULNESS WITH THE OPPOSITE SEX, WITH ONE WHO HAS THE SAME STATE AND SPACE OF AWARENESS AND CONSCIOUSNESS WHICH YOUR WORDS SO BEAUTIFULLY DESCRIBE.
YOU HAVE SO RIGHTLY SAID THAT LIFE, LOVE AND DEATH HAPPEN; SO CAN YOU INDICATE HOW TO MAKE LOVE HAPPEN IN THIS LIFE?

It is so simple. Just avoid your parents! What business do these fellows have in your marriage?

It is strange in the first place that you allow them to stand between you and the girl, and to decide. They bring the girl to show to you -- do you belong to this century or to some ancient, golden age?

Then it was right, because children were married. Now a six year old boy cannot go by himself to find a girl. He has to be brought forcibly, because he wants to go somewhere else! He has so many other things to do -- what nonsense this marriage is to a six year old boy.

My mother has said to me that she was seven years old when she was married. Now the whole house and the whole village was receiving the marriage party outside, and she was tied to a pillar inside the house. Because she was insisting: she could not understand that everybody was allowed to see the show, only she was not allowed. This is strange! And moreover, they all said, "This is your marriage." "If this is my marriage, then I must be there. Everybody else is there, only I am tied to this pole!"

You should be contemporary. Just tell your parents, "What are you doing? You have never loved; you don't know what love is. How are you going to choose a girl who is going to be my beloved? What criteria have you got? You were married by your parents, they were married by their parents...."

Love has not existed in the East at all.

We have destroyed love and replaced it with a false, plastic thing -- marriage. But it is time.

And you are not a small boy, a small girl, that the parents have to decide. So in the first place, put your parents right: "You do your job: fight with mom. And I am going to Chowpati to find a girl."

What nonsense are you talking about? -- "Am I going to live without a woman in my life." Search for your girl yourself. This is the beginning of seeking! Unfortunately, you are going to find, so don't be worried. It is very rare, very fortunate people like me who manage not to succeed, who go on failing. But you will not fail.

And what is the need of bringing my name in when you are looking for a girl? That is certainly dangerous. You can bring my name in when you are married -- then it is something great. So whenever you want a good fight you can bring my name in. But as far as the beginning is concerned, even if the girl brings up my name you pretend as if you don't know anything about me; she may bring it up, you simply ignore it. No girl on Chowpati.... Juhu is different: here, if you don't know my name no girl is going to look at you! Just mention my name and that's enough, you have said "I love you," -- and then other things will follow.

Just be a little alert about with whom you are talking. If you see it is a girl who looks like a sannyasin...

and no sannyasin can hide.

The Indian government has informed all the embassies that no sannyasins should be given entry into India, so sannyasins are going there without the mala, without orange clothes, but somehow they are caught. Now letters have started reaching me: "What is the matter? Those people immediately start asking questions about you. They say there is something in sannyasins that makes them different -- they look more stable, more centered; more integrated, more together; more graceful, unafraid of the world."

So if you see that somebody is a sannyasin you can drop my name and it will be of great help, but if you see that somebody is not a sannyasin then avoid my name. Wait a little. You are a sannyasin; you know what waiting means. First just let the marriage be registered; then, going out of the registry office you can mention my name -- and you can tell the whole thing, because from there begins the story of your tragedy.

But you seem to miss it very much, and you must have a taste of it. That is your birthright, and in fact it is absolutely necessary. Unless you go through the tragedy of marriage, you will never understand the freedom of sannyas. So I don't say don't get married. I say get married as quickly as possible. Finish with that experiment quickly and become a sannyasin.

And with marriage I may be able to make two sannyasins -- because both have suffered. It is not only you that has suffered.

First put your parents right, that "It is none of your business. Now I am going to search -- first on Chowpati. If I fail on Chowpati I am going to Juhu." Here you will not fail, so before you enter Juhu think twice!

BELOVED OSHO,
IN THE PAST YOU ADVOCATED VARIOUS PATHS OF SELF-REALIZATION LIKE AWARENESS, YOGA, TANTRA, DEVOTION AND THE REST OF THEM. BUT EVER SINCE YOU RESUMED SPEAKING, AFTER THREE YEARS OF SILENCE, YOU HAVE BEEN PUTTING ALL THE EMPHASIS ON AWARENESS ALONE.
COULD YOU PLEASE SAY A FEW WORDS ON THIS MATTER?

All the methods that lead man to realization are, essentially, awareness. Their non-essential components may be different.

I have spoken on yoga, on tantra, on Hassidism, on Tao, on Zen, on all possible methods that humanity has tried. I wanted you to be aware of all the ways through which man has been searching to reach the truth that liberates -- but each method is essentially awareness.

That's why now I am emphasizing only awareness.

So whatever you are doing, whatever method you are practicing, it makes no difference. Those are different names given by different people in different ages, but they were all practicing awareness.

In essence, it is only awareness that leads you to the ultimate goal.

There are not many paths. There are many names for one path, and that one path is awareness.

BELOVED OSHO,
SITTING AT YOUR FEET, DRINKING FROM YOUR WINE, THE ECSTASY OF YOUR PRESENCE, AND YOUR SMILE SHOWERING SUCH A GRACE ON US....
AND DO YOU REALLY THINK SOMEONE HERE WOULD WANT TO DISAPPEAR? NO WAY! CERTAINLY NOT "ME"!

It is true, Sarjano; but you have disappeared, I don't see you anywhere.

This is a cunning question.

Everybody is present; only Sarjano has disappeared! But I do understand what he means.

The master is the last barrier on the path. The love for the master is difficult to drop. One can drop everything -- one can renounce the whole world, one can renounce himself -- but unless the last thing also is dropped, that small clinging with the master remains the base for your ego.

Gautam Buddha has said, "If you meet me on the way, immediately cut my head." He is talking metaphorically. Because when you are meditating *everything* will disappear, but finally, you will see the master is there. When the whole world has disappeared the master is there. That is your last love, and it is so

satisfying, so gratifying, that one wants to be in that state forever.

Only the master can say, "This is not the goal. One step more: remove this attachment with the master too, so you are absolutely unattached."

In absolute unattachment the ego disappears.

And the disappearance of the ego is not the disappearance of you. The disappearance of the ego is really the appearance of you for the first time; the false disappears and the true comes to revelation.

Sarjano, you are right; it is difficult, but it has to be made possible. It is not impossible because many have done it. And you are not doing it *against* the master; you are fulfilling the last message of the master.

Let the ego disappear.

But it will disappear only when there is no attachment.

And the moment there is no ego at all, for the first time you *are*.

Then you will feel grateful towards the master forever because if he had not been insistent, you would have remained in that beautiful state. But there is something beyond, more; and the master would not like you to be stuck on the path.

The master wants you to be totally liberated, liberated from everything; he is included in that `everything'.

But Sarjano is clever: he has put the question here and he has escaped to Italy! That won't help -- I will haunt him wherever he is. He will have to disappear!

The Osho Upanishad

Chapter #14
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BELOVED OSHO,
THERE IS A STATEMENT BY J. KRISHNAMURTI THAT "THE OBSERVER IS THE OBSERVED." WILL YOU PLEASE KINDLY ELABORATE AND EXPLAIN WHAT IT MEANS?

The statement that "the observer is the observed" is one of the most significant things ever said by any man on the earth. The statement is as extraordinary as J. Krishnamurti was.

It is difficult to understand it only intellectually, because the way of the intellect is dialectical, dualistic. On the path of intellect the subject can never be the object, the seer can never be the seen. The observer cannot be the observed. As far as intellect is concerned, it is an absurd statement, meaningless -- not only meaningless, but insane.

The intellectual approach towards reality is that of division: the knower and the known have to be separate. Only then is there a possibility of knowledge between the two. The scientist cannot become science, the scientist has to remain separate from what he is doing. The experimenter is not allowed to become the experiment itself. As far as intellect is concerned, logic is concerned, it looks absolutely valid.

But there is a knowledge that passeth understanding, there is a knowing that goes beyond science. Only because that kind of knowing which goes beyond science is possible, is mysticism possible, is religiousness

possible.

Let us move from a different direction. Science divides the whole of human experience and existence into two parts: the known and the unknown. That which is known today was unknown yesterday, that which is unknown today may become known tomorrow, so the distance is not impossible, unbridgeable. The distance is only because man's knowledge is growing, and as his knowledge grows the area of his ignorance diminishes. In other words, as he knows more, the area of the unknown becomes less and the area of the known becomes bigger.

If we follow this logic, the ultimate result will be that one day there will be nothing left as unknown. Slowly slowly, the unknown will change into the known, and the moment will come when there is nothing left as unknown. That is the goal of science, to destroy ignorance -- but to destroy ignorance means to destroy all possibilities of exploration, all possibilities of the unknown challenging you to move forward.

The destruction of ignorance means the death of all intelligence, because there will be no need for intelligence anymore. It will be simply something which was useful in the past -- you can put it in a museum -- but it is of no use anymore. This is not a very exciting picture.

Mysticism does not agree with science, it goes beyond it.

According to mysticism, existence and experience is divided into three parts: the known, the unknown, and the unknowable. The known was unknown one day, the unknown will become known one day, but the unknowable will remain unknowable; it will remain mysterious. Whatever you do, the mystery will always surround existence. The mystery will always be there around life, around love, around meditation.

The mystery cannot be destroyed.

Ignorance can be destroyed, but by destroying ignorance you cannot destroy the miraculous, the mysterious.

J. Krishnamurti's statement belongs to the unknowable.

I have been telling you that as you meditate... and by meditation I simply mean as you become more and more aware of your mind process. If the mind process is one hundred percent, taking your whole energy, you will be fast asleep inside -- there will be no alertness.

One morning Gautam Buddha is talking to his disciples. The king, Prasenjita, has also come to listen to him; he is sitting just in front of Buddha. He is not accustomed to sitting on the floor -- he is a king -- so he is feeling uncomfortable, fidgety, changing sides, somehow trying not to disturb and not to be noticed by Buddha because he is not sitting silently, peacefully. He is continuously moving the big toe of his foot, for no reason, just to be busy without business. There are people who cannot be without business; they will still be busy.

Gautam Buddha stopped talking and asked Prasenjita, "Can you tell me, why are you moving your big toe?" In fact, Prasenjita himself was not aware of it.

You are doing a thousand and one things you are not aware of. Unless somebody points at them, you may not take any note of it.

The moment Buddha asked him, the toe stopped moving. Buddha said, "Why have you stopped moving the toe?"

He said, "You are putting me in an embarrassing situation. I don't know why that toe was moving. This much I know: that as you asked the question it stopped. I have not done anything -- neither was I moving it, nor have I stopped it."

Buddha said to his disciples, "Do you see the point? The toe belongs to the man. It moves, but he is not aware of its movement. And the moment he becomes aware -- because I asked the question -- the very awareness immediately stops the toe. He does not stop it. The very awareness, that `It is stupid, why are you moving it?' -- just the awareness is enough to stop it."

Your mind is a constant traffic of thoughts, and it is always rush hour, day in, day out.

Meditation means to watch the movement of thoughts in the mind.

Just be an observer, as if you are standing by the side of the road watching the traffic -- no judgment, no evaluation, no condemnation, no appreciation -- just pure observation.

As you become more and more accustomed to observation, a strange phenomenon starts happening. If you are ten percent aware, that much energy has moved from the mind process to the observer; now the mind has only ninety percent energy available. A moment comes... you have fifty percent of energy. And your energy goes on growing as mind goes on losing its energy. The traffic becomes less and less and less, and you become more and more and more.

Your witnessing self goes on increasing in integrity, expanding; it becomes stronger and stronger. And

the mind goes on becoming weaker and weaker: ninety percent observer and ten percent mind, ninety-nine percent observer and only one percent mind.

One hundred percent observer and the mind disappears, the road is empty; the screen of the mind becomes completely empty, nothing moves. There is only the observer.

This is the state J. Krishnamurti's statement is pointing at. When there is nothing to observe, when there is only the observer left, then the observer itself becomes the observed -- because there is nothing else to observe, what else to do? The knower simply knows itself. The seer sees himself. The energy that was going towards objects, thoughts... there are no thoughts, no objects. The energy has no way to go anywhere; it simply becomes a light unto itself. There is nothing that it lights, it lights only itself -- a flame surrounded by silence, surrounded by nothingness.

That is Krishnamurti's way of saying it, that the observer becomes the observed. You can call it enlightenment, it is the same thing: the light simply lights itself, there is nothing else to fall upon. You have dissolved the mind. You are alone, fully alert and aware.

Krishnamurti is using a phrase of his own. He was a little fussy about it... not to use anybody else's phrase, anybody else's word -- not to use anything that has been used by other masters. So his whole life, he was coining his own phrases.

But you can change only the expression, you cannot change the experience. The experience is eternal. It makes no difference whether somebody calls it enlightenment, somebody calls it *nirvana*, somebody calls it *samadhi*, somebody calls it something else. You can give it your own name but remember, the experience should not be changed by your words.

And it is not changed by J. Krishnamurti's words. They are perfectly applicable, although they are not so glamorous as *nirvana*, Gautam Buddha's word, or *samadhi*, Patanjali's word, or *il'aham*, Mohammed's word. "The observer is the observed" looks too mundane. It certainly points to the reality, but the words in themselves are not very poetic, are very ordinary. And the extraordinary should not be indicated by the ordinary; that is sacrilegious.

So there are many people around the world who have been listening to J. Krishnamurti. They will listen to these words, "The observer becomes the observed," and they will not have even a far-off notion of nirvana or enlightenment or samadhi.

I don't like this fussiness. I don't want to say anything against that old man because he is dead. If he were alive I would say something against him, certainly. His whole effort -- and he lived long, ninety years -- was somehow to prove that he was original in everything, even in expressions.

I don't feel the necessity. If you are original, you are original. There is no need to shout from the housetops that "I am original," that "I am fortunate that I have not read any sacred scriptures." And this is not true, because even to avoid samadhi, nirvana, enlightenment, you have to know those words; otherwise, how can you avoid them? He may not have read them himself; somebody else may have read them, and he must have heard it.

And that's what actually had happened: from his childhood he was being taught to become a world teacher, so others were telling him.... He was just nine years old, so he was not telling a lie by saying that he had not read the sacred scriptures; but the sacred scriptures were read to him.

This reminds me of a milkman. I was a student in the university and he used to come to the hostel with his small son to give milk to the students. And everybody was suspicious that his milk was at least fifty percent water. Already the purest milk is eighty percent water; then fifty percent more.... So it is just the *name* milk, otherwise it is all water. So everybody was telling him, "You are mixing in too much water."

And he was a very religious man, worshipping for hours in the temple. And he would say, "I am a religious man. I cannot do this. I can take an oath. This is my son" -- and he would put his hand on his son's head -- "Under oath I am saying that if I lie, my son should die. I have never mixed water into milk."

I listened many times. One day I called him inside my room and closed the door. He said, "What are you doing?"

I said, "You need not be worried, I am also a religious man. Just a little dialogue...."

He said, "But why are you closing the door?"

I said, "It has to be very private; otherwise, you will be in difficulty."

He said, "Strange... why should I be in difficulty?"

I said, "Now just tell me exactly. I have seen you mixing water with my own eyes.... I had to miss one morning walk just to hide near your place to see it. Just this morning I have seen it. And if you don't listen to me... I don't have a son, but I can use your son, under oath."

He said, "Wait! Don't do that. You are a dangerous man. You can do it to your son but not to my son."

I said, "What is the harm? Your son is not going to be harmed; truth is truth."

He said, "That means I will have to tell you the truth."

I said, "You will have to tell me the truth."

He said, "The truth is that I never mix water into milk, I always mix milk into water -- and that makes all the difference. My oath is absolutely correct. But please don't say it to anybody, otherwise they will start asking me to take the oath the other way, and that I cannot do. I mix them, but I always mix milk into the water. I am making the water also milky. I am not destroying milk, I am just changing the quality of the water!"

I said, "You are really a religious man." Now what he is saying is simply the same.

For thousands of years, anybody who has reached to the point of no-mind and only awareness has given names which are far more meaningful than J. Krishnamurti's words. For example, Patanjali's word is the most important and the most ancient: *samadhi*. In Sanskrit, sickness is called *vyadhi*, and to go beyond all sickness is called samadhi. It has a beauty -- going beyond all sickness; attaining wholeness, perfection. It has a beauty and a meaning.

Gautam Buddha used the word nirvana... because he was trying to make an effort twenty-five centuries after Patanjali. In these twenty-five centuries Patanjali had been misused. The people who were trying to reach samadhi made it some kind of ego trip. The word `samadhi' is very positive -- beyond all illness, wholeness. There is a loophole in it: it can give you an idea that "I will become perfect, beyond all limitations, all sicknesses. I will become whole." But the danger is that this "I" may be your ego -- most probably it will be, because your mind is still there.

The samadhi is true when the mind is gone. Then you can say, "I have gone beyond sickness" because the ego was also a sickness -- in fact, the greatest sickness that man suffers from. Now your "I" does not mean ego. It simply means your individuality, not your personality. It simply means the universal in you, just the dewdrop which contains the ocean. The emphasis has changed completely. It is not the dewdrop that is claiming; it is the ocean that is proclaiming.

But because many people became egoistic... and you can see those people even today. Your saints, sages, mahatmas, are so full of ego that one is surprised -- even ordinary people are not so full of ego. But their egos are very subtle, very refined.

Gautam Buddha had to find a new word, and the word *had* to be negative so that ego could not make a trick for itself. `Nirvana' is a negative word; it simply means "blowing out the candle"... a very beautiful word. Blowing out the candle, what happens? -- just pure darkness remains. Buddha is saying that when your ego has disappeared like the flame of the candle, what remains -- that silence, that peace, that eternal bliss -- is nirvana.

And certainly he was successful: nobody has been able to make nirvana an ego-trip. How can you make nirvana an ego-trip? The ego has to die. It is implied in the word itself, that you will have to disappear in smoke. What will be left behind is your true reality, is your pure existence, is your truth, is your being -- and to find it is to find all.

But Buddha had a reason to change the word `samadhi' into `nirvana'. J. Krishnamurti had no reason at all, except that he was obsessed with being original. What he says describes the fact: the observer is the observed -- but it has no poetry. It is true, but it has no music.

But that is true about J. Krishnamurti's whole philosophy: it has no music, it has no poetry. It is purely a rational, logical, intellectual approach. He was trying hard somehow to express the mystic experience in rational and logical terms, and he has been successful in many ways, but he has destroyed the beauty.

He has brought the mystic experience closer to rational philosophizing; but the mystic experience is not philosophy, it is always poetry. It is closer to painting, closer to singing, closer to dancing, but not closer to logic -- and that's what he was doing. And my opposition to him is based on this ground. My effort is to bring mysticism to your dance, to your song, to your love, to your poetry, to your painting -- not to your logic.

Logic is good for business, it is good for mathematics. It is absolutely useless as far as higher values are concerned.

BELOVED OSHO,

SINCE YOU HAVE SPOKEN ABOUT THE BEARD, IT REMINDS ME ABOUT THE PROBLEM I FACE

BECAUSE OF MY BEARD.
DUE TO MY BEARD, MY FACE HAS TAKEN ON SOME RESEMBLANCE TO YOURS. SOME PEOPLE COME AND PROSTRATE THEMSELVES BEFORE ME, MISTAKING ME FOR YOU. IN PUBLIC PLACES, SOME COMMENT, "THERE GOES RAJNEESH!"
I HAVE COMPARED MY EARLIER PHOTOGRAPHS WITH YOURS, BUT I FIND NO RESEMBLANCE AT ALL. AT HOME THERE ARE MANY PHOTOGRAPHS OF YOU, AND ANYONE WHO VISITS MY HOME REMARKS WITH SURPRISE AT WHY I HAVE SO MANY PHOTOGRAPHS OF MYSELF IN MY HOME. EVEN SOME SANNYASINS REMARK ON THE RESEMBLANCE.
IN SPITE OF BEING AWARE ABOUT ALL THIS, AT LEAST AT MY LEVEL, THIS CREATES MIXED FEELINGS IN ME -- LIKE EGO, PRIDE, AND A FEELING OF SUPERIORITY.
IS THIS SOME KIND OF MISCHIEF PLAYED BY THE BEARD, OR IS THERE A PURPOSE?
BELOVED OSHO, I AM EXTREMELY GRATEFUL AND FULL OF GRATITUDE FOR YOUR UNBOUNDED COMPASSION FOR ME.
WILL YOU KINDLY EXPLAIN WHAT THIS IS ALL ABOUT?

Govind Siddharth, the question may sound ordinary to many people; it is not.
Before I answer your question...

I have remembered asking my father in my childhood.... We were visiting a Jaina temple where twenty-four Jaina prophets had their statues in a line. All were exactly the same, and their times were thousands of years apart. The first Jaina master must have lived ten thousand years ago. The last was two thousand five hundred years ago; so many years between those twenty-four *tirthankaras*, but they all looked exactly the same! -- so much so that even the worshipper in the temple, the professional worshipper who worships every day, could not tell any difference -- who is who? So finally they made symbols; under each statue there is a symbol, a small symbol. You may not even notice it, that underneath Mahavira there is a line. The worshipper knows it; he can tell you that this is Mahavira's statue, this is Adinatha's statue. And you are surprised -- there is no difference at all. You can replace the statues and nobody will be able to find out.

My father was a very sincere man. He never said to me that "When you are older, more mature, you will understand." He never said that to me. He simply accepted that he did not know. And he said that if I ever came to know I should remember to tell him, because he did not know.

What has happened? It is not possible that in thousands of years' time, twenty-four persons were born absolutely resembling each other. You cannot find two persons on the whole earth resembling each other exactly. Even twins are not absolutely the same: the mother recognizes them, their friends recognize them, and their husbands *have* to recognize them... just small differences.

After my enlightenment it became clear to me, as my clarity became complete, that the reason why those twenty-four statues are exactly the same is not that those twenty-four persons were exactly the same. But those twenty-four persons were doing exactly the same meditation. Their inner being was moving on the same staircase and that was affecting their physical bodies. That is natural. When they became enlightened their outer bodies also started resembling each other a little bit and this fact was noted down by the sculptors.

It is a miracle, and to make it clear to the coming generations they made those twenty-four statues *exactly* alike. They are indicating a fact: that if your inner being moves in the same direction, your outer expressions are bound to change. Your eyes will start having the same light, your hands will start having the same grace, your words will start having the same authority.

Govind Siddharth, it is not the beard that is creating the mischief. In fact, why you started growing the beard; *that* is the problem!

People who have been around me slowly start growing a beard. I don't say anything to them, but something happens in their minds. They start realizing that the beard is a natural thing to a man, and to shave it is as ugly as a woman starting to grow a beard. Just think of a woman.... And it is not difficult -- she can just have a few injections, a few hormones that are needed to grow a beard, and she will have a beard! But I don't think that any man would like her, or that anybody is going to say, "What a beautiful woman!" But the beard, to men, is a natural thing.

As you start meditating, your life becomes more and more natural in so many ways. The beard is just a small part of it. You will find it easier to have a beard, more spontaneous. And this is symbolic of other happenings in your life: the way you walk, the way you see, the way you sit.

So don't be angry with those people who prostrate themselves before you. Just bless them on my behalf because they are not prostrating themselves before you, they are prostrating themselves before me -- you are

simply a medium. So on *my* behalf just bless them, and you will be surprised that your blessing reaches to their hearts. You can see the joy, the blissfulness that comes to them by your blessing.

I can understand your embarrassment, but what to do? To be with a man like me you have to go through many sufferings -- these are the sufferings. You have to pay for it.

But there is no need to feel ego, no need to feel pride. Just feel humble that you have become a vehicle, that you have become a medium, that people can see me through you.

And don't try to convince them that they are wrong; don't try to convince them that you are somebody else. You are not! In that particular moment I am absolutely visible, through you, to them. They are not committing a mistake. But you are not aware that you have become transparent.

Your meditation will make you more and more transparent.

Soon, hundreds of my sannyasins will have to face the same problem.

But you should rejoice that your consciousness is growing, that your mirror is getting more and more clean. It is not the beard, it is your growth of consciousness that gives the feel... and the feel is so strong that those people will not be able to see the distinctions that you can see. You can compare photographs, and you can see that they don't resemble each other. Why are people coming to your house and asking why you have your own photographs all around?

It reminds me -- a great painter wanted to paint Ramakrishna; he asked permission. He painted Ramakrishna, and when the painting was complete he brought the painting to Ramakrishna. It was early morning... his usual gathering, his disciples, visitors, and the painting was brought. And Ramakrishna touched the feet of the painting! The painter could not understand, Ramakrishna's followers could not understand. They said, "He is really mad. It is his own painting, his own picture, and the guy is touching his own feet!"

The painter said, "I am not accustomed to the ways of mystics, but this looks like madness. This is your picture."

Ramakrishna said, "But when you made it, I was in samadhi; it is a painting of samadhi too. I am irrelevant. And when somebody brings a picture of samadhi in front of me, that I should not pay respect to it is impossible. Let the whole world call me mad. It is Ramakrishna's body; it could be somebody else's body, that does not matter. What matters is that you have succeeded in catching the spirit. That moment of silence that was inside me, I can see it in your picture."

Even a picture.... A disciple is a living painting of his master. As he comes closer to the heights, more and more people will see the master in him.

So what is happening is perfectly right.

BELOVED OSHO,
FOR YEARS I HAVE NOTICED THAT WHENEVER I BOW DOWN AND TOUCH YOUR FEET, YOU HAVE NEVER PUT YOUR HAND ON MY HEAD, WHICH GENERALLY YOU DO TO OTHERS.
BUT LATE ON THE NIGHT OF YOUR ARRIVAL IN BOMBAY I SUDDENLY FELT YOUR TWO HANDS PUT ON MY HEAD, AND WITH IT A CONTINUOUS LIGHTNING GOING ON IN MY FOREHEAD AT THE THIRD EYE. FIRST I THOUGHT THAT IT MUST HAVE BEEN MY IMAGINATION DUE TO MY DEEP LONGING TO HAVE YOUR HAND PUT ON MY HEAD. BUT AS THE LIGHTNING WAS SO STRONG I WOKE UP, AND BECAME FULLY AWARE THAT IT WAS ACTUALLY HAPPENING.
MY HEART WAS FULL OF GRATITUDE, AND TEARS STARTED ROLLING DOWN. IT WAS ALL SO BLISSFUL AND BEYOND WORDS TO DESCRIBE IT.
IN DEEP GRATITUDE I BOWED DOWN AND TOUCHED YOUR FEET, AND SLOWLY, SLOWLY EVERYTHING BECAME NORMAL.
EARLY THE FOLLOWING MORNING MY FIVE YEAR-OLD DAUGHTER RUSHED TO ME AND WOKE ME UP SAYING, "YOUR OSHO HAS COME TO BOMBAY."
BELOVED OSHO, PLEASE ACCEPT MY DEEP GRATITUDE FOR YOUR UNBOUNDED COMPASSION ON ME. IF YOU FEEL AT ALL THAT IT IS NECESSARY, WILL YOU PLEASE KINDLY COMMENT?

Govind Siddharth, it would have been better if you had not asked the question -- because I always touch the heads of the wrong people. They need it; they need all the support possible.

The people who are growing on their own do not need any support. I put my hands on their heads only when they have done *everything* that they could do and they need the last push.

Yes, I have been avoiding your head, and avoiding it almost for twenty-five years -- it is difficult to remember whose head to touch and whose head not to touch -- but now you had earned it, deserved it.

There have been very few people who have been with me for so long, with such trust, with such devotion. This is the first time he has asked any questions, and I think the last time -- because he has asked *all* the questions!

But he has been growing. Many people have come and gone, but he has remained the same -- with the same love, with the same devotion -- and has continued to work upon himself. And I have not been helping him much, not even this much -- putting my hand on his head, which is not a difficult thing. I have been doing it to thousands of heads, but those heads are very thick.

I was waiting... one day I will touch Govind Siddharth's head, but that day will be when he is really in need -- when he has done everything, has not left anything undone and only a small push is needed from my side.

So what happened to you was not your imagination.

And now many more things will start happening, because now the doors are open and you are inside the temple.

SECONDLY, ALL THESE YEARS I HAVE NOTICED THAT YOU ADDRESS CERTAIN SANNYASINS, INCLUDING ME, BY OUR ORIGINAL NAME, NEVER USING OUR SANNYAS NAME. NOT ONLY THIS, BUT YOU AFFIX TO OUR NAME "JI," "BABU," "BHAI" -- A SIGN OF RESPECT SHOWN TO ELDERS. BELOVED OSHO, YOU BEING MY RESPECTED AND BELOVED MASTER, I FEEL PAINFULLY AWKWARD AND AS IF I MUST BE LACKING SOMETHING WHEN YOU ADDRESS ME THUS. WHY IS THIS SO? WILL YOU PLEASE KINDLY COMMENT?

Govind Siddharth, this is true. There are a few people who I have known long before the initiation into sannyas started. Even before sannyas they were sannyasins by their attitude, by their gratefulness. So when they took sannyas, as far as I was concerned, there was no change. They were already sannyasins to me. They were unaware of it, but to me there was no change. This was the reason that I continued their old names.

For example, I am addressing Govind Siddharth for the first time; otherwise I have always called him Lashkariji. Kakubhai... Falibhai... Jayantibhai... I have known them for so many years before sannyas, and there has been no drastic change. They smoothly moved into sannyas, so smoothly that I don't remember a few of their sannyas names. I don't know what is the name of Falibhai, and there is no need. Falibhai will become enlightened as Falibhai. He must know his sannyas name, but I have forgotten because I have never used it. And that was the case with Lashkariji. Today I have used Govind Siddharth before you all, but from tomorrow -- again Lashkariji!

Names don't matter.

I can understand your embarrassment that I am calling everybody else by the sannyas name and not calling you by the sannyas name -- "Is there something missing?" No, there is not anything missing. Even before you became a sannyasin there was nothing missing. Your sannyas has not been a revolution but an evolution. You have simply grown; you have not taken any jump, there has not been any need.

And you should understand my trouble also: when I see you, I don't remember Govind Siddharth, I remember Lashkariji. So you should be compassionate towards me too; I have my troubles. Now when Kakubhai comes to see me, I don't know his sannyas name. But the important thing is sannyas, not the name. And it is something inner, not something outer. So don't feel that way.

I can see the point, that you respect me. And this has been the human tradition all over the world: that if you respect me then I cannot respect you -- and that is absolutely wrong.

If you go to a Jaina monk and you put both your hands together with deep respect and bow down to him, he cannot do the same to you -- because you are respecting him, you are putting him on a higher pedestal; now from that pedestal he can only bless you. Jaina scriptures, Hindu scriptures, Buddhist scriptures all prohibit it: sannyasins should not be respectful towards non-sannyasins. They should be compassionate -- compassion keeps you above them.

But about everything, my approach is different. I respect all those who respect me. I love all those who love me.

The more you respect me, the more I respect you; it is a mutual phenomenon. There is no question of somebody being superior and somebody being inferior.

In Gautam Buddha's life, he liked to tell stories from his old lives. In one of his lives, when he was not

enlightened, he heard about an enlightened man and went to see him. He was a man of great charisma. Buddha had come with all kinds of questions and doubts and skepticism, but as he came close to him he forgot everything. He went down, touched his feet with tremendous respect. But as he stood up, he was surprised and shocked that the awakened man touched *his* feet. Buddha said to him, "What are you doing? *You* are awakened, you have arrived. Your journey is finished; I have not even taken the first step. It looks so embarrassing that before this whole crowd you touched my feet."

The man laughed and he said, "Don't be worried. I have not touched your feet, I have touched your future. Yesterday I was not awakened; tomorrow you will be awakened. So what is the difference? -- just a question of time. And it is absolutely necessary that I touch your feet, because I can see that you are going to become a great master. Millions of people will pay respect to you.

"Don't forget that one enlightened man has touched your feet while you were not enlightened -- remember it. Be respectful to those people -- because they may be asleep, but what is the difference between the asleep man and the awakened man? So little.... The asleep will become awakened, will *have* to become awakened -- how long can he sleep?"

So as far as I am concerned, I am not one of your so-called holier-than-thou saints.
I love you. I respect you. I am grateful, as you cannot conceive.

I am immensely thankful to every person who has come to me to share my joy, to share my being, to be part of my celebration.

BELOVED OSHO,
SINCE SHAKTIPAT ON THAT NIGHT I AM FEELING VERY LAZY. FOR THE WHOLE DAY I LIE DOWN DOING NOTHING. EVEN TO EAT OR TAKE A BATH, I HAVE TO FORCE MYSELF. I CANNOT EVEN DO MEDITATION TECHNIQUES. EVEN IF I FORCIBLY TRY TO DO THEM, I AM FORCED TO LEAVE THEM HALF WAY. ALL THIS IS DROPPING OFF. A STRANGE TRANSFORMATION IS HAPPENING. MY BLOOD PRESSURE FLUCTUATES, THE HEAD REMAINS HOT ALL THE TIME; THE SEX URGE HAS INCREASED. A DIFFERENT TYPE OF UNDERSTANDING -- OR EVEN BETTER TO SAY, EXPERIENCING -- IS HAPPENING.
SO MANY THINGS WHICH I HAD UNDERSTOOD WITH CERTAIN MEANINGS BEFORE, HAVE NOW BEEN GIVEN AN ABSOLUTELY NEW MEANING. A STRANGE ACCEPTANCE HAS COME TO LIFE.
I FIND THERE IS NOTHING GOOD OR BAD, NOTHING NEW OR OLD: PEOPLE ARE AS THEY SHOULD BE, AND CANNOT BE OTHERWISE. I ALSO FEEL NOW THAT PEOPLE WHOM I HAD MET BEFORE AND WORKED WITH -- THERE WAS NEVER A REAL MEETING WITH THEM. I NOW REALIZE THAT ALL OF THEM WERE WORKING WITH THE SAME LOVE AND AFFECTION, IN THEIR OWN WAY, BUT I HAD MY OWN CONCLUSIONS AND OPINIONS ABOUT THEM -- AND THAT WAS THE HINDRANCE IN MEETING AND UNDERSTANDING THEM. FOR THE FIRST TIME I FEEL I HAVE COME TO KNOW THEM, WHAT THEY WERE DOING, AND WHAT THEY ARE DOING CANNOT HAVE BEEN BETTER THAN WHAT IT IS. WITH THIS ACCEPTANCE I HAVE STARTED FEELING A STRANGE TYPE OF LOVE AND AFFECTION TOWARDS EVERYONE.
BELOVED OSHO, WHAT IS HAPPENING TO ME? AM I REALLY GETTING LAZY OR IS IT A REACTION FROM ONE EXTREME TO ANOTHER EXTREME? -- OR HAS THE TIME COME TO LET THINGS HAPPEN?
THERE IS ALSO A DEEPER AND DEEPER AND MORE INCREASING URGE TO JUST SIT AT YOUR FEET AND LET THE GRASS GROW BY ITSELF.

Govind Siddharth, whatever is happening is absolutely necessary.
It is part of the transformation. Just allow it to happen.
Don't force anything, not even meditations. Slowly slowly, this phase will disappear and you will find a totally new experience in everything, meditation included. It will not be any longer something that you do, it will be something that happens.
Man starts by doing meditation, but ends by meditation happening.

Unless meditation becomes just like breathing -- you don't have to do it -- you are still immature, a beginner. When meditation becomes like breathing, you forget all about it. It is simply there; whatever you are doing becomes meditative, becomes peaceful, silent, loving. Everything that you do starts having a mystifying touch to it.

Small things -- a flower, a dry, dead leaf on the grass -- start having tremendous beauty. New colors, new spaces around you go on opening. But it is not your doing, because whatever you can do will remain smaller than you. And anything smaller than you is not going to be the miraculous we are searching for.

It has to happen. All our efforts are simply a preparation for the miraculous to happen.

We cannot cause the miraculous to happen; there is no cause and effect relationship. It is not that we will do certain things, then the miraculous will happen to us, no. By doing certain things you are not creating any cause, you are simply removing a few hindrances which are blocking the way for the miraculous to shower on you. It is not a question of cause and effect.

And when the blocks are removed, you have simply to wait.

That's why the feeling is arising in you just to sit silently... doing nothing, the spring comes and the grass grows by itself.

The Osho Upanishad

Chapter #15

Chapter title: The art of remembering who you are

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BELOVED OSHO,
I SEE THE BEGINNING WITH YOU, BUT NOT THE END. PLEASE COMMENT.

There is no end to this pilgrimage, there is only the beginning.

It is a very profound question.

Gautam Buddha is reported to have said "The world never begins, but it ends. Enlightenment begins, but it never ends. Ignorance has no beginning, but it has an end. Awareness has only a beginning, but no end."

So it is absolutely correct that you cannot see any end, you can only see the beginning. It is not my fault, it is not your fault; it is how things are.

In ordinary life, in the mundane life, everything is limited; it has a boundary to it. In the spiritual realm, no experience has any boundary; it is oceanic. It simply goes on and on, you never come to a point where you can say, "Now I have arrived." You are always arriving and always arriving, but you never arrive -- because that will be nothing but death. If the dimension of spiritual growth comes to an end, that will be a death and nothing else -- because there will be no more possibilities opening, no more doors opening, no more flowers blossoming. All has happened. At that point everything is past, and there is no future.

That's what the meaning of "the end" is -- when everything is past and there is no future.

The very pilgrimage with me begins by dropping the past.

The more you are unburdened of the past, the bigger your future becomes. When there is no past left, no psychological hang-up, there is an infinity confronting you -- growth unbounded, a challenge forever. The more you enter into it, the lovelier it becomes.

The more you have traveled the path -- the goal does not come closer, but you are more peaceful, more silent, more rejoicing. Your life goes on every moment changing into a more blissful existence; it becomes a benediction -- not only to you, but to the whole existence. But there is no end to it, the pilgrimage is endless. It is only for those who are not goal seekers.

The goal seekers are mediocre people. They have a certain goal and they reach; they become the president of a country, they have arrived; they wanted so much money and they have found it. But have you

seen the misery of the goal seekers? When they have found the goal, have they found anything, really?

By finding the goal they have simply found that they have been fools, that they have been running after shadows. Now somebody is president, somebody is an emperor, but so what? It is the same man, perhaps worse -- because the journey that he has to make to become an emperor is full of violence, corruption, treachery, cunningness. He can do anything -- but he wants to become the emperor. He can sell his own soul -- he really sells his own soul -- to sit on a throne but a soulless man.

Gautam Buddha was born as a prince, and he was the only son of his father. And just before he was going to be enthroned, he escaped. The father was old and he wanted to retire. And he had a beautiful, young, intelligent, well-educated man in Gautama. He was mature enough -- he was twenty-nine -- and the father wanted him to take charge of the kingdom.

In fact, that was one of the reasons why he escaped from the kingdom, because he had seen his father's empty life -- riches all around and poverty inside. He had *everything* that was available in those days and he had no peace, he had no love, he had no compassion. He had never understood what is beauty, what is poetry, what is music; there was no time for such things. He was constantly fighting against other kingdoms. His whole life had been the life of a warrior -- and what had he gained? He had simply lost his whole life in futile wars.

He had never enjoyed a blissful night with the stars. He had a beautiful garden, but nobody had seen him in the garden. The roses blossomed but not for him; he had no eye for it.

Gautama had seen the emptiness of a great emperor, and he was intelligent enough not to repeat the same stupid circle again. He escaped out of the kingdom.

His father searched all over the kingdom; Gautama knew that he would search ferociously. His father's whole army was all over the kingdom; that's why he left the kingdom to go to another kingdom. But the people had seen his chariot moving on the road in that direction, crossing the boundary line, the checkpost. So the father informed the emperor of the neighboring kingdom, who was his friend, that "My son has escaped into your kingdom. Try to find him." And the neighboring king was overjoyed, because he was hoping that Gautama could be persuaded to marry his daughter. He had only one daughter, no son, and he wanted a capable man who could manage two kingdoms together. Both kingdoms were big kingdoms.

He found Gautama in the forest in a cave. He knew Gautama, Gautama knew him. And he said, "What kind of madness is this? My palace is there; if you don't want to live with your father you could have come to me. This kingdom is as much yours as your own kingdom -- and this is bigger than your kingdom. And you are just as much a son to me as to your father. We are great friends, you know it. Don't be foolish; just come with me and sit in the chariot. If you don't want to go back home, you will not be forced."

Gautama said, "I have not left one kingdom to get another kingdom. I have not left the palace to get a bigger palace -- because I know, if in that small kingdom and small palace there was so much emptiness, in your bigger kingdom and bigger palace there must be a much bigger emptiness, futileness.

"I can see it in your eyes. Watching my own father's eyes, I have become almost an expert; I can see a person's eyes and can say whether he has anything inside, or is just a poor man. He may be an emperor... to me, you are just a beggar, just like my father. You certainly are friends. And don't disturb me. I am in search of something which cannot be taken away from me, which even death cannot destroy. I am in search of something which can bring a kingdom into my heart.

"I am not a seeker for anything that is outside me. Peace has to be within me, silence has to be within me, love has to be within me, compassion has to be within me, a sense of beauty has to be within me. Everything that is valuable is inner. I am in search of myself. Just be kind enough and don't disturb me; otherwise, I will have to move to another kingdom."

In the world there are goals.

In the spiritual realm there are no goals.

It is a pure journey, leading nowhere.

Note down the word *nowhere*. It is a very beautiful word.

There was an atheist -- and atheists are talking about God more than theists. This is strange... twenty-four hours a day they are arguing against God. He was such a fanatic atheist that even in his office, in big, capital letters on the wall, he had written "God is nowhere" -- so anybody entering into his office had first to read "God is nowhere". Naturally that became the subject to discuss first; the man would forget for what he had come.

One day the atheist was sitting with his small child who was learning to read. He could read small words. `God' was possible for him to read -- it was not that big a word -- but `nowhere' is so big.... The

small boy read, "God is now here" -- he broke the word *nowhere* into *now here*. `Nowhere' was too big, but he could manage it in two parts.

But his father -- who had written it, who had seen it for years -- had never been aware that `nowhere' can also be `now here'. A sudden, shocking awakening -- and he started thinking about it: "Perhaps the child is right. All my arguments are only arguments, I have no solid proof of God's non-existence. I have not explored the whole existence so that I can say he is nowhere. That statement is stupid. That statement can be made only by a person who has been *everywhere*, and has found that God is not anywhere." Thinking about it, he thought, "What to say about this whole universe? I have not even been into myself, and I am talking about `everywhere'. Perhaps I should start my journey again, from *now* and from *here*."

The pilgrimage you are starting begins now, begins here; it ends never, ends nowhere -- because it is always now and it is always here. In existence, only *now* exists and only *here* exists.

In language there is *there... then* -- but not in existence. In existence everything is here, and everything is now. And now and here are not separate; they are two aspects of one reality.

This is one of the most important discoveries of modern physics: that space and time are not two things. Space means here, time means now.

Albert Einstein, who worked for his whole life on the problem of time and space, finally dropped the two words `time' and `space'. He created a new word, *spaciotime*, because all his research led him to one conclusion -- that time and space are not two things, they are one. You cannot divide now from here.

And the journey will move from one now to another now, from one here to another here, but it is not going to come to an end. It is an eternal pilgrimage.

And one should rejoice that life is eternal, that we are part of eternity, that there is no death, that there is no end, that there is no full-point....

BELOVED OSHO,
THE LAST SIX MONTHS WITHOUT YOU WERE ALRIGHT IN THE OUTER WORLD, BUT INSIDE THERE WAS ALWAYS SOME PART OF ME ACHING AND MISSING YOU. NOW, BEING HERE WITH YOU, IMMEDIATELY THE ACHING HAS STOPPED.
IS THERE ANY WAY TO LIVE WITHOUT YOUR PHYSICAL PRESENCE AND BE FULFILLED WITHOUT BEING ENLIGHTENED?

Latifa, you have asked two questions in one question.

Life can be a fulfillment without me -- because I can be within you, why should I be without?

But life cannot be fulfilled without enlightenment: that consolation I cannot give to you. Fulfillment and enlightenment mean the same thing.

There is no problem in being enlightened. It is the easiest thing in existence, for the simple reason that it is your nature.

You are born enlightened; you just have to be helped to remember it. It is not an achievement, it is only a remembrance.

An old king was puzzled: how to choose his successor? He had a son, but just like any father he could not believe that his son was capable of doing anything. He asked his master what to do. The master said, "The question is not about your son, the question is about you -- how can you be convinced that he *is* capable? You do one thing: renounce him, throw him out of the kingdom and tell him, `I have nothing to do with you.'"

The father said, "This seems to be too hard on the poor boy."

The master said, "If you want to follow my idea, just do it."

The son was thrown out of the kingdom and told that he was no longer the prince, he had to live his life on his own. He became a beggar -- because this is a problem: if somebody is born a king and somehow he loses his kingdom, the only profession that is available for him is to be a beggar. He cannot do anything. He knows no craft, he knows no art. This can give you something of a very deep insight -- that inside kings are beggars. Once their outside kingdom is taken away, only the beggar is left. When the kingdom was there, the beggar was hidden, hidden from the sight of other people. But now that the kingdom was removed... the young man had no other way than to beg.

Years passed. He even forgot that once he used to be a prince. Years of begging -- how can you remember? Remembrance needs a certain climate. Now, being a beggar and remembering that once you

were a prince does not suit. The climate of the world of the beggar is not supportive to the remembrance; he completely forgot about it.

And there was no point in remembering; it was an unnecessary torture. You have to sleep on the street, you have to eat things that you never imagined that you would have to eat, you have to wear rags. You don't have even a shelter.

Just to survive was so difficult that even if he had remembered that once he was a prince, he himself would have thought, "I must be hallucinating. I cannot be a prince, it must be a dream. I must have dreamed, imagined; otherwise, what happened?" Because he had not committed any crime, he had not done anything to lose the kingdom, and the kingdom had disappeared. It was better to forget, because it was hurting, it was a wound. It was better that it heal.

And after many years, when he was standing before a poor hotel asking for a cup of tea, a golden chariot stopped on the road and the prime minister.... Seeing the golden chariot, the prince felt as if he had seen it before -- "Must be an imagination. And this old man looks like a man I used to know, but he was not so old." But still he could not remember that he was a prince.

But the prime minister touched his feet, and at that very moment when the prime minister touched his feet, a cloud disappeared. All those years of begging became non-existent. He simply said, "Why have you come after so many years?" Even his voice was different -- it was the voice of the prince, not of a beggar.

And the prime minister said, "The king is dying. He has called you back. The days of your test are over. The king wanted you to know the lowest possibility in human existence -- to be a beggar; so that when you become a king you don't forget that the beggar is also human, that the beggar perhaps is a prince in disguise. And he wanted you to understand that just by being a king you do not become superior. You may have *everything*, but deep down you remain the beggar. Your test is over and the king is on his deathbed, and we have to reach quickly to the capital."

And the people in the hotel and in the neighborhood who had seen this young man as a beggar could not believe their eyes, because the beggar was completely transformed. His face was no longer that of a beggar -- although he was still in rags, the expression of his face and eyes, the very style had suddenly changed. He was a king.

It is an ancient story. Ancient stories were not just for entertainment; they had a message. This story contains so much....

This story means that your enlightenment, your awakening, is not something that is going to happen from the outside. It is not something that you have to achieve, it is something that you are born with.

But you are born amongst beggars, and seeing beggars all around you have been imitating beggars. Your being a beggar is an imitation. Your being enlightened is not an achievement, but only a remembrance.
The whole art of meditation is the art of remembering who you are.

Fulfillment cannot happen without knowing who you are. How can you be fulfilled if deep within you at the center is darkness, ignorance? If you don't know yourself, how can you be fulfilled? Before fulfillment, contentment, a basic requirement is to remember. And the miracle of remembering is that the moment you remember yourself, contentment and fulfillment come simultaneously -- without any effort on your part. They are flowers of your enlightenment, of your remembrance.

You can live without me, that is very simple -- because I can be within you. In fact, even when you see me as *without*, you are seeing me within yourself. Right now you are seeing me, Latifa, but what you are exactly seeing is an image which is within you. I may be here, I may not be here; it may be just a dream. You may wake up and you may see that I am gone.

And your love can allow me to be part of you. It is absolutely in your hands to open your doors for me to be your guest. Then the outer person is irrelevant.

But you cannot divide fulfillment and enlightenment into two things. They are one, and inseparable. Fulfillment is simply a byproduct of enlightenment. And enlightenment is so easy.... But millions of people are trying to be fulfilled. They can never be fulfilled, because fulfillment is a byproduct. You cannot directly be fulfilled; it comes as a shadow of enlightenment.

So those who have been searching for enlightenment may not have thought about fulfillment; the moment they become enlightened suddenly they find utter fulfillment. And the people who are looking for fulfillment cannot find it. In money, in power, in politics, in relationships -- they go on searching everywhere for fulfillment, and everywhere they come across frustration. Their whole life is nothing but a futile exercise. Although they are asking for fulfillment, they always get frustration because they have forgotten to understand a simple thing -- that fulfillment is not directly approachable, it is a byproduct... a

byproduct -- you should not bother about it. You should work for the real, authentic experience; then the byproduct is always present.

But your question is significant, and it has a long history, as old as man himself. We have seen people like Gautam Buddha, so utterly fulfilled that you cannot think that anything more is needed. Naturally a desire arises in you to be fulfilled like this man. You cannot see his enlightenment -- that is the problem. You can see his fulfillment, you can see his silence, you can see his compassion; you can see his kindness, his lovingness. You can see his grace, his beauty, his integrity, his individuality. Everything attracts you.

You would like to have such a beautiful personality. You would like to have the same light in your eyes, the same flame in your life, the same joy, but you don't know that all these are byproducts. And if you start searching for them, you have gone on a wrong path: you will never find and you will be utterly frustrated. These things have happened to him because of his awareness, because of his becoming absolutely conscious. These are the flowers of his consciousness.

You see the flowers. And the flowers are attractive, the flowers have a fragrance, and you would like those flowers. But you don't see that those flowers get the juice from some hidden roots -- and those hidden roots are in enlightenment.

The easiest way is to be enlightened first, and then everything else that you always wanted comes to you on its own accord.

BELOVED OSHO,
I AM VERY HAPPY THAT I GOT A STICK FROM YOU. I AM LUCKY, AND I DESERVED IT. I AM SURPRISED THAT I DID NOT UNDERSTAND THE MIND GAME AND MY HYPOCRISY.
IN YOUR PRESENCE, AND BY YOUR INSIGHT, I CAN UNDERSTAND AND FEEL MY UNAWARENESS DEFECT AND MY SKELETON MORE AND MORE. I THANK YOU FOR THIS, BUT I NEED MORE STICKS FROM YOU SO THAT I MAY NOT CONTINUE SLEEPING.

Jayantibhai, you are getting greedy. You will get more sticks, but not according to your desire.

I cannot fulfill your greed. Sticks you will get -- whenever the time is right and whenever I see that you need it. Greed is not a need.

You enjoyed, you saw things in a different light. Let that understanding go deeper in you; let it become your blood, your bones, your marrow. And wait, wait for more sticks.

BELOVED OSHO,
DURING THE LAST MONTHS, ESPECIALLY DURING THE TIME YOU WERE IN PORTUGAL, A LOT OF FRIENDS OF MINE AND I WERE REALLY DEPRESSED, NOT KNOWING WHERE TO GO OR WHAT TO DO. WHEN WE MET HASYA, SHE TOLD US THAT YOU SAID THAT WE WERE ALL IN A GAP, AND THAT LIVING IN A GAP IS ONE OF THE MOST PAINFUL AND AGONIZING EXPERIENCES; AND NOT TO MISS THAT MOMENT BECAUSE IT MIGHT NOT HAPPEN AGAIN.
CAN YOU SAY SOMETHING MORE ABOUT THIS GAP?

You *are* with me; the longer you are with me, the more and more you start taking me for granted.

In other words, the longer you are with me the more and more you forget me.
I am available. There is no need to remember me.

It happened in the second world war that Adolf Hitler declared that on a certain day he was going to bomb the tower of London. And it was a surprising experience: Thousands of people who were born in London, who had lived their whole lives in London had passed by the tower millions of times but had always postponed -- "The tower is there, we are here. Any day we can see it." And people from all over the world are going to London every day to see the tower. Those Londoners themselves rushed suddenly when they heard the tower was going to be bombed. There was such a big crowd that it was impossible for anybody to enter the tower, and everybody wanted to get in first.

English people are very much queue-lovers, but that day they forgot all about queues. It was such an urgency; it was not a bus stop where you could go on holding your umbrella and talking about the weather, standing in the queue and being a nice English gentleman. This was not a time to be nice, to be a gentleman. Everybody was being rowdy. Even professors, doctors, very cultured people, were behaving like rustics;

they wanted to enter, to see, because tomorrow the tower would be gone.

Human mind is such that whatever is available, you become sleepy about it.

When the commune in America was destroyed by the fascist government there, America tried with all the countries other than the communist... so that no country should allow me to enter even as a tourist. This was unprecedented. I have never been to those countries; I have not committed any crime in their countries, against their law. Still, their parliaments passed orders that I could not be allowed in their countries.

Sannyasins were in a great chaos.

That's what I mean... the gap. I was available and they missed me, and now they wanted me and I was not available. They were in a state that just by being lazy, by being sleepy, they missed something that was within their reach. And now they don't know whether I will ever be available to them. A great desire to be with me.... Just the mind's pendulum moves this way -- from one extreme to the other extreme.

They were with me for five years, and they had accepted it as fact that we were going to be together forever. They wanted to ask something; they postponed. They wanted to meet me; they postponed. They wanted to see me; they postponed, postponed for small things -- because the girlfriend was insisting to go to the lake, the boyfriend was interested to go to the disco. They postponed for small things. And now they were not even aware of where I was, because I was being harassed without any reason thrown out from one country to another.

I had not committed any crime, and in the middle of the night the police would come and they would say that I had to leave immediately. They also felt embarrassed, because they had no arrest warrant, they had no reason why to show to me. And those who were a little more human were not only surprised, but said, "This is the first time that orders have been given to us, without any reasons, that `this man has to be put out of the country immediately; his presence in the country is dangerous to the country'."

And what was the danger? The danger was that the American government was threatening the country: If you don't throw this man out immediately, all the loans that we have given to you, you have to return immediately. And all the loans, which are billions of dollars for the coming two years, are cancelled right now. If you cannot repay the back loans, then your interest rate will be doubled from today.

Now, those countries could not manage: they could not pay the loans back, they could not pay double interest. They could not manage to give up the loans that they had agreed upon for the future two years, because all their two-year projects depended on those loans; their whole economy would collapse.

To one of the presidents, the American president said, "You can choose between this man and America." And the president of that country told me with tears in his eyes, "Osho, your coming has at least made us aware that we are not independent. Our independence is bogus; economically we are slaves, and against our will we have to deport you." And the American president was insisting that I should not be allowed to leave; I should be deported so that I cannot enter the country again -- because I had one year's residency in that country. So my card for residency should be taken, and I should be deported.

And the president said, "We cannot understand how we can deport you. You have not committed any crime. And how can we take the permanent residency card, which has never been taken before. Unless somebody commits heinous crimes -- murders or rapes -- that card cannot be taken. And we have told the American president that this is against our constitution, but they insist that it is not a question of constitution or law: `You simply deport that man. And because he will not be able to enter into the country he cannot go to the court, so you need not be worried.'"

So sannyasins all over the world were in a strange gap. They wanted to meet me, and they had no idea where I was. They were looking all around; they were going to one country, to another country. Hearing that I am in Spain, they will reach Spain, but by that time I have been deported from Spain; by the time they reach Greece I am deported from Greece.

It was important in the sense that it gave you many insights.

One: don't postpone; tomorrow does not exist.

And don't take me for granted, because tomorrow I may be shot dead. Because from very reliable sources in Washington -- and not from one source, but from three different sources the same message has reached me -- the American government is ready to give half a million dollars to any professional killer, to kill me.

This gap was important -- that if I am not there, then whatever I have told you, the meditations that I have given to you, will be with you. If you want still to be with me, then meditation will be the only way. You will not be able to listen to me, but you will be able, in your silence, to feel me.

It created a chaos because the commune was so settled; nobody was thinking that the American

government would prove so fanatically Christian that it would like simply to destroy it.
This is exactly how life is.

Remember, we are always in the hands of death, so don't postpone the essential.
Postpone the non-essential; the essential has to be done now.

It was good that you passed through the chaos. The commune was destroyed, but the movement has become stronger. Only the future will show it, that it was good. According to me, anything that happens ultimately turns out in favor of the good. Because the commune was no more there, sannyasins from all over the world dispersed to different countries, taking the fragrance, taking the message. Now small communes are springing up all around the world. It is good; instead of having one commune, having thousands of communes around the world is far better. It makes the whole world our commune -- and a possibility of changing more people, transforming more people.

That commune was just an experiment which succeeded completely, so we now know it can succeed anywhere. It was simply putting a certain theoretical conception into practice, and we were absolutely successful in putting it into practice. And those five thousand people who participated in it are now capable of creating five thousand communes around the world without any difficulty.

Not a single sannyasin has been destroyed. On the contrary, thousands of new sannyasins have come into the movement. And for the first time thousands more heard, started thinking about it, reading about it. It became a world movement.

The American government is repenting, they have committed a mistake: they have made a small commune a worldwide phenomenon, a household name all over the world in all the languages, in each nook and corner. People started asking what it is. And people started asking why all the governments of the world and all the religions of the world should be against a single individual -- "That man must have something; otherwise, there is no need for so many governments and so many religions to be against him."

Just the other day I received a message. One of America's very significant thinkers, a story writer and a novelist, has given an interview, and in the interview he said, "Osho has not been crucified because crucifixion is no longer in fashion, but the American government has done *everything* to crucify the man." He is a Christian himself, but he has said in his interview that "After Jesus Christ, this man is the most dangerous man."

America has not done any harm. They have tried in every way, but somehow truth cannot be harmed.

And this gap has strengthened sannyasins. Even without me, the movement will go on.

BELOVED OSHO,
WHY DO I REACT AGAINST THE MANAGEMENT AND THE PEOPLE IN POSITIONS AROUND YOU?

It is simple. Because you want to be in the management around me, in a powerful position, that's why you react.
You are not a humble person.
You are not here for meditation.
Here too, you are a power seeker.

It is so clear that if you cannot see it, then you must be utterly blind.

Some kind of management is necessary; it is functional. It is a small place. If one thousand people enter into this house then some kind of management will be needed, and anybody who will be managing will look as if he has power. But what power? It is simply functional, it is utilitarian. And you are reacting to it.

You can be put into management -- others will be reacting to you then. Then *everybody* can be put into management; then whom are you going to manage? So just don't be stupid. The people who are managing are managing perfectly well, and they are managing humbly -- nobody is arrogant, nobody is trying to dominate. But there are moments when they have to show you that a few things cannot be done.
What do you want?

I was in Athens. In my press conference there were forty police officers. Now I said, "Is it a police conference? With whom am I going to talk?" These were the people against whom I had to talk, and they had not allowed anybody else. Only police officers were there in the conference. And the press people....

If there is no management here, you will see all the CID's and all the police officers sitting here just wasting my time -- because what I have to say is of no use to them. And they are wasting *their* time. So

somebody has to watch every face and see how many police officers are to be allowed. A few have to be allowed; they are here. Even without knowing, I can say who is a police officer, because he is not listening -- he is looking here, he is looking there. What is he doing? He is not here at all.
So it is nothing, it is simply your ego.
Drop it.
It is nothing worth discussing; simply drop it.

BELOVED OSHO,
YOU NEVER COMPROMISED IN YOUR WHOLE LIFE, BUT WE NEED A MASTER. HOW IS IT POSSIBLE TO COME NEAR YOU WITHOUT HAVING ANY COMPROMISE?

This is from the same person.
Now, he is saying that he wants to come close to me without having any compromise. And he is also saying, "You never had a master."

Now, it is so clear: I never had a master because I never wanted to compromise. And I never went to ask any master, "How to come closer to you without compromising?" If you don't want to compromise, there is no necessity to come closer to me. Coming closer, you will *have* to compromise.

I never compromised, but I never had a master. So I have paid for it; I have struggled alone. If you don't want to make a compromise it is perfectly good, but then be ready to pay for it -- you will have to struggle alone. You cannot have both things together.

Just to think of a master means you are ready to be a disciple, and the compromise has started. You will have to listen to the master. You will have to drop your stupid arguments, because no master has time. The master says, "Be silent." And if he wants you to be silent for two years, then be silent for two years. That's symbolic that you have accepted a master.

Al-Hillaj, one of the Sufi mystics, remembers that when he reached his master Junnaid, Junnaid simply made a gesture with his hand for him to sit down. He did not even use language; he did not say, "Sit down." Just a gesture: sit down. And for two years this was an everyday thing -- Al-Hillaj would enter. The disciples would be there, and Junnaid would make his gesture, and Al-Hillaj would sit down.

After two years, Junnaid looked at him and smiled, and made the gesture to come closer, so Al-Hillaj could sit close to his feet.

Two years again passed, and Junnaid put his hand on his head, looked into his eyes and said, "The work is done. Al-Hillaj, you can go now. The teaching is over." He was talking to many other people all these six years, but to Al-Hillaj he never spoke a single word. These were the only words after six years. Al-Hillaj touched his feet... tears in his eyes, of gratitude.

He himself became a master in his own right, and his disciples used to ask him, "What transpired in those six years?"

He said, "It is a miracle. He killed my ego slowly slowly. When on the first day he simply gestured with his hand, I was angry. He was talking to others and he would not talk to me" -- for two years! But you cannot be angry for two years. He became sad -- "How long is it going to be?" Anger, when it leaves you, leaves you in sadness; but how long can you be sad?

Day in, day out, one month, another month... sadness started turning into silence. And when it started turning into silence, that was the moment when the master smiled at him; that was a gesture that "you have moved rightly." In anger he could have stopped, not come again -- why go to such a man; why compromise to such a man? In sadness he could have stopped -- why unnecessarily suffer the whole day? And this man seems to be hard, made of stone. You are suffering in sadness and he will not even look at you.
But each master has his own way.

And when he smiled, then Al-Hillaj understood that his silence has been taken note of. He has been accepted. He was called closer.

You say you want to be close to me? I will behave exactly like Junnaid. If you have guts.... Al-Hillaj must have had guts. After four years Junnaid puts his hand on his head; six years... he looks into his eyes. That is the meeting of the master and the disciple. And looking into his eyes he can see -- the transformation has happened. There is no need to say *anything* to this man. He is allowed to go and be a master in his own right. And Al-Hillaj Mansoor became a more famous master than Junnaid. He had the courage, the guts.

But if you choose not to compromise, that's perfectly good. I am absolutely happy about it.

But your question is stupid. When I think about your question, you are bound to compromise somewhere or other. You cannot be a master on your own.

BELOVED OSHO,
COME, OSHO, MY BELOVED, I PROVOKE YOU. KILL ME. I FEEL ALIVE TODAY. I MAY NOT FEEL SO TOMORROW. KILL ME NOW.

My God!

And you know the police officers are here. Killing you is perfectly okay, but even without killing anybody I am thought to be the most dangerous man since Jesus Christ. And if I start killing people this way, publicly.... Come in private.

The Osho Upanishad

Chapter #16
Chapter title: The truth is always individual

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BELOVED OSHO,
AS THE WORLD IS PROGRESSING ALONG A RATIONAL PATH, IN LESS THAN A HUNDRED YEARS HENCE, PEOPLE WILL BEGIN TO WONDER WHY YOU WERE NOT BEING HEARD AND ACCEPTED NOW. HAVING SUCCESSFULLY LAID DOWN THE FOUNDATIONS OF THE RELIGION OF THE FUTURE, HOW DOES IT FEEL TO BE PERSECUTED IN YOUR OWN TIME?

Ashok Saraswati, there are many implications in your question.

First, the world is not moving rationally. It was moving rationally up to Albert Einstein; after Albert Einstein, the rational approach has become invalid. The irrational has exploded in every field of experimentation.

Now paintings are no longer rational. If you see the old paintings, you can understand reasonably well what they are; but the same is not true about Picasso.

I have heard that in one of the exhibitions of his paintings, a critic was almost obsessed with one painting. He would go around to other paintings, but would come again and again to the same painting. Picasso was watching. Finally he went to the man and asked, "Why are you so much interested in this painting?"

The man said, "I am a critic, and this is the only painting for the future."

Picasso looked at the painting and said, "My God! It is hanging upside down."

But even that does not make any difference; you cannot rationally understand the meaning of the paintings of Picasso. But you can be enchanted, thrilled. You can fall in love. You can see the beauty of the colors, you can see the harmony. It can leave a tremendously deep impact on you, but there is no meaning.

If somebody asks you what this painting means, you will not be able to answer -- because even Picasso is not able to answer it.

He has written to a friend, "I am very angry at people who ask the meaning of my paintings, because they make me feel embarrassed. Nobody asks the roses, `What is your meaning?' Nobody asks the sunset, `What is your meaning?' Nobody asks the sky full of stars, `What is your meaning?' Why is everybody asking poor Picasso the meaning of his paintings? Existence has no meaning. As far as reason is concerned, there is no rationality in existence; it is irrational."

In my words, it is mystical.

Ashok Saraswati, the world is not progressing towards more rationality. Rationality is already out of date. The genius has already transcended it.

In poetry.... You cannot ask Ezra Pound, "What is the meaning?" Ezra Pound will say, "It is poetry, and what does poetry have to do with meaning?" Poetry is something that triggers joy in you, ecstasy, silence, peace -- for no reason at all.

The words of the poetry are not the poetry -- the poetry is somewhere between the words, between the lines. So those who only read words never come to know what poetry is; they remain hung up with prose. Prose is rational, poetry is irrational -- that is the difference. Prose has a logic. Poetry has a mystery.

Looking at a dance, you don't ask the meaning. The dance certainly affects you, certainly reaches you -- the greater the dancer the greater is his penetration within you -- but there is no reason. His movements somehow create a situation in which your consciousness starts moving. There is a synchronicity, something within you starts dancing. But there is no meaning.

And it is true of all dimensions of creativity, even about science. Physics has crossed the limits of reason, has entered into the irrational. Mathematics has crossed the line of reason.

Mathematics used to be the most rational thing in the world, because it is a product of reason. Mathematics does not exist in existence, it is purely man-made. Naturally, man has made it absolutely rational. But even mathematics got into trouble in this century because physics, biochemistry, chemistry -- everything was moving beyond reason, beyond meaning. And mathematics has been the base of it all.

One great mathematician, Godel, was writing a masterpiece on mathematics. It was going to be the ultimate book about mathematics, and he was capable of doing it. He devoted almost his whole life -- thousands of pages, and he was just going to conclude it. At that time another mathematician and philosopher, Bertrand Russell, was also working on a great work on mathematics, PRINCIPIA MATHEMATICA, to include everything.

Mathematics was thought to be the perfect science. But Bertrand Russell came across a small puzzle in a children's magazine, and he could not solve it -- and he is one of the great mathematicians of this age. That puzzle has become known as `Bertrand Russell's paradox.' Godel wrote him that he was just going to conclude his book, and Bertrand Russell said, "Before you conclude it, please think this puzzle over," and he sent this puzzle to Godel.

The puzzle was very simple. The puzzle is that every librarian of the country receives an order to make a catalogue of all the books that are in the library. And he has to make two catalogues: one will remain with him in the library, and one has to be sent to the central library of the country.

Many librarians felt the difficulty -- what to do about the catalogue? One catalogue is going to remain in the library; now that is a *book* -- has it to be included in the catalogue or not?

It was very difficult. You cannot include it; it never existed. It is simply a catalogue. But you have *made* it, it has come into existence, and now it will remain in the library. If there were three thousand books, now there will be three thousand and one books. What about that one book? Should it be catalogued?

But those local librarians simply wrote the problem to the chief librarian of the central library: "We have come across a difficult problem. We are sending the catalogue to you -- whatever you decide, we have left a place. If you feel to include it, you can include the catalogue also, but that will mean that the catalogue includes itself. That is absurd."

The chief librarian was going mad. He made a big catalogue of all the books in his library and the books in all the libraries of the country, and finally the same question was again there: whether the catalogue had to be included in the catalogue or not. He had to keep one catalogue in the library, and one catalogue went to the king so that the king knew how many books were in the central library and how many books were in other libraries. If it is not included, it would be a lie; if it is included, it would be an absurdity.

Bertrand Russell sent that puzzle to Godel -- "You are a great mathematician, old, world-famous, and you are going to conclude a book which is going to be the most important book ever written on

mathematics. Please solve this puzzle also; it is a mathematical problem."

And Godel went so crazy... he burned his book on which he had worked for almost forty years. The puzzle still remains.

There comes a moment where reason fails; where the absurd, the irrational, the mystical, the miraculous raises its head.

The coming hundred years are going to be more and more irrational.

I do not ordinarily make prophecies, but about this I am absolutely prophetic: the coming hundred years are going to be more and more irrational, and more and more mystical.

The second thing: After a hundred years people will be perfectly able to understand why I was misunderstood -- because I am the beginning of the mystical, the irrational.

I am a discontinuity with the past.

The past cannot understand me; only the future will understand.

The past can only condemn me. It cannot understand me, it cannot answer me, it cannot argue with me; it can only condemn me. Only the future... as man becomes more and more available to the mysterious, to the meaningless yet significant.

The rose is meaningless -- but it is so significant, so beautiful.

The whole existence is significant, but not meaningful.

Meaning is of the mind, and significance is of the heart.

Love is significant but not meaningful. That's why for centuries parents have been choosing marriage partners for their sons and their daughters. Marriage is *meaningful*. The parents are experienced; they will choose the right family. They will choose a boy for their girl who has character, morality. They will choose a boy who is a success in the world of ambition, who is somebody, or who has the potential and is going upwards and his tomorrow is going to be golden. They will see to it that the boy is going to inherit a large treasure -- money, power, prestige. The same is the case for the girl.

It is a business transaction; hence, kings will only marry into other royal families -- to create ties, so that wars can be avoided. If you look at Europe, almost every royal family is connected with the other royal families in some way or other.

I had one sannyasin, Vimalkirti -- if empires had remained in fashion, he would have been the emperor of Germany. But empires went out of fashion; his father was just a postmaster, but Vimalkirti was the grandson of the last emperor of Germany. He was connected with almost all the royal families of Europe. The queen of England is his aunt because Philip, the husband of the queen, is Vimalkirti's mother's brother. Vimalkirti's mother has three sisters, of course married into three royalties -- Denmark, Holland, Greece; so all those royalties are connected. This was a strategy, a business strategy -- you cannot fight with your own relatives.

Secondly, it keeps the royal blood `pure', as if there is something like royal blood.

Man has lived in such fictions. Blood is blood. There is no royal blood.

You must have seen in pictures that Queen Victoria and others used such clothes that you could not see their feet. Bertrand Russell himself belonged to a royal family and remembers about his childhood -- because he lived long, almost one century. He made the century, and to live one century is really to live too much! He saw so many things happening, so many changes, so many fashions coming and going. He remembers that in his youth, just to see the feet of a woman was enough for a man to be sexually aroused -- because any hidden thing creates curiosity. And nobody has seen any queen naked, ever. It was thought that queens' legs are joined together; that's why they walked so slowly. They walked slowly because that was the royal way, of grace. But the whole of Europe thought that their legs were joined, and there was no way to find out.

Marriage, whether it is a royal marriage or an ordinary marriage, is a business affair that the parents think about.

Love never thinks about how much money you have in the bank. Or do you ask before falling in love, "Before I fall in love, just tell me how much you have in your bank account. I'm just going to fall -- before the fall happens, at least I should know about the bank account." You can fall in love with a beggar -- because love is not business; love has no meaning in that sense.

You may have loved, but you cannot say what meaning it has.

It is one of the mysteries available to everybody.

And that's why I say love is the door to the divine.

The divine is not available to everybody. Love is available to everybody. Now it is up to you to

transform your love into the divine; it is the door. But don't ask for meaning; neither is there any meaning in love, nor is there any meaning in the divine.

My grandfather was always arguing with me, "What is this enlightenment business? What are you going to gain out of it?"

I said, "That is where you miss the whole thing -- the moment you ask what are you going to gain out of it."

But he said, "If you are not going to gain anything out of it, then why all this trouble? One should work for something MEANINGFUL."

I used to sit for hours silently, and he would always come... because my father and my uncles had retired him forcibly, he was not ready to retire. So in the house, only two persons were useless: I was useless because I had never entered into business; he was useless because he had been thrown out of business. So we almost always had to meet -- everybody else was busy. And I would be sitting silently and he would come and sit by my side.

And he would say, "Listen. They have retired me forcibly -- and you are a fool! You are already retired, without ever entering into any business. What is the gain? What are you going to get by sitting silently?"

I said, "I don't want to get anything, I simply want to sit silently. It is so beautiful, it is so joyous."

He said, "This is all poetry. In life, real money is needed." And he was an experienced old man and he was right -- in life, poetry will not help. He would say to me again and again, "Listen son, nobody is taking care of you -- they are spoiling you. They are all busy in earning money, and they have left you alone for enlightenment. And never mention enlightenment to me." He used to say to me, "Even that word makes me so angry. From where did you get this idea? Just do something *useful*! But you are turning good-for-nothing."

I said, "*Exactly* that is the definition, the definition of enlightenment."

We used to go for walks in the morning, in the evening. By and by, I said to him, "Listen. Anyway, you are retired and I am not going to enter into business, so drop arguing for the business. What have you gained? You have simply been thrown out. I will remain out from the very beginning; nobody can throw me out, nobody can retire me. And you are retired, now relax. Just try for a few moments sitting by my side with closed eyes."

He said, "But unless I understand the meaning of it... I don't want to become a laughingstock. Sitting with closed eyes -- if somebody sees me they will think, `This old man has gone senile.'"

I said, "It is up to you, but one thing you should remember: that your whole life you rushed after meaning, usefulness, utility. And now you have come close to death. The day you die, silence can go with you, money cannot; peace can go with you, power cannot. And if you are full of inner light, your death can become the most ecstatic experience. You have lived the world, now try to prepare yourself for death -- and in death, the coins of this world are useless."

But he was adamant, and old habits die hard. And to listen to a small child and follow him was against his ego.... But when he was dying, out of the whole family he remembered me. I was eighty miles away in the university; I rushed back home. He was just taking his last breaths, as if he were simply waiting for me. He had become a skeleton. He wanted to say something to me; I had to put my ear close to his mouth. And I said, "You can say whatever you want to say, and this time I will not argue -- because you don't have any time. You simply say it."

He said, "I only want to say to you that you were right and I was wrong, but now it is too late." These were his last words.

Gertrude Stein, a famous poetess, was dying. She was world-famous, and I love her stories, her poetry, her parables -- because they don't have any meaning, but they are beautiful flowers. You can feel the fragrance, the freshness, the aliveness; there is a message. All her lovers, friends, were surrounding her. She opened her eyes and said, "What is the answer?"

Now this was absurd, because she had not asked any question, so how can she ask what is the answer? For a moment there was silence. Then somebody said, "But you have not asked the question."

So she said, "Okay. There is not much time left, so what is the question?" -- and she died.

There is no question, and there is no answer. Life is a mystery to be lived -- not to be questioned and not to be asked, not to be questioned and not to be answered... lived, loved, laughed, danced.

After a hundred years people will be able to understand perfectly why I was condemned so unanimously from all over the world.

Even here, just today a threat has come that if I am not going to leave this place the house will be

burned. Just as I was coming to you I told Neelam to tell Suraj Prakash, from me, that if there is any problem I can move to a hotel -- because I would not like his family to be in trouble unnecessarily.

After a hundred years they will understand. Because the more man becomes aware of the mysterious side of life, the less he is political; the less he is a Hindu, a Mohammedan, a Christian; the less is the possibility for his being a fanatic. A man in tune with the mysterious is humble, loving, caring, accepting the uniqueness of everybody. He is rejoicing in the freedom of each individual, because only with freedom can this garden of humanity be a rich place.

Each individual should have his own song.

But right now it is the crowd, the mob, that decides everything. And it is the mob that is condemning me because I am asserting the rights of the individual -- and I am alone in asserting the rights of the individual.

And there are people, millions of people, but they are all divided into different kinds of mobs. In a Christian country it is the Christian mob which wants to burn me. In Greece it was the Christian orthodox church that wanted to dynamite the house in which I was living, and which threatened the government that if I was not thrown out of the boundaries of their country within an hour then that house in which I was a guest would be burned, with all the people who were in it. It was a big, beautiful old house and nearabout twenty-five sannyasins were living with me. I had not gone out of the house in fifteen days.

But the mob is afraid of individuals. The very assertion of individuality is a danger to the mobocracy; and it doesn't matter whether the mob is Christian or the mob is Hindu or the mob is Mohammedan. The question is not of the adjective; the question is that the mob is always against the individual.

And the truth is always individual.

It is never in the hands of the mob.

The people who are to come after a hundred years will be perfectly able to understand what my crime was.

My crime is the assertion of individuality against any kind of mob and its violent pressures.

You have also asked how it feels to me to be persecuted. As far as I am concerned, it just feels great! I have nothing to lose. The mob is fighting a losing battle, its days are gone. I am fighting a battle which is going to be victorious -- if not in my time then some other time. But I am on the right path. It is tremendously fulfilling that I am not amongst the persecutors, that I am the persecuted; that I am not amongst those who crucify, but I am amongst those who are crucified -- because those who are crucified are the real salt of the earth. Only they have helped human consciousness to grow. The people who have been crucifying are sub-human.

So it is perfectly good; they can kill me, at the most. But killing me, they will be living in a very mistaken idea -- because I have come to know a source within me which cannot be killed. Only the body can be destroyed. But the body is going to die anyway -- it is far more beautiful that it dies for something beautiful, that it dies in a creative way to bring something into the world, that it is not an ordinary death. I have lived an extraordinary life, and I would love to die extraordinarily.

So as far as I am concerned, to be persecuted from one country to another country, from one land to another land, from one mob to another mob, is just a game. Knowing perfectly well, so absolutely certain, that the truth is with me, it does not matter. Even if the whole world is against me it makes no difference.

It is joyful and playful -- from my side. I am enjoying the whole drama, and I will enjoy it to my last breath -- because there is nothing to lose. Whatever life can give, it has given to me.

I want to taste death in the most beautiful way possible. And to be crucified for the sake of truth, for the sake of the future, for the sake of the evolution of human consciousness, is the only way one can conceive a beautiful death.

BELOVED OSHO,
THIS NEW PHASE OF THE UPANISHAD IS SO IMMENSELY BEAUTIFUL. FOR ME YOU ARE INDEED CLOSER THAN EVER. I AM GETTING A FEELING OF URGENCY, OF `IT'S NOW OR NEVER', YET I FEEL MY DEFENSES STANDING IN THE WAY OF LETTING YOU IN TOTALLY.
WHERE IS THE HAMMER TO SHATTER MY SHELL?

The hammer is here. Where is your skull?

Your skull is hiding behind so many masks, you have grown so many buffers around you.

You have to understand the word `buffer'. Between two railway compartments there are buffers. They

are there so that if by chance there is any accident, the buffers will absorb the shock and will not allow it to reach the passengers inside the compartment. Or like springs in your car: those springs go on absorbing all the shocks of the road and they don't allow them to reach you.

Mind has created all kinds of buffers. So when you are hit by a hammer, the buffer absorbs the shock; it doesn't reach you. And unless you are alert about the buffers and you drop those buffers, there is no way for any hammer to destroy your conditionings, to destroy your resistances, to destroy your walls that you have created around yourself. You have created them as part of security, but they have grown too much, and instead of being a security, now it is a question of how to save you from your own security measures.

This is something to be understood. Scientists have found mammoth skeletons, animals four times to six times bigger than elephants which used to roam around the earth millions of years ago. Then suddenly, they disappeared. Science has been at a loss to find out what happened, why they disappeared from all over the world. Only recently, science has come with a hypothesis which seems to me to be correct.

The hypothesis is that those big animals went on becoming bigger; that was a security measure. They were collecting extra fat for emergency days because food was becoming scarce; those big animals needed immense amounts of food. So small animals were disappearing, and a time came when those big animals were not finding fresh food every day. They started accumulating their own fat inside. That's a security measure, so that when you are not getting food, your body has a system -- everybody's body has a system....

That's what happens to you when you go on fast. When you are fasting you go on losing one pound, two pounds of weight every day. Where do those two pounds disappear to? Have you ever asked?

I was addressing a Jaina conference and I asked, "You preach fasting as a religious thing and you think fasting is non-violent. But can you answer me? -- where do those two pounds disappear to every day? You have eaten your own meat! Fasting is not vegetarian."

The body has an emergency system. When it cannot get the usual supply of food, then it has a reservoir of its own fat. You will see, women can get fatter than men for the simple reason that they can become mothers -- and when a woman becomes pregnant she cannot eat; it becomes more and more difficult for her to eat. The child is growing in her womb -- and the child needs food, the mother needs food -- and the mother cannot eat. Hence, nature provides the capacity to the female body to accumulate more fat than man. So for nine months she can supply a new child, a new life, with food -- and also survive herself.

Those mammoth animals started getting so much extra fat that movement became impossible. The weight of their bodies was so much that they could not move; they died because they could not chase animals to eat.

This I saw in the commune in America -- because thousands of deer had come to the commune. Everywhere else they were shot; only in the commune they were not killed. And they had a certain love for a special grass, alfalfa; so I told my sannyasins, "Grow as much alfalfa all around the commune as possible, because these poor deer, they have come as guests."

But one day I was informed that it had become a danger, because four deer died for no reason at all. The doctors investigated the case and found that we had provided too much alfalfa for them. They had become so fat -- and their legs are thin; a deer needs thin legs to run -- and they could not move. Running was out of the question, they could not even go for a morning walk! I said, "Then some measure has to be taken; then somebody has to take care that they should not get too much alfalfa. Otherwise, they have come here to save their lives but they will die just from eating too much!"

It is a security phenomenon which nature provides you with -- to have some fat gathered around your bones in case you cannot get food. You can live for at least ninety days without food -- you will become an absolute skeleton, but you can live for ninety days.

Mind has created buffers to protect itself, because continuously, without your knowing, you are bombarded with thought waves from all around you. Everybody sitting by your side is throwing thought waves towards you; everybody is a broadcasting station. You don't hear it, the person does not shout it, but those waves are carrying his thoughts towards you. So many times you have found yourself puzzling: suddenly this thought has come to you; there seems to be no reason why it should come at this moment. It may not be your thought at all, it may be just the thought of the person who is sitting by your side.

It is just like radio waves carrying messages. They are passing right now, but you don't hear them; but just a small receiving mechanism and you can hear.

It happened in Sweden in the last world war: a man got shot in the ear. His ear was healed, but a strange phenomenon happened: he started hearing strange things in the hospital ward -- songs, news bulletins. He said to the nurses, to the doctors, "Something is going wrong. I am hearing the whole program of the radio

station." At first they did not believe him, because it had never happened before. But finally they had to accept it, because in the other room they placed a radio and from the nearest local station he was catching everything.

"Now the news bulletin begins," he would say, "now this is going on, now this singer is going to sing." They were checking in the other room, and he was absolutely right. Something happened in his eardrums; they became receptive. It was unique. But the man was going mad, because for twenty-four hours... who wants it?

The doctor said, "You are great! -- because it is unprecedented...."

He said, "That is all right, but unless you put in something so that I can turn the radio off, I don't want it! Even if I have to be deaf in one ear, I am ready; take it out. But twenty-four hours a day, even in sleep.... When in the middle of the night they finish the last statement, then I can go to sleep -- that is up until six o'clock... six hours rest. Again at six o'clock and the radio begins. And I cannot listen to other people because the radio is so loud. I cannot talk -- I am saying something, and I start saying something else -- because that radio goes on mixing with my own thoughts. It is becoming difficult to distinguish what are my thoughts and what are the radio's."

His ear had to be removed -- because we don't know any way to put a switch on it so he can turn it on and off. But it has shown a possibility, that some day you may not need big radios in your houses; college students may not need to be putting their transistors to their ears. Just behind your ear there is a knob -- you put it on, you put it off, and nobody will know. You can enjoy, it will be absolutely private; special programs can be given to those people, private programs.

I used to know a man, a very rich man who would put earplugs into his ears when he would go into his office. You could say anything to him and he would smile and laugh, but he would never comment on anything. Because I was friendly to him, his manager said to me, "Something seems to be strange. Outside the office he talks and he is perfectly well. Inside the office he simply smiles, laughs -- and at times it is not the *point* to laugh. Somebody is saying that his wife has died and he laughs! And it does not look good; it looks as if he is mad. What is the matter?"

I said, "Nothing is the matter. He is tired of listening to everybody's story, so he is completely deaf. He is using earplugs, he is not hearing anything. He smiles just show to you that he has heard you."

Continuously, your mind is bombarded from all sides by all kinds of thoughts. To protect itself, each mind has created a subtle wall of buffers so those thoughts are turned back, they don't enter your mind. It is basically good, but then slowly those buffers have grown so much that now they don't allow anything in. Even if you want, they are no longer in your control. And the only way to break them is the same way as breaking your own thoughts. Just become a witness of your thoughts. And as your thoughts start disappearing, the need for the buffers to protect those thoughts will not be there; those buffers will start falling. These are all abstract phenomena, so you cannot see them -- but their effects are there.

Only the man who knows how to meditate is the man who knows how to listen, or vice-versa. The man who knows how to listen knows how to meditate, because it is the same thing.

That's why it happens here. You are listening to me. You love me, you trust me; you are so eager to drink each word. You are so intensely ready to absorb that your own inner thought process stops. The buffers drop. You feel a silence, you feel a new space. When you are gone, again the old game begins. You just have to understand the strategy. Then you can sit by the side of a tree, on your bed, anywhere -- just try to listen the traffic noise, but intensely and totally, with no judgment that it is good or bad. And your thoughts will drop, and with that your buffers will drop -- and suddenly a gap opens up which leads you into silence and peace.

For centuries this has been the only way for anyone to come close to the reality of his own being and the mystery of existence. And as you come closer, you start feeling cooler, you start feeling happier; you start feeling fulfilled, contented, blissful. A point comes where you are so full of bliss that you can share with the whole world, still your blissfulness will remain the same.

That's what one of THE UPANISHADS says: You can take the whole out of the whole, yet the whole remains behind. This is not something philosophical, theoretical. This is something existential, experiential.

You can give all your bliss, and still the whole bliss remains behind. You can go on giving, but there is no way to exhaust it. Here you can only learn the method; then you have to use that method whenever you can, wherever you can.

And you have so much time -- standing in a bus, sitting in a train, lying down on the bed. I see people playing cards, smoking cigars, going to the cinema hall. And you ask them, "Why you are doing all this?"

They say, "... Killing time."

People have so much time that they are killing it. They don't know any other use for it.

Please, just those moments which you want to kill -- save them for meditation. And I don't want any other change in your life. I am not asking much: simply don't kill time. And that time which you have been killing up to now, now let that time kill you!

BELOVED OSHO,
YOU HAVE BEEN MY FAVORITE UNCLE AND MY FATHER, MY MIDWIFE, A LAUGHING CHILD; MY BEST FRIEND, AN ANCIENT SAGE, MY FAVORITE STORYTELLER, AND MY MASTER... MY FIRST THOUGHT ON WAKING, MY LAST AT NIGHT....
YOU HAVE BEEN WARM BROWN EYES, A GENTLE HAND, FEET FOR MY HEAD; A TINGLING IN MY BODY... SOMETIMES A SILENCE, SOMETIMES A SONG....
YOU HAVE BEEN A HIT, A GLANCE, A PRESENCE, AN ABSENCE; DAY AND NIGHT, SUMMER AND WINTER -- A MAN FOR ALL SEASONS; A PROMISE OF FULFILLMENT, THE ONLY HOPE, THE ULTIMATE DESTROYER OF ALL DREAMS; THE ONLY REFUGE -- AND THE ONE I SOUGHT TO ELUDE; A MAGICIAN, AND JUST ONE ORDINARY MAN.
YOU WERE AN ENIGMA, YOU WERE ME. YOU WERE THE MOON, THE STARS AND ALL THAT MOVED AROUND THEM. YOU WERE THE GREEN AND BROWN, THE BLUE AND GOLD, OF MY EARTH. YOU WERE EVERYTHING, AND NOTHING. ALWAYS, YOU WERE LOVE. BELOVED OSHO, WOULD YOU PLEASE SPEAK ON THE EVOLUTION OF THE MASTER-DISCIPLE RELATIONSHIP.

There are relationships and relationships, but none is comparable to the relationship that exists between the master and the disciple.

All other relationships are conditional, even the best.

For example, a love relationship is still demanding. The only relationship which is unconditional, undemanding, is that which exists between the master and the disciple.

In fact, it is so rare, so unique, that it should not be categorized with other relationships. It is the poverty of language that makes us call something a relationship which is not a relationship. It is a merger, it is a meeting -- for no reason at all.

The disciple is not asking anything, and the master is not promising anything; yet there is thirst in the disciple and there is promise in the master. It is a closeness in which nobody is higher and nobody is lower -- yet the disciple is a woman, always a woman, because the disciple is nothing but an opening, a womb, a receptivity. And the master is always a man, because the master is nothing but a giving, a giving for no other reason than that he is so full. He *has* to give. He is a raincloud.

Just as the disciple is in search, the master is also in search. The disciple is in search of where he can open himself without any fear, without any resistance, without holding anything back -- totally. And the master is also in search of such a human being who can receive the mysterious, who is ready to be pregnant with the mysterious, who is ready to be reborn.

There are many teachers, and there are many students. The teachers have borrowed knowledge. They may be very scholarly, very knowledgeable, but inside themselves there is darkness; their knowledge is hiding their ignorance. And there are students who are in search of knowledge.

The master and the disciple is a totally different thing.

The master does not give you knowledge, he shares his being.

And the disciple is not in search of knowledge, he is in search of being. He *is*, but he does not know who he is. He wants to be revealed to himself, he wants to stand naked before himself.

The master can only do a simple thing, and that is to create trust. Everything else happens. The moment the master is capable of creating trust, the disciple drops his defenses, drops his clothes, drops his knowledge. He becomes just a child again -- innocent, alert, alive -- a new beginning.

The ordinary father and mother have given birth to your body -- that is one life, which will end in death. Your father and mother are responsible for your birth and for your death. The master also gives a new birth, but it is the birth of consciousness, which knows only a beginning -- and there is no end to it.

All that is needed is an atmosphere of absolute trust -- and in that trust, things start happening on their own; neither does the disciple do them nor does the master. The disciple receives them. The master is the vehicle of the universal forces -- just like a hollow bamboo that can become a flute. But the song is not *of* the hollow bamboo; the hollow bamboo can have the credit only of not destroying the song, of allowing it.

The master is a medium of the universal consciousness.

If you are available, suddenly the universal consciousness stirs in you the sleeping, dormant consciousness. The master has not done anything. The disciple has not done anything. It is all a happening.

The ancient stories are significant, to be remembered. Seekers went through hundreds of teachers until they came to a man in whose presence suddenly the trust was there -- they had arrived. Masters were moving....

There is a beautiful story.

Gautam Buddha comes into a town. The whole town has gathered to listen to him but he goes on waiting, looking backwards at the road -- because a small girl, not more than thirteen years old, has met him on the road and told him, "Wait for me. I am going to give this food to my father at the farm, but I will be back in time. But don't forget, wait for me."

Finally, the elders of the town say to Gautam Buddha, "For whom are you waiting? Everybody important is present; you can start your discourse."

Buddha says, "But the person for whom I have come so far is not yet present and I have to wait."

Finally the girl arrives and she says, "I am a little late, but you kept your promise. I knew you would keep the promise, you *had* to keep the promise because I have been waiting for you since I became aware... maybe I was four years old when I heard your name. Just the name, and something started ringing a bell in my heart. And since then it has been so long -- ten years maybe -- that I have been waiting."

And Buddha says, "You have not been waiting uselessly. You are the person who has been attracting me to this village."

And he speaks, and that girl is the only one who comes to him: "Initiate me. I have waited enough, and now I want to be with you."

Buddha says, "You *have* to be with me because your town is so far off the way that I cannot come again and again. The road is long, and I am getting old."

In that whole town not a single person came up to be initiated into meditation -- only that small girl.

In the night when they were going to sleep, Buddha's chief disciple Ananda asked, "Before you go to sleep I want to ask you one question: do you feel a certain pull towards a certain space -- just like a magnetic pull?"

And Buddha said, "You are right. That's how I decide my journeys. When I feel that somebody is thirsty -- so thirsty that without me, there is no *way* for the person -- I have to move in that direction."

The master moves towards the disciple.

The disciple moves towards the master.

Sooner or later they are going to meet.

The meeting is not of the body, the meeting is not of the mind. The meeting is of the very soul -- as if suddenly you bring two lamps close to each other; the lamps remain separate but their flames become one. Between two bodies when the soul is one, it is very difficult to say that it is a relationship. It is not, but there is no other word; language is really poor.

It is *at-oneness*.

The Osho Upanishad

Chapter #17

Chapter title: Saying thank you to an empty room

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BELOVED OSHO,
ONCE AGAIN, I WAS SITTING IN HOLLAND MINDING MY OWN BUSINESS WHEN I HEARD YOU HAD LANDED IN BOMBAY. IT TOOK ME THREE DAYS TO DECIDE I HAD TO COME AND SEE YOU, BE WITH YOU, HANG OUT IN YOUR PRESENCE. CATCHING UP WITH YOU HAS BEEN QUITE AN ADVENTURE. I HAD NO QUESTION BEFORE I ARRIVED, BUT BEFORE I LEAVE I HAVE TWO QUESTIONS. FIRST, HOW IS YOUR HEALTH? SECOND, COULD YOU PLEASE TELL ME WHAT YOUR PLANS ARE EXACTLY SO THAT I AND MY FRIENDS AT THE HUMANIVERSITY DON'T HAVE TO WORRY ABOUT YOU.

Veeresh, I understand your concern about my health. That is not only your concern, that is the concern of all those who love freedom, truth, individuality.

It is not just a question about my health. It is a question that in a world where everybody is living in a traditional, blind, absurd way, even to talk about truth is dangerous. It is dangerous because all the vested interests want humanity to remain retarded, so that the human mind does not evolve to its ultimate potential. Because once there are individuals of the caliber of Socrates, Lao Tzu, Gautam Buddha, then there is no possibility of any exploitation, physical or psychological; no possibility of any oppression, no possibility of enslaving the human soul. And all the politicians need slaves, and the priests need slaves. They don't want humanity to blossom and to release its fragrance to the winds, to the sun, to the moon. They want you just to produce more money for them, more power for them, more slaves for them, more population for them.

Hence, Veeresh, your concern about my health is not just an ordinary concern. Physically, I have been put into every possible situation so that an indirect death can happen. Because down the ages the politicians and the priests have learned one thing -- that crucifying is not helpful.

If they had not crucified Jesus there would have been no Christianity. Poisoning Socrates has not been helpful; it is because of the poisoning that Socrates remains and will remain always in the memories of humanity as a genius, a man who has helped the evolution of man's intelligence immensely. Without his poisoning perhaps we would have forgotten him. They have learned one thing: that if you want to kill Jesus again then it has not to be a crucifixion, it has to be indirect -- as if it is an accident, as if it is a natural death.

That's what they did with me in America. Ronald Reagan and his government tried in different ways to kill me, but never directly. I was surprised, because as I was arrested... the arrest was illegal, there was no arrest warrant because there was no reason to issue an arrest warrant. The people who arrested me could not even show any cause. I said, "Even verbally it will do -- why am I arrested?"
The answer was twelve loaded guns pointed at me.

I was not allowed to inform my attorney, because they were worried: if the attorney comes then immediately the first question is bound to be, "Where is the arrest warrant?"

And I heard the U.S. marshal whispering in the ear of the driver who was to take me to the jail, "Remember, do whatever you want to do but don't do it directly. The man is known world-wide, and the whole news media is watching. If anything happens to him, it will be a condemnation of American democracy."

In twelve days I was changed from one jail to another jail... and each time I was transferred from one jailer to another jailer the same message was whispered -- "Do everything, but be careful; it has to be indirect." I was wondering what they wanted to do -- and what they wanted to do so indirectly that the world should not know -- but it was not long before I came to understand what they meant by "doing it indirectly."

The first night in jail I was given a steel bench, without any mattress. They knew my back is in a bad condition, that I could not lie down on that steel bench. Neither can I sit the whole night; they would not supply even a pillow just to support my back. They refused -- "That's all you can get."

The whole night I was sitting. Sleeping was out of the question. Sitting was difficult; my back was hurting tremendously. And in the morning when they took me to the court... I have never seen such driving.

I am myself a reckless driver. In my whole life I have committed only two crimes, and those were speeding. But it was not speeding, it was a totally new kind of driving. The U.S. marshal himself was

driving. He would drive the car at full speed, beyond the limits, and then suddenly stop -- for no reason at all, just to give me a jerk. My hands were cuffed, my legs were chained -- and they had instructions where to put a chain on my waist, exactly where my back is giving me the trouble. And this would happen each five minutes: suddenly fast, suddenly stopping, just to give as much pain to my back as possible. And nobody could say, "You are harming him."

I just said to the marshal, "You are a unique driver -- but remember I enjoyed the whole drive." And he took me for almost one hour. I thought perhaps this was the distance from the jail to the court. The court was *underneath* the jail. The jail was on the upper story and the court was on the lower story; there was no need of any car. I had just to go in an elevator, and it was not even one minute's distance. This one hour tour was just to give me as much pain as possible, to break the vertebrae of the backbone.

The marshal had to leave for some other work, so when the court was finished his assistant simply took me by the elevator to the jail. Then I came to know that that one-hour drive was simply a device; there was no need. When I saw him I told him, "You take a real interest in the health of your prisoners. That one hour open-air drive, and with such a unique way of driving -- I will remember it."

For three days continually the court continued to meet, just on the question of bail. Basically my arrest was illegal; the question of bail does not arise. The question was why I had been arrested without an arrest warrant. But whenever my attorney tried to raise the question, the magistrate simply stopped the attorney. And the government attorney continued for three days making all kinds of efforts, which were so stupid.... His effort was that bail should not be granted, and the grounds were that I am an immensely intelligent man -- one of the grounds for not giving me bail. Secondly, I have thousands of friends -- the second reason for not granting bail. These are my crimes -- that I have intelligence, that I have friends. The third was that the people who love me have immense resources of money, so *any* amount of money is not enough for my bail because the money will be provided.

This is so strange. This means no rich person can be allowed bail, no intelligent person can be allowed bail, no person who has friends can be allowed bail -- these are crimes.

And he himself felt that what he was saying was so absurd that finally he said -- his last statement in the court was that "I have not been able to prove anything; still I ask the magistrate that bail should not be given." In one sentence he is saying that he has not been able to prove anything against me, still he wants the magistrate not to grant me bail. And the bail was not granted.

Even the jailer, who was hoping that I would be released -- because there were no grounds, and the things that were talked about were so idiotic -- told me, "I feel immensely hurt. I have never seen such injustice in my life. First they don't have any grounds for arresting you and the magistrate won't allow your attorney to argue the point, to present the case. Secondly, they don't have any argument for not granting bail." But the jailer said to me, "I know the reason is that the magistrate has been pressured."

She was a woman, and she wanted to become a federal judge. And she had been given orders from Washington: "If you allow the bail then you will live a magistrate and you will die a magistrate. If you don't allow the bail, your promotion to a federal judge is absolutely certain."

Why did they want this? Because the distance between the place they arrested me, North Carolina, and the court in Oregon was only five hours, six hours by plane. And that's what they promised, that "Within six hours we will produce you in Oregon, from where we have been asked to arrest you. So it is up to them to grant bail or not."

It took them twelve days, not six hours; one hour became two days long. And I had to pass through five jails. They would tell me, "We are taking you to the airport," and they would take me to another jail.

And I asked them, "At least you can be honest. If you are taking me to another jail, I cannot do anything about it. I will come with you. Why do you say that you are taking me to the airport, and we end up in another jail?"

And in each jail they tried different ways to affect my life. In one jail they put me into a cell with an inmate who was dying with an infectious disease. And for the six months since this man had come the cell was never given to anybody else; he had lived alone because the doctor had said that anybody living with him was bound to catch the disease. And I was, in the middle of the night, given that cell. The doctor was present, he did not object; the jailer was present, the marshal was present. The man, who was just dying -- I heard later on that he died on the third day after I left the jail -- could not speak, he had become so weak. He wrote on a small piece of paper, "Osho, I have been seeing you on the television. And I know that these people want to kill you; that is the reason they have put you in this cell. Don't touch *anything*. Just stand near the door and knock on the door till they come, and force them to change your cell. Because I am dying,

and I don't want you to catch my disease. For six months they have not given this cell to anybody -- and you are not even a prisoner."

It took one hour of me knocking on the door, and then the jailer appeared and the doctor appeared. And I said to the doctor, "What has happened to your tongue? For six months you have been saying that nobody should be given this cell. Why have you remained silent?" He was just embarrassed. I said, "You are a medical man. You have taken the oath of Hippocrates in your medical college before you got your degree, that you will serve life, not death. And this is not serving life."

He said, "I am sorry, but... orders from above. I am a poor doctor, I cannot disobey; just excuse me." And immediately my cell was changed.

They were giving me medicines -- which I never took; I accepted them and threw them in the wastepaper basket, because those medicines I had no need for. I told them, "My problem is my back, which you are destroying" -- because the same kind of driving continued from one jail to another jail, it was pre-planned; from jail to airport, from airport to jail, the same kind of driving continued for twelve days -- "and for my back there is no medicine. For what are you giving me medicine? for my allergies? I have allergies, but for my allergies you have made every arrangement."

In every jail they had put all the heavy smokers in the same cell where they put me. So for twenty-four hours a day people were smoking -- because they knew that I am allergic to smoke, dust, perfume, any kind of smell. They managed in every way to destroy my body. And I asked, "For what are these medicines?" Certainly those medicines would have made me sick.

I know that in the Soviet Union they have done the same with three Nobel prize winners. Those three Nobel prize winners -- and they are all geniuses -- refused the government. The government wanted them to refuse the Nobel prize, and they said they could not refuse the Nobel prize because it is a worldwide recognition of their work. They were arrested immediately and they were given medicines and injections.

One scientist was given injections and medicines so that he could not sleep. For twenty-one days they would not allow him to sleep. In twenty-one days if you cannot sleep.... And they were also giving him medicines which destroy the small cells in the brain. Then they produce the man in the court and say that he is mad. First they *made* him mad, then they produced him in the courts and said that he was mad. And the court asked him, "What is your name?" and he would not speak because he had lost the power of speech. That's what they were trying to do for twenty-one days continuously, to destroy his power of speech -- one of the best speakers in the Soviet Union.

In one jail they told me, "If you don't like to take medicines orally we can give you injections."

I said, "Never. Don't *touch* my body. If you touch my body, if anything happens to me, you will be responsible. It is up to me to take medicine or not. And I am not sick, I don't need your medicines. And the problems that I have, you don't give any medicine for -- for that you have created exactly the situation in which my problem will increase."

In every jail I was put in a place where two television sets were on for twenty-four hours a day at full volume. Sleep was impossible. And the whole place was full of smoke; I could not breathe.

They did everything they could. And when they could not manage to destroy me in any way, the final thing was to put a bomb under my chair. It was just that the bomb was compassionate towards me -- they could not fix the time, it was a time bomb. I had gone to the court and they were not clear at what time I would be back. They had calculated rightly that the court would be closed at five, so they placed the bomb accordingly.

But I came nearabout three o'clock. Because there was no question.... They had a list of one hundred and thirty-six crimes that I had committed, and they knew that all was fiction and if it went to trial, the government of America was going to lose the case. And the government would not have liked to lose the case, a case against a single individual. So before the court started they asked my attorneys for negotiations. It is rare, because when you are fighting against the government *you* ask for negotiations, not the government. When the government asks for negotiations it means it has no valid grounds, no proof of any crimes. And they simply used blackmail.

The attorney general of America told my attorneys, "To be frank, we don't have *any* proof of any crime, so we don't want the trial to happen. And we don't want the government to lose the case either, it is a question of prestige. So we have a solution: if Osho accepts two crimes out of one hundred and thirty-six then we will drop the trial. For those two crimes he will be punished, and the case is finished. If you insist on going to trial because you know that you will win, we have to make it clear to you: first, if you don't accept these two crimes we are not going to allow the judge to grant bail. And the case can be prolonged for

twenty years; for these twenty years Osho will be in jail. And *anyway*, if we see that we are losing the case we can finish the man" -- clearcut blackmail.

My attorneys came with tears in their eyes, "We have never in our whole lives" -- and they were the topmost attorneys of America -- "we have never seen such a case, where they themselves say that they don't have any proof against you. They propose that you accept two crimes and the case is finished -- if you don't accept the crime then they are threatening to prolong the case for twenty years and they will not give you bail. And there is every possibility that if they see that they are going to lose the case they can kill you. But they will not in any way want the world to know that they have lost a case against a single individual."

So my attorneys said, "We are asking you *against* our conscience -- just please accept those two, because there seems to be no way. If you are twenty years in jail your movement will be destroyed, your sannyasins will be destroyed, your commune will be destroyed. And we cannot hope that you will come out of the jail alive; they want to be victorious at *any* cost."

So the case was finished.

I said to my attorneys, "Don't be worried. I never take anything seriously. There is no harm; I will accept that I have committed these two crimes. And outside the court, in front of the world press conference, I will say that I have lied, and that I *had* to lie because there was no other way -- the American government *forced* me to lie, under the oath that I will speak the truth. So don't be worried, I will manage."

As I accepted, the case was finished within three minutes. That's why I reached the jail to take my clothes before the time that they had fixed on the bomb.

Veeresh, I can understand not only your concern about my health -- it is a concern of millions of my people around the world. They have come to love me so deeply that this body is their body, my life is their life.

I am perfectly okay. As far as I am concerned, my consciousness is concerned, it cannot be better than it is. But about the body I can only say that up to this moment it is perfectly okay; I cannot say anything about tomorrow. America wants to kill it; they are ready to give half crore rupees, five million rupees, to any professional killer -- and there are people everywhere who would like to kill me. It is really a wonder that they have not succeeded up to now. And I am without any defense, I am absolutely defenseless.

You are asking about my program. I have never thought about tomorrows, and now it has become even more difficult -- because I may propose but America disposes. I don't believe in God; I have to believe in Ronald Reagan.

I have been in twenty-one countries searching for a base from where I can start my work again, but America is almost insane. I have not done anything wrong to America; they have done everything wrong to me -- and that is what is creating their insanity, because I am exposing them. They have not replied to a single thing, because whatever I am saying is the truth. What happened to one hundred and thirty-six crimes? Even if I accept two... I have to be punished for one hundred and thirty-four; the trial cannot be dismissed so easily. One hundred and thirty-four crimes -- what more do you need? It was enough to give me at least one thousand years in jail, so at least for four or five lives in the future I have to be in jail! They are not in a position to say it; their desire is that I should be silenced.

In twenty-one countries -- my plane would reach, and just following my plane the American plane would reach. And before my people had approached the government, the American ambassador had already reached the president, the prime minister, and blackmailed them. It is not that they were saying to them that I am a criminal, because then they would have to prove what crime. They were blackmailing these countries; they were simply saying, "We will stop giving loans to you. So you can choose: either Osho has to be thrown out of the country immediately, or you have to pay the past loans" -- which are billions of dollars. "And we will stop loans for the future" -- which are again billions of dollars -- "which we have agreed to give to you." Now, all those countries are in economic slavery; nobody can take that much risk. Moving through twenty-one countries, it was the same story again and again.

So I cannot say anything about the future, Veeresh. I know my sannyasins are concerned, and their concerns are real. In their own countries they are trying hard, but the government is not ready to listen to *any* intelligent thing. The government functions in a totally different way: the government listens to its vested interests.

Now the American government is pressuring the Indian government that I should not be allowed to make a commune here. The government has started doing harm -- I am receiving summons from different parts of the country, which are politically motivated. The only reason for all those summons is that somebody's religious feelings are hurt. So I have to be present in the court -- in the south, in Bengal, in

Kashmir -- just to harass me, from one part to another part of the country, and from one court to another court. I will win *all* those cases. I have won all the cases of the same nature in the past, because whatever I have said is a truth. And if it hurts you, *leave* that religion because I am not making up that fact, that fact is in your scriptures.

And in fact, those facts are against the constitution of India. Rama pouring melted lead into a *sudra's* ears because he has heard the VEDAS; hiding behind a bush where he has heard brahmins chanting the VEDAS, and that is such a sin that both his ears are destroyed. Now, this is... if I mention it, it hurts the Hindu mind. Then don't be a Hindu! It is strange, because it is in *your* scriptures; I am not creating it. And it is against the constitution; Rama is committing a crime. If I say that a man who can commit such an inhuman act cannot be a divine person, I am simply stating a fact. If it hurts you, it is your problem.

And I have been winning many cases. Just the other day I have won one case in Patna; a few days before, another case in Bengal. But they can harass me. Now the parliament has sent... I have said that the politicians are retarded, that their mental age is not more than fourteen years; this insults the parliament. It does not insult the parliament, it simply praises the parliament: what a great parliament -- we have given our leadership to innocent children, all saints, because these retarded people cannot commit anything criminal.

They have sent three notices to me. I have answered, and I hope they ask me to come to the parliament because I want to show them that this is simply a fact. You can inquire of the psychologists: the average age of *all* human beings is fourteen. You will have to prove that your members of parliament are not average; the burden is on you to prove it. I am a trained psychologist. I was a professor of psychology for nine years; I have the right to test all your members and prove that they are not above fourteen. If I am proved wrong I am ready for any kind of punishment; but if I am proved right then this whole parliament should be behind bars.

But they will not call me. They know -- they cannot face me. I know all of them. They don't have any intelligence or any courage.

But they can do things in an indirect way. So a gang of fanatic, chauvinistic people in Bombay is provoked by the politicians from Delhi: "Make the threat, burn the house. Throw stones." This they can do, but this will simply prove what I was saying -- that they are mentally retarded. If they are not, then they should simply invite me.

I am not insulting anybody. If you are sick, if you have a headache and the doctor says that you have a headache, does it mean that you have been insulted? Are you going to court because your feelings are very much hurt by this doctor, his saying that you have a headache?

I am simply stating a fact, that fourteen is the average age of all human beings. And I don't think your parliament has superhuman beings. You will have to prove it. Forty years of Indian independence proves what I am saying, it does not disprove what I am saying.

They can burn the house, but that will simply prove that I was right: they behave like stupid idiots.

So it is difficult to say where I will be tomorrow, in what country, in what city. Even my sannyasins have proposed an idea that perhaps I will have to go to an ocean liner because at least the ocean, after twelve miles, belongs to nobody. It is possible that I may have to live on a ship. Because European parliaments have decided that *my* jet plane cannot land at their airports. It is not a question of my entry into their country; just for refueling, my airplane cannot land at their airports. One country refused to allow my airplane to fly over its sky.

Do you think you are living in a sane world?

In this insane world anything is possible, and one has to live moment to moment and face the reality.

So Veeresh, I cannot give you a fixed program. I can simply say to you that I will fight for freedom, for the expression of freedom, for individuality -- for you, and for all those who want to live a sane life. Whatever form that struggle takes, and wherever I have to go for that struggle, I will continue the struggle.

BELOVED OSHO,
IN EVERY SITUATION, IF I SAY TO YOU WITHIN ME, "THANK YOU, OSHO," SOMETHING HAPPENS. THIS CREATES SOME DISTANCE FROM MY MIND, I BECOME MORE AND MORE WEIGHTLESS, I BEGIN TO FLOAT, TO FLY. I DON'T KNOW WHERE I WILL GO.
BUT PLEASE LET ME SAY AGAIN AND AGAIN AND NOW, "THANK YOU, OSHO."

It happens sometimes that you suddenly stumble upon a beautiful phenomenon. That's what has

happened when inside you say "Thank you, Osho."

It is not only words, it is a gratefulness felt by every fiber of your being -- it is gratitude. That's why you suddenly feel weightless; all the burdens of the mind -- worries, tensions -- disappear. You feel as if you can float into the sky like a cloud. You have stumbled on a technique without knowing that it is a technique.

It is a Tibetan method. It has been used for at least two thousand years. In a Tibetan monastery -- you will be surprised if you visit -- every lama, whenever he comes across the master during the day working in the field, working in the garden, he simply bows down, puts his head on the master's feet and says, "Thank you, master." That is inside, that is not really in words. It is a feeling, a thankfulness.

Sometimes it happens that in a day the disciple may come across the master a dozen times. A dozen times he will do the same; and slowly, slowly he becomes aware that those moments are the most precious. He starts seeking the master. Then the master says to such disciples, "Now there is no need actually to touch my feet. Wherever you are, just bow down in my direction with the same feeling of gratefulness and you will have the same experience."

And this is a new discovery -- at first they were thinking that something is happening because of the master; now they know something is happening because of themselves. The whole focus has changed. The moment they discover that it is their own gratefulness, then the master says, "Now don't bother about the direction. All directions are the same. Bow down -- bow down in any direction; just remember the feeling." And they are surprised: it is not even the direction of the master, all directions are the same.

And finally the master says, "There is no need of bowing down every time unnecessarily. It is only a question of feeling. Standing, sitting, sleeping, in any posture of the body, if you can feel the gratefulness you will feel that weightlessness, the silence, and the immense sweetness all over your being."

You have found some method on your own; rejoice. Enjoy it. Enjoy it more and more, so slowly slowly there is no need to say it at specific moments. It becomes just your very life -- sitting, walking, doing a thousand and one things, but the gratefulness remains inside. It is not gratefulness towards someone in particular. The master is just an excuse. Just for the beginners it is good, because without an excuse they will feel a little awkward. Standing in an empty room and saying "Thank you" will look a little awkward. So it is just for the beginners that the master becomes an excuse -- although when you are touching the feet of the master and saying "Thank you, master" you are saying it in an empty room.

The master is an emptiness.

Use it more and more, so slowly it becomes a natural phenomenon, like breathing. And it will bring tremendous experiences to you.

BELOVED OSHO,
MANY OF YOUR SANNYASINS WERE HAPPY TO HEAR FROM YOU THAT YOU ARE OUR FRIEND, BUT IT WAS A GREAT SHOCK FOR ME.
MY BELOVED MASTER, WILL YOU SAY SOMETHING ABOUT THE MASTER-DISCIPLE RELATIONSHIP?

It is a little complex. You will have to be very attentive to understand it.

The master can say, "I am your friend."

The disciple cannot say it. The disciple will say, "No, you are my master."

But there are people who are disciples unwillingly, they would rather be masters. In fact, they have accepted being disciples as a bridge, so that one day they can become masters -- but their goal is to be a master. So when I declared that I am your friend, these people who were unwillingly disciples were immensely happy, and the real disciples were shocked.

Nirvano came crying to me, "No, Osho, don't say such things. I cannot conceive myself as being your friend. Just to be your disciple is too much." And this was happening to many -- the authentic disciples were shocked. The phony disciples enjoyed it very much; in fact they wanted it, they were waiting for it.

If I had said to them, "I am your disciple, you are the master," they would have rejoiced even more. That's what they *really* want. Because to be a disciple means to drop your ego, and it is the most difficult thing. So people at the most hide it. Instead of dropping, they simply hide it; and whenever there is a chance it comes up again.

If the master says, "I am holier than you" he is not a master. He is still in the same ego trip which you are in. He is a politician, not a religious man. A religious man cannot conceive himself as holier or higher. The religious man has simply disappeared; there is nothing but pure emptiness. It cannot be compared. The

real master can only say, "I am your friend -- just to hold your hand, to pull you out of your darkness, to bring you on the path."

The real disciple, even though he becomes enlightened, remains a disciple.

It is said about Mahakashyap, the first patriarch of the great tradition of Zen Buddhism.... He was a disciple of Gautam Buddha, and when he became enlightened Buddha sent him to wander, to go to those who are thirsty, who are in need -- "Spread the word, share what you have gained."

Mahakashyap said, "You tricked me. If you had said it before, that after enlightenment I would have to leave you, I would have left *enlightenment*! Because enlightenment is my nature; I can attain it any time I want. But this is your last life, and I will not find these feet again. For enlightenment the whole eternity is there, but once you disappear then there is no way to find you. Where am I going to see you, to hear you, to touch you? You tricked me badly."

Gautam Buddha said, "But I have to do it. I cannot reach every thirsty person. You are my hands, you are my eyes. Now you are my being. Go -- I will be with you."

Mahakashyap said, "With one condition: that you will not die without me. I *have* to be present. Secondly, I have to be kept informed of which direction you are moving in so that every day I can bow down in that direction. Although you will be far away -- I will not be able to see you -- perhaps you may be able to see me. And it does not matter whether I see you or not; what matters is that you have not forgotten me. It does not matter whether you are in my eyes or not; what matters is that I am in your eyes. Give me these two promises and I will go."

Buddha said, "You are asking strange things, because it will be difficult to keep you completely informed every day of where I am, where I am going. Secondly, about death -- to promise you that I will die only when you are present, I will have to make certain arrangements with death too -- that death has to wait. You are putting me in a strange business! I have never asked anybody anything, and now you are forcing me to ask death, `Wait a little, let Mahakashyap come.'"

But Mahakashyap was very adamant. He said, "Then I am not going."

He went, because Buddha promised him; but it was a trouble. Every day he had to be informed of what direction Buddha was in. And morning and evening he would bow down on the earth, tears of joy in his eyes -- just dust in his hands, but he would touch it as if he were touching the feet of Buddha. And people would say to him, "Mahakashyap, you yourself are now a master. It doesn't seem right for you to behave like a disciple."

Mahakashyap's answer was, "As long as Gautam Buddha is alive I cannot be the master, I can only be the disciple. Because to be disciple is so beautiful; under the shade of the master it is so cool, it is so protected. When Buddha dies, of course I will be a master -- under the hot sun, there will no longer be any shade over me.

"Don't prevent me, and don't ask this question again and again -- because you don't understand that being a disciple is not in any way less than being a master. The whole question is of being total. If you are totally a disciple, you have all the glories and all the blessings and all the benediction that a master has; there is no difference at all. It is a question of totality. And how can I forget even for a single moment my gratitude to this man Gautam the Buddha, without whom I would have been still groping in the dark. He came into my life as a song, as a dance, as a light. He transformed me, he gave me a new birth, he made me eternal."

And the day Gautam Buddha died, the first thing was to call Mahakashyap. He told his disciple, Ananda, "Find Mahakashyap immediately, because I don't want to ask death -- I have never asked anybody. But this Mahakashyap... if he does not come before the sunrise tomorrow I will have to ask death to wait."

Many followers rushed in all directions to find Mahakashyap. He was found, he came in the right time. And Buddha smiled and he said, "I knew it, that you would not let me down, that you would not force me to ask death to wait. Now death can come. Mahakashyap has come."

Buddha died in Mahakashyap's lap; his head was in Mahakashyap's lap. That was a rare phenomenon, because Buddha had ten thousand disciples present at that moment. Amongst those ten thousand at least one hundred were enlightened. Why was Mahakashyap chosen? The question went around, "Why has Mahakashyap been chosen?"

Sariputta, another enlightened disciple of Gautam Buddha, said, "He is the only one who has become a master but has not left his discipleship. The remaining ninety-nine have become masters and forgotten about discipleship. He is richer; he is a disciple *and* he is a master. He has much more than anybody else present here."

And it is not surprising that Mahakashyap became the source of one of the greatest traditions, which is still alive -- Zen, which has given to the world more enlightened people than anything else.

The Osho Upanishad

Chapter #18
Chapter title: Don't come down go higher!

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BELOVED OSHO,
I HAVE JUST PASSED A TIME OF DEEP SPIRITUALITY, AND MY LIFE IS CHANGED. I UNDERSTAND YOUR WORK MORE AND MORE, AND WITH MY COMMUNE I WANT TO BE IN MORE COMMUNION WITH YOU. I WANT TO KNOW HOW THIS IS POSSIBLE.

The revolution that spirituality brings is in a way very simple, but in another way it is very complex too. And you have to understand both sides, the simplicity of it and the complexity of it.

A man of spirituality becomes innocent. He is just like a child. He is not childish, but he is as if just born in the world, as if for the first time he has opened his eyes. The colors are more colorful, everything has more a dream quality to it -- even stones are not so hard, they are also alive and with heart. This childlike innocence makes the spiritual person in a deep sense unburdened of all knowledge. He knows nothing.
This knowing nothing is not ordinary ignorance.

The ordinary ignorance knows something; however ignorant, it always knows something. The ordinary ignorant person knows very little but believes he knows much; he magnifies his small knowledge. And what he calls his knowledge is not his, either -- it is all borrowed, it is stolen. He is a thief. He is bragging about things which don't belong to him and he is continuously collecting more and more knowledge. He goes on becoming knowledgeable. That is the way of the ignorant man, to go on becoming more knowledgeable.

The ignorant man finally becomes a pundit, a scholar, a rabbi, a bishop, a cardinal, a *shankaracharya* -- carrying loads of knowledge. Not a single bit of it is his own experience. He is just a parrot, or perhaps even worse.

I have heard that a woman was looking for a parrot in a pet shop. She was attracted towards a parrot who looked really nice, and gentlemanly -- cunning people always look like that. He was sitting so seriously, so religiously, that the woman told the shopkeeper, "This is the parrot I would like."

The shopkeeper said, "Forgive me, madam; except for that parrot, you can choose any."

The woman became even more attracted. She said, "Why are you not giving me that parrot? Don't be worried about the price. I am ready to pay any price. But look how religiously, silently, the parrot is sitting -- the grace and the beauty of the parrot. No, I cannot have any other parrot."

The shopkeeper said, "You are insisting -- you will repent, because that parrot comes from a very bad place. He belonged to a prostitute, and all this religiousness and niceness and gentlemanliness is bogus; he is one of the worst parrots I have seen in my life. Once he opens his mouth, then there is not a single four-letter word that he does not know. This is the deception. I still ask you: don't insist. I have no problem; if you insist you can have it, but the responsibility will be yours. Don't come to me tomorrow."

The woman said, "Don't be worried. Looking at the parrot I can say with authority, I will change him. I have even changed my *husband* -- what is this parrot? You don't know my husband... don't be worried; I know how to change people. And after a few days I will invite you -- the same parrot will be reciting KORAN, BIBLE, GITA."

The man said, "I don't believe it, but it is up to you."

She purchased the parrot. All the way home he remained serious, religious, not a single sign of any mischievousness. In fact, when he would see women he would close his eyes; he was almost a saint.

The woman said, "That shopkeeper seems to be lying. This parrot is not only religious, he is a saint! He closes his eyes when a woman passes by." She was very happy to find it.

She put the parrot in the place where her old parrot used to be -- the old parrot had died -- and she covered it with a bedsheet. She wanted to surprise her husband, that she had found a treasure.

And the husband came home, looking very religious, very serious. She uncovered the parrot and the parrot said, "Hello, Nasruddin! You are really great -- every day new girls, new houses. Where have you found all these girls and women? -- really beautiful!"

Nasruddin was a customer of the prostitute, an old customer. The wife was thinking that she had cured him. Yes, when he came into the house he was very serious, he started reciting KORAN -- but the parrot exposed him badly. Not only him, he exposed himself too!

The woman was very angry. She said, "Why have you been so serious all along, and looking so religious, and closing your eyes when you saw women? You cheat! And I had to pay almost three times more than for an ordinary parrot because I thought you were so spiritual."

The parrot said, "You don't know business. I am coming from a place where one has to pretend to be a saint and behave like a sinner. And you can ask your husband why *he* is looking so serious, so religious, so saintly."

Man is capable of deceiving others, and of deceiving himself.

The ignorant man does not want to be found ignorant. He wraps as much knowledge as possible around himself. And knowledge is available very cheap.

The first step towards real spirituality is to drop all hypocrisy, all the knowledge that is *not* yours. The ignorance that is mine is far more valuable than the knowledge that is not mine. At least it is mine, authentically mine.

And here is the danger: When a person moves towards being spiritual, this phase comes when suddenly he is utterly naked, bereft of all knowledge. And mind tries hard -- "What is the use of being ignorant? Collect all the garbage that you have left. And now you have not only the garbage, the old; you have something new also to proclaim -- that you have become spiritual."

The spiritual person cannot proclaim that he has become spiritual.

That is fundamentally an unspiritual statement.

The spiritual person can only say, "I do not know. I am just ignorant and mystified before this tremendously vast universe. I am no one, nobody special." Otherwise, spirituality becomes a spiritual ego.

It is simple if you can remain in this innocence, in this ignorance -- available to existence, available to love. Available to people, available to all kinds of experiences -- but with a simplicity of heart, without any knowledge; available in innocence. And you will grow. Your knowing will grow.

And remember, I make a distinction between knowledge and knowing.

Knowledge is dead. It is in the books, it is in the words, theories, creeds, dogmas. Knowing is a living, breathing experiencing. It is not in the books. You cannot find knowing in the KORAN, in THE BIBLE, in the GITA.

You can find knowing only within yourself.

Nobody can give it to you. In the very giving, it dies -- it is so delicate a phenomenon. You can have it growing within yourself if you allow space, uncluttered with stupid ideas of all kinds of superstitions.

Spirituality is the simplest phenomenon in the world; this is one side -- one has to be very alert.

It goes on deepening; you never come to the bottom, it is abysmal. But human mind is so stupid that just a little experience and it starts claiming. You are saying that you have passed through a time of spirituality.

Nobody ever passes through a time of spirituality.

It is not like a tunnel that you enter and you pass through to the other side.

One simply drowns, and goes on drowning. One simply disappears. A moment comes when there is nobody to declare, even to declare that "I do not know."

Such silence, such profound silence is spiritual.

On the other hand, it is a complex phenomenon -- complex not because of itself, but because you are brought up by parents, by society, by schools, colleges, universities. Before you have even asked any significant question about life, you are already burdened with answers.

The child has not asked about God, but the parents are forcing him to believe that God created the world. This is pure corruption. The child is innocent -- he trusts his father, his mother, his brothers, sisters, elders, neighbors. He trusts -- he cannot think that they are all lying to him. There is no basis for him to think that they are all lying to him. They all love him, how can they lie? And this is the complexity....

Everybody is lying about ultimate truths, without knowing. Without experiencing, they are burdening their children with such garbage -- which is going to hinder the child's own progress, his own purity of consciousness. It is very unconscious love. They do not know what they are doing. It has been done to them by their parents, and they are simply repeating it.

And in this way one generation gives all its diseases to the other generation. And for centuries all kinds of idiotic ideas remain prevalent, remain alive because there are people who believe in them. They are ready to die for those ideas, they are ready to kill for those ideas, and those ideas are simply fictions.

The complexity comes because the child, out of necessity, has to grow up with people who are unconscious -- they cannot but do harm. They are bound to give him their minds, knowing perfectly well that their minds have not helped them, that their minds and their ideologies have not liberated them. Still, they think something is better than nothing: "Perhaps we have not worked hard. Perhaps we have not disciplined ourselves according to our own philosophies. The philosophies are not wrong, we are wrong."

The situation is just the opposite: the philosophies are wrong. And once those philosophies settle down in the child's mind, they become the very base of his intelligence, his intellectual development. That is what creates complexities, and the complexities have become more and more.

In the past a Hindu was only burdened by Hindu superstitions; he knew nothing about Judaism, he knew nothing about Confucian ideology. He had no idea what other people in the world were thinking. He lived in his own small well, where everybody was thinking alike. Now those wells have disappeared.

Now the Hindu knows about Mohammedan ideas, about Christian ideas, about Jewish ideas; the complexity has grown a thousandfold. He knows not only about theistic theories, he knows about the atheists, the communists, the agnostics. His mind is buzzing with contradictory thoughts. He is full of all kinds of ideas which are against each other. He is crippled because of their contradiction, he cannot do anything -- because whatever he wants to do, there is some idea that says that it is not right.

If he wants to be a vegetarian.... Jainas and Buddhists have been vegetarians for twenty-five centuries. And no Jaina has ever thought that he could be anything other than vegetarian, but now questions arise. Not a single vegetarian has been able to receive a Nobel prize -- strange. You have the purest minds; those meat-eaters have thick skulls. You are pure vegetables -- cabbages, cauliflowers, beautiful things -- but not a single Nobel prize. Strange. But the meat-eaters....

Hindus don't eat the meat of the cows; Jews do, and Jews receive forty percent of the Nobel prizes. It is simply inconceivable, out of all proportion to their population. And they are eating cow meat! Questions arise. And it has been found that vegetarians will *never* receive the Nobel prize, because no vegetable can give them certain proteins which only meat can give them.

I have found an alternative. In my commune... it was a vegetarian commune, but I was giving all commune members unfertilized eggs. They are vegetable, because they don't have any life -- but they have all the proteins that are necessary for intelligence to grow.

Now the vegetarians are very much against me. They would like to kill me -- although they are vegetarians. They don't want to kill anybody, but as far as I am concerned, they are ready to kill me: "This man is going to teach people to eat eggs." They don't see a simple point: that an unfertilized egg is not alive, it is pure protein. And it makes the vegetarian food complete and competitive; in fact, it gives more protein than meat, especially for intelligence.

When you are surrounded with all kinds of ideas, there are bound to be doubts.

All the religions of the world have based everybody's mind on faith. It is not coincidence that religions are called `faiths'; it is on faith that they are based. It was perfectly right not to doubt because everybody had the same faith. It was very difficult to doubt; only very rare, talented people, geniuses, used to doubt. Now the situation is totally different.

Mohammedans say God created the world, and God created all the animals for man to eat. Christians believe the same. Jews believe the same, that animals are food: just like vegetables, fruits, so are animals. They have all been created for man to eat. Now half of the world is Christian; the number two religion is

Mohammedanism; the two greatest religions, and millions of people believe.

Naturally it creates doubt in the minds of people who have lived with the thought that animals are not to be eaten, that it is insensitive, ugly, unaesthetic; that it degrades you, that it is not human. Now doubts start arising, doubts which are significant -- because Jesus eats meat, Mohammed eats meat, Moses eats meat, Ramakrishna eats fish, and still they achieve the ultimate. The doubt is bound to arise in the minds of those who have been told that if you eat meat, your consciousness cannot grow.

And this is about everything. For example, Jainism does not believe in God. There is no God in Jainism; in Buddhism there is no God -- the two great religions of the East are godless religions. The religions other than Jainism and Buddhism have always thought that God is the center of religion. How can there be a religion without God? -- a doubt arises.

The whole of Asia has been Buddhist. No Buddhist child ever asks, "Who created the world?" Strange... millions of children; no Buddhist child ever asks who created the world. There *is* no creator; the question of creation is nonsense. The world has always been here, it is eternal. The very idea of creation and the creator is stupid. Now those who have believed in God as the central theme of religion, their faith is shaken.

Almost everybody's faith is shaken, because they can see that somebody else without this faith, having absolutely antagonistic ideologies, is living as good a life as they are living -- perhaps even better.

Buddhists have lived a better life without God than anybody who has believed in God. And the reason is clear -- because there is no God, the whole responsibility falls on your shoulders. You cannot pray to God because all prayer is meaningless. Only your actions are going to decide, not prayers. The way of prayer is the way of the impotent man, who is not going to do anything. He is just continuing to live his life, and praying that God will help: "When God is there, all-compassionate -- and I am such a small sinner in comparison to his compassion -- I need not be worried."

Omar Khayyam, one of the poets of the greatest quality as far as poetry is concerned, says that you can drink as much alcohol as you want, and anybody who says "Stop drinking alcohol because it is a sin" is creating a doubt in you about God. His logic looks very strange, but is very clear. He is saying, "God is compassionate, and if I don't commit any sins it means I am suspicious of God's compassion. Let me commit as many sins as possible -- because I trust, I have faith that God is compassionate. He will forgive me."

He was a great thinker. He is saying that to try to live a virtuous life means that you suspect that God will not forgive. Perhaps unconsciously, the people who have believed in God have not lived so virtuously as the people who have *not* believed in God. Because when there is no God, you have to live virtuously. You cannot depend on anybody's compassion; only your action will bring its fruit. So whatever you are going to do, you are responsible for the fruits that will come out of it. You are the cause, you are the effect. So the Buddhists, the Jainas -- who don't believe in God -- have lived more virtuously than the people who believe in God. Strange....

All these things -- because the world has become small; all these faiths are now no longer closed but have become open to everybody -- have created tremendous complexity in the mind. It has burdened the mind with thousands of contradictions.

I have heard that a centipede, a small animal with one hundred legs, is going for a morning walk. And a small rabbit is puzzled, has a philosophical mind, starts thinking, "How does this fellow manage one hundred legs? How does he remember which one is to go first, then second, then third? One hundred legs, my God!"

He stopped the centipede and said, "Uncle, forgive me for disturbing your morning walk, but I am a little bit the philosophical type. A question has arisen which only you can solve."

The centipede said, "What question?"

He said, "Seeing your one hundred legs, I am puzzled at how you manage, how you remember which one goes first, then second, then third, up to one hundred."

The centipede said, "I have never thought about it. I have been walking since my childhood -- the question has never come to my mind. Perhaps I am not philosophical. But I will try to find out. You wait under the tree, and I will walk and see."

And within minutes he fell down on the ground, because to keep count of one hundred legs, and then to remember which one goes behind which one... he stumbled, became a mess, fell down. He was very angry at the rabbit.

And he said, "Listen, never ask such a question of any other centipede. We are living perfectly well without this philosophy. I was going so well for my morning walk, and now I don't think that I should go

ahead. I should go back and rest. You gave me such a tiring and complex problem -- and you look so innocent! But remember, keep this philosophy to yourself."

All these faiths were going perfectly well in a way, because nobody was asking the questions. But suddenly all boundaries have been broken. The whole world has become one.

Anybody who has any intelligence is aware that all theories are fictitious. Now a totally new approach is needed. The old approaches have all become out of date. Faith has become out of date.

You have to drop all kinds of information that you have received, that is being given to you by the society and the colleges and the universities.

I have been a teacher in the university, and there used to be a department: Comparative Religion. And I asked the professors, "If you really compare religions, you will all go mad. They are all fictions. To live with one fiction is one thing -- you are at ease, certain. It may be false, but you have a certainty. But comparative religion... if you start comparing, there are three hundred religions in the world. You will simply go nuts.

The department had four professors, but not a single student. I said, "That's perfectly right!" Finally the department was closed -- because comparative religion.... The department was closed because I was in the department of philosophy, and the department of philosophy was the feeding department for comparative religion. And I was teaching those students, "If you want to go nuts you can join `Comparative Religion'. Remember what happened to the centipede -- exactly that will happen in your head, inside. You will be a mess after that." You cannot compare. Fictions cannot be compared.

In fact, remember that all information is dangerous for spiritual growth.

Transformation is needed, not information.

So on the one hand, drop all the information you have received -- and you are continuously receiving it. And on the other hand, become more and more simple, and accept your ignorance as a basic truth. There is nothing wrong in it; it is simply another name for innocence. And your spirituality will grow through your innocence, not through your knowledge. Innocence one day becomes knowing, but it never becomes knowledge.

You are asking me how I can help you.

Every word that I have been speaking is to help you. Every breath that I am taking is to help you. And my work is simple. If you are ready to drop knowledgeability, this idea that you have passed through a time of spirituality... drop all this nonsense.

Just the other day there was one question which I could not answer, because the time was finished. The question was beautiful. It was a question from a sannyasin -- "Osho, I am still hanging on the branches of the trees. I am still a monkey. Somehow help me to come down so that I can evolve into a human being."

My suggestion is, don't come down. I am trying to teach people how to climb on trees. Just meditate there, that is the best place you can find. Those who have come down are in a worse state. They have not evolved, they have simply lost a few things -- a tail, a beautiful thing. They have lost the strength of a monkey and they are still monkeys, half-hearted monkeys. They have not become men either. They are really in a very great split: they cannot go back to the trees and they don't know how to live on the earth. They are preparing for a global nuclear suicide because life seems to be meaningless, and committing individual suicide seems to be old-fashioned; why not commit a global suicide? Perhaps only monkeys will be left.

So to the sannyasin who is still hanging on the trees, I will say, "Please go on hanging. Meditate there. Those who have come down have simply lost; they have not gained anything. You who are on the trees don't have nations -- you can move from India to Pakistan without any visa, without any passport. You have far more freedom, freedom of expression."

No court drags any monkey in: "You have done something which has hurt a few people's religious feelings." And they are doing all kinds of things every day. And moreover, if the nuclear war happens then who is going to begin the world again? Then my monkeys hanging on the trees can ask their girlfriends, "What do you say? Shall we start it again?" Somebody has to start it again. Don't come down, go higher!

Whatever I am doing is to help you to evolve towards more peace, more silence, more love, more compassion -- very simple qualities.

I am not asking you to follow great disciplines -- stand on your head for twelve hours a day, or don't eat food for twenty-one days every year. I am not asking any austerities of you. I am simply asking you to rejoice in small things. Whatever you are eating, eat with joy; whoever your friends are, rejoice in their friendship.

Whatever life has given to you, never complain. It is always more than you deserve.
Always be grateful.

And if you can learn the simple fact of gratefulness, your evolution will happen on its own accord.

BELOVED OSHO,
ARE THE FEELINGS THAT WE HAVE WHEN WE ARE SEPARATED FROM YOU RELATED TO THE FEAR OF DEATH?

Amrito, they are.
Being with me, you have tasted something of life. Being with me, you have felt the poetry, the dance, the music of existence.

Alone, you are still not able to keep the same state of mind -- you fall back to your old chattering mind. You forget the peace, the beauty, the dance, the song.

Separated from me, you certainly feel a kind of death. If to be with me you feel a kind of life -- a life that you would like to live for twenty-four hours a day -- then naturally when you are separated you are afraid. It is a feeling of death on the one hand; on the other hand, you are also afraid of your own death -- because you have seen with me that life can become an experience of the eternal.

I have given you the name *Amrito*: it means `the eternal'. It means that life can become an experience of the eternal.

Without me, you feel a darkness again gathering around you, and a fear -- that your death will soon be coming close and you have not yet experienced the eternal. With me the darkness disappears, you forget death. This very moment, life becomes so intense, so total, that if somebody asks you *this* moment, you can say there is no death.

But alone, you are like a lost child surrounded by darkness, feeling afraid.

Death will be coming. You cannot avoid it. It does not matter when it comes; it is going to come. And you have not yet experienced the beyond.

It is good that sometimes you should be separated from me, and while you are not with me try to experience all that you experience with me -- because I am not doing anything, I am just an excuse. Things are happening to *you*; they can happen without me.

None of my people have to be dependent on me. You can have a taste, you can have a certain experience to give you a certainty, a guarantee; and then you have to move on your way, alone.

So whenever you are alone, try to experience the same totality, the same intensity, the same silence. In the beginning it will be difficult, but not impossible. And once you are capable of feeling it in your aloneness, you have become an independent individual. And to me, that is the most rewarding experience in life -- to become a totally independent individual.
Then all the mysteries of life are yours, all the beauties are yours.

BELOVED OSHO,
THE MASTER SPEAKS, AND THE DISCIPLES LISTEN. WHAT IS IT THAT HAPPENS, AND REMAINS UNSAID?

Yoga Chinmaya, the master speaks, the disciple listens -- yet there is much which the master does *not* speak, and the disciple listens.
In fact, that is the whole secret of disciplehood.

If you only listen to that which is said, you are a student. You listen to the words, you miss the wordless. The moment you start listening to the wordless, you are initiated into disciplehood.

The master is speaking. Naturally he has to use words, but he is also leaving gaps in between. He is also using wordlessness. He is saying something, and he is also meaning something which cannot be said -- but it can be heard.

If the disciple is silent, he will hear the words and he will also hear the wordlessness; he will hear what is being said, and he will hear also what is *not* being said and yet is transferred.
You are asking what it is.

It is the presence of the master, it is his heart. It is his heartbeat, it is his very being.

Words are just toys that he plays with to keep you engaged, but the real happening is that he wants to have a communion with your being. And if you are silent, just a *listening*, that communion happens. It is the master's enlightenment, his light, his delight -- it is his treasure that he wants to share.

Of all the great masters in the past, only Mahavira has recognized the beauty of hearing. That is his great contribution. The world knows very little about Mahavira -- it needs to know much more about him. Unfortunately, he was a contemporary of Gautam the Buddha, and because Gautam the Buddha was so charismatic and his impact was so great, Mahavira has fallen into the shadow.

But Mahavira has his own contribution. He was not so charismatic a personality; that's why his influence has remained very limited. Even today, after twenty-five centuries, there are not more than three and a half million Jainas. If he had converted a single couple -- particularly Indian -- in twenty-five centuries they would have created three and a half million people without any difficulty.

He was a totally different kind of man, unique in his own way. Because his impact on the people was not great, his contributions have not received the praise from the world that they deserve.

One of his great contributions was the value of hearing. He said that there are two ways to reach to the ultimate: one is the way of the *shravaka*, and the other of the *sadhu*. *Shravaka* means one who knows how to listen, and *sadhu* means one who disciplines himself in austerities. The path of the sadhu is long, tedious. The path of the shravaka, the listener, is simple, a shortcut -- all that is needed is that he should not only hear, he should listen. Hearing is simple: because you have ears, you can hear. Why are there two words, `hearing' and `listening'? -- one is enough. No, it is not enough.

Hearing is possible for everybody; listening is possible only for those who are silent.

You can hear with your mind chattering inside; it will not be listening. But if your mind is silent, calm and quiet, everything is still within you and the master's word reaches you, it brings with it something more -- something that is not *in* the word but around it -- the wordlessness.

The word is coming from the very heart of the master. It is not coming from his head, it is coming from his very being; and if you are open and available, it will reach your being. This bridging, this communion is what transpires between the master and the disciple.

BELOVED OSHO,
WHAT DOES "SPIRITUAL ENTERTAINMENT" MEAN?

Unless you are in a deep communion with the master, everything else that goes on in the name of spirituality is nothing but spiritual entertainment.

In your temples, in your synagogues, in your mosques, in your churches, what goes on is simply entertainment. People go to the church for their whole lives and nothing happens to them. People go to the synagogues and they remain the same. They go into the synagogue and they come out the same -- just as they go into a cinema hall and come out the same, it is just an entertainment. And it is very fulfilling to the ego. Going to the cinema hall is not fulfilling to the ego, but going to a temple, to a church, to a *gurudwara* is tremendously ego-fulfilling. And what are you doing there? Nothing has happened to your life. For their whole lives people go and come back the same -- no transformation, not even a slight change in their hearts. It is entertainment and nothing else.

I have heard that three rabbis were talking about their synagogues. The first said, "My synagogue is the most up-to-date. We are not old-fashioned. People are allowed to smoke in the synagogue, drink, enjoy. And since we have allowed smoking and drinking, the synagogue is full; otherwise it used to be just a few old women. And there is no need to sermonize them because nobody is listening, they are engaged in their own gossipping -- so no gospels, only gossippings."

The second one said, "This is nothing. We have gone far ahead, you are living in the bullock-cart days."

The first rabbi said, "What? My most up-to-date synagogue and you say I am living in the bullock-cart days? What have you done?"

He said, "In my synagogue all these things have been allowed. Now we have allowed people even to bring their girlfriends, boyfriends -- dancing, lovemaking, everything goes. The crowd is so big that I have to give three shows; people are waiting outside. Never before have people been so religious."

The third one said, "You are both talking old stories. You don't know anything about what it means to be

contemporary. My synagogue is absolutely contemporary."
They said, "What more can you do? This man has done everything."

The third rabbi said, "In my synagogue, on every Jewish holiday it is written: Closed for the Jewish holiday -- so people can enjoy all over the place. Why confine them? It is a Jewish holiday, nobody comes. There is no need. Holiday should mean *holiday*, and a Jewish holiday should mean a *Jewish* holiday. So they all go on doing all kinds of things... why confine them to a small space? My synagogue is the most up-to-date."

But this is how things are developing in churches, in temples everywhere. People are going there for wrong reasons -- and they are bound to go for wrong reasons because there is nobody there to share his being, to share his light, to share his growth. All these rabbis and the pundits and the priests are people just as drowned in darkness and unconsciousness as you are.

I have heard: One Sunday, in a Catholic church, the priest is taking confessions. They have a booth, a small window that the priest remains behind, and the person sits on the other side of the window. From there he confesses, and the priest gives him a punishment.

The priest had a great friendship with the rabbi and they both wanted to go for golf. The rabbi finished his things and rushed to the church. When he reached there, confession was going on and there was a queue. He went inside the booth and said to the priest, "We are going to be late!"

He said, "You do one thing. I will just change my clothes and get ready -- you just sit here and take a few confessions."

The rabbi said, "But I have never done it in my whole life! This business we don't do."

The priest said, "Simply do as I am doing -- just watch one or two cases."

One case came and the priest said, "Five dollars fine." Five dollars were taken in; the second came -- "Ten dollars fine."

The rabbi said, "My God, we were thinking that something spiritual was happening. It is pure business! I am going to open a booth in my synagogue. This is cheating! You just go, I will manage. Now there is no problem. I was thinking that you have to give them spiritual advice, and somebody may notice the difference of voice and...."

A third man came and he said, "I am very sorry, but what to do? It is now becoming a habit -- I raped a woman."
The rabbi said, "Twenty dollars."

The man said, "Twenty dollars?" But he gave twenty dollars, and he said, "Last time when I raped a woman, you asked for only ten dollars. The rates have become higher."

The rabbi said, "Ten dollars are in advance -- you can rape one woman more. Just get out, don't waste my time."

Unless you are in communion with a master, everything is entertainment. You can call it spiritual and enjoy a deep ego-fulfillment, but it is nothing. It is corrupting you, exploiting you, deceiving you, destroying you.

The Osho Upanishad

Chapter #19
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BELOVED OSHO,
AS I SEE IT, THE SITUATION IS AS FOLLOWS: YOU ARE, AND WE ARE NOT, OR TO BE MORE PRECISE, YOU AREN'T, AND WE STILL ARE.
IT SEEMS THAT THE MASTER-DISCIPLE RELATIONSHIP IS REALLY A KINDNESS ON YOUR PART TO DESCRIBE, IN FLATTERING TERMS, WHAT IS ESSENTIALLY OUR FAILURE TO HEAR WHAT YOU HAVE SAID -- MORE OFTEN, MORE CLEARLY, AND MORE LOVINGLY THAN ANY DISCIPLES IN HISTORY COULD HAVE POSSIBLY BEEN BLESSED WITH.
IF, IN SOME WAY, THERE IS A PROBLEM WITH THE PROCESS, THAT PROBLEM CAN ONLY BE OURS -- IRREFUTABLY, UNDENIABLY AND TOTALLY OURS.
OSHO, ISN'T TAKING THIS RESPONSIBILITY UNTO OURSELVES, RATHER THAN PROJECTING OUR EXPECTATIONS ON YOU, THE VERY FIRST STEP?

Responsibility is always the very first step of freedom.
Throwing the responsibility on somebody else's shoulders is throwing away the opportunity for freedom. You cannot divide the two, they are inseparably one.

Amrito, it is true that the whole responsibility is of the disciple -- the master is only a catalytic agent, an excuse. But to accept responsibility needs guts -- everybody wants freedom, nobody wants responsibility. And the trouble is that they always go together. If you do not want responsibility, you will be enslaved in some way or other.

The slavery can be spiritual -- which is the worst kind of slavery possible. The political slavery, the economic slavery, are superficial; you can revolt against them very easily. But the spiritual slavery is so deep that even the idea of revolting against it does not arise, for the simple reason that this slavery is there because you have *asked* for it. Other slaveries are imposed on you; you can throw them away, they are against you. This slavery, the spiritual slavery, appears to be not against you but a tremendous consolation -- a consolation that your responsibility has been taken over by somebody who knows; now you need not worry. But along with the responsibility, you have lost freedom also.

And every expectation is a bondage; it leads to frustration sooner or later. It is destined to turn into frustration -- no expectation can be fulfilled because nobody is obliged to fulfill your expectations; he has his own expectations.

The master-disciple relationship is not a relationship of expectations. Expectation is the poison that destroys all other relationships. Your love turns into hate the moment there is expectation. Friendship becomes enmity.
Just the magic of expectation turns everything beautiful into ugliness.

But your whole life is full of expectations. Your mind knows nothing but to expect. Hence, when you come to a master your mind brings its expectations, its habits, its old routine. And there are people who pretend to be masters. This has to be the criterion: If anybody is ready to fulfill your expectations, he is not a master, he is simply exploiting you.

No master can say, "I am going to fulfill your expectations." He can only say, "I am going to destroy all your expectations" -- because unless your expectations are destroyed, your old, rotten mind cannot be destroyed. Your old habits which are hindering the growth of your being cannot be removed.

The authentic master does not take any responsibility. It is a very strange thing; you would have thought otherwise, that the compassionate master must accept your expectations and try to fulfill them.

In reality, only a charlatan -- at the most a teacher -- can enjoy the idea of being a savior, a prophet, a messenger. Only someone who is taking advantage of your weakness can say to you, "Just believe in me and you are saved" -- be a Christian and you are saved, be a Hindu and you are saved; surrender all your responsibility to Krishna or to Christ, and you will be saved. It looks very cheap, very simple; you are not losing anything and gaining everything.

That's why a man like Jesus Christ could say to you, "I am the shepherd and you are my sheep."

And not a single man stood and opposed him -- "What are you saying? You are insulting our humanity. You are the shepherd, and we are just the sheep!" But for two thousand years not a single Christian has raised his hand to say that "I am not ready to become a sheep" -- for the simple reason that he is ready to be

humiliated, because Jesus is saying, "If you are *my* sheep I will save you. You have nothing else to do but to be a sheep."

Nobody thinks about the fact that by reducing human beings to sheep you are not saving them, you are destroying them. You are destroying their integrity, you are destroying their self-respect and you are making them slaves.

And the bargain is a promised paradise after death.

Nobody comes back to say if these saviors are helping anybody or if they have just cheated, lied, exploited and destroyed human dignity. And you rejoiced, because all responsibility was taken by them. The bargain was not bad; you just have to be a sheep, a believer. You just have to be a follower. You are not to be yourself, you have to be just a shadow. You have not to walk a path on your own, alone; you have to follow the footprints.

Kahlil Gibran has a beautiful story.

A man used to teach, "I am the savior. Whoever is ready, just come and follow me." But people have so many other things to do -- somebody is going to get married, somebody's wife is pregnant, somebody's father is dying, somebody's business is going into bankruptcy. People think, "Some day, when everything is settled, we are going to follow; right now it is difficult."

And the man went on from town to town, city to city, declaring, "I am the savior. Whoever wants to be saved, just come and follow me." People listened, nobody objected -- because the man was saying, "If you have any doubt just come and follow me, and you will see that you are saved" -- but everybody was busy.

A life is such that it is never complete. A thousand and one things are always incomplete. If death were to wait for you to complete your things, nobody would have ever died.

But death simply comes, without giving even a week's notice. So you have to leave all things incomplete.

But when it is a question of *your* choice, you would like first to clean the whole mess that you have made of your life -- which you can never clean, because it is *you* who is the maker of it. Even by cleaning it you will be making more mess -- sorting it out, you will get more time to create a few more stupid things. You will start loving the neighbor's wife -- one wife was mess enough, now there are two women.

And life is so accidental that nobody knows what shape it is going to take the next moment.

So the man remained the savior, became very famous -- a great savior -- for the simple reason that nobody was ready to follow him *immediately*.

But in one city there was trouble. One young man, who was always a troublemaker, stood up and said, "I am coming."

The savior looked at him and felt that now there was trouble. He himself had no idea what saving means -- but one has to save one's face. He said, "My son, come on."

He said, "I am coming, and I will follow you till my last breath." And he was young and very healthy -- a wrestler-type -- and the savior was getting old. Days started passing, and the savior could not sleep, because the worry... and the man would sleep soundly, snoring loudly. He had given all the responsibility to the man, the old man. Moons rose, moon after moon, month after month

The old man became almost insane, because this young man was continuously following him like a shadow. He could not even preach because now he was afraid -- this man was spreading the word to people that "For four years I have been following this fellow; he has not saved me yet. So be ready, it is a long journey."

The old man said to him, "You are my follower, you should not say such things."

He said, "I am not saying any lie. Four years have passed -- nothing has happened; just you have become almost twenty years older in four years. That old freshness, that old joy of being a savior and a great man, all have disappeared. But I am going to follow you till my last breath!"

The old man said, "You are thinking about your last breath -- before that I will be finished!"

Six years passed. The old man was almost a skeleton, just worries. Just seeing this man almost twenty-four hours a day was such a heavy load that finally he had a nervous breakdown. The young man served him, brought him back to his senses, and said, "What happened? You were going to save me, and you are drowning."

The old man said, "Just forgive me. I am not a savior, and I don't know at all what this business means. It is just that I was unemployed and this business of being a savior needs no qualifications. I tried, and I was successful because nobody followed. You destroyed my whole business -- you killed me! You are such a stubborn fellow. I was thinking that you would go away after one year, two years, three years; but you are

such an adamant person that six years have passed. Now it is certain -- unless I die, you cannot leave.

"So it is better to say the truth to you: please leave me. I don't know what this business is. I have simply learned words -- savior, paradise, following -- but I don't have any experience. And the little bit of sense I used to have six years ago is lost because of you. You are following me like a ghost, torturing me continuously, twenty-four hours a day, because I cannot get rid of the idea -- what am I going to do with this man? And every morning you are doing exercises and becoming stronger -- the savior is going to die and the follower is becoming more and more strong."

And he said, "I am becoming stronger so that in case you really want to save me I will be in the right shape. Entering into paradise tattered does not look right. In your situation, I would rather go to hell, not to heaven -- just look at your face in the mirror!"

The man said, "I know, but this whole thing has happened because of you. I used to know the way to paradise before you started following me. Your company for six years was too much; now I don't know anymore where the path is, where paradise is, whether paradise exists or not. And I cannot go anywhere; my sheep are waiting all around, in every town, to listen to the great message. But I cannot, because you are standing there by my side telling them that for six years you have followed me and nothing has happened. You just leave me."

The young man said, "I can leave you only on one condition -- that you will stop this business of saving others."

He said, "That is stopped already; my sheep have gone to follow other saviors. It will be kind of you if *you* start following somebody else. I have many competitors -- it will be a great mercy to me if you do the same thing to those people that you have done to me. Finish them off. Nobody knows what paradise is."

For centuries, since the very beginning of mankind, there have been people who have been taking advantage of human weakness. One of the greatest human weaknesses is that man wants things for free. And if paradise is available just by believing in the existence of God -- or that the savior is the right savior -- you are not losing anything and you are gaining everything. You may not *get* anything, but at least you can live in the hope....

All your religious leaders have been giving you hope.

Karl Marx used to say that religions are the opium of the people, but he never went into a deep analysis of the fact. What is the opium? -- hope is the opium. They give you hope. They are ready to give you everything for nothing. Just have faith; give all the responsibility to them. And you are unaware of the fact that the moment you give your responsibility to them, you have also given your freedom.

And they *are* interested in your freedom. They don't talk to you about freedom. They don't say, "Give your freedom," because nobody is going to give their freedom to them. It is a very cunning business; they ask, "Give your responsibility" -- and responsibility seems to be a burden, so it is better if somebody else is ready to take it. But you are unaware of the fact that along with the responsibility your freedom disappears. You become a slave.

The whole of humanity is enslaved by different kinds of people, but the slavery is the same.

An authentic master will not take any responsibility on himself.

That's why an authentic master will not have a great following -- because who is going to follow a man who is not ready to take your responsibility, who does not give you any opium, any hope? On the contrary, he takes all your hopes, and all your drugs, and all your opium, and tries to make you as clean and pure and innocent and empty as possible.

The true master gives freedom. He insists that you should be free, totally free.

You are afraid of freedom.

Just see the mechanism of mind. You don't want freedom. If you look deep inside it, you will see your fears. You are afraid of freedom because that means you have to stand alone, on your own feet. And people are very much afraid to be alone. They think that if there are two persons.... There are proverbs in India that two persons are better than one. Why? One is alone; aloneness creates all kinds of fears. You start facing existence directly.

You must have seen people who are walking alone on a street: they start talking to themselves, just to give an illusion that somebody is with them.

I used to live in a house by the side of which there was a small street, very lonely, very dark in the night. And I had seen people talking to themselves, loudly, and I was surprised -- what was the matter? Not just one, but anybody who would pass would go fast, and would talk loudly.

One of my teachers used to live on the other end of the street. I got hold of him one night in the middle

of the dark street. He said, "No more -- here, no more! Don't disturb me here. You can come to my house, or tomorrow morning we will discuss it, but this is not the place to stand."
I said, "When I am standing here, you are not alone."

He said, "You don't understand... don't waste my time and don't bother me."

I said, "You have to answer me here -- why do you start talking when you enter this street? With whom are you talking?"

He said, "With whom? -- any imaginary figure will do. I start chanting a mantra, *gayatri mantra*; it gives strength. And I run fast, because the street is not only lonely but it is well known that there are ghosts also."

Why are people afraid of being alone? And if you are with someone, there are only two alonenesses; it does not make any sense that you should be less afraid. You should be more afraid -- aloneness has been doubled. Before, you used to sleep in your room alone. Now your wife is also sleeping there -- two alonenesses, more dangerous! And then children start coming, and each is bringing another package of aloneness. But people feel very good that now they are no longer alone.

Just being in a crowd does not mean that your aloneness has disappeared. It is there.

The same is the situation when you give the responsibility to somebody: you think the responsibility has disappeared, it is in somebody else's hands. It is not possible. You *have* to be responsible. Without responsibility you are not. Only dead people don't have any responsibility. Alive... the more alive you are the more responsible you are. The more alive you are the more freedom you need -- to act, to create, to be.

Why are you afraid? You are afraid because it seems that you are too small, and things that have been projected as goals for centuries are too big.

Now, a small human being... and the goal is paradise. He does not know the way. He does not know anything about paradise, whether it exists or not. He has been made afraid of hell, he has to avoid hell. He does not know what is being asked. How can he avoid it? -- because he does not know what hell is, where it is. If you know it, you can avoid it.

Naturally you have been burdened with such great goals, fictitious, that you have to give your responsibility to someone who is a pretender.

I was in Surat and I was staying with a Mohammedan friend. There is a small sect of Mohammedans, *Khojas*; it is the richest sect of Mohammedans. When I was staying there I came to know about a strange ritual -- and that was because Surat is their headquarters; their chief priest lives in Surat.

You have to give... when somebody dies, he wills that five lakh, fifty thousand rupees, should be given to the priest, because the priest has a direct line with God -- no operators, nothing. You give the money to the priest, the priest gives you a receipt and the receipt is put with the dead man, in his pocket, when he is being laid in the grave. He has to show the receipt to God and he will get five lakh rupees in cash immediately -- a simple transaction of money. And people have been doing that! And the chief priest must be one of the richest men in the country, because all that money goes into his pocket.
I asked my friend, "Your father died; how much have you given?"

He said, "It is a question of prestige. I had to give fifteen lakh rupees; that is the highest amount ever given." And his father had died just a few days before; that's why I had gone to see him.
I said, "Do you think your father has received the cash by now?"
He said, "Certainly."
I said, "Then tonight we will go to the graveyard."
He said, "For what?"

I said, "I want to open the grave and see whether the receipt is still there or not."
He said, "It has never been done."

I said, "You are an educated man... if the receipt is still in the grave, your father has not gotten the cash."
He said, "That's perfectly logical."

"Then we can produce the receipt to the priest and get fifteen lakh back -- and remember my commission!"

He said, "You are something! First you are telling me to do something irreligious, opening a grave...."

I said, "You have to be rational. Just come." So we went. With trembling hands he opened the grave, and the receipt was there. I said, "Take out the receipt."

It was in the middle of the night, and I said, "This is the right time. We should go to the priest."

He said, "Don't create any trouble. I have understood that we have been cheated."

I said, "This is not enough; we should make it known to the priest that he should stop this exploitation."
He said, "I don't want to get into trouble."

And I said, "If you don't come, I am going alone. Just give me the receipt." Because of the receipt, he followed me. We knocked at the priest's door; he opened the door and I produced the receipt.
He looked at the receipt and he said, "Where did you get this receipt?"

I said, "Give the cash -- that was the promise. God has returned it; your direct line is not working."
He said, "Maybe something is wrong."

I said, "You silently give fifteen lakh rupees to this man; otherwise, tomorrow you will be in difficulty."

He returned fifteen lakh rupees then and there. And he asked, "Please don't say anything to anybody. It must be that something is wrong with the line."
I said, "It is bound to be; otherwise, you are such an honest man."

This goes on happening in the twentieth century, with educated people. There have been saviors who are pretending that they are the only begotten son of God. There are prophets who have been pretending that they have brought the last message to the world; after them, there will not be any more messages coming -- this is the last edition of God's message. And humanity seems to be in such a slavery -- it goes on tolerating all these people, without questioning the basic, ordinary things.

It is reported that in Nanak's life he was in Hardwar, and it was the time when people worship their dead forefathers and give food to the crows -- thousands of crows; forefathers come in the form of crows to take the food. I said, "This is a good idea, but no crow can create this idea."

But the worship and the food that the crow gets is secondary. There is a mediator, a priest, who is praying to God to send the ancestors. It is because of his prayers that crows are coming -- and not ordinary crows; they look ordinary, but to the believers they are their forefathers.

Nanak saw this happening. He said, "My God, this is great! People who have died centuries ago are coming."

He just went to a well where this ceremony was going on -- because people have to take a bath and go through certain rituals of prayer. So he took a bath and started drawing water from the well and throwing it on the road. A crowd gathered; they said, "What is the matter? What are you doing?"

He was perspiring, drawing the water and throwing it on the road. And he said, "Nothing, just watering my fields in Punjab. If these rituals make it possible to cross the barrier of time, hundreds of centuries... it is only hundreds of miles. And I am far away, and right now I cannot go. And it is the time that water should be given to the fields."

They said, "You must be mad. Throwing water here, it cannot reach to your fields."

He said, "Crows are eating the sweets, and they are reaching to your parents -- and my water is not reaching just a few miles?"

If you look around, there are pretenders who are ready to take all your responsibilities -- of this life, of past lives, of future lives. All that you have to do is to believe in them, to follow them -- *blindly*. Blindness has been up to now the very foundation of religion. And that's why all the religions are against me -- because I say blindness cannot be the foundation.
Eyes are needed.
Better eyes, more insight is needed.
And for that you have to take the whole responsibility for your life.

The master can help -- and that help also, remember, is not like ordinary help. The help is something like when the sun rises in the morning and the flowers open. The sun rays don't come to each flower and knock on its doors -- "Please get up, it is time." No alarm goes around that all the birds have to be awake and start singing. Nobody orders them... just a synchronicity.

As the sun rises, something starts happening in the birds -- some joy, some life, some thrill; a song wants to burst. A peacock wants to dance, opening its tail with all the colors of the rainbow. The flowers suddenly wake up -- night is over, it is time to open their petals and release their fragrance to the fresh morning winds. The sun is not doing anything directly. Its presence is enough, and something starts happening in its presence.

The master's help is exactly like that. He has not to do something directly, because that will be interference. That will be entering into your territorial imperative; that will be a crime against you. Even though his intention is good, he cannot enter into your being; he can simply be present. And if you are open, if you are available -- and that is your responsibility; to be open, to be available, to be receptive -- then without any effort on the part of the master, things start happening within the disciple.

The master does nothing. His presence is a catalytic agent, a very indirect persuasion; something more like a whisper -- not like a gong that wakes you up, but a whisper. Just like the winds passing through the

pine trees, a very silent song, a message pregnant with immense significance but without words.

He makes it available to you. Now it is your responsibility -- and your freedom -- to take it or not to take it.

So, Amrito, you are right. All the responsibility is of the disciple, and no expectations should be projected on the master; otherwise there is going to be frustration -- those expectations cannot be fulfilled. And when they are not fulfilled then you are angry at the master; then you turn against the master, then you betray the master. And he has not done anything. It was your expectation which has turned into frustration. Everything has been happening within you; the master becomes unnecessarily a target.

And when a disciple expects something....

For example, today I received a letter; one sannyasin wants recognition -- I should pronounce his name and answer his question. Now, his question is not worth answering; it will be sheer wastage for so many people, and for the simple reason that the question is not important. He is not interested in the question, the question is secondary. What he wants is that his name be proclaimed by me so he gets recognition. Now, even if the question was right, significant, I would not answer it -- because I cannot fulfill his ego. This recognition is nothing but the desire of what is wrong in you.

He writes that he is feeling very angry -- because it is not the first time, this is the third question. In the other three questions he had not mentioned it that he wanted his name to be proclaimed, but the questions were rubbish. Now he says that he is feeling very angry and very frustrated. Strange... it is *your* expectation; why should you feel angry at me? I have not done anything. I have not even named your name, and I will never do it.

And when a disciple feels frustrated, he is in a dilemma -- because people start asking him, "Why have you left your master?" His ego has been the cause, his expectations have been the cause. He remained stubborn, closed, unreceiving. He behaved like a stone, not like a flower. But he cannot admit it to people -- his ego will not allow it -- that he was non-receptive. Then the only way is to find fault with the master. If he cannot find real faults, he has to invent. That's the only way he can save his ego -- he has to invent fictions, that the master was wrong.

One man lived with me for almost ten years, and now he has written a book against me -- and all lies, everything fictitious. But he has to do it just to save his ego; otherwise, people ask, "For ten years you lived with him -- then why did you leave?" There can be only two reasons: either the disciple is wrong, or the master is wrong -- and the disciple cannot be wrong.

But just think, a person who lives ten years with me... Ten years is a long time, one-seventh of your life -- and the best part, your youth. It took ten years for this idiot to find out that he was with a wrong master. Now how many years will it take for him to find a right master? His youth is gone -- with a wrong master -- and he cannot live without a master either, because he is not ready to accept his responsibilities. He will again move in the same vicious circle.

A few people go on for their whole lives doing the same circular route, moving from one teacher to another teacher, from one philosophy to another philosophy, never seeing a single, simple point: that if you come with expectations you cannot find the right master. To find the right master you have to be in a right attitude; that means you have to be without expectations.

Amrito, you say, "Osho, you *are* and we are not; or, in other words, you are *not* and we are." Both are true in different senses.

As far as egos are concerned, you are, I am not.

As far as the universal self is concerned, I am, you are not.

And the whole problem is that the meeting is possible in two ways. If the master is a pretender, then he is just as you are. And there is a kind of communication between you, because he is an ego, you are also an ego. He fulfills your ego, you fulfill his ego; it is a mutual arrangement.

Or, the second possibility is that the master is *not* as an ego; you should also become a no-ego. Then a communion happens. Then only has the master-discipleship come into existence. It is a rare flower, very rare... comes into being once in a while.

The other kind of communication is a marketplace thing, everywhere available. There are teachers in the thousands, every religion produces them. And there are students who go on thinking that they are disciples -- they learn only knowledge. The disciple has to grow into being; it has nothing to do with knowledge.

Have you ever felt that there are people with whom you feel as if your energy is sucked? You don't want to meet them, they are parasites. And there are people whom you love to meet, because when you meet them you feel more alive, more fulfilled; your energy level is higher than it was before.

So there are people who have being -- and if you come across a person who has being you will feel nourished.

And there are people who don't have being -- they are just black holes; to be with them you will feel sucked.

The teacher and the student have a certain communication, but it is superficial because it is only of words.

The master and the disciple have a communion.

It is not of words, but of a transfer of being, an exchange of life energy.

BELOVED OSHO,
TO BE IN YOUR ENERGY AGAIN IS SO BEAUTIFUL. WHEN I HEAR AND READ WHAT YOU HAVE GONE THROUGH AND ENDURED IN ORDER TO DO YOUR WORK AND BE THERE FOR US, I AM AWED.
HOW CAN WE BE WORTHY OF YOU?

The very question, how can you be worthy of me, makes you worthy of me.

The question arises out of humbleness.

I accept you as you are, but the desire to be more worthy simply means to be more humble, to be more absent as far as the ego is concerned.

Here, *not to be* is the way of being. The more you erase yourself, the more you allow me in. Just open your doors, all the windows, and don't hold anything. If you are holding anything back, that means a suspicion... in case you have to leave, in case this man turns out to be not the right master, you can withdraw.

So people give in very cautiously. They take so much time unnecessarily.

Tomorrow is not certain; I may be here or I may not be here. Only this moment is certain. Don't hold back. Come totally to receive me because I am ready to give you my totality. And only totality can connect with another totality; if you are partial, you cannot connect with my totality.

But you are on the right path. The very question, how can you be more worthy, is an indicator that you are relaxing, becoming humble, getting ready to receive the guest, to become the host.

BELOVED OSHO,
IF A DISCIPLE DOES NOT AGREE WITH SOME OF WHAT THE MASTER SAYS, IS HE A DISCIPLE?

The disciple is absolutely free to agree or not to agree with what the master says. But what the master does *not* say -- the disciple cannot disagree about that. About that, there has to be total agreement -- because that is the real thing.

What the master says is just a game of words; it does not matter. The master is not a philosopher; he is not teaching a certain system of thought. He is not asking you to agree or disagree. You can disagree with everything the master says, but agree with the master.

The question is of agreeing with his being.

And I don't think that if you agree with his being then you will bother to disagree with his words.

BELOVED OSHO,
IN DECEMBER LAST YEAR THEY DISCOVERED A CANCER OF MY UTERUS. FOR ME IT WAS LIKE DECIDING TO DIE AND GO ON SUFFERING, OR COME OUT OF IT. I LET YOU COME IN TOTALLY, AND BECAME DROWNED IN YOUR LOVE: THE CANCER DISAPPEARED.
THE LAST SIX MONTHS, EVEN WHEN IT WAS NOT POSSIBLE TO SEE YOU, I FELT YOU VERY CLOSE TO ME. SOME FRIENDS OF MINE ARE SANNYASINS, AND WHEN I TELL THEM THIS, THEY SAY I AM RUNNING AWAY FROM REALITY. SOMETIMES I THINK, AND HAVE DOUBTS ABOUT WHAT I FEEL.
ARE THEY RIGHT? WHAT IS REALITY?

Always listen to your own experience, because that is reality.

You had cancer. And it often happens that cancer can become a great opportunity, because now death is certain. Now there is no question of holding yourself back -- death is going to take you away *anyway*. And because death was so close, you remembered me more, you loved me more -- because there was no more time to postpone.

For the first time you allowed me totally to be with you, and the cancer disappeared.

Cancer has many reasons. One of the reasons is that your life is meaningless, loveless, that you are not really living -- just dragging. You don't have any reason to live, and the trouble is you don't have any reason to commit suicide either. So in a sleepy way -- like somnambulists, sleepwalkers -- people go on from their cradle to the grave. It is a long journey, yet sleeping, they manage. They reach to the grave -- or wherever they reach it turns out to be the grave.

But a disease like cancer gives a totally new opportunity. You were not aware, so aware, so intensely aware of death; then suddenly you find you have cancer. Now all engagements of your life -- the tickets that you have purchased for the theater, for the football match, for the boxing match -- simply become meaningless. You were preparing for an examination, now it is useless. You were getting ready to fight an election, it no longer makes any sense. Now death is so strong -- and surrounds you -- that everything in your life is nullified, is cancelled.

I have been telling you continually to love, to be total. And for these few days there was no other alternative -- death was coming already, you loved totally. You allowed me to be within you, and the cancer disappeared. Not that I have done anything; *you* have done something. If you had listened to me before, the cancer would not have happened at all. If you had loved with such intensity and totality before, you would not have been available to cancer.

Now, after the cancer has disappeared, you are again getting into the mind, thinking that perhaps I have done a miracle. I have not done anything. *You* have done a miracle, and because you have been telling your friends, "My master has done the miracle," they are telling you be more realistic. And then doubts arise in you.

Your friends are right. *Be* realistic -- although they themselves are not realistic. The only real thing is that the cancer disappeared because for the first time you had a totality of being, a togetherness of being which was more powerful than any cancer.

Now doubts are arising, and you will ask friends, and anybody will say, "Don't be foolish. Don't be superstitious" -- although they cannot explain how and why the cancer disappeared. And they are asking you to be realistic. You ask them, "Then you be realistic and tell me how the cancer disappeared." Let them have a little experience of cancer! Just let them think it over, let them waste their sleep over it -- how did the cancer disappear? -- because that is where the reality has to be decided.

And don't expect a miracle from me. That is fiction.

You have done a miracle; there is no doubt about it. And everybody is capable of doing such miracles.

Life is such a mystery that if we really become silent, total, loving, it will change many things in you -- in the body, in the mind, in the soul.

But don't get foolish ideas from your friends; otherwise the cancer can appear again -- because it is not my doing, it is your doing. If you become doubtful, and if you don't know how it has happened, your doubt can create the cancer. It was your totality which dissolved it; your doubt can make a way for it to come back. And then none of your friends will say, "Be realistic." Then you will have to go back to the same attitude, but it will be more difficult this time.

It is better not to get into the same trouble again. It will be difficult this time because you will be expecting -- which was not there before. The first time you had cancer you were not expecting any miracle. Now if it happens, you will be loving, you will be trying to be total -- but *trying* to be total is not total, *trying* to be loving is not loving. And deep down expecting that the cancer will be dissolved -- it is not the same situation.

And remember, don't blame me, that the next time I have not helped you. The first time I had not helped you either.

It is always you.

Whatsoever happens to you, you are responsible.

BELOVED OSHO,

SITTING SILENTLY, DOING NOTHING, THE GRASS GROWS BY ITSELF... AND I FALL ASLEEP.

SOMEHOW I ALWAYS FEEL ENVY FOR THOSE PEOPLE WHO CAN SIT SILENTLY FOR HOURS, BUT I REALLY CAN'T MANAGE IT, AND I HAVE BEEN TRYING HARD. I'M ONLY GOOD AT FIGHTING, AT CREATING TROUBLES, AT DANCING WITH CREATIVITY, AT SHOUTING FROM THE ROOFTOPS, AT SINGING LOUDLY. SO DOES THAT MEAN THAT THERE IS NO HOPE FOR ME?

Sarjano, the *haiku* you are quoting is from a great master, Basho.

I know him. I can tell him to change it a little just to save a poor Italian. And the change that I can suggest to Basho will not be such that he will feel any difficulty.

The haiku is, "Sitting silently, doing nothing, the spring comes and the grass grows by itself."

I can tell him to make just a little change: Sitting silently, doing nothing, the sleep comes and the grass grows by itself. I don't think there is any problem. You have every hope.

But don't try your other things; they will not fit. Sleep is a perfect spiritual activity -- but shouting from the rooftops, creating trouble, and doing all the things you are saying in your question, they don't fit.

And as far as the grass is concerned, while you are asleep it has more chances to grow silently; otherwise you are going to create trouble.

Basho's haiku is tremendously important. He is simply saying that if you can relax, God grows by itself. It is not the grass. He cannot use the word `God', but that's what he means: God grows by itself.

So sleeping silently is a perfectly right atmosphere for God to grow. You have every hope.
As far as Basho is concerned, I will persuade him to change the haiku.

The Osho Upanishad

Chapter #20
Chapter title: When the disciple is ready

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BELOVED OSHO,
IS ENLIGHTENMENT THE ONLY WAY A DISCIPLE CAN TRULY EXPRESS HER GRATITUDE TO HER MASTER?

Maneesha, even enlightenment is not enough to express the gratitude the disciple has for the master. There is simply no way.

The gratitude of the disciple remains unexpressed. It is one of those mysteries which can be experienced but cannot be explained. It will look strange to you when I say that the closer the disciple comes to enlightenment, the more difficult it becomes for him to express the gratitude -- because now he is coming to a point which he had never known before. He has been grateful all the way along, but enlightenment, the experience of one's own unfolding, is just too much. You can simply shed tears, or dance -- but everything is ineffectual; it shows your intention only, but not the gratitude.

The depth and the greatness of gratitude is such that no word can express it, no experience can express it. But in a way, becoming enlightened comes closest to showing gratitude to the master -- you have fulfilled

his effort, his effortless effort. His presence has not been wasted on you, you have proved your mettle. It is better to say you have not been *ungrateful*, you have not betrayed. Through all the ups and downs, through many dark nights of the soul, you continued having trust, love, never wavering for a moment -- your enlightenment indicates that.

But there is no need to express gratitude. What is needed is to *become* gratitude. And then it is not a question of being grateful to the master. When you become gratitude, you are simply a gratefulness towards the whole existence.

The master was only a door to the open sky, to all the stars beyond.

It is beautiful to think of gratefulness, but there are things where you are dumb. You want to say but you cannot -- just the words fail, actions fail. And I am telling you, even experiences fail. It makes you transformed. Rather than just being grateful, it brings a mutation in you, a tremendous revolution -- you become gratitude itself. That's the only way.

But it has nothing to do with the master as such. When you pass the door, you don't *thank* the door. The master is simply an opening. You will remain always grateful, but your gratefulness will remain unexpressed.

This is one of those things which, the moment you express them in *any* way they are dead. They remain alive only unexpressed.

BELOVED OSHO,
IS THE MASTER-DISCIPLE RELATIONSHIP ACCIDENTAL, OR IS IT A CONSCIOUS CHOICE?

It is both.

As far as the master is concerned, it is absolutely a conscious choice.

As far as the disciple is concerned, it is bound to be accidental. He is not conscious yet.

The Egyptian mystics have a saying.... And Egypt had a few of the most ancient mystery schools. They were connected with those mystery schools which existed on the continent of Atlantis and Lemuria. Those continents are drowned, under water. But Egypt, for a time -- till the fanatic Mohammedans destroyed those mystery schools -- continued the beautiful methodologies for finding oneself.

The Egyptian mystics say: When the disciple is ready, the master appears.

For the master, it is something absolutely conscious. A Sufi story will help you to understand it.

A young man, with a great desire to know the truth renounced his family, his world, and went in search of a master. And as he was leaving the town he saw an old man -- he must have been nearabout sixty -- sitting under a tree, so silent, so blissful, so attractive, so magnetic that he was pulled. Unknowingly, accidentally, he went to the old man and told him that he was in search of a master. "You are an old man, and I can feel the flavor of your wisdom. I can feel a certain radiance around you. Perhaps you will be able to tell me where I should go, and what are the criteria -- how am I going to decide that this is *my* master? There are masters and masters, but who is the master who is going to lead me to the ultimate?"

The old man said, "It is very simple," and he described exactly what kind of a man he would be, what kind of an atmosphere he would have around him, how old he would be -- even under what kind of tree he would be sitting.

The young man thanked the old man. The old man said, "The time to thank me has not come yet; I will wait for it." The young man could not understand: "What does he mean, he will wait for it?"

For thirty years he was searching for the master in the deserts, in the mountains... but he could not find all the criteria fulfilled. Tired, utterly frustrated, he went back home. He was no longer young. When he left he must have been thirty, now he was almost sixty.

But as he was entering his home, he saw the old man still sitting under the tree. He could not believe his eyes. He said, "My God. This is the man he described -- he even said he would be ninety years old... and this is the tree! I must have been so absolutely unconscious that I did not look at the tree under which he was sitting. And the fragrance that he described -- the radiance, the presence, the aliveness around him...."

He fell at his feet and he said, "But what kind of joke is this? Thirty years I have been wandering in the deserts, in the mountains. And you *knew* it."

The old man said, "My knowing does not matter. The question is whether *you* can know it. I had described it perfectly, but you had to go through all this wandering around for thirty years. Only after this

struggle of thirty years, would you have a little alertness. That day you wanted to thank me, and I told you the time had not come yet; one day the time would come.

And you are bothering too much about your thirty years' wanderings. What about me? "I have been sitting here for thirty years, waiting for you. My own work was finished long ago, my boat has come and is waiting for me. And I have been postponing and postponing for *you*, idiot, and you took thirty years! And I even described the tree, I described every feature of mine -- my beard, my nose, my eyes. In detail, I said everything, and you rushed in search of me!

"But it is still not too late. I was worried that if I died, my word, my promise would not be fulfilled -- `That idiot is bound to come sooner or later, but if I am not here then my description, my indication to him, will not be valid, will prove false.' Just to be authentic, I am sitting under this tree for thirty years! You could have chosen me that very day. But you could not help it, you did not have the eyes. You heard my words, but you could not understand the meaning. I was in front of you, describing myself, and you were thinking to find me somewhere else."

The disciple finds the master only accidentally; he just goes on moving, stumbling, falling, getting up again, being cheated by one, exploited by another, befooled by someone else. Slowly slowly, a little alertness comes to him. And it is just by accident that he meets the master.

As far as the master is concerned, he is consciously waiting for certain people. He is making every effort to reach those people, but the problem is that those people are all unconscious.

Even if Gautam Buddha comes and knocks on your doors, are you going to receive him or just make a laughingstock of him?

Dostoevsky, one of the greatest novelists the world has known, in one of his novels, THE BROTHERS KARAMAZOV, brings Jesus Christ back after eighteen hundred years. Jesus thinks, "Now almost half the world is Christian. The first time was not the right time for me to go there, because not a single person was a Christian, nobody belonged to me."

Eighteen hundred years before, he had come into a world of strangers. Naturally and logically he decided that now is the time -- "When half the world is Christian, millions of churches singing my songs -- this is the right moment. Now I have my people."

Naturally, he appears in Jerusalem on a Sunday morning. The people from the great church are just getting out. He stands under a tree. Out of curiosity people start gathering around him, and they are all laughing and joking. And they say, "The man is really clever. What an actor! He looks just like Jesus Christ."

And Jesus is saying to them, "I am *not* an actor, and I am not trying to be Jesus Christ. I *am* Jesus Christ."

And they all laugh. They say, "Don't try to befool us. We are Christians, and it will be good for you that you immediately disappear from here before the archbishop comes out; otherwise, you are going to be in trouble."

But Jesus says, "This is strange. You are my followers."

And they says, "Forget all this nonsense. We are followers of Jesus Christ, who was crucified eighteen hundred years ago. You seem to be either a film actor or working in a circus -- but we certainly accept that you are doing your act perfectly."

Jesus tries in thousands of ways: "Listen, I am the same man who was crucified!"

And the archbishop comes and the crowd immediately gives way respectfully. The archbishop is a great religious man. And the archbishop, with authority, says to Jesus, "Come down from that platform, and follow me inside the church. These are simple people, and you should not destroy their faith by such stupid acts."

"But," Jesus says, "you are *my* representative."

The archbishop says, "Shut up! You are going beyond your limits. Just come inside with me." And he tells a few people, "Hold this man. Tie him inside in a cell, and later on I will see about it, when I have time."

Jesus says, "This is strange. This is what happened before. But they were not my people; at least there was a consolation that they didn't understand me. I asked God at the last moment, `Father, forgive these people, because they don't know what they are doing. They don't know that they are mistreating the only begotten son of God.' But now even that consolation is not there. These are my people, and it seems I am going to be crucified *again* -- by Christians!"

He is tied down to a pole in a dark cell. In the middle of the night the archbishop comes with a candle in

his hand and falls at the feet of Jesus. He says, "I recognized you, but I cannot accept you in public. You are a great disturbance, a nuisance. In eighteen hundred years somehow we have managed the whole business of Christianity in a perfectly smooth way. Now everything is going well. You are not needed.

"Remain with your father, serve your father, and we are here to serve you. But you are not needed here, because you will immediately start disturbing things. The rabbis who crucified you -- now we can understand that they had also recognized you; it was really their recognition that `This man has the truth' which led them to crucify you. And if you don't disappear, forgive us: we will have to do the same -- to crucify you again. So be a little intelligent, don't create trouble."

The unconscious man will not recognize even a Gautam Buddha or a Jesus Christ or a Moses. It is not his fault. The archbishop is a little alert; he recognizes, but his whole business is at stake.

The priests of *any* religion would not like their founders to come back again to the earth. They will say the same words to them -- "We are doing your work perfectly well. You are not needed, because you are basically a disturber. You will say things which are going to disturb peoples' minds. Somehow we have managed their morality, their character, their culture, and you will start bringing questions."

No religion would like its own founders to come back. The unconscious minds of people cannot recognize them. The priests perhaps may be able to recognize, but they will be the ones to crucify them. Because the priests can have a business on the crucifixion of Jesus, on the life of Jesus; but if Jesus is alive, then the priest is no longer needed. His whole business is finished. It is simply a question of his livelihood, he is not interested in truth.

No priest is interested in truth. No theologian is interested in God, in searching for the ultimate. His interest is in exploiting the unconscious mind.

So the seeker, the disciple, is bound to stumble with many pretenders. But if his search is genuine...

And what is the symbol of a genuine search? The symbol is if his search is not an ego trip, if it is not that he wants to become holier, higher, spiritual, better than everybody else, more virtuous. If that is his search, then he is going to be a victim of all those charlatans that the world abounds with. If his search is authentic, that he wants to know himself -- he is not interested in becoming holier, not interested in becoming higher, not interested in becoming superior, he simply wants to know his ordinary self -- then nobody can exploit him. Then sooner or later he is *bound* to come to a person who can see his authentic search, who is conscious.

The master chooses consciously, but for the disciple it is bound to be still another experiment. He has been experimenting with others, and failed; now he is experimenting with a new person.

But with a master you cannot fail -- it is impossible. His consciousness is going to transform your unconsciousness into consciousness. He is a light, and once you are in contact with the light you cannot remain in darkness.

Unconsciousness is like darkness, and a conscious man is just a great flame of light. To be close to him is to be transformed.

To be close to him does not make you more knowledgeable. To be close to him does not make you a slave. To be close to him does not make you a Mohammedan, a Hindu, a Christian. To be close to him simply makes you a human being, innocent, like a child.

He gives you being, not knowledge. He makes you more, he *expands* you more -- not your knowledge but your being, your very life. He does not go on increasing your information about truth, about yourself, about life. A master is not concerned with anything *about*. He gives you life, not any information about life.
He gives you a taste, and then you can grow that taste.
He gives you a seed....
And you become a soil, and you can bring that seed to its flowering.

BELOVED OSHO,
YOU HAVE TOLD US THAT ULTIMATELY OUR ATTACHMENT TO THE MASTER MUST ALSO BE DROPPED. BUT HOW? HOW DO WE VOLUNTARILY CUT OFF THE JOY WE FEEL AT THE SIGHT OF YOU, AND THE SHEER BLISS OF SITTING AT YOUR FEET?

Zareen, I can understand your difficulty. It is as ancient as it can be.
The master is the last attachment.

And because it is the last attachment -- all your attachments gone -- your whole energy of attachment

becomes concentrated on the master. So it is no ordinary attachment. Because in ordinary life you are attached to your wife, you are attached to your children, you are attached to your house, you are attached to this, you are attached to that -- there are thousands of attachments. Your power of attachment is divided. But when all other attachments have been dropped, your whole life energy focuses simply on the master.

The old seers of India have been singing that "The master is the mother, the master is the father, the master is the brother." The master is *everything*.

Yes, there comes a moment when all other attachments are gone, he is *all* -- and now the master wants you to drop that attachment too. It hurts. One is ready to drop the idea of enlightenment easily, because one does not know what it is, one has no experience about it. But the beauty, the joy, the ecstasy of being with the master is now known; it is your experienced fact. Now it is something that you have explored and found so juicy that enlightenment, nirvana, MOKSHA... all look like dry words.

And it is not only true of ordinary people -- even with persons like Ramakrishna the same was the problem: the last barrier proves to be the hardest. It will be helpful to understand Ramakrishna's situation.

Ramakrishna was perfectly happy, although his happiness was just a mind game. But he had dropped all attachments, and he had focused his whole life energy on the mother-goddess Kali. The mother-goddess Kali was his whole world. To others it may be just a stone statue; to him, she was the very source of life. It was all his projection, but he was immensely happy. He would dance and he would sing and he would rejoice. And there was no question about his joy -- this has to be remembered: his joy was perfectly real, his ecstasy was real, his blissfulness was real, although it was based on a mental projection. The projection was unreal.

It is something like this: I give you a stone which looks like a diamond, and you are immensely happy -- you have got a bigger diamond than that Kohinoor. As far as your happiness is concerned, it is real; as far as the diamond is concerned, it is fake.

Ramakrishna could have died in the same hallucination that he had been creating -- and he had created his hallucination with tremendous effort.

First, he was a unique individual, not an ordinary priest. He was professionally a priest in the temple of Dakshineshwar in Calcutta, but his relationship with the goddess was not that of a professional priest. Sometimes he would dance the whole day till he fell unconscious. Sometimes he would lock the temple and would not open it for a few days.

It was reported to the owner of the temple, Rani Rasmani, that "This is a strange kind of priest. Sometimes the temple is not opened at all, and sometimes it is not closed even in the night. And this priest does not know how to worship. He brings food for the mother-goddess; first he tastes it, and then he puts it before the mother-goddess. Now, this is absolutely against the scriptures. First, it should be put before the mother and then it should be distributed as *prasad*, as a gift from the divine. And this fellow eats first and then puts it in front of the mother; this is almost a sin.

"There is no discipline. Sometimes the prayer starts in the morning, sometimes in the afternoon -- sometimes it does not happen at all. Sometimes the mother gets the food, sometimes no food. And you cannot argue with the man, the man seems to be mad because he says, `I am angry today, I am punishing her. For three days I have been dancing, and she has not even shown her face in my dreams. I cannot tolerate it; now let her suffer. In three days without food, she will come to her senses. Then she will know that Ramakrishna is not an ordinary priest.'"

Rasmani called Ramakrishna and told him, "You should follow the scriptures."

Ramakrishna said, "I have never read any scriptures, and I don't intend to read them at all. I am perfectly happy. My relationship with the mother-goddess is going as beautifully as can be. In every relationship once in a while a quarrel happens -- sometimes she is angry, sometimes I am angry; sometimes she is nagging, sometimes I am nagging; but this is how every relationship...."

Rasmani said, "You are mad, Ramakrishna. It is not a relationship."

Ramakrishna said, "Then you can find another priest, because to me it is a relationship."

And one day, dancing before Kali -- there is always a sword in the hand of Kali -- he took the sword from the hand of Kali and he said, "Enough you have had this sword in your hand -- today I am going to have it. What do you think? Just because of having the sword you want to terrorize people? I will show you what real terrorism is. I will dance with the sword. And you have to appear, this stone statue won't do. If you don't appear then I will cut off my head. So I give you time: as the sun is setting, make up your mind and appear. Otherwise, you will lose your priest, and you will not find another Ramakrishna, I tell you." And he danced.

As the sun was setting, he was going to cut his neck with the sword, and he saw the transformation -- there was no stone statue. Kali was smiling; it was human. The sword fell from his hands. He remained unconscious for six days, and when he came to consciousness the first thing he said was -- because everybody was trying to bring him to consciousness; medicines were being given, cold water was being poured on him -- he said, "Are you my friends or my enemies? These six days I lived in such bliss. I don't want to become conscious again. Just let me remain in my unconsciousness -- because the mother-goddess was present all the time for six days. What am I to do with consciousness? Unconsciousness was far more fruitful."

This man would have died, and would have been worshipped for centuries as enlightened -- and it was only a psychological projection. It was a wandering master -- perhaps he had gone to Dakshineshwar only for Ramakrishna -- who told Ramakrishna, "What you are experiencing is your own creation, and unless you go beyond it you will never know the truth. Just one step more... when you see the mother-goddess in your meditation, take her sword and cut her in two. And as those two parts of mother Kali fall apart, the door will be opened to the beyond."

Ramakrishna said, "Even the idea hurts me. I cannot do it."

But the master said, "You will have to do it." And the man had such a charisma. Ramakrishna had come in contact with many people; for the first time he had found someone who was worthy of being listened to.

The master said, "I am going to stay here for only three days. I have come only for you, because you are living in an illusion and your illusion can be dissolved. I know your illusion is very sweet, it is beautiful; it is the most significant thing that you have known in your life, so it is hard to drop it. But you don't know that by dropping it, you will enter into something which is not a thousandfold more or a millionfold more, no. The difference is not of quantity, the difference is of quality. And once you have known it, then you will see that what you were doing was only a mind-game. You did it well; very few people do it so well and so totally. You succeeded doing it, but now the final step has to be taken."

So Ramakrishna would sit with closed eyes in meditation, and immediately tears would start flowing, his face would become radiant -- the mother-goddess was present, and he would forget. When he would come out of his meditation, the master would ask, "What happened?"

He said, "I simply forgot. It was so alluring... I cannot remember what you say, and even if I remember I cannot do it."

On the third day the master said, "This is my last day here, and your last chance in this life," and he brought a piece of sharp glass.

And he told him, "When I see your tears and your face becoming radiant, I know that you are now seeing mother-goddess Kali: I will cut your forehead with this glass exactly where you have to cut the mother-goddess inside -- because it happens exactly on the third eye. Just be courageous, just for one time, because I will be gone tomorrow."

And he cut Ramakrishna's forehead. Blood was flowing all over his face, and Ramakrishna gathered courage and did what the master was saying. The statue of Kali fell in two parts, and the door to the beyond opened. He became utterly quiet and silent, opened his eyes, touched the feet of the master and said, "Your compassion is infinite, that you came just to help this poor man. I had no idea what is beyond, I was just playing with mental toys."

Zareen, I can understand your question, your difficulty. You love to be in my presence. You feel fulfilled, contented. You don't want anything more. But I am not satisfied, because I know there is more. This is only the beginning, and I will not allow you to be stuck at the beginning. But I have my own devices.

What the master, Totapuri, did with Ramakrishna is a very crude thing, a bullock-cart method. I don't belong to those kind of people, I have my own methods. I cannot help you, I will not interfere in your growth. I would like you to grow spontaneously.

But as far as the attachment to me is concerned, it is a different problem. You need not be worried; I can simply disappear myself. You don't have to cut me into pieces, I can simply slip out of you -- because it is only your imagination.

And to slip out of your mind is such a small thing, such a simple thing, that I have always wondered why in the past... Even Gautam Buddha had to say, "When you meet me on the path, just cut off my head immediately." Why be so hard on the poor disciple? I don't believe in any kind of cruelty. This is asking for cruelty, and a *buddha* is asking.

Certainly he knows it is imagination.

But to the disciple it is *not* imagination. And the question is not of Buddha, the question is of the disciple. To the disciple it is a reality, the most precious reality. And when I can slip myself out of you and leave the door open for the beyond, there is no problem. For my disciples there is no problem. If you meet me on the way, just remind me, "Hey, what had you said before? Now just move out of the way." No need of swords and cutting of heads -- there is no need.

Just nudge me a little -- "Move out of the way, let me see what is beyond." And if you want, I can stand by your side and you can see, so you are not afraid of being alone, so you are not losing my presence either. And once you have known the beyond, then there is no question of my presence. What you are getting in my presence is only a drop, a dewdrop; and once you get the whole ocean you will not cling to the dewdrop.

Zareen, no need to worry. It has never been done, but I am a crazy fellow. I have been doing many things which have never been done. I have tried it -- it works. You enjoy my presence as much as you can, you love the presence as much as you can. When all your attachments have disappeared and only I am left, then it is my duty to disappear. You have not to do anything. And you are not going to be a loser; you will be gaining more. You will be gaining the universal.

BELOVED OSHO,
IS IT NECESSARY TO DEVELOP A SENSE OF DIVINE DISCONTENTMENT, WHEN BEING AROUND YOU PROVOKES NOTHING BUT DIVINE CONTENTMENT? OR IS IT ENOUGH JUST TO BE SAD ABOUT NOT BEING REALIZED?

There is no need to develop a divine discontentment.
It is for those who are contented with mundane things -- with money, with power, with prestige -- they need to develop a sense of divine discontentment.

But if you have a divine contentment, you are in a totally different category. You need not be sad that you don't have discontent, you should be happy and rejoice.

Medicines are for those who are sick. When you are not sick, don't be sad -- "How unfortunate I am that I have to live without medicines." Divine discontent is a medicine for those who are feeling contented with things which are simply rubbish, crap. They have to be drawn out of their so-called contentment, and a discontent for the divine has to be created in them.

But you are feeling a divine contentment, you are feeling health; you don't need the medicine. Now don't be sad; otherwise, soon you will need the medicine. And instead of divine discontentment, there is every possibility that you may fall into a discontentment for material things.

One has to understand the logic of life. There is a certain logic: if you are contented with things, you can be made aware that this contentment is sheer stupidity. Then immediately a discontentment will arise in you for something divine, something that is immortal, that is eternal.

Your situation is just the reverse. You are feeling divine contentment. Now don't disturb it. There is no need to be sad. Sing, dance and rejoice, so that this divine contentment grows, becomes deeper. That sadness can destroy it.

And if you want discontentment, it cannot be divine for you. You can be discontented because you are not the prime minister, you are not the president, you are not the richest man of the country. From your position, if you don't go deeper into it you can fall on wrong paths.
You are perfectly right.

BELOVED OSHO,
WHAT IS A DISCIPLE?

A disciple is one who wants to *be*, who feels that as he is, he is utterly empty, his life is nothing but a futile exercise; who feels that he is living meaninglessly -- in one word, who feels himself in despair.

In one of the existentialist novels a man commits a murder, but the murder is strange -- because he kills a man who he has never known. There is no question of friendship or enmity, he has not even seen his face. The man is sitting on the beach -- he comes from behind and kills him with a knife. He does not escape, he stands there. The crowd gathers, the police come. They ask him why he has killed the man. He says, "Don't

ask me any why, because I have been asking why -- no answer comes. Why am I born? Why are you born? Why do people die? Why do people have to live? Nobody answers my why -- you should not expect me to answer *your* why. I simply wanted to do something -- having nothing to do, I did it."

But they asked, "You don't know the man. You have not even seen his face."

He says, "So what?"

In the court there is great crowd when the hearing begins, because this man seems to be really strange. He is not an ordinary murderer, because there is no reason at all to murder. And when the judge asks why, he says, "I have been asking why, and there seems to be no answer. I also don't have any answer."

Then circumstantial evidence is produced. One man says, "This young man has been eccentric from the very beginning. He is my neighbor -- the day his mother died, he said, `That woman has decided to die on Sunday just to spoil my holiday. There are seven days, but she will not die on any other day.' He was not sorry for the death of the mother, he was complaining: `That woman tortured me my whole life, gave me work without asking me. And she could have died on Saturday, on Friday, on any day. But I knew from the very beginning that she would die on Sunday -- and particularly this Sunday because I have purchased tickets to go to the movie -- just to spoil it.'"

Somebody went to the witness box and said, "We cannot understand this man, because the day his mother died he was seen in a disco in the evening this man, dancing with a girlfriend. Now, that is not right. Your mother has died; at least you should not dance in a public place with your girlfriend."

The judge said, "Is it true?"

And the man said, "I want to ask one thing: If my mother dies, have I to dance *ever* after that or not? What does it matter whether I dance after six hours or six days or six years? -- it is always going to be after. So I decided that it is perfectly okay. Why waste time in waiting? And what is the demarcation line -- after how many days can you dance, and what is the criterion?"

He was asked, "You killed the man. Ordinarily, anybody murdering would have escaped, but you were just standing there with the knife in your hand. You did not escape."

He said, "To tell you the truth, it is that before my death I wanted to do a decisive act. In my whole life others have been dictating to me, `Do this, do that, go to this school, study this subject.' I have never been given any chance to decide anything on my own. I had decided to commit suicide, but suicide is criminal, and this society is insane. If you fail in committing suicide and you are caught, then they crucify you. Because you were committing suicide, as a punishment they crucify you. Great logic. I wanted to commit suicide. I said, `This is the best way -- first commit a murder.' At least I can say that I have done one thing in my life fully on my own, a decisive act. And there was no need to escape because now I want you to crucify me."

A disciple comes to a state where he feels that either he has to commit suicide or he has to change his whole life so that there is some significance, some fragrance, some beauty, some individuality, some decisiveness, something that you have done. Your birth you are not responsible for, your death you will not be responsible for -- two of the most important things in life are not in your hands -- but you can commit suicide; that is a decisive point.

To commit suicide is to accept failure, is to accept that you are defeated. But it is only in such a situation of the mind that a man starts looking -- perhaps there are ways of living other than how he has lived up to now, perhaps there are alternative styles of life. This search for an alternative style of life.... Because he can see all around -- everybody is miserable, sad, feeling lost. Knowing not what he is doing, why he is doing it, where he is going, why he is going there, everybody is just being pushed by the crowd. And everybody goes on like a sheep -- not like a man, not like a lion.

A disciple is one who is in search of an alternative lifestyle.

One lifestyle is that of the sheep and the other lifestyle is that of a lion. The disciple is trying to find his voice, his roar. He is trying to find his authentic being -- who he is.

A disciple is in the process of transformation.

The society has failed him, the society has deceived him. The education has not been of any help. The leaders -- political, religious, social -- all have been just cheating, and nobody has been of help so that he can be himself.

A disciple is a seeker of truth.

The word `disciple' comes from the same root as `discipline'. Now he is going to discipline himself in a totally different way than the society wants, than the religion wants, than the parents want.

He is going to discipline himself with his own signature.

It is a rebellion.
A disciple is a rebellious spirit.

BELOVED OSHO,
IS THERE ANY GOLDEN RULE FOR THE DISCIPLE?

Narendra, there is only one golden rule -- that there are no golden rules.

The Osho Upanishad

Chapter #21
Chapter title: Only the real can meet the real

8 September 1986 pm in

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BELOVED OSHO,
BEING WITH YOU IN INDIA IS MUCH STRONGER THAN ANYWHERE ELSE IN THE WORLD. SITTING WITH YOU IN DISCOURSE FEELS LIKE BEING IN THE VERY HEART OF THE WORLD. SOMETIMES JUST SITTING IN THE HOTEL ROOM, CLOSING MY EYES, I FEEL THAT YOUR HEARTBEAT AND MINE ARE BEATING IN THE SAME RHYTHM.
WAKING IN THE MORNING, LISTENING TO THE SOUNDS AROUND -- THEY PENETRATE MUCH DEEPER THAN IN ANY OTHER PLACE. IT FEELS LIKE MEDITATION IS HAPPENING HERE NATURALLY, AND WITHOUT ANY EFFORT.
IS YOUR WORK DIFFERENT IN INDIA, OR IS THERE SOMETHING HERE LIKE A NATURAL BUDDHAFIELD?

Latifa, India is not just geography or history. It is not only a nation, a country, a mere piece of land. It is something more: it is a metaphor, poetry, something invisible but very tangible. It is vibrating with certain energy fields which no other country can claim.

For almost ten thousand years, thousands of people have reached to the ultimate explosion of consciousness. Their vibration is still alive, their impact is in the very air; you just need a certain perceptivity, a certain capacity to receive the invisible that surrounds this strange land.

It is strange because it has renounced everything for a single search, the search for the truth. It has not produced great philosophers -- you will be surprised to know it -- no Plato, no Aristotle, no Thomas Aquinas, no Kant, no Hegel, no Bradley, no Bertrand Russell. The whole history of India has not produced a single philosopher -- and they have been searching for truth!

Certainly their search was very different from the search that has been done in other countries. In other countries people were *thinking* about truth; in India, people were not thinking about truth -- because how can you think about truth? Either you know it, or you don't; thinking is impossible, philosophy is impossible. It is absolutely an absurd and futile exercise. It is just like a blind man thinking about light --

what can he think? He may be a great genius, may be a great logician -- it is not going to help. Neither logic is needed nor genius is needed; what is needed is eyes to see.

Light can be seen but cannot be thought. Truth can be seen, but cannot be thought; hence we don't have a parallel word in India for `philosophy'. The search for truth we call *darshan*, and darshan means seeing.

Philosophy means thinking, and thinking is circular -- about and about, it never reaches to the point of experiencing.

India is the only land in the whole world, strangely, which has devoted all its talents in a concentrated effort to *see* the truth and to *be* the truth.

You cannot find a great scientist in the whole history of India. It is not that there were not talented people, it is not that there were not geniuses. Mathematics was founded in India, but it did not produce Albert Einstein. The whole country, in a miraculous way, was not interested in any objective research. To know the other has not been the goal here, but to know oneself.

For ten thousand years millions of people persistently making a single effort, sacrificing everything for it -- science, technological development, riches -- accepting poverty, sickness, disease, death, but not dropping the search at any cost... it has created a certain *noosphere*, a certain ocean of vibrations around you.

If you come here with a little bit of a meditative mind, you will come in contact with it. If you come here just as a tourist, you will miss it. You will see the ruins, the palaces, the Taj Mahal, the temples, Khajuraho, the Himalayas, but you will not see India -- you will have passed through India without meeting it. It was everywhere, but you were not sensitive, you were not receptive. You will have come here to see something which is not truly India but only its skeleton -- not its soul. And you will have photographs of its skeleton and you will make albums of its skeleton, and you will think that you have been to India and you know India, and you are simply deceiving yourself.

There is a spiritual part. Your cameras cannot photograph it; your training, your education cannot capture it.

You can go to any country, and you are perfectly capable of meeting the people, the country, its history, its past -- in Germany, in Italy, in France, in England. But you cannot do the same as far as India is concerned. If you try to categorize it with other countries, you have already missed the point, because those countries don't have that spiritual aura. They have not produced a Gautam Buddha, a Mahavira, a Neminatha, an Adinatha. They have not produced a Kabir, a Farid, a Dadu. They have produced scientists, they have produced poets, they have produced great artists, they have produced painters, they have produced all kinds of talented people. But the mystic is India's monopoly; at least up to now it has been so.

And the mystic is a totally different kind of human being. He's not simply a genius, he is not simply a great painter or a great poet -- he is a vehicle of the divine, a provocation, an invitation for the divine. He opens the doors for the divine to come in. And for thousands of years, millions of people have opened the doors for the divine to fill the atmosphere of this country. To me, that atmosphere is the REAL India. But to know it, you will have to be in a certain state of mind.

Latifa, because you are meditating, trying to be silent, you are allowing the real India to come in contact with you. Yes, you are right; the way you can find truth in this poor country you cannot find anywhere else. It is utterly poor, and yet spiritually it has such a rich heritage that if you can open your eyes and see that heritage you will be surprised. Perhaps this is the only country which has been deeply concerned with the evolution of consciousness and nothing else. Every other country has been concerned with a thousand other things. But this country has been one-pointed, a single goal: how human consciousness can be evolved to a point where it meets with the divine; how to bring the human and the divine closer.

And it is not a question of one person but millions of people; not a question of a day or a month or a year, but thousands of years. Naturally, it has created a tremendous energy field around the country. It is all over the place, you just have to be ready.

It is not coincidental that whenever anybody is thirsty for truth, suddenly he has become interested in India, suddenly he has started moving towards the East. And it is not only today, it is as old as there are records.

Pythagoras, twenty-five centuries ago, came to India in search of truth. Jesus Christ came to India.

In THE BIBLE there is no record about Jesus between the ages of thirteen to thirty -- and that was almost his whole life, because he was crucified at thirty-three. So from thirteen to thirty, seventeen years are missing. Where had he been, and why are those days not recorded in THE BIBLE? They have been dropped deliberately, because that would have exposed the fact that Christianity is not a new religion, it is not an

original religion -- that whatever Christ is saying he has brought from India.

It is tremendously intriguing. He was born a Jew, lived a Jew, died a Jew. He was never a Christian, he never even heard the words `Christian' or `Christ'. Why were the Jews so much against this man? Christians don't have an exact answer; neither do the Jews have an exact answer why -- because this man had done no harm to anybody. He was as innocent as you can imagine. But his crime was very subtle. The rabbis, the learned Jews, saw it clearly -- that he was bringing ideas from the East which were not Jewish. He was bringing something foreign, strange.

And if you look from this angle you can see why he says again and again, "It has been said to you by the prophets of old that if somebody is violent with you, angry with you, then you have to be ready. Your answer has to be a stone for a brick, an eye for an eye. But I say unto you that if somebody hits you, slaps you on the face, give him the other side of your face too." This is absolutely un-Jewish. He has learned it from the teachings of Gautam Buddha and Mahavira.

When he came to India -- and there are records still available of his visit -- Buddhism was still very alive, although Buddha was dead. Jesus came five hundred years after Gautam Buddha, but Buddha had created such a great storm that the whole country was drowned in it, was drunk with his idea of compassion, with his idea of forgiveness, with his idea of love. Jesus says, "It has been told by the old prophets" -- and who are the old prophets? -- they are all old, Jewish prophets: Ezekiel, Elijah, Moses -- "that God is a very violent God, that he never forgives."

They have even put words into God's mouth. In the OLD TESTAMENT God says, "I am not your uncle, I am not a nice man. I am very jealous and I am very angry. And those who are not with me are against me."

And Jesus says, "I say unto you that God is love." From where did he get the idea that God is love? Nowhere in the world has there been any record of God being love, except in the teachings of Gautam Buddha.

For those seventeen years Jesus was wandering through Egypt, India, Ladakh, Tibet. And that was his crime -- that he was bringing strange ideas to the Jewish tradition. And they were not only strange, they were absolutely against it.

You will be surprised to know also that finally he died in India, and Christian records are simply avoiding the fact. If they are right, that he was resurrected, then what happened after resurrection? Where is he? Because there is no record of his death.

In fact, he was never resurrected. He in fact never died on the cross, because the Jewish cross is the most crude way of killing a person. It takes almost forty-eight hours to kill a person, because the hands are nailed, the legs are nailed, and just drop by drop the blood goes out. If the man is healthy -- there are records that people have survived for more than sixty hours -- forty-eight is average. Jesus was brought down from the cross after six hours. Nobody has ever died on a Jewish cross in six hours: nobody *can* die.

It was a conspiracy with Pontius Pilate. He was not a Jew, he was a Roman viceroy, because Judea was under the Roman Empire. And he was not at all interested in killing this innocent young man. He was feeling guilty that he was playing a part in this ugly and cruel drama; without his signature this man could not be killed. And it was a political thing, because the whole Jewish majority was madly after Jesus -- he should be crucified. Pontius Pilate was in a dilemma: if he leaves this man alone he makes an enemy of the whole country, which was Jewish. That would not be diplomatic. If he kills this man, he will have the support of the whole country, but in his own conscience it would be a wound: an innocent man who has done nothing wrong is being killed just because of a political situation.

So he arranged with the disciples that the crucifixion would be delayed as long as possible on Friday. Because Friday evening, as the sun sets, Jews stop all kinds of work. Then on Saturday nothing is done, that is their holy day. The crucifixion was to happen in the morning on Friday, but it was delayed -- and bureaucracy can delay anything.

Jesus was crucified in the afternoon. And before sunset he had to be brought down alive, although he was unconscious, because blood had gone out of his body and he was weak. And then the guard at the cave in which his body was put... The Jews were going to crucify him again after their holiday was over, but the guard was Roman -- and this is how it became possible for the disciples to take Jesus out, and out of Judea.

Why did Jesus want to come to India? -- because in his youth, for years he had been in India. He had tasted the spiritual, the cosmic, the ultimate so closely that he wanted to go back there. And as he was healed, he returned to India and he lived one hundred and twelve years.

His grave is still there, in Kashmir. The inscription is in Hebrew... in India there are no Jews. The inscription says *Joshua*. That is Jesus' name in Hebrew; *Jesus* is Greek for *Joshua*. "Joshua came here" --

the time, date -- "a great master, lived with his disciples in silence, lived long, one hundred and twelve years, and used to call himself *The Shepherd*." Hence the place itself became known as "the village of the shepherd." You can go to the village, it exists still -- Pahalgam; that is the Hindi translation of `the village of the shepherd'.

He wanted to be here so that he could grow more; he wanted to be here with a small group so that they could grow, and silently. And he wanted to die here, because to live here has a beauty if you know how to live, and to die is also tremendously significant if you know how to die.

Only in India has the art of dying been explored, just as the art of living has been explored; they are both part of one single process.

And still more surprising is the fact that even Moses died in India, and the graves of Moses and Jesus are in the same place. Perhaps Jesus had chosen the place near to the great master Moses. But why did Moses die in Kashmir?

Moses had taken the Jews out of Egypt to find the land of God, Israel. It took forty years, and when they reached Israel he proclaimed, "This is the land, the promised land of God. I am too old, and I would like to retire. You, the young generation" -- because since he started from Egypt almost all the people of his generation had died. New children had been born, the young had become old; the original group that started was no more. Moses was feeling almost like a stranger.

He gave the power to rule and to manage to the young people, and he disappeared from Israel. It is strange: Jewish scriptures don't make any mention of his death, of what happened to him. But we have the grave. Again the inscription is on the grave in Hebrew, and for four thousand years a Jewish family has been taking care, generation by generation, of these two graves. Why did he want to come to India -- just to die? Yes, it is one of the secrets: If you can die in a buddhafield, in a field where the vibrations are not only human but divine, your death itself becomes a celebration, a liberation.

And down the centuries, seekers have been coming to this land from all over the world. The country is poor, the country has nothing to offer, but to those who are sensitive it is the richest place on the earth. But the richness is of the inner.

Latifa, you are right. Just be more open, more relaxed, more in a state of let-go, and this poor country can give you the greatest treasure that is possible for human beings.

BELOVED OSHO,
BEING WITH YOU IN THESE DAYS HAS BEEN LIKE A SHOWER OF LOVE, GRATITUDE, LIKE AN OPEN OCEAN. BEING AWAY FROM YOU HAS BEEN SOMETIMES SO HARD AND SO DEEP AT THE SAME TIME.
CAN YOU PLEASE SAY SOMETHING ONCE AGAIN ABOUT THE RELATIONSHIP BETWEEN MASTER AND DISCIPLE?

Not only once again, but I will say a thousand and one times, again and again, something about the relationship between the disciple and the master. Because there are so many aspects, and whenever I say something, it covers only one aspect.

One thing, the most important to remember, is that it is not a bondage, a contract, that basically it is a meeting of two free individuals, a meeting out of freedom.

If at any point you start feeling that it is a bondage, you have gone astray. It is simply two fellow travelers walking on the road with no bondage, with no promises, with no expectations.

One knows the road -- he has walked down the road, up and down many times -- sometimes alone, sometimes with others. He can walk on the road with closed eyes, he is so much acquainted with the path. The other is new, he is not acquainted with the road.

The only thing that exists between these two people is a certain kind of love, trust. And that too is based on experience -- because the disciple can see that the master is always right. There are so many crossroads, but he is always finding the right road; there so many pitfalls, but the master is always making him aware that a pitfall is ahead -- "Be a little more alert." Slowly slowly, walking with this man, a trust grows. It is not a belief, it is based on experience.

He has seen again and again that if this man were not there he would have gone somewhere else. There were so many beautiful paths, bypaths; the desire to move on them was there. But this man is not only aware of the path, he is also aware of the desires of the fellow traveler. He goes on telling him, "No, don't

think that way, that desire will be disastrous." So many chances to see the validity, the clarity, the experience of the man, create trust. So it is not simply a belief, it is not faith. It is existential, it is experimental, it is scientific.

The relationship between the master and the disciple is one of the most existential relationships -- not based on imagination, not based on fiction, not based on opinion, not based on what others say but based on what you see, your experience. And it goes on deepening. A moment comes when to doubt this man becomes impossible -- not that the master says, "Don't doubt." On the contrary, the master says, "Don't miss any opportunity to doubt because that is how you are going to sharpen your intelligence. Doubt, and doubt totally." And the master can say it because he knows that doubt is meaningless against truth.

Against fiction, doubt is dangerous; doubt can kill the fiction -- but doubt only enhances the true.

The relationship between a master and disciple is of immense intelligence. It is not as people ordinarily think -- that they will become slaves, mentally dependent, that they will lose their individuality; that they will not be allowed to doubt, that doubt will be prohibited and belief will be nourished, no. With a real master, the situation is totally different. Doubt is nourished, because the master is not afraid -- you can doubt as much as you can, but you will have to accept the truth in spite of your doubts. It is not spiritual slavery, but independence.

The master's effort is to give you more individuality. Yes, he takes away your personality. You have to understand the distinction clearly: individuality is your self nature, and personality is just a mask. And the mask has to be removed, your original face has to be discovered. If you are unreal, you cannot reach reality. Only the real can meet the real.

You want ultimate freedom? Then your first step has to be freedom; the last step can be freedom only if the first step was freedom. If the first step was not freedom, it is impossible for the last step to be freedom -- because it is the same thing growing.

The relationship between the master and the disciple is a scientific lab in which the false has to be burned and the original has to be discovered. And it is the original that we are all missing. That is our misery, that is our pain, that is our anguish -- that we do not know who we are. All that we know is so stupid.

A Sufi story will help you.

A Sufi mystic comes to a great fair. All the caravanserais are full; he goes from one place to another, it is becoming midnight, he is tired. One manager of a caravanserai has compassion for him and says, "I can arrange something, but I cannot give you an individual room. In one of the rooms one person is there; he is well known to me, so I can persuade him just to let you also sleep there. Now, where will you go? If you are willing, I can ask."

The mystic was so tired. He said, "Anywhere, just let me lie down. The whole day I have been walking. Give me something to eat, and ask your friend."

The friend said, "I have no objection." A bed was brought in. When the mystic came in, the man looked at him and he felt he was a little bit of a strange type of man -- he was going to bed with his shoes, hat, coat, everything on him. But it was not right to interfere with a stranger, so he kept quiet. And then the mystic was tossing and turning, sleep was difficult. How can you sleep with shoes on, and your hat and coat on? And because of his tossing and turning, the other man was also not able to sleep.

He said, "Listen, neither are you sleeping nor are you allowing me to sleep. And the simple reason is -- just take those shoes off, take your hat and your coat off. Relax, then you can sleep. This is not the way to sleep."

The man said, "I know, but the difficulty is that these are the things I am acquainted with. If I see my face in the mirror in the morning and the hat is missing, a doubt may arise -- `Who is this man?' These are my symbols. And the trouble is... if I was alone in the room, I would have locked the room from inside and taken everything off and gone to sleep. But the trouble is, you are also here. Things can get mixed up, and in the morning it will be difficult for me -- who is who? You are simply sleeping naked" -- it was a hot country -- "and I would also like to sleep naked. But two naked persons in the morning -- how are you going to make the distinction who is who?"

The other man laughed. He said, "You have a real problem, but I will suggest a solution to you. Somebody who must have been staying here before us, their child has left a small balloon, so I will tie the balloon on your leg. You can sleep naked -- just remember that the balloon is tied onto your leg, so in the morning when you see the balloon, you will know perfectly who you are."

The man said, "Simple solution, good." He undressed, took the balloon, tied it to one of his legs, and

went to sleep. They both slept.

The other man, just before morning, took the balloon away from the mystic and tied it on his own leg and went back to sleep. Then a servant knocked on the door for breakfast. The mystic looked at his leg. He said, "My God, it feels as if I am myself, but what about the balloon?" And then he looked at the other man; the balloon was there.

He shook the man and he said, "What I was afraid of has happened -- the balloon is on your leg, so certainly you are me. Now who is going to tell me who I am? And deep down I know, that balloon or no balloon, I am the same man. But now there is great confusion!"

Our identities are no more than that balloon -- a certain name which has been given to you, a certain respectability which has been given to you. You are a husband, you are a wife, you are a father, you are a brother, you are this, you are that. All these identities are different balloons hanging around you, giving you a certain feeling that you know who you are. But if all these balloons are taken away then do you know who you are? You will *feel* you are yourself, but who are you?

The master's whole function is to take away balloons, one by one, from your personality, and still not let you fall into a confusion. The moment all balloons are taken away, people go mad because they don't know who they are.

What is insanity?

I had gone to see one madhouse, and one man was just going right, left, right, left, right, left. I asked, "What is he doing?"

They said, "He used to be a captain in the army. The whole day he is just going right, left, right, left -- a desperate effort to remember who he is. He wants to find his identity."

It is certainly a tremendous anguish not to know yourself.

The whole function of the lab that exists between the master and the disciple, the whole craftsmanship of the master, is that he should take your false identities with such articulateness, with such art, that you don't fall into insanity. On the contrary, rather than falling below mind into madness, he helps you to go beyond mind into meditation.

Madness and meditation have a similarity:

One is below mind, the other is above mind.

Both are out of the mind.

One is a breakdown, another is a breakthrough.

Without the master there is every possibility you will go into a nervous breakdown if you lose your identity. The master goes on supporting you, goes on taking your personality layer by layer. And you allow him to take your identities away because of his love and trust; you know that he cannot harm you. You are ready to risk.

The master's art is to prepare you to risk. And once you have risked, once you have become naked of personality, a pure individuality -- and still can retain your intelligence, your sanity -- the dark night of the soul is over, the morning is very close. Soon you will see the dawn.

Go on asking me again and again, because the relationship has so many aspects I cannot cover them in one answer.

BELOVED OSHO,
YOU ARE THE WILD, RAGING FALLS THAT POUR FROM THE MOUNTAINS. YOU ARE THE SUMMER RAINS THAT FALL FROM THE SKY.
OSHO, MY BELOVED, YOU ARE THE CURRENTS OF THE OCEAN. AND I AM HERE, BUT A TEACUP, AVAILABLE TO YOU.
TO LOOK INTO YOUR EYES AND TO WATCH YOU SMILE TO SIT IN YOUR PRESENCE AND TO BATHE IN YOUR GRACE.... I CAN'T TAKE MY EYES FROM YOU, OSHO I WANT NOT TO MISS ONE GESTURE, ONE LOOK I WANT NOT TO LOSE ONE WORD, ONE SMILE.
THANK YOU, OSHO, FOR THIS MOMENT WITH YOU THANK YOU, EXISTENCE, FOR THIS MASTER WITH ME.

This is not a question, this is an answer.

If you can feel thankfulness towards existence, nothing else is needed; you have known the very essence of prayer, the very juice of all meditations.

Just two tears fallen in deep gratefulness are enough.

The journey is not long; it is long because we never take the first step. An ancient Chinese saying is, "One step is half the journey. In two steps the whole journey is over." And what is that first step? -- gratefulness.

And see the beauty of the word and the reality behind it, of gratefulness. It is neither Christian nor Hindu nor Mohammedan; it is neither male nor female, neither white nor black -- just a sheer joy that we don't deserve.

And so much is given by the unknown, and it goes on giving to us. Not to take it for granted is the beginning of religion. And to start being grateful is the first step towards the temple.

The second step is not even possible to translate into language. It comes automatically after the first. Thousands of efforts have been made to give it some word, some definition, some explanation; all have failed.

One great mystic, Rinzai, was sitting by the riverside on the sand. A man approached who had been looking for him. He had gone to Rinzai's place and they said, "You may find him somewhere by the side of the river. This is the time he sits there."

The man reached, he asked Rinzai, "I have come from a long distance to know -- in short, because I am not a scholar and I am a simple man. Just give me the essential teaching."

Rinzai closed his eyes and sat silently.

The man said, "Have you heard me or not? I have asked a question, and instead of answering me you have closed your eyes."

Rinzai said, "That was the answer, the shortest: just close your eyes and be silent -- you wanted the shortest answer."

The man said, "This is too short. Just a little longer will do."

So Rinzai wrote on the sand with his finger, "Meditation."

The man said, "That does not help much, it is the same. Again, close your eyes and sit silently -- that is the meaning. Can't you give me a little more?"

Rinzai wrote in big capital letters, "Meditation."

The man said, "Are you crazy or what? -- because it is the same thing."

Rinzai said, "If I do anything more than that, I will move beyond the limits of truth. Then it will be a lie. If you want lies, I can elaborate, but truth is finished. The moment I sat silent with my closed eyes, that was all."

So the first step is gratitude, and the second step will be an absolute silence -- not even gratitude, because that too is a subtle disturbance.

Just nothingness is the second step, and you have arrived.

BELOVED OSHO,
IT FEELS TO ME LIKE AFTER ALL THESE YEARS OF BEING WITH YOU AND WORKING, RIGHT THIS MOMENT THERE IS NOTHING ELSE TO DO BUT TO RELAX AND LET LIFE TAKE OVER. IS IT SO -- OR AM I JUST GETTING LAZY?

It is both. It is so, and you are getting lazy!

But to be lazy is my whole teaching.

I am the lazy man's guide to enlightenment.

The Osho Upanishad

Chapter #22

Chapter title: A journey without end

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BELOVED MASTER,
I HAVE DONE NOTHING TO DESERVE YOUR INFINITE LOVE AND COMPASSION, AND THEREFORE NO ACT OF MINE CAN BE APPROPRIATE TO EXPRESS MY GRATITUDE TOWARDS YOU.
I PRAY TO YOU, MY LORD, PLEASE GIVE ME THE STRENGTH TO FIGHT THOSE UGLY AND INHUMAN PEOPLE WHO, WITH THE HELP OF THEIR BRUTAL POWER, ARE DREAMING OF DESTROYING YOU.

Ashok Saraswati, there are many things to be understood.

One -- the most fundamental -- is that love is not deserved. There is no way to deserve it. It cannot be earned, you cannot do anything to be worthy of it. It is a sheer gift.

This is one of the reasons why love is so scarce in the world, because we are expecting that people should deserve it, only then can they get it. And it is something which is not a commodity. It is a value which is not of this world. You love someone, you cannot say why. You cannot answer, you can simply say "I love." There is no rationality in it.

So don't feel in any way unworthy that you have not done anything active for me, yet my total love is there for you just to take.

This has to be remembered not only in relation to me; this has to become your deep insight into the very phenomenon of love. Love people not for any reason at all -- just loving is so good, so beautiful, so intrinsically blissful that it is not a question whether the person who is loved deserves it or not. You are in love just like a raincloud -- so full of rain, ready to shower. You cannot bother whether the rain falls on rocks or on the thirsty ground, it is not your concern. Your whole concern is, you are so full and overflowing that you have to share; otherwise it will be such a burden. The same thing that by sharing becomes bliss can become a burden if it is not shared.

And always be grateful to the person who receives your love. Don't expect him to be grateful -- these are the wrong attitudes, this is how we have made this world loveless. We expect the loved person to be grateful, which is absolutely wrong, because he could have rejected your love; you have to be grateful that he received it, opened his heart, was available to you. What more worthiness is needed?

Ashok, as you are, to me, you deserve my love, my compassion. Just by being receptive, you have earned it. Just by being open, you have deserved it. And now you deserve it even more, because you are feeling grateful.

The second thing: you are concerned about my safety, about the people who want to destroy me. Your concern is natural, but remember one thing: However powerful the inhuman forces may be, however powerful the cruel, the ugly and the animal in man may be, it cannot destroy the higher values of life. It cannot destroy love, it cannot destroy compassion, it cannot destroy truth. It can destroy, at the most, the physical body.

And here with me, the basic lesson to be learned is that we are not bodies, that we are immortal souls. The house can be burned, the body can be burned, but the consciousness will remain unaffected.

And by these acts of violence, the inhumanity, the cruelty goes on condemning itself. Each time a Socrates is poisoned or a Jesus is crucified or a Mansoor is killed, nothing is lost; only the inhuman part becomes weaker, starts feeling guilty, becomes criminal in its own eyes.

I am reminded of Judas. Judas betrayed Jesus, sold him into the hands of the enemies for only thirty silver pieces. But at the moment Jesus was crucified, Judas was standing in the crowd. And when Jesus said, "Father, forgive these people because they know not what they are doing" -- a great shock; Judas could not live more than twenty-four hours. He committed suicide within twenty-four hours. Within twenty-four hours he was hanging from a tree on the mountain. He killed himself, those thirty silver pieces lying on the ground.

The ugly cannot be victorious. It is not power that wins; it is peace, it is love, it is consciousness which goes on winning.

Look at the whole history -- the powerful have not been of any importance in human growth, and they have not been able to hinder anything that is of authentic value.

So don't be worried. All that you can do is be more loving -- because we have to fight nuclear weapons with love, bullets with roseflowers. And don't be worried about small battles. In a war you can lose small battles, that is not decisive; what is decisive is ultimate victory, and we are moving towards the ultimate victory. And each day in the life of humanity we are becoming closer to Gautam Buddha -- not closer to Genghis Khan, Nadirshah, Tamerlane, Adolf Hitler, Ronald Reagan. They may have power but the existence is not with them; the existence is absolutely supportive to consciousness and all that brings more consciousness into the world.

Existence is a tremendous experiment in becoming conscious, and man is the pinnacle of the experiment. There are problems, and there are difficulties -- but they are the challenges, they keep us alert. They are not ultimately against us, but perhaps they are needed to keep us awake.

Existence has staked much on man; otherwise, man is just what the word means -- it comes from `mud'. `Human' comes from *humus*. What is the difference between mud and man? There is a difference which is not of quantity, but of quality. Man is not only alive but conscious too, and has the potential to become fully *self* conscious.

Feel compassion for those people who are still living in the dark, still crawling like animals, thinking in inhuman terms. Perhaps your compassion, your love may help them. Nothing else can help them.

But you can love them only if you don't condemn them. You can be compassionate only if you feel pity, if you feel a deep concern for their undeveloped souls. This is the only way to help them, and this is the only way to help my work.

BELOVED OSHO,
THE OTHER NIGHT IT FELT SO GOOD JUST SITTING AT YOUR FEET, FEELING MY HEART TOTALLY TUNING INTO YOU, AND THE MIND MORE AND MORE DISAPPEARING.
BUT SUDDENLY THIS RAMAKRISHNA STORY HIT ME LIKE LIGHTNING. IT FELT SO RIGHT, BUT IT IS SO PAINFUL.
ARE THE EMOTIONS FOR A MASTER, THE HEART-TO-HEART COMMUNION ALSO AN ILLUSION? IS BEING TOTALLY IN THE HEART NOT THE END OF THE JOURNEY?

There is no end of this journey.

There are overnight stops. To bring you from the mind, the heart is used. The heart is closer to your reality than the mind; the mind is the farthest, the circumference of your being. The heart is somewhere between the circumference and the center.

A master has to be alert not to give you impossible goals, because those impossible goals will make you feel, "It is not for me. It is too much, too big. I am too small."

A Taoist parable is: There is a statue of Lao Tzu, the founder of Tao. And a young man has been thinking for years to go to the mountains and see the statue of Lao Tzu. He loves the words, the way Lao Tzu has spoken, the style of life that he has lived, but he has never seen any of his statues. There are no Taoist temples, so there are very rare statues and they are all in the mountains -- standing in the open, carved out of the mountain -- no roof, no temple, no priest, no worship.

And years pass, and there are so many things always coming in between. But finally one night he decides that he has to go -- and it is not that far, only a hundred miles -- but he is a poor man, and he has to walk. In the middle of the night -- he chooses the time in the middle of the night so that the wife and the children and the family are asleep and no trouble arises -- he takes a lamp in his hand, because the night is dark, and goes out of the town.

As he comes out of the town to the first milestone, a thought arises in him, "My God, one hundred miles! And I only have two feet -- it is going to kill me. I am asking the impossible. I have never walked one hundred miles, and there is no road...." It is a small hill path, a footpath -- dangerous too. So he thinks, "It is better to wait till the morning. At least there will be light, and I can see better; otherwise I will fall somewhere off this small footpath. And without seeing the statue of Lao Tzu, simply be finished. Why commit suicide?"

So he was sitting just outside the town, and as the sun was rising an old man came by. He saw this young man sitting; he asked, "What are you doing here?" The young man explained.

The old man laughed. He said, "Have you not heard the ancient saying? Nobody has the power to take two steps together, you can take only one step at a time. The powerful, the weak, the young, the old -- it doesn't matter. And the saying goes, `Just one step by one step, a man can go ten thousand miles' -- and this is only a hundred miles! You seem to be stupid. And who is saying to you that you should go continuously? You can take time; after ten miles you can rest a day or two days, enjoy. This is one of the most beautiful valleys and the most beautiful mountains and the trees are so full of fruits, fruits that you may not have even tasted. Anyway, I am going; you can come along with me. I have been on this path thousands of times, and I am at least four times your age. Stand up!"

The man was so authoritative: when he said "Stand up!" the young man simply stood. And he said, "Give your things to me. You are young, inexperienced; I will carry your things. You just follow me, and we will take as many rests as you want."

And what the old man had said was true -- as they entered deeper into the forest and the mountains, it became more and more beautiful. And wild, juicy fruits... and they were resting; whenever he wanted, the old man was ready. He was surprised that the old man himself never said it was time to rest. But whenever the young man said it was time to rest, he was always willing to rest with him -- a day or two, and then they would start the journey again.

Those one hundred miles just came and went by, and they reached one of the most beautiful statues of one of the greatest men who has ever walked on the earth. Even his statue had something -- it was not just a piece of art, it was created by Taoist artists to represent the spirit of Tao.

Tao believes in the philosophy of let-go. It believes you are not to swim, but just to flow with the river, allow the river to take you wherever it is going -- because every river ultimately reaches to the ocean. So don't be worried, you will reach the ocean. There is no need to be tense.

In that lonely spot the statue was standing, and there was a waterfall just by the side -- because Tao is called the watercourse way. Just as the water goes on and on flowing with no guidebooks, with no maps, with no rules, no discipline... but strangely enough in a very humble way, because it is always seeking the lower position everywhere. It never goes uphill. It always goes downhill, but it reaches to the ocean, to its very source.

The whole atmosphere there was representative of the Taoist idea of let-go. The old man said, "Now begins the journey."

The young man said, "What? I was thinking, one hundred miles and the journey is finished."

The old man said, "That is just the way the masters have been talking to people. But the reality is *now* -- from this point, from this atmosphere, a journey of one thousand and one miles begins. And I will not deceive you, because after one thousand and one miles you will meet another old man -- perhaps me -- who will say, `This is just a stopover, go on.' *Go on* is the message."

To bring you down from the head, the heart is used; the master says that a heart-to-heart communion is needed. It seems possible, because the heart is not very far. And you have some experiences of the heart. You have loved someone -- you may be a mother, you may be a husband, you may be a brother, you may be a friend -- you know that there are things which are not of the head. The heart is not absolutely unknown.

The absolute unknown cannot be presented to the disciple -- not by the artful master -- but something that seems realistically plausible. That's why the master talks about heart-to-heart communion.

It is immensely deeper than the communication that happens between one head and another head. It is tremendously gratifying, but it is just an overnight stay. In the morning we go again, because your being is there. At just the same distance as the mind is from the heart, towards the periphery, the being is in the opposite direction, towards the center.

Once you have come to the heart -- known its joys, known its song, known its beauty, now you can be persuaded to go a little further. And the master who has brought you to the heart has meanwhile also created a trust that he knows what he is talking about, that he knows the way; that he was not simply a thinker, he was sharing his own experience. He has walked the path many times, each nook and corner is known to him. He says, "There is much more: being-to-being contact, and the communion becomes just as ordinary as communication was."

He allures you, persuades you; but the meeting with the master at the point of being is only one hundred miles. The moment you have come to the being, then he says, "Now begins the real journey. Up to now we were only preparing for it; it was preparatory work."

From being to the universal consciousness...
And that journey is endless, but the ecstasy goes on deepening.

At each step, you are more; your life is livelier, your intelligence is aflame. And nobody stops. Once the seeker has reached to his being, he himself becomes capable of seeing what lies ahead -- treasures upon treasures. Persuasion is needed only up to the point of being; those one hundred miles are the most difficult. After those one hundred miles, it may be one thousand and one miles or an infinity -- it makes no difference. Now you know that there is no goal in reality; the very talk of the goal was for the beginners, was for children. The journey is the goal.
The journey itself is the goal.
It is infinite. It is eternal.

You will find stars, unknown spaces, unknowable experiences, but you will never come to a point where you can say, "Now I have arrived." Anybody who says "I have arrived" is not on the path. He has not traveled, his journey has not begun; he is just sitting on the first milestone.

But each time it is painful too -- it is a sweet pain. You get to the heart and it is so beautiful, so lovely, one would like to remain. There is no point in going anywhere any more, it seems everything is achieved.
But you will have to leave it.

And the departure is a little painful, but the pain will be forgotten immediately -- because more and more blissfulness will be showering on you. And soon you will learn this: that there is no need to feel pain when you depart from one overnight stay. You become accustomed, you know that the journey is endless. And the treasure becomes more and more, you are not a loser. Stopping anywhere will be a loss. So there is no stop, no full-stop, not even a semicolon....

You will have to learn to enjoy even the sweet pain of departing from beautiful spaces to more beautiful spaces.

BELOVED OSHO,
WHY DO YOU ALWAYS SPEAK OF THE MASTER IN THE THIRD PERSON?

Because I am only a witness.
My function as a master is not my identity.
It is just like somebody is a plumber and somebody is a surgeon; I am a master -- but it is functional, it is not my reality. That's why I speak in the third person.

So I go on talking about the master as `he' -- I don't use `I' -- just to make you aware that I am more than the master, that I am watching the master. Just as you are watching him, I am watching him too. You are watching from one side, I am watching from another side.
But I am as different from it as you are different from it.

BELOVED OSHO,
WHAT SENSE DO ALL THE QUESTIONS HAVE? IN MANY OF THEM ARISING IN ME I CAN SEE MY EGO AT WORK. SOME I CAN ANSWER MYSELF, AND MANY HAVE BEEN ASKED BEFORE.

Yashen, don't you see the same ego in this question? Don't you know the answer to this question? Don't you know that this type of question has been asked many times before? Then why are you asking the question?

First, you think that in all the questions that arise in you, your ego is involved -- but do you think that by not asking them your ego will disappear? If your ego is involved, then ask them so I can hammer your ego.

You say, "Many questions arise and I find that I know the answer already" -- but how do you know that your answers are right?
Ask them, so that you can know whether your answers are right or not.

You say many questions arise in you but they have been asked many times before. Does that help you? Many people have loved before -- are you going to love in your life or not? Many people have lived before and are living right now -- what are *you* doing? You need not live even for a single moment more, because so many people are living -- why repeat it? And so many millions of people have lived before. Wherever

you are sitting, there are at least ten persons' graves exactly on that spot.

And I have always emphasized -- have you heard it or not? -- that I answer *people*, I don't answer questions. So it is possible that the same question may be asked a thousand times -- I will answer the question in a thousand different ways, because those people who are asking the question are different from each other. Their questions cannot be the same; it is only the language that is giving us an illusion.

I love a beautiful story about Gautam Buddha. One morning a man asked him, "I am an atheist, I do not believe in God. What do *you* say about God?"

And Buddha said, "God exists, and God exists more than you exist." His disciples were shocked, particularly Ananda, who was always just by his side.

That very day, in the afternoon, another man came and said, "I am a believer, a theist. I believe in the existence of God. What do *you* say about God?"

And Buddha said, "There is no God, and there has never been any. God does not exist at all."

Now it was becoming more puzzling -- not to those people, but to those who had heard both answers.

In the evening a third man came. Only Ananda was present. The man touched the feet of Gautam Buddha, sat there, and said, "I don't know anything about God. Will you help me a little?"
Buddha closed his eyes, and sat silently.

Ananda was even more puzzled, because that man also closed his eyes and sat silently. One hour passed, and then the man opened his eyes and he said, "How can I thank you? I don't have any words. You have answered my question." With tears in his eyes of joy and gratitude, he touched the feet of Buddha, kissed the feet of Buddha, and went away.

Now Ananda was going mad! He was waiting for this moment, when there was nobody else. He closed the doors and said, "This is too much. You will drive us insane! To one man you say God exists. On the same day you say to another man that God does not exist. And on the same day to the third man you don't answer, you simply sit in silence -- and he receives the answer, and with tears of gratitude he kisses your feet. What is going on? Where do we stand? What is our philosophy?"

And Gautam Buddha said, "Relax, it is time to go to sleep. And remember, none of the questions were yours. Why did you hear the answers? Can't you be a little more alert, that I am answering the question of this particular man in a particular context? You are not that man -- neither is the question yours nor is the answer for you. Why should you bother? It has nothing to do with you. And as far as I am concerned, I have been absolutely consistent all three times.

"The man who said `I am an atheist and I believe there is no God' needed a great hit, because his atheism is only a philosophical approach. He has been only thinking, and by thinking you cannot decide whether God exists or not. To demolish his idea... He had come for a different purpose -- he had come to get my support. He wanted me to say `Yes, you are right,' so his ego would be inflated more, and his mind concept -- that there is no God -- would become more rooted; and he could proclaim to other people that `Not only do I say so, Gautam Buddha also says there is no God.' He simply wanted my support. I cannot give support to any mind game, I had to shatter his mind. I had to shout at him, `God is! God exists, and he exists more than you exist.'

"The other man was a theist, but the same mind-game. He believes, he does not know. He believes that there is a god who has created the world. He has also come for the same purpose, to have my support -- because mind itself is always doubtful and needs many props of other peoples' opinions. And if a man like Gautam Buddha can support you, then the idea can become very fixed. It is not a question of what the idea was; the question is that it was only a mind game. One was atheist, one was theist, but both were playing the same game. I had to shatter the game. And so to the second man I had to say, `There is no God, never has been.'

"The third man was a totally different story. He had no mind projection. He said, `I don't know *anything* about God.' He was absolutely clean and innocent, and he was ready to listen. He had not come to get support for his own idea. He came to be enlightened about the fact, about the truth -- `What is exactly true about God? I myself don't know anything.' There was nothing to shatter. So I taught him the *real* answer: to be silent. And when I became silent -- he was a man of innocence, just like a child -- seeing that I am sitting silent, perhaps this is the answer, he also sat in silence. And one hour of silence, with his innocence, gave him a clarity, an understanding, and he was full of gratitude. He received the answer although he had not asked the question."

Silence is God; or to be more exact, silence is godliness. Silence is divine.

You say that questions arise in you which have been asked before -- but not by *you*. They must have

been asked by other people, and the answers were given to those people. Those answers are not for you. And when you are present here, don't be so stupid. When you can get an answer directly for yourself why take an answer which was given by me to somebody else? The context was different.

Yes, when I am gone then from books you will be reading answers given to others. But when I am here with you, missing the opportunity is sheer stupidity. Either you know -- then no questions will arise in you -- or you don't know. Then questions will arise in you. Then it is better to ask rather than to hide them thinking that they are ego trips.

Looking at your question my feeling is that *not* asking is an ego trip, because to ask means you are accepting your ignorance. Not to ask you remain knowledgeable, you know. These are other fools who are asking.

BELOVED OSHO,
IS THERE A DIFFERENCE IN THE RELATIONSHIP OF THE MASTER TO HIS MALE DISCIPLES AND HIS RELATIONSHIP TO HIS FEMALE DISCIPLES?

All disciples are female.
All masters are male.
The very qualities of being a disciple are the qualities which are feminine -- receptivity, openness, trust, love, a deep surrender.

It is not a coincidence that there have not been many women masters, and those that have been were almost as male in their approach as any male can be. For example, I will give you few names -- because there are only few women masters in the whole of history. They can be counted on the fingers of one hand.

The most ancient is Gargi. She's reported in the VEDAS. One of the great kings -- five thousand years ago according to Christian scholars, and ninety thousand years ago according to Hindu scholars.... And I have not been able to find any fault with the Hindu scholars. Their arguments are immensely valid, and the Christian scholars have not been able to answer them.

The Christian scholars have a difficulty, because the Christian ideology says that the world was created six thousand years ago -- so they have a problem. The problem is: everything has to fit into six thousand years. The frame is there, so they have to put everything into six thousand years' time. They cannot go beyond that, because there was no world.

But there is a difficulty about the VEDAS. One of the great scholars, Lokmanya Tilak, proved beyond any doubt that RIG VEDA is ninety thousand years old. It is now almost more than half a century that his argument remains undefeated, and I don't think there is any possibility in the future that his argument *can* be defeated -- because it is based not on logic, but on astronomy.

In the RIG VEDA there is a description of a certain constellation of stars that happened ninety thousand years ago. Now the Western astronomers have agreed: that certain constellation has not happened again. It has happened only once, and that was ninety thousand years ago. And it has been described in such detail that it is impossible -- if the RIG VEDA was written only five thousand years ago, then who was going to describe that constellation which happened eighty-five thousand years before that? And they did not have any modern equipment. Unless they had watched it with their own naked, bare eyes, there is no other way.
Gargi is one of the most ancient masters.

One of the kings had called a conference of all the great philosophers of his time. That was usual in India, that kings would call conferences of great scholars, philosophers, saints, to discuss problems. And for whoever was the winner there was a great prize. This time the king had offered one thousand cows, their horns covered with gold and diamonds; whoever won was going to get those one thousand cows with all their gold and diamonds.

One of the most important philosophers of those days was Yagnavalkya. He was so certain about his victory... he had his own small university, his own *gurukula*, the family of the disciples; he brought his chosen disciples with him to listen. And just in front of the palace were standing those one thousand cows, the most beautiful cows, their horns shining in the sun. He told his disciples, "You can take these cows to our *gurukula*. As far as the debate is concerned, I will win it -- why unnecessarily harass the cows in the hot sun?" He was so certain he was taking the reward before winning the debate.

And there were thousands of scholars gathered and none of them was courageous enough to say that this

was strange behavior. They all knew that the man was going to win; it was better not to say anything.

But one woman stood up, and that was Gargi. And she said, "Stop. You cannot take those cows -- Gargi is still alive!" There was a great silence in the conference hall. Even the king could not believe that Gargi would give the challenge. And Gargi said, "Don't waste time with others. Let me ask a few questions, and if you can answer them you can take the cows. If you cannot, my disciples are going to take the cows."

And she really asked questions which are not answerable. She asked, "Who has created the world?"

And Yagnavalkya said, "This is not a great question. Everybody knows God created the world."

Gargi said, "It does not matter whether everybody knows or not. Do *you* know? The debate is between me and you -- do you know? Were you an eyewitness?"

Now, that is very tricky. If he says he was an eyewitness that means the world had already begun -- *he* was there. If he says he was not an eyewitness then on what grounds -- just public opinion? Is it a matter of public opinion?

Yagnavalkya remained silent.

Gargi said, "Okay. If you cannot answer that, the king should take note of it. I ask you, who created God? -- because it seems the logic is that everything that is, has to be created by somebody; otherwise, the existence needs no creator. If the existence needs a creator in God, then the same logic has to be applied to God also. Who created God?"

And Yagnavalkya became so angry. He forgot all his wisdom, proved that he was not a master but just a teacher. He said, "Gargi, if you say a single word more, your head will fall down on the earth" -- and he pulled his sword.

Gargi said to the king, "This is enough proof of defeat." And she told her disciples to take the cows, and told Yagnavalkya, "Put your sword back into the sheath. It is a conference of wise people, not of warriors. Next time, come better prepared."

This woman is the first woman master, but her behavior shows that she is not feminine, not at all -- so courageous, so bold. She deserves to be a master, and she was a master.

The second great woman is one of the great masters of the Jainas, Mallibai. They changed her name to Mallinath so nobody would know that in twenty-four great masters of the Jainas, one is a woman. Even in statues, all twenty-four are male -- and Jaina *tirthankaras* are naked, you cannot hide the difference between a man and a woman.

I have been asking Jaina monks and Jaina thinkers, "How did Mallibai became Mallinath, and how did the body of a woman go through a transformation and become the body of a man?" Nobody has been able to answer. They simply said that it has been coming on for centuries; in the scriptures everywhere there is no other mention. But I know the answer; my answer is that Mallibai behaved like a man -- she was a master. And it is perfectly appropriate to change her name from Mallibai to Mallinath and to change her statue into a statue of a man. This is symbolic: even if a woman becomes a master, she will have to grow qualities which are basically male.

And if a man becomes a disciple, he will automatically grow qualities which are female. There is nothing wrong in it. Qualities are qualities, and all beautiful qualities are feminine -- love and trust and compassion and gratitude and surrender. All beautiful qualities are feminine.

The male has courage, perhaps guts to go alone on the path without following anybody; strong enough to risk, perhaps many lives. As a disciple he may have reached in one life, but he prefers the longer path -- stumbling, falling, going astray, but not asking for help. He is a warrior, and his path is that of a warrior. He is almost fighting with existence.

The disciple is not fighting with the existence. On the contrary, through the master he has made a deep communion with existence.

So as far as I can see, all disciples are female, all masters are male. And this should not be taken in terms of equality or superiority or inferiority. They are unique. Just as no man can be pregnant, he cannot be a mother -- that does not mean that he is inferior.

There are a few idiotic scientists who are trying to make men pregnant. This is bound to happen when ignorant people are doing all kinds of things. Now, wasting unnecessary energy... on the one hand we are teaching women birth control -- these idiots are trying to make men pregnant! They are thinking it is a great idea. And there are bound to be a few fools ready to be pregnant -- pioneers. But there is no need, women are enough.

It is not a question concerned with your sexuality; your being a male or female has many dimensions. One of the dimensions is that there are qualities intrinsic to females which make them easily disciples.

There are men who have those qualities -- those qualities are not the monopoly of anybody. There are men who are more soft than any woman, more loving than any woman, more grateful than any woman -- but the qualities are feminine.

You will be surprised to see that I have been asked again and again, why have so few women become masters? -- for the simple reason... why were all the great masters men? for the simple reason.... It has nothing to do with superiority.

To be a master needs different qualities than to be a disciple, and both together make a harmonious whole. So once a master and disciple have met, there is really one organic unity; otherwise the master is half and the disciple is half. Only when the master and the disciple are together and the harmony is complete, there is a mystery -- two bodies and one soul.

For this to happen these totally opposite qualities are needed, because these opposite qualities function as complementary qualities.

BELOVED OSHO,
THE MORE I AM WITH YOU, THE MORE I REALIZE HOW LITTLE I UNDERSTAND OF THE SURRENDER OF THE DISCIPLE TO THE MASTER.
COULD YOU SAY SOMETHING OF WHAT SURRENDER MEANS?

It is not a question of understanding.
Forget the word `surrender'.
Can you love? Can you trust? Then surrender will come like a shadow, on its own accord.

Your difficulty is arising because you want first to understand intellectually what surrender is. Intellectually the mind, the ego -- both will say no. "Surrender? You are not going to be subjugated, enslaved by anybody" -- because the word `surrender' has been used with those connotations.

One country surrenders to another country in war. One wrestler surrenders to another wrestler in fight. The surrender has lost its beauty; it has become ugly, vulgar, violent. Drop that word.

You simply think of love and trust, and if these two are possible, one day you will find that the surrender is happening.

And the surrender is not a kind of slavery. It is a freedom -- freedom from the ego. You don't surrender anything except your ego.

The master takes away only things which you don't have, but you think you have. And he goes on giving you things which you have, but you have forgotten completely that they are your intrinsic nature.

The Osho Upanishad

Chapter #23
Chapter title: `Nothing' is my sword

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BELOVED OSHO,
BEFORE I MADE MY APPLICATION TO TAKE SANNYAS, I HAD A BIG PROBLEM, THINKING THAT TAKING SANNYAS WAS RECOGNIZING THAT ONE IS ILL. I WAS SO CONFUSED ABOUT IT, AND I DIDN'T TRUST TELLING ANY SANNYASIN. I READ THAT YOU SAID IN POONA THAT WE ARE ALL ILL UNTIL WE ARE ENLIGHTENED.
CAN YOU TALK MORE ABOUT THE RELATIONSHIP BETWEEN MASTER AND DISCIPLE, BETWEEN DOCTOR AND PATIENT?

Jean-Luc, the confusion is an indication of what I call sickness.
Clarity is health.
Have you ever heard of any madman recognizing that he is mad? If he recognizes it, that will be the beginning of sanity. But no madman ever recognizes that he is mad.
I am reminded of a few cases....

When Pandit Jawaharlal Nehru was prime minister of India, there were at least one dozen people in the madhouses of India who thought they were the real Jawaharlal Nehru, and some phony man was ruling the country while they had been forced into the madhouse so that they could not expose the phoniness of the man who had become the prime minister.

In Bareilly, India has its biggest madhouse... and Jawaharlal was going to Bareilly. One madman was thought by the doctors to be cured; they thought it would be great -- Jawaharlal was going to visit the madhouse and this madman could be released from the madhouse by Jawaharlal himself. This man would rejoice, and it would enhance the prestige of the institution too.

The madman was brought to Jawaharlal. The first question he asked was "Who are you?" The doctors were a little nervous. This is not the way to talk to the prime minister of the country.
But Jawaharlal said, "My name is Jawaharlal Nehru."

And the madman had a good laugh. He said, "Don't be worried. Just three years it will take, and you will be cured just as I am cured. These doctors are great. When I came to this place, I used to think in the same way -- that I am Pandit Jawaharlal Nehru. Now you have come --
strange coincidence, that I am going out and you are coming in."

It has been happening in many instances throughout the world. During the second world war, Winston Churchill had gone for an evening walk. There used to be a certain fixed time that a horn would go off around the city. Everybody had to go inside the house, lights had to be dimmed, curtains had to be drawn. It was as if London had disappeared. But walking, and worried about the war, Winston Churchill forgot about the time and when he heard the horn he was miles away from his house. And it was a standing order that if anybody was found on the road after the horn stopped he could be shot, no questions would be asked. In a hurry, he knocked at the first door -- it was a question of life and death -- and a man opened the door. The man said, "Who are you?"

He said, "You don't know me? I am Winston Churchill, prime minister of this country, and you don't know me?" And that man grabbed Churchill; Churchill said, "What are you doing?"

He said, "Come in, because there are three more Winston Churchills here -- this is a madhouse. Now all four of you decide who is the real one."

Churchill told him, "Listen, I am telling you the truth. I am the real one."

He said, "They all say the same thing, everybody is the real one. And we don't know any criteria to judge -- they are all fat like you, they all smoke cigars. They have been practicing being Winston Churchill for years. When you see them, you yourself will understand that *you* are not real; *they* are real."
Churchill said, "My God, I have knocked on the wrong door."

But the man was not going to let him go. He said, "Outside is death, inside you can wait. In the morning we will figure out who is the real one."

And when he saw the three others, he himself had doubts about whether he was the real one or these fellows were. They had the same kind of clothes, cigars of the same type. He introduced himself -- "I am Winston Churchill."

All three of them laughed. They said, "This is strange, now there are four. This country is going down the drain, all the prime ministers are inside the madhouse. At least one must be real."
Winston Churchill tried, "Can I phone?"

He was refused. "That's what they all ask: `Can we phone our secretaries, our ministries, cabinet people?' This is not allowed. Anything that you want to do, you can do in the morning. If you are really

Winston Churchill, they will come. For these three nobody has ever turned up, now we have to wait for you. Just don't get mixed up."

No madman is ready to accept that he is mad.

Jean-Luc, what is your fear in becoming a sannyasin -- because I have said that unless a man becomes enlightened he is not truly healthy because he is not truly whole; he is a confusion? I am not talking about ordinary illnesses. I am talking about the fundamental sickness of the soul, that you have forgotten yourself and you have become identified with things which you are not.

A few years ago it happened in America: they celebrated Abraham Lincoln's birthday on a large scale, for one whole year. A special drama was prepared about the life of Abraham Lincoln, and the whole of America was searched to find a man who looked like him. And they did find one man who looked like Abraham Lincoln; he was chosen. For one year he was using exactly the same clothes as Abraham Lincoln, speaking in the same way, walking in the same way. He was trained, because he would be going around the country with the drama for the whole year.

Abraham Lincoln stuttered a little, so he was taught to stutter. He was also a little lame -- walking, one of his legs was a little longer than the other. So great massage, traction was done on the poor man to make one leg a little longer. Obviously he started walking like a lame man, stuttering. Experts in voice training trained him to speak with exactly the voice of Abraham Lincoln. He was made into an exact carbon copy. And for one year continually, every night, he was performing. People loved him, loved his acting, loved it that even Abraham Lincoln could not do better.

When the year was finished he came home walking like Abraham Lincoln, lame, stuttering. At first the family thought he was joking, but he was not joking; it had become fixed in his mind that he WAS Abraham Lincoln. He used the same dress, which was no longer in fashion, and urchins would follow him on the street shouting, "Abraham Lincoln is coming!"

He was taken to a psychoanalyst. He entered his office... but it was no longer a part, it was no longer acting. He was so identified that he told the psychoanalyst, "You should be respectful to the president of the country." The psychoanalyst gave him many sessions, but even in the sessions he was stuttering -- and he had never stuttered in his whole life. The voice and everything that he had learned and practiced, and for one year continually had to do....

Finally the psychoanalyst called his family and said, "This man cannot be cured, because it is not an illness. He has taken a new identity, and unless he is shot just like Abraham Lincoln he is not going to listen to anybody else. But shooting this poor man will not be a cure; he will be finished, and he will die like Abraham Lincoln. That will be really the proof that what he is saying is absolutely right."

Your confusion is your sickness.

Your mind is your sickness.

Coming to a state of no-mind is health, wholeness.

That is what is meant by enlightenment. You are no more identified with the body. Have you ever thought for a single moment... you were a child, you became a young man, you became old -- which body is yours? And the first day, when your mother got pregnant, on that day also you had a body. If the picture is shown to you, it will be simply a picture of a small egg -- are you going to say that this is Jean-Luc?

And if it is not Jean-Luc, then you cannot be Jean-Luc either because that small egg is the beginning, and then for nine months in the mother's womb you have passed through all the stages humanity has passed through its evolution. First you have been a fish; that's what has given the idea to the scientists that life was born in the ocean. But scientists have come to this conclusion only just now. In India, for almost ten thousand years the idea has been prevalent that the first incarnation of God was a fish, *matsyavatar*.

Strange that God should choose a fish to be his first incarnation -- but `God' simply means life and nothing else; it is just that one is a religious term, the other is a biological term. The scientists would say that life was born in the ocean, but they both agree that the first manifestation of life was that of a fish. And Charles Darwin came with the idea of a monkey but in India, for centuries we have worshipped the monkey-god Hanuman with great respect, because he is our forefather. Now scientists are agreeing, because the last stage in the mother's womb is that of a monkey -- the child looks like a monkey.

If all the photographs from the day you become part of your mother's womb to the day you come out of the womb are presented to you, you will not be able to recognize any of them as your picture, that it is *your* album.

Even after birth, if detailed pictures are being kept from his childhood up to the age of seventy, a person will not be able to recognize that at some time, some day he has been identified with all these bodies. He is

still there, those bodies are gone.

Man is not a body. Man is not a mind either. A Hindu has a Hindu mind, a Christian has a Christian mind, a Buddhist has a Buddhist mind. Mind is given to you by the society. What you bring with you is only a brain, and that brain is a *tabula rasa*, nothing is written on it. You can write Hinduism, Buddhism, Sikhism, communism, or any nonsense. And you are not left in freedom to choose what you would like to be written on your brain. Before you are aware, the society has already filled your mind completely with all kinds of superstitions. You are *not* a Hindu....

It was always a problem whenever there was census in this country. The officers would come to me with their forms, and in their forms it was to be filled in to what religion I belonged. And I said, "I don't belong to any religion."

They said, "Then you have to write that you are an atheist."

I said, "I don't belong to atheism either, because if there is no God I am not going to waste my time in denying something which does not exist. A few are worshipping him, a few are denying him -- and he does not exist at all. No, I am not an atheist."

But they would say, "This is not right, the form has to be filled in completely."

I said, "I am not here to fill in the form. You can take the form incomplete -- and anyway I am not going to vote, because it is so difficult to choose which idiot to vote for. I have never voted in my life."

They would take their registers and run away, and they would look again and again at me -- "This man seems to be dangerous. He will not fill in the form, and now he says `I cannot vote because the problem is how to decide which idiot is less idiotic, it is a very difficult psychological problem. You just take your registers and your forms. I am just myself.'"

You are not the body, you are not the mind -- these are your sicknesses, your false identities.

Enlightenment simply means coming home, coming to the center which you are.

Why are you afraid to tell others that you want to become a sannyasin, that you have filled in the form to become a sannyasin? -- because they will think you are sick. But the whole of humanity is sick.

They will not laugh at you. They will appreciate your courage, that you have accepted your sickness. This is the beginning of dissolving it.

The most difficult thing is when a person does not accept his sickness; then you cannot help him. He will throw away the medicine, he will shut the door in the face of the doctor.

I have heard that Mulla Nasruddin became old, very old -- and as people become old they become troublesome, they become more and more a nuisance. Children are a nuisance, but nothing compared to old people, because old people have experience -- their nuisance is supported by their experience, reason, logic; they have known the world. They will not let anybody live in peace.

And as people become older they cannot sleep, because the function of sleep is no more there. The child sleeps in the mother's womb for twenty-four hours a day, because he is growing so much that if he is awake it will be a disturbance to his growth. Nature does not allow him to be awake, but keeps him in a kind of anesthesia, fast asleep so he can grow. Scientists say that in these nine months a child grows as much as he will never grow again. In seventy years of life, he will never again grow with such speed.

After the birth, sleep starts being cut. Then the child is sleeping twenty-two hours, then twenty hours, then eighteen, then sixteen, then fourteen.... And then by the age of fourteen he comes to the average of eight hours. But as he goes beyond fifty, again less sleep -- because now he has to prepare for death. In the mother's womb he was preparing for life; his body was growing, his brain was growing. It was a subtle process, a delicate process; it needed complete silence. Now everything is dying... so beyond sixty, people start becoming senile. Then they go on believing in their old memories, their golden days -- the future is dark. By the time they reach seventy, two hours of sleep is enough.

Mulla Nasruddin had reached ninety years. Now he needed no sleep! It would be okay if he kept quiet but he would not. He would wake up everybody, start giving sermons and great advice to everybody. And they told him, "In the day you can do everything...."

He said, "In the day you have to do other kinds of work, you have to live life. In the night you are all at home, and there is nothing to do." So he would gather everybody, wake everybody up and start giving great sermons which were all nonsense. But he was the oldest man in the town, the most respected -- what to do with him?

His sons, his grandsons were all in agony: "Every night the house becomes a church. Somehow we have to find somebody who can make him sleep." Many kinds of doctors were tried -- allopathic, ayurvedic, homeopathic, naturopathic, yunani; nobody succeeded. Finally they got hold of a hypnotist who said, "Don't

be worried. This is my business, to put people to sleep."

Nasruddin heard that they were going to bring a hypnotist. He said, "Okay, let him come."

The hypnotist came with his bag. Nasruddin was lying down on the bed. And the hypnotist said, "Listen, it is very easy to sleep. Just relax. I will give suggestions and you have simply to follow. First I will give suggestions to relax the body, each part of the body, so no tension remains. Then I will suggest that you are falling into sleep... deeper, deeper, deeper. Don't resist."

Nasruddin followed. His family was surprised, because he was not a man to listen to anybody -- perhaps the hypnotist had some power. And he started giving him suggestions. Nasruddin relaxed, and the whole family was very happy; they could see his whole body completely relaxed. And then suggestions for sleep... and even the hypnotist was surprised, because he was not only sleeping, he was snoring. The family was very thankful. His fee was ten rupees, but they gave him twenty rupees and they said, "You are the only one who has been successful."

And as they went out to take him to his car and came back in, Nasruddin opened one eye and asked, "Has that nut gone or not? Now everybody gather, and the sermon begins: You idiots, you should have given *me* twenty rupees and I would have been silent the whole night. Just give me twenty rupees each night and I will be silent. Don't waste money this way. Rather than talking business to me, you are bringing these idiots. I befooled him within seconds -- and he believed even the snoring. Who has ever heard that in hypnosis people snore? He does not know even the ABC of hypnosis."

Everybody is in confusion, young or old. Sick, sick unto death, but nobody is willing to accept it. On the contrary, he is throwing out the doctors, proving that "I am not sick."

Accepting your sickness is the beginning of gaining health. So don't be worried; tell sannyasins that you are joining them on the path. They will not laugh at you.

And it is not a question of one person; the whole world is in the same situation. Only once in a while a person becomes enlightened. It should not be so, but unfortunately this is the case. Everybody has the potential to be enlightened -- but the very first step and you don't have guts to say that "I am sick, sick of the mind, confused, split, schizophrenic. One moment I am feeling good, another moment I am feeling bad, and I don't know who I am, still I go on dragging. I don't know anything of reality, still I have beliefs about *everything*. All my knowledge is just a burden. My reality is that of a patient."

And you have put it rightly. What is the relationship between the master and the disciple? -- exactly the same as that of the physician and the patient.

I will tell you a small story.

Gautam Buddha came into a town. That town had a blind man who was a great logician, very rational, and the whole town had tried to tell him that light exists, but nobody could prove it.

There is no way to prove light. Either you can see it or you cannot see it, but there is no other proof.

The blind man said, "I am ready. I can touch things and I can feel them with my hands. You bring your light and I would like to touch it and feel it."

But light is not something tangible. They said, "No, it cannot be touched or felt."

He said, "I have other ways. I can smell it, I can taste it. I can beat it and hear the sound. But these are my only instruments -- my ears, my nose, my tongue, my hands -- I am making available to you my whole personality. Should I listen to my own personality, or should I listen to you? I say there is no light; it is simply an invention, an invention of cunning people to deceive simple people like me so that you can prove that I am blind and you have eyes. The whole strategy is that you are not interested in light, you are interested in proving that you have eyes and I don't have eyes. You want to be higher, superior. Because you cannot be logically, rationally superior to me you have brought in something absurd. Forget all about it, you are all blind. Nobody has seen light because light does not exist."

When they heard that Buddha had come to the town, the people said, "It is a good opportunity. We should take our logician the blind man to Gautam Buddha; perhaps *he* can convince him -- and we cannot find a better man."

They brought the blind man to Gautam Buddha. They told the whole story that was going on: one blind man was proving them all blind, was proving that there is no light, and they were absolutely incapable of proving the existence of light.

The words of Gautam Buddha are worth remembering. He said, "You have brought him to the wrong person. He does not need a philosopher, he needs a physician. It is not a question of convincing him, it is a question of curing his eyes. But don't be worried, I have my personal physician with me." One of the emperors of those days had given his own personal physician to Gautam Buddha to take care of him

twenty-four hours a day, to be with him like a shadow.
He asked the physician, "You take care of this man's eyes."

The physician looked at the man's eyes and he said, "It is not a difficult case; just a certain growth is covering his eyes, which can be removed. It may take at the most six months."

Buddha left his physician in the village, and after six months the man opened his eyes. All his logic, all his rationality disappeared. He said, "My God, I was telling those simple people that they were cheating me, deceiving me. Light exists -- I was blind! Had I accepted the idea of my blindness before, there would have been no need for me to live my whole life in blindness."

Buddha had gone far away in six months, but the man came dancing, fell at Buddha's feet and said to him, "Your compassion is great that you did not argue with me, that you did not try to convince me about the light but gave me a physician."

Buddha said, "This is my whole work. There are spiritually blind people all around. And my work is not to *convince* them about the beauty, the blissfulness, the ecstasy of existence; my work is that of a physician."

And that is the relationship between a master and a disciple. The disciple comes, openly accepting that "I am sick, I need your help. I am blind, I need my eyes to be cured. I want to see what you have seen. I want to be what you have become."

BELOVED OSHO,
HOW CAN I BECOME A DISCIPLE?

What is the need to become a disciple? Why should you ask such a question?

Do you feel your life is meaningless, that you need some meaning? Do you feel your life is empty and you would like fulfillment? Do you feel you are in darkness and you would like to be in the light?
The whole thing depends on you.

If you are contented as you are, if you are not missing anything as you are, there is no need to be a disciple. Why bother a master, and why go into an unnecessary search? But if you have emptiness, meaninglessness, anxiety, anguish, confusion, darkness; if you feel your whole life is nothing but misery, then to become a disciple is very simple.

It simply means to contact someone who is fulfilled, who has no questions left, who is only an answer.
The disciple is a question.
The master is an answer.

And as far as I am concerned, there are no conditions on the disciple. Nothing is imposed on the disciple; on the contrary, he is helped to drop unnecessary luggage and be as light as possible.

Just be receptive to someone whom you feel is not miserable, whom you feel lives in ecstasy, radiates blissfulness, in whose presence you feel a silence descending on you. Then open your heart to him. You have nothing to lose except your miseries.

Karl Marx ends his COMMUNIST MANIFESTO with a tremendously important message, although in a different context -- but it is as useful to the disciple as he thought it was useful to the proletariat. He says, "Proletarians of the whole world, unite! And don't be afraid because you have nothing to lose except your chains." It may not be correct in the context in which he was talking -- because communist revolutions have happened; chains have changed, freedom has not come. First there used to be bourgeois chains, now there are communist chains -- which are more up to date, stronger, more difficult to get rid of.

But in the context in which I am quoting it, it is tremendously beautiful: a disciple has nothing to lose except his misery. Because you don't have anything other than misery, but you go on hiding your misery as if you have a treasure.
And you are asking how to be a disciple.

Just drop your misery at somebody's feet in whose eyes you see some rays going beyond darkness, indicating a path to blissfulness and benediction.

BELOVED OSHO,
FOR MORE THAN TEN YEARS I HAVE BEEN FOLLOWING YOU FROM PLACE TO PLACE. I CAN'T

BELIEVE THAT I AM BACK IN INDIA. AM I BRAINWASHED, ADDICTED, OR WHAT?

You are certainly brainwashed.
I use a dry cleaning machine, I am not old-fashioned. And naturally you are addicted. Who will not be?

Addiction is not always bad. If you are addicted to beauty, to poetry, to drama, to sculpture, to painting, nobody tells you to drop the addiction. Addiction has to be dropped only when it makes you unconscious. Alcoholics are told to drop the addiction, but here my teaching is of consciousness -- be addicted to it more and more.

And what is wrong in being brainwashed? -- wash it every day, keep it clean. Do you like cockroaches? When I brainwash people, I find cockroaches. Cockroaches are very special animals. It has been found scientifically that wherever you find man you find cockroaches, and wherever you find cockroaches you find man. They are always together, they are the oldest companions.

What have you got in your brain? So just washing it is perfectly right. But people have given it a very wrong connotation; those are the wrong people.

Christians are afraid of somebody brainwashing Christians, because then they will not be Christians. Hindus are afraid because then those people will not be Hindus. Mohammedans are afraid, communists are afraid.
Everybody is afraid of brainwashing.
I am in absolute favor of it.

There used to be an old saying: "Cleanliness is next to God." Now there is no God, so there is only cleanliness left.
Cleanliness is God.

And I am not afraid of brainwashing because I am not putting cockroaches in your mind. I am giving you an opportunity to experience a clean mind, and once you know a clean mind you will never allow anybody to throw rubbish and crap into your mind. They are the criminals.

Brainwashing is not a crime -- who has made it dirty? Dirtying other people's minds is a crime, but all over the world all the religions, all the political leaders, are using your mind as if it is a toilet. These ugly fellows have condemned brainwashing; otherwise, brainwashing is a perfectly good job.
I am a brainwasher.

And those who come to me should come with the clear conception that they are going to a man who is bound to brainwash, clean their minds of all kinds of cockroaches. Hindu, Mohammedan, Christian -- they are all against me for the simple reason that they go on putting in their cockroaches, and I go on washing people's minds.
It is just an up-to-date religious laundry.

BELOVED OSHO,
I EXPERIENCED SO MUCH ENERGY, INSIGHT AND EXPANDED AWARENESS WHEN I WAS A PATIENT OF RAJEN, TEERTHA, AMITABH AND SOMENDRA.
NOW, EACH OF THEIR REACTIONS TO YOUR COMMENTS SEEM FULL OF THE EGO PROBLEMS THEY EACH POINTED OUT IN ME. IT IS AS IF EACH OF THEM SAW THEIR OWN PROBLEM IN ME, AND I ACCEPTED IT AS A CORRECT INSIGHT INTO MYSELF.
HOW CAN SUCH BEAUTIFUL MEN, WHO APPEARED TO BE SO FULL OF YOUR GRACE AND SO DEVOTED TO SANNYAS, ALSO BE SO DUMB?

Bodhicitta, it is a simple phenomenon.
The people who had allowed me their total receptivity had become my messengers, but their function was not more than that of a postman. When you receive a love letter, don't start kissing the postman!

But Bodhicitta himself is a psychoanalyst and he has developed a few techniques of his own, which may look stupid to you, but in America stupidity and spirituality are synonymous.

For example, Bodhicitta has developed a psychological technique called `hugging'; so the whole group of twenty or thirty people just go on hugging each other. It is good exercise, particularly in cold countries, but don't try anything like that here in Bombay. In Bombay only enlightened people can hug each other, and it is very rare to find two enlightened people.

You had seen those therapists who were working in the commune in Poona under me -- and they were

going around the world, because I was not going anywhere. I had prepared them to be just a passage; that's why you felt that they were so innocent, such beautiful people.
And what has happened to them now? Just something natural.

There is a story: In Jagannathpuri every year the chariot of Jagannath, the lord of the world, goes around the city. Millions of people gather to see it.

Once it happened, a dog was moving ahead of the chariot and everybody was falling, kissing the earth -- and the dog was puffed up; he thought, "My God, I never thought that I am Jagannath, the lord of the world. Millions of people have come, and they are all bowing down to me."

The poor dog was not logically wrong; it was happening. He was not aware that they were touching the earth, doing their deep, respectful bowing down to the Jagannath in the chariot. All that he could see was that they were doing it to him.

The therapists who went around the world found sannyasins everywhere receiving them with as much love and respect as if I had come there. They had come as my representatives, they were sent by me. But what happened to those poor fellows? They started thinking that all this respect, all this love was for *them*. So when the commune was destroyed by the American government and there was a chaos, those few therapists started behaving as if they were enlightened, calling themselves enlightened.

I have received hundreds of letters saying that, "Osho, we don't find the same quality in these people as we used to find before. They are the same people, but Your presence is no more with them."

Even the participants in their groups have written to me, "Groups are the same, techniques are the same, but You are not there. And now we know that the miracle was *not* the technique but Your presence." Their groups are being deserted now; soon they will not find a single sannyasin going to them.

And if they have a little bit of intelligence, they will come back with a deep apology. They have betrayed. They were only mediums, they are not enlightened.

And this is the difference: You can know a technique -- but just to know a technique is one thing, to be a master is totally different. That is the difference between a scientist and a technologist. The scientist himself discovers -- it is his own discovery, it is his own authority. The technologist simply imitates. He can do perfectly well as far as the objective world is concerned, but as far as the subjective world is concerned it is not possible.

Only the master can bring the transformation. The mediums can simply spread his word. The moment they start thinking that the respect and the honor is being given to *them*, they are no longer mediums. Then a dead technique is in their hands, which is not going to help.

It happened in Rome -- each year there used to be a great competition of paintings. One year a painting was chosen, but one painter stood up and said, "There is something incomplete in it, it is not perfect. Whoever has done it is a technician but not a painter."
He was asked, "Can you make it perfect?"

He came..."Yes, not much is missing, but what is missing is the very soul." And he simply touched the lips of the painting with his brush. It had been looking sad and now it was smiling. And he said, "Now it is perfect. Whoever has done it should be given the award, but he is only a technician -- a perfect technician -- but he is not a master, because this smile is the soul of the whole painting." And because of that smile the whole painting was changed, the whole context was different.

One man in America purchased one of Picasso's paintings for one million dollars, but he was suspicious about whether it was an original or not -- because there are so many technicians who are copying great paintings with such perfection that it is impossible to make a distinction unless you are an expert. He took the painting to one of the greatest critics, and the critic said, "You need not be worried about *this* painting. This painting Picasso has done in front of me, I was staying with him."
But doubt is such a thing... it does not leave so easily.

The American then said, "I will pay the fare and whatever expenses. You come with me to Paris, and we have to ask Picasso himself -- and you be present. I want to be absolutely certain that it is a Picasso."

He said, "It is absolutely certain, you are unnecessarily wasting money. But there is no question, I am ready."

They reached Paris and they went to see Picasso. The painting was shown to him and the man asked, "Is it an original Picasso?"
And Picasso said, "No."

The critic said, "Are you mad? Have you forgotten that I was staying with you at the time you were painting this?"

Picasso said, "No, I have not forgotten that. You were staying here when I was painting this, but it is not an original."

The critic said, "What do you mean it is not an original? You painted it!"

He said, "You have to understand my definition of originality. I had painted the same painting before. And there was no new idea coming to my mind, so I repainted it. It was only a technical job, there was no mastery -- *any* technician could have done it. Does it matter that the technician is Picasso himself? It is not an original painting, it is a copy. And if you don't believe me you can go to the museum where the original is hanging."

They went and they could not make out any difference between the two. But one was an original idea and the other was only a carbon copy, done by the same man.

Bodhicitta, the therapists who are behaving in an utterly stupid way will have to return, because whoever has been with me cannot become a part of the world again. And once the sannyasins desert them -- they *are* deserting them -- those therapists will find that their idea that the respect was given to *them* was wrong. But they have to learn it the hard way.

You are fortunate. You go on doing your hugging meditation -- in America; don't mention it in India. It works in America, because for hundreds of years Christianity has made people so conditioned, that even to touch somebody is a sin. If you see a beautiful woman and you want just to touch her face because it is so beautiful, you will find yourself in the police station. And you were not asking anything; you would have touched her face, thanked the woman -- and her husband -- and gone your way. And the husband should be proud that he has such a wife that wherever he goes people come to touch her face.

Christianity has made touching a sin. People have to be separate, particularly men and woman have to be separate. Even in the church they have to be separate, in the synagogue they have to be separate.

So your idea is perfectly good -- but in a cold country, where people are not perspiring. Let them do as much hugging as they want and they will feel great. Because touching each other's body is touching each other's energy, and if it is a group where friends are together it becomes a loving phenomenon. There is no harm in it.

But don't mention such a thing here.

He has opened an institute in Nepal. I was worried about him; this kind of psychotherapy in Nepal or India is not needed. California.... If you have got a crazy idea simply go to California -- any crazy idea and you will find followers, ready-made followers who were just waiting for some crazy idiot to come. And now you have been in the East long enough; you will get a good following in California.

But don't be worried about these therapists. They will disappear just like soap bubbles because there is no reality, of enlightenment.

BELOVED OSHO,
I HEARD YOU ONCE COMPARE THE WORK OF A MASTER TO THAT OF A SURGEON. IN THESE TERMS, BEING WITH YOU AS YOUR DISCIPLE, I HAVE EXPERIENCED YOU CUTTING VERY THOROUGHLY THROUGH WHATEVER MY MASKS ARE.
HOW CAN YOU ACTUALLY DO NOTHING, AND YET GIVE ME SUCH AN INDIVIDUAL SURGICAL TREATMENT?

`Nothing' is my sword; it is so thin you cannot see it.

And the work is certainly so delicate, it cannot be done with crude instruments.

Do you see the sword of `nothing' in my hands?

It is there.

BELOVED OSHO,
HOW MUCH LONGER WILL I HAVE TO RUN AFTER YOU?

It depends on you.

You can run by my side or you can even run ahead of me, but just don't run away.

BELOVED MASTER,
LIVING IN THE MOMENT, MY MEMORY BECOMES WORSE AND WORSE. DOING NOTHING, MY BODY AND MIND ARE GETTING MORE AND MORE LAZY. CLOSING MY EYES, I SEE NOTHING BUT DARKNESS.
ALL IN ALL, I ENJOY THIS, AND FEEL CONTENTED AND THANKFUL, BUT ONE QUESTION DISTURBS ME: HOW CAN I KNOW THAT THIS IS NOT THE CONTENTMENT OF A DONKEY?

Niskriya -- it is really the work of a donkey, but you are not an ordinary donkey. You are a German donkey!

What do you call a donkey in German -- *esel*. You are an *esel*.

But German donkeys have always done great things -- two world wars, and without them the third is impossible. There are donkeys in every country but nobody can compete with a German donkey. There are Indian donkeys -- you cannot tell them "Sitting silently, doing nothing" because that's what they have been doing for centuries, and the grass has not grown yet!

For the grass to grow, a German donkey is needed. Because for the Indian donkey it is simply natural, there is nothing special in it; for the German donkey, sitting silently doing nothing seems to be impossible. And because it seems impossible, if he can manage it, the grass will *have* to grow. So Niskriya, don't be worried. Be at ease.

And donkeys are not bad people... very philosophical.

It is not a coincidence that Germany has produced the greatest philosophers in the world. Donkeys are philosophical, they are continuously thinking. Just watch a donkey. You will never find a donkey UNthinking.

But the poor donkey has been condemned almost all over the world for the simple reason that he does not write scriptures, does not give sermons, does not get crucified. He is so utterly simple and lives so silently -- as if he is not. In this whole world, so much is going on, but for the donkeys nothing is going on; they live in a timeless moment.

So Niskriya, when I say you are a donkey, don't feel bad about it. Sitting in your room, just think of yourself as *esel*, and enjoy it. It is far better than insane human beings, far better than all kinds of sick souls. Have you ever heard of any donkey going mad, or any donkey going to a psychiatrist, or any donkey committing suicide, or any donkey committing a murder, or any donkey committing a rape? Such innocent people... I support them perfectly. So remember, even if the world condemns them, I am here in total support. Relax, however difficult it is.

But if a German decides to relax, he *will* relax. An Indian decides *many* times to relax, but he never relaxes.

I used to stay in a very rich man's house in Calcutta. His name was Sohanlal Dugad. He was a man of seventy-five or eighty years of age, but he loved me very much and he had taken a promise that I would not stay anywhere else as long as he was alive. I had with me a friend who was a fanatic religious type. He was a celibate, and he was trying to renounce the world and become a monk. And in the night when we were sitting and gossiping, Sohanlal Dugad said, "In my life I have taken three times the vow of *brahmacharya*, of celibacy." My friend was very much impressed.

I said, "You idiot. For brahmacharya, for celibacy, one needs to take the vow only one time. Three times?"

He said, "I never thought about it. Yes, that is correct. We should ask what happened with the fourth time!"

I said, "That is an embarrassing question to ask an old man. He himself would have said that after the third time he recognized the fact that it was beyond his capacity. It is better not to bother about it." But he insisted.

Next morning he asked him, and the old man said, "The fourth time? Don't you think three times is enough? For a fourth time I could not gather the courage -- three times failing...."

The Indian decides to meditate, to relax, to become a sannyasin. But he is always having good thoughts....

You are fortunate, Niskriya, that you are German. If you decide to relax, it can be depended upon, reliable -- and it will not disturb your work, I know.

He is a master of his work, he is a great filmmaker in Germany but he decided to close the whole

business and just follow me. You might not understand that he has closed a big flourishing business; he was earning immense money, and now he simply takes my pictures and nothing else. This decisiveness is of tremendous value. This decisiveness gives you a spine.

And you must see his work, with what concentration he looks after every minute detail. It takes him four hours every day to set up his camera here, and he must be thinking continually about how to improve -- because I go on seeing new improvements... these new umbrellas have appeared!

So many people have been making the films, and they all have been harming my eyes. He is the first man who has thought about my eyes first. That's why these umbrellas... my eyes are not affected at all.

But such minute concern, and a decisiveness to do something to its perfection -- the same thing can be turned into any dimension. If it becomes spirituality, it will be the same -- the same quality, the same determination, the same devotion.

So if you are feeling relaxed, it is not against action. One has to understand that relaxation is the very source of energy; it can be converted into action. In the night you go to sleep so that in the morning you are rejuvenated. The night has not been a wastage, the night has helped you to recover the energy that you have used before. Again you are young, again fresh.

In meditation, whatever happens is bound to be expressed in creativity. What you are doing is a creative act, and for your creative act you have renounced everything. For your love you have renounced everything. It will be appreciated by people when they come to know of it.

The Osho Upanishad

Chapter #24
Chapter title: Around me... something happens

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BELOVED OSHO,
WHEN I TOOK SANNYAS AND I FIRST MET YOU, IT WAS LIKE MEETING AGAIN WITH AN ANCIENT BELOVED, AS IF I HAD KNOWN YOU FOR A LONG TIME.
IS IT SO, OR IS EVERY MEETING WITH AN ENLIGHTENED BEING SO MUCH A REMINDER OF ONE'S OWN INNER SELF THAT IT FEELS AS IF ONE HAS MET BEFORE?

Purna, the experience of remembering as if you have been with me before in the past lives has two dimensions -- one, which you mention in your question itself.

Each meeting with an enlightened person is meeting with a mirror. You see yourself as in reality you are -- not the mask but the original face, not the personality but your universal being. The meeting with the enlightened person creates a resonance, a certain vibration that reaches to the very depths of your being. Because you don't know your self, it seems you have met this enlightened being before -- because you don't know your own enlightenment. It is your self nature. This is one dimension. But there is another dimension also. You have lived many lives, and it is impossible that you have not come across the awakened, the enlightened, the illuminated beings -- perhaps many times.

You have met these strangers, these outsiders, on different paths, on different crossroads -- the quality of enlightenment is the same. So if you loved me deeply enough, all those experiences -- which were momentary, because you never lived with an enlightened being long enough; otherwise you would not be here -- just passing moments, but even the shadows, the reflections, are revived again because the taste is the same.

Gautam Buddha is reported to have said, "You can taste the ocean from anywhere. It is always salty." It does not make any difference whether it is the Atlantic or Pacific. So is the case with enlightenment: it is an ocean of consciousness, and the taste is immensely sweet, fulfilling, enlightening. And the person who is before you is no longer important. What is important is the invisible experience that he is carrying within himself.

So if you have passed a Gautam Buddha on a crossroad, or a Mahavira, or a Mahakashyap, or a Kabir, or a Farid -- meeting me, all those momentary impressions on your being will be revived again and it will appear as if you have known me before, many many times in many many lives.

But the very apparent meaning is not true.

I was not enlightened before this life. So even if you have met me, you have not met me -- it was just an unconscious being like yourself. And you have been meeting thousands of people. I may have been one of those thousands of unconscious people that you came across -- that is not significant.

The difficulty with enlightenment is that you can be enlightened only in one life, because that is your last life. Once you have become enlightened, you cannot come again into the human body. You are released from the prison, from the pain, from the anguish, from the meaningless, miserable existence. You are no more confined in any form; you enter into a formless universal consciousness. Once enlightened, your death is going to be the last death. In other words, only enlightened people die. The unenlightened ... very difficult -- they go on coming back, they never die. Only the enlightened person can afford death; the unenlightened cannot afford it, he is not yet ready.

Life is a school, and unless you have learned the lesson you will have to come back again and again to the same class. Once you have learned the lesson, passed the examination, then even if you want to come back into the class you will find all doors are closed for you. You have to move higher, to a different level of being.

We have moved from one form to another form. Man is the last form. Beyond man is a formless, oceanic consciousness.

Gautam Buddha says, "I will be coming back after twenty-five centuries." He is simply giving a consolation. In his place I have come! But the taste is the same. He has not lied -- in a sense; in a sense he has lied.

Jesus says, "I will be coming back."

Krishna says, "I will be coming back."

No enlightened person can come back.

Then why are these people saying these things? They know they cannot come back. But people will be becoming enlightened -- and enlightenment has no name. Whether it is in the body of Gautam Buddha or in the body of Krishna or in the body of Jesus or in the body of anybody else, it is the same phenomenon. So apparently they are lying, but fundamentally they are saying a very profound truth.

Purna, that's what you experienced when you first met me.

Yes, you have been meeting me before -- in other enlightened people. But if they can say that they will be coming ... and I have to come, then I can say I was there ... just lying backwards. When you met Gautam Buddha you met me. The experience, not the body; not the skeleton but the consciousness.

I was in Nagpur speaking in a Buddhist conference. I am not a Buddhist ... only Buddhists were invited to speak; I was the only one who was not a Buddhist. The president of the conference, Bhadant Anand Kausalyayan, was a little puzzled. I was just sitting next to him. He whispered in my ear, "Have you become a Buddhist?"

I said, "I don't need to be a Buddhist."

He said, "Then why are you here in a Buddhist conference?"

I said, "Because I am a buddha."

He said, "My God. Then you should be presiding."

I said, "That's true. Come down. You are only a Buddhist. And I have just come by the way after twenty-five centuries, to see how things are going."

But he could not absorb the shock of my saying that I am the buddha. In the night he came to meet me in

the house of a friend, where I was staying. He was a common friend; he was his friend also. And he said, "I had to come, because since the morning I have not been able to drop the idea that a man can say with such authority that he is the buddha. I have been a Buddhist for fifty years, and I don't have the guts to say that I am a buddha; I am still a Buddhist, trying to follow the principles of Buddha. And you don't seem to follow any principles at all."

I said, "Those principles are for Buddhists. Buddhas make principles, they don't follow them. And I can say it with authority because Gautam Buddha himself has said that he will be coming after twenty-five centuries. Do you think he was lying?"

He said, "No, I cannot think that way."

"Do you think he will come exactly in the same body? That body you have burned. Do you think he will be born as a prince? -- because now there are no kings. Where are you going to find a beautiful woman like Yashodhara for him to marry?"

He said, "My God, in all these details ... naturally they cannot be repeated, because to repeat all those details means to bring that whole century -- the kingdoms, the people ... because a single man is not an island, he is connected."

Now Buddha was the son of a king, Shuddhodhana. I said, "First you will have to find Shuddhodhana, and what about Shuddhodhana's father? It is going to be difficult. You will have to find Yashodhara. What about Yashodhara's father?

"You will have to manage a son to be born, and on the night the son is born Buddha has to be exactly twenty-nine years old and he has to escape in a golden chariot. Where are you going to find these things? You can do it in a drama, but in reality ... Trust me, I am the buddha -- this time born to a different father, this time no Yashodhara, because last time it was enough. One has to learn from experience. This time no children, I cannot tolerate them; they are the nastiest people in the world."

He said, "My God. You have made the thing such that one wants to feel that perhaps you are the Buddha."

I said, "It is not a question of feeling. I don't depend on your feeling. I am the buddha, whether you feel it or not. There were many fools like you in Buddha's time who never accepted him as the buddha, the enlightened, the awakened. It is up to you to be wise or to be a fool."

Purna, you must have come across me many times -- not in this body, but you must have come across the same experience. Sometimes a Mohammedan, Farid; a weaver, Kabir; a shoemaker, Raidas. Sometimes a prince, Gautam; sometimes a businessman, Tuladhar. Sometimes a man ... sometimes a woman, like Rabiya al-Adabiya.

Enlightenment is simply realizing one's universal self. Whoever realizes it has the same taste -- his eyes radiate the same light, his gestures have the same grace, he has the same beauty.

If you are receptive, meeting one enlightened person, you have met all the enlightened people who have happened in the whole history of man; not only the past, but even those who will happen in the future.

In the enlightened consciousness the past, the present, the future are all dissolved into a single moment.

BELOVED OSHO,
IT IS IMPOSSIBLE TO DEFEND YOU, AND EQUALLY IMPOSSIBLE TO DESERT YOU. I AM OVERWHELMINGLY AWARE OF HOW MUCH I OWE YOU AND HOW DEEPLY I LOVE YOU.

It is certainly impossible to defend me -- unless you become enlightened. That is the only defense you can provide to the world.

No logical, no rational, no intellectual argumentation can defend me; but you can become enlightened, which is far easier. Then you will be my defense -- the more souls are aflame, the more I am defended.

And you say, "It is also impossible to desert you."

That too is possible through the same method, enlightenment -- you will be able to defend me and you will be able to desert me. Once you are enlightened, I can say goodbye. There is no need to hang around me. Before that, you cannot defend me and you cannot desert me.

And the remaining question is absolutely absurd. You say you owe me so much -- all bullshit. You owe nothing to me unless you are enlightened. What do you owe to me? I just enjoy telling stories ... and you think you owe something to me? I just enjoy gossiping, telling jokes, talking about things which cannot be

talked about -- just an old habit. You don't owe anything to me.

Yes, you will owe something to me when you become enlightened -- just a thank you. That too need not be said. I will understand it.

OH MY MASTER,
I KNOW NOTHING, BUT I KNOW ONE THING -- THAT YOU LOVE ME. THANK YOU, OSHO.

Jaya, you know that I love you, I know that you love me; and really there is nothing else to say -- either from your side or from my side.
So we can take the next question.

BELOVED OSHO,
OFTEN MY FELLOW SANNYASINS ASK WHAT I THINK ABOUT A PARTICULAR EVENT THAT TOOK PLACE NEAR YOU, OR HOW I FEEL ABOUT THE ORGANIZATION AROUND YOU.
BEING HERE WITH YOU, I FIND MYSELF MORE INTERESTED IN THAT EMPTINESS WHICH YOU SPEAK AROUND, THAT SPACE FROM WHERE YOU COME.
OSHO, WILL YOU SPEAK TO MY FRIENDS ABOUT THE CRAZY EVENTS AND ACTIONS THAT ALWAYS SURROUND YOUR PRESENCE?

There are many things to be said about the question.
First, there is no organization around me. I am against organizations because each organization kills the truth.

The ancient story is that a little devil came running to the master devil and said, "Master, what are you doing here wasting your time smoking a cigar? There on the earth one man has found the truth. And if the people of the earth come to know about the truth, that will be a calamity to us. Hell will be deserted. There will not be a single newcomer anymore. Something has to be done urgently!"

But the old devil went on smoking the Havana cigar. He said, "Calm down, my son. You are new. I have made every arrangement."

He said, "But I am coming exactly from the spot! There is no arrangement!"

He said, "You don't understand. There are already organizers around the man -- priests, interpreters, organizers. A church is being made, and they are standing between the man and the masses. Whatever he says, they interpret it before it reaches to the people.

"This is my old strategy. Try it, and it always succeeds. That's how I have killed all the religions."

Truth has been found many times, but it has never been possible to make it available to the people. The organization becomes a wall -- power seekers, hierarchies, bureaucracies. And the man who has found the truth -- he is so alone in this crowd of scholars, priests, power seekers, interpreters; he finds himself absolutely helpless. Whatever he says they distort it. Whatever he says, something else reaches to the people.

There are others who are writing books, and these books will be worshipped, they will become holy books. Sculptors have arrived; they are making the statue of the man who has found the truth. Nobody is interested in the truth, everybody is interested in his own business. They worship the man, and worshipping is another form of crucifying.

If you are cultured, you worship; if you are uncultured, you crucify -- but there is no difference between the two.

The worshippers say, "You are God incarnate. We will remember you forever. Our children will worship you. There will be temples all over the earth, your statues all over the world."

The scribes are writing books, the writers are making great systems of thought.

Nobody listens to the man. In fact, nobody is there to listen to him. Everybody is there to exploit him.

The priest says, "Ask me. He is so far above that without mediators, there is no possibility of any communication."

Just recently the pope declared that anybody who confesses to God directly, without the mediation of a Catholic priest, is committing a grave sin. Strange -- you cannot confess to God directly, it is a grave sin.

First you have to go to the Catholic priest. Everything should move through proper channels; you have to tell the Catholic priest, and he will inform God, and God will inform him what punishment has to be given to you.

The old devil said, "You don't be worried. I have my popes, Ayatolla Khomeiniacs, shankaracharyas, Acharya Tulsi's -- and all kinds of idiots are there. We need not be worried; just take a Havana cigar, relax. You are just new and don't understand the business yet."

So the first thing: I don't have any organization. I don't have any holy book. I don't have any mediator. I don't have any interpreter. Whatever you see as organization is not organization, it is simply functional; it is just like the post office.

Now so many millions of people writing letters to each other ... some kind of arrangement has to be there; somebody has to sort out the letters, where they have to go. But the postmaster has not any authority, nor the postman, nor the postmaster general. Who knows the name of the postmaster general? It is just functional work.

In a good world, you will not know the name of the president of your country -- it is a functional post. You will not know who is the prime minister -- there is no need, it is simply functional. They should be doing their work, and they are needed just the way shoemakers are need, scavengers are needed. The president is not needed more than the plumber; in fact, the plumber is needed more than the president. The president is simply sitting there in the capital doing nothing, and when something goes wrong in your bathroom -- which happens almost every day -- then the plumber is needed. But nobody honors the plumber; the plumber has no authority, he has no power. And bogus people who are not doing anything have power.

That is the miracle of organization: Organization creates useless people, but makes everybody feel that without them the whole society will collapse.

Stalin never took a single holiday in his whole life, and he was one of the men who ruled longest. And when his daughter, Svetlana once asked him ... He must have been in a very good mood, which was rare. Svetlana was married to an Indian. She has told the story to me herself.

Stalin said that he cannot take any holiday because the holiday will make the whole country feel that the country can go perfectly well without him. And the truth is, the country will go perfectly well without him. He has to remain in the chair to make the country feel that without him, everything is going to collapse.

The whole bureaucracy makes you feel that without them everything is going to be wrong. This is their way of gaining power. And the people who are interested in power are the people who are the most empty, who are suffering from an inferiority complex. These are the most sick people in the world.

I don't have any organization. Just functionally, if only a hundred people can sit here and three hundred people come, then somebody has to prevent the two hundred, give them passes -- "You come tomorrow." But that does not make him powerful, so that you have to have his picture hanging in your house -- "This man is no ordinary man; this man passes out tickets, worship him." He is simply serving you, there is no question of power.

Secondly, you are not asking your question. You are asking questions that your friends ask you.

This is dishonest. You are allowed to ask your question. And I know it is your question, but you don't have the courage to say that "This is my question."

I used to live with a man for three years. He was an astrologer and a palmist. And it was an everyday experience that people will bring their own birth chart and will say, "This is my friend's birth chart" -- because if the man says something ugly nobody wants to hear it. If things are good it is good, if things are bad it is about the friend. But that man was very clever. He would say, "Good. Leave this chart here, and tomorrow bring your friend with you." Now, it was a difficulty -- where to find a friend? And who is going to be with him, to be unnecessarily in trouble?

I said, "Why do you do that?"

He said, "This is an everyday thing. They come about other people, and these are their problems. But a person who has not the courage to say honestly that `This is my problem' will not be able to solve it."

"Your friends ask you about the organization." It is not true. It is your own question. There is no problem; why can't you say, "I have a question about your organization"?

"Friends ask about things that happen around You." Strange. Why don't those friends come themselves? All those friends have sent one representative.

Things happen.

Wherever there is silence, a certain magic prevails.

The more profound the silence, the deeper is the magic.

I have seen people changing so dramatically, so unbelievably -- one could never have thought before that this man can become so peaceful, so loving; that so many flowers can grow in his consciousness, so that he becomes almost fragrant; that his life becomes a song, a dance, a celebration.

It is simply a question of resonance. Great musicians know it. A great musician can play on his sitar, and can keep another sitar in an empty room far away in another corner. And there comes a moment when he is really lost in playing his sitar that the other sitar -- which is simply sitting there, nobody is playing it -- starts resonating the same tune, vibrating.

In the old days that was one of the most important things before a man was called a master musician -- if he could create resonance, only then was he a master; otherwise he was just an ordinary musician.

There are stories which look fictitious, but they are not -- because now we know something scientifically, that they are possible.

The Indian classical music has different ragas for different purposes. There are ragas which can create light, fire; just an unlit lamp suddenly becomes aflame. A certain resonance, a certain hit of the vibrations creates the fire, and the flame comes up.

Now -- scientists say, and it has been followed by military experts -- whenever soldiers pass on a bridge, their ordinary musical walk is broken. They are ordered not to walk the way they have been trained -- thousands of people raising their left legs at the same time, creating the same sound. Because it was found in the first world war that many bridges were broken -- and those bridges were able to carry bigger loads; just an army passing ... what happened? Just a certain rhythm of their legs falling on the bridge, and the bridge was gone, and the people were falling from the bridge.

First it was thought to be just an accident, but when it started happening on many bridges then things were looked into. It was found that it is the sound of their musical march that gives a nervous breakdown to the poor bridge.

You say, "Crazy things happen around You." That, too, is said by your friends. I have never seen any crazy thing happening around here. Yes, I have seen crazy people becoming sane; but in a crazy world to be sane looks like being crazy. Just go to a madhouse ...

It happened to a friend's father. He is a special kind of insane person: for six months he is insane, and six months he is absolutely sane; periodically his pendulum moves. While he is sane he is always sick -- this infection, that infection, and he is always going to the hospital, to the doctor, and the whole family is troubled. And when the six months pass and he becomes mad, he becomes healthy; in those six months, no infection, no illness. His weight goes higher, he looks radiant.

At four o'clock in the morning he wakes up the whole village, "Come on to the river!" He drags people out of their houses; "It is time! Go to the river." Those six months when he is mad, he keeps the whole village taking a bath at least two times a day -- morning and evening. He purchases so many fruits -- because he has not to pay, his sons have to pay -- and distributes them to everybody. Vegetables, fruits, sweets ... the whole town is happy when he is mad. Only his family is sick, ill -- because he goes on taking money from the shop; even the small children of the house guard the shop and shout, "Mommy, father is taking money!"

And he will say, "Shut up! Am I your father, or are you my father? This is my shop." All that money goes in distributing sweets and fruits and things to anybody, whoever meets him on the way. But he is so happy, and the whole village is so happy. He disappears sometimes in those six months -- just by chance he reaches the station, and if the train is there he will sit on it. Once he disappeared. Much searching was done, and he was not found -- where he had gone, which train he had caught nobody knew.

And all the ticket collectors and ticket checkers, all know him, so nobody bothers to ask for the ticket.

He reached Agra -- it is so far away from my village -- he was feeling hungry.

He went to a shop. There is an Indian food, it is called khaja -- it also means "eat it."

So he asked what it was, and the shopkeeper said, "Khaja." He said, "Okay," and he started eating it. The shopkeeper said, "What are you doing?" He said, "Exactly what you said." And he was so robust ... And the shopkeeper said, "This is strange.

You ask the name, and you finish the whole thing! You will have to come to the court." A crowd gathered ... He said, "Listen, I am a stranger. I simply asked this fool what it is; he said khaja. I have eaten it, according to him. I am ready to go to any police station, to any court; such a name should not be given to a sweet. " In the court they found that he was out of his mind. They jailed him. He was sent to Lahore -- because in those days Pakistan was not divided; now Lahore is in Pakistan. Lahore had the greatest

madhouse of those days. After three, four months, his time was over. He was periodically mad and periodically sane; he became sane. He went to the superintendent and he said, "This is the situation: I go mad for six months, and for six months I am sane. Now my madness is gone. Now I remember it was not right to eat that thing; it is the name of the thing, he was not meaning that I had to eat it. But I was mad; now I am perfectly sane. And now there is great trouble" -- because there were at least one thousand mad people in that madhouse. And he said, "When I was mad there was no problem -- somebody was pulling my leg, somebody was sitting on my head; it was all okay. For mad people nothing is wrong, everything is right. But now that I am sane, it is very difficult to live with these one thousand mad people. Somebody comes and starts pulling my nose -- and I am not doing anything to anybody! Somebody is sitting on my head ... and whatsoever they want to do they do. Somebody is taking my shirt, and I have to fight, and you cannot fight because they are all mad. And my trouble is that when I am mad I have energy, and when I am not mad I am a very sick person. Please release me.

But the superintendent said, "We cannot do anything against the court. You have to be here for six months."

He said, "You don't understand. When I was mad, it was okay; but now I am not mad. I am the only person here who is not mad. You just live one day inside the madhouse and you will understand my situation." But nobody would listen to him. He was telling me, "In those two months of sanity in the insane house I suffered hell. But for four months when I was mad, it was heaven; it was such a joy to be with all those mad people, such a synchronicity -- everything was right, nothing was wrong. But for those two months everything was wrong, nothing was right, and I was the only sufferer."

Here, nobody goes crazy. My people are the sanest people in the world.

But the world is crazy, and my people are few. And the world is big -- they have the majority, they have the politicians, they have the governments, they have the churches.

They have everything in their hands, and they are not even alert that they are insane. To be in the mind is to be insane; mind is the place of insanity.

Only those people are really sane who have transcended the mind, who have gone beyond it into silence where no thoughts, no desires, no emotions, nothing exists. Only in that peace is your real health. And that kind of sanity happens here.

So tell your fictitious friends that people are going sane; and if they want to be sane, bring them here. But before you bring them, at least you should go sane.

Mind is crazy.

This is the difference between the ordinary psychology and the psychology I teach: the ordinary psychology says that mind can be sane or insane; and I say mind can only be normally insane or abnormally insane, but mind can never be sane.

Sanity is always above mind, beyond mind. And only very few people in the world have been blessed enough to be sane. But the mad crowd has treated them really badly ... poisoning Socrates, who is one of the sanest men possible. But it is the insane people who decide whether to poison him or not. Al-Hillaj Mansoor was killed by the insane people. Sarmad, one of the sanest men, was beheaded in New Delhi. The insane crowd was immensely happy to get rid of these sane people. Where everybody is sad, don't rejoice; where everybody is miserable, don't look blissful; where everybody is living in hell, don't show your heart and the heaven that you have found there -- otherwise you will be punished for it. It is a strange world. Here, those who are sane, blissful, blessed, are punished; those who are miserable, mad, are rewarded.

BELOVED OSHO, IN POONA WHEN I FIRST TOOK SANNYAS, I FELT VERY YOUNG AND INNOCENT. I HAD A "YES" FOR EVERYTHING, AND WANTED TO LEARN TO BE A "GOOD" SANNYASIN. WATCHING OTHERS, I WAS LEARNING WHAT IT LOOKED LIKE TO BE A DISCIPLE.

IN RAJNEESHPURAM, I FELT THAT AS LONG AS I WAS LOVING YOU, WHATEVER I DID THAT FELT APPROPRIATE WAS FINE -- THINKING THAT I WAS A DISCIPLE, AND THE IMPORTANT THING WAS TO COME FROM THAT SPACE. OSHO, NOW IT FEELS LIKE THERE IS NO "BEING" YOUR DISCIPLE; THERE IS ONLY A NEVER-ENDING PROCESS OF BECOMING. IT LOOKS AS THOUGH THERE IS NO SITTING BACK, HAVING ALREADY BECOME "OSHO'S SANNYASIN"; THERE IS NOTHING BUT TAKING EACH STEP ONE AFTER ANOTHER, WALKING THIS PATH, THIS ENDLESS PATH.

WILL YOU PLEASE SPEAK ON THESE CHANGES AND ON THIS JOURNEY WITH YOU?

Nityananda, you have described very accurately each step a disciple has to go through. This is the most

important conclusion: that there is no question of just being a disciple, it is always becoming. You cannot come to a full stop; the journey is endless, and this is the beauty of the journey.

From being to becoming is a tremendous quantum leap. If you look around in life, you will never find being anywhere; you will always find becoming.

The fallacy of being is created by language, it is the poverty of language. You see a roseflower ... you see it and you say, "What a beautiful flower." But the flower is continuously flowering, it is never in a state of stopping anywhere.The tree is continuously growing; the word `tree' is not right. In existence there are no nouns, there are only verbs. It will be very difficult to make a language only with verbs, but the truth is, existence has no nouns.

A tree is in fact treeing, a river in fact is rivering. You are each moment growing -- either growing old, the ordinary way of the world; or growing up, the way of my people. Growing old, you have not to do anything -- you will grow old, biology will take care of it.

Growing up means a conscious alertness -- so that the body goes on growing old, but your consciousness goes on growing upwards, growing up. But it is always growing; even in death a conscious being is growing.

The whole existence is a great verb, not a noun -- not a stone, but a flower. And there is no end anywhere because there has never been any beginning. The very idea of beginning and end is just our mind projection. Otherwise, we are always in the middle -- never at the beginning, never at the end, always in the middle -- and we will remain always in the middle.

Gautam Buddha loved to say, "My path is the middle path, *majjhim nikai*" -- there is no beginning, no end. We are always in the middle, growing eternally, flowering, blossoming, finding new spaces.

You are blessed, Nityananda, to have felt the change from being a disciple to becoming a disciple. Becoming is a higher stage.
In language it is not so, in existence it is so.

The Osho Upanishad

Chapter #25
Chapter title: Listening lets the heart decide

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BELOVED OSHO,
WHY CAN'T I HEAR YOU? AM I DEAF?

You are not deaf. And you also hear me, but you are not listening. And you don't know the distinction between hearing and listening.

Anybody who has ears can hear, but it is not necessary that he will be able to listen. For listening, something more is necessary than just having ears: a certain kind of silence, a serenity, a peace -- the heart standing behind the ears, not the mind.

It is the mind which makes you almost deaf, although you are not deaf -- because the mind is constantly

chattering, it is a chatterbox.

Just sometimes sit in your room, close your doors, and write down whatsoever comes into your mind just to see what goes on in it. Don't edit it -- because you are not going to show it to anybody, so just write down exactly what comes to your mind. And you will be surprised: just within ten minutes you will see that you are not sane; your mind is the mind of an insane person. Just somehow you are managing, covering it up, not allowing anybody to know what goes on inside you. And you have become experts, so much so that it is not only that you don't allow others to know what goes on in your mind, you yourself don't see it. And it goes on, yakkety-yak, yakkety-yak.

Because of this constant mind, making noise... although you are not deaf, you cannot listen. You can hear.

Listening needs a silent communication.

The words that I am speaking to you are ordinary words, you know them. I do not like to use any kind of jargon. But in another sense the words I am using are extraordinary because they are coming from a depth, from a space within me. And certainly they are carrying with them some perfume, some fragrance of that space. If you are silent, the word becomes inessential and the fragrance that it is carrying becomes essential.

If the fragrance reaches you, you have listened.

And the beauty of listening is that you don't have to think about it. If it is coming out of truth, it carries truth with it; you feel the truth. If it is just mind stuff -- not coming from experience, but just bookish -- you will not find the fragrance in it.

But you have to be so alert, so silent, that you don't miss that which surrounds the word. The fragrance is its validity, its logic, its philosophy. And if there is no fragrance, then it is just a dead flower like you sometimes find in BIBLES, in BHAGAVADGITA. People keep roses, dry roses in a BIBLE, with no fragrance, with no life.

When you simply hear, if one hundred persons are here there are going to be one hundred versions, because the mind immediately starts interpreting -- what does it mean? The mind is blind. It cannot see, it can only grope in the dark. Groping in the dark is called `thinking'. One hundred people sitting here will have heard one hundred meanings.

One English historian, Edmund Burke, was writing the history of the world. And his effort was to write a complete history of the whole world since the very beginning, not leaving anything out. He had wasted almost fifty years writing it, thousands of pages, and one day suddenly in the afternoon when he was writing he heard a great noise behind his house. He opened the window and saw a crowd. He inquired, "What is the matter?"

Somebody said something, somebody else said something else... he came out. A man had been murdered, and there were as many stories as there were people present. Somebody was saying that he committed suicide, somebody was saying he had been murdered, somebody was saying it was just an accident; somebody was saying that he was a man with heart disease, that it was heart failure because twice he had already suffered an attack and this time he was certain to die.

Edmund Burke could not believe it, that just behind his house he could not be certain about a fact. The dead man was lying there, it was not fiction. But how the death had happened... perhaps it would never be decided. "And I am writing a book about thousands of years past, and trying to prove that it is factual."

It was such a revelation that he went in and burned all those thousands of pages.

His colleagues, his students -- he was a professor -- were all shocked. They said, "What have you done? Fifty years of such concentrated work!"

He said, "It was all just rubbish. If I cannot decide about something which has happened just behind my house, then deciding about Adam and Eve is just foolish." A great historian... but he dropped history, he resigned from his post. And he said, "All history is bunk."

One evening Gautam Buddha was speaking to his disciples... and this was his everyday evening sermon. After the sermon he used to say to his disciples, "Now, go; and before going to sleep, don't forget your real work" -- and that real work was meditation.

But that night one thief was there listening, one prostitute was there listening. The thief said, "My God, this man is dangerous. He is saying `Before going to sleep, don't forget to do your work.' It is time, I must go."

The prostitute thought, "I am sitting so far away, and how did this fellow recognize me... that my work starts in the night?"

The thief went to steal.

The prostitute went to her work.
The sannyasins went to meditate.

Buddha had said only one thing: "Don't forget the work," but the interpretation is going to be yours. The final decision is going to be yours. The word cannot decide for you; you have to decide what it means.

When you are only hearing, your mind is standing there scrutinizing, screening.... Now it is an established psychological fact that the mind only allows a certain percentage of information to reach you, there is a censor. And the mind has created very clever ways to censor things: it allows that which fits with your conditioning, and it simply does not allow that which goes against your conditioning. It makes you hear that which fits with you; it lets anything that is not fitting with your conditioning slip by, it does not pay attention to it. It does not take it in.

Hearing is not the right method to be with a master. It is good in a school, in a college, in a university; listening is not needed. But to be with a master hearing is not needed, listening is needed. Your interpretations should not hinder what is being said from reaching your heart -- because those words are carrying delicate messages. Your interpretation is going to destroy that delicate message; you should not think whether it is right or wrong. I am not saying that you should *accept* it -- there is no question of acceptance. I am simply saying you should neither accept nor not accept. You should be just a mirror reflecting whatsoever is the case. The master is saying something; let it reach to the heart.
And let the heart decide, not the mind.

The mind is always wrong, and the heart is always right, because mind knows only logic, the heart knows love. Let love be decisive -- and love has never been wrong, and logic has never been right.

The father of logic, Aristotle, who created the whole science of logic, wrote in his book that women have less teeth than men. Because that was the prevalent idea in Greece. It was part of a bigger idea, that women cannot have anything equal to men. How can they have equal teeth? It was a natural corollary.

Aristotle had two wives... it would have been so simple just to say to Mrs. Aristotle I or Mrs. Aristotle II, "Please let me count your teeth." But logic is very prejudiced. He did not bother with that.

And strange... for a whole two thousand years in Europe the belief continued. There are so many women, almost equal in number... sometimes more than men. Because in war men are killed, armies are finished, so sometimes the number of women is more than men. But no man ever bothered. And what is more strange is that no woman ever tried to count her own teeth and raise her voice that "This is nonsense! Men and women both have an equal number of teeth!"

Mind has no eyes; it simply lives in a dark hole -- groping, inventing, believing, but never coming to know anything.
The heart has a totally different approach: it simply knows.

Its knowing is intuitive, not intellectual. It cannot give arguments, it cannot give proofs. But when it knows, it knows absolutely; it can give for its knowledge its own life.

No logician will be ready to be crucified for his logical knowledge. Have you ever heard of any logician being crucified? Have you ever heard of any philosopher being poisoned? He will change his philosophy, he will say, "Don't bother, I am ready to change my philosophy. It does not matter whether this philosophy is right or that philosophy is right."

But you cannot change Jesus, and you cannot change Socrates, and you cannot change Sarmad, and you cannot change Al-Hillaj Mansoor. They are ready to die -- because their knowing is of the heart, there is no question of its being wrong. There is no doubt *anywhere*, it is indubitable.

To be with a master, you need to learn how to listen. Hearing is not enough.

It is a mystery to open the doors for listening, because everywhere only hearing is needed. In the marketplace, in the universities, in the churches, only hearing is needed. Listening is something out of this world; only lovers know something of it, only poets know something of it. Only mystics know the whole miracle and the whole magic of it.

And the master is only a door. Once you have started listening to him, you will be able to listen to the sound of the running water, you will be able to listen to the wind passing through the pine trees. You will be able to listen to the music of silence in the dark night, you will be able to listen to the music of the birds in the early morning. You will start listening to so many things that you will be in a state of immense amazement that this world was available to you -- and so close -- but you were not available to this world.

As far as I am concerned, right listening is the only way to be religious because right listening makes you wonder about everything around you:
The whole existence becomes a mystery, a poetry, a song, a dance.

Gone are the days of misery, anguish, tension, death.
You have entered on the path of eternal benediction.

BELOVED OSHO,
THE OTHER NIGHT YOU TOLD THE STORY OF THE BUDDHA AND HIS DISCIPLE, ANANDA. ANANDA HAD THOUGHT THAT THE BUDDHA HAD GIVEN CONTRADICTORY ANSWERS CONCERNING THE EXISTENCE OF GOD TO THREE DIFFERENT QUESTIONERS. WHEN CHALLENGED ON THIS BY ANANDA, THE BUDDHA HAD RETORTED, "THE ANSWERS WERE NOT FOR YOU. WHY DO YOU LISTEN TO ANSWERS NOT INTENDED FOR YOU!"
BELOVED OSHO, WHEN WE SIT WITH YOU, WE LISTEN TO MANY ANSWERS TO QUESTIONS WE HAVE NOT ASKED. HOW SHOULD WE LISTEN?

There are a few significant things to be understood.
One: you may not have asked the question; still it may be *yours*. Because human beings are not suffering in unique ways -- their misery is the same, their problems are the same. Somebody has the guts to ask; somebody cannot gather the courage, because to ask means to expose your ignorance.

So when I am answering questions asked by someone, it does not mean that it is not your question. If I were in Buddha's place I would not have said to Ananda, "Why are you disturbed?" In fact, the very disturbance shows that those questions were also bothering him; otherwise, there was no need for him to be worried.

Buddha said to him, "Those questions were not your questions. Why did you listen?"

I would not have said that. That's where I differ from every master in the world. I would have said to Ananda, "All those questions were *your* questions. Those people were courageous enough to ask. And you are a coward; you have found a beautiful excuse. So without exposing your ignorance, you want me to answer your questions. You will have to ask."

And it is not that the atheist is totally atheist -- mind is never total in anything. The atheist carries the theist in him, the theist carries the atheist in him, and both are just believers. Neither of them knows exactly what is the truth.

In fact, as I see it there is not a single question which can be asked which is not yours too. *Any* question asked by any human being is going to be a question of all human beings, whether you are aware of it or not. You may be unconscious of it; perhaps it is not the right time for you, perhaps you may ask a year later. Perhaps you have repressed the question so deeply that you have become completely oblivious to whether it exists in you or not.

But let me repeat: There is not a single question which is not yours too.

All human beings are part of a continent, nobody is an island. Maybe somebody has become conscious of a certain problem due to certain circumstances.

Gautam Buddha himself was not aware of life's basic questions up to the age of twenty-nine. When he was born, the astrologer said to the old king, Shuddhodhana -- Buddha was born in the king's old age -- "You have a rare son. Either he will become a *chakravartin* emperor" -- a chakravartin is one who rules over the whole world -- "or he will become a sannyasin. There are only two possibilities." All the astrologers were agreed on the point, and the king was very much worried.

The king said, "Then suggest to me how I can prevent him from becoming a sannyasin." Each father has the same problem, each husband has the same problem, each wife has the same problem.

Those astrologers said, "If you want him not to become a sannyasin then make arrangements... luxurious, comfortable, so that he never becomes aware that there is pain, there is anxiety. Fulfill all his desires so that he never comes across a desire which remains unfulfilled and creates frustration. Don't let him taste despair. Bring all the beautiful girls of the kingdom, let him be surrounded by beautiful women so he is continually indulging in beauty, in luxury. Make beautiful palaces for him, different palaces for different seasons so he never comes to know that there is summer, that there are rains, that there is cold winter.

"Never allow him to see any old man, any dead body. Even in his gardens, the dead leaves, dying flowers should be removed in the night so when he comes for a walk in the morning he never sees anything dying or dead. Because once he becomes aware of death, then the question can arise in his mind, that `If things die, one day I will have to die.'"

The king said, "Everything will be done. I have the facilities, don't be worried."

This advice was given by the so-called wise people. To me they are not wise, they are other-wise! It was because of their advice that he had to renounce the kingdom one day, because for twenty-nine years he was kept in such a controlled atmosphere -- not a dead leaf, not a withering flower -- that when he came to know... it was such a great shock.

He was going to participate in the youth festival; he had to inaugurate it. Roads were closed; whenever he had to pass, the roads were always closed. Traffic was stopped, nobody could pass. People had to keep their doors closed -- he should not see anybody who is ugly. But that day when he was going to inaugurate.... The story is beautiful.

The masters who have died were watching, and they saw that a great master was being prevented. Something had to be done. They were not real people who passed on the road; they were dead masters, just playing a drama to wake up Gautam Buddha to the reality of life.

First he saw an old man coughing, his back bent.

Buddha asked his charioteer, "What has happened to this man?"

Now, another master had entered into the charioteer; otherwise, the charioteer would have lied. Rather than the charioteer, the master spoke: "This happens to everybody." And he waited....

And immediately Gautam Buddha said, "Is it going to happen to me too?"

The charioteer said, "I feel bad saying it, but I cannot say an untruth: you are not excluded. It is going to happen to you too."

Buddha became sad. He had seen only beautiful girls, flowers, music, dances, alcohol. He was kept drunk, enjoying for twenty-four hours a day.

And then another four people were carrying a dead body. And Buddha said, "What happened to this man, and why are they carrying him on their shoulders?"

And the master within the charioteer said, "This is the second stage, after the first one that you have seen just now. After that, one dies."

Buddha said, "My God, this too is going to happen to me?"

And as they were talking, another master came in beautiful red robes, a radiant face, a tremendous aura around him -- a sannyasin. And Buddha said, "Who is this man?"

And the master within the charioteer said, "This man is a sannyasin. He became aware before the first man did, that life is going to disappear into old age, old age is going to lead to death, and death to the funeral pyre. He became so concerned that he left the world, went into silence in search of something which is deathless, which is immortal. And he has found it -- you can see it."

Buddha had seen the most beautiful women, the most beautiful young people, but this was beauty of a totally different order. It was not just physical; it was as if some rays were radiating from the man, as if he was surrounded by a cloud of light. And the way he walked, the grace... Buddha said to the charioteer, "Just turn the chariot back. I am no longer young and I am not going to inaugurate the youth festival. Any other idiot can do it. You just take me back. My whole life has changed. Unless I find the deathless, unless I find the eternal in me, I will not rest for a single moment."

That very night he escaped into the mountains in search of himself.

I said that those wise people were not wise, because if he had been brought up in the ordinary way -- as every child is being brought up -- he would not have been shocked so much. Then he would have seen from the very beginning that people die, that people are old, that people are ugly.

If the king Shuddhodhana had asked me, I would have said to him, "Keep him surrounded with old people coughing continuously, having tuberculosis, cancer. Open hospitals around him: find all the ugly women, and make them nurses. Train him -- make a funeral pyre near the palace and announce in the capital that nobody is to be burned anywhere else, everybody has to be burned here. So from the very beginning he would start seeing that people get old, then they die, then they are burned." He would have, by the time he was twenty-nine, grown enough shock absorbers; that's how we all have grown.

Those so-called wise people gave great advice, but they had no understanding of psychology.

Buddha himself had the same questions. For six years he was going from one teacher to another teacher asking the same questions. But he was not an ordinary seeker. He was not satisfied by verbal knowledge; he wanted experience, and those teachers only gave him borrowed knowledge.

He went on and on, and finally he understood it: you cannot find the truth in this way, you have to look within yourself. Nobody else can give it to you.

He dropped all knowledge that he had learned -- that was his *real* renunciation. The first renunciation of

the kingdom was not of much value. But even the Buddhists don't talk about the second renunciation -- when he dropped all knowledge, scriptural, holy, and just entered into his own aloneness.
Without any guide, without any map, he found himself.

Hence, his first words after his enlightenment were *appa deepo bhava*: be a light unto yourself.

Ananda was suffering with all those questions, and when Buddha said, "They were not *your* questions; why should you have listened to them?" -- still the coward in him did not allow him to say, "They were *my* questions too."

Every question that I am answering may be asked by a particular person; it may be, in his context in this moment, significant to him; it may not be significant to you -- but it can be significant any day, any moment. It may be lying unconscious in you.
I am answering you all.

I am answering those questions which you are asking, and I am also answering those questions which you are *not* asking.
It is not a question of your asking.

I know what are *bound* to be, inevitably, the questions of an unconscious human being, because I have been through the same dark night.

BELOVED OSHO,
IN THE LAST COUPLE OF MONTHS I FEEL SO CLEARLY THAT NOT ONLY WE HAD TO MAKE AN INCREDIBLE JUMP, BUT I ALSO FEEL THAT A VAST AND INDEFINABLE CHANGE HAPPENED TO YOU. IS THERE ANY TRUTH IN THIS?

Existence knows only one thing which is unchanging, and that is change.
I am alive.
Only dead people don't change.
I have been changing every moment.

Turiya, you were not perceptive of the change that is my very life because you were not changing, you were dead. Now you have come alive; you have taken a quantum leap, and only now can you understand my continuously changing, riverlike existence.
I am not a lake, but a river.

But to understand anything, you have to be sensitive to it. I was changing before, too -- but you were dead. It is as if you are asleep here and I am walking in the room, and then you wake up and you say, "Osho, a great change has happened in me, a quantum leap from sleep to wakefulness. And what I see is that not only have I changed -- you are continuously moving in the room."

I was moving, Turiya, even when you were asleep; but because you were asleep you could not feel my change. Now you know the taste of change, the beauty of change, the joy, the playfulness, the life, the dance of change. Because you know it, you can see it in me.
My whole approach is that existence is a constant change.

All the religions of the world and all the philosophies of the world have been propounding a permanent god who does not change.

When I was a student in the university one of my professors, Doctor S.S. Roy... he was an expert, a world-famous expert on Bosanquet and Bradley and Shankara. His thesis on Bradley and Shankara was recognized and praised tremendously all over the world by the philosophers. Bradley and Shankara both agree on one point: that the ultimate, the absolute, the *brahma* is unchanging, it is always the same.

He had just received his doctorate, and he was so full of Bradley and Bosanquet and Shankara. The first day.... S.S. Roy was the person who invited me to his university, because he had listened to me in university debates and he had loved me for years. And he was saying to me, "When you have graduated, then you have to do your post-graduation at my university, wherever I am. I don't want to miss a student like you." And he made every arrangement for me -- a scholarship, all kinds of fellowships, he did everything that can be done.

But the very first day he got into a conflict. I said, "I cannot agree with this idea, because your `absolute' is dead."
He said, "What do you mean dead?"

I said, "If it is not changing, if it is not growing -- if nothing is happening anymore and will *never*

happen anymore -- then can you say it is alive? New leaves will not come on the tree, new flowers will not come, new branches will not come, new foliage will not be there. Springs will come and go -- and your absolute is simply a dodo, not God. It *has* to change."

He said, "My God, I have written a whole thesis, devoted five years; it has been appreciated..." But he was a sensible man. He said, "I cannot deny your point. You give me time. Tomorrow I will answer you."

I said, "You can have as much time as you need, but remember: anything that is not changing cannot be alive. And I don't want an existence which is dead."

I told him that day, I remember... that once a beautiful woman -- a very rich woman -- asked Picasso to paint a portrait of her. And she was willing to give anything he wanted, money was no question at all. Picasso was always reluctant about portraits because his paintings are such that you cannot expect him to make a portrait. He can make a portrait but you cannot find where the nose is, and where is the mouth and where are the eyes; everything will be in a mess. But the woman was giving him so much money, so just for a change, he made a portrait -- only once in his life -- which was recognizable as a woman... and a beautiful portrait.

And when it was finished the woman came and she said, "I love it. The money you have asked of me is nothing. I will give you double." And then she saw a picture of Picasso hanging by the side of the portrait, a photograph. She looked at the photograph... it was done by a great photographer, and she said, "This is your photograph? -- so beautiful."

And Picasso said, "No, this is not me because if it were me I would have kissed you. I am here on this side; that side is only a picture which is unchanging, which cannot kiss, which cannot come out of the frame, which will remain the same. I will grow old, I will die. This picture will remain there; it will not grow old and it will not die, because it is not alive."

I told Professor S. S. Roy, "Your absolute, Shankara's, Bradley's and all other philosophers' absolutes, and religious peoples' gods are just portraits, or photographs. Then they can remain static. If they are living, then spring will come, birds will sing, new leaves will grow, new flowers will blossom, and the river of existence will continue."

It has been thought that once you become enlightened then you have reached the optimum of your growth. I say to you, it is all nonsense. If people have stopped there, it was their fault. It is really a beautiful place to stop, and after a long journey it is a tremendous relaxation to stop -- but the road goes on ahead.

I have not stopped, I have gone beyond it -- perhaps the first crazy man to go beyond enlightenment. Because nobody goes beyond; at least in the past, nobody has tried.

But to me, the journey itself is the end, so there is no stopping, no final stop, no terminus.

BELOVED OSHO,
MY MOTHER IS UTTERLY IN LOVE WITH YOU. MY FATHER IS REALLY JEALOUS BECAUSE HE IS AFRAID OF LOSING HIS SECOND WOMAN TO YOU. IN MY FAMILY -- WHICH IS REALLY HUGE -- THERE ARE SO MANY DIFFERENT OPINIONS AND FEELINGS ABOUT YOU, LIKE THE SHADES OF A RAINBOW. EVEN THOUGH I AM THE ONLY SANNYASIN, THERE ARE SO MANY PEOPLE PARTICIPATING IN YOUR LIFE, AND SO ENTANGLED -- WATCHING EVERY STEP AND WHAT IS HAPPENING NEXT.
OSHO, DON'T YOU HAVE MANY MORE DISCIPLES OR PEOPLE YOU WORK WITH THAN ONLY THOSE WHO TOOK SANNYAS?

Latifa, there are many grades. The sannyasins are the foremost, the spearheads.

There are semi-sannyasins who are a little wishy-washy: morning sannyasin, evening not. That's how the mind works, like a pendulum, from one corner to another corner they go on moving. But not for long -- sooner or later they have to decide.

And they cannot decide to remain not sannyasins, because one thing becomes certain to them: that they have been for their whole lives non-sannyasins -- what have they gained? And if they continue to remain non-sannyasins, they are not going to gain anything -- no ecstasy, no excitement. Just for a change it is good to give a chance to a new style of life; your old style has failed.

So it depends on their courageousness. If they are courageous, they decide soon; if they are not so courageous, they decide a little later -- but finally they are going to become sannyasins.

Then at the third grade are the sympathizers. They are in love with me, but they are so much involved in

life and its entanglements that they feel that taking a jump into sannyas will be very disruptive, drastic. But in a way they are better than the second grade. They are not wishy-washy, their sympathy is solid. They are with me, and any opportunity... and there are opportunities every day. Somebody's wife escapes with someone, somebody's husband simply disappears. Somebody's father dies, somebody's mother is found to have cancer -- there are opportunities and opportunities.

They have to decide that death is not very far... and death gives you no information, no indication. It simply comes and takes you away. It does not even wait for you to complete your work -- "Then why should I wait if death does not wait?"

And sannyas is nothing but a struggle against death; it is a confrontation against death.

So those sympathizers, tomorrow or day after tomorrow, are going to take the drastic step of becoming sannyasins.

And then there is a fourth grade: semi-sympathizers. They are in real difficulty. Their heart is with me, their mind is not. They are suffering and split, and if they don't decide something they are going to be schizophrenic. And most of them, rather than being schizophrenic would prefer to be sannyasins; sannyas will make them whole.

So Latifa, in your family all these four grades are there, and you have to help all those poor fellows.

Your father is naturally jealous: his daughter is gone, now his wife is going. Just whisper in his ear, "Why don't you jump before her? That is more manly than to be jealous, that is a feminine quality. Just be ahead of her. And as far as losing women is concerned... don't be worried, because there are so many women that the men are afraid." Perhaps my people are the only people in the whole world where men are chased by women. This is great evolution! Everywhere else women are chased by men -- they enjoy the play -- and this has been always so. They never run so far, they are always within your grasp, but they keep you huffing and puffing.

But here the situation is totally different. Here, the women are watching... somebody will be huffing and puffing. Nobody is huffing and puffing; people are simply sitting, doing nothing -- they think that spring comes and the grass grows by itself. And it really happens: spring comes, women come by themselves. So why bother going here and there? Just sit silently! If meditation can bring you the ultimate, then just poor women....

Just whisper in your father's ear -- and he is a German, he will jump immediately. He has to be a sannyasin before your mother. Make it a point to him, "It will be a shame, a shame on the whole German race if you are behind your wife. Be ahead!"

BELOVED OSHO,
IS YOUR BIG SMILE THE ONLY ANSWER?

I think you have found it!

The Osho Upanishad

Chapter #26
Chapter title: The Master -- your death and your resurrection

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BELOVED OSHO,
THE MORE YEARS I AM WITH YOU, THE LESS I KNOW WHO I AM. AM I MISSING YOU?

Turiya, this is the way of getting me, and this is the way of getting yourself too.

You are not missing anything, but the mind will again and again raise the question, because mind needs information -- more information means you are getting it, you are becoming more knowledgeable.

Here, we are not concerned with information at all. My work is transformation.

The less information you have the better, because the more innocent you are. The moment you can say, "I know nothing" you have come very close. Remember, I am saying you have come very close; you have not got it yet- because to say "I know nothing" means at least you know this much, that you know nothing; there is still some information.

Let me tell you one beautiful story. I have loved many stories, but this is something that beats them all.

One of the greatest mystics India has produced was Bodhidharma. He was born fourteen hundred years ago. He went to China for a strange reason. When asked why he was going to China he said, "Because in India people know too much, and I need people who are innocent."

In China, he worked for twenty years. Now he was very old, nearabout ninety years. And he said, "It is time for me to go back to the Himalayas, because there is no other place in the whole world which is better as far as death is concerned- so silent, so eternally silent that you can receive death lovingly, meditatively, consciously. But before I go, I would like to give the mystery school that I have created in these twenty years to one of my disciples. So those who feel that they are capable of running my school should stand up." He had hundreds of disciples. Only five persons stood up.

He laughed. He said, "You are the ones who have missed me, so just get out of the school and get lost."

Then he went through the crowd of disciples, looking into each disciple's eyes, and he found four persons. He brought them out and he said, "I am going to ask a single question. The answer is going to decide who will be my representative when I am gone. What is the essence of my whole mystic approach? Just use the minimum of words."

The first man said, "It is meditation."

Bodhidharma said, "You have my skin. You have penetrated me only skin deep. Just get back to your seat."

And he asked the second man, "What is your answer?"

The second man said, "Enlightenment."

Bodhidharma said, "You have my bones; just get back to your place."

The third man said, "Master, I do not know."

Bodhidharma said, 'You have my very marrow. It is good, but not good enough; you still know something. Just go and sit down."

He looked at the fourth man. The man had just tears in his eyes, no words. He fell at the feet of Bodhidharma. Bodhidharma said, "You have been chosen, you will represent me. You have my being. You have got it -- what they cannot say with words, you have said by your silence. What they cannot say... although one of them came very close when he said, 'I do not know,' deep inside himself he was full of the pride of not knowing, he was full of knowing that 'I don't know.' What he could not say, you managed to say loudly with your tears."

This man became the second patriarch of Zen Buddhism.

Bodhidharma, before leaving, advised him, "Take care. I have created so many enemies who would like to kill you. Those five who were the most knowledgeable scholars will take revenge. These three that have been rejected will turn sour against you. Protect -- because I am giving you my very heart."

Turiya, the more you come closer to me the less you will know. One day you will come closest, when you feel "I do not know." But even to be *closest* is as far away as the farthest star, because closeness -- even the closest point -- is a distant phenomenon.

The day you have become one, only then... but then there are no words left. Just gratitude, tears, a song,

a dance -- things which are thought crazy in the world of the intellect, but which are the only possible ways to express the inexpressible.

BELOVED OSHO,
WHEN I COME TO YOUR DARSHAN, I FEEL A FEAR, AS IF OF DEATH. BUT WITH YOUR PRESENCE, FEAR DISAPPEARS AND I FEEL LIFE.
OSHO, WHAT IS HAPPENING?

The ancient seers have a very strange statement. I have asked shankaracharyas -- because they are technically the representatives of those ancient seers -- but none of them has been able to explain even a simple statement. The statement is that "The master is nothing but death."

But it is only a half statement; the remaining half is that the master is a resurrection too.

Coming to me, you feel the fear of death. That is absolutely as it should be. I am going to be a death to you. My whole function is to kill you because whatever you are is not your reality. It has to be destroyed, dismantled, burned. So just like a phoenix bird -- out of the tire which is burning your old personality, a new being is born.

Hence, the master is also life. That's why when you are here you feel life. And naturally a confusion arises:

You were afraid of death, and here you feel more than anywhere else. Your life comes to its fullest expression; all the dust that you have gathered is gone, your mirror is absolutely clean.

The master is also the beginning of a new life -- the of an old, rotten personality and the beginning of a new, eternal individuality. That is the mystery of the master, his contradiction -- that he kills you to save you, that there is no other way.

In the mystery school of Al-Hillaj Mansoor on the gate it was written: Unless you are ready to leave yourself outside where you leave your shoes, don't come in. You are welcome, but leave your rotten self, your mind -- which is nothing but rubbish -- with your shoes. And you will be fortunate if somebody steals your shoes and your personality too.

Another master, the master of Al-Hillaj Mansoor himself, Junnaid, had written a notice in front of the doors of his school: Unless you are willing to be killed, just turn back from the door; don't dare to come in."

And these people were saying something absolutely right. They were making it clear, so that you could not say later on, "You deceived us."

But those who entered their mystery schools came out with a new life, with an authentic life, with a joy that knows no ending, with a love that is eternal, with eyes which can only be called divine. And only then could they realize that what they had gotten is too much, and what they had lost was nothing but sickness, insanity, misery, death itself.

Both your experiences are correct. Now it is up to you to choose.

If you w ant life, abundant life, then be ready to die. Dying each moment so that each moment you are reborn is the whole secret of all religion.

BELOVED OSHO,
THE MORE I AM WITH YOU, THE LESS I CAN SAY I KNOW YOU. IT STRIKES ME THAT IN BEING WITH YOU THERE IS NO RELATIONSHIP... JUST AN EXPERIENCE WHICH HAPPENS AFRESH EACH TIME I SIT AT YOUR FEET. OSHO, CAN YOU SPEAK OF THIS MYSTERY?

There is no mystery at all. It is simply a reality.

Every kind of relationship is in some way or other a subtle bondage of expectations, demands, which are followed by complaints, frustrations.

Each relationship ends in such bitterness that one cannot believe that this is the same relationship that had begun in such a sweet way.

It was a fragrance in the beginning, and slowly slowly it becomes disgusting. And the reason is not that somebody is responsible for it-the very nature of relationship turns every sweet experience into a bitter experience.

I have heard that a great surgeon -- one of the most famous of his country -- was retiring at the age of seventy-five. People retired at the age of sixty, but the surgeon was so valuable, and even at the age of seventy-five his expertise was so accurate... he had never failed in any operation. He was a brain surgeon. An exception was made, and he was allowed to work as long as he wanted. At seventy-five, he himself said, "It is now enough."

All his students -- and there were hundreds of students who learned surgery from him -- and all his colleagues gathered and they were celebrating the evening to say goodbye to him. They were dancing and drinking and singing, and suddenly somebody became aware that the surgeon was not there. This was strange. somebody went out to look for him. The surgeon was sitting in the garden, under a tree, in darkness. They were old friends -- he asked, "What is the matter with you? We have all gathered to celebrate and you have left us, you are sitting here in darkness." He was one of the best attorneys in the country, and was also the attorney for the surgeon.

The surgeon said, "It is because of you that I am sitting here. You may have perhaps forgotten that fifty years ago, when I was only twenty-five and I had married just two years before... it was a love marriage, but within two years the love turned into hate. You were my attorney. I had come to you to ask, 'If I kill my wife what will be the consequence?' And you said, 'Don't do such a thing. You will spend at least fifty years in jail.'

"And I am sitting here thinking that if I had not listened to your advice, you idiot, today I would have been free. Just because of fifty years in jail, I thought it was better to somehow carry on as everybody else is doing-perhaps out of the same fear. The woman is doing it out of the same fear, the man is doing it out of the same fear. And I am feeling so angry with you that it feels like I should shoot you! You are responsible for spoiling my whole life, and you think you are a great law expert- all bullshit!"

Why does love turn into hate? Why does friendship turn into enmity? What goes wrong? It has nothing to do with individuals, it has something to do with the very fabric of relationship. Relationship depends on expectations. And man is not capable, he is helpless... neither is any woman capable of fulfilling anybody else's expectations. And when those expectations are not fulfilled, frustration sets in; things start going wrong.

It is just because of the poverty of language that we have to use the word 'relationship' for the strange experience that transpires between master and disciple. It is not a relationship, not the relationship that you know. It is a category in itself. And you have understood it perfectly well -- it is a moment to moment experience, with no demands, no expectations.

The master is available, the disciple is receptive, and between this availability and this receptivity some miracle transpires; something happens for which no word exists. And because it is not a relationship, it never grows old -- it is always fresh, it is always young. Each time you come to the master, the experience is not a repetition.

It is not the same in your other relationships. But if you have learned the art in the presence of the master this can become your lifestyle: it can happen between you and your wife, between you and your child, between you and your husband, between you and your father, between you and your mother, between you and your friend. It is only a question of knowing that such a thing is possible, humanly possible. And if it is possible between the master and the disciple, why is it not possible between two lovers? -- that each time they meet it is not a repetition, it is not a memory. It is not some-thing that they have known before, it is utterly fresh, absolutely young, just born.

And if it can spread into all your relationships, you have brought magic to your life. That is my hope and dream: that my sannyasins will be able to bring this magic to their lives, that their whole world of relationships will go through a total change.

Ordinarily if you ask a husband to be truly honest about how long it has been since he has seen his wife's face, perhaps he will say years have passed. Although they live in the same house, they fight in the same house, they produce children in the same house, they do all kinds of things in the same house, he has not looked at the face of his wife for years. So much dust of memories gathered that even if he wants to see, he cannot see her face -- so many faces, so many masks.

Neither can the wife say...

When two persons fall in love -- when it is not yet a relationship but only a dream, a beautiful hope -- they look at each other, they touch each other's hands, they feel the warmth, they see into each other's eyes. They have thousands of ways to relate, and there is no relationship. There is something poetic; life has not yet become prose. But let them get married, and marriage has a certain chemistry of its own: poetry

becomes prose, everything becomes flat.

At the most, something of those beautiful days when they were not married hovers over them till the end of the honeymoon -- if you are fortunate. But very few people are so fortunate; otherwise, the people who go for a honeymoon with suitcases labeled "Just Married" come back home as if they are coming from Hiroshima, Nagasaki. A disaster has happened.

A newly married couple in a beautiful holiday resort, a full moon night... and the woman is Lying on the bed waiting for the husband. And the husband is sitting at the window; she asks him again and again, "It is midnight. Are you coming to bed or not?"

He said, "You shut up and go to sleep. My mother has said to me, 'Don't miss a single moment.' It is a honeymoon night, and I am not going to sleep. The whole life is there to sleep -- you can go ahead."

This idiot is still listening to his mother's advice -- "Don't miss a single moment" -- so he is looking at the moon. Naturally, 'honeymoon' is concerned with the moon, not with the wife.

Now, their boat has already crashed on the rocks.

It is not just an absurd story. It has a whole psychology behind it, because every man is looking for his mother and he never finds his mother in the wife. It is very frustrating. Every woman is looking for her father and she never finds her father in the husband. It is a disaster. They have married each other for some unconscious reasons which they are not aware of. Each man has been jealous of his father from his very childhood. He wanted to possess the mother, and the father was the enemy. And each girl has been jealous of the mother: she wanted to possess the father but the mother was always coming in between. All those memories have gone deep into the unconscious mind.

That's why when you fall in love with a woman or a man, you cannot say why, why this woman particularly -- because you are not aware. Your love cannot be a conscious decision; it is an unconscious phenomenon. You are just a puppet in the hands of the unconscious. And before the marriage, when you are meeting each other you are bringing your best mask, the most beautiful personality -- not only the best tie and coat, but your best personality- and the woman is doing the same. There are four persons meeting... on Chowpati Beach, wherever you find two persons meeting, remember there are four persons. The real two persons are hidden behind; the unreal two persons are repeating dialogues from the films. Even the dialogues are not their own.

But once you are married, you cannot carry this burden. This is a very burdensome affair. You can manage it for one hour on Chowpati, but not for your whole life. You will have to put away the coat, the tie. You will have to be your real self.

One man got married. Before going to sleep, his wife was going to the bathroom. She said, "Turn the light off."

The man said, "But first you come out of the bathroom, then turn the light off. Turning the light off now, you may fall in the darkness. It is a new place, a new hotel, and you don't know where the furniture is."

The woman said, "Are you going to listen to me or not?"

The man said, "I am not worried at all about turning the light off -- in fact, I want to turn it off myself, but I am just being concerned for you."

The woman jumped immediately, "Why do you want to turn the light off?"

He said, "The reality is that my left leg is false. It is not real, it is wooden-but I can manage it in the darkness, there is no problem. And sooner or later you are going to know it, so it is better that you know it from the very beginning."

The woman said, "That is very good; that's why I was insisting that you turn the light off -- because both my breasts are false, just flat ground."

He said, "My God. Now I understand why you have a locket made of gold that looks like an airplane -- so it is the airport! But if anything else is wrong, just tell me it is better to be clear from the very beginning rather than to discover something every day and get shocks again and again."

She said, "Yes, my left eye is phony."

The man said, "Now I have to tell you the truth also: that all my teeth are false."

The woman said, "You think in this way you are going to shock me? I don't have a single hair. This is a wig."

They are both just... Now in reality, what is left?

So they said, "It is good, now we should go to sleep. Now? even to think of anything else just looks out of place -- lovemaking, et cetera, that is not for us. We are finished the first day; before it began it has ended."

But whether it ends the first day or the second or the third, it does not matter. Every relationship is going to be shattered, because you are always posing your personality, and sooner or later you will have to bring our individuality in. And that will be the point where... you may live together, but you are divorced.

The presence of the master has to be a living experience each moment. Neither does the master ask you anything... neither does he impose anything nor does he expect anything. He is happy and grateful that you have been trusting enough to be open and receptive to him. The disciple has to learn this: not to expect anything, not to demand anything, but just to wait and let things happen on their own accord.

Sometimes great statements can be dangerous.

For example, Jesus says, "Knock and the door shall he opened unto you." I cannot say that.

I will say: Wait, watch. The moment your waiting and your watching is complete, the doors open of their own accord. Knocking is aggressive, violent

Jesus says, "Ask and it shall be given to you."

I say to you: Ask and you will be a beggar -- and it is ever given to the beggars. Do not ask. Just wait like an emperor, so centered in yourself, so full of trust in existence that there is no need to ask, existence is going to shower it on you.

Jesus says, "Seek and ye shall find it."

And I say to you: Seek, and you shall never find it. Where are you going to seek? It is in the seeker. So wherever you go, you will be going on the wrong path. Just sit silently, withdraw all seeking, all desiring. Become a pool of energy, unmoving, unwavering -- and you have found it. It is in the very center of the seeker.

BELOVED OSHO,
DURING THE DISCOURSES I FEEL MORE INTIMACY THAN EVER, AND IT FEELS LIKE YOU ARE TALKING NOW TO THE INDIVIDUALS WHO ARE THERE IN THE MOMENT WITH YOU. I NEVER HAD THIS FEELING SO STRONGLY IN POONA OR ON THE RANCH.
IS THIS PART OF THE MYSTERY SCHOOL, OR AM I JUST MORE OPEN TO YOU?

First, I have been talking on different levels at different times; it was an absolute necessity.

At first I had to talk indirectly because you might get scared. You have to be persuaded to die and to be reborn, but the new life is unknown to you. The old life is the only life you know of. So at first I was speaking very indirectly.

For example, I was speaking on Kabir, on Meera, on Thomas, on Heraclitus, on Pythagoras. And in between, whenever I found a chance to hit you I would do it, but basically I would keep you engaged with Pythagoras, Heraclitus. I have been digging up graves and bringing dead people to life and keeping you engaged. So while you are engaged in listening about Gautam Buddha, Mahavira, Shankara... just once in a while I will hit you to see whether you escape or you remain; otherwise, w hat to do? I have nothing to do with Heraclitus; neither had he anything to do w with me. He never spoke a single w ord about me, and I wasted years! But that was a device, needed. Then I dropped that device because I found that there are people who are ready to be talked to directly.

For three and a half years I remained silent because I was not interested in those people who were only intellectually interested in me, I wanted them to drop out.

In those three and half years they disappeared. Then only the people were left who were not concerned with Heraclitus or Pythagoras or Gautam Buddha or Mahavira or Krishna -- even if they all go to hell they don't care, nobody bothers about them. Now I can talk to you directly, and you are not intellectually oriented.

Those silent years disconnected me with the intellectually oriented people, because silence can keep people around me only if their heart is beating in the same rhythm as my heart. Hence, the new phase.

Now it is a mystery school. And I can talk without any reservations, without bothering whether you will be hurt, wounded, brainwashed. Now you are my people, and you have opened towards me without holding anything back.

So you are right, it is a mystery school. To find it, I had to work for twenty-five years to find the authentic, the real, the genuine ones.

And it is also true that you are more open. That's why you feel there is a deeper, more individual contact -- as if I am talking to each individual directly, not to a crowd. There is no crowd here.

You have to be reminded that if your minds are chattering, there is a crowd; and if you are all silent then there is only one mind, one peace -- because there cannot be one hundred silences in this room. There can be one hundred insane minds, but there cannot be one hundred sane beings. Sanity joins you with the others, insanity keeps you away from others. So now I am not talking to a crowd, I am talking to each individual absolutely directly. But it all depends on your openness.

So both your feelings are right; your opening and the mystery school are simply two sides of the same coin.

BELOVED OSHO,
IN THE BEGINNING, I THOUGHT YOU KNEW EACH OF US PERSONALLY, EVEN THOUGH WE HAD NEVER MET, AND I REALIZED THAT I BELIEVED IT BECAUSE I VERY MUCH WANTED TO. LATER, I THOUGHT I FOUND OUT THAT IT WASN'T TRUE, BUT I SOMEHOW ACCEPTED THIS TOO. NOW I DON'T KNOW.
AND ALSO, IS IT A NECESSITY IN THE MASTER-DISCIPLE RELATIONSHIP THAT THE MASTER KNOWS THE DISCIPLE PERSONALLY?

The master's function is to destroy your personality. He knows you as an individual, but he does not know you as a person.

Personality is something created, invented. Individuality is something born.

The master is deeply concerned with your individuality, just the way you were born, your self nature, uncontaminated, unpolluted. But he is not interested in whether you are a doctor, an engineer, a plumber, a president; whether you are successful in life or a failure, whether you are Hindu or Mohammedan or Christian, whether you have a black skin or a white skin. All these non-essentials make your personality. Only your consciousness makes your individuality. And as far as individuality is concerned, it is the same -- it is universal. This is the greatest mystery of life -- that the most individual thing in you is at the same time the most universal, because it is the same in everyone.

I may not be an engineer, I may not be a painter, I may not be a doctor. There are millions of ways to have a personality, but there is only one way to have individuality -- and that is a total silence. In that total silence you know the individual that you are, and you also know the universal, because the universal is not different from you.

You are just a dewdrop.

And as you meditate, the dewdrop starts slipping from the petals of the lotus towards the ocean.

When the meditation is complete, the dewdrop has disappeared into the ocean.

Or you can say, the ocean has disappeared into the dewdrop -- it is the same.

The Osho Upanishad

Chapter #27

Chapter title: You thimk this is a discourse. It is just adevice

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BELOVED OSHO,
IS IT TRUE THAT WHATSOEVER THE MASTER SAYS OR DOES IS SIMPLY A DEVICE TO TRANSFORM THE DISCIPLE?

Narendra, it is one of the most impossible things in the world to indicate, to explain the ultimate truth.

The experience is beyond words. And the difficulty is, we have nothing else to communicate with; words are our only means of communication.

But the ultimate has to be said, it has to be pointed at; it is an intrinsic necessity of the experience itself. The moment you know it, at that very moment a great desire to share it arises too; they cannot be separated.
A small story will help.

Gautama the Buddha became enlightened. He came to know the very essence of reality -- not only to know, but to experience; not only to know... he *became* it. And the first question that arose in his mind was, "How am I going to express it? It is too vast. The whole sky... perhaps even the sky is not the limit, and the words are so small. It is so deep that even oceans are not so deep; and words... they don't have any depth. It is multi-dimensional. Words are linear, one dimensional. How to bring this strange experience to those who are groping on the path, just the way I was groping for millions of lives?"

It is natural that a compassion should arise, because those who are groping are not strangers, they are fellow travelers. You are blessed that you have found the door. Now don't be hard; somehow make the deaf listen, the blind see. Make the words dance and sing and express the ecstasy -- but how?

And there is a great dilemma: On the one hand there is compassion, pulling you towards the other seekers. And there is a diametrically opposite pull to remain silent because it is so beautiful to be silent, so blissful, such a benediction. The experience wants you to drown yourself completely in it and the compassion wants you to stay on the shore a little more and shout from the rooftops of the houses to those who are deaf. Perhaps somebody may hear.

For seven days Buddha remained silent. He could not decide what to do. It was easier to remain silent and enjoy the sweetness of the experience and not to bother about others -- but it was cruel, it was violent, it was not right for a man of heart. But the trouble was, even if he should decide to express, there are no words in human language which can bring the ultimate experience. In communication, explanation, there is no argument to prove it. The only argument is to experience it. If you ask for proof before the experience, there is no way; it cannot be proved.
Puzzled, he remained silent.

The story is tremendously beautiful, but remember it is a parable, it is not history.
The gods in heaven....

Buddhism does not believe in A god because that is too much a fascist idea. Buddhism believes in gods, a more democratic approach -- and each human being ultimately has to become a god; that is the flowering of your potential. Those who have flowered before have become gods; there is no qualitative difference between you and them. They have not created the world. Once they were the same as you are, in the same way ignorant, the same way blind, but they have found their way and they have blossomed, their spring has come.

So in Buddhism the word `god' is simply an evolutionary term. Man evolves into a god -- not that God makes man; man is not a creation of God. God is the ultimate opening of the lotus of your being. Each being in the world is destined to become a god one day, sooner or later.

So the gods in heaven were waiting for seven days. They were the only ones in the whole of existence who knew that Gautam had come home, and they all wanted him to speak -- because rare is the chance, unique is the opportunity when somebody comes to such a glory, such a blessedness. The flower should not disappear without leaving its fragrance all around. Gautama should speak.

But seven days had passed, and he was going deeper and deeper and sinking within himself. Afraid -- because it has happened to many; those who have known have never said a word... not to be hard on them, it is *really* difficult -- a few gods representing the whole galaxy of gods came down to Gautam Buddha.

I was sitting under the same tree thirty years ago, thinking about the story -- a poor place, a small river, the Niranjana. The place must have seen its golden time when Buddha became enlightened on Niranjana's river bank. And on the seventh day the gods came and prayed to him, "Please, remember your teachings about compassion. This is the moment to show compassion. Speak! Whatever you have experienced, give words to it, give wings to it, let it reach to those who are thirsty."

Gautam Buddha said to them, "These seven days I have been struggling, without coming to any conclusion. The problem is, even if I say it I know it has not been said. It is so vast -- language is so poor, and it is so rich. Now it is not my fault; even if something goes into the words it will not reach people. Their minds are so full of rubbish, they will interpret it. Who is there to listen? For listening, innocence is needed.

"Here, unfortunately, in this country everybody is so knowledgeable that you cannot find a single person in the whole country who can say, `I don't know.' He is willing to give a discourse on god, on heaven and hell... ten thousand years' knowledge has been gathering and being transferred from one generation to another generation, layer upon layer. Every mind has become so full of knowledge that nobody is ready to listen."

So Buddha said, "It is better just to be silent."

The gods went into a nearby bamboo grove to discuss what to do. "What he is saying is right, but somehow he has to be convinced to speak, because one never knows when another person is going to become enlightened again. We can understand his difficulty, but we cannot allow him to remain silent. It is very, very difficult to find such a cultured, articulate individual who becomes enlightened. He will find some way."

They came back, and they found a little loophole in Buddha's argument. They said, "You are right as far as ninety-nine percent of people are concerned, or even 99.9 percent of people are concerned; you are right. But what about the .1 percent of people? You cannot deny that there may be one person who may listen to you. There may be one person in the whole world who may be transformed by your words, and if you don't speak, he will go on groping in darkness -- he is just on the boundary line, needs a little push. Don't be so hard. Just for a few individuals, speak."

Narendra, your question is: Are the words and the works of all the masters only devices?

Yes, they are only devices, devices to bring you closer to truth. There is no direct way to transfer it; hence, an indirect way has to be found.

That's what a device is -- an indirect way. You think you are doing one thing; the master is planning for something else to happen indirectly.

For example, I am speaking to you: you think this is a discourse. It is not -- it is just a device. While you are listening, I am doing my work. You are playing with words. You are so absorbed, so attentive that your mind is completely engaged, and I can have a heart-to-heart contact and the mind will not disturb it. The mind will not even know about it. That heart-to-heart contact happens simply in the presence of the master, but the mind has to be engaged in some toys.

Different masters have used different toys; they are devices. And later on, those devices become religions and people fight over those devices. They are not the real thing. The real thing dies with the master, disappears with the master. It was in his presence, it was in his silence, it was in his eyes, it was in his heartbeat.

And you can see the difference.

Gautam Buddha speaks; the same words have been repeated for twenty-five centuries by thousands of Buddhist monks, but those same words don't create the same impact. What is missing? If it was only the words, then whether Buddha speaks or Tom, Dick, Harry; whoever speaks, it makes no difference -- just a gramophone record, "His Master's Voice" -- the master is not there. But why don't those words create the same ringing of bells in your heart?

When Jesus spoke, or Zarathustra spoke, the words were the same. Every day you use those words, but unless you have the experience your words are empty -- they may be scholarly, they may be that of a great pundit, they may be of a great rabbi.

This word `rabbi' always reminds me of rubbish; I cannot get rid of that.

They know the scriptures. Sometimes perhaps they are better orators than Krishna, Mahavira, Buddha; more trained speakers, with all the technological understanding. Still, their words are dead.

One great Christian theologian used to come to India often. His name was Stanley Jones. Generally he was the guest of the principal of a Christian college. The principal was my friend; that's how I came to be acquainted with Stanley Jones. He had written many beautiful books, very beautiful. He was a man of tremendous scholarship.

He used to give sermons, and he would keep fifteen or twenty postcard-sized cards; on each card everything that he was going to say was written in shorthand, so nobody would even know what was written on them. And he always used to speak standing, so the people could not see those cards either. He would speak; when the card was finished he would change the card to number two, to number three.

One day, before he was going to speak, he had arranged his cards and had gone just to get ready in the bathroom. I mixed the numbers -- the fifth was first, the first was fifth, the third was tenth, the tenth was the third. I just mixed them and put them back. He came out, took the cards -- I also went with him.

He started speaking. Looking at the card he could not understand, "What is happening?" -- because the card said something which it was not supposed to say -- "Where is the introduction?" He was almost in a nervous breakdown. And in front of a crowd of almost two thousand people, he started looking for the card with the introduction. He could not find it so he tried to start on his own, but he had never started on his own in his whole life.

People were very much puzzled: they had never seen such a third-rate sermon from such a first-rate theologian -- and they had all heard him before. He was perspiring, and it was winter. Somehow he finished. Neither did he know what he was saying, nor did the people understand what he was doing, what was going on. It was all irrelevant, inconsistent, unrelated, upside down, the beginning coming in the end.... Finally the introduction came: "Brothers and sisters...."

He was very angry. Back in the principal's home he said, "I feel like killing you!"

I said, "You *should* feel like that. But I wanted to do it for a specific reason: do you think Jesus used to have these cards with him? You are more articulate than Jesus. Jesus was uneducated, he did not even know Hebrew. He only knew the local dialect, Aramaic, which only the laborers and poor people spoke. The learned and the cultured and the rich used to speak Hebrew; Aramaic was not for the cultured and the educated. Jesus had no way of carrying these cards because he could not write, but his words have a fire. And your words are the same, but there is no fire, there is no warmth. They are not coming from your heart, they are coming from a dead corpse. And you are functioning only like a computer -- you are not a theologian, just a machine."

Each master has to create devices according to his own talents, capacities, genius.

For example, one of the great Sufi masters, Jalaluddin Rumi, had nothing to say, he was not a man of words -- but he knew how to dance. His discourse was that of dancing. He would dance, his disciples would dance, and a certain dancing which is called "whirling"... just standing on one spot and whirling. This dancing had made him enlightened, because he whirled for thirty-six hours, continuously, non-stop, till he fell down. But when he opened his eyes he was a totally different man.

Whirling still goes on. There are dervishes, Sufi followers of Jalaluddin Rumi, who still go on whirling -- nothing happens. It was only a device. With Jalaluddin Rumi it was alive; the man gave life to it. With him, dancing was not just dancing. Whirling with Jalaluddin Rumi, you were all slowly becoming stars circling in the sky, and with his grace, with his beauty and with his experience radiating.

Truth is infectious, and there is no antidote to it yet.

For twelve hundred years, dervishes have been whirling; nothing happens. You can go on whirling, but you have forgotten that the whirling was significant because there was a man as a source of radiation -- while you were whirling, he was reaching to your hearts.

A story is that a few people had gone hunting and they came across the camp of Jalaluddin Rumi. Just out of curiosity they looked inside the doors. It was a walled garden, and nearabout one hundred disciples were whirling with Jalaluddin Rumi. Those people thought, "These are mad people. Who has ever heard that by whirling you can get truth? In what scripture, in what religion is it written? There is no record. This man is mad, and he is driving so many young people mad."

They went on. Hunting was far more significant. Obviously it was saner than to dance with Jalaluddin Rumi.

After their hunting, they went back. Just out of curiosity about what had happened to the whirlers, they again looked into the door. They were surprised: those hundred people were sitting under the trees in silence, with closed eyes, as if there was nobody -- absolute silence; you could hear the wind blowing through the trees.

Those hunters said, "Poor fellows... finished. This happens by whirling -- all energy lost. Now they are sitting like the dead; perhaps a few are already dead."

Do you think they started discussing amongst themselves whether these people had achieved truth? If sitting like this with closed eyes..."What was the need of whirling, you could have sat before." They went away.

The next month, they went again for hunting. Again, just out of curiosity -- "Now what happened to those people -- are they really dead, or still sitting, or gone, or what happened?"

They looked. There was nobody, only Jalaluddin Rumi was sitting there. They laughed. They said,

"Everybody has escaped; they must have understood that this man is mad. He was almost killing them by dancing, whirling. He seems to be an expert, thirty-six hours non-stop... anybody would be dead by that time! No coffee break, no tea break, just continuous whirling...."

So they went in and asked Jalaluddin Rumi, "What happened to your disciples? We had come one month ago and there was a group of at least one hundred people."

Jalaluddin said, "They danced, they found, they absorbed, and they have gone into the world to spread the message."

"And what are you doing?" they asked.

He said, "I am waiting for the second batch. My people have gone out; they will be bringing them."

Yoga... are all devices; Tantra... all are devices, but only in the hands of the masters. Otherwise, everything becomes so ugly, stupid. Now yoga has become just gymnastics. And the government wants to introduce yoga in every school, just as an exercise. It is not just an exercise, it is not for the body; yes, the body is used, but it is to realize something beyond the body.

Tantra in the hands of those who don't understand becomes simply sexual orgies. Otherwise, it is one of the greatest devices to transform man's energy from the lowest chakras to the highest reach, the *sahasrar*, the seventh chakra -- where one comes to know oneself as part of the universal being.

Whether physical, psychological, verbal, any kind of device, the basic need is a living master. Without a living master, everything goes poisonous, dangerous.

I have developed meditations. If you are doing them on your own, they can be dangerous, because you don't know your unconscious mind, your collective unconscious mind, your cosmic unconscious mind. You have so much darkness inside, you can stir sleeping dangers in you. Only with a master is it possible not to fall into the darkness of the unconscious but to rise into the superconscious, into the collective superconscious, into the cosmic superconscious. But the way is always very narrow, a razor's edge.

You need someone who knows the way not only intellectually, but existentially.

BELOVED OSHO,
YESTERDAY I SAW YOU AGAIN AFTER SO MANY MONTHS -- ALL MY QUESTIONS DISAPPEARED BY SEEING AND HEARING YOU. TELL ME WHAT IS REALLY THE SECRET OF THIS HAPPENING -- BECAUSE WHEN I AM ON MY OWN AGAIN, MY MIND STARTS DOUBTING AND WONDERING AGAIN AND AGAIN.
HOW CAN I MAKE THIS LITTLE CRAZY MIND OF MINE MY FRIEND? I HAVE TRIED FOR SO LONG NOW.

The effort that you are making is basically wrong; hence, the failure.

And it is so obvious that just being here, all your questions disappeared, your doubts evaporated -- you were no more a mind, you became a meditation. You became a silence, a loving, peaceful serenity. And you had not done anything; neither have I done anything.

Without my doing anything, without your doing anything, what has happened?

Seeing me after a long time, listening to me, you became so totally attentive that there was no space for any questions to arise. You became so intensely aware that doubts died. Now, this can give you the clue: what you are doing alone on your own is a fighting; you are fighting with the mind. You will never win, because the mind can be overcome only by a total awareness, watchfulness, witnessing -- but not by fighting.

Don't call it crazy, don't condemn it -- because that's how you get engaged in a quarrel. Just stand aside, by the side of the road, and let the whole traffic of the mind pass without any judgment. Your only work is, nothing should pass without your consciousness. You just be conscious and see.

A small story may help.

Gautam Buddha told Ananda one afternoon, as they were walking towards a village, "I am feeling very thirsty. You just go back. We have passed perhaps two miles back, a beautiful small stream of crystal-clear water; so take my begging bowl and fill it with the water. I will rest under a tree." He was growing old.

Ananda went back, but as he approached there, a few bullock carts passed through the stream. The crystal-clear water disappeared. It became all muddy, dead leaves that were lying on the bottom started floating on the surface; it was not worth drinking.

He went back. He told Buddha, "That water, we missed. Just as I was reaching, a few bullock carts

passed and they disturbed the whole water and its purity. It is now all mud, dead leaves; it is certainly not for you. I have not brought it. I will go ahead because I know there is a bigger river ahead, and I will bring the water from there."

But Buddha was very persistent. He said, "You should go back. I don't know your river, but I have seen that crystal clear water. You just do one thing: if it is not yet clean, sit down by the side till it is clean again."

Now there was no other way for Ananda. He had to go back, reluctantly, unwillingly, thinking that Buddha was being too stubborn -- "This is not right, that water is not going to be crystal clear again."

But when he reached the stream he said, "My God, he was right." The mud had settled, and the leaves had gone down the stream. The water was far better than when he left the last time, although it was still not drinkable. He sat by the side, and within an hour it was again crystal clear.

He took the water and he gave the water to Gautam Buddha and he said, "Please forgive me, because I was angry on the way; I was thinking you were stubborn. I had gone unwillingly -- I feel so sad that I did something unwillingly. And now I know it was not only a question of water, because water could be brought from the river too. You were teaching me a method. Sitting by the side of that small stream I learned....

"Because as the stream was getting clearer, there was nothing else to do. Suddenly the parallel came to my mind: perhaps the mind is also in the same situation. You have just to sit by the side and let the mind settle down. It settles, but not by fighting. To fight with the mind is to give energy to it; to fight with the mind is to keep it alive."

Just sit by the side -- no judgment, no appreciation. Do not say anything about the mind: that it is crazy, that it is ugly, that it is disturbing my peace, that it is the only barrier to my spiritual growth. Don't say a single word; just watch -- that is the key, the secret, golden key. Whenever you can, sit silently and watch the mind... and soon a few things will start happening.

One will be that you will see that you are not the mind, you are the watcher. Naturally the mind cannot watch itself, and the moment you realize that you are separate from the mind, it is almost half the victory. And let the mind go on -- it is its old habit; maybe for hundreds of lives you have trained it in that way. So don't be in a hurry, and don't be impatient.

Rejoice in watching. See the mind more playfully -- not seriously, but just like a drama on the screen... all kinds of stupidities your mind is full of.

And this simple process of watching will bring you to the same state that you have felt here. Soon the mud will settle down, the dead leaves will be gone down the stream and there will be a crystal clear consciousness. And to achieve it is the most precious thing in life; from there begins the *real* pilgrimage towards the divine.

BELOVED OSHO,
IN ALL THE YEARS WITH YOU I FELT MEDITATIONS SIMPLY `HAPPENED' TO ME. THEN IN THE LAST TIME WHEN I WAS AWAY FROM YOU I FELT THIS WAS NOT ME, BUT YOUR GRACE OVERFLOWING TOWARDS ME.
FOR THE FIRST TIME I SAW THAT I NEEDED TO GIVE MEDITATION A PRIORITY IN MY LIFE OR IT WOULD NOT HAPPEN. NOW, MELTING IN YOUR PRESENCE AGAIN, EVERYTHING I COULD EVER DESIRE IS HERE.
OSHO, WHAT HAPPENS TO THE DISCIPLE WHEN ONE IS WITHOUT THE MASTER?

There are only two possibilities when the disciple is not with the master.

One is that he goes back to the zero where he had been before he met the master.

The second is, seeing that if without the master things that were happening in his presence are not happening, it simply means that his presence has not become an intrinsic part of your being.

The master need not be outside you.

In fact, he is always inside you, and if you can remember it -- "The master is inside me".... And the master is not asking much, just a small place, a small bedroom with an attached bathroom.

Once you start feeling yourself as carrying the master within yourself, everything that was happening in the presence of the master not only continues but grows a thousandfold. Because it was the master outside, there was a distance. Now there is no more distance; even the distance has disappeared. You are not alone.

It is only a question of how much you love, of how deep is your devotion, of how great is your disciplehood.

BELOVED OSHO,
WHENEVER YOU CALL YOUR THERAPISTS YOUR `MESSENGERS', I FEEL WEIRD AND EMBARRASSED. IT SOUNDS SO BIG -- AND I FEEL SO SMALL. THE ONLY REAL THERAPIST I'VE EVER COME ACROSS ANYWAY IS YOU.
I LOVED THE POSTMAN STORY, BUT THE POSTMAN THESE DAYS IS SOMEBODY TOTALLY ANONYMOUS; ONE DOESN'T EVEN NOTICE HE'S BEEN THERE, ONE JUST FINDS THE MESSAGES.
I WISH I COULD BE A POSTMAN, BUT I'M NOT YET A NOBODY EITHER.
BELOVED MASTER, IS IT ALRIGHT FOR THE TIME BEING TO BE YOUR SINGING TELEGRAM?

The idea of being a messenger looks embarrassing because you have forgotten the simple fact that it is the *message* that is big; the messenger is nobody.

In fact, the messenger has to be a nobody; otherwise, the message is going to be distorted. The messenger will mix his own ideas into it, his own mind into it.

In India this has happened on such a grand scale that one cannot even imagine it. SHRIMAD BHAGAVADGITA has at least one thousand interpretations -- these are the well-known ones. Now, Krishna must have had a single meaning when he was talking to Arjuna. It is not possible that he had one thousand meanings; that will simply prove that he is insane -- and even if he is not, then Arjuna is going to be insane!

But his message down the ages has been carried by messengers who are interpreting according to their own prejudices, manipulating words to fit their own preconceived ideas. Nobody is concerned with the meaning of the GITA; everybody is concerned to find *his* philosophy in the GITA. And now the GITA is dead, it is up to you -- you can do any kind of intellectual gymnastics. The GITA has become secondary. The message is no longer important, the messenger has become important. Whenever this happens, you should feel embarrassed.

But if the message remains important and the messenger simply remains a carrier, a vehicle, a nobody, a hollow bamboo which can become a flute... but the song is not of the bamboo. The only beauty of the bamboo is that it is hollow, that it is not, that it gives way, that it does not hinder the song. It does not distort the song, it brings the song in as pure a form as possible.

To be a messenger is really a device for you to make you a nobody. Don't become somebody. Don't think that you are the chosen few, that you have been chosen to be the messenger. It is simply a method to destroy your ego and to make a hollow bamboo of you.

And once you start feeling like a nobody, you will be surprised how tremendously the message comes, with what clarity, with what authority. The authority is not yours, the clarity is not yours. It is coming from beyond you.

My sannyasins, whom I have chosen to be my messengers, have to understand it: it is a device to make you nobodies. And once you are nobody, you are all. They are synonymous.

BELOVED OSHO,
THE FIRST DAYS I WAS HERE WITH YOU, I FELT ONLY SHEER DELIGHT, JOY, LOVE AND GRATITUDE. NOW A COOLNESS IS THERE THAT SCARES ME. FROM AN ATTITUDE OF WANTING TO JUMP UP AND DOWN AND CLAP MY HANDS IN DELIGHT, I NOW FEEL LESS EXCITED.
OSHO, MY BEAUTIFUL MASTER, I DO FEEL MY HEART BEATING WITH YOURS -- AND I FEEL SEPARATE. HOW CAN I LET YOU PENETRATE ME MORE, BECOME EACH BREATH THAT I TAKE, PART OF MY VERY CELLS? HOW CAN I OPEN MORE TO YOU SO THAT YOU CAN PENETRATE MY BEING TOTALLY, SO THAT I CAN TASTE MORE OF YOUR SILENCE?
OSHO, JUST WRITING NOW, THERE IS NO COOLNESS, ONLY TEARS IN MY EYES, LOVE IN MY HEART, AND ANGUISH.

It is something to be understood by all, that excitement is not the goal of spiritual growth.

Excitement cannot be eternal, it will be tiring. Whenever something new happens there will be excitement because it is new, but the excitement has to disappear into a calmness, coolness. Coolness can be

eternal because coolness is rest.

But there is some fear attached with the word `coolness'. It reminds one of coldness. Coolness is not coldness. Languages develop in different geographical regions, so remember it. In the West, a warm reception seems to be perfect, but not in Bombay -- here a cool reception with cold drinks will be more appropriate.

In our minds these connotations of words cling.

Excitement seems to be equivalent to ecstasy; it is not. Excitement is a state of tension; it feels good because the old is disappearing and the new is coming in. A new breeze, a new experience -- it is good to welcome it with an excited heart. But jumping up and down continuously, the guest will think you are mad; that much excitement is found only in mad asylums. When the guest comes it is good -- one jump, a good hug -- but continuously jumping and hugging, the guest may run out of the house shouting, "Save me, I have entered in a wrong house! Is that man mad or what?"

Excitement is only a welcome, but the welcome is not the whole story. Then coolness has to come, and coolness is far deeper, far more valuable than any excitement can be.

So jumping up and down has to stop.

Sit silently, be calm and cool.

Ecstasy is coolness, it is not excitement.

If you accept coolness, then only will the deeper experience of coolness give you the experience of ecstasy.

It will be full of life, but not childish.

It will be full of joy, but with a deep contentment.

The joy will not be against sadness, the joy will be beyond sadness.

But in the beginning this kind of thing happens to everybody. When you enter meditation it is great excitement. And then things start settling -- which is natural, that's how it should be. When they start getting natural and settled, you can be worried that perhaps you are losing -- where is that excitement?

A few people are running after excitement. One wife will not do; get a divorce. For a few days the second wife will be an excitement, but only for a few days. Even if it is a few days, it is more than enough. Yes, somebody else's wife is always an excitement. If you want excitement then always look at somebody else's wife -- just don't torture your wife. With your wife learn to be calm and quiet and cool, which are deeper and more valuable experiences.

Excitement is childish.

Be more mature. Be a little more alert, centered, and your coolness will become ecstasy. But wait; waiting is the price one has to pay for it.

Otherwise, people are living in excitement -- from this film to that film, from this circus to that circus, from this teacher to that teacher, from this religion to that religion. So for a moment there is excitement.... It is something like itching: it feels good, but don't scratch too much; otherwise you will bloody yourself.

But the whole world has been trained for excitement, because excitement is a commodity which can be sold; more exciting things can always be brought to you. Coolness is not a commodity. Excitement is a commodity, a very cheap thing. And those who are with me should be aware to drop all cheap things.

Live the precious, the valuable, the eternal.

Coolness is perfectly good, far better than your excitement. And if you can remain cool then coolness will deepen, and the depth brings ecstasy. That is a totally different dimension.

Never misunderstand excitement for ecstasy. Ecstasy is absolutely cool, eternally cool, abysmally cool.

The Osho Upanishad

Chapter #28
Chapter title: If you swim, you miss

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BELOVED OSHO,
WHAT CAN WE DO FROM OUR SIDE TO SURRENDER THE EGO, WHEN THIS WANTING TO SURRENDER IT IS, IN ITSELF, AN INTRINSIC PART?

Latifa, the ego is a puzzle. It is something like darkness -- which you can see, which you can feel, which can obstruct your way but which does not exist. It has no positivity. It is simply an absence, an absence of light.

The ego does not exist -- how can you surrender it?

The ego is only an absence of awareness.

The room is full of darkness; you want the darkness to leave the room. You can do everything in your power -- push it out, beat it out -- but you are not going to succeed. Strangely enough, you will be defeated by something which does not exist. Exhausted, your mind will say the darkness is so powerful that it is not within your capacity to dispel it, to expel it. But that conclusion is not right; it is German, but it is not right.

Just a small candle has to be brought in. You don't have to expel the darkness. You don't have to fight with it -- that is sheer stupidity. Just bring in a small candle, and the darkness is not found anymore. Not that it goes out -- it cannot go out, because in the first place it does not exist. Neither was it in, nor does it go out.

The light comes in, the light goes out; it has positive existence. You can light a candle and there is no darkness; you can blow out the candle and there is darkness. To do anything with darkness, you will have to do something with light -- very strange, very illogical, but what can you do? Such is the nature of things.

You cannot surrender ego, because it does not exist.

You can bring a little awareness, a little consciousness, a little light. Forget completely about the ego; concentrate totally on bringing alertness into your being. And the moment your consciousness has become a flame, concentrated, you will not be able to find the ego. So you cannot surrender when you are unaware and you cannot surrender when you are aware. The ignorant cannot surrender. And the wise man cannot even think of surrendering it, because it does not exist.

Ego is a mirage -- it only appears to be. And when you are fast asleep spiritually, it is tremendously strong; naturally it creates problems for you. Your whole misery is created by it, your tensions, your anxieties. Your ego brings the whole hell into your life. Naturally you want to surrender it. And there are religious priests, teachers all over the world telling you how to surrender it.

Anybody who tells you how to surrender the ego is an idiot. He does not know anything about the nature of the ego, but he will look rational to you; he will be convincing. He will be appealing because he is speaking your own thinking aloud. He is your spokesman -- this is what your mind says. He is more articulate than you are, and he brings all kinds of supportive arguments and proofs and quotations from scriptures, and they all say, "Unless you drop the ego you cannot attain to self-realization." Naturally, nobody objects to such people.

But I say unto you that the reality is just vice-versa: it is not that you surrender the ego and the self-realization happens, no. The self-realization happens first, and then you cannot find the ego.

That is its surrender.

BELOVED OSHO,
AFTER EIGHT YEARS AS YOUR DISCIPLE, I FEEL THAT THE TIDE IS BRINGING ME TOWARDS THE SHORE. I CAN'T SWIM, BUT IN I COME; AND THERE YOU ARE ON THE BEACH WATCHING ME. IS IT TIME I LEARNED TO SWIM?

My God! This is the time... even if you know how to swim, forget it! The tide has brought you to the shore; where are you going by swimming? Are you going to swim in the sand?

You are fortunate that the tide has brought you to the shore. Now don't be stupid. If you start swimming you will be swimming against yourself, you will undo what the tide has done.

There are things which only *happen*, which cannot be *done*.

Doing is the way of very ordinary things, mundane things. You can do something to earn money, you can do something to be powerful, you can do something to have prestige; but you cannot do anything as far as love is concerned, gratitude is concerned, silence is concerned. It is a very significant thing to understand that doing means the world, and non-doing means that which is beyond the world -- where things happen, where only the tide brings you to the shore.

If you swim, you miss.

If you do something you will undo it; because all doing is mundane. Very few people come to know the secret of non-doing and allowing things to happen.

If you want great things -- things which are beyond the small reach of human hands, human mind, human abilities -- then you will have to learn the art of non-doing. I call it meditation. It is a trouble, because the moment you give a name to it, immediately people start asking how to *do* it. And you cannot say that they are wrong, because the very word `meditation' creates the idea of doing. They have done their doctorate, they have done a thousand and one things; when they hear the word `meditation' they ask, "So just tell us how to do it."

And meditation basically means the beginning of non-doing, relaxing, going with the tide -- just being a dead leaf in the winds, or a cloud, moving with the winds.

Never ask a cloud, "Where are you going?" He himself does not know; he has no address, he has no destiny. If the winds change... he was going to the south, he starts moving towards the north. The cloud does not say to the winds, "This is absolutely illogical. We were moving south, now we are moving north -- what is the point of it all?" No, he simply starts moving north as easily as he was moving south. To him, south, north, east, west, don't make any difference. Just to move with the wind... with no desire, with no goal, nowhere to reach -- he is just enjoying the journey.

Meditation makes you a cloud -- of consciousness. Then there is no goal. Never ask a meditator "Why are you meditating?" because that question is irrelevant. Meditation is in itself the goal and the way together.

Lao Tzu, one of the most important figures in the history of non-doing.... If history is to be written rightly then there should be two kinds of histories: the history of doers -- Genghis Khan, Tamerlane, Nadirshah, Alexander, Napoleon Bonaparte, Ivan the Terrible, Joseph Stalin, Adolf Hitler, Benito Mussolini; these are the people who belong to the world of doing. There should be another history, a higher history, a *real* history -- of human consciousness, of human evolution: the history of Lao Tzu, Chuang Tzu, Lieh Tzu, Gautam Buddha, Mahavira, Bodhidharma; a totally different kind.

Lao Tzu became enlightened sitting under a tree. And a leaf had just started falling -- it was in the fall, and there was no hurry; the leaf was coming zig-zag with the wind, slowly. He watched the leaf. The leaf came down on the ground, settled on the ground, and as he watched the leaf falling and settling, something settled in him. From that moment, he became a non-doer. The winds come on their own, the existence takes care.

He was the contemporary of a great thinker, moralist, law giver, Confucius. Confucius belongs to the other history, the history of the doers. Confucius had great influence over China -- and has even today.

Chuang Tzu and Lieh Tzu were the disciples of Lao Tzu. These three people have reached to the highest peaks, but nobody seems to be impressed by them. People are impressed when you do something great. Who is impressed by somebody who has achieved a state of non-doing?

But Confucius had heard the name of Lao Tzu, and was interested -- "What kind of man is this who says that real things can be achieved only by non-doing? Nothing can be achieved by non-doing; you have to *do*, you have to become a great *doer*." And hearing that Lao Tzu was very close by in the mountains, Confucius went with his disciples to see him. He had many disciples -- kings, princes. He was a great teacher. But he stopped everybody outside. He said, "Let me go inside the cave to see him, because as I have heard he is a dangerous man and I don't know how he is going to behave with me. You simply remain outside. If I call you in, you can come; otherwise, I will tell you afterwards what happened."

And it was wise of him not to take that whole group of disciples with him, because when he came back he was perspiring. And they said, "What happened? -- because it is so cold, and the winds are so cool in the mountains, and you are perspiring."

He said, "You should be glad I am alive. That man is not a man, he is a dragon. He is really dangerous. Avoid him!"

We don't know from Lao Tzu's side what happened in the cave, but we know what Confucius reported.

He said, "As I entered in, he did not even look at me. I went around him, but he did not take any note of me. Even that was enough to give me a trembling -- in that dark cave, that man sitting there so silent, as if he is not. Finally I had to break the silence, to break the ice, and I said, `I am Confucius.'

"And that old, dangerous fellow said, `So what? Remain Confucius.' And the conversation would not start because -- how to talk with this man? I said, `I have come here to talk with you.'

"He said, `Okay, you can talk. I have never prevented anybody from talking. Talk, but there is nobody here to answer you.'

"Gathering courage," Confucius said, "I asked, `But what about you?' And he laughed and he said, `About me! Yes, I used to be, but it is for a long time that I have not been. The house is empty. There is no host here, but if you want you can be a guest.'"

Seeing that there was no way to have a nice, gentlemanly conversation with this man, Confucius said, "I have come from a long distance" -- thinking that he would feel a little compassion.

Lao Tzu said, "That shows that you are stupid. You don't know anything about me; otherwise, you would not have come. Now you are wanting some compassion from me. A man who is absent, how can he be compassionate?"

Confucius said, "At least give me some advice -- how to relax, to rest."

Lao Tzu said, "For that you will have to wait. Death will come, and in your grave you will relax and rest, not before that. Because if you want to rest before that, then forget that crowd that you have left outside. You remain here and I will go -- just a lion's roar and they will all escape, none will come back to this cave again. You rest and relax."

So Confucius said, "No, don't do that. They are my disciples. Some are kings, some are princes, some are great, rich people. I cannot afford it."

Lao Tzu said, "That's why I said that in life you cannot afford relaxation; only death can help. Those who understand can relax in life and rest in life. And the miracle is: for them there is no death, because they have already done what death does. Those who are stupid don't rest, they don't relax. Then nature has managed a device called death, so they can relax in their graves.

"Don't be worried. You will have a good marble grave with great inscriptions on it in golden letters: Here lies the great Confucius, the teacher of kings and emperors. But if you want to be with me, you have to understand: I am going to be a *death* to you. Without that -- unless I kill you, destroy you -- there is no way of saving you."

Confucius somehow said, "I will come again."

Lao Tzu laughed. He said, "Don't lie. You will never come again. This time you came because you had no idea what kind of man you were going to meet. But I enjoyed it. Now go and tell the crowd all the lies you want." So we don't know exactly what transpired in that cave. This much is from Confucius. Much more must have happened there, which needs guts even to report.

Lao Tzu's whole teaching was the watercourse way: just go with the water wherever it is going, don't swim.

You are blessed that the tide has brought you to the shore.

But the mind always wants to *do* something, because then the credit goes to the ego. Now the credit goes to the tide, not to you. If you had come swimming to the shore, you would have come with a great ego, that "I managed to cross the English channel."

Feel humble. It is not a question of learning swimming; it is a question of understanding why you have asked this question. Your ego is feeling unfulfilled, you cannot take the credit; the whole credit goes to the tide. But why not give the credit to the tide, why not give the credit to existence?

Existence gives you birth, gives you life, gives you love; it gives you everything that is invaluable, that you cannot purchase with money. Only those who are ready to give the whole credit of their lives to existence realize the beauty and the benediction; only those people are religious people.

It is not a question of your *doing*. It is a question of your being absent, non-doing, letting things happen.

Let go -- just these two words contain the whole religious experience.

Have you sometimes seen people drowning in water? While they are alive they come up again and again and shout, "Help! Help!" And again they go down -- come up, go down -- and finally they don't come up.

But after two or three days they come up -- and then they don't go back down -- but now they are dead.

The village where I was born was by the side of a beautiful river, and I have seen a few people drowning in the river -- it was a mountainous river; in the rainy season it became miles wide, and the current was so strong that to cross it was just to risk your life -- but when they died, they suddenly came up, started floating.

In my very childhood I learned one thing: that there is something which dead people know and the living people don't know. Because the living shout "Help! Help!" and go down; and the dead simply come up -- no shouting, and they float so easily, and no drowning anymore. They must know some secret. I used to ask my father, "What is the secret that the dead people know?"

He said, "You are mad, and you will drive me mad. Now how am I supposed to know? They are simply dead, they know nothing."

I said, "I cannot trust that, because I can see them floating so beautifully -- there must be a secret that the living are missing." And when I started swimming, I came to know the secret.

In the beginning, when you learn swimming it seems so difficult, almost impossible. You get so many times drowned -- water goes in the nose, in the mouth -- but just within three or four days you are perfect, as if you have been swimming for lives. And just within three or four weeks you can float like a dead man, without swimming, without moving your hands. You can just lie down, relaxed, and the river is no longer trying to drown you.

I told my father, "I have learned the secret. It is not a big thing, it is a simple thing: because the dead are not trying to swim, they are relaxed. They are not worried about drowning, they are already dead -- what can they do? They are in a state of non-doing. And the living are trying hard to save themselves. It is not the river that drowns them, it is their effort to save themselves that drowns them. Because now I know exactly how to be like a dead body in the water, I can lie there for hours and the river is not interested in drowning me. But it is a non-doing, I am not doing anything."

In life you are trying to do *everything*. Please, leave a few things for non-doing, because those are the only valuable things.

There are people who are trying to love, because from the very beginning the mother is saying to the child, "You have to love me because I am your mother." Now she is making love also a logical syllogism -- "because I am your mother." She is not allowing love to grow on its own, it has to be forced.

The father is saying, "Love me, I am your father." And the child is so helpless that all that he can do is pretend. What else can he do? He can smile, he can give a kiss, and he knows that it is all pretension -- he does not mean it, it is all phony. It is not coming from him. But because you are his daddy, you are his mommy, you are this, you are that.... They are spoiling one of the most precious experiences of life.

Then wives are telling husbands, "You have to love me, I am your wife." Strange. Husbands are saying, "You have to love me. I am your husband, it is my birthright."

Love cannot be demanded. If it comes your way, be thankful; if it does not come, wait. Even in your waiting there should be no complaint, because you don't have any right. Love is nobody's right, no constitution can give you the right of love. But they are all destroying everything -- then wives are smiling, husbands are hugging....

One of America's most famous authors, Dale Carnegie, writes that every husband has to tell his wife at least three times a day, "I love you, darling." Are you insane? But he means it, and it works; and many people, millions of people, are practicing Dale Carnegie followers. "When you come home, bring ice cream, flowers, roses, to show that you love" -- as if love needs to be shown, proved materially, pragmatically, linguistically; every now and then uttered again and again so nobody forgets it. If you don't tell your wife for a few days that "I love you" she will count how many days have passed, and she will become more and more suspicious that this man must be saying it to somebody else, because her quota is being cut. Love is a quantity. If he is not bringing ice cream anymore, ice cream must be going somewhere else, and this cannot be tolerated.

We have created a society which believes only in *doings*, while the spiritual part of our being remains starved -- because it needs something which is not done but *happens*. Not that you manage to say "I love you" but that suddenly you find yourself saying that you love. You are surprised yourself at what you are saying. You are not rehearsing it in your mind first and then repeating it, no; it is spontaneous.

And in fact, the real moments of love remain unspoken. When you are really feeling love, that very

feeling creates around you a certain radiance that says everything that you cannot say, that can never be said.

I have been struggling from my very childhood on each and every point. I told my father, "I will not respect you because you are my father. I will respect you if you are respectable. Whether you are my father or not is irrelevant; it is of no consequence. I will love you if you are lovable, if you are loving; and remember that it is not because you are my father, it is just because you are a man worth loving."

I had to fight with my teachers, my professors: "I will respect you only if you are respectable. If you are not respectable, then don't ask me to show respect to you -- because that is what hypocrisy is. You are teaching me hypocrisy, and I don't expect any of my teachers to teach me hypocrisy."

There used to be a mock parliament in the university every year, just to give training to the post-graduate students, because a few of them might reach the parliament. And the vice-chancellor himself used to be the president. I was there as one of the members of a mock parliament, and I had to address him. He had to be addressed as "Honorable President."

So I said, "Honorable President -- although he is not honorable, I am just fulfilling the formality, and anyway this is a mock parliament...."

He was very angry with me. He called me afterwards: "What do you mean that I am not honorable?"

I said, "Everything that the word means. I have not seen anything worth honoring in you -- you have not divorced your wife."

He said, "But is that dishonorable?"

I said, "Yes it is, because you don't love her, you love another woman. To be honest, you should have divorced your wife and married the other woman. But to save your hypocrisy, your respectability, you are playing this game -- and the whole university knows it, and you know that everybody knows it. So where is the respectability? Your wife hates you, you hate your wife; for years you have not spoken with each other. Why are you wasting her life? And I respect her more than I respect you, because although she hates you she has not said a single word against you to anybody; and you have been telling all kinds of lies against her just to protect your own dishonesty, insincerity. Do you want me to bring up other things also?"

He said, "Just wait. This is enough. But there was no need -- you could have come to me and told me."

I said, "That was the right moment. And anyway, it was a mock parliament. Even if I go to the real parliament I am going to do the same. Unless I feel honor for somebody, I have to make it clear that this honor is only formal. The other side is not worthy of it; the honor is being given to the chair, not to the man -- so any man can sit on it, it doesn't matter, I will still call it `honorable.'"

We live without any rebelliousness -- and the ultimate result is that slowly slowly hypocrisy becomes our very characteristic. We forget completely that it is hypocrisy.

And in the mind, in the being of a man who is a hypocrite, anything of the world of non-doing is impossible. He can go on doing more and more; he will become almost a robot. His whole life is *doing*. Day and night he is doing, because everything that he has is an outcome of doing.

But if had you suddenly an experience of *happening*, take it as a gift from existence -- and make that moment a beginning of a new lifestyle. Forget swimming. Allow the tide to take you -- to *any* shore. Don't be worried, you will find me on any shore watching you. It is not that on this shore it was just a coincidence that you came on the tide and you found me, no. If you come on the tide, wherever you come you will find me.

But come on the tide.

If you come swimming, you will not find me on any seashore.

My whole approach is of non-doing.

Just allow a few moments in twenty-four hours when you are not doing anything, allowing the existence to do something to you. And windows will start opening in you -- windows which will connect you with the universal, the immortal.

BELOVED OSHO,

YOUR SANNYASINS, WHOM I AM AROUND AT PRESENT, ARE GROWING AT AN IMMENSE RATE; ALL ARE IN DEEP GRATITUDE TO YOU FOR BEING TOGETHER, AND YET THERE IS NO ATTACHMENT OR LONGING TO BE CLOSE TO YOU.

WHAT IS HAPPENING?

It can create a question in anybody -- if sannyasins are growing in love, in awareness in my presence, then the natural thing should be that they start desiring to be closer to me, and an attachment is bound to follow.

But if there is no attachment and no desire to be close, I can see -- you are puzzled; why is it happening, what is happening?

It is something very delicate. You want to be attached to someone only when you feel that you are not close. All attachment shows a deep fear of losing, so we cling; attachment is clinging. And you want to be close only when you feel that you are missing something by not being close.

If by not being close you are gaining more, if by not desiring attachment your growth is going at an unimaginable speed, you would not like to be close or to be attached. You would like to be more and more independent, more and more individual -- no attachment, no desire to be close. Because unless you accept your individuality with absolute love and respect, you are not going to grow to your ultimate growth.

There are teachers in the world who would force you to be attached to them, who would like you to be in a certain bondage, a contract.

Just the other day one sannyasin from Holland wrote to me, "There is a man here; many sannyasins are going to listen to him. Almost eighty percent of his audience is of sannyasins. Is it right? Can I also go to listen to him?"

I said, "It is absolutely right. My sannyasin can go to listen to anybody. My sannyasin can go to any well, can drink from any well. It does not take him away from me; in fact, it simply makes him more individual -- and that is my whole teaching, that he should be an individual, independent, not a slave." Otherwise, in the name of spirituality there are so many slaveries all around.

One man came to me and he said to me, "I have been wanting to come to you for two years, but I was going to a *shankaracharya* and he prohibited me: `If you go to see this man, you will see me dead.' I was so afraid -- if he dies, the whole responsibility will be on my head, so I had to wait. Now he is dead." Just the day before, he had died, and the next day the man was here. "Now I am free; otherwise, I was so afraid just to think that if I come -- he is old, and if he dies...." This kind of slavery.... But can you help these people to become real, authentic individuals? And if you are so afraid, you are also afraid about your teaching. You are also afraid about your being, about your experience.

No, my sannyasins are absolutely free to go anywhere -- to any mosque, to any synagogue, to any temple, to any teacher -- because with me they have no commitment. It is a friendship completely born out of freedom.

BELOVED OSHO,
WEARING THE MALA AND RED CLOTHES USED TO BE MY STATEMENT TO THE WORLD AROUND ME, MY REBELLION. NOW, WHEN I WEAR THEM IT IS OUT OF MY GRATITUDE AND AN EVER-DEEPENING LOVE AND TRUST.
OSHO, WHAT IS HAPPENING?

The two things are two aspects of one phenomenon.

In the beginning when I insisted that you should wear orange and the mala, it was for a particular reason. It was a statement to the world about your rebellion, that you don't belong to the old and the dead traditions; that you have found a new way of life, a new way of being. And it is not only your conviction; you are devoted totally to it, whatever the consequence.

Against the whole world, standing alone, it helped your courage, it helped your intelligence. It helped you to unburden all the past knowledge, traditions, religions. That phase is over. Now there is no need. The second phase of the work has begun.

I don't insist that you wear orange clothes or mala.

We have already made the whole world aware of the movement, of its philosophy, of its approach. There is no need to go on struggling with the dead forever.

Now, if you choose to wear orange and the mala it is not *my* insistence, it is *your* insistence -- then naturally its meaning and significance has changed. Now it is your gratitude, your love, your thankfulness for whatever has happened to you and is happening to you.

Now it is not a statement to the world, but an indication to me.

Now it is no more a struggle with the world, but simply a love affair

with me. First it was my insistence, now it is your insistence.

BELOVED OSHO,
THOUGHTS ARE MANY, QUESTIONS ARE NONE. CAN YOU ANSWER WHAT I CANNOT ASK?

The mind is full of thoughts; it is impossible that you don't have any questions.

When you ask a question, be sincere. When the mind is full of thoughts, it is bound to have many questions. Perhaps the questions are so many that you cannot find what is truly *your* question -- but don't say that you don't have any question. This is one possibility.

So look again, and find out. In your so-many thoughts you will find dozens of questions, and don't be shy in asking them.

There is another possibility, and that is, perhaps you don't have any question. But then you cannot have any thoughts in the mind.

If you don't have any questions, then I am the answer.

You can choose; if really you don't have any questions, then I am the answer. So tomorrow you think again. You will have to take one position of the two: either you have to accept that you have thoughts -- then you will have to accept that you have questions; or you will have to accept that you have no questions -- but then it means you don't have any thoughts. And a person who has no thoughts, for him, I am the answer.

No words are needed.

Then I come to him without any words.

Then just open your doors and let me in.

The Osho Upanishad

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BELOVED OSHO,
HOW DID YOU MANAGE TO FIND ME?

Existence is always a mystery.

People fall in love; they cannot answer why, how they have found each other. And when they fall in love there is an absolute feeling that they are made for each other -- but how did they manage to find each other in such a big world?

Somebody is a born poet, somebody is a born painter. They cannot explain how they became poets, how they became painters, how they managed so that poetic visions happen to them. It simply happens; there is no `how' to it.

But our mind is a machine, it is not a mystery. And the mind always wants to know the how, the why. And because of this persistent inquiry about how and why, it goes on missing all that is beyond the boundaries of machines.

Life is beyond the boundaries of machines.

Why are you alive? Do you have any answer? Why in the first place are you born? How did you manage to be born? You have to simply accept the mystery of all that is alive -- either consciously or unconsciously.

Unconsciously you have been accepting many things: your birth, your life, your love, your death, the roses, the stars, the ocean, the rivers, the sun, the moon -- but you have been accepting them unconsciously. If you accept them consciously, you become a mystic. Then it is not a question that you are ignorant and that's why you don't know. It is not ignorance, it is the very unknowability of existence.

I don't know how I have found you.

Neither is there any need... it is enough that I have found you.

Just remember not to get lost.

BELOVED OSHO,
WHAT IS THE PURPOSE AND TASK OF THE NEW UNIVERSITY OF MYSTICISM?

Mysticism is one of the forgotten languages. It has to be revived, because in forgetting the language of the mystics, life has lost all color, all joy, all music.

Turgenev has a beautiful story: In a village a man comes to a sage and says to him, "Please help me. My whole village, and the surrounding villages too, think that I am an idiot. Whatever I say, however reasonable or rational it may be, they make a laughingstock of me. It has become a nightmare to me. If I remain silent, they condemn my silence saying, `What else can he do? He is such an idiot, he cannot say anything.' If I say anything, everybody is there to laugh. My life has become so miserable that I feel to commit suicide. I heard that a great sage is passing by and I thought perhaps you can help me."

The sage said, "It is a very simple matter. Just do one thing: from tomorrow morning, whenever anybody says anything, immediately criticize it. Somebody says, `Look, what a beautiful sunrise.' You say, `What beauty is in it? Who says? And what is the proof, and what do you mean by beauty? Define what beauty is. On what authority are you calling the sunrise beautiful? It is not.'

"Somebody says, `Look, a beautiful woman is passing' -- condemn. Just remember one thing: don't assert anything on your own part. Only criticize, and particularly those things which cannot be proved -- beauty, love, truth, God -- things which everybody is talking about but nobody can prove, nobody can even define. And I will be coming back after one month. Then meet me."

After one month the man was totally changed. He had gone through a transformation. He was not looking sad. He was looking radiant, full of authority -- as if suddenly he had roots, had become grounded.

The sage laughed and he said, "So it worked?"

He said, "It worked tremendously. Now they all think I am the wisest man, just in one month. And they are making apologies that they used to think me an idiot; they are feeling very sorry for it. And I have not done anything other than what you suggested to me. I have not missed a single chance: anything, and I will pose a question and they cannot answer it. They feel embarrassed. Wherever I go people fall silent, they don't talk, because even to say a word is dangerous. But they have started worshipping me, touching my feet; I have become a sage. You have done a miracle."

The sage said, "I have not done a miracle. This is a simple phenomenon: whatsoever is valuable in life is unexplainable, indefinable, and whatsoever is definable is worthless."

One of the greatest thinkers of this age, G.E. Moore, has written a book, PRINCIPIA ETHICA, and he deals only with one question in the whole book. The question is: What is good? -- and it is the most fundamental question. You are talking about morality, you are talking about character, you are talking about goodness, badness, virtue, sin -- they all basically need a clear-cut definition of what good is. In two hundred and fifty pages of very arduous, logical reasoning, approaching the question from every possible angle, he comes to the conclusion that good is indefinable. It took him two hundred and fifty pages -- one of the best minds of our century -- to figure out that good is indefinable. You can feel it, you can be it, you can live it, you can taste it, you can experience it, but you cannot explain it. As far as definitions are concerned, it is beyond definition.

There are thousands of books written by great philosophers in an effort to define beauty. The effort is as old as man himself, because even the first man must have felt beauty. It is impossible to conceive that the first man did not feel that the roses are beautiful, that the lotus flower is beautiful, that the starry night is beautiful, that the full moon is beautiful, that silent eyes are beautiful, that the face of a buddha is beautiful. It is impossible to conceive that the first man was not aware of beauty. But thousands of years, thousands of efforts of aestheticians, philosophers, poets, painters -- all have failed to define a simple phenomenon which everybody experiences. It is not something that only very unqiue individuals experience; it is experienced by everybody in some way or other... such a vast and common experience.

But then the question arises -- what is it? When you try to pinpoint it, suddenly it disappears. You know it, but you cannot say.

A beautiful incident in Rabindranath Tagore's life....

He used to on his houseboat go deep into the rivers in the lonely silences of the forest. One full moon night, he was on his houseboat reading a book on beauty by a great philosopher... and they all start with great enthusiasm, as if they are going to define. And as you go deeper into the book the enthusiasm starts disappearing and you can start feeling their embarrassment that they have taken on a task which is intrinsically impossible. And as he closed the book, coming to the conclusion that beauty is indefinable.... He was reading the book in the candlelight, and because of the candlelight, the light of the moon had not entered through the windows of his cabin. He blew out the candle, he was going to bed, and suddenly from everywhere the moonlight came in, dancing.

He said, "My God, what a fool I am. Beauty is standing at the door, almost knocking! I am blinded by a small candle, and I am so much absorbed in reading the book -- which is nothing but empty words, which leads nowhere but into the desert of indefinability."

He opened all the windows, all the doors, and came out on the deck of the boat. He had seen many beautiful nights, many beautiful full moons, but he had never seen such beauty, such silence. On the river, it was all silver of the moon. He remained silent, almost moonstruck.

In many languages the word `moonstruck' means madman. And certainly if you open your heart to the moon, it is maddening; it is so immensely beautiful that your mind stops its chattering -- you fall into a silence which we call meditation.

He wrote in his diary that night, "The beauty can be seen, can be felt, can be experienced; it can drive you mad, but you cannot define it. And I decide from today not to read any book which is an effort to define beauty, because no book can do it."

Mysticism is simply to bring into your life all those dimensions which are indefinable, and make you courageous enough to accept them, knowing perfectly well that definition is not possible, that reason is impotent.

Just because idiots have been asking questions -- How?... Why? -- slowly slowly the whole of humanity has dropped all those things about which they cannot give explanations. Life has become very mundane, profane; it has lost its sacredness, its divinity. It has lost its god.

To me, god is not a person. God is simply a symbol, symbolizing all those values which are indefinable -- available to experience, but not available to reason; available to the heart, but not available to the mind.

This adventure of creating a university of mysticism is to bring all those values back to humanity. This is not going to be an ordinary university. It is not going to teach all those subjects which are available to reason. It is going to help you to open yourself to all that which cannot be taught. It will not have teachers, it will only have openers, masters. It will not be situated in a certain place, it will have schools all over the world -- I'm calling them mystery schools. All those mystery schools together will be the university of mysticism.

In true spirit it will be universal. A university has to be universal.

And its function is totally different: it is not going to teach you chemistry and physics, science and commerce and arts -- all that is done already by thousands of universities, and it is all worthless. This I can say because I have been a student in the universities, a professor in the universities; on my own authority I can say that they are engaged in mundane things. They create engineers, they create doctors, they create technicians. They are all needed. But they don't create poets; they kill the poets. They don't create mystics. They destroy the very roots on which a mystic can grow.

The university of mysticism will be concerned only with the supra-rational, that which is beyond the mind. And there is so much beyond the mind that if it is not made available to you, your situation is such as it happened in the second world war....

A small airplane was left in the jungles of Burma when Japan was defeated; the Japanese left it there. The aboriginals who lived in the forest found it. They were really very curious, excited -- what is it? But seeing the wheels... they figured out that it is a kind of bullock cart, but some idiotic people have made it because this is not the way bullock carts are made. They started using that airplane, small airplane, as a bullock cart. Just by chance a man, a hunter, saw them; he could not believe his eyes -- an airplane being used as a bullock cart!

He asked them, "Have you made it?"

They said, "No, we are not such idiots, why should we make it? We have found it. But we are enjoying it."

The hunter was from a nearby village where he had seen buses, cars. He said, "It seems to be a kind of car. It is not a bullock cart. You just wait; I will bring one of my friends who knows something about buses." He used to work for a bus transport service. So they brought some petrol, and it did work like a small bus.

And the people thought it was hilarious. They said, "So we were wrong, it is not a bullock cart; it is a bus. Great idea!" They enjoyed it.

And then the mechanic who had come said, "I don't know much about airplanes, but as far as I can see it is not a bus. I have seen airplanes only in the air. My village is small. Buses come up to my village and I have worked on the buses so I can help with this airplane -- but this *is* an airplane because you can see the wings. I know a man in the city -- I will find him and I will bring him -- who knows about airplanes."

And the man from the city came and he said, "What nonsense is this? You are using a beautiful airplane as a bus, and that too in the jungle where there is no road, nothing. You are just dragging it through muddy roads. It can fly."

The aboriginals said, "It can fly? Is it a bird?"

He said, "It *is* a bird -- have you not seen steel birds flying?"

They said, "We have seen, but we have never seen them on the earth."

The man managed... he took a few aboriginals with him and the airplane functioned as it was supposed to function -- it started flying. And the whole village was dancing, beating their drums, singing, "This is great! A bullock cart flying!"

Man is not just a mundane physical, material phenomenon. He is not just a bullock cart, but that's how we are using him. We are all using ourselves as bullock carts. We can be buses -- Suraj Prakash can help, he knows transport! -- but we are not buses either.

We are airplanes. I can help you to fly.

Man can exist on many levels. There are levels and levels above.

Mysticism simply means....

You are not using your potential in its totality; you are using it only partially, a very small part, a fragment. And if you are not using your potential in its totality, you will never feel fulfilled. That is the misery, that is the cause of anguish.

You are born to be mystics. Unless you are a mystic, unless you have come to know existence as a mystery -- beyond words, beyond reason, beyond logic, beyond mind -- you have not taken the challenge of life, you have been a coward. You have wings, but you have forgotten it.

The University of Mysticism is to remind man about the wings that he has. He can fly, and the whole sky is his.

BELOVED OSHO,
EIGHT YEARS AGO YOU SENT ME ON THE JOURNEY TO GO AND LOVE MYSELF. THIS IS SOMEHOW HAPPENING: MY HEART SPACE IS GROWING. BUT SOMETHING IS MISSING SINCE I'M STILL LOOKING OUTSIDE FOR AN ANSWER, FOR THE OTHER.
PLEASE COMMENT.

Gunakar, love has three stages.

First you have to learn to love yourself, because only if you love yourself can you love the other. You have to love yourself so much that love starts overflowing. Perhaps that is where you are; you need the other. That is the second stage of love.

Loving the other is a difficult job. Loving oneself is simple. Because the other need not fit with you,

need not fulfill your expectations; the other may start power trips, ego trips, all kinds of numbers. And you will need love enough not to be dominated, not to be destroyed by the other; otherwise, the other always destroys it.

Jean-Paul Sartre is not absolutely wrong when he says the other is hell. Alone you can be silent, peaceful. With the other everything becomes difficult, everything becomes a conflict. The very presence of the other makes demands on you. You have to be very compassionate, very kind, not to get caught into an intimate enmity; otherwise the other is going to become a hell to you.

It is not just a coincidence that all the religions of the world have been teaching celibacy -- it is just to avoid the other. Religions have been teaching you to renounce the husband, the wife, the children. Renounce the other; move to the mountains, to the monasteries, be alone. Their anti-life attitude is really an anti-other attitude. They have burned their fingers -- but what they are doing is a reaction, it is not an understanding.

You have to be so loving that your love transforms the other, to such an extent that you can say the other is not hell. You have to be very articulate, very understanding. It is one of the greatest experiments in life. There is no other experiment which is bigger. You have to love in such a way that slowly, slowly it changes the other person, and the other person starts dropping the effort to dominate, the effort to manipulate. It all depends on your love.

In each case you should remember that *you* have taken the step. It is your experiment, and you have to be grateful to the other that he is participating in your experiment. If you want your experiment to be successful, then you have to go on loving in spite of the other, not bothering about small things.

Only when you can love the other person to such an extent that it becomes a transformation in him or in her does the third stage of love arrive. Then it is not a question of two persons loving each other; then it is love which engulfs two persons and the two persons become, in a certain deeper sense, one whole.

In India we have the statue of Aradhanishwar, half man, half woman. That is the third stage of love: when the man and the woman are no more two persons, they have become half and half into one whole. This third stage of love is, automatically, meditation. One who can reach this stage need not do anything else for meditation; this will be his mysticism. This was the whole approach of tantra, to reach to the third stage of love; then no other religion, no other methods are needed. Love itself becomes your god, your ultimate experience.

But the second stage is really difficult; otherwise, for thousands of years people would not have escaped into monasteries. What was the fear? Why were they trying to hide in monasteries?

In Athos, in Europe there is a monastery which has existed for one thousand years. There are three thousand monks in the monastery even today. In Athos a man only enters; then coming out is out of the question. He comes out only when he is dead. And no woman has been allowed into the monastery in one thousand years, not even a six-month-old baby. People must be scared, must be living in great fear. Behind the great walls of the monastery, they have already entered their graves. Only the graveyard is outside the monastery, so when they die then they can be brought out.

And in these monasteries they have been doing all kinds of austerities and they have been suffering all kinds of things imposed by themselves. Certainly the second stage of love must be a greater torture; otherwise why should these people choose this? And these are intelligent people, more intelligent people than average.

I have heard about a Trappist monastery. In that monastery, talking was not allowed. Every monk was given an opportunity, if he had something to say to the abbot, once in seven years' time.

One monk entered, renouncing his wife. Seven years passed. Those seven years were such a torture -- because the cell that was given to him was too small, and the glass of the window was broken so whenever it was raining, the water was coming in. Day and night he was shivering; he could not ask for more clothes or blankets because speaking was not allowed. For seven years, he had to wait.

Seven years he waited, and as the seven years were completed he rushed to the abbot and he said, "This is strange. My window is broken and water has been coming in continually. I was not expecting that I would be alive after seven years; somehow by God's grace I am alive. Please fix the window."

The abbot was very angry. He said, "It will be done, but remember a monk is not supposed to complain. That is not the attitude of a monk."

The poor fellow went back in his cell. They repaired the window, but in the seven years' time that the water had been coming in, his mattress had become a mess. Now he remembered but it was too late -- what to do with this mattress? Now he has to sleep on this mattress for seven years again. But he has accepted the

austerities of being a monk. He remained -- although he was not silent, he was completely full of anger and wanted to kill the abbot -- "*do* something!" But it was not appropriate....

Again seven years passed, and the monk rushed... and the abbot said, "I know, there must be some complaint again."

He said, "What to do? Complaint or no complaint, but that mattress is rotten. Seven years of water on that mattress... You just come and have a look."

He said, "There is no need. You just go, the mattress will be changed."

The old mattress was taken out, and the new mattress was brought in. It was too big. Again the glass was broken; while they were bringing the mattress in, the glass was broken. He said, "My God, again seven years... the whole life is wasted." Again the water started coming....

After seven years, when he went to the abbot, the abbot said, "No more complaints -- you just get out of the monastery. I have not heard anything from you in twenty-one years except complaints, complaints, complaints -- and this is not the way of the monk."

But he said, "At least listen to my story."

The abbot said, "You just get out. You are not worthy to be a monk, just go to your wife."

He said, "My God, again to my wife... after twenty-one years she must be waiting to kill me! It is better that I go to my cell; anyway, in twenty-one years I have become accustomed. But to go back to the wife again...."

The second step is really difficult, and because of the difficulty all religions have chosen to escape from life. But escaping from life is not the answer, it is simply cowardice.

Life has to be changed through understanding. And if you love, love has an alchemy of its own. If love cannot change the other person, it only means you don't know what love is; you must be misunderstanding something else for love, because love is absolutely capable of changing people. In fact, it is the only way to change.

And when Jean-Paul Sartre says, "The other is hell," it is Christianity that is speaking through him, it is not he. He is unconscious; he is not aware that what he is saying represents two thousand years of Christianity condemning the other. And then, when you come to the other, you don't have love -- naturally you are incapable of changing and the other is incapable of changing you.

There is no place where love is being taught. There is no place where love is being nourished. That is one of the functions of the mystery school: to make your love pure, pure of ego and power and domination -- just a sheer gift of joy, a delight in the being of the other person, just a sharing of all that you have, holding nothing back.

Love is the greatest magic.

Gunakar, don't be afraid of the other; let the other enter your life. I don't teach escapism. I teach you to go into the world, to transform the world, because only in that transformation will you be transformed. By escaping to the hills and to the monasteries you will miss transformation yourself. You will shrink, you will not expand. And if you cannot love a single person, how are you going to love the whole universe? And that's what prayer is -- loving the whole universe.

People feel that it is easier to love the whole universe, because there seems to be no problem -- the universe, the trees, the stars, the moon, the sun... they don't create any problem.

Gautam Buddha used to say to his disciples after each meditation in the morning, "The last thing before you get up from the meditation is to shower the whole world with the blessing that you have experienced in meditation. Don't keep anything for yourself."

One man approached Buddha and he said, "I can do it; just one small exception -- and I hope you will not object to it, it is such a small thing."

Buddha said, "What is that?"

He said, "I can share my love, my joy with the whole universe -- but not with my neighbor; that is impossible. That I cannot do."

Buddha said, "Then for you, forget about the whole universe. For you, this is the rule: after each meditation you shower all your joy and all your peace and silence on the neighbor."

The man said, "My God, what are you doing?"

He said, "I know what I am doing -- because the neighbor is the problem."

Even Jesus... in one statement he says, "Love thy neighbor as thyself" exactly as he says "Love thy enemy as thyself."

I was talking to one of the Christian theologians and I said, "Perhaps both these persons, the neighbor

and the enemy, are the same -- because where are you going to get the enemy? He is unnecessarily repeating the same thing; it was enough just to say `Love thy neighbor as thyself.' That was enough, because the neighbor *is* the enemy. Where else are you going to get the enemy?" It is easier to share your love with the whole universe.

No, first share your love with one individual, because he will give you real trouble. And unless you have passed that examination, you are not in a position to share your love with the universe. Then the universe is an empty word. Start by finding the person, the more difficult the better.

It is a kind of asceticism, just a new way of being an ascetic -- finding a woman is far more difficult than going to the Himalayas and distorting your body and doing yoga exercises. That is nothing; even circus people are doing far better, but they don't arrive to any superconsciousness. Just one woman, a real difficult woman, and she will open the doors to the whole universe.

Gunakar, it took eight years for you to love yourself; now, don't go on that way so slowly. The second part is the longest, but if you are determined.... And Gunakar is a German. If he decides, he will do it.

The other creates trouble because your love is not enough. If your love is overflowing, the other will be showered by it, cleansed by it. And instead of creating trouble for you, the other can become a tremendous help, a complementary part in the organic unity of your being, and can lead you to the third stage.

It all depends on how much you can love.

And I don't think that one should be miserly about love. It costs nothing. And it is not a quantity, that you have loved one kilo, so now there is one kilo less. It is not a quantity.

The more you love, the more you have it.

The more you give, the more the universe goes on pouring into you from all sides. There are hidden springs, just as in a well.

It happened once that there were no rains for four years continuously, and of course the king closed his well to save the water. He himself started drinking from the public well because the palace was using too much water. And if the rains were not going to come for one year more, the public well would be dry, but then, at least the king and his family could survive. And the rains did not come. Then he opened his well, but strange... the water had disappeared. Every well is connected with hidden springs. When you take water out of the well, more water comes from those springs. When the water was not taken from the well, the springs started a reverse journey. They started taking water to the public well -- and because they are underground you don't see them.

Love has an underground way of filling you, invisible.

The only way to know is just give it and see -- you are always full. Don't give it, and one day you will find your well is dry.

BELOVED OSHO,
I SIT BEFORE YOU AND MY HEART ACHES TO KNOW YOU. THE GULF BETWEEN US SEEMS SO GREAT -- ALTHOUGH I FEEL THIS COMES ONLY FROM MY PART.
PLEASE, OSHO, HELP ME TO UNDERSTAND THIS.

There is no need to know me.

The need is to know yourself.

Your very desire is basically wrong; hence, the gulf. You cannot know me, and there is no need either. That is *my* work and I have done it. Now you do *your* homework. The day you know yourself, there will be no gulf between me and you. Knowing yourself, you will know me and you will know everyone else too.

The whole secret is within you, but you are looking the wrong way -- outside. Trying to know me means you are still looking outside.

Please close your eyes and look inside.

Your whole energy has to settle within yourself, in your very center. In that very settlement arises the knowing, the light, the flame.

And it is not that you know only yourself; you know the whole universe -- because we are made of the same stuff, the same universal consciousness.

BELOVED OSHO,
THIS MORNING MY BOYFRIEND WAS COMPLAINING ABOUT ME, SAYING THAT I AM NOT HONEST WITH YOU BECAUSE I'M SHOWING YOU JUST ONE SIDE OF MYSELF, AND THAT HE IS THE ONE WHO IS RECEIVING ALL MY BITCHINESS.
IS IT TRUE THAT I AM HIDING SOMETHING OR IS IT THAT YOUR PHYSICAL PRESENCE IS PROVOKING SOMETHING SO DIFFERENT IN ME THAT MY DARK SIDE IS SIMPLY DISPERSING?

Latifa, this is a perfectly good arrangement!
I am your master; you cannot be bitchy with me.
And he is your boyfriend -- if you are not bitchy with him, what are you going to be with him? He will miss -- boyfriends need it. Unless they have found a good bitch, they are passing into great trouble.
This is perfectly right.
That's why I always want my sannyasins to have their boyfriends, their girlfriends -- so that I am left in peace!

The Osho Upanishad

Chapter #30
Chapter title: The Taste of No-Mind

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BELOVED OSHO,
EACH TIME I COME CLOSE TO YOU, IT LOOKS LIKE MY MIND DOESN'T WORK ANY MORE. I CANNOT HOLD ON TO ANY CONCRETE THOUGHT; EVERYTHING DISAPPEARS AS IF IN A WHITE, LIGHT CLOUD.
ON ONE SIDE IT IS LIKE COMING HOME AFTER ALL THIS INTENSE LONGING, AND ON THE OTHER SIDE THE FEAR OF BECOMING CRAZY COMES UP.
IS THIS THE FEAR OF LOSING CONTROL, OR THE FIRST STEP OF BECOMING A DISCIPLE AND PART OF A DIVINE MADNESS?
AM I ON THE RIGHT PATH?

Kavish, the mind is the wrong path, and the no-mind is the right path.
Mind is basically mad, and sanity is possible only, blossoms only, in a state of no-mind. If this is remembered, then nothing else is needed.

Coming close to me, your mind is bound to disappear for the simple reason that I am not a mind. The closer you come to me, the more you will be filled with a silence, serenity, no-mindness.

It is also natural that you will feel a little tear, because you have lived your whole life with the mind. And in the world it is being taught to everybody that losing the mind is madness. It is not the whole truth, because no madman ever loses his mind; in fact, the madman is lost in the mind -- his mind has become a jungle and he cannot find a way out of it. It is not that he has lost his mind, he is lost in his mind. He is more mind than he ever was before.

The madman has more mind than you have. Your mind is not so uncontrollable, not so big, not so vast;

it is a normal size, manageable. The madman has lost himself in a vast, unlimited jungle of thoughts, desires, dreams.

So the maxim that "losing the mind is madness" is not right; it has to be changed. Losing yourself in the mind is madness. And if you understand this, then the definition of sanity is simple: coming out of the mind into the open, into the silence, where no thought, no desire disturbs you.

You are just a pool of silence, not even a ripple on it -- this is sanity.

But because you have lived your whole life in the mind, the first step out of the mind will look dangerous. You arc going, according to the world, into craziness. According to me, you are going into sanity. And you can be a witness to it, because when you are close to me and the mind disappears... are you saner or more insane than you usually are in your day-to-day life?

In the silence of no-mind, how you can be crazy?

Craziness needs contradictory thoughts, irrelevant thoughts, inconsistent thoughts dragging you in all directions, pulling you into pieces. You are somehow holding yourself together, but you know that if you drop control even for a single moment you will fall into pieces. And it will be impossible to put those pieces together again -- who will do it?

The mind is afraid.

But this is one part of being with a master: without your knowing, you have already come out of the mind for a moment. You have tasted, experienced that there is no fear of going crazy. And the farther you go beyond mind, the more intelligent you become.

Remember, intelligence is not part of the mind. Intellect is, but intelligence is not; hence, the intellectual is full of mind but in life he behaves very unintelligently. He has a certain expertise, he is trained intellectually to, do a certain thing, his mind is functioning like a computer. But life is not one-dimensional, you cannot exhaust it in one expertise; it is multi-dimensional.

It is a well-known fact that the great intellectuals of the world have all been found to be unintelligent outside their field of work. I will give you a few examples...

Karl Marx was certainly one of the great intellectuals. Now he rules over half of humanity, and perhaps will rule over the whole of humanity one day. He has defeated all -- Gautam Buddha, Jesus, Mohammed, Moses. Now communism is the greatest religion in the world, and Marx is their god.

His expertise was in economics, particularly the economic divisions of society-the classes, the class struggle. He was tremendously accurate, very factual, very historical, and utterly scientific. He called his philosophy "scientific materialism."

He was a chain smoker, and he used to smoke the costliest and the best cigarettes. And he never worked, he never earned anything; he was talking about capitalism and against capitalism, and he was dependent on a friend who was a capitalist -- Friedrich Engels, who was a great industrialist. Engels was supporting him throughout his whole life. And Karl Marx was living exactly the bourgeois life he was against: he was not producing anything, he was not creative, he was not a worker. He was not a member of the proletariat, and he was living luxuriously.

His wife was disturbed, his friend was disturbed, his doctor was disturbed -- this chain smoking was going to destroy his health. But he was incurable. He could not think without smoking -- there was a certain association, because he had always been smoking and thinking. The moment he would stop smoking, the thinking would also stop -- they had become associated, entangled in each other. To think, he needed to smoke.

One day... his wife could not believe it, he was coming home with big boxes full of very cheap cigarettes. His wife said, "But this is not your brand. This is the cheapest cigarette."

He said, "A great thought occurred to me when I went to purchase the cigarettes. Just as I was standing there, somebody was purchasing this brand of cigarette; I thought, 'My God, these cigarettes are so cheap that one cigarette of my brand is equal to six cigarettes of this brand. If I start smoking these cigarettes, I can save so much money... and the more I smoke the more I will save money!'" And he was smoking like crazy. He went into his study and started smoking... he was throwing away half-smoked cigarettes and burning new ones.

His wife thought he had gone mad. "How can you save money if you are destroying cigarettes like this?"

Theoretically, intellectually, he was right you smoke one cigarette and you have saved the cost of five cigarettes. But nothing is actually saved. His friend was called, his doctor... and he wouldn't listen to them: he said, "You don't understand economics. It is absolutely rational and logical what I am doing."

But the friend brought his servants together and said, "Take all the cigarettes out of the house -- and

what nonsense is this economics you are thinking about? You will burn your lungs!"

Karl Marx said, "In my whole life I have found only one thing by which I could have earned some money, but strange... my wife is against it, my friend is against it, my doctor is against it, the neighbors are against it -- even my servants are against it! And nobody understands economics."

He was intellectual, but not intelligent. Intelligence is a totally different affair.

It happened after the Russian revolution... What is now the city of Stalingrad was called Petrograd before the revolution. It was named after Peter the Great -- "Petrograd." Just in front of the palace there was a big rock, a very beautiful rock. Lenin, the chief architect of the Russian revolution, wanted to remove that rock because the rock was not allowing modern vehicles, cars, buses, to move on the road; they had to go around and take a longer route. It was perfectly okay when there were no cars, but that rock was not needed at all there in the middle of the road. The rock was very big; engineers were called, all kinds of suggestions were made about what should be done. A poor man with his oxcart was standing there, looking and watching what was happening. Finally he laughed, and Lenin asked him, "Why are you laughing?"

He said, "I am a poor man; I don't understand anything about what these great engineers are thinking. But it is a very simple matter... and they seem to be finding it almost impossible to remove it. There is no need to remove it. Just dig a hole around the rock; go on digging the hole and pulling out the mud. The rock will sit deeper in the hole and it won't be a barrier. You need not be worried how to take it out, there is no need. It can just become part of the road -- it is such a beautiful rock. But I am a poor farmer. I may be absolutely wrong, I don't know. But this is how we work in our fields if some problem arises."

Lenin has written in his diary, "That day I felt that to be intellectually trained is one thing, and to have intelligence is something else. That poor man had intelligence -- no training, no education, but a simple insight." And that's what has been done. The rock is still there; it has just been sunk into the road.

Mind, at its best, can be a great intellectual but it can never be a great intelligence.

Intelligence needs freshness.

Intellect can only do that which it has been trained for. It is just like a parrot; it can repeat exactly what you have taught it. It is a computer: First you have to feed it, feed it the information; then the computer has a memory system -- it keeps it, and whenever you need it the computer is ready to give you the information back. But don't ask any question which is new; the computer will not be able to give the answer.

It has no intelligence.

The same is the situation of the mind.

Have you observed it or not?

It can give answers which you are educated about, informed about, which you have studied, which in some way are stored in the memory bank of your mind. It can give them back to you whenever you need them. But if something new arises, it may be very small... the mind is absolutely impotent to find an answer for it, because the information is not there in the bank; it is not part of the memory.

Mind is memory, not intelligence.

Intelligence is when you encounter new things, new problems, and your being mirrors those new problems and finds answers for them. You have never been told about them, you have never studied them. Your memory is absolutely incapable of supplying an answer.

Great intellectuals find new problems, are always in difficulty. It is said that one day Albert Einstein, one of the greatest mathematicians of the world, entered a bus to go to the university and gave some money to the conductor. The conductor gave him the ticket and some money back, the change from the money that he had given. He counted the money and he said, "You are cheating me."

The conductor said, "Perhaps... just let me count again." He counted, and told Albert Einstein, "It seems you don't know figures; you don't know how to count. Just keep quiet and sit down."

He told his wife, "It was a very embarrassing situation; the whole bus laughed, It was good that there were. no professors or students; nobody knew that I am Albert Einstein and the conductor is saying, 'You don't know figures.' And I have dealt with the biggest figures in the whole history of man, my whole work is figures. But I thought it was better not to make any fuss about it. You just count this money and see whether he was cheating me or I was wrong."

The wife counted it, and she said, "It is perfectly right. Looking at your ticket, your money and the money you gave him, it is perfectly right. And it seems that you DON'T know how to count! You have become so accustomed to big figures, figures with hundreds of zeros behind them, that just small figures you have forgotten. You should never say anything to anybody; if any such situation arises, keep quiet."

One of my friends, Doctor Ramamanohar Lohia, had gone to see Albert Einstein -- Doctor Lohia was

educated in Germany. And he reached exactly on time. Albert Einstein's wife said, "You will have to wait a little. I cannot be sure how long, because he is in his bath and he never likes to be disturbed while he is in his bath. And one never knows how long he will take."

Doctor Lohia said, "I can wait." He thought maybe fifteen minutes, half an hour -- what more can one do in a bath? Six hours... the wife gave him breakfast, the wife gave him lunch... and he said, "My God, and he is still in his tub? What is he doing?"

The wife said, "In the beginning when we were married, I used to disturb him and that kept him angry the whole day. He would throw things, and he would make all kinds of nuisance and shout. He gets very much disturbed, because he has made all his discoveries about the stars in his tub, in his tub with a bubble bath. He goes on playing with bubbles, soap bubbles... for him, those soap bubbles are stars. And he works out... I don't know how he works it out, but he works it out -- he has written all over the bathroom on the walls. I will show you his bathroom; it is all mathematics."

And after six hours Albert Einstein came out, and he said, "So you have come? You have come just at the right time. Just as I come out of the bathroom, you are sitting here."

Doctor Lohia said, "I have been sitting here for six hours!"

He said, "My God! But just forgive me, because when I am in my tub with the soap bubbles then I forget time completely. Then only stars and all the equations about new stars, their distances... you should see my bathroom."

And Doctor Lohia told me, "They both took me to the bathroom. All the walls had great equations" -- beyond his capacity because he was not a mathematician. He said, "You have made the bathroom your lab."

He said, "I have not made it, it has become a lab by itself. These soap bubbles somehow resemble stars."

Now, this man is one of the greatest intellects. But he was the cause of an unintelligent thing, an ugly and inhuman thing that happened. He was the cause of Hiroshima and Nagasaki, because he wrote a letter to President Roosevelt of America: "I can make atom bombs. And just that you have atom bombs will be enough, there is no need to drop them. Just having them will be enough for Germany and Japan to surrender." But this was an unintelligent thing to do.

Roosevelt allowed him, gave him all the facilities to make atom bombs. He made the atom bombs, and once they were made they were in the hands of the politicians. And he was writing -- Roosevelt was no longer president, Truman became president, and he was writing to Truman -- "Those bombs should not be used. In the letter, that was my first condition." And Truman never replied. Who cares? You have done your work, you have been paid for your work. You are not the master of the bombs -- the bombs belong to the government.

And Truman dropped those bombs on Hiroshima and Nagasaki without any reason. Germany had already failed and accepted its failure. And Japan was ready any day... the experts say that at the most, one week or two weeks and Japan was going to surrender. Japan could not stand alone without Germany. And there was no need to destroy two cities of civilians who had nothing to do with the war -- children, women, old men, mothers, pregnant women, who have nothing to do with war. And not a small number -- each city was more than one hundred thousand people. Two hundred thousand people...

But Truman was interested to drop those atom bombs as quickly as possible, because if Japan surrenders then you cannot drop them. Then there is no change -- where to experiment? And he wanted to experiment.

This was an experiment.

Two hundred thousand people died.

And for generations the effect of those two bombs will continue, not only in human beings; in the fish, in the animals, in the trees -- everywhere, the radiation will continue.

At that time Albert Einstein was crying and saying, "I am an unintelligent man. I could not see a simple thing: that once you give power to the politicians it has gone beyond your hands, you cannot do anything."

His dying words were, "I would like to be born in my next life as a plumber, not as a physicist, because I don't want to commit such murderous acts again. And it was my foolishness..." Although what he proposed was very intellectual, it was not intelligent: "Just the very show of power is enough."

But politicians are so hungry to show their power that without making it actually felt by the whole world... They will not be able to restrain themselves.

Have you seen two dogs fighting? Most probably they will bark at each other, jump at each other, and you will see that there is going to be a bloody fight -- but nothing happens. They judge and see who is stronger, and once it is accepted by both that one is stronger than the other, there is no need to fight. Then one dog simply puts his tail down, gives the signal: "Stop it. You are the winner, I am the defeated and we

can still be good friends."

Dogs are more intelligent than politicians. This is an intelligent way to see it -- "What is the point now? It is so clear that I am weaker than the other; what is the point in unnecessarily getting fractured bones and blood? It can be decided just by shouting and jumping and making the whole show: it is going to happen, now it is going to happen..." But it never happens. One dog understands, and immediately he drops his tail.

You must have seen that if you approach a house and the dog is not aware whether you are a friend or a foe, he does both things: he barks at you, and he goes on waving his tail. One never knows which way things turn out -- if it turns out to be a friend, barking will stop and he is already waving his tail, "Welcome!" So he is just waiting, intelligently, for the time when the owner of the house comes out. Then he can see whether this man is friendly or not. Before that, he is doing both things.

Now, dogs are not very intellectual, but they are intelligent. You will find intelligence in all the animals.

Now they even say that intelligence is in the trees -- and it has been found in strange ways. Now, trees are not intellectuals. You don't see them going to school with books or going to the library. No intellectual work is visible, but intelligence is there. It has been found that one tree the scientists were studying... there was no water near the tree, but there was a pipeline two hundred feet away. And the tree in some way found out, and all its roots went in that direction -- and it was a pipeline; it was not that water was available.

But those roots tied themselves around the water pipe so tightly that it broke, and they were getting a supply of water from two hundred feet away. And the tree remained green and was giving flowers. And when the scientists were digging, they were surprised: how did the tree roots find out that they had to go towards the north and not towards the south? They went right in the direction of the water, as if there was a subtle intelligence, a sensitivity. And they broke the pipeline and they managed to get the water which was not available from the earth.

And now they have found that trees and plants have intelligence in many ways -- such deep intelligence that perhaps we are far behind.

Certain instruments like cardiograms have been made, which are attached to a tree. and a woodcutter is told to go and cut a branch from the tree, and the woodcutter goes with his axe. As he is coming near the tree, the cardiogram starts showing that the tree is trembling with fear; the graph on the paper starts trembling. It had been going very symmetrically... as the woodcutter comes closer, there is more trembling, more ups and more downs -- and the woodcutter has not cut the tree yet.

It seems that the very idea in the mind of the wood-cutter is in some way being read by the tree -- a certain kind of telepathy, a certain kind of thought reading. And they have tried sending another woodcutter -- who is not going to cut, he is told just to pass by the side of the tree with his axe -- and the cardiogram remains symmetrical. Because there is no idea in the man to cut the tree; the tree is not worried, there is no fear.

Our minds are broadcasting every moment whatsoever is in our minds. Trees are getting it. Man seems to be dumb -- you don't know if somebody is coming to kill you or pick your pocket -- but the tree knows. A different way of knowing must be...

The man who goes beyond mind is not crazy, but enters into a different way of knowing, a different way of understanding the world, a different way of responding to reality -- more intelligently, more sensitively, more lovingly, more humanely.

Kavish, don't be worried about it. This is the first step, and this is the right step.

BELOVED OSHO,
I GOT THE POINT NOW THAT BEING TOTALLY IN THE HEART IS ONLY THE BEGINNING, AND THAT THE JOURNEY IS NEVER-ENDING.
NOW SOMETIMES I FEEL THAT IN THE OLD POONA STORIES ENLIGHTENMENT WAS MUCH EASIER THAN WHEN YOU ARE TALKING ABOUT IT NOW. IS IT BECAUSE WE TOOK THE FIRST STEP, AND NOW YOU ARE SHOWING US THE NEXT ONE?

It is certain that in my earlier teachings to you, enlightenment appeared to be much easier. It had to, because I did not want you to freak out. Now I can trust that even if I say the truth you are not going to escape. Enlightenment is not easy.

But how to persuade people? They are so much engaged in futile things, and if you give them a very difficult idea, which becomes prohibitive, they simply say, "We will see. Perhaps in some life some time --

and what is the hurry? Eternity is available. The small things that we are engaged in doing right now will not be available for eternity, so let us finish them first."

And they will go on putting enlightenment as the last item on their list.

There is an old, ancient story in India about Kind Yayati. His death came; he was one hundred years old, he had done everything that you can do -- conquered lands, had beautiful wives, had one hundred sons from those wives, had all the treasure that one can imagine. But man's desire is inexhaustible. He said to death, "It is too early; I have not yet completed my experiences on the earth. You will have to give me at least one hundred years more."

Death said, "I can give you one hundred years on one condition: if one of your sons is ready to die in your place. Because anyway I have to take somebody, I cannot go empty-handed. Bureaucracy is bureaucracy, nobody bothers there -- just somebody's body, and the register is marked that 'Yes, Yayati has died.' So if one of your sons... and you have one hundred sons..."

Yayati said, "There is no problem, my sons love me so much."

He called his sons... and his sons were not children. Somebody was eighty years old, somebody was seventy-five, somebody was seventy. They themselves were old, but nobody was willing to die. Just the youngest son, who was only seventeen, as yet unmarried, had just come from his gurukula, from his master's home -- he came forward and he said, "You can take me. If this can give my father one hundred years I will be immensely happy."

Even death felt tremendous compassion for the boy. Death said, "Can't you see your ninety-nine brothers? -- nobody is willing. They are coming close to their own death. There is not much to lose for the one who is eighty years old -- any day his own death is going to come. You are too young, you don't understand what you are doing. Think twice."

He said, "I have thought about it. Exactly the same reasons that you are giving me... my father has lived one hundred years and is unsatisfied; my ninety-nine brothers have lived and yet none is ready to die. That is enough proof for me that in this life, satisfaction is not possible. At least give me this satisfaction, that I have given to my father what he has given to me; I give it back to him. It is useless, life."

Unwillingly, death had to take him away.

One hundred years passed and death was back, and Yayati said, "My God, I forgot completely about the fact that after a hundred years you would be back again. Everything is incomplete."

And this went on happening. When Yayati became one thousand years old... Ten times death came, and every time the youngest son sacrificed himself for the father.

It has tremendous implications: The old mind is not ready to die; even if you give it one thousand years to live, it clings to life. only the youngest is bold enough to go into death without entering into the ups and downs, days and nights, summers and winters of life.

But after one thousand years when death came, Yayati said, "This time... things are still incomplete, but I have understood that they will remain always incomplete. You can take me. And I am ashamed that I did not understand at all. I have sacrificed my young sons -- who were innocent, but more intelligent; they had more insight. They could-see that satisfaction, contentment, completion is not possible here in this life." -- You are engaged in a thousand and one things, and you will have to leave them all incomplete -- houses half built, businesses half successful lives... yet asking for a little more time. You will die like a beggar, not like an emperor. You will not embrace death, you will be dragged by death unwillingly, reluctantly.

Here, if I say to you enlightenment is very difficult, you will put it down at the very bottom of your life. I have to say to people that it is very easy, it is easier than anything else in the world, it is the easiest thing. And once you have become interested in enlightenment then, slowly slowly, I can tell you, "Don't be stupid." But I will say it only when the time is ripe.

It is the greatest challenge to those who really want to understand themselves and the existence surrounding them. However difficult it may be, it will remain their priority. Everything else is secondary, because nothing else is going to give you the taste of eternal life, of immortal being, of peace that passeth understanding. Nothing else is going to help you come out of the darkness in which you have lived for lives and lives -- groping, groaning.

It call bring you, in the darkest night of your life, the most beautiful dawn.

It is difficult in the proportion in which you demand it: if it is your first priority, it is not that difficult; if it is your last priority, it is very difficult, almost impossible. But you have come a long way, and even if I say that it is a journey that never ends you can understand its beauty -- you are not going to be afraid of a journey that never ends.

When for the first time railway trains started in London, the first train was going for only eight miles. But all the churches, the bishops and cardinals and the archbishop of England, were condemning the railway train, saying that God never made the railway train; if it was needed for human beings he would have made it himself. Such a clear-cut logic. It is certainly the devil's trick -- and the train also looks like a devil, particularly the old engines look like the devil. And they made people afraid -- "Don't sit in it."

There was no ticket, and lunch was served free. But the bishops were saying to the people, "You don't know one thing: it will start, but what is the guarantee that it will stop? And if it does not stop, then what? What will you do? Just one lunch -- finish! Just for one lunch the whole life is finished."

And certainly nobody had seen a train stopping. Never had a train started, never had a train stopped; there was no precedent. Nobody could say with any guarantee that it would stop. Even the engineers, the scientists, could not say it with a guarantee; they said, "We know it will stop, but a guarantee? How can we give a guarantee? We have to see."

With great difficulty... Only a few people went, half a dozen in the whole train, daredevils who said, "okay, if it doesn't stop that will do. If it is going to hell then we will go to hell -- but we will see what happens. But lunch we cannot... a free lunch we cannot pass up."

So only half a dozen... And people were trying, their families were trying to convince them, "Come down, don't go just for one lunch. Don't kill yourself! Can't you see the face of the train?" But the train stopped, and there was great rejoicing.

People are afraid of anything that is unending.

But those who know should be afraid of things which end. Unending things should be the great attractions.

So now I can say you are on an unending journey, where you will have overnight stops but you will never come to an end -- no terminus, no Victoria Station.

BELOVED OSHO,
I AM NOTICING THAT THE QUESTIONS YOU ARE ANSWERING ARE ANSWERING MINE. BUT THE QUESTIONS I HAVE BEEN SUBMITTING ARE NOT AS ARTICULATE AND SEEM TO BE LESS CLEAR THAN THOSE YOU ARE ANSWERING.
NOW IS THE TIME FOR US TO HAVE YOU ANSWER ALL OF OUR QUESTIONS.
WHAT SURPRISES AND SHOCKS ME IS THAT AT ONE TIME I CONSIDERED MYSELF ARTICULATE.
NOW MY QUESTIONS ARE LIKE FLAMES IN MY HEART -- WORDLESS, BEAUTIFUL, BURNING.
OSHO, CAN YOU SAY SOMETHING ABOUT THE NECESSITY FOR A DISCIPLE TO BE ABLE TO ARTICULATE THE QUESTIONS THAT ARE BURNING WITHIN?

The disciple who has a burning question but is not articulate enough to put it into words is blessed. It is not something that one should feel sad about. It is something that should make one feel profoundly fortunate because to have a question which you cannot bring into words is to have a real question.

Real questions cannot be brought into words.

But real questions will be answered. Whether you can bring them into words or not, it doesn't matter.

In fact, I am taking care of all those questions which are in your hearts but cannot find a way into language. They are the most important.

So whatever questions you ask me, I use them as an excuse to answer many other questions which are not asked.

But remember: if you have a -- question, it cannot remain unanswered. I am here just for those questions.

BELOVED OSHO,
IN THE MAD GAME OF MASTER AND DISCIPLE, I REMEMBER HEARING YOU SAY IN POONA THAT THE MASTER CHOOSES THE DISCIPLE FIRST -- BEFORE THE DISCIPLE FEELS THAT HE HAS CHOSEN THE MASTER.
OSHO, DOES THE MASTER LEAVE THE DISCIPLE BEFORE THE DISCIPLE CAN BETRAY THE MASTER?

That's true. The unconscious disciple has no choice, either in choosing the master or leaving the master. It is only the conscious master who chooses the disciple, and if he feels that it is not the right time for the disciple, he drops him. But he drops him with such grace that the disciple always thinks that he has dropped the master.

While choosing also, the disciple thinks he has chosen the master. In your sleep you cannot choose who is going to awaken you. In your sleep you can only dream You cannot have any glimpse of reality on either end -- choosing a master or leaving a master.

The master chooses a disciple seeing some potential, some possibility of flowering. But there are disciples whose pace of growth is so slow that it may take lives for them; then it is better to leave them. Some other gardener will work on them. It is better not to start working on them, because leaving incomplete work is creating a difficulty for the disciple.

The master is not going to come back again in the next life. If I cannot complete your work in this life, I will not begin it. Then it is better to leave you tabula rasa; somebody else somewhere in your future life may do the work. He will have his own designs, he will have his own devices.

Zunnun, one Sufi master, used to say to each new disciple that arrived, "Have you ever been a disciple to another master? If you have, then my fee will be double. If you have never been a disciple of any other master then my usual fee will do."

People were puzzled. They would say, "We thought that since we have learned so much from other masters and now we have come to you... You should not charge a double fee -- you should charge half of the fee or no fee at all."

But Zunnun said, "You don't understand: first I will have to undo whatever the other masters have done, because our designs are different, our devices are differ-ent, so my work is complicated. A person who comes fresh is simpler to work with."

So if I see-that a certain person is not going to develop, that whatever is done he is going to waste time, he is not in an urgency -- and I am in an urgency -- then it is better to say goodbye to him. But it will be hard on him to make him feel that he has been left out. The better way is to create a situation in which he himself leaves, feeling perfectly good that he has left.

He is given a false opportunity to think that he has chosen the master and he is given a false opportunity to feel that he has left the master. But on both occasions it is the master who is basically responsible.

BELOVED OSHO,
WHEREVER YOU ARE, THERE IS A FESTIVITY AND CELEBRATION. WHAT IS THIS WONDERFUL PHENOMENON?

Narendra, festivity and celebration are our natural states; you have just forgotten them.

When you come to me, you suddenly remember that there is no need to be sad, no need to be miserable, that life wants you to sing and dance, that life is not serious, but playfulness.

The ancient seers used to call it leela; that word can only be translated as 'playfulness'.
It is God's playfulness.
You just have to be reminded.

Anybody who knows it... being close to him, you see your face in his mirror. And suddenly there is a remembrance, and your misery disappears -- because your misery is false, your sadness is false. Celebration is your truth. It has nothing to do with me; it is just that in my presence you forget for a moment your false mask of misery. Suddenly you-feel-a joy, a cheerfulness, a fragrance arising in you. It is not mine.
I am just a reminder, just a mirror.
Seeing your face, there is celebration.
You cannot see your face without a mirror, that is a difficulty.

I have heard that Mulla Nasruddin found a mirror on the road. He had never seen a mirror -- some traveler passing by the side of the village may have dropped the mirror. He looked in the mirror and said, "My God, this is my father! And this old cheat used to have a photograph of himself and we never knew about it."

He took the mirror home. He did not want to show it to his wife because an unnecessary quarrel would arise -- any point was enough -- so he went upstairs. The wife was looking out of the corner of her eye...

"That old fellow is certainly doing something, the way he has entered." And as he left the house, she went upstairs. He had hidden it inside a box underneath his clothes, but she found it. No husband can hide anything which the wife cannot find, it has never happened.

She looked into the mirror and she said, "My God, in this old age... and he is having a love affair. And with this old woman, rotten!"

It is the mirror.

Without the mirror you would not have been able to know how you look.

The mirror is certainly a great invention.

The master is also a mirror -- not for this body and this face, but for your original face, for your real being, for your inner flame. And the moment you see it, suddenly you feel all darkness, all misery, all sadness gone, and there is celebration.

Wherever the master is, there is Kaaba, there is Kashi, because there is a possibility to experience your authentic blissfulness.

Suddenly a song, a dance -- you are no more your old self.

At least for the moment you are a new being.

And if you go on remembering this, then the need of the master is not. Whenever you remember yourself there will be celebration, there will be Kaaba, there will be Kashi.

The Osho Upanishad

Chapter #31
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BELOVED OSHO,
AS ONE PAIR OF SPARKLING EYES AFTER ANOTHER ARRIVES TO BE WITH YOU HERE, IS IT PERHAPS THAT YOU ARE SURROUNDED FOR THE FIRST TIME BY DISCIPLES WHO LOVE YOU AS YOU ARE, OR HOWEVER YOU WANT TO BE -- AND WHO ARE CERTAINLY NOT LOOKING FOR ANY GOODY-GOODY SAINT?

Amrito, the way of love is the way of no-expectation. Love exists only when there is total acceptance and no desire to change anything.

The moment you start thinking of how the other should be... whether the other is your lover, your beloved, your child, your master, your disciple... it does not matter who the other is. What matters is a total acceptance of the other A*s he is*. Not tolerance -- tolerance is an ugly word. In the very word "tolerance" there is intolerance. The very word smells as if somehow against your will you are managing it: it is not a loving acceptance but an unloving tolerance.

It is true that it has taken me a long, long journey to find only those people who can understand me, accept me, love me as I am. I have never asked anybody to be somebody other than who he is. But for thousands of years all the religions have lived in a nightmare, in a very strange and weird situation. The disciples were demanding how the master should be, the master was demanding how the disciples should

be. One can understand the demand from the side of the master: you have come to him to be transformed, to be changed; it is understandable if he wants certain disciplines to be followed. But it is absolutely not understandable that the disciples, the followers, should also demand how the master should be. And the wonder of wonders is that the masters have been fulfilling the desires of those who are their followers. The leaders have been followers of their own followers. To remain in the dominant position of being a master they have compromised; it is a mutual compromise: "I will fulfill your demands, you fulfill my demands." And this has been going on for thousands of years.

A real master, an authentic master, a man who knows, is not going to accept any demand from those who do not know. He cannot fulfill your desires, your idea of how a master should be. But your so-called masters have been doing exactly that. If you wanted them to be naked, they remained naked; if you wanted them to fast, they fasted; if you wanted them to do certain yoga exercises, they did them. Whatever you wanted, they did, in order to remain in power, dominating you, dictating your life.

And of course the disciple was the loser, because these people managed to fulfill the demands of the followers... but the followers were not capable of fulfilling the demands of the masters, so they were condemned as sinners. All the religions created nothing but guilt in the human mind, a deep feeling of inferiority, a sense of failure, a kind of hatred for oneself, one's weaknesses, frailties. They destroyed people's self-respect. And no crime can be greater than that, because once a person loses self-respect he loses his very soul; he loses his manhood, he falls into a subhuman existence.

It has been a very strange nightmare, tremendously painful to the whole of humanity. A few cunning people -- unintelligent but stubborn, stupid but adamant -- managed to do all kinds of irrational things, and because others could not do them, they became great saints.

I used to know one man... Mahatma Gandhi himself had praised the man as a great saint, and all that he had done was that for six months he continued to eat holy cow dung, drink holy cow urine. For six months he did not eat anything else, he did not drink anything else.

I was puzzled... certainly the man was crazy, needed psychiatric treatment. And he was a learned scholar, he was a professor; his name was Professor Bhansali. And Gandhi himself called him a great saint. He used to live in Gandhi's ashram, he was an inmate of Gandhi's ashram. Now what kind of saintliness is this? -- except that the man was utterly idiotic. But in India cow dung is *really* holy. And in the whole history of India Professor Bhansali is unique; no other saint has been comparable to Professor Bhansali.

Hindu saints eat a little bit of cow dung and cow urine during special holy festivals. They call it *panchamrit*, "five nectars." All five nectars have come from the cow: the cow dung, the urine, the milk, the curd, the butter. They mix them all and it becomes something divine, it becomes nectar. They drink it. They have been drinking *panchamrit* for ten thousand years.

But nobody can beat Professor Bhansali.

Naturally the people who have been doing a little bit of saintliness accepted Professor Bhansali as a great saint -- unique, unparalleled, unprecedented. Even in Mahatma Gandhi's ashram nobody was capable of doing such a feat, so they all worshipped Bhansali. He became a great master to be followed, to be listened to.

Can you see any relevance in his eating cow dung, drinking the urine of the cow, to being a master and advising people how to achieve self-realization? But nobody raised a question, because to raise a question is not only going against Professor Bhansali, it is going against the whole Hindu mind.

And the Hindu mind has been conditioned for ten thousand years to accept such a man as a saint.

Now Bhansali is able to dominate, and he can call you all sinners, unvirtuous, non-religious, materialistic, unspiritual.

He was almost dying when I met him. He was an old man by that time; in fact, he died three or four days after I met him.

And I told him, "Stop all this nonsense. All that you have done is that you have eaten cow dung for six months. That gives you no authority of any kind -- and you have gathered a following, you should be ashamed. First you did something stupid -- and these people are not so stupid, so they cannot do it. Now there are only two ways available to them: either to be stupid like you, or to be a sinner. It seems better to be a sinner than to eat cow dung for six months and then be a saint. And hell is far away, and who knows whether it is there or not? But to eat cow dung for six months is to live in hell herenow. Except that, what kind of spritual quality do you have?"

He said, "It is strange. Even Mahatma Gandhi never asked me."

I said, "It was because he himself saw that he could not manage to eat cow dung for six months he was a

little more intelligent than you are. He called you a saint, but that does not make you a saint."

People have been demanding, according to their conditioning, how the master should be: what he should eat, what he should wear, how he should speak, what he should speak about. Everything is controlled by the followers, and the followers are controlled by the master -- a mutual arrangement of enslaving each other and enjoying a beautiful feeling that you are on the path of spirituality.

I had to fight my way continuously, because people started gathering around me and then immediately they would start expecting. If I refused them, I was not a saint; they disappeared. If I had accepted their ideas, they would have been my slaves for their whole lives... and strange ideas, which have no relationship at all as far as spiritual growth is concerned.

I was staying with a family. An old man, almost ninety years old... he was the father of the woman in whose house I was staying. He had renounced the world, he had become a recluse. He used to live outside the city. In thirty years' time he had never come to see his daughter, but hearing that I was staying there he came to see me, because he was very much influenced by one of my books. He was praising me like anything. He said, "If it was in my power, I would have declared to the whole world that `This is the man who knows. and he should be listened to, followed.'"

I said, "You don't know me; you just have read one book. Don't go that far, because then the return journey is painful."

He was a Jaina. And his daughter came and told me that I should get ready, take my evening bath, because my supper was ready. And in a Jaina family the supper has to be eaten before sunset.

But I said, "Today can be an exception. Your old father, ninety years old, has walked for miles and he has come to see me and I am talking to him. And it seems inhuman... I can eat a little later, don't be worried."

The man heard that. He said, "What do you mean by a little later? The sun is almost setting -- a little later? And I touched your feet, and you don't know even the ABC of religion -- after sunset nothing should be eaten." Immediately everything changed -- I was no more the world teacher, he had immediately become *my* teacher. He had come as a disciple; he had touched my feet.

I said, "That's what I was saying, that you don't know me and the return journey will be painful. It is not my fault. You decided just by reading one book. I don't see that there is any problem in eating in the night.

"Mahvira had a problem because there was no electricity, and the people were poor. They used to eat in the dark. Even today in India, in the villages people eat in the dark, not even a candle light. And Mahavira was right, that it is possible that some insect might fall into the food and unknowingly you will be eating something living. and he was against violence.

"But today..." -- and we were sitting in an air-conditioned room; no flies, no insects, and more light than the sun brings into the room -- "you can bring as much electric light into the room as you want; now there is no problem. Now those who can afford light should be allowed to eat any time when they can afford light."

He said, "You are dangerous, and even to listen to your words is a sin. I am leaving utterly frustrated."

I said, "I am not responsible. You had expectations. I never promised that I would fulfill your expectations, I had no idea of you. If your expectations are not fulfilled it is your fault, it is your responsibility. Never expect again."

Leaving me he said, "But you have lost a great admirer."

I said, "I am going to lose millions of admirers. This is only just the beginning, you don't be worried." And I have been losing -- my whole art is how to influence people and create enemies. First they become influenced. Then they start expecting, and their expectations are not fulfilled; they become enemies. I have not done anything at all, it is all their doing -- their own minds, doing the whole game.

Certainly many people have come to me and have had to drop me for small reasons, because those small reasons, to them, were very fundamental.

I had many followers of Mahatma Gandhi around me at a certain time. Even the president of the Congress, the ruling party, U.N. Dhebar, was coming to my camps... Shankar Rao Dev, one-time secretary general of the ruling party, and many imminent Gandhians.

I used to wear hand-spun clothes, and that is something very spiritual to the Gandhians. It was perfectly good in India's freedom struggle as a token of protest against Britain, that we would not use clothes manufactured in Manchester, in Lancashire. And it had a certain logic behind it: before the British rulers came to India, India had such craftsmen that even today there is no technology to create such thin material as was spun and woven by the Indian craftsmen -- particularly living in Dacca and around Dacca in Bangladesh. Their clothes were so beautiful that Britain was at a loss as to how to compete with them in the

market.

And what was done was so ugly: the hands of those craftsmen were cut; thousands of people lost their hands so that the beautiful clothes coming from Dacca should disappear. This is not human. It was good as a protest, that "We will not use clothes woven by your machinery. You have destroyed our people, for whom it was not only a living but an art, an art that they have inherited for thousands of years, generation to generation."

But now that the country is independent, that protest no longer has any meaning. After the country became independent, it was idiotic to make hand-spun clothes and the spinning wheel something spiritual. To protest against this, I had to drop those hand-spun clothes. Because now India needs more machinery, more technology; otherwise, the people are going to be hungry, naked, without any roof over their heads.

The moment I started using clothes made by machinery, I was no longer spiritual. All the Gandhians disappeared. U.N. Dhebar, the president of the Congress, told me; "You are unnecessarily losing thousands of followers. Be a little more diplomatic."

I said, "You are telling me to be a diplomat, to be cunning, to be an exploiter, to cheat people? Just to keep them following me I should fulfill their expectations? I am the last one to do that."

And this went on happening in small things, small matters.

I am reminded of an old Tibetan story.

There were two monasteries: one monastery was in Lhasa, in the capital of Tibet, and one of its branches was deep in the faraway mountains. The lama who was in charge of the monastery was getting old, and he wanted somebody to be sent from the chief monastery to be his successor. He sent a message.

A lama went there -- it was a few weeks' journey by foot. He told the chief, "Our master is very sick, old, and there is every possibility that he will not survive for long. Before his death, he wants you to send another monk, well trained, to take charge of the monastery."

The chief said, "Tomorrow morning you take them all."

The young man said, "Take them all? I have come only to take *one*. What do you mean, take them all?"

He said, "You don't understand. I will send one hundred monks."

"But," the young man said, "this is too much. What are we going to do? We are poor and in those parts, the monastery is poor. One hundred monks will be a burden to us, and I have come here to ask only for one."

The chief said, "Don't be worried, only one will reach. I will send one hundred, but ninety-nine will be lost on the way. You will be fortunate even if one reaches."

He said, "Strange..."

On the next day, a long procession started, one hundred monks, and they had to go across the country. Everybody had his house somewhere on the way and people started dispersing... "I will be coming. Just a few days with my parents... I have not been there for years." Within just a week there were only ten people.

The young man said, "The old chief was perhaps right. Let us see what happens to these ten people.

Just as they entered a town, a few monks came and said that their chief had died: "So it will be very kind of you -- you are ten, you can afford to give one lama to us as a chief -- and we are ready to do everything, whatever you want." Now everybody was ready to become the chief. Finally they decided upon one person and he was left behind.

In another city, the king's men came and they said, "Wait; we need three monks because the king's daughter is being married and we need three priests. That is our tradition. So either you come willingly, or we will take you unwillingly."

Three men disappeared; only six were left. And in this way they went on disappearing.

Finally only two persons were left.

And as they were coming closer to the monastery... it was evening and a young woman met them on the road. She said, "You are such compassionate people. I live here in the mountains -- my house is just there. My father is a hunter, my mother has died. And my father has gone, and he promised to return today but he has not returned. And I am very much afraid to remain alone in the night... just one monk, just for one night."

Both of them wanted to stay! The young woman was so beautiful that it was a great struggle. The young man who had come as a messenger had seen those one hundred people disappearing, and now finally... Finally they said to the woman, "You can choose either one, because otherwise there is going to be unnecessary fighting. And we Buddhist monks are not supposed to fight.

She chose the youngest, the most beautiful monk, and she disappeared into her house. The other monk

said to the young man, "Now come on. That man is not going to come back; forget all about him."

The young man said, "But now, you remain strong -- the monastery is very close."

And just before the monastery, in the last village, an atheist challenged the monk: "There is no soul, no God. This is all fiction, this is just to exploit people. I challenge you to a public debate."

The young man said, "Don't get into this public debate, because I don't know how long it will last. And my chief must be waiting -- perhaps he may have already died."

The monk said. "This will be a defeat, a defeat of Buddhism. Unless I defeat this man, I cannot leave this place. The public debate will happen, so inform the whole village."

The young man said, "This is too much! Because your master said at least one would reach, but it seems that only I will reach."

He said, "You get lost. I am a logician, and I cannot tolerate this kind of challenge. It will take months. We are going to discuss everything in detail because I know, I have heard about this man. He is also a very intellectual, philosophical man. You can go, and if I succeed in the debate I will come. If I am defeated, then I will have to become his follower; then don't wait for me."

He said, "This is too much."

He reached the monastery. The old man was waiting, He said, "You have come? How many had started?"

He said, "One hundred and one, including me."

The old man said, "That's perfectly good. At least you have come back. You be my successor; nobody out of those hundred is going to come now."

And the master knew it, that only one would reach.

It is an old proverb in Tibet that hundreds go but rarely a single individual reaches -- that too, rarely. Many have come into contact with me, have been deeply connected with me, have looked very devoted. But I knew that so many people could not stay with me. It is not a journey for all, it is a journey only for the chosen few. All their devotion will disappear like a dewdrop in the early morning sun. Just a small excuse is enough -- and they will find the excuse. And particularly around a man like me, who follows no scripture, who follows no tradition, who is a law unto himself. Only a very few courageous people are going to remain.

Amrito, now I am talking to those people who don't have any expectations from me. And they are perfectly aware that I don't have any expectations from them.

Now it is a pure love without any conditions attached to it. Only in this purity of love are miracles possible -- and they are happening.

BELOVED OSHO,
SITTING AT YOUR FEET, FEELING ALL THESE MIRACULOUS THINGS HAPPEN WHICH I CANNOT PUT INTO WORDS. I WOULD LIKE TO WHISPER INTO YOUR EAR, "PLEASE OSHO, PROMISE ME THAT YOU WILL ALWAYS KEEP ME BUSY TO BE WITH YOU, THAT YOU WILL NEVER LET GO OF MY HAND, WHATEVER HAPPENS!"
OSHO, IS THIS GREED OR A KIND OF DISCIPLEHOOD?

It is not greed because greed has its own symptoms, which are absent.

First, greed never exposes itself. It always hides itself in something else, it never comes in the open. It is ugly; it cannot believe that if it opens itself, exposes itself, it will be welcome.

Everything ugly in man always comes out with a mask.

It is not greed. It is a simple, innocent child in you.

Have you seen a child going for a morning walk with his father? The father is holding the hand of the child... and the father may have all kinds of worries, but the child is full of wonder. He has no worries; everything around him is a mystery -- a butterfly, a flower, seashells on the beach, anything -- all around, there are treasures and treasures.

The child is not worried, because he knows he is secure; his hand is in his father's hand. It is enough security, he does not need any more security. Secure in love, safe from any danger -- that is his father's responsibility -- he is available to all that is beautiful, to all that is divine and spread all over, all around.

Your question has come from your very innocence. "Osho, just keep holding my hand."

You are not asking much.

It is not greed at all.

I promise: you can enjoy the ecstasies that existence makes available to you. I am your security; just leave all the worries to me. In fact, this is what surrender is.

People ask what surrender is, but when they ask it becomes very difficult to explain to them, because it is their intellectual question.

This is surrender.

You are simply asking, "Just keep my hand in your hand; don't let go of it." The path is lonely, the night is dark. But if your hand is holding my hand then everything is light. Then there is no night, there is no dark, and everything is beautiful.

This small thing I can do for you without any trouble.

I will keep holding your hand.

I have my own ways, my own strategies. Slowly slowly, it is not me who is keeping your hand, but you who is the one holding it, But that's a secret, I should not have told you!

BELOVED OSHO,
SINCE I HAVE BEEN HERE WITH YOU IN INDIA, I FEEL THAT MOST OF MY ENERGY IS GOING MORE TO THE INSIDE THAN TO THE OUTSIDE. SO OFTEN I'M SITTING AROUND WITH THE FEELING THAT THERE IS NOTHING TO SAY; FEELING EMPTY MUCH MORE THAN I EVER EXPERIENCED BEFORE. SO MANY THINGS ARE BECOMING EXHAUSTING, EXCEPT LISTENING TO YOU.
OSHO, AM I CLOSING MY DOORS TO THE OUTSIDE, OR DOES THIS FEELING HAVE TO DO WITH THE SILENCE YOU ARE TALKING ABOUT?

The doors are the same, whether you open them for the outside or for the inside.

Whether you go out of your home into the world... it is the same door you open; or you come into the home... it is the same door again you have to open. The door is not different; your direction is just different.

When you are moving inwards -- that's what is happening to you -- the outside world is going farther and farther away from you. The doors are open, but your back is towards the outside world and your face is towards the inner. You are more ready to listen to the smallest sound inside than to all the noise outside. It is simply shifting your gear from outside to inside.

You will be surprised to know that when Ford made his first car it had no reverse gear; the idea had just not happened. And it was such a trouble: if you passed your house just by ten feet, you had to go around the whole town to come back to your house, because there was no reverse gear.

People said to Ford, "This is a very strange thing, and troublesome. You should make some arrangement so that the car can move backwards." Then the reverse gear was added.

You have a reverse gear in your consciousness, but you have not used it. You have always been going out, out, out, with as much speed as possible -- not knowing where, but one thing is certain: you are going with really great speed.

One wife was nudging her husband, "You should look at the map. You are going full speed, breaking all the speed laws and not looking at the map, at where you are going."

The man said, "Shut up! It doesn't matter where we are going. What matters is what beautiful speed, just enjoy the speed."

I have heard that George Bernard Shaw was once caught traveling in a railway train without a ticket. The ticket checker said to him, "I know you; you are a world-famous man. But don't be worried" -- because he was looking for the ticket, opening this suitcase, that bag, this pocket, that pocket, and the ticket was not anywhere. And he was perspiring and getting very much disturbed.

The ticket checker said, "You forget about the ticket. I know you must have it, it must be somewhere. You relax, I will go, and no one will bother you on the way."

He said, "Who is bothering about the ticket? Don't poke your nose in my affairs. I am concerned about where I am going -- because it is written on the ticket, how am I going to know without the ticket?"

But everybody is in this position: speed, great speed, no ticket, no vague idea even where you are going and why you are going. Just because you have nothing else to do, so you are keeping yourself busy.

Once you understand that there is a possibility of going inwards too, that you can go to yourself, then the whole world is left far behind. Then the noise of the world will not reach you.

It is not that the doors are closed. It is simply the depth of your own being. The silence is so much that it

is capable of absorbing all kinds of noise; it will not be disturbed.

What is happening, allow it to happen. Don't interfere. If you can help it, help. If not, then at least don't interfere. It is happening on its own. Soon you will start enjoying the flowers that grow only in the innermost core of your being, the fragrances that are only of the inner.

And when you are at the very center of your being, there is no world outside. That has all gone so far away that the mystics have thought that it is an illusion, it is a dream. It is not a dream; that is not true, it is not illusory. The world is real. But the mystic's feeling is also very authentic. His feeling that the world is illusory, *maya*, is because when he is centered in himself, the whole world disappears as if it has never been there -- just the way you wake up in the morning and the dreams and the whole world of dreams disappears.

That's why all the mystics of the world have agreed on one point, that the world is illusory. I do not agree with them. The world is not illusory, the world is very much real. Still, what the mystics say is an authentic feeling. The world goes so far away and you are so much immersed in silence and peace that as far as *you* are concerned, the world is almost illusory. But remember, I'm saying "almost illusory."

I teach a scientific mysticism. The old mysticism is one-sided: it takes account of the inner and condemns the outer as illusory. I don't say that the outer is illusory; neither do I agree with the materialist who says the inner is illusory. The inner is as real as the outer. But the materialist has a point -- absorbed in materialism, the inner is so far away it is almost illusory.

To a scientific approach, both are real. The inner and outer are two aspects of the same coin. But the trouble is, you can see only one side of the coin at one time. When you see the other side of the coin, then the first side has disappeared, seems to be illusory. When you move around and come to the first side, the second side has become illusory. There is no way of seeing the coin with both sides together simultaneously.

But it does not mean that one side is illusory. Because if one side is illusory, then the other side cannot be real. Either both are unreal or both are real. And both cannot be unreal. The only possibility is both are real.

BELOVED OSHO,
IF EVERYTHING IN LIFE I SEE, I FEEL, I TOUCH, IS ILLUSION, WHAT KIND OF RELATIONSHIP DO I HAVE WITH YOU?

Who has said to you that everything that you touch and you see and you feel is an illusion? Just hit your head on a pillar and then you will know it is not illusory. And if any saint says so, just bring him close to a pillar and tell him, "hit your head."

Even the people who have been talking their whole lives -- the Vedantins who are the most fascinated with the idea of the world being illusory -- just watch them: they don't pass through the walls, they always go through the doors.

One *shankaracharya* was staying in the same temple where I was staying, and he was very insistent that everything is illusory. And he used to have a walking stick -- it was lying just by his side. I took the walking stick in my hands and I said, "I will hit you on the head."

He said, "What? Don't do that. I am an old man; you may break my skull."

I said, "It is all illusory -- the walking stick, the skull, the breaking."

He said, "It is... theory is one thing, but that does not mean that... "

I said, "Theory is one thing and life is another? That shows your insincerity."

Theory and life should be one.

That is what is meant by being authentic.

You must have been reading these so-called great saints who have been saying that the world is illusory. You know perfectly well that it is not.

Just don't eat one day, and in the night you will know that food is not illusory, hunger is not illusory -- and you will be found in the kitchen opening the fridge, knowing perfectly well that it is all illusory. Why are you taking such trouble to open the fridge and take out things which are illusory; unnecessarily eating things which don't exist?

Nothing is illusory. Everything has its own reality. There are realms of reality, levels of reality -- the spiritual is more real than the material -- but the material is not unreal.

You are asking me: if everything is illusory then what is the relationship between me and you?

If all is illusory, then I am illusory, you are illusory. And what relationship can happen between two illusions?

Nothing is illusory.

And my relationship with you is more real than the reality of things, because love is more real than anything else in the world.

Poetry is more real than prose.

The inner experiences are more real than the outer experiences, because with the outer experiences there is a distance between you and that which you are experiencing. With the inner experience, you and the experience are one; it has more reality.

The greatest reality in the world is your realization of yourself.

And the relationship with me has a reality far greater than any relationship can have, because this is the relationship that is going to lead you to the ultimate reality, the self-realization.

But don't just bring questions from books, from listening to all kinds of idiots. They may be worshipped as saints, but if they are not practicing what they say, then they are not even sincere men -- what to say about their saintliness?

In my childhood, one of my father's friends was a great physician in that area, and also a very learned scholar. So saints, mahatmas, scholars used to stay in his home. And because of my father's friendship with him, I was allowed in his home, there was no barrier for me -- although whenever there was any guest he wanted me not to come. He used to say, "This is a strange coincidence, that whenever I want you not to come you immediately appear" -- because I was constantly watching from my house so that if some saint arrived, then the second person to arrive would be me. And I found out from my very childhood... these people were almost all Vedantins, the philosophy that teaches all is illusory.

One of the famous Hindu saints, Karpatri, used to stay there. One day he was sitting; behind him was a door going inside the house. I simply dropped a book on his head. Now, a clean-shaved head... and the book was not just dropping, it was really hitting. And he said, "What are you doing?"

I said, "Nothing, it is all illusory."

The physician was not present.

He said, "Let the physician come. You should be barred from entering into this house."

I said, "Strange, you believe in the house? You believe in the physician? He is sitting there just in front of you."

He looked. He said, "There is nobody there."

I said, "It is illusory, how can you see illusions? I can see him perfectly well; he is sitting in his seat surrounded by his medicines."

He looked again.

I said, "It must be that you are getting old and you need glasses."

He said, "I can see everything else perfectly -- tables, chairs, the walls -- it is just the physician I cannot see." And at that very time the physician came out, and he said, "Here is the physician!"

I said, "The whole day you are talking about illusion, illusion, illusion, but in your life I don't see any impact of your philosophy. And what is the point of having a philosophy of life which is just verbal, intellectual?"

Avoid these people.

In my childhood, when these people would be giving discourses in the temple, I used to stand up -- and this was one of the points I would make to them: "Don't mention that things are illusory. If you mention it, I will prove that they are not. And you know me perfectly well, because we have met at the physician's place in the morning. I have already proved it.

It started happening that they would avoid coming to my village. The physician told my father, "Saints used to come to my house. Your son is such trouble that when I go to the railway station to receive them they say, `We are not coming, because it becomes such an embarrassing situation: before thousands of people he stands up and he says he can prove... And he *can* prove, and we cannot prove, that is true. It is only a philosophy that the world is illusory.'"

Always remember that philosophies are worthless unless they can give you an insight, unless they can give you a new vision of life, unless they can transform you, unless they are alchemical.

BELOVED OSHO,
WHY IS IT ALWAYS SO DIFFICULT TO UNDERSTAND YOU AND YOUR WORK?

Narendra, you must be really dumb, very thick. Whatever I am saying is so simple, so obvious. There is no question of understanding it; just listening to it is enough. And if it is difficult, that simply means you have not listened.

Forget understanding. Put your whole energy into listening, and understanding will come on its own accord, just like a shadow that follows you.

I am not saying anything difficult; I am not a philosopher. I am saying very simple things, so obvious that people have forgotten them. But I can feel your difficulty.

Narendra is a psychologist, more in the mind. His whole training is of the mind, and here the whole approach is to put the mind aside. The psychologist is really in a difficulty, because his whole training is of getting deeper into the mind, its mechanics. And here it is a question of getting out of the mind, forgetting all the nonsense that goes on in the mind. That must be your difficulty.

The difficulty is not in my teachings. It is in your training, in your education. You will have to unlearn your psychological training, because we are going beyond psychology. And if you cling to psychology, then anything that is beyond psychology will appear to be very difficult to understand.

Psychology is one of the professions in the world which is strange... Their effort is to help people, to bring people mental health. But more psychologists commit suicide than any other profession; more psychologists go mad than any other profession; more psychologists get into perversions, sexual and others, than any other profession. Something is basically wrong, and this is what is wrong: They have been told that man is mind and nothing else. There is no soul, there is no beyond. Mind is all, and with death of the mind everything ends.

This is a lie. Mind is not all; mind is only an instrument. You can use it rightly, you can use it wrongly. If you use it wrongly then there are going to be perversions, murders, suicides, madness. If you use it rightly then you can step beyond it.

If you want to understand me, use your mind rightly.

Meditate, step beyond it.

The Osho Upanishad

Chapter #32
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BELOVED OSHO,
WHEN THE COMMUNIST PARTY TELLS A LIE, WE KNOW IT IS A LIE. WHEN THE POPE TELLS A LIE, WE KNOW IT IS A LIE AND WE SAY THAT HE IS TELLING A LIE, BUT WHEN YOU TELL A LIE, WE ALWAYS SAY IT IS A "DEVICE."
I WOULD LIKE TO KNOW WHY YOU TELL US SO MANY LIES-DEVICES. WHETHER I CONNECT WITH

YOU AS A MASTER OR AS A FRIEND, IT IS STILL FOR ME A QUESTION OF TRUST.
OSHO, MY HAND, AND MY WHOLE BEING, IS TREMBLING AS I WRITE YOU MY FIRST QUESTION SINCE I HAVE BECOME YOUR SANNYASIN.
PLEASE MAKE IT CLEAR FOR ME ONCE AGAIN.
I LOVE YOU.

Prem Luca, the first thing that has to be noted is that you are a new sannyasin; you are not acquainted with my ways or the ways of other masters. But your question is significant, and I would like to go deep into it from all possible aspects.

A stone on the path can either be a *stopping* stone, hindering the path, or it can be a stepping stone helping you to go higher on the path. The stone is the same, but how you use it all depends on your use.

Gautam Buddha has defined truth as "that which works" -- a strange definition, but immensely profound.

The question is not whether something is a lie or not; the question is whether the lie is an arrow pointing towards the truth or away from it. What is the direction of the arrow? For the seeker, the lie that becomes an arrow pointing towards the truth is as valuable as truth itself. And sometimes the reverse can happen: a truth may not lead you to the ultimate truth; it may lead you towards more darkness, more mortality. Then it is not worth choosing.

The Communist Party has nothing to do with devices; it has nothing to do with truth either. Its domain is that of facts, hence it is very easy to say what is factual and what is not factual. But the world the master deals with is not the world of facts.

You have to understand the difference between the fact and the truth: fact belongs to the material world; truth belongs to the transcendental. What is fact today may not be fact tomorrow. You are young today, it is a fact; but tomorrow you will be old, and the fact will no longer be a fact.

The truth is always the same -- today, tomorrow, for the whole eternity.

It is easy to find out if somebody is saying something against the factual reality; the lie is so apparent and so meaningless. But about the transcendental world, all words are lies. So it is not a question that I lie once in a while -- the moment you utter a word about the ultimate you have uttered a lie.

Lao Tzu never wrote in his whole life, not even a single letter. And he was known, it was felt by many that he had found the treasure and he was not saying anything about it -- what a miser! Even the emperor called him and told him, "This is not right. You should say what you have found, because it radiates from your being; you come close, and we can feel the coolness, the silence, the beauty. You are pregnant with something that is not of this world. Say it, write it, so that those who are groping in the dark can find the way."

Lao Tzu simply said, "Do you think I have not thought about it? I have been crying and weeping; I have shed tears in the darkness of the night when nobody could see that I was crying and weeping, because I *know* it. But simultaneously I know also that the moment I say anything about it, it will be a betrayal. It cannot be confined in words; no explanation is possible for this experience. So please just excuse me, I am utterly helpless. When I look at people I feel to say something, but when I go in and look at my own being, the luminosity of it, I see my utter helplessness -- how am I going to pour this luminosity into words? This living truth cannot be forced into dead words, and I am not going to commit this crime."

His whole life he remained silent.

A few disciples still followed him, came close to him. Although he had not spoken, they heard it. This is the mystery -- they heard it like a silent music, they heard it like a fragrance arising, they heard it in the beauty and the depth of the eyes of Lao Tzu. But this was possible only for very few people.

Those who can understand without words don't need any devices.

Prem Luca, you are not one of them.

You will need words. You are not so innocent, so open, so available that silence can be heard by you, that silence can become a sermon.

Yes, there are people for whom stones are sermons, they don't need words. But those rare people have become less and less in the world.

The world has become more and more knowledgeable. People have forgotten that there are other ways of communication; now they know only one way of communication and that is the words. And in the words, the truth cannot be expressed. Then the only possible way is to tell you lies which point towards the truth.

Slowly slowly, the moment you see the truth you will understand the compassion of the person who was

ready even to lie for you. Lao Tzu was not so compassionate as I am. Lao Tzu was more concerned about the purity of truth; I am more concerned about the evolution of your being. Without your evolution, the truth will disappear from the world. But if you need a few devices I don't hesitate at all. I am ready to tell you anything that can help to bring you even a single step closer.

At the last, when Lao Tzu was going to leave China and go into the Himalayas to die there, the emperor gave orders all over the country that wherever he crosses the boundaries he should be caught, and forced -- unless he writes his experience he cannot be allowed to go out of the country.

He was caught. The man who caught him had always loved him; with tears in his eyes, he said, "I have to follow the orders. This is my cottage; for miles there is no other house. This is the boundary -- I will not let you go. You can rest in my cottage and write down your experience."

Lao Tzu *had* to write it down. In three days he completed his only book -- just a small book, only a few pages. The first sentence is, "The truth cannot be said; the moment you say it, it becomes a lie. So reading my book, please remember it. I am writing it under compulsion. I will try my best, but even then it remains only a beautiful lie."

He was completely unaware that in the hands of an articulate master even lies can become stepping stones.

He was a mystic, but not a master. He had come to know, but he was unable to lead others to know it.

Prem Luca, a man comes to me asking, "Is enlightenment possible in this life? Is it so easy? -- because I have heard saints saying that it is so difficult that hundreds of lives are needed."

What do you want me to say to this man? -- that hundreds of lives are needed? Then perhaps in thousands of lives also he will not be able to get it. I say to this man, "Enlightenment is possible right now. It is not a question of lives, not even of days, not even of hours. If you are ready, *this* very moment..."

This gives him courage. Although he *knows* that it is not possible this very moment -- but perhaps tomorrow, the day after tomorrow, at least in this life...

I say to the man, "It is the easiest thing in the world because it is your self nature. It is not something to be achieved, it is something to be remembered. You have simply forgotten it. So don't be worried." In a sense I am lying. I know that perhaps it will not be possible in this life, but it is a `perhaps'. Perhaps if I can give him enough encouragement, if I can give him enough inspiration, if I can give him enough challenge, it may be possible.

I am ready to lie, because I am not going to lose anything by lying, but he may get something. There is no harm. I am lying for his benefit. I am not lying to cheat him, because I will not be benefited by it. I am not lying to exploit him. I am simply making it clear to him that time is not important but your intensity, your longing is important. If your longing is dull, if you don't have any intensity, if you are lousy, then perhaps it will take hundreds of lives. But if you are ready to risk, risk your life, then this very moment can become an opening.

Life is not an arithmetic, it is a mystery.

You cannot predict. Anything is possible -- why not hope for the best? Why not create the situation for the best? If it has happened to me, one thing has become absolutely certain -- that it can happen to you. I don't put myself on any holy pedestal. I am not holier than you, I am not higher than you, I am not a prophet, I am not a savior, I am not a messenger of God. I am not the only begotten son of God, I am just a simple, ordinary man like you. And if it is possible for me, it is possible for you; the difference is only that you are believing that it is *very* difficult. Your belief *makes* it difficult -- that too is a lie. And when there is no other way except lying, why not make it easy?

I say, "It is the easiest thing in the world." It is a lie, but it is a better lie! It is compassionate.

That's why when communists tell a lie it is a lie, and when a master tells a lie it is not a lie, it is a device. It is a device to help you in some way, to bring you closer to the truth. There is no direct way; hence, indirect ways are needed. A device is only an indirect way.

I have been telling the story often...

A man's house is on fire and his small children, very small children, are playing inside. They are very excited. They don't know... they are absolutely innocent, and they are dancing and enjoying because they have never seen such flames.

The whole village has gathered around the house, and people are shouting to the children from outside, "Come out, you will get burned!" But there is so much shouting that nobody is hearing, and those children are so enchanted with the flames dancing all around the house... and they are just in the middle, dancing and enjoying and giggling. It is such a great excitement to them.

Just then their father, who had gone to the city, comes back. And people gather around him and they say, "We are sorry, we cannot bring your children out. We have tried hard, we have been shouting, but they don't listen."

The father goes around the house... just near a window there is still no fire. He calls to the children; he says, "Listen, I have brought all the toys that you asked for. Just come out and get your toys."

And they all jump out of the window and they start asking, "Where are the toys?"

He says, "You just come out. I have left them there in the crowd." And when they reach there he says, "Just forgive me, I lied. I had to bring you out, and there was no way and no time to explain to you that you will be burned to death. This is fire, this is not entertainment. I have forgotten to bring your toys; I will bring them tomorrow, certainly. Forgive me for lying, but without lying it was impossible to save your lives -- only your toys could bring you out of the burning house."

What are you going to say, Prem Luca, to this father? -- that he is a liar, that he should feel ashamed that he lies to his own children? Or can you see his compassion, his love? And who has told you that lies are always bad? In this story they are not; they proved to be life-saving devices.

If I tell you things which are beyond your mind right now, perhaps you may get scared.

Do you know Buddhism disappeared from India just in five hundred years. The greatest man in the history of religion... and his religion could not survive for even five hundred years; after five hundred years his religion disappeared. Something was basically wrong in his approach. Not that he had not realized the truth; he had realized the truth, but he was telling things to people which he should not have told them. He was telling the truth, but the people were not ready to hear the truth; they wanted a sweet lie. He should have told a sweet lie in such a way that they could swallow the bitter truth with it too.

Every truth has to be sugar-coated; otherwise, you cannot swallow it.

Buddha said to people, "When you come to your innermost point, you will disappear, *anatta* -- no self, no being, no soul. You will be just a zero, and the zero will be melting into the universal zero." Very close to the ultimate truth, but told in a very crude way.

Now, who wants to become a zero? People have come to find eternal bliss. They are already tired, miserable, in deep anguish, suffering all kinds of insanity. And they have come to the master and the master says, "The only medicine is that you become a zero" -- in other words: the disease can be cured only if the patient is killed. Translated exactly, that is what it means. Naturally the disease will disappear when the patient is killed, but you had come to be cured, not to be killed.

The religion disappeared within five centuries. It has intrinsic reasons, and the basic reason is that people did not find it tasteful, alluring, attractive. It was naked and true, but who wants naked truth?

I have to talk about bliss, about benediction, about thousands of lotuses blossoming in you. Then you think that it is worth it. Just sitting silently for one hour every day, if thousands of lotuses open inside, thousands of suns rise, then it is worth it to find one hour in twenty-four hours.

But the truth is, no lotuses, no suns -- just pure nothingness.

That's what Gautam Buddha was telling people.

Because of *his* influence people followed him, but when he died... He had left great disciples; somehow the stream continued, but it became smaller and smaller. And within five hundred years it disappeared completely, because nobody new was even interested in it. Nobody wanted to become just a zero and disappear; then it is better to be miserable, but at least you *are*, and you have some hope that some day you may get out of your misery. You are poor, but some day you may be rich. Today it is not good, but tomorrow is there. Don't lose heart; tomorrow may bring good news to you. But this man is saying, "Renounce the world, renounce all pleasures of the world." For what? -- to become a zero!

The people who had followed Buddha had not followed because of what he was saying, but because of what he *was*. When he disappeared only his sayings remained, and nobody was ready even to hear about it.

If you put zero on one side and hell on another side, people would rather go to hell -- at least there they can find some restaurant, some disco. Something is bound to be there, because all the nice people have been going to hell. Only dry bones, so-called saints with no juice at all are going into heaven. All juicy people -- poets, painters, sculptors, dancers, actors, musicians -- they are all going into hell.

So if you have a choice between zero and hell, anybody who has any intelligence will choose hell willingly. But zero... ? From hell there is a possibility to get out one day, even to reach to heaven. But from zero, nothing is left, not even a xerox copy -- gone, gone, gone forever.

Prem Luca, I have been trying to help you move towards truth by using all kinds of devices, methods, meditations, stories, words, theories, arguments. They themselves are not true, but they indicate towards the

truth. When my finger is pointing towards the moon, that does not mean that my finger is the moon. It simply means: look at the moon, not at the finger -- the finger is not the moon. If you cling to the finger then you will say, "You have been lying, this is not the moon."

But I myself am saying that *anything* that has been said or can be said is just an indication, a finger pointing. Look at the *pointed at*, the unknowable, the mysterious -- move...

Even if I have to tell you things which are not going to happen, if they can lead you towards that which needs to happen... They are lies, but not just lies; they are devices. And they are out of compassion, they are just to help you. So whatever you want, whatever you desire, whatever you long for, I use it because I know that once you have started moving in the right direction, you will stop longing for anything that is a hindrance. In the beginning it may have been a help. As you go closer to the truth, you yourself will see that now it is a hindrance. You will drop it.

When Edmund Hilary went to Everest he had a group of at least thirty people and tons of luggage, food, materials, tents, emergency equipment, cameras, all kind of things... but he reached to the top. As he went higher and higher he had to leave things, because each thing became heavier. As air becomes thinner, things become heavier; one has to sort out what is non-essential and drop it on the way. Coming back, you can pick it up again.

Finally when he reached very close... just a few feet more... the last thing he dropped was his coat. Even the coat was feeling too heavy. Breathing was difficult. Just a few feet before, he had left his camera that he brought just to take pictures. He gave it to Tensing, his associate, saying, "You keep it and you take the pictures; I cannot carry it anymore. It has become so heavy, and breathing is so difficult." Just standing on Everest, he had nothing. He was just alone.

Almost exactly the same happens in the journey of truth. You start with much luggage, you have to... If I tell you to drop all luggage right now you will say, "Then I am not going." So I say, "You just collect as much junk as you can" -- because I know you will go on dropping it by yourself. I don't need to tell you. As you move higher, you will start dropping the junk. Even if I say, "You are dropping such valuable things -- keep them!" you will say, "Now it is impossible; either the things can go on, or I can go on. Both cannot go on together, they will kill me." And they were valuable things at one moment; now they are dangerous to life.

And finally, you will be alone. All words, all devices, all methods have been left because they all became burdensome. But in the beginning it is better not to say it; it is better to give you as much burden as possible so you enjoy the journey. At least in the beginning, you are going great. The journey itself transforms you, takes all the lies, and finally just the pure truth remains.
That's the function of a device.

BELOVED OSHO,
I AM A GAMBLER WHOSE HEART IS DRAWN TOWARDS YOU LIKE A MAGNET; YET ,WHEN I AM PHYSICALLY CLOSE TO YOU I FEEL LIKE A TEEN-AGER ON MY FIRST DATE, NOT KNOWING QUITE HOW TO BE, AFRAID I WILL DO, SAY OR WRITE THE WRONG THING. IS THERE SOME GAMBLE I AM AFRAID TO MAKE?

It is the greatest gamble of life.
To be with me you are going to lose yourself sooner or later. That creates an unconscious fear.

Each love affair is dangerous, because one has to lose oneself. From a distance it is perfectly good. Lovers think of so many things in their minds that they are going to say when they meet their beloved, their lover. But when they meet, they suddenly become dumb. Just the closeness creates a change -- the chattering mind is no more chattering. And there is a fear. If love is authentic there is bound to be fear.

If love is not authentic, then there is no fear. Then you can say anything you like -- just repeat dialogues from films you have seen and the novels you have read and the poetries, and there is no risk because it is all phony.

Do you understand the word `phony'? It comes from `telephone'. Lovers on the telephone are great talkers. Hours will pass, and they are on the telephone. They become so articulate, because there is nobody around -- the woman is so far away, the man is so far away, maybe miles. The word `phoney' comes from telephone, because the telephone changes the whole situation. It is no longer authentic, it is false. Even your voice is not your voice; on the telephone it sounds like somebody else's voice.

But face to face, if there is real love, silence descends and fear surrounds you -- and the fear is of being dissolved into the other.

It is one of the most important things to understand: the more you are attracted to a person the more you are afraid of the person, because the attractiveness simply means it is irresistible. When you come close you will not be able to keep yourself separate, you will forget and take a jump and become one with the other. This is about the ordinary love.

When you come to a master, things become even more difficult. To be with a master is to be ready to die; to die as you are, to be born again as you should be. You don't know about what you are going to be after the death. You know what you are, and it is very natural to cling to it -- because who knows whether you will be reborn or not? There is no guarantee, nobody has promised anything. And even if somebody promises something, if you are not here what is the point of the promise? Who is going to fight the case and sue the person in the court, that "This man has promised me that I will be reborn." Now, the dead cannot fight cases in the courts.

To be with a master is the greatest gamble.

You are putting everything at stake, not knowing what is going to happen afterwards, what the result of it is going to be.

The master says that you will be reborn, that you will be born in glory, that you will be born in your immortality, in your deathlessness. Hence, trust becomes the foundation of religion -- not belief, but trust. Belief is in theories, in philosophies. Trust is in individuals. If you trust, you can risk.

And trust is the rarest quality in the modern man. That's why you don't see many people who can be representatives of the divine, whose very presence can be the argument that there is something beyond the visible, beyond the tangible. There used to be many more people on the earth of that quality, but that quality has been destroyed. Religions have destroyed that quality. It will be a surprise to you, because that is the very foundation of a true religion. But a true religion can be only one without any name -- it cannot be Hindu, it cannot be Mohammedan, it cannot be Christian. It can only be a quality of religiousness.

Now all religions are against religiousness, want to prevent religiousness. On that point the shankaracharyas, the popes, the ayatollahs are all in agreement. So they have created something similar to deceive humanity, and they have deceived for thousands of years. Instead of trust, they have handed you belief. Now, belief is just a toy -- you can play with it, it cannot transform you. Millions of Christians, for twenty centuries, have not been able to produce a single Christ -- what can be more of a failure?

Twenty-five centuries, and all the Jainas have not been able to produce a single Mahavira. Where have these people disappeared to? Now, even their names seem to be suspicious, seem to be mythological. They don't seem to be historical personalities because nothing similar exists in the world today.

The priests of all the religions are the enemies of religiousness.

They have given belief to people: believe in God, believe in heaven and in hell, believe in a thousand and one things. But they have taken your guts away from you. They have made you all businessmen.

Religiousness needs gamblers.

A businessman is always thinking of profit, how much he can gain out of a certain deal.

The gambler is not thinking of profit. He is simply enjoying the moment when he stakes everything and waits for the unknown to happen. In that waiting, he tastes something of religiousness. But that is momentary; with a master it becomes a constant phenomenon. The closer you come, the more you are on the stake, the more you are on a funeral pyre.

The day you die, the disciple is born -- and the fear of death is there. You have to risk in spite of the fear; otherwise you can never be a disciple. And without being a disciple one cannot enter into the world of religion.

Then you can go into a church, you can go into a temple, you can go into a mosque. You can repeat like parrots words written in scriptures... but nothing of your own experience.

The master is a jumping board from where you can jump into the unknown.

Nobody has ever come back again the same. Passing through the master, everybody has come with a resurrected individuality, with a new light in the eyes, a new grace in the being -- new joy in your steps, a new dance surrounding you.

BELOVED OSHO,

THOUGH I LOVE YOU SO MUCH, I SEEM TO ALWAYS FIND REASONS NOT TO COME TOO CLOSE. AM

I AVOIDING YOUR PHYSICAL PRESENCE?

I have just answered you.

BELOVED OSHO,
WHEN I LOOK INSIDE I CAN SEE YOUR FACE, WHEN I SMELL INSIDE I CAN SMELL YOU, WHEN I FEEL INSIDE I CAN FEEL YOUR TOUCH.
WHEN I HEARD YOUR VOICE TWO WEEKS AGO SAYING, `COME' I COULD HARDLY BELIEVE IT. BUT WHEN I LOOKED, YOU HAD THIS HUGE SMILE, SO I AM HERE.
CAN YOU PLEASE TALK TO US ABOUT THE DIFFERENT WAYS OF COMMUNICATION WITH YOU, OR ABOUT COMMUNICATION BETWEEN MASTER AND DISCIPLE?

There are only two ways:
One is between the teacher and the student, and one is between the master and the disciple.
The first I call communication, and the second I call communion.

I am speaking to you. It is possible just to be concerned with my words; then you are a student here, and as far as you are concerned I am only a teacher to you. You will become more knowledgeable, you will know more about and about, but your ignorance will remain the same.

If you listen to me -- not only to the words, but to the heart that is beating behind them -- then there is communion. Then you may not become more knowledgeable but your ignorance will start disappearing into innocence.

A moment comes between the master and the disciple when just looking in the eyes is enough, or just sitting, with the disciples allowing your presence, is enough. In the silence, slowly a synchronicity starts happening -- a music between heart and heart which is not heard but felt.
I don't want students anymore. I have wasted enough time with them.

My whole concern now is with the disciples. And for the disciple there is no other way than communion, a merger -- two consciousnesses meeting and merging, losing their boundaries, overlapping. Whatever I have experienced starts overflowing into you, waking you up, waking your deepest spiritual sleep so that the disciple one day is no more a disciple; he has come home. He has become a master himself.

It is not a question of knowledge. It is a question of being, how much *being* you have. At a certain point your being starts merging with the universal being. There, the master's work is finished; he can say goodbye to you. Now you have reached the point of no return. You cannot fall back, you can only go on and on to the ultimate.

BELOVED OSHO,
THE MIND IS THE SICKNESS, THE HEART IS A CURE. BEYOND THAT, YOUR PRESENCE INDICATES SILENCE, WHERE WORDS ARE NO LONGER USEFUL. I FEEL HEALTHY WITH LOVE, REMEMBERING YOU AND MEDITATION.
OSHO, COULD YOU SAY SOMETHING ABOUT LOVE, REMEMBERING YOU, AND MEDITATION IN OUR DAILY LIVES?

They are not different.
Just concentrate your whole energy on meditation. Become silent, watch your thoughts moving on the screen of the mind. Just by watching, they will disappear one day.
Don't be in a hurry. You cannot do anything except watch and wait.
Remember these two key words : *watch* and *wait*.

Whenever the time is ripe, your watchfulness is perfect, thoughts will disappear -- and their disappearance means the opening of the whole existence. This is what I call meditation.

In this moment there will be a very subtle remembrance of me, but don't emphasize it. Let it come as a breeze and let it go. It should not be a hindrance, it should be only a simple gratefulness -- just a whiff of fragrance for a moment, surrounding you and then disappearing into the cosmos.

And as you become open to existence, you will find for the first time what love is. It will not be addressed to anybody in particular; it will be unaddressed -- to the stars, to the trees, to people, to animals,

to the mountains, to the rivers, to the ocean. To everything that is... your love will be showering on it. But you need not worry about it; these are byproducts of meditation.

So don't think of three things -- meditation, remembrance of the master, and love. Just concentrate totally on meditation. When the meditation is complete there will come a moment when you will remember the master; it is bound to be so. And then there will be just an overflowing of love for no reason, just because you are so full, a raincloud. You will be a lovecloud wanting to shower.

The ordinary love is always towards someone, always addressed. And the addressed love is dangerous.

I am reminded of a beautiful story: A Buddhist nun had a beautiful golden buddha, a small, golden statue of Buddha. She was staying in a temple in China... perhaps it is the only temple in the whole world with so many statues. It is called the temple of ten thousand buddhas. Ten thousand statues of Buddha -- the whole mountain has been carved, the whole mountain has become a temple.

But she was so much attached to her small golden buddha that although there were beautiful statues of Buddha in different postures -- sitting, walking, sleeping -- she would worship her own golden buddha every day in the morning. But there was a difficulty, and the difficulty was that she would burn incense. Her buddha was very small, and you cannot depend on the winds. The winds would come and would take the smoke of the incense to other buddhas. And there were ten thousand buddhas -- her own poor buddha was so small that he was not getting any incense. She was really angry: "This is too bad. Other buddhas are getting it, and I am not burning it for them. This is simply fraud, and my poor buddha is suffering."

She thought of a device. She made a small bamboo, a hollow bamboo and put it over the smoke of the incense and attached it to the nose of the small buddha. And she was very happy because all the incense was going to the little buddha, *her* own buddha: "Who cares about buddhas? The question is *my* buddha."

But that created a new trouble: the face of the buddha became black. She went to the priest of the temple and she said, "Help me. I am an old nun and I don't know what to do now."

He said, "But how did it happen?" She explained the whole thing. He said, "You are stupid. They are all buddhas, they are statues of the same person. You should not be so attached to your own small buddha."

This is what happens whenever love is addressed: it blackens the face of both persons, because both are addressing each other. So you can see lovers nagging, bitching...

Let the fragrance go, because all are one as far as life is concerned, all are one as far as existence is concerned.

Nobody is the other.

The Osho Upanishad

Chapter #33

Chapter title: Meditation in the market place, not market place meditation

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BELOVED OSHO,
WADUDA AND I ARE LEADING A GROUP CALLED "MEDITATION IN THE MARKETPLACE" WHICH INCLUDES TEACHING PEOPLE HOW THEIR MINDS CREATE THEIR REALITY. ONE OF THE EXERCISES IS SHOWING PEOPLE WAYS TO FULFILL THEIR DESIRES.
DOES SHOWING PEOPLE HOW TO FULFILL THEIR DESIRES BRING THEM TO A STATE OF

Wadud, meditation in the marketplace is my whole message, but the sense in which *you* have understood it is not right.

Firstly, meditation is not something within the mind.

The world is within the mind. Meditation is beyond the mind.

The mind creates the world, but the mind cannot create meditation. The mind can create frustration, satisfaction, pleasure, pain, anxiety, anguish or an animal-type contentment, the buffalo contentment -- but the buffalo is not in meditation.

You are right when you say the mind creates its own world; it projects itself upon objects. The same object can be a beloved, a friend, or a foe. You can die for the same person, you can kill the same person too. You can desire riches, power, prestige, respectability; you can even desire desirelessness. You can create a world empire, you can be Alexander the Great; or you can renounce the world and can be a recluse in the mountains, in the Himalayas -- it is your mind game.

It is true that your world is your mind projected on a screen. But you are going to help people to be satisfied with their desires.

You have asked a very significant question: Is it going to help them towards meditation, or is it going to take them away from meditation?

It is going to take them away from meditation. You are not going to be a friend; you are poisoning people if you help them to be contented with their desires.

A divine discontentment is a basic step towards meditation, not contentment. If a man is contented with his money with his power, with his respectability, why should he meditate? You have given him the opium, you have drugged him.

Wadud, this has been done by all the religions down the ages -- giving opium to the people, making them contented, teaching them that being contented in the world is spirituality. They consoled people, but consolation is not religion.

Religion is revolution.

And revolution never comes out of contentment; it comes out of tremendous discontentment.

Just for an example, you can look at the history of India. For ten thousand years it has suffered all kinds of humiliations, slaveries, poverty, sickness; yet there has not been any revolution. Strange... for thousands of years millions of people in India are being treated almost like animals or even worse, but they have not revolted. They have been perfectly content because the religions -- Hindus, Buddhists, Jainas, were all teaching one thing: if you are contented in the world, you will be rewarded in the other world a millionfold. To be discontented is unspiritual. If you are poor, accept it as a gift of God.

Have you not heard Jesus saying to people, "Blessed are the poor for they shall inherit the kingdom of God"? In his small statement the essential religious approach towards poverty is expressed: be contented. If you are a beggar, it is only a question of a few days...

And to console the poor, Jesus says, "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of paradise." It feels good. The poor feels proud of his poverty; it is something unique, special, divine. The rich man is stupid; just a few days of richness and then an eternity of hell. A few days of poverty, and then an eternity of all the pleasures that you can imagine, that you can dream of -- and forever and forever. If both are given to you to choose from, what are you going to choose, richness or poverty? -- richness for seventy years and an eternity of hellfire, no exit, no way to escape from hell; you can only get in, you cannot get out; or seventy years of poverty... it is simply a test of your trust. And blessed are those who pass the test joyfully, without any complaint -- theirs is the kingdom of God.

Ten thousand years of all kinds of inhuman living -- humiliation, slavery, poverty, death, starvation -- but in ten thousand years not a single voice for revolution, that we should change this whole structure, this whole society. The vested interests are happy, those who are in power are happy. The priests are happy, and the poor and the downtrodden are contented.

Karl Marx was not wrong when he said, "Religions have proved to be the opium of the people." On that point I agree with him absolutely.

Wadud, you are going to do the same thing. You are *my* sannyasin, and you are going into the marketplace to help people to be contented.

Take meditation to the marketplace -- but meditation does not mean contentment. Yes, a contentment comes, but that is not in the beginning of meditation -- that is the ultimate fulfillment of meditation.

The first contentment is *against* human beings, and the last contentment is the fulfillment of all your potential. *That* is the kingdom of God, but that is nothing to be practiced by you; hence, there is no need to talk about it. It comes on its own accord.

As your meditation deepens, as you become more silent, as you become more peaceful, as you become more balanced, centered, alert, conscious, a contentment starts following you like a shadow; but that is not your doing.

I do not teach contentment.

But people have been cheated and befooled. You will be loved by people, respected by people if you go in the marketplace and help them to be contented with their desires, with the situation in which they find themselves. You will not sharpen their minds, you will not bring more intelligence to them. You will make them dull, you will make them mediocre. Idiots are always contented.

You will not be helping them towards a transformation of being because for that, discontentment is needed. A man has to be so discontented with the world that he is ready to be transformed whatsoever the cost, that he is ready for any risk. And meditation *is* a risk.

It is a risk because your ego has to be sacrificed. Either you can exist, or meditation can happen.

Ordinarily you think, "I am going to meditate." You do not understand the phenomenology of meditation. *You* cannot meditate. You are the barrier, you are the only disturbance. If you want meditation to happen, you have to disappear. You have to drop this idea of yourself being somebody.

You have to become a nobody. The moment you are nobody, a silence descends on you, followed by a contentment. It is not contentment with the world; it is contentment with existence, with the stars, with the roses, with the ocean, with the rocks, with the mountains. It is not contentment with being a president of a country or a prime minister; it is not contentment with being the richest man in the world. It has nothing to do with your so-called world of ambitions. It is a very non-ambitious state. You are utterly empty, even empty of yourself.

Only in that emptiness, contentment blossoms, flowers -but that contentment is divine.

It is not something that you have done, it is something that you have allowed to happen. You have not been a hindrance; you have become a hollow bamboo, a flute, and you have allowed the song to pass through you. It is not your song. It has not got your signature; it is the song of existence itself.

Go to the marketplace, take meditation to the marketplace, Wadud, but understand exactly the implications of it. It is not meditation to help people to be contented as they are -- you have drugged them, you have stopped their transformation, you have somehow consoled them that "You are perfectly right as you are; there is no more in life. You have already got more than you deserve."

And people will listen to you.

They have listened for thousands of years to this kind of nonsense. There are reasons why they have listened to it: because it is very consoling, relaxing, making you free from any struggle to grow, helping you to remain wherever you are. And you are in the ditches. All the religions, through different theoretical explanations, rationalizations, have been telling people, "Wherever you are, whatever you are, just silently do your duty and you will be benefited." Revolution, transformation, are not religious words.

And to me there is no authentic religion without revolution, without transformation.

I would like to say, first you need divine discontentment to begin the journey of transformation. You have to be so utterly disgusted with the world you are living in, with the personality that you are living in, that you can start a journey of transformation. The beginning of the pilgrimage has to be a tremendous discontentment.

Otherwise, man is lazy. If you tell the man, "There is nowhere to go, you are already where you are supposed to be and God is taking care of everything. You need not worry; all that you can do is pray. Thank God for your poverty, thank God for your sickness, thank God for your old age, thank God for your slavery"... what else have you got to thank God for?

Any revolution means revolution against God because he is the creator, he is the maintainer of the world. He is omnipotent, omnipresent, omniscient. He can see everything that is happening, has happened, has yet to happen -- past, present, future. He can reach every nook and corner of the world, he has thousands of hands. You have seen the pictures of God with thousands of hands: those thousands of hands are saying, "Don't be worried, there is one hand for you too." He will take care.

Any complaint is disrespectful. Any complaint means you are more intelligent than God -- you are saying that you can create a world better than God has created. You can create a human personality more luminous, more cheerful, more integrated than God has created. Any complaint, any grudge, any grumbling

is against God. Accept your slavery with thankfulness, accept your humiliation with prayer -- this is what religions have been teaching to the people. This is how they have taken meditation into the marketplace.

Wadud, this is an ancient story. You are not doing anything new. All the priests of all the religions have been giving the same consolation: "Keep the status quo as it is. God above, everything is okay with man, with the world."

My approach is totally different.

There is no God with thousands of hands. Even thousands of hands will not be enough. Right now there are five billion people on the earth. At least five billion hands will be needed -- there will not be any God, only hands. It will be a very weird looking animal, like an octopus. And looking at the world you can see that nobody is taking care of it, that it is accidental; there is no order, no harmony. There is everywhere disorder and disharmony.

Can you conceive a God and Adolf Hitler at the same time? And God is omnipotent, all-powerful: just with one hand he could have taken Adolf Hitler up. But no hand came down, and Adolf Hitler killed six million people.

And now Adolf Hitler is out of date. Ronald Reagan can kill the whole world but God is still nowhere available.

At least take up Ronald Reagan. Just for a change give one proof of your existence.

For thousands of years man has been arguing and waiting -- the proof must come -- but the skies are silent, no answer comes from anywhere.

There is nobody there. You are unnecessarily waiting.

If you want to change, you will have to do something. You have relied on God for long enough, and the situation has been going from bad to worse. It is time to take the situation into your own hands; at least for your life you should feel responsible.

Meditation is not a social revolution, it is an individual revolution. It is an appeal to the individual soul: You take responsibility in your own hands. Don't be contented, because there is so much more potential in you. You are only seeds, and if seeds become contented that is suicide. You have to become sprouts, you have to become trees, you have to dance in the breeze, in the sun, in the moon, in the wind. You have to blossom, you have to release the fragrance that is hidden in you. And unless your fragrance is released, you will not find contentment, *authentic* contentment that comes on its own -- not created by you; that is strictly hypocrisy.

Somehow you can manage, convince yourself that "This is my fate." Nobody has any fate. Strange lies repeated for millions of years have become truths. You don't have any fate. Your birth chart is just an exploitation by cunning people, because the stars are not interested in you. It is very ego-fulfilling that all the stars are interested in you -- when an idiot is born, all the stars are interested in the idiot.

I used to live in a university campus as a teacher, and just nearby lived a professor who was very much interested in astrology. He himself was a professor of mathematics. I told him many times, "You must have a split personality, because a man of mathematics cannot be so stupid as to be interested in astrology. You must be two persons together. Sooner or later you are going to fall into a nervous breakdown; you are schizophrenic."

He said, "Strange... I have not asked you anything. You came to see me, and you are condemning me like anything."

I said, "I have to condemn, because I see that the whole day people are coming to show you their birth charts. You are reading their hands, the lines on their hands; you are telling them who to marry, who not to marry. And what about your own marriage?"

He said, "Speak quietly because she is just listening." His wife used to beat him.

I said, "Where was your astrology? -- when you married this woman your stars did not say anything about the fact that this woman was going to beat you."

And in this country, every marriage is according to the astrologers, and every marriage is a failure. Strange world we are living in: you cannot find a single marriage which is a real meeting of the hearts. And if you find it, you will be surprised -- it is not decided by the astrologers. Astrologers are, without fail, failing.

But man feels a great consolation that all the stars are interested in him. God is so interested in him that he is looking after him, that he made man in his own image. And just look at your face in the mirror... this is God's face? Strange god. But because man has been writing all these fictions: "God made man in his own image" -- but not the woman, no... "

He made man from mud. The English word `human' comes from the word *humus*; humus means mud. The Arabic name *admi* comes from Adam; admi means mud. And he could not make a woman from mud -- as if mud was so precious. To make a woman from mud would have made them equal. So God had to make the woman by taking a rib from the man, and out of the rib he made the woman.

Man just wants himself to be superior -- although he is made of mud. But the woman is not even made of mud; she is made from a rib taken out of man.

I have heard that three men were discussing whose profession was the oldest. And one man who was a priest said, "My profession is the oldest because the first thing man did was to pray and thank God"

But the second man said, "All nonsense. My profession is older." He was a surgeon. He said, "God has taken a rib out of man to make woman. I am a surgeon, and the first surgery was done by God. Before that, there was nothing but chaos.

The third man laughed and he said, "That makes the point, that my profession is the oldest."
They said, "Your profession? Before that there was only chaos."

He said, "Yes, but the point is, who created the chaos?" He was a politician. Without him, of course, it is very difficult to create chaos.

There is no God -- we are still living in chaos, and the politicians are still creating it. It is not that once upon a time they created the chaos; they are still on the job.
Meditation is a revolution in the individual.

Social revolutions have failed. There have been social revolutions -- the French revolution, Russian revolution, Chinese revolution -- they all failed. Something in the very mechanics of revolution is such that it is bound to fail, because the people who succeed in throwing off the old regime, the old power, the old government, the old society, are part of the old society; that's one thing. They have been conditioned, educated by the old society. They have been fighting with the old society with the same means, same lies, same strategies. And they have been successful because they proved more cunning, more violent, more powerful than the old power. And once they come into power, power corrupts -- and absolute power corrupts absolutely. And because they have come into power after a struggle, they make every arrangement so that nobody can overthrow them.

The Soviet Union is the country where revolution is the most difficult thing, almost impossible. They have closed all the loopholes, because they know how they succeeded against the czars. Now they will not allow anybody else to succeed, to throw them out of power -- impossible.

In the Soviet Union revolution is simply impossible, you cannot even talk about it. You cannot talk about it even with your wife or with your child -- because your child will report to the Communist Party, your wife will report to the Communist Party. And they get rewarded. Everybody is spying on everybody else: children are spying on their parents, husbands are spying on their spouses. You cannot trust anybody.

When Stalin died and Khrushchev came to power, in his first meeting with the communist executive body he exposed Stalin and said, "I have never seen such cruelty. Millions of people have been killed; just suspicion was enough. Somebody makes an anonymous phone call against somebody else saying that he is anti-communist, and that man disappears that very night and is never heard from again." Stalin alone killed one million people in Soviet Russia itself, single-handed.

Khrushchev had been in the executive body. One man shouted from the back, "When you were in the executive body and you knew all that was happening, why didn't you say it before? Now Stalin is dead."

Khrushchev remained silent for a moment and then said, "Comrade, whoever was asking the question, will you please stand up so I can see your face?"
Nobody stood up.

Khrushchev said, "Do you get the answer? You are in the executive body. Just like you, I was also in the executive body. Just stand up, and you will know what happens: tomorrow nobody will have ever heard about you. Stalin is dead, but his strategy has to be followed; there is no other way. He will be punished" -- and he was punished, but how do you punish a dead man?

They punished him... he had willed that his grave should be placed by the side of Lenin's, the leader of the Russian revolution. Lenin's body lies in a grave in the Kremlin Square. Stalin's body, according to his will, should lie by his side in a marble grave. Stalin had the grave made before he died. As a punishment, his body was dragged out of the grave, dragged down the streets of Moscow and taken back to a very remote area where he was born, the Caucasus. He was buried there in an ordinary grave which had not even a stone with his name on it.

Khrushchev did the same as Stalin did; and after Khrushchev, the people who came into power did the

same with Khrushchev.
Power has a strange way. It gets into people's heads.

All social revolutions have failed, and in the future also there is no hope that any social revolution will ever succeed, because the very mechanism is self-defeating.

Hence I teach the only revolution that can be successful, and that is a revolution in the individual. Make the individual more discontented so that he starts asking, "Is there a way to go beyond this discontentment? Is there a way to get out of this anguish?"
Meditation is the way to go out of discontentment, out of anguish.
You have to become just a watcher, a witness of the mind.
Wadud, you say mind creates the world -- true.

But meditation is not mind, and mind cannot create meditation. Meditation is getting out of the mind, becoming a watcher of the mind, witnessing all the stuff that goes through the mind -- the desires, imaginations, thoughts, dreams, all that goes on in the mind. You become simply a witness. Slowly slowly, this witnessing becomes stronger, becomes more centered, rooted. And suddenly you understand one thing: that you are one with the witnessing, not with the mind; that the mind is as much outside you as anything else.

The market is outside you, the mind is outside you, the body is outside you. You are the innermost core -- everything is outside you.

This experience of the innermost center brings a contentment. You don't bring it; it comes, it simply rains over you.
A contentment that you have practiced is false.
A contentment that comes to you on its own accord is authentic.

Go to the marketplace, teach people how to be watchers of their minds, but remember not to teach them to be contented with their desires. We have to make them more discontented, till the real contentment comes. If you make them contented, then the real never comes. You are satisfied with something plastic; that becomes the barrier.

Wadud is a psychotherapist. His wife Waduda is also a psychotherapist. They both work together. They are experts as far as mind is concerned, but mind has to be transcended.
Mind is not our game, mind is not our world.
Our world is beyond the mind.

Meditation in the marketplace is a beautiful idea, but understand exactly what meditation is -- not only intellectually, but existentially. *Experience* something that you are going to share with people; otherwise, you will be just parrots repeating something which you know not.

And I prohibit my sannyasins from repeating anything that they know not. Unless you know, it is better to say, "I am ignorant, I do not know." That ignorance is yours: at least it is true. Knowledge borrowed from somebody else is against your self-respect. It is not yours and you cannot share it -- you don't have it.

All that you know is in the mind, and meditation is an experience of the heart. So first let your heart sing and dance.
Rejoice in meditation. Then go to the marketplace.

BELOVED OSHO,
THE OTHER DAY WHEN YOU SAID SOMETHING LIKE, THE MORE DEVOTED ONE IS THE MORE ONE CAN ABSORB YOU, I GOT SCARED. I DON'T KNOW WHAT DEVOTION IS. IN FACT, I KNOW IT LESS NOW THAN I DID FIVE YEARS AGO.
OSHO, AM I MISSING?

Whatever you thought you knew five years before was not knowing. That's what I was just saying -- it was knowledge. You have heard words, you have read the words, you have accumulated information. It was not your experience. That's why as you have come more close to me, those words, that information has disappeared.

To be close to me means to be innocent, as innocent as you were when you were born. Only from there is a real new beginning possible.
You are asking, "What is devotion?"
Devotion is the ultimate stage of disciplehood.

A man ordinarily comes to a master as a student, curious, wanting to know more. If by chance it happens that the master is not only a teacher... Because a teacher is one who deals in information; with a teacher, you become taught.

With a master you are caught. It is no longer a question of giving you more information; on the contrary, the master starts cleaning you of all the information that you have collected before.

A master *really* washes your brain; it is a dry cleaning process. It brings you into a state of *tabula rasa*, nothing is written on you -- a pure consciousness which knows nothing. But as knowledge disappears, a strange phenomenon starts happening: you start feeling yourself more. You know less, but you *are* more. You start growing roots, you start growing wings, your being starts expanding.

I am reminded of a beautiful story.

A master had a monastery. There were two wings of the monastery and just in the middle was the master's home. He had a beautiful cat, and all the disciples loved the cat. One day the master had gone out. When he came back, both wings of the monastery were fighting over the cat: to which wing does the cat belong when the master is out, to the right wing or to the left wing? The master was amazed, seeing this stupidity.

He pulled out his sword and told the disciples, "Anybody from either wing should come out and give me an authentic answer that comes from the being, not from the mind. Then only can you save the cat; otherwise I am going to cut it in two and give half to the right wing and half to the left wing, because I don't want any kind of struggle here."

The disciples were very much shocked. Nobody wanted the cat to be killed -- but they knew their master. And nobody could manage to find an answer that was coming from the being; many answers were coming, but they were all from the head. And they knew that if they came with those answers, instead of the cat their heads would be cut! So everybody remained silent.

The cat was cut and given to both wings.

Sad and crying, they went back to their rooms, cottages, utterly shocked -- not only that the cat was killed... but five hundred disciples, and not a single one could come out with some authentic answer.

And then one disciple, who had gone out with the master and had stayed behind to so some work in the market, came back. He heard the story. He went to the master and slapped him as hard as he could.

The master said, "Good! If you had been here, the poor cat would have been saved. But now nothing can be done; the cat is dead."

The whole monastery was agog with this new situation -- that the disciple slapped the master, and the master had laughed and said, "It is unfortunate that you were not here; otherwise, the cat would have been saved."

This was the right answer. What a foolish thing the master was doing -- cutting the cat, who had done no harm, who was not responsible at all for the quarrel that was going on. The master needed a good slap! But to slap the master, one needs a disciple who has come to the point of devotion; otherwise it will be insulting. Anybody else hitting the master would have been an insult; in fact, nobody could even conceive of it.

Devotion is the ultimate flowering of discipleship.

When love is so deep, the respect is so immense that everything is forgiven, the disciple can slap the master and yet the master simply laughs -- because he knows his devotion. He knows that this slap has not come from a logical mind, it has come from a loving heart. It is as if with his own hand he has slapped himself -- no distinctions are there anymore. Even to say that the devotee is close to the master is not right, because closeness is still a distance.

The devotee is one with the master.

His oneness is something not of this world.

I will tell you another story -- because there is no other way to explain it.

A master is staying in a temple. The night is cold. And in Japan the statues of Buddha are made of wood. There are many statues in the temple, so he finds one big statue, starts a fire with it, and sits by the side of it enjoying the warmth of it, the crackling sound of the wood.

The priest of the temple suddenly hears the noise, and the light... he runs from his room to see what is happening. And what he sees he cannot believe. He has allowed this wandering master to stay just for the night and what has he done? The most beautiful statue of the temple... he is very angry.

The master says, "What is the problem? Why are you getting so angry? Just sit down. It is so cold, and here it is so warm; and Buddha is always helpful. Just come here."

The priest said, "I am not going to listen to this nonsense. You have burned the statue of our lord, of our

god."

He said, "Is it so?" He took his staff and started poking in the ashes of the burned statue.

The priest said, "What are you doing?"

He said, "I am looking for the bones."

The priest said, "You must be mad. This is a wooden statue, there are no bones in it."

He said, "That settles the matter. You have so many statues, the night is long... just one more; just bring one more."

The priest said, "You simply get out of the temple! I will not allow you inside. I don't want to stay awake the whole night and watch you, because you are dangerous, you can burn other buddhas. You just get out."

"But," he said, "it has been proved that it was not a buddha. There are no bones in it." But the priest simply pushed him out of the temple and closed the door.

The master said, "Listen, it is too cold, and you have too many buddhas. It does not matter. In fact, you will have to worship less, and nobody is going to cut your salary. You are simply a priest, you don't understand anything."

But the priest would not open the doors. He said, "You simply get lost."

In the morning the priest opened the door, and could not believe... That master, that crazy old man who had burned the statue and was asking for another, was sitting by the side of the milestone. He had found some wildflowers and he had put those wildflowers on the milestone and he was worshipping: *buddham sharanam gachchhami*.

The priest came close. He said, "What are you doing?"

He said, "Just my morning prayer."

The priest said, "You seem to be really crazy! This is a milestone."

He said, "It doesn't matter. When you can make wood into a buddha, why can't I make a milestone into a buddha? It is only a question of putting a few flowers on top of it. And you don't see my devotion? I could burn the buddha because I love him and I know him; I know that the statue is just wood. And I can worship this milestone because I am not worshipping the milestone -- it is just an excuse, a stand for my flowers. And anyway I have to worship Buddha in the morning, and this milestone was so handy... just a sculptor is needed and he could make this milestone into a statue of Buddha, and then idiots like you would start worshipping it.

"I can see the Buddha hiding in the milestone. You will see it only when a sculptor cuts the stone and brings out the buddha who is encased inside the stone. I love him. And I knew that it was just wood, and the night was so cold... I have to take care of my inner buddha too. And when it is a question of taking care of my inner buddha, I can burn all the outer buddhas without any difficulty, because that is his teaching: *appa deepo bhava* -- be a light unto yourself. *My* buddha was shivering, and those wooden idiots were sitting -- no cold, no hot, they don't feel it at all. And you threw me out, a living buddha, because I burned a wooden buddha."

This is devotion.

Devotion has its own strange ways. It is not something rational, logical, something that can be explained to you. But it is something, if you go on growing from a student into a disciple, from a disciple into a devotee, and you come so close to the master that there is no distinction at all...

A third story which will help you: Mahakashyap, one of Buddha's great devotees, had come to such a point that if Buddha had a headache Mahakashyap would have a headache. And before Buddha had said anything about his headache, Mahakashyap would call the physician: "Buddha must have a headache, because I have a headache."

And the physician said, "But if you have a headache that does not mean that Buddha should have a headache."

He said, "It *does* mean... "and he was always found to be right.

Just one day before the day he died, Buddha was saying to somebody, "Soon I will be coming to your city, Vaishali" -- one of the greatest cities of those days, and one of the cities where most of Buddha's lovers lived. In forty years' time Buddha passed almost twenty times through Vaishali.

To Varanasi he went only once. Asked why, he said, "Varanasi is so full of knowledge -- nobody is interested in being. It is a city of scholars and pundits; it is a sheer wastage of time." He never went back there again.

And to this man he was saying, "In a few days' time I will be coming to Vaishali."

Mahakashyap was sitting there. He said, "Don't believe him. He is not going to live long. As far as I am concerned, he is going to die within two days." Such empathy... it is not sympathy. In empathy you start feeling the same, exactly the same -- as if one soul in two bodies.

Buddha looked at Mahakashyap and said, "This is not right. You should not say such things."

Mahakashyap said, "But why unnecessarily give a promise that you are not going to fulfill?"

The man from Vaishali said, "Strange... Buddha is saying, `I am coming' and you are saying that he will not come. And you start arguing with each other!"

Mahakashyap said, "He is going to die the day after tomorrow, and if you don't believe me, remain here. It is just a question of a few hours." And Buddha died at exactly the time Mahakashyap had said.

The man from Vaishali had asked Buddha, "Why were you telling Mahakashyap not to say it?"

Buddha said, "I know I am going to die, he also knows -- but he is so one with me, it makes no difference to him whether I am alive or dead. But to you, my death will make your journey home unnecessarily miserable. Just out of compassion I was preventing him, but he won't listen to anybody. And because he is right, I cannot insist too much."

Buddha died in the morning -- and within just fifteen minutes, Mahakashyap died. That is devotion. Those hearts were beating together so much that it was impossible to carry on with only one heart; and the soul was gone, only the body had remained.

There were great disciples of Buddha, but nobody has the distinction of being a devotee except Mahakashyap. His death proved it -- while everybody was just preparing the funeral pyre, people were weeping and crying, Mahakashyap closed his eyes and was gone.

Devotion is the ultimate state of disciplehood -- when you become one with the master, when the dewdrop slips into the ocean and becomes one with it.

BELOVED OSHO,
THE LONGER I AM WITH YOU, THE LESS I AM ABLE TO DEFINE ANYTHING OR ANYBODY, INCLUDING MYSELF, OR EVEN MASTER AND DISCIPLE. I USED TO THINK THAT I KNEW WHAT THESE WORDS MEANT, BUT NOW I DON'T EVEN KNOW IF I AM WHAT YOU CALL A DISCIPLE.
WOULD YOU PLEASE EXPLAIN WHAT IS HAPPENING?

I have just answered you: you are coming closer and closer; perhaps you may become a devotee. But no need to die with me!

The Osho Upanishad

Chapter #34
Chapter title: Not to be, the greatest ecstasy

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BELOVED OSHO,
I HAVE SEEN YOU IN DISCOURSE FOR MANY YEARS, AND YOU APPEAR TO BE MORE FULL OF

EMPTINESS AS TIME PASSES. I KNOW THIS DOES NOT MAKE SENSE, BUT IS IT POSSIBLE THAT YOU ARE MORE EMPTY?

Shunyo, it is exactly the meaning of your name.

Shunyo means emptiness, with a special meaning. The English word `emptiness' does not have that meaning. The English word has a negative connotation: it simply means empty of something.

Shunyo, the Sanskrit equivalent of `emptiness', has a double meaning: it means empty of something *and* full of something.

For example, this room is full of people. When you all are gone, it can be said, "This room is empty now" -- that is a negative meaning. It can also be said that "Now the room is more full of space." People were taking the space; now they are gone, the room is spacious. When people were here, there was less emptiness. Now that the people are gone, there is more emptiness.

"The room is full of emptiness" -- this is the positive side of the word. And the positive side is of tremendous significance, because everything in existence comes out of emptiness. Certainly that emptiness cannot be simply empty.

If you cut a seed with a knife, you will not find the leaves and the flowers and the fragrance. But given the right soil, the flowers will come, the foliage will come, the fragrance will come -- from where? We cannot find it in the seed; as far as we can see, the seed is empty. But certainly the seed is full of something which is invisible to us. It is full of all the possibilities that are going to happen: the foliage, the leaves, the greenery, the flowers, the colors, the fragrance -- all is there.

One name has become very important for those who are in search of the miraculous. Strangely enough, the name comes from the Soviet Union. There is a photographer -- his whole life he has been developing sensitive plates, sensitive lenses. They are so sensitive that they can catch something of the future. Because the future cannot be just absent -- it may be invisible, but in some way it has to be present. The next moment that is coming cannot come out of a negative emptiness. It can come only out of a fullness, which looks empty to us because we are not so sensitive that we can see the invisible.

And he has succeeded; he has developed a photography called `Kirlian'; his name is Kirlian. He takes a picture of a bud, of a rosebud, and the picture appears as a fully blossomed flower. He has pictured, caught the future. And when the bud after a few days becomes a flower, it is amazing that it is exactly a true copy of the picture that was taken by Kirlian before the flower was ever in existence. Certainly the flower *was* in existence, it was just not available to us. We were not so sensitive, our eyes were not so penetrating, our insight was not so far-reaching.

He has taken pictures of people who are going to be sick, or die, and he has caught their future. He has told people, "You are going to have cancer." The experts are simply at a loss, because there are no symptoms at all, the man is perfectly healthy; there is no indication that he is going to have cancer. They have tried every experiment to find any far fetched idea of it, but they have not been able to find anything that indicates a cancer. But Kirlian says, "Within six months this man is going to have cancer; his photograph says it" -- and in six months' time that man develops cancer. Certainly this cancer was in existence somewhere, somewhere in the physiology of the man; we just don't have the instruments and the ability to look into the future.

Kirlian has taken photographs of people who are going to die, and he has said, "This man is going to die because his picture shows him as dead." And the man is full of life, at the peak of his youth. The whole idea that he is going to die seems to be absurd.

At first the doctors simply rejected Kirlian as a madman. How can photographs be taken of the future? You can take a photograph of something which is present before the camera. The future is not present before the camera -- but the young man dies.

It took thirty years for the orthodox scientists to accept Kirlian, but there was no other way than to accept him. And what Kirlian was saying was only that everything comes out of an invisible emptiness. Where you see emptiness, it simply shows that your insight is not deep enough; otherwise emptiness has a fullness of its own.

He has also proved another thing, which is interesting and has deep implications. If one of my fingers is cut off and he takes a photograph, in his photograph there will be five fingers. Even the one that has been cut off will be present in his photograph, just a little bit different than the others. The others will be solid; this one will simply be an energy aura, indicating that there had been finger, a physical finger. The physical finger has been cut, but its spiritual part is still there. You cannot cut the spiritual part.

This is what the mystics have been saying for centuries, that you can cut a man's head but you cannot cut the man's soul. They had no Kirlian photographic instruments, but they had a deep insight, a meditative eye.

Alexander threatened one sannyasin that if he did not go with him to Athens he would cut off his head. And he took out his sword, and the naked sannyasin laughed and said, "Do it, don't hesitate. Never feel guilty -- because I am ordering you to do it. I always wanted to see my head falling, and you are giving me a chance. You will see my head being cut from the body, falling on the ground; I will also be seeing it. You cannot cut my consciousness, my witnessing, my watcher."

This was the only time in Alexander's life when he put his sword back into his sheath. You cannot kill such a man, who is taking it so playfully, and even making you free of guilt: "It is not that you are doing it, I am ordering you. And it is going to be a really interesting experience. I have always wanted to see my head falling, but nobody has come to cut it. By chance you have come, a God-sent gift. Just don't put your sword back into the sheath."

Alexander said, "It is very difficult to kill such a man, who is not afraid."

The mystics have said continually, persistently, unanimously, from every corner of the earth that the world has arisen out of nothingness.

The idea that God created it is childish.

Because we cannot conceive the world arising out of nothingness, we have to create a mythology, a hypothesis of God creating the world. And nobody inquires from where God came -- and where has he gone? Because nothing has been heard since then, after those six days when he created the world.

He did a great job -- in six days, creating such a mess.

Since then nothing has been heard about the fellow... came out of nothingness, disappeared into nothingness.

The question is valid: what was he doing before he created the world? He must have been in existence from eternity, doing nothing -- not even a cigarette to smoke, because the world was not created yet. Just think of the poor fellow.

And eternity is not a small thing.

And if he was capable of creating the world, then why did he wait so long? For whom? For some astrologer to tell him that "now is the right time"?

I used to stay with one of the oldest members of parliament in India. It was difficult not to stay with him; he would have felt so hurt... and I never wanted to stay with him. The trouble was his belief in astrology. When I had to leave his house, he would consult the astrologer. Now trains are running, planes are leaving; nobody is bothering about astrology. The plane would be leaving in the middle of the night, but the astrologer had suggested that I should leave before sunset. So he would take me to the airport before sunset, and for six hours I would have to wait there.

I told him, "You are cheating the stars. Do you think they are idiots?"

He said, "This is what the astrologer has suggested -- that your journey should start. It has started; you have moved out of the house."

I said, "You know perfectly well, I know perfectly well, the astrologer knows perfectly well that the plane will leave in the middle of the night. And for six hours I have to wait in the airport! We all three know it, and we are trying to deceive the millions of stars. I don't think you will succeed. You are just torturing me; that's why I don't want to stay with you. Because the train will leave... and I am waiting for hours at the station."

I said, "It is good that when I come to your house I don't have to inquire of any astrologer -- I simply jump into a taxi and reach your house." I never informed him, because if I had informed him than he would have sent his secretary to keep me waiting at the railway station: according to astrology I should reach his house... How many hours I had to wait was not the question at all.

When this man died it was such a great relief, because with him the whole of astrology died for me.

God is simply a hypothesis just to console our minds, our logic, our rationality -- because to conceive the whole world coming out of emptiness, nothingness seems absurd, illogical.

But the mystics are unanimous about it. One of the greatest mystics, who founded the science of yoga, Patanjali says that God is a hypothesis, not a fact, not a truth. The world arises out of nothingness -- but that means nothingness is not simply nothingness.

Nothingness does not mean simply noTHINGness.

Nothingness simply means an invisible, pregnant womb.

Out of this, the whole world grows and again it disappears into the same nothingness.
From a small seed a big tree grows, brings millions of seeds.

They say that even a single seed can make the whole earth green because a single seed will bring millions of seeds, and each seed is as potential as the parent seed. And after giving birth to millions of seeds, by and by the tree starts disappearing -- the flowers disappear, the branches, the leaves -- and one day the tree disappears.
From nothing to nothing is our whole journey.

Shunyo, it is true that I am becoming more and more empty -- in other words, more and more full of emptiness, more and more spacious.
Ultimately one has to become as spacious as the whole universe.

That is the moment when the dewdrop disappears into the ocean; or in a better way, the ocean disappears into the dewdrop.

One of the mystics, one of the greatest, was Kabir. He has written... when he was young, he wrote two lines: "My friend, I was searching and searching the truth. I never found the truth; on the contrary the seeker, the searcher disappeared -- just as if a dewdrop had fallen into the ocean."

When he was old, he corrected his statement. He said, "My friend, seeking and searching the truth, I have not found the truth; I have lost myself. The seeker is gone as if the ocean has disappeared into the dewdrop."

The second comes from a more mature, from a more conscious, more alert Kabir. But whatever way you see it -- the dewdrop disappearing into the ocean or the ocean disappearing into the dewdrop -- it means exactly the same.

The real and authentic religious search is not of finding, but of losing -- the idea of finding is still greed. The idea of finding the truth or God or the ultimate still carries something of greed.

The true mystic, the true religious person, is finding a way to lose himself, how not to be -- because those few chosen ones who have attained to the state of `not to be' have experienced the greatest ecstasy possible. From `to be' towards `not to be' is the pilgrimage.

Your feeling, Shunyo -- you have been with me for many years -- is absolutely correct, that I am becoming more and more full of emptiness.
My presence is becoming more and more a kind of absence.
I am, and I am not.
The more I disappear, the more I can be of some help to you.

The mystics have been failures in the world for the simple reason that they could not encourage your greed. Religions have succeeded because they were not based on the teachings of the mystics, they were based on the cunning minds of the priesthood. And the priest knows what appeals to you; whatever appeals to you the priest is ready to give to you. Of course he cannot give it here, but he can give you a promise for the future, in paradise, in heaven.

It is of tremendous importance to understand different religions and their ideas about heaven and paradise, and to compare them. And you will be amazed at how they have exploited man.

For example, the Indian hell is just eternally burning fire. India is a hot country. In hell you cannot find ice or a cold drink; that is not possible. In the Indian heaven it is always cool. In those days there was no idea of air conditioning, but the way they have described it, it is almost air-conditioned: fresh, cool air, the early morning freshness and coolness remains the whole day. The sun is never hot. It simply gives light, not heat -- the Indian is so burned with the hot sun -- and cool rivers are available...

The Indian religion is against women; all the Indian religions are against all pleasures of the flesh. But in heaven -- and nobody sees the contradiction -- for saints all kinds of pleasures are made available. Beautiful women... Cleopatra, Noorjahan, Mumtaz Mahal, Hema Malini... The greater the saint, the more beautiful a woman he is going to get.

I have heard that when Muktananda died -- and it is not history, just a few years ago -- one of his disciples, in sheer despair, committed suicide. "Without Muktananda, there is no meaning in life." His suicide was no ordinary suicide, it was spiritual; he had sacrificed himself for his master. He reached directly to paradise, and under a tree, he saw Muktananda lying naked. At first he felt to close his eyes because this was not right, what was happening was not right -- the whole old habit. He had just now died, and a beautiful woman... Later on he discovered that she was nobody else but Marilyn Monroe, with Muktananda... enjoying each other.

First he said, "This is absolutely wrong; this should not be so." But then he remembered that in heaven

your virtues are rewarded, so this must be a reward. And naturally his master was one of the greatest masters. So he went close, touched his feet -- while the master was making love, he touched his feet and he said, "Master, I had never realized that you were so great that you would get such a beautiful woman. Marilyn Monroe! -- even Robert Kennedy was after her. But you deserve it. In the house of God, justice is always done."

At that moment the woman said, "You idiot, I am not *his* reward, he is my punishment!"

But all the religions are prohibiting here... sex is sin; and in their heaven it becomes a reward, and nobody sees the contradiction. If it is a reward in heaven, then practice, do some homework, be ready! Otherwise you are getting ready for things like standing on your head, doing yoga *asanas*, which will not be of any use in paradise. Unless you are determined to go to hell... that is up to you. Perhaps in hell they put people on their heads, just to torture them.

I have never heard and never come across any scripture in which it is written that in *any* religion's paradise people stand on their heads. Why unnecessarily practice it? Practice something that is going to be useful.

My people practice exactly the right thing.

It is a small life, given to you as a school.

Train yourself for all the pleasures.

Mohammedans condemn alchol: it is a great sin. And in their heaven you cannot find water -- all rivers are of alchohol. Now, anybody who has not practiced something here is bound to get sick; the heaven is going to turn into hell. You don't get pure water even, just the best champagne. Drink it, swim in it, get drowned in it, do whatever you want. It is a reward, a reward for those who remained disciplined in life, who never touched any alcoholic beverage. But a strange kind of reward...

You will not believe how much the Mohammedan hell and the Mohammedan heaven differ from the hells of the Hindus and the Christians and the Jews. But in one thing they are all exactly the same: they are all preaching contradictions.

In Mohammedan countries homosexuality is such a crime that if you are caught red-handed you will be beheaded -- no other punishment, you will be killed. There is no chance for you to change your character. But in heaven, in the Mohammedan heaven, even saints are provided with beautiful young boys. That I cannot believe. It seems the people who are writing these books are people who are projecting their unfulfilled desires into heaven: homosexuality is a reward in heaven.

No matter what people have wanted, desired, the priests have always been ready to exploit and manipulate their desires, their instincts, their biology. They have done it in a double way: repress all that is natural to you here so that you can be rewarded a thousandfold with the same thing in heaven. It is a good bargain, just pure business, and they are killing two birds with one stone. Repress here... the people who repress their desires here are bound to be miserable, are bound to be in continuous anxiety, tension, because they have to fight with themselves. Their life is a nightmare. And because they are miserable, they are in anguish, their life is a nightmare, they are bound to go to the priest for some consolation, to remind themselves again that "Don't be worried, it is only a question of a few days and great rewards are waiting for you."

If people are blissful here, who is going to bother with the priests or listen to them? Who has time? And who has energy? There is no need. Only a miserable world can be Hindu, can be Mohammedan, can be Christian. A happy world cannot be Christian, cannot be Hindu. The desire, the need for the priest, simply disappears.

So the priest is doing two things: first he is making sure of his profession of exploiting you here. And he is sure you do not revolt against your misery -- "Wait, be patient; the more patient you are the more will be your reward."

Religions have created the greatest crime against humanity, and the priests are the worst criminals. They have taken away all your joy, all your laughter, all your songs, all your dances, all your love. They have poisoned everything that is beautiful in life and they have given you fictitious rewards in the other world. Not a single person has come back as an eyewitness that what these people are saying is right or wrong. And they are all saying different things, they cannot all be right. They can all be wrong.

My basic approach is, existence comes out of overflowing nothingness.

Then there is dance and song and love and flowers -- this is the day of existence.

Then follows the rest period, the night -- existence dissolves into nothingness again. Again there will be a morning, again there will be songs and birds and sunrise.

And the wheel of existence goes on moving from being through non-being. Non-being is the rest period, and because it is the rest period it is the most beautiful. It is relaxation, it is serenity, it is silence, it is disappearance.

I cannot give you any fictitious idea that you are going to get this, to get that. I can only say to you that you are going to disappear.

Help yourself. Don't cling. When the moment of disappearance comes, allow it joyously, welcome it. You have learned the most significant secret of life.

BELOVED OSHO,
I OFTEN ASK MYSELF WHAT SANNYAS REALLY MEANS TO ME. I READ YOUR BOOKS, SOMETIMES I SEE A VIDEO OR HEAR A TAPE OF YOU; AND MOSTLY IT STAYS ONLY ON THE SURFACE, IS ONLY SOMETHING WHICH TOUCHES MY MIND. BUT MY WHOLE LIFE IS CHANGING SINCE I HAVE BEEN GOING THE WAY TOWARDS YOU, AND THIS AFTERNOON I WILL SEE YOU FOR THE FIRST TIME. OSHO, PLEASE TELL ME SOMETHING ABOUT SANNYAS AND MY NEXT STEP.

The words can only reach to the mind.
Your heart is not available to the words.
And mind is superficial, very superficial; it is the circumference of your personality, skin deep. It has no depth.

But you have come here -- that much the mind can do, that is more than it can do. That is enough. Be thankful to the mind; it has brought you here.

As you come closer to me, my presence will start reaching to your heart and my emptiness will start reaching to your being.

Words will go on playing with your mind so that the mind does not disturb my presence reaching to your heart, my nothingness reaching to your being. Your mind is engaged with the words and underneath, underground, the real work is happening.

Sannyas is really coming closer to a master. The old definition of sannyas was going away from the world, renouncing the world. To me, that definition has been a calamity. You can renounce the world, you can escape into the mountains -- but where are you going? Because you will be with yourself wherever you go, and *you* are the problem.
The world is not the problem.
The mountains are not the solution.

Because I have seen people living on the mountains; they have not become Gautam Buddhas. And I have lived in the world, I have not renounced anything -- because in fact I don't have anything. I have come without anything into the world, I will leave the world without anything. Just in the interval between coming and going, I have just to remember that nothing belongs to me. There is no question of renouncing. The very idea of renouncing means you believe that you own it, that you possess it, that it is yours.
We come naked, we go naked.
In the interval we can use things.

If you don't possess them, there is no harm in using them. If you don't become attached to them, there is no harm in using them. You come by plane or by train here -- you don't possess the train, so when you get out of the train you don't declare to the whole railway station staff and the passengers, "I renounce this train now." You will be thought just an idiot. The train never belonged to you; you have used it.
This world is not to be renounced because this world is not yours.

I have not renounced anything for the simple reason that I don't have anything. I have used everything, and I will go on using everything to the last breath. And I don't see any problem in it -- one just has to remember that one is traveling in a train.

But there are fools I have seen -- they will write their name inside the bathroom in a train. Just idiots are idiots; what to do? But that does not mean that by writing your name in the bathroom the train has become yours.

I always enjoy the graffiti in the bathrooms in trains, in airplanes, in railway stations, in airports. It simply shows what kind of insane humanity we are living in, what kind of insane people, and what trouble they take. Now in an airport in the bathroom you are writing, wasting your time, wasting somebody else's time who will have to clean it and whitewash it again.

The old idea of sannyas was renouncing the world. The very idea of renouncing is wrong; it is escaping from the world. Where are you going to escape? Nobody ever thought about the fact that wherever you go you will be in the world. You cannot escape out of the world.

It is not that old an idea -- three hundred years ago it was believed that the world is like a chappatti, so you can escape and jump out; there comes a place where it is written: The End. It is not like a chappatti, it is a globe. Wherever you go you will be in the world, you cannot fall out of it. Neither have your saints gone out of the world. In fact, they are more dependent on the world than you are -- because you have to supply their food, they don't produce anything. You have to supply their clothes, they don't produce anything. You have to supply everything that they need. They are simply sucking your blood, they are parasites. These parasites you have called saints -- and they have not gone anywhere, they are just here.

In Jainism, one of the religions in India, Mahavira was asked this question: "Your sannyasins will become a burden to the world because you don't allow them to do anything, because every action in some way involves some kind of violence... "

You will be surprised that Mahavira is not against sex in the same way as other religions are. He is against it because sex kills millions of living sperm. It is a question of violence, not of sex. If you look at his reasoning, it is not sex that he is against. He is against making love because you are going to kill millions of sperm.

Once the sperm is out of the male, its life span is only two hours. In a single ejaculation millions of sperm are released, and only once in a while will one of the sperm reach the mother's egg. The passage seems to be very small to you, but not to the sperm. Sexologists have measured: if a sperm were the size of an average man, and the passage to the mother's womb were enlarged in the same proportion, it would be two miles. So each sperm has to travel two miles -- a long journey for a little, small soul.

And Mahavira is very compassionate: "Don't kill these poor people" -- although he is not aware that they will be killed anyway.

He was against any action, even cultivation. That's why Jains don't cultivate -- because if you cultivate you will have to cut the trees, the plants, and that will be violence.

You cannot be warriors, you cannot be soldiers. And brahmins won't allow you to be brahmins. A brahmin is only *born* a brahmin. You cannot be a brahmin, no matter how learned you are.

Naturally, all the Jainas became businessmen. There was nothing else left; that seemed to be the least violent way. In fact it is not so. Because they became the richest people in the country -- that means they sucked more blood than anybody else, they exploited people more than anybody else. It seems that because their violence was not allowed in any other way, their whole violence was focused on the poor customer.

Mahavira was asked again and again, "Your sannyasins will be a burden... "

So he said, "My sannyasins should not stay for more than three days in one place."

In Bombay, the Jaina monks... once they enter Bombay they never leave. I was puzzled when I came for the first time in 1960. I inquired, "What is the matter? These people should leave in three days."

They said, "They leave; they go from one suburb to another suburb, from Dadar to Matunga, from Matunga to Marine Drive. Their whole life they go on changing places in Bombay. But they don't leave Bombay, because no other place is so comfortable."

Man's mind is such... it will find a loophole in anything.

So Mahavira thought that he had managed so that his sannyasins would not be a burden. He was wrong -- he can come to Bombay and see. In fact, if he comes to Bombay he will never go anywhere else again. He will start moving on the same route.

These people never left the world, so the idea that they escaped from the world is absolutely nonsense. They lived in the world; it is just that they became parasites.

My definition of sannyas is coming closer to a master, coming closer to a light. Your candle is unlit. You bring your candle closer to a candle that is burning bright.

Come closer... there is a certain moment when, from the burning candle, the flame jumps to the unlit candle and suddenly you are enlightened. And the beauty is, the burning candle loses nothing and the unlit candle gains everything -- the whole universe.

Sannyas is a journey from darkness towards light, from death towards immortality, from ignorance towards an explosion of knowing.

The books or any other medium are just a net thrown into the sea with the hope that somebody will be caught in it. People are caught, and as they come closer to the master, their life starts changing. They may not understand what is happening, they may not be able to explain what is happening, but their life goes

through a thousand and one transformations.

It has to be remembered that words -- either through books or radio or television or video -- are significant only if the master is alive; otherwise they will be simply burdening your mind with more knowledge.

So if you are fortunate enough to be caught in the net of a master in the right time, then don't hesitate, come closer.

There is fear in coming closer because you have lived in darkness for so many lives that now to be in light, your eyes feel uncomfortable. You have lived in death again and again, so that the very idea of immortality has become inconceivable to you. Your whole life is surrounded by lies -- to come close to a master means dropping all those lies because they are the barriers between you and the master. Before you can realize the truth the lies have to be dropped, however valuable you think they are, and however ancient you think they are.

Hence, I always say: This is the way of the gambler.

Now you are here. Don't be a businessman. Remember you have come here to lose yourself, not to gain something. If that remembrance continues in you, you may find a shortcut and be aflame with a new light, a new life, with a new joy.

BELOVED OSHO,
SOME OF THE DEEPEST, MOST SIGNIFICANT AND OVERWHELMING MEETINGS WITH YOU HAVE BEEN HAPPENING THROUGH DREAMS IN THE NIGHT IN THE LAST COUPLE OF YEARS. EVERYTIME THIS HAPPENS, I AM LEFT WITH THE MOST UNEXPLAINABLE AND OVERWHELMING WAVES OF BLISS AND SILENCE THAT ARE HAPPENING IN SPITE OF MYSELF.
COULD YOU EXPLAIN HOW YOU REACH US IN DREAMS, AND HOW IT COMES THAT I SEEM TO BE MORE AVAILABLE AND RECEPTIVE TO YOUR PRESENCE IN THAT STATE?

Turiya, I am reminded of an Egyptian king who sent an order throughout the kingdom that nobody should dare to enter into his dreams, and that if somebody should try to enter into his dreams, he would be beheaded.

His counselors could not believe it -- how to convince him that nobody enters your dream, that it is your dream, you project it? And they were very much afraid because they were with the king constantly; naturally, people who he had never seen could not enter into his dreams -- only these people... His queens, his ministers, his counselors all gathered together. They said, "This is very dangerous. This man is going to kill a few of us any day, and we will be absolutely innocent. We won't even know that he has dreamed about us, it is *his* dream."

And a few counselors were killed by him; he beheaded them the next morning -- "This idiot did not listen to me. Last night he disturbed my sleep, he entered into my dream."

Finally they all gathered and they said, "You don't understand a simple thing: nobody enters into anybody's dream. How can anyone enter? You are guarded, your room is closed, it is locked from inside. How can anyone enter into your dream? And the dream happens inside you -- do you think that in your small skull such big people can enter?" It was with great difficulty that he was convinced that it was his own projection.

Turiya, I do not enter into your dreams either. Just please forgive me.

You love me, and the deeper you love the more there is a possibility of dreaming about me. It is your unfulfilled desire to be close to me. Dreams are simply unfulfilled desires. They are very helpful, kind people. They help you so that your sleep is not disturbed.

If your bladder is full, you will dream that you are in your bathroom. You have not gone anywhere, you are just in your bed -- but in the dream you are having a good, great relief. That saves your sleep; otherwise, sleep will have to be broken and you will have to go to the bathroom. The dream simply manages to give you an idea that there is no need to go anywhere. You are hungry and you are invited by friends, and you are presented with the delicious dishes that you like -- it is a strategy of your mind so that your sleep is not disturbed.

People ordinarily think that dreams are a disturbance. It is not true. The latest findings of psychologists are that dreams are not disturbances; in fact, they are avoiding the disturbances. They are creating hallucinatory satisfactions.

And naturally you cannot be so open to me when you are conscious, because you think of many things... sometimes to be open is so embarrassing. You have such an ugly idea in you, it is better to let sleeping dogs lie.

But in sleep, there is no fear. I am part of your dream, part of your mind. I am not there. You can open your unconscious more honestly, more sincerely -- there is no fear, because you are alone there.

It was one of the greatest contributions of Sigmund Freud to the modern man: he never believed what you say, he believed in what you dream. He never bothered much about asking questions to you, interrogating you; he simply told you, "You lie down on the couch." And he would not be visible to you; he would sit behind the couch so you could not see him. And he would say, "You can just feel relaxed, almost sleepy, and start saying anything that you come up with. Don't bother about how it will be interpreted, how it will be judged. I am not going to judge, I am not going to interpret. It is simply to unburden you. You simply go on saying things as if you are talking to yourself, and bring your dreams to me."
And he would listen to the dreams more than to the person.

It was strange in the beginning because nobody had ever done it -- why bother about dreams? Dreams are dreams; they didn't mean anything. Sigmund Freud said, "They mean much more than you understand. What you say consciously is censored, your mind is always screening: what to say, what not to say, how to present yourself, to present the best side of your being. In a dream you are more relaxed. Asleep you are more truthful. Strange... your dreams are truer than you are.

Turiya, listen to your dreams. What you are saying to me in your dreams needs to be said to me, and you have not done it. That incomplete work is being completed in the dream.

But dreams are tremendously significant. Take note of them; make a diary, note down your dreams. As you wake in the morning, within three seconds you will start forgetting your dreams. So if you really want to remember them, the first thing as you wake up immediately catch hold of the tail of a dream -- because it will be the tail. You will have to go backwards; first the tail, then the elephant. And you will be immensely enriched because this will make you understand your own unconscious, it will bring light to your unconscious. You will understand many things that you have been doing, but with no explanation of why you are doing them.

You have been falling in love with a certain type of person -- why? Perhaps a dream may give you the secret. You have a certain disease again and again -- why? Perhaps the dream may open up the secret.

There are people who, if they can understand their whole unconscious, will be relieved of a burden which is Himalayan, and they will feel so light. And unless this unconscious is unburdened, you cannot go beyond the conscious, you cannot reach to the superconscious. The only way to reach to the superconscious is to unburden the unconscious. In the middle is a small place for the conscious mind in which you live.

But you go on forcing things into the unconscious. In twenty-four hours' time you don't know how much rubbish you have thrown into the unconscious -- your unconscious is not a wastepaper basket, but you are using it that way. It becomes cluttered and heavy, and its repressed fragments go on affecting your conscious life. You go on doing the same stupid things again and again. You decide not to do them, but you repeat, because it is not in your hands, it is in the hands of the unconscious.

Dream and remember the dream. Write it down, try to understand it, and it becomes a self-psychoanalysis. And there is no other psychoanalysis which is better than self-psychoanalysis, because if you are analyzed by somebody else his mind comes in. He interprets it, and things become more complex.

I have heard that a rich man was being psychoanalyzed by a very busy psychoanalyst. His fee was enormous, but the rich man was so rich that he would go on and on -- two hours, three hours... And the psychoanalyst could not say anything because the man was paying for it, but it was very boring. Finally he said, "I have come to a conclusion. You need more time, and I have many more patients, so I will turn on my tape recorder. You talk as much as you want to my tape recorder, and at night when I have time and silence, at ease in my bed, I will listen to it more honestly than I can in the office."
The rich man said, "That's perfectly alright, there is no problem."

The next day when the psychoanalyst was entering his office he saw the rich man going out of the office. He said, "Where are you going?"

He said, "I got your idea -- so last night I told everything to my tape recorder. And now my tape recorder is telling your tape recorder. My tape recorder is lying on the couch, your tape recorder is sitting on the chair. You are free, I am free -- now let those two idiots do whatsoever they want to do."

Others cannot listen to all the garbage that you have -- and you have it the whole night! And in eight hours' sleep, for six hours you are dreaming. Only for two hours are you not dreaming, and not in one block

of time. A few minutes here, a few minutes there you are without dreams; otherwise, the whole night is full of dreams.

In the beginning it was thought that if there were less dreams you would have a better sleep, so they tried one experiment on many people. Whenever you are dreaming your eyes start moving, so that even from the outside it can be judged whether you are dreaming or not. When you are not dreaming, your eyelids are still.

When you are dreaming, then you are seeing a film -- naturally your eyes are moving inside.

So what they did was that whenever the person was dreaming they would disturb him, they would wake him. And whenever he was not dreaming they would allow him to sleep. It was strange -- they stopped all his dreams and allowed him to sleep, but in the morning he was dead tired.

They did the other, vice-versa -- they stopped him while he was in his dreamless sleep. Each time he was asleep they would disturb him, wake him up, but they allowed him to dream. And it was a tremendous discovery: if he was allowed to dream, in the morning he was waking up fresh, young, rejuvenated. The thousands of years old idea that dreams are a disturbance has proved to be wrong.

Dreams are a tremendous help. They are a release.

Turiya herself is a therapist; hence, she will understand it better. Let your dreams become a psychoanalysis, a self-psychoanalysis. Particularly when you see me and something opens up in you, remember it, and go on writing it down. If you feel that it is something that should be told to me you can put it in a question. And don't be shy, don't be embarrassed.

You should not make questions which are simply showing your intellect; you should be making questions which are showing your authentic desire for spiritual growth.

The Osho Upanishad

Chapter #35

Chapter title: Bhagwan rajneesh, the buddha lord maitreya

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BELOVED OSHO,
IS THIS A QUESTION, A REALIZATION, OR A DECLARATION?
SOMETHING BEYOND FORCES ME TO PUT THIS ON PAPER; THOUGH I AM WRITING THIS, THE WORDS ARE NOT MINE.
IT IS PAST MIDNIGHT, ABOUT FIVE O'CLOCK ON THE FULL MOONLIGHT NIGHT OF THE INDIAN MONTH KNOWN AS "BHADRA THE THURSDAY," THE GURUVAR MASTER'S DAY IN INDIAN LANGUAGE.
I AM IN VIPASSANA MEDITATION. AS MY EYES OPEN, A DAZZLING LIGHT BRIGHTENS THE ROOM. I CANNOT KEEP MY EYES OPEN, AS THE LIGHT IS TOO DAZZLING. AFTER A FEW MINUTES, I CAN OPEN MY EYES AND I BECOME QUITE AWARE.
TWO FIGURES ARE STANDING BEFORE ME: ONE IS BELOVED BHAGWAN WITH FOLDED HANDS AND THAT GENTLE, BEAUTIFUL SMILE; AND THE OTHER IS GAUTAM BUDDHA IN GYAN MUDRA. IT IS BUDDHA'S THIRD BODY.
HE LOOKS AT BELOVED BHAGWAN, AND AFTER A FEW MOMENTS HE TOUCHES THE FEET OF BHAGWAN AND MERGES WITH HIS BODY, SMILINGLY.
I HEAR HIM SAYING:

"I HAVE FULFILLED MY PROMISE. I WAS TO COME AS MAITREYA AFTER TWO THOUSAND FIVE HUNDRED YEARS, AND I HAVE COME. IF YOU HAVE EYES, YOU WILL SEE ME; IF YOU HAVE EARS YOU WILL HEAR ME; IF YOU HAVE A HEART YOU WILL FEEL AND RECOGNIZE ME. MY THIRD BODY I HAD KEPT IN EXISTENCE TO REBIRTH, TO HELP WHOEVER WANTED MY HELP.
"WITH DUE RESPECT AND ADORATION, I HAVE TO STATE THAT I COULD HAVE MERGED WITH KRISHNAMURTIJI, BUT DUE TO HIS INSISTENCE ON BEING ORIGINAL I COULD NOT MERGE AND HELP INDIVIDUALS THROUGH HIM. I WAS HOPEFUL, AS HE WAS ESPECIALLY PREPARED FOR MY APPEARANCE -- BUT HE WAS ADAMANT. HIS BODY SUFFERED A LOT DUE TO HIS RESISTANCE TO ACCEPTING ME. HE PREFERRED AND CHOSE CEASELESS PAIN AND SUFFERING FOR THIS.
"MY THIRD BODY NOW CANNOT REMAIN IN EXISTENCE IF IT IS NOT ACCEPTED FOR REBIRTH OR MERGING. THE TIME I HAD DECIDED FOR IT IS COMING CLOSE TO AN END SO I CANNOT WAIT ANY LONGER, AND HENCE I AM MERGING MY THIRD BODY WITH BHAGWAN'S ENERGY WITHOUT DISTURBING HIS INDIVIDUALITY.
"HE IS LIKE AN OCEAN; MANY SMALL AND BIG RIVERS MERGE WITH IT, BUT STILL THE OCEAN REMAINS, UNPERTURBED. ITS IDENTITY REMAINS AS AN OCEAN WITHOUT ANY CHANGE.
"IN HIM, ALL ENLIGHTENMENTS -- PAST, PRESENT AND FUTURE -- HAVE BECOME ALIVE AND ACTIVE; A UNIQUE EVENT THAT HAS NOT HAPPENED BEFORE, NOR WILL IT HAPPEN AGAIN.
"BHAGWAN IS TOTAL ACCEPTANCE, TOTAL EMPTINESS, TOTAL NOTHINGNESS, AND UNBOUNDED COMPASSION. HE IS BOTH purna AND shunya INCARNATED.
"FROM MY THIRD BODY, I ADDRESS HIM AS `BHAGWAN,' BUT FROM NOW ONWARDS HE WILL NOT BE ONLY `BHAGWAN RAJNEESH,' HE WILL BE `BHAGWAN RAJNEESH, THE BUDDHA LORD MAITREYA' -- A BUDDHA, A TRUE FRIEND TO ALL."
THUS SAYING, BUDDHA'S THIRD BODY MERGED WITH OUR BELOVED, BEAUTIFUL BHAGWAN. BHAGWAN'S RADIANCE WAS INCREASING AND FILLED THE WHOLE UNIVERSE.
I REMEMBER THE PROPHECY OF LAMA KARMAPA, WHO HAD PREDICTED THIS EVENT, BUT HAD ASKED ME NOT TO TALK ABOUT THE EVENT TILL IT HAPPENED.
NOW IT HAS HAPPENED AND FLOWERS HAVE SHOWERED.
SO LET IT BE KNOWN TO ALL, LET IT BE SHOUTED FROM THE ROOFTOPS THAT BHAGWAN RAJNEESH, THE BUDDHA LORD MAITREYA, IS HERE; BUDDHA HAS FULFILLED HIS PROMISE.
THE LIGHT WAS FADING, THE FULL MOON WAS SETTING SLOWLY IN THE WEST WITH ITS COOL, SILENT FADING LIGHT; AND IN THE EAST THE NEW SUN WAS RISING WITH A LIGHT ORANGE GLOW, SILENTLY BRINGING A NEW DAY, AND WITH IT A NEW JOURNEY. BELOVED, BEAUTIFUL BHAGWAN SLOWLY SLOWLY DISAPPEARED WITH A GENTLE SMILE AND FOLDED HANDS, LEAVING ME IN THAT GENTLE MORNING LIGHT WITH A HEART FULL OF GRATITUDE AND EYES FULL OF TEARS.
BELOVED OSHO, I BOW DOWN TO YOU, ANNOUNCING TO THE WORLD THAT BHAGWAN RAJNEESH, THE BUDDHA LORD MAITREYA, IS HERE AND THE FLOWERS HAVE SHOWERED.
TO DATE, MASTERS HAVE DECLARED THEMSELVES, BUT TODAY A DISCIPLE DECLARES WITH GRATITUDE THAT THE MASTER, THE BUDDHA, A REAL FRIEND, HAS COME WITH A NEW RADIANCE TO HELP ALL.
BELOVED OSHO, I HAVE NOTHING TO OFFER -- NOT EVEN A FLOWER -- AND YET I OFFER EVERYTHING. THUS, SOMETHING IS GIVEN AND SOMETHING IS TAKEN.
OH BELOVED SANNYASINS, DEVOTEES AND FRIENDS WHO ARE PRESENT HERE, ARE THE BLESSED ONES TO HEAR THIS DECLARATION AND WITNESS THIS UNIQUE EVENT.
OH SANNYASIN, REJOICE, CELEBRATE AND SING, "BUDDHAM SHARANAM GACHCHHAMI; SANGHAM SHARANAM GACHCHHAMI; DHAMMAM SHARANAM GACHCHHAMI."
BELOVED OSHO, I WAS RELUCTANT TO WRITE THIS TO YOU, BUT SOMETHING UNKNOWN FORCES ME TO WRITE TO YOU. I DO NOT KNOW WHETHER THIS IS RIGHT TO DO OR NOT.
WILL YOU PLEASE COMMENT ON THE EVENT?

Govind Siddharth, it is not a question.
It is a realization, and it is a declaration.
Whatever you have experienced was not a dream. Your whole life may have been a dream, but this experience is absolute reality. That's why you felt an unknown force compelling you to declare it. You had to declare it -- it is impossible to hide the truth.

It has not only happened to you alone; there are two more persons present here to whom the same experience at the same time has happened. They are also hesitating whether to declare it or not. The hesitation is natural, because the declaration is so big and you feel so small, but you cannot keep it within you. It is just like a pregnant woman -- how long can she hide that she is pregnant? One day she is going to give birth to a child.
Every truth is a living experience.

And the very nature of life is expression, expansion, declaration. Each flower declares it, each morning the sun declares it, each night millions of stars declare it. Of course their language of declaration is different

-- a flower declares it by its fragrance, the star declares it by its light, the moon declares it by its beauty.

But truth, beauty, good... these three -- *satyam, shivam, sundaram* -- are the basic, the fundamental trinity of existence. You cannot hide them.

One feels embarrassed -- how to say it? And to say it in a world which is skeptical, in a world where people are deaf as far as truth is concerned, where people are blind as far as beauty is concerned, where people don't have hearts as far as feeling, sensitivity is concerned... one feels alone to declare such a thing.

But it is not out of egoism -- you cannot declare such a thing out of egoism because the ego will feel very embarrassed, and ego does not like to feel embarrassed. It is out of humbleness that one declares such experiences.

I was waiting... out of those three persons, who is going to declare it first? Govind Siddharth has proved really humble, courageous. Whatever he is saying, he has seen -- not in sleep, not in dream.

It is true that J. Krishnamurti was prepared for exactly this phenomenon.

Gautam Buddha had promised that after twenty-five centuries he will be coming as Lord Maitreya. *Maitreya* means `the friend'.

Of course, his own body was burned and could not be kept for twenty-five centuries; the technology was not yet developed. Now it is possible. There are ten bodies in the world which are being kept. They are dead, it is very expensive to keep them, but those people were very rich people and they have willed that their bodies should be kept -- because science is saying that within ten or twelve years, at the most twelve, we will be able to revive dead bodies. These rich people have allowed their bodies to be kept, so that when the technology is ready to revive them, they can be revived back to life again.

Gautam Buddha had to use a totally different kind of technology -- not scientific but occult. The physical body died. But there are other bodies within this body which don't die, and he has lived with his third body. He cannot be born through a womb; that is impossible, that is against the nature of things. Once you are enlightened, you cannot be born through the natural process, through a womb.

It is his compassion. No one before him has ever tried. Perhaps no one before him had such compassion.

The story is that Gautam Buddha reaches the door of nirvana -- and once you enter the door you disappear into the universe. The doors are opened, the doorkeeper welcomes him. But Buddha refuses to enter the door and he says, "I will stay here outside the door, because millions of my fellow travelers are groping in the dark. I will try in every possible way to help them. Unless *every* living being has passed through the door, I will wait. I am going to be the last."

This is not just a parable, not just a fictitious story, but something absolutely factual in the world of mysticism. It is not factual in the world of matter, it is factual in the world of the spirit.

J. Krishnamurti was prepared by very learned scholars who had found in all the scriptures -- Tibetan, Chinese, Japanese, Indian -- the promise of Buddha that after twenty-five centuries he would be coming back: "I will find a way. I cannot come through a womb but I can enter into a living being, can merge my soul with his soul." When the theosophists found this, they started searching for somebody who could be prepared -- in purity, in discipline, in meditation, consciously -- so that he can become a vehicle of Lord Maitreya.

They worked really hard on J. Krishnamurti.

He was not the only one they worked on. They had chosen at least five children of immense intelligence, and they worked on all five. One of the five was Nityananda, Krishnamurti's elder brother. He died; he died because of too much arduous discipline. He was immensely intelligent. He would have become a great scientist, a great philosopher, but he was not meant to become a great mystic -- and perhaps not a vehicle of Gautam Buddha.

Training those five -- and when Nityananda died, the four -- slowly it became clear that Krishnamurti was the best out of the four. One was Raj Gopal, who was made personal secretary to J. Krishnamurti. And he betrayed J. Krishnamurti because he carried that resentment for his whole life. He was chosen for the same purpose, and finally he was just made a personal private-secretary. He was angry, resentful, but he didn't show it.

He was the managing trustee of all the properties that belonged to the organization which was created for Krishnamurti -- its name was "The Star of the East." The royalties for all of Krishnmurti's books were going to Raj Gopal. And just five years ago, he simply betrayed J. Krishnamurti. He simply said, "You have nothing to do with the organization, the money, the books, the royalties." At the age of eighty-five, Krishnamurti had to begin again from ABC.

This man, Raj Gopal, must have had a tremendous patience, because for sixty years he kept the

resentment repressed in himself, waiting for the right moment when Krishnamurti was so old that he could not do anything. At that moment he would desert him. He took away all the assets of Krishnamurti Foundation -- he was the head of the foundation -- and Krishnamurti was left, at the age of eighty-five, just a beggar.

Another boy who was trained was a German. Seeing that he was not going to be chosen, he behaved just like a German: he created a new organization and revolted against the theosophical movement, created a split in the movement. And the German section of the theosophical society became a separate party. He became the leader of it, hoping that he would compete with J. Krishnamurti not understanding at all that these matters are not of competition.

Krishnamurti himself, after years of training and discipline... rather than becoming pure, rather than becoming a right-vehicle, he became so hateful towards all the ringleaders who were torturing him -- telling him to fast, telling him to wake up early in the morning at three o'clock, have a cold bath at three o'clock -- with all good intentions, but they never realized the fact that you cannot make anybody a Gautam Buddha. It is not a question of training. However good the intentions are, the result is going to be a disaster.

When Krishnamurti reached the age of twenty-five, they gathered the chief leaders of the theosophical movement in Holland, where Krishnamurti was going to declare that Gautam Buddha had entered into him and he has become the world teacher.

But he was a sincere man. Gautam Buddha did not enter. If he had been a man like the pope or Ayatollah Khomeini he could have said, "Yes, Gautam Buddha has entered in me and I am the world teacher." But he refused. He said, "No Gautam Buddha has entered in me, and I am not the world teacher. Not only that, I am not going to be a teacher at all."

It was such a shock to the six thousand leaders of the movement who had come from all over the world. They could not believe it -- they had prepared this man, they had fought for this man in the courts, they had done everything that was possible to give him the best education. He never gave an indication that he was unwilling. And at the last moment, when he stood up, he declared, "I dissolve the organization, `The Star of the East'. I am not the world teacher." It was a reaction. You cannot force anybody into paradise. A forced paradise will become hell, because the basic element of freedom is missing.

Gautam Buddha's third body has been hovering around the world to find someone to become a vehicle, so that whatever he said twenty-five centuries ago can be updated, resurrected, made fit for the modern man -- for the new man who is going to be born.

In twenty-five centuries so much dust has gathered that unless something absolutely fresh begins...

There are millions of Buddhists, there are thousands of great Buddhist monks; it looks simply absurd that he should not choose a vehicle from these people. It will be just natural and logical to choose a Dalai Lama or a great Buddhist monk, learned.

But you have to remember -- that is one of my basic emphases -- that these people cannot be chosen, because they are still hanging on to the Buddha that was twenty-five centuries ago. To choose them as vehicles is just meaningless; they will be repeating the same.

I love Gautam Buddha as I have not loved any other master, but my love is not blind. I have criticized him as severely as possible. I have praised him when I have found him right -- right for *today*, right for tomorrow, right for the new humanity to come. And I have criticized him severely whenever I have found that he is twenty-five centuries old, still carrying conditionings, rotten ideas which are of no use for the new man, but will be a great hindrance.

Govind Siddharth must have been puzzled seeing what he has seen, because I would appear to be the last man that Gautam Buddha would choose to be a vehicle.

But this is the beauty of Gautam Buddha: he understands that the message has to be for the present and for the future, that he needs an absolutely fresh being -- unattached to any old tradition, his tradition included -- a man absolutely untraditional, unorthodox. A man of today, as fresh as today's rose -- even if the man goes many times against the teachings of the old Buddha.

I was not going to declare it for the simple reason that then it would become difficult for me to criticize the old man. So I was keeping completely aloof, so that my freedom and my independence are not in any way curtailed.

I have my own message.

If Gautam Buddha finds that my message has the essentials of his message too, then it is his choice. It is not a burden on me. I will go on criticizing him whenever I find anything that is not right for human growth in the future.

But Govind Siddharth's difficulty was that he could not keep it a secret. One of the most difficult things in the world is to keep a secret -- and such a secret!

But I will remain exactly the same as I am, no compromise. Gautam Buddha and all the masters of the past can choose me as their vehicles, but I will not allow any pollution. My message will remain *my* message.

Yes, they can... and Govind Siddharth says it rightly: The river can fall into the ocean; thousands of rivers can fall into the ocean -- they don't make the ocean sweet. They themselves become salty.

Gautam Buddha has chosen me as his vehicle because it was difficult now to keep hanging around in his third body anymore. Twenty-five centuries have passed; in fact a few more years have passed. He had to choose, but he has chosen a person who has his own message. It will surely be beautiful if it coincides with his essentials, but if it does not coincide, then I am going to be as hard on him as I have been before. It will not make any difference.

I am not going to be *his* voice, I am going to remain *my* voice.

But what Govind Siddharth has seen is a tremendous experience, a great realization.

There are two more persons present here -- if they gather courage, then their questions will be coming. If they cannot gather courage, then they will always remain burdened with a secret. It is better to bring it in the open and be free of it -- and anyway it is in the open, Govind Siddharth has done almost 99.9 percent of the work. Nothing is left for you.

Anybody who has been close to me has felt it many times, that I bring Gautam Buddha, his life, his stories, more than those of anybody else to illustrate some of my ideas. Gautam Buddha comes very close to me. The difference is not of twenty-five centuries -- maybe only twenty-five centimeters -- but the difference is there.

I am not a person who compromises.

I will not be compromising with Gautam Buddha either, but whatever is ultimate truth is nobody's possession, neither Gautam Buddha's nor mine. Only the non-essentials are different; the essential is always the same. And my effort is to cut all non-essentials and give you only the pure, essential message. Because only the essential religion is going to survive in the future. The non-essential rituals are all going to be dead.

With this century ending, there will be a religiousness in the world but no religions.

Perhaps he has chosen a right man.

And he has also chosen a right man in Govind Siddharth to declare the fact. I was not going to declare it, because declaration from my side brings a certain compromise, as if I have become a vehicle of somebody else's message.

I am nobody's vehicle. In fact, my message and Gautam Buddha's message are almost parallel -- so parallel, so similar that it can be said that he was my vehicle or it can be said that I am his vehicle. But it is not going to change my approach in any way. Now I will be even harder on Gautam Buddha, so that only the most essential and the purest part of him reaches to humanity in the future.

BELOVED OSHO,
HOW CAN THE MASTER HELP THE DISCIPLE TO LIVE RELIGIOUSNESS WITHOUT RELIGION?

It is the most simple thing in the world.

The reverse is the most difficult -- to be religious and to be part of an organized religion is almost impossible. But just to be religious, without being part of any religion, is the simplest thing.

You have to understand what I mean by religiousness: by religiousness I mean a gratitude towards existence. It has given so much to you, and you cannot pay it back.

I have heard, a man was going to commit suicide and a master was sitting on the river bank from where this man was going to take the jump. He said, "Wait just a moment! Wait! Are you going to commit suicide?"

The man said, "But who are you to prevent me?"

The master said, "I am not preventing you. In fact, I would love for you to commit suicide, but before committing it, if you can give your two eyes... because the king of this country has gone blind. And the doctors say if somebody can donate his eyes -- not the eyes of a dead person, but a living person -- then those eyes of can be transplanted and the king will be able to see again. And whatever you want as a reward,

as a prize, you say it and it is yours. So just before committing suicide, why not do a little business?"
The man said, "How much will he give?" He forgot about his suicide.
People are so business-minded.
The master said, "Whatever you want, you just say."

He said, "I am a poor man, I cannot ask much -- *you* suggest something. And I am going to commit suicide..."
So the master said, "You think it over... twenty thousand rupees."

The man said, "Twenty thousand? My God, I never thought that I would have twenty thousand rupees."

But the master said, "You can still think. I can even tell the king, `He needs twenty million.' It all depends on you. And the king wants the eyes at any price."
The man said, "Twenty million? But then why should I commit suicide?"

The master said, "That is up to you. But," he said, "Living a life without eyes, even having twenty million rupees will not be so much joy."

Just on the way towards the palace, the man started saying to the master, "I am having second thoughts."
He said, "What second thoughts? Have you raised your price again?

He said, "The price is not the question. I am thinking that just for two eyes, twenty million -- what about ears, the nose, the teeth, my whole body? How much is the price of my whole body?"

The master said, "You can calculate; just for two eyes, twenty million... "
The man said, "I am not going to sell. I am going home."
The master said, "What about suicide?"

He said, "I used to think you are a religious man. You are a murderer! You want me to commit suicide? Now for the first time I have recognized what existence has given to me -- and I have not paid a single *pai*. These two eyes which have seen all kinds of beauty, these two ears which have heard all kinds of music, this life which has experienced so much -- and I have not paid anything and I have not even said a thank you.

"And suicide is nothing but the last complaint, the ugliest complaint against existence: you have given me so much and I am destroying it. Rather than being grateful, I am betraying. No, I cannot commit suicide and I cannot sell my eyes; they are priceless. You can tell the king that even for the whole kingdom I cannot give my two eyes, although I am a beggar."
Have you ever realized how much existence has given to you?

No, you simply take it for granted, as if you deserve it, as if you have earned it.

You don't deserve it. You have not earned it, it is a gift. It is a blessing; it is simply out of love that the existence has given you so much. And it is ready to give you much more. You are just not ready to take it.

Religion prevents you from being religious -- sends you to the mosque, to the temple, to the church. It teaches you to pray to a hypothetical god that you have never met, that nobody has ever met.

And the real temple is all around you -- under the stars, under the green foliage of a tree, by the side of the ocean. The real temple is all around, and the real god is nothing but the living, the alive, the conscious phenomenon in you.
Wherever there is life, wherever there is consciousness, there is god.

And when you come to the ultimate experience of consciousness you become a god. Everybody's birthright is to become a god -- not to worship God but to become a god.

All the religions are preventing you. They don't teach you non-ambitiousness; they teach you ambition, they teach you how to be virtuous so that you can reach paradise. They don't teach you fearlessness, they teach you fear -- that if you do certain things you will be thrown into hell and you will suffer for eternity. All the religions are basically an exploitation of humanity: they enslave you, they humiliate you, they call you sinners, they destroy your self-respect.
Religiousness is a humble gratefulness towards existence.

And because existence has given so much to you there is a humble self-respect -- but humble; it is not egoistic, you are not bragging about it.

It teaches you to love, it teaches you to be more alive, more playful, more celebrating. Your life should be a song and a dance and a festivity.

What is the need to belong to a crowd? All these things are your individual experiences, they don't have anything to do with any crowd. You need not go to a church, you need not worship a god, you need not worship a book which is dead and full of all kinds of nonsense, stupidities, superstitions.

Religiousness is absolutely an individual phenomenon. It is not something to do with collectivity; you

are not going to fight with somebody... "So, be united." Mohammedans have to be united against Hindus, Hindus have to be united against Christians, Christians have to be united against Jews. These are not religions. These are insane crowds which want to do violence in the name of religion, in the name of God.

I have seen a few riots, and I could not believe... very nice people suddenly become like animals.

I knew a person who was a professor in the same university where I was teaching, and I knew him as one of the nicest persons. But he was a Mohammedan, and when there was a riot amongst Hindus and Mohammedans I saw that professor raping a woman. I could not believe it. I dragged the professor away. I said, "What are you doing?" He came back to his senses, as if he was doing it in a state of sleep.

He said, "I am sorry, just forgive me. The whole crowd was doing it, and I simply became part of the crowd. I forgot my individuality completely, and the animal within me started doing things. First I was trembling... `I should not do it -- what I am going to do is not right.' But the animal is too strong and too ancient, and when the whole crowd was doing it... "

I have caught hold of people burning temples, burning mosques -- people whom I knew -- and I have dragged them away and asked them, "What are you doing? Can you do it alone? If there is no crowd, can you burn this mosque? What has this mosque done to you? It is a beautiful piece of architecture -- why are you destroying it? It has not harmed anybody."

And the man would say, "Alone? Alone I cannot do it, but everybody is doing it. And I am also a Hindu, and Hindus have to be united."

United for what? -- to kill, to burn people alive.

For thousands of years, religions have been just killing, murdering, burning. And their whole strategy is that the crowd has a psychology of its own. Just don't let the individual stand aloof; otherwise, you cannot make him rape a woman, burn a house, kill a child. Just let him be within the crowd, and when everybody else is doing something he will start doing it; his animal will surface.

Once I was sitting in a bookstore and suddenly a riot... just across the street there was the most beautiful shop full of watches, clocks. And people started taking away watches and clocks. And one man, one old man was shouting loudly, "This is not right! If Hindus and Mohammedans are fighting, you can fight. But taking things from shops... I don't see any religion in it."

I was listening from the bookstore. Nobody was listening to the old man. I knew the old man; we used to meet on a morning walk once in a while and discuss things. He was a very nice man and had a very philosophical approach towards life. He was a Mohammedan, and it was a Mohammedan crowd which was destroying a Hindu shop. When the whole shop was finished, there was only one big wall clock left. It was too big, so nobody took it out because he would be seen. Wherever he would go, people would see -- you would have to carry it on your back. The old man took the big clock.

I could not believe it. I had to come out of the store and I said, "Wait! What are you doing?"

He said, "What else can I do? They have taken everything, only this is left. So I said to myself, now what is the point? They did not listen to me -- I tried my hardest to save the shop. And when I saw that all the watches and all the clocks were gone, suddenly a desire arouse in me -- `What are you doing here standing like a fool? Just take this one and go home' -- and I am going."

I said, "You are perfectly right. You have earned it. You have been shouting, you have been... You are not stealing -- I am a witness; if any problem arises you can always name me. You have done your work, your religious work of teaching people. Nobody listened to you, and the man whose shop it was had escaped out of fear that he would be killed. Now it is just pure earnings. You have wasted your whole day, and in old age... Can I help you?"

He said, "Don't make me feel ashamed. This clock is so big, and my house is so far away."

I said, "Let me help you; otherwise... you are a Mohammedan, you may be caught by some Hindus. And nobody will believe what you have purchased this clock at this moment when people are taking everything."

He said, "You are right. Just do one thing: If you can call a taxi... it is too heavy."

I said, "I will call a taxi." I called a taxi. Meanwhile we were standing by the side of the road; many people gathered there to see what was happening. I said, "Nothing, there is no problem. He has earned it, he deserves it."

He felt so ashamed that by the time the taxi arrived he said, "No, it is not right. Put it back, leave it... somebody else will take it away."

I said "Somebody else is *going* to take it away -- it doesn't matter who takes it away, you simply sit in the taxi and take it away."

He said, "You are a strange man. You are supporting a Mohammedan."

I said, "I am not a Hindu, not a Mohammedan. I simply see that in old age, you have done enough work; you should be paid. Now there is nobody here to pay for it, you just take it away."

The next day when I saw him in the garden I said, "How is the clock working?"

He said, "I could not sleep the whole night. It makes such a `tick-tock, tick-tock' that it reminds me, `My God, I have stolen it -- against all my philosophy and all my religious teachings.' And I was advising people... this is not a reward, this is a punishment. And my wife was angry; she said, `You have become old but you are really an idiot. When people were taking beautiful wristwatches, you have brought this "tick-tock". You cannot even sleep. Throw it out.' So my wife has put it out in the garage, and I have been thinking to somehow return it."

I said, "That's a good idea. Should I call a taxi? You should not go to return it -- I will go, because you will be caught."

So I had to go to return the clock. And the man said, "But how did you get involved in it?"

I said, "It is a long story... but we could save only one -- this big clock. About the others, I know who has taken them, I was watching. I can give you a few names if you can find them, but it will be very difficult. This was taken by an old man, and because his wife could not tolerate this `tick-tock'... he was coming himself but I said, `It is dangerous, there is still tension.' So you just take it. But when the tension subsides, remember that old man; he has really tried his hardest, but finally the animal surfaced and when he saw that nobody was listening -- `Only I am the loser, everybody is gaining something'... just sheer economics."

Religions are nothing but crowd psychology, mob psychology, and the mob is still in its animalhood. They are still not human beings. There are individual human beings, but there are no crowds which are human. The crowd immediately slips back and becomes unconscious.

So there is no problem for the individual to become religious. You just have to understand what religiousness means:

Be grateful to existence, enjoy the beautiful life that surrounds you.

Love -- because tomorrow is not certain.

Don't postpone anything beautiful for tomorrow.

Live intensely, live totally, here and now.

And there is no need to be a Mohammedan or a Hindu. And you will find a tremendous blissfulness arising. That is your paradise.

Paradise is not some place, somewhere. It is a space within you.

BELOVED OSHO,
THE ONLY TRUST I KNOW WHICH IS INDESTRUCTIBLE IS MY TRUST IN YOU.
SINCE HAVING LEFT THE COMMUNE, I CAN SEE THAT I HAVE WITHDRAWN MY TRUST FROM ALL OTHERS. I FEEL THAT I WOULD RATHER SPEND A THOUSAND LIVES TRAVELING ALONE THAN EVER TO ALLOW OTHERS TO HAVE ANY SAY IN WHAT I DO OR FEEL -- EVEN IF WHAT THEY SAY IS HELPFUL.
AT THE SAME TIME, I FEEL YOUR LIGHT WITHIN MY HEART CALLING ME CONSTANTLY, AND I AM TOO THICK TO UNDERSTAND WHAT YOU ARE SAYING.
PLEASE SAY A FEW WORDS TO ME.

Trust should not be dependent on the trustworthiness of others.

Trust should be a quality in you, not a relationship.

You trust somebody because he is trustworthy -- this is not trust. There is no dignity in it, there is no glory in it. He is trustworthy, you have to trust him.

Trust *as a quality*- whether the other is trustworthy or not, whether the other deceives you or not, it should not make any difference in your trust. Your joy should be in trusting itself. It should be intrinsic, it should not be dependent on the other.

I have heard that a man was brought for the tenth time into court. The magistrate said, "You should be ashamed. You have been brought ten times before me. And just look at who you have cheated -- the most innocent man in the town."

And the criminal said, "My lord, if I don't cheat the innocent then who am I going to cheat? The innocent are the easiest to cheat. What do you want me to do -- cheat people who are not innocent?"

The magistrate said, "You seem to be very cunning, distorting what I am saying."

And the man said, "My lord, you said that I should be ashamed that I have been brought before you in the court for the tenth time. This is not my fault. Tell these policemen, these idiots who go on catching me. I told them that the magistrate would feel ashamed. It is time that I should not be brought to the court, but nobody listens."

If you are trusting, people are going to cheat you. And naturally, when a few people have cheated you, your trust in humanity disappears. That is very strange -- five persons have cheated you, and five billion people on the earth lose your trust. You should just try to understand a little arithmetic. And the people who have cheated you, what can they gain? -- perhaps some money... But if you can still trust them, you have gained something which no money can buy.

I used to travel in the trains continually. Once, from Indore to Khandva, I had arrived and there was a one-hour gap before the other train that I had to catch for Bombay. So I was sitting in the compartment alone -- all the other passengers had left; that was the terminus for that train. One man came, tears in his eyes. I said, "Don't... just wipe your tears. Just tell me the story."

He said, "Story?"

I said, "Whatever it is -- it may be real, unreal -- you just tell me the story."

He said, "You are strange... my mother has died."

I said, "I knew it." I gave him one rupee.

He said, "I need it. I am very thankful. Nobody gives nowadays."

He went away, but he thought, "This man seems to be very gullible. He gave me one rupee without inquiring in detail." He simply put on a coat and a cap, and came back again. I said, "Where are the tears?"

He said, "What tears?"

I said, "You are another person... but what is the story?"

He said, "Again? My father has died... "

I said, "You take one rupee, because I give one rupee to anybody who brings a story... mother died, father died... Soon somebody will come and his wife has died, somebody will come and his child has died. There is one hour's time, and I have enough money for one hour. You just go, go fast!

He said, "Why fast"

I said, "You will have to change clothes! Just go... "

He said, "My God, have you recognized me?"

I said, "No, I have not recognized you. How can I recognize you? -- the cap, the coat, so new! I have never before seen you in the coat, in the cap. And your relatives are dying so fast, you just go."

The third time he hesitated to come, but greed is such that he could not resist his temptation. He put away his coat, his shirt; just with a lungi on he came.

I said, "That is great, that fits. It is so hot that I was worried -- shirt and coat and cap. Now who has died?"

He said, "My God, it is strange... but a very unfortunate day. You were right, my wife died."

I said, "Take one rupee. Go home and find out if somebody else has died. And no need to come naked, you can just go on wearing the lungi. Otherwise, the police may catch hold of you and you might be in trouble. And I will be in trouble."

He said, "Why will you be in trouble?"

"Because I am here waiting for you, waiting and waiting. And if you are caught by the police it will be a real anxiety to me -- `What happened to the poor guy?' So many people have died, and I have not even asked your name; otherwise I could come to your home. But remember not to die yourself. Otherwise, who is going to come for the rupee?"

He was really shocked. The fourth time he came with four rupees, saying, "You take them back, I cannot accept them."

I said, "But what happened? What will happen to your father, your mother, your wife -- they all have died. You can take more if you want, if it is not enough."

He said, "Nobody has died. This is just my profession -- I cheat people. But I cannot cheat you."

I said, "Why can't you cheat me? I am so available to be cheated. I am just sitting here; there is no other business except to be cheated. You need not take such a long time -- you just go around the railway station and come back, take one rupee. No need from now onwards to tell me any story. Just come with your hand out, and I will understand that somebody has died."

He said, "No, this is... nobody has died, everybody is alive. You just take your rupees back."

I said, "But why are you feeling so guilty? There is no problem, I am enjoying the game. Sitting here, there is nothing else to do. And you are bringing such entertainment -- one rupee is not bad."

But he would not accept; he said, "Nobody has ever trusted me, and you are either just crazy or I don't know what, but you go on trusting. Do you really believe that my wife is dead?"

I said, "I really believe it, because man is mortal, people die. Your wife is not immortal. Don't be afraid -- she *will* die. If she has not died today, tomorrow she will die. Keep the rupee with you; perhaps you are telling the story a little ahead of time."

He said, "I will not take any money from you, and from today I will stop this business of telling lies to people. The whole day I have to say, `My father has died, my mother has died.' Sometimes in one day my wife dies twelve times. Only you are the first person who has believed me, and is ready to believe."

I said, "You simply go and count all the people who are alive in your house and who are dead. For the dead you have already taken; for the alive you can take rupees. Some day they will die and you may not be able to find me then -- because I am here for only one hour and then I will be gone."

I used to pass Khandva continually because it is a junction going to Nagpur, going to Indore, going to Jabalpur, going to Bombay -- and that man would always come with some fruits, some flowers.

And I would say, "This is not right, you are poor."

He said, "I am poor, but not so poor that I can't see that you cannot insult me. You cannot insult a human being, you cannot distrust. And what can I take from you? -- a few rupees, but I cannot take your trust in humanity."

And to be trusting in humanity is such a joy.

It is part of being religious.

You say you trust me, you say you trust *only* me. That is not enough; that is a very poor trust. When you can have an ocean of trust, you are taking a drop of trust.

Trust everybody, including those who cheat you. They have their difficulties, they have their problems.

Mulla Nasruddin was sleeping just on the veranda of his house with the doors open. A thief entered. At first he was a little hesitant -- because people don't keep their doors open in the night, a strange house... but he entered. And when he saw that somebody was lying on a blanket, he went in. It was dark.

Nasruddin followed him, lighted a candle. The thief was very much shocked, tried to escape -- but Nasruddin was standing at the door. He said, "Don't escape, I have just come to help you."

He said, "What help? I am thief."

Nasruddin said, "That's perfect. I needed a thief. For thirty years I have been living in this house and I have not found anything. I wanted an expert. Now you try; I will help you. And whatever we can find, half and half, fifty-fifty."

The man said, "You are a strange fellow. For thirty years you have not found anything?"

He said, "No, I have not found anything. But I am not an expert, you are an expert. And in darkness you were trying! I thought you may fall, may stumble; something might go wrong, some accident might happen. And I know this house, it is utterly empty. But one try more with an expert... I am feeling very enthusiastic -- just go on!"

They looked. They could not find anything. They came out. The thief had left a big bag outside the house full of things which he had stolen from the other neighbours. Nasruddin threw his blanket also on the bag.

The thief said, "What are you doing?"

He said, "Nothing. I am coming with you. What is the meaning of living in this house? Wherever you are going, I am coming with you."

The man said, "You *are* a strange fellow. I cannot take you with me."

Nasruddin said, "Then fifty-fifty... just the agreement, remember?"

He said, "These things we have not found in your house!

Nasruddin said, "Just in front of my house you have found this bag. Open the bag -- fifty-fifty."

The thief said, "My God, I have brought those things from your neighbours."

He said, "That will not do -- either you have to take me with you and I will be living with you in your house and you will have to take care of me because you have looted, cheated, everything; or fifty-fifty. And from tomorrow night, remember: be watchful. If I find you anywhere doing business, fifty-fifty. That is decided."

The man said, "You can take all of it, but please, cancel the agreement."

Nasruddin said, "No, that is not right. I will cancel the agreement if you don't want the agreement, but

you put all these things into my house. In the morning I will distribute them to the neighbors. Never come to this neighbourhood; otherwise, the agreement... "

The thief said, "I have been stealing my whole life. I have never stolen in a house where you have to make agreements with the owner of the house."

Nasruddin said, "I trust. I never keep my doors closed, that is just an invitation for thieves. You are not new, this happens almost every day. This is how I make my living - fifty-fifty. You are not the only thief. In this city there is no thief who does not have an agreement with me, and they are trustworthy people. Even though they steal in other places, they bring fifty percent to me, knowing perfectly well that an agreement is an agreement; a man should stick to his promise."

Today the world is not of those old days when people used to stick to their promises. On every step you will find people breaking promises, going against their word, cheating you when you were trusting them. But what can they cheat? -- just material things.

If you lose trust, then certainly they have destroyed you.

Trust is non-material, it is spiritual.

If you trust me and if you feel happy with it, then trust the whole world. These five billion people have not cheated you, these millions of stars have not cheated you, these trees and oceans and rivers have not cheated you. Just a few people may have cheated you -- and because of those few people you are going to distrust existence? This will be a loss. You will be losing your own beautiful quality.

I am in favor of trust as a quality, not as a relationship. Don't make it dependent on the other person, on what he does. You trust him because he is human. And human beings have their weaknesses, their frailties, their limitations; you trust them in spite of all their weaknesses, all their frailties, all their limitations. This trust will become a solid rock within you, a foundation of a new being, of a new life. And perhaps if you had that solid foundation, even those people who have been cheating you may not be able to cheat you. Just your very being...

I was asleep in the train, and there was only one other person. I was in the upper berth. In the middle of the night the person was getting out of the train. It was a beautiful chance, because all my luggage was on the floor and he saw that I was asleep. So he told his servants to take everything. Just my money was in a pocketbook.

So when he had taken everything out, I said, "Wait!"

So he said, "Are you awake?"

I said, "I have been awake all the time. You have taken everything; just this pocketbook is left with the money I have. Take this too. Always do everything totally."

He said, "My God... " He said to his servants, "Bring his things back, he is dangerous."

And the station master came running -- "What is the matter?" -- and the driver and the conductor, and the man was trembling that I would tell them that he was stealing everything.

I said, "It is nothing. Just by mistake he has taken everything out. His mistake was not complete, and I am against things which are not complete. So I was giving my money to him, telling him, `Take this too, so everything is complete.'"

They said, "Should we catch hold of this man and give him to the police?"

I said, "No, because he is a nice fellow. He didn't accept the money and he has brought all the things back."

He was in such a nervous state that he left one of his bags also with me. I had to send his bag back from the next station telling them, "Find this man." At least there was a name on the bag -- "So find him." He was really a good man. He got so nervous... perhaps it was his first effort to steal things.

But human beings are human beings. What was he doing? just taking a few things which don't belong to me. Nothing belongs to anybody, but trust belongs to you.

Things don't belong to you, so let your trust be as cosmic as possible.

The Osho Upanishad

Chapter #36

Chapter title: You are here only for that miracle

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BELOVED OSHO,
THE OTHER DAY I HAD NARRATED AN EVENT, AND YESTERDAY YOU REPLIED IN YOUR OWN WAY. THE EVENT, THE QUESTION AND ANSWER, IS KNOWN TO YOU AND ME ONLY. NOW I CAN UNDERSTAND WHAT MUST HAVE TRANSPIRED BETWEEN BHAGWAN BUDDHA AND THE DISCIPLE MAHAKASHYAP.
BELOVED, BEAUTIFUL OSHO, IT'S NOT THE LANGUAGE BUT THE SILENCE THAT HAS AND HAD ASKED, THAT HAS ANSWERED AND HAD ANSWERED. WORDS ARE NOT SPOKEN, BUT I HAVE LISTENED.
THERE WAS A FLOWER BETWEEN BHAGWAN BUDDHA AND THE DISCIPLE MAHAKASHYAP.
BETWEEN YOU AND ME THERE WAS SOMETHING ELSE.
YOU KNOW AND I KNOW WHAT IT WAS -- SOMETHING THAT YOU BROUGHT AND GAVE, AND SOMETHING THAT I RECEIVED.
EVERYBODY HAS SEEN IT, AND YET NO ONE KNOWS IT.
THE DISCIPLE MAHAKASHYAP LAUGHED, AND I SHED TEARS.
MY BELOVED, BEAUTIFUL LORD, MY HEART BOWS DOWN TO YOU FULL OF GRATITUDE AND THANKFULNESS, AND EYES FULL OF TEARS OF JOY AND HAPPINESS. THE EVENT IS REPEATED AGAIN ON SEPTEMBER THE TWENTY-SECOND, NINETEEN EIGHTY-SIX. LET THIS BE RECORDED.
OSHO, WOULD YOU LIKE TO COMMENT?

Govind Siddharth, the laughter of Mahakashyap and the tears of yours do not mean different things.

Perhaps you laughed more deeply than Mahakashyap. When laughter is abysmal, it can only come out into tears -- tears of joy, tears of gratitude, tears of blissfulness.

Yes, something has transpired between me and you.

And the date that you are giving is absolutely accurate; it will be on record.

The master can give only something which cannot be seen by the ordinary eyes.

Even though Gautam Buddha had given the flower to Mahakashyap it was not the flower that made him laugh, it was something else. The flower was just an excuse. Everybody saw the flower. Only a few -- those who had eyes to see the invisible and to hear the unsaid -- were able to understand that the flower was not the real thing, it was a cover-up.

And for twenty-five centuries, mystics have been discussing what was really transmitted. It cannot be just the flower; the flower can be given to anybody. Something else was given. But Buddha was very kind, even to those who are blind. If he had not given the flower and just transmitted the wordless message, Mahakashyap would have laughed all the same. But the people who could not see the invisible would have thought either that Mahakashyap was mad, or would have felt ashamed that they could not see what had transpired between the master and the greatest disciple.

After twenty-five centuries, man has come of age; and I hope that I can transfer the unseeable without hiding it behind an excuse. Neither has Govind Siddharth to feel ashamed for his tears nor do the others have to feel that he must be mad because they can't see anything happening -- and particularly in this temple of the mystery school. Only those few people are present who will understand at least the possibility of something mysterious, miraculous happening. You are here only for that miracle; you are not here to listen to a talk, to listen to words, theories, philosophies.

You are here to taste something of the beyond.

And that day, Govind Siddharth tasted something of the beyond. He experienced the flowering. I have not given a flower to him, but he has experienced the flowering of his inner lotus.

Every one of you, sooner or later, is going to taste, to experience the same mystery.
He is what Gautam Buddha used to call "become an elder."
He has arrived to the point which we call enlightenment.

And you should rejoice in it because one of you becoming enlightened makes it easier for you to become enlightened, makes it possible, brings it within your reach.

It is not an impossibility. You don't have to be special, unique -- a savior, a prophet. In your very ordinariness, in your very simplicity, in your very humanity you have the potential.
Govind Siddharth becomes a proof for your potential.

You should rejoice as if *you* have become enlightened. His becoming enlightened is your becoming enlightened; it is only a question of time. But he is enough of a proof and a guarantee.

Enlightenment is not something that comes from above. It is something that grows in you, the seed everyone is carrying for lives together.

Jesus used to say, "You can throw the seeds: some may fall on the rocks and will never grow. Some may fall on the footpath: they will grow but will be crushed by people continually passing on the footpath. Some will fall into the right soil and will grow and realize their ultimate flowering, will dance in the wind, in the sun, in the rain -- expressing their gratitude to existence."
This is a garden.
Whatever I am saying to you is just providing you with a right soil.

Slowly slowly, a few seeds will start sprouting. Each seed sprouting should fill you with great celebration because it reflects you. It reflects your future, it indicates all the possibilities that are hidden in you.

The day I had given sannyas to Govind Siddharth... I remember it. Why had I given him the name Siddharth? Siddharth is Gautam Buddha's original name -- when he became enlightened, people slowly, slowly forgot Siddharth. 'Buddha' means the enlightened one; Gautama is his family name. He was Gautam Siddharth, now he had become Gautam Buddha. Siddharth was the seed, his buddhahood was the flowering.

Siddharth is a beautiful name. It was given to him by a very strange man; nobody knows his name. He had come the day Gautam Buddha was born. He was an old, very old, almost ancient saint living in the Himalayas. He rushed, because his death was very close. His disciples asked, "Where are you going? At this age don't go for any travel, it can prove dangerous."

But the old man said, "It doesn't matter. I will have to go, because if I don't reach in time I will never be able to see a child who is going to become an awakened being. I have been doing everything to become awakened -- I have failed. Perhaps whatever I was doing was wrong, perhaps whatever I was doing was not intense enough, was not total enough, although it may have been right. But a child is born, and I want to see him.

And he reached, down the hills... Gautam Buddha was born just near the Himalayas on the boundary line of Nepal and India. As he reached.... The king Shuddhodhana, Gautam Buddha's father, had never seen such an old man. He touched his feet, asked him why he had come -- he could have called on him, since he was too old to travel.

He said, "There was no time. I want to see the child that has been born to your wife." The child was brought. The old man touched the feet of the child.

The king could not believe it. He said, "What are you doing? You are a great, respected saint and you are touching the feet of a child?"

That old man said, "I am old, I am respected as a saint, but I am not yet awakened. My spiritual sleep still continues. But this child is going to become an awakened soul. This is his last life. I give him the name Siddhartha."

The father said, "But what is the meaning of this name Siddhartha? It is not common" -- it was at least not common in those days. The old man explained the meaning of Siddharth: it means one who is going to achieve the meaning of life.

When I gave sannyas to Govind Siddharth I thought for a moment for his name, and I felt so definitely that he was going to achieve the meaning that I gave him the same name, Siddhartha. And he has fulfilled my feeling of that moment. He has fulfilled a promise that he had not given to me.

It is not only his enlightenment; it is yours, too. Participate in it, celebrate it. That should be the way of every disciple. Anyone coming home, a part of you has also come home with him -- recognize it.

And Govind Siddhartha is doubly blessed: my blessings are with him, and now Gautam Buddha's blessings are also with him.

And you should accept this celebration as a challenge too. It opens a door. Forget all the nonsense that has been imposed on you for centuries -- that Krishna becomes enlightened because he is already born as an incarnation of God. In fact, if he is born as an incarnation of God then his enlightenment is not much to be celebrated. He is already God, he cannot be more than what he is: he is dead.

If Jesus is enlightened because he is the only begotten son of God, that is not something to be proud of -- because to be the only begotten son... Now, enlightenment cannot be an addition to your being in any way. You have all that a man can be. And because of these people, millions of human beings have shrunk back from the journey thinking that it is only for those towards whom God is especially favorable -- "It is not for us ordinary human beings."

And to make these people special, the priests have done everything in their power. Jesus is not born like any other human being: he is born out of a virgin mother -- just to make him special; otherwise, it is absolute nonsense. Nobody can be born out of a virgin mother. Yes, there are unfertilized eggs but nothing is born out of them. *They* are born out of virgin mothers but they are pure vegetables, there is nothing alive in them.

If Jesus was an unfertilized egg... But then these priests cannot be forgiven -- to make him an unfertilized egg, and then crucifying the poor egg! First he is dead, no life, no possibility of life, and then putting him on the cross... the whole story is so fictitious.

Life is possible only with the meeting of man and woman. The woman alone is not capable of giving birth, neither is man capable of giving birth alone. Life is a harmony between the man and the woman, between two polarities a meeting. But just to make him special...

Gautam Buddha is born, the mother is standing. Now, no woman gives birth to a child standing. But perhaps she was practicing some yoga discipline and was able to stand up while giving birth. Even up to this point, it can be accepted rationally -- but then Gautam Buddha is born, also standing. The first thing he does is, he walks seven feet. And the second thing he does is to declare that "I am the most awakened being who has ever walked on the earth." Not even seven minutes old!

But to make them special, these fictitious stories are created around Krishna, around Mahavira, around everybody. These stories are, in a subtle way, to prevent you from becoming enlightened. These are to create a distance between you and those who have become awakened, and the distance is so vast, so unbridgeable that it is better not to try because you are going to fail. There is no possibility of succeeding.

My basic standpoint is that all these people were as ordinary as you are. Yes, they became extraordinary, but so can *you* become. That extraordinariness is the flowering of your seed, of your potentiality.

What has happened to Govind Siddharth, I hope and bless you all that nobody should be left behind. You all have to claim your birthright.

BELOVED OSHO,
WHAT IS INNOCENCE? WHY ARE INNOCENT PEOPLE SUFFERING THE MOST?

Laheru, I have never seen any innocent person suffering.

Innocence is such a deep blissfulness that whatever happens around it makes no difference to its bliss. Even death is irrelevant.

But I can understand your question. It is not only yours; many people have asked me why innocent people suffer. First they don't understand what innocence is. Secondly, when they suffer they think it is because of innocence that they are suffering, that the cause must be somewhere else.

The same kind of question has been asked from different angles -- why good people, virtuous people, religious people suffer. I have never seen any religious person suffer, or a good person or a virtuous person. But what they mean is that they think themselves good, religious, virtuous, innocent. And all that is not right.

Perhaps they are good -- but out of fear, not out of love. They are good because they are afraid of hell, they are virtuous because they are desirous and greedy of the pleasures of heaven.

And they are not innocent, but simply ignorant -- and there is a very delicate, fine line between ignorance and innocence. A child is ignorant, not innocent. And when you are reborn in a spiritual way you become again like a child. Remember, I am saying "like a child." I am not saying you become a child -- you become *like* a child, innocent.

The division between ignorance and innocence is so fine, but the ignorant person is always trying not to be ignorant. These are the symptoms: he is trying to become knowledgeable. The innocent person is trying to be more innocent. If any knowledge has remained somewhere hanging around him, he is trying to throw it away. He wants to be completely clean.

One man came to me -- and I know the person; certainly he is not a bad man, but that does not mean that he is a good man. He is simply a coward. He wants everything that bad people have, but he is cowardly. He wants all the riches, he wants prestige and power, he wants to become a president or a prime minister, but he is not ready to go through all the gutters that you have to pass before you become a president. It is a long, winding way through gutters and gutters, and it becomes more and more dirty the deeper you get into it. He does not want to do that. He wants simply to become a president because he's a good man.

He wants to be the richest man, but he does not know that the rich man has earned through tedious effort, all kinds of cunningness, has been doing every type of cheating. All that makes him afraid, he does not want to go to jail. If you are afraid of jail then forget about being rich. Richness means a certain boldness, a daredevil courage, a readiness to fight, to compete without bothering whether the means are right or wrong. The rich man, the powerful man, the successful man... for them the end makes every means right -- whether you have to cut throats, kill people, does not matter. Your goal is absolutely to succeed, and you are ready to pay everything for it.

Now, this man wanted all these things and also wanted to remain good, also wanted to remain virtuous, also wanted never to be cunning, never to be deceiving. You are asking too much.

If you are really in love with goodness, in love with innocence, in love with virtue, you will be ready to sacrifice everything for it -- all success, all respectability, all prestige, everything. Even if the laws of existence change and it is declared from the skies that now only bad people will be able to enter into paradise and all good people will have to go to hell, you will be ready to go to hell but you cannot leave your goodness.

I am reminded of a beautiful incident. It happened that Edmund Burke, one of the great historians of England, had a friend who was as famous as Edmund Burke, but as a theologian. Even the king and queen used to come to listen to his sermons on Sunday, but Edmund Burke never went.

One day the friend asked him, "This is a little hard on me. I have been expecting that one day you would come. Even the king, the queen, the whole royal family comes. All the great scholars of the university come. You, who are my only friend, are the only person... just for courtesy's sake, you should come at least once."

He said, "It is because of that, that I have not come. But you are insisting. This Sunday I am coming -- be ready."

He said, "What do you mean by `be ready'?"

He said, "Everything will be clear when I come into the church."

The friend prepared a really beautiful sermon. All Christian priests prepare their sermons. This is something unknown to the mystics -- preparing a sermon. Are you a teacher in a school, a professor in a college? Don't you have anything spontaneous to say? At least those who have experienced should have each moment a spontaneous flow of fresh water, fresh energy. A prepared speech, however articulate, is basically false because it is not of the heart.

Edmund Burke came. The friend had prepared his best sermon; he wanted to impress Edmund Burke. He continually watched the face of Edmund Burke -- but no emotions, no feelings, no impact of what he was saying. He started stuttering, he became nervous: that man was sitting in the front row like a stone statue.

And then there was the question hour, and the first to stand up was Edmund Burke. He said, "I have a question. You said in your speech that a man who is good, virtuous, a believer in God, goes to heaven. And a man who is not good, not virtuous, does not believe in God, goes into hell, into eternal fire. My question is," he said, "that you have simplified things too much. I want to know: if a man is good and virtuous and does not believe in God, where does he go? A man who is bad, who is not virtuous but is a believer in God -- where does he go?"

The theologian was at a loss, because any answer would be troublesome. He said, "Forgive me, I cannot answer it spontaneously."

Edmund Burke said, "I knew it, because the whole speech was not spontaneous at all. You are a parrot. How much time do you need to look into scriptures and libraries and find out the answer? You don't have the answer, and you have the nerve to say so emphatically who goes to hell and who goes to heaven. And I have asked a simple question... "

The theologian said, "I want seven days. Next Sunday I will answer."

Those seven days were really hellfire. He tried hard, this way and that way, "But whatever you say seems to be wrong. A man who does not believe in God but is good, is virtuous -- you cannot send him to hell. Then what is the need of being good and virtuous? A man who believes in God but is not good, is not virtuous -- you cannot send him to heaven, because if you send him to heaven then what is wrong in being a sinner, being bad, not being virtuous? Just believe in God... Then drop all this nonsense, make it simple: those who believe in God go to heaven and those who don't believe in God go to hell. Then why unnecessarily bring these qualities of goodness and virtue?"

He was going crazy. He could not sleep and Sunday came -- and it came fast. Time is very nasty. When you want it to go slowly it goes fast, and when you want it to go fast, it goes very slowly. It always goes against your wishes.

He went to the church one hour before he had to give the sermon. Still, he had no answer. He thought he should pray to Jesus Christ: "Help me. Scriptures are of no help. Libraries... for seven days I have worked hard, but no answer. In fact, Edmund Burke was right; it was out of courtesy that he was not coming. I unnecessarily dragged him in and now he has created trouble not only for me, but for my whole congregation. Now it is up to you to help me."

So bowing down before the statue of Jesus Christ, putting his head at his feet, he said, "Help me because it is not a question of *my* prestige; your whole religion is at stake. I am simply a representative."

He had not slept for seven days, so he fell asleep just at the feet of Jesus Christ. He had a dream, a dream in which he saw that he was sitting in a train, a very fast train, and he inquired, "Where is this train going and where am I going?"

They said, "This train is going to heaven."

He said, "This is good. It is better that I should see with my own eyes what kind of people are there." So he figured it out: if he can find Socrates there, that means that just goodness, innocence, sincerity is enough; there is no need for belief in God. "If Socrates is there, Gautam Buddha is there, Mahavira is there... but if I don't find these people there, then I can see what kind of people are there -- because Adolf Hitler believes in God, Napoleon Bonaparte believes in God, Alexander the Great believes in God and goes on killing people. Nadirshah believes in God, and his only joy is to burn people alive. If I find these people there then I am finished; I have to say the truth to the congregation."

He reached heaven. He could not believe his eyes. He cleaned his glasses, looked again. The station was looking just like a wreck, a ruin. There was written `Paradise' but the word had faded; it was perhaps millions of years before that somebody had written it. And all over, it was dirty.

Perhaps he thought... has he come to India or what? This is not paradise, maybe Vileparle. What kind of paradise is this?

But he got down from the train, went to the inquiry office -- there was nobody. He tried to find out.... "I want to inquire about a few people, whether they are here -- Gautam Buddha, Socrates, Pythagoras, Heraclitus, Epicurus, Mahavira, Lao Tzu."

People said, "Never heard of them."

And he saw people... just dry bones, as if all juice had been taken out of them, skeletons. He inquired, "Who are these people? And somebody was a great saint -- he had heard the name. Somebody was Saint Francis, somebody was Ekhart...

He said, "My God!" And dust, layers of dust on all these people -- and the whole place looked as if the rains had not come for centuries. Everything was dry, nothing was green -- no flowers, no foliage. He had never seen such a place. He said, "My God, if this is paradise, God save the queen! This is a dangerous place."

And the saints were there, sitting under trees which were naked, without any leaves. He asked whether spring comes here or not -- they said, "Never heard of it before. What do you mean by spring?" No dance, no song, no joy...

He rushed back to the railway station and inquired whether there was any train going to hell. They said, "Just now it is standing on the platform." He went on the train to see hell, what the situation was -- because if this is the situation in heaven... you cannot conceive what the situation will be in hell! But as he went closer, the breeze was becoming cooler, fragrant. And when he reached the station he saw beautiful people -- men, women, children. He said, "My God, there seems to be something wrong. This place should be paradise, everybody looks so happy."

He got down and he asked somebody, "Have you heard about Socrates, Gautam Buddha, Bodhidharma,

Basho?"

They said, "Those are the people who have changed the place. This place used to be so rotten, but since those fellows came here, they have changed the whole place. Now everything is green, an oasis. There is love, there is song, there is music. Wait for the night, when everybody dances, sings; right now everybody is working in the fields. Look at that man -- he's Socrates working in the field."

It was such a shock. He woke up, and it was time for the congregation to arrive. People had started coming and they were standing around him and watching him: "What is the matter? Has he fallen asleep, is he unconscious or what?"

Edmund Burke had come to listen to the answer.

The theologian said, "I tried my hardest but could not find the answer. Just now I have had a dream -- I will relate the dream to you and you can draw your own conclusions. My conclusions are this: I'm sorry, but what I have been telling you was not right. It is not the question that the good people or the virtuous people go to heaven; on the contrary, it is just that wherever the virtuous people and the good people go, they create heaven. And belief in God is irrelevant. It is your individual whim -- you can believe, you can not believe. It does not matter in the ultimate conclusions of life.

Laheru, you are asking why the innocent people suffer.

One thing is certain: they are not innocent. They don't know the beauty of innocence. The innocent person cannot suffer. Wherever he is, he is in paradise. And the cunning person, wherever he is -- he may be in paradise -- he is going to suffer.

But if you are innocent out of fear, out of fear that you may be caught by the police so you don't commit any crime, out of fear that there is law and there are courts and you have to be good... if your goodness, your innocence, your virtue is out of fear, then you are not really virtuous. You are simply a coward, and cowards suffer; they deserve it. To be innocent means to be really brave. In this world of cunningness, to be innocent means to be really brave. And you will enjoy being innocent -- suffering may surround you, flames may surround you but they cannot burn you.

I have never come across a good man who has suffered, because each good act is a reward in itself, and each bad act is a punishment in itself. There are not rewards and punishments afterwards, beyond death, beyond this world. If you put your hand into the fire, it will be burned right now -- not in the next life, not in hell. Cause and effect are connected; they cannot be separated.

So if you are suffering, then think again whether your innocence is innocence. Your suffering should become a question mark. And you will find that your innocence is not innocence, you are simply a coward. If your innocence is innocence, the whole sky can shower suffering on you and you will remain untouched.

Remember always that life is cash, it is not a promissory note; you do something and immediately, in that very doing, is the result.

But people are very strange. I remember one friend; he has known me for at least forty years. When I came back from America, he came to see me. Naturally he was very sad because I had been illegally put into jail and must have been tortured, harassed. And he had tears in his eyes.

And I was talking to a journalist so I could not say anything to him, but he sat and listened to me. And I told the journalist, "It has been a beautiful experience: you can handcuff me, you can put chains on my legs, you can put chains on my waist... but still I am the same, my freedom is untouched. You have caught my body but not me."

And after I had been in the jail for three days, even the jailer himself told me, "You are strange. We have never seen anybody enjoying the jail so much."

I said, "This is the first time I have been in jail, and I don't want to miss a single moment. I am enjoying everything because everything is new; this is a totally different world."

They had orders from above to torture me in every possible way, and they did whatsoever they could.

But as time passed... one day, the second day they started asking questions to me -- the jailer, the doctor, the nurses. When thousands of telegrams and telephone calls and telexes started coming, and thousands of flowers started coming from all over the world, and inquiries about me, they became aware that "This is a rare opportunity. We should not miss it. If there is something we have to ask... "

The nurses told me that the jailer used to come once a month to the hospital section. Now he was coming six times a day. The whole staff was coming and going to the hospital section just to see me -- somebody wanted my autograph, somebody wanted a picture, somebody had brought his wife and children to have my picture taken with them. I said, "You are making my jail time such a joy."

On the third day, when I left the jailers told me at the airport, "When you came you were looking tired;

now you are looking more fresh. It is strange."

I said, "Three days of complete rest"... because the whole day I was not doing anything except lying down silently. Sleep was impossible because they had arranged two television sets just by my side. They were going full speed, loudly, from the morning till the middle of the night.

They arranged all the chain smokers... because they knew about my allergy, they had filled all the cells around me with chain smokers. So it was full of smoke... and continuous television. So there was nothing else to do but to lie down and just be inside, not to come out at all.

Strangely, for three days continuously in the smoke, my allergy was not disturbing me. Otherwise, just a little perfume, a little smoke, a little dust, and I will have an asthma attack. But I left the body outside, and I slipped as deep inside as possible to be far away from the smoke -- let the body tackle it.

The doctors said, "You are allergic to smoke, but there is continuous smoking and you are not affected."

I said, "It is because I have not been in the body for three days. I have been trying hard to keep myself as much inside as possible -- indoors."

I was not eating much, because it was all non-vegetarian food and the orders from above were that no special attention should be given to me. So they would not give me vegetarian food. I said, "Don't be worried..." The inmates of the jail would bring their fruits, their milk. And they would say, "You are not eating anything and they are not giving you vegetarian food. But we get one apple every day, one glass of milk every day -- and we are twelve people. You don't be worried: you can have twelve glasses of milk, twelve apples."

But I said, "It is better not to eat. I will take a little bit of the fruit you have brought with such love and I will drink the milk, but I simply want my body not to function much. Digestion means making the body function. So let it sleep -- almost dead, no function. I don't want them to know that they can create my asthma."

And for twelve days they tried hard, but they could not create any problem for me. And every doctor from every jail had to write that my health was perfect and fine.

The situation was created to be totally destructive to my health. I lost eight pounds of weight, but there was no suffering. In fact, as I came out of the jail, Nirvano told me, "You are looking better than you ever looked before."

I said, "I have lost eight pounds of weight." Amrito, my doctor, had tried hard to bring my weight down. "He was not successful, but these American idiots have done it. I enjoyed it; I cannot say that there was any suffering in me. From their side, they were completely determined to make me suffer, and because they could not make me suffer they felt so frustrated... "

I was talking to this journalist, and my friend was listening. And when I was finished with the journalist I asked him, "How are you?"

He was very much shocked. It is something very important for you to understand. He had come from far away; he would have enjoyed being able to sympathize with me because I had been tortured, I had been harassed, and something should be done against the American government.

But when he heard that I had enjoyed the whole trip, his face fell; he looked very frustrated. He said, "We were thinking something else... "

I said, "You were thinking just according to your mind. When you came you were sad for one reason; now you are sad for another reason -- because you cannot sympathize with me. You missed a chance."

In fact, nobody can sympathize with me in any situation. I will not allow it, because I am capable of enjoying every situation.

Laheru, innocence cannot suffer. If it suffers, it is not innocence; it is simply cowardice. Anything that is sincere is always going to give you joy.

It is absolutely certain that wherever the good people are, there is heaven -- not that the good people go to heaven; heaven comes to the good people.

I don't want you to be prepared as it is being done in all the churches and temples and mosques and synagogues. They are preparing you to go to heaven, and if you don't listen to them you will fall into hell. I am preparing you for a totally different experience. I am preparing you so that heaven enters into you. It is a psychological space, it is not geography.

When the first Russian astronaut, Gagarin, came back from space... He was the first man to go into space. He went around the earth taking photographs, and when he came back the first question was asked, which is natural in Russia -- "Have you met God there?"

And he said, "No, there was no God."

And in Moscow they have made a museum of all the things that the astronauts have been bringing from outer space, from the moon. On the front door, Gagarin's sentence is written in golden letters: We have explored space and there is no God anywhere.

I would like to say to the Russian people and to the whole world: by exploring outer space you will not find God. Explore the inner space and it is there. It is not found as an object, it is found as a subject, as your very subjectivity. You are *it*, and once you have found it there is no suffering for you, no hell for you, no misery for you.

Then the whole of life is simply a magical, miraculous dance of festivity.

The Osho Upanishad

Chapter #37
Chapter title: Bowing down to the Master

25 September 1986 pm in

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BELOVED OSHO,
NEVER BEFORE HAVE I FELT SO MUCH AT HOME WITH YOU. THIS PLACE HAS SUCH A BEAUTIFUL VIBRATION, AND I FEEL ALOT OF IT IS CREATED BY YOUR INDIAN DISCIPLES.
SOMETIMES, IT FEELS THAT THEIR GESTURES ARE IN SUCH A MELTING WITH YOUR GESTURES AND GRACE THAT I START ASKING MYSELF IF WE, YOUR WESTERN SANNYASINS, ARE MISSING OUT ON SOMETHING. TO SEE INDIAN SANNYASINS BOWING DOWN TO YOU TOUCHES MY HEART DEEPLY, AND SOMETIMES I FEEL THAT I AM MISSING OUT. TO DO THE BOWING DOES NOT FEEL RIGHT, AND ONLY ONCE IN A WHILE THE BOWING DOWN HAPPENS TO ME -- WHICH I FEEL IS ONE OF THE BEAUTIFUL MOMENTS.
PLEASE COMMENT.

India has a different vibe from any other land.
The vibration depends on thousands of years' constant search of oneself. No other country is devoted to such a project; it is special and unique. Not for a single moment has the Indian consciousness wavered from its search. It has sacrificed everything for it; it has sacrificed itself for it. It has suffered slavery, poverty, sickness, death -- but it has not accepted defeat in the search.

And the search is so ancient, it has gone into the very blood and bones and marrow of the people of this land. They may not be conscious of it, but they certainly have a different vibe: it is not their own, it is their heritage. They are born with it.
I can understand your question.

The question has been asked in many ways, but you have put it very clearly: there is a distinction between the Indian disciple and the Western disciples.

The West has carried out a totally different tradition. Its basic motivation has been to explore objects. Objects are dead, and when for centuries you have been exploring dead objects, a certain kind of deadness is bound to enter in your own being.
Man is known by the company he keeps.

The Western mind is surrounded by objects. He is interested in faraway stars... only in one thing is he not interested, and that is his own being. The obvious is ignored, and the far away becomes the focus of your interest. Naturally, your very being starts moving farther and farther from your center.

The Western mind lives on the periphery -- that is its centuries-old concern. Naturally, it has created a different kind of culture, a different kind of approach among human beings. It has created the psychology of the ego.

The whole of Western education from Aristotle up to today emphasizes that your ego should be stronger. It is a natural conclusion, because you are going to be a competitor in a world with so many people fighting for the same objects, the same objectives. You cannot be polite and you cannot be nice and you cannot be non-violent. And you cannot bother about your means -- you cannot think that a good end needs good means.

If the means are not good, then the end cannot be good -- because it is the means that ultimately transforms into the goal, into the end. It is the path that finally becomes the goal; a wrong path cannot lead to the right goal.

But when it is a question of competition you have to be cunning, because others are cunning. You have to be more cunning than them; otherwise, you will be defeated. If you want to be richer, you have to fight tooth-and-nail. You don't have any time to think about means and ends. You have to keep your eyes only on the goal that you have to become powerful, rich, prestigious, respected. It does not matter by what means you achieve these goals.

And to achieve these goals is nothing but fulfilling your ego: "I am higher than anybody else, better than anybody else. I am the first, everybody else comes next to me." In such an atmosphere, bowing down to the feet of a master is impossible; it is against the very ego.

You can see in small things how the East and West have developed -- out of the same human material, the same human energy -- different patterns.

In the East you welcome each other with folded hands. In the West you shake hands. Do you see the difference?

When you greet someone with folded hands you are saying, "I bow down to the divineness in you." When you are shaking hands there is no question of divineness. In fact, shaking hands was developed to be sure that you are not holding some weapon in your right hand, to be certain that you are not an enemy. You offer the right hand, you show that your right hand is empty -- "I am not your enemy." At the most, that is what it says: I am not your enemy. It does not say, "I am your friend." And it keeps you on the same status; you both shake hands. But it has no mystery in it; it is just a strategy, a diplomacy.

The right hand is dangerous, it can hold a weapon; and if you don't see it clearly open, hold it, feel it, then there is suspicion: the man can deceive you. This shaking of hands developed in the West out of distrust. Now the Western historians are agreed about it, about the origin of shaking of hands.

But bowing down to each other with folded hands takes you to a totally different level. It has a different context; it makes you feel respected, honored -- and not in an ordinary way, but in the most extraordinary fashion. It reminds you of your divinity, of your godliness. Those folded hands are not for you or for your ego. They are for something hidden behind you, beyond your ego -- your essential nature, your very soul.

Secondly, the folded hands also signify that I am bowing down to you not half-heartedly, that both sides of me are together as a totality -- not as a split personality, not holding anything back. Because when you shake hands, it is only with one hand. It is only representative of one side, half of you. What about the other half? The other half may not be in agreement with the hand that you have given in friendship. It is a split, divided, half-hearted reception -- and you can feel it.

When you shake hands with someone, you can feel whether the hand is cold or warm, whether the hand is alive or just like a dead branch of a tree. If it is half, it cannot be warm; if it is half, it cannot be alive. It can be only formal, just etiquette -- it has no depth. Only once in a while will you find some hand with warmth. And then it generally happens that whenever the hand is full of warmth, the other hand will also come to catch hold of your hand; both your hands will be together.

Both the hands folded... In the same way the East worships the ultimate, the absolute, with no difference at all, with the same folded hands it receives the human.

Here, to bow down to a master's feet is a tremendous blissfulness, because those are the moments when you have put your ego aside. For those few moments you are pure being, and to be pure being is to be pure bliss.

But for the Western disciple there is a difficulty. He has been told to keep his head high. He has been

educated not to surrender in any case; it is better to die than to surrender. His whole education is nursing the ego in the name of individuality. And this is simply a deception, because individuality is a totally different phenomenon -- it has nothing to do with ego. In fact, the more ego you have, the less individuality you will have. If you are full of the ego, there is no space for individuality.

The ego is afraid to bow down.

The individuality is not afraid, because the individuality feels enriched -- it loses nothing, it gains. Flowers of blessings shower on it; it feels a newness, a coolness, a silence descending upon it. But for the ego, it is death. For the individuality, it is becoming really alive.

The West has been deceived by its religions, by its educators, by its politicians to believe that "Ego is your individuality; sharpen your ego." And certainly it helps in the marketplace. It helps you to fight, to compete mercilessly. It allows for a cut-throat competition. It does not matter what means you choose: your ego should be fulfilled, then everything is right.

It is not strange that two world wars have happened in this century in the West, and the West is preparing for a third world war too. It is not strange that in all the centuries of the Middle Ages the West was continually killing, murdering, burning living people in the name of God, in the name of love. It was easy for the West to spread its imperialistic desires all over the world.

In the future, minds who have known something of meditation, reading about the past, will be surprised that countries like India -- so vast -- were so easily conquered.

The credit does not go to the conquerors, remember. The credit goes to the defeated, the conquered -- because these people have lived in a totally different atmosphere, a different milieu; they have been nourished on different vibrations. Fighting and killing for the land, for the money, was not in their minds. They were conquered not because they were not brave enough, they were conquered because they were not foolish enough to fight. They allowed the way; they said, "A few idiots have got this idea to conquer the whole world -- let them conquer. What are you going to gain by conquering, the whole world?" A totally different approach to life: that the very idea of conquering is ugly, inhuman.

But to the Alexanders, to the Napoleons, to the Hitlers, to conquer was the greatest thing in life; there was nothing more.

India knows much more. India knows that there is certainly a way of conquering -- but it is not concerned with conquering others, it is concerned with conquering oneself.

Alexander was asked by a sannyasin... because Alexander wanted to take a sannyasin with him to Athens. His master, Aristotle, had asked him to bring back a sannyasin. He had heard so much about these people, and they seemed to be of a totally different quality...

"So bring back at least one sannyasin." Aristotle was interested to know what kind of vibe a sannyasin has, what it was that was keeping the whole East on a different wavelength.

The sannyasin was naked, standing by the side of a river, and Alexander introduced himself: "I am Alexander the Great who has conquered the whole world."

The sannyasin laughed. He said, "Don't be foolish. Just answer me one question: have you conquered yourself?"

Alexander had never thought about it. It was so alien, so foreign a thought; it had never occurred to him that one has to conquer oneself.

And the sannyasin said, "You have some nerve. Without conquering yourself, you started conquering the whole world. Be ashamed! First conquer yourself; that is the only true victory."

I am reminded of a small story which Western historians never mention.

When Alexander invaded India, he was camping on the bank of the river Sindhu, which was the boundary line of an Indian empire. The king of that empire was Poras. It was the rainy season, and the river Sindhu was almost like an ocean. It is a very big river, but in times of rain it becomes hundreds of times bigger. Alexander and his forces were waiting so that when the water subsided they could manage to cross it.

But one boat from the camp of Alexander was sent across the river, and the boat was carrying Alexander's wife. It was the month of *shravan*. In India, in the month of shravan the women tie a thread on their brother's wrist -- it is called *rakshabandhan* -- and the brother promises that he will protect the sister even if he has to lose his life.

The wife of Alexander was received with great warmth and taken to the palace. Poras asked, "Why have you come? You could have called me, informed me and I could have come to your camp. It was dangerous to cross the river."

But Alexander's wife said, "I had to come... because it is the month of shravan. I don't have a brother and I want to make you my brother."

Poras said, "This is a great coincidence -- I don't have a sister. I am immensely happy to have you as a sister." She tied a thread to his wrist, and he promised that he would protect her even if he had to lose his life.

She said, "I trust your word. Just remember, soon you will be fighting with my husband. Remember that he is your sister's husband and don't make me a widow."

And the time came when the river subsided, and Poras and Alexander faced each other, fought. There came a moment... because Poras was sitting on his elephant -- in India the elephant was used in the wars -- while Alexander was sitting on his horse... a moment came when Poras killed the horse. Alexander was down flat on the earth, and Poras was just going to kill him with his spear.

And at that very moment he saw the thread. A single moment... and the great Alexander would have been finished. But the thread and the promise is far more valuable to the Eastern mind than victory or defeat: he pulled his spear back.

Alexander said, "What happened? You had just to kill me and you would have been the world conqueror."

He said, "It is impossible. I have promised your wife that as long as I am alive she will not be a widow, I will protect her. So get up. I cannot kill you."

Poras was defeated.

And you can see the difference of attitudes: he was put into chains, handcuffed, chains on his feet, and dragged into the camp where Alexander was sitting on the throne. Now, this is simply an inhuman way to behave with such a man, who has saved your life.

But even in chains Poras was a far greater individual than Alexander. His integrity, his individuality... you cannot enslave such a person. You can put him in chains but you cannot enslave him.

And Alexander asked, "How should I treat you?"

Poras said, "Don't you know a simple thing? An emperor should be treated like an emperor."

Alexander had nothing to say, he was just shocked. The authority, the voice, the power of the man alone among enemies, in chains... he still had the same attitude as he had in his palaces: "You should treat an emperor like an emperor."

Alexander turned back. He did not enter further into India. No one can say exactly why he turned back. Because he had won the battle; now the doors were open for the whole of India. He could have entered into other kingdoms. Poras' kingdom was small, just on the border.

But I have a definite feeling that facing Poras he understood it: that his cunningness worked once but it might not work again and again. It was not a victory -- at least to him it was clear; it may not have been clear to his armies. It was clear to him that he was facing a different kind of people.

A strange man... For just a thread he lost the whole kingdom; just for a word given to a strange woman who was just a trap, who was sent by Alexander himself.

For Alexander it was diplomacy, no question of means; the end was all in all. But to Poras it was a totally different matter. Even in his defeat I say he was victorious. And if people write history with some intelligence, then Poras should be the victor and Alexander the defeated one.

But the world is strange: Poras is forgotten, and Alexander becomes the great conqueror of the world. And we know only about what happened to Poras here. We don't know what Alexander had been doing all along the way from Athens to India.

India has certainly a different attitude, a different approach about everything.

So I can understand. A Western disciple, when he sees an Indian disciple touching the feet of the master with tears of joy, is in a strange dilemma. His whole education, conditioning says "This is not right." And his heart can see that this *is* right -- these tears, this joy cannot be wrong. Between his conditioning and his actual experience here, there is a conflict. So once in a while the heart overcomes the conditioning and the Western disciple also -- in spite of his mind, in spite of his whole Western heritage -- bows down, touches the feet of the master and feels the tremendous joy. And a strange experience... that he is not losing his individuality, of which he was afraid, of which he has been made afraid. On the contrary, his individuality is nourished, his individuality is becoming more human, and one day it will become divine.

Yes, the ego feels hurt. The ego will try to say, "Don't do such things." The ego stands for all your conditioning and heritage. But the ego cannot give you any nourishment and the ego cannot give you those tears of joy and gratitude; the ego can give you only misery, anguish, tension.

It is up to you to choose.

The difference is this: for the Indian there is not much problem in choosing; it comes easily, whole-heartedly. For the Westerner it comes with difficulty -- the dilemma, the dichotomy between the heart and the mind... there is a struggle.

But I should remind you of one thing: for the Indian there is some other problem that you don't have to face. They don't have to face your problem; their problem is that touching the feet has become just formal -- they touch anybody's feet. They touch the feet of their father, mother, anybody older. So touching the feet is not something phenomenal; it is very ordinary, usual, an everyday thing.

So when they touch the feet of the master, it is possible that they may be doing it just as a formality; this is their problem. They may not get anything out of it. A formality is just a routine. It has to be done so they are doing it, and they have been doing it their whole lives. It is not something new, it does not open up a new door -- it is just an exercise, just bowing down and touching the feet and finished.

So the Western disciple need not be worried that the Indian disciple is in a better position. It is not so. He has his troubles, you have your troubles.

And if you ask me, I will say your trouble is better than the trouble of the Indian disciple because the Indian disciple never becomes aware of it. Not even a single question... for thirty years I have been answering questions and not a single Indian sannyasin has asked "How to get out of this formality? How to make it authentic, heartfelt?" They go on doing the exercise and feeling, "What more can be done?" -- and they are not doing anything.

I used to go for a morning walk with one of my neighbors. He had a habit of bowing down to every temple. And in India, God has more houses than man has. After each one or two houses there is a temple; if not a temple then underneath a tree, Hanumanji is sitting, Ganeshji is sitting. And that man was continually bowing down here and there.

I said to him, "Listen, if you are going to go for a morning walk with me, then you have to stop all this nonsense. You don't feel anything, neither for this temple nor for that temple. When you don't feel anything, why do you bother to do this exercise?"

He said, "What to do? It is just out of fear. Since I have been taking morning walks with you, I have become aware that it is routine and once in a while I miss one Hanumanji or one Ganeshji -- I just don't look at them -- but then I start feeling a deep fear in me, that if Hanumanji becomes angry... And I have not lost anything... just doing a ritual. But I have to go back. When you have gone to your house, I have to go back to the Hanumanji whom I have left out to pray to him, "Just don't get angry. I was in wrong company. That fellow suggested that I stop so I stopped; it was not my fault."

So I said, "Then you can do it, but you cannot go for a walk with me."

He loved to go with me, to talk with me. He was very sad. He said, "I will try -- just one more chance. Tomorrow, whatever happens... What can happen? I have one wife, one child and myself -- three persons. At the most these people can kill us, that's all. If the worst comes to worst, I am not going to take care of anybody."

He went with me not more than just one furlong, and we had passed only two or three places of his worship and he started trembling. I took his hand in my hand. He had a fever. I said, "My God, why do you have a fever?"

He said, "Just... I am *trying*, but my whole being is in such a fear, a nightmare. I am afraid that when I reach back home my wife will be dead, or perhaps my child will have gone mad -- one knows not what is going to happen today."

I said, "You go back and do your exercise."

He said, "Thank you, you are such a good person. But can I come for the morning walk?"

I said, "Yes, you can come. You just do whatsoever you want to do." And when he came back after paying his respects to the three temples that we had passed, I took his hand and the fever was gone.

The Indian has a formality which he has learned, and he goes on repeating it like a robot; he does not mean anything. Hence, I have never been asked by an Indian sannyasin, "What to do with my formality:? How to make it a heartfelt experience?" They are in a far more difficult situation.

From the Western sannyasins, questions have come many times -- "We see Indians, we see their joy, we feel their vibe and certainly it looks like we are missing something."

You *are* missing something. And if you can put aside your ego, your gain will be better and more and deeper than any Indian disciple's for the simple reason that it will not be a formality. You have gone through a transformation to do it; it is a conscious doing. For the Indian it is an unconscious, sleepy thing. So don't

feel that you are a loser. Anyone, whether Indian or non-Indian, who cannot put his ego aside is a loser.

The whole mystery of the path is to be in a state of nothingness. And out of that nothingness comes gratitude.

The master is the closest. It is difficult for you to feel the invisible or to touch the intangible, or to hear the music which can be heard only by the heart. But the moment you are surrendered to the master, you are surrendered to a door from where you may get a fresh breeze of the divine, a fragrance from the beyond, a glimpse of the unknown. Then tears will come to you, tears of deep thankfulness -- tears, because words cannot say it.

But because you are aware, I hope you will be able to put the ego aside, just to experiment. And once you have tasted the sweetness of the beyond then there is no question of experiment, and there is no question of your ego making any trouble for you. Your ego will start disappearing in the shadows. It will haunt you till you have something of the real in your hands.

The master is the closest door. Soon you will be able to experience the same bowing down before a rosebush or before a sunset or before the sky full of stars. Once you have known, then millions of doors open.

Just open one door -- that is for *you* to do -- and then existence opens millions of doors for you, unasked, unsought. Wherever you look you find something that reminds you of godliness, that reminds you of truth, beauty and fills you with gratitude.

BELOVED OSHO,
WHEN I LOOK AT MY LIFE, IT SEEMS THAT THE FIRST TWENTY-ONE YEARS WERE SPENT IN BEING PROGRAMMED FOR AN EXISTENCE WHICH WAS NOT MY OWN. WHEN I BEGAN TO DROP THIS PROGRAMMING, ENERGY BECAME AVAILABLE FOR THE SEARCH FOR THE TRUTH.
AFTER FOURTEEN YEARS I FOUND YOU, MY MASTER, AND DROPPING THIS SEARCH, I RECEIVED ENERGY TO EXPLORE THE NATURE OF LOVE. NOW, ANOTHER SEVEN YEARS LATER, I AM SHARING THE JOY OF YOUR PRESENCE IN LOVE WITH A BEAUTIFUL FELLOW DISCIPLE, AND IT SEEMS I HAVE NOTHING LEFT TO WISH FOR.
WILL THESE MOMENTS OF PERFECT CONTENTMENT LAST FOREVER, OR ARE THEY MERELY PREPARATION FOR SOMETHING ELSE?

There are moments on the path when one feels that this is the end of the journey -- not only feels it, but wants it, because it is so tremendously blissful that one cannot conceive that anything more can be possible.

You are at such a moment, and in such a moment the desire is natural that it should remain forever.

But I would like to say to you that you are asking something against yourself, because there is much more to happen. There will always be much more to happen. There will never come a point which can be said to be the full-point. Never think that this moment should last forever because if this moment lasts forever, then what about those beautiful moments that are still unexplored, still ahead?

I would like to tell you a beautiful story.

Rabindranath, one of the greatest poets the world has produced, says in one of his poems that he has been searching for God for thousands of lives. Sometimes he has found his shadow near a faraway star; he has rushed towards the star, but by the time he reached there, God was gone; he was always moving. Sometimes he would see God's face somewhere far away... and again and again, the same story, although he was coming closer, and each time he was seeing something more. From the shadow... he had started seeing God himself. At first it was only a vague figure. Slowly slowly, he could see the face, the eyes, the smile... he was coming closer and closer and closer.

And one day he came across a house, a beautiful golden house with a plate on the door saying: This is the House of God. He was immensely joyful. Thousands of lives' journey, so much trouble, so much arduous, tedious... but finally he had made it. You could feel his joy -- he danced, and then he went up four steps to knock on the door.

Just as he was going to knock on the door, an idea came to his mind: "If this is really the house of God and he opens the door, then what am I going to do? All I know is searching, seeking, journeying. I have become an expert in millions of lives, an expert in seeking and searching. What am I going to do sitting in this house for eternity? It may be made of gold, but this is dangerous. It is entering into your own grave, life is finished. You have met God -- what more do you want? Now there is no challenge, nothing to explore, nowhere to go. Everything is finished; it is simply death."

He became so afraid that he took his shoes off his feet so that no noise would be made, because who knows? -- just a noise on the steps and God might open the door... although he had not knocked. And God will say, "Where are you going? Come in." And then he ran away.

And in the poem he says, "Since then I have been running. And people ask me, `Where are you going?' and I say `I am searching for God'. And I know where he is. This is one good thing about it," he says, "that now I know where he is so I avoid that place. And the whole universe is available for me. God is in his house, and the whole universe, with all its beauty and all its joy and all its journey, is available to me. I don't look in that direction and I am not going to enter that house."

His poem has a tremendous insight.

There is no end, because every end will be death. And life knows no death; it goes on and on and on.

So this is simply a preparation; it is always a preparation for a new journey.

You can have a little rest, but remember:
It is just an overnight stay in a caravanserai.
In the morning we have to go, so rest well, be ready.
As the sun rises, our journey starts again.
Life is from eternity to eternity.

The Osho Upanishad

Chapter #38
Chapter title: The conspiracy against the individual

26 September 1986 pm in

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Length:	131 mins

BELOVED OSHO,
WHY IS IT SO DIFFICULT FOR THE WORLD TO ACCEPT YOU AS YOU ARE?

There are many implications.

First, the world never accepts anybody as he is. That is something very fundamental about the world and the way it treats individuals.

The individual is small; the individual is born helpless, a child. The world is always big; it has all the power to create or to destroy. The child has no idea who he is -- and certainly he needs an identity. The world gives him an identity. The world starts making him, manufacturing him according to its own needs.

The world does not exist for the individual. The whole effort is to make the individual exist for the world.

The world is always there when the individual comes. All its vested interests are there: its religion, culture, civilization, its way of living, its system of beliefs. And to make the individual function as a cog in the wheel, the world programs the child just like a computer is programmed.

The child is not accepted as a divine guest to be respected, to be loved, to be allowed to grow, to find his own identity.

The child is accepted as a commodity: the whole question is how to make him more useful to the

already-existent interests.

The whole education system, the priest, the politician, the leader, the so-called wise people -- they are all conspiring against the individual. Their conspiracy is to kill his individuality, his freedom, his intelligence -- any possibility of revolt. There should not be left in the individual any seed of saying no. He should be programmed in such a way that he becomes an obedient servant.

Hence, obedience is so much praised: parents like the obedient child, teachers like the obedient student, the society likes the obedient citizen. Those who are not obedient are thought to be misfits, they are condemned. Nobody wants to be condemned, and when the whole world is on one side, a single individual feels so tiny -- a dewdrop against the whole ocean -- that he cannot think himself to be right; the ocean must be right.

A strange split is created in the individual. If he follows the ocean, the collectivity, then he goes against his self nature, he commits suicide. He will live a posthumous life. He will breathe, he will walk, but he will not be himself. He will be simply programmed, conditioned -- "His Master's Voice," a record which goes on repeating the same song. The song is not his own; it has been handed over to him. The society wants him to repeat it.

The society hates the individual. The society wants you to mix with the crowd, to fit with the crowd. Stop being yourself; just be a carbon copy of the ideal that the society has determined is how a person should be. It has not asked you how you would like to be -- the ideals are determined by others. You are simply victims.

Every individual on the earth is a victim of the crowd.

So the first thing to understand is that it is not only me, my individuality that the world finds difficult to understand. It is not in the very program of the minds of human beings to accept *any* individual.

This is the fundamental approach of all cultures, all civilizations: to destroy the individual in favor of the collective mind.

We have created a world of slaves. There are Hindus, there are Mohammedans, there are Christians, there are communists. But you will not find somebody who is simply himself and not a communist, not a Catholic, not a Hindu. These are the names of the crowds.

As far as I am concerned, things become more complicated -- to accept me is difficult, very difficult. Now because what I am saying is difficult -- my teaching is very simple, very obvious. The difficulty arises from the side of the crowd. To accept me means to reject their whole ages-long conditioning. To accept me means to reject their religions, their scriptures, their so-called leaders, their saints, their whole way of life. And they have cherished it up to now as the most significant thing, as their rightful path.

And to drop all that heritage just for one individual... Although it appeals to your reason, it appeals to your heart, to drop thousands of years in favor of one individual is certainly difficult.

I am reminded of one of the great philosophers of this age, Bertrand Russell. He lived long, almost a whole century. He passed through many phases, he saw the world moving through many phases... one hundred years is a long time.

He was brought up as an orthodox Christian. He belonged to the royal family of England, he was a lord. But as he started studying philosophy in the university, it was impossible not to see that Christianity is a very third-rate religion... because he became acquainted with Gautam Buddha.

He remembers in one of his memoirs...

He rejected Christianity. He wrote a book, WHY I AM NOT A CHRISTIAN, and in the book he gave all the reasons why he was dropping Christianity. The book must have been in existence now for sixty years, unanswered. No Christian theologian has been able to answer that book, because his arguments are so simple and clear-cut. Intellectually, he tried to deprogram himself from Christianity; that book was an exercise in deprogramming himself.

Just one night when the book was finished... He was happy that he had finished with something superstitious, ugly, which has been the cause of so much bloodshed for two thousand years, which instead of teaching love has only created more hate in the world.

Bertrand Russell was tremendously impressed by Gautam the Buddha. Certainly Gautam the Buddha had a refinement of arguments and the courage to go with intelligence, not with tradition. Jesus was still believing in God. Gautam Buddha also had the tradition of believing in God, but his intelligence did not allow it.

It is a simple argument: if God creates man then there can be no freedom; the choice is between God or freedom. The choice is not between God or no God, the choice is between God or freedom -- because if God

creates humanity, we are simply puppets, manufactured. And God seems to be whimsical...

For no special reason he created the world at a certain moment. And before that, for eternity, what was he doing? And what was the cause that motivated him to create the world at a certain point? And if he is simply whimsical, crazy -- the idea comes to his mind to create so he creates -- if the idea comes to destroy, who is there to prevent him? He can destroy it at this very moment.

Gautam Buddha said, "I cannot accept God because I cannot accept that consciousness is manufactured. I cannot accept that there is a whimsical creator because that implies a whimsical destroyer. Then what is the point of my being virtuous? If even the creation of the world is whimsical, and all its laws are just in the hands of God, then perhaps up to now good people have been going to paradise and from tomorrow they will start going to hell. What can you do? To whom are you going to protest? God is not visible, not available."

And Gautam Buddha also said, and he pondered over it -- if in the first place it is God who creates man then he creates anger, sex, greed, jealousy, violence in man. And then there are religious priests and saints and mahatmas who condemn it. Looked at straightforwardly, they are condemning God.

George Gurdjieff used to say that all mahatmas, all saints are against God, because God creates sex and these people teach celibacy. *You* have not created sex, *you* have not created ambition, and all the mahatmas of all the religions are together in condemning it. Certainly they are against God.

Gautam Buddha said, "Rather than accepting this position, I choose to reject the very idea of God and his creation."

Bertrand Russell was immensely impressed. Gautam Buddha lived five hundred years earlier than Jesus Christ, but he had the courage to reject God in favor of freedom, in favor of evolution, in favor of man's own efforts to transform himself, to bring more consciousness and more being.

That night he thought, "Certainly Gautam Buddha was a far greater human being than Jesus Christ. But can I write this?" He closed his eyes... and then he wrote in his diary, "Rationally I understand that Gautam Buddha is a far superior human being, but my conditioning... although I have rejected Christianity, somehow in the darker corners of my unconscious it is still lingering. I cannot put Gautam Buddha above Jesus Christ. At the most I can put them as equals, understanding clearly that Jesus is just a pygmy before Gautam Buddha. Rationally I understand, but there is the irrational part, which is dominated by thousands of years of conditioning."

The world finds it difficult to accept me.

There have been individuals in the world -- the world has found it difficult to accept them, but the whole world was not against them. A part of humanity was always ready to accept them, because they were supportive to that part and its programming. For example, Christ is not accepted by the Jews, but now almost half of humanity is Christian -- they accept him.

Mahavira may not be accepted by the whole world, but he is accepted by a small section of humanity, the Jainas.

Karl Marx may not be accepted by the whole world, but almost half of the world is communist and accepts him.

All these individuals were in a better position than me: at least a certain section of humanity, a certain crowd, was accepting them. I am standing absolutely alone. The Hindu cannot accept me, the Mohammedan cannot accept me, the Christian cannot accept me, the communist cannot accept me, the capitalist cannot accept me. It is a unique situation.

One of the richest men in India was Jugal Kisore Birla. He heard me on the radio and he was very much impressed, so he inquired about me and said he wanted to meet me. When I was in Delhi, he invited me and I went to his palace. He was old.

He said, "I can give you a blank checkbook. And as much money as you want, you can always take it out of the bank, you need not ask me. You just have to promise me two things: propagate Hinduism in the world, and second, create the idea that cow slaughter is the biggest sin."

I said, "You have got the wrong person, but your blank checkbook is saved. You wait, you may find someone. I cannot propagate Hinduism, because I can see that Hinduism is one of the oldest religions. Being the oldest, it needs much renovation, it is almost in ruins. Being the oldest, it does not have contemporary values."

He said, "What do you mean by contemporary values? Hinduism has all the values."

I said, "It is so simple. You call Yudhishthir DHARMARAJ `the king of religiousness' -- and he is a gambler. And not an ordinary gambler: he gambles his whole kingdom, he gambles all his properties, and

finally he gambles his own wife. It is so ugly in the first place that he is a gambler. In the second place, he has no respect for a human being, his wife. He treats the woman just like any commodity. And still Hindus call him `the king of religion.' I cannot. It is impossible for me, I will have to condemn him.

And Hindus have not been courageous enough to go on refining their religion. They have carried the old exactly as it was, without changing anything. In fact, the more ancient something is, the more valuable it is in the minds of Hindus.

Parasurama, one of the incarnations of the Hindu god, obeyed his father and killed his mother. His father was suspicious -- perhaps every husband is suspicious -- and he had a beautiful wife. And Parasurama, who kills his own mother just because the father is suspicious, the father is jealous, is accepted as one of the incarnations of God. In the first place, jealousy is wrong, suspicion is wrong. In the second place, if your suspicion is right then divorce is the way, not beheading the woman.

And I asked Jugal Kisore Birla, "If the mother had told Parasurama to cut off the head of the father, what do you think would have been the situation? Would Parasurama still be accepted as an incarnation of God? The god is a man, the father is a man, the son is a man -- this is a man's world; to kill the woman is okay."

And this man Parasurama was a brahmin, the highest Hindu caste, and the suspicion was that the mother was having a love affair with a warrior. You cannot find in the whole history of the world such stupidity, that because the mother was suspected... And it was only a suspicion, there was no certainty; the mother was never asked. There was no proof. Not only did he kill his mother, the story is that he killed all the warriors on the earth -- because it was not known who the warrior was, so finish all of them. Whoever he is, he will be finished. Such a violent man! I don't think there has ever been such a killer. Single-handedly, without any atom bombs or hydrogen bombs or nuclear weapons, he destroyed the second highest caste, the *chhatriyas*, the warriors.

But you find chhatriyas all over the world -- from where have these come? There was a system, and in the Hindu scriptures there is no condemnation of it: the system was that any woman could go to any Hindu mahatma, Hindu sage, and ask for a child. And it was just sheer courtesy that the mahatma would make love to the woman... so whenever you come across a kchhatriya, a warrior, he is not pure; the brahmin blood has destroyed their purity completely.

And the whole doing was that of Parasurama: he killed the men; now all the women were left without their husbands. And just to continue the race, they had to go to the brahmin mahatmas. All those women were prostituted by the brahmins, and still there is no condemnation.

I am just waiting for a summons... In the newspapers, the news has come that a summons is on the way from a court in Kulu Manali because I have said that in Hindu scriptures you cannot find truth. And this has hurt somebody's feelings so much that now I have to be present in court. And these idiots don't think at all that it is better not to provoke me -- because all your Hindu scriptures are nothing but pornography. Searching for truth in Hindu scriptures... you cannot find truth in *any* scriptures, Hindu or Mohammedan or Christian.

So I told Jugal Kisore Birla, "You just forgive me. I am perfectly in agreement with you that cow slaughter should be stopped, but what about other animals? What about bulls?" The cow is the mother of the Hindus. And the bull, the father is being slaughtered. So I asked him, "What about the father?"

He said, "What father?"

I said, "Your father."

He said, "He is dead."

I said, "I mean the bull."

He said, "You are a strange man."

I said, "I am not a strange man, you are strange people. In calling the cow your mother, you yourself are accepting that the bull is your father. You cannot deny that. And what about other animals? No Hindu is bothered about any other animal, so it is not respect for life, it is just superstition. The cows should be saved, just as every other animal should be saved. Life should be respected, and life should not be destroyed in any form."

With me, the trouble is that I am absolutely honest.

I was in Amritsar. And because I had spoken on one of their basic texts, *japuji*, the Sikhs were very happy. Because nobody other than Sikhs had ever spoken on it, and spoken with such a deep analysis. They invited me into their *gurudwara*, and the chief of the gurudwara asked me, "We will be very pleased if you speak on our other gurus too."

I said, "That is impossible. I can speak, but you will not like it."
He said, "Why?"

I said, "I can speak on Nanak. I feel a deep affinity with the man. But the remaining nine of your masters are none of them masters, just politicians -- and continually fighting and killing. Have you seen any picture of Nanak with a sword? But the other nine... " Sikhs have ten masters. The other nine have swords... so much so, that to be a Sikh you have to have five things; "the five K's" it is called.

In Punjabi, the sword is called *katar* -- one K, *katar*. Another K is *kesh*, hair. The third K is a very strange thing that I have never been able to understand... why? I have asked the Sikh priests, "All the K's are okay, but the third K... ?"
They said, "Leave it."

I said, "I cannot leave it because it is an essential part." The third K stands for *kachchha*. *Kachchha* means `underwear'.

I said, "This is strange; to be a religious man you have to wear underwear. I don't see any relationship between religion and underwear. But if you want me to support such things, I cannot. Neither is *kesh* important nor is *katar* needed. And *kachchha* certainly is not needed."
Strange people.
So they said, "You cannot speak on our other masters?'

I said, "They are not masters, and such things I will have to criticize."

Mohammedans have been coming to me with their KORAN so many times: "Speak on the KORAN." And many times I have tried to look into it, to see if something can be found worth speaking on. But I have failed to find anything worth speaking on.

The religions of the world cannot accept me, because to accept me is not a simple matter. First they have to reject whatever has been there in their minds, their idea of religion. That is the difficulty.

The politicians of all types are worried because their basic game is the same: how to dominate people. And my whole effort is to make people so strong, so freedom-loving that nobody can dominate them; so intelligent that nobody can exploit them. Naturally, no politician is going to be in favor of me.

Many parliaments of the world have passed resolutions so that I cannot enter into their countries. I have never been in their countries, I have not said that I want to enter their countries, but they are taking precautions IN CASE...

Even the German government, which was the first to give orders to all its embassies that I should not be allowed in Germany... Not only that, my jet airplane should not be allowed to land at any German airport, even for refueling -- I am not even getting out of the plane. I never thought that Adolf Hitler had left such cowards behind him. These are the grandchildren of Adolf Hitler -- so impotent. Adolf Hitler must be tossing and turning in his grave at what kind of politicians his country has.

And they all go on lying. Here in the parliament, the opposition leader asked, "Has the government made it a condition for Osho that no foreign disciples should be allowed to come to him?" And the minister concerned said in the parliament that "No such condition has been made. Any foreign disciples will have the same opportunity to come to India as other tourists have."

But I am receiving letters from sannyasins that they are being refused at Indian embassies.

In Athens they refused. Because the sannyasin had read the statement of the minister, she went to the embassy in red clothes. They immediately rejected her application and said, "No sannyasin can go to India."

Just two days ago, one sannyasin came from Australia and he said, "Two other sannyasins -- who were not wearing red, who were not wearing the mala -- were rejected. They asked, `Why are we being rejected?' and the ambassador insisted, `You are sannyasins.' They said, `We are *not* sannyasins; we don't know who Osho is,' but the ambassador said, `I know the very vibe of sannyasins.'

They have taken a written statement from the man, because I have informed my sannyasins all over the world: Whichever embassy refuses you, take a written statement that they are refusing you and that the cause is that you are sannyasins. Then we can sue them in those countries, and we can sue this government in this country -- "Your ministers in the parliament are lying and deceiving the whole country. You say one thing in the parliament and you order your embassies to do just the opposite."
These politicians cannot accept me.

They have neither any understanding of human nature, nor do they have any understanding of human consciousness. They have no understanding of human evolution, nor do they desire that man should evolve. Man should remain retarded so that they can remain leaders. It is easy to be a leader in a retarded crowd. When people are intelligent, things become different.

I was a professor in a university. Doctor Radhakrishnan had become the president of India. Before becoming the president of India, he was the vice-chancellor of Varanasi Hindu University; so all educationists felt glorified in his glory and his birthday was made Teacher's Day: "A teacher has become the president of India."

In my university also, there was great celebration. The vice-chancellor was presiding, and there were great speeches in praise of Radhakrishnan. They had asked me to speak also. They had no idea that I don't believe in hypocrisy.

I asked the vice-chancellor, "Just a single question I would like to raise before the students and the professors: A professor becomes the president of the country and all the professors are feeling very gratified, their ego is satisfied. I don't agree that this day should be called Teacher's Day. We should wait for a president to become a teacher, to renounce the presidency in favor of being a teacher. Then we should celebrate *that* day as Teacher's Day. This is President's Day -- you are celebrating it because a teacher has become president, but the value is in being a president, not in being a teacher. A president should become a teacher -- that will certainly glorify the teacher. A president should say that, "To be a president is nothing in comparison to being a teacher."

There was a great silence. The vice-chancellor looked at the chancellor, the chancellor looked at the deans -- "Somebody should answer."

I said, "Is anybody going to answer, or do I have to answer myself?" And I had to answer myself: "This is not a teacher's day. Wait. And I don't think it is going to happen ever, that a president will renounce the presidency in favor of being a university teacher."

Radhakrishnan was very angry. One of my friends who was a member of the parliament met him; he was very angry. Zakir Hussain was very angry. He was vice-president of India and he had also been a vice-chancellor of Aligarh University; both were teachers. When I passed through Delhi, I said, "If they are still angry I would like to meet them."

Radhakrishnan simply said that he was feeling very sick, but Zakir Hussain met me, and I asked him, "What is the sickness of Radhakrishnan? -- because this morning he was at the airport to receive some president of a foreign country; this afternoon he was in the parliament. And suddenly, just to see me... he has become sick. Then tell him that I will stay here in Delhi -- if I am his sickness, then I am not going away from here. And you should be sick also, because if you have any guts you should renounce your vice-presidency and become a teacher, and we will celebrate the Teacher's Day."

Zakir Hussain said, "But there are difficulties."

I said, "There are no difficulties, there is only one difficulty: that Radhakrishnan's term is going to be finished and you are going to become the president. That is the only difficulty." And that's what happened. And when Radhakrishnan retired, the whole country completely forgot the man whose presidency had become a celebration in every school, college and university all over the country. From the day he was out of power, nobody knew where he was. People came to know only when he died; then just a small item was in the newspapers that "Doctor Radhakrishnan died last night." Nobody bothered about his death.

The politicians are power hungry.

My whole approach is that power-hungry people are psychologically sick people. They are suffering from an inferiority complex; they are feeling a wound deep in themselves. They want to be in power to convince themselves that they are something, and to convince you that you cannot take them as ordinary, they are extraordinary people.

And remember, this is the most ordinary desire, to be extraordinary -- a very ordinary, common desire found in everybody.

The only extraordinary person is one who has no desire to be extraordinary, who is completely at ease with his ordinariness.

It is difficult for the religious people, for the political people, for the rich people, because I am continually teaching that now science has enough technology, that there is no need for anybody in the world to be poor.

This point is a little subtle to understand. Poverty can be erased, but the problem is that there are sick people who want to be rich, and if nobody is poor how they can be richer? How can they compare themselves? Poverty can be destroyed, but the people with money who are in power are managing in every way that poverty should not be destroyed -- because once poverty is gone, their richness is gone too. It is a comparative thing.

Every year, America goes on dumping billions of dollars worth of food in the ocean. For the last year,

Europe has been dumping so much food every six months that each time it costs two hundred million dollars to dump that much food. This is not the value of the food; it is the cost of dumping it, the labor charge.
And the world is dying from poverty.

Who are these people? And it is not that only in the East are people dying, so why should they bother. In America thirty million people are dying on the streets, and America goes on dumping its food, mountains of butter... and people are dying on the streets.

There is something to be understood: something is sick in the psychology of people. The rich people can remain rich only if there are poor people around; poor people are absolutely needed for a few people to feel rich. Ugly people are absolutely necessary for a few people to feel beautiful; otherwise, all ugliness can disappear, all poverty can disappear -- science has provided the technology for both. But that technology is not being used. It is prevented from being used by a few people whose whole enjoyment is in somebody being poor, in somebody being ugly.

In Calcutta, I used to stay in a house... the man was very beautiful, and always happy because he was always succeeding in being richer and richer. But one day when I landed in Calcutta -- he had come with his wife to receive me -- he looked very sad. I said, "This is not like you. What has happened?"

The wife told me, "I will tell you. He will not tell you. He has suffered a great loss; he has just lost five lakhs, fifty thousand rupees."

I asked him, "What is the matter? Is she right?" I asked the wife, "Tell me the whole story. How has he lost five lakhs?"

She laughed, she said, "It is such a hilarious thing: he was hoping to gain ten lakh rupees in a certain business and he gained only five lakhs. I am saying to him, `You have gained five lakhs' and he says, `You be silent, I have lost five lakhs -- ten lakhs were certain."

These kinds of people are there, who are losing money which is only in their minds. They have gained five lakhs; that is nothing, that is not making them happy. They are miserable because they have lost a projected profit that was just their idea -- they have not lost a single rupee. He has made a profit of five lakhs but that does not make him happy.

The rich people don't want poverty to disappear from the world. Yes, they would like to open schools for poor children, hospitals for poor people, for orphans, for aboriginals. They will give Nobel prizes to Mother Teresa. These Nobel prizes are given to keep the world poor, to keep the world full of orphans.

Their difficulty in accepting me is very clear: to accept me they will have to change the whole world, the whole world outlook, and that seems to be too big a thing. It is easier for them to destroy me rather than to change themselves. But even if they destroy me, they will have to change themselves sooner or later.
It may take a little time, but truth is going to be victorious.

BELOVED OSHO,
THE ART AND THE CULTURE IN THE WEST ARE BORN OUT OF THE MENTAL PERVERSIONS AND SUFFERING PROVOKED BY THE CHRISTIAN RELIGION.
IN THE WEST, WE DON'T KNOW THE ART OF CELEBRATION.
WHAT CAN WE DO TO CHANGE THIS PARANOID PATTERN?

Christianity has to be declared dead.
Just as Jews one day had to crucify Jesus, we have to crucify Christianity.

It has created a very perverted, morbid mentality in all dimensions of creativity. And the reason is that the religion is based on the crucifixion of Jesus. It is a religion of death; that is the source of perversion. It is not a religion of life.

In a Christian church, when Jesus is hanging on the cross it creates a certain sadness; the sadness of a graveyard, the sadness of a young and innocent man being crucified. You cannot sing a beautiful song, you cannot dance; it will be simply out of tune with the whole atmosphere of the church.

Christianity has made its impression on painting, music, other forms of art. They are all sad, morbid, sick, pathological. Unless Christianity disappears, the West cannot be free to dance, it cannot be free to celebrate.

Christianity teaches that this life is a life of sin. You are all sinners, you are born in sin -- now with this background, how can you sing? Feeling guilty, how can you dance? Psychologically, it is an impossibility.

The attorney general of America has declared a few days ago in a press conference... He was asked why Osho had not been jailed. He said three things which are very significant to remember.

The first thing he said: "Our priority was to destroy the commune." But why should their priority be to destroy the commune? The commune was in a desert; the nearest American town was twenty miles away. We were almost an independent country. Nobody was going to visit the American towns. We were so blissful with our meditations, with our work, with our dances, with our singing, with transforming the desert into an oasis -- and we had succeeded.

That land had remained a desert for centuries. It had not seen a single flower; the day I reached there, there was not a single bird. It was one hundred twenty-six square miles of land, it was not a small space. Just barren, dead... we made it alive.

Five thousand sannyasins made houses, roads, cultivated the land. We were producing our vegetables, our milk products. Five thousand people were meditating in the morning, listening to me in the morning, being with me in the morning; in the day they were working. Five thousand people were eating together in one kitchen; even the lunch or suppertime was a celebration. And then people were dancing late in the night, playing their guitars... we were not concerned with America at all.

We were not part of America at all, we had nothing to do with America. Why does the attorney general of America say, "Our priority was to destroy the commune"? The priority was to destroy our celebration, our smiles, our dances, our laughter.

They had never seen such a thing.

Their churches are sad and serious.

We were also meeting, but our meeting was a meeting of laughter, joy. And it was hurting their pride very badly that in the desert... At first they were thinking that we were going to fail. We succeeded; that was a wound. They were wondering... what were we going to do in the desert? We created a school for children, we created a hospital, we created a university, and people were coming from all over the world.

America had no place which could be called a holy place, like Arabia has Mecca and Medina, or Israel has Jerusalem, or India has Kashi or Virnar. America is without any holy place. We had created the first holy place in America, where people were coming on pilgrimage. And Americans started coming to see it, and they could not believe that people could be so happy, so loving, so peaceful.

In five years' time, five thousand people... nobody had hurt anybody, no fight had broken out. There was no government, yet there was no insecurity. There were no small family units; it was one big family -- my idea of the future family, the commune. And people had the best of food. There was no currency, because you could not purchase anything in the commune. All your needs were fulfilled by the commune; money had disappeared. I myself have not seen what a dollar bill looks like.

The whole Christian church of America was against us because their very foundation was shaking. We don't believe in God, we don't believe in Jesus Christ. We don't believe in any religion, and yet we are so happy -- and we had created a paradise of our own.

The attorney general has unconsciously spoken the truth: "Our basic priority was to destroy the commune."

Secondly, he said, "Osho has not committed any crime, and we had no proof, no evidence for anything against him, so how could we jail him?"

And thirdly, "Even if we could jail him, we would not have done it because we never wanted him to become a martyr. Jailing him would have created a tremendous wave of sympathy around the world."

They had seen it. For just twelve days they had kept me in jail and they had seen that all over the world, America included, there was such tremendous sympathy that they simply wanted me to get out of America.

But his statement makes many things look very weird. He admits that he is the highest law authority in America; he admits I had not committed any crime -- they had no proof, no evidence -- yet I was fined four hundred thousand dollars. For what have I been fined? I am thinking to sue the attorney general of America, because if he is right, then that money should be returned.

But they had to fine me, just to show the world that they had not kept me in jail for twelve days without any reason. They were not ready to go to trial, so before the start of the trial the attorney general called my attorneys: "Why don't we negotiate rather than going into trial?"

They had a list of one hundred and thirty-six crimes that I had committed, and he was saying that I had not committed a single crime -- can you think of bigger criminals in the world?

They invented one hundred and thirty-six crimes, and they said to my attorneys, "If you want to save Osho's life, it is better that you accept any two crimes and then there will be no trial. For those two crimes,

we will fine you a small fine and you can take Osho out of America *immediately* -- within fifteen minutes. We don't want him in America more than fifteen minutes."

Now I can understand why they did not want me to be there more than fifteen minutes -- because all those crimes were bogus; I could have gone to a higher court, because this was blackmail.

They threatened my attorneys: "If you want to save his life, you simply accept two crimes. And just a little fine... and for five years he cannot enter America."

My attorneys came to me with tears in their eyes -- because after these twelve days they were no longer professional attorneys, they had almost become my disciples. They could not sit on chairs in front of me. Even when they came to see me in the jail, they would sit on the floor. I would say, "This is not right. You are not my disciples, you are professional people. You have never known me before."

They said, "It feels strange. It feels better just to sit on the floor."

I said, "But why do you have tears in your eyes?"

They said, "We have tears in our eyes because we have to accept two crimes which you have not committed, and we have to accept them because we don't want your life to be at risk. It is sheer blackmail."

They said, "We have never seen in our lives"... and they were the topmost attorneys in America. "We have never seen such a thing, that the government threatens that `If you go to trial then his life will be finished, so don't go for a trial.' Because they know that in a trial they cannot prove anything against you. But the pride of the government, the pride of the country has to be saved. So we have accepted the two crimes.

"We had come to fight for you, and we have tears in our eyes because we are not fighting; on the contrary, we are knowingly agreeing with lies. We can prove that these are absolute lies, but your life is far more valuable to us. So please don't disagree with us in the court, otherwise, we will be in a very difficult position."

So I let them accept two crimes. And this was again a lie, that it would be a "small fine." Four hundred thousand dollars is not a small fine -- and for two bogus crimes which have never been committed, nobody has done anything. And then five years with no entry in America, so that I cannot go back and say that what they have done is blackmail.

And ten years' suspended jail sentence... I only came to know here what a ten years' suspended jail sentence means. I said, "What does it mean?" It means that if I go into America after five years, then any small crime and the judge can send me into jail for ten years -- there will be no trial. So the police just have to bring me before the court, saying that I have committed such-and-such crime and there will be no trial, and the judge has permission to put me into jail for ten years. So in fact they have prevented me from entering America for fifteen years.

And now the attorney general is saying that I have not committed any crime and they don't have any proof.

And they said that I had to be out of America within fifteen minutes. They did not give me even one day to remain in America, because even in one day things could be different -- I could go to a higher court. So directly from the jail to the airport, just exactly within fifteen minutes, I was out of America.

These are the politicians. How can they accept me?

Their fear that humanity might become a celebration is very valid, because it is out of human misery that they are in power. If you are not miserable, their power is gone.

If you want the West to become a place of celebration, Christianity has to die. And it is not much of a death because it is really a dead corpse that you are carrying on your shoulders. It is rotten, but your attachment...

In India we have a beautiful story about Shiva. He loved his wife Parvati so much that when she died he would not believe that there was not a physician somewhere in the universe who was not capable of curing her. Everybody tried to persuade him, "You are mad. In your attachment, you are blind -- she is dead; now no physician can do anything."

But he wouldn't listen. He took his wife on his shoulders and went around India searching for a physician who could cure her. By and by the rotten body started falling -- a hand fell, another hand fell, a leg fell, and it was stinking -- but so is attachment. Blind, utterly blind...

There are twelve places, still marked with temples of Shiva, where one of the limbs of his wife had fallen.

When finally her head also rolled away, only then could he be brought to his senses: "Now it is enough. Even if you can get a physician, just the head is there, and that too is no more a head -- just a skeleton. You

cannot even recognize who this is. Now come back home." It took twelve years for him.

Christianity is dead. All religions are dead. But our attachment is ancient, old, and we are carrying them. And under their weight we are dying.

Just to save yourself, let these dead ideologies be in the grave. You cannot dance with dead bodies on your shoulders, and it won't look right either -- everybody having a dead body on his shoulder and everybody dancing, it will be a very weird scene, very ghostly.

Let the dead disappear. Be clean of the past -- that's what I mean when I say let the dead disappear.

Be fresh in the present, and celebration will arise out of you just as new leaves come in the spring.

The Osho Upanishad

Chapter #39
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BELOVED OSHO,
BESIDE YOU NOW, I FEEL LIKE A HAPPY BUBBLE NEWLY CREATED AT THE BOTTOM OF A WATERFALL, LAUGHING AND DANCING ITS WAY DOWNSTREAM TO THE OCEAN. IF I SHOULD MAKE IT IN THIS LIFE TO REACH THE OCEAN, DOES IT REALLY MEAN THAT YOU AND I MUST SAY GOODBYE?I FIND MYSELF HERE NOW IN LOVING GRATEFULNESS TOYOU. IT SEEMS I HAVE NO MORE QUESTIONS, BUT A DEEP NEED -- BORN OUT OF MY GRATEFULNESS TO YOU, BELOVED OSHO, FOR ALL THAT YOU HAVE DONE FOR ME, FOR ALL THAT YOU ARE. THE WORLD HAS NOTHING LEFT NOW BUT YOU. I WOULD LIKE TO BE NEAR YOU NOW AND UNTIL I LEAVE THIS EARTHLY BODY, EVEN IF IT MEANS THAT THIS LITTLE BUBBLE HAS TO HOLD BACK A LITTLE BIT. IS IT ABSOLUTELY NECESSARY TO SAY GOODBYE WHEN ONE HAS REACHED THE OCEAN OF BLISS?

Jivan Mary, the moment you meet the ocean you will meet me.
The question of saying goodbye does not arise at all; you will have to say good morning!

And don't be worried whether you will be able to make it in this life or not. Once you have started flowing, you have already made it.

Every river is constantly moving to be the ocean. The problem is only with those who have become ponds, closed, not open to flow, having forgotten that this is not their destiny, this is death. To be a pond is to commit suicide, because there is no growth anymore, no new spaces, no new experiences, no new skies -- just the old pond, rotting in itself, becoming more and more muddy.

To be a seeker means dropping this static state and becoming a changing, moving, flowing river.
It does not matter when you reach the ocean.
The beginning is the end.

The whole beauty is in the beginning, because once you have started moving, the end, falling into the ocean, is absolutely determined. The beginning was in your hands; it was your freedom, hence the beauty of the beginning.

Falling into the ocean will be tremendously ecstatic, but it is not in your hands. What was in your hands was the beginning, and you gathered courage; you jumped out of a static, dead situation into a living being... alive, singing and dancing.

Who cares when the ocean comes?

The beginning is enough, more than enough -- because falling into the ocean is bound to happen.

Jivan Mary, you have started flowing. Rejoice in it. Don't think of the tomorrow. Today is enough unto itself, a blessing, a benediction.

And you *are* the ocean -- what more are you going to gain when you fall into the ocean? It is simply the realization that the water, whether in a dewdrop or in the biggest ocean, is of the same nature; every dewdrop contains oceans in it, and all the oceans are made only of dewdrops.

So the real seeker is not concerned about the goal.

The real seeker is concerned about the right beginning, and you are blessed because the right beginning has happened.

BELOVED OSHO,
YOU ARE AGAINST SERIOUSNESS. YOU HAVE LAUGHED ABOUT EVERYTHING, INCLUDING GODS, GODMEN AND SCRIPTURES. HOW COME YOU THINK THAT PEOPLE SHOULD TAKE YOU AND YOUR TEACHING SERIOUSLY?

Anand Maitreya, who has told you that I expect people to take me and my teachings seriously? I want to be understood joyously, not seriously.

I want to be taken playfully, not seriously -- not with a long British face, but with beautiful laughter.

Your laughter, your playfulness is the recognition that you have understood me. Your seriousness shows that you have misunderstood me, you have missed it -- because seriousness is nothing but sickness. It is another name of sadness; it is a shadow of death.

And I am all for life. If it is needed for your laughter, your dance, even to reject me, then reject me -- but don't reject the dance and the song and the life, because that is my teaching.

Why should you take me seriously?

And that's why I am not taking anybody seriously. Still you don't understand: I am not taking anybody seriously simply to make it clear that you are not supposed to take me seriously either. Laugh about me, enjoy me, rejoice in me -- but for God's sake, don't be serious!

Seriousness has killed humanity. It has proved to be the very cancer of the soul.

My only contribution to human evolution is a sense of humor. No other religion, no other philosophy has accepted humor as something religious; it seems to them that it is something profane.

To me, humor is the most sacred experience in life.

And there is enough to prove it: except man, no animal in the whole existence has a sense of humor. Can you expect a buffalo to laugh? Can you expect a donkey to have a sense of humor? The moment your saints become serious, they fall into the category of buffaloes and donkeys: they are no longer human, because this is the only special quality that human consciousness has. It shows that only at a certain point of evolution does humor manifest itself.

And the higher you go, the more playful will be your approach towards life and its problems. It will not be a burden, it will be a joy to solve them. Life will not be a sin -- these are the serious people who have made life a sin -- life will be a reward, a gift.

And those who are wasting life in seriousness are being ungrateful to existence.

Learn to laugh with the flowers and the stars, and you will feel a strange weightlessness coming into your being... as if you have grown wings and you can fly.

BELOVED OSHO,
IN A BOOK I READ ABOUT GURDJIEFF, IT WAS SAID THAT TWO OF HIS DISCIPLES, WHO HAD BEEN WITH HIM FOR A LONG TIME AND IN A VERY INTIMATE WAY -- FOR EXAMPLE, DE HARTMANN, WHO PLAYED HIS MUSIC -- SUDDENLY LEFT HIM.
CAN YOU EXPLAIN WHY THIS SEEMS TO HAPPEN AGAIN AND AGAIN IN THE MASTER-DISCIPLE

Turiya, the question is something of deep significance and with profound implications.

It is something in the very nature of things that this kind of thing happens again and again, and will continue to happen again and again; it cannot be stopped.

De Hartmann lived with George Gurdjieff for perhaps the longest period of any of his other disciples, perhaps forty years or more. He was a great genius as far as music is concerned, and he was playing music for special meditations which Gurdjieff had devised. The music was also devised by Gurdjieff; de Hartmann had to bring the device into reality.

Gurdjieff was a strange master, everything about him had the quality of strangeness. He himself was not a musician, but he understood what kind of vibrations could create certain states in man. His understanding was about man, his meditation, his mind, the possibility of his receiving certain vibrations and being affected by them.

He would explain his whole program to de Hartmann, and de Hartmann had become such an expert that he would make it a reality. But de Hartmann was not a disciple -- this was where the trouble arose. He had come to George Gurdjieff to be a disciple, but his genius about music took him on a different route: rather than being a disciple, he became an associate. He started working for Gurdjieff insofar as he needed music for his special dances, and he forgot completely why he had come.

Gurdjieff reminded him many times: "de Hartmann, you are a perfect master as far as music is concerned, but you had not come here to play music. And now your ego is feeling so fulfilled and contented that you don't want to sit among the disciples. You have forgotten that your basic motive was not to play music here."

The separation was bound to happen one day, because finally Gurdjieff became very hard. And he said to de Hartmann, "You have to stop music completely, because music has become a barrier. Your music has helped others tremendously, but for yourself it has become a barrier. You stop music completely! Burn all your musical instruments." This was too much for de Hartmann. He was not an ordinary musician.

He left Gurdjieff rather than leave music.

And because he had lived for forty years with George Gurdjieff, and had remained in a very intimate relationship... but not as a disciple, remember -- that was forgotten; that was why the problem arose. The intimacy was because of the music; Gurdjieff needed a musician. He was taking his disciples around the world, showing people the immense effect of vibrations.

In New York, in one of his shows, the disciples were dancing...

They have to dance intensely and totally; they have to forget the whole world. But if the music stops, then they have to stop in whatever position they are in -- if the hand is up, it remains up; if their eyes are open, they remain open, they don't blink -- a total stop. If one leg is up in dancing, it remains where it is.

And when the dance came to its climax, he gave the indication to de Hartmann to stop. As the music stopped, every dancer had to stop -- just like statues, as if suddenly they had become marble statues, no movement.

It is a tremendous experience. In that gap, when all movement has stopped, you simply feel your existence, your isness.

But when he said to de Hartmann to stop... the dancers were moving in a certain round and they were so close to the edge of the stage that with the sudden stop, one dancer fell from the stage. Because there was no way, you could not do anything -- whatever happened, happened, you had to stop. On top of him, another dancer fell. A whole line of dancers went on falling from the stage, as if they were dead bodies.

The people who had seen that show could not believe... the silence of the disciples, their becoming centered, created a new vibration. Even the people in the audience who had no idea of any meditation certainly felt a new breeze, a silence surrounding them, and a peacefulness.

For years, the intelligentsia of New York talked about the dance. They could not believe what had happened; it was simply sheer magic.

But nothing happened to de Hartmann. He was just a technician: he played the music -- he was an expert -- and when the indication was given he stopped it.

But he remained in close proximity to Gurdjieff for forty years, and people naturally thought that he was a disciple, and a very close disciple. And when he left Gurdjieff, he maintained the illusion -- perhaps he himself was in the illusion -- that he was a disciple, that he had learned everything that Gurdjieff knows... forty years is enough. That's why he went to America to open his own school.

A desire to become a master is a simple ego number.

His statement, Turiya, when he said to people, "You are more important to me than Mr. Gurdjieff," is simply shameful -- but this is the category of the Judas.

In every master's life there are bound to be Judases. It seems to be the law of nature that the people who come to a master don't come with the same motivation. A few come to seek the truth, a few come to learn how to be a master.

In the life of Basho, one of the great mystics of Japan, there is a beautiful incident.

He was sitting with his disciples and a man came and he said, "I also want to join."

Basho said, "There is no barrier; the doors are open, you can join. But let me tell you: disciplehood is an arduous thing. Are you ready for it, or is it just curiosity? If it is just curiosity then don't waste your time, because soon you will have to leave. If it is a sincere search that you are ready to stake everything -- life included -- only then can you be a disciple."

The man said, "I am not prepared. I never thought that to be a disciple costs so much." And then he said, "Then what about the master? -- I can become the master. If it is easier, then I can drop the idea of being a disciple; I can become the master."

Basho said, "We will not prevent you from being a master, but unless one has passed through the arduous path of disciplehood, one cannot be a master -- although it is very easy. If there was some back door, I would have allowed you in. But there is no back door; you will have to come through the right channel of being a disciple."

The man said, "Then I will think it over, and I will come again," and he never came again.

A few people simply come to the masters because they see a certain dimension of fulfillment for their ego, their ambition. To them, it is the same: to have power, prestige, respectability, richness, or to be a great master with thousands of disciples. They have no desire to know the truth, no search for knowing oneself. To them, to be a master is just like any other ambitious project of the world -- to be a rich man, to be a politician, to be a prime minister, to be a governor. And you cannot prevent them, because sometimes when they come and they try to understand, they change. They see that when they came they had come with a wrong motive, but now that motive has been dropped. So they cannot be prevented from the very beginning... and one never knows when they will change; it may take years.

The master has to be patient. But these people are in a hurry, because life is slipping out of their hands.

Judas betrayed Jesus not for any other reason. It was not for thirty silver coins that he betrayed Jesus; he betrayed Jesus because he was the only educated disciple. He was more educated and cultured than Jesus himself. Moving with Jesus, seeing his teachings, he could easily visualize himself as a great master, greater than Jesus: "Because this man is simply a carpenter's son, knows nothing much; still he has created a great stir in the country."

It was a very simple arithmetic: Judas could see that if this man is removed, he can prove himself to be a great master; but if this man is alive he will always remain a disciple. Either he had to revolt against him and create a totally different following, which is more arduous... This was far better, if Jesus could be removed in some way. And Judas was bound to be the leader, with an established following.

It is just like a shop with a credibility of hundreds of years -- rather than opening a new shop... You may be offering better things to the world, but still, the old name has a credibility, an established credibility. The competition is going to be tough and very difficult. The best way is somehow get the name of the old shop -- just old bottles filled with new wine. Nobody bothers about the wine, everybody looks at the bottle -- but the bottle has to be old. The old bottle is the proof of old wine. Simple logic...

And to remove Jesus was easy, because the Jews were after him and things could be done in such a way that nobody would ever know that Judas had done it.

But he forgot one thing: nobody would ever know that Judas had done it, but how can Judas forget it? That realization came only later on. That realization came only when Jesus was crucified. Judas was in the crowd. He could not believe that he had done this -- just to become a master, he had betrayed a friend, a master who loved him, trusted him. And now he forgot all about the old ego trip. Something new that he had never thought about, a great repentance, a guilt... within twenty-four hours he committed suicide.

De Hartmann was not a disciple at all, but he knew certain techniques that Gurdjieff was practicing with disciples. He had become a technician. Because he had to supply the music to every technique, he knew the techniques in every detail -- but he had never practiced them; his work was to supply the music.

But this is how the mind deceives you. Your own mind leads you astray.

De Hartmann could not prove himself to be a master -- without Gurdjieff, the music fell flat. He knew

the technique, he knew the music, but he was not aware that the technique, the music, all were alive because of the living presence of a master. He was only a technician.
That is the difference between a technician and a master.

Now if something goes wrong with the electricity any technician can come and fix it, but that does not mean that he is Edison who discovered electricity. Although he knows everything, he is not Edison. That master touch will be missing.

It took three years for Edison to discover electricity. He started with many colleagues and students -- he was a professor. And by and by, because every experiment went on failing, people started deserting him: "He seems to be mad, he is trying to do something impossible. Hundreds of experiments have failed, but that man seems to be strange... every day, early in the morning, he comes back to the lab with the same enthusiasm, the same zest." All his colleagues were feeling that it would be better to do something else -- "We are wasting our time." They were all frustrated. Except for Edison, nobody had any enthusiasm, and within three years all his colleagues and students had left.

But Edison continued, and one night at three o'clock... the whole night he had been working, because he was coming so close. And that was his logic -- he was saying to his colleagues, "Don't desert me; you are deserting at the wrong time. We have tried hundreds of experiments and they have all failed. That means that the one experiment which is going to succeed is coming closer. Finally we will sort it out. We are dropping those which are going to fail, they are not on our list anymore. The list is becoming shorter -- soon we will be able to find the right method."

They said, "Three years have been wasted, and we cannot imagine how long this `soon' is going to take."

And that night he started to feel from the very beginning of the evening that he was coming closer: "Things are fitting; the puzzle is to be settled tonight." He went on and on and on, and by three o'clock he saw the first electric bulb. It was so much light! No human eye had ever seen it before; people had seen only candles.

His wife was sleeping in the other room. She had been calling him again and again -- "It is time to go to sleep."

He said, "Not tonight; you just go to sleep and don't disturb me. I am so close, and I don't want to miss. Tomorrow things may be different, I may have forgotten something. Today I cannot leave it."

At three o'clock, suddenly the light... It was almost like lightning in the house.

The wife said, "You idiot, put that light out! Neither are you going to sleep nor will you allow me to sleep. And from where did you get this light?"

And he was sitting with unblinking eyes in a state of awe... unbelievable! It has happened!
And the poor woman was saying, "Turn the light off."

He said, "This light is never going to be turned off. Now it is going to be on forever and ever."

Now every electrician knows -- but he is only a technician, he is not an Edison. He can fall into the illusion that he is also as knowledgeable as Edison himself, but the charisma is not there, the genius is not there. Those miracle-making hands are not there.

De Hartmann tried hard in America, because in America Gurdjieff had been such a success. He went through the same cities giving the same shows, but everything fell flat. He could not figure out what was wrong -- because the songs were the same, the dances were the same, the music was the same, the musician was the same... "And that man Gurdjieff was not doing anything, he was simply standing there. All that he used to do was to tell me, `Stop!' Just that much, anybody can do. And I myself know at what point he used to say stop, so I stop myself at those points, *exactly* at those points -- but the magic is not there."

He forgot that he had never been a disciple -- and he had become a master! He forgot that he had been only a musician. If he had remembered that he was only a musician -- and in that too, he was brought to such refinement by Gurdjieff, not by himself -- things would have been different.

Turiya, the same thing happened with Ouspensky, who was really a disciple.
De Hartmann can be simply cancelled; he was never a disciple.

But Ouspensky was a disciple, and one of the foremost disciples. But again, something took him away, and that something was similar to de Hartmann's music -- that was Ouspensky's intelligence. He was a world-famous mathematician, a great writer. Even before meeting Gurdjieff he was known all over the world. Nobody knew Gurdjieff.

In fact, it was Ouspensky who made Gurdjieff's name known to the world; the whole credit goes to Ouspensky. In this whole century there has not been another writer of the same caliber. He writes with such authority, with such beauty -- and that became his fall, because Gurdjieff became famous through his books.

Gurdjieff was not a writer; he had no special talent which is recognized by the world. He was purely a master. He could transform human beings, their consciousness, but that is not an art recognized by the world.

And when Ouspensky saw that he had made Gurdjieff world-famous, why should he bother? He knew everything about what Gurdjieff was teaching, he had written everything; through him the whole world knew about the teaching of Gurdjieff... "I myself can teach." He started a school in London. And such ungratefulness... he would not use Gurdjieff's full name; he would simply call him "G". Just to avoid the full name, Gurdjieff, he would use only the first letter, G.

And he made it clear to his students, that "Gurdjieff was right as long as I was with him. I left him because he started going wrong. So his teaching is valid till I left him -- beyond that, it has no significance."

But he was just a school teacher, a professor, with no aura of a master. It was really ridiculous to see him pretending to be a master, because even in teaching higher principles of consciousness he was using a blackboard. Just the old habit of being a mathematician... So he would write on the blackboard, as if the people who had gathered were students. He would not look into anybody's eyes. He was not an impressive personality. He would have been perfectly good as a professor in a university, but to be a master, to belong to the category of Gautam Buddha, Gurdjieff and Krishnamurti, is a totally different matter. He tried hard, but he could not manage anything; nothing happened.

And you will be surprised to know that the whole world condemned Gurdjieff, nobody condemned Ouspensky, nobody condemned de Hartmann. In fact, they had nothing worth condemning either. Gurdjieff had a teaching, a methodology to transform humanity.

But these persons wanted to be masters. Seeing the power of Gurdjieff, they became power hungry. Seeing his influence, they started feeling inferior; they wanted to move away and create their own sphere of influence. They all failed.

So it seems to be in the very nature of things that this will go on happening. Wherever there will be a master, there will be Judases, Ouspenskys, de Hartmanns.

With Mahavira there was Goshalak.

With each great teacher, these people have followed like shadows -- hungry for power.

But to be a master is not an ego game. The power of the master is not of the power of the ego; it is the power of his humbleness, it is the power of his nothingness.

So these people will continue to happen, but they don't make even a dent in human evolution. They simply spoil their own life and a great opportunity that was given to them.

BELOVED OSHO,
FULL WITH THE SWEETNESS OF YOUR FRAGRANCE AS I WALK THIS PATH WITH YOU, I FEEL THAT TO TRUST AND WAIT IS ALL THAT IS NEEDED OF ME.A WONDERING COMES UP IN ME AS TO WHETHER SOME KNOWLEDGE ABOUT ESOTERIC SUBJECTS -- FOR EXAMPLE, CHAKRAS, COLLECTIVE UNCONSCIOUSNESS, ENERGY FIELDS -- COULD BE HELPFUL ALONG THE WAY OR NOT.
OSHO, IS SUCH KNOWLEDGE USEFUL? OR WILL WHATEVER IS NEEDED COME TO ME THROUGHEXPERIENCE, IN ITS OWN TIME?

Anything that is needed will come of its own accord, in its own time.

All this so-called esoteric knowledge about chakras, energy fields, kundalini, astral bodies, is dangerous as knowledge.

As experience it is a totally different thing. Don't acquire it as knowledge. If it is needed for your spiritual growth, it will come to you in its right time, and then it will be an experience.

And if you have an acquired knowledge, borrowed knowledge, it is going to be a hindrance.

For example, Hindu yoga believes in seven chakras, Jaina scriptures mention nine chakras. And Buddhist scriptures say that there are dozens of chakras, that these are only the important ones which have been chosen by different schools. They don't give any fixed number. Acquired knowledge will be confusing: how many chakras? And what are you going to do with that knowledge, whether there are seven or nine or dozens? Your knowledge is not going to help; it can only hinder.

My own experience is that perhaps Buddha's experience is correct -- and that does not make the Hindu yoga or Jaina yoga incorrect. Buddha is saying that there are energy fields, whirling energy fields, from the

lowest point in your spine up to the very peak of your head. There are many; now it is only a question of a particular teaching which ones are important for it. That particular teaching will choose those... Hindus have chosen seven, Jainas have chosen nine. They don't contradict each other, it is simply that the emphasis is on whatever chakra the teaching feels to emphasize.

As far as I am concerned, you will come across only four chakras which are the most important.

One you know is your sex center.

The second, just above it, which is not recognized in any Indian school of thought but has been recognized in Japan alone, is called the *hara*. It is between your navel and the sex center. The hara is the death chakra.

My own experience is that life -- that is the sex center, and death -- that is the hara, should be very close, and they are.

In Japan when somebody commits suicide it is called *hara-kiri*. Nowhere in the world does such a thing happen except in Japan. Suicide is committed everywhere but with a knife... just two inches below the navel, the Japanese forces a knife -- and this is the most miraculous death; no blood, no pain -- and death is instantaneous.

So the first chakra is the life chakra; it is a whirling energy. *Chakra* means wheel, moving. Just above the life chakra is the death chakra.

The third important chakra is the heart chakra. You can call it the love chakra, because between life and death the most important thing that can happen to a man or to a woman is love. And love has many manifestations: meditation is one of the manifestations of love; prayer is one of the manifestations of love. This is the third important chakra.

The fourth important chakra is what Hindu yoga calls *agna* chakra, just on your forehead between the two eyes.

These four chakras are the most important.

The fourth is from where your energy moves beyond humanity into divinity. There is one chakra more which is at the top part of your head, but you will not come across it in your life journey. That's why I am not counting it.

After the fourth, you have transcended body, mind, heart, all that is not you -- only your being remains. And when death happens to such a person...

That's why in India the *hara* has not been taken note of; because in the Hindu or Jaina or Buddhist yoga, they were not considering people who commit suicide. They were thinking about people who were transforming their energy from the physical to the immaterial.

So the fifth chakra is the *sahasrar*. Jainas count it, Hindus count it -- because when you have transcended the fourth chakra, sometime you will die. And a person who dies after transcending the fourth chakra... his energy, his being leaves the body, cracking the skull into two parts; that is the *sahasrar* chakra.

Because it is not part of your life experience, that's why I am not counting it. The four are your life experience.

This one is the death of a person who is enlightened. He does not die from the *hara*.

That's why in India no school has taken note of the hara chakra. But in Japan they had to take note of it, because in Japan suicide was a form of etiquette.

You will be puzzled: the Japanese have such a totally different culture from the whole world; from small things to big things, they have their own approach.

I am reminded of one incident...

For small things a Japanese can commit suicide, because he cannot live a life of shame. If he feels ashamed, that is enough to finish his life -- and you will not be able to conceive of what small things are thought to be so important that life is nothing.

One master, who was the greatest archer of Japan, was called by the king. The king wanted his son to become exactly as great an archer as the master was.

Now, it is Japanese etiquette that even when two persons are going to fight with each other, first they will bow down to each other's divinity with folded hands. Even though they are going to kill... but before killing, they will respect each other. So in ordinary life, in Japan you will find people everywhere bowing down to each other -- on the road, in the restaurants. It is disappearing as the modern Western influence is changing the whole world.

But the master archer was such an egoist that even in front of the king he waited: first the king should fold his hands, and then...

The court of the king condemned the man and said, "You have committed such a shameful act. Just go back and commit hara-kiri." It was not such a big thing, but when the whole court had said it, the whole country would know about it. The man went directly to his home and committed hara-kiri.

He had three hundred students. When they heard that their master had committed a shameful act, all three hundred students committed hara-kiri, because it was so shameful that their master should have behaved like this.

Now this cannot happen anywhere else in the world. If the master has done something shameful -- although it was not much of a shameful act, but even if it were -- the students are completely innocent. But because they were the students of that master, it was enough to feel ashamed -- you had followed such a man.

People have been committing hara-kiri in Japan for centuries.

So when Buddhism reached for the first time, nearabout fourteen hundred years ago, and they started meditating, they were the first people to discover the hara center -- because they had been using that center for centuries, so that center was very much throbbing and vibrating and alive.

It all depends. In different cultures it may be a little bit different where the center is.

For example, when Japanese started coming to me for sannyas I was a little bit puzzled -- because all over the whole world when you want to say yes, you move your head up and down. And the Japanese, when they want to say yes, move the head from side to side -- which means "no." All over the world that is the sign for no -- but that is their sign for yes, and the head moving up and down is their sign for no.

So when I would ask them something I would be very much puzzled; I could not believe that... They had come to take sannyas. They were sitting before me and I was asking "Are you ready for sannyas?" and they would shake... "Then why have you come? You have traveled here from Japan unnecessarily and you are sitting here in front of me just for that purpose, and you are saying no?"

Then my interpreter said to me, "You are not understanding; that person is saying yes. In Japan, the head moving from side to side is yes; the head moving up and down is no." So you have to remember it when you are talking with the Japanese. Otherwise there is going to be great confusion -- you will say something, they will understand something else. They cannot speak but they can understand.

In the Caucasus, where Gurdjieff was born, they have a system of chakras which is slightly different. It seems to be the difference between the people of the Caucasus and the other people.

In India, three religions, Hinduism, Jainism, and Buddhism, all have exactly the same points. They may count five or seven or nine, but the places are exactly the same. Centuries have affected their bodies in different ways.

In the Caucasus, there are thousands of people who are older than one hundred fifty years. The Caucasus is the place in the whole world which has the oldest people -- and they are not old; at the age of one hundred eighty the person is still young. He is working on the farm just like any young man.

In the Caucasus, people always die young; they don't grow old. Naturally their bodies have developed in a different way. Their food has something to do with it, their climate, their geography, their land. It has created a different psychology.

Throughout the whole world it is thought that seventy years is the time for everybody to die -- that is the average; you can be five years earlier or five years later, but the average is seventy.

When George Bernard Shaw became seventy he started looking in the small villages around London at the stones which are put on the graves, in their cemeteries, to see how long people in that village had lived. His friend said, "You are mad. Why are you wasting your time?"

He said, "I don't want to die at seventy. I have never been average in anything, and I cannot be average in death. So I am looking for a place where people don't believe that seventy is the average age to die, because that place will have a psychology of its own."

And finally he found a village where, on many stones in the graveyard, he found that it was written: This man lived one hundred and eight years, and died *untimely*.

He said, "This is the right place -- where a man lives one hundred and eight years and still people think the poor fellow has died `untimely,' that it was not yet time to die."

After seventy years he moved from London -- he had lived seventy years in London -- to a village, after checking the cemetery. And he lived a hundred years. He proved it -- that village had the psychology, that village had the vibe, that village had the idea that one hundred years is nothing.

When he would ask people if he could live to be one hundred, they would say, "One hundred is nothing; everybody lives to be one hundred. You can go to the cemetery and see -- one hundred forty, one hundred

thirty; people live that long very easily. A hundred? -- that is too early."
He lived one hundred years.

Certainly he proved one fact: that your psychology, your mind, your body, are impressed by the vibrations in which you live.

So you will come to experience chakras, you will come to experience energy fields, but it is better not to be knowledgeable, because that is a difficult problem. You may read a book written five thousand years ago by a certain kind of people and you may not be of the same category. You may not find that chakra at the same place, and you will feel unnecessarily frustrated. And you will find a chakra in a place where the books don't mention it; then you will feel that you are abnormal, something is wrong with you. Nothing is wrong with you.

Energy fields, chakras and all esoteric things should be *experienced*. And keep your mind clean of all knowledge, so that you don't have any expectations; wherever the experience happens, you are ready to accept it.

And each individual has differences, and differences come in such small things that you cannot conceive.

For example, in the East people sit on the floor. In cold countries people cannot sit on the floor; the chair is absolutely necessary. Naturally, their backbones, their spines will have a different shape than those of the people who sit on the floor, and the experiences of their kundalini will be different.

There are people who eat only one time a day. For thousands of years they have never eaten more often than that. In South Africa there are tribes which eat only one time in twenty-four hours. When they came across American missionaries, there was such laughter... "These idiots are eating five times! Breakfast -- and there is no fast at all, and they are having `break-fast.' And the whole day, something or other, and then coffee break and tea break, and they go on... and in between they are chewing gum. These mad people have come to teach religion to us, they are simply mad!"

And in a way they are right, because they have beautiful bodies, they live longer, their bodies are not fat. Their bodies are like deer's; they can run like deer -- they have to, because they are hunters. Their eyes are very clear, very perceptive; their bodies are very proportionate.
I am reminded...

There is a small tribe in Africa even today who are cannibals, who eat men too. In the beginning of this century they had a population of three thousand; now they have only three hundred left, because when they cannot find somebody else then they have to eat from their own stock. So that is the only place where the population is falling down: from three thousand, in fifty years there are only three hundred left. By the end of this century they will be finished, without any war, without anything -- they will have eaten themselves.

The first Christian missionary came, really fat -- and when they caught hold of him they were so happy and dancing, and the Christian missionary thought they were happy because they had found a religious man. And he said, "I have brought you good news, gospels."
They said, "Yes!"

And they carried him on their shoulders, and he was very happy. He was not expecting that these people would give him such a great reception. And they then put him in a big pot. And he said, "What are you doing?"
They said, "You wait, you will see."

And then he understood what was happening; they were going to boil him! He tried somehow to convince them, "Don't do it, this is not good. I have come here to give you some taste of the Christian religion."

They said, "Don't be worried; soon we will have your soup, and that will give us a *real* taste of Christianity!"

Now, these people will have a totally different experience of their physiology. The meat-eaters and the vegetarians will find differences.

So it is better not to memorize from scriptures. Those scriptures are the experiences of certain people, of certain times, of certain circumstances; they were not written for you.

The scripture that is for you can be written only by you, by your own experience.

The Osho Upanishad

Chapter #40
Chapter title: My disciples are my garden

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BELOVED OSHO,
I HAVE NO WORDS TO EXPRESS YOUR LOVE AND COMPASSION SHOWERING ON ME. MY GRATITUDE AND THANKFULNESS CANNOT BE EXPRESSED IN ANY WORD OR ANY LANGUAGE. PLEASE FORGIVE ME FOR MY SHORTCOMINGS.
ALSO, PLEASE FORGIVE ME, MY DEAREST LORD OSHO, THAT YOU HAD TO BEND DOWN TO TAKE MY HEAD INTO YOUR HANDS. I KNOW HOW PAINFUL YOUR BACK IS. IT WAS SO PAINFUL FOR ME THAT BECAUSE OF ME YOU HAD TO BEND DOWN.
ON THE DAY OF MY SANNYAS, YOU HAD TAKEN MY HAND IN YOUR HANDS. YESTERDAY YOU HAD TAKEN MY HEAD IN YOUR HANDS. I HOPE, PRAY, AND BEG EVERYONE'S BLESSINGS THAT I CAN BECOME WORTHY OF IT.
MY BELOVED MASTER, PLEASE TELL AND EXPLAIN TO ALL THAT THE JOURNEY HAS ONLY BEGUN. I AM NOT YET WORTHY OF THEIR RESPECT. INSTEAD OF RESPECT, LET ALL GIVE ME THEIR BLESSINGS SO THAT ONE DAY I CAN BECOME WORTHY OF REALLY TOUCHING YOUR FEET.
I AM REQUESTING AND PLEADING WITH FOLDED HANDS TO YOU TO TELL ALL TO SAVE ME FROM EMBARRASSMENT, GIVING RESPECTS TO ME WHICH I DO NOT DESERVE YET.

Govind Siddharth, the laws of spiritual life are diametrically opposite to those of the ordinary mundane existence.

In the world, one wants to be respected whether one deserves it or not. In fact the less people deserve, the more they want. In the spiritual realm, the more you deserve the less you want.

I am happy to know that you feel embarrassed by people respecting you. That is a sign of real humbleness. And to say that you do not deserve it makes you worthy enough to be respected.

In the world, people declare themselves `the great'. When Alexander the Great met Diogenes, he introduced himself: "I am Alexander the Great."

And Diogenes laughed and he said, "If you were really great, you would not have used that word for yourself. You should be ashamed. The true greatness does not assert itself, the true greatness radiates itself. It needs no language, it needs no expression, it needs no words -- its presence is enough."

And I know the difficulty. When for the first time suddenly people start looking at you with respect, a humble person, a person who deserves it, feels embarrassed. Because it is the ego that demands respect, begs for prestige, power, respectability. True greatness is simply oblivious to it. The moment you respect such a person, he feels embarrassed -- "What are you doing?" -- because he is not expecting it, it is so unexpected.

And the humbleness, the simplicity, the innocence does not make anyone holier-than-thou. It makes you stand last in the queue, because you are so certain of your integrity, you need not go shouting about it, you don't need any recognition from anybody. Your own feeling is so absolute that even if the whole world rejects it, it makes no difference.

Recognition from others is sought only by people who are suffering from inferiority. A real superior

man is not aware of his superiority, is not in any need of recognition from others. His superiority is just his nature.

Govind Siddharth, don't feel embarrassed if people respect you. You will have to learn, and to see people's respect in a new light; when people respect you, they are respecting their own potential. They are respecting one of their brothers who has arrived. They are recognizing you not as you; you have become a mirror and they can see their possibilities opening. They are thankful to you because you have made them feel, for the first time, *not* inferior to anybody; you have given them their humanity, their respectability. You have become an argument, a proof for their own possible fulfillment.

So when they respect you, accept it with love, with respect, realizing the fact that they are seeing themselves in you. You have been of tremendous help to them because you come from them, you have been a fellow traveler.

As far as you are concerned it is certainly a beginning, but it is also an ending; it is a death and a resurrection. One chapter is closed, another has opened. One life that you have been living is now just a memory and another life is opening its doors -- which you have dreamed about in thousands of ways, in thousands of lives, and for the first time the dream is becoming real. It is a beginning.
And remember it; it is *always* a beginning.

Changes will be coming, old chapters will be disappearing, new doors will be opening. And a moment comes when your sensitivity is such that each moment you die and each moment you are born. You die to the past and you are born for the future.

But it is tremendously beautiful on your part to feel that you don't deserve it. That is felt only by people who deserve it.

That's what I meant when I said that in the spiritual life, laws are diametrically opposite to what they are in the ordinary mundane world. Here you have to try to be somebody, because you go on feeling that you are nobody; you feel so empty, so meaningless, so faceless, that you are begging everybody -- "Give me a face, a name, an identity." And people give it to you but those faces are just masks, those identities are just false. They make you hypocrites. They make you believe what you are not. And you have wasted many of your lives in believing in things which you are not and you have never been.

In such a moment of transformation as Govind Siddharth has passed through, one for the first time drops all the masks, all the old identities. One accepts oneself as nameless, as a nobody. And this is the tremendous miracle: that the moment you accept yourself as nobody, for the first time you have become somebody. For the first time you have attained to your original face.

And if people see it happening... it is good for people, because it will become a remembrance to them. Something that they had forgotten, your presence may make them remember. And you cannot take away their right to thank you. That's what `respect' means.

The word `respect' is beautiful. It does not mean honor; that is a dictionary meaning. Existentially it means *re-spect*, a desire to see again. Somebody looks at you, remembers something, wants to remember more, wants to look at you deeper, wants to be closer to you, wants to look into your eyes, wants to hold your hands. It has nothing to do with honor, it is simply an effort to remember his own forgotten treasure.

BELOVED OSHO,
THE DISCOURSE OF GOVIND SIDDHARTH'S DECLARATION WAS SO BEAUTIFUL FOR ME. I STRANGELY BELIEVED IN EVERYTHING, FEELING VERY HAPPY ABOUT GOVIND'S INSIGHT AND FELT A PUSH FOR ME TO GO INSIDE MORE.
WAS THAT YOUR INTENTION?

We are together here only for a single intention: to remind you that you are not what you have been taught that you are, that you are somebody else.

And you will remain miserable till you find your reality. Your whole tension, anguish, anxiety consists only of a single thing: that you are trying to be somebody which you are not. Your whole life has become so strained, and it will remain so until you realize that your personality is only a drama and it is time to go home.

Sometimes a shock is needed, sometimes an accident, so that your mask slips down -- and suddenly you look in the mirror; it is not your face. Sometimes a certain device is needed so that you can uncling yourself. I have always loved a small incident....

In India, every year in every village, people dramatize the life of Rama. They are not great actors, but it has become almost a religious tradition, for thousands of years. And there are many difficulties.

There is a war between Rama and his enemy Ravana. Rama's young brother, Lakshmana, is hit by Ramana's arrow and falls down, unconscious. The greatest physician of those times is called. He says, "Something is possible but it is very difficult: a certain plant is needed to prepare the medicine, and that plant grows on a mountain far away.

Hanuman, a devotee of Rama, says that, "I will go and I will bring whatever is needed. Just describe it to me, because the mountain will be full of vegetation.

The physician says, "There will not be much difficulty, because in the night this certain plant gives light as if it were a candle. So you can recognize it without any difficulty."

Hanuman flies, reaches the mountain, waits for the night... but he is very much puzzled, because there are many plants, all different, which are radiant with light. He had forgotten to ask, "Is this the only plant which is radiant, or are there other plants too?" Now it is too late; he cannot go back. But he is a monkey god....

The only way is to take the whole mountain, so he takes the whole mountain so that the physician can choose the right plant for the medicine.

Now, in the drama it is a very difficult problem: writing all these miracles and fictitious things in stories is one thing, but to dramatize them is a real difficulty. The first difficulty is to make people see that Hanuman is flying -- and he is not flying; he is just hanging on a rope and the rope is being pulled from the other side of the stage, and he is going fast, on the rope. And then he comes back with the mountain -- and the mountain is nothing but a plastic mountain with beautiful small plants; each plant has candles hidden in it. And he comes with one hand on the mountain and the other hand on the rope.

But something goes wrong -- the wheel, on which the rope has to be rolling, is stuck. In a village, particularly in India, it is expected. Now Hanuman is hanging in the middle of the stage, getting very embarrassed, and people are shouting and clapping and enjoying as they have never enjoyed... the mountain in one hand, the other hand on the rope, and the poor fellow cannot get down.

The manager rushes backstage, tries hard, but it is just a mistake of the carpenter who has made the wheel on which the rope has to move. And the situation is becoming so hilarious that just out of nervousness he cuts the rope -- something has to be done.

Lakshmana is lying down flat on the platform, dead. Rama is standing there. Although he can see Hanuman is just over his head, still he is saying, "Hanuman, it is getting very late. Come soon! Where have you gone?" And people are laughing, because this is stupid.

And even Lakshmana, who is supposed to be unconscious, hearing so much laughter opens his eyes and looks at Hanuman and starts laughing. And Rama says, "Shut up! You are not supposed to laugh, you are unconscious." So the poor fellow remains unconscious.

And at that moment the rope is cut and Hanuman falls on the stage. The whole mountain is shattered all over the stage. And he has a fractured leg -- he is one of the wrestlers in the town -- and he forgets completely that he is Hanuman.

And Rama goes on repeating the dialogue that is supposed to be..."Hanuman, you have done great."
He said, "Oh, shut up! First tell me who cut the rope!"
And Rama said, "But my brother is dying."
He said, "Let him die! My leg is broken. Where is that physician?"

Now the manager sees that things have gone from bad to worse. People are jumping and enjoying, and the poor Rama is trying somehow to manage but Hanuman is really angry; he has forgotten completely. The curtain is dropped; the manager can see no other way. And somehow the Hanuman has to be taken behind the stage: "Don't create such a scene. Have you forgotten that you are Hanuman?"

He says, "Who says I am Hanuman? First my broken leg! And I don't care whether Lakshmana dies or not; let everybody die. First my leg has to be taken care of."
But they say, "You have forgotten completely that you are Hanuman?"

He said, "Nonsense, I have never been Hanuman, it is just a drama. I am myself: Ram Kishore Pande is my name. `Hanumana, Hanumana....' In being Hanuman this has happened! Next year, I will see who becomes Hanuman. I am not going to become Hanuman, and I will not allow anybody else to do it either. In this village, *nobody* is going to become Hanuman. If you cannot manage things rightly, you should not impose such things on us poor people. Now I will remain lame for my whole life. My leg... neither is Hanuman going to help nor Lakshmana, nor Rama. And where is that physician?"

The physician had escaped, because he was afraid -- that rascal is dangerous, he may start beating him or doing anything: "You were trying to revive a dead man. Now at least make my leg right."
The identity that you have got is a drama.
It is not your reality.

And this is our whole intention -- and this has been the intention for millions of years, at least in this country, of all those people who are intelligent -- to discover the original face, to find out who exactly you are.

It looks surprising that except in this country, nowhere in the world have people been sitting and trying to find out, "Who am I?" This is the only country where, for centuries, people have been trying to find out who they are. They are not asking you, they are not asking anybody else. They are trying to dig deeper and deeper within themselves to find the very source of their life and being.

Yes, this is my intention. And this should be your intention. We meet only because of this intention. There is no other meeting ground between me and you.

BELOVED OSHO,
WHAT IS THE MEANING OF AN AUTHENTIC MAN? WHAT IS HIS NATURE, AND HIS WAY OF LIFE?

Jayantibhai, the authentic man means one who has come out of his personality.
You have two words: personality and individuality.
Personality is the false identity given by the society to you.
And individuality is what nature has given to you.
Individuality is existential. Personality is social.

Ordinarily, everybody is living as a personality; hence, his life is not authentic. It is false, it is deceptive, it is a hypocrisy. He is not only cheating others, he is cheating himself. He is deceiving others and he is deceiving himself too.

The word `personality' comes from Greek drama. Greek drama has a speciality: in ancient Greek drama all the actors have masks. You cannot find out who the actor is, you see only a mask, but the voice that comes through the mask is of the actor.

It was called *persona* in Greek: *sona* means sound, sound coming through a mask. You cannot find out who the real face is.

Slowly, slowly, we have forgotten the origin of the meaning of the word `personality'.

But watch yourself, and you will be surprised: everything that you are is borrowed. All your thoughts are borrowed. Even about feelings you are not certain.

People write letters to me and they say, "I think I have fallen in love." Great..."I *think* that I have fallen in love." They cannot trust their feeling, they are thinking.

The personality is surrounding you from everywhere, and your individuality becomes almost a hidden thing. You never allow it to live -- because the society does not want you to live in freedom according to your nature; the society wants you to live in the way that the society finds useful.

The personality is very useful: it is never rebellious, it is always a slave. It has no guts to say no. It knows only to say "yes sir." Even in moments when your innermost being is saying no, your personality goes on saying, "Yes sir." You are living a split life.

Society supports your personality; hence, the personality has become very powerful.

There is nobody to support your individuality; hence, individuality -- which is your nature, which is your real power, which is your authentic being -- remains in darkness, repressed.
You are asking me: What is an authentic man?

An authentic man is a man of rebellious spirit. He rebels against his own personality, whatever the cost. He is not ready to compromise as far as his freedom is concerned; he would rather die than to be enslaved.

My whole teaching is to bring the authentic being to the surface, from the hidden corners of darkness where you have pushed it.

You are enemies of yourselves; you have crippled your own being. And then you go on complaining that life is miserable -- it is your doing! You have compromised, for small comforts from the society. And for small comforts from the society, you have sold your soul. Now you have comforts but no soul -- good furniture, good house, good salary... but for whom? You are non-existent. This is the misery, this is the hell

that every man is passing through.

And there are people who are exploiting the situation. The politicians become your leaders because they say they will bring a utopia into the world -- soon there will be no poverty, there will be no suffering, no exploitation, no inequality. All their slogans give you a consolation, and a feeling, "Follow this man." Although for thousands of years these same people, the same kind, have been giving you the same idea of utopia, the utopia never comes.

Perhaps you may not be aware that the very word `utopia,' in its roots, means that which never comes.

The politicians are giving you great utopian ideas; the religions are giving you great ideas of heaven, paradise, *moksha*. But if you have an authentic life, you don't need the priest. You are so fulfilled, you are so blissful that no paradise can become in any way an improvement on it. You are living this day in the most beautiful way possible... loving, in friendship. No utopia is going to make your life richer.

You have to see the strategy: keep people false, so they remain miserable. Miserable people need priests, politicians, psychoanalysts, all kinds of charlatans, because they are in such misery they are ready to fall in anybody's trap, whoever gives them hope.

Hope is almost like opium: you forget your misery, you start dreaming beautiful dreams.

I don't know what the situation is now, but in my childhood I have seen laborers working on the farms or making the roads, and they were so poor that their women also had to work... with small children, a six-month old child. Now what can the woman do with the child? How can she manage to work and keep the child? I was surprised to see that whenever there was any road being made, there were children lying in the grass by the side of the road -- enjoying, so blissful.

I inquired, "What is the matter?" -- because these children are such nasty people. The whole day they will sleep, and the whole night they will cry; strange ideas they have. But here are the mother and the father working on the road and they are just by the side, under a tree in the shade... so blissful. I asked, and I found out what they did: they gave a little opium to the child so that the whole day -- whether they were hungry, whether they were lying in the heat, it didn't matter -- the opium would keep them unconscious of their reality.

Hope is the opium of the people.

And they go on giving hope.

Hope is the greatest business in the world. For thousands of years priests have been exploiting, giving hope: "In the next life..." And nobody has asked them, "Why not in this life? And this life must have been `the next life' in the previous life. We have been miserable in the past life, and we waited for this life -- we are miserable. And you are again saying `next life' -- or in paradise."

Not a single eyewitness, no proof, no evidence exists of any paradise.

But the miserable person is ready to believe in anything; the belief has to be a consolation.

Why are people, the masses, against me? The psychological reason is that I am trying to destroy their hope -- and if their hope is destroyed, their reality is misery. And I want them to realize that they are miserable so that I can point out to them *why* they are miserable:

They are miserable because they are not authentic.

Drop the personality. Live naturally, live intensely. Do not allow anybody else to dominate you; you have allowed too many people to dominate you.

I was staying in a home. A small child was playing. I asked him a few questions and we became friends. And I asked, "What are you going to become in life?"

He said, "As far as I know, I am going to become insane."

I said, "Why? Why you are going to become insane?"

He said, "Because my mother wants me to become a doctor, my father wants me to become an engineer, my uncle wants me to become a professor, my other uncle wants me to become a scientist. My whole family is wanting me to become this, to become that. I know that if I become all these things, one thing is certain: I will become insane. And nobody is asking me -- `What do you want to become?' Nobody seems to be interested in me; they have their own ambitions, and I am simply an excuse to fulfill their ambitions."

Everybody is in a place where he should not be. The poets are making shoes, the shoemakers have become prime ministers. Everything seems to be topsy-turvy, and *everybody* is miserable.

The authentic person has to rebel. He has to say to the whole world, "I am going to be myself, whatever the cost. If I want to be a musician.... Perhaps everybody cannot be Yehudi Menuhin or Ravi Shankar. Most probably, I will be a musician on the street begging, but still I will be happy that I am fulfilling my own desire, that I am not being dominated by somebody else."

Those who are dominating may have good intentions. Nobody is doubting their intentions. And perhaps if you had followed their intentions you would have been the richest man in the country, and now you are just a beggar with your guitar on the street. But I say to you that to follow your *own* nature and to be a beggar with a guitar in the street is more fulfilling, more blissful than to be the richest man in the country, if it is not your desire.

One great surgeon, the greatest in his country, was retiring, and his friends had gathered to celebrate. His students had gathered -- because he was really a master surgeon; there was no comparison at all with anybody else. He was a brain surgeon. Even at the age of seventy-five, his hands were not shaking a bit -- because while you are performing surgery on the brain, if your hand shakes just a little bit, it can cut thousands of small nerves in the brain. You can damage the person for his whole life. Your hand has to be almost like steel, and you have to hit the exact point... because there are seven million nerves in the brain, and seven hundred centers in your small skull. The instruments are very fine, and the man has to be really an artist not to cut any other cells, any other nerves, which are so close knit... seven million, in a small skull. And to remove exactly the nerve that you want to remove... it is the most delicate job in the world.

And he was successful. No operation of his had ever failed. He was respected all over the world, rewarded with a Nobel prize, but on the day that he was retiring he was not happy. Everybody was enjoying, drinking, dancing. He was standing in the corner, sad, lost. A friend came close to him and asked, "What is the matter? We are celebrating here for you, and you are standing so sad -- as if somebody has died."
He said, "I am thinking of something which makes me utterly sad."

The man said, "You, and sad? The world's greatest brain surgeon... everybody is jealous of you."

He said, "But you don't know my inner feeling. I never wanted to become a surgeon in the first place. I wanted to become a musician, but my parents forced me to become a surgeon. My whole life has been nothing but a long slavery. I would have been far happier to be an unsuccessful, unknown, anonymous musician than to be a world-famous surgeon -- because this is not me.

"This was my parents' desire, it was their ambition. I have been manipulated, exploited, my whole life has been destroyed just in fulfilling my parents' desire. And now I am too old, and I don't think that I will be able, but I am going to try.... Because this was not my life. I lived somebody else's idea."

The authentic man is one who lives his life according to his own innermost core, who lives his individuality. It needs guts, it needs courage, because you are moving into an unknown area.

While your parents and your well-wishers are experienced people -- they know what will be right for you, they know what is going to produce more money, more respectability -- you don't know anything.

But the authentic man lives the unknown, allows the unknown, moves on the unknown path, risks everything. He may not find gold mines, but he finds a tremendous satisfaction. His life is a life of blessings; his death is a death of fulfillment.

BELOVED OSHO,
IN RAJNEESHPURAM I WAS YOUR GARDENER, AND IT WAS THE BEST AND THE MOST BEAUTIFUL AND FULFILLING TIME IN MY WHOLE LIFE.
NOW, SITTING HERE AT YOUR FEET, I SUDDENLY REALIZE THAT YOU ARE MY GARDENER. IS IT SO?

It is so.
But the realization has come a little late, because in Rajneeshpuram also I was the gardener.
Think it over again. With me, you cannot be a gardener.

My disciples are my garden, and when they blossom and flower I rejoice as any gardener rejoices.

With each of my disciples coming to flower, I attain enlightenment again -- because from my side, there is no distinction at all, no distance. Particularly as you become blissful, the distance starts becoming less and less. In your misery -- you have to forgive me -- I cannot be with you. The greater your misery, the further apart we are.

But in your blissful moments, you are are so close that there is no distance at all. In your enlightenment, you are not even close -- you are one.
I feel that again another spring has come to me.

So this time you are right. The last time you were wrong. Those two years there in Rajneeshpuram in my garden, working as a gardener, were only a device to keep you close to me -- but I was the gardener. And

from now onwards, wherever you are, I will remain the gardener.

So behave like a beautiful rosebush -- bring as many flowers to your being as possible.

BELOVED OSHO,
YOU MUST BE THE ONLY ENLIGHTENED MAN IN THIS WORLD OF ALMOST FIVE BILLION PEOPLE.

, PLEASE BE STRAIGHT WITH ME: HOW EASY IS IT TO BECOME ENLIGHTENED?

Milarepa, it is very difficult for me to be straight.
I am not a straight guy.
Enlightenment is very close, but it all depends on you whether you allow it to happen or you keep yourself closed. I know the night is very dark, and in the darkest part of night to believe that the morning is very close is very difficult. But that's how it is: when the night is darkest, the dawn is closest.

But the sun can rise and you can still keep your doors closed, you can keep your eyes closed. And the sun is a gentleman; it will not knock on your doors -- "Open! It is morning." It will come up to your door and wait.

The question is very relative. Enlightenment can happen any moment if you are really bent upon it; otherwise, you can go on postponing for lives. You have been doing that.

How have you passed your many lives before? It is not that you have heard the word `enlightenment' for the first time. It is not that the desire to be enlightened has arisen in you for the first time. Perhaps thousands of times... but it never became intense enough, it never became total enough, it remained lukewarm.

So it depends on you: if your desire for enlightenment is lukewarm, it may take many, many lives; if it is intense, there is no need to wait for tomorrow -- it can happen this very moment, herenow.
And please don't ask me to be straight.
These matters are not for straight guys.

It is not simple arithmetic, that I can say three years, two years, one year, one life....

It all depends on you. You can go on sleeping forever, you can wake up right this moment.

BELOVED OSHO,
WITH EACH NEW STEP INTO THE UNKNOWN, HOW CAN I BE SURE THAT I AM ON THE RIGHT PATH?

The indications that you are on the right path are very simple: your tensions will start disappearing, you will become more and more cool, you will become more and more calm, you will find beauty in things in which you have never, ever conceived could be beautiful.

The smallest things will start having tremendous significance. The whole world will become more and more mysterious every day; you will become less and less knowledgeable, more and more innocent -- just like a child running after butterflies or collecting seashells on the beach.

You will feel life not as a problem but as a gift, as a blessing, as a benediction.
These indications will go on growing if you are on the right track.
If you are on the wrong track, just the opposite will happen.

BELOVED OSHO,
WHERE IS MY HEART? WHERE BEFORE I COULD FEEL IT EVEN PHYSICALLY WITH A LOT OF WARM ENERGY AND AN EXPANSION INSIDE MY CHEST, NOW IT FEELS EMPTY MOST OF THE TIME, OR LIKE A HOLE NOT THERE, OR I CANNOT LOCATE IT.

Purna, your heart is with me.
I am a master thief.

The Osho Upanishad

Chapter #41
Chapter title: From information to transformation

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BELOVED OSHO,
I CANNOT UNDERSTAND WHAT AN ENLIGHTENMENT IS. OH, MY BEAUTIFUL MASTER, WILL YOU PLEASE SAY SOMETHING ABOUT THE TASTE OF ENLIGHTENMENT?

Chetna, there are things in life which cannot be understood. They can be experienced, but they cannot be explained. To explain them is to explain them away.
About such things, you have to go through a transformation.

You are asking for information. Information can be given about objects; the whole of science is information. And the whole of religion is transformation -- the moment religion becomes information, it is dead.

You are asking me to give some taste of enlightenment to you. Can't you see a simple fact? -- that tastes cannot be transferred; either you have them or you don't have them.

Even ordinary tastes... the taste of a sweet fruit is unexplainable. You will have to taste it yourself.

I can show you the way, where the fruit is available, where the ripe fruit is waiting for you, where the flowers have become tired, because they have been waiting for you for many many lives, still hoping that one day you will come.

I am reminded of a beautiful incident in the life of Ramakrishna's wife, Sharda Devi.

Ramakrishna died, but before dying he told Sharda, "Remember, I have been here always and I will be here always, so don't think of yourself as a widow. Only my body is going to die -- but you are married to me, not to my body."

In India, when a husband dies -- and particularly in Bengal it is more severe for the woman, for the wife -- her head is shaved... because half of the beauty of a woman is in her hair. She cannot wear any colored clothes; only white is allowed. She cannot use any ornaments, particularly the glass bangles that are used by married women. When the husband dies, she has to break her glass bangles.

Just by the way, I have to inform you why the glass bangles have been chosen as a symbol of marriage: because here in this life, everything is just like glass -- breakable, easily breakable.

And when the husband dies, she has to break her bangles on the floor. They need to be made of glass, not of metal, not of gold.

But Ramakrishna prohibited her: "In spite of the whole tradition, I prohibit you. Continue the way you have lived with me. I have loved your food, your sweets. Every day, prepare my food, my sweets; and sit just the way you used to sit before me while I was eating. One day I will be coming."
Ramakrishna died.

Everybody tried to convince Sharda, "Don't be mad, don't go against the tradition. Ramakrishna was always half mad, and it seems that before death he has lost his mind completely!"

But Sharda said, "I am not married to the tradition, not married to the convention -- I am married to this

beautiful half-madman and I am going to follow him." She did not cry. She continued using ornaments, glass bangles, colored clothes; she did not shave her hair.

People said, "We used to think Ramakrishna was mad; this Sharda is even more mad. She is a widow, and she is behaving as if she is newly married."

And she would prepare the food with the same enthusiasm, and would bring it to Ramakrishna's room and sit in front of him with a small fan in her hands, as she used to sit -- as for thousands of years in the East, wives have sat with a fan, so that no fly or anything can sit on the food.

And people said, "You are mad. There is nobody there."

And twice every day the ritual was repeated, and she lived many years.

Whenever she was asked she said, "Whatever happens... I know he is going to come one day." Such patience.

I reminded you of this incident because your fulfillment, your enlightenment, is waiting with infinite patience, for millions of years. One day you are bound to come.

Ramakrishna may come, may not come, but one day you will be sitting under a bodhi tree, enlightened -- that is guaranteed. That is intrinsic to your nature. It all depends on you: you can be lazy and you can reach to your own bodhi tree in many, many lives' time. You can be total, your intensity can make you an arrow, and you can move with the speed of light.

And certainly enlightenment is nothing but your becoming light, your inner being becoming light.

Perhaps you are aware that the physicists say that if anything moves with the speed of light, it becomes light -- because the speed is so great that the friction creates fire. The thing is burned, there is only light. The material disappears, only immaterial light remains.

Enlightenment is the experience of an explosion of light within you.

Perhaps your desire to be enlightened is moving with the speed of light, like an arrow, so that your very desire, your very longing becomes a flame, an explosion of light. There is nobody who becomes enlightened, there is only enlightenment. There is only a tremendous sunrise within you.

Chetna, you cannot borrow the experience from somebody else, but you can have the experience. Why borrow in the first place? You do not understand what enlightenment is? You will never understand, unless you experience.

In the world, the law is: first understand a thing and then move towards experiencing it.

But in the inner world just a diametrically opposite law applies: experience first, then move towards understanding it.

BELOVED OSHO,

I HAVE HELD THE FOLLOWING EVENTS CLOSE TO MY HEART OVER THE YEARS. I RELATE THEM TO YOU NOW BECAUSE THEY MAY HAVE SOME CONNECTION WITH THE BEAUTIFUL REVELATIONS OF SWAMI SIDDHARTH AT DARSHAN SEVERAL EVENINGS AGO. THE EVENTS MAY NOT BE DESCRIBED AS MOMENTOUS, BUT THEY HAVE A SIGNIFICANCE OF THEIR OWN, AND I BRING THEM BEFORE YOU IN GRAVE HUMILITY AND FROM THE DEPTHS OF MY BEING.

I WAS THIRTY-TWO YEARS OLD. BY THEN I HAD FOUR BABIES, AND WAS KEPT TIED TO THE HOUSE. TO KEEP MY SPIRIT ALIVE, I WAS TAKING ON A CORRESPONDENCE COURSE. ON THE DAY OF YOUR ENLIGHTENMENT, MY HUSBAND WAS OUT, THE BABIES WERE ASLEEP. I WAS DRAWING A LIFE STUDY OF MY LEFT HAND; SUDDENLY THE ROOM WAS FILLED WITH A WHITE SHIMMERING LIGHT -- NO LIGHT WAS EVER LIKE IT. I COULD SEE NOTHING BUT THE LIGHT. I DO NOT KNOW HOW LONG IT WAS THERE; I ONLY KNEW THAT SOMETHING TREMENDOUSLY SIGNIFICANT HAD OCCURRED. IT LEFT ME BREATHLESS.

WHEN MY HUSBAND CAME HOME, I TRIED TO EXPLAIN WHAT HAD HAPPENED, BUT THERE WERE NO WORDS TO DESCRIBE IT SO WE DID NOT DISCUSS IT. I HAD TO WAIT ANOTHER THIRTY-TWO YEARS BEFORE THE TRUTH OF THAT EVENT BECAME CLEAR.

I HAD BEEN TAKING A THEATER CLASS WITH SEVENTEEN YEAR OLDS, TWO OF WHOM CAME TO ME DISTRESSED, WITH FEELINGS OF HELPLESSNESS BECAUSE THEY HAD SEEN A FILM DEPICTING THE EFFECTS OF A NUCLEAR WAR. I TOOK THEIR PAIN HOME WITH ME. ONCE INSIDE THE DOOR, I THREW MYSELF FACE DOWNWARDS ON THE FLOOR, ARMS OUTSTRETCHED. I WAS IN AN EMPTY DARK SPACE, OPENING MYSELF TO EXISTENCE FOR SOME KIND OF ANSWER. I WAS THERE FOR A LONG TIME. LATER I WENT INTO MY BEDROOM AND LAY ON MY BACK ON THE BED. SUDDENLY THE SAME WHITE SHIMMERING LIGHT ENVELOPED ME; THE ROOM SEEMED TO DISAPPEAR, AND AFTER A FEW MOMENTS THE HEAD AND SHOULDERS OF THE MAN CAME INTO THE LIGHT, HIS EYES TOWARDS ME. SOON THE HEAD AND SHOULDERS OF THE WOMAN APPEARED IN PROFILE IN FRONT OF HIS LEFT SHOULDER, HER HANDS CUPPED TOGETHER IN

FRONT OF HER AND AGAINST HER BREAST. INTO HER HANDS CAME A SMALL CHILD. ALL WAS ENCOMPASSED IN THIS LIGHT. I CANNOT SAY HOW LONG THEY WERE THERE, BUT THEN THEY AND THE LIGHT WERE GONE. I WAS PANTING AS IF I HAD BEEN RUNNING.
I KNEW THAT THE FIRST LIGHT THIRTY-TWO YEARS BEFORE HAD BEEN OSHO'S LIGHT AS IT FILLED THE WORLD AND WAS AVAILABLE TO ALL THOSE TO RECEIVE IT. I WAS NOW READY TO RECEIVE HIM.
I KNEW THAT THE SECOND EVENT BROUGHT ME TO THE ONE WHO WAS THE TRUTH OF OUR TIME. THE FIRST REALITY WAS WHEN I WAS THIRTY-TWO AND YOU WERE TWENTY-ONE, THE LIGHT WAS YOUR ENLIGHTENMENT AND IT FILLED THE UNIVERSE.
THE NEXT DAY, MY SANNYAS FRIEND -- WHO WAS DOING SOME WORK FOR ME -- OBSERVED A GREAT CHANGE IN ME. IT WAS NOT LONG BEFORE I WAS AT THE FEET OF MY BELOVED MASTER.
I WRITE THESE THINGS BECAUSE THIS LIGHT WITHIN US CANNOT BE HIDDEN. I BOW DOWN TO THE ULTIMATE TRUTH OF THE ENLIGHTENED ONE.
MY BELOVED MASTER AND FRIEND, I REALIZE THESE EVENTS MAY SEEM SMALL BESIDE THE OTHERS THAT ARE REVEALED TO YOU AT LAST; BUT THEY ARE BROUGHT TO YOU FROM MY LOVING HEART.

Jivan Mary, the path of spiritual realization knows no differences in experiences.

There are not big, significant experiences and small, insignificant experiences. All experiences on the path are exactly of the same significance, because each experience takes you a step deeper into reality, deeper into yourself, deeper into existence.

Your first experience of suddenly encountering a white, shimmering light, and after thirty-two years you came to know that it was the day I had become enlightened.... You are not alone in experiencing that; perhaps ten persons more have related the same experience to me. And naturally they were amazed, and there was no clue available to them. Only later on, years afterwards, it became clear to them that there seemed to be some correspondence between my enlightenment and their experience.

There were great distances between me and all these people.

But as far as man's spiritual being is concerned, space and distances do not matter at all. If you are open, if you are available, if you are receptive, then one man becoming enlightened... the experience, the vibration, the light goes around the whole earth. Wherever there are people who can receive it, who can welcome it, who can take it in.... They will not only see a shimmering white light -- that is the outer manifestation -- there is something more hidden behind it. In their seeing, their being has taken a quantum leap.

They will never be the same as they were before. The experience of the light has drawn a line, a discontinuity in their life. Something new has entered: they have become available to the beyond; they are no longer only psychological human beings. Something of the spirit has come up out of the darkness, just like an iceberg -- a part is above the water, one-tenth. Most of the iceberg is still underneath the water, but a revolution has started.

Your second experience is of even deeper mystery. It is also connected with the first experience.

The first experience was my enlightenment. You shared it, you participated in the celebration. You were a welcomed guest.

The second experience is indicative of my whole philosophy: I have gone beyond enlightenment, something new is born.

Enlightenment has been, up to now, the ultimate.

It is not the ultimate any more.

I have broken the ice. I have opened a small door -- a new birth, of a new man, of a new humanity, of a new future.

Enlightenment will always remain of tremendous value, but up to now it was the end. Now it will be again a beginning of a new journey.

This breakthrough has immense implications. A few are worth remembering.

One, the old idea of enlightenment was partial. It was partial in the sense that all the religions of the world have emphasized the fact that the man has to renounce the woman, to renounce the world, renounce all the pleasures of the world. He has to become an ascetic -- in reality he has to become a self-torturer, because to cut man from woman is the beginning of torture.

Man and woman are part of one whole; they are not opposites, they are complementaries.

My emphasis is: no more renunciation, no more self-torture, no need to create a painful, miserable life for yourself.

The woman is not against the man.

The new humanity has to create the right atmosphere where men and women are friends, fellow travelers, making each other whole. The journey becomes a joy, the journey becomes a song, the journey becomes a dance.

And if men and women in total harmony can give birth to children, those children will be the `superman' we have been dreaming about for thousands of years. But the superman can be created only out of the harmonious whole of man's and woman's energy. Then he will be born enlightened.

In the past, people had to seek enlightenment. But if a child is born out of a couple who are in total harmony, in absolute love, he will be born enlightened. It cannot be otherwise. Enlightenment will be his beginning; he will go beyond enlightenment from the very first step. He will seek new spaces, new skies.

Your second experience is indicative of my whole philosophical approach.

I am bound to be condemned by the old religions. I cannot even complain against them. I accept it, it is just natural -- because I am trying to bring a totally new religious experience into the world. And with the new religious experience there is bound to be a new world, a new humanity, new eyes to see and new hearts to feel.

Jivan Mary, you are blessed that, far away from me, you experienced my enlightenment and you also experienced my transcendence of enlightenment. You are absolutely ripe, mature, to explode into the beyond, the unknowable, the ecstatic existence.

You are old, but only in the body. Your heart is younger than the so-called young generation. You have not just grown old, you have grown up, you have matured.

And I can say it without any hesitation: this is going to be your last life. You will not die without experiencing your immortality, your eternity.

It is very difficult to predict any such thing, because there are so many hazards. One can go astray from the very last step -- just one step more and he would have arrived home, but one can go astray.

There is a Sufi story.

A king who was not just a king, but also an enlightened human being, was talking to the court astrologer. He told the astrologer, "Your science is the most difficult one. Predicting anybody's behavior, future, is almost an impossibility, because on each step there are crossroads, and one never knows where the person will start moving and changing. And life is so accidental and everything is in darkness; people are unconscious."

But the astrologer said, "No, that is not so."

The king said, "Then you will have to prove it by experiment. I know a beggar who sits just in front of the palace...."

In front of the palace there was a beautiful, big river, and the beggar used to come across the bridge to sit in front of the palace. And certainly he was the richest beggar; he was the royal beggar. And he was a very strong man -- he had made it clear to all the beggars of the capital that this place belonged to him, nobody should ever try to enter here.

You may not know that beggars go on doing this. You may not be aware that you belong to some beggar, that no other beggar can approach you; you are a possession of some beggar.

In one of the cities where I used to go, I always used to find a beggar at the railway-station and I would give him one rupee. One time I went there, the beggar was not there. A young man was standing there. I said, "What happened? What happened to the old man?"

He said, "I am his son-in-law."

I said, "Son-in-law? But where is the old man?"

He said, "He has given the railway station as a dowry to me. Now it belongs to me."

Only then did I become aware that we may not know at all who the beggar is who possesses us, our house, our street... nobody knows. That is their decision amongst themselves; there are divisions.

So the palace of the king was the kingdom of the beggar. And the king said, "Tomorrow when this beggar comes towards the palace, we will put a golden pot full of gold coins in the middle of the bridge. He comes so early that he is almost the first man to cross the bridge, and he will get hold of the pot and all the money that the pot contains."

And the astrologer and the king and their other friends were waiting and watching from the palace. The beggar came, but they were all surprised: he was coming with closed eyes, with a walking stick to find the way. He was not blind; he had never been seen with a walking stick.

The astrologer said, "This is strange."

And the beggar certainly missed the pot, because the bridge was big, and he was walking with closed eyes.
He reached the palace.
The king called to him, "What is the matter? You are not blind."
He said, "No, I am not blind."
"And you have never carried a walking stick."
He said, "Never."
"What happened today?"

He said, "Just this morning when I was coming out of my home, the idea arose in me that if I should become a blind man -- anything can happen in this world; people become blind -- will I be able to find my way to the palace? So I said, `It is better to try.' I am not blind, but it is better to try, as a rehearsal, in case I become blind."

The king said to the astrologer, "Do you see my point? This man passed by the pot full of gold. But an idea in his mind... `If some day I become blind, it is better to have some rehearsal beforehand.' And it is a coincidence that he has chosen today to practice it."

It is very difficult to predict that somebody is going to become enlightened, because people have slipped from the very last step -- they were just at the door of the temple and they turned back... some idea....

But about Jivan Mary, I am saying she is going to make it in this life. Her experiences show the purity of her heart. She is not a woman of the mind. And her purity has been growing, and death cannot be so cruel. She is going to become enlightened any day... but certainly before her death.

She should go on just as simply, as ordinarily, as humbly as she has been going up to now. She should not start thinking that she is going to become enlightened; otherwise the idea has entered, and can distract.

She should not bother about enlightenment or no-enlightenment. She is perfectly good as she is, and she should continue in her humbleness, in her love, in her purity, in her compassion.

Enlightenment will come on its own accord. She is not to desire it, she is not to expect it.

BELOVED OSHO,
TODAY'S QUESTION IS BEYOND BELIEF: HOW TO DIE UTTERLY WITHOUT GRIEF? I HAVE HEARD YOU SAYING THAT YOU ARE A MURDERER AND THAT YOU DO NOTHING. IS YOUR ULTIMATE INACTIVITY YOUR INVISIBLE SWORD? PERHAPS THE FORCE OF MY OVERPOWERING AND MYSTERIOUS LOVE FOR YOU IMPALES ME ON THE POINT, AN INVISIBLE HARA-KIRI.

The question has its own answer in it.
I certainly am a murderer.
And also, I never do a thing, so I am a murderer of a very strange category. Just like the candle, and the moth comes towards it, dancing, and dies on its own accord... the candle does not do anything, but certainly it kills.

The whole function of the master is to create such energy, such a magnetic force that you are pulled in and slowly, slowly start disappearing. And a point comes when you have become one with existence. This I call *real* death.

The ordinary death that you see every day is not real death; It is only a change of the house, or a changing of your clothes. The master is the *real* death -- because once you are consumed in the energy that the master makes available to you, you will not be coming back into any form; you will disappear into the vast universe.
It is death from one side: you will not be this small, imprisoned soul.

It is life eternal from the other side: you will be freed from the prison and you will become one with life itself.

You will not be separate; you will be immortal, you will be universal. Just all your misery, all your limitations -- the birth, the death, the old age -- all these will disappear. You will be simply young, vibrating, eternal life.
On the one hand the master is a death.
On the other, he is the resurrection.

BELOVED OSHO,
WHENEVER I SIT SILENTLY, DOING NOTHING, A DEEP SADNESS SURROUNDS ME. OSHO, WHAT IS THIS SADNESS? AM I NOT SITTING SILENTLY IN THE RIGHT WAY?

It is the right way.

In the beginning silence feels like sadness, because you have always been active, engaged, busy -- and suddenly all your activity, all your busyness-without-business, all your doings are gone. It feels as if you have lost everything, your whole life. It looks like sadness.

But just be a little patient -- let this sadness settle. This is the beginning of silence.

As sadness settles, you will start enjoying the peace, the inactivity, no turmoil... and a point will come where you will see that it was a misunderstanding: it was silence, but you misunderstood it as sadness. You just have to become acquainted with it. A little deeper friendship with what you are calling sadness and the same sadness will become your deep, cool silence.

But we are so much accustomed to being busy. Nobody allows himself or others just to relax, not to do anything. People condemn such people.

I have heard that one day as the archbishop of New York entered the church he saw a young man who looked like Jesus Christ.

He thought, "It is impossible... Jesus Christ? He must be a hippy; many hippies look like Jesus Christ. So keep your courage, don't be afraid."

He went in and asked the young man, "What are you doing here?" -- although inside he was trembling: "Who knows? He has said that he would come again; perhaps he has come." But... New York? He should go to Israel.

The young man laughed. He said, "Don't be worried, and don't tremble inside."

He said, "My God, so you know that I am trembling inside?"

"Yes," he said, "I know, and you are thinking I am a hippy. You idiot! You can't recognize your lord Jesus Christ?"

He said, "I had recognized you. In fact, when I first entered, I had the idea: `My God, the man looks exactly like Jesus Christ.'"

He said, "I do not *look* like Jesus Christ, I *am*."

The archbishop said, "Just wait a minute" -- because he thought, "Now what to do?" He had never in his life thought that he was going to meet Jesus Christ. And if you meet Jesus Christ, what are you going to do? So he immediately made a long phone call to the Vatican in Rome. He asked the pope, "It is very urgent. Jesus Christ has come into my church. And the guy seems to be really Jesus Christ, because he even reads my thoughts!"

Even the pope started trembling inside..."This is strange!"

The archbishop said, "What should I do?"

The pope said, "Do? -- just look busy, and inform the police! What else can we do? Just look busy so the lord does not think that his archbishops and bishops are wasting time and doing nothing. Just do something, anything will do. Don't bother me. It is good that he has not come here! And inform the police."

Looking busy....

Even if you are sitting silently in your shop or your office and somebody comes, you start looking busy -- putting this file there, and that file there, and you know it is useless. But just sitting in your chair not doing anything looks somehow not right. What will the man think? `Business' is accepted, busy people are accepted.

I was a student of a professor who was a very traditional man, and he had taken the vow of celibacy. Just teaching Indian philosophy, by and by he became so much involved in it....

Just like all the Bengalis -- he was a Bengali -- he used to keep an umbrella. But all other Bengalis feel embarrassed that whether there is rain or not, heat or not, they carry their umbrellas; the umbrella is something essential. But this Professor Bhattacharya was not embarrassed, because he was always using it. He was using it to save his celibacy: he kept his umbrella so close to his head that he could see only two or three feet ahead, so he was saved from all kinds of women in the university.

The most troublesome thing was that there were only three students in his class -- two were girls, and I was the third one. And because of the two girls he used to teach with his eyes closed. Because you cannot keep the umbrella while you are teaching, that will look really... too much!

And it was a great joy for me, because he kept his eyes closed, I kept my eyes closed. Really, I slept; that was my time to sleep. And he thought that perhaps I was also a celibate; he had great respect for me.

One day it happened that those two girls were absent. He started teaching with his eyes open, but I was accustomed to my sleep, so I closed my eyes. He said, "You can open your eyes, because those two girls are not here."

I said, "Girls or no girls, this is my sleeping time."

He said, "My God, and I had so much respect for you and I thought that you were also a celibate."

I said, "All nonsense. If I were a celibate I would always have an umbrella with me! You could have figured it out, that this man never carries any umbrella. Without an umbrella, can anybody be celibate?" I said, "You can go on teaching, it does not disturb me. You have trained me so well... because for two years I have been listening to you, and sleeping perfectly well. It has been a discipline. Now I can sleep anywhere."

He said, "Then what is the point? You sleep. I should go home."

I said, "That is up to you."

He said, "But these girls not coming has revealed a fact."

I said, "It has not revealed anything. In fact, first you see the girls, then you close your eyes. You have seen the girls -- do you accept that or not? -- otherwise how do you decide whether to close your eyes or not?"

He said, "That's right."

"And why have you not closed your eyes today? -- because you have seen that the girls are not here! So you *are* seeing girls unnecessarily -- why are you creating trouble for yourself? And I suspect that even under your umbrella you must be watching who is passing by, whether it is a man or woman. You cannot see the face, that is true; but you can see the feet, you can see the legs. And your celibacy is so thin... even a girl's naked legs, and it is finished. The umbrella cannot save it. No scripture says that celibates should carry umbrellas. From where did you get this idea? Just being a Bengali, conventionally...

"You are not a celibate, because a celibate need not be so afraid. He should be fearless, and you are so full of fear. In this state of fear, forget all about celibacy."

The question contains its own answer. But it seems that you are writing your question with closed eyes, or you are writing your question unconsciously, not even thinking twice about the fact that you have answered it also.

The moment you come in contact with a master, you start dying.

It is a slow process. It is so slow that you are not aware of it. You become aware of it only when you come to a place which I call the point of no return -- from where you cannot return, because almost three-fourths of you is dead. Even if you return, people will think you are a ghost; nobody is going to recognize you again.

The same is the situation about sadness. You ask the question, but you have not allowed the sadness to penetrate your being. You have not allowed yourself to be acquainted with it. If you had allowed it, you would have seen that sadness is just the beginning of silence.

Because you are coming from a world of too much activity and suddenly you have stopped everything, it looks sad. Before entering into silence, you have to pass the transitory period, which will be sadness.

But sadness has its own beauty. It has tremendous depth, it has its own calmness, quietness, softness. It is a beautiful experience.

So don't try to avoid it. If you avoid it, you are avoiding the door to silence.

Enjoy it, receive it with open hands, embrace it. The more you are welcoming, the sooner sadness will start changing into silence.

And silence, slowly slowly, becomes a music without sound.

BELOVED OSHO,

I MARRIED TWELVE YEARS AGO. AFTER TWO YEARS, I WAS INITIATED INTO SANNYAS BY YOU, AND THEN I STARTED DOING MEDITATION. BUT STRANGELY, AFTER MY SANNYAS, MY WIFE AND I STARTED GROWING IN LOVE. SHE ALSO LOVES YOU, OSHO.

BUT THE SAGES ARE SAYING THAT TO LOVE ONE'S WIFE IS A HINDRANCE IN ATTAINING THE ULTIMATE.

ARE WE ON THE RIGHT PATH? BELOVED OSHO, PLEASE GUIDE US ON OUR FURTHER PILGRIMAGE TO THE ULTIMATE.

Anybody who says that love is a hindrance on the path of self-realization is not a sage.
But I can understand your question.

In the past, many so-called sages have been teaching people to be unnatural, unpsychological. These people were basically sick, they were not sages. But they were capable of doing certain things which normal human beings cannot do, and because of their doings people thought they had special powers and that those powers were coming from their sagehood.

For example, you will find people in Varanasi lying down on a bed of thorns -- they are worshipped as sages; thousands of people come to worship them. Naturally you cannot lie down on a bed of thorns because you don't know the trick. The trick is very simple; once you know it, you will laugh. It is not any power; this man is befooling you. On your back, there are spots which are sensitive spots and there are spots which are insensitive spots. Just tell your child or your wife or your friend to take a needle and prick you in different places on your back, and you will be surprised: in a few places you will feel the pain and in a few places you will not feel even that the needle has been inserted into your body. There is no sensitive nerve there, these are blind spots.

Those beds are made by experts in such a way that the thorns only touch the non-sensitive parts of the back -- but the man becomes a sage. He has not done anything creative, he has not shown any talent, he has not shown any intelligence, but through a simple trick of cheating he is befooling people.

There are people.... I was passing through a village and I saw a big crowd, so I stopped the car. I inquired what was the matter. They said, "In our village we have a great sage."
I asked, "What is his greatness, what is his sagehood?"
They said, "He has been standing for twelve years."

I said, "Even if he is standing for twelve centuries, that does not make him a sage."

I went to see the man. He had a support for his hands, and his legs had become elephant legs. It is a certain disease: if you go on standing for twelve years, the blood goes more and more into the legs, and the legs start becoming thicker and thicker. The upper side of his body had become shrunken, his whole weight had gone to the lower side. His face was that of an utterly tortured man. There was no intelligence in his eyes. He was not capable even of speaking. Those twelve years had taken everything from him, but it had given him tremendous honor.

And there was a circle of priests around him, continuously chanting songs, day and night, collecting money, donations. People were coming and worshipping him.

The ego is such that it can make you do stupid things if it feels a certain gratification in it.

Now he was known around many villages as a great sage -- and so cheaply.

If you look at your sages, you will rarely find any intelligent person, any genius. You will find all kinds of retarded people, but they have managed at least one thing: they have done something which you cannot do, and that makes them special. It seems as if they have attained to something spiritual.

You are saying to me that sages have said that the woman is a hindrance.

Anybody who has said it.... The woman must have been a hindrance to him, that much is certain. That much can be said with a guarantee -- that he was suffering from sexual repression. Now he is trying to make a general theory out of it. His own repression is a sickness, and he is creating a theory for all human beings that women are hindrances. They are not.

I used to know a saint who was teaching continually against women. I asked him, "If women are hindrances to men, then women are in a far better position to reach heaven, because nobody is hindering them. Men are not hindrances to women; no sage has said that, no scripture says that."

So it seems that all women have reached heaven, and all men are suffering in hell -- naturally, because if there is no hindrance where will women go? You will have to make some place for them too. And all men have suffered and suffered badly -- but they were responsible for their suffering, because they escaped. And whenever you escape from anything, it follows you. It becomes your fantasy, it comes in your dreams. They did not solve the problem, they were cowards.
My people are not escaping from anything.

Life is a beautiful experiment to solve problems. The more problems you solve, the more intelligent you become. Escaping is not the way.

If the woman is your problem, then find out the reasons why. Perhaps you are the cause. Perhaps you want to dominate the woman. And naturally, if the husband wants to dominate the woman, the woman

reacts in her own way: she starts trying to dominate the husband. Their methodologies are different.

Men are responsible for keeping women ignorant, uneducated, uncultured, are responsible for keeping women almost imprisoned in their houses. Now, if they react, who is to be blamed?

You have taken all their freedom, you have taken all their independence. Financially, they cannot stand on their own feet. Educationally, you have deprived them completely. They cannot fight with the man in the competitive world. The man has all the privileges, the woman has no privileges. This is a man's world in which the woman has been simply accepted as a slave, for centuries, in every culture and in every country.

Now if she reacts, if she nags you, if she makes your life miserable, I think it is perfectly right. And by escaping from her... where are you going to escape? You can escape from the woman, but you have an instinct within you that wants a woman -- that instinct will go with you. You can escape from your wife, but then that instinct within you will create problems somewhere else.

I have heard a story. A great sage was dying, and he called his chief disciple and told him his last message. There was great silence, because it is the last message; it has to be something immensely important. And the sage said to the disciple, "Remember one thing: never keep a cat in your house" -- and he died.

Everybody was shocked. A great sage... and what a message!

People will ask... what will he say? -- the chief disciple was at a loss. He inquired of the elders in the society what to make of it.

They said, "You don't know the story of your master; we know it...."

He escaped from his wife. He remained in the forest near a village where he used to come to beg for his food.

The villagers said, "We are poor people, and every day you have to come -- in the rains, sometimes it is too cold, sometimes it is too hot -- you have trouble. And we are poor people. So we have a suggestion, a simple suggestion, and it will help you also in the other problems for which you again and again come" -- because there was one problem.

He had two *angots* -- that is a special saintly underwear -- and the trouble was that there were rats in the forest, and they would make holes in his underwear and he would have to come to the town so somebody could mend it.

And they said, "It is unnecessarily tiring. We suggest to you.... We have gathered money and we have purchased a cow. You keep the cow, and we will clear some land by the side of your cottage so you can cultivate some grass. And what are you doing the whole day? So the cow will be supported by the grass, and you will be supported by the cow's milk.

"And we have a beautiful cat, so take the cat also. The cat will take care of the rats, and your underwear will not be damaged anymore. But you have to give the cat milk also, because just the rats will not be enough."

He thought that this seemed to be a good plan, so he took the cat, he took the cow. For a few days things went well, but then troubles started arising.

Living just on the milk was difficult; it was not full nourishment. It is full nourishment for small babies, but not full nourishment for a grown-up man.

So he went back to the town: "It is okay for me, and your cat has been very helpful -- she has finished the rats and the problem with the underwear is no more a problem. But a new problem has arisen: just living on the milk, I am feeling very weak."

So they said, "There is no problem. We will clear a little more land for you. There is so much land lying around you. And we have a widow in our town who needs some work. She is a nice woman, so take her with you."

He hesitated a little..."I have escaped from one wife"... but this was not a wife.

And the people said, "Sometimes you will be tired -- she can massage your feet. And if you have a headache, she can massage your head. She will take care of the cow and the cat. And she was a farmer's wife, so she will start farming -- and you can help her also -- so you can grow your own food. You need not bother us any more."

So he took the widow. The widow was really nice, and beautiful. He was trembling inside, but he said, "Now this seems to be the only solution."

And the widow started working. She took hold of the whole house, and managed everything beautifully. And she would massage his feet, and she would give him a good bath. And by and by, as things grow, they grew... love comes through such strange doors. Soon there were children, and there was the whole world

again.

So the elders of the community said, "That's why he said to you, `Never bring a cat into the house', because that is where things start going wrong."

But you cannot avoid.

Man is half, so is woman half. The whole idea of separating them is creating unnecessary misery, and in misery there is no development of consciousness.

Consciousness evolves only in a blissful, happy way -- when you are in a dancing mood, when you are in a singing mood.

So what has happened to you, that with your wife....

You are a sannyasin, your wife loves me, you both are meditating and you have been feeling to go deeper into meditation. Don't be bothered by any sage who has said that women are hindrances. Look at your own experience: your wife has been a help.

And the sage who has said that women are hindrances must have been an escapist.

Never listen to the escapists.

The world is for those who can live in it and not allow the world to enter into them; who can be in the world, and will not allow the world to be in them.

And that is the whole secret of sannyas.

BELOVED OSHO,
IT IS SAID THAT TO TAKE HUMAN BIRTH IS A GREAT FORTUNE, BUT TO GET AN ENLIGHTENED MASTER IS EVEN MORE FORTUNATE: AND IF A DISCIPLE IS DEEPLY IN LOVE, DEVOTED AND SURRENDERED TO HIS MASTER, HE ATTAINS EVERYTHING. HE IS THE MOST FORTUNATE AND BLESSED ONE; LOVE DOES EVERYTHING.
OSHO, I AM NOT THE BLESSED ONE, I AM A SMALL DISCIPLE. PLEASE SHOWER LIGHT ON THE PATH.

There is no one who is a small disciple or who is a great disciple.

One is either a disciple or not a disciple.

You cannot be a small disciple. What do you mean by a small disciple? -- the size? the weight?

Discipleship is the same. It is not a quantity which can be more or less -- it is a quality.

So it is perfectly right that you are a disciple. You are as blessed as any other disciple has ever been. And because you think you are a small disciple you are even more blessed, because that feeling of being small is nothing but humbleness.

BELOVED OSHO,
WHEN I TOOK SANNYAS, I HEARD YOU SAYING THAT WITH CONSTANT EFFORT THE HIGHEST PEAK IS POSSIBLE.
ALTHOUGH I AM A GERMAN, I REALIZED THAT I AM A LAZY ONE WHO ONCE IN A WHILE MAKES SOME EFFORT, GETS A GLIMPSE, AND FALLS ASLEEP AGAIN. IT SEEMS THAT I HAVEN'T GOT IT YET.
OSHO, DO I HAVE TO MAKE MORE EFFORT?

No one has to make any effort.

One has to be more relaxed.

You are feeling a difficulty because you are a German; hence, relaxedness looks like laziness.

You don't have to make any more effort. You just open your eyes and look around: you are sitting on the top of the mountain where you want to reach.

Everybody is where he wants to reach. It takes time -- sometimes years, sometimes lives -- to go round and round and round in the world. And finally one comes to a place, and is amazed: this is the place where he had been sitting in the very first place.

There is no need to make any effort. Just once in a while, when you can open your eyes, just have a little glimpse of the place where you are, who you are.

Nobody is a German and nobody is an Indian. Nobody is an Italian. You are a sannyasin. What nonsense

are you talking, that you are a German? After being a sannyasin, you cannot be a German.

That's why the German government is so much afraid. They won't allow me into Germany because they know that if I am in Germany, Germany will disappear. So many Germans have already disappeared; they are no longer Germans.

Whoever becomes a sannyasin immediately drops his religion, his nation, his race. For the first time he realizes that just to be a human being is so beautiful... why carry unnecessary luggage?

So it is perfectly good; as far as I am concerned, to be lazy is perfectly good. Just once in a while, when you open your eyes, just see where you are. Enjoy that moment.

Don't think of any goal. Don't be goal-oriented.

Sannyas is not goal-oriented. Sannyas is a realization of the moment, now and here. No effort is needed -- because you are already here, you are already now. And the laziest person can, just once in a while, see where he is, who he is. In fact, the laziest may reach before the so-called active people.

And the active German is dangerous. A lazy German is perfectly good. If the whole world becomes lazy, we will have such a beautiful world, with no wars, no atomic weapons, no nuclear weapons, no crimes, no jails, no judges, no policemen, no presidents, no prime ministers. People will be so lazy that they won't need all this nonsense that our activity makes absolutely necessary. Just think sometime: has any lazy person in the world done anything wrong? And still, poor lazy people are condemned.

Two lazy persons were lying down resting under a tree, a beautiful mango tree. And the mangos were ripe, and one mango fell from the tree. It was just by the side of one lazy person, but he didn't move. Just by stretching his hand he could have picked up the mango.

Just then the other lazy person said, "What kind of friend are you? A dog has been urinating in my ear and you never did anything."

He said, "Why should I do anything? A beautiful, juicy mango is lying by my side, and you pretend to be my friend and you have not done anything -- and you have heard it fall, you have seen it fall."

Lazy people have never done any harm to anybody -- they cannot. They will not go through that much trouble.

It is the active people who are the real problems.

So don't be worried about your laziness. It is totally acceptable as far as I am concerned. I want the world to become less active, more enjoying laziness: relaxing on the beaches, taking sunbaths, playing on their guitars... doing everything that is allowable to a lazy person, and not doing anything that only active people have been doing up to now. The active people have created Nadirshah and Genghis Khan and Tamerlane, Adolf Hitler and Joseph Stalin and Mussolini and Ronald Reagan. The world needs to get rid of these active people. And nobody writes about the lazy people, there is no history about them. There must have been lazy people in the world, but nobody writes any history about them. And they are the very salt of the earth.

The Osho Upanishad

Chapter #42
Chapter title: Be a seeker, not a believer

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BELOVED OSHO,
I UNDERSTAND PERFECTLY WELL WHY YOU ARE DRIVING US, SLOWLY SLOWLY, TO BE INDEPENDENT OF YOUR PHYSICAL PRESENCE, BUT I WONDER HOW.
THE OTHER DAY YOU SAID THAT YOU HAVE YOUR OWN METHODS. I TRUST YOU TOTALLY, AND I KNOW THAT YOU WILL NOT HURT THE DELICATE VEIL BETWEEN US AND YOU; AND IF YOU DO, IT IS BECAUSE SOMETHING IS MISSING IN OUR JOURNEY.
BUT I CANNOT AVOID THINKING AND BEING WORRIED: "HOW WILL HE" -- YOU -- "MOVE AWAY FROM OUR BEINGS?"
BELOVED ONE, YOU ARE THE KING OF THE WORLD NOW, AND YOUR COMING TO INDIA TO ME IS A TREMENDOUS ANALOGY TO JESUS COMING BACK TO JERUSALEM. IS IT TRUE?

The moment you cross the boundaries of personality the consciousness is one.

It can be of Gautam Buddha, it can be of Jesus Christ, it can be of Chuang Tzu. These names are names of the personalities. These names have nothing to do with the beyond, with the pure consciousness. It is always the same: wherever superconsciousness exists, it is Jesus coming back to Jerusalem.

I understand your fear, because you do not understand my method.

It appears to you as if there is only one way of disappearing so that I am no more a hindrance to you, and that is by leaving you alone. That's why I have said I have my own methods.

I can merge in you; I can allow you to merge in me. We need not be two. We can become one, and the hindrance disappears.

The idea that the hindrance has to be removed is very crude; there is no need to remove it.

If you are ready, you can merge with me.

If you are afraid, I can merge with you.

The basic question is that the gate of the paradise is very narrow and only one can enter-two cannot enter together. Now, it is not my fault! -- simply old architecture...

BELOVED OSHO,
AS A CHRISTIAN I WAS TAUGHT, "JESUS LOVES YOU AND LIVES WITHIN YOU." I COULD NEVER FIND HIM -- NOT WITHIN ME, NOT WITHIN OTHERS, NOT IN CHURCHES -- NOT TO MENTION GOD, WHOSE HOUSE A CHURCH IS SUPPOSED TO BE.
NOW I'VE MET YOU. I FEEL YOUR LOVE; AND SEEING OTHERS, I FEEL SOMETHING IN THEM.
YESTERDAY I SAW YOU IN THE HOUSE. I DIDN'T EVEN HAVE TO LOOK FOR YOU; YOU WERE JUST THERE.
WHEN I TRUST, EVERYTHING GOES WONDERFULLY.
IS IT YOU WHO ENTERS ME, WHO COMES IN?

It is your trust that creates miracles.

Nobody else can create a miracle for you, but your trust is the source of all miracles.

You were brought up as a Christian; that is a misfortune, but nobody can avoid it.

If you had not been brought up as a Christian, you would have been brought up as a Hindu, as a Mohammedan, as a Jew -- and all these diseases have the same quality of destroying you and your trust.

In fact, to destroy your trust is to destroy you.

Because you were brought up as a Christian, you were told that Jesus loves you, Jesus is in you. But these were words told to you, not your experiences. They were false; they never tallied with your own understanding, intelligence, intuition. Still, you had to believe in them because everybody else was believing in them. Not to believe in them would have created many kinds of troubles.

It is easier to go with the crowd; otherwise, the crowd can be very crude, very primitive. It respects people, gives them honor if they are obedient to its superstitions -- and naturally, everybody wants to be respected, honored. A natural instinct to be respected is exploited.

A natural desire to live a comfortable, easy life is exploited, because if you start raising questions about beliefs, you will be continuously struggling with your neighbors, with your family, with your teachers, with your priest, with your husband, with your wife, even with your children. Your life will become a chaos. Nobody wants to make his life a chaos.

These are natural longings of every man, and these can be exploited very easily. And the best way to exploit is to give you beliefs -- beautiful beliefs, but they remain superficial. They never ring any bell in

your heart.

"Jesus loves you" -- you hear the words, but nothing happens in your heart. "He will come to you, he will come to your rescue, he is your savior" -- but these are just empty words to you, and you go on carrying these empty words your whole life. They become more or less just part of the formalities; your religion becomes a formality, something of the same category as etiquette.

You have to live with so many people -- naturally, you have to adjust, to adapt, and not to create an unnecessary nuisance, not to become a target of their enmity. But this is not going to help your growth.

On the contrary, because these words, these beliefs remain empty for your whole life, deep down a suspicion settles that all religion is bogus. It is very difficult for an intelligent man not to come to this conclusion... a whole life of belief, and your hands are empty and your heart is empty. There have been no golden moments, no experiences that go beyond this world.

So you perform the ritual: you go the church just as you go to the Rotary Club, there is no difference at all. Perhaps going to the Rotary Club or Lions' Club or some other club, you feel more excited than going to church. Going to church seems to be a burden, a duty that has to be done.

Remember, `duty' is a four-letter ugly word.

Love knows no duty. It does many things, but it loves to do them -- it is not duty.

The moment you utter the word "duty" it means there is no love. You have to do it because you have to do it; the pressure of the crowd is so much. But it is deep down a humiliation, an insult, a destruction of your self-respect.

Naturally, you live a so-called religious life -- Christian, Hindu, Mohammedan -- but absolutely superficial, it has no authenticity.

And the trick is very simple: they have substituted belief in place of trust.

Trust is something that grows in you. It is not imposed on you; it is not a plastic flower but a rose that grows, blossoms, releases its fragrance. Trust is the most poetic experience of life. But the basic necessity for trust to happen is that you should not be burdened with beliefs.

Beliefs are false coins; they look like trust, and they can deceive small children very easily. And once you have accepted those beliefs as trust, you will never try to find the distinction -- and the distinction is abysmal, unbridgeable.

If you love your children, don't give them any belief. Help them so that they can grow trust. If you don't know something, never lie to the children because sooner or later they are going to find that you lied -- and when a child finds that the father lied to him, the teacher lied, the priest lied, all possibilities of trust are destroyed. He could not have conceived that the people he has loved -- and has loved totally, because a child loves totally....

An innocent child, absolutely dependent on you, and you have the nerve to deceive him, to say things which he is going to find one day that you never knew. If he asks about God, if you are an authentic father, sincere, honest, you should say "I am seeking, I have not found yet." Give your child a desire to seek, a desire to search. Help him to go on a pilgrimage, and tell him, "It may be that you find it before I find it. Then don't forget me; then help me to find it. Right now, I don't know."

Your child will never disrespect you; your child will never come to a point when he will say that you were dishonest towards him, that you lied. And your child will have tremendous honor for you because you made him, his innocence, his questioning, into a search. You created a seeker, not a believer.

Real parents will not create Christians and Hindus and Mohammedans. Real teachers will not create believers, only authentic seekers.

I had to leave my professorship for a strange reason -- perhaps nobody has ever left for such a reason.

I had to teach Shankara, Bradley, Kant -- and I don't agree with these people, so I made it clear to my students: "For half an hour I will go into the minutest detail of Shankara's philosophy, unprejudiced, remaining absolutely aloof, and then in the remaining half hour I will give you my opinion, because I cannot teach you something which seems to me to be creating belief, not creating search. I will create doubt in you -- not faith, not belief."

The students were very much confused. I was doing the best that I could do when I was teaching them Shankara, Ramanuja, Nimbarka. I was as fair as anybody can be, but after half an hour I was just as critical -- creating doubt, creating questions, making it clear that their whole philosophy was not based on any foundation of experience. The students were in a difficulty.

They said, "What are we going to do in the examination?"

I said, "That is your problem. That is not my business; I have nothing to do with the examination. My

function here is to teach you. The examination is your business, and that of your examiners."

Finally they reported to the vice-chancellor, that "We are getting into a mess. Naturally he is very fair about anybody he teaches, but when he comes to criticize, then it is something of his heart. When he teaches, it is only his mind; and when he criticizes, it is his heart. And our problem is that we are left in an absolute uncertainty: we cannot answer any question because we know that if we listen to him, Shankara is wrong. And if we write that Shankara is right, then we are not only betraying him, we are betraying ourselves too -- because we have also felt that the whole philosophical system is based on belief, not on experience."

The vice-chancellor told me, "It is a strange way of teaching. We have never heard...."

I said, "It has to be strange -- have you ever heard of me? -- I am doing my best. You should look at my situation: I am walking on a razor's edge. I am being fair to people whom I would like to crush completely; still, I am giving them as much support, reason, logic, as humanly possible. But I cannot lie to my students."

My vice-chancellor suggested, "You'd better resign; you are not supposed to be a professor. These people have come here to get some degrees to become clerks, to become teachers, to become station masters, postmasters. They are not interested in God, they are not interested in truth."

I resigned.

If every teacher, every parent is honest, there will be Christs and there will be Buddhas and there will be Mahaviras, but there will not be Christians, there will not be Buddhists and there will not be Jainas.

There is no need for believers.

When you can become a Christ yourself, why become a Christian?

Being a Christian means you are avoiding being a Christ. You are avoiding the crucifixion, you are avoiding the resurrection. You have found a very cheap escape -- you have become a Christian. You go to the church every Sunday... for six days there is no difference between Christians and Hindus and Mohammedans -- no difference, because there are only Sunday Christians, and that, too, for one hour. And you can see the difference: if you are a Christ there is a possibility you may be on the cross, but if you are a Christian, at the most you can have a beautiful, golden cross hanging around your neck, an ornament. Jesus did not have an ornament.

A single insight... that if you are carrying borrowed knowledge, please drop it. And drop it totally, not in installments -- because that is sheer wastage.

I am reminded of a beautiful incident.

One man came to Ramakrishna and he had brought one thousand golden coins to present to him. Ramakrishna said, "I don't need them, but I don't want to hurt you either, so I will accept them." He accepted the golden coins -- and in those days it was a lot of money, one thousand golden coins. And then he said, "Now, I have accepted them... now these coins are mine?"

The man said, "Yes, I have given them to you."

He said, "Now, take them and throw them into the Ganges" -- which was flowing just behind the temple where they were sitting.

The man was shocked, but now there was no way to refuse. They were no longer his coins, he had already given them. So he went with the coins to the Ganges... almost half an hour passed.

Ramakrishna said, "What happened to that man? Has he jumped with the coins into the Ganges? Just the shock was so much -- I had seen it in his face. Just go and look -- what has happened, what he is doing, why he has not come back."

Somebody went there, and came back and reported, "That man is throwing the coins one by one. A crowd has gathered, and he is counting `one, two'... and slowly, and making the crowd bigger, and enjoying."

Ramakrishna went there, took hold of the man and he said, "What nonsense are you doing? I told you to throw the coins in the Ganges. Why are you counting?"

The man said, "Just old habit. I have collected them one by one, counting every day: `Now I have that many... now I have that many'... this was my desire, to present one thousand golden coins to you."

Ramakrishna said, "When one is earning, counting is relevant. But when one is losing all, then throwing them one by one is sheer stupidity. Just throw them all! And if it is too much, you jump too."

A single insight, like a lightning.

But your Christianity is borrowed, your Hinduism is borrowed, it is not your experience -- hence, renounce it. And because it is just on the surface, renouncing it is so easy that it can be done in a split second. And you will feel immense freedom, an expansion of consciousness, an openness... eyes fresh, to

look at things again with no prejudice.

And here with me, you can be as close with me as your knowledge is less.

If you are innocent, you will find *existence* loves you.

"Jesus loves you" is just an expression. "Buddha loves you" is just an expression, so that you can understand.

You may not understand that existence loves you, because existence seems to be so vast and you seem to be so small, and you cannot conceive how existence will love you. Jesus or Buddha or Mahavira are small windows: you can accept those small windows from where the rays of the sun enter and a pure breeze comes in, and you can see the sky.

But when the whole sky can be available to you, why get attached to any window? And at each window there is such a crowd that there is not much chance that you will be able to see from the window.

At the Christian window, half of humanity is hanging around; just the Catholics are seven hundred million. Don't torture poor Jesus.

I had to stop to go to Punjab for a small reason. You know Punjabis, and particularly the Sikhs... they are loving people, and it was difficult for me. At the stations they would come, and I would have to hug so many people -- and hugging a *sardar* is like hugging a wolf. And there is a limit, but sardars don't know any limit: you may leave, but they go on. When I started feeling that these people were going to fracture my ribs, I finally stopped going to Punjab. This love was too much.

Seven hundred million Catholics.... You should think of poor Jesus, too. First you crucified him, and now you are torturing him for two thousand years, hugging, hugging.

Just come under the open sky.

Drop these windows, because every window is so crowded and the queue is so long, and the hierarchy is such that you don't have much chance... in hundreds of lives perhaps, you may come close to the window.

Why not come out in the open? The moment you are not a Christian, not a Hindu, not a Mohammedan, you come into the open and you understand for the first time that the whole existence is made of the stuff called love. It is not that it is loving towards you; it is made of the stuff called love. It has nothing to do with you especially; it is simply love energy, a love phenomenon, an ocean of love.

Here, you are close to me, and at least while you are in front of me you forget your knowledge, your prejudices, your beliefs. And suddenly your eyes are clear, and you can see things which were always available but you were blind -- blinded by your prejudices, blinded by your opinions, blinded by your beliefs.

Let me repeat again: it is your trust that has created the miracle that you have seen Christ in me.

These are just names. The reality is nameless, so whichever name you prefer makes no difference.

And you have felt love from me, you have felt love from the sannyasins here. The love that you had been taught from the very beginning has become for the first time a reality -- not in a church, not with a bishop, with a cardinal, not with the Christians, but here -- with people who have dropped all kinds of nonsense, who are simply human, natural, whose very presence is love.

It is not that they are making an effort to love anybody; there is no effort here. It is just that when you are unburdened of beliefs, a trust arises which is natural to your being -- and that trust has the aroma of love. And whoever comes close to you feels that you are a very loving being. You may not even be aware that you are loving; you may not be even thinking of love, but your very presence becomes love.

And this is one of my basic principles: that unless your very presence becomes love, all talk about love is empty.

So if you have found love in me, love in my people, remember: it is not the fulfillment of what you were taught in your childhood as a Christian. For so many years you missed this love because of that teaching. If that teaching had not been there, this love would have happened long before. It is our intrinsic nature.

Everybody is full of love. If there are no hindrances, the springs of love start flowing in all directions, without any address.

BELOVED OSHO,
GURDJIEFF CALLS WHATEVER IS HAPPENING BETWEEN MASTER AND DISCIPLE "OBJECTIVE DOING" AS FAR AS THE MASTER IS CONCERNED. HE SAYS THAT ONLY A MASTER CAN DO SOMETHING.
PLEASE COMMENT.

My approach towards life and George Gurdjieff's approach are very different.

I love Gurdjieff as one of the great masters history has produced, but it is not my path.

I will explain to you what he is saying, first according to him, second, according to me.

Gurdjieff had a division between subjective and objective actions: ordinary, unconscious people act subjectively; alert, conscious, crystallized beings act objectively. Now, this is a totally different language and a different philosophy, so you have to understand it clearly.

Sometimes you see somebody, and for no reason you feel a certain dislike. Or sometimes you feel a deep liking, but you cannot give any reasons. These are unconscious, subjective emotions -- there must be reasons, but they are hidden in your unconscious mind and you will behave according to these reasons.

According to Gurdjieff, unconscious people are not doing anything; they are almost robots, machines. Their unconscious mind is driving them, and they are doing it; they cannot answer exactly why they did it. Objective action needs awareness.

Gurdjieff's father died. He was only nine years old. The father called him... he was an extraordinarily intelligent child. The father said, "I have nothing to give to you. I am a poor man, I am not leaving any inheritance. I have condensed my whole life's experience in a simple statement, so that you can remember it. You are too young: right now you may understand it, you may not understand it -- but you can remember; you are intelligent enough to remember it. Later on you may be able to understand it and when you understand it, start behaving accordingly."

The principle he gave was, strangely, very simple. He said, "If somebody insults you and you feel angry, don't act out of anger, because in that way you are becoming a slave. That man is your master: he insulted you, he manipulated your anger, he managed you in how to act. You think you are behaving on your own -- you are not. So if somebody insults you, just tell him, `I will think it over, and after twenty-four hours I will come and answer you.' And this has to be your lifestyle about everything: don't be in a hurry, take twenty-four hours' time to think."

Gurdjieff was very intelligent. He started behaving exactly like that from the next day. Somebody would insult him -- and people were shocked when he would say, without any anger, as if nothing had happened, as if you had proposed a certain theoretical problem for him, "Please give me twenty-four hours just to think it over. It is possible that you may be right; then I will not come back. If you are not right, then I will see whether it is worth coming back to answer you or not -- but twenty-four hours are absolutely necessary. My dying father has told me, and I have to follow him."

People were simply at a loss to understand what this boy was saying. And for twenty-four hours he would think it over: most of the time, the people who had insulted were right. So he would go just to thank them: "You were right, and I have come just to thank you. And please remember, whenever you find anything wrong in me, don't hesitate, just tell me. Tell me as harshly as you can."

He became phenomenal. In his young age, people started looking at him as if he were a sage. Or he would come and say, "Whatever you said was not right, but it is not worth quarreling about it; it is below me. So I have come only to remind you: you can say anything you want, but say something that is a proof of your superiority, of your intelligence. This was such that it is even below me, and I am just a child. I don't want to answer it."

And sometimes he would not come at all, and people would find him afterwards and say, "You did not turn up."

He would say, "It was so meaningless. It was not even worth coming to say to you that it was meaningless, it was so meaningless."

Gurdjieff remembers later on that that simple statement of his father changed his whole life. He started behaving objectively: emotions, sentimentality disappeared. Because you cannot remain for twenty-four hours angry; these things are momentary. And most often it happens that somebody insults you and you become hot and you become angry and you do something, and later on you repent: it was not worth it, you unnecessarily made a scene. It would have been better if you had remained calm and quiet; it would have shown your integrity, your strength. You proved to be very weak.

Gurdjieff divided everything into subjective and objective. For example, all the paintings and music of modern times he calls subjective. His statement is that the modern paintings are like vomiting: you are subjectively filled with a certain idea and you paint it. You are not concerned with the people who will see it and what the effect will be on those people, whether it is going to be beneficial or not. You are not

concerned at all. Your whole concern is how to unburden yourself: you are feeling sick, you will feel relieved.

And that's why you will see so many paintings, particularly the most ultra-modern paintings... you cannot keep them in your bedroom, they will drive you crazy. Just look at them long enough and you will start feeling nauseous. Because they have come out of a nausea, naturally, their effect will be nauseating. These are subjective paintings, subjective stories, subjective fiction, subjective poetry. There is no concern at all for the person who will be reading the poetry.

Objective art is a totally different thing.

For example, Gurdjieff used to say that the Taj Mahal is objective art. On the full moon night, if you sit silently near the Taj Mahal watching its beauty, you will fall into a deep serenity, into meditativeness. The whole architecture, the stone work, everything, has been made in such a way that it will create in you a peace that passeth understanding.

So when he says that a disciple cannot do anything... because a disciple is one who is asleep. For example, if you are all asleep here, what can you do? Only the person who is awake can do something.

The master is awake.

I am reminded of an old story.

A master had two disciples. He had many disciples but two were the chief disciples, and there was great competition between the two over who was going to be the successor.

It was a hot afternoon and the master was taking a nap, and both the disciples were massaging his feet. One disciple was on the right leg, another was on the left. The master turned, and the right foot went on top of the left foot. The disciple who was in charge of the left foot said to the other disciple, "Remove your foot! Remove it. Otherwise I will take my staff and hit the leg so that it will never be of any use at all."

The disciple said, "Nobody can touch my foot -- and it is *my* foot, and it will do whatever it wants to do. You think only you have a staff? I have my staff here. If you hit my leg, I will hit your leg."

They were shouting and fighting, and the master woke up and listened to their talk. He said, "Just wait a minute! You idiots, both legs are mine! And you were going to make me crippled for my whole life."

But this is how the unconscious man behaves.

Gurdjieff's idea is that as far as doing is concerned, only the master can do something -- because he is awake, and you are asleep. This is his approach, and it is perfectly right in its own context.

As far as my work is concerned, neither can the disciple do anything nor can the master do anything, because it is not a question of being asleep or being awake. The disciple is asleep; certainly he cannot do anything except dream. The master is awake; hence, he cannot interfere. Even to wake you is an interference in your life which a wakeful person cannot do. It is your life; he cannot trespass. Waking you up, disturbing your dream or your sleep, is a trespass.

In my work, neither the master does anything nor the disciple -- but things happen. There is no doing on either side, but things happen. The master goes on creating devices without interfering with the individuals.

For example, I am talking to you. It is possible that you may start at first by just hearing my words, and then hearing my silences -- first the visible, and second, feeling the invisible presence.

This is only a device. I am not doing anything to you in particular. I am just available here and if by chance, by coincidence, you open your eyes, you wake up, you see something, you hear something, you feel something and it starts working on you.... I am not doing anything, you are not doing anything, but something starts happening.

You must have seen, and you must have wondered: a woman gives birth to a child, the first child; she has no experience, but in the night, perhaps a dozen times... a small movement on the part of the child and the mother wakes up. And there may be clouds, thunder, the house may be on fire and she will not wake up, but just the child... something... perhaps the blanket has slipped off the child's body and she wakes up. It seems that she is asleep for the whole world, but not for the child. There is a link -- you can call it telepathic -- a subtle link, so that every movement in the child is immediately transferred to the mother's heart.

Something similar happens between the master and the disciple.

The master is there with his immense presence, and the disciple -- although he is asleep, he is not unconscious. He has somehow stumbled and found the place where the master is, perhaps from a faraway country.

Already there are three hundred sannyasins here from faraway countries, and we are preventing them because we don't have any space, we don't have any arrangement for them. So every center around the world is trying to prevent people: "Don't go, because right now there is no arrangement for you, and you

will not be able to see Osho more than once or twice a week."

But still, three hundred sannyasins have arrived. We are preventing them, the Indian government is preventing, the American government is preventing, other governments are preventing -- still, they have come. And soon you will find Bombay full of my sannyasins. You are not seeing them because I have allowed them not to use red clothes, not to use the mala.

For a few years, the sannyas movement has to go underground.

There must be some part of them which is awake, some part of them which is not only awake but is capable of finding the way, and they have reached here. Now, being with me, that small part that has brought them here will become bigger, stronger, nourished, and things will start happening.

Gurdjieff is a great doer. His whole philosophy is a philosophy of action.

My whole approach is of relaxing and allowing the existence to do whatever is right.

Trust the existence.

And existence has never betrayed anyone.

BELOVED OSHO,
WHENEVER I HEAR SANNYASINS TALK ABOUT THEIR RELATIONSHIP TO YOU, I HEAR THEM SAY THAT THEY HAVE FALLEN IN LOVE WITH YOU.
FOR ME, SOMETHING ELSE SEEMS TO BE TRUE. MOSTLY, I AM AFRAID OF YOU AND OF WHAT YOU ARE GIVING. IS THERE SOMETHING WRONG WITH ME? AM I NOT A SANNYASIN?

Nothing is wrong with you. You are just not understanding what is happening.

The others who are saying that they have fallen in love with me may be simply talking. You have really fallen in love with me; hence the fear.

When you are not in love, you can talk about it easily. You can discuss and gossip about it and there is no problem.

But you are in trouble -- you have fallen in love, hence you are afraid of coming closer. Otherwise, why should you be afraid of coming closer?

Love is fire, and if you come close you will be consumed by the fire.

Love consumes, transforms, brings the death of the old and the birth of the new.

You are a sannyasin, but you are not very clear about your own heart. Your heart is throbbing with love. Your head is full of fear. You are watching your head, but you are not looking at your heart. Forget the head.

I am reminded of a great Sufi mystic, Sarmad. The story is strange -- it may be true, may not be true -- but it is significant. And I don't care whether it is factual or not. All that I care about is whether it signifies something, and it signifies something tremendously beautiful.

Sarmad was killed in New Delhi....

Mohammedans have a mantra; every Mohammedan is expected to repeat it. The mantra is simple: There is only one God. That's what the mantra means: There is only one God, one prophet, one message -- the prophet is Mohammed, the message is KORAN. This is the meaning of the mantra.

Sufis repeat it, but only half; they simply say, "There is only one God" and full-point; they don't go beyond that. They don't say that there is one prophet, one holy message, Hazrat Mohammed is the prophet and KORAN is the message; that they don't say.

The emperor was Mohammedan. The priest, the high priest informed the emperor about Sarmad: "He is a heretic, because he is not repeating the whole mantra, and his disciples are also repeating only half the mantra. And that half of the mantra has nothing to do with Mohammedanism, because to say that there is only one God... that has nothing to do with Mohammedanism. The real Mohammedanism comes in the second part, that Hazrat Mohammed is the only prophet and the KORAN is the only message. And this Sarmad is simply teaching his disciples that the first part is enough, that the second part is unnecessary and there is no need to repeat it."

Sarmad was called to the palace and the emperor asked him, "What is your mantra?"

He repeated the mantra: "There is only one God."

The king said, "Are you not aware that this is only half?"

He said, "No, this is full. Anything added to it will be unnecessary."

The emperor said, "That means your head has to be cut off immediately, so that everybody knows what

will be the result if half of the mantra is left out."

So from Jama Masjid -- from the top there are many steps -- his head was cut. Before his head was cut Sarmad said to the thousands of people who had gathered, his disciples and others -- and this is what is significant in the story -- he said, "What you are cutting is the place of your half of the mantra, and what you are leaving with me -- my heart -- is the place of my half of the mantra. `There is only one God' -- that is my heart. And `Mohammed is the only prophet and KORAN the only message' is just your head. Cut my head -- but even without my head, my heart will repeat the mantra, because that mantra has nothing to do with the head."

His head was cut, and thousands of people heard....

The head was rolling down on the steps, and the dead body was standing on top of the steps, and from nowhere in the body the sound was coming, "There is only one God."

I say this may not be factual, because it is difficult for the heart to speak -- and particularly when the head is cut!

There are some other stories of that kind in the world, but this is the most significant. The others may have some fact -- this seems to be non-factual, but many books of that time repeated that it happened, that there were eyewitnesses who heard it.

Life is mysterious. Sometimes things can happen which may not be immediately explainable.

A similar story is told about Rana Sanga, a great warrior who was fighting -- and his fighting method was his own.

When warriors fight in the war, in one hand they have their sword, and in the other hand a protective shield. That was not the way of the man, Rana Sanga. He used to fight with two swords, one in each hand, and with no protective shield. And he used to rush into the army of the enemy like a whirlwind, cutting this way and that way. It was almost impossible to see him, to see where he was. He was simply cutting heads; heads were falling all along the way, and he was doing it so fast.

The story is that the last time, when he died... he had cut many heads, and somebody cut his head but he was in such a momentum that, without the head, he went on! That seems to be possible. There was such a momentum -- perhaps he never understood that his own head was no more there. Just the hands were so expert....

It is just like when you are bicycling and coming down a hill: you need not do the pedaling; you can just sit, and just from the momentum the bicycle will go on. When you have come down the hill, the bicycle will go for one mile even on the plain road without your pedaling, just from the momentum.

Perhaps Rana Sanga had such a momentum, was in such a mood, and was doing his work so totally that he never became aware that his own head had been cut, and he went on cutting. This is possible. This story too had its eyewitnesses. And these people are not very ancient; Sarmad and Rana Sanga have both lived within the span of the past two thousand years.

But Sarmad's story has a significance -- it may not be factual -- and the significance is that the head has its own way: it is always afraid of death, it is always afraid of love. These two things -- love and death -- are the most fearful objects for the head.

Perhaps these two things are not two; perhaps they are two sides of the same coin.

But the heart is immensely willing to be drowned in love, even if that drowning in love means death. Even if it is at the risk of life that love becomes possible, the heart is ready.

You have fallen in love. Now only your head is afraid. Others, your friends who are saying that they have fallen in love, are just talking through their heads; they are not afraid.

You should be alerted. If you want to escape, escape soon, because tomorrow escape may not be possible. Once you find that your heart is pulling you towards love, then the head cannot prevent it. The head has no power; it is simply a chatterbox, it goes on chattering. Its only function is to chatter.

The heart cannot chatter and cannot say anything, but it makes it possible for miracles to happen.

If you are still here, perhaps you cannot escape.

Tonight, just try to find out what your heart says. Your mind is saying -- which is very indicative -- that the heart is in love; otherwise, mind is not afraid.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN TRUSTING AND BEING NAIVE?

Shunyo, the difference is vast, yet the dividing line is very subtle.
Being naive means being ignorant.
Trusting is the most intelligent act in existence.
And the symptoms to be remembered are these: both will be cheated, both will be deceived, but the person who is naive will feel cheated, will feel deceived, will be angry, will start distrusting people. His naiveness will sooner or later become distrust. And the person who trusts is also going to be cheated, is also going to be deceived, but he is not going to feel hurt. He will simply feel compassionate towards those who have cheated him, who have deceived him, and his trust will not be lost. His trust will go on increasing in spite of all deceptions. His trust will never turn into distrust of humanity.
These are the symptoms.
In the beginning they both look the same. But in the end, the quality of being naive turns into distrust, and the quality of trusting goes on becoming more trusting, more compassionate, more understanding of human weaknesses, human frailties. The trust is so valuable that one is ready to lose everything, but not the trust.

BELOVED OSHO,
HOW CAN THIS WORLD, WE PEOPLE, HAVE SUCH A BEAUTIFUL OSHO AMONGST US?

It should not be a question.
The question should be: when everybody has the potential to become enlightened, how is it possible that so few people have ever achieved it?

It is like a garden in which you have millions of rose bushes, and once in a while one rose bush brings one roseflower. What should the question be? Should this roseflower be the question, or should the question be: How is it possible that there are millions of rose bushes and only one roseflower, and that too, after centuries?

Something is wrong with our gardening. Something is wrong; perhaps the garden is in the wrong hands. Perhaps enough water is not made available. Perhaps it is in the interests of the powerful people that many roses should not be in the world.

I remember, I used to have a beautiful garden and a very intelligent gardener. Every year he used to win the first prize in the city competition for growing the biggest roseflowers. I asked him, "How do you manage it? -- because whatever you are doing, any gardener can do; every gardener is doing it. I don't see you doing anything special."

He said, "I cannot be dishonest with you, but please don't tell anybody my secret. I am your servant. I will tell you the secret." He told me the secret.

I said, "This is absolutely wrong! No more participation in the competition."

What he was doing was that he was not letting many flowers grow on the bushes -- he would cut the buds and just leave one bud. Naturally, the whole juice which was going to create hundreds of roses will create only one roseflower.

I said, "This is murderous. Just to win a competition, you are killing hundreds of flowers."

And naturally I would have never become aware of it, because he used to do it in the night so that nobody would ever know the secret, Naturally, if you cut all the buds and leave only one bud, that bud is going to get more juice, out of all proportion, and is going to become a big roseflower.

Perhaps our whole way of life is such that only once in a while a Gautam Buddha blossoms. Perhaps the society does not allow it; it goes on cutting the buds.

So the real question is that amongst so many people, five billion people in the world, you don't have even five Gautam Buddhas. This is shameful, this is ugly. It seems there is a conspiracy against human evolution, against the evolution of consciousness.

I am doing everything to make it clear what the conspiracy is and who the conspirators are. And because these are the people who are in power, they want to stop my voice from reaching the people. Because if the people come to understand and realize that they have been continuously cheated, for centuries -- not from small things, money and power, but even from their souls, from their consciousness; that they have been prevented from their potential of becoming enlightened just to serve some vested interests -- there is going to be a tremendous rebellion in the whole world.

I do not call it revolution, I call it rebellion. Each individual has to rebel -- there is no need to make a party, there is no need to make a collective organization. Each individual can manage to protect himself from the conspirators and allow his consciousness to grow, and to become the blessed one.

In a really human world, the situation will be just the opposite: almost everybody will be a conscious human being. Only rarely will there be someone who is lagging behind and is asleep; that will be a rare case.

Gautam Buddha should be the rule, not the exception.

And I don't see any difficulty at all.

BELOVED OSHO,
WHAT IS THE FEAR BEHIND WANTING TO BE DECLARED ENLIGHTENED BY THE MASTER?

Dhyan Om, it is very simple: you are not enlightened yet.

You will have to wait a little, because there is a long queue ahead of you!

The Osho Upanishad

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BELOVED OSHO,
WITH WHAT LOVE AND COMPASSION YOU FOLD YOUR HANDS AND DO NAMASTE TO US -- THANK YOU, THANK YOU, OSHO.
I HAVE NEVER ASKED -- YET, ALL MY QUESTIONS HAVE BEEN ANSWERED.
OSHO, COULD YOU GUIDE US AS TO WHAT KIND OF QUESTION A DISCIPLE SHOULD ASK?

The disciple is not to ask but to drink.

He has no questions but only a quest. He is not inquiring. He has felt the truth, he has seen a glimpse of it, he wants to become it. The distance hurts.

The disciple is not a student full of curiosities, full of thousands of kinds of questions.

The disciple is silent. There are no questions at all.

And you know it. You yourself have written that you have never asked a question and all your questions have been answered.

To ask a question does not mean that you will get the answer, because the very mind that asks the question is not the receiver of the answer, and cannot be the receiver of the answer. This is something very fundamental to understand: questions come from the mind, and the answer happens in the heart.

The heart never asks, and the mind is never satisfied with any answer. Give an answer to the mind and it will create a hundred questions out of that answer. And only the mind can ask.

The heart knows no language -- it knows how to love, it knows how to be grateful, it knows how to be

open, it knows how to come so close to the master that you are consumed in the very silence of the master. His silence becomes your silence.
His truth becomes your truth.

This is the mystery that happens between the master and the disciple, but never between the teacher and the student.

The disciple has learned one thing, perhaps in hundreds of lives: that the head is a factory where questions are manufactured -- put anything into it, and out comes a question. The head never receives any answer, that is not its function. And we should not ask something from a certain faculty that is beyond its capacities and limitations.

You never ask to see music, because you know your eyes cannot see music. You never ask to hear the light, because you know that your ears are not meant for that; they are specialized parts of your body for a special function.

The function of the head is to create questions, doubts, suspicions, skepticism. It is helpful as far as scientific research is concerned, as far as the objective world is concerned. A man with a heart cannot be expected to become an Albert Einstein. To be an Albert Einstein you need a trained head, which can go on asking questions infinitely.

The poet, the mystic, they know the answer. The poet knows it once in a while. The mystic knows it every moment -- waking or asleep, living or dying -- because it is not something separate from him; he *is* the answer.

For the poet the answer is separate; once in a while the window opens, a little breeze comes in and poetry is born, a song arises, a dance takes birth. But the poet is not in control of the window -- it is only rarely, in certain moments, when the poet becomes available to existence. Hence I always say to my people that if you love someone's poetry, someone's music, someone's dance, someone's painting, sculpture, never try to see the man because that is going to be an utter frustration.

But if you hear and feel a statement of a mystic, forget about the statement, search out the man -- because the statement is bound to be wrong, and the man is bound to be right. The very presence of the mystic will be his argument, his evidence. He is an eyewitness.

The poet has also seen something, but from a faraway distance; and that too for a few moments, and then it is gone.

And when you reach for a few moments to a high peak and then the peak disappears, you fall far below the ordinary man. The ordinary man is at least on solid ground, on the plain -- he never goes up, never goes down -- but the poet goes up and down.

The poet will be found drunk, lying in a gutter, and you cannot believe that this man has such golden moments and is capable of bringing them to language. You will find the painter in the house of a prostitute -- and this man has talked about beauty, has painted beauty, beauty that surpasses the material world, that seems to belong to the beyond. But the man? -- the man is just absolutely the opposite of his painting, of his poetry, of his music, of his dance.

The poet also gets the answer from the heart, but it is accidental. It is not in his hands; sometimes it happens and sometimes it does not happen. Sometimes months are barren, sometimes years pass like a desert,
and the poet cannot do anything. He is at the mercy of existence.

The mystic is not at the mercy of existence, he has become one with existence. He has the answer each moment, just like his breathing, just like his heartbeat. It is not something that he has to see again, something that he has to go on remembering, otherwise he will forget.

A disciple means someone who has found a master, someone who has come close to a mystic. And as you come closer to the mystic, your questions will start disappearing and his answer will start spreading in you. And there is only one answer and there are millions of questions, and that one answer can only be experienced in a deep, loving at-one-ment with the master.

So there are no special questions for the disciple. There are no questions for the disciple; the disciple has to learn how to drop questions. I allow you to ask questions so that they can be dropped. Remember, I am not answering your questions, that is not my business -- although from the outside it appears that I am answering your question. I am not answering your question, I am trying somehow to take the question away from you. I am not giving you the answer, because it cannot be given to you -- only the question can be taken away.

And one day when all questions are taken away from you, the one answer will be found, in the oneness

of the disciple and master.

You have also said that my greeting to you with folded hands means a great humbleness on my part, and you are thankful for it.

Please don't misunderstand me. I am not a humble man. By the very nature of things, I cannot be a humble man; only an egoist can be a humble man. When there is no ego, there is no humbleness either -- one simply is.

But our mind is such that it moves like a pendulum of a clock, from one extreme to another extreme: either ego or humbleness, either love or hate, either friendship or enmity. And the reality is somewhere exactly in between, where you are neither an egoist nor a humble man -- you are simply without any attributes of ego or non-ego.

When I greet you with folded hands it is not my humbleness.

Secondly, I don't greet *you*. I greet something which is within you and *beyond* you.

My greeting is nothing but an effort to remind you that you are not what you think you are, you are not where you think you are. I am greeting you deep inside -- not on the circumference where you exist, but at the center where you never go. I am greeting you just as a reminder that you are carrying within you something divine, something that is waiting to be fulfilled. It is a seed, but it is ready to become at any moment a sprout; new green leaves, ready to become a flower. I am greeting you as you should be -- I am greeting your future.

Right now you are only your past. You are not even your present; you are just all that has passed by, a collection of memories. I am not greeting that. I am utterly against it.

I want you to look into the new, into the coming, into the future -- the moment that has not come but is going to come any moment.

Don't just thank me, because the danger is that by thanking me for my greeting you may feel that the chapter is closed. The work is done: I have greeted you, you have thanked me.

No, you can thank me for my greeting only in one way, and that is by realizing the godliness to which the greeting is addressed. There is no other way to show your gratefulness, your thankfulness to the master.

BELOVED OSHO,
ALTHOUGH YOU HAVE BEEN TEACHING US TO ENJOY ALL PLEASURES OF LIFE, AND NOT TO BE LED BY SOME KIND OF MORALITY OR DISCIPLINES, MY LIFE WITH YOU STARTS TO LOOK MORE LIKE THAT OF A MONK -- A LIFE OF DETACHMENT FROM THE USUAL KICKS OF LIFE, AND MORE OF SIMPLICITY AND SILENCE.
IS THIS A NATURAL HAPPENING? OR AM I CREATING NEW DISCIPLINES FOR MY LIFE?

It is a natural happening. Not only that -- it is my whole intention.

I want you not to repress, because the person who represses anything remains stuck with the repressed thing for his whole life. Repression is the way to drive people insane.

I have heard about a man who was brought to a psycholanalist because his family was tired, his friends were tired... he had taken a vow of celibacy, but he was continually talking in roundabout ways about sex. And the easiest way for such people is to condemn sex -- that is their only joy in life. The whole day he was condemning everything. The psychoanalist listened to him and he said, "Wait, I will draw a few figures and you tell me what they remind you of."

He drew a line on the paper, and the man closed his eyes; he said, "Don't do it, don't do that! It is pure sex and nothing else."

The psychologist said, "It is pure sex? I will draw another thing"... he drew a triangle.

The man simply covered his eyes with both hands and he said, "You will kill me! You are reminding me of such things... I am a religious monk, and if I go to hell you will be responsible. Are you a psychologist or a psychopath? You seem to be neurotic. And my friends and family, those idiots, have brought me to you for treatment! You need treatment; I can treat you."

The psychologist said, "Just one figure more...".

But before he could draw the figure, through the window they saw that a camel was passing by on the road. So he said, "Forget the figure, you just look outside; a camel is passing -- what does it remind you of?"

And the man jumped on the psychoanalist, hitting him hard and said, "You idiot! You will destroy my whole religion. That thing is pure sex! I never look at camels -- sex, and ugly sex -- they harass me in my

dreams, and they do such ugly things that I would rather remain awake the whole night than go to sleep and see the camels doing ugly things. And from drawing lines, you suddenly went to the ultimate in obscenity."

All the religions of the world, with good intentions, have created a very crazy and pathological world. Because they had no idea how the mind functions: you try to repress anything and you will become obsessed by it. It does not matter what it is.

You have laughed at this man because those were just lines and triangles, geometric figures, having nothing to do with sex. You try, and you will not find yourself in a different position.

Just don't think of three. Take a vow, that "I will not think of three." Whatever happens, three is renounced -- you have become a celibate as far as three is concerned -- and from that moment, you will be tortured by three. Wherever you look, you will be surprised: before, you also used to see these things, but you had never thought that they were three. In some way you will work it out so that everything turns out to be three. It is you, who without understanding a simple mind-process....

Repression is creating obsession. And when you repress vital things like sex, when you repress things which you feel are pleasant... Nobody represses painful things. Have you heard of anybody repressing headaches, heart failures, cancer? Strange world -- if you want to be a great saint, renounce all these things. "I renounce headaches, I renounce tuberculosis."

No religion asks you to renounce any painful experience. They want you to renounce everything that you enjoy.

I was taking a morning walk with a Jaina monk, and I showed him a beautiful roseflower. He would not look at it. And when I said, "It is so beautiful" he said, "Please, don't disturb me."

I said, "I am disturbing you?"

He said, "Because I am a monk, anything pleasant is not allowed for me."

Certainly the fragrance of the rose is pleasant, the color of the rose is pleasant, the petals' opening is a miracle. This man cannot see the full moon, this man cannot allow himself to enjoy beautiful music.

Mohammedans have abandoned music: before their mosques you cannot go dancing, singing, playing on instruments; there will immediately be a Hindu-Mohammedan riot. Music is worse than murdering hundreds of people.

You have been told by religions to repress anything that is pleasant. Naturally your mind is obsessed. All that is left to you is pain, misery -- have it as much as you like.

Your religions are really very compassionate to you: you can have as much pain as you want. Just avoid pleasure, and in avoiding pleasure much pain is created. Life becomes just a long, stretched-out anguish.

My strategy is diametrically opposite to all religions, although my intention is the same. They wanted you to go beyond pleasure, because there are more blissful experiences but they are beyond pleasure. If you get stuck and glued to pleasure, you will never reach to the blissfulness, to the silence of the universe. Their intention and my intention are the same, but our methods are diametrically opposite -- and they have failed.

I tell my people to enjoy everything -- only renounce pain; avoid pain, there is no need. If you have a headache, just a small aspirin tablet and it is gone -- why unnecessarily suffer? That aspirin has been found by human intelligence, and human intelligence is part of the intelligence of the universe. It has not come from somewhere else, it is our creativity. Why suffer a headache? Why suffer tuberculosis? Why suffer any pain of any kind?

So basically, renounce pain, destroy pain; and don't miss any opportunity to enjoy pleasure. And a miracle happens....

That's what has happened to you.

When you enjoy pleasure, there is a point where you become fed up with it. How long? Even if you have a beautiful woman like Cleopatra or Amrapali, just get married....

Mulla Nasruddin and his wife had gone to see a picture. Mulla was very reluctant...

Because even if the picture is good, the wife is sitting by your side. She is such a pain in the neck that you cannot enjoy it, no aspirin helps. Against the pain in the neck that a wife creates, medical science has failed -- up to now they have not been able to come up with anything.

... So he was reluctant. He wanted to go to the picture; he had been planning to go, but his wife suddenly gave him the news that she had bought two tickets. He said, "My God, she has spoiled a chance to sit with somebody else's wife." He had been thinking and planning and enjoying, but this chance was also gone. So he had to go.

The picture was beautiful, everybody was enjoying it except Mulla Nasruddin, who was sitting so seriously, so saint-like, as if he were sitting in a church.

The wife asked him once or twice, "Why you are sitting so silently?"

He said, "I don't see much in it. I know this man, the hero in the picture -- he is such a nasty fellow. And he is kissing that woman! It is good that I have not brought my gun with me, otherwise I would have shot this fellow. Somebody else's wife, and you are kissing her publicly!"

The wife said, "Are you mad? This is just a film on the screen, and you were thinking of bringing your gun? And moreover, you are wrong! -- that woman is not anybody else's woman, that woman is that same man's woman. They are wife and husband in real life also."

He said, "My God, that means they both need to be shot! This is too much -- his own wife and he is kissing her so joyously? Such a cunning fellow, a hypocrite. I was thinking it was somebody else's woman; that would be acceptable, okay, but his own wife -- my god, he is really an actor! But I am not going to let them get away with it. And what do you think, that I will shoot them here on the screen? Just let me get home and I will take the gun and go directly -- I know their house -- and shoot both these fellows, because they are spreading such lies in the society."

You are bound to get fed up with everything.

Enjoy all the pleasures, and soon they will lose their attraction. Slowly slowly, you will start moving beyond them and looking for something more in life.

Your religions have stopped you from looking for something more in life, because they taught you to repress and you are stuck.

My whole effort is that all the pleasures of life should be made available to man.

My own calculation is that after each seven years, life goes through a completion of a circle, and a change. The first seven years are of childhood, innocence, playfulness, trust. Life is certainly golden... memories of those days haunt people to the very end, because never again in their lives are they able to manage to find something better.

The next seven years are the maturing of sex energy. At the age of fourteen, one is sexually mature -- mind starts functioning in a totally different way; the body starts functioning in a totally different way. Fourteen is the biological age for man: he is now able to produce children. As far as biology is concerned, man has come of age.

That's why the psychological age of humanity remains at fourteen: because now biology takes no interest in your psychological development unless you yourself are interested. Nature has brought you up to that point for its own purposes, for reproduction; its work is done. It is now only up to you if you want to be a seeker, to grow psychologically, to grow in your awareness. If you want a spiritual experience then everything is left to you; now it is up to you. Nature has ended its work. And because nature has stopped, 99.9 percent of people stop with nature. They were not evolving, it was the push of nature that brought them up to the age of fourteen.

From fourteen to twenty-one man has the greatest sexual power, he reaches to the climax.

And the problem society has created is that nature brings the climax of sexuality between fourteen and twenty-one, but the society wants you to study in the university up to the age of twenty-five, or twenty-seven if you are going to become a Ph.D. But by that time, after the twenty-first year, sexuality starts declining. People get married nearabout the age of thirty in the advanced countries. That is the wrong time to be married -- your energy is declining. Marriage gives no satisfaction and it creates a thousand and one complexities, conflicts.

By the age of twenty-eight, you have come to a point where your sexual energies are at their lowest. At this age and afterwards, you cannot have sexual orgasm, you can have only sexual ejaculation -- and those two things are totally different. Ejaculation is just like a sneeze: you were full of a certain quantity of semen that has to be thrown out of the body. Because the body is creating new semen and you have only a certain capacity to contain it, it has to be thrown out, but you don't have any orgasmic experience.

So your scriptures and your monks and your saints appear to be right, that you are unnecessarily wasting your energy. You feel weak, you feel the hangover the next day. You feel that it is unnecessary, and for this unnecessary thing you have to go through so much trouble -- earning a livelihood for yourself, your wife, your children... because children are produced even without orgasmic experiences.

By the time you are thirty-five, if you have not been repressive you are finished, you are completely fed up. You start withdrawing all your desires, longings, ambitions.

Forty-two is the time... it is as important as fourteen.

The story of pleasures -- physical, biological, psychological -- begins at fourteen, and if nobody interferes and you are allowed to experience them, at the age of forty-two you will be naturally free of all

kinds of bondages. It does not mean that you will escape from the world. It simply means that your wife will become your friend, your husband will become your friend. You will both understand that it was a certain biological force, which is spent, and now there is no need to harass each other unnecessarily. Now it is better, rather than harassing, to sit in meditation.

And I am saying this: if everything goes naturally then reaching age forty-two will automatically bring a tremendous change in your life. You will remain in the world but absolutely unattached. This is true renunciation -- no obsession, nothing repressed. The heart is clean, there is no garbage inside.

But if you are intelligent and you live in an intelligent society, one need not wait for forty-two -- because nature moves slowly. And we have been forcing man and women to live apart.... If by the age of fourteen we allow boys and girls to come closer, we teach them birth control methods, we allow them to enjoy... and that is the time when they will enjoy the most, because they have the energy. And all other enjoyments are connected with your sexual enjoyment. If your sex is starved, then everything else becomes disturbed.

For example, if somebody's sex is not fulfilled, he may start eating too much. It is now a well-established fact that after marriage women start becoming fat. Not before marriage... strange. It is just that once they get married there is no problem; they have got a lifelong servant. Now they can eat and rest, and they start becoming fat. And the more fat they are, the more their husbands start looking at other women. The more the husbands look at other women, the more they eat -- because eating becomes a substitute; they are very much associated. Life begins with sex, but life remains because of food, so sex and food are both associated with keeping life in existence.

And it is strange -- why don't you feel attracted to a fat woman, why are you not attracted to a fat man? There must be some basic reason, and the reason is that the fat man is showing clearly by his fatness that he has replaced sex with food. He is no longer interested in sex, he is interested in food. The fat woman is saying she is not interested in sex; her fatness is a signboard: "Keep off!" -- she is going towards the fridge.

If society is intelligently arranged and we give a chance to young people to live their lives as fully as possible, there is no need to wait for forty-two years. Perhaps by the time they are thirty, they may be ready, without any repression, to go beyond.

And you can go beyond only if you are not repressed.

If you are repressed, you are pulled down. Your repressed feelings are like anchors: they go on keeping you down. And you can't see them, they don't appear on the surface; they are down in the water.

But if you don't have anything repressed and you have never listened to any kind of inhibitory principles and theologies -- you have simply lived a natural life, uninhibited -- by the age of thirty or even before it.... It will depend on your intelligence.... The more intelligent you are, the earlier you will become fed up.

And this is not renouncing; you are not escaping, you are simply finished. You are not escaping from pleasures -- now they are no longer pleasures, there is no question of escape. This gives you such a weightless feeling that you can look beyond. In this mundane life, then there is nothing that can hold you back. You have lived it out.

This has been the experience of my sannyasins, particularly in the commune where five thousand people had been with me for five years. They had no idea what my intentions were. They had come there to enjoy; they had heard that I teach people to live life totally and intensely, without inhibition. The young people had come there not knowing my design, but within two years, three years' time it became clear to them that something strange was happening: they had come to enjoy; now those pleasures didn't look like pleasures.

And the first to report to me were women: "It is a strange place. Everywhere in the world men are running after women. Here in your commune, we women have to run after the men -- and men are running so fast! In the outer world women also run, but they don't run so fast. They don't really want to run, it is just a game. They run in such a way that they can be caught. But here, your men run in such a way that it is impossible to catch up."

In the first place, women are not naturally trained to run after men; they are doing something unnatural. They want men to chase them, but nobody chases them. They stand there in the marketplace and nobody looks at them. They go on talking by the side, about great things -- esoteric, occult, spiritual. How long can you stand there?

Finally the women started chasing. I suggested to them, "Don't wait; they won't start chasing you. This is a totally different place. You start chasing them."

Then they reported, "We chased them. We have been chased before, but we always allowed ourselves to be caught. But these fellows simply run away, and you never see them again or where they have gone. They

don't stop to look back, they are so much afraid."

It was the old story repeated millions of times by millions of people: every day the husband will come and the wife will turn to the other side and say, "My head is hurting. Don't disturb me, just go to sleep."

In the commune the women started coming to me and saying, "We had never heard of men turning to the other side and saying, `I have such a headache, you just leave me alone. Go to sleep, or anywhere you want, but leave me alone' -- and they are absolutely lying. But what to do when somebody says that? We also used to lie, but then the men used to persuade us and we used to be persuaded. But these men don't know how to be persuaded. They really maintain that they have a headache! They DON'T have one. What is happening?"

I said, "Nothing is happening. Soon it will happen to you too, but it will happen to you a little later than men" -- because there are physiological differences between men and women. A few things happen later to women. For example, death happens five years later to women than to men, and that can be a criterion.

Meditation is a self-willed death. So there will be a five-year gap.... Men will become bored five years earlier than women. Women will try for five years more and then, seeing that the whole thing is useless, it is better to meditate. That five-year gap is bound to be there, because it is built into their life pattern.

But the commune which was known all over the world as a "free sex commune" was the least sexual place in the world. Men came into contact with so many women, women came into contact with so many men, that the old idea that "Perhaps this man that you have got is wrong," that "Everybody seems like a hero and this stupid guy that you have got is just a mouse, not even a man," so that the desire remains that perhaps with somebody else.... One thing is certain: that you were not made for this man; neither was this man made for you. It is something wrong, some accident that you are caught up with each other. So both are looking for somebody who is made for them....

Nobody is made for anybody.

But it takes a little time -- a few women in your life, few men in your life -- then you understand that it is the same game. Faces change, bodies change, but the game remains the same -- and a boring game! Not only boring, but if you keep all the lights on, then disgusting too.

Strange type of thing.... Just this game of sex is enough proof that no god has created man, because if this is what God has created then he seems to be really a rascal. Some better arrangement could have been made. But this is the arrangement -- that everybody feels ashamed of it, that people go in the dark, turn the light off.

I have loved a beautiful story: One couple from the Earth reached another planet, Mars, and of course they met people. The first couple they met, they invited them into their house. And it is very natural, because life is the most important thing... they were interested in how children were produced on Mars, because they were getting fed up with the way they are being produced on the earth; it seems like such a bullock-cart method -- no improvement, absolutely unintelligent.

As they went on talking soon they came to the topic, and the couple from the Earth asked, "How do you create babies?"

They said, "Very simple. On Mars, it is such a simple thing."

They said, "Can we see?" -- fearing, and a little shaky also, that God knows what type of thing they are going to see now, and wondering whether it was right to ask.

But the Martian couple said yes, and the woman ran to the fridge, opened the fridge, brought out two bottles.

The couple from the Earth could not understand what was going on.

And in a third bottle she poured some liquid from one bottle, some liquid from the other bottle -- some red liquid, some green liquid -- looked at the bottle; "Right proportion"... went, put it into the fridge and said, "After nine months we will get the child."

They said, "My God, this is so intelligent... and so spiritual!"

And now it was their chance: the Martians asked, "How do you produce children?"

They felt very ashamed. They said, "You have to forgive us... but this is the only way we do it there; we have never heard of this new method that you are using. But there is no harm -- because we are alone here, there are no other Earth people" -- so they undressed.

The Martians started laughing, that "What are you doing? -- going to have a sunbath or what?"

They said, "Just wait."

So they waited with great curiosity: "What is happening? -- the woman lying down, and the man doing pushups.... And they said, "Is it some kind of yoga? So much trouble! And the man is perspiring and huffing

and whuffing, and the woman is lying down dead with closed eyes. What is... and you think this is pleasure? Then what is pain?"

And they said, "Now, for nine months the baby will be in the woman's belly."

They said, "My God, now she has to carry the baby for nine months in the belly? And then?..."

They said, "Then there is more difficulty: the baby has to come out of the belly."

The Martians said, "Don't spread such ugly ideas to this planet. You please go back. If some idiots get the idea and start doing such things, our whole serenity and silence will be disturbed. But one thing is strange, and before you leave we would like to ask you -- what was your feeling about our method of creating babies?"

They said, "Our feeling? We make instant coffee that way."

The Martians said, "My God, and what you are doing is the way *we* make instant coffee, so there is not much difference. Our saints are very much against instant coffee, and they condemn it: `Never make instant coffee.' And our monks take a vow not to make instant coffee, and they go into the monsteries and they never make instant coffee. But this is strange, that it is the same method, exactly! For instant coffee it seems good, but for making children? Nine months waiting, the woman suffering... it seems to be arduous for the poor woman."

The more intelligent you are and the more availability of experiences you have, the sooner you will see that this cannot be the meaning of life. All these pleasures -- sexual or non-sexual -- pale, and finally create boredom.

And life cannot be just to create boredom. There must be something more.

So your question is perfectly right. You are not moving in any wrong direction; it is absolutely right.

If things change on their own accord, smoothly, without repression, without any effort on your part but just your understanding, no repression of any kind, then if you drop all your pleasures of life it is perfectly right. Because along with dropping all those pleasures, you will be dropping all pain -- they are together.

And by going above pain-pleasure, you will find in yourself for the first time something of bliss, something of benediction, something of eternal beauty, immortal life -- something that you can never be bored with. The deeper you go into it, the more and more interesting, the more and more blissful it becomes.

Gautam Buddha is reported to have said: The worldly experiences are sweet in the beginning but very bitter in the end; and the other-worldly experiences may be a little bitter in the beginning, but are always tremendously sweet in the end, and forever. Their sweetness goes on deepening.

BELOVED OSHO,
BEING NEAR YOU, I FEEL VERY CENTERED, SILENT AND STRAIGHT. WHY IS IT SO? IS IT BECAUSE OF THE GREED TO ACHIEVE SOMETHING, OR IS IT A PART OF YOUR BLESSINGS?
BELOVED OSHO, PLEASE EXPLAIN.

It is neither.

If it was a greed to achieve something, you could not have felt the silence, the blissfulness that you are feeling.

And it is not due to my blessings, because there are people who sometimes insist to come out of curiosity, and then have to leave in the middle, as you can see....

If it were in my hands, if it were my blessings, then anybody who was here would not be able to leave the place.

No, it is something else.

It is my presence and it is your availability, your openness, your receptivity.

Have you seen the flower called `sunflower'? It opens its petals in the early morning when the sun is rising, and it is facing towards the sunrise, towards the east. And as the sun goes on moving, the flower also goes on moving. By the evening, when the sun is setting, the flower is facing west, not east; it has gone the whole journey with the sun. And as the sun sets, the flower closes its petals again.

This is actually the relationship between the master and the disciple -- the sun and the sunflower.

BELOVED OSHO,

IS THERE ANY SIGNFICANCE IN A DISCIPLE WORKING FOR THE MASTER BESIDES WORKING ON HIMSELF? OR ARE THEY THE SAME?

They are the same.
If you are working on yourself, that's exactly the work of the master -- because as you become more and more silent, more and more fragrant, more and more magnetic, you will start spreading the message of the master without any deliberate effort.
I hate missionaries. I don't want anybody to be a missionary.

A missionary is one who is spreading some message but he has not worked upon himself. What he is saying to others is not his own experience.

My sannyasins first have to *become* what they want to say to others. Their very becoming will be their message. Their very life will be their mission. They will not be missionaries.

BELOVED OSHO,
A NEW UNIVERSITY AND NEW INSTITUTES HAVE BEEN ANNOUNCED TO SPREAD YOUR VISION. IS EVERY DISCIPLE ALSO ALWAYS A MEDIUM TO SPREAD THE VISION OF THE MASTER?

Certainly.
I am against any kind of organization because every organization has proved an enemy of truth, a murderer of love.
I trust in the individual.
Each and every sannyasin, alone, is my medium.
Each and every sannyasin is connected to me directly.

There is no organization between me and you. There is no priesthood between me and you. So the more empty you become, the more you will be able to receive my vibrations, my heartbeat, my song, the more you will be able to dance in tune with me -- and that is the only right way to spread the message. Because the message is not of language; the message is of being, of experience.

We cannot create catechisms, principles, ten commandments, five *mahabritas* -- we cannot do that.

I can only do one thing: to help you to be empty, so that you can radiate me as totally as possible.

And no religion in the past has ever tried to spread its message by word of mouth, individual to individual. They have all been dependent on organizations, churches. And all those churches and organizations have betrayed them, because those churches and organizations, sooner or later, start having their own interests. Then the real message is put aside.

I want my message to remain from individual to individual -- pure and simple, immediate, without any mediators.

The Osho Upanishad

Chapter #44
Chapter title: Paradise is only for the courageous

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BELOVED OSHO,
WHY IS IT THAT WE ARE ALL SO AFRAID OF A HIT FROM THE MASTER? WHEN IT IS HAPPENING, IT IS PROOF THAT IT IS JUST WHAT WE NEEDED, YET THE FEAR REMAINS. IS COWARDICE AN ESSENTIAL PART OF THE EGO?

The ego is cowardice.

Cowardice is not an essential part of the ego, it is the whole of the ego. And it is bound to be so, because the ego lives in constant fear of being exposed: it is empty within, it is non-existential; it is only an appearance, not a reality. And whenever something is only an appearance, a mirage, the fear is bound to be there at the very center of it.

In the desert you see the mirage from far away. It looks so real that even the trees standing by its side are reflected in the water, which does not exist. You can see the trees and you can see the reflection; you can see the waves in the water and also the reflections shimmering with the waves -- but it is all from a distance. As you come closer, the mirage starts disappearing. There has never been anything; it was just a byproduct of the sunrays being reflected by the hot sands of the desert. In this reflection and the sunrays returning, the mirage of an oasis is created. But it can exist only when you are far way; it cannot exist when you come close. Then, there are only hot sands, and you can see the rays of the sun being reflected back.

It will be easier to understand in a different context.

You see the moon, you see its beauty, you see its cool light. But the first astronauts were shocked, because as they came closer to the moon, there was no light. The moon was just a flat, barren piece of earth -- no greenery, no life -- a dead rock. But standing on the moon, when they looked at the earth they were amazed: the earth was radiant with beautiful light.

In comparison to that light, the moon and its beauty is nothing, because the earth is eight times bigger than the moon; its light is eight times more intense, all silver. And the astronauts knew that it was all false, but they were seeing it. It is not there... but a strange thing: when they were on the earth, they were seeing the beautiful silver light shimmering from the moon. Now they were on the moon, and it was just a dead rock, and the whole beauty was radiating from the earth. And they knew the earth, they have lived their whole lives on the earth; they had never seen anything of the sort. To see the reflection of the sunlight, you need a distance.

The earth is also radiating: when the sunlight comes, some of it is absorbed by the earth, but most of it is reflected back. That reflected light can be seen only when you are far away from the earth; otherwise you cannot see it.

The ego is a non-existential phenomenon -- the people who are farther away from you can feel it, can see it, can be hurt by it.

Your only concern is that they should not come too close. Everybody is keeping everybody else at a distance, because to allow people to come too close means opening the doors of your emptiness.

The ego does not exist.

And you are so identified with the ego that the death of the ego, the disappearance of the ego feels as if it is your death. It is not so; on the contrary, when the ego is dead then you will know your reality, your essential being.

The egoist is going to be a coward. He cannot allow anybody closeness of any kind -- friendship, love, even companionship.

Adolf Hitler never allowed anybody to sleep in his room. He always slept alone, locking the door from within. He never got married for the simple reason that if you are married then you have to allow the woman inside the room -- not only inside the room, but in the bed. This is too close and too dangerous.

He had no friends. He always kept people as distant as possible; there was not a single person in his whole life who had ever put a hand on his shoulders -- this much closeness he would not allow.

What was the fear? Why was he so afraid? The fear was that the moment he allowed anybody such closeness, his greatness -- "the great Adolf Hitler" -- would disappear. You would find a very tiny and pygmy creature, nothing of greatness -- that was all on the posters, that was all part of a great propaganda.

The more egoist a person is the more he has to remain lonely. And to be lonely is miserable, but one has

to pay. You have to pay for a non-existential ego to appear real -- with your misery, with your pain, with your anguish. And anyway, even if you succeed in not allowing anybody to be close to you, you yourself know perfectly well that it is just a soap bubble -- a small pinprick, and it will disappear

Napoleon Bonaparte was one of the great egoists in the history of egoism, but he got defeated, and the reason he was defeated is something worth consideration.

When he was a small child, just six months old, the nurse who was his caretaker left him in the garden and went for something in the house, and a wild cat jumped on the child. Now a six-month old baby... the cat must have looked like a big lion. Things are always relative and in proportion, and to that small child it was a big lion. The cat was just being playful, but the child was so much shocked, and the shock went so deep... when he became a young man, he fought many wars, was a great soldier, was able to fight with a lion -- but he was afraid of cats. The moment he would see a cat, he would lose all his courage; he would suddenly become a six-month old baby.

This fact was known to the English commander-in-chief, Nelson; otherwise Nelson was no comparison to Napoleon Bonaparte. And this was the only war in which Napolean Bonaparte was defeated. Nelson brought seventy cats in front of the army, and when Napoleon Bonaparte saw seventy cats -- one was enough for the poor man -- he had a nervous breakdown. He simply told his assistant, "You take charge of the army. I am not in a position to fight; neither am I in a position to think. These cats have killed me."
And of course he was defeated.

Historians who say he was defeated by Nelson are wrong. No, he was defeated by a psychological trick. He was defeated by the cats, he was defeated by his childhood, he was defeated by a fear over which he had no control.

He was kept imprisoned on a small island, Saint Helena. There was no need for handcuffs because the island was small and there was no way to escape from there.

On the first day he was going for a walk, and because of the nervous breakdown and the defeat, he had been given a doctor to take care of him. The doctor was with him. They were walking on a small footpath, and a woman carrying a big load of grass was coming from the other direction. The path was very small; somebody had to give way. Although the doctor was English, he shouted to the woman, "Stand aside! You don't know who is coming. Although he was defeated, it doesn't matter: he is Napoleon Bonaparte."

But the woman was so uneducated, she had never heard the name of Napoleon Bonaparte. So she said, "So what? Let *him* stand aside! And you should feel ashamed. I am a woman carrying such a load... I should stand aside?"

Napoleon Bonaparte took the hand of the doctor, stepped aside and said, "The time when mountains used to give way to Napoleon Bonaparte is gone; the soap bubble is no more there. I have to give way to a woman who is carrying grass."

In his defeat he could see what had happened: for his whole life he had been repressing a fear. It was kept as a secret, but now the secret was known, the fear exposed. Napoleon Bonaparte was just nobody.
This is the situation of a great egoist.

So don't think that cowardice is an essential part of egoism; it is the whole of it. Ego is cowardice. And to be without ego is to be fearless -- because now nothing can be taken away from you; not even death can destroy anything in you. The only thing that could be destroyed by anybody was the ego.

The ego is so fragile, so much always on the verge of death, that the people who are clinging to it are always trembling deep inside.

Dropping the ego is the greatest act a man can do. It proves your mettle, it proves that you are more than you appear, it proves that there is something in you which is immortal, indestructible, eternal.
The ego makes you a coward.

Egolessness makes you a fearless pilgrim of the eternal mystery of life.

BELOVED OSHO,
WHEN I SIT WITH YOU, SOMETIMES I HEAR YOU SAY THAT ENLIGHTENMENT IS A SORT OF DEATH AND IT MEANS NEVER COMING BACK TO THIS LIFE AGAIN.
MY MIND FREAKS OUT ABOUT THIS, AND I AM NOT SURE IF I WANT THIS OR NOT. THEN I ASK MYSELF, `WELL, THEN WHAT ARE YOU DOING WITH THIS CRAZY GUY?' THEN ALL I KNOW IS THAT YOU ARE IRRESISTABLE TO MY HEART AND THAT IS WHY I AM HERE.
OSHO, WHAT IS HAPPENING?

You have heard only half of the truth, and a half truth is far more dangerous than a full lie.

Enlightenment is ultimate death, but this is only half of the truth. It is also the beginning of an eternal life. You have not heard the other half. Perhaps the first half was so much a shock that you started thinking about it, and missed the other half.

It is true: after enlightenment you will not be coming back to this life. But that does not mean that you will be dead; that means you will be having a real, authentic, universal life.

And what have you got in this life that you are so much afraid to lose? -- very precious misery? What have you got except anxiety, pain, anguish, and a constant feeling that all is meaningless, that you are not living but simply moving towards the grave? Your living is nothing but a slow kind of death.

You should write down what it is that you have got that makes you so much worried that you will not be coming back. Perhaps there are enemies -- you have not been able to take revenge, and you want to come back.

I have heard about a man who was dying. He called all his four sons and he said, "My dear sons, I am dying and I hope that you will fulfill my last wish. Promise me...." But nobody would raise his hand. They looked at each other. The old man said, "Now this is not the time to think. My breaths are numbered. Gather courage."

The youngest raised his hand. He said, "I will fulfill the promise."

The three said, "What are you doing? Are you mad? You are too young. You don't know this man."

But the old man blessed the young boy and he said, "I have always known that you are my real son, my blood, my bones, my marrow, my everything. And these three idiots... they will not even promise a dying father a simple thing; they won't even ask what the thing is."

The young boy said, "You forget about them. You just tell me what the thing is that I have to do."

He said, "It is very simple, but I will whisper it in your ear. These three idiots should not hear it; otherwise they will disturb you. But don't listen to anybody. It is a question of keeping your word -- and to a dying father."

The boy said, "I promise. You just tell me."

So he whispered in his ear, "You do one thing: when I am dead, cut my hands, my feet, my head, into as many parts as you can."

The boy said, "What are you saying? For what?"

He said, "Wait, I have the whole plan -- then throw each part into all the neighborhoods, into everybody's house, and go to the police station."

The boy said, "But what is the purpose of this?"

He said, "Just a spiritual peace... my whole life I have been trying somehow to send all these neighbors behind bars. Now the chance has come. And when my soul sees all of them chained, going in the police lorry towards the police station, I will feel the only bliss. My whole life has been a life of misery. And my bliss will become a blessing for you." And the man died.

And the boy said, "My God, what kind of a father...?"

All the three said, "We told you before not to listen to him. He is the nastiest man you can find. Although he is our father... but that is an accident, what can we do? What has he said? He must have said something really nasty."

The young boy said, "Really nasty? I cannot conceive of anybody thinking at the time of death... he was bothered about the neighbors. And he was planning... this is the plan: we have to cut his body in as many parts as possible and throw those parts in everybody's house and inform the police that these people have killed our father -- not only killed, they have cut him into pieces -- and let them be caught red-handed. And he was saying that his soul will feel so blissed out that his life has been successful!"

What are you missing? For what do you want to come back? Is this not misery enough?

I know why people want to come back again and again, a simple arithmetic: this time you are married to a man or to a woman and you are fed-up. And you see so many beautiful men and beautiful women, they seem to be almost other-worldly, and you are caught up with this ugly fellow, disgusting. But in this life it is very difficult to get rid of him; next life, there is a chance.

Remember the proverb: The grass on the other side of the fence is always greener. It looks like the neighbors are living so beautifully, so blissfully; only you are in hell.

So perhaps next time things will be different. In this big world, five million people -- forgive me, not

million, billion -- five billion people... it is a very rare chance that you would find the same wife again, the same husband, the same nasty children, the same neighbors. A great hope of change... for that, more time is needed. You have to come again and again.

But just look backwards, just a single glance. Millions of times you have come here, and each time you were hoping that something was going to change. Nothing changes. You have different husbands, different wives, different children, but they are all the same. Just different models, but manufactured in the same company, the same mechanism inside the bonnet. All differences are only in the bonnets.

After each life you go on forgetting that you have lived so many times. It is time to realize that you are moving in a vicious circle. You have to come out of the circle.

Here in this circle, in this circus, nobody has ever been happy.

Yes, people go out to the club, to the cinema house, to the beach, smile... but these are not their real faces; these are masks which go on deceiving everybody. You know it perfectly well.

Husbands and wives are fighting, and somebody knocks on the door and immediately they start having a very nice, beautiful conversation. And the guest is welcomed and he cannot conceive that just a moment before these two fellows were at each other's necks. And they are just waiting for the time when you are going to leave, so they can start again where the story has stopped -- with vengeance.

One man used to pray to God, "I must be the most miserable man in the world, and I have been praying my whole life. And I don't want much -- I simply want to exchange my miseries, with anybody you like, because everybody seems to be so happy. I am willing. You choose."

That night he had a dream. He heard a voice thundering from the sky: "Everybody take out his misery, put it in a bag and rush towards the temple."

He thought perhaps his prayer had been heard.

So he filled a bag with every misery that he had. And what he found on the road..."My God," he said, "this is strange" -- because his bag was just a small one. Others were carrying such big bags; a few were even supported by servants.

He said, "My God, these are the beautiful people! I have seen them. Now I know why God was not listening to my prayer, but it is too late. If I can save my bag and come back home, I will remain grateful to God forever."

And in the temple they again heard the voice: "Everybody hang your bag on the wall. And then the lights will be put off and a bell will ring; that will be the signal -- in the dark you can choose any bag that you want. So while it is light, look all around. And stand near the bag that you want, so that in the darkness you don't miss it."

The man who had prayed was just holding his bag.

But he was surprised -- another surprise, surprise upon surprise -- everybody was standing with his own bag, holding on. He asked a few people, "Why are you holding your bag?"

They said, "Why are *you* holding yours? -- for the same reason. At least we know what these miseries are. Somebody else's miseries, unknown, unacquainted... now at this age, to begin from scratch.... It is better to live with our old friends."

And the lights were turned off and everybody grabbed his bag, ran out of the temple, and they were all happy and hilarious that they had got their own bags.

And the man who had prayed was so grateful: "God is really compassionate; otherwise, today I was going to be in a mess. Those big bags -- my God, what kind of miseries people are hiding! And these are the people... I was thinking they were happy and I was the most miserable person, and my bag was the smallest!"

Nobody is showing his real face.

For what do you want to come back? -- just to have another mask, another bag of miseries, some other woman to torture you, some other man to beat you, some other children to drive you crazy? For what do you want to come back? Certainly not to repeat this life.

You are hoping for some change, some possibility of change.

But here, there are only differences of bags; the contents are the same.

When I said enlightenment is ultimate death and you will not be coming back to this life, if you had understood the misery and the pain and the anguish and the meaninglessness and the boredom of your life, you would have rejoiced. But this was only half of the statement.

The other half is an eternal life, with no form. You don't have any idea of it.

You can have an idea of it if you go deep in meditation. You will find that you are not the body, you are

not the mind. You will find your formless consciousness -- and that is your real being, and it is always blissful.

There is tremendous possibility if you can get out of the rut of the wheel of life and death that you have been following since eternity: again and again doing the same thing, with a slight difference -- maybe in the color, maybe in the shape -- but the experience is basically the same.

Just one life is enough for a man of intelligence to see that this is not worth repeating.

When I was a student, one of my friends never passed his master's degree. At least before he became my friend, he had failed ten times. And he was the son of a very famous professor in the same university.

The man was strange... I liked his idea. I said, "You seem to be loving this class too much -- you have failed ten times."

He said, "What else to do? Because if I pass, then I have to do some job. My father is after me but he cannot manage, because I go on failing. My mother is after me. Now they have all become tired; they have decided there is no hope. And I am enjoying immense freedom: no worry, no job, no anxiety to pass the examination... because I am not going to pass it, unless this university decides to pass me whatever I do."

I said, "I like your idea; it resembles people's lives. They go on being born into the same world again and again. Unless existence itself forces them to become enlightened, they are not going to become enlightened. You are ready to suffer every kind of comment -- everybody is condemning you, every professor is condemning you, every student thinks that they have never seen such an idiot. Ten years in one class!"

But he said to me, "Who cares about these people? I am enjoying my life."

And finally the university had to decide to pass him: "Whether his attendance is enough or not, don't bother; whether or not he writes anything in his examination paper, don't take any note of it. Whatever he writes, it is right -- he has to be passed. He is torturing his father, his mother. He is their only son. They are getting old."

And they were very respected professors -- both the father and the mother -- and he was simply cheating them and just being a vagabond.

Finally, he was passed. After I passed my examination, he was still there for two more years, but twelve years were enough. The university decided that whether he writes anything or not, he knows; he should be released.

And you will be surprised that because he was forcibly passed.... They could not give him a first class; they could not make him a gold medalist, so he was passed in the third class. And he was very happy.

He met me. I said, "I have heard that you have passed. That is some news."

He said, "It is. I have passed in the third class. Now my father and mother cannot torture me because I am not passing, I am not trying enough. For twelve years I have done as much work as possible -- but who gives a job to a third class graduate in India? So now I am still free. They have been successful in persuading the university to pass me, but they have passed me in third class, and third class does not matter. I am freed from the university too. Now I am completely free."

But free for what?

He was drinking alcohol, he was a gambler, he was going to prostitutes, he was taking all kinds of drugs. Freedom for what?

And he died just two years ago. He lived a rotten life, condemned by everybody, and destroyed himself in the name of freedom. And all that he was doing was simply trying to escape from responsibility.

But anyone who tries to escape from responsibility cannot experience freedom. Freedom is together with responsibility.

Your life... you have never thought about it, that it is empty, that it is more or less a nausea, that it is simply boredom. That's why you need so many entertainments.

But where are you going? You are not growing. You have not accepted the basic responsibility towards yourself: that you have to create a meaningful life, a life which has significance, a life which has light in it, luminous; a life which is joyful, a life which in itself is a poetry.

The eternal life I am talking about is a life of eternal creativity. You will not be in the body, you will not be confined in any form, but your energy will have absolute freedom to be creative, to make this existence more beautiful, more lovable, more conscious, more enlightened.

That's why, although you are afraid, you still feel some irresistible attraction to this crazy guy.

That irresistible attraction shows that inside you are empty, hollow, meaningless. You have come close to a presence which attracts your heart in spite of your head.

If you are courageous, listen to the heart; if you are a coward, listen to the head.
But for the cowards there is no paradise.
Paradise opens its door only for the courageous.

BELOVED OSHO,
WHO IS THE MODERN MAN? HAVE SCIENCE AND TECHNOLOGY CORRUPTED THE MODERN MAN?

The modern man has not yet come into existence.
The people in the world are all very old and very ancient.
It is rare to come across a contemporary.
Somebody belongs to a religion founded ten thousand years ago, somebody belongs to a religion two thousand years old -- these people are not contemporary. They are living in modern times, but they are not modern.

And this has created a tremendous problem: technology, scientific progress needs the modern man to use it, and the modern man is not available. Technology is available, science is available, but the people who can use it creatively are non-existent.

The result is disastrous, because to these people who are not contemporaries, science has given technological instruments, machines, which are dangerous. It is like putting a sword in the hands of a child: he is going to hurt somebody, or himself; he is not a swordsman, he is not trained for it.

Man is lagging behind, and the technology has gone far ahead of him. He does not know what to do with it, and whatever he is going to do with it is going to be wrong.

Atomic energy could have been a great blessing to humanity. It could have removed all poverty. But instead of removing poverty, instead of making man's life richer, it destroyed innocent people in Hiroshima and Nagasaki, who had done no harm to anybody.

And now, the atom bombs that destroyed Nagasaki and Hiroshima are like toys, because now the nuclear weapons are so powerful that they can destroy the whole earth seven hundred times. And they are in the hands of people like Ronald Reagan, who is certainly not a contemporary.

He is a fundamentalist Christian. The fundamentalist Christians are the worst Christians, they are the most fanatic people. They believe that Christianity is the *only* religion, all other religions are wrong, and that the whole world should be turned towards Christianity.
These are not contemporary ideas. These are very primitive ideas.

And one cannot hope, either, that Ronald Reagan and people of his kind will be contemporaries.

He used to have a chimpanzee; that was his only friend. In these billions of human beings, he could not find anybody worthy of friendship... a chimpanzee. And it shows something about you, the company you keep.

And when he became the president of America, on the first day he had gone to the beach with his chimpanzee for a walk. An old man saw them, and he could not believe his eyes. He thought that this was an insult to the whole country, that the president should go for a morning walk with a chimpanzee. He went ahead, stopped both of the fellows and said, "President, sir, do you think it looks right to be president of a great country and have a chimpanzee as a friend?"

Ronald Reagan was just going to say something and the old man said, "You shut up! I am not asking you; I am asking Mister President." He was thinking that the chimpanzee was Mister President -- and perhaps he was right.
Sometimes, jokes are serious.

And if Ronald Reagan is angry at me... I know you cannot expect anything much more from a chimpanzee.
Now he has in his hands such powers to destroy....

Modern technology and science has not corrupted man. Man is not capable of using modern science and technology in the right way. The modern man is not born yet.

I am reminded of H.G. Wells, who has written one of the best histories of the world. When the book was published one interviewer asked him, "What is your idea of civilization?"

H.G. Wells said, "My idea? Civilization is a good idea, but it has still to happen. It is still an idea, somebody has to make it a reality."

Technology and science are not the problems.
The problem is the retarded man.
But we are strange people. We always think in strange ways.

Mahatma Gandhi was thinking that if all science and technology that has been developed by man and his intelligence after the spinning wheel could be drowned in the oceans, then all problems would be solved. And this country believed him! And not only this country, but millions of people around the earth believed him, that the spinning wheel would solve all the problems.

Railway trains have to be stopped, airplanes have to be stopped, post offices have to be closed, telegrams, telephones have to be destroyed -- because all these things have come after the spinning wheel. In fact, nobody knows what can be saved. Electricity? -- no. Medical science? -- no. In fact, one will have to find out when the spinning wheel was invented. Perhaps bullock-carts can be saved, fire can be saved....

That's all: fire, bullock-carts, the spinning wheel, and everybody is a mahatma -- and all problems disappear automatically.
The question is not technology.

That's what Gandhi was insisting, that technology is corrupting man. My fight with him is that it is man who is retarded, that he is not capable of using the technology rightly.
How can technology corrupt man?

Do you think if Mahavira comes and sees a gun, the gun will corrupt Mahavira and he will start firing here and there, this way and that, because the gun corrupted him?

Technology cannot corrupt anybody. Technology is just a means in your hands, and whatever you want to make of it you can make of it.

Medical science thinks man can live three hundred years: old age can be simply avoided, diseases can disappear, man can live young, healthy, for three
and most probably they already have rested in that, no politician is interested in that. Their interest is in how to create death rays.

And if death rays can be created, do you think it is inconceivable to imagine that life rays can be created? The same genius, the same scientist who can create death rays is capable of creating life rays.
But nobody is asking for life rays.

The demand is for death rays, and most probably they already have death rays in the Soviet Union and America both. Then there is no need to send a missile with nuclear bombs; death rays can just be directed towards a certain spot and they will pass through people, killing them in such a way... they will not destroy anything else. Your furniture will be saved, your houses will be saved, your cars will be saved -- they will only destroy life.
A strange kind of world.

If death rays are used, houses will be standing, cars will be there, trains will be there; only life will not be found anywhere.

Is technology corrupting man? No, I do not agree with that Gandhian idea.

I hope that we will be able to create life rays, so that if life rays pass through a village the whole village becomes young, full of life.

But religions will not like my idea, because even old people will start falling in love. Life rays? -- no religion will be ready. Death rays are perfectly okay.

Life rays passing through the Vatican... the pope falls in love, starts dancing in a disco, finds a girlfriend. As far as I am concerned, I would love for that to happen.

Contemporary man has to be brought into existence. That is my work. That's why everybody is against me -- because they are not contemporary people. I am fighting a fight against everybody, because there are old, ancient, dead skeletons....

If contemporary man comes into life, the whole of technology will be a servant. There is no need for any human being to function as a servant; technology can do that. Man's labor hours can be almost finished. Machines can do that, and can do it more efficiently than man can ever manage. And if all the work can be done by technology and machines, man is free to evolve his consciousness. He has time enough to meditate, to transcend this life, to enter into the transcendental, the immortal.

And machines can do miracles. You have heart attacks -- so many people die of heart attacks -- and now it is practically possible to exchange your hearts for plastic hearts. That does not mean that your love will become plastic, but the heart will become so strong that there is no possibility of its failure. Man's body can be improved in every possible way. Plastic surgery can make human beings as beautiful as you can dream

of.

But the political idiots are concerned only with how to destroy. They are not concerned to beautify human life, to prolong human life, to help human beings to remain young, youthful, playful. They don't want this earth to be a place of festivity, of joy, of song and dance; and they don't want to give humanity time enough to evolve into new dimensions of being.

They are perfectly satisfied with the old, out-of-date humanity.

So I repeat again: the new man, the contemporary man, has not yet come on the stage.

We have to herald his coming.

BELOVED OSHO,
MY IMAGINATION IS VERY STRONG. SOMETIMES WHEN I CLOSE MY EYES, I SEE MYSELF SITTING WITH YOU AND THERE ARE NO MORE QUESTIONS. THEN I FEEL LOVED AND ACCEPTED.
WHENEVER I EXPERIENCE THIS, I FEEL SO JOYFUL.
IS THIS REAL, OR JUST A MIND-GAME TO KEEP ME AWAY FROM REALITY?

If you can manage it exactly the same, again and again, then it is not imagination. Then it is not the stuff dreams are made of, because you cannot repeat a dream.

But if you can imagine such a thing only once, and you cannot manage to experience it exactly the same again and again, then it is a dream; then it is a mind game. Don't waste time on it.

This is the distinction between dream and reality: reality is that which remains as it is. Dream is something that happens once and is gone. And it is not in your hands to bring it back, you cannot manage to dream it. Every morning you will open your eyes -- your room will be the same. Every night you will close your eyes -- your dreams will be different. That which remains the same is the real, and that which goes on fleeting, changing, and is not under your control, is a dream.

Don't waste your time in dreams.

One night Mulla Nasruddin suddenly nudged his wife and said, "Be quick! Where are my glasses?"

The wife said, "Are you mad? What are you going to do with your glasses in the middle of the night?"

Mulla Nasruddin said, "No argument at this moment, we can discuss things later. First my glasses!"

So the wife gave him his glasses. He put the glasses on, closed his eyes.

The wife said, "What are you doing?"

He said, "Nothing. I was having such a beautiful dream, but because my eyes are not the same as they used to be in my youth... it is old age, so I could not see clearly; things were vague. From tomorrow I am going to sleep with my glasses on, because one never knows."

The wife said, "Can I ask you what the dream was?"

He said, "It is better if you don't ask... such a beautiful woman, but she just slipped out of my hands because of a simple mistake: I had no idea where you had put my glasses. And I tried my best -- by putting on my glasses, praying to God, that `just once more' -- but nothing happened. Instead what I saw... it is better not to say."

She said, "What did you see? You have to say!"

He said, "Don't create any trouble in the middle of the night. I saw you! That was the last thing I ever wanted to see."

You cannot repeat dreams. They are not objective, you cannot share them; you cannot invite friends and have a dream party.

Reality is objective; even the inner reality also is objective.

So you can check it. You try again. If you can manage the same experience, then don't be worried. It is not a mind-game, it is a beautiful meditation. Go deep into it with all my blessings.

The Path of Love

Talks on Songs of Kabir

Talks given from 21/12/76 am to 31/12/76 am

English Discourse series
10 Chapters
Year published: 1978

Although the book actually has 11 chapters, one of these (Ch. 10) is blank pages as Osho did not appear that day.

The Path of Love

Chapter #1
Chapter title: Love is the Master Key

21 December 1976 am in Buddha Hall

Archive code: 7612210
ShortTitle: PLOVE01
Audio: Yes
Video: No
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I. 65. avadhu bhule ko ghar lawe

HE IS DEAR TO ME INDEED
WHO CAN CALL BACK THE WANDERER TO HIS HOME.
IN THE HOME IS THE TRUE UNION, IN THE HOME IS ENJOYMENT OF LIFE: WHY SHOULD I FORSAKE MY HOME AND WANDER IN THE FOREST?
IF BRAHMA HELPS ME TO REALIZE TRUTH,
VERILY I WILL FIND BOTH BONDAGE AND DELIVERANCE
IN THE HOME
HE IS DEAR TO ME INDEED
WHO HAS POWER TO DIVE DEEP INTO GOD;
WHOSE MIND LOSES ITSELF WITH EASE IN HIS CONTEMPLATION.
HE IS DEAR TO ME WHO KNOWS GOD,
AND CAN DWELL IN HIS SUPREME TRUTH IN MEDITATION;
AND WHO CAN PLAY THE MELODY OF THE INFINITE
BY UNITING LOVE AND RENUNCIATION IN LIFE.
KABIR SAYS:
THE HOME IS THE ABIDING PLACE;
IN THE HOME IS REALITY;
THE HOME HELPS TO ATTAIN HIM WHO IS REAL.
SO STAY WHERE YOU ARE,
AND ALL THINGS SHALL COME TO YOU IN TIME.
I. 76. Santo, sahaj samadhi bhali

O SADHU! THE SIMPLE UNION IS THE BEST.
SINCE THE DAY WHEN I MET MY LORD,
THERE HAS BEEN NO END TO THE SPORT OF OUR LOVE.
I SHUT NOT MY EYES, I CLOSE NOT MY EARS,
I DO NOT MORTIFY MY BODY;
I SEE WITH EYES OPEN AND SMILE,
AND BEHOLD HIS BEAUTY EVERYWHERE:

I UTTER HIS NAME,
AND WHATEVER I SEE, IT REMINDS ME OF HIM;
WHATEVER I DO, IT BECOMES HIS WORSHIP.
THE RISING AND SETTING ARE ONE TO ME;
ALL CONTRADICTIONS ARE SOLVED.
WHEREVER I GO I MOVE ROUND HIM.
ALL I ACHIEVE IS HIS SERVICE:
WHEN I LIE DOWN, I LIE PROSTRATE AT HIS FEET.
HE IS THE ONLY ADORABLE ONE TO ME:
I HAVE NONE OTHER.
MY TONGUE HAS LEFT OFF IMPURE WORDS,
IT SINGS HIS GLORY DAY AND NIGHT:
WHETHER I RISE OR SIT DOWN, I CAN NEVER FORGET HIM;
FOR THE RHYTHM OF HIS MUSIC BEATS IN MY EARS.
KABIR SAYS:
MY HEART IS FRENZIED,
AND I DISCLOSE IN MY SOUL WHAT IS HIDDEN.
I AM IMMERSED IN THAT ONE GREAT BLISS
WHICH TRANSCENDS ALL PLEASURE AND PAIN.

RELIGION HAS VERY RARELY EXISTED in a healthy way -- only when a Buddha walks on the earth, or a Christ, or a Krishna, or a Kabir. Otherwise, religion has existed as a pathology, as illness, as neurosis. One who has realized religion through his own being has a totally different understanding of it. One who has been imitating others, his understanding is not understanding at all. Truth cannot be imitated. You cannot become true by becoming a carbon-copy.

Truth is original, and to attain to it you have to be original too. Truth is not attained by following somebody, truth is attained by understanding your life. Truth is not in any creed, in any argument; truth is in the deepest core of your being, hidden as love. Truth is not logic; it is not a syllogism, it is an explosion of love.

And whenever truth explodes in you, you attain to a totally different vision of life, of God, of religion. Your eyes have a different quality, a different transparency, clarity. When your mind is clouded with thoughts borrowed from others, whatsoever you call religion is not religion, it is just dreaming.

And the basic difference makes an imitative person pathological. A Christian is pathological, a Hindu too. Krishna is healthy, superbly healthy; so is Christ. When Christ says something, he has known it. He is not repeating somebody else, he is not a parrot. It is his own realization -- and that makes the whole difference.

When you become a Christian you repeat Christ. By and by you become more like a shadow. You lose your being... you lose yourself. You are no more true, real, authentic. A Christian is already dead, and religion is concerned with a rebirth. Yes, it is a crucifixion too: the old has to die for the new to be born.

But following a dead creed, dogma, a church, you never allow the old to die -- and you never allow the new to be born. You never take the risk. You never move in danger. When Christ goes to face his own being, he is moving dangerously: he is taking a great risk, he is going into the unknown.

Just the other night I initiated a young man into sannyas, and I told him to seek the unknown. He said, `But why? And how? How can I seek the unknown? That which I don't know, how can I seek it?' We only seek the known. But if you only seek the known, you will never know God -- because you don't know God. If you seek the known you will move in a circle, in a rut. You will become mechanical. Seek the unknown, because through seeking the unknown you move out of the rut. You will become mechanical. Seek the unknown, because through seeking the unknown you move out of the rut, out of the repetitive, mechanical way of life. He is also right. He says, `How to seek the unknown?'

Drop the known, don't cling to the known, and wait for the unknown. If you don't cling to the known, if you put the known aside, the unknown comes on its own accord. The unknown is just waiting at the door, but you are so full of the known that there is no space left for the unknown to come in. The unknown would like to become a guest, but the host is interested only in the known. The host is too much occupied with the known, the host is not free to even look at the unknown.

Yes, I can understand his question: How to seek the unknown? -- because whatsoever YOU seek will be the known. Mind cannot seek the unknown, so mind is the barrier for the unknown. Mind can only seek the known again and again and again. Mind is repetitive.

That's what meditation is all about: the Way, the art of dropping the mind -- at least for a few moments

-- so you can look at the unknown, not knowing where you are going. But those are the most beautiful moments -- when you don't know where you are going, when you don't know who you are, when you don't know the direction, the goal; when knowledge exists not. When knowledge exists not, there is love. Knowledge is against love. Knowledgeable people cannot love... and people who can love are never knowledgeable. Love makes you wise, but never knowledgeable. Knowledge makes you cunning and clever, but never loving.

The known is the mind, the unknown is God. And Jesus says: God is love. Love comes through the unknown, with the unknown, as part of the unknown. To move into the unknown one needs courage, tremendous courage. To cling to the known there is no need to have any courage: any coward can do it, cowards only do that.

When you become a Christian you are a coward; when you become a Mohammedan you are a coward; when you become a Hindu you are a coward. When you become religious you are tremendously courageous -- you are going for an adventure, you are seeking the unknown, you are moving into the uncharted, the unmeasured, and the immeasurable. There is every danger you may be lost, there is every danger you may not be able to come back, there is every danger that you will lose all control; you may go mad. That's the price one has to pay for real religion.

People are afraid, so they cling to false substitutes. Christianity, Hinduism, Islam -- these are false substitutes, cheap, very easily available. You don't have to do anything: you are born in a certain family and you become a Christian, you are born into another family and you become a Hindu. You have not done anything, you have not chosen anything consciously, you have not moved an inch. There has been no pilgrimage, you have not searched.

Of course then religion can only be just a label, and these labels become pathological. Why do they become pathological? -- because your inner reality remains different, and the label is totally different. Peek deeply into a Hindu and a Mohammedan and a Christian and a Jaina and a Buddhist, and you will find that only labels differ; deep inside, the same human being. And these labels create trouble.

The Bible goes on saying: Love your enemy, and you cannot love even your friend. You cannot love even yourself, and Jesus says, `Love your neighbor as you love yourself.' And you cannot love even yourself; how can you love your neighbor? And Jesus says, `Love your enemy,' and you have not yet known even how to love your friend, how to love your beloved. You don't know the ways of love.

Then what will you do? You will pretend, you will become a hypocrite, you will become a false entity. This is the pathology: you will become dual. Deep inside you will be something else, and on the surface you will go on pretending something else. Deep inside, tears, and on your face you will go on smiling. This will tear you apart; this is what schizophrenia is, this is what split personality is. This is the root cause of all neuroses.

Hence, religion becomes pathological: imitated, religion creates pathology, a neurotic world. Realized by oneself, religion gives you tremendous health, well-being, celebration of life, joy benediction.

These two different types of religion have to be understood well. If your religion is just borrowed, it will create trouble in your life -- because it will be against life. Every moment you will feel it is against life: it will be life-negative, it will make you a masochist, you will start torturing yourself... because you will always find yourself in conflict with your religion. What to do? You will feel guilty. Each moment of your life will become a moment of guilt. Whatsoever you do; even if you are sipping a cup of tea innocently, there are religions which will make you feel guilty.

In Mahatma Gandhi's ashram, tea was prohibited. If somebody was caught sipping tea he was punished: he had to fast for one day or two days as a punishment. Now, just an innocent thing like tea can create guilt; what to say about other things? Anything; you find anything, and you will find some religion or other condemning it.

These condemnations don't allow you to live a full life. And when you cannot live a full life, at the optimum, you will never know what God is -- because God can be contacted only at the optimum: when your flame is burning bright, when your torch is burning from both ends, when you are a fire of living energy, only then. At the optimum, at the maximum, at the peak, you will have your first glimpse of God. When you are at your peak, that is the first step towards God.

Abraham Maslow is right when he says that peak experiences make a man healthy, and only a healthy man can have peak experiences. Yes, that is right. Whenever you can have a peak, whenever you can get absorbed in any moment totally, the door opens. You touch the feet of God at the peak of your experience, when you are at a crescendo.

That's why Tantra says: In making love, when your orgasm is total, when your whole being is involved in it, every fiber of your being is throbbing and pulsating, every cell of your body is alive, totally alive, and you have become just an ocean, and you are completely lost and you don't know where you are, all boundaries have merged, in that moment of orgasm you have your first glimpse of satori, samadhi, nirvana. But, in ANY situation, if you can come to the peak, you will attain a glimpse of God.

But your so-called religions don't allow you any peak. They cripple you, they paralyze you, they cut you short. They only allow you a minimum of life.

That's what renunciation means: live at the minimum. Only the basic needs have to be fulfilled. Your so-called religions don't teach you how to overflow; they only teach you how to become more and more narrow. They make you tunnels, narrow tunnels. Real religion will make you open, open as the sky.

A real religion is bound to be affirmative. Jesus is affirmative, tremendously in love with life; Christians are not life-affirmative. Krishna is life-affirmative -- dancing, singing, loving -- Hindus are not life-affirmative. Their so-called mahatmas, their co-called saints, are all life-negative, poisoning life.

If religion happens as your own experience, you will always find this distinction: your religion will be life-affirmative. You will say yes to life, and you will say yes totally. You will become a yea-sayer, and through that yes God enters you.

If your religion is just a conditioning -- borrowed, cheap, a substitute, imitative -- then it will be life-negative. You will be afraid of living, you will feel guilty, you will always be confused about what to do and what not to do: `Is it right? Is it wrong? Is it good? Is it bad?'

Borrowed religion never goes beyond morality. authentic religion is amoral; it is always beyond morality, good and bad. It knows no distinctions. If you understand this, you will be able to understand these beautiful sutras of Kabir. He is not a Hindu, he is not a Mohammedan, he is not a Christian. He is simply an authentic man, and his sayings are of the purest sayings in the world. And he is not worried about anything -- whatsoever he has felt, he has said it, without any compromise.

Before we enter the sutras, two or three more things. One: down through the centuries, religion has existed as a renunciation of life: Escape from life, life is wrong -- become a monk, an ascetic, drop out of life -- as if to be alive is a sin, as if to be alive is a punishment. That's how so-called religious people have always been thinking: You are sent into life because you have sinned in your past lives. You have been thrown here to be punished. That is the Hindu concept. The Christian concept makes you an even greater sinner, because Adam disobeyed God -- so every man, from the very beginning, is a sinner. You are born in sin.

Buddhists go on saying that life is a bondage; so get out of it, the sooner the better. Escape from it! And down through the centuries, only one prayer has continued all over the earth, and the prayer has been: Don't send us again into the world.

Kabir says: I am not for renunciation. If God creates the world, the world is beautiful. If it comes out of God, it is beautiful; it cannot be a punishment, it is a reward. This is a very revolutionary statement -- that the world is not a punishment, the world is a reward; that God has not thrown you into a dark and dismal cell. It is a celebration. God has loved you so much that he has created this world for you, to play with, to dance with. It is a celebration.

Kabir is not for renunciation; he's all for celebration -- one thing. The second thing: Kabir says: Life is in community. Life is a communion, so don't try to escape from the world, and don't try to remain in a solitary life. Because the richness is in the community; you are enriched by the community, by your relationships. The more you are related to people, the more you are rich. A solitary person living in a Himalayan cave is very poor, impoverished -- because rivers of relationships don't flow in him. He becomes a desert.

Each time somebody looks into you, a river flows in. Each time somebody shakes a hand with you, an energy moves into you. Each time there is a contact, you gain something. When you drop out of all contacts, out of relationship, and you become a solitary monk in a Himalayan cave, you have almost committed suicide. You are only one percent alive. Just because you breathe, you are alive. This is a sort of death: you are living at the minimum, you are not living at all, you are living very grudgingly, you are living very reluctantly, you are living with a deep complaint that you don't want to live and you have been forced to live. You don't want this world at all: the rainbows and the trees and the stars and the people.... No, you don't want to relate with anybody.

When you don't want to relate with anybody, your contact with God is diminished, TERRIBLY diminished. When you come into relationship with a man, or with a tree, or with an animal, you are coming

in contact with God in different forms.

Kabir says: To be in the community is the only way to be really alive. Relationship is life, and relationship is beautiful.

The third thing Kabir says is: Don't make religion a ritual. Ritual is a way of avoiding religion. Religion should be spontaneous, non-ritualistic. You should do it because you love doing it -- not that it is a duty -- and you should do it only spontaneously, when your heart feels like it. There is no need to go to the mosque or to the temple every day. There is no need to pray every day in the same way again and again -- because if you repeat the same prayer every day, you will not repeat it consciously. It will become mechanical.

I have heard....

It happened: One German scholar came to India to see a certain old sage. His name was very famous, because he knew the RIG VEDA just by the memory. He had memorised the whole RIG VEDA; that was his fame. I don't think he was a sage; he was just a great scholar, with a very good memory. You can call him a good computer, but not a sage.

And this German scholar came to discuss something, and he told him a few sutras from the RIG VEDA: `I would like you to discuss these with me.'

The old man said, `Never heard of it before' -- because the German scholar had not said that these were from the RIG VEDA.

The old man said, `Never heard it before.'

The German was surprised. He said, `I have heard that you know the whole RIG VEDA, and you say you have never heard this before?'

He said, `I cannot remember pieces. I remember the whole text, from the beginning to the end. I can repeat it whole, but if you bring two sentences, then I don't know.'

It happens many times: you can repeat the whole thing more easily -- because no consciousness is involved in it; it is just a mechanical repetition, just replaying a tape-recording. It is like a gramophone. If something is asked, you cannot even remember that you know about it, because it is out of context. You remember only in the context of the whole. You can do a ritual: you can go every day to the mosque and do NAMAJ, the yoga of Islam; or you can do a Hindu ritual, or any other ritual; or you can invent your own ritual, and you can do it every day, and you can do it religiously, and it will become part of your habit. And it is not going to enhance your being at all.

Kabir says: Be spontaneous. If you are sitting silently and a prayer arises, say it -- and there is no need to repeat any formal prayer. Say whatsoever you feel like saying.

Jesus introduced a tremendously new insight into prayer. he used to call God `abha'. Christians translate `abha' as father. That is absolutely wrong: `abha' is not father. `Abha' can be translated only as papa, or dad; daddy, but not father. And it was Jesus who introduced abha; before him no Jew had ever prayed that way. God was father. To call God abha, daddy... it must have looked like a sacrilege -- but it was more spontaneous, more intimate, more personal.

To call God `father' is not right. `Father' is a very clinical term, untouched with love, not intimate, not close. Love is not flowing. `Father' is an institutional word. `Papa' has a totally different quality. Jews were very angry when they heard that Jesus called God `abha': `Who is this man? and what does he think about himself?' They could never forgive him. Jesus' prayer is very spontaneous; he had no ritual about it. Sometimes suddenly he would say to his disciples, `Now I would like to go and pray. The feeling is coming.' Sometimes amidst a crowd he was talking, teaching, and then suddenly he would say to his disciples, `Now, let us go to some lonely spot. I would like to pray.'

It is not a ritual, it is a feel. It is not being done through the head. When the heart feels it, then let it overflow. Sometimes you may be silent, nothing will come out: then silence is coming out. Silence is a prayerful as anything else, even more prayerful than words. Sometimes some words will come; but don't force, it is not a performance. Just say that which comes, don't improve upon it. Don't rehearse any prayer. Let the prayer be absolutely spontaneous. That's what Kabir calls SAHAJ: spontaneous. And he says: If you remain spontaneous, by and by, you will come to samadhi. By and by, you will come to those inner spaces where everything disappears -- those tremendously beautiful blanks, emptinesses, when nothing is left. And only in that vacuum, God descends, and you are fulfilled.

This he calls SAHAJ SAMADHI: spontaneous ecstasy. And he says that your whole life should be infused with prayerfulness. Religion should not be a part, it should be your whole life. Not that in the

morning you do the prayer and you are finished with all your religion; or on Sunday you go to church, then for six days you are free from religion.

Religion, if it is going to be at all significant, has to be a continuity in you. Eating, you should be prayerful; walking, you should be prayerful; talking, you should be prayerful; listening, you should be prayerful. Let prayer spread in each of your activities, inactivities. Sleeping, you should be prayerful.

Then only, the natural ecstasy arises. And Kabir is tremendously in love with natural ecstasy. He says: There are two types of ecstasies. One: practiced, forced; the yogis do that -- the posture, the breathing. They train themselves for it. It is trained thing, with great effort. And Kabir says: something trained is bound to be false. It is a performance.

He said,

SANTO, SAHAJ SAMADHI BHALI:

O monks, o disciples, the spontaneous ecstasy is the best. You should not practice it. By practicing you, you poison it. You should not make any dramatic effort for it, you should remain relaxed and, by and by, slowly slowly disappear into it.

Now the sutras:

HE IS DEAR TO ME INDEED
WHO CAN CALL BACK THE WANDERER TO HIS HOME.
IN THE HOME IS THE TRUE UNION,
IN THE HOME IS ENJOYMENT OF LIFE:
WHY SHOULD I FORSAKE MY HOME AND WANDER IN THE FOREST?
IF BRAHMA HELPS ME TO REALIZE TRUTH,
VERILY I WILL FIND BOTH BONDAGE AND DELIVERANCE
IN THE HOME.

He is a tremendous lover of home. He says: Don't go from your home, and don't become a wanderer, don't become a renunciate. Remain with your family. Don't change the given situation; accept it. Whatsoever God has given is good: accept it in deep gratitude don't reject it. Rejecting it, you are rejecting God Himself. The mother, the father, the brother, the wife, the children -- whatsoever has naturally happened, allow it to be there. Don't try to create an artificial situation, because through the artificial you will never reach to the natural. Nobody is born a renunciate, nobody is born a monk. Everybody is born in a family, in a community; everybody is born out of a mother and a father; everybody is born in a milieu of love. The monk is a human invention, the family is divine.

HE IS DEAR TO ME INDEED
WHO CAN CALL BACK THE WANDERER TO HIS HOME.

And Kabir says: Whoever helps the wanderer to come back home is dear to me.

He must have loved me tremendously if he was here. I have called many wanderers, and I have stopped many potential wanderers from becoming wanderers. I have helped them to be THERE -- wherever they are; not to change the outward circumstance, but to change yourself. Changing the circumstance is a deception of the mind. It is not going to help. Change your consciousness.

HE IS DEAR TO ME INDEED WHO CAN CALL BACK THE WANDERER TO HIS HOME: back to the world, back to the family back to love, back to relationships.

IN THE HOME IS THE TRUE UNION,
IN THE HOME IS ENJOYMENT OF LIFE:
WHY SHOULD I FORSAKE MY HOME AND WANDER IN THE FOREST?
IF GOD HELPS ME TO REALIZE TRUTH,

VERILY I WILL FIND BOTH BONDAGE AND DELIVERANCE
IN THE HOME.

Yes, home is a bondage, and home is a deliverance too. It depends on you. If you are against the home, it will appear like a bondage; if you are not against it, it becomes your deliverance. It is basically your attitude which determines it. Even chains can become a deliverance; it depends on you. And you can make chains out of your freedom too.

HE IS DEAR TO ME INDEED
WHO HAS POWER TO DIVE DEEP INTO GOD;
WHOSE MIND LOSES ITSELF WITH EASE IN HIS CONTEMPLATION.

`... WITH EASE in His contemplation': who easily, without any tense effort, dissolves into God. `He is dear to me indeed who has power to dive deep into God; whose mind loses itself with ease...'

HE IS DEAR TO ME WHO KNOWS GOD,
AND CAN DWELL IN HIS SUPREME TRUTH IN MEDITATION;
AND WHO CAN PLAY THE MELODY OF THE INFINITE
BY UNITING LOVE AND RENUNCIATION IN LIFE.

That is the highest harmony: uniting love and renunciation. People come to me and they say, `You are creating a new type of sannyasin who lives in the house; then what type of sannyasins are they?' Because the old concept is: the sannyasin is one who leaves the world, leaves the family, goes into the forest, becomes a wanderer. `Then why do you call your sannyasins `sannyasins' if they don't leave the house, if they live with with their wives and with their children, and if they live in love -- then why do you call them sannyasins?'

I call them real sannyasins, more real than the older type -- because the older type was not in harmony. He was divided. He was not total, he was partial.

My neo-sannyasins are total: they have renounced, and yet they have not escaped. They will live in love and they will not cling to love; that is their renunciation. They will love in the world and they will not be possessive; that is their renunciation. They will live in love but they will not be jealous; that is their renunciation. They will use things but they will not be used by things; that is their renunciation. They will find the creator in the creation, and they will not divide the creator and the creation; they will not tolerate any division. They will try to find the harmony in the opposites.

HE IS DEAR TO ME WHO KNOWS GOD...
... AND WHO CAN PLAY THE MELODY OF THE INFINITE
BY UNITING LOVE AND RENUNCIATION IN LIFE. KABIR SAYS:
THE HOME IS THE ABIDING PLACE...

You are born home; there is no possibility of being born without home, home is your natural element. Be in the home. and remember the difference between a house and a home: a house is a place where you live without love; a home is a house where you live with love. When the house is infused with love, it becomes a home. All houses are not home. Many people live in houses and they think they live in a home. Don't be deceived: all houses are not homes, although all homes are houses. Home has something more than a house -- a house is just a structure; it has no soul in it. When there thrives love, warmth, closeness, intimacy, openness, friendship; when there is love, then the house becomes a home, then the house becomes luminous.

And you can see the difference: when you enter a house you can immediately feel whether it is a home or a house. If it is a home, you will feel a welcome, you will feel warmth. You will feel a different vibe, a different milieu. If it is only a house you will feel a cold structure -- cement and concrete, but no soul. It may be coldly beautiful too, good architecture, but you don't feel any warmth, you don't feel any vibration that the people who live here live in love; that people who live here live in celebration; that the people who live here live in delight; that the people who live here are grateful to God. Cold, uninviting -- then it is a house; warm, welcoming... you will suddenly feel a warmth surrounds you. Maybe there is nobody in the

house, but if love exists there, then the house goes on vibrating with love.

Once I used to live with a very beautiful man, a poet, a mystic, and we used to travel together. He had a very curious habit: whenever we would go into any house he would go to this corner and that and sniff. I asked, `What do you do?' He said, `I try to see whether it is a house or a home.' And he had exact clarity about it; he was absolutely certain. I had never found him to be wrong. Immediately that he would sniff, he would say, `This seem to be a home; we can stay.' And he was always right. Or sometimes he would say, `Escape from here; this is a house. It will kill!'

On the surface you may not see the difference, but a house is also an alive thing. If there is love, then it is alive; the difference is the same. You may see a body lying there; how do you decide whether it is a corpse or an alive body? You go and touch, you feel the warmth, you put your hand close to the nose, you feel the breathing, you can see the heaving heart, you can listen to the beat; then you say it is not a corpse. In exactly the same way, a home has a beat, has a sound, breathes, pulsates. A house is dead; it is a corpse.

Now in the world there are many, many houses, but homes have disappeared.

KABIR SAYS:
THE HOME IS THE ABIDING PLACE;
IN THE HOME IS REALITY...

You are born in the home, you are rooted in the home; you should live in the home and you should die in the home -- and there is no need to go anywhere else. God has destined it this way. Just as a tree is rooted in the earth, you are rooted in home, in love, in community.

... THE HOME HELPS TO ATTAIN HIM WHO IS REAL.
SO STAY WHERE YOU ARE,
AND ALL THINGS SHALL COME TO YOU IN TIME.

And don't be in a hurry. And don't hanker. And don't desire for things to happen instantly. Wait. There is no need to go to the forest or to the Himalayas; no need to move to any Catholic monastery. There is no need to become a Jaina monk. Be -- wherever you are -- be in love, be in deep relationship, and wait. When the time is ripe, He comes, He reveals Himself.

Waiting is one of the greatest religious qualities. More important than effort, is waiting. Effort is a shadow of the ego. When you make effort, you say, `I am GOING to have it; I will possess even God. I cannot allow reality to escape from me. I have to know. I an going to hold God in my hand. I am going to declare to the world one day that, yes, I have arrived.'

Effort is of the ego; waiting is egolessness. Waiting is passive; one waits.... That's why all the great mystics have said that to know God one has to become feminine. The male is aggressive. The male is effort, attack, will; the feminine is passive, receptive, welcoming. The feminine is a womb; when God comes, the passive mind, the waiting mind, becomes a womb, receives God, becomes pregnant with God.

O SADHU! THE SIMPLE UNION IS THE BEST...

SAHAJ SAMADHI: the spontaneous ecstasy is the best. Don't create complex structures around it. So many disciplines, postures, breathing exercises -- don't create too many structures around it. Kabir is all for the simple; don't make it complex, let it be natural. And what does he preach?

SINCE THE DAY WHEN I MET MY LORD,
THERE HAS BEEN NO END TO THE SPORT OF OUR LOVE.

God is continuously playing with you. You may not see Him; He is continuously sending gifts and gifts, He is constantly pouring His being into your being. You may have completely forgotten, but His play continues. The only thing that is needed is SURATI, remembrance. What Gurdjieff used to call self-remembering Kabir calls SURATI, remembrance.

Nothing is needed. We ARE in the play, God is the other partner, and this whole love-affair has

continued forever and ever. We have just forgotten; we have forgotten the obvious.
Remember.

I SHUT NOT MY EYES...

Listen. Kabir says: `I shut not my eyes' -- even that much effort I don't do.

I SHUT NOT MY EYES, I CLOSE NOT MY EARS,
I DO NOT MORTIFY MY BODY;
I SEE WITH EYES OPEN AND SMILE...

... because I see Him everywhere: how beautifully He is, hiding.

I SEE WITH EYES OPEN AND SMILE
AND BEHOLD HIS BEAUTY EVERYWHERE:
I UTTER HIS NAME,
AND WHATEVER I SEE, IT REMINDS ME OF HIM;
WHATEVER I DO, IT BECOMES HIS WORSHIP.
THE RISING AND SETTING ARE ONE TO ME;
ALL CONTRADICTIONS ARE SOLVED.

Kabir's religion is very aesthetic, artistic. He's a great poet -- uneducated though. But what does poetry have to do with education? A great poet, one of the greatest; his poetry is simply sublime, not of this world. He says: One has to look for beauty. It is all over; the whole of nature is full of beauty. And beauty is nothing but God hidden. All beauty is His. When you see a beautiful human face -- a man's, a woman's -- it is God's face. When you look into two beautiful eyes, you are entering into the temple of God. When you see a flower opening, it is an invitation from God.
I have heard....

Thirty-eight years ago, philosopher George Santayana came into a sizeable legacy and was able to relinquish his post on the Harvard faculty. The classroom was packed for his final appearance, and Santayana did himself proud. He was about to conclude his remarks when he caught sight of a forsythia uncurling in a patch of muddy snow outside the window. He stopped abruptly, picked up his hat, gloves, and walking stick, and made for the door.

There he turned. `Gentleman,' he said softly. `I shall not be able to finish that sentence. I have just discovered that I have an appointment with April.'

Each flower is an invitation, an appointment with God. Each song of the bird, and each cloud floating in the sky, is something like a message, a coded message. You have to decode it, you have to look deep into it, you have to be silent and listen to the message.

KABIR SAYS: I SEE WITH EYES OPEN AND SMILE,
AND BEHOLD HIS BEAUTY EVERYWHERE.

There is no need even to close your eyes. Eyes closed or eyes opened -- you see Him, because He is within and without.

I UTTER HIS NAME,
AND WHATEVER I SEE, IT REMINDS ME OF HIM;
WHATEVER I DO, IT BECOMES HIS WORSHIP.
THE RISING AND SETTING ARE ONE TO ME;
ALL CONTRADICTIONS ARE SOLVED.

All contradictions are solved only when you have achieved God, never before it -- because mind creates contradictions. When you have attained to God, mind is no more, and gone with the mind are all contradictions. Then day and night both are one. And life and death too -- both are one. Then whether you are or you disappear makes no difference. then breathing in and breathing out are not two things, but one process.

WHEREVER I GO, I MOVE AROUND HIM.
ALL I ACHIEVE IS HIS SERVICE:
WHEN I LIE DOWN, I LIE PROSTRATE AT HIS FEET.
HE IS THE ONLY ADORABLE ONE TO ME:
I HAVE NONE OTHER.
MY TONGUE HAS LEFT OFF IMPURE WORDS,
IT SINGS HIS GLORY DAY AND NIGHT:
WHETHER I RISE OR SIT DOWN, I CAN NEVER FORGET HIM;
FOR THE RHYTHM OF HIS MUSIC BEATS IN MY EARS.
KABIR SAYS:
MY HEART IS FRENZIED,
AND I DISCLOSE IN MY SOUL WHAT IS HIDDEN.
I AM IMMERSED IN THAT ONE GREAT BLISS
WHICH TRANSCENDS ALL PLEASURE AND PAIN.

Contradictions are our creations -- remember it -- because we cannot see the total, because we can only see the partial. Hence the contradiction. We can see only the aspect, never the whole -- hence the contradiction. Have you observed? Even if you are watching a small pebble in your palm, you cannot see the whole at one time. You see one part, the other part is hidden. when you see the other part, the first part goes into hiding. You can never see even a small pebble in its totality; not even a grain of sand can you see in its totality. When you are looking at my face, my back is just an inference: maybe it is there, maybe it is not there. When you look at my back, my face is just an inference: it may be there, it may not be there. We never see anything in totality, because the mind cannot see totality in anything. The mind is a partial outlook.

When the mind is dropped, and the meditation has arisen, then you see the total. Then you see the whole as it is, all the aspects together. Then summer and winter are not separate, then spring and fall are not separate. Then you will see that birth and death are two aspects of the same process. Then happiness and unhappiness are not opposites, they are joined together; like a valley and a mountain, they are together.

And when you see this togetherness of life, choice stops. Then there is nothing to choose. Have you not seen it? Whenever you choose happiness, you become the victim of unhappiness; whenever you want success, failure comes in; whenever you hope, frustration is waiting for you. whenever you cling to life, death comes and destroys.

Have you not seen it happen every day, every moment? These are not opposites, they are together. When one sees them together, then what is there to choose? There is nothing to choose; one becomes choiceless.

That's what Krishnamurti goes on saying: Be choiceless, be in a state of choiceless awareness -- but it cannot happen unless you have seen the togetherness of things. Once realized, that all things are together, then the choice becomes impossible. Then there is nothing to choose, because whatsoever you choose comes with the opposite. Then what is the point? You choose love and hate comes; you choose friendship and the enemy comes; you choose ANYTHING, and immediately the opposite comes as a shadow. One stops choosing. One remains choiceless. And when one is choiceless one has transcended all contradictions.

To transcend contradictions is to transcend mind, and to transcend mind is to know what love is. Whatsoever you have known up to now as love has nothing to do with love. It is a misuse of the word. `Love' has been very much misused. There are only a few words which have been misused like `love'. `God' is another, `peace' is another. But `love' is at the top of the list. Everybody talks about love and nobody knows what it is. People sing about it, people write poetry about it, and they don't know what love is.

My own observation is this; that whenever a person writes a poem about love, know well he has missed. He has not known what love is. Otherwise, who bothers to write poetry about love? If you can love, you will love rather than write poetry about it.

I have looked into poets and I have never seen that any poet knows what love is. Only mystics know. Love has nothing to do with all those things that have become associated with love. And how you misuse the word! You can go into Vrindavan and you can see people talking, and somebody says, `I love ice-cream!' Somebody loves a Cadillac car, and somebody loves his dog, and somebody loves his cat, and somebody loves his woman.... And people go on using the word `love' for anything.

Love knows no object, love is not addressed. Love is only of God. When you love your woman, if you really love her, you will see the woman has disappeared and god is standing there. If you love the tree, you will suddenly see the tree has disappeared and God is very green in it, blooming. Love is only of God. Love is never of the part, love is only of the whole. Love is almost synonymous with prayer.

But we have not known love. And from the very childhood, we have been distorted. The mother says to the child, `Love me, I am your mother' -- as if just by being a mother you can force love. The father says, `Love me, I'm your father' -- as if love is a logic: `Because I am your father you have to love me.' And the child does not know what to do. How to love just by the declaration that somebody is your father? And the child starts feeling guilty if he does not love. So he pretends, he shows love. Not knowing what it is, he smiles. He says, `I love you mommy, I love you daddy,' and daddy is very happy. People are very happy with empty words. And mommy is very happy because the child is smiling, and she feels very good that somebody at least finally loves her; at least her own child loves her. Nobody has loved her....

And the child is simply becoming a politician: he is learning the ways of deception. Sooner or later he will become so efficient in it that he will go on pretending his whole life and talking about love. And he will say a hundred times in the day to his wife, `I love you, I love you,' and these are content-less words. There is nothing behind them, they are empty. But they help, because people live only with words. People don't know the reality, they have lost all contact.

Dale Carnegie says to his followers: Even if you don't love your wife, at least three, four times in the day, say `I love you,' and it helps. There is no need to mean anything, but just say it; even saying helps. People know only words, they don't know reality.

Once a child has learned how to pretend love, he will never know love -- because love is not something that you can do. It happens; it is not a doing on your part. Love is something bigger than you, vaster than you. You cannot manage and manipulate it. Remember this, and remain open. Don't pretend. When it comes, feel grateful; when it disappears, wait again. But don't pretend.

If you don't pretend, one day you will see love has arisen, the flower has opened. And whenever love opens in your heart, the fragrance goes to the feet of God. it may take any route: it may go through your child, through your wife, through your husband, through your friend, through a tree, through a rock. It may go through anything, via anything -- but it always reaches God.

Love is something addressed to the whole. Wait for it. And love is the secret key to open all the locks and all the blocks. And a block is nothing but a lock in your being. Love is the secret key; it opens all the locks. The master key....

The Path of Love

Chapter #2
Chapter title: So Far, So Good

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The first question;

The question is from Veereshwar....

MANY PEOPLE IN THE WEST ARE ENGAGED IN THE CREATION OF A SCIENCE OR TECHNOLOGY OF ENLIGHTENMENT. THE NEED IS CERTAINLY THERE, BUT HOW DO YOU SEE THE POSSIBILITY? IS IT IRRESPONSIBLE TO ENGAGE IN ITS CREATION WITHOUT HAVING REACHED THE STATE OF ENLIGHTENMENT? IS THE ARICA METHOD A VALID APPROACH?

The first and most fundamental thing to be remembered is that enlightenment can never have a technology. By its very nature it is impossible. But the west is obsessed with technology, so whatsoever comes into the hands of the west, it starts reducing it into a technology. Technology is an obsession. For the outside world, science is a valid approach, but partial, not total; not the only approach, but only one of the approaches. Poetry is as valid as science.

Science is knowledge without love, and that is the danger in it. Because it is knowledge without love, it is always in the service of death and never in the service of life. Hence, the whole progress of science is leading man towards a global suicide. One day when man has committed suicide -- the Third World War -- cockroaches will think, `We are the most fit to survive.' Some Darwin, some cockroach-Darwin, will prove, `We are the fittest because we have survived; the survival of the fittest.'

Man has committed suicide; he has destroyed himself. Knowledge without love is dangerous, because in its very root is poison.

Love keeps balance, never allows knowledge to go too far, so it never becomes destructive. Science is knowledge without love; that is its danger. But it is one of the valid approaches: the object, the material, can be known without love -- there is no need. But life is not only matter. Life is suffused with something tremendously transcendental. That transcendental is missed. And then science, by and by, automatically turns into a technology. It becomes mechanical. More and more it becomes a means to exploit nature, to manipulate nature. The very beginning of science has been with that idea: how to conquer nature. That's a foolish idea.

We are not separate from nature; how can we conquer it? We ARE nature, so who is going to conquer whom? It is absurd. With that absurdity, science has destroyed much: the whole nature is destroyed, the climate is poisoned, the air, the water, the seas, everything polluted. The whole harmony is dying, the ecology is being continuously destroyed. Please remember -- this is enough, more than enough.

Don't turn science inwards. If the application of scientific methodology has been so devastating for outer nature, it is going to be more devastating to the inner nature -- because you are moving towards the more subtle. Even for the outside nature, a different kind of knowledge is needed which is rooted in love; but for the innermost core of your being, the subtlest, the transcendental, knowledge is not needed at all. Innocence is needed. Innocence with love -- then you will know the inside, then you will know the interior of your being, the subjectivity.

But the west is obsessed with technology. It seems technology has succeeded in nature: we have become more powerful. We have NOT become more powerful! The whole idea is just fallacious; we have not become more powerful. We are becoming weaker every day because the natural resources are being exhausted. Sooner or later the earth will be empty, it will not grow anything. We are not becoming powerful, we are becoming weaker and weaker and weaker every day. We are on the deathbed. humanity cannot survive, the way it has been behaving with nature, for more than fifty years, sixty years, or, at the most, one hundred years -- which is nothing. If the Third World War does not happen, then we will be committing a slow suicide. Within a hundred years, we will be gone. Not even a trace will be left.

And man will not be the first to disappear. Many other animals, very strong animals, have disappeared from the earth. They used to roam the earth, they were the kings of the earth, bigger than the elephant. They are no longer anywhere. They were thinking they had become very powerful. They were very huge, with tremendous energy, but then the earth could not supply feed for them. They began to become bigger and bigger and bigger; then a moment came when the earth could not supply food for them. They had to die.

The same is happening with man: man thinks he is becoming more and more powerful, he can reach to the moon; but he is destroying the earth. He is destroying the whole possibility of future life. Slowly,

humanity is disappearing. Please, don't turn your technology towards the inner; you have done enough harm. Enlightenment cannot be reduced to a technology.

So the first thing: the inner journey is of innocence, not of knowledge; certainly not of science, ABSOLUTELY not of technology. It is more of love, innocence, silence. Meditation is not a technique really. Because you cannot understand anything other than technique, I have to talk in terms of technique. Otherwise, meditation is not a technique at all. Meditation is nothing that you do. Meditation is something that you fall into, just like love. Meditation is something in which you can be, but you cannot do it. Doing ceases.

How can there be a technology for non-doing? Technology is relevant with doing; you have to do something. Meditation is not something that you do. It is only when your doer has gone and you are totally relaxed, not doing anything, in a deep let-go, rest... there is meditation. Then meditation flowers. it is the flowering of your being. It has nothing to do with becoming. It is not an achievement, it is not an improvement; it is just being that which you already are. What technique is needed?

People are foolish; that's why techniques have to be talked about. If you understand, nothing is needed. Just being silent and just being yourself, not moving in any direction, not moving at all, and you will see the benediction, the meditation. When this meditation has become such a spontaneous flow that you need not even sit for it in a certain posture, that you need not find a small corner in the house where nobody disturbs you, when in the marketplace also it is there -- talking, walking, doing, eating, it is there -- when it is always there, even when you are asleep it is there, you go on feeling it, it goes on like breathing, or the beating of the heart, that's what Kabir calls SAHAJ SAMADHI, spontaneous ecstasy. it needs no technique. it needs only spontaneity, it needs only naturalness, it needs only simplicity.

So I say to you: Blessed are the ignorant, for theirs is the kingdom of God. Become innocent and become ignorant. Don't remain knowledgeable.

But in the west it is happening. Now they are trying to manipulate the mind, they are trying to create mechanisms to manipulate the mind. This is going to be far more dangerous than science. This is going to be far more dangerous, because once you know how to manipulate the mind of man, you will reduce man also to automata: that's what's going to happen. Once you know that man and his mind can be manipulated, totally manipulated, then all freedom will be gone, all individuality will be gone. Then electrodes can be put into your head without your ever knowing, and you can be manipulated from Delhi, from Moscow, from Washington, the Capitol. Just by radio-waves you can be manipulated. The whole country can be ordered, and nobody will see the order coming from anywhere -- it will come from within you. An electrode is there; just on radio-waves you can be ordered, and you will follow it automatically. All freedom will be gone. You can be hypnotized at any moment. You can be put into any hallucination and you will believe in it; it will be so real -- and it will be coming from within you. Then from Delhi, from Moscow, from Washington, from London, from the capital places.... There is no need to keep police and no need to keep a magistrate: this is too costly and uneconomical. These are like bullock carts -- no need. Better technology will be available; no need to keep all these people to enforce, no need even for the priest to go on teaching morality and religion. Just from the capital place the orders can be given: that you are all happy -- and you will all feel happy; that you are all contented -- and you will feel contented. You may be on your deathbed, suffering, but if the order comes that you are happy and there is no death, you will believe you are happy and there is no death. And this will be coming from within you.

That's what Delgado proposes to do someday, and he says, `Then man will be happy. Nobody will be unhappy.' But this happiness will not be true happiness.

Then there are mechanisms by which alpha-waves can be created in your mind, just by electrical stimulation. That is dangerous, because that will not allow you to know the reality. And those alpha-waves will be created from the outside; they will not be true, they will not be real. And God will disappear. Then there is no need for God. You are not unhappy, so why seek happiness? And you will believe in dogma -- whatsoever dogma happens to be there, followed by your politicians and your priests -- you will believe in the dogma, you will ABSOLUTELY believe in the dogma, and there will be no doubt. Skepticism will disappear. This is a dangerous step.

Meditation should not be reduced into technology, and enlightenment CANNOT be reduced.

Enlightenment means awareness, witnessing. Enlightenment is neither of the body nor of the mind. It is of the beyond. The body can be manipulated by mechanisms, the mind can be manipulated by mechanisms, but your soul is beyond and cannot be manipulated by any mechanism whatsoever.

You ask, `Many people in the west are engaged in the creation of a science or technology of

enlightenment.' Those people are criminals. They are dangerous people; avoid them. Just these same people were engaged in creating technology two hundred years ago. They have destroyed nature, now they are turning towards consciousness. They will destroy that too.

Now there is a movement all over the world to protect the ecology of nature, the `naturality' of nature. But it is too late really. Now nothing can be done, nothing much can be done. And these people who propagate in favor of ecology appear to be eco-nuts, another species of Jehovah's witnesses -- fanatics, desperately fighting something which seems impossible.

Before the plague of technology turns to human consciousness, stop it. Stop it in the seed.

And you say, `The need is certainly there.' It is not, certainly not. There is no need. `But how do you see the possibility?' There is no possibility either. But man is dangerous: the more impossible a thing, the more he becomes attracted and challenged. That's what Edmund Hillary said when he reached to the top of Everest. Somebody asked him, `Why did you try it at all? What is the point? Why?' Edmund Hillary said, `I had to, because Everest is there. Because it is there, I had to. It stands like a challenge.' Anything unconquerable is a challenge to man's ego.

There is no possibility; naturally, it will never happen -- but that very impossibility can become a challenge to these mad, obsessed people who want to reduce everything into technique. They cannot create a technology of enlightenment. That is not possible at all, in the very reality. But they can create a technology which can manipulate the mind, and even deceive people, and create an illusion of enlightenment.

That's what is happening with drugs: drugs have become a technology of enlightenment. And the guru of drugs, Ginsberg, goes on talking as if all the mystics of the world were saying the same things, were trying to give you the same vision as LSD can give, or psilocybin, or marijuana. It is nonsense. No drug can lead you to enlightenment, but drugs can create an illusion of enlightenment.

`Is it irresponsible to engage in its creation without having reached the state of enlightenment?'

Only people who have not known enlightenment can try it. Those who have known cannot even think of the possibility. And it is irresponsible.

`Is the Arica method a valid approach?'

The Arica method is technology, techniques, knowledge without love -- and hence the danger is there. it will turn people into robots.

Remember always, freedom is the goal; MOKSHA, absolute freedom, is the goal. You can turn human beings into robots; they will be less miserable. In fact, if you become a perfect robot, how can you be miserable? A machine is never miserable; of course, never happy too, but never miserable. Arica methods, or any methods which exist without love, are dangerous. And in this again it is very difficult to make a distinction -- because the same method can be used with love, and then it is meaningful; and the same method can be used without love, and it becomes dangerous. And it is very difficult to see from the outside whether the method is being used with love or without love.

The Arica methods have been chosen from different schools: Sufi, Gurdjieff, Tibetan, Indian, Japanese. It is eclectic. From all over the world, they have chosen techniques. In the first place, they are chosen from different schools; there is not a harmony in them, there is no center in them. It is just like a piled-up thing -- a crowd of people, a mob, not a family -- because the techniques come from different schools.

A Sufi technique is bound to be different from a Zen technique. Both function, both work, but they work in their own system. They cannot work outside the system. It is as if you take one part of one car, and try to fix that part into another car of a different make. And it doesn't work, and you are puzzled: `why doesn't it work?' It used to work in the first car; there was a harmony, it was meant for that car. A Zen method works in a Zen philosophy; a Sufi method words in a Sufi philosophy; a Tibetan method works with Tibetan occult esoteric Buddhism; a Yoga method works with Patanjali's system. You cannot just choose those methods from anywhere, otherwise you can make a car with a few parts from the Rolls Royce, a few from Lincoln, a few from Cadillac, and a few from Fiat -- and you go on jumbling parts from everywhere. You can is dangerous.... It is not going anywhere in the first place, and you are fortunate if it doesn't move. It moves? -- then you are more unfortunate.

Arica has chosen from different schools. Arica is very greedy, eclectic; but there exists no center. It is not an orchestra, it is a market noise.

First thing: if you follow the Arica method too much, you will not arrive to your center. You will come to many experiences on the periphery, but you will never arrive to your center. And all your experiences will not be of a family, but fragmentary. And it is dangerous; you can fall into pieces.

The second thing: there is no love, because there is no center -- and love arises only from the center. This collection of so many methods is soul-less, there is no soul in it. So you can become very, very efficient in the methods, and yet you will see that your heart is not flowering. You will become efficient, but you will not become blissful. You may become less miserable, you may be less tense, you may become more capable of controlling yourself, you may have a stronger ego, but you will not have a soul.

The methods are all valid taken in their own context. But Arica has not yet any philosophy, it has no harmony. And this is not a way to create a harmony; the way is just opposite. In fact, Buddhism was born when Buddha became enlightened. The center came first and then he started creating a few methods to help those people who were not yet enlightened, to help them come to the center that he had already achieved. The center came first, then the periphery.

So it is with Jalaluddin Rumi: he became enlightened first, and when he became enlightened he was dancing, he was whirling -- not to become enlightened; he had never known about it. He just liked whirling very much, and he felt very peaceful. It was a coincidence. While he was whirling he became enlightened. When he became enlightened, he started thinking of how to help people; the center came first. Then he started the Sufi methods. The same was the case the Patanjali.

With Arica, it is totally different. There is no enlightened being at the center; of course, a very clever person who has collected many methods from many sources and many directions and many traditions -- but there is no center. It is only a periphery. So people who go into Arica will, sooner or later, feel stuck. it will take you to a certain extent, and then suddenly you will see: there is going to be no growth. And you will become dry, like a desert... because unless love flows, flowers never come up, trees don't grow, rivers don't flow.

The ultimate blooming is always that of love.

The second question:

ONE DAY YOU SAID THAT YOU WERE AN EGOIST. ON ANOTHER DAY, THAT AN EGOIST COULD NOT BE HAPPY, AND YOU SAY YOU ARE HAPPY. CAN YOU COMMENT PLEASE?

Never listen to what I say! Only look at me, listen to me. Don't be too much bothered by the words. Look directly: can you see any ego in this person sitting here talking to you? Don't be too much concerned with what I say. In fact, only an absolutely egoless person can say, `I am the biggest egoist in the world.'

Ordinarily, the ego tries to hide itself. You tell somebody, `You are an egoist'; he will feel offended. He may be, but he will feel offended. The more he is, the more he will feel offended. The ego wants to function from the unconscious, from the dark corner. It never comes into the light. I can say to you that I am the greatest egoist in the world, because there is no problem.

And I told you that my ego includes all. How can an ego include all? The ego has to exclude, otherwise definition is lost. The ego has to say: You are you and I am I, and I am higher than you, and greater than you. The ego has to depend on definition, demarcation. When I said that I include you all, my ego is so vast that it includes all -- it does not exclude anything, not even the devil -- then the `you' disappears. And when the `you' disappears, how can the `I' exist?

But the question is from an Englishman. That's natural. Englishmen don't have a sense of humor. He took it seriously; they are serious people. He must have started thinking, `This man is contradicting.'

I am a non-serious person. I am allowed to contradict.

It is said that whenever a joke is told to an Englishman, he laughs three times. First, when he listens to the joke -- and of course, he never understands it. He laughs just to be polite, so the other person does not feel offended -- that you have not understood, or his joke was missed. Not to make him embarrassed, he laughs loudly. Then he laughs a second time in the night, in the middle of the night, when he catches hold of the joke. `Right!' he says, then he laughs. And then he laughs a third time at his own ridiculousness -- laughing at the joke in the middle of the night! `How foolish!' -- and how un-English!

The third question:

CURIOSITY AND A STRONG THIRST TO HAVE THE ETERNAL GOAL HAS BROUGHT ME TO YOUR CAMP. CAN CURIOUS, SUSPICIOUS PERSONS NOT BECOME GOOD FOLLOWERS? YOUR ADVICE TO ME, TO LEAVE YOUR CAMP IMMEDIATELY, SEEMS RATHER HARSH.

First: curiosity and strong thirst never exist together. Curiosity is never thirst. Curiosity is childish: one simply wants to know. It is like an itching -- nothing serious is involved, you are not ready to pay anything for it. You are simply curious. You are not serious about it, it is not a deep thirst in you. It is not that knowing it you are going to change your life, your style, your way, your being. Just by the way, you want to know; you are not too concerned.

Many people come to me: they ask one question. Somebody comes and says, `What do you think? Does God exist or not?' Now, even to ask such a question needs a very stupid man. The question is so vast, so unutterable, that if you are really thirsty, you will not be able to verbalize it. You may cry, you may weep, but you will not be able to utter it. The question is so vast, so tremendous. How can you say it? Even to say it is to make it profane; it is a sacrilege. The question is so sacred, so holy, that you throb with it, but you cannot formulate it.

I know those people also. They come and they start trembling, and they say, `We don't know what we have to ask.' Sometimes a person comes to me and says, `Osho, WHAT SHOULD I ASK?' Now this is a man of a totally different quality. He cannot even formulate his question -- because life is so vast and big; how to put it into a question? The moment you put it into a question, it looks childish. Questions and answers exist only in schools, not in life.

Somebody comes and asks, `Does God exist?' and he's expecting an answer, yes or no. You have been trained in your schools, colleges, universities, to answer. Everything and anything you have been trained to answer. You have never been trained to question, remember; you have been trained to answer. Your examination papers simply give you a few questions; you have to answer -- `Does God exist?' -- and you wait there. And of course there can only be two answers, yes or no. But will it be meaningful to say, `Yes, God exists'? Will it solve anything at all? You must have heard that answer before. Or, if it is answered, `No, God does not exist,' is it going to help you at all? You have heard that answer before too; both answers are known. What are you asking?

It is better to be silent, it is better to throb. It is better to cry and weep, it is better to open your heart. Your intensity, your thirst, will not be curiosity. Curiosity never exists with a strong thirst. And you say, `Curiosity and a strong thirst to have the eternal goal has brought me to your camp.' I don't think so. Curiosity may have brought you. And this person has been asking foolish questions; he must have asked at least a hundred questions within ten days.

Intense thirst will make one question out of all questions. If your thirst is intense, then all questions are reduced to one question, and that question is `Who am I?' Now all else is irrelevant.

A thirsty person is not worried about God, he is not worried about whether there is a hell or heaven, he is not worried about past lives, he is not worried about the theory of Karma and reincarnation. His whole problem is: I don't know who I am. This is the first and last question: `I have to know this. If I have known this, then everything else is secondary, can be known; but if I don't know myself, what is the point of knowing anything else?' When there is passion for truth, then you have only one question: Who am I? And in the hundred questions the man has asked, there has not been a single question about `Who am I?' He has not asked that question. The man is curious; and he says, `... to have the eternal goal' -- the man is greedy too.

You don't know yourself and you are hankering for the eternal goal. The greed, the ego: they desire the world, they desire the other world too. They desire money, a bigger bank balance, bigger houses, bigger cars, and then they start desiring heaven and paradise and God. Everything has to be in their fists... greedy people.

You have to know who you are, and by knowing it the eternal is revealed. Not by grabbing the eternal do you know yourself, no. You cannot grab the eternal. You are so tiny. Just think: a man, a very accidental man, thinking to grab the eternal! A small fever will kill you. Ninety-eight point six degrees and you are okay; four or five degrees below ninety-eight, and you are gone. Four, five degrees below ninety-eight, and you are gone. You cannot exist beyond one hundred and ten degrees, and you want to grab the eternal?

You cannot exist without breath for more than a few minutes -- for more than eight minutes you cannot exist -- and you want to grab the eternal?

A body that is already dying.... From the very moment you were born your body is dying. Seventy years is nothing in this timeless procession, in this eternity. A man who is going to live seventy years wants to grab eternity? Such a small head -- where will you put the eternity in it? It is as if somebody is trying to put the whole sea in a spoon.

I have heard about a great philosopher; it must have been Aristotle. I don't know exactly, but I suspect.

He was taking a walk on the beach in the morning sun, and he saw a madman. The man looked mad. And he was carrying water in a teaspoon from the sea, and was pouring it. He had dug a hole, and he would run again to the sea and would come again and again. Aristotle saw him and he said, `What is he doing?' He came close and he said, `What are you doing?' The man said, `I have decided to empty the whole ocean into this hole.' Aristotle said, `Have you gone mad? With that teaspoon? and in this small hole? and that VAST ocean?' And the madman started laughing, and he said, `I was thinking that you are mad. I have heard that you want to understand the eternal truth. In this small head? Who is mad!'

The man must have been a great seer. He shocked Aristotle very much, but he was true. Truth always shocks. Don't be greedy about truth, because truth comes only when you are not greedy. And when you are not greedy, you are not small. Greed makes you small. When all greed disappears, your boundaries disappear. Then you are not a small hole by the side of the ocean. Then the ocean is a small hole by the side of you... when the greed is not there. Truth is not something that you have to possess, it is something that has to possess you. You have to allow it.

But the man is very knowledgeable, and knowledge never allows truth entry. In all his hundred questions he has been showing his knowledge: all the scriptures that he knows, and all that he has heard, and all that has been conditioned into his head.

`Can curious, suspicious persons not become good followers?' A curious person, a suspicious person, cannot even become a follower. A good follower is far away, because to follow you need to be in trust. To go with somebody into the unknown, at least you will have to have a little trust. And this man knows no trust. Suspicious he is; but he knows no trust. Doubt cannot lead you into the inner journey. Doubt is good in science; science depends on doubt. Doubt is a method in the world of science. If you trust, you will not move into science at all; you have to distrust. Science is an inimical method; it depends on antagonism.

Religion, mysticism, are totally different, diametrically opposite. Trust is the method there, not doubt. It you trust me, you can come with me. There is no other way.

And the questioner says, `Your advice to me, to leave your camp immediately, seems rather harsh.'

Harsh? You say harsh? Then you don't know anything about Masters. It is not harsh! It is very polite.... Have you heard about Zen Masters? If you had asked the same question to a Zen Master, he would have jumped on you. He would have pounded you then and there. He would have thrown you out of the ashram. Some day I will do it; wait. Otherwise, why do I have Sant and Kamal and Gurudayal? They will do the pounding. You wait a little more, you trust me a little more, and you will see.

Harsh, you say? It is not harsh; it is simple compassion for you.

You need it, you deserve it -- because a knowledgeable person needs shocks, electro-shocks. I'm not here to make you more knowledgeable, I am here to help you drop all your knowledge. The work is almost as if one is fast asleep and you have to wake him. Of course, it is harsh. Have you not seen it yourself? -- when the alarm goes off early in the morning and you are getting ready for the Dynamic Meditation, and you want to say `hell with it!' and you want to throw the clock. It is harsh.

A Master is an alarm. A Master has to be very shocking: he has to shake you to your very roots, because he has to uproot your mind and transplant you in a totally different world. He has to change your level of being. it is not easy, it is arduous. It is painful too. It needs sacrifice. If you are ready to sacrifice, only then be here. Otherwise, leave me -- because you will be wasting your time and mine too. If you are ready to go through all this suffering that is a must, this sacrifice....

This word `sacrifice' is beautiful It means: to make something holy, to make something sacred. If you are ready to take my shocks in deep trust, in love, they will become sacred. Then my harshness will not look like harshness, it will look like compassion. You will feel that I said so because I loved so much. Otherwise, why should I bother?

The fourth question:

YOU, BUDDHA, JESUS, ETC. ARE ALL MEN. YOU SAY WOMEN ARE CLOSER TO NO-MIND. WHY DID

YOU CHOOSE A MAN'S BODY? WHY ARE THERE NO WOMEN MASTERS?

It is from Deva Chandan -- of course, a woman who belongs to the lib movement. It is significant. The question has to be understood.

It has never been so in the past -- that a woman was ever a great Master -- and it will never be so in the future either. The reason is that the feminine mind, by its very nature, is not aggressive. And to be a Master one has to be aggressive. It has nothing to do with the male-chauvinists. It has nothing to do with the male-oriented society. Your question is almost like this: Why is the man always the father and never the mother? Nothing can be done about it; it is natural. Only once has it happened: let me tell you the anecdote.

A priest was in a hospital for an exploratory operation to determine the cause of the abdominal pains from which he had been suffering. In the hospital, at the same time, a young unwed girl came and gave birth to a baby boy which, she explained to the doctor, she did not wish to keep.

The quick-thinking physician approached the priests bed as he awoke after the operation and explained to him that a miracle had occurred: God had given him a son. The priest, at first shocked, took the baby boy in his arms and bowed his head in prayer, thanking God for the miracle.

What else to do?

Many years passed. The priest and boy were living together as father and son. The time came for the boy to leave home to go to college. The night before his departure, the priest approached the boy and chokingly said, `My son, I have a terrible confession to make to you.' The puzzled boy looked up as the priest continued to speak. `I have always led you to believe that I am your father. Well, my son, it is not true. I am your mother. The bishop is your father.'

Only the male mind can be a Master. To be a Master means to be aggressive. A woman cannot be aggressive. Woman, by her very nature, is receptive. A woman is a womb, so the woman can become the best disciple possible. It is very difficult for a man to become a disciple, it is very simple for a woman to become a disciple.

The Master-disciple relationship is a man-woman relationship. You may not have looked at it that way, but try to look at it that way. The disciple is receptive, the disciple is a womb. That's why it is very difficult for males to become disciples -- some reluctance, some resistance, some fight, some ego continues. it is very difficult for a man to become a disciple. The greatest disciples have always been women: Mary Magdalene was the greatest disciple Jesus had. But she could not become an apostle, she could not become a Master. Yes, Buddha was also surrounded by beautiful, tremendously capable women. Mahavira was surrounded: Mahavira had forty thousand sannyasins -- thirty thousand women, ten thousand men. The proportion has always been so. Four disciples come -- three are women, one is a man. And that one man is not very reliable: he may have come for the women, he may not have come for the Master. That danger always exists.

But the greatest Masters have always been men. Now this is a paradox, but this is how it is -- because a Master has to go out in a thousand and one ways, to work on you. A Master has to move out -- to help you, to hold your hand, to protect you, to shock you, to drag you into the unknown, to push you. He has to do a thousand and one things which are aggressive; that's why. It has nothing to do with the male-oriented society. Even in the future, when all equality has been established absolutely, man will be the father, and woman will be the mother. And miracles don't happen.

The fifth question:

EVERYTHING IS PERFECT, BUT ALSO, THE THIRD WORLD WAS IS COMING. YOU SAY: DO NOT TRY TO CHANGE THE WORLD -- BUT JUST OUTSIDE THE ASHRAM GATE, A BEGGAR'S CHILD LOOKS LIKE HE IS NEARLY STARVING. WHAT TO DO?

`Everything is perfect but also the Third World War is coming' -- that is going to be perfect too. It will kill utterly. It will be a total war -- the perfect, the most perfect ever. Now, the problem arises: the world war is coming, and what are you doing here? Meditating? You should go into the world and prevent the

world war. Can you do that? Is it possible to prevent it? Is it possible to do anything about it? You will be wasting your life. You have a very short life. These few moments are very valuable -- and they were never so valuable before, because the Third World War is coming. Before, there was always time. Now it seems, any moment, time will be finished. It can happen tomorrow morning. Anybody can go beserk.

Richard Nixon, when he was in a turmoil after Watergate, had ideas in his mind to create a Third World War. he had the key to trigger the phenomenon, and of course he was in great anxiety and anguish. And I must say this one thing in favor of this man: that he resisted the temptation. It would have been very easy to trigger the war, and he would have become the last President of America... dearly lost... and he would have had the whole of history. He would have been the most historical person of all. Of course, there would have been nobody to write the history; that is another thing. And it would have been better, at least for him, not to be in such disgrace. He could have saved his own ego. This much must be said about the man: that he resisted the temptation, which was not very easy. He could have simply started dropping atom-bombs on Moscow. Within fifteen minutes, just within fifteen minutes every single soul on the earth would have been dead.

We have the capacity to kill the whole earth seven times. We have the capacity to super-kill. Each person on this earth can be killed seven times; that many atom and hydrogen-bombs are ready, piled up, waiting. Any day, any politician can go beserk -- and politicians are mad people. They are not very sane; otherwise why should they be in politics in the first place? You are sitting on a volcano. Never before has it been so dangerous. And you think: `What am I doing here? Meditating?' What else to do?

While the time is still there, meditate. If the volcano erupts and you die meditating, you will know the taste of the deathless. And if many people in the world decide to meditate, the Third World War may never happen. Because this has been observed again and again, down through the centuries; that if in a village of a hundred people only one person starts meditating, the whole quality of the consciousness of the village changes -- one percent only -- because the one person comes in contact with the hundred persons of the village, a small village. He is related to everybody: somebody is an uncle and somebody is something else; somebody is a brother somebody is related through the wife. he is related, interconnected. he starts vibrating a different energy, the meditative energy. The whole quality of the village consciousness changes with a single person's meditation. If only one percent of humanity started meditating, there is a possibility that the Third World War can be avoided. There is no other possibility.

Why, in the first place, are people so violent that they have to fight again and again? In three thousand years' time there have been fifteen thousand wars, five wars to each year. The whole of humanity seems to be insane: we have just been fighting and doing nothing. Now, out of these three thousand year's violence, there is coming a crescendo -- the final way, the total way. You would like to go into the world and convince the politicians, or arrange a protest march towards Washington and Moscow. That is not going to help. Because have you watched? -- the people who join in the protest marches are very violent people. Have you not watched it? Their shouting, their slogans; they are all violent, aggressive people. Maybe they are for peace, but they are ready to fight for it. And fight is the problem. What will you do? You will start shouting, you will create slogans, and you will get heated-up by it; you will start fighting.

That's what politicians have always been doing. Moscow is not for war, neither is Washington. The communist says: We have to arrange for war because we want peace in the world; and the capitalist says the same. The capitalist and the communist and the fascist are not different; they all prepare for war, and they all say they are preparing for peace. Now you go on a protest march, and you are a violent person.

The only protest march can be: meditate, sit silently, and create a meditative energy.

Once in this ashram there was a competition, an essay competition to describe the meditative person. And of course, as can be expected, Mulla Nasrudin came first. His description is REALLY beautiful. Mulla Nasrudin explained the difference between a person who is meditative and one who is not, in this way: `A non-meditative person is one who if he jumps of a skyscraper, goes whoosh, splat! -- finished. A meditative person is still clicking his fingers halfway down saying, `So far, so good.'

If it is going to happen, it is going to happen; you click your fingers and say, `So far, so good.' You are still alive. The Third World Was has not yet happened; don't miss this chance to dance. And by your dancing, I am saying you will create a ripple. Meditate: by your meditation, you will release a different quality of energy into the world.

If you can convert one percent of the whole world into mad orange people, dancing, singing, meditating, not at all political.... Those protest marchers ARE political; politics is the root cause. We need non-political persons. I have not ever voted in my life, and people would come to me and they would say, `But you can

vote for the person you would like.' I said, `For whomsoever I vote, it goes to a politician. I cannot vote. I am a non-participant. They are all the same; their names differ.'

Now this pacifist is also a political person. I would like you to create a few people who are non-political. `Non-political' is what I mean by religious -- a person who says, `Okay, if it is going to happen, it is going to happen. Why should I waste my time? I should meditate, I should enjoy, I should delight. Meanwhile, I am going to dance. If it is going to happen, it will happen, but why should I miss the dance? The time is short.' If you start dancing, if you start loving, if you become friendly, if you enjoy life, you will create energy which will be for peace -- without thinking of peace at all. So I don't talk about peace, I talk about love. Peace follows love-energy like a shadow.

I know there is poverty, there are beggars, but what to do? Whatsoever you do is not going to help. Down through the centuries, people have been serving people, donating, giving money, clothes, food; much philanthropy has been there, but nothing has happened. Then there have been communist countries where they saw that religion had failed. In fact, religion has never been tried, but it looks as if religion had failed because these people are thought to be `religious people': those who donate, give charity, and do things like that. These are not religious people, these are guilty people. They feel guilt. When a person accumulates too much money he starts feeling guilty. Now he has to do something to unburden his guilt, so he gives to charities. This is just to console his own conscience.

It happened:

Andrew Carnegie had donated to many libraries, to many colleges, to many universities, medical colleges, and a thousand and one institutions. When he was dying -- he was one of those robber-barons -- he enquired of his secretary, `How much have I donated in my whole life?' He had donated millions of dollars. The secretary rushed to the treasurer and enquired; it was a big list. He listened: the total was millions and millions of dollars. He was surprised. he opened his eyes, he suddenly became very much alive, and he said, `But from where, I wonder, could I get that much money? From where? Have I donated that much? But from where could I get that much money?' You have got it from the same people to whom you donate. From one pocket you take, with another hand you give, and of course, you never give the whole, total amount. You just give a part of it. It is a trick. And this has not helped.

If you need a world without poverty, greed has to disappear. No, charity is not going to help; it has not helped. Greed has to disappear, hoarding has to disappear. That's what I am trying to teach you: if you love life, you never become a hoarder. Life is so beautiful; who bothers about tomorrow? That's why I go on repeating again and again: live in the moment, then there will be no beggars. But you live in the future -- then there are going to be beggars. You accumulate for the future; then certainly, it cannot be available to all who are alive right now.

The earth is enough for the people who are alive. If nobody gathers for the future, hoards for the future, thinks of the future, everybody will be happy, and everybody will have enough. But you think about the future. You are not happy right now: you think, `Tomorrow I will be happy.' So you sacrifice your present, and you sacrifice somebody else's present too, to heard for the future. The beggar on the street is not the problem, the beggar on the street is simply a symptom; your greed is the problem. You can give something to the beggar; I am not saying don't give. It will give you a consolation that you have done something -- you give to the beggar. And the beggar is in the same boat: he is also hoarding. He may not be so beggarly as he looks, because I know about beggars who have bank balances. it may just be his profession, so he has to be beggarly. He has to show that he is dying, because you have become so hard: unless somebody is dying, you will not melt. He has to sit there, shivering in the cold. He can afford a blanket, he has enough money; but he cannot afford it -- because if he has the blanket you will not feel sorry, you will not feel guilty. His shivering gives you a shivering. He has to pretend.

I used to know one student. he was my student in the university. I enquired of him, `Where do you live?' He said, `Don't ask, sir.' I insisted, so he said, `I have never told it to anyone because my father has told me not to say it to anyone. But I can say it to you. Please don't say it to anybody.' I said, `what is the matter?' He said, `My father is a beggar. You must have seen him; he begs at the railway station.' I said, `He is your father?' `He's my father. And he has enough money. But I cannot say it to anybody, otherwise his prestige as a beggar will be at stake.' And this boy used to always live like a rich man. And that beggar I knew, because I was continuously travelling, or every day I was coming and going from the station. And I was one of the persons whom he was cheating; he would always take something from me. Coming or going, I had to give something to him. He would not leave me. I said, `Okay, next time I will see'.

So next time I went, he came running: `I am dying, and my wife is very ill and in the hospital.' I said,

`And what about your son?' He said, `What son?' I said, `He is my student.' He said, `Sir, please don't say it to anybody, and I will never bug you any more!'

If you want to help, you help. But remember, that is not my cup of tea. It is your trip, and please, don't try to lay your trips on me. If you want to help beggars, help them. You help to the very extreme. When you become a beggar then others will help you. This is how things have been going on -- because charity has not helped; communism came in, and communism has not helped either. It has not made anybody rich. It has simply made the rich poor. The poor remain poor; only the rich have disappeared. But now there is no comparison.

That's why Russians don't allow their citizens to go and see America. That is dangerous, because the American poor are far richer than the Russian rich. It is dangerous. In Russia, the rich man has disappeared; all are poor. Equality has been established because all are poor. Nobody is rich, true, but the poverty has not changed, and the greed has not changed. Now the state has become greedy. Now the state plans for the future: seventy percent of their budget goes to war preparation. The country remains hungry: people don't have shoes, people don't have clothes -- but seventy percent of the budget goes to war preparations for the future, for some third world war. This is communism.

Communism has failed, failed more than the old ways of charity -- because it has created a new class. The rich man is not there, but he bureaucrat. The bourgeoisie has disappeared, but the bureaucracy has come in. Now the rich man is not there, but the Communist Party member; now he is the elite. And the same oppression continues in a far stronger way. Never before on the earth has there been such slavery as exists in Russia and China.

`So what to do?' you ask. My suggestion is: don't think that you can prevent the third world war, don't think you can change poverty. You can change only yourself. Drop your greed, drop your future, drop your mind, become more loving, become more heartful, and live from the heart. And if many people start living that way, that is the only way to change the world. The world cannot be changed directly because there is no soul to the world. The soul exists in the individual; only individuals can be changed.

If you remain a hoarder -- greedy, violent, repressed -- this society will continue. And you can give money to the beggar and he will remain a beggar, because money never changes anything. I have seen millionaires, and still beggars; so miserly that whatsoever they have makes no difference.
I have heard....

Two Jewish refugees passed the home of John D. Rockefeller. `If I only had that man's millions,' sighed one of them, `I would be richer than he is.'

`That does not make sense,' the other reminded him. `If you had Mr. Rockefeller's millions, you would be just as rich as he, not richer.'

`You are wrong,' the first assured him. `Don't forget that I could give Hebrew lessons on the side.'

Now a beggar remains a beggar: he will give Hebrew lessons on the side, even if he has all the money of a John D. Rockefeller.

People don't change. Money never changes anything. If YOU change, that is an altogether different thing. I am not saying don't have compassion; I am saying have compassion, but don't think that by your compassion the world is going to change. Don't hope for that. Give whatsoever you can give, share whatsoever you can share, but share only out of love. Don't think in terms of politics, of changing the world; otherwise you will be frustrated. Forget all about it. You do whatsoever you feel like doing. If you meet a beggar, and you have a feeling arising in you, do something, whatsoever you feel like doing. I am not saying don't do anything. I am simply saying don't hope that you are changing the world. Nothing is being changed.

The only way to change the world is to change the level of consciousness -- and that you can do only in yourself. It cannot be done to anybody else from the outside. Yes, if YOU change your level of consciousness, you create vibes which change people, which change people without their knowledge.

A different milieu is needed in the world -- not a different society but a different milieu. A different spiritual vibe is needed. That's why I am not interested directly: I don't want to make you social servants, missionaries, and things like that. I want you to be absolutely selfish.

First try to know who you are: this is the first principle of selfishness. First try to love: this is the second principle of selfishness. Love yourself so that you can love others. And the third principle of selfishness: live the moment delightfully, celebrating -- and then something will start happening through you. You will become a triggering-point; a world process starts.

Whenever a Buddha happens, a world process starts. You become a Buddha, awakened. That's all you can do.

The last question:

It is from Swami Yoga Chinmaya.

AS KABIR IS SINGING THE PATH OF LOVE, EXCUSE ME ASKING A PERSONAL QUESTION. I COULD NOT RESIST THE TEMPTATION, SO... WHEN DID YOU HAVE YOUR LAST GIRLFRIEND, AND THE LAST LOVE RELATIONSHIP?

And he has disappeared; I cannot see him here. Whenever he asks a question, he hides. Just the other day he was sitting in the first row, now he has disappeared.
You are all my girlfriends, boys included.

But this will not satisfy him; he needs something esoteric. So for him especially -- please, nobody else should listen to it, you close your ears. It is only especially for Swami Yoga Chinmaya, because an esoteric thing has to be very secret.

I had a girlfriend when I was young. Then she died. But on her deathbed she promised me she would come back. And I was afraid. And she has come back. The name of the girlfriend was Shashi. She died in `47. She was the daughter of a certain doctor, Dr. Sharma, of my village. He is also dead now. And now she has come as Vivek... to take care of me. Vivek cannot remember it. I used to call Shashi `Gudiya', and I started calling Vivek `Gudiya' also, just to give a continuity.

Life is a great drama, a great play -- it goes on from one life to another to another.

This is especially for Chinmaya. I hope nobody else has heard it.

And the really, really last one:

I HAVE HEARD, OSHO, THAT WHEN YOU WALK YOUR FEET DON'T TOUCH THE GROUND. HAVE YOU SOMETHING TO SAY ABOUT IT?

That's true. When I walk, my feet don't touch the ground -- but there is nothing miraculous about it. They don't reach the ground because I always wear shoes.

If it does not satisfy you -- because you would like your Master to be a great miracle-maker -- then just to satisfy you, I would like to say that those shoes are of awareness, and if you also wear the shoes of awareness, your feet will not touch the ground. It is simple, it is not miraculous.

And you have asked, `Have you something to say about it?' That is dangerous. The time is over. I have nothing to say about it, but if I have to say, it takes ninety minutes... and the time is over... and my bladder is full... and I would like to go to the bathroom. Excuse me.

The Path of Love

Chapter #3
Chapter title: And Home Is Not Far Away

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1. 79 tirath men to sab pani hai

THERE IS NOTHING BUT WATER
AT THE HOLY BATHING PLACES;
AND I KNOW THAT THEY ARE USELESS,
FOR I HAVE BATHED IN THEM.
THE IMAGES ARE ALL LIFELESS, THEY CANNOT SPEAK;
I KNOW, FOR I HAVE CRIED ALOUD TO THEM.
THE PURANA AND THE KORAN ARE MERE WORDS;
LIFTING UP THE CURTAIN, I HAVE SEEN.
KABIR GIVES UTTERANCE TO THE WORDS OF EXPERIENCE;
AND HE KNOWS VERY WELL THAT ALL OTHER THINGS ARE UNTRUE.
1. 82 pani vic min piyasi

I LAUGH WHEN I HEAR
THAT THE FISH IN THE WATER IS THIRSTY:
YOU DO NOT SEE THAT THE REAL IS IN YOUR HOME,
AND YOU WANDER FROM FOREST TO FOREST
LISTLESSLY! HERE IS THE TRUTH!
GO WHERE YOU WILL, TO BANARAS OR TO MATHURA;
IF YOU DO NOT FIND YOUR SOUL,
THE WORLD IS UNREAL TO YOU.

MAN'S QUEST FOR THE TRUTH is eternal. it is a long pilgrimage without any beginning. Though it comes to an end, it has no beginning. We have been searching and searching and searching; our search has continues through the centuries, sometimes in one form, sometimes in another form. Even those who don't seem to be consciously searching for truth, they too are searching. Man's very being is a search for the truth.

That is the agony of man -- and the glory too. No other animal is in search, all other animals are contented as they are. The dog is a dog, and he is not trying to become anything else. There is no becoming. The dog is perfectly satisfied; he's at ease. There is no pilgrimage, he is not going anywhere, there is no future. And so is it the case with every other animal.

Man is a strange animal, very odd, and the strangeness is that he is never satisfied; discontent is his very soul. He is moving; he is dynamic, he is not static. He is a flow, a river searching for the ocean -- sometimes knowingly, sometimes not so knowingly, but the search continues. it is in the very being of man to be a seeker, to be a searcher; man cannot be otherwise.

Friedrich Nietzsche has said that man is a rope stretched between two eternities: the eternity of nature and the eternity of God. Man is a bridge. You CANNOT rest while you are a man, you have to go. For a while you may rest, but rest cannot become your life; you have to go -- because man is not a being, man is a process.

The dog has a being, and the rock also has a being, but man has no being yet; the being has to come, the being has to flower, the being has to be achieved. Man is very paradoxical: he is, and yet he is not. That is the tension, the anguish, the anxiety: how to be?

A constant abyss surrounds humanity, and man is always facing the bottomless abyss and always afraid of not being, because he is not yet. Man is a promise: he can be, but he is not yet -- so there is hope and there is fear, there is possibility and there is apprehension. It may happen, it may not happen, so man is never in certainty.

This whole search for truth can be divided into four stages. And I would like you to ponder over these four stages because you will be somewhere in these four stages -- either in some stage, or passing from one stage to another.

The first stage I call `the jungle'; the second I call `the forest'; the third I call `the garden'; the fourth I call `the home'.

`The jungle' -- it is the state of deep sleep; man is not consciously searching. The majority lives in this state. The search is there, but very unconscious, not deliberate yet; groping in the dark, but not exactly aware of for what, or not even aware that one is groping; very accidental. Sometimes one may come across a window and may have a vision, but again that misses. Because one is not consciously searching, one cannot hold these visions. Sometimes in your dream something dawns on you. Sometimes in your love a door opens and closes, but you don't know how it opened and how it closed again. Sometimes looking at a beautiful sunset, something tremendously beautiful surrounds you: the other world has penetrated you -- or at least has touched you, and then it is gone. And you cannot even trust that it was there, you cannot even believe that it happened... because you were not consciously searching. Many times you come across God; mind you, many times you come across God, you meet Him in many points of your life, but you cannot recognize Him -- because in the first place you are not looking for Him.

And remember, unless you look for a thing you cannot see it. You can see it only when you are looking for it. It may pass by your side, but if you are not looking for it you will not see it. To see something one has to look for it.

The first state is like a jungle: deep, dark, dense, primitive, primordial. No path exists, not even a footpath, and man is not going anywhere, goes on stumbling from one dark corner to another dark corner. The majority of humanity loves in the jungle, in the unconscious state of the mind. People are asleep: sleepwalkers they are, somnambulists they are.

That is the teaching of Buddha, Christ, Gurdjieff, Kabir: the majority lives not, only exists, vegetates. You seem as if you are alert; you are not. You live in a dense fog, clouded. Your life is mechanical. Yes, things happen, but they happen just as things happen to a mechanism: you push the button and the light goes on, just like that; you push the button and the mechanism starts functioning, just like that. Somebody pushes a button in you and anger comes; somebody pushes another button in you and you are very happy; somebody else pushes some other button and some other mood surrounds you -- and there is not even a single moment's gap between the pushing of the button and the mood arising. It is mechanical. You are not a master, you are a slave.

Gurdjieff used to say that man is like a chariot: the driver is drunk, the master is fast asleep inside the chariot, the horses are unruly and wherever they want they go, and all four horses are going in four directions. Any passerby can just jump on the chariot, take hold of the chariot, lead the chariot; the driver is drunk and the master is fast asleep.

And this is the state of your life: your innermost core is fast asleep, and your awareness is drunk. Your body is a chariot, and any whim, any desire enters you, drives you for the time being, takes you somewhere, leaves you there, and then another whim, another desire.... And in this way you go on zig-zagging, stumbling into this rock, stumbling into that tree. In darkness, you go on hurting yourself, wounding yourself. Your whole life is nothing but a deep nightmare.

Try to understand other characteristics of this state. First, it corresponds to what Carl Gustav Jung calls `the collective unconscious', and also to what Sigmund Freud calls `the unconscious'. It is the LOWEST state of consciousness. In this state no search is possible. Because you never take hold of your life in your hands, you remain at the mercy of accidents.

There are a few people who have come to me not searching, just accidentally; a friend was coming and they thought, `Okay, let us go and see what is there.' They were looking in a book store and they came across one of my books, and my picture attracted them; or they liked the title of the book, and they became curious, and they have come here. But this search is very, very unconscious. You are not thinking, meditating about your life, about how it should be, what it should be, where it should go.

And each desire, when it takes possession of you, becomes your master. When you are angry, anger becomes your master, takes complete possession of you. It is not that you are angry; you become anger, and you will do something in your anger for which you will repent. And this is the irony: another `I' will repent for the act of some other `I', another desire, another state, another mood. Now you will suffer, and you will go and you will like to ask to be forgiven. This is somebody else; it is not the same person. Where are those red eyes, that violent face, that readiness to kill or be killed? They are all gone.

Once a man spat on Buddha; he was very angry. He must have been -- otherwise it is very difficult to

spit on a Buddha, looks almost impossible. How could he do it? But he must have been very angry, in a rage. Buddha wiped it with his shawl and asked the man, `Have you anything more to say to me?'

The man was embarrassed, he could not say a single word. He went away. The whole night he could not sleep; in the morning he came. He fell at Buddha's feet and he said, `Please forgive me. it was sheer stupidity, I was mad.'

Buddha said, `You were not; that's why you could do it. You were not -- so don't feel worried. You were absolutely unconscious, so you are not responsible. So don't repent! That was some other person who had come and spat on me, you are somebody totally different. That man was in a rage, he was mad. You are same, you are touching my feet. No, no, you are both so different, I cannot make a connection.'

Man is a crowd in the state of `the jungle'. Many people live in you, disconnected, fragmentary. You don't have a soul. That's why Gurdjieff used to say a very meaningful thing -- that man is not born with a soul. Man is born with many selves, but not with a soul. When all these selves melt into one, integrate into one, and all these selves are changed chemically and become one unity, then you have a soul. When all these selves drop into the ocean, and their separateness has disappeared, and one arises, then you have a soul. All persons don't have souls. By your birth you have not got a soul -- very significant, very meaningful. One has to become a soul, one has to integrate this crowd inside, these selves fighting with each other.

At this stage, the stage of the jungle, people are more interested in answers than in questioning. They are immediately satisfied with any stupid answer given to them. In fact, they have never asked the question. Even before asking, they have taken the answer. That's how somebody has become a Hindu and somebody a Mohammedan and somebody a Christian: before you had ever asked the question, the answer was given to you, and you have been clinging to the answer. What do you mean when you say that `I am a Jew' -- or a Mohammedan or a Hindu or a Jaina? What do you mean? Have you asked the question, or have you just borrowed the answers? Without asking the question, you have believed in Christ, in Buddha, in Krishna, in Mohammed? -- this is sheer stupidity. How can you get to the answer when you have not even asked, you have not enquired?

In the state of the jungle, people believe in answers without asking. Questioning is arduous, questioning is difficult. Just to believe in borrowed answers is comfortable, convenient. To question one has to suffer, to question one has to travel, to question one has to go within oneself. You just take the answer, just borrow it.

At this stage people are very knowledgeable: the pundits, the priests. They themselves live in a dark, dense forest, and they go on leading others also towards more dense, dark jungles. In this state, the jungle, people are very worldly, although they pretend to be religious. They pretend: they go to the church, they go to the temple, the mosque, the gurudwara, but it is all formal, they don't mean it. They pay lip-service to God, but they don't mean it. It is more of a security-measure -- MAYBE God is; it is a `perhaps' -- more of a social formality. it is good to appear to be religious.

The Sunday religion is very good -- it gives you respectability. These people are not seekers, and these people are very orthodox -- because they are afraid. They know that their knowledge is false, borrowed, cheap, so they are very afraid. if somebody says anything against them, they immediately pound on him. You are creating doubt. They don't want any skepticism, they don't want any doubt, they don't want any questions. They want to cling to the comfortable beliefs their parents have given to them, or the society, or the state. They don't want to be shaken. They live in a false world fo words, ideologies.

This is the type of person you call `straight' -- the square, the traditional, the conformist. He is past-oriented; he never looks to the future, and he never looks in the present. He is past-oriented: the past was golden, the real days are gone; those days existed when Jesus was walking on the earth, or when Buddha was walking on the earth, or when Krishna was playing his flute. his golden age is always in the past, his utopia is always in the past: `It has been; now we have fallen from it.' He believes in a fallen state. he thinks that now there is no future, and he never looks at the future, and he clings to the past. he is a dead man, and he clings to dead beliefs, dead ideologies. His religion is not a movement, his religion is not a dynamism; his religion is codified, organized, dead. his religion is a corpse.

This type of person believes in the priest, in the bishop, in the pope, in the shankaracharya. This person never goes to seek anywhere else.

I have heard....

The parson of a tiny congregation in Arkansas rashly lit one night with the entire church treasury, and the local constable set out to capture him. This he did. Dragging the culprit back by the collar a week later,

`Here is the vermit fox,' announced the constable grimly. `I am sorry to say he has already squandered our money, but I drug him back so we can make him preach it out.'

Now even this type of priest will do -- because religion is just a formality. Even a thief can be forced to preach. Nobody bothers about the priest, his being, his consciousness, no. At the most, his training is needed: that he know what his is doing. This type of mind, the jungle mind, is very ritualistic. The ritual is religion. The chanting of a mantra the priest has given to you is enough. The priest himself has not arrived home, and he goes on giving the Guru Mantra; he goes on giving people their mantras. He goes on distributing keys and he has not yet opened his own door. He is as ignorant as the people he leads. But he has one thing: credit that comes from the past centuries and centuries. A Hindu priest can say that for five thousand years his family have been priests; it has a market value, that's all. He has credit. The Hindu can say that the VEDAS are the oldest scriptures in the world. Their being old is thought to be very valuable. In fact, the older a book is, the more dead it is bound to be.

Religion is fresh, young, like a new leaf, or this morning's dew-drops on the grass leaves. Religion is born every moment; it has nothing to do with the past. A really religious person goes in search of some Buddha who is alive, of some Christ who is still living and breathing, goes to find a Mohammed to whom the KORAN is still coming, to whom the KORAN is still descending.

But the jungle type never goes anywhere. He clings to the priest, to the religion, to the church in which he was accidentally born. He remains there, he lives in it, he dies in it.

I have heard....

According to a Hollywood journal, a cinema adorable was in the precess of getting married for the seventh or eighth time. The officiating clergyman, flustered by all the publicity and glamor, lost his place in the ritual book.

The star yawned and whispered, `Page eighty-four, stupid!'

Now even she knows -- having got married seven, eight times, she knows which page. `Page eighty-four, stupid!' she says to the priest. This ritualistic religion is just mechanical. The priest knows because he repeats it every day. And you, by and by, become acquainted with it because you go on repeating it every day. It depends on repetition. It is not a revelation, it is not your acquaintance; it has nothing to do with you, it is absolutely disconnected with you. You are not born to it, it has not been born in you. It remains superficial.

I have heard....

An old maid died, and her two friends went to have a gravestone made.

`Do you have a suitable epitaph?' asked the engraver.

`We thought: "Born a virgin, lived a virgin, died a virgin" would be nice,' answered the woman.

The engraver answered, `Why not save money? Just put: Returned unopened.'

And that's what happens to the man who lives in the jungle state: he comes here, but never lives. Life is dangerous; he cannot afford that. Life is an adventure into the new; he clings to the old. Life is unknown and unknowable, and he does not want to risk his knowledge. He is returned unopened. He comes, he lives, he dies, but in fact he never comes, and he never lives, and he never dies. His whole existence is fast asleep. He has not yet claimed to be a man.

This type of person is what you call `pigheaded'. He always has the outlook of `holier than thou' -- very moralistic. He thinks he is very moral; he does not know the ABCD of morality. But he clings to the social code, he never toes beyond it. He keeps the rules. Not that he is moral -- because he clings to an immoral society, how can he be moral?

A moral man is bound to be unsocial; a moral man cannot be social -- at least not up to now has it been possible. We can hope that some day, in some future world, the society will be so moral that the moral man may not need to become unsocial. But it has not been so up to now: hitherto it has always been so that whenever there is a moral man, he is unsocial.

A Jesus is unsocial; so is Buddha, so is Kabir. Why are real moral people unsocial? -- because the society is immoral. If you adjust to the society, you become immoral. How can you adjust to a society which is immoral and remain moral? And the morality that is preached in the society is just hocus-pocus; it

is bogus, it is just a show, it is not really moral. It pretends, and hidden deep behind it is all that is immoral.

Christians go on teaching: Love your enemy, and they have fought more wars than anybody else, and they have killed many more people than anybody else. The whole history of Christianity is bloody. The very word `Islam' means peace, and Mohammedans have never been peaceful.

It seems simply unbelievable how we have tolerated all these things in the world. How we tolerate, how we are unable to see into them! The church has been one of the calamities; still it remains the protector. It goes on making announcements about what man should do. But everything is put in such words that the man who lives in the jungle is deceived.

For example, now the world is becoming too crowded, and abortion is moral, and to go on producing children is immoral -- because the world will be crowded more: there will be more famine, more war, more poverty. You will be the cause of it. But the Pope goes on saying that no Catholic is allowed to abort; it is a sin. The same is true about the shankaracharya of the Hindus; he goes on saying `No abortion.'

Now to go on populating this world is going to be one of the MOST immoral things; this world is already too populated. And if you bring a child into this world, you are not only doing something wrong to the world, you are doing something wrong to your child too: you will be throwing him into a very miserable world. His future will be miserable. But the old ideology is NEVER aware of the new reality. It goes on talking nonsense. Maybe those words were meaningful one day, but they are no more.

A real religion has to change with the times. And this type of man is too pigheaded: he never changes, he is not ready to change. he is very much against change, he is anti-revolutionary. And this type of man is a fanatic and a fascist; he is ready to be violent at any moment. And all his violence arises because he is not confident about himself, not self-confident about his religion. His religion is not his own experience; how can he be self-confident? If you argue with him, immediately he brings the sword into the argument. He argument is that of the sword. This type of man is very irrational, but he talks as if he is very rational. His rationalism is nothing but rationalization, it is not true reason.

Remember and watch: somewhere deep in your soul you must have this jungle. A few people have it more, a few less, but the difference is of quantity, of degree. But this jungle is in every person. This is your unconscious, your dark night within. And from this dark night arise many instincts, impulses, obsessions, insanities, and they take possession of you and your consciousness is very fragile. Your unconsciousness is ninety-nine percent, and your consciousness is just one percent. You cannot depend on it. Watch it and don't support the unconscious. Take your cooperation away, don't cooperate with it. When anything happens and your unconscious starts taking possession of your consciousness, become watchful, become alert.

For example, anger arises: it arises from the unconscious, the smoke comes from the unconscious; then it spreads to your consciousness and then you are drunk with it. Then you can do something you would never have done in your senses. Wait. This is no time to say a single word or do anything. Close your door, sit silently, watch this anger arising, and you will have found a key. If you watch this anger arising, you will see: by and by the anger has subsided. It cannot remain forever; it has a certain amount of energy, a certain potentiality. When it is exhausted, it goes back; and when it goes back and re-settles within yourself you will see a change, a qualitative change in your being. You have become more aware. The energy that was going to become anger and was going to be wasted and was going to be destructive, has been used by your consciousness. And now the consciousness burns brighter -- from the same energy.

This is the inner method of how to change the poison into nectar. When you are feeling very sexual.... I am not against sex, but I am against sexuality. And let me make a distinction: when you feeling very sexual and being possessed by the person, this is not the moment to do anything. Close your doors, meditate on your sexuality. Let it arise, let it come out of the dark night within you. Out of the jungle, let it spread -- you watch, you simply watch, you become an unmoving flame of awareness. Soon you will see it has settled again, and your consciousness is burning brighter than ever. You have absorbed it, it has become nectar.

I am not against sex; when you are feeling very prayerful, very loving, go into sex -- nothing is wrong -- but never be trapped by passion. And see the difference: when you are feeling loving, it is a totally different quality. When you are feeling happy, celebrating, and you would like to share your energy with somebody you love, go make love. But this is not a moment of passion, this is a moment of tremendous warmth. A moment of love, share.

Have you watched it? -- people almost always make love after they fight with their woman or with their man. That becomes a ritual. First they fight, they become angry, and then suddenly passion arises. Anger feeds the passion. There are people who will not feel passion unless they are beaten by their woman or by their man.

You must have heard about de Sade. He used to have all his instruments always with him in his bag. Who knows where he would find a woman to love? And his instruments consisted of things to torture himself, or to torture the woman. But without torture, passion would not arise. When you are whipped, suddenly there is passion.

And there were women who told that once they loved de Sade, they could not love anybody else -- because first he would whip them and make their bodies hot, and they would become angry, and they would scream, and they would run around; he would whip them to passion and then he would make love. Of course, this is the way to move into the jungle.

And just on the other extreme was Masoch: he would whip himself, he would force the woman to whip him. Only when he was whipped -- and he would scream and he would shout and he would become angry, and his face would become red with rage -- then he would be potent; otherwise he would be impotent.

In a smaller measure you also do it, unconsciously: couples fight, they argue, they nag, they create anger, then they make love and then they go to sleep.

This is moving into the jungle. This is sexuality, not natural sex.

Natural sex is more meditative. There is less fever -- more warmth but less fever. Passion is a fever, a state of madness, insanity. Warmth is a state of love. If you can make love, fully alert, your love precesses will help you towards becoming more and more aware, more and more centered.

From the jungle, you have to pull yourself out.

The second state is `the forest'. It is almost like the jungle with a slight difference: the forest has a few paths, footpaths -- not super highways, but footpaths. The jungle has not even a footpath. The jungle is very primitive: in the jungle the human being has not yet entered, it is almost animal. In the forest, human beings have entered. A few footpaths are there, you can find a way.

The forest is like dreaming. The jungle was like sleep, the forest is like dreaming. It is like the subconscious -- a twilight land, neither night nor day, just in the middle. Things are still foggy, but not dark. You can see a little, you can move a little, you can have a certain amount of awareness. This is the land of the starry-eyed, the hippie, the so-called religious searcher, the drug-addict -- trying to find any way, any means, shortcuts to somehow get ut of the forest. This is the state where the search begins -- in a very wavering way, but at least it begins. It is better than the jungle.

The hippie is better than the square, than the straight: at least he searches. Maybe sometimes he moves in a wrong direction. Searching for meditation, he becomes a drug-addict -- because the drug can give a certain similarity, a certain similar experience -- but at least he searches, at least he is moving. He may commit errors but he is moving. The man in the jungle is not moving at all; he may not commit errors, but he is not moving.

And not to move is the greatest error one can commit. Move! Life is a trial and error; one has to learn through errors.

Many paths open in this second stage -- in fact too many, and one becomes confused. it is very chaotic. The jungle is very settled, everything is clear. Though it is dark, belief is clear: somebody is a Hindu and somebody is a Mohammedan and somebody is a Christian and things are clear. The Christian goes to his priest, the Hindu goes to his priest, the Mohammedan goes to his. They have their BIBLE, their KORAN, their VEDAS, everything is clear. It is dark but things are clear, people are not confused. People are dead, but not confused. With life, confusion arises, and chaos. But out of chaos stars are born.

In the second type come the poets, the painters, the artists, the musicians, the dancers. They are the revolutionaries. The first type is orthodox, the second type is revolutionary. The first type is traditional, the second is utopian. The first is past-oriented, the second is future-oriented. For the first the golden age has passed, for the second it has to come. He looks ahead. he is just like The Fool in the Tarot cards: he looks ahead into the sky. He is standing on a cliff, one foot hanging in the abyss. But he is so happy; he does not look down, he is looking at the sky, at the stars far away. he is full of dreams. he is near his death, but he is full of dreams. It is dangerous. But if you ask me what to choose, I will say choose the second -- be the fool, never be the pundit. It is better to be a fool and risk, than never to risk and remain satisfied with bogus, borrowed knowledge. The second is a fool. For the second stage I have a special name: I call it `California land'. Yes, it is the California of the human soul, where a great supermarket, a spiritual supermarket exists -- all sorts of techniques and all sorts of guides and maps.

This is the moment when one starts looking. One is not satisfied with the church he was born into; he starts moving and tries the alien ways, the strange ways. This is the moment when a person becomes a student and searches for a teacher. Still the search has not gone very deep, but it has started. The seed has

sprouted. One will still have to go very long. One has to go long, but now a possibility exists.

The first type is dead; the second type is too much alive, dangerously alive. The first type is at one extreme, the second has moved to another extreme. In the second also there is no balance; the balance will come in the third stage. The first clings to the dead letter, and the second clings to nothing, belongs to nowhere, goes on moving, is a wanderer. The first is a householder, the second is a wanderer. But the second is like a rolling stone: he gathers no moss. He never comes to his own center; he goes on moving from one teacher to another, from one book to another.

The first simply believes in HIS book, and the second becomes available to all the books of the world. he reads the BIBLE, and he reads the KORAN, and he reads the GITA -- and becomes confused, and becomes muddle-headed. And he cannot figure out what is what.

The first is very articulate, the second becomes less articulate. Have you talked to a hippie? -- it is very difficult to figure out what he is saying. And when he does not know what he is saying, he says, `You know?' He does not know himself, and he asks you, `You know? You see?' -- and he is not seeing anything himself. And rather than expressing in words, he starts expressing in sounds. He starts using sounds, baby sounds. He becomes less articulate.

The first is very rationalized, lives in the head. The second is moving towards the heart, becomes more of the feeling type. The first is not aware, but thinks that his thinking is his awareness. The second has not yet reached the source of feeling, and thinks emotionalism, sentimentalism, is feeling.

The hippie can cry, can laugh; he's eccentric, crazy, but better than the first. The first is political, the second is non-political. The first believes in war, the second starts trusting in peace. The first accumulates things, the second starts loving persons... that's beautiful. The first believes in marriage, the second believes in love. The first lives a sheltered life, the second does not know where he will be tomorrow.

But good; things have started moving. They can move in a wrong direction, true, but they can move in a right direction too. Movement is good. Now the right direction will be needed. One thing has happened, now the direction will be needed.

The first is very worldly, believes in the bank balance and the life insurance; the first is very greedy for power, money. The second does not believe in security; he trusts life more than life insurance. He believes in love more than in the security you can have in a bank balance. he is not money-minded, he does not hoard. He is not moral in the sense that the first is moral, but he starts having a new sort of morality -- a revolutionary morality, a personal morality. The first type's morality is social, the second type's morality is personal; the first type's morality depends on conditioning, the second type's morality depends on conscience. He looks around, and whatsoever he feels to do, he does it. He does his own thing, he is individual.

The first is collective. The unconscious is collective, the subconscious is individual. Have you watched? -- when you dream, you dream alone. You cannot share it with anybody; it is individual, personal. You cannot even invite your woman to see your dream. She may be sleeping just by your side in the same bed, but you dream your dream, she dreams her dream -- everybody doing his own thing. That's why I call this state the state of subconscious, the dreaming state.

The first is not interested in the questions or in the question, he is interested in the answer. The Hindu has answers, the Hindu answer; the Jaina has the answer, the Jaina answer -- and so on and so forth. The second is still not interested in the question, but he has too many answers. The first has only one answer, the second has too many answers. Still the question has not become the most important thing, still the answer is, but now, too many. This is good, this is a relaxing. The second cannot be pigheaded. He cannot outrightly deny and say that the BIBLE is wrong because he is a Hindu. He cannot outrightly deny that the GITA must be wrong because he is a Christian. No, he becomes more human, he becomes more universal. He has looked in the GITA and in the BIBLE, and he has seen glimpses of truth everywhere. He has too many answers.

The first is dogmatic, theological; the second is philosophical.

And the third is `the garden' -- the third stage.

The garden is the state of awakening: one is awake. The first is sleep; the second is dream; the third is awake. Hindus call the first SUSHUPTI, the second SWABHANA, the third JAGRATI. Now he is conscious, aware, the day has dawned. Books, guides, teachers, have become irrelevant; he has found the Master.

The first believes in the priest. The second does not know where to go: he has no compass, he has lost

all direction, he goes to anybody. You can train a dog and call him Guru Maharaji, and he will go. Just propagate, and you will see that the dog has found followers. The second can go to any Guru Maharaji. He is ready to fall at anybody's feet, he is TOO ready. The first is never ready, the second is too ready. For the first, there is no question of falling at anybody's else's feet other than his own priest. To the second, everybody seems to be the priest. His eyes are very wavering. He can go to anybody, to whosoever claims, to whosoever can shout loudly: `Yes, I am going to be your guide. I'm the world teacher, I am this and that.' Whosoever can claim, he will be ready to fall at his feet.

But the third is no more interested in teachers; he is not a student. He is interested in personal contact -- he is interested in a Master, he wants to become a disciple. He is not bothered about what the Master says, he is more interested in the vibe that the Master creates around him. He is not interested in his doctrines, in his philosophy; he is interested in his being.

When you become interested in being, and when you look directly into a person's innermost core; when you start feeling the presence, then only can you become a disciple. You are not in search of any philosophical answer; now the question has become important: Who am I? The second is ready to learn, the first is not ready to learn, the third is ready to unlearn. Let me repeat: the first is not ready to learn. He is stubborn, he thinks he already knows. The second is ready to learn from anywhere, and then he learns too many things -- contradictory, foolish, good, bad -- and he becomes confused.

The third is ready to unlearn. He is not searching for knowledge. He says, `I am in search of a person who has arrived. And I will not listen to whether what he says is argumentatively true, philosophically true. I would like to have an intimate relationship.'

The relationship between a teacher and a student is not personal. The relationship between a Master and a disciple is personal; it is a love-affair. One has to feel, one has to be in the presence of the Master, one has to watch. One has not to bring one's mind in; one has to put the mind away, and one has to look directly, and feel.

One Zen Master used to say, `When I reached my Master, for three years I was sitting by his side, and he would not even look at me. Then after three years he looked at me, and that was a great joy. Then three years again passed, and one day he laughed at me, smiled, and it was a benediction. Then three years again passed, and one day he patted me on my head, at it was tremendous, it was incredible. Then three years passed, and one day he embraced me, and I disappeared and he disappeared... and there was unity.'

To find a Master is to find the closest point from where God is available, the closest door from where God is available. Somebody who has arrived.... But how will you decide? You will have to feel; thinking won't be of any help. Thinking will mislead you; you will have to feel, you will have to be patient, you will have to be in his presence, you will have to taste, you will have to become drunk with his presence. And by and by, things will become clear. As your mind subsides, things will become clear. Either he is the Master or he is not -- and it will be a revelation. If he is, then you can drown yourself totally. If he is not, then you have to move. In both ways, you will have come to a conclusion. sometimes it happens that you may feel he IS the Master, but not for you. Then too you have to move -- because a Master can help only if you and he fit together, if you are meant to be together, if you are meant for each other.

So sometimes it happens that there may be a great Master. Buddha and Mahavir both lived together in the same time, they were contemporaries. And disciples would come to Buddha, and they would sit with Buddha for years. Then one day suddenly the disciple would be gone. And the same would happen to Mahavir: a few disciples would come to him, would be with him, and one day they were gone and would start following buddha.

Now Buddhists and Jains have been arguing for centuries about why it happened. Jains will say that it happened because Mahavir was the true Master, so many people came from Buddha; they never refer to the disciples who moved from Mahavir to Buddha. And the Buddhists always talk about the disciples who came from Mahavir to Buddha, and they forget about talking about the disciples who went from Buddha to Mahavir.

Disciples had moved, that's true, and from both sides -- and the reason is not that Mahavir was not true for Buddha was not true. The reason is: sometimes you fit with a Master, sometimes you don't fit. The disciples who moved away from Buddha touched his feet, thanked him -- because this experience too had happened in his presence, that they were not meant for each other. And they were grateful for their whole lives towards Buddha. They moved to Mahavir, they attained to their realization in the presence of Mahavir, but they were grateful to Buddha too.

At this stage, the garden, a totally different perspective opens. This is the point where the question `Who am I' becomes important, and you don't ask for the answer. You are not ready to accept any answer from without. And the Master is not going t give you any answer. In fact, he is going to destroy all your answers -- that's what I am doing here.

I am destroying all your answers; if you are a Hindu, I am shattering Hinduism; if you are a Mohammedan, I am shattering Mohammedanism; if you are a Christian, I am shattering Christianity. That's what I am doing: I am taking away all your answers, so you are left alone with your question, pre with your question, virgin with your question.

When your question is left there, and there is no answer from the outside, you start falling within yourself. The question penetrates like an arrow to the very source of your being -- and THERE is the answer. And that answer is not verbal. It is not a theory that you come across, it is a realization. You explode. You simply know. It is not knowledge; you know. it is experience, it is existential.

The first person is dogmatic, sectarian. The second person is philosophic. The third person is religious., existential.

And then the fourth state is `the home'.

Hindus call it turiya: the fourth state. At the fourth state you have arrived, you have arrived at the very core of your being -- the home, enlightenment, SAMADHI, SATORI, NIRVANA. You have come to the point where the Master and the disciple disappear, where the devotee and God disappear, where the seeker and the sought disappear, where all duality disappears. You have transcended the two, you have come to the one.

This is the place we all have been seeking, and the beauty of it is that it is already there. When you have arrived home you will know that one has arrived where one has always been. Looking backwards from home, you will laugh. You will see that the jungle was not out there; it was your own unconsciousness. The forest was not out there; it was your own dreaming-faculty. The garden was not out there; it was your own awareness.

And the home is your own being, SATCHITANAND. It is you, your innermost nature, SWABHAVA, Tao -- or call it whatsoever name you would like to call it. It is nameless.

These are the four states, and I talked about them in such detail because it will help you to understand these sutras, and other sutras that are going to follow.

Now the sutras.

THERE IS NOTHING BUT WATER
AT THE HOLY PLACES;
AND I KNOW THAT THEY ARE USELESS,
FOR I HAVE BATHED IN THEM.

Kabir is talking about the jungle.

THERE IS NOTHING BUT WATER
AT THE HOLY PLACES;
AND I KNOW THAT THEY ARE USELESS,
FOR I HAVE BATHED IN THEM.

One is not purified by taking a bath in the Ganges. It is stupid; the very idea is stupid -- because your impurity is not of the physical, your impurity is not like dust on your body. Yes, that much the Ganges can do: it can clean your body, it can give you a bodily cleanliness, freshness. But the problem is not there, so the solution cannot be there. The dust is deeper; no Ganges can take it away.

And Kabir says... `FOR I HAVE BATHED IN THEM.' Kabir says: I have been in the jungle -- the jungle of the rituals, dogmas, scriptures, priests, temples, mosques, Sunday religions. I have been there: it is useless.

THE IMAGES ARE ALL LIFELESS, THEY CANNOT SPEAK;
I KNOW, FOR I HAVE CRIED ALOUD TO THEM.

And Kabir says; I have been worshipping the images in the temples -- they are dead. They cannot help. I have cried aloud to them and they have answered. They are man-made, and man-made gods won't do. Man cannot create God; God has created man. How can you create God? All symbols are dangerous, because there is a possibility that you may start thinking of the symbol as the real.
The symbol is not the real.

No image represents God, no word represents truth. The word `God' is not God, of course; the word `fire' is not fire. And you cannot eat a menu and be satisfied. The menu is not food.

Remember, all symbols are menu-like, and many people are feeding on menus and suffering and starving, and they wonder why they are suffering. The images, the scriptures, the theoretical formulations -- all symbols are useless.

THE IMAGES ARE ALL LIFELESS, THEY CANNOT SPEAK;
I KNOW, FOR I HAVE CRIED ALOUD TO THEM.
THE PURANA AND THE KORAN ARE MERE WORDS;
LIFTING UP THE CURTAIN, I HAVE SEEN.

And even books won't help: the KORAN and the PURANA won't help. The scriptures of the Hindus and the Mohammedans and the Christians and the Jews won't help. Kabir says: LIFTING UP THE CURTAIN, I HAVE SEEN. I have lifted the curtain of the word and the verbal and the philosophical, and I have come to see -- truth has no connection with words, truth is word-less, truth is beyond words. The truth cannot be reduced to a theory: it is vast, and the theories are all very narrow. The truth is the whole; how can any theory contain it? Theories are like small boxes, and the truth is like the whole sky. How can these small boxes contain it?

... LIFTING UP THE CURTAIN, I HAVE SEEN.
KABIR GIVES UTTERANCE TO THE WORDS OF EXPERIENCE;
AND HE KNOWS VERY WELL THAT ALL OTHER THINGS ARE UNTRUE.

And Kabir says: Don't listen to anything other than your own experience. Only existential experience can reveal the truth to you. The beauty, the good, the truth -- they all have experienced, but that has nothing to do with you: his experience cannot be your experience. Jesus has known, but that has nothing to do with you: his experience is his, and untransferable.

I have seen, I have known, and I would like you to share it, I would like it to be given to you -- but it is not possible. You cannot see through my eyes, and you cannot feel through my heart. And whatsoever I say will become only a symbol to you. Unless my saying makes you more thirsty -- not for more words, but for your own experience -- unless you start looking for experience yourself, you will never arrive home... and home is not far away.

In fact, the farthest is the jungle -- closer than the jungle is the forest; closer than the forest is the garden of the Master; and just inside the garden, just in the center of the garden, is your home. Your home is the closest point to you; has to be so. It is your being.
`I laugh,' says Kabir:

PANI VIC MIN PIYASI:
I LAUGH WHEN I HEAR
THAT THE FISH IN THE WATER IS THIRSTY.

And Kabir says: Looking at you and seeing that you are thirsty, I laugh. I laugh because I cannot believe how this ridiculous thing has happened -- that the fish is thirsty in the water? You are thirsty, in the water? You are homeless, and the home is within you? And you are seeking somewhere else that which you are always carrying within you? You are pregnant with truth, and you are rushing here and there, hither and thither?

I LAUGH WHEN I HEAR
THAT THE FISH IN THE WATER IS THIRSTY:
YOU DO NOT SEE THAT THE REAL IS IN YOUR HOME,
AND YOU WANDER FROM FOREST TO FOREST
LISTLESSLY! HERE IS THE TRUTH!

NOW is the truth! You are the truth! Truth is your very being.

GO WHERE YOU WILL, TO BANARAS OR TO MATHURA;
IF YOU DO NOT FIND YOUR SOUL
THE WORLD IS UNREAL TO YOU.

You live in a world of illusion, because you have not even touched your own reality yet. Become real, and from that moment the whole world becomes real to you. Because you are unreal, the whole world is created on your unreality; it is founded on your unreality.

The man in the jungle lives in sleep; his world is of sleep. The man in the forest lives in dreams; his world is that of dreams. The man of the garden lives in awareness, is coming closer and closer, becoming more and more aware of the home. He is at the door. A knock, and the door shall be opened unto you.

That's what Jesus says: `Knock -- and the door shall be opened unto you. Ask -- and it shall be given. Seek -- and you will find.'

The third man has come into the garden; now he can see the home, but still he is not in the home. When you come into the home it is neither SUSHUPTI, sleep, nor dream, SWABHANA, nor JAGRATI, awareness; it is superconciousness, or cosmic consciousness. All the three stages have been transcended, you have come beyond.

This is the state of God, Bhagwan, Allah. When el Hillaj Mansur said, `I am the Truth,' he was in this state. When Jesus declared, `I and my God, my Father, are both one,' he was in this state. When Upanishadic seers declared, `Aham Brahmasmi, I am the whole,' they were in this state.

The Bhagwan is within you, the God is within you, the Kingdom of God is within you. Now it is up to you to seek, search, to discover it. It is not a question of inventing anything, you have it already. You have just to uncover. `Lifting the veil,' says Kabir, `I have seen the truth.' I have seen the truth that cannot be expressed, I have seen the truth that is ineffable.

Here, I am teaching nothing other than your own being. I am bringing you closer to nothing other than your own being. I am throwing you back to yourself. You are missing nothing; you have only forgotten the treasure that is within you, you have forgotten the ways to look withinwards. Again, The Fool in the Tarot cards....

If you have looked meditatively at the Tarot card... and they are cards to be meditated upon. They are old secret methods of meditation. The Fool is standing on the cliff, one foot dangling, hanging over the cliff -- and he is not aware, and he is looking at the stars, and he is very happy; his head must be full of dreams. And he is carrying four sacred symbols on his back, and he is not aware of what they are. He is not even aware that he is carrying four secret symbols on his back. These are the four secret symbols: the jungle, the forest, the garden, the home.

Now it is up to you. If you turn... a one hundred and eighty-degree turn will be needed. That's what conversion is, that's what sannyas is all about. If you TURN, you will simply see that you have never lost for a single moment the bliss of all blisses, the delight of all delights. You have never left your home; you were only thinking that you had gone far away.

You are in the home; you never left it. When this is discovered, one becomes a buddha, one becomes a Christ, one becomes a Krishna. This is your destiny. And unless you attain it, you will never be at ease. Unless you attain it, you will never have rest. A human being has to be restless. A human being is a bridge. He is not a being yet, he is a promise.

Chapter #4
Chapter title: Religion Is Individual Flowering

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The first question:

WHY DO YOU REFER TO GOD AS `HE'? THE IS-NESS, THE LIFE ENERGY, THE TOTALITY, THE UNKNOWABLE... WELL, WOULDN'T IT BE CLEARER TO CALL GOD `IT'? WHAT BUGS ME ABOUT THE `HE' IS THAT `HE' IMPLIES A PERSONALITY, A WILL, A JUDGMENTAL AUTHORITY, AND MY ABILITY TO LOVE IS CRIPPLED ENOUGH WITHOUT THAT OBSTACLE. WELL, I SEE NOW THAT THE QUESTION IS AN ENTRY TO MY PROBLEM: HOW CAN I TRUST OR COME TO LOVE YOUR AUTHORITY?

GOD IS NOT EXPRESSIBLE in any word whatever. Call Him `he', and the word falls short; call him `she' and the word falls short; call him `it', and the word falls short, very short. If `he' reminds you of a personality, `it' will remind you of a thing. If `he' reminds you of the male, `she' will remind you of the female -- because all words are created by human beings for human use, and God is not a human creation. So whatsoever you call Him is going to be only symbolic.

Choose any symbol you like: if you feel like calling Him `it' call Him `it'. But remember, `it' has its own limitations, `It' is used for things, for dead things; and `it' has another limitation: it is very neutral. `It' is not responsive; if you say something to `it', there will be no response, and love needs response. You can talk to a wall, but there will be no response; it will be a monologue. God is called `He' so that your prater can become a dialogue. Otherwise it will be a monologue -- and mad: the `it' cannot answer it, the `it' cannot be responsive, the `it' cannot care about you. The `it' is neutral. Whether you pray or not makes no difference; whether you worship or not makes no difference; whether you are or not makes no difference -- the `it' will be very stoney. If `he' is creating trouble, `it' will create more trouble, mind you. How can you love the `it'? You can possess the `it', you can use the `it' -- but how can you love `it'?

In that way, `he' seems to be the best, for many reasons. Let me explain it to you. First, it gives a personality to God: God becomes a person -- alive, with a beating heart, breathing, pulsating. You can call Him, and you can trust that there will be a response. You can look at Him, you can feel Him, and you can trust that He will also feel for you. The personality helps you to commune, to pray, to relate. If God has no personality it will be so beyond you, it will be inconceivable. You are a person, you need a God who is a person too -- because you can relate only to a person. Unless you have become an impersonal being, you cannot relate to an impersonal being. Religions have existed, particularly in the east -- Buddhism, Jainism, -- which don't talk about God at all. But then they cannot talk about prayer, and they cannot talk about love. The moment they drop the idea of God, of a personal God, of a creator, of somebody there who can look at you, hold you hand, embrace you; the moment they drop the idea of a personal God, they have to drop the idea of prayer as a corollary, as a necessary corollary. Worship has to be dropped, prayer has to be dropped, singing, dancing, have to be dropped -- because for whom do you sing, and for whom do you dance? There is nobody, only stoney eyes all around.

And existence is so vast.... You say, "Why not say is-ness?" How will you relate with is-ness? It will be so vast; you will not be able to embrace it.

With the `he', God becomes as small as you are. You can hold His hand. The hand of is-ness? -- it is not possible. With `he' He becomes warm; is-ness is cold, existence is cold. You will freeze! Jainism, Buddhism, dropped the idea of God because of these problems -- philosophical, philological; problems that arise out of language and grammar and logic. They dropped the idea, the very idea. But then prayer

disappeared, and Jainism became poor for that..Meditation remained... a very lonely effort.

Have you watched it? -- you can meditate alone, you can pray together. Prayer is a communion. Christians, Mohammedans, Jews -- they know what prayer is. Jainism and Buddhism completely lost track of prayers. And prayer has a beauty of its own. A meditator seems to be closed in himself, he has no opening. He is thrown to himself in a deep aloneness. Silent he can become, but ecstatic he cannot become.

Ecstasy happens only when there are two, love happens only when there are two. When you are alone, you can be silent, still, but you cannot be throbbing with joy, you cannot dance. The Sufi dances because he calls God; he can invoke God in a personal way.Jainism and Buddhism became very poor. And when Buddhism spread outside of India, it started talking about Buddha as a God -- and through Buddha, again prayer entered. In Jainism prayer never entered, and Jainism could never spread. It remained a very tiny sect, dead. It is inhuman.

Is-ness, existence, totality -- big words, but dead. They don't pulsate. How do you relate with totality, tell me? How will you call totality? How will you connect yourself with totality? You will be too tiny, and the vastness of totality is so big, you will be lost.

No, God has to be conceived in a human way. To call Him `he' is very human. Yes, by and by, when you approach Him, you learn Him, you imbibe Him, one day there will be no need to call Him `he'. You can drop that. Once the contact is made, once your boundaries and His boundaries are no more separate, when your boundaries and His boundaries have blended into one existence, then there will be no need. You can simply bow down without even using a single word. You can simply sit in silence and prayer will be there. You will be praying without any prayer. But that is a later development. In the beginning, you will be at a loss if you don't call Him by any personal name, if you don't make Him personal.

Now, there are two possibilities: either you call Him `he', or you call Him `she' -- booth have been used.Sufis call Him `she': the beloved, the feminine. Christians, Jews, call Him `he', it means you need not go in search for Him; He will come, He's the male. And that is the beauty of it: the woman can wait, and the lover will come.

Jews say: You are not only in search of God, God is searching for you. That's the beauty of the pronoun `he'. These are symbolic, significant, can be of tremendous value. Jews say: He is searching for you; you can wait like a woman, you can become a tremendous awaiting, just an awaiting, just an opening, ready to receive the guest. And the guest is coming, because the male comes in search of female.

Sufis call Him `she'; then the whole journey changes: then you have to seek Him, then you have to find Him. Of course, the journey becomes more difficult. If you have to seek God, it seems almost impossible that you will succeed. Where will you seek Him? -- the address is not known. Even if He comes by you will not be able to recognize Him, He will be such a stranger. You have never recognized Him, so how will you re-recognize Him, He will be such a stranger.You have never seen him before, so how are you going to decide, `Yes, here is God'? It is going to be difficult. And where will you go? -- to Kasi, to Mathura, to Mecca, to Jerusalem? Where will you go? To the Himalayas? Where will you go? How will you move? What will be your direction? From the very beginning there will be confusion.

It is better to wait than to go in search of Him. It is better to wait, and trust, and pray, and let Him come to you. That is the meaning of calling Him `he' -- that He can come. You become the feminine, then He becomes the male -- and the play starts. If you become the male, of course then it is you responsibility to seek Him. the Sufi goes to God; for the Jew, God comes to him; for the Hassid, God come to him.

Now it is for you to decide. I am not saying to call Him `he'; it is for you to decide. It appears to me that `he' is more economical more clever, but if you belong to the women's lib movement you can call Him `she'. But then you have to understand the implications of it. It is not only a question of grammar; not only a question of philology, language. It is taking a certain attitude. By calling Him `he', you declare yourself a woman: with that, it is a totally different endeavor. By calling Him `she', you call yourself a man. Man is aggressive. If you call Him `she' you will become aggressive, you will start conquering God. Then god will have to surrender to you. How can you surrender to God? then you will be too much in you male-aggressive mind.

But if you call Him `he', you have to surrender to Him. He has to come and defeat you, and make you victorious in your defeat. He has to come and overpower you, and flood you, and destroy you, annihilate you -- and recreate you.

My feeling is still this: call Him `he'. You will be benefitted, you will be blessed.

And the second question is also there in the first question:

`WELL I SEE NOW THAT THE QUESTION IS AN ENTRY INTO MY PROBLEM: HOW CAN I

TRUST OR COME TO LOVE YOUR AUTHORITY?'

I have no authority. You need not trust my authority. I'm just a person, a presence; I am not an authority. I am not proving anything to you, I am not arguing for something, I am not advocating any theory or philosophy, I am not trying to convince you about anything whatsoever.

I have no authority because I don't belong to any tradition. Only traditions can have authority. A Hindu has authority -- from the VEDAS, UPANISHADS, GITA; the Mohammedan has authority from the KORAN; the Christian has authority from the BIBLE, from the Pope. Authority comes from tradition; I am non-traditional I am not claiming any tradition. I cannot say that whatsoever I am saying is right because the VEDAS also say it. I cannot quote. I cannot say that whatsoever I am saying is right, HAS to be right, because Jesus also says the same, Mohammed also says the same.

No, I am not taking any support from anybody else: whatsoever I am saying, I am saying. I know it that way. I have no other authority than myself. I am a presence, a person. You need not trust my authority, I am not an expert.... I am a rebel; how can I have any authority? My own experience is all that I have. You can look into me, you can look into my eyes, you can feel me, you can drink me, and that will decide.

And this is not going to be a relationship between an authoritative person and one who has no authority. This is not going to he a relationship between the knower and the ignorant; this is not going to be a relationship between a teacher and a student. No, the professor in the university has the authority, and the student has to learn from him. He knows what is right and he knows what is wrong, and the student simply has to yield to him.

I am not in any way authoritative. I am here: I am a declaration, a revelation. You listen to me, you imbibe me, you drink me. If the very taste decides something, it's okay; if it doesn't decide, then I am not for you, you are not for me. Then say good-bye to me. Then there is no need to hang around here; it will be futile. It is a love-affair. When you love a person you don't ask for the authority. Love is mad, it is crazy.

I am here only for those courageous people who can be crazy with me. I exist for the eccentrics. I exist only for the very chosen few, the eccentrics: those who are ready to go with me into the dark; who are ready to go with me and risk. And I am not promising you anything.

I cannot promise, in the very nature of things. Truth cannot be promised, you have to feel it. Remember, authority appeals to the head, to the reason. I don't appeal to the reason, my appeal is to the heart. The heart does not bother about authority. When you fall in love with a woman, do you ask for authority? Has she any authority from Cleopatra that she is beautiful? Do you ask for certificates? -- has she been certified by experts that she is really a beauty? Do you take her to the doctor to examine her, to the aesthetic philosopher to decide whether she is really a beauty? No, even if the whole world says that she is beautiful, you say, `I don't care. I love her, and I know that she is beautiful.' She is beautiful because you love, not otherwise. You don't love her because she is beautiful; she becomes beautiful because you love her.

I become an authority of you love me, not otherwise. If you are asking for the authority, then you will never love me. Then it is better that we take leave of each other-the sooner the better. I am not going to produce any authority; I have none. You have to look into the person himself. You have to look into me, any presence, you have to feel it intimately.

That's why I say that courage is needed, and only the courageous can love. Love is the greatest courage in the world -- because it cannot depend on anything else, it has to depend just on a hunch, it has to depend on intuition; it cannot depend on intellect. There is no proof. Love asks for no other proof, and love cannot produce any proof.

Jews had to reject Jesus. Why? -- because he could not produce the authority. `But what authority?' they were asking again and again -- `But what authority do you speak? Who has given you the authority to speak?' Who can give authority to Jesus? And whatsoever he said was absurd. He said, `Authority? Before Abraham was, I am.' Now, Abraham is the most respected prophet of the Jews. And Jesus says: Before Abraham was, I am. Even Abraham cannot make me authoritative. I am not following Abraham, I have preceded him.

Now this is absurd, because the time gap is so vast; Abraham was thousands of years before. And Jesus says: Before Abraham was, EVER was, I am. My existence precedes Abraham's. Who can give me authority? And he is right, because the source that he has touched in himself it internal. The source he has touched in himself needs no authority to prove it. On the contrary: Jesus becomes the proof that Abraham was right. This is preposterous.

That's what I am saying: I am the proof that Krishna was right; I am the proof that Buddha was right; I am the proof that Jesus was right, not otherwise.

So I have no authority. I am here -- take it or leave it.

The second question:

MY UNDERSTANDING
IS THAT KNOWLEDGE
IS UNDERSTANDING.
THE WISDOM OF THE SAGES
IS THE WISDOM OF THE AGES.
PLEASE LEAD
ME TO
WISDOM.

In one question there are three questions. First: MY UNDERSTANDING IS THAT KNOWLEDGE IS UNDERSTANDING. No, sir. Knowledge is never understanding. Knowledge is a deception of understanding. Knowledge is a pseudo-coin, a substitute; it is not understanding. Knowledge is borrowed, understanding is never borrowed. Understanding is yours, knowledge is always of others. Understanding arises out of your awareness, knowledge arises out of your learning. And the process are totally different, diametrically opposite. If you want to understand you will have to unlearn all that you have learned. Knowledge functions as a barrier, knowledge has to be dropped. The known has to cease for the unknown to be.

Understanding is of the unknown, knowledge is of the known. Knowledge is your memory, understanding is your very being. Knowledge is borrowed light. Knowledge is like the moon, understanding is like the sun. The moon lives on the borrowed light; it reflects sunrays, it has no light of its own. The sun has its own light.

You say, `My understanding is that knowledge is understanding.' Then you have misunderstood, sir.

Second: THE WISDOM OF THE SAGES IS THE WISDOM OF THE AGES. No, not at all. The wisdom of the sages has no relationship with time. It is not the wisdom of the ages. That is a totally different thing. The wisdom of the ages is nothing but the collective knowledge, the collective experience of humanity. People have lived, people have experienced; by and by, they go on deducing some knowledge out of their experience.

The masses... the wisdom of the ages comes through the masses. It is a mass product: it comes out of time, out of experience. And the wisdom of the sages never comes out of time, it come out of timelessness. When a person goes beyond time then he becomes wise. When a person moves into time he becomes knowledgeable. An old man is knowledgeable; an old man is not necessarily wise, remember. An old man is not necessarily wise-and a wise man is not necessarily old.

Shankaracharya was very young; when he was thirty-three he died. But he was tremendously wise. Buddha was near about forty when he became enlightened. Mohammed was near about forty when he became enlightened. They were facing older people than themselves; that was one of the conflict. When Buddha went to his own father, of course, the father was the father. And as fathers are, the father laughed at the stupidity. He said. `What? Do you want to teach me? You are my son. I am older than you, I am your father. I have known the world, I have known life -- its miseries, its blessings. Certainly I know more than you know!' And Buddha said, `That's right, sir. You know more as far as knowledge is concerned, your memory is far bigger than mine. But I have not brought knowledge to you. I have brought something totally new an inner light has arisen in me, a flame. And I see you are living in darkness.' The father felt hurt. His ego was hurt, he was angry.

Certainly, Jesus was very young. And if the old rabbis were not ready to listen to him, it seems absolutely okay. Why should they listen to a young man who has not known the world, who has not lived yet? Jesus was only thirty-three when he was crucified. He started preaching when he was thirty -- very young -- and suddenly. People had known him working in his father's workshop, cutting wood, polishing wood. He was a carpenter's son. Nobody had ever dreamed that this boy suddenly would become a wise man. The one day he declared that he is the Messiah, that he is the son of God. Certainly, how could people believe it? They had known him as a carpenter; he was making furniture for them, and he was doing ordinary jobs in the town -- and suddenly he declared? `He must have gone mad.'

Remember, it is always wisdom which is crucified on the cross, because the knowledgeable people cannot tolerate it. It offends, it is offensive.

Wisdom is always timeless; it has nothing to do with your life experience. And what you call `the wisdom of the ages' is totally different -- it is a mass product. People have lived on earth so long, and they have experienced many things, and of course they have deduced, they have come to certain conclusions. Wisdom is not a conclusion. It is not out of experience; wisdom is illumination, wisdom is revelation. It is sudden, like lightening. It is unproved, it cannot be proved. In the very nature of its truth, it cannot be proved. You have to fall in love with it or not. It is so sudden and unrelated with your life situations and experiences -- how can it be proved? What proof can Jesus give to you? He gave his own life, but he could not give any proof.

Do you remember? The last thing he was asked before he was crucified: Pilate, the Roman governor, Pontius Pilate asked him, `What is truth?' And Jesus remained silent. He looked into the eyes of the governor but he didn't say a single word. Why did Jesus remain silent? He should have said something... but truth cannot be said. And it is foolish to ask a person like Jesus, `What is truth?' Jesus is not a pundit; he is not a professor, he is not a philosopher. He is not going to give a theory about truth, he is truth himself. He stood there absolutely in silence; he made himself available, he made his presence available.

But Pilate could not understand it; he could not see truth. He was hankering for a few words, that this man would say a few words. And this man didn't say a single thing -- and yet he asserted everything that can be said about truth. He revealed himself: he was there, his presence was there, his vibe was there. If Pilate had been a little perceptive, he would have known what truth is.

Truth is not out of the experience of ages; truth is not an experience at all. When all experiences disappear, and only the experiencer is left in pure consciousness.... Consciousness without content is what truth is. It is not an experience; it is not that you experience something. No, nothing is left to experience, nothing whatsoever -- just a pure sky, no object, only the subjectivity, throbbing with totality, dancing; just the subjectivity, just pure consciousness without any content. It is not an experience.

Let me tell you in this way: God is not an experience, it is beyond experience. The world is an experience, God is not an experience. Experience is possible in duality only. When I am separate from you I can experience you. When I am one with you, how can I experience you? How will I divide the experiencer and the experience, the knower and the known, the seer and the seen? No, it is not possible. The subject and the object have lost their boundaries; they have become one -- now who is the knower and who is the known?

Wisdom is that lightening where the known and the knower become one, when the seer and the seen become one, when all duality disappears and only one remains, only one. In experience the other is needed; experience is other-based, other-oriented.

You say, `The wisdom of the ages is the wisdom of the sages.' It is not. The wisdom of the sages is timeless: it is beyond experience, it is transcendental; and the wisdom of the ages is mundane, temporal, based in experience.

And third: PLEASE LEAD ME TO WISDOM. That is not possible. If somebody else leads you, it will be knowledge. Again you will be trapped in knowledge. Nobody can lead you into wisdom -- because the other will be the cause of knowledge. Only you can be the cause of your own wisdom. The you can ask, `What are you doing here?' I am not leading you into wisdom. I can do only one thing, a negative thing: I am trying to destroy your knowledge. I am simply removing the hindrance, the barrier; I am simply removing the rock in your path, that's all. And the rock is knowledge. Once that rock is removed you will start flowing. The fountain is there, blocked by the rock.

Your wisdom is with you; it is your life energy, it is your vitality, it is your ELAN. It is there. Once you become daring enough o drop knowledge, once you become daring enough to be innocent, daring enough to be ignorant; once you can say `I don't know'; Once you have gathered that courage to declare, `I don't know, and all that I know is just illusory, all my knowledge is borrowed, bogus, empty' -- the moment you drop your knowledge, wisdom arises.

I cannot lead you to wisdom. Wisdom will arise in you, it will well up in your being. Just drop the rock that you are carrying -- and that rock is of knowledge.

And if you think that knowledge is understanding. then how are you going to drop the rock? Then you will protect it. If you think knowledge is wisdom, then of course I will look to you like an enemy who is trying to take your wisdom away.

The Master can only be negative; the Master cannot give you anything positive. And avoid anybody

who says to you that he is going to give you something positive. Avoid.... The Master is just a help to remove the barrier, The Master is VIA NEGATIVE; he's the path of negation. He simply takes away: he says, `This is not true, This is not true, this is not true' -- he goes on eliminating. One day suddenly he has taken all the props away from you: you collapse, you collapse in wisdom. One day suddenly, when all your endurances have been taken away, something arises in you, pops in you -- like lightening. That's what wisdom is: it is your innermost nature. It cannot be given to you.

There are three types of teachers in the world: one I call the charismatic, another I call the methodical, and the third I call the natural. These three divisions are also the divisions of therapists too; there are three types of therapist: charismatic, methodical, natural. The division has to be understood.

`Charisma' comes from a Greek word meaning spirit, full of spirit. The charismatic leader is so full of spirit that if you go to him you will become a slave. He is so full of spirit, he will overpower you; he will not bother about you; he will become a leader.

I am not a leader, I am not a charismatic Master, a charismatic teacher, because a charismatic teacher is dangerous: he kills you, you are nullified, your being is effaced. To be under the guidance of charismatic person is like trying to grow under a big tree -- impossible. It is impossible. You may think the tree is protective but to grow under a big tree is impossible.

You see a big oak? Thousands of acorns fall under the oak and die. They never grow, they cannot grow. They may be deluded because they will be under the mother tree and there will be protection -- but the protection is poisonous. The acorn has to go far away, has to be independent; only then can it become a tree. Otherwise it will never become a tree.

The charismatic person is dangerous, and people are very much attracted to the charismatic person. The charismatic person is never a true Master; he becomes a slavedriver. The charismatic is more of a politician than a religious person. Adolf Hitler is charismatic, Mussolini is charismatic. Leaders are charismatic: they have to lead people, they have to make slaves people, they have to dominate and dictate.

The second type of teacher-Master-leader is methodical. He uses methods, not spirits. He will not overpower you with his spirit, he will simply give you methods -- better than the first, because he will never make you a slave.

The word `method' again comes from a Greek root which means `to follow'. The second type of leader-Master-teacher will follow the disciple; he will give a method. He will never lead you, he will follow you. The second type of therapist will follow the patient: he will listen to the patient, he will try to find out what the patient's need is; he will listen to the student, to the disciple. He will look at you, and he will help you from behind. He will never be ahead of you; he will push rather than pull you. He will not drive you, he will simply persuade you.

The second is better. Of course, many people are attracted to the first and very few are attracted to the second.

The third natural Master, the natural healer: he never leads you, he never follows you, he accompanies you. He simply holds your hand; he is a friend. Buddha has said, `Next time when I will be coming, my name will be Maitreya, `the friend'.' And it is very significant.

Buddha says that in his life as Gautam Buddha he was too charismatic -- so full of power, energy, ELAN, spirits, that he overpowered people. Mahavira was more methodical. And Buddha says,`Next time when I come, my name is going to be Maitreya.' `Maitreya' means the friend. Very symbolically he says, `Next time, I am going to accompany you. I will be a friend. I will not lead in front of you, I will not push you from the back, I will just hold your hand as a friend.' This is the natural, this is the best. And this is most difficult to find -- because you attract, you feel attracted towards, charismatic persons, miraculous persons, or you become attracted towards the methodical.

The natural is the best but the least attractive. He is very simple and ordinary. He has no charisma, he does not dazzle you. And he is not very methodical, he is not very technological, he is not very scientific; he is more poetic, he's more chaotic. He's more natural, as chaotic as nature is.

I am a natural person. I have no charisma, and I don't believe in charisma. I don't believe in methods-even if I use them, I don't believe in them.

I am a natural person, very ordinary. I can be lost in a crowd and you will not be able to find me. So I don't lead you, I accompany you. I can hold your hand, I can be your friend.

The third question:

KARL MARX'S PHILOSOPHY ADVOCATES A CLASSLESS SOCIETY AND A STATELESS SOCIETY. IS HE ADVOCATING A RELIGIOUS SOCIETY INDIRECTLY?

Directly or indirectly, he is not proposing any religious society. And the way he proposes that he is going to bring this classless society and this stateless society, is really absurd. He proposes through the state itself. He says, `First the state has to become very dominant -- dictatorship of the proletariat -- and then one day, when the dictatorship of the proletariat has succeeded, then it will wither away.' That is nonsense.

Nobody ever wants to leave power. Once it is there in your hands, nobody wants to leave it. The state will become more and more powerful. The society may disappear, but the state is not going to disappear. That's what has happened in Russia, that's what is happening in China. All Marx's predictions have proved false.

Through dictatorship, no society can come to a point where the state disappears: the state will become more and more powerful. And the people who will control the state, they will never like, they have never liked... who likes to lose his power? Power corrupts, and corrupts absolutely.

Karl Marx has no understanding of human psychology, of the human mind. He was acquainted with the structure of the society, with the economic structure of the society, but he was completely unaware of the human structure, of the psyche -- and that is more important, because finally that is the decisive factor. He was not aware that Stalin would be born; he was not aware that Mao would be born. In fact, he was thinking America would become the first communist country, and he was wrong. He was thinking that a very affluent society, a capitalist society, would first become communist, because he thought that in a capitalist society the difference between the poor and the rich would be too big, and the poor would revolt.

But just the contrary has happened -- two very poor countries have become communist; Russia and China, both are very poor. He could have not even imagined Russia EVEr becoming a communist country. Why not America?

In fact, the process has been totally different. The difference between the poor and the rich has not increased. In fact, they have come closer: the poor has become more and more rich in America. The difference exists, but the difference is less than ever before. And of American society goes on progressing, one day America will become the first classless society possible.

And the difference is disappearing naturally: affluence is growing, riches are growing. You are so greedy about riches because they are so scarce. When everything is too much there, who bothers to hoard? For what? You don't hoard air, you don't hoard water. If everything else become so available, hoarding will disappear. That is the only natural course.

Communism is an abortion; it is unnatural. Capitalism is natural. And capitalism is going to disappear naturally -- and that will be a natural death, as a man dies on the deathbed, slowly, slowly, slowly. It will not be an accident. A young man suddenly dies of a heart attack or a car accident.... Naturally death is good, because out of natural death, natural life is born.

I am not in favor of Karl Marx. And, in fact, he himself was not a proletarian. He himself was quite rich. In fact, to think about communism one needs to be quite rich. He remained in the British Museum his whole life, sitting, doing nothing, reading books.

I have heard an anecdote:

In the communist heaven, the equivalent of St. Peter stopped one applicant at the gate and asked, `What are your qualifications for entering here?'

`Well,' said the man, `on earth my father was a rich industrialist. My mother came from a family of middle-class tradesmen. Me? I was a successful writer, and finally, after inheriting a large sum of money, I married a baroness.'

The gatekeeper was choking with rage by this time. `And those are your claims for entering our communist heaven?' he spluttered.

Meekly the applicant added one more line. `I thought my name might help me,' he murmured. `It's Karl Marx.'

Marx was not a poor man. Even to dream about communism, even to dream about utopias, one needs to be affluent. Communism is a by-product not of the proletariat's thinking but of middle class people. The

middle-class people are the most frustrated people in the world. The poor man is not frustrated; he is poor and settled. And the rich man is not frustrated; he is rich and settled. The middleman is very frustrated: he wants to be rich, and he hopes he can be rich, and he feels the poverty like a shadow following him. he is in limbo.

The middle-class man is the most dangerous man. He is poor and rich bother, and he does not want to be poor and he wants to be rich. If he cannot be rich then he would like to destroy the whole society. He would like nobody to be rich.

And a miracle is happening in America: the rich is disappearing and the poor is disappearing, and the middle-class is becoming bigger and bigger and bigger. Just the opposite was the idea of Marx: he was thinking that the rich would become richer and the poor would become poorer, and by and by the middle-class would be divided in two-parts: those who were rich would move to the rich, and those who were poor would fall down into poverty, and the society would be absolutely cut in two -- the poor and the rich -- and that would be the inevitable moment of revolution. This has not happened, this is not happening.

Just the contrary is happening: the middle-class is becoming bigger and bigger. The rich are one extreme of the middle-class now. The middle-class is the only class now. And this middle-class is going to become the classless society sooner or later. The classless society is going to come, but not through Marx -- it is going to come through a totally natural process of capitalism, not through communism.

And Marx certainly was not a religious person at all; he was against religion. He was not really acquainted with religion. All that he knew about was Judaism and Christianity. He was a Jew, Freud was a Jew, Einstein was a Jew -- the great name of the modern world were all Jews. Jews have suffered so much; they are very angry. And their anger comes in so many garbs. Marx's anger against society is in fact Jewish anger against a non-Jewish world. And he knew only Judaism and Christianity, which are not very developed religions. Had he known anything about Buddhism or Patanjali or the UPANISHADS, his ideas would have certainly been different. But he was not aware, and he was not in fact even trying to become aware. His religious understanding was very poor; he was an economist.

Religion has nothing to do with society; that's why he was against religion. Religion is individualistic, and he was a socialist par excellence. That's why he said, `Religion is the opium of the masses.' Religion is individual because religion believes in individual freedom. And the flowering of the ultimate is going to be individual, not social. You have never heard of society becoming religious, only individuals -- a Buddha here, a Jesus there, a Moses somewhere else -- only individuals have become religious.

The society can never become religious, because the crowd-mind cannot come to that flowering. To be religious is such a tremendous growth. It is the opening of your ultimate potential; it cannot be of the masses. You don't think that one day the masses will become great painters like Picasso or Leonardo da Vinci. You don't think that one day the masses will become great musicians like Beethoven, Mozart or Wagner. You don't think that the masses one day will become great mathematicians like Einstein, Planck, Eddington. No, you don't think that way. Then why do you think Jesus, Moses, Mahavir, Mohammed? It is not possible.

The mass lives in a very dark way; it lives in the jungle. Only very few people escape from the jungle and enter into the forest, and only very few of those who enter the forest ever enter into the garden. Many more become too attached to the forest and they remain there. Let it be this way: only one person in one million ever escapes from the jungle and reaches to the forest. Out of one million in the forest, one escapes from the forest and reaches to the garden. And out of one million in the garden, one escapes from the garden and reaches into the home. That has been the proportion up to now, and this is going to be the proportion.

Religion is only for the few. it hurts, because you would like religion to be for everybody. But I cannot help it. If music cannot be for everybody, and painting cannot be for everybody, and dancing cannot be for everybody, then -- excuse me, I cannot help it -- religion too cannot be for everybody. And in a communist world religion becomes impossible, because they don't allow individuality, they don't allow freedom, they don't allow any person to be different from the mass.

I have heard a Soviet Russian story:

A man was seized with a violent cramp in his stomach and sought relief at the modern white structure erected for the purpose in his home town. Upon entering the building, he found himself in a hall with two doors. One was marked `male', the other `female'. Naturally, he entered the door marked `male'.

He found himself in a room with two doors. One was marked `over twenty-one', the other `under twenty-one'. Since he was fifty two, he entered the door marked `over twenty-one'.

He found himself in another room with two doors. One was marked `serious illness', the other `minor indisposition'. Since he was doubled up with pain by this time, he staggered through the door marked `serious illness'.

He found himself in a room with two doors again. One was marked `non-believers and godless', the other was marked `believers in God, the religious'. Since he was a believer in God, he entered the door marked for the religious and found himself on the street.

In a communist world a religious person cannot exist; he is not allowed. A communist world believes in the society, in the absolute domination of the society. The individual is thought to be a danger. Anybody trying to be individual is looked at as the enemy: `One should not try to be an individual, one should follow the crowd, one should be in the crowd, one should not try one's own ways and styles' -- even about ordinary things. If you go to China, Russia, even in dress you will find a uniformity, even in cars you will find uniformity. Everything has to be just like everybody else. Nobody shout try; even in dress, no one should try any individual style, because that is dangerous. Communism does not allow the individual; how can it allow religion? It is impossible.

Religion is individual flowering. Religion can exist only in an individualistic society where freedom is allowed, where freedom to be oneself is allowed, where nobody interferes with you, where you are left alone, to yourself, where you can do anything that you want to do with yourself. The society interferes only when you start interfering with other people's lives. otherwise not. If you are not harmful, nobody will interfere with you.

This is possible only in a democratic country; this is possible only in a capitalist country. I am all for capitalist and I am all for democracy. It is better to be poor but to remain democratic.

It is better to remain uneducated but to remain democratic. Other wise your stomachs will be full, but your spirits will be empty; otherwise your bodies will get nourishment, but your souls will die, starve.

And the second part of the question: `IF NOT, WHAT TYPE OF SOCIAL ORDER SHOULD THERE BE WHERE MAN WILL NOT BE EXPLOITED BY MAN?'

Unless there is more than enough, man will always be exploited by man; it is not a question of communism or socialism or capitalism. Unless there is more than enough, man will be exploited. So create more than enough, be creative, use all possibilities to create more: that is the first thing. And the second thing: live in the present, don't think of the morrow. Listen to Jesus; he says: Look at the lilies in the field. The spin not, they weave not, they labor not, they don't think of the morrow -- yet they are so beautiful. Even Solomon, arrayed in his whole glory, was not so beautiful.

Live in the present. The future creates greed, greed creates hoarding, hoarding creates poverty. Only a religious society... and when I say `a religious society' I don't mean a religious social order. By `religious society' I mean where many, many people are religious, at least striving towards religion; where many people are meditating, praying; where many people are loving, caring, where many people have compassion; where many people are freed from greed and hoarding; where many people are enjoying life in the present, delighting in the play in the present and not bothering about the moment. In that society exploitation will disappear. Otherwise exploitation is not going to disappear.

You can change the structure: in Russia the old exploiters have disappeared but the new exploiters have come -- and the new ones are more dangerous, because they are more technologically equipped than the first ones. The rich people were there, they exploited; the Czar was there, he was exploiting -- but nothing to be compared with Stalin and his company. They were more equipped. The Czar was not so well equipped; that's why the revolution was possible. Now there is no possibility of revolution in Russia-impossible. You cannot even imagine any revolution, because the grip of the state is so great, and the state is so technologically equipped against the individual, that no individual can even think. It is impossible to talk about revolution. It is impossible to even think, because they say that the walls have ears. You cannot even talk to your wife frankly, because who knows? She may be the informer. You cannot talk to your own child, to your own kid, because he belongs to the Youth Communist Party. And they are teaching their people to be more patriotic, to be more for the country, AGAINST the family. The society is the goal, not the family. The family has to be disrupted completely.

And there are no longer any parties, no longer are ideologies available: no possibility to publish a book or a newspaper. How can you think that in Russia a revolution can happen? No, the state is so powerful, it will crush anybody in the bud.

And now what are they doing? -- first they used to murder their enemies; now they don't murder. Now they have more lethal weapons: they brainwash, they don't murder. They simply give electric shocks, insulin shocks, and they brainwash the man. And the man comes back home from the hospital, not from the prison, completely idiotic, stupid. He has forgotten all that he knew; he cannot even think, he cannot put two sentences together logically. He has to learn from the ABC's again. Now how can you think about revolution.

Sooner or later, in a communist country, it is going to happen -- because the children have to be born in the hospital. Immediately after the child is born, they will put an electrode in the head; that will do. Then the government will always know what you are thinking even -- now what you are saying, that is not the question. Then the police station will know who is thinking some wrong idea: your number will show in the police office. Suddenly a light will come to the number: thirty-one? -- is caught. It is possible now, technologically possible.

And remember, man is so dangerous: whatsoever becomes technologically possible, he HAS to try it. He is obsessed, he cannot resist the temptation.

The last question:

I FEEL GUILTY THAT I CAN COME TO YOU AND THE POOR PEOPLE CANNOT COME.

Don't feel guilty; please stop coming.Let me tell you one anecdote.

Martha was dying. With her last breath she turned to Abe and asked, `Abe before I die, make love to me just one more time.'

Abe answered, `How could you ask me to do such a thing? I will kill you!'

Martha pleaded, `Everyone is entitled to one last request before they die. You should grant me this last wish.'

Abe replied, `Okay.' He got into bed and made love to her. No sooner did he finish than she hoped out of bed completely cured, and ran downstairs and started to flick a chicken and yell into the living room where her children were sitting, that dinner would be ready in an hour.

The children were astounded, and ran up the stairs to their father who was sitting in a chair and crying. They said, `Papa, why are you crying? It's a miracle! Mama is completely cured!'

He replied, `I know, but when I think what I could have done for Eleanor Roosevelt.'

Get it? `I know, but when I think what I could have done for Eleanor Roosevelt; that's why I'm crying.'

Don't think about Eleanor Roosevelts, and don't cry unnecessarily. If you feel ashamed, don't come -- because to feel guilty is very bad, and I don't want anybody to feel guilty. Then go and serve the poor people. If you want to come here, forget about the whole world. If you think about the world you cannot listen to me, you cannot understand me.

You life is short... your life is really very short: you don't know whether you are going to exist the next moment or not. And don't feel sorry for the poor, because in the first place, the poor may not be ready to come. Because I know poor people: I have been travelling in this country, I have been born in this country; I know poor people. Sometimes when they come to me, they come for some other reasons. They come: their son is not getting employment, so, `Osho, bless.' They come because their wife is ill; they come because somebody is not having a child, `So bless.' They come for some other reasons, not for religious reasons. A poor person cannot have religious reasons really; he is starving. His problem is not religious, his problem is physical. Only a rich person can have religious problems. Religion is a by-product of affluence; it is a luxury.

When your bodily needs are fulfilled, then psychological problems arise. A poor man never has psychological problems; you will never see him going to the psychoanalyst. Have you ever seen a poor man going? He has no psychological problems. When your bodily needs are completely fulfilled, your problems shift: they take a higher form, they move on a higher altitude -- they start becoming psychological.

Indians are very happy that they don't have many psychological problems, and that they don't need many psychiatrists in India. And they are very puzzled as to why America has so many psychiatrists. And they feel very sorry for America, because they think, `Poor people. They are suffering so much mental illness.'

They don't understand that mental illness is a blessing; it simply shows that physical needs are fulfilled. Now the person can afford to be mentally ill.

When mental needs are fulfilled, then religious needs, spiritual needs, arise -- NEVER before.

So if you are feeling sorry for any poor person, don't feel sorry. It is as if you see a small child playing and you start feeling, `This poor child; he cannot enjoy sex yet.' Now it is for you to feel guilty, and if you want to feel guilty, you are free. And if you want to stop making love to your woman or you your man, stop -- because those small children... they cannot make love yet.

They will make love in their own time. Everybody has his own ripening. And if a poor person really has become interested in religion, he will find a way to come to me. Nobody can bar him. Their are many poor people here: they will find a way, they will do everything they can do and they will come. Their intensity will bring them. Your pity is not going to help them.

Only one thing can happen out of your pity: you may miss me.

Once a Jew businessman was fishing in a lake when he hauled a fish of a type he has never seen before. It has golden scales and silver fins which gleamed and flashed as it thrashed about on the bottom of his boat. Suddenly, the fish startled the businessman by speaking!

`Kind sir,' implored the fish, `throw me back in the lake and I'll grant you three wishes.'

The businessman considered carefully and then said, `Make it five and we've got a deal.'

`I can only grant three,' gasped the fish.

`Four and a half,' proposed the businessman.

`Three,' said the fish barely audibly.

`Okay, okay,' said the businessman. `We'll compromise on four wishes. How about that?'

But this time the fish made not reply at all. It lay dead on the bottom of the boat.

Life is very short. I will not be here forever. Use the opportunity that is available to you, and use it as much as you can. Let your inner flame burn bright, and then you can go to the poor people and help them also. That will be of some help. Right now you will feel guilty: they will not gain anything out of your guilt; you will miss, certainly.

The very, very last question:

IS SANT CLAUS ENLIGHTENED?

If he is not, then who will be?

Enlightenment is fun. It is not a serious thing. Santa Claus is a Buddha, is a Christ. Santa Claus is humor, and enlightenment is humorous. It is nothing serious: it is joy, it is fun, it is delight.

The Path of Love

Chapter #5
Chapter title: I Sing The Glory Of Forms

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I.98. Sadho, sahajai kaya sodho

O SADHU! PURIFY YOUR BODY IN THE SIMPLE WAY.
AS THE SEED IS WITHIN THE BANYAN TREE,
AND WITHIN THE SEED ARE THE FLOWERS,
THE FRUITS, AND THE SHADE;
SO THE GERM IS WITHIN THE BODY,
AND WITHIN THAT GERM IS THE BODY AGAIN.
THE FIRE, THE AIR, THE WATER, THE EARTH, AND THE AETHER;
YOU CANNOT HAVE THESE OUTSIDE OF HIM.
O KAZI, O PUNDIT, CONSIDER IT WELL:
WHAT IS THERE THAT IS NOT THE SOUL?
THE WATER-FILLED PITCHER IS PLACED UPON WATER,
IT HAS WATER WITHIN AND WATER WITHOUT.
IT SHOULD NOT BE GIVEN A NAME,
LEST IT CALL FORTH THE ERROR OF DUALISM.
KABIR SAYS: LISTEN TO THE WORD, THE TRUTH,
WHICH IS YOUR ESSENCE.
HE SPEAKS THE WORD OF HIMSELF;
AND HE HIMSELF IS THE CREATOR!
I.102. tarvar ak mul bin thada

THERE IS A STRANGE TREE WHICH STANDS WITHOUT ROOTS
AND BEARS FRUITS WITHOUT BLOSSOMING;
IT HAS NOT BRANCHES AND NO LEAVES,
IT IS LOTUS ALL OVER.
TWO BIRDS SING THERE; ONE IS THE GURU,
AND THE OTHER THE DISCIPLE:
THE DISCIPLE CHOOSES THE MANIFOLD FRUITS OF LIFE
AND TASTES THEM, AND THE GURU BEHOLDS HIM IN JOY.
WHAT KABIR SAYS IS HARD TO UNDERSTAND:
THE BIRD IS BEYOND SEEKING,
YET IT IS MOST CLEARLY VISIBLE.
THE FORMLESS IS THE MIDST OF ALL FORMS,
I SING THE GLORY OF FORMS.

TRUTH IS A CHALLENGE, the greatest there is. It is challenge to enquire, it is challenge to seek, and it is a challenge to be. It is not something that you will possess some day, it is something that you have to become. And, in fact, you can become only that which you are already, you can become only your being.

The challenge of truth is the challenge of your own innermost core, the challenge to come home, the challenge to come back to the center, the challenge to recognize yourself, the challenge to know, to encounter yourself. It is arduous.

To face oneself is arduous -- because we have too much in our ignorance; in our self -- ignorance we have staked too much. So self -- knowledge begins to become very, very difficult. Hence everybody is called, but only a few listen to the call. And of those few who listen to the call, even many of them misinterpret it, delude themselves. Those who listen rightly, even they don't persist for long. Hence, many are called, but very few arrive.

In fact, everybody is called. God's challenge is for everybody; it is an open invitation. For that challenge you are here -- to accept it, to go through the fire, to be purified through the fire. But it is a gamble; one has to stake one's all. And this is the irony: that when you don't have anything, you are very much afraid to stake. The irony.... When you have, you can have courage to stake too.

That's my everyday experience: whatever I see somebody who has something, he is ready to surrender, and whenever I come across a person who has nothing, he is very afraid of surrender. This is very mysterious. One who has nothing is very much afraid to surrender; maybe he is afraid that if he surrenders he will come across his nothingness. If he surrenders his defences, he will have to know his inner emptiness,

his poverty.

It is better to pretend that one is rich and never look within. It is better to go on dreaming: `I have much, so how can I surrender?' But this is my experience, and I have not come across a single exception to this, they are not afraid. And, Jesus says, `Those who have, they will be given more, and those who don't have, even that which they have will be taken away.'

When you have, you have the courage to stake. And when you stake you become capable of getting more. And when you stake all, unconditionally, totally, only then do you become capable of receiving the gift of God. Then Christ is born in you. When you stake all, Christ is born in you. When you go through the crucifixion, when you are crucified, there is resurrection.

I see two types of people in the world, the whole humanity can be divided into two categories. One thing: all are crucified. Half of them remain crucified, and half of them, or a few of them, have the possibility of being resurrected. Those who remain crucified simply suffer, and they suffer for nothing. Their suffering is meaningless irrelevant.

Have you watched? -- your suffering is meaningless, irrelevant. For what are you suffering? What are you gaining out of it? You are simply suffering; you are a wastage, a wasteland. Those who simply suffer are crucified, those who suffer for God are resurrected. Then their suffering begins to have a meaning, a significance.

Life is going to disappear, that much is certain; death is going to happen, that much is certain; but are you going to die for God? or will you be simply dying? If you are going to die for God, if you are going to become an offering, a sacrifice, then you will be resurrected.

Everybody is crucified, only a few get down from the cross, attain a new life: what Jesus call `life is abundance', life is infinity, holy life -- because it is whole. Only a very few get down from the cross and become ecstatic: their death is no more a death, it is the beginning of eternal life.

Now it is up to you. If you accept the challenge, you can be resurrected; Christ will be born in you, Or Buddha, or Krishna. These are just names.

Remember one thing: Krishna, Buddha, Christ -- these are not names of certain persons. They denote a certain state, the same state. Christ means one who has realized himself, and through that realization has realized the whole; one who has come home, one who can say `I am God'. The same is the meaning of Buddha, or Jaina, or Krishna.

Ordinarily, you are wandering away from yourself, and every day you go on going farther and farther away. You go on moving towards the periphery, and you go on creating new peripheries to move into again. You move towards the horizon which is not possible to achieve -- because the horizon exists not, it is just illusory. Only the center exists.

That's why Kabir says: Sadhu, O monks! Go nowhere. God is here. God is where you are. Seek Him not anywhere else, otherwise you will miss. And the challenge is not coming from the outside, the challenge is coming from you innermost core has become almost an outside to you. You have become so unaware of it that when your own soul calls to you, you feel as if somebody else has called you. When the masters call you, it is your own inner voice that he is trying to express to you. It is coming via him. The Master is not outside.

Just the other day there was a question. Dhruva has asked, `When to listen to the Master? When to say yes and when to say no?' If you have really understood the meaning of the relationship between the disciple and a Master, then there is no disciple and no Master. Then whenever you say no to your Master, you say no to yourself. Then he is you. The question is not to be decided between the Master and the disciple; the question has to be decided between your center and your periphery. When you say yes to the disciple and say no to the Master, you have said yes to your periphery against your center. When you say yes to the Master against the disciple, you have said yes to your center against the periphery. The Master and disciple are not separate. We will come to it in this song.

Kabir says: These two birds, the Master and the disciple: the disciple has decided to enjoy the world of forms, the manifold world of forms, the circumference, and the Master sits at the center, at the center of the cyclone, and watches, and witnesses -- and is happy, happy even that the disciple is roaming around, enjoying. One day the disciple will come back; he has to come back because on the circumference there is no contentment possible, there is no bliss possible. There is only misery and misery and misery, and misery goes on being multiplied every day.

So the first thing to remember: you are being called. I'm a provocation. I am calling you forth. Listen to it; and not only listen, respond; and not only respond, accept the challenge for the journey.

The journey is arduous. It is going to be difficult; it is very inconvenient to go into the unknown, because you have to move away from your securities, away from your comforts, away from all that you have belonged to up to now -- your identities. But only when you move away from yourself do you come to yourself. Because that which you think yourself to be right now is your real nature. It is a deception that you have managed; it is a hallucination, it is an auto-hypnosis.

P.D. Ouspensky talks many times about a certain law; he calls it `the law of the seeds'. it is of tremendous significance to understand it. Have you ever watched a big oak tree? In its lifespan it will create billions and billions of seeds, but all will not become trees. Out of a million seeds maybe one will become an oak tree, others will be lost. Nature produces very extravagantly knowing well that many are called but many don't listen. A million seeds are produced so that one seed can become an oak. Millions of people are born so that one person can become a Christ or a Buddha or a Krishna. Remember this law of the seeds.

Even in man... an ordinary man, a normal man, will make at least four thousand to six thousand ejaculations in his life. Each ejaculation carries millions of life-cells. Out of millions of life-cells, perhaps one will reach to the woman's egg; the woman will become pregnant. Out of millions life-cells, perhaps one....

You will be surprised: a single male body could populate the whole earth if the seeds became embodied. A single human body is enough; a single male is enough to populate the whole earth -- because each ejaculation carries millions of life-cells, and in a whole life there are four thousand to six thousand ejaculations. And I am talking about a normal human persons; I am not talking about the supernormal or the abnormal. The supernormal has no ejaculations. His energy starts moving into different dimensions. The abnormal is a maniac.

Just a few days ago I received a letter from a bride. She wrote, `I am afraid I married a sex maniac. My husband never leaves me alone. He makes love to me all day long: while I am in the shower, while I am cooking breakfast, while I am making the beds and even while my back is turned to him. Can you tell me what to do? Signed, Exhausted.' The name is given but I will not tell you the name because the husband is here. And there was a post-script, a small not: `P.S. Please excuse the jerky handwriting.'
I am not talking about these jerks!

A normal human being can populate the whole world; what about an abnormal human being? He can populate many earths like this. Abnormal human beings become mechanically sexual. They become sex machines; they simply produce life-cells and nothing else. They don't produce life, they produce life-cells. A normal person produces life-cells and life. A supernormal person transforms his whole life energy into attaining higher peaks of life: energy starts moving upward rather than downward. The energy is no more affected by gravitation; the energy starts levitating, flying. It has a different plenitude now.

But this law of the seeds has to be understood: so many people are born. only a few will attain. And what will happen to other seeds? They simply rot, they simply disappear; or they are thrown back again into the world as seeds, they are again given an opportunity.

Don't miss this opportunity. To be a seed is a great opportunity -- because to be a seed means to be a possibility, a potentiality -- you can grow. But then the seed has to understand many things, because there are a thousand and one barriers to be crossed, and a thousand and one obstacles to be avoided, and a thousand and one wrong alternatives to be dropped. Only then, you move towards growth.

Growth is a rare phenomenon. It is a natural, yet rare. When the seed has found its right soil, it grows. It is very natural; growth is natural but to find the right soil -- that is the very crux of the matter.

In today's song, Kabir is giving very clear directions; try to understand them.

SADHO, SAHAJAI KAYA SADHO
O SADHU! PURIFY YOUR BODY IN THE SIMPLE WAY.

The word `sadhu' is a very beautiful; it has to be understood. It has become associated with wrong meanings, but the word is tremendously significant. The very word `sadhu' means simple, spontaneous, innocent. The very word means innocent. But if you go and look around India, if you go to sadhus, you will not find them innocent at all. They are very complex people, more complex than the ordinary worldly people. From where has their complexity come? They are not spontaneous at all, they are not natural at all. They are doing unnatural things. They are trying, somehow, to go against nature, to go upstream. They are

not moving with the river, they are trying to push the river. Hence, they have become unnatural. They are not sadhus, they are not innocent people.

The first ingredient in a sadhu will be the understanding that one is ignorant. Ignorance brings innocence; knowledge makes you corrupted. If you can honestly, sincerely, `I don't know,' you become the sadhu: the first step.

Somebody asks you `Does God exist or not?' and you say `I don't know' -- your response is that of a sadhu. In Buddhist literature, whenever somebody went to Buddha and Buddha asked, `Do you believe in God? Do you believe in hell, heaven? Do you believe in the soul?' and the man said, `I don't know, sir,' Buddha would say, `Sadhu, sadhu.... You are innocent, you are greatly innocent, you are TREMENDOUSLY innocent.' This is the first step.

Knowledge creates complexity: the more you know, the more you become complex -- and the more you become cunning, and the more you start trying to deceive and cheat nature. An innocent person remains in cooperation with nature, a man of knowledge starts cheating nature exploiting nature. He uses his knowledge to force nature to serve him.

That's how you see science trying to cheat nature. Of course, in the long run, nature is going to take revenge; you cannot cheat nature for long. Finally, our cheating is going to be a destructive step against yourself. That's what has happened: three hundred years of scientific cheating, and now the whole humanity is coming close to its total death, a global suicide.

To become a sadhu, the first thing is: don't claim knowledge -- because all knowledge is illusory. You don't know exactly what the case is, nobody knows. Only ignorant people think they know, the wise people know that they don't know.

The second thing: the sadhu will be like a child, he will move with spontaneity. When he is hungry he will eat, when he is sleepy he will fall asleep. Have you not watched small children? -- even while sitting at the dinning table, they fall asleep. They are just eating -- a bite in the mouth... and the children have fallen asleep.

The second thing about a sadhu will his spontaneity, but you will not find spontaneity in the so-called sadhus. When they are feeling hungry they are doing a fast; how can they be innocent and how can they be spontaneous? And when they are feeling sleepy they are keeping a vigilance, they are forcing themselves to remain alert. When they are feeling angry they are trying to smile, and when they are feeling sexual they are talking about BRAHAMACHARYA and celibacy.

These people cannot be sadhus -- not according to Kabir, not according to me. The sadhu has to be innocent like a small child. Yes, `Jesus' saying is right when he says: Only those who are like small children will be able to enter into the kingdom of my God. He is talking about sadhus... like small children. But one distinction has to be made: when I say `like small children', or when Jesus says `like small children', he does not mean childish; he means innocent yet mature. Innocence has its own kind of maturity -- a ripeness of innocence, when innocence has flowered. What is the difference between a childish person and a person who is like a child? The difference is: the childish person has no awareness at all. Yes, he is innocent: when he feels hungry he feels hungry, and he eats; and when he feels sleepy he sleeps -- but his spontaneity has a deep background of unconsciousness. The spontaneity is there, but it is unconscious.

When the spontaneity is there AND in the background is consciousness, awareness; when the awareness is there and still you don't interfere with the spontaneous... you are so disciplined in your consciousness that you don't create any unnatural discipline for yourself; your awareness helps you to be natural, to be spontaneous, non-interfering, non-repressive. But yet, you are aware.

These two things have to be understood. There are people who are unconscious and innocent; they are childish. They will not enter the kingdom of God, they are not sadhus. Then there are people who are conscious and have become unnatural. Because of their consciousness they have started interfering with their natural life. These people are so-called monks, sadhus; they are also not ready for the kingdom of God.

A new combination, a new synthesis is needed: awareness with spontaneity. That is what Kabir mean when he says SAHAJ SAMADHI. SAHAJ means spontaneity, SAMADHI means awareness: spontaneous awareness. If awareness interferes with your spontaneity, you have missed. If your spontaneity goes against awareness, you have missed. A sadhu is one who is both together: SAHAJAI KAYA SADHO.

Says Kabir: O sadho! Purify your body in the simple, natural, spontaneous way. Don't fight with the body -- that is the message. The body is yours, the body is you; don't create any enmity with the body.

The Christians, the Hindus, the Mohammedans, the Jainas -- they have all been fighting with the body. Somehow, a very wrong notion has become very prevalent: that the body is the obstacle towards God. It is

not so, not at all! The body has nothing to do with it. The body is a vehicle: if you want to use the vehicle to go to hell, it will take you to hell; if you want to go to heaven, it will take you to heaven. The vehicle is simply available, wherever you want to go. If you want to go outside, it will take you outside; if you want to go inwards, it will take you inwards. The vehicle is just a vehicle; it is tremendously beautiful, tremendously cooperative, The body is so cooperative that even when you start destroying the body it cooperates. You can take a whip and whip yourself, and your hand will be cooperating. Look at the tremendous cooperation: you can whip your body with your own hands; you can drink poison with your own hands and with your own mouth, and the body will cooperate. Its cooperation is unconditional.

Such a beautiful body, such a friendly body -- and you have been taught to be against it, and you have been taught that the body is evil, or that the body belongs to the devil, don't listen to the body. You are embodied in it, you are rooted in it. It is your soil: you have to grow out of it, you have to be nourished by it.

The first thing Kabir says is: O SADHU! PURIFY YOU BODY IN THE SIMPLE WAY. Don't fight with it, cooperate with it. Befriend it, and be spontaneous with it. Fulfill bodily needs, because the body is a chariot and you can make it go to God. It will become your passage, it will take you, you can ride on it. It has been given to you for a particular goal. It is a very valuable mechanism: science has not yet been able to create anything comparable to the body -- and I don't think they will ever be able to create anything comparable to the body. The body is God's most beautiful mechanism.

AS THE SEED IS WITHIN THE BANYAN TREE,
AND WITHIN THE SEED ARE THE FLOWERS,
THE FRUITS, AND THE SHADE;
SO THE GERM IS WITHIN THE BODY,
AND WITHIN THAT GERM IS THE BODY AGAIN.

Kabir says: The lifespark is hidden in your body -- the germ that can become a flowering, the seed that can become God -- the potentiality is hidden in the body. Don't fight with it, because that potentiality is very fragile: if you fight with the body you will destroy that potentiality. That potentiality is very delicate: if you become aggressive, masochistic, if you start torturing yourself, that delicacy will disappear.

The body has to be looked after: one has to be very caring about the body and very loving to the body. And then, its very spontaneity purifies it, makes it holy.

THE FIRE, THE AIR, THE WATER, THE EARTH, AND THE AETHER;
YOU CANNOT HAVE THESE OUTSIDE OF HIM.

And Kabir says: This body is not outside of God, it is in God. Nothing is outside of Him. The air, the earth, the aether, the fire, the water -- nothing is outside of Him, because NOTHING is outside of Him. God has not outside.

Now let me explain it to you in this way: the rock has no inside, man has outside and inside, both. The rock has only the outside; God has no outside, He has only the inside. These are the three stages of growth: matter -- only the outside, no inside. There is no soul in it, no consciousness in it. Man is both outside-inside -- because he is body-soul, matter-mind both. God has no outside. He is simply consciousness, simply soul.

Nothing is outside of god, so He cannot have any outer circumference. Matter has no center, God has no circumference, and man has both. That is the agony of man, and the ecstasy too.

Man is tremendous because he bridges matter and mind, he bridges the world and God. With one hand he holds matter, with the other he holds God. He is the bridge. Look at the beauty of your humanity, the glory... and that is your anguish too -- because man is always pulled apart, torn apart. On one side matter pulls him, on the other side the call of God; on one side material possessions, on the other side love, prayer, meditation; on one side ambition, money, respect, on the other side silence, beauty, good. And man is torn apart. This is one state.

The other state is: you feel so fulfilled because you are both. In you is the meeting-point of God with the world. Man is a crossroads where God and the world meet.

Let me tell you: without you the world would be very empty. Without God the world could not be. Without matter also, the world could not be. Without man, the world can be -- but it will be very

impoverished.

Let me repeat: without God there is no possibility of the world, and without matter too, the world cannot exist. Without man the world can exist and God can exist, but both will be impoverished. Without man, the agony will disappear, and the ecstasy too. God will not be able to dance and sing, and matter will not be able to reach to peaks and touch the feet of God. Without man, the bridge will be broken.

Man is the greatest glory, the most subtle bridge, the most impossible possibility. It should not happen; it is against all rules that man is. God is simple. God is pure consciousness, matter is pure unconsciousness both. He is polar: opposite meet in him, and contradictions meet in him.

Remember this: it is up to you if you want to turn it into an agony -- that is your attitude; it is up to you if you want to turn into an ecstasy -- that too is your attitude. Agony is ecstasy looked at in a wrong way; ecstasy is agony looked at in the right way. And the poison becomes honey if your vision becomes right.

O KAZI, O PUNDIT, CONSIDER IT WELL:
WHAT IS THERE THAT IS NOT THE SOUL?

And Kabir says: What is there that is not in the soul? Don't talk about the VEDAS, O Pundit; and don't talk about the KORAN, O Kazi; and don't talk about the BIBLE and the DHAMMAPADA. What is there that is not in the soul itself? All the VEDAS are contained there -- because all the VEDAS have come out of the soul, flown out of the soul. The source is there within you. All the GITAS and BIBLES are born in you. Because Christ entered his soul, the BIBLE flowered. Because Moses entered his soul, the BIBLE flowered. Because Krishna entered into his innermost core of being, out came the beautiful BHAGAVAD GITA, the celestial song. Because Buddha penetrated his own soul, DHAMMAPADA was born. All is in your soul. When you seek in the VEDAS and the KORAN you seek in a wrong direction, and you are seeking a second-hand God. And God can never be second-hand; God has to be first-hand.

When you are seeking in the scriptures. you are seeking theories and not truth -- and truth is original, HAS to be original. The truth has to be born in you, it cannot be borrowed.

O KAZI, O PUNDIT, CONSIDER IT WELL:
WHAT IS THERE THAT IS NOT IN THE SOUL?

Everything is within Him, within God, within the soul -- and He is in everything.

THE WATER-FILLED PITCHER IS PLACED UPON WATER,
IT HAS WATER WITHIN AND WITHOUT.
IT SHOULD NOT BE GIVEN A NAME,
LEST IT CALL FORTH THE ERROR OF DUALISM.

The whole problem has arisen out of language: within and without, God and the world, matter and mind. The whole problem has arisen out of naming things. Don't name, drop language, be in a non-linguistic gap, and suddenly you see -- there is only one. Sometimes try a non-verbal approach.

That's what meditation is all about: looking at life without verbalization. Sit by the side of a tree and just look at the tree; don't even say it is a tree, don't say what kind of tree -- kajurina, pine, cedar. Don't call it any name, drop the names.

Sometimes look into somebody's eyes and don't call then any names -- man, woman, yours, friend, enemy, young, old, beautiful, ugly -- don't bring names in. Just look into the eyes, try to avoid verbalization, and suddenly you will come to a leap, a quantum leap, where you will be surprised to see that the observer has become the observed, the observed has become the observer. Then you don't know who is `I' and who is `thou'. These are the moments from where God enters you; His first footsteps are heard.

At least for one hour, drop out of language. To drop out of language is to drop out of religions; to drop out of language is to drop out of all that is man-created. Have you watched it? -- language is very, very significant. Animals are silent, trees are silent; they don't agree, they don't have any scriptures. A tree is neither a Christian nor a Hindu nor a Mohammedan; it is simply there in its beauty, with no name. It does not even know its own name; those names are given by human beings. Your society is created through

language, your knowledge is created through language. Just think, if suddenly a miracle happened and language disappeared from the world, what would be the difference between man and animal? What should be the difference between Hindu and a Mohammedan? There would be no difference. All distinctions are language-created.

So make it a small discipline. When I say `discipline' I don't mean to force it upon yourself. The word `discipline' means learning. When I say `discipline yourself', I mean learn.

Sit by the side of the tree, look at the rose, and don't utter words, outside or inside, Just be present. Let the rose open in your presence, and let your presence shower on the rose. Let there be a meeting with no language. As the rose is silent, so should you bee; as the rose is not saying anything about you, so please, don't say anything about the rose. The rose is not saying how beautiful a man you are. The rose is not saying you are man or woman, black or white. The rose is not saying anything; the rose is in tremendous silence, pulsating in silence. So should you pulsate. Sit by the side, look into the rose, just watch, don't let language arise. If words come, put them aside. Just remain indifferent to words. They will come; they are you old habit, they will not leave you so easily. You have been using them so much, exploiting them so much. You have been dependent on them so much that they will not leave you so easily: they will hover around, they will buzz around, they ill bug you. They will come and say, `Beautiful rose....' You remain indifferent, you don't cooperate. I am not saying that you start fighting; you simply don't cooperate -- that will do. Fighting never helps. The moment you fight you are getting into the mess, the confusion.

If you fight with a word, you will need another word to fight it with, remember. You cannot fight with a word without words. A word come and you say, `I am not supposed to have any words. Osho has said to sit silently.' These are all words. Or you say, `Don't you know I am meditating? Don't come to me.' But this `meditation' is again a word.

You can fight only with words. To fight with words you will need more words, and you will get into the whole rut again. No, different, you be neutral. And they will buzz around for a few days. Then by and by they will feel that they are neglected; by and by they will feel you are no more interested; by and by they will feel that they are not welcome. And when words start feeling that they are not welcome, when thoughts start feeling that they are no welcome, they start disappearing. You are no more a host to them.

And one day suddenly you will be surprised: a few moments have passed -- the rose has been there, the sun has been there, the green trees have been there, you have been there -- and not a single word has crossed. You have tasted, for the first time, what meditation is. You have tasted Tao. You have had a glimpse into the being of Kabir and Krishna and Christ. You have tasted Bhagwan. You have come to see something of tremendous import, for the first time; and once tasted, you will welcome it more and more. Whenever you find time, you will sit silently. And there is no need to go to a rosebush; you can sit silently in your room -- the walls are as beautiful.

It is said about Bodhidharma that for nine years he sat facing the wall -- doing nothing, just facing the wall. Sometimes sit facing the wall, just look at the wall, the plain white wall -- nothing to distract, nothing much to say. Anywhere, you can create the interval, the gap. When two thoughts have a gap between them, in that gap take a jump, dive in.

Language is society, language is civilization, language is communism, language is Islam, language is Hinduism, Language is Christianity; and in the gap is Christ, in the gap is Mohammed, and in the gap arises the koran.

It is said that when Mohammed heard for the first time... of course, it is a parable -- he heard that a messenger from God was standing and telling him to recite, recite the name of God, recite His glory. The word `koran' means recite; that's from where the name `Koran' has come -- because the first thing that Mohammed heard was, `Recite!' He was very much puzzled, and he said, `How to recite? I don't know!' And the anger said, `That's why! Recite -- because those who know, they cannot recite.' And Mohammed said, `I am very illiterate, and I don't even know language rightly. I cannot write and I cannot read.' And the angel said, `Precisely! That's why I say recite! -- because those who know and can read and can write, they are lost in their knowledge. You are pure in this moment: recite. In this purity, God has spoken. In this purity, His own innermost soul has spoken.' In this very purity the beauty Koran was born.

Now, you need not go to the Koran. You can go to your innermost interval and again th messenger will come and say, `Recite!' I say it so to you because it has happened to me; it can happen to you.

Whenever there is an interval, God's messengers are around you. When there is tremendous silence, God is within you. You are fulfilled.

IT SHOULD NOT BE GIVEN A NAME,
LEAST IT CALL FORTH THE ERROR OF DUALISM.

The moment you give a name to something, you have created the world as dual; you have brought a dualism, you have brought a subtle schizophrenia into the world. Whenever you say, `This is beautiful,' you have brought ugliness into the world. Don't you see it? Whenever you say, `I love,' you have brought hatred into the world. Whenever you say, `You are my friend,' you have brought enmity into the world. Whenever you say, `This is good, right moral,' you have brought immorality into the world, you have brought the devil into the world. In deep silence, when you don't know what is good and what is bad, and you don't utter any labels and names, in that silence the duality disappears, the schizophrenia disappears, the split disappears. The world becomes one.

That oneness is God. And to live in that oneness is to be a sadhu, is to be a sannyasin.

KABIR SAY: LISTEN TO THE WORLD, THE TRUTH
WHICH IS YOUR ESSENCE.

When you are listening to your concepts, labels, names, language, you cannot listen to the ultimate word, you cannot listen to the LOGOS. Kabir calls it SABAD, the Word. It means exactly the same as the Bible says: `In the beginning was the Word' -- it was not human, because it was in the beginning; humanity came long afterwards -- `and the Word was with God, and the World was God.'

Kabir uses the word `SABAD'. `SABAD' means the word, the LOGOS, that which was before man was ever there, and that which will be there again when man has disappeared. It has nothing to do with our words: it is not linguistic, it is not part of language; it is OMKAR, it is AUM, it is the soundless sound of existence. It is what Zen Masters call `the sound of one clapping' -- unstruck, not by he clash of two. When you clap hands, it is a struck sound, a created sound -- and it is out of conflict, it is out of two.

No, there is a sound of one hand clapping -- not out of conflict but out of such ultimate harmony, out of one. That is the word, the SABAD, the truth. But you have to drop your language before God can speak His language. You have to be utterly silent before He can convey His message.

But we have a very wrong notion: we think if we have to pray, we have to talk to God. No, prayer is more listening than talking; better listen rather than talk. You cannot improve upon God. Whatsoever you say is meaningless, whatsoever you say is ridiculous. He knows it already, so what is the point? You keep quiet, you remain in silence. Rather, you try to hear. Be sensitive; don't use the tongue, use the ear than the tongue. The prayer that comes out of the tongue is foolish, meaningless. You are advising God: you are saying, `Do it this way. Whatsoever you are doing is going wrong.' You say, `My wife is ill; make her well again. And I am getting old; give me more strength and longer longer life' -- and so on and so forth. All your prayers are your advice to God about how things should be.

A really prayerful man cannot advice God; he will say, `Thy will be done, thy kingdom come; whatsoever you are doing must be right. Maybe I cannot see why it is right, I cannot see even that it is right -- that is my ignorance. But don't listen to me. Even if in my ignorance sometimes I say something to you, please never listen to me; you go on doing whatsoever you are doing.'

Real prayer is not a talk, it is a listening, a deep listening. One simply sits silently, open, sensitive, alert. Have you watched? Sometimes waiting for your beloved, your lover, your friend, a slight murmur in the trees, the wind passing by, or old leaves of the almond falling... and you rush out: `Maybe she has come; maybe he has come.' And it is nothing -- just wind playing with old, dead leaves. You go again, again you wait, again something else: the postman moving in the neighborhood, footsteps, and you are again at the door.

Just as you watch for your lover, for your beloved -- for small indications you remain alert -- in the same way a prayerful mind remains alert for God, for His word to arrive. And it arrives! The moment comes when the Koran arises in you; the moment comes when you start feeing the reality of the Vedas and the Gita. And when you have felt it at your innermost core, then scriptures are beautiful; then you can read. Then read as many scriptures as you can -- it is fun, because then all the scriptures become real. you know, you become a witness of them.

The vice-versa is not true: you can go on reading the scriptures; just by reading the scriptures you will

not arrive to truth. But if you have arrived, then all scriptures become true. Truth is first, scriptures are shadows, echoes.

KABIR SAYS: LISTEN TO THE WORD, THE TRUTH,
WHICH IS YOUR ESSENCE.
HE SPEAKS THE WORD TO HIMSELF;
AND HE HIMSELF IS THE CREATOR.

And there are not two persons: when god speaks, He speaks to Himself. There is no other. You be so silent that only God is; then He speaks to you -- but then He is speaking to Himself. It is a monologue, there is no other. He talks to Himself, He whispers to Himself.

That is possible only when you have completely effaced yourself. If you exist as `the other' he cannot whisper; or, He may go on whispering, you will not be able to hear. As the other you are blocked, as the other you are deaf. Drop the otherness: that is the meaning of surrender.

Just the other day somebody asked, `What is the meaning of surrender?' This is the meaning of surrender: drop your otherness. Don't think of yourself as the other, put aside your separateness. Don't say, `I am'; let Him be so totally that you are drowned in that totality, absorbed, lost. Be a wave in the ocean, but don't claim that you are separate from the ocean -- that is the meaning of surrender.

THERE IS A STRANGE TREE, WHICH STANDS WITHOUT ROOTS
AND BEARS FRUITS WITHOUT BLOSSOMING;
IT HAS NO BRANCHES AND NO LEAVES,
IT IS LOTUS ALL OVER.

Now Kabir says: God is the original cause. Of course, He cannot have another cause to Him. God is the creator and you cannot ask who has created Him. He is the uncaused cause.

THERE IS A STRANGE TREE... this God, this existence, is a strange tree... WHICH STANDS WITHOUT ROOTS...

Try to understand it; it is simple. The whole cannot be rooted in anything else because it is the whole; nothing exists outside it. The whole is rooted in itself. Now this will be a very strange tree -- rooted in itself. The tree has to be rooted in the earth; how can the tree be rooted in itself? But the whole has to be rooted in itself, there is nothing else.

There can be no cause to God, God is the ultimate cause. That is what we mean by `God': the ultimate cause, the uncaused one, which has always been, which will always be. There is none before it and none after it. God has no past and no future, God has only the present. God is eternal.

`It is a strange tree,' says Kabir, `which stands without roots and bears fruits without blossoming.' `It is very illogical,' he says. Existence is illogical. Or, there is a logic to its illogical. It is very strange, mysterious. It is not reducible to human syllogisms. It blossoms and bears fruits without blossoming.

IT HAS NO BRANCHES AND NO LEAVES,
IT IS LOTUS ALL OVER.

How is it possible? -- lotus all over? It is only and lotus and lotus; no roots, no leaves, no branches. It is simply ultimate flowering. God is the ultimate, that which has already happened. There is nothing more to happen to it. God is not a seed. The seed is something which not yet a flower; something has to happen to the seed. God is that which has already happened, there is nothing more happen to it.

That is the meaning when we say God is perfect; there is no more growing; it has grown. It has always been in that state, the state of perfection.

... IT IS LOTUS ALL OVER.
TWO BIRDS SING THERE; ONE IS THE GURU,
AND THE OTHER THE DISCIPLE.

Now God has divided Himself into many forms and goes on playing the game, the leela. Somewhere He is the man and somewhere He is the woman, and they lure each other, and they sing songs of love, and they dance of love. Somewhere He is the guru and somewhere the disciple -- the same polarity. Somewhere He is matter and somewhere He is mind; and somewhere He is the sound and somewhere He has become life and somewhere He has become death... but the same polarity. `The disciple and the Guru' means the yin-yang, the male-female.

THE DISCIPLE CHOOSES THE MANIFOLD FRUITS OF LIFE...

And both are within you! The Master is your innermost core -- the witness; and the disciple is your periphery, your world, the SAMSAR.

THE DISCIPLE CHOOSES THE MANIFOLD FRUITS OF LIFE
AND TASTES THEM, AND THE GURU BEHOLDS IN JOY.

And the Master inside you, the center inside you, beholds you in joy, in all your games. Have you watched it? Sometimes shift yourself to the standpoint of the Master and see yourself playing -- how many games you play: the game of love, the game of ambition, the game of anger, hatred -- all are games, all are games. But if you become too absorbed, you have become the disciple; if you have become alert, you have become the Master.

This is the only change, the only transmutation that is needed, the only alchemy. Watch. Kabir is not saying, `Stop the games'; he is saying, `Just you watch from the Master's standpoint too,'

Sometimes simply become the watcher, the witness, and see the disciple playing the games. You are talking to your woman and saying beautiful sweet nothing: watch. Enjoy from the Master's side. For a moment, shift your whole consciousness to the witness and see how beautiful a game you are playing.

If you can shift the Master to the disciple, from the disciple to the Master, you will never one caught in any game. Then the game will remain the game: you can play it as much as you want, to your heart's desire, but you will never be caught, you will never become identified. You will always remain free, free in the world: JEEVAN MUKTA -- free in life, dreaming and yet not dreaming.

The game that you are playing with me, of being a disciple, watch it. And sometimes, let your center become the Master, let the game be introverted. It is an extraverted game: I am just trying to train you so that one day you can introvert the whole game. It is easier to play on an introverted stage, a projected stage. It is easy. I am the Master and you are the disciple, so there is not much confusion. Things are simple: you have one role, I have another role. One day you have to shift it inside; you have to close the eyes and let your center be Bhagwan, you Master, and your periphery the disciple. And then play the game, the same game, and there will be tremendous energy released. A great understanding will dawn over you... the morning... the sun has risen... you will see your own game. And remember, don't be tempted to stop it, there is no hurry. If you are tempted to stop it, again you become identified with the Master.

Identification has to be dropped. One has to be free to move from the Master to the disciple, from the disciple to the Master. This is freedom, this is liberation: to move in the polarities. It is very easy to get identified with the disciple; you are the disciple. Then there are Master who are identified with the Master: both are in the same run, in the same boat. Both are in a deep illusion. The real Master is one who is not identified with either, who knows, `Both are my being, both are my polarities.'

And the Master sits at the center, and the disciple goes on playing, and the Master does not even interfere. He does not say, `Don't do this!' It is a fame; in a game everything is allowed -- yes, sometimes cheating too. In a game... in a game everything is allowed. The game is a game; one is not sincere, serious about it -- it is a game. But the witness remains.And then, by and by, the game continues, and yet on a deeper layer it has stopped. The game continues on the surface, the waves go on playing on the surface, and the ocean is totally silent at the center. This is the state of being a Christ of a Buddha or a Krishna. That is what Krishna is trying to say to Arjuna, his disciple: `Don't be worried about the game. Play! If it has come to be your part to play the game of a warrior and fight this war, fight. Just remain at the center and go on watching that this is a game. And nothing is to be serious about it.'

You will be surprised that Krishna is the only great Master in the world who is known to have cheated.

And Hindus call him `the most perfect Master'. He is. Rama is not that perfect; he is very afraid of cheating, he is too sincere. Sincerity is his bondage. He is not relaxed. He is perfect saint: he had denied all that is wrong -- but that is seriously, and that shows that you are still taking the game very, very seriously. You are not taking it as a game.

Krishna is totally different: it is a game. He promises one day and forgets on another day. He is really liberated; his liberation is perfect, without flaw. His liberation is without flaw because he knows all is a game. When all is a game and all is a dream, then why be bothered? He is not worried and bothered. He plays it and remains unattached.

Kabir is again a perfect Master. He never left the world -- he remained in the world, he remained a householder. He had a wife and children and he continued to do his work. He was a weaver, a poor man; he continued to weave, he continued to sell his cloth in the market, He lived a very ordinary life. He had thousands of disciples and they would come and they would say, `Master, why do you go on doing these things? You simply sit, you simply meditate, you simply rest. We are here, why should you do anything?' But he would say, `No. Whatsoever game God has given to me, I have to play. And it is good, and I enjoy it. I will miss it very much if I stop. I will miss my customers in the market. They wait for me, I weave for them, and God comes through them to purchase it. No, they will miss me very much. And who will weave such beautiful clothes for them? Nobody can do it as beautifully as I can do it.

The whole day he would weave, and by the evening he would go to the market -- as in India weaver go to the market to sell their clothes, whatsoever they have manufactured. And to each customer he would say, `Ram. So, God, you have come? You were waiting? For you I made a really beautiful piece. And it is going to last. And I have not only woven it, I have put my whole heart in it. Take care of it; it has been made through love.'

He continued. He remain ordinary, and yet with tremendously extraordinary awareness.

The Master is within you, your center; and the periphery is your disciple. When your center arisen, then the outer Master is just a reflection. Then you are grateful to the outer Master because he has pointed to the inner.

THE DISCIPLE CHOOSES THE MANIFOLD FRUITS OF LIFE
AND TASTES THEM, AND THE GURU BEHOLDS HIM IN JOY.
WHAT KABIR SAYS IS HARD TO UNDERSTAND:
THE BIRD IS BEYOND SEEKING,
YET IT IS MOST CLEARLY VISIBLE.

The center is beyond seeking. You cannot seek it because it is already there; it cannot be sought. It just has to be discovered. It is already there.

A beautiful anecdote Prembodhi has sent me -- a joke by Dick Gregory, the black American comedian....

You white folks must be really crazy -- like when you came to America you claimed you discovered a country that was not only being occupied at the time by someone else, by the American Indians, but actually being used by them. And you say you discovered it? You must be crazy.

It is like me and my lady meet you and your lady as you come down the street in a beautiful, brand new Cadillac, and my lady would say, `Wow! What a beautiful car! I wish it was mine.' And I would say, `Martha, let us DISCOVER it!'

Just the American way: let us discover it!

The inner bird, the eternal bird, is there; you have to discover it on the American way. It has never been lost. It is already occupied. And you are already using it! You may not know it; you are already using it. You are centered in it. Without it you would fall to pieces; it is holding you together. So you can discover it in the American way; `Martha, let us discover it!'

It is beyond seeking, because in fact it is the seeker -- how can the seeker be sought? -- and it is the sought. It is the journey and it is the goal; it is the beginning and it is the end. It is the disciple and it is the Master.

THE BIRD IS BEYOND SEEKING,

YET IT IS MOST CLEARLY VISIBLE.
THE FORMLESS IS IN THE MIDST OF ALL FORMS.
I SING THE GLORY OF FORMS.

And Kabir says: I sing the glory of forms, because I cannot sing the glory of the formless. You cannot sing the glory of God; that is not possible. It is difficult tp reduce Him a song, it is difficult to reduce Him the words. So Kabir says: Okay, it is impossible to sing the glory of God? I will sing the glory of the manifold forms. I will sing the glory of the rose flower, I will sing the glory of the human eye. I will sing the glory of the river in the night, I will sing the glory of the white cloud, I will sing the glory of the sun and the stars.'

So let us sing the glory of the manifold forms -- and that will be an indirect praise of God. God cannot be praised directly; one has to be very indirect. You can offer your praise to God through a rose flower, through the beautiful rock, through a beautiful woman or man. You HAVE to sing the glory of the existence.

And that is the only way to worship God. Don't go to the mosque, and don't go to the temple, and don't go to the gurudwara. Sing the glory of this beautiful cosmos around you: sing the new leaf on the tree, and sing the glory of the new dewdrop on the grass; sing the glory of the stars and the sky, sing the glory of human love. Create poetry, create sculpture, create songs, be creative -- because that is the only way to offer yourself to the feet of the Creator.

Says Kabir: Only when you are creative are you close to the creator.

The Path of Love

Chapter #6
Chapter title: The Inner Trinity

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The first question:

THE STEINER SCHOOL OF ANTHROPOSOPHY TEACHES ONE TO HAVE A STRONG WILL. THIS IS A DEPARTURE FROM TRADITIONAL EASTERN THOUGHT. WHAT IS THIS WILL? HOW DOES THIS WILL RELATE TO THE EGO?

THE EAST AND THE WEST, up to now, have worked as polar opposites -- the west through the will, the east through surrender; the west through the ego, the east through absolute egolessness. The way of the west is that of the male, and the way of the east is of the female.

The east believes in passivity: God come to you when you are absolutely passive, receptive, a nothing, just an awaiting, a prayerful awaiting, with no effort at all on your part. The way of the west is aggressive: the way of the male. Man has to seek, man has to go, man has to conquer. Even God has to be conquered.

Both have failed, because both are partial; they had to fail. The east has failed tremendously, as tremendously as the west has failed -- because man is not only male and man is not only female. Man is both... and more. Man is both the yin and yang. And greater religion, a far more synthetical religion is

needed in which the east and west will lose their old conflict.

Steiner is the representative of the western mind. He revolted against theosophy and created a new school, anthroposophy. Theosophy was eastern: Blavatski, Annie Besant, Leadbeater and Olcott. They has searched in the east, in the old scriptures, traditions, old Master, and they had come to a certain conclusion about the east: that if you surrender, God happens.

In the word `theosophy', `theo' means God, `sophy' means love. You simply live like a woman. You wait, you remain in a welcoming mood. Only that welcoming mood is needed, and God penetrates you. You become the feminine and He becomes the male. That is the allegory of Krishna and his girlfriends. Krishna is God, the male; and the seeker, the devotee, is a female, a girlfriend, a GOPI. One has to become feminine to reach to God -- that has been the essential core of eastern thought, religion, philosophy.

Steiner revolted against it. First he was a theosophist; but by and by he became aware that this was not possible for him to accept. He created a new movement against theosophy, a new school. He called it `anthroposophy'. `Anthropo' means man, `theo' means God. Theosophy is love of God, anthroposophy is love of man. He placed man in the very center. God is not in the center of his thinking, man is at the center.

For theosophy, God is at the center: Krishna playing on his flute, and man is dancing the dance around him -- the girlfriends, the gopis. Man is on the periphery, God is at the center. He turned the whole thing upside-down: he put man in the center. Man becomes the central thing. In the west man has remained the central thing. In the east man is peripheral.

Now, both the efforts have failed, because both are partial. Man is both male and female together. It has to be so; you are born of a mother and a father -- how can you be just man or just woman? Within your soul your mother continues to live, and your father too. And you have to be a deep harmony of the two.

I call that man religious who has come to a great harmony within his own self, the harmony between his mother and father. They are still quarreling within you, they are still fighting. It is not only that when you were a child your mother and father were fighting; they are still fighting in each of your cells.

So there are two possibilities: a man who is still in conflict and has not come to a deep understanding of his polarities; then he has to choose. If he chooses the man he becomes an egoist, the yang; if he chooses the woman, if he chooses yin, the woman, then he becomes surrendered. But in both cases one part will suffer. The unchosen part will suffer, and you will never be whole. And how can you be holy if you are not whole? The part that is neglected, rejected, will take its revenge. The part that you have rejected will become your unconscious. The unconscious is nothing but the rejected part of your being.

There is a possibility in future of a humanity where the unconscious will not exist. If we stop rejecting, the unconscious will disappear. Man can become absolutely conscious; and that's what we mean by a Buddha: the awakened soul. It means that now there is no rejected part; you have absorbed your totality, you have accepted all your facets, you have become multi-dimensional. Now the polarity is no more in contradiction; it has become complementary. Your woman inside helps your man, your man inside helps the woman.They have fallen in love with each other, conflict has disappeared. They have become one, they are wedded together. This is the spiritual marriage, and only out of this marriage will you be born. Only out of this inner meeting of the contradictions will you be born.

This is the whole philosophy of the concept of the Trinity. The concept of the Trinity is beautiful and has many meanings: God the Father, the Son, and the Holy Ghost. Of course, the `Holy Ghost' is not a right name -- people who coined that must have been male chauvinists. Otherwise, `Holy Ghost' is not right, but `the mother'; the father, the mother, and the son. Then it is perfectly true, factual.

The father and the mother are in you: the son is still missing. Your father and mother have not met inside you. They have met outside you, so your body is created. When they met inside you your soul will be created, the son will be born -- and that is the birth of Christ.

The east has suffered because the east became feminine. That's why nobody could conquer it: it lost willpower, it lost zest, enthusiasm to live, it lost energy. It became very fatalistic, it became very relaxed. The whole history of the east is the history of being conquered by others; a history of poverty, a history of no science, no technology. It is not a beautiful history.

Yes, a few beautiful people happen: Buddha, Mahavir, Krishna, Kabir, Nanak, Dadhu -- a few beautiful people; but they are exceptional, they cannot be counted. The greater mass, the greater humanity, has lived in a very ugly way, a miserable way, in deep anguish. At this cost, if one Buddha happens, and one Kabir and one Nanak, it is not of worth. The cost is too much.

The west has suffered from male orientation: conflict, struggle, violence, fight, and no rest, no possibility of any relaxation; a great tension in the mind, hankering for speed, ambition; competition, a cut

throat competition, each fighting with everybody else -- a very hostile atmosphere. Of course, it has created mad people, it has created neurotic people. Still, a few beautiful people have exited on the fringe: a Christ, a Saint Teresa, a Saint Francis and an Eckhart. But this cannot be said to be a success: the philosophy has failed. The east and west have both failed.

That's my whole effort here: what I am trying to do is to bring the east and the west closer. The twain can meet. Kipling was wrong when he said: East is east and west is west, and the twain shall never meet. I say they can meet; they HAVE to meet. Now everything will depend on it, even the possibility of a future humanity will depend on that meeting. Kipling has to be proved wrong. They have not met up to now, that is true. Kipling is right about the past, but wrong about the future -- HAS to be wrong. Otherwise humanity cannot exist. Both are suffering the east from outward poverty, the west from inner poverty. Both have tremendously failed -- grand failures, but failures.

A man has to be synthesis of will and surrender. A man has to grow his willpower, his ego, first. My approach is: that if life is going to be for an average of seventy years, then thirty-five years, the beginning of life, should be devoted to strengthening the ego and willpower. And one should listen to Nietzsche, and one should listen to Steiner, and one should listen to Freud -- and the ego has to be strengthened, made VERY integrated.

And after the thirty-fifth year one has to learn relaxing, dropping the ego, and becoming more and more surrendered to the divine. The west is the first part of life; the east is the second part of life. Life should start like western and should end like eastern. One should first go into he world; in the world, will will be needed. One should go and fight and struggle, because struggle gives you sharpness intelligence. But one should not continue fighting and fighting to the very end. Then what is the point?

Fight, sharpen your intelligence, know the ways of the world, wander all over the world, be a conqueror, and then... then move inwards. You have known the outside; now try to know the inner.

And to know the inner one has to relax. One has to forget anxiety, anguish, tension. One has to be non-competitive; will is not needed. To conquer the world will is needed; to conquer God will is not needed. To conquer God means to be conquered by God; to conquer God means to relax and surrender unto his feet.

Now this will seem very difficult, very illogical. I am an illogical person. My understanding is this: that only strong egos can surrender; weak egos cannot surrender.

Every day I come across weak egos. Whenever a weak ego comes, he hesitates: to surrender or not to surrender, to take sannyas or not to take sannyas. And why is he afraid? He is afraid because he knows he has a very weak ego; if he surrenders he is gone. He will not be able to stand. He is afraid of his inner weakness. He pretends on the outside, but he knows his inner reality -- that he is ready. So he becomes defensive; he defends.

Whenever a person of strong egos comes he says, `Okay, let us see. Let us try this too.' He knows, he is confident enough that even if he goes into some unknown path, he can still protect himself. And if he decides to come back, he can come back; he has enough trust, enough self-confidence. He has enough will.

Remember, surrender is the last and the greatest act of will. Surrender is not a cheap and easy thing. It is not something that because you cannot stand you surrender; because you were already falling you say, `Okay, I surrender' -- because you were not able to stand on your feet.

Surrender is not impotence. Surrender is not out of impotence, it is out of tremendous power.

You have lived the ways of the will and you have found nothing. You have looked into all the possibilities of the ego and you have only suffered; it simply hurts. Then you decide, `Now let us try the ultimate: dropping of the ego.'

To drop the ego you will need a great will -- otherwise it is not easy to drop the ego. It is the greatest act in the world, the last. Only very courageous people can do it. You will be surprised: in India all the great saviors, AVATARAS, are warriors race, KSHATRIYA. Buddha, Mahavir, the twenty-four Teerthankaras of the Jainas, are KSHATRIYAS. This has to be not only a coincidence. Why have all these great people come from the warriors, and why do they talk about surrender? And they say, `Surrender is the way.' They had the will to surrender. A brahmin has not yet come to the state of a Buddha or Mahavira. Why? -- the brahmin has no will. He has thought, from the beginning, of surrender. He has not arrived to a will that he can surrender.

Or take it from a different angle: a poor man wants to renounce -- what will he renounce, what has he got to renounce? What does his renunciation mean? Then a Rockefeller decides to renounce: his renunciation will mean something. It carries weight, he has something to renounce.

A beggar declares, `I have renounced the world'; people will laugh. In the first place, you had nothing to

renounce. A king renounces, then the renunciation is meaningful: this man has known what wealth is, this man has known what power is, this man has known what will is -- and knowing it well, he has understood that it cannot be the last thing in life. It is good for the beginning, good for the young people to play with as a toy, but for those who are becoming mature, useless, they have to drop it.

We give small children toys to play with. The day they become a little more mature, they throw the toys -- and they start asking for the real thing. We give them a toy train and they say, `Forget about it.' We give them a toy airplane and they say, `Throw it away. I want a real car, a real airplane. I want the real thing.'

Ego can only give you toys to play with. But it is needed -- otherwise you will never grow and will never become mature. One day you will understand: `Now I need the real thing' -- and the real thing is God. And for God to happen, you have to surrender.

Steiner is wrong, because his philosophy is half. I am talking about a total philosophy.

Up to the age of thirty-five, move in the ways of the world, the ways of will. Strengthen your ego as much as you can with knowledge, with power, with money, with ambition. Live it -- because that is the only way to know it. Go into the deepest hell the world can make available to you, know it -- because only by knowing is one liberated.

And then, suddenly a light will dawn on you. You will see the whole absurdity of it. And you start returning home; then you start returning towards the source. For thirty-five years go into the world, and then for the remaining part come back to yourself. First lose yourself so that you can gain. First sin so that you can become a saint. If you are from the very beginning, your sainthood will not be of much value.

I am not against sin; I am not against anything. I say: Use everything, go into it. God has made this whole world available to you for a certain purpose: the purpose is learning. Sin is a lesson, is a must. If a child is a saint from the very childhood, is forced to be saint, he will not have any spine. Let him first know what sin is. Let him himself become aware, and let him drop it on his own accord. Don't force him, don't discipline him. Give him freedom to move so one day he can see with his own eyes, feel with his own heart. And he can realize that Buddha is right, that Kabir is right, that Christ is right.

But this has to come from your own understanding -- otherwise it is borrowed. And God never wants anybody second-hand. Be first-hand. Let your experience be original.

So that is what I am to say to you: will and surrender have to become part of your life, together -- because you are man and woman together, and you are east and west together. The world is one, the earth is one village. All distinctions are just utilitarian, not real.

What is east and what is west? And what is surrender and what is will? They are both part of the one wave. They are not two, they are a quantum, one; two aspects of the one thing, one phenomenon.

So grow in will, and don't be afraid. Become a strong egoist, don't be afraid. Let it hurt, let it become a self-torture, let it become a cancer in your soul -- then one day you drop it. And that dropping is out of your own feeling, your own experience. The it is beautiful.

There is a danger; I must make you beware of it. The danger is that rather than coming to a synthesis, we may change roles -- the east may become west and the west may become east. That is more possible. Seeing the stupidity of human beings, that seems more possible.

The east is trying to become west: more technological, more scientific, more materialistic, more communistic. In fact, the Poona people simply laugh at you: "What are you doing here? What is here in the first place? Meditating? What nonsense!" They want to go to the west -- to know more engineering, to know more about electronics, to know more about computers, to know more about hydrogen and atom bombs, to know more about how to create spaceships, how to create wealth, more wealth. They want to become more materialistic, more productive... and you are coming here? Have you gone crazy? And when they go to the west you cannot believe what they are doing there. You are fed-up with your materialism. And what are they going there for? To know better technology? To destroy their natural atmosphere? To pollute it? To destroy the ecology? For what are they going to the west? The west is getting fed-up with technology. The modern mind is trying to move away from technology -- atleast the new generation is absolutely against it. The new generation in the west can understand Buddha better than Einstein. The new generation can understand Mahavir, a naked Mahavir, better than all Darwins and Eddingtons and Rutherfords.

But in the eastern universities, colleges, the new generation is hankering after Rutherford, Einstein, Max Planck -- how to know more about science?

The possibility is that the east may become west and the west may become east -- and the old foolishness continues: again you are far apart, again the meeting has not happened.

The meeting has to happen: that is the only hope for humanity. And the meeting has to happen in each

individual. It cannot happen in books and philosophies; it has to happen in each individual.

That is what Tantra is all about. Tantra is the oldest science to help you to come to an inner harmony, an inner wedding, an inner orgasm. Your woman and man meet inside and give birth to the child, the child Christ. Then you become a trinity: the father, the mother, the child. And when you are a trinity, you are balanced, you have come home. You know what life is, you have achieved the goal.

The second question:

> I AM A GAMBLER IN LIFE. I HAVE BROUGHT SUFFERING TO ALMOST EVERYBODY WHO CAME CLOSE TO ME. MY EYES HAVE DECEIVED EVERYBODY UP TO NOW, AND WHEN PEOPLE, OUT OF THEIR SUFFERING CAUSED BY ME, SOMETIMES SAID, "YOU ARE A GOOD SOUL," THEN IT WAS PART OF MY GAME TO DECEIVE MYSELF AND FEEL GOOD ABOUT THEIR STATEMENT. AND NOW IN MY FIRST DARSHAN, BELOVED MASTER, YOU LOOKED INTO MY EYES AND YOU SAID I AM A VERY GOOD PERSON. BUT NOW AS YOU, YOU THE MASTER, ARE SAYING THIS, I CAN'T DECEIVE MYSELF ANY LONGER, AND I CAN'T ACCEPT THESE WORDS FROM YOU. WHAT ARE YOU DOING? I'M SO PUZZLED, SO LOST. HAVE YOU ALSO BEEN DECEIVED BY ME? OR ARE YOU GAMBLING WITH ME? PLEASE DON'T GAMBLE; PLEASE HELP ME TO DROP THE GAMES. MY WHOLE BEING IS HURT BECAUSE -- BELOVED MASTER, HOW COULD YOU BE DECEIVED?

I am not deceived; that's why I said to you that you are a good soul. I wanted it to settle from the very beginning. I wanted to bring it to the surface; that has been your problem. And I am here to bring your problem to the surface of your consciousness. I have not missed; you were caught. I am not deceived.

I don't ordinarily say so: it is very rare that I say to somebody "You are a good soul" -- because people are not! It is very rare that I say so. But I had to say it to you because this is your old game; and it is very good, from the very beginning, to be clear about it -- that this game has not to be played here.

Every individual has a particular weakness, and the weakness persists because you remain unaware of it. I wanted it to be perfectly clear to you... and it did the work.

It was your first darshan with me -- the question is from Vidhya -- it as your first darshan with me, and I wanted to start from the very beginning. I talked about your goodness because I wanted to create the problem, so you can face it. And it is good that it created anxiety in you. It is good that it created a question in you. it is good that you became puzzled. It is good that you became confused. That is one of my ways of working on you: to confuse you.

When you are clear your ego is in control; your clarity is nothing but your ego in control. When you are confused your ego is thrown off-center; then you don't know what is what.

The first thing is, when you come to me, that I should confuse you, or I should throw you off balance so your old ego control is no more in control -- so you don't know what to do. When you don't know what to do, only then do you ask me. And it is good that you have asked.

And you say, "Please, don't gamble with me" -- I am not gambling -- "Please help me to drop the games" -- that's why I have started this game of calling you a very great soul, good, a really good soul. It is to help you drop your egoistic attitudes.

This is going to happen: you are going to become a good soul. You are not, that's true -- but to realize this, that "I am not a good soul," is the beginning. To realize that "I don't know" is the first step; to realize that "I have yet to grow, I am yet far away," is the first step.

If you continue to think that you are a good soul, and you are not, then there is no hope for you. It is as if an ill person thinks he is healthy and well, and he never goes to the doctor. What is the point? He is healthy; he THINKS he is healthy, and the disease goes on spreading.

You have come to me, and I have diagnosed your disease absolutely. This has been your disease: you have been thinking you are good, you have been deceiving about your goodness, and when people trusted you and they were deceived, you were deceived by their deception. And this is how it went on feeding itself; it became a vicious circle.

You are not good, but you can pretend to be good. And through pretension you can deceive others. And when they are deceived, of course, you look at your image in their eyes and you feel very happy. This is how things grow: when you feel very happy, you try to be more good; when you try to be more good, of course the person thinks you are really a great soul, a MAHATMA. Then in his eyes you can see your reflection, more decorated, still more beautiful. You are again deceived. Now you have to try more, because

this person is there, and this game continues. This is how it happens in everybody's life.

You meet a woman or a man -- you look at the woman, she looks at you. You look with adoration; she looks into your eyes at her adored image... she feels very good. She was hankering for somebody to pay attention to her, and you are paying attention. She feels very good; that's why she looks at you with adoration. When she looks at you with adoration, of course, you look into her eyes: you have never seen your image so beautiful. You feel tremendously good, enhanced. Your ego is strengthened. You try to be more loving, and this way the game continues.

You fall in love. Ninety-nine percent of your love-affairs are simply foolish. What you call romance is nothing but stupidity. And you feed each other, and you help each other. One day you are going to be shocked; now you want to remain close, more close to each other. You want to be together for twenty-four hours. Then you are ready to get married, than you go for a honeymoon, and then you become acquainted with each other. And then the reality asserts...

Reality cannot be denied for long. That's why your so-called great people, or so-called great saints, don't live in the marketplace. They go to the Himalayas. If they live in the marketplace, it is impossible: sooner or later the reality will assert. Reality cannot be defeated forever. You can create a fiction for a few days, a few moments, but you cannot live in the fiction forever. That is not possible. The fiction is bound to collide with reality, and will collapse.

If you really want to love a woman, never get married to her. If you really want to adore a man, escape as far away from him as possible. Then you will always love. But if you want to crash the whole love-affair, get married, the sooner the better. Go for a honeymoon, and by the time the honeymoon is finished, everything is finished, everything is finished. Suddenly one morning you look at the woman: she is an ordinary woman.

Have you heard the old story? A princess found a frog, and the frog said, "Lady, I have been cursed, and for five thousand years I have remained a frog. If you take me with you and if you allow me to sleep with you, in your bed, by the morning I will become a beautiful prince." You must have heard... these types of stories are there.

And the princess brought the frog, and in the morning he became a beautiful prince.

But reality is just the opposite: you bring a beautiful prince; in the morning he becomes a frog! Every prince turns into a frog in the end. And then you are puzzled: "What happened? What went wrong?"

Nothing went wrong; the frog is a frog. The prince was your idea, it was your wish-fulfillment. You were wanting to have a prince, so you had him. You were longing, you were projecting, you were dreaming.

When you come to me, you are going to be shocked in many ways, and you are going to be confused in many ways. I have to dismantle your mind. It hurts, and it is not a very kind job. It is surgical. That's why I insist that first you become a sannyasin before I start the surgery -- because if you are not a sannyasin, there is every possibility that you will escape in the middle of the surgery. And that will be more dangerous -- because then you will be mad: the work incomplete, something dismantled and nothing created. That's why I insist: first become a sannyasin -- because I can trust that you will at least lie down for the time the operation takes, you will be on the operating table; you will not escape. You will trust me. Otherwise, I dismantle a part of you, and you escape. Then you will be in a worse state than you ever were before. The work has to be completed.

You will be thankful only when you have been completely renewed: you have been killed, and you are reborn -- only then. Before that there is going to be much pain. Growth goes through pain, much suffering. Growth is not cheap.

So, in fact, I have started the work on you: by calling you a good soul, I have thrown my net. You may think I have missed... I have not missed.

Let me tell you one anecdote.

The knife-throwing expert and his beautiful young assistant stood in front of their tent at the state fair while the spieler described the wonderful act that would be performed within.

Mrs. Silas Hawkins was attracted by the knife-thrower and Mr. Silas Hawkins detected in the assistant a few curves he had never seen before. They paid their two slim dimes -- "the tenth part of a dollar" -- and entered the tent. Finally the assistant stood against a wooden wall, doffed her spangled robe. Silas Hawkins gasped audibly, then the knife-thrower stepped on the platform, and it was Mrs. Hawkins's turn to gasp. The knife-thrower pulled back his right arm, and a steely blade went zinging through the air. It buried itself in the wall one-eighth of an inch from the assistant's shell-pink ear. Silas Hawkins jumped to his feet with a

cry. "Doggone!" he said. "He missed her."

I have not missed. It has hit you exactly where I wanted it to hit you. It has created all the turmoil in you. It has brought all the unconscious rubbish to the surface. The work has started. Now, if you allow me, more shocks will be coming. The more you allow, the more shocks will be needed. It is arduous. To be reborn is going to be arduous -- and this is the real birth.

Even in physical birth there is pain and there is trauma and there is suffering. This is a spiritual birth. One birth you have received from your parents, your father and mother; another birth you receive from your Master: you are born as a spiritual being. Much has to be cut, much has to be dropped. Only the very essential has to be saved: the non-essential has to be completely; destroyed. And the essential you don't know; you are identified with the non-essential.

So I will have to cut your old identities, by and by. By saying to you that you are a good soul, I have made you aware of a certain fact: this has been your game up to now. No more. I am not gambling with you.

But things should be clear from the very beginning; you should be alert to what is going to happen. I am not here to console you. I am not here to give you any consolations whatever. I am here to destroy you UTTERLY -- because that is the only way to give you a new birth.

Mulla Nasrudin was leaving his office at his usual quitting hour, three-thirty, when he noticed a truck-driver at the curb struggling unsuccessfully with a heavy case of books.
"I will give you a hand," volunteered the Mulla. The two seized the opposite ends of the case and huffed and puffed several moments, to no avail.
"I am afraid it is hopeless,"gasped Nasrudin. "We will never get it on the truck."
"On?" screamed the driver. "I am trying to get if off!"

So let it be clear from the very beginning -- you will try to save yourself, and I am trying to destroy you. And I could see you directly, because the chief characteristic is such that you cannot hide it.

When disciples used to go to Gurdjieff, he would look into them. He would create situations to find out what was their chief characteristic. Unless the chief characteristic is known, work cannot start. Somebody is greedy; his problem is greed. And if you talk about anger, that is not his problem. if you talk about sex, that is not his problem.

You will be surprised to know: greedy; people have no sexual problem. That's why Marwadis have to adopt children. Greedy people don't have sex-energy: their whole energy moves into greed. Money becomes their love object: they don't care a bit about women.

So if you tell a Marwadi to take the vow of celibacy, he will be ready; it is not difficult. But don't tell him about renouncing his money or wealth: that is his problem. A politician does not bother much about women; his whole thrust, his sexual thrust, is his politics. He wants to reach Delhi, Moscow, Washington; his whole energy is involved in that. His ambition is his sex. He wants to penetrate the capital, the capital is his woman. His ambition is phallic, He can avoid women, he will not be much interested. Once he has reached Delhi then he may start thinking about women, otherwise not.

This has happened in India. Before the freedom, all the politicians were great mahatmas, sages, Servants of the people, celibates... a great readiness to sacrifice. Then suddenly when they came into power, all that disappeared. Now their energy was released. Their energy was involved in reaching Delhi. They had reached Delhi; now what to do? The energy was there: something had to be done with the energy. Then they got involved in a thousand and one things.

The chief characteristic has to be known. Somebody has anger as his chief characteristic, somebody has deception, somebody has ego, somebody has greed, somebody has jealousy, somebody has possessiveness -- all different people. But if you come to a Master he can just look into you directly, and your chief characteristic is almost your soul. You don't know what else your soul is, but your chief characteristic is there, burning.

Sherlock Homes once confronted Dr. Watson with the statement: "Oh, my dear Doctor, I see you have not donned your long winter underwear."
"Amazing," Watson is supposed to have replied. "How did you deduce that?"
"Elementary," explained the peerless Holmes. "You have forgotten to put on your pants."

And as far as I am concerned, you are always without pants, remember. There is no way to deceive me; I am not deceived. Sometimes I may not be so rude, sometimes I may be polite; I may not say to you what I am seeing in you. Sometimes I may feel it is not the right time. But, whenever you come to me -- and that is the meaning of DARSHAN -- whenever you come and encounter me, you are absolutely naked to me. I may not say anything about it. I may wait for the right time. Or I may not ever say, and I may start working without saying it; that depends. But there is no possibility of deception.

If you can deceive me, then I cannot be of any help to you! I can be helpful only because you cannot deceive me.

The third question:

ORGANIZATIONS HAVE ALWAYS FRIGHTENED ME BECAUSE I FELT THERE IS A BUILT-IN EVILNESS, AND MAYBE A NECESSARY EVIL. THE RAJNEESH FOUNDATION IS AN ORGANIZATION, AND HAS EVERY POSSIBILITY OF BECOMING A VERY POWERFUL ORGANIZATION. CAN YOU TELL ME WHY THE FOUNDATION IS NECESSARY?

Yes. Because evil is necessary.

The fourth question:

WHY DO WE WEAR ONE HUNDRED AND EIGHT BEADS ON OUR MALAS? DOES THIS BELONG TO THE WORLD OF RITUALISTIC RELIGION?

Yes, it belongs to ritualistic religion. Don't become ritualistic, but don't become anti-ritualistic either. A little ritual is beautiful. To become ritualistic is wrong, but a little ritual is just fine. A little ritual adds spice to life. It gives salt to your food, it is tasteful. A life without any ritual will be a very poor, impoverished life.

You meet somebody on the road and you say, "Hello"; it is a ritual. And he says, "How are you?" and you say, "Fine"; it is a ritual. You are not fine -- he knows, you know, everybody knows. You meet somebody on the road, you smile; it is a ritual. You just watch: you will find that life needs a little ritual. It makes life run smoothly, it is lubricating. If the whole life becomes ritualistic, then it is dangerous; then you are only eating salt. A little salt in the food is good, but to just feed on salt is dangerous. You will die. But to drop salt completely is also dangerous. And remember this always: I am never totally against anything, and I am never totally in favor of anything. I always keep balance.

The orange robe, the mala, the locket: innocent ritual... but it adds spice. It gives you a feeling of community. And man needs a few fictions to live. The truth is too hard. Yes, one day you will become able to live with the truth, but right now, no. You have to pass through many stages. Only in the ultimate jump can you drop all fictions. Then too you may not drop them, because they are beautiful in themselves. They are not true, but they are beautiful in themselves.

I am not against ritual. I am simply saying that ritual is not religion, ritual is ritual. And a little ritual is always good: it keeps you in balance, it keeps you sane. Otherwise people start moving into extremes. There are a few people whose whole religion is ritualistic, there is no reality at all. Then there is Krishnamurti: his whole idea is non-ritualistic. There is no poetry, no fiction, no myth, no prayer, no meditation, nothing -- just a bare, naked statement of truth.

I don't believe in extremes. I would like you to remember the tightrope-walker. Always keep it in mind: the tightrope-walker. He is a symbol of life. He leans to the left, feels that no if he leans a little more he will fall; immediately he balances by leaning towards the right. Then he starts falling towards the right; immediately he balances himself again, leaning towards the left. He continuously leans from left to right, right to left. And that's how he keeps himself in the middle. This is the mystery: to keep in the middle, he has to lean to the left, he has to lean to the right. To keep in the middle, he has to be very illogical -- because the middle is not static, it is dynamic. Life is not static.

So always, if you want to keep yourself balanced, healthy, sane, you will have to lean to both sides:

sometimes a little ritual, sometimes no ritual; sometimes a little scripture, sometimes no scripture; sometimes a little worship, sometimes no worship; sometimes a little prayer, sometimes no prayer. In this way you will become a tightrope-walker.

And remember, again I repeat: the middle is not a static posture. You cannot just stand there. You cannot say to the tightrope-walker, "Why do you go on leaning this way and that? Why all this effort? Just stand there in the middle!" Then he will fall. If you are static you will die.

Life is process -- dynamic, river-like. Go and watch a river. Sometimes it flows to the north, sometimes to the east, sometimes to the south, and goes on leaning to both sides. And one day it reaches to the ocean. Everything is accepted in proportion.

The fifth question:

I HEAR THERE IS A ROOM IN THE ASHRAM CALLED: THE OFFICE OF THE GRANDE SEDUCER OF THE OLDIES. HOW OLDE IS AN OLDIE?

The question is from Astha.

Now, it is a very technical thing, but I will try to give you a layman's conception. And I will give you the right address where you can find a more informed and expert opinion.

Yes, there is a secret organization here in the ashram called SIN, s-i-n. "S" stands for seduction, seduction into neo-sannyas. That is the name of the organization, SIN. And there are three branches of the organization: for the babies, and for the oldies, and for those who are in-between. For the babies, up to the fourteenth year -- because by that time sexual maturity happens, and the baby is no more a baby. In fact, he is ready to create new babies, so he cannot be a baby. So you can demark the line -- fourteen years is the line for the babies; after birth, fourteen years. Before death, fourteen years is the limit for the oldies. If seventy is the average lifespan, then fifty-six is the demarcation line for the oldies. And in-between is everybody else.

So three departments exist, three branches of SIN: for the babies, Siddhartha and Purva take care; for the in-between, Teertha and Maneesha; for the oldies, Paritosh and Parijat.

But this distinction of oldies, in-betweens and babies, is applicable only here. In America there are only two: the babies and the oldies. The in-betweens exist not. That is a strange thing that has happened in America. People try to remain babies for as long as they can. They go on pushing the line: fifty, and still they are babies, fifty-five, and still they are babies, and fifty-six, and still they are babies. And it is the thirty-first of December, they are fifty-six, and they are still babies.

When they cannot push any longer, when it is impossible, they simply become oldies. They go from babies to oldies directly.

I have heard about a salesman who was succeeding, a door-to-door salesman. All his colleagues were surprised because they were selling the same goods, but not so successfully. He was earning almost ten times what they were. So they gave him a party, and asked him, "Please tell about your secret." He said, "There is nothing much, it is simple. Even if an old hag, a sixty-year-old woman, rotten, opens the door, I say: "Baby, is your mother at home? And that works! And I am immediately welcomed."

America has gone crazy. All natural limits have disappeared. From infancy, people simply move into senility. That's why the great problem of the gap of generations has arisen -- because there is no in-between to link them; the bridge is broken.

Americans are crazy. Just as the old Italian said... But I should not anticipate. First I must tell you the anecdote.

Wallace Reyburn, author of SOME OF IT WAS FUN, entered Naples, Italy, with the victorious troops who threw the Nazis near the end of World War Two. A grateful native offered to introduce him to a sister at home.

"Is she beautiful?" asked Reyburn.

"Ah, bella! bella!" enthused the native.

"Young?"
"Si! Si! Si!"
"Is she pure?" persisted Reyburn.
The native turned from him in disgust, remarking, "These Americans and Canadians are all crazy."

Natural limits are forgotten, natural things are forgotten. In America this distinction may not be applicable, but here... And except for America, everywhere in the world these are the three demarcations: the babies -- who are not yet interested in sex; and the oldies -- who have grown out of it; and the people in-between -- who go on wavering, who are still tightrope.

And of course, babies can convert babies... so Siddhartha, little Siddhartha and Purva. Right now little Siddhartha is travelling in America, trying to convert babies there -- because that is the country where the greatest number of babies exist. And for the in-betweens, Teertha and Maneesha are in charge of SIN; and for old people, Parijat and Paritosh.

So, Astha, if you really want a very informed, expert opinion, you go to Paritosh. He is in charge. And right now he is very busy, because many parents have come for Christmas, and he is seducing them into neo-sannyas. And to help people somebody has put a notice on his door; that's how this question has arisen. Somebody has put a notice on Paritosh's door: Office of the Grande Seducer of the Oldies -- just to help people, so those who want to find the office can find it easily.

The sixth question:

WHAT IS YOUR ATTITUDE TO MONEY?

I have lived without money, I have lived with money, and I have one confession to make: it is always better to live with money than without. Money is useful. One should not be used by it, that's all. I'm not against money; it should be used. It is a good, utilitarian invention. It helps. It is tremendously useful; but use it, don't be used by it.

Money should not be your master; you should be the master, that's all. And if you have to choose, then my suggestion is: always choose to be with money. I am not saying that you will be more happy; I am saying only that you will have more choice to choose your misery according to your heart.

A poor man has not much choice: he has to be miserable, whatsoever the misery happens to be. A rich man has much more choice. The poor man has to suffer in a limited way. The rich man suffers unlimitedly: he can suffer here, he can suffer in New York, he can suffer in London, he can suffer in Peking. He has the whole world to suffer in. And sooner or later, he will be suffering on the moon and Mars. he has more freedom, and freedom is good.

If you are poor you have to suffer one woman; if you are rich you have to suffer many women. It opens doors. So if you ask me, I will suggest that if you are trying to choose to live with money or without, I would say to live with money. it will give you more experience, it will bring you to God sooner -- because you will be tired sooner.

A poor man is never tired of money, remember. Because he has no money -- how to be tired of something you don't have? A poor man always hankers and desires and dreams about money. Only a rich man is finished with money. In fact, that is the definition of a rich man: one who is finished with money, he is the rich man. he has known, he has seen what money can give. And now he would like to have something more that Money can never give.

I am not saying money can give you God, or peace, or happiness. But there are foolish people...

One MAHATMA came to see me a few years ago, and he said, "I have renounced money because through money you cannot have bliss." But I said, "Who told you, in the first place, that you will have bliss? Through money you can have a beautiful house. Who told you that you will have bliss? Who has told you that you will have happiness? You will have a big car."

There are foolish people who expect that through money bliss is going to happen. Then they become disillusioned one day. Money is not wrong; their illusion, their projection, was wrong. Money is not at fault. If you go and try to squeeze oil out of sand, and oil does not come out of it, will you say that the sand is at

fault? You were foolish, you were stupid. In the first place, who had told you that by squeezing sand you would get oil?

Money cannot give you bliss, cannot give you peace, cannot give you God, cannot give you paradise. But to come to know this, one has to have money. Then you become clearly aware of what money can give and what money cannot give.

When a person has known what money can give, his efforts start moving beyond the money, beyond the world. Money is a beautiful invention, one of the most important inventions man has ever made, next only to language -- the first is language, the second is money. These are the two most important foundations for civilization, society, culture.

I am not against it; I am simply saying what money can give and what money cannot give. If you are thinking that by hoarding money, one day suddenly you will become meditative, then you are a fool. Not bye hoarding money are you going to become mediative. And remember, not by renouncing money are you going to become meditative. These are both foolish people. First they think that through money they will get God, then one day they think that by renouncing money they will get God -- but in both cases they remain money-oriented.

God has nothing to do with money. You can have God with as much money as you want, and you can have God without money, without as much money as you want. God has nothing to do with money. A rich man can become meditative, a poor man can become meditative. But my understanding is thins: that if a poor man wants to become meditative, he will need TREMENDOUS intelligence -- because he will have to see the futility of money which he does not have. He will need tremendous intelligence.

Kabir must have been tremendously intelligent -- I think more intelligent than Buddha and Mahavir. My reason for saying so is this: Buddha had money, Mahavir had money. If they became fed-up, it is simple, it is logical. It is as simple as "two plus two are four." If Buddha had not renounced the palace, then it would have proved only one thing: that he was stupid. If he renounced, that does not prove that he was very greatly intelligent, that simply proves an average intelligence. But Kabir, Christ, Mohammed -- they are more intelligent people. They didn't have money, they didn't have anything, and still they became aware that money is useless. They didn't have a great kingdom, and without having it they renounced it. They must have been very sharp people, tremendously alert. They could see through things that they didn't have. Their transparency, their clarity, was tremendous, incredible. If a poor man wants to be religious, he will need great intelligence. If a rich man wants to be religious, he needs only average intelligence.

So, if a poor man becomes religious, he is a great sage. And if a rich man does not become religious, he is a fool, stupid.

The last question:

> EACH DAY WHEN I LEAVE CHUANG TZU AUDITORIUM, I SEE THREE WHITE ROBES HANGING IN THE LAUNDRY ROOM. YET I NEVER SEE YOU WEARING MORE THAN ONE ROBE. I HAVE A SUSPICION THAT YOU ARE ACTUALLY ONE OF TRIPLETS. THIS WOULD EXPLAIN HOW YOU GO ON CONTRADICTING YOURSELF IN SUCCESSIVE LECTURES, AND APPEAR IN MORE THAN ONE PLACE AT THE SAME TIME.

So, you have found it out. Now keep it a secret and don't tell it to anybody. That is true; I have to confess. When you have found out, I have to confess. That is true -- I am a trinity, the trinity I as talking about: father, mother, son.

And yes, it is true. That's why it is so easy for me to contradict myself: sometimes the father is speaking, sometimes the mother, and sometimes the son. You will find three rivers meeting in me. It is a SANGAM. It is a meeting-point of three rivers, a TREVENI, a trinity, a TRIMURTI. I have three faces.

That's why it is so easy for me to move through all the traditions -- because there are only three traditions in the world. Three is a very basic unit: the father, the mother, and the son. That's why it will be difficult for you to make a coherent philosophy out of my assertions. You will have to have great intelligence to see the coherence, otherwise the contradiction is very obvious.

When I speak as a father, I speak as a father -- authoritative. When I speak as the mother, I speak as a mother -- non-authoritative, loving. When I am a father I order you, command you. Then I am a Moses with Ten Commandments. When I am a mother I persuade you, I don't order you. Then I am not a Moses; then I

am more like a Krishna. He persuades Arjuna, he persuades in a thousand and one ways -- very friendly, very lovingly. By and by, he brings him in. And when I am the son I speak rebellion, revolution. Then I speak as Christ, as Buddha.

And I am all three -- and I would like you also to be all three. To be one is not to be very rich. To be all three together is to be very rich.

And the very last question:

WHAT IS THIS ASTONISHING NONSENSE ABOUT YOU HAVING NO CHARISMA?

True -- it is astonishing and it is nonsense. How can it be -- I, having no charisma? But now things can be easy. Now you have understood the principle of the trinity. And I told you that there are three types of Masters: the charismatic, the methodical, and the natural. The father is the charismatic, the mother is the methodical, the son is the natural. The word "natural" comes from a root which means "out of birth".

Certainly so, you are right: it is amazing and it is nonsense. One of my parts is charismatic, one of my parts is natural. And that's how it should be. A perfect Master should be all three, simultaneously.

So please, if I say something, now you can sort it out. You can have three drawers: the father, the mother, the son. And you can go on collecting, and everything will be sorted out, figured out easily, simply. And don't ask me "Why did you say that one day?" because you are not asking the same person. And it is not so easy form as it is in this anecdote. Let me tell you:

In Nathan Asubel's Treasury of Jewish folklore appears the story of a famous preacher of Dubno whose driver stopped en route to a lecture date and said, "Rabbi, do me a favor. For once I'd like to be the one receiving all the honors and attention, to see what it feels like For this one engagement, exchange clothes with me. You be the driver, and let me be the rabbi."

The preacher, a merry and generous soul, laughed and said, "Alright -- but remember, clothes don't make the rabbi. If you are asked to explain some difficult passage of the Law, see that you don't make a fool of yourself."

The exchange was effected. Arrived at their destination, the bogus rabbi was received with tumultuous enthusiasm, and obviously loved every minute of it. Finally however, there came the dreaded moment when an extremely tricky question was put to him. He met the text nobly.

"A fine lot of scholars you are!" he thundered. "Is this the most difficult problem you could ask me? Why, this is so simple, even my driver could explain it to you!" Then he called the preacher of Dubno: "Driver, come here for a moment, and clarify the Law for these dullwitted fellows."

This is not so easy for me -- because when I am here the other two are not. I cannot call: "Come and explain this for me." So please, never raise any questions about contradiction. Whatsoever I have said some day is finished; I am finished with it. I don't look backwards, I go ahead.

And there is no need to worry about it. Whatsoever I am saying right now is the truth; the present is the truth, the past is dead. All those assertions of the past are dead. The next moment, again, the truth will have its own form. Then don't carry this moment with you.

This is my whole teaching: not to carry the past and to just remain true to the moment. Then there will be no contradiction. There is none. The contradictions appear only because you are trained too logically, and I am an illogical person. My whole logic is that of illogic. I am an irrationalist.

Yes, I am three, but please don't tell it to anybody.

The Path of Love

Chapter #7
Chapter title: A Harmony Of Love And Renunciation

27 December 1976 am in Buddha Hall

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I. 107. calat mansa acal kinhi

I HAVE STILLED MY RESTLESS MIND,
AND MY HEART IS RADIANT:
FOR IN THATNESS I HAVE SEEN BEYOND THATNESS,
IN COMPANY I HAVE SEEN THE COMRADE HIMSELF.
LIVING IN BONDAGE, I HAVE SET MYSELF FREE:
I HAVE BROKEN AWAY FROM THE CLUTCH OF ALL NARROWNESS.
KABIR SAYS: I HAVE ATTAINED THE UNATTAINABLE,
AND MY HEART IS COLORED WITH THE COLOR OF LOVE.
I. 105. jo disai so to hai nahin

THAT WHICH YOU SEE IS NOT:
AND FOR THAT WHICH IS, YOU HAVE NO WORDS.
UNLESS YOU SEE, YOU BELIEVE NOT:
WHAT IS TOLD YOU, YOU CANNOT ACCEPT.
HE WHO IS DISCERNING KNOWS BY THE WORD;
AND THE IGNORANT STANDS GAPING.
SOME CONTEMPLATE THE FORMLESS,
AND OTHERS MEDITATE ON FORM;
BUT THE WISE MAN KNOWS
THAT BRAHMA IS BEYOND BOTH.
THAT BEAUTY OF HIS IS NOT SEEN OF THE EYE,
THAT METER OF HIS IS NOT HEARD OF THE EAR.
KABIR SAYS:
HE WHO HAS FOUND BOTH LOVE AND RENUNCIATION
NEVER DESCEND TO DEATH.

IT WAS A BEAUTIFUL MORNING, and the sun was just rising on the horizon, and the first rays of the sun were playing with the almond leaves, and I saw an owl settling on the almond tree. He said, "Getting dark; is this a good place to rest until dawn?" Only one rabbit was listening to him. The rabbit said, "Sir, it is dawn! The sun is rising. You have it the wrong way round."

The understanding of an owl is totally different: the night is day for him, and the day is night; and in the morning he settles for the night. Evening is his dawn. And this much gap exists between the mystic and the non-mystic. What is dawn for a mystic is a dark night for you, and what is a dark night for the mystic is all that your life consists of. Hence, the misunderstanding.

Mystics have always been misunderstood. They say something -- we understand something totally different. Misunderstanding is so natural between a mystic and a non-mystic that understanding seems almost a miracle. And whenever it happens that understanding flows between a mystic and a non-mystic, the non-mystic is no more a non-mystic; he is transformed by that very understanding.

"Kindly let me help you or you will drown," said the monkey, putting the fish safely up a tree.

Now, he is trying hard to be compassionate, trying to save the fish from drowning. He is bound to kill the fish -- out of compassion. This has to be taken in very deeply; this will be the turning-point.

Now, Kabir is a mystic, one of the greatest. What he is trying to say, in the first place, is much distorted the moment he says it -- because he has known it in a state where words never penetrate, where silence is

eternal. He has known, experienced it, encountered it, but in a moment when he was not a mind.

Then he wants to convey it: the mind has to come in, the mind has to do a certain role. The mind tries to convey it, but in that very effort it is distorted. Now the silence has to enter sound, the silence has to enter its opposite; the wordless has to become confined to the word, the indefinable has to be reduced to a definition; and something mysterious has to become an explanation... all is lost. If not all, then almost all. Only a flicker of truth remains, just a ripple. While in his own experience it was a great ocean, now it is just a ripple.

Still the mystic has to say it. He has to share it. It is part of his experience to share it. It is just as a flower opens and shares its fragrance. It has to be done; nobody can contain it in himself He owes it to humanity and to all those who are still struggling in the dark. Maybe he cannot convey the whole light, but even a reflection of it may be helpful to many. Even a distorted form of it may help many to seek, to search, to enquire. It may make many thirsty for it. So the mystic has to say it. And whenever a mystic says it, he cries -- because he can see what it was in his experience, and what it has turned out to be in his words: ninety-nine percent is lost. And then when you hear the word, you translate it again according to your experience.

First, the experience; then the mystic has to translate it according to his mind. And the mind is given to him by the society, the mind is conditioned by the society. The mind is nothing but an experience of living with people. He has to translate it -- that which is known in tremendous aloneness, that which is experienced in absolute solitude, has to be brought into the mundane world, has to be reduced to a mass language, a mass medium. Much is lost.

And then you hear the word, and rather than listening to the wordless, you catch hold of the word, which is the non-essential. The essential is lost again. And then you translate the word according to your own mind, according to your own experience. Now you are a thousand miles away from the original experience.
I have heard...

A great Zen Master, Sozan, was asked to explain the ultimate teaching of the Buddha. He answered, "You won't understand it until you have it." But then what is the point in understanding it? When you have it, you have it; there is no need to understand it. When you don't have it, you cannot understand it, and the need exists to understand it. This is the paradox: you can understand it only when you have it. There is no way to understand it before it; only the experience will explain it to you. Nothing else can do that work, no substitute is possible. But then there is no need -- when you have it, you have it. When it is there, it is there. There is not even any desire to understand it; it has happened, you have known, it has become you.

It is just as when you eat food: when you eat food, you don't become food. Have you watched it? Otherwise you would have become a banana. You eat a banana; you don't become a banana, the banana becomes you. And exactly the same happens when you have known God: God becomes you. When you have known truth, truth becomes you; digested, it runs in your blood, it becomes your bones, it becomes your marrow, it becomes your presence. There is no need to understand it. In fact, there is nobody to understand it, nobody is left behind it, you have become it. Your understanding has become it. The need exists because we don't understand. So we go on seeking for explanations, and no explanation can explain it.

This is the paradox of religious experience: those who know need no understanding about it. They are tremendously contented by knowing it; it is more than enough. They may dance, they may sing, they may laugh, but they are not in any way seeking to explain it. They may live it, they may keep quiet about it -- they may sit silently, or they may become madly ecstatic about it -- but they don't bother to explain it.

That's why all the great scriptures of the world: the UPANISHADS, TAO TE CHING, Jesus' sayings, Buddha's DHAMMAPADA, are simply statements, not explanations. The UPANISHADS don't prove God, they simply assert; they say: It is so. It is not an argument. They are not proposing any hypothesis, they are simply declaring: It is so. It is a declaration. They don't produce any proof for why they declare it, why they declare that it exists. They simply say: It is so -- take it or leave it, but it is so. And there is no need for any proof: they are the proof.

But for those who are still in the dark night of the soul, stumbling, groping, some explanation is needed. It will be very, very far away from the truth, it will be a LIE -- but still it is needed.

So mystics speak. They have to speak, they have to outpour their beings, knowing that it may help few. It helps only a very few people. It helps only those people who are ready to trust -- otherwise it never helps. If you argue it is lost -- because a mystic cannot argue, he cannot convince you. In that way the mystic is very fragile; in that way, logically, he is very fragile: he cannot argue and he cannot prove. You can come

close to him, you can feel his being, you can look into his eyes, you can hold his hand, you can fall into his love, you can trust this madman, the mystic, you can go with him on an unknown journey. It is going to be a courageous adventure of trust. If you doubt, suddenly you are cut off. If you doubt, then there is no possibility of any bridge. One has to trust.

If you trust the word of the mystic, then there is a possibility it may create a little ripple in you. Otherwise, with doubt, even that ripple disappears.

Listening to Kabir, or to Christ, or to Krishna, remember it -- they have to be heard in a certain way; it is no ordinary listening. They have to be heard in such love, trust, that you don't stand separate from them, that you become all ears, that you become feminine, that you become just receptive, that you simply drink. You don't have any ideas and you don't try to translate it. Rather than being in a hurry to translate it inside you, to interpret it, and to think whether it is right or wrong, you simply listen as you listen to music.

When Ravi Shankar is playing, you don't bother about whether he is right or wrong. What do you mean by "right" or "wrong"? Music is music -- good or bad, but not right or wrong. You don't bother; you simply listen. and because the music has no language, you cannot translate it. You are simply in the presence of the music, surrounded by it, overwhelmed by it, taken off your feet to a faraway journey by it. But you are not deciding whether it is right or wrong, whether it appeals to your logic or not. You listen from the heart.

The mystic has to be listened to as if you are listening to music. and yes, I say to you: It is a music, far deeper than any musician can create. Once you start translating it, things become difficult.

Even these beautiful translations of Rabindranath Tagore are not true -- cannot be. Kabir's sayings are in Hindi; then they were translated into Bengalese; then from Bengali, Rabindranath translated them into English. They are faraway echoes, and much is lost. For example: I have stilled my restless mind, and my heart is radiant: for in Thatness I have seen beyond Thatness, in company I have seen the Comrade Himself.'

`I have stilled my restless mind'... CALAT MANSA ACAL KINHI: now the original has a totally different taste to it. If I have to translate, it will say, "My Lord, so you have done it? You have made my moving mind unmoving?" That is the meaning of it: CALAT MANSA ACAL KINHI? "The mind that was always moving, always moving... my Lord, so you have done it? You have made it unmoving?" That would be truer to Kabir. CALAT MANSA ACAL KINHI? Kabir is amazed! Kabir says, "My God, what have you done? I have been trying and trying and trying, and I could not still it, and you have stilled it? And it was so difficult, not even conceivable. Even a single thought was so difficult to drop, and now it is dropped completely, now it is nowhere! I cannot find it. All those vibrations of the mind, all those waves, continuous waves, all those thoughts, thought-processions -- all have disappeared. So you have done it? CALAT MANSA ACAL KINHI? Rabindranath translates it: I HAVE STILLED MY RESTLESS MIND. Now he has missed the whole thing. He says, I HAVE STILLED MY RESTLESS MIND. No; Kabir is not saying that. The sentence can be translated this way too. So I am not saying that the translation is linguistically incorrect; it is mystically incorrect.

It can be translated this way too: CALAT MANSA ACAL KINHI? because Kabir is not saying anything about who has made it unmoving -- I or you. He has not said anything. It can be translated as: I have stilled my mind. But that is impossible -- because "I" is the mind, so "I" cannot still itself. That will be pulling yourself by your own shoestraps -- Operation shoestraps. You are bound to fail; it is not possible. Only God can still.... So I say it is linguistically correct, but mystically incorrect.

Only God can still the mind. It is a gift. It is a grace that descends on you, it is not something that YOU do -- because whatsoever you do, YOU will remain. Your doing cannot dissolve you. Your doing will strengthen you more and more. Your effort will become a food to your ego.

How can you still your mind? Who is this one who is going to still the mind? It is mind itself. It will be just like a dog chasing its own tail. Hence, I say it is mystically incorrect. I don't know much language, but I now what mysticism is. I may not be well informed about mysticism -- but there is no need to be well informed about mysticism; it is my experience.

Information is knowledge received by tuition; knowing is knowledge unfolded in intuition. I am a mystic, I am not a poet. Rabindranath was a great poet, and he has seen to it that the translation should remain poetic, linguistically correct, but he has missed something of tremendous value.

Let me repeat it: CALAT MANSA ACAL KINHI? Oh my God, it is amazing. It is a miracle. I could never have believed that it could happen. It is incredible. So you have done it?! And I am simply amazed.... I cannot believe it, and it has happened. I am nowhere; you have stilled me? Your grace is great.

Kabir is grateful; this is a song of gratefulness. And Kabir does not believe in methods. He does not believe that man has to do something to attain to God. What can man do? The human hands are so small;

their reach cannot be very big. Our reach will be OUR reach; how can we reach God through human reach? It is impossible. Only God can reach us. We can be available, that's all. We can bow down, surrender, that's all.

Kabir does not believe in effort, he believes in effortlessness. That's what he calls SAHAJ SAMADHI, spontaneous ecstasy. Kabir is a lover; his path is the path of love. Love knows no effort.

Have you not observed it in your own life? Can you do anything about love? If I say to you, "Go and love that man," what will you do? You will say, "What nonsense! How can I go and love like that?" You cannot command anybody to go and love somebody. If love happens, it happens; if it doesn't happen, it doesn't happen. There is no way to produce it on order. And that is one of the miseries of the world; we have all learned to produce it on order, so of course it is false.

The mother says to me child, "Love me; I'm your mother!" And the child is helpless, and the child is so dependent that rather than becoming a lover to his mother, he becomes a politician. He starts pretending: "Yes, I love you." He smiles. We corrupt small children, we corrupt them into politicians. He does not mean it at all, but he has to do it; the mother says, "I am your mother and you have to love me." Now how is one supposed to love? What can you do to love somebody? You can pretend, you can act, you can play a game of love, but it will not be love at all. And the child starts playing a game of diplomacy. He becomes political. When the mother comes he smiles; the smile is just on the lips.

You cannot force the heart to smile. You can, at the most, exercise the lips.

And he looks at the mother with adoring eyes, false. And he says again and again to the mother, "I love you" -- and so on and so forth. He has to love the father, and the brothers and the sisters. He really hates all the brothers and all the sisters, because they are competitors. In fact, every child wants to be alone; he hates the siblings, he has to compete with them. But he has to love. "This is your younger brother" -- so he has to love. He hates this younger brother, he wants to kill this younger brother. Because of this younger brother he is no longer so important as he used to be. He is no more the center of attention of the family. He is discarded on the periphery; this younger brother, this enemy, has taken the central place -- now he manages, he dictates and dominates from the central stage. He is now not more than a secondary character: how can he love this younger brother? But he has to show love... otherwise he will be in difficulty. And this is how love is falsified, from the very beginning.

Then for your whole life you will go on loving in the same false way. You will go on pretending, and you will never allow the real love to take possession of you. And you will always be afraid of the real love, because real love will look like a flood -- dangerous, coming from the unknown, uncontrollable. You have learned a trick.

Of course, your love is so small that it can be controlled. It is so false; it can be controlled. It is in your hands, you can do whatsoever you want to do with it. Real love is greater than you; it is huge, enormous. It simply overfloods you, you are simply taken away. You are no longer standing anywhere. You lose your being in a real love; it is great, it pours from the heavens.

And the same is true about meditation: real meditation pours from heaven. It is not something that you do, it is something that happens. On your part only one thing is needed, and that is: you have to remain receptive, flowing, ready to go with God. If God is going north, you go north.

When the weather-vane points to the north, it does not make the north wind blow, remember. When the weather-vane points to the north, it does not make the north wind blow. It simply records that the north wind is blowing.

And so is meditation, and so is love, and so is prayer: it does not make God flow towards you, it simply records that God is flowing towards you, that God is blowing towards you. Meditation is not a method -- not for Kabir. That is the difference between Patanjali and Kabir. Patanjali is methodical; he believes in methodology. Kabir believes in love. What Patanjali calls "SAMADHI" Kabir will call "artificial SAMADHI". Against Patanjali, Kabir says, "Think of the SAHAJ: the spontaneous, the simple, that which is not created by you, that which is not manufactured by you -- because whatsoever YOU manufacture is going to be useless, worthless. You ARE worthless, so whatsoever you manufacture is going to be naturally worthless. Your signature will be on it."

SAHAJ SAMADHI means: it is not made by you. It is not homemade, it is God-given. The signature is not yours, it is God's. That's why I say the path of Kabir is the path of love.

I have stilled my restless mind.... No: "The mind has become still. I have seen my mind becoming still, I have watched it happening. My God, you have done it? And my heart is radiant."

When the mind is silent, the heart is radiant. When the mind is chattering, the heart is dead. You cannot

exist in the heart if you exist in the mind. If you exist in the mind.... Mind is very jealous and very possessive; it does not allow you to move towards the heart. The mind is a very jealous wife: it absorbs you totally, it does not leave a single moment to move towards the heart. And even if you start thinking about the heart, the mind creates a false heart in the head. The mind even starts manufacturing feelings.

Sometimes somebody comes to me and says, "I have fallen in love with you, Beloved Master." I say, "Really?" He says, "I think so." Now, a feeling cannot be a thinking. Either you have fallen in love with me, or you have not fallen in love with me. But you cannot THINK that you have fallen in love with me. Thinking is a false thing, but the mind produces pseudo-coins to deceive you. It says, "You need love? Okay, have it" -- and it creates a thought of love, it creates a thought of feeling. Mind is tremendously inventive; it can go on playing games. And this has to be watched, otherwise you will always be lost in the head. The head is very tricky and it goes on tricking you again and again. It is a tremendous trap, it can create anything. It is very efficient in producing false goods.

One young man was saying to me that he could not cry, his tears had become dry. And he said, "I'm trying hard, because now I have understood that crying is needed, that crying will relax me, that crying will make me more available to feelings. So I am trying hard."

I said, "If you try hard, you may succeed -- and that is the danger. The mind can even produce tears. It can force the eyes to flow in tears, and it will not have any relationship with your heart. And once you have succeeded in forcing the eyes, you will think that now you have succeeded. And the mind has deceived you."

One has to be very, very watchful. Kabir says: Only when God stills your mind does it happen. So what is to be done on our part? Kabir says: On our part we have to be receptive ends. On our part we have to be just welcoming, watching, waiting. On our part we are not to do anything -- because ANY doing is our own undoing. And this is difficult. Try it. It is very easy to do something; the greatest difficult thing in the world is not to do anything. Not to do is the greatest achievement. Zen people call it ZAZEN: sitting silently, doing nothing.

I haven come across a very beautiful Zen story. Listen to it attentively; it is YOUR story.

Behind a temple there was a field where a lot of squashes were ripening. One day a fight started. Now, you know, squashes are squashes... a great fight. The squashes split into two groups and made a big racket shouting at each other. And of course they used to live in a temple, they were growing in a temple, so those two groups must have been religious: Christian and Jew, Buddhist and Jaina, Hindu and Mohammedan -- something like that. A great theological debate arose. The head priest heard the uproar. He yelled and scolded them saying, "Hey, you squashes! The idea of fighting among yourselves! And in a Zen temple?! Everyone do ZAZEN! Sit silently doing nothing."

The priest taught them how to do ZAZEN: "Fold your legs like this; sit up and straighten your back and neck." While the squashes were sitting ZAZEN, their anger subsided and they settled down. Then the priest said, "Everyone put your hands on the top of your heads." When the squashes felt the top of their own heads with their hands, they found some weird thing on their heads. It turned out to be the vine that connected them together. They started laughing. They said, "This is really ridiculous! We are one, and we were fighting unnecessarily."

Sitting in ZAZEN, one finds that the universe is one. Sitting silently, one finds that there is no conflict anywhere, that the enemy exists not; that enmity is just our own illusion, created by us; that tension, ambition, struggle, is all just a mind game. There is nobody to struggle against; the whole is one. When you come to know that the whole is one, that we are connected with each other, that we are together, that I am part of you and you are part of me, that we are members of each other, then suddenly you have opened. This understanding comes not by any effort, but just sitting silently, effortlessly, just waiting -- alert, of course. Because you can fall asleep, then nothing will happen.

Two things are easy: doing something is easy or falling into sleep is easy. Whenever you are not doing something, suddenly you feel sleepy. You know only two ways: either do something -- then you can remain awake; or don't do something -- and you start feeling sleepy, you start feeling like falling into sleep. Just between the two is the thing: don't do anything, be as quiet as you are in sleep, and yet as alert as when you are doing something -- as alert as if you are fighting your enemy with a sword, and as quiet as if you have fallen asleep. Where sleep and awareness meet together, there is SAHAJ SAMADHI, there is that spontaneous ecstasy. And in that moment you suddenly feel your whole energy has shifted towards the

heart. The head disappears; you become headless.

Just the other day, Savita was saying that she was very much puzzled: she had seen me in a sort of dream or reverie, without a head. I said, "Perfectly true, Savita. You have achieved a great SATORI, a great experience. I am without a head! And you are also without a head, and everybody is without a head."

This happens when the energy starts moving towards the heart: one day suddenly you realize that there is no head. Not that your physical head disappears -- it is there, but no more the center of your being; it is there, but no more on the central stage, no more the controller, no more the manager, no more the boss.

The mind settled, the moving has become non-moving. The mind, when it is not moving, is a no-mind -- because movement is the mind itself. When your mind is not moving, where will the mind be? Thought, to be, has to move. If there is no movement in your mind and all thought processes have stopped, mind has disappeared -- because mind is nothing but a thought process. "When the mind is not, my heart is radiant": then suddenly a sun rises in your heart. You are full of light, you are full of joy, you are full of love.

... FOR IN THATNESS I HAVE SEEN BEYOND THATNESS...

And there, you come across the beyond. THERE, THROUGH THAT MOMENT, you come to see that which is, the reality. Through the mind you have always come across your own projections. Through the mind you never come to the real. The mind goes on creating ideas about the real. You never face reality as it is; there is always a screen of thought, and the thought always goes on distorting the reality. You never see that which is, you are not objective. Your imagination goes on working, your wish-fulfillment goes on working, your desires go on coloring things. You can never see things as they are unless the mind is completely put aside. When you see through the heart, you see the reality.

... FOR IN THATNESS I HAVE SEEN BEYOND THATNESS...

In that tremendous light, radiance of the heart, I have looked into the depth, I have looked into the beyond.

... IN COMPANY I HAVE SEEN THE COMRADE HIMSELF.

And NOW I KNOW that whosoever is around me is nobody else but You. In company I have seen the Comrade Himself: now my wife is no more my wife -- it is God playing the role of my wife. And my son is no more my son; and my husband is no more my husband -- it is God playing the role of my husband or my son. Even the enemy is no more the enemy, but God playing the role of my enemy to make life a little more exhilarating, to make life a little more rich, to make life a little more creative, dynamic. To enrich life, God has taken so many forms.

... IN COMPANY I HAVE SEEN THE COMRADE HIMSELF.
LIVING IN BONDAGE, I HAVE SET MYSELF FREE...

Now there is no need to go anywhere. Kabir says: Living in bondage, I have set myself free. Now this is a far greater freedom than the freedom that exists against bondage. This is true freedom: it is not against bondage, it is simply beyond bondage. If you can be free even in a prison, only then are you free. Then your freedom has a spiritual quality. Then you can be chained on the outside, and still, deep inside, you are as free as a bird in the sky. And then you are not fighting, even with chains.
I have heard....

Once Diogenes was caught by a few people, robbers. Diogenes was a very healthy mystic. In the West, he seems to be the only person who can be compared to Mahavira in the East. He used to live naked, and he had a beautiful body. It is said that even Alexander was jealous of him. And he was a naked fakir; he had nothing other than his glory, than his own beauty. He was caught: he was meditating under a tree in a forest,

and a few robbers caught him. And they thought, "It is good. We can get a good price for him. He can be sold in a slave market." But they were afraid, because the man looked very strong. The robbers were at least half a dozen, but still they were afraid. And they approached very cautiously because he could be dangerous. He alone seemed to be enough for six people.

Diogenes looked at them and said, "Don't be afraid. Don't be afraid, I'm not going to fight you. You can come close to me, and you can put your chains on me."

They were surprised. They chained him, they made him a prisoner, and they took him away to the marketplace. On the way he said, "But why have you chained me? You could have just asked me, and I would have followed. Why make such fuss about it?"

They said, "We cannot believe that somebody is so willing to become a slave!"

And Diogenes laughed and he said, "Because I am a free man, I am not worried about this." they could not understand. Then, in the marketplace, standing in the middle of the market, he shouted, "A Master has come to be sold here. Is some slave desirous of purchasing him?" Look what he said: "A Master has come to be sold here. Is some slave desirous of purchasing him?"

A Master is a Master. Real freedom is not against bondage, real freedom is beyond bondage. If your freedom is against bondage, you are not really free. You can escape to the Himalayas just because you are afraid of the marketplace and the wife and the children, but you are not really a free man. The Himalayas cannot become your freedom. You are afraid of the wife; and if the wife comes to see you in the Himalayas, you will start trembling. Your henpecked husband will suddenly be there.

It is said about Swami Ramateertha: he traveled all around the world preaching the message of the East. He was a great thinker, a great mystic. Then he came back. He was staying in the Himalayas with his disciple, Punsi. One day, Punsi reports in his diary, his wife came to see him. And Punsi says, "I have seen Ramateertha meeting thousands of people, men, women of all sorts, but suddenly I felt a shadow falling on him -- the wife -- and he became a little afraid." And he said to Punsi, "You tell my wife that I don't want to see her."

Punsi was shocked. He said, "Sir, if you are afraid of your wife, then I would also like to go away from you. Then you are no more my Master. Why should you be afraid of the poor woman? And she has come from a faraway village, from Punjab. You left her, you left her with the children, and she has been carrying on somehow in poverty, in tremendous need, with no complaint. And she has come just to touch your feet, just to see you, and she will be gone by the evening -- and you don't want to see her? There must be some subtle fear in you; you are still afraid of her. You are still a husband then. Then you have not become a real sannyasin."

Ramateertha listened to Punsi's words, became aware, and said, "You are right. Call the woman: not only will she touch my feet, I will touch her feet too. This may be a message from God. This may be my last fear; it must be somewhere in my unconscious. You are right."

Since that day, Punsi wrote in his diary, Ramateertha had a luminosity that never was there before. Since that day he was really free; he was freedom. The last shadow of bondage disappeared: he accepted his wife too. Now there was no grudge, no complaint, no fear, no escape.

That's what I mean when I say freedom should be beyond bondage, not against bondage. A freedom against bondage is afraid of bondage, and a freedom which is afraid is not freedom at all. Freedom and fear never exist together. Fear is the death of all freedom, and freedom is possible only when all fear has disappeared, utterly disappeared.

That is the meaning of Kabir:

LIVING IN BONDAGE, I HAVE SET MYSELF FREE...

Now there is no question. Now this freedom has no conditions about it: "I should live in the Himalayas, then I will be free"; "I will live in a Catholic monastery, then I will be free"; "I will avoid women, then I will be free"; "I will not touch money, then I will be free" -- all nonsense, all rubbish, created by the cowardice of man, created by fear.

LIVING IN BONDAGE, I HAVE SET MYSELF FREE:
I HAVE BROKEN AWAY FROM THE CLUTCH OF ALL NARROWNESS.

This is freedom: to be free from all narrowness. If you are a Hindu, you cannot be free, you are very narrow. You are in a tunnel called Hinduism. If you are a Mohammedan, you are not free. If you think you are man, you are woman, you are not free -- tunnels, all tunnels, all of them. If you think you are a negro or a white man, then you are not free -- tunnels, all tunnels, all of them. If you think you are a communist or anti-communist, if you have some ideology to define you, you are not free.

Freedom means no definition. Undefined you are... as vast as existence itself. And that is the truth, you ARE that. TATWAMASI: you ARE that. You are the whole, not a iota less. The part is the whole: let me declare it. It is very unmathematical to say that the part is the whole, but mysticism is unmathematical. If you go to the mathematician he will say, "How can the part be the whole? The part has to be the part. The part can never be the whole, and the part can never be equal to the whole, and the part has to be smaller than the whole." Certainly, it is mathematically right, but mystically it is nonsense.

The part is the whole, EQUAL to the whole, not a little smaller, not a single iota less. Because the part is not separate from the whole, how can the part be smaller than the whole? Just think of a wave: the mathematician will say, "The wave is less than the ocean"; the mystic will say, "The wave IS the ocean!" How can it be smaller than the ocean? Can you take the wave away from the ocean? Can you take it away? Can you hold it in a box? Then you will know that the moment you take the wave away, it is no more the wave. The wave exists only in the ocean, as the ocean; it cannot be taken away. The wave is nothing but the ocean waving.

The wave is an activity of the ocean. It is not separate, there is no division. The wave is the ocean, the part is the whole; and when you remember this, then you declare, like Christ, "My God and me are one"; or, like el-Hillaj Mansoor: "ANA'L HAQ" -- I am the Truth; or, like the Upanishads, "AHAM BRAHMASMI" -- I am God, I am absolute, I am the whole.

I HAVE BROKEN AWAY FROM THE CLUTCH OF NARROWNESS.
KABIR SAYS: I HAVE ATTAINED THE UNATTAINABLE...

Listen to the beauty of it:

I HAVE ATTAINED THE UNATTAINABLE,
AND MY HEART IS COLORED WITH THE COLOR OF LOVE.

Why call it unattainable if you say, "I have attained?" That's where logic and mysticism go on separate ways, part company. The logician... if you go to Arthur Koestler and you ask him about this sentence from Kabir where Kabir says, "I have attained the unattainable," he will say, "Absurd! If it is unattainable, then certainly, how can you say you have attained it? If you say you have attained it, then how can you call it, in the same breath, unattainable?" He will say this is mystification, this is madness.

But listen... it is not mystification. Kabir is trying to say something of tremendous value. He has to use this absurd expression because that is the only way to express it. Truth can be expressed only through paradox.

I HAVE ATTAINED THE UNATTAINABLE...

What does he mean then? He calls it "unattainable" because you cannot attain it. You cannot achieve it, you cannot make it a goal, you cannot make any effort to attain it, there is no methodology to attain it. There is no way to attain it -- hence he calls it "unattainable". But still it is attained. One day, suddenly, it comes as a gift -- not as an attainment. Not that you have attained; you are simply amazed, you cannot believe your own eyes -- it is there, it is showering all around you. And the paradox is: the more you try to attain it, the less will be the possibility for the gift to come to you.

When you drop trying to attain it, when you forget all about attaining, when you have understood that it cannot be attained, when this understanding has penetrated to the very core of your being, and you are relaxed, and there is no desire to attain, to go anywhere, to be somebody, to have something -- some

experience of God, MOKSHA, NIRVANA -- when all these desires have disappeared.... Because you know it is unattainable; it cannot be desired, it cannot be made an object of ambition, because all objects of ambition will create ego -- and through ego it is not possible. How, through the ego, can you become vast? The ego is the tunnel; how can you remain in the tunnel and yet attain to the vast sky? Impossible.

Understanding this: "I am the root-cause of my misery, I am my confinement," one relaxes. When the relaxation is perfect, when the relaxation is UTTER, then it comes as a gift.

So Kabir says, "I have attained the unattainable -- not that I have attained it; I have been given it, it is a grace. God has descended on me."

That's why I say Rabindranath has not translated it rightly. CALAT MANSA ACAL KINHI? "So, my God, you have done it? I had lost all hope. I had even stopped praying for it; it was meaningless. For thousands and thousands of lives I was searching for it, and then I dropped all -- the whole search. And now that I have dropped all search you have done it? You surprised me! When I was trying, you were frustrating me. And now I am no longer trying, and you have done it? When I was thinking I was capable of having it, when I was thinking I deserved it, you never listened to me. You were so far away. And now that I think I don't deserve it, that I am not worth of it, suddenly you are here."

I HAVE ATTAINED THE UNATTAINABLE,
AND MY HEART IS COLORED WITH THE COLOR OF LOVE.

Only when God has happened is your heart colored with the color of love, never before it. Or, when your heart is colored with the color of love, God is attained, never before it. And please don't make a puzzle out of it: don't start asking which is first, the hen or the egg. Don't ask that.

Either move through love, and you will attain to God, or move through God, and you will attain to love. They come together; it is one package. The hen and the egg are not separate -- the egg is nothing but a way for the hen to produce more hens, and the hen is nothing but a way for the egg to produce more eggs. They are not separate. The egg is the hen unmanifest, and the hen is the egg manifest. They are two ends of one thing, of one phenomenon. So are God and love.

That's why Jesus says, "God is love." And I say to you: Love is God. Both mean the same. God is one end of the same energy, of the same vibration, and the other end is love. You start from anywhere.

Please start; don't just sit and think, "Which is first? From where should I start?" People who think about from where they should start never start. Thinkers never start. Only non-thinkers take the jump.

Somebody comes to me and I enquire, "What about sannyas; are you ready to take the jump?" and the person says, "I will think about it." Thinkers never take any jump. Thinking means making everything certain before it has happened. Thinking means trying to make the unknown known before going into it. Thinking means: "I should make all the arrangements. I am not moving into some gamble." Thinking is cowardly. Thinking IS cowardly, thinkers are cowards.

And what can you know in this mysterious life? What can you know? Nothing is known.
I have heard....

In a jam-packed bus, a young secretary was having difficulty fishing for a quarter in her purse to pay her fare. A stalwart gent standing next to her volunteered: "May I pay your fare for you?"
"Oh no," she stammered, "I could not let you do that. After all, you are a total stranger."
"Not really," he told her. 'You have unzipped me three times."

But that's what we call acquaintance, knowledge. Do you know your wife? Do you know your husband? Do you know your child? Do you know your mother? Do you know me? What do we know? All knowledge is so superficial. But still, the thinker thinks that first he has to make everything certain, first he has to become in every way knowledgeable. He has to have the map, the guide, the possibilities, the dangers, the benefits -- and then he will move. Then you may move into anything, but you cannot move into sannyas: it is a gamble. Then you cannot move in God: it is the ultimate gamble. That which you see is not -- so what will you think? And what CAN you think?

THAT WHICH YOU SEE IS NOT:
AND FOR THAT WHICH IS YOU HAVE NO WORDS.

That which is you cannot see because of your thinking. Thinking is the greatest foolishness of man. Then you carry ideas in your head, and you are always looking through those ideas.
I have heard....

Commuters from Connecticut have become used to horrendous railroad service, but when a local limped into Grand Central an hour and a half late on a scheduled forty-minute run, even one meek little schnook from Mount Vernon protested.

The conductor reminded him, "We are always late when it is snowing."
"I know that, " persisted the schnook. "But this morning there is not even a cloud in the sky!"
"We are not responsible for that," concluded the loyal conductor. "Snow was predicted."

That is the way of knowledge. You go on looking for things which are predicted, but not for things which ARE. You go on looking for things for which you have been trained, but not for those things which are. You go on looking for that for which society has prepared you, but not for that which is the reality. No society has yet been able to prepare you for reality -- because society is a myth. Society is a fiction, society is a lie.

I have heard a very rare incident, and it is true; reliable sources say it is so.

When Darwin came across a small island in his journeys, they were traveling in a very big ship. The islanders had never seen such a big thing. They had known only very small boats where two persons, at the most, could sit -- just fishermen's boats. When this big ship landed near the island, Darwin reports in his diaries, the islanders did not see it! Nobody was attracted. People were working on the shore and fishing -- and such a huge ship, and nobody even looked. They were surprised: "What is the matter? Are these people mad?" they should have run, they should have gathered in a crowd. The whole small island should have gathered there; that's what Darwin was expecting.

When they went on land and they enquired, then, by-and-by, the islanders became aware of the ship. And then the chief said, "Because we have never seen such a thing, we never expected it."

And unless you expect a thing, how can you see it? When you expect a thing you start seeing things. If you are moving through a monastery and you don't know that it is a monastery, you may see something else which is not there. If you know it is a monastery -- it may not be a monastery -- you may start seeing things which are not there. If you go through a cemetery and you don't know, you will not see ghosts. But if you know that it is a cemetery -- it may not be, you may be misinformed -- you will start seeing ghosts. Your vision is clouded by what you expect. Your vision is not clear.

THAT WHICH YOU SEE IS NOT:
AND FOR THAT WHICH IS YOU HAVE NO WORDS.
UNLESS YOU SEE, YOU BELIEVE NOT:
WHAT IS TOLD YOU, YOU CANNOT ACCEPT.

And Kabir says, I know -- whatsoever I am saying you cannot believe it, because you have not seen it. How can you believe it? I can understand your difficulty. When I tell you, "Take the jump into sannyas," I know your difficulty. You have not seen it; how can you trust it? You don't know me either; how can you trust me? You don't even know yourself; how can you trust yourself? I can understand your confusion, your difficulty. And those who take the jump have not taken the jump through any conclusion on their part. They have taken the jump in spite of all the fears, doubts. In spite of their minds they have taken the jump. It is not that they have become convinced; there is no way to become convinced. What I am talking about is something you experience -- only then do you know. So how can you become convinced about it? There is no way to make you convinced a priori, beforehand.

Kabir says: "I know."

UNLESS YOU SEE, YOU BELIEVE NOT:
WHAT IS TOLD YOU, YOU CANNOT ACCEPT.

HE WHO IS DISCERNING KNOWS BY THE WORD;
AND THE IGNORANT STANDS GAPING.

For one who knows, even a slight hint is enough: even the word will give him the message of the wordless. But he knows already; he is the discerning one, he has awakened.

Kabir and Farid met once and didn't talk. For two days they remained silent together. Sometimes they laughed, sometimes they hugged each other. Holding hands they sat there, looking at the moon and the sun. And the disciples were very worried: "What has happened to these two people?" They were both always talking.

Farid was a great Master; so was Kabir. And Farid was traveling around the country, so his disciples said, "Kabir's ashram is close by. It will be a beauty to see you together. It will be a great experience for us." And they were hoping secretly that when these two persons would meet, there would be some communication between the two, a dialogue, and they would be benefited tremendously. So Kabir's own disciples said to him, "We have heard that Farid is passing by. We should invite him. It will be a great event for the ashramites to see you both together, having a chit-chat. We will be benefited tremendously."

Kabir laughed. Farid was invited. Farid stayed in Kabir's ashram for two days, but not a single word was uttered by the two. The disciples became very, very bored. they were expecting very much; they were frustrated, of course. They kept watch day and night because maybe when they were gone they might talk. so they never left them, they never went to sleep. Even when Kabir and Farid were sleeping, they were waiting. But not a single word was exchanged.

Then Farid left, Kabir came to say good-bye; not even then was a single word uttered. They hugged each other and departed.

The moment they departed from each other, the disciples jumped. Farid's disciples jumped on him and they said, "What happened to you? We had never known that you are such a dumb fellow! Why did you keep quiet? Why did you torture us so much? That silence was very heavy, and we were waiting for some communication between the two of you."

Farid said, "But what to say? He knows." And so was the case with Kabir. He said, "What to say? To say something to him would simply prove that I don't know. He knows, I know, and we know the same thing. We looked into each other's eyes -- and it was finished. what is the point of repeating? It would be a repetition, and meaningless."

When somebody knows, even a word is not needed -- or even a word is enough.

SOME CONTEMPLATE THE FORMLESS,
AND OTHER MEDITATE ON FORM;
BUT THE WISE MAN KNOWS
THAT BRAHMA IS BEYOND BOTH.

A few think God has form -- SAGUNA; a few think God is formless -- NIRGUNA. Kabir says: God is beyond both, and God is within both, and the within is the beyond He is in forms, and yet formless. He manifests Himself in so many millions of forms, and yet remains unmanifest.

THAT BEAUTY OF HIS IS NOT SEEN OF THE EYE...

If you want to see Him, these eyes won't be of any help.

THAT BEAUTY OF HIS IS NOT SEEN OF THE EYE...

... in fact, you will have to close these eyes. You will have to open the eyes of your consciousness, of your awareness. These physical eyes will not do.

... THAT METER OF HIS IS NOT HEARD OF THE EAR.

That melody, that music, that meter, that song, is not heard by these ears. You will have to move withinwards. He is singing there within you, not outside. These ears can hear only the outside music. You will have to move withinwards; the singer is there, the musicians is there. He is continuously singing a song. That song is your very life.

But you have to listen in a totally different way, and you have to see with a totally different quality.

KABIR SAYS:
HE WHO HAS FOUND BOTH LOVE AND RENUNCIATION
NEVER DESCENDS TO DEATH.

Remember, the highest harmony is between love and renunciation. Look at this tremendously seminal sutra: love and renunciation, together. That's my whole teaching too.

People come to me and they say, "If you simply teach meditation, it would be enough. Why do you teach love too? We have never heard saints talking about love. why do you talk about love? Or even if saints talk about love, they don't talk about ordinary human love."

Just one day when I said: "God is love, and don't write love with a capital l," one woman wrote a letter of protest. She wrote, "Why? Why not write the letter I with a capital? Why do you insist that the I should be written in lower-case?" I can understand her protest. With a capital L, love is something divine, not human. With a capital L, your love is dropped out of it; it is the love between Krishna and his GOPIS, the love between God and His devotees -- not the love that happens between you and your child. That is a lower-case-l love. Yes, it is good if I say love with a capital L and say it is God -- "But ordinary love, human love you call divine?" That is difficult, that looks like a sacrilege -- but that is my whole effort here.

There is no capital L. Even God should be written with a lower-case g -- because this whole existence is divine. The whole existence... in the very ordinary the extraordinary is present. Look into the lower-case l: the capital L is present.

In the ordinary pebble, in the ordinary rock, He is as much present as in a Kohinoor. There is no distinction for Him. The whole existence is precious with His presence.

KABIR SAYS:
HE WHO HAS FOUND BOTH LOVE AND RENUNCIATION...

Very difficult to understand, the very extreme of illogic.... We can understand love, but then what about renunciation? We can understand renunciation, but what about love? They seem to be the greatest contradictions possible. When you love, how can you renounce? And when you renounce, how can you love?

Try to understand it. Ordinary love is a sort of sleep: you become attached to the object of love, you start feeling jealous, you become possessive -- and your possessiveness and your jealousy really poison the whole love. They destroy it. Love is destroyed by jealousy, possessiveness. The moment you try to possess your love-object, you have denied love, you have already denied. You have declared that you don't love.

Love is possible only if there is no possessiveness and no jealousy. That means love has attained to renunciation. You love the person but you renounce possessiveness; you love the person but you renounce jealousy; you love the person but you don't want to make a slave out of him or out of her; you love the person but you respect his or her freedom; you love the person but your love does not become an imprisonment. You love, and yet you remain unattached. You love, you love tremendously, but still you don't cling: that is renunciation.

Love the world, and don't be attached. Be in the world, but don't be of the world -- that is what renunciation is. That's what I call sannyas: a great harmony between love and renunciation; a great harmony between this world and that; a great harmony between God the creator, and the world, the created; a great harmony between the body and the soul a great harmony, with no conflict; the disappearance of all conflict.

If your love is so great that it can contain renunciation, only then is it love. If your renunciation is so great that it can contain love, only then is it renunciation. And a man who can be loving and yet in renunciation is the greatest growth, the destiny. That is the destiny we are seeking. And unless it is attained,

you will never feel fulfilled. God is the lover and the sannyasin.

Look... He loves the world, otherwise the world could not be. He loves the world... and yet you cannot find Him anywhere. He is completely absent; His renunciation is UTTER. He loves the world; He goes on creating it. He loves tremendously, otherwise why should He create? He cares tremendously, but is so unattached that He never comes in the marketplace to declare, "Look, I am the creator."

He has no I. He is the creator without ever feeling, "I am the creator." His renunciation is utter, his love is utter.

A sannyasin will be a miniature of God: his love will be total, his renunciation too.

AND KABIR SAYS:
HE WHO HAS FOUND BOTH LOVE AND RENUNCIATION
NEVER DESCENDS TO DEATH.

He goes beyond death; he becomes deathless. He has attained to the nectar of the divine. He has attained to the elixir. For this elixir, the alchemists all over the world have been searching and searching. This elixir can happen in you. Just one combination is needed, one great synthesis: the synthesis between love and renunciation.

The Path of Love

Chapter #8
Chapter title: God Still Hopes

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The first question:

IS THERE LIFE AFTER DEATH?

THIS IS A WRONG QUESTION, basically meaningless. One should never jump ahead of oneself: there is every possibility that you will fall on your face. One should ask the basic question, one should begin at the beginning. My suggestion is: ask a more basic question.

For example, you can ask, "Is there life after birth?" That would be more basic, because many people are born but very few people have life. Just by being born you are not alive. You exist, certainly, but life is more than mere existence. You ARE born, but unless you are reborn into your being, you don't live, you never live.

Birth is necessary, but not enough. Something more is needed, otherwise one simply vegetates, one simply dies. Of course, it is a very gradual death -- and you are so unaware that you never know it, you never become aware of it. From birth to death, it is a long progression of death. It is very rare to come across an alive person. A Buddha, a Jesus, a Kabir -- they are alive. And this is the miracle: that those who are alive never ask the question: "Is there life after death?" They know it. They know what life is, and in that knowing, death has disappeared. Once you know what life is, death exists not. Death exists only

because you don't know what life is, because you are yet unaware of life, its deathlessness. You have not touched life, hence the fear of death exists. Once you have known what life is, in that very moment, death has become nonexistential.

Bring light into the dark room, and the darkness disappears; know life, and death disappears. A person who is really alive simply laughs at the very possibility of death. Death is impossible; death cannot exist, in the very nature of things: that which is will remain, has remained always. That which is cannot disappear. But not theoretically; you have to come to this experience existentially.

Ordinarily this question remains in the mind, whether you ask it or not: the question, "What happens after death?" because nothing has happened before death, that's why the question. Because life has not happened even after birth, how can you believe and trust that life is going to happen even after death? It has not happened after birth, how can it happen after death? And one who knows life knows that death is another birth and nothing else. Death is another birth; a new door opens. Death is the other side of the same door you call birth: from one side the door is known as death, from the other side the door is known as birth.

Death brings another birth, another beginning, another journey -- but this will be just speculation to you. This will not mean much unless you know what life is. That's why I say, ask the right question. A wrong question cannot be answered, or it can be answered only in a wrong way. A wrong question presupposes a wrong answer. I am here to help you to know something, not to help you to become great speculators, thinkers. Experience is the goal, not philosophizing -- and only experience solves the riddle.

You are born, but not yet really born. A rebirth is needed; you have to be twice-born. The first birth is only the physical birth, the second birth is the real birth: the spiritual birth. You have to come to know yourself, who you are. You have to ask this question: Who am I? And while life is there, why not enquire into life itself? Why bother about death? When it comes, you can face it and you can know it. Don't miss this opportunity of knowing life while life surrounds you.

If you have known life, you will have certainly known death -- and then death is not the enemy, death is the friend. Then death is nothing but a deep sleep. Again there is a morning, again things will start. Then death is nothing but rest -- a tremendous rest, needed rest. After the whole life of toil and tiredness, one needs a great rest in God. Death is going back to the source, just as in sleep.

Every night you die a little death. You call it sleep; it would be better to call it a little death. You disappear from the surface, you move into your innermost being. You are lost, you don't know who you are. You forget all about the world, and the relationship, and the people. You die a small death, a tiny death, but even that tiny death revives you. In the morning you are full of zest and juice again, again throbbing with life, again ready to jump into a thousand and one adventures, ready to take the challenge. By the evening you will be tired again.

This is happening daily. You have not even known what sleep is; how can you know death? Death is a great sleep, a great rest after the whole life. It makes you anew, it makes you fresh, it resurrects you.

The second question:

THE OWNER OF THE GRAND HOTEL WHERE I AM LIVING WOULD LIKE AN ANSWER TO THIS QUESTION: WHY DID GOD CREATE THIS WORLD?

First, never bring anybody else's questions to me. Bring the questioner, because I cannot answer anybody else's question. The questioner has to be here, in my presence, because deep down, my presence is the answer -- not what I say, but what I am. Never bring borrowed questions. If it is not yours, it is meaningless. You tell the owner of your hotel, "You can come," and if he is really interested, he should come. I don't think he is interested in God or in anything -- maybe curious, but curious people are just stupid.

Any stupid person can be curious. To be really an enquirer, one needs great intelligence.

Now, if he is interested, I am here in Poona, and he runs a hotel here. You are here from faraway countries, and he has not come. He is not interested, he is just curious. He is not ready to stake anything, not even coming here. It is not very costly to come here; he could have come. And he knows you are coming here every day, and he knows that you are a sannyasin. He knows that you have staked your life, you have gambled with your life, and he has not even become interested.

NEVER bring such questions to me. This type of question is foolish; it cannot be answered -- because unless you ask intensely, unless you ask from the very core of your being, the question is irrelevant. The question becomes relevant only when you are behind it and you are ready to do something for it: you are ready to pay for it.

God is not available to such people. They are not ready to pay anything. They want God very cheaply. They want God second-hand. Now, you will listen to my answer, and then you will go and tell him. First, you don't know; you will not listen to what I say, you are bound to carry some wrong message. Of course, your mind will come in, you will distort it: you will add something, you will delete something from it, you will color it with your own mind, with your own interpretation, and then you will take it to him. It is already dead; you have killed it. Then you go and give it to him.

And if in this way enquiries are possible, then books are available. He should go and consult a library; all answers are written there. And he must have read something, otherwise the question would not arise. He must have heard the word 'god'.

Never do these things. If somebody asks such a question, drag him to me. Tell him, "You come and you face this man directly."

But, I suspect that the question is yours, and not the owner of the hotel's. But you are not courageous enough to say that it is yours. People are so ashamed, even of asking authentic questions. Why are people so ashamed? -- because to ask a question proves that you are ignorant. So people would like to hide behind somebody else's back: now this "owner of the Grand Hotel" is a perfect place to hide.

People feel a little ashamed when they ask a question, because the very idea that "I am asking a question," means that "I don't know."

Once it happened: A man came to me and he said, "My friend has become impotent. Can you suggest something?"

I said, "It would be better for you to send your friend and he can say the truth: that his friend has become impotent. Why have you bothered? You could have sent the friend, and he could have told the truth: that his friend has become impotent. You are not even potent enough to ask a question? Why bring this friend in?"

The first thing when you ask a question is to recognize your ignorance. From there the enquiry starts. A question is beautiful when the questioner knows that he doesn't know. Then a question is healthy -- because the mother is healthy, and the question is your child. When you say, "I don't know, and I ask because I don't know," then the question is tremendously healthy, alive, its heart beating. It breathes. And I love an alive question; then something can be done.

Now, you bring a dead question because you cannot accept the fact that you don't know. You know perfectly well that this owner of the Grand Hotel is ignorant that he is asking. That's why I am going to answer -- because I know it is your question.

"WHY DID GOD CREATE THIS WORLD?"

First thing: it may be a surprise to you that God never created THIS world. This world is your creation. God has created a world, but you don't know about that world at all. THIS world He has not created at all: this world where Richard Nixon exists, where Vietnam exists, where Idi Amin Dada exists. This world God has not created: this world of Adolf Hitlers and Mussolinis, and fascism and communism, and Stalin and Mao. This world God has not created: this world where such tremendous poverty exists because people are so greedy, because people go on hoarding; this world where such ugly life exists, where not even a shower of love happens -- desertlike, loveless, people just competing, fighting, conflicting -- where such IMMENSE violence exists... THIS world God has not created. This is your world. You are the creator of it. You are this world. This world is your projection. This world vibrates on your ugliness.

So the first thing: God has not created this world. Please don't make Him responsible for it; He is not. Otherwise He would be the greatest criminal if He had created this world. At least I for one declare that He has not created this world. This is your creation.

But you will say, and logically too, that He has created us, and if we create this world then finally He is responsible. No, still I say He is not responsible -- because He has created you as freedom. That is the thing to be understood.

This ugly world wouldn't exist if God had created you as slaves. If God has created you as robots, mechanisms, then this ugly world would not exist. Then you all would be Buddhas, but meaningless buddhas. If a Buddha cannot be an Adolf Hitler, if the very possibility is denied, then the Buddha is just a statue, meaningless. If you HAVE to be good, and there is no freedom to be bad, then what is the point of being good? The world would have been good if God had not created you as freedoms. If He had forced you

to be just mechanical repetitions, gramophone records, then you all would have been delivering a Sermon on the Mount, or writing a BHAGAVADGITA. But a gramophone record is a gramophone record.

God has created you as freedom. Of course, in freedom, the opposite is implied. Good you can do if you choose, bad you can do if you choose it that way, and the choice is yours. God has given you all freedom to choose.

That is the glory of man, and the agony -- the glory, because man is free. Can't you see it? A tree is not free; a rosebush is a rosebush. Whatsoever is going to happen is already predestined. The rosebush is not free. If it decides not to grow roses, nothing will happen; roses will still come. If the rosebush decides to change the color of the roses, nothing will happen; the rose will remain of the same color as before. If the rosebush decides to become a lotus plant, nothing will happen; the rosebush will remain a rosebush. It is destined to be a rosebush. It is beautiful, but not free.

That's why I say: Nothing can be compared to man's beauty. Even roses are nothing compared to man's beauty. Because a rose has to be a rose, it is in a sort of bondage. It cannot do otherwise. It cannot go astray: it has to be a saint. It has to be a Jesus, it cannot be a Judas. That's why a rosebush is just a rosebush -- good to look at, but nothing to be compared to the beauty of human beings. The beauty comes because a person can be a Jesus or a person can be a Judas, and everybody carries both possibilities -- Jesus and Judas.

Everybody is totally free, and the range is big -- the whole spectrum. Man is a rainbow -- all the colors. Man is not predestined. Hence we have created this world out of our freedom. The responsibility is ours. If you want to become a Buddha, you CAN become one. Nobody can force you to become a Genghis Khan. The choice is yours. God is not dragging you anywhere. He has given you enough rope... you can go astray, you can come back. Because of this possibility of going astray this world exists. This world can be changed, can be utterly changed. Once we change our consciousness, this world can become a totally different affair.

You ask, "why did God create THIS world?" so the first thing: He has not created this world, He has created you, He has created human freedom -- and one should feel grateful that He has made you free. Otherwise, if you are forced to become a Jesus, then to be a Jesus is mechanical, meaningless; there is no significance, no poetry in it. Because you can miss the target....

The Christian word `sin' is very significant. Its original root means: missing the target. The original root for the word `sin' comes from `missing the target'. You can miss; it is up to you. Sin is missing the target, it is going astray. And God will not prevent you: His love is so infinite that He will love you even if you have gone astray. He loves the sinners as much as the saints. And if you listen to Jesus, Jesus says he loves the sinners even more, because they need more love.

Have you not watched it? If a child is ill the mother cares more about the ill child than the healthy child -- naturally so. It is justified. The healthy is healthy, so there is no need for the mother to be over-careful. But the ill is ill: the mother sits by the side of the bed, massages the child, takes more care. Jesus says God cares more for the sinners, those who have missed the target. He goes on showering His mercy on them.

THIS world is our going astray, our sin. It has nothing to do with God.

The second thing: "Why did God create this world?" The second thing is that in the Christian, in the Judaic, in the Mohammedan world, a very wrong conception exists about God, as if He is separate from His creation; as if one day He created the world and then forgot all about it; as if God is a painter -- the painting is finished and the painting becomes separate from the painter. No, the East knows far better. The East says: God is not separate from His creation. The creator is not separate from His creation. He is involved in it, He is in it, He IS it. Creator is creation. That's why I insist again and again: don't call God "the creator", call him "creativity". God is a DYNAMIC creativity. Creator is a dead concept -- as if one day He finished. That's what Christians go on thinking: in six days He created the world and the seventh day He rested. In six days, finished? Then what has He been doing since then? He must be getting very tired, not doing anything. He must be getting fed-up. He must be bored: have mercy on Him.

He is not finished yet. The creation is never finished; it is an ongoing process. The creation is never complete, and God goes on and on and on. He is not finished with it. If He were finished with it, then that would be the end. He is still involved, He is still in love. He is still painting, He is still sculpturing... He still hopes.

Rabindranath has said, "Whenever I see a new baby born, I look at the sky and say: God still hopes." A new baby is a hope. Of course, He failed with the old generation, so He creates a new generation. He says, "Let us see; maybe this time I will succeed." His optimism is infinite He is like a poet who goes on composing new poems every day. Every day he feels a little satisfied and a little dissatisfied -- satisfied because something has happened in the poetry, something has been caught, a ray of light; but something is

still missing. Tomorrow morning, another try.

Rabindranath had written six thousand poems, and when he was dying, an old friend said to him, "You can die peacefully and in deep content, because you are the greatest poet."

Rabindranath opened his eyes and said, "Stop this nonsense! Right now I am telling God: What are you doing? I have been trying and trying, and I have not yet succeeded! Much has happened, but I am not satisfied. And just now I was getting closer and closer, and this is the time to take me away? I was just getting closer and closer, and I was feeling that just by the corner it is there -- the poetry for which I have been trying. My six thousand poems are my six thousand failures... maybe the six-thousandth and first? And is this the time to take me away? What are you doing? My whole life, I have been trying and trying and trying, and now I feel the crescendo was coming and I was coming to the peak, and this is the moment you withdraw me?"

God is not yet finished: God still hopes. Hence, we can also hope. In His hope is our hope too. He has not utterly failed. He still trusts you, He still goes on creating. So this concept of a dead creator somewhere in the past....

Christian theologians are so foolish that they have even decided the date, the year: four thousand and four years before Jesus Christ, He created the world -- on a certain Monday of course. Early, at six in the morning, when you start the Dynamic Meditation, He started this whole dynamism. Early in the morning, six o'clock -- he must have fixed the clock with an alarm. It is all foolish.

Creation is timeless: it has always been there, it will always be there -- because God IS creation, God is creativity. So I never call God a painter, I call Him a dancer.

When the painting is finished, the painter is separate and the painting is separate. In dance, it is totally different. Dance is the most spiritual phenomenon, because the dancer and the dance are one. You cannot separate them, the duality does not exist. There is a tremendous oneness: the dancer is the dance, the dance is the dancer. If you take away the dance, the dancer is no more a dancer. If the dancer stops, the dance stops -- they are not two. God is as involved in His world as a dancer is involved in his dance. Hence I tell you to revere the world, never condemn it; God is involved in it, God is present everywhere.

That's what Kabir goes on saying: Feel the awe, the reverence, the wonder, because He is still working everywhere. You can catch hold of Him, still painting, still sculpting, still dancing. It is not something that happened sometime in the past. It is happening right this moment: He is speaking through me, He is listening through you. The creation is still going on. It is never going to end, it is an endless journey.

In fact, existence has no goal. It is a PURE journey. The journey in itself is so beautiful: who bothers for the goal?

Saint Teresa has said, "Heaven is all the way to heaven. Has He not said: I am the Way?" Such a beautiful assertion, of tremendous import: "Heaven is all the way to heaven" -- don't wait for some heaven as a goal -- "heaven is ALL the way to heaven. Has He not said: I am the way?" God is the Way, not the goal. God is here, not there. God is now, not then. God is in you, in me, all around. Only God is.

So you cannot ask this question: "Why did God create this world?" He never created it, He is still creating, and if you really want to know why, go to the artists. Don't go to theologians and don't go to philosophers and don't go to pundits: go to the artists. Go to a Van Gogh when he is painting and ask him why he is painting. Go to a dancer, hold his hand and ask him, "Why are you dancing?" Go to a singer and ask him, "Why are you singing?" And you will know the answer.

The painter will shrug his shoulders. He will say, "What else can I do? I love painting. Why? There is no why. I love painting. It is the way I am. It is the way I feel most happy to be. This is the only way I feel tremendously blessed, that's why. There is no other why." Ask a dancer, "Why are you dancing?" and he will say, "What else can one do? Life is to dance." Or ask a lover why he is in love. Have you ever loved somebody? And if somebody comes and asks you why, what will you say? Will you really have any answer as to why you love? You will say, "Why? There is no question about it. That's the way I feel my best, at my very peak. That's the way I feel blooming. That's the way bliss happens to me."

Now, there is no question about bliss. If you are happy, you are happy; nobody asks you why you are happy. Yes, if you are miserable, a question is relevant. If you are miserable, somebody can ask you why you are miserable, and the question IS relevant -- because misery is against nature, something wrong is happening. When you are happy, nobody asks you why you are happy, except for a few neurotics. There are such people; I cannot deny the possibility.

I have heard about a patient. The psychiatrist was bored with him. Of course, he was getting enough money out of him, but he was getting, by-and-by, bored -- three, four, five years of psychoanalysis, and the

man was repeating the same again and again and again. The psychiatrist said, "You do one thing: you go to the mountains for a few days. That will be very helpful." So the patient went to the mountains, and do you know what? Next day arrived a telegram for the psychiatrist. The patient said in the telegram: "I am feeling very happy. Why?"

Feeling very happy: why? -- an explanation is needed. No, happiness needs no explanation. Happiness is its own explanation. God is creating because that is the only way He can be happy, that is the only way He loves, that is the only way He sings, that's the only way He can be at all. Creation is His innermost nature. No why is needed.

The third question:

WHAT IS THE DIFFERENCE BETWEEN A MONASTERY AND AN ASHRAM?

A lot of difference, a great difference. The difference is as much as between West and East. The difference is as much as between will and surrender.

The monastery is a Western concept. You should never transalate `ashram' as `monastery'. That is corrupting the word `ashram', destroying its whole meaning. A monastery is on the path of will: people are trying hard to know the truth, struggling hard to find God. The monastery is strenuous, tense.

The very word `ashram' means rest, relaxation. The very word `ashram' means tremendously relaxed. An ashram is a place where you go to relax, the monastery is the place where you go to seek, to search. Monastery is aggressive, male; ashram is female, passive. Ashram is effortless. A monastery is nothing but effort. In the monastery you are working to achieve God, and in an ashram you are playing: that's the difference. The ashram is a fun; the monastery is very serious.

The word `monastery' comes from `monk'. The monk is a very serious man; he has renounced the world, renounced the wife, renounced the children, renounced this and that. The monk is very dry, hence all the old Western monasteries existed in the deserts. The great monasteries existed in the deserts, dry -- dry inside, dry outside, no rest, no shade of a tree, no greenery, no flowers flowering; just effort and effort and effort; no oasis of rest. And the monk means a person who has decided to be lonely.

The word `monk' means lonely, one who has decided to live on his own. That's why from the same root come `monopoly', 'monogamy', 'monotony' -- the same root: one, alone. A monastery is a place where many people live in their loneliness, but they don't live together. The togetherness is not there. A monastery is not a community. People are there, many people may be living there, but each is living alone. Together, they are lonely. It is not a community. Each is seeking God; great effort has to be made: one has to be ascetic, one has to continuously flog one's own body, one has to torture, one has to fast, one has to destroy all attachment to the world. How can you relax? The world is a sin and you are born in sin -- how can you relax, how can you rest, how can you celebrate?

You will be surprised: the word `celebration' comes from a root CELERE, and `celere' means fasting. In the old Western monasteries, when the monks were fasting, it was called celebrating. Now, a feast can be a celebration, but how can a fast be a celebration? But that's how fasting was imposed -- as celebration. Torture, self-torture, was thought to be prayer. The world is thought to be against God, so you have to leave the world if you want to achieve God.

The ashram has a totally different perspective. The ashram means a community, a communion of people, of souls who are alike. You will be surprised: the modern Hindu ashram is not really Eastern, remember. The modern Hindu ashram is so influenced by the Christian monastery that it is not Hindu at all. If you really want to have a glimpse of a Hindu ashram, you will have to go to the days of the VEDAS. The Master was there, but the Master was not a monk. He was a married man: he had a wife, he had children, the ashram was his family. That's why the ashram was called GURUKUL. `GURUKUL' means: the family of the Master. He had children, he had a wife, he lived a relaxed life -- deep in the forest, deep in nature -- a spontaneous way of life, unhurried; not searching, but waiting; not putting God against the world, but enjoying the world because God IS in it. And the disciples who lived with him were his family, GURUKULA. It was not an institution. it was a family. They were children to him, his own kids. They may have been older than him; that is not the point -- but they were his kids.

This community lived in a very deep, relaxed way -- dancing, singing, feasting, celebrating, enjoying

nature: the stars, the moon, the sun, the morning, the evening, the day, the night, and listening to God's voice in nature. Hence, the Master had moved to the forest. It was not against the world, remember. When the Christian monk moved out of the world, he was against the world. When the Eastern sage moved to the forest, he moved because he was all for the world, and in the marketplace the world has been corrupted and destroyed so much. Know the distinction: it is tremendous.

The Eastern sage used to move into nature because there, God is more present. Man has not yet interfered. It is difficult to find God on an asphalt road, howsoever hard you look. You will not even find a glimpse. It is very difficult to find God in a factory -- difficult, very difficult -- because the human noise is too much. The mechanical, the technological, is too much; the natural has gone far away.

I have heard....

There was a survey in London, and a million children reported that they had never seen a cow.

Now this is too much: a million children have never seen a cow? How will they ever be able to understand what God is if they have never looked into the eyes of a cow? God is more crystal-clear in the eyes of a cow than in the eyes of a pope or a SHANKARACHARYA. One million children have not seen a cow? Now these one million children will suffer tremendously. There are thousands and thousands of people who have never seen the Himalayas, the snow-covered peaks, the eternal snow -- virgin, never trod upon. There, God is still more present, is more throbbing, alive; man has not destroyed yet.

The Eastern sages moved into the forest, not because they were against the world but because they wanted to really know the world that God had created, uninterfered with by man. When the Christians move to a monastery they move against the world, because the world is a place of sin. They both move, but they both move for different reasons, diametrically opposite. And the Eastern word `ashram' is beautiful: it means rest. You have lived in the world, you have known the world; now to rest you go to an ashram. You have seen the world -- the ugliness of it, the futility of it, the uselessness of it, the meaninglessness of it -- now you would like to rest. Now you go deep into the forest, you sit under the shady trees, you listen to the murmur of the brooks and the song of the birds, and you see the sunrays playing on the treetops in the morning, and you watch the silent stars. You relax. By-and-by, you relax into your nature with the help of nature outside you. It becomes a harmony -- the inner nature and the outer nature. You start playing with the outer nature. It is not a seeking; a Hindu ashram is not seeking. It is a place to rest.

Seek, and you will never find -- because the very seeking makes you tense. The East says: Seek not, and He will find you. Seek and you will never find, seek and you will seek in vain. Blessed are those who can rest in prayer, who can rest and trust, and who can say, "Okay, whenever you feel like coming, come. I am not in a hurry." The East is not in a hurry, the East has no time-consciousness. It says, "Okay, if in this life, good; and if you decide to come next life, good. You will find me still here. There is no hurry."

The West is too much in a hurry. In the West the concept of one life has made such a tense knot in the human mind. Only one life? -- seventy years? -- three score and ten years, and finished? And of these seventy years, twenty-five years are lost in education, for almost twenty-five years you will be sleeping, and for the remainder, shaving and going to the office, coming from the office... and the traffic and the conflict and the children and the court and the divorce -- all these things. What is left? If you count everything, you will be simply surprised: not even seven minutes are left for God. A great hurry arises: move fast! Do something! Otherwise, how will you find God?

God is not something to be found. It is something you relax in, it is an inner space. When you are not, it is there. And when you are not, you are only not when you are not a seeker. The seeker holds you as an ego. WHO is seeking?

The ashram is a totally different concept: you relax, you just be. You do small things. You feel hungry -- you eat. You feel tired -- you go to sleep, with no hurry, with no worry. You just allow God to come in His own way, in His own time. This is the concept of the ashram.

If you really want to know a real ashram, my ashram is the only ashram -- because all other ashrams are ABSOLUTELY corrupted by the Christians; they think they are Hindu but they are not. Because there is a certain attraction in the Christian argument, it appeals. First, the very idea of will appeals: you have to work hard. The Christians have given a work ethic to the world. Work! Play? Forget about play. Play is for children. You work, you are a grown-up, you work hard, you work for your whole life, and then in the end -- like a carrot dangling -- you will have your reward. In the end! And that end never comes. You work and work and work and you die working. One day you fall into your grave.

In the East we don't have that work ethic. We say: Relax, enjoy, play, fool around, have fun, don't be serious. And the end is not in the end, and the end is not in the result; it is in the process itself. Let me

repeat: "Heaven is all the way to heaven. Has He not said: I am the Way?" This relaxed attitude by-and-by helps you to disappear, to disappear utterly. And when you are not, suddenly one day you see God is there. And you see... you are amazed that He has always been there. If you were not seeking Him, you would have known Him at any time. Your very seeking was the hindrance -- because the sought was hiding in the seeker, and you were rushing hither and hither.

The monastery is of the West; the monastery is the argument of the West. The ashram is of the East, the argument of the East. And I say to you that all the other ashrams in India have become Christian, because the Christian monastery appeals very much. The modern world is made by the West; the East is no more East.

Will helps you to feel more egoistic. Everybody wants to feel that he is somebody, and you can feel that you are somebody only if you do something. Just fooling around, you cannot feel like somebody. Just having fun, you cannot feel like somebody. You have to do something to prove that you are somebody. And then the Christian ethic says: Religion is service, so go and serve people.

The Eastern attitude is: Religion is not service. Service may come as a by-product but it is not synonymous with religion. Religion is meditation, prayer, relaxation. Religion is to go into yourself. I you have arrived deep into your own being, maybe -- and that is a maybe, a perhaps -- you may start serving people. But the service will not be a duty, it will be just sharing. And the East says: It is just a "perhaps", because it may not happen to everybody in the same way. Each is so unique. When it happened to Meera, she started dancing; she forgot all about service. Of course, there were poor people, and it would have been more economical if she had served poor people, but she simply started dancing and singing. And I say she did well. If she had served a leper or a poor person, or if she had opened a school and had made a hospital, that would have been a great loss -- because her songs are so tremendously beautiful. Her dance has changed the quality of human existence: she has pulsated a new tune. No, it would not have been good. It is good that she allowed her own expression. There have been people who never went anywhere when they became enlightened; they remained under their trees. That's how it happened to them.

In the East we accept the uniqueness of the individual. We don't enforce any ethic on top of him. We simply say: When you have come home, then whatsoever happens is good. Then whatsoever God wills through you, let it be so. Amen. You don't interfere. If He wants to be silent in you under a bodhi tree, then let Him be silent. Through silence He will create pulsations which will change the centuries the coming centuries. For thousands of years those pulsations will help people to attain higher states of consciousness, altered states of consciousness. So don't bother and don't interfere. If He wants to remain quiet and silent, let Him be. If He wants to dance in you, let Him. If He wants to go and serve poor people, let Him. If He wants to become a Meera, good; if He wants to become a Chaitanya, good; if He wants to become a Buddha, good. Whatsoever He wills, let His will be done.

But the Christian argument is important: The world is poor, people are suffering, and you are meditating? Go and serve people! It is logical, it appeals to reason. The ashram has disappeared.

I am trying to create a new commune -- new in the sense that it no longer exists; otherwise it is the most ancient one. It existed once, now only the memory remains -- not even the memory. It has disappeared, faded away: a commune where people are simply relaxing and doing their things, moving through their feeling, not through reasoning; functioning through the heart not through their heads... and taking it easy.
Yes, the very word `ashram' means: take it easy.

The fourth question:

YOU CRAFTY OLD BUGGER! WILL I EVER LEARN YOUR WAYS?

There is no possibility, sir -- because I have none. I am the Way. If you see through me, through and through, only then will you find. If you listen to my words -- and that's what you are doing; the questioner is not a sannyasin -- if you are just standing outside me....

To become a sannyasin means to stand inside me, to become part of my family, to belong to me. I AM THE WAY. I am not preaching some way to you, I am simply preaching myself. I am not giving you, handing over, some technique, some method, some way. And if you are trying to figure it out, you will become more and more confused. I can drive you crazy. Either be a sannyasin, or escape.

If you are a sannyasin, then your madness has a method to it. If you are not a sannyasin, then you will become more and more confused. You will become mad without a method. And when you have become too confused, if you escape from here that won't help. I will go on haunting you.

You say, "Will I ever learn your ways?" There is no possibility, sir. It is impossible, because there are no ways I am preaching here. In fact, I am destroying all ways. I am trying to take all ways from you. Here, my whole effort is to create an anarchy in you, a chaos -- because YOUR ways are the hindrances to God. When you are in an anarchic state -- not knowing who you are, not knowing where you are going, not knowing what is what -- in that beautiful chaos, freedom exists. In that freedom only is God possible. I am trying to create a space here, not a way. I am not making a superhighway so people can follow on it. I am throwing you into the wild where no map exists, and I am not going to give you any guide. Here I am not teaching you a certain doctrine -- no, not at all. I am trying to take away all the doctrines that you have already learned. Here, I am trying to help you unlearn, to unlearn the ways so that the Way can exist. And the Way is not one of the ways. The Way has nothing to do with your choice, or with your mind, or with your reason, or with your logic. When you are completely at a loss, the Way exists, God exists.

Here, it is not a question of any theology, it is a question of love. And if you stand outside just like a spectator, and observer, you will get something, but that will not be the true thing -- and you will get it in a very fragmentary way, and you will get it according to you. And you cannot get me according to you, remember: make it a point. You can get me only according toe, not according to you. That is the meaning of becoming a sannyasin: that you say, "Okay, now we will take you as you are, according to you." If you take me according to yourself, that will be simply a misunderstanding. Then we are poles apart.

I have heard....

A very voluble preacher was working himself into a frenzy during a sermon on hell and damnation. A little four-year-old boy in the congregation could not take his eyes off the wild figure in the pulpit. Finally, he whispered to his mother, "What will we do if he ever gets loose?"

Now a child has his own understanding. He is there, listening, but with his own understanding.

If you are trying to understand me with your own understanding, you will not understand me at all. You will get some wrong conceptions, notions, and whatsoever you carry from here will be a burden to you rather than a relief. It will disturb you, and it will ALWAYS create trouble for you. Never be anywhere halfheartedly. Either be or don't be, but never be halfhearted -- otherwise you are committing some wrong against yourself.

You can hear me, certainly, without becoming a sannyasin; you can meditate here without becoming a sannyasin; you can remain an outsider, aloof, neutral, and you may think that you are very clever -- but you will get into trouble. And I am warning you: then it is at your own risk.

The trouble will be that something will start happening, and it will never be the right thing. Because I don't trust much in techniques: techniques are just devices to bring you closer to me. Techniques are just devices for you to play with so that you remain occupied.

I talk to you, but talking is not the goal. I have to deliver something which cannot be talked about. That I can deliver only when I feel that your heart is open. Till the heart is open, I will go on persuading your mind -- but whatsoever I am doing with the mind is not the real thing. The real thing has to be delivered to you when your heart is ready, when you are in a deep trust, when you have accepted me. And remember, you will think, "That's what I'm thinking: whether to accept you or not." If you accept me through your rationalizations, thinking, that will not be acceptance. You will still be accepting yourself, your own thinking. If you decide, "Yes, this man seems to be right, and now I am going to take the jump," it is no more a jump at all. You have missed the jump. Now you are still trusting your own thinking: you have decided, concluded, that this man is right: "Now I go into the journey" -- you are still not going. The step has to be taken in innocence, not in cleverness. The step has to be taken like a child. The step has to be taken in trust, in foolishness.

Yes, I repeat it: only those who are foolish enough to take the jump will ever be able to find out what the Way is.

Have you not watched? Down through the centuries, this has been happening: when Christ was on the earth, only a few foolish people believed in him, a few foolish people. You may call them apostles now, but they were foolish people: somebody was just a fisherman, another was a woodcutter, somebody was a shoemaker -- just those types of people. Not a single rabbi followed him, not a single professor, not a single

pundit, not a single respectable man. All were unknown, ordinary people: a fisherman, a woodcutter, a farmer, a prostitute, a drunkard -- that type of person followed him, and that too was a very limited number. And all the rabbis were against him. They were clever people: they knew, they already knew. All the scholars were against him. In fact, all the scholars, all the rabbis, all the learned people, they conspired. They arranged it that this man should be killed, because this man was a danger, and they were afraid. His very presence was fear-creating -- because he was such an alive scripture; who would listen to these dead rabbis who talk about dead scriptures? He was the Way. And these rabbis were teaching so many ways to reach God, and here was the man who declared: "I am the Way, and I am the Truth. Come, follow me. All those who are heavily burdened, come to me and rest in me." Now this was too much!

You can be here like a learned man, standing by the side, looking from the corner of the eye, not looking directly. Then you will miss.

The fifth question:

WHEN YOU WAKE UP IN THE MORNING AND YOU HEAR THE BIRDS SING AND YOU SMELL THE AIR, DO YOU NEVER THINK, "I WANT JUST TO ENJOY THAT, AND I DON'T FEEL LIKE GIVING A LECTURE"?

I feel it every day: I feel it every day when I listen to the birds in the almond. I always enjoy it, I always feel the tremendous beauty of it. That's why I have to lecture every day -- because then I HAVE to sing.

My lecture is a song. It is not against the birds that I am singing here; it is in symphony with them. This is MY way of singing. And trust me... when birds sing I feel happy; when I sing they feel happy. It is a bargain.

What I am saying to you is not a lecture. 'Lecture' is an ugly word. How can I lecture? This is a song, this is a spontaneous outflowing, it is an overflowing. I feel happy; that's why I say so many things to you. In fact, it is not to explain anything to you. I am not explaining. It is simply to convey my joy, my delight in life; that's the way I can dance. These words are my gestures.

And listen to me as you listen to a poet or to a bird. Never listen to me as you listen to a philosopher: it is not a lecture, it is not a sermon. I am not pouring morality into you. I am not giving you any "shoulds", "oughts"; I am not giving you any ideals. I am simply conveying that I am tremendously happy... can't you see it? I am simply conveying that I have arrived. You can also arrive. I am simply making so many gestures so that if one gesture is missed, another may not be missed; if another is missed, I will make a thousand and one gestures. Some day, some gesture may hit you in the right moment. Some day, in some moment, you may be ready and ripe, and suddenly it will happen.

Listening to me is just a way to commune with me. I am speaking, you are listening -- there can happen a great communion. When the listening is perfect, total, when you have just become ears, suddenly there will be an upsurge of energy, a lightning, a satori. You will have understood. And I will not have been trying to explain to you, and you will have understood. I am simply transferring understanding. These are not explanations.

You can miss me only if you are deaf -- and many people are deaf. You can miss me only if you are blind -- and many people only appear to have eyes: they are blind.

A man visiting an insane asylum found one of the inmates with his ears to a brick wall. "Here, take a listen here," said the inmate, and the visitor obligingly put his ear at the indicated position.
"I can't hear anything," he said, baffled.
"I know," said the inmate. "It has been like that all these years I have been here; I have not heard anything either."

But still he is listening, putting his ear to the wall.

There are two misfortunes in life. There are people who go on listening to walls: lectures, sermons, priests, popes, SHANKARACHARYAS -- people who have not experienced themselves, people who are second-hand, people who are carbon copies. If you listen to them you will listen for years, and you will not be able to find anything. They are walls, there is nothing inside them. This is one misfortune: getting attached to a wall.

There is another misfortune: you may be with a Buddha, a Krishna, a Christ, a Mohammed, but YOU

may be a wall. Then he can go on hammering, he can go on saying, and you don't listen. Jesus says so many times to his disciples: "If you have ears, listen; if you have eyes, see. I am here."

These are not lectures that I am delivering to you. This is my being that I am sharing with you. Become more sensitive, become more loving, become more receptive, become more feminine, become a womb -- and sooner or later you are bound to get pregnant with me.

But there are people who really don't want to listen; they have some investment in not listening. There are people who come to listen, and yet don't want to listen. They cannot miss listening, and they cannot allow it either. When they are not here they feel that they are missing something, they should have been here. When they are here they become stiff, they become afraid, they become scared. If they listen too much, if they go into it too much, maybe they will not be able to return. This is how they go on hanging; they remain in a limbo.

I have heard....

Mulla Nasruddin inserted a classified in a local newspaper offering a one-hundred-rupee reward for the return, with no questions asked, of his wife's pet cat.
"That's a mighty big reward for a cat -- and in India!" observed the clerk, accepting the advertisement.
"Not for this one," said Mulla cheerfully. "I drowned it."

Now there are many people like that: they know they don't want to listen, and yet they come and they try to listen. They know that they have already drowned the cat so there is no possibility of its being found again, but still they go on searching for it. Maybe they are trying to deceive others, but remember, mind it: if you try to deceive others, there is every possibility that sooner or later you will be deceived by your own efforts. When others are deceived, you will be deceived by their being deceived.

Be alert. You have to take me in tremendous alertness. Only then... only then will you be able to see what is transpiring here.

The last question:

WHAT ARE THE THREE MOST ESOTERIC REASONS FOR YOUR ARRIVING AT THE LECTURE AT SUCH AN EXOTIC NUMBER OF MINUTES PAST EIGHT?

This is from Yatri. He is asking why sometimes I am late. I am amazed myself. The reasons are different. I am amazed because I am amazed at why sometimes I am not late.

Time does not exist for me; it is a miracle how I manage. And he is asking: "What are the three most esoteric reasons for your arriving at the lecture at such an exotic number of minutes past eight?"
First, I am drunk.
Second, I am drunk.
Third, I am drunk.

And the VERY last question:

CAN I ASK THE QUESTION BEFORE THE FIRST, THE REALLY, REALLY FIRST QUESTION? SINCE YOU OBVIOUSLY ARE NOT AN EINSTEIN, WHY NOT GIVE UP TRYING TO NUMBER THE QUESTIONS FROM THE FIRST TO THE LAST?

That's true. I know no mathematics, but one thing I would like to tell you -- even Einstein was not better than me. He was sometimes even worse.

Once it happened: He was traveling in a bus. To pay the fare, he gave a certain amount of money to the conductor. He deducted the money for the ticket and returned the remaining money. He counted it -- just a few coins -- but he thought that he had been cheated. So he said to the conductor, "What do you think? Are you kidding me? You have not returned the right amount of money." The conductor counted it again. It was just a small amount; he counted it again. He said, "It is absolutely right." Einstein counted it again. He said,

"No!" The conductor was very angry, and he said, "What is the matter with you? Can't you count? Don't you know
.. figures?" Einstein has reported it in his memoirs.

Even Einstein was not such an Einstein. I am certainly not; I get mixed up: first question, second question... and then I forget. That's true. You should be surprised that I don't start from the last question.

The Path of Love

Chapter #9
Chapter title: Heaven Is All The Way To Heaven

29 December 1976 am in Buddha Hall

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I. 126. murali bajat akhand sadaya

THE FLUTE OF THE INFINITE IS PLAYED WITHOUT CEASING,
AND ITS SOUND IS LOVE:
WHEN LOVE RENOUNCES ALL LIMITS,
IT REACHES TRUTH.
HOW WIDELY THE FRAGRANCE SPREADS!
IT HAS NO END, NOTHING STANDS IN ITS WAY.
THE FORM OF THIS MELODY IS BRIGHT
LIKE A MILLION SUNS:
INCOMPARABLY SOUNDS THE VINA,
THE VINA OF THE NOTES OF TRUTH.
I. 73. bhakti ka marag jhina ra

SUBTLE IS THE PATH OF LOVE!
THEREIN THERE IS NO ASKING AND NO NOT ASKING,
THERE ONE LOSES ONE'S SELF AT HIS FEET,
THERE ONE IS IMMERSED IN THE JOY OF THE SEEKING:
PLUNGED IN THE DEEPS OF LOVE
AS THE FISH IN THE WATER.
THE LOVER IS NEVER SLOW IN OFFERING HIS HEAD
FOR HIS LORD'S SERVICE.
KABIR DECLARES THE SECRET OF THIS LOVE.

THE METAPHYSICIAN TALKS WITHOUT KNOWING; the mystic knows, but keeps quiet. The Master is eloquent silence. The Master is a rare combination of the metaphysician and the mystic. The Master is a great synthesis between the metaphysician and the mystic. The metaphysician knows how to talk, but he does not know what to talk about. The mystic knows what to talk about, but he does not know how to say it. The mystic is full of experience, but dumb. The metaphysician has no experience, but he is very articulate. The metaphysician is of no value, and the mystic is of no use.

You can worship a mystic, but you will never be able to understand him -- because the communication exists not: he has broken the bridge of language. He IS in truth, but he cannot bring the message to you.

The metaphysician goes on bringing message after message, but the message is just verbal. If you go deeply into it there is no content in it, it is nonsubstantial.

The Master knows as much as can be known, and yet is articulate enough to express, to communicate.

Metaphysicians have existed in the thousands, and so have mystics existed -- the Master is very rare. Kabir is a great Master: he knows, and he knows how to convey it. That's why he declares: KABIR DECLARES THE SECRET OF THIS LOVE. His whole being is a declaration. He is not dumb; he sang for his whole life, and he sang the songs of truth. This last song in this series is of tremendous value. Follow me very slowly and try to digest, so that it becomes part of your being -- because that is the only way to understand it.

THE FLUTE OF THE INFINITE IS PLAYED WITHOUT CEASING,
AND ITS SOUND IS LOVE:
WHEN LOVE RENOUNCES ALL LIMITS,
IT REACHES TRUTH.
HOW WIDELY THE FRAGRANCE SPREADS!

The flute of the infinite....

In the East we have always symbolized existence as the flute, the hollow bamboo on the lips of God. The song is His; the flute cannot sing, the flute can only allow the singing, the singer, the song, to flow through it. Existence is a passage; so is man. Man is a flute, the birds are too, and so are the trees, and the sun and the moon. The whole existence is a hollow bamboo -- God flowing through it, filtering through it, being expressed in millions of ways.

When I am talking to you, I am not talking to you; I am just a hollow bamboo. And when you are listening to me, you are not listening to me; He is listening through you -- you are a hollow bamboo. Be the talker or be the listener; be the dancer or be the audience -- we are all hollow bamboos on the lips of the infinite. The song is His and so is silence.

Once you understand this concept of being a hollow bamboo, you are on the path of love. This is the first step.

THE FLUTE OF THE INFINITE IS PLAYED WITHOUT CEASING...

And this is the beauty and the contradiction: that the infinite needs a flute of finity, of the finite. The formless needs form to be expressed through. God needs you as much as you need Him. The need is not one-sided, otherwise it would not be so beautiful. If only we were in need of God, then it would be a lopsided state of things. No, there is balance: God is as much in need of us as we are in need of Him. The flute needs the singer, but the singer, too, needs the flute. It is true -- the flute cannot create the song by itself; but the singer also cannot create the song by himself. The flute is as much a must for Him as He is a must for the flute.

This is the concept of interdependence: the whole depends on the parts, the parts depend on the whole. Neither is the part independent nor is the whole independent. In fact, the very idea of independence is neurotic. We are joined together. This gives a tremendous dignity.

On the one hand Kabir says: Be a hollow bamboo. On the other hand he says: Remember you dignity; without you God cannot sing the song.

Yes, without these tiny birds in the kajurina trees, God cannot sing the song. He depends on them; every morning he needs them. He cannot flower without roseflowers; every morning he seeks them.

God and His existence are not two separate things, but interdependent, leaning on each other, searching for each other like two lovers. The lover will not be total if the beloved is lost, and the beloved will not be whole if the lover is lost. When they are together, when their togetherness is such that they are melting into each other, only then are both whole.

This has to be understood: the part can never be the whole alone. What to say about the part? -- even the whole cannot be the whole alone! He will need the part; without the part the whole will not be so rich. Just think: God without existence.... It will be just emptiness, a wasteland. Think of God without trees and without rivers and without oceans; think of God without man and birds and animals; think of God without sun and moon and stars... and it will be just a wasteland, a desert.

The East says: God is as much in need as we are; we depend on each other, we are members of each other, we are together. To know this togetherness is to know what love is. To know this unity, this immense unity, is to know what love is all about.

When you fall in love with a woman or with a man, what do you come to know? What is love? In a very tiny way you come to feel that you are not separate. In a very, very small way, on a small scale, you start feeling that you are meant for each other, that one is not whole without the other, that the other is a must, that the other is part of your soul and your being, that the other is not outside you. Somehow he is inside you, yet outside; and you are inside him, and yet outside. Lovers penetrate into each other. It is not only a sexual metaphor: the penetration is spiritual. The sexual is only a shadow of it.

Lovers penetrate into each other: their boundaries are blurred, they become nebulous, their definitions become shaky. When living with a woman or with a man for many years, and suddenly the woman dies or the man dies, the pain that is felt, the suffering, the agony that is felt by the partner who is left behind, is not only that somebody has died. It is because now he will never be whole. It is because now a part of his being is destroyed completely, utterly. Now there will exist a black hole in his being, an abyss, an emptiness. When a lover dies, something deep inside you dies too. You had become so together; your life was no more separate, it was overlapping. You were in two bodies, but you had become one soul -- that is the meaning of love.

When the same happens with the whole existence -- that you start feeling that you are not separate, your boundaries overlap; not only do your boundaries overlap, your centers overlap; that your center is the center of the world too, that the center of the world is your center too -- in that ecstasy of oneness is the fragrance called love.

THE FLUTE OF THE INFINITE IS PLAYED WITHOUT CEASING,
AND ITS SOUND IS LOVE.

Kabir's original line is: MURALI BAJAT AKHAND SADAYA. The word AKHAND is very meaningful. It is translated as `without ceasing': the flute of the infinite is being played without ceasing. But that's not exactly the right sense of the world AKHAND is in a way continuous, and yet not. You breathe continuously -- otherwise you will die -- but sometimes you breathe in, and sometimes you breathe out. When you breathe in, you don't breathe out; when you breathe out, you don't breathe in. And certainly, breathing in is one process, and breathing out is another process. Breathing out will create a gap in the process of breathing in, and breathing in will create a gap in the process of breathing out.

The Eastern concept is that God goes on playing, but that doesn't mean that there are no gaps. "Without ceasing" gives the impression as if there are no gaps. No; if there were no gaps music could not be music. Music is not only sounds, music is a combination, and alchemical process of sound and soundlessness. Music is sound AND the interval, the gap between the two sounds.

You watch: somebody is playing on the flute, you watch the notes; somebody is singing a song, you watch; I am talking to you, you watch -- one word is not followed by another word; one word is followed by silence, then another word. Between two words there is an interval -- otherwise one word and the other word would not have any definition. They would rush into each other, they would collide. Then there would be no music, there would be only noise, chaos.

"Without ceasing" means: the sound continues, but sometimes it is sound, and sometimes it is soundlessness. Sometimes it is manifestation, and sometimes the whole disappears and there is no manifestation.

In the East we say: When God breathes out, there is existence; when God breathes in, the whole existence disappears. This is a beautiful idea, of tremendous meaning. The existence is only because God breathes out -- then He breathes in, the whole existence disappears; again he breathes out, there is existence; again he breathes in, the existence disappears.

Modern physics has come very close to this. They say that matter seems to be continuous, yet it is not continuous. In between, it disappears, but the gaps are so small that you cannot detect them. The movement of the electrons is so subtle that one moment you see the electron at one place, another moment you see it at another place, and you have not even seen how it moved from one place to another. It has not moved, it has not jumped. Now a very absurd idea has arisen: the idea that the electron does not go from one place to another; from one place it simply disappears into nonexistence, and at another place it appears again into

existence, pops up again. This is strange... and truth is stranger than fiction. It is.

Modern physics has become more metaphysical than any metaphysics. This is the meaning of AKHAND: even if it disappears it is there. When it appears it is there, true: when it disappears, then too it is there. When it appears it is there, when it disappears it is there. You can hear it sometimes as a manifestation, and sometimes as non-manifestation. Sometimes it takes forms and sometimes it becomes formless -- but it is there. If you have the ear to listen to the gaps too, you will see: it is unceasingly there.

MURALI BAJAT AKHAND SADAYA: This flute goes on playing, goes on creating a song, eternally...

... AND ITS SOUND IS LOVE...

The existence is made of the stuff called love.

Physics says matter consists of electricity. If you ask Kabir he will say: Matter, existence, consists of warmth, not electricity -- the warmth of love. Existence is possible only because of love, because God cares, because he loves. God is not indifferent. God is a lover. It would be better to say, "God is love."

We can forget the word `god', but we should not forget the word `love'. Love is far more valuable than the word `god', because love is the very spirit of God. God may be just the body, love is the very soul.

And this whole existence is in love: these trees are moving tremendously in love; these stars, these rivers rushing towards the ocean, are rushing towards a love-affair where they can meet and merge.

Watch, and you will find everywhere the shadow of love, the thrill, the excitement, the ecstasy of love. Whatsoever the form, if you look deeply, you will always find something throbbing at the center which cannot be anything other than love.

... AND ITS SOUND IS LOVE:
WHEN LOVE RENOUNCES ALL LIMITS,
IT REACHES TRUTH.

When love renounces all limits....

There are many limits, and our love is confined in limits. That's why even if we love, we are never happy with it. The unhappiness that comes through love is not because of love, but because of the limitations that surround it.

Let it be absolutely clear to you, because many people, finding that love gives misery -- yes, it can give, if there are limitations -- become antagonistic towards love. They become enemies of love. Then they start escaping from all possibilities of love.

There are a few monasteries yet in existence in Europe. One monastery exists; it has existed for almost twelve hundred, thirteen hundred years. Once the monk enters the monastery he never comes out of it; it is a commitment for the whole life. And, in the monastery, no woman is ever allowed; for thirteen hundred years not a single woman has entered. The monastery is only for males, for men. And there are monasteries where only women are allowed, no man has ever entered. All possibility of love is dropped.

People escape to the Himalayas: they are escaping from love, not from the world. They are afraid of love, and their fear has some reason behind it. Whenever you are in love, you are in a turmoil. Whenever there is love there is difficulty; whenever there is love there is conflict; whenever there is love there is hell. Says Jean-Paul Sartre, "The other is hell." So whenever there is love the other enters your life, and suddenly there is conflict, collision, struggle to dominate each other, to possess each other, to master each other. And the misery arises. Lovers are rarely happy. I am not saying that non-lovers are happy; non-lovers may not be happy, but they are never so unhappy as the lovers.

And lovers are more unhappy because love had promised so much in the beginning -- great expectation had arisen, great hope was there -- and then everything is shattered on the rocks. A non-lover had not any expectation; he was settled, he was not hoping for heaven. You cannot throw a man into hell if he is not hoping for heaven. You can throw a man into hell only when he hopes for heaven. Otherwise there is no possibility.

In the East marriage is not so unhappy as in the West, because in the East it is not based on love. When a marriage is not based on love, you don't hope for much out of it; you know the rut, the routine. When the marriage is arranged by the parents and the astrologer, and you have nothing to say about it -- in fact you are

nobody, you are just a watcher; whatsoever happens, you are watching... and then suddenly a woman that you have not even seen before is thrown with you -- there is no expectation, there is no romance, there is no great hope. You were not hankering for the moon. It is an ordinary affair in the day-to-day world: marriage, a social institution with no romance. You start living together; as people live with their brothers and sisters and with their mothers and fathers, in the East people live with their wives. You never choose your mother and father. Suddenly one day you find that this is your mother, so what to do? Beautiful, ugly, good, bad -- a mother is a mother, so you love the mother. In the same way, in the East, people love their wives and their husbands. What can you do? One day you find that she is your wife. But because there is no love-affair to precede it, there is not much misery. Heaven was never expected, so you are not thrown into hell. You move on plain ground. The higher you go, the more is the possibility of falling.

When you move on the peaks of the mountains, you can fall into the abyss. When you move on a superhighway there is no fear of falling into an abyss. Marriage moves on plain ground. Marriage is without love, and whatsoever love starts happening after marriage is more brotherly-sisterly than love. It has no romance in it.

When two people find themselves bound together, by-and-by, they become acquainted with each other, and by-and-by, they start liking, just liking each other. By-and-by, they adjust. It is very mundane, it has no poetry in it.

In the West, marriage is not a bed of roses. The boat is always rocking; it is always on the rocks, it is always in a state of collapse at any moment. Why? If you love, you expect. When you expect, love becomes contaminated, polluted. Then love is not really love; it now has a limitation -- because of expectation. When you love a person, you start possessing the person; you are afraid your woman may move to somebody else. You become so much afraid that you cannot even tolerate her looking at somebody. You cannot tolerate the idea that she was laughing with somebody else. That she can laugh without you?! It is impossible, it hurts. You start creating a prison for her -- a beautiful cage, of course, that you call home -- but you create a cage. Certainly, when you start creating a cage, she has to create a cage for you too -- because nobody can become the jailer unless he becomes a prisoner too.

When you possess somebody you are possessed. When you force somebody to be a slave, you have become a slave in the process itself.

A Master is one who has never tried for anybody, who has never forced anybody to be a slave. If you try to enslave people, you will be enslaved by them. That's a simple process. Possess something and the thing will possess you. Become attached to something and you will feel that now you are in a great bondage.

Because of the limitations of love, love becomes condemned, and people feel it is because of love that they are suffering. Try to understand what limitations are possible.

Kabir says: When love renounces all limits, it reaches truth. The limits have to be understood.

Martin Buber, one of the greatest thinkers of this age, has divided love in two ways. The first he calls I-it: you love your car, you love your house; this is I-it love. You love your child, you love your woman; this is I-thou love. "These are two types of love," Buber says: "I-it and I-thou."

Now, watch carefully. The I-it love-affair is very limited -- because the other is just a thing, and a thing can never give you freedom. And in fact, when you become attached too much to a thing you also start becoming a thing yourself... because your love determines your being.

A person who loves his car cannot be more of a person: loving a car, you show what type of person you are. A person who loves money becomes more and more like the money: just dirty currency notes. He also becomes like them. You can see it in the eyes: if a man is too much of a miser, you can see it in the eyes -- currency notes, dirty notes, floating. He loses his soul; he is reduced to something that he loves.

Beware: never love a thing below yourself, otherwise you will be falling. Because your love object becomes your goal, you start falling towards it.

Whomsoever you love, you start falling towards him. Never love a thing, otherwise your soul will be reduced to a thing. This is the greatest limitation, I-it. And the problem is more complicated, because if you love your car, you understand this is a car. But there are people who love their wives also in the same way -- I-it. The wife is not thought to be a person.

In the East they call the wife "your wealth". Wife? -- your wealth? That's how it has been thought of down the ages. In the East the relationship between the husband and the wife is an I-it relationship. In many countries, if you kill your wife there will be no problem. It is not a problem for the law to worry about: she was YOUR wife, you are entitled to kill her. If you beat your wife, nobody is going to say anything to you; it's your affair, you can beat your wife. This is how things have existed.

Of course, the wife has retaliated in her own ways. She may not beat the husband, but she can beat him in a thousand and one ways, indirectly. And she does it. And women have become very, very proficient, very clever in beating the husband -- in such tricky ways that you cannot even say, "You are beating me." They have found indirect ways: the ways of the weak. The weak has also to protect himself and retaliate. The weak finds his own way, his methodology is different.

For example, a woman may start crying, and she will beat you with her crying. Or a woman may fall ill, and you know why she is having a headache. And she will not cook food for you, and she will not take care of the children -- she will lie down on the bed and will say she has a fever. Now she is beating you, and the kids, and the whole family; it is her way. Or the woman will become cold: whenever you approach her, whenever you take any initiative towards love, she will freeze. She will become simply cold, she will look at you with condemnatory eyes. She will reduce you to an animal. She will think about you that you are a sex-maniac or something. And whenever you will make love to her, she will lie down there like a corpse. She will not cooperate. And of course she will be very jealous and very possessive. She will not give you any freedom -- because you have not given her any freedom. It is the law of nature. If you are having an I-it relationship, then the other will try to have an I-it relationship with you. That's a natural response.

And as I see it, out of a hundred people, almost ninety-nine percent of people live in an I-it relationship, even with persons. The husband is not a person, the wife is not a person: the husband is a thing to be possessed, so is the wife; the husband is a thing to be used, so is the wife. We have reduced each other to things. That is the ugliness that comes out of love IF it has such a limitation -- this boundary of the I-it relationship.

Drop this boundary. Move a little higher, move to a little bigger concept. And that concept Buber calls I-thou.

Let your woman be a thou, not an it; let your man be a thou, not an it; let your child be a thou -- respect the other. The other is a soul of immense value. The other is God. Call him "thou", and not only call him, but behave in such a way that you never think of the other as a thing.

Never try to use anybody; share, but never use. Respect the dignity of the other, never interfere, and then love has a bigger space, less limited. But still, it will be limited.

Buber talks only about two: I-it and I-thou. I would like to talk about two more possibilities. The third possibility, higher than I-thou, is "not I-thou" -- when you say, "I am not, only you are." That's where prayer arises: when you say, "I am not, you are. I am totally one with you. I have no separate entity." When you can say that to your lover, the relationship has gone beyond the human. I-it is below human, I-thou is human, No I-thou is superhuman, the state of prayer.

I-it is sexual, I-thou is what is ordinarily called love, no I-thou is prayer. That's why the devotee says to God, "I am not. Not my, but thy will be done." The devotee surrenders his I; a man in prayer surrenders his I, bows down his head and says, "Only you are. I am just a part in you, just a part, a mere part, nothing to brag about. There is no need to make any fuss about me. I am not."

This is the third: you have a still vaster sky available to you.

And the fourth I call: no I, no thou; that is the state of meditation. When you say, "I am not, you are," a subtle feeling of "I" will persist -- because even to call the other thou, I is needed. Without the I, thou cannot exist -- maybe not consciously now, maybe not so gross, maybe refined -- but there will remain a shadow. Otherwise, who will say "thou"? To call God "thou" or your lover "thou", you have to be there.

The fourth state is: no I, no thou. Now there is even no prayer. Even that much duality has been dropped. There is silence, meditative silence, ZAZEN. One is simply sitting, doing nothing. There is nothing to say, there is nobody to say it, there is nobody for it to be said to. The addressor has disappeared, and so has the addressed disappeared. That's why I say Buddhism reaches to the highest: no I, no thou.

Buddhism says: There is no God and no soul. That is the meaning of it. It is not a metaphysical theory, it is a statement of the highest form of love: there is no God and there is no soul. I am not and you are not -- finished. then there is no point in uttering a single word. Now silence can prevail, there is no need even for a dialogue.

I-it -- bodies meet. It is sexual, physical, very gross. I-thou -- minds meet. It is psychological; not so gross, but not yet so subtle either. No I-thou -- spirits start meeting, souls start meeting. But still they are separate. Come closer, come closer; they go on coming closer, but still, a subtle demarcation exists. The devotee is still there: not very assertive, not very egoistic, very humble, but in his humbleness also, the I exists. The fourth is where even soul disappear: no bodies, no minds, no souls. You have come home. Only one exists, without any demarcation.

This is what Kabir calls:

WHEN LOVE RENOUNCES ALL LIMITS, IT REACHES TRUTH.
HOW WIDELY THE FRAGRANCE SPREADS!

And then the fragrance that you have been carrying for lives together, that you have been carrying like a seed, spreads from your being. Now it has become a lotus flower: now it is open to the sky, to the wind, to the sun, the rains, and the fragrance spreads and goes on spreading to the very corners of existence. Your love-affair has spread all over existence. Now you are in an orgasmic state with existence itself. This is ecstasy. This is the ultimate bliss, benediction.

In this ultimate state of love, this ultimate flowering of your being, love is no more a relationship: it becomes a state. I-it is a relationship, very much confined by the "it". I-thou is still a relationship -- a little freed, more freed: your rope is bigger to roam around -- but "thou" is still a limiting concept. Still it is a relationship. Not I-thou... things are melting. You are in the melting-pot, but you have not yet disappeared totally, utterly. Certainly the relationship has become very big, but still it is a relationship. In the fourth it is no more a relationship, because for the relationship to exist two are needed. It is a state of being.

Up to the third you can say love exists as a dialogue. Beyond the third the dialogue has disappeared. Now it is not that you love; now you ARE love. Now love is all that is there: the lover has disappeared, the beloved has disappeared, only love has remained.

In all our life situations, this trinity has to be remembered: the knower, the known, and the knowledge; the lover, the loved, and love; the observer, the observed, and the observation. This is the trinity. by-and-by, we have to dissolve. When the knower is no more and the known is no more, then knowledge is freed of all limitations. Then knowledge is immense, as immense as existence itself. And so is love when the lover and the loved have disappeared.

WHEN LOVE RENOUNCES ALL LIMITS,
IT REACHES TRUTH.

It becomes truth itself.

IT HAS NO END, NOTHING STANDS IN ITS WAY:
THE FORM OF THIS MELODY IS BRIGHT
LIKE A MILLION SUNS:
INCOMPARABLY SOUNDS THE VINA,
THE VINA OF THE NOTES OF TRUTH.

One thing more to be pondered over: Kabir again and again says that when love has flowered totally there is a bright light, as if, suddenly, millions of suns have arisen all around you. And this is not only Kabir saying so; Mohammed says so too, and so does Christ, and all the mystics of the world. They have said that when you arrive at the innermost core, suddenly there is an explosion of light. This cannot be just a metaphor: different countries, different languages, different centuries, but all over the world, mystics have been agreeing on one thing -- that at the last moment there is an explosion of light, thousands of suns have suddenly arisen. The light is so dazzling, one cannot open one's eyes. The light is so bright; it takes time to get adjusted to it and to look into it. In fact, when for the first time it happens, the mystic feels as if he has fallen into a dark night. It is so dazzling....

Christian mystics have said that before the light happens, one has to pass through a dark night of the soul. It is almost as if you look at the sun directly: then, within seconds, you will feel as if you are going blind. Suddenly, the sun will disappear, the light will disappear; you will become almost blind, you will feel that all around is darkness.

If the sun is too much and your eyes cannot absorb it, they will refuse, they will close -- hence the darkness. And if thousands of suns are suddenly there, how can you conceive that you will be able to see it?

In the beginning it becomes very dark, frighteningly dark; the mystic feels he has gone blind. But even if it is dark, it is very soothing; even if it is dark it is very relaxing; even if it is dark the mystic wouldn't like to

open his eyes and see the outside world. The inner darkness is far better than the outer light; relatively, comparatively, it is far better. The mystic relaxes into the inner darkness, and by-and-by, he becomes adjusted, his eyes become capable of seeing this light, what this light is.

Again I would like to remind you: physicists say that matter consists of electricity, and if you go on dividing then finally the atom is divided into tremendous light -- only electrons remain. That's the whole theory of the atomic explosion, of atomic energy. A single atom, when it explodes, becomes such a great light.

When on Hiroshima and Nagasaki the atom bomb was thrown, never before had such light ever been seen, tremendous light and explosion; just for a few seconds, a GREAT light all over. If it is possible by dividing a small atom which cannot be seen with the bare eyes, then one has to think, meditate: maybe when the inner cell of life, the atom of life, the atom of your being, explodes, the same may be happening -- because life is the same energy, out and in. Matter and consciousness -- it is the same energy.

Physicists say the atom explodes in light, and mystics say the soul explodes in light. They seem to be in deep agreement. In fact, nobody is trying to make a bridge between religion and science. If it is done, it will be of great value -- the insights that go parallel. They MUST go, they have to go, because it is one existence. Somewhere, all that science has discovered and all that religion has discovered, however their languages are different, somewhere there must be an agreement, because we are seeking and searching for different methods, different approaches, different gestalts, but we are searching for the same truth. Somewhere or other, the mystic and the scientist must be in agreement.

THE FORM OF THIS MELODY IS BRIGHT LIKE A MILLION SUNS...

One more thing: from very ancient times in the East, it has been thought that every sound has its particular color. That's why in Indian music the melody is called RAGA: `raga' means the color. Each sound has its own color: it is one of the very ancient doctrines of Eastern music. And now scientists are also coming closer to it: there must be some correspondence between sound and color -- because sound is nothing but vibrations of electricity, and electricity is color, light. When a ray of light is broken through a prism, it becomes seven colors. When those seven colors meet again it becomes white. There are seven sounds, just as there are seven colors. There is definitely a possibility that seven colors and seven sounds have something in common.

That's the theory of Indian music, and Kabir is not only a mystic, not only a metaphysician; he is a musician too. He says: The form of this melody is bright like a million suns. And when the inner melody, the inner sound, the soundless sound, the ANAHAT NAD, the OMKAR, explodes, its color is absolutely white -- because now all notes and all sounds disappear into one thing. Just as seven colors disappear into one color, white, seven sounds disappear into one sound, the sound of silence.

In a deep silent night, sometimes you hear it. Or if you close your ears tightly, suddenly inside there is a sound. If you become deeply meditative and all thinking disappears, then you will hear the deepest. When the mind functions not, the prism is dropped. It is through the prism of the mind that sound is divided, split. When the prism is removed, the mind is removed -- suddenly all sounds become one. And the color of that one sound -- what Zen people call "the sound of one hand clapping" -- is white.

This seems to be a very factual statement, and I am telling it to you because one day or other you will come across it. If you continue meditating, one day or other you will move to this inner light. And this is a point of great crescendo. The music is tremendous, the melody is tremendous... it is the ultimate..and the light is tremendous. And both are together, as if two aspects of the same energy.

SUBTLE IS THE PATH OF LOVE!
THEREIN THERE IS NO ASKING AND NO NOT ASKING,
THERE ONE LOSES ONESELF AT HIS FEET,
THERE ONE IS IMMERSED IN THE JOY OF THE SEEKING:
PLUNGED IN THE DEEPS OF LOVE
AS THE FISH IN THE WATER.
THE LOVER IS NEVER SLOW IN OFFERING HIS HEAD
FOR HIS LORD'S SERVICE.
KABIR DECLARES THE SECRET OF THIS LOVE.

Kabir is a declaration of the secret of this love. He says: This is my path. And the path of love is for many. It is easier to move from the path of love than through any other path -- because love is so close to your heart.

The only problem that has arisen for the contemporary person, for contemporary man, is that he no longer beats in his heart. He is hung-up in the head. More and more, we are trained for the head, and the heart has been neglected, ignored. There is no training for the heart, there is no discipline for the heart; no school, no university bothers about the heart. About feeling, we are savages, worse than savages. Our whole culture is of the head, so the head becomes to-heavy and the heart goes on shrinking. It should not be so. This is the greatest calamity that has happened to humanity in the whole history of the mind, of consciousness. We are too much in the head, there is too much investment in the head; heart is left far behind. In fact, we have bypassed it, we have not even gone through it.

We don't allow feelings. A man of feeling seems to be weak, the man of no-feeling seems to be very strong. We teach people not to be emotional. We teach people not to cry, not to laugh too loudly. We teach people to remain always in control; and if YOU are in control, then love is not going to happen to you -- because love happens only when you are in a state of un-control.

Love is something bigger than you; you cannot control it. If you want to control, you can remain in hate. Hate can be controlled; hate is smaller than you. Love cannot be controlled; love is bigger than you. If you try to control love you will miss all possibilities. You will become a love-less being -- and that's what a dead person is: a loveless being who exists in the head and who has forgotten his own heart.

Kabir says: BHAKTI KA MARAG JHINA RA -- subtle is the path of love.

Yes, it is not gross. The head is very gross. The head is nothing but logic, arithmetic, calculation, cunningness, cleverness; good to exploit people, good to torture people, good to collect money, have a big bank balance; good to become a politician, good to overpower people, good to destroy. The head is very gross.

Heart is very subtle, and absolutely useless as far as the world is concerned. Through the heart is poetry, not calculation. Through the heart is emotion. Through the heart is sensitivity, not cleverness. Through the heart is compassion, not exploitation. the heart is not needed at all in the market; the heart cannot purchase any commodity. And the heart will not make you a great politician or a great general; it will not make you a great warrior, it will not make you a bloody Adolf Hitler or somebody else.

With heart, by-and-by, you will move away from the paths of competition, that cut-throat competition, that violent struggle where everybody is against everybody. This hostile world, this ugly world... you will, by-and-by, move to the side. You will no more be on the superhighway of ugliness; you will no more be a part of this ugly society; you will not play these games of nationalism, fascism, socialism, communism; you will not be in any way concerned with ideologies. You will love, and you will enjoy, and you will delight.
Let the difference be very clear to you.

Just a few days ago one young man said to me, "I am meditating and great love is arising in me for humanity."

I said, "For humanity? How are you going to love humanity? Where will you find humanity? Humanity you say? Human beings will be enough. Love a human being, not humanity. 'Humanity' is a trick of the head. Humanity? How will you love humanity? Where will you hug humanity? Where will you hold hands with humanity? You will always find a human being wherever you go; nowhere any humanity. Humanity is an ideology, a concept, an abstraction in the head. Life is always particular, the head is always conceptual. You will always find a certain human being, a man, a woman...."

And when I said to the young man, "Love a human being," he was shocked. In fact, he was trying to escape into the "love humanity" to avoid human beings. No, he was not very happy when I said that. I could see in his eyes that he was not very happy -- as if I had brought him down; he was flying very high. He was not flying at all; he was simply playing a verbal game.

If you love humanity, you can kill human beings to save humanity. If you love peace, you can go to war. Never love peace and never love democracy and never love communism -- all ideologies.

Love concrete human beings, love concrete trees, love concrete rocks, particulars... and only then will you know what love is. Forget great abstractions; they are dangerous. Men have been fighting because of them, destroying each other. A Mohammedan is ready to fight for Islam, and he will kill human beings for the love of Islam. Now this is foolish. The Christian is ready even to kill Christians if it is to save

Christianity. what is this Christianity?

Love the concrete, love the immediate. Enjoy this moment, don't prepare for tomorrow. Today is beautiful: delight in it, let it be a celebration.

SUBTLE IS THE PATH OF LOVE!

Why subtle? Because one has to be sensitive, one has to be more and more in the heart, one has to become capable of feeling and response.

Feel, cry, laugh, dance, weep, shout, but do it from the heart. And by-and-by you will feel a new change, a transformation -- energy falling from the head towards the heart. And you will start moving in a totally different way. New values will arise, because the head has different values.

You fall in love with a beautiful woman, but the head says, "What are you doing? This woman is beautiful but she has no money." the head says, "Better find a girl who has money." The head is calculating, the heart is mad. Hence I say to you: If you want to love, be mad. Only mad people -- mad in the sense that they are not calculating, mad in the sense that they risk the outer for the inner, mad in the sense that they can risk tomorrow for today -- only mad people can move on the path of love.

THEREIN THERE IS NO ASKING AND NO NOT ASKING...

You have to understand that, again, love can be of four types. One: you simply ask; that is immature love. A child simply asks. He cannot give, in the first place; he does not know how to give. He is a child, he can be forgiven. He asks the mother, he asks the father, he asks everybody. Everybody should love him; he is very demanding. But one has to grow out of it. This is very immature. The first kind of love is immature love, when you demand: you say, "Give me this, give me that. If you give me, I will know you love me; if you don't give me, then certainly you don't love me." That is the only way the child knows whether you love him or not. If you bring him more toys, more ice cream, more things, then he knows you love him. He can understand only one language -- that is of giving him things; give to him.

This is not wrong, every child has to pass this phase. But many people remain stuck there. Then they have become grown-up -- they may have their own children. The man may now be forty, maybe having three children of his own, and still he goes on demanding. A man of forty comes home and he waits for the child to give him a kiss, and he says, "Look, Daddy is here. Now give the kiss." What type of daddy are you? You are still immature, you are still asking. And this type of man will ask for love from the wife, and this type of woman will ask for love from the husband; everybody asking, and nobody ready to give; all children, nobody mature enough to give. Hence so much conflict.

The second, higher type of love, is when you start giving -- when you give, and you don't bother about whether others are giving to you or not. But remember, you can get stuck in the second too. One can get stuck so much that one will not allow somebody to give one anything. The missionary, the do-gooder, these people, they will not allow. If you allow them to do something good for you, they are ready, but they will not take anything back -- because that is against their ego. How can they take? They are mature people; they only give, they don't take. They have moved to another extreme. They are more mature than the first, but there is still another maturity. This is again ego: "I can only give."

One man I know is a rich man, a very rich man, and he has been giving all sorts of help to his relatives, friends. He has distributed much of his money. He used to come to me. He said once, "One thing I could never figure out: I have been helping everybody, but nobody ever feels grateful towards me."

And I know he has tried -- he has been helping, he is REALLY generous, a rare generous man. You just give him a hint and he will give; whatsoever he can give he will give. He will never say no. And he has given: all his relatives and friends have become rich because of him. And this too I know: that nobody is grateful towards him. And I told him, "You may not like it, but the problem is: you always give, you never allow them to give anything to you. You are too egoistic... generous, but you cannot conceive of receiving anything from anybody. That is against your ego."

He pondered over it. He started crying. He said, "Maybe this is true. I have never taken anybody's help in my life. I am a self-made man. I can give, but I cannot receive. Maybe you are right."

I said, "There is no need to receive big things, but small things. Just tell somebody,'I am feeling ill; you

come and sit by my side and I will feel happy' -- that will do. Small things -- but give the other a chance to also show his love towards you. Otherwise he is always burdened, and burdened. And when one is burdened, one can never forgive you."

So the third type of love is when a person can take and give -- can easily take, can easily give -- and there is no problem. The flow is equal, just like breathing in and breathing out. This is the third type of love; very mature.

And the fourth, the last, is when you don't know what is giving and what is taking. Because the other is no more there, you are part of the whole.

THERE IS THEN NO ASKING AND NO NOT ASKING.
THERE ONE LOSES ONESELF AT HIS FEET,
THERE ONE IS IMMERSED IN THE JOY OF THE SEEKING;
PLUNGED IN THE DEEPS OF LOVE
AS THE FISH IN THE WATER.
THE LOVER IS NEVER SLOW IN OFFERING HIS HEAD
FOR HIS LORD'S SERVICE.

Remember, only one offering will do -- offer your head. Offer your thinking, thought, your reason; that will do. Just cut your head and be of the heart. And Kabir says: This is the secret that I declare to you.

Don't go on offering flowers; they won't help. Offer your head, offer your thinking, your will. And Kabir says: When you are immersed in the joy of the seeking.... A REAL lover, a REAL follower on the path of love, is not worried about the goal. The journey is the goal.
"Heaven is all the way to heaven. Has He not said,'I am the Way'?"

He is not bothered about what is going to happen tomorrow, in the end. He is not result-oriented; the journey is his goal. It is tremendously beautiful. The BHAKTAS, the devotees, have been singing in the East: "God, we don't seek salvation. We don't want MOKSHA, NIRVANA. This world is beautiful, your game is beautiful; allow us to play! The journey is so tremendously beautiful -- who bothers about the goal? The journey is the goal."

The devotee, the lover, loves seeking itself. He is not in a hurry to find God. He says, "Go on hiding. Let us play the game of hide-and-seek; the seeking is so beautiful." And he is not in a hurry, he is not impatient. He says, "I will wait. Whenever you decide to come, come. You will find me ready, my door will be open. I will be waiting at the door, and food will be ready. You come and we will feat. And there is no hurry: you have a thousand and one things to do; you do them, you take your time. I can wait."

A lover is absolutely patient, and enjoys the very seeking, the very existence. His goal is not in the future, he is immersed in the moment, in the immediate -- that is his meditation.

This is possible if you drop your head. If you drop your mind, with just the dropping of the mind, the whole energy moves to the heart... and love arises.

Love is the secret key; it opens the door of the divine. Laugh, love, be alive, dance, sing, become a hollow bamboo, and let His song flow through you.

MURALI BAJAT AKHAND SADAYA: His flute is continuously singing. His song is continuously on. Any moment you decide to become His flute, He will take you in His hands, He will put you to His lips, He will start singing a song... and that song is the song of love, the song of freedom, the song of nirvana.

The Path of Love

Chapter #10
Chapter title: Please Wake Up

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The first question:

YOU TELL US THE PATHS ARE OF WILL AND SURRENDER. THE PATH OF WILL IS CERTAINLY NOT FOR ME, BUT THEN SURRENDER ALSO DOES NOT SEEM TO BE PERFECT. NOW, WHAT TO DO? BELOVED MASTER, I AM TOTALLY CONFUSED. KINDLY SHOW ME MY PATH.

THE FIRST THING: if you are really totally confused, out of that confusion will come clarity. But you are not totally confused. Once confusion is total, it becomes the path. Then there is no need for any other path. We seek paths out of confusion, because we are confused... but not totally confused, and we think that we can figure things out. Total confusion means now you are totally helpless, now there is no way to go, now you don't know anything about the goal, about yourself, about the Way. You know nothing. You are in a state of blank. If confusion is total, mind becomes blank. But you are never totally confused -- partially, certainly; totally, never.

Total confusion is one of the ways to reach God. It means all your knowledge has proved meaningless; and when I say all, I mean all. Not that you say, "I know a little bit. This much is right. This much is true." Total confusion means you are in a tremendous dark night of the soul. There is no light available, and there even seems to be no possibility. You are hopeless. There is no hope. The future has disappeared, the past has proved meaningless. The anguish has come to the utter peak. From that very peak, mind disappears -- because mind can continue only if you are partially confused. Mind cannot exist in a total confusion. In fact, mind cannot exist in anything which is total.

Total love -- mind disappears. Total will -- mind disappears. Total surrender -- mind disappears. Totality is against mind; they never exist together. Total confusion -- mind disappears.

Try to understand this: that confusion can remain only if it is not total. Mind can remain only if you are not totally in anything. Be total in anything whatsoever, and mind cannot cling to you even for a single moment. But you have used the word `totally' just to emphasize; you don't know the meaning of it.

A totally confused person cannot even ask this question. How will he ask? How will he articulate a question? A question arises out of knowledge. A totally confused person will come to me, will look at me with empty eyes, with mad eyes; he cannot formulate a question. The questioner means the mind; the questioner means you are still clinging to certain knowledge. You are still hoping that a path can be found, that somebody can show you the path. You still think yourself capable -- that you will be able to find some way to get out of it. Your desperation is not UTTER. Your anguish is not perfect.

If you cannot think that will is your path, and you cannot think that surrender is your path, then I will say: confusion seems to be natural to you -- let that be your path. But be confused totally. Don't be halfheartedly in it. Be so totally confused that nothing of knowledge remains in you -- no certainty, no security, no scripture, no religion, no belief. And I say it to you because I myself worked on the way of confusion.

Of course, when the total confusion comes closer to you, you will become more and more mad. You will not know what is what. Then courage will be needed: tremendous courage is needed. Sufis call it a technique: "the technique of confusion". Confusion uproots everything that you know, leads you into emptiness, a darkness. When all knowledge is dropped, how can confusion remain? Just listen to it.

You come to me, you believe in God, and I say there is no God; then there is confusion -- not because I have said there is no God, but because you believe that there is God. Now there are two conflicting things in you: "There is God" a part of you says, another part has become convinced with me that there is no God. Hence, confusion. Confusion means conflict. Confusion means you have two sorts of knowledge which are going diametrically opposite, which are pulling you apart.

For the future the technique of confusion is going to become more and more important. It was never so

important in the past, because a Hindu was born a Hindu and he never bothered about Christians and Mohammedans and Parsis and Jainas. From the very beginning he knew that he was right, and everybody else was wrong. A Mohammedan was a Mohammedan, and he knew the truth is in the Koran and everything else is just nonsense. The Christian was a Christian, and he knew the way went through Christ and there is no other way; all other ways go to hell.

It was absolute certainty, based in ignorance; and I am not in support of it. But there was no confusion. There was certainty and everybody was happy with his certainty. Certainty is very dangerous -- nobody has achieved truth through certainty. But people were more comfortable, it was more convenient. Mediocre, stupid minds felt very good; they know. The very idea that we know, and that we are in the right, and everybody else is in the wrong, is a great protection. It leads you nowhere, because unless one moves through confusion, clarity never comes.

Clarity is not certainty. Certainty is not clarity. Certainty is a blind belief. The world has lived in certainty, but now that is no more possible. That comfort is no more available. The world has become smaller and smaller and smaller; it is a global village now. The Hindu has to know about the Christian; there is no way to avoid it. The Christian has to know about the Hindu. People can read, people can listen to the radio, can see the TV. People have become more capable of knowledge, and knowledge has exploded from everywhere. Now all this knowledge is creating confusion: "Who is right?"

Mohammedans, Christians, Jews, believe in only one life. There was no confusion before; that was THE TRUTH. Now it is very difficult. Even for an idiotic Christian, it is very difficult to continue to believe in one life -- because millions of Hindus, millions of Buddhists, Jainas, Sikhs; half the world is not a small matter. Half the world says there is rebirth, reincarnation. Now it is impossible not to listen to this other half, and they also have their reasonings. Confusion arises.

Confusion means: now you have become available to all sorts of knowledge. And when you come toe, certainly! -- then you will be more and more confused! One day I speak on the Mohammedans, another day I speak on the Jews, another day on Buddhists, Hindus, Jainas, and I continue. I am making all secret sources of knowledge available to you. It is natural; you will become confused. But don't be in a hurry.

Confusion is being used here as a technique, and confusion is going to become the most important technique in the coming world. Because now there is no way to move back into your tunnels and become a Hindu and blind to everything else, and become a Jew, blind to everything else; there is no way now. It is impossible for a Christian to deny Buddha, and when Buddha comes in, of course your belief in Jesus starts wavering. Even Buddhists have now to trust that Christ is also somewhere near -- he may not be exactly at the center, but somewhere near. He may not be a Buddha, but is at least a bodhisattva; a Buddha potentially, very close. But then there are troubles: then the whole of Jesus -- his attitude, his approach, his philosophy, his way of life -- is so contradictory to the Buddha's. Buddha sits silently under his tree, unconcerned about the world. Jesus is very much concerned, very much involved with the world; it is not just an accident that the Jews had to kill him. And it is not just an accident that Buddha was not killed by Hindus. He was not doing anything, he was just sitting under his bodhi tree, meditating. But Jesus was meddling with the social affairs: the politics, organization, society, church, religion. He was going to destroy the whole structure; he was a revolutionary. He had to be killed.

Now there is Jesus, there is Buddha, there is Krishna. Krishna is another dimension: Buddha is sitting under his tree, Krishna is playing on his flute. You cannot imagine Buddha playing on a flute. Jesus is hanging on the cross, and Krishna is dancing with so many girlfriends. Such diverse dimensions have become available together; now you are confused.

But to me, confusion is more valuable than certainty. Certainty is mediocre, certainty is stupid. Certainty simply means that you don't know. Only a person who is very ignorant can be certain.

Once it happened: Somebody was talking to Voltaire and he mentioned a name, the name of a very famous theologian, philosopher, and the man who was talking about this theologian said to Voltaire that he knew everything. Voltaire looked surprised and said, "Is he so stupid to know everything?"

A wise man hesitates. A wise man cannot be so certain. A wise man knows the multiplicity of life. A wise man knows the multidimensional existence. A wise man knows that all that we know is nothing in comparison to that which remains to be known. The unknown is always more than the known. The known is just like a grain of sand; Buddha has said so. "Whatsoever I know," he says, "Is just like a grain of sand, and whatsoever I don't know is the whole sand of the earth, of all the Ganges," of all the rivers, of all the seas.

Certainty is not something valuable. It is comfortable, true; so is stupidity comfortable. An idiot seems to be the most blessed man. Why? -- he has no confusion, he has really no mind to be confused. He has such

a tiny flicker of intelligence that he cannot afford confusion. The greater the intelligence, the greater you can afford confusion. Hence I say this age is the age of confusion, because this age is the age of intelligence.

The old certainty is gone and the old foolishness too -- and good! And I hope it is gone for good. Confusion has entered; this is the first step towards clarity. If you really are courageous, you will question everything that you know, and you will question ABSOLUTELY. And you should not be very soft about it. You should question everything that you know, and through questioning, all that you know is eliminated. And don't be in a hurry to be certain, otherwise you will not be able to question. Your questioning will become dishonest. If your questioning is honest, then it has to go to the very core of your being.

A seeker of truth becomes a fire, a thirst, a great hunger. He puts his whole life at stake. Of course, he has to take the risk of being confused; he will be confused. But if you persist, and you don't cling to something just for clarity, just for certainty, just to be comfortable; if you don't cling to something, if your search is authentic, one day you will see -- all has disappeared.

First comes confusion; confusion cuts the roots of your knowledge. Once all knowledge has disappeared, confusion also disappears -- because confusion cannot exist without knowledge. You believe in God and somebody says there is no God, and your belief was just a belief, and you drop the belief.... You say, "Okay, I will now believe only when I know, and I have not known yet. So good: this man who says there is no God has helped me to get rid of a belief that was only a belief and not my own experience, borrowed. I drop it."

If you drop the belief.... I am not saying to start believing that there is no God, because then again you will be confused some day. Then you can come to somebody else who is tremendously happy, prayerful: his very vibe says that there is more to life. And he says there is God, and God has happened to him -- again you will be confused. Now you were clinging to the belief that there is no God, and here comes this man. No, don't cling to any belief. Drop all belief. Remain in that vacuum of no belief, neither in God nor in no God. No belief -- Christian, Hindu, Mohammedan, theistic, atheistic; no belief -- then who can confuse you? How can you be confused? Somebody brings some news; you will say, "Thank you. I will ponder over it, I will meditate over it. I don't believe anything, so there is no question of getting confused."

If confusion is used totally, your beliefs will disappear, it will clear the whole ground. And in that state of no belief, confusion becomes impossible. When confusion becomes impossible there arises a clarity, and that clarity is not of belief, not of scripture, not of belonging to a church, not of comfort, not of convenience, not produced by anybody. It is your own transparency of awareness. And through that clarity is truth.

You say, "I am totally confused." Sorry, I cannot agree with you. In fact, you are asking me to give you something so that you can drop your confusion and can become certain again. No, I am not your enemy. I will not give you any belief. I am ready to give myself, but I will not give you any belief. I am ready to partake with you my own experience, I am ready to share my being, but I will not give you any belief. I will not make you comfortable because this will be death. Your home has not yet arrived, and somebody makes you comfortable by the side of the road and gives you a tranquilizer, and you are dreaming, sleeping, and thinking this is your home and everything is beautiful -- no, I am not going to do that to you. That's what your priests and popes have been doing up to now.

I am going to shake you and shock you out of your tranquility, out of your certainty. I am to create a stir in you. I will come like a cyclone. I am to destroy your mind utterly. Only if you are ready for that destruction will creativity be born to you.

You say, "You tell us the paths are of will and surrender. The path of will is certainly not for me." How do you know? How have you become so certain that the path of will is not for you? Try first, be experimental. One learns through trial and error -- and there is no other way. Don't be A PRIORI: don't say from the very beginning, "This is not for me, and I am certain," otherwise you will again be confused. Some day you will find somebody who has attained through the path of will, and you will see the flowering and the fragrance of the person, and you will start feeling, "Maybe the path of will is for me too... this man has achieved." Your greed will arise. You will be again confused.

This is the way you create the possibility for confusion. Don't say, "The path of will is certainly not for me" -- because you have not tried yet. Try it. If you try the path of will nothing is going to be wrong. If you succeed, good. If you don't succeed, that too is good. Then you have known at least one thing: that this is not for you. That too is a great achievement: to know, "This door is not for me." Otherwise sometimes one goes on knocking on a wrong door.

Once a man came to me and he said, "Beloved Master, one dream constantly recurs, and it has become nightmarish, and I have come to you to help me out of this problem"
I said, "What is your dream?"

He said, "Since my childhood" -- now he is almost fifty -- "it comes again and again, almost once or twice a month. And it is such that I don't see any way out of it. The dream is simple: I am standing at a door, a very beautifully carved wooden door -- it must be of a palace -- and I knock, and my whole being says to somehow enter into this palace -- a great urge. But nobody answers. Then I start pushing the door, I do as much as I can. I start perspiring. The effort becomes hectic, and uncertainty arises in me that it is not going to open again, so again I have failed. some unconscious desire to enter, and the futility of it... and then I wake up, trembling, perspiring. My breathing is not natural -- disturbed. And then I cannot sleep for at least two hours. I think about it: why this dream?"

I asked the man, "Can you remember? Is there any sign on the door?"

He said, "Yes, there is a sign! But I never thought about it. How did you come to know there is a sign?"
"And what does it say?"

And the man closed his eyes and he started laughing. He said, "This is just incredible! The sign says: Pull. And I have been pushing!"

So I said, "Next time the dream comes, follow the sign."

After two, three months, he came and he said, "I am waiting and waiting and the dream is not coming."

I said, "It may not come, because the purpose is fulfilled. You have become alert, you have become aware of it."

Try the path of will; maybe it is for you, maybe it is not for you. I cannot say offhand that it is for you or that it is not for you -- because if I say and you believe me, you will be creating a possibility of confusion some day. Don't believe me. You try. What is wrong in it? Be a little more playful, it is a beautiful sport: try the path of will.

Why do you say, "Certainly it is not for me:? How can you be certain? This trick of becoming certain without knowing has to be dropped, completely dropped. Try. If you succeed, good. If you don't succeed, then too you have succeeded, because then the remaining thing is the path of surrender. If you fail on the path of will, then more hopefully, with more energy, with more totality, you can move on the path of surrender. If you don't try on the path of will, you may move on the path of surrender, but you will always remain suspicious as to whether this is your path or not.

So first thing: never decide without experimentation. Be scientific. Everything is a hypothesis; try it. It can be valid only by experience, it may prove invalid only by experience. There is no other way to decide. Let the decision come out of your existential experience. And then you say, "But surrender also does not seem to be perfect." But how can anything be perfect if you are not perfect? The surrender is going to be your surrender, not mine. The surrender is going to be yours, not Meera's or Mahavira's. The surrender is going to be yours, not Krishna's or Christ's. The surrender, of course, is bound to be of the same quality as you are.

The path of will or the path of surrender are not like superhighways where anybody can walk and the way remains the same. No, the way changes with the walker. You bring your quality. For example, if you see a Picasso painting... you can use the same brush, and the same colors, and the same canvas, but are you hoping that a Picasso will be born? The painting will be yours. The brush and the canvas may be Picasso's. You can even ask permission to paint in his studio, but then too the painting will be yours; it will not be a Picasso.

Exactly like that, when you move on any path, the path is not a collective possession. Each individual has to create his own path while walking on it.

Your surrender is going to be your surrender. It will be as perfect as you are. Don't expect more, otherwise, from the beginning, you are creating obstacles for your growth. And in fact, the path is perfect only when you have arrived, never before it. But then the path is not needed.

So everybody has to walk on an imperfect path, because everybody is imperfect. And why ask for perfection? Your demands are too much. You go to the chemist: you don't ask for a perfect medicine. You ask for the latest and the best, not for the perfect -- because the perfect never exists. Tomorrow a better medicine may come and this medicine will be discarded. Every month medicines are being discarded, new ones are being invented; but no medicine is perfect, and cannot be. Perfection means now there is no possibility to grow. Perfection means death. Perfection means now everything is finished, the full point has

come.

Life is a process; it is not perfect. Nothing is perfect in life. Everything is imperfect. So the most you can ask is: "Which is the more perfect way" -- that's all; not THE perfect way, but the more perfect, comparatively. The path of will maybe is not so perfect for you as surrender, but if you are making an absolute demand that it be a hundred percent perfect, then from the very beginning you are too greedy. Move slowly. Your path is your path. The path will change you, and you will change the path -- and this is going to be a dynamic process, a dialectical process. You will change the path by your change, and then the path will change you, and you are both going to enrich each other. When Meera walks on the path of surrender, of course it is going to be more perfect than when you walk. When Mahavira walks on the path of will, it is going to be more perfect than when you walk.

And one thing more: we come to know only when Meera has arrived. Then the fragrance spreads. When Mahavira has reached, then the rumor spreads around the world that somebody has become enlightened. Then people rush. When they come to see, it is a perfect thing: Picasso has done his work, the painting is perfect. But you don't know: Mahavira had moved just like you -- wavering, in uncertainty, confusion, going astray, coming back, doing a thousand and one mistakes. But you don't know THAT Mahavira -- that Mahavira who was struggling in darkness, alone. Now Mahavira has arrived and has become a light; now everybody comes to see and pay his respects. But Mahavira had also moved the same way -- with the same limitations. When we know Buddha, Mahavira, Krishna, Zarathustra, they have become perfect souls, SIDDHAS. Then we know. We had not known their seeking stages.

Remember, you are not a siddha; otherwise what is the point in seeking? You have not yet arrived, you are arriving. Choose the best that is possible, don't hanker for the perfect. Otherwise you may never move. If you are waiting for the perfect airplane to come and then you will go, you may never go -- because they are being perfected every day. Don't wait for the perfect train. Whatsoever is available, choose the best. Be choosy. Think, meditate about it, find out the pros and cons, but don't wait for the perfect.

And start. In the beginning, great things are not going to happen. But... those great things can happen only if you being. To begin with, anything is okay. You start. Move. Your feet will be faltering, your body may not be adjusted. Just like when a small child starts walking; how many times does he fall? How many times does he again try, waver, then by and by become strong of foot? That's how one moves into the eternal, too.

One thing: this movement is not towards some outer goal. This movement is towards some inner goal which is, in essence, already there. So you ask me, "Now, what to do?" Only one thing do I say... and let me tell you one beautiful story. Listen to it very carefully. It is a story from Jorge Luis Borges, one of the most metaphysical writers of this age.

Episode of the Enemy

So many years on the run, expectant, and now the enemy stood at my door. From the window I saw him working his way up the hill. Laboring along the steep road, he leaned on a staff, a clumsy staff which in his hands was no more than an old man's cane, not a weapon. Although I was waiting for it, his knock was so weak, I barely made it out. At the door I fumbled with the key to let the man in. I feared he was going to collapse all at once, but he took a few faltering steps and stumbled, utterly worn out, onto my bed.

I bent over him so that he could hear me: "One believes that the years pass for one," I said to him, "but they pass for everyone else too. Here we meet, at last, face to face, and what happened before has no meaning now." While I spoke, he unbuttoned his overcoat. His right hand was in the pocket of his suit coat; something there was aimed at me, and I knew it was a revolver.

Then he told me, in an unwavering voice, "To get myself into your house I fell back on your pity. Now I have you at my mercy, and I am unforgiving." I tried to get out some words; I am not a strong man and only words could save me. I managed to utter, "It is true that a long time ago I ill-treated a certain boy, but you are no longer that boy, and I am no longer that callous brute. Besides, revenge is no less vain and ridiculous than forgiving."

"That's just it," he replied. "Because I am no longer that boy, I am about to kill you. This has nothing to do with revenge. This is an act of justice. Your arguments, Borges, are only strategems of your terror designed to keep me from my mission. There is nothing you can do now."

"There is one thing I can do," I said.

"What is that?" he asked.

"Wake up," I said.

And I did.

The whole life that you are acquainted with is nothing but a dream -- a nightmare, true. The enemy and the friend, both are parts of a dream; the surrender and the will, both are parts of the dream; theories, philosophies, dogmas, churches, are parts of the dream, the human dream. The only thing that has to be done is: please wake up. And nobody can make you awake... unless you decide. It is your decision. There is no need to hanker anymore for outer beliefs to cling to, because all beliefs are false. There is no need to seek a philosophy of life; life is enough. All philosophies are false, including my philosophy. When I say ALL, I mean all. Wake up! Please wake up! That's all that can be said.

The second question:

I WANT TO BECOME A SANNYASIN, BUT THERE ARE SO MANY HYPOCRITES HERE AMONGST YOUR SANNYASINS, AND THAT IS PREVENTING ME. WHAT SHOULD I DO?

My answer is through a small anecdote.

"Why don't you attend church?" asked the village parson of the local innkeeper.
"I don't go," he replied frankly, "because there are so many hypocrites there."
"Please don't let that stop you," said the parson. "There's always room for one more."

The third question:

I HAVE DONE VERY MANY GROUPS, AND HAD MANY PERTINENT GROWTH EXPERIENCES IN WHICH I HAVE REALLY FELT THAT I HAD CHANGED AND GAINED TREMENDOUS NEW INSIGHT. BUT I STILL MAKE THE SAME MISTAKES, AND DESPITE EVERYTHING I HAVE DONE, STILL REPEAT THE PAST AS IF I HAVE NO CHOICE. WHAT TO DO? CAN CHANGE BE PERMANENT? OR IS THE WORK WE DO ON OURSELVES SIMPLY ILLUSION, SIGNIFYING NOTHING? CAN SANNYAS BE PERMANENT CHANGE?

First: all efforts to improve yourself are bound to fail, because the one who is making the effort is the problem -- the ego. The ego is constantly making efforts to improve: have more money, have a bigger house, have a bigger car, have a more beautiful woman, or a husband; have this, have that. That is ego. You understand it.

But then the ego plays another game too: it says, "Become more peaceful, become more loving, attain to meditation, become a SIDDHA, be like a Buddha." This again is the same game in another direction. The same ego that was trying to decorate itself by outer things, now wants to try and decorate itself through inner things.

So the first thing: if YOU are trying to improve yourself, you are doomed to fail. Once you understand this -- that the ego is the problem, and it is the ego's greed that wants to improve and become this and that; the VERY idea of becoming is a projection of the ego -- then comes revolution. And that revolution is nothing that you have to do anything about, that revolution comes through understanding the ways of the ego. Once you have understood that it is the same ego that was after money, after power, prestige, politics -- the same ego is now playing inner games of meditation, enlightenment, and all that nonsense -- once you recognize it is the same ego, in that very recognition, a laughter arises in you. You start feeling the ridiculousness of it.

There is no improvement. I am not saying there is no mutation, but there is no improvement. Mutation is there, UTTER change is there, but no improvement. Improvement means a modified form: you remain the same with a few more plus things added to you -- a car, a big house, a woman. You remain the same; now a woman is attached to you, a car is attached to you... you remain the same. Now you have become a meditator -- you remain the same; now you have become a sannyasin -- but you remain the same; deep down you remain the same. And you go on accumulating things: qualities, characteristics, character, morality, virtue, knowledge. You go on, but deep down it is the same old trip. Nothing is new. This way,

improvement is not possible.

Improvement is not possible at all. When you understand this -- this greed, this hankering to be somebody else, someone else more important, more significant, greater and greater; once you have understood that this is all ego playing -- in that moment of understanding, suddenly there is mutation, a jump, a quantum leap. You are no more the old, the new has entered.

And remember, the new is not connected with the old at all. That's why I don't say it is an improvement. The new is so absolutely new, so utterly new, that it has nothing to do with the old. The old man is completely gone. It is a totally new being, discontinuous with the past. With this gap, it cannot be called improvement.

Spirituality is not an achievement. It is not an ambitious trip.

You say, "I have done very many groups and had many pertinent growth experiences." Those growth experiences were not pertinent. They were just games of the ego. You felt good. The ego patted you and said, "Good boy; doing so good. You are going to improve. One day it is certain you are going to become a Buddha or a Christ. You are on the way, and going so beautifully." And you felt very good. Those experiences were not pertinent. Your ego used them. They became absolutely dangerous. Anything that the ego uses is immediately poisoned. You started feeling very happy: "So now it is happening!" You must have started waiting for SATORI, SAMADHI: "Now it is not very far away! Any moment...."

Your ego reduced all those experiences to toys: you started playing with them. And you must have started expecting them more and more. You have become virtuous, religious; now these things will be happening more and more. Remember, whenever you start asking, "This thing has been beautiful; I was delighted in it, and I would like to have it again," now you are trying to make a continuity.

The new can happen only when you are not. Now you will not leave yourself at all; you will always be sitting there. Even if you go through those same groups again, you will not be enriched, because you will be waiting: "Now this is going to happen." And when you wait nothing happens, because in your waiting you are there. Things happen unexpectedly. Things happen when you are not even waiting for them. God is seen sometimes only when you are not looking for Him, because when you are looking you are tense. God happens in such mundane and trivial moments that you could not have expected. Whenever you are expecting, you are there; and God cannot be there because YOU are there. When you are not expecting -- just swimming in a river, and the trees, and the birds, and the sunlight, and you are completely lost... and of course, nobody waits for God to happen in that moment -- suddenly He is there. You are doing nothing but playing with your cat, looking into the cat's eyes -- and of course, you are not waiting for something great to happen -- and suddenly those eyes of the cat change, and there is depth, and there is God. And suddenly you are overwhelmed.

God is always sudden, unexpected. When you are doing your PUJA, and ringing your small bell, and doing things like that, God never happens -- because you are so full of expectation. You are waiting and looking to the side: "Has He come or not?" A knock on the door, maybe just a postman, and you are so much excited: "Maybe God has come!" When you are waiting He never comes, because when you are waiting YOU are too much. He comes only when you are not.

"I have done very many groups, and had many pertinent growth experiences in which I have really felt that I had changed and gained tremendous new insight."

I, I, I... you see?

"But I still make the same mistakes, and despite everything I have done, still repeat the past as if I have no choice."

I, I, I....

You will make the same mistakes because it is the same I. You cannot hope that anything else is going to happen.

The I is a mechanism; it goes on doing the same thing, it has become very efficient in doing it. It is like a computer: it creates habits, and then it goes on repeating the same habits. Now please, stop any idea of growth. This is not the way. Forget about growth, because growth is in the future. Growth is already a postponement: tomorrow it is going to happen. Forget all about tomorrow; tomorrow never comes. Be here now. This moment is the only moment there is. Enjoy this moment in total absorption. Whatsoever you are doing, do it totally, be lost in it. What it is, I am not saying. If you are lost in it, it becomes worship, it becomes prayer.

Cleaning the floor can become a prayer; just doing ordinary things in your kitchen can become a prayer; digging a hole in the garden can become a prayer. There is no need to go to any temple. Only those go to the

temple who don't know how to bring prayer to their lives. There is no need to go to a mosque or a GURUDWARA, because God is everywhere. Wherever you are totally absorbed, the door of the temple opens.

"Can change be permanent? Or is the work we do on ourselves simply illusion signifying nothing?"

That which you do is illusory, because you are an illusion. Out of you, only illusions are born. You cannot give birth to truth. YOU are temporal; out of you the timeless cannot be born. You have to give way, you have to put yourself aside. Only you are standing in your own way, nobody else. God is available; just don't stand in the way.

Are you listening?

Don't stand in the way of God, that's all. And then He is in the flower, and in the bird on the wing; then He is in the breeze passing through the trees. When you are not there to distort, you will find Him everywhere -- because He is everything. It is a miracle how we go on missing Him. But you are asking for something permanent. The ego can never be permanent; it is a momentary thing. And out of the ego, whatsoever you gain will be lost.

You are asking: Cannot a wave be made permanent?

The wave cannot be made permanent. The only way is to freeze it so it becomes ice. But then it is not a wave, it is just a piece of ice. Then it is no more a wave because it cannot wave. The aliveness is gone, the dynamism is gone. You fall in love with a woman and you want to make the love permanent? Then you are in danger; you are trying to make a wave permanent. You go to the court, and the court puts a seal on your marriage. Now it is a legal thing: love has disappeared. Now it is a contract, and ugly.

Love is the most beautiful thing in the world, and marriage, the most ugly, because law has entered into love. Why do you go to the court? Because you want to make love permanent: "Who knows? This woman may fall in love with somebody else tomorrow" -- now the court will protect. "Who knows? This man may escape" -- now the court will protect: you can drag him to the court. He cannot easily escape. What are you doing when you are marrying a woman or a man? You are asking society to protect, asking the law, the policeman, to protect. What kind of love is this in which a policeman is needed to protect you? This will be a sort of prison. Call it whatsoever you would like to call it, but it will be a bondage. You will be prisoners of each other, and this is how we destroy everything.

Ego is impermanent. If your love is out of the ego, it is impermanent. The mind is temporary, temporal. Mind, in fact, is time. Nothing can be permanent in the mind. If you want to look at the permanent -- 'permanent' is not the right word, 'eternal' is the right word -- then look deeper into the wave, and there is ocean. If you want to look to some eternal, look into love deeply and you will find God there. But you bring the policeman rather than searching for God.

When love is happening, don't hanker for permanency. Think and brood, meditate, contemplate... the eternal. Those moments are rare, love moments. Windows open easily, melting happens easily. You are dazed with something unknown. Don't bother about marriage right now. Right now go into those moments, waves, and find the ocean -- because wherever there is a wave, there is bound to be an ocean behind it. When the love-wave is there, the love-ocean must be behind it. That ocean of love is God.

So please don't seek the permanent, otherwise you will always be frustrated. Because the one who is seeking permanence is impermanent himself. You have chosen a wrong medium: the mind, the ego. Look into your own being.

"Can sannyas be a permanent change?" Again you go on using a very dirty word,'permanent'. Sannyas is both the wave and the ocean; it depends on you. If you simply see the wave, it is impermanent. If you look deep into it and you can find the ocean, it is eternal. The eternal is not permanent, the eternal is beyond time.'Permanent' means staying longer in time; but what does it matter whether you are a sannyasin for one day or one year or one thousands years -- what does it matter? The impermanent is impermanent -- one day, one year, one thousand years.

Seek something which is beyond time. Then once it is there you know: it has always been there, and it will be always there. The eternal is your innermost nature, SWABHAVA. It is your innermost being.

Whatsoever you are seeking, it should not be out of greed and out of ambition. It should not be a desire to repeat. Forget the past. As it disappears, let it disappear and don't think of the morrow. As it has not come yet, why bother? When it comes, we will be here to look into it. And whatsoever has happened yesterday, don't ask for it again today -- because it may have happened yesterday because you were not waiting for it; today you are waiting for it.

It happens every day in meditation. Somebody comes to an inner space and is thrilled, and the desire to

repeat arises. Then next day it is not there, then he feels very frustrated. Then next day he is even more deep into his depression, because it is not coming. And he comes to me and says, "It was better before. At least I had not known it. But now I know it, it is there, and now I am suffering. Why can't I have it again and again?" You cannot have it again and again because it is the very nature of God to happen unexpectedly. He is a guest who comes without informing you.

The Hindu word for guest is ATITHI: it means one who comes without giving you any date beforehand. TITHI means date, ATITHI means one who comes without informing you at all.

God is a guest. When He comes, feel thankful. When He does not come, feel thankful. It must be in your favor that He is not needed today, that you need a gap, that you need a plateau... so things that have happened yesterday become settled.

A highly irascible employer was much given to uttering tirades of abuse to his long-suffering staff. One young girl stood it for so long, but when her virtue was questioned, she had had enough, and walked tight-lipped straight out of the office.

The following morning, she marched into the tyrannical boss's office and thrust a piece of paper under his nose. "This is from my family doctor," she said firmly, "and it certifies that I am pure and untouched."

He glanced at it and thrust it back at her. "This is no good," he snarled. "It is dated yesterday."

Yes, the yesterday is yesterday; gone is gone. Who knows? You may have changed. But all character is of yesterday, all virtue is of yesterday. When you call somebody a saint, what do you mean? You say, "His yesterdays were very saintly." But they are dated yesterday. He may have committed a sin last night. You call somebody a sinner, but that is not right; those are all yesterdays. Yes, he may have committed sins, but last night he may have prayed, he may have meditated, and he may have had a glimpse. So don't call anybody a saint, because a saint belongs to the past; and don't call anybody a sinner, because a sinner is of the past -- and life and being is always free of the past.

Being is of the present. And when you want something to be repeated, again you are simply desiring for the past to be repeated. What is the point? You have known it. Don't you want to know something higher, something greater? Remain available. That is one of my fundamental teachings: Don't desire, remain available. Wait on God and let Him do things.

The fourth question:

ARE WE NOT HERE TO HELP AND SERVE OTHERS IN THE WORLD?

My answer is an anecdote.

I have heard about a little boy whose mother was lecturing him about selfishness. "You know, darling," she pointed out, "we are in this world to help others."

The little boy considered this for several seconds, then he asked with a great deal of seriousness, "Well then, what are the others here for?"

You first please look at yourself. Don't try to become a do-gooder. These are dangerous people. In the name of doing good, they simply try to interfere with other people's lives.

Who are you to help others? You have not even helped yourself yet. Physician, first heal thyself.

It happens many times around me: you listen to me, your mind becomes more and more informed, you start gathering knowledge, and then suddenly the desire arises to help others. What you really want is just to pour your rubbish into their heads. You want to initiate people now. You want to help people to become spiritual. Please, unless you have known what I am saying, don't try to convey it to others, because it will be a distorted form. And lies are better than half-truths; at least somebody can come to know that this is a lie and will drop it. A half-truth is very dangerous. He will never be able to detect that it is a lie because that half-truth will prevent him, and he will never be able to drop it, and he will become cluttered with it.

For four years the little old lady had owned the parrot, and for four long years she had fruitlessly tried to

get it to talk. She had tried everything: repeating little phrases endlessly, buying bells, mirrors, and the very best food. Now she was at last at her wits' end. In desperation she turned to the parrot and screamed, "For God's sake, why won't you talk!"

The parrot regarded her with a beady eye. "To tell you the truth," it said suddenly, "I have always felt that it was not a good thing to go around repeating things one hears."

At least be as wise as that.

The last question:

HOW, JUST IN THE PRESENCE OF A MASTER, CAN THE INNER TRANSFORMATION HAPPEN? HOW IS IT POSSIBLE?

It is like infection, spiritual infection, healthy infection. Just as illness can be caught, so can "wellness" also be caught. Just as illness has its own vibration, a certain wavelength, so has wellness a certain vibration, its own wavelength. When you are near a spiritual person, you start vibrating in a new way. His very presence plays on the guitar of your soul. His very presence starts creating a sweetness in you.

Presence is not just "mere", as you ask. Presence is very vital. The very environment of a spiritual person is dangerous. It can transfigure you completely. It is like a fellow said on a crowded bus, "I am so full of penicillin, if I should sneeze here in this crowd, I am sure I would cure somebody."

If you are not really in search of being cured, avoid spiritual people, and avoid Masters. Their presence is dangerous, because it can become a taste in you, and a taste is the beginning of a transformation.

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BELOVED OSHO,
YOU HAVE HAD PROBLEMS STAYING IN SOME COUNTRIES. IS IT BECAUSE YOUR THOUGHTS ARE SUBVERSIVE?

Thoughts are always subversive.

Only people who do not think are not subversive. Thinking is a crime. Jesus is crucified, Socrates is poisoned, Gautam Buddha is stoned. These people have not harmed anybody. They were the most loving, most compassionate human beings possible -- but they committed a crime, and the crime's name is thinking.

No society wants any of its members to think.

Thinking is dangerous.

The society wants robots who simply do whatever is told to them, who cannot say no -- that is impossible for them. They are machines.

It is not accidental that every developed society is replacing man by machines. Machines are obedient, never subversive. Have you ever heard of any machine being a revolutionary or a rebel? It has not happened up to now that we had to crucify a machine.

Machines are very respectable people.

I am not a machine.

And there is no way of thinking, other than being subversive.

Thinking means you doubt; thinking means you are not ready to accept what is being told to you. You want to decide on your own. Thinking means to be rational, to be logical; and humanity up to now has been superstitious.

When Galileo found that the earth moves around the sun, the pope called him to his court and asked him to change the sentence in his book because it goes against Christianity. The BIBLE says the sun goes around the earth, and it is everybody's experience too: it looks like the sun rises in the morning, goes around, and sets by the evening. We don't feel that the earth goes around the sun. So what is stated in the BIBLE is simply common knowledge, not something scientific.

The pope said, "You have to change that statement because the BIBLE is a holy book, written by God: he cannot commit a mistake."

Galileo is one of the people I love. I love him for his genius, for his thinking, and I love him for his sense of humor. He said, "There is no problem. I will change the sentence, but your honor, remember that my changing the sentence will not change the fact: the earth will still go round the sun. You can kill me, you can burn my book, but nothing will change the course of the earth. It will still continue going around the sun."

Now Galileo is subversive. He is not listening to the authorities; he is not even listening to the HOLY BIBLE. He is only ready to listen to something rational, scientific, something which can be proved by evidence.

Yes, I am subversive. And only the subversive people are responsible for all the progress of the world. Whatever you have -- all civilization, all scientific growth, all technology -- is the contribution of subversive people. It is not the contribution of the superstitious.

So I am happy to declare that I am subversive, absolutely subversive.

To belong to that category is a great honor. Jesus Christ belongs to it, Socrates belongs to it, Galileo belongs to it, Gautam Buddha belongs to it. These are the real human beings. Others are only part of the crowd, cogs in the wheel.

The society decides what is right, and they never question. The society decides what is wrong, and they never question. What is the difference between animals and man?

Each human being has to be subversive if he wants to be a human being. That's the definition given by Aristotle: man is a thinking animal. Thinking is equivalent to subversiveness.

It is true that many countries of the world have decided that even a four week tourist visa cannot be granted to me. I have really enjoyed it, because never before in all of history have so many countries been afraid of a man that they cannot allow him to have a four week tourist visa.

Socrates lived a long life; then they poisoned him. Jesus preached for three years continuously, and then they crucified him. I was only in Greece for two weeks when they arrested me. And they threatened that they would burn the house, dynamite the house, if I didn't leave the house immediately. These are the same people who had poisoned Socrates two thousand years before.

And what can I do in two weeks' time? I had not even left the house! I had not gone out. But the archbishop was sending telegram upon telegram to the president, phoning the prime minister, giving interviews to the news media: "This man's stay here" -- and I had only a four week visa, only two weeks more I could have stayed there -- "this man's stay here is going to destroy our morality, our religion, our church, our tradition."

When I heard this I said, "If a religion, a church, a morality, a tradition, can be destroyed by a single human being in two weeks' time -- something which you have created in two thousand years -- then it is worth destroying; there is no question about it."

And a paranoia has spread all over Europe. Now in the European parliament there is a motion that I should not be allowed to land at any airport in Europe. Perhaps even my landing at the airport is going to destroy their morality, their religion, their tradition. It shows only one thing: they also know that they are standing on a rotten foundation. Just a push -- which even a tourist for two weeks can manage -- and your whole edifice will be shattered.

This is strange... in a civilized world if I do not agree with you we can discuss it, we can come to an agreement. But dynamiting my house is not the answer. It seems people have not learned anything.

Do you think crucifying Jesus was the answer? The crucifixion created Christianity.

Was poisoning Socrates the answer? Nobody is respected more in the whole history of Greece than Socrates. People have completely forgotten the names of those who had decided to poison him. But Socrates' name will remain immortal as long as human beings are on the earth. Even today he is contemporary. His thinking must have had tremendous insight for two thousand years to have passed without him being out of date. He was their very cream -- the genius of the whole Greek mind -- and they destroyed him.

It seems that there has been a conspiracy, going on for centuries, of mediocre people against the genius. And of course the mediocre people are in the majority -- they have all the power. They have the government, they have the military, they have the police, they have the nuclear weapons. The genius has nothing except his intelligence, and intelligence is basically revolutionary; it cannot be otherwise. Its very quality, its intrinsic quality, is rebellion -- rebellion against darkness, rebellion against untruth, rebellion against slavery, rebellion against everything that prevents man from becoming his total, grown-up self.

All these countries have simply proved that a single individual is still more powerful than countries who have nuclear weapons; otherwise there is no need to be so afraid.

In England they did not allow me to stay overnight in the airport lounge -- which is meant for that. I had my own jet, but just not to take a chance, I had also purchased two first-class tickets. The lounge is meant for people who are going to change their planes, but they would not allow me to stay in the lounge. One of my friends just happened to look into the file of a man... he had left his file on the table and gone to the bathroom. He just looked into the file. Everything in detail had been ordered by the government before I had even landed at the airport: if I come, then I should not be allowed to stay overnight in the lounge; I should be forced to stay in jail overnight because I am a dangerous man.

I said to the person, "What danger can I be? I will be sleeping. It is already eleven o'clock in the night, and I will simply be sleeping in the lounge. And from the lounge there is no way to enter England!"

But he said, "We cannot do anything about it. We cannot leave you free; you have to be in jail if you want to stay overnight."

In Sweden they did the same.

Germany has passed an order that no visa should be allowed to me from any embassy. Strange... and we call this "civilization."

Civilization has not happened yet.

This is all fake.

I was dangerous -- now the cloud carrying the nuclear radiation from Chernobyl... prevent it and put it in a jail! It is not dangerous! Now they are all feeling impotent; they can't do anything. And I am subversive, because I have been saying for years, "Don't play with nuclear energy because you cannot control whether anything goes wrong." Now something has gone wrong, and they are all helpless. And it is not going to be a one day thing; its effects will continue for decades.

In the Ukraine, where the disaster has happened, they will not be able to grow food for thirty years, and that is the province which supplies food to the whole Soviet Union. Now the Soviet Union will be the most hungry country in the world. And everywhere in Europe the radiation level has gone up -- to one hundred times, to two hundred times the amount which is tolerable for human beings. To breathe that air, to drink that milk or water, to eat vegetables or fruits -- everything is dangerous. Now all those parliaments are silent.

I am dangerous... and nuclear weapons are not dangerous! It seems to be simply an insane world.

BELOVED OSHO,
DOES THE BEING, OR SELF, IN THE PERSON DIE WITH THE DEATH OF THE PERSON; OR DOES IT LIVE BEYOND DEATH IN ANOTHER BODY?

The question is a little complicated.

First you have to understand that your personality is not your reality; it is given by the culture, by the society.

Individuality is yours, but personality is not yours.

As personality you are always dead; only as individuality are you alive. But to be an individual you have to rebel against personality and against all those people who are forcing a certain personality on you.

Each child is born with a certain potential to be -- and each society tries to make him something else.

I have heard about a man who was celebrating the golden jubilee of his marriage. All his friends, relatives, acquaintances, had gathered. There was much joy, laughter. But suddenly they realized that the man was missing. They could not understand where he had gone. They looked in the garden and he was sitting in the shadows, in darkness, by the side of a tree, very sad.

His friends said, "This is strange. You have called all of us to celebrate, and you are sitting here in such sadness as if somebody has died! What is the problem?"

He said, "The problem is... This woman that I married has tortured me so much that twenty-five years ago I enquired of my attorney, `If I shoot her what will be the result?' and he said, `Are you mad? If you shoot her you will get twenty-five years in jail!' I am feeling sad because today I would have been free. That idiot attorney has died; otherwise I would have killed him! He made me afraid."

A man has to live with a woman he does not love, which is simply misery. A woman has to live with a man... which is simply misery, hell. A man has to work in a certain profession he hates. Everybody becomes something that he does not like. This is your personality. Society distracts everybody from his natural individuality and makes him something other than he was destined to be.

So the first thing to be understood is that you are not a person, you are not a personality. The word `person' comes from Greek drama. In Greek drama the actors used masks, and the mask... you could not see the person's real face; you could only hear his sound. *Sona* means sound. *Persona* means you don't know who is speaking; you just hear the sound, the face is missing. The word `personality' comes from that Greek drama.

Everybody is wearing a mask. You can hear the sound but you can't see the face; you can't see the individual. So the first thing: you are not a `person'. If you are a person, you are already dead. If you are only a personality, you have dragged yourself from the cradle to the grave but you never lived. You live only when you are an individuality -- when you assert yourself against every tradition, every religion, every past that wants you to be someone other than existence wants you to be. Then you live.

Again I am reminded: a great surgeon I used to know -- perhaps he was the most famous surgeon in India -- was retiring, and all his friends, his colleagues, had given him a party, a farewell party, but he was very sad. I asked him, "Why are you sad? You should be happy: you are the topmost surgeon in the whole country."

He said, "You don't understand. I never wanted to become a surgeon in the first place, so who cares that I am the topmost surgeon? I hate to hear that! I wanted to become a musician, but my parents forced me to become a surgeon -- against my will I became a surgeon. By chance I became the topmost surgeon; perhaps I would not have been able to become the topmost musician. I am rich, I have everything, I have respectability, but that does not help me to be happy.

"Even if I had remained a beggar, as a musician I would have been blissful because I would have been

myself. This surgeon seems to be somebody else; it is a role that I have played, but it is not me. These people are celebrating, and I am crying within myself that my whole life is lost."

So first, you are not a `person'; otherwise you are dead before death. And there are millions of people who die thirty, forty, or fifty years before they actually die. You are an individual, and only individuality is capable of knowing your real self. Personality has no self -- only an ego, as false as personality. Individuality has a self, a soul. The individual is a living principle of life.

If you know life you will never ask this kind of question. Knowing life authentically means you also know that it is immortal. The knowledge of its immortality is intrinsic. It is not something informed, from outside. Just living your true being in totality you slowly, slowly become aware of the immortal current of life within you. You know the body will die, but this soul, which is life's whole essence, cannot die.

In existence nothing is destructible.

And it is not something to believe in, it is a scientific truth that you cannot destroy anything. You cannot destroy even a small piece of stone. Whatever you do it will remain in some form or other.

Science enquires into the objective world and finds that even objective reality is immortal. Religion works exactly like science in the inner world and finds the dancing life is intrinsically immortal.

It will be good to remember Socrates at this point because he was not a man to believe anything. If you had asked him whether your soul would survive after bodily death he would say, "Let me first die -- because unless I die, how can I say?" And the day he was given poison is one of the most significant days in the history of man. His disciples were sitting around him and he was lying down. He told his disciples, "I will tell you what is happening. As long as I can, I will go on informing you."

Then he said, "Up to my knees, my legs are dead. Please somebody pinch my legs so I can know whether I can feel it or not." Somebody pinched his legs. He said, "I cannot feel it; the legs have died. But remember one thing: I am as alive as I ever was. The death of the legs has not cut a part of my life; my life is as whole as it ever was." Then all of the legs became dead, half of the body. And he said, "Half of my body is dead, but I am whole, as whole as ever."

Then his hands became dead and he said, "I am still here and I am still whole. Perhaps now my heart will stop, but I can say to you that even though I may not be able to inform you, I will remain, because if all these parts are gone and I am whole, then it doesn't matter: the heart is only a part."

And when he died his face was so delighted, so joyous, that Plato, his disciple, remembers, "We have never seen his face so full of light, so radiant. Perhaps the last moment when the soul is leaving the body is just like the sunset when the sun is going down and the whole sky becomes so beautiful and radiant."

It is not a question of belief. I am not a believer in anything, so I will not say to you to believe me that the soul is immortal. But it is my experience that it is immortal because I can remember my past lives, and that is a solid proof that there are going to be future lives. I can teach you techniques for remembering past lives and that will become a solid proof for you that you have a future. You have an eternity of past and an eternity of future.

You have always been here and you will always be here.

But first drop your fake personality.

Grow into your authentic individuality.

Live the way existence wanted you to live. Your very life should be so intense and so total that you burn your life's torch from both ends. In that very intensity you will know that you have touched something of eternity. And if you have known it in your life, in your death you will find a deeper confirmation of the fact.

People who live in personality always die unconscious. They have never lived. They don't know what consciousness is, so before death they become unconscious. That's why we don't remember our past lives. You were unconscious, and death happened in your unconsciousness.

But if you live consciously, as an individual, then you will die consciously, the way Socrates is dying -- so conscious to the last breath. And this memory will be with you in the next life too.

In the East there are three great religions: Hinduism, Jainism, Buddhism. They disagree on every point -- their philosophies are different about everything -- but on one point they agree, and that is the eternal existence of the soul, because it is not a question of theoretical discussion, it is a question of existential experience. You can't disagree about it -- it is exactly so.

Against these three religions in the East, outside of India there are three religions: Judaism, Christianity, and Mohammedanism. They all believe in one life, and that simply shows their poverty. They have not explored deeply enough to find past lives, and they cannot guarantee anything about the future. These three religions born outside India are superficial. Their work is not in-depth research.

But in India for ten thousand years thousands of people have entered into self-realization and have found that there is some light that remains forever. It goes on moving from one body to another body but is indestructible.

I will not tell you to believe it, I will only tell you to experiment. I am against all beliefs, because every belief destroys you, destroys your thinking. I am in favor of experimenting, and there are techniques available.

That has been my whole life's work -- to make those techniques available to anybody who really wants to search and to find, to one who is not only a curious person but is a seeker who is ready to risk everything for the search. And it is a search for which you need to risk everything because you are going to find the greatest treasure.

BELOVED OSHO,
DOES THE BEING, OR SELF, IN THE PERSON DIE WITH THE DEATH OF THE PERSON; OR DOES IT LIVE BEYOND DEATH IN ANOTHER BODY?

Freedom is a three-dimensional phenomenon. The first is the physical dimension: you can be enslaved physically. And for thousands of years man has been sold in the marketplace just like any other commodity. All the Negroes that came to America were purchased like a commodity.

Slaves have existed all over the world. They were not given human rights; they were not really accepted as human beings, they were subhuman. And they are still being treated as subhuman. In India there are sudras, the untouchables. One-fourth of India is still living in slavery: these people cannot be educated, these people cannot move into other professions than those decided by the tradition five thousand years ago, and to think of them as human is impossible... Even to touch them makes you impure: you have to take a bath immediately. Even if you don't touch the man, but only his shadow -- then too you have to take a bath.

So there is physical slavery and there is physical freedom -- that your body is not enchained, that it is not categorized as lower than anybody else's, that there is an equality as far as the body is concerned. But even today this is not true.

The woman's body is not considered equal to the man's body. She is not as free as man is. In China for centuries the husband had the right to kill his wife without being punished because the wife was his possession. Just like you can destroy your chair or you can burn your house because it is your chair, it is your house, it is your wife. In Chinese law there was no punishment for the husband if he killed his wife because she was thought to be soulless; she was just a reproductive mechanism, a factory to produce children.

Mohammedans marry four wives, which is absolutely ugly because nature keeps a balance in the world. There are an equal number of men and women, and if one man marries four women, then what about the other three men? They are going to become perverts, homosexuals, sodomists, and they will create AIDS and all kinds of diseases. Mohammed himself married nine wives.

But this is nothing! Just forty years ago, when India became free, in one of the Mohammedan states in India, in Hyderabad, the nizam had five hundred wives! But that too is not the limit.

The Hindu incarnation of God, Krishna, had sixteen thousand wives. At least the nizam's wives were his own -- he had married them. Krishna had taken anybody's wife whom he liked... no consideration that she has children, that she has a husband, that she has to look after them -- no consideration. He had the power. But to have sixteen thousand wives is so stupid -- you cannot even remember their names!

But it was thought that just because the woman in India is property, the more you have the better. And of course an incarnation of God has to be allowed to have the largest number of wives to prove that he has more property than anybody else.

So there is a slavery of the body which still continues in different ways. It is becoming less and less but it has not disappeared completely.

Freedom of the body will mean that there is no distinction between black and white, that there is no distinction between man and woman, that there is no distinction of any kind as far as bodies are concerned. Nobody is pure, nobody is impure: all bodies are the same. This is the very basis of freedom.

Then there is the second dimension: psychological freedom. There are very few individuals in the world who are psychologically free... because if you are a Mohammedan you are not psychologically free; if you

are a Hindu you are not psychologically free. Our whole way of bringing up children is to make them slaves -- slaves of political ideologies, social ideologies, religious ideologies. We don't give them a chance to think on their own, to search on their own. We force their minds... we stuff their minds with things which we are also not experienced in.

Parents teach children that there is a God -- and they know nothing of God. They tell their children that there is heaven and there is hell -- and they know nothing of heaven and hell.

I have heard: it happened one day in New York, in New York's biggest church, that as the cardinal came in he found a young man, and he was puzzled whether he was a hippie or Jesus Christ. He *looked* like Jesus Christ, but you don't find Jesus Christ like this! He must be a hippie. The cardinal was afraid because Jesus was not his own experience -- he could not recognize him.

He went close to him and asked, "Who are you?"

And the young man said, "You can't recognize me? And daily you pray to me, `My Lord, Jesus Christ,' and now I have come and you have some nerve to ask me, `Who are you?' "

The cardinal got really afraid that perhaps he *is* the Lord, Jesus Christ -- he looks exactly like Jesus Christ. But what to do now? He had never been taught in the theological college where he studied and became a cardinal what you are supposed to do if Jesus Christ enters your church. There is no precedent!

He phoned the Vatican and asked the pope, "Just give me some hints about what to do? A man is here -- I thought that he looks like a hippie, but he also looks like Jesus Christ. And I asked him and he said, `I am your Lord, Jesus Christ.' Now what should I do?" And the pope said, "What? Such a case has never happened before! You do one thing: first, look busy! Second, phone the police!"

You are teaching your children things that you don't know yourself. You are just conditioning their minds, because your minds were conditioned by your parents. This way the disease goes on from one generation to another generation.

Psychological freedom will be possible when children are allowed to grow, helped to grow to more intellect, more intelligence, more consciousness, more alertness. No belief is given to them. They are not taught any kind of faith, but they are given as much incentive as possible to search for truth. And they have to be reminded from the very beginning: your own truth, your own finding, is going to liberate you; nothing else can do that for you.

Truth cannot be borrowed.

It cannot be studied in books.

Nobody can inform you about it. You have to sharpen your intelligence yourself, so that you can look into existence and find it.

If a child is left open, receptive, alert, and given the incentive for search, he will have psychological freedom. And with psychological freedom comes tremendous responsibility. You don't have to teach it to him; it comes like the shadow of psychological freedom. And he will be grateful to you. Otherwise every child is angry at his parents because they spoiled him: they destroyed his freedom, they conditioned his mind. Even before he asked any questions, they filled his mind with answers which are all bogus because they are not based on his own experience.

The world lives in a psychological slavery.

And the third dimension is the ultimate of freedom -- which is knowing that you are not the body, knowing that you are not the mind, knowing that you are only pure consciousness. That knowledge comes through meditation.

It separates you from the body, it separates you from the mind, and ultimately only *you* are there as pure consciousness, as pure awareness. That is spiritual freedom.

These are the three basic dimensions of freedom for the individual.

You have asked about both the individual and the collective. For the collective there is no need. Only all the individuals should be free, and the collective will be free. The collective has no soul, the collective has no mind, the collective has no body even: it is only a name. It is just a word. But we are very much impressed by words, so much so that we forget that words are not substantial. The collective, the society, the community, the religion, the church -- they are all words. There is nothing real behind them.

I am reminded of a small story. In ALICE IN WONDERLAND, Alice is coming to the palace of the queen. When she arrives the queen asks her, "Did you meet a messenger on the way coming towards me?"

And the little girl says, "Nobody. I met nobody."

And the queen thought "nobody" is somebody, so she asks, "But then why has that nobody not reached yet?"

The little girl said, "Madam, nobody is NOBODY!"

And the queen said, "Don't be stupid! I understand: nobody *must* be nobody, but he must have reached before you. It seems nobody walks slower than you."

And Alice said, "That is absolutely wrong: nobody walks *faster* than me!"

And this way the dialogue continues. That "nobody" becomes somebody in the whole dialogue, and it is impossible for Alice to convince the queen that nobody is nobody. How to convince? She tries hard, and when she hears that the queen is saying, "Nobody walks slower than you," then she becomes angry: that is too much! Then she shouts, "Nobody walks faster than me!"

The queen said, "If that is the case then he should be here!"

The collective, the society -- all these are just words. That which really exists is the individual; otherwise the Rotary Club, the Lions Club... then there will be a problem: what is the freedom of a Rotary Club? What is the freedom of the Lions Club? These are just names. The collective is a very dangerous word.

In the name of the collective the individual, the real, has always been sacrificed. I am absolutely against it.

Nations have been sacrificing individuals in the name of the nation -- and `nation' is just a word. The lines that you have drawn on the map are not anywhere on the earth. They are just your game. But on those lines that you have drawn on the map millions of people have died -- *real* people, dying for unreal lines. And you make them heroes, national heroes!

This idea of the collective has to be destroyed completely; otherwise in some way or other we will continue sacrificing the individual. In the name of religion we have sacrificed him, in religious wars.

A Mohammedan dying in a religious war knows that his paradise is certain. He has been told by the priest, "If you are dying for the religion, Mohammedanism, then your paradise is absolutely certain, with all the pleasures you have ever imagined or dreamt of. And the person you have killed will also reach paradise because he has been killed by a Mohammedan. It is a privilege for him, so you need not feel guilty that you have killed a man."

Christians have crusades -- a *jihad*, a religious war -- and kill thousands of people, burn living human beings, for what? For some collectivity... for Christianity, for Buddhism, for Hinduism, for communism, for fascism -- anything will do. Any word representing some collectivity, and the individual can be sacrificed.

There is no reason for the collectivity even to exist: individuals are enough. And if individuals have freedom, are psychologically free, are spiritually free, then naturally the collective will be spiritually free.

The collective consists of individuals, not vice versa. It has been said that the individual is only a part of the collective; that is not true. The individual is not just a part of the collective; the collective is only a symbolic word for individuals meeting together. They are not parts of anything; they remain independent. They remain organically independent, they don't become parts.

If we really want a world of freedom, then we have to understand that in the name of the collectivity so many massacres have happened that now it is time to stop.

All collective names should lose the grandeur that they have had in the past. Individuals should be the highest value.

BELOVED OSHO,
IS KNOWING AN INTELLECTUAL EXPERIENCE?

The experience of knowing has two dimensions to it. One is objective knowing, the other is subjective knowing. Objective knowing is intellectual. That's what all of science goes on doing. It is intellectual knowing.

Intellect is enough to know the object. The object is outside -- available to your eyes, available to experiments. You can dissect it, you can do whatsoever you want, all kinds of experimentation. It is available to the pure intellect. But your own being is not available to your intellect.

Your own being is available only in silence, not in intellectual activity, but in a silent awareness. That is a totally different dimension and that is true knowing, knowing yourself. But that cannot be intellectual, because intellect is something that can only reach outwards; it has no way of reaching inwards.

You can see everything with your eyes, but you cannot see -- with your eyes -- your own eyes. In a

mirror you can see, but those are not your eyes; that is only a reflection. Your intellect is capable of knowing everything that is outside, but you are behind the intellect and the intellect has no way to go there.

I am reminded... when Ford first made his cars they had no reverse gear. The very idea of the reverse gear had not happened. So even if you had gone only a few feet past your house and you had to come back to get something, you had to go around the whole city in order to come back. That was too tedious and stupid and a waste of time. So he added a reverse gear.

But as far as intellect is concerned, God is not a Ford. The intellect still has no reverse gear; it simply goes outwards. You can take it to the farthest stars, there is no problem; but it cannot reach within you, which is so close.

Albert Einstein, perhaps the most intelligent man who has explored the stars, died unhappy because he did not know himself. His unhappiness was: what is the point of knowing the whole world -- knowing all about electrons and protons and neutrons and faraway galaxies -- and not knowing about yourself, who you are?

Just before dying he said, "If I am born again I would rather be a plumber than be a physicist, so that I can have time enough to look within myself. This physics has been too much an involvement."

With intellect you can know everything except yourself.

And if you depend only on intellect then you are going to deny your soul -- that's what atheists go on doing, that's what communists go on doing. The reason is simply that they have made it a point that to be true something has to be intellectually proved. And the intellect has no way to prove consciousness.

Consciousness has to be discovered in a totally different way. Intellect is thinking, and consciousness is discovered in a state of no-thinking -- in such utter silence that not even a single thought moves as a disturbance.

In that silence you discover your very being.

It is as vast as the sky.

And to know it is really to know something worthwhile; otherwise all your knowledge is garbage. It may be useful, utilitarian, but it is not going to help you transform your being. It cannot bring you to fulfillment, to contentment, to enlightenment, to a point where you can say, "I have come home."

BELOVED OSHO,
WHAT DOES THE REVELATION OF THE UNCONSCIOUS, AS IN PSYCHOANALYSIS, BRING TO HUMANITY -- ACCORDING TO YOU?

Almost nothing. Psychoanalysis is a futile exercise because it changes nothing: it does not create a new man, it does not bring peace to you. In fact even the founders of psychoanalysis like Sigmund Freud were so much afraid of death that you cannot believe it. No normal being is so afraid of death.

The founder of psychoanalysis was so afraid that even the word "death" was not to be pronounced in front of him -- it was taboo. It was not to be talked about. Three times it had happened that somebody mentioned death and Sigmund Freud fell in a swoon, in a fit, became unconscious. He was so afraid of death that he avoided going to any cemetery, he avoided going to anybody who was dying, even a friend or disciple. Wherever there was anything concerning death he was absolutely panicked -- and this man gives you psychoanalysis!

His problems are not solved. He gets angry just like anybody else. He is jealous, more jealous than anybody else. He is greedy. He wants to monopolize, he wants to dominate people. He creates almost an empire of psychoanalysts around the world, but everybody has to repeat like parrots whatever he says. Anybody who says anything different is immediately expelled. It seems it is not science but a political party or a fanatic religion -- not scientific research.

And the same is true about Jung. Jung came to India to meet someone... because in the East people have been working on the mind for thousands of years. But they have never developed anything like psychoanalysis; they developed meditation -- a totally different approach.

What is the use of analyzing the rubbish of the mind? -- sorting it out... it takes years. There are people who have been in psychoanalysis for fifteen years and they have reached nowhere. They have changed their psychoanalyst in the hope that perhaps somebody else will help, but they have not reached anywhere else. They cannot, because all that psychoanalysis does -- all the schools, whether Adlerian or Jungian or

Freudian -- is to sort out the rubbish of your mind, interpret it according to their minds. And what is the point of it all?

In the East we have not developed psychoanalysis, we have developed meditation. Meditation simply takes you away from the garbage, takes you beyond the garbage -- it is not worth bothering about. And if you want to bother about it you can go on bothering for lives. You will not come to an end.

But just being a witness to your mind, without doing anything to the mind -- just being aloof, just seeing it as if thoughts are moving on a screen and simply watching it without any judgment of good and bad -- a strange experience happens: thoughts slowly start disappearing. Soon a moment comes when there is only an empty screen -- no thoughts. And when there is no object, no thought for your consciousness, it turns back upon itself because there is nothing preventing it; that is exactly the meaning of the word `object' -- it prevents, it objects.

When there is no object the consciousness goes... and just as everything moves in circles in existence, consciousness also moves in a circle. It comes back upon its own source. And the meeting of the consciousness with its own source is the explosion of light, the greatest celebration that a man is capable of, the greatest orgasmic experience.

And it is not something that happens and is finished. No, once it has happened, it continues. It remains with you. It becomes almost like your breathing. You live in it twenty-four hours a day.

Jung had come to India in search of someone, to find out what the East has done to create so many people like Gautam Buddha -- not one but hundreds who have gone beyond mind and all its troubles and problems, worries, anxieties. What is the secret? He was going to universities, meeting psychoanalysts, and everywhere he was told, "You are wasting your time. These people are not the right people. These people have gone to the West to learn psychoanalysis and they are teaching psychoanalysis in the universities. You have come to search and seek somebody who is absolutely untouched by the West. And there is a man."

And there was a man -- Shri Raman Maharshi. Wherever Jung went -- and he was there for three months -- everywhere the same name was given to him. "Go to Arunachal in South India and meet this man who is uneducated, who knows nothing of psychoanalysis; he is the man the East has been able to produce. Just go and sit with him and talk with him and listen to him. If you have some questions, ask him." But you will be surprised: Jung never went there.

And later on, feeling that he will be criticized, Jung wrote, "I consideredly did not go to Raman Maharshi because the East has its own way, the West has its own way, and they should not be mixed" -- just to protect himself from criticism. Then why did he go to India at all? He was told again and again to go to a man who was available, which is rare, and he did not go there, although he went up to Madras, from where it was only a two hour journey to Arunachal!

Jung did not go to the man, whom just by meeting he would have seen how a clear man is, how a man is who has cleaned his mind completely -- his eyes, his gestures, his words, his authority. He does not quote scriptures, he knows himself.

Jung did not go there, and he himself felt guilty. To defend himself he started writing that the East and the West have different ways. This is nonsense, because man -- whether in the East or in the West -- is the same. And it is strange that he was teaching Eastern students Western psychology. He should have refused because this is mixing East and West. If he was really honest then he should have said, "You go back to the East."

He was teaching Eastern students Western psychology, but he was not ready to go to an Eastern meditator, just to meet him. What is the fear? The fear is that Jung is as normal a person as you are -- just knowledgeable. He has gathered from books, but he has no authentic experience of his own.

Western psychoanalysis is just a business. It is cheating people. It is simply exploiting people without any help, and because there is no other alternative people have to go to it. The psychoanalysts themselves go to other psychoanalysts. And psychoanalysts go mad more than any other profession! They commit suicide more than any other profession; they are more perverted in every way than any other profession.

It is a very strange phenomenon. It is not a science at all, it is just a fiction. But it has become a big profession. In fact, Jews missed Jesus -- who created the biggest firm, that of Christianity -- and Jews have never been able to forgive themselves. Their own son was going to create such a big firm, and they crucified the poor boy!

Sigmund Freud and Karl Marx are also Jews -- and these two have tried hard to compensate for what Jews missed when they crucified Jesus. This time they did not crucify Karl Marx. Neither did they crucify Sigmund Freud. They have learned the lesson that crucifixion is costly: the whole business goes into other

people's hands!

The Path of the Mystic

Chapter #2
Chapter title: Start the journey from the heart

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BELOVED OSHO,
WHEN YOU SPEAK SO BEAUTIFULLY OF ENLIGHTENMENT, AWAKENING AND DREAMING, FOR ME THE DREAMING IS SO REAL THAT EVEN IMAGINING AWAKENING SEEMS IMPOSSIBLE. I WONDER AT YOUR BEAUTY, YOUR GRACE, YOUR LOVE, YOUR UNDERSTANDING, BUT TO BE IN YOUR PRESENCE SEEMS A SITUATION SO UNLIKELY FOR ME THAT IT MUST BE EITHER A DREAM OR SOME BIZARRE ACCIDENT.
LIFE HAS BEEN SUCH THAT WHATEVER I ASK FOR HAS BEEN GIVEN. THROUGH YOU, GIFTS HAVE BEEN SHOWERED IN SO MANY WAYS THAT THE FAIRY TALE JUST GOES ON AND ON. AS LIFE LAZILY PASSES BY I GO FROM ONE BIT OF FUN TO ANOTHER. THIS WAY SEEMS SO EASY AND PLEASANT THE DESIRE FOR ENLIGHTENMENT SEEMS FAR AWAY. PLEASE COMMENT.

It is good that the desire for enlightenment seems far away, because the desire for enlightenment is the greatest barrier in attaining it.

It is one of the eternal questions for the seekers of truth. On the one hand the masters go on saying, "Attain enlightenment," and on the other hand they go on saying, "Don't desire it." And it has been a great puzzle for the poor disciple. The master is saying both things: desire it, and don't desire it. Desire it because it is the only thing desirable; don't desire it because desire becomes a barrier.

Not to create that puzzle for you, my way of working has been different. Just being with you, talking or not talking, just giving my whole heart to you and creating a situation in which you can taste something of enlightenment... even that small taste of enlightenment will be enough for you to stop here and now in this moment. You will forget all desires, enlightenment included.

If a situation can be created in which you are so blissful, so contented, that just for a moment there is no desire in your mind, you have learned a great lesson -- that if this state of no-desire can continue every moment, you need not bother about enlightenment: it will come to you. You have not to go to it. It is not an object sitting somewhere that you have to desire and find and work hard and go to it. It is simply your own state when there is no desire.

This desirelessness is the most blissful state possible, and enlightenment is another name for it. Knowing it even for one moment is enough, because you are never given by life two moments together; it is always one moment. And if you know the secret, the alchemy of transforming this moment, you know the whole secret of transforming life, because the next moment will also be the same. You can do to it what you have done before; you can continue in desirelessness.

Being in my presence... I am using it as a device to avoid any confusion and puzzle in your mind. I can give you the taste, and then the taste will take care of you. First, the desire for enlightenment will look so far

away, and by and by you will forget all about it because you will be in it; it will be within you. And certainly in the beginning it looks like a beautiful dream, because we are accustomed to reality and its ugliness. We know beauty only in dreams.

So whenever something like this happens to you even while you are fully awake, it feels as if it is a dream. Reality cannot be so nourishing, so tremendously beautiful, so magnificent: reality cannot have this magic. But I tell you, reality is more magical than any dream. It is more beautiful than any dream; it is more poetic than the greatest poetries of the world.

The reality that we know is not the true reality; it is the reality seen through an ugly mind which projects itself on reality. We don't see the real; we always see it colored with our own prejudices, ideas, our whole mind. And even that we see only while running. We never relax. We are always constantly on the run, knowing not where we are going. It is just that something seems to be missing, and we are trying to find it everywhere, in all directions. And we will not find it anywhere, because this mind will always be between you and the real, distorting the real.

If you are receptive in my presence, if you are loving, your mind leaves you for a moment -- it has to leave you. Something more important than your mind is happening. That's what love means. You can even sacrifice yourself -- in trust you sacrifice the mind, and the moment the mind is put aside and you see eye to eye with reality, it is so beautiful, indescribably beautiful. And certainly in those moments you will feel that you don't even *want* to be enlightened. If this reality can go on and on forever, then what more can enlightenment give you?

And you are right, because this is the beginning of enlightenment. You have got just a glimpse, and even the glimpse makes you drop the desire for enlightenment -- and dropping the desire makes enlightenment easily possible. It simply happens. One day suddenly you wake up in the morning and you are not the same person, and with your change the whole existence has changed. And then it is not a question of doing something to keep it; it remains with you.

In fact, even if you want to drop it, you cannot drop it. You cannot go back; you can only go forward. And one day, that day also comes in your life when enlightenment becomes so natural to you -- just like breathing, just like the heartbeat, just like the blood running through your veins -- that you don't even feel it. And the blood is going really fast, round and round from feet to head, but we don't feel it; we are born with it, we are accustomed to it.

When enlightenment becomes just a natural phenomenon, then the last mystery opens its door: one goes even beyond enlightenment. Going beyond enlightenment means one becomes just ordinary, part of this vast universe -- without any claim, without any superiority, without any ego. One simply dissolves in the ocean of reality, just like a dewdrop in the morning sun slipping from the lotus leaf into the ocean. That is the last... Then there is nothing else left to happen; you have become the ocean.

Enlightenment still keeps something of you... very fragile, but there is still some idea of "I." And because of enlightenment, not knowingly, you are superior and you feel superior. That's why the last step, when even that smallest part of "I" also dissolves... now you are neither superior nor inferior: you are not. Existence is. Buddha calls it *nirvana*. He has chosen the best word for it.

BELOVED OSHO,
I USED TO LISTEN TO YOU WITHOUT UNDERSTANDING AND FEEL PERFECTLY BLISSFUL -- AND I'VE HEARD YOU SAY THAT THIS IS RIGHT LISTENING. LATELY I'VE HAD AN INTENSE DESIRE TO UNDERSTAND WHAT YOU SAY. AT FIRST I WAS SAD; IT SEEMED I HAD TAKEN A WRONG TURN. BUT IT FEELS GOOD: MY HEAD TINGLES AND FEELS INTENSELY ALIVE. IS THERE ANYTHING I CAN DO OTHER THAN ENJOY IT?

There is no need to do anything else. If you are enjoying it, you have heard me from the heart. It is an overflowing with love, an understanding beyond words. You have not tried to understand; you have never used the mind. It is good, perfectly good -- that's how the journey should begin.

When the heart is completely full of joy, it starts overflowing in all directions; the mind is not kept apart. That's what is happening: you suddenly started listening with an effort to understand, and you feel your head is full of a strange tingling. That means something is overflowing from the heart, because that tingle cannot be possible by understanding only words. And if you are feeling joyful, enjoying it, then there is no problem: it is simply the heart and mind are getting into tune; their conflict is dissolving, their

antagonism is disappearing. Soon they will be one thing.

Then the very hearing is both -- it reaches to your heart as a vibe, a thrill, and to the mind as an understanding -- and both are connected with you. The problem is only when the head starts the journey. It is a miser. In the first place it cannot understand many things but it pretends to understand them, so it creates a falsity. And it cannot give anything to the heart; it is not even aware of the heart. It does not know giving, it knows only getting; it is greedy.

You will be surprised to know that the English word `greed' comes from a Sanskrit word. In Sanskrit the vulture is called *gridha*. Gridha and greed come from the same root. The mind is a vulture. It is significant to understand because the vulture is always present if there is a corpse, if somebody is dead.

If you go to Bombay, the Parsee cemetery is something to see. It is one of the most beautiful places, exactly in the middle of Bombay. Parsees exist only in Bombay. Originally they were Persians and from Persian has come the Hindi word *parsee*. Because they were not willing to be converted to Mohammedanism, they escaped and landed in Bombay. Since then their whole existence in the world has been within the boundaries of Bombay, because the whole of Persia became Mohammedan -- forcibly.

When they had first come, the place they chose for their cemetery was outside Bombay. But all Bombay has been growing tremendously and now it is exactly in the middle -- a thick forest. The Parsee cemetery has something strange: it has a very big well, and on the top of the well there are iron rods. They put the corpse on the rods so that it cannot fall into the well. Then the vultures eat the corpse, and only the bones fall into the well. The well is full of bones -- it is a very big well. And on all the trees you will find thousands of vultures sitting, waiting for somebody to die. They live only on the dead.

Strange it is that the mind also lives on something dead, not on anything living. When the mind starts the journey it thinks it is trying to understand the meaning, but it really kills the meaning. All that was alive in those words is left out; only the dead part is absorbed. That's what I mean when I say someone is intellectual. That means he has collected many dead bones, but he has not tasted life at all. He is full of words, but he himself gives meaning to them; he does not take meaning from them, so the whole journey goes wrong.

If one starts from the mind, one remains confined to the mind. He collects words, becomes a scholar, an intellectual, but it is not intelligence. His first step, to begin with the mind, is unintelligent. I have never come up against any intelligent intellectual. That looks absurd because ordinarily we think intellectuals are intelligent people, but that is not true. Intellectuals live only on dead words. Intelligence cannot do that. Intelligence *drops* the word -- that is the corpse -- and just takes the living vibe in it.

So it is good to start the journey from the heart. The intelligent man's way is the way of the heart, because the heart is not interested in words; it is interested only in the juice that comes in the containers of the words. It does not collect containers; it simply drinks the juice and throws away the container. The mind does just the opposite: it throws away the juice and collects the containers. Containers look beautiful, and a great collection of containers makes a man a great intellectual giant.

If you start the journey from the head you will go on round and round and round inside the head. Your head will become swollen; you will become more egoistic.

Hasya was asking me, "Why don't we invite intellectuals, authors, writers, professors to understand you?" This is the problem: they *cannot* understand. It is good if they read my books; they may be able to collect some words, some containers, but to be in my presence they will feel awkward, because my whole emphasis is on the juice, not on the containers. I am trying hard so that you throw away the container and you simply take the juice.

The heart knows how to become drunk, and the heart knows how to give, how to share. It is willing to share even with the mind. And when the heart shares with the mind then there is a difference because the heart has no containers; it can share only the juice. If the mind is willing to take, it will have to take the juice. That's why you are feeling the tingling sensation. Soon the heart will also fill the mind with the same juice. It will fill your whole body with the same tingling sensation. It is a dance of each cell in your being.

So what is happening is perfectly good -- and it is happening; you are not doing. Doing is always suspicious; happening is never suspicious. So whenever something is happening, go with it -- go with it totally, with no reservations at all, and you will always be getting into deeper benediction, into deeper blessings.

BELOVED OSHO,

Even today I am in the majority of one. I will die in the majority of one!

Truth is not something that can become collective; it remains individual. The collective masses are not without reason so much afraid of a man of truth, because truth can never become collective; only lies can become collective. Even a single man of truth is enough to put fire to the whole forest of lies, because even thousands of lies cannot face a single statement of truth.

Lies don't have any life; they are dead. They are just a burden -- they don't give you any freedom, they don't give you any joy; they simply burden you so much that you lose all hope of ever becoming a free individual and accept enslavement. And that is their function.

Every society, every religion, every civilization is lying and corrupting the minds of their children with all kinds of lies, and naturally, filled with these lies, the masses become very much afraid. Any truth is like fire; they cannot face it. Truth is always an individual discovery; it has always been, and so it will be in the future. It is one man's majority.

I called it "majority" because although it is one man's, he is not a minority. His truth is so powerful that the whole world may be on one side... even then his truth cannot be destroyed. The man can be destroyed -- society has tried to destroy many beautiful men simply to destroy their truth. Still they have not understood the fact that you can destroy the man but you cannot destroy the truth.

The truth will remain. Once it is discovered, it is not going to disappear. You can destroy the original discoverer; somebody else will become a vehicle. Truth will find a way in the thickest jungle of lies. It always prevails. It may take time, but for truth time does not matter; it always prevails.

The lie is decorated with all kinds of makeup, but it is still a lie. You can make it look like a real thing, but it is just an appearance. A little staring at it and you will find it is not real, it is unreal. And the moment one understands something as false, the false falls on the ground dead. Dead it was -- it has always been dead, it was born dead -- but you had never looked at it.

It takes time for any truth to prevail because the jungle of lies is so thick. All the vested interests are so protective of lies, and all the powers are on the side of lies.

Every newborn child is born in the world of lies. But still, because truth is the very essence of life, it cannot be defeated. Its victory can be postponed -- for years, even for centuries -- but one day suddenly you have to recognize that you have been misbehaving, mistreating...

Just a few days ago I heard -- Anando brought a news cutting -- that the pope for the first time in two thousand years went to a synagogue and said that it was wrong to condemn the whole Jewish community for Jesus Christ's crucifixion; it was also absolutely wrong to condemn, kill, and destroy Jews throughout these twenty centuries as revenge for their having killed Jesus Christ.

Certainly they are not responsible. And nobody in the future, just because he is a Jew, will be thought to be responsible for the crucifixion of Jesus. Those few people were responsible, but that does not mean that all the Jews forever have to be condemned, killed, destroyed. The Jews could not believe that the pope is saying these words after two thousand years of continuous persecution, murder, massacre -- but truth one day or other has to be recognized.

This is simply stupid. A few people were responsible, but they are dead; you cannot take any revenge against them. Generations have passed, but still Jews are said to be responsible, and they have to be persecuted, harassed, killed on any excuse.

The pope accepted the fact, but it is not yet the victory of truth -- just a battle has been won, not the war. If he has understood the fact, then he should change the biblical story. Adam and Eve's crime of disobedience, their sin, is their responsibility, but every Christian is born in sin because of *their* sin. Now what do you have to do with Adam and Eve?

Certainly if the pope understands the implications of what he has said then he should be able and courageous enough to say, "We withdraw that biblical story." Adam and Eve were responsible. God could have punished them -- that is their business -- but six thousand years have passed, according to the BIBLE, and still every Christian is born in sin and has to be punished because Adam and Eve committed sin. We are connected with them through generations and generations. But we were not part of it; we have not done it, we were not consulted.

One should be aware when he says something because it has implications. Now if the pope says Jews are not responsible for the crucifixion of Jesus, then no Christian is born in sin because Adam and Eve

disobeyed God. If he accepts that implication, only then is what he is saying meaningful. Otherwise it is all politics: it has nothing to do with truth, he simply wants more political support from the Jews.

And it is dangerous for Jews to support him, because finally that support will mean he will swallow the whole Jewish people. He will start saying, "We are not different. Jesus was a Jew, and we are Jesus' followers, and you are Jews -- we are not different." And he has six hundred million Catholics. If he does not accept that the biblical story is wrong, then he has to take his statement back or he has to accept that it is a political strategy.

It has never happened before, but in a joke I have heard that each year the pope and the high priest of the Jews meet on the road, both going towards each other's place. They meet in the middle, and a great crowd awaits them there to see the meeting. It is done very gracefully. The Jew bows down to the pope and gives him a scroll. The pope reads the contents of the scroll, gives it back, bows down to the Jew, and the meeting is finished. And people have always been wondering, "What is the matter? What transpires between these two people? And what does that scroll have in it?"

Every year the same scroll is being presented and read and given back, and thousands of people gather in the hope that they will know the secret of it. Finally the people go to the high priest of the Jews and ask, "What is the matter?"

The high priest laughs and says, "There is no secret: it is the bill for the Last Supper. It has not been paid yet, so we have to present it every year. Perhaps some pope may pay it, but they simply give it back."

Other than that there has been no meeting. This pope's going to them is simply a political gesture. If it is some truth that he has recognized, then it should be recognized in all its implications. That is the way to find out whether a truth has been recognized or not. A truth has to be recognized only with all its implications; otherwise there is some other reason for recognizing it -- other than accepting truth.

I have said that I started my journey in the majority of one, and today I have to say to you that I will end my journey in the majority of one -- for the simple reason that I cannot give you the truth. If through my devices you discover it, you also become a majority of one.

But truth itself is so powerful that it is enough to give even one man courage to stand against the whole world. Truth gives courage, because truth has an intrinsic quality that "finally I am going to win." You may not be able to see me victorious, but you are beginning something which is going to be victorious. Rejoice in it.

BELOVED OSHO,
IT IS SAID THAT WHEN PENGUINS, STANDING ON AN ICEBERG, WANT TO GO FOR A SWIM, THEY START PEERING ANXIOUSLY DOWN INTO THE WATER BELOW TO SEE IF IT IS SAFE FROM SEA LIONS. SLOWLY, SLOWLY SO MANY PENGUINS JOIN THE PEERING GROUP THAT SPACE BECOMES TIGHT, AND EVENTUALLY BY CHANCE ONE IS NUDGED INTO THE WATER BELOW. ALL THE PENGUINS THEN STARE DOWN AT THE WATER, AND IF THE FIRST PENGUIN DOESN'T RESURFACE, THEY ALL SHUFFLE AWAY, NO LONGER INTERESTED IN SWIMMING. ONLY IF THAT PENGUIN SAFELY REAPPEARS DO THEY ALL HAPPILY JUMP IN.
OSHO, ARE WE A BIT LIKE THAT?

You are not penguins, and you are not in any way like that. But the masses are like that. And that's the difference between the masses and the seekers. Even if I drown, you are not going to leave me; particularly in a moment when I am drowning you cannot leave me: you will all jump in with me.

There is a bond never said, never signed by any party: your life is part of my life; my life is part of your life. So will be my death. You will rejoice and jump with me, rather than saving yourself and feeling guilty forever.

No, you are not like penguins. But the masses are like that; they watch, and if something succeeds, then they follow. If somebody fails, then they simply laugh, that he was foolish.

When the Wright brothers were making their first airplane they were thought to be mad, even by their own family: "Who has ever heard of airplanes, and why are you wasting your time?" And they were disturbed by the neighbors, by the family, by everybody to stop this nonsense. Nobody was even ready to hear what they wanted to say, what their plan was. And they were poor people, with no great lab to work in. Their father was just a bicycle merchant.

In the day they could not work, so only in the night... They had a basement in their house where the

father used to collect extra parts of bicycles, broken parts or anything. So it was just junk and out of that junk they made their first airplane. It was made of bicycle parts.

Now the problem was that they could not fly it in the basement. So they took it out stealthily in the night, and early in the morning, as the sun was rising, far away from the village, they tried it. They themselves were not certain... because never had anything like that happened. But it worked! Just for sixty seconds it remained in the air, but they had succeeded. The secret was in their hands. If it can be sixty seconds, it can be sixty hours; there is not much of a problem -- the formula is the same. Now the mechanism only has to be made better.

And then they declared to the whole town, "This evening we are going to experiment. You all come to see our madness!" First they did it alone -- just the two brothers -- one on the ground, one in the plane. And that evening almost the whole town -- not only the town but nearby townspeople too -- gathered to see their utter embarrassment: "These idiots are thinking to fly!"

But they were shocked to see that they had succeeded: again the plane was in the air for sixty seconds, and the Wright brothers asked, "Now what do you say? Who is mad?"

And immediately they were saying, "These boys are geniuses! And they are *our* boys, from *our* town, from *our* area." And the family was rejoicing. The family threw a party because "*Our* boys have succeeded."

The Wright brothers were surprised: What has happened? Nobody is calling us mad; we have suddenly become geniuses! From all over the world people were coming to see... great scientists, great manufacturers who were interested to manufacture it, to get the secret. That small place became a pilgrimage place.

The masses function exactly the way penguins function. If you succeed in something, everybody is in favor of you. If you fail in something, everybody is against you. If you succeed, everybody will say, "We already knew that you were going to succeed. Didn't I say it?" If you fail, the same people will say: "We had already told you, `Don't be fools; this thing is not going to succeed.' "

The masses function like penguins or vice versa: penguins function like masses. But not you. You have already come with me, against the world. You are with me against the world.

It is not a question of imagining what you will do: you have already *done* it.

To be with me is to be in danger. And the danger will go on growing, first because the people who want to stop me, the people who want to cripple me so that I cannot work, will soon become desperate -- and they can do anything. They have all the powers; it is just that they don't have the truth on their side. They have powers, but existence is not with them. They can do any kind of harm to me and to my people, but they cannot do any harm to the truth. And I am determined to sharpen the truth as much as possible before any damage can be done to me.

There are many things I still have to say, and the situations are not allowing me to say them. But we will find the situations to say them; we will make every effort. And I don't see that existence will not be supporting us.

Just you see: we have been rejected from Europe -- from one airport to another airport, from one country to another country. It was a calamity if you thought about it at that moment. But now you know: existence has been more protective to us. It was good that they rejected us; now they are sitting under a cloud of death. If they had accepted us we would have been in the same danger.

We should send them thank you notes saying, "You are great! How did you manage to find out that some calamity is going to happen so that these beautiful people should not be put in danger?"

The Path of the Mystic

Chapter #3
Chapter title: Enchanted with the unknown

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BELOVED OSHO,
I FEEL LIKE MY MIND IS GOING CRAZY THESE DAYS. IT IS AS IF IT IS TRYING TO GRASP ANYTHING IT POSSIBLY CAN, ESPECIALLY DURING DISCOURSE AS I SIT IN SILENCE WITH YOU. IT FEELS LIKE IT'S HAVING LESS AND LESS TO HOLD ON TO, LESS AND LESS TO THINK ABOUT, SO IT'S CREATING THE CRAZIEST THINGS.
IS THIS PART OF YOUR WORK, OR AM I GOING MAD?

You are going mad!
But that is part of my work too.
Just don't be afraid of going mad, because this is a madness that happens only to very rare individuals; it is not something common. It is not insanity, it is going beyond mind; and the mind feels tremendously afraid, because going beyond means going from the known to the unknown. From the small space which seems to be lighted, going beyond means entering into darkness. And the mind is trained for everything in life. To go beyond and lose grasp of it feels dangerous.

It is the same danger that every child feels when he is born. The pain of the mother is because of the child, because no child wants to be born. He has lived in a cozy home, self-sufficient, without worries, without responsibilities, in utter blissfulness. Now suddenly he is being thrown out of it. He knows only that small space; that has been his world and he was absolutely happy with it. He is being thrown out of it into something unknown, unfamiliar. It feels almost like death. The child resists getting out of the womb; that resistance creates the pain for the mother. The child does not let go and allow himself to come out of the womb easily -- he fights. That is the beginning of struggle.

He will fight his whole life now. And that is also the beginning of the fear of the unknown. There is a valid rationality in it, because the child never gets a better world than he has lost in the womb. He gets a miserable world. He had no idea of misery. He had never known any tension; everything was as it should be. Now everything is as it should not be, and for his whole life his effort will be to create the same comfort that he has lost.

The desire for comfort, for luxury, for a beautiful home, for a loving atmosphere, is nothing but simply creating another womb around yourself -- the womb that you have lost. You do everything to create it, but everything fails; nothing succeeds in giving you the womb back. That gives an immense guarantee to your mind: never allow anything unknown; never go beyond the boundary of the known -- it is dangerous. And once you have gone beyond it you cannot come back, because you cannot go back to the womb. These are not conscious ideas, it is your unconscious feeling.

So while sitting in silence, you may feel afraid when you come to the borderline. You may cling to anything so you don't lose the known and you don't get lost in the vast unknown. You don't want to commit the same mistake that you had committed when you were born. The unconscious still carries the scar.

In a better educational system we will teach every child that that was not life. You were comfortable, but there was no adventure, there was no challenge. Every trace of the fear of entering into the unknown has to be removed from the unconscious by the right kind of education. Then there will be a totally different approach. Whenever you will come close to the unknown you will feel a tremendous joy, excitement, the challenge to discover. You will not cling.

But this has not been the case up to now. The whole educational system of the world has not even touched your basic psychological problems. It is not concerned with giving you psychological freedom. The question is not even raised.

I have been in conferences of professors, vice-chancellors, educationists, discussing how to make the educational system work better. And I have told every conference, "All that you say is rubbish: you don't even touch the basic question. Somebody is saying that students are not obedient, that students are not disciplined, that they are not respectful -- so how to make them respectful, obedient?

"Your concerns are superficial and more concerned with yourself, your troubles, your problems, than with the vast world of the young generation. You never talk about their psychological freedom.

"And if you can begin a process -- which is possible -- so that every student becomes psychologically free of the fear of the unknown... Instead of having fear he becomes enchanted with the unknown, in love with the unknown, on a romantic adventure into the world beyond the small mind. If you can manage that, they will be respectful towards you. You have given them such a gift, they cannot be other than respectful. They will be obedient to you because they know you are not going to exploit them. You have been trying to make them psychologically free, how can you exploit them? They will trust you.

"These superficial problems that you go on discussing every year, in every conference... All the solutions are the same every year, and your solutions create more problems because all your solutions are so third-rate. And they are the same: be more strict, expel the students who are not obedient, punish those who are troublemakers. Your solutions make people more disobedient, more against you.

"The situation has come to a point that now students think that they are a class against the class of the teachers. It is a class struggle, just like the poor and the rich. They are making their unions fight, just like other unions, labor unions. Now there are students' unions whose whole purpose is how to protect students and fight against the teachers, against the institutions. You are not solving problems, you are creating them."

They would listen to me, but I always felt I was talking to the walls, because it would not penetrate their thick skulls. It was almost impossible to reach them. They were so full of knowledge that they were not ready to listen, and particularly not to something so new to them.

And it is a simple thing. The birth trauma is one of the most important things in life because it is the beginning, the seed of everything that is going to happen later on; we have to change that trauma. Otherwise humanity is going to remain the same -- always afraid of the unknown, fearful, not courageous, not looking for adventure, not looking for and discovering new spaces.

And our conscious mind is a very small space; below it there is a tremendous world, above it there is a tremendous world. Both have to be explored. If you fall below you will be insane, you will be really mad. But if you go beyond, your madness will be the greatest sanity possible.

The person who can reach to the highest peak of consciousness gathers new potentials, and the most important is that now he can go downwards. He has enough light to go into the darker parts, which he was not able to go into before. Before, it was sure madness to fall below the mind, because mind is a small lighted spot. From there if you fall below you can fall only into darkness. And the darkness becomes thicker and thicker and you start losing any ability to come back.

But if you have reached first to the higher levels of mind -- superconscious, collective superconscious, cosmic superconscious -- then you have so much light, you are light itself. Now you can take a journey into the underworld of unconsciousness, collective unconsciousness, cosmic unconsciousness. And wherever you will go the darkness will disappear. You will become one whole spectrum of seven stages -- all full of light. This is what I call enlightenment.

Now you cannot go mad. Now there is no fear for you; even death is not a fear. In fact you have attained your primary desire: you are again in the womb of existence itself, again without worries, without responsibilities, without tensions, utterly relaxed -- just trusting existence wherever it leads. Wherever it leads is good.

You don't have any demands, you don't have any desires, you don't have any goal. You have surrendered all that trouble to existence. You have attained now an eternal womb. That's why an enlightened person can live and can die in absolute relaxation. Now life or death makes no difference; he is part of eternity, he is part of the universal existence itself.

So don't be worried when you come, in silence, close to the boundary line. In silence is the guarantee; in silence you cannot come to a boundary line from where one can fall. In silence you come close to the point from where you can go only beyond.

When your mind is so much in anguish and anxiety, then you are close to the boundary line from where you can fall. So this has to be remembered as a criterion: the more you are full of thoughts, the more you are close to madness -- just one step more.

Kahlil Gibran has a story. One of his friends had gone mad. He was a genius, and our geniuses are always in danger of going mad for the simple reason that their genius is used only for more and more intellectualization, and that keeps them near the boundary line. From there just one step down and they lose hold of all sanity.

This genius was in the madhouse and Kahlil Gibran went to see him. They were close friends. When he

went in, the friend was sitting in the garden. He recognized Kahlil Gibran and he asked him to sit by his side on the bench. Before Kahlil Gibran could ask him, "How are you feeling in this madhouse?" he asked Kahlil Gibran, "Tell me something about the madhouse which is outside. You are coming directly from the big madhouse you call the world. Tell me something about that big madhouse; what is happening there?"

Kahlil Gibran was shocked. He said, "Do you think I am coming from the madhouse? Then where do you think you are?"

The friend said, "I am with the very few sane people left in the world. We are protected by a big wall. We are taken care of by the doctors and nurses, because only so few people are left. The whole world has gone mad; we are the only hope. Otherwise who cares? We are so much taken care of -- that is proof enough.

"It will be good," he whispered in Kahlil Gibran's ear, "that you also pretend to be mad and enter this place. This is a great place. Everybody is minding his own business; nobody is interfering with anybody else.

"There are only a few people here -- about fifteen. They all live their own life. They respect each other, so much so that they will not even say `Good morning' -- just not to interfere in your life. They will not say hello. Everybody is doing his own thing, whatever he wants to do. Nobody asks questions like `Why are you doing that?' It is none of anybody's business. The person is solely responsible for his own work.

"When somebody is talking, nobody asks `With whom are you talking?' It is accepted that nobody talks with anybody else. Even in the outside world everybody is talking with himself; the other is just an excuse. Here people are very honest and sincere. They don't need any excuse. They talk alone and they answer for both sides. They are authentic. They simply say the truth.

"I love this place. And you come soon -- before you get mad like the whole world. It is dangerous to live there."

Kahlil Gibran went home thinking, "Perhaps he is right, because the world seems to be in a mess."

The madhouse looked saner, more silent. People were doing all kinds of things alone. Somebody was smiling, somebody was laughing, but there was no need for any excuse to smile. You want to smile, you smile. In the outside world first you have to find some excuse to laugh. You cannot laugh without an excuse; otherwise you will be thought mad.

In his diary he writes, "That night I could not sleep. That mad friend disturbed me so much that I started suspecting... who knows, he may be right and we may be wrong. And he was so certain."

Mad people are always very certain. And mad people never suspect that they may be mad -- that is not part of madness. Only sane people can get into the anxiety that perhaps they are sane or perhaps they are not sane.

In the world the madman and the sane man don't have any qualitative difference -- just a little quantitative difference. The madman has gone into the darkness of the unconscious just a step more than you, two steps more than you, but there is no other difference.

So it is good to be afraid... when you are full of thoughts, too many thoughts, you are very close to madness. But when you are silent then there is no need to be fearful. You are very close to real sanity -- just a step more and you will be touching the world of superconsciousness. And once you have experienced, tasted, just a little bit of superconsciousness, then you cannot remain satisfied with that. It will create more and more thirst for more and more consciousness. It will be complete only when you have reached to the cosmic consciousness, beyond which there is nothing -- and from there you can have a journey backwards through the unconscious.

This is where Western psychology and psychoanalysts are wrong. I cannot agree with them. They are telling people to enter directly into the unconscious, to bring out dreams from the unconscious. Unknowingly they are playing with fire.

And this you can see: in the West more people go mad than in the East, more people commit suicide than in the East, more people are in anxiety and anguish than in the East. It should be just the opposite, because the West has everything and the East has nothing except poverty, starvation, disease, death. But even amongst disease, death, poverty, starvation, there seems to be a contentment, a relaxed state.

The West has everything but there seems to be such tension that thousands decide to die for the simple reason that at least they will get rid of all these tensions of life. And the most talented people, the geniuses, are more vulnerable. Almost every genius in the West has visited the insane asylum once in a while. And most of them have gone through psychoanalysis just to remain normal. Even to remain normal has become a goal.

To talk about enlightenment is to talk about reaching to the stars; even to be normal has become so difficult. People are slipping down below the normal state of mind. They want just to remain normal. And psychoanalysis at the most can help you over years of time just to be normal, not more than that. And that is not a guarantee that you will remain normal; any small accident and you can slip back.

Even your psychoanalyst is not normal. He goes to another psychoanalyst to keep him normal. All the psychoanalysts keep going to be analyzed by other psychoanalysts so they can remain normal.

I have heard about a man, a very rich man, who was becoming abnormal and was afraid. He had appointments with the costliest psychoanalyst, but he was a rich man so he could pay any amount of money. The money had to be paid according to how much time you took. The rich man had no problem... he would take two-hour, three-hour, four-hour, five-hour, six-hour sessions. Lying on the psychoanalyst's couch he would go on and on talking all kinds of nonsense.

The psychoanalyst was getting afraid. Listening six hours to that man was dangerous because in the night he started repeating his thoughts in his dreams. It was a clear-cut symbol that something had to be done: "This is too much. I cannot manage to keep my own normalness if this man goes on and on. And there seems to be no end; he has enough money so there is no question for him of how much time he takes."

The psychoanalyst tried to manage things in such a way that he wouldn't lose the patient because he was really a treasure, but he didn't want to lose his normalness either because then what would he do with the treasure? Then he would have to give all the money to other psychoanalysts to clean his mind. So he said to the rich man, "Because you need so much time, I cannot look after other patients. And you need that much time so I am not saying to cut it. I have found a way: I will put my tape recorder here so that you can go on talking as long as you want, and in the night when I am free I will listen to the tapes."

The rich man said, "That is perfect. For me it makes no problem."

The next day as the psychoanalyst was entering his office he saw the rich man coming out. He said, "What happened? Just now the office has opened, and you used to leave in the evening."

He said, "I thought that I also have to look after so many businesses, industries, factories, so in the night when I had time I talked to my tape recorder and now my tape recorder is talking to your tape recorder. In the night you can listen. So you have saved your time and I have saved my time."

But this way the man cannot be helped. Tape recorders talking to each other, listening to each other, are not going to help. But time is precious. And psychoanalysts, although they get paid the most, are always in danger because they are with dangerous people, with dangerous ideas -- they can catch them. And mind catches ideas. Sometimes you can have some idea that you want to get rid of, and you cannot.

One man had the idea that strange creatures were crawling all over his body. Nobody could see them except him, but he was throwing them away all the time, talking and throwing them away. Finally people were tired. His family was tired: "There is nothing that you are throwing. We can see there is nothing, no creatures."

He said, "You don't understand. They are invisible; how can you see them? It is my misfortune that I can see them. What can I do?" And he would be continuously throwing them away because they were crawling all over him. His family took him to the psychoanalyst who said, "Don't be worried, I have cured many such people."

On the seventh day the psychoanalyst was still insisting that these are just imagination. He had been repeating for seven days continuously, "This is just your imagination. There are no creatures. I don't see them; nobody sees them. Just be a little more alert and they will disappear."

The man said, "I will try," but he was still throwing them away -- and he was sitting by the side of the psychoanalyst. Suddenly the psychoanalyst said, "You idiot. Stop! You are throwing them on me! Last night I started seeing them. The whole night I could not sleep. They were crawling all over me. It is your doing. And just forgive me; you find some other psychoanalyst, because I have children and a wife and old parents to look after. I cannot look after these invisible creatures. And you have some nerve! Just in front of me you are throwing them over me" -- and the psychoanalyst was also throwing them away.

If you go on listening to an insistent madman, and madmen are very insistent and very strong in their assertion -- they are all fanatics -- sooner or later they can create a conviction in you. Who knows? -- he may be right: there are invisible creatures. And one night suddenly in the darkness of the night you can feel something crawling, and the idea gets into your mind... and then it is very difficult to get rid of it.

The whole difficulty with psychoanalysis is that it has started going downwards first. In the East we have tried just the opposite: first go upwards, on the lighter planes, on the radiant planes. And when you are absolutely together so that nothing can disturb you -- your silence is a solid rock -- then you can move to the

realms below the conscious mind, and with you will be light.

So in each chamber of unconsciousness you will be bringing light. You can discover treasures there too, but those treasures can be discovered only by a man who has reached to the highest consciousness. Only he has the eyes and the intelligence to find the treasures of the unconscious.

There is no need for you to worry. If in silence you come to a place where it seems you are going mad -- go mad, with all my blessings. Just go mad, because nobody can go mad through silence. Silence is so protective that you can only be sane and more sane; you cannot go mad. But when you are full of thoughts then be alert, be aware -- you are very close to the madman.

Once you have crossed the line of normality, it seems it becomes easier for you to slip back into abnormal, insane spaces, and you become less and less capable of control. Just a small thing can trigger it and you can sink into unconsciousness, because it is always there within you.

In those moments when you are too full of thoughts, meditate. Try to be watchful so those thoughts disappear. And when you are silent, and the call from the unknown comes, follow it. Go wherever it leads.

BELOVED OSHO,
WHAT ARE THE DIFFERENCES, AND MAYBE THE SIMILARITIES, BETWEEN LATIHAN AND SELF-HYPNOSIS?

Latihan is a good method, but it is closer to Dynamic Meditation than self-hypnosis. Its function is to bring you into a state where you surrender yourself totally to existence and let your body energy move, not according to your mind but according to the universal spirit.

Just stand in an empty room, relaxed, with your eyes closed, and wait. And suddenly you will feel your hand is moving, or your head is moving -- then don't stop it, then just go with it. Don't exaggerate either. If the hand is moving only this much, then don't move it more than that, because then you have again become the doer.

Latihan is a let-go. Your bodily energy falls in tune with the universal energy and things start happening in your body: you may start dancing, you may start whirling, your hands may start moving, your legs may start moving. You may start saying words and you don't understand what their meaning is or whether there *is* any meaning in them, or whether they belong to some other language that you don't know.

But you are not to interfere, either to check or to help the process; either way you will be disturbing. You just have to leave... and it seems to be dangerous when it happens for the first time. Just as you were afraid of madness you will be afraid, because you will look mad. Suddenly you are sticking your tongue out for no reason, moving your head for no reason, jumping, dancing, doing strange exercises that you have never imagined or thought of.

But just a forty minute latihan will give you a tremendous feeling of well-being. Nothing else can give you that well-being. And if you add one thing more which is not in latihan... That's why I had to create Dynamic Meditation -- it is latihan plus something more, because in latihan you are lost completely. I want you to remain a witness. Don't be a doer. Don't push any action, don't force anything, don't prevent anything. One thing which is missing in latihan -- it is an Indonesian method... One thing is missing in it and that is the witness, because without the witness it can be dangerous.

Latihan has proved dangerous to many people. You may not be able to stop at forty minutes; the whirlwind of the energy may be too strong. You may get afraid that you cannot stop. You may get exhausted if you do it more than forty minutes. And if you get exhausted -- it is great physical exercise -- rather than giving you well-being, you can fall unconscious. And when you wake up you will not find yourself refreshed, you will find your whole body aching. You will find yourself feeling sick, feeling like you want to vomit; your whole stomach has been disturbed. You will not find yourself strengthened by it, but weakened. And sometimes people have gone mad doing it -- they would not stop.

And the danger is... because you have not been a witness, it can start sometimes when you are not prepared to do it -- on the street, in a shop, anywhere. You are not the master of the method because you were not the witness of it. There has not been anyone above it. So any situation can create it -- anywhere, any place -- and that will look really strange and awkward. If you want to prevent it that will look very awkward, and if you do it that will also look very awkward.

So I am not in favor of latihan alone. It is a good method, but witnessing has to be joined to it so you can

stop when you want, you can start when you want, so it cannot happen anywhere, any time, on its own. And if witnessing is there, then the body is relaxing its tensions, throwing away its tensions.

You will be surprised that our bodies also collect tension: for example you wanted to hit someone and you did not hit him. Your body was ready, your muscles were ready, because your body and muscles just listen to your mind. Your mind wanted to hit the person, your hand was ready to hit the person, but your mind is always in a split. Your religions say: this is not good, this is violence; do not do it.

One part of your mind says, "This is criminal. You may unnecessarily get into trouble." Another part of the mind says, "You can hit the person, but the other person is stronger than you. He will not just stand there and take it and say goodbye to you and go home. He will jump upon you and you will be unnecessarily beaten, so why create such a situation?"

But your hand was ready. The energy has reached to your muscles, to your fingers, to your hand. You stopped for any reason: nonviolence, fear, he is your superior, he is your boss -- for any reason you stopped. But what will happen to the tension?

Your hand was ready; the energy cannot go back. There is no system for any energy that has become ready to be expressed to go back to its original source. It will remain in your wrist, it will remain in your fingers, it will remain in your hand. This kind of energy accumulates in different parts of your body -- that's why latihan works. In latihan this kind of energy starts moving and you may start hitting an enemy who is not there.

But the witness is absolutely needed so that your body is relieved of all the collecting tensions and you will feel fresh, a beautiful feeling of well-being. Secondly those forty minutes of witnessing are even more important because you will see more easily that you are not the body; you are not controlling it, you are not doing anything, you are not preventing anything. You can see that it has nothing to do with you, it is going on its own. You can disidentify yourself more easily. That is the superiority of Dynamic Meditation over latihan.

Latihan can help somebody who has not much tension in his body, has not much repression in his mind, but now to find such people is very difficult. It is an old method. Now everybody is full of tensions. So there was a time, just twenty years ago... latihan became a worldwide movement and it appealed to everybody, but then slowly it has disappeared. It had to disappear because it created more problems than it solved. It made many more people insane than it helped.

The basic thing was missing for the simple reason that to the man who introduced latihan to the world it had happened naturally: just being alone in the forest one day, he found some movements were happening. And just being interested what these movements were and why they were happening, he allowed them to happen. But he had not many tensions in him. He was a simple man -- and particularly men like that are always simple -- he was a woodcutter.

Now a woodcutter never collects any violence in him. He is doing so much violence every day, cutting wood, that there is no possibility that his hands will ever collect any energy to hit anybody. Woodcutters, fishermen, farmers -- for them latihan may be perfectly good, because already their body is doing so much. So there is nothing left over. Within ten or fifteen minutes the latihan is over and they feel good. And their work is such that even if it happens on their farm or on the lake or in the forest... it is not a problem if it starts happening on its own.

But in the world, if it starts happening in your office and you suddenly jump on your table and start doing latihan the police will soon be called. Latihan will have you end up in jail, and you will not be able to explain to anybody that it is something spiritual. Nobody is going to understand your spirituality -- it was sheer madness, you could have done anything. You are a dangerous man.

And the repressed energy is so much because in the modern civilization people are sitting the whole day in their chairs. Bodies were not made for that. Man is basically a hunter. His body was made to follow deer when they run. Have you seen deer running? They go like an arrow, and the hunters were able to follow them. The body was made to work hard -- eight hours, twelve hours -- and the question of tensions in the body was out of the question. Latihan would have been good for these people. Perhaps a few minutes and they would have felt very fresh, just like a shower -- but not the modern man.

You are collecting so much that you may go on doing latihan for hours... and there is nothing to control you, because you have dropped yourself completely. You are not to check, you are not to do anything, so you will be almost in a state of having a fit. And you will continue for hours and then fall down, maybe in a coma, unconscious. You may wake up mad or you may wake up really good, but it is a chance and I don't want anybody to take such chances.

It is better to keep the witness which can always prevent you, which will allow you to be able to be always in control, with mastery, so it does not start happening just anywhere. Then it will give more benefit to your body -- the whole benefit that latihan can give -- and for yourself a forty minute witnessing is a tremendous benediction.

Latihan will be forgotten soon, but witnessing will remain with you forever and forever. It is your nature.

BELOVED OSHO,
WHEN YOU TALKED ABOUT BUDDHA'S LAST CATEGORY OF THOSE ON THE PATH YOU SAID, "NOW WHO IS GOING TO ACCEPT HIM AS A MASTER? WHO IS GOING TO ACCEPT HIM AS A BUDDHA?"
BELOVED OSHO, WE DO.

That I know without your saying it. But I would like the whole world to recognize it because in that very recognition there will be a transformation of the whole humanity.

You will be transformed, but the world is big. Millions of people are clinging to their ignorance, superstitions, stupidities, and they are clinging so hard that it seems difficult to detach them, to make them aware of their situation: that they are the source of their misery, of their darkness -- that they have created a hell on the earth, and the same earth could have been a heaven. It can still be a heaven.

You love me, so you can understand me, but the world at large has closed its doors against me. This is the same thing they have been doing all through history. To whoever was capable of bringing a change in them, of creating something new in them, they closed their doors. This has become almost an autonomous habit.

So when I asked who is going to recognize such a man as awakened, liberated, enlightened, and as even having gone beyond all these categories, my question was addressed to this world which has closed its doors to all the buddhas in every century, in every country. It is so difficult to open their doors.

You can see it happening. It has never happened on such a large scale because nobody has worked on such a large scale. Every day news is brought to me that two or three more countries have also passed a resolution that I cannot enter their country.

Last night Hasya was crying because we are running out of countries. I said, "Don't be worried. It is a good sign; it is a recognition. They have recognized one thing for certain: that if they allow this man in their country their whole structure is going to collapse."

But how long can they prevent me? I am preparing you all. They can prevent me, but they cannot prevent you. Soon I will be sending people who are ready to do my work. I will find ways.

Just today Vivek was crying and saying, "You say that existence takes care, but existence is not taking care." It has to be understood because that question may be in many people's minds. Whenever we think such things we always have a demand, and if it is fulfilled then existence is taking care. Vivek gave examples where existence did not take care: "Socrates, Jesus, al-Hillaj Mansoor... They were crucified and killed and existence did not take care. Soon you will be crucified. How can we believe that existence takes care?"

The problem is very significant. I would like to say to you: this is the way existence took care. Socrates had no demand. And perhaps this was the best way for Socrates to die -- because if he had died in another way his teaching would have died too. His teaching is far more important than his physical body. And that physical body was going to die any day; it was not going to last forever. Perhaps it was going to die exactly the same day without poisoning. But the poisoning made one thing clear to the whole world -- that his teaching will be preserved, that his teaching has been recognized as dangerous to all old rotten lies. And it is still contemporary.

Many great thinkers have happened after Socrates, but they are not still contemporary. Existence *has* taken care -- but it takes care in its own way, not according to your desires, because if you have desires, demands, you are not trusting existence. Trust simply means that whatever is happening and is going to happen is perfectly right.

Existence is wiser than any individual, because an individual has a small consciousness. Even if he is enlightened he is still just a dewdrop in this vast ocean of existence. And what existence feels is right. If it feels that al-Hillaj Mansoor should be killed, it is right. If it feels that Jesus should be crucified, it is right.

Trust simply means that whatever happens we are with it, joyously, not reluctantly, not unwillingly --

then you miss the whole point -- but dancingly, with a song, with laughter, with love. Whatever happens is for the good.

Existence cannot go wrong.

If it does not fulfill our desires, that simply means our desires were wrong.

The Path of the Mystic

Chapter #4
Chapter title: Reality is always fragile

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BELOVED OSHO,
IN THE LAST DAYS I OFTEN HAVE THE FEELING THAT THE GROUND IS GOING BENEATH MY FEET.
IT SEEMS TO ME AS IF ALL THAT I LOVE OR LOVED IN THE PAST IS BEING DESTROYED.
THE RECENT DISASTER IN THE SOVIET NUCLEAR STATION MAKES PAINFULLY CLEAR HOW FRAGILE AND MORTAL EVERYTHING IS. MY PARENTS, MY SON, MY BROTHER AND SISTER, MY FRIENDS AND MY BELOVEDS -- ALL ARE IN DANGER.
IT IS SO HARD FOR ME TO CONCEIVE THAT THERE IS NOTHING BUT THE MOMENT. I AM FEARFULLY ASKING MYSELF, "WHAT IS GOING TO HAPPEN NEXT?" BUT WHO IS ASKING WHOM?
ALL SEEMS SO ABSURD AND EMPTY. SOMETIMES I EVEN FEEL I AM GOING MAD.
BELOVED OSHO, IS THIS PART OF GROWTH OR JUST A DISEASE?

Times of disaster make you aware of the reality as it is. It is always fragile; everybody is always in danger. Just in ordinary times you are fast asleep, so you don't see it: you go on dreaming, imagining beautiful things for the coming days, for the future. But in moments when danger is imminent then suddenly you become aware that there may be no future, no tomorrow, that this is the only moment you have got.

So times of disaster are very revealing. They don't bring anything new into the world; they simply make you aware of the world as it is -- they wake you up. If you don't understand this, you can go mad; if you understand this, you can become awakened.

I am reminded of a story. One great warrior, one of the best swordsmen of his country, had a very obedient servant. He loved the servant, trusted him. He was away, and the servant committed some mistake... which is just human. When the warrior came back he was so angry that he challenged the servant to have a fight with him, a duel with swords -- because he does not want to kill him. The mistake that he has committed is big enough, although he may not understand that. He has spoiled one of the great paintings while cleaning it.

The warrior said, "Because I have loved you, I will not kill you. I will give you a chance: you have to fight with me. Take this sword and come to the dueling ground."

The servant said, "You know, lord, that I don't even know how to hold a sword. It is better you kill me; you will kill me anyway -- you are a famous swordsman. I cannot in any way be victorious in the fight."

But the master was stubborn. He said, "You will have to fight."

Then the servant said, "You will have to wait at least one hour. I will have to go to my master with

whom I have been learning meditation -- just to pay him respects, last respects, because I don't think I can survive fighting you." He was allowed the time. He went to the master.

The master laughed. He said, "Don't be worried. This is a good opportunity for you because it is absolutely certain that he is a great warrior and he is going to kill you. You don't know anything about swordsmanship, so you will be killed. You don't have any future, you don't have any possibility of victory, you have only this moment. Why not be total at least once in your life?

"I know your man, the warrior: he will not leave you alone if he has said he will do it. But he has given you a chance, and I think it is a great opportunity."

The servant could not understand. He said, "What opportunity is there? He will simply kill me! I don't know even how to hold the sword, and he is one of the champions. It will be just a game to him."

The master said, "That is the point. He will think you are just a servant; what can you do? He will not be afraid of death; he will not be thinking that there is no tomorrow. He will still have tomorrow and the future. He will be in the ordinary sleepiness.

"You will not be. You don't have any tomorrow, you don't have any future: this is the moment. And you have nothing to lose. You are going to die, so why not be total and give him a good fight? And don't be worried about whether you know swordsmanship or not. Use this moment with total intensity."

Meanwhile, the whole neighborhood had gathered. The servant came. The warrior of course was totally on the ordinary level of sleepiness -- it was just a joke for him to kill that man.

But it was not a joke for the servant; it was a question of life and death. He fought so furiously, so totally, that the master started retreating. He had never seen... he had been fighting his whole life, but he had never seen such a fighter! All those warriors whom he had faced were all living in the ordinary reality, as asleep as he was; there was no fear that the future is finished or tomorrow is not going to come.

But for the servant everything has come to an end, so why not do your best? He knew nothing of the art -- but when the end is there who cares whether you are doing right attacks or wrong attacks? And that made the warrior even more afraid. He knew how to fight with people who knew the art -- but this man knew nothing. He was simply hitting him on this side, on that side, without understanding anything about what he was doing! He was total and intense, because this moment is the last moment and he does not want to hold on to anything. For what? -- because the next moment is death.

So he was fully awake -- his whole being was total and integrated -- and he defeated the master. He did not kill him, but the master fell. And as the servant was putting his sword on the master's chest he asked, "Now what do you want? I have always loved you, I cannot kill you. But do you accept defeat or not?" And for the first time in his whole life the warrior accepted defeat.

Thousands of people witnessed the scene. They could not believe that an ordinary servant has managed it. And not only that he was victorious... in that very moment he dropped the sword and told his master, "Now I am no longer your servant; I have found my way. I am grateful to you, I will always remain grateful to you; it was because of you that I became awake."

He became an enlightened man. In that moment he tasted the fullness of being, the very peak of being.

It depends on you how you use the moment: you can panic, you can go mad, you can break down in fear, in tears. But that is not going to help your family or your friends or your beloved. It is not going to help you either.

This disaster in Russia has simply created a situation in which those who have a little intelligence can start devoting more and more of their time to meditation, because tomorrow is *really* uncertain. It has always been uncertain, but now it is more uncertain than ever. This disaster may be just the beginning of a chain of disasters, because all these nuclear plants don't have any intrinsic safety. If anything goes wrong -- and now we know that one plant has gone wrong -- then they don't have any power, they are simply helpless. They cannot control the energy that they are creating.

The same disaster can happen in America, can happen in Germany. Just next to this plant which has burned down there are two other plants of the same age; they were made at the same time and had the same architect. They must have the same faults. There is every possibility that the second plant will blow up soon, and the third will not be far behind. And these disasters can trigger panic in thousands of people who are working in other plants; they can lose their so-called controlled behavior. They can start committing mistakes that they have never committed, just out of a feverish, frenzied state. And it is only a question of pushing a wrong button. But you can use this as a great moment.

We are all always in danger.

You know the old saying: "Never send to ask for whom the bell tolls. It always tolls for thee." When

somebody dies, the church bell informs the whole village. But never send anybody to ask for whom the bell tolls; it always tolls for thee. Whoever may have died right now... each death is your death, because each death is a reminder that you are not going to be here forever. Each death is an opportunity to be awake. Before death comes use the opportunity of life to attain something which is beyond death.

It is pointless to be worried because you will be simply missing this moment and you won't help anybody. And it is not that only your parents and your friends, your beloved, are in danger: the whole world is in danger. It is only a question... Somebody is in danger today, somebody else will be in danger tomorrow -- but the danger is there. So learn the secret of how to transcend the danger.

The secret is, start living more fully, more totally. Be more alert so that you can find within yourself something that is unreachable by death. That is the only shelter, the only security, the only safety. And if you want to help your friends and family, let them become aware of this secret.

What has happened is going to happen again and again, because there are so many nuclear plants, even in undeveloped countries which don't have the technical know-how, which are technologically still in the bullock-cart age, almost two or three thousand years back. They are not contemporaries, so these latest technical developments are very strange for them. But they have to develop them because others are developing, and the competition and the fear...

And this has happened in the Soviet Union, where they are technologically contemporary. What will happen if it happens in Pakistan or in India? They don't have any technological sensibility. There is such a distance between them and nuclear technology that it cannot be bridged. American and Soviet technologists can go and make a plant and hand it over to them, but for them it is going to be difficult.

In India I know there are people who have not seen a railway train -- and I think India must have more railway trains than any other country in the world. But about faraway places they have only heard. Airplanes they have seen because they move in the sky. They have not seen or heard of thousands of technological devices that we use without any consciousness that man has not always used them. They are the very latest devices, but for us there is a connecting link. For them there is no link with their past, with their mind, with their habits.

All the technology in India has been introduced by the British people in these last three hundred years; otherwise there was no technology at all. There was no need.

I have heard... they were making a railway line, the first railway line -- from Calcutta to Bombay, joining the two biggest cities -- and a man was resting under a tree, looking at all the work that was going on... an Indian. A British officer came close to him and said, "You can earn much if you join the work. I have been watching you the whole day for many days: you come, you enjoy seeing what is happening, but you simply lie down under the shade of the tree."

The man asked, "But what will I get by earning the money?"

And the British officer said, "After earning the money you can relax and rest."

He said, "This is strange -- I am already relaxing and resting. That's why I said why bother about earning money? What will money add to my relaxation and rest?" And you don't have an answer for him.

This was the situation in India before the British Raj started. All the people in a family were not working; just a few people who wanted to work, who loved to work, were working. The remaining people were just enjoying -- playing on the flute, going for a swim, resting under trees, climbing trees, eating fruits -- because the earth was so fertile and the population was so small that there was no need for everybody to work; it was unnecessary. One man working was enough for a five-man family; the other four can simply enjoy.

They still have the same attitude. They are living in the past... and you have given them new technologies which are dangerous, and in their hands *very* dangerous. It is like giving a beautiful car to a man who knows how to drive a bullock cart: there is certainly going to be an accident.

I have heard about one Indian raja. He was rich and because the British governor-general and governors had beautiful cars, he also got a beautiful car. He went for a drive, but he forgot about the brake, and finally he could only think of crashing the car into a tree to stop it. Otherwise how was he going to stop it? The car stopped and he was very happy. He came back home and did the same thing with the house! People gathered and they said, "What are you doing!"

He said, "It is a beautiful car -- just when you want to stop it, it is a little difficult. You have to have a tree or a house -- something to stop it with; otherwise it goes on and on. But no harm... we have enough trees around, enough houses."

There *are* going to be disasters. This is just the beginning. Use the opportunity to be awake -- that's all

you can do. There is nothing else that you can do.

And tell your friends to use the moment for meditation, because the disaster that has happened in the nuclear plant in Chernobyl near Kiev is not something that happens and is finished. Its effects will linger for decades, at least for thirty years. So it is not a question of some house being burned, and finished...

Around Kiev, particularly in the Ukraine where Kiev is... the Ukraine is the most productive part of the Soviet Union for wheat, for other foodstuff. But now for thirty years you will not be able to grow anything in the Ukraine.

For thirty years the radiation will affect fruits, vegetables, wheat, milk... because cows will be eating the grass. And any living things -- grass, wheat, fruits -- catch the radiation immediately; it becomes part of them. And when you eat, it becomes part of your system.

There may be thousands of women who are pregnant. If the radiation has entered them, their children will be born distorted, blind, crippled, with no brain -- anything is possible. The best will be that they are born dead; anything else is going to be a lifelong tragedy. So it is a danger not only for the living but even for those who are going to be born. And the same is true about animals. If they are pregnant their children will be crippled.

And governments go on lying. You can see how much politicians can lie. Two thousand people died in Chernobyl where the disaster happened, and the Soviet Union declared that only two persons died. Can you imagine the scale...? Two thousand people had died -- there were eyewitnesses who had seen two thousand corpses taken out of the burning plant -- and the Soviet Union declares on the radio that only two persons have died and everything is under control. And nothing was under control.

The next day it became clear: the radiation cloud started moving over other countries and the amount of radiation went up.

Man can tolerate only a certain amount -- it went to twenty times, one hundred times, two hundred times that amount in a few places. In Vienna it was two hundred times more, in London it was one hundred times more, and in all these places pregnant women were in danger -- not only them but their children. And it will continue: if those children are allowed to live they will create children, and the radiation will go on continuously affecting...

So it is not a small tragedy; its scale is tremendous. And many things are not known which will be known as time passes. The fish in the ocean will get the radiation: you eat the fish and you get the radiation. The water becomes undrinkable, because radiation ashes settle easily on the water. The atom bomb that was used on Hiroshima and Nagasaki in the second world war was a small toy compared to these nuclear plants and nuclear missiles. But even now the effects continue because they go from generation to generation. And you cannot control fish; they will move to any place, and you don't know where they have moved.

So the Soviet Union has declared that there will be no crops in the Ukraine for thirty years, but that means that for thirty years the Soviet Union, one of the biggest powers, will be the most starving country. It will have to depend on poor nations. And things are so complicated that from poor nations, which produce only food, you can purchase their food only in exchange for war material. They want war material.

They are ready to give their wheat, they are ready to give their food, but they want war material because they are continuously afraid of their surrounding neighbors who are collecting war material. So the Soviet Union is going to sell old war material, which is not of any use if a new war is going to happen any day, to get food for itself.

Another accident like that... And it all depends on the winds. You cannot control it; the winds can take the clouds, the fumes, the radiation in any direction, to any country, to anywhere. So it is not only a question of one place and its surroundings being affected. The place may be anywhere and you may be thousands of miles away but you can be affected because the winds can carry radiation. And you will be more vulnerable because you will not be so alert about it and you will not take any precautions.

There is one medicine -- and this is the first time it is being used -- which people think can prevent your being affected by radiation, but all stocks are finished everywhere in every country. People are dying to get the medicine, particularly in Europe, but there is no stock because nobody thought that suddenly there would be so much demand. And no other country is willing to give it because who knows? -- the cloud may move towards them and they will be in the same position.

The danger *is* more, but as life is itself always in the grip of death, it is a good opportunity to be aware. Otherwise your death comes without any pre-information: suddenly it comes and you don't have even a single moment. And even in cases where death is certain -- in cancer or in AIDS -- the doctors, the family, the friends, everybody tries to hide the fact that it is so close... with good intentions, but good intentions

won't do. They are harming the person.

The person should be made aware: "Your death is going to come within one month. You don't have any more life, so this month do the best thing that can give you a taste of immortality." Then when you die there is no sadness, no misery -- you simply move from this body into another body, or if you become enlightened... A sudden awareness of death can make you enlightened.

I will tell you a story. Eknath, a very beautiful master and poet, lived in a Shiva temple. He was a very independent individual. The king was an atheist, and he was really rational and argumentative. All his scholars and wise people have become tired trying to convince him that God exists. There seemed to be no way... So finally they said. "You go to Eknath. That is the only man... perhaps he can manage."

The king went there in disguise. He went in the morning; it was nine o'clock and Eknath was fast asleep. The king said, "My God! Is he going to be my teacher?" -- because the theists and particularly the saints wake up before sunrise, and he is fast asleep at nine o'clock! Not only that, his legs are resting on Shivalinga, the phallic statue of Shiva. The king thought in his mind, "Even I cannot touch Shivalinga with my feet. Although rationally I think there is no God, deep down I am afraid: who knows? -- he may be. This man seems to be far gone, and those idiots of my court have sent me to this man!"

He waited. Eknath woke up. He asked, "So for what have you come here?"

The king said, "I have come here to understand whether God exists or not, because to all my reasoning it seems he does not exist. But my people, friends, family, all believe in God and they wanted me to see you."
Eknath said, "Just show me your hand."

The king thought: This man seems to be really mad! -- because what has my hand to do with God?

Eknath looked at the hand and he said, "About God we can discuss later on... but within seven days you are going to die. I have to tell you that first because my memory is not very good, I may forget. Your lifeline is finished -- just at the most seven days. Now we can discuss."

But now the king was not ready to discuss; he was afraid of his death. He was already going down the steps of the temple. Eknath asked, "Where are you going?"

The king said, "Now there is no need of any discussion; I don't have time. Just seven days! I cannot waste them in discussion." Just a few moments before he had looked so strong, and now he was trembling as he was going down the steps -- just seven days!

He reached his home and he said, "I don't know what kind of man that is but he is a great palmist, that much is certain. He has declared that in seven days I will die. He has shown me that my lifeline is finishing -- just a small fragment is there."

And because he was going to die, he started preparing for death. He wouldn't work. He lay down, and he became weak and pale. All his relatives came. Many royal families were connected so it was a big gathering. He was becoming weaker and weaker every day: his voice was sinking, his eyes were sinking. And Eknath had said, "On the seventh day as the sun sets -- finished! That is your end." And before sunset the whole family was crying, the relatives were crying.

Eknath came. He asked, "What is the matter? Why is so much crying going on?"
They said, "Our king is dying."

Eknath said, "I would like to see him." He went to the king and shook him and said, "Just wake up and look at me. That was just a joke -- I don't know anything about palmistry! Even the line that I showed you is not the lifeline. I enquired of palmists and they said, `You should at least know the exact lines!' You are not going to die. Now wake up, sit with me, and we can discuss the question that you had come to see me about."

The king said, "Now there is no need to discuss. God does not matter. But in these seven days I have realized that what matters -- death being so near I could not remain asleep -- is that I had to be awake. I could not waste my time in unnecessary thoughts. I had to watch my thoughts so they could disappear, and they *have* disappeared.

"You were right: with the sunset -- the sun was just setting -- the man who had come to ask you is really dead; I am a totally new man. God or no God... that is no longer my concern. Now I have a totally new dimension to my being. I know my immortality, I know my godliness; now what do I care about any God? The whole existence is divine.

"Your joke really worked, but you have strange ways of working. You might have really killed me. If I had not been alert enough, exactly at sunset I would have been dead. It was so certain to me that it could not have been otherwise. But in a metaphorical way it is true: the old man is dead and I am a new man. And I have no concern with God this way or that."

Eknath said, "That's right, that is true religiousness."

And the king said, "Now I can understand a man like you sleeping late, up to nine, and resting his feet on the head of Shiva. Now there is no problem; I can understand. If you feel your own divineness then that statue is only a stone. Then the question of waking up before sunrise does not arise. Whenever you wake up, that is sunrise. One becomes spontaneous."

So it is only a question of how to use everything -- whatever it is. Use it rightly. The disaster is great, the danger is great, but great is the opportunity too.

BELOVED OSHO,
IS THERE SOMETHING THAT IS A MIXTURE OF HYPNOSIS AND MEDITATION? -- BECAUSE IN YOUR PRESENCE I FEEL AS IF MESMERIZED AND YET I AM AWARE OF EVERYTHING AROUND ME TOO.

In my presence it can happen, a mixture of both... a silence that feels almost as if you are absent, and still you are alert about every small thing that is happening around. My presence is a totally different way of hypnosis and meditation together.

It has never been tried. If you try only hypnosis then you cannot be aware of other things around you: you will fall asleep, deep asleep. You will hear the voice of the hypnotist, but you will not hear anything else. If you meditate you will become alert and you will hear everything around you in clear alertness, but you will not find the soothing softness, as if you are asleep and yet awake. And that's what I want to happen in my presence -- both together.

I don't want you to be hypnotized; that's an old and crude method. I want you to be in a very soft hypnosis. There is no effort to hypnotize you, but just because you are so attentive to listening to me it happens as a by-product -- so you are fully aware and you are gaining the effects of both, the gains of both. The hypnosis will give you a soothingness, a pleasant feeling of relaxation, and the alertness will make you a witness to everything that is happening around you. And they will not be contradictory to each other. To create this synchronicity is my effort.

That's why I want not to create a commune again, but only to have a school where I can talk to small groups of people. Then they are all close and they can all fall into the hypnosis and into meditativeness together.

Your understanding is right: that is what is happening. It has never been tried. Meditation has been tried, hypnotism has been tried -- but always separately. So meditation has a certain juicelessness, and hypnotism is unconsciousness, but with this new combination, new qualities come in.

Meditation is there, but it is not dry and juiceless because the hypnosis is making you feel relaxed, peaceful, juicy. Hypnosis is there, but there is no unconsciousness because your meditation is keeping you alert. Nobody has tried the combination for the simple reason that they think they are contradictory -- how can they be combined? But as you know, I am a man of contradictions: I don't believe that anything is contradictory; my understanding is that everything can become complementary. And meditation and hypnosis together is a far richer experience than either of them can give you separately.

BELOVED OSHO,
IF SOMEONE WERE TO ASK ME, "WHO IS THE MASTER OF THIS HOUSE?" I WOULD REPLY, "MY MASTER, OF COURSE. HE LIVES UPSTAIRS." BUT SOMEHOW I FEEL THAT IF YOU WERE ASKED THE SAME QUESTION, YOU WOULD REPLY, "I AM BUT A GUEST HERE. THE MASTER IS NOT TO BE FOUND."
IS THIS NOT TRUE?

It is true. I can be your master only if I am *not*. If I *am*, then I cannot be a real master; then I can only be an egoist exploiting people.

I am only a guest. That means you cannot take me for granted. Today I am here, tomorrow I may not be here. Today I am available, tomorrow I may not be available. Today I am speaking, tomorrow I may stop speaking. I am not predictable. In that sense I am only a guest.

The Indian word for "guest" is very beautiful; the Indian word is *atithi*. *Tithi* means "date" and *atithi*

means one who comes without giving a date, and who leaves without giving a date. He comes suddenly and he leaves suddenly. His coming and going is not controllable. His coming and going is just like a breeze: it comes, and you feel the coolness of it, and then it goes. You cannot prevent it. If you close all the doors and the windows so that it cannot go out, there will not be any breeze; there will be only stale air.
The master is as free as the breeze.

And the master is absent as far as his personality is concerned. He is just a vehicle -- a flute, a hollow bamboo -- to allow existence to reach to you. His function is not to do anything; his function is not to obstruct existence reaching to you. So he is a non-doer: he cannot take the credit for anything. He is just an instrument in the hands of existence. Whatever song, whatever music existence wants to play on it, it plays. The master has no objection, no obstruction.

So you are right: you can say your master lives upstairs. And the master always lives upstairs. But I cannot say I am a master; I can only say I am a hollow bamboo. You can make a flute of me; existence can sing a song through me. My quality is only that I will not be in the way. I will allow existence in its purity to touch your heart.
Everything that I will do or say will not be mine.

You have seen my signature. Thousands of times people have asked me, "What does this signature mean? Which is the language you are signing in?" It means nothing! It is no language. I have replied in different ways, but in fact I cannot sign -- I am not here. So I have simply created a symbol. My signature says nothing; it is just symbolic. It indicates something but it says nothing, it means nothing. It is not my name.

It is the greatest benediction in the world to be in this state where you can say "I am not, only existence is."

The Path of the Mystic

Chapter #5
Chapter title: The moment truth compromises, it dies

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BELOVED OSHO,
IN URUGUAY, EVENING HAS COME. A SMALL GROUP OF FRIENDS LISTEN AS SILENCE SPEAKS.
BELOVED MASTER, WHAT IS THE ESSENCE OF ZEN?

It is one of the most significant questions that can be asked. The small word `zen' contains the whole evolution of religious consciousness. It also represents freedom from religious organizations, from priesthood, from any kind of theology, from God. This small word can bring fire to your being.

First look at the history of the word, because that will help you to understand the essence of it. The word zen is Japanese, but it is not Japanese; it is a Japanese pronunciation of a Chinese word *ch'an*. And you should remember that Chinese and Japanese are nonalphabetical languages, so pronunciation differs. Even in China for the same word you will find hundreds of pronunciations -- the land is so vast. And it is not

alphabetical, it is just a symbol. That's why it is very difficult to learn Chinese or Japanese.

To be really a master of the Chinese language at least thirty years' hard work is needed. Being a nonalphabetical language, you have to remember the meanings of at least one million words -- that is the minimum -- because each word is a separate symbol. In alphabetical languages it is easier. The same alphabet makes different words, but the alphabet remains the same.

In Chinese each word is independent. You have to remember the meaning of the symbol; the language is symbolic, pictorial. But then it is very difficult to keep the same pronunciation; there is no way to keep the same pronunciation, because the symbol has no fixed pronunciation. So you will find the same word being pronounced differently in different parts of China.

Japanese people can read Chinese but their pronunciation will be totally different. The difference between Japanese and Chinese is only of pronunciation -- the symbols are the same. But the pronunciations are so different that they have to be taken as two different languages.

So it is the Chinese symbol ch'an that the Japanese manage to pronounce as zen. But in a strange way it has come very close to the original word. Ch'an also is not Chinese. It came to China with the Buddhist monks some two thousand years ago. Buddhists used the language Pali; their word was *jhan*. It became in China ch'an. The Pali word jhan comes from the Sanskrit word *dhyan*, so it has a long history of traveling, taking different shades, meanings.

It is *dhyan* that we are translating as meditation, pure meditation, just witnessing. There is no question of any certain religion. There is no need of any kind of catechism. You simply don't need anything as a pre-requisite. Dhyan is complete in itself. It is the beginning and the end of the whole evolution of consciousness, the alpha and the omega.

People know what prayer is because ordinarily all the religions depend on prayer; dhyan is just the opposite of prayer. Prayer is directed, addressed towards a God which is just a hypothesis. You say something, you repeat a mantra, you chant something, in the praise of God. It is either out of fear or out of greed. Either you are afraid, so you are remembering God, or you are in need of something desperately and you find yourself unable to find it, so you are asking God to help you. But fear and greed cannot be religion, and truth cannot be found by a hypothetical belief. If you begin with belief, you will end with belief; you will never come to know what is in fact the case.

Dhyan is just the opposite, not addressed to anyone -- no God, no question of fear, no question of greed. It is something that takes you inwards. Prayer takes you outwards, and anything that takes you outwards is just worldly -- whether you do it in the church or in the mosque or in the temple, it does not matter. Unless something leads you inwards, to the very center of your being... nothing else is religious.

So religion is very simple: just coming to your own center.

Dhyan is the process of coming to yourself: leaving the body out, leaving the mind out, leaving the heart out, leaving everything out -- eliminating everything by "I am not this" -- until you come to a point where there is nothing to be eliminated.

And the strangest experience is that when you have eliminated everything, you are also not there as the old person you used to be, the old ego, the old "I." It was the combination of all that you have eliminated. Slowly, slowly, without knowing, you have destroyed your ego. Now there is only pure consciousness, just light, eternal light.

Dhyan was taken by the Buddhists to China, but in China a great transformation took place because China was under the great impact of Lao Tzu, and his whole teaching was "let-go."

Gautam Buddha fights to enter into his own being; at the ultimate point he comes to let-go, but that is the last thing. Tired of the efforts, the struggle, the ascetic practices, finally he drops everything. And in that let-go, that which he has been desiring for years happens. It happens when there is no desire for it. Lao Tzu begins with "let-go" -- so there has been a beautiful meeting.

Religions have met in other places, but it has been ugly: Mohammedans with Christians, Mohammedans with Hindus, Christians with Hindus, but all their meetings have been conflicts, fights, violence. There has been bloodshed -- a great effort to convert the other!

The only religious meeting which can be appreciated happened in China between the Buddhist monks and the Taoist monks. They did not argue, they did not fight, they did not try to convert anybody. In fact seeing each other, they immediately understood that they are standing in the same space. Out of this communion of Buddhism and Taoism ch'an was born.

It is the only meeting of two religions which can be said to be friendly, compassionate, loving. There has been no conflict at all, no argument even, but a sheer understanding. In deep silence they both could see

that their paths may have been different, but they have arrived at the same peak. Taoists had no name for it; they have left it unnamed. Buddhists have a name for it, dhyan. But it was so new they had to make a new symbol for it, and that symbol was pronounced ch'an. It remained the culmination and synthesis of the two greatest and most highly evolved religions -- but it remained confined too, to Buddhists and Taoists.

When it was taken to Japan by Japanese seekers, it reached a new height; it became free from Buddhism and Taoism too, it became simply Zen. There was no need for all the Buddhist doctrines to support it; nor was there any need for the Taoist philosophy to support it. It was so complete and entire in itself that in Japan dhyan, in the name of Zen, came to its purest quality. Nowhere else in the world has it happened.

The essence is witnessing. It is completely devoid of any doctrine; it has no teaching. The man of Zen has nothing to teach; he has no philosophy, no religion. He can only explain to you, through different devices, the silence. And Zen has evolved new devices which were not in the Buddhist jhan nor were they in Chinese ch'an.

Zen has taken a totally new course, a new freshness, a new birth. Even Taoists and Buddhists feel a little strange about Zen. The most orthodox ones laugh at it, that it is absolutely absurd.

I have seen prominent Buddhist monks. One was Bhikkhu Sangharakshita. He was an Englishman. He must have become a Buddhist monk very young; now he is very old. He lives in Kalimpong just on the border of India and China. He has his small commune there and he is very respected. He has written beautiful books on Buddhism, but when I mentioned Zen he laughed.

I said, "Studying your books I knew you would laugh, because you are still confined to the Buddhist doctrine. You cannot conceive that Zen can exist without any philosophical support. There is no need for any philosophical support; it is a very pragmatic and scientific method. You simply witness your body while walking, sitting, eating, listening, speaking -- whatever you are doing, just be watchful."

There is a Hassid story about Baal Shem, the founder of Hassidism. In the middle of the night he was troubled by some philosophical problem. He came out of his house. The road was empty and he started walking up and down. Seeing him walking up and down, a rich man's guard came out of the house and asked Baal Shem, "What are you doing here in the middle of the night on the empty road?"

Baal Shem said, "The same question I wanted to ask you. What you are doing here in the middle of the night when the road is empty?"

And the man said, "I am a watchman."

Baal Shem hugged him, thanked him, but the watchman asked, "For what?"

He said, "I have found the key I was looking for. I was worried how to get out of this worry. The word `watch' gave me the key. You are my master."

The watchman said, "I don't understand what you are talking about."

He said, "Whether you understand or not does not matter, but you are my master; you have given me the key. I also want to become a watchman."

The watchman said, "If you want to become a watchman, I can find you a job."

Baal Shem said, "You don't understand, and you need not be worried about it. It is not a question of finding a job. My watchmanship is totally different. I want to watch my thoughts."

The whole process is simple: watching your body, in action, in inaction; watching your mind, with thoughts, without thoughts; watching your heart, with emotions, moods, without emotions, without moods. And when all these have disappeared through watching then your watchfulness goes through a radical transformation: it watches itself, it returns to itself.

Just as everything moves in circles in the world -- every energy moves in circles and watchfulness is an energy. If nothing obstructs it, it is bound to come back to itself. This has been expressed in different ways. The old man becomes the child... it is the consciousness coming back to the source. Immense innocence is released.

Sangharakshita used to come to me whenever he was passing my way; he made it a point to stay at least one day with me. He was constantly moving around India teaching Buddhism, trying to convert people, but I said to him, "Buddhism has gone far ahead of Gautam Buddha, and you are still hanging on to him."

The Zen story is:

A Zen monk is staying in a Buddhist temple. The night is cold -- and in Japan the statues are made of wood -- so he takes one of Buddha's statues and creates fire.

The priest was asleep, but he heard the crackling of the fire and saw the light. He came up from his room. He could not believe... Gautam Buddha was burning and that man was sitting by his side enjoying! He said, "You seem to be mad. You have burned one of my beautiful statues of Gautam Buddha. You

should be ashamed of yourself. I gave you shelter in the temple and this is the reward? -- you have burned Gautam Buddha!"

The monk said, "Wait!" And he took a small piece of wood and started searching in the ashes, but the Buddha was completely burned.

The priest asked, "Now what are you looking for?"

He said, "I am looking for the bones." Actually he said, "I am looking for the flowers" -- because in the East the bones of a dead man are called "flowers."

"I am looking for the flowers."

The priest said, "You are certainly mad. How can a wooden statue have flowers?"

The monk said, "That means you agree with me. Then please bring one more, because you have already too many and the night is long and it is too cold. And you have understood that it is just wood -- there are no bones, and Buddha cannot be without bones. Just pick up one more."

But the priest was mad. He said, "I will not let you stay inside for a single moment more. You just get out of the temple!"

While he was pushing him out the monk said, "Listen, you are worshipping dead Buddhas and you are throwing out a living Buddha. You will repent for it."

Only a Zen master could have done that. No Christian bishop, or cardinal, or even a pope can burn Jesus Christ's wooden statue. He knows it is wooden but he cannot gather courage to burn it. No Hindu can do it. Nobody in the whole world.

Zen has gone far beyond where Buddha left it. If he comes back he will be rejoiced, but these scholars cannot understand that this is the ultimate growth. Now there is nothing more than Zen. There is no possibility I can conceive that can go beyond it. It has left everything possible behind; now only the essential has remained -- pure consciousness. Now it has nothing to do with Buddhism, nothing to do with Taoism. It is yours if you do it, whoever you may be: man, woman, black, white, it doesn't matter.

What I am teaching is exactly pure Zen, without using the word Zen, because although it has gone beyond, still old associations and connotations linger with it. It is still called Zen Buddhism. There are still Zen temples where Gautam Buddha's statue is worshipped.

The greatest Zen masters have gone completely beyond all of these rituals, but there are so many categories. That's why I am not using the word Zen; otherwise, what I am teaching is exactly pure consciousness, how to enter into it, and how to be it.

BELOVED OSHO,
ONE OF THE MOST BEAUTIFUL THINGS THAT HAPPENS AROUND YOU IS HOW WE FUNCTION AS A GROUP. UNLIKE MANY OTHER GROUPS OF PEOPLE PERHAPS, WHEN WE CAN SEE VARIOUS OF US HAVING SOME BEAUTIFUL QUALITY, CHANGING, COMING CLOSER TO WHAT YOU ARE TALKING ABOUT, WE REJOICE IN IT AS MUCH AS IF IT WERE HAPPENING TO US AS INDIVIDUALS, BECAUSE WE RECOGNIZE THAT WHAT IS HAPPENING TO THEM WILL BENEFIT ALL OF US. I CAN RECALL YOU MENTIONING THE PHENOMENON OF GROUP CONSCIOUSNESS ONLY IN PASSING. IS IT RELATED TO THE COLLECTIVE UNCONSCIOUS?
WOULD YOU SPEAK TO US A LITTLE MORE ABOUT GROUP CONSCIOUSNESS AND HOW WE CAN BEST UTILIZE IT HERE IN OUR SITUATION WITH YOU?

I have described to you that below your consciousness there are three layers of unconsciousness, becoming more and more unconscious. The lowest is cosmic unconsciousness, just as it is in a rock.

Above your consciousness there is superconsciousness, again in three layers, the highest reaching to the cosmic superconsciousness. That's what I have been talking about as pure consciousness -- as Zen, as *ch'an*, as *dhyan*.

The phenomenon of group consciousness is a reality. The world is in such a mess because everybody is at a different stage. Group consciousness is possible only when you are all at the same stage. For example if you are all unconscious, then a certain rhythm arises from all your beings and connects you. And this you can see sometimes in riots, when mobs completely forget what they are doing.

I have seen with my own eyes Hindu-Mohammedan riots. And I was puzzled seeing that the people who were killing each other were nice people. Many of them I knew personally. I could have never conceived that they would kill somebody so easily or burn a house full of living people so easily -- without a second thought.

I was sitting in a bookstall on a second story when a riot broke out. People were killing each other, taking things from shops, whatsoever they wanted. There was no law, no order. Just in front of me was the shop, the biggest shop in the town, of watches and clocks and people were just grabbing whatsoever they could get.

And one old man... I knew him, I used to meet him on my morning walks, and many times we would sit and discuss things. He was a Mohammedan. The shop belonged to a Hindu. Although he was a Mohammedan he was shouting, "Don't do this! This is not right. And if you want to kill Hindus, kill Hindus, but stealing, robbing... Mohammedanism does not teach that." He was standing on top of a chair and shouting at people, but who listens?

But the most amazing thing was that when the whole shop was robbed and there was only a very big wall clock left, the old man took it and went home. I had to rush down. The bookshop owner told me, "Don't go down. It is dangerous. Wait a little and let things clear. Let the police or army come."

I said, "No. I have to ask that old man what happened to him."

And I caught hold of him and I asked him, "You have been shouting for half an hour, `Don't do this!' Then what happened to you suddenly?"

He said, "I don't know. I just saw that when everybody is doing it and nobody is listening to me, perhaps they are right and I am the only fool. And this was the last piece. If I had not taken it somebody was going to take it, so I immediately took it. It is heavy for an old man like me." It was a big clock.

But I said, "You were talking about it being against Mohammedanism, that this is not religion."

He said, "I forgot everything in that moment. When I saw that only one clock is left... I don't know what came over me; I forgot all philosophy and all religion. Only one thing remained in my mind: everybody has got something; I am just acting like a fool shouting here for half an hour. Just for my shouting at least I can take this; otherwise I will repent my whole life."

I saw professors stealing, robbing, killing, burning Hindus, Mohammedans. Later on I enquired of them and they said, "We also wonder about it. If somebody says to us, `You go and burn that temple,' alone we cannot do it. But if a crowd is there burning the temple, we can participate."

I said, "What is the difference?"

One man said, "In some strange way I don't feel responsible at all. When the whole crowd is doing it I am not responsible, I am just part of the crowd mind. The crowd is doing it, I am not doing it. And it is going to be burned whether I participate or not."

Whenever there is a similar state of mind, of consciousness, there is something invisible joining you and making you a collective phenomenon. If it is lower than consciousness then you are falling into barbarism, murder, violence, arson. If it is something higher than consciousness then you are creating a tremendous energy that whoever comes close to it will be immediately lit -- so much fire of consciousness that even an unconscious man will have to become conscious, will have to become awake.

On this, secret schools of mysticism have existed: that what you cannot do alone, or may find arduous and difficult to do, is easy and more possible when many people are doing it together. Then suddenly you are taken by a mass energy, a wave you can ride upon. Alone perhaps you would have thought a thousand times, but when so many people are moving higher and rejoicing -- and you can see and feel their joy -- you forget your fears, you forget your inhibitions; you start joining them. School methods depend on this basic fact -- that consciousness can function as collective.

Unconsciousness has been functioning down the ages as collective. Thousands of Christians going for a crusade to kill Jews and Mohammedans -- what do you think? None of them thought about it? Thousands of women are being burned alive as witches and nobody raises any objection. What must be the reason behind it? -- just a collective unconsciousness. They all feel alike. They cannot go against this tremendous current of so many people; hence the desire of every religion to have more and more members. Then they can create collective floods, which they have done.

You will be surprised: in India Gautam Buddha turned almost all of India to his way of thinking and living, but today you cannot find a single Buddhist. Such a vast majority of people were destroyed for simple reasons. The Hindu collective mind, the unconscious, was ready to burn living people, torture them, and the Buddhists could not stand against this unconscious madness. They did not have a collective superconscious mind to counter it. They were just followers.

In Buddha's time they were practicing it. Once Buddha was gone -- and he had created a tremendous energy of superconsciousness that transformed the whole country -- once he was gone, and his chief disciples were gone... After five centuries the only Buddhists were those who were Buddhists by birth; other

than that there was nothing of Buddha in them, so there was nothing to counter the Hindu mass unconsciousness.

Jainism compromised. Many Jainas were killed; and seeing that they will be destroyed just like the Buddhists, they compromised. You will be surprised to know that both religions, Buddhism and Jainism, arose as rebellions against Hinduism and Brahminism -- that the brahmin does not have the monopoly... that he does not become enlightened just by being born in a brahmin family. It has to be earned, it has to be deserved. Just by birth you are the same as everybody else; you cannot claim any superiority.

Jainism and Buddhism were both rebellions against brahmins, but seeing Buddhism destroyed so cruelly, Jainism compromised. The compromise was that now the Hindu brahmin is called when a child is born -- the naming ceremony is done by the brahmin who reads Hindu scriptures -- and at marriage and death ceremonies the brahmin presides.

All the rituals that the brahmin does for Hindus, he also does for the Jainas, so his profession is intact. Then he does not bother whether you believe in this or that; that is not his concern -- just his profession, his priesthood, should remain intact. And Jainas have accepted his priesthood -- exactly what he does for Hindus, he does for them -- but then the Jainas could not grow. The moment truth compromises, it dies. Then it cannot have any impact; it loses glory, it loses grandeur.

The principle of the collective mind can be seen in other fields. For example, psychologists and philosophers have been puzzled by the fact that a man like Adolf Hitler, almost retarded, without any charismatic personality... If Adolf Hitler has a charismatic personality, then Charlie Chaplin also has a charismatic personality! They are both buffoons. Their faces are not those of men who can leave an impact on you, and what they say is rubbish. But a country like Germany, which is far more intellectual than any other country in the world, which has produced more philosophers than any other country in the world... how did it happen that the whole country followed this madman?

And that madman was doing things which are impossible to conceive: thousands of Jews were being gassed in concentration camps. Within seconds there was only a cloud of smoke, and all those thousands of living beings disappeared in the smoke! Millions of Jews were burned alive in those gas chambers.

Very educated, qualified people were running those gas chambers, and they never thought about what they were doing. And nobody has come up with an answer; it is still a question, and it will remain a question if they don't understand that mind has the capacity to function collectively -- then individuals don't count. Then they don't think that they are responsible. If the whole country is doing something... And that's what Adolf Hitler managed. His whole effort was to create big rallies.

Thousands of young people rallying behind him created an impact and a wave of unconsciousness that you cannot see. The people who were watching the rally were simply falling into a certain unconscious rhythm with the rally. Those rallies were arranged in all the big cities, and people were coming from the villages to see them.

What was the psychological purpose of those rallies? The purpose was to make the whole country certain that "the people are with me." Thousands of young people with the same slogans, with the same dress, parading to the same music, created an atmosphere in which even a man like Martin Heidegger, one of the best philosophers of this century, became a follower of Adolf Hitler.

For centuries this has been going on. Politicians have used it, religious leaders have used it, perhaps not knowing what they are doing, how it is happening; they may not know. You don't know how electricity works; you just know how to put it on and off. That's all your knowledge consists of.

They may not have any understanding of the collective mind, but that's what has been happening, and this understanding has to be made known to everybody worldwide. Before you act think twice: Are you doing it on your own responsibility or are you just following the mass, the crowd? To follow the mass is a crime because the mass is not superconscious, it can only be unconscious.

We have to create small groups, oases in this desert, where a few people can rise as a collective towards superconsciousness. But there is a danger that the majority of unconscious people may not tolerate you. And this is becoming clear.

America was against me, and slowly slowly it has become a worldwide phenomenon. One cannot conceive it if he does not understand the collective unconscious mind. These politicians have different ideologies but they are as unconscious as anybody else, so they may be German, they may be English, they may be Swiss, they may be Swedish, they may be American, it does not matter. Now the collective unconsciousness of all the politicians of the world is functioning in oneness against a single man. And they will believe each other's lies.

The Indian government has been pressurizing other governments that I should not be allowed... because there is much they have against me. And just today I have received cuttings from Laxmi. The home minister was asked in the Indian parliament, "Have you prevented Osho's followers from entering into India? If he comes to live here will his followers be refused entry as tourists?" He denied it.

The question was asked twice by two different persons. Again he denied it. He said, "No, there is no condition like that. Everybody can come and visit him."

And the next day somebody from the opposition party raised a question -- he is the leader of the party and knows me because he is from Poona. He asked, "Is there any income tax that Osho has not paid? or any kind of taxation that he has avoided?"

And the finance minister said, "No, because he has no income. How can he have any income tax? And he has not avoided any taxation."

To the parliament they are saying this, because if they say anything else then they will have to prove it. And to the other governments they are falling in line, in tune with every politician.

It seems the time is ripe. If we don't disrupt the vicious circle and create groups which have a different kind of collective energy, far higher and superior, history will be repeated.

They killed al-Hillaj Mansoor, they killed Jesus, they killed Socrates -- the same they will do with me. They will not bother that they don't have anything against me. They will create it, they will invent lies, but they will remain in tune with the unconscious circle.

It is true that there is such a thing which is always at work. You will see it in fashion: suddenly something comes in fashion and thousands of young people fall in tune with it. Something goes out of fashion, it simply disappears. Some music becomes fashionable and everybody loves it, and it goes out of fashion and nobody even thinks about it again.

It is simply the flow of collective waves that affect people's minds. And anything can become fashionable, it just has to catch fire in the collective unconscious. Then from person to person it will spread like wildfire.

As far as higher things are concerned it is difficult, very difficult, because it needs some effort, some daring, some courage, some seeking for truth. So only a few groups here and there have been able to create a collective superconscious. But now a few groups won't do.

The world is in a much bigger danger. We need many more groups around the world which will be the real protection from political stupidities, political unconsciousness. It is a tremendously great job, but immensely enchanting, challenging, to all those who have any guts, any intelligence. I want my people to become the barrier, to prevent the political unconsciousness -- it is still possible. We will fight to the very last breath.

The Path of the Mystic

Chapter #6
Chapter title: The flower of discipleship

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BELOVED OSHO,

NOT INFREQUENTLY, WHEN I BEGIN TO WAKE IN THE MORINIG, I HAVE SUCH A STRONG SENSE OF HOW ARBITRARY IT IS THAT I AM BACK IN MY PARTICULAR FORM. I RECOGNIZE THE PERSON I SLIP BACK INTO: I KNOW HER MANNERISMS, HER LIKES AND DISLIKES. AND IT SEEMS NO ONE ELSE IS AVAILABLE TO BE IN HER BODY -- THEY ARE BUSY LOOKING AFTER THEIR OWN -- SO I SLIP IN, AND START THE DAY.

APPARENTLY THE AUSTRALIAN ABORIGINES BELIEVES THAT WHEN ONE SLEEPS, ONE LEAVES THE BODY; DREAMS ARE IN FACT, ACCORDING TO THEM, THE ADVENTURES OF THEIR BODYLESS BEING. I WISH I COULD MAINTAIN THIS SENSE OF DISTANCE ALL THE TIME. IT SEEMS CURIOUS THAT IT HAPPENS EITHER THROUGH ABSOLUTE ALERTNESS -- WITNESSING -- OR AFTER COMING OUT OF DEEP UNCONSCIOUSNESS.

The sense of distance with our own body can happen both ways: either by becoming aware, alert, or by falling deep in unconsciousness. While you are unconscious the distance will not be recognized, but when you are becoming conscious, for a slight moment you will be able to see the distance -- that you are one thing and the body is something else. In alertness it is more clear, but the phenomenon is the same.

In many aboriginal tribes the mythology is that in the dream the soul leaves the body and travels. All that you see in the dream is not dream but a reality. In aboriginal tribes where that mythology is prevalent, nobody is awakened from sleep because if you wake up the person and he is not at home -- he may be far away, traveling in a dream -- you can kill him. And it has happened many times that by some accident the man was awakened suddenly and he died, but that is simply out of a deep auto-conditioning.

In the dream you don't go anywhere; otherwise it would be happening all over the world, not only in a certain tribe where the belief is ingrained. You can wake up anybody; that does not mean he will die. But in those particular tribes -- in India there are a few tribes and in other countries in the Far East -- they are very respectful when a person is asleep because he may be visiting faraway places. No noise is made, no disturbance, so the person can wake up on his own when he returns. If he is not back yet and you wake him up, you have broken the thread that joins him with his soul. In those tribes, it happens.

This is something very essential to be understood: it is a vicious circle. If you believe in something, it happens. Then you believe it more, then it happens more, and so on and so forth. The wheel goes on deepening into your being.

These tribes which have that kind of myth also think that whatever you do in a dream is real. For example, if you have slapped somebody in the dream then the first thing to do in the morning is to ask the elders of the tribe, "What should I do? In the dream I have slapped somebody." And they prescribe the apology: "Take sweets, fruits to the person and ask his forgiveness." And because of such simplicity, they rarely dream. It is very rare for people in those tribes to dream. Their sleep is a solid block of silence.

This is significant in reference to Sigmund Freud and his psychoanalysis. Those tribes have been doing psychoanalysis for centuries. You have slapped somebody in the dream, and in the day you go to apologize, to be forgiven. This is a deep psychoanalysis. You are not just relating a dream to that psychoanalyst, you are actually living it again -- and not only living it, you are trying to clean yourself of it.

Those tribes don't collect rubbish. They fall asleep without any trouble, they sleep very deeply, and rarely it happens that somebody says he had a dream.

But the idea of the soul moving out of the body is not only in these aboriginal beliefs. Many people of different cultures have suddenly felt it happening to them for no reason at all. They fall asleep and they suddenly see themselves rising out of the body, moving, doing things. And in the morning they find that they have actually done them, but they had not left the bed as far as the body is concerned.

So there are many memoirs about out-of-body experiences, and it is becoming more and more a fact that man can move out of the body. It is dangerous, but if it happens in awareness, on its own, it is harmless; in fact it is infinitely fulfilling, a tremendous release from a prison. The feeling that you are beyond the body will help you in disease, in sickness, in death. Nothing will cause misery to you.

But sometimes it can happen to a few people waking up in the morning; it all depends on the speed of waking up. A few people wake up very slowly -- between the sleeping and the waking state they take time -- so they will never feel this thing. Their pace is such that they will wake very slowly, so by the time they are waking up the sleep is almost gone. But a few people wake up abruptly, and that must be the case with you; your waking up is abrupt. Nothing is wrong in it, but then you will feel a sudden change because of the two different states. In sleep you are in one state, in wakefulness you are in a different state.

Abrupt awakening will give you the sense for a moment that the body is separate and you are entering into it. Enjoy that moment, prolong that moment, enjoy it in every detail. Watch everything that is

happening, and that will become a kind of meditation to you. It will help if you are also trying to witness when you go to sleep. It will be easier to witness.

This abrupt awakening is rare. Otherwise everything is very slow. So the two states are so mixed -- one grows and one lessens -- that you cannot see the distinction. The abrupt awakening happens only if in your past life you died abruptly -- that means you were murdered -- and that experience has left a deep stigma. It can be used. There is no need to be worried about it: what happened in your past life does not matter. We have to use everything for the best. But abrupt awakening, in my experience, is rare because very few people are murdered.

For other people dying is a slow process; slowly, slowly, slowly they lose consciousness, go into unconsciousness, and then death happens. But if somebody is murdered, then there is no time for a slow process. He is awake -- fully awake -- and he leaves the body.

And there are related phenomena. If a person is murdered, he leaves the body abruptly -- like when your house is on fire you jump out of the window. Within seconds he will be entering into another womb, but the experience of being murdered has been such an intense experience that you cannot erase it within a few seconds. The person will enter into the mother's womb just the way you are describing slipping into some new embodiment. And the same thing is being repeated every morning.

If you just try silent awareness while going to sleep, the same experience will be felt again. But most probably sleep comes slowly, so you don't have the time to see the distance. But the distance is a reality whether you see it or not. It is good to see it. It is good to make it bigger.

So first you can make the distance from the body a very solid reality. Then you can make the distance from the mind... which is possible only through meditation. In this experience you are not feeling distinct from the mind, the distance is only from the body. It is a good step, a good beginning; one third of the process is achieved. It is something good to begin with; in the same way look at the mind as distinct, and finally look at your feelings and heart as distinct.

Ultimately we have to find one point in ourselves from which we cannot in any way feel distinct because we are it. There are layers just like an onion; you peel one layer and there is another layer. You peel that layer and there is another. Go on peeling the onion. In Zen they have a saying: "Go on peeling the onion till only nothingness is left in your hands." And that nothingness is you.

This experience makes it certain that in the past life you must have been murdered or had some sudden accident -- falling from a train, coming under a car -- something that abruptly separated you from the body. And that's why that experience is happening. But use it now; it is tremendously valuable.

BELOVED OSHO,
IT SEEMS TO ME THAT JUST BECAUSE YOU GIVE SOMEONE SANNYAS IT DOES NOT NECESSARILY MEAN THAT THEY ARE A DISCIPLE. DOES ONE HAVE TO EARN DISCIPLESHIP, OR DOES IT JUST HAPPEN?

It is a complicated question. Three things. First, just my giving sannyas does not make one a disciple; it simply shows his intention to become a disciple.

Secondly, you have to do everything that you can do to earn disciplehood -- although you cannot earn it, it happens. But it can happen only if you have exhausted all your resources in earning it. So you cannot drop the earning part. If you drop the earning part, the happening will never be possible. For the happening to happen, your ego should be so exhausted, so tired, so flat on the ground, that you are almost egoless -- even for few seconds -- and that will give enough time for the happening.

The flower of discipleship is something so unique, so beautiful, that those who have not found it have missed a treasure in their life. It is the most precious treasure, because with discipleship so much happens multi-dimensionally.

You are relaxed. For the first time you know what relaxation is, because it is now a part of the happening. It is not the American way of relaxation. There is a book in America titled YOU MUST RELAX. Now that *must* destroys everything. Nobody can manage it.

But in discipleship -- because it is a happening -- simultaneously many things will be triggered in you which are of a similar nature. Relaxation will happen. For the first time you will feel so light and without any tensions. Trust will happen for the first time without any reason. A deep "yes" to existence, whatever it brings... It may bring life, more life; it may bring death, but it doesn't matter. As far as your yes is

concerned, nothing matters; your yes is unconditional. It arises in you and fills your heart. Then you live an unworried, non-tense life without any goal, without any desire to achieve anything.

Love happens for the first time, a love which is not against hate. This love cannot be turned into hate. It is outside of the duality of the ordinary experiences of life. A compassion comes to you, a compassion even for things which you have always thought were dead. It is not a question of the object of compassion, it is a question of the subject full of compassion. For example, this light bulb is not bothered whether its light is falling on dead things or on living beings. It is unconcerned, it is just its nature. And love, when it is natural, never turns into hate. A great feeling comes when you have found it.

Discipleship is no ordinary experience. So remember neither can I make you a sannyasin nor can you make yourself a sannyasin. I can give you the direction, the incentive, and you have to work hard to exhaust yourself completely, not holding anything back, knowing perfectly well that this is not going to give you disciplehood. But in a way it *is* going to give... because when you have done everything that you can do, a silence descends on you, the effort drops. You are in a state of non-action, and in that state, in that moment, the blossoming of discipleship -- suddenly so many flowers surround you, so much fragrance, so much light.

You will feel grateful to the master. He has not given it to you, but without him there would have been no direction. And you will feel thankful for all the efforts that you made because without them you would not have come to this sudden stop where time and space both stand still.

And once it has happened, once you have tasted it, then you know the way just like you know where your room is. Even in darkness you can reach it, even with closed eyes you can find it. The experience is so beautiful, so wholesome, that you would like to have it again and again.

Slowly slowly it will become so natural that outsiders cannot understand it. Just seeing the master it will be triggered, just seeing the picture of the master on your locket it may be triggered, or just remembering the master it may be triggered. Anything connected with the master, any word... You will not go through the whole process; the whole process will happen so fast that you will not even be able to take note of it. You will suddenly reach to disciplehood.

It is very difficult to explain to people why you have my picture on your beads. It is so esoteric they will not be able to understand it, but it is a key. It is very simple. Just holding it in your hand you can be transported immediately into that beautiful space.

BELOVED OSHO,
WHY IS IT SO DIFFICULT FOR ME TO HAVE DIRECT EYE CONTACT WITH ANOTHER PERSON?

The question is from Kirtan. There can be many reasons. One can be that your past lives have been in the Eastern hemisphere where it is thought to be graceful for a woman to keep her eyes down, not to have eye-to-eye contact. It is thought to be rude, a little violent. So in the East no woman has experienced eye-to-eye contact.

It is possible you have carried it from your past life. And it seems to me that it must be the case because you also carry the feeling that you are unworthy. That too is a teaching in the East for all women: to be a woman is to be unworthy, because from the body of the woman enlightenment is not possible. First she has to be born as a man and only then can she work towards it. And you have not been just in the East...

You may have been a nun, a Buddhist nun, a Jaina nun. They are not allowed to look more than four feet ahead of them. It looks strange even talking with them because they are not looking at you, they are looking four feet ahead on the ground. They are trying to listen to you, they may answer you, but they will not look at you. And the reason seems to be that a nun cannot have an intimate relationship with anybody.

Psychologists have discovered that if you look at somebody's eyes for just two to three seconds, it can be accepted; it is just casual. But if you look longer than that, then it is not casual; then you are trying to interfere in the very individuality of the other person. And if the other person happens to be a woman it is absolutely immoral. That is the Eastern way: that you should not look into the eyes too long.

You will be surprised to know that the Hindustani word for scoundrel is *luchcha*, and that will give you insight into the problem we are talking about. The word luchcha comes from *lochan*, and lochan means eyes. A luchcha is one who has been staring at you and has passed the casual limit. He is not a civilized man. He is behaving in an ugly way.

The Hindi, Hindustani, word for a critic is *aalochak*. That also comes from lochan. The critic has to look

into things, not casually but as deeply as he can; only then can he find what is wrong or what is right. Criticism is possible only if you look deep enough. Aalochak and luchcha linguistically mean the same, but their use is different. Both come from staring.

Now the trouble with you is you were born in the West with an Eastern mind, and the new fashion in the West is to stare eye to eye. It is thought to be honest, sincere, and there is some truth in it. If the man with whom you are talking goes on looking sideways, never looks at you directly, he shows... it indicates with certainty that he's hiding something. He is afraid to be caught and he does not want to look into your eyes because eyes are very revealing. They reveal your whole being. If somebody knows how to read your eyes, just looking into your eyes he can know much; he need not ask anything.

In India, the Indian medicine called *ayurveda* takes it to the extreme. One of the great ayurvedic physicians, a man who has been the president of the All-India Ayurvedic Physicians, told me that if a physician cannot, just by looking into your eyes, at your tongue, feeling your pulse... if he cannot find what disease you are suffering from he is not worth calling a physician. He should move to the veterinary college.

To the allopathic physicians the ayurvedic doctors are similar to the veterinarian doctors. Animals cannot speak, so you have to figure out what sickness they have. Man can speak and you can ask him, but ayurvedic medicine says that even though man can speak, he cannot really say the real source of his disease. He may talk about symptoms -- that he has a headache or something -- but the causes have to be found by the physician. And they don't have any sophisticated means -- just the pulse beat, looking into the eyes, looking at the tongue.

To them, the tongue gives all the information about the stomach. The eyes give them all the information about the psychology of the man. And the pulse gives them all the information about the body and its state. And that's enough.

You will be surprised: if you go to a real ayurvedic physician who has not got mixed up with allopathy he will not ask you what the problem is. He will simply take your pulse, look into your eyes, look at your tongue -- that's all. And then he starts prescribing the medicines that you have to take.

I asked this man, "Just by looking into the eyes what can you find out about the mind?" and he said, "Almost everything that is needed for our purpose."

An innocent man, a truthful man, a sincere man, will have a different quality -- a softness, a depth to his eyes. The superficial man will not have the depth; cunningness will show from his eyes.

So, Kirtan, if you cannot look directly into people's eyes, there is no need. You are not a physician and you don't need it. What is needed is to look within yourself, not into somebody else's eyes.

And you have a history of past lives in the East, where the woman has been brought up for centuries to be graceful. This is part of her grace -- not to look into your eyes. In the East that is done only by prostitutes. The Eastern woman has a certain way of being humble, not aggressive. Looking into the eyes of other persons is aggression, it is not grace. My own experience is that the grace that the East has developed in women has made them more beautiful.

Sometimes I have wondered... When I have seen pictures of national beauties, Miss Universes, I wondered that something seems to be basically wrong. In the East they cannot be accepted as a Miss Universe. Their whole behavior is ugly: their faces don't show grace, their eyes don't show grace, and they are almost naked walking on the stage before thousands of people. That means they have degraded themselves to be just objects of sexual perversion. All these competitions are nothing but man's inventions for pornography.

In the East it is not possible. And the farther back you go, you will find more and more grace. Today in the modern cities of the East you will not even find that grace because they are almost westernized, trying to copy the West. The real Eastern beauty is still in the interior parts of those countries, where the West has not been very influential. Their gestures, their movements, their looking -- everything has a certain superhuman quality to it.

So don't be worried about it. Don't make it a problem; use it. Rather than looking into somebody else's eyes, look within yourself. That is where real insight is needed, deep insight is needed.

BELOVED OSHO,
YOU SPOKE THE OTHER NIGHT OF HOW MUCH YOU HAVE BEEN MISREPRESENTED. BUT FOR EVERY HANDFUL OF SCURRILOUS AND SHODDY PRESS REPORTS ON YOU, ISN'T THE LOVE AND TRUST OF ONE SINGLE SANNYASIN OF FAR GREATER SIGNIFICANCE AND A FAR MORE TELLING

CONFIRMATION OF WHO YOU REALLY ARE?

It is. That's why I don't care about the misrepresentation. I don't care about all the lies they go on spreading. And the masses believe any written word; they live on newspapers. Their minds are full of newspaper clippings, just files of old newspapers.

I am neither worried about them nor offended by them. In fact, what they are doing is absolutely expected. The real miracle is that my people -- in spite of all this worldwide conspiracy of governments, politicians, journalists -- can still recognize me. That's enough reward for me.

This conspiracy is also giving me recognition in a negative way. They cannot ignore me; that much is absolutely certain. Even countries I have never been to -- and I may never be in -- cannot ignore me. That is their way of recognition. I am grateful for it.

But my joy is those few people who love me and trust me. Even if the whole world is against me, it doesn't matter. Even one single sannyasin will be enough; in fact even that is not needed. I am alone enough unto myself, because what I am saying I am absolutely certain is the truth: this is the way for the new man to come, this is the way for humanity to be saved. There is not a single doubt in me.

It does not matter that it will take three hundred or five hundred years for people to recognize that they missed, that they could have learned much more from this man's insight. Rather than learning from those insights, they have been wasting my time in harassing me from country to country in every possible way, trying to create a false image so that the youth of the world cannot come under my influence.

But existence functions very mysteriously. The day they arrested me in Crete all the copies of the only book which is translated into Greek, THE HIDDEN HARMONY, were sold -- just in one day. Not a single copy was available.

So they may be thinking they are doing harm, but truth is something you cannot harm. Whatever you do somehow turns out to be a nourishment for it.

BELOVED OSHO,
I HAVE HEARD YOU SAY THAT YOU -- ONE MAN -- ALONE ARE FIGHTING AGAINST THE WORLD, OR ARE CONSIDERED A DANGER TO THE WORLD, AND SO ON.
I KNOW WE ARE ALL, EACH INDIVIDUAL, ALONE. AT THE SAME TIME I WANT TO CALL OUT TO YOU, "BUT OSHO, ALL OF US WHO LOVE YOU ARE WITH YOU" -- BECAUSE IN LOVE WITH YOU, WE ARE YOU.

It is true, and because you are with me, and so deeply with me that you are one with me, I can say that I am fighting alone against the whole world. You are not separate from me, you are part of me. So although you are here it does not change my aloneness. You become part of it, you dissolve into it.

My effort was to emphasize the fact that the so-called intelligentsia is not a real intelligentsia. None of them have the courage to stand up against their governments, to say that they are doing absolutely criminal acts against a single individual who has done no harm to them.

On the contrary I feel that the thicker the world conspiracy becomes against me, the more the so-called intelligentsia seems to be happy -- because I am a danger to them too. They are only knowledgeable. And I have been hammering knowledgeable people and telling them, "Be honest and accept that you are as ignorant as anybody else." Rather than protesting they seem to be happy.

And the so-called religious people seem to be happy rather than protesting, because I have been bringing to their notice that just to be a member of a religious organization does not mean that you are religious. Religiousness is something totally different -- it is an individual growth, an individual realization. So they are also feeling happy.

All kinds of fanatics who think they have the truth and that only *they* have the truth -- and except for shouting loudly they have no argument, no influence -- are feeling happy.

When I was teaching, a young lady, very beautiful, graceful, came to my house and gave me some Christian propaganda literature. I looked through the titles and I said, "Can you stand up and take any one of these pamphlets in your hand and honestly say that what is written in it is your own experience?"

She became very angry, all grace was lost. She said, "I have been distributing this literature free of charge to people. Nobody has asked such a thing."

I said, "They all should have asked you, because if it is rubbish you have no right to throw rubbish in my

house. And if it is not your experience, on what authority are you distributing this literature? Do you have the authority?"

She said, "I am spreading this literature on the authority of God, on the authority of Jesus Christ."

I said, "Now you are entering into nonsense. You cannot prove God. Can you give me any instance just here now of the proof of God? And you don't look like a follower of Jesus. You are in beautiful clothes, driving a beautiful car. You should be carrying a long wooden cross on your shoulders, and you should be doing at least a few miracles like Jesus did. Should I get some water so you can change it into wine?"

She was so angry she turned and, without saying a word, rushed to her car. And because of her anger, she tried too hard to start the car and it would not start. I went to her and I said, "You can ask God to help you to start the car. At least this much of a miracle he can do -- any mechanic can do it. Or come out and kneel down and pray to Jesus Christ while I start your car." I had to start her car. She was fuming with anger.

I said, "I would love it if once in a while you would come back. I like the whole scene. You looked so graceful and so loving. As Jesus says, `Be loving and be friendly; be loving even to your enemies.' But within a minute you became an enemy and you forgot all love, you forgot all grace -- so much so that you must have turned the key too much and the petrol overflowed and the car would not start. Is this the Christian way? Reading your pamphlets should I also become like you? Please take your pamphlets back and give them to some other person who will throw them into a wastepaper basket. I cannot do that."

Intellectuals, religious people, politicians, governments are recognizing... and they are so much afraid that nothing can be a greater reward to me. No single individual has ever made the whole world so afraid without doing any harm.

I am not a terrorist. I am not throwing bombs, not hijacking their planes. What can their fear be? Perhaps I have touched their very root which is rotten; I have pressed their hurting nerve. They know they don't have any answers to me, and whenever they don't have any answers, then the gun is the answer. But they cannot even kill me. They are really in a dilemma -- what to do with me?

They cannot kill me for the simple reason that if they kill me they will create a worldwide upheaval which will bring my people together, forgetting all their small problems. They will be one of the strongest communities of people. And those intellectuals, religious people, politicians will not be able to answer for it -- the whole world will be asking. The same people who are against me will start feeling sympathetic, and they will ask why this has been done.

It is not a small thing that the American government should inform all its embassies that wherever I reach immediately approach the government, threaten the government that American help, American money, will be stopped if this man is allowed to stay.

But that is not a problem to me. I know I have my people, and all this antagonism and poison that is being spread by the governments will make my people closer to me, in a deep solidarity. All that they want is to isolate me somehow. That, too, they cannot do.

They were pressurizing the Indian government to allow me to make my commune there, but stop any foreign disciples and any foreign news media from reaching me. And that was the point at which I left India...

Now the Indian government is feeling embarrassed because in the parliament they have to give answers supported by reasonable arguments, evidence and proof. First, why should my disciples be stopped? And the minister concerned said, "No, we are not going to stop Osho's disciples. They can come just as anybody else can come to this country."

Then they asked, "Do you feel that among Osho's disciples there are agents of the FBI and other spies of governments, of foreign governments?" They had to deny it; otherwise they would have to give proof. They denied that there is anyone... there are no spies, no FBI, nothing. And then it was asked if they have any case against me and if I have not paid my income tax. The finance minister had to accept that I don't have any income so the question of income tax does not arise, and they don't have any case against me.

You will be surprised: I am being discussed in parliaments of countries where I have never been, even in countries where not a single sannyasin exists, as if I am the biggest world problem to them. They are facing the nuclear third world war, but their worry is about me!

It is significant that they have recognized that if I am allowed to go on teaching, their rotten societies will start collapsing. And I am going to continue no matter what; they cannot prevent me. I will find my ways. And now more than ever I am going to sharpen every argument against them and expose every government that has been preventing me from reaching my own people.

And of course my people are with me. Once I make a declaration that now we are on the warpath and that in every country the sannyasins should go to the courts and start fighting the governments, we are going to create worldwide chaos. I am just waiting for the right moment. Once we have a settlement of our own, we are going to fight each and every single government that has been nasty. And we are sure to win.

And you will be surprised that even attorneys... One topmost attorney from Germany has asked if I can give him my authority to fight the case, because it is absolutely against the constitution and he knows that that case will make his name international.

Another attorney, again a topmost attorney, from Spain, is just waiting for the signal. He wants to fight the government. He says, "There is nothing. I have looked in all the files of the government and there is nothing against you. All they are saying is nonsense without any proof, saying that you have avoided taxation." Now the Indian parliament itself will be a proof that I have not avoided any taxation in India or in America or anywhere else.

We are going to fight. It is going to be joyful. Just for a few days I am preventing them. Let us settle somewhere; otherwise it will become difficult -- any country will become afraid that these people can go against their politicians, their government. So once we have settled we are going to fight all around the world. It is going to be a merry-go-round.

The Path of the Mystic

Chapter #7
Chapter title: Between these two dreams...

7 May 1986 pm in Punta Del Este, Uruguay

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ShortTitle: MYSTIC07
Audio: Yes
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Length: 80 mins

BELOVED OSHO,
I'VE ALWAYS BEEN FASCINATED BY THE STATE OF BARDO AS DESCRIBED IN ANCIENT TIBETAN SCRIPTURES. COULD YOU SAY SOMETHING ABOUT THIS?

Bardo is a simple method but with great significance. Only people who have meditated a little bit in their lives can be benefited by it, and Tibet was one of the countries where almost everybody was devoting some time to meditation -- just to be alone, silent, not doing anything, just witnessing. If such a person does not achieve enlightenment in his life, and death intervenes, then bardo is used.

Such a man has achieved a certain opening of the door. He has not entered in, but he has at least tried; he has knocked on the door. He has a certain receptivity, and at the time of death he is absolutely willing to go into a state of meditation. Now there is nothing to be afraid of. Death has already come; he can risk everything. And bardo is a certain soft method of hypnosis... just the way I am using it. Listening to me you become quiet, silent.

The bardo is suggestions to the dying person: "Now be silent. Leave this life consciously. Rather than death taking it away from you, relax your hold; don't be defeated by death, don't struggle. Just drop all your attachment. This world is finished for you, and this life is finished for you. There is no point in holding on to it; in holding on to it you will be fighting with death. You cannot win, and a very significant possibility will be missed.

"Simply let go of everything on your own accord. Relax, and accept death without any antagonism as a culmination of life, as a natural phenomenon. It ends nothing. Remain conscious and watch what is happening -- how the body starts becoming more and more distant from you, how the mind starts falling into pieces as if a mirror has fallen and broken into pieces, how your emotions, sentiments, moods... everything that made your life starts disappearing."

It is the end of a dream. That is the fundamental point in bardo, that you have lived a dream that you call life, a seventy-year-long dream. It is coming to an end. You can weep for the spilled milk and miss the opportunity... because within seconds you will be entering into another womb, into another dream.

Between these two dreams just a few seconds are available for you to be alert and awake, and if you can manage this alertness you have conquered death, you have conquered dreaming. You will be entering into another womb consciously; you will be leaving this body consciously, entering into another body consciously.

You will be able to remember the death, the dream you had lived, in the coming life, which will make you alert not to get into the same rut -- again chasing the same stupid desires, getting caught in the same jealousies, fighting for the same meaningless respectabilities. It will keep you alert that you have done it before. Everything ends in death and this too will end in death.

So bardo is reminding you that what is disappearing was a dream. It is very easy when death is coming to see your life as a dream. What else can it be? It is just as if you are waking up in the morning.

The whole night you have lived so much, so many dreams -- you may have lived years in the night -- but bardo reminds you that it was a dream. It has to be done by a very evolved being -- a lama, a master -- and he insists that it is time to realize that it was a dream: you are not dying, only the dream is broken.

And while you are being shifted from one dream to another... the gap is of tremendous importance because in that gap there is no dream, there is simple clarity, absolute clarity, awareness. So the second point to be reminded of is: don't miss the gap.

And the third thing: don't miss the entry into the womb. Then you have accomplished something which people need lives to work on.

The person is just falling into deep silence and death is descending. He is listening to these words from someone he has loved, he has trusted, from someone he cannot imagine deceiving -- only then is it meaningful. It won't work from just anybody. The bardo is available, all the instructions are available, but it is possible only through someone whom you have respected, honored, trusted, loved.

In this critical moment a small doubt about what the person is saying will destroy the whole thing -- then the bardo has been futile. But if you don't miss and you follow the instructions, you are laying a foundation for a new life which will be a totally different life. It will be your last life, because anybody who is dying consciously, who uses the gap to have a taste of absolute purity, enters into the womb alert, is born alert. His enlightenment is guaranteed by nature: he has the seed, the foundation.

So bardo is a simple process, but it can be helpful only to those who have meditated a little, who have been with a master, who have once in a while tasted the silence, the presence, and the beauty of being in the moment. They become capable.

Bardo is the greatest contribution Tibet has made to the world. Tibet has not contributed anything else. It is a poor country, far away from the world -- the roof of the world -- unapproachable. Even today it is very difficult to reach Tibet.

Tibet developed meditation through Buddhist influence and finally became the only country in history where everybody was meditating, where meditation was a normal phenomenon. Every family had to give at least one of its members -- someone who was ready -- to a monastery, to meditate totally. So from every family at least one member went from each generation.

Almost the whole country of Tibet became a monastery. Just as Russia has become a concentration camp, Tibet became a monastery. There were hundreds of monasteries in the mountains, in beautiful places. Every family had contributed someone who was truly interested in seeking. It was the only place where people were encouraged to go on the search; it had become part of the style of the whole country.

And those who were not in the monasteries were also meditating as much as they could manage, so by the time of death, bardo was possible for everybody. There were many masters available, many evolved beings available who could repeat those instructions -- and everybody had a master of his own. It was a totally different world.

In this century many beautiful things have been destroyed but Tibet is at the top. Tibet has been destroyed by a communist invasion from China. Monasteries have been changed into schools, into hospitals,

and monks have been forced to work in the fields. Even to mention the word "meditation" became a crime. And it was not hurting anybody: the country was so aloof, so cut off from the world.

But it has been destroyed, and I don't think there is any possibility to recover its beauty, its grandeur. That is impossible because now there are roads joining it to Pakistan, to China. Now buses are moving, now airports are there and planes are coming and going. The army is there. It has become a military base for China. It has lost its golden age.

Soon it will be difficult to find a person who is capable of listening to bardo instructions and almost impossible to find a person who can give those instructions. They will be in the books; they are available now in all the languages. They are simple instructions but they can be improved, and I have the idea to improve them because they are very ancient and very crude. They can be polished. Much can be added to them, more dimensions can be given to them. But the basic thing is that the people should be meditative. My people are meditative, and it will be part of our basic work to revive the bardo in a more refined form so we can use it for our people.

Tibet is no longer the same Tibet. But we can create the situation, the psychology, where bardo -- or something like bardo but even far more evolved -- can help people. It is a beautiful process. Just as Japan has brought Zen from Buddhist sources of meditation, Tibet has brought, from the same Buddhist sources of meditation, bardo. These are their immortal contributions.

When nuclear weapons are forgotten, still these discoveries will have the same significance.

BELOVED OSHO,
YESTERDAY WHEN SOMEBODY ASKED ME WHY I WAS WITH YOU I REALIZED THAT I HAD NO ANSWER THAT WOULD MAKE ANY SENSE. TO SIMPLY SAY BECAUSE I LOVE YOU SEEMED FACILE AND TOTALLY INADEQUATE TO DESCRIBE THE AWESOME EXPERIENCE OF BEING WITH YOU. AND I AM NOT WITH YOU FOR ANY INTELLECTUAL REASON, NOR AM I ESPECIALLY ESOTERIC OR EVEN VERY RELIGIOUS. IN FACT, AS A DISCIPLE, I AM RATHER LOUSY. BUT I AM INDELIBLY STUCK ON YOU LIKE THE TINIEST SPECK OF AN IRON FILING ONTO THE MIGHTIEST MAGNET IN THE WORLD. BELOVED OSHO, CAN YOU EXPLAIN THIS PHENOMENON?

The question is from Anando. It is difficult to describe to people why you are with me. Anything that you can say, you will feel is inadequate, facile, superficial, does not do justice; and if you don't say anything, that is also embarrassing. Something has to be said.

And it becomes more difficult when there is no rational explanation, and you are not with me for any particular philosophical, rational doctrine. If you are not with me for any religious intentions, then naturally you feel that you cannot answer the question.

But to me this is important, that you should not be able to answer the question. If you are able to answer the question your relationship is certainly superficial. You can call it love, but everybody is loving; people are falling in love and falling out of love, and this is such a mundane affair. It has associations which have made the word very earthly.

And it is good that you are not here out of any particular intellectual conviction, because I am not an intellectual man; that you are not here for any religious reason, because I have left religion far behind. But you can, without giving a very particular answer, explain the whole situation just the way you have put the question.

Whoever asks you, explain the whole situation: "This is the situation. Now you figure out what kind of relationship this is." Why should you be embarrassed? Let the person who is asking the question feel embarrassed. Let him think it over, let him waste his night... what to make out of it, what kind of relationship this is. But you be truthful.

Your question is absolutely the answer. Just say exactly what you have written in your question to the person. "This is the situation; now you figure it out. I am unable to figure it out; perhaps I am too involved. You are outside. It is possible you may be able to figure out what it is. If you can find out, tell me so I also can have an answer for others."

The more mysteriously you are related to me, the more it will become difficult for you to answer. But there is no need for any answer. You simply explain the situation: "This is the situation and I don't know what word can be the right word to explain this whole situation." This will be authentic, sincere. You will not feel inadequate, you will not feel embarrassed. In fact the other person will feel embarrassed that he

asked such a question, that it was not nice to ask such a question, that it was crude, primitive. There is a possibility of a relationship which no word can describe -- and that's what is happening between me and you.

You can simply say, "I don't know but I can describe the whole situation." And this will be helpful for that person too, to come across a relationship which is so vast that it cannot be confined to a word, so far away from ordinary language that to pull it into language is to be violent. Perhaps you may help him to feel something just by describing your whole situation sincerely and authentically.

Your question is your answer.

BELOVED OSHO,
I HAVE HEARD YOU SAY THAT WE ARE AFRAID TO COME CLOSE TO YOU, BUT HOW CAN WE COME CLOSE? ALSO, I ASSUME THAT WHEN YOU GAVE ME A NAME I WAS PURE NOISE AND A CROWD INSIDE. NOT SO LONG AGO I STARTED TO FULLY RECOGNIZE AT LEAST FIVE TOTALLY DIFFERENT PEOPLE TAKING OVER INSIDE AT DIFFERENT TIMES. ONE OF THEM IS LIKE A DEFIANT, REBELLIOUS, STRONG, RAGING, REVENGEFUL VIRGIN GREEK WARRIOR-GODDESS; ANOTHER IS A VERY INSECURE, VULNERABLE, SOFT, LOVING, HURT LITTLE GIRL. THERE ARE OTHERS, BUT THESE ARE THE EXTREMES. HOW, AMONGST THEM, CAN I RECOGNIZE THE REAL ME, THE INDIVIDUAL?

It is not only your situation, it is everybody's situation. And five is not the number -- you are a crowd, a multitude. Just you have to look more closely, more deeply, and you will find many people within you. And they all pretend at times to be you. When you are angry, a certain personality possesses you and pretends that this is you. When you are loving, then another personality possesses you and pretends that this is you.

It is not only confusing to you, it is confusing to everybody who comes in contact with you because they cannot figure it out. They themselves are a crowd.

In each relationship there are not two persons getting married but two crowds getting married. There is going to be a great war continuously, because rarely will it be, just by accident, that your loving person is in charge and the other's loving person is in charge. Otherwise you go on missing: you are loving, but the other is sad or angry or worried. And when he is in a loving state, you are not in the same. And there is no way to control these personalities, they move on their own accord.

Gurdjieff has a story:

A master had a palace in the mountains and dozens of servants, and he told the servants that he was going for a pilgrimage: "It may take a year, it may take two years, it may take three years, or I may come back without completing the journey. I might come back from the middle, any day. So be ready every day as if I were coming back that day. The house has to be in the condition that I like. Don't think, `Now it is three years before he will be coming so why bother? For three years enjoy the rest.' I can come any day, and I may take three years or ten years or I may never come back. But as far as you are concerned, remember I can come *any* day. All these possibilities are there."

The servants were in a great difficulty. If he had told them a fixed date it would have been so easy to rest, to enjoy. Each servant was on duty one hour in every twenty-four hours; round the clock somebody had to be on guard. So one person was on duty for one hour, and another person for another hour. And years passed. In fact they forgot completely that the master was going to come, it was such a long time.

The world was wild in those days and a pilgrimage was dangerous. In fact people used to go on a pilgrimage only when they thought that death was near and now there was no danger because they were going to die anyway. Very few people ever returned from a pilgrimage. The servants started thinking, "So many years have passed: perhaps he is dead and we are unnecessarily bothering." They became lazy, but this routine continued because a deep suspicion was still there: "Who knows? Someday he may come."

Meanwhile, anybody who used to pass by the gate would ask, "What a beautiful palace! Who is the master of this house?"

And the servant on duty would say, "Who else? I am. I am the master of this beautiful palace."

But people were becoming a little puzzled because each time there was a different master. The duties kept changing: round the clock each person was only on duty for one hour. The next time you came, you would meet another person and he would also claim that he was the master.

Thinking that the master is dead, there is no harm in claiming to be the master; in fact now they *are* the

master. The master had no son, no relation, nothing; he was a man alone. The servants started using his clothes, they started using his things; they really became convinced that he is dead and his death means they are the masters.

Then one day the master appeared, and the scene was worth seeing! People were throwing off their clothes, running naked to find their own clothes... it was a chaos.

And the master asked, "What is going on?"

They said, "We want to be forgiven. Because you had not come for so many years we thought that you were not going to come back. And we are fools -- uneducated, stupid people. We started using your things and we started claiming to be masters. Of course everybody was the master for only one hour. To avoid clashes, fights, we decided that while you are on duty as the guard, you are the master; your orders will be followed, but only in that hour. After that hour you are just a servant; the other person is the master."

Gurdjieff used to say that this story is symbolic of our inner world.

There are many personalities -- not only five, a real multitude -- and they go on rotating. It is a kind of Rotary Club. In a Rotary Club, just to avoid competition, every member becomes the president in rotation. Next year another one... Everybody is hoping that his number is coming, and nobody feels bad about anybody becoming the president; it is only a question of one year and somebody else will be the president. They are all presidents in fact.

There is a certain rotation inside you, and if you go on watching... Don't interfere with these personalities because that will create more mess, more confusion. Just watch, because watching all these personalities you are going to become aware that there is also a watcher which is not a personality, before whom these personalities come and go.

In your question you feel that there are five personalities, but who is looking at these five? Must be the sixth! It is not a personality, because one personality cannot watch another personality.

This is something very interesting and very basic: one personality cannot watch another personality, because those personalities don't have any soul. It is like your clothes. You can go on changing your clothes, but your clothes cannot know that they have been changed, that now other clothes are being used. You are not the clothes, so you can change them. You are not a personality; that's why you can become aware that there are five personalities or twelve personalities or innumerable personalities.

This also makes one point very clear: there is something which goes on watching this whole game of personalities around you. And this is you.

So watch those personalities but remember that your watchfulness is your reality. And if you can remain watchful of the personality, those personalities will start disappearing; they cannot live. They need identification to remain alive. If you are angry, it needs you to forget to watch and become identified with anger; then anger has life. But if you are simply watching, then anger has no life; it is already dead, dying, disappearing.

So remain more and more concentrated in your watchfulness and all these personalities will disappear. And when there is no personality left, then your reality -- the master -- has come home. Then you behave sincerely, authentically. Then whatever you do, you do totally, fully. You never repent; you are always in a rejoiceful mood.

BELOVED OSHO,
YOU HAVE GIVEN ME SANNYAS AND THIS BEAUTIFUL DIMENSION OF LIFE, CONTINUOUSLY SHOWERING YOUR COMPASSION AND LOVE. I FEEL AS IF I DON'T KNOW ANYTHING ABOUT MEDITATION OR THE INNER JOURNEY -- I'M A HOPELESS CASE. PLEASE THROW SOME COLD WATER ON MY FACE AND WAKE ME UP FROM THIS DEEP SLEEP.

You do not have to remind me, because that's what I am doing continuously -- throwing ice cold water in your face. But for you to be awake, only cold water is not enough; you can even start enjoying it, turn over and pull the blanket up and go to sleep again.

Our sleepiness is deep. It is almost like a coma, but it will be broken. You need not be worried that you do not know what meditation is. You just hang around. One day you will stumble upon it even in your sleep. Just go on groping and you will find the door -- because the door is there and I am making every effort to reach you.

However deep the sleep, however deep the coma you may be in, I am trying to reach you in a thousand

and one ways. You will understand only when you are awake what I have been doing to reach you.

There is always some way, some small window, because you cannot live closing all the windows and all the doors: you will die. Then it will not be sleep, it will not be a coma, it will be simply death. You need some fresh air, so some window is open.

For example, if we all go to sleep in this room, and you are all fast asleep, snoring, and I simply shout, "Maneesha!" only Maneesha will hear it; nobody else will hear it. Strange, because the sound has hit the ears of everybody, but only Maneesha wakes up and asks, "What is the matter? Why I am wanted in the middle of the night?"

Deep in the unconscious the name has reached, because from very early childhood some name has been given to you. Or if you have become a sannyasin, then this has been a second childhood; a name has been given to you and that name has made a certain way to your unconscious. Even in sleep you know it is your name. Nobody else will wake up, nobody else will be disturbed by it, just the person whose name has been called.

So don't be worried about meditation. While sitting with me you are having some taste of it without knowing it.

Don't be worried about consciousness. While looking at me, watching me, you are feeling something of consciousness. Some doors are loosening, opening. It takes a little time. And there is no hurry, there is eternity available. All that you need is patience and everything that is needed will happen to you.

BELOVED OSHO,
YESTERDAY A VISITOR TO OUR HOUSE COMMENTED THAT WE ALL HAVE UNUSUALLY SHINY EYES. I HAVE HEARD MANY OTHERS SAY THE SAME. WHY DO YOUR SANNYASINS HAVE SHINY EYES?

Because they are my sannyasins, they reflect my eyes, they reflect me. Their heartbeat reflects my heart. As you become silent, as you become more alert, your eyes will have a different shine; otherwise ordinarily people's eyes are just sleepy, no shine. Their faces look as if they are drugged or they are half awake. What they say does not seem to be coming from any authority. Their gestures are dead. Their whole life is partially lived.

To be a sannyasin means to live life totally and intensely. In that intensity your eyes will be affected the most.

In India, Jainism has two sects. The differences are very small but in some way very significant. One sect worships Mahavira's statue with eyes closed and the other sect worships him with eyes open. Now this is not so much of a difference that you should create different temples and fight continuously, argue, write commentaries. But in some places it becomes very hilarious.

The Jaina community is a small community and they make their temples really beautiful; perhaps they have the most beautiful temples. But there may not be enough money for one sect to make the temple, so both the sects make the temple together. The temple is the same, the scriptures are the same, the statue is the same -- the only problem is about the eyes. And they have found a strategy: half the day one sect worships and half the day the other sect worships.

The statues are made of marble. Now you cannot make marble statues with eyes which can open when you want and can close when you want -- at least in the East it is not possible. In the West perhaps we can manage some technical arrangement, some electrical arrangement. You push a button and the eyes open; you push another button and the eyes close. But the conflict is almost twenty-five centuries old, and there was no such technology. Now they have found a way: they have made separate open eyes of gold which they simply stick on the closed eyes.

Sometimes it becomes a problem because there are problem people: somebody who worships Mahavira with closed eyes has his time up to twelve, but he goes on worshipping, praying, and the others are waiting. It is too much. Finally they decide that the time has passed; it is too much and this man is just creating trouble, so they start putting on the open eyes... And that is highly objectionable: "I am worshipping Mahavira with closed eyes and you are putting on eyes which are open. You have disturbed my worship!"

Sometimes there are cases in the courts. The temples are locked, and for years nobody can worship because the court cannot decide whether Mahavira actually meditated with open eyes or with closed eyes. Both present their scriptures, and both are equally ancient. There seems to be no way.

In one place this conflict had been going on for almost twenty years. I was visiting the college there for their annual function. I was going to give a speech to the students. Both parties came to me and said, "Something has to be done. Twenty years... and Mahavira is under the locks of the police. There seems to be no way. What do you say?"

I said, "Perhaps both scriptures are right. As far as meditation is concerned, he must have meditated with closed eyes. But he was not meditating twenty-four hours a day; he was going to beg for food, to give a talk to his disciples... And a man who has been meditating for so long must have such beautiful eyes, so shiny, just flames, that a few people must have become impressed by his open eyes. So I don't see that there is any conflict.

"My suggestion is that rather than making one statue in the temple, make two statues -- one with open eyes, one with closed eyes. And it is such a simple matter that I cannot understand that for twenty years the supreme court could not decide, and you idiots could not decide that it is only a question of purchasing one statue more. Make this statue with open eyes. And whoever wants to worship can worship one or the other. And if somebody wants to worship both there is no harm, because it is the same man who is sitting with closed eyes and who is sitting with open eyes."

But for twenty-five centuries they have been fighting on such a small point. There must be something in it -- and that something is that the orthodox have a fixation on the closed eyes and the unorthodox, who were impressed by his eyes and the magnetism of his eyes, want the eyes to be open.

So when somebody asks you why you have such shiny eyes, just say because you are a sannyasin. Everything within you has to become shiny. Everything within you has to become a light, radiant.

The Path of the Mystic

Chapter #8
Chapter title: A longing for the beyond

8 May 1986 am in Punta Del Este, Uruguay

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BELOVED OSHO,
I OFTEN HEAR YOU SAYING THAT EVERY CHILD COMES TO THIS WORLD WITH AN EMPTY MIND, AS A TABULA RASA. HOW IS IT POSSIBLE THAT WE, IN SPITE OF THIS, CARRY MEMORIES AND CONDITIONINGS FROM PAST LIVES? WOULD YOU PLEASE SAY SOMETHING ABOUT THIS?

One distinction has to be understood, the distinction between brain and mind. The brain is part of the body. Every child is born with a fresh brain but not with a fresh mind. Mind is a layer of conditioning around the consciousness. You will not remember it; that is why there is a discontinuity.

In each life when a person dies the brain dies, but the mind is released from the brain and becomes a layer on the consciousness. It is nonmaterial; it is just a certain vibe. So on our consciousness there are thousands of layers.

Whenever I have said that a child is born with a mind as a *tabula rasa*, I meant the brain. The mind is very ancient, as ancient as existence. It has no beginning but it has an end. The day you are able to drop all

those layers accumulated in centuries, mind dies. It has an end. In the same reference it has to be understood that enlightenment has a beginning but no end. Then you connect them both.

Mind has no beginning; it has been always there with you. Then at a certain moment you drop it. The end of the mind is enlightenment.

Then enlightenment continues. It has a beginning but no end. Together they cover the whole eternity, from the past to the future.

But the brain is born every time you enter a body and it dies every time you leave the body. But its content -- that is the mind -- does not die; it remains with the consciousness. That's why it is possible to remember your past lives -- even when you were animals or trees or rocks. All those minds are still with you. But because psychology makes no distinction between mind and brain, and science accepts no distinction... in the English language mind and brain are almost synonymous. That's why sometimes I forget and instead of using brain, I use the word mind.

In languages where a deep search has been made into the inner reality there are many words describing different phenomena. In those languages there is a word for brain which cannot be in any way confused with mind. The English word has also come from Sanskrit, *manas* -- it has come as mind -- but *manas* means each layer; then there will be animal manas, vegetable manas, as many different stages of evolution as you have passed.

And in Sanskrit the whole is not called manas, the whole is called *chittam*. It is called chittam because it is not part and parcel of the body, but part and parcel of consciousness. Consciousness in Sanskrit is *chetana*. Because it clings to chetana it is chittam. Those languages are clear-cut about the words, their meanings. But the reason is clear: they have worked and found these differences.

Chittam is the whole past, all the minds that are clinging collectively to chetana, to consciousness. They will be dropped collectively, and once they are dropped it is as if you have dropped your clothes and your consciousness is naked. This naked consciousness is the ultimate experience of being.

The dropped minds will remain in the basement of your brain, so even if an enlightened person wants to go through them he can go through them, just the way you can go to the basement of your house and look through all the junk you have been throwing there.

The brain is the latest layer, but the brain itself is not the layer, the content. The brain itself is only a mechanism; it is a biocomputer. When you purchase a computer it is empty; it has no input, it is new. Then you start putting things into it, whatever you want -- history, science, religion, mathematics, anything that you want to feed the computer. It collects it, it has a memory system, just as the brain has a memory system. And whenever you want any information you can ask the computer and it will give you the information.

There is a danger that in the future the computer is going to destroy people's capacity for memory, because it will be far more accurate, and just a small remote controller that you can keep always with you... Either you can have your own computer in the house or you can be joined with the collective computer in the city, and on your remote controller you can figure out anything. You can even find out on what date Socrates was married! But it can give you only that information which has been fed into it. If you ask it any new question that has not been programmed before, the computer is helpless; no answer will be coming.

The same is the situation of the brain. The brain is a computer, just like a memory system. And all of our education is nothing but feeding the computer. It will be able to answer only that which has been fed into it. If you have not learned physics and some question is asked about it, the mind cannot answer because it is not in your memory. So what you call thinking is just futile: you are just going through the memory system finding some answer for a question it has no answer for. Any new question and it stops; it is helpless.

That's why I insist you cannot think about truth, you cannot think about enlightenment, you cannot think about love. You cannot think of all great things in life because they cannot be fed into the computer ahead of time.

A scholar has a more full computer; his memory is richer. A professor has more. There are people who are respected only for their memory. Our whole education is nothing but a training in memory, it is not an education for intelligence. Intelligence will be a totally different thing. Our education simply tells you what has to be memorized.

In the Soviet Union they realized the fact that the brain is exactly like a computer. Then why torture it and why unnecessarily harass it? Hence in examinations students are allowed to go into the library to consult books or to bring any book they want. All the books that may be needed are available in the examination hall. What is the need to unnecessarily remember something when it is written in the books? But one thing was discovered, and it changed the whole situation: people who were not coming in first

started coming in first. People who had been coming in first started losing their grip, started going down -- second class, third class.

What happened? In order to search for the answer you need intelligence and those books are big and the time is limited -- three hours. You have to answer five questions. You have to be very alert and intelligent to find all the relevant facts and figures to give an answer. The people who had always been coming in first started losing ground because they don't have any intelligence, they have only memory. Now that memory was of no use.

This is all so primitive. Each student can be supplied with a small remote controller and he can just check what answer is needed. His intelligence will be in how to use the remote controller -- how to use it wisely, how not to get mixed up, how to understand the question intelligently so that he can find the answer intelligently. But it is not a question of memory. A different kind of education will be needed which teaches you intelligence.

It is a known fact that people of great intelligence don't have that great a memory. And there have been people of great memory, but they don't have any intelligence at all. Their memory is almost miraculous, unbelievable, but it is absolutely mechanical.

When the fountain pen was invented it was found that people started losing their beautiful handwriting. With just a simple old-fashioned pen you can write better than with a fountain pen. The fountain pen is speedy and you need not dip it again and again into the ink; it has ink in it. Because of the speed and the ink supply people started writing fast. The grace that was there in writing slowly, suddenly disappeared.

The same is going to happen with computers. It will help you immensely to remember, but it will help also in a negative way -- you will not have memory. Even the names of your friends you will have to check on the computer. Even the street number where you live you will have to check on the computer, because now there is no need for your own computer to work -- you have a mechanical device.

The brain is not a problem because the brain is only a machine. The problem is the contents in the brain which is the mind. The brain is only a container, and each life you get a new container. The old content is shifted as a layer surrounding your consciousness.

So when I say you get a fresh beginning I mean in the brain, not the mind. But in English they are being used synonymously. If you start going into past lives you will be entering the world of the mind, which is immense, and each layer will reveal one life. When all the layers have been passed through consciously, only then you come to the center of your consciousness.

The Hindu temple is called *mandir*. The boundary wall represents the mind, and if you go inside, at the center there is the statue of God. The Jaina temple is called *chaityalaya* for the same reason. If you can pass totally through *chitta*, the layers of mind, you will reach to consciousness which is the center of the temple.

In Japan there is only one temple which represents more precisely than any other temple the reality of mind and no-mind, mind and consciousness. It has only walls. Inside it is empty; there is no statue of Buddha, there is nothing. You simply go inside and sit in silence. It has been asked why this is so, but even the priests cannot say why, because they have forgotten the symbology. It has nothing to do with the temple, it has something to do with human mind.

For five hundred years after Gautam Buddha's death, in no temple was there any statue of Gautam Buddha. Instead, on the wall inside the temple the bodhi tree was engraved in the marble. And underneath the tree where Buddha had sat and become enlightened it was empty. It was a strange symbolism but very significant: by the tree they have indicated the place where Gautam Buddha became enlightened -- but when he became enlightened there was no Gautam Buddha. It was empty, it was nothingness, it was just silence. Those temples were beautiful, but they have all disappeared, been destroyed.

I have seen one temple in India... it is difficult to comprehend how they have made it. It has no foundation. It is a huge temple -- a round temple, very high, maybe fifty feet high -- and it has no foundation. You can take a thread, pass it underneath the wall, and then you can move around the whole temple. And you can find that the wall has no foundation anywhere, no connection with the earth!

I asked the priest, "What is the meaning of it?" They have a stupid story... and I said, "This is not the meaning. You are saying something which will appeal only to idiots -- that this is a temple from heaven and two parties of gods..." In Jainism and Buddhism there is no God, but anybody who is in heaven is called a god, so there is a plurality of gods. "Two parties of gods were fighting for the temple and the temple slipped from their hands and fell on the earth. That's why it has no foundation."

I said, "This is such a stupid story. In the first place you don't understand where heaven is and if it is somewhere beyond the stars this temple would have burned on the way -- it is such a small thing." Every

night we see thousands of stars falling, but no stars are really falling because stars are very big -- these are just big stones which are wandering in space.

Whenever a star is created or a planet is created... It is liquid but it goes on turning on its axis, and because it is liquid, and moving, many parts of it are thrown away...

The moon was taken out of the earth in the same way; it used to be part of the earth. And it is because of the moon that we have such big oceans. These oceans are the places from where the liquid earth has dropped out. Thousands of small pieces have fallen into space until they came into some gravitational field.

When the gravitation pulls those small pieces the force is such and the speed is such that they burn up. So when you see a star falling, it is just a stone that is burning. Because of the speed it becomes so hot that at some point it simply bursts into flames. Mostly it is finished in the sky. Only very big stones have been able to reach the earth, for example the stone in Kaaba. Mohammedans think it is divine; it is nothing divine, it is a big stone that could not get burned completely and reached the earth. And there are many other places where such stones are.

So I said, "This temple would have disappeared. It is not possible. And there are no gods -- and what kind of gods will be fighting for this rotten temple? There is nothing special in this temple, except that it has no foundation."

But my understanding is that the walls represent the mind, and inside... there is no statue inside. The inside emptiness represents consciousness. And no foundation represents that your mind has no foundation; it can be dropped any moment you decide to drop it. It is unfounded. It is just clinging around the consciousness, glued to it, but it has no foundation.

A great philosophical insight has been translated into architecture, and those idiots are talking about the gods fighting and the temple slipping out of their hands and falling on the earth. They have destroyed the whole meaning. But the people who created the temple must have had the insight into what they were doing. It must have taken tremendous effort to make it without any foundation. It is a huge structure and it has survived almost fifteen centuries.

There is the brain which comes every life, new, fresh; it is part of the body. There is the mind which is as eternal as life. Until you become enlightened it remains clinging to you. It is just the dust of all the lives that you have lived, the memories that the mind releases after you die. And those memories go on sticking around the consciousness. It becomes a thick layer.

Meditation is the way to dig a hole into this thick layer to reach to the waters of consciousness. Hence meditation has a beginning but no end.

BELOVED OSHO,
IN A FEW DAYS I AM GOING TO VISIT MY EIGHTY-YEAR-OLD FATHER WHOM I HAVE NOT SEEN FOR SEVEN YEARS. HE IS VERY INSISTENT ABOUT SEEING ME BUT AT THE SAME TIME VERY UNHAPPY THAT I AM A SANNYASIN. HOW TO MAKE HIM FEEL GOOD AND STILL NOT FEEL LIKE A HYPOCRITE?

You are not going... that's the only way! In the first place to go to Europe in such conditions of nuclear radiation is dangerous; there is no point. Secondly, to make him unhappy while he is dying at the age of eighty is not good. If you go as a sannyasin he will be more unhappy than if you don't go.

For seven years you have not gone. If you go as a non-sannyasin you will feel unhappy that you are being a hypocrite, and there is every possibility that it will be discovered that you are simply pretending to be a non-sannyasin. So why harass the old man? And it is not certain that he is going to die. As far as I know the longer a person lives the less is the possibility of death. Have you ever heard of anybody dying at one hundred twenty, one hundred thirty? The longer one lives the less is the possibility of death!

He has already passed the time to die -- he has missed. Seventy is the right time; he is ten years late. So don't be worried. Just let this radiation thing settle, then you can go. Death is never so certain. There is no guarantee that at eighty he will die, just we feel afraid that perhaps he may die.

But if you decide to go, then go as a sannyasin so you need not be a hypocrite. And he may throw a tantrum. Take it joyously. Sit silently and tell your father, "Say whatsoever you always wanted to say. Be angry or if you want to slap me, slap -- but don't hurt yourself, you are too old. I can slap myself on your behalf." Make it a joke; let him laugh.

Be with him but not very seriously, not as if he is going to die and that's why you have come. Tell him, "My master says you have passed ten years already -- you are late, and once a person is late the queue does

not stop for him. The queue goes on moving." Now when somebody else is late and there is a gap in the line perhaps your father may get a chance; otherwise now there is no possibility to die. So don't be sad and don't make him sad.

First he will be angry. First he will tell you that you have not done right. Say yes to everything, but tell him, "I am just your son, and I cannot be a hypocrite because I know that will hurt your pride -- that your son is a hypocrite. So I have come the way I am. And I am ready to take your anger or whatever punishment you want to give to me.

"The teaching of my master is that when a person is dying let him be finished with all desires, so if this is your desire, to beat me, beat me. Don't die with such stupid desires because they will lead you into a stupid life again; you will again get a son like me -- perhaps me again -- who will become a sannyasin. So you do whatever you want to do so we have a clean relationship." The whole thing will end within half an hour; longer it cannot last.

Then help him to meditate. Tell him, "This has nothing to do with sannyas. You can meditate. Particularly it is good when you are old and you have missed the chance to die, and you are ten years late. This will help you to become silent, to be peaceful. And if death comes there will be no fear about it." So help him to learn *vipassana* -- the simplest thing. Say, "Just watch your breathing lying down."

So you have to decide. The best thing is not to go, because I don't think he can catch the train so soon. But if you are afraid that he is going to catch the train, then go. But be a sannyasin. And there is no need to be afraid. Just say, "I am the same person, just a little better. Your son has not gone astray." Tell him what you have been doing and ask him what is wrong in it.

And make a communion possible again. Sit by his side and help him to meditate. There is no problem if you go joyously and he can see that you are happy, that whatever path you have chosen has made you joyous, more independent, has given you a certain integrity -- that it has not enslaved you, but has made you more free than you ever were before.

He will be happy. And he is an old Frenchman, and Frenchmen have always loved freedom. Whatever you have been doing, Frenchmen have been doing it for centuries. There is no problem about it. No Frenchman is really a Christian; they don't have time for it. First you have to be finished with girlfriends. By that time you are already eighty and it is time to go home, not to the church.

So just tell him good news. And tell him, "Come back soon and again be a Frenchman; this is a good place. And I am following in your path, so there is no problem. Christian or sannyasin, basically I am a Frenchman. And I have not really come to see you but my girlfriend." Just say the truth!

BELOVED OSHO,
I ONCE OBSERVED A HYPNOTIST HYPNOTIZING PEOPLE AND REGRESSING THEM INTO REMEMBERING PAST LIVES. IT WAS QUITE CONVINCING AS THE HYPNOTIZED PEOPLE WERE DESCRIBING DETAILS, THEIR SURROUNDINGS, THE SITUATION AND SO ON. IN ALMOST EVERY CASE PEOPLE WERE DRAWN TO A TRAUMATIC EXPERIENCE WHICH USUALLY CULMINATED IN THEIR DEATH. IT SEEMS THAT, RIGHTLY USED, THIS COULD BE A VALUABLE TECHNIQUE. IN THIS CASE, HOWEVER, I FELT THE HYPNOTIST WAS QUITE INSENSITIVE TO THE PEOPLE AFTER THEIR EXPERIENCE. I THINK I SHOULD ALSO ADD THAT THIS HAPPENED IN CALIFORNIA. PLEASE COMMENT.

It is good that you have added that it happened in California. In California anything is possible. And what struck you as strange would not have struck you so, if you had understood that anything can be used by a technician, particularly hypnotism.

The man knew simply the technique; he had no idea what was happening to those people. He had no idea that he had to be sensitive to those trusting people who were going into their death experiences, past lives. He was just a technician. His interest was more to use hypnotism as a profession. He may have sold tickets, and his whole interest was in how much he earned. These are the people who have made hypnotism condemned all over the world.

Before India became divided... To me the greatest loss with the division of India and Pakistan is that some beautiful things have disappeared from Indian streets. Otherwise on any street in India you would find magicians and hypnotists doing such miracles that you could not believe -- but they were all Mohammedans.

And it was something like a family secret so they wouldn't give it to anybody else. Their earning was not much: if they could get five rupees in one show from the crowd throwing small coins, that was enough. And what they were doing was tremendous. But they had no idea what they were doing; they just knew the technique. They were technicians and they were using those techniques -- which can make a man illuminated, liberated -- for attracting crowds on the street.

It has been a great loss, because when India was divided all those Mohammedans moved to Pakistan. I don't know whether they still continue to do those things or not. Pakistan is a small country, and so many magicians were all over India... hypnotists and all kinds of people doing tricks, rope walkers. If they have all reached Pakistan... Pakistan is a small place; it cannot afford so many shows. Nobody is going to bother about them. Most probably they have chosen another profession.

In India it was possible because it is a big country and you can go on moving from one city to another city. But the question is... I have also experienced again and again, without any exception, that they were all insensitive people. They were not concerned at all with any spiritual growth or what was happening to the person. Their whole interest was money.

So what you have seen in California was a technician who knows a simple method of hypnotism and can earn some money out of it. He is not bothered, he is not interested in these people or their past lives; his interest is the money. And moreover he will be doing the same show five times a day -- on this street corner, on that street corner, in this theater, in that auditorium.

It happens just like doctors become insensitive in hospitals. The whole day they are seeing pain, misery, fractures, operations -- it all becomes technical; otherwise they will die if they are too sensitive.

In India you will not find a Jaina doctor. I have been in search all over the country. Wherever I went I enquired, "Has this place any doctor who is a Jaina?" I have not come across any. And the reason is that the Jaina cannot do surgery, he is brought up with such a sensitivity about violence. He cannot kill an ant, how can he cut a human body? And before cutting a human body he has to cut frogs and this and that. That is impossible.

I know only one young man who insisted on joining the medical college, but when he had to cut a frog, the frog was not cut. He fell into a fit, became unconscious, and had to be released from the college: "You join something else; this is beyond you. If you cannot cut a frog, a living frog, then how are you going to manage operations, surgery?"

I know the person. He himself told me the story about how he had been turned out of the medical college. He had dared to go against his parents and friends who said, "No Jaina can do this kind of work." But he wanted to take up the challenge.

He said, "What is it? -- just cutting frogs ... I will see, I will become accustomed to it." But then you have to cut a living frog; and if you have been brought up with a great reverence for life you simply become frozen, your hands will not move.

Doctors become very insensitive and you cannot blame them, they also have to live. They become like robots. They can cut your hand without feeling anything, they can take your eyes out without feeling anything, because if they feel for every patient the whole day, they are going to die with a heart attack soon. It is impossible for them to remain sensitive.

The same happens with people who start using hypnotism, mesmerism, or that kind of thing. These things are very mysterious so people get interested, and their whole point is how to make you interested. They will go on talking nonsense to make you interested, but the people who are going through the trauma are being used. It is shameful; it should not be done.

Hypnosis has to be taken out of the hands of professionals, people who are using it for money. It has to become a temple method, something holy. It *is* something holy.

BELOVED OSHO,
IT IS TRUE THAT LISTENING TO YOU I OFTEN FEEL SURROUNDED BY SOFTNESS, PEACEFULNESS, SILENCE, BUT WITHIN ALL THAT IS SUCH A DEEP LONGING. IT HAPPENS ALSO SOMETIMES WHEN I AM OVERWHELMED AND DELIGHTED BY A SUNSET, A FULL MOON, A BEAUTIFUL PIECE OF MUSIC. THERE IS ALWAYS A LONGING, ALMOST LIKE A SWEET PAIN. OSHO, WHAT IS IT THAT I LONG FOR?

Anything of beauty, anything reminding you of the beyond, will create a longing in you, a longing that you cannot figure out what it is for. You don't know the name of the object because in fact it is not for any

object.

Listening to beautiful music, looking at a sunset or just a bird on the wing or beautiful roses, or sitting here in silence, a sweet pain can be felt.

The longing is how to become one with this state of feeling. It should not be a fleeting thing that comes and goes but something that remains with you, that becomes you, because the same music which was sweet today may not be sweet tomorrow, may be boring the day after tomorrow.

So it is not the music. It is something else that is triggered in you: the longing to be peaceful, to be musical, to have all the beauty of existence and to have it forever. It is a spiritual longing, a longing for the beyond, beyond all fleeting experiences; a longing to stop time and to be here now, in this moment eternally. This is true religiousness.

The true religiousness has nothing to do with churches, mosques, priests -- they are all technicians exploiting you. Their ideologies, theologies, are simply supplies to fill this longing within you. They cannot fulfill it. So people are Christians, Hindus, Mohammedans, but still in some corner of their heart there is a search, an ongoing quest. And if they can understand that that is the true direction of religion, then they will drop Christianity, Hinduism, Mohammedanism, and they will follow the longing.

It is a longing to make your life more creative, so that it becomes a music, so that life itself becomes a sunset. It is a longing to make it so meditative that life itself becomes the presence of the unknown surrounding you, releasing a fragrance that is not of this world.

The Path of the Mystic

Chapter #9
Chapter title: Grateful to existence

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BELOVED OSHO,
ARE YOU SURE YOU WEREN'T BORN ENLIGHTENED? YOU SEEM TO HAVE LIVED YOUR WHOLE LIFE WITH SUCH CLARITY, COURAGE AND A COMMITMENT NEVER TO COMPROMISE YOUR INTEGRITY THAT IT SEEMS SOME QUALITY OF AWAKENING HAS BEEN WITH YOU ALL THE TIME. IF FOR TWENTY YEARS YOU WERE NOT ENLIGHTENED, WAS ANYTHING A SUFFERING FOR YOU?

There has been no suffering for me. I don't know the taste of suffering. I have seen people suffer, I can visualize what must be going within them, but in this life I have not suffered a single moment. So you are right: I was born almost enlightened.

I cannot say "enlightened" but almost... just on the verge of it as if one is standing on the boundary line: on this side is the world of darkness, unconsciousness, and suffering, and on the other side is the world of blissfulness, light and benediction. I was neither on this side nor on that side, just on the borderline.

In my past life the work remained just a little bit incomplete. That's why I am using the word "almost." One step more and I would have been enlightened. But even to be so close to it means you cannot suffer, you cannot go through anguish, you cannot have nightmares. And your life is bound to have qualities which are not ordinarily available to every child: courage, integrity, an absolutely non-compromising attitude, a

total commitment -- never going back whatever may be the consequence and accepting it joyfully as if the consequence does not matter.

What matters is how you encountered the situation. You were total, you were absolutely committed, you had no doubt. Your trust was ultimate, not relative, not dependent on any condition -- unconditional. This is what matters, not what happens as a consequence -- that is immaterial.

The act in itself is its own reward, and that's the way I have lived. And if I am given another chance, I would like to live the same way again and again without changing anything, for the simple reason that I have enjoyed whatever has been happening -- and so much has happened in such a small lifetime.

Once Emerson was asked, "How old are you?" and he said, "Three hundred and sixty years." The man who had asked could not believe it. He said, "This is too much; you must be kidding! Just tell me exactly how old you are."

And Emerson said, "I have told it. But I can understand why you are puzzled. You are counting three hundred and sixty years according to the calendar. That is not my way of counting life. I am only sixty years old according to the calendar, but in sixty years I have lived six times more than you will be able to live in the same period of time. Looking at how much I have lived, I told you my age is three hundred and sixty years -- three hundred and sixty years of life compressed into sixty years' time."

Each moment has been of tremendous value. Those moments before enlightenment, those moments of enlightenment, and those moments of going beyond enlightenment -- everything has been so much that I can only be grateful to existence. Out of this gratitude arises my trust. It has nothing to do with existence and whether it is trustworthy or not, it has to do with my own experience, my gratitude, that creates the trust in me.

So whatever existence is going to do to me will be absolutely accepted -- even crucifixion. And it will not be like Jesus... he freaked out, he lost for a moment his trust in God.

It doesn't matter whether you call it God or existence. "Existence" is more natural, more real. "God" is more symbolic, more metaphorical -- you cannot prove it. Existence needs no proof, it is already here; we are part of it. But for a moment Jesus lost his trust, and losing trust is losing all.

He shouted towards the empty sky, "Father, have you forsaken me?" This one sentence of doubt, suspicion, distrust, is immensely significant. It shows that the trust was not total, that there was some expectation, maybe not conscious but there was an expectation that a miracle will happen and he will be saved. Nothing happened. And he had promised his disciples, "You will see what my father is going to do." This expectation that some miracle comes out of the sky, a hand comes out and takes him off the cross or changes the whole situation and he is no longer a beggar, a criminal, but is enthroned as an emperor, the prince of peace...

Nothing happened: he was dying just like the other criminal who had never thought of God, who had never prayed, who had committed every sin possible. That man was dying exactly in the same way as Jesus was dying. It seemed God was indifferent. Hence in that sentence there is anger, frustration, failure -- so much in those few words. Those few words cancel his whole life as a savior, as an awakened man.

Trust has no conditions; it is simply a gratitude, it is thankfulness. If after all these experiences, loving moments, joyous, beautiful spaces, if crucifixion is the end, if that is the full point, it is perfectly okay -- enjoy it.

I have always thought if Jesus could have thanked God, then my whole appreciation of him would have been different. If he had rejoiced in crucifixion... because it is not for you to suggest what should happen; but whatever happens, in deep acceptance, enjoy. That proves your integrity, your trust. And it is only in the moments when you are passing through fire... When everything is going smooth and good, one can trust very easily -- but to trust on a cross is a test.

If Jesus had trusted on the cross and had not raised that voice of questioning, doubting, suspecting, he would have been in the same category as Buddha. He missed. But one misses only if one is carrying something within that at some point, some crucial point, is going to come out.

Your question is relevant. Even my parents, neighbors, teachers, had all felt puzzled for the simple reason that they could not categorize me. They knew all kinds of people but they could not categorize me.

My principal in the high school was a very strict man, a very hard-core disciplinarian. As I entered from the middle school into the high school, from the very first day my struggle began with him. There used to be, at the beginning of the classes in the morning, a collective prayer. I remained silent. I did not participate in the prayer, which was in the praise of a Hindu god, Ganeshwar, the elephant god who has the body of a man and the head of an elephant. He called me and he said, "This will not be tolerated."

I said, "There is no need to tolerate anything. You do whatsoever you can, but remember I will do whatever I feel right. To me prayer is nonsense and particularly to this type of god, it is hilarious. I cannot pray. I can be silent."

He said, "I am a very hard man."

I said, "I don't care. You can kill me -- that's all you can do; but I will not participate in the prayer, alive or dead. I don't believe in any god, and particularly these nonsensical ideas of god and images. And I am not a Hindu. You will have to come with me to the court."

He said, "For what?"

I said, "For forcing me into a religion to which I do not belong. It is against the law. You come with me to the court." And I had a good advocate who was the father of one of my friends. I said, "I have my advocate there and I have told him always that whenever I need to... remember that I will come directly to the court."

The principal said, "You seem to be a very strange person. You are taking me to the court?"

I said, "Certainly, because you are doing something criminal. I am not a Hindu: why should I participate in the Hindu prayer? This school is not a Hindu school, it is a government school. The government is secular. You come with me to the court so that I can present the case to my advocate and put you before the magistrate."

He said, "My God, I never thought that you can stretch things to such extremes."

I said, "I am not stretching... you forced me to stretch; otherwise forget all about your hardness. And this is the first day, so it is a good introduction. I have known you, you have known me -- now any time anything happens remember that you are not dealing with any Tom, Dick, Harry."

I said to him, "Today I can forgive you because this is just your first mistake, but next time you will have to come with me to the court." And I went out of his office. He remained silent.

That evening he came to meet my father and said, "What kind of boy is this?"

My father said, "We cannot manage. You are a well-known hard disciplinarian and he is just a little boy, you can manage him."

He said, "He is not a little boy. He has threatened that he will take me to the court and he can do it! He has an advocate already. I know that advocate and I have seen him discussing with that advocate many times, because they just..." The advocate lived just next door to the principal. "They are friends although their ages are very different. They are very close friends; they talk as if they are of the same age. So what am I supposed to do?"

My father said, "Nobody knows. You find your way; we have found our way. Nobody comes in his way. Whatever he wants to do, let him do it -- that is the easiest thing. He does not do any harm to anybody. Just don't come in his way; otherwise the thing becomes too big, unmanageable."

The second day I was again standing silent. He was very angry. I could see that he was boiling within because he felt very much humiliated. He did not call me to the office but I went to his office. He said, "I have not called you."

I said, "You have not the courage to call me but you wanted to call me. I could see it in your face, in your eyes: you were boiling with anger so I thought it is better I should come. Why should I wait for you to call me?"

He said, "You seem to enjoy fighting!"

I said, "I enjoy everything -- fighting too." He was standing, so I pulled his chair and sat on it. He said, "What are you doing?"

I said, "I am just simply sitting on the chair."

He said, "That is my chair."

I said, "Nobody's name is written on any chair. A chair is something to sit upon, and you are standing anyway. And I am a small boy. I get tired. You can stand up. You are strong enough" -- he was a heavy man, very tall and muscular -- "you can stand up. This seems to be more graceful and right that I should sit on the chair and you stand up."

He said, "Listen, we have to come to some compromise because this way you will destroy my whole reputation and image in the school."

I said, "But I don't believe in any compromise. I don't want to destroy your image. You can keep your image; just don't come in my way. I never want to destroy anybody's anything -- I am not destructive -- just leave me alone. If you promise that much you will not have any trouble from me."

He had to promise: "I will never come in your way; do whatever you want to do."

He also used to teach one of my periods. He was a scientist so he used to teach chemistry. I would go out whenever I felt to, without asking him, and I would come in whenever I felt to come in, without asking him. He said to me, "That is not right."

I said, "I have told you, just leave me alone. That has been our understanding. If I ask when I want to go out and you say no, I am not going to listen to your no, I will go out. So not to put you in any embarrassment I am simply going out without asking -- just to save your image." He was at a loss.

Three years I had been under him. Even the photograph that is taken when you are leaving the school... He was very much worried whether I would appear in that picture or not, whether I would come or not. I not only came, I came with a photographer.

He asked, "But why have you brought the photographer?"

I said, "This is the photographer, the poor photographer of the town. You always call a photographer from a bigger city; that is unnecessary. This poor man needs more work, because I have seen this photographer selling umbrellas in the rainy season and in the summer he is selling ice and soda and other cold drinks. But whenever some chance arises he takes photographs -- some marriage or something. He is a poor man, and I want him to be our authorized photographer from today. This school should respect him."

The principal said, "Now that you have brought him..."

The poor photographer was very much afraid because he had never been called. I had explained everything to him -- how he has to do it, how he has to arrange... and he had come with his best suit and everything. The principal was standing in the middle, and the teachers and everybody, and he arranged and did everything. And then he asked, "Ready?" I had prepared him.

He said, "I have to be worthy of the position, the authorized photographer of the high school" -- that was the biggest institution in the town. So he asked, "Ready?" and then he clicked his camera and said, "Thank you" and everybody dispersed. Then he said, "Wait -- because I forgot to put the plate in! And the whole fault is yours," he told me. "You never told me, `You have to put the plate in.' You told me everything else."

I said, "I thought that as a photographer you must know that the plate has to be put in; otherwise how will the photograph...? And all this `Thank you' and `Ready?' just went to waste. But no harm."

So I said, "Get ready again!" The principal was very angry because the school inspector was there, the collector was there, and it became such a hilarious thing when the photographer said, "I have forgotten to put the plate in, and now what to do!"

The principal called me in. He said, "This is the last day. You are leaving, but you are not leaving without mischief. Who told you to call this photographer? That idiot! That's why we have been avoiding him for years! And you have seen..."

I said, "But it was such a beautiful and hilarious scene! And everybody who has participated today will remember it his whole life. You should pay him a little more! And remember that from now on he is the authorized photographer of this school."

He said, "Are you leaving the school or are you still going to be here? This is our business... whom to make authorized or not."

I said, "That is not your business. I have told the class that is going to succeed me, the proper people, to take care that this photographer has to be brought every year, and if it is needed then they can call me from the college. It is not far away, only eighty miles. So every year on the photograph day I will be here to see if the authorized photographer is here or not."

He said, "Okay, he is authorized."

I said, "I want it in writing, because I don't trust you at all." And he had to give an authorized letter. I gave it to the photographer.

He said, "I was very nervous, but you have done such a great job -- you have made me forever the authorized photographer. I can show this to other parties also, that I am not just an idiot as people think. I am the authorized photographer of the educational institute of the town."

And he asked me, "How did I do?"

I said, "You did perfectly well."

He said, "Just one mistake."

And I said, "That was not a mistake; that was the real thing, that you forgot the plate. Without it there was no joy. Photographs anybody can take, but you are really a genius!"

He said, "I was thinking that everybody will be angry."

I said, "While I am here nobody can be angry."

And he is still the authorized photographer! Whenever I have gone to the town I have enquired from

him... He told me, "Now it has become established. Many principals have changed but I remain the authorized photographer. But you were right: the great joy that happened the first time has never happened again; I have not forgotten the plate."

Those people were powerful in every way, but somehow I never felt that they were really powerful. I felt they are just pretending to be powerful; deep down they are cowards, and if you hit rightly all their power disappears. And I remained like that my whole childhood -- in the school, in the college -- it was an everyday thing. I have enjoyed all those moments.

I used to think sometimes that perhaps I am somehow different from other people because nobody gets into such trouble as I get. But all those troubles were giving me a certain strength and the strange experience that people who are pretending to be powerful are just suffering from an inferiority complex and nothing else.

Everybody who was concerned about me was worried every day that I may do something -- and I was never planning anything. Things were simply happening.

Just my presence was enough, and something would trigger.

I would like everybody to live in that way. There will be differences of situations, of unique individualities -- but I would like every child to live in this way so that he can remember every moment that has passed as *really* a golden moment.

I don't remember anything that I can say should not have happened or should have happened in a different way. The way it happened I enjoyed it so much and loved it so much, but everybody who was concerned was worried that I had spoiled a situation.

When I passed my graduation, one of the most well-known psychoanalysts and head of the department of psychology in Varanasi Hindu University was interested in me. He was from a very nearby village, and he used to come because he had to pass my town to go to his village. The railway station was in my town so he used to come and stay or rest for the night with my family and then go to his village. Coming back again he would stay there for the train.

So he was very much interested that after my B.A. I should come to Varanasi, which is in India the Oxford, the best university. He told me, "You should join psychology and become a professor of psychology."

I said, "That is a long project. I don't think of things that far away, but I will come."

After graduation I went and in just one day he became so angry with me that he threw my things out of his house. I said, "Why are you troubling? You can simply tell me and I will take my things and go away."

He said, "I never thought that you are so dangerous. Your father used to tell me: `Beware of this boy, don't invite him to your university or your department.' But I used to say to him, `I am a psychologist, I will put him right.' But you are really difficult."

The first morning... I arrived in the night; in the morning he was sitting on the terrace in the sunlight. It was a winter morning and it was warmer there. He was sitting with twenty or thirty of his prominent disciples, a few professors. He wanted me to be introduced to them, and he also wanted to ask a few questions which must have been arising in his mind again and again about why I am thought to be so dangerous, difficult.

So he started asking questions, simple questions like "Do you believe in God or not?"

I said, "The question does not arise."

He asked, "Why?"

I said, "Because you cannot believe *or* disbelieve in something which is not; both are wrong. The thing simply does not exist; to believe in it is as foolish as to disbelieve in it. The question does not arise. The word `God' has no meaning."

He was a very God-fearing person and he became tense. And each question... within half an hour he was throwing my things out of the house. And I said, "You don't need... you are old; I will take them myself."

He said, "I don't want you; you cannot enter my department."

I said, "I never wanted to enter your department. You wanted me to come, so just to pay respect to your invitation I came. Now you are throwing my things out. I cannot live without my things so I also have to go with those things. But it has been a beautiful experience! A great psychoanalyst gets so disturbed. And you started asking the questions; I was not asking."

Everybody who was present felt that this was absolutely unjust: first he invited me, and second he started the questions... and I answered and I answered clearly and absolutely rationally. And then throwing my things...

His professors, his students, everybody, came out to show sympathy to me, and they said, "We are sorry. We would not have come if we had any idea that this kind of behavior was going to happen. And we always thought of this old man as very calm and quiet."

I said, "Everybody is calm and quiet unless you poke him, unless you hit him at the right point!"

And the psychologist got more angry because all the professors and all his students left him alone on the terrace and came with me to the road. They called a taxi and they all came with me to the railway station. And later on one of the students wrote me that the psychologist was so furious with everybody, saying "You all insulted me, going with that dangerous boy." They said, "We *had* to go; we felt like giving him a good farewell. The way you behaved, you disgraced the whole department!"

After that incident he became a little afraid to stay with my family. But whenever his telegram came I would go to the station to receive him and he would look at me with fear and suspicion that I may do something. I said, "You need not be worried. When you are my guest I will not throw your things out. If I have to throw something, I will throw *you*, not the things, because the poor things have nothing to do... You have broken my suitcase. The suitcase was not involved in the discussion at all. If I have to throw anything, then I will throw you. So don't be worried, your things are safe."

He came to my house and told my father: "He is saying to me on the way that he will throw *me* if there is a need to throw something, and my things are safe! He is dangerous. In the night he may do something."

My father said, "Don't be worried, he will not throw you. He simply made it clear that what you did was wrong. Throwing things is throwing a tantrum, and a psychoanalyst who is the topmost in the whole country... It was not a question only of you. Since your behavior he is against psychoanalysis; since your behavior he is against Sigmund Freud. He has collected all the literature on psychoanalysis and he is ready to condemn every single point. And it was you who made him an enemy of psychoanalysis... not *your* enemy, because he does not pay attention to persons. You need not be worried, he will not be throwing you or doing anything to you."

He wanted to say to me... because three times I had to receive him after that incident and I could see that he wanted to say, "I am sorry," but he could not say it. The third time was going to be the last time because then I was moving to another city as a lecturer, so I told him, "This is the last time. If you really want to say it, say it."

He asked, "What do you mean? What do I want to say?"

I asked, "You know, I know, and you know that I know."

He said, "That's true. I am sorry. I have been trying to say that, but somehow I could not manage to say it."

I said, "That's why I had to give you the opportunity, because this is the last time; perhaps we will never be meeting again. So you say it. If you have anything else to say, you are welcome to say it; otherwise it will remain a wound in you. It has nothing to do with me. I simply enjoyed the whole episode. I simply saw how bogus is knowledgeability, how empty are all your great degrees." He has degrees from the West.

"It was a good experience for me. I could see that even a man who knows about the mind has no understanding of being calm and quiet. The episode has been helpful to me. It has been of much more educational value than I think your two year course in the university would have been.

"I learned everything about psychoanalysis in that moment when I saw you behave in such a childish way. To figure it out I have read all the literature on psychoanalysis. And I know that the reason is that all that knowledge has nothing to do with meditation. It is not yours, you are borrowing it. You are making great systems based on analyzing people's dreams, but it is not giving you any transformation, any new being, any new personality. You are simply the old, rotten egg."

So it was difficult for others, but for me it has been a beautiful experience all along. And I don't think anything can happen to me in the future that can make me change my feeling towards existence.

Trust is such a valuable feeling that one can sacrifice thousands of lives for it. Even then, you cannot compare it. It comes slowly as you go through life, each moment, relishing the situation, whatever it is. It may look bad in the eyes of others. It doesn't matter. If you can enjoy it, rejoice in it, it is perfectly good. The whole world may be condemning it; that is absolutely irrelevant.

So it is true that I must have been born almost enlightened.

BELOVED OSHO,

LISTENING TO YOU TALKING TO THE JOURNALISTS THE OTHER EVENING, I FELT YOU ARE SO

ASSERTIVE AND I AM SUCH A CHICKEN. IN THIS COUNTRY, FEELING LIKE A STRANGER, I AM EVEN SCARED OF GOING INTO A SHOP TO BUY SOMETHING. THE MORE I FEEL GOOD WITH MYSELF AND WITH YOU, THE STRONGER IS THIS FEAR OF PEOPLE. IS THERE SOMETHING ELSE TO DO OTHER THAN WATCH IT?

Watching is the ultimate thing one can do; everything else is lesser. It is the best thing to do.

As far as I am concerned, talking is something spontaneous. If I am talking to you, I am talking in a very soft way. There is no need to be assertive, because you are receptive. The more receptive you are, the less is the need for me to be assertive.

But when I am talking to the journalists spontaneously I become very assertive, because only then can they listen; otherwise they are deaf. Every day they are doing articles, interviews with politicians and all kinds of people who are all afraid of them -- afraid because they can destroy their image in the public opinion.

Many journalists have expressed the idea to me: "It is strange that we feel absolutely in control with politicians and with other kinds of people, interviewing them. With you we start feeling nervous. This never happens with anybody else, so why does it happen that we start feeling nervous?"

I said, "The only reason is that I don't care about my image. I don't care about your article; I don't care what you write. All that I care about in that moment is that whatever I am saying reaches to you. Other than that I have no concern. For seven years I have not read any book, any magazine, any newspaper, listened to the radio, watched television -- nothing. It is all rubbish."

So when a journalist is asking me a question he has to be awakened to listen to it. He should not be in the same position as when he listens to a politician -- and that makes me certainly assertive! You cannot reach to these people if you are soft and humble. That would look to them like weakness, because that's how they are accustomed to take politicians and others who are very humble and very soft and very willing to say what the journalist wants to listen to. They speak with a certain idea of what it is going to create as far as their image is concerned.

I don't have any image. So when I am talking to the journalist my effort is to reach *him*, not to reach the public. That is secondary. If it happens, good; if it doesn't happen there is no need to be worried about it.

And why are you afraid of people?

I have never felt like a stranger anywhere for the simple reason that wherever you are, you *are* a stranger, so what is the point of feeling it? Wherever you are, you cannot be otherwise; we *are* strangers. Once this is accepted then it doesn't matter where you are a stranger -- in this place or in some other place. Your strangerness remains -- somewhere more clear, somewhere a little clouded.

But why should you be afraid? The fear comes because you want people to think good of you. That's what makes everybody a coward. That's what makes everybody a slave, that people should think good of you. This is the fear: that in a strange place with strange people you may do something, you may say something, and they may not think it is good.

You always need to be appreciated because you have not accepted yourself. So as a substitute you want to be accepted by others. Once you accept yourself, it doesn't matter whether people think good of you or bad of you; that is their problem. It is not your problem. You live your life your way; now what others think is their problem, their worry.

But because you don't accept yourself -- from the very childhood you have been constantly bombarded, continuously hammered that you are not acceptable as you are. You should behave this way, that way; then you can be accepted. And when people accept you, appreciate you, respect you, that means you are good. But this is creating the whole problem for everybody in the world: everybody becomes dependent on other people's opinions and everybody is dominated by other people's opinion.

Seeing this simple fact I dropped the idea of other people's opinion, and it has given such freedom to me that it is absolutely indescribable. Such a relief that you can be just yourself -- you need not worry about it. And this world is so big, there are so many people. If I am to think about everybody and what he thinks about me, then in my life I will be simply collecting opinions of others about me, carrying files all around...

When I applied for the government service as a teacher in the university -- this is my way and has always been my way -- I simply went to the education minister and I told him, "This is my application; these are my qualifications. If you want to ask anything, any interview, I am ready."

He looked at me -- a strange type of behavior! An application has to come through the proper channel. He said, "Your application has to come through the proper channel."

I said, "This is the direct channel; there cannot be a more proper channel than this! I am the applicant, you are the person who has to receive it -- face to face, man to man. I don't believe in any other channel."

And he said, "For an interview some date has to be given."

I said, "You are sitting here, I am here -- start the interview! Why are you wasting your time and my time? If you don't have any questions and you cannot interview me right now, I can interview you."

He looked at the application. He said, "And where is the character certificate?"

I said, "I have never come across a person whom I can give a character certificate; how can I ask him to give me a character certificate? You tell me."

He said, "Strange! You never came across a person in your life from whom you can take a character certificate?"

I said, "No. I cannot give *them* character certificates. There are hundreds of people who would like to give me a character certificate, but I don't care about their character certificates; they don't have any character."

He said, "You think in strange ways, but I have to function according to the rules and regulations: a character certificate is a *must*. It should go with the application; otherwise I will be at fault."

So I said, "Okay, give me a paper and I will write a character certificate."

He said, "You will write a character certificate for yourself?"

I said, "No, I will write a true copy of a character certificate from the head of my department, S.K. Saxena."

He said, "This seems to be very strange. You don't have the original. How can you write the true copy?"

I said, "I will get the exact original and I will send you the original too so you can see that I have not deceived you." And I wrote a true copy of the original certificate which did not exist at all! And I made two copies: one I gave to him, and I said, "One I have to take to S.K. Saxena to make an original copy out of it."

He said, "This seems to be a very complicated affair! Please send me the original so I can figure out whether Saxena is willing to say..."

I said, "Don't be worried."

I went to Saxena. I told him, "Write an original character certificate exactly like the true copy; this is the true copy."

He said, "From where did you get the true copy?"

I said, "I have written it myself, but I have not written anything that you will find difficult to write about me."

He looked at the true copy and he said, "I would have written a thousandfold better certificate for you."

I said, "I have written the minimum so you cannot say that I am exaggerating or anything."

He said, "But I feel sorry that I will have to sign it... that you have made this whole thing already."

So he made the original and he said, "I will remember it my whole life -- this is the first time that the original is made after the true copy!" And I sent the original to the minister.

Two years later he was not the minister and we met in a train. I asked, "Were you satisfied with the original copy?"

He said, "Strange -- word for word! How did you manage?"

I said, "Saxena was very angry with me. He would have given me a really beautiful certificate, the best he has ever written, but now there was no way -- I had already given the true copy, so he simply wrote it and sent it to you."

The minister said, "Since that time I have been thinking about you often, that without any interview, without any character certificate, without any proper channel being used for the application... how did you manage to get an appointment from me? I am not such a soft person or so gullible."

When he gave me the appointment he had said, "It will reach by post."

I said, "There is no need; you give it to me. I am here. You will send it by post to my address -- three days are wasted unnecessarily. You give it to me here right now; I am present."

He said, "I used to think again and again that perhaps I was hypnotized -- or what could have happened -- because this is not the way." And that was true.

When I reached the college to which I was appointed and I presented myself to the principal he said, "But this has been issued only just yesterday! How did you get it so soon? -- because through the post it will reach you in three days." He suspected; he thought there is something strange: it has just been signed yesterday, and the next day I present it -- and it was a distance of one thousand miles from the capital to that college.

So he said, "I will have to phone the minister; please forgive me."

I said, "There is no problem; you phone. And I am sitting here if there is anything..."

He phoned the minister and the minister said, "Yes, it has happened. I don't know how it happened. I should not have done it, but he simply made it so clear and so authoritative that I had to give it to him. And I knew the rules."

Politicians are dependent on public opinion. They don't have any integrity. You just be assertive and immediately they are ready to listen. If you are not assertive, then they will be assertive.

So I told the education minister when we met on the train, "There was no hypnotism, nothing. I just know that the mind of the politician is a weak mind; it depends on public opinion. It has no authority in itself, no acceptance of itself. In fact it goes on denying itself, and if somebody comes and just throws away all those public opinions and looks directly into your eyes, within you, you become afraid because you are empty there."

So if you feel afraid of going to people, meeting people, that means that you are feeling very empty, and this should not be. You should be overflowing with yourself, not with anybody's opinion or appreciation, but with your own life, with your own gusto.

And that's exactly what I mean -- meditation gives you authority, power... not over other but simply a quality of power and quality of authority that nobody can take away from you. It is yours.

Public opinion can be taken away -- today they are with you, tomorrow they are not with you. Today they are all appreciating you as a saint; tomorrow they are all condemning you as a sinner. It is better to be on your own -- saint or sinner. Whatever you are, just be on your own so nobody can take it away.

It is better to be a sinner on your own than to be a saint on public opinion. That is borrowed, and you are empty.

The Path of the Mystic

Chapter #10
Chapter title: You are not to be somebody

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BELOVED OSHO,
CAN YOU TALK MORE ABOUT THE RELATIONSHIP BETWEEN THE CONSCIOUS AND THE UNCONSCIOUS MIND? IT SEEMS THAT THE BRAIN HAS THE CAPACITY TO STORE AN EXPERIENCE, SAY, IN A MEMORY BANK. NOW IF THAT MEMORY ENDS UP IN THE UNCONSCIOUS, WHAT HAPPENS? IS IT THAT THE CONSCIOUS MIND REPRESSES IT AND TABS IT "CENSORED" OR DOES THE UNCONSCIOUS DO THE CENSORING? BUT DOES THE UNCONSCIOUS HAVE ANY INVESTMENT IN REPRESSION? AND IF NOT, IS IT THE CONSCIOUS THAT IS CONTINUOUSLY PROVIDING THE ENERGY TO KEEP THIS MATERIAL CENSORED? AND IF SO, IS THERE A KEY TO THE UNCONSCIOUS WITHIN THE CONSCIOUS? IS THIS THE NEED TO GO TO THE SUPERCONSCIOUS BEFORE GAINING ACCESS TO THE UNCONSCIOUS?

The conscious mind represses memory contents into the unconscious. The unconscious mind has no

interest as far as repression is concerned; in fact it wants to express everything so that it can be unburdened. The whole investment comes from the conscious mind because the conscious mind is in contact with the society, with education, with religion.

It is the conscious mind which learns what is right and what is wrong. The right has to be kept in the conscious and the wrong has to be thrown into the basement, underneath in the darkness of the unconscious. The conscious mind uses the unconscious mind only as a basement, and because it is dark, once things are repressed there, slowly the conscious mind tends to forget them. As time passes, the conscious mind can become completely certain that it has never repressed anything.

There is no way for the unconscious to release any of its repressed memory contents directly. It is closed. The only way is to bring them back to the conscious mind. But if the conscious mind remains of the same opinion as before -- even through psychoanalysis you can fetch a few unconscious repressions and bring them back to the conscious mind -- it is not going to help much, because the mind still remains with the same idea of what is wrong and what is right.

So for the moment, it may recognize what is wrong and may not repress it under the influence of the psychoanalyst, but this influence is not as deep as the social conditioning. Tomorrow or the day after tomorrow again the same repression will happen. That's why no psychoanalysis is ever completed. It cannot be completed. You can bring something out today; tomorrow the mind goes on functioning again in the old way.

Psychoanalysis does not change the conscious mind. And if the conscious mind keeps the same opinion, it does not matter if you take out some content; it is released, but life brings so much every day, and the mind will again function in the old way: repress that which is bad.

The psychoanalyst says that there is nothing wrong with sex. Under his influence, and under the necessity of being cured of some neurosis, the person is willing to release it, but this release is not going to become such a strong force in him that he will not repress sexuality again. Tomorrow he will repress it again, and tomorrow psychoanalysis will be needed again. And this is an unending process.

Where psychoanalysis is missing is that it does not change the conscious mind's attitudes. It keeps the conscious mind as it is, and in fact if it tried to change the conscious mind, the society would not accept psychoanalysis. Psychoanalysis would be in the same trouble as I am. It wouldn't be a respected profession; it would be rejected. And the church would do the same with psychoanalysts as it has done with witches; it would burn them alive.

The society, the church, the state, all are perfectly happy if you don't change the conscious mind. Then go on doing anything you want to do -- it is all play, because you are not going to destroy the old, the past, the traditional... its roots are in the conscious mind. The society has trained the conscious mind, and it protects its training.

The only way is to go a little higher than the conscious mind, where society has not conditioned anything, has not approached... which is absolutely pure and innocent. And this is a natural phenomenon, that the superconscious is more powerful than the conscious; and it is innocent, as innocent as the unconscious -- with only one difference: the unconscious is dark, and the superconscious is alert, full of light. It can see things in its own light, it does not need any borrowed insights.

So the only possibility to create a new psychoanalysis is to bring the superconscious in. Then the conscious mind cannot do anything. The superconscious mind can relieve the conscious mind of its conditionings. It can allow the unconscious mind to release, through the conscious, all its repressed contents.

And the miracle is that the moment the unconscious mind has released all its contents, it loses darkness, it is no longer unconscious. Then you have a great energy which is conscious. Now three parts of your mind -- unconscious, conscious and superconscious -- are one. And the dominant factor will remain the superconscious. Now it is possible with this energy to penetrate into the collective unconscious. It will still be difficult, but it is possible.

The easier way would be to enter first into the collective conscious with this energy. Once the collective conscious opens its doors, the collective unconscious is very easy. Before the higher, the lower loses all power. As the master comes in, the servant immediately recognizes where he belongs.

With the collective unconscious and the collective conscious also joining, you have a really great power of alertness, of awareness, that you have never felt before. You can directly approach the cosmic unconscious; it is going to be difficult, but possible. My suggestion is, why unnecessarily go the hard way? That's why I say my way is the lazy man's way to enlightenment. When you can go more easily, without any

conflict, then there is no need to create an unnecessary fight. Go first to the cosmic conscious; once you have reached there you have so much power that the cosmic unconscious will open its doors on its own. The very weight of your consciousness now is so much, the very energy is so much, that the cosmic unconscious cannot remain closed.

And all these levels have some kind of repressions. The collective unconscious also has repressions and they have gone deeper than the unconscious. When the conscious represses, it has the capacity to repress them to the unconscious, but the unconscious is very close; they can surface in any relaxed moment. That's why in dreams they start floating up. But the unconscious can suppress them to the collective unconscious; then even in dreams you will not be able to find them. Then some special methods are needed to fill your dreams with the collective unconscious. Carl Gustav Jung has worked on those methods, and in the right direction.

Ordinarily dreams won't help because dreams are a very superficially repressed part. The society tries on many levels, and there are a few things which just have to be repressed superficially. For example, your anger is repressed, but it is very superficially repressed -- just skin-deep. Scratch a little bit, and it is there; there is no need for a dream.

Society cannot repress your anger more deeply because it needs your anger sometimes. In wartime your anger, your violence, will be needed. And for your own self-protection against a society which is barbarous, anger and violence will be needed. So society cannot repress such things; it can keep them just on the surface, so they can be called back without any difficulty.

But there are a few things which it represses to the collective unconscious, for example that you should not make love to your mother. Every boy wants to do it, and every girl wants to make love to her father. Society represses it so deeply and makes it such a great sin even to think of it, even to dream of it...

Ordinarily dreams are authentic and true, but as far as the contents of the collective unconscious are concerned, sometimes when you have a dream it changes it in a subtle way. For example you want to make love to your father -- even in a dream you will make love to your uncle, not to your father. That much... because the uncle looks like the father.

The unconscious sometimes allows the collective unconscious... if something is forcing very hard to come up: for example, you should not make love to your own sister. Every society in the whole world has repressed it for thousands of years; it is no longer in the unconscious. So psychoanalysis cannot free you of it. Even if it surfaces to the dream world, it will come with a mask: it will not be your sister, it may be your sister's friend -- someone who looks like your sister, but not really your sister.

And then there are the ultimate repressions which are part of the cosmic unconscious. For example, you have been told from your very birth that this is the only life that you have. Only in the East -- because there people have reached to the cosmic superconscious -- have they found in the cosmic unconscious repressed contents about past lives. It is the deepest repression. Even if sometimes it comes into your dreams, you cannot recognize that it is from your past life. It is just a dream, like any other dream.

Once in a while it happens that in a certain situation the cosmic conscious is also trying to relate to you. It wants to convey the message to you that you are living in a false world with false knowledge: the reality is not that there is only one life. It is the deepest part of your mind. But it is very difficult because it has to pass the barriers of collective unconscious, of unconscious, and it will be distorted at every barrier. By the time it reaches to the dreaming stage you will not recognize it.

Gautam Buddha told many stories about his past lives. Mahavira has done the same. Those men are pioneers in opening the doors of a tremendous phenomenon which the whole of humanity has been denied.

And why is the society so interested in there being no past life and no future life, that you will simply go either to hell or to heaven? Why are Judaism, Christianity, and Islam so persistent? Their reason is that once you know that you have eternity available in both directions, then their religions will have to change dramatically. If you are an eternal being, then what will happen to creation? You were never created. What will happen to God, who is a creator? If there has never been a creation, there is no need of a creator. So much is at stake. If they open the doors, they are afraid their whole religion as it is will collapse.

Jainism and Buddhism could not believe in God and the reason is this. It is not a logical refutation of the hypothesis of God, it is an existential experience that our eternal being is a proof that we were never created -- and if we were never created, existence was never created.

We have been here always.

Existence has been here always.

God becomes absolutely meaningless.

Any ideology that is centered basically on God will be very afraid of what Jainism and Buddhism are saying. They are saying each one of you is a god in your own right. Some gods are asleep, a few gods are awake -- but that does not make a difference in the quality. One day ultimately all will become awake.

So there is no question of there being one god; there will be as many gods as there are beings -- infinite will be the number, because not only man but animals, trees, and even rocks have a being. And they are all slowly evolving at their own different pace.

Nobody has bothered to look into the psychology of Jainism and Buddhism, into why these two religions simply dropped the idea of God. It is not a philosophical refutation of God; they have never done that. But if eternity is available in the past, then your life gains a certain individuality: you have to function according to the experience that you have gained in thousands of lives. There is no other doctrine for you; you are carrying your doctrine within yourself. Both religions are not dogmatic, and whatever their discipline is, is based on an inner experience.

Mahavira and Buddha continually repeat, "Don't go on in a vicious circle. Just look into your past lives and see whether you have been doing this kind of thing always, for eternity. Do you have any mind or not? any intelligence or not?" Just being reminded that you have been after money for thousands of years and you have attained money in many lives and there was only frustration and nothing else; that you have been after power and you became powerful many times, but after reaching the last rung of the ladder you saw that there is nothing -- that you have been befooled by the society, that ambition is nonsense.

You are not to be somebody.

You are what you are.

There is no question of climbing a ladder and you will be better.

Because these experiences of past lives will change the whole character, it is better to repress them. And when there is the future, eternity, you cannot make people afraid. And all three Western religions are based on fear, that if you miss the opportunity... And the opportunity is very small -- most people are going to miss: in a life of seventy years I don't think anybody will be able to fulfill all the qualifications to reach heaven. There is not time enough. So they have fallen upon belief, faith, which does not need time: you simply believe. You have faith in Jesus Christ, and on the last day he will sort out his sheep and take them to paradise. The others will fall down into abysmal darkness for eternity.

It was easy to convert people by creating fear. It was easy to convert people by giving them greed -- that if you are faithful, you will attain paradise with all its pleasures. But your personality remains the same -- fake. No transformation comes to you through these things.

In the East, when they came to know that there is eternal time in the future, of course they could not create the same kind of hurry; they are very patient. Looking back, they learned not to repeat the same mistakes; looking ahead they are patient. There is no need to be tense and worried.

This is the psychology of why you find that even the poorest man in the East is utterly non-tense. He may be hungry, he may be dying, but he is not against anybody; he is not revengeful to the society which has brought him to this point. No, he is not losing anything: if he dies, he dies. The next life is there -- the journey will continue, only the trains change. Death is a kind of change of trains.

The Eastern religions are non-convertive. They don't convert anybody; they don't go out of the way to convert somebody. If somebody feels like... tries to understand and wants to enter, even then they are not very enthusiastic. They say, "You understand it; you can do it remaining in your own religion." But if somebody is insistent he is allowed in.

Once the archbishop in Japan went to see Nan Sen, a very great master. He took the BIBLE with him and he read a few sentences from The Sermon on the Mount. He had read just a few when Nan In said, "That's enough; that man is just on the verge of enlightenment." In Buddhist terminology he said, "He is a *bodhisattva*. Whoever has written it -- it doesn't matter who -- he is a bodhisattva and there is no need to read anymore: these sentences are enough proof."

The archbishop misunderstood: he thought he was saying that Jesus is a buddha. He had said he is a bodhisattva. *Bodhisattva* means almost ready but the thing has not yet happened. He is coming near the boundary, he is feeling the fresh air; in his sentences you can see that he is not far away.

The archbishop had come to convert Nan In, and he said, "If he is also a buddha then why don't you preach the BIBLE?"

Nan In said, "You misunderstood me. I said bodhisattva, and bodhisattva means essentially he is a buddha, but not actually. And why should I preach...?" he asked. "I am a buddha; that's why I can see the poor guy is just close by... trying hard to reach. He may reach, may not reach, because people can go astray

even when the goal is just one foot more, one step more. People can go astray: they can take a wrong turn, they can stop, they can think they have arrived."

He said, "I can see the poor guy. He is doing well; don't be worried, he will reach. But why should I be bothered about him? I am not a bodhisattva. I used to be, but those days are past."

The archbishop was very hurt. First he was very happy that Nan In, a great master, accepts Jesus as a buddha, but that was his misunderstanding. And now he says, "The poor guy is trying, I can see that; those few sentences are enough. A buddha cannot say those sentences. Only one who is stumbling on the path, with all the possibilities -- he may reach, he may not reach... But he is very close, so something reflects in his sentences, resounds in his sentences."

The East has a certain contentment, because there is eternity ahead. "If I am not able to reach now, I need not be miserable; life after life will be available." To repress these things into the cosmic unconscious is to create a certain kind of tension, hurry, greed, fear. It is spiritual exploitation. But if you reach to the cosmic conscious, you are capable of reaching to the cosmic unconscious, and immediately your whole being is suddenly lit with a light which is immeasurable.

Kabir sings, "As if thousands of suns have arisen in me... I cannot count them, the light is so dazzling." And he is saying it exactly right. He is not the only one; many have used the same simile of a thousand suns together suddenly having arisen. We have seen mornings, but to see that morning of a thousand suns arising within you is the greatest mystery.

BELOVED OSHO,
THE OTHER EVENING I TRIED THE TECHNIQUE YOU SUGGESTED FOR BEING HYPNOTIZED. ALTHOUGH I BECAME MORE DEEPLY RELAXED THAN I EVER HAVE, I STILL REMAINED QUITE CONSCIOUS, SO IT SEEMS I DID NOT TAP INTO THE UNCONSCIOUS AND ANY UNCONSCIOUS MEMORIES. BUT I DID HAVE MANY IMAGES PASSING RAPIDLY THROUGH MY MIND, WHICH I DESCRIBED ALOUD. IS THERE ANY POINT IN DOING THIS, OR SHOULD ONE BYPASS ANY IMAGES AND WAIT UNTIL ONE FINDS THE KNACK OF FALLING INTO THE UNCONSCIOUS?

Self-hypnosis takes a little longer time, but there is no need to repeat or say the images, because that becomes a disturbance. You simply let them pass by. You just watch and go on relaxing more and more. A moment will come that all those images are gone, and for a period of time that you have decided beforehand you will not be alert. In that gap you have entered into the unconscious. Coming out of the unconscious, you will feel immensely refreshed.

So first don't repeat the images, so that you can enter into the unconscious. When you have become capable of entering into the unconscious for a period of time and you simply lose track of where you have been -- you cannot give any account of it... That time is simply not recorded by your memory, because the memory system is in the conscious mind. The unconscious has no memory system, and the unconscious has no idea of the calendar, the time, the day, the date -- nothing.

So first let that happen. And when you wake up, in the first moment when you feel that you are out of the unconscious, repeat three times, "Next time when I do the experiment, I will go faster into it, deeper into it."

When it becomes a small thing to you, no problem at all -- you just relax and go into it -- then you can do the second part. After coming out of the unconscious, the first thing you have to repeat is, "Now I will remember whatever I see in the unconscious. I will not be unconscious. I will be in the unconscious but a small consciousness will be with me, so I can see what is there." That will be the second part.

With that second part you can start releasing, because some part of the conscious enters into the unconscious. Then there is a way for memories that are repressed to be released. Then coming out of the unconscious you will not only feel refreshed, you will feel relieved, unburdened. Those subtle feelings have to be remembered. First you will only feel refreshed, as after a good night's sleep. Second you feel unburdened. Something was on your chest; it was heavy, and now it is no longer there -- or is less there. Then continue in that way, and go on repeating, "I will be more and more conscious, so more and more unconscious can be released."

And in the third stage you should repeat, "I should be completely conscious so that the barrier between consciousness and unconsciousness is broken." When you come out of it, then you will feel not only freshness, not only unburdened, but an absolute freedom -- as if you had been chained, handcuffed, and they have been removed.

Self-hypnosis takes a little longer time, but it is good. You are totally your own master. But don't repeat the images, because repeating them, you will not fall into unconsciousness; just let them pass. Your whole effort right now should be how to move from the conscious to the unconscious through relaxing, through being silent, through just witnessing. And everything has to be done in a very soft way -- even witnessing.

If you stare, that will not allow you to enter into the unconscious. Just see by the way; just as if you are sitting by the side of the road and by the way people are passing -- you don't even care who is passing, whether he is a man or a woman. You just see them because you are looking that way, but no staring.

So you have done everything right -- just the repeating was wrong. That you should not do. And then slowly, slowly, as I described in three parts, keep going.

BELOVED OSHO,
THE FIRST TIME I SAW YOU WAS WHEN I TOOK SANNYAS, AND I HAD THAT BEAUTIFUL FEELING OF "BEING AT HOME" FOR THE FIRST TIME IN MY LIFE. WHENEVER I'M AWAY FROM YOU I FEEL A CERTAIN RESTLESSNESS THAT KEEPS ME MOVING FROM ONE PLACE TO ANOTHER, NEVER FEELING RIGHT WHEREVER I AM. THE MOMENT I'M STAYING CLOSE TO YOU AGAIN THE FEELING IS BACK: I'M HOME AGAIN. 2
WHAT IS THIS BEAUTIFUL FEELING? YOU ALWAYS SAY THERE IS NO HOME UNLESS WE FIND IT IN OURSELVES. BUT WHAT IS THIS FEELING OF BEING AT HOME?

There *is* no home, unless we find it in ourselves. But if you are close to a person who has found the home and you are open to the person, available, receptive, then you will also share the feeling that you are at home. After all, your master's home is your home too.

So what has been happening is perfectly right. You go far away; you miss the feeling of being at home and you feel that something is not right. It is perfectly as it should be. But it is only the beginning of a journey.

You feel at home when you are close to me. Let this feeling grow deeper; don't let it be superficial. Allow it to sink to your very being; then wherever you are, I will be with you. Right now you have to be with me to make it possible for me to be with you wherever you are. Then you will not be missing; then everywhere will be home. The whole question is one of closeness, of trust, of love... so much that it is almost a melting, a merging.

The Sufi story is that Bayazid, one of the most important Sufi masters, used to say to his disciples, "You are very impatient. You don't know what happened to me when I was with my master. For three years he did not even look at me -- as if I was not there. And he was right. Now I know I was not there. Physically I was sitting there, but my mind was wandering all over the world. And I was feeling very hurt. For him to ask anything about me was out of the question; he did not *look* at me. After three years, one morning he looked at me for the first time. And I know that that was the first time I was there.

"Then three years passed again; he didn't say anything to me. I was hoping, desiring -- now that he has looked and recognized that I am here, he will say something to me. But by and by that desire and that hope disappeared: that man seems to be strange; he will talk to others, even strangers, who keep coming the whole day, and I am sitting here the whole day, from morning till evening. After another three years he looked at me and smiled.

"Now I know why he had not been looking at me or smiling at me -- it was because of my desire. That was a barrier. It happened in the first moment I dropped the hope: he is a strange man; there is no point. I completely forgot the desire, the hope; it became just a habit to be there because I enjoyed it. His presence was enough.

"Three years passed again, and for the first time he looked at me and said, `Bayazid, how are you?'

"And now I know why he asked that after twelve years. People ask each other, `How are you?' when they meet -- but not after twelve years! But he was right, because only that evening when he called me by my name `Bayazid' and asked, `How are you?' -- that was the first time that I was not, only he was.

"These twelve years have been a constant melting, disappearing. And what a strange man: when I was, he never asked, and when I am not, he asks me, `How are you?'

"The same day my master said, `Now you are ready. You can go anywhere, you can spread the word. And because you are no more, I will be with you; you have vacated the place for me.' Since then he is speaking through me. Since then he is doing things through me. Since then I have no responsibility in the world, no problem in the world; he has taken everything on himself."

So what is happening to you is perfectly good. Just melt a little more, disappear a little more. Be absent a little more, so only I can be present in you. Then you will not miss me anywhere, and you will not feel that you are not at home. Wherever you are, you will find it is your home.

BELOVED OSHO,
I HEARD YOU SAY THAT THERE IS NO WAY FOR THE CONTENTS OF THE UNCONSCIOUS MIND TO BE RELEASED DIRECTLY; FIRST THEY HAVE TO COME TO THE NOTICE OF THE CONSCIOUS MIND, WHERE THEY HAVE TO BE ACCEPTED AND EXPRESSED. WHAT IS THE MECHANISM THAT HAPPENS THEN IN THE CASE OF HYSTERICAL PARALYSIS? YOU HAVE TOLD THE STORY OF THE GIRL WHO BECAME PARALYZED WITH THE SHOCK OF HER HUSBAND'S DEATH. WHEN HER HOUSE CAUGHT FIRE, LIFE RETURNED TO HER LIMBS AND SHE WAS ABLE TO RUN FROM THE HOUSE. PRESUMABLY THERE WAS SUCH A SHOCK TO HER SYSTEM THAT THE UNCONSCIOUS SIMPLY DROPPED THE UNRESOLVED PROBLEM SHE WAS REPRESSING. BUT THERE WOULD NOT HAVE BEEN ENOUGH TIME FOR THE CONSCIOUS MIND TO PROCESS IT. COULD YOU TALK TO US ABOUT THIS PLEASE?

It is a totally different thing. The husband died, and the shock was such that the girl became paralyzed. There is no question of unconscious here; it is all conscious. The shock was conscious, and the paralysis was conscious. The paralysis simply happened because there was no point in living; there was nowhere to go. In a way the conscious mind felt, "This is death." She loved the man so much that without him she could not live. This flashed into her conscious mind, although she did not die -- death is not so easy. But she became half dead; she became paralyzed.

But everything was conscious. Nothing was repressed. It was a conscious understanding that now life is meaningless, now this body is meaningless. She simply died as far as she was concerned. The body continued to breathe, and the heart continued to beat -- but that's another matter. The shock was tremendous, but it was all conscious.

Repression happens only when you feel that something is not right; then you throw it into the unconscious. But for her, what she was feeling was absolutely right. To live, to desire to live, would have been wrong. So there is no repression at all in it. That's why it was so easy for her to run out when the house caught on fire. It was simply a question of forgetting that she is paralyzed. Now another shock -- that of the house catching on fire. This was fresh; she simply forgot the old shock and that she cannot run because she is paralyzed.

There was no time: instantly, as everybody was running out of the house, she also ran out of the house. She recognized it only when people saw her running out of the house and said, "Hey, you have been paralyzed for years!" She simply, immediately, fell down on the ground and was again paralyzed.

But it was all conscious -- not that she was pretending, not that she was posing. The first shock was older; the new shock was newer, fresher -- and everybody was running. Just for a moment she forgot that first incident which had made her paralyzed. But the moment they reminded her, she immediately fell down paralyzed. But nothing has gone into the unconscious; the whole thing has remained in the conscious.

Psychoanalysis cannot help her -- only a new love, a new meaning, can help her. Only a new desire to live can again bring her limbs back to life. That too will be in the conscious. All that she needs is something to live for, something that can give meaning to her life, something that can replace the old love and can bring a fresh breeze so that she would like to dance again and sing again. And everything will be different.

No psychoanalysis is needed. Psychoanalysis cannot do anything because in her dreams no clue will be found; the clue is apparent, clear. It is the depth of her love that has left her meaningless, and it has affected her body because mind has tremendous control over the body.

You can try it: sometimes just put your fingers this way, locked together, and just repeat, "Even if I want to open them, I cannot open them." Just for five minutes go on repeating, "Even if I want to open them, I cannot open them." And after five minutes you say, "I will count up to seven, and then I will try to open them and I know I cannot open them." And count up to seven, and after seven try to open them, and you will not be able to open them. At least thirty-three percent of the people will not be able to open them. The more they try, the more they will find it is impossible: the hands are completely locked.

And it is all conscious because there is no question of the unconscious. You will have to repeat the whole process; otherwise you cannot open them. They are locked. You will have to repeat, "I will count to seven and slowly it will be possible... I can open them."

Count to seven slowly, and then without making much effort slowly open them. If you make an effort,

that will create trouble. You just slowly open them, and you will be surprised what the mind has done. And if this is possible, then you can create paralysis. It is simply the same process: "My legs will not be able to move."

You can do anything with the body -- the mind has immense control over the body -- but it is all conscious. There is nothing that has to do with the unconscious.

You try with your fingers, and whoever succeeds just tell me!

The Path of the Mystic

Chapter #11
Chapter title: Ego is the greatest bondage

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BELOVED OSHO,
WHEN I LOOK AT A PERSON I SEE QUALITIES LIKE KINDNESS, INTELLIGENCE, SINCERITY, INNOCENCE, HARMLESSNESS, STRENGTH, HUMILITY, THAT SEEM TO BELONG TO THE BEING, AND NO MATTER WHAT THEY DO, THESE QUALITIES REMAIN. WHEN I SHARE THESE THINGS WITH PEOPLE THEY ALWAYS SEEM AMAZED AND DON'T REALIZE THAT THESE QUALITIES ARE THEIRS. THEY SEEM TO THINK THAT KNOWING THIS WILL STRENGTHEN THE EGO. I'VE ALWAYS THOUGHT THAT TO KNOW THESE QUALITIES OF ESSENCE DISSOLVES THE EGO.

It is a complex situation. You both are right, but in different senses. To really know these qualities as an experience will not strengthen the ego; the ego will be dissolved. But to know these qualities without experiencing them -- because someone has suggested to you that you have these qualities... And who does not want to have these qualities? -- you immediately accept them and grab them. It is going to strengthen your ego.

So they are also right: "If we start thinking that we have these qualities it will make our ego stronger."

You are absolutely right, but you are using the word "know" in different senses. You are using it as an experience, as an existential realization; they are using it as knowledge.

As knowledge it is the most dangerous thing to accept these qualities because then you will never discover them. You will never search for them. You will become a hypocrite.

So whenever you see these qualities in a person, don't make him knowledgeable about them but help him to be curious, inquisitive about these qualities. Help him to search for these qualities in himself: perhaps he may have them. But remember the `perhaps'.

Don't give them a certainty -- everybody wants certainty, some easy guarantee -- just give them a desire to explore. Just make them thirsty enough and alert that perhaps the source of water that can quench your thirst is within you; just look there.

Teach them to meditate so that they can discover these qualities one day. When they know that they have them, then there is no danger of their ego being strengthened; otherwise ego has such subtle ways to be strengthened. It is always looking everywhere to find some food to be nourished on.

It is of immense importance for every one of you, because slowly slowly you will become perceptive;

you will start seeing things which people are unaware of. They have them, but they don't know that they have them. And as you become perceptive, your responsibility grows. You are not to say to them, "You have these qualities."

At the most you can say to them, "Perhaps you have them but you have to look, you have to search, you have to seek. And who knows? -- I may be wrong." In no way strengthen their ego knowingly or unknowingly because ego is the greatest bondage, the only hell that I know of.

BELOVED OSHO,
IS EACH SUCCESSIVE LIFE WE LIVE A SPIRITUAL ADVANCEMENT ON THE PREVIOUS ONE?

Not necessarily. It can be, it may not be; it all depends on the person. There is no law in existence that you always go higher; you can go lower, you can fall below the previous stage. The path of evolution becomes certain only when you are becoming more conscious; then each successive life is on a higher plane.

But how many people are trying to be conscious? On the contrary, most of the people in the world are trying to be as much unconscious as possible, because what little consciousness they know of is nothing but anxiety, anguish, worry. It is a torture, a tension. And there is no certainty that what you are deciding is the right thing, so there is a great fear, a hesitation. In the small consciousness that man has, he is always in the position of either/or -- divided, split, torn apart -- one part pulling in one direction, another part pulling in another direction. He is simply miserable.

It is not an accident that alcohol and other drugs which can drown your consciousness in the vast unconscious are as old as man. Thousands of times it has been impressed on man that he should drop these things. He has been punished for them -- he has suffered imprisonment, fines -- but these drugs give him something greater than the fear of your punishment.

All religions are basically against drugs, all governments are basically against drugs, all educational systems are against drugs. It is very strange: everybody is against drugs; then why do drugs continue? And there is not a single individual to stand up and ask why.

Drugs are as old as man and the effort to drop them is also as old as man, and every effort has failed -- and the efforts are being made by the powers against individuals who have no powers. But still they have not been able to eradicate drugs from human life. And I don't think they will ever be able to eradicate them, because they don't take into account the basic cause -- why man wants to be unconscious. They just go on fighting with the symptoms, which is simply stupid.

None of the religions, none of the governments, provide the exact reason why man wants to become unconscious. In fact they could not say it even if they knew it, because it is a condemnation of their whole society. The way they have created the world is so ugly that people don't want to be conscious. People want to become unconscious, people want to forget all about it. They are ready to take punishment, they are ready to go to jail, but they are not ready to drop drugs, because in the world that these so-called powers and so-called religions have created, it is not worth being conscious; it is simply terrible.

And unless we change the situation... either we make the conscious life of man so beautiful, so loving, so blissful, that he would not like to become unconscious -- he would like to become more conscious -- or we have to make man himself completely free from all these things that can make him miserable. Then he would not like to be unconscious. Then he would like to be more and more conscious, because the more conscious he is, the more life becomes juicy, the more life becomes an adventure, the more he comes to know of the mysteries of existence.

He wants to become more conscious, and this longing for more consciousness will not stop until he has attained absolute consciousness -- until he is pure consciousness and there is not even a small corner of darkness and unconsciousness in him, until he is full of light, just light.

The whole history of man is a history of making man more and more unconscious, and drugs are not the only way. There are other things which make man unconscious. So it is possible that sometimes a man may not be interested in drugs but that does not mean that he is interested in remaining conscious; he has found some other kind of drug which is not known as a drug -- for example a man who is full of the lust for power. That is also a drug, but he cannot afford to be totally unconscious; he has to fight for power, and he has to remain conscious.

Politics is a drug of the same category as marijuana, LSD, perhaps more dangerous because the people who have been taking marijuana or LSD or hashish have done no harm to the world. They may have harmed themselves but they have not harmed anybody. But the politicians? They have done nothing but harm. The whole history is full of blood. Now, the people who have been taking marijuana and things like that, they don't create history, they don't create Genghis Khan, Tamerlane, Nadir Shah, Alexander the Great, Napoleon Bonaparte, Adolf Hitler. They don't create those kinds of monsters. Their drug is very innocent in comparison to politics.

Somebody may be after money... money becomes almost a drug to him. I used to know a man... I have never seen any man so addicted to money. If he would see a hundred rupee note in your hand, he could not resist touching it. And the way he would touch it, it was as if he was touching his beloved. He would look at it from all sides and he would touch it. And it was not *his* note, he had to return it.

He never gave money back to anybody he borrowed from; he simply could not do it. I will not call it a crime; it was simply impossible for him to part with money. He had enough money. He had seven houses which he had rented and he himself was living in a free house, a *dharmashala*, a *caravanserai* where you can stay for three days free. But the city was big and it had many caravanserais, so three days he would stay in this caravanserai and then he would move to another caravanserai. And all his money was deposited in different banks. He was so afraid that some bank may go bankrupt -- it is better to keep the money in different places.

I used to ask him, "What will you do with it? You don't have any wife." He never married for the simple reason that women are too much interested in spending money. That would be a trouble, and he was afraid that that would create chaos in his peaceful life -- it is better to avoid women. He had no children. "For whom are you collecting the money?"

He said, "I *love* money."

"But," I said, "money is meaningful only when you use it; you don't use it! Whether you have one million rupees or two million or fifty million... it makes no difference whether you have anything in the bank account or nothing -- it is the same. You never take anything out."

He said, "You don't understand. It gives such solace to the heart. Just to count money is such a nourishment."

Every day in the evening he used to come to see me. Nobody liked him because everybody thought that he was mean, simply mean. But I used to enquire about... I wanted to understand what kind of mind he had -- he was a unique person! And he would bring his notebook and he would show me, "Now in this bank is this much, in this bank is this much, and this is the total. Do you see? The total is increasing!" And you could see the flash in his eyes. Now this man is absolutely addicted; he is no longer conscious.

He had no other worries; he was a very single-pointed person. When he died I was present. The doctors knew that I was the only man whom he used to visit every day, so they informed me that he was dying. I enquired in what number ward he was. They said, "You know him, he is in the free ward! He cannot even die in a ward where he has to pay money. He cannot withdraw money from the bank whatever happens. And he is holding all his bank accounts in his hand." That was his life.

When I reached there he was very happy. Putting all his bank accounts on his heart and holding them with both hands, he died. I have seen many people dying, but he died so beautifully. He had millions of rupees and property worth millions and he was dying like a beggar in a free ward. But he was absolutely happy.

There are people who can get addicted to money, people who can get addicted to power, but they are doing the same thing, in a little more sophisticated way, as simple people are doing by taking marijuana. No marijuana taking person can become Adolf Hitler -- impossible. He will not find it interesting. No opium eater would bother to become a prime minister; then who will take the opium?

I have told you about the opium addict barber, a friend of my grandfather. I had told him, "You are so much respected" -- that was a lie, but he enjoyed it so I don't think there was any harm. If somebody enjoys it and feels happy, and it costs nothing... I said, "You are so much respected that if you stand in the elections you can have any post you want."

He said, "That I know, but it is such a botheration; it is almost begging for votes. Moreover when I take opium I am the emperor of the whole world. Who cares to become a cabinet minister or prime minister? With my opium I am already."

These people have done no harm, and the people who *have* done harm, we don't think of them as addicts of some kind of drug. Their drugs are very sophisticated. And the struggle has been that these sophisticated

drug addicts have been harassing the poor drug addicts throughout history. Still they are doing the same, and they will continue to do the same. But they cannot change the situation for a simple reason: why should a person be conscious? There is nothing.

Unconsciousness has an attraction. It helps you to forget all your worries, responsibilities. It helps you to relax. The whole world disappears, with its nuclear weapons and Ronald Reagans. That's the reason why people have not tried to be more conscious because the small consciousness has not given them the taste to desire more. It has been a really bitter experience; they don't want it.

These are the two ways: either the world becomes so beautiful that the bitterness of consciousness changes into a sweet experience -- which is not going to happen, which is almost hoping against hope... The other possibility is that individuals can increase their consciousness, and as they increase their consciousness, the bitterness disappears. They come upon a fresh ground which the world has not contaminated yet. The deeper they go into consciousness, the more fresh the ground, the more fresh the water, coming directly from the glaciers -- and then a great longing to have it all. Then each life they will be increasing their consciousness.

Otherwise each life has been a bitter experience: you have not gained anything of worth, you have simply lost a whole life. You have suffered in misery and somehow lived -- almost carrying your own corpse on your own shoulders -- and died.

This experience is not going to give you a higher quality in the coming life... perhaps a lower quality so that you are less conscious and you suffer less. It can give you a state in which you are almost unconscious so that you don't suffer. If your suffering has been too unbearable, then the next life will protect you, but that will be a going down. It can mean anything.

For example, one Indian saint, Surdas... His songs are beautiful. He was a great poet, but his life was not. Because of his devotional songs and because of his sacrifice, a tremendous sacrifice... He was a sannyasin and he used to go to beg, and one woman, a young woman, asked him, "What is the need for you to go to other houses? I will prepare every day... I love to give food to you. Can't you be so kind to me?"

He could not say no, because in the Hindu religion there is no restriction... The Buddhist monk cannot go to the same house every day, he has to change. The Jaina monk cannot go to the same house every day, he has to change. But in Hinduism there is no restriction, so he started going. She was preparing delicious food for him, and he would take the food with gratitude.

But one day he thought, "Why is this woman taking so much trouble? Every day she is preparing so much delicious food for me. I should ask her." And he asked her, "Why are you taking so much trouble?"

She said, "I love your eyes, and I want to see your eyes every day. Preparing the food is not a trouble for me, but if I don't see you then I miss something the whole day. That hurts."

Surdas thought, "This is attachment." That's the way ascetics think. "This is attachment... that woman is attached; she is attracted to my eyes, and this is not good. These eyes may create attachment in other people's minds -- and I will be the cause of all these people going astray."

So he took out both his eyes and, with the help of a friend, went to the woman. He presented the eyes and said, "Because you love these eyes, you keep them. I will never be coming back again because now what you wanted and you loved is with you. And moreover it will be difficult for me to find the house. Today a friend has helped, but nobody is going to help me every day. And there is no need."

The woman could not believe what he had done. There was blood all over his face. She said, "But I never said that you should take out your eyes and give them to me. They were beautiful as part of you but now they are dead."

Hindus have made him a saint because he made such a great sacrifice to keep people from being attached. I don't think so. I think it is sheer nonsense. Now tomorrow if someone likes your nose, you cut off your nose. If somebody likes your ears, you cut off your ears. If somebody likes your head you cut off your head and be finished!

I don't think that there was any point in this. And what was wrong? The woman liked your eyes. She had not asked anything of you, and why in the first place should you think that those eyes are yours? That is possessiveness; that is real attachment. Those eyes belong to existence. As somebody can enjoy the stars or the flowers, somebody can enjoy another person's eyes. And the woman had never asked for anything. It was a cruel act, a violent act.

I have condemned Surdas very severely. Hindus have been very angry because they think of him as one of the greatest saints. I said, "He is not a saint, he is simply a dodo. He has really hurt that woman badly. He has been violent with himself and more with the woman. Now the woman will remain miserable her whole

life about why she said that she likes his eyes. She will never be able to forgive herself."

There is a possibility that that woman may have attained a better state of evolution in the next life, and there is a possibility that Surdas may have fallen down -- because what he did was absolutely inhuman.

Falling down can happen in many ways. For example, Surdas can be born really blind in the next life. Then eighty percent of the experiences of life will be missed. And there has not been a single blind man who has become enlightened. There is nothing that prevents it, but it seems impossible.

It is your eyes which give you eighty percent of your experience. And that experience makes you aware that your life is not running on the right tracks, that something is wrong, that you have to change. A blind man has missed all that eighty percent. He lives at the minimum, with only twenty percent of experience; he is almost like an animal. So he may be born as a man, but he has been born on a lower rung of the ladder of evolution.

It can happen in many ways that you can be lower or you can be higher. A deaf and dumb man is a man, but nobody has ever heard... He is perfectly silent -- he has never heard any sound -- so he should become instantly a Buddha. He has never heard a sound, he has never uttered a sound -- what more do you want? He has fulfilled all the prerequisites -- more than you wanted. But no deaf and dumb fellow has ever become enlightened because it has to be understood: if you are deaf and dumb you don't know what silence is.

It is a fallacy for people to think that this man is absolutely in silence. That is only from the outside. He knows nothing of silence, because to know silence one has to know sound, and to be silent one has to be able to speak. He cannot speak, he cannot hear: he has missed both sound and silence. He is in a very strange situation -- from where to grow? It is very difficult, almost impossible.

So you will not necessarily be growing just by being born again and again. You can go on moving in the same circle, never attaining any spiritual strength, any evolutionary consciousness.

But if you try in this life to become more conscious, whatever you gain will remain with you in the next life; it is never lost. So in the next life you can begin exactly from the place you left in the past life, because you have only changed the body; you are the same. So if something has become conscious in you, it will remain conscious in you in a new life. Everything has a fresh beginning; with nothing hanging over you, you will have more freedom to grow in consciousness. In every life you will have more chances, more opportunities to grow. It all depends on you.

I don't think, because I have never come across a single case, that you can fall so far below that from man you are born into an animal body. But Jainism and Buddhism both agree you can fall, and I cannot deny the fact -- it may be possible -- because they have worked for thousands of years on millions of people. They may have come across a few cases when a person has really fallen so unconscious that he was born as an animal. But I have never come across it, so I cannot say.

And I don't see much rationality in it. A man can fall, but he will remain a man; he cannot do anything that can make him an animal. I have never come across any individual with whom I tried to go into their past lives... About this thing I have a disagreement with Buddhism and Jainism, but I give them every benefit of the doubt. They may be right because their experience is long and there is no need for them to invent it, unless they had come... Perhaps it is very rare. Perhaps a man like Adolf Hitler who killed millions of people for no reason at all may have lost his humanity. It may be possible in a certain unique case.

But I also have a disagreement on another ground in which I feel that I am right and that Jainism and Buddhism, the two religions that have been working on past lives, are lying. It is impossible for them not to have come to the fact that I am going to tell you. They must have come across it, but because of their doctrines -- it was contradictory to their doctrines, to their philosophical standpoint -- they have simply not mentioned it. They have not lied directly, but even not mentioning it is a lie. The fact that I have found is, that if you are born a man in this life then in the past life you were a woman. And if you are a woman in this life, then in the past life you were a man.

Neither religion mentions it, and that is strange. I have found it without exception, in every case. And I feel it is psychologically valid, because a woman gets tired of being a woman and starts feeling that man has everything -- freedom, power, prestige -- and she has nothing. Naturally, while dying, there must be a desire to be born in a man's body.

The same is the situation with man. Although he has power, although he has more freedom, deep down he feels inferior to woman because she has the power to create life, which he has not. She is more beautiful. She seems to be more rooted, grounded.

Even in the mother's womb... Experienced mothers who have given birth to one or two children know perfectly well after a few months whether it is a boy or a girl baby, because the girl baby remains very silent

in the womb and the boy starts kicking in the mother's womb -- he starts playing football. The mother can know whether it is a boy or a girl.

In life also the woman is more rooted, more peaceful. Once in a while she throws tantrums; man never throws tantrums, he accumulates them. It is better to throw them retail than wholesale, because wholesale is dangerous. It means committing suicide or murder or going mad. The wholesale business in tantrums is very dangerous. But just a little shock and within a few minutes or hours the woman comes back. She is silent and she almost forgets...

Woman has a quality of the child that she retains. Man goes on losing that quality. He becomes more cunning because he is in the world with all kinds of cunning people. So he becomes cunning himself; otherwise to survive is difficult. So slowly slowly he feels that the woman is enjoying more. Even sexually he feels that the woman enjoys more than he enjoys. And as they get older he starts feeling that he enjoys nothing and the woman is enjoying so much that he starts feeling jealous.

So a man who dies will think about being born a woman. This is the ordinary process. There may be exceptions -- there are. If you are dying consciously, then it will be a different thing.

But both Jainism and Buddhism have been silent about this fact for the simple reason that they think man is a higher stage and woman is a lower stage. And this is where you can see that even people who are very sincere can become illogical. They are ready for a man to fall and become an animal, but they are not ready for a man to fall and become a woman! And that is closer; it is not a big fall, just one step perhaps. If they are right that a woman is lower, then why cannot a man become a woman? If it is acceptable that he can become a dog or he can become a donkey...

But to me to remain silent on this fact is very dishonest. The first thing is that they don't want to give woman the idea that it is very easy for her to be born as a man. It is so easy that just by desiring it while she is dying, she will be born as a man.

Both religions want it clearly understood that to achieve the state of man is an arduous journey; it cannot happen just by desiring it. The woman has to do all kinds of ascetic practices and disciplines which man is also doing, but man will attain to enlightenment; with the same practices the woman will attain to manhood. It seems the distance between woman and man is exactly the same as between man and enlightenment! -- so the same kind of practices are needed. This is absolutely nonsense.

Secondly, it goes against man's ego that in the next life he may become a woman. He is ready to become a horse, he is ready to become an elephant, he is ready to become anything -- but not a woman! Because with the elephant there is no problem, no trouble, no fight, nothing; but with the woman there is a constant conflict.

But my experience is that it is almost like a wheel: man and woman are just like the Chinese yin and yang wheel. One time you are man, another time you are woman, and the wheel moves -- unless you become enlightened. Then the wheel stops. And man and woman are part of one wheel, one whole, one circle.

And now, through plastic surgery, we know that Mahavira and Buddha are both wrong. I am right... because the plastic surgeon cannot change you into a donkey, but a plastic surgeon can change a man into a woman and a woman into a man. However much a genius a plastic surgeon is, he cannot change you into a horse or an elephant. It seems absolutely impossible; how will he manage? He can change man into woman because they are so close, so complementary; the differences are such that they can be easily transplanted.

The experience of plastic surgery will support my experience, and I don't see that... I have never come across it, so I cannot say that any man can fall so low that he will become an animal or a bird. I don't see that possibility. He can fall lower, but he will remain in the human body.

So don't take it for granted that each successive life will automatically be higher. That is dangerous. You have to work for it, you have to earn it. You have to deserve it.

BELOVED OSHO,
SO MUCH IS HAPPENING WHILE SITTING QUIETLY IN YOUR PRESENCE. SOMETIMES I AM FLYING AWAY; OTHER TIMES I FEEL LIKE A ROCK. SOMETIMES MY MIND IS SO CALM, AND OTHER TIMES IT RUNS AMOK. SOMETIMES MY HEART IS OVERFLOWING WITH TEARS, AND OTHER TIMES, SCARED. MY BODY FEELS UTTERLY RELAXED, OR IS ACHING ALL OVER. THE WHOLE WORLD IS HAPPENING TO ME, JUST SITTING HERE. IT FEELS TO ME LIKE LOOKING INTO A MIRROR WITHOUT ANY DISTRACTION. CAN YOU SAY SOMETHING ABOUT IT?

Whatever is happening is absolutely right. You should simply watch it; do not disturb it. Do not interfere in any way. Don't judge that sometimes it is good: when you are feeling relaxed it is great, and when you are aching all over it is not good.

No, don't judge, because they are both complementary. That aching may be simply the body releasing its tensions so that it can become relaxed. And when it becomes relaxed it becomes capable of releasing even deeper tensions. So again there will be a stage when the body is aching all over, as if you are feeling the whole world's suffering.

Don't judge. What is happening is perfectly the way it should be. You simply and silently watch as if it is happening to somebody else. You are just a spectator, far away. Slowly slowly things will change. And right now, what appear to you as opposites -- sometimes the mind is silent and sometimes it is rambling -- are complementaries. If you can just remain standing aloof and watching, all these will disappear and a totally new kind of tranquility will appear which will not have its opposite. And whenever something appears to you which has no opposite, then you are coming closer to transcendence. This is the sign, the symbol: when you don't feel any opposites that means you are coming closer to home.

After enlightenment there are no opposites; it is a simple experience which has no opposite to it. That should be taken as a signal. But before it, what is happening is absolutely right. It is a catharsis, and each catharsis is rewarded immediately.

If the body is feeling tired, tense, and afterwards it is feeling absolutely relaxed, then tiredness was not opposite to it; it created the ground. The mind was rambling and then suddenly there is silence, so that rambling was not opposite to silence; it was simply preparing the ground.

And on your part nothing needs to be done. You just stand aloof, watching.

Certainly my presence is nothing but a mirror.

You just go on looking into the mirror and whatever is happening, remember it is happening in the reflection of the mirror, not in your reality. Your reality is always the same. Nothing has ever made anything happen to it and all that you feel has happened or is happening is only a kind of dream. Let the dream go on, but don't become part of it.

BELOVED OSHO,
IT SEEMS THE VAST MAJORITY OF HUMANITY WOULD PREFER TO REMAIN ASLEEP. THEY BECOME ANGRY AND HOSTILE WHEN COLD WATER IS THROWN IN THEIR FACES -- EVEN BY SOMEONE AS COMPASSIONATE AS YOU. THEY WOULD AS SOON SEE TRUTH SWEPT UNDER THE CARPET AND BE RID OF YOU AND YOUR PEOPLE FOR GOOD. WHY DOES A MASTER BOTHER?

If it was something that could be called bothering, no master would have bothered. As far as the master's side is concerned, it is simply his love, his compassion; he cannot do otherwise. Whatever humanity does makes no difference. At the most, once in a while it brings a good laughter, that's all.

Just today I received a few news cuttings from Holland. There has been a great protest -- not only by sannyasins but by non-sannyasins, and very eminent people in different fields have protested to the government that it is against freedom of expression not to let me come into their country. Two main newspapers have written editorials. Both have been against me, and they have mentioned the fact that, "We have been against Osho, and we have always tried to publish material opposing him. But we feel we were wrong. Seeing the attitude of the government, we strongly protest. He should be allowed into the country; this is against democratic principles and human rights."

There have been other protests from individuals, and what the government has replied brought simply a great laughter to me. What they have replied is worth some consideration. They have said that they had to prevent my coming to the country because I have spoken against Holland. Asked what I have said against Holland, they said I have spoken against the Catholic religion, against the pope, against Mother Teresa -- and last and most important, against homosexuality.

That means the government accepts that homosexuality is their political policy, or Holland is a homosexual country. Now this is the time that the whole of Holland should protest that, "You are condemning us." Perhaps this cabinet of ministers is homosexual.

Now it is for the people of Holland to throw out these homosexuals who unconsciously have exposed

themselves... because why should they be hurt if I have spoken against homosexuality? And in what way is that related to Holland? They are making it synonymous. They are saying... I have spoken against Holland on four counts, one is homosexuality. I would like them to remember that the Catholic religion is also against homosexuality, that the BIBLE is against homosexuality.

And I have only *spoken*! The Christian God destroyed two cities -- Sodom and Gomorrah -- because they had become homosexual and had other sexual perversions. So if they are honest people then Catholicism should be thrown out of Holland, the BIBLE should be banned, all Catholic churches should be made homosexual clubs -- just to be reasonable. And the God who destroyed Sodom and Gomorrah should not be given even a tourist visa. It is so obvious.

Then I thought about the pope, because they are also making it a point that I have spoken against the pope. The pope represents the same BIBLE and the same Catholic religion. He is the head of a religion... he is a representative of a God who was against homosexuality. He should not be allowed in Holland if they are really sincere people. And if they allow the pope, that creates suspicion. It is certain that the pope before this pope was a homosexual. I don't know about this pope, but if he is allowed in Holland, that will be one of the indications that he is a homosexual. I am just worried about who will be his boyfriend... must be some Dutch man.

And why are they bothered about Mother Teresa? It seems there must be a secret order of homosexuals, a secret order of lesbians. The pope seems to be the head of the secret order of homosexuals and Mother Teresa the head of the lesbians. Then everything becomes clear: it is a homosexual country, its religion is homosexuality, its politics is homosexual, its leaders are homosexuals and lesbians!

Anybody in Holland who is not part of the homosexual ideology should stand up against this government; this government needs to be overturned. If Holland does not stand up and throw this government out of power, that will be a clear-cut indication that they agree with the government, that they have accepted themselves as a homosexual country.

Strange that nobody in Holland took any note about the government's statement. Now I want every Dutch man and woman to consider the fact. If they are really homosexuals, I have no objections; they can have this government. Otherwise an emergency vote is needed on whether the country is homosexual or not. And if, in the voting, the government is defeated, cannot get a majority of votes, it should resign immediately.

It is no more a question of my entry into their country or not -- I don't care. It is a question of their own prestige, of a whole country's pride, of what kind of stupid people they have put in power. Even if they are homosexuals, they should be silent about it. But it is good that they have come out with it. Their real reason is clear: homosexuality is the unique factor. Catholicism is not their monopoly, neither is the pope nor Mother Teresa their monopoly.

And what is wrong in my criticizing? Catholicism has been criticized for hundreds of years; otherwise there would have been no Protestant religion. Do they prevent Protestants from entering Holland? And if Catholicism can be criticized, and no Protestant is being prevented, then why should I be prevented?

When the pope was in India, I could have opposed him, but I supported him and I opposed the people who were against him, who were opposing him, and who wanted him to go back. I spoke for him and I wanted him to be listened to. If he says something wrong then he should be respectfully requested to discuss it publicly, but this is not a way... to throw stones, to create riots. This is barbarous. But the pope does not have the guts to say to the Dutch people or to the Italian people that they should not prevent me; in fact, he is making every effort to prevent me from entering any country where he has any influence in the government.

Now it is a simple phenomenon. Religions have always discussed problems; otherwise there would not be so many religions. They have criticized each other. That does not mean that they are disrespectful; that simply means they don't agree, and disagreement is one of man's basic rights. And if they feel I have spoken against Mother Teresa... I am ready to discuss with her anywhere in the world on a public platform. Whatever I have said, I stand by it. She has not the guts; neither has the pope the guts.

And as far as homosexuals are concerned, they should not be worried. Homosexuals can protest against me when I come to Holland; I can discuss with them. I have been discussing with homosexuals... why should the government be worried about it?

And on all these four points nothing is against Holland! Basically they had said in their statement that because I have spoken against Holland they won't allow me in. And asked what I have said against Holland, these are the four things. I have never thought that these four things are Holland: Mother Teresa is Holland,

the pope is Holland, the Catholic religion is Holland, homosexuality is Holland.

I know this is an insane world, but it is not a question of "bothering." It is my love for human beings, and my hope that someday somebody somewhere will understand. Even if a few people understand the truth, that fire will be enough. That fire can be passed on from generation to generation; it can go on growing. It is my joy.

The Path of the Mystic

Chapter #12
Chapter title: Mind is the whole problem

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BELOVED OSHO,
YOU SPOKE THE OTHER MORNING ABOUT RISING THROUGH THE DIFFERENT LEVELS OF CONSCIOUSNESS AND BRINGING LIGHT TO THEIR RESPECTIVE COUNTERPARTS IN THE UNCONSCIOUS. ARE SPECIAL TECHNIQUES NEEDED FOR THIS, OR WILL WATCHFULNESS OF THE MIND, THE BODY, AND THE EMOTIONS SIMPLY BRING US THROUGH THESE DIFFERENT LEVELS?

The watchfulness of body, mind and heart is more than enough. No other special techniques are needed, although there *are* techniques. But as I see them, they are not necessary; on the contrary, they complicate the whole phenomenon. And spiritual growth is not a technological phenomenon, so any technique can become a hindrance. You can start clinging to the technique. That has happened to millions of people.

Searching for spiritual growth they come across a teacher who gives them a technique. The technique helps them to become more silent, more calm, more quiet, to have a great well-being, but then the technique becomes absolutely essential. They cannot leave the technique. If they leave the technique, all those experiences start disappearing. Even if the technique has been practiced for years, just within three days all the experiences will disappear. The techniques don't really give you spiritual growth, but they create an hallucination which looks spiritual because you don't know what spiritual growth is.

It happened that one Sufi master was brought to me. He was master of thousands of Mohammedans, and once a year he used to come to the city. A few of the Mohammedans of his group had become interested in me and they wanted a meeting. They highly appreciated that their master sees God everywhere, in everything, and he is always joyful: "We have been with him for twenty years and we have never seen him in any other state except ecstasy."

I told them, "It will be good that he becomes a guest in my house. For three days you leave him with me. I will take care of your master." He was an old man, a very good man.

I asked him, "Have you used any technique for this constant ecstasy, or has it come on its own without any technique?"

He said, "I have certainly used a technique. The technique is to remember, looking at everything, that there is God in it. In the beginning it looked ridiculous, but slowly slowly the mind became accustomed: now I see God everywhere in everything."

Then I said, "You do one thing... How long have you been practicing it?"

"Forty years" -- he must have been nearabout seventy.

I asked, "Can you trust your experience of ecstasy?"

He said, "Absolutely."

Then I said, "Do one thing: for three days you stop the technique... no more remembering that God is in everything. For three days look at things as they are; don't impose your idea of God. A table is a table, a chair is a chair, a tree is a tree, a man is a man."

He asked, "But what is the purpose of it?"

I said, "I will tell you after three days."

But not even three days were needed; after only one day he was angry at me, ferociously angry that, "You have destroyed my forty years' discipline. You are a dangerous man. I have been told that you are a master, and rather than helping me... Now I see in a chair nothing but a chair, in a man nothing but a man; God has disappeared, and with the disappearance of God my ecstasy that I am surrounded by an ocean of God has also disappeared."

I said, "This was the specific purpose. I wanted you to understand that your technique has produced an hallucination; otherwise forty years' discipline cannot disappear in one day. You had to continue the technique, so it would continue to create the illusion. Now it is up to you: if you want to live your remaining life in an hallucinatory ecstasy, it is up to you. But if you want to wake up, then no technique is needed."

And remember, witnessing is not a technique, it is your nature. Watching is not a technique, because you are not imposing anything, so there is no possibility of creating an illusion; you are simply watching. Even if God comes in front of you, you are not supposed to fall on the ground and touch his feet: you have simply to watch. Watching is not a technique.

A technique creates something; watching simply reveals that which is. It does not create anything; on the contrary, it may destroy a few illusions that were hanging around because you were not watchful enough, so you had never noticed that they were illusory phenomena.

An illusion can be created so easily that mind always enjoys techniques. Who is going to use the technique? The mind will be the master of the technique.

Watchfulness is beyond mind. Mind cannot watch. That is the only thing in existence that mind cannot do. That's why mind cannot pollute it, mind cannot lead it astray.

I used to live with one of my father's sisters for a few years. One of her friends used to visit her once in a while; they were very close. I used to read late till three o'clock in the night and then I would go to sleep. And that woman, the friend of my father's sister, had a problem with sleep: she could not sleep. So when the whole house went to sleep, she would come and sit in my study room and talk to me or just sit there. At least I was going to be awake till three o'clock, and that was the time when she also felt sleepy; in the morning she would fall asleep.

My father's sister's husband had a habit of grinding his teeth in the night two or three times. Something was wrong with his stomach but he ground his teeth and the noise was very clear.

One day I was talking to this woman, and she asked, "Do you believe in ghosts?"

I said, "Why do you ask that?"

She said, "I live alone." She was a widow, and she was very rich. "I live alone and I always think about my being alone. If ghosts exist I am in danger; there is nobody else in my room."

I said, "Ghosts not only exist, they are present in this room, in this house."

She said, "What do you mean?"

I said, "I will tell you. When this house was made, a washerman lived here with his very beautiful wife who had only one eye. Her face was very beautiful -- the only trouble was that she had only one eye. The washerman was recruited into the army during the first world war, and he died there. The shock was so much to the washerwoman that she did not believe it. She refused to believe that he was dead; she waited for him day in, day out. And in this condition, continuously waiting for him, she was not eating well, she was not taking care of her body. Everybody tried to convince her: `He is dead, he cannot come. You need not sit at the door the whole day.'

"But she was absolutely incapable of thinking that he could leave her. There was a bond between them that they would live together and they would die together. They loved each other so much. Finally she died, but because of her desire for the husband to come in search of her, she became a ghost. And she still lives here.

"After she died, her small hut was removed and this building was made, but she still lives here and she still waits. Every night she comes, and when she comes... you have to understand a signal: she makes a

noise as if somebody is grinding his teeth. Why she does that, I don't know -- nobody knows -- but two or three times she comes in the night. And particularly when somebody is a guest in the house, she is absolutely certain to come -- thinking, hoping, that perhaps her husband has come back because a guest is in the house.

"She comes and she takes the blanket off and looks at your face. She is a very beautiful young woman, but she has only one eye."

She said, "Nobody told me about it."

I said, "Then don't tell anybody; otherwise nobody will stay in this house, and even to sell this house will become impossible. They want to sell this house and they are keeping quiet about the reality. Once it is sold they can purchase another house, and then it is somebody else's problem; it is not their problem. So they are completely silent about it. But I told you because you asked me, and I have nothing, no investment in this house or anything. I simply say whatever is the case -- and this is the case.

"Just if she comes to your bed and uncovers your face, don't be afraid because she is a very innocent woman; she has never harmed anyone. She just looks at your face, and finding that it is not her husband, she throws the blanket on your face and goes away. And before she comes you will hear the grinding of the teeth."

She said, "My God! This is a dangerous house -- and I have stayed so many times. Perhaps I was asleep when she came. But now I cannot sleep."

I said, "You try; you go and sleep." Nearabout one she went into the room inside, and the moment she went there and put her light off, a great coincidence: she heard the teeth grinding and she shrieked. I rushed in.

Everybody woke up: "What has happened?" She was flat on the ground; she could not even reach the bed! She was flat on the ground, unconscious.

And they told me, "We have been telling you not to create stories which have no foundation at all. Now it is your duty, your responsibility to take care of her. First bring her to consciousness."

I said, "I will try, but I don't think that she is going to come to consciousness so easily; it is going to take time. And even if she comes, she will go back again."

They said, "But what have you done to her?"

I said, "Tomorrow morning I will tell you the whole story when she is okay." I tried. I threw cold water in her eyes.

She came to consciousness and just pointed in the corner: "She is standing there!" And again she gave another shriek and went unconscious.

The family asked, "Who is standing in that corner?"

I said, "I don't know. Somebody must be standing there. I have heard there is a ghost."

They said, "We never heard any ghost. You have been here only two months and you have heard that there is a ghost? Who has told you?"

I said, "Tomorrow morning... First thing is to bring this woman to consciousness and put her to sleep." But three or four times it happened: she would come to consciousness, just look in the corner and point, "She is standing there... one eye!" The whole night they all had to remain awake -- only I slept.

In the morning, the woman told them what story I had told her. They said, "Don't listen to him. He goes on telling things to people, and it is strange that people believe -- even older people."

One man used to live next door to me, and he was a constant visitor. He was very respected -- he was sixty-five, older than anybody else in the house -- and he was a very loving man. He had the best shop in the city for food. You could not get any better food anywhere; he had the best quality. He was alone -- no wife, no children -- and he conceived his profession as a service to thousands of people. So it was not only his profession, it was something like a religious duty: everything had to be the best and for the very minimum profit.

I had told him about this woman. He said, "I don't believe in ghosts; I am a believer in God. I don't believe in ghosts at all."

I said, "It is not a question of belief, it is a reality. Just one day you can come and sleep in this room."

He said, "Why should I come and sleep in this room?"

I said, "That shows that certainly you are afraid; just one night... You sleep just in the house next door. You are alone so there is no problem; you can sleep here. I will give you the evidence."

He said, "But why should I try it?"

I said, "You said that you don't believe in ghosts, and I said they exist and there is a woman who comes,

but she comes only when there is a new guest, so if you are willing you can do it."

And the same thing happened to that man. He went to bed but he could not sleep because he was waiting for the woman to come -- and then came the grinding of teeth. That was certain; it was guaranteed that at least three times in the night he was going to grind his teeth.

And as he ground his teeth, the man simply threw off his blanket and rushed into my room, woke me up, and said, "She has come!"

I said, "Who?"

He said, "The woman you were talking about. I believe in ghosts; just this is enough. But no more than this! I have heard the sound, and I don't want to get into all that trouble that that other woman had" -- because the story had spread all over the city that that woman... She stopped coming to the house because she became so afraid. She had a constant fever for three or four days; even after she became conscious and went to her home she had a fever, the fear went so deep.

And the old man said, "I don't want to get into that trouble. Just open the door and let me go to my home!"

I said, "You are such a God-believing person. This is the time to test your God."

He said, "I am not going to listen to you; you are a dangerous fellow. God? I don't know whether he exists or not, but the ghost certainly exists! I have heard just now... she is grinding her teeth!" And he was an old man and a very religious person, every day going to the temple and chanting mantras and all that.

He said, "I can say... but you just open the door and let me go to my home! I will never say again that God exists; I will always say the ghost exists. But let me go! I have enough evidence. More than that... I am an old man. Something may happen to my heart or..."

The whole family gathered: "What is happening?"

I said, "Nothing, but he has heard that ghost again, and I have been telling him, `You are such a God-loving person: a ghost cannot do anything to you.' "

My family said, "You are... why do you talk about these things?"

I said, "I don't talk... he himself started it. And it became a question of God versus ghost. So I said I don't know that God exists but I know that the ghost exists."

And the whole family knew that it was my own fiction but they all started believing in it. They said, "Perhaps there is something in it. Once was okay... that woman was influenced because she was listening to him alone deep in the night. But this old man is a religious man and he is respected, and he is behaving like a child!"

Nobody would sleep in that room where these things had happened -- not even the people who were living in the house. Nobody was ready to; they would say, "If you want to, you can sleep there."

And I said, "But I have my room and that room is not better than my room so I don't want to change." But in the night if they wanted something from that room -- it became just a place to collect things because nobody was ready to live there -- they would tell me, "You go first, then we will follow."

I said, "You don't understand: even if the ghost is there she is not afraid of me."

They said, "We don't want to listen to anything. If we see you going there then we are certain that there is no danger, but first you have to go in; take the torch and enter." When they wanted something from the room in the middle of the night, or even in the day, they could not go by themselves. Nobody was ready. Even children would run through that room, they would not walk. That room became so famous that when they wanted to sell the house, nobody was ready to purchase it, and they said, "Now you find a purchaser. You have destroyed this house's value. It is a beautiful house and people call it a ghost house."

And I said, "You know that there is no ghost."

They said, "We know, but knowing is not enough in these matters; the feeling is the point. The fear of two persons... neither of them has come back again to the house. We call the old man sometimes to come but he says, `Never again in that house! I remember that night when he would not open the door -- because the key was with him -- and I am feeling so guilty that I had to confess, out of my fear, that God does not exist and ghosts exist. Now I am doing prayer twice -- morning and evening -- convincing God that I believe in him: You exist. These ghosts etcetera don't exist. ' "

Mind can project any experience. That woman really saw the washerwoman as I had described. In the morning she described her exactly: a beautiful woman with long hair and one eye, wearing a red sari with a black border. She said, "If I was a painter I could paint her exactly. I can close my eyes and still see her."

The techniques used for spiritual growth are not different. The Sufi master could not stay with me for three days, but leaving me he finally said to me, "I am grateful. I will have to start my journey again. I can

see what has happened: first I just started projecting. I knew that a table is a table, a chair is a chair, but I started projecting that it is God, that it is luminous with God's existence. And I knew that it is just my idea. But forty years! Slowly slowly it became the reality. But you have shown me that that technique was simply creating an hallucination."

There have been many people -- many so-called great saints, prophets, messiahs -- who have lived in hallucination, who never knew about the simple natural process of watchfulness.

It is better that you don't get involved with any technique. Watchfulness is so pure; don't pollute it with anything else. And it is so entire, so complete, that it needs no other support. But mind always wants some technique, because mind can control the technique. Mind is a technician; technology is its field. But watchfulness is beyond its control. It is beyond it, it is above it, and in fact it is the death of the mind.

If watchfulness grows in you, mind will die.

And all these people, like Maharishi Mahesh Yogi teaching transcendental meditation, are giving techniques which mind feels perfectly good with. The mind can use it. But there is not going to be any growth. The technique is not bad, but it simply gives you an illusory feeling of well-being -- as if you are evolving... and you are standing where you have been; there is no evolution, no growth. All these people are exploiting humanity by giving techniques -- and this is the worst exploitation because it stops evolution.

I am against all techniques.

I am for a simple, natural process, which you already have, which once in a while you use.

When you are angry, how do you become aware that you are angry? If there was only anger and nobody watching it, you could not become aware of the anger. Anger itself cannot become aware.

So you are aware when you are angry, when you are not angry, when you are feeling good, when you are not feeling good. But you have not used this watchfulness consistently, scientifically, deeply, totally in every phase of the mind. And to me this word contains the very essence of meditation.

BELOVED OSHO,
IN DISCOURSE THE OTHER NIGHT YOU SAID THAT AT ONE'S DEATH THERE IS BUT A TWO OR THREE SECOND GAP BETWEEN WHICH THE SOUL TRAVELS FROM ONE BODY TO THE NEXT. MASTER, YOU HAVE SAID THAT YOUR LAST LIFE WAS SEVEN HUNDRED YEARS AGO. WHERE WERE YOU FOR ALL THOSE YEARS?

Just here, in Uruguay! Where else could I be? The whole existence is available. When you are not in a body, you are just part of the whole existence without any partition.

The reason why I had to remain seven hundred years... A few people don't get into the next life immediately. Either the person is so wicked, so animalistic, so murderous, like Adolf Hitler... He is not yet reborn because he needs a certain kind of womb which may not be available for thousands of years: he has to wait. Or if you have attained a certain evolved consciousness there is the same problem: you need a certain womb. Unless that is available, you cannot get another birth.

Ordinarily it is two or three seconds, because for the sleeping humanity the same kind of wombs are available. All day long millions of people are making love, and they are giving opportunities for new people to enter into a womb. So for the masses there is no problem; they don't have to wait. It is almost instantaneous: as they leave one body, immediately some womb somewhere is ready. And they get into the closest womb.

By the way, if you are born in Germany, then for many lives you may be born in Germany for the simple reason that if you remain just part of the mass there is no reason to go far away to China or Japan and be born there. Just around you there are wombs ready to receive you.

In my experiments I have seen that people ordinarily continue in the same environment unless something starts growing in them and they cannot find the right womb in close proximity. Then they change. Then they move to different countries, to different races, to different peoples.

But in these extremes -- either you are too cursed or too blessed -- you will have to wait, because only once in a while a womb is ready for such a person. The father has to have certain qualities, the mother needs to have certain qualities, and only if their qualities are symmetrical with his own qualities can a certain soul enter. So it is not only that you carry your parents' blood and your parents' bones and your parents' cells; there is something even deeper than that. You have certain qualities which are exactly those of your parents, but you have not acquired them from your parents -- you had them, that's why you got those parents.

Unembodied, you are just part of existence. It is difficult to explain to you where you are because "where" indicates a certain space; "when" indicates a certain time. But as you leave the body, you go beyond time and space both, so there is no way to say where you are. You *are*: time has stopped for you, space has disappeared for you.

You will remain in this state blissfully -- if it is bliss that is preventing you from finding a new womb -- or very miserably, if you are stuck because of misery, because of anguish, because of all the evil that you have done.

Adolf Hitler killed millions of people, at least six million people, and then he committed suicide himself -- and all for no purpose. The whole thing was absolutely useless. Now to find parents of similar qualities, similar criminal minds, he will have to wait. But all this waiting will be an intense suffering.

My own understanding is that because of these situations, the idea of heaven and hell has arisen. There is no hell and there is no heaven, just people who get stuck and cannot find a womb. If they are in anguish, misery, darkness, all the torture they have done to other people starts having its effects on them. They live in utter self-torture. And this is why the idea of hell has been created; otherwise there is no hell. But it has a meaning, a symbolic meaning.

Those seven hundred years were absolutely blissful for me, and I can say that anybody who has experienced that kind of bliss beyond time and space will naturally think he is in paradise. But there is no paradise; this existence is all. Either you are in the body... then you have a chance to evolve; without the body you cannot evolve. The body is a kind of school. It gives you all the situations for evolution. I know my seven hundred years were blissful, but I could not move ahead; it was frozen bliss. In that state there is no possibility to grow: you will remain at the same point until you are born again, and then you can start growing. A body is needed to grow.

Once you have attained the whole possibility of growth, the whole spectrum, there is no need for any evolution; you have come to the full point. Then you will not be coming back into the body. There is no need to come back to the school; you have learned everything. Now you can remain part of existence for eternity, with eternal bliss.

The body has to be respected, loved, because it is your vehicle for growth, for moving ahead. Without it you cannot move. That's why I am continuously surprised that the religions have created the idea that the body is something anti-spiritual. The body is what you want it to be: it can be anti-spiritual, it can be for spirituality. It is a vehicle: wherever you want to go it can take you; in itself it has no program. The body is very innocent and without any program.

The fact that all the religions have condemned the body has harmed humanity, because those who have condemned the body have stopped using the possibility of the body to take you to higher states. On the contrary, they have started harming the body. They have been destructive to the body, and that is not going to help. They are destroying their own vehicle.

But it seems that the fact that people who have attained enlightenment have not entered into the body again has given a false idea to the priests, to the scholars -- to those who don't know and yet think they know. The idea has come to them that since you don't enter into the body again after you become enlightened, that means that the body is not spiritual; it is anti-spiritual. You are in the body only because you are not enlightened, so fight with the body, torture the body, make yourself free of the body. But the methods they are using will not make them free of the body; they will get more entangled with the body. But nobody cares to look into all the implications of anything.

It is true that the enlightened person never enters the body, but the opposite is not true -- that if you don't enter the body you will be enlightened, or if you destroy the body you will be enlightened. The very idea of destructiveness, torture, is unspiritual, and the person who can destroy himself can easily destroy anybody. If he can torture himself it is very easy for him to torture anybody.

Perhaps people like Adolf Hitler were your so-called saints in the past. They have tortured their bodies so much that now this is a reaction; the pendulum has moved to the other extreme: now they are torturing other people. Otherwise there is no reason why people should torture other people. What enjoyment can they get in torturing other people? There must be some reason behind it -- they have tortured themselves enough. So now it becomes a vicious circle: you torture yourself, then you are born in a body and you torture others; and because you torture others, you are born again in a body and you torture yourself.

The Hindustani word for the world is *samsara*. India has been very careful about its language: each word has its own philosophical background. *Samsara* means the wheel which goes on moving. The only way to jump out of the wheel is to be watchful, because watchfulness is already outside the wheel. If you

become accustomed to watchfulness, you are suddenly out of the wheel. But if you get identified with anger, with jealousy, with love, with hate -- with any kind of thing -- then you are caught up with the wheel.

And the wheel goes on moving from one extreme to another. What is down will be up, what is up will be down -- and there is no end to it unless somebody simply jumps out. And the only way to jump out is to become aware of your anger, of your love, of your hate, of your misery, of your joy. Just being watchful you are already out of the wheel -- the goose is out.

BELOVED OSHO,
THE DARKNESS SEEMS SO DEEP, MY EYES COVERED IN A HAZE, MY MIND NEVER-ENDING NOISE -- EXCEPT FOR THOSE MOMENTS I AM WITH YOU -- SWIRLING AROUND AND AROUND. THE LIGHT IS THERE BUT SEEMS SO FAR AWAY IN ALL THIS DARKNESS. SOMETIMES I WONDER IF I AM GOING TO MAKE IT. BELOVED MASTER, I CANNOT FIND THE DOOR.

Don't be worried. You don't need to find the door, because you are outside the door! You are never inside, you only *believe* you are inside. Existentially, you are always outside. The moment you understand that you are out -- it was just an idea that you were in -- the faraway light is no longer far away; it is you. And the darkness that surrounds you is not found anymore.

But the basic thing is to realize that you are already outside the door. There is no way for you to be inside the door. That's what I was saying: watchfulness is not part of the mind and cannot be part of the mind.

Mind cannot be a witness.

Mind is the darkness.

Mind is the whole problem, and the solution is just outside the door waiting for you to recognize that you are not in, you are out.

Witnessing the content of your mind, the moment comes when you suddenly become aware of your being always out -- even in the darkest nights that have passed you were not in. Such a great joy descends over you that it is existentially impossible for you to get in. It is good that you are not finding the door; otherwise you will get in!

There is no door. Mind remains in; you remain out. Neither the mind can come out nor you can come in. But the attachment with the mind is possible without any door. The identification with the mind is possible without any door.

You have just forgotten yourself.

Nothing is lost, nothing is missing, nothing has to be found. Just remember. A simple remembering -- the simplest things are very difficult, that's true -- and this is the most simple thing.

None of the problems are yours. As far as you are concerned, no problem can enter in you, but you can get identified with something which is not you.

I remember a story. A man's house caught fire. The house was on fire, and it had taken the man's whole life's effort to make that beautiful place. Thousands of people had gathered, but there was nothing that could be done. The fire had become so big. And you can understand that man: tears were coming from his eyes. It was his whole life burning in front of him. And then suddenly his son came running and he said, "Dad, why are you worried? We sold the house yesterday. You were out... but we have sold the house. It is now for somebody else to cry and weep, not for you. And we have got enough profit out of it."

The man immediately wiped away his tears and became just a spectator like the others were spectators. The identity, the invisible identity, "It is my house," was no longer there. There was no pain, there was no misery, there was no problem at all. And he was really happy in a way: "Now we can make a better house." He was feeling relieved; the house was burning, and he was feeling relieved.

And then a second son came running. He said, "It is true that we had negotiated the sale, but the papers were not signed and the money has not been transferred. So it is our house that is burning, and you are looking at it as if you are just a spectator!" Again those tears were flowing and again the heart was breaking. And nothing has visibly changed: the house is burning, the man is standing there. But these people who are bringing messages are changing everything! When he becomes identified, *he* is burning with the house. When he gets unidentified, he is relieved and he has nothing to do with the house; it is somebody else's house.

The only thing to be remembered is that you are already out, and by nature there is no way for you to be

in. You can believe, you can imagine... still you will be outside. Sitting on the steps of your house you are trying to find the door to go out. You will never find it, it is not there; the whole sky is available. You just stand up and walk in any direction; there is no need of opening any door.

But your attachment, your identification, is with the mind, which is in and which cannot come out. It cannot exist in the light. Now this is the situation: witnessing is always out and cannot enter in; it can exist only in the light, it cannot exist in darkness. Mind is always in; it can exist only in darkness, it cannot exist in light.

Between these two absolutely different things you are having an identification, an attachment, that is creating the trouble for you.

So just remember: you are outside. If you cannot do it suddenly, do it slowly, part by part. When anger is there, watch it, and you will find anger is in and you are out.

When Gurdjieff's father died Gurdjieff was only nine years old. The father was poor. He called Gurdjieff close to him and told him, "I have nothing to give you as your inheritance. I am poor, and my father was also poor, but he gave me one thing that made me the richest man in the world, although the outside poverty remained. I can only transfer the same to you.

"It is some advice. Perhaps you are too young and you may not be able to do it right now, but remember it. When you are able to act according to the advice, act according to it. The advice is simple. I will repeat it, and because I am dying, listen carefully and repeat in front of me what I have said so I can die satisfied that I have transferred the message that may have come down from father to son for centuries."

The message was simple. The father said, "If somebody insults you, irritates you, annoys you, just tell him, `I have received your message, but I have promised my father that I will answer only after twenty-four hours. I know you are angry, I have understood it. I will come after twenty-four hours and answer you.' And the same with anything. Give a gap of twenty-four hours."

The nine-year-old boy repeated what the father said, and the father died, but because it was such a moment the message became engraved. As he repeated the message, the father said, "Good. My blessings will be with you, and now I can die peacefully." He closed his eyes and died. And Gurdjieff, even though he was nine, started practicing what was given to him. Somebody would insult him, and he would say, "I will come after twenty-four hours to answer you because that's what I have promised my dying father. Right now I cannot answer you."

Somebody might beat him, and he would say, "You can beat me right now, but I cannot answer. After twenty-four hours I will come and answer you, because I have promised my dying father." And later on he used to say to his disciples, "That simple message transformed me totally. The person was beating me but I was not going to react at that moment so there was no question except to watch. There was nothing I had to do: now the person was beating me, I just had to be a spectator. For twenty-four hours there was nothing to do.

"And watching the man created a new kind of crystallization in me. After twenty-four hours I could see more clearly. At the moment when he was beating me it was impossible to see clearly. My eyes were full of anger. If I was going to answer at that moment I would have wrestled with the man, I would have hit the man, and everything would have been an unconscious reaction.

"But after twenty-four hours I could think about it more calmly, more quietly. Either he was right -- I had done something wrong and I needed, deserved, to be beaten, to be insulted -- or he was absolutely wrong. If he was right, there was nothing to say to him except to go and give him thanks. If he was absolutely wrong... then there was no point at all in fighting with a man who is utterly stupid and goes on doing such wrong things. It is meaningless, it is wasting time. He does not deserve any answer."

So after twenty-four hours everything settled down and a clarity was there. And with that clarity and the watchfulness of the moment, Gurdjieff changed into one of the most unique beings of this age. And this was the basic foundation of the whole crystallization of his being.

You are always outside.

Just watch.

The mind is always inside. Don't be identified with it. Unidentified, you will become more and more clear, and the mind will die on its own accord.

The death of the mind and the birth of watchfulness is the beginning of your evolution. And the light will not be far away -- it *is* the light. The darkness will be gone, because when you are light, darkness cannot be around you. That's why I said that watchfulness is not a technique, it is your nature. Just remember it.

The Path of the Mystic

Chapter #13
Chapter title: Misery is nothing but choice

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BELOVED OSHO,
WHEN I MEET WITH SOMEONE IN THE HEART I BECOME COMPLETELY INTOXICATED BY THE EXPERIENCE. IN THOSE MOMENTS I FEEL GLORIOUSLY FULFILLED AND ECSTATIC. A TREMENDOUS AMOUNT OF ENERGY STARTS MOVING IN MY BODY AND I FEEL TO GO TOTALLY WITH IT, TO LOSE MYSELF IN IT. THEN -- AND IT ALWAYS HAPPENS -- THE PENDULUM MAKES THE NATURAL SWING IN THE OTHER DIRECTION AND I FIND MYSELF CLINGING TO THE RECENT MOMENTS OF LOVE AND BECOME UNHAPPY. THIS FEELS LIKE A VERY OLD PATTERN.
I WOULD BE GRATEFUL IF YOU WOULD TALK ABOUT AWARENESS AND LOVE, OR HOW TO LET GO BUT NOT GET LOST?

One has to remember not to choose one part from a complementary whole. You are choosing half the circle and when the other half comes -- which is bound to come -- it will create misery.
Misery is nothing but choice.

You choose the experience of love, the feeling of ecstasy, but by choosing you are going to be caught in a natural process. You will cling to these feelings, and they are not permanent; they are part of a wheel which is moving. Just like the day and the night -- if you choose the day, what can you do to avoid the night? The night will come. The night does not bring misery. It is your choice of the day, against night, that is creating misery. Every choice is bound to end up in a miserable state.
Choicelessness is blissfulness.

And choicelessness is let-go. It means the day comes, the night comes, success comes, failure comes, the days of glory come, the days of condemnation come -- and because you have not chosen anything, whatever comes is all right with you. It is always fine with you. Slowly slowly you will see a distance growing in you; the circle will go on moving but you are not caught in it. It doesn't matter to you whether it is day or night. You are centered in yourself. You are not clinging to something else; you are not making your center somewhere else.

You must have come across stories in books for small children in which some monster has put his life into something else, for example into a parrot. Now the monster cannot be killed; whatever you do will be useless. The monster has become absolutely protected unless you know the key: that his life is in the parrot. Then you need not kill the monster, you have simply to kill the parrot. And as you kill the parrot the monster goes through tremendous suffering. As the parrot is killed, the monster is killed.

In my childhood I always wondered about this kind of story, and I could never take it as just a story. I harassed my parents, my teachers, that there must be some meaning in it. And they all said it is just a story, an entertainment for small boys. There is no meaning in it.

But I was never convinced. I simply thought that they had never pondered over the matter. And I was

right, because later on I found this phenomenon -- everybody has put his life into something else. Those stories were not ordinary stories. They were immensely significant, because it is not a question of one person, everybody has put his life into something else.

Your clinging means you are putting life there. And your clinging cannot stop the wheel of existence moving -- it will move. And you will have to fall into the opposite. Then there is misery, anguish, as if existence has consideredly destroyed your love, your ecstasy, your joyful experience.

Existence has not done anything to you. Whatever is happening in your life, you and only you are responsible for it. If you had not been clinging, the wheel would have moved. You would have enjoyed without clinging, and you would have also enjoyed when it had gone.

It is just a little bit subtle. You are enjoying a very ecstatic moment, but however ecstatic it may be, even ecstasy is going to be tiring. You cannot be ecstatic for twenty-four hours. You will be utterly exhausted. Even love has its limits.

I am reminded of a Sufi story. A king was in love with a very beautiful woman, but the woman was already in love with a servant of the king. And the servant was far more authentic an individual than the king. The king was a hypocrite -- as usual. But it was very offensive to the king that he should be rejected and that the servant, his own servant, should be the winner.

He asked his advisers, "What can be done? -- because I cannot take this defeat by my own servant easily."

The advisers suggested an idea and he followed it. The woman and the servant were caught. Naked, they were forced to embrace each other and they were tied in that position to a pillar in the palace. A few in the king's court could not believe it: "What are you doing? You wanted this woman and you yourself are giving her to your servant." But the king had understood the psychological idea of the advisers. To embrace your beloved in private, in your aloneness, is one thing, and to be in her embrace tied to a pole in an open place where hundreds of people are moving is another thing.

Soon it became disgusting. It was hot and they started perspiring. Twenty-four hours they were together, and the experience became so horrible that when after twenty-four hours they were let go, they both escaped from the palace and from each other. They never met each other again; everything was finished. The whole romance of meeting the beloved, of being embraced by her, had turned into a nightmare. Tied together to a pillar for twenty-four hours... it became an ugly experience.

The king rewarded the adviser and said, "You really understand human mind."

Something may be significant for a moment -- you kiss someone, but if you continue to kiss the person for one hour, two hours, three hours, do you think the joy of kissing the person will be increasing as time increases? It will be decreasing. As the time increases the joy will be decreasing, and at some point it will turn into a terrible experience. You would like somehow to get rid of the beloved. Perhaps the horrible experience will leave such a deep impression on you that kissing that woman again, even for a single moment, will not bring joy to you but only the memory of the nightmare.

If you enjoy ecstasy without thinking that it should be for always, then there is no problem. When ecstasy comes, enjoy it, and when it goes, enjoy that it has gone -- because if it remains forever it won't be ecstasy anymore. It will become agony.

Existence is wiser than you. It takes things away from you before they lose all significance for you. And it is good that beautiful things should happen and then there should be a gap, a rest. One needs rest from love too. One needs rest from ecstasy too. One needs rest from everything. Don't take that rest as against your ecstasy, it is really in favor of it. It creates the background that tomorrow again you will be able...

One of the great poets of India, Rabindranath Tagore, has written a book. THE LAST POEM is the name of the book, but it is not a book of poetry; it is a novel. The hero and heroine are in deep love, they want to get married, but the uniqueness of it is that the heroine has agreed to marry him only on one condition: that they will not live in the same house.

They are very rich people and the woman suggests, "You can make a house on the other side of the lake. We will not invite each other; we will be meeting accidentally. Once in a while I may be boating, you may be boating; or I may be walking around the lake or you may be walking, but I want it to be accidental -- and once in a while, not every day. I want to long for it, I want to wait for it, and I don't want to destroy it by having too much of it. I love you."

The man cannot understand. He says, "This is nonsense. If you love me... what you are suggesting, no lover has ever suggested. Lovers don't want to be separate even for a single moment. And what kind of love is this? -- that I will be living far away on the other side of the lake. It is miles distant and you cannot invite

me, I cannot invite you. We are married but we have to meet like strangers once in a while by chance, not by arrangement."

The woman said, "If you cannot understand it, then I am not for you."

What the woman is saying is perfectly true. If every lover had understood it, life would have been a very joyful experience. But lovers cling; they want to be together twenty-four hours a day. And they destroy something beautiful because they don't give a rest. It becomes a burden rather than a joy. They don't allow a gap for longing, for waiting.

So all lovers who get married soon find that the only mistake they have committed is the marriage. All love marriages fail -- without exception. The only successful lovers are those who, by circumstances, by society, by parents, were not allowed to meet, to marry and to be with each other. They are the only successful lovers. They love each other to the last moment of their lives; their longing goes on growing. They are unhappy, they are miserable that they cannot meet the person they want to meet. But they don't know reality and its way of functioning.

I have heard... two men were trying to commit suicide. It was a rare phenomenon: two men, by chance, arrived at the same rock from which they were going to jump into the river. They looked at each other and they said, "Strange. Have you also come here to commit suicide?"

They both said, "Yes." So before committing suicide, there was a little conversation which changed the whole thing. The suicide never happened. They asked each other, "Why are you committing suicide?"

One said, "I loved a woman and I could not get her because she loved somebody else, and I cannot live without her." He described the woman, he told the name of the woman, and the other man was shocked.

He said, "What are you saying? I am committing suicide because of this woman! I got married to her, and I cannot live with her. You cannot live without her; I cannot live with her. Fate has played a great game to bring us both here to this rock. Now what shall we do? Committing suicide now seems to be absolutely meaningless." Both were right. One could not live without her. He had missed her, he could not get her. The other got her, and soon everything failed.

We are responsible for it. Everything that was beautiful turns ugly. Something that looked very charming turns out to be very bitter.

The whole problem is whether you can live without any choice. Whatever comes, enjoy it. When it goes and something else comes, enjoy it. Day is beautiful, but night is beautiful in its own way -- why not enjoy both? And you can enjoy both only if you are not attached to one.

So only a choiceless person squeezes the juice of life in its totality. He is never miserable. Whatever happens he finds a way to enjoy it. And this is the whole art of life, to find a way to enjoy it. But the basic condition has to be remembered: be choiceless. And you can be choiceless only if you are alert, aware, watchful; otherwise you are going to fall into choice.

So choicelessness and awareness have different meanings in the dictionary, but not in existence. They have the same meaning. Either be choiceless or be aware -- it is the same thing. Then you can enjoy everything. When success comes you can enjoy it; when failure comes you can enjoy it. When you are healthy, you can enjoy it; when you are sick you can enjoy it -- because you don't have any attachment to anything. You have not put your life into anything -- your life is free movement, moving with time, moving with the wheel of existence, keeping pace, never lagging behind.

Life certainly is an art, the greatest art. And the shortest formula is choiceless awareness -- applicable to all situations, all problems.

BELOVED OSHO,
SINCE I BEGAN REMINDING MYSELF TO BE AWARE IN MY DREAMS, THREE THINGS HAVE COME UP. FIRST, MY DREAMS SEEM TO BE RETREATING DEEPER INTO THE DEPTHS OF MY SLEEP. SECOND, WHEN AWARENESS COMES TO THE DREAMS, I IMMEDIATELY WAKE UP. THIS CAN HAPPEN SEVERAL TIMES DURING THE NIGHT, AND THEN I AM FACED WITH TRYING TO FALL BACK TO SLEEP AGAIN. THIRD, THERE SEEMS TO BE A PART OF ME THAT ENJOYS BEING ENTERTAINED BY THE DREAMS AND GLEEFULLY ENCOURAGES THE WHOLE SHOW AS SOON AS SLEEP TAKES ME OVER.
CAN YOU SHINE YOUR TORCH ON THIS SHADOWY CORNER OF MY BASEMENT?

You have taken note of three things, but actually four things are happening and the fourth is the most

important. The one that is missing in your counting is that a certain part in you is aware, is watching. That part takes note of all these three things: that dreams go deeper into the unconscious; that you wake up every time you become aware that it is a dream; that there is a certain part in you which enjoys dreaming. All these three are true, but not so significant as the fourth -- the one who has noted these three.

So you go on doing what you are doing, just become aware of the fourth, too. Pay more attention, give more juice to the fourth, because that is the only real thing in you -- the watcher.

All these three things will slowly disappear. First, the dreams will slip deeper into the unconscious, but if you continue they will come to the rock bottom of the unconscious. Then they cannot escape anymore, and they will have to face you.

If you go on doing the exercise, you will wake up every time because you will become aware that this is a dream. It is significant that as your exercise becomes more and more solid the number of times that you wake up will be less and less, because dreams will be there less and less.

Thirdly, as times goes on, you will see the one part which enjoys dreaming is really an unfulfilled part of your waking life which you have been not allowing. There are so many things to enjoy -- many of them look childish, and you don't enjoy them because what will people say? Everybody in his bathroom enjoys a few things which he will not enjoy in public: making faces before the mirror...

If you allow this part of your mind which wants to enjoy... it simply means it is a repressed part from your very childhood that has been forced to be serious. No child is born serious. Every child is full of joy, and very ready for any entertainment. But the grown-up society wants him to grow up as soon as possible -- if not in years, then at least in manners.

This repressed part enjoys your dreams. If you allow it in waking time -- the enjoyment of small things, without caring what the world thinks about it... The opinion of others means nothing. You have to live your life according to your own inner sources, not according to anybody else's opinion. If you allow this part, it will disappear from the dreaming world. It had to enter there because there was no other way to get fulfilled.

Pay more attention to the watcher who is just behind the whole scene, seeing all these things happening. Soon the day will be there that only the watcher remains; and the day you can watch your own sleep... And remember that watching the sleep does not disturb the sleep. Watching is not an activity. The word gives a wrong connotation; it is not an activity, it is just like a mirror. Now a mirror mirrors things, but mirroring is not an activity. It is just the nature of the mirror, that whatever comes before it is reflected.

Exactly this is the situation of your witness; it is just a mirror. It can reflect your waking, it can reflect your sleep, and it never disturbs anything. It is one of the beautiful experiences to see yourself asleep, and this will become a foundation to see yourself awake.

Ultimately this will be helpful for seeing yourself dying. The watcher is eternal, it is immortal: it can see you sleeping, it can see you dead.

In India Alexander the Great threatened a mystic. He pulled his sword out of its sheath and said, "If you don't come with me to Greece I will cut off your head! Within a second your head will be on the ground."

The mystic said, "Don't wait, do it. You will see the head on the ground, I will also see the head on the ground."

Alexander became a little puzzled. He said, "What do you mean, you will see the head on the ground? *Your* head will be on the ground!"

He said, "Yes, my head will be on the ground, but my reality is far bigger than my head or my body. You can cut my whole body into pieces but just as you will be seeing it, I will also be seeing it. The only difference will be that you will not be able to see me, but I will be able to see you cutting my body into pieces. This is the whole secret of mysticism.

"So rather than waiting, cut off the head! Anyway, it is of no use anymore. I have used it, and I have come to the point when it is no longer needed. And you can also cut any other piece of the body. If you enjoy cutting, go on cutting as much as you want -- in hundreds of pieces. But remember, you cannot threaten me, because death means nothing to me."

It is difficult, difficult even for a man like Alexander, to hurt this kind of man. He withdrew his sword and said, "Just forgive me. I don't know what Eastern mystics are like. Just my teacher," -- his teacher was Aristotle -- "asked me to bring a sannyasin from India when I come back. And I could not disregard his request. I have talked to many sannyasins but they did not look to me worth taking. You are the man that Aristotle will rejoice in seeing, but you are not willing to go. I am ready to give you anything you want. You will be a royal guest. You will live in the palace and everything will be provided for your comfort."

But the mystic said, "There is no way. I never follow anybody's orders. You committed a mistake in the

beginning. You ordered me. If you had asked me I might have come, but now it is too late. And you threatened me. Now I cannot come with a person who is incapable of seeing with whom he is talking. You are just blind!

"In the East nobody threatens a man like this. You just tell your teacher that if he wants to meet real sannyasins, he will have to come here. That's the only way. No real sannyasin is going with you for the simple reason that these people live in freedom; they cannot become prisoners, even in golden cages. But give the message to your teacher. And tell him also that he has not taught you anything significant; he is only a teacher, not a master."

From far away, just looking at Alexander and his behavior, the mystic deduced a very valid conclusion about Aristotle -- he was really a teacher, not a master. He was only a logician. He was not a man who knows.

After seeing this mystic, Alexander even lost interest in Aristotle. It was bound to be so, because he knew that Aristotle was greedy, afraid. When he was a child, Aristotle used to come to teach him, but Alexander would tell him, "Just become a horse. I don't want any teaching today. I will ride on you." And Aristotle would become a horse and Alexander would ride on him.

Now Alexander has seen a different kind of man. You cannot even threaten him with a naked sword. And he challenges you to cut off his head. And what he has said... "I will see too." The seeing, the witnessing, is totally apart from the body, from the mind.

The most important thing is that you continue the exercise, so slowly slowly dreams disappear, and your waking again and again will disappear with it. While waiting, enjoy every kind of thing howsoever childish it looks -- at least here with me, nobody is going to judge you.

This is going to be one of the basic things of the mystery school -- no judgment about anybody. Everybody has to do whatever he feels to do, loves to do, enjoys doing. Then only witnessing remains. That is the source which, from every angle, I want you to reach.

BELOVED OSHO,
LISTENING TO YOUR BEAUTIFUL ANSWERING OF OUR QUESTIONS, MORE AND MORE I FEEL MY BODY FALLING INTO A CERTAIN TUNE WITH YOUR MELODY. SOMETIMES IT REMINDS ME OF EXPERIENCES I HAD DURING THE THIRD STAGE OF KUNDALINI MEDITATION.
COULD YOU PLEASE SHED SOME UNDERSTANDING ON THIS?

It is perfectly good. Listening to me has to become meditation, at least to my people. It is not just a lecture, the way you listen in the university or the way you listen to a sermon in a church. Its purpose is totally different.

Its purpose is to create a silence in you and a rhythm which is in tune with my rhythm. And slowly slowly it starts happening by itself. You are not to do anything. You have just to be available, and then it will be almost like meditation. It may be Kundalini, it may be Dynamic, it may be Vipassana, it may be any meditation, but it will be the cream of it.

Only one man, Mahavira, is unique in this respect. In all of history he alone has said that if the disciple listens totally then he has nothing else to do -- no meditation, no discipline, no yoga, nothing else. So he has said that there are two ways: one is the way of the monk and one is the way of the *shravaka*.

Shravaka means the listener. And certainly, according to him, the way of the listener is far higher. If you can listen so totally, so intensely, that it becomes a meditation in itself, that you don't need to *do* anything. The monk has to do much. But what a strange fate: even in Jainism the monk is higher than the shravaka.

Nobody has bothered to look into the phenomenon that the shravaka is naturally higher, superior, because he needed to do nothing. He simply listened with his whole heart and became transformed. But in the world the person who is doing ascetic practices, fasting, torturing himself... even in Jainism he became higher.

There is a second reason also: the listener disappeared with Mahavira. Then there was no other with whom he could have attained just by listening. Every follower of Mahavira is called shravaka now, and the monk still has the prestige because he works so hard. Perhaps the Jaina monk is the most ascetic of all religions, the most self-torturing, more than anybody else. Naturally he became higher.

And the word *shravaka* completely lost its meaning -- first because there was nobody to whom he could listen, no man of the quality of Mahavira. And secondly, even if he listens to these monks nothing happens.

So naturally these monks are higher, he is lower. When I raised the question for the first time in a Jaina conference saying that the shravaka is higher than the monk, it was a shock because for twenty-five centuries nobody has said that.

Shravaka has lost its meaning; it has simply become the follower, the believer. Its meaning is the listener. *Shravan* means listening and *shravaka* means the listener, the right listener. But a master is needed. Or, if a man is intelligent enough he can listen to the wind passing through the pine trees -- and the same will be the effect. Or the sound of water, the ocean waves continuously coming and splashing on the bank...

If one sits silently there and listens to their eternal coming, or one just sits outside and listens to the birds, or anything that is happening... even in a crowd. If he simply listens to the crowd, without any judgment, as if he is listening to his master... It is not a question of what you are listening to, it is a question of whether you are simply listening with your total being. Then it will bring a meditative state.

BELOVED OSHO,
CAN TRANCE-LIKE STATES BE HIGHER OR LOWER THAN THE CONSCIOUS?

The trance-like state is always lower than the conscious. It is always unconscious. It is a very significant question, because for centuries it has been avoided and not discussed.

There have been people like Ramakrishna who used to go into a trance very easily. Ultimately Ramakrishna became enlightened, but he became enlightened when he met a master who taught him witnessing. Before that he was not an enlightened man. But he was a very simple, very spontaneous, very loving person, and he would go into a trance just by seeing something.

For example, he was passing by the side of a lake. It was evening time, the sun was setting, and there was a black cloud -- the rains were just going to come. And as he passed by he disturbed almost two dozen cranes that must have been sitting by the side of the lake. Because of Ramakrishna's coming there, they suddenly flew away -- against the black clouds, the two dozen white cranes in a row and a beautiful sunset underneath. Then and there he fell suddenly into a trance. He had to be carried back to his home. It took three hours for him to come back. Just the beauty of it was enough. But it was not a superconscious state. It was tremendously relaxing, but it was below consciousness.

There are Mohammedans in India... You will be surprised to know that India is not a Mohammedan country, but India has the largest population of Mohammedans in the whole world; no other country has a bigger population of Mohammedans. They have a certain festival every year in which they believe that the saints can be called back in a trance-like state in people. So in every place where there is a grave of a saint, many people will go into trance. And sometimes a few people will start speaking in trance. You can ask questions and they will answer, and it is thought that those answers are being given by the spirit of the saint.

I never believed it for the simple reason... in the first place whatever I had heard about the saint did not convince me that he was a saint. Simple qualities which are needed just to be human, even those were not there. For example, Mohammedans are all meat eaters. And they become saints if they convert many Hindus -- even at the point of the sword, even if they kill to convert people. They have many wives, and most are Hindu women forcibly brought to their house -- and Hindus are in a totally different world. If a woman has spent the night in a Mohammedan's house, she cannot be accepted back; she has fallen. So there is no way for her other than to become a Mohammedan or commit suicide. Her family's door is closed.

So whatever I had heard about a saint in my birthplace, I didn't feel that there was anything saintly in it. And moreover, Mohammedans, just like Christians and Jews, believe only in one life, and I cannot accept that because it is my own experience that lives are continuously coming one after another. You don't have one life; you have many, hundreds, thousands. So when a person dies, whether he believes in one life or not doesn't matter, he will have to be born into another life. So after three hundred years, who is going to come?

I was very young. I must have been ten years old when I became interested in this phenomenon of trance, in the people who were going into trance and answering. And people were worshipping them, bringing fruits and sweets, and rupees and clothes. I would just sit by their side with a long needle and go on jabbing the needle, and they would go on trying hard to keep me from doing that -- and they are in trance! They are replying and in the middle of the reply they will just... because my needle was there!

They have a certain... They bring the coffin of the saint out of the grave and the one who goes the deepest in trance, he takes it on his waist -- they have certain arrangements -- he holds it. There are ropes,

four ropes; four other people are holding those four ropes and he dances. And I would go on doing my work, because it is a crowd thing. And certainly he would dance more; he would jump higher than anybody else. He would be angry with me, but he would get more sweets and more rupees and more clothes, and more people would be worshipping him. In fact he would become the topmost person, the one who has gone deepest into the trance.

And afterwards he would meet me and he would say, "It hurts, but no harm. You can come..."

I said, "In fact you should share. Those things have come to you because of my needle, not because of your trance. And if you don't share, I can change people; I can go to any other. There are fifteen people dancing."

"No, no," he would say. "Don't go. You can take your share. Without you I cannot manage."

It became... others became also aware, what is the point? Wherever this boy is, only there the spirit comes. So others asked me, "What is the reason that wherever you are the spirit comes?"

I said, "I am a spiritual person. If you want to have a taste, I can give it in your side. People will come. But don't get angry at me."

None of them was in trance. I tried all of them. None of them was in trance; they were all pretending. But thousands of people believe.

One can go into trance but it is really a kind of deep hypnosis. It can't do any harm to you, but it has nothing spiritual in it. And it is never a superconscious state.

I became so much known to these people that one day before the festival they would start coming to me: "Please help me. Don't go to anybody else. I promise, half and half we will share. But you have to promise to come to me."

I said, "Don't be worried. I will see, because I have many other clients. Who is going to give me more and who is strong enough because this needle... for one or two hours I have to go on giving injections. An ordinary man may break down and may simply shout, `I don't want all this. Stop! This needle is too much.' "

A few of them came to me and said, "Can't you bring a smaller needle?"

I said, "No, this is a special needle. Without it I cannot work."

My father said, "Why do these Mohammedans come to you? -- and just before their festival?" That day he had been watching. He said, "I have seen almost ten persons come to you and I don't see the point. Why?"

I said, "You don't know." I showed him the needle.

He said, "I cannot connect."

I said, "This is their trance."

He said, "My God, so you are doing this business!"

I said, "They are doing business. I am just a partner. And my work is very simple. I just have to keep the person dancing higher than others, giving him more and more energy with the needle. Naturally more people are attracted towards him. Others by and by slow down, seeing that nobody is coming to them. He becomes the center of the whole festival. And if they offer me half of their share...?"

He said, "You are strange. I have been telling you to come to the temple. You won't come, and you have started going to the mosque to do this business. And this business... if somebody comes to know about it, it can create a riot in the town -- that you are disturbing their people who are in trance."

I said, "You don't be worried. Nobody can say this, because I know all of them, and they are all dependent on me. Their trance is dependent on my needle. Before I entered into this business, they were just jumping slowly because the dead body is too much of a weight. They need some energy."

My father said, "I don't understand you. You call this needle energy?"

I said, "You should come and see" -- and he came. He saw me, and he saw that it was true that the person I was with had the most presents and he was jumping high, higher. He could see on his face... each time I had to use the needle his face would go -- because it was a big needle. But it was a question of competition, too. Those fifteen people... and nobody said anything to anybody else, because then they would be exposing themselves -- that they were all fake, nobody was true.

In all the Mohammedan countries around the world this goes on happening every year, and millions of people are befooled -- there is no trance.

Trance is possible but for that you need a certain training in auto-hypnosis. Or, you may have a natural tendency of falling unconscious. You may have a very thin layer of consciousness, and anything that affects you very deeply -- like Ramakrishna -- may make you go unconscious; otherwise you need a training. But the training will lead you to the unconscious -- it is not a spiritual growth.

You have to be conscious, more conscious. That's why my process is to first reach to the highest point of consciousness, then turn backwards. Now go down with the light that you have, the insight that you have, into the deeper, dark parts of your being. Now you will be going with light, and wherever you are, there will be light.

Your unconscious has treasures, your collective unconscious has treasures, your cosmic unconscious has treasures, but you need light and you need alertness. If you yourself are unconscious, how can you find any treasures in the three layers of your deep unconscious mind?

The Path of the Mystic

Chapter #14
Chapter title: Just by celebrating

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BELOVED OSHO,
YOU HAVE TOLD US THAT THERE HAVE BEEN MANY ENLIGHTENED BEINGS WHO HAVE NEVER BECOME MASTERS. IT SEEMS ALMOST EASIER FOR ME TO UNDERSTAND THAT THAN WHY OR HOW SOMEBODY BECOMES A MASTER. WHEN I SEE THE WAY YOU ARE BEING TREATED, I WONDER. GOVERNMENTS FIGHT YOU, DON'T ALLOW YOU ENTRY, AND PUT YOU IN JAIL. THE VAST MAJORITY OF PEOPLE DON'T EVEN CARE TO FIND OUT WHO YOU ARE OR WHAT YOU ARE TALKING ABOUT. AND THE FEW WHO LOVE AND LISTEN TO YOU STILL LINGER IN THEIR SLEEP. BELOVED OSHO, DID YOU CHOOSE TO BE A MASTER AND TO TRY TO WAKE US UP, OR WAS IT EXISTENCE'S DECISION? WHO DECIDES WHETHER AN ENLIGHTENED BEING IS A MASTER OR NOT?

The enlightened man is beyond taking any decisions, so the first thing to be understood is that he does not decide. Decision is part of the ego. In essence, it is a fight: to do this or to do that. And the ego thinks it is wiser than existence. Once the ego is gone, decision making is also gone.

The enlightened man simply lives without any decision, without any goal, without any longing. He has come to the point from where any decision will be against existence. Only a nondecisive let-go can be the way of the existential man. So it is not a question of decision. Thousands of people have become enlightened, but only very few have become masters. So naturally the mind thinks, who decides that a few should become masters and that the remaining should simply disappear into the universe? Nobody decides.

The way things work is totally different from decision making. There have been masters and there have been enlightened people, and there have been other dimensions to enlightenment also: there have been poets, there have been painters, there have been sculptors, there have been singers, dancers. The difference happens because of unique individualities.

You come to enlightenment without any ego, without a personality but not without an individuality. In fact, once personality and ego are no longer there, only pure, unique individuality is left. Your uniqueness is left. So everyone who becomes enlightened brings to enlightenment his unique individuality.

If his unique individuality has developed the capacity to be a painter, if he has found his potential in being a painter, then he brings that contribution to his enlightenment. After enlightenment he will paint; of

course his paintings will be different. Before enlightenment and after enlightenment the paintings will be totally different.

I have told you many times the story of five blind men who have come to see an elephant. It is one of the ancientmost stories. Each one looks at the elephant from a different side, touches the elephant... somebody the leg, somebody the ear, and so on and so forth. And they all argue. When the person who is touching the leg of the elephant declares that an elephant is like a pillar you find in the temples he is not being untrue. What he is experiencing, he is saying. But it looks absolutely untrue to anybody who has seen the whole elephant.

Something essential has to be understood: whenever you try to make the part the whole, you will be in the same blind situation. The blind man is simply touching a part of the elephant and making that part the whole elephant. Naturally he is going to be in conflict.

The man who is touching the ear says, "What you are saying is absolute nonsense." In India before electricity came, the rich people used to have big fans, and two servants would stand by their side continuously fanning them. That fan looks like the ear of the elephant, so the first man says, "It is impossible. An elephant is like a fan! Your statement is so far away and so farfetched that it is not worth even considering."

But the third has touched some other part, and all five are in a deep philosophical discussion. This is a five-thousand-year-old story -- it is about philosophers. It is not about the blind men and not about the elephant; it is about philosophers. They are also blind, but whatsoever they stumble upon in their blindness, they make into a whole system, which has no relevance to the real whole. To their own mind it seems to be perfect, and they cannot believe how people are arguing against a perfect system.

Throughout all these centuries philosophers have been arguing and coming to no conclusion. They cannot come to any conclusion because their premises are different, and on their premises their whole structure depends. Those five blind men have not yet come to any conclusion; they are still arguing. And they will never come to any conclusion. Generation after generation those five blind people will go to see the elephant and will fight and argue, but no conclusion is possible.

The enlightened man sees the whole. Before he was enlightened he knew only fragments and he was painting those fragments. Now he paints something that can become an indication of the whole. Nobody has decided -- neither existence nor the person. It is just that the individuality that he has developed before enlightenment becomes the vehicle through which existence paints.

Somebody has developed the art of composing music; his old music will be nothing compared to what he is doing now, because it was the blind man's vision. Now he sees the whole reality, and he sees that the whole reality can, in some way, be reflected by his music. Listening to his music you will be transported from your constantly thinking mind to a state of no-mind.

And a poet is not deciding to remain a poet; neither is existence choosing him to be a poet. He comes with that articulateness. The same is true about a master.

You can see it. You can go to a university and you can see: there are so many teachers, but some teachers are just there because they could not get any other source of income -- and a teacher in the university does not get much. They are not born teachers. It is the circumstances that have forced them to be teachers; otherwise they would have liked to be collectors, police officers, in the army, in the navy, politicians. But they could not manage what they wanted, and this was available.

I have been in the universities and almost ninety-nine percent of teachers are not there willingly, so teaching is just a burden. I have seen teachers who have been carrying their notes for thirty years. Thirty years they have been a teacher in the university, and these are their own notes from when they were studying! The same notes they have been repeating year after year to students... no joy in teaching, no enquiry about what has happened in thirty years, no interest. It is not their thing; accidentally they have fallen into it.

Perhaps only one percent can be said to be born teachers. They enjoy it, they relish teaching. They try to find out as much as possible about the subject. They are open to all questions, and if they don't know they have the guts to say, "I don't know, but I will find out. You also try to find out." You can see from their very approach that teaching to them is just like breathing; it is spontaneous, they are not carrying notes. It is their love.

If this one percent somehow gets enlightened they will be the masters. Nobody will be deciding -- neither existence nor the master himself. He has a certain individuality which he offers to existence. If his individuality has the potential, the articulateness, of being a master, existence will use him as the master.

You don't know thousands of enlightened people who have lived and died because they had no special talents so that they became visible to the ordinary man. They may have had something unique; for example they may have had the immense quality of being silent, but that would not be noticed much.

I knew an enlightened man who was in Bombay when I was in Bombay and his only talent was to make beautiful statues out of sand. I have never seen such beautiful statues. The whole day he would make them on the beach, and thousands of people would see them and would be amazed. And they had seen Gautam Buddha's statues, Krishna's, Mahavira's, but there was no comparison. And he was not working in marble, just with the sea sand. People would be throwing rupee notes; he was not at all bothered. I have seen others taking the notes away; he was not concerned about that either. He was so absorbed in making those statues. But those statues didn't last. Just an ocean wave would come and the Buddha was gone.

Before his enlightenment he was earning that way, moving from one city to another city and making sand statues. And they were so beautiful that it was impossible not to give something to him. He earned much, enough for one man.

Now he had become enlightened but he had only one talent: to make sand statues. Of course he will not make sand statues that don't indicate towards enlightenment -- but that is the only offering he can give. Existence will use that. His statues are more meditative. Just sitting by the side of his sand statues you could feel that he has given a proportion to the statue, a certain shape, a certain face that creates something within you.

I asked him, "Why do you go on making Gautam Buddha and Mahavira? You can earn more -- because this country is not Buddhist and Jainas are very few. You can make Rama, you can make Krishna."

But he said, "They will not serve the purpose; they do not point to the moon. They will be beautiful statues -- I have made all those statues before -- but now I can make only that which is a teaching, even though it will be invisible to millions of people, almost to all."

Whenever I used to come to Bombay... When I came permanently he had died, but before that whenever I used to come I made it a point to go and visit him. He worked on Juhu beach at that time. It is silent there the whole day. People only came in the evening and by that time his statue was ready. The whole day, no disturbance.

I told him, "You can make statues. Why don't you work in marble? They will remain forever."

He said, "Nothing is permanent" -- that is a quotation of Buddha -- "and these statues represent Gautam Buddha better than any marble statue. A marble statue has a certain permanence and these statues are momentary: just a strong wind and they are gone, an ocean wave and they are gone. A child comes running and stumbles on the statue, and it is gone."

I said, "Don't you feel bad when you have been working the whole day, and the statue was just going to be complete, and then something happens and the whole day's work is gone?"

He said, "No. All of existence is momentary; there is no question of frustration. I enjoyed making it, and if an ocean wave enjoys unmaking it, then two persons enjoyed! I enjoyed making it, the wave enjoyed unmaking it. So in existence there has been a double quantity of joy -- why should I be frustrated? The wave has as much power on the sand as I have; perhaps it has more."

When I was talking to him he said, "You are a little strange because nobody talks to me. People simply throw rupees. They enjoy the statue, but nobody enjoys me. But when you come I feel so blissful that there is somebody who enjoys me, who is not concerned only with the statue but with its inner meaning, with why I am making it. I cannot do anything else. My whole life I have been making statues; that is the only art I know. And now I am surrendered to existence; now existence can use me."

These people will remain unrecognized. A dancer may be a buddha, a singer may be a buddha, but these people will not be recognized, for the simple reason that their way of doing things cannot become a teaching. It cannot help people really to come out of their sleep. But they are doing their best; whatever they can do, they are doing.

The very few people who become masters are those who have earned in their many lives a certain articulateness, a certain insight into words, language, the sound of words, the symmetry and the poetry of language. It is a totally different thing. It is not a question of linguistics or grammar, it is more a question of finding in ordinary language some extraordinary music, of creating the quality of great poetry in ordinary prose. They know how to play with words so that you can be helped to go beyond words.

It is not that they have chosen to be masters, and it is not that existence has chosen them to be masters. It is just a coincidence: before enlightenment they had been great teachers and they became masters because of enlightenment. Now they can change their teaching into mastery -- and certainly that is the most difficult

part.

Those who remain silent and disappear peacefully with nobody knowing them have an easy way, but a man like me cannot have an easy way. It was not easy when I was a teacher -- how can it be easy when I am a master? It is going to be difficult.

And the greater your insight is, the greater is the danger, because the enemy is more afraid... and by enemy I mean all the vested interests. They will do everything to prevent me, to cripple me, to destroy me. But that does not matter because as far as I am concerned there is no death.

They cannot harm me. They may think they are harming me; that is their illusion. By creating all the troubles they are emphasizing every word that I am saying. Their paranoia is enough proof: they have the majority, but they don't have the truth. I don't have the majority, but I have the truth. And the truth is far more weighty than any majority.

They can kill me, but they cannot kill the truth.

In fact by killing me they will make my truth more significant. More and more people will feel in sympathy with it. More and more people will start looking... there must have been something. Otherwise why did so many powers around the world who differ with each other -- communist Russia, capitalist America, some socialist government, different religions who are in disagreement on everything -- all agree that I am dangerous?

It seems that whatever I am saying is cutting their very roots. So I am not worried about it. I would have been worried if they had been able to ignore me, but they have not been able to ignore me. And because they cannot ignore me, they have accepted deep down the truth of what I am saying. And they will slowly follow it; it doesn't matter whether they mention my name or not.

You can see it happening already: whatever precautions we were taking against AIDS in the commune in America... Nobody had sophistication enough, culture enough, to appreciate it because we were the pioneers. Nowhere in the world were those precautions being taken. Now they have destroyed the commune. And now all over America in different states they are passing laws which are exactly the same as what we were trying to do in our small commune.

Nowhere will my name be mentioned, but that is not the point at all. They have also started worrying in other countries, and they will have to take the same measures. In France they are passing the same measures in the parliament but when we were doing it not a single voice around the world said, "We are with you." And I say to you that the whole world will follow the same measures -- they will *have* to. And the same is going to happen about other things.

Whatever I have been talking about -- sterilization, birth control -- every country will have to do it. They will not recognize it. They will condemn me for it. Their leaders and their religious leaders will condemn me, but they know that that is the only way: the population has to be cut. It does not matter whether they say it.

We have initiated certain programs. If the programs are followed, that's enough. And about other things it will take a little time. Whatever I am saying about psychoanalysis... The psychoanalysts all over the world feel something is missing, but they don't know what is missing. I am the only person who is saying exactly what is missing. Sooner or later they will have to recognize it; there is no way to avoid it.

Truth has its own way of prevailing.

From the outside the master's job looks very difficult because he is fighting against an oceanic darkness; the task seems almost impossible. But from the inside of the master's own being, nothing is impossible. Darkness has no existence. We just have to bring more and more people to light and the darkness will disappear by itself. It cannot even resist.

One thing great about truth is it needs no argument.

Lies need so many arguments in order to prove them, and even then there is a loophole. And anybody who is aware of logic can find the loophole and the whole edifice collapses.

So anybody who makes an edifice, a system, a religion, a theology -- anything based on a lie -- is bound to be constantly in paranoia that some truth can destroy everything that they have made in centuries. So it is natural that they will try to protect themselves in every possible way. But they don't understand the inner logic of existence: the more you are protective, the more you are saying that there is something that needs to be protected; otherwise you will be exposed.

The more you are preventing me from reaching people, the more you are giving me power -- unknowingly. Unknowingly, you are proving yourself weak. Unknowingly, you are proving yourself incapable of encountering me; otherwise it would have been a simple thing: if I am speaking against the

pope, then the pope can invite me. I wanted to go to Italy but he is preventing me from entering Italy, and he has created enemies in Italy because of his prevention.

Now sixty-five eminent people from different sections of life, international figures, have protested to the government that I should be allowed in; there is no reason why I should be prevented. They all know it is the pope who is trying to prevent me because nobody else in Italy wants to prevent me, so by preventing me he is not creating friends, he is losing friends of major importance. And how long can he do that?

If he was certain about his truths the easy thing would have been for him to invite me himself to the Vatican amongst his people, so he has all the support and I am alone. Just a simple, human discussion and let the people decide whether the pope lives in the Vatican or he leaves and I live there! It is not much of a problem: the people can just raise their hands. We can give him time to pack his luggage to go to Poland! Respectfully, we will give him a good farewell.

But the fear is great and it is spreading like a contagious disease. Even in countries whose names I have never heard, their parliaments are deciding that they will not allow me in. But who is asking you? Even if you pass a resolution to invite me, I will not come there. But they are afraid. Seeing that big countries like America, Germany, Greece, Spain, Holland, Italy, and England are so afraid -- the man must be dangerous -- the small countries are preparing to prevent me from coming there.

But this has been a good, a far more exciting, world trip than Columbus had, because he had only natural difficulties -- nothing much. Now there are human forces all around. He was fighting only with the ocean; I have to fight with all the human masses. But there is no problem. Not for a single moment have I felt that there is any difficulty; this is how things should be. Nature, existence, is using me. Existence is also preparing these idiots on the other side. It is the same existence.

And they are falling into the fallacy which people have always fallen into. For unconscious people history just goes on repeating. They know perfectly well that they cannot prevent me. Even by murdering me they cannot prevent me, because they don't have the truth as the foundation of their religion, of their ideology. I have just to show to people that they don't have any foundations, and they will start falling into parts without any difficulty.

I have been seeing reports from all over the world. One journalist has written an editorial saying that this is very strange: the world is facing a third world war and all the parliaments are discussing me -- as if I am more dangerous than the third world war! And he is right, but the parliaments who are discussing me are also right. They know that the third world war may be postponed; I cannot be postponed! The third world war may happen, may not happen -- I *have* happened!

I have been receiving many reports. People who have been writing against me are giving an apology in their writings saying that they were wrong. The actions of their governments are so much against freedom of speech that the people who were writing against me are protesting to their governments. "We may agree, we may not agree, but one thing is certain: the man has to be allowed in; you cannot prevent him. And what is the fear? Why are you so afraid?" Fear always shows your hollowness, emptiness, hypocrisy.

So it is rare that a master exists, but he is always faced with these kinds of circumstances. Perhaps I am faced with them more because the world has become small, and I have made the whole world my arena. But I am enjoying it tremendously. And it has to be seen how, against a single man, the whole world loses its face -- it will just take a little time. We will be able to establish it against all odds, because basically it is existence's own work.

So my sleep is not disturbed even for a single moment. You have been taking me from one country to another country, and I have been simply sleeping! And while you are working in one country, I am always hoping that soon we will be moving -- the world tour has to be complete! Only after the world tour has been completed can we settle somewhere. Or if, in the middle, we can find a place to settle, we can settle -- but still we will have to complete the world tour. Not much is left!

And it has been really a joyful journey! Seeing a humanity that is not worth being proud of, it makes one feel ashamed. At whatever cost it has to be civilized... and if it needs our sacrifice we are ready -- if that can make it civilized so no other master in the future has to face this kind of stupid behavior. And that will be our joy -- that we stopped forever this uncivilized and inhuman and primitive behavior.

BELOVED OSHO,
THE OTHER DAY YOU ENDED WITH THE WORDS, "WE WILL FIGHT TO THE VERY LAST BREATH." IT TAKES MY BREATH AWAY. OSHO, DO I HAVE THE COURAGE, OR IS IT NOT EVEN A MATTER OF

It is not a question of courage. Courage was needed to be with me, and that you have shown. Now it is only a question of enjoying a great entertainment -- of seeing behind human faces all kinds of animals who are behaving so stupidly that you cannot believe it!

In Holland there has been such a great protest from the intelligentsia about why I have been prohibited, and the answer they have given is so stupid: that I can overturn the whole government just sitting here. They said, "Because I have spoken against Holland." Asked what I have said against Holland, they said I have spoken against the pope. I don't see why speaking against the pope should be against Holland. The pope is not Holland's property. They said I have spoken against Mother Teresa, I have spoken against the Catholic religion, and they said the most important thing is that I have spoken against homosexuality.

Now that makes all of Holland a homosexual land! If Holland has any intelligence then this government should be out immediately. It has insulted all of Holland... as if homosexuality is its religion! To speak against homosexuality is to speak against Holland, so Holland is a supporter of homosexuality or it is the land of the homosexuals. So those who are not homosexuals should raise their voices that an immediate emergency poll is needed to find out whether Holland is a homosexual land or not. And if the people vote in the majority that it is not a homosexual land, this government should resign immediately -- it has no right to be there.

It seems the whole cabinet is homosexual. These homosexuals should not be allowed to rule a country. Now they will give away their own loopholes this way -- nobody was asking them about homosexuality. But there is a certain logic in it.

Homosexuality was born in Catholic monasteries so it is part of Catholicism -- of course, a secret part. There is an inner link. The pope is the head of the Catholic religion. So if homosexuality was born in Catholic monasteries, and most of the monks are homosexuals and most of the popes have been homosexuals, then perhaps there are some inner secret orders -- one order of homosexuality headed by the pope, one order of homosexual lesbians headed by Mother Teresa! It seems they are connected.

And the answer has homosexuality as the last reason, but it is the most important. And one thing is certain: in this cabinet, the president or the prime minister -- whoever is there is a homosexual. These people need treatment. It is against the pride of the whole country of Holland to let these people continue in the government. They should be in psychoanalytical institutions; they should be put right. Unless they are heterosexual, their voting rights should be taken away, because homosexuality is a perversion and no perverted person should have the right to vote!

They should allow me in. I can come to Holland. They have their whole government and all their power but let me speak to the people in the country and I will overturn this government; there is no problem in it. This whole cabinet -- the president, the prime minister -- all have to be medically checked to find out whether they are homosexuals or not. They themselves have given the key.

But you cannot expect anything other than what they are saying from unconscious people. So whatever is going on is perfectly good. As a master, I may be the last to fight this ugly world. And I may be the first to have a totally new world where masters are listened to.

If you feel for masters, if something is triggered in your heart, good; otherwise, they are not forcing anything on you. Why should they be crucified, and why should they be poisoned and killed? It simply seems to be irrelevant.

If you agree with me, good; if you don't agree with me, it is perfectly right. I am no one to force anything on you.

But these people are afraid because they know they don't have anything that they can place in competition to me. Their pope is a dodo; their bishops and their cardinals and their archbishops are themselves starting to have strange ideas... Some cardinal says that to be a Christian it is not necessary to believe in the virgin birth; up to now it has been necessary. Another one says that to be a Christian it is not necessary to believe in God. The third one says that to be a Christian it is not necessary to believe in the idea of the creation of the world -- it is just a story.

Then what is necessary to be a Christian? Just the label "Christian"? And the container has nothing in it? They are in a kind of earthquake; they don't know what to do. They are ready to drop anything -- but remain Christian.

I have told you the story about the four rabbis who were talking and bragging that their synagogues are the most modern, ultra-modern. The first one said, "In my synagogue people can smoke cigarettes; even

joints are allowed."

The second one said, "That's nothing! You are out of date. In my synagogue people can make love while I am giving the sermon... just individual freedom, no inhibition."

The third one said, "These things are nothing; they are happening in almost every synagogue. My synagogue is the most modern because it is always closed on Jewish holidays."

The fourth rabbi said, "Just one thing I want to ask: What is a synagogue? I can understand everything that is going on in the synagogue, but what is a synagogue? Never heard of it before!"

So they are afraid because they cannot prove the virgin birth. It looks stupid, against science, so drop it. They cannot prove resurrection; it looks against scientific truth: drop it. They cannot prove God scientifically: drop it. They cannot prove heaven and hell: drop it. There is no need. But just be a Christian. For what?

The old is withering away by itself. Our work is very simple. It *looks* hard because the old, before dying, will give its last fight. But you need not be worried. You need not have any courage. All the courage you had you have used in joining me; now there is no need of any courage! We will manage without any fight to destroy these nonsense ideologies by laughing, by dancing, by singing.

So don't think that when I said "to the last breath," don't think in the old ways... that you have to fight to the last drop of your blood -- that is not the point. There is going to be no fight. There is no need for any fight: just by celebrating we can dispel this whole darkness. Just being a light unto ourselves we can destroy this whole darkness. It may be vast but just a small candle destroys so much darkness... because darkness does not have any content in it. It is empty, like Christianity.

Everything that Christianity stood for, fought for, killed millions of people for, is being dropped by its own people... and they call it "liberation theology"! Strange idiots. If you are liberated then why carry on theology? Then just be liberated! Liberation theology looks like liberated imprisonment... just painted white with more colorful flags on it. But it remains the same prison; just it is now called liberated imprisonment.

What is the point of theology if there is liberation? Liberation will destroy everything that theology has stood for. *Theo* is the Greek word for "God," and *logy* means "logic." Now what liberated logic can there be for God? Either God can exist and you will not be liberated -- you will be only slaves of God -- or there is no God and you are liberated. But there is no need for any theology -- just a linguistic play...

And that's why they are so much afraid of me. They cannot deceive me by their linguistic display. They cannot deceive me by their logic; it is phony. It appeals only to those who already believe in it; it does not appeal to anybody else. You can see it.

You may not have thought about it. Hindus think they have the best religion, but nobody besides Hindus is impressed by it. Strange. Christians think they have the best religion, but nobody is interested except Christians. The same is true about the Jews. And it is the same with Jainas, Buddhists -- everybody thinks he has the best logic, but it appeals only to those who already believe in it.

The best logic is one which changes those who DON'T believe in it. That is simply the definition of the best logic: it changes a person who does not believe in it but *has* to believe because your logic is far superior to what he can manage. But if your logic only convinces those who are already convinced, you are unnecessarily wasting time.

All the religions think they have the best things in the world, but only their believers accept it. The reality is that none of them have anything.

And soon what Christian theologians are doing other theologians will start doing. They will have to; otherwise you have to prove things. It is better to drop the idea of resurrection than to prove it, because proving it is very difficult, almost impossible.

The other way to prove it is to crucify the pope and let him be resurrected -- a simple, scientific experiment. I am certain the Polack cannot be resurrected. But he will not even be ready to go to the cross, because he knows nobody has ever been resurrected. He will cry and weep and do everything -- "Don't do this to me! Can't you find somebody else for the experiment?"

It is better, they think, to drop the idea; otherwise sooner or later you have to give the proof. There are theologians who are dropping all the miracles of Jesus, saying that they never happened, but saying, "We still believe in Jesus." But then why do you believe in Jesus? -- you can believe in anybody. Up to now, that was the only point of belief -- that he performed miracles. But to give proof is difficult, so *you* should perform miracles.

In two thousand years no Christian has been able to perform any of Jesus' miracles. At least the pope should be able to: he is the representative. And to represent means that some of the qualities of the person

you are representing must be there.

It is better to drop it. It is out of fear that everything has to be dropped. And they all go on saying they are still Christians! Now, this will be the last thing that we have to help them to drop. Just we have to show them: "The box is empty; now don't carry it. Just because Christianity is written on the box does not mean that it has anything in it. Just open the box and see: no resurrection, no virgin birth, no miracles, no God, no heaven, no hell -- liberation theology. So just drop this box and go home!"

The same is the situation of other religions. You need not be courageous. *They* have to be courageous to face you. You have simply to be silent, peaceful, meditative -- and out of that you will be able to be authentic and truthful. You have to be part of truth.

They need courage to face you. They are trembling, they are having nervous breakdowns -- you don't have to worry about it at all -- otherwise there was no need to prevent me from entering any country.

It is a free world. Up to now they have been saying that the communist world is not a free world. But now what should they say? Is *their* world a free world? Where I cannot be allowed even an overnight stay at the airport?

Nobody is free -- just there are different kinds of slavery with different labels. It makes our fight very easy, because we have simply to expose their hypocrisy. They are trying somehow to protect themselves by dropping all these things, but dropping all these things is not going to help. Their hypocrisy will be exposed sooner. With these things it would have taken a little time to argue about everything. Now there is nothing to argue about -- just open the box and see: there is nothing.

I have looked at all the scriptures of the world religions: there is nothing. And that is our strength -- that there is nothing, they are empty. Just you be full of light.

The Path of the Mystic

Chapter #15
Chapter title: The real riches

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BELOVED OSHO,
WHEN RELAXING AND TURNING INWARDS THERE IS A MOMENT WHEN I EITHER BECOME SHARPLY AWARE, BEING AT THE SAME TIME TOTALLY RELAXED AS IF NOT THERE, OR I FALL ASLEEP. I DON'T KNOW WHAT TRIGGERS THE FIRST STATE RATHER THAN THE SECOND. COULD YOU PLEASE EXPLAIN?

The state when you are relaxed and become very sharply awake takes you closer to the superconscious. And the state when you are relaxed but fall into a peaceful sleep leads you towards the unconscious mind. Certainly the first state is far superior to the second, but the second may also be necessary for you; otherwise it would not have been happening.

Remember one principle: whatever happens is somehow needed, whether we understand it or not. They look totally different -- not only different, but diametrically opposite -- but they may be helping each other. When you are tired, relaxation will take you to a calm and quiet sleep that rejuvenates you, revitalizes you,

brings your energy back. It is healthy; nothing is wrong with it. It will give you a certain well-being, which may become the ground for the first state. You are fully revitalized, rejuvenated, full of energy, and you relax -- but the energy is so much that you cannot fall asleep.

To fall asleep you need to be tired, exhausted, but if the energy is so much then sleep is not possible -- and that is when the first state will happen, a sharp awareness.

So they look opposite, but only intellectually -- in reality they support each other. When you are sharply awake you are consuming a vast amount of energy, more than you ordinarily consume in your so-called waking state. Naturally you will need a deeper, calmer, more quiet sleep than your ordinary sleep, which is a turmoil, so that you can regain the energy that has been used in being sharply alert.

So they are just like two hands; both are yours. So whatever happens, enjoy it. In that moment that is your need; don't try to change it. That's where trouble starts: you start thinking to be sharply aware is higher, then why not be sharply aware all the time? You cannot do that. You will need periods of deep rest.

So you don't interfere. You just relax. Do the exercise you are doing, and whatever happens, enjoy it because that must be the need.

BELOVED OSHO,
I AM ANGRY WITH MY PARENTS FOR THE FIRST TIME. THEY ARE SIMPLE PEOPLE, AND I SAY TO MYSELF THAT IT IS NOT THEIR FAULT THAT THEY HAVE NO UNDERSTANDING OF OSHO. BUT MY ANGER IS SO MUCH IN CONFLICT WITH MY LOVE THAT IT HURTS. I AM SO ANGRY WRITING THIS THAT I CAN'T EVEN FORMULATE THE QUESTION. CAN YOU HELP PLEASE?

Every child would be angry if he understood what the poor parents have been doing to him unknowingly, unconsciously. All their efforts are for the good of the child. Their intentions are good but their consciousness is nil. And good intentions in the hands of unconscious people are dangerous; they cannot bring about the result they are intending. They may create just the opposite.

Every parent is trying to bring a beautiful child into the world, but looking at the world it seems it is an orphanage. There has been no parent at all. In fact if it were an orphanage, it would have been far better, because you would at least have been yourself -- no parents to interfere with you.

So the anger is natural, but useless. To be angry does not help your parents and it harms you.

Gautam Buddha is reported to have made a very strange statement: In your anger you punish yourself for somebody else's fault. It looks very strange the first time you come across the statement that in anger you punish yourself for somebody else's fault.

Your parents have done something twenty years back, thirty years back, and you are angry now. Your anger is not going to help anyone; it is simply going to create more wounds in you. And being near me, close to me... I am trying to explain to you the whole mechanism of how children are being brought up, you should become more understanding that whatever has happened had to happen. Your parents were conditioned by *their* parents. You cannot find out who was really responsible to begin with. It has been passed from generation to generation.

Your parents are doing exactly what has been done to them. They have been victims. You will feel compassion for them and you will feel joyous that you are not going to repeat the same thing in your life. If you decide to have children you will feel joyous that you are going to break the vicious circle, that you are going to jump out of the line that goes back to the very beginning and continues up to you, that you can become the dead end. You will not do it to your children or to any other person's children.

You should feel fortunate that you have a master with you to explain what has been happening between parents and children -- the complex upbringing, good intentions, bad results, where everybody is trying to do the best and the world goes on becoming worse and worse.

Your parents were not so fortunate to have a master -- and you are being angry at them. You should feel kind, compassionate, loving. Whatever they did was unconscious. They could not have done otherwise. All that they knew they have tried on you. They were miserable, and they have created another miserable human being in the world.

They had no clarity about why they were miserable. You have the clarity to understand why one becomes miserable. And once you understand how misery is created, you can avoid causing the same in somebody else.

But feel for your parents. They worked hard; they did everything that they could, but they had no idea

how psychology functions. Instead of being taught how to become a mother or how to become a father, they were being taught how to become a Christian, how to become a Marxist, how to become a tailor, how to become a plumber, how to become a philosopher -- all these things are good and needed, but the basic thing is missing. If they are going to produce children, then their most significant teaching should be how to become a mother, how to become a father.

It has been taken for granted that by giving birth you know how to become a mother and how to become a father. Yes, as far as giving birth to a child... it is a biological act, you don't have to be psychologically trained for it. Animals are doing perfectly well, birds are doing perfectly well, trees are doing perfectly well. But giving birth to a child biologically is one thing and to be a mother or to be a father is totally different. It needs great education because you are creating a human being.

Animals are not creating anything, they are simply producing carbon copies. And now science has come to a point where they have discovered that carbon copies can really be produced! It is a very dangerous idea. If we make banks -- and sooner or later we are going to make them; once an idea is there it is going to become a reality. And scientifically it is proved that it is one hundred percent possible... there is no problem.

We can have banks in the hospitals for both the male sperms and female eggs. And we can create exactly the same two sperms and exactly the same two eggs, so two children are born which are exactly the same. One child will be released into the world; the other will grow in a fridge, unconscious, but all his parts will be exactly the same as the other person. And if the first person is in an accident and loses a leg or loses a kidney, or has to be operated on, there is no problem: his carbon copy is waiting in the hospital. From the carbon copy a kidney can be taken out -- he is growing exactly at the same rate, he is just unconscious -- and it will be exactly the same as the kidney that has been lost. It can be replaced.

That carbon copy will always be available for replacing any parts -- even the brain. You can fall into a coma or you can even have a heart attack... Your brain can remain alive even after a heart attack for at least four minutes -- but not more than that. If during these four minutes an identical brain is inserted, an identical heart is inserted, you will never feel that anything has changed or anything has happened to you. Perhaps you fell asleep and now you are awake. You will never know that your brain has been changed, that your heart has been changed.

This idea of having carbon copies seems to be a great advancement in medical science in a way, but it is dangerous -- dangerous in the sense that man becomes a machine with replaceable parts, just like any machine. When something goes wrong you replace the part. And if every part can be replaced then man will be falling farther and farther away from spiritual growth, because he will start thinking of himself as just a machine. That's what half of the world, the communist world, thinks -- that man is a machine.

You are fortunate that you can understand the situation your parents were in. They have not done anything specifically to you; they would have done the same to any child that was born to them. They were programmed for that. They were helpless. And to be angry against helpless people is simply not right. It is unjust, unfair, and moreover it is harmful to you.

If your parents cannot understand me, you should not be worried about it. The whole world cannot understand me. Your parents are normal people; they just follow the crowd, which is safer. You have fallen out of the crowd. You have chosen a risky and dangerous path. If they don't want to go into a dangerous lifestyle, it is their choice; that should not be a cause for your anger.

In fact you can help them by really becoming the individual that I am talking about: more conscious, more alert, more loving. Seeing you can only change them. Seeing you so radically changed can only make them think twice, that perhaps they are wrong. There is no other way. You cannot intellectually convince them. Intellectually they can argue, and argument never changes anybody. The only thing that changes people is the charisma, the magnetism, the magic, of your individuality. Then whatever you touch becomes golden.

So rather than wasting your time and energy in being angry and fighting against the past which no longer exists, put your whole energy into becoming the magic of your individuality. So when your parents see you they cannot remain untouched by the new qualities that you have grown, qualities which are automatically impressive: your freshness, your understanding, your unconditional lovingness, your kindness even in a situation where anger would have been more appropriate.

Only these things can be the real arguments. You need not say a word. Your eyes, your face, your actions, your behavior, your response, will make the change in them. They will start enquiring about what has happened to you, how it has happened to you -- because everybody wants these qualities. These are the real riches. Nobody is so rich that he can afford not to have the things that I am telling you.

So put your energy into transforming yourself. That will help you, that will help your parents. Perhaps it may create a chain reaction. Your parents may have other children, they may have friends, and it will go on and on.

It is just like you are sitting on the bank of a silent lake and you throw a small pebble into the lake. The pebble is so small that it creates a small circle at first, but circle after circle... and they go on spreading to the far ends, as far as the lake can take them. And it was only a small pebble.

We are living in a certain kind of new sphere, a new psychological lake, in which whatever you do creates certain vibrations around you. It touches people, reaches to unknown sources.

Just create a small ripple of right individuality and it will reach to many people -- and certainly to those who are most closely related to you. They will see it first, and they will understand with great awe. They will not believe their eyes because all that they know of religion is the Sunday church, where nothing happens. They have been going every Sunday their whole lives, and they come back home just the same.

In the name of religion they know only the BIBLE or the KORAN or the GITA and they have been reading it and nothing happens, because they don't know one thing -- that you are a living being and a book is dead. And the man in the church who is delivering a sermon is just a professional. He has prepared the sermon from the books, and he goes on repeating the same sermons. Nobody listens, so nobody catches him. He is repeating the same sermon that he delivered two months before. Nobody listened that time, and nobody is listening this time. And you know that that sermon cannot change you because that sermon has not changed the preacher himself. He is just as mundane as you are -- perhaps more.

I used to know a Jaina monk who was a very simple man, almost a simpleton. He asked me, "How many lectures do you have?"

I said, "This is a very difficult question. Until I am finished with my life, I will not know."

He said, "I have only three: one is for ten minutes, one is for twenty minutes, one is for thirty minutes, depending on the occasion. Sometimes in a conference you have only ten minutes. I have a ready-made, ten minute lecture. If they give me twenty minutes, I have a twenty minute lecture. If they give me thirty minutes, I have a thirty minute one. More than that is not possible, because nobody is interested in listening too much. People want a short cut."

I said, "That's great. You have found a really great idea."

And he said, "It works."

And I asked, "People have not found it out?"

He said, "Nobody has said anything about it to me, and I have been using these three lectures my whole life. Wherever I go -- to the temples, colleges, and universities where I talk -- I ask, `How many minutes? Ten, twenty, thirty?' Whatever they want, my lecture is ready. And I have repeated the same lecture so many times that now I don't feel nervous. I can repeat the lecture without thinking at all!"

Now do you think listening to such a man is going to transform you? -- or anybody? But every Christian missionary is doing that.

One of the most famous, world-renowned Christian missionaries was Stanley Jones. He was very friendly with me but he became very angry and then the friendship was broken. He was an old man, a friend of Mahatma Gandhi, and Mahatma Gandhi respected him very much. He used to come to the city where I was living and he stayed in the house of one of my friends. He had printed cards -- ten cards or twenty cards for his whole lecture -- and he would put the cards on the table. He would start lecturing, and he would go on changing the cards.

He became very angry with me because I mixed up his cards! So he was saying something and it was not on the card. He almost had a nervous breakdown. He looked at all the cards and it was not there. That card I had taken out. And he said, "Today I am not feeling well. I am feeling sick, so I will not be speaking."

And he asked the host, "Who has done this?"

The host said, "Your friend."

Stanley Jones was very angry. He said, "Are you my friend or my enemy? You destroyed my whole lecture!"

I said, "Once in a while you should speak from your heart, not from these cards. I have looked in your suitcase, and you have almost fifty sets of these cards, so you can go on repeating these speeches. And do you think this is going to help anybody? -- these dead cards that you have repeated your whole life? And today just because one card was missing and the numbers were mixed up, you lost your temper, you lost your integrity. You were almost in a state of madness. And what do you think people thought who had come to listen to you?"

He had written many books. I have gone through those books: he writes well, beautifully, but it is all stolen. Nothing is his own. Nothing is his own experience. Unless something is your own experience it is not going to impress anybody.

So feel blissful. Here you have a chance to get totally transformed. And help your poor parents, because they did not have such a chance; feel sorry for them.

BELOVED OSHO,
OFTEN WHILE SITTING WITH YOU OR WHEN FIRST WAKING IN THE MORNING, I AM IN A VERY SILENT SPACE. IT IS LIKE HAVING A SECRET TWINKLING SMILE INSIDE. AND WITH IT IS THE AWARENESS THAT PROBLEMS DO NOT EXIST AND THIS SPACE IS ALWAYS AVAILABLE. I WATCH THE MIND SURFACING WITH THOUGHTS AND FOR SOME BEAUTIFUL MOMENTS IT IS VERY EASY TO NOT GET ENGAGED. BUT THEN AS THE DISCOURSE ENDS OR I BEGIN SOME ACTIVITY I SEEM TO GO COMPLETELY UNCONSCIOUS, UNABLE TO STOP THE MOMENTUM OF MY MIND AND MY DOING. THERE IS JUST A NAGGING MEMORY OF THE SILENCE AND A FEELING OF BEING UNCENTERED AGAIN AND MISSING. PLEASE COMMENT.

There is no need to worry -- and don't be greedy! Whatever is happening is so much. If listening to me a silence descends on you, thoughts disappear, and you feel a center, a new space, and you also feel that this space is always available... it is true. The moment you feel your center, the feeling that this center is always available is part of it. It is part of the experience, an essential part; hence it has an authority.

Or, in the morning when you wake up and the mind is silent... and now that you have become aware of silence, you can recognize it. Everybody wakes up in the morning with a silent mind, but that remains for only a few seconds. And even in those few seconds he does not realize that he is without any thought, because he has had no taste of it, no previous experience of it. So those two or three moments just pass -- and they are the most important in your twenty-four-hour day.

But because you are experiencing it in the morning lecture and in the evening lecture, twice -- for hours the space is there, the silence is there -- you have now a certain experience. You feel it when waking up; soon you will feel silence when you are going to sleep -- but that is a little difficult. That's why first you feel it after you wake up, because waking up means that sleep has cleaned out much rubbish in dreams and has given rest. And now when you are coming out of the rest, it is easy to recognize silence. And those moments will become more and more. And then the lecture is there; again you are... so it remains a continuity.

Soon it will become the beginning of the night also. It happens when you go to sleep also. Before you fall asleep the mind stops for two or three seconds so that sleep can settle. If the mind continues, then sleep cannot settle. But because you are coming from the world of the mind -- the whole day the mind making noise -- you may not recognize it. But soon you will recognize it.

Your problem is that after the lecture when you start working, then suddenly you fall unconscious. It is natural. In the beginning you cannot be so conscious, so silent. In fact, because you are silent for two hours in the morning and two hours in the evening the four hours' gibberish of the mind waits, and with revenge it grabs your neck, because it has to work its way out.

So don't be worried. That is natural, balancing. Accept it. Slowly slowly, as less and less rubbish is gathered, even in your work you will start finding gaps of silence. And a time comes when silence becomes your twenty-four-hour experience. When you want to use your mind for something, then you use it. If you don't want to use it, then it remains silent. It does not work autonomously, as it works ordinarily.

But feeling a silent, beautiful space within yourself even for four hours is more than one can ask for -- and it is coming in other moments also. Waking up, you are finding it; soon you will find it falling asleep. And then in other moments, while working, it will come without giving any notice. Suddenly you will become awake: there is silence and mind is non-functioning. Don't be worried. At that time also one starts becoming afraid: if mind completely stops, then what?

One of the professors who was my colleague wanted to learn meditation. I had a small school of meditators there. He participated, and the first day he experienced silence he simply jumped out of the small temple where we used to sit and ran away! I could not understand what had happened. I had to follow him. He would look back at me, and as he looked at me following him, he ran faster. I thought, "This is something. What happened to this man?"

I yelled, "You wait, Nityananda!" -- his name was Nityananda Chatterji -- "just wait for a moment!" He

just waved his hand, meaning "finished" and said, "I don't want to meditate. You are a dangerous man!"

Finally I got hold of him just before he entered his house. He could not run anywhere else now. I said, "You better tell me what happened."

He said, "What you did I don't know, but I became so silent -- and you know me, I am a chatterbox" -- Chatterji was his name, too. He was a Bengali. "In the morning I start talking, and I talk till I fall asleep... almost in the middle of a sentence -- I continuously talk. It keeps me engaged, unworried, with no problems. I know there are problems, but talking to anybody... if nobody is there I talk alone.

"And there, sitting with you, suddenly talking stopped. I was blank. And I said, `My God, I am going mad! If this happens to me twenty-four hours -- finished. Nityananda Chatterji,' I said, `your life is finished. If the mind does not come back again... before this silence goes further, escape from here. And why are these thirty, forty people sitting here with closed eyes? -- but that is their problem. Everybody has to take care of himself.' So I escaped."

I said, "Don't be worried. Silence is not something that destroys your mind, it simply helps the mind to rest. And to you it happened so easily because you are a chatterbox; the mind is tired. It does not usually happen so easily. Those other people are sitting. It is not so easy that when for the first time you sit to meditate, your mind becomes silent.

"You have bothered the mind so much your whole life, people are afraid of you. Your wife is afraid, your children are afraid. In the university the professors are afraid. If you are sitting in the common room, the whole common room becomes empty; everybody escapes from there. It is because of too much use of the mind. It is a mechanism, it needs a little rest.

"Scientists say that even metal gets tired; it also needs rest. The mind is a very sophisticated phenomenon, the most sophisticated thing in the whole universe, and you have used it so much that finding a chance to become silent it immediately became silent. You should be happy."

He said, "But will it start again or not?"

I said, "It will, whenever you want."

He said, "I became afraid that if it does not start again... then Nityananda Chatterji, your life is finished. You will be in a madhouse. Why, in the first place, did you ask this man about meditation?"

And I said, "I was also asking myself why you want to meditate."

He said, "I was simply talking about it, just the way I talk about everything -- and you grabbed me. You said, `That's perfectly okay. You come with me in the car.' I had never meant... I talk about everything -- whether I know about it or not, it does not matter. I can talk for hours. Just because you were sitting in the common hall and there was nobody else, I thought, `What subject will be right?' Seeing you I thought, `Meditation is the only subject you may be interested to talk about,' so I talked. And you grabbed me; you brought me in the car.

"And I thought, `What harm can it be? My house is just a few minutes away from your house so it is good to go in the car. And all the way I will talk.' And all the way I talked about meditation. And that's how I got into your trap, because then I could not turn back. You pushed me into that temple where forty people were sitting, so I had to sit. I wanted to escape from the very beginning. I never wanted to meditate, because I don't want to get into anything if I don't know where it will lead.

"And just as I was sitting there, everything became silent. I opened my eyes, I looked around, and everybody was with closed eyes, silent. I thought, `This is the time that I should escape.' And you are such a man that you won't let me even run away. The whole street saw that I am escaping and you are following. And I was saying, `I am not going to stop.' Just I became very much afraid. I am afraid of silence. Talking is perfectly okay."

I said, "You are fortunate because you have talked so much that your mind is ready to relax. Don't miss this opportunity. And don't be afraid. Can't you see me? -- I can talk. You will be able to talk whenever you want. Right now talking is not within your power; it simply goes on by itself. You are simply a gramophone record, and silence will make you a master."

He said, "Well, if you promise, I trust you and I will come every day. But remember, I don't want to lose my mind. I have children, I have a wife, I have old parents."

I said, "Don't be worried. You will not lose your mind."

And you will be surprised that that man progressed in meditation better than anyone else. That gave me the idea of a special meditation, and I started a new technique, gibberish. It was not absolutely new, but nobody had used it as a device for many people to meditate.

In India we used to have camps where, in the afternoon, for one hour there would be a gibberish period,

everybody saying whatsoever he wants to say -- one thousand people together. It is not a conversation, because you are not talking to anybody, you are simply talking.

It was a rare experience -- because I was the only listener and because of what people were saying! One day a man in front of me was phoning, actually talking on the phone. And I heard, "Hello, hello." Everyone looked: "What are you doing?" He was talking on a long-distance call with no phone, nothing. He was a businessman and just the habit... But it was a tremendously relaxing experience for people. After one hour talking nonsense...

One of my very intimate sannyasins... what happened to him was that just talking and shouting, he went and started pushing the car in which I had come. It was standing there on a slope. He was a very sane man but he was pushing the car and he was talking all the time against Jayantibhai, whose car it was that he was going to throw into the ditch. And they were friends -- but something must have been incomplete in his mind. Somehow a few people stood up and prevented him. Because he was prevented, he climbed up a tree... and he is not mad! He started waving the branch of a tree so strongly that it seemed that it would break and he would come down on the whole group who was sitting underneath. And all the time he was shouting at Jayantibhai.

With difficulty he was brought down. And nobody had ever thought that this man would do such a thing.

After the hour was over he was so silent -- more silent than anybody.

I asked him, "How are you feeling?"

He said, "I am feeling more relaxed then I have ever felt in my life. Even though I have been doing stupid things... but you allowed us to do everything that we wanted to do, and I am feeling very relieved. A lot of burden is thrown away, and I am feeling so much love for Jayantibhai. All anger is gone."

The camp used to be for five days or seven days and that man on the phone continued for seven days, "Hello," and he was very serious. As the meditation would begin he would start phoning and he was certainly listening to something, and answering, and deciding about business. "Put this money there, and do this, and purchase that. This is the time to purchase it. Prices are going up." And so serious that finally the last day I asked him, "How are you feeling?"

He said, "I also wonder... this meditation is strange. I am not mad, and I know that there is no phone but that is the only idea that comes to me. And you have said, `You have to allow it.' And afterwards I feel for hours absolutely silent, joyous. A great burden..." It must have been his daily routine and he was missing it.

It has never been used by groups, but the very word `gibberish' comes from the name of a Sufi mystic, Jabbar. He used to talk nonsense. You would ask about the moon, and he would talk about the sun; he never answered the question he was asked. He would make up his own words.

It is because of his name, Jabbar, that the word gibberish came into being; it is the language of Jabbar. He is one of the enlightened Sufi masters. He used gibberish for others; otherwise he was silent. For days, if nobody came, he would be silent. If anybody came and said anything to him, then that person triggered him. Then he would say anything -- sentences without meaning, words without meaning. You could not make any sense out of what he was saying.

Jabbar was asked again and again by his disciples, "Why do you do such things? -- otherwise you are so silent. Not only do people laugh at you, we all feel embarrassed that we are your disciples. And they think that we are idiots: what can we learn with this man?"

Only to his disciples would he say, "You know that these people are unnecessarily coming with questions. They don't intend to understand or to change, and my gibberish stops them from coming so I can work in silence with you. And it is good for my mind too, because most of the time I am silent. It is good, just as an exercise for the mind: if it is needed, I can use it. So just to check that it is still working, I use all this gibberish."

So I told Nityananda Chatterji, "You don't be worried. You have been doing gibberish so much that you are going to certainly attain a deep silence."

And he became very silent. The whole university was shocked. They could not believe what I have done to him. Now people would approach him, want him to talk, and he would say, "No, enough. When I used to talk, you all used to escape. I am finished. Just leave me alone."

He was promoted but he refused and went on pension, so his wife and children could live and he could continue his silence. I saw him after ten years. He had become a totally new man, so fresh and so young, as if a bud is just opening and becoming a rose -- with that freshness. And he didn't talk; for hours he would come and sit, and there would be no talk.

So whatever is happening, allow it to happen. The mind is accustomed to a certain quantity of inner talk. Because these four hours of discourse are cut out, when it finds the chance immediately it will jump in, and then it will not be simply walking, but running fast. Let it do that. It is not harmful, and soon it will become accustomed.

Mind is only a mechanism -- it can talk, it can be silent. The only problem is, it should not be the master, it should be the servant. As a servant it is great; as a master it is dangerous. You should be the master of it.

The Path of the Mystic

Chapter #16
Chapter title: Treasures or dragons

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BELOVED OSHO,
I HEAR YOU OFTEN SAYING THAT THE UNCONSCIOUS IS THE BASEMENT OF OUR MIND WHERE WE THROW ALL UNPLEASANT AND REPRESSED PARTS OF THE EXPERIENCES WHICH WE HAVE GONE THROUGH IN MANY LIVES BECAUSE OUR CONDITIONING DIDN'T ALLOW IT TO BE PART OF THE CONSCIOUS SPHERE. WHAT HAPPENS WITH THE BEAUTIFUL SPIRITUAL EXPERIENCES WE HAVE HAD IN SOME LIVES? THROUGH SELF-HYPNOSIS I HAVE BEEN ABLE TO REMEMBER A LOT OF SUCH EXPERIENCES. IS THERE A TREMENDOUSLY HELPFUL TREASURE OF POSITIVE EXPERIENCES THAT WE CAN RETRIEVE?

Any experience that is spiritual cannot be unconscious; by its very nature it has to be part of the superconscious. Just as the unconscious collects all that is ugly, nightmarish, all that we don't want ourselves to know or others to know about, in the same way the superconscious also collects all that is beautiful, magnificent, spiritual.

As one passes from one life to another, neither does one remember the unconscious nor does one remember the superconscious. One comes only with the conscious part of the mind, and the journey starts again -- although what has been experienced before is retained and will be helpful. If your unconscious is too loaded, it will affect your conscious so that it repeats the same kind of ugly experiences that you wanted to avoid, but if your superconscious has a treasure of beautiful experiences it will attract the conscious so that it moves very easily towards the superconscious.

So in hypnosis it can happen: if your unconscious is less powerful than your superconscious, then in hypnosis you will go towards the superconscious and you will enter into those treasures. But they don't belong to the unconscious. When for the first time you see them you will think that you were unconscious of them. That is true: you were unconscious of them, but they were not part of the unconscious mind; they were part of the superconscious, but you were not aware of it.

All these six different sections of the mind -- leaving aside the conscious mind, which is your day-to-day working mind -- have a memory system of their own. In each life whatever you attain, or lose, becomes part of some memory system. If it is on the dark side, it goes towards the unconscious. If it is so dark that even the unconscious feels that it is too heavy for it, then it slips deeper towards the collective unconscious. But if the collective unconscious also feels that it is really the worst that can happen, then it slips into the cosmic

unconscious, which is ready to take anything because it is just rocklike; it does not bother what it is.

The same happens on the light side, but most people don't get to the superconscious. Once in a while, if somebody has been working to develop his being and not just growing old but growing up, then a few things are treasured by the superconscious. But if the man goes on there will come a time when there will be things which can be treasured only on a higher level than the superconscious. And that will be the memory system of the collective superconscious.

But there are few experiences which can be collected only by the cosmic superconscious, and in every life the way upward becomes narrower. Out of thousands perhaps one person may collect something in the superconscious; out of millions perhaps one person may collect something in the collective superconscious; out of billions maybe one person collects something in the cosmic superconscious.

As you are born, you are born into the conscious mind, which knows nothing about the treasures or dragons that you are carrying in the unconscious. But a little work and you will become aware. If something is on the higher levels, then immediately your consciousness will become part of the superconscious, even for moments, in hypnosis.

I have worked on many people. Very few people have memories in the superconscious, and they are surprised when they do come to remember any, because they always thought, according to Western psychology, that everything that is repressed, unlived, is ugly and that it is in the unconscious. They are very puzzled because *this* cannot be repressed: one is so ecstatic about it that one would like the whole world to know about it, that it is true, that it happens. The question of repression does not arise.

But in the change from one life to another life, just so that you don't remember your past life, the mechanism is such that you remember nothing -- not the unconscious or the superconscious, or beyond. You come with a clean conscious mind, so a new upbringing, a new teaching, a new conditioning starts.

If all these seven layers were remembered, the child would be in much difficulty -- as if you are teaching the child seven languages simultaneously. He would be confused, utterly confused. So it is a natural protection against being confused and mad, to keep only a small part moving each time into new life, fresh, so the new life can bring you its own ideology, religion.

I remember one girl who lived just a hundred miles away from Jabalpur in Katni. Her parents were puzzled because she remembered that in her past life she had been a small daughter in a family in Jabalpur, and she remembered dying; she must have been nine or ten when she died, and now she was not more than five. I knew the family in Jabalpur about which she was talking. I had come to know them accidentally because they had a garage just close to my house, so whenever something was wrong with my car I used to go there.

And a hundred miles away, in Katni, I used to go often to speak to a small group of seekers. There they brought the girl to me. They said to me, "She remembers this. What should we do? -- because she is very confused. She is continually telling us to take her to her parents, her brothers -- and they live in Jabalpur. She remembers the name." When they told me the name I said, "Then don't be worried. I will call them, and if she can recognize them in a crowd then there will be some proof of her memory."

In the evening I was going to address a big meeting, nearabout twenty thousand people, so I phoned the family and told them the whole story, and I told them to come as disguised as possible. "Don't use the same clothes as you used to when your sister died." And they said that their sister *had* died when she was about ten.

The whole family came, and I told them, "You stand or sit in different places in the meeting, and let the girl find you." The girl found *everyone* -- everyone except the people who were born after her, little children.

Those whom she had left in her past life she immediately recognized. "He is my brother." She gave his name, his qualities, and she knew the mother, the father, the sister, even the servant. The servant had left them and he was serving somewhere else. They had brought him just to see whether she recognized the servant or not. She immediately recognized him and she said, "He was so loving to me."

Her case became very famous. Many psychologists came to study her, but her parents were torn apart and she was torn apart. And now the new family -- that means the past life's family -- were also torn apart. They wanted the girl back. To whom should the girl belong? Where should she go? She wanted both families to live together. That was not possible because this time she had been born in a brahmin family and the last time she had been born in a lower class. They could not live together -- just the Hindu caste system.

And anyway, it was not feasible: they had their businesses, services, in Jabalpur and the other family had their businesses and things in Katni. It was not feasible for them to live together, but she was not ready

to let go of anyone. So I said, "You do one thing: sometimes she can go and live with the family there in Jabalpur; sometimes she can come and live with you, so both families... And it is not far away -- just two hours by road -- so it is not a difficult problem."

But it *was* difficult, because when she left one family she would cry and weep because she did not want to leave that family -- yet she wanted to go to the other family. Seeing the misery of that girl I suggested, "Let me hypnotize her. It is some kind of freak thing. Something has gone wrong in nature; otherwise everybody would be in this state."

And this is only a question of two lives: if you remember four, five, six, seven lives, you will be in a mess. You won't know what to do and what not to do. Time makes no difference. If you have loved a woman in the past life, you will again find yourself loving her; but what will you do with the woman you are loving now? You love her too!

Seeing her agony the parents agreed. She needed seven sessions of deep hypnosis to forget her past life, and then she was okay and healthy.

So it is a natural system that you forget the past, but nothing is lost; somewhere it is treasured. That's why it can be remembered. You only forget, it is not dropped out of your existence. It is stored either in the unconscious... mostly in the unconscious, because most people don't experience something which has to be treasured in the superconscious. And any person who has a treasure in the cosmic superconscious is already ready for enlightenment. To go that high, to collect certain memories, means the person is ready to explode into the ultimate celebration.

So both are possible; you just have to look at the quality of the memory. If it is ecstatic, meditative, then rejoice in it: it is connecting you with past lives of meditation, where you stopped because of death. From there you can grow. Suddenly you have found a treasure to support you. But if it is only from the unconscious, then just become conscious and it will disappear.

BELOVED OSHO,
I SEE THAT PEOPLE GO ON SAYING THAT THEY WANT THE TRUTH -- NOTHING BUT THE TRUTH -- AND FREEDOM; THEY WANT TO LIVE IN FREEDOM. BUT WHEN IT ACTUALLY COMES DOWN TO IT, NOBODY WANTS TO HEAR THE TRUTH OR LIVE IN FREEDOM. THEY WANT TO CONTINUE TO LIVE IN LIES AND POSSESS WHAT THEY THINK THEY HAVE.
I SEE THAT IN MYSELF, AND IT IS BECOMING LESS AND LESS AS I AM WALKING THE PATH WITH YOU. WHY DO WE WANT TO HOLD ON TO THE UGLY LIES OF LIFE SO MUCH THAT WE GIVE UP OUR TRUENESS AND OUR NATURE?

There are a few things to be understood.

One is, lies are very comfortable -- especially when you don't know the truth. Somebody says to you, "I love you." He may be lying, he may be lying not knowing that he is lying, because he has been saying the same thing to many people. He does not mean much, but to you, it touches your heart.

Now to know the truth may be disturbing. He may be lying; he may be unconscious, a compulsive liar. The truth may be that he has never loved. That seems to be the situation in the world, that people have never loved, they have only believed that they love; otherwise there could not be so much misery. Love would have removed all this misery.

Secondly, lies are easy. You don't have to seek and search and go on a long pilgrimage. You can invent them. You cannot invent truth, you can only discover it. And people are ordinarily choosing the shortcut. Why go the hard way? And the lie seems to be a shortcut -- you cannot find a better shortcut. You can invent any lie at any moment.

But to discover the truth you have to risk your life. You have to go against the whole structure of lies around you. You have to become a lonely traveler, not even certain whether anything like truth exists or not. It needs tremendous courage. Lies don't need any courage; any coward can do it. All the cowards *are* doing it: fabricating, manufacturing beautiful lies, decorating them, presenting them to each other. For a moment it looks like it is giving happiness, but a lie after all is a lie. Soon you find it is a dead toy. You have been deceived, hence the misery.

But still people don't see the basic cause. They think, "This man has deceived, this woman has deceived." It is not a question of *this* man or *this* woman; this whole society is living in such a way that the lie has become the way of life. The better you can lie, the more logical you can make your lie appear, the

more respected you will be.
Lies bring respect, rewards, Nobel prizes.
Truth brings death, crucifixion.
So why should people bother about truth?

Jesus would have been perfectly accepted as a rabbi, a respectable person with a great following. There would have been no need to crucify him. But because he started saying things which were against the lies perpetuated for centuries, he himself is asking for crucifixion.

So lies have something. That's why people go on knowingly with the lies.

I have told the story many times: A man said to an emperor, "You have conquered the whole world. This is unique. You are the first, and God is so happy that I can persuade him to bring his clothes for you. They will be simply without any comparison to what has ever existed or will ever exist again."

God's clothes? The emperor could not believe it. But he thought, "What is the harm in it?" He said, "Remember, if you deceive me death will be the reward for it."

The man said, "That I know; about that you need not be worried. But much money will be needed to go to heaven, to bribe the whole bureaucracy in heaven, because it is not easy to approach God."

The king said, "How much it costs does not matter but you will have to stay next to this palace in another palace surrounded by the army. You cannot go out. You do whatsoever you want to do from inside. Everything will be supplied to you, and whatever you ask for will be immediately given to you. You bring the clothes."

And after seven days, as promised, the man came out with a beautiful box. The whole capital had gathered and people from faraway places had come. The capital had never seen such crowds. God's clothes? Who would not like to see them?

The court of the king was full. For the first time everybody was present; the queen was present, the princesses were present. The man said to the court and to the king, "I have brought the clothes. And for these clothes, the two, three million rupees that you have given are nothing. When you see the clothes you will see they are a thousandfold more costly. In fact you cannot appraise their cost on the earth; they are something that belongs to heaven. They are not found on the earth."
The king was in a hurry. He said, "Open your box!"

The man said, "The way it must be done has been explained to me. You give me your cap. First I will put your cap into the box, then I will take out the cap of God and put it on your head. Just one condition has to be remembered by all: the cap will be seen only by those who are really born of their own fathers. Those who are not born of their own fathers will not be able to see it."

The king said, "There is no problem. In this court everybody is born of his own father. You don't be worried, just open the box." He gave him his cap. The man threw it into the box and took out his hand, empty. Nobody could see anything; neither could the king see anything. But now they were all caught in a difficulty: if they say the truth, then they lose respectability. The king thought it is wiser to accept the cap and say, "How beautiful it is!" So he accepted the nonexistent cap and said, "How beautiful it is!"

Everybody in the court was praising the cap, saying that they had never seen such a thing. And because everybody was saying, "It is unique," everybody was also thinking, "Perhaps I am the only one.... Now there is no point in saying the truth -- that I don't see it at all! That will disgrace me; it will disgrace my father, it will disgrace my mother. It will not be possible to live, it will be such a disgrace. So it is better to keep silent. When so many people see it, it must be real."

And one by one the clothes disappeared, and the king finally came to the underwear. The man said, "Give me your underwear," and the king thought, "This is really too much! From the cap till now it was okay, but now to give my underwear... And I know perfectly well that this is a con man. But he is really cunning: I cannot even say, `I don't see the underwear.' " Now it was too late; up to now -- the coat, the shirt -- he has praised. He was caught in his own lies. Everybody saw that the king was going to be naked. And he had to be naked -- reluctantly, but there was no other way -- otherwise he would disgrace this whole royal family, that he is not born... because the whole court sees the clothes! So he had to accept the nonexistent underwear.

And that man was something! He said, "Millions of people have gathered in the capital. I have been told by God himself, `When my clothes go there and the king wears them, he should go through the capital in his chariot so everybody sees the clothes.' " And the people of the court were all enthusiastic: it is a great thing to show to the public what our emperor has got -- a gift from God!

And everybody can see that the emperor is naked! This man is a perfect con. He has befooled the whole

court, he has befooled the king, and now he will befool the whole capital, millions of people.

In front of the chariot of the king a man was shouting loudly, "The clothes can be seen only by those who are born of their own fathers; otherwise you cannot see them. They are not something human, they are divine." The naked king on a golden chariot and millions clapping and shouting with joy, "What beautiful clothes!" And everybody was thinking, "My God, the king is completely naked -- but millions of people see the clothes, so to go against these millions and say that the king is naked is absolutely absurd, it is just to be condemned. Maybe people will kill you, stone you to death: `You are such a disgrace!' "

Just a small child who had come with his father, and was sitting on his shoulders, whispered in his father's ear, "Dad, the king is completely naked!"

The father said, "Shut up! When you grow up you will also see that he is not naked. You can't see -- nobody else sees -- that he is naked."

He said, "But my growing up -- what has it to do with his being naked? He *is* naked!"

The man said, "You keep quiet or I will take you home and never bring you to anything."

The boy said, "I can keep quiet, but I cannot see the clothes."

The man had to escape because others may hear that the boy does not see the clothes and that will mean that he is not *his* boy, his son, that his wife is deceiving him, having some affair with somebody else.

The boy asked again and again, "Why are you taking me away?"

The father said, "For these things one needs to grow up first. You are too small; you don't understand."

"But," the boy asked, "what is the question of understanding? With my eyes I can see everything, and you have never suspected that I am seeing wrong. The king *is* naked!"

And the father said, "He is not naked, the clothes are divine. It needs some maturity to see it."

Truth has its own world. It consists of a very few courageous people who can stand against the masses. It is difficult. It is risking your comfort, it is risking your life, it is risking your respectability, it is risking everything. You can see me... how I have risked everything, how I have lost everything. I don't have a home, I don't have a land of my own. The whole world is against me -- because I simply went on insisting that the king *is* naked -- and you may be millions, but you are all liars.

And they cannot forgive me because I am exposing them. They also know the king is naked, and they are afraid that they may come under my influence and may agree with me. And that will become a dangerous life -- immediately the whole world is against you.

In Spain they decided in the parliament, they decided in the cabinet, that they would like to have me in their country. But the question was: who was going to sign for my permanent residence? And in the cabinet, nobody was ready. They said, "We are perfectly willing that he should be allowed -- there is nothing against him as far as we are concerned -- but I don't want to put *my* neck out, because if something goes wrong tomorrow then the person who signs will be caught."

In Greece the son of the Greek prime minister had given me the visa. He is a minister in the cabinet. Hasya met him directly, talked with him, and he was very much interested in me. And just the other day he has given the statement in parliament that: "I never met Osho's secretary. Yes, a mediator came to see me, but I was deceived: they never told me that Osho is coming; they simply said, `A few of our friends are coming and we want visas for them.' So under this deception I gave the visas. I did not give the visa to Osho, and I have not seen his secretary at all."

I told Hasya to give a refutation. "Tell the press that he talked with you for one hour, that he was immensely interested in me, that he talked about me, that he wanted more and more to know about me, that he said there is no problem, and that he had given the visa to me, not to some unknown friend."

This is the world, where nobody wants to stand for the truth. Lies are comfortable. You are fed with lies, those lies are flowing in your blood; you have been prepared for them. For truth you have not been prepared.

I was... I must have been seven years old and my father wanted to avoid a certain person who was really a boring person. Once he sat down it was difficult to get rid of him. My father saw him coming. He told me, "I am going inside the house. You sit here and tell that man, `My father is not in the house; he has gone out.' "

I told the man exactly what my father had told me "My father has told me to tell you that he is not here. He has gone out."

He said, "Your father told you? When has he gone out?"

I said, "He has never gone out; he is inside. He has seen you coming, but you are such a bore that everybody wants not to get entangled with you." My father was listening from the inside. The man was very

angry; he went away, and my father was very angry.

I said, "This is strange. You both are angry, and I have simply told the truth. You told me."

He said, "Yes, I told you, but you don't understand a simple thing. You told that man that I told you! That destroys the whole point of my going out. And then you had to accept that I am inside, that I have seen him coming."

I said, "Certainly you *had* seen him coming, and you *were* inside."

He said, "Everything is true, but this world is not for people who try to live according to truth. And I am always worried about you, that you will get into trouble. Why can't you be just like everybody else?"

To be just like everybody else means be part of all kinds of lies the society calls etiquette, manners. The reason is clear why people talk about truth and still remain in the world of lies. There is a longing in their heart for the truth. They are ashamed of themselves for their being not true, so they talk about truth but it is mere talk. To live according to it is too dangerous; they cannot risk it.

And the same is the case with freedom. Everybody wants freedom as far as talking is concerned, but nobody really is free and nobody really wants to be free, because freedom brings responsibility. It does not come alone. And to be dependent is simple: the responsibility is not on you, the responsibility is on the person you are dependent on.

So people have made a schizophrenic way of life. They talk about truth, they talk about freedom, and they live in lies, they live in slavery -- slavery of many kinds, because each slavery frees you from some responsibility. A man who really wants to be free has to accept immense responsibilities. He cannot dump his responsibilities on anybody else. Whatever he does, whatever he is, he is responsible.

And from the very beginning, you are not made ready for responsibility. That is the strategy of the society. They only talk about freedom; they want you to have freedom, but you are not prepared for responsibilities. That is a real trick, because freedom comes only with responsibility. And they have trained you that it is better to live a life where somebody else is responsible, so you are not caught; you are never in a problem. You simply follow the order.

You never go against obedience, which is a good name for slavery. You follow the order of the elders, which is another name for slavery. But it helps you that all the responsibility is on them. And they go on talking about freedom.

This whole society is hypocritical -- about each and every thing. If you want to be a real, authentic human being, you will have to be an outsider; you cannot be an insider. You have to be a foreigner everywhere. You have to be a stranger. Nobody will trust you, nobody will be friendly to you; you will be left alone in this big world.

If you think about the prospect it looks dismal, but the reality is totally different. If you live it, it is the only way of light, it is the only way to live. Whatever freedom brings with it is good. Whatever truth brings with it is good. But that experience of tremendous beauty and goodness cannot be just a concept; you have to live it and taste it.

One of my father's friends -- he was a very good ayurvedic physician -- wanted to give me a certain ancient medicine made of a very rare kind of root. It is only found in the Himalayas and even there only in very rare places. It is called *brahmabodhi*. The very name means that if you go through the whole ritual of taking that medicine... It is not just a pill you can swallow, it is a whole ritual. With that root juice they write OM on your tongue. It is so bitter that one almost feels like vomiting, and you have to stand naked in the river or in the lake, water up to your neck. Then the word OM will be written, while mantras are being chanted around you by three Sanskrit scholars.

He loved me and he was sincere. It is said that if brahmabodhi is used for any child before the age of twelve then he will certainly realize God in his life. *Brahma* means the ultimate, God. So he wanted to do the ritual on me.

I said, "I am surprised that you have three sons and you have not tried the ritual on them. Don't you want them to realize God? I know those three scholars who will be chanting around me have their own children. Nobody has tried it on them, so why do you want me?"

He said, "Because I love you, and I feel you may realize God."

I said, "If you feel that, then I will realize without your brahmabodhi. If brahmabodhi helps people to realize God, you would have given it to your children. Just out of curiosity I am willing to go through the ritual, but I absolutely doubt that it has any value. If God could be realized by such a simple method that others do to you... I don't have to do anything -- just stand in the water, maybe a little shivering, for as long as your mantras are being chanted... and just a little bitter taste, perhaps some vomiting, but these are not big

things to achieve God. So I want it to be clearly understood: I am skeptical of it, but out of curiosity I am ready. Just I want to know, how much time will it take me to realize God?"

He said, "The scriptures don't say anything about it."

I said, "In this life at least?"

He said, "Yes, in the same life."

So the ritual was arranged and I went through the whole torture. For almost one hour I was standing shivering in the water. And I used to think that *neem*, one of the trees in India, has the bitterest leaves, but this brahmabodhi surpassed everything. I don't think anything can make you feel so bad. They wrote OM on my tongue; it was almost impossible to keep down because my whole stomach was upturned, and I felt like throwing up, but I did not want to disturb their ritual. And that was one of the parts of it, that you should not throw up; otherwise the whole ritual has gone wrong, nothing will happen.

After one hour I was released from that ritual. I asked the old physician, "Do you really believe this kind of nonsense can help anything, that it has any relevance to the experience of God? Then why do people go on doing ascetic practices their whole life, self-torture, all kinds of disciplines? -- this one hour torture is enough!"

He said, "That creates a question in my mind too. I have been worshipping God my whole life, and when I was writing OM on your tongue I thought, `My God! Perhaps he will realize, and I have been worshipping God my whole life -- morning and evening. I am tired of it but I go on, because unless I realize I am not going to stop.' "

I said to him, "It is absolutely absurd. I don't see any logic in it except torturing small children for no reason at all." And I was not the only one, because when they arranged this whole ritual a few other rich people became aware and they had brought their sons.

There were at least nine boys standing in a row in the river because whatever is done for one, is done for nine; it takes the same time. And I said, "I know these boys; most of them are idiots. If they can realize God, then I don't want to realize, because I don't want to be in heaven with these boys. They are so idiotic that even in school if they are in my class I change the class, I go to another subject. I have never been with those people. This is for the first time -- in a great effort for God-realization -- that I have been standing with them."

Later a few of them dropped out before the middle school because they could not pass, and I asked the physician, "What is the matter? The people who are going to realize God could not pass a small examination! They have proved perfectly well that your ritual was an exercise in futility."

He used to be angry but he was also considerate. He said, "You have a point there, but what can I do?" One of the boys is in jail; he murdered somebody. The three who failed just have small businesses. The remaining have disappeared in the big world.

I went on asking him again and again, "What about those nine who were prepared for God-realization? Are you still thinking that they will realize God?"

Finally he said, "You are so persistent that I have to tell you, I don't believe in this ritual; it is just that it is written in the scriptures. And seeing the failure of all these people... but don't tell it to anybody."

I asked, "Why?"

He said, "Be wise."

I said, "You call it being wise?"

"Don't tell it to anybody, because everybody believes in the scriptures. Why create enemies? Keep it to yourself."

I said, "That is a way of lying."

He said, "That's true, it is a way of lying."

And I said, "All those scriptures continuously say `Be truthful.' So should I follow the scriptures or should I follow the masses?"

He said, "You create dilemmas for me. I am old and tired, and I don't want to get into any trouble. Now this is a real dilemma for me. I cannot tell you to be untrue and I cannot tell you to be truthful. I cannot tell you to be untrue because it will go against the scriptures. I cannot tell you to be true because it will endanger your life. I can simply say, `Be wise.' "

I said, "I used to think wisdom consists of being truthful, but here it seems that to be wise means to be political; to be wise means deceitful, uncaring about the truth, just thinking about your own comfort and respectability."

If you are just thinking intellectually you will find that it is really wise to remain with the masses, with

the right policy. You are protected by the masses, respected by the masses. Say whatever they want to hear -- but then you are dead. You can be alive only when you are alone on your own -- whatever the risk, whatever the danger.

And it is man's privilege -- and only man's privilege -- to be alone, to stand against the whole world if he feels that he is with truth. If he feels that this is the way that leads to freedom, then accept any kind of responsibility. Then all those responsibilities are not going to be a burden on you; they are all going to make you more mature, more centered, more rooted, more of a beautiful individual.

BELOVED OSHO,
I TRIED THE TRICK OF LOCKING MY FINGERS TOGETHER. YOU SAID TO LET YOU KNOW IF IT WORKED: IT DID!

That's great!
Try it here, before everybody.

Good, Maneesha... very good!

The Path of the Mystic

Chapter #17
Chapter title: Existence has no hurry

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BELOVED OSHO,
SINCE I HAVE BEEN HERE WITH YOU AND LISTENING TO YOU SO CLOSELY, I SEE MY BODY -- AND THE FEELINGS I HAVE TOWARDS IT -- CHANGING A LOT. THE WAY I WALK, THE WAY I LOOK AT MYSELF WHEN TAKING A SHOWER, THE WAY I FEEL IN MY BODY -- EVERYTHING SEEMS SO DIFFERENT TO ME THAT I CAN ONLY RECOGNIZE IT WITH AN ASTONISHED FACE.
DOES THE BODY FOLLOW THE MIND, AND IS MY MIND BEING INFLUENCED BY MY HEART?

Man is not a machine but an organism, and the difference between the two is very significant to understand. The machine has parts, the organism has members. You can take the parts apart; nothing dies. You can put the parts together again and the machine starts functioning. But in an organism if you take the members apart, something dies. You can put them together again, but the organism will not be alive again. The organism is a living unity; everything is connected with everything else.

Whatever happens to you, in the body or in the mind or in the heart or in your awareness, is going to change everything in the whole organism. You are going to be affected as a whole. The members of the organic unity are not just parts put together, there is something more.

A machine is simply a sum total of its parts. An organism is something more than the sum total of its parts -- and that "more" is your soul which penetrates everything in you. So every change, wherever it

happens, is going to ring bells all over your being.

That's why there are different systems. For example, yoga is one of the most prominent systems for those who are working for self-realization. But almost its whole function is with the body, the body postures. It is a tremendous research -- the people who have done it, have done an almost impossible job. They have found in what postures your mind takes a certain attitude, your heart takes a certain rhythm, your awareness becomes more acute or less acute. They have developed all the body postures in such a way that just working on the body, not touching anything else, they will change your total being.

It is long, tedious, difficult work, because the body is an absolutely unconscious part of your being. To train it, and in strange postures which are not natural, is bound to be a difficult job. You will be surprised to know that because the yoga system found that this life is too short to work on all the postures of the body, to change the whole inner being, they were the first in the world to think of lengthening the life so that they can accomplish the task in *this* life.

The difficulty with the body is, you may have worked your whole life -- sixty years, seventy years -- and you may have come to a certain state, but this body will die. And when you get a new body, you will have to start from scratch; you cannot start from where you had stopped in the past life. This was such a great difficulty for the yoga system that they started looking at how to lengthen the body's life span. They found exact ways, which are now confirmed by science from other investigations.

Science is still not involved in looking at what yoga has found, but working on different things, psychologists have come to know that if you eat less, you live longer. You will be thin, you won't look so beautiful, but your life will be lengthened. If you eat more, you may look good, but your life will be shortened.

Even today there are people who eat so little that you cannot conceive how they survive, but they survive longer than anybody else -- I used to know a man who died in his one hundred and fortieth year. And the whole process is just to take as little food as possible. The reason is not that they want to live long; the reason is that they have developed a system that is concerned with the body, and the body is our most unconscious part: it does not change easily. It takes a long time, but it does change.

I have found people who have done almost miracles just by body postures which look irrelevant, because consciousness is such a faraway thing. But just sitting in a certain posture you will be surprised: you can watch how you change. Everybody knows about the lotus posture in which you see Buddha sitting. That is the most famous posture. It has been found now that gravitation has the least effect on you if sit in the lotus posture with your spine absolutely straight and the whole body relaxed. And it is gravitation that kills you; the more you are affected by gravitation, the more you are pulled towards the grave.

It became perfectly clear when Einstein declared that if we can find vehicles moving with the same velocity, the same speed, as light, then the people who go in those vehicles will not age -- not at all. If they leave the earth and come back after fifty years, all their contemporaries will be dead. Perhaps one or two may still be alive -- on their deathbeds -- but they will come back exactly the same age as when they left.

His idea was that at the speed of light, aging stops. But that is only an hypothesis, there is no experiment to prove it. It is difficult to find a vehicle which will move with the speed of light, because at that speed everything will burn up. There is no metal, there is no material, out of which you can make the vehicle, so it seems to be impossible.

But Einstein was not aware of the yoga explanation. The yoga explanation is that the person can come back to the earth the same age because he has been out of the field of gravitation -- that's why he cannot age. And that seems to be far more practical, far more scientific -- not just an hypothesis. Thousands of yogis have lived longer than anybody else. Just sitting in that posture, gravitation has the least effect on them.

And why does eating less or fasting help to lengthen life? The yoga system has found that when you eat, your food is doing two things. One, it is giving you nourishment. That we know; that's why we eat. Second -- of which we are not aware -- is that eating is tiring your digestive system; it is becoming older. The more it has to digest the less young it is. Your life depends on your digestive system.

So if you eat less, your nourishment will be less, you will be thin -- you will not be a Mohammed Ali, you will not be able to do boxing -- but you can live long because your digestive system will remain young, fresh, almost clean. So much work has been dropped that the digestive system can work much longer. The digestive system working longer, and gravitation having the least effect on you, can easily make your life one hundred and fifty, sixty years long. And the reason for living long was not lust for life but because they had chosen a very slow vehicle of transformation: the body.

But through the body people have reached to enlightenment. They have not done anything but change

body postures. In a certain posture the mind functions in a certain way. In one posture it stops functioning, in another posture you become very alert; and you know it, but you have never cared to go deeper into it.

When you go to sleep why do you lie down? That is simply changing the posture. Sitting and sleeping is difficult, standing and sleeping is more difficult, standing on your head and sleeping is almost impossible. If you are standing on your head and you try to sleep... You can make arrangements, you can tie your feet to something and have every protection so that even if you fall asleep you will not fall down on the earth -- even then you will not be able to sleep, because so much blood is rushing into your head. For sleep, the blood should not be going into the head with great speed, in great amounts. It should be going less -- that's why everybody uses a pillow: it is a yoga posture.

Yoga has been thinking of every detail -- like why do you want a pillow? Without a pillow it is difficult to sleep because the flood of blood remains equal in the feet and in the head. But with a pillow the head automatically receives less blood and the activity in the head slows down. Intellectuals need two pillows so that that big quantity of blood is cut off completely; otherwise they cannot sleep.

You can see this happening in ordinary life also: with every mood, emotion, thought, your body takes a certain posture. If you are just watchful you will see that there is a relationship, and the relationship is such that you cannot change it. For example a person like me, if you tie down both my hands I cannot speak. I simply cannot speak. I will simply be at a loss for what to do, because my hands are so deeply connected with my expressions.

And you must know that each hand is connected to one hemisphere of the mind, the left hand with the right hemisphere, the right hand with the left hemisphere. They are extensions of your mind. So whenever I speak, I am speaking through two mediums: through words and through hands. Each gesture of the hand helps me to give expression to a certain idea. If my hands are tied down, it is impossible for me to say anything. I have tried it, and I suddenly find speaking absolutely difficult. I want to say something, and I say something else. The whole thing is that the rhythm with my hands is disturbed.

I have heard about two Jews walking on a beach on a cold winter morning and one was talking great business, offering things at half price. But the other man said, "Whatever you do, I cannot speak."

The man asked, "Why can't you speak? I am offering you things because I want to get out of this business. I can give you even more of a discount."

He said, "Even if you give them to me for free, at this moment it is so cold that I cannot take my hands out of my pockets, and without taking my hands out of my pockets, I cannot speak."

From the lowest -- that is the body -- everything is connected. Yoga has worked on the body; it is a long, arduous process and perhaps has no future unless science joins hands with it and helps it. Then perhaps it may have an explosion. Yoga is one of the most ancient sciences developed by man. It is at least five thousand years old. If science is not going to join hands with it, then yoga is asking too much. Modern man cannot afford that much; shorter ways have to be found.

If you are working with the mind... that is a shorter way than the body and the work is easier, because with the mind nothing much has to be done, only awareness, only watchfulness... no psychoanalysis. That is again prolonging the process unnecessarily.

Yoga at least comes to an end. Psychoanalysis never comes to an end because the mind goes on creating garbage every day; it is very productive. You go on sorting out dreams and it goes on creating new dreams. It is so clever that it can manage a dream in which you see that you are sleeping and having a dream, and in the dream you have fallen asleep and are again having a dream. It can be very complicated. And analyzing all this rubbish helps a little bit, gives a little relief, but it is an unending process.

Those who have really worked with the mind have worked with watchfulness, witnessing; and as you witness the mind, the mind slowly starts becoming silent, stops its gibberish, becomes calm and quiet. And as the mind becomes calm and quiet your body will go through changes, amazing changes, and that's what is happening. You will see that the body is behaving in new ways; it has never behaved like this. It is walking differently, its gestures have changed.

You know perfectly well, just by seeing somebody walk you can say whether the man is homosexual or heterosexual. What does the walk have to do with homosexuality? But the homosexual's mind changes his walk. Although he cannot manage to walk like a woman because he does not have a womb -- without the womb he cannot walk like a woman -- he cannot walk like a man either, because mentally he has dropped out of heterosexuality. He is walking in a certain way which is neither of man nor of woman -- and you can see it. It is universal. Anywhere the homosexual will walk the same way, and he will be recognized by his walk.

Now there are many governments making homosexuality illegal, criminal, and homosexuals are thinking to go underground. They cannot go: their walk will reveal them, they will be caught immediately. Thieves can go underground because there is nothing visible by which you can catch hold of them, but homosexuals cannot change their walk. If they change their walk, their homosexuality will change; they are interconnected.

So when your mind becomes calm and quiet, your body also starts becoming calm and quiet -- a certain stillness in the body, a certain aliveness that you had never felt before. You have been in it, but you have never been in such deep touch with it because the mind was continuously keeping you engaged. It was a barrier, so your awareness was never bridged with your body.

Now that the mind is silent, the awareness for the first time becomes alert about the body. So a buddha has his own gestures; his walk is different, his look is different. Everything is different because now there is no mind. The body is now not following the mind; mind is not in the way. Now it is following awareness, the innermost quality of your being.

So any changes that are happening in the body, watch them and rejoice. Be more alert and more changes will happen. Be more conscious and you will see that even the body starts having a consciousness of its own.

In the presence of a master you start feeling a different vibration around you. It is his awareness radiating through his body. He may speak, he may not speak, but his presence... Those who are alert will immediately become connected with the master's body. It vibrates differently.

Now we know that you can put vibrations on gramophone records. Nothing is written, there are only lines; certain vibrations have been caught in those lines. You cannot read them but you can listen to them. With tape, the same technology has become even better: you can erase the vibrations, and you can put on other vibrations.

In the ancient literature of tantra they have a very strange idea which, in the contemporary world, the Theosophical Movement introduced again. It was the idea of akashic records; *akash* means the sky. The tantra idea is that anyone who is enlightened creates vibrations which are recorded by the sky itself because those vibrations are the treasure of existence. And tantra treatises indicate that there are methods by which you can listen to those records. But there has been a great calamity. People destroyed...

Just the way they are against me, they have always been against anything that was strange -- and tantra was one of the most strange things. And because it was basically about the sublimation of sexual energy, the whole orthodox mind became against it. They never bothered that it has many other ideas which are very significant. Fanatics don't care. They destroyed their temples, they destroyed their scriptures, they destroyed and killed their masters.

They prevented tantra from exploring its different dimensions further, and this dimension remained incomplete, but I feel there is some truth in it. If existence wants every conscious being to become enlightened, then when he becomes enlightened his record, his vibrations, his words, his silences, should become part of a treasure.

The tantra idea was that that treasure can be opened through certain methods, and we can know for certain whether Krishna existed or not, whether Mahavira existed or not, whether Buddha existed or not, whether Jesus was really enlightened or not. Those records will reveal everything. But because the scriptures have been destroyed and burned, we don't know what methods they were suggesting or what methods they had tried.

But my own experience is, that wherever anybody has become enlightened there are certain vibrations still. Thousands of years may have passed but those vibrations are still there -- in the trees, in the earth, in the mountains. You can still feel some strange kind of presence. The man is not there, the singer may have died, but his record is still there and you can hear the voice again.

So be watchful of whatever happens to your body. As you are becoming more alert and more aware you will feel more loving towards your body, more compassionate towards your body; you will feel more close, more intimate, a kind of new friendship arising. Up to now you have simply used it. You have never said even a thank you to your body -- and it has been serving you in every possible way. So it is a good experience. Let it become more intense and help it. And the only way to help is to become more alert.

BELOVED OSHO,
FROM YOUR TALKS I UNDERSTAND THAT THERE IS SOME KIND OF EVOLUTIONARY PROCESS

THAT HAPPENS. BUT I HAVE ALSO HEARD YOU SAY THAT MAN HAS NOT EVOLVED AT ALL. WHERE ARE ALL THE SEEKERS WHO DIED ENLIGHTENED?

Man as a collectivity has not evolved. Whatever little bit of humanity has happened to the collective mass is because of those few seekers who became enlightened. But you should understand the proportion. It is like a spoonful of sugar you drop in the ocean to make it sweet; it is not going to do much to the ocean. The ocean is too vast. A spoonful of sugar was perfectly good for a cup of tea, but it is not good for the ocean.

An enlightened man is a cup of tea. Even his group -- those who become attuned with him -- are still so small that they cannot make much change in the collective mass, in its vast darkness, unconsciousness.

But in thousands of years so many people have become enlightened that a little bit of change in humanity you can see. But the credit does not go to man -- that's why I say man has not evolved. The credit goes to those few enlightened people. They simply disperse their consciousness in this ocean -- but they cannot make it sweet. It has a little effect, but so small that it is negligible. The credit goes to those few people who lived and died to help humanity. And the same humanity for whom they lived, kills them, crucifies them. It cannot do otherwise, its darkness is such.

Some slight changes can be traced, but they are so slight that they are not worth mentioning. For example, they could crucify Jesus without any feeling of guilt. In fact they felt relieved that this nuisance is finished. He was becoming more and more a torture to their tradition, to their orthodox mind. They felt light.

They cannot crucify me that easily -- this is the slight change. They may prevent me from coming into a country, they may prevent me from staying in a country, they may arrest me and throw me out of a country, they may destroy my communes. They may in every way harass my people, but still they cannot crucify me. A slight change has happened. They feel ashamed.

They would have liked to; still deep down they would have liked to. That would be simpler. Rather than all the parliaments of the world deciding against me, and every government informing other governments... why make it such a complex thing? But they feel that if I am crucified they will not be able to feel light or unburdened or relieved; in fact they may feel guilty.

These are the changes that in the long run will help man, but the credit goes to those few people who sacrificed everything, sacrificed their lives in the service of this humanity. And this humanity has paid them back with crucifixion and poison and stoning them to death. Still they died with a smile.

Mansoor's crucifixion is remarkable. It was far more barbarous than Jesus' crucifixion because they cut off each of his limbs slowly. They cut off his legs, they cut off his hands, they took out his eyes. They tortured him as no man has ever been tortured, and still he smiled.

One man in the crowed asked, "Mansoor, why are you smiling?"

And he said, "I am smiling because these people are killing a person who was trying to give them more life, more light. But these people are strange -- they are killing their own friend. And I am also smiling because they don't know that by destroying my body they cannot destroy me. They are killing somebody else! So Mansoor is laughing."

And while all this was going on -- people were throwing stones, rotten eggs, just to humiliate Mansoor -- his own master, Junnaid, was present in the crowd. And just not to be seen as not being with the crowd, Junnaid also threw something -- a flower.

He knew Mansoor: Mansoor was his disciple, and he knew he was right. Junnaid had been telling him, "You are right, but don't say it. Don't declare: `I myself am the ultimate truth. There is no other god; everybody is carrying his god within himself.' Don't say it! I know it, but I have remained quiet because my master said, `Keep your mouth shut; otherwise they will simply kill you. So what is the point?' "

Mansoor said, "I have been trying not to say it, but what to do? People ask questions and I forget, and what is real comes out."

So Junnaid was sad. He was serving two purposes by throwing a beautiful rose. First, the masses would think that he is also throwing stones or rotten eggs. In that crowd who knows what is thrown by whom? Secondly, Mansoor will be able to understand that a roseflower has hit his face and that it cannot be from anybody else than his master. Only he can understand.

But at that moment tears came to Mansoor's eyes, the smile disappeared. Again somebody asked, "Just now you were smiling, and now there are tears. What has happened?"

He said, "Something *has* happened. The people who were throwing stones, rotten eggs, tomatoes,

bananas and all kinds of things -- that was okay. They don't understand. But somebody has thrown a roseflower. I know who he is. His roseflower hurts me more than anything else because although he knows what is true, he is not courageous enough to declare it. These tears are for his uncourageous, disgraceful behavior."

So these people have raised human consciousness a little bit -- but the whole credit goes to them. Man cannot behave that way now, today. You cannot do the same to me as you did to al-Hillaj Mansoor just one thousand years ago. Even the people who are against me, in private they are not against me; they are against me because the masses are against me.

Now, here again the same question arises: they want me to stay here, but the problem is who is going to sign the papers? The president is willing for me to stay here, but he does not want to take the responsibility of signing the papers. The foreign minister is afraid, and the minister of the interior is afraid. He is willing... it is absolutely right, there is no problem: I should stay here. But how can I stay here? Nobody is ready to take the responsibility. They have their fears. If something happens tomorrow, then that person will be caught; then his political career will be lost.

The foreign minister is supported by the American government to be chosen as secretary-general of the U.N. Now he wants me to be here but he cannot sign, because if he signs his career is finished. Then he cannot be the secretary-general of the U.N.

These people have changed. At least, as far as they are concerned, they are ready to accept me here; just they don't want to take the responsibility wholly on themselves. That much courage is not in them. But this is also a development. Perhaps somebody may gather courage, risk his ambitions or politics. It *is* risky, because once anybody signs papers then the whole force of the American government and the Spanish government and the German government will be used to throw that man out. That man should not remain in the ministry because he did not listen to all these governments' advice and he went against them.

And the people who are all saying yes, in such a situation will say, "We had warned you before. You did not listen."

So there has been a little development, but not much. And the credit is not for the masses themselves. They have not made any progress, any evolution. These are just by-products of a few unique individuals who lived like flames and left their mark on human consciousness. But human consciousness is such a vast, oceanic field that it will take thousands of years for it to evolve in this way.

That's why my effort is not to work with too many people, but to concentrate on a limited number of people with such intensity that they all become enlightened in this life. Perhaps a group of two hundred people becoming enlightened at the same time may give a great push to human evolution. We can just try. And it is such a joy, such an excitement, to try it.

I don't think that al-Hillaj Mansoor was angry. He could understand that what these people are doing is perfectly expected. I am not angry: whatever is being done against me is perfectly expected. But this is how evolution happens, very slowly. Existence has no hurry in any way. Eternity is available.

We think in terms of time; existence has no time limit. That's why we become a little worried about why evolution is not happening -- because our time scale is very small. Looking at existence's eternity... our time cannot even be equal to seconds.

So there is nothing to be worried about. Changes are happening, and perhaps the days ahead are going to be very, very dangerous. Man may have to change in spite of himself. The nuclear war is a great hope -- not in the sense that it happens, but that it creates the situation in which man has to change. Otherwise war is going to happen. Perhaps this big humanity needs such a dangerous situation just in order to change; otherwise it cannot change. That situation is coming closer, and we are fortunate that we have reached here at the right time.

BELOVED OSHO,
OFTEN THESE DAYS WHEN YOU COME IN, NAMASTEING US AND LOOKING AT EACH OF US SO LOVINGLY AND RESPECTFULLY, I THINK YOU MUST BE THINKING, "OH GOD! MANEESHA'S STILL THERE; WHEN IS SHE GOING TO GET IT?" AND I FEEL HOW DENSE AND THICK I AM, HOW GRACELESS THAT I HAVEN'T MANAGED TO DISAPPEAR AFTER ALL THAT YOU'VE ABSOLUTELY FLOODED ME WITH. AND I FIND MYSELF WANTING TO APOLOGIZE EACH TIME.

No need to give an apology. I need you to be here. Don't disappear too soon; much work has to be done!

I am reminded of a story. In Ramakrishna's ashram there was a very simple man. His name was Kalu. He had many gods in his small room, and almost half the day was wasted in worshipping all those gods.

Vivekananda -- who was an intellectual giant, not a spiritual man -- was always after poor Kalu: "You are stupid! What are you doing? Why do you waste almost half the day? You don't even have space for yourself in your room. It is full of gods!"

And Hindus make gods out of anything. Any round stone and they will paint it red and it becomes a god. And immediately worship starts! It is so simple. The Hindu god is the simplest god. You don't have to find a beautiful statue or anything costly, just a beautiful stone by the side of the river. You bring it and just paint it red, and it becomes a god. Gods don't have a face and don't have hands, so there is no need of any statue. It is only a question of your faith, and if it is in a stone, that stone turns into a god.

Ramakrishna's ashram was just on the bank of the Ganges. There were so many stones... and not only Kalu was bringing them, others were torturing him by bringing stones for him. Finally the situation became so difficult that he had no place to sleep. He was sleeping outside the room because the whole room was full of gods -- and each god had to be taken care of separately; otherwise they became angry.

Vivekananda was making jokes about Kalu and proving him to be a fool. He could not answer.

Then one day before Vivekananda was going to America to attend a world religious conference Ramakrishna gave Vivekananda a certain technique to meditate with. Ramakrishna wanted him not just to be an intellectual -- that is not really representative of him or of India. An intellectual knows much, but it is all bookish.

So he told Vivekananda, "You start meditating, just a little bit. Even that will be enough, because in that conference there will be nobody else who has been meditating."

So Vivekananda started meditating that day. After two or three hours in silence suddenly an idea came to him: "This is the time when Kalu must be finishing his worship." And he felt a certain power after the meditation: "A certain power is here. If I say something -- just from here -- Kalu will have to follow it." So he ordered -- just silently, sitting in his room -- "Kalu, you take all your gods and drown them in the Ganges. Say goodbye to them because their work is finished."

Poor Kalu thought that if somebody is saying something to him, it must be some divine power; otherwise who is going to say it? There was nobody. He was just finishing his worship, so he started collecting all the gods. He put them all together in a big cloth and started dragging them out of his room.

Ramakrishna was sitting outside under a tree. He asked, "Kalu, what are you doing?"

Kalu said, "Some divine inspiration has come that I should drown all the gods in the Ganges."

Ramakrishna said, "Stop! It is not divine or anything. Just go and bring Vivekananda to me."

Vivekananda was called and Ramakrishna said, "This is not right. I have not told you to meditate in order to do such things. So now you need not meditate anymore. I will keep your key. You have to do other things. And whenever the time is ripe -- in this life or in a life to come -- the key will be given back to you."

Vivekananda never became a meditator. He died when he was only thirty-three, and the key was never returned.

So Maneesha, don't try to disappear; otherwise the key will be taken back! And it will be difficult to get it back again. Remain here. Much has to be done.

And you will all be getting ready for the day when disappearance is needed. I will be the first to say to you, "Okay, Maneesha, now disappear!" But before that, never think of it again. Okay?

The Path of the Mystic

Chapter #18
Chapter title: Intelligence is our only treasure

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BELOVED OSHO,
RAISED BY A FATHER WHO WAS PERFECTIONISTIC, OUTWARDLY NONJUDGMENTAL AND INWARDLY HYPERCRITICAL OF EVERYTHING AND EVERYONE, I NOW SEE MY CONDITIONING AS VERY MUCH OPERATING AT CROSS PURPOSES. I WAS HIT FOR BEING JUDGMENTAL AND OPINIONATED, YET URGED TO BE "DISCRIMINATING." NOW I FEEL THAT SOMETHING IN MY INTELLIGENCE IS BLOCKED, IMPAIRED, HESITANT AND AFRAID. EVEN IN SANNYAS, I HAVE BEEN REPEATEDLY HIT FOR BEING JUDGMENTAL WHEN OFTEN I FELT MY STATEMENTS WERE RELEVANT AND VALID.
WHAT IS THE DIFFERENCE BETWEEN JUDGMENT, DISCRIMINATION, AND TRUE CLARITY? AND HOW IS A CHILD, OR A FORTY-THREE-YEAR-OLD MAN, TO TELL THE DIFFERENCE?
WOULD YOU PLEASE COMMENT?

Mind cannot be nonjudgmental. If you force it to be nonjudgmental, there will arise a block in your intelligence. Then the mind cannot function perfectly.

To be nonjudgmental is not something which comes within the area of the mind. Only a man who has gone beyond mind can be nonjudgmental; until then what appears to you to be factual, a valid statement, is just an appearance.

Everything that mind decides or states is polluted by its conditioning, by its prejudices -- that's what makes it judgmental.

For example, you see a thief. It is a fact he has been stealing -- no question about it -- and you make a statement about the thief. And certainly stealing is not good, so when you call a man a thief your mind says, "It is valid. Your statement is true."

But why is a thief bad? -- and what is badness? Why has he been forced to steal? And the act of stealing is a single act: on the grounds of a single act you are making a judgment about the whole person. You are calling him a thief. He does many other things too, not only stealing. He may be a good painter, he may be a good carpenter, he may be a good singer, a good dancer -- there can be a thousand and one qualities in the man. The whole man is so big, and the fact of stealing is a single action.

On the grounds of a single act, you cannot make a statement about the whole person. You don't know the person at all. And you don't even know in what conditions the act happened. Perhaps in those conditions you would have stolen too. Perhaps in those conditions stealing was not bad... because every act is relative to conditions.

I have told you many times the story of when Lao Tzu was made the supreme judge of China. The first case was against a thief who had taken almost half the treasures of the richest man in the capital. And he was caught red-handed, so there was no question about his stealing. He had confessed too, that he *had* stolen.

Still, Lao Tzu called the man whose house the thief had broken into and stolen from, and told the man, "According to me, you are both criminals. Why in the first place have you accumulated so much wealth? The whole capital is starving and poor. You cannot eat your wealth and you go on exploiting these people, sucking their blood.

"This man was forced to steal. His mother is dying. He could not find a doctor who would come without asking for money; he could not get medicine without money. He is knocking on every door to get employment, and there is no employment. What do you want this man to do? He is ready to work, but work is not available. He has begged the doctors, but nobody is ready to listen. They say, `Every day thousands of poor people are coming. How can we manage?' And from where can he get those costly medicines? It was as a last resort. This man is not a thief. Stealing was a last resort to save his dying mother.

"And to steal from *your* house is certainly not a crime. In the first place you have committed the basic crime of accumulating the wealth. And this thief, this so-called thief, is a man with a very fair mind: he has taken only half of the treasure. He could have taken all of it. He has left half of your treasure in your safe;

he has simply divided it half and half.

"He is not a thief. Circumstances forced him to be a thief. But you are a born thief. Your father was exploiting these people, your father's father was exploiting these people; you are doing the same. Because of you the whole place is poor and dying, starving.

"Now what do you want me to judge? I send you both to jail for six months. I am being unfair to the thief, because he has done a very small thing, while you are a born criminal and are stealing the whole day from the poor in different ways. And he has done only one act."

The rich man was certainly annoyed. He was not accustomed to listening to such things -- he could have purchased these supreme court judges. He said, "You wait. First I would like to see the emperor." Even the emperor owed him money. When there was the need he had given money to the emperor for invading other countries or for defense.

He went to the emperor and said, "What kind of a man have you put as your supreme court chief justice? He is throwing me into jail for six months -- with the thief! And he says he is being unfair to the thief because he has done only one act of stealing, and we have been doing the same thing in different names for generations; our whole life consists of exploitation. Remember, if I am going to jail, tomorrow your number is going to be up, because from where have you gathered all this money, all this empire? According to that man you are a bigger thief than me. If you want to save yourself, throw that man out."

Lao Tzu was relieved immediately. He said, "I told you before that I would not be suitable, because I don't function through the mind. To function through the mind is judgmental. I function through silence. I simply see the reality as it is -- without any prejudice, without any opinion, without any conclusion reached before."

One of the courts in America had a case against me and the judge was choosing the jurors. Eleven jurors were needed, and he had to interview sixty persons, eminent persons of the area. He simply asked, "Can you be unprejudiced towards this man?" And they said they could not; they had an opinion about me. They were rejected. They could not find eleven jurors who could say, taking the oath, that they would not be prejudiced. Finally the judge had to take the case into his own hands. But what is the guarantee that the judge is not judgmental?

There is a case against me in Bengal in India. It is so absurd that even somebody who knows nothing of law will cancel it at first glance. The day I entered India, in the first press conference I said a few things. From faraway Bengal, from an interior town, a summons reached me that a case was filed against me because I had made statements which had hurt this man's religious feelings.

And in his application he says that the statement that has hurt him from my press conference is printed in a Bengali newspaper. The date, the column, the page -- everything he has given. And the magistrate immediately issued a summons. We looked in Delhi for the Bengali paper, because I had never made any statement which had hurt his feelings. There was a press conference just on my arrival, but there was no question of my making any statement that would hurt the religious feelings of a Bengali far away.

There was no statement: we got hold of the Bengali newspaper -- in the Bengali paper there was no statement! My press report was there, but the statement he was talking about was not there. Now do you need any knowledge of law to dismiss this case? He is basing the case on a newspaper report in which what he says is not reported!

Without any difficulty, the case has to be dismissed: "You are mad! Where is the statement?" But it seems the judge himself was part of the game, because he has the same mind as the other people. As far as the mind is concerned... you have not been able to create a state of no-mind in your judges. They are Hindus, they are Mohammedans, they are socialists, they are communists -- how can they be nonjudgmental?

We appealed in the high court of Calcutta, and I was really surprised.... The case is so absurd. When the statement is not there in the paper in which he says it is... it is simply a lie. In fact, the man should be immediately caught for trying to create a bogus case.

One of our sannyasins, Tathagata, went -- he is an attorney, a high court attorney -- and he presented the case to the supreme court. He showed the newspaper, and he said, "There is no statement at all. These are other papers' reports. No other paper has reported anything. And this is the Bengali paper that that gentleman is quoting. Those lines are not here at all. So you simply quash this."

But even the supreme court said, "It cannot be quashed so easily when somebody's religious feelings are hurt. It will have to go through a trial."

They knew that they would lose the case, but even the high court judges wanted to harass me, at least for

a few hearings. And they would not grant that my attorney could attend... because there was no need for me. What could I have to say? -- because I had said nothing. So just to harass me... These people all had their opinions; and they were projecting their own opinions. Mind cannot do otherwise.

So when parents teach their children not to be judgmental -- and children are very clear that their parents are continuously judgmental -- on one hand they lose respect from the children and on the other hand the children become hypocrites. Parents *are* judgmental but they start saying, "This is not judgmental; we are simply stating the fact."

It is not only that they are saying it to others, they say it to themselves. They convince themselves that this is simply a fact. But the problem is, even a fact may be just your opinion. In somebody else's opinion it may not be a fact, it may be a fiction. For example, God is a fact to millions of people's minds, and I say it is a fiction -- the greatest fiction, the biggest lie.

You may think something is good, but you have got the idea of good from others -- it is borrowed. So you are simply reflecting the society's mind in saying that something is good, something is bad, something is beautiful, something is ugly. And you are absolutely certain that it is a fact.

But I will tell you how these facts disappear when you just look a little more deeply, with a little more awareness. For example, you may think some woman is beautiful; not only you may think so, it may be decided by a whole committee of judges that she is Miss America or Miss Germany, but every country has its own idea of beauty. Because you live in a certain area where everybody is convinced along with you, you never suspect that there may be other people who cannot think of her as beautiful.

In the East, none of those women who are chosen in the West as the most beautiful can be recognized as the most beautiful. The West goes about it very mechanically: the proportions of the body in inches, their weight -- things which are not considered by other individuals to be beautiful. Each section has a few marks -- the facial beauty, the proportions of the body, the weight of the body.... But before falling in love with a woman has anybody ever made arrangements to weigh her and to measure her and then to decide if she is really beautiful?

I have seen these women's pictures, and I could not believe it, because in the East so little weight will not be accepted as beautiful. The East has a different concept of a woman. You can see the statues of Khajuraho. That will give you the idea of what the East thinks beautiful. The woman must have some fat, because the woman's basic function is to be a mother. In the West she is dieting in order to go into the competition, so all flesh disappears from the body and she is just a skeleton.

In the East, a woman a little on the fatter side will be accepted, because the fat is your reservoir, food, and the woman's basic function is to be a mother. Now just a skeleton woman, howsoever proportionate the body, cannot become a mother. She does not have enough fat, because for nine months it will be difficult for her to eat; she will have to live on her own fat. If she has no fat it is impossible for her to become a mother. And she needs breasts which can feed the child. That is part of her beauty in the Eastern concept.

So East and West will not agree on the same woman as beautiful. And if you consider other countries and other continents, like China, then there will be different things coming into it. Or Japan, then some other things -- the grace of the woman... Now a woman who parades almost naked in front of thousands of people is not graceful. She is almost selling her body. All these competitions are pornographic. The people have come there to see different naked women; they are not interested in the contest.

But in India or Japan you cannot have that kind of contest. You will need a totally different perspective. The grace of the woman will be the basic thing, and that is not considered at all in the Western concept of beauty.

When Westerners reached China for the first time, they wrote home in letters, "These people are not human: they don't look like human beings, they are a very strange type. It must be some other animal that looks a little bit like man" -- because they had never thought that a beard with six hairs is possible! And cheekbones protruding so much cannot be accepted.

But the Chinese also wrote about the Westerners who visited, and the records are still available. "They look like monkeys. Perhaps Charles Darwin was right, but he was right only about these Western people, that they are evolved out of monkeys. Their behavior is so uncentered; their individuality is so without grace."

Now both are judging. Both are judgmental; neither is open. Neither is looking at the other without an opinion accumulated in childhood, from living in a certain society with a certain kind of people.

In India there is a section of Hindu society called Marwaris. They live in Rajasthan, but they have only their houses in Rajasthan; their businesses are all over India. Once in a while they come home; otherwise

they are working everywhere. They are very clever businessmen.

I used to be very familiar with a Marwari family. Their daughter was going to be married, and the family who was going to take her as their daughter-in-law was enquiring about them in the town: what kind of people are they? And somebody said they should ask me because I was very intimate with those people. So they asked me. I was puzzled, because they asked me one question: "How many times have they been bankrupt?"

I said, "This is a strange question!"

They said, "No, it is not strange. In our society this is the way we count the richness of a person. We don't go bankrupt because we have lost the business or have had losses; no, we go bankrupt when we are at the peak. Each bankruptcy means at least one million rupees. So that is a simple way to count how much money this family has. If they have been bankrupt three times, that is good. If they have never been bankrupt then this marriage cannot happen, because if they have not been bankrupt at all then they will not have enough money to give in dowry to the daughter. We cannot ask directly -- that is thought to be ugly -- so we have to enquire indirectly."

Now that way of thinking is special to them. I don't think anybody in the world will think that a person who has been bankrupt seven times has any wealth. And when they go bankrupt in one place, that place becomes unexploitable for them. They have exploited people so much and then gone bankrupt! They are pretending that they don't have any money.

So they move. Their real home is in Rajasthan; these are their temporary places where they earn and go bankrupt. Then they move from that town to another town far away where nobody knows that they have gone bankrupt. Again they start a business; again they will accumulate a lot of money and again the bankruptcy.

And all the money that goes on accumulating goes to Rajasthan, to their home. These other places are just for exploitation. They keep moving. Within five to seven years every Marwari moves, because in those seven years he has gained the confidence of people, managed to accumulate money, borrowed money, done everything he can do, and then he goes bankrupt.

Nobody else will say that bankruptcy is good, but if you are a Marwari, then be bankrupt as many times as you can manage! Then your prestige, your respectability, rises higher. Anywhere else, if you are bankrupt, your prestige falls down.

There is a tribe in India where, when they marry their daughter to anybody -- it is an aboriginal tribe -- they enquire how many crimes the boy has committed, because that is thought to be maturity. He has been to jail, he has learned the ways of life -- in any case their daughter is not going to starve. They are giving their daughter to a con man!

When I came to know about these people... Even murder is valuable because that means they are giving their daughter to a man who is capable of everything, including murder. Their daughter will be safe under his protection and there will be no problems, because he is a thief, he has been in jail -- he knows everything... how to cheat people, exploit people, con people. That seems to be his qualification -- but only in their tribe. Outside their tribe everything will be condemned. Who is going to marry their daughter to a man who is a murderer or who has been visiting jails often or who has committed all kinds of crimes? That will be a DISqualification.

If you look around the world and you see different people's conditionings, and their ideas of good and bad, right and wrong, you will be able to see for the first time that your mind is also part of a certain section of humanity. It does not represent anything about truth; it simply represents that certain section of humanity. And through this mind, whatever you see is judgmental.

Even your judges, who need to be impartial, are not impartial -- cannot be. It should be made a clear condition that before a person becomes a judge he should go through deep meditation. He should renounce his religion, he should renounce any other kind of political ideology; he should renounce the past. Unless he proves his emptiness, that he is coming clean and clear, he will not be appointed as a judge. Only then can you expect that his findings will be factual -- because he has no certain opinions beforehand. Otherwise they judge before they have even listened. They have already made up their minds long before.

And the same is true about everybody. If that is the case with judges who are expected to be absolutely nonjudgmental, to give equal opportunity to both sides of the case, to all the aspects of the case, and not bring their own opinion in... but that opinion is already in!

So I can understand your problem, but that block can be removed. Your parents have taught you not to be judgmental so you have tried not to be judgmental. But you cannot manage it because through the mind

you can *only* be judgmental. So you will just change the name: you will say, "I am stating a fact. It is a statement of fact." But it cannot be a statement of fact.

With the mind nothing is your own, actual perception. Only with deep meditation, when you become disconnected from the mind and you can put the mind aside, can you state the fact, can you state the truth.

So what your parents were trying... they were trying the right thing with the wrong means. And that's what their parents have done with them: "Don't be judgmental." But then what can mind do? Mind cannot do otherwise. Nobody was teaching you how to be a no-mind, and only out of a state of no-mind can something come which will be simply the fact, without the interference of your prejudices.

In my high school days, it was almost every day that I was sent at least once to the principal's office to be punished for something or other. I did not think at that time -- nor do I think now -- that what I had done was wrong, but the principal, the teacher, they had their opinions.

For example, what can be wrong if I come to school riding on a horse? I don't think there is anything wrong in it, although in that part of the country nobody goes to school riding on a horse. Riding on a horse means creating havoc. All the students would gather there and say, "Now you have found a new thing!"

And the man whose horse I had taken was coming, running after me! I did not have any horse. In that town there were no horses except the horses that pulled a certain vehicle called a *tanga*. So there were tanga horses and whenever there was no train at the station all the horses were waiting in front of their houses eating grass. Any horse would do: I would simply get hold of it and ride it to the high school.

Now, my situation was: "What is wrong in it?" And their problem was that I unnecessarily created a disturbance. Now all the classes had stopped, and the students had run out to see what I had done today! The teachers were standing there shouting, "Don't go out!" But nobody was listening. And the man was shouting, "The horse is mine! And this is strange, because this is train time and I have to go and catch the train and the passengers... and this boy suddenly jumped on my horse and brought it here!" So my principal became accustomed...

I said to the man whose horse it was, "How much are you going to get from the passengers? That much money I will give to you -- forget this train. Why are you making an unnecessary fuss? You don't make much money: if you can make one rupee for taking four passengers from the train to the town, that is more than you can expect. So you take one rupee and have a good time, because you will not be wasting time going to the station. And I have been telling you, Since I rode your horse, I will give you one rupee. Don't be worried, but let me first reach my place. "

I gave the rupee to the man, and he was perfectly happy. He said, "If this is the case, you can take my horse any time."

I said to the headmaster, the principal, "You can see it: the man is happy, the horse is happy. Nobody is disturbed. If the students have run out, that is between you and your students. But in the school code there is nothing that prevents anybody from coming on a horse. I have read the school code many times and I have marked places in it, the loopholes that I can use."

And they said, "We had never thought that anybody would use the school code against the school. It is true that there is no rule preventing it."

"Then why is there so much anger against me?"

Every day it was something or other. The principal used to tell me, "Just open your hand," and he would hit my hand with his cane. He stopped even asking what I had done.

And I said to him, "This is better: don't ask me, because even after asking me, you punish me, so what is the point of all this? They bring me here, you just punish me, and I go back."

One day it happened -- a very rare thing -- the teacher found the captain of the class smoking in the class, and that was a very great crime. He said to me, "This captain has been taking you to the principal every day; today you take him."

I said, "Perfectly good -- although I don't agree with you. Remember the school code: no clause says that a student cannot smoke in the class. So I will take him to the principal, but I will make everything clear to him. And you should remember that you have been smoking in the class and we have not reported it simply because it is not in the code."

So I took the captain. The teacher came running behind me, and halfway there he said, "Don't mention about me, because I am a new, temporary appointment; they may throw me out."

I said, "Okay, I will not mention you, but you stop smoking in the class."

He said, "I promise."

I took the captain, but the principal was so accustomed to beating *me* that he did not ask who has

brought whom. He simply said, "Open your hands," so I opened my hands and he started beating them.
I said, "Do it, but you will repent."
He said, "Why should I repent?"

I said, "Today things are different. I have brought this boy; I am not the criminal today. And you have already hit my hands. Now give me the cane and open your hands; otherwise I am going to create great trouble for you. First open your hands and I will hit you exactly the three times that you have hit me on my hands."
He said, "But...!"

I said, "There is no question of `But!' You did not ask me. You have not been asking for many days. I have been silent, but this is too much." He had to open his hand, and I hit him three times and I told him, "Remember it."

He said, "I will remember it my whole life, because being a principal... a student is hitting me. How can I forget it! But please don't spread it all around."

I said, "I will not say anything to anybody, but I cannot say anything about this boy. He will say something; he will have to say something."

The principal asked, "What do you mean, `He will have to say something'?"

I said, "I will make him say something. I will not say anything."
"How can you force him to say something?"

I said, "First I will protect him. He has been found smoking in the class; that's why he has been sent here. But there is no reason... you open your school code: where is it written that no student can smoke inside the class? Inside or outside, smoking is not prohibited. It was not mentioned because nobody ever thought that any student would smoke in the class."

He said, "Yes, that's true. We will have to make an amendment."

I said, "First you make an amendment, and then we will see; but right now you cannot punish him. And because I am saving him, he will have to spread the news."

The principal said, "You seem to be strange. Have you come to study in this school or are you simply creating trouble?"

"I am not creating trouble. It is a simple bargain. I have saved him, and you have been beaten. Now it is his duty to spread it all over the school. I will keep absolutely silent." And without my saying, the boy did it, because he was very happy that I had taken him to be punished and I protected him instead.

I asked the principal that day, "You smoke, and almost every teacher in the school smokes, except one or two; then why this antagonism against smoking? And if smoking is bad, then you should start stopping the teachers, because the students will follow the teachers."

Parents smoke and don't allow their children to smoke; they simply create hypocrites. The children smoke, hiding here and there. This is a very clumsy society. Nobody knows exactly what they are trying to do, or how it can be done. They all say, "Don't judge" -- but how to avoid being judgmental when on the other hand you are telling everybody, "This is good, this is bad, this is right, that is wrong"?

The whole teaching of your morality is judgmental, and in that very teaching this is also one part: "Don't be judgmental." You are creating confusion, and the only way the child will be able to survive this confusion is to become a hypocrite. He will judge and he will say that he is not judgmental. And he will believe that his judgment is a valid fact. But the reality is such that there is no valid fact: even science has only relative facts, no valid facts. It can only be said that hypothetically it is true. Tomorrow it may change; more research may change it.

Just a hundred years ago science was very stubborn about saying that whatever it said was a solid statement of reality. Now it is not so. The situation has come to a point where now you cannot write a big book on modern science, because by the time your book is finished everything that you have written will be out of date. So today there are only small periodicals and papers that are immediately printed and distributed and read in conferences, because you cannot be certain about tomorrow. Tomorrow somebody will find some other fact and your whole work will collapse.
Everything is relative.
Mind cannot find the ultimate.

Mind cannot find the solid fact, because that is what truth is. It can find only approximate fictions which, somehow for the moment, help you to understand reality and to work with it.

So don't make it a problem and don't try to solve it at the level of the mind. Mind is condemned to be judgmental. So don't try to do what cannot be done. What can be done is to slip out of the mind. Slowly

slowly go beyond the mind, and start looking from a witnessing silence. Perhaps then what you see is the truth.

There is a Sufi story of Junnaid. One of his disciples said to him, "I trust in you absolutely."

Junnaid said, "Don't say such a thing because you are still in the mind, and absolute trust is not a quality of the mind. You have come here to me to reach the state where you can be in absolute trust, but right now don't say that."

But the disciple was stubborn. He said, "I trust you. And it is not something that can be shaken or taken away. I can give my life, but I will not drop my trust."

Junnaid said, "That I can believe. You can give your life, but as far as trust is concerned we will see later on."

A few days afterwards the disciple saw Junnaid sitting with a woman on the other side of the lake. That was a great shock, because Sufi mystics are not allowed to be with women. And not only that: the woman was pouring wine into a cup for Junnaid. Junnaid took the cup and drank the wine. And Sufis are against any kind of alcoholic beverages!

It was too much. The disciple went to the other side of the lake and said to Junnaid, "You have killed my trust."

Junnaid said, "I told you before that trust by the mind is not of much value."

The disciple said, "Don't try to still be a master. You have been cheating people! You are drinking wine, you are sitting with a woman." Of course the woman had a black veil on as Mohammedan women do.

Junnaid said, "Taste the wine. It is nothing but water, just colored so it looks like wine."

The disciple tasted it. He was puzzled. He asked, "But why did you do it?"

And Junnaid said, "Turn back the veil of the woman -- she is my mother."

He turned back the veil; she was Junnaid's mother. He fell at Junnaid's feet and said, "Forgive me."

Junnaid said, "There is no need. I simply wanted to make it clear to you not to say things through the mind which the mind cannot manage: absolute truth, absolute trust. Now just a woman sitting by my side -- if you had trust, you would not have bothered about it. That is not your business. You are not my master. You have not become my disciple on the condition that I will not sit by the side of a woman. You have not made the condition that you will be my disciple if I don't drink wine, so why should you be disturbed?"

The poor disciple was simply repeating his social conditioning. But one thing was clear now: to say things which the mind is not capable of saying is wrong.

So you need not be bothered about what your father said to you. All that is past, just dust on the mirror. Clean the mirror and come to a state where silence prevails. Then whatever you see or say will be a statement of fact because you don't have any opinion. But carrying those opinions along with you and trying to be nonjudgmental is fighting with yourself unnecessarily. And that fight is blocking your intelligence.

Any fight splits you into two. Any fight within you is dangerous to your intelligence. When you are not fighting with anything within you, when everything is calm and quiet, your intelligence has its total flavor, sharpness, beauty. And intelligence is our only treasure. It is through intelligence that we are going to find out everything about the mysteries of life.

But don't create a conflict. And don't be angry with your father. What he did must have been done to him. So parents simply go on transferring diseases from generation to generation; it is an unconscious process.

You can jump out of that whole vicious circle just with the simple alertness that whatever they have taught you they themselves were not aware of. They meant well, but they created a confusion in you.

BELOVED OSHO,
AS I LOOK TO SEE WHAT MY QUESTION IS I REMEMBER THE SAYING, "WHEN THERE IS LOVE, EVERYTHING IS BEAUTIFUL. AND WHEN THERE IS NO LOVE, ALL IS UGLY." DO ALL MY QUESTIONS AND APPARENT PROBLEMS ARISE AS A RESULT OF BEING OUT OF TOUCH WITH MY HEART?

The second part of your question is right. All questions, not only yours but everybody's, arise because you are not in touch with the heart. Mind is a question producing mechanism. It cannot find any answer, but it can produce millions of questions.

The heart has the answer.

The questions may be millions, but the answer is one. So if you are in touch with your heart, your

questions disappear. This is the second part of your question.

But the first part is a totally different thing. You say, "When there is love everything looks beautiful, and when there is no love everything looks ugly." That is an hallucination.

Love creates a kind of hallucination. You are happy, you are joyous, you are covered with a haze of joy, and you project on everybody the same joy, the same beauty that you are feeling -- but it is a projection, it is not a reality. And when the love disappears from your heart and turns sour or becomes hate, the same people start looking ugly. That too is a projection. Neither the first nor the second has anything to do with the reality of the people or things around you.

If you want to really know the truth about people, you have to go beyond all dualisms. Love and hate, day and night, life and death -- all kinds of dualisms have to be dropped. And that is possible only by being a witness. Then you are a mirror. Then you simply mirror, you don't state anything.

Whether or not a person standing in front of you is beautiful, the mirror says nothing; it simply reflects the person. If the person is ugly, the mirror says nothing; it simply reflects the ugly person. The witnessing consciousness simply reflects. It does not state, but it understands. What is the point of saying to anybody, "You are ugly"? What is the point of saying to someone, "You are beautiful"? -- because whatever you say to people, your opinion becomes a disturbance in their life.

The witnessing consciousness is a very silent observer. It knows but it does not say. There is no need. A is A, B is B. What is the point of saying it? Why create disturbances in other people's minds?

Love is not a state of awakening. It is a kind of drug, it is hormonal.

I have heard about one supreme court chief justice in America. When he retired from the supreme court he had only one wish. Sixty years earlier he and his wife had got married and had gone to Paris for their honeymoon. His name was Parry, and he had only one wish: before they die they should again go to Paris.

So after retirement the first thing he did was take his old wife to Paris. They stayed in the same hotel, in the same room. They went to visit the same places -- but something was missing. Finally Parry said to his wife, "Paris has changed so much -- no longer that juice that used to be here, no longer that beauty, no longer that colorfulness. Everything seems to be stale, flat. I was thinking that in sixty years Paris would have become even juicier. I have not come here for this disillusionment."

His wife said, "If you don't mind, I would like to say that Paris is still the same Paris; it is Parry who has changed. We are now old, we have lost our juice. That was our honeymoon; this is not our honeymoon. We are half in our graves! Sixty years ago what we saw was not true: it was a projection of a couple on their honeymoon, in great love. This is also not true: this is the illusion of an old couple who have nothing in the future but death and darkness. This is also a projection." The wife was certainly right.

So your love may look as if it is giving beauty to things, and your hate, ugliness to things -- but they are only projections. Don't depend on projections. If you want to know the reality, then just be a witness. And the witness is never young, never old; it is timeless. So there is no question of youth, old age, honeymoon and graveyard. They don't come in its path.

Whatever the witness sees is the case.

It is only a mirror.

The Path of the Mystic

Chapter #19

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BELOVED OSHO,
IT SEEMS THAT ONE OF THE GREATEST HURDLES THAT FACES A HUMAN BEING IS TO BE ALONE, TO STAND ALONE IN THE FACE OF THE OPINIONS OF THE WORLD, TO STAND ALONE IN THE FACE OF THE LIES OF THE WORLD, TO BE ABLE TO BE PHYSICALLY ALONE, AND, ULTIMATELY, TO BE ALONE WITHOUT EVEN OUR MINDS -- THE COMPANION OF LAST RESORT.
WE REALLY KNOW WE ARE ALONE, WE KNOW WE WILL DIE INTO ALONENESS, WE KNOW THAT EVERY CONTACT OUTSIDE OURSELVES IS TRANSITORY -- ONLY YOU REFLECT THE SILENCE OF THE STARS, THE SILENCE OF INFINITY, THE SILENCE OF ETERNITY -- YET JUST BELOW THE HEART THERE IS A PAIN, A KNOT, A FEAR... THE FEAR OF BEING A LITTLE BOY WITHOUT FRIENDS, THE FEAR OF FAILURE AND REJECTION, AND THE PAIN OF PRETENDING I DON'T CARE.
EVERY TEAR I HAVE EVER SHED COMES FROM THIS PAIN: LOSS AND THE FEAR OF ISOLATION OR SEPARATION. HOW DO WE BREAK THIS BLACKNESS THAT SURROUNDS THE FEAR OF ALONENESS AND ALLOW THE BLISS OF ALONENESS THAT YOU RADIATE WITH EVERY SINGLE BREATH?

The darkness of loneliness cannot be fought directly. It is something essential for everyone to understand, that there are a few fundamental things which cannot be changed. This is one of the fundamentals: you cannot fight with darkness directly, with loneliness directly, with the fear of isolation directly. The reason is that all these things do not exist; they are simply absences of something, just as darkness is the absence of light.

Now what do you do when you want the room not to be dark? You don't do anything directly with darkness -- or do you? You cannot push it out. There is no possible way to make any arrangement so that the darkness disappears. You have to do something with the light. Now that changes the whole situation; and that's what I call one of the essentials, fundamentals. You don't even touch the darkness; you don't think about it. There is no point; it does not exist, it is simply an absence.

So just bring in light and you will not find darkness at all, because it was the *absence* of light, simply the absence of light -- not something material, with its own being, not something that exists. But simply because light was not there, you got a false feeling of the existence of darkness.

You can go on fighting with this darkness your whole life and you will not succeed, but just a small candle is enough to dispel it. You have to work for the light because it is positive, existential; it exists on it own. And once light comes, anything that was its absence automatically disappears.

Loneliness is similar to darkness.

You don't know your aloneness. You have not experienced your aloneness and its beauty, its tremendous power, its strength. Loneliness and aloneness in the dictionaries are synonymous, but existence does not follow your dictionaries. And nobody has yet tried to make an existential dictionary which will not be contradictory to existence.

Loneliness is absence.

Because you don't know your aloneness, there is fear. You feel lonely so you want to cling to something, to somebody, to some relationship, just to keep the illusion that you are not lonely. But you *know* you are -- hence the pain. On the one hand you are clinging to something which is not for real, which is just a temporary arrangement -- a relationship, a friendship.

And while you are in the relationship you can create a little illusion to forget your loneliness. But this is the problem: although you can forget for a moment your loneliness, just the next moment you suddenly become aware that the relationship or the friendship is nothing permanent. Yesterday you did not know this man or this woman, you were strangers. Today you are friends -- who knows about tomorrow? Tomorrow you may be strangers again -- hence the pain.

The illusion gives a certain solace, but it cannot create the reality so that all fear disappears. It represses the fear, so on the surface you feel good -- at least you *try* to feel good. You pretend to feel good to yourself: how wonderful is the relationship, how wonderful is the man or the woman. But behind the illusion -- and the illusion is so thin that you can see behind it -- there is pain in the heart, because the heart knows perfectly well that tomorrow things may not be the same... and they are *not* the same.

Your whole life's experience supports that things go on changing. Nothing remains stable; you cannot

cling to anything in a changing world. You wanted to make your friendship something permanent but your wanting is against the law of change, and that law is not going to make exceptions. It simply goes on doing its own thing. It will change -- everything.

Perhaps in the long run you will understand one day that it was good that it did not listen to you, that existence did not bother about you and just went on doing whatever it wanted to do... not according to your desire.

It may take a little time for you to understand. You want this friend to be your friend forever, but tomorrow he turns into an enemy. Or simply -- "You get lost!" and he is no longer with you. Somebody else fills the gap who is a far superior being. Then suddenly you realize it was good that the other one got lost; otherwise you would have been stuck with him. But still the lesson never goes so deep that you stop asking for permanence.

You will start asking for permanence with this man, with this woman: now *this* should not change. You have not really learned the lesson that change is simply the very fabric of life. You have to understand it and go with it. Don't create illusions; they are not going to help. And everybody is creating illusions of different kinds.

I used to know one man who said, "I trust only money. I trust nobody else."

I said, "You are making a very significant statement."

He said, "Everybody changes. You cannot rely on anybody. And as you get older, only your money is yours. Nobody cares -- not even your son, not even your wife. If you have money they all care, they all respect you, because you have money. If you don't have money you become a beggar."

His saying that the only thing in the world to trust is money comes out of a long experience of life, of getting cheated again and again by the people he trusted -- and he thought they loved him but they were all around him for the money.

"But," I told him, "at the moment of death money is not going to be with you. You can have an illusion that at least money is with you, but as your breathing stops, money is no longer with you. You have earned something but it will be left on this side; you cannot carry it beyond death. You will fall into a deep loneliness which you have been hiding behind the facade of money."

There are people who are after power, but the reason is the same: when they are in power so many people are with them, millions of people are under their domination. They are not alone. They are great political and religious leaders. But power changes. One day you have it, another day it is gone, and suddenly the whole illusion disappears. You are lonely as nobody else is, because others are accustomed to being lonely. You are not accustomed... your loneliness hurts you more.

Society has tried to make arrangements so you can forget loneliness. Arranged marriages are just an effort so that you know your wife is with you. All religions resist divorce for the simple reason that if divorce is allowed then the basic purpose marriage was invented for is destroyed. The basic purpose was to give you a companion, a lifelong companion.

But even though a wife will be with you or a husband will be with you for your whole life, that does not mean that love remains the same. In fact, rather than giving you a companion, they give you a burden to carry. You were lonely, already in trouble, and now you have to carry another person who is lonely. And in this life there is no hope, because once love disappears you both are lonely, and both have to tolerate each other. Now it is not a question of being enchanted by each other; at the most you can patiently tolerate each other. Your loneliness has not been changed by the social strategy of marriage.

Religions have tried to make you a member of an organized body of religion so you are always in a crowd. You know that there are six hundred million Catholics; you are not alone, six hundred million Catholics are with you. Jesus Christ is your savior. God is with you. Alone you may have been wrong -- doubt may have arisen -- but six hundred million people cannot be wrong. A little support... but even that is gone because there are millions who are not Catholics. There are the people who crucified Jesus. There are people who don't believe in God -- and their number is not less than Catholics, it is more than Catholics. And there are other religions with different concepts.

It is difficult for an intelligent person not to doubt. You may have millions of people following a certain belief system, but still you cannot be certain that they are with you, that you are not lonely.

God was a device, but all devices have failed. It was a device... when nothing is there, at least God is with you. He is always everywhere with you. In the dark night of the soul, he is with you -- don't be worried.

It was good for a childish humanity to be deceived by this concept, but you cannot be deceived by this

concept. This God who is always everywhere -- you don't see him, you can't talk to him, you can't touch him. You don't have any evidence for his existence -- except your desire that he should be there. But your desire is not a proof of anything.
God is only a desire of the childish mind.

Man has come of age, and God has become meaningless. The hypothesis has lost its grip.

What I am trying to say is that every effort that has been directed towards avoiding loneliness has failed, and *will* fail, because it is against the fundamentals of life. What is needed is not something in which you can forget your loneliness. What is needed is that you become aware of your aloneness, which is a reality. And it is so beautiful to experience it, to feel it, because it is your freedom from the crowd, from the other. It is your freedom from the fear of being lonely.

Just the word "lonely" immediately reminds you that it is like a wound: something is needed to fill it. There is a gap and it hurts: something needs to be filled in. The very word "aloneness" does not have the same sense of a wound, of a gap which has to be filled. Aloneness simply means completeness. You are whole; there is no need of anybody else to complete you.

So try to find your innermost center, where you are always alone, have always been alone. In life, in death -- wherever you are you will be alone. But it is so full -- it is not empty, it is so full and so complete and so overflowing with all the juices of life, with all the beauties and benedictions of existence, that once you have tasted aloneness the pain in the heart will disappear. Instead, a new rhythm of tremendous sweetness, peace, joy, bliss, will be there.

It does not mean that a man who is centered in his aloneness, complete in himself, cannot make friends -- in fact *only* he can make friends, because now it is no longer a need, it is just sharing. He has so much; he can share.

Friendship can be of two types. One is a friendship in which you are a beggar -- you need something from the other to help your loneliness -- and the other is also a beggar; he wants the same from you. And naturally two beggars cannot help each other. Soon they will see that their begging from a beggar has doubled or multiplied the need. Instead of one beggar, now there are two. And if, unfortunately, they have children, then there are a whole company of beggars who are asking -- and nobody has anything to give. So everybody is frustrated and angry, and everybody feels he is being cheated, deceived. And in fact nobody is cheating and nobody is deceiving, because what have you got?

The other kind of friendship, the other kind of love, has a totally different quality. It is not of need, it is out of having so much that you want to share. A new kind of joy has come into your being -- that of sharing, which you were not ever aware of before. You have always been begging.

When you share, there is no question of clinging. You flow with existence, you flow with life's change, because it doesn't matter with whom you share. It can be the same person tomorrow -- the same person for your whole life -- or it can be different persons. It is not a contract, it is not a marriage; it is simply out of your fullness that you want to give. So whosoever happens to be near you, you give it. And giving is such a joy.

Begging is such a misery. Even if you get something through begging, you will remain miserable. It hurts. It hurts your pride, it hurts your integrity. But sharing makes you more centered, more integrated, more proud, but not more egoistic -- more proud that existence has been compassionate to you. It is not ego; it is a totally different phenomenon... a recognition that existence has allowed you something for which millions of people are trying, but at the wrong door. You happen to be at the right door.

You are proud of your blissfulness and all that existence has given to you. Fear disappears, darkness disappears, the pain disappears, the desire for the other disappears.

You can love a person, and if the person loves somebody else there will not be any jealousy, because you loved out of so much joy. It was not a clinging. You were not holding the other person in prison. You were not worried that the other person may slip out of your hands, that somebody else may start having a love affair...

When you are sharing your joy, you don't create a prison for anybody. You simply give. You don't even expect gratitude or thankfulness because you are not giving to get anything, not even gratitude. You are giving because you are so full you *have* to give.

So if anybody is thankful, *you* are thankful to the person who has accepted your love, who has accepted your gift. He has unburdened you, he allowed you to shower on him. And the more you share, the more you give, the more you have. So it does not make you a miser, it does not create a new fear that "I may lose it." In fact the more you lose it, the more fresh waters are flowing in from springs you have not been aware of

before.

So I will not tell you to do anything about your loneliness.

Look for your aloneness.

Forget loneliness, forget darkness, forget pain. These are just the absence of aloneness. The experience of aloneness will dispel them *instantly*. And the method is the same: just watch your mind, be aware. Become more and more conscious, so finally you are only conscious of yourself. That is the point where you become aware of aloneness.

You will be surprised that different religions have given different names to the ultimate state of realization. The three religions born outside of India don't have any name for it because they never went far in the search for oneself. They remained childish, immature, clinging to a God, clinging to prayer, clinging to a savior. You can see what I mean: they are always dependent -- somebody else is to save them. They are not mature. Judaism, Christianity, Islam -- they are not mature at all and perhaps that is the reason they have influenced the greatest majority in the world, because most of the people in the world *are* immature. They have a certain affinity.

But the three religions in India have three names for this ultimate state. And I remembered this because of the word aloneness. Jainism has chosen *kaivalya*, aloneness, as the ultimate state of being. Just as Buddhism chose *nirvana*, no-selfness, and Hinduism chose *moksha*, freedom, Jainism chose absolute aloneness. All three words are beautiful. They are three different aspects of the same reality. You can call it liberation, freedom; you can call it aloneness; you can call it selflessness, nothingness -- just different indicators towards that ultimate experience for which no name is sufficient.

But always look to see if anything that you are facing as a problem is a negative thing or a positive thing. If it is a negative thing then don't fight with it; don't bother about it at all. Just look for the positive of it, and you will be at the right door.

Most of the people in the world miss because they start fighting directly with the negative door. There is no door; there is only darkness, there is only absence. And the more they fight, the more they find failure, the more they become dejected, pessimistic ... and ultimately they start finding that life has no meaning, that it is simply torture. But their mistake is they entered from the wrong door.

So before you face a problem, just look at the problem: is it an absence of something? And all your problems *are* the absence of something. And once you have found what they are the absence of, then go after the positive. And the moment you find the positive, the light -- the darkness is finished.

BELOVED OSHO,
IF WE HAVE ALWAYS BEEN OUT OF THE BOTTLE, HOW DID OUR MINDS EVER GET CONTROL AND FOOL US THAT WE WERE IN?

The mind is capable of doing many things which look almost impossible. For example, you *are* out -- you have never been in the bottle -- but you can project your ideas into the bottle. You can find something in the bottle with which you can become attached: you want it, you are ready to struggle for it. You are out, but your mind has entered into the bottle.

The mind is just a thought wave; the bottle cannot prevent it. It can become attached to something in the bottle. It can become so deeply attached that a strange thing happens: you are identified with the mind and the mind becomes identified with something in the bottle -- a beautiful diamond... There are many things which get caught up in the bottle. You are out of the bottle, but the mind has the capacity to move through walls because it is only a thought.

Every day you listen to the radio, and you don't ask how these thought waves enter into your house from thousands of miles away. They go on crossing the mountains, the oceans, the clouds, and they reach -- passing through your walls and closed doors -- inside your room. You just need a certain mechanism to catch them and to make them manifest themselves. Your radio is nothing but an instrument which makes them loud enough so that you can hear them; otherwise, even now when we are not hearing them, they are passing. All kinds of waves are passing here, in all kinds of languages from all the stations of the world.

The Russians are doing their thing, the Americans are doing their thing -- and it is all happening just around you in your room. But just because they are subtle waves, unless you translate them through a radio mechanism and make them loud, you will not be able to hear them.

It happened once in the second world war that one man was hit very badly in his head by a bullet. The bullet was taken out, but some strange changes happened in his head. He started hearing the nearest radio station twenty-four hours a day -- without a radio! Now he had no way to stop it -- all kinds of advertisements, all kinds of news, day in, day out. He told the doctors that this was happening, and they said, "You must be mad! How can it happen? We don't hear it. Nobody hears it. Unless you have a radio you cannot catch the sound."

But the man insisted so much that finally they had to pay attention to him. They said, "Yes, okay. Then you tell us what you are hearing." And he repeated it. It was news time and he repeated the whole news! They were shocked, because they had heard the previous bulletin and it was exactly the same.

Then they tried it again with somebody listening to the radio in the other room and taping whatever was said. They told him, "You go on speaking out loud whatever you are hearing." They also taped what he said. He *was* listening to the local station!

The bullet had somehow changed his system of hearing and he had to be operated on. Although he had a unique quality, it was impossible to sleep -- and who wants to hear twenty-four hours...? But that gave the idea to scientists that it is possible that one day we will not need radios, just a small mechanism which can be attached to the ear. And on that small mechanism you have all the radio stations. You can just turn to the radio station and pick it up. There is no need to have a big radio, just a small radio.

Or there is even the possibility of putting a small radio station within your brain, with a remote controller that you can keep in your pocket. You can push the button for any station you want. Nobody will know what you are hearing, and you can enjoy it, alone without disturbing anybody; you can put it off whenever you want. All those waves are coming in...

In the same way your minds are caught in things which are in the bottle. You are identified with the mind, and mind has the capacity to enter the bottle. In this indirect way the goose enters the bottle, and all the time it is only identification. You are only identified with it, you have not become it. So in reality you are out of the bottle, but you have become so identified with it that you feel you are in the bottle. That story is very psychological and very significant, because it is the story of man.

Somebody is identified with his money: then although the money is in the safe, his mind is inside the safe and he is identified with his mind, so in a certain psychological way he is also inside the safe.

In India it is the wisdom of the common people that wherever you find some treasure buried deep in the ground... And in India that was the only way to keep it safe. Banking had not happened yet, so people used to put all their treasures deep in the ground. Mostly it would be under their bed; on top they were sleeping and deep down the money was buried.

Whenever you find such a treasure... and every day treasure is found, because for thousands of years Indians have been doing that. Whenever you are making a new house or an old house is being dismantled you are bound to find treasures. Strangely, with every treasure you always find a big snake sitting around it. The treasure may be in a mud pot and the snake will be sitting around the pot, his head just on top of it. The common wisdom is that it is the man who buried the treasure... after dying he became a snake to protect it because that was his last thought while he was dying -- what will happen to his treasure after he is dead?

There is a possibility of there being some truth in it, because without exception a snake is always there; otherwise snakes have nothing to do with treasures. They don't eat money, they have no interest in money. But why should snakes be protecting treasures? There is a possibility that the common wisdom of the people has a certain truth in it -- that the man was so attached that he could not leave it. So that was the only way -- because only snakes can live underground near the pot where the treasure is. And snakes are dangerous; they can protect it. They can kill anybody who tries to take the treasures.

Now this man who may have become a snake to protect his money is still out of the bottle, but his mind has gone so far inside the bottle and he is so identified with his mind that you can say he is also in the bottle.

That's why the master says, "The goose is in the bottle, and you have to bring the goose out, without killing it and without breaking the bottle." And the goose is so big that it is filling the whole bottle. The master does not leave you any chance to bring the goose out of the bottle for the simple reason that he wants to remind you that the goose is already *out*. It is just the identification with the goose that is inside. And when you become identified with anything, in some way you become part of it.

I have known about people, particularly in India... a man and his wife become so identified with each other that they almost become one. It is becoming rare; it used to happen more in the past. Still, once in a while it happens that the wife and husband die together. The husband dies. Suddenly the wife's heart stops -- seeing her husband die. It is just impossible for her to think of being without her husband. Or the husband

dies because he cannot think of being without his wife. They have lived together for sixty, seventy years... because in India child marriage was the usual thing.

Just a few decades ago it was made illegal, but still it happens. And because everyone's mind accepts it -- even the policeman, the magistrate -- although it is written in the law, nobody is caught. In every village, every year child marriages happen.

And when children -- a five-year-old girl, a seven-year-old boy -- get married so early they are so fresh, so delicate. They don't understand anything about marriage but they become great friends, very intimate. They live together, they play together, they collect things together. Before they become sexually aware, near the age of fourteen, they have already lived seven years, eight years together. And a deep intimacy happens in childhood which never happens again, because you will never have such pure, such delicate minds.

And then for sixty years or seventy years they have been together. And the question of divorce has simply not entered the Indian mind, although the law allows it. It is simply not part of the Indian heritage. So once in a while a couple is so identified that they have almost entered into each other's life. They are outside it, but they have entered into a certain rhythm so that if one dies, the other dies too.

Now scientists have been working and they have been very surprised. The findings are of great importance. There are two kinds of twins: one-egg twins and two-egg twins. A woman rarely releases two eggs -- only one egg is released every month -- but once in a while a woman releases two eggs; then two sperms will enter into those eggs. If the eggs have been separate then the twins will not look exactly alike, they will look a little different. You can see the difference because in fact they are not identical twins; they are two separate persons, just born at the same time.

But the one-egg twins are a great phenomenon. They grow together for nine months in the mother's womb; for nine months their hearts beat together. Everything is together; for nine months there is no separation of any kind. These twins are exactly the same. It is very difficult, even for their father and mother, to recognize who is who.

And the strange thing that I wanted to say to you is, that although now they are separate, after nine months of being so close, they have become so deeply identified in their minds that if one falls sick the other falls sick. And it has been found... one may be in India and the other may be in China -- it doesn't matter, the distances makes no difference. If one is suffering from a cold in India, the other is suffering from a cold in China -- at exactly the same time. They will suffer, and at exactly the same time their colds will disappear.

And these twins which are born from one egg always die within three years of each other. Nobody knows why it is exactly three years, but more than that they cannot live separately. And they may be living in separate countries without knowing about the other. It is not a question of knowing, it is something deeper. They have entered into each other's being, not visibly. If one dies, the other is bound to die within three years at the most... most probably immediately.

In the Soviet Union they have done many experiments on these phenomena, particularly on animals. They will take a young rabbit far out to sea where it is thousands of feet deep, and they will torture the child there. The mother is on the shore thousands of feet away, and she cannot in any way know what is happening to the child, but she immediately starts becoming sad, worried, nervous. And if the child is killed, she dies too. They are separate but something seems to be entering into each other, and that is an identification.

So your question is asked by many people. They cannot understand the story because the story is a koan, it is not a story. They wonder because the goose cannot enter the bottle, cannot grow in the bottle, and even if it is possible for the goose to grow in the bottle then the answer seems absolutely meaningless. The master accepts the answer that the goose is out, that it has never been in -- and the whole story was that the goose is put into the bottle, it grows in the bottle, becomes big and fills the whole bottle.

In fact in no other language does anything like the koan exists. It is not a puzzle, it is not something that you can solve. Puzzles exist in every language; this is a totally different thing. If it were a puzzle then there would be some way to bring the goose out without breaking the bottle, but it is not a puzzle.

It is made absolutely clear to the disciple that the bottle cannot be broken and the goose cannot be killed. You cannot kill it and take it out in parts -- and still the goose has to be out. It is a meditation for the disciple to meditate on, day in, day out. It takes months.

Even though he knows the answer, that does not mean that he can go to the master and say, "The goose is out." He will get a good hit on his head if it is intellectual. Because it is written in the books, the answer is written in the books; everybody knows the answer. No, he has to realize the answer himself. That means he

has to realize that his awareness is outside of the mind, and it has never entered the mind; it was only an identification. But even while he was identified with the mind, in reality the awareness was out.

So we are in the world, and yet we are not. In reality, we are not. Try it in some other ways. You are miserable: just try to look into it. You are in misery, but are you *really* in misery or out of it? And you will be surprised to find that although the misery is there, you are out of it. You are angry: try to see whether you are *really* in it or out of it, and you will always find yourself out.

And if you start finding yourself out of these things, these things will start dying in your life. They will lose their power over you. You will attain a greater freedom from all emotions, sentiments, thoughts.

The Path of the Mystic

Chapter #20
Chapter title: Tears of gratitude

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BELOVED OSHO,
WHEN I LISTEN TO YOU TALK ABOUT SUPERCONSCIOUSNESS AND THE BEAUTIFUL EXPERIENCES AHEAD OF US, I OFTEN FEEL LITERALLY UPLIFTED, AS IF MY BODY BECOMES WEIGHTLESS. ONLY MY HURTING BACK REMINDS ME THAT I AM STILL HERE! THIS EXPERIENCE IN YOUR PRESENCE IS SO PRECIOUS. BUT THIS FEELING CAN TURN INTO A PAIN WHICH IS NOT PHYSICAL. TEARS FLOW, AND I HAVE SUCH A DESPAIRING LONGING IN ME WHICH HAS NO DISTINCT DIRECTION. EVEN IF THIS EXPERIENCE DOESN'T HAVE THE LIGHT AND WEIGHTLESS QUALITIES LIKE THE FIRST ONE, IT IS TREMENDOUSLY RELIEVING.
WHAT IS THIS EXPERIENCE, OSHO?

Every day has its own night. If you feel uplifted and very pleasant, suddenly your body reminds you that you are not uplifted. That was only a feeling in my presence, not an actual existential experience. It turns into pain; it turns into a great longing to have it on your own and to have it every moment. Tears come to your eyes, and you don't feel the same feeling of being uplifted, but still there is a feeling of great relief.

The experience is very clear. First, you forget your actuality. Something triggers in you that makes you forget your reality, opens a window beyond. It is blissful and you want it to remain open forever, but it is not coming out of your own meditation. It is coming to you by being identified with me, by becoming one with my presence.

It cannot last long. Soon your body will remind you, your hurting back will remind you that you are on the earth, and the window has closed. Now it not only hurts your back, it hurts all over your being. Out of great helplessness -- what can you do so that the window can remain open forever? -- there is pain. But this pain is also sweet.

It is not the pain of a wound, it is the pain of a vision that was just here and is lost. It is different from ordinary pains; it is not physical. It is a pain that comes out of the longing, a deeply felt longing, to be beyond the body, to be uplifted into superconsciousness. You have just tasted a little bit of it, and that taste is enough to create the longing.

All these things get mixed up and tears come to you. Those tears will also be of mixed-up feelings: of

the blissful state that you had suddenly stumbled upon, of the lost treasure that was just so close by, of the longing to get it back, the sweet memory still lingering, the helplessness that you cannot do anything that can bring it up again -- because in the first place you did not do anything to bring it up. It has happened.

It will happen again, but a happening always has, as a shadow to it, a kind of helplessness. You cannot *do* it; it happens when it happens. It is not within your power, within your hands. All these feelings are mixed up in your tears.

Tears have a basic function, and that is of giving you relief. They wash all the confusion out of you. They take it away from you. They clean your eyes and your vision. So those tears are not of pain, not of pleasure, but of a tremendous experience that has been lost. The tears help you to be relieved of the pain. They refresh you again. They bring you back to the place where you were before you felt the feeling of superconsciousness, just a little ray of light entering into your being.

And it will happen again and again. But remember, it can only *happen* so don't feel helpless. It is nothing to do with you. It is just the nature of the experience that it only happens, it cannot be managed to happen. You have simply to wait. You have to wait, and you have to remain awake so that you don't miss it when it comes again.

A poem of Rabindranath Tagore... He is perhaps the only poet in this century who comes close, very close, to enlightenment. There are glimpses in his poems, in his words, which cannot be composed -- and he never composed them. Whenever he felt -- just as a pregnant woman feels the presence of the child in the womb, a real, authentic poet feels himself pregnant with something that is beyond him. Whenever he felt pregnant with a poem, he would close his doors, inform the people of the house that he is not to be disturbed, whatever happens. Even if the house is burned down, he is not to be disturbed. Nobody should knock on his door.

And sometimes it would take two days, three days. He would not eat, he would not come out of the room. Madly he was writing something that was going on within him -- he will figure out later on what it is, but first let it be transported to the world of language. And once he was finished with it, you will be surprised that he would weep. Tears would come to him; it was a relief and a joy that he had been able to bring from the unknown a few fragments. But he would cry and tears would be on his face because it was finished too soon. To be in that state was such a beauty, such a benediction: he never wanted to come out of it. Only in this way have his poems been written.

One of his poems is that there is a big temple... one hundred priests serve in the temple it is so big; there are hundreds of statues. And there *are* temples in India with hundreds of statues. In China there is a temple with ten thousand Buddha statues! Every statue needs to be worshipped: it is an all-day-long worship. Thousands of priests are worshipping ten thousand statues. And the worship has to be done according to certain rules and discipline.

This temple had one hundred priests; it was the most important temple in that area. The chief priest dreamed one night that God was speaking to him: "I am coming tomorrow to your temple. You have been worshipping for centuries, generation after generation; it is time for a visit. So tomorrow, be ready; I will be coming sometime."

The chief priest wakes up, but he is afraid to tell the other priests because they will laugh. God has never come to any temple; they have never heard that he comes to visit. It is just a dream.

But he thought, "In case he comes and finds us unprepared, it will be very embarrassing -- particularly for me, because I have been informed." And he thought it is better to feel embarrassed before the priests than before God, so he called all the priests and told them, "This has happened in the dream, and there is a very deep feeling in me that something is going to happen."

They all laughed and they said, "You are getting senile, old! You should retire now from being the chief priest. You have started dreaming that God is coming to give a visit to the temple! Have you ever heard...?"

He said, "I have never heard, but the dream was so real that I could not keep myself from sharing it with you. Now it is up to you. My feeling, as your chief priest, is that there is no harm. We can clean the whole temple; for years it has not been cleaned. Even if he does not come, the temple will be clean. We can clean every statue. So much dust has gathered everywhere. And we can prepare a good, delicious meal. When he comes we can offer it to him. We have been offering it to his statues, so today we can make even more special food, the best we can. We can bring flowers and we can put candles around the temple in case he comes not in the day, but in the night."

So from the early morning there was a lot of work -- cleaning, making food, decorating the temple with flowers. And it looked really beautiful. They were all waiting, and people were running to the door to see

whether he has come. They could see the road for miles from there -- it was on the top of a hill. The road was empty. Nobody was coming.

Finally, by the end of the evening they were utterly tired; they could not do the worship. They were all feeling guilty. Moreover, they had made all this decoration, special food -- and there was even no information about whether he had canceled his program or not.

They fell asleep early. They had lit candles; the whole temple was looking like a festival of lights. It was a beautiful scene on top of the hill. Still, once in a while somebody would wake up and go to the door to see whether he was coming or not. But it got to be the middle of the night and they said, "It is just that we got taken over by that senile idiot's idea and we wasted our whole day and got tired. This is no time for a visit, in the middle of the night. It is better we go to sleep." So they closed the doors. Up to then they were keeping them open. They closed the doors, locked the doors, locked the windows, went to sleep and forgot all about God.

And then he came. There is a sentence in that poem: "He always comes when you forget. He always comes when you are not even aware that he is coming. He always comes to the desireless mind, to the silent mind."

He came on a chariot... A golden chariot comes, and stops at the gate. The doors are closed. He gets down. The sound of the wheels of the chariot in the silence of the night, in the sleep of the priests...
Somebody says, "Perhaps a chariot is coming."

And somebody else says, "Shut up and go to sleep! This is no time for visiting a place; it is not a chariot but clouds in the sky making noise."

God stopped the chariot. He went up the long row of steps leading to the temple. He knocked on the door. Someone said, "It seems someone is knocking."

But someone else was very angry and he said, "You idiots! Will you allow us to sleep or not? Nobody is knocking; it is just wind hitting the doors. Just go to sleep and forget about his coming."

The doors were not opened. He turned back. In the morning, when the doors were opened they were surprised to see there were footprints in the dust that had gathered in the day on the steps leading to the temple. And they were not ordinary footprints.

In Hindu mythology God has the mark of a turning wheel on his feet. That turning wheel represents the whole world, and that mark was clear, even in the dust. He had certainly knocked, because they could see he had come: the footprints and then the returning footprints, and down there they could see the marks of the chariot's wheels going back.

Now they were in shock. Nobody was able to say anything -- what to make of it? The chief priest said, "I knew that if he had promised -- even in a dream -- he would fulfill it. But you thought I was senile, so I kept quiet. And whoever interrupted in the night, I thought he was right, but you all were so angry about being disturbed. And I can understand you too: you were tired, and the middle of the night is not the time for visiting. But the ways of God we do not know."

Now they were crying. They had missed something that had rarely happened. There was no precedent.

But the chief priest said, "There is no point in weeping."

They said, "We have been fools. It was not so difficult to remain awake in the night, but basically we are lazy. We could not even wait for God for one night. We could have been awake. And even though there were signs of his coming, we misinterpreted them: it is wind knocking on the door, these are the clouds making noise. We cannot forgive ourselves."

It is a beautiful allegory, a beautiful metaphoric statement. There are things which come to you; you cannot go to them. There are things which happen to you. All that is needed on your part is to be awake, alert, watchful and in deep trust; otherwise you will fall asleep. If the trust is missing, you will fall asleep.

It is doubt that brings sleep. The doubt goes on saying, "What is the point? Has he ever come? Have you ever heard? Is there any precedent? Any description in any scripture? Just go to sleep; you are too tired."

But nobody is too tired. Whatever they had been doing the whole day, they could have been waiting alert and awake if there was trust. But nobody trusted from the very beginning. They thought that the chief priest is senile. They agreed to clean the temple because that looked rational. For years no cleaning had been done. They agreed to bring flowers, to put candles. They said, "There is no harm; it will be just a beautiful festive day."

But all along they knew nobody is coming. The sleep was not just ordinary sleep, it was sleep supported by their logic, by their doubt. They knew nobody is coming -- it was for sure.

These experiences will be happening more and more to you because there are so few people. I want the

mystery school to contain only a few people so that they can be in immediate contact with me. Just remember one thing: whenever such a thing happens, be grateful and wait. If existence wills it, it will happen again; if it is not helpful to you, it will not happen again. But whatever happens will be for your good.

This is trust. And in trust you will find things are happening more and more, and you are growing higher and higher into the superconscious realms of being. Your tears will not be just unburdening you. Your tears will be of gratitude, of great thankfulness, because you have not done anything and something has happened. You don't deserve it, and it has still happened. Tears should be... and they will be coming, but they will be a joy unto themselves; they will be of gratitude.

Thankfulness cannot be expressed in words as far as existence is concerned. It does not understand language, but it understands tears.

BELOVED OSHO,
YOU SPOKE THE OTHER DAY OF HOW, WHEN AN INDIVIDUAL DIES, HE ALMOST IMMEDIATELY FINDS ANOTHER WOMB. BUT WHAT HAPPENS WHEN PEOPLE DIE EN MASSE, AS HAPPENS IN WARTIME OR IN AN EARTHQUAKE, FOR EXAMPLE? HOW CAN THERE BE THAT MANY WOMBS AVAILABLE AT ONE TIME? ALSO, IF A THIRD WORLD WAR SHOULD HAPPEN, OR AIDS ELIMINATES TWO THIRDS OF THE WORLD POPULATION, WHAT WILL HAPPEN TO THOSE SOULS FOR WHOM THERE ARE NO WOMBS AVAILABLE?

This is an intellectual question -- not of much significance. But this earth is populated right now with five billion people, two and a half billion couples. How big can an an earthquake be? Even how big can a war be? These billions of people are ready to receive new children, new guests, in their wombs. So up to now there has not been a problem. But if anything happens that is so big that souls cannot find wombs, then according to scientific calculation there are at least five million planets in the whole universe on which life exists. They don't know of what kind, on what level, but on five million planets... and this is a very conservative estimate.

If life exists on that many planets, there will not be any shortage of wombs. If a third world war happens, and life disappears from this planet, it will immediately start appearing on other planets where life has come to the point of human growth. But nothing dies, and no law changes, and the universe is big enough -- so big that scientists have not been able yet to count all the solar systems. And each solar system has dozens of planets.

They have not been able to count all the stars. As their instruments become more accurate, more far-reaching, they are constantly increasing their number. And now one thing is certain: that whatever their number is, it is not right because there is still space ahead. There is no limit to the universe. The vastness is really immense. In this vast universe, do you think it will be difficult to find wombs for five billion people? Just five billion people?

And existence has its way of working. Unless it has prepared a new home for you, it will not destroy this planet. This planet can be destroyed only if it is no longer worth saving and you can have new homes. Just as on a smaller scale... as your body becomes old, useless, a constant trouble, this sickness, that sickness, existence has a way: it simply gives you a new body. And the third world war... if it happens at all, it may be basically that this planet is already old and no more evolution is possible here.

We cannot say anything about existence. Everything remains a guess, but one thing is certain: before a home is taken, another home is already waiting for you. So if this planet dies -- and remember, every day planets are dying, every day new planets are being born. Not only planets, every day suns are dying and new suns are being born. It is a continuously renewing system. It does not allow the old, the rotten, the sick, the dead.

For life, there is such a vast existence available that there is nothing to be worried about. Perhaps it will be good, but one never knows. I trust that it will be good. Nothing can be bad. It may look bad -- the whole earth being destroyed. On this side it will look bad, but on the other side, if you are getting a better planet... Perhaps you need now a better planet for higher evolution.

Perhaps this planet does not give you enough energy for higher growth. Perhaps it has come to its climax: whatever it could do it has done. You need a better school. Only then will the world be destroyed; otherwise it will not be destroyed. If evolution is still possible here the world is going to remain, but it

seems we are stuck. For thousands of years evolution has been stuck. Once in a while somebody blossoms; that is an exception, not a rule.

But billions of people just go on rotating in the same circle without evolving an inch. Perhaps this universe has no more energy to give to you for higher evolution.

Nobody has been working in these directions. Everything comes to a point where the energy is exhausted. I am amazed about scientists who are working in these fields. They should look into the phenomenon of whether the earth has come to a point where it is exhausted and has no more possibility for people to grow more than they have grown; a full stop has come. Then it is better that people are transported to other places where evolution can become possible and they can reach to higher levels of being.

We don't know... in these five million planets there may be a few where man has reached to superconsciousness, where superconsciousness has become a common phenomenon. Or maybe there is one planet where the collective superconscious has become common. And the possibility cannot be denied that there may be a few planets, or one planet, where the ultimate has been reached, where everybody is enlightened.

So if this earth disappears, people will be moving to different planets according to their growth, according to whatever is needed for them to grow more. And all this happens autonomously.

In India there is a tree that grows its seeds with a little cotton around the seed, cotton wool. It is very rare; no other tree does that. But that tree does a very special thing -- a little cotton wool, and the softest cotton wool. The richest people in India use pillows made only out of that wool. It is difficult to get because to collect it... there is just a little around one seed. To collect it for one pillow you will have to go around many trees. It is the softest thing that I have seen. It does not suit me because it makes the head warm, and that I don't like. But its softness is incomparable.

And the reason why this tree grows this cotton wool around the seed is that when the seed falls from the tree it should not fall under it. It is a very big tree with long branches and a great shadow underneath it; the sunlight never reaches underneath it. If those seeds fall underneath it, they will die. They will never get the sunlight, and they will never grow. That cotton wool helps to send them far away. They cannot fall. They start flying in the wind and start going far away; miles away they will fall down somewhere. The tree makes it certain that they should not fall under it; otherwise they are dead already. They should go as far away as possible. Anywhere is good, except under the tree.

Now who manages it? Existence has an autonomous way of working. If you look into minute things, you can see how existence makes things function for their good. Now the seeds may be clinging to the tree and the tree may like to cling to the seeds, but existence does not allow that. They go miles away from the tree. They will fall somewhere, and they will become trees on their own.

The same is true if you look into anything in nature. Something immense, a cosmic consciousness, surrounds everything, and everything is happening within that cosmic consciousness.

I have seen a certain snakelike creature; it is not a snake, but it looks exactly like a snake. It is called a *sitakilat*. It is a beautiful black creature about two feet long, three feet long. *Sitakilat* means one strand of Sita's dark black hair. Sita is thought to be one of the most beautiful women in India -- she is Rama's wife -- so it means just a strand of her hair. A beautiful name they have given to it.

It is very difficult to make certain whether a sitakilat is a snake or not; but it is not a snake, so it is not dangerous at all. It grows in a certain grass which is almost black, by the side of rivers. Its color helps it to hide from the predators. It is a very innocent creature; it can do no harm to anybody. It is a vegetarian; it simply eats that grass. To protect it, it has the same color as the grass so no predator can find out where it is.

I used to take it into the class, and just letting it go in the class was enough to create havoc! Even the teacher was standing on his table and shouting, "Help!" I would be the only one laughing. And he would say, "You are laughing! -- and you have brought this snake here. You need to be rusticated from the school!"

And I said, "I have brought it here only because just the other day you said you are a very fearless man. Now you are standing, trembling, on the table! Just take care. That table may break, you may fall down. And the snake is approaching closer to you!"

And he would jump more -- "Help!"

And I said, "There is nobody to help. Everybody is trying to get on his own desk. Except me, nobody can help you! But what happened to your fearlessness?"

He said, "This is no time for philosophical discussions! I have small children, an old father, a mother, to take care of. You just take it out!"

I said, "You cannot see a simple thing: if I can take it out, that is enough proof that it is not dangerous. And I have brought it in my pocket. If it were dangerous, I would be in danger... although I don't have any children, any wife, any problem. If I die, I die, and the whole world dies for me. But can't you see a simple, reasonable thing? -- that if I can hold it in my hand"... and I would take it in my hand and bring it closer.

And he would say, "Keep it away. Keep it away! Don't bring it too close. Just take it out!"

And I said, "But what happened to your fearlessness?"

He said, "Forgive me that I mentioned it. I will never mention it again. I am not a fearless man. I am full of fears. And don't you try any other tricks on me. From where did you get this snake?"

I said, "I had to purchase it from a serpent charmer."

He said, "My God! So why is it not biting you or giving you any trouble?"

I said, "The snake charmer has taken out the small bag of poison that every snake has in its mouth. It has been removed, so this is absolutely harmless. You can try it."

"No! Just take it away!"

I said, "I am holding it in my hand and you can see that it is harmless. You can just touch it."

He said, "I would not touch it even if you were giving me the whole world. I will not touch it. I cannot believe whether the poisonous gland has been taken out or not; I cannot trust you. You simply take it out and never bring it here again!"

And that was such a good thing to drive the neighbors crazy with, to put it in anybody's shop and just watch the scene, watch what happens. The customers were running and taking their things that they have purchased and have not paid for. And the owner is not in a position to ask about money, to say that their bill has not been paid. He himself is standing high, trying to save his life! It is not a question...

And finally he would say, "This is not at all right of you. Why have you brought this here?"

I said, "I have not brought it. It wanted to come! I have been keeping it in my pocket and I told it, `Wherever you want to go, you just give me a little touch with your tongue and I will leave you.' I am absolutely innocent: it just gave me the touch here, just in front of your shop and I left it."

He said, "That leaving is okay, but what about my customers? Those thieves just took away things, even the things that they had not purchased. Those things were just put on the table to show them, and they took them and ran away as if they were afraid. And I myself was so much afraid that I could not think of anything except saving my life!"

I said, "This is not dangerous. It is a very friendly snake."

He said, "It may be, but never bring it here; even if it says, `Leave me here in this shop,' you should not leave it in my shop."

Across from him was a shop of sweets. Seeing this scene that man called me and gave me a packet of sweets. He said, "You take it, just as an advance. Don't do it here in my shop. Whenever you want sweets you can come, but don't bring this thing with you!"

And they would go to my parents: "Is your son a snake charmer or what? He is driving people crazy with a snake."

And my parents would say, "What can we do? We cannot follow him the whole day -- where he goes, what he does." But my father said, "We will ask because this is too dangerous."

And he asked me, "What is the matter? Why are you bringing snakes into the town?"

I said, "They are not snakes; they are innocent, snake-looking... just the shape and everything is of the snake. These fools make such... and they cannot see that I am keeping it in my pocket. And suddenly I take it out, and they go insane."

He said, "They will go insane, because how can they think that it is not a snake? And they may not have even seen a sitakilat because it is always in the mountainous area near the river. It never comes into the town. Nobody brings it into the town. How did this idea come to you?"

I said, "Just seeing the similarity. If you want me not to bring sitakilats, I can start bringing snakes."

One of the men in the town was a snake charmer, and I followed him and continuously harassed him: "Just tell me the trick, how to catch the snake."

He said, "We cannot tell you this; you belong to a good family, this is not your work. We poor people do this work and this is a family secret. I will teach it to my son."

I said, "You can teach it to your son; I will not be a competitor. In fact, I will be an advertisement for your snakes. Just you let me know what the trick is, how you catch the snake."

He refused me. Finally his wife said, "Why don't you tell him? He is not one to leave you alive if you... Every day he comes, and because he has found that you are not telling, he is now torturing me. He says, `It

is *your* husband; just show him a little power. He is not listening to me.' So you show him; otherwise I will show *you* something: no food today, and just get out of the house! That poor boy does not want anything else, he simply wants to know the trick. And if you don't tell him, I will tell him."

So finally he had to tell me. He said, "If my wife is supporting you, then there is no way, because now you have created more trouble for me. Every day you will be harassing her, and she will be harassing me. The trick is simple," he said. "Just take the snake's back part and give it a long... as if you are throwing it away. But don't throw it away, go on holding it. Just give it two, three times, the feeling that you are throwing it away.

"It breaks down its whole inner system, so it cannot turn and catch you. The whole thing is that the snake immediately turns. If you hold it, it immediately turns and catches hold of your arm, and then it is very difficult to get it off. First, it will go round and round the arm, and make its rounds tighter... so tight that you have to open your hand. And that is the moment -- when it is free from your catch that is the moment when it will bite you. It happens instantly.

"The biting is not dangerous. What is dangerous when a snake bites you... Those teeth are not dangerous, what is dangerous is a small bag on the upper side of his mouth. He bites, and then he turns upside down. The bag can throw out its contents only if the snake turns upside down; otherwise the poison will go into the snake's own body. So it turns upside down. First it bites, so your blood is there to catch hold of the poison. And then it pours the poison on the blood and the poison goes into your bloodstream.

"So the first thing is to make the snake so straight that it cannot turn around. Then there is no problem, then things are very simple. You can put it down, and somebody can hold it from the back. You can open its mouth -- but make sure that it is not upside down. Open its mouth and just take a pair of scissors and cut the small bag of thin skin. Once that bag is cut, the snake is absolutely harmless.

"But please don't do it, because it is our business."

"I know that. I have been watching your business."

Their business was that they would go around the cities and ask if somebody wants to have a snake caught. "If you have a snake in your house, we can catch it." And everybody is afraid of snakes, so people would give them money: "You try; see if you can catch the snake in our house."

And those were their own snakes that they had left outside the house! When they started playing on their flutes, special flutes for the snakes, their own snakes would go in. And the people would certainly think that the snakes are coming from their house. They would hold them very easily and put them into their small boxes. And they would say, "Now you need not be afraid. Any time any snake comes to your house, just call us."

They said, "We are poor people. This way we earn something. And there are so many people afraid in the world that just the idea that there may be a snake in their house is enough. But you should not start doing this."

I said, "No, I am not interested professionally; I am just an amateur. I will use your snake tricks on my teachers, on my neighbors. In fact, I can increase your profession. I can leave the snake in my neighbor's house, and they will all run out when the snake is going in, and then I can suggest to them that the only way is to call you. Only you can catch it."

They said, "We never thought about it. This is a good idea." And I helped those poor people. Help came even from people like doctors -- because everybody is so afraid of death.

One doctor was very much in politics. He was trying to stand for the presidency -- a very arrogant type. I told him, "You cannot win if you don't drop your arrogance."

He said, "What can you do? -- you are not even a voter."

I said, "I can still do something."

One day I left a snake in his house. He and his wife both ran out. The whole neighborhood gathered, and I said, "Look at this doctor!" And he had, in his dispensary, big bottles with dead snakes in them. In old doctors' dispensaries you will find that -- as if they are great researchers or something. And they have been purchased from the market. On their shelves really big snakes, dead, are sitting in big bottles. "He is afraid of a small snake that has entered his house and he wants to become the president of this city!"

He said, "I will not... but somehow take your snake out!"

I said, "I cannot do that. For that, a snake charmer has to be brought." The snake charmer came. He brought it out.

When the snake sits rounded, it raises its head just like this, moving his head. So this became the symbol to tease the doctor with! Now five thousand students... He would be sitting there and every student would

just show him the symbol. At first he remained calm and quiet. But how long...? Soon he started throwing stones and becoming angry. His neighbors told him, "You be quiet; otherwise this will become a wildfire." And it became a wildfire: even people who were not students started showing him the snake sign.

When the school closed, he would close his shop and we would have to knock on his doors: "Doctor, open! Somebody is very seriously ill!" And he would open and see the sign for the snake!

It became such a trouble that somebody really would be sick and he would not open the door. He said, "I know all about these sick people. Every day there is somebody serious... and there is nobody serious."

One day I was passing there and I saw his wife standing outside. I asked, "Where is the doctor?"

She said, "Why are you after him? His whole practice has gone to dust! Even his patients show him the sign." And while she was showing me this, he came out, and he said, "This is too much! You are my wife, and you are doing this with these people? Have you also become part of this company?"

He forgot all about being president and finally he had to move from the town to another town because he was losing his patients: everybody started thinking he is a little cuckoo. Why should he be so much concerned? If somebody is doing this, let him do it. And everybody was wise, saying, "Let him do it."

But how could he let me do it? It hurt him that he had become fearful and a coward and had lost his nerve and that this had become a symbol. I suggested to him, "This would be good for your election symbol! You are sure to win because your symbol is known to everybody."

And he said, "You were right. Although you are not a voter you can disturb my election. You *have* disturbed my election."

Existence is mysterious.

We cannot predict, because we do not know exactly whether this earth is finished or if there is still some potential left. The third world war is not going to depend on the Soviet Union or Ronald Reagan; these are just puppets in the hands of an unknown force which I call existence. But if existence decides that the earth is exhausted and now man will remain stuck and evolution will not be happening here, then it is better to let this earth be destroyed -- and men can move, according to their stages of evolution, to different planets.

Anyway, this time is very precious. Those who really want to evolve cannot find more precious a time. Evolve more and more towards consciousness. If you can become awakened, then there is no need for you to be born in any womb. If you cannot, then too you will be on the way, on some higher plane. And if you are born, you will be born on a planet where a higher plane of consciousness already exists and which is common there.

And it seems that this earth *is* in a hopeless situation. But everything in this world begins and ends; nothing can remain forever. Perhaps this earth, this planet, has come to its end. Then any excuse will do.

Science has discovered black holes in existence. You cannot see them; there is nothing to see. You can see only one thing: if some planet comes close to black holes, it is simply sucked in, and it disappears out of existence. That is the death of the planet. Because of the black holes, some scientists have assumed there must be white holes which give birth to new planets. That seems to be logical because in existence there is always a polarity. Black holes are almost certain. White holes are still a hypothesis. Even if a nuclear third world war does happen on the earth, and if man is stuck and cannot evolve more, then some black hole will simply suck it up.

Black holes are one of the most mysterious things in physics. We don't know anything yet, and perhaps we may not ever know anything, because we cannot go inside them. Once you are gone, then you are gone forever. You cannot return.

Those black holes are meant to decreate -- and they are doing their work. Every day some planet, some sun, dies, and the way it dies is by being sucked up by a black hole. It is just like death: death is a black hole into which you are sucked. But you are born into another womb. Perhaps there are white holes; perhaps on the other side of the black hole, there is a white hole. So on this side the old is dismantled, destroyed, and on the other side a new planet, with new potential, with new hopes, with new aspirations, is born.

The Path of the Mystic

Chapter #21

Chapter title: Only if love allows

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BELOVED OSHO,
WHAT ARE YOUR VIEWS ON SEXUAL ETHICS?

My views on sexual ethics are against all the views that have been held up to now. They were all repressive of sex; they were condemnatory and created a split in the human mind. The whole schizophrenia and all the perversions of man are rooted in those wrong sexual ethics.

I conceive of sex as a natural phenomenon. There is nothing profane in it and there is nothing sacred in it. It is purely natural life energy of tremendous importance. If you cannot sublimate it, it can destroy you; and it has destroyed humanity.

It is the energy man is born out of; everything is born out of it. Naturally there is no higher energy than sexual energy, but biological reproduction is not its only function. The same energy can have different creative dimensions. The same energy, joined with meditative practices, can be sublimated to the highest peak of consciousness -- what I call enlightenment.

My sexual ethics is not a law, it is love.

Two persons can be sexually related only if love allows. When there is no love, and only law remains as a binding force, it is sheer prostitution. And I am against prostitution.

It is strange that all the religions are the cause of prostitution in the world, but nobody stands up and says that prostitution exists because you have replaced love with law.

Law is not love. Marriage is valid only if there is love. The moment love disappears, the marriage is invalid. It means millions of people are living unlovingly, unethically, unnaturally, because of the religions that have forced the arbitrary bondage of marriage and have tried to make it permanent.

Life is continuously changing; nothing is permanent. Love also is not permanent. Only plastic flowers are permanent, real flowers cannot be permanent. If you are too addicted to permanence then you will end up with plastic flowers; that's how people have ended up with plastic marriages, plastic relationships -- phony, hypocritical. And it gives no pleasure to anybody.

There is a vast prostitution all over the world. Ordinarily when you go to a prostitute, you purchase her for one night. At least it is straightforward. But when you marry a woman, promising her that you will love her always, even beyond death -- and even before the honeymoon ends, the love disappears -- then you live in deception. Now you are using a human being as a thing, as a sexual object. I condemn it.

According to me love should be the only law, the only deciding factor.

And the energy of sex should not remain confined to reproduction only. It is simple to see the fact that animals are not sexual all the year round, they just have their seasons. In those few months or few weeks they are sexual; otherwise sex disappears. Why has man the capacity to be sexual all the year round? There must be a purpose behind it. Existence never does anything meaninglessly.

My understanding is that reproduction could have been managed within a few weeks, just as it is being managed in all the animals. But man has been given so much sexual energy... it is a clear indication that existence wants you to transform this energy into higher levels of consciousness -- and it *can* be transformed. Just as it can give birth to children, it can give birth to you. It can make you reborn, with a new vision, new bliss, new light, and a totally new being. All that is needed is that the sexual energy should be joined with meditation. And that has been my whole work.

That is my sexual ethics: sex energy plus meditation.

And it is the easiest thing to join them, because while making love, the moment you come to an orgasmic explosion your thoughts disappear, time stops. Suddenly you have melted into the other, you are no longer an ego. And these are the qualities of meditation: no ego, no time, no thinking. Just pure awareness and a melting into the whole.

Where sexual orgasm ends, meditation begins. They can be joined very easily. The easiest thing to do is to join them, they are so close.

My own insight is that people came to discover meditation through sexual orgasm because of these qualities. They could see that when thoughts stop, time stops, ego disappears and you are in a tremendously beautiful space. Although it lasts only for seconds, it has given you the taste of something that is not of this world, something of the beyond.

We don't know who discovered meditation, perhaps thousands of years ago. In the East we have books at least ten thousand years old describing methods of meditation. But any method brings the same qualities.

This is my feeling, that without sexual orgasm nobody could have been able to discover these three qualities. Once they discovered these three qualities, people of intelligence must have tried to experience them without going into sexual orgasm. Is it possible to attain to such a consciousness? Somebody must have succeeded, and since then millions of people have succeeded.

The whole of humanity lives in misery for the simple reason that they have the wrong kind of sexual ethics, a kind which teaches them to repress it. And the more you repress your sexuality, the farther away you are from meditation. The more you repress it, the closer you are to madness, not to meditation.

And now it is a fact established by psychoanalysis -- by the founder of psychoanalysis, Sigmund Freud -- that repressed sex is the basic cause of human misery, of all kinds of perversions, of all kinds of mind sicknesses. But the religions still go on preaching the same thing.

Sigmund Freud should be remembered as one of the milestones in the history of man. But his work is only half. He simply fought against repression; his work is negative. In itself it takes you nowhere; it is fighting against darkness.

My sexual ethics are a completion. Repression has to be dropped. And a deep acceptance, a deep friendliness towards your own energies, a loving intimacy with your own energies so those energies can reveal all their secrets to you... And joining them with meditation, orgasm becomes the door to the temple of the divine.

To me, if sex is the creative force in the world, it must be nearest to the creative center of the world -- whatever name you give to it. Creative energy must be closest to creation, to the creative source of it all.

People should be taught the art of converting sexual energy into spiritual enlightenment.

BELOVED OSHO,
DO YOU SEE A POLITICAL REASON WHY YOU ARE BEING SO TENACIOUSLY PERSECUTED -- BEYOND THE HISTORICAL FACT THAT ALL MEN OF TRUTH, LIKE JESUS, BUDDHA, SOCRATES, HAVE ALSO SUFFERED PERSECUTION?

Yes, there are political reasons too. In India I was persecuted. Attempts were made on my life because I was criticizing the philosophy of Mahatma Gandhi, and his followers were in power after the British empire left India.

I will give you one example. I was against Mahatma Gandhi, not for any personal reason, not for his intentions, but for his very idiotic philosophy. He was teaching that everything that has been invented after the spinning wheel is the devil's work. The spinning wheel should be the last development in technology, and everything after it has to be dropped. Now this is such nonsense.

The world is starving, dying. India itself cannot provide enough food, clothes, shelter for its people; and now India's population is nine hundred million. Half of India is going to die by the end of this century, just starving. And Mahatma Gandhi will be one of the persons who has to accept the responsibility for it.

With the spinning wheel, if you work hard eight hours per day, you can manage enough clothes for yourself for the whole year. But eight hours per day you have to work on the spinning wheel. Who is going to give you bread? Who is going to give you a house to live in? And what about your children? What about your wife? What about your old father and mother? What about times when you are sick, or when somebody else is sick, and you need medicine?

Stopping at the spinning wheel is more dangerous than anything man has ever conceived. It will bring

more and more poverty to the world, more and more sickness to the world, more and more people without education. The possibility of civilization will disappear. We will fall into a state of barbaric, primitive aborigines.

Mahatma Gandhi was against railway trains. He was against the telegraph. He was against everything that has proved tremendously beneficial and a blessing to humanity. It is one thing to be against nuclear technology, but to be against technology as such is simply insane.

When Morarji Desai became the prime minister of India -- he thinks of himself as the successor to Mahatma Gandhi -- he tried to harm me as much as possible. When he was chief minister of Gujarat, he tried to pass a resolution in the assembly that I could not enter Gujarat. The assembly simply could not believe it: "What kind of thing are you talking about? We may not agree with somebody, we can criticize the man, but to prevent him from entering the state simply means you are a coward; it simply means you don't have any argument." And he didn't have any argument.

And finally he became the prime minister of India. Then he tried as much as he could to persecute me, to persecute my people, because I was simply saying the truth, that the country is dying -- and he was teaching that if you start drinking your own urine all problems will be solved.

Certainly he seems to be the real successor to Mahatma Gandhi. While Mahatma Gandhi was alive, in his ashram one of his chief disciples, Professor Bhansali -- a well-educated man, a retired professor of a university -- lived for six months eating cow dung and drinking the urine of the cow. And Gandhi declared him to be a spiritual saint! Certainly Morarji Desai is Gandhi's spiritual successor.

Morarji Desai created so many legal troubles, without any foundation. He was gone within three years, but those troubles continue. He took away the tax-exempt status of the Trust which was working for me, without giving any cause. Now he is gone, but the bureaucracy is the bureaucracy: the problem continues. And because the tax-exempt status has been taken away, in all these years one and a half million dollars' income tax has accumulated. So now the income tax office is asking for one and a half million dollars.

He prevented me from being allowed to purchase any land, any house, any property. I don't have any money, but he also prevented my friends who have been trying to spread my word. The commune in Poona has existed for twelve years, but all the properties that we have purchased are not in our name; they are still in the name of their old owners. We have paid the money but the ownership has not been transferred.

In *every* possible way... but the reason was political. They were all exploiting Mahatma Gandhi's name in elections, and I was the only person in the whole country who was saying, "It is time that you forget Mahatma Gandhi. Thank him for the last time for trying to gain the freedom of the country, but now it is time to be free of him. The country needs technological progress; otherwise people are going to die."

Mahatma Gandhi was against birth control; I have been in absolute support of birth control. If they had listened to me... I have been talking in favor of birth control for thirty years. If they had listened to me... at that time, the population was four hundred million, but they did not listen. Now it is nine hundred million.

The economists, the mathematicians, have all been surprised, because they did not think the population was going to expand so much. They were thinking that by the end of the century India would have one billion people. Now they have had to change it, and the change is big. Now they say that by the end of the century India will have one billion eight hundred million people. Their earth is dying, it is so exploited. They don't have any scientific development. And birth control cannot be preached; it is against the religion, and it is against Mahatma Gandhi's preachings.

There is certainly a political persecution side by side with the persecution that every truth has to go through.

In Russia I have my people, but they have to remain underground; they have to meet in basements to meditate. They are not going to harm anybody. I am not a terrorist, I am a nonviolent man; my whole philosophy is nonviolence. They are just sitting silently, but the communist government of the Soviet Union cannot tolerate it: "What are you doing?"

The KGB is after sannyasins; they have found at least two hundred people. By torturing one person they found out another person's name... and endless interrogation, and threats. They have taken my books from them, they have taken their malas, they have taken their red clothes, because I have been against Marxist communism.

Marxist communism simply distributes poverty equally, and to distribute poverty equally is not, and cannot be, the goal of human evolution. Everybody should be rich -- and it is possible that everybody can be rich. There is no need of any revolution: all that is needed is a deep understanding that unless *everybody* is rich, you are also poor.

You may be rich -- but surrounded by poor people, what is the meaning of being rich? You may be healthy -- but surrounded by sick people, corpses, dead people, what is the meaning of your life? Can you celebrate it? Can you sing a song? You will be more ashamed than anything else.

So all that is needed is a pure understanding that now the means are available so that wealth can be created and the population explosion can be stopped; there can be a society which is rich. I am all for a rich society. But I am not for a society which, in the name of equality, simply distributes poverty.

Seventy years have passed since the Russian revolution, and Russia is still a poor country. What has changed there? Only one thing has changed: instead of rich people, now there is a communist clique, the people who have the power. The classes have not disappeared: a new class has come into being which is more powerful than any rich class ever was. And the country has become a concentration camp. In the name of beautiful words, an ugly reality has happened. The country is a concentration camp, and the people are poor. There is no question of any justice, and there is no freedom of expression or thinking.

I have condemned this. Naturally, the Communist Party has written books against me; articles against me have been published in Russia.

In America I had made a beautiful commune of five thousand people, living joyously with no question of class struggle. There was not a single beggar. In five years there was not a single baby born. They were working hard, they were meditating, and in the night they were dancing, playing on their flutes, playing on their guitars. It was a dream that had become real.

And we changed the whole desert that we had purchased. It was not a small place; it was one hundred and twenty-six square miles, a vast desert. We made dams, we cultivated land, we made houses for five thousand people. We had our own airplanes, our own buses, our own cars -- we had everything of our own. We had our own hospital, our own school, our own university.

And what happened to America? Why did they become so worried about us, who were just an oasis in a desert? The nearest town was twenty miles away. And we were not concerned with anybody else. We were enjoying ourselves.

They became worried because visitors started coming to see. And the word started spreading. If these people can convert a desert -- which was lying dead for fifty years and nobody was ready to purchase it -- if they can make it an oasis, productive, feeding five thousand people with vegetables, fruits, milk, eggs, everything that was needed...

And there was no need for any dictatorship of the proletariat; it was real communism. And to me, real communism always means that it has to be joined with anarchism; otherwise it is not real. If communism and anarchism are together, then it is real. Communism helps you to become richer; anarchism helps you to become freer, to have more freedom. Finally there is no need of any government. And there was no government for us. Everybody had his own responsibility.

The American politicians became worried because we were creating an example that could be dangerous: people's minds could get fired up by it. Even in the richest country of the world there are thirty million people who are beggars, on the street -- no house, no clothes, no food, no work. And America goes on destroying billions of dollars through stupid projects.

Just now a few rockets have blown up, and each rocket meant billions of dollars. And they are pouring their whole energy into nuclear weapons. I can't imagine who they want to kill, because already America and the Soviet Union together have enough nuclear energy to kill every man seven times. I don't think that everybody is a Jesus Christ, and that everybody is going to be resurrected seven times so you have to make so many arrangements. The truth is that even Jesus Christ was never resurrected; nature does not change its laws.

They became afraid of the commune because it was what all the great anarchists of the world, Prince Kropotkin and others, have been thinking of -- that a day will come when no government will be needed. And it was communism because there were no classes, but that does not mean that everybody was equal. That's again where I am not in agreement with communism. People should be given an equal opportunity to grow, but people are not equal. They have different talents; there are geniuses, there are musicians, there are scientists. Everybody has a unique personality.

People are not equal -- now it is a psychologically established truth, so the whole slogan about the equality of people is baseless -- but they should be given equal opportunity. For what? -- the equal opportunity to be unequal, the equal opportunity to be unique, to be themselves, to be whatever they can be.

I had invited the American politicians: "You should come and see before you decide anything." But they did not even have the guts to come and see what a beautiful oasis has come into being. And if we can create

such oases around the world in many places, they will become models for the coming society, for the coming humanity.

There was no money used in the commune. You might have had millions of dollars with you... they were useless. Your needs were fulfilled, but money as a means of exchange was no longer used within the commune. You could donate it to the commune because the commune could use it with the outside world; but I came to realize that once money is not used, suddenly the person who has millions of dollars and the person who has nothing are equal -- financially, economically. What they *have* does not matter; what they *are* matters.

America behaved absolutely illegally in destroying the commune. But they had to destroy it, they had to throw me out of America, because I could have created the same commune in another place. And not only were they not satisfied with throwing me out of America, they have been forcing every nation that is under their pressure not to allow me to settle anywhere. And I have done no harm to anybody. But politicians are mediocre people. They cannot afford anything that goes beyond their mediocre minds; it becomes dangerous to them.

They have nothing against me, but my ideas seem to be more dangerous to them than their own nuclear weapons. In a world where one mad dog from America bombs a small country like Libya, where a Russian nuclear project just goes berserk almost like human beings... amongst all these problems, the parliaments of the world are discussing me, discussing whether to allow me into their country or not. It is hilarious.

BELOVED OSHO,
WHAT IS ENLIGHTENMENT? IS IT DIVINE REVELATION?

It is not divine revelation, it is divine realization. And the difference is big. Divine revelation means something objective, like God, is revealed to you. You see some God, but you are separate from him and he is separate from you.

I don't believe in a God who is separate from us, who is separate from existence. I don't believe in a God who is a creator; I believe in a God who is creativity. To say it in other words, I don't believe in a God as a person, I believe in godliness as a quality.

So I say it is not divine revelation, but divine realization. You realize that *you* are God, and in realizing that you are God, you realize that everything is God -- that only God exists and nothing else exists. In the stones, in the trees, in the birds, in the people -- whether they know it or not -- the same principle, the same quality, is hidden at the very center of every being.

Enlightenment is becoming so full of light that you can see your own center and realize your godliness.

It makes a lot of difference -- with God as separate, man is only a puppet. He can never be free, he will always remain a slave. How can you be free of the creator? He created you. And why did he create you at a certain moment? -- why not before?

There is eternity in the past -- and Christianity says God created the world four thousand and four years before Jesus Christ. It must have been January 1st -- obviously. But what had he been doing until then? Just sitting and doing nothing for the whole of eternity? And then suddenly he creates this world. Not a great idea either -- a mess.

I was going on a trip. I went to my tailor and I told him, "You have to make my robe within seven days. And this time, no tricks: seven days means seven days."

He said, "As you wish. But remember one thing: God created the world in six days, and you can have a look at the world. I can create your robe in seven days, but then don't ask me, `What have you done?' It will be a mess!" He was right.

In six days... and after six days God got tired and he rested, and he has been resting since then. Strange tiredness! And it seems to be whimsical to suddenly decide to create the world. But you cannot depend on such a whimsical God. Tomorrow he may decide it is enough: destroy it. What can you do? With a God who is a creator you are just in the hands of somebody else who can make or mar you. Then your freedom and your individuality are meaningless.

Nietzsche is right when he says, "God is dead, and now man is free." He is putting two things together; that's his insight: God is dead, and now man is free. With God alive, man cannot be free.

I don't say God is dead -- because he was never alive! God is not an object outside existence. He is not a

creator, he is the innermost reality of existence. He is eternal; he has always been herenow, and he will always be herenow. The creation did not end in six days, it is still going on. It is an ongoing process. It is evolution.

But God has to be put inside it, not outside it. God outside, the world becomes dead and God becomes a dictator. God inside, in existence, makes the whole of life alive, everything vibrant -- and God is no longer a danger.

So I will not say enlightenment is divine revelation, no. All those who have said they had a divine revelation have simply dreamed about it, have been hallucinating. It was an illusion and nothing else.

Enlightenment is the realization: "I am not just a mortal. I am not just material, I am divine. In my heart of hearts God is alive, and what is happening in me is happening in everyone else." The only difference between one whom we call enlightened and the others is that he knows; he has recognized his inner being, and the others are fast asleep. But there is no qualitative difference. Those who are asleep may be awake tomorrow.

And in this eternity does it matter whether you wake up today or you wake up tomorrow? It doesn't matter. You can wake up early in the morning, you can wake up late in the morning -- eternity is available. You are free to choose when to wake up. You are free to choose if you want to have a little more sleep. Then turn over, pull the blanket up and enjoy sleeping a little longer... because it is God who is enjoying it. Don't be worried. Why disturb God if he wants to sleep a little more? And sooner or later you will wake up. How long can you sleep?

Enlightenment is awakening from a deep sleep, coming to consciousness from a state of unconsciousness. It does not need any God outside.

God outside is very dangerous. Its implications are ugly, because God outside means worshipping, praising him, praying to him, going to the mosque, going to the church, going to the synagogue. God outside will never allow you to enter within yourself: your eyes are focused outside -- and there is no God outside. You are looking into an empty sky.

The real juice of life is within you.

This very moment you can turn within yourself, look into yourself. No worship is needed, no prayer is needed. All that is needed is a silent journey to your own being. I call it meditation -- a silent pilgrimage to your own being. And the moment you find your center, you have found the center of the whole existence.

Archimedes, one of the great scientists, used to say, "If I can find the center of the world, I can revolutionize everything." But the poor man never found it; he looked in the wrong direction. If by chance in some life I meet him, I will say, "Archimedes, are you still looking outside for the center? The center is within you. And it is true: if you can find the center within you, you have found the center of the whole world, and you can revolutionize it."

That is the reason that all the governments of the world are against a single individual who has no weapons, who has no power. Strange! Sometimes I feel, have all these people gone insane, or what?

The European parliament has to decide whether to allow my airplane to land at any airport in Europe or not. Even my airplane landing... entering their country is not a question at all, just the airplane landing for refueling and they are afraid.

In London, my pilot said that his time was up; he could not fly any longer. He needed twelve hours rest by law, so he said, "You will have to stay overnight at the airport."

I said, "That's okay, there is no problem." But I did not have any idea that I am something like a nuclear missile! They wouldn't let me stay in the first-class lounge. My friends thought that perhaps they might create trouble: "It is your own jet plane; why should we allow you in the first-class lounge?" So they purchased first-class tickets for all my friends who were on the plane.

And that actually happened. First they said, "We cannot allow you because you are not traveling by commercial plane. Where are your first-class tickets?" We produced the first-class tickets, and we said, "Tomorrow morning we will be flying by commercial plane." The man disappeared. After a few minutes he reappeared, and he said, "You cannot enter the first-class lounge."

While he was gone he left his file on the table, and one of my friends looked inside the file. All the instructions from the government were there: even before I had come to the airport the decision had been taken by the government that I should not be allowed in the first-class lounge, that I am a dangerous person. But what can a dangerous person do in the middle of the night in a first-class lounge from where he cannot even enter into the city?

So I asked him, "What is the alternative?"

He said, "There is only one alternative: you can remain in jail for the night." And I had to remain in jail for the night! Perhaps it was -- it must be -- something unprecedented: without any crime, with the jet plane waiting, with tickets in my hands, I had to wait in jail for the night.

And then in the parliament there were questions about why I was not allowed in the lounge; and the only answer was, "The man is dangerous." And nobody bothers to ask, "What dangerous thing could he have done? Is he a terrorist? Is he carrying bombs? What danger was possible?"

I was arrested in Greece. I had not gone out of the house; for fifteen days I was only in the house. And the archbishop started creating a great movement in the government that if they didn't throw me out of the country he was going to set fire to my house. He was going to dynamite it, because "the man is dangerous -- he can destroy our morality, he can destroy our religion, he can destroy our tradition, he can destroy our church. He cannot be allowed here."

And in the twentieth century a government decides that a person who is just a tourist and who will be there only two weeks more... I had not left the house for two weeks, and for the other two weeks I was not going to leave the house; I was just resting there in a friend's house. They decided that I am dangerous.

And nobody even thinks that if a morality can be destroyed in fifteen days -- a morality which you have created in three thousand years -- what kind of morality is it? It is not worth having. What kind of church is it? For two thousand years you have been creating it, and a tourist can destroy it in two weeks. Strange! And just sitting in his house!

But it seems there is a conspiracy from government to government. They are sending messages to each government that wherever I am, I should not be allowed to stay.

And I am not a political man, I am absolutely apolitical. I have no interest in politics; that I leave to the mediocre people. My interest is in the evolution of human consciousness. But perhaps that is dangerous for them. Perhaps that is the danger that they are talking about, that if people become more alert, more conscious, then they are not going to support the politicians.

People have to remain retarded, stupid, idiots, so Ronald Reagan can remain president of America. Otherwise who is going to choose a third-rate cowboy play-actor to be the president of America? Can't you find anybody intelligent?

BELOVED OSHO,
DOESN'T YOUR RECURRENT REFERENCE TO THE WORD "ORGASM" CONTINUE TO PROPAGATE THE IMAGE OF THE "SEX GURU"?

Those who can understand me see clearly that I am the most anti-sex person in existence, because my whole work is to transform sexual energy into spiritual consciousness.

The pope can be the sex guru, the *shankaracharya* in India can be the sex guru, because these are the people who are repressing and teaching that sex should be repressed.

Whatever is repressed remains in you, and it takes perverted forms. It may become homosexuality, it may become sodomy; it may take the form of any perversion. The more you repress it, the more it will have to find some way out.

Homosexuality was born in monasteries -- it is a religious phenomenon -- because religions segregated their monks and nuns, and they were so adamant that men and women should not touch each other, should not talk to each other, should not even see each other. Where will their sex energy go? Nobody has bothered about their sex energy; they have simply been told, "You take the vow of celibacy." But the vow will not help because the vow is not heard by your biology.

In the monasteries monks became homosexuals, nuns became lesbians. And a very strange phenomenon... these people created the whole perversion of sexuality in the world because their insistence on a permanent marriage with no divorce created prostitutes. And because sex was repressed so much, their minds became full of sexuality.

Remember that sex is not in the genitals, it is in your head. There is a center in your head which controls your genitals; so if sex is repressed, it is not a question of the genitals.

There have been Christian sects who even cut off their genitals just so that their celibacy was absolute. But that will not make them sex-free, because the real center is in the head, from where sex is just an extension.

That's why you can just fantasize about sex and your genitals will be immediately affected; they are extensions of your mind. And once the mind becomes full of sexuality, then a new thing appears that your religions have created and are responsible for -- pornography.

One does not see the connection so clearly because it is a very indirect route to PLAYBOY, or PENTHOUSE, or other pornographic magazines, and to the yellow newspapers that live on ugliness and obscenity. But the real reason is that the pope, the *shankaracharya*, and Ayatollah Khomeiniac... these are the people who are giving juice to this pornographic literature.

If I am heard, and people accept sex as a natural thing and join it with meditation, all pornographic literature will disappear automatically.

Strange, that these religious leaders condemn pornography, and they are the originators of it. Such is the unconsciousness of the mind. Perhaps even they don't recognize it. They condemn homosexuality, but they don't understand the simple fact that they have created it by forcing people to be celibate. Now celibacy is unnatural. There is only one way to be celibate and that is brain surgery. Unless the sex center in the brain is removed, you cannot be celibate.

Delgado, one of the famous psychologists, was working on the sex center of a white mouse. He opened the mouse's head and fixed an electrode to the sex center. He put a remote controller in front of the mouse, and he taught the mouse to touch the remote controller. As he would touch it, he would go into a tremendous orgasm, trembling all over with joy, but it had nothing to do with the genitals because the sex center is in the head. The food was there, the drink was there -- everything delicious that the mouse liked -- but he didn't bother to eat or drink. He went on pushing the remote controller till he died. Six hundred times he had an orgasm, and then he died. It was too much.

The only way to make anybody celibate is to remove the sex center from the head -- which these religions have not been able to do. But once you remove the sex center from the head, strange things will happen to the person.

For example, we know that no impotent person has ever been enlightened. No impotent person has ever been a prophet or a messiah. No impotent person has ever been a genius in any field -- science, music, art, dance. In the whole history of man, not a single impotent person has been able to contribute anything. It seems that all creativity consists of your sexual energy. And if a person doesn't have sexual energy, perhaps he will become absolutely dull, lusterless; his eyes will lose shine. He will lose interest in everything; he may not live long. And there is no need... because sex is the energy that has to be used as a ladder for your higher growth.

I am not the sex guru.

I am the anti-sex guru, if anything.

The sex guru you can find in the Vatican. His perversion is not to touch women but to touch the earth; that is a perversion. Not to kiss the woman but to kiss the earth! This is a perversion. You just try sometime on the street kissing the earth, and everybody will know, "This man is perverted! What is he doing? Kissing the earth!" And particularly when the pope went to India... There, kissing the earth means you are kissing cow dung -- all the earth there is cow dung. But this is sexual perversion, nothing else.

The previous pope was a confirmed homosexual. Before he became pope he was a cardinal in Milan. And the whole of Milan laughed; it was the talk of the town, because he was always hanging around with a boyfriend. Then he was chosen to be the pope -- that was the last joke -- and he appointed his boyfriend as his secretary.

The word "orgasm" is a beautiful word. It simply means two persons' energies merging, meeting in a joyful wholeness. Man and woman are half, half of one whole. So when the whole comes together, there is tremendous joy. But because of the religions, millions of people never experience orgasm.

In India, I know that at least ninety-eight percent of women have never had any orgasm. In Indian languages there is no word for orgasm, for the simple reason that the Indian woman has been taught that she has to just lie down silently when the man is making love. Only prostitutes move and enjoy; ladies don't do that. So a lady lies down just like a corpse, and the gentleman, without the lady supporting him, is finished alone. There never comes a meeting of both energies at the highest peak of dance, so they don't know what orgasm is.

Ejaculation is not orgasm. Your whole body should go into such a dance that each atom is dancing within you -- and so should be the case with the woman.

But religions have prohibited it, saying that it is against a woman's grace to enjoy, so she remains with closed eyes. Even to open her eyes is against etiquette. And because the man cannot enjoy it alone... what he

is doing is simply masturbation, it is not something that can create an orgasmic state. And he is destroying the woman; her whole life she will never know what tremendous sources of joy she had in her own body.

The man will find some prostitute in order to find joy. To keep the wife a lady, a prostitute is needed. He is destroying two women. To make a woman a prostitute is the ugliest act that man can do -- to force her to sell her body. But because he has to maintain the lady in grace, the prostitute is needed. With the prostitute you may have a more vigorous sexual exercise, gymnastics, but you can't have orgasm there either because there is no love. Money cannot purchase love.

Only love and sex in their totality, accepted, blissfully enjoyed, can bring orgasm.

The word is very beautiful because it comes closest to the meditative state, which is orgasmic. It is orgasmic not in the sexual sense, but it has all the qualities of the orgasm. Buddha, sitting under his *bodhi* tree, is in an orgasmic state with the whole existence. His whole being is dancing with the wind, with the sun, with the rain.

The sexual orgasm is just a little window that opens into a wider and wider sky. You need not stay behind the window. You should thank your sexual energy that it opened the window -- but go outside, because far bigger experiences are waiting for you.

So those who call me the "sex guru" are simply stupid. They don't understand a simple thing.

I repeat again: I am the most anti-sex person in the whole world. If I am listened to there will be no pornography, there will be no homosexuals, there will be no lesbians -- there will be no perversions of any kind. And you call me the "sex guru"!

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN YOUR PHILOSOPHY AND THAT OF CHRISTIANITY?

It is a strange question -- strange, because Christianity does not have any philosophy, it has a theology. And there is a great difference between philosophy and theology.

Theology begins with a belief, with faith. And philosophy begins with doubt, logic, reason. Philosophy is thinking; theology is believing without thinking. If you think, you cannot be a Christian; you cannot be a part of any religion at all. No religion allows thinking, so no religion has a philosophy: they all have theologies.

So the first thing: Christianity has no philosophy. It says "believe" -- believe in the savior, believe in Jesus Christ, believe that he is the only begotten son of God, believe in God, believe in the trinity. But it is always "believe," and believing makes a man a hypocrite, because deep down you know that belief cannot become a truth. Deep down you know that this is only a belief; you have not experienced it. There is no base for it, it is baseless: a single doubt and the whole edifice will be shattered on the ground.

Now, a Christian believes that Jesus is born of a virgin mother. Can you *think* about it? If you think, doubt will be needed. You can only believe, and in believing... you know perfectly well that it is unnatural, it cannot happen.

Christianity says that Jesus was resurrected after his death. You have to believe it because there is no proof, no evidence. In the contemporary literature of Jesus Christ's life, even the name of Jesus is not mentioned. Do you think a phenomenon like a man getting crucified, getting resurrected, would go unnoticed? that a man who brings dead people to life would not be reported anywhere? that a man who walks on water...?

Do you think this man would have been crucified? He would have been hailed as the messiah by the Jews themselves, because what more do you want? -- none of your other prophets have done anything of this kind. But there is not even a mention that there was such a person as Jesus Christ. And he did not have a big following. Whatever following he had were uneducated, uncultured, poor people -- you can count them just on your fingers -- but not a single rabbi, and Judea was full of rabbis of great scholarship.

If you think, you cannot believe in these things. If you think about God, you cannot believe. So Christianity has no philosophy. *No* religion can afford to be philosophical; it can only remain theological.

I said it is a strange question because I don't have any philosophy either, but for a different reason. I don't have any theology either.

I don't believe in believing.

I don't believe in doubting.

I believe in searching, in seeking.

I have a way of life but I don't have a philosophy, so I cannot say, "These are the things that make my catechism."

And my whole way of life is simple, it does not need much philosophizing. It is simple: to learn to be silent, to learn to be watchful of your thoughts -- because as you become more and more watchful of your thoughts, thoughts start disappearing. And there comes a time when you are in a state of no-mind -- fully alert, fully aware, perfectly conscious, but there is nothing to be conscious of, there is nothing to be aware of. You are simply aware, simply conscious.

This is the most valuable moment in life, because in life and in existence all energy moves in a circle. When your consciousness cannot find any object to be conscious of -- and remember the meaning of the word `object'; it means a hindrance, an objection, a prevention. So when your consciousness has no objection anywhere and simply goes all the way, then it turns upon itself, because things in existence move in circles. A circle is the way in which all energy moves. And when your consciousness becomes conscious of itself, that's what I call enlightenment. It is a simple thing.

Philosophy is a big word. I don't like big words; they are always phony. My approach towards life is very simple and direct: I don't have any philosophy, I don't have any theology, I have only a methodology. And the name of my methodology is meditation.

So nobody needs to be converted, because I don't have a religion. The Mohammedans can come to me, the Hindus can come to me, the Jews can come to me, the Christians can come to me -- they *have* come to me -- because I don't require any kind of conversion.

I teach a simple method so that they can know their very source of life -- and knowing it is knowing godliness.

BELOVED OSHO,
ARE YOU PERSECUTED FOR YOUR IDEAS OR FOR YOUR ACTIONS?

My ideas *are* my actions; otherwise I am a lazy man. I have been telling my people that I am the lazy man's guide to enlightenment. Action! Just the very word freaks me out! But ideas are enough; they are more powerful than any action. I have only ideas, and I am persecuted for my ideas.

I have never done anything, good or bad, for which I can be condemned or praised. All that I have done in my life is to find out the truth about anything that is the concern of the moment and say it forcefully, emphatically, with the authority of my own experience.

And I don't think any action is needed. These thoughts will move on their own, from one mind to another mind, and will create the danger the politicians are afraid of. The danger is very imminent because they don't have any ideas to argue against me -- neither the politicians nor the religious leaders. That is their weakness. Preventing me from coming to their lands will not help: my ideas will still reach there. If they can reach to the Soviet Union, they can reach anywhere else without any trouble. They can prevent *me*, but they cannot prevent my ideas.

There was one case in America in which the other party wanted to take a deposition from me, and the judge allowed a deposition by telephone. And now I have been denied entry into America for five years by a federal court. I told my attorney there, "Enquire of the judge if I have been barred from coming into America totally or partially -- because my voice will be coming in, and in fact my voice is the thing. I don't have anything else. So why prevent *me*? If on the telephone I can talk to an American attorney, what is the point of preventing *me*, because I never do anything except talking."

The attorney said, "The point is very significant."

Because what else will I do? What else have I done in five years in America? I simply talk and go to my room.

No, I have no actions. And I don't believe in actions, because every action becomes somehow violent. And if they are so much afraid even of my ideas... if there were also some actions, then they would not tolerate me alive anymore.

They cannot kill me right now because they don't have any reason at all. They can try -- and that's what they are doing -- to prevent my ideas from reaching people. But that is impossible: I have my people all over the world. And ideas can be sent in different ways. For example, this is one of the ways of sending the

ideas -- your newspaper will be sending my ideas to thousands of people who may have never heard about me. And perhaps some of them will be turned on.

BELOVED OSHO,
WHEN I DIE, DOES MY INDIVIDUALITY REMAIN?

Yes, your individuality remains, but your personality disappears -- and you have to understand the difference between the two.

The personality is something that is given by the society, by the religion, by education, by your profession. You have got a certain personality. That will be gone because it is a social product. But you were born with an individuality of your own. With death, you will be taking your individuality with you. Everything else that you have earned on the way will be taken back; it does not belong to you. Your degrees, your prizes, your awards, your Nobel prizes, your prestige, your reputation -- everything will be dropped. That I call your personality.

But you have an individuality -- innocent, just the way you were born... utterly clean, a *tabula rasa*, nothing written on you, no name, nameless. You will go beyond death with that nameless, innocent individuality. That is your soul that never dies. It is eternal: it has always been here and it will always be here. It will take different forms -- that means different personalities -- until one day you become so fed up with personalities that before death drops them, you yourself drop them.

That's what I call renunciation, *sannyas*: what death does, you do on your own accord. Before death, you drop all your personality, all your degrees, all your respectability, your name, your fame, everything, and you become an innocent child, reborn. When you can have the taste of individuality here, why wait for death?

And this is one of the ways to defeat death, because then death won't have anything to take away from you. You will die consciously. The reason death has to make you unconscious is to take things from you; otherwise you will cling to those things and you will not leave them.

Sannyas is a suicide -- a suicide of the personality -- and a rebirth, a rebirth of individuality. And the innocence and the freshness and the beauty of it is just beyond words. It is simply an ecstasy that goes on growing every day bigger and bigger. It knows no limits.

The Path of the Mystic

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BELOVED OSHO,
HOW DOES THE MAN OF ZEN TAKE HIS TEA?

For the man of Zen everything is sacred -- even taking a cup of tea. Whatever he does, he does as if he is in a holy space.

There is a story about Moses. When he went on Mount Sinai to meet God and to receive the Ten Commandments, he saw a miracle happening: a green bush, lush green, and inside it a beautiful flame, fire. As he approached it somebody shouted from the bush, "Take your shoes off. This is holy ground." The Judaic interpretation is that the flame was God himself. That's why the bush was not burning, because God's fire is cool. And Moses unconsciously was entering into the area which was like a temple or a synagogue: the living God was there. He took his shoes off and went in.

I don't think there is anything historical in it, but there is one thing significant: that wherever God is, the ground becomes holy.

Zen approaches things from the very other extreme: wherever there is sacredness, God is. Wherever there is holiness, God is. Not vice versa -- not that God's presence makes any place holy, but if you make *any* place holy, the presence of the divine, of godliness, is immediately felt there. So they have tried to bring the sacred into everything. No other religion has gone that far, that high, that deep. No other religion has even conceived the idea.

In Zen there is no God. In Zen there is only you and your consciousness. Your consciousness is the highest flowering in existence up to now. It can go still higher, and the way to take it higher is to create your whole life in such a way that it becomes sacred.

A cup of tea is the most ordinary thing, but they make in every monastery a special temple for drinking tea, surrounded by beautiful trees, ponds... a small temple. You enter into the temple, taking your shoes off, and Zen believes, "Where you leave your shoes, leave yourself too." So you enter into the temple absolutely pure, uncontaminated.

In the tea house, the tea temple, nobody talks. Only silence deepens. Everybody sits in the Zen meditative posture. The samovar is preparing the hot water for the tea, and the sound of the samovar has to be listened to as carefully as you have listened to your master. It does not matter what you are listening to, what matters is *how* you are listening.

Zen changes everything and takes a far more significant posture: it is not a question of what you are listening to, it is a question of how you are listening. So it doesn't matter whether the master is speaking or the sound of the samovar. And everybody is sitting there silently while the tea is being prepared.

Listening to the samovar... slowly the aroma, the fragrance of the tea leaves fills the temple. You have to be available to it as if it is divine grace. It is transforming everything small -- the smallest, most negligible things -- into something very significant, meaningful... giving it a religious color. And then the woman who is tending the tea will come to you. Her grace in pouring tea into your cups, and the silence, and the sound of the samovar, and the fragrance of fresh tea, creates a magic of its own.

Nobody speaks. Everybody starts sipping the tea, tasting as totally as possible, being in the moment as intensely as possible, as if the whole world has disappeared. Only the tea is there; you are there -- and the silence.

Now a very mundane affair... all over the world people drink tea and coffee and everything, but nobody has been able to transform the character of the mundane into the sacred.

As the tea is finished, they bow down to the woman in respect. Slowly they go out of the temple without making any noise. In fact people all over the world don't *enter* into temples with such silence; in the temple all kinds of talking and gossips are going on. Women are enquiring about each other's jewelry and clothes -- in fact they go there to show off their jewelry and clothes; they don't have any other place to exhibit their possessions. All the temples and churches are nothing but gossiping clubs where people go to gossip about all kinds of mundane things. They destroy the whole meaning.

And Zen has changed a very ordinary thing into an extraordinary experience. You will never forget drinking tea with a man of Zen. You will be fortunate if the master is present. Every gesture is filled with significance.

It is called a tea *ceremony*, not tea drinking. It is not a tea shop or a tea stall, it is a temple: here, ceremonies happen. This is only symbolic. In the whole of life, around the clock, you have to remember that wherever you are it is a holy land and whatever you are doing it is divine.

But just remembering will not be of much help. It is supported by meditation; otherwise it will remain a mind thing, it won't go deep. That meditation is always there to give it depth. So the whole day in a Zen monastery, from the morning when people get up till the night when they go to sleep, is a long prayer. They are not praying -- there is no God to pray to -- but they are prayerful, they are thankful, they are grateful.

And with the meditation in the background, each small thing starts having new significances that you had never thought about.

Who had thought that a cup of tea could have some spiritual significance? But in Zen it has. If you look just on the surface it may look like a ritual. If you are an outsider, it may look like a ritual. You have to be an insider to understand that it is not a ritual; they are really living it, enjoying it, because behind it is the world of meditation, silence.

It is not only the silence in the temple; a greater silence is within them. It is not only the holiness outside; a greater holiness is within them. The whole day they are whole -- whatever they are doing: cleaning the grounds of the monastery, working in the garden, cutting wood, carrying water from the well, cooking food. Whatever they are doing, they are doing so totally that unless you are an insider you can see only their action. You will not be able to see from where that action arises -- the oceanic depth within them.

It happened:

One emperor of Japan went to see Nan In, a famous Zen master and one of the strangest masters of all. The emperor had heard much about him. Many times he had invited Nan In to come to the court, to be a guest of the emperor, but he always received the message, "It is always the thirsty who goes to the well, not the well to the thirsty."

Finally, the emperor decided to go himself. When he went inside the gate of the monastery... it was on a mountain, surrounded with thick jungle, and one man was chopping wood. That was the first man he met.

The emperor asked him, "Where is the master? Can I see him?"

The man stopped and said, "Yes, you can see him. Just go directly ahead and you will reach the place where he lives." And he started chopping wood again.

And as the emperor was going on he shouted, "Don't disturb the place. Just sit down and wait. The master comes whenever he feels like coming. That is his mastery."

The emperor thought, "Strange people. Just a woodcutter, but he talks with the emperor in such a manner that if he were in the court he would have been beheaded! But here it is better to be silent and go."

So he went and sat at the cottage where the master was supposed to come. After a few minutes, the master came. And the emperor was puzzled, because he was dressed in the robe of the master, but his face looked exactly like the woodcutter.

Looking at his puzzled face, the master said, "Don't be worried, we *have* met before. I was chopping wood; I had directed you to this place."

The emperor said, "But why did you not say then and there that you are the master?"

He said, "At that time I was not. I was just a woodchopper, a woodcutter -- so totally involved in it that I had absolutely no place left for the master. That's why I told you to wait, so that I could finish with my wood, take a shower, put on the master's robe, remember that now I am a master, and be total in it. Now I am ready. For what have you come?"

The emperor said, "I have completely forgotten for what I had come! Seeing the situation, that the master chops wood -- don't you have disciples? I have heard that you have five hundred disciples."

He said, "Yes, I have. They are in the monastery, deeper in the forest. But chopping wood is such a joy that I would rather chop wood than be a master. It is such a sacred, such a blissful feeling, the cool breeze, the hot sun, the whole body perspiring, and each hit of the axe making the silence of the place deeper. Next time you come, join me! We do all kinds of things which are necessary, but one thing remains common, as a golden thread running through all actions, and that is meditation. And meditation makes everything divine. Then actions don't count. What counts is your consciousness at the moment of the action."

This is changing the whole ideology of ordinary mind: it judges the act, it never bothers about the consciousness out of which this action is born.

An action coming out of meditation becomes sacred, and the same action without meditation is mundane.

We have made our lives full of mundane things, mundane acts, because we don't know a simple secret that can transform the quality of everything that we do. And remember, if you don't know the secret of transformation, amongst those mundane things you are also mundane. Unless you have a consciousness which makes you sacred and holy, which is going to transform everything that you do into the same category in which you are...

Whatever you will touch will become sacred.

Whatever you will do will become holy.

Zen is the very essence of all religions, without their stupid rituals, nonsensical theologies. It has

dropped everything that could be dropped. It has saved only that which is the very soul of religiousness.

So even drinking a cup of tea with a Zen master, you will find you are participating in a religious phenomenon.

BELOVED OSHO,
ALL MY LIFE I EXPERIENCED MANY SITUATIONS IN WHICH I FELT IMPRISONED, ENCAGED. AS SOON AS I COULD MANAGE, I ESCAPED -- AS A CHILD, NOT FAR AWAY, BUT AFTER THE AGE OF FOURTEEN AS FAR AWAY AS POSSIBLE. EVEN LIVING IN YOUR PRESENCE THIS HABIT IS SOMETIMES THERE, BUT IT FADES COMPLETELY AS SOON AS I LOOK INTO YOUR EYES -- THEN WHAT A TREMENDOUS RELIEF. WHAT IS HAPPENING, OSHO?

People are escaping from places, from persons, from things, because they have an immediate, intuitive feeling that this is not the place where they belong -- it is somewhere else. These are not the people to whom they belong. There must be some people somewhere to whom they belong. Some children can be very acutely aware of the feeling.

And when you look into my eyes, the feeling disappears because you need those kind of eyes; you have been looking for them without knowing it. Your escape has been a search.

The word `escape' is condemnatory. You have been *searching*, and because you were not finding in one place you were rushing to another place; not finding in one person you were rushing to another person. And this is happening all over the world: people are changing places, changing their lovers, changing their friends, changing their jobs, but somehow, nothing seems to fit. Their inner thirst remains the same. Not only the same, it goes on increasing as they grow up.

If it happens looking into my eyes that your desire to escape disappears, that means you have found the key. You need such a presence, you need such people, you need such eyes around you. You yourself need such eyes, with the same depth, with the same clarity, with the same insight -- and you will find yourself at home.

And nobody escapes from home. Everybody is escaping *for* home, because everybody has been placed somewhere else. Nobody has taken care of your inner needs. Your parents, your society have taken care of your outer needs... and they cannot be condemned, because nobody has taken care of their inner needs. Inwardly they are empty.

Perhaps they cannot escape so easily because there are so many bonds. The wife is there, the children are there, the job is there.

That's why every younger generation is the one which is receptive to new ideas, to new experiences, to new spaces, because they are still not in a bondage. They can escape from things, in search of the home. And in this past thirty years the phenomenon has become very prominent, for the simple reason that in the past the younger generation never existed.

You will be surprised to know that the younger generation is a very contemporary phenomenon. In the old countries like India, where eighty percent of people live in villages and have no contact with the contemporary world, it is still the same: there is no generation gap, because there is no younger generation to create the gap.

Things move in such a way that by the time a child is six, he starts working with his father -- small things he can do. If the father is a farmer, he goes to the farm, he takes his father's food to the farm -- small things -- he takes the cows from the farm to the house, whatever he can do. He has not yet become a young man; he is a child, and he has taken a quantum leap -- he has taken responsibilities. The time of youth between six years to twenty-five years is missed by him.

By the time he is ten or twelve he has almost learned the trade, the job. His father may be a goldsmith, and he is learning the secrets of it.

His father may be a gardener, and he is learning the secrets of it. When the time to escape and feel free comes, he is already in bondage.

By the age of twenty he will be married, have his own children, his own job, his own responsibilities -- he cannot become a hippie; he cannot go to Kabul, to Kulu Manali, to Kathmandu, to Poona, to Goa. He cannot escape anywhere. The whole route every young person has to travel, he cannot -- he has too many responsibilities. He has to follow his father, step by step, because his father is not only his father but his teacher too. He is teaching him his profession.

That's why in old cultures, in old civilizations -- and they are still in existence -- the older person is respected, because there is no way for the younger person to know more than the older person. The only way to know is experience, and experience comes with age. You are respectful to the person who has more experience. The oldest person becomes the wise man because he has lived his whole life, and life has not been changing for centuries, it is just going on the same. So the wise man can suggest things to you which younger people cannot know; they have to be respectful.

It is in the contemporary world that a tremendous revolution has happened. It has created a new phenomenon -- the younger generation. Because of the schools, colleges, and universities, these people have no responsibilities. The idea of child marriages is condemned, so they are not married. They don't have children. They don't have any jobs. Their parents have all the responsibility for their education. So up to the age of twenty-five they are completely without responsibilities.

And this is the time when the mind is the most romantic, because this is the time -- between fourteen to twenty-five -- that they are most sexual. Their sexual energy makes them romantic, and their sexual energy makes them great idealists. Somebody becomes an anarchist, somebody becomes a communist, somebody starts thinking about utopias -- how the world should be. Moreover, at the age of twenty-five, when they come home from the university, they cannot accept that the old people know more than they do.

Now a new dimension of knowing has opened -- that is education. The older people may know much through experience, but the younger people have known a hundred times more through education. Hence, all over the world the respect for the old, for the elders, has declined. It was resting on a certain foundation and that foundation has disappeared.

Now the latest knowledge is known by the younger person. The older person is carrying out-of-date ideas. And ideas are changing so fast, science is progressing so fast, that even professors have started feeling they are no longer respected because whatever they know is almost out of date. When they graduated from their universities it was the right thing; now twenty years have passed. In twenty years so much has changed that any intelligent student can beat them -- about anything; he just has to go to the university library and look into books which have been published about the subject in these twenty years.

When I was in the university, I had proposed to my vice-chancellor that at least once in a year there should be a debating competition between the teachers and the students.

He said, "What are you saying?"

I said, "When you can have a tennis competition between teachers and students, a volleyball match between students and teachers, what is wrong with my suggestion? In fact those are physical things; this is far closer to the work of a university -- an intellectual competition. And it will help the whole university to know how backward their professors are.

"And these professors continually demand that they should be respected. They don't know that in the old times elder people were respected -- even professors were respected -- but the reason for it has disappeared. It is good to make it clear to them that they can be respected only if they can remain ahead of the students."

He said, "You seem logical about it, but it is a dangerous thing. If some student wins the trophy and the professors lose, whatever respect is left will also disappear!"

I said, "It *should* disappear. They will have to learn. You will have to create new methods, refresher courses for the teachers. When students are on holidays for two months in the summer, the professors should go for a refresher course so they are not behind the students. They should remain ahead. Only then they can have respect; otherwise they cannot have respect."

And why are these young people so rebellious? They are really in search of their true identity. Nobody has told them who they are. And they are doing all kinds of strange things... but it is on the way to finding themselves. They are being violent because they are feeling angry against the older generation, against their parents, against their teachers, and their anger turns into violence. You have created a new generation, the younger generation, but you have not been able to provide something nourishing to them.

The younger generation is feeling very empty, and it has no responsibility, so it is trying to escape -- from one thing to another thing, trying all kinds of things: drugs, yoga, anything that accidentally they come by, hoping "perhaps this is the thing for me." But there is no guidance, and the gap goes on becoming bigger. Parents and children are almost no longer on speaking terms, because children think these old people know nothing, and the old people think that these children are just a nuisance.

And the gap will be growing bigger and bigger every day, because science is finding means to lengthen your life. If your life is lengthened, if people start living one hundred years, one hundred and twenty years, then the only way will be to give to the younger generation even more years, so that everybody can become

a Ph.D., everybody can have a D.Litt., a D.Sc., and we can create more education to fill their lives. Perhaps at the age of thirty-five they will be released from the university; otherwise what will they do?

The older people are experienced in their work and they are doing their work. But a person who has been completely without any responsibility up to the age of thirty-five will create a totally different kind of structure. He won't listen to anybody, and he will not have any identity of his own.

The situation can be changed into a very beautiful world. For example, I have been teaching in the university but no student has felt any generation gap between me and him, on any count. It was not only a question of knowledge...

The first day I entered my class the girls were sitting on one side and the boys were sitting on the other side, leaving six rows of benches in between. I said, "I cannot tolerate this. What nonsense is this? Am I going to talk to these benches? You just get up and be mixed, and sit in front of me."

"But," they said, "every professor says that girls should sit separately and boys should sit separately."

I said, "That is their problem, not mine. I don't like the girls sitting that far away from the boys, and the boys throwing small notes -- `I love you' -- and the girls returning answers. I don't like this. Just be close, and whatever you want to say, say into each other's ears. There is no problem. This is the time to love, and you are wasting it in throwing paper notes. When you are going to love?"

I mixed them. They looked at each other with a great suspicion. They were still sitting in such a way that nobody touches anybody. I said, "This won't do. Sit relaxedly. Touching a girl or touching a boy is not a sin. It is a cold day and you will feel warmer. Be warmer!"

They said, "My God! If the vice-chancellor comes to know, they are going to throw this professor out!"

They loved me all the years I was in the university. And other professors were asking, "What is your secret? You have only ten students, but at least two hundred attend your class who are not your students. They are dropping out of their classes and coming to listen to you. What is your secret?"

I said, "There is no secret. I simply don't allow any gap between me and them. I am always ahead of them; they cannot be ahead of me."

I had told them, "Anybody who wants to go out of the class should go out; there is no need to ask me, because if you want to go out who am I to prevent you or to permit you? You simply go out -- just don't disturb anybody. If you want to come in in the middle of the lecture, simply come in and silently sit somewhere. No need to ask, because *that* disturbs. Your coming and going does not disturb me."

But nobody was coming and going. The class was full before I came and I had made it clear to them that nobody stands when I come into the class. That was a routine: students should stand up to show their respect. I said, "That is absolutely unnecessary. No exercise of standing up and sitting down can make you respectful towards me. So just remain sitting."

The simple thing that was needed was there should be no gap in any way. I had told them, "Remember, if I don't come, wait for me for five minutes and then disperse silently. That means I am not coming. And this will be often, because I am out of town and I am without leave. The university cannot grant me so much leave. I will complete your courses, so don't be worried about it. Just wait five minutes for me and then leave the class silently.

"And if you don't want to come, I will wait five minutes for you, and then I will leave. Neither will I ask you why you don't want to come today, nor have you to ask me why I have not come. This is an agreement."

And for nine years continuously I was traveling all over the country, but I was supposed to be teaching in the university. Not a single student reported that I was outside the city and I had not taken any leave from the university. They all protected me because I was protective to them. I never took their attendance. I simply marked them present every day -- and that too, not every day, but by the end of the month when the register would go to the office, I would just list everybody as present.

And almost everybody *was* present, unless there was something urgent -- somebody was sick, or somebody had an accident; that was another matter. We had such an affinity that the whole lot of professors were jealous, because they were continuously in a fighting state with the students; the students were striking and fighting and fasting, and all kinds of things were going on, but not in my class. Because if they had told me, "We want to strike," I would have asked, "How many days? -- so I can have a trip, because you will be on strike so I am free."

The new generation is really in a difficult situation; it cannot adjust with the old. It knows much more than the older generation. It knows that those old people are just senile, but it does not know where to go from here. What to do to find yourself? In the past nobody had that trouble. The goldsmith's son would become a goldsmith; it was destined. The carpenter's son would become a carpenter. From such a young age

he would start helping his father by bringing instruments, tools, and by and by he would become an apprentice to his own father. Finally he would replace his father. There was no time left as a gap.

And what a gap! A gap of at least twenty years in which you don't know who you are, where you are going, what you are doing, why you are doing it -- all questions, so people are trying to escape. Every place they reach, they find this is not for them.

It is natural. You are looking for your identity. You are looking for a group of people who feel like you, whose hearts beat like you. You are missing a guide which the older generations never missed. Their fathers, their grandfathers were their guides. They found them ready-made in the home. There was no need to go anywhere.

The new generation cannot accept them because it knows much more than they know. It wants someone who knows more -- not only knows more, but *is* more -- who has more *being*.

That's why, looking into my eyes you feel that the fever of escaping from everywhere has disappeared.

We need more and more people who can give this sense to hundreds of young people, that they have found a guide, a friend whom they can trust, who can become their hope.

And that's my idea of what we will be opening in different countries. First I have to make the model of the mystery schools in one place. And we will be opening them all over the world, so the young people who have no guidance and fall into the hands of exploiters, fools, all kinds of con men... this can be stopped. These mystery schools can fill the gap -- the generation gap. They can create respect for your parents and they can create the art of bringing up your own children when the time comes. And they can give you an experience of your own being.

This is a great necessity. If it doesn't happen, then the younger generation is going to be terrorist, or all kinds of things they will do -- Hare Krishna movement, which is simply foolish, Witnesses of Jehovah... but they will be caught somewhere. If they cannot find the right place they are bound to be caught somewhere.

They used to become hippies; now that has gone out of fashion. Now there are punks, skinheads, and all kinds of stupids! -- but really they are in a vacuum, and they want a certain identity. So any will do, and they will do all kinds of acts which are destructive for no reason at all, for the simple reason that they are doing something -- something of great importance.

The mystery schools can manage all these people slowly slowly.

Thousands of hippies came to the Poona ashram -- and changed. They had not come to change, they were just on their route towards Goa. And somebody told them that just in the middle is Poona -- nothing to lose, just a one or two day visit. But they never left Poona. And nobody told them to change, just the whole atmosphere... and they dropped their dirty habits. They looked more human and smart and soon there was no way to find out who had come from the hippie lot and who had come from the straight people. There was no way, they were all alike.

All these people can be absorbed in the mystery schools. We just have to create magnets for every mystery school, which is not a difficult job.

BELOVED OSHO,
IS THE WATCHER AMUSED?

The watcher cannot do anything except watch. If it is amused, it has lost its watching. There may be amusement but that will be part of the mind. The watcher will watch it, too.

The watcher cannot do anything else but be a watcher. The moment it does anything else, the watcher slips back and it is the mind.

The watcher is not amused.

And there is nothing in the world for the watcher to be amused about. The world is so miserable that if the watcher could weep and shed tears *that* may have been the right thing for it to do, but it has no eyes, no tear glands.

So remember it: even when you are feeling blissful, it is not the watcher who becomes blissful. The watcher is still watching the blissfulness. Whatever happens, the watcher simply reflects it. That's why, ultimately, when everything has gone, only the watcher remains. Its experience can be compared with no experience of your mind. Blissfulness, ecstasy, benediction -- they are all below it; it is always behind them. It is simply the watching.

There is one temple in India. In that temple there is no statue. Just on a marble rock there are two eyes. They signify the watcher. No expression in those eyes.

That's why the ultimate experience cannot be expressed, because it is only a mirror which reflects nothing.

So the watcher is not amused. He is the mind which can be amused. The watcher is still watching it.

The Path of the Mystic

Chapter #23
Chapter title: Fall into trust

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BELOVED OSHO,
IN THE SIXTIES AND SEVENTIES NEUROLOGISTS BECAME VERY INTERESTED IN AN AREA OF THE BRAIN STEM CALLED THE "RETICULAR FORMATION." IT IS SAID THAT THIS IS THE AREA THAT FILTERS INPUT INTO THE BRAIN WHILE WE ARE ASLEEP. THUS, A MOTHER SLEEPS THROUGH ALL SORTS OF NOISES, BUT WAKES THE INSTANT HER CHILD CRIES -- THIS FUNCTION WAS SAID TO BE ACHIEVED BY THE RETICULAR FORMATION. IT SEEMS THAT DURING SLEEP THERE IS ONE ELEMENT WITHIN US WHICH REMAINS AWAKE. DOES WITNESSING HAVE ANY RELATIONSHIP TO THIS PHENOMENON? DOES WITNESSING BELONG TO A PART OF THE BRAIN?

The witness is not part of the brain, but the witness *uses* the brain as a mechanism. A part of the brain remains awake, as if the witness is looking through a window. The window itself is not awake, but the witness behind the window keeps it open. Even in the night, a part of the mind is open for the witness to use it. If the mind is completely closed, it is impossible for the witness to look outside. It can be aware of its inner reality, but it cannot be aware of the outer reality. The brain is the mechanism that makes it capable of becoming aware of the outer reality.

But the brain itself has no witnessing power, and the witness has a totally separate reality: it is not part of the brain. It is the master, and the brain is only a servant.

Those who have meditated long enough slowly start becoming aware, even in their sleep. The body sleeps, but there is an awareness underneath the sleeping body. It can be a disturbance in sleep, too -- if the awareness is too much, then sleep becomes difficult, almost impossible. For sleep to become possible, the awareness has to be very small, just a small window that takes care of the outside world while you are asleep. It is just a guard: in case something happens, some emergency, it will wake you up.

But after achieving the ultimate in meditation and awareness, sleep becomes such a thin layer that it is just a restfulness, not sleep. And this is enough.

This reminds me of a few other things which enlightenment disturbs in the ordinary mechanism of body and brain, because it is not an inbuilt process. It is not necessary that one should become enlightened just the way one becomes a youth, one becomes old -- these are inbuilt processes. Enlightenment has to be *earned*. The opportunity is there, the potential is there -- but you can miss it, or you can get it. Because it is not an inbuilt process, the body and brain have no way to adjust themselves with the phenomenon.

And for centuries there has been continuous concern... Ramakrishna died with a cancer of the throat, Raman Maharshi died with a cancer. Krishnamurti suffered almost forty years with the most intense migraine possible. Buddha was often sick, so much so that one of his disciples -- an emperor, Prasenjita -- offered him his own personal physician. For his whole life, King Prasenjita's physician followed Gautam Buddha with a large wagon full of all kinds of medicines, books on medicine, particularly those which might be needed for Buddha. Mahavira continuously suffered from stomach troubles and finally died from the same troubles.

The question was raised again and again: these people are enlightened; their bodies should be *more* healthy. And that seems to be very logical, but existence does not listen to logic. Existentially, to be enlightened is to go beyond the capacities of body and brain. You are bringing something into your body and brain for which they have not been made, for which they are not ready. So this new phenomenon... and the new phenomenon is so powerful that it is going to create many kinds of disturbances. Particularly sleep can be disturbed; most often it *will* be disturbed, because enlightenment has brought so much awareness that you cannot exhaust it during the day, you cannot exhaust it whatever you do.

Just as for the ordinary man it is difficult to be awake -- the sleep is so strong, and the gravity of sleep drowns all his efforts to be awake -- he tries for a moment and forgets; sleep takes over. Just the opposite is the case when enlightenment happens: there is so much awareness that it is impossible for sleep to enter your body. At the most your body can relax -- it can relax more than ever, it can rest more than ever -- but sleep has disappeared.

It is recorded that Buddha never changed his posture in sleep; he would sleep in the same posture the whole night. His disciple, Ananda, was puzzled. Many times he would wake up and look, and he could not believe how Buddha managed. In sleep you cannot manage to keep the same posture. People cannot even manage the same posture while they are awake; there is so much restlessness that they have to turn this way and that. But in sleep you are unconscious...

One day Ananda finally asked, "How do you manage the same posture the whole night long?"

Buddha said, "You will understand one day when you become enlightened. I will give you the answer but it will be difficult for you to grasp it. I simply rest, I don't sleep. Since the day I became awakened, sleep has disappeared."

Other things may be disturbed in the bodies of different persons for different reasons, but the idea that enlightenment will bring better health is absolutely wrong. It will bring a wholeness of your consciousness, which is tremendously fulfilling. But just as the bird in the egg one day has to leave the egg behind... and it has been its protection, its life. Without it, it could not have survived. But the bird doesn't look backwards. It opens its wings and finds that the whole sky is his.

The body is also a certain kind of egg, in which the ultimate potential of enlightenment can happen -- and unless it happens you will continue to have new bodies -- but the moment it happens, the body becomes useless.

Most of the people who become enlightened die instantly. They simply cannot breathe anymore. There is no reason why they should breathe. The experience is so big that the heart stops. They have never seen anything like it, it is so unknown. It takes their breath away -- literally.

Very few people survive enlightenment, and the reason why these people survive is strange: people who have been adventurous, people who have enjoyed taking risks, who have lived like a tightrope walker, whose lives have been on a razor's edge, may survive. The shock will be there, but they are accustomed to smaller shocks. They have never had such a big shock, but smaller shocks have prepared them to accept even this enormous phenomenon. They still continue to breathe; their heart still continues to beat. But still the body suffers in many ways because something has happened that the body cannot understand.

The body has its own wisdom, it has a certain kind of understanding. It functions well within its limits. But enlightenment is not within its limits, it is too far away. It is stretching the body's capacities too much. So anything that is weak in the body is going to break -- and because this is going to be the last body, it will never be needed again. It has fulfilled its function. It has done the miracle. So if you think of the ratio... out of ten enlightened persons at least nine die immediately. And out of ten who do survive, nine remain silent. They lose their grip on the brain.

This has never been said. Many things have never been said, because nobody has asked, nobody has bothered, nobody has enquired. So there are a thousand and one things which are worth taking note of, but nobody has ever talked about them.

For example, why do nine people out of ten die immediately? No scripture of the world discusses it. The

question of discussion does not even arise -- no scripture even *mentions* it, and it has been happening for centuries. Perhaps they were afraid that if they say it... People are already not interested in enlightenment, and if you tell them that this is going to be the reward -- that you become enlightened and your fuse goes off -- this may prevent even those few who might try. They will say, "What nonsense it is. You work hard to attain enlightenment and what do you get as a reward? -- that you are finished! You are not even going to see yourself enlightened. So what is the point? It is a strange game."

Perhaps that's why it was never mentioned. No scripture mentions that enlightenment disturbs the body and the brain. But I want to say everything exactly as it is, because my understanding is that those who are not interested are not going to be interested, and those who are interested are not going to be prevented by *any* truth. And in fact it will be good for them to know it ahead of time.

Enlightenment certainly disturbs much psychosomatic health, because it is something for which the body is not ready or prepared. Nature has not built in anything in the body so that enlightenment can be absorbed. Suddenly a mountain falls on you -- you are bound to be crushed.

Why do nine persons out of ten remain silent? At the most it has been said, "Because truth cannot be said." It is true, but there is a far more important thing which has not been mentioned. Out of ten people, nine people's brains get disturbed. They are no longer able to use the brain mechanism for speaking, so it is better, they feel, to remain silent.

They can see perfectly that their brain mechanism is no longer in a functioning state. And naturally... the brain is a very subtle phenomenon; in the small skull of man almost seven million small nerves create your brain. They are so small and so delicate that any small shock can disturb them, can destroy them -- and enlightenment is a tremendous lightning shock. It goes through the brain disturbing many cells, many nerves.

Only one person out of ten can save his brain, and that is the person who has used his brain so much that by sheer use it has become stronger and stronger. If he had not become enlightened, he would have been a great philosopher, a great logician, a great mathematician or a great physicist. He had a strongly built machine which could have been a Bertrand Russell or an Albert Einstein -- or a Gautam Buddha.

But ordinarily, people don't use the brain so much. For ordinary work it is not needed. Only five percent of your capacity -- the average human being uses five percent of his brain. And the people you call very great geniuses use only fifteen percent. But if a person has used his brain to at least one-third of its capacity -- that is, thirty-three percent -- then it has strength enough to survive enlightenment. Not only can it survive enlightenment, it can serve it too.

Out of ten persons whose brains survive, nine never become masters; only one becomes a master. The nine can at the most be teachers. They can talk about their experience. They can quote scriptures. They can be very famous teachers. People can mistake them for masters; they will have many followers -- but they are not masters, because the quality of the master is missing in them.

The master is not only a teacher but a magnet. To teach is one thing, but to teach with a magnetic force so that just by hearing it you are transformed... then there is a master. The teacher can give you words, but he cannot give you life. The teacher can give you explanations, but he cannot give you experience. The teacher can approach your mind, but he cannot reach your heart.

Why does it happen to only one person in ten? Before enlightenment, if a man has been a teacher already... if, although he has not experienced, his intelligence is so comprehensive that he can understand what has happened to others, he need not have to commit mistakes to learn. He can see others committing mistakes, and that is enough for him to learn.

And if he has been articulate from his very birth, has enjoyed the very sound of words -- their music, their poetry -- if he has been expressive, has never found himself in any difficulty as far as expression is concerned, and his expression has been convincing... not that his argument was greater than your argument, but the *way* he managed to express himself, the poetry of his expression, the argument of his expression, the music of his expression is convincing, and yet he has not experienced himself...

If this kind of man happens to become enlightened, then he is coming with the skill of being very articulate. His enlightenment will add something to his articulateness. It will make it authoritative; it will give it magnetism. It will make it a presence to be felt, a presence to be overpowered by, a presence in which you easily fall into love, into trust.

The teachers who start teaching after their enlightenment remain amateur. But this man, who has been a teacher already, is immensely enriched by enlightenment as far as being a master is concerned.

It is reported that when Sariputta -- one of Gautam Buddha's chief disciples, and one of the few who

became enlightened in Gautam Buddha's lifetime -- when he came to Gautam Buddha, he had come to argue. He was a well-known teacher, and many thought he was a master. He had come with five thousand disciples to argue with Buddha about the basic principles.

Buddha received him with great love and said to both his disciples and Sariputta's disciples, "Here comes a great teacher, and I hope that one day he will become a master." Everybody was puzzled what he meant by it -- even Sariputta.

Sariputta asked, "What do you mean?"

Gautam Buddha said, "You argue well, you are articulate, you are an influential intellectual. You have all the qualities of a genius teacher. You have five thousand very intelligent people as your disciples, but you are not a master yet. If you were a master I would have come to you, you would not have come to me. You are a great philosopher, but you know nothing.

"And I trust in your intelligence, that you will not lie: say before all these people that you are a thinker but you have not experienced anything. If you say you have experienced, I am ready to discuss with you. But remember, lying is not going to help. You will be caught immediately, because experience has so many things which are not available in the scriptures. So it is better you be clear about it.

"I am ready to discuss with you if you say that you have experienced the truth. If you say you have not experienced the truth, I am ready to accept you as my disciple. And I will make you a master, it is a promise -- because you *are* promising. You can choose to lie and discuss with me, or to be true and be a disciple and learn with me, experience with me. And one day when you are a master if you want to discuss with me I will be overjoyed."

For a moment there was immense silence. But Sariputta was really a man of truth. He said, "Buddha is right. I have never thought about it, that he is going to ask about experience. I have been debating around the country, defeating many great so-called teachers, making them my disciples" -- that was the rule in India. You discuss, and whoever is defeated becomes a disciple.

So he said, "Many of these disciples were themselves teachers, but nobody ever asked me about experience. I don't have any experience, so there is no question of discussing right now. Right now I touch the feet of Gautam Buddha. And I will wait for the time when I have experienced, when I am a master myself."

After three years of being with Buddha, he became enlightened. He was certainly a very potential case... just on the verge. The day he became enlightened, Buddha called him and asked him, "Do you want to discuss now?"

Sariputta touched Gautam Buddha's feet again and he said, "That time I touched your feet because I had no experience. This time I touch your feet because I have the experience; the question of discussion does not arise. That time it was impossible to discuss; this time too it is impossible to discuss. There is nothing to discuss. I know, you know -- and the knowing is the same. And I am your disciple. I may become a master to others, but to you I will always remain a disciple. You transformed my whole life; otherwise I would have died just arguing unnecessarily, wasting my time and other people's time."

The people who have remained silent really got damaged. There was no other way for them except to be silent; the mechanism was broken. They had the experience but they didn't have the vehicle.

So it is a very rare phenomenon: first to be enlightened, then to survive enlightenment, then to save your brain so that you can be a master. And that depends on whether you exercised your brain before enlightenment to at least one-third of its potential. Less than that won't do.

Hence my insistence: Don't believe.

Doubt, think, enquire.

Sharpen your intelligence, at least to one-third of its potential. And meanwhile meditate, so the day you become enlightened, you can say something to the world. You owe it.

Existence waits millions of years for somebody to become enlightened, and when someone becomes enlightened existence wants him to share, to spread the word, whatsoever the cost, to all those who are fast asleep. They are not all going to awake, but somebody may hear the call. Even if a few hear the call, that is enough reward.

BELOVED OSHO,
WHEN I HEARD YOU SAY THAT YOU WANTED A HUNDRED OF US ENLIGHTENED AS SOON AS POSSIBLE, I WONDERED WHY A HUNDRED?

A FEW MONTHS AGO I SAW ON SPANISH TELEVISION A PROGRAM WHERE IT SHOWED A DISCOVERY MADE BY AN ANTHROPOLOGIST AND A SCIENTIST ON SOME ISLAND. THEY HAD BEEN WATCHING SOME MONKEYS FOR YEARS AND THEY HAD OBSERVED THAT WHEN ONE OF THEM ACCIDENTALLY DROPPED A SWEET POTATO -- WHICH WAS THEIR MAIN DIET -- INTO THE WATER, THEREBY WASHING IT CLEAN OF THE EARTH THEY WERE USED TO DEVOURING ALONG WITH THE POTATO, HE DISCOVERED IT TASTED MUCH BETTER AND TRIED TO TEACH THE OTHERS TO DO THE SAME.
SOME YOUNG ONES FOLLOWED HIS IDEA; OTHERS REJECTED IT. BUT THE EXTRAORDINARY THING WAS THAT WHEN THE HUNDREDTH MONKEY HAD ACCEPTED AND STARTED FOLLOWING THIS ROUTINE, SIMULTANEOUSLY ALL THE MONKEYS ON OTHER ISLANDS STARTED TO DO THE SAME. CAN YOU COMMENT?

We are living in a network of invisible forces, connecting us to each other. So whenever something happens to one person, it vibrates in many other people. They may be far away, but if it happens to many people then the vibration is very strong. It can go from one island to another island, from one continent to another continent, without any visible means of communication.

Once Albert Einstein was asked, that if he had not discovered the theory of relativity, did he think it would have ever been discovered? The answer Einstein gave astonished the man who had asked it. He said, "If I had not discovered it, then within months somebody else was going to discover it. I was just quick enough."

And later on it was found that one German physicist had already reached the conclusion in his notebooks; it is just that he was late in publishing them. Einstein published his research first; otherwise, somebody else had already discovered it, he was just late in publishing it... just the lazy type. And one man in Japan was coming near the end of his research and he had no idea... he did not understand English or German, so he had no idea what was happening in other parts of the world. He knew only Japanese. But he had almost come to the same conclusion, just a few days' work more...

It seems that whenever there is something happening, it is not only happening in one person, it is a certain wave. Whoever can catch that wave, whoever is capable, intelligent, trained to catch that wave, will also get the same idea.

No discovery is such that it depends on the individual. It becomes attached to the name of the individual because he is the first. Because it is a very specialized subject, not everybody will be able to discover it, but there are many people who are working in the same fields, with the same specialization. And if a certain wave is surrounding the earth, it will be caught by many minds.

You can try a few experiments that will help you to understand why it is so. Again, remember that thirty-three percent: for no apparent reason, everything that has happened in the world in science, in art, in religion, in any direction, in any dimension, has happened through a certain section of humanity. That is the thirty-three percent. And these are the most intelligent people. These are the people who can be easily hypnotized. These are perfect mediums.

We have a primitive educational system; otherwise each child should be hypnotized first, before he enters any school, to explore his potential. Does he belong to the thirty-three percent, or does he belong to the remaining two-thirds? If he belongs to the remaining two-thirds, he should be sent to a school for the common people, and if he belongs to the one-third, then he should be sent to a more specialized school, where geniuses can be produced in thousands.

Right now it is all mixed up, and in this mixture the genius suffers. Because if there is a genius in a class... the teacher has to teach in such a way that the most mediocre of the students can understand him. Do you see the implication of it? The implication is that the lowest common denominator prevails over the higher, more intelligent person with more potential.

Now, for a genius what the teacher is teaching is useless. He needs something better, something deeper, something higher. His time is wasted being with the mediocre students. It is an unnecessary mixture. There is no need; they can be sorted out.

And this experiment that I am going to tell you about will be more successful with the thirty-three percent. You can sit in another room separate from someone with whom you have a loving relationship, a deep friendship, a trust, something that is of the heart. And you both sit for ten minutes in silence. Then you decide that one person should take out one card from a pack of playing cards and make some signal -- maybe a knock on the door -- that "the first card has been taken; now *you* can take the first card." And the other person has to find one card from among all the cards. He has to be just silent and in tune, open only to

what is happening in the other room, and take one card.

This way, take ten cards one by one. And you will be surprised to know that if both persons are intelligent enough, then around seven cards will be the same. That is the minimum; even all ten cards can be the same.

But if even three cards are the same, then all that is needed is a few more experiments and your percentage will grow. And once you can do it with cards, then you can do it with things. You can draw a picture, and the other person will also be drawing a picture -- no visible communication, but something invisible reaches from one person to another. And you can change partners, and you can see with whom it functions better. That means your minds function on the same wavelength.

In my opinion, before any two persons decide to live together they should be checked by experts to see whether their minds are in tune or not. They should be given exercises: "First you tune your minds. Your minds should be at least seventy percent in tune, only then is it worth living together; otherwise don't create hell for each other. You love each other -- forgive each other."

But you can try to improve your attunement before you decide to live together. You need not go to a court really, because what can a magistrate do? This is something that should be a part of a university -- there should be a department which helps people to find out their percentage of attunement, and which helps people increase their attunement. And if they are so far apart that it seems impossible, then it should be suggested to them that, "You will be getting into trouble, and if you love each other... Don't get into trouble. It is better to say goodbye now rather than after you have messed everything up and disturbed each other."

This small experiment can be extended to reach around the earth. For example, you can make arrangements: first try it in one house with ten people, and if you find that there is a certain common wavelength with these ten people then these ten people can spread out around the world. At a fixed time they should start the same experiment -- and the result will be the same. The percentage will be the same because the distance makes no difference; it is not a physical phenomenon.

And this phenomenon is possible particularly in animals because they are so innocent. Gurdjieff remembers about his childhood... He lived in a very different kind of world in the Caucasus. It is a tribal world made up of small and mostly ancient tribes who have not yet settled. They are still moving; they live in tents -- they are vagabonds, gypsies. Gurdjieff's parents died early -- he was only nine years of age -- so he was moving with any gypsy tribe where he found someone friendly. And people loved the boy. He was so intelligent that he learned the many languages of all those tribes -- they all spoke different languages. And he learned many things which came in very handy for his work in the future.

One thing he remembers is that in all those tribes they used to hypnotize animals. Their animals were never tied down, there was no need. They would just look into the animal's eyes for a few seconds and his head would fall down, and then he would remain in that posture, frozen as long as you wanted. He would not move unless he was awakened again by the same person looking into his eyes and waking him up.

And Gurdjieff said that it was the simplest way... their horses, their cows, were never lost and they were never tied up. They were always free. Small children were simply hypnotized, so that they wouldn't go out of the camp. Just a circle would be drawn around them and they would never go out of the circle. Whatever you did, they would never go out of the circle. And this had become so deep in their unconscious that even after a person became adult, young or old, if a circle was made around him along with a certain chanting, he would be frozen; he could not get out of it.

Gurdjieff could not believe it -- what kind of thing is happening! This man is completely free; that line which has been drawn around him cannot prevent him, but really he *is* prevented. He talked to a few people to try to get them to come out of it: they tried hard but, as if an invisible wall was preventing them, they could not get out of it.

And all these tribes used hypnosis in different kinds of teachings. For example, they wanted a certain boy to become a great wrestler -- he would learn wrestling, but that would be secondary. The primary part would be hypnosis. He would be hypnotized and told, "You are a great wrestler," and this would be repeated continuously. And Gurdjieff said, "I saw with my own eyes that the person was changing. His muscles were changing, his body was changing; his fighting was becoming very refined."

Each year there used to be a fair of all these tribes where champions would be declared in different arts; wrestling would be one of them. And all those wrestlers were trained through hypnosis, which was the easiest way. The same can be done for any teaching, but hypnosis is condemned.

For example, I told you that two persons can try with cards. The best will be that first they are hypnotized, attuned in hypnosis; then the results will be a far higher percentage -- nine or ten out of ten

cards.

We are going to use hypnosis for many things -- for meditation too. If you are finding difficulty in meditation, then first go through hypnosis so that it gets deep into your unconscious that meditation is a simple thing and you are perfectly capable of it. Hypnosis can create that conviction in you. And then sitting you will simply go into meditation without any difficulty, because your whole unconscious will be supporting it; there will be no opposition, no objection.

In Australia, there are tribes which use a very strange method of sending letters -- even today. The chief of one tribe goes to a certain tree -- and every tribe's camp has a certain tree which has been hypnotized. Trees can be hypnotized; they are very sensitive beings. He goes to the tree and he tells the tree to connect to the tree of another tribe, maybe fifty miles away: "I have a message for a certain man there. Call the chief so he can find the man."

The other tribe's chief will receive the message and will deliver the message to the man. He goes into a hypnotic trance. Something happens at the other end -- the chief of the other tribe goes into a hypnotic trance by the side of his tree, and the person to whom the message is given is sitting there, and the chief starts repeating the message. And this is the way they send messages, letters, and they are absolutely accurate. "Your mother is sick, come back home" -- simple telegrams, but with a strange method. The trees are used to connect them.

It was because of Mesmer that hypnotism became known as mesmerism in the West -- it was the same thing as hypnotism, but because he was the first to use it in the West it got his name. He had a beautiful tree in his garden which he had mesmerized -- and this is recent; this is not a very ancient thing. He had given the tree the idea that it could cure any kind of disease. That was his work every morning, first thing, to hypnotize the tree and tell it, "People will be coming and you are capable of curing them."

And then people would start coming. They had just to hold a branch of the tree, and many would go into a trance and their state would be almost hypnotic. Many would be cured. Only those who would not go into a trance would not be cured. These were the adamant people, stubborn people, egoistic people -- people who think they cannot be hypnotized. The reality is that they are stupid, and stupid people cannot be hypnotized. Idiots cannot be hypnotized at all; there is no way, because an idiot has not even the intelligence to understand what suggestions the hypnotist is giving him. Trees are far better than idiots -- they are not idiots. Birds are far better, animals are far better.

But those who would go into a trance would tremble or dance or sing, and their hands would remain on the branch of the tree almost as if they were glued to it, and their diseases would disappear.

The medical profession was very much against Mesmer -- obviously, because he was taking so much of their business and curing people for nothing. So he was brought into court. Now these are not things which can be proved. What can he prove? -- what mesmerism is and what the tree does? He could not prove anything, and he lost the case because he had to prove that people were being cured on medical grounds; otherwise he was a charlatan.

But the strange thing was, he was not doing any harm to anybody. He may have been a charlatan, granted. But if hundreds of people were being cured by him, what is the harm? He may not have been scientific, but the people who were cured were not interested in science, they were interested in being cured.

And in fact these patients were people who had been treated by doctors, by traditional medicines and were not cured; as a last resort they had come to Mesmer, because it was embarrassing -- in the society it was thought embarrassing to go to Mesmer. And if he was curing these incurable persons, he was not doing any harm. And he was not charging anything; he was simply a student who was trying to revive a science which had completely lost its roots in the West.

Wherever we establish our school, I would like trees to be hypnotized for curing people. Trees can be hypnotized for other purposes too -- for helping people, encouraging people. If people are learning music, they can help them so they learn fast, so they get better in their subject matter. If they are learning mathematics and they are stuck... or they feel that they cannot learn any subject. Hypnosis can remove any obstacle without any trouble.

It is a very strange world. Here nobody bothers to see the beneficial effects of a certain thing. Everybody is concerned with his profession, his vested interest.

Just the other day, Anando gave me the report that in Europe the Catholic church is almost on the warpath with the Hare Krishna people and the Witnesses of Jehovah. And the reason why they are on the warpath is because they are losing eighteen percent of their business to these people. It is a *business*. Eighteen percent of the business of the Catholic church is being taken by these people, so they are on the

warpath. They cannot tolerate these competitors -- they should be crushed.

I am not saying they are right; they are as foolish as the Catholic church. But they are all in the same business. And what right does the Catholic church have to prevent other people from doing the same business?

It makes it absolutely clear that to these people religion is nothing but business; they don't want any competition, they want a monopoly. These are the people who destroyed, burned, living women -- thousands of them -- in the Middle Ages, condemned them as witches. And those women were really using hypnotic methods and other ancient methods. Certainly they were more capable of helping people than the church.

Those women were a danger to the church's existence, so the church created a fiction that they were in conspiracy with the devil, that they were sexually related with the devil. And they tortured those women so much that they had to confess that they were in a sexual relationship with the devil, because until they confessed the torture continued. There was no way -- they *had* to accept it.

And once they accepted, confessed, then the church was able to punish them. The punishment was being burned alive -- and not one, but thousands of women -- in the name of religion! But it was really a question of business.

And why were women in that category? -- because women can be more easily hypnotized, and can more easily hypnotize other people. They have a more hypnotic energy, so naturally they had developed in this way. And they were helping people, they were not destroying anybody. They were not creating any religion, any organization. And with them, all that had been developed for centuries was destroyed. We don't know what else those poor women knew of the inner secrets of man's mind and its working.

All the religions of the world are against me for the same reason -- it is not a religious issue at all. They are not religious, they are only business people with a certain religious name; behind the name of a certain religion, they are doing good business. Naturally I am dangerous to them -- to *all* of them -- because I am taking their youth, the cream, their intelligent people. If this fire spreads, then their future becomes dark.

But it is a sad story that in the name of religion, in the name of science, many beautiful things have been destroyed. They have to be revived. They have not harmed anybody, and they could be of immense help and blessing.

The Path of the Mystic

Chapter #24
Chapter title: Meditation is a revolution in religion

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BELOVED OSHO,
WHEN I FIRST HEARD YOU SAY, "SITTING SILENTLY, DOING NOTHING, THE SPRING COMES AND THE GRASS GROWS BY ITSELF," MY WESTERN MIND THOUGHT THIS WAS A METAPHOR, AND SOUGHT TO FIND THE MEANING. THEN I THOUGHT YOU REALLY MEANT TO SIT SILENTLY -- AND I FELT IT WAS IMPOSSIBLE. NOW, SITTING SILENTLY IN YOUR PRESENCE, DOING NOTHING I FIND IS PURE HEDONISM -- AND THE GRASS IS GROWING BY ITSELF. BELOVED MASTER, I AM AMAZED,

AND MY GRATITUDE IS BEYOND WORDS.

The East and the West have gone so far away from each other that there is always misunderstanding: neither the East understands the West nor the West understands the East. But in the final reckoning, the West is the loser.

For ten thousand years the East has chosen a path which is not of the mind -- which is not intellectual, which is not rational, which is not logical, which is not scientific. And the West has chosen just the opposite.

The West is still far away from reaching the final heights of rational flight. And perhaps it will never be able to reach the end, because its enquiry is about the objects outside you. There is an infinity of universe, and the deeper science goes the more it finds that it knows nothing. Its knowledge only helps it to know that much more is to be known and there seems to be no end in view.

On the other hand, the East has reached its goal: it has attained to the ultimate consciousness. In a certain way, it has reached inner perfection. This creates new difficulties of misunderstanding, because the East speaks from the heights of final realization and the West can understand only relative truths which are changing every day.

They have also chosen to speak in different ways. The East speaks in poetic metaphors; the West speaks in terms of mathematics. The East speaks intuitively; the West, only intellectually.

It is one of the greatest problems to be solved -- how East and West can come together. Their meeting is absolutely necessary; otherwise, whatever has been attained in the East, or in the West, will all disappear into nuclear smoke.

I can understand Kaveesha's question. When she first heard the famous haiku -- "Sitting silently, doing nothing, the spring comes and the grass grows by itself" -- it was natural for her to understand it as poetry, as metaphoric expression. The mind trained in the Western way cannot think otherwise. It is impossible to think this is a description of a reality.

There is no metaphor involved. It is not poetry. Haiku is not poetry. Its formation is poetic, but what it contains is reality. Only its container is poetic, but the content is absolute reality.

But it is difficult, for the simple reason... first, sitting silently is against the Western mind. The West has the proverb, "The empty mind is the devil's workshop." Sitting silently, you will be empty. And from your childhood you have heard that the empty mind is the devil's workshop. The East knows something totally different. It is a workshop -- not of the devil but of the divine.

The first sentence creates great hurdles. Everybody in the West is taught to *think*, and thinking pays in life -- sitting silently won't pay. It is not a qualification; maybe it can be called a DISqualification. If you apply for a job and tell the employer that your qualification is sitting silently, doing nothing, the spring comes and the grass grows by itself, he will be simply amazed! They will simply throw you out of the office -- "You sit somewhere else, because we don't want the grass to grow here!" In their eyes, you must be mad.

The West has never developed any meditation -- it is poor in that way, very poor. It knows only prayer, which is not even a faraway echo of meditation. Even the so-called prophets and saviors and messiahs have never been able to go beyond prayer -- prayer is the last thing, because God is the ultimate goal.
Meditation is a revolution in religion.

It simply drops God, without even arguing against it. It is not even worthy of that, because it is a hypothesis -- unproved, unexperienced; it does not deserve to be considered.

I had a friend, Professor Wilson, who was teaching in a theological college in Jabalpur. He could not understand that there can be a religion which has no God, which has no prayer. The West, for the last four or five centuries, has never conceived that religion is possible without God, without prayer. In fact it is *only* possible without them. They are the disturbances, obstructions on the way to religious revolution. They are the enemies.

The devil has not done any wrong in the world -- he does not exist. God also does not exist, but he has done immense harm. God has kept man's mind focused on something outside, and when you are focused on the outside, you remain in the mind. Meditation cannot be focused outside; only mind has the capacity to be focused outside. Mind cannot be focused inside; only meditation can do that. So meditation and mind go diametrically opposite ways.

It is not without reason that people of meditation have called their path the path of no-mind. But with the mind being dropped, gods, all kinds of theologies, devils, heaven and hell and their details, the ideas of sin and virtue -- they are all dropped because they are all part of the mind. And the West has remained

mind-obsessed -- as if you are only mind and nothing more, your existence consists of mind-body, and that's all.

Trained in the Western ways, Kaveesha thought that it must be some metaphor, or perhaps there is some meaning in it. `Meaning' is a mind word: if there is some meaning in it, then think about the meaning, find out the meaning of it.

You cannot find any meaning in it. It comes from an inner source of your being, where meaning itself has no meaning, where things simply are -- with great splendor, with tremendous beauty, but no meaning. Meaning is a logical concept, and logic is a mind product. Existence knows nothing about it.

So first she thought it may be a metaphor. Obviously, this will come to the Western mind. But a metaphor also has to have some meaning. It must indicate towards something; it must be a metaphor *for* something, a representative, a pointer. But what meaning is there? Seen with an attitude which is searching for meaning, the haiku is meaningless. It is an experience. And it actually describes everything that happens to consciousness -- just in those few words.

And that is the beauty of haiku. It uses the minimal amount of words. You cannot take a single word out of it, it has been already taken: only the most essential has been left.

Sitting silently -- there are two words. It starts with sitting, it starts with the body. If the body can sit restfully, relaxed, it helps immensely for the mind to become silent. If the body is restless, tense, then the mind cannot be silent. So the haiku is starting from the very foundation: "sitting" simply means relaxed, restful, at ease, at home, no tensions.

You see millions of statues of Buddha all over Asia -- and Buddha himself said before he died, "Don't make a statue of me." For almost three hundred years the disciples, generation after generation, resisted the temptation. But as the physical presence of Buddha became far away -- four hundred years, five hundred years -- the temptation to have at least a marble statue sitting in the same posture as Buddha... It does not matter whether it is a photographic representation or not; that is irrelevant. What matters is that it will help to give you inspiration, understanding of how to sit.

And for that, the marble statue is even better than a real Buddha, because it is completely relaxed -- no tensions, no movement. They gave it such proportion, such beauty, such aesthetic sensibility, that if you sit by the side of a Buddha statue, you would like to sit in the same way. And the miracle you will feel is that as you start sitting in the same way, the mind starts settling... as if the evening has come and the birds are coming back to their homes, to their trees. Soon it will be night and all the birds will have settled in their nests, fallen asleep.

And if you are fortunate to be in the presence of a living, awakened being, his restful body will create a synchronicity with your bodies, because it is of the same matter. All bodies are made of the same matter and function on the same wavelength.

If the sitting is right, silence descends on you just as the evening comes and then all becomes dark.

Sitting silently... The second thing is the mind. The body should be non-tense, and the mind should be without any thought.

Sitting silently, doing nothing... This is very significant to understand. Even the idea that you are doing meditation is a disturbance, because every "doing" makes the mind active. Mind can remain passive only when you are in a state of non-doing, doing nothing...

This small haiku contains the whole philosophy of the Eastern approach. It is not even a meditation; you are not doing anything, you are simply rejoicing in rest. You are enjoying the peace that comes on its own, it is not your doing. You are simply waiting, not doing... waiting for things to happen. There is no hurry, there is no worry.

THE SPRING COMES... Remember, existence has no obligation to fulfill your desires; hence, the sentence, THE SPRING COMES... You may be in a different season, and the grass may not grow. Don't complain that "I was sitting silently and the grass was not growing." You were out of tune with existence.

You have to follow existence. The spring comes -- you have to wait for the spring to come, you cannot bring it, you cannot manufacture it; it is not in your hands. The spring comes -- it *comes* -- and the grass grows by itself. And suddenly everything becomes green; suddenly, everywhere grass is growing. Nobody is doing anything, just the spring has come and its coming is enough for the grass to grow.

You are sitting silently, doing nothing, simply waiting for the spring to come. Just as the outside spring comes, the inside spring also comes. There are inner seasons of life. So don't be worried -- the spring is *bound* to come.

And at the time the haiku was written, the spring used to come exactly the same day every year; for

centuries that had been the routine. In my childhood in India, every season was coming exactly on the same day. There was no question about what day the rains would begin, on what day the rains would end. But because of atomic explosions... they have disturbed the whole ecology. Now nothing is certain: sometimes rains come, sometimes they don't come at all; sometimes they come too much, too early. The old rhythm, the old balance, is there no more.

But fortunately, atomic explosions cannot disturb your inner world. They cannot reach there. There, the spring comes exactly when you are ready. The Egyptian saying is, "When the disciple is ready, the master appears." The master *has* to appear when the disciple is ready. The disciple need not worry about the master, he has just to be ready. His readiness is enough to give a call to the master.

And it is absolutely true: the master appears when the disciple is ready. Sitting silently, doing nothing, you are getting ready. No desire, no worry whether the spring will come or not -- it always comes, it has never been otherwise. The moment you are ready, it is there.

And when the spring comes to your inner world, as if thousands of flowers have opened up, the whole air changes: it is fresh and fragrant, the birds start singing. Your inner world becomes a music unto itself, a fragrance unto itself -- and the grass grows by itself.

By "the grass" is indicated your life, your life force. Green is the symbol for the living. In connection with spring, everything becomes green. And once you have experienced this phenomenon, you have known the greatest secret there is -- that there are things which you cannot do, but can only allow to happen.

So it is possible, Kaveesha: sitting here just doing nothing, the spring may come at any moment, and for the first time you will understand the significance of the haiku, because something in you starts growing, so alive -- it is pure life. It is *you*, it is your being. But there is no way to intellectually understand it.

In the East for thousands of years, disciples have been sitting by the side of the master, just doing nothing. It looks strange to the Western mind: what is the point of sitting there? If you go to a Sufi gathering, the master is sitting in the middle and all around his disciples are sitting silently -- nothing is happening, the master is not even saying anything. Hours pass...

But something transpires -- they all feel a fulfillment. When they come out, they are radiant. The master has not done anything; neither have they done anything. They just fall in tune because both were not doing anything, both were silent.

It is possible that *now* you understand the haiku. Sitting here every day, just listening to me, a silence descends on you and suddenly there is spring and the grass is growing.

The East has to be understood in its own ways. If somebody tries to interpret it intellectually, he has missed the point from the very beginning.

BELOVED OSHO,
TO ME, YOUR DISCOURSES FEEL LIKE AN INSIDE DEEP CLEANING. WHATEVER LOAD OF PAIN, ANGER, OR ANY NEGATIVE FEELING I CARRY WITH ME WHEN I COME INTO DISCOURSE, IT HAS DISAPPEARED WHEN I WALK OUT, AND I FEEL LIGHT AND REFRESHED. SOMETIMES, IT DOESN'T TAKE ME LONG TO CREATE ANOTHER ONE, BUT I KNOW IT IS NOT GOING TO LAST LONGER THAN THE END OF THE NEXT DISCOURSE. WHEN AWAY FROM YOU, ALTHOUGH I USED TO MEDITATE EVERY DAY, THINGS WERE TAKING MUCH LONGER TO DISAPPEAR. CAN YOU COMMENT?

It is the same thing... Away from me you were *trying* to meditate, and that doer was your disturbance. With me... I am not even telling you to meditate. I am just talking to you and creating a certain atmosphere in which meditation *happens* to you.

So while you are here, see the difference between doing and happening. Alone also, let it *happen*. If you become accustomed to my voice, perhaps you can put on the tape recorder: forget about meditation; you just listen and the meditation will come. And, slowly slowly, this coming of meditation can be detached from listening to me.

You can sit by the side of the sea and listen to the waves crashing on the shore -- so joyfully, so dancingly they come, and they have been doing that for millennia and they are not tired yet. Just listen to them. Or sitting under a tree, just listen to the birds, or the wind blowing through the tree.

Slowly slowly, get rid of listening too. Just sit silently -- because that listening was only a device. This is only a device to help you avoid doing. But the device is only for the beginning; soon you have to drop the device and it will be happening anywhere you are, and it will cleanse you the same way it does here.

And remember one thing: if it cleanses you, that does not mean you have to be careless about collecting the garbage again because you know in meditation it will be cleaned away. You are using meditation for a very small job. It is not meant for that.

I have heard -- it happened in Burma after the second world war -- a small airplane was left in the forest. The Japanese were surrendering, but a few stubborn samurais still wanted to fight, so they escaped in an airplane. Then they left the airplane in the forest, and were hiding somewhere in the forest.

But a tribe lived there, a very ancient tribe. They had seen airplanes in the sky, but they could not connect the two things, that this was the same thing they had called "the great bird." They tried to figure it out: "What is it? It has wheels, so one thing is certain, it is a vehicle."

They used it with two horses as a bullock cart. And it was working well and they were very happy: "This is great!" Then somebody who had been to the city, said, "You don't know -- this is not a bullock cart, it is a car. Just... I don't understand why these wings are there, but let me try..." And he tried, and it started.

Then they started using it as a car, and the man suggested, "You will need fuel, so somebody who goes to the city should bring fuel. No horses, no bullocks are needed, just fill it with fuel and use it as a car." And they were immensely happy.

Then a man who had been in the army passed by and he said, "What are you doing! You are using a small aircraft as a car? This can fly."

They could not believe it. They asked, "Is it a great bird?"

He said, "Yes," and he was a pilot, so he showed them how to fly it.

Meditation can be used as a bullock cart -- and that's how you are using it, just cleaning the rubbish that you accumulate. But you will accumulate that rubbish every day and you will have to clean it every day. Meditation is a great bird, and you are using it for something it is not meant for, although it can do that work too.

So when it cleanses your burden, be careful not to collect it again. What is the need to collect the burden? -- just unawareness. And what you collect is all rubbish. You know it -- that's why, when through meditation it is cleaned away, you feel fresh. So why destroy your freshness? Don't collect it. And the way is to be more alert, to be more meditative, even while you are doing other things. It is a great defense, it won't allow any rubbish to collect. And slowly slowly, you will be collecting less, and one day you will find, between two meditations, that you have not collected anything.

Now the bullock cart can become a motor car -- and there is a great distance between the two. Now you don't need the bullocks or the horses to carry it, and it can go faster. Now you have speed; otherwise, you can do the same thing every day and you will die the same.

And when there is nothing else to cleanse, then the meditation, your energy, starts rising up because there is no work on the ground. You can take off. You can become a bird in the inner sky. Then it will not be only refreshing, it will be growth. You will be growing, maturing, getting more centered, becoming more individual. And the higher you will go, the more and more you will see new things happening to you -- the spring coming to you and the grass growing all around. The whole of life becomes so green, so full of juice.

You have found the way -- now go on. There is so much to discover. It is your own territory you have forgotten, your own empire that you have forgotten. Remember it. The remembrance will come also by itself.

So what is happening is good, but not good enough. Much more is possible. Don't be satisfied with small things.

Unless you have come to a point where you feel absolutely contented, don't stop. That is the culmination of evolution, where each individual becomes a god.

BELOVED OSHO,
I CANNOT IMAGINE LIFE WITHOUT YOU. AT THE SAME TIME, I CANNOT BELIEVE THAT I AM HERE WITH YOU -- I, WHO AM TOTALLY USELESS FOR ANYTHING. AFTER TEN YEARS OF MY STUMBLING, YOU ARE STILL POURING YOUR LOVE ON ME. IN FRONT OF SUCH ENORMOUS TREASURES, I KEEP DOING STUPID THINGS.
BELOVED MASTER, I AM CONSTANTLY BITING YOUR FINGER. EACH TIME I REALIZE THIS, I FEEL I HURT YOU: I AM A HELPLESS DISCIPLE. IS THERE SOMETHING, SOME PATTERN THAT I HAVE BEEN REPEATING AGAIN AND AGAIN IN THE PAST?

No, it has nothing to do with the past.
You are for the first time a seeker. So rejoice that you are growing in your alertness: you can see your stumblings, you can see your stupidities.

Just seeing is the way to get rid of them. See clearly, but don't try to get rid of them. The people who try to get rid of something... it simply means their seeing is not strong enough, and they are trying to make up for it by doing something.
If seeing is intense enough, total, it is a fire.

So the first thing: don't be worried about past lives. This is a fresh adventure, you are not repeating any pattern. Then it would be very difficult to get out of it, because you have repeated that pattern so many times that it has become almost second nature. When you are fresh, a new seeker, things are very easy because you don't have any pattern to repeat.

Just be alert and go on seeing things as they are. If it is a mistake, to see it as a mistake is enough: you will not commit it again. You need not even decide that "I will not commit it again." Just seeing it... Once you have seen that two plus two is four, not five, you don't take any decision that "I will not make the same mistake again, of making two plus two equal five." There is no need -- you have seen the fault and it has disappeared.

See where you stumble. Perhaps there is a stone on the way -- use it as a stepping stone. One has to use everything for one's growth -- mistakes, stumbling, stones, faults, everything is a learning, just you have to be alert.

And you are not unworthy. Nobody is. Existence does not allow unworthy people. Even though we may think somebody is unworthy, he must have some worth because existence is still nourishing him, helping him, hoping that he will change. Nobody is unworthy.

And you need not be thankful or grateful towards me. I am your master. If you achieve, I achieve; if you fail, I fail. This is the contract. So in your glory is my glory; in your becoming awakened, I will become awakened again.

With each disciple becoming awakened, I will have to become awakened again and again.

So don't be bothered with anything else. Pour your whole energy into working for consciousness... and you have the capacity. This question is from Geeta. I had to repeat inside myself, "Hare Krishna, Hare Krishna," to remember her name!

You have the capacity and you are immensely valuable. So drop that idea of unworthiness, because those are the ideas that society has been teaching everybody: "You are unworthy, you cannot do anything in your life. You have to prove yourself."

To me, the situation is totally different. Everybody is born worthy. It is just that we push him into wrong directions and make him unworthy. Unworthiness is something forced upon us -- worthiness is our birthright.

And I am not forcing anybody into anything. I am simply bringing you back home to your own self.

The Path of the Mystic

Chapter #25
Chapter title: Stealing the truth

16 May 1986 pm in Punta Del Este, Uruguay

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BELOVED OSHO,
WHEN YOU WERE RESPONDING TO THE QUESTION ABOUT WHETHER THE WATCHER IS AMUSED, I FOUND I SLIPPED INTO THE SPACE OF A WITNESS WHILE LOOKING INTO YOUR EYES AND FELT A MEETING HAPPENED. IT WAS SUCH A CLEAR, COOL MEETING, AND IN COMPARISON I SAW HOW STICKY, CUMBERSOME AND CONFINING ARE ANY OF THE EMOTIONS I HAVE EVER FELT FOR YOU AND THROUGH WHICH I THOUGHT I COULD MEET YOU.
ONCE, IN THE POONA DAYS, YOU SAID TO US THAT YOU HAD TO BREAK OUR HEARTS. I THOUGHT THEN THAT YOU MEANT WE AND YOU COULD ONLY MEET IF OUR HEARTS WERE TOTALLY AND IRREVOCABLY YOURS; WE COULD ONLY MEET IF WE FELL INTO THE DEEPEST LOVE POSSIBLE. BUT IN THIS RECENT EXPERIENCE, LOVE -- AND EVEN TRUST -- SEEMED NOT TO BE THE BRIDGE AT ALL. YET THEY PLAY A VITAL PART IN THE MASTER-DISCIPLE RELATIONSHIP. WOULD YOU SPEAK TO US ABOUT THIS?

Love and trust certainly play a significant part in the relationship between the disciple and the master. But that is only a stepping stone. One has to go beyond it.
Love is beautiful, but not enough.
Trust is better, more grounded, more solid.
Love is emotional: trust is intuitive.

Emotions go on changing every moment -- they are in a flux; you cannot rely upon them -- but trust can become a great foundation. Love helps you to reach to the place where trust is possible. Without love, trust is not possible. Love is almost like a bridge which can collapse any moment but still it *is* a bridge. If you use it, it can take you to trust; without it, you cannot reach to trust directly. So love *is* a necessity, but love unto itself is not enough. Its use is as a means; the end is trust.

Just the way love functions as a means to trust, trust also functions as a means to something beyond -- for which no word exists in any language. It is an experience. And this must have happened for a moment, looking into my eyes. It is not a question of love, not a question of trust, but something absolutely unknown to the mind. Love and trust help you to reach it. But remember, they are only means to an end for which no name exists. Suddenly, when trust is total, you may have a glimpse of it. It is overpowering. In it you simply disappear.

Love needs two persons. Trust also needs two persons. Love has more distance between the lovers because it is something biological; it is not a privilege to human beings. Trust is a privilege. The distance becomes smaller. Between the master and the disciple there is very little distance, but distance *is* distance, less or more. It divides; the duality remains.

The nameless phenomenon to which total trust leads is not a relationship. It is at-one-ment. The two disappear. Who is the disciple and who is the master is difficult to decide. It has become one circle, one pole. And it always comes without any pre-information, just suddenly, like a breeze. But once you have tasted it, love and trust all seem to be very poor; you have known richness. It may have been only for a few seconds, it does not matter.

There is an old story. A king loved his bodyguard very much. The bodyguard was such a beautiful man with so much love and trust for the king that he could have given his life at any moment, if it was needed. He was ready to serve the king in any way. They were always together -- hunting, or going to war, or just going for a walk in the gardens. The bodyguard was always with the king, so there arose a certain kind of friendship.

One day the king said, "What do you think? -- do you ever dream of being a king?"

The poor bodyguard said, "I am so poor, I cannot dream such costly dreams. I dream of small things, but I cannot dream of being a king."

The king said, "Then I would like to give you, for twenty-four hours, my position. For twenty-four hours you are the king and I am the bodyguard."

The bodyguard tried to persuade the king, "Don't do this. Don't do this to me. I cannot conceive of it. I cannot comprehend it -- you being my bodyguard." But the king was insistent, so it happened. The bodyguard became king for twenty-four hours, and the king became the bodyguard. And the story is tremendously significant because the first thing the bodyguard-king did was to order the crucifixion of the

king!

The king could not believe it; nobody could believe it. He was such a trustworthy man, what happened to him? But the order of a king is an order, so the real king was crucified. And now there was no question of twenty-four hours; he was to remain the king forever.

This is a Sufi story. Sufis say that love and trust can both betray -- just they need the opportunity. Even trust can betray, just the opportunity is needed. There is only one thing that cannot betray and that is the nameless beyond -- where the two are no more two, where a kind of one spirit in two bodies, one soul in two bodies, is experienced. In the beginning it will be only for moments, because the experience is so strange, so outlandish, that you need a little time to have it again. Slowly it will grow. There comes a moment when it becomes just your way of life.

I have seen love betray. It is very simple. To find a love that does not betray is difficult. It is difficult to find trust that betrays, but not impossible. Just the opportunity... For example, I have loved so many people, I have given them my whole heart, unconditionally. But now that the whole world has turned against me -- which was going to happen one day or the other -- even those who thought they have attained to trust are betraying. And when trust betrays, it is so ugly.

Love can be forgiven because it is biological. It is bound to change. Trust is not biological; it is a higher phenomenon. But even the people who believed that they had trust in me -- and they were not befooling themselves, they *really* believed they had trust in me -- just they had not found the opportunity to betray. Now they have found the opportunity, now they have the opportunity.

It was paying to be intimate to me, to have trust in me; now it can be dangerous to have trust in me. Now it is not paying.

Ananda Teertha wrote me a letter: "We have opened a meditation academy." Devageet was there -- he worked hard to find a place, to arrange the money. Devageet helped tremendously to open the academy, and he insisted that my name should be there. But no therapist was willing that even a mention of me should be made. And Teertha wrote in explanation, "We have not put your name on the academy, we have not mentioned your name anywhere, for the simple reason that your name has become dangerous. People become afraid to join the therapy group if it is *your* therapy. Governments won't allow..."

So now it is paying... they have all dropped their names, starting with "Swami" or "Ma"; they have kept just "Teertha," "Rajen." That too is cunning. Why not bring back your old name again? -- because that old name has no prestige, and they want to ride on both horses. They want to exploit the sannyasins with their names, and they want to exploit the non-sannyasins by dropping my name and any concern with me completely from their therapy groups.

They had come to me as failures. Therapies were dying in America and Europe because people did them and found it is just a game. I made them world-famous therapists, changed the structures of their therapy, joined it with meditation, and they became the topmost therapists in the world. They had come to me as failures, bankrupt. But they have all forgotten that. Now they think that I am a danger. To be with me is no more paying; it is better to be on your own.

But they cannot leave the sannyasins either, because if you are totally on your own, no sannyasin is going to bother about you. So in advertising, they are using the red clothes; in their pictures they have malas. But in reality, they are not using red clothes, they are not using malas. What kind of cunningness...? It seems not only politicians... perhaps every human being has a certain hidden politician in him.

Devageet told me that he had to almost physically fight for at least putting a picture of me in the brochure because they were all putting *their* pictures in it. With great difficulty they agreed, and they put a very old picture so that nobody would recognize that it is my picture. And they have not put my name underneath the picture. Under their pictures, their names are there, but under my picture there is no name. And some amateur must have taken this picture; nobody can tell whose picture it is.

Just yesterday all the three political parties of Uruguay unanimously decided that they would like me to stay here and they welcome me and my people. The president, the minister for foreign affairs, the minister for interior affairs -- these are the three persons who have to sign for my permanent residence here -- they agreed totally that there is nothing against me. And all that has been sent to them from different countries -- from England, from Spain, from America, from India, from Greece, from Italy, from Germany -- not a single word is against me; it is against the people who may come if I stay here.

Now this is a strange statement! It is against the followers, because somebody has been found with drugs... But it is so simple logic: the person who has been found with drugs was also a Christian or a Jew, and he was a Christian or a Jew or a Hindu for his whole life, and for centuries, generation after generation.

And he has been a sannyasin only for one year, but I am condemned! Christianity is not condemned, Jesus is not condemned, the pope is not condemned... not even mentioned.

In fact, all the criminals of the world belong to some religion. All the murderers, all the rapists, belong to some religion. If this is the way to decide, then all the religions should be condemned. They will not have any respectability, will not be allowed to make their temples, churches and synagogues, will not be allowed to spread their religion because their religion is dangerous. It creates murderers, rapists, thieves, robbers.

So this is a strange statement. When somebody does something, it is his individual responsibility. And I don't have even a religion. I don't have anybody's responsibility on me. Seeing all the information from all the governments telling them that I should not be allowed to stay, they were clear that nothing is against me. If somebody else has done something then *he* should be punished; I should not be punished and persecuted.

They agreed, unanimously -- and it is a very difficult situation here. It is a coalition government, it is not a single-party government; three parties together have made the government. To come to a unanimous decision is a very difficult thing, but they came to a unanimous decision. And the minister of the interior even informed the press that "Osho is welcome to stay here and do his work here."

But they were not aware of things, in what kind of world we are living. The American ambassador must have immediately informed Ronald Reagan, and Ronald Reagan must have phoned the president. "If you allow Osho to stay in Uruguay, then all the loans that we were going to give you, and that means billions of dollars, will be stopped. Second, all the loans that we have given you in the past -- the interest rate should be raised or you have to pay them immediately: you can decide."

Now, a poor country, a small country ... and you call America democratic, a country of freedom. And the president of the country, the government of the country, is doing simply blackmail. This is blackmail! They have nothing to say against me. Asked, "Why don't you want him to be here?" the reply was, "That is irrelevant. We simply do not want him in Uruguay; otherwise, you can understand what we can do." Now, the poor people see clearly it is blackmail, but are helpless.

But if only politicians were doing blackmail, it would be one thing -- but everybody who gets a chance will do it too. Shiva has written a book against me, full of lies. I have told the English sannyasins to sue him in court, because what he is saying is utter nonsense. And you can see the cunningness. In Poona, every evening I used to have a meeting for people who were taking sannyas. It was an open meeting -- almost sixty, seventy, sometimes a hundred people would be present. One dozen people or maybe more would be initiated. And ten sannyasins were dancing as mediums to create a vibrant energy.

And Shiva has written in his book that every night I need ten women, without making any reference to the fact that those ten women are mediums and they dance in an open place with one hundred people watching, a dozen people present to be initiated. He does not mention that; he simply mentions every night I need ten women.

Can you see -- can a person be more ugly? And he used to trust in me so much that he used to say that he can give his life -- and this is what he is giving! And there are thousands of things which are absolutely wrong, fabrication, fiction, from his own mind.

Love is beautiful when it is there, but soon it becomes bitter.

Trust is beautiful when it is there. But its test comes when an opportunity arises such that if you still go on trusting you will be putting yourself in danger, and it no longer pays. At that time, trust can become just its opposite; it becomes a revenge. It becomes an argument to satisfy oneself that, "I am not betraying: in fact, I was wrong in trusting the man; the *man* was wrong." Now he has to prove to himself and to others that the man was wrong: "I have not betrayed, I have simply discovered that the man was wrong."

It is just to feel not guilty. It is an effort to whitewash, to wash your hands which are full of blood. But no lies, no allegations, can make any difference to the fact that you have betrayed -- and in betraying you cannot harm me. Nobody can harm me. You are simply harming yourself. Now you have destroyed your own capacity to trust, and if the bridge of trust is destroyed, you will never be able to go beyond it.

And it is strange: the people like Shiva, who lived almost six, seven years with me -- if they could not discover all these facts then that they are "discovering" now when they are not with me, it only proves one thing: that they are retarded. It takes seven years to discover? -- things which you are talking about now you must have "discovered" five years before. At that time you could not manage to expose them?... that was the right time.

It is a psychological thing to be understood. Many more books will be written, many more articles will be written by sannyasins -- just because they have trusted and now they are betraying. Some reason has to be there for why they are leaving me. Without a reason, they will feel guilty, and if there is no reason, they

have to invent it. They have to create lies.
Love is not very reliable, but useful.
Use it, and move to trust.
But trust is also not hundred percent proof.
Move beyond.

Then you cannot fall; then there is no way of going back. Then it is something which partakes of eternity.

BELOVED OSHO,
LAST NIGHT I WAS READING A RUBBISHY BOOK IN BED AND SUDDENLY THE THOUGHT CAME LIKE A FLASH OF LIGHT, "BUT THE MASTER CANNOT GIVE YOU THE TRUTH, YOU HAVE TO STEAL IT. AND NOT ONLY WILL HE NOT LOSE IT, HE WILL ENJOY YOUR STEALING IT MORE THAN YOU." AND THEN STRAIGHTAWAY I THOUGHT THAT PERHAPS THAT IS THE MEANING OF THE MAIN SUTRA OF THE ISHAVASYA UPANISHAD -- THAT THE WHOLE COMES OUT OF THE WHOLE, AND STILL THE WHOLE REMAINS. AND I FELT A DEEP SILENCE FOR A FEW MOMENTS.
OSHO, PLEASE SAY SOMETHING MORE ABOUT THAT SUTRA.

The ISHAVASYA UPANISHAD sutra is one of the most significant statements ever made: the whole comes out of the whole, yet the whole remains behind. The whole loses itself into the whole, yet the whole remains the same.

This is really the quality of wholeness. It cannot be more, it cannot be less. You can either take something out of it or you can put something into it: it remains the same. It is the unchanging, eternal truth. Everything else is changing, and everything else -- if you take something out of it -- will lose something; if you put something into it, it will gain something.

Connecting the sutra with the master and the disciple, it becomes even more clear. Thousands of disciples can take the truth from the master, but his wholeness remains the same; it is not that he becomes a beggar because you all have taken his treasure.

In the ordinary world, the ordinary rules of economics are different. A beggar was asking a rich man, "Please give me something. I have been hungry for three days."

The rich man took out a hundred rupee note and gave it to the poor man. The poor man could not believe it. In the first place, he was lying. He was always telling everybody that he has been hungry for three days, but nobody has ever given him a hundred rupee note. So he hesitated a little. The rich man said, "Aren't you satisfied? Do you want more?"
He said, "No, that is not the thing."

The rich man said, "Then what is it? You don't seem satisfied."

He said, "No, the thing is, soon you will be in my position. Once I also used to be rich, and once I also used to give hundred rupee notes to beggars, so finally I landed in this situation where I have to lie and beg the whole day and with difficulty somehow manage my food, my clothes. I am feeling really sorry for you, that you are not going to last long if this is the way you are going to do -- giving hundred rupee notes to beggars like me. Then soon you will be in my company!"

He was saying the truth. It is ordinary economics. Howsoever much money you have, if you go on giving soon you will be poor, soon you will be a beggar. But the richness of your inner life is a totally different phenomenon: the ordinary laws of economics don't apply. The more you give, the more you have. In this connection ISHAVASYA UPANISHAD Is significant.

Even if the master gives his whole heart to you, still the whole remains behind. Even if the disciple, in gratitude, gives his whole heart to the master, neither the master gains anything nor the disciple loses anything; the wholeness is beyond profit and loss. And you are asking about stealing the truth from the master...

That's what Gurdjieff used to say to his disciples, "Unless you are ready to steal it, you will never get it."

And it is true that in your stealing the truth, the master will be more happy than you are; in fact, he is making every effort so that you can steal it. It cannot be *given*. Look at it from another aspect: truth cannot be given but it can be taken. I cannot say it to you, but you can hear it. I cannot show it to you, but you can see it. That's the meaning of "stealing." It is not the way you understand stealing.

What Gurdjieff is saying is that the master is available. You have to be courageous enough to *take* it. He

has left all the doors open. You have to be courageous enough to enter in and take the treasure. And the master is watching and enjoying. If you don't enter the house, that will be the situation in which he will be sad -- because what more can be done? The doors are open; you have been invited in thousands of times. The treasures are not locked, but you don't get courage enough to enter the master's house and take them. There is no question of stealing.

Truth is nobody's possession.

It is as much yours as anybody else's.

The master does not own it; it is a realization, not an ownership. But he cannot force you to take it, because that will lose all meaning.

There are things which you have to take some initiative to get. In your very initiative is your capacity to get them. The master can create the initiative in you, encourage you, but he cannot give it to you, because even if he gives it to you, you will lose it; you will forget it somewhere.

There is an old story. A poor man with his donkey is coming back home from the market. He is a potter, and in India only potters use donkeys to carry pots from one place to another place. He has sold all the pots, but on the way he found a great diamond, uncut, unpolished. He knows nothing about diamonds; he just thought it would be good for children to play with. "It looks beautiful, shiny. Or it may look good if I hang it round the neck of the donkey."

So he managed to hang it around the neck of the donkey. A jeweler was passing by on his beautiful horse. He suddenly stopped. He could not believe... he had never seen such a big diamond. And around a donkey's neck! He asked the poor man, "What you will take for that stone?" Naturally he understood that he did not know that it is a diamond. "What will you take for that stone?"

The poor man thought very hard. Finally he said, "One rupee will do, but I was thinking my children would like it or my donkey might like it."

The jeweler said, "One rupee for a *stone*? Are you mad!" He became greedy: "This man knows nothing. For one rupee he is selling a diamond worth one million rupees! He can be negotiated." So he said, "No, I will give only four annas," and he went on slowly, on his horse.

But by chance another jeweler came behind him, and he was a far richer jeweler, on his chariot. He also stopped, and he asked, "How much is the price of that diamond?"

The man said, "It used to be one rupee, but now it is two rupees. There seem to be too many buyers of the product; the price has gone high!" The jeweler gave him two rupees, took the diamond and went away.

And the man on the horse came back because he thought, "It is foolish negotiating about one rupee. Just give him one rupee and take the diamond."

He told him, "Don't be worried, I will give you one rupee."

The potter said, "But the diamond is sold."

The jeweler said, "DIAMOND?"

The man said, "I am a poor man but I can understand -- who is interested in a stone? And I have got double the price: two rupees cash."

The jeweler said, "You are mad. I could have given you ten rupees!"

The man said, "But you are late. Never be too greedy. I was giving it to you for one rupee. And when the other man on the chariot stopped I knew that it must be worth thousands of rupees, but what am I to do with thousands of rupees? Two rupees is enough. I am a poor potter: two rupees will give a great boost to my business. I don't want anything more."

The jeweler was very angry. He said, "You are stupid. You are an idiot! You sold a diamond worth one million rupees for two rupees!"

The poor potter said, "Don't be angry. In fact *you* are an idiot because you knew it is a diamond and you would not purchase it for one rupee. I am a poor man. I had no idea what it is; I have never seen a diamond. I asked you the highest price I could calculate; more than one rupee I have never seen. So who do you think is an idiot? Now go home and cry over the spilled milk as much as you want. As far as I am concerned, two rupees is enough -- diamond or no diamond. For me, two rupees are too much."

People live with greed. Their greed is for worldly things, so when Gurdjieff said to his disciples, "You will have to steal the truth," they thought he was telling them they have to be thieves. Gurdjieff was very much misunderstood. Gurdjieff was really saying that the master cannot give it to you because you will not understand that it is a diamond. You will think it is a stone -- unless you make an effort to steal it. In that very effort of stealing it, you will attain to the recognition that you have found something valuable.

You know the famous proverb: "Stolen kisses are sweet." Why should stolen kisses be sweet? -- because

in stealing you are making an effort. That very effort makes it valuable. The more arduous is the effort, the more valuable is the thing you are going to get.

Gurdjieff is right: you should be able to steal the truth. And nobody will be more happy than your master, because he is not losing anything and you are gaining the whole world.

The Path of the Mystic

Chapter #26
Chapter title: I don't answer your questions, I answer your hearts

17 May 1986 am in Punta Del Este, Uruguay

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BELOVED OSHO,
DURING THE DISCOURSES YOU GAVE IN POONA, YOU WERE OFTEN TALKING ABOUT SURRENDER. WHEN YOU WERE IN SILENCE SHEELA WAS MISUSING THE SENSE OF SURRENDER TO MAKE PEOPLE OBEDIENT, AND THEN, EVEN HEARING THE WORDS "JUST SURRENDER" MADE ME FEEL CLOSED. NOW, BEING HERE WITH YOU, THE WORD "SURRENDER" DOES NOT ONLY REACH MY MIND BUT MY BEING, AND I FEEL COMFORTABLE WITH ITS TRUE MEANING. WOULD YOU PLEASE TALK ABOUT SURRENDER?

It is not only the word "surrender"... there are many words. When heard, they have one meaning; when experienced, they have a totally different meaning. And the problem is how to make you comprehend the experienced meaning through the word. It may be surrender, it may be love, it may be trust.

You heard me talk about surrender. Then certainly it seemed to be that "surrender" means submission, that "surrender" means a kind of spiritual slavery, that "surrender" means you do not have any say even about your own life; somebody else commands it. Then "surrender" means simply to follow, to believe, never doubt, never enquire. It hurts. All these meanings hurt. They hurt your individuality, they hurt your self-respect, they hurt your freedom. That's why it was possible in the commune that while I was silent the word "surrender" could be misused.

But when you are near me -- and I am not talking about surrender at all -- just your nearness, my presence and your presence, falling in a synchronicity...

There are two light bulbs here, separate, individual -- but their light is meeting everywhere in the room, their light is filling the room as one.

Presence is something like that. It is not material; if it was material there would be conflict. The lights of these two bulbs have not drawn a line between them: "Up to here is my territory and don't dare interfere with my territory." They don't have a territory. You can have hundreds of lights and there will be no conflict, no quarrel, because light is a quality. So there is no conflict.

Anything material occupies a certain space; then nothing else can occupy the same space. If this chair is here, then no other chair can occupy the same space. But about light it is different -- the space is the same. There can be a hundred candles occupying the same space -- not the candles, but the light; not your body but your presence.

I am not talking about surrender, but you are experiencing it. It is no longer destructive of your self-respect, no longer destructive of your individuality. It has nothing to do with obedience; it has nothing

to do with any submission.

The word `surrender' comes from the vocabulary associated with war. When two countries are fighting, the country which is losing finally has to surrender. It is not a beautiful word. Its associations are ugly. One becomes victorious, another is defeated and erased.

Alexander the Great conquered the frontier land of India. The man who was fighting him was a man of immense insight and immense power -- but not physical power. Alexander had a bigger army, more developed techniques of destruction.

Poras -- that was the name of the man who ruled on the boundary of India -- was really a brave man. His very name "Poras" means a real man, an authentic man. And Alexander, for the first time, was afraid; although he had more armies, he did not have that spiritual quality that Poras had, that meditativeness, that presence.

Alexander had heard many stories about Poras: nobody has ever been able to conquer his land although bigger armies have attacked it. The man has something in him, so that his very presence makes his army ten times bigger. His people feel that their victory is certain because Poras is leading them, and Poras knows no defeat.

Alexander was, for the first time, trembling inside, and for the first time he behaved as a politician -- ugly. Up to that point he had simply been a great warrior, but hearing about Poras, he thought, "He is a far greater warrior, not only physically but spiritually; and just an army won't do." So Alexander played a cunning strategy.

In India, in the month of Shravan in the rainy season, there is a day, the day of brothers and sisters. The sister binds a thread to the brother's wrist. It is called *rakshabandhan*, a contract that "You will protect me." The brother promises her that even if he has to lose his life he will protect her.

And Alexander sent his wife on that day to the palace of Poras. Of course she was received with great honor. Everybody was surprised that she had come, because on the other side of the Sindhu River Alexander was waiting for the right time to attack. And his wife came alone. She said, "I want to see Poras."

Poras had no sister. She went to Poras and she said, "You don't have any sister; I don't have any brother. I want to become your sister." And she had brought the traditional thread.

She put the thread on the wrist of Poras, and Poras touched the feet of the woman and said, "You need not be afraid of anything. As long as I am alive I will protect you. If you want to ask for anything that I can give to you, I will be honored." And she said, "In the war that is going to happen please don't kill my husband; he is your brother-in-law. You will be destroying my lover. Remember this thread. You have promised to protect me."

Poras could see the strategy, but he was a man of his word. He said, "Don't be worried." And she was sent with security so that she could reach her camp on the other side.

And this was the reason that Poras was defeated. History books written by Westerners simply don't mention the fact; it was not a victory for Alexander, it was a victory for Poras.

There came a time when Poras attacked Alexander, and Alexander fell from his horse. Poras was on his elephant -- Indian armies fought on elephants -- and he was just going to kill Alexander when he saw the thread on his own wrist. The spear that was going to kill turned back in a second, and Poras said to Alexander, "I cannot kill you. I have promised your wife that I will not harm anything that harms her, that I will protect her."

This was the reason that Poras lost the war. But Alexander still could not understand, because he could not understand the way of the East, that Eastern people have been thinking in totally different terms. It was really a spiritual victory, a great victory for Poras.

Poras was brought in chains, handcuffed, into the court of Alexander, but he came there like a lion -- of course encaged.

And this is the sentence that I want you to understand. Alexander said to him... Remember that this man Poras is certainly rare: his spear had reached just near Alexander's heart; one second more and he would have been dead, and he pulled it back because of a promise given to an unknown woman.

Alexander asked Poras, "How do you want to be treated?"

Poras laughed, and he said, "I should be treated as an emperor is treated by another emperor."

There was silence in the hall. In Alexander's court they had never heard such a thing -- that a king who has been enslaved should laugh and say, "There is no question. You should have learned manners. An emperor should be treated as an emperor."

For a moment Alexander was indecisive, but then his better self came over him. He remembered,

because seeing on the wrist of Poras the same thread... It was still there; it is not removed until it falls off by itself.

He told the people, "Make him free. Give his kingdom back to him. And we cannot go deeper into India. It is dangerous. If on the frontier this episode happened, what will happen in the interior parts we don't know. We are going back. It is enough that we have conquered."

"Surrender" comes from defeating someone in a fight. It still keeps the violence in it. It is obscene. But there is no other word to express the experience you are feeling now -- particularly in English there is no word.

The experience is tremendously important. Nobody is conquering you, nobody is defeating you. You are not being submissive to anybody. Nothing is lost. Your self-respect is not touched. In fact, everything becomes enhanced, more strengthened. You are better for it than you were before. It is a subtle meeting and merging of the non-material presences.

So what you are feeling here is really the meaning of what I was talking about as "surrender." I was trying to explain to you, through that word, this experience, and now you know that that word is not adequate -- not only not adequate, it is something ugly.

And the same will happen on many levels. You will come to know a love that is not the love you have heard of before, that you have been in before. It cannot be said but you will feel it. It is almost tangible -- not a word, but a wordless reality. The same will be about trust.

And beyond love and trust both, there is something that has no name. It can be experienced only in a close feeling of oneness, in silence, without any effort and without any conditions. Not that you are doing it -- if you do it, you will miss it. It is something that is happening. You are just a watcher. Anything that happens and you remain just a witness, is part of spiritual growth.

But when we bring these experiences into words we have to come down from the faraway stars to the muddy earth, and much is lost on the way. And by the time you have reached to the world of language, if you know the experience you are surprised that this word has not even a faraway echo of the reality in it.

But this is the problem of language all over the world because language has been developed by man for ordinary purposes, for mundane purposes. It has not been developed by the awakened people, and the awakened people will not develop it for the simple reason that they do not need to talk with each other. Their silence is enough a song, their presence is enough a message. Just looking into each other's eyes is enough, or holding each other's hand is enough.

So there is never going to be a language of the awakened people. They don't need it. And the people who need it don't have the experience. And if you use their words, naturally those words are overloaded with wrong associations. So this is good, that you felt the essence of surrender, although we were not talking about it. I have not even mentioned the word.

And this is the way you will come to experience many things which I am not mentioning. I want you really to live it, feel it, be it. I want you to remind me -- "Perhaps this is the thing that you were talking about before, but we never understood it."

BELOVED OSHO,
SOMETIMES I FEEL VERY STRONG AND RADIANT. WHATEVER HAPPENS AROUND ME DOESN'T REALLY AFFECT ME. I FEEL A BEAUTIFUL DISTANCE FROM EVENTS. BUT AT OTHER TIMES I FEEL MY SKIN HAS BEEN STRIPPED AWAY AND EVERYTHING CAN REACH DEEPLY INTO ME; A SEEMINGLY UNFRIENDLY WORD OR GESTURE CAN HURT ME FOR HOURS. I WANT TO HIDE IN SOME CORNER FEELING VERY WEAK.
I HAVE ALSO EXPERIENCED THAT A LOVING ATMOSPHERE AROUND ME WHEN I'M IN THIS MOOD CAN CREATE A DEEP JOY IN ME, BUT OFTEN I DON'T WANT TO COME OUT OF MY CORNER. I KNOW PERFECTLY WELL I HAVE REGRESSED IN THESE STATES, BUT THIS IS FREQUENTLY JUST AN INTELLECTUAL INSIGHT, NOT REALLY A HELP IN DROPPING THE DIS-EASE. I DON'T LIKE THIS CHILDISHNESS, BUT APPARENTLY I HAVE TO FACE IT IN ORDER TO TAKE THIS STEP.
CAN YOU HELP?

The question is significant, with many implications. First, when you are feeling good, radiant, nothing touches you, nothing affects you. That means nothing really *ever* affects you. It is just that you are missing your radiance, you are missing your awareness, your aloofness. So rather than becoming too much obsessed with a negative thing, regression into childhood, hiding in a corner and not wanting to come out -- and then

thinking how to face it, how to drop it -- don't concentrate on it.

When you know moments in which you are not touched by anything, then concentrate on the positive, spread that radiance, that aloofness, that awareness, so that more and more you are covered with it. The other will disappear on its own accord. You need not even bother about it.

This is something basic in spiritual growth: if you get bothered about something, then some very small thing starts looking very big. You have a small wound, and you start playing with the wound, and you don't allow it to heal -- and you want the wound to heal. But touching the wound again and again and remaining concentrated on the wound is not going to heal it. Forget all about it. The body has its own wisdom; it will heal it. Don't interfere in the body's way.

The mind has its own way. This regression into childhood is a problem of the mind, and the radiance you feel is an experience of your being. Remember the higher. Be filled more and more with the higher so that the lower disappears on its own accord. Rather than getting concerned with the lower... In those concerns the higher will not appear, and you will find the lower becoming more and more strong.

The very idea that you want to drop it is dangerous, because whenever you want to drop something, that means you are very much attached to it. If somebody comes to his door every morning, after collecting all the junk from cleaning the house, and shouts to the neighbor, "I want to throw it. I really want to throw it..." And the person is holding tight to all that junk while he is shouting, "I want to throw it. I really want to drop it." Nobody is preventing. Nobody is concerned. It is junk. There is no need to make so much fuss about it, simply drop it.

But you can simply drop it only if you are at a higher stage. Then only can you see it is junk. If you are in the stage itself, you cannot drop it. You can think.

And remember, thinking that "I want to drop it" is really a way of protecting it. Or thinking, "I don't want it." The more fanatically you shout that you want to drop it shows how deeply you are entrenched in it. There is no question of dropping anything.

My understanding is, rather than dropping anything, why not move away?

These are two different things.

You are on a rung of the ladder. You want to drop it, and you are standing on it. You will fall flat if you drop it. The only way to drop it is move ahead to a higher rung, and the lower is no more effective. The farther you go from the lower, the more it is disappearing in the darkness.

So always remember, never get concentrated on the negative.

But all the religions have been teaching people negative things. They are responsible for humanity's misery and the stoppage of evolution.

Mahatma Gandhi had five basic principles which are accepted by all the religions of India as five basic principles. But in looking at those basic principles the most important thing to be noted is that they are all negative.

Ahimsa, nonviolence -- that "non" shows you the negative attitude. In fact they should be concerned with violence, because that is the real problem. When they say ahimsa, nonviolence, they are saying, "We don't want violence, no violence, nonviolence."

Asteya, no non-truth; they cannot say simply truth. They have to go search a roundabout way, "no non-truth," to make it negative. But the emphasis becomes on non-truth. Non-truth has to be dropped; not that you have to discover truth. Non-truth will disappear.

Aswad -- to eat without tasting -- "a" in Sanskrit means "non," "no;" that is the negative. Ahimsa, asteya, aswad: everything has to be negative. All the religions of India have accepted those five without anybody in the whole history noting a simple fact: why should they make all of them negative when there are positives available? It is not just incidental.

That's how our mind functions. Just a small thing and it makes it big, becomes concentrated on it, wants to drop it, starts fighting with it, and it becomes bigger by fighting. The more you fight with it, the more you give energy to it, and the more energy it has, many more times you are defeated.

So a strange, vicious circle is created. You fight, you fail: and each time you fail, your courage to fight again is less. You know that it is not a simple job, you have fought before; so failure becomes more stamped on your mind -- that whatever you do you are going to fail. You can try once more, but you will fail. Nobody can win fighting against any negative state.

So don't think in terms of dropping your regression into childhood. You already know that there are moments when you don't regress, so why not concentrate on that state and spread it all over you. Concentrate on the positive and the regression will disappear, because it is only a memory. You are no more

a child. It is nothing much, just writing on water.

The child you have left far behind. It is just a memory. Don't make it very solid by fighting with it. The best that you can do about it is, ignore it. Don't give any juice to it. Even if once in a while it happens, ignore it; just make it clear to yourself it is just a memory and nothing else. You cannot regress, it is only the memory of childhood. You cannot become a child, but the memory is there.

And in childhood, every child has moments of helplessness. He is small, dependent; everybody is big and powerful, so he finds a small corner in the house and hides there, weeps there. That memory is still there, but it is only a memory. It can be erased, and the simple way to erase it... Your moments of radiance are a reality, not a memory; they are happening now. They are powerful. Spread those moments more.

Just look into those moments, what triggers them, what brings them. Walking on the beach helps it, going to the swimming pool helps it, sitting silently under a tree helps it, playing the guitar helps it. Whatever helps it, all those elements, find them out and let them become more and more strong. And the memory has no power; you give power to it. It will disappear.

I would not like you to drop it. I would like it to disappear on its own accord. Then it will not leave even a scratch behind. If you drop it... in the first place, nobody has ever been able to drop anything.

I am making it a categorical statement: nobody in the whole history of man has been able to drop anything. Those who have tried have failed. And if somehow they managed to drop one thing, they had to substitute it by something similar. Somebody drops smoking and starts chewing gum. Nothing is dropped. People have dropped -- at least they believed that they have dropped everything, renounced everything -- but in a certain situation what they thought has been dropped suddenly pops up.

Ramateertha, a very famous old Hindu sannyasin, traveled all over the world and was tremendously respected everywhere. He was a good orator and a beautiful person. But being respected around the world... because to Christians he was praising Christ, and to Jews he was praising Moses, and to Mohammedans he was praising Mohammed and talking about the KORAN. Naturally, he was respected. He thought *he* was respected, and that's where he was wrong. If he had criticized Mohammed, the same Mohammedans who were respecting him would have killed him; then he would have known what was respected. Those Mohammedans were enjoying that a Hindu sannyasin is praising the glory of the KORAN, their holy book, their prophet, their God. Naturally, they would respect that person. It was a mutual phenomenon.

Ramateertha came back to India from his tour all over the world, and deep down he was expecting that if in other countries he was so much respected, then in India he was going to be immensely respected. He wanted to start his movement from Varanasi, the center of the Hindu religion.

And as he stood to speak, one brahmin scholar stood up and said, "Before you start speaking, I want to ask two questions. First, do you know Sanskrit?"

Ramateertha was brought up in the frontier provinces of India which are now in Pakistan where Persian and Urdu are the languages.

He said, "No, Sanskrit I don't know, but I have read all the Sanskrit scriptures translated into English or Persian or Urdu."

The scholar laughed and said, "Then first study Sanskrit because there is no way to translate it. It is a divine language, and you cannot translate it into mundane languages. First learn Sanskrit and then come here.

"Second, who has given you sannyas?"

Ramateertha had not taken sannyas from anybody. He was a professor in Lahore University when Vivekananda came back from America and toured all over India. Vivekananda spoke in Lahore University where Ramateertha was a professor of mathematics, and he was so impressed that he simply dropped his job and changed his clothes. Ramateertha had no idea that sannyas has to be taken. He simply became a sannyasin with orange clothes and went to the West, from where Vivekananda had returned. So there were already a few people who were interested in Vivekananda, and they immediately gathered around Ramateertha.

So Ramateertha said, "I have not taken sannyas from anyone." And all the people who had gathered laughed.

They said, "Look at this idiot. He neither knows Sanskrit nor has he been initiated. You should feel ashamed of yourself. And you became a messenger of Hinduism to the world!"

Ramateertha had been many times in such situations outside India, but they had never touched him. Nothing had ever been a wound in him. People had insulted him, people had protested against him, fanatic Christians had been shouting slogans against him, but nothing had touched him. But that day something

happened. He was so much in agony that he went home and threw away his orange clothes, changed into ordinary clothes, and asked a brahmin to teach him Sanskrit.

Now if he was really a realized man, he would have told them, "Nothing is divine as far as languages are concerned. No language is divine, although all languages proclaim that they are divine.

"And language has nothing to do with experience. Just by knowing Sanskrit do you think you become self-realized? Then all these pundits are self-realized. Then Buddha and Mahavira were not self-realized, because they had no knowledge of Sanskrit.

"And whom do you think initiated Buddha? Initiation or no initiation, sannyas is your own decision. You can take it from somebody else, you can take it yourself."

But he could not say simple things. He was ashamed before the ordinary scholars of Sanskrit, who know nothing of realization or of sannyas. He moved from there to the Himalayas, and the shock was so deep that finally he committed suicide -- he jumped into the Ganges from the mountain.

He had come with such a great expectation of respect, that he would be hailed as the greatest Hindu of the age -- and what happened was just the opposite.

Ramateertha's followers say that he took *samadhi* in the Ganges. It was not samadhi; samadhi is possible only when you are enlightened and you feel that this body is no more needed, that it has done its work and it should go to rest. It is a decision out of fulfillment, not out of frustration, not out of despair, not out of failure. But at such a time Ramateertha was not blissful. All his blissfulness had disappeared. He had become very bitter, very angry, and out of shame he committed suicide.

And still there is a small group who goes on following Ramateertha's books. I have looked at those books. There is nothing; he simply was a good orator. There is not a single statement that shows any indication of his being enlightened.

And what happened in the end makes it clear that his whole life was just... he was a good professor, articulate -- he could speak. Seeing Vivekananda being received as a great man, he became ambitious. This was an ambition.

People say that he renounced his family. I will not say that, because when his wife came to see him in the Himalayas he told his companion Pooran Singh, "Close the doors. I don't want to see that woman." Even Pooran Singh could not believe it. In his diary he has written, "I told him if you have renounced your wife, then how do you recognize that she is your wife? If you have renounced, there is no question of recognition; all women are the same. You have been seeing all kinds of women, and you cannot see this poor woman who has come from far away?

"She has sold all her ornaments -- you have left her no other money -- to travel just to see you, just to touch your feet, and you are behaving brutally. So if you tell me that you want me to close the doors, then I am leaving you. It is enough! What you did in Varanasi and what you are doing now is enough for me to understand that you have been just posing, acting. Otherwise, let that woman come in."

And it is immediately after this that Ramateertha jumped into the Ganges.

If you have renounced a woman as your wife, then she has again become an ordinary woman like any other; no distinction should exist in you. If any distinction exists, that means that that renouncing was false.

And my understanding is, every renouncing is false unless things drop by themselves -- whether it is money, whether it is some childhood memory, whether it is some mental problem. Do not try to drop them. In dropping them you are giving them importance. They need to be ignored.

Put your whole energy into that which is grown-up in you, which is growing more. When no energy is left for your childhood memories to be relived again, they will disappear. There is no direct action needed.

Let me repeat it again: no direct action against any negative thing; otherwise you will always be caught in its net. Focus on the positive, on the affirmative. It is the affirmative, the positive, that is going to bring you freedom, freedom from these problems.

BELOVED OSHO,
IF THE HEART CANNOT ASK QUESTIONS, THEN IS IT MY MIND THAT BLEEDS LIKE A HEART WHEN I ASK YOU CERTAIN THINGS?

The heart cannot ask any questions, but it can trigger the mind to ask questions for it. The heart itself has no language, but it has a way of its own to trigger the mind to ask its questions. Of course in this transfer

from heart to mind, the question changes its form; it is no more exactly the same. Sometimes it can even be the opposite.

That's why the heart may weep and cry. It feels helpless. It cannot ask. It has to use the mind, and the mind can ask only in a way which is of the mind and not of the heart.

It is like you give poetry to a mathematician and tell him to translate poetry into mathematics. If the mathematician is intelligent he will refuse: "This is nonsense. It cannot be done. How can poetry be translated into mathematics?" But if he is some kind of eccentric mathematician, he may do the job. It will be a butcher's job.

You will be surprised to know that in Sanskrit there are books written in poetry on medicine, on grammar. Now what has grammar to do with poetry? What has medicine to do with poetry?

I was puzzled from my childhood. In that small city there were a few ayurvedic physicians, and they all wrote their names on their signboards with the word *kaviraj* in front of their name. *Kaviraj* means poet, king of poets. I could not conceive that a doctor ... why? -- and all of them? It is possible that one physician may be a poet too. But no, it was a degree. After passing a few degrees, this was the last degree. Just the way contemporary physicians will write "doctor" in front, they write "kaviraj" in front, and kaviraj means king of poets.

Even in my childhood I was concerned. I told my father that, "Everything is okay, but if I am sick please avoid these kaviraj -- because what has medicine to do with being a kaviraj?"

One of his friends was himself a very famous physician. And I used to go to him. And I asked him, "You tell me what poetries you have written. I would like to see them ."
He said, "What poetries? It is just traditional. "

In the past, medicine and books on medicine were written in poetry, so it became combined. Only poets were writing books on medicine. And of course they were the kings of poets because an ordinary poet cannot write poetry on medicine. What romance can you have with medicine, describing all kinds of herbs and roots and their mixtures? What kind of romance can you have? But linguistically it can be managed: rather than writing it in prose, you can manage to write it in poetry.

So he told me, "It is just traditional. Don't think that we are poets. We know nothing about poetry, but from the days of the past the most ancient books are written in poetic form, not in prose. So those who wrote those books became really the kings of poets. And now it has become an honorable degree. One who writes a thesis on those ancient books is given this degree of kaviraj. But it is stupid."

The heart will cry and weep because it has only a vague sense of asking a question. It cannot even make clear to itself what the question is. Perhaps it is not a question. Perhaps it simply wants to express itself, its gratitude, its love, its trust, the way it feels in my presence. In transferring this to the mind, the mind will make a question out of it. Mind is a question creating factory: you put anything into it and out comes a question.

I have heard about a poor man who had come to a big city. He was old. He had never seen a big city and he had never seen an elevator. He saw an old woman, a very old woman, entering the elevator, and the elevator closed. He stood there watching what was happening, where the old woman got lost. The elevator disappeared upwards. He said, "My God, what will happen to that old woman? She has nobody even to help her, and where will she land and what will happen?"

After a few minutes the elevator came back and a beautiful young girl came out. He said, "Now I understand. But I'm an idiot. I left my wife at home! So this is a machine ... you put an old woman into it and within five minutes it changes and a young girl comes out. My old woman would have loved it.

"Next time," he said, "when I come I will bring her." He didn't think of himself because he was standing in front of an elevator where it was written "Only for Women." He thought perhaps this machine works only for women, not for men. But no harm; at least my wife can get young, and there may be some machine somewhere else that makes men also young.

The mind continuously creates questions. It gets a certain vibe from the heart and immediately translates it into a question. And the heart weeps first because this is not what it had wanted.

But you need not be worried. I don't answer your questions, I answer your hearts. So I try to find out what mischief your mind has done with the question, and I try to take out the essential part that the heart may have been wanting to express.

So don't cry and weep. The question is from Chetana -- she is a perfect crying and weeping person. Just wait for my answer; don't start crying and weeping with the question. The mind cannot do anything else.

The Path of the Mystic

Chapter #27
Chapter title: Something that knows no going back

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BELOVED OSHO,
WHAT DID YOU DO IN THOSE YEARS IMMEDIATELY AFTER YOUR ENLIGHTENMENT?

It is a difficult question. The first thing was that a great silence, almost unbreakable, followed the experience, as if the mind had stopped functioning. There was nothing to do about it -- except to watch. It was difficult for my family, my friends. Obviously, they thought I had gone mad.

My family has always been worried about me, concerned that I'm not following the well-trodden path and I am moving into dangerous experiments; the danger of going mad was easily conceivable.

And when I stopped speaking -- it would be better to say that the speaking stopped itself, I was not a partner to it -- people would ask questions and I would not even be able to give answers to simple things.

For almost two years, inside it was a tremendous rejoicing. Outside, it became a trouble. The people who thought they were trying to help me were really a nuisance. I should have been left alone to myself. But they were worried that I may go deeper into this madness.

They could also feel that I am not miserable, that I am immensely happy. But mad people ordinarily are happy, are rarely miserable. So that was not against their idea of madness; on the contrary, it was supportive of the idea that something should be done to me.

They were bringing people thought to be wise, and I was really amazed that these people were not even in the category of the commonsense people. They were full of the garbage of the scriptures.

Just one man, a man who was not known to be a wise man, met me in those days -- and he was the only sane man in those two years of my silence. He was a strange beggar -- strange because he was respected by many people, but he was a beggar. His only possession was simply a small mug. Because of that mug, he was called Magga Baba. People would drop money or food or anything into his mug. And he would not prevent others who wanted to take money from his mug or things that others had dropped into it. He would be as willing to those who wanted to take money out of it...

One of my uncles thought that perhaps this man could be of some help. He was silent, or sometimes he would speak gibberish. You could not understand what he was saying. Nobody could even figure out what language it was; it was no language. He was just like small children when they start speaking for the first time -- they go on saying anything, repeating anything.

But the man had some magnetic quality. During the rains he used to lie down at night under the awning just in front of his shop. I had seen him a few times and he had smiled whenever I had seen him -- he was not far away from my place. His smile was of great understanding.

And when my uncle thought that it would be good to bring Magga Baba and "see what he does to him," Magga Baba was brought. His bringing was also a special kind; you could not invite him because he was not on talking terms with anybody. He would not say "yes" or "no." You simply had to bring a rickshaw and

catch hold of him. He would not refuse. At least three times he was stolen, because his followers in other villages simply took him away. They would sit him in a rickshaw -- and he was willing, he was not resistant or anything. He enjoyed the ride and he went there. But then hundreds of his followers here missed him.

So my uncle went with a few of his friends and put Magga Baba in a rickshaw and brought him home. He came close to me and whispered in my ear, "This is it. And don't be worried about these people; they are all mad." Perhaps this was the first time he had spoken to anybody without any gibberish.

Everybody gathered around. It was a trouble for them to figure it out because Magga Baba would not say what he had whispered, and I was not going to say what he had whispered. But one thing they felt, that Magga Baba was very happy with me. He hugged me and left.

That helped my family and friends: "There may be something we are not understanding" -- but others thought that both are mad. "He is an old madman, famous; now he has got another one also."

But still it was a great solace that there was one man who was able to understand me. And because of his understanding me, I started slowly to speak -- because perhaps there may be a few more people who can be helped. Maybe they are just on the verge. But as I began speaking... It came in the same way as silence had come, just as if the whole ocean of silence... and when I started speaking the same was the case with speaking. Suddenly the mind started functioning and I was speaking continuously.

People started coming to me, asking my advice. People started coming to me to lecture in their congregation, in some conference, in some other city. I was discoursing sometimes five times a day, almost the whole day, in different conferences and different meetings, colleges, universities. And my silence was untouched.

For many years I traveled alone all over India talking to all kinds of people. And slowly, slowly, troubles started arising. Politicians started becoming afraid. They cannot tolerate anybody who has power over millions of people. It was difficult for politicians to collect a few people to listen to them, and I was speaking before a hundred thousand people or two hundred thousand people. This became a great problem for them, that if this man turns towards politics he can prove a great danger.

They started disturbing my meetings. They started creating chaos in the meetings, blocking the roads so I could not reach to the place in time, even trying to prevent me from stopping at a station. They would collect their people and they wouldn't let me step down from the train to the platform. This was the terminus -- the train could not go ahead -- but they were insisting that I should be taken back, that I cannot stop here in their city.

When it became almost impossible, I dropped traveling. I had already enough people, so I started a new phase: meditation camps in hill stations or in faraway Kashmir for those who wanted to be with me for twenty-one days or seven days -- small camps, big camps.

For a while it went well because I was not entering the cities, but politicians cannot sit silently. They were living so much in the fear of being thrown out of their power positions that they started creating trouble for the meditation camps. Hotels were reserved but when we arrived the government had canceled the reservation.

Now the hotel manager would say, "We cannot do anything, it is from higher up; the government wants to have a special conference for these seven days so we cannot give it to you."

And there was no conference. The hotel remained empty just so that we could not have the camp. When even to have a camp became impossible, that was the time I moved to Poona -- just to remain there. "Now, anybody who wants to come should come here" -- because they had made it almost impossible for me to move.

In Poona, thousands of people came, and not only from India -- because now I was staying in one place -- but from all over the world. This became even more troublesome to them. I was not even going out of my house. In those seven years in Poona, I had gone only twice out of the house: once to see my father when he was dying and once when Vimalkirti was dying. Otherwise I was just remaining in the house because now they were so desperate that they wanted to kill me. Now it was not only a question of preventing *me*, now people were coming to me. I was not going anywhere so they could not prevent me.

And in front of ten thousand sannyasins they tried to kill me by throwing a knife. It was something unprecedented, because attempts to kill somebody are not made so publicly -- ten thousand eyewitnesses. The knife was there, and twenty highly posted police officers were there because they had got an anonymous phone call in the morning: "Some people are trying to kill Osho this morning in the discourse."

They rushed to the ashram, they informed us, and they were sitting there. In front of those twenty police officers and ten thousand people the man threw the knife. He missed. But the court... It was a police case;

we did not put a case, there was no need. The police were present -- and not one policeman, twenty police officers. Ten thousand witnesses were ready to go to the court to testify, the knife was there, the man was caught red-handed -- but the court released him saying, "There has been no attempt at assassination."

The magistrate must have felt guilty. He said to a doctor who was coming to listen to me... They were friends. Through that doctor he sent a message to me, "Tell Osho to forgive me. The pressure from the central government was so much. I am a poor man, I cannot stand such pressure. I am just going to be promoted, and they threatened me that my promotion will be dropped and I will be transferred to some far-removed area, that my whole life I will not be able to get any promotion. I knew ... because everything was clear. There was no question of doubt in it. And it was a police case. Now twenty police officers are not going to tell a lie for no reason. But I had to release him; otherwise, you know these people -- they can even kill me."

So that man was released. And as I have been moving around, the dangers have been becoming larger and larger every day. First, it was one government, one country, then another government, and now it is the whole world.

It has been a strange experience, of how uncivilized humanity is and how far away is the possibility of its ever being cultured -- because anybody who tries to raise humanity's consciousness to a higher level becomes its enemy. Every friend becomes its enemy, and every enemy who is keeping it enslaved is thought to be its protector; they are its saints, they are its leaders.

Perhaps no man has gone through so much as I have gone through, because everybody before me was localized.

Jesus was crucified in a small, faraway corner of the world, in Judea, just a small colony of the Roman empire.

Socrates was killed in Athens, a city-state, not even a country. He never went out of Athens.

So those people never came in contact with the whole humanity the way I have come in contact with it, and they never saw the ugly faces -- because all these people who have power are tremendously articulate, skillful in hiding their reality. They are perfect hypocrites.

My whole life's experience will be helpful to anybody who wants to awaken people. They cannot crucify me because I have not committed any crime; neither have I been fighting against one religion nor against one country. My fight has been universal. It is not against any religion in particular or any political ideology in particular. It is a fight against the barbarous in every human being.

So they are a little bit in difficulty to pinpoint how to destroy me. They will not be able to. In fact, all their efforts will expose them more and more.

And their efforts have also been helpful in another way: it has helped me to see amongst my own people who are really with me and who are not, who are only pretending to be with me and who are really with their total heart with me... that if I am crucified, thousands of people will be crucified simultaneously. So it has been, in a way, good. Every attack on me has helped me to get rid of those who were phony.

I am happy that I have found thousands of people who resonate with me, whose love, whose trust, is unconditionally with me. Their lives are being transformed. Even if I am taken away from my people, their transformation is not going to stop. It is something that knows no going back. Once it sets in, it goes on growing in you; it is just like a seed, and your heart becomes the soil.

And I am happy that thousands of people have been courageous enough to be available to me in spite of all kinds of opposition, lies, allegations. When the whole world is against you, you can get only the really chosen few. Then the mediocre cannot come close to you; they cannot gather courage.

So it has been a great experience from all aspects. I had gone into silence again just to see whether you can understand me in silence or not, whether you can be with me in silence or not. And most of you were totally with me, happily, joyfully. It did not matter whether I was silent or speaking. It was not a matter of mind; it had become a question of the heart.

I had to come out of silence because a few people started misusing, exploiting, my people for their own ends, for their own lust for power.

The commune was a great experiment, but because of a few traitors, the government was capable of destroying it; otherwise even the most powerful government of the world would not have been able to destroy it. It is always the traitors within you which allow the political powers to destroy. But as far as I am concerned, that too was good.

Anything that has happened to me has been good. Perhaps because of my way of looking at things I cannot see otherwise.

Now we can create small schools around the world as a final phase of my work. I am simply in search of a place where they can let me settle, and a few people can come and go to visit me -- so whatever has remained to be said can be said to you before I enter again into silence. There is too much to be said yet.

Perhaps the vested interests are afraid that I am coming close to saying things which may be more dangerous to their existence than nuclear weapons.

One of the Dutch publishers, who has published a dozen books of my discourses in Dutch, wrote me a letter a few months ago saying, "Now you are talking dangerously. We cannot risk our publishing company. We are business people. What you were speaking before, we could manage; but now it is beyond us. So I will not be publishing any more books, and I want to be completely dissociated from you. And I am also not going to reprint those books. If sannyasins want to, they can take all those books at cost price; otherwise, I will keep them in the warehouse but they will not be sold. I simply don't want to be associated with your name."

What he is saying is meaningful. All these governments are feeling the same. All the religions are feeling the same. They would like me to stop because I am coming close to saying things which they have been hiding from humanity.

For that I don't need thousands of people. I just need a small group like you with whom I can be totally in tune and say whatever I have always wanted to say. I have been holding back many things; now I don't want to hold back anything, and there is no reason to -- because all that they could do against me they have done. So I just want to settle in a small place with a small group, and people can come and go silently. There is no need to make any noise.

And whatever I say, all that is needed is to publish it in all the possible languages. That will be your main work, because now you will not find publishers to publish it. Now we will have to publish it with our own resources: we will have to translate it ourselves, publish it ourselves, make arrangements for the marketing. And that great responsibility falls on you.

The word should reach. People may understand today or tomorrow or day after tomorrow -- that doesn't matter -- but one day they will understand it.

One thing I can say, that whatever I am saying is going to become the future philosophy, the future *religio*, of the whole humanity; and you are blessed to be co-creators in it.

BELOVED OSHO,
SOMETIMES YOUR WORDS REACH ME LIKE A HARD SAW WHEN THE MIND LISTENS TO THEM, BUT IF I WAIT A BIT -- ALLOWING THIS SAW TO GO THROUGH THE BODY AND THEN WATCH WHAT HAPPENS -- I REALIZE THERE IS A DEEP SILENCE AND TRUST.
BELOVED MASTER, THE BOTTLE IS BROKEN, THE GOOSE WASN'T THERE. WHERE AM I STANDING?

Neither the bottle is the concern nor the goose. Let the bottle be broken and let the goose go wherever it wants to go. Our only concern is where *you* are standing.

You can see the bottle is broken, you can see the goose is not there; then just try to find out who is the seer, who is seeing it all. That's *you*.

Then forget the bottle and forget the goose, and remember your consciousness, your awareness. That's the only significant thing in the whole existence -- the only treasure, the only richness, the only luxury.

BELOVED OSHO,
YOU OFTEN SPEAK OF YOURSELF AS PART OF THE COMPANY OF BUDDHA, MAHAVIRA AND SOCRATES.
I SEE THE SIMILARITY BETWEEN THE GREAT ENLIGHTENED MASTERS WHO HAVE PRECEDED YOU AND YOU AS THE SIMILARITY BETWEEN THE SEEDS AND THE FLOWER. BUT HERE THE ANALOGY FALLS SHORT BECAUSE YOU APPEAR TO BE FAR MORE THAN THEY EVER CONTAINED AS SEEDS. YOU ARE NOT JUST THE FULFILLMENT OF A HERITAGE IN CONSCIOUSNESS; YOU CONTAIN YOUR OWN SEED AND ARE, PERHAPS, THE BEGINNING OF A WHOLE NEW LINEAGE IN THE DIMENSION OF CONSCIOUSNESS. I SENSE YOU ARE NOT ONLY THE MOST ARTICULATE, ECLECTIC, WELL-READ, HUMOROUS, LOVING, WISE MAN WHO HAS EVER BEEN, BUT MUCH MORE THAT LIES BEYOND MY COMPREHENSION.
THOSE ENLIGHTENED MASTERS ARE NOT AROUND TO TELL US WHO YOU ARE; AND IT WOULD

CERTAINLY APPEAR THAT THERE IS NO CONTEMPORARY WHO HAS AN INKLING. ONLY YOU ARE QUALIFIED TO SPEAK ABOUT YOURSELF.
OSHO, WILL YOU DESCRIBE FOR US WHO ARE WITH YOU, AND FOR THOSE WHO ARE TO COME, WHO OR WHAT IT IS THAT HAS MANIFESTED AS THE BEING WE KNOW AS "OSHO"?

It is true that I contain the whole heritage of all the awakened ones of the past, but that is not all. I also contain something more for the future.

It can be said that I am the end of an old heritage and simultaneously the beginning of a new kind of awakened man. In other words, I can contain Gautam Buddha without any difficulty, but Gautam Buddha cannot contain me -- for the simple reason that Gautam Buddha cannot contain Zorba. And my whole life's effort has been to bring a synthesis between Zorba and Buddha; in me the synthesis has happened, in you the synthesis is happening. And that is going to be the new man of the future.

It is because of this that first I praised Gautam Buddha, Krishna, Christ, and hundreds of other enlightened masters. But that was not enough because they were all against Zorba, and I had to make a place for Zorba in the awakened man's consciousness. Hence, I have also criticized all these people whom I have praised. People think it is contradictory; it is not. I had praised them as they were; I have criticized them because they were only half. And the half that is missing in them is tremendously important because without it they are bloodless, they are skeletons.

Zorba can give juice, can become the roots of Gautam Buddha. He will remain underground. Perhaps ordinary people will never be able to see him; that is his greatness -- that he does not bother to be seen, that he does not bother to be worshipped and praised. It is enough for him that the flowers that are being praised contain his juice, that without him they cannot live, that their life is his life's extension. They are his hands spreading in the sky, they are his essence blossoming in the wind, dancing in the rain.

People, perhaps, will never know about the roots, but if the tree itself starts condemning the roots, and people start following by cutting their roots, they are killing something most valuable in man.

All the buddhas of the past are half alive. They are still beautiful. I would like them to be fully alive; then their beauty will be immense.

So your feeling is right. I can have a deep heart-to-heart meeting with all the awakened people of the world, but they will find it difficult. They will find it difficult to have a dialogue with me for the simple reason that what they have cut, I have been propagating, preaching to grow it.

They will be able to see that they are missing something. So there is a possibility they may condemn me, that I am doing something that no buddha has ever done before; or they may appreciate the effort, that what they could not dare I have dared.

It was an every day experience in India. I was worshipped in the temple of Amritsar by the Sikhs almost as one of their masters. They have ten masters. Actually the man who introduced me in their conference said that I could be accepted as their eleventh master. But now they won't let me into the temple.

At that time I was holding back many things. I had talked about one small book, JAPUJI, and the Sikhs were immensely happy because no non-Sikh had ever bothered. And the meaning I gave to their small booklet they had never thought of. But when I said, after two years, in a meeting in their Golden Temple that, "I consider only Nanak to be enlightened; the remaining nine masters are just ordinary teachers," they were ready to kill me. I said, "You can kill me, but you will be killing your eleventh master!"

I know that the real awakened ones will have the courage to see that what they could not dare, I have dared. Somebody has to do it, to make awareness all-inclusive, not a partial thing but a totality -- so that the whole man can grow as an organic unity without crippling any of his parts. But it is certainly a dangerous thing. It will go against all their teachings, because they were all trying to cut this, cut that. They were giving a certain ideal to man.

And my effort is to show that to make man according to an ideal is to make him phony. Man has to grow without any ideal, without any discipline. His only religion should be awareness, and wherever that awareness leads him he should go without fear, whatever the consequences. That's the way I have lived, and I have no regret.

Perhaps those people may not be able to understand, but I can understand even their not understanding it. I will still praise them for whatever beautiful things they have brought into the world -- but I cannot lie to the future of humanity about the things they have done to cripple you. I want the whole man to grow into a spiritual being.

The Path of the Mystic

Chapter #28
Chapter title: Nowhere to go

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BELOVED OSHO,
I RECEIVED A LETTER FROM ONE OF YOUR SANNYASINS IN EUROPE. SHE SAYS THERE IS NOWHERE TO GO EXCEPT TO BE WITH YOU. MEANWHILE SHE ENJOYS BEING ALONE AND DOING SMALL THINGS AND IS GRATEFUL THAT AT LEAST WE ARE ALL UNDER THE SAME SKY.
CAN YOU PLEASE SAY SOMETHING TO ALL YOUR SANNYASINS WHO ARE SILENTLY WAITING?

It is a great time, because it is a time of test -- a test of your trust, your love. Silently waiting is what I have been teaching my whole life. Don't desire, but wait.

These are two very significant dimensions. When you desire, you are aggressive -- wanting to catch hold of something. In the ordinary world desire is the way because so many people are competing, struggling for the same thing. Moreover, the outside world is the world of quantity. It is not inexhaustible; everything outside is exhaustible. You cannot wait, because while you are waiting others may grab the whole thing.

The inner world is totally different. There, a desire is a disturbance, an obstacle, because in the inner world you are alone -- no question of competition. Nobody else is trying to go ahead of you, nobody is pulling your legs from behind.

And the inner world is so delicate that if you are aggressive, you will destroy it. It is like being aggressive to a roseflower. You may get it, but it will not be the same roseflower that you had seen dancing in the wind, in the rain, in the sun. It will be something dead... just a corpse, a memory, and nothing more.

The inner reality is even more delicate. The very desire is enough to prevent you from getting it; hence a totally different approach is needed: that is, of silent awaiting.

The guest comes.

The host just has to be patient.

And in the subjective field of consciousness, there is nothing to grab. It is not a quantity, it is a quality. If you are silently waiting -- with no desire, no expectation -- there comes one moment when your silence is so total and your waiting is so unpolluted that the doors open. You are taken into your own, innermost shrine. That has been my teaching.

And this is a good opportunity to give a chance to silent waiting. While you were with me you were so filled with me, with my presence, with my words, that you never thought about waiting: I was available. Now I can be available not from the outside but only from the inside. And that is a great meeting, of utter fulfillment, of absolute joy. So don't make it a despair, don't fall into anguish. Don't feel that you are far away from me.

You are far away only when you are not silent. You are far away only when waiting is not there; otherwise you are very close to me. Wherever you are, the silence will join you with me; and your waiting will prepare the whole ground for the meeting, which is nonphysical, nonspatial, nontemporal.

Use this opportunity. And remember always that whatever happens has to be used as an opportunity.

There is no situation in the world which cannot be used as an opportunity.

You feel sad that you are far away; that is a natural reaction, but not a very alert use of the opportunity. Don't waste it in sadness; otherwise despair becomes almost a cancer of the soul.

I have been with you long enough; it is time for you to see whether you can be with me even in my absence. If you can be with me in my absence, with the same celebration -- however difficult it may seem in the beginning -- you will find a tremendous fulfillment. And the absence will no longer be an absence; you will be filled with my presence wherever you are. It is a question of a certain rhythm; otherwise two persons can sit together touching each other's body and may be as far apart as distant stars. You can be in a crowd and still be alone.

So the question is not of physical closeness, the question is of understanding what happens in the presence of a master. Your heart starts beating in the same tune as your master's heart. Your being starts having the same song of silence as the master's being always has. These are the ingredients that bring you close to him. If you can manage these two things... you may be on another planet, it will not make any difference. It has nothing to do with distance.

You have been so long with me, you know perfectly well what happens to you in my presence. Just give it a chance: close your eyes, sit silently, awaiting the same happening. And you will be surprised that I am not needed to be there physically. Your heart can beat in the same rhythm -- you are acquainted with it. Your being can be silent at the same depth -- you are well experienced in it. And then there is no distance. Then you are not lonely. You are alone -- but this aloneness has a beauty, a freedom, a deep integrity and centering.

So wherever you are, the politicians of the world will make it more and more difficult for you to reach to me. It will not be so easy. I will be making every effort that I remain available to you, but those politicians are not aware that even if they can prevent my physical presence, they cannot prevent the experience of my presence in my people. That is beyond their power.

In China, Lao Tzu -- a great master -- has been dead for twenty-five centuries now, but a small stream of followers has remained. They don't refer to Lao Tzu in the past tense, but in the present tense. To them Lao Tzu cannot be past because they can still feel the rhythm, the silence, the beauty, the peace. What more is needed?

Ramakrishna died. In India, whenever a husband dies his wife has to break her bangles, take off all her ornaments, shave her head completely, use only white saris -- a lifelong mourning, a lifelong despair, a lifelong loneliness starts. But when Ramakrishna died -- and it was just in the past century -- his wife, Sharda, refused to follow the ten-thousand-year-old tradition.

She said, "Ramakrishna cannot die -- at least for me. He may have died for you; to me it is impossible because to me his physical body became irrelevant long ago. His presence and the experience, the fragrance, have become a reality -- and they are still with me. And until they leave me I am not going to break my bangles or cut my hair or do anything, because to me he is still alive."

People thought that she had gone mad: "The shock seems to be too much -- not a single tear." Even when Ramakrishna's body was taken to the burning place she did not come out of the home. She was preparing food for Ramakrishna. The man was dead -- his body had been carried to the crematorium -- and she was preparing food because it was his lunch time.

And somebody told her, "Sharda, are you mad! They have taken his body away."

She laughed and she said, "They have taken his body but they have not taken his presence; that has become part of my being. And I am not mad. In fact by dying he has given me an opportunity to know whether his teaching has entered my heart or not."

She lived for many years afterwards, and every day there was the same routine: twice a day she would prepare food, and -- as the old Hindu wife sits by the side of the husband while he is eating, fanning him -- she would fan an empty seat. Ramakrishna was not there -- at least for those who can see only the physical. And she would talk and gossip about what has happened in the neighborhood. She would give all the news the way she always used to give. In the evening, again the meal. At night she would prepare his bed, take care of the mosquito net so that not even a single mosquito was inside, touch his feet -- which were only visible for her, for nobody else -- put the light off and go to sleep.

And in the morning in the same way as she used to wake him up, she would come and say, "Paramahansadeva, get up; it is time. Your disciples are gathering outside and you have to prepare -- take a bath, a cup of tea." Slowly slowly the people who were more of the heart, not of the mind, started feeling that there was no symptom of madness in Sharda. On the contrary... but because of Ramakrishna they had

never thought about her; she was always behind.

But now Ramakrishna was gone, and she was the oldest companion. They started asking her advice, and her advice was so perfect on every matter that it was impossible for her to be mad.

But as far as Ramakrishna was concerned, she continued to feel his presence to the last breath of her life. Before dying... that was the only time that she started crying. Somebody said, "You didn't cry when Ramakrishna died. Why are you crying?"

She said, "I am crying because now who will take care, who will prepare the food? Nobody knows what he likes, what he does not like. Who will make his bed? And the place is so full of mosquitoes that if the mosquito net is not put rightly, if just a small place is available for mosquitoes to enter, the old man will suffer the whole night -- and I am dying. I will not be here. And you all think he is dead, so I cannot rely on you."

Now this is the approach of a silent, waiting heart. Even death cannot make any difference, any distance.

So sannyasins who are far away all over the world need not miss me. It is up to them -- just they will have to change their attitudes.

And this is a good opportunity to change their attitudes. While I am still here, if they can start feeling my presence all around the world, then no country can prevent my presence entering into their lands. No country, no power can prevent me from coming into your heart.

Their power is very limited. It may be very big, but it is very limited: it is material. And your capacity is far bigger, tremendously big: it is spiritual. What is needed is just to be aware of it and to use it. Once you taste the beauty of it, you will be thankful to all the politicians who have been desperately creating walls between me and my people.

I have become a nightmare to them -- and I have not done any harm to anybody. But perhaps their suspicion is right. They suspect that I have the potential to attract all the youth of the world -- to change their approaches towards life, their attitudes towards life, which will cut off their vested interests absolutely. That much they understand -- hence all this harassment.

But you need not be worried about their harassment. They know only one way of connecting with a person; you know something more -- a deeper way, an invisible way. Most probably, once in a while you will be able to come to see me and be with me. But even if that becomes difficult -- they will try hard to make it difficult -- it doesn't matter.

I am available to you wherever you are.
I am with you wherever you are.
Just remain vulnerable, open, receptive.

BELOVED OSHO,
DO I HAVE ANY SKELETONS IN MY CLOSET?

This is Cliff. You don't have a closet at all -- forget about skeletons! You are a poor man; you cannot afford a closet. These are the luxuries of rich people, to have closets and skeletons in them.

You are simple, innocent. You don't need; and even if you need, you cannot afford. You are fortunate.

BELOVED OSHO,
ONE OF THE SECURITY MEN WHO WAS HERE WITH US FOR A WHILE SAID TO ME, "YOU'RE A WONDERFUL GROUP OF PEOPLE." AND HE WAS SO SURPRISED THAT WE NEVER FIGHT WITH EACH OTHER.
THIS HARMONY HERE IS TRULY A MIRACLE, AND YET FEELS SO NATURAL.
BELOVED OSHO, COULD YOU SAY MORE ABOUT THIS MAGIC. AND ARE THERE THERE ANY WAYS YOUR DISCIPLES CAN HELP ONE ANOTHER ON OUR ADVENTURE TO CONSCIOUSNESS?

People fight not without reason. Each fight, deep down, is a clash between ambitions, a struggle to achieve the same thing the other is also trying to achieve.

Ambition is the source of all fight, all wars.

My people have no ambition. They are not struggling to get anywhere on the ladder of ambition. They

are not competitors with each other for anything. So this is a totally different kind of group, where people are not together to fight either amongst themselves or to fight with some other group.

In India it happened... when India became free I was very young, but I used to talk with my father continuously about all kinds of things. My whole family was involved in the freedom struggle; they all have been to jail, they all have suffered. My uncles could not complete their education because just in the middle of the year they were caught and put in jail. After three years they came out, but then it was too late to join again.

I told my father, "To me it seems to be a fallacy that if Mohammedans get a separate land and Hindus get a separate land, and the country is divided... the principle being proposed is that then there will be no fight; otherwise, they are continuously fighting, killing each other."

And he said, "The proposal seems to be sane. If they have their own countries, what is the need to fight?"

I said, "The need to fight is far deeper. If Hindus and Mohammedans are separated, then you will see the Mohammedans are fighting amongst themselves."

There were three problems... Mohammedanism has two sects, Shias and Sunnis, and they are as deadly against each other as they are against any other religion. They kill each other. For fourteen centuries they have been killing each other over a small difference -- whether Mohammed appointed his son as his successor or his son-in-law. One party believes that the son-in-law was appointed. Now no records exist. The other party thinks the son was appointed as the successor, but they don't have any record either. My feeling is that Mohammed died without making anybody a successor. And these two persons, the son-in-law and the son, became ambitious to have the same power, and Mohammedanism got split into two. And they are still fighting over who was the real authentic successor.

But what is the matter? Are you mad? You believe in the same philosophy, right or wrong; you believe in the same morality. And now it does not matter. The son is dead long ago; the son-in-law is also dead.

But those two factions continued growing more and more distant from each other, because the son-in-law appointed his successor, the son appointed his successor. So now there are two successions going on side by side.

Mohammedans were not fighting in India before the division because they had to be together to fight the Hindus. I told my father, "Once they are alone the first thing will be Shia-Sunni fights. And the second thing will be... they are asking a very strange and stupid thing: that half of Pakistan will be on one side of the country, the eastern part, and the other half will be on the other side of the country, the western part -- because these were the heavily Mohammedan population areas.

"So Pakistan will be divided by one thousand miles into two separate fragments. The eastern fragment is Bengali-speaking; they are Mohammedans, but they speak Bengali. The western section speaks Urdu, Punjabi, Sindhi. And soon there is going to be conflict between those people on the question of language, and the Bengalis are going to separate because they are a minority. They can never become the real rulers of Pakistan. It will always be the Punjabis who will rule -- and that the Bengalis cannot tolerate.

"This will be the situation in Pakistan, and in India the situation will be very much multiplied. Hindus were not fighting amongst themselves because they had to fight with Mohammedans. Once Mohammedans are gone the Gujarati will fight with the Maharashtrian" -- and they fought. They killed each other, over a small thing.

Bombay city is really made by Gujaratis, and Gujarati-speaking Parsees. They are the richest people... all the industry and everything. But the labor is Maharashtrian. So the majority of the population is Maharashtrian; they speak Marathi, they don't speak Gujarati. So in Bombay there were constant riots between Marathi and Gujarati-speaking people. They were fighting over whether Bombay should remain in Maharashtra or be in Gujarat, because those provinces were going to become separate.

And everywhere there were many fights, because once the main fight has been dropped, where will your fighting instinct go? If you want unity you need somebody to fight -- a common enemy is needed to remain united. If there is no common enemy you will start fighting amongst yourselves, about small things, meaningless things.

Now they are fighting in India. Punjab wants to be separate, an independent country. Bengal *has* become independent of Pakistan. Thousands of people were killed, but finally they have become an independent nation.

South India wants to be separated from North India, because North India is Hindi-speaking and South India has nothing to do with Hindi; they have their own languages. You will be surprised to know that Hindi

is closer to English, Swedish, Swiss, Italian, German -- all European languages -- because they are all sister languages. They are all born out of one source language, Sanskrit. In German at least thirty percent of the words are from Sanskrit. In one small European language, Lithuanian, seventy percent are Sanskrit words -- it beats even Hindi; it is closer to Sanskrit. But in South India the languages have nothing to do with Sanskrit; their origins are totally different.

So now they are fighting that they will not allow Hindi to become the national language, because it is not their language. They are willing for English to remain the national language, which only two percent of the people understand.

Now what a ridiculous situation! A language which two percent of the people understand becomes the national language, and a language that is understood by more than half of India cannot be accepted because the other half is against it.

In South India there have been riots between Hindi-speaking and non-Hindi-speaking people. Trains have been burned. In the south you cannot have a signboard on your shop in Hindi. Your shop will be burned along with the signboard. You cannot speak Hindi even if the other person knows it. He will not give any sign that he understands Hindi; he will speak his own language.

Fighting is an animal instinct. People simply find excuses to fight. But there is always something as a goal.

Now all the languages -- and there are thirty languages in India -- all want to be national languages. It is impossible. Forty years have passed, and they have not come to any conclusion. They will never come to any, because any language they choose, twenty-nine languages are against it; the majority is always against the chosen language. The chosen language may have the majority, but twenty-nine languages are together immediately -- as soon as you choose one language they are ready to fight.

For English they are ready, because it is nobody's language. It is as foreign to one language as to another language. But a foreign language that in three hundred years of British rule in India could not penetrate more than two percent... it is impossible for it to become a national language. Ninety-eight percent of the people don't understand anything of it. And all these thirty language groups have dropped English from their school courses. So in the coming generation there will not be even two percent; the percentage will be falling to less and less. These are the old British-trained people who make up the two percent.

But if, by some miracle, you can make some language the national language then there are other problems. As soon as you solve one problem, people raise another problem.

Nobody had ever conceived that Sikhs and Hindus would ever fight. It is a very strange situation: in one family the father may be Sikh and the son may be Hindu. To be a Sikh was not conceived as a separate religion, just a separate approach. The husband may be Sikh, the wife may be Hindu; the wife may be Sikh, the husband may be Hindu. Nobody had thought that such a mixture could fight, and now they are fighting and killing people in thousands.

The Sikhs want absolutely no relationship with Hindus -- and they're all Hindus. Any Hindu can become a Sikh with a five minute ceremony, and any Sikh can become a Hindu by just shaving his beard -- there is nothing else that prevents him from being a Hindu.

They worship the same Nanak, they read the same book of Nanak, they go to the same *gurudwara* -- their temple. Hindus go, Sikhs go. The only difference is that both believe in the first master, Nanak, but Sikhs believe in nine more. Hindus don't believe in the other nine. That's the only difference, there is no other difference. And Nanak has made the whole foundation, so whether you believe in those nine or not does not matter. Your belief system is the same.

But there is some animal in man which wants to fight on any excuse.

So it is certainly possible... anybody who does not know my people will be amazed that these people don't fight. We are not fighting anybody outside, we are not fighting within ourselves. There is no reason to, because our whole world is the world of inner consciousness where no question of competition arises. You are alone. You can grow as much as you want; the other can grow as much as he wants. There is no conflict of interest.

And because each sannyasin is connected to me... it is not a religion where you are connected with a certain system of beliefs. Then problems can arise -- just a different interpretation, just a small problem and a faction separates and becomes antagonistic.

We don't have any belief system. So if you believe in the holy ghost nobody bothers, it is your joy. Just remember, people are known by the company they keep! But nobody is disturbed by it.

Everybody is trying to grow individually. There is no organization, so there are no vested interests of an

organization.

You are connected to me individually. Your connection with each other is simply because you are connected with me. And because you are being in tune with me, suddenly you find anybody in tune with me is also in tune with you -- because he is also trying to be in tune with me. We are trying to create a harmonious whole, without making any direct effort to make it. It is just a by-product.

So anybody from outside is bound to be surprised -- watching you for a few days -- that nobody fights. We don't have energy for fighting. We have many valuable treasures, and we put our total energy into the search for them. So who cares about small things?

In Mahatma Gandhi's ashram tea was prohibited. You could not drink tea. You could not smoke, you could not play cards, you could not do this, you could not do that -- small things. And he forced people to do these things.

Because somebody just likes a cup of tea in the morning, he would have to hide -- close the doors and prepare a cup of tea. And others would be watching and trying to find out why he closes the doors in the morning, why he is keeping a stove in his room. And when he is out somebody may search and find some tea leaves. And he is exposed and brought before Gandhi as a criminal -- that he has been hiding tea leaves. Every morning he has been closing his doors, and one knows not what he was doing with the tea. What can you do with tea? At the most you can drink tea! What else can you do?

And slowly there were factions -- somebody else was also doing it -- and those who were in favor of tea would become a party: "Alone we cannot exist, we have to fight." Those who were smokers would become a party.

And what would Gandhi do? He was a masochistic person. He would not punish those people, he would go on a fast unto death. Why? -- because those people are drinking tea!

But why are you going on a fast unto death? His logic was, "There must be something still incomplete in my being a master; otherwise, how can it happen that my disciples disobey me? So to purify myself, I am going on a fast unto death till I am purified. I am not going to stop my fast."

And naturally, the poor people who are drinking tea or smoking cigarettes would think, "Now his death will be on *our* heads," so they would go and they would say, "We bow down to you and we promise that we will never *look* at tea; we will never *touch* a cigarette -- smoking is far away -- but please stop this fast unto death."

And he would harass the whole ashram for three or four days. And from all over India wires and telegrams would come -- "This is stupid that disciples should do such a thing; they should give an apology." And they *were* giving apologies the whole day. From morning to evening they were sitting there saying, "Forgive us! This is the last time -- never again I will *see* tea! But stop this fast." And finally, after three or four days he would stop the fast. But he had tortured them, he had condemned them all over the whole country.

Love was prohibited. His own secretary, a very talented man... Many people have written on Gandhi, but the two books that Pyarelal has written are just the best. They are big volumes; perhaps each volume is twelve hundred pages. Pyarelal fell in love.

Now, love is not something that you can prevent. One comes to know only when one has fallen. It is not that it comes with a signal ahead that, "Beware! I am coming! If you are a Gandhian, escape!" It comes so slowly that you never know you are falling in love. One day, suddenly you become aware, "My God, I have fallen in love." Now that was the greatest crime.

Pyarelal was his secretary... but he was turned out of the ashram in a very disgraceful way, and condemned all over India -- for nothing, because he had fallen in love with a young woman. They both were young, and there was nothing wrong in it.

Then his own son, Devadas, fell in love, and that was even more of a problem for Gandhi. Certainly he is impure: his own son falling in love! Devadas fell in love with the daughter of another great Indian leader, Rajagopalachari. And the daughter was pregnant, so throwing them out was not the right thing; they had to be married, and they were not of the same caste. And Gandhi, who was saying his whole life that castes should disappear, there should be no castes -- now he was disturbed that his son is going to be married to someone of a different caste.

Rajagopalachari was of the same age as Mahatma Gandhi, and he became the first governor-general of India after Mountbatten left. But Gandhi was the most cunning politician.

Rajagopalachari was not a follower of Gandhi -- although he was in the party of Gandhi -- but he was of the same age and had his own standing. In South India he was supreme, so Gandhi could not make rules for

him. Rajagopalachari would come to visit his daughter and he would drink tea and he would smoke in the ashram -- and then Gandhi would *not* go on a fast.

Somebody asked, "Why don't you fast unto death now?"

He said, "He is not my disciple. I am not concerned with him. And when he leaves we will clean the room" -- and cleaning the room meant whitewashing the wall, putting cow dung on the floor. Cow dung is the purest thing: it purifies every sin! And what sins? -- just drinking tea and smoking a cigar.

But Gandhi could not prevent Rajagopalachari because he was now a relative, of the same standing, and politically he was also very powerful. But he took revenge with that man by making him the first governor-general.

Everybody thought that Gandhi was being partial, making his own relative, his son's father-in-law, the first governor-general, while there were more important, intelligent people more devoted to the freedom of the country. They thought that Gandhi was being partial, but politics is such an affair that you never know the whole story unless it comes to its end.

Gandhi made Rajagopalachari the first governor-general knowingly so that he could not become the first prime minister, because that would be the real power. This was simply a transfer period of fifteen days. What could he do in fifteen days? It was just a transitory period. Britain was leaving, Mountbatten had to turn over his duties to somebody, and the Congress Party had not decided yet who was going to be the prime minister, who was going to be the deputy prime minister.

The post of governor-general was going to be finished! -- because the governor-general was the representative of the British government. Mountbatten was in a hurry and Gandhi managed Rajagopalachari... Rajagopalachari was happy that he is the first -- and the last -- governor-general of the British empire, but he was befooled because now he could not be the prime minister. Gandhi wanted to avoid him.

Now he was the governor-general and he had to give the oath to the prime minister, to other cabinet people. He was out of the running -- he was finished! Once he had given the oath to these people, to the president of India and everybody, after fifteen days he was back in South India.

But politicians can fall so low in dignity. Seeing that he had been cheated, badly cheated -- otherwise he would have been the president or the prime minister... Just to be the first and last governor-general for fifteen days means nothing. He was ready to become the chief minister of a province in the south, Madras. He became the chief minister of Madras, and he agreed to it after being the governor-general of all of India. Such is the lust for power. Now that there was no chance of being the president or the prime minister -- and he was very old -- he was ready to become the chief minister of a small province.

In Gandhi's ashram there was a continuous fight going on amongst the people. I know it intimately because I knew one of Gandhi's sons, Ramdas, very closely. So once in a while when I was passing near his ashram I would meet him, or if I was nearby he would come to meet me. Gandhi was dead then.

Ramdas said that it was not a joy to live in the ashram because Gandhi had been too strict about trivia. He wanted to control everybody in every possible way. He was talking of freedom and creating slavery in his own ashram.

But this has been the way of all the religions, of all the religious saints. They create slavery for themselves, and then they have the right to create slavery in their disciples -- and on such small matters that one wonders about these people. Were they concerned with human growth, with consciousness, or were they just concerned about how many sets of clothes you have? If you have more than three, it is a sin. And at what time do you get up? If you don't get up at four o'clock in the morning, it is a sin. What time you go to sleep? If you don't go to sleep before nine, you are committing a sin. What are you eating? In every possible way...

And then naturally cliques will develop. People will find ways to manage. A few people want to play cards. There is nothing harmful in it. They are not gambling, there is no money at stake -- just playing cards. But they have to hide to play cards, and if they are caught, then they will be condemned by the whole country.

Gandhi managed in such a way that what was done did not remain only in the ashram, the whole country condemned them.

I am a totally different person. I want you to be absolutely free. I want you to do everything according to your own conscience, your own consciousness.

There is nothing to be kept hidden. You can expose yourself without at all feeling that you will be condemned for it -- because condemnation means that people will remain closed, they will not open up.

So this is a totally new experiment in the whole history of man, where freedom really means freedom -- freedom to be yourself -- because I cannot see how, unless you are yourself, you can trust me. If I am preventing you from being yourself I am creating a wall between me and you. I want you to be yourself, to do whatever feels right to your consciousness. Except for your consciousness, nobody is going to decide about it.

I have never thought in terms of punishment; the very idea does not exist in my vocabulary. I have always thought of how I can reward you for being so silent, so alert. And I have nothing to reward you with except my blessings. So with my blessings -- under the whole sky, wherever you are -- just feel that you are close to me. Get into the same space in which you get when you are close to me.

It is a question of a knack. It is not something that you have to force. Just watch carefully what happens when you are close to me. Then try it in different situations, and it will start happening away from me.

And in this way -- and this is the only way possible now, because if all the ugly political forces want me to be isolated from my people... and all these great powers have proved cowards, criminals. So the only way left is that whenever it is possible and you can manage, you be with me; otherwise I will be with you. Just allow me. Just have a little space in your heart for me.

And one never knows that blessings come in disguise. There were many sannyasins who were useless. There were a few who were harmful. And I am not a person to say no to anybody. It hurts me, however wrong the person may be. I have never rejected anybody, and I will never reject anybody. Whatever he has done -- even against me -- I will not mention it.

But this has been a good opportunity to see the real faces behind the masks. So those who were harmful are exposed; those who were useless will be lost. And only the chosen few -- for whom I am living, and for whom I will die -- will be left with me.

The Path of the Mystic

Chapter #29
Chapter title: New skies to fly in

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BELOVED OSHO,
ONE OF THE GREAT IRONIES OF OUR RECENT EXPERIENCES OF SO-CALLED CHRISTIAN COUNTRIES IS SEEN IN RELATION TO THE IDEA CONTAINED IN THE STORY OF JOSEPH, AND MARY, WHO IS ABOUT TO GIVE BIRTH TO JESUS, FINDING "NO ROOM AT THE INN."
THIS STORY IS USED AS A BASE FOR THE FUNDAMENTAL CHRISTIAN TENET OF "CHARITY," AND TO "LOVE THY NEIGHBOR."
AS CHRISTIAN COUNTRY AFTER CHRISTIAN COUNTRY SLAMS ITS DOOR IN THE FACE OF ONE WHO IS PREGNANT WITH THE NEW MAN, ARE WE PERHAPS SEEING, IN OUR JOURNEY, THE FINAL DEATH KNELL OF CHRISTIANITY'S CLAIM TO BE ANY MORE THAN A CHEAP, POLITICAL IDEOLOGY OF CONTROL?

Christianity and all other religions are on their deathbed. They are trying desperately to survive, but

their survival is almost impossible; and the impossibility comes because they are not religions, they are pretenders.

The true religion can only be one.

It is such a simple thing to understand. Can you think of science as Christian science, as Hindu science, as Mohammedan science? It will be simply idiotic. Science is science. It is an enquiry into the objective world without any prejudice. How can it be Christian, how can it be Hindu?

Religion is an enquiry into the subjective world without any prejudice. How can it be Christian or Jewish or Buddhist?

Truth is one, and religions cannot be many.

What is dying is their "many-ness," and out of this death will arise a simple religiousness with no adjective to it. Can't you think of a man just being religious, just as you think of a man being scientific? If we can visualize a man being truthful, being sincere, being authentic, being nonviolent, being compassionate -- he is a religious man.

Religion is not something to be believed in but something to be lived, something to be experienced... not a belief in your mind but the flavor of your whole being. Whatever you do will have a religious quality to it, just as a scientific mind is bound to do everything in a scientific way, even sometimes to the extent of absurdity.

I have heard about Herodotus, a Greek mathematician, who was the first to discover the law of averages; and because he was the first man in history to discover it, he was so full of it that he was looking at everything through the law of averages.

One day he had gone for a picnic with his three or four children and his wife, and they had to cross a small stream. His wife said, "Take care of the children."

He said, "Don't be worried. Have you forgotten that you are the wife of Herodotus? First, I will take the average depth of the stream and the average height of the children; and if the average height is more than the average depth, there is no problem." His wife had no understanding of averages, but she was really worried that some accident is going to happen: "What nonsense is he doing?"

He went with his instruments to a few places: he checked the depth of the water, and then he measured the height of all four children. Somewhere the water was shallow, and somewhere it was very deep; but when it comes to averages... An average is not a truth -- because in that average that shallow water will make the deep water less deep.

One child was tall, one was a small baby, but an average... Herodotus said, "There is no problem at all, we can cross the stream. Our children are capable: their height is higher than the river is deep."

The poor wife did not agree, but she could not argue with Herodotus. But she was very alert that some child may be drowned, so she was behind the children; Herodotus was ahead. And then one child started drowning. The wife saved the child and said to Herodotus, "This child is drowning!"

He said, "Then there must have been a mistake in my calculations." And rather than helping the child and the other children, he went back to the bank where he had calculated on the sand the average depth and the average height of the children.

He said, "There is no mistake. How is it happening?"

His wife said, "Don't be mad! At least don't destroy our picnic. Once in months you come with the family; still your science is a disturbance."

They somehow crossed the stream, but he was continuously worried -- not about the children -- he was worried that the calculations were right and still this boy started drowning? It seemed that he was angry at the boy: "How could you dare to drown, going against mathematics?"

The wife said, "The boy does not know mathematics -- he's so small."

This is going to the extent of absurdity, but a scientific mind remains scientific even when to be scientific is not needed. But it never becomes Christian or Hindu or Mohammedan.

A religious man will be religious in his actions, relations, in his thoughts and feelings. He does not need a church or a synagogue or a temple. What he needs is a clarity of vision, a silence of the heart, an experience of his own being -- because his experience of his own being will make him aware that the whole world is divine; that everything that exists is at different stages of evolution, but there is in it the potential of life and the potential of consciousness. Even in a stone statue of Buddha the potential is there to blossom into a real Buddha because the whole existence is full of divine consciousness.

A religious person also can go to absurd lengths, just like Herodotus -- but these are exceptions. These are eccentric people. They are not the rule; in fact they prove the rule.

In India, there was a great Mohammedan saint, Sarmad, and he had some kind of wound in his chest. He would not take any medicine, and the wound was growing -- not only growing, there were worms in it. They were becoming bigger, they were eating his heart. And Mohammedans -- he was a Mohammedan -- five times a day bow down to God. So sometimes those worms would fall from his wound onto the earth and he would put them back into the wound. Now this is going to the extreme. Religiousness does not mean that you cannot take medicine because it will kill germs and there will be violence.

Scientific or religious minds have to be alerted not to go to absurd lengths. But there is no need for somebody who is scientific or religious to belong to an organization, and to be against other organizations and to believe that, "Only *we* have got the truth; nobody else has ever found reality, we have the monopoly."

This kind of attitude and approach is dying. It is good news, because its death will bring a new birth of a consciousness which will be simply religious.

I cannot understand why there should be so many religions. There are three hundred religions on the earth; there are not three hundred truths. And they have all been fighting for centuries, killing each other in the name of truth -- destroying each other, murdering, burning living people in the name of love, in the name of compassion, in the name of nonviolence. Beautiful names and ugly realities -- this is the whole history of your religions.

The story you mentioned is beautiful. The whole story is worth looking into, because it has so many implications.

First, Jesus is born to poor parents -- to a carpenter father. That indicates that religion has nothing to do with scholarship. Joseph, Jesus' father, was absolutely uneducated; his mother was uneducated. They were uncultured, simple villagers. They were not rabbis -- learned, wise in the ways of the old, traditional paths -- they were utterly simple people. If Jesus had not been born to them, you would never have heard their names.

To me, it means truth is born out of simplicity, not out of knowledge, not out of great degrees, respectability, fame, power. Truth is very humble, so humble that when Joseph and his wife Mary came to the annual festival in the capital city, Jerusalem ... they were so poor that they could not manage to get a place to stay. Every door was closed.

They tried to convince people. Joseph said that his wife was pregnant and any day, any moment, the child could be born, and he was utterly helpless: "Be kind, be merciful -- just a small corner anywhere." But it is a strange world: people talk about beautiful things, but there is no mercy, no compassion, no love. A pregnant woman alone in the night, on the road...

It was not that there was no space anywhere in the whole capital. Yes, it was true that there was no space in the hearts of the people of the capital. It was not a question of a space in the houses, it was a question of a little space in the heart.

There is an old saying: "The emperor may have the biggest palace in the world, but there is no space in it. And the poor man may have a small hut, but there is enough space." And the proverb is born out of a story.

A poor man lives in a small, one room cottage with his wife. It is raining hard and the night is becoming darker, and somebody knocks on the door. The man says to the wife, "You are close to the door, please open it -- some guest."

The wife is reluctant. She says, "There is not space enough. Two persons can hardly sleep here. Where is a third, a stranger, going to sleep?"

The husband said, "Don't call him a stranger. When he has knocked on our door, he is a guest. Open the door and I will show you how we can manage. If two can sleep well, three can sit; but the guest cannot be turned back on such a night."

The door is opened. The man comes in. They are all sitting talking -- because there is no space to sleep -- and again, another knock. And the owner of the house says to the man, who is now near the door, "Open the door. Some other guest has come. The night is really terrible."

Even this man, who has just come inside, is angry at the owner. He says, "What are you saying? There is hardly any space. Where are you going to put the man?"

The owner says, "If I had listened to this argument before, you would not be inside. And you are only a guest, so don't try to argue with me; simply open the door. Another guest has come. We are sitting at ease; if a fourth person comes, we will be sitting a little more close, more tight. It will be really good. It is getting cold, and to be tight, to be close, will be warmer. And who knows what beautiful stories the new guest is going to bring? For the whole night we have to sit up."

Finally the door is opened, and another man comes in; now they are sitting so tightly. And then suddenly a donkey comes to the door, hits the door with his feet. They are all puzzled: Who is outside? The owner says, "There must be another guest. Open the door."

The last man is sitting near the door now. He says, "This is simply stupidity! We are sitting so tightly -- we cannot manage to have another one here."

The man says, "I am the owner. No guest can go away from this small house. We are sitting. If somebody comes in, we all will be standing; then there will be space."

They all think this man is crazy. They open the door and a donkey comes in. The strangers want to throw him out, but the owner says, "No. It is not a question of man or donkey. It is a question of terrible rain, a dark night; and the poor fellow -- where will he go? He can stand just in the middle of us and we will gossip. What harm can he do? And you have forgotten the old saying, "The emperor's palace, although very big, has no space because his heart is very small. The poor man's hut is very small but has enormous space because his heart is enormous."

That night, when Joseph was taking Mary on his donkey from one house to another and was refused... that shows our barbarousness, that shows our inhumanness. And all these people may have been very religious people -- going to the synagogue, very particular, reading the TORAH, full of wisdom. But as far as their action is concerned, it doesn't show any wisdom, it doesn't show any understanding.

Finally he finds some poor man who says, "I don't have much, just the stable of my horses. If you want to stay in the stable, you can." Something is better than nothing. It was almost nothing, but being on the street... It was humiliating to give birth to a child in a stable with donkeys and horses, but there was no other way: Jesus is born in a stable.

One need not have a palace to become religious. It doesn't matter where you are; what matters is what you are.

And you have said the same is happening with me -- that I have knocked on doors, not only of one city but around the world. I have not harmed anybody, but all doors are closed. My ideas seem to be dangerous to them. And my ideas can be dangerous only to those who are mediocre, who don't have any intelligence. If they have any intelligence, my ideas will give them new dimensions to think about, new skies to fly in; new flowers will blossom in their being. But to a mediocre mind they are dangerous. They are dangerous simply because he cannot understand them.

Moreover, nobody wants anybody to have more intelligence than him. Nobody wants anybody to have more insight into reality than they have. The politicians are against me, the religious leaders are against me. It is a tremendous experience to see how poor the world is as far as intelligence is concerned.

If I am wrong, prove me wrong. That will give me joy.

If I am right, then have the courage to accept it; that will help the evolution of man. But they are not ready even to listen.

That reminds me of my grandfather. Out of the whole family he was the most friendly towards me. But he was not an intellectual, he was a farmer. I used to go with him to his farm, and he would put earplugs in his ear. I discovered it only later on -- just one day one of his earplugs fell out. I said, "What is the matter?"

He said, "You say strange things I don't know anything about, and I don't want to appear ignorant. And to say anything to you is dangerous because you immediately argue. So I have found this strategy. You go on talking; nobody is listening. I simply go on accepting whatever you are saying as if I am listening."

"But," I said, "you could have told me that you don't want to listen. Why should I waste my breath? And then you have to be unnecessarily deceptive."

He said, "Now you are saying that, but if I had said, `Don't say anything,' you would have argued. And I know that I don't have any argument which can defeat you. I am old, and I enjoy your arguments, but many of those things I don't understand." And he really did enjoy them. He used to take me... if any saint was visiting the town, he would take me, he would specially take me and say, "Now, come on; put this man right!"

I said, "You don't want to listen to me."

He said, "I don't want to because I don't want to argue with you and be defeated -- I'm your grandfather! But I enjoy it very much that my little boy is putting the saint... giving him such slapping arguments and making him feel so embarrassed before the crowd. I feel proud!"

The closing doors of the countries... behind them are the great powers, the greatest powers that have existed in the world: America and the Soviet Union. Both are against me. And it is very strange, because they are enemies -- at least one should be with me. But they are both against me for the simple reason that I

love to call a spade a spade, and they are all standing on lies -- lies which have been told for centuries, so they have become almost truths.

Jesus was not allowed even to be born... Those people were not aware of who they were rejecting -- so they can be forgiven. They were rejecting just a poor carpenter, a donkey, and a young wife on the donkey -- pregnant. And who wants unnecessary trouble? They were not aware that a man like Jesus is going to be born, so whatever they did was done in ignorance.

But the doors that are being closed to me are not closed in ignorance; they are closed in the full knowledge that if I am accepted I am going to transform the younger generation. I am going to give new dreams and new hopes to the young people, which can prove dangerous to the old vested interests -- politicians, priests and others. It is being done with full knowledge, and it has become now a world conspiracy -- it is unprecedented.

Never before was the whole world unanimously agreed against one single individual who has no power except the power of his vision, of his eyes, of his realization. But this is nothing to be sad about. It is really something to celebrate, because they have accepted their defeat.

They have accepted that they are inferior. They have accepted it -- each country is informing the other country that, "This man is dangerous," and I have not harmed even a single ant! What dangers are they talking about? And they are not lying, they are perfectly right. The danger is that I can cut their roots, which are rotten. They are carrying corpses; they have made the whole world stink. They are preparing nuclear weapons just to commit a global suicide.

I just want to wake them up: "What you are doing in your sleep is dangerous."

We are in a special time:

Either man will die or a new man will be born.

The people who are closing their doors on me are for the old man -- and the old man is going to die. It has lived long enough. It has lived posthumously; it has already died and just goes on walking out of old momentum.

I stand for a new man with a totally different kind of character, with different qualities. They are afraid that the youth -- the younger people who want to go on an adventure, who want to discover, who want to travel into new spaces of being -- can be impressed by me. In their language, they can be "corrupted" by me. It is the same language they used against Socrates in Greece -- that his life had become a danger because he was corrupting the youth and their minds.

I was arrested in that same land. I was not thinking that after two thousand years they would condemn me with the same crime -- that I could not stay a single moment more in Greece because my presence was corrupting the younger generation. Neither was Socrates corrupting the younger generation. There is not a single word which can prove that he was a corrupting influence. Yes, it was dangerous to the older generation because he was saying things which the older generation was not capable of understanding, and was threatened by.

Whatever I am saying to people is very simple... just an effort to wake them up so they can see with their own eyes that the old is either dying or is dead, and now it is time to bring in a new concept of man.

The old concept was repressive. The old concept was based on fear. The old concept was full of greed, ambition, desire.

That's why we have lived all through these centuries going from one war into another war.

In three thousand years, five thousand wars have been fought on the earth. Anybody looking from another planet will think that this planet, earth, has gone mad! In three thousand years, five thousand wars? And in between, whatever time you have, you have to prepare for the new... as if the whole function of life is to prepare for war and then to fight, die and kill; and then again prepare. And now they have come to the very culmination, to the ultimate preparation.

Somebody asked Albert Einstein, "Can you say something about the third world war?"

He said, "No, but I can say something about the fourth."

The questioner was puzzled. He said, "You cannot say anything about the third, and you are ready to say something about the fourth? What do you mean? Are you kidding?"

Albert Einstein said, "No. About the fourth, one thing I can say with absolute certainty: it will never happen. But about the third I cannot say anything. The fourth is not going to happen -- the third will be enough to finish all living organisms on the earth. Then there will be nobody to prepare for the fourth."

I am carrying within me the vision of the new man -- who will not be forced to be somebody other than himself, who will not be given an ideal that he has to follow, but a freedom so that he can realize his own

potential. He will not be given ambitions. He will not be given an education which creates ambition -- that is pure poison. He will be given something else -- the ability to rejoice, to sing, to dance, to make his life a bliss... not in competition with anybody else, but a growth of himself.

He will not be given any hope of a heaven so that he can sacrifice this life to attain heaven -- which nobody has seen, which is simply a fiction to befool people to sacrifice their lives in the name of nations, in the name of religions... and he will not be made afraid of hell, because there is no hell anywhere.

Freed from hell and heaven, freed from fear and greed, this small life that you have got can be turned into a paradise. This very earth is the lotus paradise. And you can enjoy each moment of your life to such an extent that through enjoyment you become aware of the divine.

Do you see the difference? The old man was taught that through torture you will attain to the divine: "Torture yourself, your body." I cannot see any relationship; why should torture lead to the divine? Torture will lead to more torture. It can lead to the devil, but it cannot lead to the divine. Only rejoicing, blissfulness, silence, peace, and harmony can lead you into the experience of the divine. And for that, no sacrifice is needed.

All the old societies depended on sacrificing individuals; individuals were for the society.

The new man will turn all the tables. The society is for the individual, not vice versa. The individual is the highest quality in life, and society is just to serve the individual to realize himself. You cannot ask the individual to sacrifice himself because his religion needs it, because his nation needs it, because communism needs it, because fascism needs it. Sacrifice all of them and save the individual. They are only words, and the individual is the reality, the living reality, the only proof of any godliness in existence.

The doors are closed, but I will go on finding ways. Perhaps a window is left open. Perhaps somebody is courageous enough to take me in. In this big world there must be somebody. If Jesus was born in a stable... Even if a stable opens its doors for me, that will do. I can put dynamite into my words... from the stable into the whole society.

And whether I do it or not, it is going to happen. Evolution cannot be stopped. Perhaps it may be delayed a little bit, postponed, but it cannot be stopped. It is only blind people who cannot read the writing on the wall -- evolution cannot be stopped.

So it doesn't matter who becomes the vehicle, but truth should win and a new man should be allowed to appear -- that is the only hope, not only for this earth but for this whole universe.

BELOVED OSHO,
IF THE IDEA OF ENLIGHTENMENT IS THE LAST JOKE THE MIND PLAYS ON ITSELF, WHO HAS THE LAST LAUGH?

Nobody has the last laugh. Beyond the mind there is no laughter, no tears; it is eternal silence. Everything that you experience and express is part of the mind, and enlightenment is the last thing. After that, you are part of the whole universe. And I don't think you have ever heard the ocean laughing or the clouds laughing or the flowers laughing. In the whole universe there is no laughter.

"Strange," you will think. "If there is so much blissfulness then why is laughter missing?" You will have to understand the whole psychology of laughter.

First, you must understand that except man, no animal laughs. If you come across a cow laughing or a buffalo laughing, you will go mad. Then even if the Uruguay government says, "Stay here," you are not going to look back -- where cows and buffaloes laugh, it is finished! You will think either this world is mad or you are mad! Only man laughs.

Neither can that which is below mind laugh... because it cannot see the ridiculousness of things. For laughter, you have to see the ridiculousness of things. There is not enough intelligence in the buffalo to see the ridiculous, the absurd.

Nor above the mind, because above the mind, everything is accepted; there is nothing ridiculous. It is only the small space of mind in which you are able to see the ridiculous and you can laugh... and you can laugh only because you can cry, you can weep, you can have tears. Laughter is just the opposite polarity of tears.

Life is so miserable that even small opportunities to laugh you don't miss -- because life is so empty, there is nothing. So small opportunities, which really don't have much... Somebody slips on a banana peel.

Why do you start laughing? -- because neither the banana peel has done anything nor the person who has slipped has done anything. It was absolutely natural; anybody would have slipped on the banana peel.

But small opportunities... and you cannot miss them, you have to laugh. Life is so miserable that these small laughters make it tolerable. They help; there is not only misery, there is laughter too -- although it was just a small thing, not of much significance.

Beyond the mind there is no misery; hence there is no necessity for laughter. So once you go beyond the mind, nobody has the last laugh. You are beyond the mind; mind has no life, it cannot laugh. And you cannot laugh because there is no misery: you are part of this whole existence which is utterly silent.

Thousands of people can go on slipping on banana peels: this existence will not take any note of it. Not a single tree will laugh. The moment you are also part of this universe there is nobody to laugh, there is nobody to weep; there is nobody as a separate entity. So you can laugh as much as you want before you become enlightened.

Laugh before! Don't wait, thinking that you can laugh after. Have as much laughter as possible -- but before. Don't postpone it thinking that there will be eternity available: "First, let us have enlightenment and then we will sit and laugh. What else will there be to do?"

But then there will be no point in laughing; the whole situation of laughter is gone.

The mind was creating the misery, and to balance it the mind was picking up things to laugh about -- to make you happy, to keep a certain balance between misery and laughter -- because if there is one hundred percent misery, you cannot tolerate it; you will simply jump out of it. But it is not one hundred percent misery: there are moments when you feel very good, moments when you smile, moments when there is happiness, moments when you have a full-hearted laughter. These are the things which keep you in the mind and make you able to suffer the misery. It is a mind trick.

The more miserable you are, the more you will find things to laugh at. It is not incidental that Jews have the best jokes in the world because they have suffered the most. Since that unfortunate moment when Moses took them out of Egypt until today, they have been suffering and suffering -- in different nations, among different races, in different ways. They have suffered so much that they had to invent something so that they could forget suffering at least for a moment. They have created the best jokes.

I was amazed by the fact that in India we don't have any jokes. All the jokes that people in India use are borrowed; none is of Indian origin, they are all from other countries. Not a single joke have I been able to find which is authentically Indian -- because India has had a very peaceful, silent past.

Just in the last few hundred years there have been invaders, but that has not mattered much because of a ten-thousand-year-old contentment -- living peacefully with nature, harmoniously, no revolution, no rebellion, absolute acceptance of whatsoever was. India was a big country and the invaders had come in a small number. Even the invaders were accepted; otherwise, they would not have been able to conquer. But nobody cared; everybody was so content in himself.

Even today, when half of the country is starving, if you go to the starving people you will not see any complaint. They accept it: "Perhaps this is our destiny." Those ten thousand years have left such a contentment that it still goes on lingering.

Strangely all Indian stories, dramas, that have been created in the past, are only comedies, no tragedy. Not a single tragedy has been written in ten thousand years. And great masters, novelists, dramatists, poets, have been working; great literature has been created, but it is all comedy. Every story ends up in something beautiful, something good; no story ends up in something tragic. Naturally, these people had no idea of suffering.

But Jews suffered tremendously; and there seems to be no end, the suffering goes on. Now, this creation of Israel is again a political strategy of Christian nations to create an endless source of suffering for the Jews. And the Jews have not been able to understand why Christian nations were so interested, after the second world war, in giving them Jerusalem -- because it is a holy land to Christians too; they could have made it their own holy land. Why should it be returned to the Jews? -- who have not been in power there for centuries. And it was a Mohammedan country surrounded by an ocean of Mohammedan countries.

To give it to the Jews is one of the worst, most mean acts of Christian nations. It means they have put Jews in a state where they will be tortured continuously. Mohammedans cannot tolerate them; they will torture, they will fight -- and they are a vast majority. And the Jews will remain continuously beggars before the Christian nations. So for both the Christians and the Mohammedans it is a joy -- reducing the Jews to beggars for war material, for everything that they need. And their needs will be there continuously because Mohammedans are not going to leave Israel peacefully. They are going to fight.

Now Israel is like a wound, and all the Jews of the world are pouring their moneys, their wealth, into making Israel survive somehow. In the first place, it is not going to survive. In the second place, it will take all the Jews of the world to put in all they have to help it survive. So they will be losing their money, their productivity. They will be sending their young people to fight there, to be killed, kidnapped.

Now this is a grand strategy of Christian nations. Nobody has said it. I am saying it -- and it is being said for the first time that it was a conspiracy. Things were perfectly okay. What was the need of a nation? Jews were perfectly happy in being in America or in other countries. What was the need to have your own country? -- and a country which is going to be a continuous trouble, which will suck all the energies of the Jews and will keep them always with a begging bowl before the Christian nations.

On the one hand, the Mohammedans will be destroying them, invading them. On the other hand, the Jews will be pouring in all they produce, which will go to waste, and they will be always begging from the Christians. If you look at it, you can see how politicians can be mean, utterly mean.

In India there are not many Jews, very few. One Jew had become a sannyasin -- an Indian Jew; otherwise I have amongst my sannyasins, forty percent Jews. One Indian Jew had become a sannyasin. I asked him, "Do you still think you are the chosen people of God, after four thousand years of torture?"

He said, "I think that we are the chosen people of God, but we don't want to be anymore. Somebody else should be. Enough is enough! We have carried this burden for four thousand years. Now we don't want to be the chosen people of God -- somebody else should take the responsibility."

He was right. He was an old man, and he was right that this idea of the chosen people of God and four thousand years of constant suffering and murderous killings, gas chambers... Alone, Adolf Hitler killed six million Jews. This is the great gift of being the chosen people of God!

I say to my sannyasins, "Just be ordinary people. Never be special. Just be utterly ordinary and simple." The history of the Jews will give you a clear-cut picture that the moment you start thinking you are the chosen people, difficulties arise. Everybody is against you because they *all* think they are the chosen people.

Adolf Hitler would not have killed six million Jews... He had to, for the simple reason that he thought the Nordic Aryans, the Germans, were the chosen people of God, and the Jews were the only other contenders. So only one could remain alive -- either the Nordic Germans or the Jews. And whoever survived would be the proof that God had saved his chosen people.

But the misery, although it was tremendous, has given beautiful jokes to the world, and Jews have been able to tolerate all kinds of sufferings by joking, telling stories, and not taking much note of what is happening all around.

The moment you pass the mind's borders, there is no question of laughter... only eternal silence.

The Path of the Mystic

Chapter #30
Chapter title: The name is love, but the game is politics

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BELOVED OSHO,

WOULD YOU PLEASE TALK AGAIN ABOUT LOVE, HOW YOU SEE IT? IN KATHMANDU, I WAS SO TOUCHED WHEN YOU WERE SPEAKING ABOUT GOING BEYOND THE POLARITY OF LOVE-HATE. I FEEL SO GRATEFUL TOWARDS YOU BECAUSE YOU TOLD ME THAT GIVING LOVE WILL BE MY MEDITATION.

No man is an island. This has to be remembered as one of the fundamental truths of life. I am emphasizing it because we tend to forget it. We are all part of one life force, part of one oceanic existence. Basically, because we are one deep down in our roots, the possibility of love arises. If we were not one, there would be no possibility of love.

You can like a house, but you cannot love it. You can like any thing, but `love' is not the appropriate word to be used for liking. Love is reserved only for those who are on the same ladder of evolution.

The second thing to be remembered is that evolution functions through polarities. Just as you cannot walk on one leg, you need two legs to walk... existence needs polar opposites -- man and woman, life and death, love and hate -- to create momentum; otherwise, there will be silence.

The opposite attracts you on one hand and on the other hand makes you feel dependent. And nobody wants to be dependent; hence there is a constant struggle between lovers: they are trying to dominate each other. The name is love, but the game is politics.

The very effort of man is to dominate the woman, to reduce her to an inferior status, not to allow her to grow, so she always remains retarded. For thousands of years, what man has done to woman is simply monstrous: no education -- she cannot read the holy scriptures. She cannot think of herself as equal to man. And she has been conditioned so deeply that even if you say she is equal, she is not going to believe it. It has become almost her mind -- the conditioning has become her mind, that she *is* less in everything: physical strength, intellectual qualities... Man has made a society in which he has become the protector and the woman is the protected.

The Hindu scriptures say that in childhood the father should protect the girl; in youth the husband should protect the woman; in old age the son should protect the mother. But she is always to be protected, and man is to protect her. He has made her weak, uneducated, uncultured; he has stopped her movement in the society. And the worst thing he has done is, he has taken her liberty, her financial freedom, which cuts her very roots to be free. She has to be dependent; she is not capable of earning for herself.

For centuries there was a certain logic in it because the woman had to become a mother. And out of ten children, nine children were dying, so a woman was pregnant for almost the whole period of her life until menopause. How can she work? How can she earn? She is carrying a child, and she is caring for other small children, looking after them, looking after the house. In short, man made women slaves -- and very cheaply, without purchasing her. You can see the irony...

In India... and I think in other countries also, in different ways, the same thing happens. In India, when a boy has been born he is welcomed with bands, dancing, singing, so the whole town knows that a boy has been born. But when a girl is born there is no celebration. The whole town knows by the silence that a girl has been born.

What is the problem for the parents? To them, a daughter or a son should be the same. But the problem is that the son is going to earn, is going to help them in their old age, is going to have the inheritance of the family. The daughter, on the contrary, is a financial loss. You feed her, you clothe her -- and when you marry her you have to give a dowry. Strange -- she is becoming a slave, and the parents have to pay: "Please accept my daughter as your slave." The dowry is the payment. Ordinarily slaves are purchased, and whoever purchases has to pay. In the case of women, the parents of the woman have to pay instead -- give the daughter *and* pay enough money.

The woman does not want -- nobody wants -- to be dependent. Nobody wants to be a slave. Nobody wants to be inferior because nobody *is* inferior. People are different; the question of superiority and inferiority is simply absurd. So she starts taking revenge unconsciously. She cannot love the man who owns her as property, who does not recognize her as a human being equal to himself.

One of the Hindu saints -- I don't call him a saint, but Hindus worship him, read his book more than that of any other saint -- is Tulsidas. He condemns woman in such ugly terms. He says if you want to remain in control of a woman, you have to beat her once in a while; any excuse will do. Keep her afraid. She should not be given any equality, any friendship. And this has been called -- for centuries -- "love."

The woman is boiling -- unconsciously of course -- and she explodes in small ways. Whatever she can do, she does. She cannot beat the husband because she has been told, "Your husband is your god. You

cannot beat him, you have to worship him." So she beats herself. Having no choice, in anger she beats herself.

When I started criticizing Mahatma Gandhi I said that what he is doing is nothing but the age-old, feminine strategy. You cannot fight with the foreign rulers; you don't have arms, you don't have strength, and you don't have even the desire. All his nonviolence, passive resistance, is nothing but what the woman has always been doing. But nobody has given her the credit of creating a philosophy of nonviolence! She does not beat anyone when she is angry, she tortures herself. And the man who has reduced the woman to such a state also cannot love her.

Love can exist only in equality, in friendship.

The freedom of woman from man's slavery will also be a freedom for man to experience. So I say the women's liberation movement is not only women's liberation, it is also the men's liberation movement: both will be liberated. The slavery is binding them both, and there is continuous struggle. The woman has found her own strategies to harass the husband, to nag him, to put him down; the man has his strategy. And between these two fighting camps we have been hoping that love is happening. Centuries have passed -- love has not happened, or only once in a while.

This is the situation of the ordinary love, which is only a name, not a reality.

If you ask my vision of love... it is no more a question of dialectics, opposition. Man and woman *are* different, and complementary. Man alone is half; so is woman. Only together, in a deep feeling of oneness, do they feel for the first time totality, perfection. But to attain to this perfection you have to go beyond the love/hate duality.

And you *are* capable of going beyond the duality. Right now they go on hand in hand in your life: you love the same person you hate. So in the morning it is hate, in the evening it is love -- and it is a very confusing thing. You don't even understand whether you love the person or you hate the person, because you do both at different times.

But this is how the mind functions, it functions through contradictions. Evolution also functions through oppositions -- and those oppositions in existence are not contradictions, they are complementaries. But in the mind, contradictions are contradictions. Mind cannot conceive anything that is non-contradictory, that does not have its opposite hiding just behind it.

And we have been told, taught, programmed in such a way that even a thing like love has to be a mind thing. It is basically of the heart, but our whole society has tried to bypass the heart, because the heart is not logical, is not rational. And our minds have been trained through education that anything illogical is wrong, anything irrational is wrong, only a logical thing is right. In our educational programming there is no place for the heart; it is only mind. The heart has almost been removed from our existence, silenced. It has never been given a chance to grow, to have its potential become actual. So mind is dominating everything.

Mind is good where money is concerned; mind is good where war is concerned; mind is good where ambitions are concerned -- but mind is absolutely useless where love is concerned. Money, war, desires, ambitions -- you cannot put love in the same category.

Love has a separate source in your being, where there is no contradiction.

An authentic education will not teach you only the mind, because mind can give you a good livelihood but not a good life. The heart cannot give you a good livelihood, but it can give you a good life. And there is no reason to choose between the two. Use the mind for what it is made for, and use the heart for what it is made for.

Heart is the transcendence of duality.

Heart knows no jealousy -- that is a mind product. Heart is so full of love that it can love without any fear of being exhausted. We can fill the whole world with love, but we are almost crippled. The heart has been simply bypassed in our growth; it does not play any role.

It is such an ugly system of education... but it is understandable. Religions, politicians, business people, warriors -- all have wanted the mind to be trained. And the heart can be a disturbance -- it *is* going to be a disturbance. If you are a soldier and if you have a heart, you cannot kill the enemy, because the moment you take up your gun to kill someone, your heart will say, "Just as you have a wife waiting for you -- your children, your old mother and father -- this poor man's wife must be waiting also. His children, his old mother and father, are waiting for him to return home. He has not done anything to you, and you are going to kill him. For what? -- to get an award from the military academy? To get a promotion?"

The heart will be a disturbance. It is better to make soldiers forget their hearts so they can simply go on killing like robots, without any feelings.

The people who are after money don't want the heart because the heart will be a disturbance: it cannot exploit people.

My father was a small businessman... he was a very simple man. And once a customer had dealt with him -- my grandfather was there, my uncles were there in the shop, but anybody who had dealt with my father would ask for him. My grandfather would say, "But we are here. What do you want? He has just gone to take his lunch."

They would say, "We will come back. We want to deal only with him." Because he would tell them what the cost price of any item was. "And this is my profit. If you think the profit is too much, you can tell me. If I can manage to cut it, I will. I have taken the minimum profit; you can go around the market and you can see."

They said, "You are the only person who tells us the cost price. You also tell us your profit, and it is so small that we cannot even tell you to cut it a little. After all, you also have to live. But nobody else does it; even your brothers, your father -- nobody talks about the cost price. They simply say, `This is the selling price,' and we don't know how much profit they are taking."

My whole family was against my father. They said, "This is not the way to do business. This is not a charity shop. You could have made so much more money -- but first you tell a person the cost price! And he is not asking the cost price, he is asking the selling price."

My father said, "It is impossible for me to cheat a man, to exploit him. And what are we going to do with the money? Whatever we need, we have. More money brings more troubles."

But nobody was agreeing with him, and if there was a new customer, my grandfather would tell my father, "You go inside. Don't destroy this customer -- let me tackle him." And my grandfather was asking double the price. If it was worth ten rupees, he was asking twenty rupees, then haggling, and somewhere near fifteen they would agree. Both were happy: he was happy because he was getting five rupees, and the other man was happy because he had brought him down five rupees.

I used to sit, when I was free, just outside the shop. And when the man was leaving, very happy that he had haggled well, I would say, "You are a fool! This thing that you have purchased costs only ten rupees. If you had purchased it from my father, you would have got it for twelve rupees, because he would not ask more than that. You have lost three rupees, and you are still looking happy."

He would say, "I have been cheated!"

I would say, "You haggled, you tried in every way. You enjoyed, and you were coming out smiling."

And the man would say, "You have destroyed my whole joy. Who are you?"

I said, "I am no one, I am just sitting here to tell new customers to ask for my father. Don't deal with anybody else; otherwise your pocket is going to be cut."

My grandfather would be very angry with me, and say, "Who are you? Are you an agent for your father?"

I said, "I am nobody's agent. I simply see what is going on and what should not be going on. You moved my father inside, but you forgot that I was sitting outside."

The heart will mismanage everything that the society wants: exploitation, manipulation, domination, obedience, dependence, sacrifice -- the list can be miles long. If the heart is allowed to grow side by side with the mind, the mind cannot manage to do atrocities, murders. But even religious leaders are not ready for the heart. They talk about love, but it is all talk, mere talk. They have destroyed the source from where love arises, and then they talk about love and give sermons about love.

There was a small church in my town, but there were not many Christians. I used to go into the church, and the priest was very much surprised because I was the only non-Christian who had ever entered the church. We became friends.

I said to him, "You talk so much about love, but I see you beating your wife, I see you continually quarreling with your neighbors. I have even seen you hitting a dog who was not doing anything to you. He was going on his own way and he just passed you -- I don't know what came over you that you hit the dog. A strange Christianity!"

He said, "You don't know that dog."

I said, "I know that dog because I also live here. He has never hit anybody. And if he bites you that will be perfectly right, because without any cause you have hit him."

He said, "You don't understand. These vagabond dogs" -- and in India you will find them everywhere, they belong to nobody -- "if you don't hit them and you don't kick them, they take advantage. They will follow you, they will wag their tail, they will persuade you. Before you know it they will come to your

house, and naturally one thinks to give them something to eat..."

They are almost starving, because in India you cannot kill them. The municipal committee, the corporations, cannot simply give them poison and finish them. If nobody is the owner they should not be left around, but in India you cannot kill anybody. And he was rationalizing his kick.

I said, "I don't think your rationalization is right. You really *wanted* to kick. You were angry with something; the poor dog became unnecessarily the object. He had not done anything."

He said, "How do you know about it?"

I said, "It is simple. The dog was going on its own way -- I was watching. He was not doing anything to you, he had not even looked at you. He was a Hindu dog, and you are a Christian priest -- he did not even bark at you. There is no dialogue possible. You hit him, and he is starving. There must be something in you that wanted to hit, it didn't matter whom. You wanted to be violent."

He said, "Perhaps you are right. I was angry with my boy but I cannot hit him, because if I hit him he disappears from the house for days. Then we are all in trouble. We have to report to the police, and now even the police become angry and say, `In the whole city it is only your son who gets lost. It is not a big place, nobody is kidnapping anybody, and for what should your son be kidnapped? -- you are a poor priest. You must have been misbehaving with him.' "

He said, "It is true. I wanted to hit him because he had broken some statue we had of Jesus Christ."

I said, "You should think of your Jesus Christ -- I have listened to you -- he says, `Love your enemies.' I think he forgot to say, `If somebody breaks a statue of me, love him.' A statue is broken, nothing much -- you can't have a very valuable statue."

Man is angry about many things. In life, he is in a struggle. He does not always succeed, everybody cannot succeed -- he is angry. He comes and throws his anger over his wife, his children, and these are the people he believes he loves.

Even religious leaders don't want your heart to open to reality, because it will bring a great transformation in your actions, in your thoughts, and they don't want that. They want you to be bound to the tradition, to the old. Whether it is right or wrong does not matter; it has respectability because it is ancient.

The heart knows nothing of the past, nothing of the future; it knows only of the present. The heart has no time concept. It sees things clearly, and love is its natural quality -- no training is needed. And this love has no hate as a counterpart.

I was talking about a love that goes beyond love and hate. Love that comes from the mind is always love-hate. It is not two words, it is one word -- lovehate -- not even a hyphen dividing them. And a love that comes from your heart, which is beyond all dualities...

Everyone is in search of that love. But he is searching with the mind, and hence he is miserable. Every lover feels failure, deception, betrayal. But nobody is at fault; the reality is that you are using a wrong instrument. It is as if somebody is using eyes to listen to music, and then freaks out that there is no music. But eyes are not meant for listening, nor are ears meant to see.

Mind is a very businesslike, calculating mechanism; it has nothing to do with love. Love will be a chaos, it will disturb everything in it.

Heart has nothing to do with business -- it is always on holiday. It can love, and it can love without ever turning its love into hate; it has no poisons of hate.

Everybody is searching for it, but just through a wrong instrument; hence the failure in the world. And slowly slowly, seeing that love only brings misery, people become closed: "Love is all nonsense." They create a thick barrier against love. But they will miss all the joys of life; they will miss all that is valuable.

Just change the instrument.

There is a song in Urdu... there are songs which cannot be played on every instrument. The right instrument is needed for a certain kind of music. Love is a music, and you have the instrument. But because the heart is starving, your life is misery. And you go on making it more miserable because you go on making the same mistake -- a wrong instrument and you are trying to play music for which it is not made.

BELOVED OSHO,
"BUDDHAM SHARANAM GACHCHHAMI:" IN INDIA THERE WAS NO ROOM FOR THE "BUDDHAM."
"SANGHAM SHARANAM GACHCHHAMI:" IN AMERICA, THE "SANGHAM" WAS DESTROYED.
"DHAMMAM SHARANAM GACHCHHAMI" ... BELOVED MASTER, WILL YOU FILL IN THE BLANK?

The sutra is so important. *Buddham sharanam gachchhami* was always there, undeclared. It was happening, there was no need to say it.

To be with a master, there is no other way except *buddham sharanam gachchhami*: I go to the feet of the awakened one. Only in such humbleness do you become part of the master's experience and his life. *Sangham sharanam gachchhami* was not destroyed in the commune in America. The commune is destroyed, but the sutra cannot be destroyed.

If you love the master, you cannot avoid loving all those who love your master. How can you avoid it? You have chosen a master, somebody else has also chosen a master; suddenly you become aware that you are both on the same path, you are connected through the same master, the same energy. The commune can be destroyed, the physical component, but not its spiritual content.

And those who think that in America they have destroyed the commune are just befooling themselves: the commune has spread all over the world. Now we can declare the whole world as our commune. It is out of our generosity that we allow other people also to live there, in the hope that sooner or later they will become part of the commune! They are our sources, because from where are we going to get new sannyasins? Our sannyasins are so understanding that they are not going to create children; they have no time. Sitting silently, doing nothing... children are not born by themselves! Something will have to be done, and our sannyasins are not interested in doing anything. So no children, just grass growing.

So we will need new sannyasins. And there are so many people who don't know the secret of sitting silently, doing nothing, waiting for the spring and enjoying the grass growing. They never sit silently, they are always doing something or other -- they will produce children for our sannyasins, so we allow them to remain on the earth. Otherwise, we have covered the whole planet.

So nothing is destroyed, and it is impossible for the concept to be destroyed. Even if just you few people are here, it becomes the *sangham*; it becomes a gathering of fellow travelers. Your love for the same master creates a strange kind of unity. You are not directly related to each other, but you are related through me to each other. Directly, you can sometimes come into conflict, but through me you cannot come into conflict; I will be neutralizing your conflict.

Dhammam sharanam gachchhami -- that is the last part of the sutra. That is our search, that is our seeking. *Dhammam* means truth, ultimate truth. The first two steps are just to help you towards the third.

There is a group of Sufis who simply call themselves the Seekers. There is another group of Sufis who simply call themselves the Builders. They have beautiful names; you cannot imagine that they have anything to do with religion. But the Builders are building to reach to the ultimate star; the Seekers are searching... and they have chosen these names so the religious authorities don't get offended.

If you go to the Middle East and you simply tell anybody, "I want to go to some Sufi school," they will shrug their shoulders because nobody knows what you mean. To enter a Sufi school is difficult, unless by chance you come across a person who is connected and who can take you to the master.

But you will be puzzled, because Sufi masters, just to avoid unnecessary persecution, unnecessary harassment, live in a very ordinary way. Somebody is a weaver, somebody is a potter, somebody sells perfumes, somebody does some other thing -- and you cannot think that this man is a Sufi master. And in the night, in some friend's house, you will see the same man sitting with his disciples. And you cannot believe it, because this man, although he is the same, is radiating something that was not there when you had seen him as a perfume seller or a potter or a weaver. The Sufis have methods to prevent people from seeing them as masters, so that their work can continue silently underground.

The work is the same, whoever is doing it.

It is *dhammam sharanam gachchhami* -- a longing to know the truth, to be the truth.

A man is not really a man if this longing is not in his being.

Chapter title: I cannot leave my garden unfinished

19 May 1986 pm in Punta Del Este, Uruguay

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BELOVED OSHO,
WHEN THINGS BECOME DIFFICULT FOR ME I TAKE REFUGE IN THE HERE AND NOW. IN THE MOMENT ALL IS STILL, AND IT IS THE ONLY WAY FOR ME TO STAND ON THE RAZOR'S EDGE. AND YET A DOUBT COMES IN THAT I AM ESCAPING WHAT IS REALLY HAPPENING: I MAY SIMPLY BE WEARING BLINKERS. BELOVED, PLEASE HELP ME UNDERSTAND WHICH IS TRUE.

Never listen to the mind. Mind is the great deceiver. If you are feeling silent and still in the present moment, that experience is so valuable that mind has no authority to judge it. Mind is far below it.

Mind is always of the past or about the future. Either memory or imagination, it knows nothing of the present. And all that is, is in the present.

Mind is a beggar. It goes on hoping that tomorrow things will be better, that the golden age is going to come... or the golden age has passed and there is nothing in the future except darkness. These are the two possibilities for the mind to take. About the present, whatsoever it says is a lie, because it has no experience of it; it has never come into the moment. By its very nature it is either in the past or in the future.

Because the mind has no experience -- and *cannot* have any experience -- of the present, don't listen to it when it comes with any judgment concerning the present moment. And silence is of the present. Joy is of the present. Ecstasy is of the present.

Mind can do only one thing: it can create doubt. It cannot say directly, "What you are experiencing is wrong," because that much is beyond it, but it can say, "You are escaping from the reality that is past, or the reality that is to come, the future." It can condemn you as an escapist, saying, "You are afraid of life. Life is big enough; the present moment is too small. Life is vast. Don't escape from life just to enjoy a momentary silence and joy and peace." And it looks logical on the surface.

But life consists only of moments; there is no past life, there is no future life. Whenever life is, it is always in the present.

And this is the dichotomy: life is herenow, and mind is *never* herenow. This is one of the most important discoveries of the East, that mind is absolutely impotent as far as your subjectivity is concerned, as far as your being is concerned.

Mind is perfectly all right with objects, but the moment it comes close to life, it starts doubting even the existence of life. It starts creating philosophies that life is only a by-product.

Materialism is an old philosophy, but one of the most dull and dead. From the *charvakas* in India, five thousand years past, to Karl Marx, it has repeatedly said the same thing in different languages -- that life is a by-product, it has no existence by itself. Man is just a machine, pure matter. Just a certain combination creates the illusion of life and consciousness -- they are epiphenomena.

Materialism, to me, seems to be the most unprogressive ideology in the world, because in five thousand years it has not produced a single new argument -- the same old rut. But mind feels very happy with it, because then there is no need to bother about meditation -- which is a deep fear for the mind, because it is committing suicide as far as the mind is concerned. Then there is no need to be in the present. But you will be missing everything, the whole treasure that existence is ready to bestow upon you.

Whenever you experience something that is beyond mind, mind will create doubt, will argue against it, will make you look embarrassed about it. These are its old techniques. It cannot produce *anything* of the quality that the present moment creates. In fact mind is not creative at all. All creation in any dimension of life comes from the no-mind -- the greatest paintings, the great music, the great poetry -- all that is beautiful,

all that makes man different from animals, comes from that small moment.

If knowingly you enter into it, it can lead you to enlightenment. If unknowingly, accidentally, it happens, then it still leads to a tremendous silence, relaxation, peace, intelligence. If it is just an accident... you had reached the temple but missed by just one more step. That's where I think all creative artists, dancers, musicians, scientists, are... just one step more.

The mystic enters to the very core of the present moment and finds the golden key; his whole life becomes a divine rejoicing. Whatever happens, his rejoicing is not going to be affected.

But until you have entered the shrine, even at the very last moment, mind will still try to pull you back: "Where are you going? This is sheer madness! You are escaping from life."

And mind has never given you *any* life. It has never given you any taste so that you can see what life is. It has never revealed any mystery. But it is constantly pulling you back, because once you enter the shrine it will be left outside, just where you leave your shoes. It cannot enter into the shrine. It is not in its capacity, its potential.

So be watchful. When the mind says to you that you are escaping from life, say to the mind, "Where is life? What life are you talking about? I am escaping *into* life, not from life." Be very alert about the mind because that is your enemy inside you, and if you are not alert, that enemy can sabotage every possibility of growth. Just a little alertness, and mind cannot do any harm.

BELOVED OSHO,
I FEEL TODAY AS IF I AM HAVING A BRIEF RESPITE AFTER BEING PUT THROUGH A WASHING MACHINE IN THE LAST TWO DAYS. IT IS SUCH AN INCREDIBLE SWEET AND CLEANSING EXPERIENCE TO LET OURSELVES BE TAKEN UP IN WHATEVER WHIRLWIND IS PRECIPITATED BY OR AROUND YOU... SO MUCH SO THAT ONE IS SIMPLY QUIETLY AMAZED TO FIND THAT ONE HAS EMERGED FROM THE OTHER END.
I DON'T THINK THIS IS A QUESTION, JUST A WAY OF SAYING "AHHHHH!"

Aha! This is not a question; otherwise I would have to answer it. Great! Thank you!

BELOVED OSHO,
WHEN I HEARD YOU SAY LAUGHTER IS A SMALL RELEASE FROM OUR MISERY, MY MIND WOULD NOT COMPUTE. IT FELT AS THOUGH HYSTERIA WAS FILLING THE ROOM AS WE ALL LAUGHED, AND I AM STILL ASKING MYSELF, "WHAT HAPPENED?"

You can see what happened! It can look like hysteria. For example, when you understand something and laughter happens as a relief from misery, a great energy is released. Every understanding releases accumulated energies in you.

For example, you are not laughing the whole day -- only once in a while. You are not being loving the whole day -- only once in a while. What happens to the energy in the big gaps? It accumulates, and if you come to an understanding of a certain phenomenon there is a great release, and the release is so strong that it will feel hysterical. But it is not hysterical; it is really getting relief from energy which could have become hysterical any moment.

You can find people in madhouses laughing for hours, laughing so much that tears come to their eyes. They are mad because they could not manage to release their energies in a healthy, in a proportionate way.

Those energies accumulated in you are a potential danger -- and your whole society is for repression. Everything has to be according to the manners and the etiquette; you can never have a good hearty laugh. The society does not allow you that much.

It seems there is a fear running in the society from generation to generation that allowing all man's energies to be expressed is dangerous, because there is anger, there is violence, there is jealousy, there is a suicidal instinct, and so many things. If all these are allowed, everybody will go mad -- he will not be able to control them. So our whole society is based on controlling and repressing. But it has not created a beautiful man. It may have avoided madness, but it is a negative phenomenon -- it has not created sanity.

My approach is simple: energies should not be repressed but expressed, and you should find ways of expressing them so that those very ways become creative.

In India I used to visit jails to talk to the prisoners, and the strangest thing that I came to understand was, these prisoners were more innocent than the ordinary people outside. At first it was very puzzling because these were criminals: somebody was a murderer, somebody was a rapist. They had done every kind of thing against the law, against society, against order, but they looked very innocent, and they had a certain calmness. You could not see on their faces violence, murder, rape -- no signs. Outside you can stand on the road and you can see on people's faces all kinds of crimes that they are repressing.

The thing was clear: these people did not repress. They simply did whatever came to their mind; they simply did it. They did not bother about law and society; naturally society cannot tolerate these people. They have to be criminals, they have to be punished. It is a vengeance.

I enquired of all the superintendents whose jails I had visited... because the governor of my state was a very innocent man, almost childlike. He was not a politician. He had come into power... because when the British government left, it was not a question of only politicians getting the power. The first generation of politicians were almost nonpolitical, because India had not been free for almost two thousand years so there was no politics. And these people were chosen for their qualities -- particularly the governors because they were not elected. They were appointed by the president.

The president himself was a very simple man. He had a great attraction for my way of thinking, and he used to tell me, "Just do one thing: when I die, just tell God that I was not a bad man."

"But," I said, "there is no God, and even if there is, I have no direct communication with him!"

He said, "I will not listen to you, and you cannot deceive me. You have to promise me that when I die you will tell God, `This man was not bad.' "

I said, "This is a strange idea! I don't *have* any God, and I don't think you need any recommendation. You *are* a good man; only bad people need recommendations." But he was very innocent, and he told me, "If you can go to the jails and help these people..."

I *had* time, and I started going to the jails. I asked all the superintendents, "Has any criminal who has murdered, raped, done any other major crime, ever gone mad?" And the answer was always no.

I said, "Have you ever thought about it? -- that outside, people go mad? *These* are the people who should go mad, if your theologies and your religions and your so-called philosophies are right, because they have done everything that you think is wrong. But they are so innocent, simple."

They said, "We have never thought about it." It seems nobody is concerned with the basic human evolution. These criminals are so innocent, because they don't have anything repressed; that is their innocence. And because they don't have anything repressed, madness is impossible.

I am not saying that everybody should start committing crimes to avoid madness and to become innocent. What I am saying is that this can give you an indication that energies should not be collected. They should be used. And if we live in a right society, they will be used creatively. The same violence which kills a man can sculpt a beautiful Gautam Buddha, because as far as the hand is concerned, it releases energy whether you cut off somebody's head or you cut stones or you cut wood. It doesn't matter to the hand and to the energy -- the energy is released.

I have known many hunters in India -- accidentally, because I was touring all over India, and I was often a guest in a maharaja's palace. And all these maharajas -- and there were hundreds in India -- and their sons and their brothers, they were all hunters. They had their own forests reserved for their hunting. But I found them very human. Their hunting was taking all their violence. You could see from their faces that there was no tension.

But hunting animals is also violence. We can find ways in which the energy can be used and yet no harm happens to anybody; on the contrary, something beautiful is created.

In one of our therapy groups a man's hand was fractured, and it got immense publicity against me -- although I was not involved in any way; I was not present in the therapy group. But nobody asked the man himself.

I called him and asked him, "What is *your* feeling? How are *you* feeling?" -- the fracture was now healed, the plaster had been removed.

He said, "I am amazed. I have always had the feeling that I could murder somebody. Since the fracture of the hand that feeling has disappeared. I don't know what has happened, how it has happened, but since that time I am feeling very humble; otherwise I was very arrogant." Perhaps his hand was collecting violence and he was repressing it. The fracture released the energy.

I was condemned all over the world by the newspapers, that in my therapy groups violence is being used. But I was amazed: not a single journalist had the sense to have an interview with the man and enquire

what had been *his* experience. His experience was totally different. He was feeling fortunate that it happened, because a load that he was carrying from his childhood had simply disappeared.

So one thing: we should understand every energy -- its mechanics, its working -- and give it expression.

I had a meditation specially for laughing and many people came to me and told me that it was something they had never experienced, that it was almost psychedelic. And it was nothing: just a group was sitting, and they would start laughing. One would start, then naturally it would catch others; others would simply laugh because "this idiot is laughing for no reason." Then others would laugh at *them*, and soon it would become a collective unconscious phenomenon: everybody was laughing as they had never laughed but had always wanted to.

And it looked hysterical because they wanted to stop it but they were not able to stop it. They had opened a door that they were not able to close -- and that made them laugh even more. "This is strange! Nothing is happening, there is nothing to laugh at, and I am laughing like a madman." And this made them laugh more! And it is catching, contagious. After one hour's laughter they were all relaxing because they were tired, but a great peace... They had released an energy which society does not allow you unless there is a proper occasion.

You have to go to a movie, you have to read a book, you have to talk gossips, meaningless, just to release it. But why not simply release it? Sit in a corner and start it. You will think that it will be difficult; it won't be difficult, it will be very simple. Once you start, then it goes on increasing on its own.

I have developed many meditations simply to help you unburden. And anybody who has come as an outsider to see will think, "These people are mad! Why are they laughing?" -- as if the energy needs any "why." It has to be expressed. All the energies have to be expressed. Those which can be creative, make them creative; those which cannot be made creative, make them harmless. And you will be surprised that as you release energies, you are unburdened and you are saner. There is less possibility of you ever falling into madness.

And secondly, you will find fresher energies arising in you. We are continuously creating in ourselves, by food, by breathing, by exercise, by the sun, by the moon, by the stars... from everywhere energy is being poured into us. And you are carrying loads of stale energy because you don't have space for the new energy. It is always good to have fresh and new energy, because that will keep you younger, fresher, sharper, more intelligent and more innocent.

The meditation looked hysterical -- it was not. It was releasing hysteria; otherwise you were keeping it in. And it is good if you feel anything like that in you, just sit in your room and laugh. It is *your* room, and it is nobody's business to interfere, unless somebody wants to join -- he can join. And you will be surprised that by and by others will join, and you will find that everybody has come. First perhaps they had come just to see what is happening, and then seeing it, they will get triggered and they will become part of it.

In Japan there was an enlightened man called Hotei, whose only teaching was laughter. He would laugh, his disciples would laugh. His disciples would laugh because, "This is absolutely absurd! A buddha has never laughed! All the buddhas have been serious; this Hotei is simply falling out of the category of buddhas." But his laughter was catching, and then others who would be judging him would start laughing, and it would spread like a fire amongst his disciples, and for hours they would enjoy... until everybody had fallen on the floor, asleep. They had laughed so much that they were like small babies, lying down.

Hotei was very much condemned by other so-called religious people, but people like Hotei don't care. They say, "Who bothers? This is my teaching, this is my way. And if you can laugh all the way towards enlightenment then why choose another way!"

And many of his disciples became enlightened just by laughing. They became so innocent, so unburdened; slowly slowly they understood what the man was doing, and they were grateful. By teaching perhaps he would not have been so helpful, but he had found something existential. He would move from one place to another place with his group of disciples, and wherever he was, the people were laughing -- even the people in the town were laughing hearing the noise that Hotei's people were making. They were simply laughing -- "We have never heard that religion has anything to do with laughter!" But seeing this buddha, seeing Hotei himself and Hotei's disciples, they had to recognize that "Whatever their way may be -- a little berserk, bizarre -- Hotei has changed people's lives; he has made them saner."

BELOVED OSHO,
SOMETHING YOU SAID STRUCK ME LIKE A GONG. YOU SAID -- OR I HEARD -- THAT

It looks very contradictory to my other statements. I have said again and again that enlightenment is beyond mind. So naturally when you heard it, that I am saying enlightenment is the last experience of the mind, the contradiction was absolutely clear. But you have to understand something very subtle: experience as such needs a mind. What experience it is, does not matter, because experience means duality: the experiencer and the experienced.

So what I have said before was just to help you drop the mind. My words are devices, not statements. What I said yesterday was actually the fact. It is the mind's last experience -- because for experience mind is needed.

If there is no mind, there is no experience. You *are*, but you cannot talk about any experience of bliss, of ecstasy, of godliness, of nirvana. You cannot talk.

And the problem for me is that unless I give you these incentives, why should you bother to be enlightened? If with the mind gone, enlightenment is also gone, and just eternal silence prevails -- that too you cannot say is your experience. You are no more. That old world of subject and object, I and you, does not exist.

You should also try to understand the difficulty of the master, just the way the master tries to understand your difficulties. His difficulties are far greater.

I have to give you an incentive, encouragement. The idea of being blissful, the idea of being enlightened, the idea of attaining the truth, somehow catches a few people's minds, and they start moving in that direction. Finally they will find that all these things will happen -- but they will still be of the mind. Don't stop at that. But that can be said only to those who have traveled the path. There is something more than experience that is beyond mind.

Gautam Buddha used two words. For enlightenment he uses a word: nirvana. But he knows that there is still a step more, so he calls it *mahaparinirvana*.

The word *nirvana* itself means attaining to a state of silence so deep that no self exists -- because that is also a disturbance. Nothing exists. You are in a state of selflessness, but still it is an experience, so you may not be seeing the self but the self is experiencing it as a selfless state.

It is difficult to bring even this experience into language, but there is something more, which is absolutely difficult: he calls it mahaparinirvana. And he does not define it; he does not say what it means. You have to experience it -- that he leaves to you. Up to nirvana he is willing to explain, because mind, in a very subtle way, still exists to experience the selflessness, the silence, the blissfulness. But when the mind is completely gone... So he has made a word in which *nirvana* is there: *maha* means bigger, higher, greater than *nirvana*; and *pari* means transcendental. So to translate it will mean: a selflessness which is greater than the selflessness you experienced in nirvana, because now there is no experiencer.

You cannot call it an experience; hence he calls it *parinirvana*. It transcends everything that can be conceived, because anything that you can conceive is conceived by the mind. We have to use the mind for a certain stage, but we cannot say that with the mind we have achieved the ultimate.

So nirvana is the last milestone from where the road ends. Beyond that one has simply to go and see. Just to indicate it, he calls it *mahaparinirvana*: the great transcendental selflessness.

The problem is that I had to talk to many kinds of people all my life, and I had to talk the way they can understand; otherwise it is pointless. Slowly slowly I gathered my own people, and I started talking irrespective of whether they understand or not, because I knew they loved me: they will *try* to understand it.

But many of them could not rise to that level where they are ready to understand, in spite of themselves, something that goes beyond their heads. But now I am going to talk only to those people whom I can completely forget when I am talking. I can trust that they will manage to get at least a certain sense and taste of it.

So you will find more and more contradictions because now I will not be talking to you, I will be simply saying whatever is the case -- whether you can understand it or not. If you don't understand, you can go on asking questions, but before I leave the world I have to complete what I have started. I cannot leave my garden unfinished.

The Path of the Mystic

Chapter #32
Chapter title: My vision is of the whole

20 May 1986 am in Punta Del Este, Uruguay

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BELOVED OSHO,
JAPAN IS ABOUT TO SURPASS THE UNITED STATES IN PER CAPITA INCOME. IT IS ALREADY AN ECONOMIC SUPERPOWER, DOMINATING LARGE SECTIONS OF WORLD TRADE, AND HAS RECENTLY BEGUN TO DOMINATE THE FINANCIAL MARKETS. IN FACT, THE ONLY MATERIAL THING THAT JAPAN'S ONE HUNDRED AND TWENTY MILLION PEOPLE DO NOT HAVE MUCH OF, IS LAND. ITS AREA IS LITTLE BIGGER THAN THE INDIAN STATE OF RAJASTHAN. IN ADDITION, JAPAN IS SURROUNDED BY SEVERAL OTHER ASIAN COUNTRIES WHOSE ECONOMIC PROGRESS IS OUTSTRIPPING THE WEST.
FOR THE FIRST TIME IN SEVERAL CENTURIES THE GEOPOLITICAL CENTER OF THE WORLD IS MOVING AWAY FROM THE CHRISTIAN COUNTRIES OF THE ATLANTIC TO THE BUDDHIST COUNTRIES OF ASIA -- TOWARDS THE LAND OF ZEN. WILL THIS CHANGE HAVE ANY SIGNIFICANCE FOR YOUR WORK?

The history of the world has been like a pendulum. It has never been the whole world progressing together in all the dimensions of life. At the time of Gautam Buddha, the East was at the very peak of its glory, richness, wisdom, and the West was still barbarian. There was no progress, no evolution. After Buddha, the East started declining and the West started progressing. Just at the beginning of this century the West was at the peak and the East was just a poverty-stricken, uneducated, uncultured, backward section of the world.

It is possible that the East may again rise and the West may decline. But it is not my vision, it is simply the historical mechanics of a pendulum. My vision is of the whole -- neither of the East nor of the West -- because every growth of the part is bound to create a very monstrous situation. For example, half of your body grows, and the other half remains retarded -- it won't be a very comfortable, restful, beautiful situation. And it can be changed: the other half can start to grow, and the first half starts declining.

The mechanics of economic power, richness, have to be understood. Whenever a country becomes very rich, a few significant things happen. One, it loses interest in richness -- obviously. It has it. The whole interest of the mind is in the longing, in the tomorrow. Whatever you have got, the tendency is to forget all about it. You see only things which you don't have; you don't see things that you have. So a poor country thinks about riches; a rich country starts forgetting about riches. And it seems psychologically valid too -- that when you have it, what is the need to think about it?

So the first thing: whenever any section of the world becomes economically dominant, it starts losing interest in the very power for which it was striving for centuries. And secondly, the moment a section of humanity becomes very rich, dominant over the other sections of the world, it starts feeling empty, because now the old longing is no longer there, and man cannot live without a longing. Man cannot live without a hope. Man cannot live without tomorrow.

I am not counting the awakened ones; I am talking about the common man. To live he needs desire,

longing, future. His eyes have to be fixed on a faraway star. But when you are standing on it, all around there is darkness. You have achieved it. And the greatest failure in the world is to be victorious, because at that moment you understand that you have been chasing a shadow. By being victorious you have not gained anything.

So the moment a section of the world -- and it has been this way up to now -- the eastern hemisphere or the western hemisphere, whichever becomes rich, comes to a point which is the dead end of the road, it starts thinking of things it has never dreamed about.

The riches, the wealth, the power, have deceived... they were looking so beautiful from far away, but as you came closer you found out it is not so. The oasis was only an appearance. It had no existence. It was an hallucination created by your thirst, by your longing, by your desire.

Then the mind turns one hundred and eighty degrees. It becomes antagonistic to the same things for which it has lived up to now. It starts thinking of renouncing the world, renouncing the riches, renouncing desire, living a simple life -- a life of silence, a life of meditation -- and forgetting all about this nonsense.

This had happened in Buddha's time in the East. The East was known as a golden bird -- and it was; otherwise it would have been impossible for thousands of sannyasins of different denominations to live just by begging. If the country was poor, who was going to give these people food, clothes, shelter? And they were there in thousands. Buddha alone moved with ten thousand sannyasins. Mahavira moved with ten thousand sannyasins. There were eight teachers in the small state of Bihar alone, and they all had thousands of followers. They all had come from royal families -- disgusted, disillusioned, disappointed.

Naturally, they were so much against wealth, against comfort, against luxury, they forgot completely that they were not being objective; these are subjective reactions. You had hoped for much and found nothing. That does not mean that comfort is useless. It simply means you have asked too much -- something which is not in the power of comfort to supply to you. You had asked too much -- something which money cannot give to you. You were thinking that when you have all the money you will relax, you will enjoy. But the way it works is that while you were earning money, you were also earning tensions, side by side.

As you were progressing towards your goal of desire, you were becoming more and more tense, more and more violent. At any cost, the goal has to be achieved. Even if the means are not good, it doesn't matter; the goal has to be achieved. You did everything right or wrong to reach to your goal, hoping that after that you will be able to relax in silence, in peace, and you will have a meditative life. But you miscalculated.

You do not understand the arithmetic of life. For sixty years a person runs after desires, remains tense, dreams of wealth, thinks only of wealth, and then suddenly at sixty he has achieved it, but the mind has learned a habit. Sixty years is a long time. You may have achieved the wealth, but the mind goes on playing the old game, the old routine, the old dreams. And you don't know how to get rid of them -- those mental agonies have been created by your desire for wealth, desire for a beautiful woman, desire for a beautiful house -- so you turn bitter. It is a reactionary attitude; you react. You think that it is because of those things that you are caught up in a tense life and you are not able to get out of it.

Your mind says, "Renounce all this." It is the same mind who has been telling you all these years, "Achieve, achieve more." Now that achievement has happened, the mind gives you a new clue, "Abandon all this. Renounce the world, renounce its wealth, renounce its comforts; become a renunciate." That was the old meaning of sannyas.

And when kings and their sons stepped down from their thrones and became beggars -- thinking that if it is not at one end, richness, then it must be at the other end, poverty -- poverty became something spiritual. This is how the East started declining, because when poverty becomes spiritual then nobody bothers about creating more wealth, better technology. People started becoming more and more poor. The last step was to become a beggar, and the beggar was not an ordinary beggar: he had renounced his throne, he had become a beggar by choice. It was not out of compulsion. It was not because of the circumstances, it was his reaction.

I call all the religions of the world reactionary; they just move from one polarity to another. So in India at the time of Gautam Buddha... that is twenty-five centuries ago, the East was rich, the West was poor.

The East was well-cultured. You will be surprised to know that the printing press was invented in China three thousand years ago. Currency notes have been used in China for four thousand years. When Marco Polo came back with currency notes and other things to show to the pope and to the kings of Europe, saying, "We are lagging far behind; the Chinese think the Western people barbarous," do you know what the pope did? He took a note and burned it, and said, "Do you say this is *money*?" And then he brought out a silver coin and dropped it on the floor, making a sound, and said, "*This* is money. So who is barbarous?"

Marco Polo said, "You don't understand their logic. How many golden or silver coins can you carry with

you? It is only possible if the country is poor that you can have gold and silver coins. But when people are carrying millions of dollars, they cannot carry gold coins."

And four thousand years ago, China conceiving currency notes... it must have been a rich, very rich, country, because poor countries cannot even think of it. The poor man will think that it has to be a gold coin, because he does not understand the whole meaning of money. The meaning of money is the exchange value. What does it matter whether it is gold or paper? If it serves for the exchange of things, it is money.

And the notes that have survived from four thousand years ago are exactly the same as the notes that you have: the best paper, the best printing, with the promise of the emperor. They are promissory notes -- that if you want, you can come to the treasury and exchange the notes for gold coins. So you need not be worried that you are just being taken for a ride -- instead of real gold, you are being given paper notes. The treasury was there, and the treasury had to keep exactly the same amount of gold and silver as the notes they had issued. So anybody, anytime, could take gold or silver -- whatever he wanted. Then people became satisfied: "There is no problem; these are promissory notes."

The pope behaved like an idiot by burning the note. That was his argument. He thought that this is absolute proof that this is not money. Real money is a silver coin or a gold coin.

Marco Polo tried to say, "First I was also amazed -- *paper* money? But when I understood their idea I was amazed. Those people are really far advanced. There is no need for anybody to carry a load of gold -- which is dangerous -- when you can carry a small note in your pocket and nobody will know."

Everybody in the court of the pope laughed at Marco Polo. They thought, "He is a fool. He thinks they are culturally ahead of us."

He said, "I absolutely *know* they are" -- and he produced a printed book, three thousand years old. In the West printing happened only three hundred years ago. And printing in Chinese is very difficult because it is nonalphabetical. Printing in any other language is a simple phenomenon. Still, three thousand years ago they had printing presses.

In Indian scriptures there are descriptions, detailed descriptions, of airplanes and the description of something that looks like atomic bombs. Perhaps atomic bombs were used five thousand years ago in the Mahabharata war, the great Indian war. After that there has been no Indian war. The experience was so horrible that India became antiwar, antiviolence. It cannot happen out of the blue that only India has developed the philosophy of nonviolence. Things are interconnected. It cannot be that you just start developing a philosophy... unless it has some roots somewhere.

India suffered so much in the great Indian war that it was necessary to develop a philosophy and a way of living which excluded war completely, even violence, completely.

Gautam Buddha and Mahavira, who are both great teachers of nonviolence, were both born as princes in warrior families and were trained as warriors, but seeing what had happened to the great warriors in the past, they turned to the opposite.

Man's mind never stops in the middle -- either to the far east or to the far west -- in the middle is death because whenever a pendulum stops in the middle, the clock stops too. The pendulum goes on moving from one extreme to the other -- that is the way the clock works. It gives momentum to the mechanism.

In the whole world, nobody has developed a philosophy of nonviolence to such an extreme. That is a proof to me that these people must have experienced an extreme violence; otherwise their philosophy is impossible.

Mahavira sleeps in the night only on one side; he does not change sides. And he sleeps on the floor, on a bare stone floor. He does not use any comfort, and he even does not allow himself to change his position in the night. His idea is that some ants, some insects, may have crawled there, and if he moves they will be killed. So it is better to remain in the same place which he has cleaned; then he knows that nobody is killed.

Jaina monks carry a small broom, a strange kind of broom. It is made of very soft wool, so whenever they sit anywhere... They don't have anything else, just the broom; that is the most important thing for them. Wherever they sit, first they clean the place with the soft wool which cannot kill any insect -- and only then will they sit. In the night they clean the place with that soft broom, and then they go to sleep.

Now such extremes... In the night they will not eat. Electricity was not available, and in the dark any insect could fall into the food, and unknowingly you may kill or eat the insect. In the night they will not drink -- even in the hottest summer. These are extremes. Mahavira will not take a bath, will not brush his teeth, for the simple reason that taking a bath... the water has very tiny living cells and they will be killed. And the saliva and the teeth -- they have tiny, living cells which will be killed.

Now this extreme nonviolence is possible only if a person has experienced something like Hiroshima

and Nagasaki. And there are detailed descriptions of what happened in the great Indian war -- how many million people died, what kind of weapons were used -- only the names are different, but you can figure out which weapon is parallel to some other weapon we have today.

In Gautam Buddha's time the East had reached to the very peak, and the decline began -- because after the peak, where are you going to go? You cannot stop. Life knows no stopping except in death, so when you have come to the peak you naturally start descending. And you philosophize it. You say, "Because all these riches have not given anything -- they are all empty, they are allurements which distract people from their real search -- so disown them, renounce them." Those people became beggars.

And when the geniuses of the country become beggars, then the mediocre people can simply worship them. The wealth, the technology, and everything is created by a few geniuses. The whole society is enriched -- that's another thing -- but the whole society does not participate in creating, in inventing. And when the genius has come to a point that it is useless... The whole East became filled with an idea that is anti-comfort, anti-life -- it has to be, because all desires have to be dropped; only then will you find peace.

The natural result was poverty and starvation. And the Eastern mind managed to explain away that poverty, that starvation: all these are tests to see how deep is your renunciation.

They dropped all training for warriors. They stopped manufacturing all kinds of arms. This was the fetter that for two thousand years... Small tribes came and invaded India; there was no resistance. They came, they looted and they went away -- and this went on for two thousand years. And India did not resist; naturally it was becoming poorer and poorer and poorer. Meanwhile, the West was on the other end; it was poor...

You can see the fact -- nobody takes note of simple things -- that in India all the religious founders are kings: Rama, Krishna, Mahavira, Buddha. They are all either kings or they were going to be kings after their father's death. In the West, all the religions -- the three religions -- are not founded by any king. They are founded by poor people, and when a poor person is founding a religion it cannot be the same as the rich man's religion. Christ is a poor man -- uneducated. He cannot be compared with Gautam Buddha in any way. Mohammed is uneducated. He cannot be compared with Buddha in any way. Moses is not a king.

The whole West was poor. But when the East became nonviolent, invading the East became easy, without any difficulty. They were almost inviting you to invade them, because they had dropped all kinds of security. All the Eastern countries sooner or later came under Western countries, under their empires. And the West exploited the whole East to the last drop of blood. And on that exploitation it managed to create its own wealth, its manufacturing factories.

In Dacca, which is now the capital of Bangladesh, there was a centuries-old art. They made the thinnest material for making clothes so when it was hot summer you were almost without clothes, it was so thin. And it was all made by hand. When Britain started producing cloth in Lancashire, the man could not compete with the machine. And it is an ugly chapter in history that thousands of people's hands were cut off by Britain. Those artists who could produce finer material than their mills could produce in England... their hands had to be cut off so the market had no competition.

The West started rising, and new factors added to the rise of the West. One was science.

Christianity, or as we go deeper, Judaism, is responsible for many things. It was Judaism who gave the idea of prophets to the world. In the East there was no idea of prophets or messiahs or saviors. It was because of this idea... but remember, this kind of idea can exist only in a poor society. In India there are now enough Christians; their number is the third greatest majority. First is Hindu, second is Mohammedan, third is Christian -- but they all are from the poorest of the poor.

A rich man does not need a savior or a prophet.

In India, the idea has never appeared. In India there was a totally different idea, and that was the incarnation of God. And you will be surprised... the word for "God" in India is *ishwar* -- the word *ishwar* comes from a Sanskrit root, *aishwarya*, and aishwarya means luxury -- the most luxurious one. God has to be the most luxurious one, at the very top. Everything is his, so his name is ishwar -- the most luxurious one. He comes down once in a while. He does not send messengers. He does not send prophets and saviors -- he himself comes down. It is a rich world, and he is the richest man in that world. There is a certain similarity; in the East man and God are different only in degrees. So he himself comes. God may have more -- man may not have that much -- but he cannot pretend to be a savior.

In the West, Judaism gave the idea of the savior, of the messenger, of the prophet. That has to be understood in its roots. That means the society is so poor that to conceive of God's incarnation is not possible. The society is so poor that at the most a messenger can be sent to it; it needs a savior, a prophet.

But these are all to give solace to the poor man.

Jesus could have never become what he became in the West if he had been born in the East. All the *avataras* were from the royal families; they had to be. It was a rich society. Who would have listened to a carpenter's son? People would have simply laughed. "Has God gone crazy! There are great kings, great scholars, great seers -- and he has chosen a carpenter's son to be his only begotten son!" The very idea would not have been possible, but in the West it was possible.

The West was poor in those days, really poor. It needed solace, and it was easier for the West to accept a poor man because he belonged to them. Christianity became the biggest religion in the world because Jesus was a poor man. If he was not a poor man, Christianity would not have become the greatest religion... it is impossible.

Christianity spread the gospel of the blessedness of those who are poor, those who are meek, those who are humble, those who are downtrodden. And it had appeal because that was the major part of the society.

After Jesus the second most important man is Karl Marx, who is also a Jew, just as Jesus is a Jew. He carries the same idea further without knowing it, to its logical end. He cannot accept a God for the simple reason that if there is a God then the world should not be poor, then people should not be exploited. "What does God go on doing? He should prevent it." His rejection of God is because the world is so poor that we cannot afford a God.

India was so rich in the old times that they could afford thirty-three million gods -- that was the population of India, so why be miserly? One god for every man! But Marx could not accept even a single God, because his very existence is contradictory to the poverty and exploitation in the world. If God cannot do anything for the poor, then he may as well not exist; it doesn't matter whether he is or he is not.

Marx went further, saying that the small group of rich people should not remain rich; their riches should be distributed to the poor. And he knew perfectly well -- anybody can understand it -- that you can distribute the riches of the few people to the poor, but you cannot make, in that way, the whole society rich. But he was simply angry. His father was a rabbi. They lived in poverty, and he could see that even his father, who was a simple and humble man serving God, had to suffer poverty. Richness cannot be allowed to a few people, even if it means only distributing poverty equally.

And you will be amazed -- these are amazing facts -- that just as Christianity became the biggest religion, communism became the biggest political ideology. Just as Christianity is almost half of humanity, the remaining half is communist. Both are offshoots of Judaism.

Because of this immense poverty, the West became more and more violent in conquering those people who were enjoying riches. And all the Western countries -- England, Spain, Portugal, France -- spread their empires all over the world and sucked as much as is possible, so all the money gathered in the Western capitals.

And this was the time when a new factor appeared -- which always comes with riches -- and that was science. When you have riches your physical needs are fulfilled; then your mind starts enquiring about objects, the objective world. And three hundred years ago, when science was born, it multiplied the riches of the West.

It has to be noted that the church was against science, and it tried to prevent, on every step, science from growing. This has some significance, and the significance is that if science and technology grow, poverty will disappear -- and the church depends on the poor. In fact, "Blessed is the church if the whole world is poor" -- because the rich person, the rich society, is beyond the church's power.

Only the poor man wants a savior God. Here, he is poor; he wants at least to guarantee that in the afterlife he will be allowed into paradise. And it gives real consolation that only the poor will enter into paradise. Riches you can enjoy here, but these same riches will make you fall into the eternal darkness of hell.

The church was basically against science, but science is an enquiry into truth. It was difficult, with the church obstructing it on every inch, but still science overcame, and now the West is in a condition to think of meditation, to think of peace for the soul, to think of eternal life. It can turn its eyes from the object to the subject -- and that will be the beginning of the decline of riches, of power. And that *has* started in a way. That's why you see that Japan and other small Asian countries have tremendous power, riches, technological expertise, and the per capita income of Japan has gone higher than the United States.

It is a very symbolic fact. It may carry far-reaching effects. And what is happening in Japan will spread into other Far Eastern countries. Now the whole East is tired of poverty, is tired of religion. It wants science, it wants technology. From the East, the talented students come to the West, to the universities, to learn

medicine, engineering, electronics, and all kinds of technical subjects.

It was an amazing experience that well-known Western doctors, engineers, electronics people and other technical experts were coming to me in India for meditation. Naturally they had friends in India, colleagues they had studied with in Oxford or Cambridge or Harvard, and their Indian colleagues were simply amazed, because *they* had never thought about meditation. They discouraged these people, saying, "What are you bothering about? You are successful professionally; you should put your energy into your profession, rather than wandering in search of your soul. Nobody has seen it, nobody knows about it... whether it exists or not. Don't waste your time."

And these people told me, "This is strange... we come from far away to understand meditation but our friends here have always insistently discouraged us."

The West, as it becomes more and more meditative -- if it goes in the old way, not the way I am proposing -- will become poor; it is the natural consequence if it goes the old way, the way the East has followed. If it follows the old way... then renounce the world, take the vow of celibacy, move into a monastery, become a beggar. And all these things have nothing to do with your spiritual growth; it is just a mechanical shift.

In India, one of the doctors who used to take care of me before Devaraj came, never stayed with me more than two or three minutes. And Vivek used to be surprised... because he would come, and he was in such a hurry -- almost nervous, perspiring, in an air-conditioned room. It looked as if I was the doctor and he was the patient! And he would ask a few questions and he would say, "I will go out and I will give the prescription to Vivek." And then he would almost run out of the room.

He never came to any lectures, he never came to any celebrations, although he promised many times, saying that his wife wants to come, so maybe this time he is going to come on the celebration day. But they never appeared.

And Vivek used to ask me, "What is the matter? Why is he so nervous?"

I said, "You don't understand: he is a very successful doctor, the topmost in the city, and he is afraid not to get in any way impressed by me, hypnotized or something. He does not want to get involved in any way except as my physician, and even that was only because it added to his qualifications that he was my personal physician." But he would almost escape -- he could not even walk, he would almost run and jump out of the room -- and Vivek had to follow him into another room, and there he would write the prescription or anything that he wanted to instruct her about.

The fear was that it is dangerous... One of his friends, Ajit Saraswati, was my sannyasin. They were colleagues and they had studied together; both had studied in the West. And then Ajit specialized in gynecology, and finally he became a sannyasin. He used to tell the doctor, "You need not be afraid -- nobody is made a sannyasin forcibly. You can at least come to listen to what is happening there or come to see what is happening in a meditation there."

But to Ajit Saraswati he said, "I am simply afraid. I am at the top of my profession. I am earning well. My children are getting educated, and I don't want to disturb things. Everything is going so good that I don't want to get into anything that can distract me, and Osho *is* dangerous: he can distract me. He can pull me into meditation and into sannyas."

In India he never brought his wife to see me. She wanted to see me. He brought her to see me in America -- just for one day -- because here there was not so much fear. Nobody would know in the city that his wife has also been going to the dangerous man. He came to America, but here also he was the same. Just for one and a half minutes at the most... and he was satisfied that his wife had seen me. But I stopped my car on the afternoon ride, so he *had* to come close, and I could see his fear. He introduced his wife, and I said, "It would be good... you have come from so far. Just to stay here for one day is not right; be here for a few days."

He said, "I will come next time; this time I am so much preoccupied with other things. But I will come. One day I will come." But the way he was saying it was as if it is something dangerous, that one day he will *have* to come!

In India, people are interested in riches, technology, more factories, but I don't see people interested in meditation or in spiritual growth. Twenty-five centuries of poverty have erased the whole idea of spiritual growth. They want to be rich, they want to be a dominant country in the world. So what is happening is simply the movement of the pendulum.

Rudyard Kipling, one of the most famous British poets, has said, "East is East and West is West..." There is no need to say it. But he had lived in India -- he was the British Empire's court poet -- and he was

emphasizing it: "East is East, West is West, and never the twain shall meet." His lines have become very famous, but I want to say that even though it has been so in the past, it should not be so in the future.

You are asking about my work and this changing situation. No, I will not be happy with this, that the West becomes poor and the East becomes rich. It does not make any difference whether the West is rich and the East is poor, or the East is rich and the West is poor: man remains half.

I want the whole world to be rich.

I want once and for all to get rid of the idea of East and West.

In my vision the whole world is one.

We should stop this pendulum. And the only way to stop this pendulum is to spread meditation to the West -- but don't forget the East. Spread meditation to the East too, because that can be the only common joining factor: spiritual growth. Otherwise they will go on moving like night and day for eternity.

And as I see it, half of the world in some way represents half of man. If the old way is followed then the same split will continue, and the same changes. But I am talking about Zorba the Buddha. I am talking about a world, a man, who is meditative but who is not against riches, who is for spiritual growth but who does not think poverty is spirituality. Poverty is simply poverty. And if you can have both worlds together, why not have both worlds together? Why choose?

I have lived in comfort -- I have never done anything in my life -- but that has not disturbed my meditation. So when I say it, I say it with authority: you can live in comfort and in meditation.

Meditation is inner comfort, and comfort is outer meditation. Let them become one. A man perfectly fulfilled outside and perfectly fulfilled inside will be the total man, and less than the total man is not going to be of much help for more evolution of humanity.

BELOVED OSHO,
AS AN ENLIGHTENED BEING YOU ARE ABLE TO WITNESS EVERY EMOTION. YET TO THE EYE OF THE OBSERVER YOU APPEAR TO BE MORE TOTAL WHEN YOU LAUGH THAN WE EVER ARE. YOU ARE SEEMINGLY SO OVERTAKEN BY LAUGHTER THAT YOUR WORDS ARE LITERALLY SWAMPED BY IT. IS IT THAT YOU ARE SIMPLY THE ULTIMATE ACTOR?

It is not a question of being the ultimate actor; I am always total in everything. Whatever I am doing is total, but for you many things may not seem to be total because you don't have any experience of them.

But laughter is in some way unique; when *you* laugh, you are also total in it. A laughter which is not total will be phony, a pretension, just a performance. So when you laugh, you also laugh totally. That is the only act you do totally -- so you know that laughter is total. If you see me laughing, it is a natural conclusion that it is a total act, because it corresponds with your experience.

You cannot laugh partially. Try, and you will fail. You can laugh only totally. That is a unique quality about laughter. That's why I had made a meditation of it -- because of its unique quality: in laughter you are total without anyone saying to you, "Be total."

You can cry without being total. Tears can come to your eyes without being total, but a full laugh... for a moment you forget to be partial. The laughter takes you completely, all over. It is not only that you are laughing, you become the laughter.

Because of your own small experience, if I laugh you naturally can conclude that this act is total. Every act is total -- but that is not your experience, so you can only assume that it may be total; you cannot be absolutely certain of its totality.

Laughter certainly is very special. Your whole body laughs. Each atom, each cell of your body laughs, participates in it.

I have always been against seriousness. I have never compared them, but you can see why I am against seriousness. Seriousness can never be total. It is always partial, the very other extreme of laughter. It goes on becoming narrower and narrower and narrower. The more serious you are, the more narrow you become. The more you go towards laughter, the more wide and the more open, the more vulnerable, the more total, you become.

Laughter has something religious.

Seriousness is sick and irreligious.

So remember that whenever you feel something in me, try to find out... There must be some parallel in your experience; that's why you are coming to a certain conclusion.

If people could laugh totally every day for at least one hour, without any reason, they would not need any other meditation. That would be enough, because while you are laughing you cannot think. While you are laughing you cannot be in the past, you cannot be in the future: you *have* to be here now. Laughter can open a door to the ultimate.

The Path of the Mystic

Chapter #33
Chapter title: More dangerous than nuclear weapons

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BELOVED OSHO,
AN AMERICAN AMBASSADOR REPORTEDLY SAID, IN REFERENCE TO YOU, TO A FOREIGN HEAD OF STATE, "HE IS EXTREMELY INTELLIGENT, AN ANARCHIST, AND VERY DANGEROUS BECAUSE HE CAN CHANGE MEN'S MINDS. HE WILL DESTROY YOUR WHOLE SOCIETY."
HOW CAN WE SAFEGUARD AGAINST AMERICA AND ITS ALLIES STOPPING YOUR EFFORTS TO AWAKEN MEN?

The American ambassador is perfectly right, but he is not aware that the danger of intelligence is impossible to prevent. All other dangers are very small. They are visible, they may look big, but the danger that he is talking about is concerned with two things: one, that I am extremely intelligent, and second, that I am an anarchist. Both together are far more dangerous than all their nuclear weapons.

You need not be worried about how America should be prevented from destroying my efforts. It is beyond any power to destroy my efforts. The more they try, the more strength they will give to my ideology. This has been so in the whole history of man. No truth has ever been defeated. It may take time, but its victory is absolutely certain. In fact they have already started accepting their defeat when the American ambassador says to the head of a foreign government that I am extremely intelligent, and anarchist, and I can easily change human minds.

In his statement he has accepted their defeat. Now it is only a question of realizing it. Conceptually they have accepted it. Their desperate effort to destroy me, my work, my people is very symbolic. Unless they are immensely afraid, they would not make such an effort -- their fear shows their defeat.

One point is clear, that they are unable to propose any alternative to my way of seeing things. The statement makes it absolutely clear that they are utterly helpless. It is not coming out of power, it is coming out of a certain hunch. Deep down they have accepted defeat.

It is strange that they have all kinds of intellectuals on their side, but none of their intellectuals have the guts to propose arguments against me. These desperate efforts simply show that they know they are empty and their exposure is imminent. And every day they are becoming more and more desperate.

Intelligence can be defeated, because it is part of the mind, but the ambassador does not know that what he is calling intelligence is something much more: it is awareness, which includes intelligence, but it is far superior to intelligence, far higher. Intelligence can be argued against, but if awareness is there you cannot argue against intelligence. This is not mere intellect, this is a vision of the truth. It is not a question of me, it

is a question of the truth being defeated -- which is not in the nature of things.

And he is trying to make the head of the foreign government afraid by adding the word "anarchist." Anarchist means "one who does not believe in any government, one who does not believe in any kind of discipline, who believes only in the individual and his freedom to act, to think, to express, to create." For the anarchist the society is a means in the service of the individual -- not vice versa.

Using the word "anarchist" with me, is simply to create more fear... and then saying that I have the capacity to change the minds of men. In that small statement he has made everything clear about why America is so afraid: my capacity to change the minds of men. It includes that I may change men's minds towards anarchism, and it shows their acceptance that I have a certain intelligence which seems difficult for them to encounter.

But as far as I am concerned, I am not interested in changing the mind of man, I am interested in destroying the mind of man. Changing won't help; it will be only a reformation, not a revolution. It will be a touch here and there but the basic quality of the mind will remain there.

I am for no-mind. The American ambassador and the American president should understand it -- perhaps they have never heard the word "no-mind."

My effort is to take people beyond mind.

Secondly, I am not "extremely intelligent" the way they see it. I have no concern with intellect. Whatever I am saying and doing is not an intellectual approach, but an existential approach. That is why they are freaking out. It would not have been difficult for them if it was only intelligence. They could have found a thousand and one arguments about it, against it.

But it is something they are absolutely unacquainted with. It is meditativeness, of which they don't have even a vague idea what it is. This unknown creates the fear in them. At the most they can think it is extreme intelligence, but it is far away from intelligence. Intelligence itself cannot reach to the world of meditation.

They are also not right when they say I am an anarchist, because anarchists like Prince Kropotkin and others are beautiful people but their philosophy is naive. They want there to be no government, no police, no law. They are too naive, too simple, too innocent, too childlike. They don't understand man -- that he is full of animality, barbarism, cruelty, violence, murder, rape.

If all order and discipline is removed the society will be in a chaos. Right now it is in a chaos, but the chaos is in a certain order. There is a certain system, a certain method, but with Prince Kropotkin and their colleagues the chaos will explode into a state that man has never seen.

I am an anarchist in a very different way. I don't say there should be no government. I always work from the roots, I never prune the leaves. I don't say there should be no discipline, I don't say there should be no courts and no law -- that would be simply idiotic.

What I say is that the individual should drop the personality, be authentic, be honest; that the individual should drop ambitions, desires, and start rejoicing with whatsoever is available. He always goes on hankering for the moon; the earth is available but he cannot dance here, he will dance on the moon.

My effort is to make man so immensely blissful, peaceful, silent, meditative, that the need for government disappears, that the need for the politician disappears, that sooner or later the courts have to be closed because nobody comes there or they have to be changed into meditation centers, that jails become useless. I teach man to be expressive. In the jails are the people who were taught to be repressive and could not repress and went against society; and now society is taking revenge.

I teach you to be expressive and to accept all your nature with pride -- it is your inheritance from nature. Living naturally without inhibition, things like rape will disappear. Living silently and meditatively, violence is not possible. Compassion will be just a natural phenomenon.

Governments, politicians, parliaments, assemblies, should become useless. If I meet Prince Kropotkin somewhere I think he will understand what I am saying. Anarchism cannot be imposed from above, it can only be grown through each individual, from below. And as individuality becomes stronger, integrated, all these things are bound to disappear.

It is just like somebody is against medicines, and he wants all medicines to be destroyed. The idea is not bad. In a really healthy society there should be no medicines, but he is starting from the wrong end. First the society has to be healthy, so that medicines become useless, physicians become useless, and health becomes such a natural thing that sickness becomes something that used to happen in the past; it is part of history. Then automatically medicines will disappear. Medical colleges will close, you need not close them.

I am a far more dangerous anarchist than Prince Kropotkin. I don't talk about it, I am preparing for it. Prince Kropotkin was only talking about it. But Prince Kropotkin could not create it, because he had no idea

that the individual has to be completely changed. Only then can there be a society which does not need any order: everybody is so responsible that the policeman is not needed on the street; neither is God needed in heaven to punish anybody.

Strangely the politician and the priest will disappear together. They have a certain contract. The courts and the temples will disappear together, because the courts live on crime and the temples live on sin -- and you have to understand what the difference is between the two.

A crime is a sin that has been caught.

And a sin is a crime that you managed -- you befooled the whole system and nobody could catch you.

So for the criminal there is the court, the police, the law; and for the sinner there is the priest, the bishop, the pope, the God. They need hell as their jail, they need heaven as their reward. But they are together, and they both will disappear together.

The American ambassador should understand that I am far more dangerous than he thinks. And as far as your question is concerned, they cannot prevent anything. It is not something that I am saying, it is something that is the need of the times.

The time has come for me.

I may be alone but the times are with me.

They may have all the forces, but the times are not with them. They are digging their own graves; they are out of date. Their ideologies, their philosophies, their theologies are all out of date.

My challenge is open.

I am ready to argue against everything that their society stands upon; it is hypocrisy and nothing else.

They can kill me -- that is possible. That is not difficult, very simple. But by killing me ultimately they will seal their defeat. They will kill me, and later on they will understand they have committed suicide with my death. That's why they are trying other ways to prevent me from reaching people, because killing has been tried in the past; it has not succeeded.

al-Hillaj Mansoor's message became engraved in the sky. There have been many Sufis, but nobody is remembered like Mansoor.

Jesus Christ would not have even been known if they had been a little patient and ignored him. But they were too impatient, and they killed him -- and he was only thirty-three. Only three years he had been teaching. And he was not saying anything that was dangerous; he was simply repeating the old scriptures.

Just a few things he was adding which could have been easily ignored -- that he is the only begotten son of God... So what! Let him be. I don't think it hurts anybody. If he likes it, enjoys it, without hurting anybody, leave him alone. If he thought that he is the last messiah, the one that you have been waiting for, you could have enjoyed. You could have looked all around the messiah, watched, "Great! Looks like the last messiah." You could have joked; more than that was not needed. Seriousness was not needed at all, because he was not saying anything dangerous to the society, to the vested interests.

Just by ignoring a few things which were childish, he could have been used very easily in the service of the old society -- and nobody would have ever heard his name. And there would have never been this calamity, Christianity.

But crucifying him changed the whole thing. Crucifying him made it clear that the whole Judaic tradition is afraid of the man. Killing him sealed in some way the poverty of the philosophy of the Jewish tradition. They could not argue with an ignorant, uneducated man, and they had great rabbis, intellectuals.

The crucifixion seems to be absolutely meaningless. Perhaps they thought to get rid of him quickly, but that getting rid of him quickly has created Christianity which goes on growing. Now just the Catholics have passed the seven hundred million mark.

I have always called Christianity, Crossianity, because the cross is really the source, not Jesus. And it is not strange that the cross has become the symbol of Christianity.

These people who want to prevent my ideas from reaching people cannot do the same as they did with Socrates or Christ or Mansoor. They are very much afraid, because that will become the final defeat of their whole past. And Jesus has talked about only a few things. I have talked about everything concerning man under the sky; in minute detail I have given you the whole map, how man can be completely changed into a superman.

Killing me is dangerous, so they are trying a different way: I should not be allowed to stay anywhere, so people cannot come in contact with me. In India they cannot deny me, just by my birthright. So in India they have to do it the other way: they will prevent anybody from outside India from reaching me. That was their condition.

That's why I left India. I had gone to India; I was thinking to settle there, but their conditions were two. One, that foreign sannyasins would not be allowed. Second, the foreign news media would not be allowed. And these were the directives from America, so that I can be isolated. Then nobody is blamed for my death -- and isolation becomes almost like a death.

I left India, thinking there may be some country courageous enough, but there seems to be no country courageous enough. In fact there are not many countries in the world... that is my experience from going around the world. There are only two countries, America and the Soviet Union -- and there are puppets which don't have any independence of their own.

The Soviet Union is not the place for me. They won't even allow my entry just for three weeks as a tourist. They are already, without any contact with me, persecuting my sannyasins in Soviet Russia.

In the Soviet Union there are hundreds of sannyasins, and they have been spreading my message by word of mouth. They are writing books by hand, or typing them and distributing them, reading them in basements. My books have been taken away by the KGB. They have found up to now only twenty sannyasins, but they are continuously harassing them to know about more people who are also involved. And in the Soviet press there are articles about me. They know nothing about me, but my sannyasins are even translating into Russian.

Wherever there is truth it cannot be prevented.

So I cannot think of the Soviet Union. And I have tried all the so-called free countries and found that they are all part of America; they are not free. A message just comes from America and immediately they have to follow it.

In the old days there used to be political dependents; countries were politically dependent. There were empires. All those empires have disappeared -- but it is very significant to understand that they have not really disappeared; they have only changed their color. Now they are no longer political, they are economic.

Wherever we have been the American message reaches the government immediately, or even before I reach there: that if they give permanent residency to me in their country, their loans for the future, which are billions of dollars every year, will be immediately stopped. And they have billions of dollars of loans which were taken in the past which they can never return. They don't have any resources to return them with. "So either you return those loans or we are going to raise the rate of interest. And as far as the future is concerned, all your loans are stopped."

Now this is an economic empire. It will take some time for people to understand that nothing has changed. There are still empires, but they are now economic, not political. Only their structure has changed. And this is more dangerous because it is invisible. You cannot see it. You see England as completely free, you see Spain as completely free, you see Germany as completely free. They are not.

In England, a one night stay at the airport was denied me by the government -- and it was my right. I had the jet, and I had tickets also for a commercial flight, so they could not in any way make it a point that you are not traveling by first class... So we all had first-class tickets for a commercial flight, and a jet ready, and in the morning we would leave.

We could have left that very moment but the time of the pilots was finished; they could not fly any more. Twelve hours rest was absolutely needed by law. But the airport authorities were informed that I am a dangerous man and I should not be allowed to stay in the first-class lounge. Now even I cannot think what danger I could have been in a first-class lounge, just sleeping. It was already eleven o'clock in the night, and by the morning we would be gone. And from the lounge there is no way to enter into the city or into the country.

And the same England allowed Ronald Reagan to use it as a base to bombard poor Libya. And Libya was absolutely innocent. The bombs were dropped in the night in a residential area. But Libya is a small country.... This is economic empire.

Both things were done by American instruction. I am dangerous even for an overnight stay at the airport, and using England's land as a base for bombarding a poor country, criminally, is not a danger.

So their effort in India was to isolate me; in all other countries their effort was not to let me have permanent residency anywhere. But that does not mean that they can prevent what I am doing and saying and what I am going to say. I will find a way.

It is not a question of me, it is a question of truth finding its own way. If it has any merit, if it is a need for humanity, then all these ambassadors and all these presidents don't matter at all.

The truth will reach to the young people. The young people are going to change, and the change is going to be far bigger than they conceive. It is not just changing their mind, it is taking them beyond mind.

And certainly the world will be anarchist one day -- not according to Prince Kropotkin, but according to me. I am working with individuals, and when the individuals are ready all kinds of controlling forces will fall down on their own accord.

I have just said to Jayesh that if land is difficult, don't be worried, the ocean is still ours. We can have an ocean liner, enough for two thousand people to live on, and we can move around the world, staying in different places for a few weeks or a few months, and people can come to the ocean liner. We can have our meditations on it, we can have our discourses there. It will be, in fact, far better.

I always had that idea -- just I will have to get a little adjusted because of the ocean and the seasickness. But this politics is so sick that I would prefer seasickness than the sickness that is prevailing over the earth.

We will find a way. We are determined to find a way.

BELOVED OSHO,
RECENTLY I HAVE HEARD YOU TALKING A GREAT DEAL ABOUT TRUST TOWARDS THE MASTER AND EXISTENCE AS BEING A HIGHER QUALITY THAN LOVE WHICH CAN BETRAY MORE EASILY. WHEN I TRY TO CHEW UPON THE WORD `TRUST' I FEEL LOST. IN THE PAST, TRUSTING WAS MORE OR LESS CONNECTED TO CERTAIN INCIDENTS ONLY. IT HAPPENED TO ME IN SOME DISCOURSES WITHOUT MY DOING ANYTHING, OR BECAUSE OF THAT NON-DOING I SAW MYSELF DISAPPEARING. THERE WAS NO WORD FOR IT; I CAN'T NAME IT LOVE OR TRUST. IT HAPPENED MORE LIKE A MELTING. WITH YOU I EXPERIENCE FOR THE FIRST TIME IN MY LIFE MOMENTS OF FEARLESS LET-GO WITHOUT DESPERATELY TRYING TO FIND SOMETHING TO HOLD ON TO. PLEASE HELP ME TO GO THIS WAY MORE AND MORE.

Love is beautiful, but changing. It is beautiful but cannot be relied upon; today it is there, tomorrow it is gone. It is more juicy than trust, more natural than trust, but trust is a higher quality.

In the dictionaries trust is almost misrepresented: there it means trusting someone who is trustworthy. It is more objective -- because the man is trustworthy, you trust him. It is not *your* quality; it is the quality of the *other* person upon which your trust depends. And because there are rarely trustworthy people around, millions of people have forgotten what trust is. There is no chance for it. A trustworthy person is needed, and there are no trustworthy persons anywhere.

Nobody trusts anybody; hence trust has become a dry word, unexperienced -- just a word with no juice, with no taste.

When I use the word `trust' it is totally different. I don't mean you trust somebody who is trustworthy; that is not trust. The man is trustworthy, so it is not a credit to you. When I say, "Trust," I say trust in spite of the man -- whether he is trustworthy or not. In fact when he is not trustworthy, then trust; only then will you find for the first time something new arising in your consciousness. And then trust will become a very lighted phenomenon, far superior to love, because it needs nothing from the other.

In my university days I happened to be roommates with a student who was a kleptomaniac. He was not a thief, he was a kleptomaniac -- he enjoyed stealing. It was not that the thing was valuable that he was stealing; it could be anything -- just one shoe, which is useless. What could you do with it? But stealing was just such a joy.... And I had to live with him in the same room!

So whenever I was missing anything, I would have to look in his suitcases and in his cupboard. I would find my thing, and I would find many other things which I did not need -- so I left them there because they were safe. What was the point to take them back and give the boy trouble? He would again take them and unnecessary harassment... So I would take only the thing that I needed, and I would use it and put it back again in his cupboard.

Even my clothes... I might go to the bathroom and he would put on my coat and leave. I would come back, and it was very cold and my coat was gone. I would look in all his clothes to find *his* coat and use it -- and then I would meet him in the university and he would look at me and say, "You are using my coat."

I said, "Yes, because I could not find my coat." I didn't look at the coat -- that he is wearing my coat. I said, "I didn't find my coat. Somebody has stolen it or something."

He said, "Maybe in these days nobody can be trusted."

He was an innocent person, because he could see that I see that he is wearing my coat, and still I am not saying anything. I would put his coat back in his cupboard, but he would not put my coat in my cupboard. That too would go in his cupboard. But there was no problem. Whenever I needed one, I would find that at least one of the two would be there.

Sometimes it was troublesome. Even bedsheets would disappear, pillows would disappear -- and now you have to look in the night where the pillows have gone. But I had made it a point that if my pillows were gone I would use his pillows -- because who else can take my pillows? He had them somewhere.
Finally he said one day, "You are strange."

I said, "That's true. I am a little strange, a little crazy."

He said, "I always thought you were a little crazy because you are the only person who doesn't object. I go on stealing things from you -- and I have even seen that you take them back, and then put them back in my box. And you never object."

I said, "I trust you. You are a friend. You must be taking care of my things -- seeing that they are lying here and there, you have arranged them in your box. And what is wrong in it? -- whenever I need them, I can get them."
He said, "But everybody thinks that I am a thief."

I said, "I don't think so. You simply believe in communism."

He said, "Yes, that's right. I don't believe that anybody has possession of anything. Whoever gets it first, it is his. But this idea never happened to me, that I am a communist. My God! If my father comes to know that I am a communist, he will throw me out of his home."

I said, "Then the truth is that you are a kleptomaniac. You are not a communist, you simply enjoy stealing things. And there is no harm. But sometime you may get into trouble, because I have been looking in your cupboard and things go on accumulating. The space is getting filled up, and they are not my things, so you must be stealing from somewhere else."

He said, "As far as stealing is concerned, wherever I go my whole concern is how to get something -- anything, a fountain pen, a teacup. Just with the big things I am a little afraid, because once I was carrying the chair of my teacher and I was caught."

I knew the case when he was caught carrying the chair of the teacher. I had had to save him. I said, "I remember it. Don't remind me, because I had to save you."
He asked, "How did you save me?"

I said, "I told the teacher, `The chair was getting very loose, and he has taken it to the carpentry shop to fix it.' "

He said, "My God, that's why he never said anything. He said thank you when I came back. A few students caught me and said, `Go back and put the chair back.' So I came and put the chair back, and the teacher said, `Thank you very much. You are very careful.' I never understood why he thanked me because I was really carrying the chair to our room."

I said, "You don't see that the room is small. Already you have brought so many things, so many significant things."

Shoes, sandals, cups, kettles, anything that he could manage to get his hands on... and when nobody was looking, he would rush out.

I took him to the psychoanalyst in the university. He asked, "Why are you taking me there?"
I said, "You don't know? He has many good things."

He said, "Then it is okay. I am ready. How long does it take? Do I have to go every day?"
I said, "Twice a week."

He said, "That's not good. Can't I have more days? He has good things?"

I said, "You don't be worried. He has good things. And while he is engaged in psychoanalysis -- and I have already made it clear to him that you are a kleptomaniac so you cannot do anything about it -- you can manage."

And he started bringing things from the psychoanalyst. One day when he brought the analyst's couch, I said, "This is too much! Where are we going to keep it?"

He said, "We will find some way, but this is such a good couch, so restful. I can lie down on it, and you can analyze me. Or you can lie down on it, and I can analyze you."
"But," I asked, "where is the psychoanalyst?"

He said, "He had to go home suddenly. A phone call came that his wife is very sick, so I thought this is the chance. Small things I have moved already, just this couch has remained. Now the room is empty. I am going again to have another look before he comes back."

The psychoanalyst came to my room. He said, "Where is that boy? I tolerated everything, but this is too much! He has taken my couch, and without that I cannot even work."
I said, "You don't be worried, the couch is here."

He said, "I don't want to psychoanalyze this boy. He is beyond me. I am psychoanalyzing him, and he is putting his hand into my pocket -- just in front of me! And I know that he is very innocent -- just if a loose button is there, he will pull it off. It is of no use to him. Can you find all my things that he has brought here?"

I said, "You don't be worried. As promised, I have been collecting your things." I gave him all his things, even the couch.

When the boy came back he asked, "What happened? -- the room seems to be empty."

I said, "Since you are here, it cannot remain empty long. You continue. The psychoanalyst came so I gave him his things."

He said, "That's very bad. That I don't like at all. With great difficulty I had managed to bring the couch, carrying the couch on my shoulders." The whole university had seen it, and everybody knew that this boy is stealing the couch. From chairs to couch -- he had really progressed. We had to stop his going to the analytical sessions.

I said, "You simply do, only in this room, whatever you want to do. All my things are available because they are still here in this room -- from this box to that box."

All my boxes were empty. Once my father came to see me and he saw that I didn't have any clothes; all my boxes were empty. He asked, "What happened? Where are your clothes?"

I said, "You don't be worried." I showed him the other line of boxes. They were overfull.

He asked, "What is the matter? I cannot believe that you allow this idiot to steal your things."

I said, "He does not do any harm. He simply enjoys, and it is an innocent... but I trust him."

My father said, "What do you mean by trust? This is trust?"

I said, "Yes, I trust him, because whenever I have asked, `Shrikant, just for five minutes can you give me my fountain pen?' he will immediately give me not one, but six fountain pens. He will say, `You can choose any you want. You can have all six if you want.'

"He is a very loving person. Sometimes when I need money I ask, `Shrikant, a new book has come to the bookstall and I need thirty rupees to purchase it.' "

He says, "Don't be worried," and he will give me thirty rupees.

I ask, "From where did you get them?"

He says, "Don't be worried. That is none of your business. If the person catches me, it is my responsibility; you have nothing to do with it. I have simply loaned it to you. You purchase the book, and whenever you have the money you can give it to me. The things which I steal, I always collect" -- he used to think that he is a collector of things -- "and whenever somebody catches hold of me I simply return the thing to him, saying, `I have enjoyed enough, you can take it.' "

Living with him was a little difficult in the beginning. My milk would come and he would drink it. My breakfast would be there, and it would be finished before I came.

I would ask, "What happened to my breakfast, Shrikant?"

He would say, "On the breakfast there is nobody's name. It came, and I was feeling so hungry."

"But," I said, "you have already taken your breakfast."

He said, "That's true. I have taken my breakfast, but I was still feeling hungry. If you want, I can bring one, two, three -- as many you want -- because bearers are bringing breakfast to the other rooms in the hostel. And he would bring more, saying, `You have forgotten our room completely.' "

He was very kind and very loving, but on that point... That kleptomania was there, but it never made me distrust him. He never lied. If he had stolen something, he would say yes; if he had not stolen something, he would say no. He was, in that way, a very honest person. That kleptomania was his disease, a mental disease.

When you trust somebody in spite of the person, then you will feel a totally different kind of energy than is described in your dictionaries and than is ordinarily used in the world; that is objective, the trustworthiness of the other person.

When I use the word `trust', it is subjective. Whatever is done to you does not matter: you don't lose trust in the intrinsic value of the individual, his integrity. His action is irrelevant. There may be a thousand and one causes for his action, but you don't take his action into consideration. You think of the individual, not of his actions.

And then there is a trust which is a fully grown love, where there is no possibility of hate, where there is only compassion.

But beyond love and trust is also a space which is neither objective nor subjective, which is simply

there. Once in a while sitting here you may fall into that space -- and that is something which cannot be named.

There are many things in existence which cannot be named, and those are the real things. That which can be named is of a lower quality, of a lower stratum, than that unnamed silent space. It contains love, it contains trust, and plus. And the plus is so vast... but it only can come, you cannot drag it.

So if it is coming once in a while, enjoy it. All that you can do for it to come again is to enjoy it, relish it. Your enjoying it, your relishing it, is an invitation for it to come again. Slowly, slowly a friendship with this silence grows. It becomes possible that you can just close your eyes and, without doing anything, the silence can descend on you. Not even desiring it... It will be happening more and more if you always remember not to desire it, but only to invite it -- and there is a great difference between desiring and inviting.

Desiring is aggressive. And this is so subtle a phenomenon that you cannot be aggressive to it, or you will destroy it.

Inviting is totally different. Inviting, you are saying: I am available, my doors are open, and whenever you please you will find me awake and alert and ready. Not that you have to say these words... this feeling of invitation is enough, and the space will go on growing, go on coming more and more. First it will be coming sitting here with me; then slowly it will start coming in other places. Soon it will not be related to any place at all.

You just sit silently and remember the inviting mood, and it comes down on you as a cloud of light showering flowers. Only in the East are there trees with that kind of flowers. One tree which is often placed near the temples is *madhukamini*. *Madhukamini* means "sweet night." It blossoms only in the night, and it blossoms with white flowers -- very small flowers, but in thousands. The whole tree is full of flowers. You cannot see the leaves the flowers are so many, and the smell... the perfume of those flowers reaches far and wide. The whole neighborhood becomes full of it.

And in the morning before the sun rises, all those flowers start falling. That scene is worth seeing: just like rain those flowers go on falling, making a thick carpet of flowers underneath, because the tree sheds all its flowers in one night. Then again after fifteen days it will blossom.

As you experience the unnamed spaces, you will feel flowers showering on you. And that space has a certain fragrance, a certain light, a certain joy. But never desire it; that becomes the barrier. If you desire it, you will miss it. If you invite it, it will come again and again; one day it can become part of you. It *has* to become part of you.

The Path of the Mystic

Chapter #34
Chapter title: The word cannot be crucified

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BELOVED OSHO,
YOU SPOKE THE OTHER DAY ABOUT THE GREAT RESPONSIBILITY WE HAVE TO GET YOUR WORDS

The most important need of humanity today is to be made aware that its past has betrayed it. There is no point in continuing the past, it will be suicidal.
A new humanity is absolutely and urgently needed.

The new humanity will not be a society in the old sense, where individuals are only parts of it. The new humanity will be a meeting of individuals, where individuals are the masters and society is to serve them. It will have many different aspects to it. It will not have so many religions, it will have only a religious consciousness. It will not have a despot God as a creator, because that implies the slavery of man. It will have godliness as a quality of ultimate achievement, a quality of enlightenment. God will be spread all over -- in everything, in every being.

The individual, for the first time, will not be programmed; he will be helped to be himself. He will not be given any ideals, any discipline, any certain pattern. He will be given only a tremendous love for freedom, so that he can sacrifice everything, even his own life, but he cannot sacrifice freedom. The new individual will not be repressive; he will be natural, with no inhibitions, expressive of everything that he has. Just the way plants express themselves in different colors, in different fragrances, each individual will be doing the same.

The new individual will not have the false idea that all human beings are equal. They are not. They are unique, which is a far higher concept than equality. Although the new individuals will not be equal, they will have equal opportunity to develop their potential, whatever it is.

There will be no marriage; love will be the only law. Children will be part of the commune, and only the commune will decide who is capable of being a mother and who is capable of being a father. It cannot be at random and accidental. And it will be according to the needs of the earth.

The new humanity will have an ecology in which nature is not to be conquered, but lived and loved. We are part of it -- how can we conquer it? It will not have any races, no distinctions between nations, between colors, castes. It will not have any nations, any states. It will have only a functional world government, and the world government will not be chosen by mediocre voters -- because they necessarily chose people of their own category.

It will have a totally different pattern. Just as we don't allow anybody to vote before he is twenty-one years old -- he has to be adult -- in exactly the same way, unless everybody is well-educated and has at least a bachelor's degree, he will not be allowed to vote. And the people will vote, not for any party -- because there will be no party at all, it will be a no-party system -- people will vote directly for individuals.

An education minister, a foreign minister, an interior minister, a president -- these people will stand on their individual merit. Just as no voter can have less than a bachelor's degree, nobody can stand for any post who does not have a doctorate in that particular subject. So all those who will be standing for the post will be experts on the same subject, and the choice will be by the educated, by the intelligent.

And the government will not be in the old sense a government. It won't have any power, it will be simply functional. It will be the servant of the society in the real sense, not only in words.

Life has so many dimensions, and politics has dominated them all. Looking at a newspaper, somebody on some other planet could not conceive what kind of people live on the earth -- only politicians? murderers? suicides? rapists? criminals?... because your newspapers are full of these people, and on top of everything is the politician.

Every creative dimension of life will be brought out into the light, and the ugly aspects don't need to be advertised. If somebody has murdered, it should be brought to light -- not to say that he was a criminal, but to show how the very psychology of the man, the upbringing of the man went wrong, and why he had to commit murder. In his place, with the same background, anybody would have done the same. So you are not condemning the person, you are condemning the training, the background, the upbringing; this is absolutely scientific.

Why does a man become a rapist? -- because his background was creating the energy to be a rapist... although he was trying to be a Baptist, he ended up being a rapist! So the negative part should be brought out, but the individual should never be condemned because no action is equal to the whole individual. The action is a small part of his whole life.

The newspapers should be full of creativity, positivity. Ninety percent of a newspaper should give coverage to musicians, poets, sculptors, dancers, actors, philosophers and only ten percent should be given to the politicians and the negative elements. The negative elements should be analyzed so the individual is

not condemned. And the politicians should only be given space as information, not more than that. If they are doing something good it should be said, if they are doing something not good it should be said -- but they should not be dominating our whole life.

The new humanity will have to change the whole structure of its education. It will not be ambitious, it will not create a desperate desire in everybody to become somebody powerful. On the contrary, it will create creators. It will create people who know how to rejoice. Its basic function should be to teach people the art of living, loving, laughing, the capacity to sing, dance, paint.

There will be people who have to be trained for technology, science, but even those who are being trained for technology and science or medicine should not be kept completely unconscious of the beautiful side of life. They should not become robots -- because what you do, you become. If you are continuously researching about objects, soon you forget that you are a subject; you become an object.

And each individual who enters a school, college, or university should have hypnotic sessions in which he can be encouraged to meditate -- so meditation comes from within him, it is not imposed from the outside. It is not compulsory to meditate, but it becomes compulsory to meditate because it is coming from the inside.

And that is the beauty of hypnosis, that it can put the seed in your very heart, and when things come from there you never feel that something has been forced on you. And things like meditation cannot be forced; then there is resentment. But hypnosis is a great art: it can help man drop all kinds of resentment, all kinds of jealousies, hatred, competition. It can clean man's inner shrine so completely that everybody grows up and does not only grow old.

So when I said the word has to be spread, I meant that the new man is an absolute necessity. The old is dead or is dying... cannot survive long. And if we cannot produce a new human being, then humanity will disappear from the earth -- and that will be ugly.

And I told you to spread the word because they are trying every hindrance to keep me from approaching people. But I *will* approach people. They are mediocre politicians: they cannot prevent me. They can delay me, but they cannot stop me unless some idiot goes absolutely mad and kills me.

In that case you have the word. And if I am not there, your responsibility becomes great. When I am here your responsibility is none; I can do it alone without any difficulty. But if I am not here then your responsibilities tremendously increase. Then each of you has to represent me, and we have to see how many people they can crucify.

But the word has to go out because the word cannot be crucified. Ways and means have to be found for the word to reach to every corner of the earth, to every human being who can understand.

BELOVED OSHO,
WHEN I HEARD YOU TALKING THE OTHER DAY ABOUT THE FIGHTS BETWEEN VARIOUS RIVAL FACTIONS IN INDIA I FELT A MOMENT OF SHEER AWE AT THE SIZE OF THE TASK BEFORE US. IT SEEMS THAT EVERYTHING THAT HUMAN BEINGS IDENTIFY WITH IS DEFINED BY RIVALRY WITH OTHERS, AS IF THEY ONLY EXIST THROUGH THE ENERGY OF RIVALRY. AND AT THE ROOT OF EVERY RIVALRY SEEMS TO LIE A BELIEF SYSTEM OR THE CORRESPONDING DOUBT SYSTEM THAT THEY HOPE TO SUPPRESS BY VICTORY OVER THE RIVAL.
FROM THE LARGEST NATION TO THE SMALLEST HUMAN THERE APPEARS TO BE AN ENDEMIC DISEASE WHICH IS ABOUT TO BECOME TERMINAL. IS THE PSYCHOLOGY OF THE BELIEF SYSTEM PERHAPS THE MAJOR DISORDER OF MANKIND?

It is. The walls that divide humanity are made of different belief systems, and all beliefs are false. Man has been sacrificed for false beliefs. And these beliefs are political, social, religious, but basically one thing is in all of them, that they are repressing your enquiry into truth. They are forcing into your unconscious any doubt about the concepts that the society wants to propagate. And it does not allow anybody to question it.

Any belief system that is afraid of questioning, enquiry, doubt, simply proves that it has no base in reality -- and they are all afraid, greatly afraid. Nobody should touch the basic questions. You can ask questions about details, but you should not ask questions about their basic tenets, because they don't have any evidence for them. They are fictions.

It is a very strange thing to see that man has been fighting for fictions, different fictions -- Hindu fictions, Christian fictions, Mohammedan fictions -- and they are all of the same category. They do the same to the individual wherever he is: they destroy his integrity, they destroy his intelligence.

Their whole effort is to keep you as unintelligent as possible, so those who are in power are never questioned. Their intentions are never questioned, their orders are never questioned; otherwise it would be impossible for millions of people to be ready to die for stupid things. Catholics fighting Protestants -- what is the difference between the two? The difference is so small, so negligible -- and man's life is so valuable. But that negligible difference is more important: thousands can die for it.

And each religion is fighting with the other religion, knowing perfectly well that they both are standing on shifting sands. But both are pretending that their foundations are very deep, very ancient, that time cannot change them: they are unchangeable. Many religions have disappeared from the earth, and many new ones have come in their place; still the old mind goes on thinking that religions are something eternal.

Political ideologies go on changing like fashion; religious ideologies take a little time, but they also change. They *have* to change because man's enquiry into scientific fields goes on bringing new facts. Those new facts, you cannot deny.

At first religions tried to deny them, but that did not succeed; now they are trying to absorb them. They are even ready to drop from the BIBLE anything that is against science and replace it with scientific facts. But they are clinging to the BIBLE and trying to decorate it with new facts so that it remains appealing, but that appeal is sheer danger, a danger for human beings and their life.

A man is needed who is brought up without any religious belief system, without any political ideology. His education is only a sharpening of the intelligence so that one day he can find his own truth. And remember, if the truth is not your own, it is not truth.

To be truth it has to be your own, your own experience; you cannot borrow it. And all those belief systems have been borrowed for centuries. They have ugly things in them which may have been at one time acceptable because man's mind was not so alert, but now they cannot be accepted.

For example, in India you must have seen that everybody goes into the temple with a red-colored paste and puts a mark on the forehead of the statue of the god with the red paste, and breaks a coconut at his feet. The reality is that once the red color was the blood of the enemy and the coconut was the head of the enemy. The coconut has a similarity: it has two eyes, a beard, a mustache, a skull. In fact, in the Hindustani language the skull is called *kopri* and the coconut is called *copra* -- the same words.

Once it was actually the head of the believer in some other system of thought and his blood which were to be sacrificed to the god. Everything has been sacrificed. In the ancient Hindu scripture there is *ashvamedh yagna*, which means a horse has to be sacrificed. And even though now they are making so much fuss about the cow, in the RIG VEDA there is *gomedh yagna*, which means a cow has to be sacrificed. And most amazing is *narmedh yagna*, in which a man is to be sacrificed. Now, all that looks, even to the believers, a little too much, so only statues of a man, a cow, a horse are sacrificed symbolically.

But man goes on clinging. He will not see the point. To whom are you sacrificing? There is nobody there; no answer has come from the sky, it is absolutely silent. Neither it cares about your sacrifices nor does it care about your continuous fight of one religion with another religion. But those who are in power in a belief system cannot let go of it.

Just the other day, Anando had the information for me that the Catholic church in Europe is very vehemently trying to destroy all cults, which are becoming competitive -- the Witnesses of Jehovah, the Moonies, the Hare Krishnas, and other small cults. And the reason why they want to is that they are cutting down eighteen percent of their business.

This is coming down to the ground -- not talking about God and not talking about philosophy. Now this is the reality: they are cutting down eighteen percent of their business. And they are condemning them, saying that they send young women to lure new customers to these cults. Now this is a condemnation. And I know perfectly well ... because in India I have myself been approached by beautiful Catholic women, with pamphlets, who invited me to their church.

And I said, "You can take this rubbish with you. I can come to the church, but then make the police security department ready -- because I will not be just listening! There is going to be a discussion with your priest -- because if these pamphlets are your propaganda literature, it is enough proof of what the sermons will be like."

They became angry and I said, "That does not look good for beautiful women, and you have been sent because of your beauty. You have come to the wrong person. But there are many who will be lured and they will come to the church." The Catholics themselves have been doing that. And now they are condemning their own cults -- they are Christian cults -- the Moonies are a Christian cult, the Witnesses of Jehovah are a Christian cult.

And now the Catholic church has come out with a strong condemnation that cults are spreading prostitution, and through prostitution cults are disturbing their business. But *they* have always been doing the same up to now. In their condemnation they have exposed themselves.

The most ugly thing about the old society is that it lives on false beliefs, it lives on fear, it lives on greed. And man need not be afraid of anything. Man can rejoice in very small things; he just has to know the art of rejoicing. Then an ordinary, small house can be lived in the way an emperor lives in his palace. Then ordinary food can be eaten with so much joy that no king can manage to compete with you -- his appetite is lost.

It is a strange world: the poor person has the appetite and the rich man has the food. He also had an appetite when he was poor, but just to gain more and more so that he could satisfy his many kinds of appetites... By the time he reaches the point where he can say, "Now I can start enjoying," he finds all his appetites are gone. In fact he has lost his whole life in accumulating things which he cannot use. There are people who are hungry, and there are people who are overeating and dying because of overeating.

The old society is simply stupid. We need a radical change and we need it soon, before the old society explodes into a nuclear war.

BELOVED OSHO,
SOCRATES SAID, "ALL I KNOW IS THAT I KNOW NOTHING." YOU SAY, "TO KNOW YOURSELF IS TO KNOW EVERYTHING." I WANT TO KNOW WHAT ENLIGHTENMENT HAS TO DO WITH KNOWING ANYTHING?

First, enlightenment has nothing to do with knowing anything. It is pure knowing; there is no object of that knowing. It is pure loving; there is no object as your beloved. It is pure rejoicing.

Remember, enlightenment is a freedom from duality -- from the other, whatever the context may be. It is a clarity -- not that you are trying to know something, you are simply cleaning your glasses. You are trying to make your eyes perfect. You may know many things along the way, but that is never the goal.

Socrates says, "I know only one thing, that I know nothing," but he knows at least one thing: that he knows nothing. His knowing is clear, absolutely clear. There is no object, but the clarity is there.

I say, "To know oneself is to know everything." It is not different from what Socrates is saying, just a different way of saying it. To know oneself simply means to come to a pure state of knowing, of just being aware and conscious. In that very consciousness you become part of the whole. You don't know things from the outside, you know from the inside. You are no longer an outsider, you become an insider of existence.

And the joy of pure knowing is just like having a beautiful shower for no other purpose than the freshness of it, the cleanliness of it. Pure knowing is a constant shower of consciousness within you which keeps you fresh, young, alive, alert -- and what more can one want? This is the last thing that one could have even imagined. It is utter silence. That is why Socrates says, "I know nothing."

But I know only one thing: he is aware of his clarity, aware of his awareness. The energy of being aware of other things has come back to itself. It now knows itself. I call it enlightenment.

To know the whole world is nothing when it is compared to knowing your own inner mystery of life.

BELOVED OSHO,
EVERY FIBER IS STRETCHED SO INTENSELY IN ME TO LET YOU IN: THIS MOMENT IS SO PRECIOUS. AND YET I KNOW THAT TO SIMPLY RELAX IS THE ONLY WAY TO BE TOTALLY WITH YOU. I AM REMINDED OF THE SUFI STORY OF THE ENLIGHTENED ARCHER: TOTAL FOCUS, LET-GO, PING... OSHO, CAN YOU PLEASE SAY SOMETHING ABOUT THIS?

First, the story is not Sufi, it is a Zen story. And I would like to tell you the whole story -- perhaps you may find the answer for your question. And it is not a story but a real, historical incident.

One German professor of philosophy, Herrigel, became interested in Zen just by reading in the libraries. And he became so enchanted with it that he took three years' leave from the university and went to Japan to find a master. He had many acquaintances among professors in the universities, so he enquired and they all told him about one man, a very famous master archer. "Right now there is no one else of that quality. If that

man can accept you as his disciple, it will be a great blessing."

He went. Humbly he said that he has come from Germany and he wants to be his disciple. "And I have come to learn Zen."

The master laughed. He said, "We don't know anything about Zen. I am an archer. I can teach you archery, and by the side, if Zen happens you are fortunate. It happens if you follow exactly what I say."

And he was saying, "Looking at the target, stretching your bow, let the arrow go by itself: you be relaxed."

This was absolutely absurd. How can the arrow go by itself if one is relaxed? One has to be very tense, one has to concentrate, and the man is saying nothing about concentration; he is talking about relaxation. Herrigel was a very good hunter, so it was not a difficult problem for him: one hundred percent of the time he was hitting the target.

But the master would always say, "No, the thing is missing. You don't listen to me. You are too concerned with hitting the target, you are too tense, afraid that you may miss the target. That target is not the real target; that is just a device. Stretch the bow, be relaxed, and let the arrow go by itself."

Three years of constant frustration... Every day it would begin, and every day the master would say, "It seems impossible... you cannot succeed. As far as being an archer, you *are* -- you can compete with any archer -- but you had come to know Zen. And I told you I don't know anything about Zen because I did not want you to be concerned about Zen, because even a concern about it becomes a tension.

"Now I want to say to you: if you can manage to let the arrow go by itself, and you remain relaxed and unconcerned, perhaps by the side you will have a taste of Zen."

After three years of constant failure Herrigel went to the master and said, "Tomorrow I have to leave. You have been kind and compassionate, but I cannot do this; both together seems to be illogical to me. So tomorrow sometime I will be leaving. If I have time, then I will come just to see you for the last time."

And he came for the last time. The master was teaching another disciple, and Herrigel was sitting on the bank just looking, because now he was finished. He had decided, "It is not for me." He could not even understand the language of how it could be possible.

The master was teaching the disciple, and to show him how it should be, he took the bow and arrow in his hands; he stretched the bow. And Herrigel saw, with surprised eyes, that the master was absolutely relaxed, and the arrow reached to the target. And he could see that the arrow was going by itself. It did not have the tension of the master; the master was absolutely relaxed standing there. He was not even worried whether it reached to the target or not.

Herrigel said, "My God! For three years he has been showing me: how could I manage not to see it? It is so apparent that he manages it. Logical or illogical, he is managing it!"

Spontaneously he stood up, went to the master, and took the bow and arrow from his hands. He had not come to try again, but just on the spur of the moment... He had seen for the first time, because for the first time he was unattached, for the first time he was unconcerned -- he was leaving, he was finished. His eyes were clear, there was no desire.

He took the bow and arrow, stretched the bow, became relaxed and let the bow be released on its own. It hit the target. The master said, "You have done it! I knew one day you would be able to do it, but I never knew that it would be the last day. And today you had not come to do it. That's what I have been telling you -- that it is a doing which is totally different from ordinary doing. It is action through inaction, doing through non-doing."

Herrigel said, "Now there is no problem: I have understood it; I have tasted what I had come for. I have tasted that relaxed moment. So that is Zen."

If you are trying, then you are trying against your own longing. Don't try. Here there is no bow, no arrow, no target. Here you have to do nothing. Here you can relax. At the most you may miss a few of my words -- nothing to be worried about.

If you are relaxed, you cannot miss. It is just the worry that if you are relaxed, you may miss... and you don't want to miss anything. That creates tension. I don't want you to be attentive to me, to what I am saying. I want you to be utterly relaxed. Even if you miss what I am saying, you will get the thing I am talking about -- you will get a taste of Zen.

BELOVED OSHO,

A POLL WAS TAKEN IN THE UNITED STATES. ONE OF THE QUESTIONS WAS: "IF YOU COULD HAVE

ANOTHER MAN'S BRAIN FOR TWENTY-FOUR HOURS, WHOSE WOULD YOU CHOOSE?" THE ANSWERS JUST BLEW ME AWAY. ALBERT EINSTEIN CAME IN FIRST, FOLLOWED BY JOHN F. KENNEDY -- AND IF YOU CAN BELIEVE IT -- RONALD REAGAN, THIRD. JESUS CHRIST AND THE SUPREME BEING WERE WAY DOWN THERE ON THE LIST. OSHO, WHAT HAS HAPPENED TO MAN?

Hypocrisy cannot become your reality. Howsoever you try, it is hypocrisy. America is a Christian country, and now you can see the hypocrisy -- Jesus Christ and even God are not first on the list. They are way down. Even Ronald Reagan is ahead of Jesus Christ, ahead of God.

This is an unconscious exposure of the hypocrisy: the country is not Christian, nobody there is a Christian. How could they forget Christ? Do they think Ronald Reagan has a better mind than Christ? But leave Christ aside... even God himself does not have a better mind than Ronald Reagan!

Now in America they should start worshipping Ronald Reagan, and they should start teaching in the schools that Ronald Reagan created the world, that he is the creator. This shows reality; it is an unconscious exposure.

Albert Einstein had a great mind, but he himself was no longer interested in it. Those people don't know that in his next life he wanted to be a plumber because he had seen that this great mind is of no use. It does not give you any truth about yourself; on the contrary, it goes on giving you lies about yourself. It is very efficient in lying. Yes, about objects of the world it has a great grasp, but what is the point? You know the whole world and you don't know yourself. You know the whole world and you have to ask others about yourself, who you are.

Einstein was fed up, and he was a very sincere man so he said, "I don't want to be a physicist, a scientist -- nothing. I want to be something very simple like a plumber so I can have enough time to relax and to find out about myself. The most precious thing I have missed. And this mind is the cause of Hiroshima and Nagasaki."

He could never forgive himself. If he had not been there, there would not have been any Nagasaki or Hiroshima. It was he who had written a letter to Roosevelt, saying, "I can prepare atom bombs which will transcend all old war methods, and victory is absolutely sure."

Once he had made the atom bombs and they were in the hands of the politicians, he started having second thoughts. He started writing letters: "Please don't use them. They will destroy millions of people who have done no harm to anybody -- and I will be responsible."

But now nobody listened to him; his letters were not even answered. His first letter was received with great joy, and he was received with great joy in the United States. But his other letters went down the drain -- nobody bothered about them. Now they had the bombs in their power.

If people had understood, they would not have asked for Albert Einstein's mind. Before dying, he donated his brain to the best brain surgeons because he wanted to know, "What is wrong with my brain that I missed knowing myself? -- and I knew everything about faraway galaxies. There must be something wrong." The people who participated in the poll have only heard the name of Albert Einstein. They don't know his agony. They don't know that he was continuously feeling responsible for Hiroshima and Nagasaki and was unable to forgive himself.

And about John Kennedy... he was a good man but not a great mind. He has not left anything behind that proves he was a great mind. A courageous man... but that does not mean a great mind. Their real choice seems to be Ronald Reagan -- because the other two are dead -- and I would not have conceived of anybody thinking that Ronald Reagan has a mind at all!

I am reminded of a story. Brain surgery was done on a politician. It was a big operation: they had to take his whole brain out and it took hours, so they sewed up his skull. They fixed his skull and left him in a deep freeze place. And they were working in another room on his brain. At that time somebody came running and shook the politician and asked, "What are you doing here sleeping? You have been chosen the president of the country!"

The man said, "My God, and I am sleeping here!" He simply ran out with those people, and while he was leaving, one of the surgeons saw him.

The surgeon asked, "Where are you going? Your brain is still out!"

The man said, "I will not need it now: I have been chosen the president of the country. When I need it, I will come back. But now there is no point. Keep it safe."

Ronald Reagan? -- but American politics... And Ronald Reagan has made it a very solid camp; it was not so solid before. Before, the world was not so clearly divided. Now it is our own experience that although

the countries of Europe or Australia or the Far East pretend to be independent, it is only a pretension. There are only two countries now: the Soviet Union and America.

Ronald Reagan has proved to be the most war-oriented man, and he has made the whole world completely divided into two camps. He is simply waiting for the right moment to start the war. In Libya he was hoping the Soviet Union would come out in front, but I think the Soviet Union is more concerned now about the whole humanity than about communism.

And it is a simple fact that if the whole humanity disappears, communism will disappear. To save communism without humanity is not possible. So for the Soviet Union communism is no longer the first thing, the first thing is humanity. So it is the Soviet Union that has cooled down Libya so as not to make it turn into a third world war. But America is just searching for any small loophole from where the third world war can be created.

And for this man to be chosen as the third in the poll simply shows that the vast majority of Americans don't think at all. They are not even concerned that they are putting Jesus Christ fourth, and God fifth. They don't think that they are insulting their own religion; they don't think that they are betraying Christianity.

But the mediocre mind is just like that. It enjoys violence, it enjoys war. It is not interested in rejoicing, in dancing, in singing, in loving. It is not interested in being just silent, peaceful, blossoming. For the whole of history it has been for war -- that's why it has chosen Ronald Reagan.

And perhaps Albert Einstein was not chosen for his great mind, but because he created atom bombs and started a new world, a new phase in war which has now culminated in nuclear weapons. And perhaps John Kennedy also for the same reason...

In India it is very rare that a book is banned, particularly a book written by Bertrand Russell. One was banned, but some friend of mine from England brought it. The reason for banning it was the Cuba situation: America was threatening Cuba -- it wanted Cuba to be destroyed completely -- and Cuba asked for help from Russia. A nuclear missile was sent on a ship, and John Kennedy said, "If the ship does not stop and return to the Soviet Union immediately, I will start bombarding Cuba." Khrushchev was a third-rate politician, but he proved far more of a humanitarian: seeing the situation, he turned the ship back.

The whole of America enjoyed it as a victory. But Bertrand Russell wrote a book in which he said that it was a victory for Khrushchev and the Soviet Union: they had thought of humanity, and they had avoided the war at the cost of being called cowards. And they were powerful enough to fight, so there was no reason for them to go back. But foreseeing an unnecessary massacre of millions of people... and it would not have remained confined to Cuba, it would have spread all over the world.

So a man like Bertrand Russell, a man of great genius, wrote the book in favor of Khrushchev. He was against communism, but he said, "That is beside the point. In this situation, Khrushchev has proved a far greater humanitarian than John Kennedy. John Kennedy was a warmonger."

And in the same book he has condemned Pandit Jawaharlal Nehru -- that's why the book was banned -- because Jawaharlal was continuously talking of peace and his army was bombing Pakistan! And he was not willing to agree to an election in Kashmir for Kashmir to decide where it wanted to go: to Pakistan or to India. Pakistan was absolutely ready.

Kashmiris certainly want to go to Pakistan, because ninety percent are Mohammedans, only ten percent are Hindus. So Jawaharlal could not agree to an election -- which was a democratic way to solve the problem. The problem has remained unsolved even till now. For forty years the problem has been there. Both the armies, Pakistani and Indian, are standing on the borders, and U.N. observers have their posts there. For forty years... you can remain there for four thousand years, but there will be no change because India is not willing to have an election -- which is undemocratic. And if Pakistan attacks then India is ready to attack in return.

Jawaharlal was talking about peace and nonviolence, and his armies were doing this. And he was talking about democracy, and in Kashmir he could not follow his own principle of democracy. Because of this passage the book was banned, but because of the banning of the book, it sold more in India than anywhere else. It came by way of all kinds of smugglers into the country, and it was selling at a higher price, almost double the price.

So perhaps the Americans who have voted most for Albert Einstein have done so because of Hiroshima and Nagasaki; for John Kennedy, because he was adamant and stubborn and was ready to start bombing Cuba, without any responsibility for the whole humanity getting involved in a third world war; and for Ronald Reagan -- who *is* going to drag the world into a third world war. That will make him the greatest hero in history -- although there will be nobody to write the history and nobody to remember who was the

greatest hero!

And poor Jesus Christ... he is good for Sunday religion. And God... even though people believe in God, they know there is no God. And even if there is a God, I don't think people think that he has a brain. Seeing the mess in the world, it is clear that he has no brain; he himself may be retarded.

The poll is very significant. It shows the human mind -- its violence, its animality, its barbarousness. It is good that it exposes the hypocrisy.

The Path of the Mystic

Chapter #35
Chapter title: Nothing to lose

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BELOVED OSHO,
WHAT HAPPENED TO GURDJIEFF WHEN HE HAD HIS CAR ACCIDENT?

The system of George Gurdjieff is a little bit strange, and it is certainly different from all other, old approaches. His whole work was concentrated on creating an absolute feeling of distinction between the body and consciousness -- not just as a philosophical idea but as an actual experience.

It happens to everybody in death, but most people die unconsciously. The consciousness separates completely from the body to go on its pilgrimage which is eternal. The journey of the body is very small, but it all happens in unconsciousness. It is a natural surgery.

A surgeon cannot remove a small piece of your body while you are conscious. He has to make you unconscious, then he can remove anything. He can kill you; you will never know about it. But if you are conscious, then the pain of a deep-rooted identity being broken is so terrible, so unbearable, that you won't allow him to do it. It has happened only once in India just at the beginning of this century.

The maharaja of Varanasi had to go through an operation to remove his appendix. The best surgeons from all over the world were attending him. But a great problem arose: he was not ready to take anything from which he loses his consciousness. His whole life's work was exactly like Gurdjieff's: he was trying to be conscious and to be separate from the body. And he said, "You can remove the appendix. I will not disturb you."

But surgeons cannot believe a patient. And such an operation... removing his appendix while he is conscious! He may jump off the table, he may do something; he may destroy not only the operation but even his life.

But on both sides there was a problem. If the operation was delayed there was a danger that the appendix would explode and then death was certain. And because he was no ordinary man, they could not force him. He was ready to die, but he was not ready to take any anesthesia which would make him unconscious.

Finally the surgeons decided, "There is no harm in taking a chance; let him remain awake. Anyway he is going to die. If we don't operate, he will die. But there is a possibility that perhaps he is right. He may have attained that quality of consolidation such that his consciousness is separate from the body and he may be

saved. So it is worth taking a chance. And he is a stubborn man, he won't listen; he has never listened to anyone."

And the decision had to be made within minutes; otherwise it would be out of the question. So finally they decided to operate on him.

He remained conscious. The operation was done, the appendix removed, and he remained as if nothing was happening. It was an unprecedented phenomenon in the whole history of medicine. It was a miracle.

Gurdjieff's whole work consisted of separating the consciousness from the body and making the consciousness such a solid force that the body cannot drag it, that the body becomes only a servant and is not a master. And he was trying many kinds of experiments.

For example, he used to drink alcohol. One cannot imagine such a quantity of alcohol... but he would remain perfectly conscious. No quantity of alcohol was able to make him unconscious. His disciples and he, they all would start drinking together, and within a few minutes all were flat on the ground -- and he was still drinking.

He was trying in different ways to feel where he was still attached to the body. He would fast, he would not eat for many days -- and this was not anything religious, it was purely scientific experimentation. He would eat too much, so much that the whole body would be saying, "Stop!" and he would go on eating just to make the body completely understand that he was not under its control: he would do what *he* wanted, he was not going to listen to the body.

The car accident was the very culmination of his experiments. It is wrong to say it was an accident; it was not. He *did* it -- purposely, consideredly, consciously. It looked like an accident to everybody.

He always used to drive very fast. All those who were sitting inside the car were just trembling: any moment the car was going to crash with something or other. But that day he was alone in the car, and he knowingly put it on full speed and crashed it into a big tree. He had multiple fractures -- the car was completely finished. Doctors said it was unimaginable how he got out of it. He got out of it with all those fractures, blood all over his body, and he walked to the ashram -- which was almost one and a half miles from there -- and said, "Call some doctors to check what has happened in the body."

The doctors could not believe it when they saw the car. Nobody could remain alive after that; the accident was absolutely total. And with so many fractures, he was not unconscious; with so much blood gone, he was not unconscious. He managed to walk one and a half miles... which was absolutely miraculous. He was not supposed to be able to do it!

It was not an accident; he did it on purpose, and within three weeks he was perfectly okay. He wanted to know death before death. That was the purpose of the accident. He wanted to know that even if the body goes through such torture, it is not going to affect his consciousness. And he was immensely happy that he had succeeded, that he had attained what, in his terminology, is `crystallization'. Now death meant nothing and now he could die consciously, watching what was happening.

The way he had chosen was a long and hard way. But he was a strange type of man: for him, it was neither long nor hard, for him it was perfectly natural and normal.

The car accident should be remembered as a voluntary entering into death. He had almost died, but just through his crystallized consciousness he managed not to die. He *refused* to die. It is a beautiful experiment, although outlandish.

What he tried to do with it can be done very easily by just becoming aware of your day-to-day activities: walking, sitting, eating, sleeping. They will not be so dramatic, but they will be more simple, more human, more sane.

And Gurdjieff is not a normal human being. He should be taken as an exception, not the rule. Nobody should try to follow him because he will be in trouble. That kind of person cannot be followed, that kind of person is born. You can understand much from their life, but you should never try to imitate them.

And it is not only so with Gurdjieff. There have been many other people in the East, who have died unknown... A few are known, but even the normal Eastern humanity has tried to forget them because their experiments looked outrageous.

In India there are eighty-four *siddhas*. In the whole history of India there have been eighty-four people who could have talked with Gurdjieff in the same language, who tried all kinds of experiments. Perhaps in a few experiments Gurdjieff may not have been able to compete with those people.

I have been to one of the monasteries of the siddhas. Their monasteries have gone underground. Because of their experiments, the masses were so against them that they have burned their literature, killed their masters, tried to erase... saying that they are not part of the heritage of the East.

In Ladakh, in the Himalayas, there is a small monastery hidden deep in the mountains. They don't tell anybody that it belongs to the siddhas. There are a few others in India. But unless they trust you, they will not tell you about other monasteries. They are all linked.

In this monastery I saw one experiment that will help to explain Gurdjieff's experiment to you. They start drinking poison in small quantities, and slowly slowly they increase the quantity every day. The poison is so dangerous that just a single dose is enough to finish a person. But they come to a point where they can take any quantity of poison and it does not affect their consciousness at all. They remain absolutely normal. And they have absorbed so much poison that if they bite you you will die; they are full of poison.

And in the monastery they keep big cobra snakes, which have the most dangerous poison. Out of one hundred snakes there are only three percent which have real poison; ninety-seven are just hypocrites, they don't have real poison. But they can make you freak out if you see them because they look like real snakes. They *are* snakes, only one thing is missing: they don't have the poison.

The cobra is the best as far as poison is concerned. And these siddhas, as they are called, have come to a point where drinking poison from the outside, ordinary poison, is just meaningless. They make the cobra bite on their tongue, and the cobra turns upside down and pours all its poison in their mouth. And you will be surprised that the cobra dies! -- because that man is so full of poison. The cobra has only very little poison in a small bag attached in his mouth. That's why the Chinese eat snakes just as a vegetable. Just cut the head off and it is all vegetable!

There is a famous story about a master who was sitting with his disciples and a guest master. And as the cobra is a very delicious dish, cobra was prepared. But the master was suddenly shocked, seeing on the guest master's plate, the head of the cobra. So he took away the plate and called the cook, who was also a monk and proved to be not only a monk but a master.

The master was very angry, but before he could show his anger the cook said, "What is the matter?"

The master said, "Look what the matter is. You have cooked even the head of the cobra!"

The cook said, "Don't be worried." He took the head and gulped it down in front of everybody else. And he said, "Now you can eat. Don't be worried; I have taken care of the head." There was utter silence and shock. But perhaps he was connected with a certain secret school of siddhas in China too, so there was no danger. He did not die.

These experiments are certainly outrageous, but they have proved that a man is capable of becoming so conscious that there is nothing that can make him unconscious again. He has achieved the ultimate in consciousness. That's the meaning of Gurdjieff's experiment. Don't call it an accident.

BELOVED OSHO,
I AM ENERGY THAT BECOMES THOUGHTS AND EMOTIONS. I AM THE EXPRESSION OF THOSE THOUGHTS AND EMOTIONS. I AM THE WITNESS OF THOSE THOUGHTS AND EMOTIONS. WHICH OF THIS HOLY TRINITY IS THE CLOSEST TO THE UNIQUE BEING THAT IS ME?

The last category, energy as awareness, is the closest to the very center of existence. Then thinking goes a little far away, then expression goes a little farther away. In turning back from expression to thinking, and from thinking to non-thinking and just pure awareness, you are closest to yourself and to existence itself.

In emotions, in thoughts, in expressions, it is the same energy, but it is moving towards the periphery, the circumference, not towards the center. The closer you are to the circumference, the farther you are away from yourself.

Drop backwards step by step. It is a journey to the source, and the source is all that you need to experience... because it is not only *your* source, it is the source of the stars and the moon and the sun. It is the source of all.

You can move towards the periphery. That's what people are doing. It is the same energy, just the direction is different -- the energy going outward, going further away from your self. It is the same energy. Remember, I am not saying that it is different energy, but it is going further away from your self. You will come to know many things, but you will never know yourself.

Coming closer to yourself, it is the same energy. And to know oneself should be a singular goal for every intelligent person in the world; otherwise, you can know the whole world and yet remain ignorant about yourself. Your whole knowledge is futile. You may not know anything, but if you know yourself, your life will be of peace, love, silence, and of great ecstasy.

The choice is yours.

BELOVED OSHO,
YOU SAID THE OTHER DAY TO IGNORE NEGATIVE MIND CONTENTS AND NOT GIVE ENERGY TO THEM. I FIND IT DIFFICULT TO STAY ON THE RAZOR'S EDGE OF IGNORING WITHOUT FALLING INTO SUPPRESSING AND THUS PUTTING THINGS BACK INTO THE UNCONSCIOUS. CAN YOU PLEASE TELL ME HOW TO DISCRIMINATE BETWEEN THESE TWO?

You already know it. Your question contains the discrimination. You know perfectly well when you are ignoring and when you are suppressing.

Ignoring simply means not paying attention to it. Something is there; let it be there. You are unconcerned this way or that, whether it should remain or go. You have no judgment. You have simply accepted it is there, and it is none of your business whether it should be there or not.

In suppressing you are taking an active part. You are wrestling with that energy, you are forcing it into the unconscious. You are trying not to be able to see it anywhere. You want to know that it is no longer there.

For example, anger is there. Just sit silently and watch that the anger is there. Let it remain. How long can it remain? Do you think it is something immortal, eternal? Just as it has come, it will be gone. You simply wait. You don't do anything about it, for or against. If you do something for, you are expressing it, and when you are expressing it you are getting into a mess because the other person may not be a meditator -- most probably he will not be. He will also react with greater rage. Now you are in a vicious circle.

You are angry, you made the other angry, and you go on becoming angry with each other more and more. Sooner or later your anger will become almost a solid rock of hatred, violence, and while you are moving in this vicious circle you are losing consciousness. You may do something for which you will repent later on. You may murder, you may kill or at least you may attempt to. And after the episode is over you may wonder: "I had never thought that I could murder somebody!" But you created the energy, and energy can do anything. Energy is neutral: it can create, it can destroy; it can light your house, it can set your house on fire.

Ignoring means you are not doing anything about it. The anger is there. Just take note of it, that anger is there, just the way you see a tree is there outside. Do you have to do something about it? A cloud is moving in the sky; do you have to do something about it? Anger is also a cloud moving on the screen of your mind. So watch; let it move.

And it is not a question of being on a razor's edge. Don't make small things into big things. This is a very small thing and can be done very simply; you just have to accept that it is there. Don't try to remove it, don't try to act upon it, and don't feel ashamed that you are angry. Even if you feel ashamed, you have started acting. Can't you be a non-doer?

Sadness is there, anger is there: just watch. And be ready for a surprise; if you can watch, and your watchfulness is uncontaminated, is pure -- you are really not doing anything but simply looking -- the anger will slowly pass by. The sadness will disappear, and you will be left with such a clean consciousness.

You were not so clean before because the possibility of anger was there. Now that possibility has become actual and it is gone with the anger. You are far cleaner. You were not so silent, so peaceful; now you are. Sadness had taken up some energy. It would not have allowed you a deep sense of happiness, it would have clouded your consciousness.

And all the other negative emotions are eating your energy. They are all there because you have repressed them, and they are repressed so you don't let them out. You have closed the door and you have put them in the basement; they cannot escape. Even if they want to escape, you won't let them out. And they will disturb your whole life. In the night they will become nightmares, ugly dreams. In the day they will affect your actions.

And there is always a possibility that some emotion may become too big to control. You have been repressing and repressing and repressing, and the cloud is becoming bigger. And a point comes when you cannot control it anymore. Then something happens, which the world will see as *you* doing, but only those who know can see you are not doing it: you are under a very great impulsive force. You are behaving like a robot; you are helpless.

You are murdering, you are raping, you are doing something ugly, but in fact you are not *doing* it. You

have collected all that material which has become so powerful that now it can force you to do things -- things in spite of you, things against you. Even while you are doing it you know it is not right. You know, "I should not be doing it. Why am I doing it?" but still you will do it.

Many murderers in many courts of the world have said very honestly that they have not murdered. But the court cannot believe it, the law cannot believe it. I can believe it -- because the courts and the law are all primitive. They have not come to maturity. They are not yet psychologically based. They are simply the revenge of the society -- put into beautiful words, but it is really nothing but the same thing the man has done... he has murdered, now the society wants to murder him.

He was alone. But the society has the law, the court, the police, the jail. And it will go through a long ritual to prove to itself, "We are not murdering the man, we are simply trying to prevent crime." But this is not the fact. If you want to prevent crime, then your law should be based more on psychology, psychoanalysis, meditation. Then you will be able to see that no man has ever done anything wrong, just your whole society is wrong.

The society is wrong because it teaches people to repress, and when they repress there comes a point when what they have repressed starts overflowing and they are simply helpless. They are victims. All your criminals are victims, and all your judges and all your politicians and priests are criminals. But this has been going on for centuries so it has become accepted.

Don't do anything, just ignore... and it is not difficult, it is a very simple phenomenon. For example, this plant is here. Can't you ignore it? Do you have to do something about it? There is no need to do anything about it.

Just take a look at the contents of your mind from a distance, just a little distance, so that you can see, "This is anger, this is sadness, this is anguish, this is anxiety, this is worry," and so on and so forth. Let them be there. "I am unconcerned. I am not going to do anything for or against." And they will start disappearing.

And if you can learn a simple thing, of letting these things disappear from the conscious, you will have such a clarity of consciousness... your vision will be so penetrating, your insight so far-reaching that not only will it change your individuality, it will allow the repressed contents in the unconscious to surface. Seeing that you have learned not to repress, things are moving out. They want to go out into the world.

Nobody wants to live in your basement in the darkness. Seeing that you are allowing things to move out, they need not wait for the night when you are asleep; they will start coming up. You will see them coming up from the basement of your being and moving out from your consciousness. Slowly your unconscious will be empty.

And this is the miracle, the magic: if the unconscious is empty, the wall between the conscious and unconscious collapses. It all becomes consciousness. First you had only one-tenth of your mind conscious; now you have all ten parts together conscious. You are ten times more conscious. And the process can go deeper; it can release the collective unconscious. The key is the same. It can release the cosmic unconscious.

And if you can clean all the unconscious parts below your consciousness, you will have such a beautiful awareness that to enter into the superconscious will be as easy as a bird taking wing.

It is your open sky. It is just that you were so loaded... so much weight that you could not fly. Now there is no weight. You are so light that gravitation loses its force over your mind; you can fly to the superconscious, to the collective conscious, to the cosmic conscious.

Godliness is within your reach. You just have to release the devils you have been keeping in your consciousness, forcing them into unconsciousness. Release those devils, and godliness is within your reach. And both things can happen together: as the lower part is cleaned, the upper world becomes available to you. And remember, again I say, it is a simple process.

BELOVED OSHO,
I WAS READING AN ARTICLE IN A MAGAZINE FROM THE UNITED STATES THAT SAID THAT A DISCIPLE OF THE GURU, SRI CHINMOY, SOMERSAULTED TWELVE MILES DOWN A HIGHWAY TO COMMEMORATE HIS BEING WITH THE GURU FOR FIFTEEN YEARS. THE MAN SAID THAT SRI CHINMOY TEACHES HIS PEOPLE THAT TO GROW SPIRITUALLY THEY HAVE TO DO GREAT PHYSICAL FEATS. SRI CHINMOY HAS BEEN LIVING IN THE UNITED STATES FOR YEARS.
OSHO, IT SEEMS THE UNITED STATES GOVERNMENT IS MORE READY TO LET FOOLS LIKE SRI CHINMOY TEACH PEOPLE TO DO SOMERSAULTS DOWN A HIGHWAY THAN TO LET YOU HAVE US FIND OUT WHO WE ARE. IT SEEMS A PREREQUISITE TO LIVING ON THE EARTH IS THAT YOU HAVE TO STAY RETARDED. PLEASE COMMENT.

I know Sri Chinmoy and his teachings, and I know his so-called master, Shivananda. He has written hundreds of books. He would write one book in one night, and in every one of his books you will find a hilarious picture: he is standing and by his side is a pile of books higher than him -- to show how many books he has written. And all are rubbish. His so-called master, Shivananda, has also done the same.

And this stupidity of physical torture is so ancient that it is taken for granted as being spirituality. What I am teaching to you is so new, so fresh, that the politicians, the religious leaders, simply cannot believe... People have been doing idiotic things for so long.

This man has done somersaults for only twelve miles; in India there are people who are doing it for thousands of miles. The farther you do it, the closer you reach to God. They go to their holy pilgrimage doing somersaults. And not only are they reaching closer to God, wherever they pass, people are bringing food and sweets and presents to them because they have become spiritual.

For five hundred miles a man somersaults the whole day. In the night he stops, in the morning he begins again. It will take him months to reach a place which you could have reached within an hour. But he will become a saint. When he comes back he will not be considered an ordinary man, he will be worshipped.

In Varanasi you will find many people lying down on a bed of nails on the bank of the Ganges. Their only spirituality is that they can lie on a bed of nails. And they are worshipped -- they have thousands of followers -- and nobody ever asks the question, "What has spirituality to do with lying down on nails?"

And it is not a great thing. *You* can do it -- because on your back not all of the skin is sensitive to pain. You can tell somebody to take a needle and try it on a few points. Just tell them to go on pricking your back, and you have to say where it feels painful and where it doesn't feel painful. And you will be surprised that there are hundreds of points where you cannot feel the needle; there is no sensitive nerve there. So those beds of nails are made in a certain way to fit that man.

It is an ancient art; only very few people know how to make them. First they will find out the whole chart of your back -- where you feel pain, where you don't. Where you feel pain will be left empty; where you don't, the nail will be there. So they are not in any pain or any torture. But they have become saints.

People are doing all kinds of things which have no relationship to inner growth, but all societies will support them because they are not dangerous. In fact they are very supportive to a dying society, to a dying tradition: they keep the old ideas alive. And the masses are influenced by them. That way the masses remain centuries old; and that's what all the people who are in power want, that the masses should not become intelligent. They should not be able to think, they should remain retarded. All these people are helpful, and because they are helpful the politicians pay respect to them, the society pays respect to them.

Sri Chinmoy has been given a special hall in the U.N. building to teach his disciples, particularly the foreign diplomats and ambassadors who come for meetings in the U.N. and have become his disciples. And he has such stupid things to teach: "Do somersaults for miles, and the farther you go, the better."

America is very happy with Sri Chinmoy because he is not talking against anything upon which the American society or religion or state is based. In fact, he is taking people's attention away from the real problems of life.

Karl Marx was right on this point, that religions have been nothing but opium to the people. All societies need to insure that nobody looks at their roots because they are rotten, that nobody looks into their closet because every closet has many skeletons. So there need to be people who help the masses to take their attention away from reality. And the best way is to keep them retarded; the best way is to keep them conditioned by the old, by the ancient.

People like Sri Chinmoy are agents of the dead. These are the guards of graveyards, protectors of all kinds of phoniness. And people become interested when leaders of the society, when great diplomats, ambassadors, presidents, prime ministers, go to listen to him -- someone who has nothing to teach. But they go just so that the masses are impressed, so that the masses continue to go there. The whole effort is somehow not to allow people to know in what a rotten society they are living.

They cannot allow me because I am against retardedness and I am against all rottenness and I am against all stupidities. Unless I can prove scientifically to you a certain relationship between two things, I will not teach it to you.

Now what can somersaults do to make you spiritual? In fact, they will make you more stupid. If you had any intelligence before, that may also be lost. And once you get the taste... a twelve-mile-long somersault gives you so much publicity and so many people come to see you as spiritual, you may go on for a longer

one. You have found a beautiful profession! You are nobody's employee, and yet without doing anything you go on becoming more and more spiritual. Soon this man will start teaching others.

I have heard that one man's wife was very dangerous -- as usual. One day he came home late. He was a hen-pecked husband -- just the common lot; I have never come across any other kind. He used to come at exactly the time his wife had told him, but that day his friends got drunk and he also got drunk. And when you are drunk, you forget that you are a hen-pecked husband: he became a lion! And he came home in the middle of the night, knocked loudly on the door and said, "Open the door!"

The wife could not believe it. This was not her husband. He used to come in like a rat -- he's now roaring like a lion in the middle of the night! But she was not a woman to be defeated. She took a knife, opened the door and cut off the nose of the man. As his nose was cut off he came back to consciousness, all alcohol gone -- his wife in front of him, his nose gone, he became sober.

He said, "But what have you done?"

She said, "You are asking me what I have done. I could have killed you! This is nothing. Next time you do something... You were roaring like a lion!"

But now it was a problem: what to do with his nose gone? The whole night the man thought about what he was going to say, and before his wife was awake, he escaped from the house. He went to another town and sat under a tree with closed eyes, very silently in the lotus posture.

A few people gathered. They said, "Seems to be a new saint. But what happened to the poor man's nose?"

Somebody said, "We should ask him." More people gathered, and they asked, "What happened to your nose?"

He said, "It is a private secret. This is the whole secret of my spirituality. I cannot talk about it to curious mobs. Those who are sincere seekers should come in the night."

One sincere seeker appeared in the night. He said, "I am ready. Whatever has to be done I am ready; I am a sincere seeker."

The man said, "Then get ready" -- and he cut off the nose of the man.

The other man said, "What are you doing? You have cut off my nose! I have come here to find truth!"

The first man said, "Wait. This is the way to find the truth. You have found it."

"I found nothing!"

"If you say that -- that you have found nothing -- people will say that you are an idiot: you lost your nose and you have found nothing! Sit silently and think quietly, and tell people that you have found truth. That's the only way to save your face; otherwise it is up to you. I have also not found truth, but what else to do?"

The other man thought about it and he said, "It seems logical: what else to do?"

The first man said, "Go and spread the message." So the man went into the town and he said, "That man has a great secret!"

"But," they said, "what happened to your nose?"

He said, "That is the secret. Those who are sincere seekers should not miss this chance, because in our poor city never has such a great man come. Just within seconds I found the truth!"

A few more seekers came. Every night seekers came, and by and by almost half of the city were without noses, and everybody was talking about the beauties of truth and the ecstasies of truth.

Finally the king became interested. He said, "So many people have found truth, and I am their king: it doesn't look right that I should remain ignorant."

His prime minister tried to tell him, "Don't go to that man."

But he wouldn't listen. He said, "Nose or no nose, truth has to be attained. And who knows about tomorrow? If I die tomorrow, you will burn me -- my whole body and my nose too. And just by cutting off the nose... he does something and a man realizes the truth."

It was very difficult for the prime minister, but he was a very sharp and shrewd man. He said, "You wait. Just give me three days, and if I cannot find out what is really happening, then you can go; but three days you give to me."

And he went that night with a few policemen and caught hold of the man. The man said, "What are you doing? I'm a spiritual man, head of all those who have found the truth!"

But they wouldn't listen. They brought him to the prime minister's house, gave him a good beating, and told him, "Tell the truth! Otherwise... our prime minister is dangerous, he simply takes out both eyes."

He thought, "My God! I have lost my nose, but somehow I am trying to manage my life, and things are

going perfectly well. Now if two eyes are also gone then it will be very difficult to convince people that to find truth you have to lose both eyes and your nose. I don't think I will be able to; even to convince people about the nose is so difficult. But if he is such a dangerous man it is better to tell the truth."

So he told the truth: "The reality is that my wife cut my nose off and now there is no other way for me."

The prime minister said, "That's perfectly okay. Now you come with me to the king and tell the whole story to the king."

The king could not believe it. The prime minister said, "Now, if you had gone you would have also found truth. Once your nose was cut off, then there was no way other than finding the truth! This man should be put into jail, and everybody who has found the truth should be brought to the court, given a good beating, and made to tell the reality about what they have found. Nobody has found anything."

They asked the people, "Then why were you saying you have found the truth?"

The people said, "What else to do? When the nose is gone, to say to people that the nose is gone and we have been fools and truth has not been found... they will simply laugh at us. There is no point in it. Right now they are worshipping us -- even our own wives are worshipping us!"

Man has lived with all kinds of stupid ideas, and the society has never objected to these people. On the other hand, whenever there is somebody who really takes you to a clear vision, the vested interests become afraid. That man is a danger to their existence, to their power: that man should be finished.

So all bogus idiots are having a good day, but they have been having a good day for centuries. Kings, emperors, have been worshipping them for qualities which have nothing to do with spirituality.

But a man like me is dangerous because I am not talking any nonsense. I don't tolerate any nonsense. I am simply bringing out all the skeletons that they are hiding. I am trying to make the youth of the world aware of the deception that the older generation has been playing on them, forcing on them -- conditioning them, making their minds in such a way that they cannot discover by themselves that what they are worshipping is meaningless; that their religions are nothing but all kinds of superstitions; that their gods are false and their prayers are all lies. But to say it is to risk your life.

I am ready to risk my life because whatever I had to get out of my life, I have got. I have nothing to lose. But I am determined to expose all hypocrisies that are prevalent all over the world.

The Path of the Mystic

Chapter #36
Chapter title: A tiger is also a guest

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BELOVED OSHO,
ONCE YOU SAID THAT WE HAVE SHOWN COURAGE IN BEING WITH YOU -- BUT IT DOESN'T FEEL LIKE THAT TO ME. TO ME IT FEELS LIKE THE EASIEST AND THE ONLY THING TO DO. IT RATHER FRIGHTENS ME TO THINK OF LIVING IN THIS WORLD AWAY FROM YOU. IT FEELS LIKE WALKING OUT OF LIFE INTO DEATH. CAN YOU PLEASE EXPLAIN THIS FOR ME?

First, it certainly needs courage to be with me. But once you are with me, all the fears created by the mind start disappearing and a new courage, a new sincerity, takes their place. Slowly, slowly I become your world. Then to leave me needs immense courage.

The first courage was from darkness towards light; the second courage is from light to darkness.

The first courage was the courage to love, to live, to be. The second courage is to commit suicide; the second is certainly more difficult and more idiotic. Just by being courageous one does not become intelligent. Idiots are very courageous in many situations: where an intelligent man will stop, they will go on ahead. To see the danger needs intelligence.

You are now in that situation. You have completely forgotten the first courage. And it is natural, because when you come from darkness to light who wants to remember those dark nights and those nightmares? Slowly, slowly one forgets them all. And because my insistence is to be in the present, the past is forgotten.

Now if you think to go away from me, that will be really not only just courageous, but idiotic too. Always go higher -- from darkness to light, from light to more light. Then courage and intelligence are together. But whenever you start slipping backwards, intelligence drops the company of courage. Then only the stupid ones will be able to fall back into darkness.

So you are right, it is more difficult. It should be more difficult. In fact, if you are intelligent it should be absolutely impossible to go backwards. Time does not allow it. Life does not allow it.

Existence has no way to go back. The whole existence aspires to go forward towards more affluence, more richness, more clarity, more understanding, more love. All these combined together I give the name "godliness."

BELOVED OSHO,
DOES "TO BECOME CONSCIOUS" MEAN THAT SOMETHING THAT WAS UNCONSCIOUS IS RAISED TO THE LEVEL OF THE MIND, AND ONLY WHEN IT HAS PASSED THROUGH THE STATE OF THE MIND CAN IT RISE TO THE LEVEL OF SUPERCONSCIOUSNESS? DOES EVERYTHING NEED TO PASS THROUGH THE MIND, OR IS IT POSSIBLE TO BECOME CONSCIOUS FROM ANOTHER PLACE, AND JUMP THE MIND STAGE?

Those who believe only in the mind -- for example, psychoanalysts, who are replacing the priests in the West and who are creating a substitute religion as bogus as the one they are replacing -- for them, there is nothing higher than mind. There are steps lower than mind; hence everything has to pass through your conscious mind to be released, so your unconscious becomes unburdened. But it is a very long process, because your unconscious carries the whole rubbish of this life, which is immense.

Every second of your life, awake or asleep, you are collecting rubbish. The amount is so much that your remaining life will not be able to free you from it. Moreover, while you are freeing yourself from the old rubbish, every day you are collecting new rubbish. And this is not all.

Deeper than this is your collective unconscious which has not even been touched. And to throw out all its contents by bringing them to the conscious mind and releasing them will take many lives.

And below that is the cosmic unconscious. Perhaps you will take an eternity to be totally psychoanalyzed so that all three unconscious layers under your consciousness are completely emptied and you don't have any burden, any tension. And the moment they are empty they start becoming conscious. It is the garbage that is creating the darkness.

Psychoanalysis is not going to succeed. The situation is such that its failure is absolute -- categorically certain.

It is amazing that in the East for ten thousand years they have been working on the mind as nobody else has worked -- psychoanalysis is not even one century old -- still they never came to something parallel to psychoanalysis. They worked in a totally different way. They never bothered about the unconscious layers, because to give attention to the unconscious layers is to get into a thick forest which is unending. You will not find your way back out.

The East has tried just the opposite: go upwards, forget about your basements. You have three stories above your consciousness. Use your consciousness to enter into superconsciousness. Use your superconsciousness to enter into the collective superconsciousness and use that to enter into the cosmic consciousness. And the magic is that the moment you have entered into all these three consciousnesses you

have so much light. In the words of Kabir it is "as if thousands of suns have arisen suddenly." Their light is so much that all the contents of your unconscious will be burned, all the darkness of your unconscious layers will be dispelled.

If you want to go the long way then dig into the unconscious. The way is long, and the goal is never achieved. No one has ever achieved it; there is no precedent. But for the second, if you go into the more conscious areas of your being, which is very simple ... that's what I have been teaching to you.

Meditation will take you into your more conscious areas. And the moment your whole consciousness is available, its very presence will simply dispel all the darkness that you have accumulated in thousands of lives. In a single moment of lightning all that is collected there will be burned and the unconscious darkness will disappear.

I teach you meditation, not psychoanalysis. Psychoanalysis is just a way of befooling yourself, deceiving yourself, just making sure that you are doing something -- paying for your psychoanalysis, going through your dreams, being analyzed by an expert; but you have taken a route which has no end. It goes on and on and on. That's why psychoanalysis has not been able to produce a single enlightened human being. Meditation has produced thousands of enlightened human beings.

It is a simple fact: when the room is dark don't fight with darkness, just try to bring in some light -- just a candle and the darkness will go. It was never existent. If you start fighting and wrestling with darkness, you may have multiple fractures, and you cannot hope ever to be victorious over it.

The most simple and most intelligent way is to find a way towards your superconsciousness, and it will give you the key to open higher doors. And when you have come to the very top of consciousness, you need not worry; it will do everything that you want it to do, always. It will simply transform your dark being into pure light.

BELOVED OSHO,
EACH DAY FOR THE PAST TEN DAYS OR SO I HAVE BEEN ATTEMPTING TO HYPNOTIZE MYSELF. WHILE I HAVE BEEN ABLE TO RELAX VERY DEEPLY, THAT'S ALL THAT HAS HAPPENED. I AM NOT AWARE OF ANY RESISTANCE TO LETTING MYSELF FALL INTO THE UNCONSCIOUS. ON THE CONTRARY, IT FEELS LIKE A WHOLE NEW TRAIL THAT I WOULD LOVE TO EXPLORE, YET FOR SOME REASON HYPNOSIS HASN'T HAPPENED. IS IT TO BE EXPECTED THAT IT WILL TAKE QUITE A BIT LONGER, AND SHOULD I PERSEVERE?

It is not a question of perseverance, not a question of it taking a little longer. It is also not a problem that you are not tense. The problem is that the very idea of self-hypnosis creates a subtle tension of which you are not aware.

Just think of the idea that you are trying to hypnotize yourself. Who is trying? -- because *you* are trying to hypnotize *yourself*, your very trying is the barrier. And naturally without trying, it will not happen, so you are in a dilemma: if you don't try, nothing happens; if you try, your very trying keeps you alert, and that alertness will not allow hypnosis to happen. Hypnosis needs no effort on your part.

So self-hypnosis has a different process. The process is: first be hypnotized by somebody else whom you can trust. If you don't trust then you will hold yourself against being hypnotized. Second, the person you choose to hypnotize you should not be a friend, a lover, with whom you are very intimate, because then you won't take him seriously. You will giggle and laugh, and that will destroy the whole thing. You should choose a person you respect, you trust. You feel a certain integrity in the person... then let him hypnotize you.

Relaxation is happening, so there is no difficulty. On your part you relax. Just a small part cannot relax, because you are trying to hypnotize yourself. That part also will become relaxed because somebody else is doing it. Or if you are afraid of people hypnotizing you... Centuries of condemnation of hypnosis have made people afraid that if you are hypnotized by someone you will be under his power and that then he can manage to make you do anything, and you will have to do it. In that case then you can use a tape recorder.

Nobody disrespects a tape recorder. Nobody distrusts a tape recorder, nobody is intimate with a tape recorder, nobody loves a tape recorder. So all the conditions that are needed, the tape recorder fulfills. And it is *your* tape recorder. Close the door and put in the tape recorder all the suggestions that you have been making to yourself. Then relax and let the tape recorder do the hypnotizing.

So either a tape recorder or a person, whichever you feel better with. I would suggest a person, because

a person will take care. The tape recorder is poor: whatever you have suggested, it will repeat. It cannot do anything else. It is a pundit, a rabbi. Choose anybody from here -- Kaveesha will be helpful to you.

So let the other person hypnotize you and while you are in deep hypnosis, the other person simply gives you one suggestion -- that if you count from one to seven slowly... Any time you want to be hypnotized, you simply relax and count from one to seven, and you will be hypnotized. So there is no effort on your part to hypnotize; you don't have to do anything, you simply have to count -- and that too comes from your unconscious, not your conscious. The conscious is completely relaxed.

This suggestion has to be given in at least three to seven sessions. Have a ten minute session every day for seven days, but only one suggestion again and again in those ten minutes -- that whenever you want to hypnotize yourself, just count from one to seven very slowly, but not suddenly.

First relax, focus your eyes on something. A light bulb is good. Don't blink your eyes, and when you feel you are relaxed, and your eyes are droopy, tending to fall asleep, start counting from one to seven very slowly, in a very sleepy way, not very loudly, whispering to yourself. And by the number seven you will be deep in hypnosis, and this hypnosis will last for ten minutes.

These suggestions have to be given in three to seven sessions. Don't try it after one session is finished. Don't try it, because if you fail that failing leaves a suggestion in you that you are not going to succeed. So for seven days don't try -- just let the other person do it. Try on the eighth day. The eighth day the other person can simply sit by your side, just to give you the feeling that you will be taken care of, and then slowly the other person is removed. You become perfectly capable of hypnotizing yourself.

The difficulty in self-hypnosis is because the self is involved; it has to hypnotize itself. It is like pulling yourself up by holding onto your legs and trying to reach to the sky. You won't reach, you will fall flat on the ground. You may hop, but hopping is not the question; you wanted to fly.

Self-hypnosis has an intrinsic difficulty; hetero-hypnosis is always simple, very simple. But when you succeed for the first time in self-hypnosis, you will feel great joy. You have been able to to do something which is contradictory. To avoid the contradiction, the other person is needed.

BELOVED OSHO,
WHY DID THE GREAT MASTERS OF TANTRA CALL THEIR TEACHING "THE WHISPERED TRANSMISSION"?

The system of tantra is one of the most important things that has ever happened in the history of man. Everything else is secondary because tantra is an effort to transform living energy into its ultimate form, of enlightenment. But because the living energy is sexual, tantra became condemned -- condemned by the sex-repressive society, the sex-repressive religions. It became so condemned that tantrikas have suffered more than any other system of thinkers, philosophers, seekers.

One Indian king, Vikramaditya, killed ten thousand couples. It was a special sect of tantrikas, really daring people. A man and a woman lived in one robe, naked. Inside they were naked -- just covered by one robe. They used to wear a blue robe, signifying that "because of the stupid society we have to wear something; otherwise the sky is our only robe" -- hence the blue color. Because of the blue color they were called *neela* tantrikas. *Neela* means blue.

The couples moved around the country teaching, but what they were teaching was too outrageous for the mediocre mind to understand. Vikramaditya ordered that not a single neela couple should be left alive. Ten thousand couples -- that means twenty thousand people -- were simply massacred. They were massacred all over India, wherever they were. Not a single one was left alive.

Other sects of tantrikas had to hide in the forests to do their meditation of transforming energy. The society at large was absolutely against these people. Their scriptures were burned. The most valuable scriptures in the world have been burned. Only a few rare unburned copies have survived somehow. Naturally they started calling their teaching a "whispered teaching."

Jesus says to his followers, "Go and shout from every housetop to the people that the son of God is here. Spread the message." Why are the tantrikas saying that their teaching is the whispered teaching? They have suffered much; Jesus knows nothing about that. Thousands of their masters have been killed, but the teaching itself was so powerful and so practical, so scientific, that it went on attracting intelligent people. But they had to decide that their teaching had to be just a whispering: "Don't say it aloud; otherwise you will

be killed." And what is the point? It was a very different situation.

When you kill a man like Socrates, his death becomes a condemnation of the whole society for centuries. As long as humanity will live, the Greeks will not be able to erase the condemnation which is written on their faces -- that they poisoned their best, their highest, flowering.

But in India the situation was very different. There was not one Socrates, there were many. Each school had its own Socrates, one or many. The *siddhas* have eighty-four masters. Even to remember their names is difficult. I have tried many times to remember their names, but eighty-four names is difficult. At the most I can remember a few who were very prominent, and who have left some scriptures: Siddhapad, Konapad... and I have spoken on the sutras of Saripad -- that is Sarapa, called lovingly Sarahapa.

Jainas have twenty-four *tirthankaras*, all masters of the same caliber and quality as Socrates. Hindus have their own masters, and Hindus have many sects. India was full of enlightened people, because the whole genius of India moved in one direction and that was to enlightenment. Everything else suffered, but enlightenment became the only challenge for anybody who was a genius.

The tantrikas were killed, burned alive, but nobody has taken note of it for the simple reason that there were so many people. Socrates was alone. Never again could the Greeks manage to produce another Socrates. Jesus was alone. Neither the Jews nor the Christians have been able to produce another Jesus.

The situation in India was totally different. Naturally the tantrikas decided to whisper their teaching. "Don't shout. You will be killed, and it will not serve any purpose as far as spreading the teaching is concerned."

And they were right. In that situation in India that was the best they could do to keep their teaching alive -- whispering from master to teacher. They stopped even writing because that was dangerous. So just talking to the disciple in secrecy, in private, the master gave him the message: "Our whole philosophy is a whispered philosophy, so never go to the masses. Don't try to change them. It is enough that you have changed. It is more than enough if you can change a few other people. But unless you are aware that those people are friendly, loving, and will not betray you, don't say anything." And they started living in disguise.

Still there are tantrikas, but you cannot enquire, "I want to meet a tantra master." Nobody can help you. You will have to find him yourself, moving in the areas where they are suspected -- in Bengal, in Bihar. Those are the two provinces that have been their stronghold. You have to move, meeting many people. Perhaps you may find some clue. Somebody may whisper to you, "I will take you to the master."

The same thing happened after al-Hillaj Mansoor was killed. Sufis went underground, particularly the Sufis of the same school as al-Hillaj. Now, if you want to find a Sufi master it is not easy. You have to look for him for months, not knowing if anybody exists as a Sufi master or not. But you go on going to restaurants, talking about the fact that you have come here to find a Sufi master. In shops, in markets -- anywhere you meet somebody -- you just go on throwing your arrows in the dark.

Somebody may say, "Are you really interested? I can take you to my master. You meet me at a certain place in the night." It may take two or three years to find such a man. And he takes you to the master in the night. They meet in secrecy.

And the master is sitting there. They use only white wool robes; that's why they are called Sufis: *suf* means wool. So the master is sitting there in a white woolen robe, and twenty or thirty disciples in the same kind of robes are sitting there, and you are introduced to the master.

He asks, "How long have you been enquiring about me? -- because this is not the first man who has informed me about you. Many others have informed me. But patience is needed. I was waiting to see whether you have enough patience, and then I allowed this man today... I told him, `He has been waiting for three years, moving here and there without any direction, asking about a Sufi master. You bring him to me!' "

The organized religions have killed the real religious people, and they have used organized religions to exploit the masses. They pretend to be the really religious people. The reality is, the real ones have been killed by these same people. These are criminals.

Now when Vikramaditya killed twenty thousand people... They had done no harm to anybody -- what business is it of yours if they like to be naked under one gown? Everybody is naked under his gown. And if they choose to live together in one gown... It was a tantra method: if a woman and a man simply remain in one gown, their energies continuously go on making a certain organic whole and that organic whole can be used for higher development.

And they were not harming anybody -- it was just the same crime, that of corrupting the youth. Seeing them in this position, the youth will start having the same kind of clothes and that will destroy the whole

dignity of the society, the respectability of the society. I don't see how it can destroy the morality of the society. But you don't allow people to be themselves, so anybody who is trying to be an individual has to be destroyed. Hence the tantrikas started working silently, in a whispered way.

BELOVED OSHO,
IN EXISTENCE ONLY THE ANIMAL KINGDOM IS CAPABLE OF EATING ITSELF FOR FOOD. A CABBAGE CANNOT EAT A CARROT FOR LUNCH, BUT MAN HAS EVEN BEEN KNOWN TO EAT HIS FELLOW MAN FOR DINNER. THE MAN OF ZEN HAS DISSOLVED INTO THE VAST EXISTENCE AND CHOOSES NOT TO EAT MEAT. PLEASE EXPLAIN.

First, you are not aware that even animals don't eat from their own species. A lion will not eat another lion, nor will a snake bite another snake. Yes, animals eat animals from other species. Vegetables cannot ordinarily eat, but there are trees, rare trees in Africa, still existent, which eat animals, birds or even man. They use their big leaves and a beautiful perfume to attract the birds. Because of the perfume, the bird comes to the tree, thinking that this is an ordinary tree, and as he sits on the tree the leaves close and suck the blood of the bird.

A few trees are capable of catching animals through their branches and eating them, and a few trees have movement also. They move from one place to another place. They need a very soft earth in which they can manage to use their roots as legs. And they will move towards a man who is sleeping or an animal who is sleeping, and they will eat it.

Man has been eating everything possible. He is the great eater. Things which you cannot conceive anybody eating are eaten by somebody or other, some place or other. There are cannibals who eat man. In the beginning of this century there were three thousand cannibals in Africa, a tribe of cannibals; now there are only three hundred. Nobody passes by that way anymore. It became very difficult to find a man, so they started eating themselves... old men, children. And by and by, instead of three thousand becoming thirty thousand, they have reduced their population to three hundred. They are disappearing.

But they are human beings just like us. And those who have tasted human flesh say that it is the most delicious thing in the world. You are really missing the most delicious thing in the world! But you *are* eating animals which are as alive as man.

There is an intrinsic animality in man, a violence which he brings with his birth. Even small babies will find some ants or a cockroach, and they will kill for no reason; killing is a joy. And the same... There are so many hunters who are hunting deer and lions and tigers, and they call it "game." But it is strange: when a lion eats a hunter then they don't call it a game. This is absolutely illogical. In a game, there are always two parties. If you kill a lion it is "game," and if the lion kills you, it is "tragedy." Strange! And the lion kills you with bare hands, and you kill the lion from far away, with guns, arrows, and all kinds of devices. You are a coward.

I used to stay in the palace of the maharaja of Bhavnagar and his whole palace was full of lions' heads, deers' heads, tigers' heads on all the walls. And it was a big palace... thousands of animals. And he used to be very proud to introduce people... telling who killed which animal -- this one was killed by his father, this one by his grandfather, this one he has killed himself, this has been killed by his brother, by his son. In the same way, he also introduced those things to me the first time I stayed with him.

I said, "In your family has there ever been any human being born or not?"

He said, "What do you mean?"

I said, "All that you have been doing is killing animals. What is the purpose? You have enough food; you don't need to kill them."

He said, "It is a game."

I said, "But the game has some rules. Both parties should be provided with the same instruments. Both parties should be confronting each other in full light. You are hiding behind a tree, with a machine gun, and you kill an innocent deer, and you think you are playing a game? And what part has the deer to play in the game? Has he consented to play the game? And this is very unfair: why are you sitting on top of a tree?

"You are simply a coward, even with your machine gun. And this is not a game, this is simply your intrinsic violence which is finding some way to destroy. And if you have any sense of humanity, remove all this nonsense from this palace! This shows your real face. These are not the heads of the animals, these are *your* heads."

He could not understand. He said, "Nobody says these things to me. The prime minister stays here, the president stays here, and they all appreciate it: `Your family is a great family, everybody is a hunter.' "
I said, "I cannot lie to you. This is what I see."

You are asking why the man of Zen stops eating meat. It does not need a man of Zen, it does not need enlightenment, it needs only a little sensitivity, a respect for life. Just as you want to live, everybody else wants to live, and this world is not your monopoly.

Just as you are here as a guest, a tiger is also a guest. It simply means that if you kill the tiger you are insensate. I am not concerned with the tiger, because the tiger is going to die one day -- so whether it is Monday or Tuesday doesn't matter, there are only seven days in the week. I am concerned with *you*, because killing each human or animal or anything that is living, goes on making your heart a stone. And if your heart becomes a stone, a rock, then your spiritual growth becomes impossible. A rock will not allow you to reach to your own being. It will prevent you -- and you have created it, it was not there.

To me the basic question is that anything that stops your evolution in consciousness is evil -- it is a sin -- and anything that helps you to move towards more consciousness is a virtue. That's the only definition that I can give to you. And then you can apply it easily. Be more aesthetic, be more sensitive, be more respectful of life -- because you are part of it. Whoever you are killing, you are killing yourself. Your destructiveness is suicidal.

Naturally, when a man becomes enlightened it becomes impossible for him to eat meat. In the East that has been a basic criterion. That's why Buddhists, Jainas, brahmins will not accept Jesus or Mohammed as enlightened -- for the simple reason that they go on eating living beings. They are insensate. Their hearts are not full of love or full of compassion. They are not sensitive enough, which is an absolute necessity for a man who is enlightened. He can only be a vegetarian; he cannot be nonvegetarian.

It is not a question of religion, it is simply a question of intelligence. So don't postpone it -- that when you become enlightened or a man of Zen you will stop eating meat. There is no need to postpone that long. You have just to be a little sensitive. You will not become enlightened by not eating meat, but it will help. It will make you softer, it will make you more loving, it will make you more compassionate. It will make you more a part of the living atmosphere that surrounds you. We are a part of it. And what you can do now, why postpone it?

The man who has become enlightened certainly will have a tremendous change in his life. But even without becoming enlightened you can have great changes in life, out of sheer understanding. And those changes will help you to become enlightened. It works both ways: you become enlightened and there will be changes in your life; you change your unconscious patterns of life and it will help you to become enlightened.

The Path of the Mystic

Chapter #37
Chapter title: A silent equilibrium

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BELOVED OSHO,
SINCE I HAVE BEEN A SANNYASIN, I HAVE THOUGHT THAT I NEEDED TO USE MY MIND LESS IF I WAS TO BE IN TOUCH WITH MY HEART. YET I HEARD YOU SAY THE OTHER DAY THAT WE SHOULD TRAIN OUR MINDS TO KEEP OUR INTELLIGENCE ALIVE AND HELP IT BECOME SHARPER AND SHARPER. COULD YOU PLEASE CLARIFY THIS?

Life is not so simple as you think; it is very complicated. It is true that if you want to be in touch with me, you will be more and more in the heart, not in the mind, because the mind has no qualities for inner growth. It has immense powers for outer research, for objective, scientific work. But for religious growth, it is absolutely impotent.

So if you listen to me through the mind, then what I am saying to you is lost in a desert. It will never reach to your heart. That's why I have always insisted: put the mind aside and be with me with your heart, with your love, with your trust.

But that is only one part of the story. When I said I would like you to make your mind as sharp as possible, that is a totally different dimension, because unless your mind is sharp enough you are going to be enslaved by the society. You are already enslaved by the society because your mind has not fought against it; it has been obedient to it.

Both these statements belong to different contexts, so don't get mixed up. When I say be with me with your heart, put the mind aside, it is one thing, one context, that of being a disciple. And if you can really do it totally you can reach to the highest peak, that is of being a devotee.

These are the three stages. The student listens only from the mind; he will collect knowledge, but he will not become a knower. The disciple tries to put the mind aside and listen from the heart. He is making an effort. The mind will come again and again in between; the effort will not be total, but still, if something reaches to the heart, even a few seeds, soon it will change the whole color of your being. The season will not be far away when the heart will start blossoming. That is the point when you reach to the boundary line of being a devotee.

Now you are capable of putting the mind completely, totally, away without any interference... as if you are not a mind at all. You are just heart and heart. Your every fiber is simply vibrating with love, openness, vulnerability. The devotee and the master start melting into each other.

The disciple once in a while gets a glimpse, but the devotee becomes totally one with the master. The disciple can fall back, can get into the mind again. The devotee has broken the bridge that leads to the mind. He cannot go back; the past is finished. He has become part and parcel of the master's energy.

This is one context. And you are mixing it with another context. As far as the society, the outside world, the religions, the governments are concerned, you have to be very sharp and very intelligent; otherwise they will enslave you. They will exploit you. They have been doing it for centuries. They have not allowed millions of people to go beyond the age of thirteen as far as the mind is concerned. The person may be seventy years old; he has the mind of a thirteen-year-old child. This is what I mean by retardedness.

Society does not want you to grow up; it simply wants you to grow old. It wants you to function as a machine, a robot -- absolutely obedient, no argument, no question. It needs you only to be efficient. To the society you are not an individual to be respected but only a mechanism to be used, and there is no other insult, no other humiliation more ugly than using people as machines, as things.

Against the society, use the mind. Mind is a perfect means to keep you independent, to keep you alert. It is a good fighter, but it is not a lover. So when there is need to fight, when there is need to stand up for your liberty, use the mind; heart will not be of any use. Heart knows no way to fight.

But the context is totally different, and I call that man conscious who can use his capacities in their right context and does not get mixed up. Eyes are for seeing -- you cannot hear from them. And ears are for hearing -- you cannot see from them. So use them whenever the need is there, and don't let them come in each other's way.

Mind is a beautiful instrument. It has to be sharpened, but remember its limitations. It should remain a servant to the heart. The moment it becomes the master, the heart simply dies. In slavery, the heart cannot exist.

So there is no contradiction in what I have said -- just two different contexts. And your consciousness is different from both, so a conscious person can use his heart when needed, can use his mind when needed, can put both to silence when he wants to be absolutely in a state of nirvana, where neither the mind is needed nor the heart. When he wants simply to be himself, both are not needed.

If you are the master of your instruments, there is no problem. If you have a flute and I ask you, "Can you stop playing on it for a few moments -- I want to talk to you," and you say, "I cannot do it; the flute won't stop," what will be thought about you? You are insane. The flute won't stop? So you are not playing the flute, the flute is playing you. When you want to stop the mind, just say, "Stop" -- it has to stop. If it moves even a little bit, that means something has to be done urgently. This is dangerous: the servant is trying to be the master. The servant should be the servant, and the master should be the master. And beyond both is your being which is neither servant nor master... which simply is. That `isness' is the goal of all meditations.

BELOVED OSHO,
THIS PAST WEEK I READ THREE VOLUMES OF 'THE DISCIPLINE OF TRANSCENDENCE' -- YOUR DISCOURSES ON BUDDHA'S SUTRAS. I BECAME AWARE OF A STRANGE SYNTHESIS IN MYSELF, THAT OF BEING A ROMANTIC SCIENTIST. TOMORROW IS THE BUDDHA FULL MOON. YOU -- THE LORD OF THE FULL MOON -- ARE VERY ROMANTIC TO ME. IS IT ALSO SCIENTIFIC?

Kaveesha, that's my whole life's work -- to bring the mundane close to the sacred, to bring science closer to poetry, to bring the ordinary closer to the romantic. The split between the two is the split in every man, and then there is conflict: rather than being a harmony, science is fighting your religion, mathematics is fighting your poetry.

Albert Einstein's wife was a poet. They actually chose a full-moon night for their honeymoon -- it was her idea. Einstein reluctantly agreed, but he could not understand what the full moon has to do with a honeymoon, except the word "moon."

Moreover, when she showed him that she has written a poem especially for their honeymoon in which she describes her lover as the moon, Einstein laughed and said, "Stop this nonsense. And it is better you stop it on this honeymoon night. Never do anything like that to me, because the moon is so big: you cannot compare me with the moon. And there is nothing beautiful in the moon.

"If you are standing on the moon, the earth will look lighted and the moon will look just like the earth -- without any light. So it is an illusion: some rays reflecting back create the beauty of the moon; otherwise there is no light. The light of the moon is borrowed, it is simply reflected. It is being reflected from the earth too; you just have to be far away to see it."

The astronauts could not believe the beauty of the earth, looking from the moon. The moon was just ordinary. Not even grass grows there, no water, no beautiful mountains, no trees, no birds, no life -- just simply barren earth which produces nothing. But looking from there to the earth, the earth looks so glorious, so beautiful, and naturally it is far bigger. The moon is a small part of this earth. It is many times bigger than the moon, so naturally there is more light. They could not believe that the earth could be so beautiful.

Albert Einstein said to his wife, "It is all poetic nonsense." She was shocked, but she understood: he is a mathematician, a physicist, and it is useless to talk with him about the ways of the heart. He understands only one language, the language of the mind. He understands only one way of looking at things -- the way of logic, not of love. But she was heartbroken that she is going to live with this man her whole life and she will not be able to share her creation with the man she loves because he will simply laugh and make her feel stupid.

Naturally, if you bring in mathematics and physics and chemistry you will destroy the poetry. Poetry has nothing to do with all these things.

My effort is that a man should be capable of being a great mathematician, yet not lose the capacity of being a poet. And these are two separate centers in his being, so there is no need to create any conflict.

When you are working on some mathematical problem, work on it with the mind. But when you are with a lover, put the mind aside; otherwise you cannot be with a lover. The synthesis is not to make mind and heart one; the synthesis is to rise above *both*, so that you can use any in a particular situation without the hindrance of the other.

Your synthesis will be your consciousness -- which is beyond both mind and heart. And when a man feels synthesized, when the split disappears, there is great rejoicing because for the first time he feels his wholeness and his holiness.

BELOVED OSHO,
OVER THE YEARS, I HAVE HEARD VARIOUS SANNYASINS SAYING THAT THEY EXPERIENCED A SATORI. WHAT EXACTLY IS A SATORI, AND HOW DOES IT COME ABOUT?

Satori is a glimpse of the ultimate... as if you are seeing the Himalayan peaks. But you are far away, you are not on the peaks, and you have not become the peaks. It is a beautiful experience, very enchanting, exciting, challenging. Perhaps it may lead you towards *samadhi*. Satori is a glimpse of samadhi.

Samadhi is the fulfillment of satori. What was a glimpse has become now an eternal reality to you. Satori is like opening a window -- a little breeze comes in, a little light. You can see a little sky, but it is framed. Your window becomes a frame to the sky, which has no frame. And if you always live in the room and you have never been out of it, the natural conclusion will be that the sky is framed.

It is only in this decade that a few modern painters have started painting without frames. It was a shock to all art lovers, who could not conceive it: what is the meaning of a painting without a frame? But these modern painters said, "In existence nothing is framed, so to make a beautiful, natural scenery with a frame is a lie. The frame is the lie -- it is added by you. It is not there outside, so we have dropped the frames."

Satori is just a glimpse, from the window, of the beautiful sky full of stars. If it can invite you to come out to see the unframed vastness of the whole sky full of millions of stars, it is samadhi.

The word *samadhi* is very beautiful. *Sam* means equilibrium; *adhi*, the other part of samadhi, means all the tensions, all the turmoil, all disturbances have disappeared. There is only a silent equilibrium... as if time has stopped, all movement has frozen. Even to feel it for a single moment is enough: you cannot lose it again.

Satori can be lost because it was only a glimpse. Samadhi cannot be lost because it is a realization. Satori is on the way to samadhi, but it can become either a help or a hindrance -- a help if you understand this is just the beginning of something far greater, a hindrance if you think you have come to the end.

In meditation, first you will come to satori -- just here and there glimpses of light, blissfulness, ecstasy. They come and go. But remember, howsoever beautiful, because they come *and* go, you have not yet come home -- where you come and never go again.

BELOVED OSHO,
I READ AN ARTICLE ABOUT SANNYASINS IN GERMANY. THERE WERE SOME THINGS WHICH STRUCK ME. THE ARTICLE SAID THAT FOR MANY SANNYASINS, SANNYAS SEEMS TO HAVE CHANGED INTO JUST A FASHIONABLE MOVEMENT. THE PRECAUTIONS YOU ADVISED AGAINST AIDS ARE NO LONGER USED BY MANY SANNYASINS, WHO RESPOND TO THE QUESTION, "WHY NOT?" WITH THE JUSTIFICATION THAT THESE MEASURES WERE ONE OF SHEELA'S POWER TRIPS. SOME SANNYASINS HAVE TAKEN OFF THEIR MALAS AND THEIR RED CLOTHES, AND THEY ASK OTHER SANNYASINS WHO CONTINUE TO WEAR THEM IF IT STILL MEANS SOMETHING TO THEM. SOME SANNYASINS SEEM TO USE YOUR WORDS TO JUSTIFY THEIR EGOTISTIC BEHAVIOR.
TO ME, IT SEEMS THAT NOT ONLY YOUR THERAPISTS, BUT ALSO A LOT OF OTHER SANNYASINS ARE WALKING THE SO-CALLED PATH OF FREEDOM THAT YOU TALKED OF IN CONNECTION WITH SOME OF THE SANNYASIN THERAPISTS. OSHO, WHAT IS HAPPENING TO SANNYASINS?

There are many questions in the question. First, the precautions for AIDS had nothing to do with anybody's power trip. In fact, all the precautions that were taken in the commune are now being accepted by many governments of the world -- exactly the same precautions. Even America, in many states, is accepting the same precautions... of course, without mentioning my name. There is not any courtesy anywhere. We were the first to introduce these precautions, and they will be used all over the world because AIDS goes on spreading.

Just the other day, Anando informed me that they have found a new virus. The old AIDS virus is still there, but a new virus has also come into being which seems to be more dangerous because you cannot detect it in the blood. The first can be detected; the second has improved itself -- you cannot find it, so you will think it is not there. It will kill you and it will kill others with whom you are in contact.

But because I have dispersed the organized form of religion that had taken place because I was silent, now each individual is responsible for himself. There is no organized, centralized system which will be taking care of you. And that's actually what freedom means: it means responsibility. But to the idiots it

means licentiousness.

My effort was to give you more responsibility, more freedom. I allowed sannyasins... I left it up to them whether to use the mala or the red clothes. Those who had really understood have not changed anything; those who were reluctantly wearing the mala, forcing themselves to use the red clothes, they have dropped. It is not a loss. I am relieved of a great burden of idiots who have come into the sannyas movement without understanding why they are joining it. And they must be telling others also to drop the mala, to drop the red clothes "because Osho has said it."

I have not said to drop them; I have simply given you the choice. It is up to you now to keep them or to drop them. But why are they telling other people? They must be feeling guilty that they have dropped and others have not dropped; perhaps they are doing something wrong. If others also drop, that will help them feel a certain relief that they are not the only ones who have dropped. And the strangest thing is that I had told them, "You can drop the mala, you can drop the red clothes; still you will be a sannyasin."

But it is very difficult to forecast what the stupid minds will do, will understand. They are not simply dropping red clothes, they are saying they have dropped sannyas "because Osho has said so." What I had said is that I will be accepting sannyasins even without red clothes and a mala. But they are thinking that now they are no longer sannyasins, and they are trying to have others also do the same -- and making it a point of freedom.

The others should reply to them, "It is our freedom to use red or not, and we decide to use it. You decide not to use it -- that is your business. Who are you to suggest to us or to try to impress your idea upon us? That is against freedom -- trying to convert anybody is against freedom."

All missionaries are against freedom.

But as far as I am concerned, I am happy that a lot of the load has been taken off my shoulders because I feel responsible for you, I want you to grow. I don't want your life to be wasted. If you cannot grow, even while I am here, then when are you going to grow up?

So whatsoever is happening is perfectly good. Only those will remain who are worthy to remain. Those who leave were unnecessarily wasting their time and my time; they should have left long before. Now sannyas will be a totally different movement: it will be for more authentic seekers. It will not be just for anybody who wants to change the society because he is fed up with the society. He wants an alternative society so he joins a sannyas commune as an alternative society -- but he has no desire and no longing for truth.

Just because in *this* society people are wearing red clothes -- and he does not want to look awkward, odd, strange -- he starts using red clothes, becomes a sannyasin. But his reality is that he is escaping only from the big world, where he was utterly bored and had no other place to go. The commune became a shelter for all kinds of people.

Now sannyas will be a school, a mystery school. Only those who want to grow and change will be joining it. And there are millions of people who want some more consciousness in their being, who feel that they are sleepy and unconscious. So don't be worried if a few other, old sannyasins disappear; new ones, fresh blood, will be coming in.

And now it will be a totally different phenomenon. I will slowly change the color all over the world, so that it becomes not just living together, but growing together.

BELOVED OSHO,
IS IT POSSIBLE THAT WHILE SANNYASINS MIGHT BE CLEANED OF SOCIETY'S CONDITIONING, THEY CAN ADOPT CERTAIN FACETS OF YOUR TEACHING AS ANOTHER KIND OF CONDITIONING -- SUCH AS THE NEED TO BE TOTAL, TO DOUBT UNLESS WE KNOW SOMETHING FROM OUR OWN EXPERIENCE, NOT TO BE JEALOUS, AND SO ON? COULD YOU EXPLAIN HOW YOUR WAY OF WORKING WITH US IS NOT SIMPLY THE EXCHANGING OF ONE SET OF VALUES -- AND THUS CONDITIONINGS -- FOR ANOTHER?

In the first place, what I am teaching are not new values, not a new set of values in place of old values.

For example, there are people who believe in God -- that is one set. There are people who do not believe in God -- that is another set. I am saying to people that there is no question of believing. Changing from one belief to another belief is changing the conditioning, but you remain conditioned. I am saying you have to remain without any belief system, and you yourself enquire into reality -- and whatever you find is your

own truth.

There is no need to believe in it because once you *know* it, the question of belief does not arise. You believe only in things which you do not know. When you know them, you *know*: belief is irrelevant.

So I am not giving you another set of beliefs, another set of values: I am giving you a certain technique so that you can destroy all conditioning. That technique itself is not a conditioning. It cannot be, because you are not required to believe in it; you are required to experience it, and unless your experience supports it, there is no need to give it any credibility.

Not that you have to believe in living totally because I am saying so. I am saying that I am living totally, and this is the only way that I have found to live. You can also try. I am not saying to believe in living in totality; there is no need of any belief. Either live or don't live. But if you decide to taste, to explore, you are going with a clean mind, with no belief, just to see what it is, and if it happens to be a joy, a rejoicing, a celebration, then it is up to you to continue it or to discontinue it.

All conditionings are based on belief.

And my whole effort is that experience should be the only criterion, not belief.

All beliefs are lies.

Even my truth is not your truth:

Only your truth can be your truth.

So there is no question of conditioning. But whoever has asked the question is simply thinking intellectually, not trying it. And logically he can convince himself: this is a new set of values, again it is a conditioning. So what are you going to do? -- whatever you will do will be a new set of values; if you don't do anything, *that* will be a new set of values, so you cannot get out of conditioning.

Your question is less a question than a statement. You are saying there is no way of getting out of conditioning, so why bother? Remain with the old because the new will also be a conditioning. The old is at least well known, a well-trodden path -- our forefathers' inheritance, ancient truths. Millions have believed in it -- why change it? You are simply trying to find a shelter in logical jargon.

Look again at your question and you will be able to see that meditation is not a conditioning. It is unconditioning, because it is not going to give you any thought, any thinking, any ideology. It is simply cleaning everything and making you utterly empty. How can it be a conditioning?

Awareness cannot be conditioning. It is your own. You have brought it with your birth. Nobody can give it to you; you have simply to throw away all the rubbish that is clinging to it.

My effort is to give you your own individuality. I don't want anything to be added to you. You are born perfect; the society is keeping you imperfect. I want you just to be aware of your perfection, of your beauty, of your joy, of all the blessings that are possible to you which the society is hindering by conditioning your mind.

I am not giving you any conditioning. If it was possible to make people more aware by conditioning, things would have been very simple. If it was possible to make people blissful, just by conditioning, things would have been so simple. You have been made to believe in utter lies -- God, prophets, saviors, incarnations -- but nobody could condition you for blissfulness, for spontaneity, for totality, because these are qualities which you already *have*; they just have to be discovered.

Things that are conditioned are qualities that you don't have, but the society can manage by constant repetition to fill your mind with thoughts, and slowly slowly you start believing in them, because people are afraid of emptiness and these thoughts give you a feeling of fullness.

But the miracle is that if you are courageous enough to be empty, you will be filled with all your natural qualities, which are tremendously beautiful and have the ultimate character of being eternal. Once found, they are never lost.

BELOVED OSHO,
THE OTHER DAY YOU TALKED ABOUT PRINCE KROPOTKIN'S FAILURE TO UNDERSTAND THAT REAL GROWTH CAN ONLY HAPPEN FROM THE BASE UPWARDS AND CANNOT BE IMPOSED FROM ABOVE. IT SEEMS LIKE THIS IS THE INHERENT CAUSE OF FAILURE OF EVERY IDEOLOGY. IDEAS ARE FORMULATED INTO PLANS WHICH ARE THEN IMPOSED ON EXISTENCE. IT IS A BIT LIKE GOING INTO A GARDEN, FINDING THE STEM OF A FLOWER LYING ON THE GROUND, STICKING SOME BEAUTIFUL PETALS TO THE TOP, PLACING IT UPRIGHT IN THE GROUND AND THEN LOOKING SURPRISED AND CRESTFALLEN WHEN IT SIMPLY FALLS TO THE GROUND IN SPITE OF THEIR CRIES OF "HOW WONDERFUL!" WOULD YOU PLEASE COMMENT.

It is true that all the ideologies that have failed had the same fault: they tried to change society from outside by changing the structure -- the government, the religion, the economic structure of the society. They all took society as the unit to be changed, and nobody bothered that society does not exist. What exists is the individual.

Society is like a jungle. From far away you see a jungle; as you come close you start finding individual trees. You can go on for miles searching for the jungle but it is nowhere; it is always an individual tree you come across. The jungle is only an illusion: so many trees seen from far away look as if they are one.

Society does not exist. And all these ideologies were trying to change society. That which does not exist you cannot change -- hence their failure. It is a very simple fact that if you want to change the society, change the individual. If all the individuals are changed, do you think a society will still be left to be changed? If all the individuals are changed you won't find any society that remains to be changed. With the change of all the individuals, the society is automatically changed. It was only a name.

Prince Kropotkin was a beautiful man, very innocent, and his idea is perfect, but his technique to bring his idea into reality is faulty. It is childish. It can never succeed.

The same happened with Karl Marx. He thought that first the poor will take over the power and will create a dictatorship of the proletariat, and then they will force the rich to distribute their wealth, and once the wealth is distributed and there are no classes left, the function of the dictatorship will be finished. Very logical. But this is one of the misfortunes, that logic is just man-made and existence has no obligation to follow it.

In the Soviet Union now it has been seventy years: the rich people have disappeared long ago. Now there is no class of the bourgeois, the rich; everybody is equally poor. It is time, past time, for the dictatorship to disappear. But Marx never thought that the people who would be in power would not like to lose their power. Why do people who have money not want to share it? -- because money is power. It is the same, simple thing.

Now the people who are in power in the Soviet Union, why should they want their power to be lost and they become just ordinary citizens? They want to cling to the power, and now there seems to be no possibility of revolution in Russia.

Even if Karl Marx wants to enter Russia he will not be given a visa because he is a dangerous man. He will start talking about dissolving the dictatorship of the proletariat -- it is no longer needed.

Never in the whole history have rich people done any harm compared to the dictatorship of the proletariat. Just Stalin alone killed one million people to distribute wealth. No rich man has had that much power. So for the first time a very powerful government has come into existence in the name of a classless society, in the name of dispersing all power. And what they have been doing with people is really unimaginable.

One man got a Nobel prize for chemistry and the Soviet Union did not want him to receive it, but he said, "This has nothing to do with government; it is to my personal credit: I have contributed to chemistry and this is world recognition." Because he accepted the Nobel prize, he was immediately caught and put in jail.

For three weeks they did not allow him to sleep. They went on giving him injections so he could not sleep. And slowly, after ten days, he started losing interest in his family. After fifteen days he started losing interest in chemistry, and after the third week was over he lost interest in everything, even in himself. The torture was so much that death would have been far easier. After three weeks of torturing him this way, keeping him alive, they produced him before a court.

You just see the strategy: to fulfill the formal law they produced him before the court. The magistrate asked him questions and he would not answer. He had forgotten even language. He would look here and there -- and he was a genius! They had destroyed his whole brain.

The magistrate said, "The man is mad! He should be sent to an insane asylum."

And since that time nobody has heard of him. He must be in some insane asylum. And this has happened to three Nobel prize winners. And to millions of other people it has been happening. The world never comes to know because the radio is government-owned, the television is government-owned. Every news media is government-owned, so only that which the government wants to go out, goes out; otherwise nobody knows.

People simply are awakened in the middle of the night: "You have been called to the Communist Party office" -- and they disappear. Their children and their wife wait for them for years. Nothing is heard about

what happened to them, and they cannot even enquire because, "That is none of your business." The government knows exactly what to do. And it is not only in the Soviet Union; the same is happening all over.

My trip around the world has been a great experience. Here in this small country, which pretends to be democratic, they had decided three days ago in the morning that I am going to stay here, and that they would help my people to come, that they would give every facility. Immediately the American ambassador must have contacted Ronald Reagan. A threat came to them that if I am allowed to stay here then they will be asked to pay their loans of the past immediately -- and that is billions of dollars. No poor country can pay that. They cannot even pay the interest. "And if you cannot pay, then the interest rate will be raised" -- one thing. And second, "For the future, we had allotted billions of dollars to be given in loans to you. That will be stopped."

Immediately, just within one hour, everything changed. The president said, "We cannot allow him to stay here."

Ronald Reagan must have been informed: "The government has changed its mind and is willing to send him away." Just yesterday they have been rewarded. They have been given one hundred fifty million dollars as an immediate loan, and they have been given another reward: two hundred million dollars from their past loans have been dropped; they will not be asked for.

So three hundred fifty million dollars is an immediate prize. In fact, I was thinking to send Anando saying, "What is my commission? You are getting three hundred fifty million dollars. To be fair, my commission should be there." And if every country does that, I am perfectly happy: I can go from one country to another country just to collect my commission.

But this is a "democracy." There is no difference -- just their methods are different. No significant progress has been made as far as civilization is concerned.

I am often reminded of H.G. Wells' comment. Somebody asked him, "What do you think of civilization?" He said, "I think it is a great idea, but somebody should practice it. It has not happened anywhere yet."

The Path of the Mystic

Chapter #38
Chapter title: Death is others' opinion about you

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BELOVED OSHO,
FIFTEEN YEARS AGO I WAS A POLITICAL MILITANT, AND I WAS TRYING TO CHANGE THE SOCIETY BY SPREADING IDEAS. FAILURE AND FRUSTRATION BROUGHT ME TO YOU. NOW THAT YOUR PEOPLE CANNOT REACH TO YOU, CAN SPREADING YOUR IDEAS AND PUBLISHING YOUR BOOKS AND TAPES BE ENOUGH TO GIVE BIRTH TO THE NEW MAN? OR IS THERE ANYTHING ELSE THAT WE CAN DO?

The question is from Avesh. What you were doing before you came to me is not the same thing that I am

asking you to do now. You were working under the same fallacy -- that the society can be changed and the individual will change automatically.

You failed, not because you were spreading ideas but because your ideas were based on a fallacy that there exists a society with a soul which can be changed. "Society" is only a collective name. You cannot do anything to it. Whatever has to be done is to be done to the individual. He is the living, understanding part of existence.

So the first thing: when I say, "Let the word be spread," I am talking about individuals, not about society.

In the second place: there is nothing more powerful than the word. It is so powerful that the biblical tradition begins with it. "In the beginning was the word. The word was with God. The word WAS God."

I do not agree with the statement, "In the beginning was the word," but I certainly agree that whoever wrote the biblical passage was immensely aware of the power of the word. He puts it even before God -- because after all "God" is a word, and an empty word, with no content. He at least has the insight that the word is so powerful that it should be the beginning of existence.

I cannot agree with the statement because a word needs somebody to understand it, somebody to give it meaning; otherwise it is only a sound. What are words? -- sounds to which we have given certain meanings. Meanings are arbitrary, so the same word can mean one thing in one language, another thing in another language, and something still different in another language. A word has no meaning of its own, a word presupposes meaning. So the statement, "In the beginning was the word," although it is a significant statement recognizing the power of the word, is not factually true.

The Hindu scriptures -- not one but one hundred and eight UPANISHADS -- begin with the sound, not with the word. They begin with OM -- which is not a word because it means nothing, it has no meaning. It is a deeper insight. "In the beginning" can only be sound, not a word. Sound can become a word when there is somebody to give it a meaning.

But there are Buddhist scriptures which go to the very root of the thing. They say, "In the beginning was silence."

Silence, sound, word, are all connected. Silence is vast like the ocean. It is potential sound; it has not yet manifested itself. It is like music sleeping in the strings of a guitar -- some fingers will be needed to wake the music up. Silence is sound, asleep. But in the beginning there can only be silence.

The insight deepens from word to sound to silence, but I do not agree with any of the statements, because there has never been any beginning. The very idea of beginning is false.

If I was to write, I would write, "In the end there is the word, then sound, then silence -- if there *is* an end." Of course there is no beginning... there cannot be any end. But to individual thinkers, individual enlightened beings, there is a beginning and there is an end as far as others are concerned. To the enlightened person himself, there is only beginning and no end. And in the beginning is silence.

Perhaps the UPANISHADS are too much influenced by the enlightened experience. There is a beginning when your mind disappears, leaving space for eternal silence, but there is no end for your self. Of course you will die as far as others are concerned -- you will live as far as you are concerned. Death is others' opinion about you. For them, in the end will be the word -- because the message of the master has to be contained in a word or in words.

So don't think that words are not powerful. Ordinary, mundane words have no power; they have only utility. But when the enlightened man speaks, the word has no utility; it has simply a tremendous power to transform your heart.

So when I say, "Spread the word," I mean whatever I have been telling you, go on spreading in as many ways as possible. Use all the news media, use everything that technology has provided, so that the word reaches to every nook and corner of the earth. And remember, it is far more powerful than any nuclear weapons because nuclear weapons can only bring death -- that is not power. But the word which has come from an enlightened consciousness can bring new life to you; it can give you rebirth, resurrection -- that is power.

Destroying something, any idiot can do.

Creating needs intelligence.

I will be leaving words of immense potentiality for you. If you can simply go on whispering them, you will be surprised that they can change the whole human heart.

If the word has come from the awakened consciousness, as it reaches within you it becomes sound -- because meaning is of the mind. Deeper than mind is no-meaning, just sound. But there is still a depth

where sound disappears into silence. The true word, the authentic word, always creates silence in you. That is the criterion of its power -- that it is not empty; it contains sound, the sound contains silence, and silence is the nature of existence.

You are asking the question, "Will it be enough just to spread the word?"

What do you want -- to make bombs? become terrorists? kill people? What else do you want? No, there is nothing else. The awakened people down the ages have not seen anything more powerful than the word. It is just a question of spreading it, and spreading it not like a parrot, not like a gramophone record, but spreading it as a representative of it. Whatever you say, you should be; only then can your saying have power.

So don't be worried. How many emperors have existed in twenty-five centuries around the world? But nobody's name comes even close to Gautam the Buddha. Just that one name stands like Everest -- everything looks like a pygmy beside it. And what was the power of the man? He did nothing except use a single method: transform his silence into sound, into word.

That's what happens inside the awakened man. He is in silence: he makes silence bring its potential to actuality; it becomes sound. He gives it meaning -- because only meaning can be the bridge.

You listen to the word. In you also, again the same process has to happen. You understand the meaning through the mind, but you let the sound slip deeper. Meaning remains in the mind. Sound reaches to the heart. And if you allow the sound also to disappear then you reach your being, which is silence. What happens in the master's case has to be reversed. It is a code language -- you have to uncode it.

And it is not only a question of simply repeating what I am saying, it is a question of *living* it. Your life should be a proof of it; then nothing else is needed.

The whole human evolution has happened through the word. Each master leaves the world with pregnant words which in the right hands can go on being a tremendous energy of transformation.

We are not here to kill anybody or destroy anything. We are here to create something, and the most essential, the most central, is the consciousness of man. Yes, when consciousness is created, many things will disappear on their own accord; you won't have to destroy them.

This is the beauty of the whole work: nothing is destroyed but thousands of things disappear, and finally there remains only one -- the experience of the eternal. Even you disappear into it. But even to call it "experience" is not right, it simply *is*. What I am teaching is an existential revolution.

BELOVED OSHO,
I HAVE WATCHED A CAT PLAY WITH A MOUSE BEFORE KILLING IT TO EAT. AS IF IT'S A GAME, THE CAT SEEMS TO GET SO MUCH PLEASURE OUT OF TORTURING THE POOR MOUSE. I HAVE OFTEN FOUND MYSELF INTERVENING ON THE POOR MOUSE'S BEHALF.
IS CRUELTY AN INHERENT QUALITY OF EXISTENCE OR A PART OF OUR BIOLOGY, OR WHAT?

Cruelty is a misunderstanding. It arises in us because of the fear of death. We don't want to die, so before anybody else kills you, you would like to kill him -- because the best method of defense is attack. I am quoting Machiavelli, whose great-granddaughter is a sannyasin. Machiavelli influenced immensely the political mind in the West.

The same kind of man, five thousand years ago, was born in India; his name was Chanakya. He has influenced the Eastern political mind in the same way.

You will be surprised to know that even after India's freedom and all the talk of nonviolence and the great power of nonviolence that has given India freedom... while Gandhi was still alive they named the diplomatic part of New Delhi "Chanakyapuri" after that man of five thousand years ago, Chanakya. Chanakyapuri means the City of Chanakya. And he was saying exactly what Machiavelli said just two to three centuries ago: "The best way of defense is to attack."

You don't know who is going to attack you. In the animal kingdom, in the human world, there is tremendous competition. So people simply go on attacking, not bothering whom they are attacking or whether he was really going to attack them. But there is no way to find out -- it is better not to take a chance.

And when you attack somebody, slowly slowly your heart becomes harder and harder and you start enjoying attacking. The phenomenon can be seen in the animals because it is the same competition -- for food, for power...

The latest discoveries have found that almost all the animals have a certain hierarchy. If you see twenty monkeys sitting in a tree, the topmost branch will be occupied by the president. He is the most powerful monkey, he has defeated everybody. And of course, because he is the most powerful, he has the best women around him. Nobody can touch those women. The poor monkeys on the lowest branches don't have any women, because the number of both sexes is equal.

Below the president there is the prime minister; he has his own group of women. Then there is the cabinet. And as you go on lower down the tree then there are ordinary monkeys -- businessmen, soldiers. And when you reach the bottom you will find the poorest monkeys -- the beggars, the loafers, the criminals. They have nothing.

And often there is a chaos. If the old monkey dies then there is a great conflict again: who is to become the head? Or even if the old monkey is alive but has become too old, the younger monkeys cannot tolerate him; they throw him out. Some younger monkey becomes the head of the group, and he takes possession of the women of the old monkey who is now sitting on the lowest branch.

Just like Richard Nixon -- nobody cares, nobody bothers: you have failed. Or Jimmy Carter, just starting his business of peanuts again without even feeling ashamed that from president to peanuts it is a long fall. But what else to do? And these people will not be heard of again unless they die. Then there may be a little information in the newspapers that the ex-president of the great America has died.

Cruelty is nothing but a competitive spirit to be the first. If it means violence, then violence -- but one has to be the first. It is there in the animals; it is in man. But why this rush to be the first?

The existential reason is death. Life is uncertain: you are alive today, tomorrow you may not be. And there is so much to be enjoyed, and time is so short. This shortage of time and so much to be lived, so much to be loved, so much to be enjoyed, creates a hectic frenzy: you must reach everything first so you are not missing anything. And if somebody else has reached there, then even if it is needed to kill him, kill him.

Cruelty disappears only -- and that's how I find the clue to why cruelty exists -- it disappears only when you know there is no death. When you experience something immortal in you, all cruelty disappears. Then it does not matter. You need not run, you can just go on a morning walk. And if somebody pushes you, you can let him go ahead of you because the poor fellow does not know that the world is infinite, life is infinite. There is no way of missing anything -- if not today, then tomorrow. But you cannot miss anything if you understand.

In fact, in fighting and being cruel to each other, in being violent, you may miss much because this whole process will harden you, will make a stone of your heart. And the heart, if turned into a stone, is going to miss all that is great, all that is beautiful, all that is blissful.

But it is difficult to explain this to the animals. The real problem is, it is even difficult to explain to human beings that through competition, violent ambition, reaching everywhere first, you are creating an insane world in which nobody enjoys anything and everybody remains poor.

The only way to make people understand is to help them to feel their immortal self, and immediately all cruelty will disappear. It is the shortness of life that is making the trouble. If you have infinity on both ends -- past and future -- there is no need to be in a hurry, no need to compete even. Life is so much and so full, you cannot exhaust it.

But very few people will meditate, and very few people will know the eternal self; then naturally they will remain cruel and violent. It is nothing intrinsic, it is nothing given by nature to you. It is a by-product, a misunderstanding, and you have done nothing to understand why it is so.

I was in a train station in India, in Nagpur, and as I was just going to enter the air-conditioned compartment another man came rushing, pushed me aside and forced his suitcases in. I stood aside and watched the whole thing -- because the train was going to be standing there for half an hour. And in an air-conditioned compartment there is not going to be a crowd. And my seat was reserved.

When he had taken everything in, I asked, "Am I allowed to enter?"

He felt a little ashamed. He said, "I'm sorry that I pushed you aside."

I said, "No, that is not a problem. People are in a hurry to catch the train; just a misunderstanding... you don't understand this train is going to stand here for half an hour. And there are only two passengers, you and me. In half an hour, I think we will easily manage to enter -- who enters first makes no difference.

"And my seat is booked, so there is no question... and I think your seat also must be booked." To travel in the air-conditioned class without booking the seat is very difficult. Those who are accustomed to travel air-conditioned class have to book fifteen days ahead; otherwise it is just chance if there is some seat available, because there are not many. Only one compartment is air-conditioned in the whole train.

He said, "No, my ticket is not booked."

I said, "Still, there was no hurry. Rather than entering into the compartment, you should have got hold of the conductor to see whether there is any seat available or not."

I went in, I found my seat. He looked on the name plates on the doors: there was no other place.

So he came to me and said, "Perhaps you were right -- I should look for the conductor. There seems to be no place, unless somebody does not come or got down in the middle or may be getting down at the coming station."

And just at that moment the conductor came in. He said to the man, "I have thrown you out of third class because you don't have a ticket. You entered second class; I have thrown you out of second class. You entered first class, and now finally you thought perhaps in the air-conditioned compartment nobody is going to check. Ordinarily nobody checks because every seat is booked, but I was following you."

I said to the man, "You don't even have a ticket, and you were thinking that a seat may be booked for you! And you rushed, just pushed me aside. I don't understand what kind of man you are. But one thing I can understand: your worry.

"Now I can see that you have not pushed me -- you were afraid of the conductor seeing you. He has thrown you out of three other places and he will be reaching here, so before he reaches you, go in and settle somewhere, pretend that you are asleep or something, or just go to the bathroom and stand there. Your hurry and your unmannerly behavior, your violent push to me, simply shows something is missing in you."

People who are doing wrong things are always psychologically missing something, and if they can be helped just to meditate a little, it won't be such a problem; at least human society can get rid of all violence. And if the society gets rid of all violence, it will mean a healthy society psychologically and spiritually.

But you cannot do anything about cruelty directly, you have to do something indirectly. You have to do something with meditation. And the people who have meditated down the centuries have all proved that they became absolutely nonviolent. Nonviolence seems to be a peak experience of those who have understood that there is nothing that can destroy them; then all fear disappears. It is fear that creates violence, it is fear that creates cruelty. You cannot do anything about cruelty directly; you will have to do something about fear, from where it arises.

The cat and mouse game is very significant. It is not only cruelty, it is much more. The cat is absolutely certain to catch the mouse. She is enjoying the game of giving some rope to the mouse so the mouse feels perhaps he can escape. The mouse runs away from this corner to that corner, thinking that he can escape, and the cat gives him enough opportunity to escape because she knows just in one jump she will finish him.

There is no joy in just finishing the mouse. She wants to create some excitement, some challenge -- that it is not just a mouse she has killed but a great mouse that was almost on the verge of escaping. It is not only cruelty but ego that she is enjoying. She can kill the mouse immediately. There is no need to let him go from one room to another room, from one place to another place, but this gives her the idea: "What great power I have! He may be good at escaping, but he does not know ME." And finally she kills the mouse. So the basic need of eating the mouse is fulfilled, and by the side the great need of feeling egoistic, of feeling great, is also fulfilled.

I have heard a story -- you must have also heard about it -- that in one house a cat was killing so many mice that finally they came together and asked the wise old ones, "What should be done?"

And one wise old mouse said, "There is a simple method: just hang a bell around the neck of the cat so wherever she goes the bell will ring and will make the mice alert."

A perfect solution, as perfect as many solutions preached by religions, politicians; you cannot find any flaw in it.

Just one young mouse said, "But who is going to do this great job?"

The wise old mouse said, "My work is to give advice. I simply do counseling, personal counseling; action you have to decide. I have given you perfect advice. Now, who is going to do it or not -- that is your business."

This is a famous story, thousands of years old. But I have made it complete, because it is old and it needed some new addition.

So again it happens -- again a great meeting, again the same advice. And a young mouse, instead of saying that it is impossible, says, "Okay, I will do it." Everybody is shocked, because it is against the tradition. The story has been going on for centuries -- everybody has been asking how to do it, who is going to do it, and there the story ends. And this fool is saying he will do it!

They say, "Do you know the story? It is not a new story, it is as ancient as mice. For our whole history

we have been meeting and our elders have been advising. You are the first idiot; otherwise, this is not the way to end the story."

But the young mouse said, "Idiot or not, I am going to do it."

They all said, "But that will destroy the story!"

He said, "Whatever happens -- whether the story is destroyed or not -- the cat will have a bell, tomorrow morning, tied around her neck."

They all thought he was mad. For thousands of years people have been talking about the story, enjoying it, and it always comes to the same point and the meeting is dispersed, because what can be done? Who can do it? This is strange... just a generation gap. He does not understand the old story, the traditional orthodoxy -- that it has never been done and it cannot be done. But who will explain to this idiot who says, "Tomorrow morning you will see it"?

And the next morning they heard the bell. "My God!" All the mice looked out from their holes. The bell was tied to the neck of the cat, and the cat was coming -- very much puzzled because the bell was ringing -- and before she approached any mouse, he simply slipped into his hole. She could not understand what had happened, how this bell had come to be around her neck. And by the evening she was dying of hunger because not a single mouse...

And all the mice gathered and asked, "What did you do? You have destroyed the whole story, but that's okay because you have really done it!"

He said, "It is a simple thing. I simply wonder why, for thousands of years, the story was not destroyed. I simply went outside, to a medical store, and brought back a few sleeping pills and dropped those pills in the milk that the cat is given every day in the evening. She fell into a deep sleep and I managed to tie the bell around her neck. And in the morning when she woke up she could not believe what has happened and she could not untie it -- it is impossible. From now onwards there is no need for any mouse to be afraid of any cat."

A simple formula... These great advisers and elders are just simply counseling. They won't say exactly what has to be done; they just give a right procedure about anything, saying, "Don't go the wrong way."

If you want man not to be cruel, don't start teaching him: "Don't be cruel. Cruelty is ugly, it is animalistic. It doesn't allow you to be really human." That man can repress his cruelty, but it will come out in some other way, from some other source. Approach rightly.

There is fear in every man of death. There is fear that life is short and competition is tough, so unless you are violent enough you are going to be a loser. But the reality is that only the nonviolent ones are victorious; everybody else is a loser.

BELOVED OSHO,
DO YOU SEE SHORTCOMINGS IN THE TEACHINGS OF TANTRA THAT INCLINE YOU TO FEEL TANTRIC METHODS ARE NOT SUITABLE FOR US?

It is not a complete system. There is a basic fallacy that human beings fall into: they find a small truth, a part of the truth, and rather than discover the whole, the remaining part they imagine to fill up the gap. Because they have part of the truth, they can argue and they can manage to make a system, but the remaining part is simply their invention.

All the systems have done that. Rather than discovering the whole truth, it is the human tendency to say, "Why bother? We have found a small piece which is enough for the showcase, which is enough to silence any enemy who raises any question" -- and the remaining is just invention.

For example, tantra is right that sexual energy is the basic energy, so this energy should be transformed into higher forms. It is a truth. But what happened is that they never went very deep into meditation; meditation remained just secondary. And man's sexuality shows itself so powerfully that in the name of tantra it became simply sexual orgy. Without meditation that was going to happen. Meditation should have been the most primary thing because that is going to transform the energy, but that became secondary.

And many people who were sexually perverted, sexually repressed, joined the tantra school. These were the people who brought all their perversions, all their repressions. They were not interested in any transformation, they were interested only in getting rid of their repressions; their interest was basically sexual.

So although tantra has a piece of truth, it could not be used rightly. Unless that piece of truth is put in second place, and meditation moves into first place, it will always happen that in tantra, people will be doing all kinds of perversions. And with a great name, they will not feel that they are doing anything wrong; they will feel they are doing something religious, something spiritual.

Tantra failed for two reasons. One was an inner reason -- that meditation was not made the central point. And second, tantra had no special methodology for the perverted and the repressed, so that first their repressions and perversions are settled and they become normal. And once they become normal, then they are introduced to meditation. Only after deep meditation should they be allowed in tantra experiments. It was a wrong arrangement, so the whole thing became, in the name of a great system, just an exploitation of sex.

That's what many of the therapists are doing. Just the other day I saw Rajen's advertisement for a tantra group -- with an obscene picture. It will attract people because this is real pornography. Why bother to go to see just pictures printed on paper when you can see real people doing pornography? And Rajen has no understanding of meditation, has never meditated.

And these people *will* feel good, relieved, because the society does not allow them... In the group they will be allowed to do everything they want to do, so much repression will be thrown out, and they will feel relieved and light and they will feel thankful that they have gone through a great tantra experience. And there has been no tantra experience -- it was simply a sexual orgy. And within a few days, they will again collect repressions because they cannot do it outside in the society. So they become permanent customers, chronic tantrikas.

And the so-called therapists enjoy the money that they bring. They have nothing to lose, they simply allow freedom. They start with all the great words that I have been using -- "freedom," "expression," "no repression," "just be yourself, and don't be worried what others are thinking," "do your own thing." And those idiots start doing their own thing!

First people should be introduced to meditation, and then they should be introduced to tantra methods. This is not tantra. Tantra methods are totally different. These people who are doing tantra, they don't know anything about tantra.

For example, Ramakrishna meditated deeply, and whenever he felt any sexual urge disturbing his meditation he would ask his wife Sharda -- who was a beautiful woman -- to sit on a high stool, naked, and he would sit in front of her just looking at her, meditating on her till that sexual urge subsided. Then he would touch the feet of Sharda, his own wife, and he would thank her, saying, "You have been helping me immensely; otherwise, where would I have gone? The urge needed some expression, and just watching you was enough."

The temple of Khajuraho has beautiful statues in all sexual postures. It was a tantra school that made the temple and those statues. And the first thing the student had to do was to meditate on each statue -- and they are arranged in such a way that from one corner you go around the temple in a circle. It may take six months, but you have to watch each statue until you can see it just as a statue with no sexuality in it -- and it is in a sexual posture. But just in your watching it, seeing it for months, it becomes a pure piece of art; all pornography disappears. Then you move to another. And all the perversions of human mind have been put into the statues.

And when you have circled the whole temple, only then will the master allow you inside the temple. Those six months are of immense meditation and of tremendous release, all repressions gone: you are feeling absolutely light. Then the master allows you in. And inside the temple there is no sexual statue; inside the temple there is nothing -- emptiness.

Then the master teaches you how to go deeper into your meditation which has arisen in the six months, and now you can go very deep because there is no hindrance, no problem, no sexuality. And this going deep into meditation with no sexual disturbance means the sexual energy is moving with the meditation, not against it. That's how it is transformed and takes higher forms.

All these so-called therapists know nothing about tantra, know nothing of why it failed. But they are not interested in that, they are interested in exploiting repressed people. And the repressed people are happy because after a seven or ten day tantra session, they feel relieved; they think this is some spiritual growth. But within two or three days all that spiritual growth will be gone, and they are ready for another group.

There are some people -- you can call them "groupies" -- that move from one group to another group to another group. Their whole life is just a movement from group to group. Just like hippies... but you can call them "groupies."

The Path of the Mystic

Chapter #39
Chapter title: My words are only indicators towards silence

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BELOVED OSHO,
WHAT WOULD YOU SAY TO THE GOVERNMENTS OF THE COUNTRIES THAT HAVE REJECTED YOUR PRESENCE UNDER THE ILLUSION OF BEING POLITICALLY AND ECONOMICALLY INDEPENDENT FROM AMERICA, WHEN IN FACT WE KNOW THINGS ARE TO THE CONTRARY? MAYBE SOME OF THESE GOVERNMENTS HAVE BEEN EFFECTIVELY DECEIVED AND SHOULD LOOK INTO WHAT IS REALLY HAPPENING AND SEE HOW THEY ARE BEING USED FOR AMERICA'S ABOMINABLE CRIME AGAINST WISDOM.

Humanity has lived only under the illusion of freedom. But there is no such thing as freedom as far as the history of man up to now is concerned. Slaveries have changed; new forms of slavery have taken their place, but freedom has not happened. Freedom is still a dream. There was a time that man was being sold in the markets just like any other thing. We thought that was slavery, and it took thousands of years to get rid of it -- but we could only get rid of the form. The content remained.

Now you don't purchase a man for his whole life, you purchase him as a servant for five hours a day or six hours a day. And it seems that it is freedom -- in fact it has been useful to the owners. To purchase a man completely... you cannot use him twenty-four hours a day, he will be working only for those five to six hours. The remaining time you have paid for unnecessarily; sometimes he will be sick, and some day he will become old. And he can die in an accident and your whole investment is lost.

So the change of slavery has not helped humanity, but has helped only the owners -- the slaves are still slaves, part-time slaves.

There used to be political dependence all over the world. Those empires have collapsed and that has given a great illusion to nations, that now they have freedom. And whenever some illusion is beautiful you want it to be true, you want to believe in it; but whether you believe in it or not, an illusion is an illusion -- it makes no difference.

I have seen in this world tour that great nations which are proud of their independence are simply living an illusion -- and they are not deceiving anybody but themselves.

I have never been in Germany. I have done no harm to anybody. I have not broken any law of Germany -- and their government decides that I cannot enter Germany.

The pressure is American. After the second world war half of Germany remained with the Soviet Union; it was under the armies of the Soviet Union, and they never left it. So it looks like half of Germany has remained dependent while the other half, which was under the American forces, has been given -- on the surface -- political freedom, democracy; but Germany remains the biggest military base of America in Europe.

Billions of dollars are being poured into nations, which they can never repay; and America never *wants*

them to be able to repay it, so that they remain burdened, under economic pressure. And America has promised them billions of dollars more in the coming years. Their whole economy is now in the hands of America. And this is a far more dangerous slavery than political slavery used to be.

In fact, in a country like India... Winston Churchill was not in favor of giving independence to India; India was the biggest treasure in the British empire -- to lose it was dangerous. And Winston Churchill was right: once you give freedom to India your whole empire will collapse, because then others will start asking for freedom, and there is no reason to say no to them.

But after Winston Churchill, Attlee came into power, and he was a far more economically minded person than Winston Churchill. Winston Churchill was past-oriented; his mind was still Victorian, he was an orthodox man.

Attlee could see the stupidity -- that Britain was carrying such an economic burden. Nations like India were going to explode in tremendous overpopulation, and the whole blame of their poverty, starvation, death, would be on the shoulders of Britain. It was absolutely unwise and inadvisable to keep these countries under the British empire.

But you can create a different kind of thing so that you remain the master in a secret way. There are two great advantages: one, because there is no political dependence, there is no question of any revolution against you. Secondly, you can keep these countries still dependent by controlling their economy.

His plan was solid. You will be surprised that Mountbatten was sent to India by Attlee, as viceroy, with the message: "Be as quick as possible to get out of India. We don't want to be blamed for India's poverty -- and it is going to be of uncontrollable proportions."

At that time India had only four hundred million people. Now India has nine hundred million people -- it has doubled -- and by the end of the century it will go beyond one billion people. For the first time it will become the largest country in the world as far as population is concerned. Up to now China has been leading, but China has proved more sane by introducing birth control, because it is no longer under any religious superstitions.

But India still lives under so many religious superstitions -- which all agree that birth control is against God. By the end of the century almost five hundred million people in India will be dying of starvation. And there seems to be no way to help them.

Attlee was right to get out of it as quickly as possible; otherwise the whole responsibility would be Britain's. Attlee had decided that 1948 was to be the deadline. But Mountbatten, seeing India, thought that Attlee's calculations were just theoretical; it was already dying. He hurried, and rather than waiting for 1948 he gave India freedom in 1947.

India thinks it has become free, and it is totally wrong. Now it is more unfree than ever. Now it is dependent on the Soviet Union for its technology. Now it is dependent on America for its financial help. Now it is even getting dependent on nations like Japan. And the facade of freedom continues. If the Soviet Union pulls itself out of India, India will collapse this very moment.

The same is the situation everywhere, even here in this small, beautiful country consisting of a very nice group of nonviolent people. They believe in democracy, they think they have a democracy; but the reality is something different.

Just five days ago all the three parties that make the coalition government, and the president, agreed on my permanent stay here. And as the American ambassador heard about it, immediately he enquired of America, "What has to be done?"

He phoned the president here and said, "It is up to you to choose -- you are free, you have a democracy; we cannot force anything upon you -- but this is the message from the White House, that if this man is given a permanent stay here in Uruguay, then all the loans that we were going to give you" -- which are billions of dollars in the coming year and the year after -- "will be stopped.

"Secondly we will demand that you return the billions of dollars that we have given to you in the past. If you cannot return them, then we are going to increase the rate of interest. You can choose -- you are free."

Now a poor country, a small country, even though they wanted me to be here, cannot afford it: the country will die if all this help stops and they have to pay back old loans, which they have no means to do. Immediately we were informed that it would not be possible, and the White House was informed that the blackmail worked.

It is sheer blackmail. But I am going to expose it to the whole world. It has been done in such a way that nobody will know: the people of Uruguay will not know, even the people in the government will not know. Only the president knows that he has been blackmailed, threatened.

And when the message was received by Washington that they have changed their mind... just the next day they were rewarded, rewarded with an immediate loan of one hundred and fifty million dollars -- which was not on the budget, which was a sudden surprise. And a two hundred million dollar loan from the past has been dropped, erased; it will not be asked for again. So in all, the reward is three hundred and fifty million dollars extra. And the loans that have been decided on before will continue, but these three hundred million dollars...

If the president has any sense of honor, he should give me my commission! Without me, he would not have got these three hundred million dollars. And if this is going to happen, I can move from one country to another country; I have got a good business.

But this is not democracy, and this is not freedom.

In fact, going around the world I have come to the conclusion that there are only two countries in the world: the United States of America and the Soviet Union. All other countries are just puppets. They have been given a little rope and they call it "freedom," but the rope is either in Soviet hands or in American hands.

You must have seen a puppet show -- when puppets dance, hug each other, do all kinds of things, and just behind the curtain is the puppeteer who goes on pulling their strings. If those puppets had souls they would have thought, "My God, this girl looks beautiful; I'm falling in love" -- but the puppeteer is doing the whole thing. Neither you are falling in love nor the girl is falling in love, but to the public and to yourself too... The puppeteer is managing the show, so you are hugging the girl and kissing the girl, and even saying to her, "I love you and I will love you forever."

In India there has been a long tradition which believes that we are all puppets; God is the puppeteer. He pulls strings -- we dance, we sing, we rejoice, we weep, we cry, we are miserable, we are happy. Everything is in his hands.

I am against the whole idea, because if there is a puppeteer then man does not exist; then man has no freedom, only a facade. But this seems to be the situation in many fields. And they manage it very beautifully -- silently, underground -- while on the surface everything is calm and quiet.

Uruguay will never know that a stranger was here, that he had loved the country and the people and he wanted to stay here. And he was absolutely harmless.

But in America's eyes I am the most dangerous man. That's what the American ambassador told the president: "He is the most dangerous man because he is extremely intelligent, and he is anarchist. And he is powerful enough to change the minds of men. So don't take on this danger unnecessarily. Even we could not afford this danger -- you are a small country; you will repent."

I am not a terrorist. I don't make bombs, and I don't teach violence.

I teach love.

I teach meditation.

I teach silence.

But for the people who are in power these are more dangerous than nuclear weapons because if people start meditating, they will not remain mediocre -- as they are. They will become intelligent enough to see that idiots are ruling them, and that those idiots have immense power of destruction in their hands.

If people are silent, peaceful and loving, they will throw out all these politicians -- who are nothing but warmongers.

This is the "danger." But I think we need such dangerous people in the world, because only these dangerous people can save the world from being destroyed in a third world war.

But it is easy to create fear. And they did it all the way along: all over Europe, in each country I reached they created the idea that, "This man is dangerous" -- so dangerous that England wouldn't allow me even to have an overnight stay in the first-class lounge of the airport.

Fear seems to be infinite.

What could I have done? I reached there in the middle of the night and I was going to leave the next morning. Just sleeping in the lounge of the airport I would have destroyed England's morality, England's church, England's government? I was "a dangerous man."

That's what was told to the British parliament -- because the next day the question was asked: "Why was he not allowed to stay in the lounge?" And the answer given was, "He is a dangerous man." And nobody bothered to enquire, "What are the implications of `a dangerous man'? What do you mean by `a dangerous man'?"

And the same government allowed Ronald Reagan to use England as a base to bombard a poor and

small country, Libya -- which was absolutely innocent. And the bombardment was done in the night in a civilian area. To England that was not dangerous. But the reality is, England is under America's economic empire as much as Germany.

The fall of Adolf Hitler and his regime was not the victory of England, was not the victory of France, was not the victory of anybody else than America. With the disappearance of Adolf Hitler, the whole of Europe's freedom disappeared: they all became economically dependent on America.

I have been in Ireland. Perhaps the man at the airport had drunk too much beer so he simply... we simply wanted one day's stay to give a rest to the pilots -- he gave us seven days. He did not bother who we were, what the purpose was. He must have been really drunk.

We reached a hotel, and in the morning the police came, asked for the passports, and canceled those seven days.

And we said, "We will make an immediate exposure to the world news media. You have given us seven days, and you have canceled them without giving any reason. None of our people has gone out of the hotel; they have not committed any crime. You cannot do this."

They were afraid, because they were caught in a dilemma. They had given seven days; now they had canceled them, and they didn't have any reason to show why. So they said, "You can stay as long as you want, but don't go outside the hotel."

"But," I said, "that will be illegal because we will not have any visa."

They said, "Nobody will be bothered by it; you just remain in the hotel." We remained there for fifteen days because we needed some time. Our people were working in Spain and the Spanish government was willing to give me permanent residence.

And what happened in Uruguay happened in Spain, exactly the same pattern: they agreed, and immediately, within one hour, they said, "No, it is not possible." We never came to know exactly what happened -- but now we know.

Here in Uruguay, because it is a small country, everybody knows everybody else; and we had made contact with all the political parties, all the ministers -- who were all favorable except one man, the foreign minister. Seeing that everybody was favorable, he also voted in favor.

He was functioning as an American agent -- to create a situation that I should not be given permanent residence -- so that America could appear to have nothing to do with it. He had his own price, and the price was to be that America was going to choose him as secretary-general of the U.N. That was the price. I'm sorry for the poor man. He lost his reward because he voted for me -- seeing that everybody was favorable.

Now we know what would have happened in Spain: the same story. For one month they were continuously saying, "Everything is ready, just a signature has to happen." So we just wanted time: if Spain was ready we could move from Ireland to Spain. We stayed in Ireland for fifteen days without any visa.

We left Ireland; and the day we left, in the parliament of Ireland the minister concerned, the minister of the interior, informed the members that we had never *been* in Ireland.

One can see how politicians can be hypocrites, how they can manage ugly lies. And this is such a lie -- because we can prove that we were in the hotel. When we were leaving the hotel the press was present and photographers were present. They took photographs of us in front of the hotel and they took my statement. And the hotel is fifteen miles away from the airport.

But the minister deceived the parliament and deceived the country. And perhaps... he must have forced the journalists not to publish my statement and not to publish the pictures; otherwise I don't see how he could have managed it. And these are all civilized countries, cultured people, educated people -- and flatly lying, that I had never been in Ireland. And he knew, his government knew, the chief of police knew.

I am thinking that once I get settled somewhere then I will start... one by one each country has to be dragged into court for their lies, for calling me "dangerous," for saying yes and then refusing after one hour. I am going to expose it to the world for the simple understanding that there is no democracy anywhere.

Just yesterday I received an invitation from the prime minister of Mauritius, that he would like me to be in Mauritius. I told my secretary to contact him and make him aware of all the situations that he will have to face, because again one month... He will go through all the procedures, and then finally will come the American hand. "So make him aware that we have gone through this process in Spain, in Uruguay, and this has happened."

In Germany they did not allow my entry -- even a tourist visa.

In Greece they allowed me for four weeks, and just after fifteen days suddenly I was arrested without being told any reason. And they threatened -- because I was asleep -- they threatened my people, "We will

put the house on fire." And they showed them dynamite, saying, "We will use dynamite if you don't just give Osho to us. Immediately he should leave this country."

John ran to me. He woke me up, and he said, "This is the situation. What should we do?" While he was saying this to me, the police started throwing big rocks at the windows, at the doors, breaking the house. It seemed almost as if bombs were exploding.

I came down, and I told those people, "You are just being unnecessarily inhuman. If I am asleep they have to wake me up; I have to dress and come down to you. Couldn't you have waited for five minutes? And what is the reason for cutting my visa short? I have been here fifteen days, and I have not left the house."

And he said it was because the archbishop felt that I was dangerous. I could destroy the morality of people, I could destroy their tradition, I could destroy their church; and because he was the head of the church, the government had to listen to him. And the president decided.

I said, "That's perfectly okay that you listen to him, but the president should have asked the archbishop: `Two thousand years you have been teaching people morality and he will be able to destroy it in two weeks?' Then your morality is not worth anything. And what kind of church have you created in two thousand years which is afraid of a single man who has not left the house, who has not talked to anybody of your country, who has been talking only to his own people? Why should you be worried?"

And the archbishop, who may be sermonizing in the churches, "Love your enemy as yourself," was threatening in the church that if I didn't leave the country I would be burned alive. On the one hand, "Love your enemy" -- and I am not even an enemy, just a tourist. But certainly because in their BIBLE there is no saying, "Love the tourist," naturally it does not contradict their religion; they can burn the tourist.

And he was saying that I had been sent from hell directly as a messenger to destroy the Greek Orthodox church. I said, "I am not that special, I am just a human being. To be a special messenger of hell then I would not need any tourist visa. And your government or you would not be able to prevent me either, because for eternity your God has not been able to destroy the devil.

"Your God is omnipotent, he is all-powerful, and the poor devil is not omnipotent and he is not in any way comparable to God; but even God has not been able throughout eternity to destroy the devil. We don't think he will ever be able to destroy him in the future either, because neither God exists nor the devil exists; neither heaven exists nor hell exists." These are all lies perpetuated for centuries to dominate the mind of man. I call this spiritual slavery.

So there are so many kinds of slaveries, and the deepest is spiritual slavery -- of which you are not aware. If you are a Christian or a Hindu or a Mohammedan or a Jew... You will never think that your being a Jew is a slavery, you will think this is your heritage. You will think being a Hindu is a great pride, that you are part of the oldest religion in the world. It simply means you are the oldest slave in the world; you have been in slavery for ten thousand years and still you are not aware that you are a slave.

Spiritual slavery is the most dangerous because it is not from outside. Your hands are not handcuffed. The chains are not visible, they are deep in your mind; and they have been perpetually enforced from the very childhood.

As far as I am concerned, I don't see there is any freedom anywhere. And freedom is the greatest value and the greatest achievement in life. Everyone should be free from all kinds of fetters -- political, economic, psychological, spiritual.

Unless we can create a world which is really free, we are living only in an illusion of freedom.

BELOVED OSHO,
MY QUESTIONS ARE SO FUTILE. THERE IS NOTHING TO ASK YOU, BUT PLEASE KEEP TALKING TO US BECAUSE YOU ARE GIVING ME KEYS. EACH MYSTERY REVEALS A KEY THAT OPENS AN EVEN GREATER MYSTERY, AND I AM BECKONED TO A PLACE WHERE I WILL NEVER MISS YOU.

It points to a truth which has to be understood, because my talking to you is basically different from anybody else's talking.

When people talk, they want to convert you to their opinion: it is trying to spread a subtle empire. When people talk they want to indoctrinate you -- because everybody who has a doctrine is deep down afraid about whether it is true or not. The only way that he can feel that it is true is if he can indoctrinate many people and can see in their eyes conviction, conversion. Then he feels at ease, because the arithmetic is: "If so many people are finding so much solace in what I am saying to them, then there must be something true

in it."

People are talking to others so that they can believe in what they are talking.

My situation is totally different. I am talking to you not to give you an ideology but to destroy all ideologies that you have. My function is basically negative: it is to empty your mind -- not to fill it with new ideas but just to empty it of all old rubbish and junk, to give your mind a space in which you can be yourself.

I am not trying to give you any ideas that you have to become this or that. I am simply trying to help you to see that you are already that which you need to be. Just drop all longing, all desire, all ambition to be someone else, so that you can be just whatever you are.

I don't want to distract you from your being.

I want you to come closer and closer to your being so finally only you are left within yourself.

And my talking to you is also a device. While I am talking to you your mind is engaged, and when your mind is engaged my heart can have a communion with your heart. The mind cannot disturb; it is too much engaged. So my talking is more a technique, a device, rather than a message. Whatever I say to you has multidimensional purposes, but none of them is to make you a slave.

All purposes tend to one goal: to give you total freedom because freedom is your flowering, your lotus opening in the morning sun. And unless that happens you cannot find contentment, fulfillment, a peace that one feels when one comes home.

And everybody is carrying his home within him.

You are not to go anywhere:

You have to *stop* going, so that you can remain where you are, so that you can remain what you are.

Just be.

And in that utter silence of being are hidden all the mysteries of existence.

BELOVED OSHO,
EVER SINCE I FIRST SAW YOU, I KNEW I WAS IN THE PRESENCE OF THE RAREST OF BEINGS. FOR YEARS I HAVE SEEN YOU AS A "GIANT AMONGST MEN," PARTICULARLY THE WAY YOU HAVE, OVER THE YEARS, SLICED THROUGH EVERY QUESTION THAT ANY MAN MIGHT HAVE, THAT MANKIND HAS EVER HAD. YOU HAVE DESTROYED THE LIES AND HYPOCRISY OF THE WORLD, CLEANING THE PATH AHEAD, FOR HUMANITY, OF ALL THE ROTTING DEBRIS OF A FAILING YESTERDAY.
AND THE OTHER DAY AS I WAS BLESSED TO BE ABLE TO TYPE YOUR TALK ON BASHO'S HAIKU, "SITTING SILENTLY, DOING NOTHING..." I FELT YOUR SOFTNESS, YOUR GENTLENESS, YOUR ETERNAL PATIENCE. YOUR WORDS AND SILENCES WERE SO DELICATE AND SO LOVING THAT I KNEW WITH ABSOLUTE CERTAINTY, FOR THE FIRST TIME, THAT BEFORE NOT TOO MUCH LONGER THESE DISCOURSES WITH YOU HERE IN URUGUAY WILL TRANSFORM THE WORLD.
I LOVE YOU, OSHO, AND SOMEWHERE I SHALL ALWAYS BE BY YOUR SIDE.

I am not a thinker. I am not a philosopher. I am not a man of words. Although I have used words more than anybody else ever in the history of man, still, I am not a man of words.

My words are only indicators towards silence.

I speak so that you can learn how not to speak.

I say things to you so that you can be able to be silent.

It is a very contradictory job.

But I have enjoyed it, I have loved it, and I have found people who have understood the basic contradiction but are not bothered by the contradiction. They have thrown away words and taken the content deep within themselves.

The words are only containers.

The content is silence.

You are right, these words uttered in Uruguay will help millions of people, will reach millions of hearts. It is unfortunate that Uruguay is going to miss me. It will repent one day.

But it always happens. Judas sold Jesus Christ for thirty silver coins. To him, thirty silver coins must have looked more valuable than Jesus.

But Christians don't tell people the whole story. When Jesus was crucified, the next day -- within twenty-four hours -- Judas hanged himself from a tree out of repentance, realizing what he had done just for thirty silver pieces. It doesn't matter whether those are thirty silver pieces or three hundred and fifty

thousand or three hundred and fifty million dollars -- the quantity does not matter.

Uruguay would not have been poorer if it had refused America, because to be blackmailed is to lose your spiritual strength. And if it had refused America, it would have taught America a lesson and it would have proved before other nations, great nations -- Germany, Greece, England, Italy, Spain, Portugal -- that, "Although I am a small country, I have a bigger heart. You may be big countries, stronger countries, but you don't have any heart."

But it is certain that it will repent one day. Today it has decided in favor of money. But money is not something which can give you spiritual strength, integrity.

My presence here would have brought thousands of sannyasins here. Uruguay would have become a place for holy pilgrimage. It would have strengthened tremendously its spiritual forces. This small country would have blossomed with beautiful people, with new and young and fresh and intelligent people from all over the world. It missed the opportunity.

With those dollars you cannot buy peace, you cannot buy love, you cannot buy silence, you cannot buy compassion, you cannot buy *anything* valuable. In fact, accepting those dollars you have sold yourself.

And it is better to be poor than to be sold in a marketplace and be a slave.

I want these words to reach to the president of Uruguay, to all the ministers, and to all the people of this beautiful country. Some day they will understand.

That is the only hope for which people of awakened consciousness go on working. In spite of constant failure, in spite of man's ignorance, persistent retardedness, they continue. Their hope is infinite and their patience knows no limits.

I may not be here, but the words that I have spoken here will reach to the far corners of the earth. And people who have never heard the name of Uruguay will hear the name of Uruguay for the first time. And Uruguay will hear these words, ashamed of itself.

It could have been otherwise. It could have been a pride that where great nations and powerful nations proved to be phony, a small poor country proved to have a soul of its own.

I don't understand the language of the country, but I have seen the people and I feel perhaps there is no other country which is so peaceful, people so at ease. I would have loved to make it my mystery school. But if the host is unwilling, I am not one of those guests who will go on forcing themselves on the host.

If my being here is a trouble to the country in any sense, if it becomes tortured by American fascism... the president of the country need not have said no to me, I would have left it myself. I would not like any people to suffer because of me.

The Path of the Mystic

Chapter #40
Chapter title: The thought of silence excites nobody

24 May 1986 am in Punta Del Este, Uruguay

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BELOVED OSHO,
FOR YEARS I HAVE BEEN A "GROUPIE" SEARCHING FOR WAYS TO UNDERSTAND MYSELF. I HAVE BEEN IN SUCH MISERY THAT ALMOST NOTHING ASKED OF ME WAS TOO MUCH IF IT HELD A CHANCE OF ALLEVIATING MY DISTRESS.

NOW YOU OFFER MEDITATION AS A MEANS FOR LEAVING MY MISERY BEHIND, AND ALL I DO IS RESIST. THE THOUGHT OF BEING STILL AND QUIET DOESN'T EXCITE ME. IN FACT IT SCARES ME, AND I END UP EVEN MORE ANXIOUS. I DON'T UNDERSTAND THIS.
COULD YOU PLEASE EXPLAIN THIS RESISTANCE TO MEDITATION?

The thought of stillness and silence excites nobody. It is not your personal problem. It is the problem of human mind as such, because to be still, to be silent, means to be in a state of no-mind.

Mind cannot be still. It needs continuous thinking, worrying. The mind functions like a bicycle; if you go on pedaling it, it continues. The moment you stop the pedaling, you are going to fall down. Mind is a two-wheeled vehicle just like a bicycle, and your thinking is a constant pedaling.

Even sometimes if you are a little bit silent you immediately start worrying, "Why am I silent?" Anything will do to create worrying, thinking, because mind can exist only in one way -- in running, always running after something or running from something, but always running. In the running is the mind. The moment you stop, the mind disappears.

Right now you are identified with the mind. You think you are it. From there comes the fear. If you are identified with the mind, naturally if mind stops you are finished, you are no more. And you don't know anything beyond mind.

The reality is you are *not* mind, you are something beyond mind; hence it is absolutely necessary that the mind stops so that for the first time you can know that you are not mind -- because you are still there. Mind is gone, you are still there -- and with greater joy, greater glory, greater light, greater consciousness, greater being. Mind was pretending, and you had fallen into the trap.

What you have to understand is the process of identification -- how one can get identified with something which he is not.

The ancient parable in the East is that a lioness was jumping from one hillock to another hillock and just in the middle she gave birth to a kid. The kid fell down on the road where a big crowd of sheep was passing. Naturally he mixed with the sheep, lived with the sheep, behaved like a sheep. He had no idea, not even in his dreams, that he is a lion. How could he have? All around him were sheep and more sheep. He had never roared like a lion; a sheep does not roar. He had never been alone like a lion; a sheep is never alone. She is always in the crowd -- the crowd is cozy, secure, safe. If you see sheep walking, they walk so close together that they are almost stumbling on each other. They are so afraid to be alone.

But the lion started growing up. It was a strange phenomenon. He was identified mentally with being a sheep, but biology does not go according to your identification; nature is not going to follow you.

He became a beautiful young lion, but because things happened so slowly the sheep also became accustomed to the lion while the lion was becoming accustomed to the sheep. The sheep thought he is a little crazy, naturally. He's not behaving -- a little cuckoo -- and he goes on growing. It is not supposed to be so. And pretending to be a lion... but he is not a lion. They have seen him from his very birth, they have brought him up, they have given their milk to him. And he was a nonvegetarian by nature -- no lion is vegetarian, but *this* lion was vegetarian because sheep are vegetarian. He used to eat grass with great joy.

They accepted this little difference, that he is a little big and looks like a lion. A very wise sheep said, "It is just a freak of nature. Once in a while it happens." And he himself also accepted that it is true. His color is different, his body is different -- he must be a freak, abnormal. But the idea that he is a *lion* was impossible! He was surrounded by all those sheep, and sheep psychoanalysts gave him explanations: "You are just a freak of nature. Don't be worried. We are here to take care of you."

But one day an old lion passed and saw this young lion far above the crowd of sheep. He could not believe his eyes! He had never seen such a thing nor had he ever heard in the history of the whole past that a lion was in the middle of a crowd of sheep and no sheep was afraid. And the lion was walking exactly like the sheep, grazing on grass.

The old lion could not believe his eyes. He forgot he was going to catch a sheep for his breakfast. He completely forgot the breakfast. It was something so strange that he tried to catch the young lion. But he was old, and the young lion was young -- he ran away. Although he believed that he was a sheep, when there was danger the identification was forgotten. He ran like a lion, and the old lion had great difficulty in catching him. But finally the old lion got hold of him and he was crying and weeping and saying, "Just forgive me, I am a poor sheep." The old lion said, "You idiot! You simply stop and come with me to the pond."

Just nearby there was a pond. He took the young lion there. The young lion was not going willingly. He

went reluctantly -- but what can you do against a lion if you are only a sheep? He may kill you if you don't follow him, so he went with him. The pond was silent, with no ripples, almost like a mirror. And the old lion said to the young, "Just look. Look at my face and look at your face. Look at my body and look at your body in the water."

In a second there came a great roar! All the hills echoed it. The sheep disappeared; he was a totally different being -- he recognized himself. The identification with sheep was not a reality, it was just a mental concept. Now he had seen the reality. And the old lion said, "Now I don't have to say anything. You have understood."

The young lion could feel strange energy he had never felt... as if it had been dormant. He could feel tremendous power, and he had always been a weak, humble sheep. All that humbleness, all that weakness, simply evaporated.

This is an ancient parable about the master and the disciple. The function of the master is only to bring the disciple to see who he is and that what he goes on believing is not true.

Your mind is not created by nature. Try to keep the distinction always: your brain is created by nature. Your brain is the mechanism that belongs to the body, but your mind is created by the society in which you live -- by the religion, by the church, by the ideology that your parents followed, by the educational system that you were taught in, by all kinds of things. That's why there is a Christian mind and a Hindu mind, a Mohammedan mind and a communist mind. Brains are natural, but minds are a created phenomenon. It depends on which flock of sheep you belong to. Was the flock of the sheep Hindu? Then naturally you will behave like a Hindu.

One of my friends, a professor of the Pali language and of Buddhism -- he himself was a Hindu brahmin and a very orthodox brahmin -- went to Tibet to study for his doctoral thesis on Tibetan Buddhism and the differences that have arisen between Indian Buddhism and Tibetan Buddhism. But he could not stay there more than two days for the simple reason that from his very birth he had been taught to take a cold bath before sunrise. Now to take a cold bath in Tibet before sunrise is just to get frozen! You can kill yourself. But without taking that bath he could not do his worship and he could not eat his food. That bath was absolutely necessary.

It is perfectly good in a hot country like India, but in Tibet? -- where the snow is eternal, it has never melted.

In Tibetan scriptures it is said that at least once a year everybody should take a bath. That is a religious duty... at least once a year. Now the Dalai Lama has escaped from Tibet to India, and thousands of lamas have come to India, but it is very difficult to talk to them. They used to come to me, but they stink -- because in India too they are following their religion... a bath once a year.

In India if you take a bath once a year you alone will be enough to stink up the whole neighborhood -- so much perspiration, so much dust. And those lamas are still using many clothes, layer upon layer, I think seven layers at least. And they suffer from the heat, but the mind... they feel something is wrong, but the mind has gone so deep. For centuries they have lived that way.

I told them, "If you want to talk to me you have to be at least ten feet away. Don't come near me because I am allergic to any kind of smell -- it may be Buddhist, it does not matter."

In India it is very usual to take two baths, one in the morning, one in the evening. And those who have time, people like me... I used to take three -- one in the morning, one in the evening, one in the night before going to sleep. Only then can you keep fresh.

A Mohammedan can marry four women without any difficulty; his conscience does not prick. He does not think even twice that what he is doing is inhuman -- because men and women in the world are of equal numbers, and if a man marries four women then three men are going to be without women. And Mohammedanism is the second biggest religion in the world. If every Mohammedan is going to marry... and there is no limit: four is the minimum. Mohammed himself had nine wives.

One Mohammedan king, the Nizam of Hyderabad, had five hundred wives -- just in this century, before India became free. It is as if women are cattle -- you can keep as many as you want. It hurts anybody who is not identified with such an idea from the very beginning.

In China people eat snakes, and it is thought to be a delicacy. Just their head is cut off, which has the poison gland, and then the whole body is prepared as a vegetable. Nobody else in the world can think of eating a snake, but you do other things on your part. You can eat other animals without ever thinking that they are also participating in the same life. Just as you want to live, they also want to live. And to kill them just for your taste which is such a small thing... just at the back of your tongue there are a few buds that

taste.

You can have plastic surgery, and then you won't taste anything; you can eat anything you want -- it will all be the same. Just for those few taste buds, people are killing all kinds of animals... and they laugh at each other!

I don't think there is any animal which is not being eaten some way or other. Even the dirtiest animals who live on man's defecation are also eaten. All that is needed for the mind is a continuous conditioning so it becomes thicker and thicker, and you slowly forget that you are separate from it; you become it. That's exactly the problem.

Avirbhava has asked the question.

Meditation is the only method that can make you aware that you are not the mind; and that gives you a tremendous mastery. Then you can choose what is right with your mind and what is not right with your mind, because you are distant, an observer, a watcher. Then you are not so much attached to the mind, and that is your fear.

You have completely forgotten yourself; you have become the mind. The identification is complete.

So when I say, "Be silent. Be still. Be alert and watchful of your thought processes," you freak out, you become afraid. It looks like death. In a way you are right but it is not *your* death, it is the death of your conditionings. Combined they are called your mind.

And once you are capable of seeing the distinction clearly -- that you are separate from the mind and the mind is separate from the brain -- it immediately happens... simultaneously: as you withdraw from the mind you suddenly see that the mind is in the middle; on both sides there is brain and consciousness.

The brain is simply a mechanism. Whatever you want to do with it, you can do. Mind is the problem, because others make it for you. It is not you, it is not even your own; it is all borrowed.

The priests, the politicians, the people who are in power, the people who have vested interests, don't want you to know that you are above mind, beyond mind. Their whole effort has been to keep you identified with the mind, because mind is managed by them, not by you. You are being deceived in such a subtle way. The managers of your mind are outside.

Ask a Hindu, "If you believe that the cow is your mother, we have no objection -- but why is the bull not your father?" and immediately he is ready to fight.

One of India's richest men was Jugal Kishore Birla. Hearing about me, reading my books, he wanted to see me. I said, "What business could he have with me? But there is no harm."

I was passing through Delhi and I met him. He said, "I am ready to give as much money as you want. I can give you everything that is needed if you go around the world to spread Hinduism and particularly the idea that cow slaughter should be stopped."

I said, "You have called the wrong man. Why should cow slaughter be stopped? *All* slaughter should be stopped... that can be understood."

He said, "Because the cow is our mother." He was an old man.

And I asked, "Then what about the bull? Is he your father too?"

He was so angry that he said if he had not called me as a guest he would have thrown me out.

I said, "You can throw me out right now. There is no problem. That will show how much love you have for life and how much respect you have towards living beings -- even human beings, even those you have asked to be your guest. And you want the cow to be saved from slaughter!

"It is not you that is wanting it, it is just a conditioning. You are a Hindu and you have a Hindu mind, and you have never been able to go a little behind the mind and see its strategy."

When the consciousness becomes identified with the mind, then the brain is helpless. The brain is simply mechanical. Whatever mind wants, the brain does. But if you are separate, then the mind loses its power; otherwise it is sovereign. And you are afraid of meditation because of that.

But I am alive -- by meditation nobody dies! In fact the master cannot do anything but take you to the pond and show you those two faces in the mirror. I am alive, and I don't have any conditioning: I don't belong to any religion, I don't belong to any political ideology, I don't belong to any nation. I don't have myself filled up with all kinds of nonsense called "holy scriptures." I have simply pushed the mind aside. I use the brain directly; there is no need of any conditioning, there is no need of any mediator.

But your fear is understandable. You have been brought up with certain concepts, and perhaps you are afraid to lose them.

For example, for a Christian alcohol is not a sin, but for Mahatma Gandhi even tea was a sin. In his ashram it was not possible to drink tea -- alcohol was just out of the question!

Christians go on saying to the world that Jesus did many miracles; one was that he turned water into alcohol, water into wine. But if you ask the Jainas or the Buddhists they will say, "This is not a miracle, this is a crime! If he had changed wine into water, that would have been a miracle, but this is simply a crime -- making wine out of water. He should be behind bars; he should not be respected for that." Jainism and Buddhism cannot conceive that any man who has a little meditativeness can drink wine or alcohol or take any other drugs.

All drugs are used to forget your misery. But if the misery itself disappears, there is nothing to forget. If the disease is gone you throw the bottle of medicine out of the window. You don't go on carrying it: "This is a great medicine and I am going to worship it all my life, and once in a while I am going to taste it because it cured my disease."

A man of meditation is simply no longer miserable. He has forgotten the language of suffering, anguish, anxiety. He knows only joy. He knows love, he knows peace. He has nothing to forget. In fact, if you force him to drink wine he will refuse, because that will be forgetting peace, forgetting joy, forgetting blissfulness, forgetting silence.

If you are miserable and suffering and continuously tense and in anxiety, then certainly alcohol can give you relief, just a temporary relief, and perhaps at a very big cost because tomorrow you will wake up again with all those miseries and the desire to drink again the same drug to forget them. And each time the drug will need to be increased, because each time you will become more immune to it.

I know a few persons... one used to live just by the side of my house. He was a friend of my father and a very colorful man. You rarely come across such colorful men, particularly in India where people live simply; he was really colorful.

He had a different set of clothes for every day in the whole year -- all Western clothes. In that whole small town nobody else was wearing Western clothes -- he was the only one. He had beautiful hats and a beautiful walking stick... and he was always drunk. He had never married. He had inherited much. He had calculated that it is enough -- "Even if I live two lives, it will do." All that he did was drink and drinking so much continuously... the morning started with drinking, and the night he fell into sleep still drinking. But you would never find him drunk. He was always perfectly normal.

People used to offer him -- just to check -- as much drink as possible, and he would go on drinking. They would run out of their alcohol, but he would not run out of his common sense. He was perfectly okay. You could not imagine that he has become so immune. But every drug brings immunity. Sooner or later it has no effect.

His name was Manmohan Rai. He loved me very much. He used to take me into his house and he used to tell me, "Listen" -- showing me his bar -- "never drink."

I said, "That's good... that's good advice from you."

He said, "Yes, because it spoiled me. Now it is too late. I cannot go back. In fact my father spoiled me by giving me all that money. I didn't have to work. But a man has to do something: otherwise one becomes fidgety, tense. So just to calm me down I started drinking and I found it a great relief, and soon I was going on and on."

He told me, "Now I am even suspicious about whether there is blood or alcohol in my body, because I have drunk so much alcohol. And the trouble is that my worries are still there. In fact I am now more worried that I have wasted my whole life. I don't know even the meaning of life. I am just like an animal.

"I pretend to the whole town, and everybody thinks I am living a great life; but I weep and cry in my bed because what kind of life is this -- from the morning drinking, the whole day drinking. The doctors are saying, `You are spoiling your chances to live. You can have heart failure.' But I cannot stop. I cannot stop simply because alcohol at least helps me for the time being to forget all these things. But they all come back with revenge, with great vengeance."

Avirbhava, if you really want to live a meaningful, a significant life, a life that has a song to it, a music to it, a dance to it, a life that knows the immortality of your innermost being, you will have to drop your fear of meditation.

And what are you going to lose? A man has fear when he has something to lose. I don't see anything that you can lose; you don't have anything.

Karl Marx, in his book, THE COMMUNIST MANIFESTO, has beautiful lines at the end -- in a different context, but they have significance. He says, "Proletariat of the world, unite." Poor people of the world unite, because you have nothing to lose and everything to gain. So why wait?

I will not say that to the poor people. But I will say to the spiritually poor people, "You have nothing to

lose and everything to gain."

The ordinary poor person has much to lose -- Karl Marx is wrong on that point. He has his freedom, his individuality. Karl Marx had never thought about these things. He thought only about money -- that the poor man has no money. But the poor man has an individuality of his own. He has freedom and freedom of expression. At least he is not a slave. He may be a beggar, but he has something to lose. And in the Soviet Union he has lost it. He has lost his freedom, he has lost his individuality. And what has he gained? In seventy years, he is just as poor as ever.

But to the spiritually poor... the spiritual proletariat have nothing to lose. And there is no question of being united. I say, "Spiritual proletariat, meditate. You have nothing to lose but everything to gain."

And it is not a question of being united because we are not going to fight with anyone. Unity is needed for fighting. Spirituality is not a fight; it needs no unity. That's why I say there is no need for organized religions.

What is the need for organization? Each individual has to inquire into himself -- the truth, the reality. Organization cannot help. It can hinder certainly, it does hinder. Its interest is not in people becoming spiritual giants. Its effort is that people should remain retarded so they can be sent into religious wars, crusades, *jihads*, killing each other... and they are all killing each other for religious reasons.

Religion has nothing to do with killing, nothing to do with fighting, nothing to do with conquering lands. It has something to do with enquiring into your own inner space. It is an individual phenomenon -- with no organizations, no unity.

You have nothing to lose. You don't have individuality -- you can get it through meditation. You don't have freedom -- because your mind is your slavery. You can get freedom if you can put your mind aside.

You are full of fear.

Fear is basically connected with death.

If you meditate and know yourself, you know there is no death.

Death has never happened. It is one of the most illusory things. It only appears to others, from the outside, that somebody has died -- but from the inside nobody ever dies. And meditation takes you to your innermost core. Knowing it, all fear disappears.

Knowing it, all greed disappears -- because you cannot have a bigger treasure than you have found within yourself. The whole world and its empire is not worth comparing with it. But in the beginning it is just like when you start to learn swimming -- there is fear. The person who does not know swimming is afraid.

The Sufi story is, Mulla Nasruddin wanted to learn swimming. He found a teacher who had taught many people swimming and went with him to the river, but he slipped on the steps and fell into deep water. The teacher had a lot of trouble pulling him out. He went under water two or three times, and he was shouting, "Help! Help!" And as he came out he took his shoes in his hands and ran fast.

The teacher asked, "Where are you going?"

He said, "I am not going *close* to water until I learn swimming!"

But how are you going to learn swimming if you are not going to come close to water? You cannot learn it on your mattress: you can lie down and throw your hands and legs here and there, maybe get one fracture or two -- but you cannot learn. You will have to go to water -- one just has to go methodically.

And meditation is a method which does not simply throw you into depths of which you are not capable; it takes you step by step.

So any teacher of swimming takes you first to the shallow water where you can stand up with your head not underwater, but over the water. He creates confidence in you, and once you start swimming in shallow water then it does not matter whether the water is shallow or deep, because swimming is always on the surface. Then slowly he takes you towards deeper waters, and as you become aware that swimming is so simple, all fear disappears. On the contrary a great joy and excitement comes -- you have learned a new art.

Meditation begins very slowly and goes deeper as you become more and more accustomed to it. So don't be worried. Fear is natural, but it disappears. And I am here.

All these people are here meditating. If you cannot meditate with these meditators, it will be very difficult for you to do it alone. When you see so many people swimming, suddenly you start feeling that if all these people can manage, why can't I manage? I have the hands, I have the legs, I have the same body. It is just natural to be afraid in the beginning, but don't make a great problem out of it. It is not.

BELOVED OSHO,
YOU SPOKE RECENTLY ABOUT THE TOTALITY OF LAUGHTER, AND OF HOW ALL THE ACTIONS OF AN ENLIGHTENED BEING ARE TOTAL.
A QUESTION THAT STILL REMAINS FOR ME IS IN CONNECTION WITH WITNESSING AND BEING TOTAL IN AN ACT -- AND LAUGHTER SEEMS A GOOD EXAMPLE. I FIND I CAN OCCASIONALLY WATCH ANGER, HURT, FRUSTRATION; BUT LAUGHTER HAS ALWAYS COME UPON ME BEFORE I REALIZE IT AND CAN WATCH IT.
WOULD YOU PLEASE TALK TO US ABOUT WITNESSING IN THIS RESPECT?

Laughter is in a way unique. Anger, frustration, worrying, sadness -- they are all negative and they are never total. You cannot be totally sad, there is no way. Any negative emotion cannot be total because it is negative. Totality needs positivity. Laughter is a positive phenomenon -- that's why it is unique -- and that makes it a little difficult to be aware of laughter, for two reasons. One, it comes suddenly. In fact, you become aware only when it has come. Unless you are born in England... there it never comes suddenly.

It is said that if you tell a joke to an Englishman, he laughs twice -- first, just to be nice to you. He does not understand why he is laughing but because you have told a joke it is expected to laugh, and he does not want to hurt you, so he laughs. But there is no laughter in him. And then in the middle of the night when he gets it... then he laughs.

Different races behave differently. Germans laugh only once -- when they see that all others are laughing. They join, not to be left alone, because otherwise people will think that they have not understood. And they never ask anybody either: "What is the meaning?" -- because that will make them ignorant.

One of my sannyasins, Haridas, has been with me for fifteen years, but every day he would ask somebody or other, "What was the matter? Why were people laughing?" -- and he was laughing also. He could never manage to understand a joke. Germans are too serious and because of their seriousness...

If you tell a joke to a Jew he won't laugh -- not only that, he will say, "It is an old joke, and moreover you are telling it all wrong." They are the most proficient people about jokes. I don't know any joke which doesn't have a Jewish origin.

Never tell a joke to a Jew, because he is certainly going to tell you, "It is very ancient -- don't bother me. Secondly, you are telling it all wrong. First learn to tell a joke; it is an art." But he will not laugh.

Laughter naturally comes as thunder comes -- suddenly. That is the very mechanism of a joke, any simple joke. Why does it make people laugh? What is the psychology of it? It builds up a certain energy in you; your mind starts thinking in a certain way as you are listening to the joke, and you are excited to know the punch line -- how it ends. You start expecting some logical end -- because mind cannot do anything else but logic -- and a joke is not logic. So when the end comes it is so illogical and so ridiculous, but so fitting, that the energy you were holding in, waiting for the end, suddenly bursts forth into laughter. Whether the joke is great or small does not matter, the psychology is the same.

In a small school the woman teacher has a beautiful doll. She is going to give it as a reward to the boy or the girl who answers right. After one hour of teaching she is going to ask a single question, and anybody who gives the right answer will have the beautiful doll.

And for one hour she persistently tells the boys and the girls about Jesus Christ in this way and that way -- stories about him, his philosophy, his crucifixion, his religion, that he has the greatest following in the world -- everything condensed in one hour. And then in the end she asks, "I would like to know, who is the greatest man in the world?"

A little boy stands up and says, "Abraham Lincoln." The boy is an American.

The woman said, "It is good, but not good enough. Sit down."

For one hour she has been talking about Jesus Christ, and this American fellow comes up with Abraham Lincoln! It is good that the joke is old; otherwise he would have come up with Ronald Reagan.

A little girl puts her hand up when the teacher asks again, "Who is the greatest man in the world?" The girl answers, "Mahatma Gandhi." She is an Indian.

The teacher was feeling very frustrated. One hour's effort! She said, "It is good, but still not good enough."

And then a very small boy was waving his hand very frantically. The teacher said, "Yes, you tell who is the greatest man in the world."

He said, "There is no question... Jesus Christ."

The woman teacher was puzzled because the boy was a Jew. He won the prize, and when everybody

was leaving she took him aside and asked, "Aren't you a Jew?"
He said, "Yes, I am a Jew."
"Then why did you say Jesus Christ?"

He said, "In my heart of hearts I know it is Moses, but business is business!"

Any joke ends with a turn that you were not expecting logically. Then suddenly the whole energy that was building up in you explodes in laughter.

In the beginning it is difficult to be aware, but not impossible. Because it is a positive phenomenon it will take a little more time, but don't try hard; otherwise you will miss the laughter. That is the trouble. If you try hard to remain aware, you will miss the laughter. Just remain relaxed and when the laughter comes, just like a wave coming in the ocean, silently watch it. But don't let your watcher disturb the laughter. Both have to be allowed.

Laughter is a beautiful phenomenon. It has not to be dropped. It has never been thought of this way. You don't have any picture of Jesus Christ laughing, or Gautam Buddha laughing, or Socrates laughing -- they are all very serious.

To me, seriousness is a sickness. A sense of humor makes you more human, more humble. The sense of humor -- according to me -- is one of the most essential parts of religiousness. A religious person who cannot laugh fully is not fully religious. Something is still missing. So you have to walk almost on a razor's edge. Laughter has to be allowed completely.

So first take care of the laughter, that laughter is allowed completely. And watch. Perhaps at first it will be difficult -- laughter will come first, and then suddenly you will become aware. No harm. Slowly slowly the gap will be smaller. Just time is needed, and soon you will be able to be perfectly aware and totally in laughter.

But it is a unique phenomenon; you shouldn't forget that no animal laughs, no bird laughs -- only man, and then too only intelligent man. So it is part of intelligence to see immediately the ridiculousness of some situation. And there are so many ridiculous situations all around. The whole life is hilarious; you just have to sharpen your sense of humor.

So remember: go slowly, there is no hurry, but laughter should not be disturbed. Awareness with total laughter is a great achievement.

Other things -- sadness, frustration, disappointment -- they are just worthless. They have to be thrown out. There is no need to be very careful about them. Don't handle them carefully; just be fully aware and let them disappear. But laughter has to be saved.

Remember why Gautam Buddha and Jesus and Socrates are not laughing -- they forgot. They treated laughter the same way as negative emotions. They were so insistent on awareness that even laughter disappeared. Laughter is a very fine phenomenon and very valuable. As sadness disappeared, misery disappeared, suffering disappeared with awareness, they became more and more rooted in awareness and forgot completely that there may be something that has to be saved -- and that was laughter.

My feeling is that if Jesus had been able to laugh Christianity would not have been such a calamity as it proved to be. If Mohammed had been able to laugh, then Mohammedanism would not have been such a cruel, violent religion. If Gautam Buddha had been able to laugh, then the millions of Buddhist monks after him would not have been so sad, so dull, so without juice, so lifeless. Buddhism spread all over Asia, and it turned the whole Asia pale.

It is not incidental that Buddhism has chosen a pale color as the color of the clothes of their monks, because pale is the color of death. When fall comes and trees become nude, their leaves become pale and they start falling and there are only branches. That paleness is like when a man is dying and his face becomes pale. He is dying -- already the process of death has set in, and within minutes he will be dead. Then if you cut his skin you will not find blood, but only water. The blood has separated, it is no longer red. It started separating while he was dying; that's why he was looking pale. In fact, we and the trees are not different. We behave the same way.
And Buddhism made the whole of Asia sad.

I have been searching for jokes which have their origin in India. I have not found a single one. Serious people... always talking about God and heaven and hell and reincarnation and the philosophy of karma. The joke does not fit in anywhere.

When I started talking -- and I was talking about meditation -- I might tell a joke. Once in a while some Jaina monk or a Buddhist monk or a Hindu preacher would come to me and say, "You were talking so beautifully about meditation, but why did you bring in that joke? It destroyed everything. People started

laughing. They were getting serious. You destroyed all your effort. You did something for half an hour to make them serious, and then you told a joke and you destroyed the whole thing. Why in the world should you tell a joke? Buddha never told a joke. Krishna never told a joke."

I would say, "I am neither Buddha nor Krishna, and I am not interested in seriousness."

In fact, because they were becoming serious, I had to bring in that joke. I don't want anybody to become serious. I want everybody to be playful. And life has to become, more and more, closer to laughter than seriousness.

The Path of the Mystic

Chapter #41
Chapter title: The secrets of life are very simple

24 May 1986 pm in Punta Del Este, Uruguay

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BELOVED OSHO,
IN 'NEWSWEEK' I READ A JOKE WITHIN AN ARTICLE ON SO-CALLED QUICK-FIX THERAPY. A MIDDLE-AGED MAN HAD BEEN THE DESPAIR OF HIS FAMILY FOR YEARS BECAUSE OF HIS COMPULSIVE HABIT OF TEARING PAPER TO BITS AND SCATTERING THE PIECES ALL OVER THE GROUND WHEREVER HE WENT. HIS FAMILY DRAGGED HIM TO FAMOUS FREUDIANS, JUNGIANS, AND ADLERIANS AT GREAT EXPENSE BUT WITH FRUSTRATING RESULTS. TRYING TO SHED LIGHT INTO THE DISMAL ABYSS OF HIS UNCONSCIOUS, WHERE THE HABIT MUST HAVE ITS HOME, FAILED.
FINALLY HIS RELATIVES TOOK HIM TO AN OBSCURE BUT INNOVATIVE NEW PSYCHOTHERAPIST. THIS MAGICIAN TOOK A LITTLE WALK WITH HIS NEW PATIENT UP AND DOWN HIS OFFICE, WHISPERING SOMETHING IN HIS EAR. THEN HE DECLARED TO THE SURPRISED FAMILY, "YOU CAN TAKE HIM HOME; HE'S CURED."
A YEAR LATER THE HABIT HADN'T RETURNED AND THE GRATEFUL FAMILY ASKED THE DOCTOR WHAT HE HAD TOLD HIS PATIENT. HE SAID, SHRUGGING HIS SHOULDERS, "DON'T TEAR PAPER."
OSHO, THIS REMINDS ME SO MUCH OF WHAT I ONCE HEARD YOU SAY: "THERE ARE TWO THINGS IN EXISTENCE WHICH ARE INFINITE: ONE IS THE PATIENCE AND LOVE OF THE MASTER AND THE OTHER IS THE STUPIDITY OF THE DISCIPLE." FOR YEARS YOU HAVE BEEN WHISPERING IN OUR EARS YOUR SIMPLE YET SO POWERFUL AND TRANSFORMATIVE MESSAGE. I FEEL STUPID, BUT I SIMPLY TRY TO WAIT SILENTLY AND NOT TEAR UP MORE PAPER.

The secrets of life are very simple, but the mind tries to make them complex.

Mind loves complexity, for the simple reason that mind is needed only if there is something complex. If there is nothing complex, the very necessity for mind's existence disappears.

Mind does not want to let go of his mastery over you. He is only a servant but he has managed to become the master, and things have become upside down in your life.

The joke simply indicates a very obvious fact. The man was tearing up bits of paper and throwing them all over; naturally everybody thought something has gone wrong: he needs psychoanalysis, he needs some great person who understands the ways of the mind so that he can be fixed up. Nobody even bothered to tell him, "Don't do this."

It was obvious that the man was getting insane, so they went to the Freudians, the Adlerians, the Jungians, to great psychoanalysts. And all those psychoanalysts must have worked hard, for hours, for years, analyzing the dreams of the man to find out why he tears up bits of paper and throws them all over the place. But nobody succeeded. As a last resort they took him to a magician, and he cured the man.

But NEWSWEEK is a snobbish magazine, so the joke is not complete. That's why you don't see what is so great about the joke.

The magician walked up and down the staircase and then whispered in the ear of the man, "You stop tearing papers; otherwise I will kick you down from the top." And he was a strong man.

"So take heed, because I don't believe in psychoanalysis or anything, I simply believe in kicking. And I kick people from this place. Then they go rolling down hundreds of steps to the road. Now you can go home; just remember that I have only one trick. When any kind of mentally sick person is brought to me, I cure him. That's why I have been walking with you up and down these steps, to show you what it means when I kick you. So now just go home and remember it. Next time I will not say anything, I will simply do it." And the man understood it; anybody would have understood it.

They have left that part out of the joke and destroyed the beauty of it. That man must have been enjoying just a childish thing, tearing papers into bits, into pieces, and throwing them all over the place. And it became an enjoyment because everybody was puzzled. It was simply a childish phenomenon. The man was retarded; he did not need any psychoanalysis. He needed a good kick -- that was the language that he understood immediately.

In many ways we go on thinking about simple things in complex ways. Our problems are mostly very simple, but the mind confuses you. And there are people to exploit you. They make your problem even more complex.

Once a boy was brought to me. He must have been sixteen or seventeen years old, and his family was puzzled, harassed, although there was no need for anybody to be harassed. The boy went on saying that two flies have entered into his belly, and they go on moving around inside his body -- now they are in the head, now they have come in the hand.

He was taken to doctors, physicians, and they said, "It is not a disease." He was X-rayed, and there were no flies or anything. They tried saying, "You don't have any flies."

But he said, "How can I believe you? They are moving all around inside my body. Should I believe my experience or your explanation?"

Just by chance somebody suggested me to the parents, so they brought the boy. I heard the whole story. The boy was looking very reluctant, stubborn, because he was getting tired of this doctor, that doctor, and they all were saying, "There are no flies."

I said, "You have brought him to the right man. I can see the flies. The poor boy is suffering, and you have been telling him that he is stupid." The boy relaxed. I was favorable -- for the first time, a man who has accepted his idea of the flies.

I said, "I know how they have entered. He must be sleeping with an open mouth."

The boy said, "Yes."

I said, "It is such a simple thing. When you sleep with an open mouth, anything can enter. You are fortunate that only flies have entered. I have seen people... rats have entered..."

He said, "My God, rats?"

I said, "Not only rats, but behind rats, cats also..."

He said, "Those people must be in great trouble."

I said, "They are. You are nothing, your case is very simple -- just two flies. You just lie down here, and I will take them out."

He said, "You are the first man who has shown understanding to a poor boy. Nobody listens to me. I am insistently saying that they are there. I show them the place... they are here, now they have moved here... and they all laugh, and they make me look foolish."

I said, "They are all fools. They have not come across such cases, but this is my special expertise. I deal only with people who sleep with an open mouth."

He said, "I know you understand, because immediately you recognized that they are there -- exactly where they were."

I told his parents to stay out of the house and leave him for fifteen minutes with me. I told him to lie down. I blindfolded his eyes and told him to keep his mouth open.

But he said, "If more flies go in...?"

I said, "You don't be worried; this is air-conditioned, and there are no flies. You just lie down with your mouth open and I will try and persuade the flies to come out."

I left him there and ran around the house to catch two flies somehow -- for the first time, because I had never done that. But somehow I managed, and I brought two flies in a small bottle. And while I was keeping the bottle on his mouth I removed his blindfold and said, "Look!"

He said, "These two small flies... but what a turmoil they were creating! My whole life was ruined. Now can you give me these flies?"

I said, "I can, yes." I closed the bottle and gave it to him.

I asked him, "What are you going to do?"

He said, "I am going to go to all those doctors and physicians who have been taking fees and doing nothing and just telling me, `There are no flies.' Anybody who has told me that... I am going to show them that these are the flies."

He was cured. His mind just got stuck with an idea. But if you go to the psychoanalyst, he will make a mountain out of a molehill -- so many theories, explanations... and it takes years and still the problem will remain, because the problem has not been touched. He has been philosophizing about it and he is trying *his* philosophy on this poor patient.

But most of the diseases of the mind -- and seventy percent of diseases are of the mind -- can be easily cured. The most basic thing is to accept; don't deny, because your denial is against the pride of the man. The more you deny, the more he is going to insist: it is a simple logic. You are denying his understanding, you are denying his feeling, you are denying his humanity, his dignity. You are saying, "You don't know anything" -- about his own body!

The first step is to accept: "You are right. Those who have denied you were wrong." And immediately half of the ground is covered. Now there is a sympathetic relationship with the person. Those who suffer with any mental sickness need sympathy; they need approval, not denial. They don't want you to reduce them into a mad, insane person. Just give them sympathy, give them understanding, be loving.

Let them come close to you and then find a simple way. Don't go roundabout with Freudian scriptures -- they are almost holy scriptures, and the literature of psychoanalysis goes on increasing, goes on becoming bigger and bigger. And you start trying all those ideas on the poor man, and he has nothing much.

My own understanding is that every man needs love, and every man also needs to love. Every man needs friendship, friendliness, sympathy -- and every man wants to give it, too.

I am reminded... it happened when George Bernard Shaw was almost eighty years old. His doctor was ninety years old -- his personal physician -- and both were great friends.

Once in the middle of the night Bernard Shaw felt a sudden pain in the heart, and he became afraid: perhaps it is a heart attack. He phoned the doctor and said, "Come immediately because I may not see the sunrise again."

The doctor said, "Hold on. I am coming, don't be worried." The doctor came. He had to come up three flights of stairs -- a ninety-year-old man carrying his own bag, perspiring.

He came and put his bag on the floor and sat in the chair and closed his eyes. Bernard Shaw asked, "What is the matter?" The doctor put his hand on his heart, and Bernard Shaw said, "My God, you have got a heart attack!" And he could see... a ninety-year-old man, three flights of stairs, in the middle of the night, and he is perspiring.

And Bernard Shaw got up, started waving a fan, washing his face with cold water, gave him some brandy to drink because the night was cold, and tried in every way... covered him with blankets and completely forgot about his own heart attack, for which the doctor was called.

After half an hour the doctor was feeling better and he said, "Now I am okay. This was a great heart attack. This has happened for the third time and I was thinking this is the last, but you helped me immensely. Now give me my fees."

Bernard Shaw said, "Your fees? -- and I have been running and bringing things and serving you. You should give me fees."

The doctor said, "Nonsense. This was all acting. I do it with every heart patient -- and it always works. They forget their heart attack and they start looking after me -- a ninety-year-old man. You just give me my fees. Half the night has passed and I have to go home" -- and he took his fee.

And Bernard Shaw said, "This is something. I used to think that I am a joker, but this doctor is a practical joker. He really treated me." He tried his heart, it was perfectly okay. He had completely forgotten it. It was just a small pain that his mind had multiplied... his fear of heart attack, the idea of heart attack, the

idea of death became magnified.

But the doctor was really good. He got Bernard Shaw up, got all the services, had a good drink, and finally took his fees and walked down the stairs. And Bernard Shaw simply looked completely mystified. "This man says that he has been doing this with every heart case, and he has always been successful. Just because of his age he manages beautifully. Anybody will forget...

"Any other doctor would start making it a complex phenomenon, with injections and medicines and rest, or a change of climate, or a twenty-four-hour nurse. But that man did it quick, fast, without any complexity."

I have seen all kinds of cases concerned with the mind. All that they need is a very sympathetic, friendly, loving approach, and in every case a unique treatment -- because whatever has been done to the man is ordinary, common, and slowly slowly the patient starts feeling that he has been successful in defeating all kinds of doctors -- allopathic, homeopathic, naturopathic, ayurvedic, acupuncturists, acupressurists -- all kinds of people, and yet nobody can cure him. He starts having a certain ego about it, that his sickness is something very special. He wants it to be accepted as special. It is a substitute.

This has to be understood: everybody wants to be special, extraordinary -- a great musician, a great dancer, a great poet -- but everybody cannot manage. It needs a long, arduous discipline to become a great musician.

I know a great Indian musician, Vilayat Ali Khan, one of the best sitarists in the world. He used to practice from early morning, nearabout four o'clock, up to nine or ten o'clock -- five to six hours every day. He was staying with me, and just sitting in the garden, I asked him, "Now you are world famous; what is the need to practice?"

He said, "You don't know. If I don't practice one day, I can see the difference. If I don't practice two days, then those who understand music can see the difference. If I don't practice three days, even those who don't understand music can see the difference. It is such a subtle phenomenon that you have to continue to revive it, to live it, to go deeper and deeper into it. You cannot stop."

So music is an arduous discipline; sculpture is the same... any creative activity. But to have a special disease needs no discipline. Anybody can have it, and by having it can become special. And you can see this phenomenon happening in many ways. We have seen hippies coming into fashion and then disappearing. Why was the youth attracted? They looked special -- they were really defeatist, sick; they were escapists.

That is exactly the meaning of "hippie" -- one who has shown his hips and escaped from the problems of life. By their long hair, their strange ways of living -- in fact dirty ways of living, unhygienic... because they had all come from Christian homes in the beginning, where it was taught "Cleanliness is next to God" -- they wanted to deny God, but where to find God? You can be unclean, and you can prove that uncleanliness is your way of life; if cleanliness is the way of the old generation, then uncleanliness is the way of the new generation. And by being unclean, they are denying God. And certainly if there was any God, he would not stand next to a hippie -- the hippie stinks.

Now there are punks... I have been seeing their pictures. They cut their hair... half of their hair they cut and the other half they paint green, red. Half of the mustache will be cut, and the other half will be colored. They are simply trying, in a childish way, to compete with Michelangelo, Leonardo da Vinci, Shakespeare, Byron, van Gogh, or Picasso.

You have to see in these people nothing but a desire to be recognized -- "I am here," and nobody is taking note. Something has to be done; people have to be compelled to take note. Now if somebody with half of his hair cut off and the other half of his hair colored green passes by you, it is difficult not to look again. That is the meaning of the word respect: respect, looking back, looking again, and that's what the poor man wanted -- respect. Wherever he goes, he will stand out.

In India there is an old story of a woman, a poor woman -- but it doesn't matter whether one is poor or rich, black or white, East or West, the mind is the same. Somehow she had managed to purchase a silver bangle. That was the only ornament, in her whole life, that she had been able to manage. She was cleaning people's houses; it was not enough even for food and clothes.

Now she wanted somebody to say something about her bangle. The whole day, she moved around the town, keeping her hand up, making every gesture so that people should see it. But an ordinary silver bangle... Nobody thought that there was a great need, a human need of recognition, that the poor woman would be immensely happy if they had said two words. Nobody said anything.

By the evening, desperate -- the whole day she had not eaten anything; it was a great failure to her, as if Alexander the Great had lost the whole world -- she put fire to her small hut, and the whole village gathered

around. She was beating her chest, but the emphasis was that in the light of the burning house the silver bangle was shining. And one woman said, "My God, what a beautiful bangle! From where did you get it?"

And the woman said, "If you had said that before, you could have saved my poor hut. Now I am without a house. The whole town is so miserly that none of you could say a single word about my beautiful bangle, and now it is too late. But still it makes me feel happy that although the house is burned down, and I don't have a roof, somebody has recognized that, `You have a beautiful bangle.' "

Really, one wants somebody to say to you, "*You* are beautiful." When this is not possible, then as a substitute, "Your ornaments are beautiful, your clothes are beautiful" -- anything.

Vincent van Gogh, one of the great painters of a new school of painters, the founder... He was ugly, but that was not his fault. No woman ever loved him. He wanted some woman just to say that she loves him, that he is beautiful.

He proposed hesitantly to one of his cousin-sisters. The parents were very much upset that he should dare such a thing! The woman was also very angry. What does he think about himself? Such an ugly fellow -- who is going to love him? Just by their side a big candle was burning, and she told Vincent van Gogh, "If you can keep your hand on the flame of the candle till I say yes..." He put his hand on the candle -- the woman had not thought that he would do that. The hand was burning but he would not move his hand. The father of the girl had to remove the candle: "He is mad -- not only ugly, but mad. He has burned his whole hand!"

But nobody sees the simple fact of the heart and its need... that somebody should say, "You are good as you are. You are accepted." He was ready to burn his hand... his hand remained burned for his whole life.

His younger brother, seeing the situation, thought that it would be good to make some arrangement with a prostitute and tell her the whole thing. "Please be kind to him. Money I will pay, but let at least one woman... and he will not have any way of knowing whether you are a prostitute or not. You just meet him occasionally, casually in the garden, and chitchatting, you just say that you love him. Take him home. At least I want one person to have said that -- so he feels not empty, not rejected by the whole world, not insulted and humiliated by everyone."

The prostitute was a beautiful woman. She did it, and she really felt the man was a great genius -- just he was ugly. But when she said, "I love you," he could not believe it.

He said, "Really? But what do you love in me? -- because my face is ugly, everybody says so. And I know it myself, because I look in the mirror. It is ugly."

The woman was at a loss, but she had to find something to say, so she said, "I love your ears; they are beautiful."

That night he went home and cut off one of his ears and packed it, blood flowing all over his face and clothes. Then he went back to the prostitute and gave it to her. He said, "For the first time in my life somebody has liked something in me. It is a milestone. I will not forget this night. I don't have anything else to present to you, but you liked my ears, so I have brought one of my ears to you."

The woman could not believe it. This man is really mad! She had never thought that by liking his ears, he would cut one off. But you see, he is not mad; he is really a human being with all the human frailties. Just there seems to be no understanding around.

Everybody seems to be closed. Nobody's heart is with open windows. And nobody's doors are open to welcome a guest. This whole situation creates strange things. The real needs of the human mind are not fulfilled; it starts behaving strangely.

Perhaps that was the only cause of that man tearing up papers and throwing bits here and there -- just to make it known that, "I am here, and I am different from everybody else. I am doing something that nobody else does." Perhaps he was not accepted, not received, not loved.

And the cure that he got is worse than the disease. That was really the disease -- that nobody loved him -- and now the magician gives him the cure: "If you do it again I will give you such a kick that you will roll down all these hundred stairs, and at the end you may just burst into pieces on the road."

But he stopped doing it -- that shows that rather than getting love, he got more fear.

Fear can also change your behavior, but it is not a change for the better, it is a change for the worse. And while love is available -- and it costs nothing -- why not use it?

I don't see that there is any other psychotherapy than love. If the psychotherapist can shower his love, the disease will disappear without any analysis.

All analysis is just bunk.

The psychotherapist is avoiding love himself. He is avoiding seeing the patient face to face. He is afraid

to recognize the reality. All psychoanalysts of the Freudian camp, which is the biggest camp and the most important, don't sit in front of the patient. The patient lies down on a couch, and behind the couch sits the psychoanalyst. The patient talks, lying down on the couch, to no one, and the psychoanalyst is just sitting there. No human touch -- he cannot even hold the hand of the patient, he cannot look in the eyes of the patient.

In the East nothing like psychoanalysis has ever happened for the simple reason that there were thousands of masters, deep in meditation, and anybody who came to them... just their love, their sympathy, the way they looked into the eyes of the patient was enough. People were cured. It was not that without psychoanalysis... In the East what happened to neurotics, to psychotics, was that they were instantly changed. All that they needed was an immense love which asks nothing -- a man of peace and silence, whose very presence is medicine.

You will be surprised to know that the words medicine and meditation come from the same root. Medicine cures the body, meditation cures the mind. The root is the same and the meaning is the same -- just they function in different fields.

And a man who has meditated for a long time becomes an immense source. He radiates something that is not visible to the eyes, but the heart catches it. Something reaches to your innermost being and changes you.

Problems are simple. Solutions are simple. Just one has to get out of the mind to see the simplicity. And then whatsoever is done by a man in silence, in peace, in joy, will be medicinal, will be distributing health. It will be a healing force.

BELOVED OSHO,
I HAD MY FIRST HYPNOSIS SESSION WITH KAVEESHA YESTERDAY. AS I CAME OUT OF IT I GAZED AT THE TREES BEING BLOWN ABOUT BY THE WIND. IN COMPARISON TO THEIR MOVEMENT, I FELT SUCH A STILLNESS THAT I THOUGHT, "IF I HAD WITH ME ALWAYS EVEN A FRACTION OF THAT PEACE WHAT A DIFFERENT PERSON I WOULD BE, HOW DIFFERENTLY I WOULD PERCEIVE MY SURROUNDINGS." IT FELT LIKE THE MOST AMAZING REVELATION TO DISCOVER THAT "RELAXATION," THAT ONE WORD, IS THE KEY TO ALL THAT I HOLD MOST PRECIOUS. IS THIS THE ESSENCE OF THE BEAUTIFUL BIBLICAL PHRASES, "BE STILL AND KNOW," AND "THE PEACE THAT PASSETH ALL UNDERSTANDING"?

Yes. Relaxation is the key to your own innermost being. And relaxation consists of stillness, consists of peace; and certainly this stillness, this peace, passeth understanding. You can *know* it, you can *be* it, but you cannot explain it. You cannot theorize about it. It remains the most mysterious experience.

The BIBLE is right. If you are still, you will for the first time know who you are -- your being -- and your being is divine. You are part of a godliness that surrounds everything.

Just these small moments of relaxation, slowly, slowly will make you aware that they need not be moments; they can become your whole lifestyle. All twenty-four hours you can be silent and peaceful, doing everything in life that is necessary. Still doing these things will not be disturbing your peace or your silence; it will not distract you from your being.

That is one of the most significant points that I want to emphasize, because in the past what has happened is that people who became silent and still became afraid of the world. It was a natural reaction. They thought that now how can they be just a shopkeeper, a clerk, a stationmaster, a father, a teacher? -- with all these responsibilities their silence will be lost, their peace will be disturbed. So all the old religions of the world became antilife: "Renounce the world. Escape to the mountains, to the caves, where you can protect your treasure of peace and silence." But it was a fallacy.

The real peace, the real silence, needs to be tested here in the world, in the marketplace. If it is disturbed that simply shows it was very superficial -- you have to go deeper into it. And the marketplace is helpful to show you.

Deep in the mountains there is no way to know whether your silence is deep or just superficial. You can remain silent for your whole life and die and the silence will be just skin-deep because there is nothing to disturb it, so you cannot see how deep it is.

I want the religious person to be in the world, not of the world -- in the world, because the marketplace is the place where you are tested every moment. You should be grateful to the marketplace because it

continuously makes you aware of where you are. The day nothing disturbs you, nothing makes any difference to your silence... This can be realized only in the marketplace, not in the Himalayas.

In the Himalayas there is every possibility of falling into a fallacy -- because the silence of the Himalayas will not disturb your silence. The silence of the Himalayas will give you a false notion -- that it is your silence. And you have only a thin layer, a poor layer.

I am against renouncing the world.

I am absolutely *for* the world.

The world is a great school.

Experiment, meditate, and be constantly in touch with things which disturb you. One day nothing will be disturbing, and that will be the day of great rejoicing.

The Path of the Mystic

Chapter #42
Chapter title: Politics is a disease

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BELOVED OSHO,
YOU SAID LAST NIGHT THAT WHEN YOU FIND A PLACE TO SETTLE YOU WILL BEGIN EXPOSING THE HYPOCRISY OF THE WORLD'S GOVERNMENTS AND POLITICIANS ONE BY ONE.
I AM NOT EXPOSED YET. HAVE I MISSED MY CHANCE?

Milarepa, you are not a politician. You don't need any exposure. You are a sannyasin already dancing in the sun, in the rain, in the wind, not hiding anything from others.

That is one of the most fundamental principles of sannyas -- not to hide. Just be open and available. No doors, no windows of your heart should be closed, so a fresh breeze can go on coming, keeping you always fresh, always ready for any adventure, always waiting for something divine to happen. You become a host who is waiting for the guest.

The people who close themselves and keep all their windows closed, all their doors closed, live in stale air and a stale life. No new breeze can come to refresh them. They never become young; they are born old, or perhaps born dead. They never go for an adventure looking into the unknown. They are so afraid that some window may open. They are worried about strong winds. They are worried about a man like me, who is nothing but a strong wind who goes on hitting on your closed window, knocking: "Please open the window." Closed from everywhere, you are already in your grave.

I have often told a beautiful Sufi story. A great king was very much afraid of death, afraid of being assassinated by his own prime minister, by his own sons, by his own army. He made a beautiful palace with no windows, no doors, just one door to enter by. And at that door he had put seven guards -- one guard to guard the house, a second guard to guard the first guard, a third guard to guard the second guard... that way. He lived in paranoia. He could not trust anyone, could not love anyone, and naturally could not receive love, could not receive trust. And a life which is without love, without trust, is a life which has no juice; it is dry bones. The man is just a skeleton.

The palace was made, and he was very happy that now no enemy agent, no assassin, no murderer, no kidnapper, could enter into the house. The guarding was so guardedly done that even a guard could not do anything; the other guard would shoot him immediately.

The neighboring king heard about the palace. He was also in the same difficulty -- insecurity, fear, death. And the more you have, the more you make people jealous, the more insecurity you create around yourself.

He came to visit the king just to see his palace, and it was marvelous. He said, "I have no words to appreciate your wisdom. You have done something nobody has done before -- such a security measure!"

The owner of the palace was very happy. He went out to give him a send-off. Just before sitting on his golden chariot, the neighboring king again said, "I appreciate your palace and the architect and I would like you to send your architect to me. I want to make a similar palace in my kingdom. I am in the same difficulties -- we are in the same boat."

The king said, "No problem. I will send the architect, and whatever help you need I am always available."

Just at that moment, when the neighboring king was appreciating the palace, a beggar sitting on the street started laughing. His laughter was very derisive.

The owner of the palace asked the beggar, "What is the matter? Why are you laughing?"

He said, "I am laughing because the palace is perfect but only *almost* perfect, not absolutely perfect. I have been sitting here begging every day, and I was wondering: Are you aware or not that one door is still there and that death will enter from that door? -- and your guards will not be able to prevent it. And you don't have any other door in your house to escape from, either.

"My suggestion is that you go inside, and rather than putting guards, tell the architect to close up this door too and make a wall -- then you will be absolutely protected; even death cannot enter."

The king said, "You must be mad! -- because what kind of life will that be? I will be suffocated! And whether I live or not, it makes no difference; that will not be a palace, that will be my grave."

The beggar said, "You are a little intelligent. Now look at the whole mathematics of what you have done: you have closed all the windows, all the doors, and as you went on closing the windows and the doors you were cutting off your life. Your life is now only this small door. You could have been as free as I am. The whole sky is mine." He was a naked monk. The naked monks in India are called *digambaras*. *Digambara* means one whose only garments are the sky and the stars -- otherwise he is naked.

The story is significant. A sannyasin has taken a path where he will open himself to people, to the trees, to the birds, to the ocean, to the river. He will not live in fear; fearlessness will be his flavor. Death comes... to everybody it comes, and because it is so certain, there is no need to have fear about it. In life, except death everything is uncertain; it may happen, it may not happen. But about death you can be certain.

When it is absolutely certain -- and nobody in the whole history of the world has been able to escape it -- your worrying about it is absolutely unnecessary. It will come when the time is ripe; it cannot be prevented. So you can forget all about it. It is none of your business. It is part of existence to decide when to change your body and give you a new body, a new form.

Your concern is to live as totally *now* as possible, not being concerned with death but being totally in love with life.

Life affirmation is the essence of sannyas.

You do not need, Milarepa, any exposure. By becoming a sannyasin you have accepted to expose yourself on your own.

Politicians need exposure because in their cupboards there are many skeletons. Every politician is a criminal, but a successful criminal.

There are two types of criminals: successful criminals who become powerful and make history, and the unsuccessful criminals who are encaged in jails, in prison, and die an ignominious death... who live meaninglessly and die meaninglessly.

The successful criminal, once in a while you catch him. For example, President Nixon was caught. If you had not caught him, you would have never thought that he was a criminal. In history, he would have remained a great president of a great country.

It is important to remember what Mao Tse-tung of China said when Nixon resigned from the presidency in utter shame. Mao Tse-tung said, "I don't understand at all what crime Nixon has done -- because we politicians do the same things everywhere. His fault is just that the poor man has been caught -- not that he committed any crimes, but that he has been caught."

And you must remember that even after Nixon was no longer president, Mao Tse-tung sent a special presidential plane from China to pick him up and bring him to China to have a holiday, to give him solace and to tell him, "You have not done anything wrong. Don't feel guilty. Every politician is doing the same; you just have to do it carefully."

Joseph Stalin killed over one million Russians, and Russia did not have one million rich people; those one million people were poor people -- the people for whom the revolution was done, in whose name Stalin was the dictator, in whose name he was ruling the land. Why were those poor people murdered? They were not aware that in choosing the Communist Party and going through a revolution they were committing a mistake; they only thought that the communists were going to make everybody rich. They had no other idea.

Their idea was simple -- they were simple people: that when the Communist Party is in power everybody will be rich and happy, employed. But when the Communist Party came into power thousands of other things started happening, which the people had no idea would happen.

They had not made the revolution, they had not fought the czar and his kingdom, for *these* things. First they were shocked. The czar's whole family -- nineteen people -- were brutally killed, and one of them was only a six-month-old baby. They did not even let that small girl live... who has done no harm to anybody, who has not even known what life is, who was not concerned at all with the poor and the rich and all the jargon. They made them stand in one line and went on shooting them with machine guns.

When the people heard about it they could not believe it, because they had never thought that this is going to be so. And then soon other things started happening. The churches had to be turned into hospitals, into schools, because the Communist Party does not have God. And it does not believe there is a soul in man, nor does it believe there is anything to consciousness other than a combination of physical elements; consciousness is a by-product, so killing a man is not different from dismantling a chair -- it is all matter.

The poor people were not aware that they are making the revolution and dying for it to bring about materialism. And when their churches were closed they started fighting; when their BIBLES were taken away from them they started fighting. The ultimate result was that one million people were killed because they were not yet ready to accept the communist ideology of materialism.

But nobody will think of Stalin as a murderer -- he will be remembered in history as a great leader. And ordinary murderers who may have killed one man are condemned by the society, by the law, by the court; whatever they have done, the society does to them. It still lives in that stone age, millions of years ago, when the law was an eye for an eye -- if you throw a brick at me, I am going to throw a rock at you; that was the law. It is still the law. Although these words are not used, the ultimate result is the same.

Adolf Hitler alone killed six million people for a simple, stupid desire: to dominate the whole world. And you will not believe it: I received a letter in America from the president of the American Nazi Party threatening me and saying that I am putting myself into danger by criticizing Adolf Hitler "because Adolf Hitler was the reincarnation of the Old Testament prophet, Elijah, and whenever you criticize him it hurts our religious feelings." Adolf Hitler, who killed six million people, is the reincarnation of Elijah!

Never before were people killed in such vast numbers and with such scientific accuracy. He made gas chambers. One thousand people could be put in the gas chamber; a switch just had to be turned on and you would see from the chimneys that all those thousand people have disappeared in smoke within seconds. Only the bones remained. They had miles-long ditches to fill with bones. After the war, when those ditches were opened, nobody believed that any man could have done it.

But there are still people whose "religious feelings" are hurt! I had never imagined that criticizing Adolf Hitler is going to hurt somebody's religious feelings so much that he will threaten me that if I do it again he is going to kill me.

Politicians, all the politicians of the world, have so much to hide because to reach to the fulfillment of their ambition -- to become presidents, prime ministers -- they have done everything... whether legal, illegal, moral, immoral, does not matter. The means don't matter to the politicians, only the end matters; if the end is achieved then all means are right.

Politicians certainly need exposure because as far as I can see, if politicians are exposed completely, humanity -- for the first time -- will be able to be free from politics.

Politics is a disease, and it should be treated exactly like that. It is more dangerous than cancer and if surgery is needed it should be done. Politics is basically dirty. It has to be because for one post thousands of people are hankering, longing; then naturally they will fight, they will kill, they will do anything.

Our whole program of the mind is so wrong: we have been programmed to be ambitious. And that's where politics is. It is not only in the ordinary world of politics, it has even polluted your ordinary life.

Even a small child starts smiling at the mother, at the father -- a bogus smile; he has no depth behind it. But he knows whenever he smiles he is rewarded. He has learned the first rule of being a politician. He is still in his cradle and you have taught him politics.

In human relationships there is politics everywhere.

Man has crippled woman. It is politics.

Women constitute half of humanity. Man has no right to cripple them, but for centuries he has been crippling them completely. He has not allowed them education. He has not allowed them even to listen to the holy scriptures. In many religions he has not allowed them to enter the temple. Or, if he has allowed them, they have a separate section; they cannot stand with the man as equal even before God.

But the beginning is with God himself. You may not be aware... because ordinarily everybody has forgotten. Christians don't mention it, Jews don't mention it. Adam and Eve are emphasized as being the first man and woman; Adam is certainly the first man, but Eve is not the first woman. God made Adam and Lilith, and he made them equal -- the same height, the same intelligence, the same strength, the same mind.

But the gods of foolish people cannot be very wise. He made these two, but he could not make a double bed! He made a small bed, and the first night the problem arose of who is going to sleep on the bed and who is going to sleep on the floor. So -- the pillow fight is not new, it is as ancient as man -- they started throwing things at each other. Both were equal physically and mentally, and the woman was not to be subdued: Adam had to sleep on the floor.

Seeing that all kinds of animals are looking through the windows at what is happening -- and the woman was adamant, as she always is -- she slept on the bed and poor Adam slept on the floor, but he was very angry. He went to God the next day and said, "This woman won't do. It is too much trouble. Alone I was good. It was my fault that I told you, `I am alone; give me a companion.'

"What kind of a companion have you given me? And couldn't you have been a little more understanding? How will two persons sleep on a small bed? I need a woman who is not equal to me in any respect."

Lilith was dismantled. Now Eve was created in a totally different way. The first surgery of the world happened. When poor Adam was asleep -- perhaps he was given something similar to chloroform -- God took out one of his ribs and made a woman out of the rib so that she would never be equal to him; she will be only a rib. And Eve became known as the first woman, but really she was the second.

I would have preferred the first woman; she had some salt, some strength. She managed on the first night to put Adam on the floor. He needed it.

But Eve was very much like a slave. All that she used to do was, whenever Adam would come home late and go to sleep she would count his ribs. She was afraid God may have created other women, taking other ribs. And man, since then... perhaps the idea of God is also man's. God is also a male chauvinist: in his trinity there is no place for a woman.

Man has tried to cut in every way the freedom of women.

This is politics; it is not love.

You love a woman but you don't give her freedom. What kind of love is this, which is afraid of giving freedom?

You encage her like a parrot. You can say you love the parrot, but you don't understand you are killing the parrot! You have taken the whole sky away from the parrot and you have given him just a cage. The cage may be made of gold, but even a golden cage is nothing to be compared with the freedom of parrots in the sky, moving from tree to tree, singing their song -- not what you force them to say, but what is natural to them, what is authentic to them.

The woman goes on doing things which man wants. She, by and by, has completely forgotten that she is also a human being.

In China, for thousands of years, a husband could kill a wife. Only in 1951 has a new law been made which prevents it. Up to 1951 the husband was empowered -- if he wanted to kill his woman it was his business; it was *his* woman, a possession. The law has no interest in interfering in your possessions. And, moreover, China thinks that women have no souls; only man has a soul.

That's why in the history of China you will not find a single woman of the caliber of Lao Tzu, Chuang Tzu, Lieh Tzu, Confucius, Mencius -- not a single woman. If you don't have a soul you are just a thing; you cannot compete with man.

Half of humanity, in every country, in every civilization, has been destroyed by family politics. You may not be calling it "politics," but it is politics. Wherever there is a desire to have power over another

person, it is politics. Power is always political -- even over small children. The parents think they love them, but it is only in their mind, because they want the children to be obedient -- and what does obedience mean? It means all the power is in the hands of the parents.

If obedience is such a great quality, why shouldn't the parents be obedient to the children? If it is such a religious thing, parents should be obedient to children. But it has nothing to do with religion. All that it has to do with is hiding politics in a beautiful word.

Man needs exposure on every point, wherever politics has entered -- and it has entered everywhere, in every relationship. It has contaminated the whole life of man, and it is continuously contaminating it.

In your schools you teach children to come first. But why? Have you ever thought about the psychology of it? The person who comes first starts becoming an egoist -- that he is the first -- and the person who comes last starts feeling inferior. Is there any need to do this? Examinations can simply be removed.

There is no need for examinations; teachers can simply give marks every day just as they take the attendance every day. They can give marks every day to every child and in the end whoever is more intelligent will move into a higher class earlier; whoever is a little lazy will move a little later on -- two months later, four months later. But there is no examination, and there is no one who passes with "first class, second class, third class," which becomes a stigma.

And if a person, throughout all his career in the school, college, and university, has always been coming in third class, you have reduced his sense of self-respect. You have *killed* his self-respect; he knows that he is worthless. Now anybody can have power over him.

The very words "third class" have become so ugly in India that if you ask somebody, "What class have you passed with?" -- if he has passed with third class he says "Mahatma Gandhi class" because Mahatma Gandhi never came in any other class. He always passed with third class, and then he traveled all his life in third-class railway trains. So nobody in India says, "I have come third class," but "I have come Mahatma Gandhi class" -- covering up, trying to befool himself.

The ambition that is created is that you have to become someone in the world; you have to prove that you are not an ordinary person, you are extraordinary. But for what? What purpose does it serve? It serves only one purpose: you become powerful, others become subservient to you. You are an extraordinary person. They are poor fellows -- Mahatma Gandhi class; they can only be clerks, they cannot become anything more. They don't have guts. You have castrated the whole humanity in different ways, and this castration is very political.

So those who are in power go on remaining in power from generation to generation. Now in India, after forty years of the freedom struggle, one family has been dominating. It has become a dynasty, not a democracy. And it is impossible to remove them because in forty years they have managed everything so that they cannot be removed. They have become indispensable, and they have collected files -- I have seen with my own eyes the files Indira Gandhi used to have against all the other politicians of her own party and of the opposition.

In those files are all the crimes those politicians have committed, all the bribes they have taken, all the illegal things they have done, all the misuse of power. That keeps that politician afraid that if he goes against Indira Gandhi he will be exposed. Now those files will go from one generation to another in the same family. And that is a great power.

You will be surprised: when Sanjay Gandhi, Indira's second son, died in an accident... she was a politician first and a mother second. His airplane had fallen just a few blocks away from where Indira lived. As she heard it, she rushed to the place. There was a crowd and the police. What she asked first was not, "How is Sanjay? Is he alive or dead? How did the accident happen?" What she asked was, "He had two keys: where are those two keys?" And of those two keys one was for the chest where all those files are collected and the other was for all the black money that is used for elections -- millions of dollars.

A politician can sacrifice everything, but he cannot sacrifice his power -- and it is unconscious. And when she was told that those two keys had been found and were at the police station, rather than going to the hospital to see the condition of her son, she went first to the police station to get those two keys -- because those two keys were far more important than a hundred Sanjay Gandhis. It doesn't matter; he can be seen later on -- and he was dead anyway.

When I heard this, that the first thing she asked about was two keys, I was shocked... but not by Sanjay Gandhi's death. People die -- that is not much of a problem -- and everybody has his own style of death. Somebody dies in an accident, somebody dies in some other way; a few people die in the common, usual way, just lying in their beds. The bed is the most dangerous place; ninety-nine percent of people die there!

Never sleep in your bed, because ninety-nine percent of people die there and you go to sleep in the same place every night. It is better to sleep on the floor.

Sanjay Gandhi died in an accident -- that was his style of dying. That was not a problem... but this woman, who is a mother, asked about the keys! -- not about the death of the son or the accident. And she rushed to the police station before those keys could be lost.

You will be surprised to know that Indira Gandhi never lived with her husband for long -- and it was a love marriage. Indira Gandhi was a brahmin Hindu and her lover was a Parsee, so the marriage was very difficult for orthodox minds to accept. But Indira was the only daughter of Jawaharlal. He did not want to disturb her, and she was stubborn: if she marries she will marry this man, no other. So she married the young Parsee man -- Jawaharlal allowed her to marry him.

She pulled her husband into politics also. He became a member of the parliament, but she rarely lived with him -- and he was very angry. I used to know him. He was really frustrated because Indira continued to live with Jawaharlal -- the power was there, and she was the only daughter.

Jawaharlal had no son, his wife had died. Indira had every possibility of succeeding him. What could her husband give to her? Finally, there was a complete separation and he started drinking too much; perhaps he died of drinking.

But Indira continued to live with her father because everything was there; the whole power of the country was centered there. And from him she got all her training in politics, all those files. When he died she had all those files, she had all that money: the party could not afford to be without her. The party had to choose her -- because even the people in the party, the topmost leaders, were afraid because she had the files. And she had the money.

How else are you going to fight an election? -- particularly in a country like India where you can purchase a vote by just giving two rupees. No need to do anything, just give two rupees to a person and he will vote for you. He has no idea of any ideology, he has no idea of any democracy. For two thousand years India has been a slave, so he has no idea of freedom. Two rupees seem to be more important than anything -- more solid, more tangible. Democracy and freedom seem only words to hungry, starving people; two rupees seem to be more significant. So whoever has the money, whoever has the resources and the right connections for bringing in money will continue to be in power.

It is impossible for India to get rid of Nehru's family. In name it is a democracy, but it is simply a monarchy, a dynasty. And this is the situation all over the world; it is how things work. People only see the facade; they don't see the inside of things.

I really want to expose the whole way of politics. I am not concerned with politicians but with the way politics functions: it is ugly, it is inhuman, it is barbarous. We should live in a nonpolitical way. Our relationships should be nonpolitical; otherwise we don't have relationships but only names, labels, and behind those labels the content is something else.

BELOVED OSHO,
I AM FEELING CLOSER THAN I HAVE EVER FELT AND DEEPER INTO SOMETHING THAT I DO NOT WANT TO LET GO OF, SOMETHING I HAVE BEEN LONGING FOR FOR A LONG TIME -- THE LIGHT, THE WARMTH, THE LOVE THAT IS SURROUNDING US.
SEEING MYSELF CHANGING FAST, COMING CLOSER TO HOME FROM BEING FAR, FAR AWAY FOR SUCH A LONG TIME, IS EXCITING TO SEE HAPPEN. BUT THERE IS A NAGGING FEELING INSIDE, A FEELING THAT YOU MAY BE TAKEN AWAY FROM US, THE NOT KNOWING WHERE YOU WILL GO, AND IF WE WILL EVER BE ABLE TO HAVE THE BLESSING OF SITTING IN YOUR PRESENCE AGAIN.
WOULD YOU PLEASE COMMENT?

There is no need to worry. Nobody can take me anywhere for the simple reason that now even to touch me can create a danger to the person or to the party or to the nation.

It reminds me that when they arrested me in America -- without any legal reasons, without any arrest warrant -- they did not allow bail, just to harass me from one jail to another jail. I covered almost the whole of America: five jails in twelve days. But the strange thing was that every time I would get out of the airplane and sit in the police car, the man who was taking me, delivering me to the hands of the U.S. marshal, would whisper in his ear -- and I was sitting just behind him, I could hear it -- "This man is dangerous, so don't do anything directly. Don't even touch his body because the whole world is watching,

and once he is out he is going to expose everything that happens in these jails. So be polite and be intelligent in behaving with him; don't treat him as a criminal."

That message was continually given each time I was changed from one jail to another jail. They did not touch my body; they did not do anything directly. They tried indirectly to do things, in which they failed.

For example, I reached one jail nearabout eleven in the night, and the U.S. marshal wanted me not to write my name on the form -- he told me that I should write the name "David Washington."

I asked, "Under what law or constitution can you prevent me from writing my name and force me to write some name which is not mine? I will not write it.

"And you are supposed to be a law enforcement agency. On your coat there is written Department of Justice -- but what kind of justice is this? In the middle of the night, I am tired... the whole day's journey, and you want me to write somebody else's name? You will have to give me an explanation."

He said, "I don't know any explanation. Don't be angry with me -- I am just following directions from high above."

I said, "Then tell those people, whoever is giving you directions, that I am not going to write `David Washington.' If *you* want to write, you can fill in the form with `David Washington' and everything, and I will sign."

He said, "That seems to be a perfect compromise... because I also want to go to sleep. Unless you sign this form you cannot enter the cell and go to sleep." So he filled in the form in his own handwriting, and I signed with my own signature. He looked at my signature and asked, "What does it mean?"

I said, "It must mean `David Washington' -- isn't that my name?"

He said, "I cannot understand what you have written."

I said, "I write in my own language: this is `David Washington.' " And I told him, "Tomorrow morning you will see on television your handwriting, my signature, and the idea behind it... in all the news media. Why do you want to hide my name? So you can even kill me, and there will be no trace -- because I never entered the jail. David Washington you can release tomorrow; just the form has to be signed. But remember, you will not be able to copy my signature."

He asked, "But what makes you certain that the news media will know about it?"

I said, "You will see in the morning."

In the police car with me was a woman. She seemed to be a jailbird, very experienced. She told me that she was going to be released from the jail.

I said, "Then do one favor for me. Just listen carefully to whatsoever transpires between me and the U.S. marshal. All the press is surrounding the jail. When you go outside collect all of them and give them the information." And she did perfectly well.

The next morning the marshal came, hitting his head. He said, "What have you done? It is all in the papers, it is on the television! Now get ready; we have to move you from this jail. We cannot keep you here."

I said, "I love being here. There is no need to change. What is the point of changing? As long as you want, David Washington is willing to live here."

He said, "Don't make a joke of me. I am already condemned for forcing you to sign under a false name. But I am wondering, how did you manage to reach the media?"

I said, "You had completely forgotten that we were two prisoners and the other prisoner was sitting in the corner listening to the whole conversation. She repeated everything word for word."

They failed. They immediately changed the jail so they could say that I had never been there, that all these reports were false. I said, "You cannot do that. That form is there. My signature is there, and my signature is world famous -- and it is not easy to copy it. Even I cannot copy it! Each time it changes."

In the second jail what they did was they put me in a cell with an inmate who was suffering from a fatal disease -- a contagious disease -- and who was almost dying. For six months the doctor had said that nobody should be put in that cell, that he should live alone because his disease was very contagious. They put me in that cell -- and the doctor was present, the superintendent was present, the U.S. marshal was present.

But you see... the man could not speak well in English -- he was from Cuba -- but somehow he managed to write and tell me, "I am suffering, Osho, and I am almost on the verge of death with a fatal disease. For six months they have not put anybody in this cell. They have put you here knowingly. This is an indirect way to kill you."

I immediately called the doctor and the superintendent and the U.S. marshal, and I said, "Just read this."

I asked the doctor, "What kind of doctor are you? Are you here in the jail to take care of the prisoners or

to kill them? For six months this cell has not been allotted to anybody else because of his disease; then why has it been allotted to me? I know you have been informed constantly, `Do indirect harassment,' but you cannot even do indirect harassment. You don't even have the minds for that! You look almost like idiots. You can't see that this man here has a more human heart and more understanding than you all."

They immediately changed, and they said, "Please give us that piece of paper."

I said, "This will go to the news media, not to you."

It seems criminals are governing, criminals are holding innocent people. I was surprised to know that in all the jails, in all those five jails -- and there were five hundred to six hundred inmates in each -- all were black people, not a single white man.

I asked the jailer, "Does it mean that no white man commits a crime in America? Then why is there no white man in any of the jails that I have visited? And I have enquired of these black people. They say they have not committed any sin, any crime. They have just been picked up and forced into jail, and they are waiting for trial. Somebody has been waiting for nine months and every day they say, `Tomorrow your chance will come.' But they are not presented in the court because the court will release them. They have not done anything. This is simply a torture against the blacks" -- these were all young people whom they suspected of being revolutionaries.

So don't be worried; no government can do anything to me. If they do anything to me, it will be suicidal for them. Then my work of exposing the politicians will have been done.

They are really afraid of a single individual who has no power, but who has insight. They are all blind, and those blind people cannot do any harm to me. They are so afraid that they are creating lies against me, propagating absolutely absurd ideas about me. But this won't help, because I am going to take every nation which has been behaving in this way to court, and they will have to prove everything.

Just last night I came to know that Germany has been sending messages to all governments -- they have been sent here too -- that I propagate prostitution. It is just the opposite: I am against prostitution. And I have been saying again and again that your marriages are no longer marriages, they are prostitution, long-term prostitution. It does not matter whether you use a woman's body for one night or for your whole life; without love, just using the body of the woman for money, or for all the comforts that you give to her, is prostitution. And they are saying that I propagate prostitution, that I propagate child sexual abuse! That I heard for the first time... and in fact we don't have any child here.

I am going to court against the German government. They have to prove what child sexual abuse I have been propagating or have been participating in or am responsible for. I will not leave these people alone. They are powerful -- I have no power -- but they are full of lies and crimes, and I will expose them in their courts. They are creating lies about me which they cannot prove.

How can the British parliament prove that my staying in the airport lounge overnight was dangerous to England? However you stretch your imagination you cannot prove it. They have checked me: I was not carrying any bombs or any arms or any drugs. How, sleeping in the lounge, could I have been dangerous to England? They will have to prove it. Just once I get settled anywhere... then I will go against each of these nations one by one.

In Italy sixty-five world-famous, eminent people -- poets, novelists, dancers, film directors, actors, scientists, Nobel prize winners have all signed a petition against the government saying that it is ugly that I should be prevented from entering into Italy just because the pope is against me.

I have informed my people, "You just go to the pope for his signature also. If he says `no' that means he is against freedom, and that will be enough for us. If he says `yes' he will be in a dilemma."

In Holland they are collecting protests. In every country it is going to happen, and finally it is going to be before the U.N. You cannot harass a single individual -- without any reason, without any crime -- all over the world. Such a conspiracy has to be brought to the notice of the people: "These are your leaders."

But you need not be worried -- nothing is going to happen to me. I will complete my work. This is my promise.

Chapter #43
Chapter title: Unnecessarily barking at each other

25 May 1986 pm in Punta Del Este, Uruguay

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BELOVED OSHO,
I LOVED HEARING ABOUT YOUR MEETINGS WITH THE OLD ENLIGHTENED SAND SCULPTOR FROM BOMBAY. DID YOU COME ACROSS OTHER ENLIGHTENED INDIVIDUALS IN YOUR TRAVELS?

I have come across a few very remarkable individuals but they were not enlightened: they were just on the verge. You can say "almost enlightened." But even from that point one can fall back.

They were remarkable in many ways. A few of them were musicians. It is strange that a majority of the people whom I met and can describe as remarkable were musicians. It cannot be accidental. Music has some similarity with meditation.

While playing any instrument there are two possibilities. One can be lost completely -- only the music remains -- then the person will be a great musician, unique but not enlightened. The other possibility is -- which is a little difficult as far as music is concerned and perhaps was the reason they were lingering just on the borderline -- the other possibility is to be total in music and yet remain aware.

In any other activity you can be total and aware. In music, dance, it is different. When you are total in it the experience is so beautiful, so exhilarating, you forget completely to be aware. The experience is so valuable that you would like it to remain forever, enveloping you. But the need for enlightenment is that even in this tremendously beautiful experience you can stand aloof.

It is easy when you are suffering to stand aloof, to be aware. It is easy when you are miserable to be aware, because who wants to be miserable? Who wants to be in suffering? The experience of suffering, anguish, misery, itself helps you to get out of it. But the experience of music, the experience of dance, the experience of a great painter, sculptor -- any creative activity that absorbs you and needs you to be total in it, does not leave even a small part out of it, is the most difficult.

Those people were remarkable. They had tremendous beauty -- of individuality, freedom, creativity -- but something was missing. They also felt that something was missing, but they could not figure out what it was that was missing.

The experience is so fulfilling that it is impossible to conceive what is missing. One of the musicians asked me, "Can you help me to figure out what can be the missing thing? -- because I don't see that *anything* is missing: I am totally in it."

And he was surprised when I said to him, "That's what the problem is: you have to do a very contradictory act simultaneously -- be total in your music and yet a watcher too."

He said, "It is difficult."

"I know it is difficult," I said, "but there is no other way. It is not impossible. Just because your experience is so juicy, you don't want to get away from it. Your whole being is drowned in it and you don't want to get out of it. But you don't know that if you can get out of it, you are not going to be a loser. Far more blissfulness, far greater benediction, is waiting for you.

"You just give it a try. You have nothing to lose. If you feel that you are losing something, come back to your old involvement with the music and live your life joyfully. There is no hurry, either. You have come very close; some day in some life you may take the step."

He asked, "How in this life, or in another life, can I take the step? I cannot conceive the possibility."

I said, "You do not understand one thing: howsoever beautiful is the experience, howsoever wonderful,

you will get bored with it one day. Maybe it takes a few lives for you to get bored, but because it is the same experience, sooner or later boredom is going to come in, and that will be the time that you will become aware. But that is for the unintelligent man -- to wait for boredom. The intelligent man can do it now."

And he managed... He was the teacher of Ravi Shankar and also Ravi Shankar's father-in-law. He was an old man; he lived beyond one hundred and ten. But the day he managed it, he died. He died with his sitar in his hands. But you could see on his face the marks, the footprints: the Buddha had just walked on the wet sand. At the age of one hundred and ten he was looking so silent, so peaceful, so young.

He was a remarkable man in many other ways too. I was afraid that this was going to happen: if he tries, he is so old, so fragile, that he may not be able to keep his body and his soul together. The sudden lightning experience will become the death of the body, the separation from the body. And that's what happened.

I have seen many musicians but none was of his quality. He could use anything as an instrument -- just iron rods and he would start playing with those rods. And you would be amazed that he could create such beauty out of those iron rods which can only create noise and nothing else.

He was a Mohammedan. Because of him I was acquainted with his daughter, who is married to Ravi Shankar. Ravi Shankar has betrayed her. He has not proved a real man of heart and grace. Just to be the topmost disciple he married the daughter of the master, because that made him the most famous disciple. But once he came to the West he has not bothered about his wife. She is living in poverty.

She herself is a great musician, but Mohammedan women are prohibited by their religion from any public performance -- unless they declare themselves as prostitutes. And because she cannot do that, she cannot perform publicly. But I have heard her playing and I have heard Ravi Shankar's records: Ravi Shankar is far behind her. He has become world famous because he is playing sitar in the West where nobody understands it and nobody understands its nuances. He rarely comes to India because in India there are many who are far superior to him. His own wife is far superior.

This old man could not live as an enlightened man, but he could die as an enlightened man. The other musicians I have known have not dared to be aware while they are completely absorbed in music. I can understand their problem: it is really so absorbing that they forget that they have to keep watchfulness.

Secondly, when they became aware that one man has tried my method and has died, a great fear arose in their minds because they cannot understand that death coming through enlightenment is not a death: it is a door to the divine. But to everybody looking from the outside it is a death.

I have known a few dancers who have the same problem. Ravi Shankar's brother, Udai Shankar, was perhaps the greatest dancer of this century, but the same problem... he would get completely lost. There was nobody to be aware. He died an ordinary death.

I had told him, "Your choice is either an ordinary death or an enlightened death. Now your days are over. You are getting older: it is time, you can risk. Death is going to come anyway; now there is no need to be afraid." But he remained afraid and died, very close to enlightenment.

To me, the so-called religious people are not very close to enlightenment; on the contrary they are far away. The artists are far closer than anybody else. But even though they are closer, most of them are going to miss. It is a strange fate that being miserable, in suffering, in anguish, is far better as far as enlightenment is concerned. Perhaps this is an existential device -- that so many people are in suffering.

You may have remembered a nightmare in which the suffering goes on becoming more and more and more. But there comes a climax -- just the suffering is so much that you wake up. Nobody goes through the *whole* nightmare. If you go through the whole nightmare, it was a very soft kind; it was not really a nightmare, it was just a dream.

A real nightmare... that you are falling from the mountain and you see the abysmal depth and you know there is no way now: soon you will be scattered in pieces... Just before you hit the ground you will wake up. It is too much: the sleep cannot continue. The same is true about suffering in life.

You suffer, but your suffering is also bourgeois, middle class. That too is not very sharp, just so-so, lukewarm. A lukewarm suffering is not of much help because you can tolerate it your whole life. In fact you may become so accustomed that you cannot live without it; you need it. It defines you. Without it you start feeling you are losing your identity.

When suffering is acute, not just a tantrum, not just an act that you are putting on, not just a habit but a real suffering, a despair; when you see that life has no meaning, that each breath seems to be simply unnecessary... Why do you go on living, for what? -- nothing is going to happen, and there is no exit either. When the pain of it becomes so intense that it goes beyond the limit of human toleration, suddenly you may come out of a nightmare. Then this so-called waking state will prove to be only a different kind of sleep,

with open eyes.

You can be awakened. In existence there is nothing which is not ready to help you; just you have to be available to take the help.

People talk about misery -- I have listened to many people about their misery -- but the way they talk about their misery it seems they are feeling very happy. Their misery is something like a piece of art. They exaggerate it; they go on making it bigger and bigger -- and they enjoy it.

I have heard about a woman who was confessing to the Catholic priest, "I have been raped and I am dying with shame. You cannot understand how miserable I am."

"But," the priest said, "this is strange! For three weeks you have been coming every Sunday -- how do you manage to be raped every week?"

She said, "Who told you that I am raped every week? It is just the first rape."

The priest said, "Then for that you have already confessed. Why do you bother me -- every Sunday the same rape, the same misery, the same suffering?"

The woman said, "To tell you the truth, I enjoy it. And I cannot tell it to anybody else, so I have to wait for Sunday to confess. But it was really a great experience!"

People are talking about misery, and you must think that they want to get rid of that misery -- you are wrong. Never try to belittle their misery: they will be very angry and they will never forgive you. They are rejoicing that they have the greatest misery in the world -- and you are trying to belittle it or ignore it!

The human mind is a very strange creature. Rather than trying to understand your misery, you start glorifying it. You start feeling a kind of martyrdom -- and martyrdom is a disease, a sickness of the soul.

But the whole tradition of humanity has praised the martyrs as great human beings. They were simply masochists who wanted an opportunity to be tortured! Nobody says so because that means your whole history has to be written again: it is not about the sincere and the real people, it is about the sick psychopaths.

So if you start enjoying your misery, then there is trouble. It is again the same thing: somebody is enjoying his music, you are enjoying your misery. It has become your music. The moment you enjoy something it becomes difficult for you to watch it. Anything that you have no relationship with can be used as an object of watchfulness -- that will be easier.

Once your watchfulness becomes grounded... For example, watch a tree, watch the ocean, watch things with which you don't have any emotional attachment. Watch the people walking on the street, cars moving. Just watch. Just a training in watchfulness: watch things with which you don't have any emotional attachment, investment.

So first get grounded in your watchfulness and then try it on small things. Eating, be watchful. Taking a shower, be watchful. Small things which don't mean anything... putting your dress on, be watchful. It is simply to consolidate more and more your watchfulness, so that when you watch something with which you are emotionally concerned your watchfulness is strong enough to cut through all emotional investment.

And if your watchfulness becomes really strong, then it may be music, it may be dance, it may be love -- it makes no difference: it simply cuts like a sharp sword between you and the object, whatever it is.

Religious people are, perhaps, the farthest from watchfulness because they are trying prayer, they are trying devotion to God, they are trying to believe in God. They will be afraid of watching because watching will mean that God will simply disappear -- because it was only a belief, not a fact. The prayer will disappear because it was devoted to, addressed to a God who does not exist. The devotion will disappear because there is no one high above in the sky to be devoted to.

Religious people are the most afraid of watchfulness. That's my experience. They do not want to meditate, they do not want to be alert, they do not want to be aware, because their whole religion will be at stake. And if they call me dangerous, they are right, because I am telling them something that will destroy their whole edifice, the whole system according to which they were living, believing, hoping. They will be left in a desert.

It is very difficult to convince those people that right now you are in a desert of false beliefs, that watchfulness will bring you out of the desert into the garden of existence with all its greenery, with all its flowers.

I have found it most difficult to teach a saint -- whether Hindu, Mohammedan, Jaina, Christian -- meditation. That simply makes his whole being tremble, because he has lived according to a certain belief system for fifty or sixty years, and it has paid well: people respect him, worship him.

It happened in Hyderabad that one Jaina monk who was very much respected in South India became

interested in me. Listening to me, reading my books, he finally gathered courage and dropped the monkhood.

I told him, "You are taking a very risky step. Don't blame me for it later on because there is no need to drop it; you can keep this show. What I am saying is, remain alert. I don't even say to an actor to stop acting, so what is the problem? You *act* the saint; let this whole life be a drama. Remain alert. So my teaching is to be alert -- I am not telling you to drop all this nonsense."

"But," he said, "it seems insincere. I did believe in it; then it was one thing. Now it will be sheer hypocrisy. And I cannot speak with the same authority. You have taken away my authority. I know it is all bogus; I cannot play-act."

I said, "Then remember there will be risk."

He said, "I understand." He dropped the monkhood.

I was staying with a friend and he came there. My friend was a Jaina -- he could not believe his eyes! He asked, "What happened to your special dress of the monk?"

He said, "I have dropped it."

My friend said, "Then you cannot enter my house." My friend was one of the monk's very devoted disciples -- that's why he had come there. I was staying there, that was one reason, and second, my friend had been very devoted to the monk. But he simply would not allow him to enter the house: "Just get lost! I don't want to get involved."

On that very same day I was going to speak in a Jaina conference and that ex-Jaina monk went with me to the conference. Jaina monks always sit on a high platform, so just out of old habit he followed me on to the platform from where I was to speak. He sat just behind me, afraid, because there were at least five thousand Jainas, utterly angry -- you could see it. These are "nonviolent" people, and that man had done nothing much -- simply changed his dress.

There was great turmoil. Somebody stood up and said, "That fellow should be dragged down from the stage. He cannot sit on the stage."

I said, "What is the problem? I am not a Jaina monk, and I can sit on the stage. Then what is the problem? He is no more a Jaina monk."

They said, "Your situation is different. You have never been a Jaina monk. But he has insulted our whole tradition." And they were already coming on the stage to pull the man down.

Seeing the situation I told the fellow, "You'd better get down yourself; otherwise they will pull you down and that will look more ugly."

But you see the human mind! He would not move. He could not sit with the ordinary people; he had never sat with them.

I said, "You used to be their saint, but now you are no more their saint."

I had to stand in between the crowd and the man, and I said, "Just out of old habit he has come up on the platform. If you want to listen to me you will have to tolerate him on the platform; if you don't want to listen to me I will leave -- only then will he leave behind me. You can decide."

They wanted to listen to me so they had to tolerate it, but they were making gestures to the man that "we will show you, once the speech is finished." And that's what happened: as I concluded and stepped down, the whole crowd got hold of the poor man and they started beating him.

I tried hard. I said, "You are nonviolent and you are beating someone! Yesterday you were touching his feet. He is the same man; nothing has changed."

It was so difficult -- they would have killed him -- to drag him out of it and force him into the car. And people were still trying to get him out of the car from the other side.

When I reached home I told him, "It was absolutely stupid of you. You don't understand: the religious mind is the most hypocritical mind. It says one thing, it does just the opposite. And now you have seen your worshippers. You would never have understood them. They were touching your feet; now they are ready to kill you. You should leave this place, you should move to some other place. Here they won't let you live peacefully. You move to the mountains, find a silent place and meditate."

What he said was very surprising. He said, "I can do everything -- fasting, yoga *asanas*... I can chant mantras for hours on end. I can recite the scriptures because I have memorized them -- but *meditation*? That I have never done. And what you are describing -- that I have to be aware -- is so new to me that I don't think, without you, I will ever be able to get into the experience."

I said, "So you have become my responsibility!" I had to take him with me... for three months he was with me. And it was the most difficult thing for that person to learn meditation -- for the simple reason that

he had dropped the clothes but he could not drop the beliefs, he could not drop his mythology, he could not drop his religion. That is not so easy. To change the clothes is very easy.

The artists are the closest to enlightenment -- the aesthetic experience is just on the border -- and the so-called religious people are the farthest away from enlightenment. I have never heard of any religious person becoming enlightened. It looks strange because it should not be so: religious people should be more close to enlightenment. But they are full of so much rubbish -- and they think it is a treasure. They cannot watch it disappear.

And watchfulness is the magic: it makes everything from your mind disappear and leaves you in utter silence, stillness. From that stillness arises the feel of your being and the being of the whole universe.

BELOVED OSHO,
THERE IS A SAYING, "THE HANDS ARE THE EXTENSION OF THE HEART." IS THAT WHY YOU CANNOT TALK WITHOUT YOUR HANDS? -- A MEETING OF THE VERBAL WITH THE HEART, ADDING ANOTHER DIMENSION?

It is true. The people who speak just from the mind will not have any gestures because the hand is not needed. The mind feels that words are complete, that words carry the meaning and there is no other addition needed.

But if you speak from the heart then there is a problem. The heart continuously feels that what you are saying is not enough: something has to be added to it to make it complete and entire. And hands are immensely powerful as expressions. They complement the feelings of the heart.

I certainly cannot speak if you tie my hands to the chair and I cannot move them. I will not be able to speak.

It became very clear for the first time in America... because my hands had never been tied. Only in America they handcuffed me and I suddenly felt that it is not just that my hands are cuffed, my heart is also imprisoned. And when there was a press conference...

The superintendent of the jail had fallen in love with me from the very first moment. I told him, "I will not be able to speak or answer if my hands remain cuffed. For the press conference at least you take your handcuffs away."

I would have liked the whole world to see my hands in handcuffs: that this is democracy -- that without any arrest warrant, without any cause showing why, without allowing the person to contact his attorneys, you can handcuff a person, you can put chains on his feet... and you are not even satisfied with that. They had put a chain around my waist -- even that was not enough. They had put another chain to keep my hands tied to the chain that was around my waist so I could not even wave my hands to people.

He could understand. He said, "It is not legal, but for you I am ready to do anything. In the first place this is the first press conference which is being held inside the jail. It has never happened before. So now anything else is possible! I will take off the handcuffs."

Until that moment I felt that it was impossible to speak. The heart needs some support. Words are not enough for it; they are incomplete, inadequate, and they don't carry the right meaning.

But to understand the gestures of the hands you also need a certain group of people who are listening from the heart; otherwise those gestures are futile: the mind cannot make any sense out of them. It is from heart to heart that hands are allowing something to transpire which cannot be said but can be understood.

BELOVED OSHO,
THERE'S AN OLD REVOLUTIONARY SAYING WHICH IS: "IF THEY'RE NOT TRYING TO CLOSE YOU DOWN, THEN YOU'RE NOT BEING EFFECTIVE." BELOVED OSHO, HOW MUCH MORE EFFECTIVE CAN YOU GET?

Just wait and see! They cannot defeat me.

BELOVED OSHO,

WHERE IS THE DEFINITION BETWEEN MY INNER WORLD AND THE OUTER WORLD? WHEN EACH EVENT OUTSIDE IS SEEN THROUGH MY EYES, MY PERCEPTION, IT SEEMS TO BECOME MY WORLD, SO IS THEREFORE INNER. AND ON THE OTHER SIDE, IF THE WITNESS IS MY INNER REALITY, AND YET THE WITNESS IS UNIVERSAL, THEN I SEEM TO HAVE FLIPPED INSIDE OUT ONCE AGAIN.

Chetana, you are getting crazy! The outside world, even though perceived by you, does not become your inner world. It is just like in a mirror: things are reflected. Do you think they are now inside the mirror? They are still outside. The mirror is simply reflecting them.

Your perceptions about the outside world are just like the mirror, but nothing becomes inner. Your awareness is your inner reality. Your inner reality is not like an island, your inner reality is a whole continent.

So from outside we are separate from each other; from the inside we are one. That's why awareness is universal. That does not mean that it becomes outside you. It simply means that only awareness is, only consciousness is: there is no longer any distinction of inner and outer.

The distinction between inner and outer is created because there is a mind which is dividing things, making things outside and inside. In awareness mind disappears, and with it all distinction of inner and outer are gone. There is a single oneness.

For thousands of years in India people have been working on the same problem and they don't even say, "Oneness remains," because of a logical difficulty -- if there is one, that means there must be two, there must be three. One cannot exist without the whole spectrum of numbers. What meaning will "one" have? If there is no two, three, four, five, six, seven, eight, nine, ten, then what meaning will "one" have? It will not have any meaning.

So in India they don't say, "Only oneness remains," they say, "What remains is nondual" -- just a roundabout way not to get caught in any logical difficulty. What remains is a nondual phenomenon. It is not two. They won't say it is one; they will say it is no longer divided. And I think they have a certain insight into it.

When you say "nondual" the other numbers are not implied. But when you say "one" the other numbers are implied. But you need not go crazy; just be aware and don't bother what is in and what is out. Your awareness will make you clear that it is a nondual existence: nothing is in, nothing is out.

In Jaipur in India there is a palace made by a mystic king. He was really a great architect; he planned Jaipur. His name was Jai Singh; hence the name of the city. Jaipur is the only planned city in India -- and planned so beautifully! His idea was to defeat Paris, and he would have succeeded but he died. The city remained incomplete, but even the incomplete city gives the sense that he was on the right lines to defeat Paris.

It was one color, the red color of the sannyasin -- a whole city of red stones. All the houses, all the shops, made exactly the same, to give you the feeling that all is one: neither is there any possibility of two. And the roads are so beautiful. Just in the middle of the roads are very shadowy trees -- the roads are wide enough -- and on both sides the pavement is covered so that in the rainy season you need not walk with an umbrella... or in the hot sun with an umbrella. You do not need an umbrella in Jaipur. And everything is exactly the same, made of the same red stone.

This man was trying to make a city which has no differences of any kind. Only one tree was used on all the roadways, miles long. Only one color, only one stone was used, and the same design -- a beautiful design.

He made a temple with red stones outside, and inside it is made of small mirrors... millions of mirrors inside. So when you go inside you see yourself reflected in millions of mirrors. You are one, but your reflections are millions.

It is said that once a dog entered and killed himself in the night. Nobody was there: the guard had left the temple, locked it, and the dog remained inside. He would bark at the dogs -- millions of dogs. And he jumped from this side to that side and hit himself against the walls. And all those dogs were barking... You can see what would have happened to the poor dog: the whole night he barked and he fought, and he killed himself by hitting himself against the walls.

In the morning when the door was opened the dog was found dead and his blood was all over the place -- on the walls -- and the neighbors said, "The whole night we were puzzled about what was the matter. This dog continued barking."

That dog must have been an intellectual. Naturally he thought, "So many dogs, my God! I am alone and

it is nighttime and the doors are closed, and surrounded by all these dogs... they are going to kill me!" And he killed himself; there was no other dog at all.

This is one of the basic and essential understandings of mysticism: the people we are seeing all around are only our reflections. We are unnecessarily barking at each other, unnecessarily fighting with each other, unnecessarily afraid of each other. There is so much fear that we are gathering nuclear weapons against each other -- and it is just one dog, and all others are just reflections.

The way the dog died, there is every possibility that man will die the same way. And against whom? -- against his own reflections.

So Chetana, don't be intellectual. Don't think about these problems; otherwise you will get more and more puzzled. Rather become aware and you will see the problems disappearing.

I am not here to solve your problems but to dissolve your problems -- and the difference is great. To solve your problems means to give you an answer that intellectually satisfies you; and to dissolve your problem is to give you a method that makes you yourself aware that there is no problem at all: problems are all our own creations and there is no need for any answer.

The enlightened consciousness has no answer.

Its beauty is that it has no questions.

All its questions have been dissolved, have disappeared. People think otherwise: they think that the enlightened man must have the answer for everything. The reality is he has no answer at all. He has no questions. Without questions how can he have any answer?

Gertrude Stein, a great poet, was dying surrounded by her friends when suddenly she opened her eyes and asked, "What is the answer?"

And somebody said, "But we don't know the question, so how can we know the answer?"

She opened her eyes a last time and she said, "Okay, so what is the question?" and she died. A strange last statement.

It is very beautiful to find out the last statements of poets, painters, dancers, singers. They have something tremendously meaningful in them.

First she asked, "What is the answer?"... as if the question cannot be different for different human beings. The question must be the same; there is no need to articulate it. And she was in a hurry, so rather than going through the proper channel -- asking the question and then listening to the answer -- she simply asked, "What is the answer?"

But people don't understand that every human being is in the same position: the same question is everybody's question. So some stupid person asked, "But how can we answer if we don't know the question?"

It looks logical, it is not: it is simply stupid -- and to a dying person... But the poor woman opened her eyes once more. She said, "Okay, what is the question?" And then there was silence.

Nobody knows the question.

Nobody knows the answer.

In fact there is no question and there is no answer; there is only a way of living in confusion, in the mind. Then there are millions of questions and millions of answers, and each answer brings hundreds more questions in, and there is no end to it.

But there is another way of life: living in consciousness -- and there is no answer and no question.

If I was present as Gertrude Stein was dying I would have said to her, "This is not the moment to bother about questions and answers. Remember that there is no question and there is no answer: existence is absolutely silent about questions and answers. It is not a philosophy class. Die without any question and without any answer; simply die silently, consciously, peacefully."

Chapter title: I am talking to transform your heart

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BELOVED OSHO,
I AM REMEMBERING THE STORY YOU TOLD THE OTHER DAY ABOUT THE ARCHER. CAN YOU TELL US MORE ABOUT HOW TO HAVE THIS ATTITUDE WHEN SPREADING YOUR WORDS IN A WORLD OF NEGATIVITY AND OPPOSITION TOWARDS YOU? IS THERE A FIGHTLESS FIGHT?

There *is* a fightless fight, an actionless action, an effortless effort. That's the very soul of religiousness. Logically it looks absurd to say "effortless effort," but existentially it is possible, and is one of the most beautiful experiences.

Whenever you are spontaneous it means you are not acting according to a preplanned idea. In fact you were not ready, prepared, to do anything; the action has come as a response, on its own accord.

You will have to understand these few words. First is the distinction between reaction and response. Reaction is dominated by the other person. He insults you: you get angry, and then you act out of anger. This is reaction. You are not an independent person; anybody can pull you this way or that way. You are easily affected; you can be blackmailed emotionally.

Reaction is an emotional blackmail.

You were not angry. The man insulted you, and his insult created anger; now out of anger comes your action.

Response is out of freedom.

It is not dependent on the other person.

The other person may insult you, but you don't become angry; on the contrary you meditate on the fact -- why is he insulting you? Perhaps he is right. Then you have to be grateful to him, not get angry. Perhaps he is wrong. If he is wrong, then for his wrong why should you burn your heart with anger?

And only two are the possibilities: either he is right or he is wrong. In either case anger is irrelevant. If he is right... and that is possible to see only if there is no anger in you -- anger clouds the eyes, the vision, the clarity. If you see he is right, you will bow down to him and be grateful to him, because he was favoring you by telling a truth about you which nobody has told you. Perhaps he was saying that you are a coward... you take his statement and enquire within yourself and you find the coward.

In this so-called polite society, people don't talk straightforwardly. They don't say things which they see, they only say things which will make good conversation.

The English people are very alert: they only talk about the weather, never about religion, politics -- those are loaded with emotions. About the weather, who cares? It is nobody's belief, it is nobody's religion, and anyway it is reality, available to you both. It makes a good subject for conversation... no question of argument.

But my people have to understand that we are not a polite society, that our devotion is towards sincerity, authenticity, that we want to say what is truthful.

So when somebody says anything to you ponder over it. Tell the person, "Please just wait for ten minutes. Let me think about it -- perhaps you are right." If he is right, be grateful. If he is wrong, then feel sorry for him and tell him, "You have got some wrong idea. You are master of your own ideas -- you can have this idea -- but from my side, just a humble suggestion that the idea is not right. I would love it if you would give it a little more consideration."

Response is very silent, very peaceful. It is not dependent on the other person; it is your own understanding, acting spontaneously in the moment. Hence there is a possibility of fightless fight.

My whole life I have been doing that. I have been fighting on many fronts, alone -- but with no anger, no violence, no personal involvement. It is not that I am fighting for something for myself. I don't need anything; whatever has to happen to my life has already happened.

I am free of any ambition, because you cannot be ambitious after enlightenment... because there is nowhere to go, you have reached the highest star.

But I have been fighting continuously, fighting to help the same people with whom I have been fighting. This fight is out of love and compassion. I am not angry at the society -- I am not angry at anyone. I am not making somebody responsible for the whole misery of the world.

I am simply trying to make the causes clear to people: "You go on clinging to the causes, and you don't want the effects. You go on sowing seeds of a certain flower, but you don't like the flower so you destroy it -- but you don't stop sowing the seeds. This becomes your confusion, your conflict, your misery."

The fight that you have to learn is not out of hate, it is out of love. It is not out of any revenge, it is out of understanding. It is not for your own gain, it is for the gain of those with whom you are fighting. Then it becomes a fightless fight. Then whether you succeed or fail does not matter; what matters is that you did your best. That brings contentment to you -- that whatever you could do you have done, and you have never been holding anything back. You have thrown yourself totally into the fire.

But you were not against anybody in particular. You were against a particular series of causes, which are impersonal. But millions of people are suffering because of those causes. They go on clinging, thinking they are their heritage.

Your work of spreading my words is not to take a sword in your hand, and at the point of the sword convince people what is right.

That is what Mohammedans have been doing. For fourteen centuries they have converted so many people just at the point of the sword. And obviously, anybody, if the choice is between death and the change of a formal religion... Nobody is really a Hindu and nobody is going to be really a Mohammedan -- just the label is the question. Just for the label are you going to lose your life? Any man of understanding will say, "Change the label." Millions of people became Mohammedans, not because they were convinced but because they wanted to live. And they continued to live the same way as they were living before. Mohammedanism or Hinduism are just in the air; they don't become realities.

Just now pope the Polack was in India. The Indian Christians, who are all basically Hindus, have been converted by another strategy, because now carrying a sword does not seem right and will not be supported by the majority of the world; it will look crude, primitive, ugly. Christianity has changed. It goes to hungry people, starving people, with bread in one hand and with the HOLY BIBLE in the other. You cannot have only the bread: it offers you both -- physical food and spiritual nourishment. If you want the bread you have to accept the HOLY BIBLE.

And a dying person is not concerned at all whether God created the world, six thousand years ago, in six days or not; whether God is a trinity or not. A man dying through starvation needs the bread, but the bread comes with the BIBLE -- on the margin he accepts the BIBLE too. So these Indian Christians are all purchased, exploited because of their hunger and poverty.

They become Christian but they continue to live the same way, they continue to do the same things. So when the pope was there, the Indian Christians said that they want to burn incense in the church, just as it is burned in Hindu temples. And they want to have a bell hanging in front of the church, just as it is hanging before every Hindu temple. First you have to make the god aware that you are coming in. He may be asleep, just having a nap, so you ring the bell to wake up the poor old man. A bell is absolutely necessary. And incense... without incense a place does not look holy to a Hindu. The beautiful perfume of the incense makes the place different from ordinary houses. The church looks like an ordinary house.

And the pope has agreed that the bell can be hung: "There is no harm in it. And the incense can be burned inside; there is no harm in it."

Soon they will be saying that Jesus Christ on the cross does not look like the only begotten son of God. Krishna fits more, with a flute on his lips. Jesus symbolizes death. Krishna symbolizes rejoicing, dancing, life; the way he stands in a dancing pose, the way he is dressed, is exotic and beautiful. Jesus looks too sad, and naturally, if you smile or laugh on the cross, it will look contradictory: is the cross real or are you playing a drama? When a man is dying and his hands and feet are stuck with big, steel nails into the wood, you cannot expect him not to be sad.

But what I am trying to explain to you is that these Hindus are still Hindus; just the label is Christian. They still sing the same devotional songs; only in place of "Krishna" they have changed the name to

"Christ" -- which is not much of a change, because the people who understand linguistics say that "Christ" is a form of the word "Krishna."

In Bengali, in India, there are many people who are named Christo. It is a form of "Krishna."

If even in India a language can make "Krishna" change into "Christo," then what is the problem? The word moving far away to Judea may have become "Christ."

So to change "Krishna" to "Christ" is no change at all, and the person's life remains the same. He still believes the cow is the mother -- although he is Christian and Christianity has no such belief. But the religion has been poured over him, it has not arisen from his spontaneity.

I would not like you in any way to force somebody to accept my message, because that will be destroying the message, the very message. The very message is that nobody should be forced to believe *anything*. All that you can do is explain lovingly; and before explaining lovingly, you have to live what I am saying so that the explanation is not only in words but in your life too.

So rather than you going to people to explain, people have to come to ask you, "What has happened to you? Why are your eyes so silent, why is your face so radiant? Why does being with you feel so good? -- as if one has been by the side of a cool lake. Why does it feel like a soft cool breeze has passed?" Let people ask you.

You have to *live* it.

It is through your life, your actions, your spontaneity, your love and your blissfulness, that you can reach to people's hearts. And let the question come from them. Don't go on pouring your answer on them. When the question is nonexistent, all answers are useless.

If you can make your life so radiant, so musical, so harmonious, people are bound to ask, "What are you doing? What has happened to you? Why do your eyes have a certain magic?" Then you can explain what you have been doing, what has happened to you. And you can say, as an aside, "It can happen to you too, because you have the same potential as every other human being."

This will be a fightless fight.

BELOVED OSHO,
AN ARTICLE IN AN AMERICAN WOMAN'S MAGAZINE SAYS THAT AS MANY AS FIFTY MILLION AMERICANS SUFFER FROM SO-CALLED INSOMNIA. ACCORDING TO THIS ARTICLE, INSOMNIA, AFTER THE COMMON COLD AND HEADACHE, RANKS NUMBER THREE FOR VISITS TO THE DOCTOR. WOULD YOU PLEASE COMMENT?

Insomnia is not a disease. Insomnia is a certain way of life.

Man is made by nature to work hard for at least eight hours. Unless he works hard for eight hours he does not earn the right to have a deep sleep. And as a society grows richer, people are not working hard. There is no need; others can work for them. The whole day they are doing small things which they enjoy doing, but it is not hard work like that of a stonecutter or a woodcutter. The body is made so that after eight hours of hard work it naturally needs to fall into sleep to rejuvenate its energy. But it seems difficult... you have earned enough money and still you are chopping wood for eight hours? Then for what have you earned all that money? It seems stupid. You could have chopped wood even without becoming a millionaire.

So if fifty million people in America are suffering from insomnia, that simply means these are the people who are not earning the right to sleep. They are not working to create the situation in which sleep happens. You cannot find fifty million people in a poor country... you cannot find *five* people.

It has been known for centuries that beggars sleep better than emperors. Laborers, manual laborers sleep better than intellectuals. The poor sleep better than the rich, because they have to work hard to earn their bread and butter, but side by side they are also earning the right to have a beautiful sleep.

Insomnia is not a disease, it is the richest way of life. In fact what is happening is: the whole day you are resting; then in the night you are tossing and turning in the bed. That is the only exercise left for you, and you don't want to do even *that* exercise. Toss and turn as much as you can. If the whole day is of resting then the night cannot be of sleep. You have already rested.

If the people who are suffering from insomnia really want to get rid of it they should not think of it as a disease. Visiting a doctor is meaningless. They should start working in their garden, doing some hard work, and forget all about sleep -- it will come. It always comes, you don't have to bring it.

These are the difficulties. Nature never intended that a few people should have all the riches in the world

and most of the people should be poor. Looking at the intentions of nature, it seems it wanted everybody to work. It never wanted these classes of the poor and the rich; it wanted a classless society where everybody is working.

It is possible the work may be different. If you have been painting the whole day, that will also bring sleep. Or you have to create artificial exercises -- go to the gym, run for miles, jog. Many idiots are doing it. A futile exercise -- why jog when you can chop wood? Why jog when your garden is being looked after by somebody else who sleeps perfectly? You pay him for the work, and he sleeps perfectly well.

You jog, and nobody pays you and you find it difficult to sleep. How much can you jog? How much can you run? And a man who has not slept the whole night does not feel like running in the morning, because the whole night he has been struggling to find a little bit of sleep. Tired of tossing and turning, in the morning he finds a little bit of sleep -- and that is the time suggested that he should run and he should jog!

Insomnia should not be counted among diseases. People should be made aware that you are not following the natural course that the body needs. Then you can do small things... swimming, tennis -- but it will not be a real substitute for hard labor for eight hours. Man basically was a hunter -- and not with machine guns, just with arrows -- running after deer. It was not every day that he would get his food. The whole day he would run and follow the animals and would not be able to catch one, and he would come home empty-handed but utterly tired.

Your body is still asking you to do that. You can choose in what way you want to do it; then insomnia will disappear of its own accord.

Those fifty million insomnia sufferers do not need any compassion from anybody. They have to be told directly and straightforwardly, "Your way of life is wrong. Change it; otherwise suffer." And it will bring a great revolution if fifty million people start working eight hours a day. They don't need it for their food, for their clothing, for their shelter, but they can work for those who need food, who need medicine, who need other necessities of life.

If fifty million people turn out to work hard eight hours per day in the service of the poor, it will change the whole climate of the society. The very idea of fighting, of struggle between classes, will disappear -- because there will be no classes.

And this is going to become a bigger problem every day because machines are replacing man in every field. Machines are more efficient, more obedient, can work twenty-four hours without any rest, seven days a week... no holiday, no religious holiday, because they are neither Jews nor Christians nor Hindus.

In India there are so many holidays -- I counted once -- in the schools, colleges, universities that it comes to almost six months' working days and six months' holidays, because there are so many gods and so many religions, and their birthdays have to be celebrated. Every religion has its own holidays; they have to be celebrated. And then the hot summer comes and you have to give two to three months' holiday. And then there are seasonal holidays. The rain ends and it is a joy -- then you celebrate it with the festival of lights. The rains come -- then you celebrate because the whole country lives on rains; otherwise people will be hungry, there will be no food.

So there are so many excuses. Then there are political holidays -- the day India became free, the day India became a republic. Then political leaders -- Mahatma Gandhi, Lokmanya Balgangadhar Tilak, Gokhale, Subhash Chandra Bose, Jawaharlal Nehru, and new people are continually being added... Indira Gandhi... All are holidays. Working days are becoming less and less.

Machines don't ask for anything, not even for a coffee break. And one machine can work in place of a hundred people or a thousand people, so soon the whole world is going to be in a trouble: insomnia is going to be one of the biggest troubles in the coming days because when the machine takes over, the man is free. He will be paid for his unemployment, and paid enough so that he does not ask for employment. He will have enough money.

So what can he do? He can play cards, chess, drink alcohol, have a fight -- and suffer insomnia. Insomnia is going to be a worldwide phenomena. What is happening to fifty million people in America will be happening to almost every person whose work is taken from him. When people retire they start suffering from insomnia, and they had never suffered before.

So I don't believe that it is a disease. Don't categorize it as the third most prevalent disease. It is not of the category of diseases; it is our wrong way of life.

There may be a few people, a very few people, for whom it may be a disease -- for example, the intellectuals whose minds are continuously working and get into the habit of working. Then in the night when they want to sleep the mind goes on working, and that's enough for insomnia. And they have no

control over the mind to stop it. They may shout; the mind doesn't care about it.

The mind, while you are resting in bed, goes on unwinding itself, because in the day there were many sidelines of thoughts which have been left incomplete; they have to be completed. Mind is a perfectionist. It wants to do everything perfectly, so whatever has remained incomplete it is trying to complete. And it has no need of sleep. It is the body that needs sleep. If the body has not worked and has not earned any sleep, and the mind has been functioning too much and going so fast that it has become habituated to it, this type of man may even work with the body and still suffer insomnia. Then it will be a disease. Then he needs the medicine I call meditation, so that his mind can relax and allow the body to go into sleep.

Only very few people, who are enlightened, may not be helped by physical work. I have tried it. I was running four miles in the morning, four miles in the evening, and doing all kinds of hard work. Even before sleep -- and I used to go to sleep at twelve -- from eleven to twelve I was again going for a walk, but whatever I would do would simply relax my body. My body would be completely at rest, but I would be fully awake. It did not disturb, but the awareness was so much that there was no way to reduce it; it cannot be reduced. Once it has happened, it goes on growing.

But the man who is enlightened, if he cannot sleep because of too much consciousness, can at least rest, and rest totally. And that rest will give his body something almost similar to deep sleep.

When I was in jail in America for twelve days, for twenty-four hours I was sleeping -- sleeping means I was resting with closed eyes. I would get up to eat something or go to the bathroom; then I would come back to myself and again I would close my eyes and go to sleep.

The nurses and the doctor were puzzled. They said, "How can you manage sleeping twenty-four hours?"

I said, "I am not sleeping even twenty-four seconds!"

They said, "But you look so fast asleep."

I said, "That is from the outside! From the outside I am fast asleep, my body is at rest. But from the inside I am fast awake."

And there is no way... physical exercise won't help. With physical exercise or without physical exercise, I can relax my body but sleep will not be coming. But if you are enlightened, then who cares about insomnia. You can pay that small price for such a big treasure.

But all those who are suffering from insomnia are unfortunately not enlightened. They are in America, where enlightenment seems to be the most difficult thing. Up to now there has not been a single American who was an enlightened man. A few people came close but they were people from the world of art -- Walt Whitman, Emerson, Henry Thoreau. They were just on the borderline and they never crossed that line.

But these people who cannot sleep are really suffering badly because in their life there is nothing -- no meaning, all hypocrisy. "Socializing" they call it. And then in the night they cannot even sleep. The day is useless, the night is useless. They have lost all touch with life. They should be helped.

There should be more meditation centers specially for people who are suffering from insomnia. Meditation will help them to relax. And when they come to meditate then they should be told, "Alone meditation will not do; it is half of the work. Half you have to do -- that is hard physical exercise." And I think people are in such a suffering without sleep that they will be able to do anything that is suggested.

And hard work has a beauty of its own. Chopping wood and perspiring and a cool breeze comes... and there is such a beautiful feeling in the body, which a person who is not working hard cannot even understand. The poor man also has his luxuries. Only he knows about them.

BELOVED OSHO,
DURING YOUR BEAUTIFUL TALKS I FIND MYSELF LISTENING TO YOU WITH A SHARP MIND AND AN OPEN HEART AT THE SAME TIME. I FEEL AN UNDERSTANDING COMING UP OF WHAT YOU ARE SAYING, BUT IN THE NEXT MOMENT -- WHEN ANOTHER QUESTION IS ASKED -- I NOTICE THAT MY MIND, WHICH HAD BEEN SO SHARP BEFORE, FORGETS ALL THAT YOU HAVE JUST SAID. HOWEVER A FEELING AS IF I HAVE BEEN TOUCHED VERY DEEPLY REMAINS WITH ME. I WONDER ABOUT THIS. WOULD YOU PLEASE HELP ME TO UNDERSTAND WHAT IS HAPPENING?

There is no need to remember what I say because I am not giving you a doctrine that you have to remember. What is important is that the feeling left in your heart that you were touched remains with you. That is significant -- not what I say.

I say so many things just to give you that feeling that your heart is touched. That's why I always say my

talking is totally different from anybody else's in the whole history of man. They were talking to *say* something; I am talking to *do* something. They were talking to impart knowledge; I am talking to transform your heart.

So there is no need to remember; otherwise you will go crazy. If you remember all these things that I am saying to you, you will certainly go crazy. Can't you see *me*? I have gone crazy!

And I don't remember anything of what I have said to you before. I have never read any of my books, and it is beautiful because then I am always spontaneous. And it is beautiful because I can easily say anything that comes in the moment, without bothering whether it is contradicting something else that I have said some years before. It cannot contradict because that was also as spontaneous as this is; the spontaneity of both links them together. Howsoever contradictory they may seem, they have come from the same spontaneous source.

Don't try to remember. It is easy to remember Jesus because there is not much -- four gospels and all are the same report from four different journalists. There is not much difference. You just memorize one gospel and that's it; you know the whole of Jesus. It is so easy.

With me it is very difficult. Christian missionaries have told me that I should write at least a small book like the Christian catechism as an introduction "because you have so many books -- what should one read, from where should one begin? So just a small book to introduce yourself..."

I said, "That is impossible. You can start from anywhere -- any book is the introduction for the remaining three hundred and ninety-nine. But catechism... that is impossible. I cannot put in a few words a few principles so that you can remember them like a parrot."

But it is very difficult for outsiders to understand that my talking is being used in a totally different way:
It is less a communication and more a communion.
It is less knowledge and more love.
It is less words and more silence.

So if you can remain thrilled, don't be bothered with the words. They are not of any use. Their work is done. They have stirred your heart, they have made you aflame: they are no longer needed. If you try to remember my words... I have spoken so many millions of words that it is almost impossible for you to remember them all, and the purpose was never to give you a doctrine, a philosophy, but a vision... and a vision is a totally different thing. If it opens your heart, if it cleanses your intelligence, that is more than can be asked.

Unfortunate are those who remember the words and nothing else happens to them. They will become parrots, scholars, pundits -- but they will never become sannyasins.

To be a sannyasin is something unique. The heart is aflame with a longing for the unknown, with a love for the whole, with a song that cannot be brought into words. A sannyasin is *himself* the holy scriptures -- not because he remembers the words but because he is transformed through the words. He is reborn.

BELOVED OSHO,
BEING AT THESE DISCOURSES WITH YOU IS LIKE SITTING DOWN TO A FEAST TWICE A DAY. HORS D'OEUVRES, THE MAIN COURSE, AND THE DESSERT SOMETIMES COME IN THE CONVENTIONAL ORDER; OFTEN THEY ARE A CHAOTIC BUT TOTALLY TANTALIZING MIXTURE OF ALL THREE ROLLED INTO ONE. BUT WHATEVER YOU SET BEFORE US, YOU ALWAYS HAVE THE CAPACITY TO FILL ME TO THE BRIM AND YET KEEP ME COMING BACK FOR SECONDS -- AND THIRDS AND FOURTHS.
OSHO, I'D LIKE TO PROPOSE A TOAST TO THE CHEF!

That's good... that's great! That will mean the fifth!

The Perfect Master, Vol 1

Talks on Sufi Stories
Talks given from 21/06/78 am to 30/06/78 am
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Chapter #1
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A CERTAIN MAN DECIDED THAT HE WOULD SEEK THE PERFECT MASTER.

HE READ MANY BOOKS, VISITED SAGE AFTER SAGE, LISTENED, DISCUSSED AND PRACTISED, BUT HE ALWAYS FOUND HIMSELF DOUBTING OR UNSURE.

AFTER TWENTY YEARS HE MET A MAN WHOSE EVERY WORD AND ACTION CORRESPONDED WITH HIS IDEA OF THE TOTALLY REALIZED MAN.

THE TRAVELER LOST NO TIME. "YOU," HE SAID, "SEEM TO ME TO BE THE PERFECT MASTER. IF YOU ARE, MY JOURNEY IS AT AN END."

"I AM, INDEED, DESCRIBED BY THAT NAME," SAID THE MASTER.

"THEN, I BEG OF YOU, ACCEPT ME AS A DISCIPLE."

"THAT," SAID THE MASTER, "I CANNOT DO FOR WHILE YOU MAY DESIRE THE PERFECT MASTER, HE, IN TURN, REQUIRES ONLY THE PERFECT PUPIL."

The Master appears only when the disciple is ready. Never otherwise. In no other way. At no other point in life's journey. The disciple has to be ready and ripe; only at that moment does the Master become visible. The disciple has to earn eyes, to earn ears, to create a heart, to feel. How can the sun appear if you are blind? The sun may appear but you will go on missing it.

Unless you have eyes, there is no beauty in the world. The vowers will bloom, but not for you. And stars will fill the sky with immense beauty, but not for you. Unless you have eyes, there is no beauty in the world.

If you don't have love in the heart, you will not find the belo ed. The basic requirement has to be fulfilled. Only love finds the beloved. Eyes find beauty. end the ears find music and melodies.

But there are people, and they are many -- the majority consists of those -- who go on searching and seeking something out there without creating a corresponding receptivity in themselves. I have come across many seekers who are searching or a Master -- not at all aware that the disciple is completely absent. The disciple is not there at all. How can you find a Master?

The Master is not just an objective phenomenon THERE. First he has to be something interior in you. That's what disciple hood is: a preparation, a thirst, a passionate desire, a great passion for truth. That is lacking. And then people go ON searching. And if they don't find, it is not surprising. They are not going to

find! They may come across MANY Masters, but they will go on missing.

How can you see the Master if you are not vulnerable to him? How can you see the Master if you don't know even what it is to be a disciple? The beginning of the finding of a Master starts by being a disciple. The real seeker does not worry about the Master, where he is. His whole concern is how to create the disciple in himself, how to be a learner, open to reality; how to function from innocence, and how not to function from the state of knowledge.

If you function from the state of knowledge, you will find many teachers but never a Master. If you already know something, and you think that you know, then you will find other knowers, claimers, who are ahead of you. You will meet only the people whom YOU CAN MEET. You will meet people like you. A person who functions from the state of knowing that he has gathered will find many teachers and will learn many things -- but will never find a Master.

To find a Master you have to be a child. To find a Master you have to be utterly innocent, not knowing anything, the mind empty -- full of passion for truth, but without any conclusions about it. This is the state of real learning. And then you need not even go anywhere: the Master will come to you.

There are many sannyasins here who have not come to me because of their search but because I have found them. They have come because of me, not because of themselves. That is the REAL coming. When you come because of yourself, you don't come at all. You remain there, stubbornly, too much of you, full of you -- there is no space for me to enter into you.

This is one of the basic requirements for a seeker: that he should be a learner. What I mean by 'learning' is that one should always function from the state of innocence. One should not carry conclusions inside oneself -- because those conclusions won't allow you to Learn. If something goes against them, you are bound to reject it. And if something does not go against them, then you are not learning anything -- only your old prejudice is strengthened more.

If something agrees with you, there is no learning. It has simply strengthened the old mind. And the Master cannot do it -- he has to destroy the old for the new to be; he has to take away ALL that you have been carrying all along. He has to create space in you. If you cling to conclusions, prejudices, ideas, philosophies, you will not be able to meet a Master -- because his whole work consists in destroying all kinds of philosophies. He is interested it the real thing. He is not interested in speculation about things.

Just the other day I was reading a statement of Burke:

Most people will grant that potatoes are important. Discourse about potatoes, however, does not enjoy the same popularity do potatoes. When the chips are down, talk about potatoes is just no substitute for the original thing. So it is with religion.

I like the statement. The Master is interested in the REAL potatoes -- not philosophies about the potatoes. And if you come with conclusions, you can't come. Those conclusions stand like great barriers between you and the Master. One has to come open, available. One has to come not knowing. This should be obvious: if you know already, then you are not available. Your very knowledge obstructs the way.

Become a disciple. Don't be worried about the Master. When you are ready, the Master appears.

The Master appears in strange ways sometimes, but it always happens. Whenever someone is ripe, God starts coming in many forms to him. The Master is the last form of God that comes to the disciple. After the Master there is formlessness. He is the LAST experience of form; Beyond him there is formlessness -- then there is God with no form.

The Master is the last who looks like you, who lives like you, whom you can touch, with whom you can have a dialogue, who speaks like you. Beyond the Master is silence -- utter, absolute, virgin. Beyond the Master is bodilessness. The Master is just exactly in between the world and God.

If you are really tired of the world and the rut and the routine of it, don't start searching for a Master -- rather, search how to become a disciple. Start unburdening yourself from prejudices, dogmas. Forget all that you know....

Ramana Maharshi used to say to hug disciples: If you want to be with me you will have to unlearn. If you don't unlearn, then I have nothing to give you. You are already too full.

You know the famous Zen story?

A professor of philosophy went to see a great Master, and he asked about God, and he asked about karma, and he asked about the theory of reincarnation, and he asked many things... questions and questions

and questions. And the Master said, "You are tired, the journey has been long, and I can see you are perspiring, coming uphill on such a hot summer afternoon. It must have been tiring. You wait; there is no hurry. These questions can wait a little. Let me prepare a cup of tea for you. And who knows? -- while drinking the tea you may get the answer."

Now the professor was a little puzzled and became a little suspicious whether it was right to come to this madman. "How can the questions be answered just by drinking tea?" But now there was no way of going; he had to rest a little. "And the tea is not going to hurt in any way, so why not drink it and then escape from here?"

The Master brought the tea, started pouring from his kettle into the cup, and went on pouring. The cup was full, and the tea started overflowing into the saucer, and the saucer was full. Then the professor said, "Stop! What are you doing? The tea will start overflowing on the floor. Now the cup has not even space for a single drop more. Are you mad or something?"

The Master had a hearty laugh, and he said, "So, you ARE intelligent! You can understand. If there is no space in the cup then we cannot pour any more tea into it. Is there space in your head? I would like to pour all that I am, but is there space in your head? Is it not overfull, too much stuffed?

"This is my answer," the Master said. "Come again. First empty your head. Come in a state of not knowing. You are too knowledgeable. I can hear all the noise that is going on inside you. Come a little more in silence. And you have not come to learn -- you have come to argue."

Knowledge always hankers to argue. It is not interested in learning. In learning it feels humiliated. That's why it becomes more and more difficult: the more grown up you are, the less is the possibility of your learning anything. Children can learn because they don't have any ego, and they learn fast, and they learn very easily. If you have to learn the same thing when you are thirty-five or forty or fifty, it is very difficult, almost impossible sometimes. What happens to your intelligence?

After fifty years of experience your intelligence should be more than it was before, but it is not. You have gathered much junk on the way. The functioning of the intellect is no longer free; it is too much burdened -- and burdened with crap! And you feel humiliated in learning anything. You cam lot bow down. You cannot say, "I do not know." And the disciple is no who can say, "I do not know -- teach me. I am ready to learn. I have not come with any conclusions to you. I have not brought any knowledge. I come empty! Fill me!"

The REAL search is how to become a disciple, how to empty the cup of your being, so when you come across a being who is overflowing with God you can be filled -- filled to your heart's content. But people search for a Master; they don't search for disciple hood -- that's where they go on missing. Then you will come across many many people, and you will always feel unsatisfied. And the reason for dissatisfaction is not outside you: it comes from your own inner mind. You have brought con-clusions with you.

I was reading the other day about a very beautiful Hassid mystic, Levi-Yitzhak. He was so full of God and the song of God and the dance of God that when he worshipped or prayed he would go wild. It is said about him that he simply radiated the divine dance in its total wildness. He worshipped with such abandon that the frightened faithful instinctively moved away. If he was worship ping in the temple, people would escape to their homes, because his worship was very wild. He gesticulated, howled and danced, jumping from one corner to the other, pushing and overturning whatever was in his way. People ceased to exist for him. When he prayed, he himself ceased to exist.

Now, if you have come with some conclusions already about how a Master should be, you will think his a madman. If you think a Master should be just sitting like a Buddha under a Bo Tree, and this madman, turning things upside down and running all over the place, and he has scared the worshippers, they have all run out because nobody knows what he is going to do... But this man was a Perfect Master.

God descends in many forms -- sometimes as Buddha and sometimes as Krishna and sometimes as Mahavir and sometimes as Mohammed. And God comes always in slew forms, and your conclusions are always from the old. If you are born in a Buddhist family, how can you think that this mad Hassid mystic can be a Buddha? Impossible!

If you go with a conclusion, you will be in difficulty. If -- and there were many disciples of this mad Hassid -- if they come across Buddha they will deny, they will not be satisfied with Buddha. They will say, "Where is his dance? Why is he not howling? Just sitting silently under the Bodhi Tree -- what kind of Master is he?" But we go on carrying deep-rooted prejudices in us.

And remember: those prejudices may look very rational to you. Just the other day, Adi asked a question:

"Osho, now I cannot trust you any more."What has happened to Adi? Why can't he trust me any more? A simple thing. I said that the same tree exists in Bodh Gaya under which Buddha became enlightened, and the same tree still vibrates with something of the quality of the Buddha, of that beautiful morning when Buddha disappeared and God appeared in him. Now he quotes a history book and says it is written in the history books that the tree was cut and destroyed by a Hindu king, and the temple was converted into a Hindu shrine. So how can the same tree exist? If the history books are right, I am wrong. And how can Adi trust me when I go against the history books?

Don't be so short of trust, and don't be in such a hurry. If I say something, wait, search, and you will find the way. Just reading a history book and your trust is destroyed! I still say it is the same tree, and the history books are right. The shrine WAS converted into a Hindu shrine and the tree WAS destroyed... but before the tree was destroyed, Ashoka sent a part of the tree, a branch of the tree, to Ceylon to be planted there. So the tree continued in Ceylon. Then when the shrine was converted again into a Buddhist temple, a branch of the tree from Ceylon was brought back and replanted.

It is the same continuum. It is the same tree. And according to Buddha, even the same tree is never the same for two consecutive moments -- it changes. It is continuously changing. Your body changes continuously. In seven years' time, your body is completely new; the old disappears and the new has taken place. Not even a single cell remains of the old. But it is a continuity: the same in the sense of the continuity. It is the same tree in the Buddhist, in the scientific sense.

But don't he in a hurry. If you lose trust so fast and so soon and so easily, it is not worth much. It is not trust really. You go on keeping your prejudices in the background, and you go on watching for when you can find something that you can mistrust. You are more interested in mistrust than in trust. You are trusting in spite of yourself. Your natural tendency is to mistrust and doubt. You will feel very good if you can doubt. If you cannot find anything to doubt, you may start feeling suffocated -- because with the doubt your ego is bask on the throne. With trust, the ego has to commit suicide.

THIS IS A BEAUTIFUL PARABLE, and Sufis are past masters in parables. Sufis know how to say in parables things which cannot be said. They have erected the best parables in the world. Go slowly into this parable. It is small but of immense significance.

A parable is a way of saying things in an indirect way. Truth cannot be asserted directly. That is too violent, too aggressive, too male. Truth can only be said in a very indirect way. It can be hinted at, indicated. You cannot be convinced of the truth: you can only be persuaded.

And thy Master is one who is not going to convince you of the truth but who is going to seduce you into truth. Parables are very seductive. Even those who were not searching for any truth may be suddenly struck by a parable: something may become suddenly available to them.

And people like stories. And the stories have a tendency to hang around your consciousness. It is difficult to forget them; it is very easy to remember them. They have a way of reaching to the deepest core of your being. Hence, Sufis have been using parables. It is a totally different world from Zen, Tao, Yoga, Tantra.

I welcome you into the world of Sufis today.... It is more artistic, more poetic, more aesthetic, and its ways are very subtle.

A CERTAIN MAN DECIDED THAT HE WOULD SEEK THE PERFECT MASTER.

Now, to decide is wrong, because the decision will come out of your past experiences. One cannot decide to seek a perfect Master. One can only become available in a passive way. Seeking, decision, are active ways. One has to be more feminine; one should not be in such a hurry. One should be more watchful, more alert about what one is trying to do.

Have you known any Master before? Have you any experience of a Master? Whatsoever you have heard is borrowed. You are not certain, you cannot be certain of its truth. How are you going to decide? And how will you seek a Master? What will be the criterion of judgment? How will you weigh that this is really the Perfect Master? Are you capable of weighing, judging a Perfect Master? Then you are higher, you are already higher than the Perfect Master. You are sitting int he seat of a judge. You are not a humble, passive disciple. And the Master happens only in your passivity, in your humbleness, in your simplicity.

A CERTAIN MAN DECIDED THAT HE WOULD SEEK THE PERFECT MASTER.

And why the Perfect Master? The ego always seeks perfection. If you are after money, the ego wants you to be the richest man in the world, the most perfect man in the world. If you are after morality, you want to become the most perfect saint. The ego has a very very deep desire to be perfect. All egoists are perfectionists, and all perfectionists are neurotic. The idea of perfection drives people mad.

A humble person know imperfections, and a humble person accepts his imperfections. And a humble person does not ask for the impossible. It is the ego that always asks for the impossible and fails. And feels frustrated, betrayed, cheated. But again it starts asking the same thing.

Why do you need a Perfect Master? You have taken one thing for granted: that you are such a great man that less than that will not be worth your while, will not be satisfying; less than that will be below you. You are such a perfect man, you need a Perfect Master. Ordinary Masters won't do -- something extraordinary it has to be. You can only be interested in the extraordinary.

And the paradox is that the extraordinary exists in a very ordinary way. The extraordinary never exists as the extraordinary, because all those pretensions of being extraordinary are foolish and stupid.

A real man, an authentic man, has no idea of being superior in any way to anybody else. He lives in a world where comparison does not exist. Now, the very idea of seeking a Perfect Master is based in comparison.

A CERTAIN MAN DECIDED THAT HE WOULD SEEK THE PERFECT MASTER.
HE READ MANY BOOKS...

But how can you find a Master by reading many books? You will become more and more stuffed with knowledge, and that will be the barrier. But that's what happens. Somebody starts thinking of God, or truth, or beauty -- he starts reading books. He thinks that is a way to find it.

I am reminded of a great Indian poet, Rabindranath Tagore. He was continuously thinking about beauty, what it is. A poet, naturally, is interested in beauty. His mind was meditating on what beauty is. One full-moon night, he was in his boat and the night was just majestic: the full moon in the sky and the silence of the river and the forest around. And he was alone in the boat. Just once in a while a bird might call -- that was all -- and then the silence would become deeper than before.

But Tagore was pondering over the question: What is beauty? And he was looking into an ancient scripture. He had only a small candle burning in the cabin. Tired, in the middle of the night, frustrated, because even in that old scripture he could not find something real about beauty, just words and words and words... he blew the candle out and he could not believe his eyes.

Suddenly, as he blew the candle out, from the windows, from the door, the moonlight immediately came in. He was transplanted into another world! He rushed out. He looked at the moon, at the silence of the night, and the moon reflected in the river, and the whole river silvery, and the deep dense forest on the bank... and THIS WAS BEAUTY!

But he had been looking into the book -- and beauty was waiting for him, just waiting by the door. But that small yellow candle-light was preventing the splendor of the night. And he had become so much engaged and occupied with the thoughts of the scripture that he had forgotten completely that this was a full moon night.

He threw the scripture into the river, and that was the last day he ever thought about beauty. He said: Thinking won't help. Beauty is there -- we have to be available to it. He said: We have to blow out the candle, the small candle of the ego, then God comes in in many ways, and the beauty penetrates you.

But that's what happens. If you start thinking of finding a Perfect Master, you will go into books to know who is a Perfect Master. Now, books will confuse you, because every book will tell a different story. If you read a Jain book, it simply describes Mahavir, and says these are the characteristics of a Perfect Master. They are not! They are the characteristics of a particular Perfect Master, Mahavir. If you read a Buddhist book, they also describe the characteristics of a Perfect Master -- they are not either, but only those of one manifestation of the Perfect Master, Buddha. And so on and so forth.

And once you get caught into some conclusions from the books, you start searching, but your search is doomed to fail from the very beginning. You already have an A PRIORI prejudice. Now you are looking for

Buddha and Buddha is never repeated. Now you are looking for Zarathustra and Zarathustra is only once and never again. Now you are looking for Lao Tzu, and Lao Tzu never comes again. Once is all. Nothing is ever repeated. God's creativity is infinite. He is not repetitive.

And if you read a Buddhist, a Confucian, a Taoist, then you will be more confused -- because they describe different things. And you may be a very clever person, an intelligent person, intellectual, and you may join ALL those characteristics together. Now you will never find the Perfect Master. Now you have an idea which is absolutely absurd. It is like taking one part from the bullock cart, taking another part from a Rolls Royce, and putting them together -- and parts from cycles and parts from engines.... You will have something strange and it won't work. Even a bullock cart is better than that, howsoever slow, but you can go along, you can reach somewhere, you can use it. This will be utterly useless, this monster that you have created. And that's what happens.

People who read many scriptures and many books, they slowly slowly create an idea of who the Perfect Master is. And this idea is just a combination of many characteristics taken, collected, from different sources. It is not possible. Such a man has never existed, and such a man is never going to exist. Now you are searching for a mirage -- you will never find it. And you may come across many Masters! but because of your idea you will go on rejecting them, because something or other will be lacking in him. It is because of your idea that you are missing, not that Masters are not there -- they are always.

The world is full of Masters always, and God is not a miser, remember. Jews say that there are only thirty-six Masters in the world at a time -- just thirty-six? Is God such a miser? And why thirty-six? But still Jews are generous if you think of other reli-gions. Joins say that there are only twenty-four Perfect Masters in the whole of creation, from the beginning to the end. One creation, from the beginning to the end, that means millions and millions of ages... only twenty-four? So for millions of years there is not a single Master available.

Hindus are even a little more miserly: they say only ten. Christians even more: they say God has only one son, Jesus Christ. Only Jesus Christ is the Perfect Master, nobody else. Then how can you find a Perfect Master?

I say to you: God is generous. There is no limitation, there is no fixed number. Masters go on happening. Just people are blind, people are deaf. This hurts! To know that you are blind and deaf, this hurts. That's why these theories have appeal. Twenty four only, ten only, one only: that is a great consolation to you, remember. That means if you have not found the Perfect Master, what can you do? It is not your responsibility. Only once in a while the Perfect Master happens, and this time he is not here. It is not your fault that you have not found him. If anybody is at fault it is God, not you. You are relieved.

I say to you: Perfect Masters are always available -- just as roses are always available and lotuses are always available. And the sun rises EVERY morning, and there are millions of stars ALWAYS available. You just have to open your eyes, you have not to be blind.

But our situation is really in bad shape. I was reading a story -- this is the story of you:

A woman had just had a child but had not yet seen it. She asked the doctor that it be brought to her, but he did not comply:

"I am afraid it would not be a good idea for you to see him right now."

But as she insisted passionately, he began to justify his refusal:

"You see, Madam, through a most unfortunate accident of fate, your child was born abnormally, and I feel it would be good for you to recover fully from the delivery before seeing your child."

"TELL me doctor!! I must know what has happened!!! I must see my child."

The doctor, wishing to spare her the sight of her child, ventured to explain to her the nature of the deformity: "I will be blunt, Madam. Your child has no legs!"

She gasped, but recovering from the blow, she composed herself and asked to see the child.

"Madam, wishing to spare you the naked truth, I have omitted to tell you the whole situation... your child has neither legs nor arms."

"Doctor," she cried, "bring me my child. He will have my legs and my arms. I MUST see him."

"I see," he replied, "I must be even more cruel -- your child has no torso either."

"No legs! no arms! no torso!! " she sobbed. "Bring him to me. He needs me all the more."

The doctor finally conceded and brought her the baby. She started as she saw IT. Wrapped in a towel was a foot long ear.

She took the ear and rocked it comfortingly: "It will be all right, dear, we will make it somehow.... "

The doctor interrupted her: "Madam, you are wasting your breath. The child is deaf."

That's the situation man is in. You are blind, you are deaf, you have no heart... but to see it hurts. It is painful to realize it, to recognize it. So we go on finding explanations to avoid the truth about ourselves.

The disciple is not ready -- that's why he cannot see the Master. But he goes on saying there is no Master.

I was a student in a university, and it was Buddha's enlightenment day -- it was celebrated in the university. And the vice chancellor said, with great passion and with great emotion, "If I had been in Buddha's time, I would have renounced the world, sat at his feet, followed him like a shadow."

And I knew the man! I could not conceive of him ever following a Buddha. I had to stand up. And I said, "You please take your words back, because I know you perfectly well: you are the last man who would have followed Buddha. And do you think Buddhas are not available now? Did you ever go to Ramana Maharshi?"

He had to say, "No."

I said, "But he was alive. Just a few years ago he was alive. He was your contemporary."

This incident happened somewhere near 1955, and Ramana died in '51, just four years before. And the vice chancellor was an old man of seventy. I said, "He was your contemporary. Arunachel is not very far away. In Buddha's time it may have taken you years to journey to Buddha -- it was only one hour's flight. Did you go there? Have you been to J. Krishnamurti ever? He is still alive. And you are talking with such emotion and passion. Whom are you trying to be fool?"

But he was a good man. He understood the point. Tears cam to his eyes; he took his words back. Later on he called me and he said, "Listen, if you have to say something to me you can come in private."

"Why private? You made the statement in public: I had to refute it in public. And never make such a statement again, because I will still be here for two, three years. Think it over. You were in Buddha's time too," I told him.

He was startled. He said, "How do you know?"

I said, "I know! You just look into my eyes: you were in Buddha's time too, but you never went. And now you are talking with such emotion. You are deceiving others, but that is not the big thing: you are deceiving yourself."

People go on thinking that Masters used to happen only in the past, now they don't happen, now they are no more there. And the same was the case in Buddha's time. There are stories: people would come and ask Buddha, "Are you the Perfect Master?" There were people who would go to Jesus and would ask, "Are you the Messiah we were waiting for?"

The Messiah is THERE standing in front of their eyes, in front of them, and they are asking, "Are you the Messiah?" If he says no, they will be happy. If he says yes, they will be offended.

Jesus said yes, that's why they were offended. "So this pretender thinks he is the Messiah? This son of a carpenter, Joseph? And we know him from his childhood. He has been playing in the streets of the town, and now suddenly he has become the Messiah?"

They have always been asking. In Buddha's time they were saying, "In the past there used to be Perfect Masters, in the days of the Upanishads, in the days of the Vedas, there used to be Perfect Masters. But now, in these ugly days, they have all disappeared."

And they go on saying the same thing now! And they will go on saying the same thing for ever. They really don't want to see.

A CERTAIN MAN DECIDED THAT HE WOULD SEEK THE PERFECT MASTER.

HE READ MANY BOOKS, VISITED SAGE AFTER SAGE, LISTENED, DISCUSSED, PRACTISED, BUT HE ALWAYS FOUND HIMSELF DOUBTING OR UNSURE.

YOU CAN READ, YOU CAN ARGUE, you can become very logical about it, but nothing is going to help, the doubt WILL persist -- unless you experience. Only experience kills doubt. But how to experience a

Master? You have to be a disciple first; you have to fulfill that requirement. And what is the requirement of a disciple? Prayerfulness is the requirement of disciple hood . Capacity to wait. Capacity to be empty. Capacity to surrender. Capacity to be available. That's what prayer is! And if you know how to pray, you will know all that is needed to know. Not only will you come across a Perfect Master -- you are going to come across God himself.
Meditate over these words of Rainer Maria Rilke:

"Pray: to whom? I cannot tell you. Prayer is a radiation of our beings suddenly set afire; it is an infinite and purposeless direction, a brutal accompaniment of our hopes, which travel the universe without reaching any destination. Oh, but I knew this morning how far I am from those greedy ones who, before praying, ask whether God exists. If he no longer or does not yet exist, what difference does it make? My prayer, that will bring him into being, for it is entirely a creative thing as it lifts towards the heavens. And if the God that it projects out of itself does not persist at all, so much the better: we will do it over and it will be less shabby in eternity."

Prayer creates God. Prayer creates the Perfect Master. Prayer is creative. Prayer reveals -- it is revelatory. It prepares you for the revelation.

One should not go in search of a Master: one should learn how to pray... and the Master comes. And the Master comes of his own accord. OR he calls you forth wherever you are, but then the journey is totally different -- when you are called forth. The quality is different, the intensity is different. YOU don't feel you are going: you feel you are being called. You KNOW that there is no possibility to resist it. It is irresistible. You are pulled! as if a great magnet is pulling you. You are helpless, but you are thrilled because you have been chosen. You come dancing. You are fortunate you have been chosen.

Just prepare wherever you are. Don't ask: If there is no Perfect Master, what is the point of preparing for disciple hood? Don't be worried. The Masters always exist. That is the meaning of these beautiful words of Rilke:

"Prayer is a radiation of our bangs suddenly set afire; it is an infinite and purposeless direction..."

In the beginning you don't know where your prayer is going; it cannot have any address, it cannot have any direction.

How can you pray to God? You don't know God -- that's why you are praying. You would like to know what God is, but you don't know. That's why you are pouring your heart out. It is waiting for the unknown to take possession of you. This is faith, this is trust.

The skeptical mind wants first to be certain whether there is a God: "Then I will pray." Rilke is right:

"Oh, but I knew this mowing how far I am from those greedy ones who, before praying, ask whether God exists."

"We will pray only if God exists" -- then you will never pray, because you will never know without praying that God exists. You have made an impossible condition for praying. It is not to be fulfilled. You have to pray. Don't ask the question whether God exists or not. God is irrelevant at this point. At this point, make prayer possible.

Prayer is a song of the heart addressed to the unknown. Maybe he is, maybe he is not, but that is not the point. One is joyous in pouring one's heart out. It is a joy unto itself. Whether God exists or not is secondary. Prayer is primary. And when prayer is primary, it reveals God, it opens your eyes. It CREATES God. Suddenly the world becomes afire when you are afire. When your heart IS aflame, suddenly you see the whole world aflame with the divine, with the unknown, with the mysterious.

"If he no longer or does not yet exist, what difference does it make?"

This is beautiful. This is how a really religious person thinks.

"My prayer, that will bring him into being..."

Prayer will become the womb. I will give birth to God through my prayer. This is the Sufi approach. Rile is almost reflecting the very heart of Sufism. But this is how lovers have always felt, and the poets and the mystics.

"If he no longer or does not yet exist, what difference does it make? My prayer, that will bring him into being, for it is entirely a creative thing as it lifts towards the heavens. And if the God that it projects out of itself does not persist at all, so much the better: we will do it over and it will be less shabby in eternity."

We will go on doing it, we will go on creating God. In fact, it is not creation: it is revelation. But for the person who prays, and for whom God is revealed for the first time, it LOOKS like creation -- as if the prayer has created it. It reveals. It takes a thick layer of darkness from your eyes. Your heart starts pulsating as it should. You fall in rhythm with the whole. Suddenly God is there.

But before God appears, appears the Master. The Master is a link between you and the God. First the prayer reveals the Master. That is one step, and half the journey. And the second step and the journey is complete.

Prayer is naive: it is waiting for someone who never comes... asking for something or someone who is not there, not at Least now. "If there be a God who loves man, let him speak. NOW."

This is what the poet Seneca says in his tragedy THYESTES. The prayerful heart is saying, "I am speaking to you, I am provoking you -- are you there? Just give me a little hint, a small word, a gesture, and that will do. Are you there?" And a thousand and one times you shout to the skies and there is no response. Your prayer disappears into nothingness. But even though the prayer disappears into nothingness, and there is no response from the other side, from the other shore, still the prayer goes on changing you.

The effects are very visible. It may not change the reality outside you, but it goes on changing you. You become softer and softer, more feminine and more feminine, and one day when you have really melted, when you are no more hard and solid, when you are a flow, the response comes -- and NOT from the other shore but from the innermost core of your being. Really, that is the other shore.

But before that happens, you will come to the link between this shore and the other, between this and that -- that link is the Master. And in fact to ask for a Perfect Master is foolish, because to be a Master is to be perfect; it is a repetition of words. There are not such categories: imperfect masters and Perfect Masters. A Master is perfect! If he does not look perfect to you, then you have a certain idea of perfection that he is not fulfilling. He never fulfills anybody's idea. He lives his own life, but he lives in perfection.

Remember, when I use the word 'perfection' I always use it in the sense of completion. I never use it in the sense you use it. This is a constant problem. When I say 'perfection', you start thinking that "He will be like this, he will be like that... that he will never be angry." But there have been Masters who have been angry, and when they are angry they are perfectly angry.

Even Ramana Maharshi, such a silent sage, used to become angry sometimes. And then he was REALLY angry. He was anger, pure anger. One day it happened: a scholar came and started asking stupid questions. Ramana listened I His questions were very long and he quoted scriptures to support his question. And Ramana said again and again, "You please meditate. The only thing for you to do is to ask the question:Who am l? No other question is relevant."

But the man wouldn't listen, and he went on and on and on. Suddenly, the disciples could not believe it, Ramana took his staff rushed after the man and the man became so afraid that he escaped outside the room, and Ramana followed him to the very boundary of the ashram. And then he came back laughing. The disciples could not believe it, and they said, "But you, and angry?"
And he said, "Look at the perfection of it."

If you have the idea that a Master is never angry, should not be angry, then there will be difficulties. If you have the idea that a Master should not look worried, you will have difficulties. Krishnamurti sometimes looks very worried. He has no worry of his own, but he becomes worried about you. He goes on saying one thing and people don't understand, and they go on persisting in their ignorance and he becomes very very angry, almost on the verge of beating himself.

One man came to me and he said, "I used to think that Krishnamurti must be like a Buddha, but today I saw him in his discourse -- he became so angry. And for no reason at all!"
I said, "You just tell me the whole story."

He said, "He was talking about the fact that no method is needed, no meditation is needed. You have to drop all methods, all meditations, all paths. And then an old woman, a very old woman stood up and asked, 'How to do it?' And he became very angry."

I said. "I know that old woman, because she comes to me too. And I can understand; I feel all sympathy with Krishnamurti. And that woman has been listening to Krishnamurti for almost fifty years. She is one of the CONSTANT audience, and she is always sitting in that corner, for fifty years. Whenever Krishnamurti comes to Bombay, she is there. Krishnamurti must be getting tired of her also. And she always asks the 'how?' And he is telling continuously that there is no 'how' -- a method means how. When we say that there is no method, we are saying there is no how. Either be enlightened RIGHT NOW, or remain unenlightened -- that is your decision -- but there is no how. Decide to be or not to be, but don't ask how. There is no how! Either open your eyes and see, otherwise keep your eyes closed and dream, but don't ask how.

"And for fifty years he has been saying the same thing, and the woman persists. And she always stands and asks, 'How? How to do it?' It is natural. He is not really angry in the sense you become angry: it is his response, it is his compassion really. It has a different quality. He is compassionate! He loves! He wants to help! But when he sees you go on and on in the same rut, to shake YOU UP he becomes absolute anger.
"The idea, of perfection in your mind is that he should be like this, he should be Fe that, he should be like.... He is not like ;anybody else. He is just like himself. Only one dying is true, that he is always total. Whatsoever he is doing he is total in it. He is never partial, never fragmentary. If he is angry, then he is TOTALLY angry. If he is loving, he is totally loving. That totalness is the only quality. That's what I mean by 'perfection'."

All Masters are perfect, so there is no question of searching for a Perfect Master. Become more and more of a disciple. That is where you have to start the journey.

HE READ MANY BOOKS, VISITED SAGE AFTER SAGE, LISTENED, DISCUSSED AND PRACTICED, BUT HE ALWAYS FOUND HIMSELF DOUBTING OR UNSURE.

AFTER TWENTY YEARS HE MET A MAN WHOSE EVERY WORD AND ACTION CORRESPONDED WITH HIS IDEA OF THE TOTALLY REALIZED MAN.

NOW HE WAS CARRYING A CERTAIN IDEA FOR TWENTY YEARS.

He was looking for a carbon copy. He had already decided what a Perfect Master is; now all that was needed was some-body to fit with HIS idea. And remember, it is HIS idea that some-body else has to fit. This is ego, pure ego. This is not humbleness. This is not the way of a disciple. This is not the way of a humble man. This is not the way of a real seeker.

He is functioning through a conclusion. He has already decided that his conclusion is right. How can your conclusions be right? If your conclusions are right, you YOURSELF are a Perfect Master and there is no need for any Master.

AFTER TWENTY YEARS HE MET A MAN WHOSE EVERY WORD AND ACTION CORRESPONDED WITH HIS IDEA OF THE TOTALLY REALIZED MAN.

Must have been a coincidence.

THE TRAVELER LOST NO TIME. "YOU," HE SAID, "SEEM TO ME TO BE THE PERFECT MASTER. IF YOU ARE, MY JOURNEY IS AT AN END."

But see, still the 'if' persists. Because he has a certain conclusion already arrived at in his ignorance, how can he trust it? If he cannot find somebody to correspond with his idea, he is not a Master. If he finds somebody who corresponds, just by coincidence, now the great doubt arises: maybe his idea is right, maybe

his idea is wrong. Hence the 'if'. So he says:

" YOU SEEM TO ME TO BE THE PERFECT MASTER. IF YOU ARE, MY JOURNEY IS AT AN END."

"I AM, INDEED, DESCRIBED BY THAT NAME," SAID THE MASTER.

Because for a Master all these are just names. Call him a Buddha, call him an enlightened person, a Christ, a Messiah, a Perfect Master -- these are just names. They don't describe his reality. These are just labels. Maybe people need them, but the Master does not need them. He has come home, where all words have become meaningless. He has come to that silence where words don't exist, to that wordless silence.

So the Master says:

"I AM, INDEED, DESCRIBED BY THAT NAME."

He does not say "I am" or "I am not." He simply says, "Yes, people describe me by that name."

"THEN, I BEG OF YOU, ACCEPT ME AS A DISCIPLE."

But this man has not prepared himself as a disciple at all. And now suddenly he wants to be accepted.

" THAT," SAID THE MASTER, "I CANNOT DO; FOR WHILE YOU MAY DESIRE THE PERFECT MASTER, HE, IN TURN, REQUIRES ONLY THE PERFECT PUPIL."

Twenty years' search wasted. Twenty years' search gone down the drain. And the Master is right. He says, "What do you think? If you want a Perfect Master, then the Perfect Master wants a Perfect Disciple. Go, become perfect! Go, become a disciple first!"

People think disciple hood is nothing to be attained. It needs great discipline to become a disciple. Both words, 'discipline' and 'disciple', mean the same. The original root means the capacity to learn. This man is incapable of learning. Twenty years he has been moving with his set conclusions. He has not learnt a thing. In twenty years he has come across many sages, but he has valued his own ideas more than those sages. He has not looked at the reality of those beings that he has come across. He has remained tethered to his ego.

And now he says, "Because you correspond to my ideas, I think you are the Perfect Master. Not that you are the Perfect Master, but only because you correspond to my ideas." Now, who are you? and how can your ideas decide? How can they be decisive? From where have you gathered? from books? from discussions? from arguments? They are all borrowed. And in your ignorance you have gathered all kinds of nonsense.

In fact, when you read a book, you don't understand what is written there -- you understand only that which your ignorance can understand. How can you understand the Koran? To understand the Koran you will need the heart of a Mohammed. How can you understand the Geeta? To understand the Geeta you will need Krishna-consciousness.

Listen to a few stories:

"Mummy," said little Jimmy, "I want to live with Carol next door."
"But you're both only six years old," smiled his mother. "Where will you live?"
"In her bedroom."
"What will you live off? You don't have any money -- and what will you do if babies come along?"
"Well," said Jimmy seriously, "we've been all right so far... and if she lays any eggs then I'll tread on them!"

The man in ignorance is almost like a child, like this child, Jimmy. What ideas can you have of perfection? of a Master? of God? Your ideas will be childish. And you will go on understanding that which you CAN understand. And words are always vague. They don't really carry meaning. The meaning has to by projected by you into the words. The word is just empty. You have to fill it with your meaning.

Two hippies are slipping and sliding through the Louisiana marshlands. As one hippie stepped up onto dry land, the other hippie said, "Hey man, an alligator just bit off my leg."
"Which one?" the first hippie said.
"I don't know, man. I can't tell one alligator from another."

Words don't have calling. It depends on you what meaning you are going to give to them.

A doctor was called to see a lady who led a very gay life. When asked to explain how she felt she remarked, "I haven't slept much lately. Last night we dined at the Carlton after the theater and then had drinks. I really feel that my stomach is out of order."
"I'm quite sure of it," he said. "You'll have to diet."
"Oh, doctor, how lovely!" she said. "What color?"

Or:

An Irishman visiting America remarked about the strange American customs. "You take a glass of ginger ale," he said, "and add whiskey to make it strong and then water to make it weak; lemon to make it sour and sugar to make it sweet. You raise the glass and say, 'Here's to you,' and then you drink it down yourself!"

When you see something, you read something, you give meaning to it. It is always your meaning. It can't be otherwise. So you can go on reading as many books as possible and you will gather much rubbish -- but the meaning will be yours. You can quote the Bible, but you will simply be quoting yourself.

And that has happened down the ages. When one scripture is translated into another language, MUCH changes in it. It has happened to the Bible, because Jesus spoke in Aramaic, then it was translated into Hebrew, then into Greek, then from Greek into English. It has been translated so many times that its original fragrance is completely lost. It is no more the same. It can't be. So many interpreters, so many translators, stand in between. They have given their own meaning to it.

In John 8: 24 we read: "Except ye believe that I am he, ye shall die in your sins..." But here the word 'he' is not found in the original manuscript at all. The early translators were puzzled by the absence of an object, and thus they simply assumed that a word was missing. They changed the statement: "Except ye believe that I AM" -- this is the original statement -- "Except ye believe that I am." They had to change it; it looked incomplete: "Who are you, just saying 'I am'? It looks incomplete." So they made it read: "Except ye believe that I am he -- I am God."

Thus the beauty and the immense significance of the original was lost. It is still that way in the Bible: "I am he." Jesus is simply saying: "I am!" That I-amness is the very quality of existence. He is not saying "I am God" -- because if you say "I am God," you have already accepted the duality of 'I' and 'God'. Then the 'am' is only a bridge between the duality.

When Jesus says "I am" he is simply saying that you can call it God or you can call it 1. It is the same thing -- two ways of ex-pressing the same thing.

This is far better, far superior to the Upanishadic statement that says: "Thou art that." It has accepted the duality. To deny, it has accepted. It denies; it says "Thou art that," but the duality is accepted. Jesus is far superior in his statement when he says "I am."

Moses asked God when he met him on the mountain-top, "People will ask me about you. How am I to say anything about you?"

And he said, "Just go and tell them that God says: I am that I am.
Strange words, but of great significance.

When Jesus speaks, he speaks from HIS consciousness; he pours his consciousness into it. But when it reaches you, only the empty word roaches. His spirit is lost on the way. Then you fill that empty word with your ox n spirit, and you say that you have read it in the Bible or you have read it in the Koran or in the Veda, but you are reading only yourself.

ALL scriptures function as mirrors -- you see only your face. And remember: if a monkey looks into a mirror, he is not going to find an angel there.

This man read, listened, discussed, practiced, but the doubt remained. Twenty years searching, he came

across many sages but could not feel contented with any. He would not have felt contented even if God had been encountered! And maybe, who knows, he may have encountered God too -- because God comes in so many sizes and shapes....
There is a story about a great mystic:

The mystic was Mohammedan and he lived in a mosque, but he had a Hindu follower. The Hindu was a Brahmin and the Hindu would cook food for him and would bring it to the mosque, and he used to live five miles away from the mosque. And unless the Master ate, he would sit there and wait -- and the Master was a crazy man. Sometimes he would eat in the morning, some-times in the afternoon, sometimes in the evening, sometimes in the night, and the disciple would wait and he would not eat till the Master had eaten. So sometimes he had to remain hungry the whole day. And by the time he reached home he was so tired that he would think, "Tomorrow, now who wants to prepare food again?" He would fall asleep hungry.

One day the Master said, "Listen, you need not come so far. I can come there myself, so tomorrow you prepare the food and I will come. It is too hot to come, and then sometimes you have to wait the whole day -- change it now. You are ready: I will come."

The next day he prepared delicious food for the Master, because he was to come for the first time. He was thrilled. This was grace: his Master is coming to his home! He decorated the house, he threw flowers on the path... but nobody turned up, only a dog. He chased the dog out because the dog wanted to cat, and he chased and the dog would come back and would try to snatch food. He had seen many dogs, but this dog was strange. He beat the dog but he still came. He really gave him a good beating, then he saw tears coming out of she dog's eyes. And then he disappeared.

Till evening he waited, and then he thought, "This man is crazy -- he may have forgotten." So he took the food, went to the mosque -- and he saw tears in the eyes of the Master. The SAME kind of tears! He was puzzled and he said, "Why are you crying?"

And he said, "Why shouldn't I? You have beaten me so much!"

And the disciple said, "What are you talking about? I, and I can beat you? And you never came and you had promised!"

And the Master said, "I came -- and not only once. At least twelve times!"

Then the disciple remembered the dog -- exactly twelve times the dog had tried to enter.

And the Master said, "You have to be capable of seeing the formless now. Don't be too much attached to the form. Why should I be thought of only in this form, in this body? Why can't you find me in other forms?"

So I say maybe this great seeker had come across God... in fact how can you avoid God? Whomsoever you come across, you always come across God. But he had great ideas, and even God could not fulfill those ideas. He remained empty, doubtful, untrusting, and the search continued.

And one day when he comes to a man who fulfills his ideas, he creates another problem. Then the Master says:

"THAT I CANNOT DO -- I cannot accept you as a disciple -- FOR WHILE YOU MAY DESIRE THE PERFECT MASTER, HE, IN TURN, REQUIRES ONLY THE PERFECT PUPIL."

The Master is saying, "Had you prepared yourself these twenty years to be a disciple, you would have found me much earlier. You cam across me many times, but you missed. And this time also you have to miss."

This is the Sufi approach for having contact and communion with a Master: become a disciple. Don't search for the Master: search for disciple hood. And let me repeat: the Master appears when the disciple is ready.

The Perfect Master, Vol 1

Chapter #2
Chapter title: There is Communion

22 June 1978 am in Buddha Hall

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The first question:

OSHO, YESTERDAY YOU MENTIONED THAT TO BE A DISCIPLE ONE NEEDS TO BE IN PRAYER -- BUT WHAT EXACTLY IS PRAYER?

PRAYER IS AN EXPERIENCE OF RESURRECTION, A REBIRTH, the birth of a new vision, a new dimension, a new way of looking at things, and a new way of being. Prayer is not something that you do: prayer is something that you become. It is a state of being. It has nothing to do with the words that you utter in the temples, mosques, churches. It is a silent dialogue with existence. It is to be in tune with the total with the whole. To fall in harmony with the whole I sprayer .

The experience is so enormous that it is impossible to be exact about it. It is indefinable. All definitions fall short. Each definition says something about it, but only something. Much remains unsaid.

And prayer is such a vast experience that it contains contradictions. So one can say: Prayer is silence -- and he is right, absolutely right. And another can say: Prayer is a dialogue -- and he is right too, because prayer is a dialogue in silence. Now, dialogue and silence seem to be contradictory. In dialogue you speak, in silence you hear. In dialogue you communicate, in silence you are simply there -- there is nothing to say.

What can be said to God? He knows all that you can say in the first place. You can bow down. You can celebrate. But still your bowing down, your celebration, your festivity, your thankfulness, your gratitude, they are still ways of speaking. You are trying to say something without words, because words are very small and the heart really wants to say something.

So it IS a dialogue, although silent. It is a communication in a sense, because you are there and the whole existence becomes your beloved, the whole existence becomes a 'thou'. And yet there is no 'I' and there is no 'thou' -- both disappear. Both meet and merge into one unity, one organic whole. Just as the dewdrop disappears in the ocean, you disappear. There is no separation between you and existence, so how can there be a dialogue?

Both the definitions are true. Those who say prayer is a dialogue -- Christians say that, Jews say that, Hindus say that -- they are right. But they are talking only about one fragment of the enormous experience called prayer. Buddhists say: There is no dialogue. Jainism says: There is no dialogue -- because there is no 'I' and no 'thou'. There is absolute silence. They are also right, but then it is very difficult to be exact about prayer.

It HAS to remain vague. It has to remain incomprehensible. You can have only glimpses of it, fleeting glimpses, but you cannot have the whole of prayer in your hands. It can't be reduced to a simple definition.

Just as science gives definitions, religion cannot give them. You ask science: science is exact. You ask "What is water?" and it says "H20." So simple! Nothing is left behind H20 -- all is said, because water is an

object. It can be analyzed.

Prayer is subjectivity. It is not an object that can be analyzed. In fact, you cannot show your prayer to anybody. And if somebody insists that "I don't see any prayer in you," you cannot prove it either. It is like love -- less like water, more like love. That's why Jesus says: God is love. Love is also indefinable.

Always remember one thing: there are things below you and there are things above you. Things that are below you, you can be exact about them. Things that are above you, you cannot be exact about them. They are bigger than you. When prayer exists, it is not that prayer exists in you -- on the contrary, YOU EXIST IN PRAYER. Prayer is higher than you. You just vibrate in that enormous dimension, that plenitude.

But we have been taught, particularly in this century, to be exact about everything. That has destroyed many beautiful values in life, that constant desire to be exact. And if you cannot be exact about something, then the mind tries to deny it.

You cannot be exact about God, so the mind says, "Then God cannot be." You cannot be exact about love; then the mind says, "Love is just dreaming and nothing else." You cannot be exact about beauty; then the mind says, "Beauty is just fantasy. It is not a truth." But then what is left? Then the world is no more beautiful, no more loving, no more good -- because there is no more God. Then the world is empty of meaning. Not that the world is empty of meaning, but your mad desire to be exact about everything has made it empty of meaning.

Meaning is a delicate phenomenon. It is like the fragrance of a flower. You cannot catch hold of it in your hands -- but it is there, still it is there, whether you can catch hold of it or not, whether you can keep it in a safe deposit or not. It is still there!

How can you define music? If you go to define it, you will destroy it. Then it is just an arrangement of sounds, nothing more.. It is noise arranged in such a way that it no more looks noisy. Just a soothing kind of noise. Is that all that there is to music? Music is more than the notes, more than the sum total of notes.

If you go on asking this question again and again... then what is poetry? Just a certain arrangement of words? It is not. It is something that happens in a certain arrangement of words, but it is more than the certain arrangement of words itself. It is not grammar, it is not language -- it is something transcendental. It is provoked by the words. The words are used as an occasion for the poetry to happen.

And exactly that is what music is. The instruments are used, notes are used, sounds are used, for that silence that is music to happen. Between two sounds is music, and between two words is poetry, and between two lines is all that is significant. It is never in the lines but always between the lines And one has to learn to read the intervals, the gaps.

Still, a few things can be said about prayer -- but they will not be exact, so I cannot fulfill your desire. The very nature of prayer prohibits it. And to try to do something against its nature is sacrilege.

So the first thing that I can say about prayer is: a feeling of immense gratitude, a thankfulness. You are here, in this beautiful world, with these trees and rivers, mountains and stars. In this tremendous beauty you are pulsating, you are alive. This oppor-tunity you have not earned. It is a gift. Prayer is a thankfulness for this gift of life. Just to breathe is such a joy, just to open your eyes and see the greenery. Just to listen to the chirping of the birds, or the sound of running water, or the silence of the night and the velvety darkness. Or the dawn and the sun rising... we have not earned it! It has been given to us, and we have not even thanked.

Whether there is a God or not is irrelevant -- thankfulness is a must. People think that "If there is a God, then we will thank him." I tell you just the opposite: "If you start thanking, you will find him." There is no other way. If you start feeling grateful, you will find him because he happens only in that dimension of gratitude.

Just as you cannot see from the ears and you cannot hear from the eyes -- eyes can only see, ears can only hear -- exactly like that, only gratitude can find God, can feel God. Gratitude is your sensitivity for God. Prayer is that sensitivity.

Second thing: prayer is a way of living. It is not just something that you do early in the morning like a ritual. If it is a ritual, it is meaningless. If it is a ritual, it will not make you religious -- it will make you a Hindu, it will make you a Mohammedan, but NOT religious. Prayer has to be something absolutely informal, of the heart, not a ritual. Not something that you finish some-how in the morning because you HAVE to do it and you have been taught to do it -- it has become a duty. If you don't do it, you feel a little guilty; otherwise, doing it, you don't feel any joy out of it. When you don't do it, only guilt arises. To avoid that guilt, you go on doing it. This is not prayer.

Prayer is a way of living. What do I mean? A man of prayer remains in prayer twenty-four hours a day. He sleeps-in prayer; his sleep is a kind of prayer. He relaxes into sleep as if he is relaxing into the lap of

God. When he is going to sleep, he sleeps in God. When he wakes up, he wakes up in God. He opens his eyes and the first thing that comes to his heart and to his being is gratefulness, utter gratefulness. He eats God, he drinks God. He walks in God. He breathes in God, he breathes God. His twenty-four hours are a continuum of prayer. It goes on running like background music. Whatsoever he is doing, that does not make any difference -- the prayer continues.

And I am not saying that you should start repeating "Ram, Ram, Ram," or "Allah, Allah, Allah." It is not a question of repetition. If you start repeating, "Ram and Ram and Ram," then it will be an interference in your life. Then you will not be able to drive rightly on the road, because your mind will be divided. Then you will not be able to do ANY work totally.

So I am not saying to repeat anything. It is not a question of verbal repetition. It is just a feeling, presence. Just as the mother sleeps in the night and her child is there by the side of her... and it may be the rainy season, with clouds and thunder in the sky, but she will not be awakened by the clouds and the thunder. But if the child just becomes a little uneasy, starts crying, she will be awakened immediately. Thunder was not enough to wake her, but her child.... Even in her sleep a part of her being re-members the child. That's how prayer is.

You live in the marketplace, you work, but DEEP down at the very core of your being, you go on bowing to God -- prayer continues, gratitude continues. Sometimes it surfaces when you have a silent moment; otherwise, it continues underground.

Prayed is a way of living, not having, but a way of asking. It is not compelling, not wanting to live from power and possession, but imploring to be allowed to be. Asking is the opposite of demanding. Asking is risky. It is entrusting yourself to the silence and the uncertainty of existence.

Prayer never demands. There is no possibility of any demanding in prayer because we cannot claim anything. But we can ask, just like a small child asks his mother. There is no demand in him; he is helpless, he is dependent. He simply asks. When he is hungry, he cries -- that's what prayer is. It is childlike helplessness.

We are so small and existence is so infinite... we are only for a few moments here, and existence has been always here and will be always here. We are just small waves in this infinite ocean. We can ask, but we cannot demand. We can ask because we are not strangers to existence, we are not outsiders. We belong to it. We are part of it. Existence has peopled us. It is existence's desire that we are. We can ask. But in asking, there is no demanding. If it is fulfilled we are thankful. If it is NOT fulfilled, we are thankful. Remember that. That is the beauty of prayer.

If it is fulfilled, we are thankful, obviously. If it is not fulfilled, still we are thankful. Why are we thankful even when it is not fulfilled? Because then the man who knows what prayer is, who lives prayer, also knows that sometimes we ask for a thing which is not good for us. Existence knows better. If it is needed it will be fulfilled. If it is not needed it will not be fulfilled.

I have heard:

A young child's doll was broken. As she cried over the tiny pieces, she said to her brother, "I'm going to pray to God to put the pieces together."

"Do you expect God to answer your prayer?" he asked.

"You will see that God will answer," she predicted.

Two hours later when the brother returned he demanded of the little girl. "Well, has God answered?"

"Yes," she replies, pointing to the pieces. "He said, 'No.'"

This is prayer. You can ask, but you cannot demand. If he says no, then it is perfectly okay. Finally, the decision is with him. Demanding means the decision has already been taken. Demanding means you want God to follow your will. Asking simply means, "I am putting my desire before you, but follow your will -- thy will be done, thy kingdom come." These last words of Jesus on the ass -- this is prayer!

A great poet, Huub Oosterhuis, says:

No one can pray without words, because no one exists outside language and everything is a dialogue.

Now, you see? Buddha says: Prayer is silence. And both are right. Oosterhuis is also right. From a certain standpoint it is true: no one can pray without words -- because no one exists outside language. Language is for us almost like the ocean is for the fish. Language is our ocean.

So Oosterhuis is right. And because he is a poet, he understands the significance of language. Only a poet understands the significance of language -- not a linguist, not a grammarian. The grammarian knows only the body of the language, the poet knows its heart, its soul, its spirit, its invisible dimension.

He is right: no one exists outside language and everything is a dialogue.

Yes, prayer is a dialogue. The part is talking to the whole. The part is addressing the whole. And you will have to learn this dialogue. Has not the desire sometimes arisen in you to talk to the trees? knowing perfectly well that they will not answer. Have you not sometimes said hello to a roseflower on the bush? You may not have said it because it looks so absurd, but has not the desire arisen in you? Have you not sometimes felt to talk to the starts? If you have not felt, then you have lost the capacity to feel. Have you not sometimes touched a rock with great love and passion? the texture of it! Have you not felt sometimes to SAY something to all the invisible that surrounds you? That is prayer, that is dialogue.

And one has to gather courage. Yes, one has to be so courageous -- only then can prayer happen. It is very easy to go into a church and pray, because people accept that. Nobody will call you mad. In fact, people will think you are greatly religious, a good man, a good Christian, Catholic of Hindu. people will respect you for it. But if you start talking to a tree.... Just see: you can talk to a cross int he church, which is dead wood -- you cannot talk to a tree which is alive. And if you cannot talk to a tree, how can you talk to the cross?

Start talking with existence, with nature. Be a little mad. Sometimes get out of your prison of so-called sanity. It is driving you insane, this so-called sanity. Thousands of people go insane every day. Thousands of people commit suicide around the earth every day. And millions go on living a dull and drab life, for no other reason -- just for one single reason: they have not prayed. They have not been able to talk to existence. They have not been able to pour their hearts out. Do you know why psychoanalysis has become so important in the modern world? Because people have forgotten how to pray.

The priest is being replaced by the psycholanalyst for one single reason: because people used to pour their hearts into nature; now they don't find any way to pour their hearts out. They go to the psychoanalyst, they pay fox it. The psychoanalyst listens -- they pour their hearts out. This is absolutely meaningless. You can do the same sitting in your garden. And the trees are better psychoanalysts because they listen so attentively, so intensely. Talk to the rocks! and you can say anything and they will not be offended. You can pour your heart out and your burdens will disappear and your tensions will disappear.

In the past man always lived such an unburdened, tension less life. The only reason was: everybody was capable of going into prayer. It was natural. People would go and talk to the mountains or to the rivers or to the sun or to the moon... these are all faces of God! manifestations of him. Alive, throbbing, pulsating, right now.

And when I say start talking with nature, I am giving you the first lesson of prayer. Churches are man-made. And whatsoever is man-made, avoid it -- because the man-made thing carries all kinds of neuroses that man has in him. Why not go to something that is God-made? If you want to feel God, go to something that is made by him, where you can find his signature.

Churches are man-made, so are temples, so are GURUDWARAS. There you will find only man and his politics. There you will find man and ALL his stupidities. Trees are less stupid, stars are not stupid. You go to them, you open your heart -- start a dialogue with nature. And the miracle happens one day, when suddenly you see that the tree has responded -- then you will know what prayer is, then you will understand Oosterhuis who says prayer is a dialogue. Yes, the tree ANSWERS one day, you just have to wait long enough. You Just have to convince the tree that you are REALLY talking to her, that's all. It takes a little time.

And man has been so destructive to the trees that they have become closed. Let the TREE FEEL that you are not a madman, that you are not violent, aggressive, that you have come with love, great love, that you want to feel God. And the creator can be felt only in his creation -- that is the beginning of the journey.

So prayer first has to be a dialogue -- a dialogue with whom? I say a dialogue with nature. So even an atheist can go into it. I don't bring God in yet. First move into dialogue with nature -- that is the ABE of prayer. And then, slowly slowly, start moving into silence with nature. Sit by the side of a rosebush and move into tremendous silence, no words between you and the rosebush, just silence pulsating... waves of silence.

Through dialogue you will know God as he is manifest in nature, and through silence you will know God as he is unmanifest. Through dialogue you will know God as creation, and through silence you will

know God as creator.

So Buddha is also right; he is talking about the ultimate in prayer. But the ultimate is possible only if you do the immediate. The ultimate is only through the immediate.

The ancient Jews had a word; that word is MARANATHA -- it means "Come, Lord, come!" That is prayer. "I am ready. My heart is open for you! I am waiting. Come, Lord, come!"

A great awaiting, with all the doors open and all the windows open, for his breeze to blow through you. And his sun to come to your deepest core and fill you with light: "Come, Lord, come!"

Jews had another word; that is 'Hosanna' -- that means "Come and deliver us! Come and deliver us from our ignorance! Come and deliver us from our finitude. Come and deliver us from our limitations, from this imprisonment that we have created around ourselves Come, and give us freedom! Come and deliver -- come and liberate us!"

And the name of Christ, Jesus, means one who liberates. The original is 'Jehoshuah' or Jesus. It means one who has come to liberate 'Hosanna' and 'Jehoshuah' -- two words from the same Hebrew root, related to each other like question and answer, hope and fulfillment, prayer and the answer to the prayer.

If you really go into intense passion with God, it is answered. Jesus is an answer to many people's prayers. Buddha is an answer to many people's prayers, so is Mahavir, so is Mohammed, so is Nanak. These are the answers! Think of them as the answers to people who had prayed.

Just the other day I told you: When the disciple is ready, the Master appears -- and in no other way. When the disciple has really prepared his heart, has opened himself up, is vulnerable, has dropped his arm our, the Master immediately appears. The disciple is the question: the Master is the answer.

Prayer is the bridge between the question and the answer between the disciple and the Master, between the seeker and the sought, between the immediate and the ultimate, between the desire and the fulfillment.

Prayer is born out of our experience of love, the way we address each other. Have you not felt sometimes the difference? We use the same words, but the quality changes. When you say 'you' to somebody to whom you are indifferent, the word is the same, but there is no prayer in it. And when you say 'you' to the woman you love or the man you love, the word is the same but the quality is different. When you say 'you' to a woman you love, there is prayer, there is love. The word is pulsating, alive, streaming. When you say 'you' to somebody in the marketplace, the word is dead.

Prayer has arisen, slowly slowly, out of the experience of love. When a person falls in love with one person, such great joy arises that, slowly slowly, it became apparent to people who were intelligent enough, aware enough, that "If so much joy comes by falling in love with one person, how much joy will come if I fall in love with the whole!" Love paved the way to prayer.

People pray to each other when they are in love. See the eyes of lovers when they look at each other. That look is sacred. It may be momentary, it may be lost, but for a moment the flame is there For a moment, the guest has arrived from the beyond. People pray to each other when they are in love. The way one man says 'you' to another, respectfully, intimately, desperately. The way someone says 'you' to you -- hopefully, expectantly, intensely, his voice seeking or caressing.

It may be that prayer to God grew out of this way that people have of speaking with each other when they are in love. Yes, that's how it has slowly slowly dawned into the consciousness of man -- that if we can say 'thou' to existence with great love, expectant, desperate, seeking, imploring, asking, with tears in the eyes, with hope, with helplessness; if we can say 'thou' to existence, that is prayer, the beginning of prayer. A point comes when 'I' and 'thou' also disappear -- that is the end of prayer, the crescendo.

In the old days prayer was so much a matter of fact that not in a single scripture has the question been raised: What is prayer? The Vedas don't ask the question: What is prayer? The Koran does not ask the question: What is prayer? Prayer was taken so much as a matter of fact, it was so obvious to the people... when a thing is obvious, nobody asks a question. Now people are asking: What is prayer? What is love? These things have disappeared from life; they have become questions.

If you go far back into the beginnings of human consciousness, nobody asks: What is God? Who is God? Does God exist or not? It was almost as if God was walking with people on the earth, he was living with people on the earth. He was so visible, nobody asked the question. Just think -- has anybody asked the question: What is the sun? What is light? Nobody has asked.

But if one day suddenly the whole of humanity goes blind, and once in a while a man with eyes arrives, then people will ask him: What is sun? What is light? The question simply shows ill TO what impoverishment we have fallen.

In the Bible, there is no word for prayer. It was such a diffused experience that even a word was not

needed for it -- so much so that in the Hebrew language it is difficult to translate the word 'pray', 'prayer'. Praying was calling, rejoicing, laughing, crying, reviling, imploring, according to how one felt. But there was no single word for it.

Man has lost many capacities, and one of the MOST important has been the capacity to pray -- because it is only through prayer that we make a bridge between our tiny self and the infinite and the absolute.

You say: WHAT EXACTLY IS PRAYER?

I cannot define it exactly -- I can only indicate. I can hint. A few directions I can give to you. You will have to know it by your own experience.

They say that man can be divided into three groups: those who make things happen, those who watch things happen, and those who wonder what happened. Please be of the first category. Move into prayer -- that is the only way to know what it is. Love if you want to know what love is; have a taste of it. How can you explain to somebody who has never tasted wine what it is and what happens through it? He has never been drunk. There is no way to explain. All that you can do is to invite him, let him drink. Let him feel lost. Let him forget the world. Let him disappear in the world of intoxication... and he will know. That is the only way to know.

Prayer is an intoxication. Prayer makes one drunk with God. But only drunkards know it, what exactly it is. And even those who know it cannot put it into words. Let it become an experience Let us not only discuss it -- let us go into it. This very moment. If you feel grateful, a great silence will surround you, a great benediction will start surrounding you. This very moment! right now! you can be thankful for all that the whole has done for you.

If you are a religious person, you can think of the whole in terms of God; if you are not, there is no need to use the word 'God'. Forget all about it. Words don't matter. Call it 'the whole' Just feel what it has done to you, how much it has given to you and how much it goes on pouring into you. And you have never thanked it; you are so ungrateful. And still it goes on pouring! Its sharing, its giving, is unconditional.

And the moment thankfulness arises in you -- this can arise THIS very moment -- there is prayer. Nothing stirs in you, all is still. But suddenly one feels like bowing down to some unknown force, to some mysterious force. That bowing down is prayer.

The second question:

EVERY TIME I SIT DOWN TO WRITE YOU A QUESTION, THE ANSWER ALWAYS COMES BEFORE I AM FINISHED WRITING. YET THIS DESIRE TO WRITE TO YOU AND BE ANSWERED REMAINS. WHAT IS THIS DESIRE? P.S. I KNOW THE ANSWER.

ANAHATA, NO ANSWER IS GOING TO HELP -- that s why the desire remains. A question arises, and if you silently wait it is bound to happen that the answer will arise. In fact, the answer is there, that's why the question has arisen. The answer is there before the question has arisen in you.

The answer is hiding in the question itself. If you go deeply into the question you will find the answer. The question is nothing but a hard shell around the answer. You will always find the answer if you wait long enough. And if you wait silently. But still, no answer is going to help -- that's why the desire to ask remains.

One has to go beyond questions AND beyond answers -- because coach answer will create new questions in its own turn. So if one question is answered, the answer will create ten questions in its turn... and so on and so forth. And you can go on and on. And you can go on chasing and chasing, and you will never arrive.

When all questions disappear -- and not only questions but all answers too -- then the desire to ask will disappear. Never before it.

I am reminded by your postscript of a very famous Sufi story:

A Sufi mystic was going to Mecca on HAJ -- for his pilgrimage. He came into a town, a small town, and even before he reached the town the message had reached that a great mystic was coming into the town, so

the whole town gathered. The mystic was a very silent one, and the townspeople asked him, implored him to deliver a discourse to them. "We have been waiting for months, and now that you have come we can't let you go unless we have heard something from you."

The Master was reluctant. He said, "But I have nothing to say." But they wouldn't listen. They persisted. The Master said, "And that which I know cannot be said!" But they wouldn't listen. The more reluctant the Master was, the more interested they became, naturally.

And they said, "We will sit here, we will fast and we will not eat till you give us a message -- because rarely has such an enlightened person passed through this village. We cam lot allow you to go."

So the Master agreed. They went to the mosque. The whole town gathered, with great expectation about what the Master was going to say. And they knew it perfectly well, that never before had he spoken in any other village. He had been traveling, coming from a thousand miles, and everybody had been asking him, but he kept silent. They were very happy -- it was a privilege! that the Master had agreed to speak to them.

The Master came. He faced the audience and asked one question: "Do you know what I am going to say to you?"

They all said, "Of course, how can we know? We don 't know . " They all said, "We don't know what you are going to say."

The Master said, "Then I cannot speak to such ignorant people who don't even know what I am going to speak about!"

The people were very much puzzled and the Master went away. Their desire became more aflame. They thought their answer was not right. "Yes, the Master is right: how can he speak to such ignorant people?" They rushed, brought the Master back and they said, "You ask again. Our answer was wrong, but you come -- give us one more chance."

The Master came and he said, "Do you know what I am going to speak about?"

They said, "Yes!We all know what you are going to speak about."

And the Master said, "Then finished! If you already know, then what is the need for me to tell you? Such an enlightened town!"

Now the people were even more puzzled. And the Master left them again. They talked around amongst themselves; the whole town was agog with only one thing: "What to do? And tomorrow morning he is going to leave! Some way has to be found."

They talked and they discussed and they found a way and they went in the middle of the night and they woke up the Master and they said, "We have come -- our answer was wrong, we are sorry. You ask again!"

The Master went back to the mosque and again he asked, "Do you know what I am going to say to you?" And half of the people said, "Yes," and half of the people said, "No." That was the only way. Now how can he escape?

And the Master said, "Ha, ha, ha! So those who know should tell those who don't know. How am I needed? Just tell the people, talk between yourselves. I am absolutely unnecessary.

In fact, if you go deep into your own questions you need not ask anybody. All asking is unnecessary, because whatsoever answer I give to you is really there inside you. I only make it apparent. I help it to surface in you. I have no ready-made answer for you. I have no catechism. It is not that my answer is fixed for ever.

You ask the question. I look into your question.

I try to do what you should have done yourself, and then find the answer there, and I make it clear to you. The work of a Master is to make your OWN answers clear to you. He brings rarity, he does not give you any answers. A Master is not a scholar, he is not a professor. He does not give you answers. He simply brings clarity, vision, capacity to see.

So if you are here... as Anahata IS here, and he has been listening to me, and the clarity is growing, and the transparency is growing. So whenever a question arises in him, suddenly the answer is there. This is beautiful. This is how it should be -- to everybody. Then I will be spared the trouble.

But remember: it is not a question of questions being answered. Something more is needed. Only that 'something more' will be the manna that will satisfy you, fulfill you, quench your thirst. That transmission -- that transmission of energy from a Master to the disciple, like the flame jumping from the lit candle to the unlit candle. It is not a question of answer or question. It is not verbal, it is not intellectual. It is existential.

It is needed that a flame jumps from me to you, so you also become aflame, afire, so that your inner being is no more in darkness. In darkness all kinds of questions arise. If you become a little more intelligent,

clear, alert, aware, you will find the answers.

But each answer will bring many more questions. It is an infinite process, AD NAUSEA. You can go on and on.... That is not going to transform you. That's why, Anahata, the desire to ask still remains.

The third question:

MY BECOMING A SANNYASIN HAS CREATED A GREAT STIR IN MY COMMUNITY. THEY THINK THAT I HAVE GONE CRAZY, ALTHOUGH I HAVE NEVER BEEN SO HAPPY AND BLISSFUL AS I AM NOW. OSHO, WOULD YOU SAY SOMETHING ABOUT IT?

THEY ARE RIGHT! YOU HAVE GONE CRAZY. They have a certain idea of what sanity is. Because of that idea, they cannot say that you are sane. If you are sane, then they are insane. That idea can allow sanity to only one: either to them or to you. And who is willing to lose his own sanity?

They said the same thing to Jesus, "You are mad." They said the same thing to Socrates, "You are mad." They say the same thing to me, that I am mad. They will say the same thing to you, that you are mad. They are not really saying anything about you; they are simply saying that your presence creates a disturbance in them. Your very presence makes them suspicious of their sanity.

And, naturally, the suspicion becomes very very strong because you are joyful and you are happy and you are celebrating and they are miserable. Sanity should give people joy. It has not given them joy. They become suspicious, doubtful. Whenever they come across a person who is really joyous, they become suspicious of their whole life-style: "Is there something wrong in it?" And, naturally, to defend their life-style they have to say to you that you are wrong. That is their defense measure. Don't be angry at them, just understand their problem.

Their problem is that their whole way of life is at stake because of your presence. They will call you mad. And if it becomes too difficult for them to tolerate your presence, they will murder you. They did that to Jesus. They have been doing that to thousands of mystics down the ages. And I am trying my best to transform you into a mystic.

This sannyas is no ordinary phenomenon. It is a quantum leap into the mysteries of life. And, of course, I am giving you a totally different vision. They are bound to react. And they will be hard with you.

I remember an old story of a college professor named A2:

A2 lived in Flat Land. Everything in Flat Land had just two dimensions, height and breadth. Nothing had depth. If a friend turned sideways, you couldn't see him. People lived in flat houses, ate flat meals, drank flat cokes, thought flat thoughts, and lived flat lives.

A2 taught higher mathematics at the university. One night, he threw a party for some of his friends. Upstairs his precocious little son, Pentagon, tried to sleep. As he tossed on his bed, he began to dream. He dreamt a dream no one had dreamt before. Suddenly, Pentagon dreamt that everything had not only height and breadth, but depth! Houses and trees and especially girls looked so different. He felt different. Life took on a whole new scope. This new dimension affected the way people thought and acted. Then, as unexpectedly as it had started, the dream ended.

Pentagon couldn't keep a dream like that locked up inside himself. His bare feet hit the floor and carried him downstairs right into the middle of his father's party. There he stood in his rumpled pajamas pouring out a dream of an unheard-of dimension of life. Pentagon tried to explain what depth looked like and felt like. People didn't have to go on living flat little lives and thinking flat little thoughts. They could sink their roots down into a whole new dimension of depth.

A2 couldn't hide his embarrassment. Nor could he shut Pentagon up. The party ended in a shambles. Far into the night A2 tried to reason with his son, but Pentagon stamped his foot and kept saying that another dimension of life existed.

The next morning, Pentagon talked to anybody who would listen. People thought the poor boy had lost touch with reality. So for the sake of his sanity and theirs, they locked him up .

People ARE living in a flat land. They have lost the dimension of depth. And that dimension is God! I am teaching you depth here. And once you start living in depth, you will be constantly in trouble -- trouble

from the people. You will be utterly happy inside yourself, immensely happy, as you have never been before. Your life will become richer and richer every moment. You will know things as you have never known them. The whole existence will turn psychedelic. Trees will be greener and roses will be rosier, and for the first time you will sing the songs of the birds. And for the first time you will see in what a wonderland you have always been living with closed eyes. Your life will become a dance, a song will explode in your being.

But from the outside, from the herd, from the crowd, there will be shouts. They will say that you have gone mad, that you are crazy. This is not the way to be! To dance, to sing, with such abandon? To love, to live, with such abandon? This is not allowed. This is against the rules of the game. One has to be serious and sad, and one has to be a long face. At least saints are not expected to dance, or sing, or be joyous, Saints have to be dead men.

By becoming a sannyasin you have entered into a new vision. That vision will be constantly in a world which is not supporting it, which cannot support it. You will not be supported by the people. You will be colliding with them. So you have to learn one thing: when you are with people, don't be too joyous. Keep it in. And don't try to talk about the dimension of depth -- unless somebody is willing to hear it. ACT as if you are sad. ACT as if you are a long face. ACT that you are a dead saint. Avoid people.When you want to dance, dance alone.

And this is not a new teaching I am giving to you. Sufis have always said it, that when you pray, pray when you are alone. Nobody should hear it, nobody should know about it. Not even your wife! In the middle of the night, wake up and bow down in immense joy, delight. Don't let the woman know, because she will talk to the neighbors tomorrow and the thing will go around, exaggerated in many ways. And you will be in trouble.

These people are living a very sad life, neurotic, not healthy at all, pathological. So when somebody turns to being healthy, he has to be very alert.

One of my friends became mad once. He was caught by the police -- the story is old, before India was divided -- and he was kept in a prison in Lahore. He was imprisoned there for nine months. After six months, just an accident... but he became sane. He was mad and he found a tin of phenol, so he drank it. The tin must have come for the bathrooms. He found it in the bathroom and he was mad so he drank it.

It gave him great nausea, naturally. For fifteen days he had diarrhea, vomiting, but that diarrhea and vomiting cured him of his madness. Maybe it was a good catharsis; all the poisons in the body were thrown out. And after fifteen days, when he became healthy again and the nausea disappeared and the diarrhea disappeared, he was perfectly sane. Then the trouble started.

For six months he had lived amongst twelve hundred mad people, and there was no problem because he was also mad. Now he was sane, and twelve hundred mad people... think of him! Somebody is pulling his leg, somebody is trying to sit on his head -- and he is sane! They were doing this for six months, but then he was insane himself, so there was no problem in it. It was accepted It was exactly as things should be.

He went to the superintendent and he said, "Now it is difficult -- I am sane now." But the superintendent wouldn't listen because he said, "They ALL say that they are sane -- all mad people say that they are being tortured unnecessarily. They are sane!'? Each mad person thinks that he is the sanest person in the world. In fact, psychologists say: The day an insane person thinks he is insane, he is already sane -- because insane people never think that they are insane. So nobody would listen to him.

Those three months, he was telling me, were such a hell that he started praying to God "Make me mad again!"

To live with these mad people, even for three months, one needs to be mad.

You are living with a certain kind of world, a flat world, joyless, depth less, superficial. People's lives are just trivial. They live for money or for power, prestige -- which are all meaningless. In the ultimate reckoning they carry no weight. Death comes and all money and all power and all prestige disappear -- and you are thrown to the dustbin. Nobody ever remembers you again. You may have been a prime minister or a president of a country -- nobody cares a bit. You may have been the richest man in the world, but death is very communistic.Whether you are a beggar or a rich man, death treats everyone equally. It comes and destroys all, without any exception.

People are living in a flat world. So when you start moving into the dimension of depth, you have to be a little alert -- otherwise you will be in trouble from the outside. The inner joy will grow, and as it grows, the outer conflict will grow proportionately. So unless you enjoy that conflict, act as if nothing has happened to you. Only share your joy with those who understand.

That's why sat sang is immensely valuable. You can share your joy with other orange people. They will understand. They will be happy. They will be joyous through your joy. They will SEE what has happened to you. But don't go on sharing it with those who don't understand -- unless you enjoy it. If you enjoy it, then it is perfectly okay.

A saint once heard about the evil city of Sodom. Being a saint, he went to the city with love and concern for its people.When he saw wickedness all about him, he began to preach and plead and protest daily.

After many years of this, a friend asked, "Why all the bother? You have not changed them a bit!"

The saint replied, "In this city of madness and sin, I must go out to shout, to preach and plead and protest -- not that they should become like me, but that I should not become like them."

All that you can do, and all that is needed is: don't become like them. Do everything, take every precaution. If you feel a very strong desire to share with people who don't understand, then move into that knowing perfectly well that they will treat you the same as they have always treated others. Go knowingly into it; then if they start throwing stones at you, don't complain. This is your choice. If they crucify you, don't complain. This is what you have chosen of your own accord.

A farmer was driving his wagon past an insane asylum. One inmate cried out to him, "What have you got there in the waggon?"
"A load of horse manure," was the farmer's reply.
"What do you do with the horse manure?" asked the inmate. "Spread it on strawberries," answered the farmer.
"That's really wild," the inmate called out. "You should be in here. We put sugar and cream on ours."

Always remember with whom you are talking... otherwise you will create trouble for yourself.

The last question:

MY WIFE IS VERY MUCH AGAINST REASON. SHE CALLS ALL REASONING 'RATIONALIZATION'. WHAT IS REASONING? AND WHAT IS RATIONALIZATION?

I CAN UNDERSTAND YOUR TROUBLE. Reason is male, emotion is female -- hence the difficulty of communication between a man and a woman, between husband and wife. They are always shouting at coach other, but the message never reaches to the other -- because their way of understanding things are totally different.

In fact, became the ways are different, that's why they are interested in each other, they are attracted to each other. They are polar opposites like positive and negative in electricity. They are pulled together. But because they are opposite, communication is very difficult, almost impossible.

The man always talks from the head, and the woman always talks from the heart. Now these are two different languages: as if you talk Chinese and I talk German. And there is no communication. You can ask Hari Das: Hari Das talks German and Geeta, his girlfriend, talks Japanese. But this is so with everybody! With all Hari Dasas and all Geetas. Languages are different.

They were having a quarrel and the husband said, "Let's NOT quarrel, my dear, let's discuss the thing sensibly."
"No," said the angry wife, "Every time we discuss something sensibly, I lose!"

If the woman is ready to lose, only then can she talk rationally, sensibly. And every woman knows that-that is not the way to win. She will be defeated! because the male mind is an expert in reasoning. So rather than being logical, she starts crying -- now you are defeated. You love the woman and she is crying. Now what is the point of arguing with her? You say, "Okay, you are right." And she has learnt the way, that tears work far better. So it is not a question of what is right: it is a question of who wins.

If you really want to communicate with your woman or a woman wants to communicate with her man, the only way is that both should disappear from reason and emotion, both should become more meditative.

Meditation is neither reason nor emotion -- it is going beyond, it is going beyond the polarity. It is transcendental. Meditation takes you beyond reasoning and beyond emotions; it is neither of the head nor of the heart. And the only possibility of any communion, of any communication, between man and woman is meditation. Otherwise, there is no possibility.

The woman will call your reason rationalization. And what do you call it when your woman starts being emotional? You call it sentimentality. These are condemnatory words. Rationalization is a condemnatory word. When you call the woman's emotion 'sentimentality', that is a condemnatory word. And you feel right in yourself, and the woman feels right in herself. Different ways of thinking. No one is right and no one is wrong -- because ALL ways of thinking are wrong. A state of no-thought is right. A state of no-emotion is right.

So when you love a woman and the woman loves you deeply, there is communion, because in that love there is meditation.

But that love comes and goes. You are not yet capable enough of containing it forever, so the honeymoon disappears soon. When you fall in love with a woman, everything goes well. You both agree with each other. Never is there any argument. So understanding of each other, so compassionate towards each other, so sympathetic. But after the honeymoon is over, then small things... so small that when you want to talk about them you feel embarrassed. It happens every day to me:

A couple comes. They have been fighting, on the verge of separation. And I ask, "What is the matter?" And the man says to the woman, "You say it," and she says, "You say it." The fact is that both are embarrassed because the matter is nothing, trivial. Just a small thing. Maybe the quarrel has started... the woman wanted to wear one sari and the man didn't like the color, and he said, "I am not going with you to the party in THIS sari!"

How stupid -- stupid of both, but it can lead to, it can trigger, a great argument. And then they start bringing great things into it, and all their differences immediately surface. They are at daggers drawn. They have made a mountain out of a molehill. And they go on condemning each other: "You are wrong -- all your reasoning is just a rationalization." And I am not saying that all your reasoning is reasoning -- ninety-nine percent it is rationalization. end I am not saying that all the emotions of the women ARE emotions -- ninety-nine percent they are sentimentalities.

Mind is very tricky -- both, male or female. Mind is very cunning .

A man of fifty married a woman of thirty. The marriage caused quite a bit of talk in their circles. Once, when someone asked the newly married man about the great difference in age, he replied, "It's not bad at all. When she looks at me she feels ten years older and when I look at her I feel ten years younger. So what's wrong? We're both forty!"

This is a rationalization. A rationalization is a way of hiding things. It is a clever way, very clever. You can rationalize about everything possible, and you can pretend that it is reasoning. It is not. Reasoning has to be objective, without any prejudice on your part.

Once a man came to me. He has written many books, and he is the head of a department in a university for paranormal or parapsychological research work. He came to me and he said, "I am trying to prove that reincarnation is a scientific truth."

I asked him, "Unless you have proved it, don't say it -- because that shows a prejudice. You have already accepted the idea that it IS a scientific truth, now all that is needed is to prove it. This is not being objective or scientific. This is not being rational. Deep down you are a Hindu and you accept the theory. If you were a Mohammedan, you would be trying to prove that 'There is no reincarnation and I am going to prove it scientifically.'"

Neither is a scientist. The Mohammedan does not believe, so he tries to prove HIS belief with the help of science. You are trying to prove YOUR belief with the help of science. This is rationalization.

A man of pure reason has no belief, no prejudice, no A PRIORI idea. He simply goes into inquiry with no judgment, no conclusions . The inquiry will decide what the conclusion is. It will be decided by the inquiry itself. If you have even a lurking desire to prove something, you will prove it, but you have destroyed its scientificness. It is no longer reason. It is rational.

And so is emotion. Emotion is a purity; sentimentality is a trick. You have learnt a trick. The woman knows that if she cries, she is the winner. Now, sometimes the crying is not coming at all, because crying is not so easily manipulated. But she tries to bring it, she acts, she pretends. Those tears are false. Even if they

are flowing through the eyes, they are false -- because they are not coming, they are being brought.

Sentimentality is emotion created, manipulated, cunningly. Rationality is one thing; rationalization is a manipulation of reason just as sentimentality is a manipulation of emotion. If you are rational, REALLY rational, you will become a scientist. If you are really emotional, you will become a poet. These are beautiful things. But still, dialogue will not be possible -- it will be easier. With rationalization and sentimentality it is very difficult, but with reason and emotion it is not so difficult -- still there will be difficulties, but there will be compassion, an effort to understand each other. The rational man will try to understand the woman's viewpoint rationally; and the woman will try to understand the man's viewpoint -- emotionally, of course, but compassion will be there.

First step is: drop all rationalizations and all sentimentalities. And the second step is: drop reason and emotion too. And then in that state of ecstasy, of meditation, there is communion. And that communion is prayer. In that communion when you say 'thou', there is no woman, there is God; there is no man, there is God.

The Perfect Master, Vol 1

Chapter #3
Chapter title: A Rolling Stone

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A WANDERING SEEKER SAW A DERVISH IN A REST-HOUSE AND SAID TO HIM, "I HAVE BEEN IN A HUNDRED CLIMES AND HAVE HEARD THE TEACHINGS OF A MULTITUDE OF MENTORS. I HAVE LEARNT HOW TO DECIDE WHEN A TEACHER IS NOT A SPIRITUAL MAN. I CANNOT TELL A GENUINE GUIDE, OR HOW TO FIND ONE, BUT HALF THE WORK COMPLETED IS BETTER THAN NOTHING."

THE DERVISH RENT HIS GARMENTS AND SAID, "MISERABLE MAN! BECOMING AN EXPERT ON THE USELESS IS LIKE BEING ABLE TO DETECT ROTTEN APPLES WITHOUT LEARNING THE CHARACTERISTICS OF THE SOUND ONES.

"BUT THERE IS A STILL WORSE POSSIBILITY BEFORE YOU. BEWARE THAT YOU DO NOT BECOME LIKE THE DOCTOR IN THE STORY.

"IN ORDER TO TEST A PHYSICIAN'S KNOWLEDGE, A CERTAIN KING SENT SEVERAL HEALTHY PEOPLE TO BE EXAMINED BY HIM. TO EACH THE DOCTOR GAVE MEDICINE. WHEN THE KING SUMMONED HIM AND CHARGED HIM WITH THIS DECEIT, THE LEECH ANSWERED, 'GREAT KING! I HAD FOR SO LONG SEEN NOBODY BUT THE AILING THAT I HAD BEGUN TO IMAGINE THAT EVERYONE WAS ILL AND MISTOOK THE BRIGHT EYES OF GOOD HEALTH FOR THE SIGNS OF FEVER!' "

EXISTENCE IS A DIALECTICS. IT DEPENDS ON POLAR OPPOSITES: man/woman, yin/yang, life/death, daylight. But the basic polarity in all the polarities is that of positive and negative. Only positive cannot exist, neither can the negative exist alone. They depend on each other. They are opposites and yet not opposites.

If you understand this, you have a great key in your hands: they are opposites and yet complement Aries, because they cannot exist without the other. The other feeds them -- negates them and feeds them. And the whole existence progresses. moves, flows, because of these two polar banks. No river can flow without these two banks.

Everything is divided into these polar opposites. They attract each other, they repel each other. Just like man and woman: they are attracted to each other and they are repelled by each other; they want to come close and they resist; they love and they hate -- and it is all together. You cannot separate them. You cannot separate love and hate because you cannot separate the positive and the negative. At the most, you can emphasize one more than the other -- that's all.

Just the other day, Yoga Chinmaya has asked a question: "Why does man have two eyes, two ears, two lungs, two kidneys, two hands, two feet -- why two?" Because of the polarity. Your one kidney is male, your other kidney is female. Your one hemisphere of the mind is male, your other hemisphere is female. You cannot exist without this polarity. Your body will disappear. There is a constant opposition between the poles, and attraction.

One of the greatest discoveries of modern psychology is that no man is just man alone, and no woman is woman alone either. Every man has a woman within him, and every woman has a man within her.
This polarity is a must.

The mind is also divided in two parts: the left hemisphere of the mind is male, the right hemisphere of the mind is female. I am saying this so that I can explain to you why there is such a phenomenon as Zen-and-Sufism -- they are polar opposites. Zen is the path of VIA NEGATIVE; it is basically male-oriented. It is the path of intelligence, meditation, awareness. Sufism is the path of VIA POSITIVE; it is feminine. It is the path of love, affirmation.

The Buddhist moves by negating: This is not the truth, that is not the truth -- NET I, NET I -- neither this nor that, says Sosan. Go on negating, eliminating. When you have eliminated all, that which remains and cannot be eliminated any more is the truth.

Sufism is based on positivity: Don't negate, don't use no, say yes. And don't search in a negative way; move in an absolutely positive way. Don't think of the wrong, think of the right. Don't think of illness, think of health. Don't think of thorns, think of flowers. Don't think of ugliness, misery, think of beauty and joy.

Both are there. And you cannot use both together -- you will go mad if you use both together. That's really what happens when a man goes mad. He starts using both his polarities and both those polarities go on negating each other. That's why he becomes paralyzed in his intelligence. One has to use one; the other will be there but as a shadow, just complementary to it.

In Zen you use no, and, slowly slowly, all that is meaningless is cut from the very roots. But the meaning remains, because meaning cannot be cut. The significance remains; that is impos-sible to destroy, it is indestructible. So there is no problem! People who follow Zen reach. They reach to health by eliminating diseases. That is their way.

The Sufi way is just the opposite: it moves through the positive, through health, through yes-saying. And, slowly slowly, it arrives at the same goal. And, in a way, the path of the Sufi is more full of joy, more full of songs, because it flows through the valleys and mountains of love.

Zen flows through a desert land. The desert also has its own beauty -- the silence of it, the vastness of it, the purity of its air -- the desert has its own beauty! If you are a lover of the desert, don't be worried about it. People have reached through the desert to the ultimate. But if you are not, then there is no need to torture yourself in the desert. There are green valleys too.

Sufism moves through green valleys. Now this too is very strange, but this is how the mind functions: Sufism was born in a desert; Zen was born in a green valley. Maybe that's why it happened so. The people who live in a desert can't choose the path of Zen. They are already in a desert, tired of the desert. Outside is the expanse of desert and desert alone. They would not like to choose the inner desert too; otherwise, the polarity will be lost. Outside is desert, inside they have to create a green valley of love, of positivity. That will make things balanced. That will help the dialectical process.

Sufis talk about love, of paradise, of the garden of paradise. They think of God as the Beloved. They talk about wine; wine is their symbol. They talk about drunkenness; they are drunkards, drunkards of the divine. They abandon themselves in dance and song. They feast, they celebrate. That seems absolutely logical. Enough of the desert -- they have to balance it by an inner garden.

Buddhism was born on the banks of the Ganges, one of the most fertile lands in the world, one of the most beautiful, in the shadows of the Himalayas. All was beautiful outside, all was green outside. Now to

think of greenery inside too will be monotonous. To think of beautiful valleys and rivers will be boring. Buddha thinks of inner emptiness, nothingness, the inner desert, the silence of the desert, the utter purity of the desert -- no dance, no song. You cannot imagine Buddha dancing.

You cannot imagine Rumi not dancing. If Rumi is anything at all, he is nothing but a dance. He attained to his first samadhi by dancing continuously for thirty-six hours. He danced and danced... and his ecstasy was such that hundreds of people started dancing. He created such a field of ecstasy that whosoever came to watch what had happened to him started dancing. By the time he reached his ultimate samadhi, thousands of people were dancing around him. That's how he attained. He fell on the ground for hours in utter drunkenness -- just like a drunkard!When he opened his eyes, he had seen the other world, he had brought the beyond with him.

Buddha attained to his ultimate samadhi sitting silently doing nothing -- so utterly silent that you could have thought that there was no man but just a marble statue. It is not just a coincidence that Buddha's statues were the first to be made, it started with Buddha's statues. His statues were the first, then others' statues followed. He was so statue-like. In his silence, sitting under the Bodhi Tree, he must have looked like a piece of marble: cool, white, still. The white marble became a metaphor for Buddha.

But you cannot make a statue of Rumi, because he is never for two consecutive moments in the same posture. If you want to make a statue of Rumi, you will have to make a statue of a fountain, or a willow in a strong wind. Impossible to make a statue of Rumi.

Buddha lived, was born, in Nepal under the shadows of the eternal Himalayas and its eternal beauty. This is again a polarity. Outside is the beauty of the Himalayas, and Buddha searches for an inner desert of absolute negation. Rum I lived in a desert; outside is the infinite desert, inside he creates a small garden, a paradise, a walled garden. That is the meaning of the word 'paradise',firdaus -- a walled garden, an oasis.

Sufism's emphasis is on the positive. And I am talking about both Zen and Sufi. You have to choose. The choice should not be from the head; the choice should be from your totality. Feel both. Feel Sufi dancing, and feel vipassana. And whatsoever fits with you... and when something fits, you will know. There will be no need to ask anybody, because it fits SO absolutely -- that it is meant for you and you are meant for it -- suddenly everything falls in tune, a great harmony arises.

Don't decide from the head, because then you can move in a wrong direction. Allow it to be decided by your total being. Feel all the possibilities -- that's why I am making all that is possible available to you, so everybody can find what suits him. Then that is your path.

And never impose your path on anybody else, never, because that may not be the path for the other. Share your joy, but never try to convert anybody to your principle. Share your experience, but never become a missionary. The word 'missionary' is dirty. Make your heart available -- if somebody wants to choose, let him choose, but don't in any way, not even indirectly, try to convert him to your doctrine.

Your experience, your sharing of the experience, is beautiful -- it is your love, it is your compassion. But your principle, your doctrine, your path, is dangerous. It may not be the other's path. And when I am saying 'the other', I don't mean the stranger -- it may be your child, it may be your wife, it may be your husband, it may be your brother. 'The other' includes ALL others -- even your child whom you have carried in your womb for nine months, who is your bone and your blood and your marrow, who has pulsated with you for nine months, but still he will have to live his own life. He comes through you, but he is not you. He has his own indi-viduality. He has to bloom in his own way. Make available all that you have experienced, all that is good and all that is bad; make your whole life open to the child, but never indoctrinate him. Never try to make him a Christian or a Hindu or a Mohammedan. Help him to move according to HIS nature. And nobody knows what is going to bloom in him. Just help him so he grows, becomes stronger. That is love.

When you start indoctrinating, that is not love, that is hate. You are afraid, you are possessive, you are ambitious, you are egoistic

You want to dominate the other through your doctrine. You want to kill the spirit of the other. You may think that you are helping, but you are not helping -- you are hindering the growth. You are only crippling the other. He will never be able to forgive you.

That's why children are never able to forgive their parents -- they have been indoctrinated, something has been forced on them. It is a kind of rape, and the worst kind: you have raped their consciousness. You have violated one of the MOST fundamental laws of life. You have interfered with their freedom. And the greatest freedom is the freedom to grow towards God, and everybody has to grow in his own way.

The rose has to offer its fragrance, and so does the marigold. The marigold need not become a rose, it cannot. The marigold has to bloom in its own way; it has to offer itself. That offering will be accepted --

only that offering is accepted which comes from your innermost core, which has roots in you.

So Zen or Sufi, you have to feel. And there is no hurry. Go on feeling. One day, suddenly, everything falls in tune, everything comes together, and the vision opens.

The story:

A WANDERING SEEKER SAW A DERVISH IN A REST-HOUSE AND SAID TO HIM, "I HAVE BEEN IN A HUNDRED CLIMES AND HEARD THE TEACHINGS OF A MULTITUDE OF MENTORS. I HAVE LEARNT HOW TO DECIDE WHEN A TEACHER IS NOT A SPIRITUAL MAN. I CANNOT TELL A GENUINE GUIDE, OR HOW TO FIND ONE, BUT HALF THE WORK COMPLETED IS BETTER THAN NOTHING."

THE MAN MUST HAVE BEEN deeply rooted in negativity, in negation. He could have easily become a follower of Buddha, but not a Sufi. He had a philosophic bent of mind. Doubt was his style, skepticism was his system of thought. That is not the way of the Sufi.

Each word of the story has to be understood, because these are not just stories but payables. You cannot change a single word. If you do you will change the whole texture, the whole flavor, the whole meaning of the story.

Sufis use these stories in such a way that they have many meanings. They can be understood on many levels.

A WANDERING SEEKER...

A seeker is always a wanderer. Those who really want to seek remain with a Master, they don't wander. The one who goes on wandering is curious, greedy. He wants to know as much as he can. Hence, he cannot stay with one Master. And these things are such that unless you stay with one Master, in deep intimacy, with great love, you will not grow roots. You will be a rolling stone which gathers no moss. You can go ON rolling and rolling for ever, but you will not be enriched by your wanderings. In fact, the more you wander, the more impoverished you will become because life is wasted, time is wasted.

This is not the way of SAT SANG. Sufism depends very much on the intimacy with the Master. If you go on transplanting a tree from one place to another place continuously, you will kill the tree. When will it grow its roots? You have to leave it in one soil for a long enough time. If it is a seasonal flower, it's okay; it comes within weeks, and then it is gone within weeks. But if it is a cedar of Lebanon which has to live for thousands of years and which has to rise high in the sky and whisper with the clouds, then transplanting it again and again is harmful, is killing it. It is murderous.

And the soul is a cedar of Lebanon. It is not a seasonal flower. A Master is a soil. You have to become grounded in the Master. You have to spread your roots into his being, only then will you be nourished. That's what sat sang is.

If you go on wandering, you may gather much information, you may become very knowledgeable, obviously, but you will remain as ignorant as ever. Maybe more so, because now you will become egoistic too. You will think "I know" -- and you don't know! You have gathered unnecessary baggage. You will become more and more burdened, stuffed. But this is not real growth. Real growth is totally different. It needs time, waiting, patience, love, intimacy, trust.

Sat sang is approaching a new birth. Being silenced. Hearing silence. Listening behind the words and forgetting them. Doing nothing, and being interior. Deeper than all expression. That is sat sang. And Sufism depends on sat sang. It depends on the intimacy with the Master. One sits with the Master, deep in the night, in the silence of the night. The Master may not speak at all, or may speak one word or two. One simply sits with the Master, feeling his presence, absorbing his presence, becoming part of his energy field. Breathing with him, pulsating with him, slowly slowly, the ego dissolves. One never comes to know when it dissolved. No overt effort is made to dissolve it. It dissolves of its own accord, just as the sun rises and the snow starts melting.

If you come to the Master, the sun has started rising. You need not do much; you are not required to do much. The magic of the presence of the Master will do. All that is needed on the part of the disciple is great trust, surrender.

A WANDERING SEEKER...

... must have been a curious man, a superfluous seeker. Goes on wandering, goes on knocking from one door to another, is a beggar. Never gathers enough courage and patience to stick to one place, hence remains rootless.

A WANDERING SEEKER SAW A DERVISH IN A REST-HOUSE...

A dervish is one who is drunk with God. You can see from his eyes: they are red with the wine of God. You can see from the way he walks. You can SEE in a thousand and one ways that he is not just in the body -- in the body, of course, but somewhere else too. He is not only the body, but more than the body, more than the sum total of his body and mind. You can feel the presence of the beyond very alive in him, almost tangible, visible to those who have eyes to see. You can see the dancing energy around him! He has bloomed -- you can smell the fragrance, his delicateness, and the sweetness of his milieu. His vise is that of wine.

You will never find that with a Zen Master. The vise is totally different, because the Zen Master has achieved through the negative. He cannot be drunk. He is fully alert and aware. You will find a very sharp sword in a Zen Master, ready to cut you in one blow. A Zen Master is sharp! sharp because of his awareness.

A Sufi Master is drunk, soft, a shower of love. You will find with a Zen Master great compassion, but not love. Compassion because of his awareness, because of his enlightenment. But the Sufi is full of love. His God is love. For the Zen Master there is no God -- there is only utter nothingness. For the Sufi there is nothing else but God -- he breathes God, he eats God, he drinks God, he lives in God like a fish lives in the ocean. How can remain undrunk? You can see in the way he walks, the way sits, that he is completely drunk.

It is not accidental that wine became one of the most significant metaphors of Sufism. Oman Khayyam is a Sufi Master -- totally misunderstood by the West, because the translators, particularly Fitzgerald, took every word of Omar Khayyam literally. And they are metaphors! they are not literal. When Omar Khayyam talks about 'the woman' he is talking about the God, because Sufis think of God AS woman, not as man.

Hindus also think of God as woman sometimes, but always as 'the Mother'. Sufis think of the woman as the beloved. When the woman is your mother, the relationship is of respect, not really of love. When the woman is your mother, you are full of reverence, but not full of love. When the woman is your beloved, it is a totally different relationship. Sufis are the only people on the earth who have been daring enough to call God 'the Beloved'.

And when Sufis talk about wine, they are talking of the love of God that flows into you if you allow, if you are ready to receive the gift. If you are in a let-go, it comes -- it comes absolutely, it comes certainly. If it is not coming, that only shows that your doors are closed.

One learns, living with a Master, how to open one's doors. It is not a question of learning knowledge: it is a question of learning a different kind of being -- an open being, not a closed being.

A WANDERING SEEKER SAW A DERVISH IN A REST-HOUSE...

This word 'rest-house' is also significant, because one who is drunk with God is at home, he is at rest. He knows what rest is; nobody else knows.

In I905, Albert Einstein declared that there is no absolute rest, and since then there has been none. Albert Einstein is right: as far as the outer world is concerned, there is no absolute rest. Things are always moving, even things which seem to be static are moving. Even the wall of your house is in a constant turmoil, in a chaos. All is change! Nothing abides and remains the same, not even the Himalayas. They are also changing, continuously changing. Maybe our lives are very short and we cannot see the change. Scientists say: If we can condense the whole history of the Himalayas into twenty-four hours, then you will see the Himalayas are nothing but like changing waves in the ocean. The change is slow compared to our

life span, but the change is there. There was a time when the Himalayas didn't exist.

You may be surprised to know that the Himalayas are the youngest mountains in the world, adolescent, and still growing, still becoming higher every year -- by inches only, but change is continuous.

Either a thing goes on growing upwards or it starts falling downwards, but change is the only thing that never changes. And Albert Einstein is true about the outside world, but he does not know anything about the inner. If he had known anything of the inner, he could not have said this, that there is no absolute rest -- there IS!

It is not there outside: it is in the heart, in the deepest core of your being. I KNOW it! I am in it. You can also know it. And the man is only fulfilled when he comes to know about the absolute rest in himself. Call it soul, call it God, call it Nirvana, or what you will, but there is a point, at the deepest, at the ultimate core of your being -- that point is the center of the cyclone. There is rest.

These Sufi stories are metaphorical. The dervish is at the rest house and the seeker is a wandering seeker. The seeker is searching, the dervish has arrived. He is a SIDDHA -- he has arrived. There is nowhere to go. He has come home! He is at home.

A WANDERING SEEKER SAW A DERVISH IN A REST-HOUSE AND SAID TO HIM, "I HAVE BEEN IN A HUNDRED CLIMES AND HEARD THE TEACHINGS OF A MULTITUDE OF MENTORS."

REMEMBER, ONE MASTER IS ENOUGH, and one thousand and one mentors are not enough. Mentors are teachers, tutors they are. A Master is not a teacher, he is not a mentor, he is not a tutor. The function of the Master is that of creating an infection -- it is not a teaching, it is an infection. He does not teach you a certain thing. He simply creates an energy field around you, surrounds you, and in that surrounding energy something starts responding from within you. That is intuition. The teacher depends on tuition, he teaches you. The Master depends on intuition.

He creates a situation. In that situation, something that was not functioning before in you starts functioning, that's all. But he does not give you anything. He is a catalytic agent. He gives you only that which you had already, and from the very beginning, but you had become unaware of it, you had forgotten about it. He reminds you. He provokes something in you which is asleep. He digs a well in you -- but the water is yours! He breaks, blasts, rocks within you, but that which comes welling up is yours, authentically yours. He gives you your own being.

The seeker said to the dervish:

"I HAVE BEEN IN A HUNDRED CLIMES AND HEARD THE TEACHINGS OF A MULTITUDE OF MENTORS."

He has been moving from one door to another, he has been like a beggar with a begging bowl, asking for truth, searching for truth. He has learnt much. He knows many doctrines, scriptures. He has become very very efficient in philosophizing. He says:

"I HEARD THE TEACHINGS OF A MULTITUDE OF MENTORS. I HAVE LEARNT HOW TO DECIDE WHEN A TEACHER IS NOT A SPIRITUAL MAN."

And all that he has learnt is doubt. All that he has learnt is a negative kind of mentality. All that he has learnt is worthless as far as Sufism is concerned. He has learnt how to know that a certain man is not a really spiritual man. He has learnt to detect the illness. He has learnt criticism. He has become critical.

That's what happens to a knowledgeable man: he becomes critical. And that is NOT the way to reach God. One has to become loving. To be critical is basically rooted in hatred, in antagonism. To be critical is part of your destructiveness.

Now, this man has moved, wandered, listened, learnt many things, and the total result is that he has only become capable of deciding when a certain Master is NOT really spiritual. What kind of richness is this? How are you going to be enriched by it? But this is what happens.

Unless you live with a Master long enough, you will learn the negative. The negative is on the surface.

The positive is at the core. The negative can be on the surface because it has no value. The positive is a treasure. If you go to a Master and only listen to what he says and not to what he is, you will not know the positivity of it.

That's what happened to this man. This calamity happens to

> "I HAVE BEEN IN A HUNDRED CLIMES AND HEARD THE TEACHINGS OF A MULTITUDE OF MENTORS. I HAVE LEARNT HOW TO DECIDE WHEN A TEACHER IS NOT A SPIRITUAL MAN. I CANNOT TELL A GENUINE GUIDE, OR HOW TO FIND ONE, BUT HAT THE WORK COMPLETED IS BETTER THAN NOTHING."

He is consoling himself. There is a famous statement of Friedrich Nietzsche. He was a madman, but sometimes mad people say beautiful things: sometimes they have glimpses of truth. He says: It is better not to know at all than to know in a half-hearted way -- better to know not at all than to know m part. Better to know not at all than half know. Why? The ordinary logic will say: It is better to know at least something than not to know at all. That is not so.

To know the useless will create great sadness in you, hopelessness in you, meaninglessness in you. To know the negative will dry you of all life and life's juices. You will start freezing. You will become cold. You will become unloving. You will start losing all hope. You will be in despair, in anguish. And that's what has happened to many people.

For example, Sigmund Freud -- he knew only the negative. He knew what is wrong with the mind of man, but he was never aware about anything that can be right. He depended on the negative side. He became very very expert on all kinds of illnesses of the mind -- abnormalities, perversions, diseases, neuroses, psychoses, and all that. But he completely forgot that there have been Buddhas too. In fact, slowly slowly, the more he became accustomed to the abnormal, the perverted, the ill, the unhealthy, the more he started suspecting whether Buddhas can even exist. He started suspecting Jesus. Not only that: psychoanalysts have written books, treatises, proving that Jesus is neurotic. They have not worked so hard on Buddha, but if they work, the same will be the case with Buddha. Maybe they will use some other word for him -- 'repressed'. If they think about Ramakrishna, they will say 'hysterical'. And the same they will say about Mohammed -- 'neurotic', 'crazy'.

Why is Jesus neurotic? Because he talks with God. He is neurotic because he hears voices in the sky. He is neurotic because he feels something which we cannot see, only he can see. We cannot trust him, because whatsoever HE feels, he cannot prove objectively. He must be mad.

Just think of the implications of what Freud is saying. Health is impossible, health is suspect. A healthy, whole, holy man is suspect. Not only suspect -- condemned. Then what is left? Then the whole of humanity has to live in despair, without hope.

And that's what Freud says, that there is no hope for man, that at the most man can endure but cannot enjoy. In fact, he himself never enjoyed -- he endured life. He himself was neurotic in many ways. He was very much afraid of death; he had many phobias. He was a very angry person, so much so that when he would get into a rage he would fall on the floor in a swoon. He was SO afraid of death that even a mention of death was enough to make him tremble. And he was so ambitious and so political that he was continuously afraid of others conspiring against him. He was a paranoid. He destroyed many of his disciples because of suspicion, because he was not able to tolerate anybody coming closer to him -- closer in the sense of intelligence, understanding. He wanted only slaves. And whenever there was an intelligent disciple -- and there were people like Jung, Adler and others -- the only way for them was to escape from the master. His presence was not nourishing but poisoning. And this man goes on giving judgments on Buddha and Lao Tzu and Zarathustra and Jesus and Mohammed. And these are the few people who were really healthy.

Just think of one thing: if illness exists, that is proof enough that health is also possible -- at least possible. If darkness is there, light is possible. And if death is there, life is possible. In fact, how can death be if there is no life? How will you decide that somebody is ill if there is no health? If there is no Buddha in the world, how will you decide who is mad? Then everybody is mad! Maybe DIFFERENT kinds of madness, but everybody is mad.

Freud became very skillful about the negative, an expert about illness and disease. Naturally, his experience was such that he had to deny -- he never came across a Buddha. That is not the way you come across a Buddha. Buddha will not come to Freud for psychoanalysis. For forty years he was only analyzing

ill people suffering from a thousand and one kinds of mind projections, phobias. Naturally, forty years watching, listening to people's dreams and phobias and fears and split people and schizophrenic and hysterical -- naturally, after forty years if he decides that "I have never seen a single healthy person" in a way it is right. He HAS never seen a single healthy person. And forty years is enough time: he has watched thousands of people. But he has forgotten one thing: that a Buddha is not going to come and lie down on his couch and talk about his dreams, because in fact he has no dreams!
It happened once:

A man was brought to me who is a well-known psychic. His capacity to read people's thoughts is immense. Just sitting in front of you for a few moments, he will become silent and concentrate and he will start saying what thoughts are moving in your mind.

Somebody brought him to me and he wanted to read my mind. I said, "Okay, you read." Half an hour passed and then he opened his eyes and he said, "But there is nothing! -- what can I do?" "You read nothing...?"

A Buddha has no dreams. A Buddha has no thoughts. A Buddha does not exist as an ego, so how can he be afraid? Even of death he is not afraid. There is no question of death. He has already died -- died as an ego, and now there is only the immortality, the eternity, the timelessness.

For what will Buddha go to Vienna? There seems to be no reason. In fact, sooner or later, one day Freud will have to come to a Buddha. You will find many psychoanalysts here. They HAVE to come -- because they are losing ALL perspective.

Listening to people's miseries day in, day out, they are losing all hope. A Buddha can give them hope again. A Buddha can help them to be ecstatic again. They have lived with agony too much. Do you know that psychoanalysts commit suicide more than any other profession, almost double? And psychoanalysts go mad more than any other profession, almost double. This should not be so! A psychoanalyst should not commit suicide and should not go mad. But they go mad more and they commit suicide more.

But I understand. I have all compassion for them. Their whole life's work is such -- agony and agony and agony -- seeing people's wounds in the soul and the pus oozing day in, day out, they live in a kind of hell.
I have heard:

One psychoanalyst died. He had a ticket for heaven, but he went to hell. The Devil was surprised. He said, "But you have a ticket for heaven -- why have you come here?"

He said, "I am a psychoanalyst. I have to get accustomed slowly slowly. Heaven will be too much right now. I will not be able to BELIEVE in it. First let me live in hell for a few days, let me get accustomed to better things."

A psychoanalyst lives in a far worse state than hell. Naturally, he becomes blind to the healthy side. But there are good signs on the horizon: new ways of psychology are evolving. What Freud has done, Assagioli is undoing. What Freudian psycho-analysis has done, holistic psychology, humanistic psycho-logical trends, are undoing. Good signs!

But it happens if you go on collecting knowledge WITHOUT becoming more and more rooted in the being, you will become despair itself, you will be anguish itself.
The man said:

> "I HAVE I LEARNT HOW TO DECIDE WHEN A TEACHER IS NOT A SPIRITUAL MAN. I CANNOT TELL A GENUINE GUIDE, OR HOW TO FIND ONE, BUT HALF THE WORK COMPLETED IS BETTER THAN NOTHING.'

That is not so. Just to become skillful in the negative, skillful in doubting, skillful about the wrong side of things, skillful and expert about thorns, is not going to help in any way to know about flowers. You can know as much as you want about thorns, but that will not help you to know anything about the flowers. In fact, if you know too much you will start disbelieving flowers. Even if they bloom, you will think they are

imaginary. That's what Freud says: Buddha is imagining that he has attained -- because there is no attainment! Krishna is imagining that he has arrived, and Jesus is just hallucinating, talking to God and angels.

I can understand why it happens. And if you also understand, it will help you tremendously.

Lulu Zezas, the Wyoming oil and cattle queen, tells about a ranch owner who was always complaining that his boots were too tight.
"Why don't you have them stretched?" suggested Lulu.
"Nothin' do in'," replied the rancher. "These boots are too tight and that's the way they're going to stay. Every morning I gotta get up and round up all the cattle that busted out during the night, and mend the fences they tear down, and watch my ranch blowing away in the dust, and then spend the evening listening to my wife nag me about moving to the city. When I get ready for bed and pull these tight boots off, that's the only real pleasure I get all day."

The negative person becomes enclosed in a prison, and the only pleasure he gets sometimes is to forget all about it. He goes and drinks too much -- and the boots are off, those tight boots. Or in sex -- somewhere where he can lose himself and his tightness. That is his only pleasure in life: whenever he can forget himself.

Now, this is stupid, because there are ways you can forget yourself for ever. Sufism is one of the ways -- you can drown yourself for ever. There is no need to search for drugs. Sufism gives you the ultimate drug: God himself. Once the ego is gone for ever, there is no pain, no agony, no suffering, no hell.

This is the way Ramana Maharshi experienced the sudden opening into ultimate consciousness, in which his individual identity was almost entirely lost. A family relation had died, and young Ramana decided to explore directly the experience of death. His motive stemmed more from curiosity than any feeling of bereavement. Ramana removed all his clothes, lay on the floor of his room, and with tremendous intensity, imagined his body dead. He closed his eyes, simulating the state of deep sleep. Suddenly there flashed into view, timeless and complete, the primal awareness that lies at the source of our being, the ultimate consciousness that is the source of being itself. And when he opened his eyes, he was totally a different man.

What happened? Somebody had died, a relation. Ramana was only seventeen. He was not a very extraordinary student or anything -- nothing special about him, except one thing and that was his deep sleep. So deep was his sleep that it was almost impossible to wake him up. The family was tired. You could go on shouting, pulling him from the bed.... And sometimes the sleep used to come any time of the day -- he might fall asleep in the school, and the children had to carry him back to his home. That was his only speciality. Other children would be playing and he would fall asleep on the ground, and they would poke, and they would pummel and they would beat him, and he would not be there at all. And they would have to carry him home.

That was his only speciality, but of great significance, because deep sleep is very close to samadhi, just the threshold of samadhi. That has been my speciality too.

It was almost a problem in my college in university -- because I would fall asleep. My teachers were very angry, because who wants somebody falling asleep? And I was a student of philosophy, and there were not many people because very few people go to study philosophy. In my MA class we were only three students, Sol would be sleeping just in front of the teacher. And he would come and shake me up.

Sometimes it would happen that I would be the only person, the other two had not come. And just looking at me he would say, "Finished! You go home. And I will go home, I can sleep myself. What is the point?"

Deep sleep is the threshold. That's why this incident was possible. Somebody died; Ramana was only seventeen and he thought, "What is death? Let me experience it." He threw his clothes, simulated death, fell on the floor. He had seen the relative lying on the floor; so just the same way he fell on the floor, closed his eyes, and started thinking, "I am dying, I am dying, I am dying."

And he died! The ego disappeared. And here the ego disappeared and there God appeared -- the primal awareness. And when he opened his eyes he was no more the same person. He left the home, immediately, without saying anything to anybody. It was not a renunciation. He simply left the home because there was

no point. It was not that he was against the world or anything. There was no point any more. He went out and NEVER came back. The mother searched for him for years; finally, after ten years, she found him in Arunachal in a mountain cave. But he was a totally different man. And the mother asked him, "Why didn't you inform me?"

And he said, "But the thought never came to me. In fact, thoughts have stopped coming to me. I sit and sit and days pass, and there are no thoughts coming. Good that you have come! Live with me.... "

This primal awareness is God, thoughtless awareness is God. This is the wine Sufis talk about, and once you have drunk of this wine, nothing else is needed for you to forget yourself -- because you are no more, there is no need to forget.

THE DERVISH RENT HIS GARMENTS AND SAID, "MISERABLE MAN! BECOMING AN EXPERT ON THE USELESS IS LIKE BEING ABLE TO DETECT ROTTEN APPLES WITHOUT LEARNING THE CHARACTERISTICS OF THE SOUND ONES."

RENDING THE GARMENTS is a Sufi expression. In fact, Sufis do that. They are so passionately in love with humanity that when they see that you are trapped in a kind of misery unnecessarily they become so concerned, they become so anxious for you, yes, they rend their garments.

THE DERVISH RENT HIS GARMENTS AND SAID, "MISERABLE MAN!"

And this is how misery is created. It is doubt, it is negativity, that creates misery. It is entrust that creates misery. The root cause of all misery is there.

"BECOMING AN EXPERT ON THE USELESS IS LIKE BEING ABLE TO DETECT ROTTEN APPLES WITHOUT LEARNING THE CHARACTERISTICS OF THE SOUND ONES."

Just the other night I was reading about a philosopher. He writes:

"I used to wonder why a rotten apple placed in a barrel of sound apples would make the sound apples rotten, while a sound apple placed in a barrel of rotten apples would NOT make all the rotten apples sound. I also wondered why a man infected with smallpox, when turned loose in a gathering of sound people, would by his mere presence make many of the sound people sick, while a sound man walking through a hospital of sick people would not by his mere presence make the sick people well.

In other words, I wondered why God, if he were a good God, had made a universe in which soundness and health seemed futile, and rottenness and sickness seemed contagious.

But one day I stopped wondering and examined the so-called sound apple, and I found it was NOT sound. Oh, I knew the grocer would contradict me, he would see no defect. He might even sue me for slander if I persisted in spreading the report that he was selling apples that were not perfect. But if he pressed me for proof, I could prove it. I would ask him to look beyond the apple to the stem. There, in the most vital, the most crucial spot of all, he would find the mortal wound that I refer to. He would find that the apple had been torn away from its parent vine, it had been hopelessly separated from its source of life.

When I discovered this, I learnt one of the truest facts of life: that nothing, whether it be fruit or vegetable or man, when separated from its source of life is sound!"

All are ill -- because all are separated from the source of life. And unless you join yourself with the source of life again, you will not be healthy. Only in God is health and wholeness and holiness. Only the presence of God heals. But we have forgotten completely about God. We have started living on our own, as if a tree has forgotten about its roots and has started living in the branches -- it is going to die, it will become ill.

That's why the whole of humanity is ill. And Freud and company are right about ninety-nine point nine percent of people: people are ill! They are no more connected with the source of life. But that point one

percent is the hope. There are people who are connected with life.

And I would like to say to this philosopher: there are people whose health is contagious. When a Buddha moves, his very movement heals people.

That is the meaning of the miracles of Jesus -- the miracles that he heals blind people and suddenly eyes are there, and he heals the deaf and dumb and they start listening and tallying, and he heals the crippled and they are no more crippled. These are payables. It is not about the physical crippledness: it is something about the spiritual crippledness. And whenever a man of God moves, or people who are fortunate come and live in the company of a man of God, they ARE healed, spiritually healed. Their spiritual wounds start disappearing, they again start growing roots. And soon the roots find the sources of life, the waters of life, and all is green again, and all is blooming again. And the spring has come, and the celebration.
That celebration is Sufism.

The dervish said:

> "BUT THERE IS A STILL WORSE POSSIBILITY BEFORE YOU. BEWARE THAT YOU DO NOT BECOME LIKE THE DOCTOR IN THE STORY.
>
> "IN ORDER TO TEST A PHYSICIAN'S KNOWLEDGE, A CERTAIN KING SENT SEVERAL HEALTHY PEOPLE TO BE EXAMINED BY HIM. TO EACH THE DOCTOR GAVE MEDICINE. WHEN THE KING SUMMONED HIM AND CHARGED HIM WITH THIS DECEIT, THE LEECH ANSWERED, 'GREAT KING! I HAD FOR SO LONG SEEN NOBODY BUT THE AILING THAT I HAD BEGUN TO IMAGINE THAT EVERYONE WAS ILL AND MISTOOK THE BRIGHT EYES OF GOOD HEALTH FOR THE SIGNS OF FEVER!'"

RAMAKRISHNA FALLING UNCONSCIOUS is a sign of great health, but the psychologist will say he has fallen into a kind of hysterical fit. And the hysterical fit and Ramakrishna's going into unconsciousness look alike from the outside. From the inside they are not alike.

Ramakrishna has moved from the small tiny consciousness to the primal consciousness. He is no more there as an 'I', as an individual. He is there as the source, as the goal. He is there as existence itself. He is one with the whole. When somebody falls into a fit, into a hysterical fit, he loses the consciousness that he has but he does not attain any other consciousness. From the outside it is the same.

If you see Buddha asleep and somebody else asleep, from the outside what difference are you going to see? They will look alike. But they are not. The other person who is asleep by the side of Buddha is deep in dreams, and Buddha's awareness burns bright as ever. As it is in the day, so it is in the night. There is no change. But from the outside it is the same.

When somebody dies and Buddha dies, what is the difference? Difference is from the inside; it is an inside story. Unless you are a Buddha you will never know it, because how can you know the inside of a Buddha without becoming a Buddha yourself? That is the only way to be an insider.

When Buddha dies, nothing dies. There is no clinging to life, there is no problem. Buddha simply slips out of the body -- just as you change your clothes, exactly like that. Do you think each time you change your clothes that you are dying? Exactly like that Buddha slips out of the old clothes, slips out of the cage, and his soul is free and the whole sky is available. He is utterly thrilled. He is blissful in his death, because his death is not an end but really a new birth. He is moving into a far greater life than there was before it. It is from life to more life.

When you die you are moving from life to no life. From the outside it is all the same. From the inside it is not.
This story is beautiful:

> "IN ORDER TO TEST A PHYSICIAN'S KNOWLEDGE, A CERTAIN KING SENT SEVERAL HEALTHY PEOPLE TO BE EXAMINED BY HIM."

Strange this king must have been. But this is the way, this is the Eastern way to judge. The real doctor is not one who knows what disease is: the real doctor is one who knows what health is. Disease even quacks can know. Disease is not such a great phenomenon; it is on the surface. Anybody can learn about it. But

health is very deep; it is not easily available. Only a wise physician knows what health is about.

Do you know? In ancient China this was a rule: that the physician was paid not for curing illness but for keeping people healthy. People had their own private physicians, just as they have now. But the physician was paid I this client did not fall ill. Each year the client would pay the physician because he had not been ill. Now we pay the physician when we are ill and he cures us. This is a totally different thing. The Chinese idea was far superior.

And our idea is dangerous too, because to pay the physician when you are ill and he cures you makes him interested in your illness, his investment becomes in your illness. He wants you to be ill so that he can cure you. The Chinese idea is far superior. His investment SHOULD be in your health, not in your disease, so he remains concerned that you should not fall ill -- because if a person falls ill he will not pay. The physician has to cure him without any fee; that is his responsibility. It is his fault!What was he doing the whole year?

And the Chinese have remained one of the healthiest races in the world, particularly in the past. Sooner or later this is going to be the case again. In Soviet Russia they are thing about it, to make it a rule: the physician has to be paid only when you remain healthy -- for the health.

"IN ORDER TO TEST A PHYSICIAN'S KNOWLEDGE, A CERTAIN KING SENT SEVERAL HEALTHY PEOPLE TO BE EXAMINED BY HIM."

As if a Buddha is sent to Sigmund Freud. Sigmund Freud will prescribe whatsoever he has been prescribing to others. He will talk about repression and he will talk about paranoia and he will talk about this and that -- then he has failed. Then he is not yet aware of what he is doing. Only confronting a Buddha can Ben the test for Sigmund Freud. If he can declare Buddha healthy, then he knows something about health. But how can you recognize a Buddha if you are not a Buddha yourself?

"TO EACH THE DOCTOR GAVE MEDICINE."

When you go to the doctor, he has to find something or other wrong. Try it: when you are feeling perfectly healthy, go to a doctor and he will make you feel very unhealthy. He will find a thousand and one things wrong with you. His investment is there. But this is cheating.

"TO EACH THE DOCTOR GAVE MEDICINE. WHEN THE KING SUMMONED HIM AND CHARGED HIM WITH THIS DECEIT, THE LEECH ANSWERED, 'GREAT KING! I HAD FOR SO LONG SEEN NOBODY BUT THE AILING THAT I HAD BEGUN TO IMAGINE THAT EVERYONE WAS ILL AND MISTOOK THE BRIGHT EYES OF GOOD HEALTH FOR THE SIGNS OF FEVER!'"

This happens every day. When you are dancing here and an outsider comes and watches you dancing, he thinks, "These people have gone mad. What is happening?"

That's why it is very difficult to find a sympathetic journalist, very difficult -- because he comes for one or two days and he looks around and he sees all kinds of things which he has never seen anywhere. He becomes worried. He has his prejudices that these are the things only mad people do. How can sane people do these things? So this is a mad place. When he sees you SO happy, he cant lot believe it, because happiness is impossible. Then you must be hypnotized; somebody has hypnotized you. That's why you are feeling happy -- this is a hallucination. You have fallen into an illusion.

These are logical conclusions for him, because he comes with a prejudice. And people have prejudices AND prejudices, layers upon layers of prejudices. That's why it is VERY difficult to make them understand. They have always been misunderstanding people like me and their work. And the reason is what the doctor says:

"GREAT KING! I HAD FOR SO LONG SEEN NOBODY BUT THE AILING THAT I HAD BEGUN TO IMAGINE THAT EVERYONE WAS ILL AND MISTOOK THE BRIGHT EYES OF GOOD HEALTH FOR THE SIGNS OF FEVER!"

The dervish said to the seeker, "You have fallen into the first trap of being negative. Now there is a worse possibility for you -- don't become like this doctor! You say, 'I can know who is not spiritual.' This is the first step. The second step will be a logical conclusion. Slowly slowly, seeing everybody as NOT spiritual, the natural conclusion will arise that there is NOBODY who is spiritual -- all are fake, all are pseudo, deceivers, hypocrites, charlatans.

"If that decision is taken you are doomed, because then there is no hope. Because when you say NOBODY IS spiritual, you have denied your own possibility of becoming spiritual. When you say, 'NO Buddha has ever existed,' you have cut your whole future. If you say there has never been any flowering in the world, then, of course, how can you allow you self to flower? That is a worse possibility."

The dervish is right. Remember these two things from this story. One: look positively -- rather than finding who is not spiritual try to find who IS spiritual. Rather than looking for thorns, look for roses. And rather than looking for the darkness, look for the stars; rather than looking for diseases, look for health. Always move positively. Then there is a possibility that out of a hundred you may be able to find that one, that oasis in the desert. And with that oasis your life will be transformed. That is your Master. Being with him you will also become an oasis.

Sufism is the path of VIA POSITIVA. Zen transcends mind through the negative; Sufism transcends mind through the positive. Both transcend mind, both go beyond it, so both reach to the same goal.

But, let me repeat, Zen moves through a desert land; Sufism moves into dark, shadowy, but green flowering valleys. You choose! but not from the head. Feel... pulsate with both. And wherever you feel that your inner music starts flowing, then that is it. You have found your key.

The Perfect Master, Vol 1

Chapter #4
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The first question:

OSHO, WHATEVER YOU SAY SEEMS TO BE RIGHT FROM THE POINT OF VIEW OF WHAT YOU ARE SAYING AT THAT MOMENT. BUT IT MAY BE CONTRADICTORY. YOU DRAW THE LISTENERS IN ONE DIRECTION CONFIRMING A PARTICULAR POINT, AND AT THE SAME TIME YOU GO VIA THE BACK DOOR TO THE OPPOSITE POINT. IT IS A SPIRAL -- THE LISTENER HARDLY REALIZES WHAT MAY BE HAPPENING. IS THIS NOT FOOLING THE LISTENER -- UNLESS HE REALIZES THAT THE REAL ANSWER LIES BEYOND YOUR SPOKEN WORDS?

GOURISHANKAR BHARATI, ALL statements are of the moment. No statement can contain eternity. And those who claim that their statements ARE eternal are simply lying. They don't know what they are saying.

The moment can contain only the moment. So whatsoever I say at the moment belongs to the moment. It is a flower of THAT moment. If it is raining, I say it is raining. Later on it may not be raining. The clouds may disperse. It may become sunny.

Yes, my statement is contradicted by another moment -- but it is contradicted only if it was claiming that it has to be true for ever.

I am not giving you dogmas. A dogma is a statement with the claim that it is true for ever. I give you only momentary flowers. I am not giving you a system that will remain for ever and for ever true. That is what has happened in the past, and man has suffered enough because of it.

What Buddha said was HIS response to HIS moment. What Mohammed said was HIS response to the life that he encountered. It can't be true for ever. And if it has to be true for ever, then life will never change, then life will become stagnant. That's why people who believe in dogmas become stagnant. Their life is no more a flow, they are not river like. They become frozen. Christians, Hindus, Mohammedans, Buddhists, they are frozen people. They have lost track of all that goes on constantly changing .
Except change, nothing is eternal.

If I was creating a dogma here, then I would never contradict myself. You would be happy with that! because you would have something to cling to. You have not come here to become enlightened, Gourishankar -- you have come here to become knowledgeable. My effort is not to impart knowledge to you: my effort is to awaken you. I can't allow you to cling to any statement -- hence I contradict. I am always in a hurry to con-tradict, so you don't have any time to cling to anything. I want to take all knowledge away from you. I want you to be left alone, in utter emptiness and its purity, and its virginity.

That's why my moment IS FOR the moment. It does not claim anything beyond it. Each statement that I make is only FBI)r THIS moment. Enjoy it! Just enjoy the rose that has bloomed this mowing -- be full of its fragrance, sing it, dance with it, cele-brate it. You are fortunate you have been able to see THIS flower. But don't hope that you can keep it for ever. Unless it is a plastic flower it can't be eternal. Only false things can be eternal, artificial things can be eternal.

The reality is changing, it is flux, it is a river. Tomorrow I don't know what I will say. I don't remember what I said yesterday. I am in no way concerned with my past, and not concerned with my future either. This moment is ALL for me. Nothing else exists beyond it. I am UTTERLY disconnected from the past... and have no plans for the future. When the tomorrow comes we will see. And what I am saying to you now is not going to become an obligation for me to go on saying it for ever. I have no obligation to confirm my past again and again. Yesterday is gone, so are the statements that were made yesterday.

But I understand YOUR problem. Your problem is: Then in what to believe? How to believe? But who is telling you to believe in anything? Rejoice! Don't believe. Can't you see the difference? The emphasis is different. I am not telling you to believe in anything.

Of course, if I am telling you to believe in something, then I have to persist again and again with the same thing; I have to say it again and again. That will be a kind of hypnosis. When something is repeated constantly, you become hypnotized by it. I am not here to hypnotize you. I am here for just the opposite thing: to dehypnotize you -- not only of the statements that I have made in the past but of the statements of all the enlightened people that have ever existed.

I have to destroy your knowledge, your belief. I have to destroy anything that you can cling to. Only nothing has to be left there....

One sannyasin has done well. He has called my path VIA CONFUSIVA -- that's right. That's perfectly right. It is neither VIA NEGATIVA nor VIA POSITIVE -- it is VIA CONFUSIVA.

If you can be so much confused that you drop ALL belief, out of that confusion will come clarity. When do you feel confused? When exactly? Whenever one of your beliefs is attacked -- you become suspicious: Now what to believe in? Whenever a doubt arises... but how is a doubt possible if there is no belief?

The man of no-belief cannot doubt either. There is nothing to doubt. 13y destroying your belief I am destroying the very pos-sibility of doubt. Can you see the point? Doubt is a shadow of belief. It looks like the opposite -- it is not. Only believers can doubt. If you believe in God, doubt can arise. But if you don't believe in God, from where can doubt arise? how can doubt arise? A man without any kind of belief will be without any kind of doubt too. That is clarity.

When I say something and it goes against your belief, doubt arises: Now what to choose? You have put so much at stake with your belief, you have lived with it for so long, and now suddenly doubt arises! It shakes you up. It makes you frightened.

And if I go on saying contradictory things every day, great courage is needed to listen to me,

Gourishanker, a great heart to contain, great love to understand me, and an intense desire to know, a passionate desire to know: "Whatsoever the cost, I am going to know. If all beliefs are to be destroyed and all systems have to be dropped and all religions to be thrown into the fire, I am ready. But I am going to know."

When this passionate desire is there, you will meet with me. Then you will understand my contradictions. It is a device. It is creating a situation. I will not allow my people any possibility to believe in anything, not even in me. When ALL belief has gone, what is left? You are just like a mirror reflecting all the moods of life, reflecting all the climates. Summer comes and you are summer... and winter comes and you are winter... and day comes and you are day... and the night comes and you are night.

This I call totality. And to live in totality is to live in God.

All that I am saying is not a kind of doctrinizing -- it is not at all. Its purpose us totally different. But the purpose is SO different, that's why such questions arise. When you go to listen to somebody else, he is there to propound a philosophy; he is explaining his philosophy to you. I am not explaining because I have no philosophy. I am utterly anti-philosophic.

When you go to a priest he is there to explain to you a certain dogma that he believes in; he is there to convert you. I am not here to convert you: I am here just to destroy you.

So remember: all statements are of the moment, just as all flowers are of the moment. Spring comes... and there are so many flowers. And then the spring is gone, and you never go to nature and say, "You look very contradictory. Where are the flowers? And how can you go on contradicting yourself in this way?"

Tao is contradictory. It has to be. That is the dialectics of life. But you never go to nature! If a cuckoo is calling and then suddenly it stops for no reason at all, you don't go to the cuckoo and say "Why have you stopped? This is so contradictory! Calling so beautifully, and then falling into silence? Either be silent or go on calling -- be consistent!" But you don't say that.

In the rains the trees are green. In the summer the leaves will disappear and branches will be standing bare, naked, dry, against the sky. But you don't go to the trees saying "How dare you be so contradictory!"

I am part of this Tao. I am not a philosopher. So all my statements are of the moment, for the moment. Remember it. There is no need to believe in them. Enjoy them! Relish them! While the flower is there, drink its beauty. It will be gone soon. Before it is gone, celebrate its being.

Celebrate me! Rather than believing in me, celebrate me. That is the difference -- the difference of emphasis. Let my presence be a feast to you. It should not become a prison. It should not become a definition of your mind. It should not fill you with ideas but with dance and song.

If you want to remember me, never remember me as a philosopher, as a priest -- no, never. Those are dirty words for me. Remember me as a poet. You never go to the poet and say to him, "You are contradictory," because you understand. A poet has no obligation to be consistent. He can sing a thousand songs of different moods. When he is sad, he sings a sad song; and when he is happy, he sings a happy song. You don't go to him....

My being is more that of a poet. And if you really want to feel my presence, you will also have to learn the way of poetry. Art to me is the greatest religion -- the religion of the future. A esthetics to me is prayer.

And second: there is no opposite for me. It looks contradictory to you; for me it is not. For me there are no contradictions at all, because each contradiction is nothing but a complement. There is no way to really contradict. The night does not contradict the day. It only gives rest to the day energy to be revived again in the mowing. If there was no night, there would be no day again. It is through the night that the day lives, regains vitality. And it is through the day that the night is born. It is through life that death arrives, and it is through death that life comes back again and again. They are not enemies: they are friends, partners in the same game, complement Aries.

So if you understand me with great love, you will see that those contradictions look like contradictions to you because your understanding is small. When your understanding is a little greater, when you have moved to a little higher stage of consciousness, those contradictions won't look like contradictions -- they will be complement Aries . They will make whatsoever I am saying very rich. It makes them rich.

If you talk only of Zen, it has a kind of richness. If you talk only about Sufis, it has another kind of richness. But when you talk about both Sufis arid Zen, your richness is immense. It is more than the sum total of Zen and Sufism. It is not only Zen plus Sufism: it is Zen multiplied by Sufism -- it is multi-dimensional.

Hence I go on speaking through different windows. Some-times I stand at the window that opens to the east and I talk about the east and the sun that rises and the morning. And sometimes I stand at the window

that opens to the west and I talk about the evening and the sunset and the beauty of it. And I go on changing because there are many many doors to the divine.

Jesus says: There are many mansions in my God's palace. There are millions of possibilities. That is the infinity of God, that you cannot exhaust him. But to take note of ALL possibilities certainly makes you infinitely richer.

So there are no opposites for me, but only complementaries.

AND THIRD: there is no answer, real or unreal. I am not giving you any answer as such. What I am giving you is an insight into the mystery of life, not an answer but an insight into the mystery of life. If my answer provokes the mysterious in you, I have succeeded. If my answer becomes an answer to you, I have failed.

Don't take my answers as answers. I am not a schoolteacher. I have no answers to give you. That which I have to give you is the sense for the mysterious and the miraculous.

But I understand. It is difficult -- I speak one language, you speak another language. When I say 'language' I don't mean English, German or French. I mean... my language comes from my being, your language comes from your being. We may be speaking the same language on the surface, but deep down it is almost untranslatable, what I am saying to you. It is impossible to translate it into your language. Then why am I saying it at all?

I am just crazy. I cannot resist. It is overflowing. There is no way to prevent it. I have to say it -- just like a cloud is burdened with rainwater and it has to rain! Whether you are able to soak it in or not, that is not the point. Rocks may not be able to soak it in. Or, some soil may be able to soak it in and will be full of greenery and beauty will arise. But that is all undecided. It is an open thing. It may happen, it may not happen. It depends how you let me in.

I have heard a beautiful story:

A few years ago in France, an extraordinary meeting took place. Some leading philosophers from England and America had been invited to meet with their continental counterparts. They were to exchange ideas, share experiences, and discover the extent of possible 'communication' among them. In a very congenial atmosphere, meetings were held, discussions took place, and speeches were made. Many friendships must have been established and no little quantity of wine consumed, but apparently no philosophic communication took place.

For instance, Gabriel Marcel was trying to explain his ideas about God, grace and transcendence. He continually met resistance from the audience, from other philosophers: "But what do you mean by that? But surely you don't mean this? How is it possible that...? Isn't it true that...? etc, etc.... "

After a while Marcel became exasperated, and the audience as a whole restless. Finally, someone in the audience asked Marcel why he did not simply say what he meant. Since he had been trying to do just this for some time, he merely replied, "Perhaps I can't explain this to you, but if I had a piano here I could play it."

And because there was no piano, no communication was possible.

But I am suspicious: even with a piano it may not have happened -- because the other may not understand the language of music either.

Yes, exactly that's what is happening here. What I am trying to say to you is a kind of music that I have heard. It has not been heard verbally. It is in the sound of the running water. It is in the wind passing through the pine trees. It is in the songs of the birds. It is in the silence of darkness. It is in the dancing rays of the sun. It is all over the place! But it is a music. And unless you are capable of understanding this music, you will not be able to understand me. You will go on misunderstanding me.

You say: IS THIS NOT FOOLING THE LISTENER?

You must have come here to gather some belief -- and then certainly you will feel fooled, because you cannot gather any belief. On the contrary, whatsoever you had will start slipping out of your hands. If you have come to gather a little more knowledge, you will feel cheated. When you go, you will riot have more, you will have less. In spite of yourself you will have less. You will have lost something here. We rob people

of their knowledge.

So you may feel that there is some kind of be fooling going on. When I say something, it looks so clearly, so absolutely right -- and the next moment I contradict it. Then whatsoever I say to contra-dict it looks again right. But again I will contradict it!

Just think of the people, Gourishankar -- you are here only for a few days -- just think of the people who have been listening to me year in, year out. They have almost stopped listening, but a new kind of communication, a communion rather, has started. They are no more worried about my words. That is no more a concern. They have lost that enthusiasm for words. I have destroyed it.

I have contradicted myself so much that now they are aware of it -- there is no need to cling, tomorrow I will take it away. So what is the point? Wait for tomorrow. Slowly slowly, they have learnt the beauty of non-clinging. Slowly slowly, they have learnt how not to let my words interfere, and a direct communication, a communion... their energies start flowing with me. They can flow only when the word is no more important. Then something far superior takes place.

That's why I have been speaking so much. It is not to communicate with you through words: it is to destroy the meaning of the word itself. You will be surprised. The reason why I speak so much is that I want to destroy all meaning in the word. Listening to me, slowly slowly it disappears. And with the disappearance of the meaning of the word an existential connection arises. That is real initiation -- when you start hearing my music, when you become attuned to my presence, when you breathe with me. It happens... it has happened to somebody.

Vasumati has written this:

TODAY AND FOR THE LAST FEW DAYS IN DISCOURSE, AS SOON AS YOU BEGIN TO SPEAK, MY BODY LIES DOWN ON THE FLOOR. AND SOMETHING STARTS TO HAPPEN. YOUR VOICE CARESSES ME, UNWINDS MY MUSCLES STRAND BY STRAND, GENTLY LULLS ME AND PULLS ME INTO YOUR SILENCE UNTIL I AM LIKE A PIECE OF SEAWEED IN THE WAVES OF YOUR INFINITE OCEAN. OH, OSHO, MY HEART DIES WITH YOU, RISES AND FALLS WITH YOU, BREATHES WITH YOU. CAN IT BE THAT I AM IN LOVE WITH YOU, GONE WITH YOU, WITH YOUR VIBRANT, WARM AND SCENTED PRESENCE? WHEN I AM NEAR YOU, ALL QUESTIONS SIMPLY DISSOLVE AND THERE IS NOTHING BUT MY HEARTBEAT, THE RAIN AND YOUR VOICE.

Yes, Vasumati, this is it. When words start disappearing, something far deeper, profounder takes place. Communion. The meeting of the Master and the disciple, not as two minds but as two presences, merging into each other, melting into each other, losing into each other.

Soon that moment happens when the disciple is no more separate, the Master is no more separate. They have become one. That unity is the goal of all disciple hood. When that unity has happened, you have known the Master, you have drunk out of him, you have absorbed him. You have come home.

The second question:

SOMETIMES WHEN YOU SPEAK, I GET THE VISION OF LIVING A KIND OF ZORBA THE GREEK LIFE -- EAT, DRINK AND BE MERRY -- LUSTY AND PASSIONATE, AND I THINK THIS IS THE WAY. OTHER TIMES I FEEL YOU ARE SAYING THAT THE WAY IS TO SIT SILENTLY, WATCHFUL AND UNMOVING, LIKE A MONK. SO WHO ARE WE TO BE -- ZORBAS OR MONKS -- AND HOW CAN A BLEND OF THEM BE POSSIBLE? I SENSE THAT YOU HAVE MANAGED TO INTEGRATE THE CONTRADICTIONS, BUT CAN WE BE BOTH ZORBAS, MOVED BY PASSION AND DESIRE, AND BUDDHAS, DISPASSIONATE, COOL AND CALM?

THAT IS THE ULTIMATE SYNTHESIS -- when Zorba becomes a Buddha. I am trying to create here not Zorba the Greek but Zorba the Buddha.

Zorba is beautiful, but something is missing. The earth is his, but the heaven is missing. He is earthly, rooted, like a giant cedar, but he has no wings. He cannot fly into the sky. He has roots but no wings.

Eat, drink and be merry is perfectly good in itself: nothing is wrong in it. But it is not enough. Soon you will get tired of it. One cannot just go on eating, drinking and marrying. Soon the merry-go-round turns into

a sorry-go-round -- because it is repetitive. Only a very mediocre mind can go on being happy with it. If you have a little intelligence, sooner or later you will find the utter futility of it all. How long can you go on eating, drinking and marrying? Sooner or later the question is bound to arise -- what is the point of it all? Why? It is impossible to avoid the question for long. And if you are very intelligent, it IS ALWAYS there, persistently there, hammering on your heart for the answer: Give me the answer! -- why?

And one thing to be remembered: it is not that the people who are poor, starving, become frustrated with life -- no. They cannot become frustrated. They have not lived yet -- how can they be frustrated? They have hopes. A poor man always has hopes. A poor man always desires that something is going to happen, hopes that something is going to happen. If not today then tomorrow, or the day after tomorrow. If not in this life then in the next life.

What do you think? Who are these people who have depicted heaven as a Playboy Club -- who are these people? Starved, poor, who have missed their life. They are projecting their desires in heaven. In heaven there are rivers of wine. Who are these people who are imagining rivers of wine? They must have missed here. And there are KALPAVRAKSHAS -- wish-fulfilling trees. You sit underneath them, desire, and the moment you desire, immediately it is fulfilled. Not even a single moment passes by between the desire and its fulfillment, no shadow between the desire and the fulfillment. It is immediate, instant!

Who are these people? Starved, have not been able to live their life. How can they be frustrated with lithe? They have not experienced -- it is only through experience that one comes to know the utter futility of it all. Only Zorbas come to know the utter futility of it all.

Buddha himself was a Zorba. He had all the beautiful women available I his country. His father had arranged for all the beautiful girls to be around him. He had the most beautiful palaces -- different places for different seasons. He had ALL the luxury that is possible, or that was possible in those days. He lived the life of a Zorba the Greek -- hence, when he was only twenty-nine he became utterly frustrated. He was a very intelligent man. If he had been a mediocre man, then he would have lived in it. But soon he saw the point: it is repetitive, it is the same. Every day you eat, every day you make love to a woman... and he had new women every day to make love to. But how long...?! Soon he was fed up.

The experience of life is very bitter. It is sweet only in imagination In its reality it is very bitter. He escaped from the palace and the woman and the riches and the luxury and everything....

So, I am not against Zorba the Greek because Zorba the Greek is the very foundation of Zorba the Buddha. Buddha arises out of that experience. So I am all for this world, because I know the other world can only be experienced through this world. So I don't say escape from it, Prabhu Maya; I will not say to you become a monk. A monk is one who has moved against the Zorba; he is an escapist, a coward; he has done something in a hurry, out of unintelligence. He is not a mature person. A monk is immature, greedy -- greedy for the other world, and wants it too early, and the season has not come, and he is not ripe yet.

Live in this world because this world gives a ripening, maturity, integrity. The challenges of this world give you a centering, an awareness. And that awareness becomes the ladder. Then you can move from Zorba to Buddha.

But let me repeat again: only Zorbas become Buddhas -- and Buddha was never a monk. A monk is one who has never been a Zorba and has become enchanted by the words of Buddhas. A monk is an imitator, he is false, pseudo. He imitates Buddhas. He may be Christian, he may be Buddhist, he may be a Jain -- that doesn't make much difference -- but he imitates Buddhas.

When a monk goes away from the world, he goes fighting with it. It is not a relaxed going. His whole being is pulled towards the world. He struggles against it. He becomes divided. Half of his being is for the world and half has become greedy for the other. He is torn apart. A monk is a schizophrenic basically, the split person, divided into the lower and the higher. And the lower goes on pulling him, and the lower becomes more and more attractive the more it is repressed. And because he has not lived the lower, he cannot get into the higher.

You can get into the higher only when you have lived through the lower. You can earn the higher only by going through all the agony and the ecstasy of the lower. Before a lotus becomes a lotus it has to move through the mud -- that mud is the world. The monk has escaped from the mud, he will never become a lotus. It is as if a lotus seed is afraid of falling into mud -- maybe out of ego that "I am a lotus seed! And I cannot fall into the mud. " But then it is going to remain a seed; it will never bloom as a lotus. If it wants to bloom like a lotus, it has to fall into the mud, it has to live this contradiction. Without this contradiction of living in the mud there is no going beyond.

You ask me, Maya: SOMETIMES WHEN YOU SPEAK, I GET THE VISION OF LIVING A KIND OF ZORBA THE GREEK LIFE -- EAT, DRINK AND BE MERRY -- LUSTY AND PASSIONATE, AND I THINK THIS IS THE WAY. OTHER TIMES I FEEL YOU ARE SAYING THAT THE WAY IS TO SIT SILENTLY; WATCHFUL AND UNMOVING LIKE A MONK.

No. I will be the last person to make a monk out of you -- otherwise, why are the monks and nuns so much against me? I would like you to become rooted into the earth. I am perfectly in agreement with Friedrich Nietzsche who says: "I beseech you, my brothers, remain faithful to the earth and do not believe in those who speak of other- worldly hopes! " Learn your first lesson of trust by trusting the earth. It is your home right now!

Don't hanker for the other world. Live this world, and live it with intensity, with passion. Live it with totality, with your whole being. And out of that whole trust, out of that life of passion, love and joy, you will become able to go beyond.

The other world is hidden in this world. The Buddha is asleep in the Zorba. It has to be awakened. And nobody can awaken you except life itself.

I am here to help you to be total WHEREVER you are, in whatsoever state you are -- live that state totally. It is only living a thing totally that one transcends it.

First become a Zorba, a flower of this earth, and earn the capacity through it to become a Buddha -- the flower of the other world. The other world is not away from this world; the other world is not against this world: the other world is hidden in this. THIS is only a manifestation of the other, and the other is the unmanifest part of it.

The third question:

BELOVED OSHO,

NO OASIS, NO DESERTS,
NO MOUNTAINS, NO VALLEYS,
NO SUMMER, NO WINTER,
NO RAIN, NO SNOW,
NO YES AND NO!
NO SUFI, NO ZEN,
NO TANTRA, NO MANTRA,
NO CROWN, NO CROSS,
NO GAIN, NO LOSS!
ALL IN YOU.
INFINITELY, ETERNALLY
YES AND NO! FOR EVER WITH
YOU!

SEETA, THIS IS THE WAY TO UNDERSTAND ME. I am neither Sufi nor Zen. I am neither male nor female. I am neither positive nor negative. And I am here to help you to transcend ALL polarities. Hence I speak on the polarities, so that you can understand them, so that you can become aware of them -- so much so that you are not trapped by them.

I talk to you about Sufism and about Zen so that one day you can go beyond both. You have to go beyond all standpoints! You have to go beyond all kinds of principles, dogmas, paths, methods, techniques. To be with me is on the way towards transcendence. I am neither a theist nor an atheist, neither a Hindu nor a Mohammedan.

I am simply an awareness -- full of love. You can also become that, because whatsoever I have become you can become, because wherever you are I was also there one day, with the same agony, the same suffering, with the same dichotomies -- with the same problems! I was just like you. That's why I say you can also be just like me.

To be with a Master is to be with a man who has been JUST like you, because only that man can help you who has been just like you. If a Master descends from God, he cannot be of much help -- because he has never been a man. If God himself comes on the earth and moves amongst you, he will be of no help at

all. That's why he has never tried. Or maybe he has tried and failed, so he has dropped the whole project.

God cannot commune with you. He has never been a man. He will not know where you are. He will not know how you are suffering. He will not have any compassion for you. He will have no understanding. And he has always been there where you would like to be. The distance will be vast. Even if God confronts you, there will be such a gap between you and God that it will be unbridgeable. Hence the meaning of a Master.

A Master is one who has bell just like you, w ho has arisen out of you, who has moved out of you and gone ahead. He knows all the pains of the journey. He knows the whole past of man. He understands -- that's why he has compassion. And he can help, because he is still in the body. His one hand is still in the world, his other hand has roached God. He can become a bridge. A Master is a bridge.

Sect a, this is the way to understand me. Don't let it remain just in the mind. Let it become vibrant in each cell and fibre of your body. Let it become your heartbeat and your breathing.

The fourth question:

WHY DO THE MYSTICS SPEAK A LANGUAGE OF THEIR OWN?

THEY HAVE SOMETHING TO SAY TO YOU, TO SHARE WITH YOU, but that something has never even been dreamt by you. They have to wise your language, but in such a way, with such nuances, twists and turns, that thy can give you an idea of something which is not contained by your language.

That's why mystics use language in a certain way, and different mystics decide in different ways. Sufis have decided for parables; their message is all in their stories. Stories have a beauty. Even children can undue}stand them. They can go to the lowest, who cannot understand anything higher, and even he can understand the story. He will understand according to his capacity, but if you go on meditating over the story... and one has to meditate over these stories. These are not stories that you read once and throw them away. They have great meanings hidden in them. You have to dig again and again. You have to meditate. Slowly slowly, new meanings arrive. As you grow in sympathy, in trust, in consciousness, in meditation, the meaning grows.

Sufis speak in parables. They have chosen that way because there are so many people in the world and at different stages of life, at different stations. Something has to be told which can be understood by all. Now, the parable has a beauty: it can be understood by all in different ways. It is very unlimited. Those who can't understand, even they can enjoy it. If today they enjoy it, tomorrow they may understand it.

Mahavir has chosen a different method. He does not speak at all. Language has been dropped. Silence is his language. He simply sits with his disciples. Now this will be difficult; not all will be able to understand it -- only the highest. It is said about Mahavir: his first sermon, of course in silence, was understood only by gods. That's a way of saying that nobody understood it. It took years for men, a few men, to understand him.

Jainism is the smallest religion as far as the number of the followers is concerned. Why? The reason is here: Mahavir didn't choose a method that can be understood by many people in many ways. He was a very very mathematical person -- that is the reason behind it. He would like to be exact. He cannot use a parable. A parable is basically inexact. A parable has to be vague. So many meanings can be in it; no meaning in particular, and many mean-ings in it. It has to be a magic bag: you can bring out of it any meaning that you want. It will be understood by many people. Millions will be able to understand, even children will be able to read it. And something will happen to them.

Mahavir was very mathematical. Because he was very mathematical he would remain silent -- because he knew that if he said something it would not be as exact as it is in him, so it was better not to speak. Silence is his language. Only a few very evolved souls could understand him.

Zen has a different method of its own. It does not use parables. It does not remain silent either. It uses khans, puzzles, riddles, which cannot be solved by the human mind. That is its way to destroy the human mind. It takes years.

Never be befooled when you read in books about Zen that the Master hits a disciple and he becomes enlightened immediately -- you don't know the whole story. He was meditating for twenty-six years. That part is not told in it. After twenty-six years he has earned the blow of the Master; it is not for everybody. Don't think that when you go to a Zen Master he will hit you on your head and you will become enlightened. He will not hit you at all. He will be very polite with you. He will say, "Sir, so great of you to

have come to me! I rejoice in your presence." Don't think that he will hit you. It has to be earned. It takes YEARS to get that blow of the Master. That blow can be given only at the last moment.

When between you and reality there is only a very very thin layer left, so just one blow and the layer is broken and the bird is out of the egg.... But the bird has to be given a chance to mature in the egg first. Don't go breaking eggs before they are ripe, otherwise you will kill the bird. You will not be of any help.

Zen has its own methodology, very crazy, but of immense power.

YOU ASK ME: WHY DO THE MYSTICS SPEAK A LANGUAGE OF THEIR OWN?

They have to. Each mystic has to create a language according to his understanding, capacity, according to his past, his experiences. When Jesus speaks he speaks as a son of a carpenter. Whey Buddha speaks he speaks like an emperor. That is their past. When you speak you have to use your past.

Buddha cannot speak the same way as Jesus. His terminology is bound to be different. He has never been to the forest, he has never chopped wood, he has never cut wood, he has never carried logs to the father's workshop. He does not know how the freshly cut wood smells. He cannot speak that language. He cannot use the parable of the shepherd and the sheep, the lost sheep. No, he has no understanding of the shepherd and the sheep. Jesus can use that parable.

Buddha speaks like a king -- the language of the court, the language of philosophy, not the language of the common person. He has not been a common person -- how can he speak that language?

So EACH mystic has to use his own language. And remember: speaking is precarious. People talk around the subject, interrupt, change the subject, do not understand, are silent. Words heal and wound, build up and sow confusion. To use the word is to use a very very dangerous weapon. It can be used for surgery; it can also be used to cut somebody's throat. And one has to be very skillful. Many mystics have decided not to speak at all. And those who have spoken, they have also spoken continuously against speaking. And even if they were very very intelligent, very experienced with language, very articulate, then too....

The statements of the Buddha seem hard and impossible to us who are full of ideas and understanding nothing. "That art thou" -- a statement like a sea. You cannot walk on it, you cannot build on it. It runs like water through your fingers. "If you meet the Buddha on the way, kill him" -- a statement like a mountain. You cannot see through it, you don't know what lies behind it. You have no idea what it means, what it is all about.

Just a few days before, I received a letter from America. Some-body must have read in one of my books somewhere: "If you meet the Buddha on the way, kill him." Now he was very angry. Must be a very poor Buddhist. He was so angry and annoyed that he wrote to me in great rage: "Who are you to tell us to kill the Buddha? How can you say such a sacrilegious thing? To kill the Buddha? Buddha has to be worshipped, not killed. Buddha is the greatest man who has walked on the earth. What do you mean by saying 'Kill the Buddha if you meet him on the way'?"

He was really angry. I can understand his anger. He does not understand Buddha, he does not understand these great statements. And it is not my statement either. Zen people have been saying it down the ages; it is more than two thousand years old at least. But he may not be aware of it. He must be thinking that I am somebody who is against Buddha. But Buddha is dead! If I am against him, how can I say kill him?

These statements ARE like mountains, great mountains. They are like Everest, very difficult to climb too -- every possibility of never reaching to the understanding of them.

He could not understand, this American could not understand, because he must have been brought up in a Christian way, and then he may have become interested in Buddha. That is the prob-lem. No Christian can say that: "If you meet Jesus on the way, kill him." That is not their language. They will think this is sacrilegious -- that's what he writes in the letter: "This is sacrilegious! You must be an atheist, an irreligious person. You must be a Satan to say such a thing as 'Kill the Buddha.'" His upbringing must be Christian; that is ANOTHER kind of language. He does not know the Zen way of saying things.

It is not said against Buddha -- it contains Buddha's whole message! Buddha will absolutely agree with it. That's what he did when he was leaving the world. His last statement was exactly this. He said to his disciple, Ananda, who was weeping and crying, "Don't weep and cry for me! In fact I have been the barrier to you. Now the barrier is dying, you are free, and it may become more easy for you to be enlightened. Be a light unto yourself."

And Ananda had lived with Buddha for forty years, and lived unenlightened. And after Buddha was

gone, within twenty-four hours, he became enlightened. What happened? He was clinging to the idea of Buddha. That very clinging was a barrier.
It happened in Ramakrishna's case too:

He was a worship per of Kali -- the Mother goddess. And then he came across a very very strange man, Totapuri. A man like Totapuri very rarely happens in the world. He was like Bodhidharma. A VERY strange man. Naked he used to walk, utterly free from all kinds of morality, ethics, rules, regulations. He was a PARAMAHANSA, a JEEVAN MUKTA -- he was free in his life, absolutely free. Freedom was his quality. Just wandering around the Ganges, he came to Dakshineshwar. Ramakrishna saw him, became interested in him. He had never seen such a freedom, and such grace and such beauty. And he asked him, "Help me."

He looked at Ramakrishna and he said, "Yes, I will help you. But the only thing is: you will have to destroy this Mother goddess."

Ramakrishna started shaking and trembling and perspiring. He said, "What are you saying? How can I destroy the Mother goddess? She is my Mother! She has helped me up to now. She is my all in all. She is my soul, my very heart. I will die!"

Totapuri said, "So better die, but kill this Mother. If you really want to have freedom, you have to destroy all connections and all attachments. And this is your attachment. You are not attached to your wife, so that is not a problem. You are not attached to money, so that is not the problem. You are not attached to the world, so that is not the problem. Your whole attachment is with this Mother, this idea of a Mother goddess. And I know, it is beautiful, but still it will keep you away from the truth."

Ramakrishna would sit in meditation in front of Totapuri, but the moment he would close his eyes, the Mother goddess was there with all her glory. And he would start swaying, and tears would come in his eyes. And he would forget all about Totapuri end his freedom. And Totapuri would shake him up and he would say, "You have again fallen into the dream. It is ALL dream! Why don't you take a sword and cut her in two pieces? Destroy her!"

It happened many times and Ramakrishna was not able... What to say about cutting? -- he would forget all about Totapuri and the idea that he had given him. And he would look at the face of the Mother inside, and it was so alive and so beautiful, so full of light. It was no ordinary experience: it was the greatest vision, the ultimate vision of form, God as form, beyond which is only the formless.

Totapuri got fed up and he said, "Now, today I leave. Before I leave, you try once more, and I have brought this piece of glass."
Ramakrishna said, "For what?"

He said, "When I see that your tears start coming and you start swaying and you are feeling orgasmic, I will cut on your third eye with this glass. Blood will start coming. And I will cut DEEP, just to remind you that I am here!Just to remind you: take the sword and cut the Mother in two pieces."

And Ramakrishna said, "From where to bring the sword?"

And Totapuri said, "From where have you brought this Mother? From the same source -- it is all imagination."

And that day Ramakrishna tried. Totapuri cut his third eye with that piece of glass. Blood started Flowing, and he pushed the glass deep into the third eye. In a single moment of awareness, Ramakrishna took a sword, cut the Mother in two pieces. The Mother disappeared, and it opened the door for the formless.

For six days he was in samadhi. And when he came back, the first words that he uttered were, "The last barrier has fallen. I am infinitely grateful to you, Master Totapuri -- infinitely grateful to you. The last barrier has fallen."

This is the meaning when Zen people say, or I say to you, "If you meet the Buddha on the way, kill him." In fact I should say to you, "If you meet me on the way, kill ME" -- because you may not meet Buddha, you may meet me. 'On the way' means when you start moving from form to no-form, your Master will be the last barrier. You have become so attached to the Master. You have been in such love with the Master. You have enjoyed so many delights and ecstasies through him. It seems sheer ungratefulness to cut him -- no, it is not. But this is a Zen way of saying a thing.

Christians will feel offended, Jains will feel offended, Hindus will feel offended, Mohammedans will feel offended -- this is not the right way to talk about your Master!

Different mystics have chosen different ways of speaking, but if you look deep down the message is not very different. Containers are different but the content is not different. And everybody has to choose his way of speaking, and has to choose the way that his disciples will understand.

A psychology professor conducted an experiment to prove a point about work. He hired a man to hit a log with the reverse side of an axe. The man was told that he would be paid twice the amount he normally made. The fellow lasted half a day. He gave it up, explaining, "I have to see the chips fly."

Now, a man who cuts wood, if he is told to cut the wood with the reverse side of the axe, soon will lose his enthusiasm. He needs to see the chips fly -- they keep his enthusiasm, they keep him moving, they keep his energy flowing. That is his language! He can work only in that language. That is his noe-sphere -- without that he cannot function.

And each mystic has to speak according to himself and according to the disciples that gather around him. And each mystic attracts a certain kind of people. Can't you see it: here, a certain kind of people has gathered -- the people of the future. You will not find orthodox people here, you cannot find. Impossible. You will not find the puritans here, the moralists. You will not find the hypocrites here. This is not the place for them! I am not the man for them.

One French orientalist went to see George Gurdjieff. Just once he went to see him. The orientalist used to live in Paris; Guenon was his name. And just close by, a few miles away from Paris, was Gurdjieff. But only once he went, for half an hour. And then he came back and he started talking against Gurdjieff -- he talked his whole life against Gurdjieff. He used to say to people: "Flee from Gurdjieff as you flee from the plague -- just flee from him! He is the most dangerous kind of disease on the earth." What happened? He was a moralist, very very puritan. And what he saw there in half an hour's time was very very different.

Gurdjieff used to force people who were not drinkers, he would force them to drink as much as possible. Now, that was his device. When a man is utterly drunk, he becomes very very real and honest. This is a very bad state of affairs, but this is how it is. People have become so false that to see their original face you have to wait... only when they are absolutely drunk. Then their masks slip by; they cannot hold them, they are so drunk. Everything becomes shaky and they start coming up in their true colors.

So each disciple had to go through that torture. It was torture for somebody who had not been drinking too much or who was against alcohol. Just think of Morarji Desai: if he had gone to Gurdjieff...! He would force people to drink so much that they would fall on the ground, start uttering nonsense, shouting, shrieking, abusing. And that was his way of watching them: then he would sit silently and watch, listen to them. Once he had understood your reality, then there was no problem -- then the work started. But you reveal your reality only when you are drunk. Otherwise, you maintain your false face.

This moralist saw this happening, and he was aghast. He could not understand it. Sometimes orthodox people come here, but they escape; they never come back again. It is a different kind of commune. I can be understood only by the new man that is going to be born, that is on the way. The past cannot understand me. So I have to use the language of the future.

And you know, everybody has to use his own language.

I have heard:

If a lawyer wishes to give someone an orange, he might say, "I give you all and singular my estate and interest, right title and claim, and advantage of and in this orange, with all its rind, skin, juice, pulp and pips, and all right and advantages therein with full power to bite, cut, suck or otherwise eat the same orange, or give the same away, with or without its rind, skin, juice, pulp, pips, anything therefore or hereinafter or in any deed or deeds, instruments of what kind or nature whatsoever, to the contrary in anywise notwithstanding."

Now just one orange he is giving to somebody! But this is the way a lawyer speaks, the way of the law.

Two tramps are sitting underneath a tree. First tramp, lying on a park bench underneath the tree, "I just dreamt I had a job."

Second tramp, "Yes, you look tired."

There are languages and languages. The mystics also happen in all kinds of shapes and sizes. And, of

course, they have to use the language that they know, and the language that they would like to be understood by the people. And the language that they use has to be expressive of their experience.

Kabir speaks in one way, Krishna in another, Nanak in still another -- they were people of different centuries, different atmospheres, different climates, AND they were talking to different kinds of people and different potentialities.

The fifth question:

WHY AM I SO NICE TO OTHERS AND SO HARD WITH MYSELF?

LET ME TELL YOU ONE STORY:

"Preacher," complained an aggravated young waggoner, "I am at my wits' end about my horses. They don't eat anything but hamburgers and french fries. Already they're so skinny I'm afraid they won't last much longer."
"Let me ask you something," said the preacher. "Do you pray every day?"
"Why, er-uh-not usually," the driver stammered.
"Do you always wash your hands before every meal?"
"Not always."
"And do you ask God's blessings before you eat?"
"No!" the driver answered tersely.
"Then all is perfectly clear," said the preacher. "It is irrevocably intertwined with the divine law of compensation. Since you eat like a horse, your horses eat like humans."

You ask, Deva Sharan: WHY AM I SO NICE TO OTHERS AND SO HARD WITH MYSELF?

It is the law of compensation. If you are so nice with others, you will be hard with yourself. You really want to be hard with others, but you are hiding it, you are repressing it. It becomes accumulated in you. And you can't be hard with others; you have been taught not to be hard with others. So finally, where are you going to pour your garbage? Only you are left.

It almost always happens: people who are nice to others are hard on themselves -- they have to be. There are ordinarily only two types of people: the murderers and the suicides. Murderers are people who are dangerous to others, very dangerous -- they can kill. And the people who are not dangerous to others tend to be dangerous to themselves -- they can commit suicide.

There is no necessity to be divided in two categories, you can go beyond them. And that's my teaching. There is no need to decide A PRIORI that you have to be hard with others or you have to be nice with others. You have to be CONSCIOUS in yourself. It is not a question of being hard or nice to anybody -- you have to be conscious inside yourself. And the first effect will be that you will be nice to yourself. The first ripple of being conscious is being nice to oneself -- the first ripple of consciousness is self-love.

You wily be surprised to know this, because you have always been taught that self-love is a kind of selfishness -- it is not. It is the foundation of all altruistic love. Self-love is the BASE of all possible love -- love with your wife, love with your children, love with your God. Unless you love yourself you cannot love anybody else.

Meditate over Jesus' saying: Love thy neighbor as thyself. But thyself comes first. People have started loving their neighbors and have forgotten that they don't love themselves. So when you love your neighbor and you don't find him very loving -- and you have to love him because you have been taught, and this is good manners, and civilization and culture, respectability comes through it, and you love your neighbor -- you will hate yourself. Then the law of compensation will work.

And if you hate yourself, how can you love your neighbor? You can only pretend; only on the surface can you show. Deep down, you would like to murder him. Deep down, you are full of hate. This is the situation that has happened to humanity.

My approach is totally different: Be conscious! And the first ripple will be self-love, you will love yourself, because you are closest to yourself. And it has to start there. Just as you throw a stone in a silent

lake and ripples arise, first they arise just around the stone, and then they spread towards the bank. Then they go on spreading.....

Love yourself. For that you have to be very conscious. Only a conscious person can love himself, because only a conscious person knows that "I am not there, but God is." How can you love yourself? You don't know who is there. You have not Even tasted anything there, you have not seen anybody there. It is all darkness.

And you have been taught that you are ugly, that you are worthless: "Improve upon yourself! Be this! Be that!" Nobody has told you to accept yourself. Everybody has been telling you to reject yourself, so you hate yourself and then you become hard with yourself. Hatred is hard. And then whatsoever you go on thinking about, Deva Sharan, that "I am soft and nice to others," that softness and niceness is hypocrisy, it is not true -- it can't be true.

A real niceness for others can arise only if you are nice with yourself. Start from there. Forget all about what you have been told. Your priorities are all wrong. Don't put the other as more important than you. Nobody is more important than you. You are the most important person in the world, you are the center of the world. And I am not telling you to become egoistic: I am simply saying a truth -- that each is a center to the whole world, to the whole universe. God exists in you, you have to be the cent r. I am not saying that others are not centers -- everybody is. But how are you going to understand others' significance if you don't know your significance?

Love yourself. And out of that love a great love will arise for others, because they are also like you.

And the last question:

WHAT IS THE TRADE SECRET OF THE PRIESTS? HOW HAVE THEY BEEN ABLE TO EXPLOIT MAN FOR SO LONG?

IT IS VERY simple.Just a few stories will make it clear to you:

Two music students were discussing their part-time jobs. Said one, "I work in the opera at night and carry a spear in one act."

His friend asked, "How do you manage to keep awake so late at night?"

"It's simple," replied the first. "The man behind me carries a spear too."

The second story:

Preacher Pitts had undertaken that morning to describe the terrors of hell to his congregation.

"Brothers and sisters," he intoned, "some of you have seen melted iron running out of a furnace, haven't you? It's white, sizzling and hissing. Well, in the place I'm talking about, they use that stuff for ice cream."

Reverend Walker stood before his congregation and in dynamic fashion pontificated on the wickedness of intercourse. After twenty minutes of ranting about the sin of sex, he raised himself to full height, leaned over the pulpit, and boomed:

"Brothers and sisters, if there are any among you who have committed adultery, may your tongue cleave to the woof of your mowf."

And if you make people afraid, you also become afraid. It works both ways. So it is not only that the priest has made you afraid -- he himself has become afraid, he is also trembling.

Fear has been their trade secret. Create fear in people, and when people are frightened they are ready to become slaves, then they are ready to do anything. I

I Walt you to be absolutely free of fear. There is no fear. This existence is yours, there is no hell -- unless you decide to create one. Then it is a private affair. Then you can create it. But there is no hell! It is all heaven. And heaven is not in the end when you reach God, no. Heaven is ALL the way to, God. Each moment is heavenly. The whole journey is heavenly.

Heaven is a way of looking at things, and hell too. But in the past the fear has been used as a trade secret. AND joined with fear is greed. That is another side of the same coin. One side is fear, another side is greed. Both have been exploited. And a really religious person is one who is free of fear and greed.

And if you are free of fear and greed, you will be free from the exploitations that have been going on and on down the centuries. Because of it, religion has not been of any help to humanity; rather, it has been a curse, it has not been a blessing. Make it a blessing. Drop fear and greed. Live joyously! Live in a heavenly way THIS moment, now.

Live... Love... be... and forget ALL fears. There is nothing to be afraid of. We are part of this existence. This existence is not antagonistic to us. It is very friendly. It has created us! How can it be inimical? And there is nobody sitting there counting your sins, and nobody is there to punish you. God is not to be feared.

And if there is fear, you cannot love. Fear kills all capacity to love. In all the languages of the world, there are words like 'god fearing' -- they are ugly words. Drop them. Never use them. Let this religion be a religion of love -- be god loving. And then you are out of the grip and the trap of the priest.

And not only are you out of the grip and the trap of the priest -- you will free the priest too. He is also suffering with you. Continuously talking to you again and again about hell and heaven, he also becomes convinced of it. It is not that only you are the victim -- he is also a victim. It has become a nightmare to all.

This is what I mean by a new religious consciousness in the world: free of fear and greed. The whole energy has to be poured as celebration....

The Perfect Master, Vol 1

Chapter #5
Chapter title: Yes, Just Like That

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A SUFI TEACHER WAS VISITED BY A NUMBER OF PEOPLE OF VARIOUS FAITHS WHO SAID TO HIM, "ACCEPT US AS YOUR DISCIPLES, FOR WE SEE THAT THERE IS NO REMAINING TRUTH IN OUR RELIGIONS, AND WE ARE CERTAIN THAT WHAT YOU ARE TEACHING IS THE ONE TRUE PATH."

THE SUFI SAID, "HAVE YOU NOT HEARD OF THE MONGOL HALAKU KHAN AND HIS INVASION OF SYRIA? LET ME TELL YOU.

"THE VIZIER AHMAD OF THE CALIPH MUSTASIM OF BAGHDAD INVITED THE MONGOL TO INVADE HIS MASTER'S DOMAINS. WHEN HALAKU HAD WON THE BATTLE FOR BAGHDAD, AHMAD WENT OUT TO MEET HIM, TO BE REWARDED. HALAKU SAID, 'DO YOU SEEK YOUR RECOMPENSE?' AND THE VIZIER ANSWERED, 'YES.'

"HALAKU TOLD HIM, 'YOU HAVE BETRAYED YOUR OWN MASTER TO ME, AND YET YOU EXPECT ME TO BELIEVE THAT YOU WILL BE FAITHFUL TO ME.' HE ORDERED THAT AHMAD SHOULD BE HANGED.

"BEFORE YOU ASK ANYONE TO ACCEPT YOU, ASK YOURSELF WHETHER IT IS NOT SIMPLY BECAUSE YOU HAVE NOT FOLLOWED THE PATH OF YOUR OWN TEACHER. IF YOU ARE SATISFIED ABOUT THIS, THEN COME AND ASK TO BECOME DISCIPLES."

WHAT IS MAN'S BASIC PROBLEM? IT IS NOT IGNORANCE, IT IS KNOWLEDGE. Knowledge is always borrowed. It is never original. But one can believe that one knows and can be fool others and can be befooled oneself.

Knowledge is the greatest deceptive force in the world. It makes people cunning, hypocrites, egoists. It gives them false notions that they know -- that they know what truth is, that they know what 'the true path' is. And because of this, they go on missing.

They come across truth many times, but they cannot see. Their eyes are full of knowledge, hence blind. A knowledgeable man is a blind man. He is cunning and clever, but not intelligent. Cunningness and cleverness LOOK like intelligence, but that is only an appearance. And don't be deceived by the appearance, because it is there where man's basic confusion. is rooted -- in his cleverness, his cunningness, his knowledgeability.

One has to unlearn it all, then only does one become a disciple. If you know already, you can't be a disciple; your very knowledge will hinder you. How can you surrender when you know? Knowledge never surrenders. It is only innocence that is capable of that great quantum leap.

Surrender is possible only out of innocence, because out of innocence arises trust, out of innocence is faith, out of innocence is all religion.

I have heard a beautiful anecdote:

A great Master, Zusya, went to suffer the exile in Germany. He came to a city of Reform Jews. When they saw his ways, they mocked him and thought he was crazy. When he came into the synagogue, some of them poked fun at him, and when the children saw their parents ridiculing him, they thought he was crazy and began to pull at him and tug at his belt. Then he beckoned to the children and said, "My dear children, gather round and I will tell you something." The children thought he would show them a trick. They all stood around him and he in the middle. And he said to them, "My dear children, look well at me, do not take your eyes off me."

The children, because they thought he was going to show them something, looked steadily at him and he also looked steadily at each child separately. After that he told them to go home.

When the children came home and were given their food, they refused to eat. One said that the meat must not be eaten. Another asked how one could eat unclean meat. And so all the children refused to eat. They said the dishes were unclean and the food was unclean.

Then, as women do, one went to another and told her that all of a sudden her son came home from the prayer house and refused to eat; whatever was given to him, he said it was unclean. Then her neighbor said that her son too refused to eat and shouted that everything was unclean and that one could not pray in her house because her hair was uncovered. Then another neighbor came in and also told such things about her son -- the whole town was amazed! Then they each learnt that their sons were not the only ones who suddenly became pious. They said that the visitor whom they had ridiculed and thought crazy was none other than a saint. By looking at the children, he had instilled in them something of his being. The parents became afraid that they had shamed him and went to beg his forgiveness.

Zusya laughed and forgave them all. He wanted to look in their eyes too, but they escaped as fast as they could.

In this beautiful anecdote, what happened? The children were innocent. They were ready to look into the eyes of this strange Master. They became connected! For a moment they were lost into the vastness of the Master; for a moment the Master flowed in them. There was a meeting and a merging, a communion.

Just looking in their eyes for a few moments, something was transferred -- the purity of the man, the holiness of the man. Something of his being spilled into the eyes of the children. They were no more the same. Their vision changed.

But the grown-ups escaped. They were afraid to look into the eyes of the Master. What was THEIR fear? They were cunning, clever, knowledgeable. They must have thought, "It is a kind of hypnosis or something. This man is a magician or something." They must have thought of a thousand and one things: "The time is not ripe for us. We cannot go on this faraway journey. The moment has not come. We will have to wait. We have to do a thousand and one other things, then...."

They were not innocent. Even their apology was out of cunningness; it was not out of love and

understanding. They were afraid: if the man is so strange and powerful, he may do something wrong to them. Hence the apology. Not out of understanding, not out of humbleness, but out of fear.

But the children? -- they simply got in tune with the Master!

Jesus is right when he says: Unless you are like small children you will not enter into my kingdom of God.

Jesus was standing in a marketplace; a crowd was standing around him, and somebody asked, a rabbi, "You talk so much about the kingdom of God, but WHO will be capable enough, pure enough, virtuous enough, saintly enough, to enter into your kingdom of God? What will be the characteristics of the people who will be allowed in?"

Jesus looked around. The rabbi thought he would say, "People like you." And the rich man of the town who had donated much to the synagogue and who had been a charitable man thought he would say, "Men like you."

And there was another who had practiced all that has been told down the ages, all the rituals, prayers. He had followed every rule and regulation. He was a virtuous man, known as a saint. He thought, "Certainly, he is searching for me. He will say, 'Men like you.'"

But they were all frustrated. His eyes moved... he stopped at a small child who was just standing in the crowd. He took the child up and showed the people that "Those who are like this small child, they will be able to enter into my kingdom of God."

It is innocence that falls in harmony with the divine. Knowledge is a jarring note. Knowledge is a China Wall. Knowledge is an arm our, your defense against the mysterious. But that's what happens.

People who are knowledgeable start searching for truth. And they have taken one thing for granted, that they already know what it is. Now it is only a question of searching. They will be able to recognize it, they know its characteristics.

It is not so. Unless you know truth, there is no way to know it. No scripture can describe it. There is no possibility of ANYBODY giving you the knowledge of truth. A Master never gives the knowledge of truth to you; he simply makes his truth available to you. If you are courageous, if you are innocent, if you are open, ready to take the jump, ready to die in the Master, then you will know truth -- not knowledge about truth but an experience of it. Truth always comes as an experience. It is always existential.

Remember: these are the barriers. The man who has followed all the rituals thinks he knows. He is a great yogi. He has not been missing a single rule of the yoga. He thinks now he is capable. He is not. It is not ritual that prepares you. Ritualistic people are stupid people. They follow the ritual, but the ritual is followed unconsciously. And they will find ways and means to go on following the ritual and yet remain the same.

I have heard:

A doleful-looking customer went to the bar and ordered six whiskies. The bar man poured them out for him in six glasses. "Now line them up in front of me, will you?" asked the customer. He then paid for them and told him to keep the change. He swallowed down the contents of the first glass in line and then repeated the process with the third and fifth glasses. Then, saying, "Goodnight," he turned to walk away.

"Excuse me," said the bar man. "You have left three glasses untouched."

"Yes, I know," he said. "The doctor said he didn't mind me taking the odd drink."

You can always find a way. The ritualistic person remains cunning.

A politician, who had been prevailed upon to accompany a friend on a bear hunt, had concealed his nervousness manfully, although his first night in camp was a sleepless one. Starting forth in the mowing, the two had walked but a short distance when they came upon fresh tracks which the enthusiastic sportsman identified as being those of a large bear.

"Tell you what we had better do," said the politician brightly. "You go ahead and see where he went and I'll go back and see where he came from!"

Remember that man is so cunning, so political, that he can always find a way out of a certain ritual, rule, discipline. And he can remain untouched by it. And he can go on doing the ritual and yet remain

untransformed by it. That's why you see so many people in the world going to the synagogue, to the church, to the temple, to the mosque, to the gurudwara -- and still remaining the same! Millions of people are praying, but there seems to be NO prayer in existence, there seems to be no fragrance of prayer in the world. There is but hatred AND hatred. There seems to be no love! How is it possible that millions of people pray every day and there is no love flowering? So many people praying and no compassion! Something deep down must be wrong, funda-mentally wrong.

The prayer is false. It is being done because it has to be done. It is a kind of duty to be fulfilled, but the heart is not in it. The cunning man always keeps his heart away from everything that he does; he only pretends. He goes through empty gestures. And he is so cunning that he can always find a loophole and escape through it.

The basic problem of man is not ignorance: it is knowledge. Ignorance never makes a person cunning.

O THOSE WHO ARE REALLY READY to become disciples, they shave to drop only one thing and that is their knowledge. They have to become ignorant again. And when you become CONSCIOUSLY ignorant, ignorance becomes luminous. The whole point is of consciousness. You can remain unconsciously very knowledgeable, and your knowledge remains dark, dismal, dead. If you become consciously ignorant, even your ignorance becomes enlightened. It is luminous. It is full of light.

And remember: when you consciously look at your life, you are bound to become ignorant again -- because knowledge as such is not possible. Life remains a mystery. There is no way to demystify it. That's what knowledge is trying to do: it is a demystification of life. It tries to destroy mystery. It makes everything clear, explained away.

The whole effort of knowledge is how to banish mystery from existence. It cannot be banished. It is its ultimate nature. It is not an accidental quality. Mystery is the very CORE of life. Life is mysterious -- they are synonymous.

So the man of knowledge does not destroy the mystery of life. He simply closes his eyes with a very thick curtain of knowledge, and starts thinking he knows.. He knows nothing.

It will look strange to you and very paradoxical, but it is so. The man who knows, knows nothing. And the man who knows that he is ignorant has started knowing. The whole point is of consciousness.

A CONS(ION!, ignorance is what disciple hood is -- conscious ignorance. But people are living in unconsciousness. And they go on groping. In unconsciousness they go to the Masters, but in unconsciousness. They remain with the Masters but fast asleep. Sooner or later they become fed up, because nothing is happening. Nothing can happen if you remain unconscious. You cannot connect with the Master. They remain cunning, clever, even when they are with a Master. Nothing happens. Nothing can happen in knowledgeability.

Sooner or later they decide that this is not the right Master -- without ever thinking, "Am I the right disciple yet?" That should be the basic question. It is NONE of your business who is the right Master or not. And how can you decide? You don't know what a Master is. You are not even a disciple yet! You have not taken even the first step and you are thinking and deciding and judging about the last step. It is better to keep quiet.

Just think about one thing again and again, remind yourself again and again: "Am I the right disciple? Am I ready to learn? Have I dropped my knowledge? Have I come with an open heart? Am I trying to become more conscious of what I am doing? Is my prayer conscious? When I sit by the side of the Master, am I sitting there consciously, alert, aware? When I listen to the Master, am I really listening? or just hearing?"

Hearing is one thing: listening is very different. Hearing is simple; anybody hears. Whosoever has ears can hear. Listening is rare. When your ear and your heart are together, then listening happens. When you hear, your mind is full of thoughts; the turmoil continues, the traffic continues. All kinds of noises, thoughts, prejudices... through that crowd, yes, you hear, but you can't listen. For listening, silence is needed. There should be no clouds inside you, no thought stirring. Just a PURE silence, then listening happens.

The disciple has to ask again and again, "Am I really a disciple? Am I yet a disciple?" And if you remain alert about that, you will find many Masters in life. But if you are not aware of it, you may come to a Buddha and go empty-handed.

Hank was riding the range, a-singing and a-humming. Suddenly his horse reared and stopped. In front of

them was a huge snake. Hank drew his gun and was about to fire when the snake cried, "Don't shoot! If you spare my life, I have the power to grant you any three wishes you make!"
"Okay," said Hank, figuring he had nothing to lose. "My first wish is a handsome face like Paul Newman. Second I want a muscular body like Mohammed Ali. And my last wish is to be equipped like my horse here!"
"Granted!" said the snake. "When you wake up tomorrow you'll have all those things."

Next mowing, Hank awoke and rushed to the mirror. Sure enough, he had a face like Paul Newman and to his delight he saw a pair of massive shoulders and arms like Mohammed Ali. Then, glancing down in great excitement he let out a blood-curdling howl.
"My Gawd, I clean forgot!" he babbled. "Yesterday I was riding Nellie!"

Man lives in unconsciousness, unaware. And you can even be with a Buddha and nothing is going to happen to you. Your unconsciousness will be a mountain.

The vibes of a Buddha are very delicate. They cannot penetrate your mountains of unconsciousness, If you are conscious, then only can those delicate vibes penetrate you. They are subtle, they are not violent, they are not aggressive. They will not even knock on your doors, they will not force entry into you. The vibes of a Buddha cannot rape. They come very silently. If you are utterly quiet, only then do you become aware of their presence. They come without any noise... rose petals falling on the ground. Yes, just like that.

But it is very easy to decide that the Master is wrong. In fact, that helps you to remain the way you are: what can you do? -- the Master is wrong. And then you go on moving from one Master to another and hoping.... But you remain the same! If you miss one Master, you will miss all of them. In fact, the more you go from one Master to another Master, you are simply becoming more and more accustomed to missing, you are becoming habituated to it. You are learning how to miss. If you miss one, then to miss the other will be easier, and then to miss the third will be even easier. And if you have been moving to many Masters, slowly slowly, you become so efficient in missing that it is almost certain that you will never find a Master anywhere.

That's why people can't find -- not that Masters don't exist. Life is so rich! Existence always gives you ALL possibilities to grow. Masters are available, and always. In no time, in no country, is it that they are not available. In no clime. However dark is the time on the earth, the Masters are always available. In fact, the darker it is, the more possibility there is of Masters being available.

Krishna says: When it is dark and religion is destroyed, I will come. I always come.

So the moments of darkness, of miserable times, are the opportunities for Masters to bloom. The physicians happen when people are ill. Nature always balances. It always provides for your needs.

Just watch: a woman becomes pregnant, and her whole body starts preparing for the child. By the time the child is born, suddenly her breasts are full of milk. The child is not born yet but food is getting ready. Nature provides all that is needed -- even for a child who has not even asked, who cannot ask. Before the child comes, the food has arrived. Before the hunger, the food. Before the thirst, the water.

And before the disciple, the Master. So if you are a disciple, you are BOUND to find a Master. It has never been otherwise. If you cannot find a Master, think again, meditate over it -- are you a disciple? And you will find you are too full of knowledge. That's why you cannot be a disciple.

A disciple means one who is ready to learn, and a man full of knowledge is not ready to learn. He is ready to teach. He is not .ready to learn.

Are you a disciple? A disciple is one who is ready to surrender, to bow down, to drop his head. Are you ready to die? Are you ready to stake all that you have? Nobody seems to be ready to die. In fact, people need a Master, not to die but to live for ever. They would like to become immortals. They would like to find the elixir that will make them immortals. They would like to find something so that they can fight with death. Yes, that is found! But you have to fulfill the condition first. And the condition is: only those who are ready to die will attain to life eternal.

A very ancient story, a true story, and of great significance:

In some monastery in Tibet, a monk who was thought to be dead was buried in a crypt. After a time he regained consciousness and horror and mental conflict set in. The crypt was opened only when a brother died, and it was impossible to call loud enough or to knock hard enough to be heard. What, then, was the unfortunate man to do? Was he to wait for a death of starvation and thirst, there in the neighborhood of his

dead brethren? He began to pray -- but was not prayer a supplication that God might grant death to one of his healthy brethren? Because the crypt would be opened only when somebody died in the monastery again. That was the only possibility for him to get out: if somebody died immediately.

Against such horrible mental and physical agonies -- you can well complete the picture -- our dear monk held out and remained alive. He kept himself alive by eating insects which fell down into the crypt through? small air-hole, and he licked the drops of moisture from the walls, dirty sewage water.

After many years, they found the unfortunate man wrapped in cloaks... When somebody died the crypt was opened, after many years. They found the unfortunate man wrapped in cloaks which he pulled out of the coffins, and with his white beard reaching to the ground.

He was utterly blind by now, but still alive and still hoping and praying. He was taken out. He lived at least ten years more.

Man clings to life -- even if when to live is worse than death. Just think of this man! eating insects, living with dead bodies, the smell. Think of that crypt: hundreds of dead bodies around, just licking drops of moisture from the walls, and waiting and praying for somebody to die. He went blind! Years and years in that darkness, but still hoping to live.

Such is the desire for life. Such is the lust for life. And to be with a Master one has to be ready to die -- not physically: meta-phorically. But even the IDEA of death makes people run away.

But to be in contact with a Master, you have to slowly slowly disappear, metaphysically disappear: the ego has to die. Jesus says: Until you are reborn... but how can you be reborn if you don't die? Rebirth has to be preceded by a death. And the death has to be deeper than the bodily death, because the bodily death is not much of a death. Soon you are born again. Here you die and, within moments, you have entered into another womb somewhere else. There is not even a gap: one body you lose, another body you immediately gain.

But to die in the presence of a Master is to really die, it is real suicide The ego disappears for ever. That is the meaning of surrender It is difficult. The disciple comes, he bows down also, but that bowing is false. He says, "I am at your disposal," but that is an empty gesture.

After an hour's lecture on duty to King and Country, putting others before self and so on, the education corps captain pointed to one private and said, "Right -- you! Why should a soldier be prepared to die for his country?"

The soldier scratched his head for a minute, then grinned and said, "You're quite right, sir -- why should he?"

Just to think of death frightens. Don't laugh at those people who escaped from Zusya -- Zusya was death. A Master k death. That's what ancient scriptures say: A Master is a death. Those people escaped! The children were innocent. They were not afraid because they didn't know what it is to look into the eyes of a Master.

People AVOID looking into the eyes of the Master. They avoid getting too close, because to be too close is to melt, is to disappear, never to be the same again.
Remember these things....

The story:

A SUFI TEACHER WAS VISITED BY A NUMBER OF PEOPLE OF VARIOUS FAITHS WHO SAID TO HIM, "ACCEPT US AS YOUR DISCIPLES, FOR WE SEE THAT THERE IS NO REMAINING TRUTH IN OUR RELIGIONS, AND WE ARE CERTAIN THAT WHAT YOU ARE TEACHING IS THE ONE TRUE PATH."

Let us go into each important word in the story:

A SUFI TEACHER WAS VISITED BY A NUMBER OF PEOPLE OF VARIOUS FAITHS WHO SAID TO HIM...

A SUFI TEACHER, A SUFI MASTER, is not there to destroy your religion but to fulfill it. If he

destroys anything, that means it is not religion -- that's why he destroys it. If it is religion, he supports it, he enhances it. He is not against any path. All paths are God's paths. So if he finds somebody is following a path, he gives all his support. He will not take you astray from the path that you have been following. He will strengthen it.

A Sufi Master is not a missionary. He is not interested in convert-ing people from one religion to another. He is interested certainly in converting people from irreligion to religion, but not from Christianity to Mohammedanism or from Mohammedanism to Buddhism, or from Buddhism to Hinduism. A Sufi is not interested in changing people's identities, superficial identities. It never makes much difference. I have seen many Hindus who have become Christians -- they remain the same. Nothing ever changes. It CAN'T change! because of their conditioning.

I used to live with a friend whose-father was converted to Christianity, but they still think themselves Brahmins. Untouchables are not allowed in his family. They are Christian Brahmins, but Brahmins they are. The WHOLE thing continues.

I have seen Christians becoming Hindus. It makes no difference.

I have heard about Mulla Nasrudin, who became an atheist in his old age. One day he was trying to convert somebody to his atheism, and was very loud. Finally he said, "There is no God -- and Mohammed is his only prophet."

It is very difficult. You can become an atheist, but if you have been a Mohammedan, deep down you remain a Mohammedan -- Mohammed is the only prophet.

I have heard about another atheist who was dying, and he said, "Thank God that there is no God!"

It is very difficult to get out of your conditioning. A Sufi Master is not interested in changing your rituals, but he is certainly interested in giving you more and more religious quality. It IS NOT a question of to;m: it is a question of quality. Whether you go to the mosque or to the temple does not matter! The real thing is prayer -- where you pray is immaterial.

Just remember always, this is the Sufi approach: where you pray is immaterial -- prayer matters. To whom you bow down is immaterial -- bowing down matters. To whom you surrender has no meaning -- but that you have surrendered is of immense importance. Surrender has importance and relevance. The object of surrender is just an excuse.

You can go to one Master, A, and surrender, or to Master B and surrender, or to Master C and surrender -- it makes no difference. If you are surrendered, you have started moving towards God. The Master is just an excuse. Any Master will do. So whatsoever is your liking, whosoever is of your liking, wherever you feel surrender is easier, surrender. The Sufi helps you to surrender, to pray. It does not matter whether you pray in Arabic or in Sanskrit or in Hebrew, but what you say in your prayer matters.

I have heard:

After five-year-old Matt gave a loud whistle in the middle of the minister's sermon, his grandmother launched into scolding.

"Why on earth would you do such a thing?" she demanded.

"I've been praying for a long time that God would teach me to whistle," he explained, "And this morning he did."

A child's prayer is a child's prayer. What can he ask? He is asking God to give him the capacity to whistle. Just look at people's prayer, what they are asking, and you will find it ALL childish. Somebody is asking for money... Which is nothing but a capacity to whistle, so everybody can see who is whistling more loudly, more sharply, so you can defeat other whistlers. That's what money is all about: so you can whistle. Somebody is praying to be made a prime minister or a president. That is again the same: asking to be given the capacity to whistle so loudly that the whole country, the whole world listens.

All are asking for the ego, for some importance, for some superiority. All are wanting to defeat others, all are competitors. And how can you pray if your mind is full of competition, jeal-ousy? How can you pray if your mind is not full of love?

The real prayer does not ask for anything. The real prayer is a thanking. It simply gives thankfulness to

God for all that he has already given. There is no complaint in it.

A Sufi Master is one who helps you for the essential religion. And the essential religion is one. Hinduism, Christianity, Jainism, Buddhism, Judaism -- these are forms, forms of different rituals. These are different languages, but the message is one.

A SUFI TEACHER WAS VISITED BY A NUMBER OF PEOPLE OF VARIOUS FAITHS WHO SAID TO HIM, "ACCEPT US AS YOUR DISCIPLES, FOR WE SEE THAT THERE IS NO REMAINING TRUTH IN OUR RELIGIONS..."-

Now, these people have been followers of somebody else. When you go to a Sufi Master, he will not accept you so easily -- because you have been a follower of somebody else. What have you been doing there? If you have missed that Master, you will miss this too. What is the point of changing? Maybe you will feel for a few days that you are again on a kind of honeymoon, a new love affair. But if the old love affair is finished, this too will be finished sooner or later. It may give you a little thrill and sensation. You may start dreaming and hoping again, but nothing is going to happen. Not essentially. Because you will go on doing the same that you have done with your old Masters. Unless you change. Unless you understand that there is something lacking in you, not in the Master but in you. Unless you take the responsibility that "I have been missing," there is no point in accepting disciples. Sufis won't accept you. But if a disciple comes who has done all that he could do, their doors are open.

I would like you to be reminded of Gautam Buddha: he went to many Masters in his search -- that's how a disciple should be. And he surrendered to many Masters, and he surrendered totally. He was not holding back. Whatsoever the Master with whom he was at that time would say, he would do it totally.

It is said that his Masters would finally say to him, "We are sorry. In fact, we have not attained it either. We are pretenders. You have exposed us. We cannot deceive you. We don't know a thing. Our deception goes on because people who come to us never listen to what we say -- they never do it, so we are never exposed. You are the first person who has done whatsoever we say, and now we are feeling sorry for you. Excuse us. Forgive us!"

That's what the Masters said. They were not Masters. But Buddha's sincerity, his honesty, provoked even those deceivers to feel sorry. He worked so hard. And sometimes their demands were stupid.

For example, one Master, so-called Master, said to him, "Go on reducing your food till you are taking only one grain of rice -- go on reducing, slowly slowly." He did that. He became just bones; all flesh disappeared. Just a skeleton he was. The Master must have fit.. .he was saying this to many people but nobody had ever followed it, so there was no problem. But this man, his sincerity, his utter devotion, his trust... When there is SO much trust, even the people who exploit trust cannot exploit SUCH trust.

It is said he fell at Buddha's feet and said, "Excuse me. Please forgive me. I have sinned against you and against God. I have committed a crime. I had never thought that anybody was going to follow what I say. And I have been making such strange demands that nobody will follow. And when nobody follows, there is no question of ever being exposed."

That's why your so-called Masters go on demanding the impossible from you. They will say, "Repress sex and don't ever think of any beautiful woman, not even in your dreams." Now, first they say, "Repress sex." If you repress it, your dreams will become full of sexuality. And then they say that even to dream about sex is a sin -- you will never attain to God. If you follow them, you will be in difficulty. But nobody follows.

And when people DON'T follow, they feel guilty that "We have not been following the Master." Out of their guilt they touch his feet; out of their guilt they go on following him.

Buddha went from one Master to another. For six years he travel led all around the country, and it always happened his sincerity was such that each Master told him, "Please, you forgive us and you go and search somewhere else." He searched long and went to many people, but he never left the Master till the Master himself said to him, "Now you leave me. It is becoming unbearable. You go on doing whatsoever I say and nothing is happening, because what I am saying is absolutely fabricated, guesswork. I have not known myself "

This is the way of a disciple. If such a disciple comes to a Sufi Master, he will welcome him, he will embrace him to his heart. He will take him to his innermost bosom. But these people were not like that.

They said to the Master:

> "ACCEPT US AS YOUR DISCIPLES,FOR WE SEE THAT THERE IS NO REMAINING TRUTH IN OUR RELIGIONS..."

How can you see? You are so blind. How can you see that there is no truth in your religions? This assertion is egoistic. A real seeker will say, "Maybe there is, but I am blind, I cannot see it. Give me eyes! Help me to see." A real seeker will say, "It is not that there is no truth in religions, but I have not been able to see it. It must be my fault." He will take all the responsibility on his own shoulders.

To throw the responsibility on somebody else is an old ego trick. Beware of it. It never wants to take the responsibility on itself. It always goes on complaining about others. If you are not achieving, then something is wrong somewhere, but you are not wrong.

If you go on following whatsoever you are doing, if you do it sincerely, and then you come to know that you have done it as totally as is humanly possible and nothing has happened, then it is time to move. A Sufi Master accepts only those who move in such a way. But these people were saying:

> "ACCEPT US AS YOUR DISCIPLES,FOR WE SEE THAT THERE IS NO REMAINING TRUTH IN OUR RELIGIONS, AND WE ARE CERTAIN..."

Now only stupid people can be certain about such mysteries.

Wise people will be hesitant; intelligent people will not be so certain, cannot be. How can you be certain? And they said:

> "... AND WE ARE CERTAIN THAT WHAT YOU ARE TEACHING IS THE ONE TRUE PATH."

And this they must have said to other teachers too.

Mulla Nasrudin was in love with a woman. One full-moon night, sitting on the beach, he told the woman, "You are the most beautiful woman in the world. Never has there been any woman so beautiful, never will there be ever."

The woman was thrilled. Her ego swelled up. And Mulla looked at her -- she was a transformed being, and Mulla said "Sorry, excuse me. But let me remind you of one thing: this thing I have been telling to many women before, and I cannot promise you that I will not say it to other women again. You are not the only one I am saying this to -- this I say to every woman. This has been my usual practice."

These people who are saying to this Master, "You are the only true path," must have said it to others too. Their words have no meaning, no significance. They have been used again and again. They are really saying, "We are so intelligent that we can see where truth is, who is true, who is really a Perfect Master. We are so intelligent that we know that you are the only true path."

They are not saying anything about the Master or the truth or the true path. They are simply saying in an indirect way, "We are so intelligent that we can understand who you are." But you cannot deceive a Master. Whatsoever you say, he will see through it.

To encounter a Master is to encounter a mirror. You cannot bribe a Master. You cannot because he has no ego. You cannot buttress him. Now, this was something great they were saying. It is almost like saying to a woman, "You are the most beautiful woman in the world." When you say to a religious teacher, "You are the true path," it is almost the same.

That's what the so-called teachers go on hankering for. They wait for somebody to say it. If the Master had been a bogus one, he would have cherished these disciples. He would have declared to his other disciples, "Look! These are the real people I have been waiting for! These are the people who understand me." But because a Master has no ego, he has not any self left -- Sufis called it FANA -- he has disappeared. A Master is really a TRUE absence, a nothingness. He reflects the disciple. There is no way to provoke his ego, because there is none.

THE SUFI SAID, "HAVE YOU NOT HEARD OF THE MONGOL HALAKU KHAN AND HIS INVASION OF SYRIA? LET ME TELL YOU.

"THE VIZIER AHMAD OF THE CALIPH MUSTASIM OF BAGHDAD INVITED THE MONGOL TO INVADE HIS MASTER'S DOMAINS. WHEN HALAKU HAD WON THE BATTLE FOR BAGHDAD, AHMAD WENT OUT TO MEET HIM, TO BE REWARDED. HALAKU SAID, 'DO YOU SEEK YOUR RECOMPENSE?' AND THE VIZIER ANSWERED, 'YES.'

"HALAKU TOLD HIM, 'YOU HAVE BETRAYED YOUR OWN MASTER TO ME, AND YET YOU EXPECT ME TO BELIEVE THAT YOU WILL BE FAITHFUL TO ME.' HE ORDERED THAT AHMAD SHOULD BE HANGED."

A STRANGE STORY TO TELL TO THOSE PEOPLE who are declaring, "You are the true path, you are the true Master." But a Master has to say the truth as it is. He has to be absolutely frank. He cannot afford politeness. If it has to be hard then it has to be hard. If it hurts, so it hurts. But the Master has to say it as it is.

Now, he is saying, "You have betrayed your old Masters, and you come to me -- how can I trust you? that you will not betray me? You have not followed your old Masters, because I can see that you are carrying junk. If you had followed any Master, you would have become unburdened of the junk. I can see the garbage of your knowledge.

"If you had followed any Master, then the first thing would have been to drop knowledgeability. You have SO much know-ledge, and because of that knowledge you are saying what is true and what is not true, and what religion to follow and what not to follow, and what is the right path and what is not the right path. It is according to your knowledge. You are so full of this bulls hit! How can I think that you have followed any Master, that you have been disciples to anybody? You have never been disciples. That much is certain. Whether those Masters were true or not, that is not YOUR business. One thing is certain and that is YOUR business: that you have not been disciples at all. And the same you are going to do to me too. How can I accept you? For what should I accept you? Just to be betrayed again?"

There is a Sufi story:

A man was in love with a woman, so much so that he was ready to do anything. And the woman was demanding, very demanding. Finally she said, "There is only one condition more to be fulfilled, only then will I be yours. You are too much attached to your mother -- unless you kill her and you bring her heart on a plate as a present to me, I cannot be yours. This is my last condition."

He had fulfilled many conditions.

He rushed home. He killed the mother. He took out her heart. And when he was coming back, he was in such a hurry, he was in such a passionate blindness, that he stumbled on the way. The plate fell and broke and the heart also fell and broke into many pieces, but from those many pieces only one voice came: "My son, walk a little more consciously."

He gathered the pieces. He was not in any mood to listen to it.

He gathered the pieces, he rushed to the woman, he offered the heart. The woman looked at it -- she was aghast. She said, "It is finished! If you can kill your own mother, I cannot trust you. You can kill me for any other woman. You are a dangerous man. You simply get out of my house! NEVER come back again. The relationship is completely finished. If you had said no, I would have been yours, but you missed."

The story is the same, with the same flavor and the same meaning and the same message. If you can betray your old Masters so easily and can condemn them so easily, how can the Sufi trust you? You will do the same to him.

Do you see the point? If a man who is a Hindu easily becomes a Christian, the Christian missionary is simply deceiving himself -- because if he was not a true Hindu and he could deceive, how can he be a true Christian? And a true Christian and a true Hindu are the same. The difference is only between the untrue Christian and the untrue Hindu.

Truth is one and the true path is one. It does not belong to anybody. It is nobody's property. It is not my path and Buddha's path and Krishna's path and Zarathustra's path -- it is just THE path. Buddha, Zarathustra, Lao Tzu, they have all walked on it. It is only ONE! There are not many paths really. Many people walk on

the path, but the path is one. And it is so vast that they may not even meet each other.

The demand of the Sufi Master is very significant. You have to understand it. He says, "You have betrayed your own Master -- you can betray me too. And I don't want anything to do with people such as you. Go back!"

And he tells this story:

" THE VIZIER AHMAD OF THE CALIPH MUSTASIM OF BAGHDAD INVITED THE MONGOL TO INVADE HIS MASTER'S DOMAINS."

He betrayed his master. And now he wants to be rewarded. Halaku Khan did well with him. This is the reward.

"HE ORDERED THAT AHMAD SHOULD BE HANGED."

"This man is not trustworthy. He has betrayed his master who has trusted him for so long, maybe for years -- how can I trust this man? I cannot leave him alone; he is dangerous. He can do the same to me and more easily, because I am a stranger. He was not even true to his master, who was not a stranger, who had taken him so close to himself that he could betray him and help me to destroy his master. And now he has come to be rewarded. This man is a traitor!"

The Sufi said:

"BEFORE YOU ASK ANYONE TO ACCEPT YOU, ASK YOURSELF WHETHER IT IS NOT SIMPLY BECAUSE YOU HAVE NOT FOLLOWED THE PATH OF YOUR OWN TEACHER. IF YOU ARE SATISFIED ABOUT THIS, THEN COME AND ASK TO BECOME DISCIPLES."

NOT THAT HE IS SAYING, I will not accept you, but he makes a simple condition, "Have you followed your old Master? Have you done what he was telling you to do? Have you practiced it in any way? If you have practiced, if you have done it, if you are certain about it, that you did it and it didn't work, you did all that you could and it didn't work, you were not half-hearted in it, you were not holding back, you were not clever and cunning, you were not just a spectator but you had participated in the being of the Master, if you can be certain about this, if you are satisfied with YOUR performance as a disciple -- then come to me. I will accept you."

But that is something very important. This is happening nowadays very much in the world. People go on moving from one Master to another; like driftwood they knock on many doors. But they never knock long enough, so the door doesn't open. They have no patience. They don't do a thing. They are simply rushing here and there -- as if somebody ELSE is going to give them the truth. Truth is not a thing to be given. It cannot be transferred. You have to EARN it. You have to become PREGNANT with it. It has to be BORN in you. You have to become a WOMB for it. It is something ALIVE. You have to pour your life energies into it. You have to revive it within your being. You have to CREATE it. God is not sitting there somewhere so you can go and discover him. God has to be created!

So those who are looking for God as if he is hiding somewhere, and they will go and search and find him, they are looking in vain. You are not only to discover God: you have to create him. Each prayerful heart creates God again and again. It is your creation. But people go on thinking of God as if it is something like a commodity, that you can purchase it.

A man came to Mahavir, a king. His name was Presenjit; a very famous king of those days. And he was going to many Masters. He had been to Buddha, he had been to Ajit Keshkambali, he had been to Prabuddha Katyana, he had been to Makkhli Goshal, he had been to Sanjay Vilethiputta -- to MANY teachers. Then he came to Mahavir, and he asked Mahavir, "Give me what you call meditation, DHYANA, give it to me! And I am ready to pay for it. Whatsoever the price."

A worldly man -- only knows how to purchase a thing, thinks of everything as if it can be purchased. If

he falls in love with a woman, he purchases the woman and misses thereby -- because love cannot be purchased. You can purchase the body, but not the soul. Love has to be earned. You have to become worthy of it.

Now, he comes to Mahavir and asks such a stupid question. Mahavir must have laughed. He said, "Listen. Why did you trouble Jo come so far into this forest? In your own capital there is a man -- my disciple he is, a very poor man -- and he would very much like to sell his meditation. He is so poor. Just go to him! I don't need what you can give to me, so I am not in any mood to sell my meditation to you. Go and purchase it from a very poor man. He may decide to sell it."

It was a joke. Presenjit rushed in his chariot, went to the poor man's hut. It was such a poor hut that he thought, "Certainly this man will sell. I can even purchase this man -- what about the meditation!"

And the man came, a very poor man, almost naked, but utterly beautiful and graceful, a great light within his being -- you could see it. And the king felt, "Mahavir IS right -- this man HAS got it.

Look at his face -- so luminous!" And he said, "rust tell me what you wont. I have come to purchase your meditation, your samadhi. And I am ready to give anything you ask."

The man hesitated. What to say to the king? And the king thought, obviously, "He is hesitating about the price." So he said, "Don't be worried. You can say ANY amount."

But the man said, "It is not a question of price."

The king said, "Don't be worried about it at all. I can give my whole kingdom to you, because when once I decide to purchase a thing, I always purchase it. Just say!"

But the man said, "I am sorry to say... I don't want to say no to you, but what are you asking? It is absurd! I cannot sell it. It is not a thing. It is not anything objective. It HAS HAPPENED to me. Mahavir must have played a joke with you. You go back to the Master. He has simply sent you here so that you can under-stand that even if you give your kingdom to a poor beggar, he cannot sell his meditation or samadhi. There is no way to purchase it. It is invaluable. And it is not a commodity at all."

But people go on thinking God is a commodity, samadhi is a commodity, enlightenment is a commodity: "Give us.. .!" It is not! You have to become it. You have to be transformed. And only your effort can transform you. The Master can show you the way, but you will have to follow.

The Sufi said:

"BEFORE YOU ASK ANYONE TO ACCEPT YOU, ASK YOURSELF WHETHER IT IS NOT SIMPLY BECAUSE YOU HAVE NOT FOLLOWED THE PATH OF YOUR OWN TEACHER.

"That you have missed and you are not ready to say that you are not a disciple. That you have not been a disciple. Instead you are saying that the Master is wrong. Instead of saying 'I have not followed the path,' you are declaring that the path is wrong and there is no more truth on it.

"IF YOU ARE SATISFIED ABOUT THIS...

"that you have done all that you could, and more is not possible for you, and nothing has happened there, then come to me; Then I am ready to help you. But be satisfied about that."

This has to be understood by every disciple, every seeker. You are with me here. If you don't go into that space that I make available for you, sooner or later you will start thinking, "Nothing is happening. What am I doing here? I must go and seek some other door. I must go and beg from somebody else. I must go and learn from someone somewhere ELSE." But the space is available to you. The door is open. And you are not walking in. You remain hanging outside. You go on pretending in a thousand and one ways that you are moving, but you are not moving.

The moving is possible only when you are totally with me -- if even a small part of you is not with me, it is impossible to move in the door. You will have to move as a total organic unity. You cannot leave your left hand outside. You cannot leave ANYTHING outside. You will have to move in totally! Only then can you move. You cannot move in partially, remember it.

So those who are totally with me, they have moved. And those who are going to be totally with me, they

WILL move. But there will be many also who will simply be here partially. A little bit. Trying to judge whether it is worth taking the risk. Hanging around. Calculating. If you are calculating, you are not a disciple. If you are trying to figure it out, you are not a disciple. Because it is NOT a question of figuring it out. It is so immense, you cannot figure it out. It is so enormous, you cannot calculate about it. It is bigger than you, so you cannot hold it in your hands. You have to be ready to disappear, to evaporate. You have to die, and only then... the resurrection.

The disciple has to become the mythological bird, the phoenix: he has to disappear into the fire, and out of the ashes the new will be born.

Those who are ready, those who can take the risk, those who are courageous, only they will attain. And the remaining ones will start thinking, "Maybe this is not the right door, this is not the right path, -this is not the right Master. I should go somewhere else. Why am I wasting my time here?" And you will do the same somewhere else too. And you can go on and on, life after life, wandering and wandering, and never arriving.

This is what you have been doing in your past lives! You are not new, nobody is new. All are old-timers. You have been here for ever and ever, from the very beginning you have been here. I KNOW people are here who have been with Buddha... and missed. I know people are here who have been with Rumi AND missed. And I know, there are MANY people here who have been with Jesus AND missed.

It is not new. It is not that you are for the first time with a Master. You have been many times. And each time you missed, you condemned the Master rather than rethinking about your own self.

The calculating people are always ready to listen about the truth, but it has to be abstract. When you come to the details, when they have to do something, when the truth starts becoming a pragmatic reality, then problems arise.

There is a famous statement of Ludwig Wittgenstein: Don't look for the meaning, look for the use. And in the same way, thousands of years before Wittgenstein, Lao Tzu says: The mean-ing is the use. The use is the meaning. When you look for it, you cannot see it. When you listen for it, you cannot hear it. But when you use it, it is inexhaustible.

A Master is not there to give you a doctrine but a discipline. A doctrine is an abstract thing. It is ABOUT God. A discipline is not about God: it is about you.

A Master is not there to philosophize, because we have more philosophy than we need, already too much. A Master is there to help you walk. You are cripples. A Master is there to heal, to cure you, your crippledness, your blindness, your paralysis. He is a physician, he is not a philosopher. But people are always ready to listen to abstract things, because those abstract things never touch your life.

I have heard -- this story comes from the heart of China:

In a small church in a remote village, the people came to the minister complaining that the wife of a deacon was stealing chickens from her neighbor. They said, "You've got to do something about it."

He said, "All right, I will." That Sunday he preached on the text "You shall not steal." At the close of the service the deacon came to him and said, "Excellent sermon, Pastor."

But in three or four days the people came and said, "That sermon didn't do any good at all -- she's still stealing."

So the next Sunday, the minister got more specific. He said, "You shall not steal your neighbor's goods." At the close of the service the deacon shook hands and said, "That's a much better sermon. You've really got to speak specifically."

However, during the week the people said, "That didn't do any good -- she's still stealing."

So the minister took courage in both hands and said, "You shall not steal your neighbor's chickens."

The deacon came to him and said, "Now look, you're not supposed to be all that specific in the pulpit."

When it comes to the small, real details of your life, you stop hearing. When it is about abstract worlds of paradise, God, Nirvana, you are all alert. It doesn't matter. It is beautiful philosophy. You cannot lose anything. You can become a little more knowledgeable. But when it comes to the stealing of your neighbor 's chickens, then it touches your life. THERE you become alert. THERE you stop listening.

Remember: a Master is not to impart abstract truths to you but something that has to be practiced in life, something that has to become your lifestyle.

Great courage is needed, and great endeavor, and great discipline, to change and transform one's way of life. If you cannot, don't condemn the path you have been following because really you have never followed it.

A man went up to the salesman at the Rolls Royce stand in the motor company's show and asked the way to the gents' toilet.

The route was a bit complicated and the salesman deserted his post to escort the man to the door of the toilet. Thanking him, the man asked why he had gone to so much trouble.

"Because," answered the salesman, "yours was the first genuine inquiry I've had all day."

If you really want to be with a Master you will have to become a genuine inquiry. Not philosophic curiosity, but an inquiry in which your life and death are involved. An inquiry which is going to transmute you. An inquiry that is going to become a metamorphosis.

YOU ARE capable of flying into the sky, but you are hiding in your cocoons. Those cocoons have to be broken -- and it hurts. And it hurts because you think those cocoons are your defense, your safety, because you think those cocoons are your homes. They are your prison cells.

The Master has to destroy the prison cell so the prisoner can be freed. But the prisoner has become too identified with the prison cell, so he decorates it. He may even hang the picture of the Master in the prison cell. He may worship the Master, but in the prison cell. He will not listen to the Master that the prison cell has to be broken. And unless you destroy the prison cell, and cooperate with the Master in destroying it, you will not be free.

And to be free is the only way to know what truth is. Freedom is truth. Freedom is God. Freedom is Nirvana.

The Perfect Master, Vol 1

Chapter #6
Chapter title: Only One Ecstasy

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The first question:

HOW DOES THE INTERNAL WORLD OF EXPERIENCE RELATE TO EXTERNAL REALITY?

ANURAG, THERE ARE NOT TWO REALITIES. All duality is only in conceptualization. Reality is one. It is mind that divides: the lower and the higher, the good and the bad, the internal and the external, heaven and hell. It is mind that divides! But reality remains un-divided. It is all one. You cannot Denmark where the inner ends and where the outer begins. There is no possibility of demarcation.

The internal is the external, and the external is the internal. They are absolutely one.

To see this is to be free of all division and of all schizophrenia.

It is good to divide for intellectual purposes. It is good to categorize to understand things. But to know reality one has to drop all categories, all mind concepts, because they limit. They have to limit to define. You cannot define the unlimited. You have to divide and cut into pieces. Only parts can be defined: the

whole cannot be defined.

But the moment you cut the whole into pieces, it is no more real. The whole remains the whole. Just listen to these words of Lao Tzu:

THE GREAT TAO FLOWS EVERYWHERE,
TO THE LEFT AND TO THE RIGHT.
ALL THINGS DEPEND UPON IT TO EXIST,
AND IT DOES NOT ABANDON THEM.
TO ITS ACCOMPLISHMENTS IT LAYS
NO CLAIM.
IT LOVES AND NOURISHES ALL THINGS,
BUT DOES NOT LORD IT OVER THEM.

The Tao goes on flowing -- to the left, to the right, to the sinner, to the saint, it is available. It goes on raining on all. It makes no distinctions of higher and lower, of the accepted, the chosen, and the rejected, the condemned. THE GREAT TAO FLOWS EVERYWHERE.... It knows no boundaries. It jumps from one thing into another. From man into woman, from yin into yang. The yin goes on yanging and the yang goes on yinning.

There are moments... have you not watched in your own being? You may be a man ordinarily. Sometimes you are not a man at all: you are a woman. You may be a woman ordinarily, but sometimes you are a man. The Tao goes on flowing. Nothing can obstruct it. There are female moments in every male's consciousness, and there are male moments in every female's consciousness. Man and woman are together, undivided, two aspects of one coin.

THE GREAT TAO FLOWS EVERYWHERE,
TO THE LEFT AND TO THE RIGHT.
ALL THINGS DEPEND UPON IT TO EXIST...

It is an invisible ocean of energy, of consciousness, of bliss -- SATCHITANANDA -- it is truth, it is consciousness, it is bliss. But even these three words are not three things. The idea of the trinity in Christianity. is beautiful, but there are not three Gods -- there is only one God. Three faces. The Hindu idea of Trimurti is even more beautiful: one God with three faces. In fact, the God has as many faces as there are people.

The God means the whole. Where are you going to put the God? In the external reality or in the internal? When you love, your beloved becomes part of your internal reality. Is he or she external to you? Are you external to him or her? All those old categories start disappearing -- that's the beauty of love, because it makes you aware of the invisible unity of all.

TO ITS ACCOMPLISHMENTS IT LAYS NO CLAIM.

God remains silent. Tao remains silent. It lays no claim.

IT LOVES AND NOURISHES ALL THINGS,
with no distinctions,
BUT DOES NOT LORD IT OVER THEM.

That is another thing so nice about Tao, about the real God: it is not bossy! The moment your God becomes bossy, your ego has entered in your God, you have falsified God. That's how many Gods have become untrue Gods. Your mind has corrupted them. You have brought all your nonsense to the concept of God. You have poisoned the very concept.

THE TAO LOVES AND NOURISHES ALL THINGS,
BUT DOES NOT LORD IT OVER THEM.

Thus the Tao is something purely helpful -- never coercive. The Taoist never speaks of obedience, but

only of BEING IN HARMONY with the Tao. The internal and the outer are in harmony, in absolute harmony. They are notes, two notes, of the same music -- two musical instruments in the same orchestra, in absolute harmony: Being in harmony is the way of Tao.

In the moment of awakening to the real, one realizes, not that one SHOULD not rebel against Tao or God, but that one simply CANNOT.

You cannot be otherwise! Notwithstanding what you go on believing. You may think of yourself as an individual -- you are not, because you are not separate. Your thinking is just YOUR thinking. It is a private idea. It corresponds to no reality at all and, hence, it will create misery for you.

This idea of internal and external has created much misery for man, because then people start dropping the external. That's how the idea of renunciation arose: "Renounce the outer and be the inner!" But how can you do it?

There is an apple on the tree. It is external. If you eat it, it becomes internal: it will be your blood, your bones, your marrow. When does it become internal? How does the external become internal? And one day you will die, and all that was inside you will be again outside, back into the earth. It will nourish some apple tree, more apples will grow.

You breathe in and it becomes internal. Then you have to breathe out. WHERE does the breath become internal? Watch. That's what Buddha says: Watch your breathing -- and see where it becomes internal and where it becomes external again. Just watching your breath, all distinctions will disappear. You will see it is the same circle. The internal is the external, and the external is the internal.

The moment you see this in your breath circle, you have solved a great problem, a great dichotomy is dissolved. Then you are no more a body or a soul. Then you don't talk about these words. Then all these words are just childish -- maybe useful, but they have no reality, no truth. Just useful, utilitarian.

You ask me, Anurag: HOW DOES THE INTERNAL WORLD OF EXPERIENCE RELATE TO THE EXTERNAL REALITY?

It does not relate! because they are not two. They are one. It often becomes a great question. But the question is basically false, so all the answers that have been given. are false. Once you start by a wrong question, you will arrive again and again at wrong conclusions.

For at least five thousand years, man has been puzzled by one thing: the body/mind problem. How do they relate? First you divide... division is false. There is no body and no mind separate. It is body mind. It is one entity. The mind is only a way of looking at the body, and the body is also a way of looking at the mind. It is the SAME reality looked at from different angles. It is not two. But once you have thought that body AND mind are two, then the problem arises: How do they relate?

Just watch a small action: you think to raise your hand -- how do you do it? Such a simple phenomenon, raising your hand up -- how do you do it? Philosophers have been puzzled and have not been able to answer it, how it happens, because of this internal and external: they are the mind and the body is being raised -- how can the body follow the order from the mind?

Mind is invisible, immaterial; body is visible, material -- how can matter follow mind? What is the link? How is it translated into body language? How does it correspond? But to me, basically the problem is wrong: there are not two entities in you -- it is all one. Then the problem disappears.

You ask me how the internal relates with the external reality. There are not two realities. There is no question of internal and external. They don't relate. They are one. How do two lovers relate with one another? If they are lovers, they don't relate -- they are simply one. In love they know the unity. If they are not lovers, then they relate. Then relationship is not much. It is more conflict and less relating. It is more fight than being together.

If love has happened, in that moment it becomes absolutely clear that there is no division. Then they start functioning in a harmony. And not that the harmony has to be imposed from the outside. No, it comes of its own accord, with no effort, with no cultivation, with no conditioning. It simply happens. As trees grow upwards... just like that. As birds can fly... just like that. As flowers can bloom... just like that. It is natural.

The internal and the external are in absolute harmony. There is no division. But man has created the division and has created much anxiety about it. Drop the division, and go beyond anxiety.

Dropping dualities one becomes religious. Don't think yourself separate from the world. That's why Zen people say: The world is Nirvana. There is no other enlightenment.

That's why the other day I was talking about Zorba the Buddha. Zorba is extrovert, Buddha is introvert. Zorba has no idea who he is, Buddha has renounced the world, he only thinks about who he is. His whole consciousness moves inward. Zorba is interested in women and wine and dance and song; his whole energy moves outward.

To me, the Perfect Master will be one who has no divisions. He flows in all the directions -- internal, external -- because there is no problem at all. It is all one flow. To be in this one flow is to know God.

The second question:

I HAVE FALLEN IN LOVE WITH A FRIEND'S WIFE WHO IS IN LOVE WITH MY WIFE -- IS IT NOT STRANGE?

IT IS. THIS WHOLE LIFE IS STRANGE. Things happen here, strange things. I can understand your problem. No husband can ever believe that anybody can fall in love with HIS wife -- although he can fall in love with somebody else's wife and there is no problem. But somebody falling in love with HIS wife? and he is so fed up with the woman? and he cannot see any beauty in her? and all ugliness has surfaced?

A man came home and saw his partner making love to his wife. The partner was very much afraid: "Now there is going to be trouble." And the man came and tapped on his shoulder and said, "Come with me to the other room. I would like to have a word with you."

And the partner was trembling: "Now there is going to be danger -- maybe some fight or something." And the man took him into the other room and closed the doors and said, "Tell me one thing: I HAVE to, but why you? What has happened to you? Have you gone crazy or something?"

I can understand your problem: somebody falling in love with YOUR wife? Let me tell you one anecdote:

Two men were playing golf one morning, but could not play as quickly as they wanted because there were two women playing the hole ahead of them who were moving too slowly.

Finally, out of their frustration, one of the men began walking towards the women to ask them to stop gossiping so much and to play golf, or to please get out of the men's way.

He got within a hundred feet of the women and all of a sudden stopped, turned around and ran back to his friend.

"You'd better go," he said. "One of them is my wife and the other is my mistress."

So the second man started walking towards the women. He got within a hundred and fifty feet of the ladies, and he too turned around and ran the other way. He got back to his friend and said, "Small world!"

The third question:

JEWISH RELIGION, LIKE ZEN, IS BASED ONLY ON THE FORMLESS AND DOESN'T PERMIT THE WORSHIP OF FORMS. BUT EVER SINCE RYE BEEN IN INDIA THESE LAST EIGHT YEARS, I'VE MOVED AWAY FROM THIS IDEA AND HAVE FALLEN IN DEEP LOVE NOT ONLY WITH YOUR FORM, BUT ALSO WITH HINDU RELIGION, ITS MULTITUDE OF MYTHOLOGICAL FIGURES AND THE STORIES AROUND THEM -- RAM, KRISHNA, SHIVA, ETC. I LOVE KEEPING MY ROOM DECORATED WITH PICTURES OF YOUR FORM AND OF ALL THESE AS WELL, AND IMMERSING MYSELF IN THE FEELING OF BEING SURROUNDED BY AN INDIAN MYTHOLOGICAL WORLD OF GODS AND GODDESSES, THOUGH INTELLECTUALLY I KNOW THE ILLUSION OF IT.

I ALSO LOVE FORM BY WAY OF THE INDIAN TREES, SKIES AND NATURE, AS WELL AS THE INDIAN PEOPLE -- IN GENERAL AND IN PARTICULAR -- AND I SEEM TO COME ALIVE HERE IN INDIA IN A GREAT HEART-THROBBING DANCE OF JOY AS I NEVER COULD FEEL LIVING IN THE WEST.

MY HEAD KNOWS THE TRUTH OF THE CONCEPT OF THE FORMLESS AND OF THE IDEA OF 'KILLING THE BUDDHA', BUT MY HEART IS ABSOLUTELY IMMERSED IN THE LOVE AND WORSHIP OF FORM. I

EVEN HAVE NO DESIRE FOR ENLIGHTENMENT ANY MORE AND WOULD RATHER LOVE BUDDHA THAN BECOME HIM, IN THESE MY OWN WAYS.

DOES THIS MEAN I AM STUCK SOMEWHERE AND NEED YOU TO BE A TOTAPURI TO CUT MY FOREHEAD, OR IS IT OKAY FOR ME TO REMAIN IN MY PRESENT ECSTATIC, HEART-THROBBING WORLD?

ANANDA PREM, THE JEWISH CONCEPT OF GOD AS FORMLESS and the Zen concept are not the same. Zen has NO concept of God -- because how can you have a concept of a formless God? That is absurdity! The moment you have a concept you have created a form. That's why Zen never talks about God, Buddha never mentioned God at all. He has been asked again and again, but he keeps mum, he will not say.

If you talk about the formless God, what are you saying? What do you mean by 'formless God'? If you contemplate on the formlessness of God you will be surprised: either you have to drop the idea of God like Buddha, like Zen, or you have to create some form. Either the formlessness can remain and God has to go, or God can remain but then the formlessness has to go.

So remember it: Zen has no idea of God. Formlessness cannot be called God. The moment you call it by any name, you have given it a certain form; the formlessness is falsified, is destroyed. It is no more formless. About the formless God you can be only silent. You cannot even say THAT much -- that God is formless. That is profane! that is sacrilegious! You cannot define in any way: Not even are you allowed to say that God is indefinable because that becomes a definition. You have said something, you have ALREADY said something. And you are saying nothing can be said.

Buddha is very logical in that way. Zen is very clear. Judaism is not so clear. It is AGAINST creating forms of God, that is true -- but its being too much against simply shows it is obsessed with the idea of form. That's how Mohammedans are also obsessed, because they are an offshoot of Judaism.

Judaism is obsessed that there should be no statue of God in any temple. And Mohammedans have gone one step further: that if you find any statues, destroy them! free people of the forms of God! As if you can free anybody from the forms of God -- because forms exist in the mind, not in the temples. They are not in the statues but in the intellectual visualization of God.

Why should Judaism not permit the worship of forms? The very effort to deny forms shows that somehow you are still attached to the form. It is not formlessness! It may be an anti form attitude, but not formlessness.

Zen is really formlessness. And because of this, just as Prem says:

JEWISH RELIGION, LIKE ZEN, IS BASED ONLY ON THE FORMLESS AND DOES NOT PERMIT THE WORSHIP OF FORMS.

If God is formless, who are you to permit or not to permit? The very idea of permitting is destructive to freedom. Judaism has not given freedom to people. It is not just an accident that all the revolutionaries have come from the Jews. It is a rebellion. From Jesus to Freud, all the revolutionaries have come from the Jews. Why? No other religion has created so many revolution-aries -- no other religion is so restrictive.

If a religion is free, the revolutionary has nothing to do there. Hinduism has not created any revolutionaries. Buddhism has not created any revolutionaries. Why? Because the freedom is so total! What is the point?

If Jesus had been born in India, nobody would have thought about him that he was a revolutionary. People would have allowed, because there is no question -- who is there to allow or not to allow? It is everybody's own choice.

Because Jews have not been allowing forms, Jesus was born. And Jesus became the form of God for Christians, for millions of people. And then it has been happening again and again.

Marx comes out of Jews, and Albert Einstein, and Sigmund Freud. Why? The religion is very restrictive. It does not have the flavor of Zen.

And when I am talking about Jews, I leave aside the Hassid Masters. They HAVE the flavor of Zen. But Jews don't accept them either. They are thought to be rebellious. And whenever a religion becomes too much interested in permitting and not permitting, it becomes ritualistic, dull, dead. It becomes formal.

Just see the point: Jews talk about the formlessness of God and their whole religion has become absolutely formal! Just ritualistic. Nothing of the interior, nothing of the heart. Just a social formality.

I have heard:

The couple were registering at a small hotel in Vermont. They were asked to show their wedding license. The man flashed a fishing license to the near-sighted clerk and laid it on the desk.

After the couple went upstairs the clerk examined the license more carefully and rushed up after them. He banged on the door shouting, "If you ain't done it, don't do it! This a isn't the license fer it!"

Who can permit? Who can give you a license for anything? If there is any possibility to know God it is through freedom. It is through ABSOLUTE freedom.

You say: BUT COMING TO INDIA, I HAVE MOVED AWAY FROM THIS IDEA....

It is good that you have moved away from this idea -- that was just an idea, not your experience. But now you have moved to another idea, just the opposite. That's what has been happening to Jews down the ages. When they rebel, they move to the opposite idea. Just the opposite. It always happens. You react, and you move to the other extreme.

Now, Prem says she has moved away from this idea. You may have moved, but you have moved in the opposite direction. Now she is surrounded by all kinds of gods and goddesses: Ram and Krishna, Shiva.... In India you have millions of gods. They say there are more gods than people in India.

I have known people whose whole day is lost into worship ping. I used to stay with a man. He had at least three hundred statues in his small temple, his own temple. Three hundred statues of all kinds of gods and goddesses. And from four o'clock early in the mowing he would start worship ping -- you have to take care of three hundred gods. Half the day was wasted in it. And he was in such a hurry he could not worship even one, because he knew, "Now there are still two hundred and ninety-nine waiting," and he had to rush to everybody. And he had to be careful, other-wise somebody may have become angry -- those three hundred jealous gods. You have to pay the same attention to each.

He was getting crazy! I said, "You will go mad! Three hundred gods are too much."

Now Prem says she is feeling ecstatic. Yes, you will feel ecstatic because you have moved to the opposite polarity. It gives freedom. But this is not true freedom -- soon you will lose it. Soon you will become tired. And then there is every possibility the mind will start moving to the other extreme agate. And the truth is just exactly in the middle, remember. The truth is just exactly in the middle.

In ancient Greece, on the temple of Delphi, there were two inscriptions. One is very well known, the other is not so well known. There must be some cause why the other never became so well known. One was: Know THYSELF. And the other was: NEVER in EXCESS. But the other is not so well known, and they both are together. They each are as important as the other, of the same plenitude, of the same potential.

One can know oneself only if one lives a life of no excess, if one moves JUST in the middle. Otherwise, one becomes a victim of extremes.

Now, from the idea of formless God you are becoming a victim of thousands of forms. Just exactly in the middle, where gods disappear; neither form nor formlessness, when there is utter silence -- there is the home.

And Prem says: I EVEN HAVE NO DESIRE FOR ENLIGHTENMENT ANY MORE AND WOULD RATHER LOVE BUDDHA THAN BECOME HIM...

READING YOUR QUESTION, PREM, I started becoming worried about Buddha. It is perfectly okay, you will love Buddha -- but what about Buddha? Your love will be your love, with all its poison. In fact, your love is not love at all. Only through light does love arise. Only after enlightenment does love flow. Before that it is just a false illusion of love.

You can go on loving Buddha, but you will never know what Buddha is -- how can you love? Your love will be nothing but a kind of illusion, a hallucination.

You have loved people before, now you project the same illusory energy on Buddha. And if Buddha is alive he won't allow it. He will try to destroy it in every way, because he will think of you in this illusion, in this dream. You may feel good, but this is a dream all the same. Sooner or later you will awake and then you will see that you have been wasting your life.

Yes, there is excitement but there is no ecstasy. And don't think your excitement is ecstasy. They look

alike. And the greatest danger in life is from things that look alike. Excitement looks like ecstasy -- it is not. Ecstasy has NO excitement. It is a very tranquil state. Ecstasy is absolute silence, nothingness. It is enlightenment!

Now, you say: I EVEN HAVE NO DESIRE FOR ENLIGHTENMENT...

In a way that is good, because if you don't have any desire for enlightenment, enlightenment Becomes more possible. But the way you are speaking it seems that you are clinging, you are afraid. It is not just a statement of no-desire: it is a statement of rejection. You are afraid of enlightenment, you are afraid to become SO conscious -- because then all these illusory loves will disappear and all these mythological gods that you are surrounded with will look stupid. You will hove to throw them down in the river. You will hove to get rid of them, because they are un-necessarily occupying space.

You cannot love Buddha unless you become a Buddha! And to become a Buddha is what enlightenment is, and that's what ecstasy is.

Prem, you are not in an ecstasy. You may be in a heart-throbbing excitement, you may be enjoying this trip, but for how long? And these gods that you are surrounded with are all nothing but your projections. You have created them. You can put your energy into Ram, and then he becomes alive, but it is YOUR energy.

Why not become alive COURSES? Why put it in Ram and make him alive? Why go THAT far? And you say:

DOES THIS MEAN I AM STUCK SOMEWHERE AND NEED YOU TO BE A TOTAPURI TO CUT MY FOREHEAD?

I am not a Totapuri. Ramakrishna was too much attached to form, and Totapuri was too much attached to formlessness. I am not attached at all! To me both are the same. Attachment to form or to formlessness is the same. I am not giving you a formless god, I am not trying to substitute form by formlessness -- no, I want you to drop both form and formlessness and just be... free of ALL illusions. In that JUST BEING is freedom. Meditate on these lines of J. Kerouac:

THERE IS NO WAY TO LOSE.
IF THERE WAS A WAY,
THEN
WHEN THE SUN IS SHINING ON THE POND
AND I GO WEST, THOU EAST,
WHICH ONE DOES THE TRUE SUN
FOLLOW?
WHICH ONE DOES THE TRUE ONE BORROW?
SINCE NEITHER ONE IS THE TRUE ONE,
THERE IS NO TRUE ONE WAY.
AND THE SUN IS A DELUSION
OF A WAY MULTIPLIED BY TWO
AND MULTIPLIED MILLIONFOLD.
SINCE THERE IS NO WAY, NO BUDDHAS,
NO DHARMAS, NO CONCEPTIONS,
ONLY ONE ECSTASY,
AND RIGHT-MINDEDNESS
IS MINDFULNESS
THAT THE WAY IS NO-WAY
ANYHOW SOME WAY.

Only one ecstasy. Ecstasy has nothing to do with form or formlessness. Ecstasy has nothing to do with Judaism, Hinduism, Buddhism. Only one ecstasy. And what is that? I teach you only that, and what is that? That is being so utterly quiet, unmoving, not going anywhere, not desiring anything, not dreaming anything -- gods or no-gods, forms or no-forms -- no thought at all. The thought of form, the thought of formlessness,

are all the same. Can't you be in that mirror like silence? nothing is reflected even! The mirror is empty. That is the one ecstasy.

That one ecstasy is God. The taste of it is God. God is not a person with form or without form. God is the taste on your tongue of that moment -- of that moment of bliss, of that moment of Tao, of that moment when ALL stops, time stops, and the world stops.

I am not a Totapuri at all. He was very much obsessed with the formless, otherwise why should he bother to cut Ramakrishna's forehead? I would not have done that. For what? I am not in any way interested in changing you from one position to another position, from one philosophy to another philosophy. They are all points of view. My effort is to make you free of ALL points of view -- Ramakrishna and Totapuri both.

And what happened? do you know? And that's what I am afraid of, Prem, it can happen to you. Ramakrishna said after those six days, "The last barrier has fallen," and then he lived at least ten more years -- and continued to worship Kali. And the day he died, he died with the name of Kali on his lips: "Jai Kali, Jai Kali!" The day, the moment he died, it was not the formless, it was again the form. What happened? For a few days he remained in that excitement of the formless, then he became tired and moved again.

No excess. No extreme. Be in the middle. Exactly in the middle is the door. If you think of time, then in the past there is no door, in the future there is no door -- but in the present, because that is exactly in the middle. If you think of form and formlessness there is no door, but exactly between the two. Neither this nor that -- NET I, NET I -- just exactly between the two. Neither the soul nor the body. Don't become a spiritualist or a materialist. Don't think of the external reality or the internal. Just exactly in the middle!

Always go on thinking of the middle, and slowly slowly relax in the middle and let the extremes dissolve. And you have wived home.

The fourth question:

BELOVED OSHO, KINDLY TELL ME -- HAVE WE MET IN A PAST LIFE?

CHIDVILAS, WE HAVE NOT even met in this life. What are you talking about -- the past life? You have been here, I have been here, but meeting has not happened YET. I go on trying to meet you, and you go on escaping. You are very artful, skillful, clever. And you KNOW it! And to avoid THIS encounter you are interested in thinking about past lives.

Ask me why we have not met in this life. How is it going to help whether we met in the past life or not? Now we cannot go back to it; we cannot make anything out of it. It is finished. But this is how mind works. It escapes from the present. It finds ways either in the past or in the future. Those are tricks, strategies of the mind to save itself. Why should you be interested in-'past life'? It is finished, it is gone, it is no more! It has no existence anywhere, no validity. Even if we did meet, it matters nothing.

The only thing that matters is: I am here and you are here, but the meeting is not happening. If the meeting happens, you will become enlightened. And let only that be decisive. The day you become enlightened, the meeting has happened. Otherwise, what is the point?

And I know that you know it, because you have also asked another question which will make it clear. Chidvilas asks:

I STRONGLY FEEL TO GO THROUGH THAT BEAUTIFUL INITIATION CEREMONY AGAIN! WHAT AM I MISSING WHICH I GOT WHILE YOU ALLOWED ME TO ENTER YOUR KINGDOM? PLEASE THROW SOME LIGHT ON THIS FEELING, AND ON MISSING.

You know it! You ARE missing. The initiation ceremony is not going to help -- no ceremony is going to help. It is not a question of any ceremony. It is a question of risk. You have to be courageous enough to encounter me, to face me, to face the reality that I am making available to you. And you go on dodging. This way and that you go on running.

And your mind is full of knowledge. So you can always find excuses, explanations, rationalizations. That's why the meeting is not happening. Now this is another effort out of your knowledge: you want to know whether we have met in some past life.

If I say yes, your ego will be strengthened. You will start thinking yourself very special. That is the

desire in it. So even if we have met, I am not going to say it. All I am going to say is: Meet me now! because there may be no other life for me again. You may not meet me again. No possibility. Don't miss THIS opportunity.

And remember: the initiation ceremony is not going to help. It has not to be just a ceremony -- it has to be existential. You are initiated as a sannyasin, but that has not helped either. Just by becoming a sannyasin you don't become one. It is just a preliminary. It helps. It brings you a little closer. It makes you a little more open, a little more trusting. But it is not the end!

The real initiation is going to happen some day when you drop all your mind and you just look into me with no idea, with no knowledge, with innocence.

Remember Zusya and those children who looked into his eyes. The day you look into my eyes as if you are a child, innocent, with no past, with no future, then the meeting will happen.

And that meeting is going to transform you. I am waiting for it. I am working for it. I am surrounding you from everywhere. But up till now it has not happened -- because of you. You go on escaping.
Stop escaping.

The fifth question:

WHY ARE THE PSYCHOTHERAPISTS CALLED SHRINKS?

BECAUSE THEY ARE. The word exactly describes what the V psychotherapists are doing -- they shrink people. They shrink people from persons into patients. That's their work. They reduce.

When you go to a psychotherapist, you go as a person, with dignity. They reduce you immediately to labels: you are a schizophrenic, paranoid, neurotic. Immediately you are reduced! You are no more the same person with the dignity. A label has been put on you. You are a disease! You have to be treated.

By reducing you to a patient, the psychotherapist has become much bigger. The more he reduces you to smallness, the bigger he feels.

This is an old trip, only the names have changed. In the past it was the priest, now it is the psychotherapist. In the past, the priest was shrinking you -- trying to create the guilt feeling, trying to create the feeling that you are wrong somehow, that you need to be changed, that you are not acceptable as you are, that you are getting ready for hell.

The whole effort of the priest was to reduce you to criminals, sinners. The priest was creating a kind of guilt feeling in you. Now the work has been taken up by the psychotherapist. The psychotherapist is the priest of the new age. He reduces you, he does not enhance you. He does not give you splendor, respect for your being. On the contrary, he makes you feel worthless.

And that's why we are trying to create a new kind of therapy here -- in which you are not reduced to diseases, but enhanced, expanded. The psychotherapist is not there to label you as ill, but is there only to help you to know that you are not ill, that who says that you are ill? that you are carrying wrong notions about yourself. Who has told you that you are worthless? You are immensely valuable.
That is my whole effort here: to help you expand.

The psychotherapist and the priest and the so-called gurus, they have ALL been doing the same thing to people: they have been shrinking them. They have reduced humanity to worms, crawling on the earth, ugly, afraid of seeing their own faces in the mirror. Afraid to look into their own beings, because there is nothing but all that is wrong. Wounds and pus.

Here the effort is to create a totally different kind of therapy, true to the very meaning of the word. The meaning of the word 'therapy' is that which heals. And what heals? Love heals. Love is therapy. Nothing else is therapy. Not psychoanalysis, not analytical psychology. Only love heals. Healing is a function of love. But love expands your consciousness. It allows you to go higher and higher and touch the stars. It makes you feel respected. It makes you feel that you are needed in existence, that without you there will be something missing in existence, there will be a hole without you, unfulfillable. You are a must. This existence cannot be the same without you. You are not just an accident. You are essentially needed.

Let me remind you of Zusya again: Zusya is one of the most beautiful Masters -- you can call him the Perfect Master. One day he was caught praying in the synagogue. Why caught? because the people felt very

offended. He was saying to God, "Listen, I need you so you need me. Without you I will be nothing. And I say to you: without me yowl will be nothing. I am me because of you; you are you because of me."

The people were offended. They said, "What are you saying Zusya? Have you gone mad?"

He had not gone mad. This is the way one should have a dia-logue with God. This is not ego! not at all. This is a simple fact. Even a small leaf of grass is AS valuable as any star. There is no hierarchy in existence, nobody is lower and nobody is higher. We are ALL joined into one organic unity.

This is real therapy. Therapy when it is real will be nothing but love. Therapy when real will help you to regain your con-fidence, will help you to bloom.

The word 'Buddha' comes from a root 'bodha'. In the ancient days, the word 'bodha' was used for the opening up of a bud. It comes from the world of flowers; then it was taken over. 'Bodha' means originally opening up of a bud and becoming a flower. Then it was taken in a metaphoric sense: when a man opens up, blooms, releases fragrance and color and dances in the sky, he becomes a Buddha -- he has opened up.

REAL therapy does not shrink you: it opens you up. It makes all that is yours available to you. It gives you your lost treasure. But as far as the modern psychotherapy is concerned, people are right in calling psychotherapists shrinks -- they are.

And a strange thing is this: that they are AS ill as the people they are treating. Sometimes even more so. I have never come across a psychotherapist who is not mentally in some disturbance. Maybe just to avoid his own mental disturbance he has become interested in other people's mental disturbances, and he is playing superior. And he is getting more and more ill every day.

I have heard:

A motion picture actor told his psychiatrist, "I'm attracted to men instead of women."

The shrink replied, "You've come to the right place, handsome!"

They are suffering from the same kind of problems, pretending to help people. Psychotherapy is one of the most bogus things that has happened to this age. But a totally different kind of orientation is needed.

People get in trouble -- not that people are wrong but because people are brought up in wrong situations. Everybody is born perfectly healthy and normal, but is born in a neurotic society, where parents are neurotic, teachers are neurotic, priests are neurotic, politicians are neurotic. And they ALL jump upon the small child, and they start manipulating him. They drive him crazy.

We have not yet been able to develop a right kind of upbringing. The science remains very rudimentary, primitive. We have come from bullock-carts to jets, but as far as the rearing of a child is concerned, we are as primitive as ever. We have not evolved in that. Parents go on pouring their diseases into the children. And children are helpless victims. And in their own turn they will have nothing to give to their children -- they will have to give their illnesses. That's all they have.

People are not neurotic: it is a neurotic atmosphere.

And, just by analyzing people's neuroses you are not going to transform them either. Just by analyzing, at the most you can help them to become a little more adjusted. You can make them feel that that's how life is. Freud says: There is no possibility of enjoyment in life -- one can only endure it.

If you go through psychoanalysis, sooner or later you will see this is what life is: all this nonsense, all this rubbish, all these neurotic desires -- this is what life is! One starts settling with it. One loses hope, becomes settled. What is the point of raging against it? It is to no purpose. There is no enjoyment possible.

Psychoanalysis is very pessimistic. It is very strange! People say Buddha is pessimistic, even Freud and people like that say Buddha is pessimistic. This is really strange. Buddha is not pessimistic, neither is Shankara, nor is Rumi. These people are NOT pessimistic, although they say that life is full of misery. But they say it only to make you aware that it should not be so, that it need not be so.

Life is misery, they say again and again, because life can be bliss. They simply provoke you to take your life in your own hands. It can be transformed into bliss. But they are not pessimists.

Freud is a pessimist. Psychotherapists ARE pessimists. They have accepted this is all that life is supposed to be; one has to live with it, one has to endure it somehow. They make people capable of COPING with it, but this is not much. Just to cope with it -- and then comes death...?

No, life can be a dance. Life can be a song. A real therapy will not only help you to cope with hue: it will help you to become more alive. It will help you to gain life abundant. It will help you to move towards SATCHITANANDA -- it will help you to attain to eternal bliss. Only then is it therapy. But then it is no more a kind of shrinking -- then it is expansion.

In fact, the original Hebrew word for heaven means expansion. When Jesus says: the kingdom of heaven is within you, he is saying metaphorically that if you expand, if you expand to the very ultimate limits of existence, this is what the kingdom of heaven is.

Real therapy will be of a totally different color, shape, flavor. This is why I am so much interested in therapy. You will not find anybody else in the whole of India so much interested in therapy. To have therapies in an ashram is unheard of, but my interest is deep in it, because I know therapy is doing much wrong to people. It has moved in a very very pessimistic dimension.

And therapy is the religion of the modern man. Just to go on talking about the Bible and the Koran and the Vedas is almost out of date, it is meaningless. It has no relevance. One has to talk relevant to the situation and to the real problems people are facing in their lives.

Therapy is one of the things that has to be changed, transformed, so that it can become a healing force, so that it can bring you towards more wholeness and holiness.

The sixth question:

DO REAL PROBLEMS EXIST? ARE ALL PROBLEMS JUST MIND GAMES? DOES AWARENESS MAKE PROBLEMS DISAPPEAR? OR IS THERE A POSSIBILITY THAT AWARENESS BRINGS REPRESSION? IF I'D THAT WHENEVER I FEEL A LITTLE MORE CENTERED AND AWARE THAN USUAL I DON'T FEEL ANY PROBLEMS, BUT WHEN I AM NO MORE CENTERED ALL THE OLD PROBLEMS ARE BACK AND THEY LOOK EVEN BIGGER. IS THIS REPRESSION?

RATNA, ALL PROBLEMS ARE out of unawareness. Unawareness Creates problems, is the ONLY problem really. So when you become alert, aware, problems disappear -- they are not repressed! And if you repress them you will never become aware, remember it; because a person why represses his problems will be afraid of becoming aware. The moment one who has repressed problems becomes aware, those problems will come up. Awareness will bring them to light.

It is as if you are hiding rubbish in your house: you will be afraid to bring light in, because then you will have to see all that you have been hiding there. You cannot bring light in.

I used to live in a village once, for a few days. There was a river, so dirty -- just such a small river that you cannot even call it a river. And there was no other way, no other water supply. A guest came to stay with me. Now, I was a little puzzled: how to take him to that dirty river? So I took him early, four o'clock in the morning, and we enjoyed and we talked about the beauty because the moon was there and the river was really looking beautiful. And he enjoyed and he said, "I have never seen such a beautiful spot."

I said, "That's perfectly okay, but never come in the day."
He said, "Why?"
I said, "Just don't come."

Naturally, he rushed, in the morning he went back. And he came from there saying, "Such a dirty place!"
But it was looking so beautiful.

If you repress, you will be afraid of becoming aware. That's why millions of people are afraid of becoming aware. Awareness will bring light into you, and then you will see all the scorpions and the snakes and the wolves... and that is frightening. One keeps oneself in darkness. At least one can go on pretending that there is no problem.

Awareness will release all that is repressed. Awareness NEVER represses -- on the contrary, it releases repressions.

But Ratna's experience is true. If you become aware, problems disappear. Naturally, the question arises: Is not awareness repressing those problems? -- because how can they suddenly disappear? And when awareness is lost, centering is gone, and you are no more so conscious, again the problems pop up -- and they are bigger than ever! So the natural conclusion is: awareness repressed them. It is not so.

When you are unconscious, you create problems. Unconsciousness has its own language -- that is the language of problems. It is like when you are groping in darkness. One thing falls, you stumble upon another thing. These are problems because of the darkness. If light comes, you will not stumble upon the

table, and nothing will fall. You can move easily now. You will be able to see. But when it is dark, try to move in your own house and many accidents will happen. You may not be able to find the door in the night. You may not be able to find where things are.

In darkness, the way you live creates problems. Darkness or unconsciousness only understands the language of problems; it has no solutions. Even if a solution is given to you, In your unconsciousness you will make a problem out of it. That's what goes on happening: if I say something to you, you understand something totally different. You understand from your standpoint.

A spinster schoolteacher on her summer vacation was visiting the reservation at Yosemite. She spotted a big brave standing against a tree and became very curious about his sex life.
"How does a great big man like you get satisfaction up here where there are no young squaws?" she asked.

The Indian stared at her unbelievingly and then said, "You see cow?"
"Yes, I see cow... you don't mean?"
"Yes," said the brave, "me make love to cow. Also, you see horse?"
"Yes," said the spinster, horrified. "I see horse."
"Me make love to horse."
"Oh, dear!" cried the distraught old maid.
"No," grunted the Indian sadly. "No make love to deer. Run too fast."

Unconsciousness understands in its own way. That's why Buddhas are always misunderstood. That's a natural fate. It can't be avoided. It is very difficult to understand a Buddha. It is very easy and natural to misunderstand him. To understand him will require great awareness on your part -- because he lives in the world where there are no problems! where there are all solutions and solutions and no problems, all answers and no questions. And you live in a world where there are only questions and questions and no answers. You live so far away... as if you are living on different planets.

He goes on shouting from there, but whatsoever reaches to you is totally different. And you can always find rationalizations for whatsoever you understand. You can become very argumentative, defensive too.

William was seated in the witness stand. He had already calmly answered all the questions of the prosecuting attorney. Now it was the judge's turn.
"Does the defendant really expect this court of law to accept his story that the completely assembled still on his property was not being used for the purpose of producing illicit whiskey?"
"That's right, Your Honour!" said Gilliam. "I bought that as a novelty, a conversation piece. I do not now, nor have I ever, operated it as a still to produce whiskey."
"Hogwash!" howled the magistrate. "As far as this court is concerned, possession of the equipment is proof enough of your guilt!"
"Then, Your Honour, I guess you'd also better charge me with raping your daughter!"
"What!" screamed the judge. "Did you rape my daughter too?"
"No, sir," said Gilliam. "But she was at my place last night -- and I sure got the equipment for it!"

Mind is very cunning and clever. It can argue in clever ways. It can even find rationalizations and proofs; it can give you the feeling that you have understood rightly.

But Ratna's question is of immense importance. It is of importance for everybody who is here. Because this is a place where you have to become more and more aware. Awareness has to become the climate.

DO REAL PROBLEMS EXIST?

They exist only when you are unconscious -- then they are real. If unconsciousness is there, they are real. Just as dreams exist when you are asleep -- are they real? Yes, when you are asleep they are absolutely real. But when you are awake, you know they are unreal, they were unreal. They were part of sleeping consciousness. Exactly like that -- problems exist if you are not centered, not alert. If you become centered, alert, watchful, a witness, problems simply dissipate, evaporate.

ARE ALL PROBLEMS JUST MIND GAMES?

Yes. They are all mind games. And 'mind' is nothing but another name for unconsciousness.

DOES AWARENESS MAKE PROBLEMS DISAPPEAR OR IS THERE A POSSIBILITY THAT AWARENESS BRINGS REPRESSION?

It depends on you. There is a little danger of it. If YOU FORCE awareness upon yourself, it will be repressive. If you allow awareness to take possession of you, it will be non-repressive. If you practice awareness, stubbornly, if it is a kind of will, then you will repress. Will always represses. Will is the source of repression. Wherever will is, there will be repression.

So your consciousness has not to be out of will-power. It has to be out of understanding. It has to be relaxed. It has to be a kind of let-go. Not enforced. That is one of the most essential things to understand. If you try to become aware, you will repress.

For example, anger has arisen, and you try to become aware of the anger -- stubbornly, forcibly, violently, aggressively. activity, with will. With that effort, anger will recede. It will fall into the reservoir of your unconscious. It will move into the basement of your being, and will wait there. When your effort is gone... and effort cannot be continuous, because effort tires. You can make effort, will for a moment, for a few moments, for a few hours, or for a few days, but sooner or later you will need a holiday. You will be tired of the whole effort. And the MOMENT you are on a holiday, the anger will come back, and with greater force -- because while it was repressed it became pressurized. And whenever any energy is pressurized, it gains energy, it becomes more condensed. So whenever the lid is off your effort and will and the weight is removed, it will explode into violent rage.

That's what happens to people who cultivate things. They can repress their anger but they will be creating only rage. Anger is momentary. Rage is chronic. Anger is nothing to be worried about -- it comes and goes. It is just a breeze. But rage is dangerous. It becomes part of you. It becomes your foundation. It is always, there. Don't you know people who are always angry? And they may not show their anger at all, and they are always angry. Whatsoever they do, they do in anger. The anger is constantly flowing underneath them like an undercurrent. It has become underground. But it affects their love, it affects their friendship, it affects their very vise. They become repulsive, they become ugly. And they may not be angry at all, not showing anger.

Ordinarily what happens is that people who become angry for small reasons are good people, they are never in rage. You can trust them: they cannot murder or commit suicide. They will never gather that much poison. Small poison is created, thrown away. They are always fresh, healthy. Situations create anger, but they don't collect it, they don't accumulate it -- they are not hoarders.

The so-called good people, respectable people, saints, etcetera, they are the really dangerous people -- they go on accumulating. One day it is going to explode. And if-it is not going to explode, it has to become their very life-style. Chronic it will be.

Never bring awareness through willpower. Anything brought by will-power is going to be wrong -- let that be the criterion. Then how to bring awareness? Understand. When anger comes, try to understand why it has come; try to understand without any condemnation, without any justification either, without any evaluation. Just watch it. Neutral you should be.

Just as you watch a cloud moving in the sky: in the inner sky an anger cloud moves -- watch it. See what it is. Look deep into it. Try to understand it. And you will find there is a chain: the anger cloud disappears, but because you looked deeply into it, something else has been found -- maybe ego was hurt, that's why you become angry. Now watch this ego cloud, which is more subtle. Go on watching it. Get deep into it.

Nobody has ever been able to find anything in the ego. So if you go deep into it, you will not find it; and when you have not found it, it is no more. Then suddenly there is a great light -- out of understanding, out of penetration, out of witnessing, with no effort, with no will, with no conclusion that it should be like this or should be like that. A neutral witnessing. And awareness arises. And this awareness has beauty and benediction. This awareness will heal you

And if this awareness comes, you will never be tired of it, because it has not been forced in the first place. So there is no need for any holiday!

Just think: the Christian, the Jewish God, after six days was tired and had to rest on the seventh day. In the East we don't have any conception for God's rest. Why? It looks a little hard on him. The Eastern God goes on working, goes on working -- no holiday. Why is there no holiday in the East for God? In fact, the holiday that happens here in the East, in the offices, in the schools and colleges, has been brought from the

West. Otherwise, there was no question of holiday at all, because life was seen from a totally different vision. It is play, not work.

The Jewish God MUST have got tired. Six days work, such a long work, and such a failure! Must have got tired. And finally, in the end, he created man, and since then he has not created anything. It indicates what has happened to him: he became so fed up with his own creation that after man he stopped it. He said, "Enough is enough!"

But the Eastern God is a continuum of creativity. It is play -- LEELA. Then it is possible. Let your awareness be a play. Effortless, relaxed, and then it can become a continuum, it will be there, it will not be lost.

My feeling is that Ratna must be making this effort too much. That's why she says:

I FIND THAT WHENEVER I FEEL A LITTLE MORE CENTERED AND AWARE THAN VISUAL, I DON'T FEEL ANY PROBLEMS, BUT WHEN I AM NO MORE CENTERED, ALL THE OLD PROBLEMS ARE BACK AND THEY LOOK EVEN BIGGER. IS THIS REPRESSION?

There must be a little bit of it, otherwise those problems will never come back. Once you have looked into any problem deeply, relaxedly, it is finished for ever. Because ALL anger is the same. If you have looked into one anger situation deeply, you have understood it for ever. It is finished, you are treed from it And all that energy that was getting involved in anger will be yours. And all that energy that was getting involved in greed is yours. Suddenly one finds oneself a great reservoir of energy. Then one can dance, overflow, with joy. Then life is no more an endurance but becomes enjoyment. Then life is a celebration.

Unless your awareness is without will you will be repressing. And repression can be very subtle. Then always, when the awareness is gone, the repressed thing will come, and in a bigger form, with vengeance. It will take revenge.

Ratna, don't force awareness on yourself in any way. Let it grow. Become more relaxed, calm, quiet, accepting One has to accept all -- the good and the bad, success and failure, love and hate ALL one has to accept. In that acceptance, relaxation happens. And awareness is nothing but the fragrance of relaxation. It is the flowering of let-go.
Then problems disappear and disappear for ever....

OSHO, WHAT'S IT ALL ABOUT?

The last question:

BRENDA, I DON'T KNOW, and I don't think anybody knows, or anybody has ever known. Buddha, Christ, Krishna, nobody And it is beautiful that nobody knows, because once it is known all joy will be lost. It is a mystery. It is infinite mystery. There is no way to demystify it. There is no way to KNOW what it is. All knowledge fails. Innocence succeeds, because innocence can say "I do not know."

The Perfect Master, Vol 1

Chapter #7
Chapter title: It Will Devour You Too

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IT IS RELATED THAT A DERVISH ONCE STOPPED A KING IN THE STREET. THE KING SAID, "HOW DARE YOU, A MAN OF NO ACCOUNT, INTERRUPT THE PROGRESS OF YOUR SOVEREIGN?"

THE DERVISH ANSWERED, "CAN YOU BE A SOVEREIGN IF YOU CANNOT EVEN FILL MY KASHKUL, THE BEGGING BOWL?"

HE HELD OUT HIS BOWL, AND THE KING ORDERED IT TO BE FILLED WITH GOLD.

BUT, NO SOONER WAS THE BOWL SEEN TO BE FULL OF COINS THAN THEY DISAPPEARED, AND THE BOWL SEEMED TO BE EMPTY AGAIN.

SACK AFTER SACK OF GOLD WAS BROUGHT, AND STILL THE AMAZING BOWL DEVOURED COINS.

"STOP!" SHOUTED THE KING, 'FOR THIS TRICKSTER IS EMPTYING MY TREASURY!"

"TO YOU I AM EMPTYING YOUR TREASURY," SAID THE DERVISH, "BUT TO OTHERS I AM MERELY ILLUSTRATING A TRUTH."

"AND THE TRUTH?" ASKED THE KING.

"THE TRUTH IS THAT THE BOWL IS THE DESIRES OF MAN, AND THE GOLD WHAT MAN IS GIVEN. THERE IS NO END TO MAN'S CAPACITY TO DEVOUR, WIT HOUR BEING IN ANY WAY CHANGED. SEE, THE BOWL HAS EATEN NEARLY ALL YOUR WEALTH, BUT IT IS STILL A CARVED SEA-COCONUT, AND HAS NOT PARTAKEN OF THE NATURE OF GOLD IN ANY RESPECT.

"IF YOU CARE," CONTINUED THE DERVISH, "TO STEP INTO THIS BOWL, IT WILL DEVOUR YOU, TOO. HOW CAN A KING, THEN, HOLD HIMSELF AS BEING OF ANY ACCOUNT?"

MAN IS ALWAYS IN A STATE OF BECOMING. MAN IS NOT A BEING but a process of becoming. Hence there is so much misery, anxiety, anguish. Animals are, trees are, mountains are, God also is -- man is not. Man is an effort to be.

Trees are not trying to be, they simply are. God also is not trying to be, he is one with isness. Man is just in between the two -- of course tense, pulled apart, torn apart. A part of his being wants to become one with the animals, another part of his being wants to rise high into the sky and become God.

Man remains in this tug-of-war.

Walt Whitman says: "There have been many moments in my life when I had the desire to become an animal again, because they are so free of desire, so free of anguish, so free of competition, so free of ambition."

Look into the eyes of a cow, or into the eyes of a cat or a dog -- all seems to be so quiet and silent. As if THIS moment is all! But look into the mind of man and you will find a maniac. And not one but a crowd, not one but the whole madhouse inside. So many madmen shouting, desiring, asking and asking. And the desires are contradictory. If you fulfill one, necessarily the other becomes impossible to fulfill. If you fulfill the other, then something else becomes the problem.

You cannot satisfy man! There is no communication between his parts. One hand wants to do one thing, another hand may want to destroy it. A part of you is constantly hankering for the past that is lost; another part is striving to reach to the future. How can you be at ease? How can you be at home?

Listen sometimes to what goes on inside your mind.

Just the other night I was reading a passage from Ionesco's play, THE BALD SOPRANO:

Two couples -- the Smiths and the Martins -- sit in a room engaging in small talk which does not communicate. A weird clock on the wall which strikes at any time does not communicate either.

At one point in the play, the four characters angrily shout meaningless insults at each other: "Cockatoos, cockatoos, cockatoos.... Such coca, such coca, such coca.... Such-cascades of cacao, such cascades of cacao,

such cascades of cacao.... "

When the Martins fall into bored slumber, the maid addresses the audience: "Elizabeth is not Elizabeth, Donald is not Donald. It is in vain that he thinks he is Donald. It is in vain that she thinks she is Elizabeth. But who is the true Donald? and who is the true Elizabeth? Who has any interest in prolonging the confusion?"

Ionesco is telling us in this play that loss of self is the loss of communication, and the loss of communication is the loss of self.

Have you watched inside yourself what goes on? No communication! between one fragment of your being and another fragment of your being. What to say about communion? There is no communication even. You are not one: you are a multiplicity. And you are a multiplicity because of the multiplicity of desires. You want to become so many things.

In the first place, the moment you want to become something you are losing your being. In the clouds of becoming, the being is lost. The moment you start thinking in terms of what to become, you are no more aware of WHO YOU ARE. When becoming is dropped, energy turns back upon itself.

That's what Jesus calls conversion -- returning to the source. That's what Patanjali calls PRATYAHAR -- coming back to oneself. That is what Mahavir calls PRATIKRAMAN -- turning back to one's own being.

We are all rushing -- rushing for somewhere there in the future. We are ALL rushing so fast because life is short and time is fleeting. And we go on rushing, and where do we reach? We reach only our graves. Nothing ever is fulfilled, because those desires are by their very nature unfulfillable.

Try to understand the nature of desire. That is the only deception there is, the only mirage, the only illusion. If one understands what desire is, one becomes a Buddha. Seeing the futility of desire, desire is no more valid for you. That dimension simply disappears. Becoming aware that NO desire is ever fulfilled, cannot be fulfilled by its very nature, it is intrinsically unfulfillable, you need not then renounce it.

Those who renounce have not understood. Those who have understood, they don't renounce -- there is nothing to renounce! Simply, the desire is no more relevant. It slips out of your hands -- not that you renounce it. It simply becomes utterly meaningless. In that very understanding you are free of it.

The whole work of sannyas is to understand the nature of desire. What is the nature of desire?

First thing: it always hankers for that which is not. Now, look into it, meditate over it. This is the very nature of desire: asking for that which is not. How can it be fulfilled? When you have it, your desire will have moved away.

You see a beautiful house, and you desire it and you long for it end you dream about it, and you work hard for years. And then one day the house is yours. But you are surprised, a revelation: the moment the house is yours, the desire is no more there for it. It has already moved. It is never in the present. It can only be in the future. Future is its space, its soil; it grows there. Present is not its soil. In the present it dies -- immediately dies. So when the house is yours, and you have moved into the house, suddenly you are surprised: where are those beautiful dreams that you have been dreaming about the house? House is yours, but where are those dreams? They have flown away.

The English poet, Byron, was in love with a woman. He was in love with many women, it is said near about sixty women -- and he didn't live long. And to each woman he was saying, "Without you I cannot live." And he was deceiving. And the deception may not have been conscious, because he was a good man. It may have been unconscious. He may not have been doing it on purpose, but it was happening. Whenever he became interested in a woman, the whole world would disappear. That woman would be his target.

And he was a beautiful man, talented, a genius. And women are always interested in people who have some kind of talent, some kind of genius. Women are always interested not in the physical beauty as much as in something inner. And Byron had it! that magic touch, that magnetism. So it was very easy for any woman to fall in love with him. But the love would not last for a few days, at the most for a few weeks, and Byron would move to somebody else.

When he fell in love with one woman, she was very very insistent: "Unless you get married to me I am not interested. You say you are ready to die for me -- I don't want you to die for me. I simply want you to get married to me."

Now, that was a bigger demand. It is very easy to die -- it is so poetic, so romantic -- but to live with a woman and to get married is so unpoetic, so unromantic, so utterly meaningless. Byron tried to avoid and avoid, but the woman was also very clever. She had learnt many stories about Byron, that this was

happening: "Within weeks, within days, his interest simply disappears. He starts looking at the woman as if he has not known her at all, as if she does not exist."

The more the woman avoided Byron, the more he became infatuated. That is the nature of desire. The more the woman looked unapproachable, the more mad he was. The more the woman created hindrances, the more he was bent upon it to get her. He was ready to do anything -- even marriage. They got married.

The day they got married... Byron and his wife are coming down the steps of the church, the wedding bells are still ringing, guests are still in the church, coming out, Byron is holding the hand of the woman for whom for months he has been dreaming and has not been able to sleep, has not been able to think of anything else. She has been for these few months his whole life.

And suddenly he saw another woman pass by... and for a moment he forgot the woman to whom he had just got married. His hand slipped out of the hand of the woman. The woman saw what was happening. Those eyes were focussed on the movement of some other woman, and she asked Byron, "What are you doing?"

And Byron said, "I am sorry, but I have to be true to you. When I saw this woman, my whole energy moved towards her. I forgot about you, completely. It is not conscious that I have taken my hand out of your hand. You ceased to exist in that moment. And I know I was mad after you, but the MOMENT we were married something disappeared. The oasis is no more an oasis. You are an ordinary woman."

And you will see this happening to you again and again, if you are alert. You strive for a certain thing -- and you GET it one day! But ALL joy is in the waiting, dreaming, fantasizing. When you get it, it is finished -- because desire cannot live in the present. Desire cannot live with that which is available to you, which is yours. Desire lives only in that emptiness....

Whatsoever you have is NEVER an object of desire -- how can it be? What you DON'T have is the object of desire. So whenever you have it, the moment you have it, it ceases to be an object of desire. This is the intrinsic nature of desire. Hence desire just drives you and drives you... to NO point! It is a vicious circle. You go on moving, much movement... MUCH ADO ABOUT NOTHING! A TALE TOLD BY AN IDIOT FULL OF FURY AND NOISE SIGNIFYING NOTHING -- that's what desire is.

But that is where man is caught. Man is not caught in the world. Don't renounce the world. The world has nothing to do with it. There are thousands of people who have renounced the world without understanding the nature of desire -- they remain the same. They can move to the Himalayas or to a monastery -- Catholic, Hindu, Christian, Mohammedan -- they can go to Tibet, but nothing is going to happen.

In fact, this is again another game of the desire. Now, they are not desiring the things of the world -- they are desiring things of the beyond. Now they desire God, they desire paradise, they desire heaven, they desire Nirvana, enlightenment. But they go on desiring! And desire is the problem, not what you desire. The object is irrelevant. Desire can live with any object. It can live with money, it can live with power, prestige, respectability; it can live with God, it can live with enlightenment. Any object will do.

IF YOU DON'T UNDERSTAND DESIRE you will go on changing your objects of desire. And the desire will continue the same. And you will be in the grip of it.

This is a very unconscious state. You are SUFFERING from desire, but you think you are suffering from things. People think they are suffering from their wives, from their husbands, children, society, people. No. Not at all. You are suffering only from one thing: desire.

Come to the root cause of it, and try to understand the root cause. And my emphasis is on understanding. I am not saying DO something about it. I am not saying DON'T desire -- no, not at all. I will be the last person to say don't desire. I am saying something totally different: Look into desire. Meditate on desire. Go deep into it. SEE it as deeply as possible. Layer upon layer, penetrate into it. Penetrate to the very CORE of it.

In that very penetration there comes a renunciation which is not of your making. There comes a renunciation which is a gift. And because it comes out of understanding you need not cultivate it, you need not practice it. Its very coming is transforming. You go through a mutation.

Let this be your criterion forever: that that which you do is going to remain superficial -- you ARE superficial, how can you do anything in depth? Your doing is not going to help. Your doing has been your undoing up to now. No more of it. Now change the emphasis. It is not a question of doing.

Sannyas is not a question of doing: it is a question of awareness, understanding, observation, witnessing.

Witness desire.

Below man, there is no desire. There are no needs. They are momentary. The tiger is hungry, he searches for the prey. When he is not hungry, there is no desire.

One day, a tiger and a hare entered into a restaurant. And the tiger asked for Coca-Cola. The waiter asked the hare, "What would you like? And your friend has asked only for Coca-Cola -- is he not hungry?"

The hare said, "What are you asking? If he was hungry, should I be here? He would have breakfasted long before. He is not hungry -- that's why I am with him."

If a tiger is hungry, he eats! But when he is not hungry, he does not hoard. He never thinks of the future. Tomorrow does not exist for him. When the spring comes, trees bloom; they don't prepare for it, they don't fantasize about it, they don't have great desires of blooming. They don't go through rehearsals; they don't cultivate. They don't do yoga. When spring comes they bloom! It is simple, it is spontaneous. It is not out of desire -- hence the beauty of nature, hence the immense silence of nature. There is no desire. The desire has not entered yet. It cannot enter, because for desire to enter a little bit of conscious-ness is needed -- otherwise, how will you think of tomorrow? How will you think of death How will you think of beyond? How will you plan for the future?

A little consciousness is needed -- but only a little, because we have seen Buddhas who are fully conscious: again desire disappears. A Buddha again lives spontaneously, like a tree, like a rock, like a river. Of course, there is a great difference the difference is that the Buddha is conscious and the tree is unconscious. But there is a great similarity too: both are utterly in the moment.

Buddha is in the moment because he is fully conscious; the tree is in the moment because it is fully unconscious. One thing is similar, that both are non-dual, a single phenomenon. Buddha is pure consciousness -- consciousness and only consciousness. CHINMATRAM -- just consciousness. There is no duality involved in it. And the tree is unconscious -- ACHINMATRAM -- just unconsciousness no duality involved, purity, one.

When the dual comes, tension comes. With the dual, the tug-of-war. Man is dual. A part has become conscious, and the greater part has remained still unconscious. Man is like an iceberg -- only the tip of the iceberg is conscious, one tenth. Nine tenths is underneath the water, unconscious. Between these two there is bound to be conflict, a civil war.

Man is a constant civil war. The conscious says, "Do this," the unconscious says, "Do that." They are totally different phenomena. They can't understand each other. There is no possibility of any communication. One says one thing, another says another thing. There has never been any communication between them.

Because of this split, man remains in a turmoil, and remains absolutely unconscious of who he is. If he listens to the conscious he is one thing. If he listens to the unconscious he is totally another. That's why man is divided in many ways. Not only psychologically -- biologically, physiologically man has divided himself. The upper part of the body seems to be higher; the lower part seems to be lower -- not just lower, but low in an evaluating sense. You are identified with the upper part of the body; you are not identified with the lower part of the body. The lower seems animal. And you are constantly repressing it.

Because of these repressions, there has arisen a China Wall and you are not one. And without being one, there is no possibility of peace.

The animals are in peace, in utter peace. The Buddha is in peace. Man? Man is just in misery.

Sometimes man decides, as Walt Whitman says, just to become an animal. That's why there is so much attraction in drugs: they help you for a moment to lose your consciousness. You are again one. It may be alcohol or it may be modern drugs, but they give you a release -- a release from the tense life. You relax, you become calm. Suddenly you are one again. And life seems to be no more a continuous fight in which failure is absolutely certain.

When you are drunk, you can dance again, sing again, be loving again. There is no more competition, no more politics. But how long can you remain in a drugged state? You have to come out of it. It cannot become a permanent state. And when you come back, those worries those anxieties, are waiting for you -- and they jump upon you with a vengeance. Then it becomes a vicious thing: when you become too tired of the worries, you fall into a drugged coma; and then you come again and the worries are there -- they have grown meanwhile. When you were fast asleep in the coma, they were growing, they were multiplying. They don't wait for you. When you come back they are there to be taken care of.

Man constantly wants to fall back but cannot. All his efforts, at the most, can succeed for a few moments. But this is easier -- to fall back. It is always easier because it is downhill. The other way to be blissful is to become a Buddha, but that is an uphill task; one has to grow, grow in consciousness. That is the only growth, remember! To grow in consciousness is the only growth. To transform your dark continent inside into an eternal light, to fill your whole being with light and awareness -- that's what growth is.

JUST WATCH YOUR LIFE, HOW CONSCIOUS YOU ARE. You will be surprised -- it is negligible, it is almost zero. It is very fragile, your consciousness. It is not even skin-deep. Somebody insults you and the consciousness is gone, and you are boiling with anger, mad. Somebody praises you, and the consciousness is gone, and you are puffed up and your ego becomes huge. Just SMALL things!

Just two persons standing by the road when you pass by start laughing, and you are hurt. They may not be laughing at you -- there are millions of things to laugh at. You are not the only person to laugh at. They start whispering something, and you start thinking they must be whispering against you, otherwise why should they whisper? Why can't they talk loudly? And suspicion has arisen. And you are in a turmoil. What is your consciousness?

Rena went into the City Clerk's office to report the birth of her sixth child.
"But, miss, this is your sixth child by the same father," said the clerk. "Why don't you marry him?"
"Are you jivin'?" replied Rena. "I don't even like the sonuvabitch!"

Then why do you go on making love to this man? But you should not ask the question. People go on doing a thousand and one things, not knowing why they are doing them, for what. They are simply doing them because they have nothing else to do; they are simply doing them to keep themselves occupied.

A man was getting married, and his friends asked him, "How come? Because you were introduced to this woman only two, three days ago. Have you fallen in love or something?"

And he said, "Nothing of the kind! We were dancing in the club and after a few minutes I could not find what to say to her, so I proposed."

You can laugh at it, but think of your own proposals... were they out of your consciousness, or just because you couldn't find anything else to say? And one HAS to say something. Just think: when you talk with a friend or your wife or your husband, are you really talking, or is it just that one has to say something? Silence seems so embarrassing.

And just because something has to be said, you say it, and then it creates trouble. Ninety-nine percent of your troubles will disappear if you stop talking too much.
I have heard:

A hunter went into the jungle. He found there a skull. He was just sitting by the side of the skull, underneath the tree -- he was tired and exhausted. Nothing else to do, and there being nobody else he just said "Hello!" to the skull -- just by the way.

But he was surprised: the skull said "Hello!" He was shocked too. He said, "Can you talk?"
The skull said, "Yes!"

And the man asked, "What brought you here, to this situation?" The skull said, "Talking, too much talking."

He was scared. He ran away from the place. He could not believe it. He immediately went to the king, because this was a miraculous phenomenon. And he told the king, "Something one will not believe I have seen, I have heard with my own ears a skull talking! I said 'Hello!' because there was nothing else to do and there was nobody else either. Just the skull was Lying by the side of the tree. I never thought... but the skull said 'Hello!'"
He was still trembling.
"And I asked the skull, and she answers! She says, 'Yes.' She can talk."
The king said, "You must be joking."
He said, "No! I bet!"
The king said, "Okay, I will come."

And the whole court followed, and the king went there, and of course the skull was there, and the man

went close to the skull and said, "Hello!" And she didn't reply. He said, "HELLO!" loudly, and the skull remained silent. He said, "What has happened to you?" But no answer.

And the king said, "I knew it before. Either you are a madman or you have some deceptions in your mind. Cut this man's head!"

The head was cut and thrown there, and the king returned. When the king returned, the skull said to the head "Hello!"

He said, "You fool! Why didn't you speak THAT time?"
And the skull asked, "What brought you here?"
And the head said, "Too much talking."

Ninety-nine percent of your problems will disappear if you don't talk too much. But what else to do? Life is so empty! One fills it somehow, patches it, stuffs it, makes it look as if it is full. Desires help you infinitely. They keep you on the go. They make you feel that something is happening or is going to happen. They keep you hoping. They keep you on the move; otherwise, how will you move? how you will live? But all those desires are unconscious. You don't know from where they come, how they take possession of you, where their source is.

Armstrong was brought into court for non-support by his wife.
"Young man," said the judge, "your wife says you have twelve children and you don't support them. How can a man who doesn't support his family want to have so many children?"
"Your Honour," said Armstrong, "when I get that feel in', I feel I could support the whole world."

But from where does that feeling come? It comes from somewhere in your innermost core, but it is dark and you have never groped for it, from where it comes. The only thing that a man has to do to get out of the misery that is created by the unconscious and the problems that are created by the unconscious is one, the only one key: become more conscious.

What do I mean when I say become more conscious? De-automatize your habits. Remember this: de-automatize your habits. You are walking, it is an automatic habit; you need not be aware of it. But bring awareness to yourself. Walk fully conscious.

Buddha says: When you stand up, stand up consciously; when you sit down, sit down consciously. When you say some-thing, say it very consciously. When you listen to something, listen consciously. When you are eating, eat consciously.

It happened once:

Buddha was not yet enlightened, was coming closer and closer and closer. Maybe ninety-nine percent of his being was almost light; only one percent remained dark. He was just on the verge of enlightenment. It was just a few days before he became enlightened that this incident happened.

They were moving -- he had five disciples with him. A fly came and sat on his forehead. Just out of unconscious habit, he waved his hand, the FLY went away, but he stopped himself in the middle of the road with the five disciples watching what happened. Now, there was a FLY, but he took his hands again, very consciously, slowly, waved at the FLY -- which was not there!

The disciples were puzzled, they said, "What are you doing? The FLY is gone! When you first waved your hand, the FLY went away. What are you doing now?"

Buddha said, "I did it unconsciously. It is automatic. It was robot like. Now I am doing as I should have done. The FLY is not there -- that is not the point -- but now I am doing as I should have done. Consciously I move my hand, slowly, with full awareness, attentiveness. My mind is nowhere else. My total mind is focussed on this simple act -- the hand is moving, and then I wave, with great compassion for the fly.
"The first time, I was walking, I was looking around, and the FLY came. And the robot part of my body worked, but I was not in it."

That's what happens when you have learnt something. If you start learning to drive, in the beginning you have to be very alert -- alert about many things: the wheel, and the accelerator, and the brake and the clutch, and the people on the road. You have to be conscious of all these things. Slowly slowly, once you have learnt to drive, you need not think of anything at all. Everything has become automatized. Now you can sing a song, smoke a cigarette, listen to the radio, talk to the friend -- you can do anything! Now, that part, the

driving part, needs no attention, your attention is free.

This is a necessity of life, otherwise you will not be able to do many things. So whatsoever you have learnt is always transferred to the robot. Then the robot does it and you are free to learn something else. This is perfectly okay in ordinary life, but, slowly slowly, the robot becomes bigger and bigger. And your tiny consciousness remains tiny.

The work that one has to do upon oneself consists in taking back from the robot, de-automatizing processes. And you will be surprised: if you de-automatize any process, great awareness is released.

Just walk consciously for half an hour, and you will be surprised how quiet, how peaceful and serene you look and you feel. Just sitting in your chair, watch your in-going, out-going breath, silently -- the breath goes in, and you know, you watch, it is going in. Each step of the breath: it has touched your nostrils, the inner side of the nose, it is moving, it has touched your throat, it has moved, it has gone deep into your lungs; you can feel the belly coming up. And then you feel for a moment it has stopped. No movement. And then the return journey: the belly falls back, the air is going out; again you feel the same route. It leaves your nostrils... and again a moment's gap. And then again new fresh air moves in.

If you simply watch such a simple process, you will be surprised: one hour's watching of breath will bring you so much silence and so much alertness, as you have never felt in your life. And that makes a difference. THAT is the difference that makes the difference, that transforms your whole life, slowly slowly. Then you can change everything: eating, walking, breathing -- even making love can become a very very conscious, alert phenomenon.

And then from everywhere, consciousness goes on pouring in. And, slowly slowly, the balance changes: you become more conscious than you are unconscious. Then you start leaning towards God, farther and farther away you start moving from the animals. When a man is really conscious, all desires disappear just as dewdrops disappear when in the morning the sun rises.

Desires have not to be dropped, they have also to be used to grow in consciousness.

Now this famous Sufi story -- it is one of the greatest gems:

IT IS RELATED THAT A DERVISH ONCE STOPPED A KING IN THE STREET. THE KING SAID, "HOW DARE YOU, A MAN OF NO ACCOUNT, INTERRUPT THE PROGRESS OF YOUR SOVEREIGN?"

We will go into EACH important word:

IT IS RELATED THAT A DERVISH...

A DERVISH IS ONE WHO HAS ATTAINED. A dervish is one who has arrived. A dervish is one whose journey is complete, whose circle is complete. A dervish is one who no longer has any desires, a state of desirelessness. But the state of desirelessness is the state of bliss -- SATCHITANANDA -- it is the state of bliss, of consciousness of truth. The dervish is the highest point of growth.

IT IS RELATED THAT A DERVISH ONCE STOPPED A KING...

Now, tune dervish looks like a beggar, and is REALLY the king. And the king looks like a king, but is nothing but a beggar. The dervish has nothing, but has all; in having nothing he has become capable of having all. By becoming empty of all desires he is full of God. There is no need to ask for more. More cannot be conceived.

The dervish lives like a beggar, but only from the outside. If you can look into him, if you have eyes to see, if you have a little alertness, you will find him luminous, you will find in him all the grandeur of God, all the splendor of existence. He is the richest man there is.

Swami Ram used to call himself an emperor. When he went to America, people cult not understand. In the East we know; in the East this has become now a definite conclusion. Thousands of years of experience have proved it again and again, that only people like Buddha are real emperors. And the so-called emperors are just beggars somehow hiding their inner emptiness.

The kings, the presidents, and the prime ministers are nothing but people suffering from inferiority

complexes. Hence creating much noise around themselves to show others that "We are not nothing. We are somebodies!" A man who tries to prove that he is somebody is simply showing that deep down he is afraid of his nobodiness. If he becomes the president of a country, of course he can prove -- at least to the fools he can prove that he is somebody. And looking in the eyes of those fools, he himself can believe, "When so many people believe that I am somebody, I must be somebody. How can so many people be wrong?" He deceives others and is deceived in return. It is a self-deception. The East knows it.

The East has known real emperors. And it has known a long long series of beggars too. You will be surprised: the East has never been interested in writing the history of emperors, prime ministers and all those kinds of neurotic people. The East's interest has been in Buddhas, Ramas, Krishnas.

The West is very much puzzled why we have not been interested in history. We have been writing real history -- because the real history consists of the evolution of human consciousness. The real history has nothing to do with money, the real history has nothing to do with power-politics. The real history has only to do with one thing: that is who comes in the world with light, religious light, bliss, consciousness; takes humanity a step further into growth.

But when Swami Ram went to America, people were naturally puzzled. He was a beggar, and he called himself an emperor! People started asking him, "Why do you call yourself an emperor? You don't have anything."

And he laughed, and he said, "That's why -- because I don't have anything, because I don't NEED! I am an emperor, because all that I need I have. And your emperors are not emperors, because they will never have all that they need. Their desires wily go on multiplying themselves. They will live the life of a beggar, and they will die the life of a beggar."

Look into the hearts of the rich people -- they have to be pitied. They are poorer than the poor. It sometimes happens that in a poor person's heart you may find a jewel, luminous, but rarely in a rich man's heart, because to become rich he has to sell his soul. To become a prime minister or a president he has to destroy his self, he has to compromise. He has to adjust to the demands of the stupid humanity, the majority. He can lead people only if he follows them -- so your great leaders are nothing but great followers of the masses and the mob.

IT IS RELATED THAT A DERVISH ONCE STOPPED A KING IN THE STREET.

And why in the street? Because the king is always and always moving. He is always searching for more; he is always in the street, he is always on a journey, because there are many things yet to be attained.

When Alexander came to India, Diogenes asked him -- a very rare man, Diogenes.... Naked he lived, like Mahavir, an utterly blissful man. He asked Alexander, "Where are you going?"

Alexander said, "I am going to conquer the whole world!"

And Diogenes asked, "Then what? Then what will you do?"

Alexander was a little puzzled because nobody had asked this: "Then what?" He shrugged his shoulders, and then said, "Then I will rest."

And Diogenes started laughing -- that mad laughter. Only enlightened people can do that. Embarrassed, Alexander said, "Why are you laughing?"

He said, "I am laughing because I am resting right now!"

He was Lying down on the bank of a river, naked, it was early morn g. Fresh air, and the sun was rising and the birds were singing, and it was all beatitude. And he said, "You fool! I am resting, and you will rest when you have conquered the whole world, then what is the point? If I can rest without conquering the world, why can't you? Come on! Lie down by the side of me! And this bank is so big, it can take both of us. There is no problem, no competition."

Alexander was hypnotized by this man. He said, "You are right. Nobody has dared to say such things to me. I see the point, but right now I cannot stop because I am in the middle of my journey, I am on the road. I have to conquer and finish things, then I will come."

Diogenes said, "You can go. But remember: this road is endless. You will never be able to come back."

It is NEVER completed. Who has ever been able to complete it? Death comes before! And it happened exactly like that. Alexander could not come back. He died. He never came back to his country; he died in the middle. And the moment he was dying, only Diogenes was in his mind. In that moment, just think how

poor he must have looked to himself, and how rich Diogenes was -- how beggarly he was. Begged and begged and begged... and to no point! And was dying.

It was because of the memory of Diogenes that he told his generals, "When you take my body to the cemetery, let my hands hang out in the procession -- out of the casket."

"Why?" the generals asked, "because we have never heard of any tradition like that."

He said, "So that everybody can see that Diogenes was right -- I am dying empty-handed. Let them see my hands! My whole life was empty and I am dying empty-handed, nothing in my hands."

Every king is in the street.

IT IS RELATED THAT A DERVISH ONCE STOPPED A KING IN THE STREET. THE KING SAID, "HOW DARE YOU, A MAN OF NO ACCOUNT INTERRUPT THE PROGRESS OF YOUR SOVEREIGN?"

IT IS VERY DIFFICULT TO SEE who is the man of account and who his the man of no account. It takes great insight to see it. Those who appear on the surface men of account are not. They are just pretenders. And those who don't appear at all as men of account are. But appearances won't help.

THE DERVISH ANSWERED, "CAN YOU BE A SOVEREIGN IF YOU CANNOT EVEN FILL MY KASHKUL, THE BEGGING BOWL?"

Now the Sufi Master is creating a situation. Great must have been his compassion. He is creating a situation, and a rare situation. He says, "You and a sovereign? And you think yourself a man of account? If you are, then do this simple thing. I have got this begging bowl, this KASHKUL, can you fill it?"

The king must have laughed: "This man is mad. Such a small begging bowl I cannot fill?"

HE HELD OUT HIS BOWL, AND THE KING ORDERED IT TO BELLED WITH GOLD.

BUT NO SOONER WAS THE BOWL SEEN TO BE FULL OF COINS THAN THEY DISAPPEARED, AND THE HOWL SEEMED TO BE EMPTY AGAIN.

SACK AFTER SACK OF GOLD WAS BROUGHT, AND STILL THE AMAZING BOWL DEVOURED COINS.

"STOP!" SHOUTED THE KING, "FOR THIS TRICKSTER IS EMPTYING MY TREASURY!"

Still he could not see the point. It is so difficult to see the point. The Master was confronting him. The Master has come to the disciple. The Master is creating a situation in which even a blind man will be able to see, in which the deaf will be able to hear, and the heartless will start feeling again. But people are stubborn -- stubborn in their idiocies, stubborn in their ideologies, stubborn in their conceptions and prejudices.

"STOP!" SHOUTED THE.KING, "FOR THIS TRICKSTER IS EMPTYING MY TREASURY!"

The Master looks like a trickster, as if he is after his treasury. He is after him, certainly, but not after his treasury. A Master is always after the disciple. But you can miss, because sometimes the situa-tion may be such that your whole mind will interpret it in a wrong way.

The king knows only money and money and money. He understands only one language -- the language of money. Now, certainly, this man is cheating. He can see only some device: "The begging bowl is a trick. It cannot be filled and he will empty my whole treasure. And he has caught me -- he has provoked me and now he is cheating."

"TO YOU," SAID THE DERVISH, "I AM EMPTYING YOUR TREASURY..."

"... because you cannot see beyond that. Your eyes are focussed on money. You can only think of money. All is always translated by you in terms of money -- as if money is all. Life is much more: money is nothing."

"TO YOU I AM EMPTYING YOUR TREASURY," SAID THE DERVISH, "BUT TO OTHERS I AM MERELY ILLUSTRATING A TRUTH."

WHO ARE THESE OTHERS? The dervish must have been Surrounded by his disciples. It was a situation for the king, and it was a situation for his disciples too. To those disciples he was illustrating a truth. What truth was he illustrating? And the king asked:

"AND THE TRUTH? WHAT TRUTH?"

"THE TRUTH IS THAT THE BOWL IS THE DESIRES OF MAN..."

The bowl is made of the mind of man. The bowl is made of the skull of man. It represents man's mind -- his constant hankering to become this, to become that, to gain, to profit. It represents greed. It represents that CONSTANT effort to be something other than you are, to be somewhere else, to be more, to have more. This madness for more is represented by the bowl.

"THE TRUTH IS THAT THE BOWL IS THE DESIRES OF MAN, AND THE GOLD WHAT MAN IS GIVEN.... "

And God has given much more than you really need, much more than you deserve. God has been a showering, a constant showering, of gifts on you. You have not earned them. But look at the thanklessness of man. Even to thank God seems to be impossible. We go on complaining to God. We go on asking for more. All your prayers are nothing but demands for more.

Have you ever prayed without demanding anything? directly, indirectly?

A woman, a young woman, heard a mystic say, "You should not ask God anything for yourself. Ask for others, then the prayers will be heard. Ask because of compassion."

The woman was young but was very much worried... in fact she had come to the mystic only to be blessed. She wanted a husband, and it was getting late. Must have been homely, ordinary; must have been poor or something. But now the mystic says, "Ask not for yourself, only then will the prayers be fulfilled." So what is the point in praying? But then she found a way.

She went into the temple and prayed to God, "God, give my mother a beautiful son-in-law."

Directly or indirectly, all your prayers are demands. And a demand poisons the prayer and kills it, cuts its wings. Then it cam lot reach to God. Only prayers which have no demands are weightless enough to fly into that plenitude.

" THE TRUTH IS THAT THE BOWL IS THE DESIRES OF MAN, AND THE GOLD WHAT MAN IS GIVEN. THERE IS NO END TO MAN'S CAPACITY TO DEVOUR WITHOUT BEING IN ANY WAY CHANGED...."

And man goes on devouring. You can go on giving. The more you give, the more demand comes, but the frustration continues. The gap between the man and his desire remains constant. It is one of the constants in the world, unchanging.

The difference between you and the horizon remains constant. You can go on and on, and whether you go on foot or you rush in a plane makes no difference -- the horizon remains there, ALWAYS there, never here. The closer you come to the horizon, the more it goes on receding. You never come close.

It is not that man is not given anything. Just think of this beauty! of this benediction of existence, of this silence, of this joy, this celebration! Have you ever thanked God for a rose flower? If not, then WHEN are you going to thank him? Have you ever thanked God for the dewdrops slipping so quietly from the grass

leaves in the early sun, so pearl-like? And sometimes when the rays penetrate them, a small rainbow arises around them. Have you not looked at this beauty? at this poetry? at this constant celebration of existence? When are you going to thank God? For what are you waiting? Have you forgotten to thank? Have you forgotten to bow down in gratitude?

Those who know, they always thank and praise, even in moments when you will not think that praise is possible.

Let me remind you of Zusya, the same mad mystic who would run and jump and dance into the synagogue, so madly, so wildly, that everybody else who was in the synagogue would escape, because he would turn tables upside down. And whosoever would come in between him and his dance would be thrown. His dance was of such abandon that he would forget everybody! He would forget himself -- only God existed in those moments.

Zusya's son died, his only Son and he had loved the son tremendously. And do you know what? He danced! He danced all the way to the cemetery. He was dancing and tears of joy were flowing from his eyes. And he was saying to God, "Look! You had given me such a beautiful and such a pure soul, and I am returning the beautiful and the pure soul AS beautiful as it was. It has not been contaminated at all. Can't you see?! I am returning your gift back to you. I am happy that for these few days you have given this gift to me. I am immensely grateful. It must be time that the child has to go back home."

If you see, then all and everything becomes a cause to celebrate. If you can't see, then everything is a cause for a complaint.

"THE TRUTH IS THAT THE BOWL IS THE DESIRES OF MAN, AND THE GOLD WHAT MAN IS GIVEN. THERE IS NO END TO MAN'S CAPACITY TO DEVOUR, WITHOUT BEING IN ANY WAY CHANGED."

And things go on showering on you, and you never change, you remain at most the same! You devour everything, but nothing transforms you.

"SEE, THE BOWL HAS EATEN NEARLY ALL YOUR WEALTH, BUT IT IS STILL A CARVED SEA-COCONUT, AND HAS NOT PARTAKEN OF THE NATURE OF GOLD IN ANY RESPECT."

Remember this. If you start feeling grateful, you will be transformed. You will start changing your being from baser metal into gold -- this is what alchemy is all about, and this is what sannyas is all about. Sannyas is the purest alchemy, the new alchemy, the science of transforming the baser into the higher. And the bridge is gratitude.

Feel grateful! Search for causes to be grateful, and you will find INFINITE causes. In the morning the sun rises and there is enough cause, MORE than enough, to dance and sing. God has risen in the sun. And by the evening when the sun is setting, sing and dance! Soon the night is coming with its beautiful darkness and all those stars. Soon the mystery will surround you, the mystery of darkness and the coolness of darkness and the silence of darkness and its infinite music.

Just go on looking for reasons to celebrate, and you WILL become religious. And, slowly slowly, each gratitude felt deeply transforms you. Desires never transform, only gratitude transforms -- and they are diametrically opposite. Desire means: "Give me more! I am complaining. I am demanding." Gratitude says: "You have given me so much that I never deserved in the first place. I am grateful, I am thanking."

See the point. Desire says: "Give me more!" Gratitude says: "You have given already so much! Nothing more is needed. It is enough for me to live with it for eternity." Desire takes you into the future. Gratitude makes you still, in the present. Gratitude is meditation. It is being silently here now... and the whole opens up. And thousands of lotuses bloom in your being.

That fragrance transforms you. That fragrance will fill your begging bowl. You will become an emperor. You will not be a beggar any more.

This is what I would like to give to you here. But if you desire, it cannot be given. If you don't desire, it can be given. If you ask for it, you will miss. If you don't ask for it and you celebrate, you have got it

already!

"IF YOU CARE," CONTINUED THE DERVISH, "TO STEP INTO THIS BOWL, IT WILL DEVOUR YOU TOO. HOW CAN A KING, THEN, HOLD HIMSELF AS BEING OF ANY ACCOUNT?"

YES, THAT"S WHAT HAPPENS REALLY. This more, this constant desire for more, this obsession for more, devours ALL that you go on collecting, and finally devours you too. That's what death is: devoured by your own desiring, eaten up by your own hungry mind. That's what death is. Sooner or later, you will step in the bowl. That bowl is your grave.
And the dervish is right:

"YOU CARE TO STEP INTO THIS BOWL, IT WILL DEVOUR YOU TOO. HOW CAN A KING, THEN, HOLD HIMSELF AS BEING OF ANY ACCOUNT?"

"What are you talking about?" the dervish said. "Do you think yourself of any account? You cannot even fill this small begging bowl, and you think you are a king? Forget all about this nonsense. Your kingdom is not worth anything; it cannot even fill the begging bowl of a beggar. What worth does it have? Even if you step in it, you will disappear. You are less than the begging bowl of a beggar. What nonsense are you talking about that you are of some account? You are not."

A man becomes only of some account when he stops desiring. The moment you stop desiring, you are yourself. Suddenly you become awakened to your innermost being.
A famous ancient parable:

Once ten men forded a swift and dangerous river. Upon reaching the shore, they counted to see if all had arrived safely. But each man could count but nine. A passerby, hearing their wailing over the loss of a comrade, counted the men and discovered there were ten. He then asked each man to count, and when he counted, he counted only nine. The stranger touched him oh the chest and said, "YOU ARE THE TENTH!"

That's the function of a Master: to put his hand on your heart and to say to you, "You are the tenth!"

You go on searching everywhere, except in your own being. You count everybody else, but then it only comes up to nine, one is missing. And you can go on looking for that one for ever and ever, and you will not find -- because THAT ONE IS YOU!

A man becomes an emperor the moment he finds himself.

In the same way, a great scientist, A.S. Eddington, says: "We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last we have succeeded in reconstructing the creature that made the footprint. And, lo! It is our own."

You are the tenth. If this simple key becomes available to you, you are the emperor. Then all the treasures of life are open for you, and all the mysteries therein.

But everybody is rushing to find where it is... and it is inside you The I ought is not outside, the sought is in the seeker. The God is not outside, the God is in the seeker. Seek, and you will seek in vain. Stop seeking, and look within, and you have found it: And, lo! It is our own footprint.
The tenth is missing, and the tenth is you.

The Perfect Master, Vol 1

Chapter #8
Chapter title: The Grass Grows By Itself

28 June 1978 am in Buddha Hall

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The first question:

WHAT EXACTLY DO YOWL MEAN BY 'CONSCIOUS IGNORANCE'? IS IT THE RECOGNITION THAT ONE IS ULTIMATELY, FUNDAMENTALLY IGNORANT? OR IS THERE MORE TO IT?

Ashoka, conscious ignorance is not ignorance at all. It is the ultimate state of consciousness -- how can it be ignorant? It is pure knowing. Of course, there is no knowledge, hence it is called ignorance. But there is knowing, utter knowing, clarity, transparency. No knowledge is gathered, but all is known.

Conscious ignorance means innocence AND conscious. If innocence is unconscious, sooner or later it will be corrupted by knowledge. Unconscious mind is always ready to be corrupted, polluted, distracted.

Consciousness means centering, awareness -- you cannot be distracted. You remain in your knowing, but you don't accumulate knowledge. Knowledge is always of the past: knowing is in the present, is of the present. Like a mirror: the mirror reflects if something comes before it, but when it passes the mirror is empty again. This is conscious ignorance -- not that the mirror does not reflect: it reflects, but it doesn't gather. It is not like a photo plate.

A photo plate becomes knowledgeable. The moment something is reflected in it, it catches hold of it. It becomes attached to it. The mirror remains unattached -- available, open, vulnerable, unprotected, with no defense, yet ALWAYS virgin. This is virginity: when nothing corrupts you. Things come and pass.

You ask me: WHAT EXACTLY DO YOU MEAN BY 'CONSCIOUS IGNORANCE'?

It is consciousness, KNOWING consciousness. Ignorant I am calling it because it cannot claim any knowledge -- that's why. It cannot say "I know."

When the Emperor Wu asked Bodhidharma, "Who are you?" he simply said, "I don't know."

This is conscious ignorance. We misunderstood him. He thought, "Then what is the point? If you don't even know who you are, then what is the difference between me and you? I also don't know who I am."

We is simply ignorant. Bodhidharma is consciously ignorant. And that word 'consciousness' makes all the difference -- all the difference that there is in the world. It transforms the whole quality of ignorance. Ignorance becomes luminous. It is full of light -- not full of knowledge but full of light.

You ask: IS IT THE RECOGNITION THAT ONE IS ULTIMATELY, FUNDAMENTALLY IGNORANT?

No. ONE IS not, so how can one be fundamentally and ultimately ignorant? To think that one is you have already gathered knowledge, you have already claimed. You have already declared to the world that "I am!"

Those who know, they know something totally different. They know that "I am not -- God is." They know that "My existence is arbitrary. My existence is a make-believe. 'I' as a separate entity has never existed. I am just a wave in the ocean."

But when the wave is arising and reaching to the clouds, it can believe that "I am." And the ocean meanwhile is laughing and roaring, and knows that this wave has gone crazy. Soon the wave will disappear in the ocean again. Even when it IS there, it is not separate from the ocean. You cannot separate a wave

from the ocean! Can you exist even for a single moment without the universe surrounding you? Not for a single moment.
So who are you? what are you?

IS IT THE RECOGNITION THAT ONE IS ULTIMATELY, FUNDAMENTALLY IGNORANT?

No. The conscious ignorance knows that one is not. There is utter silence inside. Nobody has ever been there. You have dreamt about it; it is your dream. You are nothing but a construct of your dreaming mind.

And, secondly, ignorance does not mean that one is ignorant. It simply means that life is ultimately mysterious. The emphasis is not on your ignorance, remember it, because the ego is very cunning. It can survive even on the idea of ignorance. It can say, "I am ignorant -- fundamentally, ultimately I am ignorant. But I am."

First it was claiming its existence through knowledge: "My knowledge is valid. Nobody else's knowledge is valid." Now it claims, "No knowledge is valid -- I am ignorant. But I am." Now, behind ignorance, the I is hiding again. It has taken another face, a new mask, a new persona, but it is the old game being played with new rules. The form has changed but the content is the same -- the same dream, the same stupid dream. The same arbitrary ego claiming absoluteness about itself.

No. When I say ignorance, my emphasis is never on 1. My emphasis is on the ultimate mysteriousness of existence. Ignorance is ultimate because existence cannot be reduced to knowledge. It is irreducible. It is a mystery, and remains a mystery. You cannot demystify it.

In fact, the more you try to demystify it, the more and more mysterious it becomes. It gathers new dimensions of mysteries.

Just watch: five thousand years of human mind's evolution -- has it helped in any way to demystify existence? Existence has become far more mysterious than it has ever been before. Go back five thousand years: there was a limited number of stars, because by the bare naked eye you cannot count more than three thousand stars in the night. When the night is dark and full of stars and there are no clouds, at the most you can count three thousand stars, not more than that, by the bare naked eye. How many stars are there? Now they say, "We have counted three thousand billion stars. We used to see only three thousand, now there are three thousand billion stars. And this is not the end: this is just the beginning of the counting."

The existence goes ON and on. There seems to be no possibility that it will be ending somewhere.

When the Vedic mystics looked at the sky, it was mysterious. When you look at the sky it is far more mysterious. Medic mystics will feel jealous of you -- but you don't look at the sky.

For thousands of years man believed that life, existence, consists of matter. Now physicists say there is no matter -- all is energy. They have not been able to solve the mystery of matter. The mystery has become very deep. Now there is no matter -- it is all energy.

And what is energy? Now, even to define it is becoming difficult -- because it was possible to define it in contrast with matter. Now there is NO matter. How to define it? Definition is lost. It is there in its sheer mystery. And the efforts that have been made to define it have made it look even more mysterious.

If you go into modern physics, you will be surprised. Mystics look not so mysterious now -- with all God and heaven and angels and souls, even then they don't look so mysterious. The modern world of physics is far more mysterious, incomprehensibly mysterious. And the infinite space....

And Albert Einstein says it goes on expanding... into what? And he says, "We don't know yet into what. But one thing is certain: it goes on expanding."

Existence is expanding, into what? Naturally, the question arises. There must be some space beyond it, but that cannot be said. By the very definition of existence that is prohibited, because when we say 'existence', we mean ALL that is, space included. ALL THAT IS. Then how does it expand? into what? There is nothing left outside it!

It is almost as mysterious as one day you go to the market and you keep yourself in your own pocket. It is possible to keep yourself in your own pocket? It should be -- if existence can expand without there being anything to expand into. All space is in, in its pocket, and it goes on expanding into its own pocket! Looks absurd. Zen khans are nothing compared to it.

Albert Einstein says the world is finite. That too is mysterious. If the world is finite, then there must be something to define it. There must be a boundary! If you call it finite, then there must be a boundary to it. But to make a boundary you will have to accept something beyond the boundary, otherwise the boundary cannot be drawn. The boundary can be drawn only between two things!

You can have a fence around your house because of the neighbor . If there is NO neighbor, nothing exists beyond your fence, how are you going to put the fence and where? And how will you decide that "This is the place where we should put the fence," that "This part belongs to me and there is nothing outside it"?

But Albert Einstein says this is how it is: "We can't explain it, but this is how it is. The world is finite and yet there is no boundary to it. Unbounded finiteness!" Absurd! Illogical!

And not only that: this unbounded finiteness is round in shape -- because everything is round. How can an unbounded thing be round? Who will give it the shape of roundness?

The mystery has thickened every day. And Albert Einstein is just on the threshold of existence. It is maddening.

So when I say 'conscious ignorance', I don't mean that you ARE ignorant: I mean that life is so vast and existence so infinite that there is no way to fathom it. You cannot measure it; it is immeasurable.

WHAT EXACTLY DO YOU MEAN BY 'CONSCIOUS IGNORANCE'? IS IT THE RECOGNITION THAT ONE IS ULTIMATELY, FUNDAMENTALLY IGNORANT? OR IS THERE MORE TO IT?

If there is not more to it, then the mystery is solved. There is ALWAYS more to it! and there will always be more to it. Whatsoever can be said will never be satisfactory -- there will always remain more to It.

And I am not saying that what is not said and you understand inside is enough -- even that is not enough. NOTHING IS enough. That is the meaning when I say existence is mysterious. It simply cannot be understood.

To see this point makes one feel humble. To see this point to let it sink in your heart, one feels like bowing down. To bow down before this mystery that is unfathomable -- not only unknown but unknowable -- is prayer.

The second question:

I REMEMBER.
I LET GO.
I FORGET.
I LET GO.
MY LOVE AFFAIR WITH LIFE
KEEPS DEEPENING.
STILL, I AM NOT WITHOUT DOUBTS.
BUT THE PLUNGE FORWARD!
A DANCE UNPREDICTABLE.
AND I ALLOW ALL AROUND...
DISSOLVE IN THROUGH SOUND...
AHH, OSHO -- THANK YOU.

A QUESTION ON POLARITIES:
MAN-WOMAN, ZEN-SUFI...
CAN ANY ONE BEING ENCOMPASS IT ALL?

YES, KAVITA, I AM ENCOMPASSING it all -- so can you. Because being is vast. Being is neither male nor female. Bodies are male and female. Psychologies are male and female. But not being. Being is simply being.

At the very core of your existence, there is no man, no woman. The consciousness is beyond polarity. When you are witness sing your body, if you are a man you will see a man's body there as an object; if you are a woman, you will see a woman's body as an object. But the witness is the witness, man or woman. The witness is neither. The witness is simply there -- a witness, that's all. A consciousness, an awareness.

That awareness comprehends all. When you become a witness, when you become a Buddha, all is comprehended. Then there is no question of polarities.

The world is not just polar. That is the meaning of the Christian idea of the Trinity and the Hindu concept of Trimurti. The world is not divided in two -- world is divided in three. The three is very fundamental. The two is on the surface and the three is at the center. Man-woman, on the surface. Zen-Sufi,

on the surface. But as you move deeper, as you dive deep into your being, and you reach the center, all disappears. One simply is. A kind of purity, a pure existence.

Kavita, it is possible -- not only possible, it has to be made possible. That's my work here. On the path, be a Sufi or a Zen. When you reach the center, forget all about it. When the goal is reached, the path has to be forgotten. These are divisions of the path.

One can climb up a mountain from many sides, can choose different routes. And when you are moving on different routes, you look as if you are moving in different directions, sometimes opposite also. One is going to the north, another is going to the south, but ultimately, when you reach to the peak, you will have come to the same place.

At the peak, Buddha is Christ, Christ is Krishna, Krishna is Mohammed, Mohammed is Zarathustra, Zarathustra is Lao Tzu. At the peak ALL distinctions dissolve.

So, Kavita, right now be Zen, be Sufi, and when you have roached to the peak be Zen/Sufi -- then forget all about it! But on the path... one has to move on some path. And all paths are good, because they all lead to the same goal. All doors are good, because they lead to the same shrine.

You say:

I REMEMBER.
I LET GO.
I forget.
I LET GO.
MY LOVE AFFAIR WITH LIFE
KEEPS DEEPENING.
STILL, I AM NOT WITHOUT DOUBTS.

Don't be worried about it! Doubts are perfectly natural on the path. If you are without doubts, that means you have reached the peak. They disappear only at the peak. They have a certain purpose -- they goad you, they keep you going.

Doubts are not necessarily hindrances. It depends on you, on how you use your doubts. They can become hindrances. If because of doubt you simply stop moving, you say, "Unless my doubt is dissolved I am not going to move," then the doubt has become a rock. But if you say, "The doubt is there, but in spite of the doubt I am going to move, because that is the only way to resolve it.... Unless I reach higher I cannot resolve this doubt" -- a better vision, from a height, will help.

Doubts are not resolved if you remain clinging to the same space where you are, because those doubts are created by THAT state of mind. If you remain clinging to that state, the doubts will persist; they will become stronger every day.

Doubts are not resolved by somebody else answering you. These are not philosophical doubts -- these are existential doubts. They are resolved only by experiencing. When you move a little higher, they disappear. You have reached to another state of mind. In that state of mind they cannot exist. Suddenly they disappear, as if they have never been there.

In spite of the doubt, one has to go on moving. In fact, one has to use the doubt as a goading to move. Listen to the doubt and say to the doubt, "Okay, I will remember you, but the only way to solve you is that I should go a little higher in my consciousness. I should become a little more alert. It is my unalertness that is creating you. It is my unconsciousness that is creating you, that is feeding you, nourishing you. It is my state of mechanicalness that is the cause of it."

If you try to solve your doubts where you are, you can gather many many answers from many many sources. They will make you knowledgeable, but not really -- they will fill you with information. But the doubt will remain somewhere. On the surface, you may start pretending that you know, but you will know that you don't know. And it will gnaw at your heart.

You can learn the answers, you can start telling those answers to others, but your very existence, your very life-style, will show that you don't know.

That is the difference between the Western and the Eastern philosophies. They should not be called by the same name, because their approaches are so basically different, so fundamentally different, so diametrically opposite.

The Western philosopher thinks, but never changes his state of awareness. He thinks where he is. He thinks hard, he thinks VERY logically. He tries in every way to solve the problem, and he finds many

solutions. But those solutions don't help his life. If they don't even help HIS life, how can they help somebody else's life?

For example: the English thinker and philosopher, David Hume, arrived at the same conclusion as Gautam Buddha, exactly the same. Had he been in the East he would have become a Buddha, but unfortunately he was in the West, in the very thick of the Western noe-sphere.

He arrived at the same conclusion, not by changing his consciousness, but only by logical argumentation. Buddha became enlightened, Hume remained unenlightened. Buddha arrived at a state of bliss; Hume remained crawling on the earth in the same way as of old. Buddha created a new tradition which has remained alive even today; twenty-five centuries have passed. Many people have bloomed because of Buddha.

What did Hume create? Hume also created great argumentation, and even today books are written on Hume, and the argument continues. But it is only argumentation; not a single human being has been transformed by it.

And the irony is that the conclusion is EXACTLY the same. Buddha came to see that there is no self; that was HIS realization. He meditated. He went deeper and deeper into his being. He searched inside, each nook and corner, and he didn't find anybody there. That was his release. The ego disappeared, and with the ego all its miseries and hells.

The ego was not found, so all the problems that were created by the ego evaporated. When the source evaporated, all the by-products evaporated of their own accord. When the ego was not found, there was silence -- and that silence is beatitude, and that silence is benediction.

When the ego was not found, there was all light, radiant. The whole existence flowed in. Buddha became a void capable of containing the whole existence. He himself became transformed . And thousands of other people became transformed from his insight. Remember, it was an insight.

What happened to David Hume? He also came to the same point, but it was not an insight -- it was an outlook. Remember these two words. Literally they are significant: insight, outlook. He arrived at the same conclusion, AS an outlook. He discussed, argued, pondered, thought, contemplated, concentrated -- did everything on the problem, but never went in.

And he came to the point, exactly the same, at least in appearance the same, that there is no self. The self cannot exist. But it was not a great revolution in his life; it was just a beautiful conclusion in his treatise. But he remained the same man! Before the conclusion and after the conclusion there was NOT a bit of difference in the man. He continued to behave in the same way.

If you had insulted him he would have become angry, but not Buddha. That is the difference. He would have become angry, although he says there is no self. He would have forgotten all his philosophy. That philosophy was not his insight. He would have said, "That is philosophy -- that is aside. But when you insult me, I am insulted. And I am going to take revenge. You have to be answered!"

When Buddha was insulted, he smiled. He said, "You came a little late. You should have come ten years before, then I WAS there, very much. Had you insulted me ten years before, I would have reacted madly. You come a little late. I feel sorry for you, because now there is NOBODY to react. I hear what you are saying, but it simply passes through me. It comes in through one ear and it goes out through the other ear. There is nobody inside to catch hold of it. I am sorry. I feel compassion for you."

This is the difference between the Eastern and the Western approaches. Western philosophy is rightly called philosophy -- love of knowledge, love of wisdom. For Eastern philosophy, Hesse has coined a word which I like. He has coined a new word; he calls it PHILOSIA -- it means love of seeing. SIA means to see. That is exactly the translation of the Eastern term for philosophy, DARSHAN -- to see. It is philosia -- it is insight, it is seeing in.

Western philosophy is a search for knowledge, and Eastern philosophy or philosia is a search for KNOWING. Knowledge looks out; knowing looks in. Knowledge gathers information; knowing does not gather anything -- it simply goes in to see who is there. "Who am I?" Its inquiry is not objective, its inquiry is subjective.

Kavita, doubts will persist. They leave you only on the last rung, never before. Use them creatively. Each doubt has to be transformed into a goading. The doubt simply says you have to go a little further, a little ahead, a little higher. The doubt says, "I do not feel satisfied -- whatsoever you have now is not satisfactory. You have to go a little deeper."

Don't be stopped by the doubt; that is not the function of the doubt. And don't start arguing, and don't start thinking, because by thinking you will become a David Hume, you will remain the same person.

My effort here is to create Buddhas. And unless you become a Buddha, doubts will continue. You can solve one doubt, it will assert itself from another corner. It is the same doubt in a new shape, a new form. You repress it here, it pops up there. You will go mad. No need. Take note of the doubt, thank the doubt, and say, "Okay, so I will go a little further so you can be solved."
It is like this:

A man was sitting on a tree. His friend was sitting underneath the tree. The man on the tree was picking some fruits, and the man underneath the tree was waiting for the fruits and collecting whatsoever was falling. The man on the tree said, "I see a bullock cart coming." He was high on the top of the tree; he could see far away.

And the man underneath the tree looked to the side where the man was pointing and he said, "I doubt -- I don't see. There is no bullock cart. What are you talking about? Can you deceive me? I have eyes, I am not blind. There is no bullock cart coming! "
And the man on the top said, "Yes, it is coming!"

And they started arguing. Is the argument going to help? Can the man on the tree convince the man who is not on the tree that the bullock cart is coming? Howsoever clever he is in his arguments, how can he prove to the man who cannot see the bullock cart?

What did the man do? First he argued, tried in every way, saying, "It is coming. It is painted red. One bullock is black one bullock is white, this and that," and everything he described. "And the man has a beard," and all. But it was in vain.

Then he recognized the truth: "How can he see? His vision is limited." So he called him; he said, "You come up. You climb up the tree, and I will show you the bullock cart."

NOW, if the man underneath the tree says, "I will come up only if you convince me that the bullock cart is there," then there is no way. But he climbed up the tree, and he saw the bullock cart, and the doubt was resolved. And there was no more argumentation. He apologized. He said; "I feel sorry. I unnecessarily argued with you. It was not a question of argument. You had a far better vision from here."

This is what the Buddhas have been doing down the ages. They say, "We have a far better vision from here. From this vantage point you will be able to see what is. Come closer to us. Don't go on arguing."

Not that Buddhas cannot argue -- they can certainly argue and they can argue better than you. But it is pointless! They can silence you through their arguments, but they cannot convince you. They can destroy all your arguments, but even that will not help -- you will not be able to see the bullock cart. And the whole point is how to see it, because only seeing is believing.

Kavita, go on climbing the tree. I am calling you. I can see. You cannot see yet. Doubts will persist. Let those doubts help you to climb up faster, sooner. Let it become an urgency, those doubts, make it an urgency. Doubts in themselves are not wrong -- it all depends on how you use them. They can become blessings .

The third question:

HOW IS ANXIETY RELATED TO DESIRE? IT SEEMS EASIER TO SEE THAT ONE IS DESIRING THAN TO SEE THAT ONE IS 'ANXIETING' -- IN FACT, THERE IS NO VERB FORM FOR ANXIETY, AT LEAST NOT IN ENGLISH. AM I DESIRING MY ANXIETY OR ANXIETING MY DESIRE?

THE DESIRE IS NOTHING but an escape from the state of anxiety. Desires don't create anxiety, as ordinarily is believed. Anxiety creates desire.
Man is anxiety.

Just the other day I was telling you: animals have no anxiety, because they don't have to become -- they are. A dog is a dog, and a tiger is a tiger, and there is no problem! The tiger is not trying to become a tiger. He is! He already is! There is no becoming involved.

In the world of animals there is no anxiety. In the world of Buddhas again there is no anxiety, they have arrived, they have become. They are SIDDHAS -- they are beings. Now there is no goal left, no movement. The journey is complete. They have arrived home.

Hence the similarity in the eyes of the animals and the eyes of Buddhas. The same silence! The same

innocence. The same depth. The same purity. Yet the difference is also great: animals are' unconscious, Buddhas are conscious. Hence animals' eyes are innocent, but not luminous. There is no anxiety, but there is no celebration Ethel. There is no despair, but no ecstasy either. In the eyes of the Buddhas you will not find anxiety, you will not find agony; you will not find the constant urge to be this, to be that. The fever of becoming you will not find. But there will be a constant overflowing ecstasy -- peaceful, blissful, a well-being.

Between these two is man: half animal, half Buddha. And that is where anxiety exists. Anxiety is THIS tension. A part of you wants to go back to the animals. It goes on pulling you backwards. It says, "Come back! It was so beautiful -- where are you going?"

The other parts goes on hoping for the future. In some indirect way you know perfectly well that to be a Buddha is your destiny. The seed is there! And the seed goes on saying to you, "Find the soil, right soil, and you will become a Buddha. Don't go back
Go ahead...."

This tug-of-war is anxiety. Anxiety is one of the MOST important words to be understood, because it is not only a word: it is the very situation man finds himself in. This is the human dilemma. The MOST fundamental dilemma is anxiety: To be or not to be? To be this or to be that? Where to go? Man is stuck on a crossroads, all the possibilities open. But if you choose one, you have to choose against other possibilities -- hence the fear. You may be choosing wrong. If you go to the right -- who knows? -- the path going to the left may have been the right path.

And there are people, shopkeepers, who go on calling, hawkers, who go on calling, "Come to the right! This is the right way." "Come to the left -- THIS is the right way!" "Come our way, this is the ONLY way!" "Follow Christianity, or Hinduism, or Buddhism... all others are wrong. You will fall in hell."

Man is paralyzed! Standing on the crossroads, listening to all these people, he is paralyzed. Where to go? Whom to listen to? Whom to believe? How to be certain that you are going on the right track? Great suspicion, great doubt, great anxiety.

And deep inside you, something is pulling you back: "Better become an animal again. Fall into drunkenness. Take drugs, or become a sex maniac. Or become violent -- kill people!" Why is there so much violence in the world? The animal past goes on pulling you back. Your humanity is only skin-deep. Any moment you can become a wolf, you can become a tiger; you can tear the other into pieces. Any moment! Any moment you can kill.

And not only can you kill others: you can kill yourself too. Suicide and murder, constantly pulling you. Destruction calling you, alluring you.

And then there are Buddhas... once in a while you see a man and you are enchanted. He has that enchanted space in him. He has that magic by which your future suddenly becomes your present. At least in his presence, at least when you vibrate with him, you forget all your animal past. You start flying like angels in the sky. Those people are also there.

THIS is the anxiety: Where to go? What to do? And whatsoever you do, anxiety will remain. If you become an animal, the Buddha part will go on rebelling against it. Go and do something that your animal part feels good doing, but your Buddha part starts creating guilt in you. Even the greatest murderer, before he murders anybody, feels the pangs; a great pain arises in him. His Buddha part tries to stop him, "What are you doing?" He may listen, he may not listen -- but he will repent! For years he will repent for what he has done. He should not have done it.

The thief, before he moves into somebody's house, is again and again warned by the Buddha part, "Don't do it. There is still time -- escape!" If you do it, you feel guilty. If you don't do it, you will feel guilty. Because if you don't do it, and you leave and you come home, then you cannot sleep, because the animal part goes on saying, "You are a fool! So much money, and it was so easily available, and there was nobody in the house, and the whole neighborhood was fast asleep, and there was not a single chance of your being caught -- you are just an utter fool! Why have you come back? There is still time -- go again!"

If you follow one part, the other part makes you feel guilty. And vice versa. This is anxiety. And this anxiety is very existential. It is not that somebody is suffering it and somebody is not suffering -- no. It is existential: everybody is BORN into it. Humanity is born into it. Human beings are born into anxiety. That is their challenge. That is the problem they have to solve -- that is the problem they have to transcend.

Now, there are two ways to transcend it. One is the way of the world -- you can call it desire. Desire is the way to hide this anxiety. You rush into earning money, madly. You become so absorbed in earning money that you forget all existential anxiety. Then there is no point, no time to think about real problems.

Then you put aside everything and you just go into the search for money, more money. And as you get money, more and more desire arises. This desiring for money or political power is nothing but a cover for your anxiety.

That's why people are very much frightened when they are left alone and nothing is there to be done. That's why retired people become very very uneasy, uncomfortable. They die fast. It is said -- now psychological research has proved it -- that a man who is retired is going to die ten years earlier than he would have died if he had remained employed. Ten years earlier? Why? Because the anxiety that he has been repressing through his job asserts itself. He was running after money, chasing after political power; there was no time to give to anxiety.

Now there is all the time and nothing to do. Sitting in his armchair he does only one thing -- anxieting. Nothing else to do! Now ALL the repressed anxieties of his whole life -- that denied existential part takes revenge. It kills. He becomes ill, heart attacks come, he becomes paralyzed. But there is more possibility that all this is happening because of the psychology, not because of the body.

When a person is succeeding and his desires are taking him farther and farther away, he remains healthy. Politicians are almost always healthy when they are in power; when they lose power, they suddenly become old. When a person is earning and earning and earning, he remains healthy. When he becomes d failure, when he goes bankrupt, then suddenly, yes, in a single night all his hair can turn white -- literally.

Desire is a way to avoid anxiety, but only to avoid. You cannot destroy it by desiring. And desire gives you small anxieties, remember, VERY small anxieties, which are not existential. Of course, when you are earning money you will have a few anxieties: the market and the share market, and things like that, and prices. And you have put so much money -- are you going to earn out of it or are you going to lose? These small anxieties. These are nothing compared to the real anxiety -- these are tricks to avoid the real.

Of course, when you are ambitious for politician power, you will have anxieties, a thousand and one. But they are nothing! they are play-things compared to the fundamental anxiety.

You ask me: HOW IS ANXIETY RELATED TO DESIRE?

Desire is a cover-up for anxiety. It is a trick, a strategy. And meditation is to uncover it.

That's why people can't sit silently even for a few minutes. Because when they sit silently, anxieties start raising their heads. They become very much afraid. That's why people ask, even in meditation, "What should we do? Can we chant a mantra?" Then it is okay; then the mantra becomes your cover. Then you can repeat, "Ram, Ram, Ram," and you can go on repeating. This repetition keeps your anxiety repressed.

Real meditation is Zen, VIPASSANA. Real meditation is nothing but to sit silently, doing nothing. Just doing nothing, sitting silently, that is real meditation. There is no other technique, no technique at all in it. No mantra has to be repeated. No prayer has to be done, no God's name to be pronounced. You simply sit... but that is the hardest thing to do in the world. Looks so simple!
When I say again and again:

SITTING SILENTLY,
DOING NOTHING,
AND THE SPRING COMES
AND THE GRASS GROWS BY ITSELF...

You think it is very easy: "We can sit and the spring will come and the grass will grow by itself." This is the hardest and the most difficult and the most arduous thing in the world: to sit silently, doing nothing. And this is the greatest meditation.

What is meditation?Just allowing your existence as it is without covering it in ANY way. So the Transcendental Meditation of Maharishi Mahesh Yogi is not meditation at all. It is neither meditation nor transcendental. It is just a strategy to be fool people.

And America needs such people to be fool them. America needs something to cover its anxiety. Because money is there now, so money, and the search for money, cannot become a cover-up for long now. Society is affluent. People have all that you can desire. Now what? Now the anxiety is knocking on the doors, and the anxiety is saying, "Okay, now you have a two-car garage -- now what? Let me come in! Now you have a house in the hills, another house on the beach, a beautiful yacht, what else?... now let me come in! You were telling me, 'Wait! First let me have a house in the hills, another house on the beach. First let me purchase a

beautiful yacht.' Now you have all that -- now let me come in. I can't wait any more!"

Anxiety is knocking on the American door. It always knocks when a society is rich. When a society is poor, Transcendental Meditation is not needed. That's why in India NOBODY bothers about Maharishi Mahesh Yogi. Who bothers? People have so many ways to cover up their anxiety so easily.

But when all the desires are coming to a completion, what to do? Something new is needed. Then in many directions new doors have to be opened: Go to the moon! One company is selling tickets for the moon. Of course, it has to be a Japanese company -- '85, It January. People are purchasing. It is already booked. Tickets are being sold on the black market.

"What to do? Let us go to the moon! At least we can cover up with that. We have to go to the moon. We can say to the anxiety, 'Wait! First let me go to the moon, then I will look at you. Wait a little more.'" Or do Transcendental Meditation. Any foolish word, repeat it, call it a mantra. Go on repeating it. That becomes a blanket cover.

REAL meditation is not a technique. Real meditation is just relaxing, sitting silently, letting it happen, whatsoever it is. Allowing the whole anxiety to come up, to surface. And watching it, watching it. And doing nothing to change it. Witnessing it is real meditation.

In that witnessing your Buddhahood will become more and more powerful. Witnessing is the nourishment for your Buddhahood. And the more powerful your Buddhahood is, the less anxiety there is. The day your Buddhahood is complete, all anxiety is gone.

HOW IS ANXIETY RELATED TO DESIRE? IT SEEMS EASIER TO SEE THAT ONE IS DESIRING THAN TO SEE THAT ONE IS 'ANXIETING'.

YES, IT IS EASIER TO SEE THAT ONE IS DESIRING because this is what you are doing. Anxiety is not something that you are doing: you are born in it. It has nothing to do with YOUR doing. You are BORN anxiety! That's why it is difficult to see -- one reason.

And the second reason: you don't WANT to look at it. It is scary. One feels that one will go mad. It is better to avoid it, to keep it at the back, never to encounter it.

It happens every day.

One very beautiful man took sannyas a few months ago. He has been a con man. The moment I looked into his eyes he became afraid of me. I said, "What kind of con man are you? Now I am going to con you." I gave him a few groups -- he escaped without those groups. He became so frightened! For months nothing was heard about him.

Then he sent his lawyer to watch here -- a con man is a con man -- to find out "What is really happening here? Is it okay to get into things?" The lawyer came here. He watched. He must have reported that "There is nothing to fear, you can go." He gathered courage and came back.

And I told him, "You are a coward. What kind of con man have you been? And this time don't try to escape." And I gave him a few groups again -- and he disappeared!

Now I have received a letter from Singapore. He says, "Osho, I am reading your books here and listening to your tapes, but I became so much afraid because you have given me these groups again -- and I will have to expose ALL the rubbish that I am carrying within myself. I will have to expose my whole being. I will have to be nude and true and authentic, and that frightens me. But I will come... I am reading, I am listening, I am gathering courage again, and I will come."

It happens to many people: I give them groups; one day, two days, and they escape from the group. It becomes too much. What fear arises? The fear of exposure. Not that they will be exposed to others: the fear basically is that "I will be exposed to myself," that "I will have to see what I have been hiding all along." And once you have known it, it will be impossible to hide it again.

That's why before I tell you to meditate, I send you into Primal Therapy, into Encounter -- I send you into different groups. So that, the first thing: your cover is taken away; you are left naked, spiritually naked. Then meditation becomes easier, because meditation is nothing but to be with yourself in your totality.

Yes, I understand, to see desire is easy:

IT SEEMS EASIER TO SEE THAT ONE IS DESIRING THAN TO SEE THAT ONE IS 'ANXIETING'.

To see that one is anxieting NEEDS GUTS. It is really only for those who have courage.

IN FACT, THERE IS NO VERB FORM FOR ANXIETY, AT LEAST NOT IN ENGLISH.

Our languages are as false as we are. Our languages are made by us. They reflect us. In fact, a real language will not have any nouns, will have only verbs. If it has to be true to life, it can only have verbs, not nouns.

When you say, "This is a tree," you are falsifying, because there is NO static tree anywhere. A tree is a treeing. It is growing, it is constantly moving! A new leaf has come up, and the old leaf has fallen. A new bud is opening. When you are saying, "This is a tree," it is no more the same tree. Your statement is already out of date. This is ANOTHER tree!

When you say, "This is a river," what do you mean? River is a riveting; it is constantly flowing. And so is a man and so is a woman. All are processes, dynamic. Everything in existence is a verb. But our languages are as false as we are. They have to be -- they are our languages.

It is no wonder that Buddhas always feel it difficult to say the truth to you -- because they have to use your language, and your language is so against truth. Why do we use so many nouns when no noun is true? Life is not life but living, and love is not love but loving, and death is not death but dying. Why do we use nouns at all? It gives us a feeling of control. Nouns can be controlled; verbs cannot be controlled. Verbs are beyond you. Nouns are static, dead, you can manipulate them. Verbs are alive. They will slip out of your fingers; you carrot hold them in your hands.

Loving has to be transformed into love -- then it is easy to tackle. If a man says to a woman, "I am in a state of loving towards you," just see how much difference it makes. And then he says, "I love you." When he says, "I love you," he is saying something static. Implied in it is that, "Tomorrow also I will love." It is a static phenomenon: "I LOVE YOU." It is definite, it is absolute. There is not going to be any change in it.

But if a man says, "I am in a state of loving," you will be afraid, because 'state of loving'? -- it is a process. Morning it may be there, evening it may be gone. Then what?

And when somebody says, "I love you," the noun is addressed to you. When somebody says, "I am in a state of loving," it is not addressed to you. He may be loving to somebody else too! It is dangerous. You cannot possess it.

Nouns can be possessed, hoarded. You can become masters. But verbs cannot be possessed. They go on and on... they go beyond you; they go beyond all your comprehension. They remain unpredictable. Nouns are predictable. Verbs are unpredictable. They are like a cloud changing its form every moment.

You cannot depend on a cloud's form. There may be an elephant in the cloud -- it looks like an elephant. By the time you call your child, "Come here! Come out! There is an elephant in the sky!" and by the time the child comes, it is no more an elephant. The elephant has dissolved. The cloud is not a fixed phenomenon. Now what to say to the child? He will say, "You have been lying. Where is the elephant?"

In fact, there was no elephant -- the moving cloud was just elephantine. Sometimes it is horsing... it is unpredictable. And we are very much afraid of the unpredictable. And life is unpredictable, so we go on keeping ourselves surrounded by nouns. It feels safe.

Our languages reflect our minds, our ignorance, our unconsciousness, our stupidities, our jealousies, our fears, our obsessions, our neurosis. Our language represents ALL that we are. It is a reflection of our mind -- it is a mind product.

That's why there is nothing like 'anxieting'. 'Anxiety' -- then it is fixed. Then you can label it: This is anxiety. You can label: This is love. But if you watch real love, it changes sometimes into hate -- REAL love changes into hate. Now it will confuse you, so you label differently: This is hate -- this is love. And you bypass the link. You never look into the link. Love becomes hate: hate becomes love. Friends turn into enemies: enemies turn into friends. Everything is moving into everything else! It is all one! Things are not divided by water-tight compartments.

The earth becomes the tree... the tree becomes the air... it goes on melting into each other... the air is breathed by you... it becomes your blood... everything is moving into everything else. Nothing is unrelated. It is all ONE process.

When you stop manipulating life, when you sit silently and simply watch, you will see all this tremendous beauty, this tremendous up!edict able process of life, this dynamism.

AND this is God! This wholeness. This interdependence. This inter linked existence, where everything is changing into everything else. This fluid energy is God.....

The last question:

OSHO, DO YOU EVER GET BORED? WHY NOT DROP THE ASHRAM AND LIVE IN THE FOREST?

VEETGYAN, WHAT ARE YOU talking about? What ashram? I am living in the forest! These people are my trees -- orange trees, aflame with flowers. Can you find a more wild jungle than this?

And how can I be bored with so many beautiful people around me? with such a celebrating existence? If you feel bored, that simply shows you must be insensitive, you must be thick. Your skull has to be broken. Otherwise, where can you find a better existence than this? This is the only existence there is, AND the perfect one. All is as it should be. Trees are green, and roses are red. All is as it should be! How can you get bored?

Boredom comes out of insensitivity. Because you are insensitive you cannot see the subtle changes that go on happening around you. Hence it looks repetitive: "The sun rises every morning, the same sun -- how can one remain without being bored?" But it is NOT the same sun! It is constantly changing. It is FIRE -- how can the fire remain the same? Watch fire... it is constantly changing. Flames are changing. It is constant flux. Sun is a liquid fire. It is never the same.

But, thinking that it is the same, you don't look at the morning, and the clouds are new every day. Their forms are new. They take new colors. Every day they celebrate the coming of the sun. And the birds and the trees and the whole existence every moment is new, AND fresh -- as fresh as a dewdrop in the morning. And so are people!

But you are dull, you are insensitive. You think it is the same woman you have lived with for twenty years. You have stopped looking at her. You have not looked at her for MANY years, not into her eyes. You have not touched her. You have forgotten her body smell. Then it is boring; then it is the same woman again and again.

It is NOT really boring -- it is just that your eyes have collected much dust. Life becomes boring the more dust you collect in your eyes. The life becomes just formal, a ritual, empty. You go on doing things. Slowly slowly, all your acts become mechanical, robot like. Then life is boredom.

But I have never seen two moments alike. Each moment has its own beauty. Each moment is Only for once. If you miss it, you miss it forever; it will not be repeated again. God is not repetitive. God is very original -- he never sings the same song again.

If you hear the same song again, then something must be wrong with you.

It happened:

A woman was singing, it was her birthday. She sang late in the night. Her voice was just horrible, but the neighbors were somehow tolerating it because it was only once in a year that her birthday used to come. So they had become tolerant about it. But that night she continued and continued... it was getting really late, two o'clock in the night. And a man just in front of her house could not sleep; tried in every way -- tried all the tricks. Tossed and turned and did TM... etc., but nothing helped. She was driving him crazy, so he opened his window and shouted at her, "Lady, now it is time. You stop! otherwise I will go mad."

The woman opened her door and said, "What are you talking about? It is almost one hour since I stopped!"

But what happened to this man? He was already mad. One hour before she had stopped, but he was listening, listening, listening... it was something in HIS mind. It was his inner gramophone.

Just watch: when you see a rose flower, your inner gramophone says, "You have seen it before. It is the same rose flower, nothing special about it. I have seen better." You look at the moon and the inner gramophone says, "So what?! This is the same moon, and we have seen it many times."

There are millions of people who never look at the sky. If suddenly one night all the stars disappear, they will not become aware of it. It may take a few days for them; when the news comes in the newspapers that "All the stars have simply disappeared from the world," then they will look at the sky. And then they will miss them, and they will make much fuss and they will say, "How unfortunate! And we had not seen the stars for many years and they were here."

You are bored because of your inner gramophone. I have none in site me. Each person is fresh, each moment is fresh. They a,Rex not repetitions -- they are all unique. And I remain thrilled, I remain ecstatic.

Your life, Veetgyan, must have become an empty ritual. You must be moving through things, dragging. Not even under-standing the meaning, why you are doing these things. You come home and you kiss your wife -- you have to, but there is no kiss, there is no kissing, there is no ecstasy in it. Just a dull phenomenon. And if you feel tired and bored, I can understand.

Life, slowly slowly, becomes so mechanical that it loses ALL meaning. All meaning oozes out of it. Then it is just a dull ritual. To live this way is to live irreligiously. That's my definition of religion: to live joyously, ecstatically, thrilled by each moment that knocks on your door, is to live religiously.

Religion is nothing but the Al chemical process in which all your insensitivity dissolves, and you become utterly sensitive, delicate, vulnerable. Then each moment is samadhi, is God. is enlightenment.

The Perfect Master, Vol 1

Chapter #9
Chapter title: Hail Great Scholar!

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NAWAB MOHAMMED KHAN, JAN-FISHAN, WAS OUT WALKING IN DELHI ONE DAY WHEN HE CAME UPON A NUMBER OF PEOPLE SEEMINGLY ENGAGED IN AN ALTERCATION.

HE ASKED A BYSTANDER, "WHAT IS HAPPENING HERE?"

THE MAN SAID, "SUBLIME HIGHNESS, ONE OF YOUR DISCIPLES IS OBJECTING TO THE BEHAVIOR OF THE PEOPLE IN THIS QUARTER."

JAN-FISHAN WENT INTO THE CROWD AND SAID TO HIS FOLLOWER, "EXPLAIN YOURSELF."

THE MAN SAID, "THESE PEOPLE HAVE BEEN HOSTILE."

THE PEOPLE EXCLAIMED, "THAT IS NOT TRUE: WE WERE, ON THE CONTRARY, DOING HIM HONOUR FOR YOUR SAKE."

"WHAT DID THEY SAY?" ASKED THE NAWAB.

"THEY SAID, 'HAIL, GREAT SCHOLAR!' I WAS TELLING THEM THAT IT IS THE IGNORANCE OF THE SCHOLARS WHICH IS OFTEN RESPONSIBLE FOR THE CONFUSION AND DESPERATION OF MAN."

JAN-FISHAN KHAN SAID, "IT IS THE CONCEIT OF SCHOLARS WHICH IS RESPONSIBLE, QUITE OFTEN, FOR THE MISERY OF MAN. AND IT IS YOUR CONCEIT IN CLAIMING TO BE OTHER THAN A SCHOLAR WHICH IS THE CAUSE OF THIS TUMULT. NOT TO BE A SCHOLAR, WHICH INVOLVES DETACHMENT FROM THE PETTY, IS AN ACCOMPLISHMENT. SCHOLARS ARE SELDOM WISE, BEING ONLY UNALTERED PEOPLE STUFFED WITH THOUGHTS AND BOOKS.

"THESE PEOPLE WERE TRYING TO HONOUR YOU. IF SOME PEOPLE THINK THAT MUD IS GOLD, IF IT IS THERE MUD, RESPECT IT. YOU ARE NOT THEIR TEACHER.

"DO YOU NOT REALIZE THAT, IN BEHAVING IN SUCH A SENSITIVE AND SELF-WILLED MANNER, YOU ARE ACTING JUST LIKE A SCHOLAR, AND THEREFORE DESERVE THE NAME, EVEN IF IT IS AN EPITHET?

"GUARD YOURSELF, MY CHILD. TOO MANY SLIPS FROM THE PATH OF SUPREME ATTAINMENT -- AND YOU MAY BECOME A SCHOLAR."

EXISTENCE IS -- UNEXPLAINED, UNEXPLAINABLE, UNKNOWN -- not only that, but unknowable also. There is no way to know it, because there is nobody who is separate from it. Knowledge needs separation. You can LOVE existence because love depends on union, and we are already united with it. But you cannot know it, because knowledge needs division, and there is no way to be divided from it.

Knowledge means the knower is separate from the known. We are not separate from existence -- we ARE it. It is our suchness -- how can we know it? The claim to know is the greatest conceit. The claim to know is the greatest ego there is. Hence the knowledgeable man goes on missing it. Only lovers know, scholars never. But to be a lover needs courage -- you have to dissolve and disappear.

To be knowledgeable needs no courage. That is the hiding place of the cowards. All cowards become scholars. Because they cannot love, the only thing left for them is to try to know. And because knowledge is impossible in the very nature of things, all that they claim is false.

All knowledge is false, absolutely false. Not even a bit of it is true. It CANNOT be true. Only love is true, only love can be true.

Do you see the point? The way of love is the way of union, and the way of knowledge is the way of separation. Love is marriage: knowledge is divorce. Love understands: knowledge only pretends.

Remember it, because the mind is always trying to become knowledgeable. It is always collecting information and avoiding transformation. Information is a way of avoiding transformation. You go on collecting... you can become a walking encyclopedia, but still you will remain the same, exactly the same. Because this is not the way to grow in being, this is not the way to become wise.

The knowledgeable man is never wise, he cannot be. He collects rubbish and thinks it is precious. But the first step has been wrong so the whole journey goes wrong. The more he thinks he knows, the less he knows. The more he thinks he is coming closer to knowing the truth, the farther away he is moving from truth.

Existence is. If you are also in that state of isness you will understand what it is. But that is not knowledge. That's a totally different dimension. You will know, yet you will not be able to reduce it to knowledge. You will see, but you will not be able to describe it. The mystery will not be demystified by your knowing it -- it will be deepened, it will be thickened. Life will become more joyous.

One cannot know, but one can dance it. One cannot know, but one can sing it. It can never become knowledge, but it can become ecstasy, great ecstasy. A great orgasmic life is possible.

The Sufis say: Avoid being scholars, pundits. Avoid! Because sometimes it has happened that sinners have reached, but scholars never. Sin is not that big a thing as knowledgeability. Seen rightly, knowledge remains the ultimate sin.

The biblical story is to be remembered again: Adam falls from grace -- not because of any sin but because he has eaten the fruit of the tree of knowledge.

There were two trees, special trees, in the Garden of Eden: one was the tree of knowledge and the other was the tree of life. He became interested in the tree of knowledge. It looks foolish to us when we read the story. Why should he not go and eat from the tree of life? But that's what everybody else is doing too -- nobody wants to eat from the tree of life, because to eat from the tree of life first one has to pass through a kind of death.

The moment you eat the fruit from the tree of life, you will die as you are. You are momentary. Your being now is temporal. You will die in time and you will be born in eternity. That's what life is! -- life abundant, life eternal. You will die as a tiny being, you will disappear as a drop of water, and then you will appear as the ocean. Oceanic will be your resurrection! But before that, the dewdrop has to disappear.

That is the fear. Because of that fear, Adam never went close to the tree of life. That's why you have not gone close to it. That's why millions of people go to the universities, to the libraries, but avoid going to a Master.

A Master, a Perfect Master, is a tree of LIFE. He is not a teacher. A teacher means the tree of knowledge: a Master means the tree of life.

A Master does not impart knowledge, he imparts being. He stirs your heart, makes it more alive. He breathes in you, gives you a new rhythm. He touches you in your deepest core and creates a dance there.

Adam avoided the tree of life, so everybody else is doing it. Down the ages, people have been following Adam. But the tree of knowledge attracted him immensely. The temptation from the serpent was: "If you eat from the tree of knowledge, you will become as wise as God -- you will become a god." That's the temptation of knowledge. One thinks, "If I can know more, then I will be more -- I will become like a god." By knowing, nobody becomes a god, but only by BEING.

The serpent is deceiving you too. The serpent is not something outside; it is another name for your mind. The mind says, "Know more -- if you know more you will be more." It convinces you very logically.

Once Adam has eaten from the tree of knowledge, his eyes are closed towards eternity. He becomes caught up in the net of time. And time means death. And God has told Adam, "If you eat from the tree of knowledge, you will start dying. You will lose eternity. You will lose the quality of deathlessness. You will become a mortal!"

This parable is immensely beautiful. I take it again and again -- it has so many aspects. To me this seems to be the greatest parable ever -- it has SO many meanings.

If you eat from the tree of knowledge you will become mortal -- because you will become more and more confined into time, into mind. Time and mind are synonymous. It is mind that creates time -- psychological time, I mean, not the chronological time. The more you become mindless, the less you are aware of time. When you become perfect, you become constantly, completely unaware of time. Then all is eternity.

Once a Buddhist monk came to see me. He had come from a very very far off place, Kalimpong. He travel led for many days to see me. He said, "I have only one inquiry to make, and only for that have I come."

"What is the inquiry?"

He said, "My inquiry is this: since you became enlightened, what has been happening? What experiences have you been going through SINCE you became enlightened? What has been occurring? What more? What new experiences after enlightenment?"

I said, "You don't understand the word 'enlightenment'. After enlightenment, nothing happens. All happening stops, disappears. One simply is."

He could not believe it. He said, "I cannot believe it. Something MUST be happening. Twenty years have passed... something MUST have happened! How can it be that nothing has happened?"

I said to him, "You will be puzzled, but let me say it as it is: Before enlightenment nothing had ever happened, because all that had happened was just writing on water. After enlightenment also nothing has happened, because time has disappeared. So the first happening and the last happening was enlightenment. Before that, all that happened was valueless; now it makes no sense, it was like a dream. And once you are awakened, nothing ever happens again. Not that the sun does not rise, not that the night is not full of stars, not that the flowers don't bloom any more -- ALL this goes on! But nothing happens in you. All remains calm and quiet."

After enlightenment there is no biography. After enlightenment all is silence -- because all is eternity. Things happen in time. Mind creates time because mind hankers for things to happen; mind hankers for excitements, something has to happen. If nothing is happening, mind becomes very uneasy. If good is not happening, let it be bad. If happiness is not happening, then let it be misery. But something must be there so one remains occupied. If nothing is happening, then you are at a loss -- then why exist at all?

So mind goes on creating new ways, goes on projecting new events. "Tomorrow I have to do this, the day after tomorrow I have to do this." Mind cannot remain without events, so it projects events. And when events are projected time is created -- psychological time. When nothing is projected, time disappears.

That is the meaning of the parable. God is right when he says to Adam: Don't eat the fruit from the tree of knowledge, otherwise you will become a mortal. Then you will have to live in time! And you will become corrupted -- knowledge corrupts. You will not be innocent any more. You will lose trust, because knowledge creates doubt. And doubt is the thorn in the soul; it hurts, it wounds.

Still Adam ate the fruit of the tree of knowledge, and since then every Adam has been doing it.

Sufis say we have to reverse the whole process. We have to vomit what Adam has eaten. We have to

throw it back. We have to become pure of it. It has not to be allowed to circulate in our systems any more. With knowledge goes time, with time goes mind -- it is ALL entangled with knowledge. And once there is no knowledge, no mind, no time, you are back home.

Let me repeat: Sinners have reached, but scholars never.

I have heard:

George Santayana, a great American philosopher, remarked once during World War II, "I am reading the Upanishads... to take the bad taste out of my mouth."

The Upanishads? Why should he read the Upanishads to take the bad taste out of his mouth? The Upanishads are not knowledge: they are statements of pure joy, they are euphoric statements. They are ecstatic ejaculations, assertions of mad mystics. You cannot become knowledgeable by reading the Upanishads. They don't argue, they don't prove -- they simply declare!

That's what Lao Tzu does, Buddha does, Plotinus, Eckhart, Rumi, Al-Hillaj -- all the mystics have been doing that. What they say is not knowledge: what they say is just an overflowing joy.

When Aristotle says something, it is knowledge. When Plotinus says something, it is not knowledge. You have to make that distinction very clearly. When Jesus says something, it is not knowledge; it is just his ecstasy. It is not that he is saying it -- it is said through him. God is speaking through him. He is possessed by God. What he is saying is not knowledge. It is his declaration: "I have come home." It HAS to be declared. It has to be declared from the housetops. It has to be shouted in the marketplaces. But it is not knowledge! And the difference is very clear.

If you read the Upanishads, you will see it. No argument is proposed, no syllogism, no proof, is given. Simply, the seer says: That art thou -- TAT-TVAM-ASI. Finished! He does not give any argument for it. He does not try to explain it. He does not propose a philosophy around it. Such a potential statement, bare, naked.

When the Upanishads were for the first time translated into non-Indian languages, it was a problem for the translators: These people go on asserting without giving any proof -- what kind of philosophy is this?" It is not philosophy really. It is religion. And that is the difference between philosophy AND religion.

Philosophy proves, argues, proposes, fights, debates: religion declares. Religion says: God is! No proof is given. If you ask a mystic, he will say, "Look into my eyes. Come, hold my hand! Feel it!" But is this an argument? And it is not going to convince the skeptic. He will look into the eyes and will not see anything. It can convince only the trusting. It can convince only the disciple.

Santayana was bored with all the knowledge that the West has produced in these days, and could see perfectly well that "It is because of this knowledge that this world war is happening." Knowledge creates hate in the world, because it creates separation.

Love is not possible out of knowledge, because love is a diametrically opposite dimension. Hence he is right to say, "I am reading the Upanishads to take the bad taste out of my mouth" -- the bad taste of knowledge, the ugly knowledge that has created the ugly war, the murderous knowledge.

I have also heard: when Arthur Schopenhauer for the first time came across a translation of the Upanishads, he danced -- actually! With the Upanishads on his head, he danced in his garden.

His students were a little puzzled. They said, "Has he gone mad or something?" And they inquired, "What is happening?"

He said, "This is something I have been searching for -- this is not knowledge, this is knowing. This is authentic!"

When he was just about to die, he said, "The Upanishads have been the solace of my life, and will be the solace of my death."

What happened to Arthur Schopenhauer? What is the beauty of the Upanishads? What is the beauty of Sufism? What is the beauty of Zen? What is the beauty of Hassidism? The beauty is that they are not knowledge -- of course, great knowing, but not knowledge at all. Great insights are there, but no philosophy is proposed to be believed in. You don't become more knowledgeable through them: you become more innocent.

RELIGION IS EXISTENTIAL, philosophy is analytical. Knowledge has to be analytical; it can't be existential. Knowing has to be existential; it can't be analytical. If you want to know, forget all about

analysis; otherwise, you will come across MULCH knowledge but never will you become a knower.

If you want to know a flower, don't dissect it -- otherwise you will destroy it. Be with it, in absolute quietness, with a throbbing, loving heart. Breathe it in, dance around it, sing a song, or be silent! Play upon a guitar, or on a flute. These are the ways to become friendly to the flower. When you are playing on a flute the flower starts leaning towards you, the flower becomes open. He understands... a friend has come. He knows when the cuckoo calls, he knows when a peacock dances -- he will know you too if you sing a song or play on the flute or dance a dance around it. Those are the languages he understands. Or silence he understands -- the silence of the stars and the earth.

Just be silently with the flower! Or let tears flow, let your tears drop on the flower. He understands that language too. When it rains and it has a contact with the clouds.... But be existential, don't be analytical, and the flower will release its secrets to you.

Secrets can be released only to friends. When you are analytical, you are an enemy. When the scientist goes to the flower, he goes in a very antagonistic mood, very egoistic, self-willed, adamant, stubborn. He goes like a rapist. Science is a kind of rape on nature.

Be a poet, be a painter, be a musician -- these are existential ways. And the flower, slowly slowly, will gather trust in you, will know that "This man is not dangerous, he is not a scientist. He is not after knowledge. He will not rape me. He is a lover." And the flower will drop all protections, defenses, arm ours. And suddenly there is a meeting -- AND a kind of knowing which is not knowledge.

That's how one comes to know God.

Remember these two words: analytical and existential. Never be analytical. That is the path of knowledge. Be existential -- that is the path of knowing. Knowing is loving: loving is praying: and one thing leads to another.

It is a well-known fact of history that in Greece, Aristotle formulated the syllogism as a way to explain and examine valid reasoning. He was the father of logic in the West. But at the same time, almost exactly the same time, another man in India was working on the same lines -- but in a totally different dimension, with a totally different quality. His name was Gotama -- the founder of Indian logic. rut the difference is great. Their syllo-gisms are almost the same, their logic is almost the same -- it has to be -- but the difference is in their goals.

Aristotle says: it is to explain and examine valid reasoning. Gotama created similar syllogistic forms, but as he stated at the beginning of his Naya Sutras, the purpose of the study was to aid human beings in the attainment of supreme felicity -- liberation, MOKSHA, ecstasy, samadhi.

The difference is clear. Even if reason has to be used, it has to be used with full awareness to help ecstasy, to help supreme felicity, ultimate liberation. For no other reason.

Philosophy is not an end in itself: it is a means. If it helps, good; if it doesn't help, throw it away, it is garbage. Use your mind to go beyond mind. Let philosophy commit suicide in you.

That is the message of this small story.

NAWAB MOHAMMED KHAN, JAN-FISHAN, WAS OUT WALKING IN DELHI ONE DAY WHEN HE CAME UPON A NUMBER OF PEOPLE SEEMINGLY ENGAGED IN AN ALTERCATION.

HE ASKED A BYSTANDER, "WHAT IS HAPPENING HERE?"

THE SUFI MASTERS BELIEVE IN SITUATIONS. Nobody else believes in situations so much. But the Sufi Master and his approach is that you can teach your disciples only in a certain situation, in a certain context. If the context is not there, the teaching will be lost.

You can beat iron only when it is hot, and you can give it a shape and a form. But when it is cold, it is impossible. A situation is a hot state of affairs. Sufi Masters watch always for particular situations to give particular lessons. It may take years, but they never speak out of context -- never.

So, to be with a Sufi Master needs great patience, because he will not speak unless the situation has arisen and things are hot and he can give a shape and form. He can teach you something only when the situation is ready.

The Master is passing, a crowd is there.

HE ASKED A BYSTANDER, "WHAT IS HAPPENING HERE?"

THE MAN SAID, "SUBLIME HIGHNESS, ONE OF YOUR DISCIPLES IS OBJECTING TO THE BEHAVIOUR OF THE PEOPLE IN THIS QUARTER."

Now, this almost always happens to knowledgeable people. They become haughty, they become egoistic. They carry that air around themselves of holier-than-thou. They are always putting everybody else right. They are always searching to condemn, to make people feel guilty. This is a way of the ego to satisfy itself. This is not the indication of a man who knows.

A man who knows never makes anybody feel guilty. The man who knows helps people to get out of their wrong patterns, but does not make them feel guilty. It is a great art, the most sublime art there is. It is very subtle -- has to be, because when you are trying to change a person it is very easy to make him feel guilty; it is very easy because the thing is delicate and you are touching his sensitivity. And you are trying to change him, so somehow or other you are saying, "You are wrong as you are." That has to be avoided.

Man is not wrong, never wrong. That should remain the fundamental. Man in his innermost core is always right -- even though he may commit a few errors on the surface. But those errors are momentary, of not much value. But his fundamental goodness, his natural goodness, is absolute.

Once a person starts feeling guilty, you have contaminated his natural goodness. You have hurt him deeply; you have created a wound in his soul. So the art is never to create a wound in the soul. The real Master is always indirect. He changes people, he transforms people, but his way is always indirect. The person who is being changed and transformed never comes to know of it -- or comes to know only when he has already changed, when he is already transformed. Then he feels grateful.

The Master's touch is a very subtle touch. It is never offensive, it is never aggressive, it is never violent. There is no condemnation in it. There IS compassion. There is love. There is great desire to help, to be of help, but there is in no way any effort, even a slight effort, to make the person feel that he is wrong.

Once you make a person feel he is wrong, you have created a barrier in his transformation process. Because once he thinks, "I am wrong," he loses hope. If he feels guilty he becomes closed up; he is no more open to you. Once he feels guilty, he becomes defensive. Once he feels guilty, he starts fighting back. And if again and again he is made to feel guilty, he starts accepting the idea: "This is how I am. When everybody says, 'You are wrong,' then I must be wrong." Then he starts persisting in his wrongness. Then he says, "Now, everybody says I am wrong so I AM wrong, and there is no possibility of my ever being right. So why bother? Then just be as you are. This is my fate! This is how I have been made by God. This is how my parents have brought me up. This is how the society has conditioned me." A thousand and one explanations he finds, and he relaxes... he will forget all possibilities of growing.

Never condemn a man, never make him feel guilty. It is a crime. Rather, when you find a man is doing something wrong, provoke his natural goodness! Remind him of his Tao, of the kingdom that is within, of his divine nature. Remind him of his divine nature first, and with that remembrance he will be able to see what wrong he is committing. You will not even be needed to pinpoint it -- he will know himself.

Bring light to him! Don't say to anybody, "You are stumbling and you have broken this and you have fallen on this table and this table is turned upside down" -- don't say anything like that. Bring light and give light to the man, and he will know what he has done. But from your side there should be no indication about his being wrong, in the wrong.

THE MAN SAID, "SUBLIME HIGHNESS, ONE OF YOUR DISCIPLES IS OBJECTING TO THE BEHAVIOR OF THE PEOPLE IN THIS QUARTER."

This is the sign of a stupid disciple. And when I say 'stupid' I don't mean that he is not knowledgeable -- stupid people can gather much knowledge. Knowledgeable people are always stupid people. To become knowledgeable is their way of hiding their stupidity. They hang certificates and degrees around themselves , and it feels good! Except for a stupid person, who carts about the degrees and the scholarship and the certificates and the examinations that you have passed? It is always the stupid person who becomes interested in these things. These are his ways to prove to the world that "I am not stupid." But in the very effort of proving that "I am not stupid," you are simply declaring that you are stupid.

A man who is wise need not prove that he is wise -- his wisdom is enough, a proof unto itself. It is self-evident. It needs no certificates , it needs no degrees, it needs no scholarship.

JAN-FISHAN WENT INTO THE CROWD AND SAID TO HIS FOLLOWER, "EXPLAIN YOURSELF."

This is a hot situation. People are there and the disciple was condemning them and, of course, he was clover, logical. He could prove by scriptures; he could quote scriptures and prove to them that they are wrong, that their behaviour is wrong. And he was doing that. Suddenly the Master appears in the crowd and says, "Explain yourself! What are you doing?"

THE DISCIPLE SAID, "THESE PEOPLE HAVE BEEN HOSTILE."

Now, if you are wise, it is impossible to say this. Unless you have some ego in you, you cannot feel anybody as hostile. If you have a wound on the foot and somebody touches it, it hurts -- but not because of his touch. It is because of the wound. If he touches somewhere else, it will not hurt. It hurts because of the wound, not because of his touch. Whenever you feel somebody is hostile to you, remember well: you must be having a very very strong ego -- he has touched the wound, he has put his finger on your ego. Hence he looks hostile; otherwise, there is no question! He is just himself. How can he be hostile to you? And EVEN if he is hostile, that is HIS problem; that should not become your problem.

Buddha is insulted by people many times, stones are thrown at him, people abuse him... he smiles. Once he said to a group of people who had come with very great hostility, "I feel sorry for you. You are almost in a rage! You must be burning within. I feel sorry for you. What can I do for you to help? How can I calm you down? You are in a spiritual fever!"

He does not say anything about himself. He is not saying, "You are being hostile to me." He is not saying, "Why are you hostile to me?" He is not saying anything in reference to himself; that is not the point at all.

Somebody asked, "But we are being hostile to you, and you are feeling sorry for us? We are enemies! We want to uproot you and your doctrine completely. And you are feeling sorry for us?"

And Buddha said, "Yes. You may be hostile from your side. For example," Buddha said, "you can throw a burning torch into the river -- it remains fire TILL it touches the river. The moment it touches the river, it cools down. I am cool. You throw fire at me -- it remains fire from your side, but the moment it touches me it becomes cool. It disappears! I am not hurt, you cannot hurt me -- because the one who used to be hurt is no more. That ego is gone.

"I have searched for it, and it has not been found. There is nobody inside me -- how can you be hostile to me? I am not -- how can you be hostile to me?"

THE DISCIPLE SAID, "THESE PEOPLE HAVE BEEN HOSTILE."

THE PEOPLE EXCLAIMED, "THAT IS NOT TRUE: WE WERE, ON THE CONTRARY, DOING HIM HONOUR FOR YOUR SAKE."

"WHAT DID THEY SAY?" ASKED THE MASTER.

"THEY SAID, 'HAIL, GREAT SCHOLAR!' I WAS TELLING THEM THAT IT IS THE IGNORANCE OF THE SCHOLARS WHICH IS OFTEN RESPONSIBLE FOR THE CONFUSION AND DESPERATION OF MAN...

"And they told me, 'Hail, Great Scholar!' And I was condemning scholars -- as Sufis have always been doing -- I was condemning scholars and scholarship. And these foolish people, they say, 'Hail, Great Scholar!' This is an insult. This is being hostile towards me.

"I am saying that scholars are the persons who have created the misery in the world, and they called me a scholar! These people have to be put right."

JAN-FISHAN SAID, "IT IS THE CONCEIT OF SCHOLARS WHICH IS RESPONSIBLE, QUITE OFTEN,FOR THE MISERY OF MAN. AND IT IS your CONCEIT IN CLAIMING TO BE OTHER THAN A SCHOLAR WHICH IS THE CAUSE OF THIS TUMULT. NOT TO BE A SCHOLAR, WHICH INVOLVES DETACHMENT FROM

THE PETTY, IS AN ACCOMPLISHMENT. SCHOLARS ARE SELDOM WISE, BEING ONLY UNALTERED PEOPLE STUFFED WITH THOUGHTS AND BOOKS."

THE MASTER IS SAYING, These people are poor people, innocent people. They don't understand great, subtle distinctions between words. They have not been hostile to you! According to themselves, they were praising you. They were saying that you are no ordinary person -- you are a great scholar. From THEIR side, nothing is wrong. And from where have you got this conceit that you have gone beyond scholarship? This is an even greater ego, to think that you have gone beyond scholarship .

It is very difficult to go beyond knowledge, beyond the claim of knowledge. It is the last step in the journey. The moment a person goes beyond knowledge, he becomes enlightened. Because the moment knowledge is dropped, he enters back into the Garden of Eden.

Knowledge is not a bridge: it is a barrier. The moment the barrier disappears, you suddenly find that you have always been home. You had never left it. You had not gone anywhere. But remember: to come to that point is a very great accomplishment. Why?

Ordinarily, man, is ignorant -- ignorance hurts. "I am ignorant, I am inferior."

One of my sannyasins, a beautiful sannyasin, is Shanti. She goes on writing questions again and again that "Osho, I feel very inferior, because I can do only cleaning work or I can prepare food. I cannot be a great group leader. I cannot do something which is important. I cannot be a great editor. I am very inferior."

Now, this poor Shanti is unnecessarily suffering. My whole work consists of leaning! What else am I doing here? And preparing food -- what else am I doing, Shanti? You are just next to me!

But the mind goes on earring these ideas: "I am just cleaning or evoking food, and I am not a great group leader, therapist, editor, or somebody important in the office. I am nobody." 5;he goes on asking, "What should I do?"

This is the question every child asks in the beginning: "What should I do to become important, to be somebody special in the world?" And there are only a few ways: either have money, more than others have, and you will be special; or have more power, political power, than others have, and you will be special; or have more knowledge than others have and you will be special. Or, if you cannot do anything else then at least renounce everything and become a great mahatma. But do something! Be special!

The inferiority complex inside goes on pulling and manipulating you to do something so that you can stand out, you can be outstanding, so people know who you are.

You can have money. It is not difficult -- many stupid people have money. You can become politically powerful, not a problem -- only stupid people become politically powerful. You earl gather knowledge: so many stupid people have so many degrees and scholarships, names, fame. It is not difficult at all! But deep down you will remain the same: unaltered.

This is not the way to transform your being. You earl have AS mush knowledge as possible, but how is it going to make you more knowing? Maybe others will think you know so much, but you, deep down, will know perfectly well: "This is only in the memory. My being has remained untouched by it."

And then, one day, you can gather another conceit, the greatest there is, that "I renounce all this knowledge too. Now I will be like Socrates -- the one who knows only one thing, that he knows nothing."

But deep down you are still hoping that people will think you are a Socrates. You are a plastic Socrates, synthetic, just put together, not a real Socrates. A real Socrates is a great accomplishment.

How does the real Socrates happen? It is not by renouncing knowledge and declaring, "I have renounced knowledge, I am no more a scholar, I don't pay any value to scholarship" -- not that way. The real Socrates happens only when, slowly slowly, you understand the unknowability of life and existence -- the utter unknowability of existence, the absolute suchness of existence. And there is no way to know it, because we ARE it! Not that you renounce scholarship, no, but that you fall in love with life itself. Not that you burn your scriptures -- that is very easy. Even in burning the scriptures you are paying too much attention to the scriptures; they are still important to you.

There is a famous painting of a Zen monk burning scriptures. If I had been there I would have told him, "Why burn them? Why take so much trouble? Keep them, and if some time you have nothing else to cook your tea with, you can use them. But why take so much trouble in burning a big fire? You can cook your food some day if it is needed -- unobserved by anybody, unexhibited. This is an exhibition: taking all your scriptures to the market place and burning them there. It is an exhibition. You are again hoping that "Now people will know here is the real Socrates."

This is not the way to become a real Socrates.

It is not against the scripture that the real happens: it is going deeper into existence and being that the real happens. The scriptures are forgotten! And once in a while, one can look into them, because they are assertions of old Masters, beautiful assertions. Of course, you cannot become a knower through them, but they can be great witnesses to your knowing.

Certainly, if you see the sun rising and you enjoy and dance with it, and one day you come across a few immensely beautiful lines of Kalidas about the sunrise, you will be surprised: he has said the thing that you would like to say! but you cannot. You don't have THAT quality to express. Not everybody is a Kalidas.

Remember: everybody can become a Buddha, but not everybody can become a Kalidas. Everybody can become a Buddha, but not everybody can become a Mozart or Beethoven. Everybody 's potential is to become a Buddha, because Buddha is your nature. But these are specific qualities, talents. A Kalidas is a Kalidas! He can sing a song that nobody else may be able to sing again. A Shakespeare is a Shakespeare -- the way ho can put words together... nobody may be able to put those words together again the same way. He is a magician with words, you may not be.

Scriptures are good! You cannot become wise through them, but the day you become wise you can relish scriptures. You can just go into them -- here and there a look -- and immense joy arises through them too! Because suddenly an insight that has happened to you is expressed by somebody else five thousand years before. Then you are not only linked with existence through space, you are linked with existence through time too. A new kind of expansion happens. Five thousand years before, somebody sings a song in the Vedas, and one day, reading it, suddenly you see he has stolen your words! Five thousand years have disappeared. Between you and that unknown man, anonymous, there has arisen a bond, a friendship, a love, an intimacy. He has become your contemporary. You are not apart any more! He had seen things the way you see them; he has uttered the things that you would like to utter but you cannot.

These are the two dimensions: one is through space. I am contemporary to you through space. You are sitting in front of me -- we are contemporaries. I am contemporary to Buddha, to Jesus, to Krishna, to Rumi, to Hillaj... and to thousands more, through time. They are also sitting exactly in front of me as you are sitting in front of me. You are sitting in front of me in space, they are sitting in front of me in time.

So when I say something about Buddha, Mohammed, Lao Tzu, I am not talking about historical figures -- I am talking about my contemporaries. And life is immensely enriched when you can have Buddha on your one side and Lao Tzu sitting on the other side, and sipping a cup of tea. Life is immensely rich.

I am not saying burn the books. They are valuable, but they are valuable only for those who know how to cater into lithe and existence. Then they can enter even into books, because they are part of life. But if you cannot enter into a tree, into the being of a tree, how can you enter into the being of a book? Impossible. The tree is more alive, contemporary to you in space. You can hug it. The book can become contemporary to you only in time -- for that you will have to grow, you will have to expand. You will have to become so huge that time and space both disappear in you. Then not only are the past Buddhas your contemporaries, but future Buddhas too. Then the whole existence exists in THY moment, culminates, converges, in this moment. ALL that has been, all that is, and all that will be, converges into this here now. And then the beauty is tremendous, and the benediction is incalculable, immeasurable.

The Master asked, "What did they say? Why did you feel that they are hostile?"

"THEY SAID," SAID THE DISCIPLE, "'HAIL, GREAT SCHOLAR!' I WAS TELLING THEM THAT IT IS THE IGNORANCE OF THE SCHOLARS WHICH IS OFTEN RESPONSIBLE FOR THE CONFUSION AND DESPERATION OF MAN."

HE WAS SAYING IT, but he was saying it without knowing it. He had heard it. He was repeating it; it was a mechanical repetition. He was being a parrot.

AND that danger is always there for disciples: they can become parrots. That danger has to be avoided. That danger is great! And it comes so slowly and seeps into your blood and bones that you will never become aware of it.

Disciples go on listening, listening, listening, and one day they start repeating. And they have forgotten completely that what they are saying is not their own. Never repeat that which is not your own! because you will be getting into trouble. It will remain formal. And it will be so formal that your whole being will contradict it. You will say one thing and you will do another thing -- because your doing will come from

you, and your saying will come from all that you have heard. This creates a dichotomy and a very ridiculous situation. And everybody can see it -- it is so apparent.

Whenever you repeat something that you don't understand, your whole life will contradict it, will belie it.

I was reading a beautiful anecdote:

Philadelphians have always been noted for their striving towards perfection, as the following story illustrates:

Fenton, visiting the City of Brotherly Love, decided to dine in Philadelphia's most exclusive restaurant.
"Your order?" asked the waiter.
"I'll have the hamburger plate," replied Fenton after examining the menu.
In a few minutes the waiter returned. He uncovered a casserole dish revealing two hamburgers. From a pocket the waiter produced a pair of silver tongs and with them he transferred the meat patties to the diner's plate.
"We never touch anything with our hands," said the waiter, smiling.
"Very nice," said Fenton.
"Cleanliness is our motto," retorted the waiter. "And we never touch anything with our hands."
"That's wonderful!"
"We even have a special rule about visiting the lavatory. See this little piece of string attached to my apron?"
"I noticed all the waiters had them. What's it for?"
"Well," said the waiter, placing a large potato on Fenton's plate with his silver tongs,"if I have to go to the bathroom, I just unzip my pants and take it out with that piece of string. That way everything stays sanitary."
"But how do you put it back?" asked Fenton.
"I don't know about the other men," said the waiter, "but I use these tongs. We never touch anything with our hands."

That is the situation... when you are just repeating, when you have learnt a formality which has not become your being, your whole life will belie it. On the surface you will manage, but life is not lived only on the surface; it has many layers.

The problem for the disciple is that he listens to great truth. The Master goes on sharing whatsoever he has experienced. You can become parrots. Remember it. Listen, learn, but talk to people only when it has become YOUR experience, never before.

You can share only your experience, and then it has a beauty. When you start talking about somebody else's experience, it is ugly. And you may be repeating the same words! -- that is not the point.

"THEY SAID, 'HAIL, GREAT SCHOLAR!' I WAS TELLING THEM THAT IT IS THE IGNORANCE OF THE SCHOLARS WHICH IS OFTEN RESPONSIBLE FOR THE CONFUSION AND DESPERATION OF MAN."

You can understand only that which you CAN understand in a certain moment. The Master speaks from his vision. You understand from your capacity. The Master is like an ocean; you have your small cup -- you cannot contain the ocean. To contain the ocean you will have to break your cup; then you will contain the ocean. The ocean cannot be contained in the small cup of thread . The head has to be broken completely. When you are headless , you will contain the ocean.

But that will come when it comes. In the beginning everybody has to listen from the head, and the head goes on playing tricks. You hear one thing, you understand quite another.

Passing a door in the early morning, a drunk noticed a sign which read RING THE BELL FOR THE DOCTOR. He did just that and a sleepy-eyed man came to the door.
"What do you want?" asked the man.
"I want to know why you can't ring the damn bell yourself."

It was written on the door RING THE BELL FOR THE DOCTOR.... Now the drunk is drunk; he understands in his own drunkenness. He is puzzled why the doctor cannot ring it himself, why somebody else is needed.

People are almost drunk with knowledge, drunk with ego. drunk with blindness. Somehow they manage, just somehow. It is a miracle how people go on managing and living for seventy years. It is REALLY a miracle.

The young couple was going at it hot and heavy on a park bench when the girl was heard to say, "Morris, could you please take off your glasses? They're hurting me." Quickly he whipped them off and went back to work.

After a few moments, the girl could be heard again. "Morris, could you put your glasses back on? You're kissing the bench."

Just thin glasses, just a little consciousness, and it is enough to carry on your day-to-day work. It is not enough to enter into reality. The reality will need eyes all over your being -- eyes and eyes. It will need great awareness, it will need awakening.

So this disciple HAS heard that the Master says that scholars have been the cause of the misery in the world. Yes, they have been. Without understanding what they are saying, they have created much misery for humanity. Without understanding what they are saying, they have been advising people. They have poisoned people's minds.

JAN-FISHAN SAID, "IT IS THE CONCEIT OF SCHOLARS WHICH IS RESPONSIBLE, QUITE OFTEN, FOR THE MISERY OF MAN. AND IT IS YOUR CONCEIT IN CLAIMING TO BE OTHER THAN A SCHOLAR WHICH IS THE CAUSE OF THIS TUMULT.

"Now you are gathering another conceit which is more subtle, subtler than the first. Somebody thinks, 'I am a scholar, a great Scholar.' Now you are thinking that you have renounced all that kind of childishness -- you are no more a scholar. You are still a scholar."

"NOT TO BE A SCHOLAR, WHICH INVOLVES DETACHMENT FROM THE petty, is an accomplishment."

Not to be a scholar means one is no more interested in the trivial: one is interested only in the real, in the ultimately real. One is not interested in theories any more: one is interested only in existential experiencing.

"Why are you wasting your time?" the Master said to the disciple. "Who are you to teach these people? They may be ignorant, they may not know as much as you know, but they did not mean any of fence to you. They were thinking that to call somebody a great scholar is to pay respect. Look at their intention. Their intention was good. They are innocent people. Now you are confusing them. You are not helping them to become more clear. Now you will create a fear in them; now they will be afraid even to use the word 'scholar'. And they will be at a loss as to how to respect somebody.

"And you don't have that accomplishment, because not to be a scholar is the highest kind of consciousness."

The first stage is ignorance, the second stage is knowledge, but both are similar in one way. The first state is unconscious ignorance, and the second stage is unconscious knowledge. And the third state is conscious ignorance. The first comes back, but with a new form. The sage again becomes a child, the circle is complete -- but in a totally different way. CONSCIOUSLY a child again -- this is rebirth.

Jesus says: Unless you are born again you will not be able to enter into the kingdom of God. This is rebirth: Unless you become a child again, unless you become ignorant again, with absolute consciousness that there is no way to know, that there is nothing to know, that there is nobody to know... so all three points of knowledge simply disappear into oblivion, and then the suchness of existence opens up. There is great ecstasy and great benediction.

Yes, love is there and dance is there and celebration is there, but there is no knowledge. That is a great accomplishment. And for that one needs detachment from the petty.

"Why are you bothering about these people and what they have said? Why are you so much interested in

words? And can't you see your conceit? -- that by trying to teach them that scholars are the cause of misery, you are trying in a subtle way to pronounce, to propound, that you are not a scholar -- AND YOU ARE A SCHOLAR, because whatsoever you are saying is not your own experience. You have heard me say it and now you are, parrot like, repeating it. You must have been searching for these people; these people are victims."

Whenever you have some information, you start searching for somebody in whose mind you can pour it; otherwise, it creates a restlessness. Unobserved, you go on searching for somebody unaware. Whenever you have some information, it is very difficult to keep it inside yourself. That's why it is so difficult to keep a secret, almost impossible. It becomes heavy. One wants to say it to be unburdened.

It is very difficult to contain something that you have come to understand and not to say it to others. People search, they move around, they wait for some victim.

"SCHOLARS ARE SELDOM WISE," SAID THE MASTER, "BEING ONLY UNALTERED PEOPLE STUFFED WITH THOUGHTS AND BOOKS..."

"And so are you -- you are unaltered. You have not yet been transformed. You have become very much informed, that's true. The information is so much that you cannot even digest it. And what you are doing here is just a kind of diarrhea . You are throwing it on these poor people. And they have not done anything! You have just found an excuse: 'You are hostile -- you called me a great scholar, and scholars are the cause of the misery of the world.'"

Unaltered. Knowledge never alters anybody. You remain the same, knowledge goes on being accumulated on the SAME Level. And unless the level changes, unless you have an altered state of consciousness, nothing is going to help. You can have all the scriptures of the world by your side, but you will remain as miserable as before.

"SCHOLARS ARE SELDOM WISE BEING ONLY UNALTERED PEOPLE STUFFED WITH THOUGHTS AND BOOKS."

But they become very very conceited, they become very egoistic.

A man who had just been promoted to vice-president boasted so much about it to his wife that she finally retorted, "Vice-presidents are a dime a dozen. Why, in the supermarket they even have a vice-president in charge of prunes."

Furious, the husband phoned the supermarket in the expectation of refuting his wife. He asked to speak to the vice-president in charge of prunes.

"Which kind?" was the reply. "Packaged or bulk?"

Presidents and vice-presidents and professors and scholars, they all go on bragging -- they are somebody special. On their noses it is written: "Look who I am. I am not an ordinary mortal." Just puffed up egos. And just a small prick and the balloon bursts.

Beware of it. The ways of the ego are very cunning. Unless one is very very aware, it goes on coming back from the back door.

"THESE PEOPLE WERE TRYING TO HONOR YOU. IF SOME PEOPLE THINK MIND IS GOLD, IF IT IS THEIR MUD RESPECT IT."

THIS SHOULD BE the approach of a really human person. If it is their mud and they think it is gold, why disturb them? It is THEIR mud. They respect it and they think it is gold -- let them be happy whatsoever they think. Don't unnecessarily disturb them. And:

"YOU ARE NOT THEIR TEACHER."

A Master is allowed to disturb, nobody else. Why? Because if somebody else disturbs people, he will ONLY disturb, he will not be able to reset. He will not be able to create the harmony again.

He will disturb the first thing, and he will not be able to create anything else instead. He will demolish the old building... it may have been a ruin, but still people were living in it. Now they will be under the sky in the rains, and under the hot sun. Don't demolish a building unless you can construct another and better.

Remember it: if you can't give truth to people, don't take their lies away. Otherwise, they will be left in such agony, their lives will become impossible. At least they were living -- with their lies they were hoping. Don't destroy people's beliefs if you cannot give them truth. If you cannot give them trust, don't destroy their belief. If you can give them the real coin, it is perfectly okay to take their false coins away. Only Masters are allowed, only Buddhas are allowed, to shake, shatter, to destroy, because they can create. Because destruction in itself is not the goal -- the goal is creation.

"DO YOU NOT REALIZE THAT IN BEHAVING IN SUCH A SENSITIVE AND SELF-WILLED MANNER YOU ARE ACTING JUST LIKE A SCHOLAR AND THEREFORE DESERVE THE NAME EVEN IF IT IS AN EPITHET?"

The Master has used the situation in a beautiful way. He has made it absolutely clear to the disciple that he has been acting like a scholar -- he knows not a single thing. He is a pretender. But he can destroy those innocent people's beliefs, and he can enjoy that he can destroy. He can argue, he can silence those people -- although he cannot convince, because no argument ever convinces. Only the PRESENCE of a Master is a convincing source, not an argument.

"GUARD YOURSELF MY CHILD. TOO MANY SLIPS FROM THE PATH OF SUPREME ATTAINMENT -- AND YOU MAY BECOME A SCHOLAR."

In the world of the Sufis, a scholar is the dirtiest thing. Mm? If you fall too many times from the path you MAY become a scholar. Just as it is said: When a poet fails he becomes a critic, exactly the same way it can be said: When a sage fails to become a sage, he becomes a scholar.
To you also, I say:

"GUARD YOURSELF, MY CHILD. TOO MANY SLIPS FROM THE PATH OF SUPREME ATTAINMENT -- AND YOU MAY BECOME A SCHOLAR."

Scholarship, to be a pundit, is not an attainment: it is a failure. It is a consolation only. You have missed the real treasure, and now you have just old dirty books -- and that is a burden, NOT a liberation. Books cannot liberate. In fact, books themselves wait for somebody to liberate the truth from them -- how can THEY liberate you?

When a Master is there, he liberates truths from the imprisonment of books. That's why I have chosen so many books to speak upon. Many truths are imprisoned there -- they have to be liberated. The book cannot liberate you; how can a dead book liberate you? Truth liberates. And if you know the truth, you can liberate truths from books too.

But remember: this is not possible if you only become a scholar. This is possible only when you become a sage. And who is a sage? A child again. A child who has consciously understood the futility of knowledge, and has understood the ultimate beauty of ignorance.

Chapter #10
Chapter title: Buddha and the Beast

30 June 1978 am in Buddha Hall

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The first question:

WHAT EXACTLY IS MAN?

MAN IS A MERE PERHAPS, A POSSIBILITY, A POTENTIAL, a becoming, a longing. Man is not yet. Man has to be. That's the agony of man, and the ecstasy too. The beast is -- there is no growth possible. It is a finished product. There is no possibility to seek and search and be. Hence, there is no freedom. The beast is in absolute bondage. The beast lives and dies without knowing that he lives and dies.The beast is, but knows not that he is.

Man is and KNOWS that he is, but knows not WHO he is.

Man is a constant process. Something is always happening, is always on the verge of happening. Man is an excitement, an adventure, a pilgrimage.

No beast can ever miss its destiny. It is always predetermined. The beast has an absolute fate. Nothing is going to be otherwise. The beast is pre-programmed. Man has no pre-programme but is just an opening. A thousand and one things are possible. Hence the anxiety: "To be this or to be that? To go to the east or to the west? To live this way or to live that way? And what is right? And what is going to fulfill me?"

Each moment man has to decide. And, obviously, when you decide, there is trembling. You can always go wrong. In fact, the possibilities to go wrong are more. Out of one thousand and one ways, only one will be right. Hence great trepidation, anguish: "Am I going to make it? Am I going to succeed in being myself? Or is it just going to be a long futile effort, and in the end frustration and failure? Will I be able to know life abundant? Will THIS life become a foundation for a greater life to come? Or is there nothing but death? Is there only the grave in the end, or something more?"

Man is an open being. EVERYTHING is possible, but NOTHING is certain. The beast is absolutely certain. It has a definition. Man has no definition.

So when you ask me: WHAT EXACTLY IS MAN? you ask me a wrong question. Man is nothing exactly. He is just a vague longing, a very very vague dream of things to be, of things which may be possible, may not be possible. Man is a hesitation. Each moment man is gripped by hesitation, because any single step gone wrong will destroy your whole life.

Man can lose. No beast can ever lose. But because man can lose, man can gain too. They both come together. Man can grow -- man is growth. The mere perhaps can become actual. The potential can be transformed into reality. The seed can become a flowering. That which is just unmanifest can be manifested, and then there will be great splendor, great benediction.

The Buddha is, knows that he is, and also knows who he is. These are the three states of growth: the beast, the man, the Buddha. The beast has only one dimension -- he IS, he exists, utterly unaware that he exists. Hence he cannot think of death.

Death is not a problem for the beast. Death can only become a problem when you know that you are. With that very knowing the fear arises that some day you may not be -- because there was a time when you were not, there will again be a time when you will not be. Your existence is momentary. You can disappear any moment. You will disappear some day. Death is bound to happen. It is only man who knows about

death.

That's why man creates religion. Religion is man's response to the possibility of death. It's man's effort to conquer death. No animal is religious, cannot be. Without the awareness of death religion has no possibility. But before you can become aware of death, you will have to become aware that you are. That's a basic requirement.

So man knows he is -- and also becomes aware and apprehensive that any moment he will not be. Time is short. For the beast time is non-existential, time is not. The beast lives in a timeless world. Each moment. Neither thinking of the past, nor imagining about the future.

Man cannot live in the present. He thinks of the past and all the nostalgia. Days that were golden and are no more. And thinks, imagines, fantasizes about the future -- days as they should be.

Man lives in the past and in the future. The beasts live only in the present. But they are not aware that this is the present. They cannot be aware of the present. Only one who is aware of past and future can be aware of the present, because the present is sandwiched between past and future.

The animals have no anxiety. The memory does not disturb them, and imaginations don't stir their hearts. They are simple. Existence has no complexity for them. When they live, they live; when they die, they die. They are innocent. Time has not entered to corrupt their being.

But man lives in time. Is aware that he is, but is not aware who he is. And that becomes a great problem: Who am l? This is the fundamental question that any man can ask. Out of this fundamental question is all philosophy, all religion, all poetry, all art -- different ways of raising the question: Who am l? different ways of answering it. But the question is one: Who am l?

If you try to understand man's life, you will see this single question persisting. Yes, the man who is mad after money is also trying to answer the question: Who am l? By having money, he thinks that he will know who he is -- he will know he is a rich man. He will have a certain identity. The man who is searching for power is basically trying to answer the question: Who am I? By becoming a prime minister of a country he will know: I am the prime minister.

But these answers are superficial and are not going to satisfy really. They can satisfy only the mediocre. They cannot satisfy the really intelligent person. Even when you have become very rich, your intelligence will go on persisting, asking, "Who are you? Yes, you have money, but who are you? You are not the money -- you cannot be that which you possess. Who is this possessor? Yes, you have become the prime minister of a country, but that is just a function, that is not your being. Who are you? Who is this person who was not a prime minister and is now a prime minister, and tomorrow may not be again? This prime-ministership is just an episode -- in whose life?"

The question persists. It can't be answered by these superficial efforts and endeavors. But basically man is trim to do that. He becomes a husband, he becomes a mother, father, this and that... but the basic urge is somehow to have a certain identity: "I am the wife, I am the husband, I am the father, I am the mother." Still you have not answered the question. Your being a mother or your being a father is just accidental, on the surface. Your innermost core remains untouched.

This is not real identity. This is a pseudo identity. The child will die -- then who are you? Then you are not the mother. The husband may leave -- then who are you? Then you are no more a wife.

These identities are very fragile, and man lives constantly in the crisis of identity. He tries hard to fix some definition around himself, but they go on slipping out of his hands.

Only the religious person really asks the question, and asks in the right direction.

The Buddha exists just like the beast. The Buddha knows just like man that he is. But a third dimension has opened: he knows who he is -- he has come to see his innermost being. He has not searched for the identity in the outside world, because there can't be any identity. How can it be in the outside world? You ARE your inferiority, you ARE your inwardness, you ARE your subjectivity -- how can you know it through objects?

You may have a beautiful house, but it is outside. You may have beautiful art, paintings, antique art works, but they are outside! They can't define you. You remain undefined by them. One day the house is on fire and all your identity is burnt, and. you are standing on the road, again puzzled: "Who am I?"

That's why people commit suicide. If their money is gone, if they become bankrupt, they commit suicide. Why do they commit suicide? One wonders -- why? Money can be earned again.... Look deep into them -- that was their identity. They had believed long that "This is me." Now all that bank balance is gone. Again the problem arises: Who am l? And they wasted their whole life in creating that bank balance. Now they are not ready to go into that effort again. It is too much. They have utterly failed.

In fact, by being. a bankrupt the suicide has already happened! Their identity is gone. They no longer know now who they are. Their face has disappeared. How can they live without a face? Your woman dies whom you had loved... and you commit suicide, or you start thinking of committing suicide! because that woman was your identity. Now you are left alone, empty. And to start from the very beginning, from scratch, seems to be too much. It is better to finish this whole thing.

These are the three stages. And when I say the beast, there are many men who are like the beast. They are -- they are not even aware that they are. They live mechanically. There are many people who are men -- they know they are, but they don't know who they are. And there are only few and far between, those rare people, who know who they are. They become three dimensional.

Man is a bridge between the beast and the Buddha. Remember, man is a bridge. Don't make your house on the bridge; the bridge is not meant for that. The bridge has to be crossed. Don't remain a man, otherwise you will remain in anxiety and anguish -- because man is not a place to stay and abide. It is a passage to be passed. It is a ladder! You cannot stay on the ladder. It is only a link from one point to another point.

The beast is, and is in a certain state of contentment. No anxiety, no fear, no death, no ambition, no longing; utterly calm and quiet. But unaware, unconscious. The Buddha is again contented, utterly at peace, at home; has arrived, the journey is finished. There is nowhere to go, he has attained. Between these two is man: half-beast, half-Buddha. Hence the tension: one part moving backwards, one part moving forwards. Man is torn apart.

Let me repeat: Man is not a being yet. Man has lost one kind of being -- the being of a beast. And man has not yet attained another kind of being -- the being of a Buddha. And man is constantly moving between these two beings, between these two banks.

You cannot go back, because in existence there is no backward movement. You cannot go back in time; time has only one dimension: it flows forward. You can go only forward. Don't waste your time in thinking that you can also be a beast and can live like a beast: eat, drink and be merry. It is not possible for a human being. He will have to think, he will have to contemplate. He cannot afford non-thinking. And it is very risky to do that, because then you will be stuck and you will become a pool of dirty water. Your freshness, your aliveness is possible only if you go on flowing and flowing till you reach the ocean. That ocean I am calling the Buddha -- the Buddha state of consciousness.

Man HAS to become a Buddha. Create that intense desire, that intense longing, to become a Buddha. Be in a passionate search for it. Put ALL the energy that you have! Become aflame with that longing... and you can become a Buddha. And the day you become a Buddha, you have become a being again -- and a being on a higher level, on the highest Level. There is nothing higher than that.

You ask me: WHAT EXACTLY IS MAN?

As man, man is nothing exact -- just a vague phenomenon, cloudy, foggy. Man is not exact because he is a crowd. Man is many men; hence he is foggy. The unity is missing. You don't have the center -- the center arises only through consciousness. Man simply lives like a driftwood.

That's why I say man is a mere perhaps, a bewildering paradox, an absurd being. He is and he is not. He is an in-between. He is the only animal that can make a fool of himself. No animals can make fools of themselves -- only man, because man has the capacity to become wise.

If you don't grow into wisdom, you will behave like a fool. That's what the majority of the people in the world ARE doing. If you watch from a detached viewpoint, you will be surprised how people are living... in such a mess, in such confusion, in such madness. How are they moving? They are not moving at all -- they are jogging on the same place.

And if you watch man, you will be surprised: it is very rare to come across a wise man. Fools and fools... fools abound. But remember: no other animal can behave like a fool. Have you seen a dog behaving like a fool? Never. Because they cannot be wise they cannot be took. Both the possibilities arise simultaneously.

Watch yourself. Watch your foolishnesses. Be constantly alert about what you are doing with your life. It is a precious life. It is of such value that you cannot measure, you cannot evaluate it. But because it is given to you as a gift, you don't appreciate its value. Because it has been just a blessing from God, you have taken it for granted. This is foolish! Don't take it for granted. This is an opportunity to grow.

And you have to answer to God for what you did with your life. Have you come the same as you had gone? Or even worse? Think of this, that man is answerable. And unless you are a Buddha you will not be

able to answer. Because to be a Buddha is to be a God -- and that is your intrinsic possibility. And unless you are a God, you will not feel contented.

And only then will you know what exactly you are. Right now, you are nothing, a mere Lee r leapt....

The second question:

BELOVED OSHO, I HAVE BEEN LISTENING TO YOUR WORDS FOR SOMETIME AND I CAN ACCEPT EVERYTHING YOU SAY ON TRUTH AND NO-TRUTH. ONLY ONE QUESTION REMAINS IN MY MIND: IF MY ENLIGHTENMENT DEPENDS ON ME AND MY RELATIONSHIP WITH TOTALITY AND NOTHING ELSE, WHAT IS THE POINT IN MY SURRENDERING TO A HUMAN MASTER?

THE MASTER IS NOT HUMAN, only looks human. The Master his a passage to the totality. This is the beauty of being a disciple, because only the disciple is able to see that the Master is not human. The curious visitors, or the students, who have come to gather a little bit of knowledge here, will not be able to see that. And then this question will arise.

Kenneth, you are right: you are here, still, unrelated to me. You are here uncommitted to me. You are here uninvolved with me.

You are a spectator, not a participant. And the greater mysteries become available to those who DARE to participate. Don't remain a spectator, otherwise I will remain human. Become a participant! and you will see a transforming vision. You will see that something has changed in you. I am the same! But when you become a disciple, you have the eyes which can see that the Master is not human.

If the Master is human, he is not the .Master. He is only a teacher. To the student I remain a teacher. To the spectator, how can I be available in my totality? Unless you come close... and what ELSE is discipleship? -- courage to come close to somebody where death is possible, courage to come close to a fire where you will be burnt to ashes. And only then is there resurrection.

Jesus was a human being to the Jews who crucified him. But he was not a human being to Luke, to Thomas, to Mark. To the disciples he was Christ, son of God. To the spectators, to the crowd, he was the son of the carpenter Joseph, son of man, and of a very ordinary man. They were not watching the same person, remember; although they were looking at the same person, they were not seeing the same person at all. Their visions made the difference.

To the disciples, Buddha was not human. Hence, they called him Bhagwan. But to the spectators he was just as human as anybody else.

And the problem is that the disciple cannot prove it -- these things are beyond proof. They are, but they are not available to proof. And those who were saying that Buddha is just human were more logical -- because he feels hunger, becomes thirsty, falls ill. These are the proofs that he is human! What more proof do you need? Became old, and died of food poisoning. What more proof do you need? How can God die? Human beings die; God is eternal. How can God fall ill? And Buddha falls ill. His private physician, Jivaka, has to follow him continuously. Does God need a physician? Only a human being needs a physician.

When it is hot, Buddha perspires. What more proof do you need?! When it is cold, he shivers. A thousand and one proofs can be gathered together that he is just like us. What is the difference?

And the disciple will always be at a loss, although the disciple will laugh about all these proofs, because these are just stupid things that have been collected by the people. They are irrelevant facts, because the disciple has come so close that he has been able to have a contact with the Master's soul -- the Master's body has become irrelevant. The body is just a vehicle.

If I am traveling in a car and the car is broken, I am not broken. If the car is rattling and making all kinds of noises, that is just in the mechanism of the car. So is the body -- a vehicle. But something deeper than the body is there, something higher than the body is there -- something of the totality. A window has opened into totality.

Who is a Master? One who is in tune with totality.

To be in love with a Master is to approach totality. To you, totality will be just a word. You can understand it intellectually. And that's what has happened to Kenneth.

He says: I HAVE BEEN LISTENING TO YOUR WORDS FOR SOME TIME, AND I CAN ACCEPT EVERYTHING YOU SAY ON TRUTH AND NO-TRUTH.

This is an intellectual understanding. You must be an intelligent person! So what I say, you understand. I am not using very difficult words; my expression is as simple and common as anybody else's. I am not using a special terminology. I am not using any jargon, so you can understand. There is no problem in it.

But to understand that which I say is one thing, and to understand me is quite another. If you only understand that which I am saying, you will gather only the superficial; you will miss the essential, because the essential cannot be said. The Tao that can be said is not the true Tao. And the God that can be uttered is not the real God. Religion in its fundamental richness remains unexpressed.
So what I am saying is not that which I am.

Buddha was passing through a forest. The whole forest was full of dry leaves; leaves were falling. The trees were naked. His disciple, Ananda, asked him, "Bhagwan, a question has been persisting in my mind again and again. And now I cannot resist -- I have to ask it. This is my question: you have told us many things -- have you told all that you know? or is it only a part?"

Buddha took a few leaves, dry leaves, from the ground in his hand and said, "Ananda, how many leaves have I in my hand?"
Ananda said, "Not more than a dozen, just a few."

And Buddha said, "How many leaves are in this forest?"

And Ananda said, "Millions and millions -- cannot be counted."

And Buddha said, "So is the case, Ananda: what I have said is just like the leaves in my hand, and what I have not said is like the leaves in this whole forest. But don't think that I am a miser, that I don't want to say those things -- they cannot be said by their very nature. It is impossible to say them."

The student will learn only that which has been said. The disciple learns that which is not said and cannot be said. To the student, words reach, and he will become knowledgeable. To the disciple, the being reaches, and he becomes knowing, not knowledgeable.

That is the function of the relationship between a Master and a disciple. It is a love affair! It is intimacy. It is ajar more intense intimacy than happens in any other love. When two persons are in love, it is the intensity of sexual desire, a physical closeness. Soon it will disappear. It is not going to last long. It is momentary, because sexual energy is momentary. The body is momentary.

The relationship between a Master and a disciple is the relationship between two souls which are eternal. Once established, it

Kenneth, you say: I HAVE BEEN LISTENING TO YOUR WORDS FOR SOME TIME AND I CAN ACCEPT EVERYTHING YOU SAY ON TRUTH AND NO-TRUTH.

And it is not a question of acceptance either. It is a question of being DROWNED in me! Accepting, you remain yourself. Accepting, you are not coming out of your ego. You say, "Yes, my logic also says this is right -- I agree." This is a kind of agreement. You remain you, I remain me, and there is a kind of agreement. But when you dissolve, it is not a kind of agreement. It is not that you accept what I say. There is no question of acceptance or nonacceptance .

Remember: if you accept, any day you can reject -- because there is no guarantee that tomorrow also I will be saying the same thing. Today you have accepted something that I have said; tomorrow you may not be able to accept it.

But the disciple is one for whom acceptance, non-acceptance, have become meaningless. He is drowned in me. So if today I am saying one thing, he listens joyously. And there never arises an idea whether to accept it or reject it -- there is no question because there is no separation. As if what I am saying, he is saying. Not that he agrees. There is nobody to agree with it. Not that he nods his head in agreement -- that head has disappeared; there is nothing to nod. Then tomorrow, even if I say just the opposite of it, there is no problem, because there is nobody to reject.

Yesterday it was like that. Today it is like this. Tomorrow it will be like that. His attunement with my being is so total that he understands. It is not a question of acceptance but of tremendous understanding -- which knows no rejection. This is trust. Between the Master and the disciple blooms a flower called trust. And it is trust that leads you to God, to totality.

You say: ONLY ONE QUESTION REMAINS IN MY MIND...

And that is not one question -- that is thousands of questions. In one question are condensed all the questions possible.

IF MY ENLIGHTENMENT DEPENDS ON ME AND MY RELATIONSHIP WITH TOTALITY AND NOTHING...

Yes, I say again and again: Your enlightenment depends on you -- but not as you are today, not as you are now. This you has to go. Another kind of you has to come into existence. This you is the barrier; enlightenment doesn't depend on it. Otherwise, it could have happened already. This 'I' that you are carrying, this person Kenneth, in you who says "I am" -- no, on this enlightenment does not depend. It is the barrier, it is the hindrance.

If this 'I' dies, then a different kind of phenomenon arises in you -- which is no more 'I' but a kind of pure 'amness'. When you say "I am," I is false, am is true. And you will need a Master to destroy your I and to free your am. That amness, undefined, pure existence, being, innocence -- that amness is the door to enlightenment.

But where are you going to drop your I? That I is surrounding your am so much that you cannot even conceive what amness will mean without I. In fact, the question will arise: How can there be amness if there is no l? I seems to be more important; am seems to be just shadow to it. The truth is just the opposite.
I is false: amness is the truth.

And when you surrender to a Master, you don't surrender your amness -- it CANNOT be surrendered -- you only surrender your I. A Master takes away things which you believe you have but you don't have. A Master takes away your diseases only. And when all the diseases have been taken away, health wells up.

The health cannot be given by the Master, that's true -- because a given thing will be a given thing. And if it is given, it can be taken away. If it is a given thing, somebody can steal it. If it is a given thing, somewhere you can forget, lose track of it. A given thing is not of much importance. The Master never gives you truth: he only takes your lies away. When all the rocks of the lies have been removed, truth flows. That is your innermost spring. Nobody needs to give it to you.

But who will take your I? Who will drink this poison of your I? You will need somebody who has come to a point where his immortality is revealed to him -- he can drink all your poison.

You must have seen pictures of Shiva. A beautiful myth is behind those pictures. If you have looked closely into a Shiva picture, you will see that his throat is blue. That is a very very beautiful story. DEVAS, gods, and the anti-gods, ASURAS, were churning the ocean to find elixirs -- but you cannot find elixir directly. It is hidden deep.

The first thing that they came across was not elixir but poison. Now who should drink the poison? Shiva drank it. That's why his throat has become blue. Only HE could drink it. You can drink death only when you know you are deathless.

When the disciple comes to the Master, he brings all kinds of poisons. Unknowingly he has been nourishing those poisons. And the ego is the greatest poison. And before your immortality can be revealed to you, your poison has to be removed. Who is going to drink it?! Only one who knows that he is deathless can drink it.

The Master drinks all the poison out of the disciple's system. Slowly slowly, he takes away all the poisons from the disciple. And one day, when all the poison has been taken out, the immortal is there in all its glory.

You say to me: ONLY ONE QUESTION REMAINS IN MY MIND: IF MY ENLIGHTENMENT DEPENDS ON ME...

Certainly it depends on you, but not as you are right now. This you is false. This you has to go. This you has to cease, then the real you will arrive.

... AND MY RELATIONSHIP WITH TOTALITY AND NOTHING ELSE, WHAT IS THE POINT IN MY SURRENDERING TO A HUMAN MASTER?

It is certainly true that the question is of your relationship with totality and nothing else is needed -- but as long as you are, you will resist totality, you will fight totality. You cannot relate with totality. You have to go, only then is the relationship there.

The Master is needed only to take away all that is unnecessarily around you -- the hindrances, the barriers. The Master will give you your real being by taking all that is unreal in you. When you surrender to a Master, you surrender only the unreal because you have only the unreal! If you already have the real, there is no point in surrendering to a Master. But if you HAD that, you would not have been here in the first place.

What are you doing here? Why are you even listening to me? For what? It all depends on you and your relationship with totality... why listen to me? This must be somewhere a deep ego which is rationalizing. The ego is VERY clever. When it listens to such statements, that the enlightenment depends on you, the ego says, "Look, so it depends on me -- there is no need to surrender." When it is said that it is only a question of your being with totality, the ego says, "Perfectly true -- there is no need to surrender."

I am not interested in your surrender at all -- because what have you got to surrender to me? Only diseases, poisons. You have no riches to surrender to me! Only miseries, frustrations, despairs, anxieties. What have you got to surrender to me? But people cling even to their misery. They think it is some kind of treasure.

Watch the cunning ways of the ego.

And when you surrender to a Master, you surrender only all that is false. And in that surrendering, the Master is just an excuse. If you can surrender directly to the totality, perfectly good -- you go and surrender to totality. But where are you going to find the totality? Where? You don't have the eyes to see the totality. And totality cannot be encountered directly. You will come across it only in indirect ways. You will fall in love with a woman -- surrender! because the woman represents a kind of totality. The feminine aspect of it. You may fall in love with a friend -- surrender! He represents another kind of totality, another aspect of it. Another window opens. You love music -- surrender!

Don't go on using this word 'totality'. "Why should I surrender to music? I am going to surrender to totality. Why should I surrender to love? I am going to surrender to totality. Why should I surrender to beauty? I am going to surrender to totality."

Where will you find totality? Totality exists in millions of forms... the beauty of the sunrise, and the silence of the night, and the loving eyes of a friend, and the warm hand of a woman. These are ALL gestures of totality. Totality comes in these ways. These are totality's approaches towards you.

The Master is the CLEAREST way of totality reaching towards you, a CONSCIOUS way of totality reaching to you. The woman is unconscious, the friend is unconscious -- they are unconsciously parts of totality. A Master is consciously part of totality; hence, there is no substitute for a Master.

Jesus is right when he says: I am the way -- unless you go through me, you will not reach. He is not talking only about himself -- the Master is speaking. And whenever a Master speaks, he speaks for all the Masters, past, present future.

The third question:

WHY AM I SO AFRAID TO ASK YOU A QUESTION?

EVERYBODY IS, BECAUSE TO ASK a question means to put your head in front of me. And one never knows what I am going to do with your head. I may hit, I may cut it. I may make a football of it... nobody knows! Fear is natural.

One thing is certain, that I am going to do something drastic. Fear is nothing out of place, but still ask -- because that is the purpose of your being here and my being here.

Ask if a question arises; don't be afraid. And if you are very much afraid, you can do one thing a few people do: you can ask in somebody else's name. Then he gets the beating and you envoy.

But ask. Without asking, it will persist. And it may be important; it may have something of immense importance. It may change... the answer may become a new vision. In spite of the fear, go on asking -- till questions disappear and the questioner disappears too.

But fear is natural.

I have heard:

A man came to a doctor complaining that he had an uncontrollable cough. The doctor gave him a bottle of castor oil and said, "Go home and drink down the entire bottle and come back tomorrow. "

When the patient came back next day, the doctor asked, "Did you take the castor oil?"

The man answered, "Yes."

The doctor then continued, "Do you still cough?"

The patient said, "Yes, I continue to cough."

The doctor gave him a second bottle of castor oil and said "Take this, and come back tomorrow."

The next day the man returned. The doctor asked him, "Do you still cough?"

And the patient said, "Yes, I still cough regularly."

The doctor then gave him yet another bottle of castor oil, and said, "Drink this entire bottle tonight and come back tomorrow morning."

The patient returned and the doctor looked at the poor wretch and said, "Do you cough now?"

The patient quiveringly answered, "I don't cough any more -- I am afraid to."

You go on asking questions and I will go on giving you castor oil bottles. Sooner or later, one day you will be afraid to cough -- afraid to ask a question.

Your system has to be cleansed. Your question should not be just out of curiosity. Remember that. Never ask a question just out of curiosity; that is meaningless. If a question has something important for you, if your life depends on it, if it has something to do with your lifestyle, with your habits -- mechanical, robot like -- if it has something about it that if it is solved you will become more aware, ask it. Don't ask metaphysical questions, because they are not going to change you. Ask psychological questions -- only they are going to transform you.

Bertrand Russell has said: There are three possibilities of man's approach towards life. One is conflict with nature, second is conflict with other human beings, and third is conflict with oneself.

The first has been the way of the Western philosophy, Western science, Western speculation, thinking. A fight with nature. The Western mill became objective: How to transform nature? -- that became the root question. They have not been able to transform it, although they have destroyed it. They have destroyed the rhythm of nature. They have destroyed the ecosystem. They have created havoc in nature's harmony. And now there seems to be no going back. The earth is dying.

There seems to be only one possibility, that man should migrate from this planet to another planet. Within a hundred years it will be impossible to live on this earth. It is almost turning into a corpse. This earth has been so much raped by science, so much wounded, crippled, paralyzed, because of that approach: conquer nature! And man became absolutely absorbed and occupied with only one thing: how to conquer nature? -- and forgot everything else.

The Chinese mind has moved in a different way. Its sole concern has been: How to live with man? Its concern has been social. Man is a social animal. How to create better moralities? How to create better social systems? How to have a better society? a higher culture? a better civilization? About nature, the Chinese mind has not been in conflict. It appreciates nature, it loves nature. Nature has an aesthetic value for the Chinese. Enjoy it! There is no need to conquer. Celebrate it! There is no need to fight.

The basic problem for the Chinese mind has been: How should we make man more human? The whole struggle is: How to destroy between man and man, -- hatred, anger, rage, animality -- the beast-like attitudes, the violence? China has created one of most civilized cultures there ever has been.

The Indian mind has taken the third route: How to transform oneself? The West has given birth to science, China has given birth to a higher quality sociology, India has given birth to the supreme science of psychology -- the science of the soul. That's exactly what psychology means. In fact, Western psychology should not call itself psychology, because it is not a science of the soul at all. On the contrary, it only observes human behavior -- from the outside. It thinks about man also as an object. It reduces man's dignity. It turns man into a mechanism.

It is not important for the Western psychology to think: What is inside man? All that is important is what he DOES, how he functions -- his behavior. But in the Indian consciousness, the only basic problem has been: How to conquer oneself? How to raise one's consciousness to the highest peak possible? How to become a Buddha?

These three approaches have been prevalent.

Never ask a question which is not really of any concern to your spiritual growth. My whole concern here is to help you become more conscious. Don't ask stupid questions. And sometimes even very intelligent people ask stupid questions.

Just the other night I was reading an ancient book written by a great Hindu philosopher, Kumaril. He criticizes Buddha on many accounts, but one thing was so ridiculous that I could not believe that a man of the intelligence of Kumaril should raise such a question!

It is said -- by the disciples of Buddha, of course -- that he was all-knowing. 'All-knowing' does not mean that he was a kind of Encyclopedia Britannica. 'All knowing means that he knew all that is worth knowing. 'All-knowing' means that he knew all that is helpful for the consciousness to grow. And what has this Kumaril done? He says, "This is wrong, because he did not know how many insects are in the world." Now this Brahmin, Kumaril, must have been a stupid kind of person. How many insects there are in the world Buddha did not know, so he is not all-knowing.

Sometimes it can happen: you may be an intelligent person on the surface, you may have logical acumen, cleverness, and still, deep down, you are stupid. Now what kind of question is this? It is so absurd just to think of it.

Never ask a question which is not relevant to your spiritual growth. And whenever a question arises about your spiritual growth, put all fear aside -- you have to ask it! Even if my answer shatters you, even if I hit HARD on your head, I do that, I teach you, by hammering your head... I keep an invisible hammer in my hand always, and whenever I see that some skull is worth breaking, I really break it.

But you will be grateful one day that your skull was broken, that you were killed in your stupidities. So whatsoever the cause of your fear, you have to ask it. That is the only way to come closer to me. Each question asked, answered, brings you closer.

And I am not saying that if there is no question, then too you have to ask -- then there is no problem. Don't ask if you don't have any question. That too happens. People are such that they live in extremes. There are people who write to me: "So many people ask questions and I have not asked a single question up to now -- am I doing something wrong?" If you don't have a question, there is no need to ask one. But if you HAVE a question, it has to be asked -- whatsoever the cost.

The fourth question:

WHAT IS A MYSTICAL EXPERIENCE?

MARGO, FIRST: a mystical experience is not an experience at all. It is called 'mystical experience' because we have to call it something, but it is not an experience at all.

An experience is always outside you. You see the clouds in the sky, or the lightning in the sky. Or, you can see the same inside too: you can close your eyes and you can see light inside That too is outside -- because the seer remains always outside the seen, the observer remains outside the observed, the experiencer remains outside the experienced. And the mystical experience is not something outside you: it is very special kind of experience, unique.

What is its uniqueness?

The experience and the experienced become one, the knower and the known become one. There is no division at all. It is not that you see something, but that you are it. God is never experi-enced as an object : God is always experienced as your innermost being,. "ANA'L HAQ!" declares Al-Hillaj Mansoor -- "I am God! " the Sufi says. Or "AHAM BRAHMASMI!" the Upanishads declare -- "I am all!" It is not an experience! All experiences have been dissolved. Nothing is left. Only pure consciousness is there, but in that pure consciousness this understanding arises. The knower and the known are no more separate.

The mystical experience is such that you are involved in it with your totality. It is not in the head, it is not in the heart either; it is not in the body, it is not in the mind, it is not in the soul only. It pulsates all over you and beyond you. It pulsates with your totality .

I have heard a very ancient parable:

Once it happened, three saints, very famous saints, well-known saints, were passing through a forest.

They all had worked hard, disciplined their lives arduously. They were great seekers. One was a bhakti yogi -- a follower on the path of devotion, love, prayer. Another was a gyan yogi -- a follower on the path of knowledge, wisdom, intelligence, awareness. And the third was a karma yogi -- a follower on the path of action, service, commitment.

They all had done all that a man can do, all that is humanly possible, but yet they had not experienced God. Now they were getting old, and getting a little bit frustrated too. Time was slipping out of their hands, and the goal was as far away as ever, and coldness was settling. But that day a miracle happened.

Suddenly, it started raining,. They all had to rush into a small temple. The temple was very small; just four pillars and a roof, open from all sides, and the rain was really strong, and the wind was strong, and the wind was bringing rainwater inside the temple. It was getting wet almost over the place. So they all had to stand just in the middle, surrounding the Shivalinga -- it must have been a Shiva temple. And as the water started coming more and more inwards, they had to come closer and closer.

They were coming so close that they were touching coach other. Suddenly, when they touched each other, they felt that they were not three there but four. Surprised, startled... and the fourth, and the presence of the fourth, was so strong that they asked each other, "What are you feeling?" And they all said, "Something strange is present here."

Slowly slowly, the presence became very very clear and radiant. It was such ecstasy to see that presence. They all fell on their knees, and they asked the presence -- because it was SO clear that it was God and nobody else -- they asked, "Why? We have worked our whole life and we could not even see a glimpse of you, and today what has happened? Why have you suddenly come?"

And God laughed and said, "Because you all are together here. Touching each other, you have become total. And I can only be available to you when you are total. Now, you are not fragments. Up to now you have been fragments: one was working through the heart, another was working through the head, and the third was working through the body. You were fragmentary. And I am not available to the fragments: I,am available only when somebody becomes total. In this moment, your energies met and mingled with each other.

"I have always followed you, but have remained invisible because the I can only see me when it is total. Now you can touch me! Now you can have me! You have been missing me for only one reason: you were adamant, stubborn; you were clinging to one fragment -- and God is a totality."

This is my message to you: A mystical experience is a total experience -- of the body, of the mind, of the soul. ALL IS INVOLVED IN IT. Nothing is outside it. So don't reject anything in your life; let everything be absorbed. That's why I say 'from sex to super consciousness' -- everything has to be absorbed in it, nothing has to be rejected. The person who rejects anything has rejected God himself -- because God IS totality.

Accept all, appreciate all. Rejoice in all! And let your life become a total organic unity. When you are organically one, you will have that orgasmic, oceanic experience called the mystic experience. It is not an experience... you ARE it. The experience is not separate from it.

God is not seen: one becomes God.

Liberation does not happen to you: you become liberation. Nirvana is not something in your hands: you are Nirvana.

Enlightenment is not something that happens in you: you are it!

Hence, though we call it, 'spiritual experience', it really cannot be called spiritual experience. There are sexual experiences, but no spiritual experiences. There are aesthetic experiences, but no spiritual experiences. There are MANY kinds of experiences, but spiritual, mystical experience is not one of them: it is absolutely a separate reality. It is all alone. It is a category in itself.

The basic thing to remember: in all our experiences, the knower remains separate from the known; in spiritual, mystical experience, the knower and the known dissolve into each other. And that is the beauty of it, and its benediction, and its freedom.

The Perfect Master, Vol 2

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ONCE UPON A TIME THERE WAS A COW. IN ALL THE WORLD THERE WAS NO ANIMAL WHICH SO REGULARLY GAVE SO MUCH MILK OF SUCH HIGH QUALITY.
PEOPLE CAME FROM FAR AND WIDE TO SEE THIS WONDER. THE COW WAS EXTOLLED BY ALL. FATHERS TOLD THEIR CHILDREN OF ITS DEDICATION TO ITS APPOINTED TALKS. MINISTERS OF RELIGION ADJURED THEIR FLOCKS TO EMULATE IT IN THEIR OWN WAY. GOVERNMENT OFFICIALS REFERRED TO IT AS A PARAGON WHICH RIGHT BEHAVIOUR, PLANNING AND THINKING COULD DUPLICATE IN THE HUMAN COMMUNITY. EVERYONE WAS, IN SHORT, ABLE TO BENEFIT FROM THE EXISTENCE OF THIS WONDERFUL ANIMAL.
THERE WAS, HOWEVER, ONE FEATURE WHICH MOST PEOPLE, ABSORBED AS THEY WERE BY THE OBVIOUS ADVANTAGES OF THE COW, FAILED TO OBSERVE. IT HAS A LITTLE HABIT, YOU SEE. AND THIS HABIT WAS THAT AS SOON AS A PAIL HAD BEEN FILLED WITH ITS ADMITTEDLY UNPARALLELED MILK -- IT KICKED IT OVER.

Sufism is not speculation -- it is utterly practical. It is not a philosophy -- it is very down-to-earth. Its roots are in the earth. It is not abstract, wholly thinking -- it means business. It wants to transform people, not just to stuff their minds with futile, impotent ideas. And all ideas as such are impotent. They pretend much, but when you go deep into them, you will always find them empty of all reality. They promise, but they never deliver the goods. They cheat.

Philosophers have been the greatest cheats in the world. They create beautiful mansions in the air. They are artists in creating dreams. And those who become enchanted with those dreams are very unfortunate, because their lives will be wasted. And by the time they become aware that they have been chasing dreams, it will be too late.

And there are a few people who never become aware of it. Their whole lives they remain engrossed in ideas, and they die engrossed in the ideas. They never come face to face with reality. And it is only reality that liberates.

Truth liberates, not ideas. And truth is not an idea: truth is a experience.

Sufism is not an 'I'm' as such. It is a practical methodology It is alchemy. If you understand its ways, it is going to transmute you from lower metal to higher metal. It can take you to another reality. It can open doors to the ultimate. It is not interested in giving you great ideas. Its basic emphasis is how to give you a little more awareness. Even an ounce of awareness is far more valuable than the whole Himalayas of philosophy. An inch of becoming more conscious is far better than traveling thousands of miles in your dreams.

Philosophy is a very articulate dream -- non-pictorial, conceptual, but still it is a dream, a very sophisticated dream. Unsophisticated people dream in pictures; sophisticated people dream in concepts -- but the quality remains the same.

The dream is that which prevents you from knowing the reality. All dreaming has to stop, has to cease. When your eyes are no more full of dreams, you will be able to see that which is. And that liberates, that uplifts, that transmutes!

A few things about the Sufi approach:

First, that it is more scientific than philosophic -- scientific in the sense that the criterion of truth has to be a practical result. If your religion is true, it will nourish you, it will strengthen you, it will expand you. The truth is not in the proofs -- only you can be the proof.

Vivekananda asked Ramakrishna, "What proofs are there of God's existence?"

And Ramakrishna said, "I am."

A strange answer. Vivekananda had not expected that answer. You also would not have expected it, because when somebody is asking for a proof of God, then there are traditional, philosophical proofs. One expects those proofs. Vivekananda must have been thinking Ramakrishna would say, "Everything needs a creator. The world is, therefore there must be a creator. We may be able to see him or not, but the creator must be there because the world is."

But no, Ramakrishna didn't say anything like that. He was not a philosopher: he was a Sufi. He said, "I am! Look at me. feel me! Go into me! I can take you into that reality that you are calling God. What name you give to it is irrelevant. I have been to those heights -- I can lead the way for you too. Are you ready to come with me?"

Vivekananda was not prepared. He had come to argue. But this is not an argument. This is going to be risky, to follow this madman. One can never be certain where he will lead you.

Vivekananda hesitated. And Ramakrishna said, "Before you ask a question, you should be ready to receive the answer! Are you a coward or something? Why did you ask in the first place?" And Ramakrishna jumped -- he was that kind of madman, like Zusya -- and he touched Vivekananda with his feet on his chest, and Vivekananda fell into a kind of trance.

When after one hour he woke up, he was a transformed man. He bowed down, touched the feet of Ramakrishna, and said, "Excuse me, I am sorry. It was so childish of me to ask such a question. It is not a question -- it is an adventure. And thank you! You have given me a taste of something of which I was not aware at all."

This is the way of the Sufi. He creates a situation. The situation is his lab. In that situation he slowly slowly persuades you, seduces you, really, to go into the beyond. Yes, it is a seduction -- because who will be ready to go into the beyond? The mind wants to cling to the known; the known is familiar. With the known we are skillful, efficient; vie can tackle it. To go into the unknown is certainly risky. And we will be like children. All our expertise will be left behind. All our knowledge will be of no use there. Who wants to go into the unknown? But God is not only unknown but unknowable. God is available only to those who gather courage and go into the unknown.

The Sufi Master helps you to gather courage. The Sufi Master, by THIS example, by his being, by his presence, creates the longing for the impossible. Stirs your heart. Gives a new life release to your breathing. Pulsates you with a new passion for God. But this is not philosophy. He does not solve a question at all. Yes, he helps you to dissolve all questions, but he never solves a question.

So the first thing to be understood is: Sufism is practical, very very down-to-earth. Sufism likes people like Zorba the Greek, because they are the people who can become Zorba the Buddha -- only they are the people who can become. The people who have become very very clever in playing with words, philosophizing, abstraction, rationalizations, explanations, they are not the people to go into that journey.

They are cowards. All their philosophization is nothing but an escape from the truth. To escape from the truth they create theories about truth, and then they cling to those theories believing that this is what truth is all about.

Hence, there are Hindus and Mohammedans and Christians and Jains, but not Sufis. A Sufi has nothing to do with Hinduism or Mohammedanism, or Christianity. A Sufi can happen anywhere! in any religion, or in no religion. A Sufi is a wanderer, a Sufi is universal. A Sufi belongs to the whole world and the whole world belongs to the Sufi. All is his, and he uses all situations to transcend.

The Sufi agrees perfectly with the Buddha as far as the definition of truth is concerned. Buddha is reported to have said to his disciples: Truth is that which works. A very pragmatic definition of truth. Never surpassed. Even modern science cannot give a better definition of truth than Buddha has given: Truth is that which works. If it doesn't work, it is not true. The lie is that which doesn't work, it cannot work. It cannot work because it goes against the universal law. Truth works because it is in harmony with the universal law.

Remember it: always go on judging your beliefs, your concepts, your prejudices -- let this be the touchstone. Believe only in that which works. And then it is no more belief: it is trust, because you have seen its work. You know it corresponds with Tao; you know it is in tune with the ultimate law of life, with Dhamma.

This should be the one and only criterion for all those who follow on the path.

Philosophy is abstract, woolly and utterly meaningless. It cry Ares great clouds around you, and gives you a feeling as if you are coming closer to knowing something. But that never happens. One can be surrounded by very colorful clouds -- nothing is going to happen. In fact, philosophy hinders. The more clouds you have around you of thoughts, ideas, ideologies, the less is the possibility of having clarity to see.

Drop all philosophies. Let your eyes be empty, empty of all. Those empty eyes become full of truth.

Philosophy only creates words, generates words and words and words. One word generates another word... it is a kind of unconscious association.

Watch sometimes sitting silently: utter one word, and wait, and you will see it is bringing other words. That's how psychoanalysis works: free association. Lie down on the couch of a psychoanalyst and he says, "Free associate -- let anything come." One word comes, and you are surprised: it is hooked with other words, it brings other words. And then you are even more surprised: words are not separate, they are chained with each other. There is a certain system . Words exist in bunches. Just one word... and it provokes a series, and it goes on and on and on.

One word creates another. This is what Buddha calls SANTAAN. Just as parents give birth to a child, words give birth to another word, a continuum. It goes on ad infinitum. People are not lost in ignorance: people are lost in the jungles of words. Sufism is very much against being wordy. It happens: if you go to a Sufi Master, you will have to be with him for years. And only when you have been with him for years sitting silently, watching, or doing whatsoever he tells you to do.... No questions are raised, no doubts solved, no discussions allowed, no argumentation appreciated. If the Master says, "Go and fetch up water from the well," you go and fetch up water from the well. You don't ask why. Even sometimes the Master may ask something absurd.

A famous Sufi story:

A seeker came to a Master and he said, "I have been to many Masters and they all have failed me. Nobody was a true Master. I have come with great hope to you. This is my last resort -- be my shelter. And I know you have it! I can see you have it. It is radiating."

The Master said, "Yes, I have it. And I know those people you have been with -- they also have it. The problem is not whether I have it or not: the problem is whether you will be able to take it!"

The disciple said, "I am ready. Whatsoever you say I will do."

The Master said, "Then come on with me, I am going to the well to fetch water. Remember one thing: never ask a question. Questions are not allowed. Watch! but never ask a question."

The disciple said, "This is not difficult." But from the very beginning he started feeling very uneasy -- because the Master was carrying a bucket with no bottom! to the well, to fetch water. But he kept quiet. It was difficult, it was REALLY hard, but he kept quiet. He avoided looking at the bucket... with no bottom? and, you are going to fetch water?

A thousand and one times in those few moments that passed between the house and the well, the idea arose in him to ask, "What are you doing? Have you gone mad?" But the question was not allowed. But how long can you go on this way?

The Master started drawing water from the well. And, of course, the bucket had no bottom so when it would go into the well, it would fill; and when he would start pulling it up, all the water would fall out -- and only the empty bucket cam up. Just think about the disciple... and he is standing there and seeing this whole nonsense. He became suspicious of this man: "Either he is mad or a fool. And what am I getting into with this man? My old Masters were at least better."

But questions were not allowed, so he somehow repressed the temptation. Once it happened, the bucket came up empty, and the second time and the third time -- and the fourth time he forgot all about it and he said, "What are you doing?! This is no way to draw water from a well. Your bucket has no bottom."

And the Master said, "You have broken the rule. You were not supposed to ask anything -- you were only supposed to watch. Get lost! I have nothing to do with you."

The disciple thought, meditated over it the whole night, and felt, "There must have been something mysterious in it -- I missed. I should have waited."

He went back the next day, and asked to be forgiven. The Master said, "I can forgive, but you will not be able. You could not resist a small thing. You could not control yourself for such a small thing. If it was absurd that was my problem, not your problem. How were you concerned with it? It was only a device. If in such a small thing you cannot remain non-argumentative... there are greater things which I am going to reveal to you, it will be impossible for you to remain non-argumentative. And Sufis don't believe in argumentation. I am not interested at all in your questions and answering them. I have it! I can give it to you. But you will have to prepare yourself. And this is your preparation: become non-questioning, remain in a state of no doubt."

Sufis create such situations. These situations help the disciple to mature. Once the maturity is there, the transmission becomes possible. The Master has it, the disciple can also have it -- but there are a few things that have to be dropped.

SO THE FIRST THING ABOUT SUFISM IS: it is all alchemy -- the science of the inner soul. It is an experimentation in consciousness. Only the result decides whether what you were doing was right or wrong. There is no other way of deciding it.

Philosophies go on moving in circles -- they never lead you anywhere. Sufism is tired of philosophies. In fact, ALL great mystics are tired of philosophies. It is because of the mire of the philosophies and the confusion of the philosophies that people are debarred from knowing that which is their birthright. God is not lost through your sins: God is lost through your so-called knowledge.

Sufism is experimentation for a certain experience. It is not a path of belief but of knowing, experiencing. It is existential. Experience of what? Experience of oneself. It is not speculation for speculation's sake. It has a methodology which yields the most sublime experience of all -- call it God, Nirvana, moksha, liberation, or what you will, it is the most sublime experience of them all. It is the greatest experience in life. And without this experience, nobody ever feels any contentment, cannot feel. We are MEANT to attain to this experience. This is our potential: it has to become actual. This is our seed: it has to bloom in all its color and fragrance. And unless the seed has become the tower we will remain uneasy, uncomfortable, hankering for something, not knowing exactly what. Searching, groping....

Man remains groping and searching. And the search ends only with God and never otherwise. What is God? The experience of your own innermost core. God is not there! God is here inside your heart, pulsating, breathing, aware. God is very close by.

Ramana Maharshi says: self-knowledge is an easy thing the easiest thing there is. Because it is so close! It is already there, it has always been there. Just a look, just a turning-in, and you are no more a beggar, and you have attained to emperor hood, and you are enthroned, and you are crowned, and you are a king. Just a look within.... But this is what Sufis say. Ramana is a Sufi.

I am using the world 'Sufi' in the widest meaning of the word. Buddha is a Sufi, Jesus is a Sufi, Ramana is a Sufi. By 'Sufi', I mean one who is fed up with philosophies and has started searching for the real, who is no more satisfied with synthetic food and who searches for the real nourishment.

Ramana says: Self-knowledge is as easy a thing as any -- the easiest thing there is. But just in contrast to it, listen to this sentence from Immanuel Kant, a great philosopher: Metaphysics is a call to reason to undertake anew the most difficult of all tasks, namely that of self-knowledge.

Philosophy makes it difficult, very difficult, almost impossible -- because philosophy moves farther and farther away from it. To know about the self is not to know it, to know about God is not to know God --

how can the 'about' be it? About and about... you go in circles. It becomes impossible.

The more you become clever, cunning, calculating, about the about, the farther and farther you are led astray. It is not a question of knowing about the self: it is simply a question of KNOWING it, being aware; not a question of thinking about it, but of centering in it. witting silently in it, and it is revealed.

Ramana is right, he has to be right -- he knows. Immanuel Kant is not right, he cannot be right -- he never came across it. Although he tried hard, he worked hard -- he had one of the keenest intellects ever. His acumen cannot be doubted. His logic is perfect. But as far as his insight is concerned, he is blind.

It is like a blind man thinking about light -- it is bound to be impossible. How can a blind man think about light?

Buddha says that it happened:

In a great king's court, the scholars of the court started debating about God. And the king was no ordinary king -- he was REALLY a king, the king of the inner world. His outer kingdom was just accidental; it had happened accidentally to him.

One great king was dying. He had no son. Before his death, he made a will that "Tomorrow morning, whosoever enters into the town, the first man, let him become the king." And this was just a coincidence -- this sannyasin was the first to enter through the gates, so he was made the king. That was accidental. Before that he had already become the king of the inner kingdom.

In his court, they were discussing God. And the king started laughing, and he said, "Listen. Collect all the blind men of the town." And all the blind men were collected, and the king said, "Have you all seen elephants?"

And they said, "Yes."

And then a great argument ensued. One blind man said, "An elephant is like this," another said, "The elephant is like this..." and their statements were very contradictory. Because one blind man had touched only the trunk, and another blind man had touched only the ear, and the third one had touched only the leg, and so on and so forth. Their descriptions were different, as different as they could be.

And the king said to his scholars, the court scholars and pundits, "Listen: these blind people cannot agree on what an elephant is. And they all have seen something of the elephant! What about you? At least they have seen something -- one has touched the leg, another has touched the trunk... and you have not even seen a PART of God and you are arguing. You are more blind than these blind people! And whatsoever you are saying is all nonsense. You can quote scriptures -- that is not going to help. Unless you have seen, nothing is going to help."

Sufis believe in seeing. Seeing is easy: thinking is difficult. If you have ears, you know what music is; but if you don't have any ears, how are you going to think about music? in what way? It is impossible! There is no way to communicate to you what music is. If you have eyes, you know the colors, and the beauty of a rainbow. But if you don't have any eyes, even the greatest of poets cannot give you an inkling of what a rainbow is; it is impossible.

Sufis don't believe in thinking: they believe in seeing.

You must have heard the famous saying: Seeing is believing. That's just what Sufis say. They say: Seeing is believing.

A famous Sufi saying is: He who knows others is learned -- he who knows himself is wise. To be learned is easy; to be wise takes guts, courage. Why? Why in the world does one need to be courageous to know oneself? There are reasons.

The first reason is: there is a fear that if you go in, you may not find anybody there... and in a way that fear IS right. You are not going to find anybody there. That apprehension is right.

If Naresh goes in, he will not find Naresh there. If Astha goes in, she will not find Astha there. If Sudha goes, she will not find Sudha there. If Viyogi goes, Viyogi will not find Viyogi there. Something is to be found there, but that is indefinable, unname-able. And that something is not your possession: that something is as much yours as everybody else's.

You will find something, but that will be the universal center -- you will not find any individual there, you will not find any ego there. Hence the fear. You will disappear: in self-knowledge you are going to disappear utterly. Hence people talk about it, ask about it, read books about it, but never go in. An unconscious fear prevents their path.

And the modern man particularly is even more afraid. Modern man is often driven to despair because he is afraid that the self does not exist at all, or that the self is a *Capekan machine, Skinnerian robot, a Kafkan cockroach, an Ionescoan rhinoceros, or a Sartrean useless passion. All these fears have exploded on the modern mind.

Who knows? When you go in, you may find the Kafkan cockroach. There is a parable of Kafka:

One morning he wakes up and he finds that he is a cockroach Must be dreaming, must have awakened in a dream. And not only that: the cockroach is upside-down -- just legs, and he can see those legs moving in the air, and he cannot put himself right, and he is on his back. And you can think... the misery of the man, the agony, and the nausea. And he tries hard, but there seems to be no way to get up. A big cockroach, filling the whole bed.

The modern man is even more afraid: Who knows what you are going to stumble upon inside you self? Nightmares, monsters... who knows what is there?Why open Pandora's box? Keep it tightly closed and sit upon it. That's what everybody is doing. And, in a way, the fear IS right -- but only in a way.

In the beginning you will find cockroaches and rhinoceroses and reptiles and all kinds of horrible things you will find -- because THESE are the things that you have been repressing in yourself, these are the things that you have not allowed. Anger you have re-pressed, jealousy you have repressed, possessiveness you have repressed, hatred you have repressed. Violence, murderousness, you have repressed. ALL these things are there! This is the cockroach inside you. Violence has become one leg, and possessiveness has become another leg, and jealousy has become another leg....

When you go in, you will have to face these. Of course, this is not the whole story. If you CAN FACE the cockroach, if you can go deeper and deeper without any fear and watching all that is happening, and remembering that "I am just a watcher, a witness to it all. I cannot be the cockroach because I can see.... " Whatsoever you can see you are not.

Make it a key, a constant remembrance: whatsoever you see, you are not. Anger you see? then you are not anger. Hunger you see? then you are not hunger. Sexuality you see? then you are not sexuality. You are the one who witnesses all this. Remember the witness, and slowly slowly all cockroaches disappear, and all rhinoceroses disappear -- and all that is ugly disappears.

Witnessing is such a phenomenon that it dissolves all that is ugly. Slowly slowly, only the witness is left. But that witness is not going to be you: that witness is God. That witness cannot be confined as I -- it is pure amness.

Just the other day, I had told you that there were two inscriptions engraved on the temple of Apollo at Delphi: "Know Thyself" and "Nothing in Excess." These admonitions were not unrelated. Man was advised to know himself, yet in his knowing he was to avoid extremes. What are the extremes?

Two are the extremes: the hell and the heaven, the ugly cockroaches and the beautiful butterflies. You have to remain a witness to both. You are neither the cockroach nor the butterfly with psychedelic colors -- you are neither. Neither this nor that -- NETI NETI. You are just the watcher, the mirror that reflects the cockroach, that reflects the butterfly.

According to the priests at Delphi, one extreme was the attempt to go beyond his finitude, to act as though he was infinite. That happens. If you go in, either you start feeling that you are something like a creature from hell, or you start feeling that you are an angel, a creature from heaven. But in both the ways you have again created an ego. Avoid the extreme, because the ego can exist only with the extreme. It dies in the middle. The golden mean is the grave of the ego.

The Greeks used to call this extreme HYBRIS. The term to designate this extreme meant an outrage against the nature of things. Don't start thinking that you are heavenly, that you are a messenger of God, that you are specially sent to the world to deliver the latest dissemination, that you are the son of God, that you are the only messenger, the only true messenger, the only Master, the only Perfect Master... avoid this nonsense. God comes in many many ways, and his messages go on filtering into the world. Not only from Jesus and Buddha and Mohammed -- no. Even when a cuckoo calls, it is his message. And Jesus is not the only begotten son of God -- otherwise everybody else will be an orphan.

Each tree, each animal, each bird is as much a son to God as anybody else. Not that only Mohammed is the prophet -- rivers and mountains, they are all his messengers, his prophets. His message goes on showering from everywhere, from every nook and corner. So don't get into that idea; otherwise, ego has

come from the back door, and it will create trouble for you again. You missed self-knowledge.

Greeks have a special word for it -- they call it HYBRIS. The other extreme was the attempt to act as though the individual were not a member of society -- to become a monk, to move into solitude. You are part of the society, you are born in society, you live in society. The social consciousness is like the ocean to you -- you are the fish in this ocean. You cannot live without it! And those who try to live without it almost always become perverted. Yes, once in a while it is good to rest for a few days in a mountain retreat -- just for a rest, but you have to come back to the world. Yes, it is good for a few hours to meditate, but then you have to go back into the world. Don't become a monk. Don't start thinking of yourself as separate, because self-knowledge cannot be attained in separation. It is attained in union.

And the closest union possible is with other people. How can you commune with trees if you cannot even commune with people? How can you commune with rocks if you cannot even commune with your beloved. It is absurd! The whole idea is absurd. A man is saying, "I am leaving my wife and my children because they are a bondage to me and I am going to the mountains to have a communion with the mountains." He is talking rubbish. To commune with the mountains will not be possible for him -- because the mountains speak a totally different language. They are far behind human consciousness. To relate with them you will have to become a mountain -- only then can you relate.

If you cannot relate with human beings, who are as evolved as you are, who belong to the same language world, who belong to the same level of life, you cannot relate with anybody else anywhere. Don't be fool yourself.

Greeks were very very particular about it, about these two extremes. One who lived outside the society was called a private being. They have a very beautiful word for that -- they used to call him IDIOT. Out of this word has come 'idiot'. IDIOT was the name of such a being -- if you go REALLY outside of the society you will become an idiot. This is my observation.

I have seen many people living for years in the mountains -- they become idiots. They HAVE to become idiots because there is no challenge, no human challenge to provoke them; no human challenge to sharpen their intelligence. They are BOUND to become idiots! Growth is NOT possible there.

They may live in a silence, but the silence is of the mountains -- it is not their achievement. Unless you can live silence in the market-place, it is not your achievement. Come back from the Himalayas and you will be suddenly shocked that you are the same person as you had gone -- maybe you are worse. You will not be able to tolerate the noise, the turmoil of the world. What kind of attainment is this? Rather than becoming more capable, more integrated, you have disintegrated, you have become weaker. You have not gained in strength.

Know thyself, but in your knowing, do not become a hybrid or an idiot! One is getting puffed up in the ego -- that "I am a soul," that "I am infinite," that "I am eternal," that "I am this and that.... " If the I persists, then you are nothing. When the I goes, yes, eternity is there -- but you cannot claim it as yours. Eternity is, God is, immortality is, but nothing that you can possess, nothing that you can keep in your safe-deposit. It has nothing to do with you! It belongs to existence at large. And you also belong to existence.
That is the first extreme to be avoided.

And the second extreme: don't become an idiot. Don't start escaping from people, because all growth is there with people, in relating with people, in accepting the challenge and responding to that challenge.

Self-knowledge is a very strange concept, and you have to understand it -- because that is the whole work of a Sufi: how to know oneself. The word itself is a contradiction in terms, because in knowledge at least two things are needed: the knower and the known. And in self-knowledge there are not two things but only one. How to call it self-knowledge? Who is the knower and who is the known? The word has to be used because we don't have any other better word for it. But it has to be used very very knowingly -- knowing that it doesn't mean exactly what it says.

Self-knowledge is a kind of knowing, but not knowledge. It is a kind of awareness, luminosity, but not knowledge. Knowledge it cannot be, because knowledge requires two.

This problem of self-knowledge has been concisely and metaphorically stated by Simone de Beauvoir. She says: "It is easy to say 'I am I'. But who am I? Where to find myself? I would have to be on the other side of every door. But when it is I who knock on the door, the other on the other side becomes silent. To know the self, the self must be on both sides of the same door. But, alas, when the self knocks on the knower side of the door, there is no one on the other side of the door to open the door. And when there is a self on the other side, the known side of the door, to open it, there is no self on the knower side of the door to knock! So what should one do?"

Do you understand? If you are the knower, then who is there to be known? And if you are the known, then who is there to know? This is what Beauvoir means, that you have to be on both sides of the door. For example: if you are knocking at a door, and you are the one, the only one there, if you knock on the door, there is nobody from the inside to answer the knock. If you are inside the door and ready to open it, then there is nobody to knock. And you have to be on both sides -- only then can there be some communication, some knowledge.

This is impossible. How can you be on both sides of the door? This looks like a Zen Koan -- it is. It is the basic Koan. Out of this Koan, thousands of other khans have been created. So what should one do?

Some say: "Keep on knocking!" That is the way of the will.

"Go on knocking".Jesus says: Ask and it shall be given to you. Knock and the door shall be opened unto you. Seek and ye shall find.

This is one answer: Go on knocking... persevere, be patient. Don't feel frustrated if the door is not opening. You go on knocking, you go on knocking, you go on knocking.... One day the door is bound to open. That is one answer.

The other answer is: "Stop knocking and wait!" That is the way of surrender, of the devotee, of the lover, of prayer. The first is the way of the yogi who functions through will-power. The second is the way of the surrendered devotee, who waits, trusts, prays.

But I say to you: Look... there is no door to knock upon and no one to knock on it! And lo! the door is open. It has remained open all along, from the very beginning. And there is no self to be known, and there is no self-knowledge. Knowing, of course, there is, but nothing like self-knowledge.

That's what the great mystic woman, Rabia, said to Hassan:

Hassan used to pray every day before the mosque, just sitting on the street. And he would cry and he would weep, and he would look at the sky and he would say, "God, open the door! I have been waiting long. Is it not enough? Have I to pass through more tests? Have you not tested me enough? Open the door! I am crying, I am weeping, I am shouting -- open the door!"

That was his constant prayer -- every morning, every evening, wherever he was he would go to the mosque and sit in the street and pray.

Rabia was passing one day. She hit hard on the head of Hassan, and said, "What nonsense are you talking about? The door is open! But you are so much engaged in your shouting 'Open the door! Listen to me Lord. Why are you not opening the door?' You are so much occupied with this nonsense, you can't see that the door is open! It has always been open."

I agree with Rabia... all is available. You need not struggle. You need not even surrender! because surrender is the polar opposite of struggle. You have to be just in the middle. You have to be just in a state of non-doing, neither struggling nor surrendering. And suddenly you will be able to see the door is open. You have never gone anywhere else. You have always been in. Where else can you go? Inwardness is your nature. And then all is revealed like lightning. Suddenly darkness disappears and all is light.

But there is no self to be found. KNOWING happens but it is not a self-knowledge. Hence the fear. Deep down somewhere in the unconscious, you know it perfectly well that "If I go in, I will not find myself. It is better not to go in, so one can go on believing that 'I am'!"

This I is the only barrier. This I is the only ignorance. This I is the only sin.

Now this small, beautiful story:

ONCE UPON A TIME THERE WAS A COW. IN ALL THE WORLD THERE WAS NO ANIMAL WHICH SO REGULARLY GAVE SO MUCH MILK OF SUCH HIGH QUALITY.

THE COW HAS ALWAYS SYMBOLIZED THE SACRED -- the innocent eyes of the cow, the sagely vise of the cow, has always provoked the idea of the sacred. You will be surprised to know, but this is a fact of the inner world. Darwin discovered that man has evolved out of the monkeys. And he is partly true: man's body has come out of monkeys -- but his soul not has come out of monkeys. Man is a synthesis of two different lines. The body has come from the monkeys and the soul has come from the cow. That's why the East has always thought of the cow as the mother. Now, Darwin says the monkey is the father. Both are

right.

The soul has evolved on a different line. The cow is the closest as far as the soul of man is concerned, and the monkey is the closest as far as the body is concerned. And man is a synthesis between these two lines. Something of the monkey is in him, and something of the cow too. The cow has always been the symbol of the sacred.

This story says:

ONCE UPON A TIME THERE WAS A COW. IN ALL THE WORLD THERE WAS NO ANIMAL WHICH SO REGULARLY GAVE SO MUCH MILK OF SUCH HIGH QUALITY.

And the sacred is our real nourishment. We live not by bread alone. Yes, Jesus is right, man cannot live by bread alone. If man lives by bread alone, he will remain just an animal. He will remain a monkey. Some higher nourishment is needed. It comes from the sacred.

So those who start feeling starved for the higher nourishment, they seek Masters, they seek great music, they seek poetry, a esthetics . They start searching for some higher nourishment, subtle nourishment, which you cannot get in the marketplace, which cannot be sold like a commodity, which you cannot have from a supermarket, which is possible only in a sacred relationship. And that is the relationship between a Master and a disciple: some-thing not of this world.

PEOPLE CAME FROM FAR AND WIDE TO SEE THIS WONDER.

But ordinary people are only curious. Even if they go to a Buddha, they go out of curiosity, as if that is some kind of entertainment. Even if they listen to Jesus, they are in search of some sensation -- that is not their real need.

PEOPLE CAME FROM FAR AND WIDE TO SEE THIS WONDER.

One thing to be remembered: Aristotle says that philosophy begins in wonder -- not so in the East. In the East, nobody has ever said that philosophy begins in wonder. In the East we know philosophy begins in the awareness of suffering, not in wonder. In the anguish of man, not in wonder. In the angst of man, in the meaninglessness of man's life, and in the awareness of it, philosophy begins.

So Western philosophy has remained a kind of entertainment. Eastern philosophy is not entertainment -- it is work, it is SADHANA. In fact there is no word in any language of the world to translate this Indian word SADHANA because nothing like that has ever existed anywhere else. SADHANA means: philosophy is not just to think but to be. One has to become it. One has to live it! It has to become your blood and bones and your marrow.

SADHANA means it is not only a kind of systematic thought but a way of life. It has to become your style of life. You have to prove it through your LIFE: whatsoever you think is right has to be lived -- that is the only proof that you think it is right. If you think that it is right and you live otherwise, you are be fooling others and you are be fooling yourself.

The Eastern approach is that life is anguish, anxiety, angst. And the awareness of it makes one search for means and methods how to go beyond it.

PEOPLE CAME FROM FAR AND WIDE TO SEE THIS WONDER.

And, of course, because they were there only for entertainment, they could not see the whole thing.

THE COW WAS EXTOLLED BY ALL. FATHERS TOLD THEIR CHILDREN OF ITS DEDICATION TO ITS APPOINTED TASK.

People are always searching to impose thoughts on their children. They are always searching for examples, so they can torture their children, and they can say, "Look! Look at this cow, this wonder of the world -- be like this! Produce something!" And by 'production' they mean money, power, prestige; become a president of a country. "Look at this cow! You so have to be a wonderful man in the world. Be somebody so people come to see and applaud you."

Parents are always, constantly, telling their children, "Be like this, be like that! Look at somebody else's child how intelligent he is."

A father was saying to his child, "Look at the neighbor's child how intelligent he is! Always comes first in the class. And you are there, failing again and again,."

And the child said, "That is not my fault -- he has got smart parents."

Parents are trying somehow to create ambition in children. Ambition is a fever, it is illness. An ambitious man always remains ill inside. He suffers from a spiritual cancer. His body may be okay, but his soul dies. He sells his soul, for useless things. He collects many useless things, and destroys all that is essential in him. But parents go on doing that. They can't miss a single oppor-tunity. So they must be bringing their children to show them this cow: "Look at this cow! This is how one should be. What production! How much milk! And of what quality!"

MINISTERS OF RELIGION ADJURED THEIR FLOCKS TO EMULATE IT IN THEIR OWN WAY.

And that's what ministers and priests are doing -- teaching people always: "Be like this! Be like that!" Nobody is ever told to be just like himself or herself. This is the calamity. Man has lived under it for thousands of years, and this has to be completely dropped; otherwise, man will never be free and never be healthy and never be holy. This is the greatest curse that has happened to man, that people go on telling you, "Be like a Buddha, be like a Mahavir, be like Mohammed, be like Kabir, be like Rumi!"

Nobody is here to be somebody else -- everybody is here only to be himself. Let it be declared to the world: that everybody is here JUST to be himself. Only then will the world be at ease and in harmony. Otherwise, all become imitators and all become pseudo and hypocrites, and split and schizophrenic. They say one thing and they live another -- they HAVE to, because their natural self cannot be destroyed by these teachings. At the most they can cultivate a facade; a false mask they can wear. They can create a personality, but their innermost being will remain the same. And to do any-thing against it is a crime -- is the greatest crime there is.

My effort here with you is to free you from this curse. You have to be just yourself... then there is great relaxation. Then tensions disappear. And then you can be authentic, sincere! And then you can be just yourself. And then you can respect yourself. And the man who respects himself, respects others. Then you can love yourself, and the man who loves himself can love others.

MINISTERS OF RELIGION ADJURED THEIR FLOCKS TO EMULATE IT IN THEIR OWN WAY. GOVERNMENT OFFICIALS REFERRED TO IT AS A PARAGON WHICH RIGHT BEHAVIOR, PLANNING AND THINKING COULD DUPLICATE IN THE HUMAN COMMUNITY. EVERYONE WAS, IN SHORT, ABLE TO BENEFIT FROM THE EXISTENCE OF THIS WONDERFUL ANIMAL.

They were all exploiting the existence of the poor cow. There are always people around who are ready to exploit everything for their own ends. Sufism is not an idealism; it does not give you any ideal. It helps you to be natural, spontaneous. Sufism is not perfectionist -- it cannot be, because it is not neurotic.

All perfectionism drives people to neurosis. Whenever you see a neurotic, search deep in him and you will find hidden a perfectionist. And wherever you find a perfectionist, be alert. He is on the way to becoming a neurotic.

Sufis are simple people. They rejoice in simple things. They don't have great ideals, they don't have ANY ideals. They don't create a perfect idea that everybody has to be like that -- no. Everybody has to be just like himself. Only by being yourself will you become a prayer to God. Only by being yourself will you be able to offer your joy, your celebration to God. Only by being yourself will you feel grateful. And

gratefulness IS prayer.

And all this was going on. Parents were teaching their children and ministers were teaching their flocks, and the government officials were making much fuss about it, and professors and schoolmasters, and everybody must have been using the oppor-tunity. Nobody misses it. It is a way to condemn others.

Whenever there is a person in bloom... people start condemning everybody! Rather than being joyous seeing the beauty of the flowering, they start condemning everybody, because now you have to be like that -- and nobody can be like that.

There are books like Thomas a Kempis' book IMITATION OF CHRIST -- ugly books. Imitation? And if you imitate Christ, will you be Christ? You will be an imitation. And howsoever perfect the imitation is, it is imitation all the same. And an imitation is an ugly phenomenon.

If you are just an ordinary pebble on the seashore, be that! but don't imitate the Kohinoor, because in the God's eyes there is no difference between a Kohinoor and a pebble on the shore. Both are beautiful. Both have to exist in their own way. Both have to pray in their own way! Both have to bloom in their own way. God loves variety. Just look at the world: how much variety is there! Each individual is so unique -- unrepeatable, irreplaceable. Never before has there been anybody like him. Never again will there be anybody like him. God only creates you once. Don't miss this opportunity, and don't be deceived by these people.

These people are just after you to make slaves out of you. And the best strategy to reduce people into slavery is this: tell people to become like a Buddha -- they cannot. They will start feeling guilty. They will feel, "Something is wrong with me." And once a person feels, "Something is wrong with me," he is in the hands of the priest.

And the irony is:

> THERE WAS, HOWEVER, ONE FEATURE WHICH MOST PEOPLE, ABSORBED AS THEY WERE BY THE OBVIOUS ADVANTAGES OF THE COW, FAILED TO OBSERVE. IT HAS A LITTLE HABIT, YOU SEE. AND THIS HABIT WAS THAT AS SOON AS A PAIL HAD BEEN FILLED WITH ITS ADMITTEDLY UNPARALLELED MILK -- IT KICKED IT OVER.

THE COW MUST HAVE BEEN A GREAT PHILOSOPHICAL COW. That's what philosophers go on doing. All their teachings, howsoever beautiful, are futile Nothing happens out of them. The milk is there, but it is always kicked over. There is no practical utility in it. It is absolutely useless.

But nobody was observing this small defect. And this is not a small defect! But people who are exploiting the situation will always call it a small defect.

I have heard:

A matchmaker was exulting over the virtues of a particular girl. "She is beautiful, tall, well-built, a good cook, a smart woman, with integrity," he listed.

But the client said, "But you left out one important thing, didn't you?"

"Not possible," said the matchmaker. "What could I have left out?"

"That she limps," said the young man.

"Oh!" came the answer, "But only when she walks!"

Or, another:

A matchmaker told a young man that he had the perfect girl for him. "She is a redhead!" he exclaimed with pride.

"You mean Becky, the tailor's daughter?" cried the young man. "That's her!" beamed the matchmaker.

"You're crazy! She's almost blind!"

"That bothers you? That's a blessing. Half the time she won't be seeing what you are doing."

"But she also stutters!"

"That's also a blessing. A woman who stutters will be afraid to speak, so you'll live a peaceful life."

"But she is deaf!"

"I should have such luck! With a deaf wife you can shout, you can scream as much as you want to."

"But she's twenty years older than I am!"

"Ah," retorted the matchmaker disgustedly. "I bring you a woman with such gifts, and you pick on one little fault!"

People who are out just to exploit a situation will not bother whether anything comes out of it or not. They go ON preaching to you: Become Jesus, become Buddha, become like Kabir.... And down the ages they have been saying this and nobody has been able to do it. Still they go on. It is good business. It is very bad for humanity, but it is good business for them. They want you to go on feeling more and more guilty, condemned, worthless. The more worthless you feel, the more easily you go and become their victims.

And they don't want to change the subject. They want to insist on the same old nonsense again and again. They go on changing the form of it, the language of it, the style of it, but they don't want to change the subject.

Peterson came home at three in the morning and found his wife lying awake in bed.
"Where were you until three o'clock in the morning?" she screamed.

As she spoke, Peterson opened his bedroom closet and found a naked man cringing on the floor.
"Who is this man?" Peterson demanded.
"Don't change the subject!" his wife replied.

Priest don't want to change the subject at all. That's why they are so angry with me -- I am trying to change the subject. I am trying to make things appear exactly as they are. They have exploited humanity too long, and their devices are very cunning.

It was a boiling hot day in July. Mrs. Finkelstein went into a store to buy a fan.
"What kind of fan do you want?" asked Levy, the storekeeper. "We have fans for a nickel, for a quarter, and for a dollar."
"So give me one for a nickel," said Mrs. Finkelstein.
"Okay," said Levy, as he handed her a thin Japanese paper fan.

In ten minutes, Mrs. Finkelstein was back. "Look what trash you sold me!" she shouted. "The fan broke."
"It did?" said Levy. "And how did you use it?"
"How did I use it?" replied Mrs. Finkelstein. "How do you use a fan? I held it in my hand, and I waved it back and forth in front of my face. Did you ever?"
"Oh no!" explained Levy. "With a five-cent fan, you got to hold it still in both hands, like this, and wave your head back and forth in front of it."

The priests are always right. If something is wrong, it is with you. And I want to say to you: Nothing is wrong with man -- everything is wrong with the priests. Nothing at all is wrong with man! Let it be declared and shouted from the house stops: Man Is as he should be! And if anything looks wrong, it is just because of the nonsense taught to people by the priests.

They have been teaching abstract nonsense. People need a real religion that transforms them, that nourishes them, that makes them more aware. They don't want Christianity, Hinduism, Islam. They want an authentic life and ways to live an authentic life -- not according to somebody else but according to their own nature. They need freedom and they need spontaneity.

Drop all kinds of idealism from your mind, and all kinds of perfectionist concepts from your mind. Be natural. Be ordinary... and you will know God. Because in just being ordinary you become the most extraordinary being possible.

The Perfect Master, Vol 2

Chapter #2
Chapter title: There is no Self, no Other

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The first question:

WHAT IS THE DIFFERENCE BETWEEN A MASTER AND A PSYCHOTHERAPIST?

A MASTER IS NOT: A PSYCHOTHERAPIST IS. The Master is a hollow bamboo, a mere passage, for the divine to descend. He is not on his own. He has nothing to say, he has nothing to do -- but much happens through him. But it is always through him. He is not the doer of it. He is just a watcher. He allows it, he does not hinder it. He cooperates with it, but he is not the originator of it. He is just a vehicle.

The psychotherapist IS. He is a doer, knowledgeable. He has all the expertise available. He is not a hollow bamboo. He is not an absence. Hence much cannot happen through him. He can only do a patchwork: here and there a little polishing, a little white-wash, a little adjustment -- that's all. His work is trivial. Man's work is bound to remain trivial. Only God is great. And only that which comes from God is vast.

Man's doing is bound to remain petty, small -- of no significance in fact, or only of momentary importance. But when God descends, something of the eternal reaches into your being.

The psychotherapist knows about the mind and the workings of the mind. But man in his deepest core is not a mind at all. That's the problem. Man's disease, man's illness, is not only that of mind -- it is spiritual, it is metaphysical, it is existential.

The physiologist, the physician, can help you about the body; and the psychologist, the psychotherapist, can help you about the mind -- but these are just your surfaces. You are not your surface: you are your depth. Neither the physician can touch that depth, nor the therapist can touch that depth. That depth can only be touched by a Master -- because he IS that depth.

A Master is a no-mind. And that is the greatest difference that is possible. The psychotherapist knows about the mind, is a very cultivated mind, cultured, educated, efficient. Technologically he knows the know-how.

The Master is a no-mind. He has no know-how. He makes his nothingness available to the disciple, but that nothingness IS a healing force. The psychotherapist TRIES to heal, but never succeeds. The Master never tries to heal, but always succeeds. His love is his therapy. Out of his absence flows his love.
And that love is God's love in fact.

When Jesus says again and again, I and my Father are one, this is exactly what he is saying: Don't think of me as myself. I only represent. I am just a symbol. I am just a door. LOOK through me and you will find the beyond.

The Master lives in a totally different reality. The psychotherapist lives in the same reality where you live. There is no qualitative difference between you and the psychotherapist; between the patient and the doctor there is no qualitative difference. The difference is that of knowledge, that of quantity. He knows more than you know, but he is nOT MORE than you are! He is exactly at the same level. He is worried with the same anxieties. He is troubled by the same nightmares.

Sigmund Freud himself remained obsessed with the fear of death his whole life. How is he going to help? And he is the founder of psychoanalysis. How is he going to help? All his help can only be a pretension. He himself is trembling. He was so afraid of death that even to mention the word 'death' was enough... and he would start perspiring. Just the mention of ghosts was enough... and he would fall in a swoon. And it was not only so with him.

Carl Gustav Jung was exactly the same. He was so afraid of death that he could not see a dead body. He always wanted to go to Egypt to see the ancient mummies. He was very much interested in the occult, and certainly the pyramids of Egypt have great keys of occult knowledge, and those mummies are carrying some great messages to be deciphered and decoded. He had become aware of it. He wanted to go, and many times he tried to go but never could he manage. He would fall ill. Whenever he would arrange to go to Egypt he would fall ill -- just the idea of seeing the dead mummies, three thousand years old, was enough to shake him to the very roots. Slowly slowly, he became aware that whenever he made the arrangement he fell ill -- that illness was psychological.

Once it happened: somehow he dragged himself to the airport; even though he had a fever out of his fear, he went to the airport -- but could not manage to enter into the aeroplane. From the airport he rushed back home. He became so frightened that he dropped the whole idea for ever, and he never went to Egypt to see those mummies. And he was very much interested in them.

Now, how are these people going to help?

A Master knows there is no death -- not only knows through others but through his own experience. He has looked deep into his life, and death has disappeared like a fog -- evaporated. A Master is one who is absolutely free, not only from pathological psychology but is free of psychology itself, is free of mind. He has cut the very root of all pathologies.

With the psychotherapist your relationship is that of a patient and doctor. It is not intimate -- it cannot be. It is professional. With the Master your relationship is that of love; it is not professional. It is intimate. It is the most intimate relationship there is. Yes, not even between lovers does such intimacy exist as exists between a Master and a disciple. It is a marriage. And such a marriage where not only bodies, not only minds, but two beings meet.

The psychotherapist is trying to become the Master in the West. A strange phenomenon is happening: the psychotherapist is trying to become the Master, is trying to become the guru -- and the priest, the guru, is trying to become the psychotherapist! Now priests talk about psychology, and psychologists talk about religion -- because priests are seeing that whatsoever they have been selling up to now cannot be sold any more -- it is out of date. People are no more interested in it. People are no more interested in theology. People are interested in knowing about their mind and its working; people are more interested in having a better mind, more efficient, more calm and quiet and collected.

So the priest is moving, slowly slowly, from theology to psychology. And the psychoanalyst, the psychotherapist, is becoming aware of the phenomenon that the people's real problems are not psychological but religious.

Carl Gustav Jung is reported to have said: "observing thousands of patients in my life, this has been one of my most important conclusions -- that people who come to me after the age of forty-two, or nearabout, are not really suffering from any psychological problems but are suffering from religious problems."

I perfectly agree with Jung -- that is the time when a person suddenly becomes aware of death. Just as at the age of fourteen a person suddenly becomes aware of sex, and sex becomes important, and sexual fantasies come rushing towards his being from all over the place, and each thing starts taking a sexual color -- the dress, the way he walks, the way he talks, the way he looks -- everything starts taking a sexual tinge, just like that, at the age of forty-two suddenly death is encountered for the first time. Life starts declining. One has to be ready for the second phase of life. And the modern society does not prepare people for the second phase.

For life you have been prepared in the school, college, university -- for almost twenty-five years you have been prepared! You have been taught how to live, but you have not been taught at all how to die. And death is the culmination of life. It is a great art.

Religion is the art of death -- how to die joyously, how to die with hallelujah on your lips, how to die dancingly. How to transform the quality of death into the quality of samadhi. How to transform the experience of death into the experience of communion with the divine.

It is near about the age of forty-two that suddenly religion starts becoming important. And modern man does not accept that, so a thousand and one problems arise. Jung is right: people suffer from something which is not psychological but religious. They need an understanding that can help them to go through death. They need some awareness of the immortality of the soul. They need something that is not part of the body but is part of the beyond, so they can trust it. They need a boat so when they leave the body they can move to the other shore.

The psychologists are becoming aware that people's problems are fundamentally religious, so they are

turning to be gurus. And the priests and the gurus, seeing that their old theologies, their old gods, are just out of fashion, nobody is interested in those old gods and old scriptures... people may not say anything out of politeness, but the moment you mention the word 'god' people feel a little embarrassed. They start looking sideways. They want to avoid the subject and the topic completely. They don't want to hear about the angels and heaven and hell. And certainly they are not interested in your so-called great theological problems about how many angels can dance on a single pin-point. These things look stupid now. Man has grown out of all this. These are hangovers.

So a strange phenomenon is happening. But remember, when the priest talks about psychology he looks stupid, because he is just trying from the back door to bring religion in. ale cannot find any other proofs, so now he is calling on psychology. And psychology cannot give ANY proofs Torn religion. So all the proofs that he gathers through psychology are just imaginary, artificial, arbitrary, somehow managed and manipulated, not valid. He looks stupid.

And so is the case with the psychotherapist who turns to be a guru -- because it is not only through knowledge that you can become a Master: you will have to grow in being. No university can make you ready for it. You will have to go inside yourself; you will have to travel a long way in your inferiority.

So all that the psychologist or the psychotherapist talks about religion remains just bare, mere philosophy. His personality gives no evidence of it.

I hove heard:

"There is nothing wrong with you," said the psychiatrist to his patient. "You are just as sane as I am."

But, doctor," cried the patient, as he brushed wildly at himself, "it's these butterflies -- they're all over me!"

"For heaven's sake, "cried the doctor, "don't brush them off on me!"

Now that man is mad -- there are no butterflies -- but to work with mad people, how, long can you remain sane? It has been the observation of many people that in a madhouse, the maddest person it the doctor. Working with mad people continuously, slowly slowly, rather than changing them, which is very difficult, he becomes changed by them.

In the midst of her psychiatric session. Mrs Blossom suddenly exclaimed, "I think I have taken a fancy to you, doctor! How about a kiss?"

"Absolutely not!" the doctor replied indignantly. "That would be contrary to the ethics of my profession. Now continue as before."

"Well, as I was saying," the patient continued, "I'm always having arguments with my husband about his father, and just yesterday... I'm sorry, but it just occurred to me again. What harm would there be if you gave me just one little kiss?"

"That's absolutely impossible!" the doctor snapped. "In fact, I shouldn't even be lying on this couch with you!"

The psychotherapist is not much different from you, cannot be. He knows a little bit more than you know about the mind. But by knowing more about the mind, nothing is helped. One has to go beyond the mind.

Psychotherapy thinks that there are unhealthy minds AND healthy minds -- but the experience of the Buddhas is totally different. They say: Mind as such is unhealthy. There are no healthy minds. Mind AND unhealthy are synonymous. So you cannot make the mind healthy. Yes, you can make it more adjusted, you can make it normally unhealthy, not abnormally unhealthy. You can bring it to a point where it is just like everybody else. That is normal unhealthy, normal neurosis. But you cannot make mind healthy. It is impossible. Can you make a disease healthy? If the disease is there, you are unhealthy. You cannot say, "Now I have a very healthy disease."

Mind is the disease! The Master is one who has seen it and gone beyond the mind, who lives in the land of no-thought, who lives in that absolute silence. But from that absolute silence, the impossible becomes possible. Just to be with a Master is to be in a healing presence.

The Master is not a therapist, but his presence is therapy. His presence heals, and heals wounds of so many lives. But his process of healing is not psychological: it is existential. He does not go on tackling each of your diseases separately: he simply cuts the root in one single stroke. He cuts the mind. He does not

bother about the branches and the leaves.

The psychotherapist goes on cutting the leaves. You have this fear, afraid the psychotherapist will try years of psychoanalysis and somehow you become adjusted to the fear.

A man continued to piss in his bed in the night. Now he was getting to be thirty-five -- it was already too late. He was married, he had children. Now it was time for the children to piss in the bed -- and he was still doing it.

The wife suggested, "Why don't you go to the psychotherapist?"

So he went. Then the LONG psychotherapy continued... analysis is a long process, and very costly. And after six months a friend asked, "How are things going?"

He said, "Perfect!" He was buoyant, flowing with joy. He said, "Perfect. I have found the greatest psychotherapist there is in the world."

The friend asked, "So he has cured you?"

He said, "No, but I no longer feel guilty about it. He has convinced me that this is perfectly natural, normal -- in fact, he himself does it."

The psychotherapist is in the same boat as you are in. All that he can do is a little bit of patchwork.

The Master KILLS you, destroys you, in your totality -- gives birth to a new man. The Master becomes a mother to you, a womb. To be a disciple is to enter into the womb of the Master. It is a death and a resurrection.

Second question:

STANDING SURELY PROUD WITH ME
UNDER THIS SHOWERING SUFI SKY
GRACE STREAMING LIGHT LIMBS
SONGS FLOWING STRONG THROAT
A GREAT FULLNESS FALLS
AND RISES WITH EACH BREATH
AND PEACE FLIES ON BEATING WINGS
TO SETTLE DEEP WITHIN MY SOUL...
OH OSHO,
IS IT PRAYER
THAT'S THERE?

YES, VANDANA, THIS IS PRAYER. Prayer is not a formality. You need not go to a church to pray -- and those who go, they don't understand what prayer is. You need not go to a temple or a mosque or a GURUDWARA -- and those who go, they are only pretending.

Prayer is something of the heart. It can happen anywhere. And wherever it happens, there is the temple. You need not so to the temple to pray, but WHEREVER you pray, you create a temple, an invisible temple. Wherever somebody bows down in prayer to existence, that place becomes sacred.

To a praying heart, any stone becomes Kaaba, any water becomes Ganges water. To a praying heart, each tree is a Bodhi Tree. The question is not of formality: it is of the feeling of being, uplifted. Yes, exactly that's what prayer is: when you suddenly feel you are being uplifted, when gravitation has no more pull over you, when you know that all the weight has disappeared, that you are weightless; when there is no past hanging around your neck like a rock, and when there is no future distracting you, driving you away from the present -- when THIS moment is all, THIS HERE, THIS MOMENT, is all in all, something opens up in the heart and a fragrance is released. Sometimes in words, sometimes in silence. Sometimes in meaningful words, and sometimes just like a child babbling. Sometimes it may become a song, or a dance. Sometimes you may just be sitting like a Buddha -- utterly quiet, unmoving; a center of a cyclone sometimes.

Prayer has no fixed form. And the moment you give it a fixed form, you destroy it. Prayer is spontaneity. And whenever it comes, it always comes with a new flavor. You cannot predict it. And whenever it comes, it comes from the blue -- you cannot drag it. Yes, you can invite it, but you cannot produce it on order. When it comes, it comes. It comes like a breeze, and suddenly you are full of it. And then it is gone. Its coming is beautiful -- its going, too, is beautiful. When it comes you are bathed, basked.

When it goes, it leaves a GREAT silence, the primordial silence, behind it. Just as when a storm goes and all becomes utterly silent.

Its coming is beautiful: its going is beautiful. But never for a single moment think, Vandana, that you can manage it. If you try to manage it, you will miss its spontaneity. You will kill it. Then it will not be the bird on the wing in the sky. Then it will be just the bird in your golden cage -- looks only like the bird. Where is that beauty? Because beauty is intrinsically part of freedom. No beauty can exist without freedom. Wherever freedom is lost, beauty is lost. Slavery is ugly.

Yes, the bird was beautiful on the wing in the sky, whispering with the clouds. There was great benediction. Weighing its wings high up in the sky, just floating in a kind of let-go. And there was great joy. Just to WATCH it was an ecstasy. Now you have caught hold of the bird, and you may have put it in a golden cage studded with diamonds -- but what are diamonds to a bird? What is gold to a bird? Its gold is the open sky, and its diamonds are the free-floating clouds and the sun and the moon and the stars.

The bird in the cage looks alive but is no more alive. It is just appearance. So is the prayer. If you manage it, it is a bird in the cage. Never manage prayer. These are great things. Man should be very very respectful about these great things.

And man has not been respectful! That's why there is so much prayer going on in the world -- Hindus praying, Mohammedans praying, Christians praying -- everybody is praying, and WHERE IS PRAYER? If so much prayer were really going on, the world would be a paradise. If so much prayer were coming out of the hearts, there would be duds of prayer gathering all over the earth and showering. But there seems only to be hatred, violence, war. Prayer is nowhere to be found. Something is wrong.

This prayer is artificial.

Vandana, whatsoever is happening to you, allow it. Never catch hold of it. The mind tries to catch hold of it. That's why I am insisting, so that you remain aware. Whenever something beautiful happens -- mind is a hoarder, mind is very greedy -- whenever something beautiful happens it immediately wants to catch hold of it. It immediately wants to become a master of it, so that it can reproduce it again and again whenever it wants.

But there are things which are beyond you: love, meditation, prayer, beauty, grace, God. These are things beyond you! You can at the most OPEN yourself, INVITE them, and wait. But you cannot drag them in. Dragged, you will have something artificial, plastic. The real will never come to you. These are things you can have only with open hands.

But the mind says, "When it is there, don't lose the moment -- catch hold of it. Keep it in your fist, or put it in your safe-deposit and lock it up."

You cannot Lock flowers in a safe-deposit. Money you can lock because money is dead. Flowers you cannot lock because they are alive. They have to be on the trees, rooted in the earth and rooted in the sun, and rooted in the wind. They exist only in that aliveness all around. Cut from all sources of life they will die and stink.

Yes, this is prayer:

A GRATEFULNESS FALLS
AND RISES WITH EACH BREATH

AND PEACE FLIES ON BEATING WINGS
TO SETTLE DEEP WITHIN MY SOUL...
OH OSHO,
IS IT PRAYER
THAT'S THERE?

Yes. This is prayer. Now be watchful. Let it come and let it go.... Never hinder its process. When it comes, feel thankful. When it doesn't come, wait. Don't complain -- it will come. It will come more and more. If you can wait, with great longing, AND patience, it is bound to come. It always comes.

The third question:

OSHO, SAY SOMETHING MORE ABOUT SELF-KNOWLEDGE. THAT'S MY WHOLE INTEREST AND

INQUIRY.

SELF-KNOWLEDGE IS A CONTRADICTION IN TERMS. When it really happens, there is no self and there is no knowledge. If the self is there, it can't happen. If knowledge is there, it has not happened. So a few preliminary things to be understood.

First: for self-knowledge to happen, the self has to go. You have to forget all about your ego. You have to be in a state of egolessness.

And the second thing: you have to forget all about knowledge too. If you are continuously hankering to know, that very hankering will prevent you. God reveals himself only to those who are not hankering for anything, who are not desiring anything -- not even to know God. Mysteries are revealed only to those who simply wait, who make no demand on God. They wait with open eyes, they wait with open heart, but with no demand.

Your demand is basically ego-oriented. Why do you want to know? Because knowledge gives power.Try to understand it. Knowledge IS power. The more you know, the more powerful you become. Ego is always interested in becoming knowledgeable. If you know about nature, you become powerful over nature. If you know about people, you become powerful over people. If you know about your own mind, you become powerful over your own mind. If YOU KNOW about God, you will become powerful over God.

The search for knowledge, deep down, is really the search for power. And how can you be powerful over reality? The very idea is ridiculous. Allow the reality to be powerful over you... relax. And allow the reality to take possession of you, rather than you trying to take possession of reality.

To be really in a state of self-knowledge, one has to forget self and forget ALL inquiry into knowledge. Then it happens! and only then it happens.

There have been three efforts in the whole history of human consciousness concerning self-knowledge.

The first effort is of the realist. The realist denies the self; he says there is no self inside, no subject; only the object exists, the thing, the matter, the world. That is his way to avoid the inner journey. The inner journey is dangerous. You will have to lose all! Self-knowledge and all, root and all -- you will have to lose all. The realist cannot take that risk. He finds an explanation. He says, "There is no soul. There is no self. All that exists in the world is objects." So he becomes concerned with knowing the objects. He forgets the subjectivity and becomes occupied with the objectivity. That's what science has been doing for three hundred years. It is a way of escaping from oneself.

The second way is that of the idealist who says there is no object: the world is MAYA -- illusion. There is nothing to know outside, so just close your eyes and go in. Only the knower is true -- the known is false. The realist says only the known is true and the knower is false; the idealist says only the knower is true and the known is false. And just see the absurdity of it -- because how can there be a knower if there is no known? And how can there be a known if there is no knower?

So the idealist and the realist are only choosing half of the reality. About the other half they are afraid. The realist is afraid to go in, because to go in means to go into emptiness, into utter emptiness. It is to fall in a bottomless pit, in an abyss... unpredictable. Where one will land nobody knows, or whether there is any landing at all.

The realist is afraid of the knower, so he denies it. Out of fear he says it is not: "My whole concern is with the known, the object." And the idealist is afraid of the object, of the world, of the enchantments of the world, of the magic of the world. He is afraid of getting lost into the desires and passions. He is afraid of getting entangled into things -- money, power, prestige. He is SO afraid that he says, "All is dream. The world that is outside is not real. The real world is inside."

But both are being half true. And remember: a half-truth is far worse than a total lie. At least the total lie has one quality about it: it is total -- the quality of totality. And one thing is beautiful about a total lie: it cannot deceive you long -- because it is such a lie, even the stupid person will be able to see sooner or later that it is a lie. But the half-truth is dangerous -- even an intelligent person can get lost into it.

And then there is the third way: the way of the mystic. He accepts both, and rejects both. That is my way. He accepts both because he says, "On one plane both exist -- the knower and the known, the subject and the object, the inner and the outer. But on another plane, both disappear and only one remains -- which is neither the known nor the knower."

The mystic's approach is total. And I would like you to understand the mystic's approach as deeply as possible. On one level both are right. When you are dreaming, the dream IS true, and the dreamer is true.

When you are awake in the morning, it is no more true. Now the dreamer is gone, the dreaming is gone -- both have gone. Now you are awake. Now you are existing on a totally different level of consciousness.

The world is true, the ego is true, when man is ignorant, unconscious, unaware. When man becomes aware, when Buddhahood happens, then the world is not there, neither is there any ego -- both have disappeared. "Both have disappeared" does not mean that nothing is left: both have disappeared into each other. Only one is left now, two are not left. The knower and the known have become one.

That oneness is what is really meant by self-knowledge. But the word is not right. No word can be right. About such great experiences which go beyond duality, no word can be right.

Man tries in two ways to overcome the epistemological dichotomy which is inherent in self-knowing. One way is to confine his knowing to objects of the world of the non-self. This way is to escape from self-knowledge. The people who want to escape from self-knowledge condemn it as introverted, unsocial, abnormal, even perverted. They call it a kind of intellectual masturbation, navel gazing: they call these people lotus-eaters, dreamers, poets, mystics, somehow gone astray from reality.

How much of the pursuit of research in the natural sciences is motivated by the effort to keep our attention off ourselves? This question has to be asked.

People become interested in scientific research -- why? Are they really interested in some scientific project? or are they simply trying to avoid going in? The greater possibility is that they are avoiding going in.

Albert Einstein said before he died that if God were going to give him another chance to be born, he would not like to become a scientist again. A friend who was by the side of the bed asked, "Then who would you like to become?t'

And he said, "Anybody, but not a scientist. I would like to become a plumber even, but not a scientist."

Why? Albert Einstein was a man of great sensitivity, of great intelligence; a man who could have easily become a Buddha. Had all the potential, and missed -- because he poured ALL his intelligence into the objective world. He became too much concerned about the stars and time and space, etcetera, and he forgot completely about himself. He became so much engaged with other things and other problems that he forgot completely who he was, or that some time has to be given to oneself too.

One of the socialist leaders of India, Dr. Ram Manohar Lohia, went to see him. He was telling me that when he went to see Albert Einstein he had to wait six hours. The time had been fixed by Albert Einstein himself, and again and again the wife would come and bring tea and other things and would say, "We are sorry but he is taking his bath." So long?

Dr. Lohia asked, "How long is he going to take his bath?"

The wife said, "Nobody knows, because when he sits in his tub he starts thinking of great things. And he forgets completely where he is. And we are not allowed to disturb him, because he may be chasing some subtle train of thought, and if we disturb him it may be a loss to humanity."

Dr. Lohia became more interested. He said, "But what does he go on doing sitting there?"

The wife, said, "Please don't ask... he plays with soap-bubbles. He keeps himself engaged with soap-bubbles, and goes on thinking. All the great problems that he has solved, they have been solved in his tub."

You must have heard of great scientists becoming absent-minded. Those are not just jokes -- there is a truth in it. They lost track of their own being.

It is said of Immanuel Kant: one night he came back home, he knocked on the door, it was getting dark, and the servant looked from the window, from the top floor, and said, "The master is not at home."

It is Emmanuel Kant's house, he is the master, but the servant thought somebody had come to see the master. So he said, "The master is not at home. He has gone for a walk."

And Immanuel Kant said, "Okay, then I will come later on."

And he went! After walking for one hour, then he suddenly realized, "What nonsense has this servant been playing with me? I am the master!"

If you become too much engaged in outer things, there is a possibility your whole consciousness will start moving into extroversion. Nothing points to yourself.

Another night, Immanuel Kant came back home. He used to carry a walking-stick. He went in the room and forgot what is what, so he put the walking-stick on the bed, and he himself stood in the comer. Only in the middle of the night, suddenly he recognized the fact that something was wrong.

This IS possible. One can become really so much obsessed with the objective... one can lose all track of oneself. One can fall in a shadow. Scientists live in that kind of shadow. Philosophers live in that kind of shadow.

Subjectivity is eliminated when objects and objective interests take over. The onto logical imperialism of scientific methodology is a pressing danger. It is one matter to hold that if something cannot be known by scientific methods, it cannot be KNOWN, but it is quite another matter to hold that if something cannot be known by scientific methods it does not EXIST.

And once you become too much obsessed with the objective, then naturally you become obsessed with the methodology of science too -- then that is the only valid method to know. If something is not available to THAT method, then not only do you say it cannot be known, you start saying, slowly slowly, unconsciously, unawares, that if it cannot be known through scientific method it cannot exist. That's why scientists go. on saying God does not exist. Not that God does not exist -- it is just their methodology. Their methodology is for the object and God is your subjectivity. Their methods are meant to catch hold of that which is separate from you. And God is not separate from you: God is your innermost being, your inferiority.

Through scientific methods, love cannot be proved. That does not mean love does not exist. For it, a different methodology is needed, a different approach, a different vision, a different way of seeing.

The scientist avoids the problem of self-knowing by getting more and more interested in the objective world. By getting more and more into things, he goes farther and farther away from himself.

And there is a third effort also to overcome the subject/object dichotomy, and that is the way of the mystic. One way to AVOID this problem of subject and object is that of the scientist: only object exists. The other way to avoid the dichotomy -- because it is insoluble -- is that of the idealist: to say that the world is illusory, it doesn't exist, it is MAYA, close your eyes. Both are wrong. The third is the method of the mystic: he TRANSCENDS. He does not deny reality to the object, he does not deny the reality to the subject -- he accepts the reality of both. He bridges them.

That is the meaning of the famous Upanishadic statement: TAT-TVAM-ASI -- That art thou. This is a bridging. In this bridging, self-knowledge happens. Self disappears, knowledge disappears -- knowing remains. A clarity, a transparency. All is clear. There is nobody to whom it is clear, and there is nothing which is clear -- but ALL IS clear. It is only clarity and clarity....

This is called by the Buddhists: The Lotus-Land of Buddha. All is clear and fragrant, and beautiful, and graceful. Then the splendor opens its doors.

The mystic transcends the problem by attempting a form of knowing in which the knower and the known are merged into one unit. Now nothing is left in the concept of 'knowledge'. Knowledge cannot be divided into direct and indirect. All knowledge is indirect. Knowledge is a salute, not an embrace. It is a representation, a symbolization, a universalization, an analysis. In a sense, knowledge is a form of falsifying; for reality is concrete, particular, specific, unanalyzed. Knowledge is a dry and dead fact -- it is not wet experience. And experience is not knowledge but knowing.

That's why Krishnamurti always uses the word 'experiencing' rather than 'experience'. He is right. He turns the noun into a verb: he calls it experiencing. Remember that always: transform nouns into verbs and you will be Dover to reality. Don't call it knowledge: call it knowing. Don't call it life: call it living. Don't call it love: call it loving. Don't call it death: call it dying.

If you can understand that the whole life is a verb, not a noun, there will be great understanding following it like a shadow.

There is no self and there is no other.

The great Jewish mystic and philosopher, Martin Buber, says that prayer is the experience of I and thou, a dialogical experience a dialogue. Yes, in the beginning prayer is so, but not in the end. For the beginners, prayer is a dialogue between I and thou. But for those who have arrived, prayer is not a dialogue because there is neither I nor thou -- only one. Dialogue cannot exist. It is not communication: it is communion. It is not even union, but unity.

Self-knowledge is of great importance. Nothing else is of more importance than that. But remember

these two pitfalls: one is denying subjectivity and becoming a realist; another is denying reality and becoming an idealist. Avoid these two pitfalls. Walk exactly in the middle.

And then you will be surprised -- the self has disappeared, the knowledge has disappeared. But then descends knowing. Great light descends, and a light that not only transforms you but transforms your whole world.

Buddha is reported to have said: The moment I became enlightened, the whole existence became enlightened for me. This is true. I am a witness to it. Exactly that's hove it happens. When you become enlightened, the WHOLE existence becomes full of light and remains full of light. Even darkness becomes luminous, even death becomes a new way of living.

The fourth question:

WHY IS IT SO DIFFICULT TO UNDERSTAND YOU?

I AM SO SIMPLE -- something must be wrong with you. You must be knowledgeable. You must be carrying great prejudices in you. Otherwise, what I am saying are such simple truths; there is no way to make them more simple. But you must be waiting to hear something else -- then problems arise.

I say one thing. You were waiting to hear something else. And there is collision, they collide. And, naturally, if anything collides with you, you cannot accept it. It creates confusion. I am here to clarify things for you, but if you have ideas, a priori ideas, fixed attitudes, prejudices, conditioning, then my simple statements will collide with your deep-rooted beliefs -- and there will be confusion. You want to hear something else... if I say it then it is perfectly okay. You say, "I understand." That's what you mean when you say, "Yes, I understand." It means I am agreeing with you, but I have no obligation to agree with you. How can I agree with you? If I agree with you, how am I going to change you?

All hope is, all promise is, in my disagreeing with you, because that's the only possibility for you to grow beyond yourself.

But it happens. You have a certain idea. I say something: either you hear something which I have not said, or your belief is hurt, wounded, you become restless, and in that restlessness you cannot hear what is being said. Otherwise I am saying such simple things.

The husband came home drunk again. His wife could not stand it. She screamed at him, "If you don't stop this damnable drinking, I am going to kill myself!"

The hapless husband retorted, "Promises, that's all I get, promises."

It is very difficult to hear what is being said. You hear what you CAN hear.

One parent was listening to her six-year-old at his math lesson: "Three plus one, the sonuvabitch is four," he said. "Three plus two, the sonuvabitch is five. Three plus three, the sonuvabitch is six."

The mother's jaw dropped in astonishment. "Johnny, where in the world did you ever learn to talk like that?" she angrily asked.

"Oh, that's the way they teach us at school," said Johnny.

Unable to believe it, Johnny's mother visited the teacher and demanded an explanation. But the teacher was as horrified as the mother -- she had no idea where Johnny had learnt those words. Then she realized what had happened.

"I get it," she laughed. "We teach the children to say: Three plus one, the SUM OF WHICH is four; three plus two, the SUM OF WHICH is five!"

I may be saying one thing... you may be hearing another. Then it becomes very difficult. I talk from my vision; you listen from your vision. There is a vast difference. So each word that is said to you is being translated by you, even though I am speaking the same language that you understand -- still it is being translated.

The marriage counselor was advising the bride-to-be. "The first thing I must tell you is that if you want

to retain the interest of your husband, you must never completely disrobe in front of him when retiring. Always keep a little mystery about you."

About two months later, the husband said to his bride, "Tell me, Jane, is there any insanity in your family?"

"Of course not!" she responded hotly. "Why do you ask such a question?"

"Well," said he, "I was merely wondering why, during the last two months since we're married, when you go to bed you never take off your hat."

People understand in their own ways. That may be creating trouble for you. You will have to come closer to my vision of things. In fact, what I am saying is very simple. It is not difficult at all.

Secondly, you will have to leave your past behind. Come fresh to me, clean slates, so I can write something that has happened to me. If you come with so many things already written on your slate, I will still write, but it will become very very confusing for you to understand what has been written. Everything else that you are carrying in your head becomes entangled with what I say. It never reaches to you exactly as it is said.

Listen to me, not from the head but from the heart. Listen to me not argumentatively but in a kind of deep intimacy, love, sympathy. Don't be here like a spectator -- become a participant. Fall en rapport with me. That is the only way to understand what is being said to you, because what is being said to you is no ordinary message. It is absolute fire. If you allow, it is going to transform you, it is going to transmute you. If you allow, you will never be the same again. If you allow, this is going to be your rebirth.

And the last question:

I FEEL HOMESICK -- WHAT DOES IT MEAN?

HOW AM I TO KNOW? It may mean something really great, metaphysical. Mystics say they feel homesick, but then they mean they are longing for the original source, the ultimate home. They are longing for God. But I don't know about you. You may be simply feeling homesick!

Listen to these stories:

A traveling salesman went into a hashery. He instructed the waitress, "Look, I want two eggs, and I want them fried very hard. I want two pieces of toast burnt to a crisp, and I want a cup of coffee weak, lukewarm, and practically undrinkable."

"What!" exclaimed the waitress. "What kind of an order is that?"

"Never you mind," insisted the salesman, "Just bring me what I asked for."

The waitress went back to the kitchen, told the chef there was a loony guy outside and gave him the order. The chef prepared everything just as it was ordered. The waitress brought the miserable breakfast back to the table, and said coolly, "Anything else, sir?"

"Why, yes," said the salesman. "Please sit down next to me and nag me. I'm homesick."

Or this story:

A battling couple had had the worst spat of their marriage. Enraged and disgusted, the husband grabbed his coat and stormed out of the house. To cool his ire, the sizzling spouse took the subway to Grand Central and visited some of the local bars to try to forget his troubles. Before long he was beginning to feel his oats.

By two a.m., the hapless husband decided that he was soused enough to take anything his wife could mete out. He left a bar and started walking up Eighth Avenue, looking for the subway station.

As he neared Madison Square Garden, he looked up and there in bright neon lights glared the sign: "Big Fight Tonight." He paused, refocused his eyes, and sighed: "Ah, home at last!"

I don't know what you mean by your question. You say: I FEEL HOMESICK -- WHAT DOES IT MEAN? YOU must really know. If it is the homesickness for God, I can show you the way. And every-one remains homesick unless one finds God. We have lost our paradise. We have known how it is to be, what

beauty it is to be -- we have lost it. We had known it in the mother's womb. The memory persists. The memory is not mental: it is in every cell of your body, every fiber of your body. It continuously persists. It goes on haunting you, it goes on giving you a sense that something is missing. Things are as they should not be. It goes on goading you towards something that is possible.

That goal is God -- or call it truth, or Nirvana, or what you like. If you are feeling homesick in this sense, I can help you. If you are feeling homesick in some other sense, go to Deeksha....

The Perfect Master, Vol 2

Chapter #3
Chapter title: Out of Context

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A CERTAIN SUFI TEACHER WAS EXPLAINING HOW A FALSE SUFI HAD BEEN UNMASKED. "A REAL SUFI SENT ONE OF HIS DISCIPLES TO SERVE HIM. THE DISCIPLE WAITED ON THE IMPOSTER HAND AND FOOT, DAY AND NIGHT. PRESENTLY EVERYONE BEGAN TO SEE HOW THE FRAUD LOVED THESE ATTENTIONS, AND PEOPLE DESERTED HIM UNTIL HE WAS COMPLETELY ALONE."

ONE OF THE LISTENERS TO THIS STORY SAID TO HIMSELF, "WHAT A MARVELLOUS IDEA! I SHALL GO AWAY AND DO JUST THE SAME THING."

HE WENT TO WHERE A BOGUS DIVINE WAS TO BE FOUND, AND PASSIONATELY DESIRED TO BE ENROLLED AS A DISCIPLE. AFTER THREE YEARS, SUCH WAS HIS DEVOTION THAT HUNDREDS OF DEVOTEES HAD COLLECTED. "THIS SAGE MUST INDEED BE A GREAT MAN," THEY SAID TO ONE ANOTHER, "TO INSPIRE SUCH LOYALTY AND SELF-SACRIFICE IN HIS DISCIPLE."

SO THE MAN WENT BACK TO THE SUFI FROM WHOM HE HAD HEARD THE STORY AND EXPLAINED WHAT HAD HAPPENED. "YOUR TALES ARE NOT RELIABLE," HE SAID "BECAUSE WHEN I TRIED TO PUT ONE INTO PRACTICE, THE REVERSE HAPPENED."

"ALAS," SAID THE SUFI, "THERE WAS ONLY ONE THING WRONG WITH YOUR ATTEMPT TO APPLY SUFI METHODS. YOU WERE NOT A SUFI."

SUFISM IS NOT A DOCTRINE BUT A DISCIPLINE, A METHOD OF inner transformation, an alchemical device -- to change the lower into the higher, to change the baser metal into gold. It does not believe in talking about God. Rather, It believes in creating God. It does not believe in great philosophical argumentation -- that is all rubbish. Its whole emphasis is on how to destroy man's mechanicalness, how to de-automatize man, how to release awareness in him.

Self-remembering is its only and its whole philosophy.

If you can understand one word, 'self-remembering', you have understood all that Sufism consists of.

Man lives, but without any remembrance of who he is. Then you can go on doing a thousand and one things, but failure is going to be your fate. You are doomed to fail, because unconsciousness fails. Only consciousness succeeds, because it is only through consciousness that you become part of the divine

cosmos. Unconscious, you remain apart. Unconscious, you are confined by your ego, you are like an island. Conscious, the ego melts, you become one with the whole, the harmony of the whole.

The part is going to fail. The part cannot succeed. Only the whole succeeds.

That is the meaning of the ancient statement: SATYAM EVAM JAYATE -- it is only truth that wins. Why is it only truth that wins? Because to be true is to be with God; to be true is to be with the ultimate law of existence, is to be in tune with. Tao. And the whole cannot fail.

The individual is bound to fail. And unless you remember, you will remain an individual. The moment you remember, the miracle happens, the paradox happens: in self-remembering, self disappears; only remembering is left. In non-self-remembering, there is no remembering, but the self continues. The self and remembering cannot exist together; their co-existence is not possible.

Sufism can be reduced to a single method: self-remembering. A man who remembers himself functions in a different way. Never imitate anybody, because by imitation you are not going to reach. If by chance you are fortunate and blessed and you come across a Buddha, learn how to remember. Don't imitate him. If you imitate a Buddha, you will be just a dummy Buddha, a false entity, of no worth. And you will become more and more stupid -- imitators always become stupid.

Intelligence never grows by imitation: intelligence grows by experimentation. Intelligence grows by taking challenges. Intel-ligence grows by accepting questions and endeavoring to find their answers. Imitation means the question has not yet even arisen, and you have accepted the answer. If the question has not arisen then the season is not ripe -- don't sow the seeds, they will die. It will be sheer wastage.

But it happens: if you come across a Buddha, his being, his presence is magnetic -- you would like to be like him. His grace enchants you. You would like to learn his way of life. You will start imitating unconsciously. That too happens unconsciously. He looks so beautiful, he looks so silent and so blessed -- who would not like to imitate him? But if you imitate, you miss, because consciousness cannot be imitated. It has to be created. You have to become the lab. You have to become the experiment. You have to create the fire. You have to create the patience. You have to create many things which are ingredients for the inner chemistry, and then the flame comes one day. Then you are a Buddha in your own right. Not a copy! not a carbon copy.

Your innermost being will be exactly like the Buddha, but your outer personality will be different. A Jesus is a Jesus, a Krishna is a Krishna, a Rumi is a Rumi, a Mansoor is a Mansoor. From the periphery they are AS different as people can be different, but from the innermost core their taste is one, similarly one.

What is that taste? That is the taste of self-remembering.

The body is different. Buddha has a different shape, Mohammed has certainly a different shape; their eyes, their noses, their faces, their hands, are different; their languages are different, their characters are different. Mohammed has a sword in his hand and Buddha will not touch a sword, never. Krishna has a flute -- you cannot visualize Mahavir having a flute. It is impossible. Jesus is on the cross, in that deep agony of humanity, as if all the agony of all the human beings has centered into the being of Jesus. And Krishna is dancing, as if all the ecstasies of all possible human beings are gathered together. But if you look deep, in the agony of Jesus and in the ecstasy of Krishna, the taste is the same. Dancing, Krishna is remembering. Dying, Jesus is remembering. Buddha is sitting silently under his tree, with utter self-remembering, and Meera is dancing, with great abandon, but deepest at the core there is the flame of self-remembering.
Self-remembering is the soul of religion.

But we always see the periphery. If you come to me, you will see my periphery, you will not see my center. That is not available to ordinary eyes. Unless you grow the eyes of a disciple, you will not be able to see it. Unless you grow the inner eye you will only see my circumference. And I am not my circumference: I am my center. The circumference is accidental, but the center is not accidental -- it is essential. The same center can exist in different circumferences. But the ordinary eyes will see only the outer, and will become obsessed with the outer and will start imitating it -- in the hope that "Maybe someday, imitating, and imitating more perfectly, we will arrive at the center." There is no way from the periphery to the center!

Let this be remembered by you always and always: there is no way from the periphery to the center. There is certainly a way from the center to the periphery. If the inner changes, the outer changes of its own accord -- but not vice versa. Just by changing the outer, you will not be able to change the inner. In fact, by changing the outer you will become a hypocrite. By changing the outer, you will become split, you will become two. Rather than becoming one, you will be divided. And all divisions bring misery.

And this is the greatest division: when somebody's center speaks one language and the circumference another, he starts falling into a kind of schizophrenia. These two poles will become farther and farther apart,

and he will not be able to keep himself together. Sooner or later he will fall into fragments. That's what madness is.

Never imitate, otherwise you are on the path of being mad. UNDERSTAND, but never imitate. When a Master speaks, whatsoever he is saying is true in HIS context. Don't take his statements out of his context, otherwise you have missed the meaning.

And I know: even out of context those statements LOOK meaningful, but they are no more meaningful. Meaning is never in the words but always in the context. In that way, all dictionaries are false, because in a dictionary there are only words without context. You read a word 'love'. Now what meaning can the word 'love' have? It can have a thousand and one meanings, and it can have a thousand and one meanings because it has no meaning in itself. It depends on the user and the context.

A man says to a woman, "I love you." And another man says, "I love ice-cream." Is the meaning the same? And Jesus says, "Love is God." When Jesus says, "Love is God," and you say, "I love ice-cream, " is the meaning the same? Then God's taste will be the taste of ice-cream. No, it is not.

The meaning of the word depends on the context. And the context is a huge phenomenon. In the context, the person who has made the statement is deeply involved. If he is a man of presence, his presence is involved. If he is a Buddha or a Christ, if he is a Sufi, then all that he has known and seen is involved in it. Don't take statements of Buddhas ordinarily. Till you have understood the quality of the Buddha, his mindfulness, his awareness, you will go on misunderstanding. And whatsoever you will do out of your misunderstanding will create more misery, complexity, turmoil, in your life. Rather than becoming a blessing, it will become a curse. That's what has happened to humanity at large.

Millions are there who are Christians, and they don't know what Christ-consciousness is, and they go on reading the Bible. And millions are there who are Buddhists, and they don't know what Buddha-consciousness is, and they go on reading the Diamond Sutra. And millions are there who are Hindus, and they don't know what Krishna-consciousness is, and they go on reading the Gita. Hence the confusion in the world. Hence so much stupidity in the world, unintelligence in the world, mediocrity in the world.

People read the Sermon on the Mount, or the Bible, or the Gita, or the Dhammapada, but the meaning? -- the meaning is going to be yours. Meaning cannot be that of Jesus or Krishna or Mohammed Always remember: when you are reading the Bible, be very conscious, cautious, that it is your meaning that you are reading there. You cannot read what Jesus means. You can read that only when you have attained something of Jesus' self remembering.

THIS IS THE KEY-WORD IN SUFISM: self-remembering. It is not a doctrine; it is a discipline. It is not magic, ritual; it is science, it is REAL psychology. That is the literal meaning of the word 'psychology': the science of the soul. The Western psychology has no right to call itself psychology; it is not the science of the soul. On the contrary, it denies the existence of the soul. It is so absurd to call it psychology. It only studies the behavior -- and not even the behavior of man, but the behavior of rats, to understand the behavior of man. It reduces man to rats. Rats have the keys: it thinks if you can understand the rat and the rat's mind you will be able to understand man and man's mind.

In the East we have thought just the diametrically polar opposite: unless you understand a Buddha, you will not understand man. Just see the difference. Skinner says if we can understand the mind of the rat we will be able to understand the mind of man. Man is nothing but a little more complicated rat. The rat is simple, can be understood more easily. Hence the obsession of the psychologists to study the rat.

The Eastern psychology, which is REALLY psychology, says unless you understand Buddha you will not understand man -- because man is just a seed. How can you understand the seed unless you have seen a tree? fully grown, with foliage, with flowers, with fruits? Unless the seed has manifested itself totally and has come to be actual, is not only potential, you will not be able to understand it. If you want to understand the seed, go and study the tree. By studying the tree you will know what the seed is and what the seed can be.

In the East we understand Buddha to understand man. In the West you understand rats to understand man. This is humiliating. This is insulting.

Western psychology is not psychology yet. It should drop the name! It is only a study of outer behavior, but not of the inner consciousness. It denies that there is anything inner.

Sufism is psychology in the true sense of the word. It depends on the inner. But then one problem arises: when you listen to the statements of the Sufis, be very alert. Don't translate them according to YOUR

understanding, otherwise you will miss the import. Rather than bringing the statements of the Sufis to your understanding, you will have to rise in your awareness and go closer to the Sufis.
These are the two ways to understand.

For example, you are here with me. One way is: whatsoever I say, you translate it, reduce it, to YOUR understanding. That is one way to understand it. In fact, it is a way of misunderstanding it. The other way is the right way to understand: when you fall in love with something that I say, then try to come closer to my awareness. Then meditate more. Then become more self-aware. Then witnessing has to be grown. Then more energy has to be poured into observation, so that you can rise a little higher from your ordinary plane of understanding. Then you will be able to see the point.

The problem becomes very complicated because Sufis use very simple language. You can understand it. As far as language is concerned there is no problem. But as far as the MESSAGE IS concerned, there is a great problem. The statements of the Sufis are coded messages -- simple on the surface but carrying great treasure in them.

Sufism is not a doctrine, hence it is not intellectual. It is existential. It is total. Intellect is only a tiny part. But somehow this calamity has happened, that the intellect has become dictatorial, that it has usurped all the power that you have, that it has become totalitarian, that it has become the master. Sufis say the intellect is a great servant, a good servant, very useful, but a bad master. It can't be the master.

In fact, no PART can be the master. Neither can the heart be the master. Neither the hands nor the feet, nor the kidneys, nor the lungs -- NO PART can be the master. The mastery belongs to the organic unity. Man's being should be a democracy in which every part has its say, and where every part functions at its maximum, is not hindered. end out of the harmony of all the parts arises self-remembering.

So one thing to be reminded of: Zen is anti-intellectual; it is not so with Sufism. Zen is irrational; it is not so with Sufism. Sufism is a very balanced view. It is neither intellectual nor anti intellectual ; it is neither rational nor irrational.

Sufism says: Intellect has its own place; it is a good machine. It has to be used, but only as a machine. The machine has not to become a master. This vision of man functioning as an organic unity is one of the greatest contributions to human consciousness from Sufism. Neither the heart nor the head nor anything else has to become the boss. There is no need for any boss in your being. All have to function; nobody's functioning has to be hindered.

And out of the harmony of all the parts functioning arises that great grace called self-remembering. It is neither of the mind nor of the soul nor of the body, but of all. It is a trinity. It is total.

Zen is a little bit extremist. It goes from intellect to the diametrically opposite extreme. Sufism is far more balanced, moderate. It remains in the middle. It says there is no need to take any standpoint. Use all that God has given to you, but use it in such a way, in such an artful way, that your life becomes an orchestra. And the melody that will come out of that orchestra is self-remembering.

That self-remembering reveals to you all the mysteries there are. Intellect has a part to play; intellect has to serve. Its contribution is significant, for two reasons. One: while you are moving on the path, intellect helps you to avoid the falls. Intellect cannot deliver you the truth -- it is too big, it is beyond intellect. It is the capacity of the total only. But intellect can still do some great work, spade work. It can show you what is false, it can show you what is wrong. It can show you where not to go. It can help you eliminate. And that is great work. When you are standing at a crossroad and there are four roads, three have to be eliminated -- intellect will do that. It cannot absolutely say to you, "This is true. Follow this." It cannot directly guide you, but it can say to you, "This does not seem to be true." Why? Because intellect's whole capacity is that of doubt. Its function is that of doubt. It can doubt! So it can show you what is false. It cannot trust, so it cannot show you what is right, but in an indirect way, if the false is eliminated you are coming closer to the true.

When ALL that is false is eliminated, and only that which is truth is left, intellect becomes silent. If it is not the master, it becomes silent. If it is the master, it goes on repeating the old gramophone saying, "This is false, this is false...." If it is just a slave, then it goes on saying, "This is false, this is false, this is false," and a moment comes when it faces the truth... it simply remains silent. It cannot say, "This is true." That is not the capacity of the intellect. But when the intellect is silent you can move on to the truth.

To find a real Master you will have to use your intellect. There is nothing else that you can use. And this is the way to use it: don't allow it to be your master. It is a beautiful computer, bio-computer, very delicate, very complex, of immense value. Millions of years have been wasted by nature to create it -- don't just throw it in the dustbin. Use it! Its capacity to doubt, its skepticism, is of immense value.

Descartes started his philosophical inquiries with doubt. He made it a point that "Unless I find something which is indubitable I will not believe in anything." Everything was eliminated: God was eliminated, heaven and hell were eliminated, angels, Devil, all were eliminated... the whole of theology was eliminated. But then he came across one thing: one's own existence -- how can you doubt it? Intellect becomes silent. You cannot doubt your own existence, because even to doubt it, you are needed. If I say I am not, I am falsifying my own statement. If I am not then who is making this statement?
There is a famous Sufi story:

Mulla Nasrudin was sitting in the coffee house, and bragging, as was his habit, about everything. And he suddenly said, "There is nobody more generous than me."

And friends said, "Nasrudin, this is too much! We have never seen any generosity in you. You have not even asked once for us to come to your home even for a cup of tea -- what kind of generosity are you talking about?"

He said, "Come, you all -- the whole coffee house is invited to my house! I am going to give you a feast tonight. Everybody is invited, come all!"

He was so excited that he forgot all about his wife. The closer they came to home, the more his senses came back. He began feeling afraid. The whole day he had not been to the house. "The wife must' be angry!" In fact, he had gone to purchase vegetables in the morning. She must be in a rage by now. And now, not only is he coming without vegetables but with thirty people!

Just in front of the house, he said to his friends, "Wait. You are all married people, you know, you understand. Let me go in first. Let me persuade my wife."

They understood, they waited. Half an hour passed, one hour passed. It was getting late and they were feeling hungry. They said, "What is the matter?" So they knocked on the door.

Mulla said to his wife, "I have been a fool. I don't know what madness took possession of me. I was just talking by the way about my generosity and I got into this stupidity, and I have invited these people. Now there is only one way: when they knock, you just go out and tell them that Mulla is not at home."

But the wife said, "You have come with them and they know."

Mulla said, "That I will take care of. You just go."

So the wife went out. She said, "What are you waiting for? Are you looking for Mulla Nasrudin? He is not at home."

They said, "This is too much. He had come with us! Thirty witnesses -- he has gone in and we have not seen him going out either. He must be in!"
But the wife said, "He is not in. You go home!"

But they started arguing and Mulla was hiding behind, and when the argument became too much and he saw that the wife is being defeated in the argument, he forgot. He came out and he said, "Listen! He may have come with you, but there is a back door too -- he may have gone by the back door. So what is the point of arguing?"

Now, he himself is saying that he may have gone by the back door. You cannot say "I am not" -- you cannot say "I am not at home." That will defeat your whole purpose. To say "I am not," you are needed.

Descartes stumbled upon the fact -- the fact of I-amness is indubitable, it cannot be doubted. He found here intellect be-coming silent. The intellect cannot do anything. Doubt is not possible, because to doubt is to prove.

Intellect has to be used, Sufis say, but as a slave not as a master. Then, when it confronts truth, it falls silent. This is one, and the first, purpose of intellect.

The second purpose is: when you have found the truth, it is through the intellect that there is some possibility to share it with others. When you have found it, it is through the intellect that you can devise methods, techniques, situations, so that others can also be led into it.

Intellect is not the enemy -- it can be used. Before attainment it can be helpful in rejecting the false; after attainment it can be helpful in indicating the truth, hinting at the truth -- it can become a finger pointing to the moon.

So remember, Sufis are not against intellect, not at all. But still, don't forget: intellect has not to be the master of the house. Nobody has to be the master of the house. Your whole unity has to function in harmony. And then when there is nobody master in you, the real Master descends. That is God.

If you have a master of your own, it prevents the real Master from coming in. It may be the intellect, it

may be the heart, it may be logic, it may be faith -- anything -- but if you have a master of your own, the true Master will not be able to enter in you. There is no space for the true Master to come in. And the true Master is only one: the true Master is God.

NOW THIS BEAUTIFUL STORY.... Before I go into the story, zone thing more: these are not historical facts, these are parables. Don't start thinking about these stories as if they have happened. Why am I reminding you of it? Because just the other day, Ashoka wrote a letter to me.

We were. discussing one story, one of the most beautiful Sufi stories, about the dervish who asked the king to fill his begging bowl "... to prove that you are really a king. If you cannot even fill the begging bowl of a poor beggar, what kind of king are you? and what sovereignty are you talking about?"

Gold coins were poured in, but it was a miraculous begging bowl, a magic begging bowl. All that was poured in disappeared immediately, and the bowl remained as empty as ever. The Sufi showed a great truth.

This begging bowl is the desiring mind of man. You can go on filling it, you can fill it with all the kingdoms of the world, and they will disappear, and the desiring bowl will remain empty. Even Alexanders die empty, Napoleons die empty, Adolf Hitlers die like beggars. Only those who have understood the futility of desiring die like kings. They also live like kings. A Buddha lives like a king.

That was why Jesus was so much misunderstood -- because he declared himself the king, the real king. And he told his disciples, "I have come to bring the kingdom of God onto the earth." The politicians became very much afraid: "Is he a competitor or something?" They thought, "He is gathering an army, sooner or later he will declare himself to be the king." He was talking of a totally different kind of kingdom! He was not talking of the kingdom of this world: he was tasking of the kingdom that comes when desiring disappears.

Yes, there have been kings, a Buddha, a Christ -- but they were not kings in the ordinary sense in which you use the word.

And the Sufi was showing to that sovereign the futility of all that he had, the utter futility of all his possessions. Our possessions are made of the stuff called dream. They disappeared in the bowl.

It was one of the most beautiful parables -- but a parable, remember. It did not happen actually like that. But Ashoka wrote a letter to me. He is infatuated with magic. Because of that, he had lived for many years with Satya Sai Baba, thinking that there must be truth when a man can produce, out of nowhere, Swiss wrist watches, gold coins, holy ash -- there must be something great. He has come to me, he has become a sannyasin, he is growing every day, but Satya Sai Baba seems to be a chronic disease in him. Somehow it goes on lingering; he cannot miss an opportunity. And he is growing, and he is going beautifully well. I am perfectly happy. But that old mind goes on protecting itself somewhere in the nooks and corners.

The day that whole old mind goes, he will have an experience of satori. I am waiting for that day.

Listening to this parable, he jumped upon it. He said, "You praised this Sufi so much who did this magical thing with his begging bowl -- he helped gold coins disappear. You appreciated this man so much. Why do you condemn Satya Sai Baba? Because he does the opposite: he creates gold coins out of nothing. This Sufi did the opposite: he allowed the gold coins to disappear into nothing. Both are doing the same thing from different corners, from different ends. You appreciated this Sufi so much, and you condemn Satya Sai Baba -- why?"

First, this is a parable. There has never been such a man who has done it. Secondly, to help people see that their gold is nothing but dream stuff, that it disappears into nothingness, is to help them towards spirituality. And to give people illusions that gold can be produced out of nothingness is to force them more and more into the world.

This Sufi dervish was helping the king to see the futility of all his possessions. Satyr Sai Baba is simply helping poor people to have desires for gold, is simply helping people to become more worldly, materialistic. The people who have surrounded Satya Sai Baba are materialists. You cannot find a spiritual person there. Why should a spiritual person go there? For what? A spiritual person is not interested in magic, is not interested in occult powers, is not interested in gold either. A spiritual person is finished with all these things! Hence he is spiritual. His search is for something that is beyond death. His search is for self-remembering.

Satyr Sai Baba cannot produce self-remembering out of nothing. Nobody can produce it. Self-remembering has to be created by each individual on his own. It is an arduous journey, a great pilgrimage.

First, the Sufi story is a parable. I am not saying that this is a historical fact. Secondly, Satya Sai Baba's work is very worldly, trivial, profane; it has nothing to do with the sacred, it has nothing sacred in it. The people who become interested are people who are poor and are searching for some means to become rich, or people who are ill and are searching for some means to become healthy, or people who are crippled, paralyzed, blind, this and that.... But the search is not spiritual. The spiritual search is not for the outer eyes but the inner. And the spiritual search is not for the outer health but for the inner wholeness.

In a poor country like India, people like Satya Sai Baba can gather a crowd. People are poor and people are hankering for things -- but you will not find spiritual people there. That is a totally different dimension.

Remember about all these Sufi stories: they are only parables. They indicate something, they symbolize something. They have a message, but don't take them as facts, not as historical facts.

The parable:

A CERTAIN SUFI TEACHER WAS EXPLAINING HOW A FALSE SUFI HAD BEEN UNMASKED. "A REAL SUFI SENT ONE OF HIS DISCIPLES TO SERVE HIM. THE DISCIPLE WAITED ON THE IMPOSTOR HAND AND FOOT, DAY AND NIGHT. PRESENTLY EVERYONE BEGAN TO SEE HOW THE FRAUD LOVED THESE ATTENTIONS, AND PEOPLE DESERTED HIM UNTIL HE WAS COMPLETELY ALONE."

THE SUFI TEACHER HAS TO EXPOSE THOSE WHO ARE FALSE.

The Master's work consists in that -- that the false has to be exposed. People write to me: "Why do you expose Satya Sai Baba? or Muktananda, or Shivananda? Why?" The false has to be exposed. The more you know about the false, the better you will be equipped to understand the real and the true.

And the mind can understand the false more easily. Once the mind has understood what is false, it becomes more and more easy for you to move into the direction of truth. Otherwise there are a thousand and one false doors, and one can go on knocking on doors and wasting one's time.

A CERTAIN SUFI TEACHER WAS EXPLAINING HOW A FALSE SUFI HAD BEEN UNMASKED.

Who is a false Sufi? One who pretends. One who has no presence yet. One who has not yet overflowing love in his being. One who still hankers for others to love him. One who wants attention. Try to understand this.

Why do you want attention? Because you are empty. If the husband is not giving attention to the wife, she becomes angry. If the husband comes home and the wife is not giving attention to him, he gets into a rage. Why is there so much hankering for attention? Why do you want so much attention for yourself? Because you are empty. Deep down, you are so poor that if nobody is paying attention to you, you start feeling as if you don't exist at all. Your whole existence depends on people's attention.

This is the root cause of politics; this is how a politician is born. Politics is nothing but a strategy to attract attention. The politician is the poorest man in the world, because he needs thousands and thousands of people and their attention, and constantly -- only then can he live. That is his food, his nourishment. He devours people's attentions. Any way, right or wrong, the attention is needed.

And that is the cause of all crime in the world. Politicians and criminals are not very different people. Psychologically the same type. The politician is trying ways which are acceptable to the society, and the criminal, in his desperation, has started trying ways which are not acceptable to the society.

A man in America killed seven persons, for no reason at all. Strangers! Just went on the beach and shot seven people. He had not met them before. He had not even seen their faces. He was asked in the court "Why?"

He said, "I wanted my picture on the first pages of the newspapers. And I am happy! Now I am somebody. Everybody knows about me. I am not dying as a nobody. You can give me any punishment -- death is acceptable -- but I had lived long enough as a nobody. I would have passed and nobody would have paid attention -- now everybody knows that I exist, that I am important."

Go deep into the criminal's mind and you will find this. And this is the mind of the politician too. If the politician succeeds slowly slowly he becomes criminal. The more powerful he becomes, the more criminal

he becomes. He is saintly only when he is out of power. His saintliness is only when he is powerless. Once he is powerful he does not care; then he starts doing all those things he has always been against.

But everybody is a politician in that sense. If you hanker for attention, watch -- you have some politics in you. And politics is poison. If you pass through a street and nobody says hello to you, nobody says good morning, nobody looks at you, how do you feel? A nonentity. It hurts. If it hurts it shows only one thing: that you don't have any self-awareness. Otherwise there is no need!

The man of self-awareness can live absolutely alone and utterly happy. He can move in the crowd and he will not think even for a single moment that anybody should pay attention to him. In fact, he would like nobody to pay attention to him, so that he can go on doing his thing without any interference from people.

A real Sufi has such presence that he does not ask for attention. The unreal Sufi can be immediately judged if he asks for attention.

A CERTAIN SUFI TEACHER WAS EXPLAINING HOW A FALSE SUFI HAD BEEN UNMASKED. "A REAL SUFI SENT ONE OF HIS DISCIPLES TO SERVE HIM. THE DISCIPLE WAITED ON THE IMPOSTOR HAND AND FOOT, DAY AND NIGHT. PRESENTLY EVERYONE BEGAN TO SEE HOW THE FRAUD LOVED THESE ATTENTIONS, AND PEOPLE DESERTED HIM UNTIL HE WAS COMPLETELY ALONE."

Seeing this, that he loved attentions being paid to him, people deserted him. The story must concern people of great understand I g It is an ancient parable. People knew in the old days what it is to be really religious.

The really religious is ego less. The really religious is overflowing with love. He is not a beggar for love or attention. The really religious is one who has effaced himself completely, who has become absent. And when a person becomes absent, God becomes present in him. The more you are absent as you, the more God will be present in you.

A simple device: a disciple was sent to the bogus teacher and told to serve him so much so that the bogus teacher became almost dependent. And people just seeing this disappeared. It was a totally different world. People knew what religious consciousness is all about.

ONE OF THE LISTENERS TO THIS STORY SAID TO HIMSELF, "WHAT A MARVELOUS IDEA! I SHALL GO AWAY AND DO JUST THE SAME THING."

NOW THIS MAN is getting interested in exposing somebody. The one side of the illness is that somebody wants atten-tion, importance, superiority, ego-fulfillment. The other side of the story is that others would like to expose him. Why should this man be interested in exposing anybody?

Listening to the story from the Master, he didn't become in-terested in the Master himself, he didn't become interested in the search for a real Sufi. He became interested, on the contrary, in going somewhere and finding a bogus divine and exposing him. What are you going to gain out of it? And who ARE you?

If a real Master decides to expose somebody, that's a totally different matter. It is out of compassion -- out of compassion for the people the fraud is deceiving. And out of compassion for the fraud too -- because when you deceive others, you are being deceived yourself too. When a real Master exposes somebody, it is not out of anger. It is not out of enmity: it is out of compassion.

It is reported:

Mahavir had a disciple, his name was Goshalak. He was an impostor. He learnt things from Mahavir. He was there just to learn a &w things so he could become a Master on his own. Out of compassion, Mahavir continued to teach him -- knowing his mind perfectly well, his devious, cunning mind, he continued to teach him.

Then one day he disappeared and declared himself a Perfect Master. Mahavir laughed. He said, "This is strange, because he is not yet even an imperfect disciple! What to say of becoming a Perfect Master."

Out of compassion, Mahavir travel led to that town where Goshalak had declared himself. He went to see the man and he said, "Goshalak, what are you doing?"

But see how people are. Goshalak was so cunning, he said, "Who are you? I have never seen you."

He had lived twelve years with Mahavir, and Mahavir says, "You have not seen me? And twelve years you lived with me?"

And Goshalak said, "Look! This man thinks he has attained and he cannot understand a simple phenomenon. Yes, the body is the same, but that soul has left. And now God has descended in me. He is using Goshalak's body as a vehicle to bring real religion into the world."

People can be very cunning. Mahavir could not believe his eyes, that somebody can be so cunning. And this man deceived many people. But how long can you deceive? Finally, at the last moment, his whole life's story became too heavy on him. And in the last moment he declared. "I am false. I am the same man who used to be Mahavir's disciple. I have been deceiving people -- I don't know a thing. Before I die I want it to be known that I was false. Please forgive me, and go to Mahavir. I cannot go now, I am so ill, but I would like to fall at his feet and apologize. It is too late, but I have deceived."

There is a great desire in people to claim. And the inner riches can be claimed more easily, because to disprove it is very difficult.

A real Master exposes the unreal out of compassion -- compassion for the people he is deceiving and compassion for him too, because he is also wasting his life. But this should not be the business of one who has not yet known anything.

ONE OF THE LISTENERS TO THIS STORY SAID TO HIMSELF. "WHAT A MARVELOUS IDEA!"

Just see: what is said and what is heard are totally different things. People go on hearing what they can hear.

All the girls from the office poured into a crowded cafeteria for the coffee break. One of the girls lit a cigarette and blew ring after ring of smoke. An elderly lady sitting next to her was supremely alloyed.
"Miss," she said, "that smoke is a horrible habit. I would rather commit adultery than smoke."
"So would I," answered the girl, "but, you know, there just isn't time during a coffee break."

People hear what they CAN hear.

A man walked into a psychiatrist's office and stuffed tobacco into his right ear.
"Well, it's obvious that you need me," said the doctor.
"I sure do," the man agreed. "Get a match?"

Never for a single moment believe that you hear that which is said to you. It is very rare, just coincidental that sometimes you hear that which is said to you. Because you have a set mind! and that set mind is there to interpret it.

Roberts became convinced he was a cannibal, and his wife finally persuaded him to visit a psychiatrist.

When Roberts returned home after his first visit, his wife asked,
"So tell me, what is a fancy psychiatrist like?"
"Delicious!" beamed Roberts.

Everybody has a set mind, and you hear from the mind. Unless you learn how to hear, without the mind, how to put the mind aside, you will go on hearing that which has not been said to you.

Now, the Master is saying, "Don't be deceived by frauds." He is not saying, "Go and expose frauds." But this man says, "What a marvelous idea!" He got hooked with the idea. It appealed to him -- just the idea to expose somebody. Just the idea to prove that somebody is a fraud, just the idea to torture somebody, just the idea to make somebody feel inferior can give you great joy -- the joy of torture, violence, sadism.

"I SHALL GO AWAY AND DO JUST THE SAME THING."

And how can he do just the same thing? He is not being sent by a Sufi Master: he is going on his own. He is not a Sufi! He does not understand a thing -- what it is all about, who is a real Master and who is a fraud. Out of context he has taken something.

He tried, he worked hard:

HE WENT TO WHERE A BOGUS DIVINE WAS TO BE FOUND, AND PASSIONATELY DESIRED TO BE ENROLLED AS A DISCIPLE. AFTER THREE YEARS, SUCH WAS HIS DEVOTION THAT HUNDREDS OF DEVOTEES HAD COLLECTED. "THIS SAGE MUST INDEED BE A GREAT MAN," THEY SAID TO ONE ANOTHER, "TO INSPIRE SUCH LOYALTY AND SELF-SACRIFICE IN HIS DISCIPLE."

Now, just the opposite happened. Life is very delicate. Unless you move in the right context, you may do the SAME thing but the results may be just the opposite. What actually happened?

For three years he served the Master so obediently that he created the impression in people that if a man can create so much obedience in a certain disciple, such sacrifice, then he must be a great Master. He missed the who!e point.

In the story, the true Sufi had sent a disciple to play a role, to act: "Act as if you are paying attention to the Master, the false Master. And let him become dependent, more and more dependent on your attentions. And let people see how much he hankers for attention."

In the second case, just the opposite happened. This man was not aware of what he was doing. He thought he had to serve devotedly. He served! But his service proved to people that this is possible only if there is a real Master, otherwise how can a man for three years serve so deeply and remain so intimate, so close by? Thousands gathered!

SO THE MAN WENT BACK TO THE SUFI FROM WHOM HE HAD HEARD THE STORY AND EXPLAINED WHAT HAD HAPPENED.

The emphasis is different. In the first, the emphasis was to create a need in the bogus Master; in the second, the emphasis was to serve and be as obedient as possible. The whole thing went topsy turvy . He was angry, of course -- three years wasted. Not only wasted, but he became an instrument in gathering thousands of people to a bogus divine.

SO HE WENT BACK TO THE SUFI FROM WHOM HE HAD HEARD THE STORY AND EXPLAINED WHAT HAD HAPPENED. " YOUR TALES ARE NOT RELIABLE," HE SAID, "BECAUSE WHEN I TRIED TO PUT ONE OF THEM INTO PRACTICE, THE REVERSE HAPPENED."

METHODS DON'T MEAN A THING. Techniques don t mean a thing. All that matters is the inner awareness with which you work on them.

For example: in the East, for centuries, MANTRA has been used as a technique. And now Maharishi Mahesh Yogi has introduced the same technique into the West, with a SLIGHT difference -- but that slight difference is so big that it has destroyed the whole method.

In the East we have used mantra, but the condition is: one should not get LOST into the mantra. You repeat Ram or Krishna or AUM or Allah or any word -- your own name will do -- you repeat AUM, AUM, AUM, but you are not to be lost in the repetition. You have to remain a witness. You have to go on watching this sound AUM, AUM, AUM, and you have to remain there a witness, a watcher on the hills.

If you are not there as a witness, then this repetition of AUM and AUM will be just a lullaby. It will give you a good sleep. Nothing is wrong with good sleep, but it will not give you awakening.

It is not accidental that Maharishi Mahesh Yogi's transcendental meditation is known in the West as 'non-medical tranquilizer'. That's exactly what it is. It is GOOD to give you sleep, but it is not good to make you awake. And spirituality is wakefulness, it is not a good sleep.

A good sleep is good in itself. Physiologically good, psychologically good, but it has no spiritual dimension. The spiritual dimension opens when you become wakeful. A real meditator, even while asleep, remains awake. That's what's said by Krishna in the Gita: "When the whole world sleeps, the yogi is still awake." Not that he sits in SIDDHASANA and goes on chanting Rama, Rama, Rama -- he ALSO sleeps, but only his body sleeps, his psychological mechanism sleeps, but his awareness burns bright.

Now the method is of immense value. But with Maharishi Mahesh Yogi's interpretation it has lost all value. It has become just a gimmick, a technique, to help people -- a little relaxation. But it is no longer

spiritual. It is not meditation, it is not transcendental either. Just a SLIGHT difference, and all changes.

"YOUR TALES ARE NOT RELIABLE," SAID THE MAN, "BECAUSE WHEN I TRIED TO PUT ONE INTO PRACTICE, THE REVERSE HAPPENED."

"ALAS," SAID THE SUFI, "THERE WAS ONLY ONE THING WRONG WITH YOUR ATTEMPT TO APPLY SUFI METHODS. YOU WERE NOT A SUFI."

If you really want to understand what Sufism is you will have to become a Sufi. If you want to know what to be a Christian is, you will have to become a Christ -- less than that won't do. And the misery is, as Friedrich Nietzsche says: The first and the last Christian died on the cross. And that has happened to all the great Masters.

People become imitators. When you come in close contact with a Buddha, don't become a Buddhist -- become a Buddha. When you come close to a Sufi Master, don't become a Sufist -- become a Sufi. And the only way to know is to become.

Just the other day somebody asked... the woman who has asked must be a seeker. She has been asking many questions. I have not been answering. I am waiting for the right moment. She is not yet part of my being. Her questions are right, but I don't answer questions: I answer questioners. I have been avoiding.

Just the other day she asked: "Can't I become a follower without becoming a disciple? Can't I become a follower without becoming a sannyasin?" There is no way. Then you will be just an outsider, a spectator. You have to be colored in my being. You have to come as close as possible. The change of the clothes is not significant -- it is only a gesture. It is a gesture that shows that you are ready, that even if your being has to be dyed into some new color, you are ready. You show the gesture! By changing the name you simply show that "I am ready to become discontinuous from my past," that "I am ready to renounce my past," that "I am ready to take a jump into the future, into the unknown." That "I trust you," that "I am ready to go with you wherever you are going." That "I will not ask any promise, any guarantee." That "I am ready to go on this adventure. This risk appeals to me."

You can be here. You can listen to me without being part of me, but then you will listen in your own way, you will interpret it in your own way. And sometimes it will happen: you may even practice it, but in your own way, and the result will be the reverse. Then don't be angry at me. Don't say that the reverse effect has come, that I was saying something else and something else has happened. It has to happen in the total context.

A few people come to me and they say, "Here we cannot do the dynamic meditation. It looks so crazy." Particularly Indians, if they are on high posts, they feel afraid.

A few days before, a political leader was here, a minister. He said, "Just teach me. I will do it in my home. I cannot do it here, because if people see me dancing, shouting, what will they think? And I have to think of the voters too. And if in the newspapers pictures go... screaming and shouting and jumping, I am gone! I will do it at my home."

I can understand his problem -- but in his home he will do it according to his own way. He will make slight changes in it so that the neighbors cannot hear, so the wife does not get too much disturbed, so the children don't think that daddy has gone mazy. He will change here and there; he will make something out of it -- but then the result will be totally different, sometimes even the reverse. And then he will think that I have given something wrong to him.

This is my field! When you do something here, you are doing it in the right context. It is an energy field. You are not alone: hundreds of other people are doing it. You can ride on the wave. You can reach to heights you will never reach alone. Here I am available; here you can trust that nothing will go wrong. At your home, doing meditation alone, you will become afraid; you can become very much afraid. The fear can take grip of you -- the fear of going mad, berserk, or something.

Here, become a sannyasin, be part of me, drown in me, let me be drowned in you. Be a Sufi if you want to know what Sufism is. There is no other way. The only way to know is to be -- AND in the right context, in the right reference, in the right situation.

I am creating a situation here. This is an Al chemical field. This is not an ordinary ashram. This is a scientific lab. People are being transformed. People are moving into new dimensions, taking quantum leaps, arriving into new spaces. You cannot watch these things from the outside.

And don't be a fool: don't watch and don't think that back home you will try to do it. The reverse effect

is possible. And then don't throw the responsibility on me. Become part of me if it appeals to you. A great door is open... enter into it.
The Master said:

"ALAS, THERE WAS ONLY ONE THING WRONG WITH YOUR ATTEMPT TO APPLY SUFI METHODS. YOU WERE NOT A SUFI."

If you want to apply my methods, be a sannyasin, so that I will not have to say some day to you: Alas, there was only one thing wrong with your attempt to apply sannyas methods -- you were not a sannyasin.

The Perfect Master, Vol 2

Chapter #4
Chapter title: How Can You Deceive?

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The first question:

OSHO, WHY DO I FEEL SO CLOSE AND SO DISTANT FROM YOU AT THE SAME TIME?

VIDYA, IT IS SO, YOU ARE CLOSE AND YOU ARE DISTANT, and at the same time. Your being is close, but your dreaming is not close and cannot be close. You ARE close, but your mind -- which is not really you -- cannot be close. The more mind you have, the more distant you are.

Right now you are two: one is your authentic being, your essential being, your unchanging, eternal being. You are close. Not only close but you are one with me, because the eternal being is only one. It is a flight, as Plotinus says, of the alone to the alone. But you are a duality. Your being is hidden behind many layers of becoming. You are like an onion: layers and layers of becoming. You want to be this, you want to be that....

Those layers keep you far away -- not only far away but unbridgeable far away, unapproachably far away. I cannot approach you when you are in a dream. The dream is unapproachable. In your dream, you are absolutely lonely. You cannot invite even your beloved, your friend; in your dream you cannot invite even your Master. Your dream is utterly private. Hence, it is false.

Reality is universal. It is not private. Your dream is idiotic -- that is the actual meaning of the word 'idiot': to live in a private world, which does not correspond with reality, to live in IDIOT. The idiot lives in a private world. The wise man lives in the universal -- that which is.

And you are living in both! Hence, this split. You will feel close to me when you look at your being, and there will be moments of being. Watching a sunset, suddenly you are close to me. Listening to the song of a bird, suddenly all distance has disappeared. Looking at a flower, and there is not even an inch's difference between me and you.

These moments of eternity will be there. But then again you fall in the dream, in the sleep, in your private world -- then you are far away. Don't be puzzled by it. This is so with everybody. Slowly slowly, help those moments when you feel close to me, because THEY are the only real moments. To gain them is to gain the kingdom of God. To miss them is to miss all.

Come out of your IDIOT! Come out of your idiotic world of dreaming! You cannot become anything else than you already are -- hence the whole effort is idiotic. You can only become that which you already are. Remember it again and again: you can only become that which you already are. And, hence, there is no need to become because you already ARE it. Rejoice in it! Celebrate it! Be it!

The second question:

WHAT IS THE DIFFERENCE BETWEEN DESIRE AND LONGING?

KRISHNA, DESIRE IS DESIRE FOR SOMETHING that is outside you. Desire is objective. Longing is not objective. Longing is for that which wants to explode in you. It is inner, it is subjective. If a rose wants to become a lotus, it is a desire. But if the rose LONGS to become a rose, it is longing. If the seed wants to sprout and become a tree, it is a longing! It is perfectly in order. It is how it should be. But if a seed wants to become a butterfly, it is a desire.

Desire is absurd: longing is existential. Longing is perfectly beautiful: desire is dangerous. And the distinction is very delicate and one has to be very much alert.

Longing is opening of the inner: desire is accumulation of the outer. Man desires money: man longs for meditation. Man desires power: man longs for purity. Man desires knowledge: man longs for awareness. Man desires the world: man longs for God.

That which is intrinsic to you is longing. Divert your energies from desire into longing. Desire distracts you from your Tao, from your Dharma, from your nature. Desire takes you astray. It allures you into fantasies which are not possible. It drives you crazy, because it gives you hopes which cannot be fulfilled, which are unfulfillable. Time, energy, life, will be wasted, and in the end only frustration in the hands and in the heart.

Longing is fulfillment.

If you want to become a rich man, you are desiring. But if you want to become a sannyasin, it is a longing. Desiring depends on others: in longing there is no need to depend on anybody else. It is your own flowering. It is already there -- just it needs the right soil and the right time It is waiting for the spring to come....

The third question:

IS IT POSSIBLE TO DECEIVE A MASTER?

YES, IF THE MASTER WILLS SO. Sometimes the Master wants to be deceived. If it is for your growth, he is ready to do anything -- even to be deceived. If that is the only way to help your cheating characteristic to surface, he will allow himself to be deceived by you. Otherwise not.

How can you deceive a Master? He knows you -- as you your-self don't know yourself. He knows the secret most desire of your heart. It may not be conscious even to you. He knows the subtle ways of your ego. And you CANNOT deceive. You can try, but from one point or another, from one side or another, they will be revealed. You will say one thing from your mouth: your eyes will say something else.

And the Master is not very much concerned with what you say -- he tries to read you through subtle manifestations. He looks in your eyes, he looks at the way you walk, he looks at the way you sit... from the superficial to the deepest. He is not very much concerned about what you say. Your saying is almost meaningless; it is babbling. You don't exactly know what you are saying. And even if you know, you don't mean it. And even if you mean it, the next moment you will change it. It is not worth paying attention to.

That's why psychoanalysis has to go into your dreams. Rather than watching your day it watches your

night. Why? Because in the day you are cunning, deceptive. You live through a masquerade, a camouflage. You have many masks. And it is not that you are deceiving others: you are deceived yourself by your masks. You. believe in your masks. You think these are your faces. You have completely forgotten your original face.

Psychoanalysis looks into your dreams, because in your dreams your constant pretending relaxes. You come in your true colors.

The Master goes even deeper than psychoanalysis, because there are people who can deceive even in dreams. One can train oneself to dream certain dreams. And now, after one hundred years of psychoanalysis, this fact has become very very apparent. Patients start dreaming according to the expectation of the analyst. If a patient goes to a Freudian, he dreams one kind of dream. If he goes to the Jungian, he starts dreaming another kind of dream. Now this is an accepted fact. How does it happen? Even un-consciously he is trying to be clever, cunning.

When you go to a Freudian, he is waiting for some sexual dream. Even if you don't dream it, he will impose an interpretation of sexuality on your dream. Your innocent dreams will be painted in such a way that they will look utterly sexual. For example, if you are flying in your dream, the Freudian will say, "This is nothing but sexuality -- flying is a phallic symbol. You want to go high and high and high; you want to reach a climax of sex. It is pictorial. You want to reach to a peak. It simply represents a peak. '

It may be so, it may not be so, but the analyst has imposed a certain pattern on your dream. Now, slowly slowly, you will start dreaming according to him, because every human being has a deep need to be approved. And when you really dream a Freudian dream, the analyst is so happy that the patient also feels happy that he is doing something really great. Because of this, by and by he will dream more and more sexual dreams, remember more and more sexual dreams. May start editing dreams -- and VERY unconsciously. May drop a few things, may add a few things. Will give it a color -- a Freudian color.

After six months of psychoanalysis with a Freudian, ALL your dreams will be just sexuality and nothing else.

Go to a Jungian and things start changing. Now, flying is no more a sexual symbol -- it is occult. It is the desire of the human soul to reach to the ultimate. It is esoteric. Another interpretation is enforced, and soon you will have visions of Masters talking to you, pure voices descending upon you, great light, kundalini, lotuses opening within you... and things will start happening. And within six months you will be a perfect Jungian dreamer.

Go to the Adlerian, and the same dream, that you are flying, and the interpretation is different. The Adlerian says, "Flying high is nothing but an effort to become superior -- man suffers from inferiority complexes. To be low is inferior; to fly high, above everybody else, is to be superior." Another interpretation is enforced on you.

People start dreaming the way they are expected to dream. So even dreaming is not so innocent as you think. The Master cannot depend on your dreaming either. He simply goes beyond ALL your layers; he looks through all the layers. He looks through all the chaos that you are. You are not in order, you are not a discipline. There are a thousand and one contradictions in you, so no one particular idea can be imposed on you.

The Master's work is not to impose any particular interpretation on you -- he has none. He simply tries to see the whole chaos that you are, the whole contradiction that you are, the crowd, the mob, that you are, the so many small selves in you without any real center, the civil war that goes on within you. He goes on seeing it.

And if he feels that it will be helpful for you, then he can be deceived by you -- but that is willed by him. You cannot deceive him on your own. There is no way. He has eyes! He is no more blind. He looks through and through. And, in fact, to deceive a Master is impossible, but even to deceive a man who has a little observation is difficult. If you just start a little observation, it will be impossible for anybody to deceive you. Just a LITTLE observation!

For example, a woman says to you, "I love you." Watch her eyes -- if she really loves you, you will see her eyes changing, her eyes expanding, the black dot in the eye becoming bigger -- immediately! if she really loves you. She is opening up. And this is not DONE by her: she is opening up in the eyes because she wants to drink more of you.

Just as eyes change: when you go into the sun the eyes become smaller, because too much sun is not needed to go in. When you come back to the home in the darkness, the pupils dilate, they become bigger; more light is needed to come in. When a woman says to a man, "I love you," if she is falsifying, if she is just

trying to deceive the man, maybe is interested in his money or in something else, her eyes will not cooperate with her statement. And there is no way to will the cooperation of the eyes. Spon-taneously, if she loves you, pupils dilate, become bigger. She opens up. She wants you to be in.

Just watch people: they say one thing, and their face says another thing. They may be saying one thing with their mouth, and another thing with their hand gesture. Just a little observation and nobody can deceive you.

A Broadway agent returned home and found one of his biggest clients in the arms of his wife. "Stop sounding like a TV melodrama, Harry," the client told him, cutting short a tirade of denunciations. "Let's treat this situation like adults. We both love your wife. All right, then, let's play one game of gin rummy -- and the winner gets her."

The agent thought for a moment, then said, "Okay, but just to make it interesting, let's play for a dime a point on the side."

How long can you deceive? How can you deceive?

Danny was an inveterate bargain hunter. He hadn't a penny to his name, but whenever he saw a bargain he couldn't resist it.

One day a friend of his came to see him. Jim said, "Danny, I've got a terrific bargain for you. A boat-load has arrived for the Barnum and Bailey Circus and they have an overstock. They've got an elephant on board, a baby elephant, that's worth at least $2,000, and I can land it for you for only $300."

Danny looked at Jim as if he were half crazy. "What! An elephant! An elephant in my one-room apartment? You must be out of your mind! In the first place, there's no room for it. And in the second place, how could I feed it? In the third place, what could I do with it? Don't be nuts!"

"But," persisted Jim, "I'm telling you this elephant is worth two thousand bucks and I can get it for you for a mere three hundred, maybe even two hundred and fifty."

Danny was adamant. "Get the hell out of here, will you? You're off your rocker. I don't need an elephant. I don't want an elephant. Leave me alone with elephants."

But Jim knew his friend and he continued hammering away. "Listen, Danny," he said, "the fact is they have an overstock. You know, I think if I put it to them I could get you two elephants for the same two hundred bucks."

"Now you're talk in'," said Danny.

Your reality, your mind, is always there below your skin. It is just skin-deep -- scratch it a little and the truth comes out.

You cannot deceive even a man who knows a little observation -- how can you deceive a Master? But if the Master feels it is good for you, it may be helpful for your growth, it may bring something up, it may take you through a breakthrough, then the Master is ready to do anything. Yes, he is ready even to be deceived by you.

The fourth question:

OSHO, WHEN I WAS IN KONYA FOR THE DERVISH WHIRLING CEREMONY LAST DECEMBER, I MET A SUFI MASTER -- SULYMAN DEDE. HE ASKED ME TO CARRY HIS GREETINGS TO YOU AND THEN ASKED ME HOW I COULD KNOW THAT YOU WERE A TRUE MASTER. I THOUGHT THERE COULD BE NO SATISFACTORY REPLY. OSHO, WHAT WOULD YOU HAVE SAID?

IN THE FIRST PLACE, RAGA, Dede would not have asked the question of me. He would have immediately recognized. He has already recognized -- that's why he sends the greetings. He is a man of understanding, of great love and compassion.

But he asked you, not because he has any suspicions or doubts about me -- he asked you just to see your response. He asked your not for an answer but for a response -- and you missed. It is true there is no way to reply to it satisfactorily, but he was not asking for any reply from your side -- he wanted a response.

You could have danced, and he would have understood. You could have hugged him, and he would

have understood. A mad laughter would have been THE answer.

It is not a question of intellectual curiosity. He is not an intellectual man at all -- he is a real Sufi. He would have understood it. Sufis know how to understand the ways of lovers. You could have just looked into his eyes with great love. He was not asking anything about me: he was asking something about you. These are the ways of the Masters.

He apparently asked how you could know a true Master. In fact, he was asking, "Are you a true disciple?" You could have shown your disciple hood. You could have touched his feet. You could have cried in joy -- or anything! Not ready-made, not manipulated by the mind, but spontaneous, on the spur of the moment... and he would have been immensely satisfied with you.

The fifth question:

Next time when you go to him, don't miss. If he asks again, this time DO something. And remember, I am saying DO something. A Sufi Master does not ask for an intellectually satisfying answer: he asks for something existential, an indication.

He was saying to you, "If you have found a true Master, what happened to you? Show me! Give me a hint! Has love arisen in you? Have you become capable of abandoning yourself in a dance? Have you become capable of seeing the beauty of existence? Has humbleness arisen in you? Have you become prayerful?..."

ASSAGIOLI SAYS THAT ALL THE AWARENESS IN THE WORLD WILL NOT HELP UNTIL YOU CHOOSE -- "IT IS THE WILLINGNESS TO CHOOSE THAT PRODUCES CHANGE AND THUS GROWTH." YET YOU TALK OF CHOICELESS AWARENESS.
IS THERE REALLY A CHOICE?

CHARANA, ASSAGIOLI HAS MOVED TO THE OTHER EXTREME in reaction to Sigmund Freud. His vision is not balanced, cannot be. It is a reaction. Reactions are never balanced. And I say to you that he is far higher in his understanding than Sigmund Freud, but still the imbalance remains.

Sigmund Freud's whole process was just to make you aware of your deep-rooted problems. If you become aware of your deep-rooted problems, they dissolve -- that is Freudian analysis. Nothing else is needed. One has to take a conscious note of one's unconscious problems. The moment consciousness penetrates the unconscious, a little light arises in the darkness of your being, problems start changing.

Freud was on the right track, but got stuck in the world of dreams. Never went deeper than that. Let me remind you: wakefulness is the first state, dreaming the second state, sleep the third state, and TURIYA -- samadhi -- the fourth state. Sigmund Freud created a revolution just by changing the emphasis from the first state to the second. The whole psychoanalytical revolution consists in that. Up to that point, the Western man particularly had lived with the idea that wakefulness is all. The dreams were never taken into account. The credit goes to Sigmund Freud that he expanded human consciousness. He brought dreams in. He moved into the darkness of the inner world. ONE step, but that one step is pregnant, very pregnant, very potential. But got stuck there.

It takes years of psychoanalysis to make you a little alert. That little alertness helps, but the process is too long. In the East, we have methods which can make you immensely alert within a VERY short period. Vipassana can do within months what psychoanalysis will do in years. And Vipassana works on the third, goes deeper than psychoanalysis. And when you work deeper, the problems that were very important before simply fade away. If dreaming becomes a conscious process, it will change your waking awareness. If in sleep you become conscious, it will change your dreaming awareness.

And there are ways to take the quantum leap from the third to the fourth. That is what is called satori, the quantum leap, when you become aware of the fourth. When you are simply aware, neither of waking nor of dreaming, nor of sleep -- but just aware. There is no content to your awareness. This fourth state, TURIYA, is the highest point of consciousness. One who has achieved that, all his problems simply disappear. They need not be changed. There is nothing left to change. No other remedy is needed.

Freud is on the right track, but got hooked and became too much involved in the dreaming world. And if you become too much involved in the dreaming world, the main goal is forgotten. You start moving sideways. And then there is no end to it. You can go ON analyzing and analyzing dreams for years and for

lives... it will help, but the transformation is not going to be total ever. You can solve one thing here, another thing will arrive. You change something on one point, another point goes wrong. But the total situation remains the same.

Assagioli became aware of it and started thinking that just by being aware transformation is not going to happen -- you have to will. He reacted to Sigmund Freud. He reacted on two points: one is analysis -- he created a new philosophy he called 'psychosynthesis' -- and on another point: just observation is not going to help, because he had seen that Freudian work takes you nowhere.... You change one thing, and another thing goes wrong, but the total remains the same. So he brought will into it, that one has to will. This is moving to the other extreme, because with the will ego enters in.

Will is nothing but an expression of the ego. And through will all kinds of repression... you will start repressing. What IS will? You choose this against that -- what are you going to do with that which you are against? You will repress it. The pendulum moved back. Where it was before Freud, it went back again to the same situation.

Assagioli's insight is beautiful, that analysis is not enough -- because analysis only dissects. And by dissecting, you destroy. And by dissecting, you can know only dead things, because in dissection they become dead. If you dissect a flower, how are you going to know the beauty of it? -- it will disappear. If you dissect a child, it is dead. ALL dissection is post mortem. So whatsoever you come to through dissection will never give you any clue to life and life's mysteries. It may help you to understand matter, dead matter, but all that is alive disappears. For that, a more synthetic vision is needed.

Assagioli is right -- about THIS point he is right. But about will he is absolutely wrong. If you will, of course you can change. That's what humanity has been doing in pre-Freudian days, for centuries. You have anger -- will compassion, and repress anger. Then anger becomes repressed and compassion becomes cultivated. You have a beautiful personality, but not a beautiful soul. A polished personality, but deep inside is just hell-fire. You look very heavenly on the surface, but in your depth all that you have repressed goes on boiling within. It WILL explode. And it will go on poisoning your life in millions of ways.

Will is not the way. About that, Freud is far more right than Assagioli. The problem with Freud is he never went deeper than the dreaming. But I can understand: he was the pioneer in the West; pioneers cannot go very far. They only break the ice, they only begin. Much has to be done.

But the East has done the whole work. You will be surprised to know: one of the most perceptive Indians of this century, Ananda Coomaraswamy, claims that for one psychological term in English there are four psychological terms in Greek. And for one psychological term in Greek there are forty psychological terms in Sanskrit. For one English term you can find hundreds of psychological terms in Sanskrit, with subtle nuances and differences.

Five thousand years of work.... You may be aware that Eskimos have twelve words for ice -- naturally, they live there. They have many many understandings about ice that nobody else has. No other language has twelve words for ice.

Psychology in the East has been the ancient most science. In fact, the only science the East has worked hard for. Our experience down the ages has been this: that awareness is the only remedy. But it has to become more and more total.

When awareness is total, it transforms. NO other act is needed. Just to SEE a thing totally is to be free of it. To understand is to be transformed. If after understanding a thing something needs to be done, that will be only an indication that you have not understood it yet.

For example: if you really understand that anger is poison, not because I say, not because Buddha says, but you understand by your own observation, meditation, that anger is poison, that it poisons your being, then will you ask, "Now what to do to drop anger?" If you ask the question "What to do to drop anger?" that will simply show you have not yet understood. If you have really understood and seen that anger is poison, it is dropped. In that VERY understanding, it is dropped.

Awareness is transformation. No other discipline is needed.

Assagioli falls back again. In one point, he brings something beautiful: synthesis. But on another point, on another account, he falls back: he goes to the old repressive mind -- will means repression.

I don't teach you will. It is because of will that you have become so miserable. It is because of will that you feel guilty. It is because of will that you go on carrying scorpions, snakes and crocodiles and all kinds of things inside you. You have lost all beauty and grace.

What is will? Will means struggle against the whole. The real man of understanding is absolute will-lessness. That's why Jesus says: THY KINGDOM COME, THY WILL BE DONE. How is Assagioli

going to explain it? -- THY WILL BE DONE.... Not mine! Because whatsoever is MY will is going to be against God's will. I have to efface my will completely. I have not to be. When I am in an absolute will-lessness, then God's will starts functioning.

And about synthesis too -- Assagioli's idea of synthesis is more philosophical than existential. There are two possible kinds of synthesis. One: put together. Mahatma Gandhi did it in India. He tried to put Islam and Hinduism together. He tried to create a kind of synthesis. The motivation was political, so that Hindus and Mohammedans wouldn't fight. The motivation was not religious: it was political -- so that India would remain undivided. It didn't work, because political motives can never work. They are dishonest, fundamentally insincere.

And how did he try to make the synthesis between Hinduism and Mohammedanism? Just a superficial synthesis: choose a few theories from the Bhagavad Gita and a few theories from the Koran, and try to show that they mean the same. It is very easy! But to contradict it, there are a thousand things in the Koran and a thousand things in the Gita which are against each other. Don't talk about them. Don't bring them in. Just bring those points which correspond.

This is a superficial synthesis.

There is another kind of synthesis -- Ramakrishna did it. He practiced all religions, almost all that were available to him. For six months he became a Mohammedan. Just see the difference. What did Gandhi do? -- he just looked into the Koran, looked into the Gita, tried to find some intellectual synthesis, and created a kind of synthetic philosophy. But it is not existential, it is in-tellectual. And the motivation is political.

What did Ramakrishna do? He achieved the ultimate samadhi through Hinduism. No man before him has ever done such a thing. And then he said, "Now I would like to follow the path of Islam."

His disciples were bewildered. They said, "For what? You have attained!"

He said, "Now I want to see whether I can attain from that path too or not. I have come to the peak of the mountain by one path. I will go down into the valley again, and I will start trekking on another path. I would like to see whether I can reach to the same peak."

It was one of the greatest endeavors in human history. Ramakrishna stands very alone in his effort, solitary. He became a Mohammedan. And when he became a Mohammedan, he stopped going into Hindu temples -- he was no more a Hindu! He started wearing Mohammedan clothes, started eating Mohammedan food. He had a Mohammedan cook to make food for him. Practiced Sufism for six months. Then the mosque was his place.

After six months he reached the peak. He declared to his disciples, "This path, too, leads to the same place. Now I will follow other paths.... "

He became a Buddhist , he became a Christian... and the strangest thing that he did, the most strange of all these paths was this. In Bengal there is a sect, Krishnaites, who believe in Krishna. And one of their fundamental beliefs is that Krishna is the only male in existence, and everybody else is just a girlfriend to Krishna -- all ARE GOPIS. All! Even men. There is only one man, the center, and all are the girlfriends dancing around him. So the follower of that path has to believe that he is a woman. He may be a man or a woman -- that doesn't matter. This is one of the funda-mentals.

Ramakrishna followed that path for one year... he lived like a woman, in women's dotes. And the miracle was this, that within a few weeks he started walking like a woman -- which is very difficult. It is really difficult, because it needs a totally different anatomy. It is not a question of just belief. The woman walks in a certain way because of the womb. The man cannot walk that way. Because of the womb inside the woman her physiology moves in a different way. But he started walking like a woman. People were puzzled.

Not only that: his voice changed -- he started talking like a woman. Not only that: his breasts started growing. His disciples were very much worried. And not only that: the most miraculous thing that happened was that after six months he started menstruating. Regular period! It was unbelievable. Doctors came and could not believe it was happening -- regularly, every month.

He became a woman! And he attained through that path too.

This is existential synthesis. This is REAL synthesis. The Gandhian synthesis is hocus-pocus. Utterly meaningless. This is real synthesis.

Assagioli has done something which is just intellectual.

What WE are doing here is real synthesis. And not only of all religions, but of all psychologies, all yogas, too. We are trying to move existentially into all the possibilities that any human being has ever moved. We can create here the greatest synthesis that has ever been created anywhere else.

But this synthesis is not intellectual: it is existential. We are living it. When I talk about Sufis, I am a Sufi. And when you listen to me about Sufis, those who really listen to me become Sufis. Then all else disappears. When we move in the world of Zen, we are PART of it! We are not alien and outsiders. When I am speaking on Zen Masters, I am not speaking from the outside. I am not a scholar, and you are not here like students. These are not discourses, these are communions. When I talk about Zen Masters, I am one! And those who love me, and those who are intimate with me, those who are sannyasins, they become one with that approach. And in that oneness, understanding arises.

And we are moving through ALL kinds of climates, all kinds of paths. Slowly slowly, we will have on the earth not one Ramakrishna but thousands...

The sixth question:

WHY CAN'T I SEE ANY MEANING IN LIFE?

LIFE IN ITSELF HAS NO MEANING. Life is an opportunity to create meaning. Meaning has not to be discovered: it has to be created. You will find meaning only if you create it. It is not lying there somewhere behind the bushes, so you can go and you search a little bit and find it. It is not there like a rock that you will find. It is a poetry to be composed, it is a song to be sung, it is a dance to be danced.

Meaning is a dance, not a rock. Meaning is music. You will find I only if you create it. Remember it.

Millions of people are living meaningless lives because of this utterly stupid idea that meaning has to be discovered. As if it is already there. All that you need is to just pull the curtain, and behold! meaning is here. It is not like that.

So remember: Buddha finds the meaning because he creates it. I found it because I created it. God is not a thing but a creation. And only those who create find. And it is good that meaning is not lying there somewhere, otherwise one person would have discovered it -- then what would be the need for everybody else to discover it?

Can't you see the difference between religious meaning and scientific meaning? Albert Einstein discovered the theory of relativity; now, do you have to discover it again and again? You will be foolish if you discover it again and again. What is the point? One man has done it; he has given you the map. It may have taken years for him, but for you to understand it will take hours. You can go to the university and learn.

Buddha also discovered something, Zarathustra also discovered something, but it is not like Albert Einstein's discovery. It is not there that you have just to follow Zarathustra and his map and you will find it. You will never find it. You will have to become a Zarathustra. See the difference!

To understand the theory of relativity, you need not become an Albert Einstein, no. You have to be just of average intelligence, that's all. If you are not too much retarded, you will understand it.

But to understand the meaning of Zarathustra, you will have to become a Zarathustra -- less than that won't do. You will have to create it again. And each individual has to give birth to God, to meaning, to truth; each man has to become pregnant with it and pass through the pains of birth. Each one has to carry it in one's womb, feed it by one's own blood, and only then does one discover.

Now, you ask me: WHY CAN'T I SEE ANY MEANING IN LIFE?

You must be waiting passively for the meaning to come... it will never come. This has been the idea of the past religions, that the meaning is ALREADY there. It is not! Freedom is there to create it, energy is there to create it. The field is there to sow the seeds and reap the crop. ALL IS THERE -- but the meaning has to be created. That's why to create it is such a joy, such an adventure, such an ecstasy.

So the first thing: religion has to be creative. Up to now, religion has remained very passive, almost impotent. You don't expect a religious person to be creative. You just expect him to fast, sit in a cave, get up early in the morning, chant mantras... and this kind of stupid thing. And you are perfectly satisfied! What is he doing? And you praise him because he goes on long fasts. Maybe he is a masochist; maybe he enjoys torturing himself. He sits there when it is icy cold, naked, and you appreciate him. But what is the POINT, what is the value in it? All the animals of the world are naked in the icy cold -- they are not saints. Or when

it is hot, he sits in the hot sun, and you appreciate him. You say, "Look! here is a great ascetic." But what is he doing? What is his contribution to the world? What beauty has he added to the world? Has he changed the world a little bit? Has he made it a little more sweet, more fragrant? No, you don't ask that.

Now, I tell you, this has to be asked: Praise a man because he has created a song. Praise a man because he has created a beautiful sculpture. Praise a man because he plays such a beautiful flute. Let these be religious qualities from now onwards. Praise a man because he is such a lover -- love is religion. Praise a man: because of him the world is becoming more graceful.

Forget all these stupid things! -- fasting and just sitting in a cave, torturing oneself or Lying down on a bed of nails. Praise a man because he has cultivated beautiful roses. The world is more colorful because of him. And then you will find meaning.

Meaning comes out of creativity. Religion has to become more poetic, more aesthetic.

And second thing: sometimes it happens that you search for the meaning because you have already concluded. Out of a conclusion you search for it. You have already decided what meaning should be there, or has to be there... and then you don't find it.

The inquiry has to be pure. What do I mean when I say the inquiry has to be pure? It should be without any conclusion. It should not have any A PRIORI in it.

You ask: WHY CAN'T I FIND MEANING IN LIFE?

What meaning are you looking for? You must be looking for a certain meaning. You will not find it -- because from the very beginning your inquiry is polluted, your inquiry is impure. You have already decided.

For example, if a man comes into my garden and thinks if he can find a diamond there then this garden is beautiful, and he cannot find the diamond, so he says there is no meaning in the garden.... And there are so many beautiful flowers, and so many birds singing, and so many colors, and the wind blowing through the pines, and the moss on the rocks. But he cannot see any meaning because he has a certain idea: he has to find the diamond, a Kohinoor -- only then will there be meaning.

He is missing meaning because of his idea. Let your inquiry be pure. Don't move with any fixed idea. Go naked and nude. Go open and empty. And you will find not only one meaning -- you will find a thousand and one meanings. Then each thing will become meaningful. Just a colored stone shining in the rays of the sun... or a dewdrop creating a small rainbow around itself... or just a small flower dancing in the wind.... What meaning are you searching for?

Don't start with a conclusion, otherwise you have started wrongly from the very beginning. Go without a conclusion! That's what I mean when I say again and again: Go without knowledge if you want to find truth. The knowledgeable person never finds it. His knowledge is a barrier.

Goldstein had never been to a show in the legitimate theater. For his birthday, his children decided to give him a present of a ticket for the Jewish theater.

The night after the show, they came to visit him and asked him eagerly what he thought of the show.
"Ash," he answered, "it was simply nonsense. When she was willing, he wasn't willing. And when he was willing, she wasn't willing. And when they both were willing, down came the curtain!"

Now, if you have a fixed idea, then you are only looking for it, only looking for it.... And because of this narrowness of the mind, all that is available is missed.

Meaning has to be created. And meaning has to be searched for without any conclusions. If you can drop your knowledge, life will suddenly take on color, it will become psychedelic. But you are continuously carrying the load of your scriptures, books, theories, doctrines, philosophies... you are lost in all that. And everything has become mixed, hotchpotch. And you cannot even remember what is what.

Your mind is a mess. Clean it! Make it a blank. The empty mind is the best mind. And those who have been telling you that the empty mind is the Devil's workshop are the Devil's agents. The empty mind is closer to God than anything. The empty mind is not the Devil's workshop. The Devil cannot do without thoughts.

With emptiness the Devil cannot do anything at all. He has no way Into emptiness.

So many thoughts in the mind, mixed up; nothing seems to be clear; you have heard so many things from so many sources -- your mind is a monster. And you are trying to remember, and you have been told to remember: Don't forget! And, naturally, the burden is so much that you cannot remember. Many things you

have forgotten. Many things you have imagined and added on your own.

An Englishman visiting America attended a banquet and heard the Master of Ceremonies give the following toast:
"Here's to the happiest moment of my life,
Spent in the arms of another man's wife -- my mother."
"By Jove, that's ripping," the Englishman thought to himself. "I must remember to use it back home."
Some weeks later when he returned to England, he attended a church luncheon and was asked to give a toast. In thunderous tones he addressed the crowded room:
"Here's to the happiest moment of my life,
Spent in the arms of another man's wife..."
After a long pause the crowd began to grow restless, glaring at the speaker indignantly. The speaker's friend sitting next to him whispered, "You had better explain yourself quickly."
"By Jove," the speaker blurted out, "you will have to excuse me. I forgot the name of the bloomin' woman."

That is happening. You remember this -- Plato has said this. And you remember that -- Lao Tzu has said that. And you remember what Jesus has said, and what Mohammed has said... and you remember many things. And they have all got mixed up. And you have not said a single thing on your own. Unless you say something on your own, you will miss the meaning.

Drop the knowledge and become more creative. Remember, knowledge is gathered -- you need not be creative about it; you have only to be receptive. And that's what man has become: man is reduced to being a spectator. He reads the newspapers, he reads the Bible and the Koran and the Gita; he goes to the movie, sits there and sees the movie; he goes to the football match, or sits before his TV, listens to the radio... and so on and so forth. Twenty-four hours a day he is just in a kind of inactivity, a spectator. Others are doing things, and he is simply watching. You will not find meaning by watching.

You can see a thousand and one lovers making love and you will not know what love is -- you will not know that orgasmic abandonment by watching. You will have to become a participant. Meaning comes through participation. Participate in life! Participate as deeply, as totally, as possible. Risk all for participation. If you want to know what dance is, don't go and see a dancer -- learn dancing, be a dancer. If you want to know anything, participate! That is the true and the right way, the authentic way, to know a thing. And there will be great meaning in your life. And not only one-dimensional -- multi-dimensional meanings. You will be showered by meanings.

And life has to be multi-dimensional, then only is there meaning. Never make life one-dimensional. That too is a problem.

Somebody becomes an engineer, and then he thinks all is finished. He becomes identified with being an engineer. Then his whole life he is just an engineer. And there were millions of things available. But he moves only on one track, becomes bored. Is fed up. Is tired, wearied. Goes on dragging. Waits only for death. What meaning can there be?

Have more interests in life. Don't be always a businessman. Sometimes play too. Don't be just a doctor or an engineer, or a headmaster, or a professor -- be as many things as possible! Play cards, play the violin, sing a song, be an amateur photographer, a poet.... Find as many things as possible in life, and then you will have richness. And meaning is a by-product of richness.

I have heard a very meaningful story about Socrates:

Socrates, while awaiting death in prison, was haunted by a dream that kept urging him, "Socrates, make music!" The old man felt he had always served art with his philosophizing. But now, spurred on by that mysterious voice, he turned fables into verse, indited a hymn to Apollo, and played the flute.

In the face of death, philosophy and music briefly went hand in hand, and Socrates was as blissful as never before.

He had never played on the flute. Something inside him persisted, "Socrates, make music!" Just in the face of death! It looked so ridiculous. And he had never played, he had never made music. A part of his being had remained suffocated. Yes, even a man like Socrates, had remained one-dimensional. The denied part insisted, "Enough of logic -- a little music will be good, will bring balance. Enough of argumentation -- play on the flute." And the voice was SO persistent that he had to yield to it.

His disciples must have been puzzled: "Has he gone mad? Socrates playing on the flute?" But to me it is very significant. The music could not have been very great, because he had never played. Absolutely amateurish, childish it must have been -- but still something was satisfied, something was bridged. He was no more one-sided. For the first time in his life, maybe, he was spontaneous. For the first time he had done something for which he could not supply any reason. Otherwise, he was a rational man.

Just the other night I was reading a story about the great Hassidic mystic, Baal Shem:

It was a holiday, and the Hassidim had gathered to pray and to have a communion -- sat sang -- with the Master.

A man had come with his retarded child. He was a little worried about the child, the boy. He may do something, so he was keeping an eye on the boy. When the prayers were said, the boy asked his father, "I have got a whistle -- can I play on it?"

The father said, "Absolutely no -- where is your whistle," because he was afraid. He may not even listen to his 'no'. He showed the whistle and the father kept his hand on his pocket, the boy's pocket. Then there was dancing, and the father forgot and he also started dancing. And Hassids are dancers, joyous people -- the cream of Judaism, the very essence of Judaism is with them, with those mad people.

When everybody was praying to God and dancing, suddenly the boy could not resist any more. He took out his whistle and blew on it. Everybody was shocked! But Baal Shem came, hugged the boy, and said, "Our prayers are heard. Without this whistle, all was futile -- because THIS was the only spontaneous thing here. All else was ritual."

Don't allow your life to become just a dead ritual. Let there be moments, unexplainable. Let there be a few things which are mysterious, for which you cannot supply any reason. Let there be a few doings for which people will think you are a little crazy. A man who is a hundred percent sane is dead. A little bit of craziness by the side is always a great joy. Go on doing a few crazy things too. And then meaning will be possible.

The last question:

I CANNOT SURRENDER TO GOD, AND IT IS NOT MY EGO BUT SELF-RESPECT. AM I WRONG?

THERE IS NO SELF. Self is another name for the ego. And what do you mean by 'self-respect'? There is a quality of consciousness -- it can be called 'reverence' -- but it is always unaddressed. It is not for the self, not for the other. It is simply reverence for life.

When it is addressed it is just a rationalization. And man is clever at finding beautiful words for ugly things. We can always hide our wounds and put flowers on them. And that's what you are doing -- and you are also aware of it. That's why you ask: AM I WRONG? You know you ARE wrong.

And I am not saying don't respect life -- be full of respect for ALL life. Your life is included in it! You are not excluded from it. But it has to be reverence for all life. When it is only for the self, then what is it for the other?

And what exactly is this self?Just another name for the ego -- ego is not anything else. The idea of I... and the idea is false, because whenever you go in it is never found there. Nobody has ever found any self. Just go and see... you will not find it.

Bodhidharma was asked by Emperor Wu, "I am very much disturbed by my ego, by this self. And I have tried everything, but I cannot get rid of it. Help me!"

Bodhidharma said, "Come early in the mowing tomorrow, three o'clock in the morning. And come alone, and don't forget to bring your self with you -- and I will finish it forever."

The emperor was afraid. This man looked mad. "How can anybody finish the self? And what does he mean when he says, 'Don't forget to bring it'?"

The whole night he could not sleep, tossed and turned. Many times he decided not to go, and he had said, "Come alone" -- and he was a very dangerous looking man. In China he was known as the Barbarian Buddha. He had very dangerous eyes. If he looked into your eyes, then for months you would not be able to

sleep. And he looked murderous -- and he WAS a murderer. He murdered many disciples. Many people became enlightened through him. And he was really a hard taskmaster.

Three o'clock, in the dark, alone, to be with this man... and one never knows -- he was unpredictable. When he had entered China, he had come with one shoe on one foot, the other shoe on his head. The emperor was puzzled and he said, "What are you doing?"

He said, "I am trying to show you -- this is the way I am. Just to give you a taste of what type of man I am, so you know from the very beginning with whom you are dealing."

Now, to go to this man in his mountain cave in the dark.... M any times he decided not to go, but the attraction was also great -- because this man was no ordinary man. Yes, on the surface he looked very hard, but deep down there was the kindest heart possible. He was all compassion. Even if he was hard, it was because of his compassion.

Finally, he had to go. And the moment he reached in front of Bodhidharma... he was sitting there with his staff, and he said, "You have come?.Where is your ego? Where is your self? Have you brought it with you? I am going to finish it forever."

The emperor said, "What are you talking about? Is the self a thing that I can bring with me?"
Bodhidharma said, "Then what is it?"

The emperor said, "Of course, it is something inside."

Bodhidharma said, "Okay, inside or outside, it makes no difference. My staff can reach anywhere! You just sit in front of me, close your eyes, and try to find it. And the moment you have found it, just tell me that 'I have found,' and I will kill it."

Shaking and trembling, the emperor sat before Bodhidharma. Hours passed. The sun started rising. He looked and looked... he had to look! because this man was sitting there with his staff. He could hit hard. And by the morning when the sun was rising, he was totally a different man. Bodhidharma said, "Now you can open your eyes. Where is it? For three hours you have been looking."

We touched Bodhidharma's feet and said, "I cannot find it. I looked hard -- I have never looked so hard. Your presence made me look HARD. I SEARCHED with all my energy possible. I was not holding anything back, but I did not find it."

And Bodhidharma laughed and he said, "So you see? I have finished it forever."

It is not! When you don't look it is. When you look, it is not. Go in... and you will not find any ego, any self, anything. What you will find is eternal, infinite life, and then there is really respect for it. But it has nothing to do with you or me -- it is reverence for life.

Albert Schweitzer used to use this term, 'reverence for life'. It is synonymous with religion. But, please, don't get into rationalizations.

Harry Robinson had just entered the parlour of a familiar bagnio when, to his utter shock, he spotted his own father coming down the stairs. Harry reeled back in surprise. "Dad!" he cried out. "What in God's name are you doing in a place like this?"

Cold Robinson was equally stunned, but quickly recovered. "Now son," he said, nonchalantly brushing off his suit, "for twenty lousy bucks, would you want me to bother your dear, hard-working mother?"

People can always find rationalizations for ANYTHING and everything.

A Jewish mental patient was causing quite a stir in the institution because he wouldn't eat the food. "I'm kosher!" shouted Moskowitz. "I won't eat this food. I want kosher meals!" So the staff hired a Jewish woman from the community to cook special kosher meals for Moskowitz. Everybody was envious, for Moskowitz's meals were much better than theirs.

Friday night rolled around, and Moskowitz pushed back his chair after a delicious chicken dinner, and lit up a big cigar. This was too much for the director, who called Moskowitz into his office.
"Now, see here, Moskowitz. You're getting away with murder. You get the best meals because you claim you only eat kosher food. And now, on Friday night, on your Sabbath, you flout your religion and smoke a cigar!"

Moskowitz merely shrugged his shoulders. "Why are you arguing with me?" he said. "I'm crazy, ain't I?"

Remember, the mind is very cunning. It can always find rationalizations. It can call ego 'self', 'soul'. It

can call egoistic attitudes self-respect, and hide itself behind those words.

You have to be hard. You have to expose your mind to the very roots. only then is there a possibility of your being exploding in bloom. The mind has to be dropped, and it is dropped only when it is exposed. It is a cheat, it is a fraud.

The Perfect Master, Vol 2

Chapter #5
Chapter title: Love Needs No Time

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A SCHOLAR SAID TO A SUFI, "YOU SUFIS OFTEN SAY THAT OUR LOGICAL QUESTIONS ARE INCOMPREHENSIBLE TO YOU. CAN YOU GIVE ME AN EXAMPLE OF WHAT THEY SEEM LIKE TO YOU?"

THE SUFI SAID, "HERE IS SUCH AN EXAMPLE. I WAS ONCE TRAVELLING BY TRAIN AND WE WENT THROUGH SEVEN TUNNELS. OPPOSITE ME WAS SITTING A PEASANT WHO OBVIOUSLY HAD NEVER BEEN IN A TRAIN BEFORE.

"AFTER THE SEVENTH TUNNEL, THE PEASANT TAPPED ME ON THE KNEE AND SAID, 'THIS TRAIN IS TOO COMPLICATED. ON MY DONKEY I CAN GET TO MY VILLAGE IN ONLY ONE DAY. BUT BY TRAIN, WHICH SEEMS TO BE TRAVELLING FASTER THAN A DONKEY, WE HAVE NOT YET ARRIVED AT MY HOME, THOUGH THE SUN HAS RISEN AND SET SEVEN WHOLE TIMES.'"

TRUTH CAN BE APPROACHED IN TWO WAYS: ONE IS LOGIC, ANOTHER IS LOVE. And both are diametrically opposite to each other They speak different languages. They are untranslatable Logic cannot make itself comprehensible to love, and vice versa

Love looks illogical to logic, irrational, a little bit mad. Logic looks irrelevant to love, because it goes round and round but never penetrates the reality. Love thinks about logic as a futile exercise, a gymnastics of the mind, a game -- but to no purpose because it leads nowhere. It is non-conclusive. It is just chasing your own tail. You can go on chasing for ever and ever, you can become very much obsessed by it, but ultimately your hands remain empty. You have not arrived.

Love and logic have to be understood. If you don't understand them rightly, their methods, their approaches, their visions, you will remain confused.

Logic is very convincing -- and there is the danger of it. It is convincing and yet non-conclusive. It gives an appearance, it pretends. It is knowledge, information, but never wisdom. And only wisdom liberates.

Love cannot convince you. It is unconvincing, because it is vague, it is cloudy, it is a mystery. It is not a syllogism. It cannot appeal to your mind -- but it can satisfy your being. It can quench your thirst. It can give you all that you need. It can nourish. This is the problem.

The nourishing love is illogical, and the pseudo food of logic is very convincing. And these are the two things which make philosophy and religion separate. It is here that philosophy and religion part ways.

You will be surprised to know that the word 'Sufism' comes from the same root as 'philosophy'. Both

come from the same root, from SUF, Sufism, SOPHIA, philosophy. But the meaning is not only different but diametrically opposite. Sufism is not a philosophy, and philosophy has nothing of the beauty of Sufism in it. What happened? We have to understand man's inner structure.

Mind is divided into two hemispheres. One hemisphere thinks, is logical. The other hemisphere loves, intuits, is not logical. One hemisphere proceeds methodologically. The other hemisphere jumps... without any methodology. It takes quantum leaps. One hemisphere is always a continuous track. The other is a discontinuity.

Your left-side brain is logical -- prose, male, aggressive, violent, ambitious. Your right-side brain is feminine -- non-ambitious, poetic, aesthetic. Your right hand is connected with the left hemisphere, and your left hand is collected with the right hemisphere. That's why the right hand has become so important.

The right hand has become so important because we have made logic the king. The left hand is neglected, ignored, is thought to be lower, in the East is thought to be almost untouchable. Why? The question is not of the hands -- deep down the question is about the division of your brain.

The right hand seems to be right, and the left hand seems to be wrong. This is an ugly state of affairs. The left hand has much to contribute. And without its contribution life becomes a drag, a drudgery, because without poetry there can be no joy, and without intuitiveness there can be no celebration. And without the sensitivity for beauty, life becomes meaningless. Maybe it can become a successful business, but it remains deep down existentially a failure. And unless you succeed existentially, you have failed, utterly failed. And it is very unfortunate that very few succeed existentially. Those who succeed, they are the Sufis, they are the Buddhas.

To succeed existentially means to live moment-to-moment in utter joy. Logic cannot allow you. Joy itself appears to logic as illogical. Misery seems to be more logical. All the logicians are agreed upon the fact that life is a misery. It is a pain in the neck, it is anguish, it is despair. All the logicians are agreed upon it that the only fundamental question to be faced by man is suicide.

Those who can dance and sing and celebrate and jubilate look mad. Jesus looks mad! Rumi looks mad. Me era looks mad. These are the Sufis, these are the lovers. They have a totally different vision of life.

Just as the human mind is divided into two, love and logic, exactly the same way the whole earth has become divided into two: the East and the West. The West has chosen the path of logic and the East has chosen the path of love.

The earliest reference of a Western philosopher to Indian philosophy is that of Megasthenes, the Ambassador of Seleucus Nicator at the court of Chandragupta, who reported in the third century B.C. that he had visited 'gymnosophists' in India -- the naked wise men of India. He calls them 'gymnosophists' -- he is talking about the Jains. They are not sophists at all.

A sophist is exactly against the Sufi. A sophist is one who exults in argumentation, who loves to argue, whose whole life is devoted to reasoning. His whole life is dedicated to only one thing: how to conquer the opponent. By right means or wrong means is irrelevant -- the question is: how to defeat the opponent.

The sophist has no trust in truth. The sophist is not a seeker of truth. The sophist is one who goes on trying to prove himself right. The sophist does not believe that there is anything like truth. His definition of truth is 'that which can be logically proved' -- then it is true. If it cannot be logically proved, then it is untrue.

Megasthenes is basically the Western mind. He must have seen Jains. And it was very close; Mahavir had died only three hundred years before -- Jainism was still alive. Buddha had lived only a few years before -- still there was some fragrance of Buddha and Mahavir in the country. Still people were full of the joy that Mahavir and Buddha had exploded in the world. The light had not disappeared completely. But Megasthenes missed.

The Western mind thinks in logic, in terms of logic. He calls them 'gymnosophists'. They are not sophists at all -- they are Sufis.

A Sufi is one who is not trying to prove his opinion to be true, who is always ready to surrender his opinion for truth. From whatever source the truth comes he is ready to surrender. The sophist is one who, even if he sees that the other is holding a true opinion, will go on fighting, will try to prove that he is right.

The sophist tries to prove that "I am right." And the Sufi tries to discover WHAT IS RIGHT. Their orientation is different. But I can understand Megasthenes, why he calls Jains sophists. The Western mind has always looked at things from the very beginning.... The earth has become divided just like the brain is divided.

Clement of Alexandria, a Christian Gnostic of the second century, suggests in his writings that the

Greek philosophy was an importation from India. There is every possibility that what Clement of Alexandria says IS right, but the nature of philosophy changed. When it moved from the East to the West, the color, the meaning, the texture, the taste -- everything changed. It is almost impossible now to think that the Greek philosophy was originally a branch of Indian philosophy. The change has become so big -- they seem unbridgeable.

Clement seems to be right, that it was imported from India. There are historical proofs. Clement himself says that Pythagoras, one of the greatest mystics of Greece, visited India, studied under Brahmin sages -- not only that -- was also initiated into Buddhist mysteries as a disciple. There are enough proofs in Pythagoras' teachings that something of the Buddha is present in him.

But the moment things go from the East to the West, they change their color. The context changes. The whole noe-sphere is different. When love has to be understood logically, something goes wrong. The spirit is lost -- only a corpse remains in your hands.

Because of this difference between Sufism and sophistry you will also note that in the East personalities have never been important. Indian philosophy is not tied to personalities. Little is known about the lives of the philosophers. The philosopher in the East has been a discoverer, not a formulator, of truth. Truth is as ancient as existence itself. Nobody can claim that one has discovered it. It has been discovered many times -- the most one can say is that "I have rediscovered it." And one of the conditions to rediscover is that you should disappear. There should not be the claimer, the I.

The West has its Platonism, Hegelianism, Kantism. In India there is no parallel. You cannot come across anything like 'Patanjalism', 'Shankaraism' -- no, not at all. The Philosophy is not rooted in the ego of the individual. The individual disappears. Truth comes, floods one's being.... But the logical mind cannot take that much of a risk. It always remains in control. It possesses the truth.

And truth by its very nature cannot be possessed. So whatsoever the logical mind possesses is not truth but an OPINION about truth. It is not the real thing. It is just a carbon copy of it, a reflection.

In small things the differences have become great. For example: the Western concept of zero, the mathematical zero, has reached the West from India. Zero is an Indian discovery. But the meaning has changed. In the Western mind the zero means nought. In Buddhism zero -- SHUNYA -- does not mean simply a mathematical nought: it means the existential state of no-self. It means selflessness. It means empty of oneself.

And in Hinduism the zero -- BINDU -- is a solid dot symbolizing a fertile seed. It is the productive point of potentiality, the matrix of the negative and the positive. Once, Ramana Maharshi, when asked to sign an autograph book, made only a dot in the center of the page with the remark, "In the BINDu all is contained. I too am included in it -- so there is no need to sign separately."

Now the same concept, zero, in the West becomes just a mathematical, logical concept. In Buddhism it is existential selflessness. In Hinduism -- the SAME concept -- it is a solid matrix of all that is possible.

Remember it, that how you look at things makes much dif-ference. Whether you look with full loving eyes....

It is said about a great Hassidic mystic, the Baal Shem, that ordinarily he would not use specs, but whenever he talked to a philosopher, a logician, he would immediately put his specs on his eyes. It was strange; people were watching it.

A disciple one day asked, "What is the matter? Ordinarily you never put specs on. We disciples go on discussing with you a thousand and one things, but whenever a logician comes, you always put specs on your eyes."

And he laughed. And what he said is very significant. He said, "To you I need not look as separate. To you I can remain in my state; I need not descend from there. My eyes have lost all distinctions. You and the tree and the rock are all one. When I am talking to a disciple, there is no need to make any distinction. I am talking to the disciple and to the tree and to the rock, and to the stars and to the sky... all is one. Because I talk from the standpoint of love. I flood you with my love, and I become flooded with your love. But when a logician comes, I have to descend. I have to put specs on my eyes so I become blind, so I lose that enormous vision. My eyes become narrowed, because the logician insists on distinctions; things should be debarked and defined. Love knows no definition, no demarcation."

Bawl Shem is right. This is my experience too. Talking to a sannyasin, being with a sannyasin, is a totally different phenomenon. But talking to somebody who has come with great knowledge in his mind, who is ready to fight, to argue, who is hankering for some opportunity and excuse to collide, is a totally different experience. It is ugly. There is no communion. There is no meeting of the hearts.

Love opens a different door to reality. Logic also opens a door. The door of logic becomes science; the door of love becomes religion. That's why Western philosophy is disappearing. The reason why Western philosophy slowly slowly is reduced to science? -- because science has taken over. Western philosophy has no purpose left. At the most it can remain in the shadow of science as a servant. It is no more the master. And nobody else is responsible -- it itself is responsible for it. That was its insistence: logic, fact.... Now science is more logical and more factual, so philosophy seems only a kind of primitive science, a rudimentary science. And, of course, when more sophisticated science has come, what is the point of philosophy?

So, in the West, philosophers are at a loss: now what to do? Their whole job is gone. Departments of the great Western universities are becoming more and more empty; students no longer turn up. There is nothing there! And philosophers, at the most, have become just logical analysts; linguistic analysis has become their whole work. Now they don't ask whether God exists or not -- their question is: What do you mean when you use the word 'God'? Their question is about the word 'God', not about God himself -- what do you mean when you use the word 'God'? The meaning of the word.... Not much philosophy is left. It is disappearing, it is a dying subject. Science has taken over.

Philosophy, if it enters from the door of logic, is bound to disappear sooner or later into science, because what philosophy does, science can do better. Philosophy can live only if it enters through the door of love. Then nobody can take its temple. Then it is real SOPHIA -- real wisdom.

A FEW THINGS BEFORE WE ENTER INTO THIS SMALL PARABLE. If you look through love, it is not that the reality changes -- reality is the same. Whether you look from logic or from love, the reality remains the same -- but you are different. And when you are different, of course, you see different things. When somebody looks with the vision of a poet at the full moon, it is a totally different experience -- uplifting, elevating, ecstatic. When somebody looks at the moon with the eyes of an astronomer, there is no uplifting, there is no prayer felt. The heart doesn't beat faster. You don't feel any ecstasy. You don't become warmed up. You don't feel connected. It is the SAME moon! but you are blind, closed....

I had a professor when I was a student at university. He was a world-famous chemist, and his idea was this: that chemistry is the only real science. And one day will come when all other sciences will disappear, because chemistry can explain EVERYTHING. It can explain life, it can explain love, it can explain poetry -- because reduced to facts, all is chemical. Existence is chemical.

One day I was following him -- he was unaware -- he had gone for a walk. It was a full-moon night. He was holding his wife's hand, and I followed him. I didn't allow him to know that I was there. It was a full-moon night, and he forgot that he is a chemistry professor and a great chemist, and he kissed the wife... and I said "Stop!" He was shocked. And when he saw me he said, "What do you mean by 'stop'? It is my wife."

"That is not the point," I said. "But what are you doing? -- this is just chemistry. And a man of your understanding kissing a woman? Just a small chemical transfer from here to there? Just a few germs from her lips to your lips, from your lips to her lips? What are you doing? Are you affected by the moon? Have you become a lunatic or something? And why are you holding her hand? How can you explain it chemically?"

But there are people who are trying to explain things chemically, physically, electrically. They only destroy life's mystery.

I told the professor, "Whenever you kiss your wife, remember me, and remember your philosophy."

After three, four weeks, I saw him again and I said, "How are things going?"

And he said, "You have disturbed me VERY much -- because it really happens. When I kiss my wife, I remember you.... "

Life is not reducible to chemistry, is not reducible to logical syllogism. Life is far bigger. Its mystery is infinite. Only love CAN understand it. Only love has that infinity to cope with it. Everything else is very finite. Only love can dare to move into the indefinable, to move into the subtle.

Love changes your vision so radically that many things disappear. One: in deep love, time disappears. And time is one of the barriers to knowing reality. When time disappears, things are transparent.

Have you not observed it: when you are miserable, time seems to be going very slow? When you are happy, time moves faster. When you are REALLY in ecstasy -- samadhi -- time disappears. In that timelessness you are present to reality, face to face. Only in that timelessness does the real encounter with reality happen. For the first time you see eye to eye.

Time depends upon the state of development of the individual. The more advanced a person is in his total human development, the less is his awareness of time. The perfected person has no consciousness of time. Time simply means that you are not in the present. Time means past and future. When time disappears, YOU ARE here now. And only then the contact with reality....

Logic functions in time: love functions in timelessness. Logic needs time: love needs no time. And only love can reveal to you the nature of eternity.

IN ECSTASY, ALL THAT IS PAST AND THAT IS FUTURE DRAWS NEAR TO THE PRESENT. TIME SHRINKS, THE LINE BETWEEN THE ETERNITIES DISAPPEARS, ONLY THE MOMENT LIVES, and the moment is eternity. IN ITS UNDIVIDED LIGHT APPEARS ALL THAT WAS AND ALL THAT WILL BE, SIMPLE AND COMPOSED. IT IS THERE AS A HEARTBEAT IS THERE, AND BECOMES PERCEPTIBLE LIKE IT.

Yes, exactly like that: IT IS THERE AS A HEARTBEAT IS THERE, AND BECOMES PERCEPTIBLE LIKE IT. God is a heartbeat -- the heartbeat of the whole. God cannot be known through reasoning: God can only be felt through the heart, because God is a heartbeat of the whole.

You will have to find a synchronicity with the heartbeat of God. You will have to fall in rhythm. You will have to attain to a kind of harmony. Hence, Sufis are so mad about music, singing, chanting, dancing. Not reasoning, but dancing -- because only in dance do you start falling with the heartbeat of the whole. Only in dance does the moment of grace arrive when you are not and God is. Only in dance does the separation between the mind and the body disappear -- and you are one whole, one piece, all together, no more fragmentary.

If you can dance deeply, so deeply that the dancer disappears in the dance, this is prayer. And once you have known what prayer is, then ALL is prayer. Then teaching, talking, listening, eating, sleeping... all are one. Then all is prayer. All action is one, and the infinite life enclosed in every action. This is what Hassids call AVODA -- service through ecstasy. In all the deeds of the awakened one -- speaking and looking and listening and going and remaining standing and Lying down -- the boundless is clothed.

But the first experience comes either through singing or dancing or meditating. In short, the first experience always comes when time disappears.

Logic cannot allow time to disappear. It is a very illogical experience to let time go and to be without time. When you are without time, you are with God. Naturally, when time disappears, mind disappears. They are two aspects of the same coin.

Samadhi is the burning of all knowledge, of all mind. Not only of the knowledge but of the knower too. All disappears into the fire of samadhi... the knowledge, the known, the knower. It is an Armour of ecstasy. And only in this fire, that which is is known.

Repetition, the power which weakens and discolors so much in human life, is powerless before ecstasy, which catches fire again and again from precisely the most regular, most uniform events and yet always remains new, utterly new, radically new. Ecstasy overcame a mystic in reciting the scriptures each time that he reached the words: And God spoke....

It used to happen to Ramakrishna also. Just the mention of the name of God -- Rama, Krishna, Allah -- and he would fall into samadhi. He would disappear from the world of time into the world of timelessness. Small things start having immense significance.

But all depends on a great change within you -- you have to move from logic to love, from the head to the heart, from philosophy to SOPHIA.

This small story:

A SCHOLAR SAID TO A SUFI, "YOU SUFIS OFTEN SAY THAT OUR LOGICAL QUESTIONS ARE INCOMPREHENSIBLE TO YOU. CAN YOU GIVE ME AN EXAMPLE OF WHAT THEY SEEM LIKE TO YOU?"

FIRST, WHO IS A SCHOLAR? The scholar is one who has become interested in the non-essential. The scholar is one who has lost track of the essential and has become distracted in the details of the non-essential. He works hard, he devotes his whole life, but to rubbish. If you look at his work, you will appreciate his sincerity. But if you look at the outcome, you will laugh at his stupidity.

People go ON working, year in, year out, their whole lives, for things which don't matter at all.

Once a great scholar came to me. His whole life he had devoted to a single purpose: whether Krishna is really a historical person or not. Now, how does it matter? Even if it is proved, to his heart's content, that he is historical, then what? That's exactly what I asked him.

I asked him, "You are nearing sixty. You have worked your whole life, almost thirty-five years you have been working -- even if it is proved that Krishna is a historical person, what are you going to do?"

He was at a loss how to answer. He said, "I have never thought about it. In fact, nobody has asked me this question. Everybody has been appreciating me, my work."

He had looked into scriptures, into old inscriptions on stones, rocks, archaeology... and thousands and thousands of ways to prove it. Still he had not been able to prove it absolutely. But he said, "Nobody asked me. Everybody has been appreciating my work."

I told him, "Whether it is proved that Krishna existed historically OR that he never existed, it is not going to change your life in any way, so what is the point. Why are you wasting your life? If you feel that what Krishna has said is significant, live it. If you think it is insignificant, then even if he was historically there, it is useless to waste your time."

The East has never been scholarly. The West has brought that disease to the East also. Now thousands of people in the universities go on working in research... they go on and on writing things. And a man may work for years on Kabir and he has never meditated according to Kabir. Look at the absurdity of it! And he is trying to understand Kabir. How can you understand Kabir unless you experience his ways of being?

A scholar is a man of great intelligence but gone astray. He has put his intelligence to a use which is useless. By the same effort, by the same endeavor, he himself could have become transformed. By the same effort, he himself may become a Kabir or a Krishna. And he was just working on whether Krishna was historical or not.

I told the old man, "The only way to prove whether he was historical is to create Krishna-consciousness in yourself. If you can create Krishna-consciousness in yourself, then it is proved that this is possible. If it is possible for you, why is it not possible for somebody else? If I can become a Buddha, that's the only way to prove that Buddha existed. To prove that Buddha existed, one has to exist as a Buddha -- there is no other way." But then that is the way of the Sufi, not the way of the scholar.

A SCHOLAR SAID TO A SUFI...

The Sufi thinks only of the essential. He discards all that is non-essential. He looks only for the diamonds; he does not collect rubbish, he is not interested in junk.

THE SCHOLAR ASKED THE SUFI, "YOU SUFIS OFTEN SAY THAT OUR LOGICAL QUESTIONS ARE INCOMPREHENSIBLE TO YOU."

Logical questions ARE incomprehensible to the Sufi -- because they are stupid questions! The logical person asks: Prove what prayer is. It is incomprehensible. It cannot be proved. He should ask: Teach how to pray. Then it is not a logical question, it is existential.

You cannot ask: Prove what love is. You can only ask: Help me so that I can love.

The logical question is incomprehensible to the Sufi, to the knower. One who knows looks at logical questions as childish curiosities. His vision is totally different.

I have heard, it is told, that the great mystic, Baal Shem, once remained standing on the threshold of a house of prayer and did not want to enter. He spoke in aversion: "I cannot enter there. The house is full to the brim of teaching and prayer." And when his companions were astonished -- because it appeared to them that there could be no greater praise than this -- he explained to them: "During the day the people speak

words here without true devotion, without love and compassion, words that have no wings. Because the words are spoken without devotion and because they have no wings, they remain between the walls, they squat on the floor, they grow layer by layer like decaying leaves, until the decay has packed the house to overflowing and there is no longer room for me in there.
"The house is too full of teaching, and too full of prayer. People go on praying, and their hearts are not in those prayers. Those prayers are dead; they cannot fly; they have no wings -- they cannot reach to God. So though it is a house of prayer, a temple, I cannot enter in it -- it is too full of prayer and words. There is no space in it."

The scholar is like that -- too full of words, decaying, layer upon layer. The scholar stinks of dead words. He has spoken great words, but with no love, with no devotion. Hence those words have no wings; they are like stones hanging around his neck. He is being drowned by his words, by his philosophies, by his doctrines, by his dogmas. And the scholar may even be a man of prayer, he may go to pray, but his prayer is also false. It is a ritual. It has no spontaneity.

I love one story by Tolstoy. I have told it many times, but I love it so much...

Once in Russia it became very well known: Three mystics appeared, and they were miraculous people. They lived beyond a lake in the mountains. Thousands of pilgrims started moving towards them, and whosoever came from there was touched, moved, came radiant, came vibrant, brought something of the invisible with him.

The whole country was aflame with the desire to go and see the mystics. Naturally, the arch priest became very much disturbed: "Who are these mystics?" And in Christianity, before a person can be called a saint, he has to be certified by the church. Now, this seems to be the most absurd thing in the whole world: a saint needs to be certified by the church. The English word 'saint' really comes from 'sanction', because it has been sanctioned that he is a saint.
"Without any sanction from the church, how have these people become saints?" The arch priest was angry -- and jealous too.

He went to see those mystics. He had to go in a boat. When he reached there, he saw three simple people sitting under a tree -- very simple villagers. They touched his feet; all the three saints touched his feet. He was very happy. And he said, "So you are the people! You have declared that you are saints?"

They said, "No, how can we declare? We don't know anything about sainthood. We are poor people, illiterate. People are creating rum ours about us -- we don't know. We don't know a thing! We are very blessed that you came. Bless us!"

He said, "What prayer do you do? What scriptures do you read?"

They said, "We are absolutely illiterate. We cannot read. And nobody has ever taught us any prayer. You teach us."
"But you must be praying," the priest asked.

They looked at each other, felt ashamed. One said to the other, "You tell him," and the other said to the third, "You tell him."

And the priest said, "But why are you looking so ashamed and guilty? What is your prayer? Tell me!"

And they had to tell, and they said, "We have made a prayer of our own. We are stupid people, forgive us. Don't be angry. We don't know any prayer, so we have constructed one. Our prayer is simple. We pray.... " In Christianity, God is a Trinity -- God the Father and the Holy Ghost and the Son -- so they said, "We say to God: You are three, we are three -- have mercy on us. This is our prayer. But please don't be angry with us. We are really ignorant people."

Even the priest laughed. He said, "Never heard such a prayer. You fools! You drop it, you stop it! and I will tell you the authorized prayer."

It is a long prayer... the ancient Russian Orthodox Church has a very long prayer. He repeated the whole prayer. They listened, but they said, "This is too long. We cannot remember it -- you will have to tell it again."

And thrice they said, "Please, once more, otherwise we will forget."

So thrice he repeated; very happy he felt, and he went back into the boat. Just in the middle of the lake, he was very much puzzled -- the boatman was very much puzzled -- those three villagers were coming running on the water. And they said, "Wait! We have forgotten the prayer.... Please, once more."

Now the priest had to fall at their feet, and he said, "Excuse me, your prayer is right -- it has been heard! I have prayed so long, but I cannot walk on water. Your prayer is perfectly right, you continue: You are three, we are three -- have mercy on us. And whatsoever you want to do, you DO, because your prayer has reached!"

Prayers have wings when they are of the heart. Words have wings when they are spontaneous, when they come from your natural being.

Scholars are poor people -- stuffed with knowledge, but all knowledge is dead. A Sufi is one whose words have winos, whose prayers have been heard, because his prayers have arisen out of his heart. They are not logical constructions; they have nothing to do with the logical mind. They are feminine.

A SCHOLAR SAID TO A SUFI, "YOU SUFIS OFTEN SAY THAT OUR LOGICAL QUESTIONS ARE INCOMPREHENSIBLE TO YOU. CAN YOU GIVE ME AN EXAMPLE OF WHAT THEY SEEM LIKE TO YOU?"

THEY ARE INCOMPREHENSIBLE TO THE SUFIS, because logic is not their world, logic is not their game. It is a game! It has its rules. Let me tell you a few stories.

A rabbi, a priest, and a minister were playing poker. Suddenly, the police burst into the room.
"Sorry, gents, but gambling's illegal," said one of the officers, and he hustled the religious trio down to court.
"I'm sorry about this," said the judge, "but now that you're here there's only one thing to do. Since you're all men of the cloth, I think I can trust your word. So I'll ask you if you were gambling, and whatever you answer, I'll believe you. We'll start with you, Father."
"Your Honour, surely it is important to be certain that we define what we mean by gambling. In a narrow but entirely valid sense, what we describe as gambling is only truly so if there is a desire to win money, rather than merely to enjoy the suspense of the fall of cards. In addition, we might confine gambling to situations where the loss of money would be harmful, as..."
"Okay, Father," the judge interrupted. "I see that in the manner in which you define the word you were not gambling. Now how about you, Reverend?"
The minister said, "I entirely agree with my learned colleague."
"Fine," said the judge. "And now you, Rabbi. Were you gambling?"
The rabbi looked at his two friends, and then back at the judge, and asked, "With whom, Your Honour?"

Logic has its ways. It is a beautiful game. You can enjoy it. But those who are interested in reality are not interested in such games.

A poor tailor was beside himself. His wife was sick and perhaps dying. He called on the only doctor nearby.
"Please, save my wife, doctor! I'll pay anything!"
"But what if I can't cure her" asked the doctor.
"I'll pay whether you cure her or kill her, if only you'll come right away!"
So the doctor promptly visited the woman, but within a week, she died. Soon a bill arrived charging the tailor a tremendous fee. The tailor couldn't hope to pay, so he asked the doctor to appear with him before the local rabbi to arbitrate the case.
"He agreed to pay me for treating his wife," stated the physician, "whether I cured her or killed her."
The rabbi was thoughtful. "Well, did you cure her?"
"No," admitted the doctor.
"And did you kill her?"
"I certainly did not!" expostulated the physician.
"In that case," the rabbi said with finality, "you have no grounds on which to base a fee."

One can enjoy logic. One can enjoy logic-chopping too. But never be befooled -- it cannot lead you to truth. You have to surrender ALL logicalness. That's why it is very incomprehensible to the Sufis. They

have dropped all logicalness. They are mad people, drunk with the divine. So whenever somebody asks a logical question, they condemn it.

THE SUFI SAID, "HERE IS SUCH AN EXAMPLE. I WAS ONCE TRAVELING BY TRAIN AND WE WENT THROUGH SEVEN TUNNELS. OPPOSITE ME WAS SITTING A PEASANT WHO OBVIOUSLY HAD NEVER BEEN IN A TRAIN BEFORE.

"AFTER THE SEVENTH TUNNEL, THE PEASANT TAPPED ME ON THE KNEE AND SAID, 'THIS TRAIN IS TOO COMPLICATED. ON MY DONKEY I CAN GET TO MY VILLAGE IN ONLY ONE DAY. BUT BY TRAIN, WHICH SEEMS TO BE TRAVELLING FASTER THAN A DONKEY, WE HAVE NOT YET ARRIVED AT MY HOME, THOUGH THE SUN HAS RISEN AND SET SEVEN WHOLE TIMES.'"

THE SUFI IS SAYING: according to the peasant, his statement is logical. According to HIS experience it is logical. But to those who know that we have passed through seven tunnels it will be absurd.

The Sufi is saying: When a scholar talks logically, according to HIS experience, according to his learning, scholarship, it looks very logical. But to the man of understanding, who has passed through all the tunnels of the mind, and has come into the openness of the being, it looks absurd -- just like this story.

It is incomprehensible to the Sufi, because his experience is of a totally DIFFERENT kind of reality. And he is right! because he knows the world of the scholar. He knows both worlds. He has also lived in the world of the mind, in the world of time, in the world of thought and logic. He knows all about it perfectly. And then he moved beyond it. He is a witness to both; whatsoever he says has to be far more important than the assertions of the scholars.

Remember it. A man who has only slept and has never known what awakening is, to him dreams are true. Because in sleep everybody thinks dreams are true. But the man who has known both the dream and the awakening, to him dreams are untrue. Listen to the one who has known both. That has been the Eastern experience. We don't pay any attention to what the scholar says, because what he says is the experience of us all. It is nothing new! Maybe he is more articulate, maybe he is more clever, maybe he can bring more footnotes to his statements, he can quote scriptures -- but what he says is qualitatively the same. Quantitatively he may be better, but there is no difference between him and other people.

But when a Buddha arises, a Sufi is born, a Christ-consciousness walks on the earth, it is qualitatively different.

And one thing to be remembered again and again: Buddha has lived in your world too; he has also dreamt like you. He has also been be fooled by the dreams like you. Now he has become awakened. He knows both. Hence, whatsoever he says is far more true than the statements of those who have known only one kind of world.

Beware of being dragged into scholarship. Beware of your own logicalness. Beware of reason. It is reason that has made your life dry. It is reason that has destroyed all the juice of your being. It is reason that has become your suicide. Beware of it! Go beyond it... because only beyond it is the world of truth. Only beyond it is the kingdom of God. And unless you have known the kingdom of God, don't be contented -- remain discontented.

This divine discontent makes one a disciple. And this divine discontent, sooner or later, becomes such a fire that it burns one's ego utterly. And when you are no more, the Sufi is born.

Scholarship is an addition to you. You remain the same. You become more and more informed. To be a Sufi, you have to pass through a death experience. It is not an addition to you: it is a new birth. It is a rebirth.

Jesus says: Unless you are born again you will not enter into the kingdom of my God. And do you know to whom these words were said? They were said to a great scholar, Nicodemus. He was a famous professor of those days; he was far more knowledgeable than Jesus himself. Jesus was illiterate, a poor man's son, a carpenter's son. Nicodemus was rich, famous, a well-known scholar, respected. Why does Jesus say to him: Unless you are born again...? The scholar has to die, only then is the Sufi born. And to be a Sufi is to live in the kingdom of God.

Be discontented with all that you know. There is a knowing which is not knowledge. There is a wisdom which is not scholarship. But to attain to it you will have to empty yourself completely of all that you think is knowledge. Say goodbye to the scholar, say goodbye to the mind, and let the no-mind enter in you.
That no-mind is the door to the kingdom of God.

The Perfect Master, Vol 2

Chapter #6
Chapter title: Be Rejoiced in Me

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The first question:

WHAT IS IT TO BE MASTER OF ONE'S SEXUAL ENERGY?

VEERESHWAR, TO THINK IN TERMS OF DUALITY IS ALWAYS DANGEROUS. To divide yourself in two is to move towards a split. You are one! How can there be a master and a slave? The very idea is poison. And it has poisoned humanity down the ages. Never divide yourself, otherwise you will be in a conflict, a civil war -- fighting with yourself. And that is utter stupidity.

To fight with oneself is to dissipate energy unnecessarily. It IS a wastage. The same energy can become a jubilation.

I don't teach you how to become master of your sexual energy. What I teach you is: how to remain one, how not to divide yourself. Never divide yourself into the body, the mind, the soul the matter, the lower, the higher, the sacred, the profane, this worldly, other-worldly. Never divide! These are just different names... the disease is the same. Division is the disease.

And once you divide, you are in conflict, friction. Then joy disappears. Then life becomes an agony, a misery. And there is no victory possible. How can you be victorious over yourself? It is impossible. That's why your monks, your mahatmas, SADHUS, look so sad. Their life is a life of futility. And what is the fundamental? Where have they missed? They divided themselves.

I teach you undivided existence. Remain undivided! Never think yourself separate from your sexual energy, or anything for that matter. You ARE it! You are your sexual energy. You are your love energy. You are your consciousness. You are your body. You have many aspects! Your diamond has many aspects to it. And all those aspects together make you precious.

But this idea has persisted down the ages -- and particularly about sexual energy. Why? Because sex has the greatest appeal. Hence the egoist always finds it attractive to fight with. If one can win over one's sex, then one is a winner. Sex seems to be the greatest challenge to the egoist. Remember, it is not a challenge to the spiritualist. For the spiritualist there is no challenge. For him, life is a let-go, a relaxation, I a total acceptance. But for the egoist, life is always a challenge. Either the challenge has to come from the outside, or it has to come from the inside. Either he has to climb Everest, because Everest is there like a challenge... it hurts. No purpose is being served by reaching Everest. Only one purpose: that man has conquered it.

Or the egoist turns inwards. There are egoists whose journey is outward and egoists whose journey is inward. For the inward egoist, the ego finds the greatest challenge in the sexual energy -- because the attraction is great, immense, unconquerable -- fight with it! But fighting with it, you will be simply destroying yourself and all the beauty of the sexual energy too is lost.

The sexual energy has not to be conquered: the sexual energy has to be used in creative ways. There is no fight, but it is a great treasure. And much IS possible through it -- in fact, all is possible through it. On different levels it is the same energy that becomes love, that becomes prayer.

A man who is born without any sexual energy will not be able to love, will not be able to feel compassion either, will not be able to pray -- because prayer is the highest form of sexual energy. If you fight with sex, you will never be able to transform it into prayer. Fight never transforms anything. Transformation needs friendship -- befriend it! It is your energy, it is you.

Don't think in terms of master and slave. Use it as your potential. Raw energy it is. It can be refined. It can be sublimated. It can reach to higher peaks that you have not even dreamt of. It can become, finally, your experience of samadhi. But never start with enmity -- befriend, persuade, observe. Try to understand it, what it is -- its attraction, its joy, its exhilaration. The small momentary ecstasies that become possible through it.

What exactly happens when you make love? For a moment, time disappears... and that moment, that timeless moment, gives you immense joy. That's a glimpse into samadhi. Sex is not your enemy: it is the window to God. Of course, it opens and closes. All that you see is lost, but that is no reason to be angry with it. It is through it that you became aware that something beyond the mundane IS there. Even if it was a momentary glimpse when you were lost, completely lost... the ego was no more functioning. You were expanded. Those moments of sexual orgasm are first glimpses -- crude, primitive, rudimentary -- of God.

So, Veereshwar, I cannot tell you how to master it. There is no way to master it. In mastering it, you can destroy it, and in destroying it you will be destroying yourself and nobody else. Once your sexual energy is destroyed, you will become juice less, your life will be dry, your life will be a desert. Then no more roses, no more lotuses... then you are no more an oasis. You will live a kind of death. You will carry your grave around yourself.

Go into it. Listen to its message. Be very silent. Sex is sacred! When you enter into it, you are entering the greatest temple there is. You are on holy ground -- put ALL your mind and worries away. Go dancing, with joy, with prayer, with gratitude, and you will come out of it renewed, rejuvenated, reoriented, with fresh visions, insights, intuitions.

The second question:

THIS MORNING WHEN YOU WERE TALKING ABOUT MISSING THE MASTER, I FELT A STUBBORN DETERMINATION NOT TO MISS YOU. I'M GOING TO SIT HERE TILL I GET ENLIGHTENED -- IF IT TAKES FOREVER!

ANAND MADAN, THEN YOU WILL MISS ABSOLUTELY. Enlightenment is not something that you can get by your stubbornness. That is the barrier! It comes when you are vulnerable. It comes when you are not even aware of it. It comes when you are not even desiring it. It takes you always unawares. It comes so silently that you cannot hear the sound of its footsteps.

And it NEVER comes when you are looking directly for it. It comes indirectly. You are singing a song, and you are lost in the song... and it is there. You were not thinking of it! You were absorbed in the song. Or you were dancing, and you had abandoned yourself in the dance... and it is there. Or you were painting, or working in the field, or just sitting silently doing nothing... and it is there.

It always comes when you are not directly looking at it. It comes indirectly. It is a very subtle and delicate phenomenon. The more stubbornly you look for it, the more it is certain that you will miss it.

Be here with me! just be here with me -- with NO idea of enlightenment. It is GOING to happen. But it is not going to happen according to you. You cannot manipulate it. You cannot be in control of it. It happens when it happens. It comes out of the blue. It is not caused by you. If it is caused by you, and your efforts, and your will, then it will be smaller than you. It is bigger than you.

When it comes, it is not like the feeling when a dewdrop falls into the ocean. No. On the contrary, it is the feeling as if the ocean has fallen into the dewdrop. The whole sky falls into you.

If you are stubbornly waiting for it, you are too hard. There Is no space in you. You are too tense. The very desire for it is enough of a barrier. One has to forget all about it. One has to forget SO deeply that the very word becomes irrelevant, and one day one is surprised -- it HAS come. The guest has come, uninvited.

You say, Madan: THIS MORNING WHEN YOU WERE TALKING ABOUT MISSING THE MASTER, I FELT A STUBBORN DETERMINATION NOT TO MISS YOU.

This stubborn determination comes from your will, from your ego. And these are the barriers! Who is preventing your enlightenment? Nobody except yourself. Otherwise, you are a Buddha from the very beginning. How have you missed what has always been yours? How do you go on missing it? By your search you go on missing it.

But it happens: when I am saying, "Don't miss a Master," a stubborn desire can arise in you that "I am not going to miss. I will put all my effort and all my energy into not missing" -- and you have missed. My words have to be understood, not in the dictionary sense -- you have to be very sympathetic with me.

When I am saying something, don't cling to its apparent mean-ing. Go into its existential sense. When I am saying don't miss a Master, I am saying relax with a Master, be with a Master. Forget yourself IN the Master. Let the Master surround you. Let him become your atmosphere, your climate. Live in him, think of him. Be in constant remembrance of him. And forget all about yourself!

This concern for enlightenment is an ego concern. You are still self-centered. To be with a Master means to forget yourself. Ordinarily, we are Belt:centered. Whatsoever we do we are doing for ourselves. To be with a Master means you start forgetting the old language of self-centeredness. You start doing things for the Master -- because he says so. Sometimes even absurd things!

Ajit has asked a question because people ask him, "Why do you wear orange?" And he says, "I try to explain to them, but I know deep down that they are not convinced."

There is no way to convince anybody, and there is no need either. The problem is not with orange: the problem simply is that you cannot say, " Now I am a disciple, and I don't know. I have left everything to my Master. If he says, 'Wear orange,' I will wear orange. If he says, 'Walk naked in the streets,' I will walk naked. I don't know any reasons any more. You go and ask the Master. I have dropped my self-centered style of life."

That is the meaning of sannyas. That's what initiation is all about: you drop your self-centered style of life. You have always lived according to yourself. The day you become joined with a Master, you start living according to him.

And he is not obliged to explain everything -- because there are many things which cannot be explained. And there are many things which can be explained only when explanation will not be of any use -- when you have experienced something, they can be explained. But then there is no point.

And there are a few things a Master goes on asking his disciples to do which are PATENTLY absurd. That is their very reason, that they are patently absurd. They help the disciple to move away from his self-centering. He simply becomes an obedience, he becomes a yes-sayer. In that yes-saying, the Master is not missed.

It is not a question of stubbornness, because stubbornness will only emphasize your self-centeredness. It will become even more concentrated. It is a question of LOSING it.

You have lived according to yourself long; you have seen what it means to live according to yourself. To become a disciple means now you are fed up with it. You want to relax. You want to simply follow somebody. In trust, in love, in intimacy, you want to become a shadow. And the paradox is: the moment you forget your self-centering, your real center arises. The moment you become just a shadow to the Master, for the first time you become an individual. This is the paradox. The moment you have forgotten yourself completely, you are enlightened.

So, please, don't become stubbornly determined -- that is becoming harder than before. And the hardening of your psychology will make it more difficult.

You say: I AM GOING TO SIT HERE TILL I GET ENLIGHTENED.

You can sit here for ages and you will not become enlightened that way. And enlightenment is possible in a single moment! if you are not there. Sit here in such a way that you are not there. That is the true way of sitting here. Nobody sitting inside, with no stubborn desire, no idea of achievement, no goal-orientation. Just a pure sitting! just enjoying this moment. This moment being with me... these birds, these trees, these people. For NO other motive! Just for its own sake. And then THIS moment is benediction. Then this moment is enlightenment.

This silence... when you are not there, nobody sitting there, but just a pure sitting, no effort on your part, an effortless waiting... no desire on your part, all desiring has disappeared... JUST BEING HERE... and this is what is needed.

And it is not that you become enlightened: suddenly you recognize you have always been enlightened. You just never allowed a moment for it to surface. You were so desirous, you were so ambitious, you were in such a turmoil. You never allowed this still small voice to arise in you. It has always been arising, but the tumult of your desires is great -- you have become a market-place. Your mind is constantly chattering. It can chatter about money, it can chatter about meditation. It can chatter about politics, it can chatter about religion. It can chatter on anything. It can start thinking about enlightenment, what it is, how to attain it... and you are missing all the time!
Please, don't be a fanatic about it. Relax.

The director of a modeling agency was interviewing a young woman for a job. After the usual questions, he ogled her and asked, "Are you a virgin?"
"Yes," she replied coyly, "but I'm not a fanatic about it!"

Just please don't be a fanatic about it. Enlightenment is a very very easy simple phenomenon, the MOST ordinary experience. It has nothing to do with extraordinary experiences.

Let me remind you again and again: it is the MOST ordinary experience -- because it is your nature. When you attain it, you cannot brag about it. When you attain it, it is not a great thing that you have done. The really great thing is how you go on managing NOT to attain it -- this is a miracle!

The third question:

OSHO, WHY ARE YOUR WORDS SO PUZZLING?

I AM SAYING SO MANY THINGS. I have to say them because I am talking to so many people. And I am talking to ALL kinds of people. Mahavir was talking to only one type -- his words are not puzzling. Buddha was talking to only one kind of people -- his words are not puzzling. I am talking to ALL kinds of people.

I have not chosen a particular type to work with. My work is universal; it is not sectarian. It is easy to talk to a particular type. Then you can remain consistent. But when you are dealing with so many types, you have to look to different needs, you have to answer different needs. You have to respond to different minds.

So if you read me, my words can be puzzling. One day I say one thing, another day I say another thing. To one person one thing, to another, immediately afterwards, I may say just the opposite. The reason is: my concern is not about any answers -- I have NO answers in particular. I don't believe in ready-made answers. I look into the person and I respond to him. My answer is according to his need. And tomorrow he may come, and he may ask the same question, and my answer may be different -- because tomorrow his need may be different. Maybe the words are the same, but tomorrow I will reflect his tomorrow; today I reflect his today. I am just a mirror!

If you look into me, you will find your face reflected in it. I don't have a fixed idea to give to you. I am not teaching a philosophy here. Rather, I am teaching you a state of no-mind. I am not interested in creating a certain face for you. My whole effort here is to destroy ALL your faces so your original face surfaces, so you come to know exactly how God made you.

Much has to be withdrawn from you. I am not giving you knowledge: I am taking your knowledge away.

And then, when I say something to you, I say one thing -- you may understand another.Words cannot be very exact. And the higher you move into the world of consciousness, the less exact they become. At the lowest, they are very exact. In mathematics they are very exact. Two plus two is four. Mathematics is an exact science. Metaphysics is not -- it cannot be. The higher you go, the vaguer the words become. At the highest peak of understanding, words are almost meaningless. But still they have to be used, because you cannot understand anything else.

Soon I hope the day will come when you will be able to understand my silence. It is happening, slowly

slowly. I am watching it happening. When I feel that now silence can become a communication -- you can just be with me in silence, AND YOU will get something, and you will be thrilled, and the ecstasy will arise in you, and you will be overwhelmed -- then any day I can stop using words.

But words are dangerous tools. I may mean one thing, you may understand another.

A man was reading the menu in a restaurant and asked the waitress, "What kind of soup do you have today?"
"Oh," she answered, "we have turtle soup and pea soup."
"I'll have turtle soup," he answered.

The waitress yelled into the kitchen, "One turtle soup."

But the diner said, "Just a minute. I changed my mind. Do you mind changing the order? Can you give me pea soup instead?"
"Of course," she said. And she yelled to the cook, "Hold the turtle and make it pea."

Now it will depend on you what meaning you give to it. Words can mean many things, and in different contexts the meaning can be very puzzling. Each word is spoken in a certain context. The context is hidden; you only hear the word. Without the context, the word has no meaning. What I am saying to you today will not have the same context again, because this morning is never going to be repeated. These people who have gathered to listen to me will not be exactly the same again gathered here. The birds that are singing around will not be in the same place again. This morning is unrepeatable. rut my words will remain -- they will lose all context; they will become independent of context. And then you will have to find meaning, give meaning to them .
They can be puzzling....
I have heard:

Two partners in the garment industry were having business problems; it looked as if they might have to declare bankruptcy. But at the brink, a particular line of dresses seemed to lure a buyer. A West Coast outlet wanted to buy the whole line, at a price which would put the partners well into the black. The partners were overjoyed.
"The only thing is," warned the buyer, "I have to have the deal approved by the home office. I'm sure they'll agree, but I do have to check with them. I'm going back tomorrow. If you don't hear from me by Friday closing time, you can be sure everything's okay."

The week went by slowly, and Friday crawled. The two men sat without moving at their desks, unable to concentrate on any kind of work. Without this deal, they would definitely go under. They sweated the hours out, minute by minute.

Two o'clock went by, three o'clock, then four o'clock, and now they were close to pay dirt. Four-thirty came, and they were holding their breath. Suddenly, a messenger burst into the office. "Telegram!" he said. The men froze in terror.

Finally, one of the partners stood up. Slowly he opened the telegram, and read it quickly. Then came a shriek of joy. "Harry! Good news! Your brother died!"

The meaning is always in a context. Out of the context, there is no meaning. But words go on living.

Krishna said something to Arjuna -- in a particular context. Now Hindus go on repeating it. Buddha said something to his disciples in a particular context -- Buddhists go on repeating it. The man of understanding will not become so obsessed with words. Words are not so meaningful as you think.

And you should not give very solid meanings to words. A solid word is a dead word. The word has to remain fluid. It has to change according to circumstances. It is a flow. But people use words like frozen things. And I can understand their difficulty, because the ordinary life will become impossible if words are not frozen. It will become impossible to deal with it. But as far as the higher world, the higher flights into the timeless, into the spaceless, are concerned, words are just very arbitrary.

So, please, don't get puzzled by my words. Find me in my words! Forget the words. Find me and forget the words. Use the words as approaches towards me; don't be hooked by them. Then they will not puzzle you and they will not confuse you.

The fourth question:

OSHO, I TURN AT EVERY SOUND TO SEE IF HE IS THERE. THERE IS A GREAT WAITING FULL OF JOY INSIDE ME. OSHO, WHERE IS THE BELOVED ONE?

PARMITA, HE IS EVERYWHERE! HE IS ALWAYS. He is here in me, in you, in all the people who have gathered here. But you must be looking for some God which is not of this world. You must be looking for some God -- Christian, Hindu, Mohammedan. But you are not really looking for the beloved.

The beloved is ALWAYS here. He is the breath in your heart, he is the beat in your heart. He is the green in the trees, and he is the red in the flowers. He is in the waves of the ocean. And he is in the stars in the night. And he is the silence of the darkness. And he is the joy of light.

But you must have some idea of God. You can go on looking for that idea and you will never find it -- you will wait in vain. Drop the idea! and the beloved is here. Your idea is hindering the path.

The beloved is not a person: the beloved is life itself. Don't think of God as a person sitting somewhere on a golden throne. Think of God in the butterfly and in the creeper. Think of God in the river and in the mountains. Think of God in ALL this manifestation! Think of God as the world.

God HAS become the world! Your scriptures say God created the world. I say unto you: God has become the world. Now there is no God anywhere else. The singer is in the song now, anal the painter is in the painting. But you are looking for the painter somewhere else, and he has dissolved himself into the painting....

Have you heard one very famous Chinese Zen story?

A great king was in great love with the beauty of the Himalayas. He called all the great painters of his kingdom, and told them to make paintings of the Himalayas, and whoever's painting was the best would have half of the kingdom and would have the king's daughter in marriage.

Thousands of painters worked, day in, day out, year in, year out. Three years' time was given. Many paintings were made; they were beautiful paintings. The king was at a loss: "How to choose which one is the best?"

Finally, the oldest painter came with his paintings; those paintings were hung on the wall and the king went to see them. Immediately, intuitively, he knew, "These are the best." He had seen beautiful paintings, but nothing compared to these. They were so alive! And the king watched, and he asked the painter, "I see one small footpath going behind the mountains -- where does it go?"

And the painter said, "Let me see...!"

And he went into the painting, and on the footpath behind the mountain... and disappeared, and never came back.

It is said in China that a painting, if it is true, has to be like that: the painter can go into it and disappear. Only then is it true! This story is just a parable. But God has created the world Ann has disappeared into it. It is exactly true about God.

Parmita, don't WAIT for the beloved.... But thousands of people have been waiting for thousands of years, with great longing and passion. Their waiting has helped -- not that they came to know God, but their waiting helped them to become more alert.

Judaism, particularly, has used waiting as a methodology for awareness. It is Judaism's parallel to vipassana. But remember, the waiting is not for God -- there is no God to come -- the waiting is just a device. When you are waiting, you become, of course, more alert.

Have you ever waited for a friend? In the mowing he is to come, and you cannot even sleep during the whole night. You toss and turn, and you look again at the clock. Maybe night is over and it is already mowing and you have to go and pick up the friend from the station...?

Have you waited for your beloved? Then any movement on the street and you rush out. It may be just the wind knocking on the door, and your heart beats faster; and you open the door: maybe she has come or he has come? Or a postman walks by and you rush and look out of the window....

Whenever you wait, you become aware. If waiting can become absolute, total, it will create a great flame of awareness.

It is said of the great mystic, Zusya, that he awaited the arrival of the Messiah and redemption with such fervor, passion and eagerness that when he heard a tumult in the street he was at once moved to ask what it was and whether the messenger had not come. And each time he went to sleep, he commanded his disci-ples to awaken him at the very moment when the messenger came.

One day he said, "If the Messiah should come today and say to me, 'Zusya, you are better than others,' then I would say to him, 'Sir, then you are not the true Messiah.'"

His whole life he waited, and with such eagerness that even in the night he was afraid, "I may be asleep and he may come." One disciple had to wait continuously by his side, so if the messenger came, Zusya could be awakened immediately -- because he would not like to miss a single moment.

See the passion, the longing, the love.

But the question is: Did the Messiah come? That is not the point. The point is that Zusya became more and more alert, more and more aware. He became so alert and aware that it is said that one day he said, "If the Messiah should come to me today and say to me, 'Zusya, you are better than others,' then I would say to him, 'Sir, then you are not the true Messiah -- because now I myself that there is no better, no worse, there is no higher, no lower. That all is one. That there is nobody to be redeemed and nobody as the redeemer.'"

Waiting, waiting, waiting, becoming aware and aware, one day the heart opened, and he knew God is everywhere. There is no need for any Messiah to come. God has already come! God's presence is already there.

So, Parmita, don't ask: Where is the beloved? Ask: WHERE IS HE NOT? Jesus says to his disciples: Break a stone and you will find me there. Remove a rock and you will find me there. Where is he not?

You say: I TURN AT EVERY SOUND TO SEE IF HE IS THERE.

Yes, he is there! Even when the wind knocks on your door he has knocked. And when the dog starts barking in the neighborhood , HE is barking. And when a friend comes to see you, he has come to see you. Because there is nobody else except him...

The fifth question:

I TRY TO FOLLOW RELIGION IN MY OWN WAY, BUT NOTHING SEEMS TO HAPPEN. WHAT SHOULD I DO?

HOW CAN YOU FOLLOW RELIGION IN YOUR OWN WAY? You have to drop yourself. Then whatsoever happens is religion. It is not a question of deciding. You cannot decide. How can you decide what is right, what is wrong? Drop yourself. Let life take possession of you. Let life decide. Give your hand to God, or to life, or to existence... and follow it in trust.

You must be a very clever and calculating man. You are even trying to follow religion in your own way. And whatsoever you are doing, you have been doing, is nothing but your mind game. How can you reach anywhere?
It is simple!

You say: NOTHING SEEMS TO HAPPEN.

Now change your approach towards religion. Religion is not a thing to be decided by you: religion is a state of let-go.

Man's mind is so cunning -- it can always find rationalizations for whatsoever it wants to do. If it doesn't want to do, it can find anti-reasons; if it wants to do, it can find ALL that supports it.

Just watch your mind. Your mind decides first this has to be done, and then it gathers arguments for it.

A former secretary turned hooker bumped into an old school chum.
"How can you go into such a profession?" asked her friend.

"Don't be silly," answered the call girl. "We provide a vital service. We're a wife to those who have none, and a refuge to those who do."

Even if you are doing something absolutely wrong you can find good reasons for it.

A bearded old Jew entered a delicatessen and pointed to a slab of ham behind the glass counter.
"A quarter pound of the corned beef, if you please."
The counter man noticed the beard and thought it his duty to inform the old man. "I'm sorry, sir," he said quietly, "but that's ham!"
"And who asked you?" retorted the Jew.

Mind is very clever, very cunning. It can go on doing whatsoever IT wants to do. And it can always find arguments for it.
So when you say: I TRY TO FOLLOW RELIGION IN MY OWN WAY, what is your own way? Truth cannot be according to you. You will have to be according to truth. Truth has no obligation to fit and adjust with you. You will have to fit and adjust with truth.
And if you try your own way, nothing is ever going to happen to you. And finally you will repent.
Now, try a totally different approach. Be in a let-go. Let God decide. Put your mind aside. Become a little more intuitive rather than being intellectual;Don't be so rational. Religion is available only to those who can go deeper than reason. To go deeper than reason is to go beyond reason. And religion is available only beyond. What you call religion ordinarily is nothing but mind fabrications.
Nothing has happened, nothing is going to happen... remember.

And you ask: WHAT SHOULD I DO?

Drop this I. If you can find a Master, become a disciple. You have been a disciple to yourself too long now. Find a man whom you can trust. Find a man whose presence soothes you, calms you, cools you. Find a man whose presence revives hope in you, resurrects you. Find a man whose presence becomes an inspiration to you and again life-seems to have meaning. Then surrender. Be a disciple.
You have been trying both things together yourself, on your own. You are the Master and you are the disciple. You will become more and more confused. This is not the way to reach.
And I am not saying people cannot reach without Masters -- once in a while it happens, a person reaches without a Master. But for that even more courage is needed. Because to trust a man is not SO difficult, it is human. To trust existence is very difficult. It needs a greater heart-and greater guts. To leave oneself into the hands of existence... just as Jesus said in the last moment: Thy will be done. If you can do that, there is no need to have a Master. But if you cannot even surrender to a Master, it will be impossible to surrender to existence itself.
A Master is a device where you learn how to surrender, where you learn the joys of surrender, where you learn the beauties of surrender. And then more courage gathers necessarily. And one day you can take the quantum leap and you can start trusting existence. Then one becomes like a dry leaf in the wind. If the wind blows north, the leaf goes north. If the wind goes south, the leaf goes south. If the wind stops, the leaf waits and rests on the ground. The leaf has no idea of any destiny, no direction, no goal, nowhere to go.
That is the ultimate surrender.
Lao Tzu became enlightened watching a dry leaf falling from a tree. He was sitting under the tree. The leaf was ripe, a breeze came, and the leaf dropped. It fluttered, came slowly slowly like a feather, rested on the ground... then a stronger wind came and it was taken up... it moved with the wind with no resistance. And the truth happened: Lao Tzu became enlightened. From that moment, he became a dry leaf in the wind.
Yes, without a Master also it is possible -- but to trust a LEAF will take real guts.

The sixth question:

OSHO, IN ME I FEEL THE NEED FOR A MASTER AND I FEEL THAT THE THINGS THAT YOU LET YOUR DISCIPLES DO ARE ALSO GOOD FOR ME. WHAT MAKES YOU SO SPECIAL THAT I SHOULD TAKE YOU AS A MASTER, THAT I SHOULD SURRENDER TO YOU?

RUINEMANS, FIRST THING: THIS IS YOUR PROBLEM, that you need a Master. I don't need a disciple. I already have enough. I am not interested. So I am not persuading you to become a disciple. In fact, I make ALL sorts of arrangements to dissuade people so that they can escape.

It is not easy to come close to me. I have made all kinds of barriers between you and me. I am not interested in disciples -- unless somebody's need is really intense. I am here, not for the crowd and the mob, but only for the chosen few.

You say: IN ME I FEEL THE NEED FOR A MASTER AND I FEEL THAT THE THINGS THAT YOU LET YOUR DISCIPLES DO ARE ALSO GOOD FOR ME.

If you feel the need for a Master, search for a Master. Hopefully some day you may find one.

You ask: WHAT MAKES YOU SO SPECIAL THAT I SHOULD TAKE YOU AS A MASTER?

I am not special at all. You forget about me. I am a very ordinary person. If you are interested in special Masters, you will have to search somewhere else. The very idea of being special is an egoistic idea. And, yes, I know: disciples like to become attached to very special people. That is a vicarious way of fulfilling their own ego, that "I am a disciple of a very special Master."

So let me make it clear from the very beginning: I am a very ordinary man. You need not be interested in me at all. I am not special. You will have to search somewhere else. The very idea of finding a special Master is an egoistic idea. Why special? What is special in life? Either all is special or nothing is special.

I can agree with both statements: either all is special or nothing is special. But I cannot agree with the statement that somebody is special and others are not special. God exists everywhere, in everybody. And God is our nature.

I am an ordinary man. So if you want to have a special Master, you are in wrong company here; you will have to find somewhere else. You will have to look for some magician. You are not really interested in disciple hood. Your interest is in a kind of ego trip.

You ask: WHAT MAKES YOU SO SPECIAL THAT I SHOULD TAKE YOU AS A MASTER, THAT I SHOULD SURRENDER TO YOU?

I am not interested in your surrender at all. And when a disciple surrenders to the Master, he does not surrender to the Master -- the Master is just an excuse. The disciple only surrenders. Because he cannot surrender without a Master, hence the Master is an excuse.

The Master does not take your surrender! It is one-way traffic. When you surrender to me, you surrender -- that's all. I don't take your surrender; I don't go on gathering your surrenders. I am just an excuse, just to help you get rid of a foolish ego, an illusory ego.

How can the surrender be of any significance to the Master? because the ego is false, so is the surrender. If ego itself is false, what value can your surrender have?

Just think of a man who believes that he is Napoleon. And he is not! And he thinks that he has a great kingdom. And then a Master persuades him to surrender his kingdom -- and he surrenders! And he says, "Okay, I surrender my kingdom and from now onwards I will not be Napoleon." Do you think the Master is getting something?

In the first place the man had nothing but just an idea. The Master is not getting anything; of course, the man is losing much: his kingdom, his being a Napoleon, etcetera.

You say: WHAT MAKES YOU SO SPECIAL THAT I SHOULD TAKE YOU AS A MASTER?

I am not special, so you need not worry about me. I am very ordinary. And if you can surrender to somebody who is absolutely ordinary, your surrender will have some meaning. To surrender to somebody special is not surrender. Again you are enjoying that you have become identified with a great Master. You are also somehow great -- the reflected glory of the Master.

I am a nobody! If you join hands with me, you will become a nobody -- that's all I can promise to you. I

am a nothingness -- if you join hands with me you will become a nothingness. I have disappeared. If you come close to me, beware... you will have to disappear. To be intimate with me is to be intimate with your ultimate death.

That's what real surrender is: dying as an ego. But when you die as an ego, you are born as divine. So the crucifixion of the ego is the resurrection of the soul.

And I am not interested in your surrender because I don't see that you have anything. You don't have anything -- you have only fallacies, illusions, dreams. But you are asking, Ruinemans, as if you are going to surrender something great, so you have to make everything sure: "Whether this man is somebody special so that I should surrender my kingdom. Who is this man? Why should I surrender to him?"

Surrender is not to anybody in particular -- surrender is simply surrender! It only means that "I am tired, wearied, burdened with my ego. I have lived with it and it has tortured me enough. Enough is enough! I want to get rid of it, but how to get rid of it? Where to put it?"

One has lived with it so long that it is very difficult to separate oneself from it. The Master becomes a help. He says, "Okay, give it to me. If you cannot put it anywhere, give it to me and I will take care of it, I will preserve it."

Feeling trust, love, you can give your ego to the Master. But what are you giving? There is nothing in fact.

Two madmen were talking to each other. One man had his fist closed and asked the other, "Can you tell me what I have in my fist?"

The other brooded, meditated, and said, "A white elephant."

The first looked into his fist and said, "Then you must have looked -- while I was closing my fist you must have looked. Otherwise, how did you come to know?"

In your fists there is nothing, no white elephant -- just empty ideas, empty identities about who you are. A Master is nothing but a situation. So if you really feel you need, then search.

And these discourses must be of great help to you, because this is the series about the Perfect Master. You will need a Perfect Master -- and I am not a Perfect Master. I am a very very imperfect Master. You need something so special that you will not find it.

That's why people believe in dead Masters, because with the dead Masters they can create as much speciality as they want. I cannot walk on water, that is true. Jesus can walk -- and I know perfectly well he never walked: he knew the right rocks! But you can believe he is special, he walks on water.

People believe in dead Masters because with dead Masters they are free to have all kinds of imagination.

I am a very ordinary man, as ordinary as you are. But I am celebrating myself. I celebrate myself, I sing myself. And I can remind you that you can also celebrate yourself, and you can also sing yourself. And if an ordinary man like me can celebrate, that should give you a great joy -- because you can also celebrate -- you need not be special. You can ALSO be enlightened without walking on water.

If you understand, you will be rejoiced in me -- because a man just like you has become a celebration. It is a great promise: you can also become one. Nothing special is needed. All that is needed is already with you. You just have to be reminded.

A True Master is nothing but a reminding.

The last question:

OSHO, FOUR YEARS AGO WHERE I WAS LIVING THERE WAS IN THE OUTHOUSE A POSTER. ON IT WAS A BEAUTIFUL PICTURE OF THE OCEAN AND THESE WORDS WHICH HAVE REMAINED WITH ME: 'I AM MOVING AND NOT MOVING AT ALL. I AM LIKE THE MOON BENEATH THE WAVES THAT EVER GO ROLLING.'

DURING DISCOURSE YESTERDAY,FOR THE FIRST TIME, I SAW WHERE THAT UNMOVING PLACE IS IN ME. WILL YOU SPEAK ABOUT IT MORE?

YOGA DIVYA, IT IS NOT SOMETHING TO BE SPOKEN ABOUT. And don't think about it -- just feel it. If you start thinking about it you will lose track again. It is a feeling space within you; it has nothing to do with thought. Thought will be a disturbance. Feel it! Sit silently, feel it, rejoice in it, laugh with it, cry

and weep with it, but don't think about it.

The moment you think about it you have gone farthest from it, the farthest possible. Because thinking always takes you away from things.

A rose flower is there and you start thinking about it... then miles and miles of distance between you and the rose flower. Thinking is a kind of distance. Thinking creates distance. If you really want to be with the rose flower, forget thinking. Be with the rose flower! Cry with it, sing with it, dance with it, BE with it -- and you will know.

This knowing has nothing to do with thought.

I cannot say anything more about it. You have found a beautiful spot within you. Avoid thinking! Be closer and closer to that spot. Yes, there is a space where I AM MOVING AND NOT MOVING AT ALL. I AM LIKE THE MOON BENEATH THE WAVES THAT EVER GO ROLLING. Yes, there is that kind of eternity in you. Time moves only on the surface. There is some place in you which is beginning less, endless. There is some place in you where changes have never occurred.

Since I have come to know this space within me, not a single thing has happened -- no crisis, no accident, no incident, nothing at all. Since I became established in this space, all has been just the same -- although on the surface thousands of things have changed. The wheel goes on moving, but at the very core nothing moves.

This is what is known as the center of the cyclone...

The Perfect Master, Vol 2

Chapter #7
Chapter title: The Lion's Roar

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AT THE TIME OF KING MAHMUD, THE CONQUEROR OF GHAZNA, THERE LIVED A YOUNG MAN BY THE NAME OF HAIDAR ALI JAN. HIS FATHER, ISKANDAR KHAN, DECIDED TO OBTAIN FOR HIM THE PATRONAGE OF THE EMPEROR, AND HE SENT HIM TO STUDY SPIRITUAL MATTERS UNDER THE GREATEST SAGES OF THE TIME.

HAIDAR ALI, WHEN HE HAD MASTERED THE REPETITIONS AND THE EXERCISES, WHEN HE KNEW THE RECITALS AND THE BODILY POSTURES OF THE SUFI SCHOOLS, WAS TAKEN BY HIS FATHER INTO THE PRESENCE OF THE EMPEROR.

"MIGHTY MAHMUD," SAID ISKANDAR, "I HAVE HAD THIS YOUTH, MY ELDEST AND MOST INTELLIGENT SON, SPECIALLY TRAINED IN THE WAYS OF THE SUFIS, SO THAT HE MIGHT OBTAIN A WORTHY POSITION AT YOUR MAJESTY'S COURT, KNOWING THAT YOU ARE THE PATRON OF LEARNING OF OUR EPOCH."

MAHMUD DID NOT LOOK UP, BUT HE MERELY SAID, "BRING HIM BACK IN A YEAR."

SLIGHTLY DISAPPOINTED, BUT NURSING HIGH HOPES, ISKANDAR SENT ALI TO STUDY THE WORKS OF THE GREAT SUFIS OF THE PAST, AND TO VISIT THE SHRINES OF THE ANCIENT MASTERS IN BAGHDAD, SO THAT THE INTERVENING TIME WOULD NOT BE WASTED.

WHEN HE BROUGHT THE YOUTH BACK TO THE COURT, HE SAID, "PEACOCK OF THE AGE! MY SON HAS CARRIED OUT LONG AND DIFFICULT JOURNEYS, AND AT THE SAME TIME TO HIS KNOWLEDGE OF EXERCISES HE HAS ADDED A COMPLETE FAMILIARITY WITH THE CLASSICS OF THE PEOPLE OF THE PATH. PRAY HAVE HIM EXAMINED, SO THAT IT MAY BE SHOWN THAT HE COULD BE AN ADORNMENT OF YOUR MAJESTY'S COURT."

"LET HIM," SAID MAHMUD IMMEDIATELY, "RETURN AFTER ANOTHER YEAR."

DURING THE NEXT TWELVE MONTHS, HAIDAR ALI CROSSED THE OXUS AND VISITED BOKHARA AND SAMARKAND, QASR-I-ARIFIN AND TASHQAND, DUSHAMBE AND THE TURBATS OF THE SUFI SAINTS OF TURKESTAN.

WHEN HE RETURNED TO THE COURT, MAHMUD OF GHAZNA TOOK ONE LOOK AT HIM AND SAID, "HE MAY CARE TO COME BACK AFTER A FURTHER YEAR."

HAIDAR ALI MADE THE PILGRIMAGE TO MECCA IN THAT YEAR.

HE TRAVELLED TO INDIA; AND IN PERSIA HE CONSULTED RARE BOOKS AND NEVER MISSED AN OPPORTUNITY OF SEEKING OUT AND PAYING HIS RESPECTS TO THY TREAT DERVISHES OF THE TIME.

WHEN HE RETURNED TO GHAZNA, MAHMUD SAID TO HIM, "NOW SELECT A TEACHER, IF HE WILL HAVE YOU, AND COME BACK IN A YEAR."

WHEN THAT YEAR WAS OVER AND ISKANDAR KHAN PREPARED TO TAKE HIS SON TO THE COURT, HAIDAR ALI SHOWED NO INTEREST AT ALL IN GOING THERE. HE SIMPLY SAT AT THE FEET OF HIS TEACHER IN HERAT, AND NOTHING THAT HIS FATHER COULD SAY WOULD MOVE HIM.

"I HAVE WASTED MY TIME, AND MY MONEY, AND THIS YOUNG MAN HAS FAILED THE TESTS IMPOSED BY MAHMUD THE KING," HE LAMENTED, AND HE ABANDONED THE WHOLE AFFAIR.

MEANWHILE, THE DAY WHEN THE YOUTH WAS DUE TO PRESENT HIMSELF CAME AND WENT, AND THEN MAHMUD SAID TO HIS COURTIERS, "PREPARE YOURSELVES FOR A VISIT TO HERAT; THERE IS SOMEONE THERE WHOM I HAVE TO SEE."

AS THE EMPEROR'S CAVALCADE WAS ENTERING HERAT TO THE FLOURISH OF TRUMPETS, HAIDAR ALI'S TEACHER TOOK HIM BY THE HAND, LED HIM TO THE GATE OF THE TEKKIA, AND THERE THEY WAITED.

SHORTLY AFTERWARDS, MAHMUD AND HIS FOUR TIER AYAZ, TAKING OFF THEIR SHOES, PRESENTED THEMSELVES AT THE SANCTUARY.

"HERE, MAHMUD," SAID THE SUFI SHEIK, "IS THE MAN WHO WAS NOTHING WHILE HE WAS A VISITOR OF KINGS, BUT WHO IS NOW ONE WHO IS VISITED BY KINGS. TAKE HIM AS YOUR SUFI COUNSELLOR FOR HE IS READY."

THIS IS THE STORY OF THE STUDIES OF HIRAVI, HAIDAR ALI JAN, THE SAGE OF HERAT.

RELIGION IS A RISK, A REBELLION, AND A REBIRTH, RELIGION is not a consolation, it is not conformity, it is not convention. Religion is not part of the world -- it is something of the beyond.

Religion cannot be learnt: it can only be imbibed. There is no study which is going to help you to become religious. All studies lead astray.

Religion is not a kind of learning. On the contrary, it is unlearning. Not that you have to know more, but that you have to come to a point where all knowing disappears, and you become innocent, and you are a child again. And again the wonder is fresh and the mystery of life is revealed to you.

The knower lives in his mind. And the mind goes on pretending that is knows. And because the mind pretends that it knows, it demystifies existence. Knowledge is the most irreligious phenomenon there is in the world -- because without the experience of the mysterious there is no possibility of being in contact with God. The mystery is the door.

Knowledge has to be dropped so that you can open your eyes again like a child -- fresh, young, full of wonder, knowing nothing, or, only knowing that you know nothing.

These few things have to be understood before we can enter into this beautiful story.

Why do I call religion a risk? and not only a risk but the greatest? Why? Because you have to lose yourself. There are other risks in life, but they are small risks. You have to lose your money, or you have to lose your prestige, or you have to lose your wife... or this or that. But in religion, nothing less than your totality is required -- you have to lose yourself. Naturally, one shrinks back one is frightened. It is a jump out of the ego and into the ego less abyss. It is a discontinuity with the past, with all that you have thought you are. It is a breakthrough.

You lose your identity -- it is a great crisis in identity. You have known yourself as this or that -- a name, a form, a society, a nation -- religion requires that you lose all your identity. A religious person is neither an Indian nor a Chinese, neither a Hindu nor a Mohammedan. A religious person is neither black nor white. All these things are stupidities.

Then WHO IS a religious person? He is not a person at all, but only a presence. He drops his personality. He cannot say who he is. He cannot define himself. But in that indefinable state of consciousness, he knows who he is. This is a paradox: those who know who they are don't know; and those who are ready to risk their whole identity and come to a point where they don't know who they are, only they are the people who become capable of knowing. It is a gamble.... Very few people have that much courage.

Religion is not for the cowards. For the cowards is politics. Religion is not for the inferior. For the inferior is politics. The WHOLE political world depends on the inferiority complex. When a man feels himself to be nothing, nobody, he starts projecting himself in the world of ambition -- politically he wants to become somebody, a president, a prime minister. Or, money wise he becomes a millionaire, famous. Or he wants to become a Nobel Laureate, or something....

These are the ways of ambition. And why does ambition arise in the first place at all? It arises out of the inferiority complex. You feel inferior within yourself, you feel nobody. It hurts. It is like an open wound. You want to hide it. You become occupied in ambition. You rush away from yourself as far as you can. You want to forget yourself! You want to get occupied in the world of money, power, prestige.

Religion is for those who are ready to go into this nothingness of their being, who DON'T think that they have to be somebody. ALL that they want is to know who they are. They don't want to be somebody. They don't project. They simply want to enter into the innermost shrine of their being and to see what is there. If it is nothingness, then it is nothingness. Then nothingness is beautiful. Then THIS is our nature. Then there is no problem, it is not a wound. One need not search for any medicine for it; it needs no healing.

The ambitious person runs out, afraid to encounter nothingness. The religious person rushes in to know "What is this nothingness that I am?"

Risk is there. Death is there. But out of this death is resurrection, is rebirth. But if you go to the temples and the churches and the mosques, you will find a totally different kind of person praying there -- he is cowardly. His God is out of fear. He is as ambitious as anybody else. He is seeking support of the God so that he can succeed in his ambition. He is not interested in God himself. He wants to exploit God too, in some way or other. He has a motivation. He is cowardly, and out of his cowardliness he has created a great religion, ritual -- the priest, the church.

Religion is in the hands of irreligious people. A Mahavir, a Buddha, a Mohammed, a Mansoor, a Rumi, a Kabir, a Nanak -- -these are not people who are afraid. These are NOT people who are praying out of fear! They are praying out of love, not out of fear. They are praying out of sheer joy. They are praying out of thankfulness. They are not asking for anything from God -- because God has already given all that is needed.

The real religious person needs to be immensely courageous to enter into his nothingness . and inside there is a GREAT nothingness... as vast as the sky, as infinite as the sky.

There is an outer sky and there is an inner sky. The worldly person moves out, the religious person moves in. To move out is very easy, because millions are moving there. You can become part of the crowd; you need not have any individual courage of your own. You can simply ride on the mob psychology. All the people are doing something -- you can become part of it. Man is an imitator. If anything proves that man comes from the monkeys it is his tremendous capacity to imitate.

But to go in, you are alone. Absolutely alone. Nobody can be there with you, not even a friend. Great courage is needed for this internal journey -- the courage to be alone. But only those who are ready to be alone will be able to know what God is -- because God is found in your innermost aloneness. God is the innermost center of your aloneness.

God is not found as an object: God is found not as the sought but as the seeker. God is NEVER found

there: God is always found HERE. Never then: always now. God is not a goal, distant from you: God is your very consciousness, your very being, your very existence.

But for that, this courage is needed -- courage to be alone, courage to drop the attachment to the crowd, courage to drop ambitions, projections, courage to be a non-entity. That's why the other day I said: I am a very ordinary person, extraordinarily ordinary. And I would like you also to become extraordinarily ordinary -- because in that VERY ordinariness, God is found. To try to be somebody, to try to be special, is the way of ambition and the way of the ego. And the ego never meets God.

That's why the other day I told you that I am not perfect -- or, I am perfectly imperfect. And that's what I would like you to be too. Imperfect -- perfectly imperfect. Then you can relax. Then there is no way to go anywhere, and no need. Then there is no ideal to be fulfilled. Then you are not constantly trying to improve upon yourself -- you simply relax. You are in a let-go. And when you are in a let-go, a prayer arises from the very ground of your being -- which is not DONE by you. It arises as fragrance arises out of flowers, as light falls from the stars. It naturally arises! And when prayer is natural, it has tremendous beauty, tremendous power. It liberates.

Be courageous. And let me repeat: the greatest courage is to be non-ambitious.

Religion is not a formality; it is not a kind of behavior; it is not a certain etiquette. You can learn the behavior of the religious people. You can go through the whole act of being religious. You can bow down in the temple, you can pray, you can even manage tears to flow down your cheeks. And deep down you know you are not in it. It is just a put-on act. Maybe you have become very skillful in it. You have done it so long that it looks almost natural, but it is not. Your heart is not in it.

You can say to your wife during the day a hundred times, "I love you." But if your heart is not in it, you know that these words are dead, that these words have no wings. And you know that moment also when you really love, and you say, "I love you." And the difference! And the difference is immense. The words are the same; there is no way to detect any difference in the words. No phonetic analysis, no analysis of the sound, is going to find any difference. But you know: when you love, those words are no more ordinary -- they are radiant, they have a luminosity, they are aflame. Your heart beats in them, they are alive.

And when you are just repeating it because it has to be repeated -- because there are books in the world like Dale Carnegie's books and Napoleon Hill's books, which go on saying that even if you don't love, go on repeating -- it helps. It lubricates relationship. Maybe they are right, it lubricates, but it is not the true thing. You may live a smooth life, but just to live a smooth life is worthless. One has to live a life of passion and prayer and love -- not just a smooth life. One has to live a life of adventure, of exploration. NOT just a smooth life! One has to live totally. One's life torch has to burn from both ends -- even though it is only for one single moment, but then that single moment is eternity. When you live at the optimum, then you know what life is. And then you know the celebration of it and the benediction of it.

Religion is not a formality. Avoid formalities. If you really want to be religious some day, avoid formalities. The greatest danger with formality is that if you become accustomed to formality you will never become aware that you are missing the real thing. The man who carries false coins and thinks they are real coins will not search for the real. That is going to be his misfortune.

Never be formal about religion. Never be a Christian or a Hindu or a Mohammedan -- these are all formalities. Be prayerful, but not in a formal way. Let prayer arise. Wait for it. Long for it! Search for it!

Imitation is borrowed. Formality is borrowed. OTHERS teach you what to do. And religion requires a mature person, not just a person who is like a parrot.

It is not a formality because it is not part of culture, civilization, society. In fact, religion is basically asocial -- not anti-social but asocial. It takes you beyond society. You are caught up by the society, you are conditioned by the society. The society is your prison It does not allow you to move out of its boundaries. It gives you enough rope so that you can have a certain feeling of freedom, but you are not free. No society allows freedom. No society exists for freedom. The name of freedom is being ex-ploited, but no society is free.

To have a free society will mean to have no society at all -- then there will be pure individuals. And all that we know as society will be just a formal arrangement: like the post office and the railway department -- a formal arrangement. No imposition of any inner structure. No imposition of any obedience, but a help, a nourishing help, so that everybody can become himself. Not that he has to conform to a certain mould.

No society yet exists which is religious, not even the Indian society. Indians like the idea very much, and their so-called gums go on roaming around the world and declaring to the world that India IS religious -- it is all nonsense. Formally they are right, but religion has nothing to do with formality.

Religion is rebellion; it is the spirit of rebellion. Rebellion of the individual. Rebellion of the soul. Search for freedom, and ultimate freedom. Great courage is, of course, needed. Guts are needed. That's why so many people think they are religious, but very few are. Only once in a while do you find a religious person.

AND REMEMBER THAT RELIGION IS NOT SCHOLARSHIP. You to can learn the Vedas and the Bible and the Koran, and you can become REALLY efficient, yet you will not be religious. The same work can be done by a computer in a far better way. Only one thing the computer cannot do, and that is: it cannot feel. The computer can think. Now we have machines which can think, but no machine can feel.

Religion has something to do with the feeling part of your being, not with the thinking part of your being. You can study, you can become very knowledgeable, you can be burdened with great knowledge, but all this burdening slowly slowly will dry the juices of your heart. This knowledge will be like rocks, and your heart will flow no more. Your heart will be too much surrounded by rocks. It needs a little freedom to flow. It is a small stream of love. Arid only that small stream of love knows how to go to God. No rock can go to the ocean -- only that small stream of love knows how to reach the ocean. And it needs no maps, no guidebooks. It simply knows. The knowing is intuitive.

Every man simply knows how to love -- there is no need to teach him. What is needed then? All that is needed is a loving atmosphere where the spirit can be imbibed. That's what happens when you go to a Master, when you enter a Sufi TEKKIA -- a Sufi school, or a Buddhafield, or when you enter into the energy world of a Master: you are going into a magnetic field where love is flowing, where many hearts are dancing, where minds have been put aside, where feeling has become supreme. Just all that you need is a climate.

The Master is a climate, an atmosphere, in which you suddenly become aware of your own potential. Not that the Master gives you something -- there is no need! All that is needed has always been given to you by God. But in the presence of the Master, some chord in your heart starts responding, as if somebody is playing music and the very hearing of it and a dance arises in you. Your whole body wants to dance. You are in the grip of the music; it has touched and moved your heart. You are connected, bridged.

A Master is a musician. He sings a song. He lives a song. He vibrates, pulsates a certain melody. And those who are intimate with him, those who allow themselves to be close to him, those who can be in a kind of let-go with him, those who relax with him... this is what sat sang is: relaxing with a Master, dropping your tensions. There is a pool of energy; if you drop your tensions, suddenly you will become aware of your own pool too.

A very famous ancient story:

It happened, a small group of sheep was passing through a valley. A lioness jumped from one side to the other side, from one hillock to another hillock. And just while she was jumping, she gave birth to a child. The child fell into that small group of sheep.

The child was brought up by the sheep. Naturally, the child knew from the very beginning that he was a sheep. He never became aware of his being a lion -- although he was a lion! Just by forgetting, your nature does not change. He became very big, but the growth came so slowly, so slowly, that the sheep also accepted him -- he was a freak child, it appeared. Something strange, eccentric, a little bit off the track, outlandish, but in every other way he was a sheep. Absolutely vegetarian he was, and walked like sheep, and lived with sheep, and talked like sheep.

One day this miracle was seen by another lion. An old lion passing by looked at this miracle -- he could not believe his eyes. It was impossible! The young lion was walking with the sheep and the sheep were not afraid. They were going so together in such great friendship -- he could not believe his eyes! He had never heard of such a thing.

He rushed to catch hold of the lion. "What has gone... has he gone mad or something?" And the sheep escaped, and the sheep lion also escaped, naturally -- so much afraid, trembling. But the old lion became very curious, and somehow he got hold of him, took him to the river. And he was NOT willing to go. He was shrinking back and holding back, and he was saying, "Just leave me, please. Leave me alone! Let me go with my people."

I know this story, because this is what I go on doing to you every day, and you say, "Leave me alone. Let me be a Hindu or a Mohammedan or a Christian -- let me go to my people! Where are you taking me? I

am just a sheep, and I am perfectly happy. Don't disturb me!"

But the old lion persisted He forced the young lion to the river, and there they both looked into the river, the silent river, no ripples. It was like a mirror. And the old lion said, "Look, you are not a sheep. Look in the river!"

Just the look... and do you know what happened? A great lion's roar, suddenly! This is what Zen people call 'sudden enlightenment'. It was not a gradual process. Not that he said, "Okay, I will think about it." Not that "First I will have to go to school and study how to be a lion." Not that "Sir, I am very grateful to you -- let me become your disciple. And, slowly slowly, one day, in this life or in some other life, I will attain to this enlightenment. I am grateful that you have showed me the path."
Nothing of this sort.

Just SEEING his face and seeing the old lion's face similar, a roar exploded. In a single moment! In fact, in no time, with no interval of time. Timelessly. Instantly. Immediately... the sheep disappeared and there was a young lion.

This is the meaning of being with a Master.

You are not what you think you are. You have been taught you are this and that. You are not these small identities, these small egos. You are vast. You are infinite. You are eternal. TAT-TVAM-ASI: Thou ART That! Not less than that. You are gods and goddesses. But you have fallen into many traps.

SO IT IS NOT a question of studying. Religion has to be imbibed from someone who has arrived. It is from a Master to a disciple. It is not from the book to the student. It is from the ALIVE Master to the alive disciple. It is a transmission of insight.

The Master is not a person but only a climate, a music, a silence. If you love, you also become silent -- because whatsoever you love, you become like that. Remember it! Be very cautious in loving something, because whatsoever you love, you will become that.

The man who loves money, becomes money. He thinks only in terms of money and nothing else. The man who loves things, possessions, himself becomes a possession and nothing else, becomes a thing. Love something great! If you love a flower, it is better than loving money. If you love the moon, it is better than loving a house. If you love a woman, a man, a child, it is better than loving power and prestige.

But if you can find a Master and fall in his love, then that is the door to the divine -- because on this earth, nothing is closer to God than a Master. And the difference between you and the Master is not of quality: the difference is only of remembrance.

Remember again the old lion and the young lion. What is the difference? There is no existential difference, no difference at all fundamentally. But there IS a difference, a small difference, but that makes all the difference. The young lion has forgotten who he is. His heart has forgotten the language of a lion. He knows no more how to roar, how to shake the mountains with his roar. In the presence of the old lion, he imbibed, he recognized. Looking in the eyes of a Master, you will recognize who you are. Walking with the Master, you will recognize who you are. Just think of sitting with a Buddha... how long can you go on thinking that you are a sheep? Sooner or later the lion's roar....

This story has many beautiful points to be understood:

AT THE TIME OF KING MAHMUD, THE CONQUEROR OF GHAZNA, THERE LIVED A YOUNG MAN BY THE NAME OF HAIDAR ALI JAN. HIS FATHER, ISKANDAR KHAN, DECIDED TO OBTAIN FOR HIM THE PATRONAGE OF THE EMPEROR, AND HE SENT HIM TO STUDY SPIRITUAL MATTERS UNDER THE GREATEST SAGES OF THE TIME.

YOU WILL HAVE TO GO SLOWLY INTO THE STORY, because these stories are not just stories to be read and forgotten. They are reminders. They are devices. They are keys. They have many meanings. And you will have to be very very patient and sympathetic with each single word.

THE FATHER, ISKANDAR KHAN, DECIDED TO OBTAIN FOR HIS SON, HAIDAR ALI, THE PATRONAGE OF THE EMPEROR...

That's what fathers have always been doing. Their own ambitions they go on projecting through their children. Maybe he wanted to become somebody important in the King's court and he could not. Now he is poisoning his son. Now he is trying to make his son carry the load that he has been carrying his whole life. Now he is getting old, frustrated, knows that he has failed.

Nobody's ambitions are ever fulfilled. The ambitious person always fails, has to fail. If the ambitious can succeed, then there will be no need of Buddhas. Then Buddhas will be irrelevant.

Ambition fails. You have heard the proverb: Nothing succeeds like success. I say unto you: Nothing fails like success. When you have succeeded, then you know that you have failed. All the money that you wanted is there, and you are as poor as ever -- in fact, more so. All the power that you always wanted is there, but deep inside you you are the same beggar -- immature, ugly, unenlightened. You have become famous, the whole word knows you, who you are, but you yourself don't know who you are -- so what is the point?!

Jesus says: You can have the whole world as your possession, but if you have lost your soul, then what is the point of it all? The kingdom is there, but the king is dead. And that's what happens in success: you go on selling the king for the kingdom. Finally, the kingdom is there but the king is no more. That's what I call the ultimate failure of success.

And every parent fails in some way or other -- unless he becomes a Buddha. But then it is totally different. I would like to tell you the story...

When Buddha became enlightened, the first thing he did was to come back to his family -- so that they could see what had happened to him. It was natural, human, to remember his wife his child, his old father. Now he has something to share, and he would like to share it with everybody. And it is natural that he should remember all those that he has loved before.

But the wife was very angry -- that too is natural and human. One night suddenly this man had escaped, not even telling her. She was a woman of great caliber, intelligence, and a woman who was very proud. A beautiful woman! one of the most beautiful of those days. And the wound was deep. And you will be surprised that the wound was not that Gautam Siddhartha left her -- that was not the problem. She had loved this man so tremendously that if he wanted to go to the forest for his inner search, she would have allowed. The wound was that he didn't say anything to her, that he didn't trust her -- that was the wound. See the difference! She was no ordinary woman.

This was the thing that was hurting her: "Why could he not believe in me?" If he had asked, if he had said, "I am no more interested in the world and the kingdom and you and the child. Suddenly I have become disillusioned, and I would like to go to the forest to search into my inner world: who am I?" she would have allowed. Of course, with tears in her eyes, but she was a courageous woman -- she would not have prevented. And she had loved the man: love always gives freedom.

So that was not the problem! that Buddha escaped. The problem was that he didn't say a thing. He escaped like a thief.

When Buddha came, naturally, she was angry. She burst into a rage, and this was the central point. She said, "Why didn't you tell me? I would not have prevented you and you know me -- you know me perfectly. We had lived many years together. Had I ever prevented you from anything? I had loved you so deeply and so immensely that even if you wanted to go to the forest alone, I would have allowed you. I would have suffered! but that would have been my problem. But I would not have become a barrier to your search. Why didn't you tell me?!"

That was the constant question she was asking. And then, in her anger, she called her son. When Buddha left, the son was only one month old; now he was twelve years old and he was constantly asking, "Where is my father? Who is my father?"

She called the boy and said, "Rahul" -- Rahul was his name -- "this is your father. He escaped like a coward. This man has given birth to you. Now ask for your heritage!"

She was taunting, because Buddha was now a beggar -- what heritage? What had he got? The woman was really angry and she said to the child, "Ask for your heritage! This is your father -- what has he to give to you?"

And Buddha laughed, and do you know what he did? He initiated the child into sannyas. He gave him his begging-bowl and he said, "I had come really for this. I have found, and I would like my son also to find. And, Yasodhara" -- that was the name of his wife -- "be finished with this anger. It is pointless now, because the man you are being angry with is no more. I have died and I am reborn. I can understand your rage, but

the man who had left you one night is no more. With whom are you talking? LOOK again at me!"

Although her eyes were full of tears, she looked at Buddha -- and recognized: "Yes, this is not the man. Looks the same, physically the same, but a different spiritual quality -- the dim ate of a Master is there." And all her anger disappeared. And the lion's roar... she fell at Buddha's feet, asked for initiation, became a sannyasin.

The parents can give only that which they have. When parents are disillusioned, they help their children to become disillusioned with the world. When parents remain unfulfilled, ambitious, they give all the poison that they have carried all along. From one generation to another, the poison goes on passing. And it becomes more and more potent the older it becomes. It is like alcohol: the older it becomes, the more potent it becomes.

ISKANDAR KHAN DECIDED TO OBTAIN FOR HIM THE PATRONAGE OF THE EMPEROR, AND HE SENT HIM TO STUDY SPIRITUAL MATTERS...

As if spirituality is something to be studied. The father must have been a very unspiritual person, certainly. Otherwise, why should he want his son to become part of the court of the king? What a stupid thing to think about! Must have been a very ignorant man; otherwise, who would like his son to be ambitious? who would like his son to be a politician? Politics is neurosis -- with a beautiful name. The political person is a mad person, and the world is not going to be at peace unless the importance of politics disappears. It has become all-important; it has become the central core of life. Religion is thrown into the margin. It seems everybody wants to be powerful. Nobody is desirous of peace.

The religious person desires peace, and peace brings power. And the politician desires power, and power only brings conflict, neurosis, anxiety....

If the father had really loved the child he would not have thought this. But ordinarily every parent thinks that he loves the child that's why he is planning. What better course can a father plan?

... AND HE SENT HIM TO STUDY SPIRITUAL MATTERS UNDER THE GREATEST SAGES OF THE TIME.

Spirituality is not a kind of scholarship. It is nothing that you can study: it is something that you have to be. It is not like accumulation; it is transformation, it is not information. It is not that you remain the same and you come back home with more knowledge, with great certificates. You never come back the same. You come back a totally different person, with a new vision of life, with a new understanding, with peace in the heart, with a great silence and harmony in the being. You come in tune with Tao, in tune with the whole. You come no more as an ego, but as a part of the divine plan, of the divine whole.

HAIDAR ALI, WHEN HE HAD MASTERED THE REPETITIONS AND THE EXERCISES, WHEN HE KNEW THE RECITALS AND THE BODILY POSTURES OF THE SUFI SCHOOLS, WAS TAKEN BY HIS FATHER INTO THE PRESENCE OF THE EMPEROR.

Now the boy went, mastered all the repetitions -- whatsoever Sufis say, he learnt it by heart, by rote -- and learnt all the exercises.

You can learn all the Yoga exercises and that is not going to make you a yogi. It will give you a better physique, better health. It is not going to give you a better soul. That is a totally different matter. It has nothing to do with body postures. It has something to do with the inner alchemy. Your consciousness has to grow higher, you have to become MORE aware. And that is the purpose of Sufi exercises. Those are not exercises, but from the outside they look like exercises. And that is the purpose of Yoga exercises too. But that purpose remains hidden. It is revealed only between a Master and a disciple. If you go just to learn the exercise, you can learn. You will become a good gymnast. And Sufi exercises particularly are basically for remembrance: how to remember oneself more.

The Sufi may be dancing, but while he is dancing, at the center he remains absolutely unmoving -- the center of the cyclone. The dance is the cyclone, his whole body is in movement, fluid. flowing, dynamic,

but at the center, the witness is there silently watching, undisturbed, undistracted.

From the outside you can learn the exercise. From the outside you will never become aware of what is happening inside. And the inside is the true story.

> HE MASTERED THE REPETITIONS AND EXERCISES, AND WHEN HE KNEW THE RECITALS AND THE BODILY POSTURES OF THE SUFI SCHOOLS, WAS TAKEN BY HIS FATHER INTO THE PRESENCE OF THE EMPEROR.
>
> "MIGHTY MAHMUD," SAID ISKANDAR, "I HAVE HAD THIS YOUTH, MY ELDEST AND MOST INTELLIGENT SON, SPECIALLY TRAINED IN THE WAYS OF THE SUFIS, SO THAT HE MIGHT OBTAIN A WORTHY POSITION AT YOUR MAJESTY'S COURT, KNOWING THAT YOU ARE THE PATRON LEARNING OF OUR EPOCH."

NOW LOOK AT THE ABSURDITY OF IT. A Sufi won t bother to become part of a king's court. He will avoid. In every way he will escape -- even if the king is after him -- because the court is the most mischievous place to be, the ugliest place to be, the most ill place to be. It is hell!

I have heard:

A great political leader died and went to that great eternal resting place. Upon arriving there, he was surprised at how similar the terrain was to home. "My goodness," he said to the nearest person, "I never expected heaven to be so much like New Delhi!"
"Mister," said the man, "I'm sorry to inform you, but this is not heaven.... "

Your capitals are the closest representations of hell. Your parliaments are more mad than any madhouses.

Why would a Sufi bother to be in a court? But this man, the father, said to the King:

> "MIGHTY MAHMUD, I HAVE HAD THIS YOUTH, MY ELDEST AND MOST INTELLIGENT SON, SPECIALLY TRAINED IN THE WAYS OF THE SUFIS..."

Now, it is not a training at all! To be a Sufi is not a training. It is a sudden illumination... the lion's roar. It is not a training, it is not a gradual process, it is not learning. A TEKKIA -- a Sufi school -- is not really a school in the ordinary sense, because the learning is not learning but unlearning.

When you go to a Sufi Master, he teaches you how to unlearn. He makes your slate clean. He effaces all that is written there. He makes you blank. Great fear arises!

Just the other night, Radha was there. Just a few days before, great fear arose in her, because she saw some abyss just in front of her... as if she is near a precipice, and the mind is losing its grip on her. Thousands of thoughts buzzing around, but getting distant and distant and farther away.

One becomes very much afraid because one has lived with these thoughts so long. One is perfectly at ease with these thoughts. Without them you will suddenly feel you are no more. They constitute your identity. Radha became very much afraid, so much afraid that she got a high fever. The fever had nothing to do with the body. It was not a fever of the physiology: it was a spiritual fever. Just OUT of fear, a great trembling came.

This moment comes to every disciple. Sooner or later, the Master leads you to the precipice, where your mind simply disappears and you ore left with a state of no-mind. This is not a training: this is really untraining. This it not learning: this is unlearning.

The Sufi Master does not help you to become more knowledgeable -- he helps you to become absolutely innocent, IGNORANT. Yes, ignorant. He takes all the garbage from your head.
But the father said to the Emperor:

> "I HAVE HAD MY MOST INTELLIGENT SON TRAINED SPECIALLY IN THE WAYS OF THE SUFIS, SO THAT HE MIGHT OBTAIN A WORTHY POSITION AT YOUR MAJESTY'S COURT..."

Now look for the motivation. Even if people pray, they pray for ugly things. One goes to a Sufi Master to learn something so that he can have a better position in the King's court. People use religion also for irreligious purposes. This is sacrilegious. This is a sin -- it is an unforgivable crime. God cannot be used for any other purposes. All purposes can be used for God, but God for none. God has to remain the supreme purpose, the supreme meaning, the ultimate end.
But it happens. That's how our minds are.

MAHMUD DID NOT LOOK UP...

MUST HAVE BEEN A MEN OF UNDERSTANDING. It is not worth looking up at all, because if the boy has really been with a Sufi Master he would not be ready to come to the court. That would be absolutely certain.

MAHMUD DID NOT LOOK UP... it is not even worth looking at the boy... BUT HE MERELY SAID, "BRING HIM BACK IN A YEAR."

SLIGHTLY DISAPPOINTED...

Naturally. The father was putting much hope in his son. Just the other night a beautiful, intelligent woman was saying to me that she had come here with great expectations, and she is disappointed. Now, what expectations can you have? And whatsoever expectations your mind weaves and spins are GOING TO BE WRONG! because your mind is wrong. And I am not here to fulfill anybody's expectations.

If I fulfill YOUR expectations, how am I going to transform you? I have to DESTROY your expectations. I have to destroy the very mind that creates those expectations.

If you come to me, never come with expectations, otherwise you will be disappointed -- because I have no obligation to fulfill your expectations in any way. In fact, if I see that there are some expectations, I do things DELIBERATELY to destroy those expectations. That is the price you have to pay to be with me.

SLIGHTLY DISAPPOINTED, BUT NURSING HIGH HOPES...

because it is only a question of one year more --

... ISKANDAR SENT ALI TO STUDY THE WORKS OF THE GREAT SUFIS OF THE PAST...

See the point! The man is utterly foolish. Now he sends the son to study the works of the past Masters. Religion is a spark; you can get it only from an alive Master, not from the dead ones. Christ cannot help you. Buddha cannot help you. You will have to find a living Christ, a living Buddha -- because the spark has to jump from one living heart into another living heart. Buddha helped many, but only when he was alive. And Christ helped many, but only when he was alive. A Master can help only when he is alive.

And there are people who were not even helped when Buddha was alive, and they are thinking now that they will be helped when-he is gone. You go on missing living Masters, and then you hope that you will be able to have some contact with the deed Masters? You are very cunning. This is the way to avoid the contact. You can go on pretending that you are such a religious person -- you worship Buddha end you pray to Buddha and you read the Dhammapada and you recite his sayings, and you follow whatsoever he has said, you cultivate your character according to him, you live as he wanted his disciples to live... but all this is bogus, because the living fire is no more there.

Your lion's roar can be provoked by another living lion -- there is no other way.

... TO STUDY THE WORKS OF THE GREAT SUFIS OF THE PAST the son was sent again, AND TO VISIT THE SHRINES OF THE ANCIENT MASTERS IN BAGHDAD... shrines!... SO THAT THE

INTERVENING TIME WOULD NOT BE WASTED.

The father must have been a businessman -- ambitious. Business people think time is money, time should not be wasted. And their whole life is just a sheer wastage and nothing else.

Now this is a wastage! sending a young, alive boy to the shrines of dead Masters or to study classics. But there are people whose whole mind remains businesslike: "Use this time. Gather a little more knowledge. Go to the shrines. Be blessed by the old Masters so that you can attain to a high post in the court of the King."

WHEN HE BROUGHT THE YOUTH BACK TO THE COURT, HE SAID, "PEACOCK OF THE AGE! MY SON HAS CARRIED OUT LONG AND DIFFICULT JOURNEYS..."

Yes, long and difficult journeys -- but none of them is a Sufi journey. Because the Sufi journey is an inward journey! You need not go to Baghdad. You need not go anywhere. All that is needed is: you have to STOP going, and you have to fall into your own original source. You have to go in.

Lao Tzu has said: To know God one need not even leave his room... because God is in your innermost shrine.

"MY SON HAS CARRIED OUT LONG AND DIFFICULT JOURNEYS, AND AT THE SAME TIME TO HIS KNOWLEDGE OF EXERCISES HE HAS ADDED A COMPLETE FAMILIARITY WITH THE CLASSICS OF THE PEOPLE OF THE PATH. PRAY HAVE HIM EXAMINED..."

As if a Sufi understanding can be examined by anybody, as if there can be an examination for a Buddha.

"... SO THAT IT MAY BE SHOWN THAT HE COULD BE AN ADORNMENT OF YOUR MAJESTY'S COURT."

Sufism is not something that can be shown, proved, examined, certified, sanctioned. It is so interior. It is so unavailable to the outer senses and outer criterions that only one who is a Sufi will recognize it. Nobody else can recognize it. If you are fast asleep, how can you recognize that somebody is awake? If you have never been awake, what do you know about wakefulness? What criterions are there? What values to use to judge? How to evaluate?

"LET HIM," SAID MAHMUD IMMEDIATELY, "RETURN AFTER ANOTHER YEAR."

And why does Mahmud go on giving another year? Because to learn patience is one of the greatest qualities of a Sufi. To be utterly patient, infinitely patient, not in any hurry -- that is the quality of a prayerful person. He does not ask: he waits. And in his waiting he is fulfilled. And those who ask, they go on asking and their asking is never fulfilled.

Jesus says: Ask and it shall be given to you. Sufis have a far profounder saying: Ask and it will not be given to you. Ask not -- wait! and it shall be given to you. Wait in trust. Wait in deep understanding that when it is needed it will be given to you. God is the giver. When the real need arises, it WILL be given, not a single moment will be lost.

DURING THE NEXT TWELVE MONTHS, HAIDAR ALI CROSSED THE OXUS AND VISITED BOKHARA AND SAMARKAND, QASR-I-ARIFIN AND TASHQAND, DUSHAMBE AND THE TURBATS OF THE SUFI SAINTS OF TURKESTAN.

Still moving into the world of the dead, going to the tombs of the ancient sages. Masters can always be found, alive, breathing, aflame with God. You need not go to tombs. The world is not yet so poor; God has not forsaken the world. God goes on sending his messengers. God goes on transforming people so that they can transform others. It is a chain. There is no need to go to Buddha -- but you can find a Buddha.

But this is how our mind functions -- mind is always interested in the past, never in the present. The mind is afraid of the present, because the present will destroy it. The present will take you beyond the mind. The past cannot destroy the mind: the past makes the mind more and more strong.

WHEN HE RETURNED TO THE COURT, MAHMUD OF GHAZNA TOOK ONE LOOK AT HIM...

Why now one look? He has at least been patient. At least one quality of the Sufis is settling.

MAHMUD LOOKED AT HIM AND SAID, "HE MAY CARE TO COME BACK AFTER A FURTHER YEAR."

HAIDAR ALI MADE THE PILGRIMAGE TO MECCA IN THAT YEAR. HE TRAVEL LED TO INDIA, AND IN PERSIA HE CONSULTED RARE BOOKS AND NEVER MISSED AN OPPORTUNITY OF SEEKING OUT AND PAYING HIS RESPECTS TO THE GREAT DERVISHES OF THE TIME.

Now things are changing. Haidar Ali is moving from the past to the present. The patience is bringing fruits. He is becoming aware of the futility of what he has been doing up to now.

He went to Mecca, he went to India, he went to Persia, consulted... and missed not a single opportunity OF SEEKING OUT AND PAYING HIS RESPECTS TO THE GREAT DERVISHES OF THE TIME. Started moving in the search for those who were still alive -- and there were many. They are always there. They wait for the seekers; they become available only to the disciples.

But still one thing was wrong: he went to many, from one to another. This is not the way to imbibe the spirit of a Master. One has to be with one in deep intimacy. You can go on moving from one to another, and you will never imbibe anybody's spirit. One day you are with Buddha, another day you are with Christ, another day you are with Krishna... you will learn no-thing. How can you learn Krishna's flute in one day? How can you learn Buddha's silence in one day? How can you learn Christ's compassion in one day? These are not seasonal flowers -- they don't grow so fast. These are like ancient cedars of Lebanon -- they are huge trees, they take time, hundreds of years to penetrate deep into the earth, to rise high into the sky. They are not seasonal flowers! To attain to God is the greatest enterprise, the most arduous journey, and the greatest treasure.

You cannot just go on visiting and asking for blessings. There are a few people always like that. Here also they come. They come for one day and they say, "Osho, bless me." And I ask, "How long are you going to stay?" They say, "I am going back tomorrow morning." "Why have you come? For what?" "Just for your blessing."

Blessings help, but only to those who are patient. Blessings help, but only those who are ready to risk, who are not in such a hurry. But people are stupid. They may waste years in the university to attain to a stupid degree, but to be with a Master they think one day is enough, a blessing is enough. It is not. Great surrender is needed.

Something his changed in Haidar Ali. Now he is moving amongst the alive. But still one thing is wrong: he is moving too fast.

WHEN HE RETURNED TO GHAZNA, MAHMUD SAID TO HIM, "NOW SELECT A TEACHER, IF HE WILL HAVE YOU, AND COME BACK IN A YEAR."

THIS MAN, MAHMUD. SEEMS TO BE OP GREAT UNDERSTANDING. Now he says, "NOW select a teacher." He had not said that up to now, because up to now Haidar Ali was moving with the dead. How can you select? and there is no point in selecting: you are dead, your Masters are dead... how is life going to happen? If you want to give birth to a child, you don't get married to a dead woman, or do you? You would like a young alive woman who can become a mother. Life happens only through the alive.

Mahmud could see it. Some shine had come to the young man's eyes, some fragrance. He had moved amongst gardens where flowers were blooming. He said, "Now, select a Master -- this is no way. You have become a rolling stone; you will not gather any moss. Select a Master!"

And one very beautiful thing he says: "IF HE WILL HAVE YOU." Because you alone cannot select a Master. It does not depend only on you; in fact, it does not depend on you at all. You can only say, "I am available, Master. If you choose me, I am ready -- but if you choose me." It is always the Master who chooses. It is not a question on the disciple's part to choose. How can you choose? What do you know? Who is the Master? Who is the right Master? Out of your confusion, whatsoever you do will bring more confusion. Out of your chaos, whatsoever you do will bring more chaos.
The Master chooses.

But the disciple has to make himself available. That's what Mahmud says: "NOW SELECT A MASTER, IF HE WILL HAVE YOU -- if somebody is ready to have you, if somebody is ready to accept you."

Remember always: when a Master accepts you, you have been blessed. But foolish people think otherwise: they think THEY are surrendering. Just the other day somebody was asking: "Why should I surrender to you?" as if you have something to surrender, something very precious. You have nothing.

The Master takes away things that you don't have, and gives you things that you already have. He helps you to get rid of illusions -- and the ego is the greatest illusion. But when a foolish person goes to a Master, he thinks he is putting the Master under some great obligation, he is obliging the Master -- he is surren-dering. "Look! A man of my caliber is surrendering."

Remember always: if you are chosen you are fortunate.

"NOW SELECT A MASTER, IF HE WILL HAVE YOU, AND COME BACK IN A YEAR."

WHEN THE YEAR WAS OVER AND ISKANDAR KHAN PREPARED TO TAKE HIS SON TO THE COURT, HAIDAR ALI SHOWED NO INTEREST AT ALL IN GOING THERE. HE SIMPLY SAT AT THE FEET OF HIS TEACHER IN HERAT, AND NOTHING THAT HIS FATHER COULD SAY WOULD MOVE HIM.

This is becoming a Sufi. Now he is aflame. Now he is no more the same old young man. He is a totally new being -- he is reborn.

The Master has taken him in his womb, created him anew.

This is rebirth. Iskandar Khan still thinks he is his son -- he is no more.

When a man meets a Master, all other relationships are dissolved. Then there is no more any father, no more any mother, no more any son, wife, husband. Then all relationships ARE dissolved. Then all other relationships are only drama, games. Then all relationships are dissolved into one relationship... and that is with the Master.

Now what does he care about the court? Haidar Ali showed NO interest at all! When you have known the real treasure, when you have seen the real kingdom, who bothers about stupid things?

HE SIMPLY SAT AT THE FEET OF HIS TEACHER IN HERAT...

Now THIS is his kingdom, and this is his court. The Sufi Master's satsang is called 'his court', because it is his kingdom; he is the emperor there. And he goes on sharing his kingdom, his infinite treasure. Now just to be at his feet is more than anything else. What to say about being a part of the king's court? Even if it were proposed that he should become the king, he wouldn't listen. He HAS become the king -- and of a kingdom that even death cannot take away.

And to be at the feet of the Master is the greatest joy there is. It is heaven. In that love, in that intimacy, in that relatedness, all that has always been missing is no more missing -- one has come home.

HAIDAR ALI SHOWED NO INTEREST AT ALL IN GOING THERE. HE SIMPLY SAT AT THE FEET OF HIS TEACHER IN HERAT, AND NOTHING THAT HIS FATHER COULD SAY WOULD MOVE HIM.

"I HAVE WASTED MY TIME, AND MY MONEY, AND THIS YOUNG MAN HAS FAILED THE TESTS IMPOSED BY MAHMUD THE KING..."

He has passed. But according to his father's understanding, he has failed. To pass in the world of a Sufi is a totally different phenomenon.

Buddha had failed in the eyes of his father -- and anybody would think so, the majority would agree with Buddha's father. He was born a king and now he has become a beggar -- what more failure...? When a beggar becomes a king we call it success. But those who know, they know Buddha has succeeded.

MEANWHILE, THE DAY WHEN THE YOUTH WAS DUE TO PRESENT HIMSELF CAME AND WENT, AND THEN MAHMUD SAID TO HIS COURTIERS, "PREPARE YOURSELVES FOR A VISIT TO HERAT -- THERE IS SOMEONE THERE WHOM I HAVE TO SEE."

The same young man who used to come again and again -- and the first time Mahmud had not even looked at him. Something has happened! The day has come, and the day is gone, and the father went to Herat to bring the boy, and the boy has not come.

The message must have reached him that the father thinks the boy has failed, that the father has abandoned the whole affair.

AS THE EMPEROR'S CAVALCADE WAS ENTERING HERAT TO THE FLOURISH OF TRUMPETS, HAIDAR ALI'S TEACHER TOOK HIM BY THE HAND, LED HIM TO THE GATE OF THE TEKKIA, AND THERE THEY WAITED.

Now, even the Master cannot convince him, that he has to go -- the Master has to take him by the hand. The disciple is drunk, he is no more. He is utterly fulfilled. He won't listen even to what the Master is saying. The Master has to take him physically by the hand.

SHORTLY AFTERWARDS, MAHMUD AND HIS COURTIER AYAZ, TAKING OFF THEIR SHOES, PRESENTED THEMSELVES AT THE SANCTUARY.

"HERE, MAHMUD," SAID THE SUFI SHEIK, "IS THE MAN WHO WAS NOTHING WHILE HE WAS A VISITOR OF KINGS, BUT WHO IS NOW ONE WHO IS VISITED BY KINGS. TAKE HIM AS YOUR SUFI COUNSELOR -- FOR HE IS READY."

Only a Master can recognize whether a disciple is ready or not. Only one who is awakened can see whether others are awakened or not. The Master gives him as a gift to Mahmud, and says:

"HERE, MAHMUD, IS THE MAN WHO WAS NOTHING WHILE HE WAS A VISITOR OF KINGS..."

This is the beauty of this world of God: when you rush after desires you remain a beggar; when you stop rushing, all that you have been rushing for starts coming to you of its own accord. When you ask, it is not given. When you don't ask, it showers on you.

There is a tremendously beautiful saying of Jesus. I am never tired of quoting it again and again. Jesus says: Those who have, more shall be given to them. And those who don't have, even that which they have will be taken away from them.

A strange statement to make -- very strange. Because our ordinary mathematics, arithmetic, socialism, communism, etcetera will say that: Give to those who don't have. But Jesus says: Those who have, more shall be given to them; and those who don't have, even that which they have shall be taken away from them. This is the fundamental law. If you are happy, more happiness comes to you. If you are joyous, you attract more joyousness. Like attracts like. If you are miserable, more misery starts moving towards you.

YOU CREATE your world. Don't make anybody else responsible for it -- it is always you who are responsible.

The Master said:

"THIS IS THE MAN WHO WAS NOTHING WHILE HE WAS A VISITOR OF KINGS, BUT WHO IS NOW ONE WHO IS VISITED BY KINGS. TAKE HIM AS YOUR SUFI COUNSELOR -- FOR HE IS READY."

THIS IS THE STORY OF THE STUDIES OF HIRAVI, HAIDAR ALI JAN, THE SAGE OF HERAT.

And then he became known as the Sage of Herat.
This is a small story, but if you ponder over it it will reveal many secrets to you. It will reveal to you the true meaning of religion. It is a flame that jumps from the heart of the Master to the heart of the disciple. It is a transmission beyond words, beyond scriptures.....

The Perfect Master, Vol 2

Chapter #8
Chapter title: The Bell Tolls for Thee

8 July 1978 am in Buddha Hall

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The first question:

YOU HAVE SPOKEN EXTENSIVELY ON KNOWLEDGE. KINDLY EXPLAIN THE THINGS THAT ARE INCLUDED IN THE DEVELOPMENT OF BEING.

ANAND VEETRAG, BEING NEVER DEVELOPS. BEING SIMPLY IS. There is no evolution. There is no time involved in it. It is eternity. It is not becoming. Spiritually, you never develop, you cannot. As far as the ultimate goal is concerned, you are already there. You have never been anywhere else.

Then what is development? Development is only a kind of awakening to the truth that you are. The truth does not grow: only recognition grows, remembrance grows.

That's why I have not talked about the development of being. I talk about all the hindrances that are preventing your recognition. And knowledge is the greatest hindrance. Hence I have talked about it extensively. It is the barrier.

If you know that you know, you will never know. If you know that you know, what is the point of knowing? You can go on sleeping and dreaming.

The moment you recognize that you don't know, that recognition of ignorance goes like an arrow into the heart, pierces you like a spear. In that very piercing, one becomes aware -- in that very shock.

Knowledge is a kind of shock-absorber. It does not allow you to be shaken and shocked. It goes on protecting you. It is an arm our around you. I speak about knowledge, against knowledge, so that you can drop the arm our, so that life can shock you into awareness.

Life is there ready to shock you every moment. Your being is there inside you ready to be awakened any moment, but between these two there is knowledge. And the more of it there is, the more your self-awakening will be delayed.

Become unknowledgeable.

And never think of spirituality as a growth. It is not a growth. You are already Gods, Buddhas, from the very beginning. It is not that you have to become Buddhas: the treasure is there -- only you don't know where you have put it. You have forgotten the key, or you have forgotten how to use the key.

You are so drunk with knowledge that you have become oblivious of all that you are. Knowledge is alcoholic; it makes people drunk. Then their perception is blurred, then their remembrance is at the minimum. Then they start seeing things which are not, and they stop seeing things which are.

That's why, Veetrag, I have not talked about how to evolve your being. Being is already as it should be, it is perfect. Nothing is needed to be added to it, nothing can be added to it. It's God's creation. It comes out of perfection, hence it is perfect. Just withdraw all the hindrances that you have created.

And our whole society goes on working, endeavouring, to create hindrances.

A child is born. Immediately we start creating hindrances in him. We create comparison m him: "Somebody else is more .beautiful than you, and somebody else is healthier than you, and somebody else's child -- look! look at his marks, at his grades, at his intelligence, and what are you doing?"

We start creating comparison. Comparison brings inferiority and superiority -- and both are illnesses, hindrances. Now the child will never think about himself; he will always think in comparison to somebody else. The poison of comparison has entered in him. Now he is going to remain miserable. Now the bliss of being will become more and more impossible.

Everyone is born unique. No comparison is possible. You are you, and I am me. A Buddha is a Buddha, and a Christ is a Christ. And no comparison is possible. If you compare, you create superiority, inferiority -- the ways of the ego. And then, of course, great desire arises to compete, great desire arises to defeat others. And you remain in fear of whether you are going to make it or not, because it is a very violent struggle: everybody is trying the same -- to become the first!

Millions of people are trying to become the first. Great violence, aggression, hatred, enmity, arises. Life becomes a hell. If you are defeated, you are miserable. And there are many more chances of being defeated. And even if you succeed you are not happy, because the moment you succeed you become afraid. Now somebody else is going to take it from you. The competitors are all around, violently after you.

Before you succeeded you were afraid whether you were going to make it or not; now you have succeeded, you have the money and the power, now you are afraid -- somebody is going to take it away from you. Before you were trembling, now you are trembling. Those who are failures are miserable, and those who are succeeders, they are miserable.

In this world, it is very difficult to find a happy man -- because nobody is fulfilling the condition of being happy. The first condition is: drop all comparison. Drop all stupid ideas of being superior and inferior. You are neither superior nor inferior. You are simply yourself! Three exists NO ONE like you with whom you can be compared. Then suddenly you are at home.

And we start poisoning the children's minds with knowledge. We start teaching them things that they don't know. We teach them about God. We are teaching them a lie. This God is not going to be a true God -- they don't know. We are forcing them to believe. And belief will become their knowledge.

And belief CANNOT really become knowing; it will be only a pretension. Their whole life they will think they know, and they will never know. The foundation has been laid in untruth.

We teach children that "You have an immortal soul." What nonsense you are teaching to them! And I am not saying there is no immortal soul, and I am not saying that there is no God, mind you. I am saying these things should not be taught as beliefs. They are existential experiences. The child has to be helped to explore into his inner world.

Rather than helping him in exploration we hand him ready made knowledge. That ready-made knowledge becomes his greatest problem. How to drop it?

That's why I have spoken extensively on the stupidity of knowledge. It is ignorance masquerading as knowledge. The moment you drop it you will be again a child -- fresh, alive, vibrant, curious; full of wonder will be your eyes. And your heart will start throbbing again with the mystery of life. AND the exploration begins -- and with that, the awareness. More and more you become aware of this inner consciousness that you have been carrying all along, but it has become too much stuffed with knowledge. So whenever you go in, you never find consciousness; you always find some content floating in consciousness. Knowledge is like clouds in the sky.

Right now, there are so many clouds in the sky. If you look at the sky you will not find the sky at all, only clouds and clouds.

That is the state of a knowledgeable man's mind: thoughts, scriptures, great theories, dogmas, doctrines, float like clouds, and he cannot see the pure sky.

Let these clouds disappear. And they are of your own making; they are there because you are clinging to them. They are there because you go on holding onto them. Loosen your grip, let them go, then there is a pristine clarity of the sky, the absolute infinity of the sky. That is freedom. That is consciousness. That is TRUE knowing.

A great Western philosopher, one of the greatest, David Hume, has written... hearing again and again from the great mystics, "Know thyself!" he says, "I also tried one day to know myself. I closed my eyes and went in. I found a few desires, a few thoughts, memories, dreams, imaginations... and things like that. But I could not find anybody else there. I could not find myself."

This is the true depiction of almost everybody's mind, except a few Buddhas. If you go in, what will you find? Contents, clouds moving around. And even such an intelligent person like David Hume could not see the point: Who is it who is looking at the contents? Who is this awareness that is finding a few memories, desires floating around? Of course, THIS witness cannot be a desire. THIS witness cannot be an imagination. THIS witness cannot be any thought. All is passing in front of this witness. And he was looking for the witness! Now, you cannot look for the witness as an object. The only way to know the witness is to drop ALL content and become utterly empty. When there is nothing to see, your capacity to see turns upon itself.

That's what Jesus calls conversion. When there is nothing e!Be to see, one starts seeing oneself. When there is nothing to hinder, the consciousness is pure, and in that purity it becomes self conscious .

And when I use the word 'self-conscious' I don't mean your self-consciousness. Your self-consciousness is not self-consciousness -- it is just ego-consciousness. You don't know who you are; how can you be self-conscious? Your self-consciousness is a disease You become self-conscious only when you are facing people. If you are to deliver a speech you become self-conscious. And because of that self-consciousness, you become SO disturbed, almost paralyzed. Or if you are playing a part in a drama, you become self-conscious.

Your self-consciousness is nothing but the desire of the ego to perform a dying so perfectly that everybody appreciates it. When I am talking about self-consciousness I mean when all has disappeared and there is no other content left the mirror reflects itself.

It is like when a small candle is burning in a room. It reflects the walls, it reflects the furniture, it reflects the painting on the wall, it reflects the roof For a moment think: the walls have disappeared, the painting is no more, the roof has disappeared -- ALL has disappeared, only the small candle is burning. Now what will it reflect? It will only reflect itself; it will only be self luminous.
This is the state of being.

Drop knowledge. Drop comparison. Drop false identities And this WHOLE process is negative! Drop this, drop that... and go on dropping. Go on dropping till nothing is left to drop... and then it is there, God is there.

The second question:

BELOVED OSHO, WHEN YOU SPEAK OF THE BEAUTIFUL QUALITIES OF A DISCIPLE AND THE DEEP INTIMACY BETWEEN HIM AND THE MASTER, WHEN YOU TELL US OF THE GUTS AND COURAGE OF THE DISCIPLE AS HE FACES THE ABYSS, WHEN YOU DESCRIBE THE ECSTATIC TRANSFORMATION WHICH HAPPENS TO THE TRUE DISCIPLE WHO JUST WAITS PATIENTLY AND SILENTLY... I DESPAIR. WHEN YOU TALK OF THE SPIRITUAL FEVER, ALL I GET IS A COLD.
DEAR MASTER -- ARE YOU SURE YOU CHOSE ME?

YES, YATRI, I AM ABSOLUTELY SURE -- I HAVE CHOSEN YOU. But you are still hesitating. You have not chosen me yet. Not that you don't want to choose me -- you want and yet you are hesitating.

You have been standing for all these years on the threshold -- in a kind of constant hesitation. Your hesitation is chronic. And you know you cannot go back. You cannot go back -- that is impossible -- but you are not going forward either. Hence the despair.

When I talk about the trust, the love, the patience, of the disciple, I am talking about you as much as about anybody else. And you have the potential! But you are completely oblivious of your potential. You

can grow into a huge tree of love and trust, but you are so hesitant that you won't allow your seed to drop in the soil and disappear.

And your hesitation is nothing special. EVERY intelligent person is hesitant; it is part of intelligence. The mind wants to take everything into account before it takes a step. That's why it happens sometimes: fools prove more courageous than the so-called intelligent. And it happens sometimes that fools reach faster than the so-called intelligent. Fools act and the intelligent person simply contemplates; he never acts. But just by contemplating a thing, nothing ever happens. And if contemplation becomes your chronic habit, then you are caught into it. Then one thing leads to another, and you go on moving in a circle. And the circle i5 vicious.

Yatri, you are an intelligent person. That is your problem. That can become your great joy too! If you take the jump... it is difficult for the intelligent person to take the jump, but if he takes it, then naturally his flowering is far greater than the flowering of the unintelligent. His experience is multi-dimensional. And it is not only that his experience is a great celebration to him, he is also capable of sharing it with others. He can communicate it to others. The unintelligent may reach, but will not be heir to share; will be able to know, but will not be able to show.

So with the intelligent there is a problem: the problem is how to act, because the intelligence goes on keeping him hesitant, goes on keeping him in a state of paralysis: "To be or not to be? To do or not to do?" And he goes on thinking about pros and cons, and there is no end to it. This is his problem! But if HE takes the jump, then there is great beauty in his jump. He will know, and he will be able to express it too. He will be able to spread it too .

And there is a kind of bliss when you spread, when you share, when you start overflowing.

You ask me, Yatri:

DEAR MASTER -- ARE YOU SURE YOU CHOSE ME?

I have chosen you, otherwise you would not have been here. Even though I have chosen you, you are only half here. Left to yourself you would not have been here at all. You are not here because of you -- that much is absolutely certain. You are here because of me. And you are here in a reluctant way, as if always ready to escape, as if always ready to find an excuse to escape.

This is wasting opportunity. This is wasting something immensely valuable. The time that is wasted will not come back again to you. Gather courage! And I tell you: you have nothing to lose. Gather courage -- you have all to gain and nothing to lose.

Even then, people are so much afraid. Even then, they go on thinking whether it is worth taking the risk. And they never think that they have nothing to lose -- so why be so afraid? What risk? Risk is there if you have something to lose. Risk IS in remaining hesitant, because one day I am here... one day I may not be here. Who knows about tomorrow? And when I am gone, then you will repent. But then it will be pointless, it will be too late.

I have chosen you. And I have chosen you because I know the potential.

Just the other night, I gave sannyas to a beautiful woman, Avodha. She said she had not come here to take sannyas. She had not even thought about it. It is just out of the blue. I told her I have chosen her. It is not her choice. She had come here almost like a driftwood. Her coming was accidental. She had come without knowing what was going to happen -- out of curiosity, intellectual interest. She is a therapist, must have become curious about what is happening here. She had come to see. She had come to be a spectator, a watcher. She had not come to become committed and to become involved. But it has happened.

I have chosen her. She has great potential. She has a great possibility to open up, to bloom. I have chosen her; my work is done from my side. Now she can become a Yatri -- she is also very intelligent. She can start hesitating. That will be wasting time. She can take the jump, and I hope she will take it. This has been my experience, that women are more courageous than men, because they know how to love. They know how to sacrifice all for love. Their love has a kind of totality in it. Man's love remains a fragment of his life. Yes, an important part, but only a part; one thing amongst many things. But with a woman it is all her life, her whole heart, her whole being.

It is not just accidental that many more women became enlightened with Bud&a than men. Many more women became enlightened with Mahavir than men. Many more women have become enlightened down the ages than men. But you will be surprised: their names are not known. All the great Masters seem to be men. Very rarely, once, few and far between, you find one Rabia, one Meera, one Lalla -- but very rarely. Why

has this happened?

The capacity of the woman is to receive. Women have been the greatest disciples ever. That comes naturally to them -- to receive. They are wombs, receptivities. They can absorb. They can drink the Master as totally as possible. Women are cannibals! They can eat the Master, they can digest him. They become great disciples. But to be a Master is difficult for them, because to be a Master you have to do just the reverse: you have to start giving. That comes easier to a man. Receiving is very difficult for a man. Giving is not difficult, it is easier. That's how biologically, psychologically, he is made.

So let me say it to you: many more women have become enlightened down the ages than men, but still more men became Masters than women. It is a natural capacity.

So, I don't feel that Avodha will miss like Yatri. Yatri also need not miss any more -- enough is enough! Take the jump. You can TAKE it! Everybody can take it. God is everybody's birthright .

The third question:

WHY ARE YOU SO MUCH AGAINST RITUALS AND RULES?

BECAUSE THEY ARE NOT RELIGION, and they cannot be religion. I am against rituals, but that does not mean that a religious person cannot go into a ritual. But when a religious person goes into a ritual, it is not a ritual at all. His heart is in it; then his words have wings.

So remember it: I am against the ritual when there is no heart in it. Then it is a ritual! But if there is a heart... just remember those three mystics, those three Russian mystics, praying to God: "You are three, we are three -- have mercy on us!" This too is a ritual, a simple one, of their own invention; this too is a prayer -- but their heart was in it.

A famous story about Moses:

He was passing through a forest. He saw a man praying. But the man who was praying was saying such absurd things that he could not go further. He had to stop the man. What he was saying was profane, sacrilegious. He was saying to God: "God, you must be feeling sometimes very alone -- I can come and be always with you like a shadow. You can depend on me You need not be alone. Why suffer loneliness when I am here? And I am not a useless person either -- I can be of much use, I can be handy. I will give you a good bath. I can massage too. I am a shepherd. And I will take all the lice from your hair and your body..."

Lice? Moses could not believe his ears: "What is he talking about?"

"And I will cook food for you. And do you know what? -- everybody likes what I cook. It is delicious. And I will prepare your bed and I will wash your clothes. And I can do a thousand and one things! And when you are ill I will take care of you. I will be a mother to you, a wife to you, a servant, a slave -- I can be Al kinds of things. Just give me a hint so I can come ."

Moses stopped him and said, "Listen! What kind of prayer is this? What are you doing? To whom are you talking? Lice in God's hair? He needs a bath? And you are saying 'I will rub your body and make it absolutely clean'? Stop this nonsense. This is not prayer. God will be offended by you."

Looking at Moses, the man fell at his feet. He said, "I am sorry. I am an illiterate, ignorant man. I don't know how to pray. Please, you teach me!"

So Moses taught him the right way to pray, and he was very happy because he had put a man on the right track. Happy, puffed up in his ego, Moses went away.

And when he was alone in the forest, a very thundering voice came from the sky and said, "Moses, I have sent you into the world to bring people to me, to bridge people with me, but not to take my lovers away from me. And that's exactly what you have done. That man is one of the MOST intimate to me. Go back! Apologize. Take your prayer back! You have destroyed the whole beauty of his dialogue. He is sincere. He is loving. His love is true. Whatsoever he was saying, he was saying from his heart. It was not a ritual. Now what you have given to him is just a ritual. He will repeat it but it will be only on the lips; it will not be out of his being."

I am not against prayer, I am against the ritualistic prayer -- BECAUSE IT IS NOT PRAYER, that's why I am against it. Don't learn empty gestures. Let your gestures be alive, spontaneous. Otherwise, deep

down you know that this is a ritual, deep down you know that this is just a formality you are performing. And if that is your feeling inside, what is the point of going into it?

During a race riot in Detroit, the police stopped a black man driving an automobile which had a white pillow-case flying from the radio antenna.
"What's that for?" asked a patrolman.
"It's a white pillow-case," explained the driver, "to show that I'm neutral!"
The policeman quickly frisked him and discovered a pistol in his pocket.
"Neutral, eh?" said the cop. "Then what's this gun for?"
"In case somebody don't believe it," said the driver.

But that's what your rituals are. Deep down, you know that they are rituals. You yourself don't believe in them. They have been taught to you, you have been conditioned for them. You go on repeating them mechanically, robot like. If you don't repeat them, you feel something is missed; if you repeat them nothing is gained. And there is no understanding behind them.

"No," said Clarabelle. "Ah'm not that kind of girl. Besides, the grass is wet, Mama said I shouldn't, and two bits ain't enough."

What you have been told by others is never going to become your true life. It will remain superficial. And not only that: your true life will remain absolutely against it. And all the rituals that you have learnt, you have learnt from others who had learnt them from somebody else. They don't know what they are doing. They don't know what they are teaching you.
So on the surface you learn one thing: deep down you learn quite another. Deep down, you learn falsity. Deep down you learn hypocrisy.

His grandmother watched the boy eat his soup with the wrong spoon, grasp the utensils with the wrong fingers, eat the main course with his hands, and pour tea into the saucer and blow on it.
"Hasn't watching your mother and dad at the dinner table taught you anything?"
"Yeah," said the boy. "Never to get married."

People are learning on two levels: on one level what you are teaching, on another level what you are. Small children are very perceptive; they go on seeing all the falsities. You cannot cheat a small child; he is very intuitive. He knows! And even if he allows you to cheat him, he knows that you are cheating and he knows that he is being cheated and he is allowing it, but he is just playing a game. He is enjoying it! You think you are cheating him, he thinks he is cheating you.
I am against rituals because they have killed the spirit of religion in the world. But I am not saying don't pray, but let the prayer arise. Let it be of your own. Let it be of your own feeling. Don't repeat it parrot-like.
I am not against rules, but the rules should arise out of your understanding. They should not be imposed from the outside. I am not against discipline! but discipline should not be slavery. All true discipline is self-discipline. And self-discipline is never against freedom -- in fact, it is the ladder to freedom. Only disciplined people become free, but their discipline is not obedience to others: their discipline is obedience to their own inner voice. And they are ready to risk anything for it.
Let your own awareness decide your life-style, life-pattern. Don't allow anybody else to decide it. That is a sin: to allow anybody else to decide it. Why is it a sin? -- because you will never be in it. It will remain superficial, it will be hypocrisy.

The fourth question:

BELOVED OSHO, UNLIKE YASHODHARA, SHEELA HAS INFORMED ME THAT SHE WON'T BE MAD IF I LEAVE HER AND DON'T TELL HER -- JUST AS LONG AS I LEAVE.

CHINMAYA, YASHODHARA WAS NOT MY SANNYASIN. Sheela is. So beware -- don't leave her

in the hope that she will be sad or mad. If you leave her there is going to be celebration. Orangelujah! Great celebration! So there is no point in leaving her.

The fifth question:

IS THERE ANY RELATIONSHIP BETWEEN UNDERSTANDING AND ENERGY?

SANTOSH, YES. THERE IS great relationship. In fact, to call it relationship is not right -- because energy IS understanding. They are not two things.

What kind of energy is understanding? When the energy is unoccupied, it becomes understanding. When energy is occupied, it remains ignorance, it remains: unconsciousness.

For example, your sex energy is occupied with a woman or with a man. It will remain ignorance -- because the energy is focussed on the object, it is going outward, it is extrovert. If the energy is freed from the object, where will it go? It will start falling into the subject, into your inner source. And energy falling back into the source becomes understanding, becomes awareness.

And I am not saying be against sex. No. But let sex be more a subjective phenomenon than an objective phenomenon. And that is the difference between sex and love. Love is subjective, sex is objective.

You become interested in a woman or in a man as an object. And sooner or later the interest will be finished, because once you have explored the object, then nothing is left. Then you are ready to move to somebody else. Yes, the woman looks beautiful but how long can she look beautiful?

An object is an object. She is not yet a person to you. She is just a beautiful object. It is insulting. You are reducing a soul into an object, a subjectivity into an object. You are trying to exploit, .you are turning her into a means. Your energy will remain ignorant. And you will go on moving from one woman to another, and your energy will go on remaining in a circle. It will never come back home.

Love means you are not interested in the woman or the man as an object. In fact, you are not there to exploit her. You are not there to get something from her. On the contrary, you are so full of energy, you would like to give some energy to her. Love gives. Sex only wants to get.

And when love gives, it remains subjective, it remains rooted into oneself. Lovers help each other to be more and more themselves. Lovers help each other not to disappear, but to become authentically individual. Lovers help each other to be centered. Love is respect, reverence, worship. It is not exploitation. Love is understanding. Because energy is unoccupied with the object, it remains free, untethered to anything. And that brings the transformation. It accumulates inside you.

And remember: just as it happens in the world of physics, so it happens in the world of metaphysics. After a certain quantity of energy... the qualitative change happens. The qualitative change is nothing but quantitative change.

For example, if you heat water up to a hundred degrees it evaporates. Up to ninety-nine it has not evaporated; it is still water -- hot, but still water. But beyond a hundred, it evaporates -- it is no more water. It has changed its form. The transformation has happened.

Just like that, when your energy accumulates and you don't go on wasting it on objects.... And people ARE wasting it on objects. Somebody is interested in money -- he puts his whole energy on the money. Of course, he accumulates much money, but in accumulating it he dies, dissipates, becomes empty, becomes a beggar. Money goes on accumulating and he goes on becoming more and more beggarly. Somebody puts his energy into politics, into power. He becomes a prime minister, but deep down he is a beggar. He may be the greatest beggar in the country....

If you put your energy into objects, you will live a life of non-understanding, unawareness. Don't put your energy into objects. Let energy fall into your being. Let it accumulate. Let your life become a great reservoir. Let your energy just be there without any occupation. And at a certain point... the jump, the quantum leap, the transformation. And energy becomes luminous, turns into awareness, becomes understanding.

You ask, Santosh: IS THERE ANY RELATIONSHIP BETWEEN UNDERSTANDING AND ENERGY?

Yes, there is. It is energy that becomes understanding. So when you are depleted of energy, you start losing your understanding. When you are tired, your intelligence is less. You have observed it. In the mowing your intelligence is more fresh than in the evening. In the morning you are more understanding, more compassionate, more loving, than in the evening.

Have you observed? -- beggars come in the morning to beg. They understand the psychology. In the evening, who is going to give to them? People are so angry by that time, so frustrated with life. In the mowing, they have rested the whole night, a deep sleep, the energy is fresh -- eight hours accumulation of energy. They have more understanding, more compassion, more love, more sympathy. It is possible to persuade them to give something to you. They have, so they can give. By the evening, they don't have; they have lost all they had. They are dead tired.

Children are more understanding -- have you observed. it or not? -- than the old people. Old people become very very hard, cruel, cunning. Their whole life they have remained occupied with objects. ALL old people become Machiavellian. Young children are innocent, trusting, closer to Buddhas. Why? -- the energy is overflowing.

Young children learn things so fast. Why? The energy is there, hence the intelligence. The older you become, the more difficult it becomes to learn a thing. They say it is difficult to teach an old dog new tricks. Why? It should not be so, because the dog knows so many tricks, he can learn a few more. It should be easier for him because he has learnt so much. He has practiced learning so much that he can learn a few more easily. But that is not so.

Children learn fast. If a child is born in a town where five languages are spoken, he starts learning all five; he becomes efficient in all five languages. They all become his mother languages. A child has infinite capacity to learn. And the reason is only one: his energy is still overflowing. Soon it will be dissipated in life.

The man of meditation becomes the man of understanding because his energy accumulates. He is not wasting it. He is not interested in trivia; he does not put any energy at all into petty things. So whenever the time arises to give, he has to give.

Energy is understanding. Be conscious of it and use your energy very consciously, and use your energy in such a way that you don't simply go on wasting it.

The sixth question:

WHAT IS THE EGO?

IT IS A FALSE ENTITY. It is not. There are two great falsities in the world. One is ego and another is death. These two things exist not. And they are not separate, they are joined together. They are aspects of the same coin; two aspects of the same untruth.

If you have ego, then you will be afraid of death, then death is bound to come -- because you are clinging to a falsity. How long can you cling to it? Sooner or later you will have to see that it is false. You can go on avoiding, you can go on delaying and postponing, but not for ever.

Death is the death of the ego. And ego is not in the first place. So a person who becomes free of ego also becomes free of death. Then there is nobody to die!

It is like: a great wave in the ocean believes that "I am, and I am separate from the ocean." This is ego. Soon the great wave will disappear in the ocean. Then it will feel death. And even while it is there, high in the sky, dancing the dance, whispering with the winds, having a dialogue with the sun, still the fear will be there, that sooner or later it is going to die. Because other waves are dying! And just a moment before they were alive.

You are living amongst people who are dying, continuously somebody or other dies. THE BELL TOLLS FOR THEE. Don't send anybody to ask FOR WHOM THE BELL TOLLS -- IT TOLLS FOR THEE. Whenever somebody dies, it brings home the truth that you are going to die. But WHY did somebody die? Why in the first place? Because the wave believed itself to be separate from the ocean. If the wave knew that "I am not separate from the ocean," where is death? That wave becomes a Sufi. That wave becomes a Buddha. The wave who knows that "I am not separate from the ocean. I am the ocean. SO HUM -- I am that;" then there is no death.

Ego is a false entity. It is needed -- just as your name is needed. Your name is a false entity. Everybody is born without any name. But we have to give a certain name, otherwise it will be impossible in the world -- how to call him? How to address him? How to send a letter to him? How to give money or borrow money from him? How to drag him to the court? It will be so impossible if everybody is nameless. It will be sheer chaos! This world cannot exist; it will be a totally different kind of world.

And it will be very difficult to remember who your wife is and who your son is and who your husband is. All will be chaos. Names are needed, labels are needed. But they are false. They are utilitarian, but they are not true. When you give the name to the child, you are giving a name to the nameless.

And exactly like that is the ego. The name is for others to use and the ego is for yourself to use. You will have to say '1'. You will have to say, "I am thirsty." The reality is only that there is thirst. But if you go and suddenly declare in the marketplace, "There is thirst!" then it will be very difficult -- who is thirsty? Where is it? You have to say, "I am thirsty." That "I am thirsty" is just utilitarian. In reality all that is is thirst, hunger, love. These things are true, but the 'I' is just needed to manage your life.

If you understand this, there is no problem. You can use it and you can know that you are not separate from existence. I also use the word 'I' -- Bud&a uses it, Krishna uses it, Christ uses it. It cannot be dropped. There is no need to drop it! You just have to see the point that the word is utilitarian -- useful in day-to-day life, but has no existential status.

Don't be befooled by the word. Don't start believing that the word is the reality. But it happens. I have heard Charles de Gaulle was a very egoistic person, as politicians are bound to be. A story is told about him:

One winter night upon retiring, his wife shivered and said, "My God, it's cold."
Yielding slightly, de Gaulle replied, "In bed, Madam, you may call me Charles."

People can start believing. Then you have given the word a reality which is not there, which does not belong there.

The MacGregor of Scotland were all big, husky, country men. They knew the wilds of their own surroundings, but had little use for the finer aspects of civilization. When a problem arose with respect to their land rights, the head of the clan -- known as The MacGregor -- sent to the university in Edinburgh for an attorney.

The city lawyer was pale and slight next to the clansmen, but he had the expertise they needed, so he was generously thanked and invited to share the MacGregor' gargantuan dinner. Entering the huge dining hall, the lawyer was pointed to one end of the table overflowing with food.

The lawyer, not wanting to usurp the master's place at the head of the table, said, "Oh, sir, I could not sit in the chair of The MacGregor himself."
"You may sit," The MacGregor assured him, "since it is he himself who invites you to do so."

Looking around at the tall sons beside him, the lawyer backed off further.. "Only The MacGregor should sit at the head of the table," he said.

The MacGregor laughed heartily and clapped the attorney on the back. "Sit where you are told, you foolish little man, for wherever The MacGregor sits, THERE is the head of the table."

The ego is just a belief in your specialness, in your personality, a BELIEF in yourself -- and the belief is utterly false, not based in truth at all.

I am not. You are not. Only God is. Know it, and then you can use the word. But then it is just a word. It does not denote any reality. Only one is. Many are appearances. Many are false. Falseness consists of many and multiplicity. Truth consists of one.

The seventh question:

BELOVED OSHO, I CANNOT LOOK INTO YOUR EYES. AS SOON AS I SEE YOU MY EYES CLOSE. AND I DON'T KNOW IF IT IS COWARDICE AND FEAR OR A NATURAL HAPPENING. PLEASE TELL ME WHAT IS GOING ON.

ARUP, SO IT HAS HAPPENED! IT IS NOTHING BUT PURE LOVE. Don't make it a problem. Don't think about it -- allow it. The more you love me, the more it will happen, because love can know even with closed eyes, love can see even with closed eyes.

Without love, even open eyes are not open. And with love even closed eyes are open. And when the outer eyes close, the inner eye opens.

And how long are you going to see me with the outer eyes? Sooner or later you have to dissolve into the inner.

You are fortunate, Arup, it is a blessing. Don't make a problem out of it.

The mind is such that it goes on making problems even out of blessings. And if you make a problem out of it, there are many people to give you advice. Somebody will say, "This is cowardice." Somebody will say, "This is fear." Somebody will say something else -- and the mystery of it will be lost. It is nothing but love.

And it always happens: when you love, even eyes become a hindrance. Even to see with open eyes makes you feel the distance. When eyes are closed, all distance disappears. Then there is no space between you and me.

And this will happen to women more and more. Even in ordinary love when the woman is in the embrace of the man, she closes her eyes. Women are not voyeurs. Men are. When a man is making love to a woman, he wants to see what is happening -- only then he can believe. Seeing is believing! If he cannot see, he cannot believe. He wants to keep the light on. Not only that: there are foolish people who keep automatic cameras in their bedrooms so that later on they can see "Really it happened?!"

But women almost always close their eyes, because to close the eyes you go beyond space and beyond time. Suddenly the outer disappears, and only the inner world remains.

The eighth question:

WHENEVER I GET A GLIMPSES AN INSIGHT, IT'S ALWAYS WHEN I AM SITTING ON THE TOILET. DOES THIS MAKE ME A SHITTY DISCIPLE?

KRISHNA, YOU ARE! BUT DON'T BE WORRIED -- it has happened to a few very great people before you. Martin Buber had his first satori on the toilet. You are in good company.

And the last question:

IT MAKES ME FEEL VERY SAD WHENEVER YOU SAY THAT A BUSINESSMAN CANNOT BE RELIGIOUS, BECAUSE I AM IN BUSINESS. IS THERE NO POSSIBILITY FOR ME?

A BUSINESSMAN IS ONE THING, and to be in business is quite another. You can be in business AND religious, but you cannot be a businessman AND religious And they are poles apart. They are not synonymous. I am not saying that you have to renounce all your businesses to become religious. I am never in favor of any renunciation of the world. But when I say a businessman cannot be religious I mean something totally different. I mean the psychology -- not the work that you do in the market-place, but the psychology, the mind.

The mind of a businessman is always bargaining, always greedy, always thinking of the profit, always in the future, always interested in petty things, mundane objects. When I say, "Don't be a businessman," I mean drop this psychology.

And you can drop the marketplace and go to the Himalayan caves -- that won't help because I have seen great mahatmas who have renounced business, but they are still businessmen. Their psychology is the same. Maybe now they don't think in terms of the coins of this world, but they think in terms of the coins of the other world. Maybe they don't think in terms of having a bigger house here, but they think in terms of having a better house in paradise. Maybe they are no more interested in things of this world, but what

difference does it make? They are still interested in things; their motivation is still that of greed.

Don't be greedy. Be generous! Don't be accumulative -- be sharing! That is real renunciation. And then you live wherever you are, and you do whatsoever you are doing. And don't live for the future -- live in the moment, for the moment. Then you are not a businessman. You may be IN business.

Don't feel sad. In fact, nobody need feel sad with me. All that I am asking you is not to change outer things at all, but inner attitudes, approaches, visions.

Finkel spent all morning trying to contact Saperstein and Shapiro, an important account. But when he asked for Saperstein, the secretary told him the man was out. And when he asked for Shapiro, the secretary told him he was tied up.

He'd called back five times, when he'd finally had enough. "What kind of business is this?" he fumed at the secretary. "One partner is out all morning, and the other is tied up for hours on end. What's going on there?"

The secretary apologized, "I'm sorry, Mr. Finkel. But, you see, whenever Mr. Saperstein goes out, he ties Mr. Shapiro up."

This is the mind of a businessman.
Or meditate over this:

Benny had worked as a tailor for many years. Came the time when he wished to retire, but his savings account was spare.
"Miriam," he confided to his wife, "I'm tired. I want to retire, but I don't know how we're going to afford it."
"Don't worry," said Miriam, "I have plenty of money." And she produced a bankbook with regular deposits stretching back the entire forty years of their marriage.
"Where did this come from?" cried Benny in amazement.
"Well," said Miriam softly, "every time, during the last forty years, that we made love, I put five dollars away."

Benny threw his arms around his wife, and impulsively cried out, "Oh, Miriam! For heaven's sake, you should have told me. If I had only known, I would have given you all my business."

This is the mind of a businessman.

Be in business -- that is not a problem -- but don't be a businessman. Think of greater things. Think of higher things. Think of beauty, love, truth, God. Think of meditation, satori. All these happen only when you are not greedy. All these happen only when you are in the moment, utterly in the moment. All these happen only when you are relaxed and you have no tension.

This is what I mean when I say don't be a businessman.

And the really really last question:

BELOVED MASTER, THANK YOU.

GYAN BHAKTI, THIS IS PRAYER. This is the beginning of real sannyas. This is the inner initiation. When you stop thinking and you start thanking. If you can thank, all becomes possible -- even the impossible becomes possible. If you can thank, then doors open. They open only for those who live in gratitude.

God gives his keys only to those who are grateful. God's keys remain unavailable to those who complain. And all thinking is a kind of complaining.

Thanking is the most beautiful flower that arises in one's soul. And, Gyan Bhakti, I have been watching you... slowly slowly, the bud is opening. It is becoming a flower. Soon you will have wings. Soon your whole life will become a fragrance. Soon, not only one flower, but millions will bloom in you.

When one flower has bloomed, know well, the spring has come.

The Perfect Master, Vol 2

Chapter #9
Chapter title: A Stranger to Yourself

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IT IS RELATED THAT THE SUFI MASTER, IBRAHIM BEN ADAM, WAS SITTING ONE DAY IN A FOREST CLEARING WHEN TWO WANDERING DERVISHES APPROACHED HIM. HE MADE THEM WELCOME, AND THEY TALKED OF SPIRITUAL MATTERS UNTIL IT WAS DUSK.

AS SOON AS NIGHT FELL, IBRAHIM INVITED THE TRAVELLERS TO BE HIS GUESTS AT A MEAL. IMMEDIATELY THEY ACCEPTED, A TABLE LAID WITH THE FINEST OF FOODS APPEARED BEFORE THEIR EYES.

"HOW LONG HAVE YOU BEEN A DERVISH?" ONE OF THEM ASKED IBRAHIM. "TWO YEARS," HE SAID. "I HAVE BEEN FOLLOWING THE SUFI PATH FOR NEARLY THREE DECADES AND NO SUCH CAPACITY AS YOU HAVE SHOWN US HAS EVER MANIFESTED ITSELF TO ME," SAID THE MAN.

IBRAHIM SAID NOTHING.

WHEN THE FOOD WAS ALMOST FINISHED, A STRANGER IN A GREEN ROBE ENTERED THE GLADE. HE SAT DOWN AND SHARED SOME OF THE FOOD.

ALL REALIZED BY AN INNER SENSE THAT THIS WAS KHIDR, THE IMMORTAL GUIDE OF ALL THE SUFIS. THEY WAITED FOR HIM TO IMPART SOME WISDOM TO THEM.

WHEN HE STOOD UP TO LEAVE, KHIDR SIMPLY SAID, "YOU TWO DERVISHES WONDER ABOUT IBRAHIM. BUT WHAT HAVE YOU RENOUNCED TO FOLLOW THE DERVISH PATH?

"YOU GAVE UP THE EXPECTATIONS OF SECURITY AND AN ORDINARY LIFE. IBRAHIM BEN ADAM WAS A MIGHTY KING, AND THREW AWAY THE SOVEREIGNTY OF THE SULTANATE OF BALKH TO BECOME A SUFI. THIS IS WHY HE IS FAR AHEAD OF YOU. DURING YOUR THIRTY YEARS TOO, YOU HAVE GAINED SATISFACTIONS THROUGH RENUNCIATION ITSELF. THIS HAS BEEN YOUR PAYMENT. HE HAS ALWAYS ABSTAINED FROM CLAIMING ANY PAYMENT FOR HIS SACRIFICE."

AND THE NEXT MOMENT KHIDR WAS GONE.

Religion is a radical change of vision. It is not just a change of outlook. It is not just a change of ideology -- it is a change of the very being itself. Hence it is radical -- radical means of the roots.

Religion is not a kind of renovation it is discontinuity from the past, it is a quantum leap Hence it is a revolution It is not just evolution You don't grow from irreligion into religion, you can't prow It is not a growth at all.

Growth implies the old has remained -- not only that it has not gone: it has become i proved. It is more sophisticated now, more cultured, more decorated, more valuable.

Religion is not a renovation. It is a death! and a rebirth.

Ibrahim was a great king. Religion came to him as a death and a rebirth. One night, he was just tossing and turning in his bed -- as rich people, kings, are bound to. Sleep was far away. Sleep is a prerogative of the poor, the privilege of the poor. Only The poor can afford sleep. They have nothing to worry ah out, that's why.

Ibrahim was a great king. A thousand and one worries were always waiting. He had been suffering from sleeplessness for years. Physicians had been of no help. Suddenly he heard somebody walking on the roof of the palace. Naturally, he became afraid. Kings are very frightened people. When you have, you have to be afraid -- the fear of losing it. Those who don't have may be fearless; but those who have, how can they be fearless? He became afraid... maybe some enemy, some spy. He shouted loudly, 'Who is there?'

And the man laughed, and the laughter was either of a madman or of a Buddha. Because only two kinds of people can laugh that laughter -- laughter that comes from the very belly, laughter that has no politics in it, laughter that is not manipulated, laughter that is not managed by the mind. Laughter that comes from the deepest core of one's being.

A child can laugh like that, or a madman, or a Buddha. Ibrahim was more shaken. He said, "Who are you there? and why are you laughing? Answer the question: who are you there and what are you doing there?"

And the strange man said, "Don't be worried. I have lost my camel and I am looking for it."

Now, camels are not lost on the roofs of palaces. How can they reach there? "The man must be mad, utterly mad." Ibrahim called the guards, told them to catch hold of this man, but they could not get him. They tried hard, but he was not found anywhere. He simply disappeared. As suddenly as he had appeared, he suddenly disappeared.

The king could not sleep. His other worries were there, now this new worry was there: "Who is this man? And what did he want? And why did he laugh? And his answer is a puzzle."

The next day, when he was sitting in his court on his throne, he was still thinking of the strange laughter. It was such a laughter that you could not forget easily. It had that ring of mysteriousness around it. It had penetrated deep down into the very heart of Ibrahim. He had even felt many times jealous -- he was not capable of that kind of laughter, that wild, spontaneous laughter. And was the man joking?

And then suddenly he heard the same voice at the gate. A man was quarreling with the gate guard, and the voice was exactly the same. And the man was saying, in a very authoritative way, "I want to stay in this house -- this is a serai!" And the guard was trying to convince him: "This is not a serai -- this is the palace of the king, his personal residence!"

But the man persisted, and so loudly that even the king could hear what was going on. And the man was saying, "This IS a serai. And don't try to be fool me!"

The king asked the guard, "Bring the man in. Maybe he is the man who was searching for his camel in the night on the roof. Now he is calling my palace, my personal residence, a serai -- a free house for people to stay in. Bring him in."

The man was brought in. Not only did his voice have the ring of authority, not only was his laughter that of a madman or of a Buddha -- his very presence was radiant, luminous. His eyes were aflame with something unknown. He was no ordinary man. The way he walked in, Ibrahim felt, "He looks more like an emperor than I do -- his grace, his elegance." And he was a beggar! His clothes were just in tatters, but behind those clothes was a radiant being. Something divine! Something very rare that only happens once in a while. The king felt great awe.

He stuttered. He said, "Why? What are you saying to my guard? And how can you say that this is a serai. This is not! This is my personal house. Are you mad or something?"

And the man laughed again, the same laughter, and he said, "What nonsense are you talking about? This is a serai -- because once I had come before too and on this throne, the same throne, I had found somebody else. And he was also saying that this is HIS personal residence. Where is that man?"

Ibrahim said, "You must be mad -- he was my father. Now he is dead. I have inherited his kingdom and his palace."

And the man said, "But I had come once more also, even before that, and there was another man, and he had also claimed that this is his personal house. I have been coming many times, and I always find a NEW man claiming."

Ibrahim said, "That was my grandfather." But now Ibrahim could feel the truth of the man's statement, what he was trying to show.

And the man laughed again and he said, "Still you say this is your personal house, your personal

residence? People go on changing... one day I came, I found A; another day I came, I found B; today I have come, I have found C. And tomorrow, I say to you, I will come and you will NOW be here! That's why I say this is a serai."

The truth was so dear and so loud. It was not only a question of Ibrahim's being convinced ideologically, philosophically, no -- existentially he was converted. He fell at the feet of that beggar and said, "You stay in the serai -- I am going. I have renounced it all. Once I have understood that this is a serai, then what am I doing here? Then I have to search for my home. So I go on my search and you can stay here. And I am grateful to you."

This is how religion came to Ibrahim; he never looked back. He simply went out of the palace, out of the capital, out of the kingdom. Never looked back. It was not a renunciation calculated, clever, cunning; it was not renunciation out of mind. It was existential. It was not because: Unless you renounce the world you will not find God. No. There was no logic in it. It was not a calculated step. All calculated steps are cunning. And you cannot reach God by your cunningness.

Calculation is arithmetic, logic, but it is not love. And the door to God is not logic but love. Calculation is of the mind, and the mind is the barrier. You are disconnected from God by your mind. You cannot be connected through it. One has to drop it. And one has to drop it suddenly, not gradually. When you drop it gradually, you are simply saying that you are not yet existentially convinced.

When you come across a snake on the path, you don't gradually move away -- you simply jump! It is an existential question. You don't philosophically meditate over it, whether jumping is right or not: "How to jump? Whom to consult? What scriptures to follow? What maps will be helpful?" No -- you simply jump! You don't give a single moment's time for the mind to function. Action comes spontaneously and totally. And when action is total, it is revolutionary. And when action is spontaneous, it is religious -- then it is revolution, then it is a radical change of vision.

When your house is on fire, you simply run out of it! You don't ponder over the matter about the pros and cons. You don't take calculated steps. You forget all formalities, etiquette. You may be taking a bath, you may be naked, and if the house is on fire, you simply run out of the house naked. You completely forget that this is not right. You don't have time.

Mind needs time. Spontaneity is timeless. Religion is a timeless transformation.

This is the first thing to understand: that religion is not a change of outlook, but a change in insight. It is seeing the world in a totally new way, an utterly new way. It is rebirth. It is not a change of your philosophy; your stupid philosophies have no meaning. Religion is not philosophical at all. Religion is absolutely non-philosophical. It does not think about truth: it lives it.

Philosophy is an exorcise in futility. Jean-Paul Sartre has said: "Man is a useless passion." I don't agree. Man is not a useless passion, but philosophy is. Philosophy is a useless passion.

I have heard:

Visiting his famous philosopher friend's house, a man observed a beautiful picture frame on the wall. But there was no picture in it -- just the bare frame. He asked his philosopher friend, "What is the meaning of this framed blank canvas?"

The philosopher said, "Oh, that's a very special picture of the Egyptians chasing the Israelites across the Red Sea."

Scratching his head, the questioner responded, "But I just don't understand, actually, where the Red Sea is in the picture."

"The waters have already parted to allow the Israelites to cross," said the friend.

"Is that so? Well, then, just where are the Israelites?"

"They have already passed over to the other side of the sea."

"Oh, I understand. Well, where are the Egyptians who are chasing the Israelites?"

"Ah ha!" the friend replied, "they haven't yet arrived!"

Philosophy is just an empty canvas. You can imagine a thousand and one things on it, but in fact there is nothing. You can imagine gods, hells, heavens; you can imagine a thousand and one things. It is all imagination. It is day-dreaming. And you can also find reasons, arguments, proofs, for whatsoever you say. You can even make people silent by your arguments. But philosophy remains an exercise in futility.

Religion is existential. It is non-philosophic. It is not thinking about God: it is experiencing God. It has nothing to do with about and about. Its approach is direct. It does not go in rounds. It simply hits the target.

It moves like an arrow, straight.

Jesus says to his disciples: "Straight and narrow is my way." Straight... the shortest distance between two points -- that is the meaning of 'straight'. Philosophy is zigzag, the LONGEST distance between two points -- that's what philosophy is. Religion is the SHORTEST distance between two points, the straight line, absolutely straight. It does not waste a single moment in unnecessary questions.

And it is narrow. Why narrow? Because only one can walk on it. Religion is absolutely personal. You cannot take your wife with you or your children with you. You cannot move in crowds. Hence, crowds are never religious. You may call those crowds Hindu, Mohammedan, Christian -- crowds are never religious. The very psychology of the crowd is political, it is never religious. Only individuals are religious.

A Buddha is religious, but Buddhists are not. A Krishna is religious, but Hindus are not. A Christ is religious, but Christians are not. What are Christians then? They have created a politics in the name of religion. The mob mind always creates politics. It is ambitious, imitative, mediocre.

The religious person moves alone. He is not a sheep: he is a lion. He moves alone. Hence the path is straight AND narrow. You cannot have your friends with you. The deeper you go in your being the more alone you are. When you reach to the innermost core of your being, you will be alone there. Absolutely alone. There will not even be a God separate from you -- you will be God... AHAM BRAHMASMI, ANA'L HAQ. There from your very ground of being arises the feeling: I am God, I am the truth -- I am the real.

God is never encountered as an object. You find him as the center of your subjectivity. The path is really narrow.

Kabir has said: PREM GALI ATI SANKARI, TAMAI DO NA SAMAYA -- the path of love is very narrow, it cannot contain two. Lovers become one. If there is love, they become one. If there is no love, they remain two.

The path to God is love. The path to God is not mind, logic, argumentation, philosophy. It is intuitive. It is of the heart.

You can change your philosophy but it will not change you. You will remain the same. I have seen Christians becoming Hindus, Hindus becoming Christians, and I have not seen any change at all. You can go to the church or to the temple or to the GURUDWARA -- how is it going to make any change in you? The one who goes remains the same. The church changes, the structure of the building is different, but the structure of the mind that goes to the church or to the temple is the same. You bow down to Krishna or you bow down to Mahavir -- Mahavir and Krishna are irrelevant. The one who is bowing down, the structure of his mind, the pattern of his mind -- that's the question.

That's why I say religion is not a change of outlook but a revolution in insight.

A merchant moved down youth from New York into one of the backwater towns. He seemed to be doing rather well, but then at about the beginning of April, the sales started to slacken very noticeably.

Sam Cohen pondered and pondered about the cause of the decline in business. Suddenly he realized, as he walked the streets, that every other establishment on Main Street had an Easter sign out front and that all the windows were especially dressed for the holiday.

Sam was in a quandary. He was a religious Jew -- how could he, in good conscience, pay obeisance to Easter? He was up all night thinking. The next mowing he arose and his face was beaming. He had worked out the solution.

That afternoon, Cohen's general store also contained an Easter sign. It read: "Christ is risen, but Cohen's prices are still the same."

Outwardly you can change a thousand and one things... but Cohen's prices are the SAME. Christ may have risen, let him rise -- that is none of Cohen's business. His prices remain the same. Watch your own life. You have also changed many times ideologically -- but have you really changed? Has any radical change happened to you? Don't go on changing formalities! That is just a pretension and a deception. And remember, you are not deceiving anybody else -- you are only deceiving yourself.

Become Ibrahim, become a man like Ibrahim. A sudden light-ning... and he saw the point. And the point has always to be seen that way. Of course, it needs courage, it needs guts. That's why I say religion is not for the cowards -- it is for the courageous.

This man must have been of immense courage. He proved that he was an emperor. He proved that he was not an ordinary man. He proved that he had intelligence. Intelligence is always quick. Intelligence can see things immediately. Only mediocre minds go on thinking and thinking and never come to any

conclusions. And even if they come to conclusions, those conclusions remain of the mind -- they never change their existence. They remain superficial. They never change their basic, fundamental structure. They never change their gestalt.
I have heard -- a very ancient story:

There was a great church. The church was very old, it was falling. It had to be supported from every side. And the rains were coming. And the people who used to go to the church were very much afraid even to go into it -- it could fall any moment it was so ancient. Just a stronger wind and it used to shake and tremble.

But they were much attached to it, as people are always attached to old things -- the nostalgia, the past, the golden past. People are very much attached to the rotten, to the dead, to the old. Hence they remain rotten, dead and old. People are very much attached to the past. That's why they don't live really -- they are already in their graves.

But now something had to be done, because the worshipers had stopped coming. The trustees had a meeting. Of course, not inside the church -- outside, far away from the church, under a tree, they met. Very reluctantly they passed a resolution -- in fact they passed four resolutions in sequence. The first resolution was "We decide -- very reluctantly, against our will -- that the old church has to be dismantled. Second resolution -- passed unanimously, that too very reluctantly -- that we pass that we have to build a new church. And third -- also passed unanimously -- that we will make the new church exactly like ,he old; in fact we will use all the material of the old church for the new church; we will not use any new thing in the new church. All the bricks and the doors and the windows and the glass of the old church have to be used in the new church. We will make it an exact replica of the old. We will make it exactly in the same place, on the same foundations. And fourth resolution -- and that too passed unanimously -- that until the new is built, we will not dismantle the old."

This is how people live -- a dull, mediocre life, a dusty, lifeless existence. Always afraid to change. Religion requires courage, because it is revolution. It is the revolution. All other revolutions are just called revolutions -- they are not, because they are superficial. Communist, socialist, fascist -- all other revolutions are superficial. They don't touch the intrinsic quality of the man. They leave the man intact; the man remains the same: as jealous as before, as possessive as before, as ignorant as before, as stupid as before... they don't touch the man at all. They only change things in the outside world, in the social structure.

The real revolution is religion, because it changes the intrinsic subjectivity of man -- it changes consciousness. But for that, courage is needed. One has to be a man of guts, a man like Ibrahim.

SECOND: RELIGION IS renunciation of all that which belongs to the ego. It is not really renunciation of the world: it is renunciation of the world that the ego creates. A great misunderstanding exists: people think the religious person has to renounce the world. How can you renounce the world? Wherever you will be you will be in the world -- in the marketplace or in the mountains. How can you renounce the world? You cannot go out of it. And who are you to renounce it? It is GOD'S world. HE has created it -- how can you renounce it? Who are you? You are not the master of it. You can renounce only that of which you are the master.
I have heard:

A full-moon night, and two hippies were sitting under a tree, stoned. The full moon in the night... and one hip pie looked at the moon and said, "I would like to purchase this beautiful thing."

The other said, "But I am not willing to sell it, so forget all about it!"

How can you renounce the world? It is yours? Just see the foolishness of the very idea of renouncing the world. All that can be renounced is the world that your ego has created. You cannot renounce things, but you can renounce possessiveness. You cannot renounce the world, but you can renounce the idea that "I own it." You can only renounce this false egoistic trip.

Religion is renunciation of the false, that really does not exist at all -- of the ego, of knowledge, of prejudices, of expectations, of desires. Yes, religion is renunciation of all these things -- these are your creations -- but not renunciation of the world. Not renunciation of the trees and the people, and the moon and the sun. Who are you to renounce them? You can renounce only that which you have dreamt. You can

renounce only the illusory. You can renounce only your illusions. And these are all your illusions -- prejudices, theories, dogmas, ideologies, opinions, desires. These are your creations -- etcetera, etcetera...
I have heard:

Courageous liberator of five countries, Simon Bolivar, was a man of bold daring, and the people of South America loved him.

On one campaign, Bolivar planned to spend the night in a nearby town. A military assistant sent a note ahead to the owner of that town's hotel, requesting for his leader "A room with special accommodations, food, etc., etc., etc."

At nightfall, Bolivar went to the hotel and was treated to a specially prepared meal. Afterwards, the hotel keeper showed the great liberator the hotel's finest room, and Bolivar indicated he was pleased.

Then the Venezuelan was ushered into yet another room -- in which sat three beautiful naked girls. Bolivar turned to his host and asked who the girls were.
"The senoritas?" the hotel keeper said. "They are the three etcetera".

So please don't misunderstand my etcetera, etcetera, etcetera. I am using etcetera because each mind fabricates its own illusory world. Somebody lives in greed, somebody lives in anger. Somebody lives in passion, somebody has no desire for sex but is mad after money. Money is his sexual passion. Somebody lives only to love people -- his love is for people -- and there are people whose love is only for things. It is a kind of perversion.

There are as many perverted worlds in the world as there are minds. That's why I am saying etcetera, etcetera, etcetera... they cannot be counted; they are uncountable. Each mind fabricates, secretes its own dreamy world. And all that is meant by renouncing it is to be awake and dream no more.

That's why Ibrahim didn't look back. He never talked about it. He never claimed that he had renounced the kingdom -- never in his whole life. That is real renunciation. If after you renounce something you claim that you have renounced, then this is not real renunciation -- you are still clinging; you are still holding the idea that it was yours and you have renounced it and you have done some great favor to God.

Ibrahim never talked about it. He moved amongst beggars; he lived like a beggar. Nobody knew about it, that he had been an emperor. Once renounced, if renunciation is out of understanding, you never mention it -- it is finished! There is nothing to mention. It was a dream! In the mowing you wake up and you don't go on talking about your dreams. Within seconds they are forgotten. Just like that, he woke up.

And who was the man who walked on the roof and suddenly disappeared? And who was the man who was fighting with the guard and wanted to stay in the serai, and was insisting "This is not a palace"? Sufis have a special name for him -- they call him Khidr. Khidr simply means your innermost guide; it is not an outer phenomenon. It is not somebody outside -- it is your own inner still small voice. If you are silent, you will hear it. If you are honest, you will hear it. If you are sincere, you cannot miss hearing it.

Ibrahim was a sincere man, a very honest man, was trying to live as authentically as possible. It was his own inner voice! This is just a parable -- because when the inner for the first time speaks to you it seems as if it is outer.

The outer Master only helps your inner guide. That's all. The outer Master is only a mirror so that you can see your inner. The outer Master functions only as a catalytic agent. Hearing his voice, seeing his being, being in his presence, something is triggered, and slowly slowly your inner Master takes possession of you.

The real Master -- the Perfect Master -- never makes you de-pendent on him. And if any Master makes people dependent, if any Master creates dependence in people, if he makes people de-pendent on him, he is not a true Master. He is a kind of exploiter; he is trying to dominate you in the name of religion. He is trying to enslave you; he is a jail or -- he cannot give you freedom. He will depend on you. Whosoever wants you to be dependent on him, depends on you, remember. The master is a slave of his own slave. And the man who possesses things is possessed by his things. And only one who does not need you, who is not dependent on you, can help you to be independent -- and that is the function of a Master.

Just the other day, somebody asked, "I em in need of a Master." I told him, he may have even felt hurt, "You may be in need of a Master, but I am not in any need of disciples." He may have felt hurt; he may have misunderstood it.

Somebody has written a letter to me saying, "Osho, you were too hard on the man!" I was not. I was simply being true. And sometimes truth is bitter. If I need disciples, then I will not be able to make you independent; then I will make you more and more dependent on me -- you are my need. No, I don't need

you! My whole function here is to help you to be yourself.

My whole function is to be a catalytic agent to you. You are not able to contact your own inner Khidr, your own inner guide. I am in contact with my own inner guide. Being with me, you can learn the knack of it -- that's all. Once you have learnt the knack of it,.you will be surprised: my voice and the voice of your inner Master is the same.

Just the other day, Maneesha had asked a question: How to know whether a sannyasin is a real sannyasin or not? This is the way to know -- when, slowly slowly, you start feeling it, that what I say to you is also your inner voice, then you are a true sannyasin. When, slowly, my voice and your inner voice are never separate, are never different... maybe you cannot hear it, or you hear it in a vague way. You cannot see it dearly, or you see it through a dark curtain, but when I show it to you, suddenly it becomes dear to you, then it is no more vague, then the dark curtain is removed.

You will know whether you are a real sannyasin or not only by this criterion. When you start feeling the synchronicity between me and you, when there is a constant communion, then you are coming closer and closer. You are becoming more and more real.

At the ultimate point, there is no difference between the Master and the disciple. Not at all! What the Master says is what the disciple would have said. The Master may be more articulate -- he is. He sings the song that the disciple has also heard but is not yet able to sing. It is a distant music. But the moment the Master sings it, it comes closer and closer. Every day it happens.

That's why I go on speaking to you. It is not to impart knowledge, no, not at all. It is just to trigger the process so your inner guide starts functioning. Then you will be surprised: you ask a question, and you also have the answer, immediately. And when I give you the answer, you will be surprised -- it is exactly the same as you had heard it.

These are the criterions. Slowly slowly, you will find you are becoming truer and truer, more and more a sannyasin, more and more a disciple. There are no outer criterions; it is an inner process. And you cannot judge anybody else. You can judge only yourself. And go on evaluating yourself daily, how much closer you are coming.

When the voice of the Master is your voice, then you have arrived home. Then you are in tune with the inner Master. That inner Master Sufis call 'Khidr'.

It was Khidr who walked on the roof. It was Khidr who knocked on the door and insisted.

And third, before we enter into this beautiful story: religion is innocence, it is trust, it is faith. It is trust in the whole and the goodness of the whole. It is a let-go, it is surrender. The moment Ibrahim moved out of his palace, he lived a surrendered life. Now he had no idea where to go, what to do. Now he had no idea of his own -- no direction, no desire. Now he was utterly in the hands of God.

This is what a Sufi has to be: in the hands of God.

It is said of Ibrahim:

One day he fell into the river, just slipped. It was muddy and it had rained, and he slipped and fell into the river. A few people were watching. They inquired, "Can you swim or not? Should we come?"

He said, "Just wait -- wait as I am waiting." And he wouldn't swim, and he wouldn't try to come out of the river, and he started drowning, and somebody said, "Are you mad or what? If you don't know how to swim, we can come!"

He said, "You wait! just as I am waiting... if he wants to save me he will save. If he does not want to save me, who am I to bother to be saved?"

This is trust.

Mohammed used to distribute all that his disciples would bring as gifts to him -- by the evening he would distribute all. That had been his whole life's practice. But the night he was dying, his wife was, naturally, afraid, apprehensive: "Maybe in the middle of the night the physician has to be called, or some medicine has to be purchased..." Just five DINERS -- five rupees -- she saved.

In the middle of the night, Mohammed, who had never been restless in his life, became very restless. The wife said, "Should we call the physician?"

He said, "It is not a question of the physician. It seems something is wrong around me; something that has never been before. Something is new! What is it? I cannot figure it out. Do you know?"

The wife was feeling guilty -- she had saved five rupees. She said, "Just one thing is new: I have saved

five rupees, in case in the middle of the night we need it."

Mohammed said, "Then it must be that. You just go out and give those five rupees to somebody."

But she said, "In the middle of the night, whom am I going to find outside? There will be no beggar in the middle of the night."

Mohammed said, "You just go! and trust him."

She went out... and a beggar was standing there. And he said, "I have forgotten the way. I was going to some other town and I have entered into this strange place. And I have nowhere to stay and no money for food, and I have been hungry for three days. Can you help me?"

She gave those five rupees to the man. She came in and Mohammed said, "Do you see? If a man can come in the middle of the night to take five rupees, if we need he will send somebody to give money to us -- you don't be worried. You mistrusted, you distrusted -- that was my restlessness."

He became calm again. He covered his face with the blanket, and it is said immediately he left the body, in utter silence, in utter grace. That small thing was hindering... something was coming between him and God.

Sufism is based on trust. Ibrahim left the palace, trusted God, lived according to him. Wherever he led, he went; whatever he wanted, he did. On his own he disappeared. And this is how a religious person has to be. On one's own one has to disappear. The moment you are not, God takes possession of you.

And you are misery, and God is bliss. You are emptiness, and God is fullness. Unless you are gone, utterly gone, you will remain empty. Unless you are gone, utterly gone, you will remain miserable. You cannot be blissful: you are misery. Your presence is misery: your absence is all that is needed on the path of Sufism -- FAN A they call it. Disappear! Don't be: let God be.

Now, this beautiful parable:

> IT IS RELATED THAT THE SUFI MASTER, IBRAHIM BEN ADAM, WAS SITTING ONE DAY IN A FOREST CLEARING WHEN TWO WANDERING DERVISHES APPROACHED HIM. HE MADE THEM WELCOME, AND THEY TALKED OF SPIRITUAL MATTERS UNTIL IT WAS DUSK.

FIRST THING: a SUFI IS ALWAYS IN THE STATE OF SITTING -- even when he is walking, even when he is running. He is always in that inner state of sitting, what Zen people call 'sitting in Zen,' what they call 'zazen' -- just sitting and doing nothing. And the spring comes and the grass grows by itself.

The Sufi's whole effort is not to move -- not to move in desire, because that is real movement. First desire moves or you move in desire, and then other movements follow. The Sufi sits; deep inside he is always sitting. Even while walking he is not going anywhere. He is doing God's work, but in his own being he is just meditating. There is no desire for any movement. There is no effort to become anything -- that is the meaning of sitting: no becoming -- he is being. He is not trying to be more rich; he is not trying to be more pious, he is not trying to be more religious either, he is not trying to be more ascetic, he is not trying anything. He is simply relaxing in his being -- that is sitting.

It is a special state. And whenever you come to a really religious person you will find it. Even walking, he does not walk. He remains still. Even talking, he does not talk -- he remains silent. This is the paradox of the religious man. Eating, he does not eat. Sleeping, he does not sleep.. These things go on only on the surface , on the periphery. In the center noodling ever happens. In the center it is always the same.

> IT IS RELATED THAT THE SUFI MASTER, IBRAHIM BEN ADAM, WAS SITTING ONE DAY IN A FOREST CLEARING WHEN TWO WANDERING DERVISHES APPROACHED HIM. HE MADE THEM WELCOME...

And a Sufi is a welcome to all. His heart is always in a state of welcome. He knows nothing else; he knows only welcoming, because he knows only God comes. Forms may be millions, but it is always God who comes to you. He may come as a breeze, or he may come as rains, or he may come-as a fragrance of a flower, or he may come as a person. He may come as day or as night, as summer, as winter, but it is always God who comes because there is nobody else. Hence the Sufi remains always in a state of welcome.

HE MADE THEM WELCOME, AND THEY TALKED OF SPIRITUAL MATTERS UNTIL IT WAS DUSK.

This is SATSANG. When Sufis meet, they talk about God, they talk about love, they talk about prayer -- they create a milieu, they create a certain climate. When you meet you also talk, you also create a certain climate -- you gossip about people, you condemn people, you talk about politics -- you talk about things which are useless. And, of course, whatsoever you talk about creates you. Either poisons you or nourishes you.

All your talk is poisoning. Watch: when you meet with people what do you talk about? Remember, only talk about something higher. Talk about something that can become a nourishment. Talk about divine things! Talk about things of the beyond. They will create a climate around you; they will create a certain energy around you, they will create a vise. And what-soever you talk about, you listen to, you become. Slowly, it becomes a transforming force.

So, when Sufis meet, when devotees meet, BHAKTAS meet, they talk about God. Nothing else matters. All is childish -- all else is childish. A mature person only talks of higher values -- of good, of truth, of beauty. They sing songs, mad songs of love for God. They drink from each other's being and become drunk. They help each other. And it is of immense value.

When there are a few persons sitting together, sharing their inner experiences, they start riding on each other's waves; a tidal wave is created and they become complementary to each other. You may be missing something; it may have happened to some-body else -- his insight may bring a light to you. You may have been doing something wrong, and somebody else has done something else, and it has helped, it has worked.

Let this be so for my sannyasins too. Stop talking of worldly things, of film actors and actresses and politicians -- which are even worse. Don't gossip. Discuss gospel. Meditate over what Jesus has said, what Buddha has said. Tell stories of these strange visitors to the earth. Talk about these strange revolutions in consciousness. Talk about Buddha and Krishna and Mohammed and Lao Tzu and Zarathustra, and you will be immensely enriched.

Create a milieu of the spiritual.

AS SOON AS NIGHT FELL, IBRAHIM INVITED THE TRAVELERS TO BE HIS GUESTS AT A MEAL. IMMEDIATELY THEY ACCEPTED, A TABLE LAID WITH THE FINEST OF FOODS APPEARED BEFORE THEIR EYES.

Remember, this is a parable. This is simply an indication, a way of saying, that God cares for those who trust in him -- that's all. Don't take it literally. Great misunderstanding arises when you start taking things literally. Then you become very much concerned about meaningless things: whether Jesus walked on water or not; whether he created wine out of water or not; whether he made unhealthy people healthy or not; whether he called Lazarus out of his grave and revived him or not.... You become interested in stupid things. These are parables.

Jesus certainly made people whole and healthy -- he gave eyes to those who had none, he gave ears to those who had never heard a thing. He CERTAINLY revived people out of their graves -- that's where everybody is living. It is not only a question of Lazarus: you are also in the same situation, living in a grave. He certainly resurrected dead people. But these are parables!

To hear is not to listen -- he helped people to hear AND to listen. To see just as you see is not enough, because with these eyes you can see only matter and the essential is missed, the spiritual is missed. He made people able to see the spiritual. He helped people to see the invisible -- and that is the only point worth seeing.

If there is anything worth seeing, it is God. And those who have not seen God, they are all blind. If there is anything worth hearing, it is a Buddha, or a Lao Tzu -- and those who have not heard a Buddha, they are deaf. And if there is any life, it is to live moment-to-moment in trust, in love, in joy, in celebration, in prayer, in thankfulness.

In short: to live means to live in God -- consciously, totally. And those who are not living that way, they are dead. They are WORSE than dead! because they THINK they live, and they are not alive. They are not yet even born. They are only seeds, potential but not actual. A Jesus has to happen to them, a Master has to happen to them, only then will they fall in the soil. A gardener is needed -- only then will the seed die and

be born as a tree. And then there will be great rejoicing, great flowering, and great fulfillment, great fruition.

So never become literal. About religion that is one of the dangers, that people take it literally. Followers, believers take it literally, and those who are against, they also take it literally. Both are agreed upon that point. I insist again and again: never take religious parables literally -- they are far more true than literal facticity. And always remember: facts are nothing -- truth is far more profound. Truth is there.... For example, in this story:

AS SOON AS NIGHT FELL, IBRAHIM INVITED THE TRAVELERS TO BE HIS GUESTS AT A MEAL. IMMEDIATELY THEY ACCEPTED, A TABLE LAID WITH THE FINEST OF FOODS APPEARED BEFORE THEIR EYES.

Ibrahim is not a magician. What is meant by this sudden appearance of the finest food? It is not a fact: it is a truth. A fact is a very poor thing, a momentary thing. An event is just a momentary thing. It is not historical, it is metaphorical. It is a truth. Yes, God cares for those who relax themselves; God cares for those who remain in a let-go.

Food is just a symbol of nourishment: God is a mother to those who have renounced their egos, those who have become again like small children -- then God takes care. Existence is not indifferent to you. If you trust existence, existence takes every care of you.

This is the truth! And this truth has to be told in such ways that people can understand. Hence, truth has always been clothed in parables. Parables can be remembered, stories people enjoy, stories people tell to each other; even children can understand them. They have many layers of meaning. Children can under-stand them, and even the wisest of the wise may not be able to understand them totally, absolutely. This is the beauty of a parable. Everybody can understand it on his own level of being.

God is nourishment. God is care. God is motherly.

"HOW LONG HAVE YOU BEEN A DERVISH?" ONE OF THEM ASKED IBRAHIM.

A WRONG QUESTION, SYMBOLIC OF A WRONG MIND. Religion is not a question of time, not a question of 'how long' -- it is a question of depth. How intense? How deep? It can happen in a single moment. And it may not happen in centuries or in many lives. Time is irrelevant. Time does not count. The heart counts.

See the wrong question:

"HOW LONG HAVE YOU BEEN A DERVISH?"

They are very much impressed. Such a miracle! Foolish people are always impressed by wrong things. They have missed the point -- they have missed the point of trust. They have brought the question of time. What does trust have to do with riffle?

This is my observation. I have been observing thousands and thousands of seekers from all over the world. Somebody comes, and IN A SINGLE MOMENT there is a transformation. In a single moment life takes a jump. And then somebody else remains for years and goes on remaining the same.

It is not a question of time. Never think in terms of time. Think in terms of intensity, of totality. Time is again a mind question. The heart knows no time. The heart knows only now. Only the mind knows time: past, future, present... the mind knows time.

"HOW LONG HAVE YOU BEEN A DERVISH?" ONE OF THEM ASKED IBRAHIM. "TWO YEARS," HE SAID.

This is a symbolic answer. Sufis talk of two steps. There are only two steps to reach the ultimate. And one has to be taken by the seeker and the other is taken by God himself. So for you there is only one step. If you take one step, the other is taken by God. And what step does one have to take? One has to be surrendered, that's all. No practice is needed. No effort is needed -- because all effort is of the ego, and all

practice is nothing but refinement of the ego.

That's why you will find people who cultivate character or are very disciplined, or very virtuous, have done this and that fasting and ascetic practices, and have been to the mountains and the caves, and have lived religiously -- you will find a great pious ego in such people. Their humbleness is false. True humbleness never comes out of practicing.

Only one step is enough. A sudden understanding that "I am part of the whole -- why am I fighting? I come from the whole -- why am I fighting? And I will be going back to the whole -- why am I fighting? I am a wave in the ocean -- WHY should I fight the ocean? What is the point? The ocean mothers me, and finally I will go back to the ocean and disappear in it. For the moment I have risen, but I am not separate, so why be worried?"

Why struggle? Why bring your will into it? Surrender, relax... be with the ocean. Flow with it. This is the single step. And once you have taken this step, the other step is taken by God of his own accord. God comes only when you are in utter relaxation.

Ibrahim says symbolically: "TWO YEARS."

"I HAVE BEEN FOLLOWING THE SUFI PATH FOR NEARLY THREE DECADES AND NO SUCH CAPACITY AS YOU HAVE SHOWN US HAS EVER MAN TESTED ITSELF TO ME," SAID THE MAN.

He is cultivating, following the Path, for three decades. A long journey. Of course, expectations are there: "Now things should be happening. And this man has followed for only two years!"

This looks unjust.

I love an ancient Indian story:

Narada, the great Indian mystic, is going to see God. Playing on his VEENA, he passes a forest, and comes across a very old sage sitting under a tree.

The old sage says to Narada, "You are going to God -- please ask one question from me. I have been making all kinds of efforts for three lives, now how much more is needed? How much longer do I have to wait? When is my liberation going to happen? You just ask him!"

Narada laughed and said, "Okay."

As he progressed, just by the side, under another tree, a young man was dancing with his EKTARA, singing, dancing -- very young. May have been only thirty. Jokingly, Narada asked the young man, "Would you also like any question to be asked of God -- I am going. The old man, your neighbor, has asked."

The young man did not reply. He continued his dance -- as if he had not listened at all, as if he was not there at all.

After a few days, Narada came back. He told the old man, "I asked God. He said three lives more."

The old man was doing his JAPA on his beads. He threw the beads. He was in a rage. He threw the scriptures that he was keeping with him, and he said, "This is absolutely unjust! Three lives more?!"

Narada moved to the young man who was again dancing, and he said, "Although you had not answered, and you had not asked, just by the way I asked God about you too. But now I am afraid -- whether to tell it to you or not? Seeing the rage of the old man, I am hesitating."

But the young man did not say anything; he continued to dance. Narada told him; "When I asked, God said, 'Tell the young man that he will have to be born AS many times as there are leaves on the tree under which he is dancing.'"

And the young man started dancing even more ecstatically, and he said, "So fast?! There are so many trees in the world and so many leaves... only this much? Only these leaves? Only this many lives? I have already attained! When you go next, thank him."

And it is said the man became liberated that very moment. That very moment he became liberated! If there is such test, such totality of trust, time is not needed. If there is no trust, then even three lives are not enough. And my feeling is that old man must be around somewhere on the M.G. Road! He cannot have become liberated yet. Even three lives won't do. Such a mind can't become liberated. Such a mind is what hell is.

"I HAVE BEEN FOLLOWING THE SUFI PATH FOR NEARLY THREE DECADES AND NO SUCH CAPACITY AS YOU HAVE SHOWN US HAS EVER MANIFESTED ITSELF TO ME," SAID THE MAN.

IBRAHIM SAID NOTHING.

Nothing can be said about these things. A real seeker is silent about what is happening. A real seeker is silently thankful. He cannot claim anything; he cannot brag about it. Ibrahim did not say a single word.

WHEN THE FOOD WAS ALMOST FINISHED, A STRANGER IN A GREEN ROBE ENTERED THE GLADE. HE SAT DOWN AND SHARED SOME OF THE FOOD.

KHIDR IS KNOWN AS THE STRANGER. It is your innermost soul, but you have become so alienated from it that it has become a stranger. The people who are strangers to you have become your wives, friends, husbands, sons, daughters, brothers, sisters -- the people who are strangers to you. And the REAL person inside you has become a stranger. Everything is topsy-turvy. You don't know who you are, and you know everything else. You have great knowledge about the world, and no acquaintance with yourself. Hence, Khidr is known as The Stranger.

When for the first time your inner guide speaks to you, you will not be able to believe that it is coming from you! You will think it is coming from somewhere else. That's why mystics think that God has spoken from the clouds, from the sky. He speaks always from your innermost core, but you have gone so far from yourself that he looks as if he is the stranger and he is coming from a very distant, distant source.
In reality, you have become a stranger to yourself.

Sufis say that Khidr is a stranger, and Sufis have chosen the color green, so Khidr uses the green robe. Just as in India we have chosen ochre, orange, as the color of the sannyasin, Sufis have chosen green as the color of THEIR sannyasins. Both are beautiful. Both have significance.

Green is the color of the trees and red is the color of the flowers. In India, we have looked to the ultimate, the flowering, and have chosen the color of the ultimate. Sufis have looked to the immediate, the color of the trees, and have chosen it. But in the final understanding, the immediate is the ultimate, and the ultimate is the immediate -- because in the green is hidden the red, and the red is nothing but an expression of the green. The flower and the foliage are not separate -- both are beautiful.
Khidr moves in a green robe.

HE ENTERED. HE SAT DOWN AND SHARED SOME OF THE FOOD.

ALL REALIZED BY AN INNER SENSE THAT THIS WAS KHIDR, THE IMMORTAL GUIDE OF ALL SUFIS. THEY WAITED FOR HIM TO IMPART SOME WISDOM TO THEM.

'By an inner sense' -- you can understand these things only by an inner sense. If that sense is not functioning, you cannot understand at all. If you come to a Master and if you have the inner sense functioning, even if it is a little bit, you will understand. Immediate understanding will be there. Immediately you will be bridged. But if that inner sense is not functioning, intellectually you can listen, you can try to analyze, but your understanding will remain just intellectual, poor. It will not connect you, it will not bridge you.

BY AN INNER SENSE THEY ALL REALIZED THAT THIS WAS KHIDR.

The green robe, the freshness of the green, the youth of the green, the aliveness of the green, the silence of the green... and the presence... by an inner sense, by intuition.

Remember: science is intellectual, religion is intuitive. They are basically and fundamentally different. So the man who becomes too much rooted in science becomes incapable of understanding religion. This is one of the problems modern humanity is facing. We are teaching science to every child, and, unknowingly, we are making every child incapable of understanding religion. And I am not saying don't teach science to children -- science HAS immense value -- but remember to teach religion TOO, so that they can keep a balance. Because science can only give them more power of the outer world -- it will not give peace. Science can give riches from the outside, but it will keep them inwardly beggars.

Create a balance. Teach science, but also create an atmosphere in the schools, colleges, universities where people can meditate, pray, where people can also start growing their inner sense. Don't destroy their inner sense; otherwise, you have destroyed their humanity, you have dehumanized them. Then they will be just like robots. They will be just zombies. They will go to the office and work, they will go to the factory and work, they will produce but there will be no creativity. They will produce, but there will be no joy. They will live and they will always wonder, "For what are we living?" They will live but there will be no meaning in their lives, no poetry in their lives.

Just look at people: they are living, but what kind of life is this? Just dragging, somehow dragging. A great weight on their heads, and continuously feeling that the whole thing seems to be pointless, continuously feeling that all seems to be just accidental -- there is no meaning. And when there is no meaning, how can there be joy and celebration?

Teach science, certainly, it is a must, but it is not a11. There is something beyond it too. Prose is good, but a man who does not know poetry is missing something of immense value. Mathematics is good, but a man who has no sensitivity for music is not a real man. Production is good, but man is not just a machine -- some creativity some creative expression is needed. And that always comes through the inner sense.

ALL REALIZED BY AN INNER SENSE THAT THIS WAS KHIDR, THE IMMORTAL GUIDE OF ALL SUFIS. THEY WAITED FOR HIM TO IMPART SOME WISDOM TO THEM.

One has to wait for wisdom. One cannot ask for it. If you ask, you will get only knowledge. Wait, and wait patiently. Wisdom comes only when you are ripe. Wisdom comes of its own accord. God gives you only that much which you can contain and absorb -- never more. They waited....

WHEN HE STOOD UP TO LEAVE, KHIDR SIMPLY SAID, "YOU TWO DERVISHES WONDER ABOUT IBRAHIM. BUT WHAT HAVE YOU RENOUNCED TO FOLLOW THE DERVISH PATH?

"You have not renounced anything. You are the same person. You are continuous with your past. There has been no breakthrough" -- renunciation means a breakthrough -- "What have you renounced?

" YOU GAVE UP THE EXPECTATIONS OF SECURITY AND AN ORDINARY LIFE.

"Yes, you have given something -- just your dreams, expectations of security -- and an ordinary life. You had nothing to give. Religion has been cheap for you. You have not paid any price for it.

"IBRAHIM HEN ADAM WAS A MIGHTY KING, AND THREW AWAY THE SOVEREIGNTY OF THE SULTANATE OF BALKH TO BECOME A SUFI. THIS IS WHY HE IS FAR AHEAD OF YOU. DURING YOUR THIRTY YEARS, TOO, YOU HAVE GAINED SATISFACTIONS THROUGH RENUNCIATION ITSELF. THUS HAS BEEN YOUR PAYMENT. HE HAS ALWAYS ABSTAINED FROM CLAIMING ANY PAYMENT FOR HIS SACRIFICE." AND THE NEXT MOMENT, KHIDR WAS GONE.

Remember these words:

"YOU GAVE UP THE EXPECTATIONS OF SECURITY AND AN ORDINARY LIFE.

"You have not given up anything special. You had nothing. And you have given these things, which are nothing, with great expectation for other-worldly rewards. And you have been waiting for those rewards. Your renunciation is motivated. It is out of greed."

People are religious either out of greed or out of fear, and then they are not truly religious.

"IBRAHIM WAS A MIGHTY KING, AND THREW AWAY THE SOVEREIGNTY OF THE SULTANATE OF BALKH TO BECOME A SUFI."

"... AND THREW AWAY..." Listen to the words! He had not even renounced -- he THREW it away. When you renounce, you think it has some great value. You make much fuss about it. He simply threw it away! Seeing that it has no meaning, seeing the falsity of it, he simply threw it away.

The renunciation of Ibrahim is of immense significance -- he never looked back. He forgot all about it, as if it had never existed at all.

"THIS IS WHY HE IS FAR AHEAD OF YOU."

God takes care of him. His trust is infinite.

"AND DURING YOUR THIRTY YEARS, TOO, YOU HAVE GAINED SATISFACTIONS THROUGH RENUNCIATION ITSELF.

"And you have been bragging around. And you have been talking about your renunciation. And you have not renounced anything! In fact, those who talk about renunciation have not renounced anything. Those who have really renounced don't talk about it. But you have been gaining satisfactions out of it, claiming that you are great sannyasins, Sufis. You have been gaining the respect of people, respectability; you have been worshipped, you have become famous, you are known as well-known dervishes.... Nobody knows about Ibrahim. You have been fulfilling your ego, so that is your price.

"THIS HAS BEEN YOUR PAYMENT. HE HAS ALWAYS ABSTAINED FROM CLAIMING ANY PAYMENT FOR HIS SACRIFICE.

"When the sacrifice is out of pure love, it claims nothing. It is sheer joy in giving. He has given all to God in sheer joy, in the understanding that 'It really belongs to him -- it never belonged to me.' It is not that he has obliged God. It is not that he has done anything great... he has not done anything! He has simply understood a truth. And in that understanding, great love has arisen in him. That love makes one a Sufi."

There are two kinds of love: the love of a man for his wife, for his beloved, which ought properly to express itself in secret and not where spectators are, for this love can only fulfill itself in a place secluded from other creatures; and the love for brothers and sisters and for children and friends and comrades and companions, which needs no concealment.

Similarly, Sufis say there are two kinds of love for God: the love through prayer and meditation -- this love ought properly to be consummated in silence, in privacy, just as you love your beloved; and that love that expresses through action and service to others.

The man of God, a Sufi -- the word 'sufi' comes from SUFA; SUFA means purity, cleanliness, clarity -- the man of inner purity lives love in two dimensions. One is the private dimension, utterly private, personal, intimate, just as you love your woman or your man -- in seclusion. You don't want it to be public. To make it public will be profane, trill be sacrilegious, will be a crime. In meditation, in prayer, the Sufi contacts God in absolute privacy.

Sufis say: Don't pray before others -- not even before your wife. In the middle of the night when all is asleep -- your family is asleep, your wife is asleep -- wake up in the middle of the night, sit in your bed, and pray to God. Don't let anybody know, because the mind is very cunning: it can make an ego-trip out of that too. It can start bragging: "Look! what a great meditator I am."

Pray to God, meditate on him, in secrecy, in privacy -- alone.

And the other dimension is of service, of loving his creatures -- the trees, the mountains, the people, the rivers. Pour your love openly to his world, and pour your love in privacy to him -- and you become a Sufi.

And the function of a Master is to give you these two dimensions of love. And the Perfect Master is one in whose presence this process is triggered, and you start growing in these two dimensions of love. The ultimate crescendo of these two loves is freedom -- freedom from misery, freedom from mind, freedom from body, freedom from coming again into the world -- freedom from ALL kinds of imprisonments. That

freedom is the goal.

Keep the goal always in your vision. And, slowly slowly, go on dropping all that goes against that vision. Fall in harmony with the vision of this ultimate goal of freedom. Become more and more free. And from the very first step one has to become free.

The real Master, the Perfect Master, about whom we have been talking all these twenty days -- the Perfect Master helps you to become free, he gives you freedom. Love always gives freedom....

The Perfect Master, Vol 2

Chapter #10
Chapter title: Exactly in the Middle

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The first question:

YOU MAKE IT ALL SOUND SO EASY. BUT IS IT? IS IT REALLY? IT SEEMS TO ME THAT THE WHOLE THING IS OUT OF OUR HANDS. WE HAVE NO MORE CHOICE TO SURRENDER THAN TO BE IN THE EGO. I LIVE MY LIFE AND SOME DAYS I'M HAPPY AND SOME DAYS I'M SAD, BUT I'M NOT ENLIGHTENED. THERE MUST BE SOME TRICK, SOME ALCHEMY. PLEASE ENLIGHTEN ME.

DHARMEN, you have found it! this is the trick, this is the alchemy: to understand that nothing is in our hands is what is meant by surrender. Surrender is not something that you have to do or you can do. If you do it, how is it going to be surrender? It is not an act. It cannot be by its very nature. The very definition of surrender is that you cannot do it. Seeing the point, that nothing is in our hands -- to be this way or that, to be egoful or to be egoless -- seeing this, surrender happens. What is left then? If you have really seen this, you have understood the very secret.

Language creates the problem, because language turns everything, twists everything, into something other than it is. The moment I say "Surrender!" you start thinking "How to do it?" This is a linguistic fallacy. When I say surrender, this is exactly what I am saying: I am saying nothing is in your hands. In fact, you are not there behind your hands either. All is happening.

Yes, some days you are sad, and some days you are happy -- and there is nothing to do. So some days be sad, and some days be happy -- this is surrender. When happy, enjoy it, live it, dance it, sing it. When happy, don't be worried about sadness. There is no point -- you cannot do anything about it. When sad, be really sad! Cry tears of sadness, sing sad songs. And DON'T try to become happy -- it is not in your hands.

A Zen Master was asked, "What do you do when it is hot?"
He said, "I perspire."
"And what do you do when it is cold?"
He said, "I shiver."

So, when hot, perspire. When cold, shiver. When alive, live! When dead, die! What is in your hands? Nothing is in your hands. To think that "Something is in my hands" is the way of the ego. That's what ego is. Ego says, "You can do this. Why are you sad? You can be happy. It is within your capacity. You can become more perfect, you can become more beautiful, you can become more good. You can become a saint. Why are you not doing something?"

The ego always prods you, goads you into doing: "Do something!" It creates the fallacy that it is within your hands to change, that you are the master of your destiny. That is the way of the ego. That is the fallacy! Nothing is in your hands.

The moment you see the fallacy, it disappears. The moment you see that there is only a rope and no snake... the snake was just a projection in the dark. Out of fear you had seen it. When you come close and you bring a lamp and you see that it is a rope, the snake is no more there! The question is dissolved. Seeing that nothing can be done, surrender has happened.

This is the whole secret of it. And, Dharmen, you have understood it. But still your ego is playing tricks with you. The ego is saying, "There must be some way to do it. There must be a trick! There must be something hidden, esoteric, that you don't know. There must be a key that can unlock the door."

There is no key, there is no lock, there is no door. Nothing has to be unlocked because nothing has been locked from the very beginning.

Your question is beautiful, Dharmen. If you can understand your question, all questions will dissolve -- because your question carries the answer!

You say: YOU MAKE IT ALL SOUND SO EASY.

It IS easy! What can I do? It is not in my hands to make it difficult. It is easy because it is not an act. Only if you have to do something can it be difficult. When you have NOT to do anything, how can it be difficult? How can non-doing be difficult? 'Difficult' -- the very word is relevant only with doing. Non-doing is an under-standing, is an insight, a sudden vision. And that's what has happened to you in this question.

You say: YOU MAKE IT ALL SOUND SO EASY. BUT IS IT? IS IT REALLY?

You don't want to believe in it. You don't want to believe in its easiness. See the point! You WANT it to be difficult, then you will be very happy. If I say, "It is very difficult, Dharmen," you will relax, you will be relieved. If I say, "It is almost impossible," a burden is removed from your head. Then you will say, "Then it is okay. Then I can travel. Then there is challenge. Then my ego can do many things -- it is difficult and I am going to do it."

The more impossible it looks, the more appealing it is to the ego. Hence, I cannot say it is difficult, because I don't want to support your ego in ANY way. It is easy -- it is absolutely easy. But the moment I say 'easy' you become uneasy. You start feeling, "Then? Then there is nothing left as a challenge." Then you are not attracted towards it. If it is SO easy that even a child can do it -- in fact it is so easy that only a child can do it! -- then your ego feels hurt. You want something arduous, some uphill task. It should be the Everest -- so only you can reach and nobody else,

If it is difficult, competition is possible. If it is difficult, fight and war art possible. If it is difficult, then politics is possible. Then only a few aye going to reach, not all. You can fight, you can plan, you can maneuver, you can invent strategies to pull others' legs and not to allow them to reach, to use others' heads as steps so that you can reach.

And if it is so difficult that only one can reach, then you will feel very thrilled: you can be that one! A possibility is there that you can be that one, that special one. That's why people are interested in becoming the prime minister of India or the president of America. Why? Do you think they gain something? All that they gain is they reach a place where only one can reach -- that's all. It is such a stupid game, but the joy is that out of millions of people only one can reach there. That's the only joy. Nothing is achieved! And only fools are attracted. But ego IS foolish. And the greater the fool, the greater the ego -- and vice versa: the greater the ego, the greater the fool.

The foolish man's whole interest is in the difficult. Make things difficult and he becomes interested. People solve crossword puzzles just for that one single reason -- because it is difficult.

When I say it is easy, it is so easy, that you are not even needed to move your hands, you need not even

go outside your room... so says Lao Tzu. It is SO easy that you need not even open your eyes. It is so easy that it can happen in a single moment. It is so easy that you need not compete, need not practice, need not cul-tivate.... Just WATCH inside: when I am saying it is so easy that it is possible just now, you start losing interest in it. Your ego says, "Then what is the point? If it is so easy that everybody can achieve it, then it is not worth it."

Just think: if there were Kohinoor diamonds on every beach of the ocean, and they were just like pebbles, available everywhere, would there be any value in the Kohinoor diamond? The value is there only because it is the ONLY one. There is no other diamond like it. It is rare, so rare that only one can possess it.

Man's ego always wants the difficult. Make things difficult and many people will become interested. That's why more people are interested in Yoga -- it is a difficult gymnastics. People are interested in difficult things. You can make them do ANYTHING. If you tell them: "Stand on your head for thirty years," they will stand. Just ONE joy has to be there, that nobody else has been able to stand on his head for thirty years: "I am the only one -- I am the Kohinoor diamond. I am no ordinary person."

When I say it is easy, I kill your ego, I destroy your ego. I pull the very earth from underneath your feet. You fall flat on the ground.

That's why you cannot believe it, Dharmen. But my difficulty is that I cannot be untrue -- it is so. It is easy. The easiest thing in the world is God -- HAS to be! because we live in him, we breathe in him. He surrounds us just like a fish is surrounded by the ocean. He is everywhere! and ONLY he is. Each breath that you take in, you take God in. He circulates in your blood, he beats in your heart, he walks when you walk, he sits when you sit. He is ONE with you!

And it is easy because he has not to be attained -- it is already the case. But then the ego loses interest. That's why you ask:

YOU MAKE IT ALL SOUND SO EASY. BUT IS IT?

Somewhere your ego goes on hoping that "Osho must be joking. It can't be that easy. It HAS to be difficult."

BUT IS IT? IS IT REALLY? IT SEEMS TO ME THAT THE WHOLE THING IS OUT OF OUR HANDS.

And that's what I have been telling you all along. It is out of your hands because you don't have any hands except the hands of God! The moment you think yourself separate from God, everything is out of your hands. And the moment you think yourself one with God, everything is in your hands. But those hands are no more YOURS -- they are the hands of God.

For man everything is impossible: for God everything is possible. For the part, everything is impossible: for the whole everything is possible.

IT SEEMS TO ME THAT THE WHOLE THING IS OUT OF OUR HANDS.

That's what I have been insisting, day in, day out, year in, year out, that nothing is in your hands. Relax. Don't try to cling. Don't try to impose your will, because nothing is in your hands. Don't be deceived by this will. It takes you into dreams and fantasies.

When it is summer, it is summer. And when it is winter, it is winter. And when it is sunny, it is sunny. And when it is cloudy, it is cloudy. Just today it is very cloudy... enjoy it! Enjoy all climates. Enjoy all moods of nature. They are all in a deep harmony. Everything is needed to make this world a perfect world. Just sun and sun every day won't do.

I have heard an ancient parable -- must be very ancient because God used to live on the earth in those days. Slowly slowly, he became very tired of man, because people would torture him continuously. In the middle of the night, somebody would knock and say, "Why have you done this? Why not do it this way?" Everybody was advising; everybody was praying and their prayers were contradictory. A man would come and would say, "Today let there be sun, because I am going to wash my clothes."

And somebody else would come and he would say, "Today let there be rain, because I am going to plant trees." Now what to do? They were driving God mad!

He had to disappear from the earth. He had to escape just to survive. He had to become invisible.

One day a man came, a farmer, an old farmer, and he said, "Look, you may be God, and you may have created the world, but one thing I must say to you: you are not a farmer, and you don't know even the ABE of farming. And your whole nature and the functioning of your nature is so absurd, and this I say out of my whole life's experience. You have to learn something."

God said, "What's your advice?"

The farmer said, "You give me one year's time, and just let things be according to me, and see what happens. There will be no poverty left!"

God was willing and one year was given to the farmer. Now it was according to his will that everything was happening. Naturally, he asked the best, he thought only of the best -- no thunder, no strong winds, no dangers for the crop. Everything comfortable, cozy, and he was very happy. The wheat was growing so high! No dangers were there, no hindrances were there; everything was moving according to HIS desire. When he wanted sun, there was sun; when he wanted rain, there was rain, and AS much as he wanted. In the old days, sometimes it rained too much, and the rivers would be flooded, and the crops would be destroyed; and sometimes it would not rain enough and the land would remain dry, and the crops would die... and sometimes something else, and sometimes something else. It was rare, very rare, that things were right. But this year everything was put right, mathematically right.

The wheat was growing so high that the farmer was very happy. He used to go to God and say, "Look! This time the crops will be such that for ten years if people don't work there will be enough food."

But when the crops were cut, there was no wheat inside. He was surprised -- what happened?! He asked God, "What happened? what went wrong?"

God said, "Because there was no challenge, because there was no difficulty, because there was no conflict, no friction, because all was good, you avoided all that was bad, the wheat remained impotent. A little struggle is a must. Storms are needed, thunder , lightning is needed. They shake up the soul inside the wheat."

This parable is of immense value. If you are just happy and happy and happy, happiness will lose all meaning. You will become tired of it. You will be fed up with it. You remain interested in happiness because there are sad moments too. Those sad moments keep you interested in happiness. You cannot go on eating only sugar and sugar and sugar -- something salted is a must, otherwise all taste will be lost.

If you are just happy, just happy, just happy... you will have diabetes from happiness. You will become impotent. You will be bored, utterly bored -- your life will not have meaning. It will be as if somebody is writing with white chalk on a white wall. He can go on writing, but nobody will ever be able to read it. You have to write on a black board, then it comes clear and loud. The night is as much needed as the day. And the days of sadness are AS essential as the days of happiness.

THIS I call understanding. Once you understand it, you relax -- in that relaxation is surrender. You say: "Thy will be done." You say: "Do whatsoever you feel is right. If today clouds are needed, give me duds. Don't listen to me. My understanding is tiny. My will is foolish. What do I know of life and its secrets? Don't listen to me! You just go on doing your will."

And, slowly slowly, the more you see the rhythm of life, the rhythm of duality, the rhythm of polarity, you stop asking, you stop choosing. Not that by choosing anything changes -- nothing changes, just you become frustrated. Everything remains the same. If the river is going north, the river is going north; by your choosing that the river should go south, you become miserable, that's all. The river continues to go north!

Your will, your choice, your action, makes NO difference at all. But one difference, certainly, it makes -- no difference in the situation of the world, in existence -- but one difference in your psychology: you become frustrated, because the river is not going north, or going north, and you have the opposite direction in your mind. You are failing. Not that the river intends to make you a failure -- the river has nothing to do with you. The river is simply going north.

The man of understanding goes with the river, flows with the flow, moves with the wind. Slowly slowly, the understanding that "Nothing is in my hands" becomes surrender. And that surrender brings great benediction. That surrender brings bliss.

Dharmen, you have found the secret! This is the secret. Live with this secret, and see the beauty. Live with this secret, and you will be suddenly surprised: How great is the blessing of life! How much is being showered on you every moment! But you are living in your expectations, in your small, tiny, trivial desires. And because things are not fitting with your desires, you are miserable.

Misery has only one meaning, that things are not fitting with your desires -- and things never fit with

your desires, they cannot. Things simply go on following their nature.

Lao Tzu calls this nature Tao. Buddha calls this nature Dhamma. Mahavir has defined religion as the nature of things. Nothing can be done. Fire is hot and water is cool. Don't try to impose your will on the nature of things. That is what the stupid man goes on doing -- and creates misery for himself, creates hell. The wise man is one who relaxes with the nature of things, who follows the nature of things.

And when you follow the nature of things, no shadow is cast. There is no misery. Even sadness is luminous then, even sadness has a beauty then. Not that sadness will not come -- it will come -- but it will not be your enemy. You will befriend it, because you will see its necessity. You will be able to see its grace, and you will be able to see WHY it is there and why it is needed. And without it you will be less not more.

This is the meaning of surrender. You go on misunderstanding me. When I say "Surrender!" you think you have to do something. No. I am saying: You have nothing to do, you cannot do, there is no way of doing anything... see this! This is surrender.

The second question:

DOES BEING IN THE PRESENCE OF A MASTER REALLY CHANGE A MAN?

YOU ARE CHANGED BY EVERYTHING! The sun rises in the morning, your sleep disappears. Not only yours -- trees are awake, birds start singing, the earth wakes up. When the sun sets in the evening, you start falling asleep -- not only you, but trees and birds and rivers and mountains. The whole earth plunges into sleep. When you listen to great music, is some chord in your heart touched and moved or not? Listening to great music, do you become music or not? Seeing a dancer, does not a great desire arise in you to dance? to participate? Does not your energy start becoming a dance? Listening to a poet, listening to great poetry, for a few moments, you attain to a poetic vision. Some doors open, some mysteries surround you.

Exactly the same happens, on a more total level, in the presence of a Master -- because the Master is a musician and the Master is a poet and the Master is a painter and the Master is a potter and the Master is a weaver... and the Master is all things together. A Master is a multi-dimensional phenomenon.

To be in the presence of the Master, to be really in the presence of the Master, to be open, vulnerable, available, available to his touch -- then his magic starts flowing into you. And this happens every day to you! Still the mind goes on suspecting. Still the doubt goes on raising its head.

Have you not been transported into other worlds being with me? Has not it happened to many of you? Is it not happening right now? Are you the same person when you are away from me? Have you not felt that something changes, something starts happening to you, strange, unknown, some energy starts moving, some light starts descending, some silence blooms inside you, some unknown song starts flowing in your being, as the wind that passes through the pines? Have you not heard this sound of running water? through my words, through my silences? Just looking at me, sometimes with open eyes and sometimes with closed eyes, has not it happened again and again to you?

But, I know, the question arises. The more it happens, the more mind creates doubts: Maybe it is just hypnosis? That's what people say all around the world about me, that "This man is a hypnotist." Many people are afraid to come, because if they come and if they are hypnotized then what? The mind says, "Maybe this is just hypnosis." The mind says, "Maybe you have fallen into an illusion. Maybe this is just a delusion, some magic -- otherwise, why does it disappear?"

When you go away from me, when I am not with you and you are not with me, when you forget about me, why does it disappear? The mind, naturally, asks these questions. It disappears because you have not yet learnt how to remain on those high planes of being, how to remain in those plenitude. With me, with great courage, unaware of where you are going, you start moving.... As if a small child goes with his father into the forest -- unafraid of the wild animals, unafraid of the strangeness, up afraid of everything! He knows his father is with him. His hand is in his father's hand. The father may be afraid himself, but the child is not. The father may be worried whether he is on the right track, whether he will be able to reach home, but the CHILD is not. WHY should he be worried? He trusts the father; his trust is absolute. The father may look a little disturbed, but the child is thrilled with the adventure. He is looking at the trees and the flowers, and collecting wild flowers and running after butterflies.

But let the father go and leave the child alone in the forest, and immediately all joy disappears. Now he

is alone. He cannot trust himself. Now where is the right path? Now he cannot run after butterflies; now butterflies have no more colors -- in fact they don't exist any more. Now there are no wild flowers; there are only wild animals behind each tree, and ghosts and things like that. And now he is afraid, and it is getting darker and the sun is going to set soon. And he starts crying. He is NO more in that wondrous state.

What has happened? Only one thing has happened: he is no more in trust.

When you are with me there is trust, and trust transforms. When you are alone, the trust is lost -- you are not yet capable of trusting yourself. That's the function of a Master, to help you, slowly slowly, so that you can trust yourself, so that the Master is no more needed. The function of a true Master is to prepare the disciple in such a way that sooner or later the Master is no more needed, and the disciple can remain on his own in those higher planes of being -- where joy is and grace is.

Those higher planes of being are called paradise or heaven. The highest is called MOKSHA, Nirvana. From that point there is no coming back; it is a point of no return. But the first glimpses are possible only with somebody who knows the path, with somebody who has gone to that peak and come back to the earth.

In the ancient scriptures, two types of enlightened people are talked about -- and it will be significant to understand in reference to the concept of the Perfect Master.

In the Buddha tradition, one is called the ARHAT -- one who becomes enlightened, reaches to the highest peak of consciousness, but knows not how to come back to the earth, how to relate to people. He never becomes a Master. He is enlightened, as much as any other Buddha, but he never becomes a Master. Because to become a Master not only is enlightenment needed -- enlightenment is a must -- but a second process is also needed. the capacity to come back to the valleys.

So two things are needed that make a person a Master. First, that he should go to the peak, to the sunlit peaks of consciousness; and second, that he should be able to find his way back to the dark valleys. Because people are living there! If you shout from the peaks, nobody is going to listen. Your voice will never reach to the people. They are worlds apart. The Master has to come back down, he has to descend into the dark, dismal valleys where people are living and groping. He has to become like them again. If you want people to go to the peak, first you will have to come to the valley.

So the Buddha tradition says: two types of enlightened people exist. One is called ARHAT -- one who becomes enlightened and remains there and forgets all about the people who are groping in the dark, suffering in misery, in ignorance. And the other is called BODHISATTVA -- the BODHISATTVA becomes the Master, he comes back. The moment he has reached the peak, immediately he starts descending. He remembers that many are there who will need his support. Many are there who will need him as a guide. Now he knows the path, now he can lead many people to the peak.

It is going to be a difficult task. To convince people that the peak exists is a difficult task. To convince people that "It is possible. You can reach the peak," is very difficult. They have lived in darkness for so many lives, for millions of lives, that they know only darkness. They can't believe that light is possible. They have always been blind! There is no word for light in their language. And if you talk about light, they think either you have gone mad or you are just being poetic.

That's what was reported to Buddha's parents. When he became enlightened, rum ours started reaching the palace, the old man: "Your son has become enlightened." Those who were negative about Buddha, they said, "He has gone mad." And those who were not negative, who were sympathetic, they said, "He has become a poet."

At the most, people can believe that you must be creating great poetry, you have great imagination. You can visualize sunlit peaks, you are really a great visionary. You can see God in your vision, and paradise, and the angels -- you are a great visionary.

But the mystic is not a visionary. What he sees is not a vision: what he sees is tangible reality. But how to convince the people who have not known? How to tell them what light is if they have never opened their eyes? If you tell them, "It is white," they will ask, "What is white?" If you tell them, "It is like snow, pure white," they will think light is a very cold thing and wet. Light is neither cold nor wet.

But don't be hard on people. What can they do? They have to translate everything into the language of the valley.

So the first distinction: a few people never come back from the peak, seeing the impossibility of it all, that nobody is going to trust them, nobody is going to believe them. And why bother? They have arrived... they disappear into the light.

The second type, the BODHISATTVA, who becomes a Master, has infinite compassion. He starts moving down, back into the darker world which he has left behind. Where people are just like crawling

worms, where people are not yet people, have no consciousness, are living like robots. And those people are not going to forgive this man who has come from the sunlit peaks -- they will crucify him, they will kill him, they will poison him, because this man will disturb their comfort, their convenience. They have started to believe that darkness is all, and now here comes this man with the message that "No! Darkness is not all. There are sunlit Himalayan peaks, and I have been there."

Now this man disturbs their sleep, disturbs their cozy arrangement. Now this man AGAIN creates a longing in them to search for the peaks. They cannot forgive this man. Hence, Jesus is crucified, Mansoor is murdered, Socrates is poisoned, Buddha is stoned, Mahavir is driven out from each place wherever he goes. Why are people so antagonistic towards the Masters? There is a reason in it.

This man brings some news that creates a very very great desire in them, and that desire will disturb their whole arrangement. They have a wife, children they have, the shop, the factory, everything is going well. Somehow they have managed, and now comes this man to disturb everything. Now NO more does the wife seem to be so attractive, no more do the children seem to be so attractive, no more the money, the power politics... now a dream is released in them. And the touch of the Master is such that even if you are against him, he moves your heart. Even if you DON'T want to listen to him, something hits you, something goes into your heart like a seed and starts sprouting there.

The difficulty for the Master is how to speak to you about those peaks. The Perfect Master is one who manages. The Perfect Master is one who somehow manages to say things which cannot be said, somehow creates devices. If things cannot be said, then he tries to SHOW them to you, he creates situations in which some glimpses of the peak can come to you.

The Perfect Master is one who tries the impossible, and succeeds in it.

A Buddha is a Perfect Master. A Jesus is a Perfect Master. A Mohammed is a Perfect Master -- so is Kabir, Nanak. A Perfect Master is one who has succeeded in the impossible task of convincing blind people that light exists, of convincing deaf people that music exists -- and not only exists but is worth searching for.

IN THE PRESENCE OF A MASTER, YOU ASK, DOES IT REALLY HAPPEN THAT A MAN CHANGES?

What to say about man? -- sometimes even animals have been known to change.

Not many years ago, just a few years ago, there was a great Master, Ramana Maharshi -- a Perfect Master, In his DARSHANS -- because he was a silent man, would speak rarely and very few words -- each morning when he would sit for the darshan for one hour and people would come to sit with him, a cow would also come. The cow was so regular that no other disciple was so regular -- the cow was just like Teertha! Regular.... It might rain, it might be summer, it might be winter -- whatsoever! -- the cow might be ill, or healthy, whatsoever, but the cow was bound to come at the exact time.

She would come and stand in the verandah and look inside through the window, her head inside the window, and remain there for one hour, sometimes with open eyes and sometimes with closed eyes. And sometimes tears flowing... it has become a miracle!

One day the cow was very ill and could not come -- so Ramana had to go! He had never gone to visit any other disciple, but for that poor cow he had to go. And all the disciples said, "What are you doing, Bhagwan?" And he said, "But I have to go. She was so regular. And I know she wants to come -- the spirit is willing, but the flesh is weak."

And when he went, she was just sitting in the direction of his room looking at the window from far away. She could not get up, she was dying. And when Ramana reached, she closed her eyes and tears started flowing. She died. That cow was the first animal in the whole history of humanity or of consciousness that was given a farewell as is given to an enlightened person. Ramana was present there.

Somebody asked Ramana, "Is this cow going to be born as a man?"

Ramana said, "No. She will not need to be born as a man -- she has passed beyond that. She is not going to be born at all. She has attained enlightenment."

Yes, it is possible. What to say about man? Even animals, if they are receptive... and cows ARE very receptive. That's why in the East they have become sacred. It is not for no reason at all -- they ARE very receptive, open. They can grow in consciousness. NO other animal can take this jump that the cow can take.

It was for no other reason than this that they became an essential part of all the ashrams in the East in the

old days. They created a certain atmosphere -- of purity, innocence.
Listen to this story:

Izzy's friend Yosef said he had found a parrot that not only would speak, but could speak Hebrew. Izzy was skeptical, but when he went to Yosef's house, they put a yarmulke on the bird's head, and the parrot immediately recited the full Friday night services.

Izzy was amazed, and begged his friend to let him buy the bird. After much cajoling, Yosef agreed. For the price of ten dollars, Izzy was able to take away the 'dovvining' bird.

On Rosh Hashanah, Izzy took the bird to the synagogue. He passed the word around that his parrot could sing the prayers. Everyone laughed at his pretensions, and he extracted wagers of ten to one that his bird couldn't follow the service for even three minutes.

When the prayers began, Izzy put a yarmulke on the parrot's head and commanded him to sing. But the bird was silent.
"Go, pray, like you did for Yosef," Izzy urged. But the parrot wouldn't open its beak.
"Pray, you numbskull! I have a bet on you!" But the parrot wouldn't utter a word. Finally, Izzy had to admit defeat, and left the synagogue downcast and deep in debt.

When he got home, he lashed into the bird. "So you shame me in front of everybody, eh? So you make me lose ten to one bets? So you pretend you don't know how to pray? Why did you do that?"

Finally, the parrot spoke up. "Don't be stupid!" said the parrot. "Comes Yom Kippur, you'll make a killing!"

If the parrot lives with a Jew, the parrot becomes a Jew, remember. If you live with the Master, something of the Master starts entering in you....

The third question:

ONE DAY YOU SPOKE TO US ABOUT PERFECTION AND CREATIVITY. WHAT IS THE RELATIONSHIP BETWEEN ARTISTIC CREATIVITY AND PERFECTION? IS NOT CREATIVITY IN MUSIC, PAINTING AND POETRY AN ATTEMPT TO REACH PERFECTION IN VISIBLE AND AUDIBLE FORM? IS THE ARTIST SIMPLY CREATING A MORE REFINED EGO AS THE SO-CALLED SAINTS YOU OFTEN TALK ABOUT?

YES, AKAM, ORDINARILY the artist is the most egoistic person in the world. But then he is not a true artist either. He has used art as a means for his ego trip. Artists are VERY egoistic, constantly bragging about themselves, and constantly fighting with each other. And everybody thinks that he is the first and the last. But this is not true art.

The true artist disappears utterly. These people are only technicians; I will not call them artists but technicians. I will not call them creators; I will only call them composers. Yes, to compose a poem is one thing, to create a poem is quite another. To compose poetry one needs to know language, grammar, rules of the grammar -- rules of poetics. It is a game with words. And if you know the whole game, you can create poetry. It will not be very poetic, but it will have the appearance of poetry. Technically, it may be perfect, but it will have only the body -- the soul will be missing.

The soul happens only when the artist disappears into his art -- he is no more separate. When the painter paints with such abandon that he is not there, that he even feels guilty to sign his painting -- because he knows he has not done it. Some unknown force has done it through him. He knows that he has been possessed -- that has been the experience of all the really great artists down the ages: the feeling of being possessed. The greater the artist, the more clear the feeling is.

And those who are the greatest -- a Mozart, a Beethoven, a Kalidas, a Rabindranath -- these who are the greatest, they are absolutely certain that they have been nothing but hollow bamboos, and God has been singing through them. They have been flutes, but the song is not theirs. It has flowed through them, but it comes from some unknown source. They have not hindered -- that's all they have done. But they have not created it. The paradox!

The real creator knows that he has not created it. God has worked through him. He has possessed him, his hands, his being, and he has created something through him. He has been instrumental.

This is real art, where the artist disappears -- then there is no question of ego. And then art becomes

religion. Then the artist is a mystic -- not only technically right but existentially authentic.

You ask me: ONE DAY YOU SPOKE TO US ABOUT PERFECTION AND CREATIVITY. WHAT IS THE RELATIONSHIP BETWEEN ARTISTIC CREATIVITY AND PERFECTION?

First, the less of the artist is in it, the more perfect it is. When the artist is absolutely absent, then the creativity is absolutely perfect. In THIS proportion, you have to remember. The more the artist is present, the less perfect the product will be. If the artist is too much present, the product will be nauseating, it will be neurotic. It will be just ego -- what else can it be? Ego is neurosis.

And one thing more to be remembered: ego always wants to be perfect. Ego is a very perfectionistic one. Ego always wants to be higher and better than others. Hence it is perfectionist. But through ego perfection is never possible. So the effort is absurd. Perfection is possible only when the ego is not. But then one never thinks of perfection at all.

So the real artist never thinks of perfection. He has no idea of perfection. He simply allows himself into a surrender, into a let go , and whatsoever happens happens. The real artist thinks certainly of totality, but never of perfection. He wants to be totally in it, that's all. When he dances, he wants to disappear into the dance. He does not want to be there, because the presence of the dancer will be a disturbance in the dance. The grace, the flow, will be disturbed, obstructed. When the dancer is not there, all rocks have disappeared, the flow is very silent, smooth.

The real artist certainly thinks of totality -- how to be total? -- but never thinks of perfection. And the beauty is: those who are total, they are perfect. And those who think of perfection are never perfect, never total. Rather, on the contrary: the more they think of perfection, the more neurotic they become. They have ideals. They are always comparing, and they are always falling short!

If you have an ideal that unless this ideal is fulfilled, you will not think yourself perfect, how can you be total in your act? If you think, for example, that you have to be a dancer like Nijinsky, then how can you be total in your dance? You are constantly looking, watching yourself, trying to improve, afraid to commit any fault... you are divided. A part of you is dancing, another part of you is there -- judgemental, standing by the side condemning, criticizing. You are divided, you are split.

Nijinsky was perfect because he was total. It used to happen that when he danced and he would take leaps in his dance, people could not believe their eyes, even scientists could not believe their eyes. His leap was such that it was against the law of gravitation -- it should not happen! And when he fell back, he would come so slowly, like a feather... that too is against the law of gravitation.

He was asked about it again and again. The more people asked, the more he became conscious of it, the more it started disappearing. A moment came in his life when it stopped completely, and the reason was that he became conscious of it -- he lost his totality. Then he understood it, why it had disappeared. It used to happen, but it used to happen only when Nijinsky was completely lost into the dance. In that complete loosening, in that complete relaxation, one functions in a totally different world, according to different laws.

Let me tell you about one law which sooner or later science is going to discover. I call it the law of grace. Just as there is a law of gravitation... three hundred years ago it was not known. It was functioning even before it was known; the law need not be known to function. The law was always functioning. It has nothing to do with Newton and the apple falling from the tree. Apples used to fall before too! It is not that Newton discovered the law and then the apples started falling. The law was there, Newton discovered it.

Exactly like that another law is there: the law of grace, that uplifts. The law of gravitation pulls things downwards: the law of grace lifts things upwards. In Yoga they call it levitation. In a certain state of abandon, in a certain state of drunkenness, drunk with the divine, in a certain state of utter surrender, egolessness, that law starts functioning. One is uplifted. One becomes weightless.

That was happening in Nijinsky's case. But you cannot make it happen, because if you are there it will not happen. Ego is like a rock around your neck. When the ego is not there, you are weightless.

And have you not felt it sometimes in your own life? There are moments when you have a kind of weightlessness. You walk on the earth but still your feet don't touch the earth -- you are six inches above. Moments of joy, moments of prayer, moments of meditation, moments of celebration, moments of love... and YOU ARE weightless, you are uplifted.

And I say, sooner or later science will have to discover it, because science believes in a certain principle: the principle of the polar opposites. No law can be alone: it must have its opposite. Electricity cannot function with only one pole, positive or negative; both are needed. They complement each other.

Science knows it, that EACH law has its opposite to complement it. Gravitation must have a law opposite to it to complement it. That law, tentatively, I call grace -- any other name may be possible in the future. Because scientists, if they discover it, they will not call it grace. But that seems to be the most perfect name for it. God uplifting you.

The real artist never thinks of perfection, but his act is so total that perfection is born out of it. The pseudo artist, the technician, always thinks of perfection, and because he thinks of perfection, he is not total, perfection is not born out of him.

This can be of immense help to you, in all walks of life -- particularly for those who are inquiring into the reality of God, truth. Think of .totality! and perfection will come automatically on its own. Never think of perfection, otherwise you will go neurotic. All perfectionists become neurotic.

The fourth question:

OSHO, WHAT IS INNER SENSE?

A boy was constantly scratching his head. His father looked at him one day and said, "Son, why are you always scratching your head?"
"Well," the boy responded, "I guess because I am the only one who knows it itches."

THIS IS INNER SENSE. Only you know. Nobody else can know. It cannot be observed from the outside. When you have a headache, only you know. You cannot prove it. When you are happy, only you know -- you cannot prove it. You cannot put it on the table to be inspected by everybody, dissected, analyzed.

In fact, the inner sense is so inner that you cannot even prove that it exists. That's why science goes on denying it, but the denial is inhuman. Even the scientist knows that when he feels love, he has an inner feeling. Something IS there! And it is not a thing, and it is not an object; and it is not possible to put it before others. And STILL it is.

Inner sense has its own validity. But because of the scientific training, people have lost trust in their inner sense. They depend on others. You depend so much that if somebody says, "You are looking very happy," you start feeling happy. If twenty people decide to make you unhappy, they can make you unhappy. They just have to repeat it the whole day whenever you come across them, they have to say to you that "You are looking very unhappy, very sad. What is the matter? Somebody died or something?" And you will start suspecting: so many people are saying that you are unhappy, you must be.

You depend on people's opinions. You have depended on people's opinions SO much that you have lost all track of inner sense. This inner sense has to be rediscovered, because all that is beautiful and all that is good and all that is divine can only be felt by the inner sense.

Stop being influenced by people's opinions. Rather, start looking in... allow your inner sense to say things to you. Trust it. If you trust it, it will grow. If you trust it you will feed it, it will become stronger.

Vivekananda went to Ramakrishna, and he said, "There is no God! I can PROVE it -- there is no God." He was a very logical, skeptical man, well-educated, well-educated in the Western philosophical thinking. Ramakrishna was an uneducated, illiterate person. And Ramakrishna says, "Okay, so prove!"

Vivekananda talked much, all the proofs that he had. And Ramakrishna listened, and then he said, "But my inner sense says he is -- and that is the final authority. All that you are saying is argumentation. What does your inner sense say?"

Vivekananda had not even thought about it. He shrugged his shoulders. He had read books, he had collected arguments, proofs for and against, and he had tried to decide whether God exists or not according to these proofs. But he had not looked in. He had not asked his inner sense.

It is so stupid, but the skeptical mind IS stupid, the logical mind is stupid.

Ramakrishna said, "Your arguments are beautiful, I enjoyed. But what can I do? I KNOW! My inner sense says he is. Just as my inner sense says I am happy, I am ill, I am sad, my stomach is hurting, that today I am not feeling well, so my inner sense says God is. It is not a question of debate."

And Ramakrishna said, "I cannot prove it, but if you want, I can show you." Nobody had told

Vivekananda before that God can be shown. And before he could say anything Ramakrishna jumped -- he was a wild man -- he jumped and put his feet on Vivekananda's chest. And something happened, some energy jumped, and Vivekananda fell into a trance for three hours.

When he opened his eyes, he was a totally different man.

Ramakrishna said, "What do you say now? God is or God is not? What does your inner sense say now?"

He was in such tranquility, such stillness, as he had never known before. There was such jubilation inside, such well-being such overflowing well-being.... He had to bow down and touch his feet and say, "Yes, God is."

God is not a person but the ultimate sense of well-being, the ultimate sense of being at home, the ultimate sense that "I belong to this world and this world belongs to me. I am not alien here, I am not an outsider." The ultimate sense -- existential -- that "This whole and I are not separate." This experience is God.

But this experience is possible only if you allow your inner sense to function. Start allowing it! Give it as many opportunities as possible. Don't look always for outside authorities, and don't look for outside opinions. Keep yourself a little more independent. Feel more, think less.

Go and look at the rose flower, and don't just repeat parrot like, "This is beautiful." This may be just opinion, people have told you; from your very childhood you have been hearing, "The rose flower is beautiful, is a great flower." So when you see the rose, you simply repeat, like a computer, "This is beautiful." Are you really feeling it? Is it your inner feeling? If it is not, don't say it.

Looking at the moon, don't say that it is beautiful -- unless it is your inner sense. You will be surprised that ninety-nine percent of the stuff that you carry in your mind is all borrowed. And within that ninety-nine percent of stuff, useless rubbish, the one percent of inner sense is lost, is drowned. Drop that knowledgeability. Recover your inner sense.

It is through the inner sense that God is known.

There are six senses: five are outer; they tell you about the world. I say something about the light; without eyes you will not know light. Ears say something about the sound; without ears you will not know anything about the sound. There is a sixth sense, the inner sense, that shows and tells you something about yourself and the ultimate source of things. That sense has to be discovered.

Meditation is nothing but the discovery of the inner sense.

The last question:

OSHO, SOMETIMES I INDULGE IN SEXUALITY AND THEN FEEL VERY MUCH FRUSTRATED. THEN I MOVE TO ANOTHER EXTREME. I BECOME A CELIBATE, BUT SOON I START FEELING FRUSTRATED AGAIN AND START MOVING TO THE OTHER EXTREME. THIS IS A VICIOUS CIRCLE I AM CAUGHT IN. WHAT SHOULD I DO?

ALMOST EVERYBODY IS CAUGHT in some vicious circle or other -- because mind cannot exist without a vicious circle. Somebody eats too much, gathers fat, becomes worried, starts dieting, fasting, eats less, feels hungry, becomes worried, starts eating more... and so on and so forth.

Mind exists like the pendulum of a clock: it goes from one extreme to the other extreme. And you cannot get out of the vicious circle by moving to the other extreme, because the other extreme is part of the vicious circle. When the pendulum is going to the right, in fact it is gathering momentum to go to the left. When the pendulum is going to the left, it is gathering momentum to go to the right. This is the vicious circle, VERY subtle.

When you are feeling frustrated with indulgence in sexuality, what is happening? You are becoming interested in celibacy, in all those great ideas of BRAHMACHARYA, that celibacy is life, that celibacy is energy. Then you will start reading books on celibacy, and you will feel very much convinced. Not that those books are right. You are feeling convinced because you are frustrated with your sexual indulgence. You will become a celibate, but this is another extreme.

Soon, your sexual energy will become dammed; soon you will feel sexuality ready to burst forth. Now, you will start thinking of magazines like Playboy and pornography. And if you don't look into those magazines, you will create your own private pornography in your dreams. Or, whenever you are sitting with closed eyes trying to meditate, nothing else will happen -- just pornography. Now the energy has gathered

so much momentum it wants to move to the other extreme. And sooner or later you will have to move.

You ask me: WHAT TO DO?

Learn the middle way. Learn the golden mean. Learn to remain exactly in the middle. And once the pendulum stops in the middle, the whole clock stops. If you stop in the middle, the mind disappears. Mind is time, the clock.
A story:

The star salesman was doing great. Rubin and Cohen were shipping dresses at an enormous rate. It's true that Sid Metofsky drew S400 a week, but he was certainly piling up the orders.

Only one thing bothered the partners. On top of his draw, and on top of a heavy expense account for travel, every so often Metofsky sent in an extra item of $50 with a notation: "A man is not made of wood."

When this expense item appeared for the third time, Cohen looked at Rubin and he said, "What should we do about this?"
"Well, considering the business he's sending in, we just better overlook it and pay up," answered Rubin.

But the following week, three tabs came in for fifty smackers each, and each tab read: "A man is not made of wood."

Rub in counsel led forbearing, but Cohen lost his temper. "Three times in two days!" he bellowed.
"Miss Jacobs!" he called to his secretary. "Send a telegram to Metofsky. 'Dear Sid: Wood, no. But a man is not made of iron either.'"

One has to stop somewhere exactly in the middle. And it is very very simple if you understand. Be natural. Be spontaneous. Be simple. When feeling hungry, eat. And when not feeling hungry, DON'T eat. People are very strange: when they are not feeling hungry, they go on eating; when they are feeling hungry, they fast. You go against nature, hence you suffer. Just move slowly, silently with nature.

Again, this is what I call surrender! Accept all that is natural. Forget all that your mahatmas have been telling you. Think of mahatmas as pathological; don't listen to them -- they have corrupted your minds. A mahatma is a guy who takes great lab our to crack a nut, then eats the shell, and throws the real thing -- and starts teaching others also to do the same.

Beware of mahatmas. Be just ordinary, and see the beauty of being ordinary.Just be simple! neither worldly nor other-worldly, neither materialist nor spiritualist, neither against money nor for money. Just BE simple and natural! Just accept whatsoever is, and move according to your natural capacity, potentiality.

And don't decide a program me for your life. Be moment-to-moment. Don't make a schedule. Don't make a style. Don't create a character! Just slowly slowly, moment-to-moment moving, living, challenging, accepting, responding, slowly slowly great awareness arises. And one starts coming closer and closer to the middle of it all.

And the day it happens, when you are exactly in the middle, mind stops. And to be beyond mind is to be in God. That's the work my sannyasins have to do. You are not to become indulgent, you are not to become celibate. You are not to create any structure upon yourself. You have to live without structure, with consciousness, with creativity, with sensitivity. And you have to live moment-to-moment, with no ideals, with no perfectionist neurosis. And the great day is not far away when suddenly one day you will find the pendulum is not moving either way.

That day, satori happens. The first glimpse of the eternal beauty and benediction of nature descends in you. You are uplifted. Grace has arrived. Grace is the beginning of God.

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RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT;
GUARD THEN THY FAITH:
... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS....

BE A GOOD SON, JUST BROTHER; SPOUSE TENDER; AND GOOD FATHER.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE; YIELD TO HIS GENTLE COUNSELS, PROFIT BY HIS LIFE; AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM;

IF THOU CANST AT LEAST: FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS REPRESENTS THE ETERNAL PILGRIM for PHILOSOPHIA PERENNIS -- the perennial philosophy of life. He is a seeker of truth par excellence. He staked all that he had for the search. He travelled far and wide, almost the whole known world of those days, in search of the Masters, of the mystery schools, of any hidden secrets. From Greece he went to Egypt -- in search of the lost Atlantis and its secrets.

In Egypt, the great library of Alexandria was still intact. It had all the secrets of the past preserved. It was the greatest library that has ever existed on the earth; later on it was destroyed by a Mohammedan fanatic. The library was so big that when it was burnt, for six months the fire continued.

Just twenty-five centuries before Pythagoras, a great continent, Atlantis, had disappeared into the ocean. The ocean that is called 'Atlantic' is so called because of that continent, Atlantis.

Atlantis was the ancientmost continent of the earth, and civilization had reached the highest possible peaks. But whenever a civilization reaches a great peak there is a danger: the danger of falling apart, the danger of committing suicide.

Humanity is facing that same danger again. When man becomes powerful, he does not know what to do with that power. When the power is too much and the understanding is too little, power has always proved dangerous. Atlantis was not drowned in the ocean by any natural calamity. It was actually the same thing that is happening today: it was man's own power over nature. It was through atomic energy that Atlantis was drowned -- it was man's own suicide. But all the scriptures and all the secrets of Atlantis were still preserved in Alexandria.

All over the world there are parables, stories, about the great flood. Those stories have come from the

drowning of Atlantis. All those stories -- Christian, Jewish, Hindu -- they all talk about a great flood that had come once in the past and had destroyed almost the whole civilization. Just a few initiates, adepts, had survived. Noah is an adept; a great Master, and Noah's ark is just a symbol.

A few people escaped the calamity. With them, all the secrets that the civilization had attained survived. They were preserved in Alexandria.

Pythagoras lived in Alexandria for years. He studied, he was initiated into the mystery schools of Egypt -- particularly the mysteries of Hermes. Then he came to India, was initiated into all that the brahmins of this ancient land had discovered, all that India had known in the inner world of man.

For years he was in India, then he travelled to Tibet and then to China. That was the whole known world. His whole life he was a seeker, a pilgrim, in search of a philosophy -- philosophy in the true sense of the word: love for wisdom. He was a lover, a philosopher -- not in the modern sense of the word but in the old, ancient sense of the word. Because a lover cannot only speculate, a lover cannot only think about truth: a lover has to search, risk, adventure.

Truth is the beloved. How can you go on only thinking about it? You have to be connected with the beloved through the heart. The search cannot be only intellectual; it has to be deep down intuitive. Maybe the beginning has to be intellectual, but only the beginning. Just the starting point has to be intellectual, but finally it has to reach the very core of your being.

He was one of the most generous of men, most liberal, democratic, unprejudiced, open. He was respected all over the world. From Greece to China he was revered. He was accepted in every mystic school; with great joy he was welcomed everywhere. His name was known in all the lands. Wherever he went he was received with great rejoicing.

Even though he had become enlightened, he still continued to reach into hidden secrets, he still continued to ask to be initiated into new schools. He was trying to create a synthesis; he was trying to know the truth through as many possibilities as is humanly possible. He wanted to know truth in all its aspects, in all its dimensions.

He was always ready to bow down to a Master. He himself was an enlightened man -- it is very rare. Once you have become enlightened, the search stops, the seeking disappears. There is no point.

Buddha became enlightened... then he never went to any other Master. Jesus became enlightened... then he never went to any other Master. Or Lao Tzu, or Zarathustra, or Moses.... Hence Pythagoras is something unique. No parallel has ever existed. Even after becoming enlightened, he was ready to become a disciple to anybody who was there to reveal some aspect of truth.

His search was such that he was ready to learn from anybody. He was an absolute disciple. He was ready to learn from the whole existence. He remained open, and he remained a learner to the very end.

The whole effort was... and it was a great effort in those days, to travel from Greece to China. It was full of dangers. The journey was hazardous; it was not easy as it is today. Today things are so easy that you can take your breakfast in New York and your lunch in London, and you can suffer indigestion in Poona. Things are very simple. In those days it was not so simple. It was really a risk; to move from one country to another country took years.

By the time Pythagoras came back, he was a very old man. But seekers gathered around him; a great school was born. And, as it always happens, the society started persecuting him and his school and his disciples. His whole life he searched for the perennial philosophy, and he HAD found it! He he gathered all the fragments into a tremendous harmony, into a great unity. But he was not allowed to work it out in detail; to teach people he was not allowed.

He was persecuted from one place to another. Many attempts were made on his life. It was almost impossible for him to teach all that he had gathered. And his treasure was immense -- in fact, nobody else has ever had such a treasure as he had. But this is how foolish humanity is, and has always been. This man had done something impossible: he had bridged East and West. He was the first bridge. He had come to know the Eastern mind AS deeply as the Western mind.

He was a Greek. He was brought up with the Greek logic, with the Greek scientific approach, and then he moved to the East. And then he learnt the ways of intuition. Then he learnt how to be a mystic. He himself was a great mathematician in his own right. And a mathematician becoming a mystic is a revolution, because these are poles apart.

The West represents the male mind, aggressive intellect. The East represents the female mind, receptive intuition. East and West are not just arbitrary -- the division is very very significant and profound.

And you should not forget Rudyard Kipling: what he said has significance, has meaning. He says East

and West shall never meet. There is a fragment of truth in it, because the meeting seems to be impossible; the ways of their working are so diametrically opposite.

The West is aggressive, scientific, ready to conquer nature. The East is non-aggressive, receptive -- ready to be conquered by nature. The West is eager to know. The East is patient. The West takes every initiative to reach into the mysteries of life and existence; it tries to unlock the doors. And the East simply waits in profound trust: "Whenever I am worthy, the truth will be revealed to me."

The West is concentration of the mind: the East is meditation of the mind. The West is thinking: the East is non-thinking. The West is mind: the East is no-mind. And Kipling seems to be logically right, that it seems impossible that East and West could ever meet.

And 'the East and the West' does not only represent the earth being divided in two hemispheres: it represents your mind too, your brain too. Your brain is also divided in two hemispheres just like the earth. Your brain has an East in it and a West in it. The left-side hemisphere of your brain is the West; it is connected with the right hand. And the right-side hemisphere of your brain is the East; it is connected with the left hand.

The West is rightist. The East is leftist. And the processes of both are so different.... The left hemisphere of your mind calculates, thinks, is logical. All science is produced by it. And the right hemisphere of your brain is a poet, is a mystic. It intuits, it feels. It is vague, cloudy, misty. Nothing is clear. Everything is a kind of chaos, but that chaos has its beauty. There is great poetry in that chaos, there is great song in that chaos. It is very juicy.

The calculative mind is a desertlike phenomenon. And the non-calculative mind is a garden. Birds sing there and flowers bloom... it is a totally different world.

Pythagoras was the first man to try the impossible, AND he succeeded! In him, East and West became one. In him, yin and yang became one. In him, male and female became one. He was an ARDHANARISHWAR -- a total unity of the polar opposites. Shiva and Shakti together. Intellect of the highest caliber and intuition of the deepest caliber. Pythagoras is a peak, a sunlit peak, and a deep, dark valley too. It is a very rare combination.

But his whole life's effort was destroyed by the stupid people, by the mediocre masses. These few verses are the only contribution left. These verses can be written on one postcard. This IS ALL that is left of that great man's effort, endeavour. And this too is not written by his own hand; it seems all that he had written was destroyed.

The day Pythagoras died, thousands of his disciples were massacred and burnt. Only one disciple escaped the school; his name was Lysis. And he escaped, not to save his life -- he escaped just to save something of the Master's teachings. These GOLDEN VERSES OF PYTHAGORAS were written by Lysis, the only disciple who survived.

The WHOLE school was burnt, and thousands of disciples were simply murdered and butchered. And all that Pythagoras had accumulated on his journeys -- great treasures, great scriptures from China, India, Tibet, Egypt, years and years of work -- all was burnt.

Lysis wrote these few verses. And, as it has been the ancient tradition that a real disciple knows no other name than his Master's, these verses are not called LYSIS' VERSES -- they are called THE GOLDEN VERSES OF PYTHAGORAS. He has not written his name on them.

This has been happening again and again. It happened with Vyasa in India, a great Master. In his name there are so many scriptures that it is impossible that one man could write so many scriptures. It is humanly impossible. Even if one thousand persons wrote their whole lives continuously, then too so many scriptures could not be written. Then what happened? They are all authored by Vyasa -- they are not all written by Vyasa but by his disciples. But the real disciple knows no other name than his Master's. He has disappeared in the Master, so whatsoever he writes, he writes in the name of the Master. So many theories have been evolved by linguists, by scholars, by professors -- they think there have been so many Vyasas, many people of the same name. That is all nonsense. There has been only one Vyasa. But down the centuries many people loved him so deeply that when they wrote something, they felt it was the Master writing through them -- they signed the Master's name because they were only vehicles, just instruments, mediums.

The same happened in Egypt to Hermes: many scriptures, all written by the disciples. And the same happened with Orpheus in Greece, and the same with Lao Tzu in China and Confucius in China.

The disciple loses his identity. He becomes utterly one with the Master. But something of immense value has been destroyed by the stupidity of people.

PYTHAGORAS IS THE FIRST EXPERIMENT in creating a synthesis. Twenty-five centuries have passed since then and nobody else has tried it again. Nobody else before had done it, and nobody else has done it afterwards either. It needs a mind which is both -- scientific and mystic. It is a rare phenomenon. It happens once in a while.

There have been great mystics -- Buddha, Lao Tzu, Zarathustra. And there has been great scientists -- Newton, Edison, Einstein. But to find a man who is at home with both worlds, easily at home, is very difficult. Pythagoras is that kind of man -- a class unto himself. He cannot be categorized by anybody else.

The synthesis that he tried was needed, particularly in his days, as it is needed today -- because the world is again at the same point. The world moves in a wheel. The Sanskrit word for 'the world' is SAMSARA. SAMSARA means the wheel. The wheel is big: one circle is completed in twenty-five centuries. Twenty-five centuries before Pythagoras, Atlantis committed suicide -- out of man's own scientific growth. But without wisdom, scientific growth is dangerous. It is putting a sword in the hands of a child.

Now twenty-five centuries have passed since Pythagoras. Again the world is in a chaos. Again the wheel has come to the same point -- it always comes to the same point. It takes twenty-five centuries for this moment to happen. After each twenty-five centuries the world comes into a state of great chaos.

Man becomes uprooted, starts feeling meaningless. All the values of life disappear. A great darkness surrounds. Sense of direction is lost. One simply feels accidental. There seems to be no purpose, no significance. Life seems to be just a by-product of chance. It seems existence does not care for you. It seems there is no life after death. It seems whatsoever you do is futile, routine, mechanical. All seems to be pointless.

These times of chaos, disorder, can either be a great curse, as it happened in Atlantis, or they can prove a quantum leap in human growth. It depends on how we use them. It is only in such great times of chaos that great stars are born.

Pythagoras was not alone. In Greece, Pythagoras and Heraclitus were born. In India, Buddha and Mahavira and many others. In China, Lao Tzu, Chuang Tzu, Confucius, Mencius, Lieh Tzu, and many more. In Iran, Zarathustra. In the brahmin tradition, many great Upanishadic seers. In the world of Judaism, Moses.... All these people, these great Masters were born at a certain stage in human history -- twenty-five centuries ago.

Now we are again in a great chaos, and man's fate will depend on what we do. Either we will destroy ourselves like the civilization that destroyed itself in Atlantis -- the whole world will become a Hiroshima; we will be drowned in our own knowledge; in our own science we will commit suicide, a collective suicide. A few, a Noah and a few of his followers, may be saved, or may not be.... Or, there is a possibility that we can take a quantum leap.

Either man can commit suicide, or man can be reborn. Both doors are open.

If such times can create people like Heraclitus and Lao Tzu and Zarathustra and Pythagoras and Buddha and Confucius, why can they not create a great humanity? They can. But we go on missing the opportunity.

The ordinary masses live in such unconsciousness that they can't see even a few steps ahead. They are blind. And they are the majority! The coming twenty-five years, the last part of this century, is going to be of IMMENSE value. If we can create a great momentum in the world for meditation, for the inward journey, for tranquillity, for stillness, for love, for God... if we can create a space in these coming twenty-five years for God to happen to many many people, humanity will have a new birth, a resurrection. A new man will be born.

And once you miss THESE times, then for twenty-five centuries again you will remain the same. A few people will achieve enlightenment, but it will remain only for a few people. Here and there, once in a while, a person will become alert and aware and divine. But the greater part of humanity goes on lagging behind -- in darkness, in utter darkness, in absolute misery. The greater part of humanity goes on living in hell.

But these moments when chaos spreads and man loses his roots in the past, becomes unhinged from the past, are great moments. If we can learn something from the past history, if we can learn something from Pythagoras.... People could not use Pythagoras and his understanding, they could not use his great synthesis, they could not use the doors that he had made available. A single individual had done something immense, something impossible, but it was not used.

I am trying to do exactly the same again; I feel a very deep spiritual affinity with Pythagoras. I am also bringing you a synthesis of East and West, of science and religion, of intellect and intuition, of the male mind and the female mind, of the head and the heart, of the right and the left. I am also trying in every

possible way to create a great harmony, because only that harmony can save. Only that harmony can give you a new birth.

But there is every possibility that what was done to Pythagoras will be done to me. And there is every possibility what was done to Pythagoras' followers will be done to my sannyasins. But still, even knowing that possibility, the effort has to be made again. Because this is a valuable time. It comes only once in twenty-five centuries when the wheel can move in a new way, can take a new direction.

You all have to risk, and you have to risk all that you have. And risk it with great joy! because what can be more joyous than to give birth to a new man, to become vehicles for a new man, for a new humanity?

It is going to be painful as every birth is painful. But the pain can be welcomed if you understand what is going to happen through it. If you can see the child coming out of it, then the pain is no more pain -- just as the mother can accept the pain of the child's birth. The pain is irrelevant: her heart is dancing with joy -- she is going to give birth to life, she is being creative. She is making this world more alive; a new child is being born through her. God has used her as a vehicle; her womb has proved fertile. She is happy, in great joy. She rejoices, although the pain is there on the periphery. But when this great joy is there, the pain simply functions as a background and makes the joy even more loud. Remember...

My sannyasins can become an energy womb, an energy field. A great synthesis is happening here. East and West ARE meeting here. And if we can make this impossible thing happen, man will live in a totally different way in the future. He will not need to live in the same old hell. Man can live in love, in peace. Man can live in great friendliness. Man can live a life which is nothing but a celebration. Man can make this earth divine.

Yes: this very earth can become the paradise and this very body the Buddha.

THE SUTRAS they are few. Pythagoras' sutras are divided into three parts; they are known as the three famous P's of Pythagoras: preparation, purification, perfection.

Preparation means getting ready, into a receptive mood, becoming available, opening up. Preparation means Creating a thirst, a longing for truth. Preparation means, not only curious, not only intellectually interested in what truth is, but committed to the search. Not just as a speculator standing outside but as a participant.

Preparation is the introductory part -- to create a great thirst in you. Whenever you come close to a Master, the first thing that he is going to give you is a fiery thirst. A great longing he will give to you; he will sow the seeds of great longing. In fact, he will make you very discontented.

You may have come to him in search of contentment, you may have come to him to be consoled, but he will make you aflame, afire, with a new desire that you have not even dreamt about, of which you have never been aware. Maybe it was lurking there somewhere in the dark nooks and corners of your being, or hiding in some recesses underground -- he will bring it forth into light, he will provoke it into a great fire. He will pour all his energy into you, to make you so thirsty, so discontented, that you start the search and you become ready to risk all; that you forget all about other desires, that you pour all your desires into one stream, that your only desire, day and night, becomes truth -- or God, or Nirvana. Those are just names for the same phenomenon.

Preparation means the disciple is being awakened -- awakened to the truth that we are existing in darkness and light has to be searched for and sought, awakened to the fact that we have been wasting our lives, that this is not the right way to live. Unless one starts moving towards God, life remains empty, impotent. The disciple has to be shocked, shaken, out of his dreams -- dreams of money and power politics and prestige -- and he has to be given a new dream, the ultimate dream, in which ALL dreams will be consumed. The ultimate dream is to know truth, to know that which is, to know that from which we come, to know that source and to know that goal to which we are going.

Then the second part is purification. When the desire has arisen then you have to be purified, because to reach the ultimate truth you will have to drop much unnecessary weight, much luggage that you have always carried. You have carried it because you haVe been thinking it is very valuable. Your system has to be purified of all the toxic things that you have absorbed on the way. And we have been drinking poison, many kinds of poison. One is a Hindu. another is a Mohammedan, another is a Christian -- these are all poisons, prejudices. They keep you tethered to the society, to the conditionings of the society.

Purification means one has to drop all conditionings, all ideologies, all prejudices, all concepts, all philosophies... all that you have been taught by others. One has to become a clean slate -- a TABULA RASA -- one has to become utterly clean. Only when you are utterly clean, when nothing is written on you,

can God write something. Only when you are utterly silent and all words given by the society have disappeared can God speak to you. Truth can whisper its mysteries into your ears only when you are absolutely empty -- emptiness is purity.

Purification is a purgative part. Man has to drop many things. In fact, truth is not far away -- you have just accumulated many things around yourself. You have grown many layers around yourself, many personalities around yourself, many masks you are wearing. Hence you cannot see your original face. All those masks have to be dropped. You have to become authentic, truly as you are, utterly naked as you are.

Purification means: Stop hiding! Stop lying! Stop being phony!

And third is perfection. When you have stopped being phony, when you have dropped all the poisons that you had gathered on the way, when the dust is cleaned off the mirror, then perfection starts happening of its own accord.

Perfection is the unitive part -- UNIO MYSTICA.

First the desire, intense desire, a total desire... because only if you are totally desirous of truth THEN YOU will be ready to go through the pains of purification. If the desire is lukewarm you will not be ready to go through the pains of purification.

It is painful to be purified! It is like taking pus out of your body -- it hurts. Although it is GOOD in the long run -- if the pus is out, the poison is out and you will heal soon -- but it hurts. To take the pus out is painful. But to leave it inside is to help it to grow; it will spread all over your body.

One can only be ready to go through purification if the desire is so total that one is ready even to die for it if that is needed. And it is a kind of death -- because the personality that you have always thought you are will have to die. You will have to drop all that you are identified with. And THAT has been your ego. You will have to surrender all that you have been claiming up to now and bragging up to now; all that has been precious to you has to be dropped as utter rubbish. It IS painful. It feels as if you are losing your kingdom and you are becoming a beggar.

Unless the desire is total you will not be ready to do it. And when purification has happened, when you have dropped all that is non-essential, then the essential perfects itself. You need not become perfect! You have only to create the space in which perfection grows, happens. Perfection is a happening.

The first sutra -- preparation:

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT, GUARD THEN THY FAITH.

Lord Bacon, a great scientific mind, has written in his famous book, NOVUM ORGANUM, that Pythagoras was a great fanatic. Now, this is utter nonsense. Bacon's book is really great; except for this one statement, the book is of immense value.

It is said that there are three great books in the world. First is Aristotle's ORGANUM -- ORGANUM means principle. The second is Bacon's NOVUM ORGANUM -- new principle. And third is Ouspensky's TERTIUM ORGANUM -- the third principle. And they ARE really great books, incomparable.

But it is very surprising how Bacon concluded that Pythagoras was a fanatic -- because Pythagoras was JUST the opposite, the absolute opposite of a fanatic. If he had been a fanatic he would not have entered into all kinds of esoteric, occult schools. If he had been a fanatic he would not have been so open to learn from every possible source. In fact, fanaticism has never been part of the Greek mind.

The philosophic mind cannot be fanatic, cannot be dogmatic. That is a prerequisite of philosophy, that you have to be open, that you have to inquire, that you have to doubt, that you have to question, and that you have to remain available to truth in whatsoever form it comes. That you are NOT to decide beforehand; you have not to fall into that kind of attitude which has already concluded without knowing. You are not to be a victim of the fallacy of APRIORIISM -- that you have already accepted from the very beginning without inquiring, without knowing, without experiencing.

I have tried hard to see why Bacon should call Pythagoras a fanatic. Fanaticism came out of the Judaic mind; it was never part of the Hindu mind or the Chinese mind or the Greek mind. It came out of the Jews. And it spread to Christians and Mohammedans because both are offshoots of Judaism.

The idea that "We are the chosen people of God" is dangerous. It creates fanaticism. The idea that "We have the truth, and nobody else" is dangerous, that "There is only one God and no other Gods" is dangerous -- because that one God is going to be my God. And then what will happen to YOUR God? Then you are

wrong, then you are a sinner. Then you have to be persuaded, converted. If you allow easily, okay; otherwise you have to be forced and coerced so that you can drop the wrong God.

Pythagoras lived in so many countries, with so many different visions of life, with so many philosophical standpoints, with so many religions -- he could not be a fanatic. It seems Bacon knew nothing about Pythagoras.

The first sutra says:

RENDER TO THE IMMORTAL GODS...

He does not use the word 'God' but 'Gods' -- that is significant. That is the state of a non-fanatic mind. 'Gods' -- why plural? Why not 'God'? Because the moment you say 'God' you are falling into that dangerous trap... then what will happen to other peoples' Gods?

Pythagoras is not a monotheist; he does not believe in one God. He says: All the peoples of the world and all their approaches are true. And he KNOWS it, because he has followed many many paths; almost all existent paths Pythagoras followed many many paths; almost all existent paths Pythagoras followed. And he always reached the same peak.

There are many paths by which to reach the peak. The mountain has many paths, but they all reach the same peak. You can go from the south or from the north or from the east or from the west... you can follow a very rocky track, or you can follow a very different track. There are many alternatives.

Pythagoras knows truth is one, but he does not say it. Truth is one UNSAID. Once you say it, then please don't use the singular; then it is better to use the plural. The Vedas say: Truth is one, but wise people have described it in many ways.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

He had lived with many people, worshippers of different Gods. He says to his disciples: When you go to the temple, worship the God of the temple, and worship the way people are worshipping there. Respect the people who are worshipping and praying. And when you go to the mosque, worship the way people are worshipping there. And when you go to the church or the synagogue, worship the way people are worshipping there.

This is my approach too. All prayers are good. All prayers reach to him, and all paths ultimately end in him. There is no need to create any antagonism. To my sannyasins this is my message: If you want a silent, isolated place, a temple or a church or a mosque, then whichever is close by, enter there. All temples and all churches and all mosques are yours. Claim that "Whichever place is dedicated to God is ours. Jerusalem and Kaaba and Kailash and Girnar -- all are ours." I give you all the temples of the world as yours and all the scriptures of the world as yours.

Pythagoras is saying to his disciples: Wherever you are, watch the people, respect their prayer, respect their God, respect their vision. It may be only one aspect, but it is an aspect of God himself. It may be only one face -- God has many faces -- but all the manifestations are his. In one way he descends in Krishna, in another he descends in Christ, in still another he descends into Moses. All prophets are his, all messengers are his.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

And whatsoever you believe, don't just believe it -- consecrate it, make it holy by living. Let it not remain just an intellectual belief in the head: it has to become existential. Then it is consecrated, then you have made it holy and sacred.

Beliefs, if they are only thoughts, are useless. Unless they become your very blood, bones and marrow, unless you LIVE them... if you feel something is true, live it! because that will be the only proof that you feel it is true. There is no other proof. Only your life is a proof of your belief.

But that does not mean you should impose a belief upon yourself. That does not mean you should force a belief and a character upon yourself. That will not be making it sacred: that will be hypocrisy. And how

can hypocrisy be sacred? Live it, not from the without towards the within, but just the opposite: from the within towards the without. First experience a truth....

For example: I say meditate. Now, you can make it just a belief -- that it is good to meditate, that meditation contains great truths, that you can now ARGUE with others about the beauties, about the mysteries of meditation. You have never meditated yourself, and you don't have time enough because of the arguments and the thinking about and reading about meditation... and you have completely forgotten that meditation has to be tasted, not to be argued.

Or, you can impose, violently, some meditative posture upon yourself. You can sit silently like a Buddha -- although there is no Buddhahood inside, no silence, no purity, no innocence. The inner talk continues, but on the surface you can sit like a stone statue. This is hypocrisy: you are simply pretending. This is not the way to consecrate. This is not the way to make something sacred.

You have to REALLY go into meditation, not to pretend. And whenever you live a truth, the truth becomes consecrated.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

And whatsoever you have known, offer it to God, go on offering it to God -- whatsoever you have known. Whatsoever experience has happened to you, of truth, of beauty, of love, go on offering it to God, go on offering in deep gratitude.

GUARD THEN THY FAITH.

BUT DON'T TELL IT TO PEOPLE. Guard it. OFFER it to the God, but don't talk about it, otherwise you will be in danger. The masses are foolish. They cannot understand. It is beyond them. Guard! Keep it secret deep down in your heart. Open your heart to the Gods. Open your heart to your Master, or open your heart to the friends who are following the same path, the fellow-travellers, the fellow-seekers. But don't open your heart in the marketplace -- you will be misunderstood.

And the misunderstanding will create disturbance for you, it will distract your search, it will disrupt your energies. It will create turmoil in you. Truths can be communicated only to people who have some understanding.

GUARD THEN THY FAITH:

And whatsoever trust has arisen in you, whatsoever faith is born in you, keep it secret. It has to become a seed in your heart. If you just throw the seed on the ground it will not grow into a tree, because it is open. It has to go deep into the womb of the earth, into the darkness of the earth. There it will disappear, dissolve, and a tree will be born.

Whatsoever trust has arisen in you, let it become a seed in your heart, let it disappear into the soil of the heart. There it will grow into a big tree. Yes, one day it will happen that you will not be able to contain it any more, but then what can you do? As long as you can contain, contain it. As long as you can keep it a secret, keep it a secret. Just like the child in the mother's womb remains secret for nine months, but one day the mother cannot contain it.... The child has grown. now the child is ready to be born, then it is perfectly okay.

Why is Pythagoras saying it? Why in the first sutra? For a certain reason: because whenever you have a little glimpse of truth, the mind tends to talk about it. And in that very talking you lose it. It is like an abortion. Let it remain for nine months a secret, a mystery, known only to yourself, or your beloved, or a few friends, but not to the public. It is a private phenomenon.

Yes, one day it is going to become public. One day you will not be able to contain it any more. It will have become so big, bigger than you, that it will have to overflow. When it starts overflowing, it is another matter. You become a Master then. But till that moment arrives, be very guarded, be very watchful. Don't talk about your inner experiences to each and everybody. Keep alert, because truth is very difficult to get hold of and it is very easy to lose track of. Trust is very difficult to be born in, and very easy to dissipate.

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS....

First:

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT, GUARD THEN THE FAITH:

Second sutra: Remember all those who have attained before you, cherish their memory -- that will help you on the way. There will be many moments when suspicion will arise, doubts will arise; there will be long long dark nights of the soul when you will feel utterly lost, when you will start thinking of going back and being just the ordinary person you had been before. In those moments revere the memory of The Buddhas revere the memory of all those great heroes who have attained to truth.

In Pythagoras' language, the hero means one who has become enlightened, who has attained the truth. The only heroic deed in life is to become realized. All else is very ordinary.

You can become very famous -- it is very easy. You can have political power -- it does not need much intelligence. You can earn money -- you have only to be a little cunning and calculative. These are not great things.

The only great thing that makes a life great and sublime is to know truth, is to know God, is to BE truth, is to be God. But the journey is very alone.

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES...

... of Buddha, of Lao Tzu, of Krishna, of Christ, of Moses, of Mohammed, of Mahavira. Remember! That's WHY I am talking on so many Masters: so you can remember that you are not alone on the path. Many have succeeded before you. You will also succeed. If SO many have succeeded, why not you? Many have preceded you and reached. You are not moving alone; many are ahead of you. It is a LONG procession of truth-seekers. You are part of a great chain. You may be a small drop, but you are part of a great river -- the river of Buddhas, of all the enlightened people of the world.

That's why I am talking about SO many enlightened people: to give you courage, to give you confidence; to give you the sense that you are in a great chain, part of a golden chain, and you are not moving alone. There is no need to be afraid. You cannot be lost!

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS...

One who attains to God becomes a demi-God, becomes a God himself. One who has known him has become him. Cherish the memory, remind yourself. And find out with whom you feel affinity. Do you feel affinity with Moses? Do you feel affinity with Zarathustra? If you feel some affinity, then the best way is to ponder over the sayings of Zarathustra or Moses; meditate, think of their lives, create a climate around yourself. Because if you feel affinity with somebody, that means you are of the same type.

And it is not a question of your accidental birth. You may be born a Mohammedan and you may not feel any affinity with Mohammed. There is no necessity. Birth is accidental. You may be born a Hindu and you may not feel ANY affinity with Krishna, or you may even feel a certain antagonism. You may not be the type!

So don't be too much identified with your birth. Roam around. Have a little more freedom. Look around. Whichever flower attracts you, follow that. Whichever fragrance calls you, follow that fragrance. So you may be a Hindu by birth, but if you feel that the Koran simply rings bells in your heart, then the Koran is your scripture. Forget all about Hinduism! Then Mohammed is your man -- forget all about Krishna!

You may be born a Mohammedan, but if seeing the statue of Buddha something immediately settles in you, becomes serene, calm and cool; just the SAME of Buddha and you feel great love arising in you for this unknown mysterious person -- then forget all about Mohammedanism and the Koran and Mohammed Then create the climate of Buddha around you, because that will be helpful, that will nourish you, that will

strengthen you.

THE SECOND PART purification. This was preparation: respect ALL the Gods of the world, all the temples, all the sacred places; respect all the scriptures. This is your respect for other human beings. And remember with great love all those who have preceded you on the path and have reached.

This will prepare a climate in you. And this will create a great desire in you, this will become a longing. And you will be gripped by the longing, you will be possessed by the longing. If Buddha has touched your heart, a great longing is BOUND to arise: How to become a Buddha? If Christ has been felt at the deepest core of your being, then it is bound to happen that you will start working, searching: How to become a Christ? How to attain to Christ-consciousness? Once the desire is there, then purification is possible.
The second part: purification.

BE A GOOD SON, JUST BROTHER, SPOUSE TENDER, AND GOOD FATHER.

You will be surprised by this sutra, but it is of immense value:

BE A GOOD SON, JUST BROTHER, SPOUSE TENDER, AND GOOD FATHER.

You will think, "What has it to do with spirituality?" It has much to do with spirituality. You have to create a peaceful surrounding -- only then can you fall into meditation. You have to create an atmosphere, an energy field -- only then can you go inwards.

In Gurdjieff's school in Fontainebleau it was written on the gate: "If you have not settled your accounts with your father, go back." First settle your accounts with your father, then come. Unless you respect your father, there is no possibility of your growing. Strange!? Why? What has it to do with the search?

And from another corner there is psychoanalysis which says: "Settle your accounts with your mother." Unless that is settled, you will never feel settled. You will remain tense. The whole of psychoanalytic work is how to close accounts between you and your mother -- gracefully, lovingly.

Pythagoras seems to be the first to say it exactly, simply: BE A GOOD SON... What does it mean to be a good son? Does it mean to be a slave, utterly obedient? If you are a slave, you are not a good son. If you are utterly obedient, you are a hypocrite. Then what does it mean to be a good son?

If you ask people they will say, "A good son means: do whatsoever your father says." It is not that simple -- because you can do it from the outside and you can resist it from the inside. That's what children have to do! They are helpless. Whatsoever the parents say, they HAVE to do it, willingly, unwillingly, reluctantly -- they have to do it. That creates a split in them. They become two. They start becoming false, phony.

So one way that is ordinarily thought: just be obedient to the father and you are a good son. That is not the meaning of Pythagoras. Then does he mean rebel against the father? Go against him? Do just the opposite of whatsoever he says? Be a hippie or yippie or something? If he says have short hair then have long hair? If he says, "Take a bath every day," then forget all about taking a bath for years? If he says, "Cleanliness is next to God," then be dirty and claim that dirtiness is next to God? No, that is not the meaning of being a good son either.

In fact, the second thing has happened in the world because the first has persisted too long. Too much enforced obedience has created a reaction. Then who is a good son?

A good son is one who is alert, understanding, respectful; who listens to the father because the father knows much -- he has lived, he has experienced life, he has more experience. He listens to the father. He tries to understand the father. He is open. He is not in a hurry either to obey or to disobey.

A good son is one who is ready to listen, to understand, to learn. And then if you feel that you agree with the father, do it. If you feel you don't agree with the father, then say it. There is no question of reaction. Just make it plain that you don't agree. You will do it, but it will be done with forced effort. It will make you phony. If the father wants, you will do it, but it will make you phony, it will make you split, schizophrenic. It will divide you.

A good communion is needed between the father and the son, because the father represents the past and the son represents the future. A bridge is needed. And it cannot be one-sided, so it is not only for the son to

be a good son: the final thing is to be a good father too. He is creating a family atmosphere in which meditation can grow easily.

A good son is one who is alert, ready to obey the father when he feels he is right, ready to say to the father, "I am not willing to do it -- it will be false, it will be phony." And ready to go with the father if he cannot decide on his own, because there may be things which you cannot feel either right or wrong. Then follow the father; he knows better.

And the father simply represents the past. The father simply represents ALL father-figures, all those who are older than you. The father is simply a symbol of all those who have lived more than you, experienced more than you -- the teachers, the elders. A great respect is needed -- respect for their life, respect for their experience.

There is no need to become a slave, and there is no need to react against them. Understanding is needed -- neither obedience nor reaction. And if obedience comes OUT of understanding, it is beautiful. And if sometimes rebellion comes OUT of understanding, it is beautiful. But it HAS to come out of understanding, NOT out of reaction.

There are people who will not do a certain thing because their father says to do it. How can they do it? Just because the father is saying it, they CANNOT do it -- they will do the opposite. Their egos are in conflict. And there are people who know that it is wrong, but they will do it because the father says to do it. Both are wrong.

The good son is one who listens to the father, to ALL father-figures, tries to understand with great respect, with openness, with no conclusions. And then whatever decision arises in his being, to follow or not to follow, he goes with it. It is neither reaction nor obedience: it is simply acting out of understanding.

BE A JUST BROTHER... With all those who are of your age, be just, don't be unfair. Don't exploit, because if you exploit you create a tension around yourself. Create friendship around yourself, because growth will be easier in a friendly atmosphere.

... SPOUSE TENDER... With your wife, with your husband, be tender, be soft, because love has the other side of hate in it, and unless you understand what it means to be tender, soft, loving, there is every possibility love will bring great hate in you.

People love the same person, and the same person they hate. And that hate destroys all love, poisons all possibilities of love. And love is a great phenomenon. The person who has missed love will never know what prayer is, will never be able to pray. It is only love's experience that prepares you to pray.

BE SPOUSE TENDER... love the woman or the man with great tenderness, grace. That has disappeared from the world. People's relationships have become very ungraceful. They have lost the whole language of tenderness -- their love life is so full of hate and anger and rage.

That may be one of the reasons why God has become dead in this century. Love has disappeared: prayer cannot arise. Love is the flower, prayer is the fragrance. If the flower is not there, then there cannot be any fragrance.

... AND GOOD FATHER. And in your own turn, the circle is complete -- be a good father. What does it mean to be a good father? Don't enforce anything on your child. Give your love, give your understanding, but always make it clear that the choice is the child's. If he wants to follow it he can follow, but he is following HIS choice. If he wants not to follow, he is free not to follow -- again he is following his choice. Make everything clear to the child. You LOVE him, so give your experience to him but don't enforce it, don't command. Let him understand. Let understanding be the only law, and let him follow his understanding.

Now you can understand: the father has to be just a helper. The father has not to mould the child in a certain pattern that he wants; he has not to use the child for his own ambitions. He has to love the child, make him strong, make him more alert, so that he can search out his own ways in life. Make him more and more independent.

The good father does not cripple the child, does not force the child to depend on him. And if there is a good father, naturally the son will be good, because he will not be forced into any slavery and he will not have to react either.

And if you have been a good son, in your own turn one day you will become a father and you will be a good father.

This is the family atmosphere, the space in which we live. This space has to be of intimacy, of love, of grace. Only then will meditation be easier and spiritual growth enhanced.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE; YIELD TO HIS GENTLE COUNSELS, PROFIT BY HIS LIFE, AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM...

FRIENDSHIP has also disappeared from the world. What you call friendship has nothing to do with the ancient idea of friendship. Your friendship is just accidental. You work in the same office, so you have become friendly. Or you study in the same college, so you become friendly. This is not real friendship.

Pythagoras says: CHOOSE THY FRIEND! YOU cannot choose your father, you cannot choose your mother, you cannot choose your family -- but you can choose your friend. You can choose your woman, you can choose your man -- that too is an extension of friendship.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE...

... one who has some grace, who has some flowering, who has some quality around him, who has an energy field of virtue. By 'virtue' is not meant the righteous, no; not the holier-than-thou, no. By 'virtue' is meant one in whose company you suddenly start feeling a tremendous well-being; in whose company, in whose vibe, something starts dancing in you; whose presence helps you to soar high.

Choose a friend, and then ultimately you will be able to choose a Master -- because the Master is the ultimate friend. If you cannot choose friends you will not be able to choose the Master either. Choose good friends, and then one day you will be able to choose the ultimate friend.

YIELD TO HIS GENTLE COUNSELS, PROFIT BY HIS LIFE...

And when you choose a friend, listen to his counsels. He will not enforce them -- they will be gentle whisperings. He will not be very loud. He will not argue, he will not command -- he will only suggest, he will only hint, he will only indicate. And that is the case with the ultimate friend, the Master.

Buddha says: Buddhas only point the way. They don't make it very loud because they don't want to be violent. They don't want to drag you according to themselves; they have no desire to dominate you. They simply express whatsoever they have known and understood -- now it is up to you to follow or not to follow.

And learn from his life, be profited by his life -- NOT only his words, but see the way the friend lives. See his actual life and watch it. This is the only way to learn in life. People ARE scriptures -- you have to learn how to read the language. People are great secrets, each person is carrying a great secret; if you know how to listen to it you will be tremendously benefitted.

AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM,

IF THOU CANST AT LEAST: FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS says there are two laws: one is of necessity. the other is of power. The law of necessity applies to people who are unconscious. People who live mechanically, they live out of necessity. There is another law higher than necessity: the law of power. The more conscious you become, the more you go out of necessity, you transcend necessity, you start living out of power, out of abundant power. Then your life is not of necessity.

For example: a person speaks out of necessity because he cannot resist the temptation to speak. Buddhas also speak, but with no necessity: it is out of power, out of abundant power They are silent; there is no temptation, no obsession to speak. They can remain silent for ever. But still they speak. If they speak. they speak out of power.

You love out of necessity. Buddhas also love -- they love out of... so much energy is there that it has to be shared. So much power is happening, it has to be given. You live out of necessity, they live out of power. Buddhas are the greatest luxury in existence.

These two laws are rooted in one primordial law. They are part of one law, two aspects of one law. In China that law is called TAO, in India that law is called DHAMMA, in Greece that law is called LOGOS, Jews have called it TORAH. It is the SAME law.

The whole existence is based in one law, but that law has two aspects. One aspect for those who are unconscious -- they live like slaves, robots. And another aspect of freedom, of power, of immense joy -- that aspect happens only when you are awakened, enlightened. And to have these two laws harmoniously adjusted in your life is the basic message of Pythagoras.

When these two laws are in harmony, you are in harmony. When these two laws are in harmony, then your body follows the law of necessity and your soul follows the law of power. Then your mind follows the law of necessity, and your heart follows the law of power. Then you are a meeting of the sky and the earth, body and soul, the visible and the invisible. And that's what Buddhahood is, that's what enlightenment is.

Philosophia Perennis, Vol 1

Chapter #2
Chapter title: Love Comes Faceless

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The first question, Dharma Chetana,

OSHO,
MEMORY CAN'T RECALL YOUR FACE,
SO LOVE COMES, FACELESS.
UNFAMILIAR IS THE PART OF ME
THAT LOVES YOU.

SHE HAS NO NAME,
AND SHE COMES AND GOES
AND WHEN GONE,
I WIPE MY TEAR-STAINED FACE
SO THAT IT REMAINS A SECRET.

Dharma Chetana,

LOVE IS A MYSTERY -- the greatest mystery there is. It can be lived, but it cannot be known; it can be tasted, experienced, but cannot be understood. It is something beyond understanding, something that surpasses all understanding.

Hence mind cannot take any note of it. It never becomes a memory -- memory is nothing but notes taken by the mind; memory is traces, footprints left in the mind. Love has no body, it is bodiless. It leaves no footprints.

In Indian mythology, the god of love is known as Anang -- ANANG means without body. All other gods have bodies except the love god -- he has no body. He comes... he goes... you cannot see him, you cannot hear the sound of his approach. There is nothing visible about it, but still it is felt, still it is lived.

Love has no face. It is utter formlessness. You will never be able to see love; it is not tangible. And the higher it is, the more invisible it becomes; at the highest peak it is a pure nothingness. And remember that love is a ladder from the lowest to the highest, from the earth to the sky.

The earthly love has a certain face; it is not the face of love, but the earthly form gives it a face -- you can recognize it. The lowest form has a certain tangibility about it imparted by the earthly. But as you rise higher and higher in love -- and the ultimate is prayer -- then all tangibility disappears. And when you for the first time feel love AS prayer, love as pure sky, uncontaminated by any form, then certainly the other experience will arise: that it is felt by something in you which is not known to you. It is felt by your superconscious.

Sex is unconscious, earthly, the lowest form of love. Love is conscious, higher than sex, just midway, a stopping station between the earth and the sky. It is more poetic, but still the poetry is definable, it is contained in the words. The highest form of love is prayer; it is no more expressible, it is not contained any more in any definition. No words are adequate enough to express it -- it is inexpressible. And when the highest is felt, you can express it only through tears -- or laughter, or dance -- very indirectly. And when the highest is felt, it provokes the highest in you: it is felt by the superconscious.

These are the three stages of the mind: unconscious, conscious, superconscious. Unconscious is material, super-conscious is immaterial, and conscious is just midway. If you fall backwards, it is sex that goes on in the name of love; it is ninety-nine percent not love -- only one percent love. What we call love is fifty percent love and fifty percent something else. And what we call prayer is ninety-nine percent love, only one percent something else.

And in the ultimate stage, love even transcends prayer -- then it is pure silence. Then there are no more tears, no more dance, no more singing... all has disappeared. One simply is.

As your love grows you will come to understand many things in your being which have remained unknown to you. Love will provoke higher realms in you, and you will feel yourself very strange.
So, Chetana, you are right. You say:

MEMORY CAN 'T RECALL YOUR FACE,
SO LOVE COMES, FACELESS.
UNFAMILIAR IS THE PART OF ME
THAT LOVES YOU.

SHE HAS NO NAME,
AND SHE COMES AND GOES
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Your love is entering into the world of prayer. It is tremendously significant, because beyond prayer there is only God. Prayer is the last rung of the ladder of love. Once you have stepped beyond that, it is nirvana, it is liberation.

The second question

WHY AM I SO SCARED OF DYING IN YOU?

Bhagavato,

YOU ARE UNNECESSARILY SCARED -- because dying has already happened. It is no more a question of future -- it is already past.

The day you became a sannyasin, you died -- you died to your old identity. The day you became a sannyasin, you were reborn. Something new has come into being. It is just an old idea that you are carrying; now there is no question of fear: you cannot die because you have died -- it has already happened.

Sannyas is a death and a resurrection. Death of all that you have been, and resurrection of all that you

ARE but you have never been. Death to the past, and an opening for the present. Death to all that you have called your identity -- name, form... and entering into a world, nameless, formless.
It has already happened!

Sannyas MEANS death, but resurrection is possible only when death has happened. If you cling to yourself, resurrection is impossible. Sannyas is a cross. And to those who are outsiders it will look only like a cross, only like a death. They cannot see the resurrection, because the resurrection will happen in the innermost recesses of your being. It will not be visible to outside spectators. to onlookers. It will be visible only to those who are participants in it.

There are things which can be seen by observers; all those things are superficial, peripheral. And there are things which can be seen only by participants -- they are real things, because they pertain to the very core of your being.

It is just an old idea that is hovering around you -- forget all about it! You cannot die any more, because it has ALREADY happened. And if you forget that old idea, it will disappear. If you don't cling to that idea, don't go on giving energy to it, it will disappear.

Sometimes it takes a long time to understand what has happened to you. When you take sannyas, or when you go deep into meditation, when you enter into any mystery school, death happens. Death is the first rite, the first process: the preparation. But it is possible your conscious mind has not heard about it yet.

First it happens at the deep core of your being. And you have gone so far away from your core, so so far away, that you can't even remember that there is a core. You have become so much part of the circumference that the center is completely forgotten, has become unknown to you. If you suddenly come across the center, you will not be able to recognize it as your own center.

That's what Chetana was saying in the first question; she does not know: WHAT IS THIS PART THAT LOVES YOU...? It IS SO new to her. It is her OWN core -- but you have become unacquainted with yourself.
There is a parable of Friedrich Nietzsche:

A madman came into the marketplace. It was full daylight, shops were opening, people were coming and going, the market was becoming more and more alive, throbbing with many people -- shopkeepers, and purchasers and all kinds of people. And this madman came from the mountains -- with a lamp! lit in the full daylight. And he started looking here and there, and people started laughing and they said, "What are you looking for? And in full daylight, what is the point of carrying a lit lamp?"

The man said, "I am looking for God -- where is God?"

They started laughing, they started joking, and they said, "Is God a child who has been lost? Is God somebody who is hiding?" And so many questions... just jokingly. A great crowd gathered.

And then suddenly the man said, "Do you know that WE have killed God? -- you and I. But it seems the news has not yet reached you. It takes time. You and I -- we have killed God. But we have killed him in such an unconscious way that the news will take time to reach you. I can understand why you are laughing -- because you are not aware of what you have done."

From the unconscious to the conscious it is a long distance. When you become a sannyasin, if it is coming from your deep unconscious, only then does your sannyas have some authenticity -- but then you will not be aware of what is happening. I will see something happening, I will see a great change of gestalt in your being. I will see the old disappearing and the new appearing... but you will not be aware of it.

You are fortunate if you can even hear a few whisperings from the unconscious. It will take time, years. But it has already happened, Bhagavato.

A criminal was sentenced to death by chopping off his head. They got the best executioner for him. On the appointed day, when everything was ready and the poor delinquent stood there before a crowd of people, the executioner came and started praising himself: how many heads he had already cut, all the famous people he had killed, and his tremendous skill in doing the job really quickly. As a kind of demonstration, he swung his sword above his head at such speed that one could not even see the sword.

This was too much for the delinquent, and he cried out, "This is too much! I can't stand this tension any longer. Why don't you do your job right away?" whereupon the executioner leaned on his sword and said, "Just nod...."

And that's what I say to you, Bhagavato: Just nod... and the head will fall off. You have already been killed. But it is a very fast sword: you cannot see the sword, you cannot see that your head is cut. So now there is no need to worry -- just, if you are very much afraid, don't nod.

The third question

WHAT IS THE DIFFERENCE BETWEEN OBEYING AND SURRENDER?

Anand Bashir,

THERE IS A GREAT DIFFERENCE. Obeying, you remain separate; in surrender, you are no more separate. In obeying, you are saying yes -- and there is every possibility that there is a no inside still. You are going against the inside no: you are saying yes. In obeying there is every possibility of a split.

In fact, yes cannot exist without a no existing somewhere behind it -- yes and no are aspects of one and the same coin, two sides. When you say yes, somewhere you have already said no. When you say no, somewhere you have already said yes -- they go in a pair.

You can watch it in your own life: whenever you say yes, there is lurking somewhere in your unconscious a no. In fact, the louder you say the yes, the stronger is the no; that's why a louder yes is needed -- to repress the no. And this kind of obedience, in the first place makes you double, destroys your unity; you become divided in yes and no. Secondly, the no that has been repressed through the yes will take its revenge sooner or later. Whenever the right time arrives, the no will assert itself, and will assert itself with a vengeance; it will carry the wound, the humiliation, the insult. It will become your dark part.

Psychologists say that only one part of the mind is conscious, nine parts are unconscious. How are these nine parts created? And what is contained by these nine parts of the unconscious? These are the noes that you have been saying. Yes has become your conscious, but it is only one tenth. And noes are being accumulated in the basement of your being, and they are gathering momentum every day and they are becoming bigger and bigger. Every day you go on repressing something -- one day they will take revenge. Either you will become mad... if you are a sincere man then you will become mad. Remember, madness happens only to sincere people; hypocrites never go mad. Either, if you are a sincere person, honest, you will go mad; or, if you are insincere, dishonest, you will become a hypocrite -- you will say yes and you will follow no.

There is a Jesus parable:

A father says to two of his sons to go to the field, some work has to be done. The elder says, "Yes, father. I will go," but never goes. The younger says, "No. I am not going," but then starts feeling guilty and goes.

Now, Jesus asks, "Who is really obedient?" The one who said yes and never went, or the one who said no and still went -- who is obedient?"

If you only judge the words, then the first is obedient -- but what kind of obedience is this? If you judge facts, then the second is obedient -- although he had said no. But whether you say yes or you say no, you create a split. If you say no, you start feeling guilty, and the yes is there repressed and it wants to assert itself. That's what guilt is all about. It you say yes, the no is there, and the no asserts... and you start saying one thing and doing another. This is how hypocrisy is born. And both are pathological.

Surrender means neither yes nor no. You are NOT there to say yes or no. Surrender is a total act: yes and no are partial acts. Surrender means you dissolve, you say, "I am no more." And not only do you say it -- in deep love that's how you feel: you are no more.

Two lovers become one -- two bodies and one soul. The disciple and the Master become one -- two bodies and one soul. This is surrender. It is not that the disciple says yes to the Master; the disciple is NOT there to say yes or no. The disciple simply exists not; he has dropped the very idea of the ego, separation, so there is no question of obedience or disobedience.

A disciple is not obedient, remember, because he cannot be disobedient -- the disciple simply is not. You can call it real obedience; if you love the word 'obedience', you can call it REAL obedience. But,

remember, it is neither obedience nor disobedience. There is nobody to say yes or no! The disciple is just an emptiness.

I am all for surrender, because surrender is true obedience, non-dual obedience. You remain unsplit, you remain whole. And anything that divides you is not good, and anything that divides you is dangerous in the long run.

Man has suffered very much because of this cultivated obedience, the idea of obedience. Down the ages you have been taught to obey. Obedience has been praised as one of the greatest values. In fact, Christianity thinks this is the ultimate value.

That's why Adam and Eve eating the fruit from the tree of knowledge commit the original sin. Why is it the original sin? They have not done anything bad; only one thing have they done: they have disobeyed. God has said not to eat and they have eaten -- a simple disobedience. But it becomes the original sin and they are expelled from paradise.

This kind of philosophy is very dangerous. It has created ALL kinds of ugly situations down the ages. Wars wi!l disappear from the world if people are taught more awareness and less obedience. But in the army you are not taught awareness; on the contrary, all your awareness is methodically destroyed -- so you become a robot, so you can simply obey. So whatsoever the order, right or wrong, you follow it like a machine.

It became very clear after the Second World War. Thomas Merton writes:

"One of the most disturbing facts that came out in the Eichmann trial was that a psychiatrist examined him and pronounced him perfectly sane. I do not doubt it at all, and that is precisely why I find it so disturbing.... If all the Nazis had been psychotics, as some of their leaders probably were, their appalling cruelty would have been in some sense easier to understand. It is much worse to consider this calm, 'well-balanced', unperturbed official conscientiously going about his desk-work, his administrative job, which happened to be the supervision of mass-murder. He was thoughtful, orderly, obedient, unimaginative. He had a profound respect for system, law and order. He was obedient, loyal, a faithful officer of a great state. He served his government very well.... He was not bothered by guilt. I have not heard that he developed any psychosomatic illnesses. Apparently, he slept well. He had a good appetite, or so it seems....
"I am beginning to realize that 'sanity' is no longer a value or an end in itself. the 'sanity' of modern man is about as useful to him as the huge bulk and muscles of the dinosaur. If he were a little less sane, a little more doubtful, a little more aware of his absurdities and contradictions, perhaps there might be a possibility of his survival. But he is sane, too sane... perhaps we must say that in a society like ours the worst insanity is totally without anxiety, totally 'sane'...."

Merton is right. Down the ages we have been taught the virtue of being obedient. That means: lose all consciousness; simply follow whatsoever is told, whatsoever is commanded -- don't doubt, don't think, don't contemplate. This has transformed the whole of humanity into machines. Men have disappeared; there are only efficient machines. And this has created a very stupid humanity.

I am not for obedience as such -- it is a military value -- but I am certainly for surrender. Surrender is a love affair. Obedience is a social phenomenon: love is individual. You love a Woman, you love a man... surrender. And when you are surrendering, remember, the surrender is never towards the Woman the surrender is never towards the man: the surrender is towards the bodiless God of love -- you are both surrender ing to love. So it is not a question of domination; in real love there is no domination at all.

The man has surrendered to the love, the woman has surrendered to the love -- now love permeates their being.

The Master is already surrendered to God, the disciple has also surrendered to God -- not love, or God, permeates their being.

This is not ordinary obedience; it has nothing to do with the obedience of which we have been told, taught, conditioned. It is a totally different phenomenon, very mysterious. When two persons surrender to love, and love takes possession of them, nobody is dominant and nobody is dominated, nobody is higher than the other. In fact, both are not. And then something tremendously important starts happening: God starts happening. Then they both speak the same language, because they are both tuned to the same wavelength.

It may look from the outside like obedience, but it is not. Remember when you are contemplating on Pythagoras, that's what he means: Be a good son. He does not mean be an obedient son; he simply means be

a surrendered son. Be a good spouse: he does not mean be a good wife or a good husband; he simply means be surrendered to love. Be a good father, a good brother: he does not mean by that to allow yourself to be dominated; he simply means be surrendered to love.

Let love become your whole life. When you are a son, let the love be towards the father; let the father be the vehicle of love. When you are a father in your own turn, let the son become the vehicle of love.

These are just excuses to surrender: son, father, husband, wife, friend, Master -- these are just excuses. We cannot surrender to the faceless God -- we are not yet capable of that -- so we have to find some excuse, some door. The Master is visible -- the disciple can surrender to the Master. But the surrender is really towards God. When the disciple sees God in his Master, only then does the surrender happen. The man can surrender to his beloved. but the surrender is possible only when he has seen in the beloved something of the unknown, the mysterious -- God has come in the form of the beloved or the lover.

Surrender is a spiritual value: obedience a political value. And beware of all kinds of politics.

The fourth question

WHAT IS THE FEELING OF INTEGRATION AND POWER THAT STARTED TO ARISE INSIDE ME WHEN I HEARD YOU SPEAKING ABOUT THE ETERNAL PILGRIMAGE OF PYTHAGORAS SEEKING THE HIDDEN SECRETS OF LIFE AND EXPERIMENTING WITH MANY METHODS THROUGH DIFFERENT ESOTERIC SCHOOLS?

Sudhir,

THAT ETERNAL SEEKER exists in everyone -- Pythagoras exists in everyone. We may not have taken note of him, but there is an in-built search for truth: man is a seeker. And unless you recognize it consciously you will not be a man in the true sense of the word.

That is the only difference between man and other animals: it is only man who seeks truth, it is only man who wants to penetrate the mysteries of life and existence. It is only man who wonders what it is all about. It is only man who meditates, contemplates.

You may not be aware that the English word 'man' comes from a Sanskrit root which means contemplation -- MANAN. Man is capable of contemplation, of meditation. So, Sudhir, when you heard me talking about Pythagoras, something in your heart stirred -- Pythagoras who is asleep in you moved a little bit, became a little alert, awake. Your sleep became a little less dense; your dreams for a moment stopped. Something was triggered in you.

Pythagoras is almost an archetype: the seeker for truth par excellence, a person who devoted his whole life to finding PHILOSOPHIA PERENNIS -- the perennial philosophy of life. The possibility exists in everybody; it has to be actualized. But we are so much lost in playing useless, unnecessary games, we are so much lost in accumulating toys which are utterly childish -- wasting life, wasting energy, wasting time. And life is short! and life is very fleeting. And time is continuously slipping out of your hands.

Make it a point, a burning desire in you, that before death comes you will have arrived home -- before death takes possession of you, truth HAS to happen! Make it such an intense longing that every fiber of your being starts pulsating with it, that even while you are asleep, the longing goes on moving as an undercurrent. Whatsoever you are doing, all doing has to become peripheral, and a constant search for truth and a constant thirst for truth has to become your very center. Let that be your passionate love affair.

You say: WHAT IS THIS FEELING OF INTEGRATION AND POWER THAT STARTED TO ARISE INSIDE ME WHEN I HEARD YOU SPEAKING ABOUT THE ETERNAL PILGRIMAGE OF PYTHAGORAS...?

Yes, if the desire to know truth arises in you, integration comes of its own accord -- because the desire to know truth is so tremendously powerful. It is not an ordinary desire: it is not a desire for a better house or a better car or more money; it is not a desire for fame, success, power, prestige.... These are very ordinary desires; they cannot integrate you. In fact they disintegrate you, because they are many. One desire pulls you towards the north, another desire pulls you towards the south. And they are many, it is a crowd, and every desire wants to attract you, wants your attention. They are clamouring around you.

The desire for money says, "Drop everything else. Have as much money as you can." And the desire for success says, "Even if money has to be lost, don't be worried -- you have to become a successful man, you have to be famous, you have to leave a mark in history! Risk everything -- money and all." And the desire for sex says, "Money and power and prestige, what are they going to give you? Enjoy life while it is there -- squeeze every moment of it into sensuous pleasure."

These so many desires go on pulling you in so many directions; that's why you feel always that you are falling apart. The desire for truth is a singular desire. And it is so big and so huge that all other desires simply disappear into it. These are small streams. When the desire for truth comes, the big river, it absorbs all small streams into it. They all disappear into one desire. It becomes such a passion, such a burning passion, that you are aflame with it. That very oneness of the desire integrates.

It was a beautiful experience, Sudhir. Don't forget it -- remember it. It has to be strengthened, intensified. It has to be made total, because to be in a total longing for God is all that is needed to achieve God! When the desire is one hundred percent, when you are not holding anything back, when you have opened all your cards, IMMEDIATELY, in that totality... God happens. You need not go anywhere; you have simply to become afire and God starts showering with all his grace.

Integration brings you to truth, and the desire for truth brings integration.

The fifth question

OSHO, I THINK THAT I AM ALMOST ENLIGHTENED.

I AM REALLY SURPRISED that in a single sentence almost all the words are wrong. How did you manage?! It starts with 'I' -- 'I' never becomes enlightened; 'I' is the barrier. It is 'I' that is preventing. When you become enlightened you are not; there is nobody to claim. The Upanishads say -- and Zarathustra and Lao Tzu and Jesus all say the same thing again and again in different ways.... The Upanishads are very clear; they say: If somebody says, "I am enlightened," then know well he is not. Enlightenment is something that cannot be claimed, because the claimer has to disappear before enlightenment happens. One is enlightened only when one is not.

And you start the sentence: I... I THINK.... And the second word is 'think'. What does thinking have to do with enlightenment? Thinking is always far far away from enlightenment. It is the constant process of thought in you that keeps you drowned in your own mud; it is the constant process of thought in you that keeps you blindfolded, that keeps you blind, that does not allow your eyes to reflect that which is, because those thoughts go on distorting everything. Thought is a mechanism of distortion. But we have become accustomed....

People come to me and they say, "I think, Osho, I have fallen in love" -- as if love is part of thinking. They cannot even say, "I feel I am in love." They say, "I think I am in love." Even love has to be a thought in them. And how can love be a thought? Love can only be a feeling.

These are three layers: first is thought, second is feeling, and third is being -- thinking, feeling, being. You can think about the world, you can think about objects of the world; you cannot think of love -- love is higher than thinking, beyond the grasp of thought. You can feel love: you cannot think it.

And you cannot even feel enlightenment -- it is beyond feeling. Just as love is beyond thinking, enlightenment is beyond feeling. You can only BE enlightened -- you cannot think, you cannot feel. It is there! And when it is there, it is there.

And you say: I THINK THAT I AM ALMOST ENLIGHTENED.

What do you mean by 'almost'? It has never been heard before. Either one is enlightened or not! Almost? It is like saying that this is almost a circle -- almost a circle? A circle has to be a perfect circle, otherwise it is not a circle. It may be some other shape -- you cannot say 'almost a circle'.

You cannot say, "I am almost in love." That very word 'almost' says you are not.

There was a young man from the coast,
Who began making love with a ghost.

At the height of orgasm
The she-ectoplasm
Said, "I think I can feel it -- almost."

You must be dreaming -- making love to a ghost. Hence the word 'almost'. Drop all such nonsense. And if you can drop it, you need not become enlightened -- you are. Nobody needs to become enlightened. Enlightenment is not something that is going to happen to you -- it is already the case! It has happened. It is your very nature.

Just drop all kinds of rubbish that you have gathered around it.

The sixth question

I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY, BUT WE ARE SINGLE INCARNATIONS AND IF TOTALITY IS INTELLIGENT, ITS PARTS ARE NOT. YOU SAID THAT GOD NEEDS YOU AS YOU ARE OTHERWISE HE WOULD NOT HAVE CREATED YOU. BUT IF I HAVE HAD A HARD, HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT? DON'T SAY GOD'S. IT IS TORTURE FOR THIS VERY PERSON. HOW THEN TO ENJOY LIFE? MY PROFESSOR OF PATHOPHYSIOLOGY SAID, 'NATURE IS STUPID, OTHERWISE IT WOULD NOT OPPOSE ITSELF BY PUTTING ONE PART AGAINST THE OTHER. NATURE MAKES US SUFFER. 'WHY DOES GOD NEED SUFFERING? WHY, OSHO?

LUNACEK,

THE QUESTION IS SIGNIFICANT But it can be answered only if you are ready to rise a little higher than the ordinary logic of life, if you are ready to raise your eyes towards some higher mathematics.

The lower mathematics has one kind of rules; the higher mathematics is just the opposite of it. Pythagoras says there are two laws: that of necessity and that of power. Lower mathematics consists of necessity; higher mathematics consists of power. And their workings are different, utterly different -- although they are part of a bigger whole, the primordial law, LOGOS, TAO, DHAMMA.

First thing: in lower mathematics the part is never equal to the whole, obviously -- how can the part be equal to the whole? But in the higher mathematics the part is equal to the whole. For example: in the lower mathematics, a dewdrop cannot be the ocean; it is so small and the ocean is so vast. But the difference is only of quantity! Lower mathematics takes account only of quantity; higher mathematics thinks of quality not of quantity. And then the dewdrop is exactly the ocean. It contains all the oceans! If you can understand a single dewdrop, you have understood all the oceans of all the planets and all the stars and all the earths. A single dewdrop can reveal to you the formula H2O -- and that is the formula of all the oceans. The secret is contained by a small dewdrop as much as by the big ocean. The quantity is different, but the quality is not different. Qualitatively the small dewdrop is as big as the ocean -- because it contains AS much truth as the ocean.

Tennyson has said that if we can understand a small flower, root and all, we will have understood the whole universe. And he is right -- he is talking about higher mathematics.

Just the other day I mentioned three great books: first iS Aristotles ORGANUM, second Bacon's NOVUM ORGANUM, and third P. D. Ouspensky's TERTIUM ORGANUM. Ouspensky's TERTIUM ORGANUM IS A book of higher mathematics; he was a mathematician, one of the greatest mathematicians that has ever been. And in the very beginning of the book, Ouspensky says, "My book, TERTIUM ORGANUM, IS the third, but the third existed before the first." Now there is a difference of two thousand years between Ouspensky and Aristotle -- but Ouspensky says the third existed before the first. This is the beginning of higher mathematics; from the first statement the higher mathematics starts.

Somebody asked Jesus: "What do you say about Abraham?" And he said, "Before Abraham ever was, I am."

Now this is something strange, on the surface absurd. I how can Jesus be before Abraham? But the essential quality of Christ-consciousness is eternal. Jesus as a body cannot be before Abraham, but Jesus as essential consciousness is CERTAINLY before Abraham. The higher mathematics turns things upside down, because things are already topsy-turvy.

You ask me: I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY...

You don't know what you are saying. If existence is perfect in its totality then each part has to be perfect; otherwise, how can the total be perfect? If all the parts that constitute the total are imperfect, how can the sum of all those parts be perfect? -- that is impossible. If each drop that makes the ocean is imperfect, how can the whole ocean be perfect? It's simple: if the ocean is perfect then the logical corollary will be that each drop is perfect.

The Upanishads say -- again they talk of higher mathematics -- they say: God is perfect. Even if you take the whole of God out of him, still the perfection will remain behind. Take everything out of the whole, but the whole will still remain behind. You cannot make perfection less or more. If you take something out of it, it will be the same; you add something to it, it will be the same.

You say: I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY, BUT WE ARE SINGLE INCARNATIONS AND IF TOTALITY IS INTELLIGENT, ITS PARTS ARE NOT.

If the parts are not intelligent, how can the totality be intelligent? So there are only two possibilities for you. One is: if you are stupid then God is stupid -- because all stupid parts, in fact, will make God more stupid rather than less. So many stupid parts will not only add stupidity but will multiply it... God will go mad.

If you say God is intelligent, then each part has to be intelligent -- only then can God be intelligent. If God is perfect then each part has to be perfect -- only then can God be perfect.

If you try to understand. this will be obvious.

And, the part is never less than the whole; it contains all the qualities of the whole -- quantitatively maybe less, but quantity does not matter. Quality matters. Qualitatively you are perfect as you are.

This is the declaration of all the mystics of all the ages -- I declare it again: You are perfect as you are. You are Gods.

The second thing you say:

YOU SAID THAT GOD NEEDS YOU AS YOU ARE, OTHERWISE HE WOULD NOT HAVE CREATED YOU.

Yes, if he is intelligent, as you yourself say, why should he Create you if you are not needed? Intelligence always creates that which is needed. That is the meaning of being intelligent! If you are created for no reason, for no purpose, for no necessity that you are going to fulfill, then God cannot be intelligent.

He is utterly intelligent "God is intelligent" is not right to say: it will be better to say "God is intelligence." This whole existence is full of intelligence.

But I can understand your problem.

You ask: But IF I HAVE BAD A HARD HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT?

The suffering is your interpretation. You have become too much identified with it -- that is your decision. You can disidentify and the suffering disappears. Your suffering is like a nightmare: in the dream you think a great rock has fallen on your chest, it is crushing you to death. Out of fear you awake... and all that you find is nothing -- your own hands resting on your chest. But the weight of your hands triggered imagination in you: it became a rock, and you started feeling very very frightened. And because of the fear, you are awakened... and now you laugh.

Ask the Buddhas, ask the awakened ones, and they say there is no suffering in the world -- people are fast asleep and dreaming all kinds of sufferings.

And I know your difficulty: if you have a physical problem, if you are blind, how can you believe that this is only a dream? If you are crippled, how can you believe that this is only a dream? But have you not watched? -- every night you dream, and every morning you know that it was a dream and all nonsense -- and again you will dream, and in dream again you will believe that this is truth. How many dreams have you dreamt in your life? Millions of dreams! Each night you are dreaming almost without break; just for a few minutes the dreaming stops, and then again another cycle of dreaming starts.

Millions of dreams you have dreamt. And every morning you have laughed and you have said it was unreal, but you have not learnt much. Tonight again when you dream, the same fallacy will persist: you will know that this is truth -- in dream you will know this is true. The day you can remember in your dream that this is a dream, immediately the dream disappears... because you have brought awareness into your life.

It looks very difficult to trust that all that you are suffering is just a dream created by yourself -- but it is so. Because all those who have become awakened say so! Not a single awakened person has said otherwise. And in lucid moments of awareness you will also feel the same.

Lunacek, this is my suggestion for you: your problem cannot be solved only by an intellectual discussion -- your problem can be only dissolved, not solved. Your problem can only be dissolved by becoming more aware.

One of my friends, an old friend, fell from a staircase, broke both his legs. I went to see him; he was in tremendous pain. And he was a very active person although he was very old, seventy-five -- but very active, almost young, and run-ning so much after this and that, and doing this and that, that it was impossible for him to rest on the bed. And the doctors had said that for three months at least he had to be only in bed. This was more of a calamity than the two broken legs.

When I saw him, he started crying. I had never seen that man cry -- he is a strong man, a very strong man, almost a man of steel, and has seen all kinds of things in his life, is a very seasoned man. I asked him, "You, and crying -- what is the matter with you?"

He said, "Just bless me so that I can die. I don't want to live any more -- three months just in bed! Can you imagine? This is torture. Just three days have passed and it feels almost as if for three years I have been in bed. You know me," he said, "I cannot rest. Just bless me so that I can die soon! I don't want to live any more. These three months and then the doctors say I will remain crippled my whole life -- so what is the point?"

I said to him, "You please do a meditation. I will sit by your side, you just do a simple meditation: that you are not the body."

He was dubious. He said, "What is that going to do to me? I have heard all that you say about meditation, but I cannot meditate because I cannot sit silently."

I said, "Now there is no question of sitting silently -- you are already in the bed. This is a blessing! Just close your eyes and I will teach you a meditation. And I bless you to die, because if you want to die then perfectly good. But my blessing may work, may not work, so meanwhile you meditate."

He understood the point: "There is nothing to do... so why not meditate?" A simple meditation I told him: "You simply go in, look at the body from the inside, say 'It is not me -- the body is far away, far away, going distant and more distant and more distant. I am a watcher on the hills, and the body is down there in the dark valley, and the distance is immense.' "

Half an hour passed. I had to leave, and he was in such a meditation that I didn't want to disturb him, but I didn't want to leave him either because I wanted to know what was happen-ing, what he would say. So I had to shake him. He said, "Don't disturb me!"

I said, "But I have to leave."

He said, "You can leave, but don't disturb me -- it is so beautiful. The body is really lying so far away, miles and miles away; in the valley I have left it and I am sitting on the top of the hill, a sunlit hill. It is so beautiful, and I don't feel any pain either."

And those three months proved the most valuable time of his life. Those three months made him a totally different man. He is still crippled, cannot walk, has to remain mostly in the bed -- but you cannot find a more blissful person. He radiates bliss.

Now he says it was not a curse -- it was a blessing.

Suffering can be transformed into a blessing. Who knows? -- you are transforming your blessings into sufferings.

You say: BUT IF I HAVE HAD A HARD HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT? DON 'T SAY GOD'S.

I WILL NEVER SAY THAT. You don't need to remind me. How can God Suffer? God is nothing but blessings, blissfulness, ecstasy, benediction. God cannot suffer: God is SATCHITANANDA -- truth,

consciousness, bliss.

And I am not going to say that you are suffering either, because you are part of God, and the part is equal to the whole. And if the part suffers, then the whole suffers. Then who is suffering? Nobody is suffering: you are only dreaming. You are interpreting it in a wrong way. It is not a mistake of nature! It is a mistake of your understanding.

And I know it is very hard for a person who is in suffering, but what can I do? This is the truth and I have to say the truth -- even if it hurts, I have to say it the way it is.

You say: MY PROFESSOR OF PATHOPHYSIOLOGY SAID...

He seems to be pathological himself, your professor.

... THAT NATURE IS STUPID...

If nature is stupid, how can you be intelligent? You are part of nature! Nature is not stupid: nature is utter intelligence. But this is how the ego of man goes on and on bragging about itself.

It is because of these people that the whole of nature has been destroyed, the ecology has been destroyed, the atmosphere is polluted -- it is because of such professors. Avoid these people! Avoid these people as you avoid lepers -- don't avoid lepers but avoid professors.

Now, what a nonsense statement: Nature is stupid. Then who are you? and from where? "The ocean is stupid" is said by a wave! You see the stupidity.

MY PROFESSOR SAYS, 'NATURE IS STUPID, OTHERWISE IT WOULD NOT OPPOSE ITSELF BY PUTTING ONE PART AGAINST THE OTHER...'

That's how intelligence functions, by putting one part against the other. Intelligence is a dialectical process, otherwise nothing will exist. If there is no death, there will be no birth either -- death has to oppose birth. But this opposition is only on the surface. Deep down, they represent the single law, the primordial law, LOGOS.

Light has to be opposed by darkness, otherwise there will be no light. And love has to be opposed by hate, otherwise there will be no love either. And man has to be opposed by woman... and so on and so forth.

Just ask your professor how electricity can exist if there are not the polarities of negative and positive in it. Can he make electricity exist without this opposition of the negative and the positive? And he thinks nature is stupid? That is the only way! Can a river exist without two banks? It is impossible for the river to exist without two banks -- those two banks oppose each other and create the space for the river to flow between.

Life needs polar opposites: summer/winter, birth/death, yin/yang, Shiva/Shakti, positive/negative.

Your professor must be a little crazy, nuts. Professors are. You ask him: can he make anything happen without dialectics? Nature is dialectical -- nature knows how things have to be done. Nature has never been any other way, and will not be any other way.

Try to understand... then the dialectics will be seen everywhere. Illness and health, they can only be both together. Beauty and ugliness, success and failure, pain and pleasure, suffering and blissfulness -- they are all part of nature. Once you have understood it, a transcendence happens.

This is what Pythagoras says: The law of necessity and the law of power. The law of necessity pulls you downwards into mechanicalness; the law of power pulls you upwards into the world of freedom. I call these two laws: the law of gravitation and the law of grace. One pulls you downward, one pulls you up.

The logical mind says: Why opposites? But the logical mind is not really an understanding mind. Logic is not the true process of life: dialectics is. Logic is linear: dialectics is not linear -- dialectics moves by thesis, antithesis, synthesis, and then the synthesis becomes a thesis again, antithesis, synthesis, and so on and so forth... higher and higher dialectics goes. Logic is monotonous. If God was logical, as your professor of pathophysiology is, he would have created only man, not woman. What is the point? Or, only woman -- what is the point of creating man and creating trouble in the world? There would have been only homosexuality according to your professor -- no heterosexuality. But just think of a world utterly homosexual. It will be really ugly. It is good once in a while to meet a gay person -- it is gay! -- but the whole world homosexual, men hugging each other and saying 'darling'? That would have been far more

pathological.

This is a beautiful world -- it exists in polar opposites. But those opposites are complementary, and it makes life rich because it gives a tension to life, otherwise life will be flat, monotonous, boring; there will be no joy. Joy arises only out of this tension.

Wherever there is tension, there is the possibility of joy. Whenever the tension relaxes, joy arises. You love a woman -- there is great joy -- but if you love her twenty-four hours a day, and you go on calling her sugar, sugar, sugar, you will have diabetes! A little fight, a little pillow-throwing, is very much needed -- that gives you space again.

When you fight with your woman, it is a mini divorce: you go apart. For a moment you think, "Finished! I am not going to do anything with this woman ever -- enough is enough." And she is also saying the same. You go far away, as far away as you have been before you fell in love. And when you are that far away, again love arises, because you start missing the woman, the woman starts missing you. You start coming closer. And when you come closer again, a mini honeymoon again. And this is how it goes on: in the morning you fight, by the evening you are together; in the night you fight, by the morning you are again together. This is a rhythm! this is dialectics.

Just think of two lovers holding hands for ever and ever... never a fight. It will be really tiring. They will never go far away, then there will be no joy of coming together. The joy of coming together depends on going far away from each other. Once in a while everybody wants to be alone; and then you start missing, then the search starts. When you are together, sooner or later you become tired of each other, and you start searching for that space called aloneness again. This is how it moves, the pendulum of life: right and left, left and right. This is how life progresses.

It is perfectly as it should be.

The seventh question

OSHO, WHAT IS THE SENSE OR AIM OF ALL THE RULES AND CONTROLS AT THE ASHRAM?

Christine,

THERE ARE THINGS which you can know as spectators, and there are things which you can only know if you become a participant. There are things which will be misunderstood from the outside, and there are things which can ONLY be understood when you are an insider. Those rules and regulations have their own meaning. They are devices. If you really want to know why, what the purpose of them is, then take a jump -- become part of this commune.

And in the right moment only will you come to know what the purpose is. It cannot be told beforehand; only existential experiences will make you aware. This is a mystery school, a Pythagorean school. What is being done here is done deliberately. Nothing is done accidentally. I am at the center of everything here. Even if something looks very absurd, wait, be patient, and one day you will see the point of it. And you will see only when it becomes part of your own experience.

I will tell you one story:

Garfield Goldwater made a great deal of money in the men's clothing business in New York. He gave to all the charities, attended all the fancy balls, had his name in Earl Wilson's column twice a week -- and still was not happy. In fact, he was becoming so depressed that a friend suggested he see a psychiatrist.

The psychiatrist listened and then said, "Look here, Mr. Goldwater. You have made all this money, but your success is meaningless because you don't do anything for pleasure. Is not there anything at all you have always wanted to do? A childhood fantasy? A juvenile ambition?"

"Well," said Garfield Goldwater a little reluctantly, "when I was a boy I wanted to go into the jungle on a safari. You know, kind of like Tarzan did."

The psychiatrist advised, "If that is what you wanted to do, then do it. Life is short and the grave is deep. Do it, man, and do it now!"

Garfield decided to take the advice. Two days later, he flew to Africa, where he confronted the worlds most famous gorilla safari hunter.

Patiently, the safari hunter explained that he had retired. However, Garfield Goldwater was not easily put off. "Please, Mr. Safari Hunter," he said, "make one more safari. I will pay anything you ask. I am a rich man -- money is no object."

The safari hunter was moved. "I've heard of you," he said. "I have even worn your suits." He thought a while, then he asked, "Do you mean what you said about money being no object?"

"Absolutely," vowed Garfield Goldwater.

"All right, here is the deal. In addition to me, you will need a Zulu, a dog, and a pigmy with a gun. It will cost you ten thousand dollars."

Garfield Goldwater whistled. "Ten thousand dollars!" he exclaimed. "That's a lot of cabbage."

"Only if you don't have it," the safari hunter reminded him. So Garfield agreed.

The troupe was rounded up, and on the very next afternoon the safari went out on its first mission. Within an hour, the hunter spotted a gorilla in a tree. Everyone stood by while the Zulu climbed the tree. He shook the branches until the gorilla lost his grip and fell to the ground. The dog immediately jumped on the gorilla and bit his balls, at which point the gorilla fainted. A net was slung over him and Garfield had his first gorilla.

He was very pleased. But that night in his tent, Garfield Goldwater thought again about the fee. He went to the safari hunter's tent and awakened him. "I hate to bother you at this hour," he said, "because first, you have done a great job, and second, I am happy about the gorilla but third, I think you are taking advantage of me. Ten thousand..."

The safari hunter shrugged. "Mr. Goldwater, a deal is a deal."

"I can understand," said Garfield, "the need for the Zulu and the dog, but why do we need the pigmy with the gun? You are padding the bill a little, old man."

There was no response the safari hunter had fallen asleep.

The next afternoon, they went out and spotted a larger gorilla in a tree. The Zulu climbed the tree and shook the branches until the gorilla lost his grip and fell to the ground. The dog jumped on the gorilla and bit him on the balls; the gorilla fainted and the safari hunter threw a net over him.

Again Garfield was impressed. But again he began to stew about the high fee. He went to the safari hunter's tent and said, "I want a showdown. I want you to get rid of the pigmy with the gun and reduce my bill."

"Mr. Goldwater," said the safari hunter, "you made a deal.

Distraught, Garfield Goldwater returned to his tent. He tried to dream of suits made by Angelo in Rome and ice cream sundaes at Bishoff's in Teaneck, New Jersey, but always his thoughts returned to the ten-thousand-dollar fee and the pigmy with the gun.

The next day, the safari went out, and now it was Garfield Goldwater himself who spotted the gorilla. This time it was a very large one. The Zulu climbed the tree and shook the branches. The Zulu and the gorilla confronted each other and the two began to wrestle. Suddenly, the gorilla threw the man.

As the Zulu came tumbling down to the ground, he screamed to the pigmy, "Shoot the dog! Shoot the dog!"

Philosophia Perennis, Vol 1

Chapter #3
Chapter title: Falling Upwards

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The first question

OSHO, THANK YOU FOR THE DELICATE SYNTHESIS. GREAT JOY ARISES IN UNDERSTANDING THE PURPOSELESSNESS OF EXISTENCE.

Deva Nirguna,

TRUTH ALWAYS TRIGGERS A PROCESS IN YOU, even if the truth is not your own. The very hearing of it creates a parallel process in you. It is not caused by hearing it; it follows not the law of cause and effect but the law of synchronicity.

Listening to great music, music arises in you. There is no necessity: it may arise, it may not arise. There is no inevitability about it. But if you are open, it arises. If you are available, it arises. Watching a great dancer, something starts dancing in you. This is communion.

The truth of Pythagoras, the truth of the greatest synthesis ever attempted, CAN trigger a process in you, CAN start something so immense that you could not have ever dreamt about it. That is the whole purpose of satsang: being in communion with a Master. His presence, his utterances, his silences, start working on you AND sometimes even in spite of you. Sometimes you become aware of those processes, sometimes you are not even aware of them; they start working underneath your consciousness. One day they explode into great blossoming.

Pythagoras really has tried the impossible. And not only tried -- he succeeded too. But the world wants to live in division, because the world can only understand conflict. It cannot understand synthesis. Synthesis can be understood only when some synthesis inside you starts happening; otherwise, synthesis is non-understandable, will be misunderstood.

Everybody was against Pythagoras. All religions, all sects, all the so-called gurus of those days, were against Pythagoras. In fact, they should have been with him, because he was bringing all scattered fragments of truth together. But it hurts....

If I say the Koran is true, AS much true as the Vedas, if people were understanding then Mohammedans and Hindus would both be tremendously happy -- but that doesn't happen. Both become angry. The Mohammedan becomes angry because I have compared HIS holy book with the ordinary book -- Vedas? And the Hindu becomes angry because I have compared HIS holy book with an ordinary book -- the Koran? They both become angry because their egos are hurt.

And you can understand what must have happened to Pythagoras, because it is happening to me, it is happening to you. The SAME process! Hindus are against, Mohammedans are against, Jainas are against, Buddhists are against, Christians are against. Why? And I am bringing Christ and Buddha and Mahavira and Zarathustra and Lao Tzu and Krishna into the highest possible synthesis. Still they are all against it.

The reason is: they are divided within themselves. They can only understand THAT WHICH THEY ARE. YOU can never understand anything beyond your consciousness. If YOU are split, you can only understand a split world. If you are in a subtle harmony inside, then only will any harmony happening outside be understood.

It is good, Nirguna, that you felt great gratitude arising in you listening to the synthesis. It shows something has started becoming integrated in you -- something that is bringing you together, that is creating a kind of unity between the two hemispheres of your brain, the left and the right.

These two hemispheres of the brain have to be understood, and very deeply -- because much depends on that. Now scientists are also in deep agreement with the ancient mystic lore, that unless these two brains are bridged and bridged rightly, a man remains schizophrenic. They ARE bridged, but in a very very small way; just a small thread bridges them. That thread can be cut.

Sometimes it happens in an accident, in a car accident, for example -- the bridge may be damaged. It is a very delicate bridge, JUST like a thread. Once it is cut, the person becomes two persons: one person becomes two persons. He starts behaving like two persons. And strange things have been observed.

For example: the left side of the brain is able to read and to remember. The right side of the brain is not

able to read at all. So a strange thing happens: you can give the person something to read, he will read it, but only one part of his brain will remember it. If you anaesthetize his left side, he will not even remember that he has read anything. He HAS read something, but he will not remember.

His one hand may be doing something, but the other hand will not cooperate, because those two hands belong to different hemispheres. The right hand belongs to the left hemisphere. That's why the right hand has become so important. The right has become the RIGHT hand, and the left hand has become the wrong hand. Why? It is very symbolic.

The left hand is connected with the right hemisphere, and the right hemisphere represents intuition, psychic powers, meditation, love, poetry -- because ALL these things are condemned, the left hand is condemned. The right hand represents logic, calculation, arithmetic, science -- because these things are praised, the right hand is praised.

Ten percent of children are born lefthanded; out of ten, one person is lefthanded. You may not be able to find so many lefthanded people, because from the very beginning we start forcing them to write with the right hand, to do things with the right hand. This is destroying a minority. This is very oppressive, because the person who is born lefthanded has to be lefthanded if he is ever to be an authentic person. He will become phony. You will force him to use the right hand and because all are rightists -- the teacher, the parents, other students in the school -- he will feel guilty if he uses the left hand. He is doing something wrong.

He is NOT doing ANYTHING wrong -- he is naturally a leftist. He has the capacity to become a poet. He has the capacity to become an intuitive person. He may develop prophetic powers. He may be able to read other people's thoughts one day. He may be able to become a great hypnotic medium. He may even be able to have power of mind over matter. He has IMMENSE capacities! but he is crushed.

The society forces him to move to the right hand. The right hand is his weak hand. He will live a very weak life, unfertile, uncreative. He may have become a great seer; now he will live just as a third-rate mathematician. The person may have been a first-rate poet, or a musician, or a painter; now he will be just a third-rate clerk in some office, or a station-master, or a deputy collector, or a politician -- something third-rate. You have been very very violent with him.

These two hemispheres are very slightly bridged; a little communication happens ordinarily. The more one becomes integrated, the deeper the communication that starts happening between these two hemispheres. In a Buddha those two hemispheres become one. He is AS logical as one can be and AS loving as one can be.

The left hemisphere, which is connected with the right hand, is under the law of necessity. And the right hemisphere, which is connected with the left hand, is under the law of power. And if both these laws become one, LOGOS arises, DHAMMA arises, TAO, TORAH, arises -- the ultimate law, the law of laws. Then the man has a tremendous beauty and grace. He is the meeting of the earth and the sky, of man and woman; he is the meeting of all that is divided in existence. And in THAT meeting, God is known.

All the secret methods of all the mystery schools are nothing but alchemical processes to create a bridge between these two hemispheres, to bring them SO close, so utterly close, that they almost become one. When logic functions as love, love functions as logic, you have attained to the highest peak. At that peak, ecstasy simply happens -- just as when spring comes, flowers start blossoming. When that synthesis, that spring, has happened in your inner world, you have come home, you have attained the one, the whole. You have become holy.

Nirguna, something is happening in you, as something is happening to all of my sannyasins. In those who are really close to me, those who are not just formally sannyasins, those who are really in love with me, those who have really said a YES to me, without any NO hiding behind it, this synthesis is happening. East and West ARE meeting, the sky and the earth ARE meeting, mind and matter are meeting.

What Pythagoras did was destroyed. His whole academy, his whole school, was burnt. Hundreds of his disciples were massacred. We are trying to do it again, we are taking the risk again -- the danger is there. The same can be our fate too. But it need not be. We can learn something from Pythagoras' experiment. He was the first pioneer. He HAD succeeded in his life; he had succeeded with many of his disciples. But maybe he had come too early; the world was not yet ready.

Now the world is scientifically ready. That time the world was not scientifically ready. East was East and West was West, and the bridge was almost impossible. Now science has brought people so close to each other that this is the climate in which spiritually also a synthesis is possible. At that time people were isolated. Once in a while a visitor might come from the West to the East... and remember, it was always a

visitor from the West to the East; it was never a visitor from the East to the West. Why?

The West represents the male mind: it takes initiative. The East represents the female mind: it simply waits, it takes no initiative. It is like a man always proposes to the woman and says "I love you." It is never the woman who proposes. And if a woman proposes to you, you would like to escape from her because she is not a woman; she has more of a male mind. You will become afraid. You will be offended. You will not be able to take it easily. The woman has to wait.

That's why the West has always been sending feelers to the East. The East has simply waited; it has not gone anywhere. Once in a while a visitor may come. He will take with him the ancient lore of the East to the West, and he will always be misunderstood. It happened with Pythagoras, and after five hundred years it happened with Jesus.

Jesus had also been a visitor to the East; he learnt all in the East. And when he went back, he was not understood either; it was too foreign. The SAME way it is happening to my sannyasins: when you go to the West you are going to be misunderstood. But you are in a better position -- you are so many. A Pythagoras came alone, went back alone; a Jesus came alone, went back alone. They were great adventurers.

Jesus was killed. Pythagoras' academy was burnt, his disciples massacred. I he world was not yet so closely knit as it is today. Science and technology have brought people very close. All the barriers, at least the physical barriers, are re moved. Now the second step can be taken: psychological barriers can be removed -- that's what we are doing here.

It is good that the Pythagorean synthesis struck a chord in your heart, because that s my work too.
And the second thing, Nirguna. you say:

GREAT JOY ARISES IN UNDERSTANDING THE PURPOSELESSNESS OF EXISTENCE.

JOY ARISES only when you understand that the whole cannot have any purpose. Parts can have purpose: the whole cannot have any purpose.

Your house has a purpose: it is a shelter for you. a safety for you. The food has a purpose: it nourishes you, it keeps you alive. Your clothes are purposeful. your machines... and everything that you create is purposeful. But what purpose do you have?

Now you start moving into the world of purposelessness. Still a few things you can find. You can say, "I am here to be happy." But what purpose is there in being happy? What purpose does happiness have? You may say, "I am here to love." But then love in itself is purposeless. It is AS purposeless as a roseflower, as a dewdrop slipping on the lotus leaf in the early morning sun. It is AS purposeless as the whole.

The closer you come to the whole, the more purposelessness becomes the law. Purpose belongs to the law of necessity: purposelessness belongs to the law of power. What is the purpose of the whole? No purpose at all -- it is a sheer celebration. That's why Hindus have called it LEELA -- LEELA means a playfulness. It is just a play.

Play has no purpose. The moment play becomes purposeful it becomes a game, remember -- that is the difference between play and game. If you are simply playing cards with no stake, with no money involved, it is a play. The moment you stake money, it is no more play -- it is business. Purpose has entered. It is a game. Now you are gambling. Just a few moments before you were playing; now playing has become secondary. Now the question is how to succeed in getting more money. The thing has become serious; it is no longer weightless. It has fallen from the world of grace into the world of gravitation. It has fallen from the world of power into the world of necessity.

These two laws are tremendously beautiful. The law of necessity is equivalent to the law of gravitation. Science has recognized the law of gravitation, the law of necessity. Science has not yet recognized the higher law: the law of grace, the law of power. That's why science goes on thinking in terms of cause and effect. It is still unaware of a higher law.

Religion has discovered the higher law -- the law of grace. Gravitation pulls you down... now this should be meditated over. If there is birth, there is death -- to counterbalance it. If there is love, there is hate. If there is negative electricity, there is positive electricity. If there is a law that pulls things down, there MUST be a law that pulls things up.

It is simple logic! It need not be proved. It is VERY simple: in life everything is balanced by its polar opposite. So where is the polar opposite of gravitation? I ask. There must be one. And remember, even gravitation was not known before Newton; just for three hundred years we have known it. And it is not that the law of gravitation started functioning after Newton -- it was functioning tor ever! Newton did not invent

it: he only discovered it. And now the discovery looks very ordinary.

Newton sitting under a tree, and an apple falls, and he contemplates over it: "Why does the apple always fall downwards? Why not sometimes upwards? or to the right? or to the left? Just going in any direction.... Why does it always come downwards?" And something clicked in his mind, that there must be some power that pulls it towards the earth. But apples have been falling always! Before Newton too. Apples don't bother whether Newton has discovered the law or not. Apples have simply been falling without knowing any science of falling.

And exactly the same has been happening with the law of grace. There have been people who have been falling upwards. A Buddha, a Jesus, a Pythagoras -- these people have fallen upwards. They KNOW that something pulls up -- if you allow. If you simply become effortless, if you DON'T do a thing, if you surrender, if you trust, something starts taking you upwards, you start levitating -- not physically: spiritually. Something in you starts rising higher and higher and higher and reaches to the ultimate peak of consciousness. Just as the apple falls downwards, you start falling upwards.

There is a famous Sufi parable:

A Sufi mystic who was known as a madman.... Many mystics have been known as madmen. They ARE in a sense. The world thinks they are mad, because they follow something utterly absurd in the eyes of the world. The world accumulates money, the world is in search of more and more power and prestige, and they are simply not concerned with these great things. The world wants to possess and have more and more. And there have been people who are not worried about having more and more. Certainly they look mad. They don't have a thing to their name... remember Diogenes, not having a thing to his name, but still happier than Alexander the Great, utterly joyous. Even Alexander the Great had felt jealous. It is said that he said to Diogenes, "If next time I have to come into the world, I will ask God, 'This time please make me Diogenes. I don't want to become Alexander the Great again.'" Must have felt very jealous of Diogenes, the naked madman.

But what did Diogenes say? He laughed and he said, "If I have another chance to come into the world, I cannot ask to be made Alexander the Great -- because I am not stupid. And why do you want to wait for another life? You can become Diogenes right now, because to become an Alexander great effort is needed: to become a Diogenes no effort is needed. You can become immediately!" He said, "Throw you; clothes! Lie down by my side! I am taking a sunbath, you take one also. And forget all about conquering the world... you are a Diogenes THIS very moment! "

These people will look mad. He USED to look mad. Diogenes used to carry a lamp in full daylight. And whenever he met a person, he would take his lamp up and look into his face -- in full daylight! And people would ask, "What are you doing?" And he would say, "I am searching for a man -- I have not come across him yet."

And do you know what happened when he was dying? Somebody asked Diogenes, "Your whole life you have been searching for a real man. even in full daylight with a lamp -- did you find him?"

Diogenes opened his eyes and he said, "No, but I am dying happy -- at least nobody has stolen my lamp yet."

These people will look mad.

The story, the Sufi story, says:

A mad Sufi mystic stayed in the house of a disciple. The disciple was a little worried because this man was known to do strange things: "He may do something and may create some nuisance. And the neighbourhood and the people, what will they think? They will think that I am also mad, to be a disciple of such a mad man."

And it was known that even in the middle of the night he would start singing, shouting, or dancing, out of joy. So the disciple thought, "It will be better to keep him locked in the basement, so at least he doesn't start doing something in the middle of the night." So he locked him in the basement.

And just in the middle of the night, it started happening -- great rejoicing! shouting and dancing. And he was more puzzled because he heard him dancing on the roof! He rushed upwards. He asked, "But how did you manage? How did you come to the roof?"

He said, "What can I do? I opened my eyes and I saw I was falling upwards."

This is a beautiful story -- falling upwards. There is a law of falling upwards. And sometimes when you meditate, dance, sing, you will feel it: being possessed by something higher, from the above. And you are taken to higher plenitudes than you have ever known before.
That is the law of grace, or the law of power.

And when you can use both the worlds.... One belongs to science, one belongs to religion. And the world is waiting for a NEW way of looking at things, in which science and religion will become one. Call it 'religio-science' or call it 'science-religion' -- but the world is waiting for SOMETHING that will make these two laws function as one in a great synthesis.

That's what I mean when I say that I would like my sannyasins to be like Zorba the Greek and Gautam the Buddha -- both together. My effort here is to create Zorba the Buddha.

The second question

OSHO, I LOVE THE WAY YOUR HANDS MOVE AND DANCE GRACEFULLY WHILE YOU ARE TALKING TO US. I FEEL INTOXICATED WITH YOUR HANDS AND THEIR EXPRESSIVE MOVEMENTS. WHAT IS THE SECRET OF YOUR HANDS?

THERE IS NO SECRET -- I am just an old ancient Jew.
And habits die hard.

It was a morning in December, and the air was bitter cold. Two Jews were walking down the sidewalk, and one of the pair, amid great puffs of steaming breath, was talking and gesticulating earnestly. The other, however, remained silent. Finally the first Jew paused in his discourse long enough to say, "Well, Moe, don't you agree with me, what I say?"

To which Moe replied, "Ikey, you can talk all you want, but I am going to keep my hands in my pockets."

The third question

WHAT IS THE DE-ACTIVATION PROCESS OF THE LAW OF NECESSITY AND THE ACTIVATION PROCESS OF THE LAW OF POWER?

Anurag,

THE LAW OF NECESSITY means you are unconscious, you are functioning like a robot. Only then does the law of necessity apply. So if you want to de-activate the law of necessity, the only way is to become more aware, more alert.

De-automatize your activities. Walking, walk with aware ness. Eating, eat with awareness. In the beginning it is very difficult, because you have always lived in unconsciousness. You walk mechanically -- bring awareness to walking. And to bring awareness to walking, a few things will be needed.

One: don't walk at the usual pace you walk -- go slower. Go AS slow as you can, because if you go slower than you usually go, your old habit cannot persist. You are bringing something new into it and the body will have to get adjusted. It will take time, and that time can be used to become aware.

If you smoke cigarettes, go VERY slowly, take time. Take the packet of cigarettes VERY slowly from your pocket, as slowly as possible. Be in slow motion. And then slowly take a cigarette out, VERY slowly, as if you have no energy... and you are BOUND to be aware! Then tap the cigarette on the packet, AS slowly as possible, as if you are almost dead, and go on doing it for a longer time. Then very slowly put it in your mouth. Then wait! Don't be in a hurry. Then bring your lighter... and the same, slow... take time. Smoke one cigarette in one hour. And you will be surprised how much awareness arises in you.

And you will also be surprised to know: the moment you lose awareness, you fall back into the old fast motion. Slow down....

That's the whole process of vipassana. In vipassana you have to do two kinds of meditation: one is sitting, zazen; another is walking. WALK slowly.... It can be done in any way. Just breathe slowly, and breathing becomes a meditation. Let your hand move very slowly from one side to the other. And you will be aware.

Make your activities de-automatized. And the more aware you are, the more the law of necessity starts disappearing. And when there is no law of necessity functioning, the other law functions automatically, of its own accord -- the law of power.

It is said:

One day a great astrologer was coming back from Kashi. He had been learning astrology for twenty years in Kashi; he had become very famous. Now he was going back to his home town.

Passing a river, on the soft, wet sand, he saw a few footprints... he could not believe his eves! "Those footprints can only be of a man who is the ruler of the whole world!" That's what his astrological books had been telling him for twenty years. The ruler of the whole world has a special name in India -- he is called CHAKRAVARTIN -- whose rule is on all the six continents. "What is a Chakravartin doing in this poor village? Naked, barefoot, in the hot sun, on the bank of this small and dirty river? Impossible!"

A great doubt arose in the astrologer: "Are my books wrong?" He studied the footprint very well; ALL the symptoms were there. He followed those footprints in search of this man... and he came across Buddha sitting under a tree.

Now there was even more difficulty. The man looked like a great emperor: his grace, his beauty, and the silence that surrounded him, and the festivity that was around. Just by his presence, the tree was glowing, the rock he was sitting on was glowing. "He IS a Chakravartin! But he looks like a beggar too, with a begging bowl."

He fell at the feet of Buddha and asked, "You have puzzled me very much. Should I throw my books? Twenty years I have wasted! Can I look at your feet?"

He looked at Buddha's feet and he said, "Now it is absolutely certain: you should be a Chakravartin! -- the greatest emperor in the world, the emperor of emperors. What are you doing here? I don't even see a servant around you. And what is this begging bowl, and these old clothes you are wearing? Are you a beggar?"

Buddha laughed and he said, "Don't throw your books -- they are right, but they are right only for the people who live under the law of necessity, those who live unconsciously. Once a person becomes conscious, he goes beyond astrology and astrological predictions. Then the law of necessity no longer applies to him. Then he is part of the infinite power then he is part of God -- he IS a God. He lives in a totally different way . You cannot predict him; he is unpredictable.

"Don't throw your books. You will not come across a man like me again in your life. Don't be worried. It rarely happens -- very rarely it happens that a person is born as a Charkravartin; very rarely it happens that a person becomes a Buddha. And, of course, absolutely rare is the case when a Chakravartin becomes a Buddha. A Chakravartin in himself is rare; a Buddha in himself is rare -- and the combination of a Chakravartin becoming a Buddha is absolutely rare. You will not come across such a person again in this life, or in MANY lives, so don't be worried. I am an exception -- and the exception proves the rule. You can follow your books, you can take your books, and you will ALWAYS be right. It is only this once that you have been wrong."

Become conscious, Anurag. The more conscious you are, the more you are beyond prediction. Then you live EACH MOMENT in freedom -- power means freedom. Power means free from the past karma. Power means you are no more dominated by the past. The past has no more power over you. Your each moment is free from the past moment. Your each moment is fresh, young, virgin. You LIVE it in total freedom! but it never creates a bondage for the moment that will be following it. Your each moment remains unpolluted, pure, crystal-clear.

And to live in the law of necessity is to live in bondage. That's what is meant by SAMSARA -- the bondage, imprisoned. That is the whole meaning of the law of karma. In fact, the idea that Pythagoras got of the law of necessity is from the law of karma; that is his way of expressing it. The law of karma says: Whatever you have done in the past is still dominating you. You are possessed by the dead past; you are manipulated by the dead past. Whatsoever you have done yesterday has become a pattern, a structure, a character, and you are simply repeating it today. By repeating it, you will be enforcing it. Tomorrow it will

become stronger, and the day after tomorrow even stronger. And life after life if you go on repeating a certain thing, it creates grooves in your mind -- and then it becomes an absolute necessity. You simply live like a robot.

Gurdjieff used to say that man is a machine. It is true. Unless you become a Buddha, you are a machine. What does the word 'Buddha' mean? 'Buddha' means one who is awakened, aware.

Become aware. The man of awareness has no character. You will be surprised: I say the man of awareness is characterless -- not in the sense that you give to the word 'characterless', but in a totally different sense he is characterless. Because he has no past to dominate him, no structure, no pattern. He is pure freedom. He is innocent. He responds to the moment, with no ready-made responses, because if a response is ready-made it is not a response at all: it is a reaction. He mirrors the moment as it is, and in that mirroring, he acts.

The unconscious person reacts: the conscious person acts. And if you can act consciously, TOTALLY in the moment, you don't create any karma, you don't create any structures. You always remain free; you always go on moving beyond the past. You go on slipping out of the past like a snake slips out of the old skin.

Then life has tremendous beauty -- because then there is power. And it is not YOUR power, so there is no question of any ego trip. Ego comes from the past; it is part of the law of necessity. Ego is your character, good or bad, but ego is the prison that keeps you in bondage. Ego arises out of your whole past.

Just think for a moment: if you have no past, who are you? Suddenly the whole edifice of the ego collapses. The man of power is not really powerful in his own right: he is just a vehicle for the power of God. He has no claims. He simply functions as a representative of the whole. He is utter freedom, utter joy. He knows no boundaries, he is infinite. Space and time are no more relevant to him. He is beyond space, beyond time.

That is the meaning of being enlightened. Disappearing as a character, disappearing as a person, disappearing as an ego... and becoming one with the whole: UNIO MYSTICA. That mystic union... and you are no more there, and God is. And God is power.

The bridge from necessity to power is consciousness. Anurag, become more and more conscious in whatsoever you are doing. And it is your birthright to enter into the world of power, into the radiant world of power, the luminous world of power.

The fourth question

OSHO, IS THE TIME RIPE FOR ME TO BECOME A SANNYASIN? CAN I ASK WHEN THE TIME IS RIPE?

IT HAPPENED ON A JOURNEY BY SHIP: the parrot felt terribly bored and was really happy when one day he discovered that there was also a monkey on board. To pass the time the parrot said, "Let's play hide-and-seek."

The monkey said, "I don't know this game. How does it go?"

So the parrot explained, "It is very simple. You close your eyes, face a wall and count to a hundred. In the meantime I hide and when you reach one hundred you start looking for me."

So they did.

But it happened that the ship exploded at the same moment that the monkey reached one hundred. The parrot managed to find a plank floating in the sea. After a while he saw the monkey as he swam towards the plank totally exhausted. When the monkey had climbed up he looked at the parrot and said, "What a stupid game!"

Whenever you feel life as a stupid game, it is time for sannyas.

The fifth question

CAN YOU SAY SOMETHING MORE ABOUT OBEDIENCE? IS IT NOT GOOD TO SERVE OBEDIENTLY IN A NOBLE CAUSE?

AWARENESS IS THE ONLY VIRTUE WITH ME REMEMBER. If you serve with awareness, it is Good. If you serve in an unconscious way, it is bad. It is not a question of a noble cause. If you are unconscious, even a noble cause is going to be very ignoble. It is the consciousness that you bring to it that matters.

You can look in the history books: all kinds of mischief have continued on the earth in the name of noble causes. Christians. Mohammedans, Hindus, have been fighting, destroying each other -- for noble causes. Communists, socialists, fascists, have been bringing more and more violence into the world and more and more murder -- for noble causes.

Do you think Adolf Hitlers cause was not noble? If it had not been noble, how could a very intelligent race like the Germans have followed him? And remember that the Germans are one of the most intelligent races on the world-map. This age's four great minds who have dominated the whole world, all have come from Germany. Friedrich Nietzsche, Sigmund Freud, Karl Marx, Albert Einstein -- these are the four great names of our times. They all came from the German mind, from German sources.

How could such an intelligent people follow this stupid megalomaniac, Adolf Hitler? In the name of a noble cause. The noble cause was: the world is in chaos and the world has to be dominated and ruled by the noble people, by the Aryans. Do you know? -- the word 'arya' means noble. The world has to be dominated and ruled by the noblest of the noble.

ARYA IS a Sanskrit word. It means the noblest. Now, behind the word 'noble', Adolf Hitler was hiding all kinds of ugly things. And thousands and thousands of intelligent people followed him, obediently -- because the cause was noble! Millions of Jews were burnt -- in the name of a noble cause -- millions suffered in concentration camps. And the people who were torturing them were not unintelligent people, were VERY efficient and intelligent people. And they were doing their duty, obediently, for a noble cause.

What happened in Russia? Joseph Stalin, another man of the same type as Adolf Hitler, murdered and butchered millions of people -- again in the name of a noble cause: Communism has to be established, and any sacrifice is not too much. If communism, the paradise, the classless society, can arrive on the earth, then no sacrifice is too much.

And the same has been happening down the ages: the Christian crusades, the Mohammedan JEHADS -- wars of religion to SAVE religion. Of course, when Islam is in danger it has to be saved, and the people who are creating the danger have to be destroyed -- in the name of a noble cause. When Christianity is in danger, then everything is allowed. And who decides when Islam is in danger? Who decides when Christianity is in danger? Who decides who is an Aryan and who is not?

Jews think they are the chosen people of God, and Adolf Hitler thinks Nordics, the purest Aryans, are the chosen people of God. Now there cannot live two people who think that they are the chosen people of God: one has to be destroyed, the competitor has to be destroyed. Look at the whole inhuman history of humanity and you will always find it is obedience to noble causes that has caused immense misery, that has made the whole life of humanity a nightmare.

You ask me: IS IT NOT GOOD TO SERVE OBEDIENTLY IN A NOBLE CAUSE?

No. Serve only with awareness. Obey only with awareness. Obedience should NOT be for something exterior. Obedience should be something interior. You should be able to see what is at stake. And you will be able to say yes or no according to your own conscience. Only then can the world become a little better, a little more human.

The people who dropped the atom bomb on Hiroshima and Nagasaki -- just two persons! -- they could have said no. It was so obvious that the one hundred thousand people who lived in Hiroshima were utterly innocent -- small children, women, old people. Why drop an atom bomb that would destroy them immediately, within seconds? Within ten seconds Hiroshima was a dead city. Just ten seconds before, it was alive. It was time... people were taking their breakfast, people were singing, people were doing ALL kinds of things. Just a few seconds before, all was so alive. And after just a few moments, the whole of Hiroshima was just a cemetery -- all dead people.

The person who dropped the bomb could have said no, but he was obediently serving a noble cause. What was the noble cause? -- democracy. These big words are very dangerous, because behind them you can hide anything. Now in the name of democracy, capitalism hides itself. And in the name of equality,

communism hides itself. Watch all big words, and whenever a politician uses a big word, be aware -- there must be something fishy about it.

And don't go on following. It is better to die... if the man who was going to drop the atom bomb had said NO, it is possible he would have been court-martialled. So what? He could have said, "You kill me -- that seems to be a lesser evil. I would like to die" -- and that would have been a noble cause! -- "You shoot me, but I simply say no. I will not drop this atom bomb on innocent people."

The people who were destroying poor Vietnam could have said no. And the same is continuously repeated everywhere, all around the globe. Now it is time we should become more aware.

Obedience has been exploited. Obedience has been a very subtle strategy of the politician and the priest. If it comes out of your awareness, if you see that this is good -- not that your leaders, your politicians, your priests, say it is good, but you feel it is good, it has to be your response -- then do it by all means. But if you see... your individual conscience has to decide. That's my whole point: each individual has to create his own consciousness and conscience -- only then will we be able to create a better world. Otherwise, this world is going to commit suicide within twenty-five years.

By the end of this century, this foolish idea of obedience to noble causes is going to destroy the whole of humanity, and not only humanity -- with humanity, all life on this earth, all trees, all birds, all animals -- all kinds of life. And there are millions of kinds of life on this earth. This earth is a festival.

If you go on carrying this stupid idea that has been put into your mind down the ages... throughout the ages, you have been fed this idea with your mother's milk: Obey! I teach you awareness. And, of course, out of awareness a totally different kind of obedience arises. Then you say yes because your heart says yes. and if your heart says no, then say no, and risk all for your no. That is human dignity.

ARTHUR KOESTLER WRITES ABOUT AN EXPERIMENT. Meditate over it:

A series of highly original experiments was started by Doctor Stanley Milgram. The purpose of the experiments was to discover the limits of the average person's obedience to authority when ordered to inflict severe pain on an innocent victim in the interests of a noble cause.

The noble cause was education. It involved three people: the professor, who was the authority figure in charge of the proceedings; the learner or victim; and the experimental subject, who was asked by the professor to act as teacher and to punish the learner each time he gave the wrong reply. Punishment was by electric shocks of growing severity, administered by the teacher on the professor's orders. The learner or victim was strapped into a kind of electric chair. The teacher was seated in front of an impressive shock-generator which had a key-board of thirty switches ranging from fifteen volts to four hundred and fifty volts. There were also verbal inscriptions on the machine ranging from 'slight shock' to 'intense shock' to 'danger: severe shock'.

In fact, the whole gruesome set-up was based on make-believe: the victim was an actor, the shock-generator was a dummy. Only the teacher, at whom the experiment was aimed, believed in the reality of the shocks he was ordered to administer and of the shrieks of pain and cries for mercy uttered by the victim.

The basic procedure was as follows: the learner was given to read a long list of paired words, that is 'blue box', 'nice day', 'wild duck', etc. Then in the examination he was given one test word, for instance, 'blue', with four alternative answers, that is 'ink, box, sky, lamp', and had to indicate which was the correct answer. The teacher was instructed by the professor to administer a shock each time the learner gave a wrong response, and moreover to move one level higher on the shock generator each time the learner gave the wrong answer. There was a fifteen volt increment from one switch to the next.

To make sure that the teacher was aware of what he was doing, the actor who played the role of the learner uttered complaints which increased in stridency according to the voltage, from mild grunts starting at seventy-five volts, in a crescendo, until at one hundred and fifty volts the victim cried out, "Get me out of here! I won't be in the experiment any more. I refuse to go on!"

Remember that the teacher believed that the victim too was a volunteer.

At three hundred and fifteen volts, after a violent scream, the victim reaffirmed vehemently that he was no longer a participant. He provided no answers, but screamed in agony whenever a shock was administered. After three hundred and thirty volts he was not heard from... yet the professor instructed the subject to treat no answer as a wrong answer, and to continue to increase the shock level according to the schedule. After three shocks of four hundreds and fifty volts, he called off the experiment.

How many people, in an average population, do you think would obey the command to carry on with the task of torturing the victim to the limit of four hundred and fifty volts? The answer seems to be a foregone conclusion: perhaps one in a thousand -- a pathological sadist.

Before starting his experiments, Milgram actually asked a group of psychiatrists to predict the outcome. With remarkable similarity, they predicted that virtually all subjects would refuse to obey the experimenter. The consensus of the psychiatrists was that most subjects would not go beyond one hundred and fifty volts, that is when the victim asks for the first time to be released. They expected that only four percent would reach three hundred volts, and that only a pathological fringe of about one in a thousand would administer the highest shock on the board.

In actual fact, over sixty percent of the subjects continued to obey the professor to the very end -- the four hundred and fifty volt limit. Remember: sixty percent.

When the experiment was repeated in Italy, South Africa and Australia. the percent of obedient subjects was somewhat higher. In Munich it was eighty-five percent.

The act of shocking the victim does not stem from destructive urges, but from the fact that the subjects have become integrated into a social system which is based on obedience. To prove this point, Milgram carried on a further series of experiments in which the teacher was told that he was free to inflict on the learner ANY shock level of his own choice on any of the trials. Though given full opportunity, almost all subjects administered the lowest shocks, the mean shock level being fifty-four volts.

Remember that the victim's first mild complaint came only at seventy-five volts.

In the original experiments, when the teacher acted on orders, an average of twenty-five out of forty subjects administered the maximum shock of four hundred and fifty volts. In the free-choice experiment, thirty-eight out of forty did not go beyond one hundred and fifty volts -- victim's first loud protest -- and only two subjects went up to three hundred and twenty-five and four hundred and fifty respectively

The vast majority of the subjects, far from deriving any pleasure from shocking the victim, showed various symptoms of emotional strain and distress. Some broke into a sweat, others pleaded with the professor to stop, or protested that the experiment was cruel and stupid. Yet two-thirds nevertheless went on to the bitter end.

We have been taught for centuries to obey -- and to obey in the noble cause is a virtue; to disobey is a vice, is a sin. Disobeying any noble cause will create guilt in you. Obeying will make you feel good. AND YOU may even be obeying it in spite of your own conscience. You will see the futility, the stupidity, the cruelty of it.

The man who dropped the bomb on Hiroshima slept very well that night, and in the morning when he was asked how he was feeling, he said, "Perfect!" People could not believe it. They said, "Could you sleep in the night? One hundred thousand people have been burnt by you -- could you sleep in the night?"

He said, "I slept VERY well, because I had done my duty. And when one does one's duty well, one earns a good sleep."

Truman was the President of the United States when the atom bomb was dropped. When he was asked, "How do you feel?" he said, "I feel great! A noble cause has been served -- democracy has won over fascist forces."

Remember always: big words are very dangerous. And big words have a very hypnotic power in them: democracy, God, religion, Bible... great words have a VERY hypnotic power over you. They can create a great unconsciousness in you, and you can go on doing things which you would have never even dreamt of doing without those big words.

So remember, 'noble cause' is a very dangerous game. Who decides what is noble? Let EACH individual decide according to his own conscience.

And why in Munich was the percentage the highest? -- eighty-five percent. Because Germans are very obedient. That has been their training, that has been their conditioning -- and they have been praised for it. That has become part and parcel of their inner mechanism.

The disappearance of a sense of responsibility is the most far-reaching consequence of submission to authority.

It is very easy to dispense with your responsibility. You can always say, "What can I do? -- I have been ordered." And the higher person can say he has been ordered from a higher authority, and so on and so forth. Even the President can say, "I have been advised by the military experts." And so on and on, round and round it goes. Nobody is REALLY responsible. Responsibility can always be shoved on somebody else's shoulders.

And a really religious person is a responsible person. He says, "I am responsible. If I am doing something, then I am responsible, and I have to think it over, whether to do it or not. If my OWN awareness allows it, I will do it; otherwise, whatsoever the consequences, I AM GOING TO DISOBEY. "

So obedience is not a value to me at all, neither is disobedience a disvalue. Your own understanding is the value. OUT of that, obedience is good; OUT of that, disobedience is also good.

Morality does not disappear, but acquires a totally different meaning: the subordinate person feels shame and pride depending on how adequately he has performed the actions called for by authority. Language provides numerous terms to pinpoint this type of morality: loyalty, duty, discipline, obedience....

Great words! Beware of them. Always beware of great words: MY country, motherland, fatherland, church, temple. BEWARE of all great words! They can drive you into an unconscious, robotlike behaviour.

This is now the greatest danger to human survival: the capacity for man to abandon his humanity, indeed, the inevitability that he does so as he merges his unique personality into larger institutional structures. It is not anger, violence, aggression, destructiveness, which is so dangerous, but the greatly valued idea of OBEDIENCE.

It is ironic that the virtues of loyalty, discipline and self-sacrifice that we value so highly in the individual are the very properties that create destructive organizational energies of war and that blind men to malevolent systems of authority.

Remember, if we want to create a new humanity, we will have to reconsider the whole mind of man. The past has created a a very ugly mind -- of course, with beautiful labels, with beautiful painted smiles, and behind is great animality.

My emphasis is on the individual not on the society, not on the nation, not on the religion. My emphasis is on the individual. The individual has to be freed from all kinds of social bondages and slaveries. That's what sannyas is all about. Become aware... and out of your awareness, obedience is good, disobedience is good. But it HAS to be rooted in your awareness -- then everything is good. And out of unawareness, obedience is bad, disobedience is bad.

Let me remind you: I am not telling you to be disobedient, because if it is out of unawareness, and you say NO, it is as bad as saying yes. I am not teaching you disobedience, disorder, indiscipline. I am not doing that kind of thing at all. I can be misunderstood. I AM being misunderstood. What I am saying is: I am making you responsible.

The individual is TOTALLY responsible whatsoever he is doing. So you have to think, meditate, and act out of your meditations -- and whatsoever you do will be virtuous, and whatsoever you do will be moral, and it will be a totally different kind of morality.

The last question

BELOVED OSHO, THIS MORNING WHEN YOU TOLD THE STORY ABOUT THE TWO EIGHTY-YEAR-OLDS TALKING ON THE MORNING AFTER THEIR WEDDING NIGHT, I LET OUT A WHOOP OF LAUGHTER AT THE PUNCHLINE. REALIZING THAT I WAS OUT OF CONTROL, I CLASPED MY HAND OVER MY MOUTH AND CONTROLLED MYSELF: I CAN'T HELP IT. I LOVE TO LISTEN TO YOU TELL STORIES. I LOOK FORWARD TO THE NEXT ONE DURING DISCOURSE. AM I BEING FRIVOLOUS? SHOULD I BE MORE SERIOUS?

Anand Bario,

SERIOUSNESS IS ILLNESS. Seriousness is pathological. Be sincere, but never be serious. And

sincerity is totally different. Seriousness is an assumed, pretended phenomenon; sincerity is of the heart. Sincerity is a kind of intensity in everything that you do.

And it was good that you had a whoop of laughter! Now, hiding it behind your hands is phony, is pseudo. Let it be there! Laughter is good -- good in every way: physically, psychologically, spiritually.

And this is not being frivolous. We have been taught wrong things -- that's why people move with long faces in the world. We have been taught UTTERLY wrong things. Christians say Jesus never laughed. Why? And I know that he laughed, I know him perfectly well. But Christians were afraid: Jesus laughing will look frivolous. How can a saint laugh? The saint has to be with a long face. The saints come only with long faces. And, in fact, the man who has a long face can never be a saint.

Laughter is something of a very superior quality. No other animal except man can laugh. If suddenly on the road you see a buffalo laughing... you will go mad. You will never be the same again! No other animal can laugh, except man. It is human dignity that man can laugh -- it is human dignity, glory.

Laughter is something spiritual. It belongs only to higher its of intelligence. The more intelligent you are. the more capable you are of laughing at things. Not only at things, but at yourself too. You become capable of seeing the whole grand absurdity of life, this great ridiculousness of life.

Christians made Jesus look very sad. That's why paintings of Jesus or sculptures of his face all look a little ugly. They don't have that joy that is expressed by Krishna -- his flute, his dance. They don't have that laughter that you will see in Bodhidharma's pictures, Lao Tzu's pictures. They don't have that superb quality that you will find in a genius like Chuang Tzu -- the genius of the absurd.

Jesus must have laughed, because he was a very earthy man. He loved good food, he loved good company, he loved people. He ate well, and he was also a drunkard. Now, a drunkard and not laughing? -- that is impossible. And he must have been telling jokes. Believe me! A drunkard and not telling jokes? The gospel writers must have dropped them. Even my editors sometimes feel that this is too much, unprintable! But I don't allow them to drop anything.

The gospels were written after Jesus died, three hundred years afterwards, so the editors had absolute freedom to do whatsoever they wanted. I know beautiful jokes have been dropped. Jesus was a Jew -- and Jews have the best jokes in the world.

Bario, don't be worried about frivolousness. And sometimes even to be frivolous is beautiful. Even to be frivolous sometimes has a grandeur about it, a weightlessness, a beauty, a benediction. I accept life in all its colours, the whole rainbow: from frivolousness to sincerity.
Just for you I will tell two jokes:

Finkelstein's father was very unhappy because his son regularly did the two things that a good Jew is not supposed to do: eat ham and go with non-Jewish women. Finally he complained to the rabbi.
"Rabbi," he cried, "I don't know what to do. Whenever my son Ezra sees some ham, he immediately sinks his teeth into it, and when he sees a non-Jewish girl, he hugs and kisses her."

So Ezra had to go and see the rabbi. "What is this your father tells me?" demanded the rabbi in a loud voice. "You sink your teeth into ham sandwiches and kiss Christian girls? What is the matter with you?"
"Rabbi, what can I do?" said Ezra apologetically, "I'm crazy!"
"Nonsense," said the rabbi. "If you bit into the girl and kissed the ham sandwich -- THEN you would be crazy! But as things are, everything is in order and you are perfectly normal. Just don't do it any more!!"

And the second:

There was this owner-operator of a bar who was constantly besieged with requests from his male customers for the names of prostitutes and their whereabouts.

One day he decided it was stupid not to tap into this source of income, so he went and got a couple of girls and installed them in a couple of rooms over the bar. Whenever a customer wanted a girl, he merely sent them upstairs.

A couple of days after this new business began, a customer returned from upstairs very unhappy and complained to the man about the lousy blow-job he had just had.

The owner ordered the man to follow him back upstairs, called for the three girls who were working to gather in the bedroom, told the man to get back on the bed, turned to the girls and said, "Okay girls, I am going to show you HOW just ONE more time, so dammit, get it right!!"

Don't be worried about frivolousness -- that is part of life. And a real life contains all; it has all the nuances, all the notes and all the colours. So, Bario, you can have a good laugh. No need to hide it. I would like my place to be a place of laughter, joy, festivity. I want to be a festival to you.

Philosophia Perennis, Vol 1

Chapter #4
Chapter title: I Mean Business!

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The first question

OSHO -- BUDDHA, MAHAVIRA, MOHAMMED AND CHRIST WERE ENLIGHTENED MAN. THEY TRIED TO TEACH THEIR DISCIPLES THE METHODS TO BECOME ENLIGHTENED. THEY WANTED TO FORM AN ENDLESS CHAIN OF ENLIGHTENED PEOPLE, AND, INSTEAD OF BECOMING ENLIGHTENED, ALMOST ALL OF THEM TRIED TO BE CUNNING ENOUGH TO CHEAT THE COMMON PEOPLE BY MAKING LARGE SCALE BUSINESS FIRMS BEHIND THESE GREAT MEN. WILL YOU EXPLAIN THE REASON FOR THIS? WILL THIS ASHRAM BECOME THE HEAD OFFICE OF SUCH A NEW BUSINESS?

James P. Thomas,

EVERYTHING THAT IS BORN DIES. The flower that is in the morning, full of life and juice, by the evening will be gone. It is a natural law: nothing can live for ever. In time, things appear and disappear. In time, everything is just a soap-bubble. You don't condemn the morning flower just because by the evening the petals will have withered away, or do you? You don't condemn the sunrise because once the sunrise has happened the sunset is coming closer.

When there is a Buddha, a flower blooms. But it cannot remain for ever -- that is not the way of time. The flower will disappear. And man is cunning, and man is calculating. A few cunning and calculating people will gather around; they will make a business out of it -- that too is natural. When a Buddha is not there, whatsoever he has done is bound to become a business. But that is NO reason for a Buddha to stop doing whatsoever he is doing. Even knowing perfectly well that things will deteriorate, a Buddha tries with all his heart -- he lives his light, he shares his light, he lives his love, he shares his love. And those who are receptive enough become enlightened. Those who are intelligent absorb the energy of the Buddha, and are transformed through it. They don't bother about what is going to happen later on; there is no question of bothering.

James P. Thomas, you are here -- rather than becoming a sannyasin you are worried about what will happen later on: WILL THIS ASHRAM BECOME THE HEAD OFFICE OF SUCH A NEW BUSINESS? It is bound to become. It has always been so, it will always be so. Before it becomes one, you become a sannyasin. While I am here, let me transform you. And why should you be worried about the future? There will be future Buddhas too. They always go on happening.

So those who want to become enlightened, seek and search for a living Buddha. And they are ALWAYS around; the earth has never lacked them. Sometimes a Jesus, sometimes a Mahavira, sometimes a

Mohammed, sometimes a Pythagoras -- they are always there. Those who are thirsty, they always find them. But there are millions who are not thirsty.

Those millions who are not thirsty, they also want to pretend that they are thirsty. It is these millions who are not thirsty and yet want to pretend that they are religious, seekers of truth -- they become the victims of the cunning and the clever people, of the priests.

The priests succeed in exploiting because there are people who want to be exploited. It is a perfect arrangement. The priest cannot make a business out of religion if there are real seekers -- they will see through it; they cannot be deceived. But in fact there are millions of people who don't want to know the truth and yet are not ready to accept that they don't want to know the truth. That hurts. For these people, plastic truths are needed. For these people, plastic flowers are needed. And plastic flowers have one thing about them: they never wither away.

This is something to be understood: the false has a longer life than truth, because the false adjusts to the process of time; it is part of it. The true comes from the beyond; it is not part of time, it is part of eternity. It does not belong to time. It enters into time, but it is a foreigner. Time cannot absorb it, and it cannot adjust itself to time. So it is only for a moment that you see the light of a Buddha... and then it disappears. It is only for a rare moment that eternity gives a glimpse into the world of time.

That's how a real flower dies. But the plastic flower remains. In fact, now scientists, particularly those who are interested in NOT polluting nature, those who are ecology-oriented, are very much worried about plastic -- because plastic is something that never dies. It cannot be absorbed back by the earth; it will remain for ever and ever. You throw away a plastic bag or anything that is made of plastic -- it will remain. The earth cannot reabsorb it, the sea cannot reabsorb it. It is SO unreal that it will persist.

Lies persist for thousands of years; lies have their own ways of remaining, because they adjust to time, they are part of time. But truth is something strange in the world of time. It is timelessness. It is a miracle that once in a while it expresses itself in the dimension of time -- it is a miracle. The Buddha, the Christ -- these are miracles... something that should not be, something that is going against the law of necessity; something that follows the law of power, of grace, and comes from the beyond. That ray comes and goes.

Millions of people want to pretend to be religious. These are the people who go to the churches and to the mosques and to the temples and the GURUDWARAS. These are the people who want religion cheap. They want only a formal kind of religion -- a Sunday religion. They don't really want to become committed; they are playing a game. And the game seems to pay in their mundane life -- the churchgoer is respected, and the person who is respected can cheat better than anybody else. The churchgoer is thought to be religious; nobody thinks that he will deceive, hence he can deceive more easily. The church fits with the marketplace perfectly well; it is part of the market-place.

Jesus was always a misfit; otherwise, why did people crucify him? People have never crucified priests; they have always crucified Buddhas. A Socrates is dangerous, disturbing, shocking; but the priest is perfectly good -- consoling, helping to make your life easier through his lies. His lies function as buffers, shock-absorbers. He helps you in every possible way to live the false, pseudo life that you are living. He helps you to forget all about truth, and he gives you truth and God in such cheap ways that you need not risk anything at all.

By being a Christian you don't risk, by being a Hindu you don't risk. By being a follower of Jesus, you were risking. To be with me is a risk! To be with the Shankaracharya is not a risk. To be with me is costly, it will create a thousand and one problems for you. Unless one is REALLY committed to truth, REALLY involved, REALLY thirsty and hungry for God, one cannot be here around me.

But millions of people want plastic flowers. Plastic flowers are very convenient; you need not grow them; you need not take the trouble of growing them. To grow real flowers is troublesome: think of the soil, prepare the ground, bring the manure and the fertilizers and water, and then protect. And then too it always remains unpredictable what is going to happen.

Plastic flowers are perfectly convenient; ready-made you get them. No soil is needed, no preparation, no gardening -- nothing of the sort. And they don't fade away. Once in a while you can give them a good bath, and they will be again as fresh as ever. They only collect dust, that's all; dust can be washed away.

That's how beliefs are -- plastic flowers. But millions of people want plastic flowers, hence the priest can exploit you. Remember always one of the most fundamental laws of economics: wherever there is a demand, there will be a supply. Because the false is demanded, there are falsifiers.

And this is a natural process. I am not saying, I cannot say, that my place will not become a business one day -- it is going to become. Meanwhile, Thomas, if you are really interested, use the opportunity that I AM

and don't bother about these things. You must have been around Jesus too -- there WAS a Thomas... he is known as doubting Thomas. His name has become a symbol of doubt. You must have been around Buddhas and you must have been asking the same question! And you are again asking the same question.

What is YOUR worry? A few people want to be cheated, and a few people want to cheat -- so it is perfectly okay! What is wrong in it? If there is nobody to cheat you, what will happen to those who want to be cheated? They will feel very miserable. They will not be able to live their lives as they want to live them. So nothing is wrong; they play a game of hide-and-seek. If you want to play the game of hide-and-seek, then there are many businesses around. And you must be part of some church, of some religion, of some creed.

Every truth, sooner or later, will be organized. And the moment it is organized, it dies.
There is a famous story:

A disciple of the Devil came running to him and said, "What are you doing here? One man -- look down on the earth, sitting under that tree -- has become enlightened! He has found the truth. Our whole business is at stake, and what are you doing here? We have to DO something!"

Certainly, if somebody finds truth, then the Devil's whole existence is at stake -- he lives on lies. But the disciple must have been a new disciple, just a learner. The old Devil laughed and he said, "Don't you be worried. Let him find it -- we will organize, and once a truth is organized, it dies."

And all truths WILL be organized. There is no way to protect them, there is no way to make safeguards; there is no possibility. Every truth will be organized. Every truth will become a religion.

So the only way for the perceptive is: while the Buddha is there, drink of him as much as you can, and forget all about what is going to happen later on. This is the only intelligent way.

The second question

THERE ARE MANY THINGS ABOUT YOUR SANNYAS THAT I DON 'T UNDERSTAND. I WANT TO BE A SANNYASIN, BUT BEFORE I TAKE THE JUMP I WANT TO UNDERSTAND EVERYTHING ABOUT IT.

THAT MEANS YOU DON'T WANT TO TAKE THE JUMP. If you have understood everything before taking the jump, it is not a jump at all -- it is a conclusion. Your mind is convinced of it. You have arrived at it through a logical process.

A jump means something illogical. A jump means: CREDO QUIA ABSURDUM. A jump means: I have fallen in love -- not in logic. The logical process is an ego process -- you decide, and then, certainly, you follow your decision. It is not a jump. A jump is going into the dark; a jump is going into the unknown; dropping the known and going into the unknown is the meaning of a jump. And the greater it is, the better -- because in the VERY jump you are reincarnated, in the very jump the old disappears and the new arrives. A jump has to be a crucifixion, and then it is followed by a resurrection.

A logical conclusion is a continuum; there is no gap. One thing leads to another; they are joined together in a chain. A syllogism is a chain. If you want to understand everything about sannyas and then you will take the jump, then it will not be a jump at all. And you will never get out of your mind. It will be your mind deciding, it will be your mind functioning, and through its functioning it is going to be strengthened more.

A jump means you are tired of your mind, you are utterly tired. You have seen all the stupid games of it. You want to drop it. Love is not a conclusion: it is dropping the mind. That's why people call it 'falling in love' -- why 'falling'? The mind thinks of it as a fall; it is a condemnation from the mind. If you ask the heart, the heart will say 'rising in love', not 'falling in love'. One rises in love, one doesn't fall. I}ut the mind, the head, condemns it by calling it a fall, that you have fallen from your logical clarity; from your logical acumen, skill, you have fallen. You have become emotional, sentimental. You have fallen backwards.

Logic is basically a condemnation of all love. And sannyas has to be a love-affair. It is falling in love with a Master. It is a love relationship.

And, secondly, sannyas is not a philosophy that you can understand. It is not a theology that can be intellectually made available to you. It is an experience! And to understand an experience, you have to go into it. You cannot make it a condition that "First I will understand, then I will go into it." That will be as

absurd as somebody saying, "I will taste this sweet only when I have understood its taste. I will eat it only when I have understood its taste." How are you going to understand the taste of the sweet? If this is your condition, that "First I have to know the taste, only then will I eat," then you are not going to eat it ever -- because the only way to taste it is to taste.

Sannyas is an experience, a taste. You have to become a participant. You cannot observe from the outside. Sannyas is not something objective: it is something utterly subjective. It is pure subjectivity.

It is NOT like science. The scientist goes to the rose-bush -- he understands, tries to understand, analyse, experiment, with the rose. He will dissect the rose; he will find many things, but he will not find the rose and its beauty. He will find other elements. He will find how much of it is earth, and how much of it is water, and how much of it is air, and how much of it is sun -- he will find ALL these things. Only the rose will disappear.

He will not find one thing which was very very significant, which was really the significance of the rose: he will not find any beauty in it. No scientist has yet found any beauty in a rose. If you talk about beauty, he laughs -- he laughs knowingly -- you are talking nonsense. Beauty is not a component at all. But you know the beauty is there, although it cannot be proved in a scientific lab. Then how do you know the beauty?

Not by dissecting the rose, not by reading about the rose, but by participating with the rose, by becoming one with the rose, there are moments when you become one with the rose. When the observer disappears into the observed, when the observer is the observer and the observer is the observed, there is a moment of deep intimacy, communion. When the poet is not standing outside the rose but has gone inside it, when the rose is not there as an object but has penetrated the very soul of the poet, in that meeting there arises understanding.

That understanding is not scientific knowledge -- it is poetic experience. Sannyas is a poetic experience not scientific knowledge. So if you make this a condition, you can never become a sannyasin, you will never be able to know this poetic experience that is being made available here. You will miss this opportunity. You are asking the impossible; the desire cannot be fulfilled.

The scene was Elaine's Restaurant on Second Avenue in Manhattan on a crowded Saturday night. A stranger walked in from the street and pompously announced that, even with a blindfold on, he could identify any wine. The challenge was immediately accepted. A dark cloth was placed over his eyes and wine after wine was handed to him.

"Lafite-Rothschild, 1958," he would announce. Or "Bernkasteler Badstube, 1951." And he was always right.

Finally, someone handed him a glass he could not identify. He sipped and then he sipped again... suddenly he spat it out and pulled off the blindfold. "Hell, man! This is urine! Plain fresh urine!"

"Yes," said a small voice in the background, "but whose?"

Now, don't make such impossible demands.

Sannyas has to be experienced, not understood intellectually. You are making an impossible demand. And the demand looks very logical -- at least, on the surface. Have you ever made it a condition that before moving into a love affair you will have to understand what love is, unless you have understood all about love you will never move into love? Then how are you going to understand love? By consulting the Encyclopaedia Britannica? by reading learned articles and papers on love? by listening to great lovers and their poems? You may gather much ABOUT love, but about love is not love. To know about love is one thing, and to know love is totally different, utterly different. In fact, the person who knows too much about love may miss knowing love at all, because he will be deceived by his knowledge. He will think, "I have already known." He will think that he already knows so there is no question of searching for another way of knowing.

There are two ways of knowing. One is remaining outside as an observer, detached, aloof, cold -- the scientific way. And the other is the mystic's way: becoming passionately involved, not remaining cold and aloof; becoming committed, not remaining on guard; taking a jump, a quantum leap. It needs guts, courage.

And the greatest courage in the world is to drop the known for the unknown. It is only for the adventurous soul. Sannyas is not for all; it cannot be. It is not for the herd mentality. It is only for the few -- the few lions who can rush roaring from the known into the unknown.

And you can go on rationalizing your cowardice in millions of ways. This is one of the most beautiful ways to rationalize your cowardice: "How can I take the jump? because unless I understand, the jump is

illogical -- and one should be logical." If you remain logical, your whole life will remain shallow. Logic cannot give you depth. Depth always comes with love, and love is a mad affair.

One sannyasin, Al Masta... Al Masta means mad, madly in love. Just a few days ago she took sannyas. Today she has said that she was moving in such beatitude, in such ecstasy, these few days she has been a sannyasin; she was rising and rising in a crescendo. Now her boyfriend has arrived and the boyfriend said, "This whole thing is a business!" She has asked me, "What should I do? Tell him to get lost? or should I be patient?"

Al Masta, be patient -- love knows how to be patient. Let him feel your energy. He may be closed to me, but he loves you -- let him feel your energy. And your energy is now my energy, don't be worried. Dance, sing, POUR your energy into his being. Let him feel that something tremendously important has happened to you. Don't try to convince him, because these are not things which can be argued.

Sannyas can never happen through conviction. It is a conversion! So don't try to argue. If you argue, there is every possibility he will destroy your joy. All arguments are dangerous for joy. And once he has become capable of destroying your joy, you will by and by start feeling he may be right. He will create doubt easily in you.

If you argue, you will lose. Don't argue. There is a far better way of conversion: dance. When he argues, you start dancing. Hug him, love him, shower kisses on him -- when he argues -- drive him crazy! Let him feel that you are a totally different person now.

And I have given you the name 'Al Masta' -- behave as a mad lover. And don't be bothered by his arguments. And if you don't become too much concerned about his arguments, he will become concerned about the change that has happened in you and that is happening every day. Then he will become suspicious about what he is saying -- then you will create doubt in him.

And this doubt will be totally different from that which he can create in you. What he can create in you will be only an intellectual doubt, just an impotent thing. But if you can create an existential doubt in him, that something has happened to you and he would also like it to happen to him, then the work is done.

Don't say to him, "Get lost." If he wants to get lost, he will get lost by himself; you need not say it. If you love the man, man, this is the opportunity to share your joy with him. And let him say that this is business and all... nothing to be worried about. This IS business! I mean business!

But this is no ordinary business -- this is something divine. But how can he understand? He must be afraid; now his woman is gone. He must cling and argue and try in every way to distract you -- because now you no more belong to him, you belong to me. That is the fear. He must be feeling very jealous; he must be feeling that he has lost you. He will try in every way to convince you. Listen to his arguments, but don't argue -- enjoy. When he argues, provoke him to argue more. Soon he will become empty of arguments; arguments are not many. You just listen patiently, lovingly, and you will see a change happening in him too.

Once you are a sannyasin, you are connected with me. And if you remain receptive, my energy can pour through you into anybody. That's how I am working: I don't go out of my room at all and my work continues on all the six continents. It is through my sannyasins. They are my extensions, they are my hands, they are my eyes, they are my hearts. The questioner has asked that first an intellectual conviction is needed, then sannyas... then it is never going to happen. First sannyas, then conviction -- that's how it happens, that is the natural course.

Become a sannyasin. The idea has already stirred your heart, otherwise the question would not have arisen. Your heart is already beating a little faster, your breath is already feeling the fragrance. You have already touched the periphery of this Buddhafield, now take a plunge in....

And convictions and conclusions will follow in their own time. And when they come out of experience they have a tremendous validity, truth in them. The only valid truth is that which is arrived at through experience.

The third question

DEAR OSHO, TODAY YOU SPOKE OF HOMOSEXUALITY AND LET US LAUGH AT THE IDEA OF ALL MEN WALKING ARM-IN-ARM THROUGH THE STREETS AND CALLING EACH OTHER 'DARLING' LAUGHTER IS GOOD, OF COURSE, BUT SOMETIMES IT HAS AN EDGE OF MOCKERY. AS A GAY PERSON, I FELT PUT DOWN AT THAT MOMENT. PLEASE WILL YOU TALK ABOUT HOW GAY PEOPLE OR BLACKS OR JEWS OR ANY OTHER MINORITY MAY RECEIVE AND ACCEPT SUCH LAUGHTER.

Pradipam,

YOU ARE NOT THE ONLY GAY PERSON HERE. We have many gay guys, and many lesbian ladies too. This is a miniature world -- I have all kinds of people here; my garden contains all kinds of flowerings, all kinds of plants. It is less a garden, more a jungle. And I accept all -- wild plants and all. Everybody is welcome.

Why did only you become disturbed? There are very famous gay guys here. In fact, I never knew, Pradipam, that you were also one of them. Why did you become disturbed? Why has nobody else taken any offence? They have learnt to accept -- because that is my whole teaching! Accept whosoever you are. No condemnation, no judgement, no evaluation. If you are a homosexual, so what?! Enjoy it! God has made you that way. That is his way of expressing himself through you. And there have been great homosexuals -- from Socrates onwards.

If you look at the long history of homosexuals, you will be surprised: they have had better company than the heterosexuals. In fact, great talented poets, painters, musicians, artists -- all had a tendency towards homosexuality. There is something in it, and that something has to be understood -- why artists, painters and poets? Because these are the inventive people -- they are never satisfied with things as they find them; they try to do new things.

Now, heterosexuality is a natural phenomenon; it is simply a given fact. The inventive people start trying new ways to relate; they are imaginative. Just falling in love again and again with a woman or with a man seems to be routine. They would like to try some new experiments. These are the people who have invented homosexuality. They are inventors.

And some have gone even a little further ahead: they have become bisexuals. Now the bisexual thinks the homosexual is a little behind. The bisexual is more fluid -- can adjust with a woman, can adjust with a man. He has far more opportunities of love-making. He will never be starved; he can always find a lover, a beloved.

You must be feeling guilty somehow deep down; that's why you became offended. Otherwise, you would have laughed and enjoyed the joke. And, in fact, I am not responsible for saying those words -- guess who is responsible?... And I don't think you can guess. The Pope!

The Pope went on a journey to the Holy Land. On the last day he went to the Mountain of Calvary and said his prayers. He walked down the hill looking very holy and solemn with his incense-bowl swinging from his hand. A homosexual who had been watching him from a distance came up to the Pope, pulled very gently at his sleeve and said, "Hello, darling, your handbag is on fire."

I got that idea from the Pope. But, Pradipam, please don't be offended -- I am not against anybody. Blacks or Jews or homosexuals -- I am not against anybody. My whole message is one of total acceptance.

But I don't invent these jokes: my sannyasins go on sending them to me. So if you have some jokes against heterosexuals, please send them to me. Just whatsoever jokes I receive, I use.

Sometimes a few women have written letters to me saying, "Your jokes are always against women." What can I do? Send me jokes against men! I have no interest in inventing jokes -- people go on sending me them. Send any kind of joke and I will use it.

But this guilty feeling is not good. Deep down you are feeling as if you are doing something wrong -- that's why it hurts. You have a wound inside; you may have covered it, but the wound is there. And if you understand me, uncover the wound. Only when you uncover it can it be healed. Let the sun heal it and the wind heal it. Uncover it!

It is perfectly right, whatsoever you are. It is NOBODY else's business. If two men feel good being together, it is nobody else's business to interfere. No law, no government, no religion, no church, should come in. If they BOTH are happy, it is perfectly their own decision. And we want the world to be happy -- and these two persons are contributing their happiness to the world by being happy together.

If two women feel good being with each other, the world is happier for that, better for that. Don't make them feel guilty unnecessarily. But guilt persists -- because down the ages you have been taught homosexuality is a sin; down the ages you have been taught that this is one of the greatest sins.

You may be surprised to know: there have been states in America, just a hundred years ago, where the punishment for homosexuality was sentence for life. And there have been countries where one was

beheaded if one was caught in any homosexual relationship.

Humanity has been so stupid in the past. And we ALL carry those conditionings deep down in the collective unconscious.

A ventriloquist -- maybe it was Sarvesh -- was driving in the country when he was attracted to a large farm. He asked for and was given a tour.

As he was shown through the barn, the ventriloquist thought he would have some fun. He proceeded to make one of the horses talk.

The hired hand, wide-eyed with fear, rushed from the barn to the farmer. "Sam," he shouted, "those animals are talking! If that little sheep says anything about me, it is a damned lie!"

That's how guilt comes up. You cannot hide it -- it has its way of manifesting.

You condemn your homosexuality -- that's how your question has arisen. Otherwise, you would have laughed, you would have enjoyed it! And unless a man is capable of laughing at himself, he does not know what laughter is and the beauty of laughter. To laugh at others is very simple; it is violent, it is cruel. To laugh at oneself has something spiritual about it. But we go on hiding behind rationalizations.

Now you think the homosexual minority is being offended. One thing you should know: I am neither a heterosexual, nor a homosexual, nor a bisexual -- so I cannot be against this and for that. I belong no more to the world of sex. Sex has no more meaning -- that's why I can accept you all.

Your so-called saints will not be capable of accepting you all, because they belong to the world of sex; they themselves are sexual beings still -- repressed, obsessed, maybe against, but to be against means you are still obsessed. I am neither for nor against, neither for this nor for that. It simply does not matter! It is simply games that people enjoy playing -- it is fun, that's all. It has nothing serious about it. It is childish. Heterosexual, homosexual, bisexual, all is childish.

One day I hope you will grow beyond all these. And then a totally different phenomenon happens: in the East we have called it BRAHMACHARYA. The West has no equivalent word for it -- because in the West consciousness has never penetrated to that height. The word 'celibacy' is a poor translation, and with ugly connotations.

'Celibacy' simply means not getting involved in sex; it is a negative word. The celibate may not be beyond sex; he may be simply withholding. BRAHMACHARYA actually means: living like a God. The literal meaning is: living like God. What does it mean? -- living like God. It means sex has simply disappeared: that smoke no more surrounds the flame of your being; your flame of being is smokeless. And when sex has utterly disappeared, the whole energy that is contained in sexuality is released in love, in compassion.

But by feeling offended, you exposed yourself. In a way this is good. Don't feel guilty any more. And it is always good to expose yourself in utter nudity. Don't be afraid, because that is the only way to, know oneself -- to expose oneself.

According to legend, Sigmund Freud and Carl Jung once travelled together on a train, and during the journey Jung began to analyse Freud, probing deeper and deeper into the man's psyche in an attempt to pinpoint the origin of his neurosis. Freud was being his evasive self, so when Jung came to within a hairbreadth of Freud's essence, he asked impatiently for Freud to reveal his innermost being, his true, real self.

"I cannot," Freud refused. "To do so would be to give up my authority."

At that, Jung sat back and sighed, "Then you have already lost it."

The real man is always ready to expose himself to the very core, because he is not afraid. Freud saying this, "I cannot expose my real self because to do so would be to give up my authority," is simply saying that he is carrying a pseudo self around himself. He carried it his whole life -- although he was the originator of psychoanalysis he was never psychoanalysed. Many times his disciples approached him and said, "We can psychoanalyse you," but he always refused. He was afraid.

This legend is very symbolic -- he was afraid to expose himself as he was. And the fear was of losing authority. But a REAL man of authority is never afraid of losing it. He CANNOT lose it. There is NO way of losing it. And this is the difference between a man of authority and an authoritative man. The authoritative man has NO real authority; he is a pretender. The man of authority can expose himself absolutely, because his authority is not something imposed from the outside -- it is his very core, his

experience, his authenticity.

Jung did well when he sat back and said, Then you have already lost it."

It is said, from that day the rift started between Jung and Freud; then it could not be bridged again. And I cannot say that only Jung was responsible for the rift; in fact, basically Freud himself was responsible. Freud was suffering from many kinds of things which can be called neurotic. Still he would not allow himself to be analysed.

My whole work here is to help you to expose yourself in your utter nudity. Whatsoever you are, wherever you are, I am going to seek and search you out and bring you into the light. Sometimes it hurts, it shocks; sometimes you feel angry, offended, but please be patient. This is surgery -- it is bound to be painful.

The fourth question

BELOVED OSHO, I DON 'T UNDERSTAND A WORD OF WHAT YOU ARE SAYING.

Lalit,

WHAT ARE YOU TALKING ABOUT? Have I ever said a single word? I am the silent one. I have not spoken ever. And the words that I say to you are not to express the truth, because truth cannot be expressed.

The words that I say to you are just a device to keep your minds engaged. The real work is a totally different thing: when your minds are engaged with my words, my hands are penetrating deeper and deeper into your being. When your head is engaged, you are more available to me. When your head is not engaged, your head keeps you closed.

I go on talking to you... these words are just toys. While you are playing with toys; great surgery is going on underneath.

But truth cannot be said, so there is no word to say it. And if truth cannot be said, then whatsoever is said is not said at all. That's why I say I have not uttered a single word. I have NOT said anything, you have not heard anything -- so where is the question of understanding it? It is not a question of understanding at all: it is a question of COMMUNION.

You are here to eat me, to drink me. A disciple has to be a cannibal; he has to absorb and digest the Master. Words are peripheral; they don't matter. That's why I can easily be inconsistent, contradictory -- words don't matter. I am not conveying anything through the words, just keeping you engaged so your heads are somewhere else in the words and your total being is available to me, is exposed to my energy.

You say: I DON 'T UNDERSTAND A WORD OF WHAT YOU ARE SAYING.

There is no need either.
A limerick from Yatri:

There's a Master in Poona I've heard
Who swears that he's not said a word,
A thousand come there
To gaze at his chair,
And he's not even there... it's absurd!

The fifth question

OSHO, YOU ONCE SAID THAT WE CANNOT FOLLOW A DEAD MASTER, SO WHAT SHOULD WE DO IF YOU LEAVE YOUR BODY ONE DAY? WHAT WILL HAPPEN TO YOUR FOLLOWING? SHOULD WE SEARCH FOR A LIVING MASTER? PLEASE EXPLAIN.

Barry Boudreaux,

YOU ARE NOT YET A DISCIPLE and you are worried. The living Master is here! and you are not yet a disciple, and you are worried whether when I leave my body you will have to search for a living Master. Just look at the nonsense the mind goes on spinning. And if you can find one, again you will ask the same question!

Yes, it is true: you cannot follow a dead Master. So while I am alive, become a disciple. And there are two ways to find a living Master.

The easier one is when a living Master is there -- dissolve into him. Only one percent of effort is needed from your side; ninety-nine percent of the work is done by the Master. But if a living Master is not available, then it is very difficult: ninety-nine percent of the work will have to be done by you, and only one percent can be done by a Master who is no more alive.

For example, you can follow Christ, you can follow Buddha, but ninety-nine percent of the work will have to be done by you; only one percent can be done by Buddha. You will have to create such intensity, such passion; you will have to become afire. In becoming afire, in becoming a tremendous longing for truth, you will make Buddha alive again -- through your intensity. He is there! dissolved into existence, no more residing in a body. Not that he is not there: he is there, bodiless. Christ is there bodiless.

If you can create a tremendous longing, that very longing will function as a body for Christ. He will become alive for you! If you really love Christ and you are ready to die for him, he is living for you, because you will become his body. You will start functioning as HIS body. But that is a tremendous work. Very rarely has a person been able to do it: a St. Francis, a Teresa, an Eckhart. Very rarely. Down the centuries, twenty centuries after Jesus, not more than five people have been able to do that. In four centuries, one person only. It is very rare.

Many have done the same with Buddha. Twenty-five centuries have passed, but those many can be counted on the fingers -- they are not really many, few and far between.

If your intensity is such that you can say, "It is total. My love has no doubt, no lingering shadow, it is shadowless," then a dead Master becomes ALIVE in you, and you can follow him. Then your innermost core becomes his vehicle.

The easier way is to find a living Master who is still in the body. You need not become his body. You can contact him easily because he is visible. Now about Jesus... you cannot even trust whether this man ever happened, whether he was really historical. There is no proof, there is no certainty, that he was a historical person. How will you drop your doubt?

And what Christians say makes his existence even more doubtful; they don't help. They say he was born out of a virgin -- now see the stupidity of it. It makes things more difficult! To conceive the idea you will need such an idiotic mind -- because it is simply nonsense. Children are not born out of virgins. Now this makes his existence more doubtful, seems to be a myth, seems to be a story, a legend. And in fact there are a few scholars who say that it was just a drama that was played -- a Christ drama -- it was never a reality; just a story, a play written by some unknown Shakespeare of olden days.

Christians say that after the crucifixion, after three days as a dead body he was resurrected again. Now they make things even more difficult. And all the stories of miracles... and Christ disappears as a historical person.

Buddha seems to be more historical -- more historical than Christ. Of course, he is five hundred years before Christ, but still he seems to be more historical. No virgin birth, no resurrection after death. But Buddhists make their story implausible in their own way. They say he was born when his mother was standing, and the first thing he did was that he declared, standing... after birth the first thing he did: he walked seven steps and then he declared, "There is nobody higher than me -- not on the earth, not in the heavens!"

Now the newly born child walking seven steps and declaring, "Nobody is higher than me, here or anywhere else...." To declare such nonsense, one needs seventy years of experience -- seven steps won't do!

It is said about Lao Tzu that he lived in his mother's womb for eighty-two yearS. Now, just think of the mother also, poor mother. Nine months is too much -- eighty-two years! He was born with white hair, an old man.

Now, these people make things impossible -- how can you believe these stories? You cannot believe them. And because of these stories, if you come across a living Buddha you will not believe in him either -- because you will ask these foolish questions: "Were you born out of a virgin mother?" And the living

Buddha cannot say yes because that will be untrue. "And did you walk seven steps immediately after birth? Did you declare? Did you live in your mother's womb for eighty-two years?"

And, of course, all the answers are going to be no, no, no. Then the question arises, "Then what kind of a Buddha are you?"

These stories will not allow you to believe in the ancient Buddhas, and these stories will not allow you to believe in the living Buddha either. These stories have been a great poison, a great calamity. It will be difficult for you to connect with a dead Master -- dead only in the sense that he has no body any more. Otherwise he is there! Nothing is ever lost. The fragrance is there: the flower is gone. And if you cannot smell the fragrance while the flower is there, it will be thousands of times more difficult to smell the fragrance when the flower is gone.

That's all that I meant, Boudreaux.

You say: YOU SAID THAT WE CANNOT FOLLOW A DEAD MASTER.

I repeat it again: it will be almost impossible for you to follow a dead Master -- because then you will have to become his vehicle. And if you are capable of becoming the vehicle of a Christ, then why can't you become a Christ yourself? If you are capable of contacting a Buddha who disappeared twenty-five centuries ago, then who can prevent you from becoming a Buddha on your own?

So, it will be impossible for you to follow a dead Master. And these twenty centuries or twenty-five centuries or fifty centuries that have passed, thousands of pundits and priests have been destroying the sources, distorting, polluting, projecting their ideas, imposing their interpretations. You don't know what Jesus looked like -- all that you know is what Christians make him look like. And Christians have nothing to do with Christ, just as Buddhists have nothing to do with Buddha.

You will not be able to search for a dead Master. Easier it is, more pragmatic it is, to find a living Master. But the difficulty with the living Master is that you have to surrender. And that's why ego resists. With the dead Master you can go on playing the game that you are following. The Master is not there to prevent you, to disturb your game. So you can go on; it is a monologue -- you can go on talking to yourself, whatsoever you want. You ask the question, you answer the question -- the Master is not there.

But when you are with a living Master, he is constantly at your neck. He is bent upon it to destroy you as an ego. That is very painful. To avoid it, we go on asking unnecessary questions.

YOU ONCE SAID, you ask, THAT WE CANNOT FOLLOW A DEAD MASTER, SO WHAT SHOULD WE DO IF YOU LEAVE YOUR BODY ONE DAY?

I have not left my body yet, Boudreaux. Tomorrow I may leave, so today is the only day, this moment is the only moment. Why are you worried about tomorrow? And I am saying that you can become enlightened this very moment -- if you are ready to surrender totally, in that VERY surrender enlightenment happens. You ARE enlightened, only the ego has to be taken away.

It is the ego that does not allow you to see the point that you are already enlightened, that enlightenment is your self-nature. The false ego goes on hiding your real self behind it. Surrender the ego -- that is sannyas, that is becoming a disciple -- and you are enlightened. What is the need of searching for another Master? The need will arise only if you have not been with THIS Master totally. And if you have not been with this Master totally, even if you find another you will not be totally with him either. You don't know how to be totally with someone, you don't know how to love, you don't know how to trust.

You ask: WHAT WILL HAPPEN TO YOUR FOLLOWING? SHOULD WE SEARCH FOR A LIVING MASTER? PLEASE EXPLAIN.

I am here... partake of me. No other explanation is going to help. Experience me! Why are you asking for an explanation? When experience is possible, why ask for an explanation?

The sixth question

WHY DO YOU ALWAYS COMPARE THE LEARNED ONES, THE KNOWLEDGEABLE ONES, PUNDITS AND SCHOLARS, WITH STUPID PARROTS? IS IT FAIR?

IT IS NOT -- it is not fair as far as the parrots are concerned. They are far more intelligent.

"My mother-in-law treats me with contempt," cried Cohen to the rabbi. "She gives me no respect."
"How can you say that?"
"When my birthday arrives, she sends my wife a sympathy card."
"That's just her sense of humour."
"When she mails us an invitation for a dinner banquet, my name is usually left out."
"Probably an oversight."
"When she talks to my wife, she always refers to me as 'that man'."
"'That man' is undoubtedly an idiomatic expression she uses."
"When she wrote her will, she left me only one dollar."
"You are right," said the rabbi, "she doesn't like you."

It takes so long... your so-called learned people are full of bullshit, are full of so-called knowledge which they have gathered from books, from people, but not even an iota of eXperience. If you really look deep into them you will find them the most stupid people on the earth. All their knowledge is borrowed; there is no consciousness behind it. They are good computers, but the man has not yet arrived. They are not human beings: they are machines.

A great scholar passed his neighbour, a farmer, as he was just working in the fields. He shouted at him, "Hey you, do your cows smoke?"
Seemingly surprised, the farmer answered, "No! Why?"
"That's what I thought," replied the scholar. "Then your stable must be burning."

Parrots are very intelligent people.

One morning recently, a young woman got out of bed, slipped into her robe, raised the shade, uncovered the parrot, put on the coffee pot, answered the phone and heard a masculine voice say, "Hello, honey. My ship just hit port and I'm coming right over."
So the young lady took the coffee pot off the stove, covered up the parrot, pulled down the shade, took off her robe, got into bed, and heard the parrot mumble, "Kee-rist, what a short day that was!"

And the last question

THIS FEELING I HAVE OF BEING SOMEONE EXCEPTIONAL AND DIFFERENT HAS TAKEN ME AWAY FROM PEOPLE. IS THIS CONSTANT JUDGING MY BARRIER? AND WHAT IS THIS SUBTLE FEAR OF FEELING INFERIOR? WHY CAN'T I BE NATURAL AND SPONTANEOUS? WHY CAN'T I LEAVE THIS CONSTANT JUDGING WHICH BRINGS MISERY TO ME?

Raqib,

THE MOMENT ONE STARTS THINKING that one has to be exceptional, extraordinary, someone special, one will remain in misery for ever -- because everybody is ALREADY special, already exceptional, already extraordinary. Now, how can you make an extraordinary person more extraordinary? You are going to fail.
People fail in attaining extraordinariness because they are already it. ,If they were not, they might have succeeded. Each individual is unique, incomparable. Never before has there been anybody like you, and never again will there be anybody like you. You are just yourself, a class unto yourself.
Now, trying to become exceptional is foolish. You have to relax and see that you are unique -- you need not become unique. If you try to transform gold into gold you will fail, because... how can you succeed? In

the first place the gold is gold; you can transform baser metals into gold but you cannot transform gold into gold.

This is one of the most fundamental things to be understood. And everybody is miserable in the world because everybody is trying to do something which is already the case! And the more you try, the more you fail; the more you fail, the more you think greater efforts have to be made. The greater the efforts, the greater the failure... and slowly slowly your whole life becomes a long long tale of frustration and nothing else.

Comparison is not possible. Nobody is superior to you and nobody is inferior to you -- because you are the only one like you. So how can anybody be superior or inferior? If you compare, then the problem arises. Once comparison enters into you, then there is trouble. Then you are going to be miserable.

And you ask: WHY CAN'T I LEAVE THIS CONSTANT JUDGING WHICH BRINGS MISERY TO ME?

It brings misery, but sometimes it also brings joy -- that is the problem. It brings misery when you compare with somebody and you feel inferior; it brings joy when you compare with somebody and you feel superior -- it is a double-edged sword. You cannot drop it because it is not total misery: it is mixed with a few moments of joy too. And you don't want to miss those few moments; in fact you live for those few moments. And because of those few moments, the misery continues.

You will have to understand that the pride that you feel when you see yourself superior is the other side of the same coin as when you see somebody superior to you and you feel humiliated. These two sides are together. You can drop the whole coin, you cannot save half of it. Comparison sometimes brings great pride to you, and you feel very good.

That's why people associate with inferior people; people avoid anybody whom they think is superior. They associate with people they think are inferior, because then they are the tops and they can always feel good. But it is also very difficult and complicated, because a person may be inferior in one way to you and may be superior in another way. Somebody may be ugly and you may have a very handsome face, so you can feel superior -- but he may be more intelligent and you may be just plain stupid. Then the problem is very complicated.

A man is many things. Even if you reach the top, something or other is going to disturb you.

Napoleon was not a tall man -- only five feet five inches. Nothing to worry about! because I don't think there is any problem... I am five five and I have never felt any problem. My feet reach to the earth as much as the people who are six or seven feet tall, so what is the problem? If my feet were not reaching to the earth then there would have been a problem. But Napoleon remained disturbed his whole life.

And, of course, in the army there were taller people. In fact, in the army people are chosen for their tallness and strength -- and Napoleon looked a pigmy before his own soldiers. And he was always hurt.

One day he was fixing something in his room, a calendar had slipped or something, and his hand was not reaching up to the nail. His bodyguard said, "Wait, sir. I am higher than you -- I can do it."

And he said, "Change your words! You are not higher -- you are simply taller."Great anger arose in him.

Napoleon was not afraid of lions, tigers -- he could have fought with a lion -- but he was afraid of cats. Life is very complicated. Bring a cat and he would start perspiring even if it was cold, and he would become very nervous.

When he was six months old, a wild cat had jumped on him and sat on his chest. Since that time everything had been done but he could not be helped in any wRy. In fact, it is said, that the war, the first war that he lost, he lost because of cats. The English general, Wellington, brought seventy cats just in front... then the army followed. And the moment Napoleon saw seventy cats, he lost all his senses. The war was not won by Wellington: it was won by cats.

Now, just in front of a cat he feels very inferior.

The whole idea of comparing creates the problem. You are just yourself. There is nobody superior, there is nobody inferior. People are NOT similar -- hence comparison is not possible. Drop comparing. And, of course, those few moments of joy that you feel by being superior will disappear, but with them millions of other moments when you feel miserable will disappear also. And when your so-called joy of pride and misery of feeling inferior are all gone, bliss arises.

Bliss is neither happiness nor unhappiness. It is a state when all dualities have been dropped. When there is no happiness, no unhappiness... that silence, that serenity, is bliss.

A story:

While waiting for his drink in the bar, Johnny noticed a horse sitting beside him with a huge pot full of money in front of him and sipping slowly from a glass of beer. Not believing his eyes, Johnny asked the barman what was going on.

The barman explained to him coolly, "It is a bet. If you can make the horse laugh, you get all the money. If you fail, then you put $10 in the pot."

"Oh, that is no problem for me!" said Johnny and immediately leaned towards the horse and whispered something in his ear. The horse started laughing like hell, fell off his chair and rolled onto the floor, kicking and groaning with laughter.

Johnny took the money pot and went home. The next day, while ordering his drink, he noticed the horse again with another huge pot full of money.

"This time," explained the barman, "You have got to make the horse cry."

"Oh, it is not a problem for me," said Johnny. He took the horse outside and after a while came back. The horse was crying, completely heartbroken, with tears flooding down his cheeks.

"Man!" exclaimed the barman, "Take the money but you must tell me how you did it!"

"Oh!" replied Johnny, "It was very easy. The first time I told him I have a bigger prick than he has, and the second time -- I showed him."

Philosophia Perennis, Vol 1

Chapter #5
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The first question

OSHO, PLEASE TELL A LITTLE STORY ABOUT JESUS TODAY....

IN THE GUTTER OF THE MARKETPLACE lay a dead dog, to the disgust of the passer-by. "How loathsome!" said one, and turned his head. "Pah, how he stinks!" said another and held his nose as he passed. "Look at his protruding ribs -- how ugly! nauseating!" said a third. "He has not enough skin on his carcass to make even a shoestring," said a fourth. "No wonder he came to a bad end," said a fifth.

Then a gentle, rebuking voice broke in on the chorus of calumny, saying, "Pearls are not equal to the whiteness of his teeth!" And the people drew away whispering, "Surely that must be Jesus, for who else would say a good word for a dead dog?"

That's the very spirit of Jesus. He loved the world so totally that he could not find any sin anywhere. He loved the world so totally that nothing was ugly to him -- all was transformed into a luminous beauty.

Existence is what you project on it. Existence reflects you. If you have ugliness in your heart, you will

see it everywhere. If your heart is innocent you will see existence as virgin. You go on listening to your own echoes.

The real saint is one who cannot find the sinner in the world. But your so-called saints are just so-called. The whole world becomes full of sinners for them; they exist on condemnation. The more they condemn people, the higher they feel they are; the more they put you down, in a better way their egos are gratified.

Remember it: a real saint never meets a sinner. Even if he searches he is not going to find one. That is the definition of a real saint: one who cannot find anything ugly in existence, for whom the whole existence is transformed, transported. It is incredibly beautiful, it is utterly beautiful, it is wholly beautiful.

The moment existence becomes so totally beautiful for you, you have ,known God. God is not a person; you will never encounter him anywhere. He has no form, no name. God is a presence, but the presence can be felt only by those who have this aesthetic sensitivity, this aesthetic awareness....

Jesus could see in the dead dog something immensely beautiful. He said, "Pearls are not equal to the whiteness of his teeth." In that whiteness, God appeared. In that whiteness the presence was felt. And you cannot even see it in a beautiful sunrise? And you cannot see it in a roseflower? You cannot see it in the face of a beautiful woman or man? You cannot see it in the innocent eyes of children? And you go on searching in the churches and the temples and the mosques -- all your search is in vain.

Religion is nothing but attaining to such sensitive awareness that all is transformed into incredible beauty. Beauty is God.

The second question

THE OTHER DAY, SOON AFTER I ARRIVED, THE BATTLE BEGAN BETWEEN SEX AND SILENCE, RELATIONSHIP AND ALONENESS. I FELT AT THE TIME THAT A SYNTHESIS WAS IMPOSSIBLE. IT WAS AS IF I HAD TO CHOOSE ONE OR THE OTHER AND THAT EITHER WAY I WOULD MISS OUT. IT SEEMED AT THE TIME POSSIBLE TO GO STRAIGHT TO THE SKY WITHOUT GOING THROUGH THE EARTH.

Prem Harish,

THIS HAS BEEN ONE OF THE GREATEST PROBLEMS down the ages: meditation and love, aloneness and relationship, sex and silence. Only the names are different: the problem is one. And down the ages man has suffered much because the problem has not been understood rightly -- people have chosen.

Those who have chosen relationship are called the worldly, and those who have chosen aloneness are called the monks, the other-worldly. But both suffer, because they remain half and to be half is to be miserable. To be whole is to be healthy, happy; to be whole is to be perfect. To remain half is miserable because the other half goes on sabotaging, the other half goes on preparing to take revenge. The other half can never be destroyed because it is YOUR other half. It is an essential part of you; it is not something accidental that you can discard. It is like a mountain deciding that "I will not have any valleys around me." Now, without the valleys, the mountain cannot be. The valleys are part of the mountain's being; the mountain cannot exist without the valleys. They are complementary to each other. If the mountain chooses to be without valleys, there will be no mountain any more. If the valley chooses to be without the mountain, there will be no valley either -- or, you will become a pretender. The mountain will pretend that there is no valley, but the valley IS there -- you can hide the valley, you can drown it deep into your unconscious, but it remains, it persists, it is existential, there is no way to destroy it. In fact, mountain/valley are one thing, so are love and meditation, so are relationship and aloneness. The mountain of aloneness rises only in the valleys of relationship. In fact, you can enjoy aloneness only if you can enjoy relationship. It is relationship that creates the need for aloneness, it is a rhythm.

When you have moved in deep relationship with somebody, a great need arises to be alone. You start feeling spent, exhausted, tired -- joyously tired, happily tired, but each excitement is exhausting. It was tremendously beautiful to relate, but now you would like to move into aloneness, so that you can again gather yourself together, so that again you can become overflowing, so that again you become rooted in your own being.

In love you moved into the other's being, you lost contact with yourself. You became drowned, drunk. Now you will need to find yourself again. But when you are alone, you are again creating a need for love.

Soon you will be so full that you would like to share, you will be so overflowing that you would like somebody to pour yourself into, to whom to give of yourself. Love arises out of aloneness.

Aloneness makes you overfull. Love receives your gifts. Love empties you so that you can become full again. Whenever you are emptied by love, aloneness is there to nourish you, to integrate you. And this is a rhythm.

To think of these two things as separate has been the stupidity, the most dangerous stupidity, that man has suffered from. A few people become worldly -- they are spent, they are just exhausted, empty. They don't have any space of their own. They don't know who they are; they never come across themselves. They live with others, they live for others. They are part of a crowd; they are not individuals. And remember: their life of love will not be of fulfilment -- it will be half. And no half can ever be a fulfillment. Only the whole is fulfilled.

And then there are the monks who have chosen the other half. They live in the monasteries. The word 'monk' means one who lives alone; the word 'monk' comes from the same root as 'monogamy', 'monotony', 'monastery', 'monopoly'. It means one, alone.

The monk is one who has chosen to be alone, but soon he is overfull, ripe, and knows nowhere to pour himself. WHERE to pour himself? He cannot allow love, he cannot allow relationship; he cannot go and meet and mix with people. Now his energies start getting sour. Any energy that stops flowing becomes bitter. Even nectar, stagnant, becomes poison, and vice versa -- even poison, flowing, becomes nectar. To flow is to know what nectar is. And to become stagnant is to know what poison is.

Poison and nectar are not two things but two states of the same energy. Flowing it is nectar: frozen it is poison. Whenever some energy is there and there is no outlet for it, it goes sour, it becomes bitter, it becomes sad, it becomes ugly. Rather than giving you a wholeness and health it makes you ill.

ALL monks are ill. All monks are BOUND to be pathological.

The worldly people are empty, bored, exhausted, dragging themselves somehow, in the name of duty, in the name of the family, in the name of the nation -- all sacred cows -- somehow dragging to death, just waiting for death to come and deliver them. They will know their rest only in their graves. They will not know any rest in life. And a life that knows no rest is not a life really.

It is like music which has no silence in it -- then it is just noise, nauseating; it will make you sick. Great music is a synthesis between sound and silence. And the greater the synthesis, the deeper the music goes. The sound creates silence, and the silence creates receptivity to receive sound. And so on and so forth: sound creates more love for music, more capacity to become silent.

Listening to great music you will always feel prayerful, something whole -- something integrates in you. You become centered, rooted. The earth and the sky meet, they are no more separate. The body and the soul meet and merge, they lose their definitions.

And that is the great moment: the moment of the mystic union.

Harish, you say: THE OTHER DAY, SOON AFTER I ARRIVED, THE BATTLE BEGAN BETWEEN SEX AND SILENCE.

This is an ancient battle, and foolish, utterly foolish. Please beware: don't create any battle between sex and silence. If you create a battle, your sex will be ugly, sick, your silence will be dull and dead. Let sex and silence meet and merge.

In fact the greatest moments of silence are those which are followed by love, great love, peaks of love. And the peaks of love are always followed by great moments of silence and aloneness. Meditation leads into love: love leads into meditation. They are partners. It is impossible to divide them.

So it is not a question of creating a synthesis -- it is impossible to divide them -- it is a question of understanding, seeing that they are indivisible.

You say:... THE BATTLE IMMEDIATELY BEGAN BETWEEN SEX AND SILENCE, RELATIONSHIP AND ALONENESS. I FELT AT THE TIME THAT A SYNTHESIS WAS IMPOSSIBLE.

Synthesis is impossible, because they are one. You need not synthesize them. Your synthesis will be just hocus-pocus; your synthesis will be basically wrong, because where no synthesis is needed you will be imposing a false synthesis.

The synthesis is ALREADY there, it is already the case. They are one! two aspects of the same coin. You need not synthesize them -- they never have existed separately. And man has tried, and tried hard, but has always failed.

Religion has not yet become the noe-sphere of the earth; religion has not yet become a very vital, tidal force in the world. And what is the reason? This division. Either you have to be worldly or you have to be other-worldly -- choose! And the moment you choose, you miss something. Whichever you choose, you are going to be a loser.

I say: Don't choose. I say: Live both in their togetherness. Of course, it needs art to live both. It is simple to choose and be attached to one. Any idiot can do it -- in fact, only idiots do it. A few idiots have chosen to be worldly and a few other idiots have chosen to be other-worldly. The man of intelligence would like both.

And that's what my sannyas is all about. You can have the cake and eat it too -- that is intelligence. Be alert, aware, intelligent. See the rhythm, and move with the rhythm without any choice. Remain choicelessly aware. See both the extremes. On the surface they look opposite, contradictory, but they are not. Deep down there is a complementariness. It is the same pendulum that goes to the left and to the right. Don't try to fix it at the left or at the right; if you fix it you have destroyed the whole clock. And that's what has been done up to now.

Accept life in ALL its dimensions.

I UNDERSTAND YOUR PROBLEM; the problem is simple, well-known. The problem is: when you start relating, you don't know how to be alone. That simply shows unintelligence. It is not that relationship is wrong -- it simply shows that you are still not intelligent enough. So-relationship becomes too much and you don't find any space to be alone, and you feel exhausted and tired. Then one day you decide relationship is bad, it is meaningless: "I want to become a monk. I will go to a Himalayan cave and live there alone." And you will see great dreams of being alone. How beautiful it will be -- nobody encroaching on your freedom, nobody trying to manipulate you; you don't have to think of the other at all.

Jean-Paul Sartre says: "The other is hell." That simply shows that he has not been able to understand the complementariness of love and meditation -- the other is hell. Yes, the other becomes hell if you don't know how to be alone sometimes, amidst all kinds of relationships. The other becomes hell. It is tedious, tiring, exhausting, boring. The other loses all beauty, because the other has become known. You are well-acquainted; now there is no surprise any more. You have known the territory perfectly well; you have travelled in the territory so long that there is no surprise any more. You are simply fed up with the whole thing.

But you have become attached, and the other has become attached to you. The other is also in misery, because you are her or his hell, just as he or she is your hell. Both are creating hell for each other, and both are clinging to each other, afraid to lose because... anything is better than nothing. At least something is there to hold onto, and one can still hope that tomorrow things will be better. Today they are not better, but tomorrow things are going to be better. One can still hope and one goes on hoping. One lives in despair and goes on hoping.

Then sooner or later one starts feeling it would be better to be alone. But if you go into aloneness, for a few days it will be tremendously beautiful, as it is beautiful with the other -- for a few days. Just as there is a honeymoon in relationship, there is a honeymoon in meditation too. For a few days you will feel so free, just to be yourself, nobody there to demand, nobody there to expect anything from you. If you want to get up early in the morning, you can get up; if you don't want to get up early in the morning, you can go on sleeping. If you want to do something, okay; if you don't want to do anything, there is nobody....

For a few days you will feel so tremendously happy -- but only for a few days. Soon you will become tired of it. You will be overflowing, and nobody to receive your love. You will be ripe, and the energy needs to be shared. You will become heavy, you will become burdened with your own energy. You would like somebody to welcome your energy, to receive your energy. You would like to be unburdened.

Now, aloneness will look not like aloneness but loneliness. Now there will be a change -- the honeymoon is finished. Aloneness will start turning into loneliness. You will have a great desire to find the other. In your dreams the other will start appearing.

Go and ask the monks what they dream: they dream only about women; they cannot dream about anything else. They dream of somebody who can unburden them. Ask the nuns: they dream only about men. And the thing can become pathological. You must be aware of the Christian history.

Nuns and monks start dreaming even with open eyes. The dream becomes such a substantial reality that

you need not wait for the night. Even in the day, the nun is sitting there and she sees the Devil coming, and the Devil is trying to make love to her.

You will be surprised: many times it happened in the Middle Ages that many nuns were burnt because they confessed that they had made love to the Devil. They themselves confessed, and it was not only that they had made love to the Devil: they even became pregnant by the Devil -- a false pregnancy, just hot air in the belly, but their bellies started becoming bigger and bigger. A psychological pregnancy. And they described the Devil in such detail -- that Devil was their own creation. And the Devil followed them day and night....

And so was the case with the monks.

This is a pathology. Man has suffered long because of it. And other pathologies that your so-called religious people go on condemning were created by the monasteries. Those same saints are responsible for them! The first cases of homosexuality happened in the monasteries; they could not have happened anywhere else -- because men were living in one monastery, women were living in another monastery, and there was no way to meet, and the energy was boiling.

Whenever there are too many men living together, and no women, it is natural that heterosexuality will take a turn, will become homosexuality, that nuns will become lesbians.

This choice of being alone has created a very sick humanity. And the people who live in the world, they are not happy, and the monks are not happy -- nobody seems to be happy. The whole world is a CONSTANT misery. And you can choose from one misery to another: you can choose this-worldly misery or that-worldly misery -- but it is misery all the same. For a few days you will feel good.

I am bringing you a new message. The message is no more to choose -- remain choicelessly alert in your life, and become intelligent rather than changing circumstances. Change your psychology, become more intelligent. More intelligence is needed to be blissful! And then you can have aloneness together with relationship.

Make your woman or your man also alert to the rhythm. People should be taught that nobody can love twenty-four hours a day; rest periods are needed. And nobody can love on order. Love is a spontaneous phenomenon: whenever it happens, it happens, and whenever it doesn't happen it doesn't happen . Nothing can be done about it. If you DO anything, you will create a pseudo phenomenon, an acting.

Real lovers, intelligent lovers, will make each other alert to the phenomenon: "When I want to be alone that does not mean that I am rejecting you. In fact, it is because of your love that you have made it possible for me to be alone." And if your woman wants to be left alone for one night, for a few days, you will not feel hurt. You will not say that you have been rejected, that your love has not been received and welcomed. You will respect her decision to be alone for a few days. In fact, you will be happy! Your love was so much that she is feeling empty; now she needs rest to become full again.

This is intelligence.

Ordinarily, you think you are rejected. You go to your woman, and if she is not willing to be with you, or not very loving to you, you feel great rejection. Your ego is hurt. This ego is not a very intelligent thing. All egos are idiotic. Intelligence knows no ego; intelligence simply sees the phenomenon, tries to understand why the woman does not want to be with you. Not that she is rejecting you -- you know she has loved you so much, she loves you so much -- but this is a moment she wants to be alone. And if you love her, you will leave her alone; you will not torture her, you will not force her to make love to you.

And if the man wants to be alone, the woman will not think, "He is no more interested in me -- maybe he has become interested in some other woman." An intelligent woman will leave the man alone, so he can again gather together his being, so that again he has energy to share. And this rhythm is like day and night, summer and winter; it goes on changing.

And if two persons are really respectful -- and love is always respectful, it reveres the other; it is a very worshipful, prayerful state -- then slowly slowly you will understand each other more and more. And you will become aware of the other's rhythm and your rhythm. And soon you will find that out of love, out of respect, your rhythm is coming closer and closer: when you feel loving, she feels loving. This settles. This settles on its own. k is a synchronicity.

Have you watched ever? If you come across two real lovers, you will see many things similar in them. Real lovers become as if they are brothers and sisters. You will be surprised -- even brothers and sisters are not so alike. Their expression, their way of walking, their way of talking, their gestures -- two lovers become alike, and yet so different. This naturally starts happening. Just being together, slowly slowly, they become attuned to each other. Real lovers need not say anything to the other -- the other immediately

understands, intuitively understands.

If the woman is sad, she may not say it is so, but the man understands and leaves her alone. If the man is sad, the woman understands and leaves him alone -- finds some excuse to leave him alone. Stupid people do just the opposite: they never leave each other alone -- they are constantly with each other, tiring and boring each other; never leaving any space for the other to be.

Love gives freedom and love helps the other to be himself or herself. Love is a very paradoxical phenomenon. In one way it makes you one soul in two bodies; in another way it gives you individuality, uniqueness. It helps you to drop your small selves, but it also helps you to attain to the supreme self. Then there is no problem: love and meditation are two wings, and they balance each other. And between the two you grow, between the two you reach to God.

The third question

THE OTHER DAY YOU TALKED ABOUT THE BISEXUALS. I AM ONE OF THEM, BUT I AM UTTERLY TIRED OF BOTH MEN AND WOMEN. PLEASE HELP ME...

THAT IS NATURAL That is obvious -- love tires you unless you know how to meditate. And the bisexual will be more tired, because he is completely finished, he has known both men and women. The man who is heterosexual may have some lurking desire to know what homosexuality is: "Who knows? -- these gay people may be really gay! They may be really enjoying. At least on the surface it appears so."

The homosexual goes on thinking deep down maybe he is missing something that the heterosexual is getting. And it looks natural -- maybe he is missing some natural joy. And it looks natural -- maybe he is missing some natural joy. And the heterosexuals MUST be getting something otherwise why do they get into so much trouble? -- the children and the family and this and that. So much trouble if you get in it -- that means you must be getting something out of it. How can so many people be so stupid?

The homosexual goes on thinking, "I am not risking much -- no problem of children, family, bringing up the children and sending them to school and to college and to university... the whole life's work." The suspicion is bound to be there that the heterosexual is gaining something. He may not be showing it; maybe it is so precious that he keeps it hidden, that he never shows it to anybody....

This is bound to be so: the grass is always greener in the neighbour's garden, on the other side of the fence. It may not be, but it looks greener. But one who is a bisexual is bound to be really tired, because there is no hope now. There is no possibility of hope -- you have known both.

I have heard about one sailor who was shipwrecked: he was cast upon an island with a nymphomaniac. Finally, after a long period of time, he reached an understanding with her that he was to have one day off a week in order to recuperate.

Suddenly one day he looked out to sea and there was a man on a raft who had obviously also been shipwrecked. Thinking at last there would be relief from his labours with the nymphomaniac, he swam out to hail the new arrival. The new man appeared to be quite effeminate looking and confirmed this by yelling out, "Hello there, sweetheart, am I glad to see you! "

Whereupon the sailor cried out, "Oh, my God, there go my Sundays!"

I can understand how tired you must be, bored, with no hope, but this state can be transformed into a benediction. Because when man is really finished with sex, he can go very deep into meditation. The deeper your frustration with sex, the deeper is the possibility to go into meditation. Now only meditation can help you.

You have been too much together. You have lived relationship intensely, now you need a deep relaxation so that you can forget all about others. And your going into your own being is certainly going to be deeper than any heterosexual or homosexual can go, because your helplessness and your hopelessness is double.

Rather than going on trying the same old game, move into aloneness. For a few days, forget all about relationship. For the first time, relate with yourself -- that's what meditation is all about. Just be yourself. Relax. Enjoy yourself. You have tried to enjoy others, now try to enjoy yourself.

Meditation is enjoying oneself. Just sitting silently doing nothing. Happy, joyous -- without any reason! because all reasons come from outside. You meet a beautiful woman and you are happy, or you meet a beautiful man and you are happy. But the meditator is simply happy! His happiness has no reason from the outside world; his happiness wells up within himself.

Relationship is happiness coming from the other. But have you watched? -- when happiness is coming from the other, it must be welling up in the other, otherwise how will it reach you? And your happiness is reaching the other... you are both enjoying each other's happiness; you are drinking out of each other's well. But the well is there! otherwise how can you drink? But the woman that you love thinks she is enjoying your happiness -- you are making her happy, you are the cause of her happiness. And you are thinking she is the cause of your happiness. But if you both can be causes to each other's happiness, can't you be a cause to your own happiness?

That's what meditation is all about. Sitting silently, enjoying yourself, swaying with joy, gliding into the inner world....

And if you are really tired, it will be easier to go in. And I am not saying that that has to become your lifestyle. No. Never make a fixed lifestyle, otherwise you will be bored again. When you are full of joy again, when you are full of energies, flowing, rejuvenated, when you have drunk your own wine and you are ready to share, you have to share, then relate again. Then go into relationship.

Relationship and meditation: meditation and relationship. Let it be the music, the harmony between these two. This is what will make you a sage, a real sannyasin. The old sannyas was of renunciation; the new sannyas I teach you is of rejoicing Rejoice in love, rejoice in meditation! Rejoice in all kinds of things in life! God has given you a great opportunity -- don't miss it. Missing it will be the only sin.

Do you know the original meaning of the word 'sin' is 'missing'? It comes from a root which means to miss. Sin has nothing to do with what you do; sin has something to do with what you miss. The worldly people are sinners because they are missing meditation; and the monks are sinners because they are missing love. And both will be culprits, both are.

Don't miss anything. It is all yours -- claim it! It is your birthright to have both the wings. And how can you fly with one wing?

There is a Sufi parable:

A Master took his disciple to the river. The disciple must have asked something like your question, something about love and meditation, something about being together or alone. The Master took him to the river. That is the Sufi way -- to create a situation. Not to say verbally; not to say but to show.

He took the disciple into a boat; he took the two oars into his hands, started rowing. When they were in the middle, he started rowing the boat with one oar. And the boat started going round and round -- with one oar, the boat will go round and round.

The disciple laughed, he said, "What are you doing? What do you want to show to me? We will never reach the other shore! "

And the Master said, "Why?"

And the disciple said, "It is so simple! Two oars are needed to take the boat to the other shore. If you use only one oar it will go round and round for ever and ever."

The Master said, "So you have understood -- now I can use both. We will go back to the old shore; I am not interested in going to the other shore. But I have answered your question: love and meditation are two oars. The man who only loves goes round and round; the man who only meditates goes round and round. Nobody, in this way, can reach the other shore -- nobody can reach the beyond. Use both the oars! God has given you both qualities of being meditative and of being loving. Why have you been given two possibilities of love and meditation? Do you think God has committed some error? This is time now -- you have been using only one oar and your boat has been going in circles. It is time to understand and bring the other oar in."

And once you have learnt to use both the oars together, in deep harmony, your life, for the first time, will have the quality of benediction in it. Then it will be a blessing to you and it will be a blessing to others too.

The fourth question

OSHO, WHY ARE PEOPLE DRAWN HERE AS IF BY A MAGNET? WHY ARE PEOPLE HELD HERE? IS IT OUR NEED? OR IS IT YOUR MAGNETISM? SOMETIMES I THINK YOU ARE A GOD WHO IS PLAYING FOR US AND I AM JOYFUL. THEN I THINK YOU ARE A SINISTER MAGICIAN MANIPULATING US AND I AM AFRAID AND RESENTFUL.
I WISH I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS. IS THIS ALL JUST MY CREATING MORE NONSENSE?

Julian Holdsworth,

I AM NOT HERE -- HENCE THE MAGNETISM. It is not the magnet of my presence; I am absent. And whenever a person disappears and becomes absent, God becomes present. God can be present only when you are absent; you can't both exist together. The moment you come in, he goes out; the moment you go out, he comes in. They never meet. They are like darkness and light.
There is an ancient parable:

One day, darkness approached God and said, "I have not committed anything wrong against the sun, but the sun goes on and on torturing me -- for NO reason at all! Why is your sun so much against me? He follows me and wherever he comes, I have to escape -- I am so afraid. He is bent upon killing me. And I have suffered for millions of years. It is enough! I cannot contain it any more; I have come to make a complaint."

God said, "That is true! Why should he torture you?"

And the sun was called, and he was asked why he was against darkness, and he said, "What do you mean by 'darkness'? I have never met her. Where is darkness? First please let me be introduced -- how can I torture somebody I have not even seen? You bring her here so I can see and then there will be no complaint."

Now millions of years have passed; God has been trying to bring them together but has failed. They say God is omnipotent -- but not in this matter. How can you bring light and darkness together? And unless both are present in the court, judgement can be given.

So, the judgement is pending. The case is in the court still, but God has not been able to produce both together. Summonses have been received by darkness, but it is impossible...

So is the case with the ego and God: ego is nothing but a darkness -- YOUR presence is a darkness, God's presence is light. Whenever a person disappears, God appears. Whenever there is nothingness inside, allness starts expressing through you. Whenever you become a hollow bamboo, you become a flute on his lips -- a great song starts flowing through you.

I am not... that is the magnet. It is not my magnet. Jesus was not... that was his magnet, but not his really -- it only appears as his. When Jesus says, "I am the door, I am the way, I am the truth," he does not mean Jesus the son of Joseph and Mary. When he is saying, "I am the way," it is God declaring through the absence of Jesus. When he says, "Nobody comes to God except through me," he is not declaring that everybody has to come through Jesus.

That's what Christians have been trying to prove to the world: "Jesus says, 'Anybody who ever comes, comes only through me' -- so you cannot come through Buddha and you cannot come through Lao Tzu. You have to come only through Jesus!" That is utter nonsense. When Jesus says, "You come only through me," his 'me' is not his. He has been used only as an empty vehicle.

It is the same 'me' that Krishna used. Krishna says to Arjuna "Unless you come to my feet, you will not attain." The same 'I', the same 'me'....

Buddha says, "Come to me and I will show you the path." The same 'me' -- it is GOD'S 'me'. It has nothing to do with Christianity or Buddhism.

When I say, "Come, follow me," it is the same me. It is the 'me' of the universe.

Whenever a man disappears, God's magnetism starts radiating.

Holdsworth, you ask me: WHY ARE PEOPLE DRAWN HERE AS IF BY A MAGNET?

There is a magnet -- but I am not that magnet. I am not the one that appears to you: something more is

happening, something beyond visibility, something that cannot be seen by the eyes, something that cannot be heard by the ears, something intangible... that is the magnet.
Millions and millions of people are going to come.

You ask: WHY ARE PEOPLE HELD HERE?

Nobody is held here, nobody is holding them here. It is out of their own choice. It is out of their own love. India has nothing to offer -- except this art of being a non-being. Those who are here have left beautiful homes, well-paid jobs, all the modern facilities, luxuries, comforts, conveniences to live here in all kinds of difficulties. India is not a place to live! Nobody is holding them, but they can't go. The whole world has lost meaning for them. They have tasted something -- something for which they are ready to suffer, something for which they are ready to go through all kinds of troubles -- legal, governmental, social, medical. Nobody can guarantee you when your enlightenment will happen. Only one thing can be guaranteed: that hepatitis is certain!

You ask me: IS IT OUR NEED? OR IS IT YOUR MAGNETISM?

It is your need, and it is God's magnetism. And there is no question of either/or. It is your thirst and it is the river of God that is flowing here, that has appeared here. You would not be here without thirst, and you would not be here if the river were not here even if you had thirst. It is not a question of either/or: the river is here, you are thirsty.

SOMETIMES I THINK YOU ARE A GOD WHO IS PLAYING FOR US AND I AM JOYFUL. THEN I THINK YOU ARE A SINISTER MAGICIAN MANIPULATING US AND I AM AFRAID AND RESENTFUL.

That simply shows your love/hate relationship. It has nothing to do with me it is your projection. I am just an emptiness, a blank canvas: you can paint anything that you like on it. This is YOUR duality: YOU are divided. You have this division between God and Devil within you, between good and bad, between the should and the should-not. It is your division; it has nothing to do with me.

So when you look from one side of your being, you will see a God and you will be very joyous. When you look through the other side of your being, you will see a Devil and you will be resentful. And remember: it is all your creation -- the God and the Devil, both are your creation.

But you have been taught and conditioned in this dual way. You are not total -- that's why it is happening this way. One day you will be in love with me, and another day you will be in tremendous hate with me. And I am not responsible either for love or for hate. If you become total, then the idea of good and bad will both disappear -- and that will be when for the first time you will be able to see who I am. In fact, that is the experience of God. But it is NOT your God who is against evil: it is God who is a transcendence -- transcendence of all good and bad.

So remember: when I use the word 'God' and you use the word 'God' our meanings are different. When I use the word 'God', I mean beyond your God and Devil, where all dualities have disappeared and only oneness prevails. When I use the word 'love' it is not your word, because your word always carries the colour of hate in it. When I use the word 'love' I mean when love/hate relationship has disappeared... then arises a totally different kind of love: absolute love, total love, pure love, innocent love, transcendental love.

So it will happen again and again. I use the word in one meaning, and you understand in a totally different way -- and it is natural. In the beginning it is bound to be so. Holdsworth, you are new here -- this has happened to my people, to almost everybody. Don't be worried about it; enjoy both. When you are in love with me, be joyous and enjoy it. And when you hate me, enjoy your hate too, enjoy your resentfulness. Then be in real hate.

If you can be in real love and real hate, soon you will be able to see that hate and love are both disappearing -- REALITY is bridging them both, authenticity is a bridge. If you can love me really and hate me really, then one thing is similar in both -- the real, the authenticity. That will bridge them.

And beyond that bridge, one day, the sunrise. And you see me as just pure emptiness. And through that emptiness, God's flowing -- God who is beyond God and evil, beyond good and bad, beyond sin and virtue.

I WISH, you say, I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS.

Do you think God is disinterested in the world? Then why did he create it? The gospels say God created the world in six days, then he looked at the world and said, "It is good. It is beautiful." He created it and loved it.

From where have you got this idea of disinterestedness? God is utter interest. We cannot say he is interested in the world because you will misunderstand it. It is better to say he is absolute interest, not that there is somebody who is interested: his whole being is interest. He is in tremendous love -- he is love.

Jesus says: "God is love." If God is love how can he be uninterested, disinterested?

I am not disinterested in anything. I AM NOT! And there is only a tremendous love, a tremendous interest, in everything -- in the trees, in the people, in the birds, in the sun, in the moon, in the stars. But I can understand.

Your saints have been teaching you that unless you are disinterested, you will not be religious -- become disinterested in everything and you will be religious. That is a kind of shrinking. The more disinterested you become, the more dull and dead you become.

I don't teach disinterestedness: I teach immense interestedness. Expand, love more and more... Let your ripples of love reach to the very boundaries of existence, if there are any boundaries. Let this whole existence be full of your love and interest. Get involved! Participate in these mysteries!

But it is natural: when you come to me, you come with all your expectations. Now you say:

I WISH I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS.

Why? Why should you make such a demand on me and such a demand on yourself? You are making an impossible demand. I cannot fulfill it, because God cannot fulfill it. If God was disinterested in the world, the world would have disappeared long before.

In one of his beautiful poems, Rabindranath says: "Whenever I see a new-born child, I thank God and I say to him, 'So you are still hopeful? So you are not tired of man yet?'"

When Rabindranath was dying, the last prayer that he made was: "God, if you feel about me that I was of any use to you, send me back to the earth. I don't ask to get rid of world -- I want to be thrown back into the world. Your world been so beautiful. If you feel me worthy, send me back."

This is very strange, because in India the saints have been praying down the ages: "We don't want to come back. Please, don't send us back into the world. It is a punishment to be back in the world." And Rabindranath is singing a song, a prayer: "If you feel me of ANY worth, send me back."

I agree with Rabindranath. Rabindranath to me is far better a seer and far greater a sage than your so-called saints. They are all anti-life. I am not anti-life because GOD IS not anti-life! God is life! How can I be anti-life?

I love this world, I love this world absolutely. I am not disinterested at all -- I am UTTERLY interested. I am ALL INTEREST. So please, Holdsworth, forget about it. You will not be able to manage it.

And why should you make such a demand on yourself? And how can you be totally in trust? How can your trust be total, your belief be total? Unless you become total, you are divided. And these are the ways of division -- interested, disinterested. To be interested is a sin, to be disinterested is a virtue -- and these are the things that are dividing you. Drop all these divisions. Be innocent. Don't be calculative.

In that innocence you will be able to see that there is an interest which is also disinterest. Right now it will be very difficult to understand because it will be a great paradox. There is a love which is not attachment. There is an involvement which is not a commitment. One can live like a lotus flower in the pond -- in the water and yet untouched by the water. But that is not YOUR idea of disinterestedness.

My message to my sannyasins is: Be in the world and yet be beyond it. Be in the world, totally be in it, and yet not in it at all. When this paradox is fulfilled, one has arrived.

The fifth question

I HAVE TRIED MY WHOLE LIFE TO CHANGE MYSELF; BUT IT SEEMS NOTHING EVER CHANGES -- I REMAIN THE SAME. IS NOT THERE ANY HOPE FOR ME?

IN THE FIRST PLACE why do you want to change yourself?

You are beautiful as you are -- why can't you accept yourself? And the miracle is: when you accept yourself, the change happens. It can't happen by your effort, because WHO will change you? The same mind trying to change itself? The violent mind trying to be non violent? How is it going to happen? Even in being non-violent there will remain violence.

The angry mind trying not to be in anger? You can manage, you can cultivate a hardness around you. You can repress the anger, but it is the same mind -- anger is there. You are sitting on top of it; you are sitting on a volcano.

The stupid mind trying to be intelligent? In the very effort, stupidity will become more and more ingrained....

Then what is the way out? The way out is acceptance -- acceptance is a magic key. Accept yourself as you are! And in that acceptance, intelligence arises. In that acceptance, why does intelligence arise? Because whenever you accept, you are no more divided; the split disappears. The split is between you and the should, between you and the ought. That is where the whole secret of schizophrenia is rooted: "I am this and I have to be that."

So now there are only two things: either drive yourself crazy in becoming that... and it will be just like a dog trying to catch its own tail, or like pulling yourself up by your own shoestrings. You can hop a little, jump a little, but that will not do much. That's what your so-called religious people go on doing: hopping, pulling themselves up by their own shoe-strings. For a moment they are a little higher than the earth, but back they come -- and with a bang.

This is not the way. The split will become even deeper. The more you try, the more you will fail. And the more you fail, the more you will lose your self-confidence, your respect for yourself -- in drugs, in alcohol, in this and that, in power politics, in money, in the marketplace... and people have invented a thousand and one ways to escape from themselves. And they have to invent them because they have created an ugly idea of themselves. To tell them "Know thyself!" is to shock them. They don't want to know themselves.

So people like Socrates go on saying "Know thyself" -- nobody hears, nobody listens. Nobody wants to know himself -- because you have already decided that you are a nauseous being, that you are sick, that you are ugly, abnormal, that all kinds of pus and wounds are there inside you. Who wants to go there? It is better not to look at those wounds; forget all about them.

And if you try to change, what will you do? You will prune this branch, that branch. And the problem is in the roots, not in the branches. If you prune a tree, the tree will become thicker . It will have better foliage; more leaves will grow, because the tree will take the challenge. You want to destroy the tree? You cut one leaf: three leaves will come -- that is the answer of the tree. Cut one branch: three branches replace it. The tree cannot so easily be defeated. It has to survive. And you can go on cutting the leaves and branches -- nothing will happen. Deep down you will remain the same, because the ROOTS are intact.

The Japanese was a long-time customer at this Greek restaurant because he had discovered that they made especially tasty fried rice. Each evening he would come in he would order flied lice.

This always caused the Greek restaurant owner to nearly roll on the floor with laughter. Sometimes he would have two or three friends stand nearby just to hear the Japanese customer order his 'flied lice'.

Eventually, the customer's pride was so hurt that he took a special diction lesson just to be able to say 'fried rice' correctly.

The next time he went to the restaurant he said very plainly, "Fried rice, please."

Unable to believe his ears, the Greek restaurant owner said, Sir, would you repeat that?"

The Japanese replied, "You heard what I said, you flucking Gleek!"

This is not the way to change. You can change one word, but deep down you are still Japanese. It will assert itself from somewhere else. Either you will go crazy or you will become a hypocrite. Your society, you insane society, only leaves two alternatives for you: either go crazy trying to improve upon yourself, pulling yourself up by your shoestrings; or if you are a little more intelligent, be a hypocrite, pretend say one thing, do just the opposite -- keep a back door to your life. On the front door have a beautiful facade -- paint the should, the ideal, the ought -- and live from the back door, live really naturally from the back door.

But that too creates a split: you can never be at ease, you are constantly Lying, and you will be caught again and again. How long can you pretend? And you cannot succeed in pretensions because your neighbours are also pretending. So everybody knows everybody else. They know they have back doors so they know that you must be having them.

That's why whenever you hear something wrong about somebody else, you IMMEDIATELY believe it: you don't ask for proof. Whenever you hear something good about somebody else, you ask for proof. If somebody says, "That saint is bogus; he is not really a saint. In fact, he is a murderer, a debauchee, greedy, violent," you immediately believe it! And if somebody says, "That man is really a saint," you have a suspicion. You say, "I will see. We will have to look into it; I will have to inquire."

You know men and how people are -- how can you believe so easily that people can be good? You know your goodness is false -- that gives you the idea that everybody else's goodness is bound to be false. This whole society consists of hypocrites.

Please stop improving upon yourself, stop changing yourself. And how are you going to change and for what? And who is going to decide what you should be? If you allow somebody else to decide who you should be, it will be an imposition from outside. The priest, the politician, they are trying to impose some ideals on you. And because of those ideals, you cannot be natural, you cannot be simple; you have to carry heavy weights on you. And you are always unnatural, arbitrary, artificial. You cannot imitate anybody else!

Thomas a Kempis' famous book is IMITATION OF CHRIST -- but I have never come across more false a title and more ugly a title. IMITATION OF CHRIST? And the book is respected very much; it is one of the most respected Christian treatises. But the who!e idea is wrong. If you imitate Christ, you will be an imitator only -- you will never be a Christ. And to be an imitator is to be a hypocrite. How can you imitate Christ? He was a totally different man. He never imitated anybody. If he had imitated he would have been loved and respected by the Jews; if he had imitated Moses or Abraham, he would not have been crucified. He NEVER imitated anybody! He simply asserted himself as he was; he respected himself as God had made him -- without any imitation. He was an original man, not a carbon copy.

Now, Thomas a Kempis will be a carbon copy; if he succeeds at all, then too he will be a carbon copy -- and a carbon copy is ugly. Be the original. When you can be the original, why should you be the carbon copy? Don't imitate Buddha, don't imitate Jesus, don't imitate me -- never imitate anybody! Learn from everywhere, but never imitate. Just be yourself. You have to be only yourself. And there is no way to know who you are beforehand. How will you decide who you are? Unless you go in and see who you are.

So the first thing is not the effort to change -- the first thing is the effort to acquaint yourself with your own being: who is residing in you? Look at this guest who has come to you. Your body is a host... some stranger is residing in the body, some stranger from the beyond has descended in the body. That is you! Just look, watch, meditate, be aware of it. Drop ALL efforts to change yourself! Put your whole energy into knowing yourself, and out of that knowing comes growth. And that growth will bring your original face. You have to be only yourself. You have to be only that which you already are.

The last question

WHAT IS THE LAW OF NECESSITY?

PYTHAGORAS TALKS ABOUT TWO LAWS: the law of necessity and the law of power. The law of necessity means living an accidental life, like a robot, like a machine. The law of necessity means things happen to you; you are not the master, you are not conscious enough to be the master.

The law of power means things don't happen to you: you happen to things. You are not just an accident -- you are a power. Consciousness brings power; then life is not just like a driftwood, then life has a direction. Then life has some integrity; then life has a continuum. You have something solid in you, and so powerful it is that you start happening to people. You have a presence. And whatsoever you do, you do it; it is not an unconscious reaction: it is a conscious response. You are not just at the mercy of things, events. A mastery arises in you.

That's why in the East the sannyasin is called the swami. 'swami' means one who has become a master of himself, one who has passed from the law of necessity to the law of power. The law of necessity means you are walking like a man who is asleep, stumbling here and there, falling on this thing, on that, trying to grope

in darkness. Your life will remain meaningless:... A TALE TOLD BY AN IDIOT, FULL OF SOUND AND FURY, SIGNIFYING NOTHING. Your life will be like the gibberish of a madman. You will not have any poetry, you will not have a song, you will not have any music arising out of you. All that happens only when your unconsciousness disappears and you become conscious. Meditation is the key to becoming conscious; meditation is the door to the law of power.

You ask: WHAT IS THE LAW OF NECESSITY?

You are living under it....

I was reading one man's autobiography. He says that his father was travelling and the train was late. When he reached his destination he got out of the train but the train was so late that all the taxis had already left. k was the middle of the night and very cold. Because he could not find a taxi, he went into the restaurant; they were just closing, and the woman at the counter was just ready to leave. Seeing this man, she prepared coffee for him. He drank the coffee; there was nobody else, so they started talking. And the woman said, "It will be difficult for you to get a taxi -- why don't you come in my car? I will drop you on the way."

So he went with the woman, and that's how they fell in love with each other. And the woman became the mother of this man who is writing the autobiography.

Now he says: "If the train had not been late, I would not have been in the world. If a taxi had been available, I would not have been in the world. If the woman had not invited him to go in her car, I would not have been in the world."

All accidental.... People are living in this unconsciousness. Your love is accidental, your hate is accidental, your friendship, your enmity -- ALL is accidental.

Stop being accidental! Gather yourself together, become a little more conscious. See what is happening. And, slowly slowly, when you start acting out of your consciousness, you will see tremendous power arising in you. And then your whole life will have a totally different flavour to it.

A story:

The eighty-year-old millionaire married a fourteen-year-old country girl. He was quite content, but after a few weeks she told him that she was going to leave him if she did not get some love-making real soon.

He had his chauffeured limousine take him to a high-priced specialist who studied him and then gave him a shot of spermatozoa. "Now look," the doctor said. "The only way you are going to get it hard is to say 'beep',and then to get it soft again you say 'beep beep'."

"How marvellous!" the old man said.

"Yes, but I must warn you," the doctor said, "it is only going to work three times before you die."

On his way home, the old man decided he was not going to live through three of them anyway, so he decided to waste one trying it out: "Let's see whether it really works or not? Who knows, maybe the doctor has just been cheating -- the thing seems to be almost unbelievable." So he said, "Beep!" and it did work. He had a great erection. He could not believe it -- it was so fantastic. He had never had anything like that before, even while he was young.

Satisfied, he said, "Beep, beep," and it was gone just the way it had come. He chuckled with delight and anticipation.

At that moment, a little yellow Volkswagen pulled past his limousine and went 'beep', and the car in the opposite lane responded with 'beep, beep'.

Alert to his jeopardy, the old man instructed his chauffeur to 'speed it up'. He raced into the house as fast as he could for his last great chance. "Honey," he shouted at her, "don't ask any questions. Just drop your clothes and hop into the bed."

Caught up in his excitement, she did. He undressed nervously and hurried in after her. Just as he was climbing into the bed, he said, "Beep," and his tender young wife said, "What is all this 'beep, beep' shit?"

Philosophia Perennis, Vol 1

Chapter #6
Chapter title: Logos: Power: Necessity

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STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUE THEM.

BE SOBER; DILIGENT, AND CHASTE; AVOID ALL WRATH. IN PUBLIC OR IN SECRET NE'ER PERMIT THOU ANY EVIL; AND ABOVE ALL ELSE RESPECT THYSELF.

SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED; BE JUST.

... REMEMBER THAT A POWER INVINCIBLE ORDAINS TO DIE;

... THAT RICHES AND THE HONOURS EASILY ACQUIRED, ARE EASY THUS TO LOSE.

AS TO THE EVILS WHICH DESTINY INVOLVES, JUDGE THEM WHAT THEY ARE; ENDURE THEM ALL AND STRIVE, AS MUCH AS THOU ART ABLE, TO MODIFY THE TRAITS. THE GODS, TO THE MOST CRUEL, HAVE NOT EXPOSED THE SAGE.

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS; WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES; IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

PYTHAGORAS WAS THE FIRST TO COIN AND USE THE words 'philosophy' and 'philosopher'. 'Philosophy' means love of wisdom, and 'philosopher' means a friend of wisdom. Before Pythagoras, other words were used for the same purpose. For philosophy, the word SOPHIA was used -- SOPHIA means wisdom; and for the philosopher, SOPHOS -- SOPHOS means the wise man, the sage. They were beautiful words, but they had fallen, they had become associated with wrong people. They had fallen on bad times. Words also have good times and bad times, days of glory and days of humiliation.

SOPHOS IS a beautiful word -- the sage. Remember, the sage does not mean the saint. The saint is against the sinner; it has a polar opposite to it. The saint is one who is not a sinner; he has chosen to be virtuous, against vice. The sinner is one who has chosen vice against virtue. They are polarities like negative and positive. The saint cannot exist without the sinner; the sinner cannot exist without the saint -- they are partners, they can only co-exist. A world without saints will be a world without sinners too. If you really want sinners to disappear from the world, let the saints disappear first -- and immediately there will be no sinner.

The existence of the saint creates the sinner. And the more you respect the saint, the more you condemn the sinner, and the rift goes on becoming bigger and bigger. And the irony is that they exist together, two sides of the same coin. They are not different, their logic is not different -- just their choice is different. One has chosen the night part of life, the other has chosen the day part. But life consists of both day and night; it is neither day alone nor night alone. Both are halves of one whole -- hence both remain in misery.

Your sinners are miserable because they go on missing the beauties of virtue, the beauties of the other part that they have chosen not to choose. And your saints are miserable because they have repressed something which cannot be destroyed, which is an absolutely essential part of their being.

If you look deep into your saint, you will find a sinner hiding somewhere in his unconscious. And the same is the case with the sinner: look deep, and you will find a saint hiding somewhere in his unconscious. The conscious of the saint is the unconscious of the sinner, and the conscious of the sinner is the unconscious of the saint.

The sage is neither this nor that. He is NETI, NETI -- neither this nor that -- he has not chosen. He has accepted his wholeness; he is total, as much day, as much night. He has dropped the constantly choosing ego. He has simply accepted whatsoever is the case. He lives the truth in its utter nakedness, whatsoever it is -- he has no business to interfere in the stream of life.

The sage is a tremendously beautiful phenomenon, because of his wholeness. The sage is a perfect circle. He contains all, he rejects nothing. That was the idea of SOPHOS; it was a beautiful word. But it fell from its reputation.

It fell because it is a dangerous word too: it can easily be used by the cunning people. Because the sage is whole, he is both, now the sinner can use it. He can say, "I am both. I don't choose -- whatsoever is the case...." Now the sinner can pretend to be a sage. He can say, "Because it is so, this moment I am like this. This is happening -- what can I do? I have dropped choosing. I have accepted life in its totality."

Now, the sage is a totally different phenomenon from this cunning person. This cunning person used the word and the word became associated with this cunning mind. It became a camouflage for doing whatsoever you want to do. Deep down there is choice, but you can pretend on the surface that you are not a chooser, and you live in choiceless awareness. It is a very subtle cunningness.

So the WORD SOPHOS fell from its pedestal and became 'sophist'. The word 'sophist' is ugly -- it means a pretender. It means one who is pretending to be a sage and is not, one who is pretending to be a sage and is not even a saint. He is simply a sinner but has found a beautiful rationalization for remaining a sinner.

The murderer can say, "What can I do? -- God intended to murder through me." The thief can say, "What can I do? -- that's how God commanded me. I simply followed." And it will be very difficult to argue with him; he has a beautiful rationalization there.

So the SOPHOS fell and became a sophist. And the same happened with SOPHIA: wisdom IS not knowledge, but they look alike. Knowledge only pretends to be wisdom; it is just the opposite of wisdom. Knowledge is always borrowed, and because it is borrowed it is basically untrue.

Wisdom arises in you -- it is your flowering, it is your fragrance. It is self-understanding, self-knowing. You become luminous; you attain to a solid presence. You have a center, you feel rooted, integrated; you are no more fragmentary, you are one piece.

Wisdom is a revolution in your being: knowledge is just rubbish. You can gather it from others; it does not change you, you remain the same. Of course you become very decorated, you gain many beautiful masks, but your own face remains the same. You go on accumulating knowledge, your memory becomes richer and richer, but your being remains as poor as ever. But knowledge can pretend to be wisdom; they both use the same language.

For example: when Al Hillaj Mansoor declared "ANA'L HAQ! -- I am God! " this was wisdom. It was coming from his very core. It was a declaration not made by him but made through him. You can learn it. You can start declaring "ANA'L HAQ! I am God! " but it will be just knowledge. Your life will not support it; your existence will not be a proof for it. In fact, your existence will continuously disprove it; your life will be just the opposite of it.

In India it has happened, in Greece it happened, in China it happened... it has been happening down the ages again and again. The Upanishads say the same thing in their own words; they declare "AHAM BRAHMASMI! -- I am God!" And not only that "I am God -- all are Gods."

The brahmins, the Indian priests, have been repeating this beautiful statement for thousands of years: "AHAM BRAHMASMI! -- I am God and all are Gods!" Still untouchability exists. Still there are people who are not even worthy of being called human beings.

On the one side you go on repeating like parrots the beautiful statements of the Upanishads, of the seers, of the wise people, of those who have known.... They were real brahmins: a brahmin is one who has known the Brahma -- one who has known the Absolute. One cannot be a brahmin by birth, and whenever you find a brahmin by birth, he is a hypocrite. A brahmin can only be by experience, existential experience; a brahmin

can only be by self-realization. But how can untouchability exist with self-realized people? It is impossible. Untouchability exists.

On the one side people go on declaring, "All is God, there is nothing else but God. The whole existence is permeated with God. Each atom of it is full of God." And yet there are people who are not even worthy of being called human beings -- what to say about their being Gods? They cannot be touched; it is a crime if they touch you. Not only that their touching is a crime: in the past even their shadow... if their shadow fell on you it was a crime. An untouchable could have been burnt alive just because his shadow had fallen on you.

And don't think these are things of the past: they are still being burnt alive -- every day! Their women are raped, their houses burnt, their children killed. And this goes on happening in a country which calls itself the most religious country in the world. What kind of wisdom is this? And behind all this rape, murder, arson, are your brahmins, the claimers. They repeat the Vedas, the Upanishads, but it is only a tape in their minds. They repeat without knowing what they are repeating.

SOPHIA IS wisdom. Wisdom happens in the innermost shrine of your being. It is never borrowed, it has nothing to do with knowledge, information, nothing to do with scriptures, doctrines, systems of thought. It is your own experience, individual, authentic. You have known. You have arrived. Then it is SOPHOS -- it IS wisdom.

If you are simply repeating from other people's experiences it is sophistry, it is knowledge -- dead, meaningless, nothing but gibberish. You can decorate yourself with it, you can strengthen your ego through it, but you will not know the truth.

SOPHOS fell and there was that ugly phenomenon, the sophist. SOPHIA fell and what came into existence was sophistry. Sophistry is pure argument for argument's sake, with no concern for truth. It is just linguistic analysis, logical, rational, of course, but not intuitive, not experiential.

And one can go on arguing and guessing, and yet, even if you argue for millennia you will not arrive at truth -- because truth is never a conclusion, not a conclusion of any logical process. Truth has not to be invented by logic: truth has to be discovered by love. The way to truth is not logic but love. Wisdom is love: knowledge is logic.

And whenever logic starts pretending that "I am the door, I am the way to truth," truth disappears from the world.

PYTHAGORAS HAD TO COIN NEW WORDS, and he coined beautiful words. 'Philosophy' means love of wisdom -- not love of knowledge, remember, love of wisdom. Knowledge is intellectual, wisdom is intuitive. Knowledge is of the head, wisdom is of the heart. Hence love -- not logic but love, not calculation but innocence, not cunningness but intelligence, not intellectuality but intelligence.

And he also coined the word 'philosopher' -- a friend of wisdom. Have you ever observed? -- whenever you start arguing with somebody you are more concerned with your ego than for the truth. Sometimes you even see the falsity of your argument, but you cannot accept it because it hurts the ego. You argue because it is your opinion, not because it is true. You argue against the other's opinion because it is HIS opinion, not because it is untrue.

Argument arises not for truth but for egoistic trips -- then it is sophistry, then it is a very ugly phenomenon.

You love a woman -- it is a beautiful experience. A love between a man and a woman has tremendous truth, a fragrance of its own, a benediction. It is one of the most incredible mysteries of life. But to go to a prostitute is not the same -- physically it is the same, spiritually it is totally different. The prostitute is an ugly phenomenon: the beloved is something divine.

Philosophy is like your beloved: sophistry is a prostitute. And the sophists did exactly that -- prostitution. They were ready to argue for anybody, whosoever was ready to pay them. If you pay the sophist, he will argue for you. If somebody else pays him more, he will argue for him. He is even ready to argue against you if somebody is ready to pay him more.

I have heard:

Every Sunday, a priest was very much disturbed by an old man who was a very respectable man, rich, wealthy, of his congregation, He used to sit just in front of the priest, and he would fall asleep within seconds and would snore loudly. And of course it was very disturbing -- just sitting in front of him. snoring.

The priest was disturbed: what to do? And the man was so rich that he could not say it to him, "This is

not right." So he found a way. A small boy used to follow the old man, his great grandchild. The priest called the boy and he said, "I will give you four ANNAS every Sunday -- whenever your old man starts falling asleep, you just nudge him, just wake him up." The boy was very happy and he did it, and the idea worked.

For three Sundays it was perfectly okay: whenever the old man would start snoring, the boy would shake him. But on the fourth Sunday, the old man was snoring, the priest was waiting, but the boy was sitting silently. After the sermon he called the boy and asked, "What is the matter? Have you forgotten?"

He said, "No. But now he is paying me one rupee per Sunday. He says. 'If you don't disturb me, I will give you one rupee.'"

That was the case with the sophists. They were ready to argue for anybody, whosoever was ready to pay. They were great arguers. But wisdom has nothing to do with argument!

The Buddha is not an arguer -- he has experienced something. If he uses logic and language, it is just to express what he has experienced, not to prove it. It is not that he comes to his experience through language and logic: first he has experienced it through meditation, then he uses logic and language to express it.

Logic and language are perfectly right as far as expression is concerned, but they are not creative -- they are expressive. TRUTH IS needed in the first place to be expressed, then they are useful. But from the outside it is very difficult to know who is expressing his experience and who is just playing with words. It is very difficult for those who have not yet experienced anything on their own.

Pythagoras came to India, met great wise men; he met great seers, great brahmins. Saw for the first time what a wise man is! Meditated for years... became a wise man in his own right, became enlightened. And then he went back to Greece, and there he saw what had happened: the beloved had disappeared -- there was only a prostitute.

He coined these new words -- these words are beautiful, but they have again fallen into the same trap. Now if you go to the universities, either in the East or in the West, there exists no philosophy in the Pythagorean sense; there exists no philosopher, in the universities at least, in the sense that Pythagoras uses the word. In the universities it is again sophism, and the philosophers and the professors of philosophy in the universities are again sophists. Hence, philosophy is on a deathbed -- go into any university and you will see it.

Thousands of students are coming for science, for mathematics, for physics, for chemistry, for biology, for geology. Ask how many students are coming for philosophy -- not even enough to count on your fingers.

When I was a student of philosophy there were only three students. I was one, and the two others were girls. Just three persons, and the department had ten professors -- three and one third professors for each student. And those two girls were not interested in philosophy at all. Their whole interest was to attain to a master's degree -- it helps to get a better husband. And they could not get admission in any other subject, that's why they had chosen philosophy. They were not interested at all.

It used to happen again and again.... One of my professors was a very ascetic man; he had decided not to look at women. Now, two girls in the class -- so he would teach with closed eyes . And those two girls were almost always absent, so only I was sitting there and he was standing with closed eyes. So I learnt to listen with closed eyes -- in fact, he would speak and I would sleep.

One day he found it out. First he was thinking that I was also an ascetic and I had also decided not to look at women, and he was very happy to find at least one kindred soul. The whole university used to laugh at him, and he was thinking, "This is very good -- at least one person is here...." But one day he found it out, because those two girls were not there, so he opened his eyes and I was fast asleep.

He asked me, "What is the matter?"

I said, "The matter is that I don't see ANY philosophy in what you are teaching. It is far better and more beneficial to have a good sleep. What you are teaching is just rubbish, rotten. You don't know a thing!"

And that was really the case. And the man was honest -- first he was shocked, but then he recognized the truth. Because on that day he was talking about Patanjali and samadhi, and I asked him, "Do you know what samadhi is? Have you ever experienced it? All that you are saying is learned but not wise. All that you are saying is mechanical; it can be done by a computer in a far better and far more efficient way than you are doing it. You have read about samadhi -- but reading about samadhi is not knowing samadhi. It is like a blind man who has read much about light and he can talk about light, he may even be able to write a great thesis about light, but he knows nothing of it. He knows nothing, not at all. He has no eyes."

This is happening all over the world, and the reason is not that the people are no more interested in truth -- the reason is that philosophy has become sophistry again. Now the great philosophers of this century are nothing but linguists, logical positivists, logic-choppers. Bertrand Russell, G.E. Moore, Ludwig Wittgenstein -- great names in philosophy, but all are concerned with language. They are not concerned whether God is or not; they are concerned with how many ways the word 'God' can be used, and whether the use is valid or not, whether the word 'God' can be used or cannot be used, and if it is used, what meaning it carries. They are NOT concerned with the truth of God: they are only concerned with the word 'God'. And they go on analysing.

Just think of a person analysing the word 'love' -- will you call him a lover? Love is something to be experienced, something to be lived. A philosophy, to be truly a philosophy, has to be a philosophy of life. A philosophy worthy of its name has to be existential, experiential; it has to be based in meditation, not in argumentation.

Again, the word 'philosophy' has fallen into disrepute. A new word is needed. For instance, it will be better now to change 'philosophy' into 'philousia'. OUSIA comes from the root for 'essence'. 'Philousia' will mean one who desires essence or Isness, one who wants not just to think about it but to experience, realize, see.

That is really the meaning of the Indian word for philosophy, DARSHAN. DARSHAN means to see. It will be better now to do exactly the same thing that Pythagoras did twenty-five centuries ago. He changed SOPHIA into 'philosophy.' Now 'philosophy' needs to be changed again -- I suggest 'philousia': the desire to see and experience essence or Isness and not getting contented with only thinking about it.

The sutra... the second part, purification, continues. The previous sutra was:

IF THOU CANST AT LEAST; FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS RECOGNIZED TWO MOTIVES TO HUMAN actions: the first issuing from lower nature called necessity -- the second emanating from a higher nature called power; but both are dependent upon the implied primordial law -- TAO, DHAMMA, TORAH, LOGOS. In the East we have called the first PRAKRITI and the second PURUSH.

There is every possibility that sitting in communion with the Indian sages Pythagoras learnt about these two laws. He experienced them in his own being too, but the first glimpse seems to have happened in the East in a deep communion with an enlightened Master.

PRAKRITI means lower nature, the material nature, the visible. PURUSH means consciousness, awareness, the higher nature. Prakriti is like the circumference of a circle and purush is like the center of a circle. Pythagoras has his own words: the first he calls the law of necessity. The lower you come, the more and more the law of necessity functions. The higher you go in consciousness, the less and less the law of necessity functions and more and more the law of power, the law of freedom.

At the lowest, cause and effect is the only law, and because science recognizes only cause and effect it cannot recognize God, it cannot recognize consciousness. Its very methodology prohibits it. Science remains tethered to the lowest rung of the ladder; and existence is a ladder, of many rungs. And the ladder exists in you, in each human being, on a smaller scale.

Your body is prakriti, lower nature; your body follows the law of necessity. Even the body of a Buddha will follow the law of necessity. After youth, he will become old; after old age, he will die. Even for a Buddha, nature is not going to be different -- it is a very rigid law. There are no exceptions to it.

That's why I say Jesus is not born of a virgin mother -- because birth follows the lowest law of necessity. Nobody can be an exception to it. He was certainly born of a very innocent woman. If virginity is symbolic, then it is perfectly true; if it is a poetic expression of the innocence of Mariam, then it is perfectly right. But if you insist that it is a physiological phenomenon, that Mariam was a virgin, then you are simply being stupid. Birth follows the law of necessity.

And exactly the same is the case with the idea of resurrection. Once Jesus is dead there is no possibility of resurrection, because the law of necessity does not allow any exception. But if you mean by 'resurrection' that the real life never dies, that there is something eternal in you which goes on and on, continueS, that only the gross body dies and the subtlest core of your being is eternal... if you mean by 'resurrection' a spiritual rebirth, then it is perfectly true. But it is not true in a historical sense.

And so is the case with everybody.

Jainas say that Mahavira never perspired -- this is impossible. Your body consists eighty-five percent of water, and perspiration is the body's way of avoiding too much heat. When you perspire, the body is creating a certain kind of air-conditioning; when you perspire, the water comes to the surface of your skin and that water starts evaporating. For evaporation it needs heat, so it absorbs the heat of the body and your inner body remains at a cool temperature. This is a very natural phenomenon -- unless your body is made of plastic or steel; then it is a totally different matter.

And Mahavira was moving naked; and in the hottest part of India, Bihar, on dusty roads. Even today they are dusty, so just think of twenty-five centuries ago.... And he was not perspiring? He would have died; without perspiration he could not have survived. It is part of the survival mechanism.

But each religion wants its founder to be exceptional. In a sense they are on the right track. In what sense are they right? They are right because a man like Mahavira, Jesus, Buddha, has attained to the other law also -- the law of power -- but their bodies will not follow it. The body belongs to the earth; it will follow the earthly law. Their consciousness belongs now to the world of power, to purush, not to prakriti. Their consciousness will have total freedom, absolute freedom; their consciousness will not know any limitation. But we cannot see their consciousness.

Unless we also reach those peaks, those climaxes, those ecstasies, we can only see the body. So we start creating stories, myths, about their bodies, as if their bodies became part of the higher law of power. It never happens. As a metaphor, good; as a myth, beautiful; but don't try to prove it historically.

Jainas say that when a snake bit Mahavira's toe, instead OF blood, milk started flowing. Now, this is very dangerous. That means instead of blood, milk was circulating in Mahavira's body -- and milk cannot remain milk for long: it becomes curd. Long before this bite of the snake happened, Mahavira would have started stinking of curd.

But as a poetic expression it is beautiful. It simply shows... milk is a symbol of love. When a child is born to a woman, milk starts flowing from her breasts -- out of love. Milk is a symbol, a poetic symbol, of love. The story simply says that even if a poisonous snake has bitten him, from Mahavira he cannot get anything except love -- that's all. To represent it, the story has been written that blood never came out -- instead of blood, milk started flowing. But don't be foolish and don't try to prove it physiologically, that actually milk was flowing.

The body remains part of the earth; your consciousness can become part of the sky, it belongs really to the sky.

Man is a meeting of these two laws: necessity and power, purush and prakriti, bondage and freedom, earth and sky, body and soul, the visible and the invisible, the gross and the subtle. Man is a meeting-point. That is the glory of man, and his misery too. That is the anguish if not understood well -- because if you don't understand that you are a meeting of two immense powers, polar opposites, you will remain in a state of anxiety, anguish; you will feel torn apart, two forces pulling you apart. Your life will become a great anxiety: what to be? this or that?

The earth pulls you downwards, the sky calls you upwards. The body says, "Follow me!" and the soul says, "Come with me!" And their ways are different; you cannot follow both simultaneously. It seems almost impossible. If you follow the body you start feeling guilty, because you have not listened to the deepest voice in your being, to that still, small voice. If you follow that still, small voice, you start feeling that you are being hard on your body. The body starts feeling undernourished, unloved, and the body starts rebelling against you.

So whatsoever you choose...! If you choose the body, the soul feels suffocated; if you choose the soul, the body feels undernourished, neglected, ignored. Either way you feel in a state of tension. This is the misery of man.

But IF these two laws are understood, and you can understand the rhythm of these two laws, that they LOOK opposite, but deep down they are complementary.... All opposites are always complementary. Life and death are opposites and yet complementary. Man and woman are opposites, yet complementary. Good and bad, opposites yet complementary. If you can see the complementariness, then there arises a transcendence in you -- and your glory comes into manifestation, you become a splendour.

That is the state of a Buddha, the state of a Jesus -- call it Christ-consciousness or Buddha-consciousness or Krishna-consciousness, it doesn't matter what name you use, but the meaning is this. When your tension dissolves, your anxiety Is resolved, when you can be the body and the soul together in harmony, when you have learnt how to play with your body and your consciousness together, simultaneously, with no friction, then your life creates great music. That music is meditation. Then your life

becomes a melody of tremendous import. You become a festival, a celebration. You bloom.

You use the body as a foundation and you use your consciousness to create a temple. The body becomes the foundation, the consciousness becomes the temple. You use your body as a flute, and the consciousness becomes a song through the flute. You use the body as a sitar, and your consciousness becomes the music that arises out of it.

Have you not watched? On a physical instrument, material instrument, music arises which has nothing material in it, which is utterly spiritual. In the same way, Pythagoras says, these two fundamental laws, the law of necessity and the law of power, are rooted in one primordial law. Lao Tzu calls that law TAO, Jesus calls that law LOGOS, Buddha calls that law dharma. Moses calls that law TORAH. There is a fundamental law where all dualities dissolve and become non-dual -- that one is God, that primordial law is God, that primordial law is truth.

Truth has a body -- that body consists of the law of necessity; and truth has a soul -- that soul consists of the law of power. Man is both: a rope stretched between two eternities. That's how Friedrich Nietzsche has expressed it: a rope stretched between two eternities, between past and future, between matter and consciousness. And to walk on this tightrope needs great skill. You will have to become a tightrope walker.

That's what sannyas is all about, disciplehood is all about. The religious person is one who learns the art of walking on this tightrope. It is full of hazards! It is very dangerous too: just one step gone wrong and you fall, just one step gone wrong and you go astray; just a small mistake and great will be your fall.

The higher you move, the more dangerous your life becomes. But the more dangerous life is, the more worth living it is, the more meaning it has to it and more significance.

Nietzsche has also said: Live dangerously! What does he mean by 'live dangerously!'? Those who live only conveniently don't live at all; their life is nothing but a gradual death, a slow suicide. Life exists in its sharpness, in its brilliancy, only when you live dangerously. And the greatest danger is to move between the law of necessity and the law of power, as if you are moving between two Himalayan peaks, on a rope stretched between these two peaks... if you fall you are lost. But if you reach, the greatest glory is yours -- God is yours, nirvana is yours.

Man is both... a rope... a ladder... a meeting of earth and sky, body and soul, bondage and freedom, samsara and nirvana... If YOU DON'T understand this you will remain in agony. If you understand this, ecstasy arrives. It IS the same energy that becomes agony, that becomes ecstasy. In ignorance, the same energy turns bitter and poisonous and creates hell. When you become aware, more alert, more watchful, a witness, the same energy is transformed -- becomes a paradise.

Today's sutras in continuation:

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUE THEM.

THESE WORDS WILL HAVE TO BE MEDITATED UPON, because twenty-five centuries have passed since those words were uttered and the meanings of all those words have changed. They were written before Freud. They were written in a totally different milieu, in a totally different atmosphere -- they had a totally different meaning then. You will have to understand THAT meaning, not the meaning that you associate with these words.

STILL... Pythagoras says:... although it is difficult, because a very rigid law binds power to necessity. It is dangerous to create the harmony, it is moving on the edge of a sword -- but still it is possible, it is not impossible. It is difficult, but not impossible.

STILL IT IS GIVEN THEE . .

This is your birthright!

... TO FIGHT AND OVERCOME THY FOOLISH PASSIONS.

Here 'fight' does not mean what you will associate with the word 'fight'. Here 'fight' has a totally

different meaning. In the Pythagorean mystery school, the word 'fight' means creating friction. Gurdjieff used to give the same methods to his disciples: methods of friction. Create a friction in yourself -- because out of friction, energy is released.

For example, you are feeling angry, great anger is arising in you. The Pythagorean method is: when anger is arising in you, just confront it; let great compassion arise in you. It will be difficult, because when you are angry how can you be compassionate. But it is not impossible.

In fact, anger and compassion are not two different energies. It is anger that becomes compassion; it is compassion that is lingering in anger. So if you can create compassion when anger is there, this is fight, friction -- you are creating a duality, two peaks you are creating. And you have to walk between these two peaks on a tightrope, from anger to compassion. And if you can reach from anger to compassion, you have overcome anger.

When sex arises, create love -- they are the same energy -- and walk from sex to love. It is going to be difficult in the beginning, because we have completely forgotten the methods of friction. But try!

For example, you are feeling sad -- start dancing. And you will be surprised by the change that immediately comes to you. The sadness is there in one corner, and in another corner, just the Opposite of it, a subtle joy starts arising. You will be surprised, utterly surprised. You will not be able to believe what is happening! When it happens for the first time that you are sad AND yet joyous, and both are together, this is fight, this is friction. And out of this friction, great energy is released, great fire arises in you -- and that fire purifies. And fire always arises through friction.

The first man who created fire, must have created it by friction, by rubbing two stones against each other. The first idea of fire must have come to man from seeing bamboos or other trees in a great, strong wind catching fire -- seeing friction happen naturally. It always happens in a bamboo forest: if the wind is too much, the bamboos start rubbing against each other, they become hot, and soon fire arises. The first idea of fire must have come from seeing some natural state of friction.

The same is the case inwards too: create friction. Always create the opposite of whatsoever is happening in you. First you will say that it is not possible, because you have never tried it. But remember, everything that you feel always remains in you. Sometimes it is in a manifest form, and sometimes it is in a dormant form. So when you try to create the opposite, all that you are doing is waking up something which is dormant.

You have loved before, you have been very compassionate before, you know what compassion is. Now there is anger. Somewhere, in some chamber of your being, compassion is fast asleep -- wake it up. And once you have learnt that it can be awakened, there will be great friction in you. Anger and compassion will start fighting.

And remember always: whenever there is a fight between the lower and the higher, the higher wins; the lower cannot win. The lower can win only if the higher is absent; the lower wins only in the absence of the higher. Once the higher is there, the lower has no power.

That's why Pythagoras calls the higher the law of power.

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUE THEM.

Your passions are foolish. Remember, Pythagoras is not against passions -- because they contain all the energy that you have. He is against foolishness. The moment your passion take the colour of intelligence, they are perfectly beautiful

When sex is just an unconscious, mechanical urge in you, it is wrong. Remember, sex is not wrong: the mechanicalness c it is wrong. If you can bring some light of intelligence into you sexuality, that light will transform it. It will not be sexuality any more -- it will be something totally different, so different that you don't have a word for it.

In the East we have a word for it, 'tantra'. In the West you don't have any word for it. When sex becomes joined together is yoked with intelligence, a totally new energy is created -- that energy is called Tantra.

The word 'tantra' means the capacity of expansion, that which goes on expanding. Sex shrinks you, Tantra expand you. It is the same energy, but it takes a turn. It is no longer selfish, no longer self-centered. It starts spreading -- it starts spreading to the whole existence. In sex, for a moment you can attain to the orgasm, and at a great cost. In Tantra you can live in the orgasm twenty-four hours a day, because your very

energy becomes orgasmic. And your meeting is no longer with any individual person: your meeting is with the universe itself. You see a tree, you see a flower, you see a star, and there is something like orgasm happening.

The man who has become absolutely intelligent, alert, aware, lives in an orgasmic way. His every movement is full of orgasmic peaks, and peaks upon peaks. And when Tantra has happened, sex disappears. Sex is a seed, Tantra is the tree -- let the seed die and the tree will be born.

Each of your energies can have two forms: one is intelligent, one is foolish. Pythagoras is not against your passions -- no Wise man can ever be against your passions -- but every wise man is against foolishness, is against ignorance, is against darkness, is against stupidity, mechanicalness.

In sex you function like a robot. Something from the law of necessity, something from prakriti, something from lower nature, grips you, and you are no more yourself -- you are a slave. When you are a master of your own being, then you live in the same world but with totally different eyes -- the same world becomes divine.

That is the meaning of the declaration of Zen Masters: samsara IS nirvana -- this very world is enlightenment. All that is needed is a change in you from foolishness to wisdom, from unawareness to awareness.

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS, LEARN THOU TO SUBDUE THEM.

They are not to be destroyed but only subdued. And remember, subduing does not mean repression -- not in Pythagoras' methodology. Subduing simply means: if you become aware, you become the master and the passions become your slaves. As slaves they are beautiful, as masters they are dangerous.

Freedom means mastery over thyself, and bondage means no mastery over thyself. When you are unaware you are a victim of a thousand and one stupid passions -- anger, sex, greed, pride, and so on and so forth. As you become alert, as you watch your passions, as you watch what is happening to you, as you de-automatize your actions, as you bring more and more alertness to your mechanical reactions, and transform them into less and less mechanical things, a mastery arises. And all those passions which were clamouring to be the masters simply become servants.

It happens almost like when in a small class all the children are fighting and rushing at each other and throwing things... and then the principal enters the room. Suddenly everybody is at his desk; they have opened their books. Suddenly silence prevails. The principal has not said a single word -- just his presence.

When your master enters -- and by 'master' I mean when your awareness is awakened -- all your passions immediately fall in line. They no longer clamour for mastery: the master has arrived. They were fighting for mastery because the real master was absent.

This is subduing. Become a witness of your passions and subduing happens.

BE SOBER, DILIGENT, AND CHASTE; AVOID ALL WRATH. IN PUBLIC OR IN SECRET NEVER PERMIT THOU ANY EVIL, AND ABOVE ALL ELSE RESPECT THYSELF:

THE FIRST AND THE FOREMOST principle of Pythagorean philosophy is RESPECT THYSELF: Your priests have been telling you not to respect yourself. They teach you to respect somebody else -- respect the Buddha, Mahavira, Christ -- respect somebody else and condemn yourself. There is a subtle strategy in it: if you respect somebody else, you can respect them only if first you condemn yourself. If you DON'T condemn yourself then there is no possibility of respecting the other. ,If you respect yourself, then there is nobody higher and nobody lower, nobody superior and nobody inferior. Then a totally different phenomenon happens which cannot be called respect: it is closer to love than respect.

The real disciple loves the Master -- because he has seen in the Master something of his own being, something of his own unknown being has become known through the Master. He respects himself, and he respects the Master because he respects himself. But now the respect has a different colour: it is not formal, it is not imposed -- it is part of love. Love knows nobody as higher, nobody as lower. Love never thinks in terms of higher and lower. Respect is a formal thing: love is informal. Respect is again a cultivated thing: love, uncultivated, spontaneous... something arises in you.

For example, if you are born a Christian you respect Christ; if you are a born Hindu you respect Krishna. If the Hindu meets Christ he will not respect him; and if a Hindu meeting Christ cannot respect him, how can he respect Krishna really? He does not know a thing about Krishna either, because the man who has understood Krishna and loved Krishna will love Christ too, because Christ will be another form of the same energy.

If you have loved Buddha, you will love all the Buddhas of the world -- in whatsoever form they appear, in whatsoever way they appear, you will be able to recognize them immediately, instantly. But the man who respects will not be able to recognize them because his respect is just formal. He can only respect Buddha because he has been taught to. He will not respect Mahavira, he will not respect Mohammed, no -- impossible. How can a Jaina respect Mohammed? Impossible! But that simply shows he has not even loved Mahavira, he has not known Mahavira; otherwise, knowing Mahavira, he will have known the taste of all those who are enlightened.

You can taste the sea from anywhere -- it is always the same taste: the taste of salt. It makes no difference whether it is the Indian Ocean, or it is the Pacific, or it is the Atlantic -- it makes no difference: the taste is the same.

The first thing is: ABOVE ALL... RESPECT THYSELF -- because unless you respect yourself you will not be able to know yourself. We can know only if we love, if we respect. We will go inside only if we think we are moving into some glory. If you think you are a wretched rotten being, a sinner, condemned from the very beginning, if you hate yourself, if you feel unworthy, how can you go in? Who wants to go into a hell? You will avoid, you will never go in.

And I agree with Pythogoras absolutely that for meditation the basic requirement is a tremendous respect for oneself. And remember, it is not egoism. In respecting yourself, you respect everybody else -- because everybody has a self in the same way as you have. If you respect YOUR inner being, in that very respect you have respected all the beings of the world. In respecting yourself, you will respect the tree and the mountain because they also have their own being.

Self-respect is not egoism: it is just the opposite. It is glorying in the great gift God has given to you. It is gratitude.

Then... BE SOBER... The Pythagorean principle is that of the golden mean -- by 'sober' he means don't be too serious and don't be too non-serious either. That is sober, just exactly in the middle. The too serious person is ill; the too non-serious person is also ill. Be sober, exactly in the middle. Excess is evil according to Pythagoras. To be in the middle is to be balanced.

That s what Buddha says: MAJJKIM NIKAYA -- the middle way. That's what Confucius says: To be in the middle is the way of the wise. To be exactly in the middle is to go beyond duality. In the exact middle is tranquillity, equilibrium, balance and transcendence.

BE SOBER, DILIGENT...

Again, remember the golden mean -- that is the fundamental of Pythagorean philosophy. 'Diligence' does not mean too much activity, feverish activity, no. Neither too much activity nor too much inactivity -- just exactly in the middle, a balance between inactivity and activity is diligence. Don't be mad in activity, don't be restless -- as the West has become. People cannot rest at all; they are as if possessed by demons. They have to go on working. They cannot sit silently even for a few moments.

The East has moved to the other extreme: it has become lethargic, inactive, fatalistic; nobody wants to do anything. Everybody in the East is allergic to work. The West is getting madder and madder because of too much activity; and the East is getting poorer and poorer, sicker and sicker, because of too much inactivity.

We need a new man on the earth, a Pythagorean man: the man who walks in the middle. We need a man who is neither Eastern nor Western. We need a man who knows how to be active and who knows how to be inactive. We need a man who can bring a harmony between inactivity and activity, who can remain utterly relaxed even while engaged in work; who is not allergic to work and who is not allergic to no-work either That is diligence.

... AND CHASTE... The saint and the sinner have both gone to the excess. Neither is the saint chaste nor the sinner. The sinner has moved into vice too much, and the saint has moved into virtue too much. The saint has become righteous; a great pride and ego has arisen in him that "I am a saint!" And the sinner has gone into wrong ways so much that great condemnation has arisen in him that "I am a sinner, I am worthless."

Who is the chaste person? The chaste person is one who has no excess in him -- excess is impurity according to Pythagoras, and according to me too. Excess is impurity. And not to exceed is to be pure, chaste, exactly in the middle; no tensions pulling you this way or that.

Chastity means you are natural, relaxed; you have not chosen a certain character for yourself. All characters are unchaste You have not chosen a certain morality OR immorality. You have not chosen anything! You simply remain watchful and you respond moment-to-moment out of the chastity of your watchfulness. Watchfulness is chastity -- it is virgin, it is pure.

Remember, when you become a witness of your being, you become like the sky. Clouds come and go -- black clouds and white clouds. theY all come and go -- but the sky remains uncontaminated. No cloud leaves any trace, any stain on it. In exactly the same way there is an inner sky in you -- the sky of consciousness. It is chaste! If you choose something -- if you have chosen this cloud or that cloud -- you have fallen from your chastity, you have fallen from your virginity. You have become identified. To become identified is to become impure. To remain unidentified is to remain pure.

And... AVOID ALL WRATH. Avoid all rage, because whatsoever you do in rage, in a violent turmoil, is going to be wrong. Even if you do something right, it is going to be wrong.

It happened in Pythagoras' own life -- this sutra is based on that experience. He had returned from the East and many seekers had started gathering around him. He had brought that magnetism of non-being. He had brought something tremendously valuable, a treasure, and people who were in search started coming. He was very very enthusiastic to give the message that he had brought, to share the treasure. And he was getting old, and he had brought so much wealth from the East, inner wealth, he was afraid whether he would be able to share it or not. His whole life he had searched! So he was in a hurry, and the disciples who had gathered, the first group of disciples, he was very hard on them. Naturally. He wanted them to grow as fast as possible. Who knows? -- tomorrow he may die. He was getting old. And not only was that a danger: the herd mind, the crowd mind, was going against him.

The seekers of truth were falling in love with him, but there are people who live so deeply in their lies... they were all getting hurt. There was every danger that he might be killed. If natural death was not going to come. there was every possibility that the herd might kill him. So naturally he was in a hurry. And he was more hard on those who were more capable.

The MOST capable disciple did something wrong -- he acted in an unconscious way. And Pythagoras, out of love and compassion, chastised him, was very hard on him. It appeared to the disciple as if the Master was angry. He was not angry, but even to appear angry to the disciple proved very fatal.

The disciple must have been of real caliber -- he committed suicide. And the wound went deep into Pythagoras. Never was he heard again to be hard on any disciple. Not a single word did he utter which could be taken as if the Master was angry. The disciple felt so guilty that he committed suicide. Must have been that kind of man... Buddha says there are good horses and bad horses, and good horses are those for whom just the shadow of the whip is enough. You need not beat them: just the shadow of the whip....

That disciple must have been very close to truth. Such great qualities are rare: to feel so bad because he had betrayed the Master. He had promised to be conscious and he had fallen from consciousness. He could not think of anything else. He killed himself.

From that day, Pythagoras made it a point: AVOID ALL WRATH -- even if it is in the cause of good, don't be angry. Anger functions like a poison; even if it is associated with good, it will poison the good, it will destroy its beauty.

IN PUBLIC OR IN SECRET NEVER PERMIT THOU ANY EVIL...

WHAT IS EVIL? Unconsciousness is evil. To act unconsciously is evil. And what is virtue? To act consciously is virtue. Pythagoras never gives any morality to the world; no real sage has ever given any morality to the world; no real sage has ever given any morality to the world. From real wisdom has come

always only one voice: Become more alert in whatsoever you are doing. In private or in public, function consciously, act consciously.
It is said:

One day Buddha was walking -- it must have been just before he was enlightened -- with a disciple. He had gathered a few disciples even before he became enlightened, because a light had started spreading -- just as early in the morning, the sun has not risen yet but the sky becomes red and the earth becomes full of light. The sun is just going to rise above the horizon.

Just before Buddha became enlightened, he had five disciples. He was walking with those five disciples; a fly sat on his head. He was talking to the disciples; without paying much attention, mechanically he moved his hand, the fly went away. Then he stopped, closed his eyes. The disciples could not understand what was happening, but they all became silent -- something precious was happening.

His face became very luminous, and he raised his hand very ~o slowly, and again moved it near his forehead as if the fly was Sitting there. It was not there any more. The disciples asked, "What are you doing? The fly is no more there."

He said, "But now I am moving my hand consciously -- that time I did it unconsciously. I missed an opportunity of being conscious. I was too much engaged in talking with you and the hand simply moved mechanically. It should have moved consciously. Now I am moving it as it should have moved."

This is the path of virtue: to become so alert that even small acts, even small gestures, movements, all become full of awareness.

SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED; BE JUST.

This word 'reflection' has also to be understood. It does not mean, as dictionaries say, thinking -- it means exactly, literally, reflecting, mirroring. If you read this sutra, you will think: SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED... YOU will think first one has to think about it and then one has to act. No. You have read it wrongly.

One has to be a mirror! Thinking is just the opposite of reflection. Reflection simply means WITHOUT thinking, just being alert, a mirror, and LET THE ACT ARISE OUT OF THAT MIRRORING -- and then it will always be good. If you think, what will you think? You will bring the past -- past experiences, memories -- and you will act out of the past. And to act out of the past is to be irresponsible. To act out of the past is not to act but react; it is mechanical. To act in the moment, to act spontaneously now and here, needs reflection not thinking.

Become a mirror. Be in a meditative state before you act or before you say a word, and then nothing will ever go wrong. You will never need to repent.

And... Be JUST. What does Pythagoras mean by being just? Don't have double standards; don'; use one standard for yourself and another standard for the other. Keep only one standard -- that is justness.
We all go on having double standards.

The son of Mulla Nasruddin asked him, "Papa, if a Mohammedan becomes a Christian, what will you call him?"
He said, "He is a renegade!"
And the son thought it over and he said, "If a Christian becomes a Mohammedan, what will you call him?"
And he laughed and he said, "He is a man of understanding."

This is double standard. If a Hindu becomes a Christian, Christians think understanding has arisen in him; if a Christian becomes a Hindu, he has betrayed, he has to be condemned. These are double standards.

The man of justness will have only one standard for himself and for everybody else.

... REMEMBER THAT A POWER INVINCIBLE ORDAINS TO DIE...

Death is coming. It has already come with your birth. Birth has determined your death. You cannot

avoid it; there is no way of avoiding it. The only way to avoid death is not to be born. But you are already born, so death is going to follow as day follows night.

Remember it, because we go on forgetting about death. We go on living here as if we are here for ever -- and that's how we miss all the opportunities of searching for the real self, the true treasure, the kingdom of God. We go on remaining concerned with the trivial, thinking, "We are going to be here, so what is the hurry? Tomorrow we will search for God; today let us have a little more money in the bank."

... THAT RICHES AND THE HONOURS EASILY ACQUIRED, ARE EASY THUS TO LOSE.

Death will take everything away from you. Empty-handed you come and empty-handed you will go... unless and until YOU LOOK within, you will remain empty. Look within, and you become an emperor; the beggar immediately disappears from you. The mind is a beggar, and the soul is an emperor.

To know oneself is to know that nothing is needed, that all is already given: "I have the greatest treasure, I have the whole kingdom of God. There is no point in adding anything to it -- nothing can be added to it, it is already perfect."

So if you want to search and seek, search and seek for the true treasure -- which cannot be taken away by death. This is the criterion: that which can be taken away by death is a false treasure; that which cannot be taken away by death is a true treasure.

AS TO THE EVILS WHICH DESTINY INVOLVES, JUDGE THEM WHAT THEY ARE; ENDURE THEM ALL AND STRIVE, AS MUCH AS THOU ART ABLE, TO MODIFY THE TRAITS. THE GODS, TO THE MOST CRUEL, HAVE NOT EXPOSED THE SAGE.

AND THERE WILL BE MANY TROUBLES and many pains in life -- they are part of growth. Accept them for what they are. That does not mean become morbid; that does not mean become a masochist. Whatsoever happens, endure it, but if you can improve upon it, if you can modify it, modify it. Very sane advice.

The danger is there. One danger is that people start fighting with every pain in life; they want to avoid all pains -- but then growth is avoided. This is one pitfall. The other pitfall is: people start accepting pains, not only accepting them -- inviting; not only inviting but creating pains. As if by going through many pains they will grow faster. They become self-destructive, they become suicidal. Both are extremes and both have to be avoided.

If some pain comes in your life, accept it, endure it -- watchfully grow through it. If you can see that you can modify it a little bit here and there, then modify it, because modifying it is also part of growth. And remember always:

THE GODS, TO THE MOST CRUEL HAVE NOT EXPOSED THE SAGE.

And the wise man is not exposed, really, to any agony, any hell. Whatsoever the sage is exposed to is part -- part of a growing life. Life cannot grow without challenges; and pains, miseries, sufferings bring challenges. You cannot become aware without suffering. Suffering evokes awareness in you.

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS; WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES, IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

Remember, the whole world is not in love with truth -- in fact, the majority is against it, the majority is not ready to accept truth. It has invested in lies too much. They will be against you. So he says:

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS...

Don't be angry at them -- that is their choice. If they love the errors, the lies, it is perfectly okay. They have the freedom; don't be angry with them, don't condemn them.

WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES...

And if sometimes the philosopher approves or blames, it is always with great alertness, awareness. It is not to condemn anybody and not to praise anybody but to help -- but to become a blessing to all.

IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

And there is no necessity that you will triumph because you have the truth with you. Jesus was crucified -- that is truth crucified! Socrates was poisoned -- that is truth poisoned. So don't go on thinking that if you have the truth you are going to win. The herd mind believes in its own ignorance, in its own blindness, in its own superstitions. And the herd mind is powerful; it is the majority on the earth.

SO IF ERROR TRIUMPH... there is every possibility that error will triumph... then the wise man, the philosopher, DEPARTS -- departs into himself -- AND WAITS... waits for the right moment. He is not angry, he is not frustrated. He does not expect that truth will win. Whatsoever happens he accepts it, and waits for the right moment. If the right moment arises, he will declare the truth again.

But he is always waiting. It is none of his business to impose himself on people -- he never imposes. He loves and respects people and their freedom and their dignity and their choice. He has no idea of dominating people. He waits....

It has always been so. The Master waits for the disciple to come. The real Master always waits for the disciple to come. In fact, he never goes in search of the disciple, because that will somehow be imposing himself upon others. Those who are thirsty are bound to come. If they come, good -- he shares whatsoever he has. If they don't come, it is perfectly good... it is their freedom to come or not to come.

Philosophia Perennis, Vol 1

Chapter #7
Chapter title: Awareness: The Master Key

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The first question

OSHO, TODAY YOU SPOKE OF AWARENESS AND CONSCIOUSNESS AND IT SEEMED AS THOUGH THIS WAS ALL THAT WAS NEEDED TO GUIDE ONE S ACTIONS. DOES THIS MEAN THEN THAT MURDER, RAPE AND THEFT ARE ONLY WRONG IN SO FAR AS THEY ARE DONE WITHOUT AWARENESS, WITHOUT CONSCIOUSNESS?

Pradipam,

YES -- THE ONLY SIN IS UNAWARENESS, and the holy virtue is awareness. That which cannot be done without unawareness is sin. That which can only be done through awareness is virtue. It is impossible to murder if you are aware; it is impossible to be violent at all -- if you are aware. It is impossible to rape, to steal, to torture -- these are impossibilities if awareness is there. It is only when unawareness prevails that, in the darkness of unawareness, all kinds of enemies enter you.

Buddha has said: If the light is on in a house, thieves avoid it; and if the watchman is awake, thieves will not even try. And if the people are walking and talking inside, and the house has not yet fallen into sleep, there is no possibility for thieves to enter or even to think about it.

Exactly the same is the case with you: you are a house without any light. The ordinary state of man is that of a mechanical functioning: HOMO MECHANICUS. Only in the name are you a man -- otherwise, just a trained, skillful machine, and whatsoever you do is going to be wrong. And remember, I am saying WHATSOEVER you do -- even your virtues will not be virtues if you are unaware. How can you be virtuous when you are unaware? Behind your virtue will come a great, enormous ego -- it is bound to be so. Even your saintliness, practised, cultivated with great labour and effort, is futile! because it will not bring simplicity, and it will not bring humbleness, and it will not bring that great experience of the divine which happens only when the ego has disappeared. You will live a respectable life as a saint, but as poor as everybody else -- inwardly rotten, inwardly a meaningless existence. It is not life, it is only vegetating. Your sins will be sins, your virtues will also be sins. Your immorality will be immorality, your morality will also be immorality.

I don't teach you morality, and I don't teach you virtue -- because I know, without awareness they are just pretensions, hypocrisies. They make you phony. They don't liberate you, they can't liberate you. On the contrary, they imprison you.

Only one thing is enough: awareness is a master key. It unlocks all the Locks of existence. Awareness means you live moment-to-moment, alert, conscious of yourself, and conscious of all that is happening around you, in a moment-to-moment response. You are like a mirror.

That's what Pythagoras wants you to understand: you reflect. And you reflect so totally that out of that reflection whatsoever act is born is right -- because it fits, it is harmonious with existence. It does not really arise in you, you are not a doer of it. It arises in the total context: the situation, you and all, are involved in it. Out of that wholeness the act is born -- it is not your act. You have not decided to DO it that way; it is not your decision, it is not your thought, it is not your character. You are not doing it: you are only allowing it to happen.

Just as walking early in the morning, the sun has not risen, you come across a snake on the path -- there is no time to think... you can only reflect. There is no time to decide what to do and what not to do. You IMMEDIATELY jump! Remember the word 'immediate' -- not even a single moment is lost. You immediately jump out of the way. Later on you can sit underneath a tree and think about it -- what happened, how you did it -- and you can pat your own back that you did well. But in fact you have not done it -- it happened. It happened out of the total context. You, the snake, the danger of death, the effort of life to protect itself... and a thousand and one other things are involved in it. The total situation caused the act. You were just a medium.

Now, this act fits. You are not the doer of it. In the religious way we can say: God has done it through you. That is only a religious way of speaking, that's all. The whole has acted through the part -- this is virtue. You will never repent for it.

And this is really a freeing act. Once it has happened, it is finished. You are again free to act; you will not carry this action in your head. It will not become part of your psychological memory; it will not leave any wound in you. It was so spontaneous that it will not leave any trace.

THIS act will never become a karma. This act will never leave any scratch on you. The act which becomes a karma is the act which is not really an act but a reaction which comes from the past, from memory, from thinking. You are the decider, the chooser. It is not out of awareness but unawareness. Then it is all sin.

Pradipam, to me, awareness is all. I teach you awareness.

It was Plato who, attempting to convey the meaning of the educative process, told the parable of the cave. Chained within an underground cave, one of the prisoners who has perceived only the illusionary shadows of the real world is unchained and freed to journey into the light.

Emerging from the cave he is blinded by the brightness of the sun and for a moment desires to turn back. But he realizes that the only authentic life for man is one lived with a clear vision of things as they are. Though earlier blinded by the light and desiring the darkness, he resolves to leave behind the cave of shadows and its world of illusions. But having seen, having become aware, having perceived clearly, he knows he must return and free others to see through the veil of illusions that chain and imprison them in an unreal world.

The moment you become aware, it is not only that your life is transformed: you immediately start functioning in a new way -- you start helping others to be transformed. Because once you have seen the light of awareness, once you are out of the cave of unconscious mind, you will be surprised that whatsoever you had known before was not real -- it was only shadows of the real. You had dreamt about the real.

And once you have seen the light, you would like to share it. You would like to go back to the cave and unchain other prisoners. That's what all the great Masters down the ages have been doing. That's what Pythagoras was doing. He became free -- free, out of the cave.

For the first time you will be dazzled. For the first time you will feel your eyes are hurting -- that is the pain of growth. For the first time the desire, a great desire, will arise to go back into the darkness -- because you have become accustomed to it. It was soothing. But once you have seen even a little bit of reality you cannot go back; you have crossed the point of no return. You will HAVE to live in the light. You will have to learn how to absorb light, because the reality is so blissful. And out of the experience of the real, life becomes religious. Out of the experience of the real, you cannot act in the old ways.

Pradipam, I know why the question has arisen -- because you have tried not to be angry, you have decided so many times, but still it happens. You have tried not to be greedy, but again and again you fall in the trap. You have tried ALL kinds of things to change yourself, but nothing seems ever to happen. You remain the same.

And here I am saying that there is a simple key -- awareness. You cannot believe it. How can awareness, just awareness, help when nothing else has been of any help? Keys are always very small; keys are not very big things. A small key can open a very big lock. And why does awareness function as a key?

The person who is living in a dream, is deep asleep, has a nightmare, is being tortured, is being killed. And of course fighting, fighting back, he is very much afraid, wants somebody to save him, and finds no way to escape. All around him are enemies with naked swords. Death seems to be certain. Trembling, perspiring, just out of the pain of the nightmare, he awakes. Still his breathing is not natural, still he is perspiring, trembling, but he starts laughing. There is no problem... the dream has disappeared. All those enemies and the naked swords were not realities. He need not ask to be saved; he need not arrange any defence. The whole thing was just a shadow world.

Once awakened the whole dream has disappeared. And in the dream he had tried every possible way to protect himself and was finding it impossible. That's how the case is with you, with everybody.

Anger is a shadow. You cannot be victorious by fighting with a shadow. Greed is a shadow... these are not realities. The reality is that which will remain even when awareness has happened. And this is the miracle: those who have known awareness have not known anything of anger or greed. Not that they dropped them -- they simply don't find them! Once the light is there, darkness is not there.

Buddha is reported to have said when he became enlightened, the first moment of it, he smiled and he said: "This is unbelievable! -- so I have been enlightened from the very beginning!? And all those chains and all those imprisonments were just dreams?"

When people would ask him, "What should we do not to be angry, or what should we do not to be greedy, or what should we do not to be so much obsessed with sex or food?" his answer was always the same: Be aware. Bring awareness to your life.

His disciple, Ananda, listening again and again to every kind of person -- different problems, but the prescription of the physician remains the same -- became puzzled. He said, "What is the matter with you? They bring different kinds of illness -- somebody brings greed and somebody sex and somebody food and somebody something else -- but your prescription remains the same!"

And Buddha said, "Their illnesses are different just as people can dream different dreams."

Here you are: if all of you, all two thousand sannyasins, fall asleep you will have two thousand dreams. Remember, you cannot invite anybody to share your dream -- it is very private -- not even your wife or your husband, nobody can share it. So two thousand people will have two thousand dreams. But if you come to me and ask how to get rid of this dream, the medicine will remain the same: Wake up! It is not going to be

different; the prescription is going to be the same. You can call it awareness, you can call it witnessing, you can call it remembering, you can call it meditation -- these are different names for the same medicine.
Act with more awareness.

THERE WAS A MAN travelling home from work on a train. Shortly after its departure he had fallen asleep, lulled off by the motion of the train. Somewhere in between stations, the train suddenly stopped at an emergency red signal.

The man, waking up suddenly, thought the train had arrived at his destination and proceeded promptly to step out of the door and fell flat onto the track! Quite shaken and bruised, he was helped by the other passengers back into the carriage.

Dusting himself off and rearranging his tie and dabbing his bloody nose dry, he then exclaimed: "How stupid of me to get out at the wrong side!" and then proceeded to leave by the door opposite and stepped in front of the oncoming express!

The only problem with man is that he is fast asleep -- with open eyes! That's why you are not even aware that you are not aware. Your eyes are open and you are dreaming -- a thousand and one dreams, a thousand and one desires. You are not herenow -- that is the meaning of not being aware. You are in the past, in the memories -- that is a dream. Or you are in the future, in imagination -- that is a dream.
Be now, here!

If the past is there, you are not aware. If the future is there, you are not aware. Awareness means presence in the present. Just be here this moment. Even if a single thought passes inside you, you are not aware. To be in a thought-process is to be asleep. Not to be in a thought-process is to be awake.

And that crystal purity of being here, of being now... how can you commit any sin? In THAT clarity, the ego disappears -- and it is the ego which brings all kinds of problems in life. The ego is violent. And if you try to become humble, you may become humble but the ego will remain there hiding behind your humbleness. Unless you become aware, the ego will go on playing new games. The games will be changed; you may move from one prison cell into another prison cell -- that's all -- but you will not get out of the prison.

The only way to get out of the prison is to be utterly alert. In that alertness you become crystallized, in that alertness you become centered. And that very centering takes you into the very core of reality. And that experience is so blissful that you cannot remain a thief any more -- because all that you need, all that you have ever desired, is fulfilled. In fact, you had never asked so much ever as is showering on you of its own accord. Who would like to be a thief? For what?

Who would like to murder? For what? You CANNOT even imagine murdering because now you know nothing can be murdered -- all is eternal. It is a futile effort. You cannot kill anything. At the most, you can take the garments away, but the inner being continues. Once you have seen your own inner being, in the light of awareness you have seen the being of all. It is eternity. Death is a falsity. Death happens only in dreams, not in truth, not in reality.

How can you rape when you are aware? Awareness brings tremendous love in its wake, and a loving person cannot rape. Rape is possible only when the person has never known anything of love. And, remember, the people who are rapists are not the only people who rape: you may be a good husband, and a good wife, married legally and everything, and your relationship may be nothing but rape. If you are unaware you cannot do anything else; your relationship will remain that of a rapist. You may be raping in a legal way, authorized, sanctioned by the society, but that doesn't matter. If your wife is making love to you because it is her duty to make love to the husband whenever the husband wants, it is rape. She is not REALLY in it -- it is rape. She is simply fulfilling the duties of a wife. If you are making love to your woman and not being totally present in that moment, it is rape. The woman is raping you; you are raping her.

Love is love only when it is meditative. Love is love only when there is great awareneSs from both sides. Two nows meeting, two heres meeting; two presences merging, melting into each other -- then it is love, and then it has a spiritual quality to it.

But you have learnt how to live without awareness. You know how to move without awareness; you know the doors of your house, and the rooms, and you have become acquainted with all kinds of skills.... You can drive to the office and come back, and there is no need to be aware. You can just go on doing these things mechanically.

All sins arise out of this mechanicalness. Your life becomes a hell. Hell simply means not to be in the present, and paradise means just to be in the present.

A young farm boy from Arkansas was sent to New York by his father to learn the undertaking business under the tutelage of the great Frank E. Campbell.
Some months later, the father visited his son in the big city. "Tell me," he said, "have you learnt much?"
"Oh sure, Dad," said the son. "I have learnt a lot. And it has been very interesting."
"What was the most interesting thing you learnt?"
The son thought for a moment and then said, "Well, we did have one wild experience that taught me a lesson."
"What was that?"
"Well," said the son, "one day we got this phone call from the Taft Hotel. It seems that the housekeeper had checked one of the rooms and she discovered that a man and woman had died in their sleep on the bed and completely naked."
"Wow!" said the father. "What did Mr. Campbell do?"
"Well, he put on his tuxedo and he had me put on my tuxedo. Then we were driven in one of his limousines to the Taft Hotel. The manager took us to the desk clerk who gave us the room number. Then the manager rode up with us in the elevator. We were silent because Mr. Campbell always believes in doing things with great dignity."
"How marvellous!" exclaimed the father. "Then what happened?"
"Well, we came to this room. Mr. Campbell pushed the door open with his gold-tipped cane. He, the manager, and I walked in quietly. Sure enough, there on the bed was this naked couple lying on their backs."
"And then what happened?" asked the father.
"Well, Mr Campbell saw an immediate problem. The man had a large erection."
"And then what happened?" asked the father.
"Mr. Campbell, as usual, was up to the situation. He swung his gold-tipped cane and very stylishly whacked the prick."
"And then what happened?" asked the father.
"Well, Dad," said the son, "all hell broke loose. You see, we were in the wrong room!"

That's how it goes on and on... you ARE in the wrong room, you are always in the wrong room. Unawareness is the name of the wrong room. And whatsoever you are doing, good or bad, respectable or unrespectable, is ALL the same in the ultimate final analysis -- because you are in the wrong room, and in the wrong room you cannot do anything right. You can become a saint in the wrong room, but you will remain exactly in the same room as the sinner. You can become very moral -- you may not be a thief and you may not be a rapist and you may not be a murderer -- but the ROOM is wrong and whatsoever you are, you cannot be right.

Your total state of mind has to be transformed -- and that is the meaning of awareness. You are in the past, in the future; that means you are in the mind. The mind is the name of the wrong room. Come out of the mind! Be in the present... and when you are in the present, you are not part of the mind. Then each act has tremendous clarity, because you are a mirror. And there is no dust on the mirror because there is no thinking going on.

That's all I teach here: how to be aware, how to be conscious -- how to be, and without thoughts. And then life starts changing of its own accord. I don't teach you non-violence. Non-violence has been taught down the ages in this country and people are not non-violent at all. In fact, it is difficult to find more violent people anywhere else than in this country. Every day, in every possible way, violence erupts -- any excuse is enough. And buses will be burnt and people will be murdered, and the police will have to fire. Every day! It is not news at all -- it is not new, how can it be news? You can be certain it will be happening somewhere or other in this country.

Madhura has asked a question: Why in India is there so much public violence? It is because of the teachings of non-violence. For five thousand years people have been taught to be non-violent; they have learnt the trick of pretending. And all that has happened is that they have repressed their violence. They are sitting on volcanoes -- any excuse, any small excuse, and the violence is triggered. And then it goes on spreading like a wild fire.

Whenever there is a Hindu-Mohammedan riot, you can see the real faces of the people of this country -- murderous. And just a day before, the Hindu was praying in the temple and the Mohammedan was praying in the mosque, and one was reading the Vedas and the other was reading the Koran, and they looked so pious. Let there be a riot, and all that piousness simply evaporates as if it had never been there, and they are ready to kill, rape.... They are ready to do anything!

This violence erupts again and again in this country because of the teaching, a wrong teaching, which is based on repression. Whenever you repress something, it will come up again and again.

I teach you awareness, not repression. That's why I don't talk about non-violence. I don't say, "Don't be violent." I only say, "Be alert, be aware!" Whatsoever you are doing, do it with such care, with such meditativeness, that you are absolutely there, in it, involved; that you are not just making some empty gestures. Your presence is there -- and that very presence brings an alchemical change. You will never repress, you will never sit on a volcano. And the more you become aware, the more your life will attain to silence, peace, love. They are by-products of awareness.

The second question

WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

ATTRACTIVE PEOPLE ARE FRIGHTENING -- for many reasons. First, the more attractive a person is to you, the more is the possibility of falling in her or his bondage -- that is the fear. The charm, the magnetism, the magic: you will be possessed, you will be reduced to a slave.

Attractive people ARE attracting and yet frightening. They are beautiful; you would like to relate with them, but to relate with them means to lose your freedom. To relate with them means not to be yourself any more. And because they are attractive, you will not be able to leave them; you will cling. You know your tendency, that the more attractive a person is, the more clinging will arise in you; you will become more and more dependent. That is the fear.

Nobody wants to become dependent. Freedom is the ultimate value. Even love is not higher than freedom. Freedom is the ultimate value; next to it is love. And there is a constant conflict between love and freedom. Love tries to become the ultimate value. It is not. And love tries to destroy freedom; only then can it be the ultimate value. And those who love freedom become afraid of love.

And love means to be attracted to an attractive person. And the more beautiful the person is, the more you feel attracted, the more fear will arise, because now you are going into something from where escape will not be easy. You can escape from an ordinary person, a homely person, more easily. And if the person is ugly, you are free; you need not become too dependent.

Mulla Nasruddin married the ugliest woman in the town. Nobody could believe it. People asked him, "Nasruddin, what has happened to you?"

He said, "There is a logic in it. This is the only woman from whom I can escape any time. In fact, it will be difficult not to escape. This is the only woman in the town whom I can trust. Beautiful people are not trustworthy. They can fall in love easily because so many people are attracted towards them. I can trust this woman; she will always be sincere towards me. I need not be worried about her; I can go out of the town for months, I will not have any fear. My woman will remain mine."

Just see the point: if the person is ugly, you can possess the person. The ugly person will depend on you. If the person is beautiful, the beautiful person will possess you. Beauty is power, it is tremendous power.

The ugly person will become a slave, a servant. The ugly person will in every way substitute for the beauty that is missing in him or her. The ugly woman will be a better wife than a beautiful woman. She will have to be. She will take more care of you; she will be a better nurse -- because she knows that beauty is missing and something has to be supplemented instead. She will be very good to you; she will never nag you, she will never fight with you, she will not be in a constant quarrel with you -- she cannot afford it.

Beautiful persons are dangerous. They can afford to fight. So these are the reasons.

You ask me: WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

They are. Unless you understand and become aware, this fear remains. Attraction/fear are two aspects of the same phenomenon. You are always attracted to the same person with whom you feel a great fear. Fear means you will be secondary. In fact, people want the impossible.

A woman wants a man, the most beautiful, the most powerful man in the world, but also wants him to remain interested only in her. Now this is an impossible demand. The most beautiful and the most powerful person is bound to be interested in many more people. And many more people will be interested in him.

The man would like to have the most beautiful woman in the world, but also would like her to remain very faithful to him, devoted to him. That will be difficult; that is asking the impossible.

And remember: if some woman looks very beautiful to you, that simply shows you are not very beautiful. And you are afraid also: if the woman looks so beautiful to you, what is happening from the other side? You will not be looking so beautiful. There is fear -- she may leave you.

All these problems are there. But these problems arise only because your love is not really love but a game. If it is really love then it never thinks of the future. Then there is no problem of the future. Tomorrow does not exist for real love; time does not exist for real love.

If you love a person, you love a person. What is going to happen tomorrow -- who cares? Today is so much, this MOMENT is an eternity. What will happen tomorrow, we will see... when tomorrow comes. And tomorrow never comes. Real love is of the present.

Always remember: anything real has to be part of awareness, has to be part of the present, has to be part of meditation. Then there is no problem! And there is no question of attraction, and there is no question of fear. Real love shares; it is not to exploit the other, it is not to possess the other. When you want to possess the other, then the problem arises: the other may possess you. and if the other is more powerful, more magnetic, naturally you will be a slave. If you want to become the master of the other, then the fear arises that "I may be reduced to a slave." If you don't want to possess the other, then the fear never arises that the other may possess you. Love never possesses.

Love never possesses and love can never be possessed. True love leads you into freedom. Freedom is the highest peak, the ultimate value. And love is closest to freedom; the next step after love is freedom. Love is NOT against freedom; love is a stepping-stone towards freedom. That's what awareness will make clear to you: that love has to be used as a stepping-stone for freedom. If you love you make the other free. And when you make the other free, you are made free by the other.

Love is a sharing, not an exploitation. And in fact love never thinks in terms of ugliness and beauty either. You will be surprised: love never thinks in terms of ugliness and beauty. Love only acts, reflects, meditates -- never thinks at all.

Yes, sometimes it happens that you fit with somebody -- suddenly, everything falls in harmony. It is not a question of beauty or ugliness: it is a question of harmony, a rhythm.

Somebody has asked a question about what Gurdjieff used to say: that for every man there is a corresponding woman somewhere on the earth, for every woman there is a corresponding man somewhere on the earth. EACH one is born with the polar opposite. If you can find the other, everything will fall in harmony immediately. All their centers function harmoniously -- that is love. It is a very rare phenomenon. It is very rare to find a couple who really fit together. Our society exists with such taboos, such inhibitions, that it is almost impossible to find the real mate, the real friend.

In Eastern mythology we have a story, a beautiful myth, that in the beginning when the world was created, each child was born not alone but as a couple: one boy, one girl, together, from the same mother. Twins, fitting with each other totally -- that was the couple. They were in tune in every way with each other.

Then man fell from grace -- just the idea of the original sin -- man fell from grace, and as a punishment couples were no more born from the same mother. Still they are born! Gurdjieff is right -- that's my own observation too. Each person has a divine mate somewhere. But to find them is very difficult, because you may be white and your other polarity may be black; you may be a Hindu and your other polarity may be a Mohammedan; you may be Chinese and the other polarity may be German.

In a better world, people will search and seek, and unless you can find the real person who can fit with you, you will remain in a kind of tension, anguish. If you are alone you are in anguish; if you meet the other person you are in anguish if the other person does not fit with you, or only fits so far. Now, through scientific investigation also this has been found, that there are people who fit and there are people who don't fit. Scientific arrangements can be made now; each person can declare his centers, his birthchart, his rhythm -- now there is every possibility to find the other person who fits exactly. The world has become very small,

and once you have found the other person... it is not a question of beauty and ugliness at all. In fact, there is nobody who is ugly and nobody who is beautiful. The ugly person may fit with somebody -- then the ugly person is beautiful for that person. Beauty is a shadow of harmony. It is not that you fall in love with beautiful persons; the process is just the opposite: when you fall in love with some person, the person looks beautiful. It is love that brings the idea of beauty in, not vice versa.

But it is rare to find a person who totally fits with you. Whenever somebody is fortunate enough, life is lived with a melody; then two bodies and one soul. That is a real couple. And whenever you can find that kind of couple, there will be great grace and great music around that couple, a great aura, beautiful light, a silence. And love then naturally leads into meditation.

People should be allowed to meet and mix to find.... People should not be in a hurry to get married. The hurry is dangerous; it only brings divorces, or it brings a life of long long misery. Children should be allowed to meet with each other. And we should drop all pre-technological taboos, inhibitions; they are no more relevant.

We are living in a post-technological age; man HAS become mature and he HAS to change many things, because many things are wrong. They were developed in the old days; it was a necessity then -- it is no more a necessity now. For example, now people can live together, men and women; there is no need to be in a hurry to get married. And if you have known many men and many women, only then will you know who fits with you and who does not fit. It is not a question of a long nose or a beautiful face; somebody may have a beautiful face and you feel attracted, and may have beautiful eyes and big eyes and you feel attracted, and the colour of the hair... but these things don't matter! When you live together, after two days you will not note the colour of the hair, and after three days you will not note the length of the nose; and after three weeks you will have completely forgotten about the physiology of the other. Now the reality impinges upon you. Now the real thing will be spiritual harmony.

Marriage up to now has been a very ugly affair. And priests were happy to allow it -- not only happy to allow it, they were the ones who invented it. And there was some reason why priests all over the world have been in favour of this ugly marriage that has been on the earth for five thousand years. The reason was: if people are miserable, then only do they go to the churches, do they go to the temples; if people are miserable, only then are they ready to renounce life. If people are miserable, only then are they in the hands of the priests. A happy humanity will have nothing to do with the priests. Obviously! If you are healthy, you have nothing to do with the doctor. If you are psychologically whole, you have nothing to do with the psychoanalyst. If you are spiritually whole, you will not have anything to do with the priest.

And the greatest spiritual disharmony is created by marriage. Priests have created hell on the earth. That is their trade secret -- then people are bound to come to ask them what to do. Life is so miserable! And then they can tell them how to get free of life. Then they can give you rituals how never to be born again, how to get out of the wheel of birth and death. they have made life such a hell, and then they teach you how to get rid of it.

My effort is just the opposite: I want to create heaven here-now, so that there is no need to get rid of anything. There is no need to think of getting rid of birth and death, and there is no need for the old, so-called religions. More music is needed, more poetry is needed, more art is needed, certainly more mysticism is needed, more science is needed -- and then there will be a totally different kind of religion born, a new religion. A religion which will not teach you anti-life ideologies but will help you to live your life in more harmony, more artistically, more sensitively, more centered, rooted in the earth. A religion which will teach you the art of life, the philosophy of life, and will teach you how to be more festive.

Deva Vilas, you ask: WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

BECAUSE DEEP DOWN IN YOU there is a search, as there is in everybody, for the other people. And you don't want to get involved with somebody who may not be the other pole. But there is no other way to find the other pole except by getting involved into many many friendships, into many many love affairs. If you really want to find your beloved, you will have to go through many love affairs. That is the only way to learn. Drop your fear...

And if you start associating with ugly people out of your fear of beautiful people, that is not going to be satisfying to you.

The Cohens were renting a furnished apartment. Cohen pere had found the place that met with all his

requirements, but Cohen mere demurred: "I don't like this flat."
"What's the matter, Rachel? Ain't it a fine flat? Why it has all the latest improvements -- washstands, indecent lights, semetry plumbing and two kinds of water -- why not?"
"I know all what you say, but there are no curtains in the bathroom. Every time I take a bath the neighbours can see me."
"That's all right, Rachel -- if the neighbours see you, they will buy the curtains."

Ugliness can have its uses, but it will not give you contentment. And if you are afraid of beautiful people, then remember, that you are really afraid of getting involved in a deep intimate relationship, that you want to keep a distance, that you want to keep a distance so you can escape any time if the need arises. But this is not the way to go into it, this is not the way to know the secrets of love. One has to go in absolute vulnerability. One has to drop all armour and defence.

If it is frightening, let it be frightening, but go into it. The fear will disappear. The only way to drop any fear is to go into the very thing of which you are afraid. If somebody comes to me and says that "I am afraid of darkness," then I always suggest to them, "The only way is: go into the dark night, sit somewhere alone outside the town under a tree. Tremble! Perspire, be nervous, but sit there! How long can you tremble? Slowly slowly, things will settle. The heart will start beating normally... and suddenly you will see that darkness is not that frightening either. And slowly slowly you will become aware of the beauties of darkness -- which only darkness can have: the depth, the silence, the velvety touch of it, the stillness, the music of the dark night, the insects, the harmony. And slowly slowly, as the fear disappears, you will be surprised that darkness is not that dark -- it has its own luminosity. You will be able to start seeing something -- vague, not clear. But clarity gives shallowness to things; vagueness gives depth and mystery. Light can never be so mysterious as darkness. Light is very prose; darkness is poetry. Light is naked; hence, how long can you remain interested in it? But darkness is veiled; it provokes great interest, great curiosity, to unveil it.

If you are afraid of darkness, go into darkness. If you are afraid of love, go into love. If you are afraid of being alone, then go into the Himalayas and be alone. That is the only way to drop it. Otherwise, small things can be very very heavy.

Just two days ago, a beautiful young Italian man took sannyas. His problem is that he cannot touch his own navel -- afraid. He cannot allow anybody else to touch his navel; that is out of the question. He cannot touch it himself; he has never fingered his navel -- that is impossible. He will die. he is so afraid of it. Now it looks absurd, but it looks absurd to you only because you have other fears. This is his fear.

Now what am I going to do? I told him, "You just wait here and after a few days I am going to tell everybody, whosoever comes across you, to finger your navel." Maybe the first time he will be shocked, may fall into a coma, but nobody has ever died; that will be just psychological. And when so many people have fingered his navel, he will laugh at the whole thing.

That is the only way! And sometimes if you can deliberately do something, it brings great awareness.

Once a young man was brought to me -- he was a professor in a college -- and the problem was that he walked like a woman. And to be in a university and to be a professor and to walk like a woman is troublesome. He was very much embarrassed. And he had tried all kinds of methods.

I said, "Do one thing -- because this is impossible, what you doing! A man cannot really walk like a woman! You are doing something like a miracle. Because to walk like a woman means you have to have a womb in your belly. It is because of that roundness of the womb that the woman walks in a different way. Her alignment of the body is different. But a man really cannot walk like that -- if a man can do it...." I told him, "This should be something to be proud of! You are doing a miracle. Just show it to me."
He said, "What do you mean, a miracle?"

I said, "Just walk here front of me and walk like a woman."

He tried and he failed. He could not walk. And I told him, "Now, this is the key. Go back to the university -- up to now you have been trying NOT to walk like a woman. From now onwards, try to walk like a woman with every deliberate effort. Your effort NOT to walk like a woman has been the cause of the whole problem. It has become an obsession, a hypnosis. You have hypnotized yourself. The only way to de-hypnotize it is: do it deliberately. Go to the university immediately," I told him, "and walk around, and try in every possible way to show that you are a woman."

He tried and he failed. And since then he has not succeeded.

If you are afraid -- fear arises in you about attractive people -- it is the same, Vilas, remember. Whether you are afraid that nobody should touch your navel, or you are afraid of darkness, or you are afraid of walking like a woman, or you are afraid of this or that, XYZ, it doesn't matter. Fear has to be dissolved, because fear is a crippling process, a paralyzing process.

And the only way to dissolve it is to go into it. Experience liberates. And we have so many beautiful people here -- you cannot find so many anywhere else in one place. If, Vilas, you are afraid of beautiful people, you will have to commit suicide because more and more beautiful people are going to come here!

It is better to learn. It is better to drop fear. It is better to relate with people. And, in fact, if you start relating, you will find every person has something beautiful in her or him. Nobody comes without beauty. Maybe beauty has different dimensions: somebody's face is beautiful, somebody's voice is beautiful, somebody's body is beautiful, somebody's mind is beautiful. Nobody comes without beauty; God gives to everybody some kind of beauty or other. There are as many beauties as there are persons.

And the only way to contact the beauty of a person is to become intimate, to drop all fear, to drop all defences. And you will be surprised: God is expressed in different forms -- God is beauty.

We have three words for God: SATYAM -- truth -- SHIVAM -- ultimate good -- SUNDARAM -- ultimate beauty. And beauty is the last. God is beautiful, God is beauty. Wherever you find beauty, it is a reflection of God's beauty. And if you are afraid of the reflection, how will you relate with the real? The reflection is there to learn the lesson, so that one day you can relate with the real.

The third question

MY WHOLE LIFE BAS BEEN A HELL. IT SEEMS SOMETHING HAS GONE WRONG FROM THE VERY BEGINNING. I HAVE TRIED HARD TO LIVE AN HONEST MORAL AND RELIGIOUS LIFE, BUT I HAVE NOT EVEN HAD A GLIMPSE OF WHAT YOU CALL BLISS. WHAT IS WRONG WITH ME?

THE WAY THAT YOU HAVE BEEN FOLLOWlNG is the way of being phony. That's what is wrong with you -- you are not authentic. You have not allowed yourself to be yourself; you are an imitator.
What do you mean?

FROM THE VERY BEGINNING I HAVE TRIED HARD TO LIVE AN HONEST, MORAL AND RELIGIOUS LIFE...

How can you live a religious life? You don't have any experience of God. Your religious life will be just pseudo. You will imitate other people who you think are religious. And how are you going to decide whether they are religious or not? That too will be decided by the society.

You have been in a trap. You have lived according to the herd, you have lived according to the crowd, and the crowd means the lowest state of consciousness. To live according to the crowd means to live at the minimum. And the crowd is NOT interested in God. its morality is a social convenience -- it is not real morality. Its morality is just a kind of lubrication; it helps people to be together. Its honesty is not true honesty -- it cannot be.

You know the proverb: Honesty is the best policy. Now, to think of honesty in terms of policy is the beginning of being dishonest. Honesty is not a policy; it is not politics. Honesty is to live your life in freedom, in sincerity, naked; never to be false and never to pretend -- that is honesty. Whatsoever the consequences -- whether you are hated or loved, whether you are respected or disrespected, it doesn't matter. An honest person is one who lives in his utter nakedness as God has created him. He respects himself so much that he is ready to risk everything for it.

You say you have lived very hard -- honesty must have been an imposition on you, that's why it looked hard. Otherwise, a really honest person never feels that way. Whatsoever he has to sacrifice for honesty, he sacrifices, but it is worth it. His joy is tremendous, his bliss is infinite. And the more he sacrifices, the more he gains the joy, the more he rejoices.

You say: I HAVE TRIED TO LIVE AN HONEST, MORAL AND RELIGIOUS LIFE.

Yes, you must have lived in an arduous way, an ascetic way. You must have tried hard to cultivate a certain character. Bliss never arises in cultivated characters. Cultivated characters are phony, false, plastic -- hence bliss cannot happen to them. A plastic flower cannot have any fragrance -- only a real rose. But the real rose needs to be rooted in the earth; the real rose has to take all the risks of being real.

The false is very much protected. The real is exposed to the sun and the wind and the rain. To be real, that exposure is necessary. The plastic flower need not be exposed to wind, rain and sun; you can keep it inside your room. It needs no earth, it needs no roots -- it needs nothing because it is false.

And it is eternal. The real rose is born in the morning sun and by the evening it is already disappearing. The real rose by the evening starts falling, the petals are falling. The real rose lives only for the moment, then it disappears. The real knows birth and death; the real lives in danger.

Your morality, your honesty, your religion, were not really a way of living a dangerous life, but, on the contrary, defence measures. You were creating a safe life for yourself, secure. That's why you have missed.

Live in insecurity if you really want to live, and live truthfully. And when I say live truthfully, I don't mean the truth that is taught by the Vedas or the Koran or the Bible -- I simply mean: to be yourself is to be truthful, whatsoever you are. Don't hide it, don't deceive. Be exposed to the rain and the wind and the sun. There is danger, but in that very danger is joy, and in that very danger arises bliss -- the fragrance of the rose.

You must have lived through the scriptures; that's why millions of people go on trying hard to live a moral, religious life, and still never know what bliss is. They are living according to books; they never try to listen to their own still small voice. They have betrayed themselves, they have betrayed their God.

Clem bought a new bike for his ten-year-old son, Harvey, "Don't worry, Harvey," he assured him. "I will assemble the bike in a jiffy."

Harvey waited impatiently as Clem removed the bicycle parts from a huge box.

"Here are the directions," mumbled Clem. "Take wheel A and align it with holes X and Z. Then take bolt B and put it through hole Y."

"Are you sure you can do it, Dad?" asked Harvey as he watched his father break out into a cold sweat.

"I was not an army mechanic for nothing," retorted Clem.

Five hours later Clem cried jubilantly: "Hallelujah! I have done it!"

Harvey started at the bike. "Dad, how do you ride a bike backwards and upside down?"

If you are putting your life together according to the instructions in some book, you will be in trouble. Live according to your own small light. Enough light has been given to you. You have brought it with yourself. You need not live according to Buddha, according to Mahavira, according to Krishna. They never lived according to anybody else, remember.

I have heard about a Zen Master, Bokoju -- he was celebrating his Master's birthday -- somebody asked Bokoju, "But you DON'T follow him -- why are you celebrating his birthday? You are just the opposite of the Master, why are you paying your respects?"

And Bokoju said, "My Master never followed his Master and I am doing the same. And my Master has told me not to follow him -- that is his message to me. And it is by NOT following him that great light has happened in me. Hence the respect and gratitude."

But people live very foolishly. They are imitators. After Pythagoras died, a great superstition spread amongst his followers: that beans are not to be eaten. Beans? poor beans! And down the ages people have wondered why Pythagoreans don't eat beans. Pythagoras was a vegetarian, but beans are not non-vegetarian. Pythagoras was perfectly right in not eating meat and fish, but why beans? In fact, they never suited him -- that was the only reason. Whenever he would eat beans, he would have a troubled stomach. Now, Pythagoras suffered by eating beans; he stopped eating beans -- that's perfectly right! He listened to his voice. He didn't bother. He had been to India; vegetarianism he learnt from here. Buddha used to eat beans, and Mahavira too -- the great vegetarians. He didn't care about the vegetarians. He dropped beans because they never suited him.

But look at the foolish disciples: down the ages they have not eaten beans, and they cannot answer why either. They think, "There must be some secret in it which we have forgotten."

Pythagoras used to walk barefoot. It is a beautiful exercise for contracting the earth. That's how

Mahavira used to walk -- barefoot. If you are walking on soft earth, the best way is to walk barefoot, no shoes. You have a tremendous contact with the earth. We belong to the earth! Half of us is part of the earth and half is part of the sky. And when you are walking in the early morning sun on the wet earth, you are enjoying both the sky and the earth. It was perfectly right! But now, on coal-tar roads, Jaina monks go on walking barefoot. Now that is very dangerous, harmful, harmful to the nervous system. To walk on cement or on coal-tar without any shoes is very bad for the whole nervous system, particularly for the brain cells; it affects them. To walk on wet earth is beautiful for the nervous system; it soothes.

Mahavira walked barefoot; it was perfectly okay. Zarathustra walked barefoot -- perfectly okay. Pythagoras walked barefoot -- perfectly okay. But Jaina monks are still walking -- in Bombay, in Delhi -- barefoot. Now this is stupidity.

Always remember that each one has to live according to his own light. The Master has not to be imitated literally; he has to be understood.

You must have been following dead rules and dogmas. And because they never suited you, a great contradiction has arisen in your being. And to create contradiction is to create hell.

Dave and Mabel were riding their tandem up a steep hill. When they got to the top, Dave jumped off and lay in the grass, "Christ, that was a tough hill!"

Mabel said, "Yea, an' if I didn't have the brakes on we wooda gone backwards."

That's what the story is of millions of people's lives. You are making the hill unnecessarily tough and hard. The brakes are on: you are creating a contradiction in your life energy. Whenever you follow anybody literally, you will create a contradiction. You can only be your own self. If you want to be a unity, a harmony, understand, but never imitate; learn, but never imitate.

And people are in such a hurry to imitate. Why do people want to imitate? -- because it is easier. It needs no intelligence to imitate. Any idiot can imitate. In fact, only idiots imitate. An intelligent person learns, understands, and follows his own light that comes out of his understanding.

Drop your so-called morality and honesty and your religious life. Please drop it -- it is not yet too late. Start from ABC. And if you are here, things can happen. I allow you absolute freedom to be yourself. I help you to attain that freedom. I don't help you to cultivate a character: I help you to create a consciousness. And then that consciousness brings its own character. But that character is a liquid phenomenon; it has no rigidity.

The last question

OSHO, HOW DO YOU MANAGE TO SPEAK EVERY DAY, YEAR IN AND YEAR OUT, AND SO BEAUTIFULLY? WHAT'S YOUR SECRET?

There is no secret at all...

It was a dark and stormy night,
and the captain said to the mate:
"Mate, tell us a story."
And so the mate began:
"It was a dark and stormy night
and the captain said to the mate:
'Mate, tell us a story.'
And so the mate began:
'It was a dark and stormy night...'"

I have to say the same thing again and again. I am not saying any new thing every day. The truth is very simple, and it can be said in a few lines. But if you don't hear it, I have to tell it again and again....
Niseema has expressed it in a beautiful limerick:

There was a mad Buddha from Poona
Who of egos was a fanatical pruner.
But unwilling to frighten
He quipped ad infinitum
And caught everyone later or sooner.

I go on talking to you so that one day I will be able to persuade you to listen to the silence that has happened to me. And those who have started understanding me, they are no longer listening to my words: they are listening to my presence. Many of you here have already entered into a wordless contact with me. If you listen to my words -- that too is only because those words contain something of the wordless in them.

That's why when new people come here who are not acquainted with me and my ways, they cannot understand what is happening here. It is a mystery school like Pythagoras' school in Greece. Something is happening here,'but it is very elusive. It cannot be explained to the outsiders. It is a love relationship.

I go on talking to you... the same things. You go on listening to me... the same things. I talk out of love, you listen to me out of love. Talking and listening is not relevant -- but the communion. Talking and listening is just an excuse for the communion to happen.

Soon the day will come when I have trapped enough people who can listen to my silence. Then I will sit silently with you, every day, year in, year out.

So those who have a desire for words, satisfy it as much as you can. Soon words will disappear... but then I will be only for the insiders. Then there will be no possibility for new outsiders to enter in -- because they can only enter through the gate of words. I will speak a little longer just so that a few more people can get in.

Once I have got MY people, ALL of my people, then there will be no need to talk. I will sit silently, you will sit silently. We will be together and we will let God happen.....

Philosophia Perennis, Vol 1

Chapter #8
Chapter title: You Are Without Stain

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The first question

OSHO, PLEASE COMMENT ON THE EXPULSION OF INDIRA GANDHI FROM THE INDIAN PARLIAMENT, AND HER IMPRISONMENT BY THE GOVERNMENT OF MORARJI DESAI, WHICH HAS CAUSED SUCH CHAOS THROUGHOUT THE WHOLE COUNTRY.

Kamal Bharti,

INDIRA GANDHI IS NOT PUNISHED BUT REWARDED. This is the fate of every revolutionary. Anybody who wants to do something in this world, which is not according to the status quo, is going to be

rewarded in the same way again and again.

The herd, the crowd, never forgives a person who tries to bring something new into existence. The crowd is always past-oriented. It lives in that which is already dead. It has no vision of the future. And the visionaries and the utopians and the dreamers are bound to be punished or rewarded in this way.

I call it a reward. It has enhanced the prestige of Indira Gandhi, and it has exposed Morarji Desai. It has exposed his hypocrisy, it has exposed his so-called non-violence, it has exposed his so-called mahatmahood. It has simply proved one thing: his fear, his paranoia.

The small mind is always afraid of the great mind. The pigmies are always afraid of the giants, the unintelligent always afraid of the intelligent. But the unintelligent are always in a majority. They have a power which the intelligent cannot claim: they can always have the support of the herd. That's what has happened.

Morarji Desai has the majority in the parliament. And his whole gang is so much afraid of Indira, that if she remains in the parliament then their days of power are very limited, they can be counted on fingers. Any excuse will do to throw her out. And whatsoever they have found is nothing but an excuse.

It shows the jealousy of the mediocre -- the mediocres are always jealous. They are jealous of whatsoever they cannot attain. Morarji Desai has no grace of personality, no elegance. He is jealous of Indira Gandhi. He would like to destroy her. That's what he has been trying to do.

The masses also never like somebody who is really graceful. The masses also like somebody who looks like them. Anybody who has some aristocratic grace is not liked by the masses very much. Deep down, the gracious person does not belong to them.

And it is also an ugly act of political vendetta. It is simply an effort to punish -- to punish her for something of tremendous importance that she was trying to do. She was try;ng to bring this country to a certain order -- that was her fault. She was trying to bring this country to a certain discipline, was trying to destroy the smugglers, the hooligans, the dacoits, the exploiters, and all those have joined together behind Morarji Desai. They are all afraid. If she comes back into power, again there will be trouble. Morarji is a protection.

The real power is not that of Morarji Desai: the real power is in the hands of the Hindu fascists of this country. Morarji Desai said when he punished Indira Gandhi, expelled her from the parliament and imprisoned her, he said, "Now people can know it, now it is proved, that I am not an impotent person. I can do things."

But in fact it proves just the contrary: it simply proves he is impotent. He is impotent against the fascist forces that are working behind him. He is just a facade; the real forces are in the hands of Hindu fascists. This act has simply proved that he is utterly impotent, that it is not HE who is in power, but a few other people who are standing behind him, they are in real power. They want to crush Indira Gandhi, to destroy her. They want to destroy all the forces that are revolutionary and progressive in this country.

This act is also anti-democratic. It is an insult to the people who had elected Indira Gandhi to the parliament. It is utterly anti-democratic. But whenever people are in power, they tend to become undemocratic. People use democracy only as a ladder to reach to power; once they are in power, who cares for democracy?

But I am happy that Morarji Desai did it. I am happy because this is the beginning of the end of his power. I am happy because this has enhanced Indira Gandhi's prestige.

There is a subtle logic of history, and that logic is that whenever somebody is punished in such a way -- ugly, undemocratic -- the masses start feeling a certain sympathy for the person. And that's what has happened: people are feeling more sympathy for Indira Gandhi than they had felt before the punishment. That's why I say I am happy.

This is simply the beginning of the end of Morarji Desai and his gang.

Remember, this country is living in chaos. There is no order, there is no law. This country is living almost without a government. And, naturally, anybody who is in a minority is suffering. And what Morarji Desai has given in twenty months is a very bogus government. Certainly impotent! -- it has not done a thing. It is absolutely dependent on a rotten bureaucracy, and it has been hindering ALL that is progressive and all that can herald a new beginning, a new future.

Just the other day I read in the newspapers: he has said about me that I am trying to destroy religion and he is trying to protect it. What kind of religion is he trying to protect? He has no understanding of religion at all. But I can understand what he means. He means all that is rotten, dead, of the past. He wants to protect the tradition -- he calls it religion.

Religion is not a tradition: religion is always a revolution.

And he said he is against me because I am destroying religion. I am giving birth to a new religion. And religion always needs to be renewed. Religion always needs new energies to be poured into it to keep it alive and flowing. Religion always needs to be born again and again according to the time and the circumstances.

What was right five thousand years ago is no longer right at all today. And what was moral in the past has become immoral today. For example, in Krishna's time, war was a moral phenomenon: now war is immoral. Because in Krishna's time there were no atom bombs and hydrogen bombs. Now war means total war; now war means universal suicide.

The new religion cannot teach war: it can only teach love.

All the old religions were fundamentally based on the split person. The new religion has to create a new man -- HOMO NOVUS. I declare a new man! I teach a new man! And the new man will be one, whole. The new man will not be divided into body and soul, into lower and higher. The new man will not know any divisions of any sort: the new man will live an integrated life.

The old religions, all the old religions, created an anti-life atmosphere on the earth. That's why life has become so ugly, miserable, full of suffering. The new religion will not be anti-life: it will be all for life. It will have tremendous reverence for life. For the new religion, life will be synonymous with God. In the old religions God was against life; you had to renounce life to attain to God. I teach rejoicing, not renunciation.

So I can understand what he means by saying that I am trying to destroy religion. Certainly, I am trying to destroy the old concept of religion -- it HAS to be destroyed. If man wants to live at all, if man wants to be blissful at all, the old structure has to be destroyed. Only with the death of the old can the new be born.

But he is a traditionalist, orthodox. He can only think in terms of the past. He has no idea that we are living in the twentieth century. He is not a contemporary man at all; he belongs to some past century which no more exists. But in India such people can become powerful, because the greater masses also live in the past, they are not contemporary either.

This is a very ironical situation -- because the masses can be helped only by a new vision; only a new vision can inspire them to new heights. But they are all against the new vision. They are all for the old vision, and the old vision has no relevance at all. He is against all that is revolutionary and rebellious. He represents the rotten, stupid mind of this country. He is very representative. But he has to go if this country is to live.

And all people of his type have to go if this country is to attain to some new heights of joy, blissfulness. This country has lived under the shadow of anti-life attitudes so long that it has forgotten how to dance, how to sing, how to love, how to live. This country is simply vegetating!

In a way he is right that he is protecting the religion and I am destroying the religion. I am certainly destroying that which is no more relevant -- but that which is no more relevant cannot be called religion at all. Religion means something that is relevant to the people who are alive THIS moment, something that can be a blessing right now.

A new man has to be heralded. And the new man is coming! The new man is coming every moment. You may not be aware of the new man, but the new man is coming. And the new man will bring a totally new way of life. His life will be earthy, rooted in the earth, and yet available to the sky. The new man will bring a new world with him. He will make a paradise of this earth; he will not look for any paradise after death. He will transform life itself into a paradise. The new man will not only survive: he will live and he will live in great rejoicing because God is.

Rejoice! I say to you again and again, Rejoice! because God is. And the only way to relate with God is to be in a tremendous rejoicing. Only those who are ecstatic, they can enter into God.

Morarji Desai is too serious and dead a person. He cannot rejoice. He cannot understand, experience, the meaning of joy. Politically he is against political revolutionaries. Religiously he is against religious revolutionaries. Artistically he is against artistic revolutionaries. He is basically against revolution. He wants to cling to something that is no more there.

My effort here is to help you to uncling, to unclutch your hold, so that your hands can be free to receive the new gift -- the gift of the new man that is being born, to receive HOMO NOVUS.

The second question

OSHO, TO FIND A SOULMATE SOUNDS NICE, BUT ALMOST IMPOSSIBLE. WOULD YOU PLEASE SAY SOMETHING MORE ABOUT IT? AND HOW CAN IT EVEN COME CLOSE TO FINDING A MASTER?

Prem Aniruddha,

IT IS CERTAINLY ALMOST IMPOSSIBLE to find the soulmate -- even if ALL facilities are available. The earth is big, millions and millions of people; and life is very short -- how are you going to find your soulmate? And remember, even if all the facilities are available... right now, no facilities are available. It becomes even more impossible when facilities are not available, when you are prevented in every way from finding the soulmate. But even if you are helped, educated in how to find the soulmate, then too it will be difficult to find them in a small seventy years' life. It rarely happens; it is a rare phenomenon.

Man has seven centers. The lowest is the sex center and the highest is the samadhi center, and between these two there are five more centers. It is a ladder. When all the seven centers of a man are in tune and harmony with all the seven centers of a woman, then you have found the soulmate. It has happened only once in a while -- with Krishna and Radha, with Shiva and Shakti. It could have also happened to Majnu and Laila if they had been allowed to meet, to Shiri and Farihad if they had been allowed to meet -- but the society hindered them.

And remember: Krishna and Radha were not allowed by the society either; it was not a legal marriage, it was illegal. Radha was not Krishna's wife but just a girlfriend. And with Shiva and Shakti, the parents were very much against Shakti getting married to Shiva. He looked a very strange man -- he was. It was against the parental advice that Shakti jumped into a love affair with Shiva.

But only once in a while has this happened, and this seems to be natural. Whenever it happens, absolute oneness is felt -- unity, not union. Two persons utterly disappear into each other; there is not even a small, thin screen dividing them; there is no division at all. It is UNIO MYSTICA. Two persons function as if they are one person; two bodies, but one soul. It is absolute harmony. It is love at its peak. No meditation is needed -- this love is enoughs.

You must have seen Shiva temples in India; you must have seen the SHIVALINGA. SHIVALINGA simply represents the orgasmic state of these two lovers. SHIVALINGA simply represents Shiva as masculine energy; and just below SHIVALINGA -- the phallic symbol -- is the symbol of Shakti: YONI. SHIVALINGA and Shakti's YONI are meeting; they have become one, they have disappeared into each other. They have lost ALL personality. That's why it is the only image in the world which has no face.

Just pure energy is symbolized by LINGA and YONI, by the male sexual organ and the female sexual organ. Simply energy is represented -- creative energy, vital energy; energy out of which the whole of life flows. Neither does Shakti have any face nor does Shiva have any face; those faces are no more meaningful, the personalities have disappeared. It is a meeting of pure energy, and only pure energies can dissolve into each other -- because if you have a solid personality it will obstruct dissolution. Only pure energies, liquid, can enter into each other and become one. If you put two rocks together, they may be together but they cannot become one. But if you pour water into water, it becomes one.

At this highest peak where all the seven centers meet, persons disappear, only energies remain, a play of energy, a play of consciousness. And the joy is constant, it is orgasmic. It is a spiritual communion. No meditation is needed for such a couple -- because for such a couple love is meditation enough. It is a mystic phenomenon, it is transcendental. But it is very rare. Amongst millions and millions of people, once it will happen. It will be almost a chance meeting.

Below it, there is another meeting: six centers meeting. That too is rare. If the first is one percent, the second is only two percent. It is union, not unity. It is not a cosmic, mystical union, but still something very close to it -- an aesthetic union, an artistic phenomenon, a poetic experience.

The first can be understood only by those who have known samadhi, satori. The second can be understood by poets, painters, dancers, musicians.

The third, lower than that, is the meeting of five centers. It is three percent possible. It is not even a union; it is duality. Two persons remain two, but still there is great harmony. The two function in harmony -- as if two musical instruments are playing in harmony. The two remain two. There is no union, there is no unity. They are separate.

This is what Kahlil Gibran has described: "Lovers should be like two pillars of a temple supporting the same roof, yet apart and separate." This is a little lower than the aesthetic, artistic, musical experience. It is a

moral experience -- chaste, still beautiful.

The fourth is four centers meeting. It has a four percent possibility. Duality. Harmony has disappeared but there is great understanding still -- great understanding about each other, great caring about each other. There is no spontaneous harmony, but out of understanding a certain rhythm is maintained. It is an experience of great intelligence; it is not even moral. One has to be aware -- if one is not aware, one will fall from this fourth state.

Then there is the fifth: three centers meeting. Five percent possibility. Duality becomes more and more emphasized. Understanding is still there but not constant -- flickering, shaky. Once in a while conflict arises, but it is not disruptive of love. On the contrary, it adds to it, makes it a little more spicy. It is a psychological experience.

Below it is two centers meeting -- Six percent possibility. Great duality, clearcut duality. Moments, only moments, of understanding. And conflict comes too much. It is almost fifty-fifty: fifty percent understanding, fifty percent conflict. It is a physiological experience. Still a great balance is there because of this fifty percent understanding, fifty percent conflict.

And below it is one center meeting -- seven percent possibility. Too much conflict. Rare moments of joy, very rare. Once in a while, few and far between. But still worth it! It is a sexual experience.

And below it, the lowest, is no centers meeting -- the common, garden variety. These are the couples you meet. It is not even a sexual experience; it is even below sexual experience. It is more or less masturbatory. It is only a certain kind of social, economic, political arrangement. It is exploitation. It is businesslike. It is more or less part of the marketplace, the arranged marriage.

No love. No respect. Not even hate! Because hate can exist only if some love is there. It is neither friendship nor enmity. It is a very formal relationship -- a relationship which is not a relationship at all. It is a mutual masturbatory arrangement. You exploit the other, the other exploits you. It is a kind of prostitution. The ugliest possibility... but this is what is happening on the earth.

One Friday afternoon, Harold's boss told him that he would have to work overtime that day. That was okay with Harold except that he had no way of letting his wife know he would be late coming home, since they had just moved into a new little house in the suburbs and did not have a phone yet.

"Since I am passing that way, I will tell her," the boss volunteered.

A few hours later, the boss arrived at the cottage and rang the doorbell. Harold's wife came to the door wearing a see-through wraparound. The boss could not take his eyes off her body.

"Yes?" she said.

"I am Harold's boss," Harold's boss said. "He is working overtime and asked me to tell you he will be home late."

"Thank you," she said.

"How about going upstairs for some love-making?"

Harold's wife felt her cheeks flush to an angry red. "How dare you!"

The boss shrugged. "Supposing I give you fifty dollars?"

"Absolutely not! Why, I never heard such nerve..."

"One hundred dollars?"

"Uh... no."

"One hundred and fifty?"

"I don't think that would be right, do you?"

At this point the boss purred, "Listen, honey, Harold isn't gonna know. It is an easy way to make a hundred and fifty bucks, and we will just spend a little time together."

She nodded, took him by the hand, and led him upstairs to the bed where they had fun and games for an hour.

That night, when Harold came home, he asked, "Did the boss come by to tell you I would be late?"

"Yes, Harold," the sweet thing said. "He did stop by for a few seconds."

"Good," said Harold. "Then he gave you my salary?"

This is a very businesslike world, very cunning. And all your arrangements that you call relationships, that you call love affairs, have nothing to do with relationship or with love affair. They are basically economic arrangements.

There once was a Scotsman called Dave
Who kept a dead whore in a cave.
He said, "I admit
I'm a bit of a shit
But think of the money I save."

And you will find these Scotsmen everywhere! The whole world is really a Scotland.

Aniruddha, you ask: TO FIND A SOULMATE SOUNDS NICE, BUT ALMOST IMPOSSIBLE.

YES IT IS ALMOST *lMPOSSIBLE -- if left to nature itself, it is almost impossible. But in the East we have developed a science: if you cannot find a soulmate, you can create one. And that science is Tantra. To find a soulmate means to find the person with whom all your seven centers meet naturally. That is impossible. Once in a while, a Krishna and a Radha, a Shiva and a Shakti. And when it happens, it is tremendously beautiful. But it is like lightning -- you cannot depend on it. If you want to read your Bible, you can't depend on it that when the lightning is there you will read. The lightning is a natural phenomenon, but undependable.

If you wait for your natural soulmate to meet with you, it will be just like waiting for lightning to read your Bible. And you will not be able to read much either. For a moment it is there, and by the time you have opened the Bible it is gone.

Hence Tantra was created. Tantra is a scientific approach. Tantra is alchemy: it can transform your centers, it can transform the other's centers; it can create a rhythm and harmony between you and your beloved. That is the beauty of Tantra. It is like bringing electricity into your house. Then you can turn it on and off whenever you want. And you can have a thousand and one uses of it: it can cool your room, it can heat your room.... Then it is a miracle. These seven centers in you are nothing but centers of body electricity. So when I am talking about lightning, don't think of it only as a symbol -- I mean it literally.

In your body there exists a subtle current of electricity, very subtle. But the more subtle it is, the deeper it goes. It is not very visible. Scientists say that all the electricity that is in your body, if put together, can be used to light a five-candle bulb. It is not much. Quantitatively it is not much; quantitatively the atom is not much, but qualitatively... if it explodes, it has tremendous energy in it.

These seven centers, these seven chakras, Yoga and Tantra have talked about down the ages, are nothing but five knots in your body electric current. They can be changed, they can be rearranged. They can be given a new shape, form. Two lovers can be transformed so deeply that all their seven centers can start meeting.

Tantra is the science of transforming ordinary lovers into soulmates. And that is the grandeur of Tantra. It can transform the whole earth; it can transform each couple into soul-mates. It has not yet been used; it is one of the greatest treasures that is Lying there, unused. The day humanity uses it, a new love will surround the earth; the earth will become aglow with a new love. Only the new man can use it -- Homo NOVUS CAN use it.

That's why I herald the new man. Only the new man can use it because only the new man will accept his body in its totality. The old man NEVER accepted his body. He was always fighting with his body, quarrelling with his body, trying to destroy his body. The old man was suicidal; the old man was schizophrenic.

The new man will have a wholeness to him. He will not be suicidal. He will be so tremendously in love with life that he will want to come back again and again and again. Only the new man can transform these life energy centers.

That's what I am trying to do here. It is offending the whole country -- not only the whole country but the whole world, because they have never heard of anything like this. This is a great experiment. On the success of this experiment much will depend.

If we can help people to grow into such depths of love that EACH couple becomes a Krishna-Radha, that each couple becomes a Shiva and Shakti, just think of the world, how beautiful it can become. The paradise will become pale before it. This very earth can be the paradise.

But the science is subtle, and only those who are really ready to understand without prejudices can understand it. And the work is very delicate, mysterious. Outsiders will never be able to understand what is going on; they are bound to misunderstand it.

It is just the same: if you take outsiders to some scientific lab where they are researching atomic energy, do you think the outsiders will be able to understand anything at all? This is afar deeper experiment! because to work on atomic energy is to work on matter, and to work on human energy, love energy, is to work on consciousness. It needs very perceptive people to see it.

But this is what my intention is in creating a commune, a Buddhafield -- where I can transform each couple into Krishna-Radha, where each couple can have that joy, that cosmic joy, that cosmic orgasm, that total ecstasy, when all the seven centers of man and woman meet and mingle and disappear into each other.

Right now you are at the lowest where not even a single center is meeting.

Aniruddha, it is impossible if you depend on nature. It is very very possible if you depend on Tantra.

The third question

WHAT IS THE PURPOSE OF EXISTENCE? WHAT WILL WE DO AFTER ENLIGHTENMENT?

Dharma Bhikshu,

WHAT AM I DOING AFTER ENLIGHTENMENT? I eat when I am hungry, and I sleep when I feel sleepy. I am doing exactly the same thing that you are doing, but the quality has changed, the significance has changed, my approach has changed. You also drink tea, I also drink tea; but your drinking of tea is just drinking of tea. When I am drinking tea I am drinking God -- God in the form of tea. I am sipping God.

From the outside it is the same; from the inside it is totally different.

A Zen Master is reported to have said... somebody had asked the same question: "What did you use to do when you were not enlightened?"

He said, "I used to chop wood and carry water from the well."

And the man asked, "Now what do you do since you have become enlightened?"

He said, "I chop wood! and I carry water from the well."

Naturally, the questioner was puzzled. He said, "What is the difference? I don't see any difference. Chopping wood, carrying water from the well, you were doing before, you are doing now.

And the Master laughed. He said, "Yes, before I was doing it -- now it is simply happening. Now there is no doer. I am no more. Wood is chopped, water is carried -- I am no more."

Zen people don't use the word 'God'. If it was asked of a Sufi he would say, "Now God chops the wood, God carries the water." Zen people say, "It chops the wood, it carries the water." That is their name for God; they don't personify God.

Everything remains the SAME! and yet nothing is the same.

You ask: WHAT IS THE PURPOSE OF EXISTENCE?

The idea of purpose arises only in an unenlightened mind, because the unenlightened mind cannot live without purpose. He does not know how to live playfully, without purpose. He needs a purpose to pull him onwards, he needs a purpose to push him onwards. He needs a purpose to manipulate himself. Without purpose he is lost; he needs the purpose to goad him on and on. And that's why he remains in agony.

The word 'agony' comes from a root AG; from the root AG come two words: one is action, and the other is agony. It is beautiful. The basic meaning of AG is to push -- action is pushing things, pushing the river, pushing yourself against the river, trying to swim upstream. And that brings agony, that makes you miserable -- because you can see you are doomed to fail. You may win a battle here and there, but the war is lost from the very beginning. How long can you go on pushing the river? Sooner or later you will be tired, exhausted, and then the river will take you downwards.

And because you have to fight, fight creates agony, anxiety -- whether you are going to make it or not, whether you .will be able to succeed or not.

Purpose is the idea of unenlightened man. The enlightened man simply lives with no purpose -- he needs no purpose, that's why he has no agony. He lives moment-to-moment! His life has no purpose and no

meaning. He is like a rose-flower, or the cuckoo calling from the woodland, or the sun rising in the morning, or the dewdrop slipping into the ocean.... He has no purpose! He simply is! He has no purpose because he has no future. He is in the moment, he is present to the present. Purpose means desire, and purpose means creating something special about yourself. You cannot believe that you are purposeless -- then suddenly you start falling flat on the ground. Purposeless? Your ego cannot stand without the props of purpose, so you go on creating purpose for yourself. Even where nothing exists, you go on pretending, projecting.

It is your ego that has written in your Bibles that God created man in his own image, and God has given you some great destiny to be fulfilled -- you are special! Ask a donkey: he will also say God created donkey in his own image.

Just the other day I was reading a poem by Don Marquis: WARTY BLIGGENS.

I MET A TOAD
THE OTHER DAY BY THE NAME
OF WARTY BLIGGENS
HE WAS SITTING UNDER
A TOADSTOOL
FEELING CONTENTED
HE EXPLAINED THAT WHEN THE COSMOS
WAS CREATED
THAT TOADSTOOL WAS ESPECIALLY
PLANNED FOR HIS PERSONAL
SHELTER FROM SUN AND RAIN
THOUGHT OUT AND PREPARED
FOR HIM
DO NOT TELL ME
SAID WARTY BLIGGENS
THAT THERE IS NOT A PURPOSE
IN THE UNIVERSE
THE THOUGHT IS BLASPHEMY
A LITTLE MORE
CONVERSATION REVEALED
THAT WARTY BLIGGENS
CONSIDERS HIMSELF TO BE
THE CENTER OF THE SAID
UNIVERSE
THE EARTH EXISTS
TO GROW TOADSTOOLS FOR HIM
TO SIT UNDER
THE SUN TO GIVE HIM LIGHT
BY DAY AND THE MOON
AND WHEELING CONSTELLATIONS
TO MAKE BEAUTIFUL
THE NIGHT FOR THE SAKE OF
WARTY BLIGGENS

You ask anybody... and everybody thinks that he is the center of existence, and that God has created him for a certain special purpose. In fact, there is not special purpose in existence. Purpose is a creation of the unenlightened mind, because the unenlightened mind cannot exist without a future. It lives in the future, it needs goals.

The unenlightened mind is goal-oriented, the enlightened mind simply lives herenow. And what purpose can you have herenow? Sometimes you are chopping wood, and sometimes you are carrying water from the well. What purpose can you have? It is the prop for the ego -- there is no purpose. Existence simply is. And because there is NO purpose, existence is utterly beautiful.

If you think there is a certain purpose, then you will be falling into a regress. Then the question can be asked: What is the purpose of the purpose? And so on and so forth.... Then there will be no end. Only

foolish people will answer that there is a purpose -- foolish because they are not aware they are falling into a regress.

Somebody will say, "God created man so that man can attain to salvation" -- but could he not give man salvation from the very beginning? "God has created man so that he can attain to moksha" -- but he was in moksha from the very beginning! Why this world? "God created man so that he can find the truth" -- why this unnecessary trouble? He could have simply told him what the truth is.

The whole thing seems to be unnecessary -- if there is a purpose. But there is no purpose. It is simply the overflowing energy of God. God is delighting in his energy, overflowing in all directions. He becomes the tree and he becomes the rock and the stars and the man and the animals and the birds -- there is no hierarchy. Purpose brings the idea of hierarchy: then somebody is lower and somebody is higher, because you have a higher purpose.

There is NO hierarchy. Existence is one! flowing in all kinds of expressions. Somewhere God has become a green tree, and somewhere he has become a red flower, and somewhere he has become a butterfly and somewhere he is a rainbow, and somewhere he is a man and somewhere he is a woman... and he is the only reality. What purpose can there be? But that is only when your mind disappears, your thinking disappears, your ego disappears, and when you are utterly herenow... that suddenly you see the beauty of purposelessness.

Life is not a business: it is a rejoicing. Business has purpose, rejoicing has no purpose. Logic has purpose, love has no purpose.

The fourth question

I HAVE BEEN COMING FOR THREE DAYS WITH MY HUSBAND TO LISTEN TO YOU, BUT HE FALLS ASLEEP DURING THE DISCOURSE. WHAT SHOULD I DO?

JUST BE KIND TO HIM. He may be simply coming because you have been forcing him to come; he may simply be coming just as a bribe to you. Or maybe you don't allow him to sleep in the night at all and he has nowhere else to sleep. And here he is at ease -- you cannot throw pillows at him. You know? -- that's why pillows are not allowed here. Seeing that nobody can disturb him, he must be enjoying -- let him enjoy.

Sleep is a perfectly spiritual activity -- I am not against it. Just tell him not to snore, because that disturbs other sleepers' sleep.

Sue always insisted that her husband Jack take her to the theater once a month, but Jack hated the theater.

"Sue," he complained, "I would rather stay home and watch the ball game.

"Is that all you can think about -- ball games?" countered Sue. "Think about me once in a while -- cooped up in the house alone all day."

So they went to the theater that night with friends.

At the end of Act II a loud snoring sound startled them. Everyone looked and there was Jack sound asleep. Sue turned crimson red with shame.

"How dare he make a spectacle like this! I'll never live it down."

"Don't bother him," laughed one of the nearby spectators. "He's the only one enjoying himself."

So, please, be kind to your husband. Let him enjoy a few moments; let him relax -- let him fall asleep. Nothing is wrong in it. In fact, medical science has not yet been able to improve upon religious discourses as far as insomnia is concerned: religious discourses are the best medicine When a doctor fails with a person, and sleeping pills don't help, he suggests, "Go to a religious discourse." That is the ancientmost medicine for insomnia.

Let him enjoy. And he is not missing anything, because even while you are listening to me, what are you gaining, what are you getting? If you are getting something, you will become enlightened -- you will really come out of your metaphysical sleep. You are asleep metaphysically: he is also asleep physically. You are asleep with open eyes, you only appear to listen, appear to see, but you have not heard me, you have not seen me -- because the moment you hear me and the moment you see me, you will never be the same again.

Your life will have taken an absolute turn -- you will have become full of light.

So don't be worried: you are asleep with open eyes, he is asleep with closed eyes. His way is far more natural. Just be kind to him; now don't start torturing him. If it is too difficult for you to sit by his side, you can sit somewhere else.

And sometimes it happens that you CAN fall asleep and it may not be sleep at all. In the East we have a word TANDRA -- there is no English equivalent for it. It is not ordinary sleep; it is a kind of sleep in between sleep and wakefulness. And that is the RIGHT moment when something can enter you. You can call it a hypnotic sleep -- I am not using the word 'hypnotic' because that has very bad associations in your mind. In fact, the word 'hypnosis' simply means sleep, but a sleep of a different kind: not the ordinary sleep but a sleep in which you can hear -- although you are asleep, but you can still hear.

There are a few people -- Sheela is one... she is fast asleep. But this is not sleep: this is HYPNOS -- this IS TANDRA. She is listening to me; she will not listen to anybody else. You must have seen some hypnotist: if the hypnotist hypnotizes somebody, the hypnotized person will not hear anything else but he will go on listening to the hypnotist. His door remains open to the hypnotist; there remains a thread between them.

Those who are in deep love with me can fall asleep, and still they are connected with me. And what I am saying they may not be able to reproduce by memory, but it has been heard, absorbed.

So don't be worried. If your husband is simply having a physiological sleep, that too is good. If he is having something like HYPNOS, that he is asleep to you, but asleep to me, that is even far better.

And there is a third thing also in the East -- for that too there is no word in English -- it is called YOGA NIDRA. One becomes sc silent and so relaxed, that everybody from the outside will think that one is asleep. If you had come across Buddha sitting underneath his Bodhi Tree, you would have thought he was asleep -- he was not. Apparently perfectly asleep, inside full of light and aware.

Ramakrishna used to fall into a coma. Doctors had declared many times that this was nothing but a fit, an epileptic fit -- because he was so unconscious, and his mouth would start foaming, just like any epileptic fit. And for hours he would remain unconscious; his body would become very very stiff.

Once he remained for six days in that state. It was very difficult to take care of him: he had to be spoon-fed... he was almost dead. And after six days when he came back, he brought such light and such joy with him. And The first thing that he said was; "So I have fallen asleep again."

Those six days he was awake! Opening his eyes, he said, "So now I am going to fall asleep again."

What you call your waking is sleep for those who really are awakened. That is the third state... I don't hope that your husband is in that third state, otherwise he would not be your husband either. But don't be worried about him; leave him alone.

Wives should learn to leave the husbands alone; husbands should learn to leave the wives alone. Don't go on interfering in each and everything. Don't go on nagging about each and everything.

The fifth question

LAO TZU SAID 'WASHING AND CLEANSING THE PRIMAL VISION, CAN YOU BE WITHOUT STAIN?'
OSHO, ARE YOU WITHOUT STAIN?

Christopher,

I AM WITHOUT STAIN, YOU ARE WITHOUT STAIN -- we are all without stain from the very beginning. There is nothing really to be cleansed. There is nothing really to be purified. Our virginity is absolute.

Once a Zen Master wanted to find a successor to him. He declared in his monastery -- there were five hundred great monks -- he said to the assembly of monks, "Now I am getting old and I want to appoint my successor. And this is going to be the test: one who thinks himself to be my successor, one who thinks that he has become awakened and known the truth, should come to my hut and write on my door four lines of his understanding. Express your total experience of truth in four lines."

In the daytime nobody turned up, because they knew that old man: you could not deceive him. And if

you were caught writing something wrong, he would beat you then and there. And the old man sat there with his big staff and nobody turned up.

In the night when he fell asleep, one man sneaked in. He was the greatest scholar in the community. He wrote four lines, beautiful lines: "The mind is a mirror, and on the mirror of the mind the dust of desires and thoughts and memories gathers. Clean the dust and this is truth." But he was so afraid that the old man may not be taken in by the words that he didn't sign it. He thought, "If he says it is right, I will declare I have written it. If he says it is not right, then I will keep quiet."

Early the next morning, the old man was very angry -- because "Who has written all this bullshit? Where is that man? Bring him to me! I will thrash him! " The scholar escaped from the commune because somebody might tell -- a few people knew that he had gone there. He simply escaped into the forest for a few days.

The whole community was agog; there was only one thing talked about from morning to evening -- because everybody liked the lines. They were so beautiful and so crystal clear; and they represented the truth -- how can you improve upon them? "The mind is a mirror. Dust gathers of desire and thoughts. Clean the dust... and this is truth." This is what meditation is all about. This is purity' This is reflection; you will reflect that which is when you have become a mirror.

Yes, the words are good, but not of the ultimate understanding.

There was one monk; for twelve years he had simply been cleaning rice. Twelve years before he had come to the Master, and he had said, "I have come here to know truth." The Master had asked him, "Do you want to know ABOUT truth? or do you want to know the truth itself?"

And the monk looked at the Master's eyes and he said, "What are you talking about? Why should I be interested ABOUT truth? How is that going to help me? I want truth and truth and nothing else. I am not interested in knowing about the truth: I want to know the truth itself."

Then the Master said, "Then do one thing: go to the kitchen and start cleaning rice, and never come again to me. Whenever the time arises, I will come to you. And you do only one thing, from the morning to the night, go on cleaning rice."

Five hundred people needed rice... and that man had never turned again to the Master. Twelve years had passed, and he did only one thing: early, four o'clock in the morning, he would get up, because the monks would need the breakfast soon. And late in the night he would work.

Slowly slowly all thoughts disappeared. Slowly slowly thinking stopped. This became his meditation.

Two monks were passing by discussing this great thing: "The Master has called those beautiful lines bullshit! The Master is too hard, and if this is the way then he will not find a successor." This rice-cleaning monk started laughing -- a belly laughter -- and those two monks stopped and asked, "What is the matter with you? Why are you laughing?"

He said, "The Master is right: who is this stupid guy who has written these words? -- utterly wrong, has no understanding . He should be given a good beating."

Those two monks were shocked listening to this. They said,
"Then do you think you can improve upon those words?"

He said, "I have forgotten how to write -- twelve years.... But I can say, you can go and write, and you can tell the Master who has said these words."
Those monks said, "Won't you come with us?"

He said, "I am not interested in becoming anybody's successor. You simply go and write."

They went and they wrote. He had suggested, "Go and write: The mind is not a mirror -- where CAN the dust of desires and thoughts gather? One who knows this, knows truth."

The Master read those lines, remained silent, didn't say a single word of disapproval or approval. But in the middle of the night he came to the monk, and he said, "I knew who could have THIS insight. Now, you take my robe and disappear from this commune -- you are my successor. But disappear from here before the morning, before people come to know, because this will create great jealousy. The scholars and the pundits and the professors are very jealous people -- they will kill you. Simply escape from here! Go to some other mountains, but go on carrying my flame -- you have understood me. You have succeeded."

You ask me: LAO TZU SAID 'WASHING AND CLEANSING THE PRIMAL VISION, CAN YOU BE WITHOUT STAIN?'

If you believe that something has to be cleansed and washed, you cannot be without stain. But there is

nothing to be cleansed and nothing to be washed -- you are without stain. You are from the very beginning Buddhas! You need not improve upon yourself: all that you need is to become aware of who you are.

And the last question

BELOVED OSHO, EVEN GIVEN THE LIMITATIONS OF OUR SO-CALLED LOVE, HAS ANYONE IN THE WORLD EVER BEEN LOVED AS MUCH AS YOU?

Anuradha,

THAT'S TRUE -- nobody has ever been loved as much as I am loved by you. But remember, nobody has ever been hated as much as I am hated by the others. This is natural: love and hate balance....

Philosophia Perennis, Vol 1

Chapter #9
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The first question

OSHO, WHAT IS THE TOTALITY OF MYSELF? WHY DO I GO ON AVOIDING IT?

Vasumati,

THE TOTALITY OF YOURSELF has nothing to do with you. It is not your totality or my totality; totality is one -- in which we all disappear. That is the fear. You can remain only if you are partial, if you are only a part. The moment you want to be the total, you will have to commit a kind of suicide, a spiritual suicide. You will have to disappear.

If the dewdrop wants to be the ocean, the only possible way is to disappear into the ocean, to die as a dewdrop. The moment a dewdrop dies as a dewdrop, it becomes the ocean. That creates fear.

People talk about God, but nobody wants to lose himself. Hence the talk of God remains impotent, meaningless. People worship God but they keep a distance. They go the temples, but really they never go -- because they go on clinging to their idea of themselves.

There are two ways to be. One is as an ego, separate from the total -- which is illusory because there is no way to be really separate. You can only believe that you are separate; deep down you remain one with the whole. Hence all that you create around the idea of the ego remains illusory. In the East we call it MAYA: MAYA means a world of futile dreams.

The other way to be is: not to be separate -- losing one's definition, losing all demarcations, distinctions. Then you enter into the world of the real, the world of BRAHMA. Then you transcend dreams. And the

basic, fundamental dream is the dream of the ego, the dream that "I am." You are not, I am not, only God is.

But that is a great risk. Disappearing into the vastness of existence frightens, scares. You feel so cozy in your small world of dreams; surrounded by your own dreams it is so warm, you are so sheltered, secure.

That's why people even go on clinging to miseries -- because those miseries are part, an essential part of the dreamworld you live in. Your happiness, your unhappiness, are two aspects of your dreams. The real knows no happiness, no unhappiness: the real is beyond all duality. There is utter bliss. But remember, bliss is not happiness; you will not find any happiness in bliss, you will not find any unhappiness either.

It is a totally different world of which you cannot have any notion unless you have tasted of it. Bliss can have no meaning for you. Bliss is meaningful only to Buddhas, to those who have known. But to know, you have to fulfill a basic requirement: you have to disappear. It is a very paradoxical requirement: to be, you have not to be.

Vasumati, you ask: WHAT IS THE TOTALITY OF MYSELF?

When the totality is, there is no self left -- mine or thine. And when the self is there, there is no totality. The self can only be a fragment, the self can only exist as a fragment. And the smaller the fragment, the better the self can exist. That's why egoistic people go on becoming pettier and pettier, smaller and smaller.

The more egoistic a person is, the more mean, mediocre and small he is. He has no space within himself. He cannot contain anything except his own ego. He is so small that only this small word 'I' is enough to fill his whole space.

The more you lose the ego, the more it becomes melting, merging, the bigger space you have. Of course, the ego is very definite -- you can define it, you can pinpoint it, you can say, "This is me." It has a certain clarity. The total is a very mysterious cloud. You cannot pinpoint it, you cannot indicate it: "This is it." It is so big and it is spread all over. It is beginningless, endless, it is infinite.

Unless one is ready to go into this mysterious chaos of the whole, one will not be able to take even a single step into it. It is dangerous for the ego, it is dangerous for your so-called intelligence. It is a mad love affair.

Unless you are in such a mad love affair with existence that you are ready to die for it, you will go on clinging to your small ego.

I have heard:

Two inmates of a mental asylum were trying to escape. They reached the outermost wall but were unable to climb over it. "What do we do now?" the first inmate asked.

"I know," replied the second. "I will shine my torch up to the top of the wall. You climb up the beam of the torch to the top and then help me up."

"Nothing doing," replied the first. "I am not THAT crazy. I would only get half way up and you would turn off the light!"

To go into the whole, you will have to be THAT crazy. It is a death, it is a disappearance, it is risky, it is a gamble. You cannot know what is going to happen. You can only know what you are going to lose; you cannot know beforehand what you are going to gain. Unless you are tremendously courageous you will not take that step -- it is jumping into an abyss and the abyss is bottomless.

But those who have jumped have arrived. The moment they died as separate egos they were resurrected as divine. To die as a drop is the only way to become the ocean.

That's what sannyas is all about -- driving you crazy, helping to drop your so-called cleverness, intellectuality, your knowledge. Sannyas is creating such an intense longing in you to die into God -- and that is possible only if you are not too much concerned about what is going to happen then. If you are not too much concerned about the result, only then can you take the jump.

Slowly slowly, being with somebody who has taken the jump, you become infected. Religion is infection: there is no other way to learn religion. It cannot be taught, it can only be caught.

The second question

THE OTHER DAY YOU TALKED ABOUT THE GUY WHO IS AFRAID OF TOUCHING HIS OWN NAVEL.

OSHO, HE IS NOT ALONE HERE, BECAUSE I SUFFER FROM THE SAME PROBLEM.

EVERYBODY CAN SUFFER WHO HAS A NAVEL. And if you don't have a navel, still you will suffer -- you will find some other excuse. You may become afraid to touch your own ears.

Remember, the excuse is not the real problem; the problem is somewhere deep down. Why is the person afraid of touching his own navel? To touch the navel seems so innocent an activity, just as touching any part of the body is. The problem is somewhere else; this is only a symptom.

The navel is connected with the two vital centers of your life -- the most vital. One is sex, the other is death. And these two are the only fears in the world. The navel is not the question, but the navel is very close to the sex center. If you have repressed your sexuality then your navel becomes very sensitive -- because sexuality repressed starts gathering behind the navel. Hence the fear. The fear is basically that of sex, not of the navel.

When you repress your sex energy, where is it going to go? It will start accumulating, it will start overspreading the sex center. And the closest center to the sex is the navel. It will start touching the boundaries of the navel.

And because the navel has been your life-connection with your mother... your mother's life used to flow into you through the navel, so the navel is a hollow bamboo, a very very efficient vehicle of energy. It used to take your mother's energy into your life; for nine months in the mother's womb you lived through the navel. It was the navel that was the passage; energy HAS flowed through it, it is like a tunnel.

The tunnel is not empty. If your repress your sex, the sex energy will fill the tunnel -- and that is the fear. Somebody touching your navel will make you afraid, because he can immediately make you aware of your sexuality.

A repressed person's navel becomes one of the most erogenous zones. It is not naturally an erogenous zone, but it happens only if natural sex has been repressed too much. Then the empty tunnel, which has always been capable of carrying much energy, starts carrying sexuality. Hence the fear.

And the second possibility is: just behind the navel is the death center. That's why in Japanese, suicide is called HARA KIRI -- HARA means navel. The Japanese have known it down the ages, that there is a subtle point behind the navel -- if the arrow or the dagger reaches to that point, one dies immediately, and with no pain, almost no pain, with no torture. To die from anywhere else is more torturous because death is closest to the navel, it is just behind the navel. And it has to be so because sex is life: life and death are two aspects of the same coin.

The navel contains two possibilities: life and death. If you repress life, your navel becomes a very very erogenous zone -- and that will create fear in a repressive person, in a repressive psychology. Or, behind the navel is your death. If you have become too much obsessed with death, if you are too much afraid of death... and that too happens to people who are repressed. The person who is living his life naturally is not afraid of death, not at all -- in fact death will come to him, not as an end of life but as the climax of life. Death will come, not as the enemy of life but as the crescendo of the music of life.

The man who has lived his life totally, intensely, passionately, without any fear -- without any fear that has been created in you by the priests for centuries and centuries -- if a person lives his life without any fear, authentically, spontaneously, death will not create any fear in him, not at all. In fact, death will come as a great rest. Death will come as the ultimate flowering of life. He will be able to enjoy death too, he will be able to celebrate death too.

And remember, that is the criterion. If a person can enjoy and celebrate his death, that shows he has lived rightly; there is no other criterion. Your death will prove how you have lived. The fruit proves the tree -- and death is the ultimate fruit of the tree that you are. How have you lived? Joyously? Has your life been a song and a dance? Has your life been a benediction, a blessing? Have you been grateful to God for giving you life? Then death will come as the ultimate gift -- from the same hands, from the same totality. And you will feel tremendously ecstatic. You will receive death, you will welcome death, you will embrace death. Death will be your ultimate love.

But the person who has been repressing life, who has been repressing his sexuality, who has been repressing everything, who has never lived in any true way, will not be able to accept death either. How can he? He has not even lived yet. The tree has not even sprouted -- how can it bear fruit? He is not ripe for death, hence the fear. The fear is that I have not lived yet and death is coming closer every day, every moment."

The repressive person is afraid of sex, and the repressive person is afraid of death. And both are deeply

related with the navel. But even if your navel is removed -- mm? -- it can be done by plastic surgery -- that will not change the problem at all. It may shift somewhere else; it will find some other outlet.

So remember, the problem has to be looked into deeply. Never be deceived by the symptom.

For years a guy goes to the pub each day, orders a beer and two pickled onions which he sticks in his ears. The bartender finally decides to get to the core of the matter, and upon the usual request says, "There are no onions but carrots are available."

The customer says, "Okay, let's have the carrots then," and shoves them in his ears. The bartender, not able to withhold any more, asks, "Why do you put the carrots in your ears?"

Whereupon the customer answers, "Because you don't have pickled onions."

Look deep into the problem; never be deceived by appearances. Otherwise you will go on asking questions, and there are foolish people in abundance in the world who will go on answering your question. And those answers will not help you -- they may even create more problems. The problem has to be looked into in its nudity, utter nudity.

So let me repeat: everybody has a navel, and everybody has fears, because everybody has been taught -- Hindu, Christian, Mohammedan, Jaina, Buddhist... all over the world, the whole past of humanity has been a repressive past, it has been an ugly phenomenon.

And it is good that the past is on its deathbed. I don't mourn, I rejoice that the past is dying -- because with the death of the past, a new man can arrive on the earth. A new man who will be able to rejoice, who will not be afraid to live. A new man who will not think of the other world and who will not create paradises in his imagination. All paradises are pornographic.

A person becomes interested in pornography only if he cannot find real people to love. If you cannot find the woman, if you cannot find the man, you become pornographic. Your imagination starts substituting for reality. So I tell you: all heavens and all paradises are pornographic. They have come out of a mind which has not lived, which has not known the beauties of this earth. Now there is only one hope: that after death you will be rewarded.

The fear is there. The first fear is of sex, because sex means birth, sex means life. And the second fear is of death, because death means the end. And the story is short between the beginning and the end -- so short really. One third of your life will be wasted in sleep; the second third will be wasted in your offices, shops, factories, and the remaining third in quarrelling, fighting, courts, nagging each other, torturing each other, and doing utterly stupid things.

How many days have you there really to live? Just watch your twenty-four hours: how many minutes, or how many seconds really do you have there to live, to celebrate? Where is the time? So you go on postponing: "Tomorrow I will live." And tomorrow comes only death! And you have not lived yet, and the opportunity is slipping out of your hands. Great fear arises.

This fear can express itself in a thousand and one ways. Somebody is afraid of touching his own navel, somebody is afraid of looking at his own body. Somebody is afraid of falling in love, somebody is afraid of not eating enough and goes on stuffing himself. Somebody else is afraid that if he has no power in the world, how is he going to protect himself? Somebody is afraid that if he does not have enough money in the world, how is he going to survive? And so on and so forth -- just watch people and you will find ALL kinds of fears dominating their lives.

Sherlock Holmes arrived in heaven. The angels turned out en masse to meet him; the Lord himself descended from his throne to bid him welcome. "Holmes," he said, "we have a little mystery up here that you may be able to help us solve. Adam and Eve seem to have disappeared; nobody has been able to locate them for aeons. If you could possibly uncover them for us..."

Holmes darted to the fringe of the assemblage and hauled two frightened and surprised angels before the Lord. "Here they are," he said.

Adam and Eve admitted their identities. "We got tired of being stared at and asked for autographs by every darned new angel who came up here," they explained. "We assumed aliases and these simple disguises and got away with them for centuries until this smarty-pants ferreted us out."

"How did you do it?" marvelled the Lord.

"Elementary, my dear God," said Holmes. "They were the only two who had no navels."

But still they were afraid, they were hiding. They had no navels -- how could they have? God created them out of mud and then breathed life into them. They were not born, they had not lived in the mother's womb for nine months -- how could they have navels? But still they were afraid, hiding out of fear.

Navels or no navels, you have to look into your frightened heart. Why are you so much afraid? Who has done this poisoning to you? The priests and the politicians have frightened you. They live out of your fear. They have exploited you because they were able to frighten you.

THE FIRST BASIC THING to make a man afraid is to tell him what is wrong and to never do the wrong; and make the wrong something which is so natural that he will be tempted to do it. Now he is caught. Tell him that some natural thing is so absolutely a sin that if he commits it he will be thrown in hell. Out of the fear of hell, he will start denying something natural to himself. And in that very denial, hell is created: he becomes frightened. He is afraid of himself, he cannot trust himself. He knows that if he simply relaxes for a day, he is going to commit the same thing that he has been told NOT to do.

If he does it he feels guilty: again he is in the trap. If he is not doing it he feels miserable, because he is denying something natural which was a need in his being, for his well-being.

The priests and the politicians who have been dominating humanity have been in a deep conspiracy: make man afraid. Tell him that something in his nature is wrong, evil. Divide him into two -- good and bad, saint and sinner. And once you divide a person you can rule him. Divide and rule: that has been the secret up to now. And man is divided, man is split.

You have been told so many things are wrong in you that you feel condemned. And still those things cannot be dropped just by thinking that they are wrong. At the most you can repress them -- but repressing them you become more and more ugly; repressing them you become more and more unworthy. You come to a self-condemnation, you start thinking that you are the worst sinner in the world. And it has been told so many times that you will suffer in hell that consciously you may not think of hell, but it is there in your very roots. And you have been told that you will be rewarded in heaven if you follow the priests and the politicians.

These are the basic tricks for training animals. This is the whole of Skinnerian psychology. If you want somebody's behaviour to be modified and changed, these are the two tricks: whatsoever you want him to do, whenever he does it reward him; and whenever he does not do it, punish him. That's how rats are being trained, and that's how elephants are being trained in the circus -- and that's what they have been doing with men.

The priests and the politicians have insulted humanity so greatly that it is simply a wonder how we go on tolerating these people still. Their greatest insult has been this, that they have treated men as rats.

Don't be angry at the psychologists who experiment with rats, and through those experiments derive conclusions about human beings. Don't be angry at them -- this has been the practice for thousands of years before the psychologist ever appeared on the scene; he is a very new arrival. But man's psychology has always been dominated by a kind of materialistic strategy, a behaviouristic strategy: make man afraid of hell. "Eat this -- if you don't eat this you will never go to heaven. Don't eat this -- if you eat it you will go to hell." And about small things...

Do you know? In the Buddhist scriptures there are thirty-three thousand rules for a monk. Thirty-three thousand rules! -- even to remember them is impossible. Thirty-three thousand rules have to be followed to live. Just a small life and thirty-three thousand rules. You are bound to feel guilty. You will be found lacking in many rules; you will not be able to follow all of them -- and then hell is certain.

And just think of hell. Your so-called saints have been very very imaginative about hell and heaven. They have created all kinds of tortures in hell. In fact, Adolf Hitler must have learnt from religious scriptures how to torture people. Adolf Hitler did not do anything new. He simply implemented what your saints have been saying about hell -- he created actual hell on the earth.

And think of your paradise: all kinds of pleasures. The same pleasures that your priests condemn you for enjoying here on the earth are available there. Here alcohol is sin, and in paradise, in FIRDAUS, it is the reward for the saints. And you need not go to a pub -- rivers of alcohol flow in heaven. Rivers! You need not drink, you can just swim. You can be drowned.

Here, to look at a beautiful woman is a sin, to be attracted to a beautiful woman is sin. And what are your saints doing in heaven? Enjoying beautiful women. Of course, in heaven those beautiful women have far more beauty than any woman can have on the earth. They are eternally young; they are stuck at the age

of eighteen. You will not find any old woman in heaven -- I have not found. I have looked in all the scriptures: I have not yet found a single reference to an old woman. All are eighteen years, and centuries and centuries have passed but they remain stuck at eighteen years.

And they have golden bodies, they don't perspire. They don't need deodorants in heaven or perfume or cosmetics; there is no need. They have bodies of gold, their eyes are diamonds, they are eternally beautiful -- and they are available. But they are available only to the saints, mind you. If you are a sinner.... And who is a sinner? One who loved a woman on the earth is a sinner. And one who renounced all love, tortured himself in every way -- went to the Himalayas, slept on a bed of nails -- that is a saint.

I have heard about a great saint who died. And after one day his chief disciple also died -- the chief disciple could not live without the master. The disciple was very much exhilarated because he was being taken to heaven and he was thinking, "My master must be swimming in the rivers of alcohol, wine, and the most beautiful woman must have been given to him -- because he was such a great ascetic."

And it was really so! When he reached, under a golden tree, leaves of gold and flowers of diamonds and emeralds, the master was sitting there naked, as he used to live on the earth, and a very beautiful woman, a very improved edition of Marilyn Monroe, was hugging him.

The disciple simply fell at the feet of the master and he said, "My Lord, I knew it! that you would be rewarded. And why not? You have suffered so much in the world: you never touched a woman, you never looked at a woman, you never loved a woman. You escaped to the caves. But all that austerity is paid well -- now, for eternity, on and on...."

The master looked at the disciple and said. "You stupid. stop! You don't understand what is happening. This woman is not a reward for me: I am a punishment for her."

Your heavens and your hells are just imaginations of repressed people. But you have been taught in such a way, you have been brought up with such a stupid education, called 'religious education', that you live always in an inner conflict.

This inner conflict creates fear and greed in you, and then your fear and greed has to find some outlet. From where it finds it is irrelevant; if you stop one outlet it will come from another outlet. So rather than stopping outlets, please understand the root cause of it.

If you remain divided in yourself, if you remain split, if you can't accept yourself as you are, if you remain dominated by the priests and the politicians, you will remain afraid, trembling. They want you to remain in trembling, because only a person who is in deep trembling can be dominated, can be possessed, can be reduced to a thing, to a commodity.

The person who is in fear is ready to become a slave to anybody. The moment you drop all your fears... and they can be dropped because they have been artificially created. They have been imposed upon you, they are not part of your nature, so they can easily be shaken off. The moment you shake off all your fears, for the first time you will start existing as a single unit. You will be unitary, you will become an individual.

Remember the meaning of the word 'individual': one who is indivisible. That is the root meaning of the word 'individual'. You are not yet individuals. You will have to go into a kind of individuation. And the way to it means dropping all the false divisions that have been imposed upon you. Once you are an individual, all fears disappear.

AND I AM NOT SAYING that the disappearance of fear means that the bus driver will go on honking the horn and you will go on walking in the middle of the road. That is stupidity, not fearlessness. I don't mean by the disappearance of fear that a snake will pass just in front of you and you will not care -- that is stupidity again. There are fears which are intelligent. You have to jump out of the way of the snake -- that is intelligent; that fear is not a problem. That fear is helpful; it protects you, it is your friend.

But fears like the fear of touching your own navel, the fear of being in love, the fear of being alone, the fear of sitting silently unoccupied, or the fear of the crowd, or the fear of sitting in a small cell, or the fear of travelling in an aeroplane, or the fear of remaining in a constant paranoia that you are being persecuted, that the whole world is against you -- all these fears will disappear. Abnormal fears will disappear; normal fears are perfectly okay.

I have heard:

Mr O'Hara indulged in a few drinks at the neighbourhood bar. "I'm not afraid of anything," he boasted.

"Oh, yeah," sang one of the inebriated customers.
"Oh, yeah! I have been through the hurricanes of Florida, the tornadoes of the Midwest the floods of the Mississipi, and the earthquakes of Los Angeles, and none of them scared me. Furthermore," he continued, after another sip from his drink, "I fought in World War II, the Korean war, and Vietnam, and nothing frightens me."
"O'Hara," wailed another drinking pal. "I just saw your wife coming down the street."
"Oh, no!" moaned O'Hara as he dropped to his knees and began to pray.

You may not be afraid of going into war, you may not be afraid of fighting with a tiger, but you are afraid of your own wife, you are afraid of your own husband, you are afraid of your own children, you are afraid of your own parents. This is pathological. But this is how we are living. All our relationships are based in fear. The husband thinks unless he makes the wife afraid he is not a real man. And the wife also thinks that unless she makes the husband afraid of her she is no more in power. It is all power politics!

And naturally the man is a loser, because the man has to fight in the marketplace -- so many competitors, so much competition, each is at the other's throat -- and by the time he comes home he is tired from the whole day's battle. And the wife is fresh. The whole day she has really been waiting for the husband to come home. Now the husband is not in a position to fight. He is already tired, exhausted. He wants to rest and relax because tomorrow again the same fight has to begin in the marketplace. And the wife has been waiting the whole day -- her anger accumulating, her frustration accumulating, no outlet. She jumps upon the husband. Any slight excuse and the fight breaks out. The husband HAS to compromise.

And then the ways of the woman are very subtle. She will cry, she will weep, she may not cook the food, or she may put too much salt in it -- her ways are very very subtle. Now, after the whole day's conflict the husband does not want any more conflict; he is ready to say yes to anything. That's why almost every husband becomes a hen-pecked husband. It is very rare to find a husband who is not hen-pecked. That is the normal situation.

The police car turned the corner to discover a dishevelled little man crawling on the sidewalk. He was bleeding and his clothes were torn and he was almost in shock.
"Help me, officer," he pleaded.

The officer jumped out of the patrol car. "What happened?"
"I was beaten. She took all my money, my car too."
"Who?"
"That Amazon."
"You mean a woman did this to you?"
"Yes! "
"Can you give a description of this woman?"

The little man's dazed eyes looked up at the officer. "She is five feet ten and a half inches tall, weighs two hundred pounds, has blonde hair with a grey streak down the back, wears size ten shoes, and has a mole on her right shoulder."
"That's remarkable that you can give such an accurate description, down to her shoe size! How were you able to do it?"
The little man bowed his head. "She is my wife."

In the past, children used to be afraid of the parents. Now the wheel has turned full circle -- now parents are afraid of the children. In the past, the students used to be afraid of the teachers and the professors; now the thing has changed -- now the teachers and the professors are afraid of the students. But fear continues this way or that.

A man who understands himself, integrates himself, becomes an individual, w ill he free of fear. And not only will he be free of fear, he will not make anybody else afraid either.

That's why I say your saints are only so-called saints. They are not yet free of fear -- because they still go on making you afraid. The real man who is beyond fear is also beyond making other people afraid -- because to make anybody afraid is to poison his system. It is very inhuman.

I cannot make you afraid of anything. I cannot tell you that if you do a small thing you are going to hell. And I cannot make you greedy either -- because greed and fear are together. I cannot say to you that if you become sannyasins you wi!! go to heaven. All that I can say is: if you are an integrated individual you ARE

in heaven. It is not a question of the future.
THIS VERY BODY THE BUDDHA, THIS VERY EARTH THE PARADISE.

There are no heavens and no hells, only two kinds of psychology. One psychology: that of the individual, integrated person. The other psychology: that of the split, schizophrenic person.

The third question

YOU SAY THAT MIND IS A WRONG SPACE, AND ALSO YOU SAY THAT SCIENCE IS AN ESSENTIAL PART OF A NEW WORLD. CAN SCIENCE BE DONE WITHOUT MIND? LEASE EXPLAIN.

Werner Scholz,

THE REAL SCIENCE HAS ALWAYS BEEN DONE without mind. All that is great in science has come not through intellect but through intuition. All the great discoveries, all the great breakthroughs, have come from the beyond -- from Archimedes to Albert Einstein.

You know the story of Archimedes? The discovery happened when he was lying in his tub enjoying a hot bath, and suddenly in that relaxed state.... He was very much worried for days -- the king of the country had asked him a certain question. The king had a beautiful golden crown: he wanted to know whether it was made absolutely of gold o r if there was some mixture? And he wanted to know without the crown being destroyed.

Now this was a puzzle "How to know it? -- how much is gold and how much is some other metal?" And he tried hard; he could not sleep for nights. And there was no hope of finding the solution. But it happened.

The tub was full . When he went into the tub, some water went out of the tub. And like a flash, a lightning flash, the idea came to him that "The water going out of the tub must have something to do with my weight." And the thing clicked. "Now if we put gold into a full tub of water, some water will come out. That water will have something to do with the quantity of the gold."

And he was so thrilled. He was naked -- he forgot all about nakedness, ecstasy was so much. He rushed into the streets shouting, "Eureka! Eureka! I have found it! I have found it!"

It was an insight, not an intellectual conclusion.

Do you know Albert Einstein used to sit in the tub for hours? -- maybe just because of Archimedes. One of the great Indian intellectuals, Doctor Ram Manohar Lohia, went to see him. He related the whole story to me. He was one of the most honest politicians this country has known, and a keen observer of things, a great visionary, a genius. He was also educated in Germany so he had many friends who knew Albert Einstein. Through some common friend, the meeting was arranged.

Doctor Lohia reached exactly on time, but Albert Einstein's wife said, "You will have to wait, because he is in his bathtub and nobody knows when he will come out."

Half an hour passed, one hour passed, and Doctor Lohia asked the wife, "How long does it take?"
She said, "It is unpredictable."

Doctor Lohia asked, "What does he go on doing, sitting in the bathtub?"

The woman started laughing. She said, "He plays with soap bubbles."
"For what?" Doctor Lohia asked.

And she said, "It is when playing with soap bubbles that he has always arrived at certain insights for which he has been thinking and thinking but was failing and failing. It is always in his bathtub that insights flash into his mind."

Why in the bathtub? You are relaxed, and relaxation is the basis of meditation. You relax -- when you relax, all tensions are dropped. Hot water, and the silence of the bathroom, and your aloneness.... And now in the West, bathrooms are being made so beautiful they are almost like temples. A few people have even started making their sitting-room in the bathroom. It is so beautiful -- one can relax, one can meditate. In that meditative mood, things happen.

Now Divya is taking a few interviews here of older sannyasins who have lived with me for years. She

also wanted to take an interview of Vivek, and Vivek was worried how to give it -- because she only gets ideas when she is in the bathtub. Then there is flow.

So I said, "Don't be worried -- you call Divya and tell her to sit in the bathroom. Be in the bathtub and then you start talking."

But she could not gather courage.

The bathtub has always been a great provocator. All the great scientists of the world are agreed upon it. Sometimes working for years for a certain conclusion and not arriving at it, and then one day suddenly it is there... out of nowhere, from the beyond. You cannot say it is a conclusion; it is not a conclusion at all.

Werner Scholz, you ask: YOU SAY THAT MIND IS A WRONG SPACE, AND ALSO YOU SAY THAT SCIENCE IS AN ESSENTIAL PART OF A NEW WORLD.

Yes. Science is always out of meditation, not out of mind. And whenever something is out of mind, it is not science but only technology. Technology is a poor thing; it is not the insight, but the implementation of the insight. Technology is out of the mind, because mind ITSELF is a technological device, a biological technology.

All machines are out of mind, because mind itself is a machine. But no insight ever comes out of the mind, because no computer can ever give an insight. Insights come from the beyond. Mind is just the surface of your being; insights come from the center of your being. Meditation takes you to the center.

So there is no contradiction in my statements. When I say mind is a wrong space, I mean don't get identified with the mind. Don't just become your mind -- you are more, far more than the mind. Mind is only a small mechanism in you: use it, but don't get identified with it. Just as you drive your car -- it is a mechanism, you use it -- you don't become your car. The mind is a machine inside you, but don't become identified with it, there is no need. That identification creates a wrong space.

When you start thinking, "I am the mind," then you are in a wrong space. If you know, "I am not the mind, but the master of the mind, I can use the mind," then mind is a good machine, of tremendous value. It can create great technology.

Science comes out of no-mind just as religion comes out of no-mind. The source of religion and science is not separate, it is the same source -- because both depend on breakthroughs, insights, intuitive flashes.

Technology comes out of mind, and religious technology also comes out of mind -- Yoga, mantra, yantra. Yoga means body postures which can help you to go deep inside yourself -- they are created by the mind. That is religious technology. That's why Yoga is not part of any particular religion. There can be Christian Yoga, there can be Hindu Yoga, there is certainly Buddhist Yoga, Jaina Yoga -- there can be as many Yogas as there are religions.

Yoga is just a technology. No machine is Hindu, no machine is Mohammedan. You don't go into the marketplace to purchase a Mohammedan car or a Hindu car. Machines are simply machines. Yoga is technology. Mantra is technology, it is created by the mind. In fact mantra comes from the same root as 'mind' -- both come from the Sanskrit word MAN. One branch becomes 'mind', another branch becomes 'mantra' -- both are part of the mind.

Scientific technology is created by the mind, religious technology is created by mind. All the rituals of religions -- temples, mosques, churches, prayers, scriptures -- these are all created by the mind. But the flash, the insight, Buddha sitting under the Bodhi tree.... When for the first time he became aware, totally aware, that was not anything out of mind. It was not part of mind, it was something beyond. It was something that has nothing to do with you, with your ego, with your mind, with your body. It is something pure, virgin, it is part of the eternity. In that moment when Buddha's mind was completely at rest, the beyond penetrated him. He became a god.

Of course, for seven days he remained silent. The impact was such that he could not utter a single word. And the storY says gods in heaven became very much disturbed, because it is very rare that a man becomes a Buddha, and if he remains silent then who will teach the millions of people who are blind and groping in darkness?

It is just a mythology, a beautiful story, but of significance and meaning. Those gods came, bowed down to Buddha and prayed to him, "Speak! Tell people what you have attained."

And when Buddha started speaking, then it was out of mind, then it was part of mind. The phenomenon itself had happened in silence, but then he had to use words. Those words belong to the mind.

What I know is beyond mind, what I say to you is through mind. My words are part of the mind, but my

knowing is not part of the mind.

The fourth question

WHAT IS HAPPINESS?

HAPPINESS IS THE OTHER SIDE OF UNHAPPINESS. If you want to be happy, you will have to remain unhappy. The statement will look very paradoxical, but it is not. That's how life is. Only an unhappy person can be happy. Unhappiness creates the situation in which happiness can be felt.

If you have been ill for many months, then suddenly when you become healthy again you feel tremendously happy. And you have been healthy before illness for years and years, and you were never so happy, not at all; you had not even taken any note of it. Now you are happy that you are healthy.

Why? From where does this happiness come? It comes from your illness. Your illness created unhappiness, the background. Now you are healthy again and you can feel -- and you can feel only when something happens in contrast.

When a poor man becomes rich he is happy, tremendously happy. But you don't see rich people happy. They ARE rich, so there is no point in being happy; they don't feel it at all. The richer you become, the less happy you are. If you become the richest man in the world you will forget all about happiness.

That's what is happening every day. Happiness is only part, like an island in the ocean of unhappiness.
I have heard:

Mr Jones cringed with pain as he listened to his son Junior practising the violin upstairs. "I can't stand it any more!" he cried to Mrs Jones. "One year of lessons, the best violin money can buy, and our son makes sounds like a cat being tortured."
"I know you are disappointed," said Mrs Jones trying to console her husband. "He will never be a virtuoso."
"He will never be a street player! They would throw garbage at him."

The following day, at the same time, a strange silence ensued. "That's funny," noticed Mrs Jones. "Junior always practises at this time."

A smile crept over Mr Jones' face. "Peace -- it's wonderful."
"What did you do?" asked his wife suspiciously.
"Very simple," answered Mr Jones. "If the U.S. government can pay farmers not to grow crops. I can pay my son not to play the violin."

Nobody is playing a violin in your house, nobody is making sounds like a cat being tortured, but you don't feel the peace. You don't say, "Peace -- it is wonderful."

Only the prisoner knows what freedom means. When he comes out of the prison and looks at the trees and the sun and the sky and looks at people and knows that there are no more chains on his feet, on his hands, he knows what freedom is. Soon he will forget.

You are not aware of your freedom -- or are you? Have you ever enjoyed your freedom? Have you ever danced because there are no chains on your hands? Have you ever danced because you are not in a prison? Have you ever danced because you can see the whole sky, you need not look through the keyhole? No, you have never felt any happiness.

A very rich man once wanted to become happy. He had tried all kinds of ways but everything had failed. He went to many saints; nobody could help him. Then somebody suggested, "You go to Mulla Nasruddin. He lives in a certain town -- he is the only man who can be of some help to you."

The man went with a bag full of diamonds, and he showed the bag to Mulla Nasruddin who was sitting underneath a tree outside the town, resting under the sun. And he said, "I am a very miserable man -- I want happiness. I am ready to give anything for it, but I have not tasted even once what happiness is -- and death is coming closer. Can you help me? How can I be happy? I have all kinds of things that the world can give to me, yet I am unhappy. Why?"

Mulla looked at the man, and it happened so fast that the rich man could not understand what was

happening. He just jumped on the man, took away the bag, and ran.

Of course the man followed, crying, shouting, "I have been cheated, robbed!"

Mulla knew all the streets of the town, so he was going zigzag, this way and that. And the rich man had never run in his life, and he was crying and tears were flowing down, and he said, "I have been robbed absolutely -- that was my whole life's earnings. Save me, people! Help me!"

And a crowd followed. And by the time they reached Mulla, the Mulla had come back to the place where the rich man had found him. The rich man's horse was still standing there, Mulla was sitting under the tree. The rich man was crying, breathing hard. And Mulla gave the bag back to him.

The rich man said, "Thank God!" And such tears of joy, and such peace.

Mulla said, "Look, I have made you happy. Now you know what happiness is? This bag has been with you for years and you were unhappy. It had to be taken away from you."

Happiness is part of unhappiness. That's why happiness should not be the goal of your life, because if you want happiness you will have to remain unhappy. The unhappier you are, then only a few moments, few and far between, will be those of happiness.

The goal is not happiness, the goal is bliss. Don't ask me, "What is happiness?" because that shows you are searching for happiness. If you have come here in search of happiness, you have come to the wrong place. Go to Mulla Nasruddin.

My effort here is to create bliss, not happiness. Happiness is worthless: it depends on unhappiness. Bliss is transcendence: one moves beyond the duality of being happy and unhappy. One watches both -- happiness comes, one watches and does not become identified with it. One does not say, "I am happy. Peace -- it is wonderful." One simply watches, one says, "Yes, a white cloud passing."

And then comes unhappiness, and one does not become unhappy either. One says, "A black cloud passing -- I am the witness, the watcher."

This is what meditation is all about -- just becoming a watcher. Failure comes, success comes, you are praised, you are condemned, you are respected, you are insulted -- all kinds of things come, they are all dualities. And you go on watching. Watching the duality, a third force arises in you, a third dimension arises in you. The duality means two dimensions -- one dimension is happiness, another is unhappiness. Watching both, a depth arises in you -- the third dimension, witnessing, SAKSHI.

And that third dimension brings bliss. Bliss is without any opposite to it. It is serene, tranquil, cool. It is ecstasy without any excitement.

And I cannot define what happiness is, because it depends on what kind of person you are. What is happiness to you may be unhappiness to your brother. What is unhappiness to you may be happiness to your neighbour.

Four women sat for hours under the hairdryers at the beauty parlour. After exhausting their gossip, they turned to philosophy. The first lady said, "Happiness is when my husband brings home his paycheck."

The second lady stated, "Happiness is gambling in Las Vegas and winning."

The third lady commented, "Happiness is vacationing without my husband or my children."

The fourth lady concluded, "Happiness is eating without worrying about calories."

Upon eavesdropping, one hairdresser whispered to the other, "Happiness is not having to listen to these cackling hens."

It depends. Your happiness is your idiosyncrasy; it may be unhappiness to somebody else. It has no truth about it; it is only your dream. And you can have any dream you like. To somebody power is happiness; to somebody money is happiness; to somebody else money is misery -- he escapes, renounces the money; he escapes from all power, goes to the jungle. To somebody, people are happiness; to somebody, aloneness. It depends on you.

But I am not interested in happiness at all. Because basically it has to depend on its opposite -- and anything that depends on its opposite keeps you divided. And to live divided is to live in hell.

I would like you to attain something which is not dependent on its opposite -- in fact, which has no opposites to it. Bliss has no opposite to it. And to be blissful is to have arrived home: one becomes a Buddha -- serene, calm, cool, quiet, and yet utterly blissful.

The last question

IN YESTERDAY'S LECTURE YOU SAID PEOPLE ARE TOO SERIOUS, AND THE TOO-SERIOUS PEOPLE ARE ILL. I FEEL MYSELF TO BE TOO SERIOUS. AROUND A GROUP OF PEOPLE LAUGHING AND JOKING, A LOT OF THE TIME I JUST SIT THERE, NOT FINDING THE SITUATION VERY FUNNY AT ALL. IT MAKES ME FEEL OUT OF IT AND UNCOMFORTABLE. I AM SICK OF MY SERIOUSNESS AND WOULD LIKE TO BE ABLE TO LET GO MORE. AM I VERY ILL?

Anutosha,

SERIOUSNESS IS PART OF THE EGOISTIC MIND. The ego has to remain very serious; it has to pretend that "I am not ordinary, I am special. These ordinary people are laughing and joking; these ordinary people live an ordinary life, mundane. I am a holy person. I am not interested in mundane things -- my interest is in truth, in God, in enlightenment."

These are ALL ego trips. Ego is serious, and ego always accumulates much knowledge to pretend solidity. Ego is always accumulating more and more knowledge. The ego is incapable of enjoying life -- because whenever you enjoy, ego disappears. Joy and ego cannot exist together. The ego can exist only when you are keeping a very long face, not enjoying, and saying, "It is not worth it. It is below me."

That's what is happening to you, Anutosha. You ARE seriously ill. Drop this knowledgeability and drop this holier-than-thou look. Meet and mix with people, enjoy small things. Laugh, joke, love -- small things! And if you are without any egoistic structure around you, those small things start becoming great splendours.

If you are too full of knowledge, too much piety, too much holiness, too much religiousness, you will remain closed. Then nothing will ever surprise you, because you cannot allow anything to surprise you. How can you allow anything to surprise you? That will show your ignorance.

See small children: they are surprised by everything, they are wondering at everything. The butterfly, the flower, the leaf falling from the tree -- and look at children, how full of wonder, full of awe their eyes are. And how innocent and how transparent and how open they are. That's why they go on asking questions about this and that -- about everything they are questioning. Their questions are tremendously beautiful. They are simply saying, "I don't know, and I want to know." Their life is that of inquiry.

The egoistic person cannot accept that he does not know.

When I was a student in the university I had a professor. You mentioned any book and he would say, "Yes, I have read it." So one day I mentioned three books which don't exist; the authors have never existed. And he said, "Yes, I have read them, they are beautiful books."

I asked then, "From where did you get them?"

He said, "From the library."

I said, "You come with me."

He said, "What do you mean?"

I said, "I would like to see these three books"

Now he became a little hesitant. On the way to the library, he said, "It is many years since I read them."

I said, "Are you certain you have read them?"

He said, "Yes." But now the yes was not very certain. By the time we reached the library, he said, "Listen, in fact I have not read them -- I have just heard about them."

I said, "That will do. You come in the library -- we have to find those three books." And we searched, and of course we could not find them. And the librarian said, "But these books have never been here, and I have never heard about these authors either."

And I told the professor, "Please remember: never again say yes, that you have read this book, if you have not read it -- because all these three books are invented. they don't exist. You have been caught. But for two years I have been listening to your..." Whatsoever you mentioned, he had read it. He was incapable of saying "I don't know."

This is a kind of serious illness.

Anutosha, laugh with people -- life is full of surprises. There is so much to know. And there will always

remain so much to know -- no one has ever known everything. Drop this attitude of knowledge.

And don't think yourself special. Nobody is special, because everybody is special. Nobody is extraordinary, because everybody is extraordinary. And each moment of life is so full of the unknown that if you are alert and open, you will be surprised at each step. And when you are surprised at each step of life, and each moment brings new surprises, your life becomes a dance, a song, a celebration.

A man was asked by his wife to buy a live chicken for a special dinner. He bought the chicken and was on his way home when he remembered that he did not have his house-key and his wife would not be there for a few hours.

He decided to pass the time by going to a movie. In order to get into the cinema, he stuffed the chicken into his trousers.

He sat down and began watching the movie. It fascinated him so, that he did not notice the chicken sticking its head through his fly.

Two women were sitting next to him and one of them nudged the other. "Look," she said. "Look at that thing there sticking out of the man's pants."

The other replied, "If you've seen one, you've seen them all."

The first one said, "Yes, but this one is eating my popcorn!"

Philosophia Perennis, Vol 1

Chapter #10
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The first question

OSHO, I HAVE FALLEN IN LOVE WITH YOU. WHY?

Larry Obenfeld,

I AM SORRY, YOUR QUESTION IS UNANSWERABLE. This is the only question which cannot be answered -- hence the beauty of it. Whenever you come across a question which is unanswerable you are very close to God.

Love is a mystery, not a problem. It can be lived but it cannot be solved. In fact it is not a question, that's why it cannot be answered. You can make a question out of it, but your question remains just a linguistic formulation of something which can never be reduced to a question.

Love has no motive, love simply is. Love is absurd, meaning- less, purposeless. And that's why it is so beautiful. It is not a commodity, it is not a thing of the world. It is something from the beyond, it is a visitor from the beyond. So we cannot find any reason for it.

If you can find any reason for your love then it is not love; then it must be something else. If you can answer why, that will simply mean it was something else, not love.

Love is the purpose of all, hence love itself cannot have any purpose. Love is the end of all; everything else is a means towards love, hence love cannot be a means to something else. It is the ultimate value.

But the question arises because the mind knows only how to create questions. It can't accept something which is a mystery. The mysterious creates fear in the mind, because the mind cannot manipulate it. The mind starts raising questions, a thousand and one, and the mind will not feel at ease unless those questions are answered. If those questions are not answered then the mind has the tendency to deny the whole phenomenon itself. Then the mind will say, "If the why cannot be known, then love cannot be."

Mind believes only if it is capable of manipulating some thing. That's why mind goes on denying God -- because God is nothing but the very essence of love. And mind goes on denying love, and mind goes on denying beauty, and mind goes on denying everything that comes as a mystery. Either the mind has to reduce it to knowledge... and if the mind feels impotent to reduce it to knowledge it starts denying it: "There is no God, there is no love, there is no mystery."

The mysterious is frightening, because the mysterious is vast. And the mind feels lost in the mysterious. That's why in all the languages the expression exists: "falling in love." It is a condemnation from the mind. The mind is saying, "You are falling. You are going lower than yourself. You are moving into something which is not true, because it cannot be formulated in clearcut concepts. You are falling into something vague, something cloudy; you are becoming a chaos. Avoid it."

Mind always says, "Avoid love." And that's why in the world you find so little love -- because the world is full of mind. We teach mind. From the very childhood, from the kindergarten to the university, we go on teaching mind, and we avoid the heart. We have learnt the ways to bypass the heart completely -- because the heart is the door of the mysterious where whys cannot be answered.

And if a man has avoided the heart he has avoided all the joys of life. He has avoided his own interiormost core, his interiority. He has avoided his subjectivity. He has avoided the greatest experience that life makes possible: the experience of love.

Obenfeld, please drop the why. If you have fallen in love, go on falling more and more. There is no end to it; it is a bottom- less abyss -- the more you fall, the more you become able to fall further. And the deeper you have gone into the abyss, the greater and greater the mysteries that become available. Then life is a poetry, not a prose. Then life is not a noise but a melody. Then life is not matter but God.

But slowly slowly all whys, all hows will disappear. You will live in the is-ness of the moment. Your life will have a tremendous presence, but no answers. You will know what life is but you will not have any knowledge at all.

Knowing is one thing, knowledge another. Love is a phenomenon which can be experienced -- knowing is possible but knowledge is not possible. It cannot be communicated in words. It remains such a deep taste in you, you cannot bring it into any verbal communication.

If somebody asks you why, you will be at a loss. But you can ask -- there are so many lovers here. Each of my sannyasins is a lover. It is not the relationship between a teacher and a student: it is a love affair between a Master, and D stands for the it "the mad game". M stands for Master, and D stands for the disciple: Master And Disciple game. k is a mad game, utterly mad.

You ask my mad people. You can ask Vivek -- for two lives she has been falling in love; this is her second life with me. You ask her why, and it will be impossible to answer. She can cry or she can laugh or she can dance, but she cannot answer why -- because there is no why in it.

Love simply happens, it is a happening. If you do it, you can answer the why. But you are not the doer. You are just a host to something from the beyond -- a guest comes from the beyond and knocks on your doors: how can you answer why? You have never known him before. And even if you know now, it is so overwhelming that all words are inadequate. Tears can say something, maybe, perhaps -- or a dance or a song or a hug. But words are very inadequate.

Words are meant to be for the mundane life of the market- place. You cannot use them in love and you cannot use them in prayer, and you cannot use them whenever and wherever the unknown is felt. When you come to the boundary of the known and the unknown, words start disappearing from you like dead leaves falling from the tree. And a totally new experience evolves -- a wordless experience.

You are asking the question because you must be feeling a little frightened. It is frightening -- because in love you will not be in control any more. k is frightening, because in love the ego will disappear. It is frightening because you will have to die. Love requires that much sacrifice. But it is worth it, be- cause through death is resurrection.

Die in love, and you will be born as love. And you will never again be the same, and the world will be

totally different. The same world will be so full of God if you are full of love. I teach love: love is my message. But the way to teach it is not by talking about it. I exist here as love, and that becomes a catalytic agent and something is triggered in you and some- thing starts growing in you: you become pregnant.

And when a woman for the first time becomes pregnant she is very afraid, and she feels many pains and many agonies and the weight. And something so totally new is happening... she does not know where she is going and what is going to happen. A new life is being born.

In love you become pregnant. A new spirit is being born, and in the beginning it is heavy. And in the beginning it is so new that you would like to escape from it. But never escape love, because love is the temple of God. When it happens, let it happen -- help it to happen. Even if you have to die and disappear into it, die and disappear. Accept the challenge, rise to the challenge. And for the first time you will have something valuable in your life, something of the divine fragrance.

But I cannot answer why you have fallen in love. I am in love with existence, I am in the state of love. It must have created some parallel phenomenon in you. It must be something not like cause and effect, but what Carl Gustav Jung has called "the law of synchronicity".

It is said that if in a small room you play on one sitar and another sitar is just put in the corner of the room, when you start playing on one sitar the other sitar will start responding. It will vibrate, its strings will start dancing. You are playing on one sitar, the other is not even touched, but your playing on the sitar... and something has moved in the other sitar. It is not a cause and effect relationship, it is synchronicity.

I am love: if you come close to me, something will start dancing in your heart. Allow it. Your society is against it, your education is against it, your very life up to now has been against it. It will be difficult to take the first steps -- but those steps HAVE to be taken, otherwise you will miss the glory of existence, the splendour of existence.

Splendours are revealed only to lovers. A real disciple is in love.

Rather than asking why, Obenfeld, take a jump. Be coloured in my colour, become part of this growing commune, become part of this tidal wave, and it will be very easy for you to reach God. Alone, it is difficult. When many are moving, it becomes easy -- they support each other.

Sannyas is nothing but an effort to create a mystery school where people can Support each other on the way. The journey is arduous and long, and the goal is far away and there are a thousand and one hazards on the way and pitfalls, and one can go astray any moment. And the higher you move, the more difficult it becomes. Even breathing becomes difficult. And the higher you move, the greater is the danger of falling.

But if many are moving they can hold each other, they can support each other.

You have fallen in love with me: rather than asking why, go deeper into it. Know its depths -- they will not answer your question but they will dissolve your question. That experience will not become knowledge, but that experience will make you more innocent.

Real experiences always make you more innocent rather than making you more knowledgeable. Problems are not solved here but dissolved.

The second question

MOST OF US HAVE ONLY KNOWN PYTHAGORAS FOR HIS THEOREM ABOUT RIGHT-ANGLED TRIANGLES: THE SQUARE ON THE HYPOTENUSE IS EQUAL TO THE SUM OF THE SQUARES ON THE OTHER TWO SIDES.
DOES IT HAVE ANY MYSTIC SIGNIFICANCE?

Anurag,

BECAUSE OF THIS THEOREM, and only because of this theorem, Pythagoras has been misunderstood down the ages. In the West, people have completely forgotten that he was a Buddha. They think of him only as a great mathematician. In the history books he is mentioned as a mathematician. In the schools and the colleges and universities he is remembered only because of this theorem.

This theorem proved very fatal. If he had not discovered it, it would have been far better -- he would have been known as a mystic. And as far as the theorem is concerned, somebody else would have found it. These things cannot wait for long. It is said that any scientific discovery is BOUND to happen -- it may take a few years more or less.

Even Albert Einstein's theory of relativity, such a complex phenomenon -- now it is known perfectly well that if Einstein had not discovered it, then too within two or three years somebody else would have discovered it. Why? Because science is more or less a collective phenomenon.

Religion is individual, science is social. Religion has no tradition, science is a tradition. If Edison has happened then something else which will take Edison's discoveries further is bound to happen. If Newton has arrived then Einstein is a must. It is the world of cause and effect... one thing leads to another.

But in the world of religion there is no tradition possible. If Buddha had not happened, there was no necessity that somebody else would have discovered what he discovered. If Jesus had not happened, there was no necessity that somebody would come upon the same door as Jesus came upon. It is individual, utterly individual -- that is the beauty of religion. It is not a social effort.

Science can go on and on; it depends on the past. Religion does not depend on the past. Without Newton there would have been no Einstein; Newton has to be there as a necessary link. But without Krishna, Buddha would have been there -- there is no necessary link. I could have been here without Buddha ever having been there in the past -- there is no necessary link.

Religion is going inwards to your own core. Science is going outwards to see the laws of nature; they are available to everybody, so it is only a question of sooner or later. Every scientific discovery is bound to happen.

But Pythagoras got lost because of this theorem -- he became too much identified with it, he became known as a mathematician. And his reality was not that of a mathematician; it was just a hobby. Mathematics was just a hobby for him, just as playing on the flute was a hobby for Krishna. It is good that people have not forgotten that he was a mystic; it is good that people don't remember him only as a flute-player.

But that is what happened to Pythagoras. It happened be cause of the West. The Western mind pays more attention to anything that can be used in the outside world. His theorem was meaningful; without his theorem something very essential would have been missing in the world of geometry. He fulfilled the need.

In the West it is thought that basically he was a mathematician, and mysticism was just his eccentricity. Just the reverse is the case: mysticism was his soul, mathematics was just his hobby. And there is no mystic significance in it.

Moreover, I don't understand much about geometry. All that I have understood from the Pythagorean theorem is this:

Once there was a very rich Indian chief who had three wives. By some strange coincidence, they all became pregnant at the same time. So when the time came for them to bear the fruits of his labour, he decided that something a little novel was in order.

He placed the first wife in one tepee on an imported lion skin, the second in another tepee on an imported tiger skin, and the third in another tepee on a hippopotamus skin.

Now the first wife gave birth to a little baby boy. "Wonderful! He will grow to be a great warrior." The second gave birth to a little baby girl. "Terrific! Another squaw and earth-mother for the tribe." The third gave birth to twins. This only goes to prove that the squaw on the hippopotamus is equal to the sum of the squaws on the other two hides.

More than that I don't know about Pythagorean geometry, the theorem.

The third question

IT IS WRITTEN THAT THE TREE OF KNOWLEDGE WAS PART OF CREATION, AND ADAM AND EVE WERE FORBIDDEN TO EAT ITS FRUITS.
WHAT HAPPENS WHEN ONE MAN BECOMES ENLIGHTENED?
HOW DOES HE USE THIS TREE AND ITS FRUITS?

Madhumati,

IN THE GARDEN OF EDEN there were two trees -- special trees. One was known as the tree of knowledge, and God had forbidden Adam and Eve this tree -- the tree of knowledge. The fruit of it was not

to be eaten.

There was another special tree; it was the tree of life. That too God had told Adam and Eve not to eat from. But they never bothered about the tree of life; they became interested in the tree of knowledge.

This parable is beautiful -- remember, this is only a parable, of great significance. It has nothing to do with God, Adam and Eve. It has something to do with YOU.

We ARE in the Garden of Eden and there are two trees: the tree of life and the tree of knowledge. And everybody is interested in the tree of knowledge; it is very rarely that a person becomes interested in the tree of life. Whenever a person becomes interested in the tree of life he becomes a Buddha, a Jesus a Mahavira, a Mohammed. But very few people ever become interested in the tree of life.

For example, the first question -- Larry Obenfeld asked, "I have fallen in love with you. Why? " This is moving towards the tree of knowledge. 'Why' is the way. He cannot stop with love; the 'why' has to be asked. If you stop with love you will eat from the tree of life -- because love is life. If you ask why, you have moved away from the tree of life towards the tree of knowledge.

And even if you come to know why, it is all futile -- it is not going to nourish you. You can know as much as there is; a single human brain can contain all the libraries of the world -- that is the capacity of a single human brain -- but still you will not have known anything really. You will not have lived.

The parable is a symbolic expression: it is our story. When you see a roseflower, rather than going close to it and touching it and smelling it and dancing around it and being with it in deep prayer, love, meditation -- you ask questions: "From where does it come? What kind of rose is this?" You start comparing it with other roses that you have seen in the past -- bigger, smaller, more beautiful, less beautiful. Immediately, the moment you see the rose, you start moving towards the tree of knowledge. You don't live the experience. You don't dance the rose, you don't feel the rose.

In Zen they say that if you want to paint bamboos, then go and first become a bamboo.

Once a Zen Master sent his disciple -- he was a great painter, the disciple was also a great painter -- and he told him to go to the forest and be with the bamboos and become a bamboo. "And when you have become a bamboo then come and paint, because before becoming a bamboo, whatsoever you paint is going to be basically wrong -- because you don't know the bamboo from the inside."

That is the difference between a painting and a photograph. The photograph shows only the circumference, the bamboo from the outside. And if the painter also shows the bamboo from the outside, then what is the need of the painter? The camera can do far better, more efficiently, faster and more quickly.

But the camera will never be able to replace the painter, because one thing the camera can never do: it cannot become the bamboo. The painter can become the bamboo.

The disciple went to the forest. For three years nothing was heard about him. Then the Master became worried: "It is too long." And the Master was getting old, so he sent a few people to search for him: "Where is he?" And he told the people, "Look wherever you find bamboos -- look. He will be found somewhere as a bamboo."

And he was found as a bamboo -- he was standing amongst many bamboos. It was a beautiful morning, it was windy and the bamboos were swaying and he was swaying with the bamboos. The people who had gone to look for him were mystified. They could see that he was no more a man; he had completely forgotten himself. He was a bamboo -- he was drinking the sun as a bamboo drinks. He was standing in the mud, his feet were almost like roots, and he was swaying.

They had to pull him up, they had to take him out, they had to force him to come to the Master. The Master had a look at him and he said, "Absolutely right. Now you paint -- now you will be painting real bamboos. You have not only seen bamboos from the outside, now you have known them from the inside too. And that is real knowing: that is live knowing."

Adam and Eve became interested in the tree of knowledge, just as we all become interested in the tree of knowledge. Look at small children -- they immediately ask questions: "Why? Why is it so?" Adam and Eve again, moving towards the tree of knowledge.

You can go on eating from the tree of knowledge, but it is not going to nourish you and it is not going to fulfill you. You will be full of rubbish -- because knowledge is information, it is not experience. And only experience liberates. In fact only experience makes you a knower.

To be knowledgeable is one thing, to be a knower totally another. The modern philosopher is knowledgeable; he eats from the tree of knowledge. The Pythagorean philosopher, Pythagoras' concept of the philosopher, is that of a seer, a knower. He meditates, and slowly slowly drowns himself into existence. He becomes part of the whole, he becomes one with the whole, and then there is a knowing of a totally different kind, qualitatively different.

You ask me, Madhumati: IT IS WRITTEN THAT THE TREE OF KNOWLEDGE WAS PART OF CREATION, AND ADAM AND EVE WERE FORBIDDEN TO EAT ITS FRUITS.
WHAT HAPPENS WHEN ONE MAN BECOMES ENLIGHTENED?

If you eat from the tree of knowledge you will never become enlightened. You will collect much information, maybe even about enlightenment and about enlightened people of the past, but this will not be your own understanding; it will not arise out of you. It will not be your own awakening.

But if you eat from the tree of life, if you experience life and love and joy and sadness -- the bitterness and the sweetness, all -- if you experience life in its totality, in its heights and its depths, the valleys and the peaks, the dark nights and the sunlit days, agonies and ecstasies... if you experience life in its totality, you will become enlightened. It is only life lived totally that brings enlightenment.

And when you become enlightened, you become a tree of knowledge yourself. But nobody becomes the tree of knowledge by eating the fruit of the tree. One becomes the tree of knowledge by eating the fruit of the tree of life.

Buddha spoke for forty-two years. The day he became enlightened, he became himself the tree of knowledge. Now if you come to a Buddha, don't go on eating the fruits that are available. Each enlightened person is a tree of knowledge -- rather than eating the fruits, which are sweet and delicious, try to live Buddhahood. Rather than collecting information from the Buddha, imbibe his spirit.

Many times people come here, and whatsoever I say, they start taking notes -- particularly Indians. One doctor used to come, and he would be continuously scribbling and scribbling. I called him, I asked him, "What are you doing? " He said, "Whatsoever you say is so beautiful that I have to write it just in case I forget."

Now this man is eating fruits, collecting information. He is completely missing me! He is not even attentive to what I am saying -- he is more interested in writing it, memorizing it. He will not even understand what is being said, because to understand it you have to be totally attentive, you have to be in tune with me.

This is not a question of verbal communication: it is a question of non-verbal communion. And then you imbibe the spirit. That's why I say again and again that a real disciple is a cannibal -- he eats the Master, drinks the Master, he becomes drunk. He goes on receiving the energy.

The transfer has not to be of knowledge but of energy. The transfer has to be of light. It is beyond scriptures. What I say, if you remain only with that, you have collected many beautiful fruits -- but you are doing what Adam and Eve did.

And who is this serpent? It represents your mind. Your mind is curious, your mind is continuously hankering for more information. Your mind is the snake. Your mind persuades you, seduces you and tells you, "Eat as much as you can of the tree of knowledge -- because the more you know, the more godlike you will become."

But to become godlike is one thing, to become God is totally another. When you can become gods, why become godlike? That is a very poor substitute. When you can become a seer, a knower, why become knowledgeable? When you can become a Buddha in your own right, why be settled with anything lower than that? Why be satisfied with anything lower than that? Taste it yourself! And then the same tree that is the tree of knowledge can become the tree of life.

Buddha has said: "Buddhas only point the way -- you have to walk."

Zen people say: "Fingers pointing to the moon." Don't become too much interested in the fingers; forget the fingers and look at the moon. The man of understanding will look at the moon and will forget the finger. And the man who is not alert, aware, conscious, will start chewing the finger and will forget all about the moon.

That's how a pundit is born -- a knowledgeable person, a scholar. Scholars are the most stupid people on the earth. Of course their stupidity is very scholarly; it is decorated with great knowledge. They can quote the Koran and the Bible and the Gita -- they know all that has been known, and they know nothing at the

same time. Deep down they are just empty, hollow.

If you become too much interested in knowledge you will remain empty and hollow and poor. Become interested in life! -- living is the real thing. Don't go on collecting information about what meditation is: meditate! Don't go on collecting information about what dancing is -- there are encyclopaedias on dance, but the whole encyclopaedia is utterly meaningless if you don't dance yourself. And if you carry those encyclopaedias they are a great burden. Even if it is the encyclopaedia on dance, if you carry it the very weight of it will not allow you to dance, will be a hindrance.

Throw all those encyclopaedias! And people have become walking encyclopaedias. Unburden yourself from knowledge and start living. And when you start living, then ordinary things are transformed into extraordinary beauty. Just small things -- life consists of small things -- but when you bring the quality of intense, passionate love they are transformed, they become luminous.

The man who becomes enlightened becomes himself the tree of knowledge. Beware of the Buddhas. That's why Buddha says: "If you meet me on the way, kill me!" Beware of the Buddhas. The last thing that Zarathustra said to his disciples was: "Beware of me!" He was leaving for the mountains, to disappear and die in the mountains; in the silence, in the eternal virginity of the mountains he was going to die. He had lived beautifully, a long life. Now he wanted to have a beautiful death in the valleys surrounded by the mountains, with the sound of running water and birds and flowers and the fragrance.

The disciples asked, "Your last message, Master?"

And he said, "Beware of me."

That has been always the last message of all great Masters. When Buddha was leaving his body, Ananda, his chief disciple, asked, "Bhagwan, what is your last message?"

He opened his eyes and said, "Be a light unto yourself. Forget all about me: be a light unto yourself."

Live, dance, love, be. And if you have to learn anything from a Buddha, from anyone who has become awakened, learn this: forget the fingers and look at the moon. The moon is life, the fingers are just knowledge.

The fourth question

AFTER NEARLY THREE MONTHS, I AM STILL THINKING ABOUT TAKING SANNYAS AND DON'T UNDERSTAND WHY I HAVE SUCH RESISTANCE TO IT WHILE IT SEEMS SO EASY FOR SO MANY OTHERS. CAN YOU SAY SOMETHING ABOUT THIS?

Carol Baker,

WE WILL HAVE TO GO DEEP INTO THIS PROBLEM. You have become incapable of willing; you have forgotten how to will on your own. And this happens to almost everybody in this world. From your very childhood, parents start deciding for you -- they don't allow you to decide. They don't allow you to will on your own: they will for you, they think for you, they decide for you.

And I can understand. The child is helpless -- it is bound to be so, the parents have to decide for him. Otherwise the child will not survive. It is the obligation of the parents to think, will and decide for the child. But there is another obligation also, which all the parents down the ages have remained oblivious of -- and the other is far more important.

When the child has become capable of deciding, willing, thinking, they should relax with him. They should allow him to decide on his own -- they should help, in fact they should support, provoke, they should tempt the child, to think on his own.

But no parents do it. They enjoy the idea that the child is still dependent on them, they enjoy the idea that the child is obedient. They enjoy the idea that the child always looks up to them -- it is very ego-fulfilling. They fulfill the first duty, which is necessary -- but they never fulfill the second necessity, which is far more important.

If the parents really love the child they will be very alert. The moment they see that the child can decide about something on his own, they will leave the child alone. They will not enforce anything upon him.

But this does not happen. This society is very ill -- and the reason for its illness is because nobody is ever allowed to will and think on his own. So everybody is looking for somebody to be ordered by.

"For three months," you say, Baker, "I have been thinking and thinking about taking sannyas." For three

months? You can go on thinking for three years and three lives -- but you have forgotten how to think, and you don't know how to take a step into the unknown. You have not been supported in your childhood to will, to experiment.

Even if sometimes the experiment takes you into errors and mistakes, then too it is worth it -- because one learns only through errors. There is no other way of learning, there is no safer way of learning. Learning comes only through this dangerous path: you have to try and experiment. Remembering always, whatsoever you are doing may be wrong -- there is no guarantee.

How can the new' be guaranteed? And your parents are not here, and your teachers are not here, and your priests are not here, and your so-called leaders are not here. You are left alone here, in a very new situation, and you don't know what to do. You have never tackled, it seems, any problem on your own.

This is what Thomas Hanna has called "the state of a humanoid". Very rarely will you find a human being in the world. The people who are known as human beings are humanoids. A humanoid is a person who has never been allowed to will on his own and has become crippled, paralysed, and is always in search of somebody to command him.

The humanoid is a person who is always seeking some tyrant -- who needs a tyrant to say what to do and what not to do, who is always seeking a leader, who is always seeking a state of slavery where he can throw his responsibility of thinking. Thinking is a burden to a humanoid; it is not a joy, he is not exhilarated by it. He feels anxious. He cannot take any decision, he is afraid he may go wrong.

A humanoid is a person who has not really become a grownup. And that's what the whole world is full of: humanoids. Nobody is really a grown-up person; everybody is seeking a father figure.

Stand on your own feet. And I am not saying take sannyas or don't take sannyas. Who am I to say? Stand on your own feet: meditate over it. And there is nobody else to order you. Take the whole responsibility on your own shoulders. That's what being grown-up means: "I take the responsibility. I go into this experience, knowing fully that I may be moving in a wrong direction or I may be moving in a right direction -- who knows?" It is always a perhaps.

And the humanoid is very much afraid of the perhaps. He needs guarantees; he is always looking for somebody to say it is so. And then he can go to foolish extremes -- he can consult tarot cards to decide what to do and what not to do. He can go to Sona, or he can go to an astrologer or a palmist. But he wants somebody else to decide for him. He wants to throw the responsibility on somebody else -- if something goes wrong he can always say, "What can I do? That tarot reader was wrong. What can I do? That palmist was stupid."

You want somebody else to take responsibility for your life. Then how are you going to grow? And how will you become a freedom? You will remain encaged.

Drop this state of being a humanoid. And the only way to drop it is to start willing on your own, deciding on your own. And whenever you make some mistake, take the responsibility. And there is nothing wrong in making a mistake. It is only by committing mistakes that one knows what is right. By knowing the false, one knows what the true is. By falling again and again one knows how not to fall. By going astray again and again one comes to recognize how not to go astray again. There is no other way.

But you have been brought up with a wrong conditioning -- and everybody has been brought up in that way. Your parents, your teachers, your leaders, your priests, are humanoids -- because their parents, their teachers and their priests were humanoids, and so on and so forth... you can go back. And every humanoid turns other people into humanoids.

When a child is born to you, you will make the same mistake that your parents have made with you. You will not allow the child to function on his own. Otherwise, you will be surprised -- children are so intelligent. Yes, they need your guidance and they need your help -- they are helpless, but they are utterly intelligent too. So the parent has to be very very alert how far to help and when to stop helping. It is good to hold your child's hand when he is learning to walk, but don't go on holding his hand for his whole life.

And this is what is happening psychologically. Even if your parents are gone, you are still walking with your hands in their hands; you are still leaning, clinging to them. And if you cannot find your father you immediately go to the priest. It is not accidental that you call the priest 'father'. He is not a father at all, particularly the Catholic priest -- it is so stupid and foolish to call him a father. What kind of father is he? He is a celibate monk! How can he be a father? But you call him a father.

You call God also 'father'. And where is the mother? In your whole trinity not a single woman: God the father, Christ the son, and the Holy Ghost... unless the Holy Ghost is a woman. Or maybe the whole trinity is just gay.

Why do you call God 'the father'? A search, a deep psychological search, to have a father who is always there protecting you, safeguarding you, guiding you, sending commandments: do this, don't do that. You can rely on him -- and the more you rely on him, the less you are.

And the tendency has become so deep-rooted, you have become so habituated to it that you are not even aware of what you are doing. This bondage has to be dropped. And that's what sannyas is all about! It is not a new prison. I am not here to function as your father.

Do you remember one very strange statement of Jesus? Christians don't pay much attention to it -- in fact they feel embarrassed. Jesus said to his disciples, "Unless you hate your father and your mother, you cannot follow me." Does not look like a Jesus statement -- a man of love, of tremendous love, who says, "God is love," who teaches love, is saying, "Hate your father and your mother -- only then can you follow me."

If you show it to a Christian priest, he feels embarrassed. I have done it many times, and they feel very embarrassed and they want to get out of it somehow. But you cannot get out of it: it is there. But it is a tremendously significant statement.

Jesus does not mean your actual father or your actual mother, but the psychological search for the father and the mother. The psychological search to depend on something or somebody -- that has to be dropped. You have to start hating this dependence, you have to start hating this slavery.

But if somebody helps you to drop this slavery you will fight with him -- because you think this slavery is something very valuable.

You fought with Jesus, you fought with Socrates, you are fighting with me. And the only thing that is disturbing you is that I am trying to take all the chains off you. But you don't think those chains are chains -- you think they are great ornaments, golden, very valuable, that if they are taken you will be naked, you will be poorer. This is the state of a humanoid. And each humanoid has to become a human being.

Each child is born as a human being but the society cripples him and creates a very artificial being: the humanoid. And all the societies do it -- Christians, Hindus, Mohammedans, Buddhists, Jainas -- all the societies do it. The whole history of humanity up to now has been a history of great slavery.

Only once in a while has a man escaped out of the wheel of slavery -- a Buddha, a Krishna, a Bahauddin, a Pythagoras, a Zarathustra -- but only once in a while. It is really surprising how these people managed to escape -- and became real, authentic human beings, because the wheel is big and the structure is immense and very complicated. And the society takes the grip of you so greatly, and from every nook and corner of your being, and from such an early age, that its slavery penetrates, permeates your very unconscious.

You are not aware of what the society has done to you. Your society has made you very ill at ease, it has made you very miserable. That's why you like these things -- when somebody says life is suffering, you immediately agree. Not because life is suffering, not because this statement that life is suffering has any logical support to it -- no logical support is there. But why do people immediately agree? Because their experience supports it. They know only misery, they know suffering -- they immediately agree. "Yes," they say, "life is a misery. How to get rid of it?"

I declare to you: Life is bliss! You need not get rid of life -- you have to get rid of the way that you have learnt to be. You have to get rid of your humanoidness, you have to get rid of all that has been imposed upon your nature and is foreign to you. You have to become an authentic human being.

Becoming a sannyasin is a simple gesture that you are ready to become free. Free from nationality: the sannyasin will not think of himself as an Indian or a German or an Italian. Even if he has to carry a passport, he will not think deep down in his consciousness that he is an Italian. He is simply universal.

A sannyasin will not think of himself as a Christian or a Hindu or a Mohammedan -- although there is no need to go on telling people about it, because I don't want you to create unnecessary troubles for yourselves. As it is, you have enough troubles. But deep down you will know, "I am now just a human being." You will transcend all barriers of nation, race, colour, religion.

And basically, fundamentally, you will drop your upbringing, and you will become innocent again and you will start exploring life.

Now what is the fear? For three months you have been thinking -- three months wasted unnecessarily. If you had become a sannyasin, in three months you would have experienced what it is! You are eating from the tree of knowledge -- you could have eaten from the tree of life.

Let experience be the decisive factor, always and always. Carol Baker, you have done enough thinking. And I don't think anything else is left to think about. Three months is a long time, and you must have gone

round and round, about and about. What else is there to think now? Experience! I invite you to experience. Participate! Don't see things from the outside.

If to paint a bamboo one has to become a bamboo, then to know about sannyas one has to become a sannyasin.

The fifth question

CAN YOU PLEASE SPEAK UPON WHAT IT MEANS AND HOW TO BE TOTALLY YOURSELF? MY MIND IS FIGURING OUT EXAMPLES AND SITUATIONS, BUT I DON'T KNOW.

Deva Madir,

YOU HAVE NOT LISTENED TO ME ATTENTIVELY To be oneself, to be totally yourself, needs no know-how. You are it already! It is not a question of knowing the means and the ways and the methods. It is not a question of becoming -- being is already the case!

But your mind has become so habituated to desiring, becoming, goals, future, that when I say, "Be yourself," you immediately transform it in your mind into something else. You start asking, "How to be oneself?"

I am not saying that you have to BECOME yourself: you are ALREADY it! It is not a question of 'how'. Don't ask how to become because that will lead you astray from yourself. Drop all becoming, let becoming cease. Live the moment as you are: live it as you are. Don't judge, don't evaluate. Just live the moment AS YOU ARE. If you are sad, then live the moment as sadness. And don't say that sadness is bad. The moment you say sadness is bad, you have created a contradiction. Now you are again trying NOT to be sad.

Don't condemn any state that happens to you. Live it -- in such total acceptance that there is no desire to be somebody else, something else. And out of that acceptance, GREAT understanding arises -- it is a by-product. In that understanding, many things simply disappear -- not that you have to make them disappear.

Sadness WILL disappear, anger WILL disappear, greed WILL disappear -- but it is not that you have to make them disappear. It is just by accepting yourself as you are that understanding arises -- a by-product of acceptance. And in understanding. in the light of understanding, many things simply disappear. And many things that you had never known before start appearing.

Joy appears. And it is the same energy that used to become sadness. But because now, through understanding, sadness cannot happen, the energy is available to become joy; it can move to a higher realm. The same energy that was anger becomes compassion. And the same energy that was greed and lust and possessiveness and jealousy now becomes love and sharing.

But these things HAPPEN. You are not to DO them -- if you do them you have not understood me at all.

I have to use words, the same words that you use. But I have to use them with new meanings. And listen to the meaning very carefully, and listen to the new association. Otherwise I will say one thing, you will understand another thing.

A girl rushed into a police station, her clothes torn and dishevelled. "Help me, help me! " she said. "I have been graped!"
"Graped?" said the police officer. "Surely you mean raped?"
"No, graped -- there was a whole bunch of them."

Either I have to use words like 'graped'... but then you will not understand. I have to use words that you have been using but you have been using with a particular meaning. I have to change the meaning. I have to give new colour to old words. I have to go on giving them new shape, new significance.

Please, when I use words remember with what significance I am using them. The significance is more important; the word is only a carrier -- the carrier of a new significance. That's why you have to listen VERY attentively. Otherwise it is not very difficult: you can listen to my words, attention is not needed -- but that is not listening, that is only hearing. You can hear me very easily, but to listen you will have to be very alert, aware, attentive. You will have to be TOTALLY with me.

I am not saying, "Become yourself." I am saying, "Drop becoming, and you ARE yourself." What else

can you be?

Madir, you say: CAN YOU PLEASE SPEAK UPON WHAT IT MEANS AND HOW TO BE TOTALLY YOURSELF?

You ARE totally yourself, you just don't accept it. You go on rejecting. Drop rejections -- because whenever you reject anything that rejected part in you becomes sour, bitter, becomes a wound. And those wounds are the problem -- those are rejected parts of your being. You have denied them expression; they are boiling to express themselves. And they go on accumulating inside you and they are driving you mad.

You go on keeping a face on the surface -- deep down you are mad. Allow them, they are also part of you, an essential part of you. That allowing is of tremendous importance.

That's why, in this commune, I have arranged for many psychotherapies. They will be misunderstood by the masses, BOUND to be misunderstood -- because in a psychotherapeutic situation you have to bring all the denied parts to the surface.

If somebody has been denying his anger, it has to be allowed in a psychotherapeutic situation. Only then can psychotherapy be of any help -- can it be therapeutic, can it heal you. It has to open all your wounds: much pus starts flowing.

If you watch the encounter group you will feel sick. You will feel sick because you will see such animality coming out; you could never have imagined that human beings can be such animals. But that animality is within you too, just repressed. By repression you cannot dissolve it.

In the encounter group -- that is the meaning of the word 'encounter' -- you have to encounter yourself in your totality. You have to bring out all that is repressed; you have to bring out all -- without any evaluation about what is good, what is bad. And suddenly you see great animals roaring inside you. They are violent, and you have been taught to be non-violent. Your non-violence has repressed your violence.

Great rage, for NO reason at all, will arise. You will start beating the wall; you may start beating yourself. And you will say, "What am I doing? I have never done it before. From where is it coming?" But it is coming in great surges, in great waves. And the whole process is to let it be.

And when all the parts have been expressed -- your sex, your anger, your greed, your jealousy, your rage -- when all parts have been expressed, a great calmness arises, the silence that follows the storm.

This cannot be understood by the masses. In fact they are very much on their guard. They don't want to understand either -- because to understand means they will have to look within, and they will find the same things inside themselves.

But if you go on keeping these things inside yourself, you will remain always in a kind of disease. This is what your society has given to you -- your society has made you a very ill person. This whole society is pathological. And whenever a pathology is social you never become aware of it, because everybody else is suffering from the same thing.

To be total means: think of yourself as if you are the first man -- you are Adam or you are Eve -- and you have not yet met any priest and you have not yet met any puritan. You have not yet met any Morarji Desai. Nobody has told you how to be, what to be. Think of yourself as the first man or the first woman, and accept -- because there is no other way of transcendence than acceptance.

Buddha called it 'suchness' -- TATHATA. Accept it: if God has given you these things, there must be a meaning in them. They must be seeds of some unknown flowers -- they have to be used. In the soil of acceptance those seeds fall, disappear, and great trees of understanding arise, and millions of flowers of ecstasy, of joy, of celebration.

You say, Madir: MY MIND IS FIGURING OUT EXAMPLES AND SITUATIONS, BUT I DON'T KNOW.

What examples? What situations? If your mind is figuring out from the very beginning, that means you are planning how to be. And any planning is against acceptance.

You are not to plan, you are not to figure it out. You have just to uncover yourself. You have to face yourself in your nudity.

We have become so much afraid of nudity. Spiritual nudity, physical nudity, psychological nudity -- we have become so much afraid of nudity that we are hiding. Physical nudity through clothes, psychological nudity through words, theories, scriptures, and spiritual nudity through ideals, great ideals -- God, nirvana,

enlightenment. And we go on hiding and hiding and hiding....

Come out of your hiding-places, come out of these caves. Come into the open sun, in the wind, in the rain. You are beautiful as you are. You are perfect as you are. God never makes imperfect beings -- he cannot. Out of perfection, only perfection is born.

This is what I teach to you: total acceptance.

The last question

YOU TALK A LOT ABOUT PEOPLE OBSESSED WITH SEX -- BUT WHAT IS OBSESSION? OBSESSION WITH FOOD OR CLOTHES OR CLEANLINESS, ETCETERA?

Prem Aniruddha,

OBSESSION SIMPLY MEANS you are paying too much attention and energy to something which is not that important. Out of all proportion you have become focussed, hypnotized by something.

Obsession is a kind of hypnosis that you have created within yourself. Then everything else disappears in your life and only one thing remains that becomes your focal point. Your life becomes one-dimensional: that is obsession.

Life has to be multi-dimensional. There are people who are thinking only of sex, only of sex -- twenty-four hours a day. Deep down in their minds it is always lurking. They may be doing something else, but they are thinking of sex. Then it is an obsession. Sex itself is not an obsession, remember -- I am not against sex. I am not against anything. Obsession means now sex has taken the place of everything.

There are people who are obsessed with food; they are continuously thinking of food. And there can be a positive obsession or a negative obsession.

You must have heard about the great emperor, Nero. He was positively obsessed with food. He used to have four physicians always by his side -- just to help him vomit. He would eat, and he would eat too much, and he would feel great discomfort and stomachache. The physicians were there to help him vomit -- and once they had helped him vomit he would eat again, IMMEDIATELY. He would eat sometimes twenty times a day; and obviously, twenty times he would have to vomit.

Now, this is obsession. Food is not an obsession -- twice or thrice it is okay, as is your need. It is a physical need, you need nourishment, but to become a Nero is pathological.

Then there are people negatively obsessed with food. You can find them in India -- they fast. They are continuously thinking of food, as if food is the only barrier to God and fasting is enough to take them to the ultimate. They are masochists torturing themselves. That is a negative obsession.

And when you are fasting you are thinking of food, as much as Nero was thinking of food -- Nero may not have been thinking so much. There was no time to think: if you eat twenty times, when will you think? But the person who is on a fast has twenty-four hours available. And when you fast you cannot sleep, because the body is hungry.

Sleep is a need when the body is fully nourished. You cannot sleep when you are on a fast -- one or two hours at the most. So twenty-two hours you are thinking, and those two hours you will be dreaming about food. This is a negative obsession.

There are people positively obsessed with sex, who only think of sex and nothing else. In everything they think of sex. And there are negatively obsessed people: these people you call celibates, monks, brahmacharins, they are continuously thinking of sex too -- in a negative way.

Obsession means anything becoming your whole life. Nothing is to become your whole life -- everything has its own place, life should be an orchestra. It should not be only food, should not be only sex, should not be only money, should not be only power. It should not be any ONE thing, it should be many things, the whole variety. All the dimensions should remain available, then you will be rich.

A passionate millionaire has fallen in love and broken women's hearts countless times. He begins each letter to his new sweethearts: "My darling, and gentlemen of the jury..." because marriage means divorce.

This is obsession.

There was once a lady from Spain
who liked a bit now and again.
Not now and again,
but now and again,
and again and again and again.

Obsession means your life is hypnotized by one thing, you have lost all sense of proportion. Then your life will be ugly, stupid.

Herman loved food, food was his beloved. Food was his religion, food was his God. He would have agreed absolutely with the Indian seers who declared, "ANAM BRAHM -- food is God." Of course. in a totally different sense.

Fearing a future world famine -- and he was always afraid of a world famine -- Herman hoarded a ten-year supply of canned food.

"Herman," complained his wife, "what are we going to do? The garage and the house are stacked to the ceiling with canned goods."

"Don't worry," answered Herman. "I know what I am doing."

"Herman," wailed his wife, "don't you get tired of moving these cases of cans each time we go to bed? Our bedroom is like a warehouse!"

"Don't worry," Herman assured her. "We will never go hungry."

But one night Herman had such terrible stomach cramps a doctor had to be summoned. Carrying his kit through a maze of cases, the doctor somehow found the moaning patient.

"Doctor," cried Herman, "is it possible that eating so much canned food has affected my stomach?"

The doctor examined Herman. "No, it is not the food you ate," diagnosed the doctor. "It is the food you lifted. You have a hernia."

And you will find these people everywhere. There are people who think only of money -- as if their whole life has only one goal: to leave in the world as big a bank balance as possible. There are people who only want some political power. Their whole life is devoted to only one thing: how to become the president of a country, or the prime minister of a country. These are obsessed people. They have missed their whole lives, they cannot enjoy anything. They are not herenow, they are always focussed on their single idea.

And anything can become an obsession. Cleanliness can become an obsession. I used to live in a house, a friend's house -- his wife was just neurotic about cleanliness, a perfectionist. Now, cleanliness is not bad -- this is the trouble, that these neurotic people can rationalize. Cleanliness is not bad but one is not here only to be clean.

She was so mad that the whole day she was scrubbing floors and cleaning walls and the furniture. Her house was worth seeing -- but only worth seeing, not to be used at all. She would not invite any guest, because if their children came then there would be trouble. Even her husband would not use the furniture, because if something was scratched then there would be trouble.

Now cleanliness is one thing, good, but cleanliness is not all.

To remain sane means to remember the golden mean. Excess is illness. Avoid all extremes and remain in the middle. That is Pythagoras' message to you, the golden mean. Always remain in the middle, never move to the extreme, and you will remain sane and healthy and whole.

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LISTEN, AND IN THINE HEART ENGRAVE MY WORDS, KEEP CLOSED BOTH EYE AND EAR 'GAINST PREJUDICE, OF OTHERS THE EXAMPLE FEAR; THINK FOR THYSELF.

CONSULT, DELIBERATE, AND FREELY CHOOSE.

LET FOOLS ACT AIMLESSLY AND WITHOUT CAUSE, THOU SHOULDST, IN THE PRESENT; CONTEMPLATE THE FUTURE.

THAT WHICH THOU DOST NOT KNOW, PRETEND NOT THAT THOU DOST. INSTRUCT THYSELF: FOR TIME AND PATIENCE FAVOUR ALL.

NEGLECT NOT THY HEALTH...

... DISPENSE WITH MODERATION FOOD TO THE BODY AND TO THE MIND REPOSE.

TOO MUCH ATTENTION OR TOO LITTLE SHUN; FOR ENVY THUS, TO EITHER EXCESS IS ALIKE ATTACHED.

LUXURY AND AVARICE HAVE SIMILAR RESULTS. ONE MUST CHOOSE IN ALL THINGS A MEAN JUST AND GOOD.

PYTHAGORAS ALSO INTRODUCED THE WORD 'COSMOS'.

'Cosmos' means order, rhythm, harmony. Existence is not a chaos but a cosmos. Pythagoras has contributed much to human thought, to human evolution. His vision of a cosmos became the very foundation of scientific investigation.

Science can exist only if existence is a cosmos. If it is a chaos, there is no possibility of any science. If laws change every day, every moment -- one day the water evaporates at one hundred degrees, another day at five hundred degrees -- if water functions in a whimsical way and follows no order, how can there be a science?

Science presupposes that existence functions in a consistent way, in a rational way, that existence is not mad, that if we search deep into existence, we are bound to find laws -- and those laws are the keys to all the mysteries.

Just as it is true for science so it is true for religion too -- because religion is nothing but the science of the inner. The outer science is called science; the inner science is called religion -- but both can exist only in a cosmos.

There are laws of the inner world. Those laws have been discovered just as much as scientific laws have been discovered. Neither have scientific laws been invented, nor have religious laws; been invented. Truth is -- you need not invent it And whatsoever you invent will be untrue -- all inventions are lies.

Truth has to be discovered, not invented. Einstein discovers a certain law; Patanjali also discovers a certain law; Newton discovers gravitation, Krishna discovers grace -- both are laws. One belongs to the earth, the other belongs to the sky; one belongs to the world of necessity, the other belongs to the world of power. One belongs to the visible and the other belongs to the invisible.

It is in the vision of a cosmos that Pythagoras became the originator of a scientific concept of the world. He was the first scientist because he provided the very foundation. His idea of cosmos has to be understood, because without understanding it you will not be able to understand what he is talking about.

The inner world, the world of the spirit, follows certain laws, and those laws are unchangeable, they are perennial. Hence I have called this series PHILOSOPHIA PERENNIS -- the perennial philosophy. Those laws are not time-bound, they are beyond time. Time itself functions within those laws. If you want to do something in the outside world, you will need to know how the outer existence functions, because unless you know how it functions you are bound to fail.

Nature has no obligation to adjust to you -- you will have to adjust to nature. You can win nature only by adjusting yourself to nature. You can become a conqueror too, but not against nature -- with nature, in tune with nature. You can become a master of the inner kingdom too -- not against the laws but in tune with those laws.

It is because of this mystic vision -- that the world is not accidental, not anarchic, but an absolutely harmonious, cosmic, orderly world -- that Pythagoras was able to discover many things for the seekers. One thing that he discovered was that music can become the milieu for meditation. He4 was the first to introduce that idea too to the West. In the East we have known it for centuries, that music is the best aid to meditation. Why? because music creates harmony around you, and the harmony around you can provoke harmony within you. If the outside is harmonious, the inside also starts falling in line with it -- and that you have watched many times.

In the marketplace, you feel a great disturbance inside you -- with the crowd you never feel at home. In the market-place the whole atmosphere is anti-music; there is no harmony, it is a chaos. And the outer chaos provokes inside chaos.

Go into a madhouse and be with mad people for a few hours and you will see: you start feeling something going crazy inside you. Go to the hospital and just be with the ill patients there for a few hours, and you start feeling a sickening is entering into you, a kind of sick feeling. You are NOT sick; you were not sick when you entered the hospital. What has happened? The sick vibe all around you starts synchronizing inside you, because the outer and the inner are not divided; they are part of one whole. The inner is the inner of the outer, and the outer is the outer of the inner. They cannot be separated. So each affects the other.

If you know meditation deeply, you can sit in the market-place and nothing will be disturbed because you have a powerful music going on inside you. It is so powerful that the market-place and its noise cannot affect it; on the contrary, people who are around you may start feeling a certain soothing effect, a calmness coming. If a real Buddha sits in the marketplace, he creates there too a Buddhafield, and whosoever enters into the Buddhafield is affected immediately -- he starts falling into harmony. Something starts settling inside him; something starts getting together inside him. He becomes more centered, together.

That's the secret of SATSANG -- being with a Buddha. The whole secret is this: to be with the Master means just to allow his vibe to provoke your inner harmony which is fast asleep and you are unaware of it. But ordinarily if you go to the market-place, you come home a little lost, exhausted, tired, something is missing. You need rest; only after a good night's rest will you be able to go to the marketplace again.

Music is a harmony -- it is harmony between sound and silence. Sound belongs to the earth, silence belongs to the beyond. Music is, as Pythagoras believed and called it, numinous. The word 'numinous' comes from a Latin root NUMEN. It is a tremendously significant word, very pregnant with meaning. NUMEN means a nod from the above, a yes from the beyond.

Music creates such a harmony that even God starts nodding at you, saying yes to you. Music is numinous... suddenly the sky starts touching you; you are overwhelmed by the beyond. And when the beyond is closer to you, when the footsteps of the beyond are heard, something inside you gets the challenge, becomes silent, quieter, calmer, cool, collected.

In the Pythagorean mystery school, music was one of the greatest things -- and that's my effort here too.

We have to create great music so that great meditative states become possible. Music is outer meditation: meditation is inner music. They go together, hand in hand, embracing each other. It is one of the greatest experiences of life when music is there surrounding you, overwhelming you, flooding you, and meditation starts growing in you -- when meditation and music meet, world and God meet, matter and consciousness meet. That is UNIO MYSTICA -- the mystic union.

In the East we have called it 'yoga'. Yoga simply means union. The best definition of yoga, and the shortest, is by the great seer Vyasa. He says yoga is samadhi, yoga is ENSTASIS. Ordinarily samadhi is translated as ecstasy -- that is not right, because ecstasy literally means to stand out. Samadhi is to stand in! It should be translated as ENSTASIS not as ECSTASIS. Yoga is ENSTASIS -- standing in, doing nothing, just being. That state is meditation.

And anything that can help from the outside will have some music in it, only then can it help. The sound of running water in the hills can help, because it has its own music. The roaring waves of the ocean can help, because they have their own music. The singing of the birds in the morning can help, or the sound of insects in the silent night, or the rain falling on the rooftop -- anything that creates music can also create meditation.

The Pythagorean school was a school of music, of song and dance. of great celebration. You are again living in that kind of school.

People have forgotten that music can take you downwards, and can also take you upwards. The modern music takes you downwards; it is concerned with the lowest center of your being, with the sex center. It gives you sexuality; it is pornographic. It has lost all heights. It is ugly -- it is really noise and nothing else, noise that drowns you -- jazz or other pop music. It is simply a kind of intoxicant. It is so deafening that you feel lost and you think something is happening. All that is happening is that you are pulled more and more towards the earth, more and more towards the animal in you.

The ancient music, the classical music, has a totally different effect: it pulls you upwards, it takes you beyond gravitation. It is part of levitation; you start floating upwards and upwards. It has a more meditative quality in it. It reaches to your higher centers. The real music worth calling music will have something to do with SAHASRAR -- your seventh center, but very rarely a genius reaches there to create such music. But if even your heart center is moved, it is more than enough. If your heart center starts dancing and revolving, you are very close to meditation.

JUST AS MUSIC is the meeting of silence and sound, for J Pythagoras philosophy is a meeting of religion and science. His concept of philosophy is that of a great synthesis. He is one of the greatest synthesizers ever -- he always brings polar opposites together and makes them complementary. He is a great artist in destroying opposition. Wherever he finds opposition he starts searching for something which must be bridging the opposition, and that bridge is important.

Religion and science have been in conflict for centuries because they have not listened to Pythagoras. Otherwise, this division would never have happened. And this division has proved one of the most fatal calamities. Religion and science have been fighting as enemies; for centuries the church did not allow science to develop and grow. People like Galileo and Kepler and others were punished.

Religion was afraid of science. This is stupid, because science can only help religion, science can only prepare the ground for the inner science. The church people and the popes who were against science were simply behaving in a very stupid way -- without knowing what they were doing.
Truth cannot be crushed; nobody can crucify truth.

Slowly slowly, science gained ground, became powerful -- it was good that it became powerful. But it started behaving in the same stupid way by destroying religion. It became a revenge. For three hundred years, the mainstream of scientific thinkers has been trying to destroy religion as hard as possible. They have declared God is dead. They have declared there is no soul. They have declared there is no afterlife. They have declared there is NO inner being in man. They have reduced man to a machine.

Man has lost all grandeur. Man cannot feel meaningful any more. It is because of this stupid approach of science, this revengeful approach of science, that all meaning has disappeared from the world. People are simply dragging themselves. There is no poetry -- there is no possibility of poetry, because without a God the world cannot be a cosmos. Then it is only a mechanical phenomenon; there is no consciousness behind it. Without God, the world cannot be caring; it cannot be your mother -- it is bound to be neutral. Whether you live or die, nature is not concerned at all.

Science has created the idea of a nature indifferent to man. This is dangerous, because man is so small

and nature is so vast. And if this vast existence is absolutely indifferent towards you, how can you feel significant, meaningful? You will feel a stranger, an outsider, something accidental.

And science became so prominent that even philosophers started following the scientific way of thinking, which is a very lopsided way. Even philosophers lost hold of that great vision of unity, of oneness, of existence being a home.

The modern philosopher has no beauty compared to Pythagoras, Heraclitus, Buddha, Socrates, Lao Tzu, Zarathustra. The modern philosopher is very ordinary; he is nothing but a professor of philosophy. His philosophy is not a delight in his being, it is not a song, it is not a music. All that he goes on doing is linguistic analysis. The modern philosopher is an ugly phenomenon. Modern philosophy has NO philosophy of life in it. At the most, it is a constant effort to go on sharpening logic -- but for what? The whole effort seems to be useless.

And modern philosophy has become just a shadow of science. It has lost its glory. It is no more the science of sciences; it is no more the queen.

With Pythagoras, philosophy was the highest peak of understanding, the highest flight towards truth. One wing has to be science, another wing has to be religion. Those were the days of great philosophers; the world came to know REALLY great philosophers.

In China, Confucius, Lao Tzu, Chuang Tzu, Mencius, Lieh Tzu -- all close contemporaries of Zarathustra. In India, Gautam Buddha, Mahavira, Prakuddha Katyayana, Sanjay Vilethiputta, Makkhli Goshal, Poorna Kashyapa, and many more. In Greece, Pythagoras, Heraclitus, Socrates, Plato, Aristotle.... And the chain continues. In kan, the great Zarathustra. Twenty-five centuries ago, the world knew the highest flights of philosophy.

Now, instead of a philosopher, what you find is just a poor specimen: a professor of philosophy.

I have heard a story:

The King of the Cannibals decided to open his country up to tourism. A world-famous philosopher, who had a special interest in the primitive, was extremely eager to add this backward people to his studies.

On his arrival in Cannibal-land, the philosopher demanded a private tour and a personal audience with the Cannibal King. Not only was this granted, but the Cannibal King himself conducted the visiting dignitary to all points of interest, while the philosopher busily jotted down notes on his yellow pad. Towards the end of the day, the King was moved to suggest a visit to his people's most special and sacred structure. This, he announced, was the Cannibal Super-Market. There, in a shiny modern building, was housed the most complete and varied selection of human anatomical parts available anywhere in the world.

The philosopher enthusiastically agreed to see it, and they soon arrived at the building and went in. Here, lit by fluorescent lights, were row upon row of gleaming chrome-and-glass display cases. Inside, packaged neatly in clear plastic, with prices prominently displayed, were hundreds of items: legs, arms, hands, ears, etcetera. The philosopher eagerly scribbled notes while they toured the market.

At last they arrived at what the Cannibal King said was their most prized department human brains. As they walked slowly down the aisle, the philosopher noted the following signs: "Explorers' brains -- ten cents-a-pound"..."missionaries' brains -- twenty cents-a-pound"..."businessmen's brains -- one dollar-a-pound"..."commanding generals' brains -- ten dollars-a-pound". The very last item had a display case of its own and its sign was especially large: "philosophers' brains", it read, "fifty dollars-a-pound!"

The philosopher could scarcely contain his delight. Unable to restrain himself, he turned to the Cannibal King and smugly inquired as to how it was, that of all the items in the super-market, philosophers' brains were by far the most expensive.

"Come, come, my good man," said the Cannibal King, "do you know how many philosophers we have to kill just to get one pound of brains?"

Modern philosophy and the modern philosopher is just worthless. It has lost it's peaks: it no more moves into the beyond. It is neither science nor religion. It is just a very confused affair today.

For Pythagoras, science is a search for truth in the objective world and religion is a search for truth in the subjective world -- and philosophy is a search for the truth. So science and religion are like two hands or two wings. They are not opposites but complementaries. And the world would be better if we were reminded of it again.

The church, the temple and the lab need not be enemies. They should exist in a kind of friendship. Man will be far richer then. Now, if he chooses science he becomes rich outside and goes on becoming poorer

and poorer inside. If he chooses religion, he becomes rich inside, but goes on becoming poorer and poorer on the outside. And both are ugly scenes.

The West has chosen science; it has all the riches of the world, but the man is completely lost, feeling meaningless, suicidal. The man, when he looks inside, finds nothing but hollowness, emptiness. The inner world has become very poor in the West.

In the East, just the opposite has happened: people have chosen religion against science. Their inner world is calmer, quieter, richer; but on the outside they are starving, dying -- no food, no medicine, no facilities to live a human life, living almost like animals or even worse.

This is the consequence of not listening to Pythagoras. The whole history of humanity would have been totally different if Pythagoras had been listened to, understood. There is no need for the East to be East and the West to be West. There is no need for anybody to be just a materialist or just a spiritualist. If body and soul can exist together -- they ARE existing together in you, in everybody -- then why can't materialism and spiritualism exist together? They SHOULD!

A man must be materialist and spiritualist. To choose is fatal. There is no need to choose; you can have both the worlds -- you SHOULD have both the worlds; that is your birthright.

I teach you this synthesis: you have to be a materialist, as materialistic as any materialist, and a spiritualist, as much a spiritualist as any spiritualist. And remember: both will be angry at you, because the spiritualist will not be able to forgive you for your materialism, and the materialist will not be able to forgive you for your spiritualism.

That's why people are against me -- all kinds of people! The religious people are against me because they cannot accept my materialist approach; and the materialists are against me because they cannot accept my spiritualist approach. I would like to remind you that you have to be both together. This will bring a new man and a new humanity on the earth -- and it is utterly needed, absolutely needed: a new man, a new humanity, a new concept.

There is no need to choose. God has given you a body -- that means you have to be a materialist; and God has given you a soul -- that means you have to be a spiritualist. You have to be a meeting of the two: you have to be a yogi, a union. And if your body and soul ARE balanced, and your spiritualism and your materialism are balanced, in a rhythm, you will attain to the greatest music possible. And that music is meditation, that music is samadhi.

The sutras... purification continues:

> LISTEN, AND IN THINE HEART ENGRAVE MY WORDS, KEEP CLOSED BOTH EYE AND EAR GAINST PREJUDICE, OF OTHERS THE EXAMPLE FEAR; THINK FOR THYSELF.

LISTEN, SAYS PYTHAGORAS. Down the ages the Masters have always been saying: Listen. But what you do at the most is you hear -- you don't listen. And there is a tremendous difference between these two words.

Hearing is very superficial. You can hear because you have ears, that's all. Anybody who has ears can hear. It is an ordinary phenomenon. Listening has a different quality to it. When you hear attentively, then it is listening. Hearing is only physical; when your soul also gets involved in it, then it becomes listening.

And to listen is to understand. Truth needs no proof. Truth is self-evident. All that is needed is the capacity to listen.

The student hears; the disciple listens. The curious hears, because his inquiry is intellectual. But the one who is a seeker, whose inquiry is not only a kind of curiosity, whose inquiry is a question of life and death to him, he listens. Everything is at stake. How can you afford not to listen?

Listening means your body and soul function together in a deep harmony. You become all ears; your whole body functions as an ear -- your legs, your hands, every cell of your body and your whole being inside is attentive. Something immensely important is imparted to you. Something is communicated and you would not like to miss it.

If you are a seeker, a disciple, only then do you know what listening is. When you hear with great love, intensity, passion, when you hear aflame, when you hear totally, when you hear in silence, it is listening.

Pythagoras says: LISTEN...!

One of the great contemporaries of Pythagoras, Mahavira, has said that there are two ways to move into the world of truth. One is by RIGHT listening -- just by right listening. Those who fail in right listening, for

them the other is by right practice. You will be surprised. Right practice is needed for those who have failed in right listening. Otherwise, to listen to a man who has arrived is enough. To listen to a Buddha is ENOUGH. He IS fire, and in listening you will become afire. Something will jump from the enlightened person to the disciple; something mysterious will be communicated -- a transmission beyond scriptures and beyond words. But for that, listening is needed.

I was travelling in this country for many years, almost for fifteen years, talking to millions of people, but they were hearing, not listening. I tried hard to help them to listen, but it was impossible. I had to stop travelling. Now I wait only for those who can listen.

You can see this silence, this presence of yours, this utter attentiveness, this being with me... this very moment a transformation starts happening. Something will be triggered in you. These moments are precious, and these moments are as precious as you are capable of listening.

If your mind is wandering somewhere else, then physically you will be hearing but you will not be able to listen. If many thoughts are moving inside you and there is great traffic, then you will be hearing. Those thoughts won't allow what I am saying to reach you, AND they won't allow what I am to reach you. When the mind has no thoughts, when the traffic inside has stopped, when the inner talk is discontinued, in that gap, in that silence, in that state of love and being, listening happens.

And to listen RIGHTLY IS to understand. There is no other effort needed. There is no need to practice truth because truth already is -- if you understand, it is there; if you open your eyes, you have found it. Truth is not lost, you have only fallen asleep. If you listen, you will be awakened. Truth is where it has always been.

LISTEN, says Pythagoras, AND IN THINE HEART ENGRAVE MY WORDS...

If you listen, only then can the words reach the heart. If you hear, the words will only reach the head. The heart is your innermost core. If you are utterly silent, then only will the passage be available for the Master to reach you, to touch your heart, to engrave the message there.

... AND IN THINE HEART ENGRAVE MY WORDS...

And that's enough. Once the seed of truth falls into the heart, you WILL become a garden, you WILL bloom. Then it is only a question of time and patience. The seed that falls into the soil of the heart is bound to grow. It will sprout when the season comes; it will come to grow great foliage. And when the spring is there, it will bloom in thousands of flowers, it will blossom.

That's why Mahavira says right listening is enough. In right listening, your heart is available to the Master. And once the Master can reach the heart of the disciple, nothing else is needed. Then the flame jumps from one being into the being of the other. Then the lit candle can go on sharing its flame with all those candles which are not yet lit. It is literally a jump of the flame from one being to another.

KEEP CLOSED BOTH EYE AND EAR GAINST PREJUDICE...

Anything that can disturb you, anything that will not allow you to listen, is prejudice. If you come here as a Hindu you will not listen to me, you will hear, because constantly you will be judging, criticizing, evaluating, comparing. If you come here as a Mohammedan, as a Christian, as a communist, as a Catholic, you will not listen. You WILL hear, but you will be constantly engaged in inner work; you will not be available. Prejudice keeps one closed.

And when you are prejudiced, when you have already decided something a priori, then you will listen only in a very choosing way. You will listen only to that which goes to support your prejudice. You will not be able to listen to that which goes against your prejudice.

And that's how people hear, and that's how people see. Even seeing is prejudiced. You see only that which you want to see, and you hear only that which you want to hear. And then you go on interpreting according to your prejudice. If you don't come out of your prejudice, you will never come into the light. Your prejudice is your prison.

And there are prejudices and prejudices... social, political, religious, philosophical, layers and layers of

prejudice. And you are surrounded by so many layers that it is almost impossible to reach you. You will have to drop these prejudices.

And Pythagoras is not saying, "Whatsoever I say, you have to believe in it." No. He is simply saying, "Listen!" There is no question of believing or not believing. And that's what I am saying to you. It is not a question of believing in whatsoever is said to you -- or disbelieving. Truth NEEDS nothing. Truth needs only to be listened to. Once you have listened to it, it will become your truth. And you will not need to believe in it. You have to believe in things only when you have not known them yourself, when you have not known them on your own, when they are not your own experience -- then you have to believe.

The person who is ready to listen will not need to believe in anything or disbelieve. His clarity will immediately settle things. When you listen with open ears and open eyes, with clarity and transparency, truth is immediately understood as true, and falsehood is immediately understood as false. You need not think about them; you need not ponder what is right and what is wrong.

In a transparent mind, right is known as right, and wrong is known as wrong. The transparent mind is the decisive factor -- it immediately concludes. And the conclusion is not a logical process either.

But we go on carrying prejudices. And small prejudices can prevent. Just a small particle of dust in your eye is enough to prevent you seeing this beautiful world. You will not be able to open your eyes. You may be seeing the Himalayas and a dust particle goes into your eyes -- and the Himalayas disappear. Now, the particle of dust is so small, yet it helps the big, immense Himalayas to disappear.

And your eyes are not only full of dust, they are full of mountains of prejudices.

The first thing for a disciple is to be utterly nude as far as prejudices are concerned. Drop them. You have not experienced; you have been told what to believe and what not to believe. Drop everything, become just a pure mirror, and listen.

LISTEN, AND IN THINE HEART ENGRAVE MY WORDS; KEEP CLOSED BOTH EYE AND EAR GAINST PREJUDICE; OF OTHERS THE EXAMPLE FEAR, THINK FOR THYSELF.

AND LOOK AT OTHERS AND SEE: they are all full of conclusions, prejudices, scriptures, philosophies, dogmas and creeds -- and yet where have they arrived? Look at them, and fear, be afraid that if you don't drop your prejudices you will remain the same.

Go outside and look at people -- their lives have no joy. their lives have no authenticity, and they are all great believers. Somebody goes to the mosque, somebody goes to the church, somebody to the temple -- and they are all religious people. Somebody reads the Bible and somebody reads DAS KAPITAL and somebody reads the Gita -- they are all believers! Somebody believes in Kaaba and somebody in Kashi and somebody in the Kremlin, but they are ALL believers. But what has happened in their lives? God has not nodded yet. Their lives are not numinous -- God has not yet said yes to them. They know nothing of God.

You can look into their eyes and you will find only sadness and nothing else -- frustration writ large. Watch their lives and you will see they are dragging; there is no dance to their steps. Look at what they talk about and you will not find any music in it. Watch their lives and you will not find any grace there. Beware! Are you going to be like this crowd that surrounds the world? Are you going to be just part of the herd? Or are you going to become numinous? That has to be decided by you.

OF OTHERS THE EXAMPLE FEAR...

Pythagoras is absolutely right. Watch others and that will help you. Watch your parents -- where have they arrived. And they are guiding you, blind people guiding other blind people. Watch your leaders -- where have they arrived. Mad people leading other mad people! Watch your priests -- what is their experience?

Look into their eyes, encounter them, and you will find them as afraid as you are, as dark as you are. You will not find even a ray of light in their being. Your rabbis, your pundits, your priests -- just go and see.

Be a little more alert in watching people, and immediately this understanding will happen to you: "Am I going to be like this? Like these people? Then life has been lost." And if you can learn anything from the crowd around you -- from your parents, from your friends, from your neighbours -- one thing is certain: that the way to truth never goes through prejudices, and the way to God is not the way of the scripture and

belief. The way of God goes through silence, purity of the mind, clarity of the mind. And the unprejudiced mind is a pure mind, remember.

By 'purity' I don't mean anything moral; by 'purity' I simply mean something scientific. When you say, "This water is pure," do you mean this is moral? this water is moral? When you say, "This water is pure," the word 'pure' is not used in any moralistic sense. It simply says: this water contains nothing foreign in it. It is .simply itself, clear, no dust, no pollution. It is simply itself. natural; as it should be it is.

I call a mind pure if it has no prejudices -- then there is clarity and the mind is functioning like a mirror, a pure mirror.

The moralist's mind is never pure, because he has a prejudice -- what is good and what is bad. He is trying to be good and he is trying not to be bad. And he is against the bad, and he does not know what is bad -- because he does not know what is good: he has only been told. He is simply following others: he is part of a long chain of slavery.

If you are born in a Jaina family, then to eat potatoes is wrong. Potatoes? Poor potatoes? They are such innocent people -- can you find more innocent people than potatoes? But it is wrong. Anything that grows underneath the earth Jainas avoid; that is immoral. You may never have thought about it; but if you had been born a Jaina, then this would have been your prejudice.

Just watch your prejudices. They are ALL alike -- unless something is rooted in your own experience it remains a bondage.

KEEP CLOSED BOTH EYE AND EAR AGAINST PREJUDICE; OF OTHERS THE EXAMPLE FEAR; THINK FOR THYSELF.

Watch, look... never believe in others. Be aware of what is happening around you to people, but always THINK FOR THYSELF.

Socrates says: Know thyself -- but you can know yourself only if you start thinking for yourself. But we have all given the right to think -- which is a very intrinsic right, a very fundamental right -- we have given it to others. Others are thinking for you! Your parents decide what is right and what is wrong, and your teachers and your priests and your politicians -- you have given your right to others to think for you, which is the most fundamental right. Nothing can be more basic than that.

Never give your right of thinking to anybody else, whosoever he is. And the real Master never takes your right away from you. In fact, he helps you to regain it, to reclaim it, to rediscover it. He helps you to become a light unto yourself.

Remember the last words of Buddha to his disciples: Be a light unto yourself.

Pythagoras says: THINK FOR THYSELF... the same thing in other words. Watch, experience, see what is happening, but the ultimate decision has to be yours, totally yours.

Never say, "I am doing this because my parents have been doing this," that is stupid. Do it if YOU feel that it is right to do, if you think it is right you have come upon it through your own meditation. If it has come as a conclusion of all your own experiences, then do it by all means; whether your parents were doing it or not does not matter.

Never say, "Because it has always been done, that's why I am doing it." Never say, "Because it is written in the Vedas or in the Koran or in the Bible, that's why I am doing it." Everything has changed, times have changed. What was right in the times of the Vedas is not right any longer. And what was right in the times of the Koran is not right any longer, cannot be.

For example, Mohammed said to his disciples: "Give birth to as many children as possible!" This was perfectly right for the people with whom Mohammed was talking. He was talking to warriors; and in those days, and particularly in the Arabian countries, it was such a bloody struggle to survive that more and more people were needed -- and particularly more and more male children were needed to be soldiers. There were many women; almost four times more than men. That's why Mohammed said, "You can have four wives."

It was perfectly moral and perfectly right, because if Mohammed had insisted on one wife, then three women would have remained without husbands, without families, without children -- and that would have created great prostitution, that would have created great immorality. So he was perfectly right to say, "You can marry four wives." He himself married nine -- just to give an example. And of course the Master has to do it more perfectly than the disciple. And I am absolutely in agreement with him; he did well. And whatsoever he was saying was logical, rational, relevant. He was giving a very responsible commandment:

Marry four wives.

But Mohammedans are still marrying four wives -- that is the trouble. They say, "It has been said by the prophet!" Now the number of women in the world is equal, in fact, in some countries, less than the men. On the whole it is equal, so one woman to one man seems to be the rational way out. Now, if you marry four women then three men will remain unmarried and they will create trouble -- they are bound to create trouble. In fact, they will create more trouble than three unmarried women. Women are passive, patient, accepting. Have you ever heard of a woman raping a man? It doesn't happen. But those three men without women will become rapists; they will destroy the whole society, they will destroy all that is beautiful and good and intimate. It will become an ugly sexual, perverted society.

Mohammed was right, but the right can only be relevant to a particular time. And then he said, "Give birth to as many children as possible." Mohammedans are still doing the same. Now the world is overcrowded, Mohammed was never aware of it, what was going to happen -- nobody can say about the future. Now the world is overcrowded; we don't need any more people. We need less and less people.

If India has half of the population that it has today, that will be the greatest blessing to it. But Mohammedans say they cannot stop because it is written in their scripture.

Now, because I am saying this, some Mohammedan is going to be against me. They will gather somewhere protesting that I am talking against the prophet. I am not talking against the prophet; I am simply talking against your stupidity. I am simply saying fourteen hundred years have passed since Mohammed, and much water has gone down the Ganges.

Five thousand years have passed since Manu wrote the Hindu code of morality -- FIVE thousand years have passed. Everything has changed, but the Hindu mind remains Manu-oriented. Three thousand years have passed since Moses gave you the commandments, but still you go on following them.

Each MOMENT life goes on changing, and the really aware man will respond each moment -- to the situation! He will not carry any prejudices? he will not carry any past in his head. He will be a pure mirror of the situation in which he is, and he will act OUT of the situation -- he will be responsible. That is the meaning of the word 'responsible': a responsible person is a moral person according to me. But your so-called moral people are NOT responsible people.

Responsibility is MORE fundamental than morality. And by 'responsibility' I mean ability to respond to the present moment -- not according to ready-made formulae, not according to already accumulated prejudices, but according to the situation. And when you respond to the moment, it is liberating, and it is always good, and it is always adequate.

... THINK FOR THYSELF

Mohammed cannot think for you, neither can Krishna nor Christ. I cannot think for you. I can help you to become a mirror so that you can think for yourself.

Remember, this is the difference between a real Master and a pseudo Master. The pseudo Master gives you what to think; the real Master gives you HOW to think. The pseudo gives you ready-made formulae; the real Master simply helps you to become a mirror, so whenever, wherever you are, you always respond adequately to the situation, your responses are never inadequate.

The pseudo master gives you a philosophy, a creed, a belief; the real Master gives you wisdom, awareness, understanding. Then each act has to come out of that understanding.

The world can really become a paradise if people are responsible. But it is easier to throw the responsibility of thinking on others. People don't like to think. They want somebody else to do the chewing for them, then they can simply swallow the food. They don't want to chew for themselves, and unless you chew for yourself you will not be nourished. Unless you chew for yourself you will never become an integrated individual. You will be only an anonymous number, not a real individual.

And to be an individual is the goal of life -- only then are you accepted by God, are you ready to offer yourself to God. You have something to offer only then. Before that you are just hollow, full of straw; you don't have anything valuable.

CONSULT, DELIBERATE, AND FREELY CHOOSE.

Pythagoras says: CONSULT... he is not saying don't listen to others. Consult -- there are more experienced people than you.

CONSULT, DELIBERATE... but don't accept. Take the advice, then contemplate, deliberate, meditate over it... AND FREELY CHOOSE. The ultimate choice has to be yours. Freely choose because if you don't freely choose, you will never have freedom.

Freedom is the accumulated effect of all the free choices that you have made in your life. If you have never made a free choice, how can you have freedom? Freedom is not a commodity; freedom is a cumulative effect of all the choices that you have made in your life.

You don't choose your woman -- your father chooses the woman for you. You will not have freedom. You don't choose your temple: your birth has already decided it, that you will go to the church -- Catholic, Protestant -- or you will go to the temple, Hindu, Jaina, Buddhist. Your birth has decided it. Your marriage is decided by your parents, your education is decided by the parents. And then you want freedom?! And then everything is decided by others. And freedom is cumulative. If you go on deciding at each step of your life on your own, slowly slowly, you accumulate freedom. Then freedom becomes a power in you, and freedom is the greatest gift of God. But you have to be worthy of it.

Don't throw your responsibilities on others. It is easier, because it gives you a chance to say, "What can I do?" If you have found a wrong wife, what can you do? Your parents are responsible, or the astrologers, palmists -- you are not responsible. You have shirked a responsibility, but by that you have shirked something valuable. Choosing your own woman, choosing your own man, you would have become integrated, crystallized. Every choice crystallizes you.

LET FOOLS ACT AIMLESSLY AND WITHOUT CAUSE, THOU SHOULDST, IN THE PRESENT, CONTEMPLATE THE FUTURE.

FOOLS ACT AIMLESSLY, AND SAGES ACT AIMLESSLY. That's why sometimes the sage looks like a fool and vice versa: the fool sometimes looks like a sage. There is one common thing between the sage and the fool, and that common thing is: both act aimlessly -- but for different reasons they act aimlessly.

The fool acts aimlessly because he has no consciousness; he is functioning mechanically, unconsciously. The sage acts aimlessly because he is so fully conscious, he is so totally conscious, there is no need to think about the aim. The very consciousness is enough to take him in the right direction, to the right goal.

But you are between the two: you are neither a fool nor a sage. Sages are rare just as fools are rare. Millions of people are just in between, in limbo. This sutra is for those who are in limbo, and that is the majority; ninety-nine percent of people are in limbo.

LET FOOLS ACT AIMLESSLY AND WITHOUT CAUSE, THOU SHOULDST, IN THE PRESENT, CONTEMPLATE THE FUTURE.

Act consciously, deliberately, choose, think of the consequences. Whatsoever you are going to do, think of the consequences. But remember: Pythagoras is not saying to become too much future-oriented. Hence he says:

... IN THE PRESENT, CONTEMPLATE THE FUTURE.

Remain in the present, remain present-oriented. Don't get too much involved into the fantasy of the future. But he is saying you cannot drop the future completely yet. That can be dropped only when you have become totally alert. So right now you have to do one thing: remain in the present -- that will help you to become more and more conscious -- and think of the consequences -- that will make you less and less stupid. And, slowly slowly, great intelligence is released by these two things: being in the present and always moving aimfully, with a target, with a direction.

Ultimately, direction and target, all disappear. That's why St Francis calls himself a 'fool of God'; Jesus Christ was also known as a fool, Ramakrishna is a fool -- but in a totally different sense. They are so

innocent, they are again child-like. They act spontaneously, with no aim, with no idea of consequences. But their very awareness is such that they cannot go wrong. They have eyes so they need not think about the door, where the door is. But you are blind. If you don't think of the door, you may stumble into some furniture, into the wall; you may get hurt, wounded.

THAT WHICH THOU DOST NOT KNOW, PRETEND NOT THAT THOU DOST. INSTRUCT THYSELF: FOR TIME AND PATIENCE FAVOUR ALL.

THAT WHICH THOU DOST NOT KNOW... that which you don't know, please don't pretend that you know. That is the way of the mediocre mind; it goes on pretending. It cannot accept, "There is something I am not knowledgeable about, I don't know." He goes on pretending. He goes on behaving in a way AS IF he knows -- and that's how he becomes more and more foolish. Those pretensions are not going to help you to become wise. Those pretensions will become the barriers to wisdom.

When P. D. Ouspensky reached his Master, Gurdjieff, for the first time, Gurdjieff looked into his eyes and without saying a single word he gave him a piece of paper, empty, and told him to go in the next room and write on one side what he thought he knew and on the other side what he thought he did not know.

Ouspensky was a little puzzled: "What kind of beginning is this?" He had not even asked his name, no formal introduction. He had not even asked, "Why have you come?" Simply gave him the piece of paper and told him, "Go into the next room and write on one side what you know and on the other what you don't know."

Ouspensky went into the room. It was a cold night, a cold Russian night, but he started perspiring. He could not write a single word on the side where he was to write what he knew. For the first time he became aware that he knew nothing. He thought of many things -- God, truth, love, life, death -- and it was not that he was not knowledgeable. He was already a very famous author; he had already written his greatest book, TERTIUM ORGANUM.

Just a few days before, I told you that is the third greatest book in the world. First is Aristotle's ORGANUM, second is Bacon's NOVUM ORGANUM, third is Ouspensky's TERTIUM ORGANUM -- the third canon of thought. He had already written it! He was already world famous. Gurdjieff was not known at all; in fact, Gurdjieff became known because of Ouspensky.

A world famous mathematician, a world famous philosopher and thinker, a great author... he could have written thousands of things that he knew. He could have presented his great book, TERTIUM ORGANUM, to Gurdjieff: "These are all the things I know." And in that book he talks like an Upanishadic seer, like a prophet. If you read the book you will be surprised how a man who has not yet become enlightened can write such things. But they can be written -- just a little cleverness is needed.

But that night he could not write a single word. He came back with tears in his eyes, fell at Gurdjieff's feet, gave him the blank paper, and said, "I don't know anything. You start instructing me -- from the very beginning. Start from ABC."

This is the beginning of disciplehood. Only such a person can be a disciple, because he has dropped all prejudices, and it must have been hard for a man who was so famous.

THAT WHICH THOU DOST NOT KNOW, PRETEND NOT THAT THOU DOST. INSTRUCT THYSELF . .

Learn. If you believe that you already know, how are you going to learn?

... FOR TIME AND PATIENCE FAVOUR ALL.

And if you learn, don't be worried -- TIME AND PATIENCE FAVOUR ALL. Existence always cares about you. If you are authentic, if your search is true and you are not a pretender, time will help you, will cooperate with you. Time from existence's side, and patience on your side.

The English word 'patient' is beautiful, but has become very ugly, has gone into wrong hands. Now the patient means somebody who is ill. In fact, in the ancient days the ill person was called 'a patient' because illness means you have not learnt how to be healthy and whole. Hence, you have to learn. In the ancient

world, the patient simply meant the student. The patient had to learn how to be healthy and whole. And because he would need great patience to learn it, that's why he was called patient. It had nothing to do with illness. And everybody is ill. It happens almost every day.

People come here... one has come for only four weeks, and then it is difficult to go, and they come and ask me, "Osho, can we write back to our office, to our boss, that we are ill -- because only if we are ill can our stay be extended. But will it not be untrue? What do you say?"

I say, "Write! -- because it can never be untrue. You are all ill! You don't need a certificate for it. It is the absolute truth. You can go on writing again and again for years and it will be true."

Not to be ill means to become a Buddha. You can write till you have become a Buddha.

INSTRUCT THYSELF: FOR TIME AND PATIENCE FAVOUR ALL.

NEGLECT NOT THY HEALTH...

HEALTH TO PYTHAGORAS, HAS TWO ASPECTS TO IT. One is the physical, the other is the spiritual. The body is your temple -- don't neglect it. Your foolish, stupid ascetics have been telling you to neglect it -- not only to neglect but to destroy your body. Pythagoras is not an asCetic: he is a man of understanding.

He says: Respect, don't neglect, your body. If your body is neglected, you will not be able to find the inner harmony -- because if the body is harmonious it helps to attain to inner harmony. Take every care of your health, of your body; love it, respect it, it is a great gift. It is a miracle! a mystery.

... DISPENSE WITH MODERATION FOOD TO THE BODY AND TO THE MIND REPOSE.

What food is for the body repose is in exactly the same way for the soul: food nourishes the body and repose nourishes the soul. The materialist forgets about repose; that's why in the West there is so much restlessness -- they have forgotten repose, they don't know how to relax. They don't know how to be in a state of unoccupiedness; they don't know how to sit silently doing nothing. They have completely forgotten! The materialist is bound to forget. He goes on eating too much, and he has forgotten that only his body goes on becoming fatter and fatter, and his soul goes on becoming thinner and thinner.

Sometimes I see people who have only bodies and no soul. Just layers and layers of fat, and nothing behind -- vegetables, cabbages. Howsoever sophisticated they may be, educated, full of knowledge, there is not much difference.

They say the difference between a cauliflower and a cabbage is not much: when the cabbage goes through college it becomes a cauliflower.

Repose is far more essential even than food. If sometimes you go on a small fast it is good, but repose should never be forgotten -- because basically the body is only a temple: the deity is within. The body has to be loved only because it is a temple of the deity. The body is only a means; the end is inside.

Repose is food, meditation is food, for the soul. Repose means silence, rest, relaxation, calmness, coolness, collectedness, meditativeness. A state of unoccupied mind, empty, silent, with no idea of any doing, not going anywhere, not rushing anywhere -- just being herenow. That is repose. And to be herenow is tremendously nourishing, because then you are deeply in tune with God, then music showers on you.

The past is no more, it is dead; the future is not yet, it is unborn. Only the present is. Only the present is alive. When you are herenow, life flows in you. When you are herenow, you are in God. And that is nourishment, that is real food.

In that sense the Upanishads have said: ANAM BRAHM -- food is God, God is food. In the sense of repose it is REALLY food. As the body will die without food, the soul dies without repose.

The materialist thinks only of the body, and the spiritualist thinks only of repose, and both remain lopsided. One has a very nourished soul but an undernourished body; the temple is in ruins. And one has a beautiful temple, a marble temple, but the deity is dead, or has not come yet. Both are missing something.

We need a music of earth and sky, of body and soul; we need a harmony between the visible and the invisible. The food is visible, repose is invisible. And you need both, and you need a rhythm between the

two.

The person who has not known what repose is starts stuffing too much food in himself. Nothing can help him unless he learns repose -- no dieting is going to help, no exercises are going to help, no disciplining is going to help. Sooner or later he will start eating again, because his inner being feels so empty and he knows no other way to fill it -- he knows only one way: to go on throwing food inside himself.

When people come to me with the problem of too much obsession with food, my only suggestion is: become more meditative. Don't be worried about food. Become more loving, become more meditative, and the problem will disappear. When you are full of love and meditativeness, you need not stuff yourself with food. The food is only a substitute -- because you are missing the inner food, you are trying to substitute it by outer food.

The man of repose always remains very very alert, aware, of what he is eating, how much he is eating. He cannot eat more than is needed, and he will not eat less than is needed. He is always in the middle, he is a balance.

TOO MUCH ATTENTION OR TOO LITTLE SHUN, FOR ENVY THUS, TO EITHER EXCESS IS ALIKE ATTACHED.

Pythagoras is always reminding you about the golden mean: be in the middle -- as much as Buddha goes on reminding about MAJJHIM NIKAYA, the middle path.

TOO MUCH ATTENTION OR TOO LITTLE SHUN...

Don't hanker for too much attention from people -- that is an ego trip. Don't try to become very famous, well-known, this and that -- that is an ego trip. But that does not mean start trying to become a nonentity -- that nobody should know you, that you should remain anonymous -- that is again the same trip on the other extreme. Avoid both.

All extremes have to be avoided. Excess is evil according to Pythagoras -- and it is. And to be in the middle, to be exactly in the middle, is virtue. Never be an ascetic, and never become indulgent. Don't eat too much food and don't go on long fasts. Don't become too much obsessed with luxury, and don't become too much anti-luxury, anti-comfort.

LUXURY AND AVARICE HAVE SIMILAR RESULTS. ONE MUST CHOOSE IN ALL THINGS A MEAN JUST AND GOOD.

Don't renounce the world, and don't be worldly either. Rejoice in the balance -- dance, because balance is dance. Sing because balance is a song. Become musical because balance creates music.

And remember, in each and everything the golden mean has to be followed. And if you can follow the golden mean, you will become gold, your baser metal will be transformed into the highest metal, gold.

Gold is a symbol of the ultimate peak -- that's why Pythagoras has called these sutras, GOLDEN VERSES. It is an alchemical expression. Down the ages alchemists have been trying to find ways to transmute baser metals into gold. Remember, they were not concerned with baser metals and gold at all: their whole purpose was how to transform man from a sexual animal into an ecstatic consciousness, how to transform the animal in man into God. That state is represented by gold.

Follow the golden mean and you will become the gold. Follow the path of balance and all the mysteries will be revealed to you. That's my message to my sannyasins too: Don't leave the world and yet be not of it.

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The first question

OSHO, RIGHT NOW, HERE, I COULD DRINK YOU, SHARE IN YOUR BUDDHAHOOD, BUT I DON'T. DAY AFTER DAY, I DON'T. BELOVED OSHO, IS OUR CONDITIONING THAT DIFFICULT TO DROP?

Rashid,

THE MOST DIFFICULT THING IN LIFE IS TO DROP THE past -- because to drop the past means to drop the whole identity, to drop the whole personality. It is to drop yourself. You are nothing but your past, you are nothing but your conditionings.

It is not like dropping clothes -- it is as if one's skin is being peeled off. Your past is all that you know you are. Dropping is difficult, arduous -- the most difficult thing in life. But those who can dare to drop it, only they live. Others simply pretend to live, others simply go on dragging themselves somehow. They don't have any vitality -- they can't have. They live at the minimum. And to live at the minimum is to miss the whole thing.

It is only when you live at the optimum of your potential that blossoming happens. It is only at the optimum expression of your being, of your truth, that God arrives -- that you start feeling the presence of the divine.

The more you disappear, the more you feel the presence of the divine. But the presence will be felt only later on. The first condition to be fulfilled is disappearing. It is a kind of death.

Hence, Rashid, it is difficult. And conditioning has gone very deep -- because you have been conditioned from the very beginning; from the first moment you were born, conditioning started. By the time you became alert, a little aware, it had already reached to the deepest core of your being. Unless you penetrate yourself to this deepest core that was not conditioned at all, that was before conditioning started, unless you become that silent and that innocent, you will never know who you are.

You will know you are a Hindu, a Christian, a communist. You will know you are an Indian, a Chinese, a Japanese, and you will know many things -- but those things are just con-ditionings imposed upon you. You had come into the world utterly silent, pure, innocent. Your innocence was absolute.

Meditation means to penetrate to that core, to that innermost core. Zen people call it KNOWING THE ORIGINAL FACE.

This conditioning has to be understood first. Because of this conditioning you have lost something essential, something natural, something spontaneous in you. You are no more a human being, you only appear to be one. You have become a humanoid.

The humanoid is a being who is incapable of knowing himself, who has no idea who he is. A,l his ideas about himself are borrowed; they are given to him by other humanoids. The humanoid is incapable of mobilizing his own intentions; he has no more capacity to will, to be. He is a dependent phenomenon; he has lost his freedom. This in essence is his psychopathology.

And the whole of humanity today is psychopathological. The people who look normal to you are not normal at all. This whole earth has become a great madhouse. But because the whole earth is a madhouse, it is difficult to see. People everywhere are just like you, so you think you are normal and they are normal.

It is very rare that a normal person happens in this world -- this world does not allow the normal to

happen. Buddha is normal, Jesus is normal, Mohammed is normal. But they look abnormal because they are such a small minority.

The majority is pathological. And this majority is very decisive. It crucifies Jesus, it poisons Socrates, it kills Mansoor.

The humanoid is one who cannot will for himself, who is always looking for authorities, who always needs somebody ELSE to tell him what to do. He is ready to obey: he is never ready to choose. That's what Pythagoras wants you to do, and all the great Masters of the world: choose, will, be a light unto yourself.

The humanoid cannot will for himself because he has never learnt to do so. That's why, Rashid, you say:

RIGHT NOW, HERE, I COULD DRINK YOU, SHARE IN YOUR BUDDHAHOOD. BUT I DON'T.

Because you cannot will on your own, you cannot choose on your own. You have become utterly dependent. The humanoid cannot will for himself because he has never been taught to do so. The incapacity to will for oneself is not a genetic trait. It is not in the least an inherited inability; rather, it is an achieved inability.

You were born to see the truth, you were capable. Each child is able to see God, to communicate with existence, to will -- but we hinder him. Slowly slowly, all the doors are closed. Slowly slowly, he achieves a kind of inability, a kind of impotence. And then even when he sees the doors of the prison are open, he cannot come out. He clings to the bars.

It is like a parrot who has lived so long in the cage that he has forgotten that he has wings. Leave the door open... he will not come out of it. If you try to bring him out he will cling to the bars.

That's what is happening to you, Rashid. This is your achieved inability. Especially, this inability means that the earlier rearing and education of a human being either discouraged or never gave the chance for this active willing to take place.

Parents don't allow the children to will. Then there are teachers, and those teachers are employed by the parents and the society. They are in the service of the past. The whole educational system serves the past, it does not serve you -- remember it. From the kindergarten to the college, all the teachers and the professors are in the service of the past; they are there to maintain the past. They are not for you, they are not to help you, they are to condition you.

And then the priest and the politicians... they are ALL trying to condition you. Nobody wants you to be a free man, everybody wants you to be a slave -- because the more you are a slave, the more easily you can be exploited. The leader will need followers. From where is he going to find followers? Unless people are slaves and in constant need of somebody to dominate them, from where is he going to find followers?

And stupid politicians dominate millions of people. The only reason is that millions of people have been reduced to such psychological slavery that they cannot move on their own. Even if they have to follow a blind person, it is better to follow him than to be alone. They have become sheep -- they are no longer people, they are no longer human beings. A humanoid is a sheep, a humanoid is a herd animal.

Have you seen sheep walking? Huddling with each other, keeping themselves in the herd? Everybody is afraid. The humanoid's BASIC conditioning is that of fear. From the very beginning you have been poisoned through fear -- all kinds of fear. The fear of hell, the fear of disrespectability, the fear of being a failure in the world... fears and fears and fears.

And if you follow the leaders and the priests and the pedagogues, then you have been promised all kinds of carrots. You have been promised all kinds of rewards -- here and hereafter too.

The humanoid simply shows that during a person's formative years he became habituated to having someone else frame his projects, directions and purposes. Somebody did his willing for him, and did it so effectively and convincingly that he never learnt to do it for himself. A humanoid is a human being who has been intentionally denied the God-given birthright to his full human possibilities. And now this person will remain a tyrant-needing, tyrant-seeking humanoid for the remainder of his life -- unless he becomes part of a Buddhafield and is awakened from his sleep.

That awakening is satori, that awakening is samadhi, that awakening is enlightenment. The Master cannot give you anything that you don't already have. The Master simply takes the conditionings away from you and leaves you alone as you were born. He makes you a child again: that is the whole purpose of a Master.

But this cannot be imposed on you, Rashid. You will have to be courageous enough to drop the conditioning. Great guts will be needed. But you have shown courage already by becoming a sannyasin.

You have shown courage already by being here in my presence, to be with me.

Just a little more.... And once you start dropping your conditionings you will become aware of your wings. And those wings can take you to the ultimate reality: the flight of the alone to the alone. But there you can go only as an innocent being -- unconditioned, utterly disidentified from the past.

I know you CAN drink me right now. Nobody is preventing you. I am inviting you. The whole situation is supportive.

Still you say: I DON'T. DAY AFTER DAY, I DON'T.

Only you can do it. It cannot be done on your behalf -- because to do it on your behalf will again help your humanoid to remain. This thing you have to do! You have not done a thing before: this thing you have to do, however long it takes. But I am not going to do it for you. I will make it more and more tempting, seductive, but you will have to act.

That will be the first act of freedom in your life. And the first step is half the journey -- the other half is very easy, it comes of its own accord.

Once the devils were having a conference on how to destroy the world fast but easily. They put their heads and tails together to think.

At last there was a stir in the assembly and all eyes were turned to Anger who stood up to speak. "Let me go and destroy the world," he said. "I will set brother against brother. I will make men angry with each other and they will destroy themselves."

But the leader of the devils was not satisfied. Lust stood up to speak next: 'I will defile men's minds. I will make love disappear and men will be turned into beasts."

Shaking his head disgustedly at the answer, Greed spoke up: "Allow me to go and I will instill in men's hearts the most destructive of all passions. Man's own uncontrolled desires will destroy him."

The twins, Gluttony and Drunkenness, told how they could make men's bodies diseased and their minds besotted. Envy, Jealousy and Hate each told how he could destroy man. Idleness claimed he could do the job.

But with none of these was the leader satisfied. Finally, his last assistant spoke up. This one said, "I shall talk to man persuasively in terms of all that God wants him to be. I shall tell him how fine his plans are to be honest, clean and brave. I shall encourage him in the good purpose of his life."

The leader was aghast at such a talk, but the assistant continued, "However, I shall tell man there is no hurry, he can do all of these things tomorrow. I shall advise him to wait until conditions become more favourable before he starts."

The leader of the devils was pleased. He said, "You are the one who shall go on earth to destroy man."

Whenever your mind says "Tomorrow..." remember, the mind is functioning as the devil.

The moment is now and here. Never postpone it -- postponement becomes an addiction. And the most destructive thing in life is the idea of tomorrow. Tomorrow never comes. One goes on postponing... and instead of tomorrow, death comes one day. And then it is too late.

Rashid, no more postponing. This is the only moment you have CERTAINLY got -- the next moment is not certain. This moment has to be lived in its totality.

The second question

OSHO, WHAT MESSAGE DO YOU HAVE FOR THE WORLD SYMPOSIUM ON HUMANITY?

Krishna Prem,

I TEACH A NEW MAN, a new humanity, a new concept of being in the world. I proclaim HOMO NOVUS. The old man is dying, and there is no need to help it survive any more. The old man is on the deathbed: don't mourn for it -- help it to die. Because only with the death of the old can the new be born. The cessation of the old is the beginning of the new.

My message to humanity is a new man. Less than that won't do. Not something modified, not something continuous with the past, but utterly discontinuous.

Man has lived up to now not truly, not authentically; man has lived a very pseudo life. Man has lived in great pathology, man has lived in great disease. And there is no need to live in this pathology -- we can come out of the prison, because the prison is made by our own hands. We are in the prison because we have decided to be in the prison -- because we have believed that the prison is not a prison but our home.

My message to humanity is: Enough is enough. Awake! See what man has done to man himself. In three thousand years man has fought five thousand wars. You cannot call this humanity healthy. And only once in a while has a Buddha bloomed. If in the garden only once in a while a plant brings a flower, and otherwise the whole garden remains without flowers, will you call it a garden? Something very basic has gone wrong. Each person is born to be a Buddha: less than that is not going to fulfill you.
I declare to you your Buddhahood.

But what has gone wrong? Why has man lived for thousands of years in a kind of hell? For thousands of years we have lived with an either/or concept of man as a kind of battleground between the lower and the higher, the material and the spiritual, the worldly and the other-worldly, between good and evil, between God and the Devil. The consequences of such have severely limited human potential.

To destroy man, to destroy his power, a great strategy has been used -- and that is to divide man in two. Man has lived with the concept of either/or: either be a materialist or be a spiritualist. You have been told you cannot be both. Either be the body or be the soul -- you have been taught you cannot be both.

This has been the root cause of man's misery. A man divided against himself is going to remain in hell. Heaven is born when man is no more divided against himself. Man split means misery and man integrated means bliss.

Up to now, humanity has been schizophrenic -- because you have been told to repress, to reject, to deny, many parts of your natural being. And by rejecting them, by denying them, you cannot destroy them -- they simply go underground. They go on functioning from your unconsCious; they become really more dangerous.

Man is an organic whole. And all that God has given to man has to be used; nothing has to be denied. Man can become an orchestra; all that is needed is the art of creating a harmony within oneself.

But your so-called religions have been teaching you ways of disharmony, ways of discord, ways of conflict. And when you are fighting with yourself you go on dissipating your energy. You remain dull, unintelligent, stupid -- because without great energy nobody is ever intelligent. When energy overflows there is intelligence. Energy overflowing is what causes intelligence to grow. And man has lived in an inward poverty.

My message to humanity is: Create a new man -- unsplit, integrated, whole.

Buddha is not whole, neither is Zorba the Greek. Both are half and half. I love Zorba, I love Buddha. But when I look into the deepest core of Zorba something is missing: he has no soul. When I look into Buddha something again is missing: he has no body.

A great meeting I teach: the meeting of Zorba and Buddha. I teach ZORBA THE BUDDHA -- a new synthesis. The meeting of the earth and the sky, the meeting of the visible and the invisible, the meeting of all the polarities -- of man and woman, of day and night, of summer and winter, of sex and samadhi. Only in that meeting will a new man arrive on the earth.

My sannyasins, my people, are the first rays of that new man, of that HOMO NOVUS.

The inner division has led humanity into a state of suicide. It has created only slaves -- and slaves CAN'T really live, they have nothing to live for. They are living for others. They have been reduced to machines -- skillful, efficient, but a machine is a machine. And the machine cannot have the joy of living. It cannot celebrate, it can only suffer.

The old religions believed in renunciation. Renunciation has been a curse. I bring a blessing to you: I teach rejoicing, not renunciation. The world has not to be renounced, because God has not renounced it -- why should you? God IS... why should you be out of it?

Live it in its totality -- and living life in totality brings transcendence. Then the meeting of the earth and the sky is tremendously beautiful; there is nothing wrong. Then the polarities disappear into each other and the polar opposites become complementaries.

But the old man was not really human. He was a humanoid, a HOMO MECHANICUS -- a man who is not really whole. And the man who is not whole can never be holy.

The new man is coming, arriving, every day. He is in a minority, it is natural -- but the new mutants

have arrived, the new seeds have arrived. And this century, the end of this century, is going to see either the death of all humanity or the birth of a new human being.

And it all depends on you. If you remain clinging to the old, then the old man has prepared in every way to commit a great suicide, a universal suicide. The old man is ready to die; the old man has lost the zest to live.

That's why all the countries are preparing for war. And the Third World War will be a total war. Nobody is going to be a winner, because nobody is going to survive it. Not only is man going to be destroyed but all life on earth.

Beware! Beware of your politicians -- they are all suicidal. Beware of the old conditioning which divides you as Indians, as Germans, as Japanese, as Americans. The new man has to be universal. He will transcend all barriers of race, religion, sex, colour. The new man will not be of the East or of the West; the new man will claim the whole earth as his home.

Only then can humanity survive -- and not only survive -- with the coming of a new concept of man.... The old is the concept of either/or: the new will be both/and. Man has to live a rich life outwards and a rich life inwards; there is no need to choose. The inner life is not against the outer life; they are part of one rhythm.

YOU need not be poor on the outside just to be rich in the inside. And you need not be rich on the outside and drop being rich in the inside. That's how it has been up to now -- the West has chosen one way: Be rich on the outside! The East has chosen another: Be rich on the inside! Both are lopsided. Both have suffered, both are suffering.

I teach you total richness. Be rich on the outside through science, and be rich in your innermost core through religion. And that's what will make you one, organic, individuals.

The new man is no battle ground, no split personality, but an image of man unified, unique, fully synergic with life in its totality. The new man embodies a more viable, mutant image of man, a new way of being in the cosmos, a qualitatively different way of perceiving and experiencing reality. So please don't mourn the passing of the old. Rejoice that the old is dying, the night is dying, and the dawn is on the horizon.

I am glad, utterly glad, that the traditional man is disappearing -- that the old churches are becoming ruins, that the old temples are deserted. I am IMMENSELY glad that the old morality is falling flat on the ground.

This is a very great crisis. If we take the challenge, this is an opportunity to create the new. It has never been so ripe at any time in the past. You are living in one of the MOST beautiful ages -- because the old is disappearing, or has disappeared, and a chaos is created. And it is only out of chaos that great stars are born.

You have the opportunity to create a cosmos again. This is an opportunity that comes only once in a while -- very rare. You are fortunate to be alive in these critical times. Use the opportunity to create the new man.

And to create the new man you have to begin with yourself.

The new man will be a mystic, a poet, a scientist, all together. He will not look at life through old rotten divisions. He will be a mystic, because he will feel the presence of God. He will be a poet, because he will celebrate the presence of God. And he will be a scientist, because he will search into this presence through scientific methodology. When a man is all these three together, the man is whole.
That is my concept of a holy man.

The old man was repressive, aggressive. The old man was bound to be aggressive because repression always brings aggression. The new man will be spontaneous, creative.

The old man lived through ideologies. The new man will live not through ideologies, not through moralities, but through consciousness. The new man will live through awareness. The new man will be responsible -- responsible to himself and to existence. The new man will not be moral in the old sense; he will be amoral.

The new man brings a new world with him. Right now the new man is bound to be a mutant minority -- but he is the carrier of a new culture, the seed. Help him. Announce his arrival from the housetops: that is my message to you.

The new man is open and honest. He is transparently real, authentic and self-disclosing. He will not be a hypocrite. He will not live through goals: he will live herenow. He will know only one time, now, and only one space, here. And through that presence he will know what God is.

Rejoice! The new man is coming, the old is going. The old is already on the cross, and the new is

already on the horizon. Rejoice! I say again and again, Rejoice!

The third question

WHY DO YOU TEACH NUDITY TO PEOPLE?

Sir,

DO YOU SEE ANYBODY NUDE HERE? Are you utterly blind? I teach truth -- truth is bound to be nude. Truth cannot hide itself. I don't teach nudity: I certainly teach nude souls. And your clothes sometimes become a hindrance; they hide, they become defences.

Once in a while, whenever the opportunity is possible and nobody is disturbed by your being nude, be nude. I am not telling you to go nude in the marketplace, but whenever the opportunity arrives and whenever you can be nude in the sun and in the wind and in the rain, be. Just by dropping the clothes you will feel a tremendous liberation -- because your clothes are representative of your civilization, of your conditionings.

Your clothes are not just clothes -- they are hiding you from everybody else's eyes. And it is good sometimes to be with the birds and with the animals and with the trees, just as they are, utterly nude. I am not saying go to your office nude or sit in your shop nude. But I certainly say to you that if once in a while you cannot be nude and natural, you will miss something of immense value.

But why has the question arisen in you? You should ask God why he creates nude people. He does not send you with clothes. He has not learnt yet that man is afraid of being nude.

Miss Winklethrop was a sweet old lady, but marriage had passed her by and she lived alone except for her friends the fishes. All over the house in bowls and tanks, they flipped and swished and glittered in and out of the rocks and weed. Even the bathtub was alive with hundreds of her delicate friends.

One day, the vicar came to call and, upon seeing the exotic bathtub, he exclaimed, "But, Miss Winklethrop, what do you do when you want a bath?"

She coloured slightly and said, "Oh, Vicar, it is all right. I blindfold them!"

I have heard about a nun who used to take her baths with her clothes on. Somebody asked her, "What is the matter with you?"

She said, "It is simple. I have heard that God goes on looking at you wherever you go -- and I can't be nude before God."

If you can't be nude even before God, then what kind of ugliness are you carrying within yourself?

But please don't misunderstand me. I am not telling you to be nude twenty-four hours a day; that will be an extreme. Mahavira did that -- he lived nude twenty-four hours a day for forty years. I don't teach that kind of extremism -- because when it is cold, don't be nude. And when you are functioning in the society where clothes are respected, don't be nude. But I cannot tell you to take your bath with clothes on -- that is another extreme.

I teach simplicity and I teach the golden mean. But you must be hearing something else. You must have seen some nude pictures from the ashram. A few people come here and they look all around... particularly Indians because they are very much interested in nude bodies. They have not seen -- they are poor people -- they have not seen the beauty of a nude body, the beautiful contours of a nude body. They are too much obsessed. They come here, they look all around, and they feel a little frustrated because they don't see anybody nude.

You must have come with that idea. Yes, nudity sometimes happens in the therapy groups, because therapy groups are meant to destroy all your hypocrisy. And dropping your clothes is a great step in dropping your hypocrisy. Dropping your clothes is a great step in accepting your body as it is.

Why are you so much afraid of dropping your clothes?

Many people have ugly bodies. And the reason why they have ugly bodies is because they have never allowed their bodies natural growth. And clothes are a good strategy to hide your ugly bodies behind.

People are afraid of being nude because they know their bodies don't look good. They don't accept their bodies.

Dropping your clothes sometimes gives you a great acceptance of your body. And dropping your clothes will help you to have a beautiful body too -- because then you will start contemplating about it. You have not even seen your own body in total nudity, so you are not aware of what you are doing with your body -- that you are eating too much or that you are not eating enough, that your ways of life are unhealthy.

It is perfectly good to be nude -- perfectly good to be nude with friends, perfectly good to be nude in your family with your children, because if small children know the bodies of their parents from the very beginning they will never become obsessed. They will never become obsessed with anybody's body; they will have a totally different kind of approach. They KNOW what bodies are -- they have known their mother, they have known their father, their brothers. But even that is impossible.

In deep love relationships one should be nude! -- with friends, with family. Once in a while it is tremendously helpful; it brings you closer to nature.

But when I say these things you are there with your minds to interpret. You don't listen to what I say -- you have your prejudices and you go on listening through your prejudices. You are deaf. Your prejudices and your old ideas are clamouring in your mind.

Three nuns were walking along the street and one was describing with her hands the tremendous grapefruit she'd seen in Florida.

The second one, also with her hands, described the huge bananas she'd seen in Jamaica.

The third nun, a little deaf, asked, "Father who?"

I say one thing, I talk about the grapefruit, and you ask, "Father who?" Your mind is full of garbage. Although you call that garbage very sacred, maybe -- but cowdung is cow-dung. Whether you call it holy cowdung or not does not matter. Your minds are full of cowdung.

And it is because of these minds that you cannot understand me, what I am saying. What I am saying is very simple! If you drop your prejudices, if you put your ideas a little bit aside and you listen silently, the truth of what I am saying will be self-evident.

The whole of nature is nude except man. And by your clothes you have become disconnected from nature. It is of tremendous significance sometimes to be nude on the beach and to lie down in the sand under the sun, and feel the sand with your whole body and the sun with your whole body. Sometimes it is utterly beautiful to dance nude under the stars, so that you can again feel the cosmic rhythm that surrounds you, the cosmic vibe.

But we have made a totally plastic world. We are surrounded not by God's nature but by man-made clothes. We live not with trees but great huge ugly cement structures. We move not on the naked earth but on coal-tar roads, cement roads.

We have created a world around ourselves and we have cut ourselves off from nature. We have become uprooted -- and this uprootedness is one of the basic causes of your misery. Become rooted again into the soil.

The future of humanity will depend on it. We should bring nature BACK into our lives. When you are sitting by the side of a river, it is a totally different phenomenon from when you are sitting by a swimming pool. The swimming pool has no life in it, it has no flow, it is dull, it is dead. When you are in the mountains it is a totally different world.

It will be easier for you to understand Pythagoras and Buddha and Zorba and me if you go to the mountains, to the rivers, to the trees. But the trees won't understand your clothes -- the trees will laugh at you.

I have heard about a great Zen Master. The emperor of Japan went to see him -- he had heard that the Master lived totally nude. The emperor thought maybe he had no clothes, so he prepared, ordered the best clothes possible. He took beautiful velvet clothes and gowns studded with diamonds as a present to the naked fakir.

The Master started laughing. He said, "Thank you for your present, but you will have to take it back."

The emperor said, "Why?"

The Master said, "You know, I am the only human being here. All my friends are trees and birds and animals -- they will laugh at me, they will think I have gone mad. They are all nude, they understand nudity.

They won't understand these beautiful clothes, they won't understand these diamonds, they won't understand at all. And if I wear these clothes they will not only laugh at me and they will not only ridicule me -- they will start going away from me. We will lose contact. You please take your clothes back."

If you live in the mountains and if the weather allows you, be nude. And that will give you a tremendously new thrill. A new life will surge up in you.

In a better world, we will learn more and more to be nude. Clothes should be used for comfort, not for any other reason. Clothes should be used for convenience, not for any other reason. Clothes have no morality in them!

The fourth question

OSHO, WILLIAM BLAKE SAID, 'THE WAY OF EXCESS LEADS TO THE PALACE OF WISDOM,' AND, 'MAN NEVER KNOWS WHAT IS ENOUGH BEFORE HE KNOWS WHAT IS TOO MUCH.' I BELIEVE THAT THE GOLDEN MEAN IS THE WAY FOR THOSE WHO ARE ALREADY IN THE TRUTH, BUT FOR A SEEKER IT SEEMS TO BE THE WAY OF CUNNINGNESS AND COWARDICE. PLEASE COMMENT.

Vivarto,

WILLIAM BLAKE is RIGHT. He is one of the greatest mystic poets of the world -- he cannot be wrong. He is right when he says, "The way of excess leads to the palace of wisdom." But the name of the palace of wisdom is 'the golden mean'. The way of excess LEADS to the golden mean.

And I am not saying, neither is Pyathagoras saying, to be cunning and cowards. All that is meant is: remember that the goal is the golden mean. In excess you are already living, and this is not your first life either. You have lived long, many many lives, in the ways of excess. You have lived long enough -- when are you going to awaken?

Have you not lived in the ways of excess? Sometimes eating too much, sometimes fasting; sometimes indulging, sometimes renouncing -- everybody has been doing that. If you had stopped doing that, you would have become enlightened already. Why are you still unenlightened? Because of the excess.

You go on moving like a pendulum of an old clock -- from right to left, from left to right -- and you go on moving. Remember, when you go to one extreme, you are getting momentum, gathering momentum, to go to the other extreme. And this goes on and on... this is a vicious circle.

Pythagoras is talking to the seekers; Pythagoras is talking to the disciples, as I am talking to the disciples. A disciple is one who has become tired of the ways of the world and wants to have a new perspective, wants to have a new insight.

Yes, Blake is right -- but Pythagoras is not wrong! You have been living according to Blake up to now. Now don't go on moving in the same vicious circle for ever and for ever. "The way of excess leads to the palace of wisdom." Where is the palace of wisdom? And you have lived on the way of excess long enough! You must have arrived by now. Maybe your life is of extremes, but it is unaware.

Become aware of your extremes. Bring awareness to your life and your acts, and slowly slowly you will see the extremes are disappearing. The pendulum is not moving so fast, is slowing down. Its swings are not as big as before -- smaller swings. And, slowly slowly, one day the pendulum has stopped exactly in the middle. And when the pendulum stops in the middle, you enter into eternity. When the pendulum stops, the clock stops, time stops: you enter into eternity.

William Blake is right, but Pythagoras is far more right. William Blake talks only about the path: Pythagoras is telling you something about the goal.

And Blake says, "Man never knows what is enough before he knows what is too much." But have you not known yet what is too much? Contemplate over it. Don't make Blake an excuse -- otherwise you are being cunning. Have you not lived in the extremes, continuously moving from one polarity to the other? How long do you want to live in it to know? And just by living it, do you think you will know? You will have to introduce something: you will have to introduce contemplation, meditation. And then only will you be able to know what is too much and what is too little.

Meditation brings balance. And balance is beauty, and balance is music, and balance is God.

In the East, all the great words that we have used for the ultimate are made from a root meaning

'balance'. Samadhi: it comes from SAM -- SAM means balance. SANGEET, music -- again it comes from sam, balance. SAMBODHI, enlightenment -- it comes from SAM. SAM means balance. Balance is samadhi, balance ' is enlightenment.

You have lived enough to know what is enough and what is too much. But, Vivarto, you want to find some excuse to continue the way you have been living up to now.

YOU SAY: I BELIEVE THAT THE GOLDEN MEAN IS THE WAY FOR THOSE WHO ARE ALREADY IN THE TRUTH.

Those who are already in the truth, they don't need any way. They have arrived. Don't be clever, don't be diplomatic with me. Don't try to find ways to escape from the truth. The way is not for those who have arrived -- obviously. They don't need any way. The way is for those who have not yet arrived.

And you say: BUT FOR A SEEKER IT SEEMS TO BE THE WAY OF CUNNINGNESS AND COWARDICE.

It is not. It is the way of consciousness, not of cunningness and cowardice -- because to be cowardly is again one extreme. The so-called brave and the so-called coward are extremes. And so is cunningness an extreme -- the other extreme of simplicity.

The golden mean is neither bravery nor cowardice -- it is awareness. It is neither cunningness nor simplicity -- it is awareness. It is always awareness: the taste of the golden mean is that of awareness.

Pythagoras is not saying to you, "Impose some character upon yourself." He is simply saying, "Be watchful. See how you go on moving from one extreme to another." Watch... and watching, you will find the golden mean of your own accord. It has not to be learnt from somebody else. It will arise in your own being, it will be a discovery.

The fifth question

I AM VERY MUCH AFRAID OF MY WIFE. WHY? AND NOTHING IS WRONG WITH HER EITHER. SHE IS ONE OF THE MOST PERFECT WOMEN THAT ONE COULD EVER FIND.

OUR LOVE is ALWAYS CONTAMINATED BY FEAR. The wife is afraid of the husband, the husband is afraid of the wife. The children are afraid of the parents, the parents are afraid of the children. We live in fear. Even in love, fear continues to poison our relationships.

You ask: I AM VERY MUCH AFRAID OF MY WIFE. WHY?

Who is not? Have you come across a person who is not afraid of his wife? Everybody is -- because we don't know how to love without fear.

Love has to be learnt, it is an art. It needs great intelligence. You don't love; that's why there is fear. If love is there, love dispels all fear. If fear is there, that simply shows your love is bogus -- it must be something else pretending to be love. It may be lust pretending to be love. Yes, lust is bound to remain afraid, because lust means you are exploiting the woman, you are using the woman. And the fear is always there: she may leave you. She may deny you, she may say no. And because it is only lust, a sexual lust, you are always afraid that if she says no then your sexual needs will not be fulfilled

And women become very very clever about it. The moment they see that the husband is sexually interested they start withdrawing. Because they don't want to be used as means; they don't want to be reduced to commodities! They resist, they fight.

I have heard:

One eighty-year-old man met in a summer resort with a woman of the same age. They fell in love. It can't happen in India -- it must have happened in America. In India even young people don't fall in love. In America even eighty-year-olds fall in love. Both situations are ugly. A young man not falling in love is

ugly, an eighty-year-old man falling in love is ugly. The young man not falling in love shows that he is not young, and the old man falling in love, an eighty-year-old, simply shows he is not yet a grown-up.

They fell in love, they got married. The first night, the old man took the old woman's hand, pressed it lovingly; for a few minutes they were holding each other's hands and pressing, and then they went to sleep. That was their honeymoon.

Next day, the old man pressed, but not so long.

The third day, when he. was just going to press the old woman's hand, she said, "But today I have a headache."

Even pressing hands.... Nobody wants to be used. The greatest humiliation in life is to be used. And because you are using your women, that's why you are afraid. And they keep you in fear. If you use them, you will remain in fear. If you use them, they will torture you in every possible way. They will take revenge.

This is how it has been up to now. You will have to understand more about love. Love never uses the other. Love shares -- but the other is not used, never. And then fear disappears.

Love is not really a need, but an overflowing. When you need somebody, you cling. When you cling you are afraid. Clinging is always out of fear -- and the other knows that you are clinging, and the other starts exploiting the situation. And the other is also clinging. The woman is afraid the husband may leave, the husband is afraid the woman may leave. They are both in constant fear, in jealousy, watching, guarding each other. Husbands and wives turn into enemies rather than friends.

Mulla Nasruddin was talking to his doctor. The doctor said, "Nasruddin, you confess that you are bad-tempered. I suppose I need not tell you that science has discovered that your bad temper is caused by an ugly little microbe."

Mulla Nasruddin said, "For heaven's sake, speak quietly. She's sitting in the next room."

Husbands and wives live in fear, and the whole relationship has gone poisonous. And because this is one of the most fundamental relationships of life, the whole life is poisoned by its poison. Children will come out of your marriage, and your marriage is already bitter, sour. The children will come out of it and from the very beginning they will carry the shadows.

Marriage is the most fundamental institution. Out of it everything grows. It is the centralmost one of the society, the central core. It has to be transformed. It is ugly. It is not yet out of love that people get married, but for other reasons -- financial, social, religious -- and there are a thousand and one reasons.

If you are in love with somebody then the basic requirement is: make the other as free as possible -- because if you make the other free, only then can you have freedom. And in freedom, fear disappears. Fear is part of bondage.

Desk attendant to man checking into hospital with a black eye and several other minor injuries: "Married?"

"No, automobile accident."

The marriage that happens to be here on the earth today is almost an automobile accident. It is not yet a flowering of two beings in togetherness. It is almost a calamity. We have to change the whole foundation. People should not get married too early; they should experience as many love relationships as possible BEFORE they decide to get married.

The first love is really great, because it is the first -- otherwise it is very dangerous. It is the first so it is very romantic, but the romance will disappear soon. It is not going to become a stable foundation; it is not going to become your true marriage.

A man, before he decides to get married, should have known many women. And the woman should have known many men. Only then can you choose, only then can you feel with whom you are in tune. Only then can you understand with whom you start soaring high. But, down the ages, we have not allowed this.

A great experience of other people is needed before you can become committed. But now our ideology is still pretechnological. It was dangerous in the past, because the woman may have got pregnant and there would have been trouble for the woman, for the family, for her whole life. That's why there has never been a question of the man remaining virgin before he gets married. But for the woman it has been an absolute requirement all over the world to be a virgin.

Why this double standard? Why should the woman be a virgin? And why not the man? They say, "Boys are boys..." And girls are not girls?

It was simply because there was no technological protection for the woman. Now the protection is there. After the invention of fire, the pill is the greatest invention in the world. And the greatest revolutionaries are nothing compared to the revolution that the pill has brought into the world. You may not be aware but the pill has changed the whole world -- because it has changed the whole sexual code.

You are living in a post-technological age. You need not carry pre-technological ideologies; they are all harmful. They were needed once, they are no more needed. They are hampering your progress; they are unnecessary burdens. You are carrying them for NO reason and getting disturbed in your life.

Men and women should meet, know each other, and there should be no hurry to get married. Slowly slowly, you will learn the art of love, and you will learn the ways of being with people, and you will also learn with whom there is a spiritual affinity .

Marriage is a spiritual affair, not a physical phenomenon -- no, not at all. It is a spiritual at-one-ment. When you start feeling with some woman or with some man that a great music is arising something of the beyond penetrates. only then get settled. Otherwise there should be no hurry.

You ask me: AND NOTHING IS WRONG WITH HER.

Nothing is wrong with anybody else in the world. I see a beautiful man and a beautiful woman, and both are beautiful separately. Together, both are ugly. Something goes wrong; they don't fit. The man is beautiful, the woman is beautiful, but the marriage is ugly. They don't fit; they are not meant for each other.

And when the marriage goes ugly, they both start becoming ugly, slowly slowly. I have never come across an ugly person -- all persons are beautiful. But they need beautiful relationships to go on growing in their beauty, to go on bringing new flowers, new songs.

You say; SHE IS ONE OF THE MOST PERFECT WOMEN THAT ONE COULD EVER FIND.

That may be so -- if you say it, I believe you. Otherwise, perfect people are nowhere to be found. Perfect people don't exist. Imperfection is part of life, a very essential part of life. The moment somebody becomes perfect, he starts disappearing from life.

That's why we say Buddhas are never born again -- they became perfect, they need not come back. They have learnt all that was to be learnt here on the earth; they need not become embodied again.

You say your wife is as perfect a woman as one can ever find. She may be a moralist, she may be a perfectionist -- but a perfectionist is a totally different thing from one who is perfect. A perfectionist is a neurotic person -- and neurosis can hide behind perfectionism very easily. And women tend to become perfectionists, because they are not allowed any other kind of domination.

For centuries, man has dominated in every other way -- economically, socially, politically, religiously. Everywhere he is in domination. He has not left any way for the woman to dominate; she had to invent her own ways.

Every woman becomes a moralist, a perfectionist. That is her strategy, her politics, to dominate you. She will not allow you to smoke cigarettes because it is wrong; she will not allow you to drink -- it is wrong. She will not allow you to eat this and that -- it is wrong. She will not allow you anything! That is her way of dominating you.

If women are allowed all the other possible ways to compete with men in the world, they will not be perfectionists any more. That's what is happening in the West: the women have started smoking themselves. They had never done it before; they were always against the husband smoking. Now they are smoking themselves. What has happened? That was the only possible way for them to be in control.

And remember, that may be the reason why you are afraid -- because she is a perfectionist. She may be creating great guilt in you that you are not worthy of her. That is her strategy: beware of it. That is a very subtle trick to dominate and possess.

Two young men were discussing the usual subject: girls. "I'm looking for a girl," said one, "who does not drink, smoke or have any bad habits."

And when you find her," asked the other guy, "what in the hell are you going to do with her?"

If you can find a perfect woman you will be in trouble. She will not be human; she will be very inhuman in her demands. And you will look like a worm, ugly, compared to her. That is the whole joy of the puritan, the moralist.

Your so-called saints are enjoying ego trips. They are ready to sacrifice everything and go through any asceticism just to torture you, to show you that you are ugly, that you are immoral, that you are sinners. Their whole joy consists in one thing: how to prove that they are saints. And whatsoever you demand, they are ready to do it. Just go on fulfilling one thing: go on believing that they are saints. They are ready to do ANY stupid thing you demand.

There was a Christian saint, and then a great sect arose behind him. The saint use to beat himself every day in the morning for his sins. Of course, he was respected very much, and many followers gathered. And BEATING oneself became the most important thing in that sect. And the greatest person was the one who would beat himself the most, who would make wounds on his body, who would torture himself. He would be the greatest saint. Now, look at the stupidity.

But people are ready to go on a fast, to starve themselves. to be naked in the cold -- to do ANYTHING! -- if you give them respect, if you fulfill their egos.

This is very cunning politics. And because women have no other way to dominate, they dominate through perfectionism. But the basic thing is that you have not loved the woman yet, and you have not allowed the woman to love you either. The relationship is of fear. And you also must be making her afraid: this is your side of the story. I don't know the other story -- her side. You must be making her afraid, also, in subtle ways threatening her.

Drop all these games. Life is short, and love is valuable. Don't miss the opportunity of being in deep intimate love -- because it is only love that opens the doors to prayer.

The last question

IS IT TRUE THAT THREE CENTURIES AFTER JESUS' DEATH CELIBACY WAS INTRODUCED INTO THE CHURCH? IS THIS GOING TO BE THE DESTINY OF EVERY CHURCH AFTER ITS MASTER'S DEATH?

Geetam,

UP TO NOW THAT HAS BEEN THE CASE. Remember it -- it should not happen after me. It has been the case and there is every possibility that it will be the case.

Why does it happen? Why, always, does every life-affirmative religion turn into a life-negative religion? There is a deep cause for it.

When the Master is alive he lives a life of yes -- because he is not in any need of dominating you. He is a Master of himself; he needs nobody else as a support for his Mastery. Even if he is alone he is a Master, he is an emperor. He does not need followers. He has the treasure, the kingdom of God. He lives affirmatively, he rejoices, he celebrates. His life is a dance, a song; his life is poetic. His life has the fragrance of the flowers, and the beauty of the trees, and the silence of the mountains, and the joy of the lovers.

He has accepted himself. He has known his wholeness -- and in knowing your wholeness, all that is destructive and negative disappears, is absorbed by the positive. Even noes become yes. The Master is numinous: God has nodded yes to him, God is with him.

Once the Master is gone, the problem will arise. Somebody will become the successor: unless the successor himself is enlightened, which is not always the case.... It happened with Jesus -- the successors were not enlightened people. They were great scholars, very erudite ones. They did great work in creating the church. But the church was not created by enlightened people; the church was created after three hundred years had passed.

In these three hundred years the light has disappeared completely. Now the only way to dominate people is to create life-negative religion. The priest can dominate only by creating a life-negative religion. Tell people this is wrong, that is wrong -- and the more DON'TS you say, the more you make them afraid, guilty. And whenever somebody is guilty it is easy to dominate him.

Celibacy enters into almost all religions for a single reason: sex is such a tremendous power that nobody can really succeed in repressing it. You can succeed in transcending it. But you cannot succeed in repressing

it. So that has been the trick: teach people celibacy, and you know they will never be able to succeed. And when they fail, again and again they will feel guilty. When they fail again and again, they will lose self-confidence; when they fail again and again, they will become hypocrites. And they will know how ugly they are, what great sinners they are. They will know that they are one thing from the outside, and just the opposite from the inside.

And the priest can also be certain that the people who are trying to be celibates must be finding some vicarious way to fulfill their sex desire -- if not in actuality then at least in fantasy. The priest can be certain that you cannot raise your eyes in front of him. You will feel ashamed -- and your very shame is his power.

Celibacy is life-negative. It is saying NO to life. because sex is the source of life. And when you say no to life it is almost impossible to repress the desire. It goes on coming, and again. again -- from this side to that side, it finds its ways. It creates perversions. But a perverted person becomes more and more self-condemnatory.

The parish priest couldn't resist the pretty young girl. She was reciting her confession, and it was all too much for him. He told her to come with him to his room. There, he placed his arm around her.
"Did the young man do this to you." he asked. "Yes. Father, and worse," the girl replied.
"Hmm," said the priest. He kissed her. ' Did he do this?" "Yes, Father, and worse," the girl said.
"Did he do this?" the priest passionately hugged the girl.
"Yes, Father, and worse," said the girl.

By this time, the priest was thoroughly aroused. He pulled the girl down onto the rug and made love. to her, breathing heavily as he asked, "Did he manage to do this?"
"Yes, Father, and worse," said the girl.

When the priest had finished with the girl, he asked, "He did this too, and worse? My dear daughter, what worse could he have done?"
"Well," the shy young girl said, "I think, Father, that he's given me gonorrhea."

Your so-called celibates and your so-called monks and priests and Fathers, they are bound to find some backdoors to life. And I am not saying that anything is wrong in finding the backdoors. The wrong thing is that they have closed their front door -- there is no need. Their hypocrisy is absolutely unnecessary. They should be authentic -- and only an authentic person can transcend.

Sex can be transcended. And then there comes a totally different quality in your life. A CELIBACY ARISES but it is not imposed. It is not your effort, it is God's gift. It comes out of deep experience of life -- you become more and more ripe, and one day suddenly sex looks like a childish phenomenon. It is. It appears that it is possible only when you are unaware. when you live in the darkness of unconsciousness.

When some light has arisen in you and your heart is enkindled, it starts disappearing just as darkness disappears when you bring light in. But that is a totally different phenomenon.

We have given it a beautiful name in the East, we call it BRAHMACHARYA. BRAHMACHARYA cannot be translated by the world 'celibacy'. Celibacy is repression of sex -- sex is there boiling within you. Brahmacharya is transcendence of sex: you have become so mature that the toys that you used to play with are no more relevant to your consciousness -- they have dropped of their own accord.

The word 'BRAHMACHARYA' means living like God. Literally it means 'behaving like God', 'living as God's grace'. It is a totally different phenomenon.

The Master lives in that grace. But when the Master is gone, politicians arrive on the scene -- competitors who want to succeed, who want to dominate the disciples, who want power. And they can have power only if they start destroying your natural flow. Destroy the natural flow of a person and he will always be in your power, under your domination; he will always be a slave to you.

Pervert any person's natural being, and then he can never assert his freedom. The priest has known it, down the ages, and he has used it. It is a very ugly device.

Geetam, it is true that only after three centuries was celibacy introduced amongst the followers of Jesus. It was not possible for three centuries because people had remembered Jesus -- something of his fragrance was still around. He was still alive in a few people's hearts. But, slowly slowly, the fragrance disappears. It happens after each Master,

And a very strange thing happens then. After Christ, a Christianity arises which is absolutely against Christ. After Buddha, a Buddhism is born which is absolutely against Buddha. This is the strangest phenomenon in the world.

You can decide: whatsoever Christianity teaches, you can decide a PRIORI that Jesus must have taught just the opposite of it. The priest is bound to go against the enlightened person, even though he claims that he follows him. The priest is a totally different kind of person -- his whole desire is to dominate. He is a politician in disguise.

This can happen here too, Geetam -- unless my sannyasins are very alert, very aware. Unless you go on persisting in being life-affirmative. It was more possible with Jesus because whatsoever he said was only aurally remembered -- to change it was easy.

Whatsoever I am saying will not be remembered aurally. It will be there. And I am saying it so clearly that to pervert it will be almost impossible. It is not that you can drop one sentence here and there. You will have to burn all my books -- only then will you be able to pervert my life-affirmative teaching.

I affirm life in its totality. The whole of life is good, the whole of life is holy, sacred.

Philosophia Perennis, Vol 2

Chapter #3
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The first question

OSHO, EVERYTHING SEEMS SO UNREAL, LIKE A DREAM. TO ME, YOU SEEM TO BE SO UNREAL, FLOATING IN AND OUT OF DISCOURSE EACH DAY. I DO FEEL SOMETHING DEEP INSIDE HAPPENING IN YOUR PRESENCE, AND MORE EACH MOMENT BEING HERE WITH YOU, BUT I CANNOT SEEM TO FEEL A CLEAR UNDERSTANDING. COULD YOU EXPLAIN WHAT IS HAPPENING TO ME?

Sophia.

THE DESIRE FOR A CLEAR Understanding is a logical desire. It is a desire to demystify things -- and things cannot be demystified. Life IS mysterious, more mysterious than any dream can ever be.
You cannot know it clearly, it cannot be reduced to knowledge -- because once something is reduced to clear knowledge it is no more mysterious.

That's what science has been trying to do for centuries all effort to demystify existence. Wherever science smells any mystery it becomes suspicious -- because if the mystery is accepted then the desire for clear understanding will have to be dropped. You cannot fulfill both. If you stick to the desire for clear, logical understanding then the only way is to deny the mystery, to say that it doesn't exist.

That's why God denied existence, the soul is denied existence, love is denied existence. And when God, soul, love, beauty, truth, all disappear, what is left? A very flat, ugly. meaningless clarity -- boring clarity.
Science has made man utterly bored.

Religion is a totally different dimension. It is an effort to re-mystify the universe -- to take away your so-called logical clarity, to give you back again the mysterious innocence of a child, to make you aware of the beauty, of the poetry, of the music of love; to make you aware that you are surrounded by immense

mystery. And that mystery is so deep that there is no way to fathom it or measure it: it is immeasurable.

And those who have gone to measure it have disappeared into the mystery, have become dissolved into it. That is the difference between a scientist and a mystic. The scientist becomes afraid of the bottomless, becomes afraid of the immeasurable.

Do you know? The word 'matter' comes from a root which means 'measurable' -- that which can be measured. It comes from the same root as 'meter'. Science believes only in the measurable; it denies the immeasurable, it closes its eves to the immeasurable. But it is the immeasurable that brings splendour in life, it is the immeasurable that brings dance and celebration in life. And it is there! -- just by denying it, it is not destroyed. By denying it, only one thing happens: you become closed to it.

Lao Tzu says, "Except me, everybody seems to have a clear understanding of life. Except me," he says, "everybody seems to have a very clear understanding of life. I am muddy-headed."

He is stating a fact of tremendous import. He is saying, "I am a mystic. I don't want clarity -- what am I going to do with clarity? I don't want logical explanations. I want to love this mystery that life is. I want to dance with the trees and bloom with the flowers and sing with the birds."

That is a totally different way. The mystery is not dissolved but lived, not solved -- no effort even to .solve it, but every effort to participate in it.

Sophia, being here with me means dropping the ways of logic and learning the ways of love, dropping the ways of explanations and learning the ways of experiencings. And that's what is happening to you. Don't be worried: feel blessed.

You say: EVERYTHING SEEMS SO UNREAL, LIKE A DREAM.

Because you have a certain idea of reality. Reality has to be tangible, and the beauty is not tangible. If I say, "Look -- the rose is so beautiful!" you can immediately ask me, "Where is beauty? Can I touch it? Can I hold it in my hand? Can it he measured? Can it be chemically analysed?" And I will have to answer each time with a no.

Then you can simply say, "Then it doesn't exist. It is your imagination; you are dreaming. The rose has no beauty -- you have projected a dream on it."

If you say, "I have fallen in love," somebody can ask you, "Where is love? What IS love? Is there any scientific proof for it? Can you logically explain it?" You will have to shrug your shoulders. And the person can say, "If it cannot be proved logically, scientifically, then it is not. You are living in an illusion; it is all dream stuff."

But if you go on this way, what will be left finally? Just a materialist chaos -- matter with no meaning, matter with no destiny, great speed but no destination. Then life will be just an accident, a chance phenomenon. There will be no dignity in life. The dignity comes from those mysterious realms which you are calling unreal.

You will have to change your definition of reality. They are far more real. The higher is far more real than the lower -- although the higher becomes more and more invisible than the lower. The mud is more explainable than the lotus; the lotus has something of the quality of a dream. The mud is mud; there is no question of beauty and there is no question of poetry, any love affair with it. There is no question which cannot be answered about the mud; the mud is utterly real. That's what you call reality -- the lowest.

But hidden in the mud is a lotus, and one day that lotus arises. Now, the lotus has something which is dream stuff poetry, music, beauty. Now you are moving higher; now something will start looking unreal. Unless you are ready to allow this mysterious to penetrate your being and to permeate you, you will deny it. Then you are trying to reduce the lotus to the mud again. Then you are saying the lotus is nothing but mud.

That's how scientists go on answering. If you ask, "What is man?" they say, "Man is matter and nothing else -- nothing but matter." If you ask, "What is this world?' "Nothing but matter." If you say, "What is love?" "Nothing but biology. nothing but the chemistry of the hormones." If you ask ANYTHING, it is reduced immediately to the lowest denominator -- because only the lowest is graspable.

The lotus has moved into a dimension which is not available to science but is available only to poetry, is not available to the scientific mind and the scientific approach and the scientific methodology, but is available, immensely available, tremendously available to the poetic vision.

Now the poetic vision is thought to be nothing but a dream. The poet is a dreamer; poets are called 'lotus eaters'. But the poet has moved a little higher. The scientist lives int he mud. The poet IS a lotus eater, he has become a lotus.

But then there are even higher realms. One day the lotus bud has opened, it has blossomed, and great fragrance is released. Now, the lotus was at least visible, touchable; this fragrance is invisible, almost non-existential -- but it is there. That is the world of the mystic: the world of fragrance. Even the poet will feel a little suspicious about it, even the poet will hesitate to go with it, even for the poet it will look a little like going too much beyond the human mind.

The poet would like to remain with the lotus, just as the scientist would like to remain with the mud. But the mystic knows no boundaries, no limits. The mystic moves with the fragrance. That is the highest phenomenon, the peak -- but now it is utterly dreamlike. From another standpoint it is the essential core, but those who are too much attached to the mud will deny it. Even the poets will hesitate to accept it.

My vision of a total man is that of a scientist, plus a poet, plus a mystic. But the mystic remains the Everest, the highest peak of the Himalayas.

Here, please don't try to reduce everything to so-called clear understanding. We are talking about things which are essentially unclear, we are talking about things which exist twilight. We are talking about things which are not things at all. but essences. And listening to me and being here with me, being a part of this communion, it is natural, Sophia, that life will start looking like a dream.

EVERYTHING SEEMS SO UNREAL, you say, LIKE A DREAM. TO ME YOU SEEM TO BE SO UNREAL, FLOATING IN AND OUT OF DISCOURSE EACH DAY.

Yes, in a certain sense I am unreal. I am just the fragrance.... And unless you are ready to be full of this unknowable fragrance, I will look unreal, like a dream. But something is happening.

You say: I DO FEEL SOMETHING DEEP INSIDE HAPPENING IN YOUR PRESENCE.

You may not be able to grasp my presence, but you can see something is synchronizing in you, something is triggered in you. The fragrance has reached your nostrils -- you may not be able to grasp it in your hands, but it has reached your nostrils. Your heart is already moved. That's why, Sophia, you have become a sannyasin.

You say: I DO FEEL SOMETHING DEEP INSIDE HAPPENING IN YOUR PRESENCE, AND MORE EACH MOMENT BEING HERE WITH YOU, BUT I CANNOT SEEM TO FEEL A CLEAR UNDERSTANDING.

You will never be able to feel a clear understanding. I cannot promise clear understanding. I can promise you only more and more mystery. The farther you go with me, the more and more the mysterious is waiting for you.

But who cares for clear understanding? It is a very very much lower stage of mind where clear understanding is needed. At the highest peaks, where mountains move into the clouds, where mountains whisper with the stars, it is a totally different world. It is not the world of the ordinary, it is the world of the sacred.

You will have to come with me. Your mind will pull you backwards, your mind will tell you, "Where are you going? Are you going crazy?"

And in fact what I am making available here is only for the crazy -- for those who are sane enough to drop the so-called sanity, for those who are courageous enough to move beyond the logical boundaries, for those who are ready to go into a tremendous insecurity, dropping all safety, security, familiarity, knowledge. It is jumping into a totally different dimension: the dimension of the essences.

This is a mystery school. You should not ask about clear understanding. Ask for the experience of the mysterious and the miraculous. And it is happening. If you help it, cooperate with it, Sophia, soon you will be transported into another world.

Look at what has happened in the West, and the same is happening in the East now: the more people are becoming scientific, knowledgeable, educated, the more and more they are feeling a kind of meaninglessness. Their life is becoming more and more insignificant; it is losing all dignity, it is becoming ugly.

Camus says that the only important philosophical problem is suicide. Why? Because the modern man feels the pointlessness of living -- what is the point of going on living every day? If there is nothing

mysterious, there is no point in living. Then only those who are cowards go on living; because they cannot gather courage to disappear, to commit suicide, they go on living.

But then life cannot have joy. It will be only a long drawn, dragging affair. And deep down you will be waiting for death to come and release you from all this nonsense, from all this meaningless turmoil -- this tale told by an idiot, full of fury and noise, signifying nothing.

If science succeeds in destroying the mysterious totally from the world, man is bound to commit suicide sooner or later. One can only live joyously and with a dance when poetry surrounds you, and one can live with immense rejoicing when God is felt. But these things are not for clear understanding. Those who insist on clear understanding, they are asking for mathematics, not for music, and certainly not for mysticism.

You have to learn how to drop this insane desire to reduce everything to clarity. What are you going to do then with clarity? You will be stuck with it. Ask for those things which are essentially unclear -- essentially, I say. That means they can never be clear. Then you open up to love, then you open up to beauty, then you open up to God.

And life blooms only when it is rooted in the mysterious. I teach you the mystery of life, not a clearcut understanding of it. I lead you deeper and deeper into the world where you can also enjoy being muddy like Lao Tzu.

The second question

JESUS SAID, 'WHOEVER IS NOT WITH ME IS AGAINST ME. 'NOW THE QUESTION ARISES: IS THE SAME STATEMENT TRUE IN CONNECTION WITH YOU? OR COULD THERE BE A THIRD WAY -- NOT BEING AGAINST YOU BUT NOT BEING ABLE TO FOLLOW YOU?

Pit Kortenhorst,

THE STATEMENT MADE BY JESUS apparently look like that of a fanatic. It is not. Just one word you will have to change and it will be immediately understood. Jesus says, "Whoever is not with me is against me." Change one word to 'truth' and things will be very clear -- and that is Jesus' meaning: "Whoever is not with truth is against truth." Then there is no possible third way.

Jesus is not speaking as a person, he is speaking as truth. He says, "I am the way, I am the door, I am the truth." Jesus is just a revelation of truth. When he says 'me' he does not mean it in the same way as when you say 'me'. He has no 'me' -- the 'I' has disappeared long before, and the 'me' is only a shadow of 'I'. When there is no 'I', no ego, there is no 'me'. But he has to use the language that you use; there is no other way, it can't be helped.

But what he is saying is, "Whoever is not with truth is against truth."

And you ask me: NOW THE QUESTION ARISES: IS THE SAME STATEMENT TRUE IN CONNECTION WITH YOU?

It is always true in connection with all enlightened people, whoever they are, wherever they are. It is true with Krishna, it is true with Lao Tzu, it is true with Pythagoras, it is true with Patanjali, it is true with Buddha, it is true with me. And it will be true with you if you disappear too, if you drop this ugly idea that you are separate from existence.

That's what the ego is -- the idea of separation. It is not true, it is only an idea. Once this idea is dropped and you see the truth that you are part of the whole, that you are not an island -- no man is an island, we belong to the continent called God, we are all parts of an infinite island -- the moment you are no more there as a separate entity, whatsoever is spoken through you is spoken by God.

That's why Jesus says, "I and my Father in heaven are one." Krishna has said to Arjuna, "Leave all your religions and come unto my feet." It looks as if he is the greatest egoist there can ever be. "Leave all religions and come unto my feet. Surrender to me!" he says again and again.

If you understand it according to your understanding you will miss the whole point. He is not saying surrender to Krishna the person. He is saying, "Now there is no more Krishna the person. You can surrender and the surrender will reach God. I have disappeared, I am no more in between. Touching my feet will not be touching my feet: you will be touching God's feet."

How can you be neutral to truth? Either you can be for or you can be against. There is no possibility of a third way.

And it is good, Kortenhorst, that the idea has arisen in you. The very idea shows a longing -- maybe yet unconscious in you -- to be with me. But some hesitation is there; it is always so -- every intelligent person hesitates before taking the jump.

To be with me is a quantum leap. You will have to drop the whole identity that you have carried your whole life. Whatsoever you have been up to now will have to be dropped -- that will be the meaning of being with me. That seems too risky, too sudden. And there is no guarantee of what is going to happen next.

I cannot guarantee you anything: truth cannot be guaranteed. Truth cannot be insured. And Kortenhorst is a great banker, so security, insurance, guarantee, must be deep down in his unconscious.

And one thinks before one takes a leap. But this is not a leap which can be thought about -- this is a leap of love. You cannot decide beforehand whether it is right to go into it or not right to go into it. You can decide only when you have gone into it, but then there is no point in deciding. It already starts happening. You can be with me, only then will you know what it means to be with me. You have to participate, you have to dissolve, you have to lose the idea of your ego.

The Master is only a device to help you to lose the idea of the ego. Once the ego is gone, you will be surprised that there is no person as the Master. You will not find Jesus, you will not find me either. When you lose your idea of ego, you will face a deep nothingness in me, a tremendous zero.

But in that zero you will start seeing that God is overflooding. In that emptiness you will not find emptiness but overflowing divineness. That nothingness is all. But once you drop your idea of being a person, then only will you be able to see that there is no person here.

Abhinandan has got the point in a limerick:

Oh, what a strange Master we've got,
He feels neither cold nor the hot.
He sits in his chair
With his little toes bare --
I suppose it's because he is not.

Come closer and closer to me to find that I am not. But you will be able to find that only when you are not. Only two nothings can meet and see and understand each other. The Master is not, the disciple has to disappear. The Master is only a device for the disciple to disappear.

But Jesus is right: "Whosoever is not with me is against me." The statement looks like that of a fanatic -- it is not. He is one of the greatest enlightened Masters of the world.

The third question

I CERTAINLY HAVE NOT TRANSCENDED SEX. WHY THEN, EACH TIME I GO INTO IT, DOES IT SOMEHOW NOT FEEL RIGHT?

Sona,

IT DOES NOT FEEL RIGHT because you have not yet gone into it ever, or you have gone only so far but not far enough. You have gone into it only with a conditioned mind. You have not been able to dissolve into it even for a single moment. You have gone into it with all the guilt that the priests have produced in you. You have gone into it not with an innocence; you have not gone into it as virgin.

Now you will be surprised by my use of the word 'virgin'. A virgin is one who can go into sex innocently. It has nothing to do with physiological virginity; it is something immensely, deeply psychological, almost touching the boundary of the spiritual. Virginity means a person who can go into sex without any ideas that others have imposed upon him.

In that sense, it is very rare to find a virgin person, because the society contaminates everybody. You have been given ideas against sex -- that sex is a sin, that sex is ugly, that sex is animal, that sex is undivine, that sex is the barrier between you and God. With all these ideas you have gone into it, Sona, how can you

go with so many things holding you back? A long chain of priests holding you back -- how can you go into it? You have gone only partially.

But even when you have been in it, your priests have been clamouring inside you, shouting against you, condemning you. That's what conscience is all about. Your so-called conscience is nothing but the voice of the priest that has been implanted in you. It is one of the greatest harms that has been done to humanity down the ages.

Now scientists have discovered a far more efficient method for doing it: they put electrodes in the brain. And if an electrode is put in your head you will never know about it, because inside the head you don't have any sensitivity. You will be surprised -- it has happened many times: in wartime a person gets a bullet in the head and forgets all about it, and after years, accidentally, the bullet is found inside the brain. And he has not been aware of it.

Inside the brain there is no sensitivity. So if a stone is put inside your head you will not be able to know about it. Electrodes can be put in your head.

One of the most famous psychologists of this age, Delgado, has experimented with animals. An electrode is put into the head of a bull; now he can be controlled from the outside. A small box having a few knobs on it and buttons on it, and the bull can be ordered. For example, the bull can be made angry just by pushing a button. He receives the wireless message in his head, and immediately he becomes ferocious, for no reason at all. Nobody has provoked him from the outside; nobody has given him a signal or a red flag -- he has not seen a sannyasin. There is no provocation from the outside. But Delgado just pushes a button, it touches some center in his head -- a center which functions to create ferociousness, anger, rage -- and rage is released. The bull rushes towards Delgado, mad to kill him.

When for the first time the experiment was done, fifty thousand people had come to see it. Their breathing stopped; they had never seen any bull so ferocious. And the experiment was done in Spain -- they know about bulls and bullfights. They had never seen such a ferocious phenomenon; it was certain that Delgado was going to be killed. And he had no protection, not at all -- only that small box.

And the bull came closer and closer and closer, and just when he was two feet away and people were watching -- "Now it is finished" -- he pushed another button, and an immediate stop. The bull stopped THEN and THERE, almost as if he had become frozen.

Now Delgado says the same can be done with man. He has put these electrodes in the brains of rats and given them also a box so they can push the buttons. The electrode is connected to the sex center. You will be surprised -- the rats go crazy. They simply go on pushing the button, sixty times a minute! Each second they are having orgasms, their whole bodies shivering with joy, thrilled. They forget about food, they forget about everything. Day and night, they don't sleep. They just go on pushing, till exhausted they fall in a coma. Now the woman is not needed; nobody else is needed.

In fact, that is what happens when you make love. The woman triggers your sex center in the brain, the man triggers the woman's sex center in the brain. Delgado says that now these are old, out-of-date methods. You can have a small box, just the size of a matchbox, in your pocket; you can just push the button and immediately there is a great orgasm, a total orgasm.

This is one of the most dangerous discoveries that Delgado has made -- because it is going to be used by politicians, it is going to be used by dictators. It is possible that it may have already been used in countries like Russia, China. Each child can be fixed with an electrode; nobody will know. In the hospital, just when the child is being given birth to, he can be... just a small operation, a very small operation, and a small electronic thing just the size of a button can be forced into the head. And it can be connected with the center that makes you obey. That's enough. Then Morarji Desai can push a button in Delhi and the whole country says, "Morarji Desai, JINDABAD. Long live Morarji Desai!" You just order, "Right turn!" and the whole country turns right; "Go and kill the enemy!" and people start killing.

Delgado has released a more dangerous phenomenon than atomic energy. People have not yet understood all the implications of it. It will change the whole future of man -- man can disappear because of it, because man can lose all freedom. Man can become just a machine.

But this is exactly what the priests have been doing, down the ages. Their methods were not so sophisticated, but still they have been doing it. They create conscience in you -- that is parallel to an electronic device. They create conscience in you; from the very childhood they start saying and repeating a certain thing: sex is sin. In the school, in the church, in the home -- everywhere they go on talking against sex. They are creating a mechanism in you. Repeated thousands of times, in thousands of ways, you become hypnotized by the idea. It becomes a part of your inner being. It is nothing different from Delgado.

Delgado has only done things in a more scientific way, precise, sophisticated -- but the priests were the real discoverers. For five thousand years they have been doing this to humanity. And once the idea settles in your mind, then the priest is inside you.

You may be making love, Sona, but you are not alone. The priest is pulling your strings from behind; he is saying, "This is sin. You will suffer in hell." You are making love and in your mind you are seeing hellfire. How can you go into it?

You say: I CERTAINLY HAVE NOT TRANSCENDED SEX...

Neither can you go into it nor can you transcend it -- because transcendence requires first going into it. Only those who go totally into it can attain to transcendence. Knowledge, experience, helps you to transcend. Experience liberates.

Now the trick is that the priest does not allow you to experience it -- its beauty, its liberation, its joy, he does not allow you to experience it. And the mind goes on thinking about it again and again. And whenever you go into it you are in a dilemma: you cannot go totally into it, so you go on missing the experience.

When you are not in it the mind fantasizes about it -- because the mind needs the experience. It is a natural desire, a natural longing; the mind wants to be fulfilled. And when you go into it the priest pulls you back. So you become pornographic -- in your mind you think of sex, in your dreams sex filters in, in your behaviour... everywhere it is so obvious. Negative or positive, but you are full of sex. But whenever you go into it the priest pulls you back. Whenever you go into it, Delgado is there -- he pushes the button and you stop. Just two feet away, the bull stops.

You come out of it frustrated. And because of frustration you desire more. This is a dilemma that the priest has created in humanity. The priest has been the greatest enemy of humanity.

You will never transcend sex. You may become perverted, but you cannot transcend sex. Transcendence is only when you have gone into it totally and seen into it and seen the momentariness of it -- and seen that it is not really sex that was your longing but something else. Sex was just an excuse to experience something else. When you have experienced sex totally, you will become aware of THAT something else.

What is that? In the total orgasmic joy of sex, time disappears, ego disappears -- these two things disappear. That is the greatest longing in you. Once you have known that in deep sex two things disappear -- ego and time.... You are not aware of time, you move into eternity; and you are not aware of separation, the ego is not functioning at all -- that is the joy. Once understood that this is the root cause of joy, you are free of sex. Because now the whole thing is that you can drop ego and time without going into sex. And sex can make it happen only for a moment, then darkness settles again. That light comes only for a moment.

But through meditation, that light becomes a reality in you. You start living out of time and you start living out of ego. What you attain in a sex orgasm for a single moment, Buddha lives in it twenty-four hours a day. That's why he does not need sex. That is transcendence.

Sona, transcendence is possible only when you have known the whole secret of sex. The secret is it is a biological, natural device to make you aware of meditation. It is through sexual orgasm that meditation was discovered. The first person who discovered meditation is bound to have discovered it through sex; there is no other way -- because sex is a natural phenomenon. Meditation is a discovery, it is not a natural phenomenon. It is going beyond nature, it is a transcendence.

You say: I CERTAINLY HAVE NOT TRANSCENDED SEX. WHY THEN, EACH TIME I GO INTO IT, DOES IT SOMEHOW NOT FEEL RIGHT?

THEY ARE BOTH INTERDEPENDENT You have not transcended sex and you will not transcend -- till you start feeling that it is absolutely right. The idea that it is not right is Delgado's. The idea that it is not right is of the society, of the religion you are accidentally born into. It is given by others to you, and it was given to those others by others.

It has made you split. And you go on doing something for which your total heart cannot say yes. And you cannot resist either, because your total heart cannot say no either. You are pulled apart in different directions; you start falling into pieces.

And remember, the phenomenon is very complicated. Whenever something is repressed it becomes more and more attractive. Less and less will you be able to experience it, but more and more attractive it becomes. And you will find vicarious ways, cunning ways -- or you may simply turn your whole life

upside-down.
Rajen has sent me a beautiful limerick:

There was an old man from Darjeeling
Who was travelling from Hyde Park to Ealing.
A sign on the door
Said "Don't spit on the floor,"
So he carefully spat on the ceiling.

What else can you do? The anti-idea will make you stand on your head. If you are not allowed to stand on your feet, what else can you do? SIRSHASANA -- you have to stand on your head -- the headstand. That seems to be the logical consequence of repression.

Repression cannot help you towards transcendence. Only expression can take you to transcendence.

Sona, let the priest disappear. The priest has to be dropped, all guilt feelings have to be dropped. And I know it is difficult to drop, because that's your whole mind, and the whole society is in support of it. The whole society believes in it. You will feel very alone in dropping it, you will feel very fearful in dropping it -- because in dropping it, you will no more be a part of the crowd. You will no more be a sheep, you will become an individual. And it is frightening to be alone.

Hence people go on following the herd. The herd goes on repeating old stupidities, superstitions, meaningless nonsense. Positively harmful things it goes on repeating, but we go on believing in it -- because if we don't believe, we are left alone. And people are very much afraid of being left alone.

That is the courage a sannyasin needs. Sona, be courageous enough to be alone. And experiment with your life and your life energy without any hindrance from any source. God has given you this energy: use it to go deep into experiences.

Sex is one of the most profound experiences. And the greatest thing about it is that if you go into it you transcend it. Out of sex, BRAHMACHARYA IS born, true celibacy is born -- but only out of sex, only out of true, authentic sex.

Now, this is a problem. I teach you to go deep in love and sex, only because that is the only way to go beyond. My effort is to help you to go beyond -- because without going beyond, you will remain tethered to the earth, you will not be able to fly into the sky. Without going beyond, you will remain in the prison of biology. Without going beyond, you will remain part of the animal kingdom. You will not really become human -- what to say about being divine?

Going beyond sex, you go beyond the animals. Going beyond sex, you shatter the biological prison cell around you. Going beyond sex, you go beyond the earth. For the first time you start looking at the sky and the stars, and the faraway lights start showering on you. And faraway, distant music is heard. You are moving towards your real destiny, towards your real fulfillment.

Animal, human, divine: these are the three layers in you. The animal layer consists of sex, the human layer consists of love, the divine layer consists of prayer. It is the same energy, being expressed in higher and higher forms: the mud, the lotus, the fragrance.

Please don't go on spitting on the ceiling. Spit on the floor! Be natural. And remember the paradox: being totally natural is the way of going beyond nature -- entering into super-nature.

Your mind is perverted by the priests. You have to be very alert about it. The conditioning is very long, centuries and centuries old. And we have been taught to respect whatsoever is old -- the older it is, the more we are taught to respect it; the more ancient it is, the more respectability and credit it has.

And why did the priest go against sex in the first place? The Buddhas were never against it. They were ALL for transcendence, as I am for transcendence. The Buddhas were for transcendence -- but listen: when I say you have to go beyond sex, it can be interpreted as if I am against sex, because I am saying you have to go beyond sex. You can interpret that I am against sex -- otherwise why should I say you have to go beyond sex?

Buddhas have always said, "Transcend sex," but they were never against it. It has to be used as a stepping-stone.

But the priest cannot understand what the Buddhas are saying. He interprets the Buddhas in his own way. He says, "Avoid sex, be against sex. Listen to what Buddha has said." Transcendence of sex becomes antagonism towards sex. That is a natural misunderstanding that always happens. I say one thing, you understand something totally different -- even diametrically opposite.

It reminds me of an old opera troupe performing once in a small out-of-the-way town. One old tonsorial veteran wept through shaky but loud strains of Pagliacci.

At the close of the aria, one listener stood up and cheered, "Bravo! Bravissimo!"

A man sitting by his side was stunned that any opera-goer would cheer this shoddy performance. He turned to him and asked, "Did you like his performance?"

"I am not applauding his voice, but his colossal nerve."

It is easy to misunderstand -- words are always capable of being misunderstood. And you live on one plane, in the valley, the dark valley, and the Buddhas move on the sunlit peaks, What they say belongs to the sunlit peak. By the time it reaches you it is no more the same. It is an echo of an echo of an echo.

And the people, the cunning people amongst you, become the interpreters -- they become the priests. They say, "We have understood. Now we will explain it to you -- this is the meaning."

Buddhas have always been misunderstood, will always be misunderstood. It is something natural that cannot be avoided, because the language that is spoken on the sunlit peaks is not the language that is spoken in the dark valley of ignorance. The language of the morning is not the language of the night.

But there are cunning people who always become mediators. They say, "We know what Buddha means; we will interpret him."

And one more reason: this interpretation, that Buddhas are against sex, gives the priests great power over you. If you transcend sex the priest will not become powerful, but if you repress sex he will become powerful -- because by repressing it you will become guilty, unnatural, ugly, in conflict, continuous conflict, dissipating your energy in a civil war. You will become weaker and weaker every day. And the more weak you are, the more easily you can be dominated, possessed.

The priest has been powerful, not because he is powerful but because you are weak. His power is located in your weakness. Once you become powerful, the priest will fade away of his own accord.

In my vision of a future humanity, when the new man has really arrived on the earth -- powerful, life-affirmative, tremendously celebrating, joyous, positive, affirming -- the priests will disappear. They will wither away. Who will bother about the priests? Life is more than enough to teach all that you need.

And when you learn from life, you will be able to understand Buddhas more easily, with less misunderstanding -- because by living your life totally, you will start having a few experiences, a few peak experiences. They will come like lightning and disappear, but you will have a few glimpses of the highest peaks, of the plenitudes of consciousness. And Buddhas will be able to talk to you more conveniently.

Communication will become more easy between you and Buddhas if the priests disappear as mediators. They are not mediators, they are not bridges; they are walls, they are barriers. Hence I am against all kinds of priesthood.

If you can find a Master, be totally with him, but avoid priests. Avoid those people who have not known truth themselves but are simply like parrots repeating others. If somebody has known the truth, if you see that somebody has the presence and the fragrance, if you feel then BE... be totally with the person. Don't miss the opportunity, because priests are millions, Buddhas are rare.

Once in a while you come across a Buddha, and you may not come across a Buddha again for many lives. So whenever you come across a Buddha, don't miss the opportunity: risk all! Whenever you come across a person who has truth, authority.... And remember, the man of authority is not authoritative; the man of authority is very humble. The authoritative; man is not the man of authority -- he is not humble, he is arrogant. In fact he pretends to be powerful, he pretends to be authoritative, but his authority rests in the Vedas, in the Koran, in the Bible. His authority has no source in his own being, it is not his own experience. A Jesus is a man of authority.

Somebody asked Jesus, "By what authority do you speak?" The questioner was asking, "Are you speaking on the authority of Moses or Abraham or Ezekiel? On whose authority are you speaking? The authority of the Talmud? The authority of the ancient seers, the Jewish prophets? On WHOSE authority?"

And Jesus said, "I speak on my own authority. Before Abraham was, I am."

Abraham was three thousand years before Jesus, and Jesus says, "Before Abraham was, I am. I am at the very source, I am at the very beginning. You can get deeper into your being and you can attain to that source."

When you come across a person who IS a source, then be with him by all means. And remember, he will never say to you, "Follow me." He simply says, "Be with me" -- and that is a totally different matter. He says, "Imbibe me." He says, "Commune with me." He says, "Let us be bridged" -- and that very bridging is the art of disciplehood.

If you allow the Buddha, he starts pouring his energy into you. It is not a question of verbal communication, but it exists on the energy level. And then you will understand that Buddhas are never against life. They are always for life. Life is God -- how can they be against it?

Priests are always against life, because the priests can have power over you only if you are weak. And to make you against life makes you weak. Then all kinds of perversions settle in.

SONA YOU HAVE NOT KNOWN WHAT SEX IS YET You may have loved, you may have moved into the gestures of love, you may have even made love to people -- but it has remained something physiological. You have not been able to move into it spiritually. You have remained an outsider; you were not a participant in the mystery of it.

You don't know how to participate, hence the problem. You don't know the language of participation, the art of falling in tune with the energy of the other person, of connecting with the other person on all possible levels of energy -- not only of the body but of the mind, of the soul; not only of the lower centers but of the higher centers too.

But nobody has been told. And remember, in animals sex is an instinct; in man it is an art. In man everything is an art, in animals everything is an instinct. For example, if you bring a buffalo into the garden the buffalo will eat only certain grasses and will leave everything else. Her choice is predetermined; she is not conscious. She is not really choosing; the choice is mechanical, she is functioning like a robot. It is instinctive.

With man, nothing is instinctive. Man has become loosened from the grip of instinct -- and that is a great phenomenon. It is your glory that you are no longer instinctive. You have a certain freedom.

That's why man eats all kinds of things. No animal eats like man; every animal has a fixed food. Only man eats ALL kinds of things -- imaginable, unimaginable. You cannot believe it! I have been looking into people's habits around the earth, and this is my feeling, that there is not a single thing in the world which is not being eaten somewhere or other.

Insects are being eaten, snakes are being eaten. Snakes? But it is a very delicious food in China. Ants are being eaten in Africa -- it is very good for small children, and small children start collecting ants. There is not a single thing that is not eaten.

And there is not a single thing that has not been condemned. Everything has been condemned too. Man has absolute freedom.

Instinctively, man should be a vegetarian -- because his intestines prove absolutely that instinctively he should be a vegetarian, he should not be a meat-eater. Meat-eating animals have small intestines. Man has a very long intestine. The long intestine belongs to the vegetarians, because the meat-eating animal can eat once and then it is enough for twenty-four hours.

The lion eats only once a day, but the monkey eats the whole day, goes on eating -- because when you eat vegetables you have to eat in much greater quantity. Much is roughage in a vegetable which will have to be thrown; only a very small part of it will be absorbed. The meat can be absorbed totally; it is already an absorbed thing. Some other animal has done the work of absorbing it; you are eating something ready-made. But if you eat vegetables then it takes a long time to absorb it, and it needs a longer passage so that it can remain in your body for a longer period.

Physiologically man is a vegetarian, but instinct no longer decides. Even sex is no longer just an instinct. That's why you can find so many variations in man -- you will not find them in animals. Animals are not homosexuals, animals are not bisexuals. And remember, I am not talking about the animals which live in the zoo -- because in a zoo they learn from human beings. I am talking about the wild animals. In a zoo you will find animals doing all kinds of things; it is an unnatural state. But in the wild they are always heterosexual.

Why has man so many ways of relating -- heterosexual, autosexual, homosexual, bisexual, one-to-one or in a group? Man has freedom to choose. And this choice can make you pathological or this choice can make you a Buddha. Now it depends on you, how you use your freedom.

Freedom is a dangerous phenomenon -- immensely important, but dangerous too. You can fall below the

animals and you can rise above the gods -- that is the whole range of freedom. No animal can fall from the state he is in. Only Adam and Eve fell; other animals are still living in the Garden of Eden. No other animal has yet eaten the fruit of the tree of knowledge -- not even the snake who persuaded Adam and Eve, he has not eaten it himself. He is still in the Garden of Eden. Have you heard of the fall of the snake? It has not happened yet.

Man has immense freedom, hence he can fall. He is no more grounded in the instincts, he is very loose. He is not like a tree, rooted, fixed; he can move, he is a moving tree. His roots are not fixed but flowing. That is something great -- but very few people use it rightly.

You can fall like Adam or you can rise like Jesus.

Sex has to be learnt. And there is nobody to teach it; no schools exist. No schools are ALLOWED to exist. Everybody is allowed to poison you against sex; nobody is allowed to teach you the right way to sex. Nobody is allowed to make it an exquisite art -- it is.

There was this boy who at the age of four was washed ashore on a desert island and lived there for many years, until one day when he was twenty-one, this gorgeous blonde was washed up on the beach.

They met. She said, "Who are you?" and he said, "Why, I am the sole inhabitant of this island."

She said, "What do you do all day?"

He said, "I hunt and I fish and I climb trees and I sit on top of that rock over there and flip pebbles into the sea."

She said, "Well, what do you do about sex?"

He said, "Sex? What is sex?"

So right there and then, on the beach, she showed him. When it was all over she said, "What do you think of that, then?"

He said, "Well, it is all very nice -- but look what you've done with my pebble-flipper!"

Man has to be taught everything. Man has no instinctive grounds, so everything is possible. And if you are not given right directions you will have to grope in the dark.

Pythagoras' school was such a school where it was taught how to transcend sex by going deeply into it. That's why he was tortured, persecuted his whole life, from one city to another. He was running his whole life, from one island to another island. And finally he had to make it an absolutely secret thing. There was no need to make it secret, because he was having some beautiful experiences. He wanted to relate to the people, but the people were not even ready to listen. Hence, secrecy entered.

Secrecy is just a safety arrangement. Pythagoras had to go secret. Then only those who were part of the innermost core were told the real secrets. And they were kept oral -- nobody was allowed to write about them. Even Lysis does not mention them. And whatsoever he says... you will be surprised. It seems nothing is worth keeping a secret. He is saying simple things: "Take care of your health" -- what is the secret in it? Or the golden mean: "Be always in the middle" -- why keep it a secret? You will not come across a single secret in all the sutras, because if the secrets were in the sutras then the sutras would have been burnt long before; you would not have found them at all.

The day Pythagoras died, the whole school was burnt. disciples killed, massacred, and the whole secret tradition that he had made alive in the West for the first time.... He had searched in the East for years -- his whole life he had devoted to the search. All those secret teachings were destroyed.

This has always been the attitude of the crowd. This is their attitude towards me, because I am talking openly about some secrets.

Man has to be taught everything -- how to eat, how to love, how to be. If he is not taught he remains a shoddy affair, he remains something very lousy, vague, ambiguous -- something uncertain, something always hesitant. He goes on doing a few things because he can feel a few stirrings of the instinct in him. But there is no clearcut direction, there is no sense of direction.

Sona, you will have to learn what sex is. And when I say that, people understand that I am saying that you have not known sex. No, you have known -- but your knowing is very superficial. Your knowing is not yet an art, it is not yet a philosophy. You may have a few children too, so you can think that you know what sex is, because you have children.

Having children does not mean that you know what sex is. Having children is as easy as putting the light on and off. By putting the light on and off, don't think that you know what electricity is. Or do you think that you know what electricity is because you can put the light on and off? A few people think that way, that

they know what electricity is.

I have heard the beautiful story about the man who made the first electric bulb -- Edison. For three years he tried hard and then he succeeded. It was a miracle -- for the first time, electricity was functioning in human hands. That great energy, that tremendous power, was channelized into human service. And he had worked for almost thirty years on and off, and for three years continuously.

And of course when the first electric bulb was on, he was dazed, mystified. He was sitting there looking at it. Half the night passed, and more and more hours started slipping by. And the wife came and she said, "Have you gone mad or something? What are you doing here looking at that stupid light? Go to sleep!"

She called it "that stupid light". And it is said that Edison cried. He said, "You call it stupid light? Do you know what electricity is?"

And she said "I know" -- because she had always been watching him putting things on and off, this and that. And she said, "I know -- you put that on or off. That is electricity."

Another story I have heard about Edison: He went to a small town, just for a holiday. The school of the town was celebrating its annual function, and the small children of the school had made many things to exhibit. He also went. Nobody knew that he was Edison. They had made a few electric toys, and Edison asked the boy who was showing the toys -- who had made them and was very proud -- "What is electricity?"

And the boy said, "What is electricity? I don't know. I will ask my teacher -- you wait." He brought his teacher, a postgraduate in science, and Edison asked, "What is electricity?"

And the teacher said, "But nobody asks such questions -- 'What is electricity?' Electricity is electricity! But wait, I will call my principal -- he is a Ph.D. in science, he may be able to explain it."

He came, and he tried to explain somehow. But how can you explain to Edison? He was the first man to know anything about electricity, one of the greatest geniuses of the world -- the only man who made at least one thousand inventions. But the principal was also unaware of whom he was talking to. And he went on giving him explanations, but Edison would say, "That doesn't fit. Just tell me what electricity is, SIMPLY. What you are saying is not answering my question -- you are trying to explain it away."

The principal started perspiring, and a crowd gathered. And then Edison felt great compassion. He said, "Don't be worried -- I am Edison, and I myself don't know what electricity is."

Just by giving birth to children you don't know what sex is. Sex is a far deeper phenomenon than electricity -- it is bio-electricity. It is yet to be discovered. It is a totally different phenomenon. The electricity that you know is a material counterpart of sex; sex is the spiritual counterpart of it. The electricity that you know is just a dead phenomenon. Sex is alive: it is electricity plus life. It is a far higher synthesis -- it has yet to be discovered.

There have been a few people who have been working, but they have always been tortured by the society. Wilhelm Reich was one of the persons who was working on sex electricity, but he was condemned, forced into a madhouse, declared mad. He was not mad -- he was one of the sanest persons alive in this century.

But because he was moving into those secrets of which the priests and the politicians are always afraid, he was going deeper into the mysteries which priests and politicians don't want to be revealed to the ordinary humanity -- because once they are revealed, man will be free -- he was persecuted his whole life, and then forced into a madhouse. He died condemned, a criminal, a madman, and he was neither.

This has been the case with Tantra all along. For three thousand years the science has been developed in fragments, but always the society destroys it. It is too afraid of giving men great secrets which will make them independent individuals.

SONA YOU DON'T KNOW WHAT SEX IS You please say goodbye to all the priests. Get rid of all the nonsense that you have been told about sex. Experiment freshly again, innocently. Go into it meditatively -- it is prayer. It is one of the most sacred things, the holiest of the holy, because it is through sex that life arrives, and it is through sex that you can penetrate to the very source of life. If you go DEEP into sex you will find God. You will find God's hands somewhere deep in the world of sexual experience.

Sex has to be a meditation and you have to learn the art of it. Sing, dance, celebrate. Sex should not be a hasty affair, it should not be a hit-and-run affair -- as it is. Savour it. It should be a great ritual. That's how Tantra rituals arose. Prepare for it. Become more sensitive, open, silent. When you are going into

lovemaking you are entering into the temple of God. Enter only when you are prayerful, otherwise not.

Don't enter with lust, enter with prayer -- then you will be able to know the secret of sex. Don't enter to exploit the other, enter to share with the other. Don't enter as if sex is just a kind of relief -- that is the lowest form of sex. The highest form is not relief but ecstasy. Relief is negative.

Yes, sex unburdens you of certain energy, but it simply unburdens -- then you have missed the positive part. The positive part is when that energy nourishes you -- not only unburdens you but nourishes you, creates something higher in you. When sex is just used as a relief, like a sneeze, it is the lowest form of it.

The highest form is tremendously creative: energy is not thrown out of your being, energy is recirculated on higher planes. Energy takes a flight, it starts rising above gravitation. It starts penetrating your higher chakras. It is not a release only, but a tremendous ecstatic flight. And then only will you know that at the deepest moment of orgasm, ego and time disappear. Once you have known that, you will not need sex any more. Sex has revealed its secrets, it has given you the key, the golden key.

Now you can use that golden key without going into any sexual activity. Now you can sit silently in zazen, vipassana. Now you can sit silently, dropping your ego and forgetting time. And you will reach to the same heights and you will stay on those heights longer and longer.

And a day arrives when you become a permanent resident on those peaks. That day is the day of great rejoicing: one becomes a Buddha.

Philosophia Perennis, Vol 2

Chapter #4
Chapter title: The Perfume of Absolute Contentment

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The first question

OSHO, AS WELL AS BEING SOMEONE LIKE YOU,
PYTHAGORAS WAS ALSO A GREAT MATHEMATICIAN.
HOW IS THIS POSSIBLE?

Bruno,

MAN IS NOT ONLY THE OUTER, and he is not only the inner either -- he is both. And more: he is inner, he is outer, and he is transcendental too. Man is a three dimensional being. Those three dimensions are represented by Christianity as the Trinity, and by Hinduism as TRIMURTI -- three faces of God. And the man who lives only in one dimension lives a partial life. He will never know the beauty of the whole and the joy of the whole.

To live a partial life is to live in sickness, because the parts that are not allowed go on fighting with you. They want to express themselves. The denied being will take revenge on you. it will sabotage your life. It will not allow you to live peacefully; you will be in a constant civil war.

If you deny the body, the body will be angry with you. If you deny the soul, the soul will be angry with

you. And d house divided against itself cannot be whole, cannot be at peace, cannot be at ease.

That's why you see millions of people in such great misery. The misery is caused because they live a fragmentary life. They accept only a part of their being and the major parts are rejected. It is like a tree rejecting its roots because they are invisible -- the tree will start dying, the roots will be angry. Or it is like the tree denying its flowers, foliage, branches, and accepting only the roots, then it will have no meaning. Man has lived in a partial way, hence the question.

The total man will be rooted in the body like a tree rooted in the soil, and he will be growing into the sky like the branches of a tree -- he will be moving into the inner sky. And he will have something more too, something transcendental to this duality, a third dimension.

The first dimension is very visible, it is material. It can be measured: it is the world of mathematics, the world of science. The second, the inner, is not so visible -- it is vague, cloudy, mysterious. It is a twilight zone, neither day nor night, just in the middle between both. It exists on the boundaries of the material and the ultimate, of this and that. That is the world of poetry, art.

And the third is absolutely invisible. Nobody has ever seen it, nobody can ever see it, because it is the very being of the seer itself. You cannot reduce it to an object: it is your very subjectivity. It is always the witness and never the witnessed. It is always the observer and never the observed. That is the world of the mystic: the transcendental.

And a whole man will be a scientist, a poet and a mystic. Pythagoras was a whole man, a holy man.

When I say this, that the whole man will be all the three together, please don't take me literally. One need not be literally a scientist and yet one can be whole -- but his approach will be scientific. He may not be an Albert Einstein, or a Newton, or an Edison. Buddha is not an Albert Einstein, but still his scientific approach is there: he is utterly scientific in his approach. He will not allow any superstition. He will not allow any illogical approaches. He will be very logical -- although he will lead you beyond logic! but he will lead you very logically, step by step, with a method.

Buddha is as much a scientist as Albert Einstein; you can look into his words. He says, "Don't believe what I say unless you have experienced it. Unless it has become your own understanding, don't believe in me." This can be said only by an utterly scientific mind. He says, "Don't believe anything because it is written in the scriptures. The scriptures may be wrong -- who knows? Unless you have become a witness to it there is no guarantee of its truth." It may be in the Vedas, in the Upanishads -- there is no need to believe or disbelieve. Experiment, experience! Become a lab -- your own lab. And unless you have concluded, all beliefs are just prejudices, superstitious, illogical, unfounded. And truth believed is a lie. Truth experienced is a totally different phenomenon. Truth believed is a lie.
This is the approach of a scientific mind.

Buddha is not a poet either in the ordinary sense -- he never composed poetry. But he is a poet! The way he walks is poetry, the way he looks at life is poetry. The way he showers his compassion is poetry. He may not be a poet in the ordinary, literal sense, but he is sheer poetry. His very existence is poetic. The tremendous grace that surrounds him, the infinite beauty that he lives, and the splendour that he has brought to the earth -- the earth has never been the same again. It was something else before Buddha, it is totally something else after Buddha.

What difference has Buddha made to the world? He walked on the earth, and he belonged to the beyond. He was embodied just like you and me, but he had come from the ultimate source. He lived here and now, but AS the ultimate source. His fragrance is still there in the winds. Those who are alert will still feel his presence. That preSence is eternal.

So is Jesus, so is Pythagoras... they are all mystics, poets, scientists. The real man is bound to be a total man. And that's my teaching too: I would not like you to be partial, I would not like you to be lopsided. I would not like you to live only in the body, or only in the soul. People have tried that! And because of those efforts, man has not become what he has the birthright to become. Man has not bloomed, has not flowered. He cannot. Unless all the three dimensions are together, something will be missing. And that missing part will go on haunting you, will go on creating misery for you.

The missing part will not allow you to be really contented. The missing part will not allow you to be grateful to God. The missing part will not allow you to release the fragrance in tremendous gratefulness, thankfulness -- to be prayerful. It will not allow you prayer. Only a fulfilled man can pray. Only a contented man can pray: contentment is prayer. Prayer is the perfume of absolute contentment.

Live in the body as Epicurus lived in the body. Live in the soul as all the mystics have always tried to live in the soul, but don't deny Epicurus. My vision of the whole man implies Epicurus too, as much as

Jesus, as much as Zarathustra. And the poet is just between the two, the meeting-point of the mystic and the scientist in you. It is there that the poet exists -- on the boundaries, on the frontiers. Let your poet also have its say. Dance, sing, create music. Live a life which is rooted in scientific outlook, and has the grace and the beauty of poetry, and the depth of mysticism.

Bruno, Pythagoras is a whole man. It should be so with everybody else too.

You ask me: AS WELL AS BEING SOMEONE LIKE YOU, PYTHAGORAS WAS ALSO A GREAT MATHEMATICIAN. HOW IS THIS POSSIBLE?

I am not a mathematician, but whatsoever I am saying to you is utterly mathematical. I am not a logician, but what I am saying to you is absolutely logical. Although my logic will help you to go beyond logic -- that's what I mean when I say 'absolutely logical'. Because the illogical is AS much part of existence as the logical. If somebody is really logical he will accept the illogical too, because it is there and it cannot be rejected.

To be logical means to accept the illogical too, then logic becomes a stepping-stone to the illogical. Then logic becomes a stepping-stone to love.... And when everything in you has been used and nothing is neglected, you become an orchestra, then you are harmony of tremendous grace. That harmony is the goal of religion.

The second question

BEFORE TAKING SANNYAS, I WOULD HAVE FOUND IT VERY EASY TO RELATE TO PYTHAGORAS. NOW I WOULD STILL LIKE TO, BUT SOME THINGS SEEM SO MORALISTIC AND REPRESSIVE, LIKE HIS ADVICE NOT TO BE ANGRY. WHERE AM I MISSING?

Sarlo,

REMEMBER ONE THING ALWAYS: that time changes everything -- language, the ways of language... time changes everything! If Pythagoras comes back, you will not be able to relate to him. He will be speaking a language that is no more in use, and you will be speaking a language that he will not be able to understand either -- there will be a gap of twenty-five centuries. Twenty-five centuries is a long time. In fact, between two generations the gap arises; between your father and you there is a gap, and such a gap that people feel it is unbridgeable.

Children feel it almost impossible to relate to their own parents. The gap is not much, maybe twenty years. Twenty years' gap or twenty-five years' gap and children feel it is impossible to communicate. And the parents feel it is impossible to communicate. In twenty-five years the world has changed so much -- what to say about twenty-five centuries?

That's why you will need somebody who belongs to you to convey to you what the meaning of Pythagoras is. Why am I talking on Pythagoras? So that the gap of twenty-five centuries can be bridged, so that Pythagoras can again become a living force amongst you. If you try to understand Pythagoras directly you will not be able to understand him at all. He speaks a totally different language that has disappeared from the world. It is the language of Patanjali, it is the language of Mahavira. But Patanjali and Mahavira were pre-Freudians. They used words in a totally different way; they had never heard about Freud. Pythagoras is using language in the same way. You will have to be a little patient.

When he says not to be angry, he does not mean repression in the sense you understand the word repression. When he says don't be angry, he is not telling you to repress anger: he is telling you to transcend anger. And they are tremendously different -- not only different but diametrically opposite.

If you try not to be angry, you will repress anger. If you try to transcend anger, you will not repress anger: on the contrary, you will have to understand anger, you will have to watch anger. In watching is transcendence.

If you repress anger, the anger goes into your unconscious; you become more and more poisoned. It is not good, it is not healthy; it is going to drive you neurotic sooner or later. And one day or other the accumulated anger will explode, and that will be far more dangerous because then it will be absolutely uncontrollable by you. Then it is better to be finished with it every day in small doses. Those doses are

homeopathic: once in a while you feel angry, be angry. That is far healthier than accumulating anger for a few years then one day exploding. Then it will be too much; you will not be able even to be conscious of what you are doing. It will be absolutely mad. You may do something tremendously harmful to yourself or to somebody else; you may murder or you may commit suicide.

Pythagoras is not saying to repress it -- no enlightened person can ever say to repress it. He is saying to transcend it, go beyond it. Transcendence is a totally different process. In transcendence you don't repress anger and you don't express it either. You know only two ways to deal with anger: expression, repression. And the real way to deal with it is neither. It is not expression, because if you express anger you create anger in the other; then it becomes a chain... then the other expresses it, then again you are provoked. .. then where is it going to end? And the more you express, the more it becomes a habit, a mechanical habit. And the more you express it, the more you are practising it! It will be difficult for you to get out of it.

Out of this fear, repression arose: don't express, because it brings great misery to you, to others -- and to no point. It makes you ugly, it creates ugly situations in life, and then you have to pay for all that. And, slowly slowly, it becomes such a habit that it becomes your second nature.

Out of the fear of expression, repression arose. But if you repress, you are accumulating the poison. It is bound to explode.

The third approach, the approach of all the enlightened people of the world, is neither to express nor repress, but WATCH. When anger arises, sit silently, let the anger surround you in your inner world, let the cloud surround you, be a silent watcher. SEE... this IS anger.

Buddha has said to his disciples: When anger arises, listen to it, listen to its message. And remember again and again, going on telling yourself: Anger, anger.... Keep alert, don't fall asleep. Keep alert that anger is surrounding you. You are not it! You are the watcher of it. And that is where the key is.

Slowly slowly, watching, you become so separate from it that it cannot affect you. And you become so detached from it and so aloof and so cool and so far away, and the distance is such that it doesn't seem to matter at all. In fact, you will start laughing at all the ridiculous things that you have been doing in the past -- because of this anger. It is not you. It is there, outside you. It is surrounding you. But the moment you are disidentified from it, you will not pour your energy into it.

Remember, we pour our energy into anger, then only does it become vital. It has no energy of its own; it depends on our cooperation. In watching, the cooperation is broken; you are no more supporting it. It will be there, for a few moments, a few minutes, and then it will be gone. Finding no roots in you, finding you unavailable, seeing that you are far away, a watcher on the hills, it will dissipate, it will disappear. And that disappearance is beautiful. That disappearance is a great experience.

Seeing the anger disappear, great serenity arises: the silence that follows the storm. You will be surprised that each time anger arises and if you can watch, you will fall into such tranquillity as you have not known before. You will fall into such deep meditation... when the anger disappears you will see yourself so fresh, so young, so innocent, as you have never known yourself. Then you will be thankful even to anger; you will not be angry at it -- because it has given you a new beautiful space to live in, a new utterly fresh experience to go through. You have used it, you have made a stepping-stone out of it.

This is the creative use of the negative emotions. That's what Pythagoras means.

Remember, language goes on changing.

Little Red Riding Hood was walking through the woods on her way to visit her grandmother, when suddenly a wolf jumped out from behind a tree.

"Ah-ha!" the wolf said. "Now I have got you, and I am going to eat you!"

"Eat! Eat! Eat!" Little Red Riding Hood said angrily. "Damn it! Doesn't anybody make love any more?"

Language goes on changing... metaphors change, symbols change. The same words that used to mean one thing mean something totally different.

A man and a single woman were attending a large convention. They found themselves, through an accidental oversight of the hotel, assigned to the same room. Since both were mature individuals and knew how difficult it would be to get the matter straightened out in such crowded conditions, it seemed the wiser course to accept the situation.

Each chose a bed and a dresser and proceeded to ignore the other with a kind of tactful politeness.

But on the second night it turned out that the woman didn't know how cold it was going to get. She was

freezing. Hesitantly she called out, "Would you be so good as to get me one of the blankets from the chest?"

The man, who had been nearly asleep, thought that over and said, "Listen, if you are going to be this friendly and as long as we are in the same room, how about acting as though we were man and wife?"

The girl thought that over, giggled and said, "Well, I think -- perhaps I might be willing."

The man said, "Good! In that case, as my wife, get your own darned blanket and leave me alone."

After twenty-five centuries, you will not be able to understand directly what Pythagoras has said. You will need somebody who is contemporary to you in time, and who is also contemporary to Pythagoras in eternity -- only then will those metaphors take new colour, will those metaphors have new meanings.

That has been the basic reason why, in the East particularly, down the ages, enlightened people have been commenting on other enlightened people who have preceded them.

Shankara commented on Krishna, on the Upanishads, on the Brahma Sutras. Ramanuja commented on the ancient enlightened people, Vallabha did the same. It has always been so in the East, because much dust gathers as time passes. Now, the Upanishads were written in a totally different world. That man has disappeared, that mind has disappeared, that world no more exists.

If some Upanishadic seer comes to see you, he will be utterly puzzled; if you visit some ancient monastery -- Nalanda, Takshashila, or some ancient mystery school like Pythagoras' -- you will not be able to understand what is happening, because we understand through language. Unless you can understand through silence... silence is eternal, it never changes, because it is not part of the human world. If you become deeply silent, then you will be able to understand Pythagoras. In that silence, he will commune with you, you can commune with him. Otherwise, you will feel difficulties.

I can understand your problem, Sarlo. You say:

BEFORE TAKING SANNYAS, I WOULD HAVE FOUND IT VERY EASY TO RELATE TO PYTHAGORAS.

Because you have been brought up by a repressive society -- Christian, Hindu, Jaina, it doesn't matter. You have been brought up by a repressive society; that's why you are saying before taking sannyas, before meeting me, you would have understood Pythagoras. But I tell you that would have been misunderstanding, not understanding.

You would have thought that he was teaching repression the way your parents have been teaching you. You would have thought that he was the same kind of person as the priest in the church -- Rome or Canterbury or Mecca. They are ALL repressive.

Priests have always been repressive. It is only the enlightened person who can give you freedom, because he does not need slaves. Priests need slaves; they cannot give you freedom. They have to make you greater and greater prisoners. And this is a psychological device: repress natural instincts and you will remain a prisoner, and you will be so ill always that you will need somebody to lean upon. And you will remain so ignorant that you will need guidance, that you will need leaders.

You say: BEFORE TAKING SANNYAS, I WOULD HAVE FOUND IT VERY EASY TO RELATE TO PYTHAGORAS.

That would not have been real communion; that would have been false. NOW you can relate! because now you are again with another Pythagoras. But now you feel difficulties. You say:

NOW I WOULD STILL LIKE TO, BUT SOME THINGS SEEM SO MORALISTIC AND REPRESSIVE, LIKE HIS ADVICE NOT TO BE ANGRY. WHERE AM I MISSING?

You are missing because you have completely forgotten that twenty-five centuries' gap is a big gap. You need for Pythagoras to be reborn. That's what I am doing by commenting on him. This is giving him a new meaning, a new body of words -- words that you can understand, words that make sense to you, words that can relate to you.

A backwoods inn boasted a modest sign on the porch: "Rooms to let. Food. Country atmosphere." The inn was hardly a sophisticated hotel, but one night a shiny black Cadillac pulled up in front of it. The

owners of the car had gotten lost and wanted to spend the night there.

The man and his wife were big-city people in fancy clothes, and they emerged from the Cadillac as if they owned the world. Contemptuous of country life, but desperate for a night's lodging, the couple did not even pretend to like the idea of staying at the inn. They were above it all.

After registering at the desk, the couple entered the dining room of the inn. Ignoring the simple menu, the man plunked down a dollar and said, "For this, I want food, drink, and entertainment."

In a few minutes, the innkeeper returned with two slices of watermelon. "You asked for food, drink, and entertainment?" he said. "Here it is. Eat the pulp, drink the juice, and play with the seeds."

The third question

OSHO, WHAT INSIGHTS ALLOW US TO DROP THE PAST AND NOT REPRESS IT?

Prem Shahido,

NOT INSIGHTS, BUT A SINGLE INSIGHT allows you to drop the past. In fact, to say 'allows you to drop the past' is not right. The single insight, and the past drops of its own accord. Not that you drop it.

What is that single insight? The single insight is this: that the past is no more... only the present is. To live simply means to be in the present; there is no other way to live, no other way to be. Past is no more, and the future is not yet; both are non-existential. And to cling to something that is non-existential is stupid.

The past is only memory, and the future is only imagination. And that which is is missed between these two monsters, the past and the future. They go on exploiting you; they are parasites, they are ghosts -- they don't exist. But you can go on giving them energies; then they can go on existing. At least, they appear to exist when you are not aware of the present.

You will be surprised to know that in the ancient Greek language the word 'God' simply meant the present. 'G' stands for that, 'O' stands for which, and 'D' stands for is -- that which is. That is the meaning of the ancient word 'God'.

God is not a person but THAT WHICH IS. Herenow, this moment, God is present. God cannot be found in the past. And God cannot be found in the future. God always is. You cannot use with God words like 'was', 'will be' -- you cannot say 'God was' -- that will be utter nonsense. You cannot say 'God will be', that will be again utter nonsense. You can only use 'is'. In fact to say 'God is' is to repeat; it is a tautology. God means isness! You cannot say 'God is'. God is another name for is -- that which is.

A single insight of being in tune with the present. And that's what meditation is all about: to be in tune with that which is, to be utterly free from thoughts. Because whether it is past or future it is only through thoughts that past and future exist. Call it memory, call it imagination, but they are all thoughts, forms of thought.

To be in a state of thoughtless awareness... and like lightning, a single blow of the sword, the past disappears for ever and the future too. And in that moment is liberation.

Shahido, it is a single insight! It is satori, it is samadhi. Many insights are not needed for it -- it is a single blow of the sword. And you can have it right now -- unless you decide otherwise. This very moment, God is everywhere, all over the place. Only God is. Feel this silence. Let that silence go deeper into your heart. Let it permeate you. Let it throb in your heartbeats. Let it become your breathing, your very being.... And where is the past? It has disappeared of its own accord.

It has not to be dropped. It disappears just like darkness when you bring light in. Not slowly slowly, not part by part, not gradually. When you light a candle in the dark room, it is not that by and by, slowly slowly, the darkness goes out -- reluctant, not willing to go. No. It is simply not found!

The candle is lit and there is no darkness. The candle of meditation, of being herenow. The candle of God meaning that which is... and all past is gone. And it will never arise again, because once you have learnt the beauty, the benediction of the present, it is so tremendous -- who cares for all the dust that has been gathering on the mirror of the mind?

You go on thinking of the past because you don't know how to relate with the present. You go on thinking of the past because one has to do something, one has to keep oneself occupied. Children think of the future, and the old people think of the past; because children have no past so they cannot think of the

past; they have to think about the future. And the old people have no future any more: there is death just standing like a China Wall. They know, now there is no more future; the tomorrow may never come. Afraid, they look backwards.

And that happens to individuals, that happens to countries, to societies, to nations too. For example, a young country like America thinks of the future; its golden age is yet to come. A country like India, very ancient, old, thinks of the past; its golden age has passed. In the days of Rama it has been; it is already a gone thing. It is simply an indication that the country is very very old and cannot conceive any future. In the future is death.

But to be a child is to miss; and to be old is to miss. The meditator is exactly in the middle: he has something of eternal youth in him.

You will be surprised to know that in the East we have never depicted any enlightened person old; we have always depicted them young. You have not seen any picture of Buddha as old, or Mahavira, or Rama, or Krishna -- they have been painted, depicted, sculpted, always as young. To indicate something: that the meditator is neither a child who thinks of the future, nor an old man who thinks of the past. He is exactly in the middle, so young, so fresh, that he knows nothing of past and future -- he knows only of this moment.

It is not that Krishna never became old; he became old. He was eighty years old when he died. It is not that Buddha never became old; he was eighty-two years old when he died, very old, ill, the body in a very bad shape. Mahavira became very old. But still we have not carried the stories of their old age, because those stories are not true about their beings -- they are true only about their outer periphery, not about their centers. And the center is the real thing; the periphery is just a shadow. The center is substantial.

Shahido, a single insight is needed: that only the present is -- nothing else is, nothing else has ever been, nothing else will ever be. Only the present is.

But this has to be your insight. My insight won't help. I can share my insight with you -- that's what I am doing -- but it has to become your insight. And once it happens, and only once, that you have contacted the present, you are a totally different person. It is a rebirth, a resurrection.

The fourth question

YOU SPOKE CONVINCINGLY ABOUT AWARENESS BEING THE ONLY VIRTUE AND UNAWARENESS THE ONLY SIN. HOW CAN AN ORDINARY UNENLIGHTENED BEING FIND ENOUGH ENERGY TO STAY IN AWARENESS AS MUCH AS POSSIBLE?

IN FACT, MORE ENERGY IS NEEDED TO BE MISERABLE than to be blissful. Because blissfulness is a state of nature. No energy is needed to be blissful! It is natural. Energy is needed to be miserable, because it is unnatural. The more natural you are, the less energy is needed; the more unnatural you want to be, the more energy will be needed.

If you are standing on your feet, it needs less energy; try to stand on your head, it needs more energy. Wherever you see more energy is needed, know well that you are trying to do something unnatural. Meditation needs no energy! because meditation is passive, inaction, silence. You are not doing anything -- why should you need any energy?

Anger needs energy, thinking needs energy, violence needs energy -- because you are doing something against nature, you are fighting against nature. It is like you are trying to swim upstream. If you are going with the river, then no energy is needed. You can go and try in the river: if you go with the river, what energy? for what? The river takes you.... But if you are trying to go upstream, then great energy will be needed -- because you will be fighting with the stream.

Mulla Nasruddin was sitting in front of his house. It was raining and somebody came running and he said, "What are you doing here? Your wife has fallen in the river!"

Mulla rushed to the river. A great crowd had gathered, but nobody was daring enough to jump into the river -- it was so dangerous, it was such a big flood. Mulla immediately jumped -- and started swimming upstream.

The crowd laughed and people said, "Mulla, what are you doing? Why are you trying to swim upstream?"

He said, "You keep quiet! -- I know my wife. If she has fallen in the stream, she must have gone upstream, she cannot go downstream. She can never do anything naturally. I know my wife."

But when you go upstream, you will have to fight. Why do people look so tired? They are all fighting. Your religion teaches you to fight. Your whole upbringing is based on conflict, because it is only through fight that ego can be created. When you relax, ego disappears. To relax means to become egoless. If you go with the river, you cannot create the ego. The ego is an unnatural phenomenon; it needs great energy to create it. And it needs great energy to go ON creating it; it needs great energy to maintain it then. It is a very expensive phenomenon to have an ego. Your whole life is wasted in it.

So the first thing. Asker, I would like to tell you: awareness does not need energy. You will be surprised: unawareness needs energy. Meditation does not need energy: thinking needs energy. Relaxation needs NO energy! Tension needs energy; anguish, anxiety needs energy.

So, let it be clear from the very beginning: the enlightened person lives with no conflict -- he need not have any energy. And because he is not in fight and because he is not dissipating his energy, a miracle happens: God's energy starts flowing through him. When you are not fighting with the river, the river takes you on her shoulders. When you are not fighting with life, God takes you on his shoulders.

Don't push the river -- the river is not your enemy -- and great energy will be released in you.

The second thing you say: HOW CAN AN ORDINARY UNENLIGHTENED BEING....?

Nobody is an ordinary being -- enlightened or unenlightened, but nobody is an ordinary being. Nothing can be ordinary, because everything is full of God -- how can God be ordinary? God can be asleep, I can understand, but cannot be ordinary. The difference between you and a Buddha is not of ordinariness and extraordinariness, but only of a very simple thing: you are fast asleep snoring, he is awake. HE IS extraordinary, you are extraordinary; or, if you love the word 'ordinary', then he is ordinary and you are ordinary.

Either the whole existence is extraordinary or it is ordinary -- you can choose any word you like. I am not interested in the word 'extraordinary'. But remember, the whole existence has a single taste to it; don't divide it into ordinary and extraordinary. Why do we go on dividing? That is again the way of the ego. Great things we want to do, so we have to divide into what is great and what is not great.

Just the other night, I was reading a memoir of David Manners. He writes:

On one occasion, a friend brought up to my desert hut a 'holy man', an old Zen monk: Zenzaki San. The friend put him into a chair in my room and left him there while I was seriously engaged in the little bathroom from which all sounds could be heard in the other room. I had never felt such a deep shame and embarrassment. Such a greeting for a 'holy man'! Finally, I had the nerve to come out and present myself, but the old monk jumped to his feet, whisked off his coat and said, "Now, I go," and made a beeline for the bathroom. I had to laugh and that laugh took all my shame. I began to admire this old monk before I had said a word to him.

In fact, the Master must have done it knowingly -- just to take the shame away.

Nothing is unholy... even the sounds that are coming from the bathroom are not unholy. Everything is divine, holy. In fact, even your sleep is divine and holy, your unawareness is divine and holy. These are two ways of being -- unaware or aware -- but the being is always the sacred, the holy. Whatsoever name you want to give it you can give, but remember the taste of life, the whole life, is one.

YOU SPOKE CONVINCINGLY ABOUT AWARENESS BEING THE ONLY VIRTUE AND UNAWARENESS THE ONLY SIN. HOW CAN AN ORDINARY UNENLIGHTENED BEING FIND ENOUGH ENERGY TO STAY IN AWARENESS AS MUCH AS POSSIBLE?

You have missed the point. It is not a question of making efforts to be aware. If you make efforts to be aware, you will create tensions inside yourself -- all efforts bring tensions. If you TRY to be aware, you are fighting with yourself; there is no need to fight. Awareness is not a by-product of effort: awareness is a fragrance of let-go: awareness is a flowering of surrender, of relaxation.

Just sit silently in a relaxed state, doing nothing... and awareness will start happening. Not that you have

to pull it up from somewhere, not that you have to bring it from somewhere. It will shower on you from nowhere. It will well up from within your own sources. You just be silent, sitting.

But I understand, Asker, your problem. It is very difficult to sit silently; thoughts GO on coming. So let them come! Don't fight with thoughts and you will not need any energy. Just let them come -- what can you do? Clouds come and clouds go; let the thoughts come and let them go whenever they want to go. Don't be on guard, and don't be in a certain attitude that thoughts should come or. should not come -- don't be judgemental. Let them come, and let them go whenever they want. You be utterly empty. Thoughts will pass, they will come and go, and slowly slowly you will see that you remain unaffected by their coming and going. And when you are unaffected by their coming and going, they start disappearing, they evaporate... NOT BY YOUR EFFORT! but by your cool, calm emptiness, your relaxed state.

And don't say that relaxation will need great energy. How can relaxation need great energy? Relaxation simply means you are not doing anything.

SITTING SILENTLY,
DOING NOTHING,
THE SPRING COMES
AND THE GRASS GROWS BY ITSELF.....

Let this mantra sink into your heart. This is the very essence of meditation!... Sitting silently... doing nothing... the spring comes... and the grass grows by itself.... Everything happens! You are not to be a doer.

Don't make awareness your goal, otherwise you have missed my point. I have simply defined. I have said: awareness is virtue, unawareness is sin. Now what has happened in Asker's mind -- he started thinking, "If awareness is virtue, then how to attain it? And if unawareness is sin, then how to drop it?" Then the question of energy arises -- when you ask how, you have already asked for more energy. And then the problem arises, "I don't have enough energy to fight with unawareness. And I don't have enough energy to grow into awareness."

And then the question: "I am an ordinary unenlightened person -- what can I do? These things can be done by Buddhas...." But do you know? -- Buddha was just as ordinary as you are and as unenlightened as you are. He was not always a Buddha.

One day it happened, and it is worth relating AGAIN, that it happened the day he was sitting, utterly relaxed under the tree, not doing a thing. For six years he had been making great efforts to become enlightened, and he was failing again and again. And those six years were nothing but utter frustration, and he had done everything that was possible to do: fasting, yoga postures, breathing... all the kinds of methodologies that were available in India. He had done all! He had almost destroyed himself by long fasts.

He was so tired and so frustrated that evening, that fateful full-moon night, that he came to a decision: "It is all futile. The world is futile, I have seen it" -- he HAD seen enough of it. He was a son of a king. "I renounced the world, it was meaningless. And now I renounce all this nonsense of being an ascetic. I renounce this search for truth too; that too is nonsense. There is nothing to gain, this way or that, here or there. There is nothing to gain! It is ALL futile, meaningless."

It must have been a tremendous frustration to have dropped the search for truth.

That night he must have breathed deeply, relaxedly. All is finished -- nowhere to go, nothing to be done. And it happened. It happened that night.

Early in the morning when he opened his eyes, the last star was disappearing from the sky, and as the star disappeared, something, the last trace of ego, disappeared in him too. That disappearing star triggered something in him -- a synchronicity -- and the last trace, the shadow of the ego, disappeared. There was no longer any doer left. And, immensely, the whole existence showered on him.

The story says flowers showered from the sky. Gods danced around him. Celestial musicians played music. It was a great celebration for the whole existence. And Buddha was sitting there for seven days silently, not moving.

Do you think energy was needed for it? How can energy be needed for it? It was not a doing at all. It was a non-doing. And when the time came, when the spring came, the grass, of its own accord, grew. You need not pull the grass from the earth.

Asker, no energy is needed. You ARE perfectly capable of becoming aware as you are, but you will have to learn the ways of relaxation and let-go, not the ways of conflict, fight, struggle.

WHY DO I ALWAYS CREATE MISERY AROUND MYSELF? BEGINNING TO SEE THAT I CONSISTENTLY CHOOSE THIS VICIOUS CIRCLE. IS THE CHOOSING IN ITSELF THE MISERY?

Abhiyana

YES, THE CHOOSING IN ITSELF is the fundamental misery. All other miseries arise out of it. The moment you choose, you are no more whole; something has been rejected, something has been chosen. You have taken a side; you are for something, against something. You are no more whole.

You say, "I choose meditation, and I am not going to be angry any more." Misery is bound to happen. Meditation WILL NOT happen! Only misery will happen. In the name of meditation now you will be miserable -- and one can find beautiful names for one's misery.

Choosing itself is misery. To be choiceless is to be blissful. See it! See to it! See AS deeply as possible into it, that choosing itself is misery. Even if you choose bliss, misery will be created. Don't choose at all... and then see what happens.

But it is very difficult not to choose. We have always been choosing; our whole life has been that of a chooser. We have believed that unless WE choose, who is going to choose for us? Unless WE decide, who is going to decide for us? Unless WE fight, who is going to fight for us? We have believed in a very stupid notion: that existence is against us, that we have to fight. that we have to be constantly on guard against existence.

Existence is not against you. You are just a ripple in this ocean -- you are not separate from existence. How can the existence be against you? You are PART of it! It is existence who has given birth to you -- how can the mother be against the child?

This is what I call the religious consciousness. To understand this point is to become religious. Then you need not be a Hindu or a Mohammedan or a Christian -- but you will be religious. In fact, if you are a Hindu or a Christian or a Mohammedan, you cannot be religious; you have not understood at all the depth of the religious consciousness.

What is religious consciousness? Existence is our home; we belong to it, it belongs to us. So there is no need to be worried, and there is no need to fight for private ends and private goals. One can relax with it -- in the sun, in the wind, in the rain. One can relax with it. The sun is part of us as we are part of the sun; and the trees are part of us as we are part of trees. Just see that the whole existence is an interdependence, a tremendously complicated network, but everything is joined with everything else. Nothing is separate. Then what is the point of choosing? Then live whatsoever you are in your totality.

And the problem arises because inside you will find polar opposites, and the logical mind says, "How can you be both?" Somebody else has asked me: "Whenever I am in love, meditation is disturbed. Whenever I meditate, I start losing my interest in love. So what to do? What to choose?"

The idea of choice arises because there are polarities. Yes, it is true: if you go into love you will tend to forget about meditation; and if you go into meditation, you will lose interest in love. But still there is no need to choose! When you feel like moving into love, move into love -- don't choose! And when you feel like moving into meditation, move into meditation -- don't choose! There is no need to choose.

And the desire for both never arises together. That is something tremendously significant to be understood: the desire for both NEVER arises together. It is impossible -- because love means the desire to be with somebody else; love means to be focussed on the other. And meditation means to forget the other and be focussed on oneself. Now both desires cannot arise together.

When you want to be with somebody else, that means you are tired of yourself. And when you want to be with yourself, that means you are tired of the other. It is a beautiful rhythm! Being with the other creates a deep desire in you to be alone. You can ask the lovers -- all the lovers feel that desire arising sometimes tremendously. But they are afraid to be alone, because they think it is going against love, and what will the woman say, or what will the man say? The other may feel offended. They pretend, even though they want to be alone, left alone; they want their own space, but they pretend and they go on being together. That pretension is false, it is destructive of love. And it makes your relationship phony.

When you feel like being alone, with all respect, with ali love, tell the other, "A great desire to be alone is arising in me, and I have to go into it -- there is no question of choice. Please don't feel offended. It says

nothing about you; it is simply my own inner rhythm."

And this will help the other also to be authentic and true with you. And, slowly slowly, if you really love a person, the rhythms start falling into a togetherness -- that is the miracle, the magic of love. If love has really happened between two persons, this outcome is absolute, this consequence is going to happen. They will start finding at the same times the desire arising to be together and the desire arising to be separate. They will become a rhythm: sometimes coming together and being together and dissolved into each other, forgetting all about themselves; and then sometimes arising out of each other, moving, withdrawing, separate, into their own spaces, becoming their own selves -- becoming meditators.

Between meditation and love, there is no choice. But both have to be lived. And whatsoever is arising in you, whatsoever is the deepest longing in the moment, move with the longing.

Abhiyana, you say: WHY DO I ALWAYS CREATE MISERY AROUND MYSELF?

THERE MUST BE SOME PAY-OFF IN IT YOU must be getting something out of it; otherwise, why should one create misery? But sometimes misery can give you tremendous benefits. You may not be aware of the benefits, you may be unconscious of the benefits, so you go on thinking, "Why do I go on creating misery?" And you are not aware that your misery is giving you something which you want.

For example, whenever you are miserable, people are sympathetic towards you. If you are miserable, your wife comes and puts her hand on your head, massages your body, is very very loving, does not nag you, does not create any trouble for you, does not ask for more diamonds or a new car. When you are in a misery there are many benefits. Maybe it is just because you are afraid your wife is going to ask for a new car -- the new year has come and the new models are in the market. Now, to be miserable is simply economical. Now you come home with a stomach-ache and with a head-ache and you come with a long face, and the woman cannot gather courage to talk about a new car. Mm? You are in such misery.

You have to look around. Children in the morning immediately start feeling stomach-aches, when the bus arrives and they have to go to school. And you KNOW it! You know why Johnny is having a stomach-ache. But the same is the case with you. It is not much different; it is the same -- maybe a little more sophisticated, more cunning, more rationalized, but it is the same.

When people start failing in their lives, they CREATE heart attacks, blood pressure, and all kinds of things. They are rationalizations -- what can you do? Have you watched it? Heart attacks and blood pressure almost always come nearabout the age of forty-two. Why near the age of forty-two? Suddenly a healthy person becomes a victim of a heart attack.

Forty-two is the age when life comes to a certain conclusion -- whether you have failed or succeeded. Because beyond forty-two there is not much hope: if you have made money, you have made it; by the time forty-two arrives, you have made it -- because the greatest days of energy and power are gone. Thirty-five is the peak. You can give seven more years; in fact, already for seven years you have been going downhill. But you have done everything that you could do. And now the age has come, forty-two, and suddenly you see that you have failed.

Now you need some rationalization... immediately a heart attack comes. That's a great boon, a blessing from God. Now you can fall into the bed and you can say, "What can I do? The heart attack disturbed everything. When everything was going to be okay, when I was just going to succeed, make a name or money, this heart attack has come." Now the heart attack is a beautiful camouflage; now nobody can say that you are at fault, that you didn't work hard, that you are not intelligent enough. Nobody can say anything like that to you. Now people will feel sympathy for you; they will all be good towards you and they will say, "What can you do? It is fate."

Misery is chosen again and again because it gives something to you, and you have to see what it is giving to you -- only then can you drop it. Otherwise you cannot drop it. Unless you are ready to drop the benefits, you cannot drop it.

The warden of the Elite Detention Home was giving a reporter a tour of his new model prison.
"Son," said the warden, "this is the latest in prisons. If this is successful, all prisons will model themselves after this one."
"I notice you have beautiful tennis courts and swimming pools," commented the reporter.
"And wall-to-wall carpeting in each cell" added the warden. "But we don't call them cells any more -- just units."

"Those are nice colour television sets in each unit."
"That isn't all. We have a tremendous auditorium and every week the greatest entertainers perform."
"I certainly like the mess hall with the scenic murals on the walls."
"You mean the dining salon. The prisoners order a la carte and the chef's food is exquisite."
"The most fascinating thing I noticed," remarked the re-porter, "is that there are no bars, fences, and almost no guards."
"That is because no one wants to escape," smiled the warden.
"How do I get into this resort?" inquired the reporter.

If prisons are made so beautifully, then who would like to get out of them? And if you are not getting out of your prison, look again... there must be something -- wall-to-wall carpets, colour television, air-conditioning, beautiful paintings, no bars, nobody guarding. Giving you an absolute sense of freedom! Then why should you try to escape out of it?
The reporter is right, he says, "How do I get into this resort?"

The question is not how to get out of it; the question is how to get into it. Look again into your misery; don't condemn it from the very beginning. If you condemn it from the very beginning, you will not be able to watch, you will not be able to observe. In fact, don't even call it misery, because our words have connotations.

When you call it misery, you have already condemned it; and when you condemn something, you are closed to it, you don't look at it. Don't call it misery either. Call it XYZ -- it makes much difference. Call it X, whatsoever the situation is, be a little mathematical -- call it X, and then go into it and see what it is, what its benefits are, what the main causes are that you go on creating it, why you cling to it. And you will be surprised: what you have been calling misery has many things in it which you love.

And unless you have seen this and those things that you would like to have, you will not be able to change anything. Then there are two possibilities.

One possibility is: you stop thinking of getting out of this misery -- that ,Ss one possibility, because the benefits are so much that you accept it. And accepting misery is a transformation. The second possibility is: seeing that your misery is created by you yourself, by your own unconscious desires, and those unconscious desires are stupid, seeing the WHOLE stupidity of it, you no longer support it. It disappears of its own accord. These are the two possibilities: either your support disappears and the misery is evaporated; or you simply accept it because you like all the things that it brings to you, you welcome it -- and in that very welcome, again misery disappears!

These are the two aspects of the same coin. But understanding is needed, TOTAL understanding of your misery, and you are GOING to be transformed. Either you will drop everything out of that understanding, or you will accept everything. These are the two ways, the negative and the positive, for the transformation to happen.

Barney visited his cousin Delbert in Taxonia, a small town in the midwest.
"I hate this town," Delbert confessed. "I hate it with a passion."
"For what reason?" asked Barney.
"The taxes. We pay more taxes than any other town," complained Delbert. "And I hate taxes."
"Taxes are necessary to run the government," argued Barney.
"There are too many taxes here. Have you noticed mostly one storey buildings in this town? That is because there is a tax on all storeys above one floor."
"That's not so terrible." answered Barney.
"Furthermore, have you seen many houses with front lawns?"
"Very few, I admit."
"That is because there is a tax on lawns."
"What's that patch of green lawn down the block?"
"That is the town cemetery where they put the people who are taxed to death."
"If you hate this town so much, why don't you leave?"
"I don't want to pay the moving and transportation tax."

Just look into your misery: either you will find it worth keeping -- then accept it, then accept it with totality -- or you will not find it at all worth keeping -- in that very finding it drops.

OSHO, WHY DO WOMEN LIKE TO BE ATTRACTIVE TO MEN WHEN THEY ALSO RESENT THEIR SEXUAL DESIRES?

Saguna,

THERE is A POLITICAL STRATEGY IN IT The women like to be attractive because that gives power; the more attractive they are, the more powerful they are over men. And who does not want to be powerful? Their whole lives people are struggling to be powerful.

Why do you desire money? -- it will bring power. Why do you want to become the prime minister or the president of a country? -- it will bring power. Why do you want respectability, prestige? -- it brings power. Why do you want to become a saint? -- it brings power.

People are searching for power in different ways. You have not left women any other sources to be powerful -- only one outlet: their bodies. That's why they are continuously interested in being more and more attractive. Have you not watched it, that the modern woman does not care so much about being attractive? Why? Because she is entering into other kinds of power politics.

The modern woman is getting out of the old bondage. She will fight the man in the universities for the degrees; she will compete in the marketplace; she will compete in politics. She need not be worried too much about looking very attractive.

Man has never bothered much to look attractive. Why? That has been left completely to women. For women that was the only source to attain some power. And for men there were so many other sources that to look attractive looked a little bit effeminate, sissy. That is for women.

This has not been always so. There was a time in the past when women were AS free as men. Then men used to be interested in being attractive as much as women were. Look at Krishna, his picture -- with beautiful silk robes, with a flute, with all kinds of ornaments, earrings, with a beautiful crown made of peacock feathers. Look at him! He looks SO beautiful.

Those were the days when men and women were absolutely free to do whatsoever they wanted to do. Then came a long, long, dark age when women were repressed. It happened because of the priests and your so-called saints. Your saints have always been afraid of women, because the woman seems to be so powerful -- the woman seems to be so powerful that she can destroy the saint's sainthood within minutes.

It is said that a mother tries for twenty-five years to make her son wise, and then comes a woman, and within two minutes she makes a fool of him. That's why mothers can never forgive daughters-in-law. Never! It took twenty-five years for the poor old woman to give some intelligence to this man, and within two minutes all is gone! How can she forgive this woman?

It is because of your saints that women were condemned -- they were afraid of women. The women have to be repressed. And because women were repressed, all sources of competing in life, flowing in life, were taken away. Then there was only one thing left: their bodies.

You ask me, Saguna: WHY DO WOMEN LIKE TO BE ATTRACTIVE TO MEN?

That's why -- that is their only power. And who does not want to be powerful? Unless you understand that power only brings misery, power is destructive, violent; unless through understanding your desire for power disappears -- who does not like to be powerful?

And you ask:... BUT WHEN THEY WANT TO BE ATTRACTIVE TO MEN, WHY DO THEY ALSO RESENT THEIR SEXUAL DESIRES?

For the same reason. The woman remains powerful only when she goes on hanging in front of yoU like a carrot -- never available and always available, so close and so far away. Then only is she powerful. If she immediately falls into your lap, then the power is gone. And once you have exploited her sexuality, once you have used her, she is finished, she has no more power over you. So she attracts you and yet keeps aloof. She attracts you, she provokes you, she seduces you, and when you come close to her, she simply says NO.!

Now that is simple logic. If she says yes, you reduce her to a mechanism; you use her. And nobody

wants to be used. It is the other side of the same power politics. Power means the capacity to use the other, and when somebody uses you your power is gone, you are reduced to powerlessness.

So no woman wants to be used. And you have been doing that down the ages. Love has become an ugly thing. It should be the greatest glory, but it is not -- because man has been using woman and the woman resents it, resists it, naturally. She does not want to be reduced to a commodity.

That's why you will see husbands just wagging their tails around their wives and their wives in such an attitude that they are above all this nonsense -- holier-than-thou. The wives go on pretending that they are not interested in sex, ugly sex. They are as much interested as you are interested, but the problem is: they cannot show their interest, otherwise you immediately reduce them to powerlessness, you start using them.

So they are interested in everything else, in being very attractive to you and then denying you. That is the joy of power. Pulling you -- and you are pulled almost as if pulled by strings -- and then saying no to you. reducing you to absolute powerlessness. And you are wagging your tail like a dog -- then the woman enjoys.

This is an ugly state. This should not be so. This is an ugly state because love has been reduced to power politics. This has to be changed. We have to create a new humanity, and a new world, in which love will not be a question of power at all. At least take love out of power politics; leave money, leave politics there -- leave everything there, but take love out of it.

Love is something immensely valuable; don't make it a thing of the marketplace. But that's what has happened.

The recruit had just arrived at a Foreign Legion post in the desert. He asked his corporal what the men did for recreation.

The corporal smiled wisely and said, "You will see."

The young man was puzzled. "Well, you've got more than a hundred men on this base and I don't see a single woman."

"You will see," the corporal repeated.

That afternoon, three hundred camels were herded into the corral. At a signal, the men seemed to go wild. They leaped into the corral and began to make love to the camels.

The recruit saw the corporal hurrying past him and grabbed his arm. "I see what you mean, but I don't understand," he said. "There must be three hundred of those camels and only about a hundred of us. Why is everybody rushing? Can't a man take his time?"

"What?" exclaimed the corporal, startled. "And get stuck with an ugly one?"

Nobody wants to get stuck with an ugly one -- even though it is a camel. So who wants to get stuck with an ugly woman? The woman tries in every way to be beautiful -- at least to LOOK beautiful. And once you are trapped into her allurements, she starts escaping from you, because that is the whole game. If you start escaping from her, she will come close to you, she will start following you. The moment you start following her, she will start escaping. This is the game! This is not love: this is inhuman. But this is what is happening and has been happening down the ages.

Beware of it!

At least in my commune this has to disappear. Each person has tremendous dignity, and no person can ever be reduced to a commodity, to a thing. Respect men, respect women -- they are all divine.

And forget the old idea that it is man who makes love to the woman -- that is so stupid. It makes it feel as if man is the doer and the woman is just there as something to be done to. Even in the language it is man who makes love, it is man who is the acting partner; it is the woman who is just there, a passive receptivity. This is not true. Both are making love to each other, both are doers, both are participants -- the woman in her OWN way. Receptivity is her WAY of participating, but it is participation as much as the man's.

And don't think that only you are doing something to the woman: she is also doing something to you. You are both doing something tremendously valuable to each other. You are offering yourselves to each other; you are sharing your energies with each other. You are BOTH offering yourselves in the temple of love, in the temple of the god of love. It is the god of love who has possessed both of you. It is a very sacred moment. You are walking on holy ground. And then there will be a totally different quality to people's behaviour.

It is good to be beautiful. It is ugly to appear to be beautiful. It is good to be attractive, but it is ugly to manage to be attractive. That management is cunningness. And people are naturally beautiful! That is no

need for any make-up. All make-up is ugly. It makes you more and more ugly. The beauty is in simplicity, in innocence, in being natural, in being spontaneous. And when you are beautiful, don't use that beauty as power politics -- that is profaning it, that is sacrilegious.

Beauty is a gift of God. Share, but don't use it in any way for domination, for possessing the other. And your love will become a prayer, and your beauty will become an offering to God.

Philosophia Perennis, Vol 2

Chapter #5
Chapter title: Love is Always Virgin

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The first question

OSHO, YOU SAY THAT YOUR MAIN CONCERN IS OUR SPIRITUAL NOT OUR PSYCHOLOGICAL GROWTH. WHAT IS THE DIFFERENCE BETWEEN THEM?

Deva Yachana,

MAN IS A THREE-STOREYED BUILDING: one body, the mind and the soul. The body contains only the body. The mind contains body and mind both. And the soul contains all the three. The higher implies the lower, but not vice versa: the lower does not imply the higher.

This is one of the fundamental laws to be remembered. If you work on the higher, the lower will be automatically solved. If you work on the lower, the higher will not be automatically solved.

Spirit contains all the three dimensions of your being. That's why I say my concern is your spiritual growth -- because it contains your totality. To be concerned with your psychological growth will leave the most essential and the highest part of you outside. And then there are many more problems.

Mind is a multiplicity; mind means the many. Millions of problems are there. If you start solving each single problem it will take millions of lives -- even then you cannot be certain that you have solved the mind problems.

Greed is there, anger is there, lust is there, jealousy is there... and so on and so forth. If you solve one it will take years and years; and even then nothing is solved. If you try to solve your anger, if you want to grow beyond your anger, at the psychological stage what can you do? At the most you can repress it -- because awareness belongs to the spiritual realm. At the psychological level you can only fight. You can choose: you can repress one part against the other, but the repressed part is not dying. In fact, the more it is repressed, the more alive it will become -- because it will be going closer and closer to the source of your energies and it will be getting more nourishment. And you can repress anger, but it will find some outlet from the backdoor. You cannot transform this way.

That's where Western psychology is lost -- lost in a chaos. Small problems are not being solved, very small problems. It takes years and years of psychoanalysis... then too nothing is solved. At the most you can

do only a kind of window-dressing, a whitewashing. You give the patient a better mask to wear, but his original face remains the same.
Western psychology has failed.

The Eastern approach goes far deeper. It does not try to cut the foliage of a tree: it cuts the very roots. And to cut the very roots is to destroy the tree. If you go on pruning the leaves -- that's what psychological work means: pruning the leaves -- you are not going to destroy the tree at all. On the contrary, the more you prune it, the thicker the foliage will become. You cut one branch and three branches will come -- because the tree will take the challenge that you are going to destroy it. Each and everything tries to survive. And when there is danger, the tree will make every effort to survive. That's what happens.

If you want to drop your anger, you become angrier than before. If you want to drop your sexuality, you become more and more sexual than before. That's what has happened to millions of people. They want to get out of the prison of sex; they make all kinds of efforts. Their desire is good; they are sincere people, but misguided. They start fighting with sex, and sexuality retaliates with a vengeance. These people become more sexual than ordinary people, their whole mind becomes full of sex. They think of sex, they dream of sex, and they are continuously fighting. The more they fight, the more they give energy to the enemy -- because the more and more they become focussed on the enemy. They cannot be off-guard.

This has happened down the centuries. You can see the monks, your so-called mahatmas, your so-called saints -- their minds are ugly. And the reason is not that they are not sincere people; the reason is that they have started from a wrong end.

"I think we should treat not the symptoms but the real problem." This was the approach of the Southern planter just after the Civil War. This gentleman of the old school found his wife in the arms of her lover and, mad with rage, killed her with his revolver.

A jury of his Southern peers had brought in a verdict of justifiable homicide, and he was about to leave the courtroom a free man when the judge stopped him. "Just a point of personal curiosity, sir, if you are willing to clear it up."
In reply, the gentleman bowed.
"Why did you shoot your wife instead of her lover?"
"Sir," he replied, "I decided it was better to shoot a woman once than a different man each week."

If you try to change your mind, you will have to shoot a different man each week. It is better to shoot the woman and be finished with it.

That's why I say my concern is not your psychological growth but your spiritual growth. Spiritual growth means growth of awareness; it means nothing else. Becoming more and more alert. Becoming a light unto yourself. And when you are a light unto yourself, darkness starts disappearing of its own accord.

The man of awareness cannot be angry -- that is impossible, because to be angry the basic requirement is to be unaware. Try it, and you will be very much surprised. Try to be angry AND aware -- you will not be able to manage; nobody has ever been able to manage it. It is impossible. It is not in the very nature of things.

When you are aware, anger will disappear. If you lose awareness, anger will appear. Both are not possible -- just as light and darkness cannot exist together; they cannot have a co-existence. Why can light and darkness not exist together? Because darkness has no substance in it; darkness has no existence in it. It is nothing but the absence of light, so how can absence and presence exist together? If light is there then absence cannot exist. If absence exists, light cannot be present there.
Awareness is a single solution to all the problems.

Greed cannot exist when you are aware -- why? Because when you are aware, you are aware that you are the ultimate bliss, that you have the whole kingdom of God within you. What more can you desire, what greed? It will be utterly stupid. Greed exists in the person when he is not aware of his own kingdom. when he is not aware that he is a born emperor, and lives like a beggar.

The moment that you become aware that you have all the treasures of the world in you, that nothing is missing, how can greed exist? Greed means you know your inner poverty and you go on accumulating. Greed means you know that you are poor and you have to be rich.

The man of awareness becomes alert that he is rich already! and there is no possibility of becoming richer. He is divine! Greed cannot exist when you know that you are divine.

How can anger exist with a man who is aware? From where does anger come? Anger is a wound in the

ego. When your ego is hurt, you become angry. But the man of awareness knows there is no ego at all -- now, how can wounds happen to something which is found no more?

You escape from a rope in the night thinking it is a snake; you run, you are frightened to death. And then somebody laughs, takes hold of you -- tells you, "It is not a snake, it is a rope! Come with me and we will take a lamp and we will see." You go with the person, still afraid, still ready to escape in case it is not a rope but a snake. But the closer you come, the better you see... yoU start laughing. Now, can you be afraid when you have seen that it is a rope?

And it is not that when you had thought it was a snake your fear was unreal -- it was absolutely real. It was almost like a heart attack. You were trembling, suffocating, out of breath. You might have died of fear, it was so real. But there was no real snake!

An unreal snake can create real fear. And that's how it is happening: an unreal ego can create real anger. You feel offended and anger arises. When the light of awareness is inside you, you know there is no ego -- there is no snake. Simply anger disappears. And how can you be afraid when you are aware? In awareness it is known that you will never die because you were never born, that birth and death are just on the surface, at the deepest core of your being you are deathless. Then fear disappears.

Yachana, you became worried when I said that I am not concerned with your psychological growth -- because what is psychological growth? Helping you not to be angry, helping you not to be an egoist, helping you not to be afraid -- that is psychological growth.

Spiritual growth means: helping you to be aware. And a single medicine cures all the illnesses.

And if we go on working on the surface, it may appear that you are changing, but deep down you remain unchanging. It may appear that you are attaining to some psychological maturity, but it will be only skin-deep. Scratch a little and you will find the same old man there.

Once a patient was treated by a psychoanalyst because he thought he was a popcorn. Finally, after years of intensive analytic work, success was there. In the final session, the psychoanalyst asked him once who he was and he replied, "A man, of course!"

Five minutes after he had left the office, the patient came rushing in, terrified. "Doctor, doctor, you should have told me that there are chickens outside. I barely escaped them!

"But you know you are not a popcorn, don't you?"

"Sure I do -- but what about the chickens?"

All your psychological work will be just on the surface. You will appear as if you have changed. but that will be only an appearance. Any real situation will bring your real face Lack again. This is not transformation: this is just consolation. And I am not concerned with consoling you.

My effort here is to transmute you to let you become some thing utterly new that you have never dreamt about yourself. Something immensely valuable is hidden in you -- that has to be discovered. That is your soul.

And unless you discover that hidden source of all life, you will only be playing games -- psychological games. physiological games. Yoga got lost in physiological games. Your so-called yogis are only doing physiological exercises. They have their own benefits, I cannot deny it. They will make you healthier, but that health remains of the body. And the body will be gone when death comes, and with the body all your yoga postures too! And the whole effort that you had made will be lost.

Psychology and psychoanalysis have become too much focussed on the mind of man. Mind is not your real core. It is just a bridge between the body and the soul, and a very fragile bridge it is. It is a very non-substantial phenomenon, because it consists only of thoughts. Behind the mind there is your reality -- you can call it soul spirit, God or whatsoever you will.

My concern here is to help you to penetrate to that core. Once you have known that everything will settle in your life -- because with that awareness you will be watchful of the body and you will be watchful of the mind, and all that is ugly will simply disappear.

That is the miracle of spiritual experiences: all that is ugly simply disappears, and all that is beautiful is enhanced. The evil disappears and the good is enhanced. The world and the worldly desires are no more relevant to you -- a totally new dimension opens up.

The second question

WHAT IS MEDITATION?

Shivanand,

MEDITATION is A STATE OF NO-MIND Meditation is a state of pure consciousness with no content. Ordinarily, your consciousness is too much full of rubbish, just like a mirror covered with dust. The mind is a constant traffic: thoughts are moving, desires are moving, memories are moving, ambitions are moving -- it is a constant traffic! day in, day out. Even when you are asleep the mind is functioning, it is dreaming. It is still thinking; it is still in worries and anxieties. It is preparing for the next day; an underground preparation is going on.

This is the state of no meditation -- just the opposite is meditation. When there is no traffic and thinking has ceased, no thought moves, no desire stirs, you are utterly silent -- that silence is meditation. And in that silence truth is known, and never otherwise. Meditation is a state of no-mind.

And you cannot find meditation through the mind because mind will perpetuate itself. You can find meditation only by putting the mind aside, by being cool, indifferent, unidentified with the mind; by seeing the mind pass, but not getting identified with it, not thinking that "I am it."

Meditation is the awareness that "I am not the mind." When the awareness goes deeper and deeper in you, slowly slowly, a few moments arrive -- moments of silence, moments of pure space, moments of transparency, moments when nothing stirs in you and everything is still. In those still moments you will know who you are, and you will know what the mystery of this existence is.

And once you have tasted those few dewdrops of nectar, great longing will arise in you to go deeper and deeper into it. Irresistible longing will arise in you, a great thirst. You will become afire!

That's what sannyas is all about. When you have tasted a few moments of silence, of joy, of meditativeness, you will like this state to become your CONSTANT state, a continuum. The desire to make meditation your whole lifestyle is what sannyas is all about.

And if a few moments are possible, then there is no problem. Slowly slowly, more and more moments will be coming. As you become skillful, as you learn the knack of not getting involved in the mind, as you learn the art of remaining aloof, away from the mind, as you learn the science of creating a distance between you and your own thoughts, more and more meditation will be showering on you. And the more it showers, the more it transforms you.

A day comes, a day of great blessings, when meditation becomes your natural state.

Mind is something unnatural; it never becomes your natural state. But meditation is a natural state -- which we have lost. It is a paradise lost, but the paradise can be regained. Look into the child's eyes, look and you will see tremendous silence, innocence. Each child comes with a meditative state, but he has to be initiated into the ways of the society -- he has to be taught how to think, how to calculate, how to reason. how to argue; he has to be taught words, language, concepts. And, slowly slowly, he loses contact with his own innocence. He becomes contaminated, polluted by the society. He becomes an efficient mechanism; he is no more a man.

All that is needed is to regain that space once more. You had known it before, so when for the first time you know meditation, you will be surprised -- because a great feeling will arise in you as if you have known it before. And that feeling is true: YOU HAVE known it before. You have forgotten. The diamond is lost in piles of rubbish. But if you can uncover it, you will find the diamond again -- it is yours.

It cannot really be lost: it can only be forgotten. We are born as meditators, then we learn the ways of the mind. But our real nature remains hidden somewhere deep down like an undercurrent. Any day, a little digging, and you will find the source still flowing, the source of fresh waters. And the greatest joy in life is to find it.

"Buried in the deepest stratum of his unconscious, at the wellspring of man's existence, lies an immense psychological force. In pure form, it is experienced as a longing, the object of which is constantly receding from him as the horizons of his world widen throughout his growth. It begins perhaps with the infant's amazing discovery that the breast which brings it comfort is not part of himself. From that moment, longing drives the human organism to relate himself to, to comprehend, in the deepest sense to love, that which lies beyond him. This longing can become attached to many kinds of objects and pursuits. But to know it in its

purity, without any object, is to know life itself. This longing is God, and to be this longing, pure and simple, without any content, is meditation."

A child is born; the child comes ready with great energy. The child is nothing but pure energy embodied. And the first thing the child has to seek and search for is the mother's breast obviously. The child is hungry. For nine months in the mother's womb the child was fed automatically; the child lived as part of the mother. Now he is cut from the mother; he has become a separate entity in himself -- and the first thing, the first necessity, is to search for food. And that's how the outward journey begins.

The energy is there; the energy starts reaching outwards. And the first thing that the child wants to find is some source of food. He finds the mother's breast. It is not an accident that the woman's breast has become one of the greatest symbols to humanity. In art you will find it, in sculpture you will find it, in poetry you will find it -- everywhere you will find it!

The female breast has become a focal point. Why? For what reason? Basically it is nothing but a gland, nothing but a mechanism to feed the child. But why does it haunt people? Men are interested in it; women are interested in it -- why so much obsession with the breast? The reason is simple: that was the first contact of the child with the world, the first experience, the most fundamental experience. Everything else is secondary.

The first experience was that of the breast. That's why it has dominated the world of art, poetry, sculpture. Man has become obsessed with it. And so have women! They may be hiding their breasts, or they may be showing their breasts -- and in fact both the processes are not very different. Hiding is a way of showing; hiding is a way of making it more interesting, more intriguing. Hiding the breast provokes the desire in the man to know how it is, what it is. The hidden breast becomes more beautiful than the naked breast. The naked breast is just a part of the body. But why has so much obsession existed about the breast? The reason is simple: it is the most fundamental experience, the first experience.

The entry into the world is through the breast. And the breast did two things: it nourished the child -- and the first thing was to survive, and the breast was the food, the breast was life. And the second thing: the breast gave warmth to the child, shelter to the child, love to the child. That's why food and love have become so much associated.

Whenever a woman loves you, she prepares beautiful food for you. That is a symbolic invitation. Whenever somebody loves you, he invites you for food. Why? The food, in a subtle way, represents the breast. Food and love became associated because both were flowing for the child from the breast.

And there are very few people who are really grown-ups. Childishness remains there. That's why the bigger the breast, the more you are interested in it. Why? A simple biological reason: because the bigger breast is a bigger source of food for the child. If the breast is very small, that simply shows the child will not survive. That's why the flat-breasted woman is unattractive -- not that there is really any aesthetic reason for her unattractiveness, but there is some biological reason. She cannot be a mother to your children; that is the reason. The bigger the breast, the more motherlike she seems, the more motherly she will be. She seems to be able to give birth to children and will be able to help them to survive, and in a healthy way.

That's why whenever you are not feeling loved, you start eating too much. The people who become addicted to food are the people who are missing love. They start substituting with food. If you are really loved, you cannot eat too much. You will be surprised by this psychological discovery: that the people who are loved and are in love eat less. they eat al ways in a proportionate way. People who are not loved or are not in love eat too much, because food can do two things.

It can fill them, can give them a feeling of being full, and they are feeling very empty because love is missed. Have you not watched it? Girls when they are unmarried are not fat; once they get married, they start getting fatter and fatter, and uglier and uglier. Why? Now there is no problem -- they have attained. And once they are married, the desire for love disappears. They become settled in the routine of life, they start taking everything for granted. And familiarity breeds contempt. Husbands and wives hate each other; although they go on saying, "We love each other," they hate each other. Deep down they feel imprisoned by each other. Love disappears and people start eating too much.

Remember the relationship between love and food. But the reason is because that was the child's first experience and he was getting both the things from the same source. They became associated: a simple case of conditioned reflex.

And once the child starts groping for the mother's breast, now the journey outwards begins. He has come to know one thing: that the source of his life is outside him. That is the original fall. Now he will always

think of having more money, of having more power, of having more prestige... of getting more and more people's attention, because the source of life is outside. And in fact the source of life is inside.

MEDITATION MEANS BECOMING AWARE that the source of life is inside. The body depends on the outside, true -- but you are not the body alone. You don't depend on the outside. You depend on the inner world. These are the two directions: to move outwards or to move inwards. Mind is a process of moving outwards, and mind starts the day the child finds the mother's breast. That is the beginning of the mind. And mind takes you farther and farther away from yourself.

Meditation is the recognition that "There is an inner world too, and I have to search for it."

Mind is focussed on some goal, some object. Meditation is the search to know the pure longing -- not the object, but the longing for the object. "What is this longing in me that wants to have much money, that wants to have great power, that wants to become famous... what is this longing in me? Who is this longing in me? What is its nature?"

To know this longing is meditation. And to know it in its purity is to know God. Longing without any content, pure longing, just the flame without any smoke, is God. Meditation brings you to God, because it brings you to your innermost core. And when you start moving inwards, the circle is complete.

You become mature only when meditation has started; otherwise you remain childish. Your toys may go on changing -- small children are playing with small toys, and big children, aged children, elderly children, are playing with big toys -- but there is no qualitative difference.

You can see... sometimes your child will do it. He will stand on the table when you are sitting at the side on the chair, and he will say, "Look, Daddy, I am bigger than you." He is standing higher, on the table, and he says, "Look, I am bigger than you," and you laugh at him. But what are you doing? When you have more money, just watch how you walk. You are saying to all the neighbours, "Look! I am bigger than you." Or when you become a president of a country, or a prime minister, look how you walk, with what haughtiness, with what ego. You are telling everybody, "I have defeated you all. I am sitting on the biggest chair." These are the same games! From your childhood to your old age, you go on playing the same games. You can play the game of Monopoly, or you can go and play the real game of monopoly in the sharemarket -- it makes no difference, it is the same game just played on a bigger scale.

Once you understand it, that this is the root of your childishness, the outgoing mind.... Small children start reaching for the moon, and even the biggest scientists are trying to reach the moon -- they have reached. There is not much difference.

Reaching outside, you may reach other stars but you will remain childish. Even if you reach the moon, what are you going to do there? You will be the same! With the same rubbish in your head, with all the holy cow dung that you go on carrying in your heart, you will be standing on the moon. There will be no difference at all! You can be a poor man, you can be very rich; you can be absolutely anonymous, you can be world-famous -- it makes no difference at all. Unless the mind takes a turn and starts moving inwards, unless mind takes a totally new dimension and becomes meditation....

Meditation is mind turning towards its own source.

Meditation makes you mature; meditation makes you really a grown-up. Growing in age is not really becoming a grown-up, because I see people eighty years old and still playing games, ugly games of power politics -- even at the age of eighty-two, eighty-three, eighty-four! The sleep seems to be so deep. When are they going to awaken? When will they think of the inner world?

And death will take all that you have accumulated -- your power, your money, your prestige. Nothing will be left. not even a trace. Your whole life will be nullified. Death will come and destroy all that you have made; death will come and prove that all your palaces were nothing but palaces made of playing cards.

Maturity is to know something in you which is deathless, to know something in you which will transcend death -- that is meditation. Mind knows the world: meditation knows God. Mind is a way to understand the object: meditation is a way to understand the subject. Mind is a concern with the contents, and meditation is a concern with the container -- the consciousness. Mind becomes obsessed with the clouds, and meditation searches for the sky. Clouds come and go: sky remains, abides.

Search for the inner sky. And if you have found it, then you will never die. The body will die, the mind will die, but you will never die. And to know it is to know life. What you call life is not real life because it is going to die. Only a meditator knows what life is because he has reached the very source of eternity.

The third question

ONE THING HAS TO BE UNDERSTOOD: the ancients used to talk in metaphors, the ancients used to talk in poetic ways -- and that has been misunderstood very much. We talk in scientific ways; our language has gone totally different from the ancients. The difference is as much as when you think you think in concepts, but when you dream you cannot dream in concepts -- you dream in pictures. And if you are a poet, a painter, you dream not in black and white but in colour.

Ordinary people dream in black and white -- poets, painters, those who know what colour is, those who are really in tune with the world of colour, are very sensitive, they dream in colour.

But in dreams you don't use logical concepts: you use pictures. That's why you need a psychoanalyst to interpret your dream, because you have completely forgotten the language of metaphor.

For example: a man dreams continuously that in the night he becomes a bird and starts flying into the sky. And he is puzzled -- why? What does this dream mean? When he is awake he cannot make any sense of it. He will have to go to the psychoanalyst. In fact, there is no need to go anywhere -- it is so simple.

Becoming a bird in the dream is nothing but a translation of your ambitious desires into the language of pictures. You want to rise high -- simple! And you can rise high only when you have wings. There is a great desire to rise high in the world. In the dream you become a bird; the dream is simply using a poetic language.

The dream is more ancient, more primitive. The ancients have used not logical concepts but pictorial concepts. And because of this, great misunderstanding is happening. We are trained to think scientifically, mathematically, historically. The ancients were not concerned at all about these things. Their thinking was not historical: their thinking was mythological.

For example, in the East we don't know when Rama was born; whether he was really born or not -- even that is not certain. We have written such beautiful stories about Rama; if we could write such beautiful stories, could we not simply note his birth-date? Was it so impossible to note his birthdate?

We don't know when Krishna was really born. And there are many many others who look almost non-historical. Why did this happen? The people who could write the Vedas and the tremendously splendrous Upanishads, the people who could compose diamonds like the Bhagavad Gita, the Koran, the Bible, why could they not write historically?

They were not concerned. They had a totally different approach towards life. History is mundane, history is very ordinary -- it is the concern of the newspapers. Mythology is sacred; it is not the concern of the newspapers. It is not really something that belongs to time but something that penetrates from the beyond into time. It is something miraculous.

Go into a Jaina temple and you will be surprised: the twenty-four teerthankaras, their twenty-four great Masters, great enlightened people, you will see -- they all look alike! Now, not even two persons in the world are alike, so how can twenty-four persons be so alike, exactly alike? Even Jainas cannot make any distinction, unless they look at the symbol at the bottom. The symbols were made so that you can know who is Mahavira and who is Neminath and who is Parshwanath -- just to know, symbols were made. Otherwise, the statues are exactly the same.

You will see their ears are very long, touching their shoulders -- ALL twenty-four teerthankaras. What happened? It is possible, once in a while, a man may have such long ears -- but twenty-four persons all having long ears? same kind of nose, same kind of eyes, same kind of body?

We are not concerned with the historical persons. We are concerned with the essential; we are concerned with the inner. These twenty-four teerthankaras were certainly different in their body forms -- somebody may have been tall and somebody may have been short, and somebody may have been white and somebody may have been dark -- they must have all been different, that is absolutely certain, but we are not concerned about their differences. We are concerned about something which is essential, similar in all of them -- their meditativeness .

Why the long ears? It is a symbol -- a symbol of the man who has the art of listening, a symbol of the art of listening -- as if the man is all ears. He is capable of listening so silently that he has heard truth, he has heard the voice of God, the still small voice within. This is my interpretation. Jainas have their own stupid explanations.

They say a teerthankara is always born with a long ear -- as if a teerthankara is a donkey or something. That is just a stupid explanation. My explanation is this: that a teerthankara is one who has heard the truth; a teerthankara is one who is so silent that he has become all ears. For example, for a moment... and you can hear all -- this crow crowing, the train passing by. When all is silent, you become all ears.

How to say it? And how to say it through marble? They did well: they have made very very long ears. It is very symbolic, but it is not historical.

You will see their eyes are half closed, half open. That is symbolic: they are neither out nor in; or, the outer and the inner, the difference between the outer and the inner, has disappeared; they have transcended both. These are the three possibilities: to be out -- that means mind; to be in -- that means meditation, DHYANA, and to be beyond both -- that means samadhi, ecstasy. That is the ultimate.

Patanjali has three words for it: DHARANA, that means to be out; DHYANA, that means to be in; and samadhi, that means to be beyond both, to be transcendental. You will find those teerthankaras with half closed eyes. Not that they were always sitting like that with half closed eyes. Walking on the road, they must have opened their eyes. Sometimes sitting silently, they must have closed their eyes. That's why there is a great conflict between the two sects of the Jainas.

DIGAMBARAS think that their eyes were closed. SWETAMBARAS think their eyes were open. And both may be right! because sometimes they must have seen Mahavira with closed eyes and sometimes with open eyes. But the artist is far truer, who has sculpted Mahavira with half open, half closed eyes -- just to give an indication that now the outer and the inner have disappeared, they have transcended.

REMEMBER THIS is THE CASE with all the religions. Now, 'virgin birth' has nothing to do with biological virginity; that is utter nonsense. Jesus is not born of a biological virgin mother, but then what is meant by saying that Mary was virgin? 'Virgin' simply means utterly pure, so pure that there is no sexuality in the mind. It is not a question of the body but a question of the mind -- so pure that there is no idea of sexuality.

And at the deepest core everybody is a virgin. Virginity means purity of love. Jesus must have been born out of great love. Love is always virgin. Love transcends sex -- that is the meaning of virginity.

But there are foolish people everywhere; they go on insisting that "No, he WAS born of a virgin mother." They make him a laughing-stock. And because of THEIR foolishness, a great parable, a great metaphor, loses all meaning.

A mother and her daughter came to the doctor's office. The mother asked the doctor to examine her daughter. "She has been having some strange symptoms and I am worried about her," the mother said.

The doctor examined the daughter carefully, then he announced, "Madam, I believe your daughter is pregnant."

The mother gasped. "That's nonsense!" she said. "Why, my little girl has nothing whatsoever to do with men." She turned to the girl, "You don't, do you, dear?"

"No, Mumsy," said the girl. "Why, you know that I have never so much as kissed a man."

The doctor looked from mother to daughter and back again, then silently he stood up and walked to the window. He started out; he continued staring until the mother felt compelled to ask, "Doctor, is there something wrong out there?"

"No, madam," said the doctor. "It is just that the last time anything like this happened, a star appeared in the East -- and I was looking to see if another one was going to show up."

Mary must have been in tremendous love; that's why she is virgin. Mary must have been so deep in love that sex was not the point at all.

Remember, you can make love to a woman without any love in your heart -- then it is pure sexuality, animality; it is prostitution. You can make love to a woman with no idea of sex, then love is just a pure communication of two energies, a sharing, a dance, a celebration. No idea of sex in the mind and you can make love to a woman, and the woman can make love to you not thinking of sex at all. The whole point is where your mind is. If you are thinking of sex, if your mind is obsessed with sex, you simply want to use the woman, the woman simply wants to use you, it is ugly. It has no aesthetics in it, no poetry in it. There is nothing of the beyond in it -- it is very muddy.

But the same act.... Remember, the act will be the same: when two lovers make love and when a man goes to a prostitute biologically the act is the same, but spiritually there is a tremendous difference. The man

who goes to the prostitute is thinking only of sex, and the lover when he makes love to the woman has no idea of sex. It is simply a communion, coming closer and closer. Then sex happens only as a gesture of communion. It is virgin.

That's my idea of virginity. The lover always remains virgin; the lover cannot lose his virginity. And Jesus, a man like Jesus, can only come out of great love. But please try to understand the language of the ancients. It is very simple to misunderstand, because centuries have passed, words have changed their meanings. And we have forgotten that the old days were not days of scientific language but of poetic language.

For example, in the Vedas it is said that the sun comes every morning riding on his chariot, a golden chariot -- of course, it is a golden chariot. Where can you find more pure gold? Early morning, and the sun rising -- it is a gold chariot! the light is golden. And the Vedas say the chariot has seven horses. Now, in Sanskrit, ASHVA, the word for 'horse' has two meanings. One meaning is the horse, the other meaning is the ray.

Sanskrit is a poetic language; each word has many meanings. In a scientific language, each word has to have only one meaning. The scientific language has to be exact. A poetic language has to be ambiguous, vague, so that one can play with words, because poetry is a play with words. If everything is fixed, then poetry will never be born. Everything has to be liquid.

So words in Sanskrit, or old languages -- Hebrew, Greek, Latin, Arabic -- all have many meanings. In fact, the word AHSVA has eleven meanings: one is the horse, another is the ray. The sun has seven rays -- it is said in a poetic way that the chariot has seven horses. Now we know, each ray has seven colours; each ray has seven rays in it. This will be a scientific explanation, but the Vedas were not written by scientists but visionaries, poets.

Poets also stumble upon the same truths, but when they express them they are expressed in a different way. In fact, poets always arrive before the scientists ever arrive, because scientists move very cautiously and poets move in a drunken way. Poets don't care about logic; poets don't move in a logical, syllogistic way -- they simply jump from one point to another. And they are not afraid to be laughed at, and they are not afraid even if people think they are mad. So they always discover things before scientists discover them -- almost thousands of years before. Because the scientist moves so cautiously, so slowly, step by step... he has to look into details; he has to prove something. The poet has to prove nothing: he simply asserts. Nobody asks any proof. Whatsoever happens in his intuition, he simply goes on singing it. Nobody wants any consistency, nobody wants any objective proof, nobody wants him to go and prove it in a lab. Naturally, he goes on saying things long before the scientist comes to know about it.

These are poetic expressions. You will have to understand the language of the poets.

A newly-married couple decided to spend their honeymoon as guests in a farmhouse. When they arrived, they instructed the farmer and his wife not to disturb them, and went straight to their room.

Two days passed and they had not yet emerged, even though the farmer's wife had repeatedly offered them their meals. After one week, the amazed and exasperated farmer demanded that they should open the door and take their meal.

At this the husband replied that food would not be necessary as they were living from the fruits of love.
"Fruits of love?! " exclaimed the farmer. "That is the problem: you had better stop throwing the skins out of the window -- my chickens are eating them and two have died already! "

Remember always to whom you are talking, from whom the words are reaching you. The people who wrote the gospels about Jesus were more poets than scientists; they were not logicians, they were lovers. And if you try to prove everything scientifically, all that will result will be: Christ will become an unhistorical figure. Because the story says a star arose in the East, and three wise men from the East followed the star, and the star guided them to the place where Jesus was born. Now, stars don't move that way. Stars go round and round; stars cannot go in a line. If you try to prove it, scientists will laugh at you. And stars are not born that way either.

The birth of a star takes millions and millions of years. The stars that look so small to you are not so small . They are huge, very huge; you cannot even imagine their hugeness. The earth is nothing, just a dust particle compared to the stars. Our sun is sixty thousand times bigger than the earth, and our sun is a very mediocre star. There are stars which are a million times bigger than the sun; they look small because they are very very far away, so far away that the distance cannot be measured in miles.

Scientists had to discover a new way of measuring the distance -- they call it 'light year'. In one second, light travels one hundred and eighty-six thousand miles -- in ONE second. So, if you want to know what a light year is, you will have to figure it out: one hundred and eighty-six thousand miles multiplied by sixty, then it will be one minute; multiplied again by sixty, then it will be one hour; multiplied by twenty-four, then it will be one day; multiplied by three hundred and sixty-five days, then it will be one year. One light year means that is the distance that light travels at such tremendous speed. The closest star is four light years away from us -- the closest! Then there are farther and farther stars.

Up to now, millions of stars have been discovered, and that is not the end of the story but only the beginning. Scientists say that there seems to be no possibility that we will ever be able to know the exact number -- because the better instruments we evolve, more and more stars go on.... And this is going on and on and on. There is no end to it.

Stars are not born like that -- just to show the three wise men the way. And who are these three wise men from the East? These are just symbols. And why from the East? Again a symbol.

One day somebody asked me, "Why was Jesus not born in America today?"

I said, "For two reasons: one, you cannot find a virgin in America; second, where will you find three wise men there?"

It will be very difficult -- he had chosen a right time; there were still virgins and still wise people. Three wise people from the East means that the East has always been the source of all wisdom, as far as the inner world is concerned. Why three? To represent man's three dimensionality -- a trinity, trimurti, three faces of God. That's why the number three.

And why did a star show them the way? Only something mysterious, intuitive... the star is not born there in the sky; the star is born in their being. They have felt a great attraction. How have you come here? -- from thousands of miles away. A star is born in you; you have felt a stirring somewhere deep down in your unconscious, of which you yourself may not be aware. A star is born! And that has guided you and has brought you here. It is not a logical process; it is a very intuitive process. The star was not born in the outer sky but the inner sky. They intuitively felt that something of tremendous importance had happened. And whenever there is born a man like Jesus, seekers from everywhere start moving.

WHEN BUDDHA WAS BORN it is said a great sage, very old, one hundred and twenty years old, immediately rushed from the Himalayas. His disciples asked, "Where are you going?" He ran! They had not even seen him WALK, because he was very old. And he didn't answer them because there was no time; he said, "No time to answer."

And the disciples followed, and he went down onto the plains. Buddha was born just very close to the Himalayas, on the border of Nepal and India. He immediately reached the king's palace. The king could not believe his eyes, because this man was not known to go anywhere. For at least fifty years he had lived in one single cave. He must have been a man like me! I have made a cave of my own -- of course, it is a twentieth century cave, air-conditioned -- but I go on living there, year in, year out.

Buddha's father could not believe it. He touched his feet and he said, "Why have you come? What has happened?"

And he said, "I don't have much time, because my death is approaching. That's why I had to run. Where is your child? I have come to see him."

And Buddha was just ONE day old. The moment Buddha was born, this old man started running; it took twenty-four hours for him to reach the plains. The king could not believe it, because this old man was very famous, a Master of Masters -- why should he become interested in his child?

The child was brought immediately, one-day-old Buddha was brought immediately. And that old man, one hundred and twenty years old, touched Buddha's feet and started crying. The father was puzzled, the mother was shocked -- "Why is he crying? Is there something wrong?" They asked him, "Why are you crying? Isn't the child going to survive? Or is there some calamity? Say it clearly -- why are you crying?"

He said, "No, I am not crying because of any calamity. I am crying out of joy because I have seen; and I am crying also because I will not be able to live to see the full flowering of this man. I have seen him only in the bud -- but that too is too much, to see a Buddha in the bud. I am crying out of joy, because God is born to you! And I am also crying in misery because I will not be able to see him; my days are numbered. Soon I will be leaving my body. I will not be able to see what flowering he brings to the world, what

fragrance he brings to the world. And I will not be able to see that he will turn the wheel of DHAMMA -- the wheel of the ultimate law. And millions and millions of people will become enlightened because of him. He has brought a light; he has brought a revolution into world. That's also why I am crying.
"But don't you be worried -- be happy, rejoice!"

Now, these are parables. It may not have happened historically, but history is not our concern at all. Our concern is something MORE important, something MORE essential, something MORE eternal. History is just a procession of events in time; even if it did not happen historically, that doesn't matter. The parable is beautiful: a one-hundred-and-twenty-year-old saint bowing down to one-day-old Buddha. Age does not matter. Awareness has no age. Ordinary formalities have to be dropped. The old man touching the feet of a child, a one-day-old child; crying out of joy -- those who understand will always cry out of joy whenever they see something of immense value happening in the world. But very few will be able to see -- even the father had not seen, the mother had not seen. Only those who have eyes will be able to see.

The three wise men from the East had to travel thousands of miles to see, but the people of Jesus' own country could not see. Jesus' parents had to escape from Jerusalem; they had to escape to Egypt. And Jesus could not appear back in Jerusalem. After thirty years we hear of him again, and then too he could survive only three years. The people of his own country killed him; blind people killed the man who had eyes; mad people killed one of the sanest men.

Even parents... Jesus' parents were not aware of what had happened. Three men from the East were needed to recognize him. Only those who have learnt something of meditation will be able to recognize a Buddha. When you come across a Buddha it is not easy to recognize him. It is very easy to be antagonized, it is very easy to be angered; it is very easy to be offended by his presence, because his presence makes you feel so small that it offends. His presence makes you feel so empty that it humiliates -- not that he means any humiliation, but it is because of your ego that you start feeling humiliated. Your mind wants to take revenge! That's why Socrates is poisoned, Mansoor is killed, Jesus is crucified -- and it has always been so. Whenever there has been a Buddha, the society has been very very inimical towards him. Even in India, even in the East, the same thing happened.

Buddha lived here, preached here, transformed thousands of people into the world of light, but Buddhism disappeared from India; it was destroyed. After Buddha died, within five hundred years, the religion was uprooted from here. The brahmins did not like the idea; the pundits, the scholars, did not like the idea -- it was dangerous to their profession. If Buddha is right, then all the priests are wrong.

If I am right, then all the priests are wrong. If I am right, then millions will be offended, because my being in the right puts them into being in a wrong space. Naturally, they cannot forgive me.

But, remember, these beautiful metaphors have to be understood with great sympathy, with great intuitiveness, with love, poetry, not with logic; otherwise, you will destroy them, you will kill them. Sometimes beautiful metaphors have been used and the religions, the so-called religions, the followers, have killed them themselves.

It is said that whenever Mohammed moved in the desert, a cloud would move just over his head to shelter him. Now, to be in the Arabian deserts is to be in fire. It is not a historical fact. No cloud will move... even men don't understand Mohammed -- how will the cloud, poor cloud, understand Mohammed? Men were after Mohammed; his whole life he was escaping from one town to another town; his whole life he was always in danger, his survival was always in danger. When men were not able to understand him, how could a poor cloud understand him? So it can't be historical. But still I love it -- the metaphor is beautiful.

The metaphor simply says that clouds are far more intelligent than men; it simply says even clouds understood the beauty of the man and protected him, even against the law of nature. Wherever Mohammed was going they would go -- even if the wind was not going there, the cloud would go on sheltering him. It simply shows the stupidity of man is so great that even a cloud is far more intelligent.

It is said whenever Buddha came and he moved, trees would bloom out of season, trees which had been dead for long would again start sprouting green leaves. Beautiful poetry, significant poetry, lovely poetry, to be meditated upon. I don't think it is historical, but it is still significant. It may not be a fact, but it is a truth.

Facts belong to the ordinary events. The fact is that Buddha's own cousin-brother, Devadatta, tried to kill him in many ways. Once when Buddha was meditating, he threw a rock at him from the top of a hill; a great rock started rolling downwards. This is a fact, that Devadatta tried to kill Buddha, because he could not believe it: "How can Buddha become enlightened? We have played together; we have always been together in our childhood; we were educated together. If I am not enlightened how is he enlightened?"

And he declared himself enlightened, although he was not. And he would have been accepted as enlightened -- if Buddha had not been there. But the presence of Buddha... how can you declare your unenlightened being in the presence of a Buddha? It was impossible. The only problem was: how to destroy Buddha?

He released a rock. But the story is: the rock came very close to Buddha, and then changed its course. That cannot be a fact -- but it is a truth. Truth is a very much higher phenomenon.

Devadatta released a mad elephant to kill Buddha. The mad elephant came ferociously, but when he reached Buddha, he looked at the Buddha, he bowed down, touched his feet.... Now, that Devadatta released a mad elephant is a fact; the other thing is not a fact. The other thing is poetry, sheer poetry~ but of immense truth.

Remember: scriptures talk about truth; they are not history books. History books talk about facts. That's why in history books you will find Alexander the Great, and Ivan the Terrible and Adolf Hitler, and all kinds of neurotics. But Buddha, Mahavira, Jesus, they are not part of the history books. For them we need a totally different approach. And it is good they are not part of history books -- they are NOT part of history; they come from the beyond, they belong to the beyond. They are only for those who are ready to rise and soar to the beyond.

Meditate over this beautiful truth that Jesus is born of a virgin mother -- but it is not a fact. It is certainly a truth: he is born of a mother who is utterly innocent. He is born of a mother who is in tremendous love -- and love is virgin, and love is always virgin.

Philosophia Perennis, Vol 2

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LET NO SLEEP E'ER CLOSE THY TIRED EYES, WITHOUT THOU ASK THYSELF: WHAT HAVE I OMITTED, AND WHAT DONE?

ABSTAIN THOU IF 'TIS EVIL; PERSEVERE IF GOOD.

MEDITATE UPON MY COUNSELS; LOVE THEM, FOLLOW THEM: TO THE DIVINE VIRTUES WILL THEY KNOW HOW TO LEAD THEE.

I SWEAR IT BY THE ONE WHO IN OUR HEARTS ENGRAVED THE SACRED TETRAD, SYMBOL IMMENSE AND PURE, SOURCE OF NATURE AND MODEL OF THE GODS.

BUT BEFORE ALL, THY SOUL TO ITS FAITHFUL DUTY, INVOKE THESE GODS WITH FERVOUR; THEY WHOSE AID, THY WORK BEGUN, ALONE CAN TERMINATE.

INSTRUCTED BY THEM, NAUGHT SHALL THEN DECEIVE THEE; OF DIVERSE BEINGS THOU SHALT SOUND THE ESSENCE; AND THOU SHALT KNOW THE PRINCIPLE AND END OF ALL.

IF HEAVEN WILLS IT, THOU SHALT KNOW THAT NATURE, ALIKE IN EVERYTHING, IS THE SAME IN

EVERY PLACE.

SO THAT, AS TO THY TRUE RIGHTS ENLIGHTENED, THINE HEART SHALL NO MORE FEED ON VAIN DESIRES.

THOU SHALT SEE THAT THE EVILS WHICH DEVOUR MEN ARE OF THEIR CHOICE THE FRUIT...

PYTHAGORAS' CONTRIBUTION TO WESTERN PHILOSOPHY IS IMMENSE. It is incalculable. For the first time he introduced vegetarianism to the West. The idea of vegetarianism is of immense value; it is based on great reverence for life.

The modern mind can understand it far better now we know that all forms of life are interrelated, interdependent. Man is not an island: man exists in an infinite web of millions of forms of life and existence. We exist in a chain, we are not separate. And to destroy other animals is not only ugly, unaesthetic, inhuman -- it is also unscientific. We are destroying our own foundation.

Life exists as one organic unity. Man can exist only as part of this orchestra. Just think of man without birds and without animals and without fish -- that life will be very very boring; it will lose all complexity, variety, richness, colour. The forests will be utterly empty, the cuckoo will not call, and the birds will not fly, and the water will look very sad without the fish.

Life in its infinite forms exists as one organic unity. We are part of it: the part should feel reverence for the whole. That is the idea of vegetarianism. It simply means: don't destroy life. It simply means: life is God -- avoid destroying it, otherwise you will be destroying the very ecology.

And it has something very scientific behind it. It was not an accident that all the religions that were born in India are basically vegetarian, and all the religions that were born outside India are non-vegetarian. But the highest peaks of religious consciousness were known in India and nowhere else.

Vegetarianism functioned as a purification. When you eat animals you are more under the law of necessity. You are heavy, you gravitate more towards the earth. When you are a vegetarian you are light and you are more under the law of grace, under the law of power, and you start gravitating towards the sky.

Your food is not just food: it is you. What you eat, you become. If you eat something which is fundamentally based on murder, on violence, you cannot rise above the law of necessity. You will remain more or less an animal. The human is born when you start moving above the animals, when you start doing something to yourself which no animal can do.

Vegetarianism is a conscious effort, a deliberate effort, to get out of the heaviness that keeps you tethered to the earth so that you can fly -- so that the flight from the alone to the alone becomes possible.

The lighter the food, the deeper goes the meditation. The grosser the food. then meditation becomes more and more difficult. I am not saying that meditation is impossible for a non-vegetarian -- it is not impossible, but it is unnecessarily difficult.

It is like a man who is going to climb a mountain, and he goes on carrying many rocks. It is possible that even when you are carrying rocks you may reach to the mountain peak, but it creates unnecessary trouble. You could have thrown those rocks, you could have unburdened yourself, and the climb would have been easier, far more pleasant.

The intelligent person will not carry rocks when he is going to the mountain, will not carry anything unnecessary. And the higher he moves, the lighter and lighter he will become. Even if he is carrying something, he will drop it.

When Edmund Hillary and Tenzing reached Everest for the first time, they had to drop everything on the way -- because the higher they moved, the more difficult it was to carry anything. Even very essential things were dropped. Just to carry yourself is more than enough.

Vegetarianism is of immense help. It changes your chemistry. When you eat and live on animals.... The first thing: whenever an animal is killed the animal is angry, afraid -- naturally. When you kill an animal... just think of yourself being killed. What will be the state of your consciousness? What will be your psychology? All kinds of poisons will be released in your body, because when you are angry a certain kind of poison is released into your blood. When you are afraid, again a certain other kind of poison is released into your blood. And when you are being killed, that is the utmost in fear, anger. All the glands in your body release all their poison.

And man goes on living on that poisoned meat. If it keeps you angry, violent, aggressive, it is not strange; it is natural. Whenever you live on killing, you don't have any respect for life; you are inimical to

life. And the person who is inimical to life cannot move into prayer -- because prayer means reverence for life.

And one who is inimical to God's creatures cannot be very friendly towards God either. If you destroy Picasso's paintings, you cannot be very respectful towards Picasso -- it is impossible. All the creatures belong to God. God lives in them, God breathes in them, they are HIS manifestation, just as you are. They are brothers and sisters.

When you see an animal if the idea of brotherhood does not arise in you, you don't know what prayer is, you will never know what prayer is. And the very idea that just for food, just for taste, you can destroy life, is so ugly. It is impossible to believe that man goes on doing it.

Pythagoras was the first to introduce vegetarianism to the West. It is of profound depth for man to learn how to live in friendship with nature, in friendship with creatures. That becomes the foundation. And only on that foundation can you base your prayer, your meditativeness. You can watch it in yourself: when you eat meat, meditation will be found to be more and more difficult.

Buddha was born in a non-vegetarian family. He was a KSHATRIYA -- belonged to the warrior race -- but the experience of meditation slowly slowly transformed him into a vegetarian. It was his inner understanding: whenever he ate meat, meditation was more difficult; whenever he avoided meat, meditation was easier. It was just a simple observation.

You will be surprised to know that the greatest vegetarians in the world have been Jainas -- but all their twenty-four Masters were born into families of non-vegetarians. They were all warriors; they were brought up as fighters. All the twenty-four Masters of the Jainas were KSHATRIYAS.

What happened? Why did these people who were brought up, conditioned from their very beginning to eat meat, create one day the greatest movement in the world for vegetarianism? Just because of their experiments with meditation.

It is an unavoidable fact that if you want to meditate, if you want to become thoughtless, if you want to become light -- so light that the earth cannot pull you downwards, so light that you start levitating, so light that the sky becomes available to you -- then you have to move from non-vegetarian conditioning to the freedom of vegetarianism.

Vegetarianism has nothing to do with religion: it is something basically scientific. It has nothing to do with morality, but it has much to do with aesthetics. It is unbelievable that a man of sensitivity, awareness, understanding, love, can eat meat. And if he can eat meat then something is missing he is still unconscious somewhere of what he is doing, unconscious of the implications of his acts.

But Pythagoras was not heard, not believed -- on the contrary, he was ridiculed, persecuted. And he had brought one of the greatest treasures from the East to the West. He had brought a great experiment -- if he had been heard, the West would have been a totally different world.

The problem that has arisen today, that we have destroyed nature, would never have arisen. If Pythagoras had become the foundation for the Western consciousness, there would not have been these great World Wars. He would have changed the whole course of history. He tried hard, he did whatsoever HE could -- it is not his fault. But people are blind, people are deaf; they can't hear a thing, they can't understand a thing. And they are not ready to change their habits.

People live in their habits, mechanically they live. And he had brought a message of becoming aware. Great meditative energy would have been released in the West. It would have become impossible to produce Adolf Hitlers and Mussolinis and Stalins. It would have been a totally different world. But still the same old habit persists.

We cannot change human consciousness unless we start by changing the human body. When you eat meat you are absorbing the animal in you -- and the animal has to be transcended. Avoid! If you really want to go higher and higher, if you really want to go to the sunlit peaks of your consciousness, if you really want to know God, then you will have to change in every possible way.

You will have to look all around your life. you will have to observe each small habit in detail -- because sometimes a VERY small thing can change your whole life. Sometimes it may be a very SIMPLE thing, and it can change your life SO totally that it looks almost unbelievable.

Try vegetarianism and you will be surprised: meditation becomes far easier. Love becomes more subtle, loses its grossness -- becomes more sensitive but less sensuous, becomes more prayerful and less sexual. And your body also starts taking on a different vibe. You become more graceful, softer, more feminine, less aggressive, more receptive.

Vegetarianism is an alchemical change in you. It creates the space in which the baser metal can be

transformed into gold.

THE SECOND THING that Pythagoras also introduced into Western consciousness was the idea of reincarnation. That too is somehow related with vegetarianism. You will be surprised again: all the vegetarian religions believe in reincarnation, and all the non-vegetarian religions believe only in one life. This can't be just a coincidence.

In India, Brahminism, Jainism, Buddhism are the three great religions. They differ in every possible way -- their ideologies are so different that you cannot find more different ideologies anywhere. Hindus believe in God, they believe in the soul. Jainas don't believe in God -- a tremendously fundamental thing -- a religion without God. Buddhists don't even believe in the soul -- no God, no soul. You cannot imagine a religion without God and without the soul. Such are their differences.

But about one thing they are all agreed, and that one thing is the idea of reincarnation, rebirth. Even Buddha, who does not believe in the soul, agrees with it. It looks very absurd -- how can there be rebirth if there is no soul? He does not believe in a soul but he believes in a continuum. He says: Just as you light a candle in the evening in the morning when you are blowing it out can you say it is the same flame that you had started in the evening? It is not the same -- and YET somehow it is connected. The flame has been changing the whole night. the flame was disappearing the whole night -- it was disappearing into smoke and a new flame was replacing it each moment. In fact the movement was so quick, that's why you couldn't see the gaps. There has been a continuum -- a constant change, but very quick and fast -- one flame being replaced by another, the whole night.

So when in the morning you are putting the candle out, it is not the same flame that you had started -- although it looks almost the same. The first flame and the last ARE connected -- they are part of one chain, one process -- but you cannot say that there has been one flame, one soul.

That is the Buddhist idea of reincarnation: the continuity continues but individuals disappear -- there is no individual soul. But still Buddha believed in reincarnation. Jainas believe in reincarnation, Brahmins believe in reincarnation.

But Jews, Christians and Mohammedans don't believe. Those are the three great religions which were born outside India. How did it happen that all three Indian religions stumbled upon the fact of reincarnation? -- although they don't agree in ANY other matter. Why do they agree about one thing? They COULD not disagree. From where did this experience come to them?

And you will be surprised -- the answer is vegetarianism.

When a person is utterly vegetarian he can easily remember his past lives. His clarity is such that he can look into his past lives. He is not gross, his energy is not blocked, his energy moves easily. His river of consciousness can penetrate to the ancientmost times; he can go backwards as much as he wants.

The consciousness of a non-vegetarian is blocked -- in many ways. He has been accumulating gross matter in himself. That gross matter functions as a barrier. That's why all the three religions that were born outside India, and have remained non-vegetarian, could not come to the idea of reincarnation. They could not experience it.

Pythagoras lived in India, lived the life of a vegetarian, meditated deeply, became aware of the past lives, could see himself moving backwards. He could understand what Buddha means when he says, "Once I was an elephant, once I was a fish, once I was a tree."

The idea of evolution has been here in the East for ever -- and in a far more subtle way than it has been given to Western science by Darwin. Darwin's idea is very raw: he says monkeys have become man -- although Darwinians have not yet been able to prove it, because they are still searching for the link between the monkey and the man. And the problem arises: why did only a few monkeys become men? What happened to other monkeys? And monkeys are basically imitators -- if a few monkeys had become men then all the monkeys would have imitated. What happened to the other monkeys? Great imitators they are -- why only a few men?

And the monkeys are still there! Thousands and thousands of years have passed and monkeys are still monkeys. And you don't come across a monkey suddenly becoming a man... one fine morning he wakes up and he is a man. Nobody has ever seen this miracle happen.

The question is: where are the links between monkey and man? -- and the difference is great, it is not small.

Just the other day somebody asked, John Lilly has said that man is not the only being on the earth who has consciousness; there are other beings too who have more consciousness than man." The questioner has

asked, "Is it true? Is John Lilly right?"

But those other animals have not discovered man yet -- it is John Lilly who discovers those other animals. It is man who goes on discovering. Certainly the discoverer has more consciousness than the discovered. Even if we find some day that some animal has a great, evolved brain, WE are the discoverers. That great brain has not discovered us just.

There are animals who are very evolved, but nobody is as evolved as man. And the difference is big! John Lilly has been working on dolphins, and he thinks that dolphins have a far better evolved consciousness. If you just meet John Lilly some time, tell him that dolphins have not discovered him -- he has discovered dolphins. And the discoverer has more consciousness, obviously.

Dolphins are not saying anything about themselves -- it is a man who is saying something about dolphins. They cannot even prove something about themselves. Dolphins are beautiful people, and Lilly is on the right track, but dolphins don't have a higher consciousness than man. They have not produced Buddhas, Patanjalis, Pythagorases -- not even a John Lilly.

The Western concept of evolution, the Darwinian concept of evolution, is very gross. The Eastern idea of evolution is very subtle. It is not a question of the body of a monkey becoming the body of man -- it has never happened; of the body of a fish becoming the body of man -- it has never happened. But the inside of the fish goes on growing; it goes on changing from one body to another.

The growth, the evolution, has not happened from body to body: the growth has been happening in consciousness. When a monkey attains to a certain consciousness, the next birth will be that of man not of a monkey. He will die as a monkey and will be born as a man. The evolution is not going to happen in the body of the monkey itself. That body has been used by the soul -- or whatever you call it, the continuum -- the body of the monkey has been used, now the soul is ready to take a better body, a body where more possibilities of growth will become available.

The soul moves from one animal to another animal. The bodies are not evolving, but souls are evolving. The candles are not evolving, but the flames go on jumping from one candle to another. The flame goes on rising higher and higher. The evolution is of consciousness, not of the material, physiological body. That is where Darwin missed the whole point.

But in the East for at least ten thousand years we have been aware of it. The awareness came through meditation and the awareness was based in vegetarianism -- because people started remembering their past lives.

It was a basic technique with both Buddha and Mahavira: whenever a disciple was to be initiated, the first thing that both Buddha and Mahavira required was that he had to go into his past lives. Great methods were developed so that one could move into past lives.

And once you start moving into past lives, this life will be utterly transformed. Why? Because once you see that all the stupid things that you are doing now, or wanting to do, you have been doing for many many lives... you have done those same things many times, and each time nothing was attained.

For example, if you are mad after money and then you remember that in the past life also you were mad after money and then you had succeeded, and you had become a rich man, a very rich man, and then you died... and all that richness and all that wealth was of no use. It was taken away by death, and you died as empty as ever, as poor as ever. And you remember even before that: you were a king and you had a great kingdom. And still you were frustrated, and still you lived in misery, and you died in misery. And again you are doing the same and hankering for more money? It will become impossible. The longing will simply fall flat on the ground. How can you go on repeating the same stupid thing again and again if YOU CAN REMEMBER? YOU can go on repeating the same stupidity again and again if you CANNOT remember.

The idea of reincarnation is not a philosophical idea: it is an experience, it is utterly scientific. People have remembered their lives.

When you have grown a little deeper into meditation... we are going to do all those techniques here too. But those techniques will require that you be absolutely vegetarian, otherwise you will not be able to go beyond THIS life. Your mind cannot move -- it has to be so light, featherlight, that it can simply pass from one existence into another. And the lighter it is, the deeper it goes.

It can not only remember that you were a man in the past life -- slowly slowly, you will remember that you have been animals. AND, sometimes, when the depth gross, you will remember that you have been trees, rocks. You have lived for millennia in many forms. And if you remember that once you were a fish, it will become difficult for you to eat fish.

Vegetarianism leads you into remembering your past lives. And KNOWING your past lives, you become more and more a vegetarian -- because seeing that all are brothers and sisters, the whole existence, you cannot kill animals. It becomes simply impossible! Not that you have to prevent yourself: it simply becomes impossible.

Pythagoras was a REAL adventurer. Alexander the Great also came to India, he also took away many things from India, but they were useless things -- diamonds and emeralds and gold. That's what Alexander the Great took away from India -- useless things. Pythagoras was a real seeker. He gathered real diamonds, real emeralds: diamonds of consciousness, emeralds of consciousness. And these were two tremendously significant, tremendously pregnant approaches -- that of vegetarianism and the idea of reincarnation.

Once it happened: Pythagoras saw somebody hitting a dog. He said, "Do not hit him!" to the man who was beating the dog. "It is the soul of a friend of mine. I recognized it when I heard it cry out."

Now this looks utterly ridiculous to a Western mind, to the Western scientific attitude. Even in those old days, people must have laughed: "What nonsense he is talking about! -- 'Don't beat the dog because I have recognized a friend.'" He was simply trying to teach the idea of reincarnation in every way possible.

And the third thing: he was, again, the first to introduce the concept that life is a wheel -- a wheel of birth and death. The wheel goes on moving and we go on clinging to the wheel. And the wheel is repetitive; again and again it will move on the same track. Nothing new will ever happen. Birth will come, you will become young, you will be full of sex and great desires, and then you will be spent and you will be old, diseased, ill sick, frustrated, tired. And then death... and again birth... and so on and so forth.

Each birth brings a death, each death brings a birth. It is a vicious circle, and the wheel goes on moving. In India the word for the world is SAMSARA. SAMSARA means 'the wheel'. Youth or childhood or old age are just spokes of the wheel. and we go on clinging to the wheel and the wheel goes on moving -- as everything else moves in the world. The earth moves around the sun, and the sun also moves around some unknown sun. And the moon moves around the earth, and earth and moon both move around the sun, and the sun around some other sun, and so on and so forth. And all the stars are moving.... And EVERYTHING IS moving in a circle! Seasons move in a circle.

Life is a wheel and the wheel is repetitive. You will never reach anywhere if you go on clinging to the wheel. In the East it has been a known fact that we have to jump out of the wheel -- only then are we free. To be free from this wheel of birth and death is to have freedom. Then you simply ARE. Then you are not moving.Then there is no past and no future but only the present. Then NOW IS the only time and here the only space.

That is the state of nirvana, MOKSHA -- freedom. That is the real kingdom of God. One simply is... all turmoil gone, all storms finished, and there is absolute silence. In that silence there is a song, in that silence there is music -- unheard music, unstruck music. In that silence is joy, in that silence is bliss. And that bliss is eternal, it never changes.

All change is if you are clinging to the wheel. If you drop out of the wheel, all change disappears. Then you are here and always here.

That state is the real search of all true seekers: how to get out of this wheel of birth and death, how to enter into life eternal where no birth ever happens and no death either, where nothing begins and nothing ends, where all simply is -- how to enter into this God. Just the other day, I was saying God means 'that which is'... how to enter into that which is? These are the sutras by which to enter into that which is.

The third part: perfection.

> LET NOT SLEEP EVER CLOSE THY TIRED EYES WITHOUT THOU ASK THYSELF. WHAT HAVE I OMITTED AND WHAT DONE?

ON THE SURFACE it will appear a very simple, moralistic sutra. It is not. It has something tremendously meaningful -- it has the whole idea of depth psychology in it. But the language is twenty-five centuries old. Now modern therapies say that if any experience remains incomplete then it becomes a hangover. This is a new insight in modern psychology, but it is nothing new as far as Eastern psychology is concerned.

If you live some experience totally, you are finished with it -- it never accumulates in you. If you live it only half then the unlived part goes on hankering to be lived. The whole of psychoanalysis, psychodrama,

primal therapy, is based on this idea.

What is psychotherapy? Basically, helping you so that you can live unlived experiences of the past, or half-lived experiences of the past, again. Creating a context in which you can again live those moments which have remained incomplete. Once they are complete, once you can put a full point to them, they are finished, you are free of them.

Remember, this as a VERY fundamental law: any experience that is complete, you are finished with it. It leaves no karma, it creates no karma. It creates no trace, it leaves no trace in you -- not even footprints. Nothing is left of it. It simply disappears, evaporates.

If you have loved a woman totally, wholly, and the woman dies, you will be surprised -- yes, it feels a little sad, but you are not going crazy or anything. You are not beating your chest and crying and shouting, "I will kill myself. I cannot live any more." If you have loved the woman totally and she dies, yes, a sadness... but that sadness is beautiful -- it is just a silent goodbye. But you will not commit suicide, and you will not cry and weep for months and years. Maybe a few tears, but those tears will not be of misery and suffering -- on the contrary, they will be of gratefulness, of thankfulness.

You are thankful to the woman -- she had given you much. She had made you a grown-up person; she had showered much love on you. And you are not feeling guilty, because you have given all that you could.

If you have not loved the woman totally, then you will feel guilty. And out of guilt, suffering. And then you will move to the other extreme: you will cry and weep and you will not eat any food and you will be miserable for months, for years, even for your whole life -- because deep down, now you are repenting. The woman is gone, and you never loved her. And now there is no possibility of ever seeing her again. You cannot have any opportunity even to apologize. You cannot say to her, "Forgive me. I have not loved you as I should have loved you." Now that incomplete experience will hover around you like a dark cloud.

In psychodrama you will live that experience again, you will create the fantasy again. And once you can create that fantasy again -- even if in your imagination -- or you can act the same thing again believing some other woman to be that woman, if you can enact the whole act again, if you can go through the drama of it, you will be relieved. There will come a full point. You will be released from the cage.

That's what happens in primal therapy. You have to live the birth trauma again. And once you have lived the birth trauma again, something, a heavy weight from your chest, disappears.

And that's what happens in psychoanalysis. You have to say to the psychoanalyst all that is clamouring inside you -- sense, nonsense, relevant, irrelevant, consistent, inconsistent -- all the crazy things that are clamouring there asking for your attention. But you don't have any time, and nobody else has time enough to hear you, to listen to you.

Psychoanalysis is a simple thing; it is more a trick than a treatment. The psychoanalyst does nothing; he simply sits behind the couch. He may not even be listening to you -- how can one go on listening to every kind of madness every day? One has to protect one's own sanity too. He may be having his own fantasies -- because he has as much nonsense in him as you do. He has to live his own nonsense.

But you feel that he is listening to you, so you can pour your heart out. And just by pouring your heart out, something is released -- it is a catharsis.

Pythagoras is using a very ancient dictum, simple. Why wait for the psychoanalyst and why wait for something like psychodrama or primal therapy? Why not go on finishing every experience every day?

In the night, before going to sleep, just look back. Those twelve hours that you have lived, finish everything. It is easier -- rather than accumulating for years and then going to a therapist, why not be a therapist to your own self? And it is so easy to do it every day. It is not a big problem, only a small accumulation -- it can be finished.

LET NOT SLEEP EVER CLOSE THY TIRED EYES WITHOUT THOU ASK THYSELF. WHAT HAVE I OMITTED AND WHAT DONE?

"What have I done and what have I not done?" Just go through it: let there be a deep meditation of all that you have done today. Slowly slowly, live again from the morning; just start from the morning again, the first moment when you had opened your eyes, remember those moments -- not only remember: RELIVE.' those first moments when you had opened your eyes. The birds were singing outside, the sun had risen -- listen to those birds again. And the rays of the early morning sun were coming through the curtain, and the curtain was looking so golden... just relive it. And your wife was preparing tea in the kitchen, and the

children were getting ready to go to school -- just remember, relive, from the moment.

And then go on slowly, very meditatively, seeing what you have done in the whole day, and what you have not done. What has remained undone? What has remained incomplete? At least in your imagination, complete it! If you have done something wrong, at least in your imagination put it right. If you have missed and omitted something, at least in your imagination complete it. And you will be surprised -- you will never need any therapy, because every day you will be finished with all the dust. Things will be put right.

ACCORDING TO PORPHYRY, two lines are missing in THE GOLDEN VERSES here, which ought to be placed preceding this sutra. My feeling also is that those two lines ARE missing. Those two lines are:

ON THE MOMENT OF AWAKENING, CONSIDER CALMLY WHAT ARE THY DUTIES, AND WHAT THOU SHOULDST ACCOMPLISH.

[Here is printed the Greek text]

It seems those two lines MUST have been there -- somewhere they must be lost -- because if it is good to contemplate in the night, just to look backwards at what you have done and what you have not done, then the other part is also significant. It is the other aspect of the same coin.

Early in the morning, when everything is fresh, and the whole night's sleep has rejuvenated you, when the mind has not entered yet... have you watched? It takes a few seconds for the mind to start functioning. Immediately you become aware that you are awake, just look in: everything is silent. Within seconds, two or three seconds, the mind will be awake and will start working. Before that happens, in that moment of silence, in that meditative moment, it is good to have a vision of the day that you are going to live.

ON THE MOMENT OF AWAKENING...

It has to be done IMMEDIATELY! If you lose a few moments it is gone. In the very moment of awakening you are a mirror. Just let the mirror see the whole day that is ahead.

... CONSIDER CALMLY WHAT ARE THY DUTIES, AND WHAT THOU SHOULDST ACCOMPLISH.

Just let a simple seed fall into your heart. It is not planning, remember -- don't misunderstand Pythagoras. It is not planning: it is just a simple seed falling into the heart that "This is my vision for today." And that seed will affect your whole day's activities, your quality.

And in the night again remember the vision, and remember what has been accomplished, what has not been accomplished -- relive it. The circle is complete. And every day, living this way, you will not need any therapy ever.

ABSTAIN THOU IF IT IS EVIL; PERSEVERE IF GOOD.

If in the night meditating, reliving the whole day, you find something is evil, abstain from it, don't go on repeating it. And if something is good, persevere. And what is evil according to Pythagoras and according to me and according to all the Buddhas? Anything that needs unconsciousness for it to be done is evil; anything that cannot be done without unconsciousness is evil. And anything that needs consciousness for it to be done is good; anything which cannot be done without consciousness is good. So, looking back, see what you have done the whole day: when you were aware and when you were unaware; when you functioned like a machine, like a robot, and when you functioned as a consciousness. And whenever you functioned as a consciousness, you were doing something good.

You will be surprised to know that whenever you function as consciousness, good happens of its own accord. And whenever you function as unconsciousness, something goes wrong. Unconsciousness is evil: consciousness is virtue.

MEDITATE UPON MY COUNSELS, LOVE THEM, FOLLOW THEM, TO THE DIVINE VIRTUES WILL THEY KNOW HOW TO LEAD THEE.

MEDITATE UPON MY COUNSELS...

HE IS NOT SAYING BELIEVE -- he says meditate. He says: Become a mirror to whatsoever I am saying. And he does not say that these are commandments but only counsels. He is not saying that you HAVE to do it: these are not orders -- these are simple counsels, a helping hand from a friend who wishes only blessings for you.

MEDITATE UPON MY COUNSELS...

... just listen silently, without prejudice. Don't be in a hurry to decide what is right and what is wrong. Just let it sink deep in you; watchful witnessing, let it penetrate your heart. That is meditation.

Listen meditatively to MY COUNSELS, LOVE THEM...

Love arises spontaneously if you can meditate. If you cannot meditate, then logic arises spontaneously. These are the two outcomes. How you listen, everything depends on that.

For example, you are listening to me. Those who have fallen en rapport with me, they are listening in a totally different way -- they are meditating, they are utterly silent. They are simply drinking whatsoever I am saying to them. They know I am their friend; they know that whatsoever I am saying is not a commandment but only a counsel, only advice.

If you meditate on what I am saying then love will arise in you. And if you argue with me, don't meditate with me -- you listen there with all your prejudices, with your ideology, with your scriptures, with your whole past shouting inside you -- if you are comparing, judging, criticizing, arguing, then logic will arise in you.

Logic arises only when you listen with prejudice, when you are not really listening but arguing, when you are really defending, afraid, fighting . So what arises in you will decide whether it was meditatively listened to or not. Let this be the criterion: if love arises that means you have listened rightly; if logic arises that means you missed the point -- you listened to the words but you missed the silence. You understood only intellectually, but your heart remained unmoved; you didn't allow your heart to move.

MEDITATE UPON MY COUNSELS, LOVE THEM...

Meditation is the base, then love comes on its own. And if love comes, follow them. It will not be a question of imitation, it will not be a question of believing. Your very love will make you capable of acting accordingly. A commandment has to be followed forcibly; you have to enforce it upon yourself. A counsel is not to be enforced: you heard it, you loved it; now, on your own, you start acting, you start functioning. The act grows out of love just as love grows out of meditation. Meditation is the root, love is the tree, and following is the flowering.

TO THE DIVINE VIRTUES WILL THEY KNOW HOW TO LEAD THEE.

And then you need not be worried: divine virtues will arise in you as a gift from God. One virtue is human, one is divine. The human virtue is that which you have to force upon yourself; it is man-made. The divine virtue is that which is a gift from the unknown, a gift from the beyond, a nod, a yes, from the beyond.

If you do these three things with a Master -- meditating, loving, following -- that's enough. These will take you to the very source of divine virtues. Then a person becomes virtuous but never becomes

righteous.Then a person becomes a sage but never becomes a saint. Then a person becomes so religious that he is neither Mohammedan nor Hindu nor Christian -- he is simply religious. Then a person lives in God and God lives through him: he becomes a vehicle, he becomes a hollow bamboo, and God starts singing through him.

> I SWEAR IT BY THE ONE WHO IN OUR HEARTS ENGRAVED THE SACRED TETRAD, SYMBOL IMMENSE AND PURE, SOURCE OF NATURE AND MODEL OF THE GODS.

THE SACRED TETRAD HAS TO BE UNDERSTOOD. It means number four. Three dimensions are of God AS manifestation, and there is a fourth dimension -- God as unmanifest. Three dimensions are visible, the fourth dimension is invisible. All these four dimensions make the sacred Tetrad. If you have read P. D. Ouspensky's great book, THE FOURTH WAY, you will understand what the Tetrad is.

Gurdjieff used to say that his way is the fourth way. There are four possibilities because there are four dimensions. The first is the physical possibility, hatha yoga, the way of the fakir -- yoga postures, standing on your head, distorting, contorting your body -- that is the lowest and the ugliest, the most gross and materialistic way. It leads up to a certain extent.

The second way is that of the mind, the way that is followed by all psychotherapies. Better than the first, but still something of the manifest, still gross -- subtler than the first, but still gross.

The third is the way of the soul -- followed by religions, philosophies. That seems to be the highest possibility ordinarily. But there is one more, the fourth way.

The third way seems to be the highest as far as manifestation is concerned, but there is a fourth -- which contains all and yet is beyond. Gurdjieff says: "My way is the fourth way."

Patanjali says also that there are four states of consciousness: the waking, JAGRAT; the dreaming, SWAPNA; the sleeping, SUSHUPTI; AND the fourth... for the fourth he gives no name -- he simply calls it TURIYA; TURIYA means the fourth. TURIYA is exactly the meaning of Tetrad -- the fourth. And the fourth means absolute awakening, pure awakening.

What we know as awakening is not much of an awakening. In the morning you wake up, but you simply wake up from one dream into another dream; you wake up from the private dream into the collective dream, that's all. You get out from a small prison into a bigger prison, that's all. It is not much of an awakening -- because the same desires persist and the same illusions persist and the same state of mind remains.

Your awakening is not real awakening; it is pseudo. The real awakening happens only in the fourth -- where all dreams have disappeared, the whole world that you had known in your waking has disappeared, is no more known, that which you had known in your dreams is no more known. That which you had known even in your deep sleep, that joy of deep sleep, that silence, that rejuvenating energy of deep sleep, even that is gone. Now you have arrived at the very source, but that source is unmanifest, it is invisible. That invisible source is God.

Pythagoras says:

> I SWEAR IT BY THE ONE WHO IN OUR HEARTS ENGRAVED THE SACRED TETRAD, SYMBOL IMMENSE AND PURE, SOURCE OF NATURE AND MODEL OF THE GODS.

If you can know the fourth, you will have known the very model of God, you will have known the very source of nature, you will have known TAO, DHAMMA, LOGOS. You will have known from where everything comes and to where everything goes -- the source and the goal, the alpha and the omega.

> BUT BEFORE ALL, THY SOUL TO ITS FAITHFUL DUTY, INVOKE THESE GODS WITH FERVOUR, THEY WHOSE AID, THY WORK BEGUN, ALONE CAN TERMINATE.

Pythagoras says: Before you enter into the world of the fourth, the invisible, and before you start moving on this inner pilgrimage of perfection, the first thing is: ask the hell of the Gods. It is just all expression for asking the existence to help you, asking the whole to be friendly to your efforts. In essence, it means prayer.

Have you heard it or not? that many experiments have been done around the world in which a religious person prays, and with prayerful hands, when he is vibrating with the prayer, he touches water -- that water is showered on a particular plant. The same water untouched by the prayerful hands, is showered on another plant -- both of the same age, but the one which receives the water touched by prayerful hands grows faster. Within weeks it is double the size of the other one which has received simple water exactly the same, only one thing missing -- the vibe of the prayerful hands.And the plant that has been blessed by prayerful hands brings bigger fruits, bigger flowers, and sooner than the other. The flowers have more fragrance than the other, and the fruits are more juicy than the other.

This has been repeated now, and now it is almost a scientific thing; it cannot be denied any more. Of course, how it works nobody knows. Why does prayer help so much? For example, if somebody has a headache and you are giving a massage, it is better first to pray and let your hands vibrate with prayer, and then massage. And you will see a tremendous change -- your hands will be so powerful.

Existence can help you if you ask -- it only helps you if you ask. If you don't ask, it remains aloof, it does not interfere. But if you ask, if you open up, existence starts pouring into you. And then the part has as much energy as the whole. It depends on how much you open up: if you open up totally, then the part is the whole, then a man is as magical as the whole.

That is the whole secret of prayer: asking help from existence. And you are going on a really dangerous journey, hazardous; there are many pitfalls. And the higher you move, the more hazardous the journey becomes, because if you fall... you will be lost for ever.

BUT BEFORE ALL, THY SOUL TO ITS FAITHFUL DUTY, INVOKE THESE GODS WITH FERVOUR, THEY WHOSE AID, THY WORK BEGUN, ALONE CAN TERMINATE.

You cannot reach the goal alone. You can reach the goal only with the help of the whole. That is the scientific meaning of prayer: invoking the whole, asking the whole that "I am going on a long journey -- please be with me." And slowly slowly you will see that a great energy follows you. And slowly slowly you will become aware that you need not do much: all that you need to do is to relax and absorb the energy that follows you.

Prayer is the greatest power there is, because prayer makes the part function as a whole.

INSTRUCTED BY THEM, NAUGHT SHALL THEN DECEIVE THEE: OF DIVERSE BEINGS THOU SHALT SOUND THE ESSENCE, AND THOU SHALT KNOW THE PRINCIPLE AND END OF ALL.

INSTRUCTED BY THEM...

And if you become available in prayer to the whole, you will start hearing the still small voice within you -- that is instruction from God.

First meditate upon the counsels of your Master, love them, follow them, then you have become capable of taking a plunge into prayer. The Master is visible, God is invisible. You have learnt how to participate in the being of the Master, now learn how to participate in the invisible being of God who is the source of all and the end of all. That is prayer. And in prayer you will start hearing a still small voice within you.

Once that voice is clearly heard and understood, you need not depend on the outer Master, you have found the inner Master. And you will be surprised to see that the counsels from the outer Master and the instructions from the inner voice are exactly the same. Your inner voice is only represented by the outer Master. The outer Master has nothing to say of his own accord: he simply looks into you, he simply finds your own heart, and speaks for your inner heart.

That's why you will find so many inconsistencies in a Master's statements -- because to one disciple he will say one thing, to another disciple he will say something else. Because he is not there just dishing out ready-made formulas -- he is there to listen to your inner voice. He has just to reflect you; he has to make your inner Master available to you. You cannot yet directly contact the inner Master, hence the outer Master is needed. But he is not to interfere. If he interferes, he is not a Master at all. He simply interprets, he simply communicates, your own inner voice to you because you yourself are not yet capable of taking that plunge.

Once you have started listening to the inner instruction, nothing can ever deceive you. Then the whole life is reflected so clearly that nothing can ever deceive you.

OF DIVERSE BEINGS THOU SHALT SOUND THE ESSENCE...

And whosoever comes in front of you, you will sound his essence, you will know who he is, for what he is there, what his designs are, what his strategies are, what games he wants to play. Before he appears you will know... NAUGHT CAN DECEIVE THEE.

AND THOU SHALT KNOW THE PRINCIPLE AND END OF ALL.

IF HEAVEN WILLS IT, THOU SHALT KNOW THAT NATURE, ALIKE IN EVERYTHING, IS THE SAME IN EVERY PLACE:

Listen carefully:

IF HEAVEN WILLS IT...

NOW YOU HAVE COME TO A POINT where ego has to be utterly dropped. Preparing, the ego was there. Purifying, the ego was there. But now when you are moving into the dimension of perfection, ego has to be utterly dropped -- no effort is even to be thought of of your own accord.

IF HEAVEN WILLS IT...

Now everything is God's will: Thy kingdom come, thy will be done. Now you have to relax totally into the whole.

IF HEAVEN WILLS IT THOU SHALT KNOW THAT NATURE.. .

You will come to know truth only if God wills it. You relax, you wait in deep relaxation, you be patient. And once heaven wills it... and it is BOUND to happen, the grace is bound to happen, only you have to disappear. And in relaxing totally you disappear, you become just an empty waiting, an empty vessel, a womb. And, IMMEDIATELY, whenever your inner emptiness is absolute, God descends in you, and the whole mystery is revealed to you. Then you will see all:

ALIKE IN EVERYTHING...

God is in everything.

... IS THE SAME IN EVERY PLACE:

Only God is, and nothing else. Only God exists. God is synonymous with existence.

SO THAT, AS TO THY TRUE RIGHTS ENLIGHTENED, THINE HEART SHALL NO MORE FEED ON VAIN DESIRES.

Now, when grace has arrived, only then will you know you were unnecessarily begging, desiring. All

the treasures are yours, the whole kingdom is yours, the whole universe belongs to you. All the joys and all the blessings are yours.

SO THAT, AS TO THY TRUE RIGHTS ENLIGHTENED...

But this will happen only when you have become utterly enlightened. And what is enlightenment? The ego gone and God has appeared in you -- that is enlightenment. The ego is darkness, God is light.

... TO THY TRUE RIGHTS ENLIGHTENED...

And this is your right! your birthright -- to become enlightened. Never be contented with less than that. It HAS to be achieved because you are MEANT to achieve it. You have to become it! because in the first place you ARE it...

THOU SHALT SEE THAT THE EVILS WHICH DEVOUR MEN.
ARE OF THEIR CHOICE THE FRUIT...

And now you will see two things. One: desiring is meaningless because all is given without even asking for it. All is being given as a gift! You need not be a beggar: you are all emperors! The kingdom of God is your own kingdom. It is all already given -- you just don't have the courage and the consciousness to enjoy it.

One thing will become clear: that desiring was futile. It was not needed at all. You were desiring something that is already given to you, that is already the case. And the second thing you will see: that the people who are suffering, who are in misery, are being devoured by evils, that is their own choice. Suffering is our own choice. Grace, blessing, is a gift: suffering is a choice. Blessing is our nature -- to be blissful, to be blessed, is natural.

To be miserable, to be in suffering, is our own effort, it is our own creation. Suffering has the signature of man, blessing has the signature of God. Suffering has to be earned -- when you are able to see you will be surprised: suffering needs much more work, much more effort, because to suffer is almost making the impossible possible. It is not your nature to suffer, and still you create it. It needs arduous effort. Going against nature needs much work -- and people are working day in, day out, year in, year out, life in, life out, people are working hard to create more and more suffering for themselves.

If you are suffering, remember, you must be creating it. There is no other way to suffer.

But if you feel blessed, then it is not your doing: it is a showering from the beyond. Suffering is man-made, bliss is god-made -- bliss is your nature, your very nature, your very ground of being. When this has been seen, you have come home.

Philosophia Perennis, Vol 2

Chapter #7
Chapter title: A Bold Experiment

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The first question

WHAT IS FAITH? ALSO, HERMAN HESSE HAS SAID, 'FAITH AND DOUBT BELONG TOGETHER AND GOVERN EACH OTHER LIKE INHALING AND EXHALING.' CAN YOU PLEASE COMMENT?

Deva Vinaya,

FAITH CAN HAVE THREE MEANINGS. First is belief -- belief is a lie, it is insincere, dishonest. To believe something means you don't know it and yet you believe. It is hypocrisy. Belief is out of fear or out of greed. Belief is a conditioning by others imposed upon you; it is a slavery.

The true religious man cannot be a believer and he cannot be a disbeliever either -- because disbelief is nothing but belief in a negative form. The catholic and the communist are not very different; the atheist and the theist are not very different -- in fact not at all. They are aspects of the same coin. One believes in God, one believes in no-God. One loves God -- the love is based on conditioning; it is not true -- one hates God -- that hate is also based on conditioning; that is not true either.

Those who start by belief never arrive, they cannot arrive. They will go round and round, but they will never penetrate the truth of existence. The beginning has to be open -- neither of belief nor of disbelief. The beginning has to be innocent. And if the beginning is innocent, THEN it is faith.

Faith is not belief: faith is faith in truth. "If there is truth, then we will know it, there is no need to believe. There is no need to believe in the Bible or the Vedas or the Koran. If truth was revealed to Mohammed and Christ and to Krishna, why not to me?" This is faith.

Faith means faith in oneself. Faith means a confidence, a respect for oneself. Belief is other-oriented: faith is self-oriented. Faith is a totally different world! It has nothing to do with belief. Belief divides people into Christians, Mohammedans, Hindus, Buddhists.

The man of faith knows no religion -- except the religion of inquiry. He believes not in beliefs but in inquiry. And his faith is so much in his own being that he goes unguarded into the unknown, that he moves into the uncharted without any fear. His faith in existence is such that he needs no other support. Faith is self-oriented; faith has a beauty. Belief is ugly. Avoid believing, because believing is lying. Faith is a search, an inquiry.

The scientist has faith, and your so-called religious person has belief. What is the faith of a scientist? The faith that existence is a cosmos, not a chaos, that existence is based on some fundamental law. The faith that that law is discoverable. The faith that man's consciousness is capable of knowing that fundamental law, the order of life and existence. The scientist has faith. Your so-called religious person has no faith. Because he has no faith he substitutes it by a plastic, synthetic thing called belief. Avoid belief.

Faith will make you more integrated than you are: belief will make you more disintegrated than you are. Belief will keep you a slave: faith will give you a mastery. Belief will help you, certainly, to become part of a herd, of a crowd. It will be a kind of security; it is comfortable, convenient. Faith is dangerous: it will take you into the realms of the unknown. It will make you alone; you will not be with the crowd and the crowd will not be with you either. But to be alone is of tremendous import, because to be alone is purity, and to be alone one has to be alert, one has to be aware.

The believer falls asleep. The man of faith keeps wakeful -- he HAS to keep wakeful because there is nobody else to support him. He is not part of the crowd psychology; he has to stand on his own. But he believes in the cosmos. He does not believe in any doctrine, creed, but there is a tacit belief that existence is not disorderly, that existence is based on a certain order, and that order can be discovered.

Herman Hesse's statement that FAITH AND DOUBT BELONG TOGETHER AND GOVERN EACH OTHER LIKE INHALING AND EXHALING IS true about belief but not about faith as I am defining it. Just change the word 'faith' and the statement is true. Read: Belief and doubt belong together and govern each other like inhaling and exhaling.

Belief always represses doubt; belief is a strategy to repress doubt. That's why believers say, "I believe strongly." Why strongly? There must be a strong doubt deep down; it needs a strong belief to force it, to

repress it into the unconscious. Whenever somebody says 'strong belief' that simply means the doubt is big and has to be fought, and you will need a very strong belief to fight with it.

That's why believers become fanatics. What is a fanatic? A man who has such strong doubt inside himself that unless he is a fanatic he will not be able to repress it. He is afraid of his doubt; he is so much afraid of his doubt that he never looks within. He has to create such fanaticism around himself, such smoke of fanaticism, that the doubt gets completely lost.

And the fanatic cannot communicate; he is afraid -- you may say something to him that will bring his doubt again to the surface. He cannot listen to the other side. His argument is his sword -- he cannot argue, he can only kill. By killing he proves that his belief is right. That's why Christians and Mohammedans and others have been killing each other -- these are all fanatics. They have made the earth very ugly. They have destroyed much that is beautiful and should be preserved. They have reduced humanity to a very unconscious phenomenon. They have not allowed human beings to flower and bloom; they have been very destructive. They have not been blessings: they have been curses.

The man who has faith is never a fanatic, cannot be. He is open, he is available, he is reachable, he is vulnerable. He is ready to listen; he is in every way ready to understand the opposite viewpoint. Who knows? The opposite viewpoint may be right. The man of faith has no prejudice to protect; he has no a priori idea; he is not rooted in any ideology at all. He is simply open, inquiring, searching, seeking. He is Ready to listen to everything; all his doors and windows are open. He is not a Leibnitzian monad -- he is not a windowless phenomenon. He is available to the sun and the rain and the wind; he is available to God in whatsoever form it comes. He is ready to search for truth. He has no prejudice that the truth should be like 'this'. He does not start with an idea; he starts with a great longing to know, but with no idea to impose on reality.

The man of faith is never a fanatic. A Buddha is never a fanatic. The man of faith is very rational: the man of belief is utterly irrational. He cannot allow reason because he is afraid -- reason may disturb his belief . Somehow he has managed to live in a cozy belief, and the reason may come like a storm and disturb everything. He cannot open his doors and windows; he has to remain closed in his own darkness -- only then can he go on believing. He functions like an ostrich. He closes his eyes so that he has never to change what he believes. The man of faith lives with open eyes, alert, watchful.

Herman Hesse is right about belief but not right about faith. But there is a third meaning also: that is trust. First meaning is belief -- belief is ugly, avoid it. Second meaning is faith -- faith is beautiful, imbibe it. And the third meaning is trust -- trust means faith has arrived at the goal. Faith is fulfilled, one has come to know, then trust arises.

Trust means "I know," not "I believe." And the person who knows, he need not believe at all -- for what? He knows! so there is no question of belief. Only those who don't know believe. Believers never reach the ultimate meaning, trust -- only those who have faith reach trust. Faith is the pilgrimage and trust is the destiny. Begin in faith, end in trust.

These are the three meanings of 'faith'. The word is very vague; you will have to understand all the three meanings, because sometimes it is used in the first meaning, sometimes in the second, sometimes in the third.

The second question

IS THERE REALLY A HELL?

YOU ARE LIVING IN IT. Hell is a certain psychology; hell is a certain way of looking at things. If you are in misery, that means you are living in hell. Hell is not a geographical place; it is not somewhere underneath the earth: it is in your way of looking at things. It is living in an unconscious way that one creates hell around oneself.

And so is heaven: that too is again a psychology, not something geographical. It is not somewhere above the clouds -- it is not anywhere except in you. These are the two alternatives to live in: to live in hell or to live in heaven. And it is up to you what you choose.

If you live consciously, if you try to bring consciousness to every act that you go through, you will be living in a silent, blissful state, in serenity, in joy, in love. Your life will have the flavour of a festival. That

is the meaning of heaven: your life will have many flowers in it, much fragrance will be released through you. You will have an aura of delight. Your life will be a song of life-affirmation, it will be a sacred yes to all that existence is. You will be in communion with existence -- in communion with stars, with the trees, with the rivers, with the mountains, with people, with animals. This whole life and this whole existence will have a totally different meaning for you. From every nook and corner, rivers of bliss will be flowing towards you.

Heaven is just a name for that state of mind.

Hell means you are living so unconsciously, so absurdly, in such contradiction, that you go on creating more and more misery for yourself. And still you ask:

IS THERE REALLY A HELL?

You should not ask it -- you know. You are living in it.

A bedraggled, worried Jew, surrounded by crying children of all sizes, sat in the chaircar of a transcontinental express nursing a baby of about one and a half years. He was spanking the baby, mumbling to himself as he did so:

"Smack, you do it again. Smack, you do it again. Smack, you do it again."

Such seeming cruelty aroused the ire of a motherly woman who sat in the next seat, and she rose, shook her finger in his face and said, "If you strike that baby one more time I will give you so much trouble that you will never forget it!"

The harassed little man paused with uplifted arm and slowly raised his patient eyes to hers. "Lady," he said. "Why lady, my wife is in the baggage coach ahead, she's dead, and I ain't got no place to bury her. And my daughter Rifka is in the Pullman, and she is going to have a baby, and she ain't got no husband. And that kid has just thrown my hat out of the window. And I am on the wrong train and I don't know where I am going. And this baby has ruined my clothes and my baggage is lost. Trouble! Lady, you give me trouble? ME?"

What more proofs do you need that you are in hell? Just watch your life. Just look at your own face in the mirror. What have you done to yourself? It is already hell!

But down the ages we have been thinking that hell is somewhere else -- that creates a deception, that makes you feel as if you are not in hell. And you ARE in it! It is NOT somewhere else. The idea of hell being somewhere else is a strategy created by the priests to deceive you, to make you feel that you are not in it, and to keep you afraid. And they have also created the idea of heaven -- that too is somewhere else, so that it goes on hanging in front of you like a carrot. And you can be pulled, pushed, manipulated, by the priests through greed and fear.

You have been made afraid of hell, you have been made very much greedy for heaven. And because you always think they are somewhere else, you remain deceived.

ALL IS HERE! AND ALL IS NOW! There is no other time than now and no other place than here. Hell is here if you live with a wrong psychology, and heaven is here if you live with a right psychology. But I would like you to know about one thing more....

Heaven and hell are only two sides of your mind. The religions that were born outside India have remained with these two ideas, heaven and hell. They could not rise above them. Judaism, Christianity, Islam -- all the three religions born outside India, have no idea of something transcendental. In India we have a third word MOKSHA, NIRVANA.

Hell is a wrong psychology, ill, abnormal, neurotic, pathological; heaven is a right psychology, normal, healthy. But there is a beyond where you are no more a mind, when both sides of the mind have been dropped, where you are a no-mind, where you are neither negative nor positive, where you are neither dark nor light, where you are neither this nor that -- where you are just a witness to all, to misery and bliss, to all, just a witness, where you are not identified with either misery OR bliss, where hell is a functioning of the mind, and heaven too, and you are beyond both, a watcher on the hills. That state of witnessing, that state of transcendence is called MOKSHA -- freedom, absolute freedom. Freedom from mind is absolute freedom.

I don't teach you heaven, because heaven will always remain with hell; the other side cannot be dropped. If you want to keep one side of the coin, you will have to keep the other side too. If you want to keep the mind, you may be for a few moments in great joy, but again and again moments of sadness will erupt. The

other side will have to be recognized.

That's why those who live in the mind go on moving from one polarity to the other. Sometimes they are happy, immensely happy, in heaven, and sometimes they are immensely miserable, in hell. Sometimes great joy and sometimes great sadness; sometimes love and sometimes hate. And they are pulled constantly into these opposite directions.

This is the state. You have also known a few moments of joy and love and happiness, but they come and go; you cannot abide in them, they can't be made eternal. They are only moments. And when they go, you fall back into the deep dark valleys of depression, despair, anguish.

One goes on moving between heaven and hell continuously! Seeing this, watching this deeply, Buddhas have discovered a third standpoint which is beyond mind, which is no-mind, which is freedom from duality. Pythagoras calls it the golden mean. By 'golden mean' he means if you stop exactly in the middle between happiness and unhappiness, between sadness and joy, if you can stop EXACTLY in the middle, then there will be neither joy nor sadness, there will be neither happiness nor unhappiness, neither pain nor pleasure. And in the EXACT middle, the transcendence happens: you are just a watcher, a witness.

That witnessing is the goal here. I would like all of my sannyasins to become witnesses. Witness everything, and don't get identified with anything -- even beautiful things, tremendously joyous things. Keep aloof, keep a distance; don't lose yourself in them. Let them come and go. Everything that comes goes, everything that is born dies, but you remain -- you as a witness always remain.

Once you have found that eternal witness in vou. you have found God. God is not an object, but your pure subjectivity.

The third question

OSHO, HOW WOULD YOU LIKE YOUR BOLD EXPERIMENT TO BE UNDER SCIENTIFIC SCRUTINY? ALSO, IS THERE ANY PARTICULAR METHOD OF MEDITATION USEFUL FOR TREATMENT OF A PARTICULAR TYPE OF MENTAL ILLNESS?

Doctor Malik,

Science HAS ITS OWN LIMITATIONS. I am ready, I can invite scientists to come here to watch what is happening. They are welcome. But they will not be able to know the real thing that is happening here. They will only be able to know the body of it, they will miss the soul -- their very methodology prevents it.

Just like if you ask the scientist, "Please watch this roseflower, it is so beautiful" -- he can analyse the roseflower, he can reduce it to its constituents. He can tell you how much water is in it, and how much colour and how much perfume, and how much earth and how much air. He can tell you everything that comes within HIS vision, that which he can catch hold of by his methodology. But his methodology is limited. He will not be able to catch hold of the beauty of the flower -- that is certain. He will not be able to find any beauty in the flower scientifically. As a man, as a man of heart, he MAY say that the rose is beautiful -- but not as a scientist.

If he really goes scientifically into the existence of the rose, he will find everything except beauty. About beauty there are only two possibilities that he will tell. One: that there is no beauty, that it is your projection; that it is in your eyes, not in the flower; that it is your dream, your idea, that you have imposed upon it. Or the other, which will be far more scientific: he will simply say beauty is non-existential.

Beauty cannot be found by the scientist. If you give him anything he will reduce it to matter. And all that is great in it, all that is invisible in it, all that belongs to the beyond, will automatically disappear.

I am absolutely ready. Scientists can come, they can watch whatsoever is happening here through meditations, through music, through therapeutic situations -- they can watch. But they will know only the periphery of it. If they really want to know the very soul of it then they will have to become participants, not watchers, not spectators. They will have to fall en rapport with me.

They will not be able to know what is happening only by watching OTHER meditators: they will have to become meditators themselves. And that is the problem -- the scientific methodology is against it. The scientific methodology is based on this idea that the scientist has to remain only a spectator, uninvolved. He is not to become a participant; he has to be there, aloof, detached, just as an observer.

But there are things which can be known only by participation. For example, love cannot be known only

by observation. If you see two lovers kissing each other, what are you going to know about it scientifically? Just a transfer of a few germs from the lips of one to the other -- what else? The kiss will be reduced to a transfer of germs. The beauty, the soul of the kiss, has disappeared. It has become really ugly; it is no more beautiful.

Love becomes chemistry in the hands of the scientist. It becomes a hormonal attraction. It has something to do with sexual glands and nothing to do with the individual as a whole. It is only a question of male hormones or female hormones; it is a biological attraction. But then love loses all poetry, love simply becomes a very ordinary phenomenon. It becomes very mundane, it loses all sacredness.

So, Doctor Malik, you are welcome, your friends are welcome.

Malik is a psychiatrist in the Delhi University. You can come here -- he IS here -- you can bring your friends, and you can do what you call scientific work, scientific scrutiny. But I will have to tell you beforehand that whatsoever you come to know will be only the circumference of it. If you really want to know it, you will have to come here not as scientists but as poets, lovers, meditators, participants. Only then the core of it will be revealed to you.

That has become one of the most fundamental problems humanity is facing today, that wherever science moves, it reduces everything to the LOWEST denominator. It uglifies things. If you ask about the lotus, the scientist only finds mud and nothing else. The lotus comes out of the mud, that's true -- but it is not just mud and nothing else.

If you ask a Buddha, then you will have a totally different perspective. If you ask the Buddha, then even mud is nothing but a hidden lotus.

That is what true religion is, the true vision of religion is: it beautifies things. It takes everything to its highest peak. In religion, the religious approach believes in the highest and the lowest is only a container. The scientific approach believes in the lowest, and the highest is just a by-product.

Karl Marx has said that man's consciousness is nothing but a by-product -- a by-product of his physiology. Just a by-product, an epi-phenomenon, a shadow. It can be ignored, it need not be taken into account.

It is because of people like Karl Marx that Joseph Stalin could kill millions of people in Russia. If consciousness is just a shadow then there is no problem, you can kill as many shadows as you want. You are not killing anything at all! If they are only shadows, epi-phenomena, by-products, then why be worried? Man is nothing but the body.

You have reduced all divinity into dust.

Science has to learn something from religion, only then can there be a future for science. Otherwise science is doomed, and with science, man's future is doomed. Adolf Hitler's approach is very scientific, just as Joseph Stalin's is. Man disappears in the scientific approach -- there is no soul in him, just a mechanism. And you can destroy machines, there is no problem in it. And you will not feel any guilt, any prick in your conscience.

Meditation is an inner phenomenon. It is serenity at the deepest core of your being. It is bliss. And ultimately it is a transcendence of all situations. It is utter silence. You will not be able to detect it by scientific scrutiny.

If you go and watch a Buddha, what are you going to find? You will not be able to penetrate into his deepest core -- that will remain unavailable. Yes, you can watch his behaviour, but the behaviour is not the man. And modern psychiatry is basically behaviouristic -- it believes only in the behaviour, because behaviour is observable. It does not believe in the soul, because the soul is not observable.

In fact, psychiatry, psychology, psychotherapy: these words should not be used -- because the word 'psyche' means soul, and the soul is completely denied. Not that psychologists have come to know that there is no soul; it is denied because the methods that they use are very gross.

For example, if you want to hear music through the eyes you will not be able to hear the music. And then you can say, "There is no music, because I cannot see it." If you make it a point that music can be accepted only when seen, then your very approach has made it absolutely certain that there is no music.

Music can be heard but not seen. Beauty can be seen but not heard. Each method has its own limitation. The scientific method is very gross. That's why it has become very very penetrating in the world of matter, but it has become absolutely oblivious of the world of the spirit. The spiritual world is non-existential for the scientist AS a scientist. Love, poetry, music, beauty, bliss -- all are non-existential. This is a very lopsided vision.

Pythagoras wanted a science which was able to be mathematical and musical both -- he wanted it to be a

synthesis. And that's my longing too: a real science will have two aspects to it. One will be the objective aspect, the objective science, and the other will be the subjective aspect, the subjective science. And that will be the point of meeting of religion and science.

Science is objective science, and religion is subjective science. And man is both: the meeting of the inner and the

You ask me, Doctor Malik: HOW WOULD YOU LIKE YOUR BOLD EXPERIMENT TO BE UNDER SCIENTIFIC SCRUTINY?

I am perfectly happy -- you can come. But you will know only about the body and you will miss the soul -- UNLESS you are also courageous enough to become participants here, crazy enough to dance with my people and sing with mv people and celebrate with my people, not keeping aloof, but dissolving yourself into the commune. Then you will know both the sides, the outer and the inner. But the inner you will know as an individual, not as a scientist. The outer you can know as a scientist.

And the second thing you ask: ALSO, IS THERE ANY PARTICULAR METHOD OF MEDITATION USEFUL FOR TREATMENT OF A PARTICULAR TYPE OF MENTAL ILLNESS?

ONE VERY FUNDAMENTAL THING has to be understood. Modern psychiatry is rooted and based in illness -- it knows nothing about wellness. Modern psychology and all its branches are basically following the medical model. And that is utterly wrong, because just to look into man's pathology is not right.

That's where Sigmund Freud missed. He contributed something immensely valuable, but still he missed the whole point. He was too much interested in the abnormal, in the ill. And slowly slowly, because all that he studied was nothing but illness, he started feeling that there is no hope for man.

To study illness is needed, because ill people have to be helped. But they cannot be really helped unless you know what wellness is. At the most, you can make them adjusted to the society, but the society ITSELF IS ill.

That's what modern psychiatry, psychoanalysis, psychotherapies, go on doing. Whenever somebody becomes a little unadjusted, the work of the psychiatrist is to pull him back to adjustment. Adjustment is thought to be normal. But that is not necessarily the case -- because if the society itself is abnormal then to get adjusted to it will be abnormality, not normality.

In fact, great suspicion has arisen in modern days. R. D. Laing and other people have become suspicious of the whole project. The society is abnormal, and you help people to be adjusted to it! You serve the society, you don't serve those people. You are agents of the society, of the status quo, of the establishment. And the person whom you are forcing -- through drugs, through electro-shocks, through psychoanalysis and a thousand and one other methods -- may be really a normal person. And because he is normal he cannot adjust to the abnormal society.

Just think of a Buddha. The Buddha cannot adjust to the society. The Buddhas have always been rebellious. They cannot bow down to the society, they cannot surrender to the society -- the society is ill! The society has been living under a great curse, the curse that has been created by the priests and the politicians. It has been living under a great conspiracy.

People have not been allowed to be healthy, because healthy people are dangerous. People are not allowed to be intelligent, because intelligent people are dangerous. Your educational system exists not to help people to become intelligent, but to hinder people from becoming intelligent. It exists there so that everybody can be reduced to a mediocre being, so that everybody is reduced to a stupid scholar.

And twenty-five years of conditioning from kindergarten to the university can reduce anybody to a stupid scholar, can make anybody mediocre -- because your education requires that people should be able to reproduce whatsoever has been taught to them. That is the criterion of their intelligence.

That may be the criterion of their parrotlike memory, but it is not the criterion of their intelligence. Intelligence is a totally different phenomenon. Intelligence has nothing to do with repetition; in fact intelligence will abhor repetition. Intelligence will always try to live life in its own way. Intelligence will like to do its own thing. Intelligence will like to enter into life's mysteries, not according to set formulas, prescribed strategies. Intelligence is always original.

And the universities don't allow original people to exist. They weed out original people; their whole effort is to destroy originality -- because original people will always create trouble in the society. They will

not be so easily manipulatable, and they cannot be so easily reduced to clerks and deputy collectors and station masters and school teachers -- they cannot be so easily reduced to efficient machines. They will assert themselves. They will try to live life not according to a pattern but according to their own insight.

If a person loves music he would rather remain a beggar but still he will persist in living the life of a musician. Even if he has the choice of becoming the prime minister he would rather live like a beggar and insist on going on playing his music. That will be intelligence, because only when you live your life according to your own lights, according to your own insights, according to your own inner voice, do you attain to bliss, to fulfillment.

And to become a prime minister you don't need intelligence. In fact if you have intelligence you cannot become a prime minister, because who would like to go into politics if he has intelligence? Who would like to go into that ugly game? One would like to become a poet or a painter or a dancer -- but WHO would like to become a politician? Not the intelligent person but only those who are still barbarians, only those who still enjoy violence, domination over other people.

Universities destroy intelligence. Your education is very destructive to intelligence -- it serves the society, and the society is abnormal, very abnormal. In three thousand years, five thousand wars have been fought: can you say this society is healthy? this society is sane?

Man is always ready to kill, murder, or commit suicide. What kind of society is this? And psychiatry and psychoanalysis try to adjust people. They call unadjusted people 'abnormal'. That's why psychologists go on saying that Jesus was abnormal. In fact, they say he was neurotic. Jesus neurotic! And the rabbis who managed to murder this man, they were healthy. Jesus is neurotic: Pontius Pilate is healthy, normal.

If Jesus is neurotic, then Buddha is neurotic, Mahavira is neurotic, Pythagoras, Patanjali, Lao Tzu, Zarathustra, all are neurotics. Socrates is neurotic -- and the judges, those stupid judges who decided that he should be poisoned and killed, they are normal.

The whole earth is a madhouse, Doctor Malik. And Doctor Malik lives in Delhi -- he should know well that Delhi attracts all kinds of neurotic people.

Who is ill? And how can you decide and define illness unless you know what wellness is?

Sigmund Freud missed, because he only studied the ill people. But ill people can be studied, because illness always happens on the periphery. And the well people cannot be studied, because wellness happens at the center. It wells up in your being. Illness is superficial, wellness is intrinsic. Sigmund Freud cannot study a Buddha, because he will not be able to find any symptoms.

You can go to a doctor and you can ask, "What is the definition of health?" and you will be surprised that no doctor can answer it. At the most he can say, "When a person is not ill, he is healthy." But what kind of definition is this? -- "When a person has no illnesses he is healthy." Health is a positive phenomenon and you are defining it negatively. Illness they can define. They can define what is cancer and what is tuberculosis and they can define all kinds of illnesses -- millions of illnesses they can define. But a single phenomenon, health, remains indefinable -- it has not been studied at all.

Unless psychology becomes rooted in the people who are whole and holy -- who are enlightened, alert, aware, who have transcended all kinds of identifications, who have become pure consciousness -- unless psychology studies these people.... But then psychology will have to change its methods. Then it cannot go on imitating physiology, physics, chemistry and the natural sciences. Then it will have to learn much from literature, from poetry, from music. Then it will have to move more and more close to the arts rather than going and following science.

That has been the misfortune, that Sigmund Freud was basically a physician, a medical doctor. And his idea of making a science of psychology was the idea of medical science. He started studying ill people, and he based his whole understanding in the illnesses. And because when you treat ill people only ill people come to you, slowly slowly, all that you know about man is that which you have known through ill people. Then that becomes your understanding about man.

That's why whatsoever Freud says about man is basically wrong. It is about the ILL man -- it is not about the human man, it is not about humanity. It is not about a real man, it is something about the ill person.

For example, if you study only blind people, and you decide that no man has eyes, what kind of understanding will that be? It will not be true about man, it will be only true about blind people.

Psychiatrists only come across ill people, and then they start deciding about man, they start defining man. That is going beyond their limits. First you will have to understand the whole -- the ill man and the well man, both. And in fact the man who is perfectly well should be the criterion; he should be the decisive

factor. Psychology has to become the psychology of the Buddhas. Only then will it be true, authentic.

My effort here is not that of a psychiatrist or a psychotherapist. I am not treating ill people here. My effort here is to release the sources of well-being in you. I am not interested in treating you, I am interested in freeing you.

You ask me: ALSO, IS THERE ANY PARTICULAR METHOD OF MEDITATION USEFUL FOR TREATMENT OF A PARTICULAR TYPE OF MENTAL ILLNESS?

NO. THAT DOES NOT MEAN that meditation cannot help -- it helps, but that is coincidental. It helps, but that is only a by-product.

My basic effort here is to create Buddhas -- people who are whole. I am not treating ill people here -- although a few ill people come, and they ARE helped, but that is not my purpose here. It is not a therapeutic community: it is a spiritual commune. Therapies are happening here, but they are not basically meant for ill people -- because in my vision the whole of humanity is ill, it is abnormal.

The therapies that happen here are not particularly interested in any particular kind of disease. We are simply helping so-called normal people to become REALLY normal.

As I see it, every human being is brought up by ill people, abnormal people -- the parents, the teachers -- and naturally they go on giving their illnesses to the child. Unless one becomes alert about what has been done to oneself, unless one dares, is courageous, has guts, to drop all conditioning, one never becomes normal.

Sixty therapeutic groups are run here, just to help common people, the so-called normal people, to be aware that they are not normal -- that is the first step towards becoming normal. And once you have understood that you are not normal, things start changing. A great awareness starts arising in you: something has to be done, something becomes urgent.

And we help people to drop their conditionings -- Hindu, Christian, Mohammedan, communist. We help people to drop all their conditionings, because only an unconditioned being is really normal and natural. Conditionings are perversions. So we are not really interested in helping so-called ill people. Our work is to help the so-called normal people. But sometimes ill people come and they ARE benefitted. That is just a fringe phenomenon, on the margin.

So I cannot say which meditation is going to help which particular disease. In fact, EACH meditation will help in some way or other, because all meditation techniques are basically moving to the same point of inner silence. The method may be active or the method may be passive, it doesn't matter, the goal is the same. It may be a Sufi method, it may be a Zen method -- the goal is the same. The goal is: how to make you so silent that all thinking disappears and you are just a mirror, reflecting that which is.

My definition of God is: that which is. And once you start seeing that which is, and you start falling in tune with it, well-being arises. You become part of this tremendously beautiful universe.

But, Doctor Malik, if you come here and your friends come here, they can look into this matter -- which meditation will help which kind of disease. And that will be immensely beneficial.

Psychoanalysis and psychiatry help ill people. Religion helps people who are already well but would like to know the peaks of wellness -- would like to go to the Everest of wellness, what Abraham Maslow calls 'peak experiences'. Those peak experiences are everybody's birthright. And if you don't have peak experiences you are missing something immensely valuable.

But religion goes even one step further ahead than Abraham Maslow and humanistic psychologies. It is not only a question of attaining peak experiences -- because peak experiences will come and go. You cannot remain on the peak for ever. You can have a deep sexual orgasmic experience, you can attain to a peak -- but the moment you have attained, already you have started going downhill. You cannot stay on the peak; there is no space to stay.

All peaks are the repetition of the ancient myth of Sisyphus. Sisyphus carries the rock to the peak of the hill, but the peak is small and the rock is big. Sisyphus has been punished by the gods, because he rebelled against the gods, to take the rock to the peak. But the moment the rock reaches the peak it starts falling back, slipping back, downhill.

That is the story of every man. You cannot stay on the peak. You will make the journey, the long journey, to reach the peak -- and once you have attained, it is finished. The moment you become aware of the peak, it is no more; you have started going downhill. There is no space to abide.

Religion helps you not only for peak experiences -- that is only for the beginners -- religion does not

help you only to have beautiful experiences, but to have a total orgasmic consciousness. Not the peak experience, not the orgasmic experience, but an orgasmic consciousness -- so that you are twenty-four hours in an orgasmic ecstasy. So that your whole life, moment-to-moment, is a celebration.

My effort here is that of religion. I help people first to know peak experiences so that a great longing can arise in them to abide on those peaks. But one cannot abide on those peaks. Then another effort starts in your life: how to create orgasmic CONSCIOUSNESS. Peaks are experiences, they come and go. Orgasmic consciousness is a transformation of your being. It is a new birth, a resurrection. But attaining to peak experiences helps many ill people. I am not concerned with it, but it helps.

So it is perfectly good, Doctor Malik, you, your friends, are welcome. Come, study, study scientifically, AND study as participants. Find out what meditations can be helpful to what kind of diseases.

But that is not my work. It is happening here. My goal is totally different -- but many other things happen always on the fringe, on the margin. And if you are interested in those marginal things, it is perfectly good. If somebody can be helped in any way by this experiment that is going on here, I will be happy.

The last question

OSHO, WHY IS LIFE SO BORING?

LIFE AND BORING? Man, what are you talking about? You must be living in a kind of death. It is not life that is boring -- you must be dead! That's why you are feeling bored. Rather than taking responsibility on your own shoulders, you are throwing it on life. But that's how the human mind continuously goes on playing games.

It always throws the responsibility on somebody else; it always finds a scapegoat. It is very irresponsible. And those who are irresponsible will never change. Don't say life is boring -- see that you don't know how to live. You must be living in a wrong way; you must be living in a negative way. You must be living at the minimum; your life must be a lukewarm life -- that's why it is boring.

Life is incredibly ecstatic, but then it has to be lived at the optimum. Then you have to live in a maximum way -- not lukewarm. You have to be hot, passionately alive. Your life must be missing passion. Then it is boring. But it is you who are responsible, it is not life which is responsible for it.

No animal is bored, no bird is bored, no tree is bored, no river, no mountain, no star -- only man.... This capacity to be bored is not necessarily a curse: it is a blessing in disguise. It simply says man is free to choose between boredom and ecstasy -- nobody else is free to choose. Except for man, the whole existence is ecstatic, but there is no choice. The ecstasy is in-built. The birds are chirping, singing, the trees are blooming, the stars are shining... but it is all in-built.

Man has the choice. That is a great gift of God. Man is free to choose -- and then if you choose a life that is boring, remember, it is your own responsibility. You can choose a life that is ecstatic.

I have lived both the ways! -- that's why I can say it so authoritatively. I have lived the way you are living, for many many lives. I was also bored. Now, I am as ecstatic as the birds, as the trees -- with only one difference: this is my choice, this is my freedom. And when you are blissful with freedom, your bliss has a depth. a tremendous grandeur which the bliss of the birds and the animals cannot have. Their bliss is almost imposed upon them.

And remember. even if freedom is imposed upon them, because it is imposed it will lose all meaning. If you are forced to live in paradise, and you are not allowed to get out of it, and naked swords are watching the gates, you will feel bored.

That's what happened to Adam and Eve: they started feeling bored in paradise. They wanted to do something new, something novel. It was out of boredom that they ate the fruit of the tree of knowledge. They must have started feeling bored. Everything was good, everything was beautiful! But it was imposed: it was not chosen by themselves.

When a man chooses by himself, even if he chooses the prison, he will be happy there -- if it is HIS choice.

Freedom is a great gift. And it is only man who is free -- it is man's glory. But we have turned it into agony, because we always choose the boring life. Why do we choose the boring life always? Because the boring life is more secure, convenient, safe. If you really want to live passionately, then you will have to

live in insecurity and you will have to live in danger, and always in danger. And you will have to live through many inconveniences. You cannot live so comfortably, you cannot live in such coziness; you will always be open to all kinds of dangers.

That's why people choose a boring life. Rather than living passionately, they live at the minimum -- because if you live at the minimum you live with minimum risk. Otherwise, life is tremendous surprise -- and EACH moment. If you live with open eyes and passionately, intelligently, dangerously... that's what Friedrich Nietzsche says: Live dangerously!

That's what I say, that's what sannyas is all about -- living dangerously. Living moment-to-moment alert to what is happening. Not living in the past, but living in the present. Ready to risk.... And then you will see a totally different quality happening around you: life becomes psychedelic, it starts gaining depth, meaning. It becomes something fantastic, something intoxicating.

And when you live moment-to-moment, you cannot live a knowledgeable life, because knowledge comes from the past. If you live moment-to-moment, dropping the past, dying to the past every moment, you will live a life of innocence, like a child. That is the life of a sage: to live like a child.

Jesus says: "Unless you are like little children you will not enter into my kingdom of God." You will have to live without knowledgeability, you will have to live innocently, you will have to live with wonder, with wondering eyes, always ready to be surprised.

Life IS FULL of surprise! It is just the dust of knowledge that has gathered in your eyes so that you cannot see the surprises. They are happening all around! Every moment miracles upon miracles are happening. Life is miraculous. How can you be bored? Life is such a miracle, with so many surprises, so unpredictable, so ridiculous, so absurd!...

It is said:

When Bodhidharma became enlightened, he could not stop laughing for days, he could not sleep either, because the laughter wouldn't stop. Everybody became worried -- the disciples and the friends, and they all inquired, "What has happened? And why don't you stop? Are you going mad? or have you gone mad?"

And when people said such things, Bodhidharma would laugh even more; he would roll on the ground. Slowly slowly, it cooled down, but the quality remained forever with him. Laughter became his flavour.

When he cooled down a little bit, when the shock of enlightenment was absorbed, when that lightning experience was digested, then he said, "I started laughing because it is so ridiculous. I was trying to get that which I have already got. I was trying to get that which is already in me, which I have never lost. I was trying to find bliss and bliss is my nature. I was trying to find truth, and I am truth."

Just as Jesus says, "I am the way, I am the door, I am the truth..." He is not saying it only about himself: he is saying it about every 'I'; whosoever can say 'I' is the way, is the gate, is the truth. The statement is not about Jesus as a person; the statement is about everybody who is capable of saying 'I'.

And, really, when you find that all that you have been searching for down the ages was already the case, you HAD it within you, how can you stop laughing then? But you may not become a Bodhidharma so soon -- still life need not be boring. I will tell you a few stories.

The first:

A man who was very depressed met his friend, Jerry J., who was a very sharp thinker.

"What is the matter?" Jerry J. asked.

"I'm despondent. I can't adjust to the fact that I've got three balls."

"Three balls?" said sharp Jerry. "Kid, we can make a fortune together! "

"How?" asked the other fellow, brightening up.

"We will go to bar after bar and bet everybody around that between you and the bartender you've got five balls! It can't miss!"

"Let's go," said the man.

So they went into the first bar, and Jerry J. made friends with the strangers at the bar. Then he made the announcement: "I will bet anybody in the place that between my friend here and the bartender there they've got five balls."

Nearly everyone rushed forward to cover the bet. Jerry looked at the bartender who was shaking his head.

"You don't mind being part of the wager, do you?" Jerry asked.

"Not at all," the bartender said. "I am very impressed."

"How do you mean?" Jerry asked.
"Well, up to now I've never met a man with four balls -- I've got only one."

The second:

It happened in Paris in the spring. On a sunny day in May a Chinaman picked up a whore on the Champs Elysees and took her to the Meurice Hotel. They opened the windows and the breeze blew in and everything seemed beautiful. The Chinaman got into the bed with the whore. He made love to her for a while and then said, "Pardonnez-moi, Mademoiselle, je suis fatigue."

So saying, he went to the window and took a deep breath. Then he went under the bed, came out the other side, and jumped into bed to make love again.

After a while he got up saying, "Pardonnez-moi, Mademoiselle, je suis fatigue." Again he went to the window, took a deep breath, rolled under the bed and came out the other side.

The sixth time this happened, the whore had become very tired too. Getting out of bed, she said, "Pardonnez-moi, Monsieur, je suis fatigue."

She went to the open window, took a deep breath, and looked under the bed. She found four other Chinamen there.

And the third:

So this old man went into Ma Agnew's whorehouse and said, "Listen, Ma, I want a girl with gonorrhea."

The madam nodded and sent him upstairs to a room. Then she called one of her favourites for him. The girl came into the room and started to undress when he asked, "Do you have gonorrhea?"
"Gonorrhea? I should say not!" she said.

The old man sent her back. The madam summoned another girl and said. "Shirley, you go upstairs, and tell this old codger that you have the clap. Okay? Let's do what we have to to make him happy."

The girl agreed and went upstairs, and when the old man asked, "Do you have gonorrhea?" she smiled and said, "Of course I do!"
"Good!" he said. "Let's get it on."

They got into bed together and made love for about ten minutes. When it was over and they lay side by side, the girl named Shirley said, "Listen, grandpa, I've got a confession to make -- I don't really have gonorrhea."
The old man smiled. "Now you do," he said.

Philosophia Perennis, Vol 2

Chapter #8
Chapter title: Escape to Reality

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The first question

WHAT DOES YOUR MOVEMENT SIGNIFY ABOUT THE CONDITION OF SOCIETY? IS IT AN ESCAPIST AND SELF-REGARDING CULT? OR DO VOU PROPOSE THROUGH CHANGING HUMAN NATURE TO CHANGE SOCIETY AND THE wORLD?

Peter Jenkins,

WHAT IS HAPPENING HERE IS NOT A movement: it is a mutation. It has no concern with the society: its whole concern is with the individual. It is a revolution in the true sense of the word.

There is no idea of changing the society or the world, because there is no society at all. Only individuals exist -- society is an illusion. And because we believe in society, all the revolutions have failed. The belief that the society exists has sabotaged all efforts to change man -- because the belief is rooted in illusion.

Ask the scientist: he says there is no matter but only electrons. Matter is an illusion. In exactly the same way, those who understand human consciousness will say that society is an illusion like matter. Electrons are true, so are individuals.

The individual needs a mutation. And what we are doing here is utterly individualistic; it is not socialistic at all. It may look as if it is an escape -- but the word 'escape' in itself has nothing wrong in it. If the house is on fire and you escape from it, nobody calls you an escapist. You are simply intelligent, that's all.

We are not escaping, we are simply trying to understand what the case is. We are not avoiding problems -- in fact, just the contrary. We are facing all the problems that the society has avoided. We are trying to encounter all the problems that the so-called society has been teaching you to repress.

Man need not have ANY unconscious. It is because of repression that man has become divided between conscious and unconscious. It is the great work of your so-called society. It is a conspiracy against man. Once man is divided he starts becoming a weakling, because he starts fighting within himself. He is split, he becomes schizophrenic. And the man who is split can never be a master of himself.

And that's what your so-called society wants everybody to be: never to be a master but always to be a slave. The society needs slaves. And by 'the society' I mean the conspiracy of the priests, the politicians, the power-hungry people. Society is a conspiracy of the power-obsessed people, and their basic strategy is to divide man from the very beginning.

And how have they divided man? They have told you not to accept yourself in your totality. They have told you that much is wrong in you -- in fact the major part of your being, of your wholeness, is wrong. That wrong part has to be denied expression, that wrong part has to be repressed. And once you start repressing anything in yourself, a rift is created. Then you go on repressing all the problems and you go on sitting on the volcano -- thinking everything is okay, believing everything is okay, and knowing all the time that nothing is okay. Deep down, there is fire and it is going to erupt any moment.

Then people become neurotic, psychotic. Then people suffer millions of diseases -- unnecessarily. But it serves the vested interests. It serves the capitalist society, it serves the communist society; it serves the Catholic church, it serves the Hindu, the Mohammedan priesthood. It serves all those who are in power.

Man remains shaky, trembling, weak, divided. And man cannot assert himself, cannot stand on his own. He needs somebody to depend upon. He seeks and searches for tyrants -- without tyrants he cannot live. He cannot live without governments and he cannot live without the leaders.

And look what your leaders and your governments, your churches and your priests have done. Just look at history and you will see that the whole history of man up to now has been utterly ugly. It has not been human at all.

My effort here is not to change the society but to transform the individual -- to help the individual to become whole, to help the individual to drop this rift between the conscious and the unconscious; to help the individual not to repress any more but to accept himself, not to condemn but to love himself.

You can call it a 'self-regarding cult' -- because I teach self-love. And you have been told that there is something wrong with self-love. You have been told, "Love others, but never love yourself." But how can you love others if you cannot even love yourself?

Meditate on the great statement of Jesus: "Love thy neighbour as thou lovest thyself." But the fundamental is loving thyself.

You cannot love anybody else -- because love has to well up within you first. And you are the closest to yourself: if you hate yourself, you will hate your neighbour. Whatsoever the priests and the leaders go on saying, it will not make any difference. You will hate your neighbour, you will hate humanity, you will hate

the earth -- because you will hate yourself.

Love yourself, and out of that love grows love for others.

I teach you to be selfish, because only out of true selfishness is altruism born. A really selfish person cannot be against anybody, a really selfish person cannot hurt anybody -- because hurting somebody you have to hurt yourself first. You cannot create suffering for others without creating suffering for yourself. Before you are angry with someone, you have to be angry within yourself. Before you are violent with somebody, you have to go through many nightmares.

The person who really loves himself, who is in tremendous love with himself, cannot do any harm to anybody -- because he cannot do any harm to himself.

So in a way we are escapists, because whatsoever you call real life is not real -- it is a distortion of life; it is something else in the name of life. And we are certainly self-regarding, because out of that regard, regard for the other is born.

If the individual can be helped, if the individual can be enlightened, if the individual can be persuaded to celebrate life, to enjoy life, only then will we be able to change the climate around the earth. But that is not our purpose, that is not our goal -- that is going to be just a consequence.

You ask me: WHAT DOES YOUR MOVEMENT SIGNIFY ABOUT THE CONDITION OF SOCIETY?

It simply signifies that the society is rotten, that the society is ill, that there is no possibility of reforming the society. Because if this society is reformed it will be simply a modified form of the same rottenness -- maybe a little bit better decorated, better painted, but it will be the same disease. In five thousand years' history, many times society has been reformed. And nothing basically ever changes; it remains the same in every form. It is the same illness, the same ugliness, the same sickness that continues.

Enough is enough!

Those who are intelligent have become aware that all revolutions have failed -- all social revolutions have failed. And we have not listened yet to Buddhas who have been telling of a totally different revolution: the revolution in the heart of the individual -- because the individual is substantial, real. Society is only a relationship.

For example, we are sitting here, two thousand people. You can think of it as a society, as a community. But what is society? What is community? There are two thousand individuals sitting here. You will never come across society anywhere; you will never meet the community. Whenever you come across anything, you will come across the real individual.

Society is only a word -- and a very dangerous word. And man is very very efficient at inventing dangerous words. For example, 'humanity'. Now, I have never seen humanity; I have only seen human beings. Humanity is just an abstraction. But there are people who love humanity. You cannot hug humanity, you cannot kiss humanity. But that becomes a very very subtle camouflage. In the name of humanity you can go on hating human beings -- because you love humanity; there is no need to love human beings because you love humanity.

And if the need arises, you can sacrifice all human beings for your love of humanity. That has been done again and again: people love nations, and people kill people in the name of 'the nation'. In the name of 'motherland', 'fatherland' -- stupid words -- but in the name of 'motherland' thousands of people can be killed very easily.

The real is sacrificed on the altar of the abstract. This is your whole history. In the name of God, in the name of religion, in the name of love, in the name of peace, in the name of democracy, in the name of communism -- ALL abstractions -- we go on butchering real human beings.

These words are dangerous words. Drop these words; love human beings. If you have to sacrifice the motherland, sacrifice it -- it is nothing. If you have to sacrifice religion, sacrifice it -- it is nothing. If you have to sacrifice humanity, kill it without a single thought -- because there is no humanity and you will not be killing anything. But love the real: avoid the abstract. It is the abstract that has been the greatest calamity.

I assert the real against the abstract. And this has been the way of all the Buddhas, but they have never been tried. Politicians have been tried and all the political experiments have failed, but Buddhas have never been tried. We have listened to them, we have worshipped them, but we have never tried them. We have never given a chance to them.

Now the time has come that if Buddhas are not tried, then there is no future. Man is doomed -- because

man has invented, slowly slowly, so many violent forces, man has discovered such dangerous weapons, the next war will not be the third, it will be the last. The next war will be the total war. It will destroy all life -- not only human life but all life, life as such.

Before it happens, please give one opportunity to those who have been saying again and again -- Krishna, Christ, Buddha, Lao Tzu, Zarathustra -- that the individual has to be transformed. And once the individual is transformed, society automatically changes; that is a consequence.

So we are not proposing here any social revolution. I am not at all concerned with the society: my whole concern is the real individual.

You ask me, Peter Jenkins: IS IT AN ESCAPIST AND SELF-REGARDING CULT?

IN A SENSE IT IS ESCAPIST because we are escaping from all illusions. In a sense it is not escapist, because we are escaping into reality. Escaping from illusions and escaping into reality: hence it is not escapist.

And it is not self-regarding in the sense that we are against others, that we don't teach any altruism, that we don't care for morality, that we don't care at all for others. No. We know how to care for others. But to care for others, the basic fundamental, the basic requirement is to care for yourself.

A Christian mother was telling her child, "Serve others: service is religion. God has made you to serve others."

The little boy asked the mother, "I can understand it, that God created me to serve others, but a question arises: why did God create others? To serve me?"

That looks very unscientific: "I am here to serve others and others are here to serve me. Why can't I serve myself and you serve yourself? Because I will be able to take care of myself in a better way than anybody else can take care of me, and you will be able to take care of yourself better than I can ever take care of you."

I teach self-service. And then, as a consequence, a totally different vision arises. The person who serves himself, enjoys himself, loves himself, respects himself, is BOUND to respect others. Because, slowly slowly, he becomes aware that the same life exists in others -- the same life. The more you love yourself, the more you become aware that you are not separate.

Only in love is union felt. The more you love yourself~ the more you merge and melt into your own being, the more you become orgasmic in your inner world, the more you see that all definitions are false, all demarcations are arbitrary, that you are not separate, that the universe is one.

That's why we call it 'universe' -- 'uni' means one. We don't call it 'multiverse'. It is one, it is one whole. We are part of each other -- no man is an island. We belong to an invisible but infinite continent. Boundless is our existence.

But those experiences happen only to people who are self-actualizing, who are in such tremendous love with themselves that they can close their eyes and be alone and be utterly blissful. That's what meditation is all about.

Meditation means being ecstatic in your aloneness. But when you become ecstatic in your aloneness, soon the ecstasy is so much that you cannot contain it. It starts overflowing you. And when it starts overflowing you it becomes love. Meditation allows love to happen. And the people who have not known meditation will never know love. They may pretend that they love but they cannot. They will only pretend -- because they don't have anything to give, they are not overflowing.

Love is a sharing. But before you can share, you have to have it! Meditation should be the first thing. Meditation is the center, love is the circumference of it. Meditation is the flame, love is the radiation of it. Meditation is the flower, love is the fragrance of it.

I teach meditation, because that is the only way to allow love to happen in your being. And when you start overflowing, you start relating with others, caring for others -- service comes in your life as a shadow of meditation. It is not to be imposed upon you, it has not to be a duty.

'Duty' is a four-letter, dirty word. Whenever you do something AS a duty, it is imposed, cultivated, phony. It is pseudo, it makes you a hypocrite.

A totally different quality arises in your being when you are overflowing and you cannot contain yourself. You HAVE to love, you have to share. And the beauty of sharing is that the more you give, the

more you get. The more you empty yourself into love, the more you feel full.

You ask me: DO YOU PROPOSE THROUGH CHANGING HUMAN NATURE TO CHANGE SOCIETY AND THE WORLD?

I don't propose it. That's how it can happen -- the ONLY way it can happen. But that is not our goal.

When you kindle a light, darkness disappears of its own accord. You need not look for darkness with the light -- to find out where it is and to force it to go out of the room -- you need not do anything like that. If the light is there, darkness is not there.

If man is transformed, he becomes a light -- unto himself first, and then for others too. That's a natural consequence.

We live in the present, we live in meditation, we allow ourselves to be full of love so that it starts overflowing. But this whole thing is non-utopian. We are not searching for a utopia, we are not searching for a golden age to come in the world. Although the golden age can come only this way -- there is no other way. All other ways have failed.

Either meditation or suicide: these are the only alternatives left for human beings. Within these next twenty-five years, the last part of this century, either man has to become meditative, and out of meditation loving, or man has to commit universal suicide.

The second question

I AM A PSYCHOANALYST, BUT LISTENING TO THE PATIENTS DAY IN, DAY OUT, IS DRIVING ME CRAZY. WHAT SHOULD I DO?

IT'S NATURAL. Psychoanalysts commit suicide more than any other profession. The proportion is almost double. And psychoanalysts go mad more than any other profession -- again the proportion is double. And the reason is that the psychoanalyst is not trained in meditation at all.

He is a so-called normal human being, as others are. And when he starts psychoanalyzing people he has to encounter not only the craziness of the other, the nonsense of the other, but the same nonsense in himself. The other provokes it, the presence of the other. And the rubbish that he pours out, the psychoanalyst has to listen to it. That whole nonsense goes into him, provokes his own nonsense, creates much fear in him, starts driving him crazy.

There is an ancient story:

A great king in Egypt went mad. All kinds of treatment were done, but everything failed. Physicians came from faraway places, but the king was slipping downhill more and more. Then somebody suggested, "Forget about physicians and doctors -- we should ask the advice of some sage." So they went in search, found an ancient sage in a cave and asked him what to do.

The sage said, "Just tell me a few things about the king -- about his hobbies, the way he lives, the things that he eats...." And they told him. The sage said, "Now it is enough. This will do."

They had told him that the king was a great lover of chess, so the sage said, "You find the greatest chess-player in the country and pay him whatsoever he asks, but he has to play chess with the mad king. And come after one year."

The greatest chess-player was found. He was not very willing to play chess with a madman -- chess in itself is very madden-ing, and then to play with a madman.... He asked too much money -- he was hoping that that much money would not be given -- but the people from the king immediately agreed, so there was no way to escape. The chess-player HAD to play chess with the mad king.

After one year, the same people went back to the cave. The sage asked, "How are things?"

They said, "You did a miracle! The king is perfectly sane now. "

The sage said, "That's okay. Anything else?"

They said, "Yes, there is one thing more: the chess-player has gone mad!"

It is bound to happen -- unless the psychoanalyst is rooted in deep meditation. That's where

psychoanalysis is missing something very important, absolutely important.

Psychoanalysis should be based in deep meditation. Every psychoanalyst, before he is certified, should go through long meditations, because the meditation will make you able to listen rightly. The meditation will help you to be so silent and quiet and cool and collected that you can listen to the madman and you can be helpful to him, yet he will not be able to disturb you. Otherwise, this is bound to happen. And the only way, experience, psychoanalysts know is...

I have heard:

A young man, a young psychoanalyst, asked one old colleague, "You always look so happy, so cheerful. The whole day's work, and such ugly work... I start getting tired with the second patient, and by the evening I am dead tired. But you never look tired. It is a nightmare to listen to others' nightmares continuously."

The old man laughed and he said, "Who listens?"

This seems to be the only protection if you don't know how to meditate. Then the psychoanalyst only pretends that he is listening.

Freud was very diplomatic about it. He managed the whole thing in such a way that the patient used to lie on the couch, and Freud would sit at the back so the patient could not see him -- whether he was listening or not, had fallen asleep, or was dreaming or doing something else. The patient was Lying down and going through gibberish called 'free association'.

In fact, Freud was very much afraid of looking into people's eyes; he was very phobic about it. He himself was a very ill person. He himself was not aware of anything like meditation or prayer; he had known nothing of deep communion with existence. He was constantly afraid -- he was afraid to come close to the patient. He didn't allow any intimacy between the therapist and the patient, no intimacy. Everything had to be just a professional relationship -- which is not a relationship at all.

But now Freudian barriers are slowly slowly breaking. Psychoanalysts are becoming more and more courageous; they are facing the patient, encountering the patient, looking into his eyes... and that is dangerous. Unless you start getting a deep-rootedness, a deep centering in your being, this is going to be dangerous. Looking into the eyes of a madman may be together but they cannot become one. But if you pour water into water, it becomes one.

At this highest peak where all the seven centers meet, persons disappear, only energies remain, a play of energy, a play of consciousness. And the joy is constant, it is orgasmic. It is a spiritual communion. No meditation is needed for such a couple -- because for such a couple love is meditation enough. It is a mystic phenomenon, it is transcendental. But it is very rare. Amongst millions and millions of people, once it will happen. It will be almost a chance meeting.

Below it, there is another meeting: six centers meeting. That too is rare. If the first is one percent, the second is only two percent. It is union, not unity. It is not a cosmic, mystical union, but still something very close to it -- an aesthetic union, an artistic phenomenon, a poetic experience.

The first can be understood only by those who have known samadhi, satori. The second can be understood by poets, painters, dancers, musicians.

The third, lower than that, is the meeting of five centers. It is three percent possible. It is not even a union; it is duality. Two persons remain two, but still there is great harmony. The two function in harmony -- as if two musical instruments are playing in harmony. The two remain two. There is no union, there is no unity. They are separate.

This is what Kahlil Gibran has described: "Lovers should be like two pillars of a temple supporting the same roof, yet apart and separate." This is a little lower than the aesthetic, artistic, musical experience. It is a moral experience -- chaste, still beautiful.

The fourth is four centers meeting. It has a four percent possibility. Duality. Harmony has disappeared but there is great understanding still -- great understanding about each... for example, Carl Gustav Jung, was so much afraid of death that if you talked about death, just talked about death, he would almost go into a tantrum. He wanted to see the mummies of old Egyptian kings and queens. Remember always: whenever you are afraid of something, you are also attracted towards it. Fear and attraction are two aspects of the same coin. But whenever he arranged, he planned, to go for a visit to Egypt, he would fall ill.

It happened SO many times that he simply became aware that he must be creating the illness. And the moment he cancelled the trip, the illness would disappear. The last time, he even WENT to the airport, but just at the airport he started vomiting, had to cancel the trip. And then he had to drop the whole idea forever.

Freud was very much afraid -- he was even afraid of psychoanalysis. It is said that once he was travelling together with Carl Gustav Jung. Having nothing to do, Jung started psychoanalyzing Freud. Then there came a point when Jung was very close to touching the root neurosis of Freud, and Freud said, "Just stop -- no more talking about it!" He became so frightened; Jung said, "What is the matter with you? Can't you expose yourself?"

And Freud said, "No, I cannot expose more than this. If I expose more, I will lose all of my authority."

For a moment Jung was silent, and then he said, "You have lost it already. If you are so much afraid of being psychoanalyzed yourself, what kind of psychoanalyst are you?" And he was the father of psychoanalysis. He himself was never psychoanalyzed; he never allowed anybody to come that close. He was afraid really that if he came to know about his own unconscious he might never be the same man again.

That's why we go on avoiding. But a psychoanalyst cannot avoid; hence your problem. You will have to learn to be so silent that rather than the neurotic assertions of the patient affecting you, your silence starts affecting the patient. You have to be more potential, you have to be more full of love and grace. And in fact, if you are full of love, that is therapy. that is healing. Love is a healing force.

The psychotherapist, the psychoanalyst, or other kinds of therapists of other persuasions -- existential therapists, or the people who follow Assagioli, psychosynthesis, or the people who follow group therapies -- all the people who are involved in some way or other with the patient have to learn many things. Psychoanalysis is still in its very early childhood; it has to learn many things.

And the East can supply many things to the West, because the East has pondered over the mysteries of the mind for thousands of years. What Freud started in the West is a very ancient understanding in the East. From the very very ancient days of the Vedas we have been encountering the inner reality, we have been exploring the interiority of man, and some basic truths we have learnt.

One: that if you want to help the other you have to be in a higher state of consciousness, otherwise you will not be able to help the other. People who belong to the same level of consciousness cannot be of much help. And the danger is that rather than helping the other, the other may affect you so much, may disturb you so much, that you will lose your own balance. That is the difference between a guru and a psychotherapist.

A psychotherapist exists on the same level of consciousness as the patient; the guru, the Master, exists on a higher plane. He can pull you up from the mess you are drowning in. But he HAS to be on a higher plane, otherwise there is every possibility you may pull him into the same mess you are drowning in.
Once it happened:

I was sitting by the side of a river; a man started drowning. The moment I saw, I ran, but before I could reach and before I could jump into the river, another man jumped. And the man who jumped had forgotten completely that he knew nothing of swimming. Just seeing some man drowning, he forgot completely that he was not a swimmer. So I had to save two persons!

I told the man, "You created more trouble rather than being a help. I had to save you first!"
He said, "I completely forgot."

You ask me: I AM A PSYCHOANALYST, BUT LISTENING TO THE PATIENTS DAY IN, DAY OUT, IS DRIVING ME CRAZY.

DO YOU KNOW HOW TO SWIM? Otherwise, instead of one man being in trouble, there will be two men in trouble. You will have to learn to be so utterly quiet, so still, that your silence creates a milieu around you. That the moment the patient enters your silence, HE starts falling into a silence himself.

That is real therapy -- and that is the meaning of the Eastern word 'satsang': communion with the Master. Just sitting by the side of the Master, things start happening. Nothing has to be said; just being in touch with a higher consciousness, your consciousness starts taking the challenge, starts rising to the occasion. Something is triggered in you.

The modern psychotherapist himself is ill. He is a professional; he knows all about illnesses, all about cures, but his consciousness belongs to the same realm as the patient's consciousness. He is not a Master. In fact, the ancient meaning of the word 'patient' is not really an ill person but a student. It comes from 'patience'.

Patience is required to learn. The patient, particularly the mental patient, has really to be a student. He has to learn the ways of being whole. He does not know how to live a whole life -- that is his illness. But

how can you teach him if you are not living a whole life yourself? You have to be a Master, ONLY then will the patient be transformed into a student.

And then there are three stages of studentship. The first is the student, the second is the disciple, the third is the devotee.

The student learns only intellectually, he relates only on the plane of intellect -- but that is the beginning. If he can relate with you intellectually, he will start feeling a trust in you. Then he can relate emotionally; that will make him a disciple. And when he can relate emotionally, then only will communion start happening.

The first is communication. When he is a student, he thinks of you as a teacher. When he becomes a disciple, he thinks of you as a Master. Now communion has started happening; now on the emotional level a relationship arises, a kind of love.

And Freud was very much afraid of this kind of love arising between the therapist and the patient. He was so much afraid of it that he would not allow any intimacy; the relationship had to be utterly formal. The therapist had to keep himself very aloof, detached, far away. He had NOT to function as a human being; he had to function only as an expert. He had not to expose himself.

Then you will not be able to help much -- only on the intellectual plane you may settle a few things; a few misunderstandings may be removed. But the real problem is emotional -- information is not needed -- the real problem is somewhere in the feelings. The patient needs a new way to feel, a new way to see, a new way to perceive. And that can happen only when the therapist allows himself to relate emotionally.

That is possible only if you are on such a high plane that you can relate emotionally and yet not get disturbed; otherwise your disturbance will disturb the patients rather than helping.

And the third and the highest state is that of a devotee. In that state the Master and the disciple are no more separate: union happens -- not only communion but union, a kind of unity. That has been our way in the East. The seeker comes as a student, falls in love with the Master, becomes a disciple; and one day the love has matured, the Master and the disciple have met, really met. In that meeting, the devotee is born.

Then the Master is no more a human being: the Master is thought to be a God. That's why we have called Buddha 'Bhagwan'. It is not in the Christian sense of the word 'God'. It is in the sense that the devotee has come to a point where he can see that his Master only lives in the body but is not the body. Now he can see the transcendental energy of the Master. The Master represents God on the earth. The Master is a penetration of the beyond, of the unknown, into the known.

Psychotherapy will have to move on these lines. Unless psychotherapy becomes religion, this problem will remain.

Dick felt that he needed help with his problems and decided to go to a psychoanalyst. On the first appointment, the analyst told him to lie down on the couch and talk about whatever was bothering him. After a short while, the analyst told him he should go on talking and the tape-recorder would take it all down.

The analyst returned towards the end of the session and another appointment was made upon which the same scene was repeated. On the third session when the analyst departed, Dick, out of curiosity, looked out of the window and saw the analyst walking into the bar across the road.

At the next session, Dick appeared with a cassette and handed it to the analyst and said, "I recorded my session at home, and now we can both go and have a drink."

The psychoanalyst has not only to be a professional person: he has to learn psychoanalysis not as a profession but as a vocation. It has to be his love, his creativity, his prayer. It has to be his offering to God, only then will he not be driven crazy by his patients. Otherwise, it is bound to happen, it is natural.

But remember one fundamental law: just as illnesses are infectious, so is health. If you live with ill people too long, you will become ill. Unless you have such health, such wholeness such integrity, that it is beyond all infections, that you are immune to infections, then only will you be able to help, and you will be able not to be disturbed by the patients.

This is possible. This is what we are trying to do here. My effort here is to transform therapists into Masters. Less than that won't do.

The third question

OSHO, THOUSANDS OF PEOPLE ENTER INTO YOUR THERAPY GROUPS TO TRANSCEND THEIR LIMITATIONS AND BREAK THROUGH EMOTIONAL BARRIERS. WHAT GUARANTEE IS THERE THAT THEY WILL NOT SUFFER PSYCHOLOGICAL DAMAGE?

Subhuti,

WHAT MORE PSYCHOLOGICAL DAMAGE CAN YOU SUFFER? You have suffered it already. That work has already been done. You cannot be more ill than you are; you cannot fall more than you have fallen -- the society has done it already. We cannot damage you; it is impossible now.
The damage has been done.

What we are trying to do here is to undo it. You have been conditioned -- as a Hindu, as a Mohammedan, as a Jaina, as a Buddhist -- this is the damage. You have been conditioned as an Indian, as a German, as an Italian -- this is the damage. You have been forced to believe in things; you have been given all kinds of prejudices, superstitions. You have already been made schizophrenic; you have been cut into fragments. You have already been given the fever of ambition. You have been told that life is competition, conflict, violence, that the only joy in life is success, that the only bliss in life is to have as much money as you can have, that you will be fulfilled only if you become a president of a country or a prime minister. What more damage...? All this is bullshit. And you are full of it -- just look into yourself and you will see.

Each child is born as a pure mirror, with no conditionings, TABULA RASA, clean, like a sky without clouds, a mirror without dust. But we jump upon him -- all the vested interests jump upon him. The priest immediately comes in to baptize the child. We cannot allow the child to grow as he is; we cannot give him freedom. We start manipulating him, distorting him. We start giving him ideas -- which are UTTERLY neurotic. And he is so helpless that he accepts them, he has to accept them.

By the time he becomes a little aware, the damage will have been done so totally that he will not even be able to imagine how he can get out of it. By that time he will have become so identified with it that he will think, "This is what I am." If somebody asks you, "Who are you?" what is the answer? Ask yourself "Who am I?" and what is the answer? And whatsoever answer comes will be the damage: "I am a Hindu, I am a Mohammedan, I am an Indian, I am a brahmin, I am a communist, I am this, I am that...." You have been told all those things!

You are nothing of all those things. You are simply a pure witness, a consciousness, and nothing else. You come into the world as pure consciousness, but people start throwing rubbish, much rubbish, in you, and soon consciousness is lost and you become the content. That is the fall, the original sin: the change of the gestalt from consciousness to content.

What we are doing here is reversing the process: changing the gestalt from content to consciousness. That's my whole work. That's what sannyas is all about. How can this damage?

Snow White went to the doctor. "Doctor," she said, "could you examine me and tell me if I am still a virgin?"

So she lay on the couch and the good doctor examined her. When he had finished, she said again, "Well, doctor, am I still a virgin?"
"Well," replied the doctor, "it is very strange: you are technically still VIRGO INTACTO, but I can just detect seven small dents in it."

Only technically are you human beings -- only technically -- otherwise there are seven million dents. Your parents, your so-called society, your politicians, your priests, they have done a great job of messing you up.

Here, Subhuti, no psychological damage is possible, because we are not conditioning people -- we are simply unconditioning them. We are not even reconditioning them; we are simply unconditioning them. We are trying to help them to be utterly nude, psychologically nude. We are not giving them any ideology; we are taking away all the ideologies. We are trying to help them to be without any ideology -- to live without any idea of how to live. To live! totally, but with no idea of how life should be lived.

I am not giving you a philosophy of life -- I am taking all philosophies of life from you. And then pure life asserts itself. I am not giving you a goal that you have to achieve; I am taking away all the goals so that you need not think of the future, so that you can live in the present. I am NOT giving you any concept of

perfection; I am not telling you that you have to be perfect -- I am declaring that you ARE perfect. Everybody is born perfect. Imperfection is a learned thing.

God is perfect, and out of God imperfection is not possible. We come perfect, we come with the signature of God. Out of perfection perfection comes. And then we are manipulated, pushed, pulled by human beings who have been pushed, pulled, manipulated by other human beings. And immediately our open sky starts closing, our windows, our doors are closed -- we are no more available to existence. We become windowless.

And that is our misery.

The perfectionist is a neurotic. Anybody who wants to be perfect in any way will become neurotic. Neurosis is based in the idea of perfection -- because you can never be perfect. Why can you never be perfect? Because you already are it, so how can you ever be? If you start searching for something that you already have, you will never find it. If you are looking for your specs and the specs are on your nose, and you are looking through those same specs and searching, you will never find them, there is no possibility.

Perfection is our nature. That is my fundamental declaration to you: perfect we are. So we need not be in search of perfection. What I teach is: live your perfection as you are. How can I damage you? Ideals damage. Goals damage. The very philosophy of perfection damages. I am taking away ALL those things from you.

I am teaching you to live simply. To live with an idea is a very complicated living, it is cunning. To live simply, just like trees and birds....

Somebody asked Jesus, "How should we live?"

And he looked in the eyes of the man and said, "Don't ask me -- go and ask the trees, flowers, fish, fowl."

What does he mean by this? He is saying: Look around! The rose is a rose, and the lotus is a lotus, and the peacock is a peacock, and the dove is a dove. The peacock is not trying to become the lion, and the lion is not trying to become an elephant, and the rose is not trying to become a lotus, and the lotus is not trying to become a rose... otherwise all would have been on the psychoanalyst's couch. Nobody is trying to become anybody else -- and that's where our misery lies. You are trying to become somebody else.

Somebody is trying to become a Buddha, somebody is trying to become a Christ... now you will never be yourself. You will always remain in misery, in hell.

Be just yourself, in your pure ordinariness. Don't try to become extraordinary. Just be a radiant ordinariness, and you will find extraordinary happenings happening. You will find your ordinariness transforming itself into such euphoria, into such ecstasy.

You are not to become extraordinary -- you are! You are not to become worthy -- you are! You are not to become a saint... the whole existence is full of God. It is ALL godliness!

You have just to live naturally, spontaneously, consciously, moment-to-moment, without sacrificing the present for the future, without sacrificing today for tomorrow -- because the tomorrow never comes.

And that is what has been damaging you -- the tomorrow, the future, the idea that you have to be like Jesus or like Buddha. You cannot be! because God never repeats. He creates only unique individuals. He does not produce carbon copies; he produces only originals.

Thousands of years have passed, we have not seen another Krishna, another Buddha, another Christ -- why? God never repeats. He is a REAL creator, he is creativity. It will be ugly to repeat. That will mean he has become exhausted. God is inexhaustible creativity. And he has created you -- he has shown such respect towards you, he has loved you. In creating you he has already loved you. Love yourself! The idea of becoming somebody else is based in self-hatred, in self-condemnation.

Subhuti, this may be the only place on the earth where you cannot suffer any psychological damage.

The fourth question

OSHO, I HAVE BEEN HERE FOR A MONTH AND NOW I HAVE COME TO THE END OF MY STAY HERE. I FEEL I HAVE MUCH TO THANK YOU FOR AND I DON'T WANT TO SLINK AWAY WITHOUT SAYING GOODBYE AND WITHOUT ASKING AT LEAST FOR YOUR BLESSING.

MY EXPERIENCE OF YOU AND YOUR TEACHINGS SEEMS TO HAVE CRYSTALLIZED FOR ME INTO A BASIC PARADOX: WHEN YOU TALK ABOUT LOVE AND PASSION AND INTENSITY OF LIVING AND AUTHENTICITY, I FEEL A WARM GLOW OF RECOGNITION INSIDE -- I FEEL THAT IS TRUTH AS I HAVE SOMETIMES GLIMPSED IT AT MY PEAKS.

BUT WHEN YOU TALK OF DETACHMENT, ALOOFNESS, WATCHING, I FEEL COLD FEAR AND DEADNESS INSIDE. I CANNOT GRASP THIS PARADOX. HOW CAN I FALL IN LOVE AND REMAIN ALOOF? HOW CAN I LOSE MYSELF IN A BEAUTIFUL VIEW AND REMAIN DETACHED? IF IT COMES TO THAT, HOW COULD I LOVE YOU AND REMAIN ALOOF?
I RECOGNIZE THAT WHAT YOU SAY ABOUT OSCILLATING HELPLESSLY BETWEEN HEAVEN AND HELL, ECSTASY AND DESPAIR, IS TRUE OF MY LIFE. I SEE THAT THIS HELPLESSNESS IS UNSATISFACTORY AND PAINFUL. BUT IF THE ALTERNATIVE IS A COLD, DETACHED ALOOFNESS, THEN I FEEL I WOULD RATHER KEEP MY HEAVEN AND HELL, MY JOY AND MY SORROW, AND FORGET ALL ABOUT ENLIGHTENMENT.

Richard Mitchley,

THE MOST IMPORTANT THING TO UNDERSTAND IN LIFE IS that life IS a paradox; life exists through being paradoxical. Life is NOT logical: it is paradoxical. It exists between birth and death, it exists between night and day, it exists between hate and love, it exists between man and woman. It exists between the positive electricity and the negative electricity, it exists between yin and yang, between Shiva and Shakti.

Just look around, look in, look out, and you will find the paradox everywhere.

If life was logical, then there would have been no paradox. But life is not logical and cannot be logical. Just think of a world where only love exists and no hate -- then love will not be possible; it will disappear with hate. Think of a world where only darkness exists and no light, or light exists and no darkness... it is impossible. Where only birth exists and no death -- it would have been very logical, but it would have been very boring too.

Life is dialectical, not logical. It is a movement between polarities. Those polarities are not really opposite, although they look opposite -- they are complementaries also. Hate and love are not two things; in fact it is one thing: lovehate; it is one thing: birthdeath; it is one thing: daynight; it is one thing: manwoman. It is like the peaks of the Himalayas and the valleys: the peaks cannot exist without the valleys, and the valleys cannot exist without the peaks -- they are both together.

And this paradox will be found on every plane, everywhere.

Now, you say: I WOULD RATHER KEEP MY HEAVEN AND HELL, MY JOY AND MY SORROW, AND FORGET ALL ABOUT ENLIGHTENMENT, IF THE ALTERNATIVE IS A COLD, DETACHED ALOOFNESS.

I am not telling you that you have to choose a cold, detached life. I am telling you: passionate love and cool aloofness is the paradox. The same paradox that exists between birth and death, love and hate -- it is the same paradox. Only the passionately involved man knows what cool aloofness is. You will be surprised, because you have been told just the opposite up to now.

You have been told that Buddha is cool, detached, far away, that the worldly man is passionate and the saintly is dispassionate, that the worldly man lives a hot life and the monk moves into a monastery and lives a cold life. That has been so up to now -- but both have remained lopsided. The worldly man knows only one part of the polarity. That is HIS misery. He knows only heat; he does not know the soothing coolness of being a Buddha. And the monk knows only coldness and he does not know the euphoria, the ecstasy, the excitement, the tremendous celebration, of being in hot passion.

There is Zorba the Greek who knows what hot passion is, and there is our idea of the Buddha -- I call it 'OUR idea of the Buddha' -- who knows only cool silence. We have divided the polarity, and because of this division the worldly man is not rich -- because he is only half. And because of this, the religious man is not whole either, and without being whole he can never be holy, he knows only the other polarity. Both are miserable.

Go into the marketplace and see, and go into a monastery and see. You will find in the monastery immense misery, dullness, deadness, and you will see in the eyes of your monks stupidity and nothing else, because when you live on one pole you lose sharpness, you lose variety, you lose richness.

My way of looking at things is: there is no need to choose. Remain choiceless and you will see the play of polarities. Both are your poles, both have to be lived. Yes, you have to be as deeply, intensely, authentically passionate as you have to become cool, silent, quiet. You have to love and you have to meditate. Meditation and love should not be divided; they should be like the valley and the peak -- together.

The peak has beauties, the sunlit peak and the virgin snow, and in the morning it is all gold, and in the full moon it is all silver, and the purity of the air, and the closeness of the stars -- you can almost whisper to them. But the valley is also beautiful -- the darkness and its velvety texture, darkness and its infinity, darkness and its mystery, and the shade of the trees, and the sound of running water. Both are beautiful.

I teach you not to choose but to accept both, and both will help each other to become more and more sharp. On one side is Zorba the Greek, on the other side is Gautam the Buddha -- I teach you Zorba the Buddha. That's why Zorbas are against me, because they cannot think of the Buddha. Communists, materialists, are against me because they ask why I bring God in. And the so-called religious shankaracharyas and the popes, they are against me because they ask how I manage to bring love into the life of a religious man, how I dare to bring the body and its joys. Both are angry with me, because I say the path is from sex to superconsciousness. One would like that I should stop at sex; the other would like that I should not talk about sex -- only about superconsciousness. But I accept life in its whole spectrum. I accept life in its totality. You can accept only when you accept in totality; if you reject something that means you are trying to be wiser than God himself. He has not rejected it. Your mahatmas are trying to be wiser than God himself.

Life exists in polar opposites and exists beautifully.

If you love, you will be surprised that soon a great desire to be alone arises -- out of love. Each lover feels it. And if you have not felt it then you have not loved, then your love is very lukewarm; it has not been really passionate. If it has been passionate, a great desire will arise to be alone to have one's own space, to move inwards, to fall in, to disappear in -- because love, when too passionate, tires, exhausts, empties you. And it is beautiful to empty yourself, but then you start feeling that you need nourishment. And from where will you get nourishment? You simply move inwards, you escape in, you close your eyes to the world, you simply forget all about others.... In those moments of inwardness energies accumulate, you are again feeling full and then too full, and out of that too-fullness, overflowing arises and you have to seek and search for somebody who is ready to share your energy, who is ready to share your song, who is ready to dance with you.

Out of aloneness, a great desire arises to be together. This is the rhythm.

I am not telling you to become cold, I am not telling you to choose aloofness and a detached life. I am telling you these are two parts. If you want to live your life in its multi-dimensionality -- as matter, as spirit, as body, as soul, as love, as meditation, as outward exploration and inward journey -- if you want to live life in its totality -- the ingoing breath and the outgoing breath -- you need not choose. If you choose you will die.

That's why in the marketplace you will find people who are dead, and in the monasteries people who are dead. Because a few have chosen only to exhale, and a few have chosen only to inhale. The breath needs both; the breath becomes a perfect circle when you exhale deeply and out of that exhalation comes a deep inhalation; and when you inhale deeply, out of that inhalation comes a deep exhalation.

And remember: if your exhalation is not deep, your inhalation cannot be deep. If your inhalation is poor, your exhalation will be poor. They keep balancing each other. The deeper you go out, the deeper you will go in -- and vice versa. I teach this unity.

Mitchley, you need not be worried. But you became worried because you thought that sometimes I am teaching love, and that feels good to you.... But let me tell you, let me be frank with you: you have not really known love yet. If you had known love, you would have understood the other pole also. By your own experience you would have understood that love creates a great need to be alone, and aloneness creates a great need to be together.

This is a truth which has to be taught to everybody. Lovers don't know it so they feel guilty if they want to be alone. And if one wants to be alone, the other feels rejected. This is an utter misunderstanding. If the husband says, "Leave me alone tonight," the wife feels rejected, she feels angry. It seems as if she is no more needed. That is not the case -- they are misunderstanding the whole thing. And if one day the wife says, "Leave me alone," the husband is hurt very much; his male ego is hurt very much.

The moment you say to your lover or beloved, "I want to be alone for a few days, I would like to go to the mountains for a a few weeks, alone," the other cannot understand, because they have never been told the fundamental fact that love creates the desire to be alone. And if you don't go into aloneness, your love will become flat; slowly slowly, it will be only a phony thing, it will lose all authenticity.

Accept life in its totality. To be in hot passion is good, and to be in cool compassion is also good. And let them both be your wings; don't cut one wing, otherwise you will never be able to go on that eternal flight

-- the flight from the alone to the alone. That's what Plotinus has called it -- the flight of the individual to the universal soul. You will need both the wings.

I teach you love, I teach you meditation -- and I teach you a tremendous synthesis of both. And it is not that you HAVE to create the synthesis: the synthesis is natural; you have only not to disrupt it. Watch your own experiences, and whatsoever I am saying will be proved valid, because I am not talking ideology here, I am simply talking about facts.

A much-decorated Russian hero returned from duty on the Finnish front where he had performed valorous service. He had been up in the mountains for months on end in the dead of winter. This was his first furlough in a full year.

A reporter came to see him. With a twinkle in his eye, the reporter asked, "Tell me, Captain Ivan Petrovich, what was the SECOND thing you did after being away from your wife for a full year?"

Ivan answered without hesitation, "The SECOND thing? Why, the second thing I did was take off my skis."

If you have been too long in the mountains, how can you take your skis off first?

A ship was coming into harbour after six months at sea. The women of the town had all come down to the quayside to welcome their returning husbands. One woman was waving to her husband perched forward in the bows of the ship and shouting to him, "E.F! E.F!"
He was shouting, "F.F! F.F!"
"E.F! E.F!"
"F.F! F.F!"

A bystander turned to the woman and asked, "What is all this E.F. F.F. business?"
She replied, "I am saying we should eat first."

Philosophia Perennis, Vol 2

Chapter #9
Chapter title: There's No God Till You've Met Him

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The first question

OSHO, IS NO-MIND THE ULTIMATE PRAYER?

Prabuddha,

PRAYER IS NOT SOMETHING THAT CAN BE DONE. Prayer is not something that can be thought either. Prayer is a state of silent being, of utter silence. One simply is... then one is in prayer. If you do prayer, you miss the whole point. Doing remains on the circumference; doing cannot enter to the center of

your being.

If you are saying your prayer, you again miss -- because in saying it you are thinking of yourself as separate from God, you are relating to God as if he is separate from you. And that is the basic illusion: God is not separate from you.

Hence, prayer cannot be a dialogue between I and thou. I is thou -- there is no possibility of any dialogue. The moment you say your prayer, you have accepted a hypothesis which is basically wrong -- that God is there, far away from you, separate. You have reduced God to an object. And God is your very subjectivity, he is your very center.

The Upanishads say, "TAT-TVAM-ASI: thou art that."

The only way to be in prayer is to be in utter silence. In that silence there is an overflowing of gratitude, but it is not verbalized. There is a tremendous thankfulness, but it is not said, it is not spoken. There is great love, but it is a pure presence.

Yes, Prabuddha, no-mind is the ultimate prayer. And it is the state of no-mind where prayer and meditation meet. Meditation takes you to the no-mind, prayer takes you to the no-mind. No-mind is the peak where the path of the mind and the path of the heart meet, where Zen and Sufism are one.

The path of Zen starts by dropping thoughts, becoming more and more alert to the thought process -- becoming so aware that in that awareness, in that heat of awareness, thoughts start evaporating and you are left in your total nudity and aloneness. That is the path of meditation; it works through the mind. It is against mind, it transcends mind, but the path goes through the mind.

The path of the lover, the devotee, the Sufi, goes directly through the heart. It simply leaves the mind aside; it doesn't work on the mind at all, it works on the feelings. Feelings are silent, non-verbal -- you cannot communicate, you can only commune.

In Zen, thoughts are reduced. And as thoughts are reduced, your energy is released to become no-mind. In Sufism, feelings are strengthened, you pour your energy into feelings. As feelings gain more and more strength, thoughts disappear of their own accord.

But from both the ways you reach the shrine of no-mind. It is the ultimate in prayer and it is the ultimate in meditation. That is where the Sufi is a Zenist, and a Zen follower is a Sufi where Buddha and Bahauddin meet, where all the religions enter into the ocean of oneness.

Religions are like rivers: no-mind is the ocean. Come from anywhere, come from any direction, follow any path -- but the day you come to the state of no-mind is the day of rejoicing. You have arrived home.

The second question

OSHO, SINCE I HAVE BEEN HERE I COULD NOT STOP THINKING THAT ALL THESE SANNYASINS ARE WITH YOU BECAUSE THEY CANNOT STAND ON THEIR OWN FEET. THEY NEED AN OMNIPOTENT FATHER WHO MAKES ALL THE DECISIONS FOR THEM. THEN TODAY I FELT A VERY STRONG SADNESS AND JOY WHEN I LISTENED TO YOU. WHAT IS GOING TO HAPPEN? I AM AFRAID TO BECOME DEPENDENT ON YOU.

Margret,

THE IDEA OF BECOMING DEPENDENT, the desire to become dependent, AND the idea and the fear of becoming dependent, are the same; they are not different. If you are afraid of becoming dependent, that simply shows you are not yet independent.

The fear is a negative state. And the desire to become dependent, to find an omnipotent father, somebody to lean upon, is a positive desire. Both are the same; the positive and the negative make the whole.

There are people who cannot stand on their own. They are not strong people, they have not yet attained their individuality. And there are people who are always afraid they may become dependent; they are not strong people either -- they are also weak. Their fear shows their weakness.

The really independent person is capable of surrendering.

The REALLY strong person is capable of falling in love -- because he knows that his individuality is intact, that there is no way he can ever lose it.

Margret, your fear shows that you don't have your individuality yet -- hence the fear. Otherwise, why

should one be afraid? Remember, the individuality is your inner core: it cannot be taken away, nobody can take it away -- not even God. It is your essential being: it cannot be taken away from you. And whatsoever can be taken away from you is not your essential being. One is very willing to give it, because it is burdensome; he wants to give that burden to somebody so that he can be relieved of responsibility. The other is very much afraid to give it.

Why is the other very much afraid to give it? The other is also feeling it as a burden, would like to give it -- but there is great fear because of the idea that "This is me. If it is gone, I am gone."

To be with a Master is to learn the secret that surrender brings you individuality. That is the paradox to be learnt, and that is a great liberation once you have learnt it.

Margret, have you ever been in love or not? If you have loved a person you will know: love will make you more alone than anything else in the world. Love will make you so utterly alone that you will be surprised -- because you think in love you dissolve yourself. Certainly, all that is non-essential dissolves. But because the non-essential dissolves, the essential comes very clear and loud. And your aloneness is your essential being.

Lovers become individuals -- only lovers become individuals. And to fall in love with a Master is the ultimate in love. The relationship between a disciple and a Master is a love relationship. It is eros at the very peak. It is the highest form of love, the purest form of love. All other loves have certain other motives in them; they are motivated. And because they have certain motives in them, they are not pure. They are impure, polluted. There is some desire lurking, hence they remain crawling on the earth.

To fall in love with a Buddha, with a Christ, is to start flying into the sky. The disciples soar upwards, they enter into the world of the second law, the law of power, the law of grace. They are freed from the law of necessity, cause and effect. They are freed from gravitation; they start levitating in a metaphoric way, in a symbolic way. Their life enters into a totally new territory.

But if the fear is there, that simply means you have never tasted love yet. And because you are afraid, whatsoever you think about others is going to be wrong. Out of fear you cannot see; fear clouds the eyes, perception, clarity.

And there are only two ways: life can either be lived as eros, love, or as phobos, fear. And those who live life as phobos are unfortunate, because they will never know what life is. Only those who live life as eros will be able to know the innermost mysteries of existence. But eros demands surrender. In phobos no surrender is demanded.

Margret, you are not yet an individual -- otherwise you would have seen a totally different quality in my sannyasins. My sannyasins are not dependent on me, not at all. Certainly they are learning, certainly they are imbibing me, but they are not dependent at all. In fact, they love me because I am making them more and more independent. Their love goes on growing as they become independent, as they are freed from all kinds of conditioning. As I go on throwing them upon themselves, their love becomes deeper and deeper, their gratitude becomes deeper and deeper.

You can never be grateful to a person who makes you dependent -- you will hate the person. That's why children hate their parents. I am not a father figure. At the most I am just a friend. From your side, in the beginning, you may be in search of a father figure. And if you fall into my trap, sooner or later you will recognize that you have misunderstood the whole thing -- but now it is too late.

I am not a father figure at all! I am here to destroy all kinds of slavery. And it is true that nobody likes slavery -- even if you are forced into paradise, you will hate it. Just the idea of being forced is enough to create hatred.

It is not accidental that Friedrich Nietzsche declared that "God is dead and man is free." It was bound to happen -- if Nietzsche had not declared it, somebody else would have declared it. After all, enough is enough. Twenty centuries of Christian conditioning created Friedrich Nietzsche; he is the outcome of Christianity. Twenty centuries of dependence on God and humanity accumulated so much hatred for God -- it was bound to happen, it is very logical. It could have been predicted that man could not tolerate God any more. One has to be free.

Nietzsche simply declared what was in the unconscious of millions of people. He became the voice of this century. Nobody else represents this century as truly as Friedrich Nietzsche. He declared. "God is dead." And immediately the second declaration is, "Now man is free." That means God was a slavery, was a burden. God was crushing humanity, God was not allowing man to be himself. He had to die.

There is a beautiful parable in Nietzsche's great work, THUS SPAKE ZARATHUSTRA:

A madman comes into the marketplace, starts looking here and there and searching with a lamp in the full light of the day. And people start laughing and they ask, "What are you searching for? Are you mad or something? Why are you carrying a lit lamp in the daylight?"

And he said, "I am searching for God. Have you seen him? Has anybody seen him anywhere?"

And people started laughing more. And the crowd started ridiculing the madman, and somebody asked, "Is he a small child who has got lost? Who is this God? What do you mean by God?" And the crowd was laughing hilariously.

And the madman then threw the lamp on the ground. For a moment there was silence, and then he said, "It seems you have not yet heard the news. God is dead! And one more thing: it is we who have murdered him. But it seems the news has not yet reached you -- it takes time."

It is a tremendously significant, meaningful parable. Man has murdered God in the unconscious, and the news has not yet reached the conscious. Maybe the conscious is repressing the news, maybe the conscious is feeling guilty.

Even when you rebel against your parents, you go far away from your parents, a deep guilt goes on lurking in your heart. And through that guilt your parents go on remaining great influences on you -- maybe in a negative way. Maybe your mother used to say, "Cleanliness is next to God" -- and now you are living AS dirtily as possible, and you have to live this way because you are rebelling against your mother. But this is not rebellion, this is simply reaction. Your mother is still immensely powerful over you; she is still deciding your lifestyle. Your dirtiness, your lousiness... she is still in control.

If you remain clean and you believe in your mother's idea then she dominates you positively. If you go against her and start remaining unclean, again your mother is dominating you, in a negative way. And you can find a thousand and one reasons for it, but those will not be really reasons -- they will only be rationalizations.

You can say, "Using soap hurts the skin. Using soap is unnatural -- no animal uses it, and I am a natural being. Cleaning your teeth is not right because no animal does it. Too much cleaning of the teeth, and the toothpaste and the toothbrush, destroy the teeth."

You can find rationalizations -- but if you look deep down in the unconscious, you will simply see it is your mother still telling you, "Clean your teeth! And unless you clean your teeth you will not be given your breakfast." And you are crying and cleaning your teeth.

That scene is still there somewhere in your unconscious. You may have become very educated, sophisticated, and you may talk great philosophy -- but that is all rubbish. If you look deep down, it is only a reaction. Your mother remains immensely powerful over you, so does your father.

Now, Margret, you must have been very much dependent on your parents. This is a reaction: now you are afraid of falling in love, you are afraid of communing. You are constantly afraid that if you come very close to somebody you may disappear. You are not certain about yourself, you don't trust yourself. You don't know that your innermost core is always independent, that there is no way to take it.

But you are not aware of your inner core, you are aware only of your personality. And your personality is created by your parents, and it is rooted in phobia -- in fear. And, certainly, out of fear a man can only die but cannot live.

Hence millions of people's lives are nothing but slow suicide. They slowly slowly die. They never live -- because wherever life comes on their way they are afraid to lose themselves. They are not yet in such trust about their being that they can take the jump, that they can plunge into life and yet be able to come back -- they are not certain about it. They cannot dive deep into any experience because -- who knows? -- they may not be able to come back.

This is living your life out of fear. And when you live out of fear, you start thinking that everybody else is living out of fear -- you project it on others too.

That's why these beautiful people who are around me, yoU misunderstood them. They are not dependent on me. Sannyas is rebellion -- it is not reaction, it is rebellion. It is living with a new understanding; it is living with your inner light.

I am just a mirror to help you so that you can see your face in me, so that you can see your future in me, so that you can see your inner core reflected in me. I am just a mirror. Looking into the mirror, you don't become dependent on the mirror -- or do you? The mirror simply reflects you.

I have no idea to impose on you, I have no morality to teach you, I am not here to help you to create a character. Those are ALL ugly words: character, morality, ideology. Character means you live surrounded

by an armour; character means you live out of the past, you don't live in the present. And the present is the only existence there is.

I teach you to live characterlessly -- without any armour, without any past dominating you, without any ready-made answers. To live moment-to-moment -- not out of character but out of consciousness, not out of a moral sense but out of awareness. And that is true morality and that is true character.

And you will be surprised -- because I am calling characterlessness true character; amorality, true morality. But if you understand what I mean by awareness then there will be no trouble; it will be very simple. One lives spontaneously each moment fully aware of what one is doing. There is never any repentance for the past, there is never any guilt. I teach you a guiltless life -- how can you become dependent on me? You may be grateful, but you are not dependent. You may be in love, but you are not dependent.

And remember, I don't force you, even for your own good -- because that is an old strategy, the old politics to dominate people. "Force them, destroy them -- for their own sake, for their own good." But this is my fundamental understanding, that if you choose hell you will be happy there; and if you are forced into heaven, against your choice, you will be unhappy there.

It is always freedom that brings joy. Joy is the fragrance of freedom.

The Reverend Optimus Poke was an awful golfer. One day he shot a powerful drive from the green which disappeared into a large tree. The ball dropped down, then bounced and rolled towards the green; as if drawn by a magnet, it continued rolling two hundred yards towards the flag, and finally dropped right into the hole.

"Hole in one!" cried all the other golfers.

The Reverend Poke lifted his eyes towards heaven. "Please, Father," he whispered, "I would rather do it myself."

Nobody who has any sense, any intelligence, would like to be forced -- even if that forcing brings great blessings.

I am not here to force you in any way, Margret.

You say: SINCE I HAVE BEEN HERE, I COULD NOT STOP THINKING THAT ALL THESE SANNYASINS ARE WITH YOU BECAUSE THEY CANNOT STAND ON THEIR OWN FEET.

THEY ARE STANDING ON THEIR OWN FEET Just look again, watch my people again, not with a prejudiced mind. They listen to my advice, but they are not obliged to follow it. They listen silently to whatsoever I am saying and whatsoever I am -- but it is not a commandment, it is not an order. It is just simple advice; they are free to take it or not to take it. If they take it, they are responsible for taking it; if they don't take it, they are responsible for not taking it.

I never ask anybody whether they are following what I am saying or not. I don't give any details to you. You would like to be given a detailed program: when to get up, what to eat, what not to eat, when to go to sleep. You would like everything decided by me for you. In fact, that is the most baffling thing that my sannyasins have to encounter, that I don't decide any details. I simply give a general vision. I share my vision with you, then you have to find out your own way. I don't give you a map to follow. I simply share my light and then you are free with that light to move on any path.

This is a totally strange phenomenon, Margret. That's why many people misunderstand -- it is not you alone. Down the ages, the religious people have been giving detailed instructions to be followed absolutely. If you don't follow, it is a sin and you will suffer in hell. If you follow, it is virtue and you will be rewarded in heaven.

To imitate, to follow, has been a virtue for centuries. And to be on your own has been a sin for centuries. This is a totally new phenomenon, this is something very new. I am not giving you any commandments, there are no 'shoulds', no 'oughts'. I simply share my experience, then you are left alone. Then you have to choose -- but it has always to be your own choice.

I teach my people to live out of eros, love, and not to live out of phobos. And it is good that your prejudice is dropping.

You say: THEN TODAY I FELT A VERY STRONG SADNESS AND JOY WHEN I LISTENED TO

YOU. WHAT IS GOING TO HAPPEN? I AM AFRAID TO BECOME DEPENDENT ON YOU.

You need not be afraid -- even if you want to become dependent on me, I am not going to accept it. Because I know one thing: that you cannot make anybody dependent on you unless you also become dependent on him or on her. Dependence is not one-way traffic. The person you become dependent upon becomes dependent on you. Slavery is always mutual. And I don't want to be a slave, I don't want to be dependent on anybody. Hence I cannot in any way support you if you want to become dependent on me. It is not possible with me, it is impossible -- because this truth is so fundamental that there are no exceptions to it.

You can watch your own life. If you become dependent on your wife, see, the wife has become dependent on you. If you become dependent on a friend, the friend has become dependent on you. It is a double-edged sword.

If you want to be independent, you will need to help everybody else who is around you to be independent. That's the only way to be independent. If the husband wants. to be independent, he has to help the wife to be independent. If the wife wants to be independent she has to help the husband to be independent.

That's why I say the women's liberation movement is a great boon to men. If the women REALLY become independent, that will be the greatest thing that has EVER HAPPENED TO MEN -- because the liberation of the woman will be the liberation of man.

Those who are alert, they will help it to happen. The woman has to be freed, utterly freed, only then can man be free. This fundamental law has not been understood up to now. Man has tried to make the woman a slave, and he himself has become a slave in the process -- in fact, more so.

It is very difficult to find a husband who is not henpecked -- almost impossible. Why has this happened? Because you have reduced the woman to such slavery that she HAS to do the same to you. It is always the same that will happen to you. Life bounces back upon you; life echoes whatsoever you do, goes on falling on you.

If you love, love will flow from everywhere towards you. If you hate, hate will flow from everywhere towards you. If you create slavery around you -- the wife is a slave and the children are slaves -- then you will be a slave your whole life. You alone cannot be free. Freedom happens only in a certain milieu of freedom; it needs a certain atmosphere of freedom.

I am creating here an atmosphere of freedom. You cannot be dependent on me, even if you want to.

And deep down, Margret, there seems to be a desire in you to be dependent -- hence the fear. You are afraid of your own unconscious.

You say: WHAT IS GOING TO HAPPEN? I AM AFRAID TO BECOME DEPENDENT ON YOU.

If you really want to become independent, really want to taste what independence is, then take a plunge into this commune -- and experience how surrender can help you to become yourself. Experience the greatest paradox of life -- because that which can be surrendered is not you. And whatsoever you can surrender is not you, is a non-essential part of your being.

And when all non-essential parts have been dropped -- and they are like mountains crushing you, and in those mountains the small diamond of your being is utterly lost -- when all those mountains have disappeared you will see the crystal-clear light of your own inner diamond. For the first time you will see: in surrender you are born.

Surrender is a death, death of all that is non-essential, and a resurrection, a resurrection of all that is essential, authentic, true.

The third question

I HAVE SPENT ALL MY LIFE TRYING TO MEET SOMEBODY WHO WILL REALLY LOVE ME AND WHO WILL ACCEPT TO BE REALLY LOVED BY ME. ALL MY ATTEMPTS HAVE BEEN PAINFUL FAILURES AND I FEEL UTTERLY DESPERATE AND REJECTED. WHAT IS WRONG WITH ME? HOW CAN I FEEL THE LOVE INSIDE OF ME? HOW CAN I REALLY MEET AND LOVE MYSELF?

Ferrero,

THE FIRST STEP WENT WRONG And once the first step goes wrong, your whole journey goes wrong. You started searching for somebody who will really love you -- that's where you went wrong.

The basic thing is to love yourself. If you love yourself you will find many many people who love you -- because a person who loves himself becomes lovely, lovable; he attains to a grace and dignity. The person who does not love himself remains ugly -- because if you DON'T love yourself, you hate. There is no other choice; you can't be just neutral.

Neutrality does not exist in life -- either you are this or you are that. If you don't love yourself, you hate yourself. And in that very hate you cripple yourself, you poison yourself -- how can you expect somebody to love you? If even you are not willing to love yourself, who is going to love you?

Remember the famous statement of the Jewish mystic, Hillel: "If you are NOT for yourself, then who is going to be for you?" And the other part of the statement is also beautiful: "If you are ONLY for yourself, then what is the meaning of your life?"

This is the polarity. You have to love yourself, that is your first obligation towards yourself. And the second thing is not to get lost in that self-love, otherwise your life will not have significance, it will not have meaning. When you are able to love yourself, then seek the other, then search for the other. And you will find! The whole earth is full of loving people, beautiful people. Just you were not beautiful, you were not flowing with love, you were not full of love; that's why you could not find anybody to love you.

And that happens to many people -- it is not only the case with you. Almost the majority suffers from the same problem. Everybody wants to be loved and nobody knows what love is, and nobody knows how to love himself.

Love is a great art! People learn how to paint, people learn how to play music; for years people practise playing music. Then slowly slowly they become capable of creating something beautiful. Love is the GREATEST beauty and the greatest phenomenon, and you never learn it. Everybody thinks that by just being born, you are capable of love. That is nonsense. Life is an opportunity to learn what love is. The potential is there, but the potential has to be transmuted into the actual.

It is like everybody is potentially capable of swimming, but that does not mean that you know what swimming is -- you will have to learn.

It may look paradoxical, but it is not. Meditate on this statement: One has to learn to be that which one is. Love is there! -- unrefined, like a diamond just found from the mines.

The greatest diamond in the world is the Kohinoor. When it was found, for months the person who had found it was not aware that he had become the richest man on the earth. He gave the diamond to the children to play with, because he thought it only a beautiful stone, not even semi-precious.

The children played with it; for months it remained with the children. And then only was it discovered: it was discovered by someone who knew what diamonds are -- a jeweller. Could not believe his eyes! He had never seen such a big stone, such a big diamond -- it is the biggest.

And then for centuries it has been refined and refined. Now it is only one third of the original weight. But the more it has been refined and polished, cut and polished, the more and more valuable it has become. Now the weight is one third, but the value is millions of times more.

That's what happens to love too: love is a diamond -- uncut, unpolished. You have to learn, and it is a great art. It is like playing music on your own heart. It is like learning a dance in your innermost soul -- a dance of energy. And only when you are dancing with great energy, and your heart is full of songs, and your soul is a symphony, will you be able to find somebody to love you.

When you are capable of sharing your energy, you will find somebody to love you.

You say: I HAVE SPENT ALL MY LIFE TRYING TO MEET SOMEBODY WHO WILL REALLY LOVE ME...

And what do you mean by 'really love me'? You must have an idea -- that is the second thing that went wrong. You have some idea of what real love is. You must be a perfectionist, and in life nothing is perfect. That's why things are beautiful! If in life things were perfect, life would have been utter boredom.

Bertrand Russell seems to be right when he says, "I would not like to go to heaven if there is any heaven, because there you will find only perfect people, and life will be utterly boring."

Just think of living with perfect people... everybody is perfect. That means there will be no growth any more, no evolution; nothing new will ever happen now. The people who live in heaven, if there is any heaven, must be STUCK with each other, bored, utterly bored, and there is no way to go anywhere else. Once you enter into heaven, you cannot escape; there is no exit.

Perfection creates a neurotic mind; the very idea of perfection is neurosis-creating.

Now, you must have some idea of real love. What do you mean by 'real love'? Love is love! There is no unreal love and there is no real love -- love is SIMPLY love. And love is enough unto itself; it need not be real, it need not be unreal. But people have ideas...

For example, somebody has the idea: if love is eternal then it is real -- that means you are in search of a roseflower which will never fade, will never wither. You will not find it. Or, if you ever find it, it will be a plastic rose. It cannot be alive.

The alive flower is there in the morning, dancing with the wind, whispering with the sun, playing with the butterflies... all joy! By the evening it is gone. The petals have fallen.... And tomorrow you will not find even a trace of where it came from and where it has gone. It came from nowhere, and into nowhere it has disappeared. And it was an alive flower.

Now people have very stupid ideas about love. One is that it has to be eternal; that prevents them. First they want to make everything sure -- whether this love is going to stay? Now how can you be sure? Nobody can guarantee it; there is no insurance for it. Today it may be there, and tomorrow it may be gone. And when tomorrow it is gone, DON'T say it was unreal, otherwise you have misunderstood the whole point.

The real is CONSTANTLY changing. Only the unreal stays; the real goes on changing. Reality is growth, continuous growth, non-ending growth. If there is anything permanent in life and existence, it is change. Except change, everything changes.

So don't say when your love disappears that it was unreal. You have a criterion, a very nonsense criterion, that things have to be permanent to be real.

This idea has tortured millions of people down the ages. And millions of people could not love because of this foolish idea. And I am not saying that love HAS to disappear tomorrow -- I am not saying that. It may disappear, it may not disappear. You have to be open about tomorrow.

There are roseflowers which may stay a little longer, and there are roseflowers which go very fast. And then it depends on the gardeners, it depends tremendously on the gardeners -- how you take care of it. It may stay a little while more. You need to have a green thumb, like Mukta. Mukta has a green thumb.

You have to be very alert; NOT serious -- very playful but yet alert. Love is a delicate phenomenon, very delicate. It is difficult to create it; it is very easy to destroy it. It is a VERY delicate note -- only a few guitar players can create it. It is a really delicate note. It is more silence than sound.

And if there is any sound in it, it is only to function as a backdrop for the silence, just to function as a contact.

You never learnt what love is -- you never learnt how to love yourself. And you started expecting somebody who will REALLY love you, and will accept you. Have you accepted yourself? It is very rare to come across a person who really accepts himself. People go on improving upon themselves, doing this and that; they are never satisfied with themselves.

And that's what you are being taught every day, from all the preachers of the world: Improve! Improve! But the idea of improvement means: never accept yourself, never feel contented with yourself, never enjoy yourself -- go on improving. So people become ladder-climbers. They know only one thing: how to go on climbing the ladder, and then when they reach the end of the ladder, they look very foolish and silly, because now the only art they know is how to go on climbing -- and the ladder is finished. They don't know anything else; they know only how to climb ladders. So they feel very stuck.

It always happens to people. Somebody has learnt how to accumulate wealth, and he goes on and on... and finally he has more than he had ever dreamt, and now he does not know what to do. He knows only one thing: how to accumulate.

Somebody goes on a power trip, becomes the prime minister of a country, and then he is stuck and looks very silly. Just look into the eyes of the successful politicians: they look very silly, stuck. The ladder is finished! They have become the prime minister or the president of the country; now there are no more rungs to the ladder. They know only one thing: how to go on climbing. They have climbed the whole ladder... now what to do? They are like dogs who run after every car, and when they overtake they look very foolish; then they don't know what to do....

Then suddenly they have arrived! and their whole life they have been thinking of arriving. Now they

have arrived; they look very puzzled. They can't think a thing; their whole mind simply goes fuzzy, cloudy. Now the only thing that they do is to try to remain on this highest ladder -- because there are other climbers who are coming and pulling their legs and doing all kinds of things. So they cling to their chairs.

This happens to lovers too. You are in search of a beautiful woman or a beautiful man, and then one day you have found... and suddenly you are at a loss. You know only one art: how to search for a beautiful woman. You have searched... now there seems to be nothing else left.

Unless you know how to play on the inner heart the music whose name is love, the melody which is love, even if you find a beautiful person, nothing is going to happen. Immediately relationships turn sour; before the honeymoon ends, they are finished.

You say: I HAVE SPENT ALL MY LIFE TRYING TO MEET SOMEBODY WHO WILL REALLY LOVE ME, AND WHO WILL ACCEPT TO BE REALLY LOVED BY ME.

FIRST ONE HAS TO LEARN TO ACCEPT ONESELF And don't demand perfection in the other. Be human! Don't ask for inhuman perfections. You have been given very romantic ideas about love, and that has been the calamity. You are looking for romantic, poetic ideas. People are not ideas of some dreamer, poet; people are REAL people. And you are living on poetry! You think of the other in such ways that nobody can fulfill; everybody will fall short.

And just think: you wanted somebody to accept your love -- but did you accept somebody's love? No, you were looking for a perfect lover. But when you are looking for the perfect lover, remember the other is also looking for the perfect lover. You both have been conditioned by the same society.

I have heard, Ferrero, somebody just like you went to a Master and said, "I have been looking for a perfect woman -- my whole life."
And the Master said, "And did you find her or not?"
The man looked very sad; he said, "Yes, I did."
"Then what happened?" the Master asked. "Then why are you looking so sad?"

And the man said, "But she was looking for a perfect man."

You are conditioned by the same society, by the same romantic ideas. You have been fed on foolish poetry which has no relationship with reality. In fact, my own experience is this: that poets are the last people from whom you can learn about love -- the last persons. Your so-called poets have nothing to do with love. They have not known love themselves; their poetry is simply a substitute for the love that has been missed by them; their poetry is their dreams, their poetry is NOT based on their experience.
And we have been fed continuously on this poetry.

My own experience of the poets is that they have become poets because they could not be lovers. So whatsoever they could not do, they write about. Their poetry is really nothing but the dreams of people who are hungry. Just as if you go on a fast, in the night you will dream about delicious foods. Their poetry is nothing but the dreams of people who have never tasted love. And, naturally, to compensate they go on creating better and better dreams.

Their poetry is sick, it is pornographic. It triggers your imagination, it gives you fantasies. And real people are real people! -- nobody is here to fulfill your fantasies. Drop your fantasies, and you will see the world is FULL of beautiful people.

And if you want to be accepted, first accept yourself, and then accept somebody's love. Fulfill these conditions -- and you will be accepted. And don't ask for the impossible.

You must have lived in a very negative mind; this is the mind of negativity. Be a little more positive.

A New England village once boasted of two characters -- an official mean man who never did a good deed if it was possible to do a mean one, and an official optimist who never had been heard to speak evil of any human.

In the fullness of time the bad man died. On the day of his funeral the usual crowd gathered at the post office to await the distribution of the mail. Naturally, the life and works of the late lamented came under discussion.

The deceased was painted as a miser, a liar, a thief, a scandal-monger, and a backbiter. The optimist, who was present, listened in silence. At length one of the group turned to him.

"Say, Gid," demanded the other man, "ain't everything we've said about that old scoundrel the truth? Can you name one deserving trait he ever showed?"
"Well," said the optimist, "you boys will have to admit that he certainly could play a harmonica."

Be a little more positive and you will find something beautiful even in the meanest person. Be negative, and you will find something ugly even in the most beautiful person. Now, if you want to live in a world of ugly people, be negative, and you will make the whole world ugly. It is your mind that will create ugliness all around, because you will be looking only for the ugly, only for the negative, only for the wrong. You will live in hell -- this is what hell is. The negative mind creates hell: the positive mind creates heaven. With the positive mind... THIS VERY EARTH THE PARADISE, THIS VERY BODY THE BUDDHA.

It ALL depends on you, how you look, with what eyes you look.

The Yankee farmer was being examined by the doctors preparatory to taking out an insurance policy.
"Ever had a serious illness?" asked the examiner.
"No," was the reply.
"Ever had an accident?"
"No."
"Never had a single accident in your life?"
"Well, no, I ain't . But last spring when I was out in the meadow, a bull tossed me over a fence."
"Well, don't you call that an accident?"
"No, I don't. That damn bull did it on purpose."

It depends on you how you look at life; it totally depends on you. You are the creator of your life. It can have tremendous meaning, beauty, joy -- but you will have to create it in your heart, and you will have to spread it all over the place. You will have to create something in yourself, only then will you find it in existence.
Existence echoes you....

The fifth question

OSHO, CAN I TRULY SURRENDER AND STILL BE A LIGHT UNTO MYSELF?

Deva Suli,

THAT is THE ONLY WAY TO BE A LIGHT UNTO YOURSELF to surrender. Life is paradoxical: day/night, birth/death, summer/winter, love/hate, and so on ad infinitum.

If a person thoroughly understands this, he will agree and not worry. In other words, he knows when he loves that soon he will hate; therefore, he will laugh when he is going uphill, and weep when he is going downhill. He will realize the paradox of life, that he cannot be perfect and he cannot be consistent either. Our idea is to be consistent and to have absolutely clear situations, but it is impossible -- it is too one-sided, and we are not one-sided. We are infinite; we contain both the poles in our being, and both the poles have to be lived.

Hence, if you surrender you become a light unto yourself. If you become a light unto yourself, you become capable of surrendering.

It was constantly a question before Buddha -- constantly, because he used to say to his people: Be a light unto yourself. That is his statement: APPO DIPO BHAVA -- be a light unto yourself. That was his constant teaching, the undercurrent of all his teachings. And still he was teaching people surrender.

When people came to be initiated they would have to declare a triple surrender: BUDDHAM SHARNAM GACHCHHAMI -- I come, I surrender myself to Buddha's feet; SANGHAM SHARNAM GACHCHHAMI -- I surrender to the commune of the sannyasins; DHAMMAM SHARNAM GACHCHHAMI -- I surrender to the fundamental law of life, LOGOS, TAO, DHAMMA.

These three surrenders would make a person a disciple -- and Buddha's whole teaching was: Be a light unto yourself. So he was asked again and again, "There is a contradiction! On the one hand people surrender

to you, on the other hand you go on saying to them: Be a light unto yourself." And yet there is no contradiction -- they are complementaries.

This is how life works. Life is so vast that it CONTAINS contradictions, and yet those contradictions are not enemies, not opposites. They are complementaries and they help each other. In fact, without the one the other will not be possible.

Suli, surrender will help freedom, and freedom will make you capable of surrender. Don't choose one, otherwise you will remain half. Never choose one pole, otherwise you will always remain half -- and to remain half is to remain split.

You have to be a whole, you have to be one piece. Always remember to choose the whole paradox, and then you will be at ease. Then great silence and great bliss will arise out of your totality. The total is musical, it is a symphony.

The sixth question

OSHO, I HAVE HEARD SUFIS SAY THAT THERE IS NO GOD UNTIL YOU HAVE MET HIM. I FIND IT A DRAMATIC AND APPEALING STATEMENT. IS THIS CONCEPT CONNECTED WITH THE KIND OF AWARENESS WE ARE SEEKING? WILL YOU PLEASE ENLARGE ON IT?

Veerendra,

THE STATEMENT is DRAMATIC AND APPEALING but true too -- not only dramatic and appealing. It is utterly true, tremendously true: There is NO God until you have met him. How can there be a God? How can you believe if you have not known? All your beliefs will be false, they will be borrowed. And whenever something is borrowed, it is ugly -- it falsifies you; it does not help, it hinders. It is not a help to your growth: it is a block.

Belief is a burden, it does not liberate. Truth liberates, but truth is not a belief -- it is an experience. How can you say God is if you have not known him?

Just because of this statement, Gurdjieff used to say another thing which is also true, and also VERY dramatic, even MORE dramatic than this statement. He used to say that you don't have any soul -- unless you have created it. This is even more dramatic, because all the religions have always believed that you have a soul, whether you know it or not. The soul is there in you -- you have to discover it.

Gurdjieff said: "There is no soul unless you have created it." How can there be a soul unless you have known it? How can you say that you have a soul? You have to KNOW yourself first: only then you are. To be, you have to know first.

Hence the Socratic dictum: Know thyself -- because only by knowing can you be yourself. There is no other way. It is just to deny belief that these statements have been made, so that you don't start being contented with believing. You have to search on your own. Buddha may have found! Mohammed may have found, Pythagoras may have found. But what does that have to do with you? His vision, anybody's vision, cannot be your vision.

There are millions of people with eyes, and they all know light and all know colours, and they all know form and beauty -- but even millions of people with eyes cannot help a blind man to know light. And in the world of truth it is just the opposite: one man has eyes and millions are blind. If millions of people who have eyes cannot help a single person who is blind to know about light, what to say when the situation is just the opposite? Once in a while a man becomes a Buddha or a Pythagoras, and millions and millions are blind about light, about God, about truth -- how can one man's experience become your experience?

You can believe! Belief is a way to avoid search. Belief is a way of escape. Belief is a way which helps the coward to remain always cowardly. Belief is really shrinking from going on the pilgrimage, from going into the exploration, of truth. The exploration is arduous, hazardous, dangerous. The journey may be long. And who knows? You are going into the unknown.... It is safer to believe. That's why people believe and nobody searches.

People go to the temples, to the priest, to the scriptures, they carry their Bibles -- but nobody looks where God is. And God is all around, but your eyes are full of belief, hence you cannot see him. Your eyes are full of prejudice, hence you cannot see him. Only empty eyes can see him, can discover him -- only the eyes of a child.

And remember, that at the deepest core of your being you still have those eyes of a child -- wondering, inquiring, full of the mystery of life, surprised at each and everything, surprised at ordinary things... pebbles on the shore, seashells on the shore. And the child starts collecting as if they are diamonds. For the child there is nothing ordinary; everything is extraordinary. That child has not died in you! It never dies. It has been only covered with knowledge, belief; it has been lost in words. Just search and you will find your childhood again in you.

And this will be far more important than it was when you were really a child, because now you have known the ways of the world and the ways of the mind and you are frustrated. You have seen a thousand and one things and nothing satisfies. You have known many things and yet you don't know a thing. Now going back to your childhood, to the source of wonder, joy, mystery, and awe, you will again be able to look around... and then trees will be more green, and the songs of the birds will be more poetic, and the people around you will have auras -- they have! just you cannot see. You yourself will become radiant in your own vision.

God is not a person: it is a vision of life in its utter radiance. God is not a person: it is an experience, a psychedelic experience of the beauty, of the tremendous, incredible beauty, of life.

Sufis are right when they say: There is no God until you have met him. So, please, don't hide yourself behind a curtain of belief. Don't hide yourself behind your so-called, borrowed knowledge. Drop all beliefs, all knowledge, and start searching. Immediately, when you are empty, you will start being filled by something unknown... a light from the beyond. That is God. A love that goes on growing and starts overflowing -- that is God. A great music is born in you, and a sharing with it. And it goes on growing and there is no end to it... that is God.

God is not a person but the experience of ultimate ecstasy, the orgasmic experience of dissolving oneself into the whole.

We are living in a kind of unconsciousness. That's why we cannot see. Our eyes are open and yet closed. We look awake, yet we are somnambulists.

A Scottish minister, taking his walk early in the morning, found one of his parishioners recumbent in a ditch.
"Where have ye been the night, Andrew?" asked the minister.
"Well, I dinna rightly ken," answered the prostrate one, "whether it was a funeral or a wedding -- but whichever it was was a most extraordinary success."

Just watch yourself, and you will find yourself moving in a kind of drunkenness, unconscious. You don't know what life is. You don't know who you are. You don't know from where, to where... and still you go on in a drunken state, just like a driftwood, accidental.

You will not find God this way. You will have to become alert, you will have to bring the quality of awareness to your whole life. Each moment has to be of tremendous attentiveness -- only then will you be able to know what is. God means THAT WHICH IS.
But we go on moving, doing things...

A well-known physician, particularly expeditious in examining and prescribing for his patients, was sought out by an army man whom he 'polished off' in almost less than no time. As the patient was leaving, he shook hands heartily with the doctor and said, "I am especially glad to have you prescribe for me, because I have often heard my father, Colonel Blank, speak of you.
"What!" exclaimed the physician, "are you old Torn's son?"
"Certainly."
"My dear fellow," cried the doctor, "throw that infernal prescription in the fire and sit down and tell me what is the matter with you."

So the first time he had not heard, and he had prescribed. He had not listened. Now the prescription is infernal, and he says, "Throw that infernal prescription in the fire and sit down and tell me what is the matter with you."

But this how we go on acting. This is our life... Lived in a kind of sleep, with many many dreams in the eyes, lethargy all around, dullness, unintelligent. This is not the way to know God.

God is available only when you are at the peak of your intelligence, when you are as sharp as you can be. God is not for the stupid: God is only for the intelligent, because life becomes available only through intelligence. And remember, by 'intelligence' I don't mean intellectuality. Intellectuality is a camouflaged stupidity; intellectuality is just a deception of intelligence, it is phony. Your so-called intelligentsia has nothing to do with intelligence. Maybe they are people who are very clever, but not intelligent; cunning, but not intelligent.

Intelligence means awareness, alertness. When you have cleaned all the dust from your mind, the dust of knowledge and belief, and your mind is just a pure mirror, that is intelligence. Meditation is intelligence.

The last question

IS IT REALLY TRUE THAT SITTING SILENTLY, DOING NOTHING, THE SPRING COMES, AND THE GRASS GROWS BY ITSELF?

IT IS REALLY TRUE It is my own experience. I say it as an eye-witness to it. I say it with absolute authority. I am not saying it because Lao Tzu has said it -- I am saying it because I have known it, this way, to happen to me. Truth is something that happens of its own accord. All that is needed from your side, from your end, is receptivity, a relaxed receptivity.

There are things which happen through effort, and there are things which happen only through effortlessness. There are things which will never happen through effort, and there are things which will never happen through effortlessness. All that is mundane happens through effort; all that is worldly happens through effort. And all that is sacred, other-worldly, happens through effortlessness.

That which is outside you has to be reached through action, and that which is inside you has to be reached through inaction. And this statement is about the inner. I am not saying sit silently, doing nothing, the spring comes -- and you become the richest man in the world. I am not saying that. You will NOT become. You may become the poorest, but you cannot become the richest man in the world. I am not saying the spring comes and you become the President of America -- that I am not saying. But God comes only when you are sitting silently, doing nothing.

I have heard a beautiful story:

Benson had been with prostitutes everywhere in the world, but in Hong Kong he met his undoing. He made love to a very sick Chinese whore and picked up so many venereal diseases that the doctors had difficulty separating and identifying them all.

He went to a prominent gynaecologist in the American quarter who examined him and shook his head. "Bad news, Benson. You must have immediate surgery and we have got to cut your cock off."

Benson went into traumatic shock at the prognosis. Gathering himself together, he went across the street to another American doctor. There he was told the same thing.

He went out into the street in a daze. Stumbling along, he found himself in the Chinese quarter, where he saw a sign identifying the office of a Taoist Chinese surgeon.

Deciding to have one more medical opinion, Benson went in. He told the Chinese doctor that he had been to two American doctors and both of them wanted to perform immediate surgery to cut off his cock.

The Chinese surgeon examined Benson. He consulted large medical books. Then he examined him again.

"Is there any hope, doc?" Benson asked plaintively.

"Sure is hope!" the doctor said. "I make complete examination. I know just what is wrong. You play with Chinese girl, but she very sick. You make mistake and go to American doctor. Trouble with American doctors, they always think money, money, money."

Benson brightened up. "You mean I don't need surgery? My cock does not have to be cut off?"

"Forget what they say. Go home," the Chinese doctor repeated. "No surgery. Go home. Wait two, maybe three weeks. Pecker fall off all by himself."

There ARE things which happen of their own accord!

Philosophia Perennis, Vol 2

Chapter #10
Chapter title: Known, Unknown, Unknowable

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The first question

OSHO, WHICH IS THE REAL QUESTION?

Sudhir,

SCIENTIFIC QUESTIONS ARE ALL REAL, because they are answerable. Religious questions are all unreal because they are unanswerable.

Religion is the concern with the unanswerable. To ask a religious question is basically wrong -- it is wrong because religion is the search for the mystery, not the search for the answer. Religion is diving deep into that which is basically unknowable -- not only unknown but unknowable.

These three words have to be understood: the known, the unknown and the unknowable. The known is that which we have accumulated in the past -- through experience, through experimentation. Whatsoever answers we have forced nature to give to us, that has become the known. That's what science is all about. And the remaining, for science, is only the unknown.

The basic hypothesis is this: that life is divided into only two categories -- the known and the unknown. Sooner or later the category of the known will become bigger and bigger, more and more things will be known. And it is assumed by sCience that one day there will be only one category -- the known. The unknown will disappear because we would have discovered all the answers.

It is here where religion differs. Religion says: There is a third category still -- the unknowable, which will always remain there, the mysterious. Love cannot be reduced to knowledge, neither can beauty nor joy -- what to say about God? Consciousness can never be reduced to the known. The ultimate will remain hovering beyond the known and the unknown. And it will go on calling forth those who have courage to go into the mysterious, into the uncharted.

Religion is the concern with the ultimate -- the ultimate concern. Concern with the unanswerable, concern with the unknowable. So all questions, Sudhir, about religion are wrong. No religious question is authentic, cannot be.

And the function of the Master is not to answer you: his function is to destroy your questioning, slowly slowly, to help you to come to a state of non-questioning. That's what trust is: the state of non-questioning, where no question exists at all. You are so silent that no questioning arises. You are deep in tune with reality then... and only then. When there is no question mark in your heart, the heart melts into the whole. The ego disappears with the question mark.

Do you know how the question mark arrived on the scene? It symbolizes the snake who seduced Eve to eat the fruit from the tree of knowledge. The question mark is just a symbolic snake. The moment Eve asked

a question, she fell from grace. And she provoked the same questioning in Adam.

Man has fallen by questioning: man can rise back by non-questioning. Adam and Eve are expelled because they questioned. Christ enters back into the Garden because he surrenders, trusts. At the last moment on the cross he did hesitate a little bit; it is very human. I love Christ for that -- it shows his humanity. For a moment, the questioning has come back -- with great force, with great vengeance. Maybe the last layer of questioning was there hiding somewhere in his unconscious. He asked God, "Have you forsaken me?" This is a question. "What are you doing to me?" This is a question. And the question essentially means doubt -- a doubt has arisen in his mind. He is being crucified -- it is very natural to feel that God has forsaken him: "God has stopped his grace coming to me, God is no more with me. I am alone, left all alone." But immediately he understood that this is the last question, the last doubt.

Seeing it, the last question disappeared, and immediately he said, "Thy will be done, thy kingdom come." This is trust. "Thy will, not mine." Now there can be no questioning. There is a tremendous surrender. Jesus transcended humanity in that moment. In that moment, Adam disappeared. In that moment, Jesus became a Buddha. And when there is no doubt and no question, and you are utterly silent, just a transparent silent lake, you start reflecting that which is. And God simply represents that which is.

I would like to remind you again: the ancient Hebrew word for God stands symbolically for that which is. 'G' means that, 'O' means which, 'D' means is -- that which is.

When the lake is silent, no waves, no ripples, the full moon reflects in all its beauty, in all its splendour. That is the religious consciousness. It is not after answers: it is after the experience of the mysterious. It is a totally different dimension from scientific questioning.

Science is a questioning, science is rooted in doubt. Religion is non-questioning, it is rooted in trust. And to change the gestalt from doubting to trust is conversion. Not that when a Hindu becomes a Christian it is conversion, no. Or when a Christian becomes a Hindu, no. This is not conversion. You are simply changing from one prison to another prison. When doubt disappears and trust arises, that is conversion, that is transformation.

The second question

OSHO, WHAT IS YOUR IDEA OF TRUE EDUCTION?

THE EDUCATION THAT HAS EXISTED up to now has not been true. It has not served humanity; on the contrary, it has served the vested interests. It has served the past. The teacher has been an agent of the past. He functions as a mediator to give past beliefs, orientations, assumptions to the coming generation -- to contaminate, to pollute the new consciousness that is arising on the horizon.

That's why the teacher has been respected by all the societies. It serves the establishment. It reduces people to skillful robots, it reduces people to efficient machines. That's what education has been up to now.

And because of education, man's evolution has been very haphazard, zig-zag. But up to now there was no other way, because there was one thing in the past: knowledge grew SO slowly that it was almost the same for centuries. So the teacher was very very efficient in doing his job. Whatsoever was known was almost static; it was not growing.

But now there is a knowledge explosion. Things are changing so fast that the whole education system has become outdated, outmoded. It has to be dropped, and a totally new education system has to come into existence. Only now is it possible -- up to now it was not possible.

You will have to understand what I mean by 'the knowledge explosion'. Imagine a clock face with sixty minutes on it. These sixty minutes represent three thousand years of human history; or each minute, fifty years; or each second, approximately one year. On this scale there were no significant media changes until about nine minutes ago. At that time the printing press came in. About three minutes ago, the telegraph, photograph, and the locomotive. Two minutes ago, the telephone, rotary press, motion pictures, automobile, airplane and radio. One minute ago, the talking picture. Television has appeared in the last ten seconds, the computer in the last five, and the communication satellites in the last second. The laser beam appeared only a fraction of a second ago.

This is what some people call 'the knowledge explosion'. Change is not new; what is new is the DEGREE of change. And that makes all the difference, because at a certain point quantitative changes

become qualitative changes.

If you heat water, up to ninety-nine point nine degrees it is still water -- maybe hot, but still water. Just point one degree more is needed and the water starts evaporating, and there happens a qualitative change. Just a few seconds before, the water was visible, now it is invisible. Just a few seconds before, the water was flowing downwards, now it is rising upwards. It has transcended the pull of gravitation, it is no more under the law of gravitation.

Remember, at a certain point the quantitative change becomes qualitative. And that's what has happened. Change is not new, it is not news; change has always been happening. But the RATE of change is immensely new; it has not happened like this before.

The difference between a fatal and a therapeutic dose of strychnine is only a matter of degree -- that's what Norbert Wiener says. The poison can function as a medicine in a smaller dose, but the same medicine will become fatal if you give a bigger dose. At a certain point it is no more medicine, it is poison.

Change is so tremendous now that the teacher cannot serve any more in the past style, education cannot serve any more in the past way. The past way was to help people to memorize. Education up to now has not been education in intelligence but only in memory, in remembrance. The past generation transferred all its knowledge to the new generation, and the new generation was to remember it. So people who had good memories were thought to be intelligent.

That is not necessarily so. There have been geniuses whose memory was almost nil. Albert Einstein didn't have a good memory. There have been people whose memory was miraculous, but they had no intelligence at all.

Memory is a mechanical thing in your mind. Intelligence is the consciousness. Intelligence is part of your spirit, memory is part of your brain. Memory belongs to the body, intelligence belongs to you.

Intelligence has to be taught now, because change is so fast that memory won't do. By the time you have memorized something it is already out of date. And that is what is happening: the education is failing, universities are failing, because they still go on persisting in the old way. They have learnt a trick; for three thousand years they have been doing this, and now they have learnt it so deeply that they don't know what else they can do.

Now, just giving old information to the children, which will not make them capable of living in the future but will hamper their growth, is dangerous. Now they need intelligence to live with the fast change that is happening.

Just one hundred years ago, there were millions of people who had never gone outside of their town, or never went more than fifty miles away from their town. Millions lived in the same place for ever, from birth to death. Now everything is changing. In America the average person lives only three years in one place, and that is exactly the time limit for marriage too -- three years. Then one starts changing one's town, one's job, one's wife, one's husband.

This is a totally new world that you are living in. And your education simply makes you walking encyclopaedias, but outdated. The difference is not new -- what is new is the degree of change.

On our clock face about three minutes ago there developed a qualitative difference in the character of change: change changed.

We have to teach intelligence now, so that we can make the children capable of living with the new things which will be happening every day. Don't burden them with that which is not going to be of any use in the future. The old generation has not to teach what it has learnt; the old generation has to help the child to be more intelligent so that he can be capable of spontaneously responding to the new realities which will be coming. The old generation cannot even dream about them, what those realities will be.

Your children may be living on the moon; they will have a totally different atmosphere to live in. Your children may be living in the sky, because the earth is becoming too populated. Your children may have to live underground or under the sea. Nobody knows how your children will have to live. They may live only on tablets, vitamin pills... they will be living in a totally different world. So it is of no use just to go on giving them encyclopaedic knowledge from the past. We have to prepare them to face new realities.

We have to prepare them in awareness, in meditativeness. Then education will be true. Then it will not serve the past and the dead; it will serve the future. It will serve the living.

In my vision, to be true the education has to be subversive, rebellious. Up to now it has been orthodox, up to now it has been part of the establishment. True education has to teach things which NO other institution does. It has to become the anti-entropy business.

The state, the establishment and all the institutions of the society, all prevent growth -- remember it.

Why do they prevent growth? Because every growth brings challenge, and they are settled. And who wants to be unsettled? Those who are in power would not like anything new to happen, because that will change the power balance. Those who are in power would not like any new thing to be released, because the new thing will make new people powerful. Each new knowledge brings new power into the world. And the older generation would not like to lose its grip, its domination.

Education has to serve revolution. But ordinarily it serves the government and the priest and the church. In a very subtle way, it prepares slaves -- slaves for the state, slaves for the church. The real purpose of education should be to subvert outmoded attitudes, beliefs and assumptions which no more serve growth and man, and are positively harmful and suicidal.

An interviewer once asked Ernest Hemingway, "Isn't there any one essential ingredient you can identify which makes a great writer?"

Hemingway replied, "Yes, there is. In order to be a great writer a person must have a built-in shockproof, crap detector."

And that's what my idea of true education is. The children should be trained, disciplined, so that they can detect crap. A really intelligent person is a crap detector. He immediately knows, the moment he says something, whether it is significant or just holy cowdung.

The evolution of human consciousness is nothing but a long history of struggle against the veneration of crap. People go on worshipping, venerating crap. Ninety-nine percent of their beliefs are just lies. Ninety-nine percent of their beliefs are anti-human, anti-life. Ninety-nine percent of their beliefs are so primitive, so barbarous, so utterly ignorant, that it is unbelievable how people go on believing in them.

The true education will help you to drop all nonsense -- howsoever ancient, respectable, revered. It will teach you the real. It will not teach you any superstition but how to live more joyously. It will teach you life-affirmation. It will teach you reverence for life and for nothing else. It will teach you how to be deeply in love with existence. It will not be only of the mind, it will be also of the heart.

It will also help you to become a no-mind. That is the dimension that is missing from education. It simply teaches you to become more and more entangled in mental concepts, lost in mind. M;nd is good, useful, but it is not your wholeness. There is heart too, which is in fact far more important than the mind -- because the mind can create better technology, can give you better machines, better roads, better houses, but cannot make you a better man. It cannot make you more loving, more poetic, more graceful. It cannot give you the joy of life, the celebration. It cannot help you to become a song and a dance.

The true education has to teach you the ways of the heart too. And the true education has also to teach you the transcendental. Mind is for science, heart for art, poetry, music, and the transcendental for religion. Unless an education serves all these things, it is not true. And no educational system has yet done it.

It is not surprising that many young people are dropping out of your colleges, your universities -- because they can see it is all crap, they can see it is all stupid.

No other institution can do it, only education can do it: universities should sow the seeds of revolution. They should sow the seeds of mutation -- because a NEW man has to arrive on the earth.

The first rays have already reached. The new man is arriving every day and we have to prepare the earth to receive him -- and with the new man, a new humanity and a new world. And there is no other possibility except education to receive the new man, to prepare the ground for him. And if we cannot prepare the ground for him, we are doomed.

The experiments we are doing here are really an effort to create the new kind of university. The government is against it, the society is against it, the churches -- Hindu, Mohammedan, Christian -- all are against it. The priests, the politicians, all are against it. The herd, the crowd mind is against it.

But this is natural; one should not be surprised about it. We are doing something subversive, we are doing something very rebellious. But this has to be done, and this has to be done all over the earth in many places. This experiment has to be done in every country. And only a few will take the challenge, but those few will be the heralds. Those few will declare the new age, the new man, the new humanity, the new earth: brave new world.

Walt Whitman has written:

When I heard the learn'd astronomer;

When the proofs, the figures, were ranged in columns before me;

When I was shown the charts and the diagrams, to add, divide and measure them;
When I, sitting, heard the astronomer, where he lectured with much applause in the lecture-room,
How soon, unaccountable, I became tired and sick;
Till rising and gliding out, I wander'd off by myself,
In the mystical moist night air, and from time to time
Look'd up in perfect silence at the stars.

The new education, the true education, has not only to teach you mathematics, history, geography, science; it also has to teach you the real morality: aesthetics. I call aesthetics the real morality: sensitivity to feel the beautiful, because God comes as beauty. In a roseflower or in a lotus, in the sunrise or in the sunset, in the stars, the birds singing in the early morning, or the dewdrops, a bird on the wing.... True education has to bring you closer and closer to nature because only by coming closer and closer to nature will you be coming closer and closer to God.

God is not separate from this world: God has become the world. You have heard it said again and again that God created the world. I say to you: God became the world. Now there is no other God except the world. The creator is in his creativity. God is just a creative force; he is creativity. Drop the idea that he is a creator. Think of him, contemplate on him, as creativity itself. He is spread all over:

Where two lovers meet, he is. And where your eyes see beauty, he is. And when you are simply overwhelmed by the starry night, he is. When you look deep into the eyes of a woman or a man, he is.
The true education will also be true religion.

Science is the lowest form of consciousness; art, higher than science; religion, the highest peak. Religion is the philosophia PERENNIS -- the perennial philosophy.

The third question

OSHO, WHY IS GOD CALLED 'HE 'AND NOT SHE '?

IT IS BECAUSE OF the whole stupid past of humanity -- the whole chauvinistic past. Man has dominated, man has crushed the woman. And by crushing the woman, by destroying the woman, man has destroyed all grace from the earth.

It is not only the woman that has been destroyed -- man has destroyed nature, because nature is woman. Man has destroyed the earth because the earth is woman. Man has destroyed ALL that is feminine! But beauty is feminine and love is feminine and celebration is feminine, music is feminine... wherever you will find any grace it is bound to be feminine. Even when you look at the Buddha, he will look more feminine than masculine. Wherever truth arrives, it comes with great grace, with great beauty.

But that's how man has lived, and it is man who has created the religious books, it is man who has created the churches, and the ideologies and the theologies. Of course, he calls God 'he'. Of course he says, "God created man in his own image" -- not woman, but man. Woman is just a rib taken out of the man, a supplement, an appendant, just a later thought -- because man was feeling so alone. He needed a woman to give him comfort, warmth, coziness. So woman was created only as a device to be exploited by man, but God created man in his own image and woman is just an afterthought. He had never planned woman in the beginning -- an afterthought. Seeing man lonely, sad, he created woman to be exploited, to be used. It is a device.

Man has given these ugly ideas to the world. Up to now man has dominated the world, hence he calls God 'he' -- otherwise 'she' would be far better because 'she' contains 'he', but 'he' does not contain 'she'. 'She' would be far better. But those who have known, they have neither used 'he' nor have they used 'she' -- they have used 'it', and that is the best.

In the East particularly, God is neither 'he' nor 'she' -- he is Ardhanarishwar, half man, half woman. And that's why in the Indian scriptures he is called 'it'. He contains both and yet he is transcendental to both.

I also call God 'he', but remember I am simply using a word that has become current. I can call him 'she' but that will only create a little trouble. Or I can call him again and again 'he and she', but that will make it look a little ugly. I go on calling him 'he' because I have to use the language that is available. But remember, I have no respect for the male chauvinistic ideologies.

All the bishops and the cardinals were standing in a sacred silence around the dead Pope's bed, when suddenly he tossed, stretched and opened his eyes.

Praising the Lord for the miracle, they eagerly questioned the Pope, "So tell us, how is the Lord?" "Well," said the Pope, "first of all she was black...."

Not only she, but black too!

The fourth question

OSHO, WHAT IS SURRENDER AND HOW TO DO IT TO GOD? PLEASE ELUCIDATE.

B. R. Agnihotri,

SURRENDER IS NOT SOMETHING THAT YOU CAN DO. If you do, it will be false and pseudo -- because the DOER will be there. And the doer has to be surrendered. What else is there to surrender? The idea of the doer and the idea of doing. The EGO has to be surrendered.

So this is the fundamental thing to be understood: you cannot do it, because if you do it you will remain behind it, and whatsoever you have done you can undo -- because you are still there. One day you can surrender; another day you can say, "No, I am not ready to surrender. I take it back. I resign. I withdraw." And what can God do? He cannot go to any court.

Surrender is not something that you can do -- it happens. That is the first thing to be understood -- it is a happening not a doing. How does it happen? When you are silent it happens, because when you are silent you are not. You are nothing but the continuous procession of thoughts in you.

It is like if you take a burning torch in your hand and you move it fast in a circle you will see a fire circle. The fire circle is false, it doesn't exist -- there is only the torch. Stop moving it and there is only the torch. But it moves so fast that it creates an illusion of a circle. Exactly like that: your thoughts are moving so fast that they are creating the illusion of an ego. Let the thoughts slow down a little and you will be surprised: there is nobody inside you. And let the thoughts disappear and you have disappeared with them.

In that silence is surrender. THAT SILENCE IS SURRENDER! Not that you DO it, but that suddenly you are not. When you are not, surrender is.

You ask me, Agnihotri: WHAT IS SURRENDER AND HOW TO DO IT TO GOD?

YOU CANNOT do it, first. Second, surrender is disillusionment with the ego. It has nothing to do with God; it has something to do with the ego. If you start looking towards God you have taken a wrong step from the very beginning. What God will you look at? You don't know any God. You cannot know God before you have become a surrender. Only in surrender is God known, so what God will you surrender to? It will be a Hindu God, or a Mohammedan God, or a Christian God -- it will be just a belief, a hypothesis. And God is not hypothetical. God is a tremendous experience, not an impotent belief.

No idea of yours represents God, because no idea can represent the infinite, the eternal. All ideas are inadequate. Your God may have four heads, three heads, four hands, one thousand hands, but those are all just man's imaginations -- poetic, beautiful, but nothing to do with truth. God is not a person at all! Those who have known have known that he is not a person at all.

When you are in surrender, you will not know God -- you will know godliness. The whole existence will be full of godliness, overflowing with godliness. But remember the word 'godliness' -- a quality, like fragrance surrounding the flower, but not something objective you can hold, cling to. Not anything objective that you can see.

God is not known as a person or as an object: God is known as an overflowing of joy, an overflowing of energy, and not objective energy but subjectivity. God is known as the innermost core of your nothingness, the very hub of the wheel of your nothingness.

When you disappear, God is -- not as a person, not as an object, but as a totality. You are not separate from it: you are one with it.

You cannot surrender to God. If you surrender to God, what God? that must be borrowed. Your parents must have told you what temple to go to, how to pray, what words to use -- Sanskrit, Hebrew, Arabic -- what mantras -- from the Veda, the Koran, the Talmud. Your parents must have told you! And their parents told them, and so on and so forth.

You are just living with rumours, and those rumours have passed through so many ignorant people that those rumours have become utter lies. Even if you hear it from a Buddha, the moment he has said anything and you have heard it, it is no more the same thing. He was saying something else, and you are BOUND TO hear something else. Even a Buddha, who knows the truth, cannot transfer it to you; it is untransferable. No verbal communication is possible.

So what about your parents and the priests? Those who have not even known, they are teaching you what God is. And you go on carrying those stupid ideas about God. And you go on trying to surrender. In the first place, those Gods are false; in the second place, surrender is not something to be done. And this is where millions of people are caught: a false God, and the idea that you have to surrender, that it is something you can do. Both are wrong. The God is false, and the doer is false.

Forget all about the Gods that you have heard of and look within, be more and more silent and quiet, cool and calm. And let thoughts be watched, become a witness to your thoughts. Slowly slowly, the more you become a witness, the more they slow down. This is a simple process. The more you are unconscious, the greater is the speed of thoughts; the more you are conscious, the more everything slows down.

And when everything slows down, you can start seeing the truth -- that there is no ego, that it was a fire circle created by the fast moving torch. Now the torch is moving slowly you can see there is no circle, there is nobody inside. And to feel it, that there is nobody inside, a silent space....

You are the center of the cyclone. The cyclone is the mind. When you have seen the center, suddenly SURRENDER HAS HAPPENED. without any effort on your part. Because the ego is not found -- that is surrender.

You ask me: WHAT IS SURRENDER?

To find in oneself that there is nobody is surrender. And in surrender, one finds God. Here the ego disappears, and immediately godliness appears all over. Then everything is divine, everything vibrates with godliness. Then life is utter benediction.

The fifth question

WHY ARE YOU AGAINST CULTIVATING A MORAL CHARACTER?

FIRST TO CULTIVATE ANYTHING is to become pseudo. Cultivation means you will be creating something around yourself WHICH YOU ARE NOT. Cultivation means you will create a split, cultivation means you will create a facade. Cultivation means you will live in a camouflage: you will be one thing and you will pretend to be something else; you will do one thing and you will say another thing.

Cultivation means you will repress -- that's why I am against cultivation. Cultivation does not create true morality; it creates only ugly puritans. It creates only the so-called righteous; it creates people who are pretenders. It creates the attitude of holier-than-thou, that's all. It gives a great ego satisfaction.

And it also creates a prison. When you cultivate something, you are imprisoned in it, because deep down you are just the contrary. For example, you are violent -- you can cultivate non-violence. What will be the result? On the surface there will be a thin layer of non-violence, only on the surface; it will not even be skin-deep. Scratch any non-violent man just a little bit and you will find violence arising. Beware of non-violent people; they are the most dangerous people if you scratch them.

If you scratch a violent person he may not be so violent, because he does not carry a long long repressed violence in him; he does not accumulate. He explodes once in a while so there is no accumulation. But the non-violent person, the Gandhian, the so-called religious person, beware of him; he is a dangerous person. He is carrying great explosive forces in himself. Just a little scratch will prove to be a spark and he will explode; he can prove murderous, he can be very dangerous. And when you create non-violence around

yourself and inside you are boiling with violence, you live in a prison.

A newspaper was running a competition to discover the most high-principled, sober, well-behaved local inhabitant. Among the entries came one which read: "I don't smoke, touch intoxicants, or gamble. I am faithful to my wife and never look at other women. I am hard-working, quiet and obedient. I never go to the theater or the cinema. I go to bed early every night and rise at dawn. I attend chapel regularly every Sunday without fail. I have been like this for three years... but just wait till next spring when they let me out of here!"

Just look at your so-called moral people -- they are living in a prison. And they all have to become diplomatic. They all have to have backdoors to their lives, otherwise they will go crazy. Cultivated morality arouses only two alternatives: one is to go mad -- if the person is sincere he will go mad -- the other alternative is that he will be a hypocrite. And naturally people choose to be hypocrites rather than going mad, and I cannot condemn them either. That is more intelligent.

That's why you see such hypocrites all over the place around the world. They are everywhere -- pretenders. You know them. They live a totally different life behind the walls. They have two lives: their real life is underground. They are living in such inner conflict that they cannot be happy. And the person who is not happy will not allow anybody else to be happy either. These people are sad, they have long faces; they are tense, they live in constant conflict and anguish, and they would like everybody to live like that. Naturally, they will condemn all joy, they will condemn all laughter. They will condemn EVERYTHING that is playful, that is fun. They will reduce you to utter seriousness, and seriousness is illness, it is pathological.

Life is available only to those who are playful. Life is not for the serious; for the serious is the grave. Life is for those who are festive, who know how to celebrate.

I am against cultivating a moral character, because cultivating a moral character does not give you real morality. That's why I am against it. The real morality has not to be cultivated: it comes as a shadow of being more aware. It is a consequence of consciousness.

If your conscience is not a consequence of your consciousness, then your conscience is ugly, dangerous, poisonous. Then your conscience is nothing but the policeman that the society has implanted in you. Then your conscience is nothing but your parental voice, the priests shouting inside you, "Don't do this -- do that!" You are not free, you are not a free man: you are controlled from within -- a very subtle strategy to control humanity. That's what your so-called conscience is.

The real conscience does not come from the outside: it wells up within you; it is part of your consciousness. I don't say cultivate morality: I say become more conscious -- and you will be moral. But that morality will have a totally different flavour to it. It will be spontaneous; it will not be ready-made. It will be moment-to-moment alive, flowing, changing. It will reflect all the colours of life. It will be appropriate to the moment; it will be responsible. You will respond to the situation with full awareness -- not because Moses has said to do it, not because Jesus has said to follow it, but because your own God inside feels this is the way to respond. Then you are functioning from the very source of consciousness, and that is true morality. It has not to be cultivated. The cultivated means the false.

That's why I say the real man of character has no character. The real man of character is characterless. The real man of character cannot afford to have a character, because the character means that which you have learnt in the past; character means the past. And you have to respond to the present moment. Your character will come between you and the present. It will force you to behave according to the past pattern, and when you behave according to the past pattern you are never appropriate.

So your so-called moral people are never appropriate, they cannot be. They miss the moment. They function out of the past so they cannot relate to the present. And there is only one life, ONLY one life: to relate to the present.

I think that what we are observing is a very subtle phenomenon, a subtle approach. It may be as successful as a college friend I once knew. He met a girl at a football game, and they hit it off so well that he took her to a show. That went fine, so he asked her to dinner. They enjoyed a leisurely dinner at a good hotel and followed that with a night club and dancing.

Along toward midnight, they were having a snack at a table for two and he said to her, "You know, I have had a wonderful time ever since I met you this afternoon. I think we have hit it off swell together, don't

you?"
"Sure," she agreed. "I have enjoyed it too."
"I would like to have breakfast with you in the morning." And he looked at her eagerly, "May I?"
"Yes," she answered, "I would like that very much."
"All right, what will I do: call you or nudge you?"

These are the roundabout ways, diplomatic ways. The so-called moral people cannot go direct in anything; they always go roundabout. They always have to be cautious, because they have to keep their masks; they cannot drop their masks. And one lie leads into another ad infinitum, and slowly slowly a person becomes just a bundle of lies.

The true man of character is authentic, is whatsoever he is. He is utterly nude, naked; he is not hiding. I would like the new humanity to be of those who are brave. Long we have lived like cowards; long long, we have suffered like cowards. It is time now to come into the open, under the sun -- to be sincere, to be authentic, to be whatsoever you are. There is NO need to hide, because every other human being is just like you. There are neither saints nor sinners but only human beings.

The whole dichotomy of the saints and the sinners is the by-product of the cultivated character. And you will be surprised that sinners are more innocent than your so-called saints. You will see in the eyes of sinners more the quality of childlikeness, more sincerity, more innocence, more truth, than you will ever find in the eyes of your so-called saints. Their eyes will be cunning -- they have to be because cultivation brings cunningness.

I would like a totally different humanity in the world, where saints and sinners have disappeared, where there are only authentic people, open to the wind, open to the rain, open to the sun... open!

This will be hated by the society very much. This will be a great problem for the society, because the open person immediately makes you uneasy if you are closed, because the open person immediately hits at the very root of your being. The open person immediately makes you feel inferior, ugly, false. The open person immediately makes you feel unintelligent, stupid.

That's why Socrates is poisoned -- an open person. Not a saint, but a man of tremendous awareness. A sage not a saint. Jesus is crucified -- a sage not a saint -- because he was not fulfilling the expectations of the society. He was moving with thieves -- now saints don't move with thieves. He was moving with socially condemned people: gamblers, drunkards, prostitutes. He was at ease with humanity at large, with everybody. This was not tolerable. The rabbis, the saints of those days, the moralistic people, the puritans, could not tolerate it. He HAD to be crucified.

This has been happening down the ages. Now this has to be stopped! You have crucified enough. And now we have to explode in such a tidal wave on the earth that even if they crucify, they cannot find so many crosses. One Jesus can be crucified, one Socrates can be poisoned....

My effort is to create so many open people that it becomes almost impossible to crucify and to poison them. To give the quality of openness, simpleness, innocence, to SO many people -- only then can the quality of this rotten society be changed, can it be made alive. It is dull, dead. Life no more circulates in its veins.

I am against the cultivated moral character because it is neither moral nor healthy. I am against character because character creates only an armour around you; it is a defence measure, it does not allow you to be open. And a person who is not open lives in a grave.
And NATURALLY he becomes cunning.

A man walks into a bar in New York City with a parrot on his shoulder and says, "Anyone who can guess the weight of this bird gets a blow job."

One very large, rough looking customer, sitting with a group of friends, decides to toy with this man and proceeds to yell, "That bird weighs two hundred and fifty pounds."
First man: "Oh, we have a winner already!"

People become cunning. They can't say what they want. They can't be true; they are always hiding, playing games, deceiving others and deceiving themselves. This is not the true way to live this tremendously beautiful life. This is not the way to appreciate this gift from God. One should live authentically. Authenticity is morality -- and by 'authenticity' I don't mean following somebody else's commandments but living according to your own light.

Be a light unto yourself, that's all. That is my only message, and it will bring character and a character which will not be a prison. It will bring morality, and a morality which will not be hypocrisy. And it will bring a totally new kind of life to you: responsible, alive, innocent, playful... it will open the doors of the mysterious to you.

And if you ARE authentic, available, then God showers on you from all directions. It will bring great benediction to you -- not the cultivated character but the uncultivated, spontaneous consciousness.

The sixth question

WHY DO YOU THINK THAT THE POLITICIANS ARE STUPID?

DON'T THINK: THEY ARE You can look at the world, you can look at the history, and you will find proofs in abundance. What they have done to man, just watch it, what they continuously go on doing. Just LOOK at their games.

Scientifically, the earth has to be one now -- scientifically it is one. Nations should not exist any more. It is because of the existence of nations that seventy percent of man's energy, seventy percent of man's creativity, goes into war and becomes destructive.

Just think of a world where no war exists. It will be utterly affluent. If that seventy percent energy is released in creativity nobody will be poor, nobody will be in a state of starvation, nobody need be ill. It is because of your politicians that nations go on existing. And because of nations, the world remains helpless.

There are countries, when they grow too much wheat they have to drown it in the ocean. And on the other hand, people are starving, dying. What kind of world is this? There are countries which have been using wheat as coal in the railway trains. And people are dying! What kind of world is this? What kind of people are managing this world?

In three thousand years, five thousand wars -- it seems as if we are here only to fight, only to destroy each other. And so much energy is put into war efforts; if that energy is allowed to be creative we can make a paradise now.

Now science has made it feasible, practical -- it is no more a utopia. Paradise CAN happen on the earth; people can live in absolute affluence. And when a society lives in affluence it naturally becomes religious -- because whenever you have seen all that the outer can give, a natural desire, a longing arises to explore the inner.

People continuously ask me why Indians don't come here. The reason is simple: they are not interested in the inner. They cannot yet AFFORD to be interested in the inner, they are so poor. Their whole life consists in searching for food, employment -- how can they be interested in meditation?

Meditation is the ultimate in luxury, remember it. It is the last luxury. When all else is fulfilled, one starts thinking of meditation. When the outer is explored and known and finished, a chapter closes. Then you turn in. If the outer is still there, unknown, you cannot turn in.

You cannot become a Buddha, because you are not yet finished with, tired of the outer. You are tremendously interested in it. Just think of a hungry man: if you talk about meditation to him, it will be just insulting him. It will be humiliating him. He is hungry, he needs bread -- and you say to him, "Man cannot live by bread alone"? He will kill you! He needs bread, and you talk about God?

The East is turning communist every day for a simple reason: because unless the East becomes rich there is no other way -- it has to become communist.

Marx was absolutely wrong in prophesying that the richest country would become communist first. The poorest country can become communist first. Russia was one of the poorest countries, China is again one of the poorest countries. Now the third number is India. Marx's whole logic failed. He was thinking the richer a country is, the more possibility there is of conflict between the poor and the rich.

But he was not aware that when the whole society becomes richer, the poor is no longer poor either. He goes on becoming richer and richer. In fact the poor man of America is far richer than the rich man of India. He has better medical care, better housing, better cars, radio, television. Even the richest is poor compared to him -- the richest in India is poorer. He is still hankering.

People ask me why Indians are not here. They cannot be here because we are REALLY interested in meditation. They go to Satya Sai Baba because meditation is not the question there -- miracles are

happening. They can hope. They are ill: maybe Satya Sai Baba, by his miracle, can take their illness away. Maybe they are unemployed: by his blessing they will be employed. They are poor: by his blessing they will become rich. They go to Satya Sai Baba -- he deals in things which they need. And they are really surprised when Swiss-made watches appear out of nowhere. That is their real object -- they want Swiss-made watches.

Stupid people, and stupid are their saints. Now a saint playing games, magic games, ordinary magic games! We have sannyasins -- Avinash can do it, Sarvesh can do it -- just small games, of no value at all, of no religious value at all. Maybe entertaining.

But here we are interested in meditation, in the inner journey. Hence people are coming from the faraway corners of the world -- but not the Indian masses. Yes, a few chosen Indians come -- those who are interested in exploring the inner -- but only a chosen few. Those who are really intelligent and want to get rid of all kinds of stupidities, they come. But the masses cannot be interested; they will not understand what is happening here.

So in the masses, thousands of rumours about me go on spreading. And the yellow newspapers, they go on circulating all kinds of lies. Or even sometimes when they print the truth, they give it such a colour and such an interpretation that it becomes a lie.

Look at the world, what the politicians have done to it. It CAN become a paradise. Everybody is in tremendous need of going in, but first the outer things have to be fulfilled. And those outer things CAN be fulfilled, but nations have to disappear, boundaries have to disappear. Now politicians won't allow that -- because with the boundaries, they will disappear. They can exist only with nations. They can exist only if the people are kept in terribly bad conditions.

You will be surprised... you can see it happening in Iran. In fact the emperor of Iran has worked hard to make the country rich, educated, cultured. And because he has succeeded, he is in trouble. Now people are rich, now people are educated, now people have ambitions. Now the politicians want to capture the country. The emperor cannot exist for long. He must be crying and weeping, because what is happening is his own doing.

It happened once, the king of Ethiopia was told by a group of scientists visiting his country, "We can improve the health of your people. The basic problem with your people is that they are drinking dirty water. That's why they are ill, lethargic, no energy. This can be changed very easily -- just purer water has to be made available."

And do you know what the king of Ethiopia said? He said, "Then after that, revolution. I don't want anything to do with it. Let them be as they are."

And in a way he is telling a truth. If people remain poor and starved, they cannot be revolutionaries. They cannot hope for better things, they cannot be ambitious for better things. The politician exists there only because people are in such a terrible state that they cannot do anything to fight with the politician; otherwise they will throw him away.

Once a country starts becoming a little richer, then people start becoming aware of many things they have never been aware of. When people are poor they think of fate, past karma. When they start becoming richer they forget all about fate and past karma -- they know that they are being exploited, they know that they are being KEPT poor. They become angry, they become rebellious.

No politician wants the country to be really rich -- although they say that the country should be rich, but that is only talk. They don't want the country to be rich, they don't want the country to be educated, they don't want people to think on their own. They don't want people to be REALLY religious; they want them to be Hindus and Christians and Mohammedans, but not really religious -- because to be really religious means to be revolutionary. They don't want people to think at all, so they can go on and on living in slavery, not able to think of better things, of better possibilities.

You ask me: WHY DO YOU THINK THAT THE POLITICIANS ARE STUPID?

They are -- because they are keeping the whole world in stupidity. They are not only stupid, they are stupidly cunning. And remember, only stupid people are cunning. You may not have thought of it that way. An intelligent person is never cunning; intelligence is enough, he need not have any cunningness. The stupid person has to substitute for his intelligence; he has to become cunning.

And the politicians are hungry, hungry for power -- power-mad. Their only joy is to dominate. They talk about service only to dominate people.

You will have to see deeply into all these things. If man is made aware of all these things, within these coming twenty-five years the earth can be a totally new phenomenon.

e. e. cummings has said: "A politician is an arse upon which everyone has sat except a man."

And that is true: the politician is not yet man -- barbarous. The desire to dominate others is ugly; it is violence, pure violence and nothing else. To reduce people to slaves is the greatest violence possible. And that is the desire of every politician: to dominate, to dominate absolutely.

Once a politician is in power, he becomes a totalitarian, he becomes dictatorial. He talks about democracy, but behind the democracy is dictatorship. It is always so. When the politician is not in power he is democratic; when he is in power all democracy disappears. It remains a mask, and all kinds of ugly desires start coming to the surface.

Politicians are stupid, and people allow them because PEOPLE are stupid. Spread intelligence into people, spread thinking into people. Make people more aware of what is happening to their life -- it is THEIR life, and they have to do something about

A politician had to stop his car right in front of a mental institution, because it broke down . For a very long time he fiddled around with it, trying this and that, but he couldn't get his car to work. When he was ready to give up, a man came out from the hospital, took a look at what he was doing, and then just moved one screw, and the car started.

The politician was quite surprised. "I thought you were mad," he said.
"Yes, of course I am mad," answered the other. "But I am not stupid!"

Politician: Tell me, how do you know when a person is insane? Psychiatrist: Well, firstly I ask them questions that an average person can answer easily. For example: If Captain Cook made five trips around the world and was killed on one of them, which one was it?

Politician: Er... well.... Couldn't you ask me a question on another subject? I'm not very good at history.

I'm not saying they are stupid -- they ARE. I'm simply stating a fact. And my fact is so simple, you can find millions of proofs for it on your own. I need not give you proofs, the whole history is a proof. Every day newspapers bring thousands of proofs. The state of the world, this hell that we are living in, is the proof.

The last question

OSHO, IS IT ALWAYS WRONG TO THINK LOGICALLY?

NOT ALWAYS If you are a scientist you have to think Logically; there is no other way to think. You have to move logically, step by step. That is the only way to deal with the objective world. I am not against logic.

If you are working with the objective world, logic is the only way, doubt the only procedure, questioning the only method. But if you are dealing with the subjective, then you have to reverse all the processes -- then to be illogical is the way, to be non-questioning is the method. Trust is the whole process, the whole procedure.

These are two dimensions of your being: outgoing, ingoing. When you are going outwards, it is one kind of movement; when you are going inwards, the road is the same but it is a totally different kind of movement -- your direction is opposite. When you are going closer to the object you have to be logical; when you are coming closer to yourself, you have to transcend logic.

And reality is both: objective and subjective. So the whole man will be logical when he is dealing with objects, when he is working in the lab, when he is a mathematician or a biologist or a chemist or a physicist or a physician -- he will be utterly logical. But logic will not be his only way of life. When he comes out of the lab, with his children, with his wife, with the friends, he will not be logical -- he will be loving. Logic knows no love. And when he is sitting in prayer or meditating, he will forget all about questioning. He will fall into a deep trust with existence.

The real man is capable of both. Up to now there have existed only half men. One who is logical becomes incapable of going into the direction which is not logical; he is obsessed with logic. Then he is not using logic, he is obsessed with logic; then he is not the master, logic has become the master. He is encaged. He will remain half. He will miss the other half which is very valuable, immensely valuable -- more valuable than the logical because it is inner. He will not know anything of his subjectivity: he will not know who he is.

And not knowing yourself, whatsoever you know is not much use. Self-knowledge is the foundation of all true wisdom.

And there have been people who have gone into their own being; they become illogical, and they become incapable of logic. That's what happened in the East: people became incapable of logic. They can sing a beautiful song in the temple, and they can dance to abandon. But logical procedure has completely disappeared from the Eastern hemisphere.

That's why science could not grow here. In the West, logic has become the only way of life, so love has disappeared, prayer has disappeared, meditation has disappeared. Now there is no need for the East to be East or the West to be West. Now we can say to Rudyard Kipling that the meeting is happening.

East and West have to dissolve into each other so that we can create a whole man. The whole man will be logical AND illogical; he will use both as two wings.

You ask me: IS IT ALWAYS WRONG TO THINK LOGICALLY?

No, not always wrong. Sometimes that is the only thing; in some dimensions that is the only way to think.

A couple of newly-weds were on their wedding night at the motel, and prepared for bed for the first time. The bride was waiting expectantly in bed while the groom undressed. As he removed his shoes, she was shocked to notice that he had no toes. She looked at him inquiringly and he said not to worry, "I had tolio when I was a child."
Tolio? The woman had never heard such a word.

As he removed his pants and was standing in his undershorts, she saw he had no knees. Again shocked, she looked at him. "Don't worry," he said, "when I was a teenager, I had kneesles."
Kneesles? Again, the woman had not heard that word.

As he removed his undershorts, the bride snapped, "Don't tell me you had smallcox."

It is perfectly right to be logical sometimes -- it is absolutely right. But one should be available to the world of the illogical too; one should remain available to both dimensions. Then life is rich. Then you are capable of inhaling and exhaling, both. Then you are capable of meditating and concentrating, both. Then you are capable of mathematics and music, both. Then you are capable of love and of aloneness, both.
This is my idea of a whole man.

Philosophia Perennis, Vol 2

Chapter #11
Chapter title: Only God Is

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... THAT THESE UNFORTUNATES SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

FOR FEW KNOW HAPPINESS: PLAYTHINGS OF THE PASSIONS, HITHER; HITHER TOSSED BY ADVERSE WAVES, UPON A SHORELESS SEA, THEY BLINDED ROLL, UNABLE TO RESIST OR TO THE TEMPEST YIELD.

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

BUT NO: 'TIS FOR THE HUMANS OF A RACE DIVINE TO DISCERN ERROR, AND TO SEE THE TRUTH.

NATURE SERVES THEM....

... THOU WHO FATHOMED IT. O WISE AND HAPPY MAN, REST IN ITS HAVEN. BUT OBSERVE MY LAWS, ABSTAINING FROM THE THINGS WHICH THY SOUL MUST FEAR, DISTINGUISHING THEM WELL; LETTING INTELLIGENCE O'ER THY BODY REIGN.

SO THAT, ASCENDING INTO RADIANT ETHER, MIDST THE IMMORTALS, THOU SHALT BE THYSELF A GOD.

THE LAST SUTRAS OF PYTHAGORAS ON PERFECTION.... The first thing to be remembered: that perfection is not a goal. No enlightened person has ever been goal-oriented; he cannot be. Goal-orientation is the way of the mind. Mind exists through goals, mind exists in the future, mind exists in ambition. Mind is always an achieving mind.

The enlightened person lives in no-mind. No-mind is enlightenment. Hence, the enlightened one cannot be goal-oriented; he has no future, for him all is present. And that's why he's continuously misunderstood. He talks of the present but people hear him through their minds, and minds immediately distort. Minds immediately change it into a goal, into some idea that has to be achieved in the future.

Perfection is not a goal but a reality. It has not to be achieved but only recognized. All that is needed is a recognition of something which is already present. You ARE perfect -- it is not that you have to become perfect. There is no should implied in it; you are already it. It has only to be recognized, you have to become alert to it, you have to be aware of it -- what you are. Perfection is already the case.

But people go on making it a goal. They say, "We have to be perfect. We have to become enlightened. We have to attain nirvana. We have to enter into paradise." They make a faraway beautiful goal and then the mind can continue.

Mind needs future -- any kind of future will do. You have to become rich, you have to become powerful, you have to become beautiful, you have to become wise, you have to become enlightened -- it doesn't matter. If BECOMING IS there, mind will persist. And the persistence of mind is your whole misery. It keeps you tense. It keeps you in anxiety, anguish, a continuous fear of missing the goal. It keeps you greedy -- a continuous lust to attain the goal. And whatever the goal is, it does not matter -- money or God, success or samadhi -- it doesn't matter at all.

Let it sink deep in your heart: wherever the goal is, the mind is; wherever the future is, the mind is. Tomorrow is another name for the mind. Tomorrow exists nowhere else except in the mind; they are dependent on each other. If you drop tomorrows, mind will simply evaporate; it cannot exist.

Mind has no present tense; it cannot be herenow, so it goes on giving you new ideas. If you are tired of the world it says there is another world. If you are tired of this life it says, "Don't be worried, there is an after-life -- but go on running."

Stephen Crane has written these beautiful lines:

I saw a man pursuing the horizon;
Round and round they sped.
I was disturbed at this;
I accosted the man.
"It is futile," I said.

"You can never..."
"You lie!" he cried,
And ran on.

This running, this continuous running after the horizon which exists nowhere, which is an illusion... but it appears to be there. And so close and so alluring, so tempting, so magnetic, and SO close, that it seems just a little effort, just a little effort more.... It is just a few miles ahead. And it is so clearly there, so radiantly there -- how can you remain untempted? It appears within reach, but you can go on running and running... you will never arrive. The distance between you and the horizon will always remain the same, because the horizon exists nowhere except in your mind. It is an appearance, it is an illusion. All goals are illusory -- worldly, other-worldly. To be herenow is the way of being in truth, in reality.

So this is the first thing to be remembered, otherwise Pythagoras will be misunderstood by you, Pythagoras will be distorted by your mind. You will start thinking, "How to become perfect?" It is not a question of becoming -- you are already perfect. Perfection is your being. Becoming is running after a goal; being is relaxing into your nature, relaxing herenow, resting in the moment... and suddenly that which was not available becomes available. You were not aware of it; suddenly you are awakened to it. Perfection is an awakening.

... THAT THESE UNFORTUNATES SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

Pythagoras calls those people unfortunates who live in the mind, in the becoming, in the tomorrows. And when you live in the tomorrows you automatically also live in the yesterdays. They go together, they are not separate -- the yesterday and the tomorrow. And you are sandwiched between these two falsities. The yesterday is no more and the tomorrow is not yet. The yesterday is gone forever and tomorrow never comes. Between the two is the present moment.

Jesus says: Look at the lilies in the field -- how beautiful they are! They think not of the morrow; they live in the here-now. And even Solomon, attired in all his grandeur, was not so beautiful.

To be herenow is to be attired in divine glory. To be herenow is to attain the splendour of existence. To be herenow is to be in bliss, is to be in paradise.

... THAT THESE UNFORTUNATES
SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

Pythagoras says: Those people who go on seeking and searching for something far away are unfortunates, cursed. And nobody has cursed them; they have cursed themselves. Nobody has planned their unfortunate life; they are solely responsible for it. That is their whole invention, their own invention.

Your misery is your invention: your bliss is your nature. Misery needs much effort, it has to be planned, it has to be earned. It is going against nature, hence it is very arduous. It is going upstream. It is a continuous conflict with nature.

Nature knows no future, nature is always here. Nature is always THIS moment and nothing else. The trees are growing this moment and the rivers are flowing this moment. Everything is happening this moment, except your mind. Even your body is growing this moment. Your blood is circulating this moment, your heart is beating this moment. Except your mind everything is herenow. Mind is far away.

And this mind is the root cause of your misery. It is not because of past karmas that you are suffering, no. It is not that God has destined you to suffer, no. It is not because Adam and Eve committed sin that you are suffering, no. These are tricks to avoid the responsibility -- then anything will do: Adam and Eve. Poor Adam and Eve, and they become scapegoats. Or if that parable loses vitality, as every parable, every metaphor does as time passes by, as it becomes a cliche, it loses potential, power, then you create new ideas.

Then the theory of karma -- that in the past lives you have done so many wrong things, that's why you are suffering. Don't blame your past lives. You were the same in your past lives; you were suffering then too. Your suffering has a cause herenow; it is not in the past lives. This is just unburdening yourself, and very dangerous is this unburdening because then you will never change, you will remain the same. What can

you do about the past lives? They are gone, nothing can be done. You have to suffer.

Or kismet -- fate.... Nobody is doing you any harm, God is not evil; God has not preordained you to suffer. If this was so, then God would have been a sadist, pathological, far worse than any devil -- preordaining innocent people to suffer for no reason at all? Then existence would have been very unjust, unfair, not worth living. And religion would have been a mockery. God has not preordained, predestined you to suffer. But that, too, by and by lost its potential over people's minds. It was repeated too often. Then the theory of karma was dropped. Then the idea of predestiny was dropped.

Now we have invented new ideas. Karl Marx is against religion but basically he is not different. He says it is historical necessity. Again, in other words, the same idea of fate. Your suffering is predetermined by history -- you are suffering because of an economic fate, because of class struggle. And unless classes disappear, suffering cannot disappear. Again you are unburdened -- what can you do? When the utopia comes, when communism comes on the earth, then suffering will disappear. Suffering is caused by the rich people, suffering is caused by the capitalist. But the capitalist himself is suffering. In fact, the rich people are suffering more than the poor. Why? -- because the rich people have all that one needs not to suffer and yet they see the futility of it, the utter futility of it. Their suffering is tremendous.

The poor person suffers because he is hungry. The rich person suffers, not because he is hungry, but because now he knows that you may have a good house, good food, a good wife, a cozy family, a warm atmosphere, and still inside you ARE hungry -- a spiritual hunger. Life is meaningless, pointless, accidental, empty. A great suffering arises. The poor suffers physiologically; the rich suffers psychologically.

Why are the rich suffering? If it is only a question of richness, then the rich should not suffer. But it is again an alibi, a rationalization, so that you can continue in your old ways and your old patterns. That too proved to be another fallacy; now it too has become a cliche.

Then Sigmund Freud invented something else. He said, "It is because of your unconscious instincts, passions that you have carried from your animalhood -- it is because of those wounds in the unconscious that man is suffering." Now what can you do about the unconscious?

These are just different names for the same trick, the same strategy, "I am not responsible. Something else.... The unconscious, history, economics, God, fate, karma, anything will do -- XYZ -- anything will do. But one thing is certain, that I am not the cause of my suffering." And that is where your whole misery lies, in that trick.

UNDERSTAND WELL: you are the cause of your suffering, nobody else. To recognize this is the first step into being a religious person. You don't throw your responsibility onto others, you simply recognize the fact that "I am the cause of my suffering." And with that, of course, you will feel a little sad, you will look a little stupid. If you are the cause, then why do you go on creating suffering for yourself? -- because you don't LIKE to suffer.

In the beginning you will feel a little sad, stupid, puzzled, confused. But soon you will feel a great freedom. If you are the cause of your misery, then you can be the cause of your blessing, of your bliss; then great freedom is attained. When one takes responsibility on oneself, one becomes free. You become free from past karma, you become free from fate, kismet, you become free from history, you become free from psychology. You become free from ALL excuses. And once you have pinpointed the real cause, things start changing.

... THAT THESE UNFORTUNATES SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

We are searching for bliss, we are searching for happiness, but very far away, in faraway lands, in utopias, in fantasy, we are dreaming. And life remains a suffering, and we go on dreaming about better lands, better states of the society, better states after life -- paradise, moksha. These are all fantasies! They are created by us so we can bear our suffering, so hope remains. But this is very unfortunate. It is because of this hope that you remain in a hopeless state. It is because of this seeking that you go on missing. Lao Tzu says: "Seek and you will miss." Why? -- "Seek and you will miss." Because it is INSIDE you. It can be found only when all seeking ceases.

Seeking means you are running after something, some shadow, some illusion, some dream, some desire. And when you are occupied with some dream you cannot look within. You cannot look into the seeker when you are running after the sought, you cannot turn in. Your eyes are focussed on the horizon. You

remain an extrovert -- you cannot look within because you have become obsessed with the without.

The without becomes your whole life from birth to death -- not even a single empty moment when you can rest and relax to feel who this seeker in you is.

A Zen Master was talking to his disciples and somebody, a stranger who was not aware of the Master's way, had also come to listen. And the Master said, "You need not go anywhere, you need not seek, you need not even inquire."

The stranger who was in the audience could not understand, because he had always understood religion as a seeking, as a search, as an inquiry, a search for truth, seeking God, an inquiry into reality. "And what is this man saying? -- no inquiry, no search, no seeking?" He stood up and he said, "What are you talking about? What are you teaching to these people? Without seeking, how am I ever going to find myself?

The Master stepped down from the podium, went into the audience, took hold of the stranger by his collar, and shook him hard. The stranger was even more puzzled. "What kind of man is this?" For a moment his thinking stopped because he was not expecting such an act on the Master's side -- he was looking like a ferocious lion, dangerous. His thinking stopped for a moment. In such moments it happens.

And the Master said, "This is it! Without seeking, without inquiry -- you ARE it! "

This is it! And whenever your mind stops, you will find it. It is not a question of searching and seeking. It is a question of relaxing into your own self. Search means going out -- of necessity, search means going out. And the Lord of Lords abides within. You are Gods, just unaware, fallen asleep in your seeking. Your seeking is your sleep.

... THAT THESE UNFORTUNATES SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

Jesus goes on saying again and again: "The kingdom of God is within you." But Christians go on seeking God outside. Jesus has repeated this statement so many times, but it still seems that nobody has heard it. If the kingdom of God is within you then you need not go anywhere, a single step outside and you will be going away from the kingdom. You will not be coming closer to the kingdom. Seeking means going away. Lao Tzu is right: "Seek and you will miss. Do not seek and find immediately," he says.

Just think of those beautiful moments when you are not doing anything. Yes, everybody has tasted it a little bit. They come in spite of you, they come as gifts from God. You may not have recognized them. Some day, just taking a sunbath on the seashore, doing nothing, just being... and suddenly existence changes its quality. There is joy, for no reason at all! It starts welling up within you. There is no cause for it, no outside cause; something is happening inside you. Resting in the sun, in the wind, suddenly you are transported to another world, to another realm, to another dimension of your being.

Man can be in two states: becoming and being. Becoming is misery, being is bliss. Becoming is going out, being is coming back home. Becoming is seeking, being is non-seeking. Becoming makes you miserable, makes you unfortunate. Learn the ways of being. Some day, looking at the sunset, you have felt it -- for a moment, just for a moment, like lightning a flash comes and goes. Holding the hand of your beloved, your friend, sometimes that taste has come to you, the taste of bliss. Sometimes just looking at a flower and something has opened up within you; the flower triggered a flowering in you. And sometimes looking at the stars something started shining within you -- those stars started reflecting in your consciousness, you became a starry night. And there was joy, and there was immense celebration, and there was a song born in your heart.

It comes and goes, because you don't know the art of remaining in that moment forever. It comes in spite of you. But you can invite it, you can invite it consciously. And then, slowly slowly, you can learn the knack of being in that moment, or entering into that moment whenever you want. Then even in the marketplace you can enter into that space any time you want; any time you relax it is there. Then even when you are in the turmoil of the world you can go into your deepest core and be rejuvenated.

You are the center of the cyclone and you. are living as the cyclone and you have forgotten the center completely. Becoming is the cyclone, being is the center. And we all live on the circumference, hence we are miserable, sad, serious, joyless, juiceless. Come back home.

FOR FEW KNOW HAPPINESS...

WHY? IT IS EVERYBODY'S BIRTHRIGHT! To be happy is a natural phenomenon. Look at the trees, look at nature -- everything is happy. Happiness is simply the case. Only man has fallen apart, only man has taken a new route -- the mind. Only man has developed dreaming and has gone further and further away from his being.

FOR FEW KNOW HAPPINESS...

It is everybody's birthright but only a few know it. Once in a while a Buddha, a Jesus, a Mohammed, a Pythagoras, a Patanjali -- only once in a while. It should not be so! This is a very pathological state. Just think: you have millions of plants in your garden and only once in a while one plant brings one flower. What kind of a gardener are you? And what kind of garden is this?

If we understand a little bit, if we look inside a little bit, just the reverse will be the case: only once in a while will you find a man who has missed bliss -- only once in a while. The world should be full of Buddhas! Only once in a while will you find a man who has not known it, who has not lived it. That can be understood, that once in a while a man has missed. But this is completely non-understandable: that EVERYBODY IS missing.

And the people who don't miss are misunderstood -- not only misunderstood but destroyed. The people who have eyes are destroyed by the blind. The people who are healthy and whole are destroyed by the ill and the pathological, because the pathological is in the majority. Of course democratically he is decisive.

Before Jesus was crucified, Pontius Pilate asked the people... because it was the tradition in those days that on certain holidays one person could be forgiven. There were four persons on that day to be crucified. It was a holiday: three thieves and one Jesus -- four persons were to be killed. Pontius Pilate was hoping that people would ask for Jesus to be forgiven, because he had looked into Jesus' eyes and found simple innocence and nothing else.

When he had asked Jesus, "What is truth?" Jesus had not answered, he had not uttered a single word. He remained simply quiet, silent, just a pool of restfulness, just serenity he was. That was his answer. And Pontius Pilate COULD understand it -- truth cannot be said but only shown. He could feel the presence of the man. He was innocent, childlike; he was tremendously beautiful. And Pontius Pilate was feeling a little guilty to crucify this beautiful man. But the crowd was asking to kill him; the crowd was very thirsty for his blood. He was hoping that finally he would be able to persuade people to forgive this man. He asked, but they all shouted, "Forgive any one of the three thieves, but not Jesus. He has to be crucified! "
What had he done? What wrong had he done?

And one thief was released, but Jesus was killed. What was the crime of this man? His crime was this: that he was blissful amongst people who didn't know what bliss is. His crime was that he was truthful amongst people who lived in lies. His crime was this: that he was innocent amongst people who were cunning. His crime was this: that he had eyes amongst people who were blind. And the blind were offended, and they have ALWAYS been offended.

They were offended by Pythagoras. They are offended by me! They have always been offended. And the simple reason is that whenever a man like Jesus or Pythagoras walks amongst people, his height makes them feel like pigmies; his depth makes them feel so shallow that they cannot forgive him. They have to destroy this man. It feels as if this man is offending, hurting them, because "If he can attain such bliss then why can't I? If he can live in the kingdom of God then why can't I?" Great jealousy is aroused.

This is strange. People should learn the art when there is a man who is blissful -- but, on the contrary, they become jealous. They become so jealous that a great murderous thirst arises in them.

FOR FEW KNOW HAPPINESS: PLAYTHINGS OF THE PASSIONS, HITHER, THITHER TOSSED BY ADVERSE WAVES, UPON A SHORELESS SEA, THEY BLINDED ROLL, UNABLE TO RESIST OR TO THE TEMPEST YIELD.

This is the situation of the so-called normal man -- he is not normal at all. Buddha is normal, Pythagoras

is normal, because they are natural, hence they are normal. But the word 'normal' has another meaning too: it comes from 'norm' -- average. Normal in ordinary language means the average. Then Buddha is abnormal; then he's not normal, he is not the norm. Then Pythagoras is abnormal. And the millions who are known as normal are not normal at all, because they are not natural. They are in the majority, true, but truth needs no votes; it does not depend on votes.

Galileo was alone when he said that the earth moves around the sun, not vice versa. The whole world had believed for millennia that the sun moves around the earth. Still in language the old habit persists: we say 'sunset', 'sunrise' -- still. And I think this is going to persist. The sun never rises and never sets, it is simply there; only we go on round and round around it. When Galileo said it for the first time, of course, the church and the state were offended. He was forced to go into court and he was asked by the priests to apologize, because "How can you dare? Millions of people forever and ever have believed. How can so many people be wrong and you alone right? Have you gone mad? What kind of egoist are you?"

Galileo must have been a tremendously beautiful man, not at all pathological. He said, "Okay, then I apologize. But my apology won't make much difference -- the earth will still go on round and round the sun. My apology will not make ANY difference. I can apologize. I can say, 'Yes, the sun goes round the earth,' but let me remind you, this won't make any difference at all. Things will remain as they are."
He was told, "How can so many people be wrong?"

But truth is not decided by voting. It is not a question of how many people believe in it. It has always been an individual experience. Pythagoras knows it -- he has experienced it. The knowing depends on his experiencing, not on your votes. Truth cannot be decided democratically. Truth still remains aristocratic, because it is based, rooted in individual experience; it is not of the mob and the herd.

FOR FEW KNOW HAPPINESS: PLAYTHINGS OF THE PASSIONS...

And what is the situation of the ordinary person in the world?

HITHER, THITHER TOSSED BY ADVERSE WAVES...

YOU CAN WATCH YOUR OWN MIND, what kind of state you live in. You don't have one mind -- the first thing to be understood -- you have many minds. You don't have a single self, you have many many small selves. You are a crowd inside. Outside there is a crowd, and inside there is a crowd. You are really crowded! You are poly-psychic; many minds exist in you. And you can see it: one moment you are so loving and another moment you are so full of hatred. You don't have any individuality, you don't have any integrity. One moment you can be trusted, another moment you cannot be trusted at all -- because one moment one mind functions in you, another moment another mind has come on top in you. You are like a wheel moving: one moment one spoke is on the top, another moment it has gone down, another spoke has come on the top. And this goes on, this wheel goes on moving.

Before going to sleep you decide, "Tomorrow morning I am going to get up at five o'clock." At five o'clock you say, "All nonsense -- who cares?" You take another turn, you tuck yourself up well, back into the blanket, and fall asleep. In the morning again you repent. You say, "What happened?" And you have been doing this your whole life: deciding and cancelling. In fact, the reality is: the mind that had decided in the evening was not there at five o'clock. It was another mind who said, "All nonsense. Who cares?"

And then again when you were taking your breakfast and feeling very bad... mm? because you have again cheated yourself, deceived yourself. You have again failed; in your own eyes you look unworthy. You could not manage to do a small thing of getting up at five o'clock. You feel very very bad because you don't have any will, not even such a small will. You feel impotent, hence great repentance arises in you. But this is again another mind -- it may be the third mind -- and this way round and round you go.

You love the person and you hate the same person. In the morning you are a lover, by the evening you are the enemy. One moment you would like to DIE for the other person if it is needed. And after just a few moments you may even be ready to kill the person. Both are your possibilities.

You are not one, you are not crystallized, you are not centered, you are not an individual. You are not yet one mind, one self. And that is how you are living: tossed hither and thither by adverse waves. You are just a plaything of passions. You don't know what you are doing and why you are doing it. You simply go

on doing things like a robot, as if somebody else goes on pulling your strings. You are not a master of your own self -- you are a driftwood...

UPON A SHORELESS SEA, THEY BLINDED ROLL, UNABLE TO RESIST OR TO THE TEMPEST YIELD.

Neither can you resist the temptation nor can you yield to it. You are always half-half, you are never total in anything. If you are total in anything, immediately you will become an individual. Totality brings individuality. But you are partial in everything. Only a part goes into it, only to a certain extent do you go, and then you stop yourself -- only so far. You live a lukewarm life; you are neither cold nor hot.

Coldness has its own beauty and heat has its own beauty, but you are neither: you are just lukewarm. And to live a lukewarm life is to live a very lousy life. You don't know what intensity is, what totality is. You don't know any moment in which you were drowned totally, utterly lost. If you had known that moment you would have known prayer. Drowned, drunk, lost, totally, one hundred percent -- you would have known prayer, your life would have changed. You would have become a new man, you would have been reborn.

Or, if you had known TOTAL aloneness, remembrance -- full remembrance, just awareness and nothing else, one hundred percent awareness, not lost at all -- then you would have known what meditation is and that would have changed you.

Prayer means: lost totally, drowned totally, surrendered totally, nothing is being held back, you have gone one hundred percent into it -- ANYTHING, and it becomes prayer. If in your dance you can go one hundred percent into it, it becomes prayer. Making love, if you can go one hundred percent into it, it becomes prayer. Anything! It doesn't matter what it is.... The quality of prayer comes by being one hundred percent into it; you have forgotten yourself utterly, you are a drunkard.

Prayer is the way of the drunkard, the way of the lover -- one who can abandon himself, one who can cease to be, one who is ready to evaporate. It is the way of trust. But ninety-nine percent won't do, not even ninety-nine-point-nine percent, no. It has to be one hundred percent.

And the other pole is meditation: one hundred percent remembrance, mindfulness, awareness; you are just pure light. It is the way of being alert, aware, watchful, of being a witness. It is the path of the alone.

In prayer two are implied -- the lover and the beloved. That's why Sufis call God the Beloved. Zen has no idea of God at all. Buddha says there is no God, there is no need. On the path of meditation God is not needed, because meditation is not a relationship -- prayer is. Prayer is relating. Meditation is total freedom, aloneness, the flight of the alone to the alone. There is no other, so there is no question of drowning yourself, but one hundred percent mindfulness will be needed -- less than that won't do. And you become transformed. Whenever you are one hundred percent alive, at the optimum, the revolution happens.

But as people are ordinarily, they are never one hundred percent in anything. They are hotchpotch, they are always mixed. And the mixture keeps them in a contradiction: one part going to the south, another part going to the north, and they are constantly in strain and stress. Neither can they resist nor can they yield, and these are the two ways to attain perfection: either resist totally -- that is the way of meditation -- or yield totally -- that is the way of love. But people remain half-half, divided. And a house divided against itself is bound to fall sooner or later.

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

IT IS A TREMENDOUSLY SIGNIFICANT STATEMENT. It is significant because Pythagoras does not stop at it. Sufism ends on this, the path of love ends on this. Pythagoras still goes on. He mentions it, but he is not the man of prayer -- he is the man of meditation. He is a Buddha, not a Bahauddin. He is a Mahavira, not a Meera. But he mentions it, he mentions:

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

The man of prayer will stop here. There is no need for him to go any further. If this treatise had been written by the man of prayer, this would have been the last sutra -- then there is no other possibility of going

anywhere. Prayer is the end. Prayer is the full point. This is prayer:

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

What else can be done? One can pray to God: "Open our eyes. Open the eyes of all these people -- who are not born blind but are behaving as if they were blind, because they go on keeping their eyes closed."

The path of love is a prayer to the whole: "Only you can do something. We are small, tiny parts, nothing is possible on our own." But then one has to depend totally... and it happens. Then one has not to make any effort of any sort, then one has to simply surrender. And in that very surrendering -- the happening. In that very surrendering -- the transcendence. It is not that when you surrender, surrender will function as a cause and transcendence will come as an effect, no! The moment you surrender, the happening is simultaneous. Surrender AND transcendence happen together, INSTANTLY in the same moment. There is no gap between them.

But Pythagoras is not a man of prayer. He has to go on. He says:

BUT NO: 'TIS FOR THE HUMANS OF A RACE DIVINE TO DISCERN ERROR AND TO SEE THE TRUTH.

It seems as if off-guard he uttered this sentence:

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

... as if off-guard he uttered this sentence. This is alien to his spirit. Or maybe he mentioned it just as a reminder that that too is a way. But that is not HIS way, so he immediately denies it. He says:

BUT NO: 'TIS FOR THE HUMANS OF A RACE DIVINE TO DISCERN ERROR, AND TO SEE THE TRUTH.

"No, we don't ask you, we cannot ask you. Even if I have asked, please don't do it. We have to do it on our own. We have to make all kinds of efforts to purify ourselves. We have to dig deep wells into our beings to discover the source of life. Please, don't you come in. Don't do it."

Buddha never prayed. Mahavira never prayed. Prayer does not cross their ways. They made every effort that is humanly possible, every possible effort -- one hundred percent. They risked ALL in the effort, and in that risking they became aware. They were cleansed, purified. Their unconscious disappeared, they became only consciousness. In that consciousness is the transcendence. They remembered themselves.

Pythagoras belongs to the same path as Mahavira, Buddha, Patanjali, Lao Tzu, Chuang Tzu. He does not belong to the other path: Krishna, Zarathustra, Jesus, Mohammed, Meera. But both paths are valid, and each one has to choose his own path, each one has to decide what his type is. Each one has to look into himself for his own leanings.

There are people for whom love is so natural that meditation will be very difficult. They will be going upstream, against their nature. There is no need! For lovers it is enough to be in love with existence, to be in a prayerful state with existence, to be in deep thankfulness, gratitude, and leave everything to God -- to be in a let-go and allow him to do. And it happens: if the part allows, the whole immediately takes over. But it happens the other way too: if the part tries totally, then too it happens.

But remember, that does not mean that God's help does not come to the meditator, no. The help comes unasked for. The help ALWAYS comes. And it comes to the lover, but it comes through asking. That's why Jesus says: "Ask and it shall be given unto you. Knock and the door shall be opened unto you." It comes through asking, the lover invites, the lover calls, prays, weeps, cries. The lover is like a small child crying for the mother. It comes to the meditator also, but unasked it comes.

BUT NO: 'TIS FOR THE HUMANS OF A RACE DIVINE TO DISCERN ERROR, AND TO SEE THE TRUTH.

"No need," Pythagoras says, "for you to come in. We will do it on our own. You have given us enough energy for it. You have given us the dignity to attain it. You have given us enough power to discover ourselves. To ask your help is not right -- you have already given it; we have only to discover it. You have already arranged it in such a way that if we make a little effort we will know. So no more can we ask. That is not right, that is not fair." Although:

NATURE SERVES THEM....

He says, "We are not asking, although nature goes on serving those who are making efforts on their own without asking for any help. God helps those who help themselves."

It is not a question of asking or not asking. Let me tell you: Buddha was helped by God as much as Jesus was, not a bit less. Mahavira was helped by God as much as Meera was, not a bit less. Meera asked for it, Mahavira never asked for it. The way of Mahavira is that of the masculine mind, the way of Meera is that of the feminine mind. Meera asks and is receptive. Mahavira never asks, that is against his dignity, that is against his type of mind. He will try on his own.

But the help comes all the same. It comes to those who ask, it comes to those who never ask. In fact, when you work one hundred percent on yourself, that is a way of asking without asking. When the whole sees you working so hard, so arduously, so totally, you are rewarded.

NATURE SERVES THEM....

... THOU WHO FATHOMED IT.

IT DOESN'T MATTER HOW, whether through love or through meditation.... Pythagoras says:

... THOU WHO FATHOMED IT. O WISE AND HAPPY MAN, REST IN ITS HAVEN. BUT OBSERVE MY LAWS, ABSTAINING FROM THE THINGS WHICH THY SOUL MUST FEAR, DISTINGUISHING THEM WELL, LETTING INTELLIGENCE O'ER THY BODY REIGN.

He says, "Whatsoever has been your way..." The last two sutras are for those who are coming very close... close to themselves. This sutra:

... THOU WHO FATHOMED IT.

You have perceived it, you have recognized it. It has become transparent to you.

O WISE AND HAPPY MAN...

Wisdom and happiness come together. The stupid cannot be happy. And remember by 'stupid' I don't mean only the unintellectual. The intellectual is also involved, implied. The intellectual and the non-intellectual, both go on avoiding their intelligence.

Intelligence happens only either through love or through meditation. Through love intelligence happens in the heart, and through meditation it happens in the head -- but it is the same intelligence. Its location is certainly different. That's why lovers, people of prayer, will always say that God is felt in the heart. And they are true, because that is where they first felt the arising of intelligence. It is a loving intelligence, it has the colour of love in it, because it has been reached through love.

But Patanjali says that the SAHASRAR, the ultimate, opens up in the head, the one-thousand-petalled lotus opens in the head. This creates great confusion in people: "Where does it really happen? -- in the heart or in the head?" If you listen to Patanjali it happens in the head, at the top of your head. If you listen to

Bahauddin, to Jalaluddin Rumi, to A, Hillaj Mansoor, to Meera, to Chaitanya, to Saint Francis, to Teresa, then it happens in the heart -- the lotus opens there.

Now it is very confusing to people, but there is no need to be confused. There are two possibilities in you: if you follow the path of meditation, the first flare of intelligence will happen in the head, and then it spreads all over the body. But the first flame happens in the head. Then it makes you afire. But the first experience is of tremendous value, that's why one remembers it. And on the path of love, the first thing happens in the heart, the first flame. It is the SAME flame! And then the whole body becomes aflame. But the first experience of that tremendous beauty, the first taste of nectar, will always be remembered.

That's why these two centers have been talked about down the centuries. And those who don't practise either, they become confused because they cannot believe: "It must happen in one place. What is the true center? -- the heart or the head?" It is not a question of what the true center is; the question is of what path you have followed. If you have followed meditation, your intelligence will flare up in the head. Or, following love, the first fire will be enkindled in your heart. But then it spreads all over, you become it.

O WISE AND HAPPY MAN...

But whatsoever has been your way....

... THOU WHO FATHOMED IT.
O WISE AND HAPPY MAN, REST IN ITS HAVEN.

You have become wise, you have become happy, the moment to rest has come. But this is not yet the ultimate, because you are still there. Happy and wise -- but you are still there. The LAST, the very last, the subtlest of the subtle ego has remained. Now you are happy. Still you can say, 'I am happy." Now you can say. "I am wise." But 'I' is still there, VERY thin, very transparent like pure glass, nobody can see it, but it is still there.

And even the transparent glass, the MOST transparent glass, is a barrier. You can look through it, you can see the garden, you can see the flowers and the birds, you can see the sun and the clouds, everything is available AS IF there is no barrier. But if you try to reach you will suddenly see that there is still a barrier -- you are still separate. First you were a fool and you were separate. Now you are wise but still separate, because 'I' exists. First you are miserable, now you are happy, but the 'I' exists. Hence, Pythagoras says:

BUT OBSERVE MY LAWS...

Don't drop the laws yet. You have not yet transcended the ego completely.

... ABSTAINING FROM THE THINGS WHICH THY SOUL MUST FEAR, DISTINGUISHING THEM WELL;
LETTING INTELLIGENCE O'ER THY BODY REIGN.

Still remember, still remain alert, still go on helping intelligence, because the last step has still to be taken. Be alert, be watchful, because you can still lose the track, you can still fall -- because you ARE! so still you can fall. You will go beyond fall only when you are not. And that is the last sutra.

SO THAT, ASCENDING INTO RADIANT ETHER, MIDST THE IMMORTALS, THOU SHALT BE THYSELF A GOD.

Wise you are, happy you are -- one step more so you become God himself, one step more so you disappear and only God is left in you.

SO THAT, ASCENDING INTO RADIANT ETHER...

This LAST fragment of the ego will still keep you tethered to the earth. It is no more an iron chain, it is a gold chain -- but chains are chains. First you were tethered to the earth by your foolishness, mediocrity, stupidity; first you were tethered to the earth by ugly chains of misery, pain. Now you are tethered to the earth by beautiful chains of happiness -- golden chains, studded with diamonds. They look no more like chains but ornaments, hence you have to be more aware because you can become too much attached to your wisdom, to your happiness. And then it can become even more fatal: the higher you come, the more dangerous becomes the fall, remember! The closer you come to the peak, just a single wrong step and you will go back down into the valley.

You know the game of Ludo -- the snakes and the ladders? In fact, that was invented by Christian mystics. It is symbolic, it is a metaphor: you rise on ladders and then some snake takes hold of you and you fall back. Only at the last stop-page is there no snake -- the last but one and the snake is still there. Unless you reach the ultimate you can still fall. From the point ninety-nine you can come to zero.

The higher you move, the more careful you have to become, because the higher pleasures are more binding, naturally. They have no poison in them; they are so purified that you will not even suspect that there can be any poison in them -- they are so delicious, so nourishing. It is very simple to become attached and remain stuck at some stage of your growth. That's what happens.

People can leave money easily; money is very gross. But if you attain to some psychic powers -- for example: you can read somebody's thoughts -- it will be very difficult to drop. It will make your ego so satisfied, so contented: you are so extraordinary that you can read thoughts.

It happened:

A disciple of a certain Master came to see another Zen Master. The disciple said to the Zen Master, "My Master can do miracles. Can you also perform miracles? My Master can do great things. Once he told me to stand on one side of the bank of a river and he went to the other side. He told me to hold a piece of paper, and I was holding a piece of paper. Far away from the other side, he started writing on it with his pen. The distance was so great, but still the writing appeared. Can you do something like this?"

The Master laughed and he said, "If your Master can only do miracles, and is not yet able NOT to do miracles, then he is not enlightened. Because to be capable of not doing miracles is the ultimate in miracles.

It is very difficult to resist the temptation when you can do something so special that nobody else can do. If you can materialize things, or if you can fly, or if you can read others' thoughts, or if you can heal people just by touching them, it will be impossible for you to resist.

It happens almost every day here: people meditating attain to many things -- for example, healing powers come very easily -- and then they immediately come to me because they become aware. somebody was suffering from a headache, they touched them and the headache disappeared immediately as if it had never been there. And once they become aware, they start coming to me saying, "Osho, great healing energy is arising in me. What should I do? Should I use it? Should I become a healer?"

It is so tempting, but it is dangerous. One has to be aware not to use these things, otherwise you will be stuck there and you will never move upwards. And as you move upwards more and more subtle phenomena will happen, very subtle phenomena, which will make you immensely powerful. You would like to use them, but that will be a sheer wastage of your energy; and you will fall, and you will fall very badly.

That's why Patanjali in his Yoga Sutras makes all the yogis aware of it: beware of all kinds of siddhis, powers, because each power is tempting. And the higher it is, the more tempting it is. And the higher it is, the more ego-satisfying it is. And once the ego starts being satisfied with something, you will never attain the ultimate, you will never become a God.

SO THAT, ASCENDING INTO RADIANT ETHER, MIDST THE IMMORTALS, THOU SHALT BE THYSELF A GOD.

BEWARE, EVEN IF YOU HAVE BECOME WISE. Even wisdom is folly if you look from the ultimate peak; better than folly, but still folly because you are still there, and that is the greatest folly.

A disciple came to a Master and said, "Master, what you have been waiting for for years, now it is

fulfilled: I have attained nothingness."

The Master hit him hard. The disciple was hoping this time he would not be hit, because the Master was again and again saying, "Until you bring nothingness, I am going to hit you." And he was true -- he HAD experienced nothingness -- so he was happy, he came running and dancing. For years he had been waiting to see the Master smile, to bless him. But the Master hit him hard, harder than ever.

He said, "But this puzzles me. I tell you that I have experienced nothingness!"

The Master said, "I know! You need not tell me! Now throw this nothingness too, then you will be truly in nothingness. Now this has become an experience -- the experience of nothingness is again something, it is no more nothing. Again you are holding onto some experience. God is not an experience: God is the absence of ALL experiences! God is such a pure state that there is no experience happening, neither of wisdom nor of bliss. All has disappeared. Not only is misery gone, bliss is also gone. Not only is folly gone, wisdom is also gone. You are left utterly alone, no experience clinging to you, no content in the mind -- not even the idea, 'I have attained.' "

It happened:

A great king came to Buddha. When he was coming to see Buddha for his darshan, he was worried. He wanted to take something to offer to Buddha. He asked his wife, because he was going for the first time. He should go with some offering, some present for the Buddha -- but what would be appropriate? He had one of the most beautiful diamonds available in the whole world. So he said, "I will take this diamond. This will be unique. Even Buddha may not have seen something like this because there is nothing to compare with THIS diamond; this is incomparable. Many kings go to him and they must have offered many things to him -- I want to offer him something special so he remembers me."

The wife started laughing because she used to go to Buddha, she WAS a disciple. She said, "You are going for the first time so you don't know about Buddha. Take your diamond, but to a Buddha a diamond is just a pebble. But take it so you feel good; you will feel happy, take it. But take my advice also: Buddha would be more happy if you took a lotus flower, and in our pond there are beautiful lotus flowers. I will bring one."

The king asked, "Why a lotus flower?"

And the wife said, "It is very symbolic. It represents the whole evolution of man. Man is mud, but out of mud one day a lotus rises. Man is just mud, but carries in him the seed of being a lotus, so the lotus is a very pregnant metaphor. He will appreciate the lotus more because it represents man from sex to samadhi, it represents man from the lowest to the highest, from the earthly to the divine."

So he took both the things. He was not convinced about the lotus because "It is an ordinary flower; you can find it in all kinds of ponds. And thousands of people must have offered Buddha lotuses, so what is special about it? But if the wife says, then okay." Just to make her happy, he took both.

When he reached, he bowed down to Buddha, offered first the diamond. Obviously, because that was HIS idea. He was thinking, "If he doesn't accept the diamond, then I will offer the lotus." So with one hand he offered the diamond.

Buddha looked at him and said, "Drop it." It was hard for him to drop it. He wanted it to be accepted, received, appreciated. Drop it? But when Buddha is saying, "Drop it," and ten thousand of Buddha's sannyasins are watching, he could not say no. It was hard. He had been hiding and protecting this diamond his whole life. It was so unique, nobody had anything like this. This was his glory. He was known all over the country for his diamond. And now this man says, "Drop it!"

Ten thousand sannyasins silently looking... it was difficult to say no. So he dropped it, unwillingly, with great reluctance, resistance, but still in spite of himself he had to do it. He dropped it. He didn't feel good about it. This is not the way to receive a gift of such quality.

Then he thought, "Maybe my wife was right," and he presented the flower -- not so happy, because that was not HIS idea.

Buddha looked at the flower and again said, "Drop it." Now this was too much. But when you are confronting a Buddha you cannot fight. But it was not so difficult to drop the flower. There was no problem in it, he simply dropped it. In fact, he felt a little good, "So here goes the wife! and all that great metaphor and the poetry of the lotus flower -- so here it goes! Not only my diamond is refused but the lotus also." Then both hands were empty and he was feeling a little silly. Now what to do?

Looking at him, Buddha again said, "Drop it!" Now there was nothing to drop. It was incomprehensible.

This man looked mad -- that was the suspicion when he had said drop the diamond -- that idea had arisen then, "This man seems to be mad." Now it was absolutely certain that this man WAS mad. Now there was nothing to drop!

The chief disciple of Buddha, Ananda, started laughing. The king was looking silly. He asked, "What is the matter with you? Why are you laughing? And what am I supposed to do?"

Ananda said, "Buddha never meant that you have to drop the diamond. Buddha never meant that you have to drop the lotus. He was telling you: Drop the idea that you ARE -- that you have come, that you are a great king, that you have bought a great gift, that nobody has such a diamond. Drop that ego -- because that is the only offering we can bring to a Buddha. Nothing else is accepted, nothing else is acceptable, nothing else is worthwhile."

In that moment a great understanding arose in the king. He fell at the feet of Buddha, and, it is said, instantly he became enlightened. In that very falling, the ego disappeared, there was nobody inside. And when there is nobody inside, God is. God has always been there, hiding behind you. When you disappear, he appears.

This is the discovery: this is not an achievement.

> SO THAT, ASCENDING INTO RADIANT ETHER, MIDST THE IMMORTALS, THOU SHALT BE THYSELF A GOD.

To be a God is your destiny. But remember, it is not a goal, it is already the case. You are Gods because there is nothing else but God. The whole existence is overflowing with godliness. God is green in the trees and red and gold, God is in the winds and the song that happens when the winds pass through the pine trees. God is in the roaring waves of the ocean, and in the clouds and in the lightning. God is, only God is! God is in you, in the neighbour, in your child.

But first you have to recognize God in you, then you will be able to recognize him everywhere. Once he is known within, he is known without too. And to know God within and without is to know truth, is to know freedom -- is to know all that is worth knowing.

Philosophia Ultima

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MANDUKYOPANISHAD SANTI-PATHAH
OM BHADRAM KARNEBHIH SRNUYAMA DEVAH
STHIRAIR ANGAIS TUSTUVAMSAS TANUBHIR VYASEMA
DEVA-HITAM YAD AYUH
SVASTI NA INDRO VRIDDHASRAVAH
SVASTI NAH PUSA VISVAVEDAH
SVASTI NASTAKRSYO ARISTANEMIH
SVASTI NO VRHASPATIRDADHATU
OM SANTIH SANTIH SANTIH
OM ITYETAD AKSARAM, IDAM SARVAM
TASYOPAVYAKHYANAM, BHUTAM
BHAVAD BHAVISYAD ITI, SARVAM ONKARA EVA.
YAC CANYAT TRIKALATITAM
TAD APYOMKARA EVA.

SARVAM HYETAD
BRAHMA, AYAM ATMA BRAHMA

AUM,
THE IMPERISHABLE SOUND,
IS THE SEED OF ALL THAT EXISTS.
THE PAST, THE PRESENT, THE FUTURE,
-- ALL ARE BUT THE UNFOLDING OF AUM.
AND WHATEVER TRANSCENDS
THE THREE REALMS OF TIME,
THAT INDEED IS THE FLOWING OF AUM.
THIS WHOLE CREATION IS ULTIMATELY BRAHMAN.
AND THE SELF,
THIS ALSO IS BRAHMAN.

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE.

AUM
THAT IS THE WHOLE.
THIS IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

THIS IS ONE OF THE MOST significant statements ever made anywhere on the earth at any time. It contains the whole secret of the mystic approach towards life. This small sutra contains the essence of the Upanishadic vision. Neither before nor afterwards has the vision been transcended; it still remains the Everest of human consciousness. And there seems to be no possibility of going beyond it.

The Upanishadic vision is that the universe is a totality, indivisible; it is an organic whole. The parts are

not separate, we are all existing in a togetherness: the trees, the mountains, the people, the birds, the stars, howsoever far away they may appear -- don't be deceived by the appearance -- they are all interlinked, all bridged. Even the smallest blade of grass is connected to the farthest star, and it is *as* significant as the greatest sun.

Nothing is insignificant, nothing is smaller than anything else. The part represents the whole just as the seed contains the whole. The seed contains the past -- because all the trees that may happen through it are potentially there. And of c horsey the seed contains the present. The seed looks so small, but it is not as small as it looks. If you dissect it you will not find the flowers and the colors and the fragrance, and then you may decide that the seed is empty, but in fact your method was wrong.

That's what science has been doing with reality -- dissecting it, analyzing it. Analysis is destructive. What is needed is a unifying vision, a synthesis. And that is the Upanishadic approach: the part becomes the whole, the whole becomes the part. There is no hierarchy in the Upanishadic vision of life. Nothing is lower, nothing is higher, nothing is mundane and nothing is sacred -- all is one.

This vision remained the vision of a few mystics. It never became part of human consciousness. that's why there is so much misery in the world, so much ugliness, insensitivity. People are not flowering; their hidden splendor, their imprisoned splendor is not freed. People are living imprisoned lives, chained. They contain infinity in them but they are not even aware of it.

First the so-called religions, the organized religions of the world, destroyed humanity. Then came science. Science is nothing but an organized materialistic approach to life. Just as religion is an organized approach as far as man's subjectivity is concerned, science is also a church, a priesthood, and as superstitious as any religion has ever been. Of course, the dimensions are different: religions are organized superstitions about the inner, and science is organized superstitions about the outer.

The Upanishad and its approach is individual. The word UPANISHAD means: sitting in deep communion with the Master. It has nothing to do with the church. No church can ever be religious, all churches are basically political. You have to understand the definition: politicys means society, collectivity; religion means individuality.

Religion is a rebellion against the collective. Anything that depends on the collectivity, on tradition, on dogma, on ideology, is bound to be against the individual. And the individual is the only reality, the collective is only a word. You never come across the society, you always come across the individual. You never come across humanity, you always come across human beings. You never come across love, you always come across two lovers. You come across loving but never across love.

But we have been conditioned to live with abstractions: society, humanity, love, God. These are all abstractions, empty concepts with no concrete reality behind them.

The Upanishad is very realistic, very pragmatic. It is communion from heart to heart. That's the meaning of UPANISHAD, a very strange meaning -- sitting by the side of a Master, just sitting by the side of a Master... and then something transpires. Something like a flame jumps from the heart of the Master to the heart of the disciple.

The Master has come home, the Master has experienced the truth. The disciple is seeking, but the seeker has to be silent, utterly silent. It is not a question of asking questions, because the ultimate questions can neither be asked nor answered. They are only transmitted -- without asking, without answering. That transmission beyond words is the meaning of the word UPANISHAD. And before we enter into these sutras of the Mandukya Upanishad, this has to be understood.

My whole effort here is to revive the spirit of the Upanishads again. You all sitting in silence with me... this pause, this rest, this relaxed attitude... this silence in which all dualities disappear... I am not here, you are not there, but something pervades, permeates, overwhelms...*that* overwhelming experience is contained in these sutras.

This *mangal* sutra --

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE --

-- can be said to contain the whole approach, the vision. THAT means the beyond, the invisible. THIS

means the within, the visible. THAT means the hidden, THIS means the manifest. THAT means the infinite, THIS means the finite. THAT IS the whole, of course, but the insistence of the Upanishads is: THIS too, is the whole.

One is not supposed to renounce life. Renunciation is against the spirit of the Upanishads. The Upanishadic seers were not renunciates, they had not escaped away from life -- because where can you escape to? Wherever you go you will be in the whole as much as you are in the whole here. The marketplace and the monastery both are part of the whole. To be with your wife, your husband, your children, your friends, is as sacred, as holy, as to go to the Himalayas and to live in a cave in absolute solitariness. Both belong to the same existence.

It is Jainism and Buddhism and their emphasis on renunciation that destroyed the Upanishadic flight -- the flight from this to that, the flight of the part to the whole. Jainism and Buddhism are rooted in renunciation; they are life-negative, they are AGAINST life. Their attitude is that of condemnation: THIS is wrong and THAT is right. Leave this for that. If you want to attain to THAT, then you have to renounce this. And the Upanishad says:

PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
THAT IS THE WHOLE.
THIS IS THE WHOLE.

There is NO difference at all. It is ONE reality. The without and the within are not two, but two aspects of the same phenomenon. Matter and spirit are not to be put in antagonism against each other, they are not opposites. And we know they are not opposites because in you the meeting is happening. Even this very moment your body and your soul are not two, they are one. Your body affects your consciousness, your consciousness affects your body. Your body is only the outermost part of your consciousness, and your consciousness is nothing but the innermost core of your body. The body is the dimension that spreads outwards, and the consciousness, the soul, is the dimension that goes inwards. But it is one spectrum. You are already LIVING the unity of this and that.

But Jainism and Buddhism both created a great calamity; the calamity was that they condemned life. And it appealed to the people -- for the simple reason that people don't know the art of living. Hence they are miserable, they are living in suffering; their life is a continuous drag from one suffering to another. And they don't see any hope -- everything seems to be a hopeless despair. So when Buddhism and Jainism started saying that life itself is wrong, it appealed to the people.

People are always ready to throw the responsibility on others' shoulders. Nobody wants to say, "I don't know how to live -- that's why I am suffering." Everybody would like to shirk the responsibility. And this was a beautiful way, and very logical, very appealing, very rational: that life itself is suffering. Buddha says, "Life is suffering, birth is suffering, death is suffering, everything is suffering." And it corresponded with the people's experiences. But the reason is not that LIFE is suffering, the reason is that you don't know how to play the game, you don't know the art of living it.

Of course it is a suffering if you don't know how to play the flute; it will be a suffering to you and to the neighbors and to everybody. And sooner or later you will get fed up and you will want to renounce this flute because it is simply creating trouble for you and for others. But the flute is not at fault. It is simply that you don't know how to play, otherwise it is capable of creating beautiful music. It can nourish you and others.

Life is a very complex phenomenon, far more complex than a flute. Life is the whole orchestra, thousands of musical instruments together. And you have to learn to play all of them in such a way that you can create a harmony. That's the whole art... and life is an opportunity to learn it. It is not to be renounced, it is to be rejoiced.

I belong to the Upanishadic world, the Upanishads belong to me. Their vision is my vision too. I would like to destroy this life-negative approach, to uproot it completely. It has made you suffer and it has helped you to rationalize your suffering -- then the only way is to escape. But do you know the people who have escaped? Are they really blissful? Just look at your so-called saints and mahatmas. Are they really blissful? They look so sad, so serious, so dead. They talk about bliss; that does not mean that they are blissful. In fact, whenever a person talks too much about bliss that simply shows that he is trying to compensate. He is suffering deep down; talking about bliss he is trying to create an illusion for himself.

It is almost always the people who have failed in love who write poetry about love; otherwise, who has time to write poetry about love? One should love, rather. When you know how to cook, you cook; you don't go on writing about how to cook beautiful foods. You simply prepare beautiful food, nourishing food. It is always the people who have missed the train who talk about love and who talk about bliss and who talk about truth. Otherwise there is no need -- one simply lives it. One's life becomes a message! And that is the only true message.

Just look at your saints. They cannot be blissful, they are so egoistic. Their whole mind is full of nothing but ego. If you look into their eyes you will find only one message written in thousands of ways: holier-than-thou, a deep condemnation for you, a deep condemnation for all people, a deep condemnation for everything that exists.

"What a dust I raise!" said the fly on the chariot wheel.

Look into the eyes of your so-called saints and you will see only that:'What a dust I raise!" Just flies raising much dust, making much fuss, much ado about nothing. Yes, they are full of words, theories, hypotheses, but a blind man can be very much acquainted with all the theories about light -- that does not help him to see.

A flea sits down on the flap of a box of corn flakes, takes out a deckchair, sunglasses and suntan lotion, and begins to sun himself.

Suddenly he sees another flea run quickly past him. He settles down into his deckchair when out of nowhere the flea races past from the other direction. This scene -- the flea running past from one direction then the other -- goes on for a while.

Unable to contain his curiosity the first flea grabs the second one as he is running past. "Hey! What's your hurry? What are you doing?"

Gasping for breath the second flea mutters, "Can't stop now. It says,'Tear across the dotted line.'"

Yes, your saints are full of words, scriptures. They have read much, studied a great deal, but that does not make them knowers. Knowing is a totally different phenomenon. It is seeing, it is not believing. They are all believers, and believers always behave foolishly, because a blind man can learn too much about light and then he may start believing that he knows what light is. And then the trouble begins. He may throw his walking-stick; he may stop asking others, "Where is the door?" or,'Where is the way?" because he thinks that he knows himself. "Now enough, there is no need to ask and inquire." He is bound for trouble-the trouble is inevitable.

A South American style dictatorship has taken over in the United States: Ronald Reagan, John Anderson, and Jimmy Carter are lined up to be shot. As the firing squad gets ready, Reagan yells, "Earthquake!" and escapes in the commotion. As the executioners ready themselves again, Anderson yells, "Flood!" and he escapes in the confusion. As the firing squad lines up for a third time, Jimmy Carter decides to try the same idea and he yells, "Fire!"

The pundits are the greatest fools in the world. They may talk about great things but they have not even known the little things of life. They may talk about the beyond, about that, but they know nothing about this. And without knowing this you cannot know about that -- this is the bridge to that. This world has to be lived with such joy that you can discover God in it, because there is no other way to find him. This is the message of the Upanishads.

FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

One very important thing to be remembered: the Upanishads don't believe in perfection, they believe in totality. The perfectionist is a neurotic type of person. In fact, every perfectionist is insane; he is bound to be insane. If he is not yet insane that means he is not yet really a perfectionist. To be a real perfectionist and

not to be insane is impossible.

Life is perfect in only one sense: it is perfectly imperfect. That's why there is evolution, that's why there is movement, that's why life is possible. If it is Perfect that means the dead end has come. Life remains flowing, always moving from one Peak to another peak. There is no end... no full point ever comes. The goal is never achieved, remember. Life is not goal-oriented, it is JOURNEY-oriented. Life is a pilgrimage.

Enjoy each moment because each moment is a goal unto itself. Don't sacrifice it for another goal. Don't sacrifice this for that, otherwise you will miss both. Live this and the miracle happens: living THIS totally, you find THAT hidden behind it. Each moment lived totally brings you closer and closer to God. The more total you are, the more intense and passionate your approach towards life is, the closer you are to paradise. When nothing is being held back, when each act becomes total... when you are dancing you are simply dancing, so much so that the dancer disappears into the dance. Even that division between the dancer and the dance disappears -- there is only dance and no dancer. The merger, the melting is absolute. You have found the truth, you have found THAT.

When the musician has completely forgotten himself, when he is no more self-conscious, when he becomes selfless -- or to put it more exactly, when he becomes unself-conscious, when he is almost not -- when only the music is there: that totality, that passionate state... and you will discover THAT.

And it is also significant to remember that all the Upanishads start with AUM. AUM simply represents the musical approach towards existence, not the mathematical approach.

The scientific approach is mathematical, the mystic's approach is musical. The musician is very close to mysticism, far closer than the philosopher. In fact, music comes closest as far as expressing the truth is concerned, because music is meaningful without any words; it is meaningful simply because it rings some bells in your heart. The great music is that which creates a synchronicity between you and itself, when your heart starts resonating in the same way, when you start pulsating in the same way.

I have heard a beautiful story:

It happened in Lucknow in the time of Vajid Ali Shah.... He was the king of Lucknow, a very crazy man, a drunkard, but a lover of music, art, sculpture, painting a lover of beauty. He used to invite all kinds of dancers, singers, musicians, poets, to his court.

One musician was constantly refusing to come. Vajid Ali Shah went to him -- that was a rare gesture from him, he had never gone to anybody. His invitation was enough, and he was ready to pay as much as demanded or more. But the musician was reluctant to come.

When Vajid Ali Shah went to him he said, "I can come, but you will have to fulfill my condition. I have only one single condition and that is: when I am playing or singing, nobody can move his head."

Vajid Ali Shah said, "That is not a difficult thing don't be worried. I will inform the people who are going to come to listen that'If you move your head, your head will be chopped off!'" He was a crazy man -- he could have done that, and he actually prepared for it. He informed the whole capital of Lucknow: "Those who want to come, they should be aware that it is risky. Soldiers will be standing with naked swords and whoever moves his head, nods his head in appreciation, his head will be chopped off!"

Lucknow had at least ten thousand music lovers -- only one hundred people turned up. It was dangerous! You may be simply moving your head because a mosquito has been torturing you, or for some other reason... you may forget because the musician is great and to remember it continuously will be difficult. Even snakes start moving, dancing -- it will be difficult. So people avoided, but a hundred people came. They were real lovers of music, they risked their lives -- it was worth it. And the people were standing with naked swords. It was a strange gathering!

The musician started playing, and he was such a great musician that within fifteen minutes' time a few heads started moving. Vajid Ali Shah became very much worried because it was not only one head: a few heads, then a few more joined in, then a few more. Then he became very much concerned: "Is he going to kill all these one hundred people? And these are the most appreciative people in the whole capital!" He knew them; they were lovers of music.

By the time the musician finished in the middle of the night, all the hundred people were swaying. Vajid Ali asked, "Now what do you say? Should I cut these people's heads? My soldiers are ready, and because I have given you my promise I am ready to fulfill it."

The musician laughed and he said, "Don't be worried! This condition was made only so that people who are real lovers would come. One who is ready to risk his life must be a passionate lover. Now these are the people I would like to sing and play for. Withdraw your soldiers! I was waiting: if there had been a few people whose heads had not moved, then those people would have had to be removed from the gathering. Now I will play because all the heads have moved; this is the right gathering I have waited for my whole life. These are the people who forgot completely, forgot even the question of life -- it was a question of life and death."

All the Upanishads begin with AUM; AUM means the primordial sound. The RIG VEDA says -- the most ancient scripture of the world -- "First the absolute, the Brahman, then WAAK, the sound, the vibrating energy which becomes the universe." The Bible also says the same thing, but has missed the point in translation. It says: In the beginning there was the Word and the Word was with God, and the Word and the God were one.'The word' is not the right translation, it cannot be. I don't know what the original Hebrew or Aramaic word for'word' is, but one thing I know, it cannot be'word', it can only be'sound'; it can only be a musical sound. It will be something like AUM, because'word' means sound with meaning and the moment meaning comes in it brings a limitation, it brings a definition. Sound is unlimited; it is simply vibration.

Now scientists, physicists particularly, have discovered that existence consists only of vibrations. They call it'vibrations of electricity'. It does not matter what name you give, what jargon you use, but vibration means sound. That is the meaning of AUM.

AUM is the primordial sound of which the whole universe consists; we are made of music. Hence if we move into anything totally, only the music is left and everything else disappears because music is the stuff we are made of; all else is arbitrary, artificial, invented. Only the music hidden in our souls is not invented; it is part of God. God is the musician and we are his music. He is the dancer and we are his dance. He is the poet and we are his poetry. He is the singer and we are his song. This is the meaning of AUM.

But the pundits, the scholars have been constantly missing the point. They think AUM is a mantra and just by repeating it you will attain to God. That is sheer nonsense! You can repeat it your whole life, it is not going to help you.

It is just like a thirsty person goes on repeating, "H20, H20, H20...." Of course what he is saying is right -- H20 means water -- he is not wrong. But H20 and its repetition is not going to quench his thirst. He misses the point. AUM is exactly the H20 of mysticism!

And there are fools in this country... and now those fools are traveling all over the world and teaching people Transcendental Meditation. It is neither transcendental nor meditation. Just by repeating the sound AUM, nothing is going to be achieved. In fact, something totally different has to be done: you have to become so silent, so absolutely silent, that you can hear the sound within your innermost core. It has to be heard, not repeated. If you repeat it, it will be a head thing; it will only be your head playing a gramophone record. Let the head rest, let all noise from the head be gone, let the mind stop functioning, and then suddenly you will hear the sound. That is a totally different phenomenon; it has to be heard, not repeated.

But the scholars are the most unconscious people, full of unnecessary philosophies, very complicated systems of thought, and ready to argue, to prove, to comment, but absolutely unconscious. They have not discovered the AUM within themselves.

It is called ANAHAT NAD; ANAHAT NAD means unstruck sound. There are two kinds of sounds. When you play on a sitar it is a struck sound; duality is involved, your hands and the strings, and you have to strike, then the sound is created. It is a little bit violent -- you are being violent with the strings. You are not allowing them to rest, you are disturbing their sleep. And there is a conflict involved with your hands; there is a fight going on between the musician and his instrument.

AUM is the unstruck sound; there is no instrument. When you become absolutely silent, suddenly it is there.

Zen people have the right expression for it; they call it'the sound of one hand clapping'. If two hands are there, of course, the clapping is easy, but one hand clapping and the sound of one hand clapping seems to be absurd -- but they are truly expressing the reality. When you go inside and you are absolutely silent you hear for the first time the inner music.

The agitated barfly rushed from his car into the nearest pub and gulped down a double scotch. "Jack," he called out to the barman, "how big is a penguin?"

"Well," replied the barman, "about two feet, I suppose."

The barfly was visibly shaken. He persisted, "How about a really big penguin, Jack?"

"About two feet, six inches," came the reply.

"What about the biggest penguin in the world?" demanded the barfly.

After a moment's pause the barman answered, "About three feet -- no more."

"Oh shit!" gasped the barfly, "then I've just run over a nun!"

The scholars, the pundits are drunk with knowledge, knowing nothing but full of words. And their words are almost intoxicating because those words are beautiful, and they know the art of how to go on splitting hairs.

Beware of the scholars if you want to understand the Upanishads. These are the words of the Masters, of the Buddhas, of the awakened ones; these are not the words of the pundits and the scholars and the priests.

THE IMPERISHABLE SOUND,
IS THE SEED OF ALL THAT EXISTS.

AUM is the imperishable sound; it is the seed of all that exists.

THE PAST, THE PRESENT, THE FUTURE
-- ALL ARE BUT THE UNFOLDING OF AUM.
AND WHATEVER TRANSCENDS THE THREE REALMS OF TIME,
THAT INDEED IS THE FLOWERING OF AUM.
THIS WHOLE CREATION IS ULTIMATELY BRAHMAN.
AND THE SELF,
THIS ALSO IS BRAHMAN.

Simple words, direct, but you can make much dust around them, you can create many clouds around them. Thousands of commentaries exist on the Upanishads; in fact, no commentary is needed. I am not giving you a commentary on the Upanishad, I am simply expressing my own experience THROUGH the Upanishad. It is not a commentary on the Upanishad, I am just a witness to the Upanishad. I am saying that what the Upanishad is saying is true, because I have also seen it the same way. It is the eternal truth.

Whenever anybody comes to realize his own being suddenly he becomes a witness -- a witness to all that is true. Yes, the sound is heard, but you have to learn silence and that is the paradox. The sound is heard only in silence; if you are full of sound you will not hear it. You have to drop all sound and then suddenly it is heard.

You are so full of sound. If you just close your eyes and watch your mind for a few moments you will become aware: "What kind of mind is this? Am I insane or something?" Thousands of things are going on, and it is working twenty-four hours, day in, day out; from the cradle to the grave it goes on and on. It is a very tiring process, exhausting, but you don't know how to put it off.

Meditation simply means the art of putting it off, and it is VERY simple. It is as simple as putting the light on and off.

When for the first time electricity was discovered, a friend of Sigmund Freud came to visit him. He was a farmer, came from a faraway village. He had heard about electricity but he had not seen it.

In the night when Sigmund Freud left him in his room and asked him if he needed anything, he said, "No, everything is perfectly okay and I don't need anything, thank you. You can go to sleep."

Freud went to sleep and the man was at a loss as to what to do with the electricity, because he had no idea that there are some buttons; all that he knew about was lamps. So he tried in every possible way to blow it out. It was so far away on the ceiling that he stood on the bed; still it was far away, so he dragged a table onto the bed and stood on the table and tried hard, looked from every side: "There seems to be not even a single hole! And what to do with this electricity? And how can one go to sleep in such blaring light?"

The whole night he turned and tossed, again and again tried this way and that, but nothing helped. And he was feeling bad about waking up Sigmund Freud and asking him, and it also looked humiliating: you don't know such a simple thing!

In the morning when Freud asked, "You look very tired. What is the matter?" he said, "I have never been so tired in my life and I have to ask -- I cannot contain it any more -- what is the secret of this light? How to put it off?"

And Freud said, "Why didn't you knock on my door? It is so simple! Come and I will show you." And he showed him the button.

And the man said, "This is strange! I could never have imagined that just behind the door there is a button. I have never seen anything like this!"

Meditation is a very simple process: all that you need to know is the right button. The Upanishads call it'witnessing' -- the right button. Just witness your mind process, don't do anything at all. Nothing needs to be done, just be a witness, an observer, a watcher, looking at the traffic of the mind -- thoughts passing by, desires, memories, dreams, fantasies. Simply stand aloof, cool -- watching it, seeing it, with no judgment, with no condemnation, neither saying, "This is good," nor saying, "This is bad." Don't bring your moral concepts in, otherwise you will never be able to meditate.

That's why I am against the so-called morality: it is anti-meditation, because a so-called moral person is so full of his moral ideas, shoulds and should-nots, that he cannot watch, he cannot simply watch. He jumps to conclusions: "This is not right and this is right." And whatsoever he feels is right, he wants to cling to it; and whatsoever he thinks is wrong, he wants to throw it out. He jumps among the thoughts, starts fighting, grabbing, and that's where he loses all witnessing.

Witnessing simply means a detached observation, unprejudiced; that's the whole secret of meditation. It is simple! Once you have known the knack of it it is the most simple thing in the world, because each child is born in that innocence. You have known it in your mother's womb, you have known it when you were a small child, so it is only a rediscovery. Meditation is not something NEW; you had come with it into the world. MIND IS something new; meditation is your nature, it is your very being. How can it be difficult? You just have to know the knack: watch.

Sit by the side of a river and watch the river flowing. Yes, sometimes driftwood passes by and sometimes a boat comes and sometimes a dead body and sometimes a beautiful woman may be swimming in the river -- you simply watch, you don't get bothered, you remain cool, you don't get excited. You are not supposed to do anything, you have nothing to do. It is the river and it is the river's business. You simply sit silently. Sitting silently, slowly slowly the art is learnt... and one day, the moment your watchfulness is total, the mind evaporates.

If you are fifty percent watchful, fifty percent of the traffic disappears; if you are ninety percent watchful, ninety percent of the traffic disappears; if you are one hundred percent watchful, totally watchful, the mind totally disappears, the river is no more there. And in that moment when the mind is no more there, the sound is heard:

A U M
PURNAMADAH
PURNAMIDAM
PURNATPURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE --

And in that very moment you know THIS and THAT. This is whole, that is whole, the whole comes from the whole. Although the whole comes from the whole, still the whole remains behind.

It is because of this that I am not against anything: not against sex, not against love, not against money, not against matter, not against at all. I would like my people to live life in its totality. If you don't live it in totality you become a hypocrite, and the hypocrite is incapable of knowing the truth.

Little Peter and little Johnny asked their grandma, "How are children born, granny?"
"The stork brings them in his beak, my children," said the grandmother.
Little Peter and little Johnny looked at each other and then little Johnny said, "What do you think, Peter? Shall we tell her?"
'No! No!" said Peter. "Leave her in her innocence!"

The husband and wife decided never to fight in front of their children, so all their fights were wreathed in smiles and full of endearments such as'dear' and'darling'.

It was only when one day they heard their two sons fighting viciously that they then realized what the effect of their charades had been. When asked who had started the fight, one of the little boys exclaimed, "He called me'darling' first, mommy, honest, he did!"

Did you hear about the Polack priest? Everybody calls him Father, except his sons -- they call him Uncle!

The hypocrite's mind becomes very upside-down; he cannot see things as they are. He wants to see one thing, but he tries to show that he is seeing something else. He says one thing, he means another. He wants to do one thing, but he goes on doing something else. His life becomes unnecessarily complicated, unnecessarily he creates conflict within himself. He becomes divided and there is a constant civil war.

Three criminals are standing in front of a cross-eyed judge in the courtroom. The judge says to the first, "Where were you yesterday at eleven o'clock?"

The second criminal answers, "At home sleeping, sir."

"I didn't ask you," says the judge to the second.

"I didn't say anything," replies the third criminal.

The hypocrite becomes cross-eyed -- avoid being a hypocrite! But our society all over the world, the so-called civilization and culture only create hypocrites. The earth is full of hypocrites, pretenders, deceivers. That is not the way to hear the primordial sound; one has to be simple and innocent.

And why this hypocrisy? Why in the first place does it start? It starts because of our condemnation. If you condemn something, of course that has to be denied, ignored, overlooked. You have to forget all about it as if it does not exist.

If some being from some other planet comes to earth he will be very much puzzled and surprised as to how children are produced, because he will never see what is happening, he will never see the truth. And all kinds of nonsense will be told to him which will be as far away from reality as possible.

The Upanishads are life-affirmative -- life in its totality. The Upanishadic seers lived as ordinarily as you live. They were not mahatmas, they were not saints. They were seers but not saints, they were sages but not saints. They lived a very ordinary life, of course with a very extraordinary intensity and passion.

It is afternoon tea in a country mansion. The lady of the house and the vicar have been discussing arrangements for the yearly fete to be held in the mansion's vast gardens.

The vicar, a country bumpkin, manages to be polite despite getting a bit hot under the collar at the way the nose-in-the-air wife of an aristocrat beats down his every suggestion of something new. At last, the arrangements are over and the lady of the house, having got her way as usual, lifts the teapot and says,'More tea, vicar?"

"No!"

"No what, vicar?" asks the lady as her eyebrows arch, shocked at his lack of manners and determined to hear him say thank you properly, as a gentleman of the frock should do. She prompts him again, "No what?" To which the vicar replies, "No more fucking tea!"

People should be simple, people should be ordinary and live the ordinary life with extraordinary intensity.

The Upanishads are not knowledgeable; they don't give you much knowledge. They simply tell the experience of the seers:

AUM,
THE IMPERISHABLE SOUND,
IS THE SEED OF ALL THAT EXISTS.
THE PAST, THE PRESENT, THE FUTURE,
-- ALL ARE BUT THE UNFOLDING OF AUM.

The unfolding of the music. The existence is music, like
Heraclitus says: the hidden harmony. It is an orchestra.

AND WHATEVER TRANSCENDS THE THREE REALMS OF TIME,
THAT INDEED IS THE FLOWERING OF AUM.

And the ultimate flowering comes when you have gone beyond time, and the moment you go beyond mind you have gone beyond time. It is mind which lives in the past, it is mind which projects the future, and because of the past and the future the present is created. When the mind is no more there, there is no time at all.

Jesus was asked, "What will be the special thing in the kingdom of God, the MOST special?"
And he said, "There shall be time no longer."

Patanjali defines meditation as transcendence of time, because it is the same. Time and mind are two aspects of the same coin. The ultimate flowering happens when you have gone beyond mind, beyond time.

THIS WHOLE CREATION THEN IS NOTHING BUT BRAHMAN.
AND THE SELF,
THIS ALSO IS BRAHMAN.

The consciousness within you and the existence without you are not separate -- it is all one. The Upanishads are not knowledgeable, the Upanishads are not statements of wise guys, not like the great Murphy. Look at his sutras:

The great Murphy, the wise guy, says: The secret of success is sincerity -- once you can fake that, you have got it made.

To err is human -- to blame it on someone else is even more human.

If you have a difficult task, give it to a lazy man -- he will find an easier way to do it.

The one who snores will fall asleep first.

Most people deserve each other.

Assumption is the mother of all screw-ups.

Anything good in life is either illegal, immoral, fattening or married.

If you don't care where you are, you ain't lost.

How long a minute is depends on which side of the bathroom door you are on.

Now this great Murphy has reminded me of the bathroom, so excuse me, please....!

Philosophia Ultima

Chapter #2
Chapter title: Man is Born as Freedom

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The first question

OSHO: I HEARD YOU SAY ONCE THAT THE MISUSE OF FREEDOM IS HARMFUL. HOW CAN FREEDOM BE MISUSED?

Prem Tara

THE PHILOSOPHERS HAVE ALWAYS believed that essence precedes existence, that man is born with what he is going to be already determined. Just like a seed he contains the whole program; now the question is only of unfoldment. There is no freedom.

That has been the attitude of all the philosophers of the past: that man has a certain fate, a destiny. One is going to become a certain entity; that is fixed, the script is already written. You are not aware of it -- that's another matter -- but whatsoever you are doing, you are not doing it, it is being done through you by natural, unconscious forces, or by God.

This is the attitude of the determinist, the fatalist. The whole of humanity has suffered from it immensely, because this kind of approach means there is no possibility of any radical change. Nothing can be done at all about man's transformation; everything is going to happen the way it is going to happen.

It is because of this attitude that the East has suffered most. When nothing can be done, then one starts accepting everything -- slavery, poverty, ugliness; one has to accept. It is not understanding, it is not awareness; it is not what Gautam the Buddha calls suchness, TATHATA. It is just despair, hopelessness hiding itself in beautiful words. But the consequence is going to be disastrous.

You can see it in India in its most developed form: the poverty, the beggars, the illness, the crippled people, the blind people. And nobody takes any note of it because this is how life is, this is how life has always been this is how life is always going to be. A kind of lethargy seeps into the very soul.

But the whole approach is basically false. It is a consolation, not a discovery. It is somehow to hide one's wounds -- it is a rationalization. And whenever rationalizations start hiding your reality you are bound to fall into darker and darker realms.

I would like to say to you that essence does not precede existence; on the contrary, existence precedes essence. Man is the only being on the earth who has freedom. A dog is born a dog, will live like a dog, will die like a dog; there is no freedom. A rose will remain a rose; there is no possibility of any transformation -- it cannot become a lotus. There is no question of choice, there is no freedom at all. This is where man is totally different. This is the dignity of man, his specialness in existence, his uniqueness.

That's why I say Charles Darwin is not right, because he starts categorizing man with other animals; the basic difference he has not even taken note of. The basic difference is: all animals are born with a program, only man is born without a program. Man is born as a TABULA RASA, a clean slate; nothing is written on it. You have to write everything that you want to write on it; it is going to be your creation.

Man is not only free -- I would like to say man is freedom. That is his essential core, that's his very soul. The moment you deny freedom to man you have denied him his most precious treasure, his very kingdom. Then he is a beggar and in a far more ugly situation than other animals, because at least they have a certain program. Then man is simply lost.

Once this is understood, that man is born AS freedom, then all the dimensions to grow open up. Then it is up to you what to become, what not to become. It is going to be your own creation. Then life becomes an adventure -- not an unfoldment but an adventure, an exploration, a discovery. The truth is not already given

to you, you have to create it. In a way, each moment you are creating yourself.

If you accept the theory of fate, that is also an act of deciding about your life. By accepting fatalism you have chosen the life of a slave -- it is your choice! You have chosen to enter into a prison, you have chosen to be chained, but it is still your choice. You can come out of the prison.

That's what sannyas is all about: accepting your freedom. Of course people are afraid to be free, because freedom is risky. One never knows what one is doing, where one is going, what the ultimate result of it all is going to be. If you are not ready-made then the whole responsibility is yours. You cannot throw the responsibility on somebody else's shoulders. Ultimately you will be standing before existence totally responsible for yourself, whatsoever you are, whosoever you are. You cannot shirk it, you cannot escape from it. This is the fear. Out of this fear people have chosen all kinds of determinist attitudes.

And it is a strange thing: the religious and the irreligious are agreed only on one point, that there is no freedom. On every other point they disagree, but on one point their agreement is strange. The communists say they are atheists, irreligious, but they say that man is determined by the social, economic, political situations. Man is not free; man's consciousness is determined by outside forces. It is the same logic! You can call the outside force the economic structure; Hegel calls it History -- with a capital H, remember -- and the religious people call it God; again the word is with a capital G. God, history, economics, politics, society -- all outside forces. But they are all agreed upon one thing: that you are not free.

This is where a really authentically religious person differs.

Prem Tara, I say to you, you are absolutely free, unconditionally free. Don't avoid the responsibility; avoiding is not going to help. The sooner you accept it, the better, because immediately you can start creating yourself. And the moment you create yourself great joy arises, and when you have completed yourself, the way YOU wanted it, there is immense contentment -- just as when a painter finishes his painting, the last touch, and a great contentment arises in his heart. A job well done brings great peace. One feels that one has participated with God.

God is the creator and the only prayer is to be creative, because it is only through creativity that you participate in God; there is no other way to participate. God has not to be thought about, you have to participate in some way. You cannot be an observer, you can only be a participant; only then will you taste the mystery of it. Creating a painting is nothing, creating a poem is nothing, creating music is nothing compared to creating yourself, creating your consciousness, creating your very being.

But people have been afraid, and there are reasons to be afraid. The first is: it is risky, because only you are responsible. Secondly: the freedom can be misused, because you can choose the wrong thing to be. Freedom means you can choose the right or the wrong; if you are only free to choose the right, it is not freedom.

Then it will be like when Ford made his first cars -- they were all black. And he would take his customers into the showroom and tell them, "You can choose any color, provided it is black!"

But what kind of freedom is this? -- PROVIDED it is right, PROVIDED it follows the ten commandments, PROVIDED it is according to the Gita or the Koran, PROVIDED it is according to Buddha, Mahavira, Zarathustra. Then it is not freedom at all Freedom basically means, intrinsically means that you are capable of both: either choosing the right or the wrong.

And the danger is -- and hence the fear -- that the wrong is always easier to do. The wrong is a downhill task and the right is an uphill task. Going uphill is difficult, arduous; and the higher you go, the more arduous it becomes. But going downhill is very easy; you need not do anything, gravitation does everything for you. You can just roll like a rock from the hilltop and the rock will reach to the very bottom; nothing has to be done. But if you want to rise in consciousness, if you want to rise in the world of beauty, truth, bliss, then you are longing for the highest peaks possible and that certainly is difficult.

Secondly, the higher you reach, the more there is a danger of falling, because the path becomes narrow and you are surrounded on all sides by dark valleys. A single wrong step and you will simply be gone into the abyss, you will disappear. It is more comfortable, convenient to walk on the plain ground, not to bother about the heights.

Freedom gives you the opportunity either to fall below the animals or to rise above the angels. Freedom is a ladder: one side of the ladder reaches hell, the other side touches heaven. It is the SAME ladder; the

choice is yours, the direction has to be chosen by you.

To me, if you are not free you cannot misuse your unfreedom; unfreedom cannot be misused. The prisoner cannot misuse his situation -- he is chained, he is not free to do anything. And that is the situation of all other animals except man: they are NOT free. They are born to be certain kinds of animal -- and they will fulfill it. In fact, nature fulfills it; they are NOT required to do anything. There is no challenge in their life. It is only man who has to face the challenge, the great challenge. And very few people have chosen to risk, to go to the heights, to discover their ultimate peaks. Only a few -- the Buddha, the Christ -- only very few; they can be counted on the fingers.

Why hasn't the whole of humanity chosen to reach the same state of bliss as Buddha, the same state of love as Christ, the same state of celebration as Krishna? Why? -- for the simple reason that it is dangerous even to aspire to those heights; it is better not to think about it. And the best way not to think about it is to accept that there is no freedom -- you are already determined beforehand; there is a certain script handed over to you before your birth and you have just to fulfill it.

Prem Tara, you ask:

HOW CAN FREEDOM BE MISUSED?

Only freedom can be misused, slavery cannot be misused. That's why you see so much chaos in the world today. It has never been there before for the simple reason that man was not so free. You see more chaos in America than in Russia for the simple reason that in Russia people are not free to choose. In America they are enjoying the greatest freedom that has ever been enjoyed anywhere in the world at any time in history. Whenever there is freedom chaos erupts, but that chaos is worth it because only out of that chaos are stars born.

My sannyasins will be hated all over the world, will be condemned all over the world, for the simple reason that they have chosen to live a life of freedom. And I am not giving you any discipline, because every discipline is a subtle kind of slavery. I am not giving you any commandments, because any commandments given by anybody else coming from the outside are going to imprison you, to enslave you.

I am only teaching you how to be free and then leaving you to yourself to do what you want to do with your freedom. If you want to fall below the animals that is your decision and you are perfectly allowed to do it, because it is your life. If you decide it that way then it is your prerogative. But if you understand freedom and its value you will not start falling; you will not go below the animals, you will start rising above the angels.

Man is not an entity, he is a bridge -- a bridge between two eternities: the animal and the God, the unconscious and the conscious. Grow in consciousness, grow in freedom, take each step out of your own choice: create yourself. A sannyasin is one who creates himself and takes the whole responsibility for it.

The second question:

OSHO: WHAT IS SPIRITUALITY? AND WHAT IS ENLIGHTENMENT? MIND IS A MONKEY. THE MORE SOMEONE WANTS TO ERASE THE IMPRESSIONS CARRIED BY HIM, THE MORE HE GOES ON GATHERING NEW ONES.
OSHO, COULD YOU PLEASE SHOW ME A WAY?

G.D. Murthi

YOU HAVE ASKED many questions in one. The first thing to be understood is: your questions are not authentic, they are not yours; they come from your Indian conditioning.

You ask:

WHAT IS SPIRITUALITY?

First one should ask, "Who am I?" First one should ask,'What is this consciousness in me?" But we make a philosophical question out of an existential one. And the existential is forgotten, and the philosophical becomes very significant: "What is spirituality?"

Spirituality is not something that can be defined, is not something that can be answered. It is something that you have to explore. And the right beginning will be, don't ask such stupid questions; start with

something sensible. Ask,'Who am I?"

And I cannot answer that question; you have to ask within yourself,'Who am I?" Go on using that question as a digging instrument within your being. Just as a person digs a well one has to dig a well in oneself, because there are layers and layers of conditioning, layers and layers of knowledge. Unless you have thrown all those layers out you will not know your own being, your own center.

And the Indian mind is the most rotten in the world because it is the most ancient in the world. For at least ten thousand years it has existed -- it has forgotten how to die. It does not know how to live, it has forgotten to die. It is in a kind of limbo, it is in a kind of coma-breathing, not dead, not alive either. And it asks great questions, but those questions arise out of borrowed knowledge.

WHAT IS SPIRITUALITY? WHAT IS ENLIGHTENMENT?

All bullshit! There is no spirituality, there is no enlightenment. To know this is to be enlightened! To be just ordinary, to live -- to enjoy, to love, to dance, to sing, to create -- the very ordinary existence with an extraordinary intensity, with passion, that is enlightenment.

But you must be looking for some esoteric answer. I am against all esoteric things.

One of my sannyasins, Almasta, has asked: OSHO, WILL YOU PLEASE ANSWER A FEW VERY ESOTERIC QUESTIONS FOR ME? But her questions are beautiful, far more beautiful than asking, G.D. Murthi: WHAT IS SPIRITUALITY? AND WHAT IS ENLIGHTENMENT? And then your knowledge immediately comes in:

MIND IS A MONKEY.

As if you know what mind is! If you know what mind is you will not ask these questions, because the moment one knows one's mind one has discovered one's soul too -- immediately, instantly; it happens together. If one knows what one's mind is one knows what enlightenment is, because enlightenment is a state of no-mind. If you know, "This is the mind," you are IMMEDIATELY no more it, you are out of it. You are just awareness and that awareness is enlightenment.

So, G.D. Murthi, your questions are really esoteric. Almasta's questions are far more beautiful -- small questions but significant. She asks first:

How many politicians does it take to screw in a lightbulb?

Now this is spirituality! Almasta, only one -- they don't like to share the spotlight.

Her second question is:

How many Indians does it take to screw in a lightbulb?

Almasta, seven hundred millions, not a single person less -- the whole of India to pray to God for the old bulb to go back on.

Her third question is:

How many Catholics does it take to screw in a lightbulb?

Almasta, two -- one to screw in the lightbulb and one to repent.

Her fourth question is:

How many nuclear physicists does it take to screw in a lightbulb?

Almasta, at least fifty -- one to screw in the lightbulb and forty-nine to figure out what to do with the old one.

Her fifth question is:

How many Italians does it take to screw in a lightbulb?

Almasta, only one -- but don't expect results.

Her sixth question is:

How many mice does it take to screw in a lightbulb?

Almasta, two -- just two, and you can always expect results too.

Her seventh question is:

What is the difference between a pregnant woman and a lightbulb?

Almasta, you can unscrew the lightbulb.

Her eighth question is:

How many Rajneesh sannyasins does it take to screw a lightbulb in?

Almasta, five thousand plus one: one to screw the lightbulb in -- whose name is Haridas -- and the other five thousand to celebrate the great occasion.

And her ninth and the last question is:

How many Oshos does it take to screw in a lightbulb?

Almasta, none... sitting silently doing nothing, the spring comes and the lightbulb screws by itself.

G.D. Murthi, this is far more beautiful than your stupid question which appears to be spiritual. You are thinking you are asking something great:

WHAT IS SPIRITUALITY?

Never heard of it!

AND WHAT IS ENLIGHTENMENT?

How am I supposed to know? You seem to know everything!

MIND IS A MONKEY.
THE MORE SOMEONE WANTS TO ERASE IMPRESSIONS CARRIED BY HIM, THE MORE HE GOES ON GATHERING NEW ONES.

Then stop erasing! Then why do you go on erasing? If you know this much, that THE MORE SOMEONE WANTS TO ERASE THE IMPRESSIONS CARRIED BY HIM, THE MORE HE GOES ON GATHERING NEW ONES, then don't erase the old ones. Just stop erasing and they will stop gathering, and you will be enlightened. It is so simple! Enlightenment is such a simple thing that I sometimes wonder how people manage NOT to be enlightened. It is really arduous to manage, because enlightenment is a natural phenomenon. You are BORN enlightened! You are BORN Buddhas!

But the moment you start asking, "What is enlightenment and how to become enlightened?" you will be in a mess. It is like a man asking, "What is it to be a man? HOW to become a man?" Now he will be in a mess! All that he needs is to stand before a mirror and see that he is a man already.

Meditation is only a mirror. You stand naked before yourself and suddenly you start laughing. You look so ridiculous standing naked before a mirror! That is the greatest joke of all. Once you see yourself naked, totally naked, you are enlightened. Just uncover yourself... and you are wearing many clothes, clothes upon clothes. If you drop one dress another dress is there; drop that, another dress is there.

You are like an onion, and meditation is nothing but the process of peeling the onion. Of course a few tears will come to your eyes! Go on peeling the onion, layer upon layer, and ultimately nothing is left in your hands. And Gautam Buddha has said that is the moment when you know who you are -- when nothing is left in your hands, just nothing, when your hands are full of nothing, the whole onion has disappeared and with it all the tears have disappeared -- just pure nothingness.

But it will be difficult for you. Your knowledge, your knowlegeability will create problems for you.

You are asking:

OSHO, COULD YOU PLEASE SHOW ME A WAY?

I can show you a way, but where do you want to go? I don't know where you want to go!

You are asking me...

PLEASE SHOW ME A WAY?

To where? Do you want to go to Timbuktu or to Tokyo? Where do you want to go? The way can be shown to you, but the real problem is that enlightenment happens when you stop going anywhere, neither to Timbuktu nor to Tokyo -- when you stop going, when you are simply resting in your own being, not going anywhere, not even a ripple, no desire to reach, no desire to achieve.

You are full of desires: you want to achieve spirituality, you want to achieve enlightenment. Your name is G.D. Murthi; you simply want an O to be put between G and D. That's what your whole desire is: how to become God Murthi. Just O is missing; you can write it yourself! There is no problem in it. Who can prevent you? Make it G-O-D.

But that O also represents zero, and if you can manage to be a zero, just a nothingness, you have arrived, you have found. There is no way leading to it; all ways are misleading. A way as such is going to mislead, because a way means you are going farther away from yourself -- a way always takes you away. There is no way to come to yourself -- you are already there! There is no need to come. Simply stop these fantasies of going somewhere, of becoming spiritual, of becoming religious, of attaining enlightenment, NIRVANA, samadhi -- simply stop all this nonsense. Just rest within your being, at home, at ease, relaxed... and THIS very moment, now and here, you are enlightened!

You become enlightened every morning here, and again you forget. And I am not joking -- this is so! I make you enlightened every day, but you again get into the mess, you again start raising dust around yourself. You become afraid: "What is happening? Have I become enlightened?" And that is the beginning of raising the dust and the cloud and the smoke: "Have I become enlightened? Now what to do? Where to go? And if my wife comes to know then she will create trouble. It is better before I reach home to forget all about it!" By the time you reach home you are again unenlightened. You enter the same way again, your tail between your legs, afraid, because if you are really enlightened you will reach home and roar like a lion! Today try it, and the whole neighborhood will know that you have become enlightened! Your wife of course will shout, "Shut up! Don't become enlightened so quickly! Wait! Let your children grow, let them get married. And enlightenment is for old age when you become retired; this is not the time. Put a stop to it right now -- enough is enough!"

Enlightenment is a simple phenomenon: just breathing, resting, doing nothing, and you are silent and there is no mind. Just right now... is there any mind?... All the minds have disappeared. Where are the monkeys?

But these so-called Indian mahatmas go on telling people, "Mind is a monkey." And you listen and you start repeating like gramophone records, "Mind is a monkey." And you go on worshiping the monkey god Hanuman to prove that of course the mahatmas are right. "If mind is not a monkey, why am I worshiping this monkey? I must be a monkey!" And then comes Charles Darwin who says that you are born of the monkeys, so not only is the mind a monkey, your body is a monkey too. And you don't know what spirituality is, so all that is left... body is a monkey, mind is a monkey, so two monkeys and that's enough to bring results!

Forget all about this spirituality and enlightenment. Relax in your ordinary life. Eat when you are hungry, drink when you are thirsty, go to sleep when you are feeling sleepy, and wake up in the early morning when you are feeling that you have rested enough. Just live the ordinary life joyously, live moment-to-moment. Don't hanker for something great, ultimate, far away. Don't bother about the other world, the beyond -- this world is more than one needs. This world is so beautiful, who cares about the other world?

People ask me, "What happens after death?" And I ask them, "First try to find out what is happening BEFORE death!" And they look at me as if I am joking. I am never joking, I am simply telling you the truth! But because you are not finished yet with your desires and longings, you don't listen to the truth.

Two salesmen were standing together at a bar, a little distance away from a drunk who was having trouble propping himself up and balancing his drink. The men were chatting about their job when one of them noticed a very unpleasant smell.

"Hey, Joe," he interrupted, "do you smell shit!"

The other salesman sniffed and nodded, fingers closing his nostrils. "I think it is coming from that old drunk over there," he said.

The first salesman walked over to the drunk. "Excuse me," he said, "there is a foul smell around here. Did you shit in your pants?"

The drunk looked up at him over his glass, blearyeyed. "Yeth," he slobbered, "whath abouth ith?"

Shocked, the young salesman replied, "Well, why don't you go to the men's room and wash yourself?"

The drunk looked up again, thought for a moment, and then said decisively, "Because I haven't finished yet!"

That's the trouble -- you are not finished yet! Otherwise go to the men's bathroom and wash yourself and be enlightened! Who is preventing you? Just a little washing is needed and the whole foul smell will disappear. You are born fragrant, you become foul. It is your great work -- you can undo it!

The last question

OSHO: HAS ANYONE EVER BECOME ENLIGHTENED WHILE LISTENING TO A JOKE? MAYBE THERE IS HOPE FOR ME YET!
Anand Jean

THE FIRST THING IS: nobody ever becomes enlightened. People become unenlightened, that is true, but nobody ever becomes enlightened. Just when one gets tired of becoming unenlightened again and again, day in, day out, year in, year out, life in, life out, then one day one says, "It is enough. I should stop becoming unenlightened." And that is the moment one is enlightened.

Enlightenment is natural, unenlightenment is something that you are doing. So nobody really ever becomes enlightened. One only discovers that "I need not do a few things which I have always been doing and which have been preventing me from seeing who I am." And this can happen in any situation. It has happened in strange situations.

Mahavira became enlightened in a very strange posture. Jainas have given it a name... they must have been hiding the truth, because their name says that he was sitting in a GODOHASAN. GODOHASAN means the posture in which you milk the cow. Now, what was he doing? He was not milking a cow, certainly. He had no cow, so what was he doing in that posture? Strange fellow this Mahavira! You can understand what he was doing -- I will not tell you, because if I say it all the Jainas will say I am destroying their culture. But the question is worth asking: What was he doing? One thing is certain, they cannot agree that he was milking a cow because he had dispossessed everything. Sitting naked in a GODOHASAN, what was he doing? And he became enlightened!

People have become enlightened in all kinds of situations, because it is only a question of understanding. It can happen any moment. Yes, sitting on your toilet seat... Mahavira was a little old-fashioned. And in fact when you are sitting on the toilet seat, GREAT thoughts arise. So what is wrong in becoming enlightened while listening to a joke?

When you are really in laughter your ego disappears; both together are not possible. That's why the egoist becomes incapable of laughing. Even if he tries, that is just an exercise of his lips, nothing more than that. How can he do such a worldly thing? so mundane, so ordinary? Laughing? -- impossible.

Christians say Jesus never laughed. They cannot believe Jesus laughing, because to laugh means to be human, too human. They can believe Jesus walking on water -- that's perfectly okay; Jesus raising the dead -- that is really great; Jesus coming alive after crucifixion -- all these stupidities can be believed in... but Jesus never laughed! If it is true, then I will say that is the only miracle he did.

But it is not true. I can say from my own experience: it is not true. It cannot be true! Even if Jesus says he never laughed, I'm not going to listen to him. Jesus and not laughing? Then who else will be able to laugh? this beautifully ridiculous existence, this whole absurd, but so beautiful life, and Jesus not laughing? I cannot believe that.

Jesus must have laughed, loved, shared jokes. They may not have been compiled -- that shows the mind of the compilers -- but Jesus was a very earthly man, loved eating, drinking, gossiping, because what was he doing? Every night his disciples and friends would gather and eat and drink for hours, till the late hours; only in the morning would they go to sleep. What was he doing all this time? You cannot just go on eating and drinking. You can see that this man has not eaten so much; you can look at pictures of him. If he was

just eating and drinking he would look like an elephant! But he looks so proportionate; he must have been gossiping, sharing jokes, laughing. In fact, only an enlightened person can have a real sense of humor.

So there is no problem, Anand Jean, you can become enlightened listening to a joke. And I am giving you, every day, opportunities to become enlightened.

Listen to these jokes and give it a try. Who knows? Enlightenment is always unpredictable -- it may happen today. But don't expect it. These are the problems with enlightenment: if you expect, you miss. Such strange conditions are attached to enlightenment: if you expect you miss, if you desire you miss. So don't expect that it is going to happen; just sit relaxed and listen to the joke. It may happen, it may not.

The marriage between the elderly farmer and his young wife was not working out too well, so the farmer consulted his doctor for advice. "The next time you are down in the field plowing and feel a yearning for your wife," said the doctor, "don't wait until lunchtime or the end of the day, but quit what you are doing and go to the house!"

"I tried that," said the farmer, "but by the time I get to the house, I am so tuckered out it is no use."

The doctor thought for a minute. "Take your shotgun with you when you leave the house in the morning, and if you feel the urge, shoot the gun and she will come down there where you are."

A few weeks later the two men met on the street.

"How did it work?" asked the doctor.

"Fine... the first three days," said the farmer, "then the hunting season opened and I haven't seen her since."

Giuseppe, an immigrant to the United States works very hard his whole life and finally makes it to his sixty-fifth birthday when he can apply for benefits. He goes down to the Social Security office to apply, but when he gets there the girl behind the desk tells him that he must bring his birth certificate to prove his age.

He does not have a birth certificate so, dejected, he goes home. Suddenly, he gets an idea and rushes back to the office. He sees the girl, runs over to her and pulls open his shirt to display his grey hair.

'You must be sixty-five," she says, "with all that grey hair on your chest!"

Giuseppe is very pleased and rushes home to tell his wife that he will receive the benefits.

"How-a did-a you get-ta it?" asks Maria.

"I opened my shirt-a like this-a and showed her all-a my grey hair!"

"You idiot-a! You blew-a it!" screams Maria. "You should-a have opened your trousers and-a applied-a for the disability pension!"

A man was attending a banquet held in his honor at the local Rotary Club. At the end of the supper he had to give a short speech. He was really nervous because he was not good at public speaking, so he asked his wife to pinch him every time he started bungling his speech.

Immediately after he had finished his ice cream, he got up from his chair and began, "Ladies and gentleman, I am overwhelmed, I shudder with emotion from top to bottom.... ouch!" his wife pinched him. He stopped talking and thought for a moment, then began again, "Sincerely, gentlemen, I feel emotional chills invading my soul.... ouch!" another pinch and a moment's consideration, then, "Seriously, gentlemen, this is the most thrilling time of my life...." There was another pinch from his wife, but this time he turned to her and asked, "What's wrong, honey? I'm telling the truth... I'm not saying something stupid, am I?"

"The problem is," said his wife, "that your fly is open!" He turned white and she continued, "and your balls are sitting inside your ice cream dish!"

Philosophia Ultima

Chapter #3
Chapter title: I Teach the Commune

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The first question

OSHO: THE POPE IS ON ABOUT SEX AGAIN!
AT A RECENT NATIONAL CONVENTION OF CHRISTIAN FAMILY ADVISORS IN ITALY HE CONDEMNED PRE-MARITAL AND EXTRA-MARITAL RELATIONS. AS WELL AS CONTRACEPTION AND ABORTION. THE FUTURE OF THE WORLD AND OF THE CHURCH LIES IN THE FAMILY, HE SAID. WHAT DO YOU SAY?
Krishna Prem

THE MOST OUTDATED THING is the family. It has done its work, it is no more needed. In fact, now it is the most hindering phenomenon for human progress. The family is the unit of the nations, of the state, of the church -- of all that is ugly.

The Pope is right in a way -- that there is no future for the church if the family disappears -- because without the family and its conditioning, from where are you going to get Christians, Hindus, Mohammedans?

That's why I say the family HAS to disappear. Without the disappearance of the family all these ugly monsters will continue. The family is the root cause of all our neurosis. We have to understand the psychological structure of the family, what it does to human consciousness.

The first thing is: it conditions the child to a certain religious ideology, political dogma, some philosophy, some theology. And the child is so innocent and so accepting, so vulnerable that he can be exploited. He cannot yet say no, he has no idea of saying no, and even if he could say no he would not say it because he is utterly dependent on the family, absolutely dependent. He is so helpless that he has to agree with the family, with whatever nonsense the family wants him to agree.

The family does not help the child to inquire; it gives beliefs and beliefs are poisons. Once the child becomes burdened with beliefs his inquiry is crippled, paralyzed, his wings are cut. By the time he is able to inquire he will be so conditioned that he will move into every investigation with a certain prejudice -- and with a prejudice your inquiry is not authentic. You are already carrying an A PRIORI conclusion; you are simply looking for proofs to support your unconscious conclusion. You become incapable of discovering the truth.

That's why there are so few Buddhas in the world: the root cause is the family. Otherwise every child is born Buddha, comes with the potential to reach the ultimate consciousness, to discover the truth, to live a life of bliss. But the family destroys all these dimensions; it makes him utterly flat.

Each child comes with a tremendous intelligence but the family makes him mediocre, because to live with an intelligent child is troublesome. He doubts, he is skeptical, he inquires, he is disobedient, he is rebellious -- and the family wants somebody who is obedient, ready to follow, imitate. Hence from the very beginning the seed of intelligence has to be destroyed, almost completely burnt, so there is no possibility of any sprouts coming out of it.

It is a miracle that a few people like Zarathustra, Jesus, Lao Tzu, Buddha, escaped from the social structure, from the family conditioning. They seem to be great peaks of consciousness, but in fact every child is born with the same quality, with the same potential.

Ninety-nine point nine percent of people can become Buddhas -- just the family has to disappear. Otherwise there will be Christians and Mohammedans and Hindus and Jainas and Buddhists, but not Buddhas, not Mahaviras, not Mohammeds; that will not be possible. Mohammed rebelled against HIS background, Buddha rebelled against HIS background, Jesus rebelled against HIS background. These are all rebels -- and the family is absolutely against the rebellious spirit.

The Pope is right, in a sense, that the future of the church depends on the family, but he is wrong to say that the future of the world and the future of the church lies in the family. The future of the church certainly lies in the family, but not the future of the world. They are not synonymous, in fact they are opposites.

If we want to save the future of humanity then all these churches have to be destroyed, only then can humanity be one. All these religions have to go, only then can man create a universal brotherhood. Mohammedans, Hindus and Christians have been talking about brotherhood, love, humanity, but that is mere talk, phony talk; what they have done is just the opposite. Their hands are full of blood. They have been the cause of more violence on the earth than anybody else. They have killed, murdered, raped; they have committed all kinds of crimes in the name of religion. And these murderers have been promised that they will have a special privilege in paradise because they are killing or being killed in the name of religion. These are the people who have been creating JIHADS -- religious wars, crusades. On the one hand they talk about love, brotherhood, humanity, God, but that is only talk. That gives a beautiful cover to all the cruelty, to all the destructiveness that they are carrying within themselves.

I am not in favor of teaching Hindus to be brothers to the Mohammedans, because that is not possible. Five thousand years of experience is enough proof that that is not possible. Unless a Hindu gets out of his conditioning and the Mohammedan gets out of his conditioning there is no possibility of brotherhood. I am not in favor of synthesizing all these religions. That will be synthesizing all kinds of diseases -- cancer and tuberculosis.... That will not help, that will be far more dangerous.

Humanity is passing through a very critical phase. It has to be decided whether we want to live according to the past or we want to live a new style of life. It is enough! We have tried the past and its patterns and they have all failed. It is time, ripe time, to get out of the grip of the past and to create a new style of life on the earth.

That's what is happening here with my sannyasins. Here are Christians, Mohammedans, Hindus, Buddhists who are no more Hindus, no more Christians, no more Buddhists, no more Mohammedans, who have again become innocent like children. Great courage is needed for that -- to get rid of the family conditioning -- because one feels guilty, as if one is betraying one's parents. But if the parents are mad then it is perfectly right to get out of their possessiveness. And they ARE mad, they ARE neurotic! In fact, to condition a child with any ideology is inhuman, but inhumanity is practised with such beautiful labels that unless you dig very deep you will not find the reality.

Mother Teresa of Calcutta has been serving poor orphans and she has been respected for that all over the world, but just a few days ago a Protestant family from America came to Mother Teresa's place; they wanted to adopt a child. And that's what she has been doing: she raises the orphans and then those orphans are given to families where they can be adopted and they can live in a better way. But the Protestant family was refused for the simple reason that they were not Catholics. So the whole purpose of serving the orphans is not the orphans; the purpose is to increase the number of Catholics. That is the true purpose, and the Nobel prize is given for something else: serving poor children. The real purpose is political.

Giving the Nobel prize to Mother Teresa has degraded the whole value of the Nobel prize; it is no more of any worth. Now deceivers, charlatans, hypocrites will be getting the Nobel prize.

The future of the world and the future of the church are two different things -- not only different but diametrically opposite.

I teach the commune, not the family. The commune is the alternative to the family. The family conditions the child in the first place. Secondly, it is the cause of all kinds of insanities.

A child is brought up by one woman, the mother, by one man, the father. If the child is a boy he becomes obsessed with the mother; if the child is a girl she becomes obsessed with the father. Now these are proven psychological facts. The boy's consciousness becomes imprinted with the mother's figure, qualities.... Now his whole life he will be searching for a woman who is an exact replica of his mother. And the same is true about the girl: she will be trying to find a lover who exactly represents her father. Now this is not possible -- they will never succeed.

That's why all love affairs fail, they are BOUND to fail. From the very beginning we have managed everything in such a way that love cannot succeed. Where can you find your mother or your father? It is impossible, because there are no two persons who are exactly alike, but this remains the unconscious search. Every time you fall in love with a man or a woman you are again hoping that this woman is going to prove to be your mother. This is not conscious, of course, it is a deep, unconscious imprint. But soon you will discover that she does not fit with your unconscious imprint -- and the conflict starts, and you start falling apart. No man can be your father, no woman can be your mother.

Now if THIS so-called family continues, then love cannot succeed in the world. And without love there can be no bliss, without love misery is our fate. We have chosen misery if we choose the family.

A commune is a totally different phenomenon. In a commune there will be no obsessions with particular people. Here there are at least three hundred little sannyasins, boys and girls. Many small boys and girls never turn up in the night to stay with the father and the mother -- they have so many uncles and aunts. The whole commune is theirs! And small children in this commune start having an individuality of their own, they start moving on their own. They are not attached to the mother, to the father, to the family; they go on moving with different people. And their fathers and mothers are not obsessed with each other either.

Just the other day Teertha's daughter, Soma, wrote to me: "Osho, I am going to England for one month to be with my mother, Poonam. Of course I will miss you, I will miss Teertha, and I will miss my stepmother, Krishna...." This is beautiful, to miss the stepmother!

Parents are changing, they are in a flux. The child will come across many stepmothers, many stepfathers. He will never become obsessed with one person. That will give him scope, freedom, multi-dimensionality. He will never be tethered. He will be able to experience many women as mothers, many men as fathers, and he will live in a flux, in a moving riverlike phenomenon. He will not live in a pond, he will float in a river where scenes go on changing. That will help him to have the capacity to love many people, and he will have a more composite view of what kind of a woman or man he would like to have in his life. All his mothers will give him a synthetic vision. There will be no single woman in it but many women, many qualities all mingled into one, all merged into one. He will be able to succeed in finding love in his life because there is no obsession with any person, with any personality. He will be more concerned with qualities and less concerned with personalities. And he will know that there is no need to be possessive because he has known the parents were not possessive; everything was shifting and changing, lifelike.

Marriage is dead. It is a fixed entity, it is a commodity, it is like a thing -- it is furniture. It is not like a rosebush growing: today it is full of flowers, tomorrow all the flowers are gone; today it is so green, and tomorrow the leaves start getting yellow and they start falling. He will see all the seasons, all the moods, all the conflicts, all the agonies, all the ecstasies, and he will become more centered, grounded. He will know that life is not a fixed phenomenon. He will not expect anything because life is not fixed. He will be available to all kinds of changes. He will be able to change with life, he will never fall out of step. He will be always in tune with life.

And that's what is needed to make humanity more wholesome, more healthy, more loveful, more blissful. Of course the church will disappear, nations will disappear, races will disappear, but they NEED to disappear -- they have already lived too long. They are living a posthumous kind of existence; they need to be burnt and buried. We are carrying corpses, and those corpses are stinking. You can go on sprinkling perfume on them and somehow trying to manage to live with the corpses in the house. And I know that they DID have some purpose in the past; of course, when your father was alive it was one thing, but now the father is dead. So cry and weep a little, but get rid of whelm! And if you are my sannyasins, then there is no need even to cry and weep -- celebrate a little and get rid of whelm! But there is no need to carry the corpse on your shoulders your whole life. And there is not only one corpse but many corpses; there are so many dead people in your house that there is no space for the living ones to live. The living ones are living outside the house and the dead are keeping the whole place full. We need space!

The family is a dead thing, but we somehow go on patching it up. What is a divorce? It is a patching-up. People go on living in misery thinking that "Next life I will find another woman -- or another husband -- but this life nothing can be done. It is better to accept." So people remain somehow satisfied, whatsoever the situation is, and they call it contentment -- it is only consolation. And they have rationalized all these ugly things in many ways.

The Pope must be afraid -- once the family is dead, the church is dead. The word'pope' means the father; it is the same as'papa'. And the Christians even call God'the Father'; it is just an extension of the family. The whole idea of religion is rooted in the concept of the family: God the father, Jesus the son... and who is this stupid guy, the holy ghost? They could not even put a woman there, a mother, which would have been more logical; but God living with a woman looks unsaintly! And then who knows? -- he may fall in love, something may go wrong... and you cannot trust women: she may seduce the old fellow. So to protect him, a holy ghost! But see the stupidity: the father is there, the son is there, without the mother. Then who got pregnant?the holy ghost? This seems to be a more dangerous thing -- God making love to the holy ghost! But the whole idea is a projection of the same structure, and because the extension and the projection was

done by male chauvinist pigs, the woman has been discarded.

The Pope must be afraid -- he is against pre-marital relationships. Now this is so illogical. Unless a man or a woman has lived in many pre-marital relationships there is no possibility of choosing a right partner. This is such a simple phenomenal! Unless you have experienced many women and men in your life, how can you choose who is going to be the right person to live with? But they don't allow any pre-marital relationships, so people start falling in love at first sight -- which is nonsense. Then, of course, the same people say love is blind. First they throw acid in your eyes and then they say love is blind! You see the strategy? Don't allow boys and girls to meet and mingle with each other so that they can experience many people before they decide -- don't allow them. Suffocate their sexual energy!

Boys and girls become sexually mature at thirteen and fourteen, but they will get married after their twenty-fifth year, near about thirty. For these fifteen, sixteen years, when they have been sexually the MOST potent... because the boy is the most sexually powerful at the age of seventeen and eighteen. Never again will he have the same power, never again will he have the same youthful vigor. By the time he gets married he is already old; then you start calling him a dirty old man. Strange logic! When he is young you don't allow him; because you don't allow him his whole sexuality starts getting into his head, it becomes cerebral. Then he is dirty -- because the head is the only little space where the sexuality can go, otherwise where does it have to go? You don't allow any outlet so it starts accumulating in the head. That is the only place -- the basement, where you go on throwing anything which is not allowed. It is in the unconscious part of the mind that it accumulates.

By the time you allow, he is so obsessed with sex that he falls in love at first sight. Just keep anybody hungry for fifteen years, and then do you think he will think,'What food to chose?" Any food, any rotten banana... and love at first sight! And then you call love blind: "Look at this fool -- he has fallen in love with a rotten banana!" And you are the cause of it -- just keeping him hungry for so many days....

Just try one week's fast and then see what happens. Your whole mind will be full of food -- spaghetti, spaghetti, spaghetti... I And the brain looks almost like spaghetti! And then you fall in love -- you see spaghetti and you fall in love immediately! There is no time. Who bothers about what it is? "First eat and then we will see!

Pre-marital relationship is a very scientific phenomenon. It has to be allowed, it has to become part of human rights. It should be one of the basic rights of every human being to have love relationships before one decides for some intimacy, to live with somebody for a longer period. I will not say for your whole life, because who knows? -- life is a big thing! -- but for a longer period. Tomorrow you may find a far more beautiful woman, a far more beautiful man, then your intelligence will say that it is better to choose. Then why go on being tortured by your past? Remain free for the future, open to the future. So I say only for a longer period, when you decide.

When you have enjoyed many relationships you will be able to choose, you will be able to judge what kind of woman or man suits you, what kind of woman or man is a nourishment.

I am all for pre-marital relationships. Without them man will remain insane.

And he says he is also against extra-marital relationships. That is a little more complicated, but it has to be understood. That too is one of the latest psychological findings, that extra-marital relationships help marriage, they don't destroy it. It is always good to have a little change, just at the weekend. It does not harm at all. That idea -- that if a man starts having a little love affair with some woman other than his wife it will destroy the marriage -- is absolutely wrong. It will help, it will renew the relationship, because one gets tired. Man is, after all, human. Don't ask impossible things! One gets tired -- the same woman, the same man. One loses all taste.

If you have to eat the same food every day, like I do, you will get fed up. Even my kitchen people who prepare the food, they are utterly fed up with it. Except me, everybody is fed up. My gardeners are fed up because they have to grow the SAME vegetables. Vivek, Astha, Nirgun, Pragya -- they are ALL fed up -- they have to prepare exactly the same every morning, every evening. There is no difference between my lunch and supper. And there is no dinner ever. Dinners don't exist in my life at all -- just supper and lunch, the same, exactly the same. And I can understand they get fed up preparing, preparing the same thing every day.

Unless you are enlightened you are bound to get fed up. 1, of course, enjoy it every time -- because I go on forgetting about the morning, so I am again tremendously excited. When Vivek brings the food I immediately look: "What have you prepared?" And she looks very embarrassed. And I don't miss a single

moment, I start eating. Because who cares what I had eaten yesterday and the day before yesterday? I don't carry all these psychological memories, so each time it is new.

Unless you are enlightened, extra-marital relationships ARE good. So please have as many as you can have before you become enlightened, because once you are enlightened I cannot help! Then you are finished.

Once in a while just a little taste of a new woman, a new man revives your interest in the old woman and the old man. You start thinking, "After all, she is not so bad." A little change is always good.

I am not against extra-marital relationships. The people who are against them are really teaching you possessiveness in an indirect way. When I say I am not against extra-marital relationships I am teaching you non-possessiveness. Just see the point: if I talk about non-possessiveness people think, "That's spiritual, that's religious -- that's great!" But if I talk about extramarital relationships, the spiritual and the religious are immediately offended.

But I am saying the SAME thing. Talking about nonpossessiveness is abstract, talking about extra-marital relationship is concrete. And you cannot live with abstractions, you have to live with concrete life. And what wrong can it do? If a man is tired of the same woman -- the same contours, the same geography, the same topography -- once in a while a little bit different geography, a little bit different landscape... and he comes home again interested in exploring the old map. It gives a break -- a coffee break. And after each coffee break you can again get involved in the same work, the same files, and you open them and you start working.... The coffee break helps you.

I don't want people to be interested in impossible ideals. I am not an idealist at all. I am down-to-earth, a pragmatist, a realist.

If people want to live together in a deep intimacy, they should not be possessive. They should allow freedom. And that's what extra-marital relationship is -- freedom. But people are very strange.

Just a few days ago, Divya said she wants to give Hamid absolute freedom, she wants to work it out, she does not want to be possessive. Just to see whether she really meant it I inquired, "Then let Hamid be removed to another room." She said, "No!" What kind of absolute freedom is this if Hamid cannot be allowed to go to another room, to live separately -- what KIND of freedom is this? And she was calling it absolute freedom! And Hamid WANTS to go! Even in front of Divya he goes on saying, "I want to live separately." And she says, "You keep quiet, you don't understand." And of course he keeps quiet because he is an Iranian and he can't understand much. Who has ever heard about Iranians understanding? So he keeps quiet. But how long can he keep quiet? Again and again he says, "But I want to live separately." And Divya says, "Don't get emotional. Keep cool and let me try to give you total freedom."

Now this total freedom, absolute freedom, what does it mean?

Nobody wants to give freedom to anybody else. People say beautiful words, sweet nothings. This sounds so good: total freedom, unconditional love, non-possessive intimacy. lust the sound is good, just like AUM.... It sounds good, but what else can you do with it?

Extra-marital relationships are very significant, immensely helpful to psychological growth and maturity, because when you start moving with another woman or man for a day or two, or a few days, a distance is created between you and your old lover. And that distance is very helpful. When you are exactly at the same distance as you were before you fell in love with each other, again a honeymoon is possible. That space will allow a new honeymoon. Again you will become interested, again you will start reconsidering, rethinking the whole matter.

And being with the new man and the new woman you will see that after all they are not so different. So what is the point of destroying a certain intimacy that has developed? What is the point of destroying it? And intimacy is far more fulfilling than any sexual relationship can ever be.

If two persons are really intimate they will allow absolute freedom, because they know that intimacy is far MORE beautiful, far MORE significant -- they have experienced it. So any sexual relationship is just a little diversion, nothing can go wrong just because of it.

But the old idea of marriage is of possessiveness, and the whole church has depended upon possessiveness in everything -- possess! They talk about non-possession, but that too is out of greed: greed for the other world. If they talk about renouncing the world, it is to gain the pleasures of paradise. It is

greed, pure greed, simple greed, and nothing else.

And he is against contraception. He is bound to be because ALL religions are against contraceptive methods -- for the simple reason that their numbers will be reduced. It is a political game: who has got more numbers -- Catholics or Protestants, Hindus or Jainas or Mohammedans? Hindus are against contraceptives for the simple reason that Mohammedans will go on increasing, and sooner or later again India will have to be divided into two parts. The Mohammedans will make demands if they start growing in numbers, and they can grow more in numbers because Mohammedans are allowed by their religion to marry four women. Now that is also a strategy. If you have four women.... One man is capable of making four or forty women pregnant. But vice versa is not true: if four men are married to one woman, only one child will come out of it. But if four women are married to one man, then four children will come out of it.

Mohammed himself married nine women. So, of course, when the prophet himself married nine, the followers should be allowed at least four. That seems logical, rational. So Mohammedans are allowed four women. And if you stop it you are interfering with their religion, and nobody should interfere with anybody's religion.

Now I am interfering with their religion. Soon there will be protests that I am interfering with their religion, and I am talking against Mohammed, that I am talking against their religion and the idea of marrying four women. That is allowed by their religion, nobody can stop it.

Hindus are afraid that if this goes on, naturally they will grow in number, and if Hindus are forced to use contraceptive methods they will be reduced in number. The whole politics is of numbers, particularly because of democracy. Each single person brings a vote: the more children you have the more votes you have. And whosoever has more votes will rule the country, will rule the world. So all religious heads, all religious institutions, all religious propagandists are against contraception.

But, in fact, contraception is one of the greatest blessings that has happened to humanity in the whole of human history. It is the greatest revolution. No revolution is so great compared to the invention of contraceptives, because it is through contraceptives that women can become equal to men. It is only through contraceptives that the woman can have all the rights that man has always claimed for himself. Otherwise she was almost always pregnant.

She cannot work in the factory, she cannot work in the office, she cannot be a doctor, she cannot be a professor. At the most she can only be a housewife, and that simply means a house-servant. And her whole life is wasted in giving birth to children. She cannot do anything else -- she cannot paint, she cannot compose poetry, she cannot play music, she cannot dance. How can you dance if you are continuously pregnant? It is so sickening, so nauseating.

But her whole work in the past was just like that of a factory -- to go on giving birth to children. It started nearabout the age of fourteen and it continued as long as the man was potent enough to go on procreating. Two dozen children was not an exception, one dozen was a very normal thing. Now a woman giving one dozen children to the world or two dozen children to the world will not have time for anything else.

That was the root cause of woman's slavery. And when she was continuously pregnant and ill and sick because of pregnancy, she had to depend on man -- economically depend on man. And if you depend on man economically you cannot be free. Economics is one of the most fundamental factors. If the money comes from the man, then the money comes with conditions.

If we need a humanity where man and woman are equal, then contraceptives should be used as widely as possible; they should become normal. And only then will extra-marital relationships, pre-marital relationships become very simple. The whole problem was that if you were moving in a pre-marital relationship and the woman got pregnant, there would be great trouble. The contraceptive has eradicated that trouble completely.

The Pope is afraid that if contraceptives are used then pre-marital relationships cannot be prevented. That was a tragedy to prevent them: the woman was so afraid that she would lose all honor, all respect if she got pregnant; the man was so afraid that if he made a woman pregnant then he would have to get married to the woman. He may not be ready for that; it may have been just a momentary affair. It may have been just fun! But it has become now a great responsibility, a whole life's responsibility.

Contraceptives have transformed the very quality of sex: sex becomes fun. Sex is no more such a serious thing as it used to be. It becomes just a playfulness -- two bodies playing with each other, that's all. There is nothing wrong in it. You play football -- what is wrong in that? You play volleyball -- what is wrong in that? Two body energies are involved.

Sex is also a game, but it was not a game before. Before contraceptives it was a serious thing. Contraceptives have eradicated that whole seriousness about it. Now the religions are bound to be afraid, because their whole edifice can collapse because of contraceptives. What the atheists could not do in centuries, contraceptives can do within decades. They have already done it: contraceptives have made man free of the priest.

Contraceptives are a blessing, but the Pope cannot be in favor of them because his power is at stake -- and not only the Pope but all other religious heads, the shankaracharyas and the ayatollahs and the imams, they will all be against contraceptives. Their whole business is at risk.

And I am all for contraceptives. They should be widely used. Children should be taught by parents, by the schools, how to use contraceptives so sex becomes just fun, it loses all seriousness. And then only can woman be liberated. Without contraceptives the woman is bound to remain a slave, half humanity living in slavery is not a good scene to look at.

And he is against abortion. Why should these people be against abortion? On the one hand they go on talking about the immortality of the soul. Then why be afraid of abortion? -- the soul is immortal so there is no sin in it. All that you have done by abortion is you have prevented the soul getting into this body. The soul will find another body, if not on this earth, then on some other earth, because scientists say there are least fifty thousand planets -- at least. That is the minimum which have life on them. There may be more but fifty thousand is almost a certainty. So if not on this planet then on some other planet.... And it is good to shift people -- what is wrong in it? If this planet is getting too crowded, just shifting a few people to some other planets.... That's what abortion is. The soul says, "May I come in, madam?" and you say, "No, the place is too crowded. Knock at some other door."

And there are other possibilities, so you are not destroying anything. These same people on the one hand say life is immortal, the soul is immortal, and on the other hand they make you afraid that you are killing a soul, that you are killing a life, they make you feel guilty.

Now Hindus worship Krishna and his Srimad Bhagavad Gita. And he says in the Srimad Bhagavad Gita that even if you cut the body the soul is not cut, if you burn the body the soul is not burnt.... NA HANYATE HANYAMANE SHAREERE: destroy the body nothing is destroyed -- NAINAM CHHINDANTI SHASTRANI: neither you can cut it with the sword -- NAINAM DAHAIT PAVAKAH: nor can you burn it in fire. And Hindus are against abortion. Why? -- because you are killing a life. Nothing is killed, nothing can be killed. There are only two possibilities: either the soul is immortal, then nothing is killed; or the soul is mortal, then too nothing is killed. And these are the only two possibilities. Either you believe in the immortality of the soul, then nothing is killed because nothing CAN be killed -- or you believe in the mortality of the soul, then there is nothing to kill; there is no soul really, there is only body.

And we have to decide how many people can joyously live on this planet. But there is also a hidden strategy behind it: the religious priests, the popes and others, would not like man to live joyously for the simple reason that if people started living joyfully, cheerfully, blissfully, who will bother about their paradise and their heaven? People have to live in utter misery, only then can they teach "Look, this life is miserable. Search for the other life, the life beyond. This life is hell, so don't waste your time in living it. Use your time in finding some other life, life divine."

It is to their advantage if the world remains in misery. And psychologically they have managed to keep you in misery, physiolesogically they are trying to keep you in misery, biologically -- in every possible way they are making you so miserable that you have to go for their advice, that you have to look up to them as your saviours.

My whole vision is different.

You ask me, Krishna Prem:

WHAT DO YOU SAY?

I support the idea that this life, herenow, has the capacity of becoming heavenly. There is no need to hanker for any other heaven, for any other paradise. We can transform this life into such a beautiful phenomenon And I know there is a beyond, but if you live herenow beautifully, only then will you be able to live the beyond also beautifully. This is a training place, this is really a school. Life is a discipline, a preparation, for the other life. If you live here miserably, even in heaven you will live miserably, you will not be able to drop your habits. It will be impossible for you.

Live now and here and create this planet in such a way that there is no misery left, that love is

overflowing, that people are flowering, that people become lotuses. And then of course life is eternal. But when you move to another plane you will be able to carry some of the fragrance of this life with you. Then even if you go to hell you will be able to create a heaven out of it.

So don't ask God to send my people to heaven. I ask God every day... this is my only prayer: "Let me and my people go to hell" -- because hell needs much help. It needs great transformation, and we can do it! Let the saints go to heaven, we are bound for hell, we are going to make hell orange. And I tell you that your saints will be jealous of hell!

The second question

OSHO: I DON'T KNOW!
THERE IS SO MUCH LOVE SHOWERING ON ME.
SITTING SILENTLY, DOING NOTHING,
AND THE GRASS GROWS BY ITSELF.

I AM SO HAPPY HAVING EYES THAT CAN SEE, AND EVEN IF THEY DON'T SEE, IT NEVER GETS DARK.
YESTERDAY WHILE LISTENING TO ALMASTA'S ESOTERIC QUESTIONS IT WAS LIKE TAKING A BATH IN THE OCEAN OF LOVE.
I LOVE HER AND LIKE TO SIT AT YOUR FEET LOOKING AT YOU, HEARING THE MUSIC OF LOVE AND BEING A CHILD AGAIN. ARE THERE ANY MORE QUESTIONS FROM ALMASTA?
THERE MUST BE MORE -- AT LEAST ONE MORE.
I KNOW THAT SHE HAS AT LEAST TEN QUESTIONS. OH, OSHO, LIFE IS GOOD TO ME!

Dhyan Almuth

YES, ALMASTA HAS EXACTLY ten questions again! First:

How many gay men does it take to screw in a light bulb?
Almasta, two: one to buy an art deco bulb, and one to shriek, "Marvelous, darling!"

Second:
How many lesbians does it take to screw in a light bulb?
Almasta, five: one to screw in the light bulb, and four to discuss how it is more gratifying than a man!

Third:
How many Zen Masters does it take to screw in a light bulb?
Almasta, two: one to screw in the light bulb and one not to screw in the light bulb.

Fourth:
How many Chinese does it take to screw in a light bulb?
Almasta, ten thousand... to give the light bulb a cultural revolution.

Fifth:
How many anarchists does it take to screw in a light bulb?
Almasta, all of them!

Sixth:
How many negroes does it take to screw in a light bulb?
Almasta, none -- there are not any -- any more!

Seventh:
How many Polacks does it take to screw in a light bulb?
Almasta, one, but he needs a lot of light bulbs!

Eighth:

How many neurotics in therapy does it take to screw in a light bulb?

Almasta, one -- three hours a week for five years!

Ninth:

How many psychotherapists does it take to screw in a light bulb?

Almasta, ask Teertha. Every possibility is that he will encounter you and ask, "When did you start this fantasy?"

Tenth:

How many philosophers does it take to screw in a light bulb?

Almasta, this is a question for J. Krishnamurti, not for me. Ask him and he will go into deep meditation and then ask you, "Do you mean, how does a light bulb screw you?"

Philosophia Ultima

Chapter #4
Chapter title: Be Assertive!

14 December 1980 am in Buddha Hall

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The first question

OSHO: WORKING AT AMITABH, YOUR AMSTERDAM CENTER, FOR THE LAST FEW YEARS, I HAVE BECOME AWARE THAT IN OUR CONTACTS WITH THE MEDIA OR GOVERNMENT AGENCIES WE HAVE BEEN ON THE DEFENSIVE AND HAVE BEEN TRYING TO BE ACCEPTABLE. NOW THE PRESSURE IS BUILDING UP, SPECIFICALLY WITH THE RECENT DUTCH GOVERNMENT INQUIRY INTO WHAT THEY CALL 'SECTS'.
IT IS COMING TO A POINT WHERE BECOMING STILL MORE DEFENSIVE WOULD BE A DENIAL OF OUR INNERMOST EXPERIENCE. IT FEELS THAT THE TIME HAS COME TO BE LESS ACCOMMODATING, LESS COMPROMISING AND LESS DEFENSIVE.
COULD YOU GIVE US YOUR GUIDANCE, PLEASE?
Anand Niketana

THE MOST IMPORTANT THING to remember is truth cannot be defensive; it is against the nature of truth to be defensive. Just think: if Jesus has been defensive, then humanity would have missed all that is valuable. Truth has to assert itself. There is no need to be aggressive, remember that too. Truth is neither defensive nor aggressive, but truth has to be assertive.

Jesus said to his disciples, "Go to the rooftops and shout the truth from there!" -- because people are deaf. Unless you shout they are not going to hear.

Only lies are either aggressive or defensive; truth is neither. Truth simply is as it is -- available, open.

The great political philosopher, Machiavelli, said in his treatise, THE PRINCE, that if you want to be accepted as true then even if you are not true be aggressive, don't be on the defensive. that is for the politicians, because to be on the defensive, according to Machiavelli, is to be fighting a losing battle. Your very desire to be defensive shows that you are weak, that you are afraid, that you are willing to compromise. Truth cannot do these things. Lies will either be aggressive, when they are winning, or, when they start losing they become defensive.

By the way, Machiavelli's great-granddaughter, Anado, is here; she is my sannyasin. If Machiavelli comes to know he will toss and turn in his grave, because I am against politics. Politics is basically rooted in lies.

So, Niketana, you have been doing something wrong from the very beginning. There is no need to be defensive, there is no need to compromise, there is no need to be accommodating. it is better to be destroyed than to compromise, because when truth is crucified that's its victory, when truth is crucified it is crowned.

So don't be afraid of crucifixion. It is beautiful to die on the path of truth, it is ugly to survive through compromising. Each compromise means you have fallen from the truth into the ditch of lies. What else can a compromise be?

I have come across the news that the Dutch Government has made a commission of inquiry to investigate 'impartially' about sects. Now, this is sheer stupidity! How can they inquire impartially? And the people, the majority of the people, who have been appointed to the commission are Christian Democrats. Now, how can Christians be impartial? and they call it 'an inquiry into SECTS'. The very word 'sect' is condemnatory. Christianity is a religion -- and my sannyasins are a sect, a cult! That is the beginning of prejudice. Now, how do you define a cult or a sect?

When Jesus was alive, whatsoever he was teaching, and the people who were following him, were they a religion or a cult, a sect? Of course, in the eyes of the Jews -- the established religion -- it was a cult, a sect; it was not a religion. If it was religion, then Jesus could not have been crucified. A cult is something that takes you away from religion, that distracts you from the true religion, from the main path.

Jesus was a cult when he was alive. Now, how can Christianity be a religion? If in the source it is a cult, if the seed is the cult, how can the tree be religion? And when Jesus was alive, THEN it was a cult, and now he has been dead for two thousand years and around his corpse a religion has grown. When Buddha was alive it was a cult, a sect; now Buddhism is a religion. So what is the definition?

When the Master is alive, when he is living, when the truth is breathing, then it is a cult -- it has to be condemned. And when the Master is dead... and with the Master's death the truth disappears, because truth needs an embodiment. It is an experience; it has to exist in the person who has realized it. When the person is no more, the truth is no more.

If Jesus, Buddha, Lao Tzu, Zarathustra, Mohammed, while they are alive are only creating cults and sects, then the definition of religion is: the corpse of truth -- rotten, stinking.

Jews were also very impartially inquiring about the phenomenon that Jesus was -- VERY impartially. Hindus were inquiring into Buddha and his disciples VERY impartially. Now they are inquiring about me VERY impartial! And who are they to inquire? And why should they be worried? And not only are Christians worried -- Hindus are worried, Mohammedans are worried, Jainas are worried, Buddhists are worried, Parsis, Sikhs. All the established religions are worried because I am taking away their sons and their daughters, and the fear is: "What is going to happen to our tradition?"

Tradition belongs to the past. Spirituality has no tradition, cannot have; it is against the fundamental law of existence. Tradition has no soul, how can it have spirituality? Science is a tradition because science depends on the past. If there had been no Newton, no Edison, no Rutherford, then there would have been no possibility for an Albert Einstein. Albert Einstein has to stand on the shoulders of the giants of the past. Take away Newton and Albert Einstein will fall flat on the ground! He cannot stand on his own. That's what a tradition means: a continuity; it is a chain. If one link is missing, the chain is broken.

But religion is not a tradition, spirituality is not a tradition. If there had been no Krishna, I could still be; it does not matter. I am not standing on the shoulders of Krishna or Buddha or Jesus. I am standing on my own feet just as THEY stood on their own feet.

Buddha denied the Vedas; that was the tradition -- Hinduism. He denied it absolutely. He was utterly against the Hindu scriptures. Any man of understanding is bound to be against the scriptures, because truth cannot be contained in the scriptures, truth cannot be expressed through words. And what can scriptures have? -- only words, theories, hypotheses, assumptions. Buddha said, "Get rid of all the scriptures if you want to know the truth." Naturally the Hindu priesthood was against him. Buddha was not standing on the

shoulders of the past giants, in fact he was denying them. He was saying, "Get rid of them, only then can you be your own self." That's the beauty of religion.

Science is borrowed; it is information, and information has to come from others, That's why science can be taught in schools, colleges, universities, but religion cannot be taught. Religion can only be caught, it cannot be taught. It is like an infection: when you are with a Buddha you can get infected -- if you are not too resistant, if you are not too much on guard.

If you remain vulnerable with Jesus, with Zarathustra, with Lao Tzu, something of their being can penetrate your being. The being of the Master can overlap the being of the disciple. A moment comes when the Master and disciple start merging into each other; that is the moment when something miraculous transpires. It is not information, it is transformation.

So religion is not a tradition: it is a heart-to-heart contact, it is a love affair. Christianity DIED with Christ; since then it has been only a cult.

The cultists in Holland are trying to inquire about religion! When I am dead it will be a cult, but while I am alive it is religion. That's my definition of a cult and of a religion: a religion means while the experience has still a heartbeat to it; a cult is a corpse, the heartbeat has stopped. It LOOKS the same, but it is no more the same. It is only a concept, a philosophy; the life has departed. It is only a cage -- maybe a golden cage, but the bird is dead, the bird is no more alive. It will not sing any more -- or you can put gramophone records in it. That's what priests are: gramophone records. They go on repeating.

Friedrich Nietzsche is absolutely right when he says that the first and the last Christian died on the cross two thousand years ago -- the first and the last Christian. Christ was the first and the last Christian. Buddha was the first and the last Buddhist. After that it is only footprints on the sands of time... you can go on worshipping.

So, Niketana, tell those fools there that "You are cults and we are a religion!" And make a commission of inquiry, because only MY sannyasins can be impartial. Here are Christians and Hindus and Mohammedans and Parsis and Buddhists and Jainas; in my sannyasins all the rivers are meeting and merging. It is an ocean! Only my sannyasins can be impartial -- how can these Christians be impartial? They have already shown their faces that they are Christians. They are already prejudiced that Christ is right, that the Christian dogma is right, that anything that goes against it is wrong. How can they inquire? Inquiry needs no A PRIORI assumptions, no conclusions.

So you can make, Niketana, a commission of inquiry to look into what Christianity has done in two thousand years. All kinds of crimes have been committed -- murder, rape, arson -- all kinds of crimes have been committed by these so-called religious people. In fact, they have proved the greatest calamity to humanity.

Be assertive! Drop all ideas of being defensive! But you are still talking in terms of defence.

You say:

IT FEELS THAT THE TIME HAS COME TO BE LESS ACCOMMODATING, LESS COMPROMISING AND LESS DEFENSIVE.

LESS defensive or MORE defensive, LESS accommodating or MORE accommodating, LESS compromising or MORE compromising, is only a question of quantity. It is not a change of your vision, of your perspective. Change the whole perspective! It is not a question of less or more -- simply drop being defensive. And don't move to the other extreme: don't become aggressive -- but be assertive. Open up your heart, say the way you feel, explain it to the people the way you feel.

You say:

IT IS COMING TO A POINT WHERE BECOMING STILL MORE DEFENSIVE WOULD BE A DENIAL OF OUR INNERMOST EXPERIENCE.

Never betray your own innermost experience. If you betray it you are committing suicide. A person who kills himself physically is not really committing suicide, because he will be born again; he will have a new body that's all, a new model. But the person who goes against his own inner experience is committing a far deeper suicide -- he is destroying his very soul. It is better to suffer; it IS BEAUTIFUL to suffer on the path of truth. Even death on the path of truth has a beauty of its own.

And these governments are going to do the same thing everywhere, all over the world it is going to happen, because my sannyasins are now in almost all the countries of the world. Sooner or later everywhere the same problems are bound to arise. In Germany the government has appointed a commission, now it is Holland, soon it will be Italy, and so on and so forth. You are going to be tortured everywhere! That's how it has always been.

Truth cannot be accepted because people are living in such comfortable lies. Accepting truth means destroying the whole edifice that they have created around themselves. It is cozy and comfortable, and they have put so much energy into it. It has become their lifelong work, and nobody wants it to be destroyed. Nobody wants to be told that it is all dreamstuff: "You are just befooling and deceiving yourselves. Come out of your deceptions!" And the masses, the crowd mind, the mob psychology, has not that much guts; they cannot come out of their comfortable lies. So the only way left for them is to destroy truth.

That's why Jesus is crucified, Socrates is poisoned, Mansoor is killed, Sarmad is beheaded. But I don't think that that has destroyed anything. The crucifixion of Jesus has made him one of the MOST significant expressions of truth on the earth, so much so that now we think of history being divided by HIS name: before Christ and after Christ, as if history took a new route with that crucifixion. That cross on which Jesus was crucified has divided the whole of history.'Before Christ' -- it means man was not yet aware, alert about real religion;'after Christ' -- something happened, something so tremendously significant that humanity took a new step, rose higher than ever before. The same has happened with every enlightened person.

So, Niketana, change your attitude totally. You are not to be defensive at all. But let me remind you again -- because mind moves to polar opposites -- I am not telling you to be aggressive, I am not telling you to be violent. I am telling you to be simply IN the middle, EXACTLY in the middle, neither defensive nor aggressive but assertive -- standing naked in the sun, in the rain, in the wind and telling the world what sannyas is all about.

The second question

OSHO: I HAVE JUST REALIZED THAT SOME OF MY LAUGHTER AT YOUR JOKES COMES BECAUSE OF MY OLD-FASHIONED CHRISTIAN MORALITY -- A 'SAINTLY' MAN WOULD NEVER SAY 'FUCK' OR 'SHIT'. WELL, SO MUCH FOR SAINTS. I AM LOVING THIS BURSTING LAUGHTER, SO SHARE ANOTHER JOKE WITH ME.
Anand David

THAT'S THE ONLY THING that will be missed if all these churches, moralities, puritanic attitudes disappear from the world -- the only thing that will be missed is the jokes, because jokes need a certain background. Without the popes there will be no jokes, because the background is absolutely essential.

In the day you cannot see the stars -- they are there. They don't simply evaporate in the morning; they are not like dewdrops evaporating in the sun. They are far bigger than your sun; suns millions of times bigger are there. Those stars look small because they are so far away; actually our sun is a very mediocre sun, bigger suns are there. They don't disappear, but in the light you cannot see them -- the background disappears. The background is the darkness of the night; against the darkness of the night those stars shine forth.

So that much I also feel, that once all these fools disappear -- the popes, the ayatollahs, the imams, the shankaracharyas -- and this whole nonsense is no more there, one thing will certainly be missed: jokes will be missed. The best jokes arise around the priests, the rabbis, the popes. You are right, David, in saying:

I HAVE JUST REALIZED THAT SOME OF MY LAUGHTER AT YOUR JOKES COMES BECAUSE OF MY OLD-FASHIONED CHRISTIAN MORALITY.

Not some of it -- all of it!

You say:

A SAINTLY MAN WOULD NEVER SAY 'FUCK' OR 'SHIT'.

That is true, but I am not a saint! I don't want to be categorized as a saint. I don't want to stand with those long faces, with those stuffed tomatoes, with all kinds of rubbish. And they have only one idea in their heads: 'holier-than-thou'. That's why they cannot use these words -- otherwise these words are there. They cannot use them, but the words are there.

At a southern Californian school for underprivileged Mexican children, the brightest boy in the class was named Jesus Christ Gonzalez. In preparation for the coming visit of Monsignor O'Brien, the teaching nun rehearsed with the boy, "My name is J.C. Gonzalez and I am going to spell 'rose'." The nun warned him against using his full name.

When the Monsignor arrived, the boy got up and said, "My names is J.C. Gonzalez and I am going to spell 'chrysanthemum'."

The bewildered nun remarked, "Jesus Christ, you can't spell 'chrysanthemum'!"

"Goddamit!" snapped the clergyman, "Let him spell 'chrysanthemum' if he wants to!"

They are human beings just as you are, they are just hiding behind masks.
I have heard:

A Pope -- maybe this Polack Pope -- was going for a morning walk with a rabbi. The rabbi stumbled on a stone, hurt his foot, and said, "Shit!"

The Pope said, "This is not right, because God is everywhere and he must have heard you."

They walked a little further and again the rabbi stumbled and again he said, "Shit!"

The Pope said, "Enough is enough! God will punish you."

And the third time it happened suddenly there was great thunder in the clouds, lightning struck the Pope dead, and then somebody in the clouds shouted, "Shit! I missed!"

There is nothing wrong -- even God uses these words! I don't know about your saints, I know about God, and who cares about your saints?
David, are you English or something?

Judge: "You are accused of making love to a dead woman in the desert."
Drunkard: "Who me, Mr. Judge?"
Judge: "Yes, you!"

Drunkard: "But that woman... hic... that woman... hic... was she dead?"

Judge: "Are you trying to tell me that you didn't know?"

Drunkard: "I swear to God, Judge, Your Honor, Sir, I... hic... didn't know. I thought... hic... she was English!"

You say:

A SAINTLY MAN WOULD NEVER SAY 'FUCK' OR 'SHIT'.

Then after me you will have to change the definition of the saintly man.

One Indian friend has written -- his name is Iqbal Kureshi -- he says:

OSHO, WHAT YOU SAY BETWEEN THE JOKES IS BEAUTIFUL, RELIGIOUS AND SPIRITUAL,
BUT THE JOKES DESTROY YOUR IMAGE IN THE PUBLIC EYE.
AFTER ALL, WHAT IS THE PURPOSE OF ALL THESE JOKES?

Iqbal Kureshi, that's exactly the purpose: to destroy the image! I don't want to be known as a saint -- that's exactly the purpose. And I am not worried about what others think of me -- I am not a politician. Only politicians are worried, continuously worried, about what others are thinking about them, because they have to depend on others -- the others have the votes. I don't depend on anybody's votes, anybody's opinion. I am simply whatsoever I am. Why should I be bothered about my image?

The very worry about the image is egoistic, but your saints are worried, I know that. I have known all kinds of your saints -- Hindu, Mohammedan, Christian, Sikh Jainas, Buddhists -- I have come across all kinds of your saints. They are far MORE political than your politicians, because this very idea is politics: what people are thinking, remain respectable. Respectability is nothing but nourishment for the ego.

I don't want to be respectable. Either you love me or you don't love me; respect is simply meaningless. Respect and the desire for it is egoistic. So those who love me, they will love me as I am. I am not going to compromise, I am not going to accommodate. And I could create that accommodation so easily: I could not use a few words -- 'fuck' and 'shit' -- and I could become a saint. You see how cheap it is! But I am not interested in such cheap saintliness. If I am a saint then whatsoever I say is saintly; if I am not a saint then I may go on reciting the Gita and the Koran and the Vedas but I am not a saint, I am just a parrot.

I am not interested at all in mirrors. I know my original face -- and the original face is not known through mirrors. Public opinion is only a mirror.

Iqbal Kureshi must be worried about my image. He says, "It puts your image upside-down." What is wrong with being upside-down? That's what they call in yoga SIRSHASAN -- the headstand. And as far as I am concerned, I know that you are upside-down, so when you see me upside-down that simply means I am standing on my legs and you are standing on your head!

There is a story:

Once a donkey went to see Pundit Jawaharlal Nehru when he was the Prime Minister. The guard was on duty and, as guards are supposed to, he was snoring. And when the donkey went in he opened one eye and saw: "Only a donkey is there -- there is no need to worry. A donkey cannot be a spy, a donkey cannot kill the prime minister, he cannot bring weapons with him. So there is no need to worry -- a donkey is a donkey -- let him go. What can he do? At the most he may eat a little bit of grass here and there." So he closed his eyes and started snoring again.

Pundit Jawaharlal Nehru was very much interested in SIRSHASANA, the headstand, so early in the morning he was doing a headstand on the lawn. The donkey went close, looked at him and said, "Punditji, why are you standing upside-down?"

Jawaharlal said, "Am I standing upside-down or are you standing upside-down?" But he jumped onto his feet the moment he realized that the donkey had spoken. He said, "Am I hearing right? Have your really spoken?"

The donkey said, "Don't get so upset. I am only a donkey -- I have just learnt the art of reading and speaking, In my spare time I have nothing else to do, so I go on reading newspapers. Don't get so upset."

Jawaharlal relaxed and he said, "I am not upset, because I have seen many speaking donkeys in my life. In fact, nobody else comes to see me except speaking donkeys!"

But the first idea in Jawaharlal's mind was that the donkey was standing upside-down. He had completely forgotten that he himself was doing a headstand.

The whole of humanity is standing upside-down, but because all are standing upside-down whosoever tries to stand on his feet will look upside-down -- he will be a minority. The Buddha is always a minority.

Iqbal Kureshi has asked in a friendly way... he must be in love with me so he is worried. He says:

WHATSOEVER YOU SAY BETWEEN THE JOKES IS BEAUTIFUL, RELIGIOUS AND SPIRITUAL.

I don't think so -- that is really bullshit! Only the jokes are beautiful, religious and spiritual. But we cannot agree. I cannot agree with you because you are absolutely unconscious, and you cannot agree with me because I am absolutely conscious. We are living in totally different dimensions.

He asks:

WHAT IS THE PURPOSE OF ALL THESE JOKES?

I also ask, "What is the purpose of all these religious and spiritual things that I go on saying?" Just old habit, I think. Otherwise there is no point! And sooner or later you will see -- I will only tell jokes.

His background is Indian, Mohammedan, and people think according to their background..

Mr. Bates first introduced his wife, Mrs. Bates, to President Lincoln. Then he introduced his son and

said, "I would like you to meet my son, Master Bates."

President Lincoln said, "Oh? I'm so sorry to hear that!"

People hear according to their background! Now, Kureshi is hearing according to his Indian background. Otherwise what I am saying is very simple: I am using these jokes to bring a little sense of humor to religion. Religion has lacked a sense of humor so much so that H.G. Wells reported to have said that a religion had never been founded by a man who had any sense of humor. I want to prove him wrong so later on nobody can say that!

And a sense of humor has its own spirituality. If you cannot laugh you cannot understand life. If you cannot laugh you are not open. Laughter opens you towards existence. When you are not laughing, when you are sad and serious, you are closed; your doors, your windows are all closed. In laughter, heartfelt laughter, all your senses function at their optimum. You experience life entering you, touching you at the deepest core.

But Kureshi is worried because he thinks the jokes are sometimes dirty. I have never come across a dirty joke. The idea of the dirty comes from your interpretation, otherwise what is dirty? If you think sex is dirty, then any joke which implies some sexuality becomes dirty. It is your idea that makes it dirty. To me sex is as sacred as anything else -- to me the whole of life is divine. And these so-called saints have always been telling you that the whole of life is divine, but it seems they don't mean it. I really mean it!

The annual contest for the best joke had been won for five consecutive years by the same person, Rabbi Abe Cohen from Brooklyn. Each year he sent in his entry and four weeks later he received the cheque and the winner's certificate from the sponsors, a world-famous glossy magazine. This year, however, two months had passed since the closing date for entries and he had heard nothing. Feeling a little worried lest the letter had been lost in the post, he phoned the editor and asked what had happened to his winnings.

"I'm terribly sorry, Abe," sympathized the editor, "but surprisingly enough, you only made second place this year."

"I don't believe it!" roared Cohen. "My jokes have always won. Who on earth could beat me?"

"Some new entry from India, a chap called Bhagwan Shree Rajneesh," the editor informed him.

"Look," said Cohen, "I find it hard to believe that anyone could tell a juicier joke than me. You must have made a mistake. But let me hear this joke so I can judge for myself."

The editor hesitated. "I'm sorry, Abe, but this joke is so juicy that I don't dare to tell it over the phone. It's really juicy!"

Cohen was indignant. "If you don't even let me hear the joke, I may have to take legal advice before I accept your decision!"

The editor thought for a few moments. "I tell you what," he offered, "let's compromise. I'll censor it a little to make it acceptable, and you use your imagination to fill in the gaps. Where the joke gets too juicy I'll say 'ladi-dah'."

Cohen agreed enthusiastically and the editor began, "Ready? Okay, here it goes: 'la-di-dah-di-dah-di-dah, la-di-dah-di-dah, da-di-dah-di-dah-di-dah... fuck!'"

Philosophia Ultima

Chapter #5
Chapter title: That State is Awakening

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SO'YAM ATMA CATUS-PAT.
JAGARITA-STHANO BAHIH-PRAJNAH
SAPTANGA, EKONA-VIMSATI-MUKHAH
STHULA-BHUG VAISVANARAH PRATHAMAH PADAH.

SVAPNA-STHANO'NTAH-PRAJNAH, SAPTANGA.
EKONA-VIMSATI-MUKHAH,
PRAVIVIKTA-BHUK,
TAIJASO DVITIYAH PADAH.

YATRA SUPTO NA KANCANA
KAMAM KAMAYATE, NA KANCANA
SVAPNAM PASYATI, TAT SUSUPTAM.
SUSUPTA-STHANA EKI-BHUTAH
PRAJNANA-GHANA, EVANANDAMAYO,
HYANANDA-BHUK, CETO MUKHAH
PRAJNAS TRTIYAH PADAH.
ESA SARVESVARA, ESA SARVAJNA
ESONTAR-YAMYESA YONIH
SARVASYA, PRABHAVAPYAYA
HI BHUTANAM.

THIS PURE SELF HAS FOUR QUARTERS:

THE FIRST IS THE WAKING STATE,
EXPERIENCE OF THE REALITY COMMON TO EVERYONE.
THE ATTENTION FACES OUTWARDS,
ENJOYING THE WORLD IN ALL ITS VARIETY.

THE SECOND IS EXPERIENCE OF SUBJECTIVE WORLDS,
SUCH AS IN DREAMING.
HERE THE ATTENTION DWELLS WITHIN,
CHARMED BY THE MIND'S SUBTLER CREATIONS.

THE THIRD IS DEEP SLEEP,
THE MIND RESTS, WITH AWARENESS SUSPENDED.
THIS STATE BEYOND DUALITY,
-- FROM WHICH THE WVES OF THINKING EMERGE,
IS ENJOYED BY THE ENLIGHTENED AS AN OCEAN OF
SILENCE AND BLISS.
THE FOURTH, SAY THE WISE, IS THE PURE SELF ALONE.
DWELLING IN THE HEART OF ALL,
IT IS THE LORD OF ALL,
THE SEER OF ALL,
THE SOURCE AND GOAL OF ALL.

CARL GUSTAV JUNG thinks that the Eastern approach to reality is introvert -- he is utterly wrong. The Eastern approach is neither extrovert nor introvert; it is a transcendence of both. But to understand the transcendence one has to be a Buddha, one has to be really awakened.

The ordinary mind can think only of two things: the outside reality and the inside reality. There is no possibility of comprehending the beyond, and the beyond is the concern of all Eastern mysticism.

The Upanishads are the source of all that is beautiful, true, blissful, all that is significant as far as human

evolution is concerned.

One of my friends, a great poet, Ramdhari Singh Dinkar went to China. He was talking to a great Chinese philosopher, Lin Yu-Tang. Ramdhari had heard much from me about Lao Tzu; he had become immensely interested in the Taoist approach to reality. He said to Lin Yu-Tang, "I love Lao Tzu." Lin Yu-Tang looked at the poet, puzzled, and said, "But the source of Lao Tzu is in the Upanishads!"

And Lin Yu-Tang is right, sincerely right: the whole mysticism of the East, wherever it has happened -- in India, in China, in Japan -- has its source in the Upanishads. And this Upanishad, the Mandukya Upanishad, is one of the most fundamental, because in a very essential way it describes the innermost core and also the ultimate reach of human consciousness

The ordinary mind is dual; it thinks in terms of twoness: light and dark, day and night, summer and winter, life and death, good and bad, moral and immoral, extrovert and introvert, the real and the unreal, the momentary and the permanent. The duality is always there; it has entered into the very fabric of our languages.

But the moment you become really awakened... and remember the word 'really', because we think that every morning we are awake when we come out of sleep. That is only pseudo awakening, that is only so-called awakening. The real awakening is when one becomes a Jesus, a Buddha, a Mahavira, a Lao Tzu. When one has come to see the merger of the within and the without, when one has come to see the oneness of life and death, when there is no division left, that state is awakening. Before that everybody is a little bit schizophrenic because the divided mind divides you. Then you are divided into the lower and the higher, then you are divided into the conscious and the unconscious, the body and the soul, and so on and so forth.

Carl Gustav Jung is not right at all in saying that Eastern mysticism is introvert. That is a condemnation, because in psychology the word'introversion' is ugly. It means somebody is morbid, it means somebody is closed to the outside reality, it means that one is not open.

Jung had come to India while a great seer was alive, Sri Ramana Maharshi, and many people told him to go and see him -- but he didn't go there. He traveled all over India, he went to see the Taj Mahal and Khajuraho Ajanta and Ellora, but he didn't go to see Ramana Maharshi. Basically he was afraid. The fear was that a man like Ramana can become a mirror; he might see his own face, his own falseness.

But people rationalize everything. He rationalized that he didn't go to see Ramana because the Western mind is extrovert and the Eastern mind is introvert, their approaches are different and it is better not to get them mixed, otherwise one can lose one's path. As if he had some path! Whatsoever he was saying was a simple rationalization for not accepting the truth that he was afraid.

It is always a dangerous thing to encounter the awakened man, because immediately you can see where you are.

It is said in Arabian countries that the camel does not like to go near any mountain because he is afraid to be in the close proximity of a mountain -- he will have to realize that he is nothing. Perhaps that's why he lives in the desert where he appears to be the most mountainous animal, incomparable.

Jung's fear of going to Ramana Maharshi is also associated with his fear of going to one other place. His whole life he was interested in going to Egypt to see the ancient mummies, the dead bodies which have been preserved for at least four thousand years. Many times he planned and many times he canceled the trip. He was just about to go so many times: his suitcases were ready, he just had to sit in the car and reach the airport, and suddenly he would feel sick, ill, some problem would arise, and he would cancel the trip. Once he even reached the airport and came back home.

Finally he had to look for the real cause why so many times he had been canceling it, and he had to take note of it: that he was afraid of seeing dead bodies, four thousand years old. Maybe he was still a little far away from the truth, but he had been looking in the right direction. He was afraid of death; those dead bodies would remind him of his own death.

These two things are in some way connected. Going to a man like Ramana is passing through the death of the ego, because the only way to go to the awakened is to go in deep surrender and trust. It is a death, far deeper than the physical death. He avoided Ramana, and still he went on saying things about the East which are not true, because he had never experienced the Eastern depth of mysticism.

You will see in the Mandukya Upanishad how penetrating has been the vision -- psychology is lagging

far behind. It has taken a very significant step, but only one step, and the journey is still incomplete; much further it has to go.

Before Sigmund Freud the Western mind accepted only one state, that is our so-called waking state, it had not even accepted the reality of dreams. Sigmund Freud's great contribution is: bringing the world of dreams into focus, allowing it to be analyzed, interpreted, observed -- because before Sigmund Freud the West was living only with the first state, the so-called waking state. He at least took one step deeper, but there are still two more steps to be taken; only then will the psychological science be complete.

Hidden beneath the dreaming state is dreamless sleep SUSHUPTI, and hidden even within and below and also beyond the third state is the real awakening, the fourth. The Upanishads simply call it 'the fourth', TURIYA. They don't give it a name, because to give it any name may give you some idea, and no idea can be given of it unless you have experienced it. So they simply call it 'the fourth'; that is significant. For the other three they have given names: JAGRUTI, the so-called waking state; SWAPNA, the dreaming state; SUSHUPTI, the dreamless sleep. But the fourth they have left only as'the fourth' undefined; it has to be experienced to be known.

The Mandukya says:

THIS PURE SELF HAS FOUR QUARTERS...

The words 'pure Self' have to be understood -- there is a possibility of misunderstanding because of the word 'Self'. But the condition of purity makes it clear that by 'the Self' ego is not meant at all. You can call it 'the egoless self', because the ego is the impurity. All that is arbitrary and artificial is impure; all that is natural and intrinsic is pure. You bring your original face with you and then you start wearing masks; those masks are your impurity. And ego has many masks because you have to relate with many people; in different situations you need different faces. You have to change your face constantly.

It is said of George Gurdjieff that he was such a great actor that he would be talking to two persons, one sitting on the left and the other sitting on the right, and he would show different faces to both of them. When he turned to the left he would show one face, when he turned to the right he would show another face. And both the persons would argue later on about the man; they would both describe him in different ways. One would say, "How loving he was! How compassionate! How blissful!" And the other would say, "What are you saying? Have you gone mad? He was so arrogant, so egoistic, so cruel, so violent, almost murderous!"

Gurdjieff used to enjoy that very much; he would leave such different impressions. He was capable of changing his mask because he knew his original face. You don't know your original face. You change your masks, but that too is mechanical, almost autonomous -- you don't change it, it changes by itself. When you are talking to your wife you have one face, when you are talking to your beloved you have another face.

Just watch a little and you will be able to see the truth of it. When you are talking to your boss you can't have the same face as when you are talking to your servant. When the boss enters your room you immediately stand up, wagging your tail -- which does not exist but still you way! And when the servant enters the room you don't take any note of him at all. If you are reading your newspaper you go on reading, if you are smoking you go on smoking. He is a nonentity; there is no need to take any note of him. He comes and goes as if he has not come and not gone; nothing has happened, he is not an event. If even a rat comes in the room you will take note of it -- you many stand on your chair -- but the servant does not exist.

Watch next time when your servant enters the room or your boss enters the room, your wife, your child, your friend, your enemy, and look how different you are.

The 'pure Self' means the original face, unadulterated, unpolluted, the pure mirror with no reflection, with nothing to reflect. It has four quarters -- four dimensions you can call them, four stages you can call them, four quarters you can call them.

THE FIRST IS THE WAKING STATE..

The translation is not right. The translation should be: The first is the SO-CALLED waking state. The word'so-called' is missing -- because it is NOT really a waking state, it is only so-called. Do you think you are awake? Each morning you open your eyes, that is one thing, but to be awake is totally different. Just close your eyes any time in the day and you will find an undercurrent of dreams, fantasies going on.

Even modern psychology accepts that only a very small fragment of our totality is conscious, one-tenth, and that too is very fragile, just skin-deep, or not even that deep. Scratch it a little and immediately it disappears. Insult somebody, step on somebody's toes, and immediately he loses consciousness, he becomes mad. Just a word is enough to make him enraged. Anger is a temporary madness: that fragile part of his being which was just a little conscious -- just a little candle -- is all dark now.

That's why many times you say, "I did it in spite of myself." What do you mean, 'in spite of myself'? How can you do anything in spite of yourself? Is there somebody else within you too who can do something in spite of you? When you say it you simply mean, "I became so unconscious, so mad, that I did something which if I had been a little bit sane I would not have even thought about."

We are living in a so-called waking state; it is somnambulistic. There are people, and they are not few -- one person out of every ten persons, ten percent of people who are somnambulists. You may have one in your family! If your family consists of ten persons, probably there is one person who is a somnambulist, who walks in his sleep. There are many people; they may not be aware, their families may not be aware, unless they are caught red-handed, and this rarely happens because everybody is asleep.

In the middle of the night they will wake up, not really awake -- their eyes are open but very glassy. If you see their eyes -- glassy. But they manage to get out of the door, to reach. the kitchen, to open the fridge, to eat something, go to bed again. And in the morning they complain, "I don't have any appetite today. I don't know why I am getting fat!" And they may not be Lying at all, they may be telling it sincerely -- that they try to diet and they try to exercise, but somehow they go on gathering fat. They get up in their sleep.

People have been known to do strange things in their sleep -- even murders have happened! People have murdered in their sleep, and they were absolutely true when in the court they said, "We don't know anything about this murder!" Of course every proof is there that they have murdered -- their fingerprints are on the person's neck -- still they are right, they are not wrong! A few husbands have killed their wives; they could not gather courage enough in their waking state, but while asleep they managed, gathered their guts. But in the morning they have forgotten all about it.

Papa Bear: "Somebody has eaten my porridge!"
Baby Bear: "Somebody has eaten my porridge too!"
Mama Bear: "Shut up, you idiots! I haven't served it yet!"

The plane transporting twenty-two inmates from one madhouse to another was flying at three thousand feet. The pilot and the steward were in the cockpit when all of a sudden the plane started tilting to the right, then to the left, then to the right again.

The frightened steward went to see what was happening. One minute later he was back in the cockpit and the plane was back to normal.

"What was the matter?" asked the pilot. "What were they doing?"
"They were playing football!"
"Well, how did you stop them?" asked the pilot.

The steward grinned. "I said, 'Hey, boys, it's such a nice day, why don't you go outside and play?'"

An insomniac who could not fall asleep until shortly before it was time to get up consulted his doctor who prescribed sleeping pills. He took a pill before retiring and sure enough he fell promptly asleep, but awoke before he heard the alarm clock.

For the first time in weeks he felt refreshed, and after bathing and breakfasting, leisurely strolled into the office. "I took a sleeping pill," he told the boss, "and didn't have any trouble getting up this morning."

"That's interesting," replied the boss, "but where were you yesterday?"

A woman had been killed, robbed of all her belongings and left naked on the footpath. The first person to find her, a rabbi, quickly took off his hat to cover her nakedness. The next man to pass by asked what was going on.

"Well," said the rabbi, "this woman is dead. I was going to find somebody to remove the body."

"Hold on a minute!" replied the other man. "Hadn't you better get that rabbi out of there first?"

People in the so-called waking state are not awake; they are still dreaming, just their eyes are open. They are behaving mechanically. Yes, they are efficient in doing the routine work, because they have

become accustomed to doing it. There is something like a robot part of the mind: once you have learnt to do a certain thing it is transferred to the robot part of the mind; then it goes on doing it without your being aware of it. It is programmed.

And this is one of the things to be very deeply understood: we are all programmed. We have been programmed by the priests, by the politicians, by all kinds of ideologists. From the very childhood you have been programmed; a certain program has been put into your head and you are following that program.

When a Hindu sees a temple, suddenly he bows down -- that is only a program. He is not doing it, he does not MEAN it; he may not even be aware why he is doing it or that he is doing it. He is simply bowing down because from the very childhood he has been forced to do it. Now he has learnt the trick -- it is ONLY a trick.

It almost always happens whenever you are repeating rituals; you need not be aware. Every Sunday suddenly you feel the urge to go to the church -- for no reason at all. If you don't go you will feel as if you have missed something; if you go you don't gain anything at all.

It is just like smoking: if you smoke the cigarette you don't get anything, or perhaps you get something -- cancer, et cetera -- but if you don't smoke, the idea of smoking haunts you. You feel something is missing, you feel disturbed; the routine has not been fulfilled. You have to do it, otherwise your program inside goes on knocking, "Do it!" Unless you do it, it will not leave you alone. Whether it is smoking or prayer does not matter, it is all the same. If it is out of your programming there is no difference in it at all.

You don't feel like bowing down before a Mohammedan mosque if you are a Hindu or before a church if you are a Mohammedan or before a temple if you are a Christian. Why? Those are also places devoted to God dedicated to God, but no desire arises because that is not YOUR programming, that is not your conditioning.

Your so-called waking state is full of mechanical habits; you simply go on repeating them -- and each generation goes on giving its mechanical habits to the new generation. That's why progress seems to be so impossible, because parents go on imprinting their children with THEIR programming, and that programming has been coming for centuries, maybe thousands-of-years-old programming. Their parents programmed them and their parents and their parents, and it has been going on since Adam and Eve, perhaps even before that, because God programmed Adam and Eve. "Not to eat from this tree" is a program, is a conditioning. "You should do this, you should not do this...." He behaved just like any other stupid father, NO difference at all, and he punished like any father -- he threw Adam and Eve out of the garden of Eden.

This waking state is not a real waking state. The real waking state happens only when you are completely deprogrammed, unconditioned.

Two drunks, Moe and Harry, meet. "How ya, Harry? Did we kill a bottle together last night?"
"No," replies Harry.
"Oh," says Moe, "must have been two other guys!"

Even the drunkard believes that he can reason!

The punch-drunk prize-fighter, having dropped to the mat from a crushing blow, was about to get up.
"Stay down until eight!" yelled his manager.
The fighter mumbled in a daze, "What time is it now?"

The honeymoon is over when she starts wondering what happened to the man she married, and he starts wondering what happened to the girl he didn't.

People just go on doing things, not knowing why they are doing them. People get married, then they become parents, then whatsoever has been done to them they start doing to their children. Perhaps they are taking revenge on their parents, paying the debts. They cannot do the same to their parents, but they can become parents and can do the same to their little children, and in their own turn the children will do the same thing. That's how diseases go on being transferred from one generation to another. Progress seems to be impossible.

It is really miraculous that a few people like Buddha, Lao Tzu, Mahavira, Krishna, escaped from this programming, conditioning process of the society. It is certainly a miracle! I don't call it a miracle when

Jesus walks on water -- even if he does, so what? -- but I call it a miracle that he escaped from the Jewish conditioning. That is a miracle, a true miracle. I don't call it a miracle if he makes Lazarus come back from death -- maybe he was just in a coma, perhaps he was not really dead. I don't call it a miracle that Jesus after crucifixion comes back alive, because in those days the method of crucifixion, the Jewish method, was so old-fashioned that it used to take at least twenty-four hours to forty-eight hours for a person to die -- and he was taken down from the cross after six hours, and he was a young man, only thirty-three. Perhaps he was not dead. It was a very slow process of death -- very torturous because it was very slow.

We are more human when we put a man in the electric chair: within seconds he is gone. He will not even be aware, he may be thinking of other things, while he is thinking, he is gone. Suddenly he finds he is gone -- suddenly he looks at the chair and there is a dead body and he is hovering above! This is far more human. But forty-eight hours hanging on the cross, blood oozing out of your body, slowly slowly.... When all the blood has gone out of the body and nothing is left behind, then only will you die.

So I don't call resurrection a great miracle, but getting out of the Jewish tradition, getting out of the Jewish conditioning is certainly a miracle. Buddha getting out of the Hindu fold, the Hindu mob psychology, was doing a tremendous act, a great rebellion -- effacing the whole mind. That's what he did for six years continuously; people think he was meditating....

Meditation, in fact, is a blanket word; it covers many processes, and the basic process is de-programming. For those six years he was simply de-programming himself, getting out of the clutches of Hinduism. The moment he was completely out he became enlightened.

Two hippies are walking along a road. One says, "Hey, man, I just had a great idea!"
"Wow! Far out! What is it?"
"Forgotten it, man!"

But that's how we are! We go on getting great ideas, but they are just like smoke: one moment they are there and then they are gone. It needs a dedicated effort, a continuous endeavor, to get rid of your programming, because it has been done over so many years. You have been chained within and without by such subtle conditions that unless you are very very watchful and intelligent you will not be able to escape from the prison.

But in fact we don't want to get out of the prison. All that we want is to make the prison a little more comfortable, a little more cozy. A beautiful painting on the prison wall, good furniture -- maybe antique -- wall-to-wall carpeting, and you are perfectly happy. That's what people are doing by earning money, power, prestige: making their prison cells a little bit better -- maybe putting in an air-conditioner, installing electric lights, having a television set....

People are not really interested in getting out of the prison. If they are interested then nobody can prevent them. Maybe it takes effort, constant effort, perseverance, but they can get out of it.

The bachelor prayer:

"I pray thee, O Lord, that I may not be married; but if I am to be married, that I may not be a cuckold; but if I am to be a cuckold, that I may not know it; but if I am to know it, that I may not mind it."

Our prayers, our desires are not really to be free, to be liberated. And this Mandukya Upanishad is basically for your total liberation. It is a key.

THE FIRST IS THE SO-CALLED WAKING STATE,
EXPERIENCE OF THE REALITY COMMON TO EVERYONE.

What we call the objective reality. Science studies this objective reality of which we are aware in our so-called waking state. Hence the Upanishads call science AVIDYA, ignorance -- a very strange definition of science, but very true too. The Upanishads call science ignorance, AVIDYA, and religion they call VIDYA -- religion they call TRUE science, TRUE knowing, wisdom. And science they don't call science at all, because the word'science' means knowing -- it is not knowing. They call it AVIDYA, ignorance. The English word 'ignorance' is beautiful; it means you are ignoring the essential and are getting too obsessed with the non-essential.

The Upanishads are right in calling science AVIDYA, ignorance, because you are ignoring yourself and what you are trying to study is only a public reality of the so-called waking state. The waking state itself is pseudo, superficial, and the reality that it observes is bound to be superficial.

THE ATTENTION FACES OUTWARDS,
ENJOYING THE WORLD IN ALL ITS VARIETY.

The mind can function in two ways, either outwards or inwards. When it functions outwards it becomes extrovert and it creates science, when it functions inwards it becomes subjective, then it dreams.

Psychology studies dreaming and science studies your so-called waking, and this is our whole knowledge today: science plus psychology, Albert Einstein plus Sigmund Freud -- two Jews! That's our whole contribution to human progress.

THE SECOND IS EXPERIENCE OF SUBJECTIVE WORLDS,
SUCH AS IN DREAMING.

Soren Kierkegaard has defined religion as subjectivity -- he is wrong. Religion has nothing to do with subjectivity. Objectivity is science, subjectivity is psychology; religion is a transcendence of both.

What are you doing when you are dreaming? In fact, it is very strange, but true too, that you are far more real in your dreaming than your so-called waking state.

That's why psychoanalysis wants to know about your dreaming. Your waking state is so pseudo it is not reliable at all. Whatsoever you say is not trustworthy; your dreams are more reliable. It is strange: dreams, which are thought to be unreal, are more reliable and your so-called waking state is absolutely unreliable.

People say one thing and do another; everybody is a politician in his waking state. And the moment you are not a politician in your waking state, a miracle happens: your dreaming disappears, then you don't dream at all. Dreaming is a complementary process: whatsoever you are repressing in your waking state becomes your dreaming -- and the repressed is truer.

This is the true story of how Andrew Young was fired from his post of ambassador to the United Nations by President Carter.

It all started at a party that they both attended. The President met Andy in the men's room. Stepping up to the urinal, the President looked over at Andy's machinery and exclaimed, "My God, Andy! Where did you get that big dick from?"

"Well, it's simple, Jimmy," Andy replied. "Each night before I go to bed I take it out and hit it up against the bedpost a couple of times. It springs right up, bigger than ever every time!"

The President looked amazed. He thanked Andy for the advice and left. When Jimmy got home he took his clothes off, stood by the bed and gave the bedpost an audible whacking with his machinery, and sure enough up it came!

Rosalind, awakened by the sound, sat up, rubbed her eyes and said, "Is that you, Andy?"

People are far truer when they are asleep! Dreams leak your reality. When you are in a so-called waking state you are cautious; you say only what has to be said, what is right to say.

Lokowicz and Koczela staggered out of a tavern stumbled over to a lamp-post, unbuttoned, took things in hand and started to pee.

A policeman saw them, wagged his night-stick and barked, "Put those away and stop what you are doing!"

The drunks buttoned their flies in clumsy obedience, but one smiled. "What's so funny?" asked Koczela.

"I fooled that cop," said the other. "I put it away, but I didn't stop!"

When people are drunk they are truer, honest! When people are not drunk they are deceptive, cunning. Hence you will always find drunkards lovelier, nicer, better company to keep. Saints you will not find good company; you cannot live with a saint for twenty-four hours -- if he is really a saint you cannot.

Twenty-four hours will be enough for you to commit suicide! -- either you will kill him or you will kill yourself. Criminals are more innocent because they have not been repressing. Saints are very ugly; their whole life is rooted in repression.

If you can make small windows in the heads of your saints you will be puzzled to see what goes on inside. Their dreams are all ugly. Criminals don't dream ugly dreams -- I have lived with both. Criminals dream of becoming saints and saints dream of becoming criminals. It is a very upside-down world, a very strange world! Criminals are always thinking of how to become good, and saints are always dreaming of all that they have repressed: their sexuality, their desire for food, for money, for power.... They may be so deceptive that even their dreams are not direct, they are indirect. A psychoanalyst is needed to interpret them.

This is, according to the Mandukya Upanishad and according to all the Buddhas, the second state -- closer to reality, remember. Sigmund Freud is not the discoverer of the fact. Waking, YOUR waking, is the farthest from the real; dreaming is a little closer.

HERE THE ATTENTION DWELLS WITHIN,
CHARMED BY THE MIND'S SUBTLER CREATIONS.

THE THIRD IS DEEP SLEEP...

which is even closer, the closest.

THE MIND RESTS, WITH AWARENESS SUSPENDED.

The first mind is focused outwards; it is the state of extroversion. In the second, the mind is focused inwards; it is the state of introversion. But in both cases the mind is functioning -- in one with the objective reality, in the other with the subjective reality. In the third, the mind rests; it is non-functioning.

That's why Patanjali has said that dreamless sleep is closest to SAMADHI, with only one simple difference: if you can add awareness to your dreamless sleep you will become awakened, you will achieve SAMADHI.

THE THIRD IS DEEP SLEEP,
THE MIND RESTS, WITH AWARENESS SUSPENDED.

Only one thing is missing, otherwise the whole situation is ready. Just a little awakening, a little awareness, and your whole life will be transformed. Dreamless sleep is the sleep that nourishes your body, that gives you a taste of rest. If in the night you have been dreaming continuously, in the morning you will feel utterly exhausted and tired. If you had at least a few moments of dreamless sleep you will wake up totally refreshed, and in the morning you will say, "I had a beautiful sleep. It was so blissful!" -- but in the morning, because at the very moment when deep sleep was happening you were not aware at all, you were totally unconscious.

So the third state, which is the closest, is a negative kind of samadhi. It is emptiness. Mind is no more functioning and the soul has not yet started functioning. It is called by the Upanishads 'the twilight zone': the evening or the morning when the one state is gone and the other has not come in, just the boundary line. You touch it every night; every healthy person touches it every night. If you don't touch it you go crazy, you go mad.

THIS STATE BEYOND DUALITY,
-- FROM WHICH THE WAVES OF THINKING EMERGE,
IS ENJOYED BY THE ENLIGHTENED AS AN OCEAN OF
SILENCE AND BLISS.

Ordinarily you are not aware of it, but if you are enlightened then you will experience it as AN OCEAN

OF SILENCE AND BLISS.
THE FOURTH -- TURIYA -- SAY THE WISE, IS THE PURE SELF ALONE.

The pure is simply awareness.

DWELLING IN THE HEART OF ALL,
IT IS THE LORD OF ALL,
THE SEER OF ALL,
THE SOURCE AND GOAL OF ALL.

We have to reach the fourth. One who achieves the fourth has become fulfilled. His spring has come, his lotus has opened. He becomes a Buddha, a Christ.

Philosophia Ultima

Chapter #6
Chapter title: You Transcend Duality

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The first question

OSHO: AGAIN YOU INVITE US TO SHOUT THE TRUTH FROM THE HOUSETOPS.
YES, SINCE I AM HERE, CREATIVITY IS BECOMING MORE INTENSE AND VAST, AND MY SONG IS BECOMING MORE AND MORE FULL OF COLORS AND DANCE AND GRACE.
BUT ON THE OTHER SIDE AN EMPTY SPACE, A COOL SILENCE IS CALLING ME MORE AND MORE GENTLY, MORE AND MORE SEDUCING, MORE AND MORE SCARY, BECAUSE IN THIS SILENCE ALL THE COLORS OF MY CREATIVITY FADE AWAY. THE DANCE LOSES ITS PASSION. THE SONG BREAKS. THE WORDS FALL FROM MY HANDS AND THERE I AM SADLY, EMPTY-HANDED, WITH NO SONG TO SING ANY MORE.
WHAT AM I GOING TO SHOUT FROM THE HOUSETOPS?
Sarjano

IT IS ONE OF THE MOST significant problems, almost perennial. In every time, in every country, in every mystery school, the meditators have faced it. If one becomes ecstatic, blissful, one loses silence, because ecstasy, after all, is a beautiful kind of excitement. It is a disturbance -- lovely, but a disturbance all the same.

Blissfulness brings its own chaos, its own turmoil, its laughter, its tears, its creativity, its song. And one is bound to get tired of it -- it is exhausting. You cannot be ecstatic all the time. Sooner or later you would like to move to the other polarity: silence.

Ecstasy is the logical end of all that is beautiful, passionate, intense, but because it is such a peak of

passion and intensity you cannot remain on that peak for long. You have to go back into the deep, dark valleys of silence to rest, to sleep, to get nourished, to be rejuvenated.

Hence the desire for silence arises, a tremendous desire for silence, and of course it feels as if you are going to lose all your creativity, all your joy. And from the peak of ecstasy, silence naturally looks empty and the very idea of moving into silence seems to be suicidal -- alluring, enchanting, seducing, but suicidal too, because you will lose your song, your dance, and a sadness arises. But even if the sadness arises one has to go to silence; one has to move to the dark valleys which LOOK empty, which LOOK like death. Hence the fear, the scary feeling.

Those who have tried to live on the peak of ecstasy have remained only poets; they have not been able to become mystics. A few people have tried, but then they have to find a certain kind of relaxation on the peak. Hence all the poets, all the creators -- painters, dancers, singers -- sooner or later become attracted towards intoxicating drugs, because the excitement is too much. One has to forget it all. Either you move to the silent valley, or you can remain on the peak but fall into deep oblivion.

It is not just an accident that since the very ancient days of the RIG VEDA the poets have always been interested in some kind of psychedelic drugs. In the RIG VEDA it was SOMA, now it is LSD or marijuana; all kinds of drugs have been used by creative people. The logical reason is that nobody can live continuously in excitement -- it will kill you. If you don't want to move into silence, then the only way to avoid the constant, passionate, feverish state is through some intoxicant -- alcohol, opium, or whatsoever it is.

The people who have moved to the silent valley, who have lived in silence, become afraid of going to the peak of ecstasy because they start feeling that once they move to the peak of ecstasy they will lose their silence. These are the monks; the monasteries were created for these people. These people moved into hidden caves in the Himalayas and other mountains, not to come back into the world, not to relate, not to love, not to live. They lived only at the minimum so that the silence they have achieved can be preserved, but then they become cold. In the beginning it looks very cool, but soon it starts getting colder and colder. They become almost dead.

The people who live in the monasteries are dead people. If you are not creative you cannot be alive. Life can have only one meaning and that is creativity.

God is ultimate life, hence he is the ultimate creator. If you want to live intensely, totally, fully, wholly, you have to create, you have to relate, you have to love, you have to be multi-dimensional. In a monastery people live a one-dimensional, flat kind of life. Of course there is no excitement, hence they are not tired, but because they are just sitting there without any songs arising in them, without any spring ever visiting them, they become deserts, empty deserts.

This has been one of the most significant problems for all the meditators: either you choose silence, but then you become dead, cold, unloving, hard, frozen, or if you choose creativity, you live an intense life, passionate, but very tiring.

My effort, Sarjano, is to bring these two polarities into your life together. If you ask me to define meditation, I would define it as the art, the alchemy of transforming the polar opposites into complementaries. There is no need to choose. One should be liquid, fluid, flexible, to move from one pole to the other, knowing that they are supportive to each other, they are not against each other; they are not enemies, they are friends. Just as electricity cannot exist without the positive and the negative poles, just as the day cannot exist without the night, just as life cannot exist without death, creativity cannot exist without silence. And vice versa is also true: silence cannot exist without creativity.

And my own experience and observation is this: that a life which has both is REALLY a whole life, and I don't see any REAL problem except the old conditioning of centuries. Thousands of years of programming has made the division, otherwise there is no division.

Just as you come out of your house when it starts getting too cold inside, out into the sun, or when it becomes too hot outside you move inside into the cool shade... is there any opposition between the two! Do you need great effort to synthesize this coming out of the room and going back into the room? There is no question at all -- you can simply walk in and out. It is your own house, it is your own garden! And the same feet and the same walk takes you out and in, only your direction is different. Sometimes you are facing inwards, sometimes you are facing outwards.

And one thing to be remembered: when you are capable of moving easily from the inner to the outer and from the outer to the inner you transcend duality, you are no more caught in duality.

That's the whole message of the Mandukya Upanishad: transcendence of duality. And the transcendence

cannot happen by choosing one of the two; that is not transcendence, that will be clinging.
Sarjano, you say:

AGAIN YOU INVITE US
TO SHOUT THE TRUTH FROM THE HOUSETOPS.

Again and again I will do it, because I would like your silence to be a singing silence. Remember, even the silence has a song of its own. It may not be YOUR song -- let me emphasize: it may not be YOUR song, in fact it cannot be your song -- the silence has its own song. You may lose YOUR song; it HAS to be lost, only then can the silence sing.

What you are feeling as creativity, passionate and intense, is still adulterated with your ego. That's why silence looks empty. because in silence there will be no ego.
You say:

ON THE OTHER SIDE AN EMPTY SPACE, A COOL SILENCE
IS CALLING ME MORE AND MORE GENTLY,
MORE AND MORE SEDUCING,
MORE AND MORE SCARY, BECAUSE IN THIS SILENCE
ALL THE COLORS OF MY CREATIVITY FADE AWAY...

CREATIVITY will NOT fade away -- YOUR creativity MAY fade away, and they are totally different phenomena. In fact, YOUR creativity is not of much value. When you are no more there AND a creativity arises which you cannot claim as yours, then something real has started happening; then it is the song of the silence.
You say:

SINCE I AM HERE,
CREATIVITY IS BECOMING MORE INTENSE AND VAST,
AND MY SONG IS BECOMING MORE AND MORE FULL
OF COLORS AND DANCE AND GRACE.

It is still MY song. Let it be just a song! Let it be just creativity, a dance without any dancer, a song without any singer, a creativity but without any creator. Then things are very simple. You can move from the peak of creativity easily, gracefully, into silence, and you will enjoy it and it will not be empty. It will be overflowing, it will be pregnant, not empty, because it will NOURISH you; it will nourish your sources of creativity.

Your songs will be born in your silence; they may not BE EXPRESSED in your silence, but they will be born in your silence. And when the creative phase comes -- which automatically comes, just as the day follows the night and the night is followed by the day... it will come. There is a balance: half the time you will be silent and half the time you will be creative. When the creativity comes you will know these songs were sown in your silence, your silence was pregnant with them.

For nine months the child is in the mother's womb; the womb is not empty. Of course you can't see the child, but the child is growing. In fact, it is better that nobody can see the child, because seeing the child may hinder its growth; it may be a deep interference.

Hence all things grow in darkness. Roots grow in darkness, seeds grow in darkness, children grow in darkness. In fact, everything grows in darkness, underground, hidden; nobody can see it, it is not visible, nobody even knows what is growing underneath the ground. And then one day suddenly the sprouts are there, but they were prepared by the silence. And the spring comes and there are flowers, but they were prepared by the phase that preceded it. One day the child is born -- if the womb is empty, from where can the child come?

So don't call the silence empty. It looks empty to you Sarjano, because of a lingering shadow of the ego. It is dying, but dying very slowly. That too is perfectly okay! -- there is no hurry. And if you do it in a hurry it may come back. In a hurry it will be only patchwork. In a hurry you may hide it somewhere but sooner or later it will find its way back again -- if not from the front door, then from the back door; in some subtle way it may come in. It is better to let it die slowly, with deep understanding, so nothing is left of it.

It is because of the ego that the silence seems to be empty. It is because of the ego that you feel that ALL THE colors of my creativity fade away. Once the ego is gone, it will be the same scene but your interpretation will be different. Then you will not say ALL THE COLORS FADE AWAY. YOU will say: all the colors mingle and merge into one color, and that is white. Then you will see the beauty of whiteness.

White is not a color, it is the synthesis of all the colors. It represents purity, innocence, egolessness. You will see it as tremendous whiteness, snow-white, and you will be able to decipher all the colors in it -- of course now in a latent form, a silent form, sleeping resting. When all the colors rest in the womb of existence they become white. They don't fade away, they only go to rest. It is seed-time.

Every tree comes out of a seed and one day disappears again into seeds. It will come back -- those seeds are carrying the whole program. All the leaves -- their structure, their pattern, their gestalt -- all the branches, all the flowers, are hidden in the seeds, small seeds. But to see into the seed you need tremendous clarity, and the ego does not allow that clarity. Ego is contaminating, polluting your vision.
You say:

THE DANCE LOSES ITS PASSION.

When the ego is gone you will not see it in that way. You will see the dance loses the DANCER, not its passion. And when there is no dancer, the passion is not tiring the passion is no longer exhausting. It has intensity, but now the fire no longer burns -- it only gives light. It is the SAME fire, but now it gives light.
You say:

THE SONG BREAKS.

It is not the song that is breaking, it is the ego. But because the ego is identified with the song, when the ego breaks you feel the song is breaking.

I can say to you from my own experience -- and I have all the Buddhas of the past supporting me -- the song has never broken. Buddha became enlightened and for forty-two years he was singing; for forty-two years his each gesture was a song, his silence was a song, his words were songs. Whether he said something or not, the song continued. The song is not breaking.
You say:

THE WORDS FALL FROM MY HANDS,
AND THERE I AM SADLY, EMPTY-HANDED,
WITH NO SONG TO SING ANYMORE.

No, your interpretation is wrong, Sarjano. You feel sad because the ego is disappearing and that has been your joy up to now. The only joy that people know is the joy of ego succeeding. Now the ego is by and by withering away and you feel sad, empty-handed, because your hands were full of the ego.

Once you have understood it you will not see your hands as empty, in fact you will see them having the whole space of the sky available -- sky in your hands, not emptiness. You will see it as spaciousness, not emptiness.

I have always lived in empty rooms -- no furniture, just the bare necessities, one chair, not even another chair for a visitor because nobody comes to visit. And I have always watched: whenever somebody came to see, either they said the room was empty or they said the room was spacious -- but very rarely. Out of a hundred persons only one person would say, "The room is very spacious. I love it!"

The English word 'room' simply means spacious, roomy; it does not mean empty. So I have the biggest room in the world, the most roomy room -- just space, nothing to hinder, the whole sky available. Only once in a while has somebody said, "It is spacious," and that man had a certain understanding; otherwise they say 'empty'. And both are right according to their vision.

But you have to understand, Sarjano, it is not empty, and it is not that you have no song to sing any more, it is only that your 'I' is disappearing. You are disappearing, not the song! And believe me, when you are completely gone, then only does the song arrive. Then it is divine.

We have called it in India, 'BHAGAVAD GITA -- 'the song celestial'. Then God sins through you, you are just a hollow bamboo flute.

OSHO: I AM COMING ACROSS SOME CONDITIONING THAT OFTEN MAKES ME FEEL TENSE AND FRUSTRATED. IT IS PERFECTION, HURRY, EFFORT, ET CETERA. IS THIS A SPECIAL GERMAN CONDITIONING? I AM GERMAN!
Dhyan Gyanam

CONDITIONING AS SUCH is always German, more or less, because conditioning means the desire of your parents, of your society, of your state, of the past, to make you perfect. And once the seed, the ambition to be perfect enters into you, you cannot remain sane.

Perfectionism is neurosis. Of course, Germans are far ahead of others -- they are the epitome of perfectionism -- but everybody has the same kind of desire. ALL parents have failed, and because of their failure they load their children with the desire to be perfect. They have not been able to be perfect; now they want to live a vicarious life through their children. They don't love the children -- if they love them they will not condition them. That will be the only sign of their love. If you love somebody you cannot condition the person.

If your parents love you, the first thing that they will never do is to load you with their own ambitions. But they have been loaded by their parents and they have tried to live according to those desires -- the desires of their dead parents -- and they have failed. Now they think maybe there was not enough time, maybe circumstances did not allow: "Perhaps what has not been possible in my life may be possible in the life of my children." So they live through their children.

Conditioning means they know they have to die, but still they can live in a subtle way through the children. It is a desire for immortality. They know their bodies are going to die, that's why there is so much obsession for children. "And the child has to be MINE, not anybody else's, so that a part of me, a cell of me, a seed of me, will be living. I will NOT be there, but at least something of me will go on living."

Hence all the societies have insisted on the virginity of women at least, to make certain that the child is yours, not somebody else's. Why this obsession? In a better world, in a more understanding and human world, if the father feels that he can find a better man and a better seed for his children, then certainly he will go for the best. If he is crippled and if he is carrying some disease, hereditary, it will be a sign of love not to give that disease to the child. It is better to find somebody who can give HIS child a better body, better health, longer life, more intelligence.

And that is possible, now it is very easily possible. Just as we donate blood, each genius dying can donate all his semen cells; they can be preserved. Albert Einstein can be preserved. He donated his head -- that is stupid. He should have donated his semen cells, because then millions of children could have had the same capacity as Albert Einstein. People who love will find the best. And the same is true about the mother: there is no necessity for the mother to give birth to the child only through HER womb; it can happen in a scientific lab.

We can create a totally different kind of humanity once these old, idiotic obsessions are dropped. These are all egoistic obsessions. But not only do we give our bodies to the children, we insist on giving our minds too. That's what conditioning is all about: trying to give your mind to your children.

Never give your mind to your children! You have lived it and you know its misery, still you insist on giving it to your children. You have been a Catholic, a Protestant, a Hindu, a Mohammedan -- what have you achieved? Where are you? What is your meaning, significance? What poetry has arisen in your being? And still you are insisting on giving the same rotten pattern to your child? You are the enemy of the child, not a lover. You don't love! If you love, you cannot give your ideas to the child. You will insist, "Remember, avoid at least these ideas that I have lived. Do whatsoever else you want to do -- just don't be a Christian, don't be a Hindu, don't be a communist. I have been, and this way of life at least is absolutely meaningless. So avoid this."

Each mother, each father should make the child aware that they have tried a certain pattern of life and it has failed. "So don't make the same mistake again. Try some other door, try some other way, explore on your own." But this has not happened yet, that's why humanity is living in such misery and hell.

Gyanam, perfection is bound to bring hurry because life is short, and perfectionism means you have to do thousands of things quickly, otherwise who knows? You may be incomplete before death comes. And particularly in the Western societies where religions have insisted on only one life, there is more hurry. In

the East people are not in such a hurry for the simple reason that they believe that there are many lives, so what is the hurry for? There is no need, one can wait.

That's why the East is lazy: it has a psychological reasoning for its laziness. And the West is speedy: "Be quick, because there is only one life, and if you are not complete in this life then there is no other opportunity. No chances are given, no choices are given -- only THIS life." Naturally hurry arises and effort. You have to make tremendous efforts to be perfect.

And in this whole rush for perfectionism you are not a gainer, you become a loser. There is no time to think, there is no time to be silent, there is no time to feel, there is no time to love. All is devoted to one goal: how to be a perfect man, a superman.

It is not an accident that Friedrich Nietzsche was born in Germany. He talked about the superman, and Adolf Hitler believed that he was the superman about whom Friedrich Nietzsche was talking. Adolf Hitler is not even human -- he is sub-human, below humanity, but he thinks that he is super-human. And he was trying to create a race of super-human beings. He brought the whole German ideology of perfectionism to its logical end. And you ARE conditioned, whether you know it or not, by that fascist, Nazi idea.

With me you have to relax. With me you have to drop your being a German or being an Indian or being an Italian. Whatsoever you are you have to drop it. You have to be just silent, blissful. You have to be just human -- there is no need to be super-human.

An Englishman thinks seated, a Frenchman standing, an American pacing, and a German afterwards.

There is no time, so it is always afterwards.

It was a tough spot and bullets flew from all sides. The tough German sergeant was not going to allow his men to retreat. "Stay here!" he shouted. "And keep firing, even if you run out of ammunition!"

Wolfgang, the blacksmith, came in with a badly damaged foot. The doctor was surprised, for Wolfgang was a careful man. "What happened to you, Wolfgang?" he asked.

'Well, thirty-three years ago I was a young apprentice to an old blacksmith."

"But what about your foot?"

"This is about my foot. The old man had a daughter and your eyes could gaze on her like the way a bullock would eat good grass. The first night I was there she came in when I was in bed and asked if I was comfortable and if I wanted anything, and I said I didn't. The next night when I was in bed she came in wearing her nightdress and she asked me if there was any single thing she could get me or do for me, and I told her I was as comfortable as a bug in a rug. The next night she came in and the girl had not a thing on her, and she asked me if she could do anything for me, and, not wanting to keep her standing in the cold, and she without a shift I said there was nothing."

"What has that got to do with your foot, Wolfgang?" asked the doctor impatiently.

"Well, it was only this morning that I finally thought of what she meant, and I was so annoyed with myself that I threw my ten-pound hammer against the wall, and it rebounded and broke my ankle!"

Gyanam, now being a sannyasin, drop being German. Enough of it! You have suffered long, your parents suffered and their parents; it is time to stop this suffering. Relax a little bit -- there is no need to be perfect. If God wanted you perfect he would have created you perfect! He has created you so beautifully imperfect. It is so clear -- he never creates a perfect man, he always creates imperfect people, because only imperfect people can grow. The perfect man will be dead from his very birth, because there will be nothing to do; there will be no POSSIBILITY of growing.

Growth is possible because of imperfection, and growth is the whole joy of life; it is the only ecstasy there is. And God goes on creating imperfect children, but we don't listen, we don't see that God loves imperfect people. And there is no end to growth, so in fact there is no perfection ever.

I don't call Buddha a perfect man or Jesus a perfect man or Krishna a perfect man. I call them WHOLE men, but not perfect. They were total but not perfect -- and remember the difference between these two words.

My sannyasins have to learn how to be total -- total in each act, passionately in it, intensely in it, utterly involved, not holding back. That's what totality is. If you are dancing you are dancing; then the whole world disappears. Even you are not there, only the dance remains. That is totality. The dance may be perfect, may

not be perfect, that is irrelevant. It can always be improved so it cannot be perfect. Everything can be improved so it cannot be perfect.
A Zen story is:

A king was learning gardening from a Zen Master. The Master was teaching him and telling him to go on creating a garden in his palace. After three years he would come to see the garden, and if it was total, then he would have passed the examination.

But the king misunderstood the word'total' -- and we all misunderstand it. He thought total meant perfect, so he made the garden perfect. He had thousands of gardeners to work upon it, and it was really the most perfect thing that had ever happened in Japan.

After three years the Master came, and the king was very happy and very satisfied with the garden. But the Master looked very serious and sad -- and he was not a serious man at all. The king started feeling afraid -- was he going to fail? Three years' effort, and the garden was so perfect you could not improve upon it. And the silence of the Master was getting heavier on him.

Finally he asked, "What is the matter? Why are you not saying a single word? Don't you like the garden?"

The Master said, "It is too perfect, hence it gives the feeling of artificialness. In nature nothing is so perfect. It is so perfect that it cannot be improved upon, that's why I am looking so sad. And I had told you,'Let it be total,' but you misunderstood me. I don't see even a single dry, dead leaf in the whole garden! How is it possible?"

The king said, "We have removed all the dead leaves -- there were many. Just to receive you we have removed them all!"
The Master said, "Give me a bucket!"

A bucket was given. He went out of the garden where the leaves had been thrown. He collected a bucketful of dry leaves, came in, and threw them on the path. And the wind started playing with the leaves... and the sound and the song of the leaves. He started smiling and he said, "Now it is perfectly okay! It is no longer perfect, hence it is perfectly okay! Now it looks more natural. Without these leaves there was no song, it was dead."

Be total, don't bother to be perfect. But this misunderstanding is one of the ancient ones.

The German missionary was preaching to the African tribe: "And I tell you that you must love your fellowmen."
"Moolagumbi!" shrieked the natives.
'White men and black men must learn to cooperate."
"Moolagumbi!" chanted the crowd.

The missionary was very pleased and he told the chief how pleased he was with the reception.

"I am glad, O man of Germany," said the chief, "but be careful as we pass my cattle that you do not step into the moolagumbi!"

All perfectionism is nothing but moolagumbi!

The last question

OSHO: WHAT IS ENLIGHTENMENT?
Prem Geetesh

SCREWING IN a lightbulb successfully!

Philosophia Ultima

Chapter #7
Chapter title: Spirituality is the Ultimate in Luxury

17 December 1980 am in Buddha Hall

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The first question

OSHO: IN ONE OF YOUR LECTURES ON SOCIALISM, ANSWERING SARJANO'S QUESTION, YOU INDICATED THAT THE PROLETARIAT WERE 'THE LOWEST'.
IS THIS CONTRADICTORY TO CHRIST'S TEACHINGS ON THE POOR AS BEING THE CHILDREN OF GOD AND THE RICH AS BEING 'THE LOWEST'?
DURING YEARS OF RURAL DEVELOPMENT WORK WITH POOR PEASANTS IN LATIN AMERICA, I FOUND THEM TO BE 'HIGHER' SPIRITUALLY THAN THE RICH LANDLORDS.
Gerrit Huiser

THE OLD RELIGIONS ALL OVER THE WORLD have been consoling the poor in different ways. The same is being done by Jesus Christ too. Calling the poor the children of God is nothing but poison. Then Karl Marx is right -- that religion is the opium of the people.

If it is true that the poor are the children of God, then we should not try to destroy poverty -- otherwise we will be destroying the children of God. That will be very irreligious, unspiritual! In fact, we should destroy all richness in the world so everybody becomes a child of God. If spirituality is so simple, then why bother about improving the lot of the people, trying to make them richer, trying to make them more comfortable, giving them better technology, industry, food? This is all against religion! This is all against Jesus Christ!

Mahatma Gandhi used to call the poor DARIDRA NARAYAN; he went even one step further than Jesus Christ: the poor are not only the children of God, they are gods. This is a strategy: because your so-called religious people have not been able to find a way to solve the problem of poverty, they try to rationalize it. And the best way to console people is to tell them, "The rich are lower than you -- you are higher!" This satisfies the ego.

Jesus says: Blessed are the poor, for theirs is the kingdom of God. This is also one of the tricks of all the religions in the world: promise the poor a beautiful future -- AFTER death. Nobody ever returns, nobody ever tells what actually is the case after death, so it cannot be refuted at all. You will be received, welcomed in the kingdom of God, and the rich, they will suffer in hell.

It satisfies the poor tremendously, the very idea of the rich suffering in hellfire and the poor being welcomed by St. Peter at the pearly gates of heaven. So this life is not such a big problem, a question of only a few years. One can manage, one can tolerate, one can remain satisfied. One can hope that "Sooner or later, on the Judgement Day, everything will be settled. And because we are poor, ours is going to be the kingdom of God."

This is sheer nonsense. Who has said it makes no difference. Jesus may have said it, Mahatma Gandhi may have said it -- I don't care a bit! My whole concern is with the truth, and this is untrue.

Poverty is not something to be praised; it is something to be condemned, totally condemned. It is like cancer: it has to be destroyed; no respect should be given to it, because that is nourishment. It should not be

praised in any direct or indirect way, because that is how it has been prolonged in the past.

And you can't see the contradiction: on the on e hand these people go on saying that poverty is something beautiful; on the other hand they are all trying to make people richer. the contradiction is in THEM. Why try to make these poor people more rich? Make them more poor so they will be closer to God. Take even what they have got! Deprive them of everything! Then their welcome will be far greater, they will be received more joyously.

And what is the implication of it all? It means God enjoys poverty, it means he wants people to be poor. It simply means that he is against riches, comforts, luxuries. Then why this paradise? -- because paradise is nothing but comforts, riches, luxuries. A strange logic! On the earth people should suffer so that in heaven they can be rewarded. First make people ill so that they can be hospitalized and served; first wound them and then help to heal their wounds. This is ridiculous!

MY arithmetic is very clear: poverty is ugly and it has to be destroyed totally. No trace of it should be left on the earth, and all these consolations should be withdrawn. I can understand why in the past the religious people could not say what I can say today. The simple reason was that scientific technology was not available -- there was no way to destroy poverty. And when you cannot do anything, at least you can sympathize; it costs nothing to be sympathetic. At least you can console; it is better than nothing. And all these words of Jesus and Mahatma Gandhi and others are devices to console, to give opium to people.

In India it has been a long tradition; different ways have been discovered to rationalize poverty. The first was: the poor person is suffering because in the past he has committed some wrong actions. The past is made responsible -- not the society, not the present, not the structure of the society, not the lack of technology, not the stupidity of the people, but the past. Nothing can be done about the past, you cannot undo it; it has to be accepted. And great hope is given with it: "If you accept it, if you are totally satisfied with it, you will be immensely rewarded in the future life."

Do you see the trick? The past and the future are made important. Nothing can be done about the past life and you don't know anything about the future life. The past is no more, the future is not yet, and people are being diverted from the present to the past which is no more and to the future which is not yet. These are very cunning tricks. And the problem is in the present -- it has to be solved herenow.

You ask me, Gerrit Huiser:

IS THIS CONTRADICTORY TO CHRIST'S TEACHINGS ON THE POOR AS BEING THE CHILDREN OF GOD AND THE RICH AS BEING'THE LOWEST'?

Yes, it;is contradictory -- it is absolutely contradictory. Jesus is wrong! And I don't consider the rich to be the lowest and I don't consider the poor to be the highest. If the poor are the highest then the problem is very simple: richness can be destroyed very easily. There is no problem at all.

You say to me:

DURING YEARS OF RURAL DEVELOPMENT...

What were you doing in rural development? Making people poor? -- because if the poor are higher, then development means make them poorer! Gerrit Huiser, what were you doing there in Latin America? Aren't the people poor enough? not yet children of God? so you had gone there to make them absolutely poor? -- because according to you, that will be development, progress, evolution!

You say:

DURING YEARS OF RURAL DEVELOPMENT WORK WITH POOR PEASANTS IN LATIN AMERICA, I FOUND THEM TO BE HIGHER SPIRITUALLY THAN THE RICH LANDLORDS.

Do you know what spirituality is? Have you experienced anything of spirituality YOURself? What criterion have you got to judge who is spiritually higher and who is spiritually lower? What do you mean by spirituality? According to you to be poor is to be spiritual because Jesus says the poor are the children of God, so naturally you found the poor to be higher spiritually -- you must be a believer in Jesus Christ -- than the rich landlords.

But my own understanding is totally different. Spirituality is the highest need -- there is a hierarchy of

needs. The first plane of needs is physical. The poor person remains tethered to the physical: he is hungry, he is ill, he does not have any shelter, not enough clothes. He cannot think of Beethoven, Mozart, Wagner; he cannot think of great poetry -- Kalidas, Shakespeare, Dante; he cannot think of great novelists and novels -- Dostoevsky, Tolstoy, Chekhov. There is no possibility -- he is hungry. What is he going to do with BROTHERS KARAMAZOV? He needs bread, butter, not BROTHERS KARAMAZOV! He needs a shelter from the rain, from the hot sun, he does not need music. What will he do with music? Can you make a shelter out of music? Can you make clothes out of beautiful paintings? And he is so hungry he cannot be sensitive to any higher thing. He is tethered to the body, to the lowest part of his being.

When physical needs are fulfilled, then psychological needs arise -- they are higher needs. Then there is a search for music, poetry, art, sculpture, architecture, gardening. These are higher needs, but with each higher need higher problems arise. Hence I welcome higher problems.

For example, in India nobody asks, "What is the meaning of life?" because that is a higher problem -- the meaning of life. In the West you are concerned with the meaning of life, not in the East. It CANNOT arise -- there is no background for it. People are so poor, how can they think of any meaning, any significance? The question is how to feed their children, the question is how to survive. SURVIVAL is the question! When you have survived and you are completely at ease in life, THEN you ask, "What is the meaning of life? Is survival enough?" But that question arises only when you have MANAGED to survive.

Higher problems arise with higher needs. Then with higher problems you have new kinds of troubles but their plane is higher. Psychoanalysis is not needed in the East at all; Sigmund Freud or Carl Gustav Jung or Adler and others have no relevance. And the Indian religious mahatmas go on bragging about it: "Look, our country is so peaceful!" It is not peaceful, it is simply dead! It is the peace of the cemetery, it is NOT peacefulness. They say, "Look, our people are so contented!" They are NOT contented. The discontent has not arisen, because to be discontented with life first you have to manage to survive. They are struggling for survival, so there is no question of psychoanalysis.

But the so-called mahatmas who go on teaching in the West, saying to people in America and Europe, "India is a great spiritual country. People are so satisfied, so contented," are simply lying -- maybe not knowingly, maybe they also believe that this is so. Certainly more people go mad in the West than in the East, because the West can afford it. Madness is a HIGHER problem; hunger is a LOWER problem. A hungry person cannot go mad -- it is impossible. When you are hungry, can you afford to be mad? Keep the madman hungry for three weeks and you will see that he has become sane! He will start talking sense. He will come down from the clouds to the earth.

The hungry person remains closer to the earth, rooted in the earth. When you are satisfied with the earthly plane you start having wings, and of course then there are new dangers. When you start flying then you will have to face new problems, new dangers, new crises. Madness belongs to the psychological realm, not to the physical.

More people commit suicide in the West than in the East, and I take it as a sign of growth -- because when you are perfectly okay on the physiological plane, the question starts haunting you: "Why go on living? For what?" The hungry man has some goals, very immediate goals. He cannot see far away; it is an everyday question how to survive. In the morning he has to think about his lunch, in the evening he has to think about his supper.

Half of the Indians eat only once a day, and the whole country is undernourished. Millions of people go to sleep with a hungry stomach. Now, do you think these people can commit suicide? They have not even been able to be alive, how can they commit suicide? First you have to be alive! Even if you want to commit suicide that much has to be fulfilled first.

When all your physical needs are fulfilled, then suddenly a question arises, a new challenge: "Why am I trying to survive?" It is philosophical, psychological: one searches for the meaning of life. Then one can go mad one can commit suicide, one can start being creative. Then all the doors open, good and bad. One can be either lower than the animals or can rise higher than the angels.

When all psychological needs are fulfilled -- when you have learnt the most beautiful music, enjoyed poetry, art, painting, when your psychological needs are fulfilled, you are psychologically healthy -- then spiritual needs arise, never before it. Spiritual needs are the most luxurious needs; they come only in the end. They are like flowers.

If a tree is undernourished it CANNOT have flowers remember it. It will be difficult for it even to have

leaves. Flowers are possible only when there is an overflowing energy, too much to contain. Then the tree bursts forth into thousands of flowers, color and fragrance -- but it is luxury! A tree in bloom is a picture of luxury, because flowers don't serve any purpose; they are just a luxury, sheer joy. The tree is enjoying its being, celebrating itself.

Walt Whitman says, "I celebrate myself." That is the ultimate in luxury, when one starts celebrating oneself. A sheer joy of being!

Then, after psychological needs are fulfilled, the question of meditation, prayer, spirituality, the search for the ultimate source and goal of life, the inquiry into consciousness and its ultimate peaks....

I don't think, Gerrit Huiser, that you found in poor peasants in Latin America higher spirituality in my sense of the word -- it is impossible. But I can understand what you really mean. You must have found them more simple than the rich landlords -- that's what you are calling spirituality. You must have found them more innocent, childlike, than the rich landlords -- that's what you are calling spirituality, higher spirituality.

Obviously, when there is so much poverty, only the cunning and the clever can be rich; the simple and the innocent cannot be rich. When there is so much competition, so much struggle, a certain cunningness is needed, otherwise you cannot be rich -- then others will be rich who are more cunning than you.

You must have found... you can find it anywhere: poor people are always more simple, more innocent. But try to understand. It is not because of their poverty that they are simple and innocent: they are poor BECAUSE they are simple and innocent; it is not the quality of poverty. They are simple and innocent -- simple in the sense of simpletons, innocent because they are not intelligent. Their innocence, their simplicity is not a great achievement; it is just like every small child.

Every child is innocent, but that is not much to brag about; it is a natural phenomenon. And every child will have to lose it -- unless he loses it he will remain a simpleton. If he loses it and goes into the ways of the world, goes astray, becomes cunning, becomes clever, cheats, does everything that is needed in this competitive life, and one day finds it all futile and drops it and again becomes simple -- that is spirituality. That is a totally different phenomenon.

The sage is innocent because he has found that cunningness is futile, and the child is innocent because he has not yet found that cunningness is the way of the world. The child is simply IGNORANT -- don't call his ignorance 'innocence' -- and the sage is innocent, he is no more ignorant. He knows all the worldly ways, but he has found that they are not worth bothering about.

Two little girls were talking about religious knowledge. "I'm past Original Sin!" boasted the first one.

"That's nothing," answered the other. "I'm beyond Redemption!"

One day the teacher asked her pupils to write an essay covering three topics: religion, sex and royalty.

Two minutes later little Johnny handed his essay to the teacher. He had written, "And the queen said, 'Oh, my God, it is good!'"

The farmer showed the city laborer how to milk the cows, and sent him into the fields. "How many did you milk?" he asked when the laborer came back.
"Twenty, but there's one thing...."
"What is that?"
"I think you should have given me a bucket!"

Angus decided to keep a few hives on his farm, and the first year Owen was curious to know how he got on. "Had you any luck with the bees, Angus?" he asked.
"The best, the best!" Angus chuckled.
"You got a lot of honey?"

'Not a drop, but they stung the mother-in-law seven times!"

The motorist was honest and when he hit the cock wandering on the road he stopped and went back to the cottage. "I'm afraid I killed your cock, madam, but I would very much like to replace him."

"Whatever you want," said the old woman. "Go around the side there and you'll find the hens in the back."

Yes, the poor people ARE simple, but that does not mean they are spiritual! Don't misunderstand their simplicity. And you are right that the rich landlords are NOT simple -- they cannot be, otherwise they would have been poor themselves, they would have been children of God themselves. If they are not clever they cannot remain rich. Their parents must have been clever and their parents' parents must have been clever, and they must have been clever to choose clever parents. From the very beginning you have to be very alert to avoid the children of God! If you choose children of God you are lost!

For example, Gerrit Huiser: he is a professor of third world studies, Catholic University, Holland. I don't think you have chosen for your parents children of God, otherwise you would have been milking cows -- without a bucket!

A rich and aged Jew woke up in the middle of the night. He turned over and touched his wife lying beside him. He was surprised to find she was cold, much colder than usual. Puzzled, he switched on the light and found that she was dead. He sighed, turned off the light, and said to himself, "Oh, dear me! I'm going to be a very sad man, tomorrow morning!"

A rich but very miserly Jew from New York was driving on the road in his rusty old Volkswagen. He was dreaming about better lifestyles when suddenly a beautiful new car passed him. The car was going very fast, and just after passing him it lost control and crashed into a tree.

The Jew in the old car slammed on his brakes, pushing his feet through the floor in his exuberance. The beautiful car was completely destroyed; the driver was scratched and bruised but alive.

The Jew helped him out of the wreck and asked, "Are you in pain?"
"A little," replied the victim.
"Do you think you can wait for help?"
"Yes, I think so," groaned the man.
"Do you have accident insurance?"
"Yes, I do."
"Is it with a good company?"
"Of course!" snapped the wounded man.

"Do they pay the full amount in the correct time?" asked the Jew excitedly.
"Always."

"Well," concluded the Jew, "can I just lie by your side?"

A young Jew, dressed in a suit and carrying a briefcase, walked up to the front door of a little house in a quiet neighborhood. He knocked loudly on the door and called out, "Burglar!"

After some time an old lady appeared at the door. "Who is it?" she croaked.
"Burglar, madam," came the reply.
"You're not selling anything, young man?"

"I'm here to steal everything you've got," replied the young man politely. "May I come in?"

"Hm, well, are ya sure you're no encyclopaedia salesman?"

"Madam, please accept my card. I am indeed a burglar!"

The Jew entered the house with the old lady and proceeded to collect anything of value he could find. He cleared out the living room of all its artwork and trinkets, found cash in the bedroom drawers, took crystal glasses, candlesticks, jewelry.... Finally, when there was nothing else of value left to take, he turned to the old lady and said, "Er... by the way, madam, while I'm here, can I interest you in our new range of children's encyclopaedias?"

The cunning and the clever are bound to become rich but that is the only way to reach real simplicity. Unless you have been cunning, unless you have been clever, you cannot reach the status of a sage.

It is not an accident that in India all the twenty-four TEERTHANKARAS of the Jainas, the twenty-four great Masters, were princes, and all the AVATARAS of the Hindus were kings, and Buddha's twenty-three previous incarnations were all in royal families. That's why there is a tremendous difference between Jesus' teaching and Buddha's teaching. Buddha's teaching soars really high like an Everest. The Upanishadic seers were rich people; that's why the Upanishadic statements have a beauty and a deep aesthetic sense about them.

Jesus was the son of a poor man, a carpenter. His words don't have THAT flavor which the words of

Mahavira, Yagnavalka, Patanjali, Buddha and Lao Tzu have. These people have a totally different height and a multi-dimensionality. Jesus' words are simple, as simple as a poor man's can be. Of course they have a certain straightforwardness, but they are not like Everest; compared to Buddha's words they are just molehills.

And you can see that -- that only poor people of the world are becoming interested in Jesus' words. In India the people who are converted to Christianity are the poorest people. Christian missionaries have not been able to convert a single rich Indian to Christianity -- all the poor people are converted.

And the other extreme is also happening: the West is turning Buddhist. The intelligentsia of the West, of the rich countries, is becoming more interested in Zen, in Tao, in Yoga, and the poor people of the East are becoming more interested in Jesus. It is not just an accident; there is some hidden reason behind it. The poor people in the East are now finding a consolation in Jesus' words, and the rich people of the West are finding insights in the words of Buddha and Lao Tzu, Chuang Tzu, Bokuju, Rinzai. The height is appealing. Jesus seems to be plain -- beautiful words but with no sophistication.

Why is the East turning closer to Jesus and the West turning closer to Buddha? And one should also take note of the fact that socialism is a by-product of Christianity; it has not happened in Hinduism, it has not happened in Buddhism, it has not happened in Jainism, it has not happened in Taoism. Christianity has given birth to the idea of socialism, because basically Christianity has been a consolation for the poor. Socialism is now the ultimate consolation for the poor. Socialism does not make them rich, it simply destroys the rich people, but then the poor feel happy because there is no comparison left.

The poor of America are in a far better situation than the people of the so-called communist countries, but the poor of America are not happy. Even the poor people of America have cars and television sets, and in Russia even the big communist bosses do not have such beautiful cars and television sets and radios. But Russians seem to be more contented than the Americans -- for the simple reason that the comparison is no more there -- the rich have disappeared. Poverty has been distributed. That's what socialism is all about: distribution of poverty, EQUAL distribution of poverty.

When all are equally poor you don't feel discontented: Discontent arises only when you see a few people becoming richer. You may also be becoming richer -- with those few people, but that is not the point: the distance between you and the rich hurts.

Socialism is the ultimate consolation for the poor. If religions have provided opium for the poor, then socialism provides LSD for the poor!

Gerrit Huiser, my own approach is this: let people become rich. And the way to make them rich is not socialism; the way to make them rich is to introduce more technology, more industry, more science. And capitalism is the only form of society which knows how to create wealth.

Sixty years of socialism in Russia have not done much -- people are still poor. And once a person from Russia goes to America he does not want to come back. People go to participate in the Olympics and they don't want to return, they escape. And Russians are not allowed to go outside the country, simply so they can remain in ignorance about what is happening in the world. Russia is now the dark continent; nobody knows what is happening in the world. It is better to keep them ignorant. If they become alert about what is happening in the world, then they will suddenly become aware of their poverty. They have to be stopped from knowing about other countries.

Capitalism is a form of society which knows how to produce wealth. We have to use capitalism more; we have to introduce the same wealth-creating procedures everywhere. Make the people rich! One day, when there is so much wealth in the world -- just as there is free air -- when there is too much wealth in the world, nobody will want to possess it. People want to possess things only when they are in scarcity; when the scarcity disappears, possessiveness disappears.

The world has to become as rich as possible, only then will the explosion happen -- the explosion I call spirituality. I don't mean the peasant-like simplicity; that's why I called the proletariat the lowest. They are the lowest because they are living undernourished lives, they are living very deeply rooted in the body; even their bodies are not satisfied. And to talk about spirituality to those people who are hungry is absurd. Even if these hungry people go to the temples and the mosques and the synagogues and the churches they are not going for spiritual reasons, they are going to ask for something from God.

I have been receiving hundreds of letters from South Africa, and they all think they are inquiring about something very spiritual. And all those letters are basically the same. They are asking me: can I help them to be healthier, to be richer, to be more successful? Can I give them a mantra, a talisman, or something magical? They think they are asking for some spiritual guidance -- they are asking for worldly things. And

it is not only so in South Africa -- the same is the situation in India.

When I receive letters from Indian so-called seekers it IS NEVER about meditation, it is NEVER about the inner inquiry; it is always about poverty, unemployment. Their daughters and sons are unemployed, unmarried; they need my blessings. And they think this is something spiritual! They ask because their wives are ill and they can't afford any other treatment -- "So please bless us." They write to me about retarded children, paralyzed children; they have to be blessed.

It is very rare that any Indian asks about real, authentic spirituality, but I can understand -- they cannot ask. What they are asking is inevitable; that's what they go on asking in their prayers. They go to the temples, they go to the priests, in order that they can survive somehow. They are not capable of surviving on their own; they want help, some magical help from the priests, because they think the priests are directly connected to God and everything is possible through God.

These are the people who have invented all kinds of miracles; those miracles have never happened. For example, the miracle told about Jesus: that out of a single loaf of bread he fed thousands of people, that he turned the whole sea into wine, that he turned stones into bread, that he helped the ill people and cured them, that the blind came to him and he gave them eyes, and the crippled came to him and he healed them. These miracles show much about the people who have written these stories; they don't show anything about Jesus. These are their desires.

People ask me again and again, "Why are so many Westerners here and not so many Indians?" If you want to see Indians you can go to Satya Sai Baba -- there you will see thousands of Indians. Here you will not see them for the simple reason that to me spirituality is the ultimate in luxury. Only those who have done everything, who have lived life in all its possibilities, can inquire about the ultimate life. Those who are still worried about their bodies and employment and money and business, they cannot come to me -- I am not for them. Only the spiritual seekers will be here. And to me, the capitalist system is the only system that can transform humanity towards spirituality.

It is not illogical on the part of Karl Marx to deny religion, to say that there is no need for religion. In fact, communism will never allow people to be religious; they will always remain so poor that they will never be fed up with life, they will remain always hoping.

The poor person always lives in hopes and desires and fantasies. It is only the rich person who starts getting tired of food, of sex, of money, of power, of prestige; he has seen it all and he has found that it is not worth wasting any more time and energy on. Suddenly he becomes aware that "What I have been doing is absolutely non-essential" -- and then begins the search for the essential.

Gerrit Huiser, I don't agree with Jesus Christ. I have tried my best to agree with Jesus, with Buddha, with Patanjali, with Mahavira, with Lao Tzu. Now my new phase of work starts. I am fed up with agreeing, tired of it! So now I will simply say the truth. Enough is enough!

The second question

OSHO: I AM A DRUNKARD,
AND TODAY IS MY BIRTHDAY.
CAN YOU TELL SOME JOKES TO ME?
Gandharvo

A WOMAN CALLED UP her husband at the office. "Charles," she said sternly, "when you came in last night you told me that you had been to the club with Mr. Brown, but I just met Mr. Brown and he said you had been at the Trocadero Tropical Paradise. Why did you lie, Charles!"

"I didn't lie, dear," explained the husband. "I was in no condition last night to pronounce Trocadero Tropical Paradise!"

Shawn was a noted drinker in the village. At intervals he became a teetotaller and took what is known in Ireland as 'the pledge'.

'Well, Shawn," asked the curate, who was new to the place, "how long do you want to take it for?"

"It's easy to see you are new, Father. Sure, everyone knows I never take it for anything less than life."

You missed it!

Poteen is an Irish illegal brew that can burn holes in steel plates. O'Sean Flaherty, after a pint of it, saw so many animals in his room that he put a sign on his house: "Flaherty's Zoo."

The local Garda sergeant went to reason with him and was no sooner in than he was offered a glass of the Mountain Dew, as it is called. When he staggered out thirty minutes later he raised his hand for silence. "Ish all right, men, the worst is over. He shold me half the elephants!"

The Roman Catholic parish priest of a Belfast church was amazed to find two bigoted and drunken Orange Protestants outside his window at two o'clock in the morning. "What do you want?" he called.

"Well, we wanted ye to tell us if it was the Pope that called the Ecumenical Council?"

"Look, come back in the morning and I'll discuss it when you're sober."

"Sure, when we're sober we don't give a damn about the Pope!"

The Garda watched Mulligan desperately trying to open his front door as he swayed from side to side. "Here, Mulligan," he said, "can I help you with that key?"

"Nosh at all, guard, I can manage the key if you -- hic -- could hold the house steady!"

They drove towards the city in a zigzag pattern. Shamus, ish we near Dublin yet?"

"Yesh, we're knocking down more people so we mush be!"

"Drive slower then!"

"Whaddaya mean, drive slower? You are driving!"

Philosophia Ultima

Chapter #8
Chapter title: Simply Get Out by the Door

18 December 1980 am in Buddha Hall

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Q2 and Q4 on video

The first question

OSHO: I AM ANOTHER 'DEVELOPMENT WORKER' WHOSE QUESTIONS YOU ANSWERED MOST BEAUTIFULLY YESTERDAY.
FOR ME, THOUGH, ONE QUESTION REMAINS: WORKING TO HELP BROTHERS OUT OF THE MOLASSES SEEMS ALSO TO KEEP ME FROM FLYING. SHOULD WE FLY AND LEAVE THEM BE, AND STAY HERE IN THIS MAGIC PLACE, FOR EXAMPLE? OR SHOULD WE STAY ON LAND TO HELP? HOW IS A SYNTHESIS POSSIBLE?
Oscar Mann

I DON'T BELIEVE IN ANY KIND OF SYNTHESIS. Synthesis is always hotchpotch; synthesis is basically confusion. Synthesis means you are schizophrenic and somehow managing to keep yourself together. I don't trust synthesis, because then we have accepted the division and are somehow trying to bridge the division.

I believe in a single vision, not in synthesis. The single vision is liberating; it takes you beyond confusion and chaos, it creates integrity, it gives you a centering, a grounding.

Moreover, a synthesis remains intellectual, it never becomes existential. It is like trying to synthesize darkness and light: intellectually you can do it, but existentially it is impossible. If there is light there cannot be any darkness; if you want darkness then the idea of light has to be dropped.

This is the first thing to understand clearly: I am not trying to create any synthesis here; I am simply communicating, communing my single vision. It is comprehensive and multi-dimensional. It includes all, but it is not a synthesis.

For me the question is not whether to go on helping people or whether to make an effort to be blissful, to be meditative, to make your life a celebration. The question does not arise because you are starting from a wrong assumption. The assumption is that a man who is not blissful himself can be of some service to others -- that is impossible. You can give to others only that which you have already got; you cannot give that which you have not got yourself. Of what help can you be to others?

A miserable person is bound to infect people with his misery; he cannot do otherwise. He can INTEND to do otherwise but he cannot really do it. That is not in the very nature of things; it is impossible. It is against the law of existence.

If you are stinking, how can you give fragrance to others? Whenever you are giving something to others you are giving yourself in some way or other; you are imparting your being, your existence, you are sharing. You are sharing your innermost space.

The so-called public servants have been the most mischievous people on the earth; they have created more misery than anybody else. If we can get rid of all public servants, humanity will be in a far better situation -- but these do-gooders won't leave humanity alone. And what are THEY gaining out of it? They are gaining only one thing: they are miserable and they want to forget all about it, and the best way is to start thinking of others' miseries, that is an escape from your own miserable space. When you become too much concerned about others' problems, naturally your own problems recede into darkness.

It is a well-known fact that the people who become interested in psychoanalysis, the people who become psychotherapists, are basically trying to avoid their own psychological problems. They are afraid to face them, and the easiest course is to become focused on others' problems. And when you are surrounded by others' problems -- and they are so many and bigger than yours -- naturally you start forgetting about your own problems. There is no time to think about yourself.

These so-called public servants, social reformers, are simply escapists. They are full of misery, tension, anguish, anxiety. I know these people -- I know their innermost lives. They are carrying a thousand and one wounds, and still they are trying to help others. They can only contaminate others, they can only infect others.

The first thing is to create a blissful state in your own interiority. Your subjectivity should be full of fragrance. You should be a dance, a song, a festival of lights. Then out of that joy, compassion arises. I don't call it'service', I don't call it'duty' -- I call it love. And then you are not obliging anybody, you are simply overflowing with joy. Then you are just like a cloud full of rain-water: it has to shower. Then you are just like a lotus full of fragrance: it HAS to give its fragrance to the winds. It is not obliging the winds, neither is the cloud obliging the earth. In fact, the cloud feels obliged to the earth, because it allowed it to unburden. The lotus feels obliged to the wind, grateful, thankful, because the wind allowed it to release its splendor. It is infinitely grateful. There is no question of service and there is no question of helping others; it is a natural consequence of blissfulness.

Oscar Mann, you have to consider only one thing deeply: Are you blissful? Are you in a state of celebration? Are you a cloud full of rain-water? If you are not, then forget this great idea of helping others,

of'helping brothers out of the molasses'. You will drag them more into the molasses! You will become a burden. You will sit on their heads -- they will have to carry you. And, of course, being a public servant, being a great social worker, it is your birthright to sit on people's heads! They have to worship you: you are great, your work is great. They have to feel your greatness, your superiority, your compassion. And all that is bullshit! Unless you are blissful it is not possible for you to help others.

A candle that is unlit cannot help other unlit candles; only a lit candle can help other candles to become lit. And the miracle is: when the flame goes from the lit candle to the unlit candle, the lit candle loses nothing, and from one lit candle millions of candles can be lit -- still it loses nothing. Others gain, but you are not losing anything. In fact, just the opposite happens: the more you give, the more you have. And when you are ready to give all, you have all the joys of the world available to you. When you are ready to give totally, you become open to all God's grace, you become a vehicle. But then there is no idea of service, duty; the question does not arise.

Hence there is no need to think about a synthesis. One is blissful -- and out of bliss, just as the shadow follows you, compassion follows you. You are not even aware of your shadow following you; it does not make any noise, not even the footsteps can be heard. It simply comes following you, without any noise, not even a whisper. In the same way compassion comes: it follows the meditator.

Gautam the Buddha defines meditation as the source of compassion. He says unless you are a meditator you cannot have compassion.'Compassion' is a beautiful word: it is passion transformed, it is passion gone through the alchemy of meditation. It is the same energy that was involved in your passions now passing through the alchemical process of meditation, silence, awareness. It is freed from all pollution, from all that is foreign to it; it becomes purer and purer. When your meditation reaches its ultimate height, your whole energy becomes overflowing love -- it is compassion.

So the question of synthesis does not arise -- either you are blissful or you are not. If you are blissful, compassion follows; if you are not blissful, whatsoever you are doing is just an escape from your own misery.

You say:

I AM ANOTHER 'DEVELOPMENT WORKER' WHOSE QUESTIONS YOU ANSWERED MOST BEAUTIFULLY YESTERDAY.
FOR ME, THOUGH, ONE QUESTION REMAINS...

The mind goes on creating questions. When I have answered THIS question, Oscar Mann, you will find that a few more questions have arisen. The mind is very fertile about questions; about answers it is impotent. The mind has no answers, it has only questions. Meditation has only answers and no questions, and meditation is a state of no-mind.

I can answer your question, but don't think that you WILL GET the answer -- you will simply get a few more questions.

In New York a bus was standing at the bus-stop. The driver informed the passengers that he would leave the stop only if the blacks moved to the back of the bus and the whites came to the front.

"Hey, man!" said one of the blacks. "Stop this discrimination. We're under the Carter administration, you know!"

Exactly at this moment, the President drove past the side of the bus in his car. One of the blacks called out to him and told him the story.

"I'll have none of this!" replied Carter with vehemence. "In my government there are neither blacks nor whites. In the USA we are all greens!" (the color he used in his election campaign).

Everybody applauded the President, and he drove away.

"Okay," said the bus driver after he had gone, "let's get this organized. All the light greens come to the front and all the dark greens go to the back!"

Only questions go on changing, but basically the mind remains the same. So if you are trying to get answers THROUGH the mind you are not going to get them at all! Listen to me in silence, listen to me without the mind. Put the mind aside.

You have been conditioned by Christianity for service, and the conditioning of Christianity has gone so deep that not only has it conditioned the Christians, it has conditioned even the Buddhists, the Jainas, the Hindus, the Mohammedans. It has a logical appeal in it.

For example, in India we always respected the man of meditation. We never asked Buddha to go and serve the poor.

I receive every day hundreds of letters saying "If you are really a BHAGWAN then you should open hospitals, schools, houses for the poor, for orphans, for widows." But nobody asked Buddha, nobody asked Krishna, nobody asked Mahavira, how many hospitals they had opened and how many schools they had opened. All that we asked them was whether they have achieved blissfulness. If they have achieved that, then all is achieved. Then their very presence is a healing force, then their very presence is educative, then their very presence is nectar. Then their very presence gives eyes to the blind and ears to the deaf and tongues to the dumb and hearts to the dead -- their very presence!

But Christianity has contaminated the whole world. Now even Hindus think that Mother Teresa is a REAL saint. Jainas think, Buddhists think, that unless you serve the poor, unless you serve the old, you are not a really religious person.

The East has defined the religious person in a totally different way and I INSIST that the East is right, Christianity is wrong. First one has to become blissful oneself, then only can one share.

Con had returned to his native town after many years abroad. "I hope," said his parish priest, "that you have been loyal to your faith while you have been away."

"Indeed, Father, I have. I lied, I fought, I cursed, I robbed and I had women, but not for one moment did I forget the religion I was brought up in!"

People are only paying lip service, but nothing else can be done because Christianity has put everything upside-down.

It was a typical shop selling Roman Catholic religious goods and there were many statues of the saints. With savage energy a Protestant Orangeman shattered them with his stick. In court he explained why.

"Milord, I couldn't pass the place by and not DO something. If there's one thing I hate it's bigotry!"

Oscar Mann, you are asking me:

... WORKING TO HELP BROTHERS OUT OF THE MOLASSES SEEMS ALSO TO KEEP ME FROM FLYING.

If you cannot fly, you cannot be rooted in the earth either. The question of synthesis does not arise. A tree is rooted in the earth: the deeper its roots go, the higher its branches rise. The tree can whisper with the clouds only if its roots go very deep into the earth; the proportion is the same: the higher the tree, the deeper the roots. There is a balance. The tree can touch the stars, but then the roots have to go to the very rock-bottom.

I don't see that there is any question of synthesis between flying and remaining on the earth. In fact, a tree which is only roots is not a tree. Roots are ugly, that's why nature keeps them hidden underneath the earth. And a tree which has no roots cannot survive, not even for a single moment; it cannot grow, it will be dead immediately. It is possible to flower, but it is possible only because of the roots.

You are asking me as if there is a question of choosing whether to fly or whether to remain on the earth, and I say to you: both are possible only in togetherness; you cannot do one alone.

If you feel the magic of this place then be immersed in that magic, be drunk with it! Then one day perhaps you may be of some help to humanity.

The sales manager had a busy week in the country, and on Saturday evening he was exhausted when he dropped into the local bar to have a quick one before going home.
"Give me something to pick me up," he asked.
"Brandy? Vodka? Tullamore Dew? Bushmills?"
'No, no. I need something different."

'Well," said the barman with hesitation, "the only thing that might do it would be our Bhagwan's special."
"I'll try it!" said the sales manager -- and he had to admit that the first made him feel a new man, while the second and the third sent him home floating on air.
He was telling a friend about it. "It was terrific!" he said. "And the next morning I jumped out of bed and gave all the family their breakfast, packed them into the car and took them to Shree Rajneesh Ashram's Buddha Hall. There we listened to a strange sermon AGAINST Jesus and saw thousands of strange people in orange robes. I could not believe my own eyes! Everything was so strange, it looked as if I was dreaming. And then it was when we came out that the trouble started."
"In what way?" asked his friend.
"Sure, we're not Rajneeshees, we're Christians!"

Try to get it -- don't be Germans!

The second question

OSHO:
IN YOUR EARLY YEARS YOU WERE ALONE ON YOUR PATH AND REVOLTING AGAINST BELONGING TO ANY FAMILY, GROUP, COMMUNITY, RELIGION, SOCIETY OR COUNTRY. NOW YOU HAVE FOUND, AND YOU RELAX IN YOUR BEING.
AROUND YOU A COMMUNITY IS CREATED, AND WITH IT THE SEEDS OF ESTABLISHMENT.
NOW, I WANT TO BE CLOSE TO YOU AND TO THE SOURCE, BUT I AM REVOLTING AGAINST BEING PART OF THESE INTENSE MASSES, GROUPS (SLEEPING) AND GROUP-LEADERS (HALF-SLEEPING).
I HEAR YOUR VOICE SAYING, "THIS IS A COMMUNITY OF INDIVIDUALS BUT..."
HERE I AM AGAIN, SITTING NEAR THE RIVER, HEARING THE BIRDS' SONGS, SEEING THEM FLYING AND PLAYING, AND MEDITATION HAPPENS TO ME.
NOW, THE PART IN ME WHICH IS REVOLTING IS ASKING IF I KNOW DEEPLY IN MY HEART THAT NATURE IS THE RIGHT SPACE FOR MY GROWTH, FOR MY THERAPY AND FOR MY MEDITATION.
WHY SHOULD I AGAIN FALL INTO THE GROUPS?
IF I KNOW THE BULLSHIT THAT IS RUNNING IN MY MIND, WHY SHOULD I LOOK FOR MEDITATION IN INTENSE PLACES? AND THERE IS NO URGE IN ME TO LISTEN TO THE 'HALF-MIRROR'.
Veet Adam

THE FIRST THING: I never asked anybody ANY question. The moment you ask a question you are getting into a community -- you are getting into communion! I never asked anybody.
And you are wrong when you say:

YOU WERE REVOLTING AGAINST BELONGING TO ANY FAMILY...

If you want to revolt against a family, group, community, religion, establishment, first you have to BELONG to it. I never belonged! I never became a part of any group, of any society, of any establishment, so the question of revolting does not arise.

One woman was asking another, "Do you believe in the liberation of women?"
She said, "Yes, I do."
The other looked puzzled and said, "Then why are you getting married?"
She said, "But before I can be liberated I have to be trapped! Otherwise how can I be liberated?"

Liberation needs imprisonment. I never revolted because there was nobody to revolt against. I simply never belonged.
YOU are revolting... that means that you belong. Don't belong! Why are you creating unnecessary trouble? -- first getting married and then making efforts to be liberated! Simply be liberated.
Just the other day I was reading the definition of a bachelor: A bachelor is a person who has not committed the same mistake even once. So be a bachelor! Who is preventing you? We prevent people from coming in, but we never prevent people from going out.
If somebody wants to go out we help him in every possible way! We have created barriers for people to come in -- we give them every opportunity to escape -- but if they want to get trapped, what can be done?

They are free, and we cannot hinder them forever. And if WE hinder them they will get trapped somewhere else. If they are DETERMINED to become prisoners they will become prisoners somewhere or other. Then this is the best place to become a prisoner, because the gates are open and you are always pushed and helped to get away as quickly as possible! In other places they don't hinder you from getting in, but they hinder you from getting out.

WHO IS telling you to be here? But you are understanding in your own way.

You say:

IN YOUR EARLY YEARS YOU WERE ALONE ON YOUR PATH...

Not only in early years: I have always been alone on my path. Even today I am absolutely alone. Your being here does not make any difference -- my aloneness remains untouched -- because aloneness is so intrinsic. Nobody can enter into your aloneness. You can be in the crowd and absolutely alone, but you may be alone and not alone at all. You can sit in a cave in the Himalayas and still think of the crowd, of the girlfriend and the boyfriend and the marketplace and what is going on there....

I was traveling in the Himalayas and I visited many people who lived in caves for years -- thirty years, forty years. When I visited them the first thing they asked was, "Any news about the world? What is going on there?" Still waiting for news! Then what is wrong with reading a newspaper? If that is the first question -- "Tell us something about the world, what is going on there?" -- then their minds are there in the world.

You CAN be alone, but that aloneness may not be true aloneness. It may be only loneliness, and you may be thinking and fantasizing about all kinds of things.

Aloneness comes out of awareness; it has nothing to do with where you are in the outside world but where you are in the INSIDE world. You have been misunderstanding me.

You say:

... AND YOU REVOLTED AGAINST BELONGING TO ANY FAMILY,
GROUP, COMMUNITY, RELIGION, SOCIETY OR COUNTRY.

I don't take that much trouble. I see the point and simply get out of it -- there is no question of revolting! Have you seen a snake slipping out of the old skin? Do you think it revolts against it? It simply slips out! When I saw the stupidity of ANYTHING, I immediately slipped out of it; there was no question of revolting.

Revolt means fighting and fighting means remaining there. And with whomsoever you fight you become very intimate, or vice versa: if you are very intimate you will start fighting. So now they say about couples that they are intimate enemies. Either become intimate and you will fight, or fight and you will become intimate.

You see something is wrong -- you see this is the wall and not the door: do you revolt against the wall? Do you shout, do you protest, do you do something against the wall? You simply get out by the door! Whenever I saw any wall I never in the whole of my life fought against it. It is stupid! The wall will not be harmed, you will be harmed.

But you are understanding according to yourself...

A gay guy was passing a church when he had an overwhelming impulse to go inside and listen to the sermon. He was deeply moved by it and enjoyed it so much that, when the time came for the collection plate to be passed around, he pulled out a five-hundred-dollar bill and placed it on the plate.

The preacher was ecstatic when he saw the money, and launched into a heartfelt talk about the virtues of generosity. "Such a fine example of Christian charity!" he declared with great emotion. "The man who offered this money may choose any hymn he wants."

The gay guy stood up excitedly and started to gesticulate wildly. "I'll take him!" -- pointing to a handsome young man in the pew. "And him... and him!"

You are not listening to me! I am saying something else! You are hearing something totally different, diametrically opposite to it.

I am a simple man. I am not in any way interested in fighting any stupid fight. I simply see the point and I get out of it. Only understanding is needed and all that is wrong falls away from you; it is not a question of

revolt.
And you say:

NOW YOU HAVE FOUND, AND YOU RELAX IN YOUR BEING.

It is not that I have FOUND and that's why I relax in my being -- I relaxed in my being, that's why I have found! You are just putting things upside-down!

AROUND YOU A COMMUNITY IS CREATED
AND WITH IT THE SEEDS OF ESTABLISHMENT.

That's true! Whenever there is communion there will be a community. It cannot be avoided -- and there is no need to avoid it. I invite it! I have invited you all. I have called you all to be with me, to share the joy that I have found, to share the truth. But there is no establishment.

Establishment happens only when the Master is dead. Establishment is when the community no longer has any center, only a circumference. A DEAD community is what an establishment is. I know that whenever a community is born, sooner or later there will be an establishment, but that does not mean that the community has to be prevented from being born. That will be like killing a child because if the child survives then sooner or later he will have to die -- so better kill him now. Why let him live just to die? Everybody knows that everybody is going to die; that does not mean that every child has to be killed. When death comes it is perfectly okay.

The only thing to be remembered is that when the Master is dead, the community should start dispersing; it should start seeking and searching for new Masters. Either the Master will leave many Masters behind him, alive, enlightened... then the community can still remain a community, it will not become an establishment. If one enlightened person is there then the community is still a community; it does not matter who the enlightened person is.

And I can assure you that I am going to leave many more enlightened people in my commune than has ever been done before. Jesus could not leave a single enlightened person...

The scene is the Last Supper. In a humble room lit by just one candle sits Jesus, surrounded by his twelve disciples. A soft golden glow fills the room...
Words are unnecessary in the warm silence.
Jesus gently speaks to Peter on his right hand, "Would you like the last egg, Peter?"
"No, my Lord, you have it!" murmured Peter.
Jesus then asks Luke, "Would you like the last egg, Luke?"
"No, my Lord, you have it!" Luke replies.
Jesus asks Steven, "Would you like the last egg, Steven?"
Steven replies, "No, my Lord, you have it!"
And so Jesus asks every one of his closest disciples. They all refuse, leaving the last egg for him.
As he reaches to pierce the egg with his fork, a gust of wind blows out the candle. There is a muffled shriek. When the candle is relit, Jesus is looking at his hand -- with twelve forks sticking from it.

These twelve fools became twelve apostles! Hence, the moment Jesus died the religion disappeared -- it became a cult! It became an establishment. And now the ultimate fall has happened: the Polack Pope. Now it cannot fall any more. One thing is good about it -- it cannot fall any more. This is the last! Now Christianity has reached the seventh hell, there is no lower to go than that.
I know that whenever there is a commune there is danger of an establishment. Krishnamurti is trying to avoid that danger by killing the baby -- so that there is no death later on. But what is the point? Death will be right now; later on... the baby can live for at least a few years, maybe a hundred years or maybe more.
Buddha said, "My commune will live for five hundred years." Before he used to say, "My commune will live for five thousand years," but the day he allowed women into his commune he said, "Now I cannot say five thousand years, only five hundred years!" And he was right -- right in the sense that, according to him,

the way he founded his discipline, there was no place for women. And he was getting old; now it was impossible to change the whole structure.

MY commune can live five thousand years or more, because I have started it with women! Now, who can destroy it? I have my own ways! Nobody can destroy it -- I have taken every care. I have handed over the commune to women... there IS a danger, but five thousand years is a long time. Veet Adam, by that time you can become enlightened! Don't be afraid of the seeds -- seeds are there, but they will not sprout for at least five thousand years. And I am going to leave many enlightened people behind me -- they are getting ready.

A woman visited the psychiatrist for the first time. He invited her into his office and asked her to make herself comfortable on the couch. Seeing that she was hesitating and seemed to be bashful, he said, "Go ahead and lie back and get comfortable. This is the way I have all my patients talk to me. This is an important part of your treatment."

The women did as she was told. She carefully smoothed her dress around her knees and then reclined and began to relax.

"Now," the doctor said, "let's begin at the beginning. How did your troubles begin?"

"Exactly like this!" she said.

I know, exactly like this trouble begins, but it will take at least five thousand years to come into power. By that time only stupid people will not be enlightened -- very stupid people! And, Adam, I don't think you are THAT stupid!

And you say:

NOW, I WANT TO BE CLOSE TO YOU AND TO THE SOURCE...

But that is the seed of the commune! All these people want to be close to the source, that's why the commune is needed. Everybody wants to be close, but then some discipline has to be managed, otherwise there will simply be chaos.

And you say:

... BUT I AM REVOLTING AGAINST BEING PART OF THESE INTENSE MASSES, GROUPS (SLEEPING) AND GROUPLEADERS (HALF-SLEEPING).

Don't participate in them! Who is telling you? It is up to you.

And you say:

I HEAR YOUR VOICE SAYING,
"THIS IS A COMMUNITY OF INDIVIDUALS, BUT..."

I never use buts and ifs! It must be your own voice -- beware of it!

A man was playing roulette and was down to his last chip. As he stood undecided about what to do with it, he heard a wee voice whisper in his ear, "Play 32!"

So, figuring he probably would lose it anyway, he played 32 -- and won.

The little voice then whispered, "Put it all on 8!"

He did, and he won again.

"Now let it all ride on 19," the little voice said.

The player followed the advice of the little voice and won a third time.

"Here we go for the last time," the little voice said, "and your fortune! Put all of it on 3."

The man did as he was told. As the little white ball snuggled down in the 15 slot, the man heard the little voice say, "Aw, shucks! that's the way it goes."

It is your OWN voice you are hearing! One thing is absolutely certain: I have not been speaking to you. That much I can say with absolute certainty, that I have no direct line with you yet -- because you are half-hearted. I can speak directly only to those who are TOTALLY here. You are not yet totally here, hence

this question has arisen.
You say:

HERE I AM AGAIN, SITTING NEAR THE RIVER, HEARING THE BIRDS' SONGS,
SEEING THEM FLYING AND PLAYING, AND MEDITATION HAPPENS TO ME.

So far so good! Let it happen more and more!

NOW, THE PART IN ME WHICH IS REVOLTING.

Now still something is there which is revolting -- and meditation is happening by the river? What kind of meditation is this~ Suddenly the birds are no more flying and playing, and again the revolt?

NOW, THE PART IN ME WHICH IS REVOLTING IS ASKING IF I KNOW DEEPLY IN MY HEART THAT NATURE IS THE RIGHT SPACE FOR MY GROWTH, FOR MY THERAPY AND FOR MY MEDITATION.

It is all your mind -- that meditation too, those birds flying and playing. That is just mind and nothing else!

WHY SHOULD I AGAIN FALL INTO THE GROUPS?

But who is telling you? -- aw, shucks! -- who is telling you? You are telling me:

... IF I KNOW THE BULLSHIT THAT IS RUNNING IN MY MIND,
WHY SHOULD I LOOK FOR MEDITATION IN INTENSE PLACES?

You have come to know that bullshit only because of these groups, and that little bit of thought about meditation is happening only because of this community. Otherwise there are many fools sitting by the river, and no birds are flying and no birds are playing and nothing is happening.

AND THERE IS NO URGE IN ME TO LISTEN TO THE 'HALF-MIRROR'.

If there is no urge, perfectly good! But there seems to be some urge in you. And it is better to have a half-mirror than to have nothing -- at least some vague idea of your original face, some reflection, even in the half-mirror. It is better to have a dim old half-mirror than just a wall. Unless you have found your own mirror it is better to use others' mirrors -- there is nothing wrong in it.

But you are unnecessarily getting into troubles. You seem to be, Adam, very new here...

A white Brazilian arrived in South Africa and wanted to go to the theater. The price was five dollars for the stalls and ten dollars for the balcony. It was strange -- never had he seen stalls cheaper than the balcony.

The ticket-man said, "I can see that you are new here. In this place the whites go to the balcony and the blacks go to the stalls."

"Okay," said the Brazilian, "give me a ticket for the balcony.

Half an hour after the performance had begun he needed to piss, so he asked the guy next to him where the toilet was.

"I can see that you are not from these parts," stated the man, "because there is no toilet. We just piss over the railing onto the blacks' heads!"

When he was almost finished pissing, a black guy from the stalls shouted up to him, "Hey, man, I can see that you are not from here. In this place the whites don't aim at only one person, they piss all over the stalls!"

Adam, you are just new here! Be here a little bit more and all these nonsense thoughts will disappear. Use the half-mirror till you have found the mirror of your own meditation. It can be found -- every device is available here to help you to find it. Don't miss this opportunity -- it can be missed....

OSHO.
I HAVE NO CLAIM TO GIFTS OR FAME,
BUT I HAVE NEVER HEARD YOU SAY MY NAME.
OH, OSHO, PLEASE SET ME FREE,
AND TELL A LITTLE JOKE FOR ME.
Deva Kalimba

This is the joke for you:

The family of the recently deceased Abe Cohen gathered together as the executor prepared to read the last will and testament.
"To my wife, Ida," began the executor, "who has been a loving wife to me for over twenty-five years who has borne me two beautiful children, who has been faithful, kind and generous, I leave my house, my car, and one-third of the profits of my business."
"Aaah!" responded all the relatives. "What a generous, wonderful man!"
"To my daughter, Alice," continued the executor, "who has given me nothing but joy and happiness since the day she was born, I leave another one-third of the profits of my business, my yacht, and two hundred and fifty thousand dollars."
"Aaah!" responded the relatives. "What a generous and wonderful man!"
"To my son, David," went on the executor, "who has made me so proud by becoming a brain surgeon, who has been top of his class right through school and college, I leave the remaining one-third of my business, my motor boat and two hundred and fifty thousand dollars."
"Aaah!" responded the relatives again. "What a wonderful man!"
"Finally," said the executor, "to my brother-in-law, Louis, who has lived with us in our house for most of his adult life, who has never done a single day's work in his entire life, who smokes only the finest cigars -- my cigars -- who for years has been going around saying to everyone I will never mention him in my will... hello, Louis!"
Hello, Kalimba!

Philosophia Ultima

Chapter #9
Chapter title: Silently Blissful, Blissfully Silent

19 December 1980 am in Buddha Hall

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NANTAH-PRAJNAM, NA BAHIH-PRAJNAM
NOBHAYATAH-PRAJNAM
NA PRAJNANA-GHANAM
NA PRAJNAM, NAPRAJNAM
ADRSTAM, AVYAVAHARYAM, AGRAHYAM

ALAKSANAM, ACINTYAM, AVYAPADESYAM, EKATMA-
PRATYAYA-SARAM, PRAPANCOPASAMAM, SANTAM
SIVAM, ADVAITAM CATURTHAM MANYANTE
SA ATMA, SA VIJNEYAH.
IT IS NOT OUTER AWARENESS,
IT IS NOT INNER AWARENESS,
NOR IS IT A SUSPENSION OF AWARENESS.
IT IS NOT KNOWING,
IT IS NOT UNKNOWING,
NOR IS IT KNOWINGNESS ITSELF.
IT CAN NEITHER BE SEEN NOR UNDERSTOOD,
IT CANNOT BE GIVEN BOUNDARIES.
IT IS INEFFABLE AND BEYOND THOUGHT.
IT IS INDEFINABLE.
IT IS KNOWN ONLY THROUGH BECOMING IT.
IT IS THE END OF ALL ACTIVITY,
SILENT AND UNCHANGING,
THE SUPREME GOOD,
ONE WITHOUT A SECOND.
IT IS THE REAL SELF.
IT, ABOVE ALL, SHOULD BE KNOWN.

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE.

AUM
THIS IS THE COLD.
THAT IS THE COLD.
FROM COLDNESS EMERGES COLDNESS.
COLDNESS COMING FROM COLDNESS,
COLDNESS STILL REMAINS!

THIS MORNING IS REALLY COLD, hence the change of the meaning. I don't stick to the words, I stick to the reality! Therefore, before we enter into the cold waters of the Mandukya Upanishad, a few jokes to warm you up.

Two fleas were sitting on their deck chairs on the beach in Miami, Florida. It was January, the weather was warm, and the fleas were lazing around with a cool drink, suntan lotion smeared over their bodies.

Their quiet was interrupted by a third flea who came in and sat down on a deck chair next to them. He was rugged up in heavy boots, an overcoat, hat and gloves, and still he was shivering.

"Why are you dressed for the Antarctic in the middle of the summer?" one of the fleas asked him.

"Oh," moaned the third flea, "I found myself in the beard of a hippie when he mounted his motorcycle back in the bitter cold and snow of Detroit, Michigan. He drove non-stop for two whole days to get here. I'm chilled to the bone!"

"Next winter," said one of the fleas, "go to the penthouse of an expensive apartment building during a cocktail party. There you are bound to find someone wealthy who is going south for the winter, and you can go in style!"

A year later the same fleas were sitting on the beach in Miami when the other flea approached them, still wearing a heavy overcoat and shivering violently.

"What happened to you? Why didn't you take my advice?" asked the flea.

"I did take your advice," grumbled the freezing insect. "I got to a penthouse and found a cocktail party going on. I located a beautiful lady, wearing furs and expensive jewelry. I knew she would be going south in high style, so I climbed onto her toe, up her ankle, up her calf, up her thigh, and then I came to a lovely warm spot, and I knew I would be going south in style.

"The next thing I knew, I was inside the beard of a hippie who drove straight through non-stop in the bitter cold!"

This reminds me of Almasto and her questions -- she is back again to her questions.

'Osho, why do they sell so many lightbulbs in Iran?
Because they always try to fit them in with a hammer. This is called the Islamic revolution!

How many Tibetans does it take to fit in a lightbulb?
None. They have not heard of lightbulbs yet in Tibet.

How many Chinese does it take to screw in a lightbulb?
None. You are not allowed to screw in China these days.

Why does it take a Russian so long to screw in a lightbulb?
Because first he has to have a five-year plan.

Why was the Polack Pope horrified when taking up his office in the Vatican for the first time?
Almasto, he saw a lightbulb lying in a wastepaper basket next to his desk and he was horrified -- he thought it was a contraceptive.

And the last... and then you take the dive in the cold waters of the Mandukya Upanishad. It is cold for you, not for me. As a proof you can see -- my fan is still on!

A Brahmin priest was cycling down a country lane. He rounded a bend and was surprised to find a little boy screwing a rabbit. The priest, without hesitation, jumped off his bicycle, grabbed the boy by the hair and gave him a good talking to. He was really furious and asked the boy, 'What are you doing?"
The boy said:

"AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE."

This was really too much! The priest gave the boy a good beating, got back on his bicycle and went on. A few miles further up the road he spied an old man atop a grassy verge screwing a goat. The priest was utterly shocked and he stormed over to the old man.
"Not two miles back down the road," he yelled, "I found a little boy doing exactly the same thing with a rabbit! You should know better at your age!"
The old man looked up at the priest with a grin and said, "Do you expect me to catch a rabbit at my age?"
The priest looked at the sky and said:

"AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE."

Now it is up to you how deep you can dive in the cold waters Before the jump one has to go a few steps back, so I will start from the sutras of the last sutra session:

THE THIRD IS DEEP SLEEP,
THE MIND RESTS, WITH AWARENESS SUSPENDED.

THIS STATE BEYOND DUALITY,
-- FROM WHICH THE WAVES OF THINKING EMERGE,
IS ENJOYED BY THE ENLIGHTENED AS AN OCEAN OF
SILENCE AND BLISS.

The only difference between deep, dreamless sleep and the awakened state, the enlightened state, is that of awareness. If you can be aware in your deep sleep you are a Buddha. You are not aware even while you are awake, and the Buddha is one who is aware even while he is deep asleep. He may be snoring: just as you will hear his snoring he also hears his snoring. The snoring is a physiological phenomenon. You are watching from the outside, he is watching from the inside. In fact, he is more aware of it than you are, because you may be having other thoughts, a thousand and one, but he has no thought at all.

The awakened person is called enlightened because this small flame of awareness continues to bum twenty-four hours a day, whether he is awake, whether he is asleep, whether he is doing something or not doing anything. Nothing matters; everything remains on the circumference. At the center there is only the flame of awareness, and this flame of awareness is experienced as silence and bliss.

This is one of the most significant things to understand: it is easy to be silent, it is also easy to be blissful but to be silent AND blissful is impossible for the mind to comprehend. It can only be experienced at the ultimate peak, at the ultimate culmination, where all dualities merge and become one.

This is a duality: silence and bliss are poles apart. Hence it is easy to be on one polarity; if you are ready to renounce the other you can easily have one, but to have one is to remain partial. And unless you are whole you are never fulfilled. Only wholeness is holiness; only wholeness is flowering, blossoming, is fulfillment, is contentment.

The person who has only a part of his being actualized is in a constant conflict with the other part which is not actualized. He cannot dance -- he is paralyzed, HALF of him is paralyzed. How can he dance? He cannot even walk! He needs a thousand and one supports, he needs all kinds of crutches. He is not able to stand on his own feet, he cannot live out of his own being. He needs this and he needs that, and those needs are infinite. So he goes on desiring and desiring, and his mind remains a beggar; he cannot be an emperor. To be whole is to be an emperor.

Silence is easy if you are ready to renounce bliss. That's what has been done for centuries by the so-called religious saints: they have decided to be silent and for that they have dropped the idea of being cheerful, blissful, joyous. But then their silence is dead, then their silence is no longer breathing, then their silence has no music, then their silence is like a graveyard. You can whitewash the graves, you can keep them clean, you can even grow roses, but a graveyard is a graveyard. You can try to hide the facts, but they are there. And how long can you deceive? Maybe you can deceive others, but you cannot deceive yourself. You know that something in you has died; the moment you dropped cheerfulness, something in you stopped singing.

It is because of these escapist, so-called religious people that religion has become a graveyard. You can see the vibe of this death in the churches, in the synagogues, in the temples, in the mosques. Wherever your so-called religious people gather together they are always deadly serious. They cannot laugh -- they have become incapable of laughter. They are absolutely cold, they cannot be warm, because they are afraid of warmth. Warmth means love, warmth means joy, warmth means bliss, warmth means laughter. Just to be silent they went on cutting everything that could have disturbed their silence. Their silence is very arbitrary; a silence that can be disturbed is not much of a silence. Only a silence which cannot be disturbed is true silence -- but there is no need to escape from the world.

What is the fear of the world? Why have these people been running away from the world? The fear is within them, it is not in the world. They are afraid that if they are in the world they may fall in love, they may start enjoying something, they may start living. Where so many people are alive they may start forgetting their commitment to silence. They may start singing! Afraid of the possibility, of their inner potential, they escape from the opportunity where it can be realized. They imprison themselves in caves, in monasteries. Of course they become silent, but their silence is worthless; it has no value at all. It is not sacred -- it is not even alive, how can it be sacred? Nothing grows out of it; it is a desert. It is absolutely impotent. It is uncreative, insensitive.

That's why I am against the old, routine religious attitude, its escapist tendencies. I am against renunciation I am all for rejoicing. I would like the temples to be full of laughter, the churches to be full of joy, the mosques full of music and dancing.

Do you know that the mosque avoids music so much that you cannot even play on any instrument before a mosque -- it may create a riot. In India it happens almost every day in some part or other. Even if you start playing on a flute in front of a mosque you are against the Mohammedans -- you are doing something wrong. Playing on the flute! You may be playing the tunes of the Koran, but music cannot be allowed in the mosque, not even in the close proximity of it. Such fear of music? Such fear of joy? Such fear of life?

It is good that these so-called religious people were not able to convince the majority of humanity -- they could not convince because their whole approach was life-negative; they could not convince because not so many people are as suicidal as they were. They could not convince the major part of humanity for the simple reason that people are not so sado-masochistic. But they could get hold of a few sado-masochistic people, psychologically ill people, suicidal people. They could get hold of a few negative minds, and these negative minds have dominated the past.

I want to introduce affirmation, and that's the beauty of the Upanishads: they are affirmative. The Upanishadic vision is the only affirmative vision that has happened in the past, but it is strange that even Hindus who go on reading the Upanishads can't see its life-affirmative approach. They remain life-negative, they remain escapists. They go on interpreting the Upanishads in such a way that they lose all meaning -- in fact, they go on imposing just the opposite meaning on the Upanishads. They turn and twist the words in such a way that affirmation becomes negation, that yes becomes no. They are very skillful.

Scholars ARE skillful people. They know how to play with words, they are hair-splitters. They create much dust, so much dust that you can't see what is happening. They create so much smoke of logic that you start forgetting what the real question was.

But the Upanishads are life-affirmative, totally life-affirmative.

It is easy to have silence if you are ready to renounce bliss, but renouncing bliss means renouncing life, renouncing life means renouncing God. Then that silence is of no worth at all -- you have committed suicide. Of course, the man who has committed suicide IS silent...

One man had murdered his wife. The judge asked him, "Are you aware of what you have done?"
The man said, "I am a very peace-loving person."

The judge said, "What do you mean by 'peace-loving'? You killed your wife, and you think you are a peace-loving person?"

He said, "Since I have killed her there has been so much peace in the house!"

Of course, when you kill your wife there is peace! You escape from the wife and there is peace and there is silence. You escape from your children and of course, in a cave somewhere in the Himalayas, there is peace and there is silence. But is it worth having it at such a cost? It is stupid!

And the other extreme is: people can choose bliss AND renounce silence. That's what the majority has been doing down the ages. They have chosen cheerfulness, pleasure, joy, all the shades of bliss, all the colors of bliss. Bliss is a rainbow: it has many colors, from pleasure to bliss; it has the whole spectrum from the physical to the psychological to the spiritual AND the beyond.

The people who have chosen pleasure, joy, happiness, bliss, cheerfulness, have renounced silence. Then their blissfulness is feverish, it is almost insane. It is alive, but in a very insane way. They are dancing, but their dance has no rhythm. It is chaos, it is anarchy. They are singing, but they don't know what they are singing. Their song is meaningless, it has no significance, because it does not contain silence.

A song without silence is empty; it is only a container without any content in it, it is a flower without fragrance. It is a false flower -- maybe a paper flower or a plastic flower, but not a real flower. It has no roots. It has not grown, it has been manufactured.

People are manufacturing all kinds of pleasures, but they don't satisfy, they don't bring contentment; they only drive people more and more insane. So the so-called religious have become dead and the so-called worldly have become insane. This is the situation of the whole of humanity -- this is where we are standing. A few people have forgotten how to laugh and a few people are laughing in a neurotic way. Their laughter is neurotic, hysterical. They are not the masters of it, they are slaves of it. Both the extremes are wrong.

The Upanishads follow the golden mean, the middle way. One has to have both, nothing has to be sacrificed. Only then -- when your silence is pregnant with bliss and your bliss is full of silence -- is there

wholeness, totality. Then all duality and all schizophrenia disappear.

That's what I would like my sannyasins to be: silently blissful, blissfully silent. This state of silent bliss or blissful silence:

... IS NOT OUTER AWARENESS,
IT IS NOT INNER AWARENESS,
NOR IS IT A SUSPENSION OF AWARENESS.
IT IS NOT KNOWING,
IT IS NOT UNKNOWING,
NOR IS IT KNOWINGNESS ITSELF.
IT CAN NEITHER BE SEEN NOR UNDERSTOOD,
IT CANNOT BE GIVEN BOUNDARIES.
IT IS INEFFABLE AND BEYOND THOUGHT.
IT IS INDEFINABLE.
IT IS KNOWN ONLY THROUGH BECOMING IT.
IT IS THE END OF ALL ACTIVITY,
SILENT AND UNCHANGING,
THE SUPREME GOOD,
ONE WITHOUT A SECOND.
IT IS THE REAL SELF.
IT, ABOVE ALL, SHOULD BE KNOWN.

Now go into each statement very carefully. This state the Upanishads call 'the fourth', TURIYA; now the Mandukya is trying to help you by giving some hints of what it is. First:

IT IS NOT OUTER AWARENESS...

It is not extroversion; that is what you call your ordinary waking state. You are aware of the outside world, but you are not aware of the inside. You are aware of objects, but you are not aware of your interiority. You are aware of everything except your subjectivity. You know the trees, the mountains, the rivers, the stars, but you are absolutely oblivious of who this knower is -- who am I?

The outer awareness, extroversion, gives you science; that is the world of science. It is because science is based on outer awareness that it CANNOT conceive of any interiority in you, it cannot find any self in you, it cannot discover any soul -- for the simple reason that its very method prohibits it, its very method gives it a limitation.

You cannot see with your ears and you cannot hear with your eyes; that does not mean that if you cannot listen with your eyes there are no sounds in the world. If you cannot see with your ears that does not mean there is no light, there are no colors in the world; it only means that you are trying to find something through a wrong method. Eyes can see, ears can hear; that is their limitation. If you try to hear with the eyes, then there is no music, of course -- but it does not prove the nonexistence of music; it only proves your obsession with a certain limited methodology.

Science is obsessed with the outer awareness, and of course, when you are limited to the outer awareness you cannot know the inner. You have rejected it already, you have bracketed it out already, by your very choice of method. Science will never discover consciousness. If it remains fixated on the outer method, then of course there is no possibility of discovering God; then for science God is non-existential.

The same is true from the opposite pole. There have been people like Shankaracharya who say that the outer world is illusory, MAYA. In a way he is doing the same as the so-called scientists have been doing: now he has become obsessed with the inner. Because he has chosen the inner awareness as the ONLY awareness, the world becomes illusory; he has to reject the world.

The scientist has to reject consciousness, and Shankaracharya and the Vedantins have to reject the outer world; they say that it is illusory. But neither the scientist behaves according to his science nor do Shankaracharya and his followers behave according to their philosophy -- they cannot. The scientist is continuously using his consciousness; even when he denies it, in that very denial he is using his consciousness. You cannot deny consciousness; that is the only thing which is indubitable, undeniable.

It happened:

Mulla Nasruddin invited a few of his friends home. He had been talking so much of his generosity and one of the friends said, "If you are really so generous, why don't you give some proof of it! You have never even invited us to your house, not even for a tea party!"

He forgot all about his wife -- in that moment of excitement -- he said, "Come on, this very moment! You all come to my house for dinner!"

But as the house came closer he became aware of what he had done. Now there would be trouble! In fact he remembered that in the morning when he had left the house his wife had asked him to bring vegetables -- he had been playing chess with these friends and he had completely forgotten about the vegetables. The wife must have been furious by this time -- it was evening, the sun was setting.

He told the friends, "You know, you are all married people, so you can understand my difficulty -- just wait outside. Let me first go in and persuade my wife that I have invited a few of my friends...."

They understood it -- every husband will understand it -- so they remained outside. Mulla went in. He told the wife that he had fallen into a trap: "It was sheer stupidity to invite these people, but now only you can help me out of this mess. You can just go out and tell them that I am not in the house."

The wife went out and asked, "What are you doing here?"

And they said, "We are waiting for Mulla Nasruddin!"

She said, "But he is not in the house -- I have not seen him since the morning. He went to the market to fetch a few vegetables and he has not returned."

They said, "What are you saying? He came with us, we saw him go in, we have even heard him talking to you. We actually heard that it is HIS idea! And whom are you trying to befool? We came with him! We know he is inside the house!"

The wife was of course puzzled. What to do now? She had not expected that there was going to be such an argument about it.

Seeing the situation -- Nasruddin was hearing it from a top-floor window, the whole thing -- he became so excited because "My wife is not able to convince these fools!" He opened the window and said, "You may be right that he came with you, but he may have gone out by the back door! And are you not ashamed of arguing with a poor woman? Get lost! He is not in the house!"

You cannot say, "I am not in the house," because that very statement will prove that you ARE in the house!

The scientist says, "I am not in the house." He says, "There is nobody inside." Then who is saying this? Then why this whole effort to prove that there is nobody inside, that there is utter emptiness inside? Then who is this person who is trying to prove this?

Karl Marx says that consciousness is only a byproduct of matter -- the by-product itself is saying that consciousness does not exist! And he is ready to argue, and he has written big books with great arguments to prove that there is no consciousness.

And Shankaracharya said there is no world -- and every day he went to beg. Where did he go to beg? He traveled all over the country to convince people that there is no world, it is all MAYA. And I am sometimes surprised that nobody ever asked him, "If all is MAYA, then with whom are you arguing?" If he meets me, this will be the first thing to decide: "Then whom are you talking to?" I will simply slap his face and see what happens I If the world is illusory, I am illusory, my slap is illusory, so if he gets angry or anything, why? for what? There is nobody! Unnecessarily getting into a quarrel, argument....

And the followers of Shankaracharya have written a book, SHANKAR DIGVJAY -- 'The Conquest of the World by Shankara' -- conquest of the world! because he conquered all the philosophers of India. He went from one corner to another, challenging everybody, and he was a good arguer, a good logician. But with whom was he talking? -- to the illusory people? And conquering illusion, fighting with dreams which do not exist at all?

If you deny something real, this is going to happen: your behavior will prove that you are wrong, because reality cannot be denied. You can argue against it, but your very life will prove... because when Shankara is thirsty he asks for water, and water is illusory. Now, how can illusory water quench a real thirst?

And why did you renounce the world in the first place if it is illusory? You don't renounce anything that does not exist at all, otherwise anybody can renounce anything. You can say, "I have renounced the whole kingdom." And if somebody asks,'Where is your kingdom?" and you say, "It is all illusory! It does not exist really, but I have renounced it anyway".... He renounced the world; that proves the world is real.

There are people who have become focussed on the outer consciousness -- these are the so-called scientists then there are people who have become focused on the inner awareness -- these are the so-called Vedantins. In the East Shankaracharya represents them, in the West Berkeley represents them. They say the world is nothing, it is made of the same stuff as dreams.
The Mandukya says:

IT IS NOT OUTER AWARENESS...

The fourth state, the enlightened state, is not outer awareness; it is not extroversion.

IT IS NOT INNER AWARENESS EITHER.

It is not introversion -- because the division between the outer and the inner is arbitrary. What do you call the outer and what do you call the inner?

You are breathing. The breath goes in, then it becomes inner; just a moment before it was outer, and just a moment afterwards it is again outer. The breath going in becomes inner, coming out becomes outer. The same breath going in again is inner, coming out is again outer. What is the breath? -- outer or inner? Outer and inner is the whole circle: half is inner, half is outer, and both together make the whole circle.

IT IS NOT A SUSPENSION OF AWARENESS EITHER.

But then two possibilities still remain: if it is not outer awareness, not inner awareness, then it may be that it is suspension of awareness. Many have been befooled by suspension of awareness. They have thought of a deep, dreamless state as the fourth -- even people like Ramakrishna.

Ramakrishna, his whole life, just leaving out the few days in the end, believed that suspension of awareness, SUSHUPTI, IS SAMADHI, IS the fourth, TURIYA. Those who know, they say it is JAD SAMADHI, it is unconscious SAMADHI, it is not true SAMADHI. It is a state of deep silence, but because there is no awareness there can be no bliss, because there is no awareness there can be no joy, no dance, no celebration.

Ramakrishna used to go into JAD SAMADHI for days together. Once he remained unconscious for six days, but it was almost like a coma. The doctors who supervised him thought that it was a coma -- according to THEIR approach it was a coma and nothing else, suspension of consciousness. He was utterly unconscious -- breathing, but unconscious.

I have seen one woman who was in a coma for nine months, breathing and alive, but what kind of life? -- just vegetating. And the doctors were convinced: "Now she will not be able to come back, because the coma has remained so long that it must have destroyed her brain cells, and without those brain cells she may not be ever able to come to consciousness again" -- and she NEVER came back to consciousness. Three years more she lived and then died in the coma.

Now, these four years of life... do you call it life? It is not death, certainly, but it is not life either. It is suspension of life; just the minimum of life is left, just the physiological phenomenon of breathing is left. The blood circulates still, but there is no consciousness.

Ramakrishna used to think that this is SAMADHI, and many people think that this is SAMADHI -- and there are small tricks to create it. There are yoga postures, breathing exercises to create it. You can go into a coma and you will feel very silent, and when you come out of the coma you will feel very refreshed; you will feel rejuvenated, you will feel very alive, because it is such a deep relaxation -- good for health but nothing to do with the fourth state, the enlightened state, the awakened state.

Ramakrishna came to know the real SAMADHI only in the last days of his life, through a mystic, Totapuri. Totapuri helped him to get out of this third state and to enter the fourth.

All the chanting of mantras is nothing but an effort to create suspension of awareness.

In Sanskrit we have two words for sleep; one is NIDRA. NIDRA means ordinary sleep, natural sleep; every night you go into it. The other word is TANDRA; TANDRA means deliberately created sleep. It can

be translated as'hypnosis'. Hypnosis also means sleep, but a different quality is attached to hypnosis: it is deliberate, it is created, it is not natural.

What do you do in hypnosis? You repeat certain things. For example, you repeat, "I am falling into deep sleep. My body is becoming numb and I am falling into deep sleep." You go on repeating, repeating, repeating, concentratedly repeating, and the idea slowly slowly sinks from the conscious mind into the unconscious, and the moment it reaches the unconscious you fall into deep sleep. It is a created thing.

The same happens with Transcendental Meditation and other methods which are nothing but chanting of mantras. ANY kind of repetition can create TANDRA, hypnosis. And of course, afterwards when you are back you will feel very good, a certain well-being will be there, but this is not the realization of the ultimate truth. This is good for health purposes....

That's why I call the Transcendental Meditation of Maharishi Mahesh Yogi a non-medicinal tranquilizer. It is good for people who are suffering from sleeplessness, who cannot fall asleep easily -- it is good. Perhaps that's why only in America it has so many followers, because America is the country which suffers most from sleeplessness, from such a restlessness that it does not allow them to fall into sleep; they go on tossing and turning. But any kind of repetition, remember... it need not be a Sanskrit mantra, it need not be:

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE.

ANYTHING will do -- H20 will do -- it is an old method. People can simply count from one to a hundred and then backwards -- from a hundred, ninety-nine, ninety-eight, ninety-seven, then come back to one, then again go up... up the ladder, down the ladder, up the ladder, down the ladder.... Four, five times you may be able to do it, and you will fall asleep -- and you have done Transcendental Meditation!

You can create your own, there is no need to ask anybody -- it is such a simple thing, it can easily be done. Your own name you can repeat and that will do. There is nothing special in Sanskrit words or Arabic words -- ANYTHING will do, just go on repeating it.

But this creates only suspension of awareness, because repetition creates boredom and boredom creates sleep. If you are continuously nagging yourself... that's what Transcendental Meditation is -- nagging yourself. Just go on torturing yourself with a mantra, go on chanting, don't listen to yourself. The mind will say, "I am bored with it! I am fed up with it!" but don't be worried, go on and on. Then there is only one escape left for the mind: to fall asleep, to get rid of you and your mantra and your Maharishi! So it falls into sleep.

The Mandukya Upanishad says it is not suspension of awareness either.

IT IS NOT KNOWING...

It is not knowledge, because it is not something there outside that you can observe and know. Science exactly means knowledge -- the very word'science' means knowledge. It is not science, it is not knowledge, it is not knowledgeability.

IT IS NOT UNKNOWING...

But don't move to the other extreme. Saying that it is not knowledge you can think that maybe it is ignorance, unknowing. It is not that either -- it is a very different kind of phenomenon. Ignorance and knowledge are two sides of the same coin: the ignorant can become knowledgeable, the knowledgeable can become again ignorant. They are convertible, they are not very different. What is the difference between the ignorant person and the knowledgeable! The difference of quantity. The ignorant person knows less and the knowledgeable person knows more. He is more informed, well-read, and the ignorant person is not so

well-informed, not so well-read. But this is a difference of quantity, there is no qualitative difference. Hence the Mandukya says:

IT IS NOT KNOWING,
IT IS NOT UNKNOWING,
NOR IS IT KNOWINGNESS ITSELF.

The effort is to bring you closer to the inexpressible, so it is trying to avoid all the pitfalls. The first pitfall is that you may think it is knowing -- it is not. You may think it is unknowing -- it is not. You may think then it is knowingness itself -- it is not.

IT CAN NEITHER BE SEEN NOR UNDERSTOOD..

There is no way to see it because it is not outside, and there is no way to understand it because it is not INSIDE. It is beyond both, hence it is beyond seeing and understanding. It is a mystery; it cannot be de-mystified.

IT CANNOT BE GIVEN BOUNDARIES.

When you say it is knowledge you have given it a boundary; when you say it is not knowledge you have given it a boundary; when you say it is knowingness itself you have again given it a boundary. Any word limits.

That's why I love the Upanishadic flight: it leaves behind everything. For example, the Vedas say it is knowing; that is the meaning of the word VEDA. VID means knowing; from VID comes VEDA; VEDA means knowledge. The Vedas say it is knowing. The Mandukya Upanishad says:

IT IS NOT KNOWING...

Get rid of the Vedas, get rid of all the scriptures, get rid of all the words!

Socrates says: "I know only one thing, that I know nothing" He is saying that it is unknowingness. Dionysius says it is AGNOSIA, unknowingness, but the Mandukya goes still further. It says it is better than the first -- knowing is the lowest, unknowing is a little vaster, but still it defines, it gives a limitation. Socrates and Dionysius are better than the Vedas, but still lagging behind; one has to go a little further on.

And Mahavira says it is KAIVALYA, it is knowingness itself. The Mandukya Upanishad says Mahavira has come very close, but still, if we can deny that too, then we will be coming almost to it, to the indefinable.

IT CAN NEITHER BE SEEN NOR UNDERSTOOD.
IT CANNOT BE GIVEN BOUNDARIES.
IT IS INEFFABLE AND BEYOND THOUGHT,
IT IS INDEFINABLE.
IT IS KNOWN ONLY THROUGH BECOMING IT.

There is no other way to know it -- neither from the scriptures, nor from traditions, nor from the gurus. It is not possible to know it from anywhere else, unless you become it yourself. And the way to become it is to dissolve into the whole, to disappear as a separate entity as an ego; that is the meaning of becoming it. Don't be an island; disappear and become part of the infinite continent. Don't remain a dewdrop; slip from the lotus leaf into the lake and disappear. The moment the dewdrop disappears in the lake it becomes the lake, it becomes oceanic.

IT IS THE END OF ALL ACTIVITY...

At the very center of your being there is no activity; all activity is on the circumference, not at the center. The center is absolutely silent and unchanging. It is the supreme good, the SUMMUM BONUM. TO BE it is to be moral, to BE it is to be virtuous.

IT IS... ONE WITHOUT A SECOND.

There is neither the known nor the knower; they have disappeared into one reality. So now there is nobody to claim, "I know," not even anybody to claim, "I don't know" -- that too is a claim. Socrates' claim is far better than the claim of the knowledgeable people, the people who say, 'We know" -- they are the most stupid. Socrates is far better. He says, "I know only one thing, that I know nothing," but that too is a claim. At least one thing he knows -- at least he knows that he knows nothing. Still he is... something of the ego may be just the shadow. If not the ego then the shadow of the ego is still lingering somewhere -- a hang-up. But that hang-up has also to disappear, then you come to the real self.

IT IS THE REAL SELF.
IT, ABOVE ALL, SHOULD BE KNOWN.

The statement -- the last statement -- will look like a paradox, because we have been saying it cannot be known, it is not knowing, it is not unknowing either, it is not knowingness itself, it is ineffable, it is indefinable and in the end the Mandukya Upanishad says:

ABOVE ALL, IT SHOULD BE KNOWN.

This is the trouble with language. It is not the fault of the Mandukya Upanishad -- the language is faulty. The language cannot say what it is, the language cannot indicate correctly, but it HAS to be known. Now this known has to be given a special meaning: the meaning of becoming one with it. That is the only way to know it. To know means to disappear, to know means not to be.

Shakespeare says: The question is to be or not to be. If you ask the Mandukya Upanishad, it will say -- and I agree with the Mandukya Upanishad -- the question is not: To be or not to be? the question is: How not to be so that you can be? The way to be is not to be. Disappear as you are so you can appear AS YOU REALLY ARE. Let the mask fall so that the original face is discovered, let the mind go so that there is no interference from the mind... and you can be in silent blissfulness, one with existence.

Then you will find yourself in the flowers and their fragrance and you will find yourself in the birds and their songs, and you will find yourself in the sun and in the moon and in the clouds, in the people, in the animals... you will find yourself spread everywhere. You will be as vast as the universe itself.

All that you have to lose is this small ego. It is not much that you are asked to lose. It is rubbish! It is false! It is only an idea. If you are able to drop it, suddenly you explode into the whole, and then the whole splendor of existence is yours. All the songs are yours, all the blessings are yours, all the benedictions are yours.

That state of ecstasy is the fourth state, TURIYA. It has to be known! It has to be lived! That is the only way to attain to ultimate life. Unless it is found, life remains misery, life remains a hell. To find it is to enter into the kingdom of God.

Chapter #10
Chapter title: A Challenge to my Love

20 December 1980 am in Buddha Hall

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The first question

OSHO: "WE'RE PLAYING THOSE MIND-GAMES TOGETHER PUSHING THE BARRIER, PLANTING SEEDS. PLAYING THE MIND-GUERILLA, CHANTING THE MANTRA 'PEACE ON EARTH'. WE'VE ALL BEEN PLAYING THOSE MIND-GAMES FOREVER... LOVE IS THE ANSWER, AND YOU KNOW THAT'S FOR SURE. LOVE IS THE FLOWER, YOU GOT TO LET IT GROW. YES IS THE ANSWER, AND YOU KNOW THAT'S FOR SURE. YES IS SURRENDER AND YOU GOT TO LET IT GROW..."
THIS SONG WAS WRITTEN BY JOHN LENNON ABOUT TEN YEARS AGO. NOW HE IS DEAD. LENNON WAS VERY MUCH IN LOVE WITH YOU, EVEN THOUGH HE DECLARED THAT HE WAS NOT READY TO BECOME A DISCIPLE. I CAN FEEL THIS CONNECTION MYSELF. I REALLY WOULD LIKE YOU TO SAY SOMETHING ABOUT HIS DEATH.
Swatantra Sarjano

WORDS HAVE THEIR OWN MAGIC, and the poets, the singers, live in the magical world of words, not of realities. They are skillful, very skillful and efficient, as far as the delicate, subtle waves of words, imagination, dreams is concerned, but all that they go on doing is utterly unconscious.
John Lennon on the one hand sings:

"LOVE IS THE ANSWER, AND YOU KNOW THAT'S FOR SURE."

He himself does not know it. He says:

"LOVE IS THE FLOWER, YOU GOT TO LET IT GROW."

But to know it you have to be absolutely awakened, because love is the ultimate peak of consciousness. The poet can imagine about it, the singer can sing about it, the painter can paint about it, but they have seen only reflections of the moon in the lake; they have not seen the moon itself. And, of course, the moon reflected in the lake is just made of the same stuff as dreams are made of. The poets, the singers, are dreamers, they are not seers. So he says:

"YES IS SURRENDER AND YOU GOT TO LET IT GROW..."

His words sound true, but they are only reflections of the moon in the lake. If you dive in the lake you will not find the moon there. In fact, the moment you jump into the water, the reflection will disappear, will be broken into thousands of pieces. It will spread all over the lake; you will not be able to catch hold of it. The reflection IS beautiful, but one has not to forget that it is only a reflection and it cannot transform your being.

So he sings: "LOVE IS THE ANSWER... LOVE IS THE FLOWER... YES IS THE ANSWER... YES IS SURRENDER... AND YOU KNOW THAT'S FOR SURE" -- but he himself is absolutely unaware of it; he has not experienced it. A beautiful man, but still lost in dreams and imagination.

The poet lives unconsciously, the seer livers consciously. Sometimes their words are exactly the same -- don't be deceived by the words. If you really want to know whether those words represent reality or just empty wishes you have to look into the life of the man.

Kahlil Gibran has written tremendously beautiful words. They come so close to Christ, to Zarathustra, to Lao Tzu, to Gautam the Buddha, and there is every possibility many people will think that Kahlil Gibran is enlightened. He may even surpass Lao Tzu and Buddha and Christ as far as expression is concerned; his expression may be far more beautiful because he is a skilled poet, a very skilled painter. He has the sensitiveness to appreciate beauty, but howsoever he is appreciating it is unconscious.

Buddha may not say things so beautifully because he is not a poet in the ordinary sense, but whatsoever he says is the truth. His words may fall short of it... in fact, words always fall short of the truth; they are never adequate enough. So don't decide by words.

Sarjano, you are deciding by words. That's why you say:

I CAN FEEL THIS CONNECTION MYSELF.

Sarjano himself has the quality of a poet, has the sensibility of a creative person. That's why I have given him the name Sarjano; SARJANO means creativity.

But Kahlil Gibran or John Lennon have to be watched to know whether their truths are really truths or only fabrications of dream, fantasy, imagination; whether they have really experienced those things or they are only empty wishes. You have to watch the Buddha....

Buddha is reported to have said: "Don't be too bothered about what I say, rather look at me, rather watch me, rather feel me. Let the words disappear. Don't let the words stand between me and you. Experience my silence, feel the energy that surrounds me, resonate with me -- only then will you be able to understand what I am saying."

If you want to understand a Buddha, his words, you have to watch his life.

Buddha has also said, very poignantly: "Don't follow my words, rather, follow what I am doing, follow what I am being."

Sarjano, I can see these words are beautiful:

"WE'RE PLAYING THESE MIND-GAMES TOGETHER
PUSHING THE BARRIER, PLANTING SEEDS."

But there is no need to go on playing them forever. There have been people who stopped all those mind-games, but the only way to stop those mind-games is meditation; there has never been any other way. Meditation means entering into a state of no-mind.

If he was really in love with me, then there was nothing to prevent him from coming here. To be in love with me means to be in love with meditation, but he must have been afraid of meditation. If he said that he was not ready to become a disciple he must have been afraid of meditation, of surrender, of saying yes, of falling in love. Why? -- because the poets, the singers, the painters, the sculptors, the musicians, are the most egoistic people in the world. They talk about egolessness, saying yes and surrendering and love, but that is MERE talk.

They are very egoistic people, in fact they far surpass even the politicians and the priests, for the simple reason that they are TALENTED people. The politicians are not talented people -- they are third-rate, they belong to the world of the mediocres. But poets, singers, musicians, painters, they are talented people. They really have something which they can brag about -- they have got something. Their ego has a solid support. The politician is making his house on shifting sands, but the poet -- ANY kind of creative person -- is making his ego on solid ground, on rocklike ground. His foundation is concrete; it is not made of just shifting sands. Hence he has every reason to feel egoistic, but then the danger is even far greater: he will be the last person to surrender, and his whole life he will talk about surrender and about egolessness and about love.

Kahlil Gibran talked about love, surrender, saying yes, but his whole life was quarrelsome. The people he loved, he always fought with them. He was talking about compassion, but he was a very angry man. He would go into childish tantrums for small reasons -- any excuse would do. He would throw things, he would break things -- he would go mad! The people who lived with him were always afraid of him, the women

who loved him were continuously in misery.

And this is the man who wrote the great book, THE PROPHET. It stands as one of the ten great books of the whole world and it will remain one of the greatest ever; there is no possibility for somebody to surpass it. And this is coming from a man who was very angry, very violent, very jealous, very egoistic.

Wilhelm Reich has written about how to get rid of jealousy -- because jealousy is THE poison for love, it destroys the roots of love. And Wilhelm Reich is one of the greatest creative psychoanalysts after Sigmund Freud. But his wife writes something else -- she writes about him: "I have never seen such a jealous person in my life. He was taking all kinds of freedom, he was moving with many women!" -- because he was talking about freedom and that relationship should not be any kind of bondage, but about his wife he was very jealous. Almost twenty-four hours a day he was detecting, spying on where she was, with whom she was, what she was doing, was she looking happy with the man. When he went out of the town he would tell his friends to keep watch....

Finally his wife had to divorce him -- it was too much of a torture. He was taking every kind of freedom -- he was moving with many women -- and his wife was not even allowed to have friends, not to mention lovers.

You have to look into the LIFE of the person, because only that is decisive.

Now, Lennon was continuously fighting with his own woman -- many times they separated and many times they got together again -- and he is talking about mind-games, and he was playing those mind-games himself!

Sarjano, the words are beautiful: LOVE IS THE ANSWER. I also say love is the answer, but I MEAN it! He does not mean it, he is simply saying beautiful words. Beautiful words have their own hypnotic quality. They catch the mind of the singers and the poets and the musicians; they fall in love with beautiful words. He must be in love with the word'love' -- and remember, the word'love' is not love, the word'God' is not God, the word'yes' is not yes.

Yes is a totally different existential experience. To say yes means to drop your ego entirely. Surrender means disappearing into the whole. He was a nice man, but as unconscious, Sarjano, as you are. That's why you say:

I CAN FEEL THIS CONNECTION MYSELF.

You must be feeling it!

Now the poor man is dead. Somebody played the game -- the mind-game -- killed him. Many questions have come to me asking that I should say something about his death. To me, birth and death have no significance at all. There are many ways to die, and the best way is to be killed -- at least you are not responsible! The worst is to die in your bed and ninety-nine percent of people choose to die in their beds. Beware of the bed, because that is the MOST dangerous place in the world! All the accidents happen there: birth happens there, love happens there, death happens there. If you can simply renounce the bed you are enlightened!

He died a good death -- somebody killed him. One has to die anyway; when one HAS to die one should choose a good way. I don't think he chose it and I don't think the person who killed him chose it either. People are living -- all people are living -- in utter unconsciousness.

A patient lying on the operating table started screaming, "I don't want to be cut open! You'll kill me! I don't want to die!"

The surgeon tried to calm the patient.

"Just take it easy, sir," he said. "Look at my long white beard. I've done thousands of operations and nothing has ever gone wrong."

"Oh, doctor, you're right! I know I can trust you!" replied the patient.

When the patient awoke after the operation, he looked around and saw the same white beard and said, "Oh, thank you, doctor! You are a saint!"

"It's okay, son, you don't have to thank me. I am not your doctor -- my name is St. Peter!"

So what can I say about his death? It is perfectly okay! Everything is okay. Just... if he had really come here he would have died a totally different kind of death. He would have died celebrating, he would have

died rejoicing. He would have died without any regrets, without any complaints. He would have died in love, in surrender, in yes. That he has missed this time -- I hope next time he does not miss it.

The second question

OSHO:
SUPPOSE YOU HAD EXPERIENCED ONLY NEGATIVE REACTIONS FROM OTHERS AND HAD RECEIVED NO LOVE IN YOUR LIFE, WOULD YOU STILL BE SUCH A LOVING, HAPPY MAN?
OR DOES HAPPINESS REQUIRE A CERTAIN RESONANCE AND RESPONSE FROM OTHERS OR FROM GOD?
EVEN JESUS CHRIST DID NOT DIE HAPPILY,
AS IT IS WRITTEN IN MATTHEW, CHAPTER 22:
"AT THE NINTH HOUR, JESUS CRIED LOUDLY,
'LORD, LORD, WHY HAVE YOU LEFT ME?' "
Holger

LOVE HAS NOTHING TO DO with what others do with you. Love is not a response to a certain positive situation. You are born with love -- love is the very stuff you are made of. You can go on giving it... it is a question of giving, not of getting. Of course, when you give it comes back -- it comes back millions of times more because the whole existence responds. But the basic idea, Holger, is not to get but to give.

The world is so loveless and full of hate for the simple reason that everybody wants to get love first -- that is their condition for giving. And if everybody wants love first, then who is going to give it? And because nobody gets it -- the first basic condition is not fulfilled -- then nobody ever thinks of giving it.

And remember, love is alive only when you give it. If you don't give it, it goes sour, it becomes dead, it becomes a dead weight on you. It becomes hatred -- it turns into its very opposite. It becomes fear, it becomes jealousy, it becomes possessiveness. Once your love is not alive then it turns into hundreds of monsters in you. And when you start giving those wrong vibes, naturally the whole existence reflects them back to you. Then one is in a vicious circle.

First you don't GIVE love -- love goes wrong, sour, bitter, becomes poisonous -- and then you give it: you give anger, you give violence, you give hatred. For that you don't make any condition! You give those things unconditionally. Any small excuse is enough, and if there are no excuses you invent excuses. Then more and more hatred rebounds, and when hatred rebounds on you, of course you have every right to give more hatred. Then love is completely lost.

You ask me:

OSHO, SUPPOSE...

I never suppose anything! Philosophy begins with suppositions -- I am not a philosopher. I am a very down-to-earth man, very pragmatic. I never suppose anything.

You say:

SUPPOSE YOU HAD EXPERIENCED ONLY NEGATIVE
REACTIONS FROM OTHERS...

In fact, that's what I have experienced -- and STILL I go on experiencing the negative emotions. In fact, it will be difficult to find you another man on the earth who receives so many negative reactions from others. But I enjoy it! I love it! By their negativity they are showing they are interested in me, by their negativity they are showing that they are not able to ignore me. By their negativity they are taking a certain standpoint about me. And if they are negative they can be positive too; by being negative they have given the indication that they are related to me.

Only the person who is neutral cannot be changed, cannot be transformed. Negativity can easily turn into positivity, hate can easily turn into love, just as love can turn into hate, but a person who is absolutely neutral neither hateful nor loving, is beyond any change -- he is rocklike.

So I immensely enjoy people's negativity and I take it as a challenge -- a challenge to my love. If I can still love them, only then do I know what love is. If I can love only people who love me, then it is business, a bargain. If I can even love people who don't love me, who certainly are hateful towards me, who would like to destroy me, then it is true love, it is unconditional love -- it makes no demands on them.

I have experienced as much negativity, Holger, as one can ever experience, and from my very childhood because my attitude has been that of a rebel. I have been disobedient, rebellious. I have annoyed almost everybody: my relatives, the people of my village, my teachers, my professors. I have annoyed everybody -- I enjoyed it! -- but I have never hated anybody. Even the people I annoyed, the people who took every kind of revenge on me... I have been expelled from colleges, from universities, but I have never hated anybody. Even the people who were the cause of my expulsion, my love for them has remained the same.

And they were puzzled by it, they were very much at a loss, because they were expecting that I would be angry. But I was never angry -- rebellious certainly, but angry never; disobedient certainly, but disrespectful never. With all my respects I disobeyed! I remained always'humbly yours' -- rebelling, fighting, annoying them, doing every kind of thing that they would not like, but always'sincerely yours'. About that even THEY were certain -- that I was sincerely respectful.

I have experienced all kinds of negative reactions from others; that has not destroyed my love. In fact, on the contrary, it has made my love more integrated; it has made my love so centered and grounded that now I can say nothing can shake it, nothing can change it. Even if somebody ki]ls me I will die loving him.
You say:

SUPPOSE YOU HAD EXPERIENCED ONLY NEGATIVE
REACTIONS FROM OTHERS
AND HAD RECEIVED NO LOVE IN YOUR LIFE,
WOULD YOU STILL BE SUCH A LOVING, HAPPY MAN?

Yes, I would be still the same. Whatsoever I am is not dependent on anybody else, it is my independence. It is the way I love to be, I enjoy to be; it has nothing to do with others. What others are doing with me or have done with me has nothing to do with what I am -- they have not created me. I have DISCOVERED myself, nobody has created me. And a love that is created by others can be taken back. If it is only possible in a certain situation, the moment the situation changes your love will wither away. My love cannot wither away -- because you have not created it.

Yes, I have received much love, but that has happened only because I loved, not before it. It was not a condition for the arousal of my love, it was only a response of existence.

All my sannyasins who have gathered around me from all over the world love me immensely, but that is not the cause of my love for them. Just the opposite is the case: because I have loved they have come to me; it is my love that has brought them to me. Now you will see me surrounded by so many loving people, but they have come to me because a certain magnetic love is in existence here; they are pulled by it. They are ready to do anything. I never ASK them to do anything for me, but they are ready to do anything. They will be ready to die for me, although I would not like ANYBODY to die for me. All that I would like is for them to LIVE for me. Love cannot ask anyone to die, love can only ask: live in celebration!

But I have experienced and I go on experiencing all kinds of negativities. Millions of people would like me to be destroyed immediately, but that does not make any difference to my love. Love is something eternal, it is not temporal. It has nothing to do with time, nothing to do with others.
You say:

DOES HAPPINESS REQUIRE A CERTAIN RESONANCE
AND RESPONSE FROM OTHERS OR FROM GOD?

No, not at all. If it is dependent on others, then it is only pleasure and very momentary. And soon you will be frustrated by it because it will destroy your freedom; you will become dependent.

And remember: freedom is a higher value -- higher than love. If love helps freedom only then is it of any value; if it destroys freedom then soon you will be tired of it, it will become a burden on you. If love becomes an imprisonment, howsoever beautiful, cozy, secure, comfortable, still you would not like to live in that prison. You would like to live under the sky, in the open, you would like to live in the unknown, you would like to live dangerously, because there you will have the ecstasy of freedom -- the freedom of the bird

on the wing, the freedom of the flowers.

Love is valuable only if it is in tune with freedom, but it can be in tune with freedom only if it is not given by others -- not even by God -- because if it is given by others it makes you a slave. And not only that: if it is given by others to you, you start CLINGING to others, you start expecting it, and every expectation brings a thousand and one frustrations. And that's what happened to Jesus Christ.
You say:

EVEN JESUS CHRIST DID NOT DIE HAPPILY,
AS IT IS WRITTEN IN MATTHEW...
"AT THE NINTH HOUR, JESUS CRIED LOUDLY,
'LORD, LORD, WHY HAVE YOU LEFT ME?'"

According to me, up to this moment when Jesus cries to God, "Why have you forsaken me?" he is only Jesus not Christ. He became Christ only in the last moment. That's why Christianity has been a dead religion from the very beginning, because Christ became a Christ only on the cross, at the last moment. He had no time to give his message, no time to sow the seeds, no time to help people to become enlightened.

Buddha lived for forty-two years after his enlightenment; naturally he managed to help thousands of people. He was the most fortunate Master up TO NOW -- underline it! -- because hundreds of his disciples became enlightened before he left the world. He didn't die unhappily, he died fulfilled -- fulfilled he was because he was enlightened and also fulfilled as a Master.

Krishnamurti is fulfilled as an enlightened man but is very much frustrated as a Master, and as his death is coming closer and closer and he is becoming older he is becoming more and more annoyed -- annoyed because nothing is happening. Not a single human being has become enlightened. If Buddha up to now is the most fortunate enlightened man, then J. Krishnamurti is the most unfortunate!

Jesus had no time. Up to this cry he was only Jesus, because this cry shows -- you are right, Holger -- that he died unhappily, but you are not aware that something after this cry happened, just a few seconds later. You are missing those few seconds; those few seconds transformed his whole being. Up to this statement he is certainly a miserable man, and the misery is coming from expectations; otherwise why should he say, "Lord, Lord, why have you left me?"

He must have been hoping, expecting that some miracle would happen -- that God would come down, something would save him at the last moment. The cross would suddenly change into a golden throne, hands from the sky would appear, and he would be saved. And at least one hundred thousand people had gathered to see the miracle.

There was no difference as far as expectations were concerned. Those people had gathered to see the miracle because they had heard so much about Jesus -- that he walked on water, that he cured blind people, that he made the unhealthy healthy, that he had even raised a dead man, Lazarus, back to life. All that must have been sheer bullshit! Lazarus was his old friend -- must have been pretending, may have been doing some yoga exercise, PRANAYAMA -- holding the breath in. Yogis are known to do that very easily.

One yogi, Brahmayogi of South India, even gave demonstrations in Oxford, in Harvard, in Calcutta universities. For ten minutes even doctors had to certify that he was dead. He collected all those certificates from all the universities, from all the great experts who know when to declare a man dead, and he proved all of them wrong because after ten minutes he would start breathing again. He had become capable of stopping the breath for ten minutes. There are PRANAYAMA exercises, breathing exercises: you can stop breathing for a certain period of time, and in those moments you are as dead as one can be.
Lazarus must have been a yogi -- he did well!

Brahmayogi also used to do another thing: he used to drink any kind of poison and he was capable of surviving. But in Rangoon he died, because he was capable of containing the poison for only thirty minutes, not more than that. He had learnt the yoga strategy of not allowing the poison to mix with the bloodstream. There ARE methods.... Yoga is a ten-thousand-year-old science; it has made many discoveries within the body, and these things are possible. And this is not an old story -- it happened only in 1920, just sixty years ago.

But in Rangoon... you know, the traffic in the East is very strange. How people manage to go to their offices and come back home every evening is a miracle -- a far bigger miracle than walking on water! You can see it in the Poona streets.... such crazy traffic that he got stuck. When he was coming back to his hotel from the university there was a traffic jam and he had to remain stuck in the traffic jam for more than thirty minutes. He came unconscious into the hotel and he died. The strategy was not workable for more than thirty minutes; that was as long as he was capable of containing the poison.

Lazarus must have been a friend indeed. And Jesus walking on the water must have known the rocks, where they were! In my own village I used to walk on water -- I knew the rocks!

People had gathered to see: "How the greatest miracle ever will happen." I can forgive the people, but I cannot forgive Jesus -- even HE was expecting, and nothing was happening. He was crucified and nothing happened, and everything was just going on without any miracle.

"Lord, Lord, why have you left me?"

Expectation brings frustration. This statement is enough proof that he was not yet a Buddha, not yet a man who has no expectations from life, no desires. He was still as unenlightened as the people who had gathered there -- but he was certainly a very intelligent man. He immediately understood the point and immediately corrected it. He raised his eyes towards the sky and said, "Forgive me. Let THY kingdom come, let THY will be done."

The moment he said, "Let THY will be done," he became Christ. Before that he was only Jesus, son of Joseph and Mary, son of man. The moment he said, "Let thy kingdom come, let thy will be done," he surrendered his ego with all its expectations, his mind with all its desires. That YES, that total YES! And it could only be total at the last moment when he was dying. What was there to hold back? He totally surrendered; that was let-go. In that let-go he became Christ.

So, Holger, I will not say he died unhappily -- he died blissfully. But you are right as far as it goes up to this statement, Matthew, Chapter 22; he is miserable, very miserable. But in the last moment the miracle happened -- the REAL miracle -- not that he was saved but that he surrendered. Resurrection IS NOT the miracle, surrender is the miracle "Thy will be done." The moment he said it totally there was no problem, no misery, no expectation, no frustration. He was at ease, at home. He was one with the universe. He attained to the fourth state, the TURIYA. He became awakened. He died an awakened man, but he could not give the message.

So Christianity is based on the teachings of Jesus -- which are bound to be faulty, which are bound to be erroneous, which are bound to carry many flaws. And now I have decided to tell you what flaws they have! After THIS moment there is no flaw, no error -- but he did not say anything at all! He died in absolute silence, blissfully.

That is the only moment which is precious in Jesus' life: for the first time he was absolutely free. When there is no desire there is freedom. For the first time he was absolutely free, because when there is no ego there is freedom.

Freedom does not mean freedom of the self: freedom means freedom FROM the self. And it brings immense bliss and benediction.

The last question

OSHO: IT IS REALLY CHILLY AGAIN TODAY.
WOULD YOU PLEASE TELL US A FEW JOKES ABOUT RAJNEESH SANNYASINS?
Okay, Shahido, First:

One night a great storm was raging; the wind was lashing waves up against the rocks and a boat foundered near the lighthouse. There was only one survivor, a Rajneesh sannyasin. The sannyasin, after swimming and sinking and swimming and sinking and being thrown against the rocks, finally reached the lighthouse. He crawled his way onto the shore and, exhausted, he made it to the door of the lighthouse and knocked on the door.

The lighthouse-keeper opened his small window and called out, "What do you want?"

"Nothing!" gasped the bruised sannyasin. "I was just passing by and I saw your lights on!"

Second:

The big game hunter was telling about his adventures to a group of sannyasins. In describing some of his exciting experiences in Africa he said, "One night I remember being wakened by a great roaring noise. I jumped up and grabbed my gun, which I always kept loaded at the foot of my cot. I rushed out and killed a huge lion in my pajamas!"

At the close of his presentation he asked if there were any questions.

"Yes," said a sannyasin sitting in the front row. "How did the lion get into your pajamas!"

Third:

Three men broke into the studio of a famous sannyasin modernistic painter. They tied up the artist, forced open his wall safe and fled with all his money, tape recorder, TV, and all that they could put their hands upon. The next day the artist was found by other sannyasins and released. He immediately called the police.

"Would you be able to identify the robbers?" the detective said.

"Oh, certainly," the sannyasin said. "That's my business, remembering what things look like. I'll draw you a picture of them."

He drew the picture and gave it to the police. The next day they arrested a one-eyed go-go dancer, a buffalo, a garbage truck, and a Blue Diamond Hotel!

Fourth:

A sannyasin was swimming in a river when he heard shouts coming from a drowning man up the river. He swam to the man and managed to save him. Afterward the sannyasin found out that he had saved the Polack Pope.

"Now," said the Pope, "you can ask of me whatever you want."

The sannyasin was nervous, he looked about furtively and whispered to the Pope, "Just do me one favor -- don't tell anyone that it was me who saved you."

Fifth:

The parents of a shapely teenaged sannyasin noticed that their daughter was starting to fool around with men.

One evening before she went off to a disco they warned her of the perils she might encounter. "Darling you must realize that men always try the same game. First he invites you to dance, then he offers you a drink. Soon he invites you up to his flat to listen to his record collection... once there, he throws you onto the bed. Then you are dishonored, your mother is dishonored, your father is dishonored."

The daughter went off on her date and returned home very late, with reddened face and disheveled hair.

"What happened?" asked her parents nervously.

"Well, you were right," replied the daughter. "He asked me to dance, he bought me a drink and invited me to his place to listen to his record collection. But then... I threw him onto the bed! And now HE IS dishonored, his mother is dishonored and his father is dishonored!"

Sixth:

A woman had just received her final divorce decree from a sannyasin and was chatting with a friend about it.

"He was terrible," she said. "At first he seemed so loving and understanding and romantic with his songs, but he turned out to be a tyrant!"

"Well," said her friend, "I hate to say I told you so but I said time and again that you should not marry him. Everybody knows that Rajneesh sannyasins make the world's worst husbands."

Six months later the divorcee fell in love and married another sannyasin. The next day she received this message with a bouquet of roses from her former husband: "Congratulations and best wishes for a happy marriage -- signed: the Frying Pan."

The last:

A young woman sannyasin went to the chemist and said to the man behind the counter, "I want twelve condoms, please."

"What size would you like?" asked the man.

"Oh, assorted sizes," replied the young woman. "I'm going to a prick-nick!"

Philosophia Ultima

Chapter #11
Chapter title: Ego is Just a Habit

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The first question

OSHO: WOULD YOU PLEASE SAY SOMETHING ABOUT THE RELATIONSHIP BETWEEN SPONTANEITY AND WORKING ON ONESELF? SHOULDN'T WE BE LOVING AS MUCH AS WE CAN? IF THERE ARE CERTAIN THINGS TO DO OR WAYS TO BE TO INCREASE OUR CAPACITY FOR JOY, SHOULDN'T WE DO THEM? SHOULDN'T WE LET OUR EGOS DROP?
MANY GOOD MEN HAVE WRITTEN THAT LOVE CAN BEGIN AS AN IMPULSE OF THE WILL, AND TRYING TO BE SPONTANEOUS SEEMS TO BE A CONTRADICTION. WOULD YOU COMMENT ON THIS?
Mark Siegchrist,

ONE HAS TO WORK UPON ONESELF, but only in a negative way. One cannot work upon oneself in a positive way, because it is not a question of creating something but a question of discovering something which is already there.

When you paint, it is a positive act -- you are creating the painting -- but when you dig a well it is a negative act. The water is already there; you have only to remove a few layers of earth, stones, rocks. The moment you have removed them, the water becomes available. The water is there, YOU are here, and between the two there is a barrier: the barrier has to be removed. That's what I mean by negative work.

Man already has god whatsoever he is seeking and searching for. The truth is there, the bliss is there, the love is there -- in one word, God is there. God is not a person, God is only the totality of all the values which are beyond mind. But the MIND is the barrier, and you have to dig a well. You have to remove a few layers of thoughts, memories, desires, fantasies, dreams. The moment you have opened a door in the mind to the beyond, all that you always wanted becomes available.

The moment Gautam the Buddha became enlightened he laughed, and he said to nobody in particular -- he said to himself -- "This is ridiculous! I have been searching for it for thousands of lives, and it has been Lying deep down within myself!"

The sought is in the seeker. Hence the Upanishads say the method to find it is NETI NETI. NETI NETI means'neither this nor that'; it is a process of elimination. You go on negating, eliminating. Finally, when there is nothing to be eliminated, nothing to be negated, when you have totally emptied yourself, it is found.

So the first thing to be understood, Mark, is: working on oneself gives you the feeling of some positive work and that is wrong. Working on oneself simply means a negative process; it is emptying yourself. And the moment you are empty of the mind and all its processes, spontaneity explodes; Once you understand that the process is negative, then there is no contradiction between the process and spontaneity.

Spontaneity simply means now there is nothing to hinder your self-nature from expressing itself. All the rocks have been removed, all the doors have been opened. Now your self-nature can sing its song, it can dance its dance.

I use both the words: sometimes I say, "Work upon yourself," and sometimes I say, "Be spontaneous." And the logical mind is bound to find a contradiction, but there is no contradiction at all -- because working on oneself means NETI NETI, neither this nor that.

Spontaneity has not to be created; if it is created it is not spontaneity. Then there is a contradiction: if it is cultivated then it is not spontaneous, obviously. A cultivated spontaneity cannot be true; it will be false, phony, pseudo, it will be only a mask. You may be simply acting, you will not be really spontaneous. And it cannot go very deep; it will remain only something painted from the outside. Just scratch the so-called cultivated, spontaneous person, and all his spontaneity will be gone. He was only acting, he was not really spontaneous.

Real spontaneity comes from the center; it is uncultivated, that's why we call it spontaneity. There is no way to cultivate it, no way to create it, no need either. But if you want to become an actor, if you want to act, then it is a totally different matter -- but remember: any real situation will immediately provoke your mind. It will come rushing towards the surface; all spontaneity will disappear.

It was carnival time, and the gay guy dressed himself up as a lioness. A hunter carrying a rifle approached him. "Bang! Bang!" He pretended to shoot him. The lioness fell down dead. The crowd was amused.

As the hunter was about to leave, the gay guy pulled off his lion's head and said softly, "It's the law of the jungle, sweetie: if you kill, you eat!"

Anything cultivated will be only on the surface, it will be only a drama; it will not be your authenticity.

So I will say the first thing to remember is: spontaneity has to be discovered -- or, it will be better to say, rediscovered, because when you were a child you were spontaneous. You have lost it because so much has been cultivated -- so many disciplines, so many moralities, virtues, characters. You have learnt to play so many roles, that's why you have forgotten the language of being just yourself.

The second thing you ask:

SHOULDN'T WE BE LOVING AS MUCH AS WE CAN?

Love is never a should, it cannot be commanded. You cannot FORCE yourself to love as much as you can. That's what people are doing and that's why love is missing in the world. From the very beginning we start making the child false, and every falsity creates schizophrenia, it creates a double personality, it creates a split.

Every child is born whole, but we divide him in two. We tell him what to repress and what to express. We tell him what has NOT to be done and what HAS to be done. Whether he really feels it or not is irrelevant. And the child is so helpless, so dependent, that he has to listen to our dictates. And we have not yet been able to be democratic with children -- we are dictatorial. We TALK about democracy, but our whole way, our very pattern of life is dictatorial, it is non-democratic, it is really antidemocratic.

The child is not allowed to be himself; we start forcing him to be somebody else. And he HAS to follow us because it is a question of survival. If he does not follow us then he is in danger: he cannot live on his own, he has to compromise, and every compromise is a falsification.

We say to the child, "I am your father -- love me!" as if just because you are a father there is some natural inevitability that love should flow towards you. And if it is inevitable, why say it? The very asking shows that it is not inevitable. The child may love, may not love; it will depend on you, on whether you are worth loving or not. Just being a father does not mean anything.

And the institution of father is something invented by man; it is not a natural thing at all, it is institutional. Some day it may disappear because there was a time when it was not there. For thousands of years humanity lived without the institution of fatherhood.

You may be surprised to know that the word 'uncle' is older than the word 'father', because matriarchy preceded patriarchy. The mother was there and the father was not known, because the mother was meeting, merging, melting with many people. Somebody had to be the father, but there was no way to find out. So all were uncles -- all potential fathers were uncles. The word'uncle' is older in EVERY language than the word'father'.

And it will be better to call God 'the Uncle' than 'the Father' -- it is sweeter! But the Talmud, the Jewish scripture, says: "God is not your uncle, he is not nice. If you don't listen to him, if you don't follow him, he

will throw you into hell." Exactly these are the words: "God is not nice, God is not your uncle." And I say to you, God is NOT your father, and he is NICE, and it is better to call him 'Uncle'.

The institution of fatherhood came into existence with the invention of private property; they are joined together. The father represents private property, because when private property came into existence everybody wanted his own child to inherit it. "I will not be here, but a part of me should inherit my property." Private property came first, then came the father.

And to be absolutely certain that "The child is my own," the idea became prevalent in almost all the societies of the world that before marriage the woman has to be absolutely virgin -- otherwise it is difficult to decide She may already be carrying a child when she gets married, she may already be pregnant, and then the child will be somebody else's and he will inherit the property To make sure that "It is my child that is going to inherit my property," virginity was imposed on women.

And you can see the difference: man was never expected to be virgin. They say, "Boys will be boys" -- it is allowed -- but the girl should be absolutely virgin. All kinds of stupidities have happened in the past because before getting married the woman had to provide proofs that she was really a virgin.

Sometimes by accident it can happen that the thin screen that proves the virginity of a woman is broken. She may have fallen, or maybe it happened horseriding, or something like that, or on a bicycle... these are dangerous things, avoid them! They are against virginity! The thin screen that proves that the woman has not been penetrated sexually.... In the West, particularly in the Middle Ages, if some accident had happened then the girl had to go to the doctors so they could put a false screen back to prove that she was a virgin, otherwise she would not get a good husband.

It is the whole idea of private property that has created the father, that has created the family, that has created the ownership of the woman by the man. If there was a time when there was no father, no private property, a day is BOUND to come when there will be no private property -- the father will disappear.

But the father insists: "Love me -- I am your father!" and the child has to pretend that he loves. There is not even any necessity for the child to love the mother. It is one of the laws of nature that the mother has a natural instinct of love for t-he child, but not vice versa -- the child has no natural instinct to love the mother. He NEEDS the mother, that's one thing, he uses the mother, that's one thing, but there is no law of nature that he should LOVE the mother. He LIKES her because she is so helpful, so useful; without her he cannot exist. So he is grateful, respectful -- all these things are okay -- but love is a totally different phenomenon

Love flows downwards from the mother to the child, not backwards. And it is very simple because the child's love will flow towards his own child, it cannot go backwards -- just as the Ganges goes on flowing towards the ocean, not towards the source. The mother is the source, and love flows onwards to the new generation. To turn it backwards is a forced act, unnatural, unbiological.

But the child has to pretend because the mother says, "I am your mother -- you HAVE to love me!" And what can the child do? He can only pretend, so he becomes a politician. Every child becomes a politician from the very cradle. He starts smiling when the mother enters the room -- a Jimmy Carter smile! He does not feel any joy, but he HAS to smile. He has to open his mouth and do some exercise of the lips -- that helps him, that is a survival measure. But love is becoming false.

And once you have learnt the cheaper kind of love, the plastic kind, then it is very difficult to discover the original, the real, the authentic. Then he has to love his sisters and brothers, and there is no reason really. In fact, who loves his own sister and for what? These are all ideas implanted to keep the family together. But this whole process of falsification brings you to a point where when you fall in love that love also is false.

You have forgotten what real love is. You fall in love with the color of the hair -- now, what has that to do with love? After two days you will not look at the color of the hair at all. Or you fall in love with a certain shape of nose or a certain kind of eyes, but after the honeymoon these things are just boring! And then you have to go on managing somehow, pretending, cheating.

Your spontaneity has been corrupted and poisoned, otherwise you would not fall in love with parts. But you only fall in love with parts. If somebody asks you, 'Why do you love this woman or this man?" your answer will be, "Because she looks so beautiful," or, "Because of her nose, eyes, proportion of the body, this and that" -- and all this is nonsense! Then this love cannot be very deep and cannot be of any value. It cannot become intimacy. It cannot have a lifelong flow; soon it will dry up -- it is so superficial. It has not arisen out of the heart, it is a mind phenomenon. Maybe she looks like an actress and that's why you like her, but liking is not love.

Love is a totally different kind of phenomenon, indefinable, mysterious -- so mysterious that Jesus says, "God is love." He makes God and love synonymous, indefinable. But that natural love is lost.
And, Mark, you say:

SHOULDN'T WE BE LOVING AS MUCH AS WE CAN?

Do you think it is a question of DOING something as much as you can? It is not a question of doing. It is a heart phenomenon. It is a kind of transcendence of the mind and body. It is not prose, it is poetry. It is not mathematics, it is music. You cannot DO it, you can only BE it. Love is not something that you DO, love is something that you are. But these'shoulds' are heavy on your spontaneity.
And you say:

IF THERE ARE CERTAIN THINGS TO DO OR WAYS TO BE
TO INCREASE OUR CAPACITY FOR JOY,
SHOULDN'T WE DO THEM?

The whole idea is of DOING something, and the reality is discovered by being, not by doing. The question is not of doing anything; the question is of becoming silent and discovering your being. Doing is always extrovert.

Of course, if you want more money, you have to DO something. Just sitting silently doing nothing, the spring comes... and the money does not grow by itself! The GRASS grows by itself, but not the money. You will have to do much: you will have to run after it, you will have to fight for it, you will have to be aggressive, ambitious, violent; it is a very competitive world as far as money is concerned. But your BEING IS not something outside you.

If you want to be the president or the prime minister of a country you have to do much, you have to be constantly doing; there is no rest, no peace. And you have to be almost insane, because the fight is going to be tough. Unless you are utterly mad after power it is impossible for you to reach.

But your being is not outside, there, and there is nobody competing with you for your being. And nobody can enter into your being; you are alone there. And it is already the case; you just have to turn in, you just have to look in.

So all that is needed is, Mark, sitting silently, doing nothing.... When you are not doing anything -- physically, mentally -- when you are in a DEEP interval, in a pause, all activity has ceased, then the being is discovered. Activity creates dust.

When Winston Churchill had become very old, his physician came and asked him, "How are you feeling?"

He was ill. He said, "I am kicking, but I am not creating as much dust as before."

In the world if you want money, power, prestige, you have to kick and create as much dust as you can. The more you kick, the more dust you create, the better. But for the inner world you have to stop kicking and creating dust so that all dust settles and you can see clearly who you are.

So it is not a question of doing anything. Bliss is your self-nature -- just discover your being and you will find it AS a consequence.

Jesus says: "Seek ye first the kingdom of God, and all else shall be added unto you" -- and he is right. "Seek ye first the kingdom of God" -- and that is within you, because he repeats again and again: "The kingdom of God is within you."

So just go withinwards and find your self-nature, and finding it all is found. Joy is found, truth is found, love is found, freedom is found, eternity is found, God is found.
And you ask:

SHOULDN'T WE LET OUR EGOS DROP?

You are thinking as if ego is something that you are carrying and that you can drop. Ego is only an illusion, it is only an idea. It has not to be dropped, it cannot be dropped. How can you drop an idea?

For example, it is getting dark in the evening and on the road you see a rope, but it appears to you as a

snake. Now, can you kill the snake? In the first place the snake is not there! Can you avoid the snake? In the first place the snake is not there. Can you be unafraid of the snake? In the first place the snake is not there, so all these things are irrelevant. All that is needed is a little light -- just a candle will do -- and you will see the snake has never been there. It was just an idea, an illusion, a projection.

The moment you find the rope, will you ask, "Now what to do with the snake? Should I drop it? Should I forget all about it?"

The moment you discover your being there is no ego found. Ego is only a projection: just as the snake is projected on the rope, ego is projected on the being. You don't know the rope, hence the snake; you don't know your being, hence the ego. Ego is not knowing your being; not being aware of your being is what ego is all about. So there is no question of dropping it.

But many people try to drop it, and the miracle is, they even succeed! They become humble. But humbleness is another trick of the ego, a very subtle trick -- the ego has come from the back door -- because to drop it simply means you have not understood it at all, so it is BOUND to come.

I used to live in a town where a man was very well known, almost as a saint, and many people had told me, "He is so humble!" Finally the man came to see me; he touched my feet and he said, "I am just dust underneath your feet!"

I looked at him -- his eyes were saying something else, his nose was saying something else -- so I said, "I can see you are absolutely right: you are just dust underneath my feet!"

He said, "What?!" He became very angry.

I said, "But I am simply agreeing with you! I have not said anything of my own! You started it and I have simply agreed with you, so why are you getting irritated?"

I told him, "Now close your eyes and sit silently and see the point! This is just another way of your ego trying to fulfill itself. The ego is there; now it is upside-down, doing SIRSHASANA, the headstand. But it is the SAME ego; now it is pretending to be humble."

Three Christian monks met on a road. One said, "As far as scholarship is concerned, our sect is the most scholarly, the most philosophical. Nobody can compete with us in theological matters."

The second said, "You are right, but as far as ascetic practices are concerned, you stand nowhere compared to us!"

The third laughed and he said, "You are both right, but as far as humbleness is concerned, we are the tops!"

Now humbleness..."And we are the tops!" Even humbleness will play the same game.

Please, Mark, don't drop your ego! Understand it, be aware of it, bring the light of awareness and see -- and you will not find it. You will not find it so there is no question of dropping it. DON'T DROP IT! If you drop it, it will come back in some other form. It cannot leave you -- it is just an old habit of unconscious mind.

The political situation in a South American country was very shaky. The military was worried. They managed to apprehend the country's greatest gossiper and they condemned him to death.

The gossiper was lined up for execution in front of a wall. When the order "Fire!" was shouted, the man fell down. After some minutes the gossiper realized that he was not dead.

The general approached him and said sternly, "You are such a fucking gossiper that I did this just to scare you. These bullets are blanks! Now I hope you have learnt your lesson -- you can go free."

The gossiper ran hurriedly to the street outside where he was immediately approached by a friend. "Hey, Pablo," the friend asked him, "do you have any news?'

"Well," said the gossiper in a hushed voice, "don't tell anyone, but our headquarters don't have any ammunition! "

Old habits... they die hard!

Ego is just a habit, a habit of ignorance, unconsciousness -- it will come back. Please don't drop it! Don't feed it, don't drop it, because in both ways you will be saving it. Just watch it, and you will not find it.

The Bishop received a large number of complaints about Father O'Reilly's bitter attacks on the British

from his London pulpit.

"You can't go on speaking to your congregation in that fashion," his Lordship told the priest. "Remember the law of charity and the fact that you live in the country of which you speak so harshly. Next week I ask you to give a sermon on the Last Supper. With that topic you will not be able to indulge your bias."

Father O'Reilly accepted the rebuke mildly, but the Bishop discreetly attended the service the following Sunday to check that all went well. He had no cause to complain, and not once in the course of his sermon did the priest refer to the Base, Brutal and Bloody Saxon. The Bishop noticed with satisfaction that he was drawing to the end of what had been a very good and inoffensive piece of religious instruction: "... and having asked all the disciples, it was time to turn to Judas," Father O'Reilly said. "'Judas,' came the question, 'wouldst thou betray me?' "

The priest paused and looked around. "Judas looked back without blinking an eyelid and then, with the treachery of his kind, he answered, 'Not bloomin' likely, guv!'"

The whole sermon went well, but his bias has come from the back door: "Not bloomin' likely, guv!" He has said it -- he may not even be aware of it himself.

The only thing to remember is to watch where the ego is, and you will not find it -- nobody has ever found it. Whosoever has looked for it has not found it, and those who have been trying to drop it have never been able to get rid of it.

Then you ask:

MANY GOOD MEN HAVE WRITTEN
THAT LOVE CAN BEGIN AS AN IMPULSE OF THE WILL.

That is sheer nonsense! Love can NEVER begin as an impulse of the will. Will means effort, will means imposition, will means compulsion, will means discipline. Will means forcing yourself to do something AGAINST yourself.

Love cannot begin that way, and if it begins in that way it will not be love but something else. And if the beginning is wrong, if the first step is wrong, the last step cannot be right.

And I know that many good men have written Mark, but those good men are just phony. They are not Buddhas, they are not awakened people. They are as blind as anybody else, they are as blind as the whole of humanity. They are good -- they have tried to be good, they have managed to be good -- but they are boiling within. They have repressed themselves, that's all, and they have succeeded in repressing themselves. They have been able to create a beautiful facade and they are hiding behind the facade. They may be wearing glasses, but they are blind. And if you are wearing dark glasses, nobody will think that you are blind. Many blind people wear dark glasses just to hide their blindness.

"I want to go to the cinema, Mom! I want to go to the cinema! Let's go to the cinema," says the little boy very excitedly.

"Shut up and don't bother me!" says the mother irately. "You know very well that you are blind!"

But it is very difficult to know very well that you are blind! You can be good, you can be very disciplined, you can have a moral character, you can have a conscience, but unless you have consciousness you don't have any eyes. Those good people were good because they followed the rules of the crowd, and that's why one person may be thought good in one society, and the same person may not be thought good in another society.

Hindus think Ramakrishna is enlightened. Ask the Jainas and they cannot agree with you because he continued to eat fish, and according to the Jaina morality to eat fish and to become enlightened is impossible. One has to be absolutely vegetarian.

The Jainas have not conceded enlightenment even to Krishna, because he was the cause of the great war of MAHABHARAT. He persuaded Arjuna to fight. In fact, Arjuna was going to become a Jaina monk; he wanted to renounce the world and go to the mountains, but Krishna persuaded him -- not only persuaded him, forced him in every possible way, gave him all kinds of arguments, and he argued well. It does not seem that he CONVINCED Arjuna, but he silenced him. His argument was such, Arjuna tried in every possible way to escape, but Krishna would not give him any door to escape by.

Seeing that "This man is not going to leave and I cannot convince him," Arjuna thought, "it is better to fight and be finished." So finally he said, "Thank you, I am convinced" -- but he was NOT convinced.

And the proof is that the MAHABHARAT has the STORY that when they were reaching THE ultimate goal of paradise they all started melting on the way. Only Yudishthira with his dog reached the door of the ultimate. Even Arjuna melted on the way, disappeared on the way, evaporated on the way; even he was not able to reach the ultimate door. That shows perfectly that he missed Krishna's message -- he was not yet enlightened, he was not yet awakened.

Evaporating on the way means getting born again into the world. Even the dog of Yudishthira reached, and the disciple of Krishna could not reach!

Jainas say Krishna has gone to the seventh hell because he created the greatest violence in the world. Now, who is good?

Do you think Jesus Christ is good? Ask Hindus, ask Buddhists, ask Jainas, and they will say, "No, not at all!" because according to THEIR morality, according to THEIR philosophy one suffers only because of past life sins -- and the crucifixion is a great suffering. That simply proves that Jesus Christ must have committed great sins, may have murdered somebody, raped somebody, must have done something REALLY bad, otherwise why should he get crucified?

Jainas say that when Mahavira -- their TEERTHANKARA, their Christ -- walks on a path, if there is a thorn lying on the path it immediately turns upside-down, seeing that Mahavira is coming by, because even a thorn cannot give pain to Mahavira. He is finished with all bad karmas, pain is impossible -- so what about crucifixion? Jesus must have been a criminal in his past lives -- may have been a Genghis Khan, Tamerlane, Nadir Shah, a Hitler -- something like this!

And ask the Christians what they say about Mahavira or Buddha or Shankaracharya, and they will say these people are very selfish people -- just meditating, not serving the poor. Jesus helped the blind, gave them eyes, turned stones into bread to serve the poor, even raised the dead back to life. His whole life was one of service to humanity.

Now what is there of service to humanity in Mahavira's life? Standing naked... is that a service to humanity? Just meditating with closed eyes and enjoying your inner self, being blissful -- is that service to humanity? When the whole of humanity is suffering and you are enjoying yourself -- is it human? It is inhuman!

Buddha, Mahavira, Krishna, these people cannot be thought good people according to the Christians. Now, what is this Krishna doing? -- playing on the flute and girls dancing around him, and the whole of humanity is suffering! There are poor people and blind people, and hospitals are needed and schools are needed.

Do you think if Krishna was alive he would have got the Nobel Prize? Mother Teresa of Calcutta gets it, because she runs houses for orphans, serves the poor, feeds the poor. And this man Krishna, instead of serving the poor, was hitting with stones the poor girls carrying their milk-pots, so their pots would be broken, their milk would be spilt... and this man they call God! Instead of helping the poor he would take the poor women's clothes when they were taking a bath in the river and sit in a tree with the clothes. What kind of religiousness is this? This man has to be given to the police!

If you look around, who is good? Mohammed is good? -- who carried a sword his whole life and killed many people and fought many wars? According to Buddha he is not good, according to Mahavira he is not good -- he is violent. He married NINE women. Now, is this the sign of a man of character? A man of character remains celibate! Shankaracharya is a man of character, remains celibate.

Jesus drinks wine. Now, Mohammed cannot agree with that -- he is very much against wine. And this Krishna playing on the flute -- Mohammed cannot agree that this man is good. He is as allergic to music as I am to perfume! He is very anti-music.

Now, who is good...?

Mark, all our ideas of good are invented -- only the awakened is good. So, according to me, the awakened person is good. Acts don't count at all, only consciousness counts. So, according to me, Mahavira is good, Krishna is good, Mohammed is good, Buddha is good, Ramakrishna is good, Christ is good, for the simple reason that they are all awakened. Now it is up to THEIR consciousness to decide what to do and what not to do.

Jesus is so awakened that he can drink wine but he does not become drunk. What is wrong in it? There is nothing wrong in it. He has to decide for himself nobody else can decide for him.

Mahavira is so awakened that he wants to be just as naked as a child; there is no need to hide anything,

so he drops his clothes. Nobody else can be decisive. When you have your own consciousness, your acts are born out of that consciousness.

According to me, the only possible definition of good is: the act that comes out of a conscious being, whatsoever the act. But ordinarily we think about acts as good and bad; acts are neither good nor bad. The same act of drinking wine is good because JESUS IS doing it, and it is bad if somebody who is not awakened goes on doing it. Both are doing the same act! Mahavira standing naked is good and a girl doing a striptease is not good. Consciousness is the only decisive factor.

MANY GOOD MEN HAVE WRITTEN
THAT LOVE CAN BEGIN AS AN IMPULSE OF THE WILL...

Those good men are not GOOD really; they are just traditional, orthodox. They have followed the scriptures, and when you are unconscious whatsoever you interpret is your interpretation.

A country bumpkin sort of fellow was elected Justice of the Peace in a backwoods town. Although he could count money, he had never learnt to read and write much beyond being able to sign his name. Not being able to read the law and also not wanting people to know how ignorant he was, he developed a system of fining people -- not from a lawbook but from a Sears Roebuck catalog.

One day a stranger who was visiting a cousin in town was picked up for speeding. When he was found guilty the judge solemnly fingered through his catalog and fined the man $9. The man was angry about the way he had been treated and was complaining about it to his cousin.

His cousin said, "You are lucky. He fined you the price of a parasol for only $9. If he had turned the page he would have fined you $385 for a piano!"

People are turning the pages of their scriptures, not knowing about their own selves. What can they understand? They are all catalogs! It may be the Gita or the Bible or the Koran, it makes no difference. What you are finding there is your own mind, it is your own reflection; it cannot be otherwise.
You are unconscious -- you cannot be good.

A female voice on the phone at three a.m. begged the police to come as fast as they could. She said her husband was awakened by a noise in the back yard and when he went outside to investigate he was set upon and struck down by an unseen attacker.

A patrolman was dispatched from the police station at once and he was on the scene of the crime within minutes. Half an hour later he returned to headquarters with a sour look on his face and a huge lump on his forehead.

"Back already?" the desk sergeant asked. "Did you find the attacker?"

"Yes," the patrolman said, "I stepped on the rake too!"

In your unconsciousness what good can come out of you!
You say, Mark:

MANY GOOD MEN HAVE WRITTEN
THAT LOVE CAN BEGIN AS AN IMPULSE OF THE WILL..

They don't know at all about love OR about will. Will is another name for the ego and love means egolessness. How can egolessness begin through the ego?

A really religious person is not a man of will. A really religious person has dropped his will; he allows God's will to flow through him. That's what Jesus says at the last moment on the cross: "Let thy kingdom come, let THY will be done."

There are hundreds of books written all over the world about will power -- that is nothing but ego power. The really religious person is absolutely egoless, will-less; he is just a hollow bamboo, a flute. Whatsoever God wants to sing he sings; if he does not want to sing, the flute remains silent. The flute has no will of its own because it is no more separate from existence.

The religious person is good -- good in the sense that he is one with God. He has dissolved himself into God, he has forgotten all separation, he has attained to union with God.

Love cannot begin in will, as will, as an impulse of the will.
And you say:

... BUT TRYING TO BE SPONTANEOUS
SEEMS TO BE A CONTRADICTION.

Of course if you think that love begins in an impulse of the will, then being or trying to be spontaneous will be a contradiction. But love does not begin as an impulse of the will and there is no contradiction. Love is spontaneity itself.

And I am not telling you to try to be spontaneous. How can you try to be spontaneous? That will be a contradiction! I am telling you to understand what you are doing, what you are thinking, what you are feeling -- watch it.

That's what meditation is: watching all your acts, physical, mental.... When you can watch actions, thoughts, feelings -- these three dimensions have to be watched -- as your watchfulness grows, you will enter the fourth, TURIYA. The Mandukya Upanishad talks about the fourth. Watching the three you will enter the fourth -- just by watching; it is not a question of trying. Trying means effort; watching means relaxedness, being utterly relaxed, just seeing whatsoever is passing.

Thoughts are passing always on the screen of the mind. Just be relaxed, sit in an easy chair as if you are watching the television. The mind is an inbuilt television! You can simply watch, and it is very colorful. Just by watching it you will see the watcher is not the watched, the observer is not the observed. A separation has started happening, a disidentification from the bodymind complex. And in that very disidentification you start centering, you start getting grounded in your very being. That will bring spontaneousness.

It is not a question of practising it. It is only a question of watching all that is happening IN YOU, through you, so that you can see one day your seer, so that one day you can become aware of your own awareness. That is the ultimate peak of human growth; beyond that nothing else exists. One becomes a Buddha, and then whatsoever you do is good, whatsoever you do is love, whatsoever you do is service, is compassion.

The second question

OSHO: IS ALL ESOTERICISM NONSENSE?

Viramo,

YES! IT IS AN ESCAPE from reality into fantasy. People are thinking about heaven and hell, and they don't know who they are. And there are people who are describing detailed maps about heaven and hell. In the temples there are maps available, and these maps are very ancient.

Man came to know maps of the earth only recently; just three hundred years ago man discovered that the earth is a globe. Maps of the earth have been made only within the last three hundred years, and maps of heaven have been there for at least five thousand years. But it is easy because you are free to make your own map; nobody can refute it because it is only a question of fantasy and imagination.

Jainas have their maps, Buddhists have their maps, Hindus have their maps, and they are all contradictory.

One man came to see me, a follower of Radhaswami and he said, "Osho, what do you say? Our guru has said that there are fourteen heavens, and our guru has reached the fourteenth. And he has also said..." He had brought the whole list: Rama has reached only up to the fifth, Buddha and Mahavira have reached up to the seventh, Christ is only up to the fourth, Mohammed up to the third, Kabir, Nanak, they have reached up to the twelfth -- and their own guru has reached up to the fourteenth. The fourteenth is called SACHKHAND -- the true heaven.
He asked me, "What do you say about it?"
I said, "Your guru is right -- I know him!"
He said, "What do you mean?"

I said, "Because there are FIFTEEN heavens and I am in the fifteenth! And he is always asking

me,'Osho, somehow carry me to the fifteenth!' Your guru is in the fourteenth -- I know him!"

He became very angry. He said, "What are you saying? You have reached beyond my guru?"

I said, "If he can reach beyond Buddha and Mahavira and Krishna and Christ, what is wrong in my reaching beyond him? And when there are fifteen, what can I do?"

I told him, "The name of the fifteenth IS MAHASACHKHAND -- the GREAT land of truth. Your guru has reached only to the true land, I have reached to the GREAT truth!"

These fools go on talking about all kinds of nonsense Esotericism is just an escape from reality; it is a kind of madness.

The psychiatrist was very pleased with Sean's progress. "You're doing fine, Sean," he said soothingly. "You've improved much more than Barry. He's going around telling everyone he wants to buy the Bank of Ireland."

Sean suddenly grew very excited. "Oh, the ruffian!" he shouted. "I've told him a dozen times I won't sell!"

It is a question of insanity and nothing else -- people talking about hells, how many hells there are. Hindus think there are three, Jainas think there are seven, and there was a contemporary of Mahavira, Sanjay Vilethiputta was his name -- he must have been a man just like me; I love that man -- he said, "Seven? There are seven hundred! Your Mahavira knows nothing! He may have only penetrated up to the seventh so he is talking about seven, but I have traveled the whole way. There are seven hundred, and there are also seven hundred heavens to balance!"

A man went to visit a madhouse and started talking with a madman. "You seem sane enough to me, why are you here?" he asked.
"Well, to tell you the truth, I don't know. Maybe it's because I like children."
"What's wrong with that? I like children too."
"Really? Fried or boiled?"

Once upon a time there was a guy called Urinjibhai Morarjibhai Desai who had become the Prime Minister of India. He was very esoteric. He was inaugurating direct telephone-links between heaven and hell. He called heaven first and talked to Saint Peter for about ten minutes. After that he called a few old friends who had gone to hell and talked to them for a few hours. When he had finished he called the operator to ask the charges of the calls.

"The call to heaven cost 780 rupees," said the operator. "The call to hell was fifty paise."

"My God!" Urinjibhai Morarjibhai Desai said. "Why do prices differ so much?"

"Well, it's simple, sir," stated the operator. "The call to heaven was long distance, while the one to hell was only a local call!"

Yes, Viramo, all esotericism is nonsense -- except Almasto's esoteric questions. She has again asked. She says, "Osho, can I ask a few more esoteric questions?" I love her esoteric questions -- they are REALLY esoteric!

First:

How many Gandhians does it take to screw in a lightbulb?

Almasto, five. First of all Urinjibhai Morarjibhai Desai to hold the lightbulb, and the other four to turn the table he is standing on. This is called non-violent Gandhian revolution!

Second:

How many communists does it take to screw in a lightbulb?

Almasto, two. One to screw in the lightbulb and one to pass out pamphlets.

Third:
How many Jews does it take to screw in a lightbulb?

Almasto, three. One to call the cleaning woman and two to feel guilty about calling the cleaning woman.

Fourth:

How many EST followers does it take to screw in a lightbulb?

Almasto, a roomful. They take turns as the leader tells them what rotten and worthless bulb-screwers they are. Nobody is allowed to leave to go to the bathroom while the screwing is in progress

Fifth:

How many Indian mahatmas does it take to screw in a lightbulb?

Almasto, four. One to screw in the lightbulb and three to complain about how much better the old bulb was.

Sixth:

How many BRAHMACHARINS -- celibate Hindu monks -- does it take to screw in a lightbulb?

Almasto, two. One to screw in the lightbulb and one to keep his knee from jerking.

Seventh:

How many journalists does it take to screw in a lightbulb?

Almasto, two. One to screw in the lightbulb and one to give it a surprising twist at the end.

Eighth:

How many student radicals does it take to screw in a lightbulb?

Almasto, three. One to screw in the lightbulb and two to insist it be turned further to the left.

Ninth:

How many Union electricians does it take to screw in a lightbulb?

Almasto, thirteen. One to get the lightbulb, one to get the lightbulb to the screwer-inner, one to screw in the lightbulb, one to hold him steady, one to flick the switch to test the lightbulb, one to make sure that the other bulbs in the room will need fixing, one to supervise, one to shout, two to take a coffee break, one to eat lunch, one to nap, one to plot the best way of breaking into the apartment at night.

And the last:

How many Californians does it take to screw in a lightbulb?

Almasto, seven. One to screw in the lightbulb and six to share the experience.

Philosophia Ultima

Chapter #12
Chapter title: Get Disturbed

22 December 1980 am in Buddha Hall

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Q2 and Q4 on video

The first question

OSHO: I WAS BROUGHT UP IN A MORAL AND RELIGIOUS HINDU FAMILY, HENCE I AM VERY MUCH DISTURBED BY YOUR SANNYASINS' BEHAVIOR.
CAN'T YOU GIVE THEM SOME KIND OF MORAL DISCIPLINE?
Pratap Chandra Joshi,

IT IS YOUR PROBLEM, not THEIR problem! You are suffering from a moral discipline, you want my sannyasins also to suffer. You are disturbed so you have to be cured. THEY are not disturbed!

But it always happens that you can see your own projections upon others' screens, but you can't see that they are YOUR projections. Your religious and moral upbringing has been utterly wrong. If it had been true, nothing would disturb you, nothing at all; you would remain calm and quiet, centered, grounded.

It is none of your business what others are doing! They are not doing it to you, they are not interfering with you -- who are you to decide how they should behave? Is it not a very undemocratic attitude? You want them to behave according to YOUR mind, but WHY should they behave according to you? Who are you? You are free to do YOUR thing, they are free to do their own thing. They are not disturbed by your moral and religious upbringing. They are not asking me, "Osho, give this Pratap Chandra Joshi some discipline so he behaves like WE behave."

The very desire that others should behave according to YOUR ideology, according to YOUR conceptions, according to your conclusions, is despotic -- it is fascist. You are neither moral nor religious, you are simply a fascist!

And remember, morality has nothing to do with religion. Religion, of course, has much to do with morality, but not vice versa. Morality is a poor substitute for true religion; it is a plastic substitute for the real thing. It gives you a facade but not a new being. It does not change your center, your consciousness; it only paints your face. It is a mask. You can hide behind it and you can hide all kinds of repressed desires, longings, ambitions behind it. And whenever you see others behaving naturally, which YOUR morality does not allow you, you will feel disturbed. The disturbance is coming from you, not from them.

The puritan people of Teeling
express all their horror with feeling.
When they see that a chair
has all its legs bare
they look away straight to the ceiling.

Now, do you think chairs should be given some moral discipline, that their legs should be covered? They used to be covered in Victoria's days. In England it was very improper to leave your chairs' legs uncovered! But it simply shows a decadent society, a basically irreligious society.

OSHO REMOVES A GREETING CARD FROM HIS CLIPBOARD. ON THE CARD IS DRAWN THE CARTOON FIGURE OF A WOMAN WITH TWO HOLES PUNCHED THROUGH THE CARD WHERE HER BREASTS SHOULD BE. OSHO PLACES TWO OF HIS FINGERTIPS THROUGH THE HOLES, THUS GIVING THE VISUAL IMPRESSION THAT HER BARE BREASTS ARE SHOWING. HE THEN PLACES THE CARD UP IN FRONT OF HIM SO EVERYONE CAN SEE. THE HALL EXPLODES IN LAUGHTER.

Pratap Chandra Joshi, wake up and look at this picture... What can you see? Get disturbed! And it is nothing... just two holes! But you must have got disturbed, very much disturbed -- and it was nothing but my two fingers! Don't be so foolish!

People go on seeing things... just now you have seen 'things' which are not there!

A mother and her daughter were in the kitchen when the mother noticed that little Mary was drawing a big prick. "Where have you seen that?" asked the mother, surprised.

"In your hands, Mummy!" replied little Mary innocently.

The mother hit the little girl and said angrily, "In my hands, hmm? You just wait till your father gets

home!"

When the father got home he asked little Mary, 'What did you draw that your mother has become so angry with you?"

"A pair of scissors, Dad," replied Mary sweetly.

Poor Mary, innocent Mary was just drawing a pair of scissors! Children are children -- their drawings are not so accurate. But the mother read something else into it. And of course she had seen the scissors in her mother's hands -- she was absolutely right.

That's what is happening to you....

A man was dining out with his priest and they went to an Italian restaurant. As they were looking over the menu, the man said to the priest, "How do you pronounce that Italian dish that you are so wild about?"

Without looking up from the menu the priest said, "Gina Lollobrigida!"

It is YOUR unconscious that crops up in moments when there is a certain situation -- and here the situation is available. My people live out of freedom -- that's my only discipline. They are not slaves to any moral code. They are religious people and you are not religious at all, whatsoever your so-called Hindu, moral and religious upbringing. You are not religious at all; you are simply carrying ideas implanted by others in your head. You may have a conscience, but you don't have a consciousness. A conscience is a creation by others and a consciousness is a discovery by oneself.

My sannyasins are making every possible effort to throw out all the rubbish that their parents, priests and politicians have imposed upon them. That is part of the discipline of freedom: you have to become unconditioned.

Naturally, when conditioned people come they get very much disturbed. Perhaps in their disturbance there is some element of jealousy too -- that they have not been so free in their lives. "How do these people dare? They should be prevented immediately! If we have been slaves, then everybody should be a slave!"

But the very desire that others should be disciplined is inhuman, ugly, violent, destructive, animalistic. What does it have to do with religion? Moralistic certainly it is, but morality is of no value at all. Morality simply means others have been telling you what should be done, what should not be done, and you have not been able to rebel against these impositions. They have been telling you, "If you do this, then you will have respectability, then you will have all the pleasures of heaven." You are greedy and they are exploiting your greed.

They say, "If you don't follow us then you will fall into hell, hellfire, and for eternity." And they depict the tortures of hell so colorfully that it shows only one thing: that they have BEEN to hell -- nothing else; they have LIVED there. Their description is so realistic. Just look into your so-called religious scriptures: hell is described in such detail that these so-called saints who are writing these scriptures must have been dwellers in hell and must have lived there really long enough to know all the details -- with such minuteness, with such mathematical accuracy. They exploit your fear, they exploit your greed, and your religion or your morality is nothing but hidden greed and fear.

MY religion has nothing to do with greed and fear; it is an adventure, a discovery of one's own true self. And once you have discovered your consciousness, you act in a totally different way. Then your actions have beauty; that beauty I call real morality. But that may fit with the conclusions of others, may not fit. The greater possibility is that it is not going to fit, because what others are telling you is in THEIR interest; it is part of their vested interest. They are trying to make you a slave so that you can serve THEIR purposes.

And when you discover yourself you become a master. You don't serve anybody else's purposes, you start living on your own. Every possibility is that your actions may be condemned, that you may be called immoral.

I am called immoral for the simple reason that I don't support the stupid morality that exists in India. It is just part of the establishment, it is part of the dead past; to carry it is simply to carry a corpse.

And then if you are simply following rules and regulations given by others, what will you do to your own desires, instincts, longings? You will repress them and they will come up in some way or other.

The boy was dating his schoolteacher. They had dinner, went to a dance, and on the way home he

parked his car. She didn't think too much of that, but after quite a bit of conversation and petting she agreed. They had some fun.
Later she said, "You know, I'm worried."
"What's wrong?" asked the lad.
"I am wondering how I am going to face my class tomorrow with a clear conscience, knowing that I have sinned twice."
"You've only sinned once!" said the boy.
"I know, but you're going to do it again, aren't you?"

Pratap Chandra Joshi, be a little more aware, be a little more conscious. You must be carrying thousands of snakes and scorpions of repressed desire, of crippled instinct within you, and they are all struggling to come to the conscious; they all want to come out. You go on repressing them, but this is not a real way to live. You will live a phony life -- a Hindu life, but not a life!

There are many lives available -- the Mohammedan life, the Christian life, the Hindu life, the Jaina life. I teach LIFE only, without any adjective, because I have seen it in my own self and I have seen it in thousands of sannyasins, that unless one starts living LIFE ITSELF one remains phony. Your shyness, your polishedness, your gentlemanliness, is nothing but a cover-up.

A very shy, moralistic, young British gentleman is confiding the difficulties he is having with his romantic life to a fellow public-schoolfriend. "Each day when I go horseback riding in Hyde Park I see this gorgeous damsel also going for her morning ride. She is absolutely beautiful and I am head-over-heels in love with her!"

His more experienced friend is not at a loss. "This is what you have to do. Tonight you paint your horse green, then tomorrow morning when you go for a ride and see her, she will be bound to say something about your horse and so introductions will have been made. Then after a month you can invite her for a drink, then after two months you can invite her for dinner. Then after three months you can invite her down for the weekend to your country cottage and show her your collection of silver snuffboxes. And then after a year she is bound to be yours!"

The shy gentleman excitedly rushes off and paints his poor horse green. The next morning on his ride he meets the lady, and sure enough, she can't help asking, "I say, why have you painted your horse green?"

Completely flummoxed, his face all red, the shy young gentleman manages to stammer, "Well... my dear... it's... it's because I want to fuck YOU!"

The second question

OSHO: THE MANDUKYA UPANISHAD SAYS --
ABOVE ALL, IT SHOULD BE KNOWN. AND JESUS ALSO SAYS:
SEEK YE FIRST THE KINGDOM OF GOD.
THEN HOW DID THE CHRISTIAN CHURCH RIGHT DOWN TO MOTHER TERESA CHANGE ITS MEANING TO: SERVE YE FIRST THE SUFFERING HUMANITY AND THE KINGDOM OF GOD SHALL BE YOURS?
A GERMAN GENTLEMAN, MR. RHEINER, WHILE SPEAKING TO ME VIOLENTLY ACCUSED THE RAJNEESH ASHRAM OF BEING A BIG MONEY-MAKING RACKET AND SAID THAT IT SHOULD CARE MORE FOR THE POOR AND THAT IT SHOULD SERVE THE DOWNTRODDEN.
OSHO, HOW IS IT THAT EVEN PEOPLE FROM THE AFFLUENT WEST CONTINUE TO MISUNDERSTAND YOU?
Ajit Saraswati,

I AM NOT AGAINST MONEY -- I am against money-mindedness! I am not against possessions, I am against possessiveness. And these are two totally different dimensions, diametrically opposite to each other.

To be against money is stupid. Money is a beautiful means -- a means of exchange. Without money there cannot be an evolved culture, society or civilization.

Just imagine that money has disappeared from the world. Then all that is comfortable, all that is giving you convenience will disappear with it. People will be reduced to utter poverty. Money has done a tremendous work; one has to appreciate it.

Hence I am not against money, but I am certainly against money-mindedness -- and people don't make

the distinction. The whole human past has lived in confusion.

Renounce money-mindedness, but there is no need to renounce money. Money has to be created, wealth has to be created. Without wealth all science will disappear, all technology will disappear, all the great achievements of man will disappear. Man will not be able to reach the moon, man will not be able to fly. Without money life will become very dumb, just as without language all art, all literature, all poetry, all music will disappear. Just as language helps you to exchange thoughts, to communicate, so money helps you to exchange things; it is also a form of communication.

But money-minded people cling to money; they destroy its whole purpose. Its purpose is to go on moving from one hand to another hand. That's why it is called 'currency': it has to remain like a current, moving. The more it moves the better, the richer the society becomes.

If I have only one rupee and it goes on moving and it moves to five thousand sannyasins, then one rupee becomes five thousand rupees. The more it moves, the more money is created. It has functioned as if there were five thousand rupees -- just ONE rupee! But the moneyminded person grabs it; he stops its being a currency. He holds it, he clings to it, he does not use it.

We certainly create wealth, and this is only a beginning; it is not yet a money-making racket. Just wait... it will be! We are going to make as much money as possible, because I am not against money. But we use it, that's the point; we are not hoarding it. And the more we have the more we will be using; it will become more of a currency.

One of the reasons India is poor is because people are hoarders. And they are hoarding with beautiful rationalizations: they call it 'simplicity of living.' Sheer nonsense! If you have to live simply then give the money to somebody else who wants to live richly! Why are you hoarding it? Live simply, perfectly okay. It is your life; if you want to live simply, LIVE simply -- but why are you hoarding money? Then give it to people who can USE it! But money should be used; it should be allowed to move as fast as possible.

Just wait a little! Tell Mr. Rheiner that once my commune is established you will see how wealth can be created and how wealth can be used, because I am not a one-sided person. I am neither for the inner nor for the outer, I am for both together. One has to be rich inside and one has to be rich outside too. Richness is beautiful; outer richness is beautiful just as inner richness is beautiful. Nothing is wrong in creating money.

We are not begging, we are creating, and we will never beg. When we can create, why beg for it? We have never asked anybody to give money to us.

Tell Mr. Rheiner he must be a greedy person, and a money-minded person. When the money-minded person comes here he sees only his own mind. This is a mirror! You will find it always: your face mirrored in thousands of ways.

But this has been the whole past. Mahavira renounced money, Buddha renounced money. I am AGAINST it -- I am far more in favor of a man like Janaka who lived like an emperor and yet became enlightened. I am far more in favor of Krishna who lived the life of an emperor and yet was enlightened. These people are far more balanced.

Renouncing money simply shows one thing: that there is some fear in you. You are afraid that if you don't renounce you will cling. I am not afraid! And if you ask me... I don't have any money, not at all -- not a single PAISE. I am just a guest in the commune, and of course you treat me like a guest -- that's perfectly right: a guest should be treated as a guest -- you are my hosts. But I don't have anything. That does not mean that I have to live like a beggar -- that much intelligence I have! I need not live like a beggar; without having money I can live like an emperor. Is not that proof enough of enlightenment? I don't earn, I don't do a thing, I never leave my room. I can't even count money properly -- you know my counting. After the first question comes the third, after the third comes the second....

For years I have not seen money; I have not touched notes for at least twenty years. I have not touched any -- not that I am against touching them, but notes are so dirty, particularly Indian notes -- so dirty, that even when I used to travel I had somebody to accompany me, because who would touch those notes? So many hands have touched them and made them so dirty. They must be carrying all kinds of diseases!

And for ten years I have not even seen any, because no money comes into my room and I don't go anywhere. Unless the money walks into my room... but the guards are there, they won't allow!

But I am not against money. My commune has to be the richest commune that has ever existed on the earth. In fact, in the past many communes have come into existence and died because of this stupid idea that you should not create wealth. Then how can you exist?

Now, fifteen hundred sannyasins are working in the commune -- how can they exist? They need food,

they need clothes, they need shelter, they need medicines, they need everything. From where is it going to come? We HAVE to create wealth. And this is just on an experimental basis, so that I can prepare you before the new commune happens, because in the new commune there will be at least ten thousand sannyasins living together.

ALL communes in the past have died. The longest a commune has ever lived has a fixed limit, three years -- from three months to three years, that has been the minimum and the maximum life of a commune for the simple reason that if you insist on poverty, sooner or later you have to disperse.

This commune is going to live -- and the only way for it to live is by being rich.

But these people who talk about serving the poor, Ajit Saraswati, who is preventing them? Why don't THEY go and serve the poor? Tell Mr. Rheiner I am not preventing him. He can go with all my blessings and serve the poor!

I receive hundreds of letters asking: "Why don't you serve the poor?" If there were so many people serving the poor, then you would not miss me -- just one person not serving. But all these people want ME to serve the poor! Follow your own idea, do your own thing -- I am doing my own thing. I am not telling you to do anything, I am not writing letters to anybody saying, "You should do this, you should not do that." Why are these people trying to impose their ideas upon anybody? I will not prevent them, that much is certain. You can go -- there are many poor people -- and serve them.

What was Mr. Rheiner doing here? Wasting time! There are so many poor people; even in Poona you can find beggars. Go and serve them! Massage their feet... do whatsoever you want to do. Enjoy it!

Why do people go on writing to me as if I have made all these people poor, as if I am responsible? THEY are responsible! And the same people who are responsible for making this world poor go on insisting that I should serve them. You make them poor and I should serve them -- a beautiful arrangement! I was poor, nobody came to serve me, so why should I bother?

I have my own approach to things: I am NOT here to serve the poor, I am here to destroy the poor completely. I have my own plans to do it, in my own way. I am not going to listen to such stupid Germans! In fact just to say 'a German' is enough, but you may not understand -- that's why I am saying 'stupid German'. Otherwise who has ever heard of a German being anything else?

I have my own plans to do things in my way, but if the poor insist on being poor then I cannot do anything. For example, I would like compulsory birth control methods to be used. If they don't want to be poor they have to listen to it; if they want to be poor then that is THEIR decision, then I am not responsible.

Poverty can be destroyed within fifteen years -- I am ready to take the challenge. Poverty can be destroyed within only fifteen years -- the poverty of this country can be completely destroyed. But there is a difficulty: then what will your Christian missionaries, Mother Teresa, etcetera, do? They NEED the poor -- the poor are absolutely needed -- otherwise what will happen to the Nobel Prize, to Mother Teresa? If there are no poor people, whom are you going to serve? They need orphans, they need poor people, they need sick people....

I can destroy this whole structure -- simple methods are needed. And these fools have been serving humanity for at least ten thousand years -- what is the result? Has poverty disappeared? Only the fruit shows what the life of the tree has been.

This idea of serving the poor is not new -- it is not Mr. Rheiner's invention. For ten thousand years at least religions have been saying, "Serve the poor," and they have BEEN serving the poor, but what has happened out of it?

I want to cut the very root! The first thing is: the population of all poor countries has to be reduced. America will be as poor as India if the same population is allowed. Any country will be poor if so many people are there, because the earth has a limitation; all our capacities to exist on the earth are limited. You go on producing children and you don't listen at all.

People are against me because they say I am teaching birth control. Their morality is at risk -- because if people use birth control methods, then certainly THEIR kind of morality will be at risk. Then their wife can have some love affair. Right now she cannot have any love affair out of the fear she may get pregnant; it is just fear that is preventing her. Their daughter may start having relationships before marriage. So these are the fears! But if these are the fears then you are responsible for your poverty, I am not responsible.

I am in favor of pre-marital relationships, I am in favor of all the latest methods of birth control, I am also in favor of extra-marital relationships. That will change the whole structure, but your poverty will go and with it will go your morality.

And I am continuously hammering on your morality for the simple reason that they are both joined

together; it is a conspiracy of morality and poverty. Your morality has to be destroyed, only then will your poverty go.

It is very simple: bring more technology. Rather than opening orphanages bring more technology, bring more industry. That's what I am going to do -- and that is called a 'money-making racket'!

In my commune everything of the latest has to be used so we can produce MORE! A machine can produce more than one thousand men or ten thousand men -- then why use men? Men can be freed from labor. For the first time in the history of man, man can be more playful, can enjoy life more as fun, because the machine can do the work. But these 'workoholics', these people who are too much obsessed with the idea of work, won't allow machines to take their place. They are afraid. And they are far more dangerous than alcoholics -- workoholics are more dangerous -- because they are preventing machines and technology.

Mahatma Gandhi was a workoholic. He was against all technology, afraid that if man was free then life would become fun. And these so-called saints are against fun. Life should remain serious, it should not become fun. Life should be burdened with seriousness. If life becomes fun and people start enjoying it, who will bother about heaven? -- because in heaven this is the only thing available: you will not have to work, you will only be enjoying. Have you heard about any work being done in heaven? The angels just simply go on playing on their harps, "Alleluia! Alleluia!..." day in, day out.

But that can be done HERE, right NOW! We are doing it! This can happen on the earth -- but if this can happen on the earth, then who will bother about heaven and who will bother about the priests who show you the way to heaven? And who will bother about these so-called virtues through which you EARN entry into heaven?

So all the religions need poverty. On the one hand they need poverty -- all the establishments, the church, the state, they need poverty -- and on the other hand they go on saying, "Serve the poor." Why do they say, "Serve the poor"? Just to keep the poor people consoled so they don't get rebellious, so they don't revolt against the whole structure. So go on throwing a few pieces to them, dregs, just a few pieces to keep them consoled. Go on giving them hope.

That's what Jesus did when he called the poor 'the children of God', when he said, "The last will be the first in my kingdom of God." Consoling the poor! That is just poisoning their minds.

I am not at all in any conspiracy with the establishment so I am not going to serve the poor. The people who have made them poor, they should serve them! I am totally ready to destroy poverty. I have no respect for poverty, I don't see any spirituality in poverty. It is ugly, it is inhuman. It is like cancer: it has to be uprooted, root and all. It has to be burnt -- and it can be done.

I am ready to accept the challenge, but they don't even want me to have a commune because they are afraid that my commune will show the whole country the whole world, that people can live in richness herenow, in TOTAL richness, both inner and outer, and that there is no need to be poor. And once my commune is there it will be an example, a model, and then we can start having communes in other countries. Already seeds have started spreading. Then we can spread the communes to all kinds of people, all cultures, all societies, and slowly slowly the whole earth can be transformed.

And I can do it quickly too, but it is not going to happen through serving the poor. Then the government will have to listen to me -- I am ready to guide. I am not interested in politics so I don't want any power for myself. The government has to listen to me.

A fifteen-year plan... and I am ready to accept the challenge. All poverty can be destroyed, but with the poverty your Mother Teresa will go down the drain too!

The third question

OSHO: EVERY TIME I COME TO YOUR LECTURES, MY EARS GO UPRIGHT, ESPECIALLY WHEN YOU TELL A JOKE.
OFTEN I DON'T GET ALL THE WORDS AND I MISS IT.
I THEN HOPE YOU WILL TELL IT AGAIN, BUT YOU DON'T.
I THEN TRY TO GET THE NEXT JOKE, BUT I MISS THEM AGAIN AND AGAIN.
THEN I REALIZE THE WHOLE HAPPENING HERE IS ONE BIG JOKE -- AND I MISS IT!
WHAT DO YOU SAY?

Henk van Hall

YOU DON'T SEEM TO BE A GERMAN, but some German blood must be in you!

It happened here: one Italian sannyasin needed a blood transfusion, and obviously the first person to jump ahead who was ready to donate the blood was a German. Now the Italian sannyasin is perfectly healthy, more healthy than ever before, very strong -- German-strong! -- but one problem has arisen: now she cannot understand jokes.

So either you or your parents or your parents' parents... some German blood transfusion has happened! By your name you appear to be Dutch.... Germans do miss the jokes -- that's perfectly okay -- but the Dutch are not allowed to miss the joke!

But I will tell a joke for you, very very slowly....

A group of soldiers... get it? A group of soldiers were preparing for a parachute jump... Okay? The instructor opened the door of the plane and advised his troops for the last time, "Now remember, men, be sure to count to ten before opening your parachutes."

All of the men followed the instructions properly and were floating down towards the ground when, all of a sudden, one of the soldiers came whooshing past them, hurtling downwards, his parachute unopened.

"Oh, my God!" exclaimed one of the men, looking down. "There goes the new recruit -- the one who stutters!"

Henk van Hall, do you stutter? -- maybe not in speaking, but in thinking?

But one thing you have found perfectly rightly: that the whole happening here is one big joke!

You say:

... AND I MISS IT.

No, you have not missed it -- that thing you have got completely right! It is a big joke because to me life is laughter, to me life is fun. It is not seriousness, it is not sadness. It is joy, it is cheerfulness, it is playfulness. There you have got the point perfectly. So there is nothing to be worried about if you have missed all other jokes -- the REAL joke you have got!

A very very handsome man and his friend Peter went to the best nightclub in Paris. They sat at the best table and drank the finest imported wine. When the cabaret had finished, the handsome young man asked Peter to invite the most beautiful dancing girl to join them at their table. The girl approached them excitedly, her eyes sparkling, and sat down.

"Peter," said the Apollo-like man, "invite her to my suite!"

They left the nightclub, got into the Rolls Royce, and Peter drove them to the most expensive hotel in town. Peter left them in the suite and went away.

The next morning when the girl was leaving the room she met Peter in the hall and he asked, "How did you like it? Did you have a good night?"

"Oh, Peter," sighed the girl, "it was the most beautiful night of my life! Your friend is a god!"

Peter left her in a hurry and went inside the room "Let's go back, Jesus," he said agitatedly. "I think she has discovered who we are!"

You HAVE discovered, so forget all about the jokes!

The fourth question

OSHO:
I HAVE A ONE-DAY STOPOVER IN POLAND TOMORROW. DOES POLAND REALLY EXIST OR IS IT JUST A JOKE?
Deva Andrew

THAT'S VERY BEAUTIFUL and exciting -- I would like to come with you! Poland is the only place I have a desire to visit. You are really fortunate that you are flying there, particularly because I have heard:

They are building a big new second airport north of Warsaw. To make matters simple, all arrivals will be at the new northern airport and all departures will be at the old southern airport.
It is not a joke -- it really exists!

A Polish woman wearing only a shirt and underpants addressed the man in the lost-and-found: "Have you seen a red skirt with three kids holding onto it?"

A Polack drunkard fell into a puddle. A passer-by helped him to his feet.
"It'sh okay," replied the drunkard. "First you can save the children -- I know how to swim!"

Two Polack hermits lived on adjoining hills, and after twenty years one of them got lonely and called on the other. After they had a ten-minute chat and Hermit B told Hermit A the latest news, they parted.
Fifteen years later Hermit B got the itch for more conversation and he went over to his neighbor again. As he entered the other's cell, Hermit A turned pleasantly and asked, "Forget something?"

A Polish couple got married and on their wedding night checked into a motel. They got themselves settled and in a few moments she called, "How about it, Chet?"
There was no answer. An hour later she repeated the question, "Chet, how about it?" Still no answer.
Soon it got to be five in the morning and by then she was fuming. "Chet, how about it?"
Finally he answered, "How about what?"
"How about going to sleep?"
And the last question

BELOVED OSHO:
CAN I ASK A FEW MORE ESOTERIC QUESTIONS? Almasto,

DEFINITELY NOT! Absolutely not, categorically not! How long are you going to screw in the poor lightbulbs? Baby, now do the real thing!

Philosophia Ultima

Chapter #13
Chapter title: Make it Your Only Longing

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SOYAM ATMADHYAKSARAM, ONKARO'DHIMATRAM
PADA MATRA, MATRAS CA PADA

AKARA UKARO MAKARA ITI.
JAGARITA-STHANO VAISVANARO'KARAH
PRATHAMA MATRA APTER ADIMATTVA
DVA, APNOTI HA VAI.
SARVAN KAMAN, ADIS CA BHAVATI,
YAEVAM VEDA.

SVAPNA-STHANAS TAIJASA UKARO
DVITIYA MATRA UTKARSADU-
BHAYATVAD VA UTKARSATI HA VAI
JNANA-SANTATI, SAMANAS CA BHAVATI
NASYABRAHMA-VIT KULE BHAVATI
YA EVAM VEDA.

SUSUPTA-STHANAH PRAJNO
MAKARAS TRTIYA MATRA
MITER APITER BA, MINOTI HA VA
IDAM SARVAM, APITAS CA BHAVATI
YA EVAM VEDA.
AMATRAS CATURTHO'VYAVAHARYAH
PRAPANCOPASAMAH, SIVODVAITA
EVAM OMKARA ATMAIVA
SAMVISTYATMANATMANAM
YA EVAM VEDA, YA EVAM VEDA.

THIS PURE SELF AND AUM ARE AS ONE;
AND THE DIFFERENT QUARTERS OF THE SELF
CORRESPOND TO AUM AND ITS SOUNDS, A-U-M.
EXPERIENCE OF THE OUTER WORLD CORRESPONDS TO A,
THE FIRST SOUND.
THIS INITIATES ACTION AND ACHIEVEMENT.
WHOEVER AWAKENS TO THIS ACTS IN FREEDOM AND
ACHIEVES SUCCESS.

EXPERIENCE OF THE INNER WORLD CORRESPONDS TO U,
THE SECOND SOUND.
THIS INITIATES UPHOLDING AND UNIFICATION.
WHOEVER AWAKENS TO THIS UPHOLDS THE TRADITION
OF KNOWLEDGE AND UNIFIES THE DIVERSITIES OF LIFE.
EVERYTHING THAT COMES ALONG SPEAKS TO HIM OF
BRAHMAN.
THE STATE OF DREAMLESS SLEEP CORRESPONDS TO M,
THE THIRD SOUND.
THIS INITIATES MEASUREMENT AND MERGING.
WHOEVER AWAKENS TO THIS MERGES WITH THE WORLD
AND HAS THE MEASURE OF ALL THINGS.

THE PURE SELF ALONE,
THAT WHICH IS INDIVISIBLE,
WHICH CANNOT BE DESCRIBED,
THE SUPREME GOOD,
THE ONE WITHOUT A SECOND,
THAT CORRESPONDS TO THE WHOLENESS OF AUM.
WHOEVER AWAKENS TO THAT BECOMES THE SELF.
AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE

PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE.

THE SANSKRIT LANGUAGE is the most ancient language in the world, hence it has a certain beauty, a certain flexibility, a certain poeticness which has disappeared in the modern languages. The modern languages are scientific; they are closer to prose, mathematics logic. The modern languages insist on definite meanings, hence they are not flexible; they are solid blocks with clear-cut definitions.

The Sanskrit words have many meanings. Each word is a rainbow, a whole spectrum of meanings. Hence there is much scope to interpret in different ways, on different planes. So each Sanskrit word can be defined in many ways, multi-dimensionally.

This fundamental sutra, the BEEJ MANTRA --

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDACHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE.

-- consists only of one word: PURNA. This word PURNA can be translated in three ways. The first meaning can be 'perfection'; that's how it is being translated ordinarily by the scholars, pundits, professors. But that is the lowest meaning of it, the grossest meaning of it, for the simple reason that the idea of perfection is inapplicable to existence.

Only in one way can existence be said to be perfect, and that is that existence is perfect in its imperfectness. If existence were REALLY perfect then there would be no possibility of evolution; perfection would mean death, absolute death. But life is growing, not only on the outside but on the inside too. Life is continuously moving like a river towards the ocean, towards the horizon -- which always appears to come closer and closer, but still a distance remains; one never absolutely arrives.

In other words, life is a pilgrimage without a goal -- and that's its beauty, that's why it is alive. If the goal is achieved, then there is no meaning left; then there is no point in going on existing. Perfection will mean suicide; hence the meaning of PURNA as perfect is only scholarly. It is used by people who have not experienced existence, who have studied the scriptures but who have not merged into the ocean of life, who have not tasted it. It is a childish interpretation.

A first-grade schoolteacher was taking her pupils on a field trip to the local zoo. Each child was given a turn at guessing the names of the various animals. The camel, lion, giraffe, bear and the elephant all were named correctly.

"Now it's your turn," the teacher said to a little girl. She pointed to a deer and said, "What's the name of that animal?"

The little girl hesitated for a long time, and the teacher tried to prompt her by saying, "Think hard. What does your mother call your father at home?"

"So that's what a baboon looks like!" the little girl exclaimed.

That is the most childish meaning and it is dangerous too, because all perfectionism leads to neurosis. The perfectionist is not a healthy and sane person. He is bound to go insane because he is always trying to be perfect, and life is always imperfect. He is trying to go against the current, he is trying to go against the law, the universal law: AIS DHAMMO SANANTANO. He is not flowing with existence, he is not in a let-go. He is trying hard to do the impossible -- that is an ego trip.

So those who have interpreted the word PURNA as perfection have given it a wrong color. But the Sanskrit language allows it; its flexibility is such, its poetry is such that you can play with any word in many ways.

The second meaning is a little better than the first, and that is 'totalness'; PURNA can also mean 'the total'. But that is also lagging a little behind the real meaning. The concept of totality is mathematical, the concept of perfection is egoistic. Totality means 'the sum of all', but the sum of all may not have any intrinsic, organic unity. The total may be missing the soul, that which connects it, keeps it together.

'The total' simply means the sum total of all, but that is not enough. Existence is something more than the sum total; that plus point is the hidden secret of life. It is an organic unity. So we cannot just call it 'total'.

The third meaning is 'wholeness', which comes closest to the reality; closer than that one cannot come through language. If one wants to come closer than that then one has to be silent, then no language can help. But 'wholeness' is the most approximate meaning. Hence we translate this BEEJ MANTRA, this seed, which contains all the Upanishads, the whole Upanishadic vision:

AUM
THIS IS THE WHOLE.
THAT IS THE WHOLE.
FROM WHOLENESS EMERGES WHOLENESS.
WHOLENESS COMING FROM WHOLENESS,
WHOLENESS STILL REMAINS.

The world is an organic unity. We are not parts in a mechanical sense, because in a machine the parts can be replaced. The part is not absolutely essential, it is dispensable; another part will do the same. But we are not parts in that sense. Even a small blade of grass is indispensable, irreplaceable; the whole existence needs it, it is not accidental. Hence the part is not only the part but the whole too.

P.D. Ouspensky, one of the very close disciples of George Gurdjieff, says that in lower mathematics -- the mathematics that is taught in the schools, colleges and the universities -- the part is always less than the whole. Obviously, the part cannot be equal to the whole, and the part certainly cannot be bigger than the whole. The part MEANS smaller than the whole. How can my hand be equal to me or bigger than me? It is part of me! That being part itself is enough indication that it is smaller than the whole.

But Ouspensky says there is a higher mathematics too. The Upanishads belong to the higher mathematics. Then things start changing; then ordinary rules are no more applicable. Not only that -- they are inadequate -- they become absolutely contrary to the truth. In higher mathematics the part can be equal to the whole and in certain cases can be bigger than the whole.

You are equal to the whole -- each part is equal to the whole -- but when a part becomes a Buddha he becomes bigger than the whole. That's a totally different world of laws.

This universe is whole, the whole comes out of it, still the whole remains behind. You can take the whole out and nothing is lost; you can put the whole back, nothing is added.

This summarizes in essence the whole Mandukya Upanishad. I call the Mandukya Upanishad PHILOSOPHIA ULTIMA -- the philosophy of the ultimate. It is not an ordinary philosophy concerned with the mundane; it reveals the secrets of the ultimate. Hence you will have to be very very alert to enter these sutras -- these are the last sutras of the Mandukya Upanishad.

THIS PURE SELF AND AUM ARE AS ONE...

By 'pure Self' is meant: when there is no content left in your consciousness, when the consciousness is contentless, when it mirrors nothing, when the mirror is left absolutely alone without any reflection. There is no thought, no memory, no desire, no imagination, no expectation -- no ripple on the surface of your consciousness. The lake of consciousness is absolutely still, resting in itself. That is called the 'pure Self'; you are no more, you are dissolved as an ego entity; you have become part of the whole. The dewdrop has slipped into the ocean; it has become the ocean.

THIS PURE SELF AND AUM ARE AS ONE...

Remember the word 'as' -- it is not saying that they ARE one. Many fools have interpreted it as 'they are one'. That's why all over this country people are chanting the mantra AUM, thinking that they are remembering the ultimate.

It is just like a thirsty man going on chanting the formula H20. H20 is a formula: it represents exactly the constituents of water, but it is NOT water. It is AS water, but if you are thirsty it won't help. And we are

thirsty for the ultimate. Just chanting the mantra AUM is not going to help -- this is sheer stupidity!

What Maharishi Mahesh Yogi calls Transcendental Meditation is only transcendental stupidity! Certainly it is transcendental -- it is no ordinary stupidity, it is very sacred! -- but stupidity is stupidity, and when it becomes transcendental it becomes more dangerous, more poisonous.

See the point:

THIS PURE SELF AND AUM ARE AS ONE...

Remember the word 'as' -- don't forget it.

Jesus says: When you are AS small children you shall enter into my kingdom. Only when you are AS small children will the kingdom of God welcome you. Remember the word 'as'. He is not saying 'if you are children', he is saying 'AS children'. That simply shows, clearly shows, that it is not expected that you should be children; what is expected is that you should not be children but AS children. You should be grown-up, you should be mature, ripe, yet you should carry some innocence of childhood within you -- the same freshness, the same virgin consciousness, unpolluted, uncontaminated. The sage is not a child, but he is certainly AS a child.

AUM is only a formula, just like H20. It simply represents the whole reality. Before we enter into this, the greatest formula invented ever by man, you have to understand a few things. First: AUM is not written in Sanskrit in the ordinary Sanskrit alphabet; it has a special symbol for itself. It is a code word. To make it clear, the ordinary Sanskrit is not used for it -- a SPECIAL symbol, hence it is untranslatable.

It consists of three sounds AND the fourth, the soundless sound. It consists of four things: three are sounds and the fourth is only the harmony of those three sounds. Three sounds are AUDIBLY there, you can hear them. The fourth is heard not by the ears; it is heard only at the innermost shrine of your being.

So the symbol AUM consists of four things. Three are the basic sounds: aa-oo-ma -- A, U, M. These are the basic sounds; all other sounds are branches of these three sounds. This is the real trinity, the trinity of sounds. All these three have arisen out of the fourth, but the fourth is inaudible, unhearable. The fourth is represented only by a dot; that dot is called ANUSWAR.

If you go into an empty temple or a mosque or a church, or any empty house will do -- a newly built house, utterly empty... go inside and start chanting the mantra AUM. "AUM, AUM, AUM.... " You go on chanting, then stop suddenly. Now you are no more chanting, but the vibe is still there, a humming sound... disappearing, disappearing... every moment disappearing, becoming more and more subtle... the humming sound, the tail-end of M. When you say "AUMMMMM..." that tail-end of M will be heard when you have stopped chanting.

That is represented only by a dot; in Sanskrit that dot is called ANUSWAR. Out of that dot arise three sounds A-U-M. These four represent the whole existence, these four are the four dimensions of existence.

You can think of it in another way also: put a dot on a piece of paper -- this is the center -- then draw three concentric circles around it. The last concentric circle, the biggest will be A, the first. The second concentric circle U, will be just in the middle between the first and the third. And then the third concentric circle, closer to the dot, the center, will be M. And the dot -- the center of all these three concentric circles, these three circumferences -- is the ANUSWAR: the soundless sound; what Zen people call 'the sound of one hand clapping'. The Mandukya Upanishad calls it 'the fourth' -- TURIYA -- without giving it any name, simply a number.

The three, the first three, represent your three states, and the fourth, your self-nature. Man is also exactly as AUM; man is a miniature universe. If we can decipher man we will be able to decipher the whole of existence. If we can know a single dewdrop in its totality we will have known all the oceans, because we will have dissected a single drop which contains the secret of all the oceans. We will come to know the formula H20, and that's the secret.

Whether water exists on earth or it exists on other planets... it must be existing, according to scientists, on at least fifty thousand planets. Life is possible on at least fifty thousand planets, and that is the minimum; more are possible. This is a very orthodox number, the very minimum; less than that is not possible, more than that is possible. Fifty thousand planets: if they have life they must have water. Without water no life

exists -- neither plants, nor animals, nor man. But we know the formula; the same formula will be applicable anywhere and everywhere.

You are a dewdrop of God, of the whole, of this organic infinity, of this eternity. The best way to understand the universe, the truth, the existence, is to understand yourself. Socrates is right when he says, "Know thyself," because, knowing that, you will be able to know all.

THIS PURE SELF AND AUM ARE AS ONE;
AND THE DIFFERENT QUARTERS OF THE SELF
CORRESPOND TO AUM AND ITS SOUNDS, A-U-M.
EXPERIENCE OF THE OUTER WORLD CORRESPONDS TO A,
THE FIRST SOUND.

That is the outermost, the most superficial. And millions of people, unfortunately, die knowing only the A. Just their most superficial life and they think this is all there is to life: the Rotary Club, the Lions Club, the Blue Diamond Hotel... the family, the children, the market, money, power, prestige, respectability. All this consists of the most superficial life.

EXPERIENCE OF THE OUTER WORLD CORRESPONDS TO A,
THE FIRST SOUND.

This first sound, A, represents your so-called waking state. Remember the word 'SO-CALLED' -- underline it in red. It is so-called waking, because a really awakened person becomes bigger than the whole. He becomes a Buddha, a Christ, a Krishna. Our waking is only so-called, only a very small fragment of our being becomes conscious.

When in the morning you wake up it is not much of a waking. You just open your eyes, you become capable of doing the most superficial things. You can prepare your breakfast and serve tea to your wife and make your children ready to go to school -- and all these things are done in a very mechanical way. You are not really conscious of what you are doing because you have been doing it for many many days, for many many years, for many many lives; you can function like a robot.

I have heard:

The difference between the three Celtic races is that the Scot keeps the Sabbath and everything he can lay his hands on, the Welshman prays on his knees on Sunday and on everyone else the rest of the week, while the Irishman doesn't know what he wants but he'll fight to the death for it.

But this is how the whole of humanity is. People are living, dying, not knowing why they live, not knowing why they die. People are struggling to survive not knowing for what. People are rushing with great speed, not knowing where. They are not even aware of who they are -- what kind of awareness is this?

Hence, call it so-called wakefulness. But this so-called wakefulness creates a world of its own.

THIS INITIATES ACTION AND ACHIEVEMENT.
WHOEVER AWAKENS TO THIS ACTS IN FREEDOM AND
ACHIEVES SUCCESS.

This waking state is what Carl Gustav Jung calls extroversion. The extrovert person lives only outside himself, but because he lives totally outside of himself he is very active. He is so active, really, that he finds it difficult to fall asleep, he finds it difficult to rest. His life is more or less nothing but a restlessness.

A well-adjusted person is one whose intake of pep pills just overbalances his intake of tranquillizers, leaving enough energy for his weekly trip to the psychiatrist.

The extrovert lives in that way, but he achieves much: money, power, prestige, respectability. The great achievers -- Alexander, Napoleon, Nadir Shah, Genghis Khan, Tamurlane, Joseph Stalin, all these people --

they achieve much, but their achievements are almost like making sandcastles. They are bound disappear. Death will knock them down in a single blow.

At the Kremlin, the Moscow Communist Party headquarters, Joseph Stalin lay dying. He called his second-in-command, Nikita Kruschev, to his bedside. "I want to leave you something, Nikita," he whispered. "Any time something goes wrong for you as Party Head, open the first of these two envelopes."

A few years later Cold War problems arose; there was a political crisis with President Kennedy over Cuba, so Kruschev decided to open the first envelope. "Put everything on my back! Love, Joseph," was the advice.

Kruschev went straight ahead, throwing blame for the grave political situation onto Stalin, and his situation improved. But again a few years later the Kruschev government came under fire -- the Corn Revolt was worse than ever, the Americans succeeded in landing the first man on the moon, the country was gripped with inflation. So he decided it was time to open the second envelope.
Inside were the words: "Prepare two envelopes!"

All achievement in the outside world is just like that. It is writing your name on water: you have not even finished and it starts disappearing. It is making a house of playing cards: just a little breeze and the whole palace collapses.

But the extrovert achieves, certainly. He makes many palaces -- maybe they are only of playing cards; he launches many boats -- maybe they are only paper boats, but he is capable of doing things and he achieves. He becomes a Nobel Laureat, he becomes a president, a prime minister. His whole mind is full of achieving more and more.

The West is living in that kind of state. That's why the West has achieved much -- in technology, in industry, in affluence, in every possible way. The West has achieved much; the East has been an utter failure. As far as extrovert achievement is concerned, the West has defeated the East. And certainly the West has been more free; the East easily yielded to slavery. There was no resistance against slavery, no resistance against poverty -- no resistance at all.

For twenty-two centuries India has been in slavery, with no resistance. Not a single revolution has happened here. Even what Indians call revolutions were not revolutions. India became free in 1947 and the revolution happened in 1942. This is rare! Revolution happens five years before, and freedom comes after five years -- such a gap! Russia revolted in 1917 and in 1917 it became communist -- it got out of the slavery of the czars. There was no gap.

This revolution of 1942 in India was nothing much; it has nothing to do with the revolution that India attained freedom. The freedom came because of the international situation. If Churchill had been in power in England the freedom would not have come.

When Lord Mountbatten, the last British Governor-General and Viceroy, went back to England, he met Churchill at a party. Churchill shouted at him, "You have slapped me in the face!" turned about and didn't speak with him for years. He was against giving freedom to India; if he had been in power there would have been no possibility of it.

India is very easily ready to yield to any pressure from the outside, for the simple reason that India has not lived extrovertly. Science was born in the West, not in the East, because science belongs to the extrovert mind, to the objective approach towards reality.

The poverty of the East and the richness of the West can be understood, according to the Mandukya Upanishad, very easily the West is extrovert and the East is introvert, There is no need to go into any more details; it is very simple.

The West knows how to be free but it does not know what to do with freedom; the East knows what to do with freedom but does not know how to be free. The West knows how to create wealth but does not know how to use it, what to do with it. It has created immense power, and its own power is crushing itself.

Two cows in a pasture near a highway saw a tank truck pass by, with a sign on the side reading: "Pasteurized, homogenized, standardized, and Vitamin D added."

One turned to the other and remarked, "Makes you feel sort of inadequate, doesn't it?"

The West has gone far ahead of nature and the reason is simple...

When coming up the stairs one evening, quite inebriated, the husband fell over backwards and broke the bottle of liquor that he was carrying. Not wishing his wife to know what happened, he went to the bathroom to make the necessary repairs.

Next morning when he woke up, his wife said, "Well, you came home drunk again?"

"No," he replied. "Whatever would make you think so?'

"Well," she said, "if you were not drunk, why is all that adhesive tape on the mirror in the bathroom?"

Simply looking around... and you will be able to decipher what the root cause of things is. The root cause of things is always very simple.

A psychologist took a poll surveying just how people sat in their tubs. He discovered that out of a hundred people, ninety-nine sat facing the faucets, only one sat facing away from the faucets.

He asked the lone man why, and he said, "Very simple -- I have no plug for my tub!"

EXPERIENCE OF THE INNER WORLD CORRESPONDS TO U,
THE SECOND SOUND.

THIS INITIATES UPHOLDING AND UNIFICATION.
WHOEVER AWAKENS TO THIS UPHOLDS THE TRADITION
OF KNOWLEDGE AND UNIFIES THE DIVERSITIES OF LIFE.
EVERYTHING THAT COMES ALONG SPEAKS TO HIM OF
BRAHMAN.

The second is the state of dreaming. The first is the so-called waking state, the second is the dreaming state -- it is introversion. The first creates science, the second creates art. The first is an objective approach towards reality, the second is a subjective approach towards reality. The poet, the painter, the singer, the dancer, the musician, they all belong to the second: the introverted state.

The East has given great poets, great musicians, great dancers to the world. It has shown great aesthetic sensibility, which is lacking in the West, but it has not shown any scientific growth, it has not developed any technology.

The introvert person is closed within himself; he is a dreamer. He is very skillful in dreaming, but only in dreaming. If he clashes with the extrovert he is bound to be defeated. It is like a fragile, soft, delicate poet wrestling against Mohammed Ali -- there is no possibility of winning over Mohammed Ali! The poet is like a roseflower and Mohammed Ali is like a rock. If the rose has to fight against the rock it is going to be defeated.

That's why the East has remained in slavery: it knows how to grow roses, it does not know how to throw rocks. It knows how to dream, but it does not know how to industrialize things, how to bring more technology. So it goes on dreaming -- beautiful dreams, sweet dreams -- but it goes on suffering in the outside reality. It knows how to be more satisfied, it is more satisfied with less than people in the West are with so much more. They have all that man can have, yet there is no satisfaction. The East is satisfied -- without anything; you can see that satisfaction on people's faces, but it is nothing to brag about. Both are lacking because both are half. Both are unfinished, both are missing.

And unless the extrovert and the introvert meet to create a new world we will not be able to survive long. We have gone different ways. Your left leg has gone on one side, your right leg has gone another, and you are continuously falling apart and the distance between your two selves is becoming too big -- every moment it is becoming bigger and bigger.

Rudyard Kipling says: West is West and East is East, and the twain shall never meet. Man has to prove Rudyard Kipling wrong; if Rudyard Kipling is NOT proved wrong, there is no hope for humanity at all.

My work here consists in proving Rudyard Kipling absolutely wrong. East and West CAN meet, SHOULD meet; there is no reason why they cannot meet, because extroversion and introversion are two sides of you. You can easily shift your gears. You just have to learn how to shift your gears, so when you are needed in the outside world you become an extrovert and when you are finished with the outside world you change your gear and you move into the inner world -- the world of poetry and music and dance. The

inner world will bring you closer to God and the outer world will bring you closer to matter; both are immensely needed.

WHOEVER AWAKENS TO THIS UPHOLDS THE TRADITION OF KNOWLEDGE...

That's why in the East people are so traditionalist, so orthodox -- fanatically orthodox, very intolerant of things new and very much obsessed with the old. The old is gold in the East -- howsoever rotten it is, that does not matter, it has to be old; if it is old then it is good. The older the better! And, obviously, the older it is the more rotten it will be -- it will be stinking! But people are obsessed with it.

A man walked into a bar, trailing an extremely foul odor behind him. He sat in a corner all alone. All evening he sat there nursing his beers.
Finally a lady felt so SORRY for him that she held her nose and went over to him.
"Yes," he said, "it is always like this, I am always alone. Nobody talks to me because of the smell -- it is my job at the circus. I pick up the shit after the elephants, and the stench is terrible. I have no friends and feel terribly lonely."
"In that case," she asked, "why don't you quit your job?"
'What!" gasped the man. "And give up showbiz?"

Nobody wants to give up anything. People become attached to the old because they become efficient with it. The West is always for the new, the East is always for the old. The West is continuously discovering the new, and the East is continuously trying to prove that "Our scriptures are older than you think."

Historians say that the Vedas can be at the most three thousand to five thousand years old, not more than that, but Hindus don't agree. Lokmanya Tilak tried to prove that the Vedas are at least ninety thousand years old. Why this obsession?
The Mandukya Upanishad says in this sutra:

WHOEVER AWAKENS TO THIS UPHOLDS THE TRADITION OF KNOWLEDGE...

Tradition becomes more important than discovery. Past-orientation becomes the very life-pattern of the introvert. And the extrovert is future-oriented; he is always looking to the future, his golden age is yet to come. And the introvert? His golden age has passed long before -- RAMARAJYA, the kingdom of Rama. The golden age has passed; now there is only deterioration, every day man is falling.

The Eastern calculation is that the best days were in the beginning and now we are living in the worst days. The Western vision is totally different: the past was nothing important; now we are starting to live, beginning to live. So there is hope in the West; in the East there is a kind of hopelessness, a despair, a fatalist, determinist attitude that nothing can be done. The time is such: this is KALI YUGA, the worst time. The most you can do is to make as much good out of it as possible. Nothing much is possible, but do whatsoever you can do. Decorate it a little, arrange things in a better way, just somehow pass the time. Soon this creation will be dissolved and a new creation will begin, again there will be the first age: SATYA YUGA, the age of truth. But this is the age of darkness.

Beware! Future-orientation has its own difficulties, because you cannot live in the present. Past orientation also has the same problem: you cannot live in the present. So neither does the West live in the present nor does the East; the East lives in the past and the West lives in the future.

The explorer heard the sound of drums coming from deep within the jungle, so in the spirit of discovery he slashed his way through the thicket in search of the drums. At last he came to a clearing where a witchdoctor of a strange tribe was beating on a hollow log.

Through his native interpreter the explorer said to the witchdoctor, "Why doctor make boom-boom?"

'We need water, we want water," the witchdoctor said.

'So," the explorer said, "witchdoctor beat drum for rain?"

The interpreter did not bother to translate that question. Instead he turned to the explorer and said, "Don't be silly! He is calling the plumber."

If people who are obsessed with the past are given modern technology they will go on living with their old ideas. Even with the latest technology they will not have the MIND of a scientist.

That is happening every day in India. People go to the West to learn science, but their superstitions remain with them. They come back with Ph.D.s and D.Litt.s, but still they will do the YAGNA -- the fire worship -- when it is not raining. They will go to the temple of Hanuman, the monkey god, and worship there. Even doctors, scientists, all kinds of people who are wellversed in technology... but their minds don't change, they remain the same.

Church was over and the lady was backing out of the parking lot when she discovered she did not have her handbag. She quickly parked her car again and rushed back to the pew where she had been sitting. Sure enough, her handbag was gone.

As she stood there trying to think what to do, the minister walked up to her and said, "I am sure you are looking for your handbag. I saw it there and I thought I had better pick it up for safe-keeping."

"Ah, thank you," the woman said. "But surely no one would steal my handbag in church?"

"No, I don't suppose so," the minister said. "But knowing my Indian congregation as well as I do, someone might have seen it and considered it an answer to a prayer."

But this introvert has come a little closer to the center:

EVERYTHING THAT COMES ALONG SPEAKS TO HIM OF BRAHMAN.

A man went to the hospital to get a cardiogram. After the cardiogram had been taken he was given a sheet of paper with a whole bunch of jiggly lines on it. He took it home and put it into his player piano and it played back 'Nearer, my God, to thee'!

The introvert is nearer; he has not reached, and if he remains an introvert he will never reach, but he is nearer.

The first can be called, according to modern psychology, consciousness; the second, subconsciousness; and the third, unconsciousness.

THE STATE OF DREAMLESS SLEEP CORRESPONDS TO M,
THE THIRD SOUND.
THIS INITIATES MEASUREMENT AND MERGING.
WHOEVER AWAKENS TO THIS MERGES WITH THE WORLD
AND HAS THE MEASURE OF ALL THINGS.

The third is a negative state of transcendence, JAD SAMADHI; it is not true SAMADHI, but very close. The man has fallen into a deep unconsciousness, but he is silent; there is no turmoil within. But it is a negative state; there is no light, there is only darkness. Even dreams have gone. There has happened a certain merging. He has tasted THE MEASURE OF ALL THINGS, but in a deep unconscious state.

It is just as when you wake up in the morning and you say, "I slept a very deep sleep last night. It was so beautiful!" But it is only later on that you say it. When it was there, the DEEP sleep, you were not aware of it. It is only a later reflection, a later glow. In the morning you feel yourself so refreshed that you can see, you can infer, that you must have gone into deep sleep.

But this is not true SAMADHI. We call it JAD SAMADHI -- unconscious SAMADHI -- but it has come very close. This is the closest to the fourth, TURIYA.

The first man becomes scientific, objective; the second becomes introvert, a dreamer, poetic, aesthetic; and the third becomes a mystic. He knows but he cannot say anything, because his knowing is still lost in a deep darkness. He FEELS; there is a certain experience hovering around him, but he cannot define it, he cannot pinpoint it, he cannot show it to the world.

You will find many people in India -- if you go to the caves and the monasteries you will find many people who look immensely blissful, but very stupid at the same time. I have come across a few persons who were very very blissful, but at the same time very stupid too. Their eyes don't give the indication of a

Buddha -- not that awareness, not that sharpness -- but they are very innocent. Their innocence is more like ignorance than wisdom.

Beware of the third, because many seekers have got lost in the third and thought they have arrived. This is the MOST dangerous place. The extrovert can NEVER feel that he has arrived; he knows that his life is insane, feverish. The introvert cannot accept the idea that he has arrived, because all that he has is a vague dreamworld. He cannot catch hold of those dreams; there is nothing to catch, only vapor, only clouds.

But the third person, one who has experienced dream!. less sleep, he is neither extrovert nor introvert; he has slipped out of that duality. He has had a certain merging with existence, hence the danger: he can think that he has arrived. And people can start worshipping him, seeing his innocence, seeing his childlike qualities. They will call him Paramahansa. But he has yet to go one more step....

THE PURE SELF ALONE,
THAT WHICH IS INDIVISIBLE,
WHICH CANNOT BE DESCRIBED,
THE SUPREME GOOD,
THE ONE WITHOUT A SECOND,
THAT CORRESPONDS TO THE WHOLENESS OF AUM.
WHOEVER AWAKENS TO THAT BECOMES THE SELF.

The third has only tasted of God, the fourth has become God himself. He can say, "AHAM BRAHMASMI -- I am the Supreme, I am the Absolute!" He can say, "ANA'L HAQ!" like Mansoor al-Hillaj -- "I am the truth." Only then... but this can be said only when your unconsciousness becomes luminous, when the darkness of the third disappears, when its negativity disappears and it becomes a positive experience in full awareness. We call this state Buddhahood. and reaching the fourth, TURIYA, the part becomes bigger than the whole. The miracle has happened. The miracle is so immense that it cannot be described -- words fall short.

No song can sing it, no poetry can contain it, no music can define it! And it is indivisible; you cannot divide it into parts. In fact, unless you achieve the fourth you should not call yourself an individual.

The root of 'individual' is the same as the root of 'indivisible'; they both mean the same: that which cannot be divided. Unless you attain to the fourth you are not an individual; you are only a person; a personality -- and a person is a phony thing. A personality is a mask, individuality is your true nature. It is the supreme good, the SUMMUM BONUM. All virtue flows out of it.

Then you need not follow any morality, then you need not follow any discipline. Then you need not listen to any scripture -- you ARE your own scriptural. Your own consciousness gives you every commandment. And because now you are fully conscious you can live spontaneously, moment-to-moment. Only the fourth lives in the present and lives consciously.

The third is also in the present, but unconscious. The first is in the future, the second is in the past, the third IS in the present but unconscious, the fourth is in the present AND consciously in the present. The fourth is the state of a Buddha, of a Christ, of a Krishna, of a JINA.

This is the goal of all sannyas. Unless this is achieved life has been a sheer wastage. Unless this is known you have not known anything at all. Unless you have reached this fourth state, the center, the very center, the innermost shrine of your being, your life cannot have meaning and significance. Then you missed the spring. Then you lived only a so-called life -- futile, ugly.

The fourth brings you to the optimum. You become the Everest, the peak, the fulfillment, the flowering; the one-thousand-petaled lotus opens up. Then all the blessings of existence are yours, all the love of existence is yours, all the freedom of existence is yours.

And the most remarkable thing to be remembered is: the fourth contains all the three. So the fourth can be scientific, can be poetic, can be restful. It is possible for the person who has achieved the fourth to move in all the dimensions, all the other three dimensions.

Man has come to a point where he needs the fourth; only with the fourth will we be able to give birth to a new man. And the new man is urgently needed -- the old man is finished, he is outdated. He is just lingering somehow, stale and dead. Out of old habit he goes on and on. But this century's end will be very decisive: either we will be able to give birth to a new man or we will have to commit suicide.

My effort here is to prepare the ground for the new man. Sannyas, according to me, is only a preparation to herald the new man. Hence I am teaching you the PHILOSOPHIA ULTIMA. This is the ultimate

philosophy: the method, the technique, the device, to reach the fourth. make it your only longing, your only desire. Become this longing, that you have to reach the fourth. And once you are committed, involved, there is no reason why you cannot reach -- it is your potential, it is your birthright.

Philosophia Ultima

Chapter #14
Chapter title: Wholeness -- A Single Word Contains It

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The first question

OSHO: ARE KRISHNA, MAHAVIRA, BUDDHA AND LAO TZU ALSO RESPONSIBLE FOR THE POVERTY IN THE WORLD, JUST AS JESUS CHRIST IS? I MYSELF WANT TO SERVE THE POOR AND THE DOWNTRODDEN. CAN I DO IT WITH YOUR BLESSINGS?
Sangam Lal Pandey

YES, THESE PEOPLE ARE RESPONSIBLE for the poverty in the world. Krishna, Buddha, Mahavira, Lao Tzu, are as much responsible as Jesus Christ, for the simple reason that they all insisted on the inner AGAINST the outer. And the outer has to be developed as much as the inner, otherwise man loses balance If you only grow in the outside world you become rich, but inside you become just a beggar. And vice versa is also true: if you emphasize only the inner journey you certainly become rich in meditation, in awareness, but you become poor on the outside.

It is certainly easy to take care of one side -- easy because you don't have to be continuously balancing between two polar opposites. But life consists of polar Opposites. Life is like a tightrope walk: the tightropewalker has to balance himself each moment; not for a single moment has he to stop balancing. The moment he stops balancing he falls from the rope. Yes, sometimes he will lean to the left so that he does not fall to the right, but when he leans too much to the left again the danger of falling.... He immediately has to balance it by leaning towards the right, but not too much. A constant alertness is needed, only then can one remain total, whole. And to be whole is to be holy.

That's the message of the Upanishadic philosophy, of the Mandukya Upanishad: wholeness -- a single word contains it. Albert Einstein is not whole, neither is Mahavira whole. Both have chosen one part, one aspect of the coin, but the neglected aspect is bound to take its revenge. And humanity has lived up to now in a very lopsided way.

It hurts, I know, when I say that Jesus Christ Krishna, Mahavira, Buddha, Lao Tzu, are responsible for the poverty of the world, but what can I do? I have to say the truth AS it is. I feel sorry for you because it is going to hurt you, but MY responsibility is towards truth, my commitment is towards truth. And the truth is that in different ways all these people HAVE helped man to remain retarded.

Krishna is a fatalist, a determinist. He believes that things happen because God has decided them to be

so, so nothing can be done about it. He helps you to settle with things as they are. Certainly it helps inner growth, because on the outside the struggle ceases. If you are poor, you are poor -- God has determined it so. It is your fate to be poor; there is no possibility of avoiding it, you cannot escape it. You have to accept it, you have to be satisfied with it.

Yes, it helps in a way -- in that it turns your whole energy inwards. Outside there is no freedom; then your whole energy can have freedom only on the inside. You are free to grow towards enlightenment, towards God-consciousness, but the outside world will remain the same. You are impotent as far as the outside world is concerned -- and poverty and richness ARE in the outside world.

Krishna certainly helped this country to remain poor.

Mahavira and Buddha both believe in the theory of karma: you are poor because in your past lives you have committed grave sins; you are suffering as a consequence. It is better to suffer silently than to complain, because if you complain you are again creating bad karma for the future; in the next life you will again suffer. So the poor person has to accept that he is poor because of his past lives.

Now, you cannot undo the past -- it has already happened. It is a different kind of determinism, fatalism -- only a different kind, a different sort, with a different logic behind it, but the total outcome is the same. The rich person is rich because of his past lives and the poor person is poor because of his past lives. As far as the present is concerned you have to live in total acceptance. Again, this acceptance will help you to become more meditative, because there is nothing to do on the outside. The energy involved in the outside is released; it becomes available for inner growth. But without a subtle balance with the outside world, the inner growth makes you only half, it never makes you whole.

Buddha and Mahavira both renounced their kingdoms, their palaces, their riches. By renouncing their palaces, their kingdoms, their riches, they condemned wealth. It did two things. One: if wealth is condemned, the poor feel very good; their egos are nourished because then poverty has something spiritual about it: "Look! Mahavira and Buddha renounced their wealth!" So what is the point of creating more wealth for yourself? If people are already renouncing, it simply stops you going in the same way from where people are coming back and telling you that it is a cul-de-sac, that it ends and leads nowhere, that soon you will come to an abyss and you cannot go further. The path is suicidal!

And when Buddha and Mahavira dropped out of the world it gave a tremendous satisfaction to the poor, it helped their egos: "Somehow we are already spiritual." Poverty started having a flavor of spirituality; being poor became equivalent to being spiritual: "Nobody can be spiritual without being poor -- so poverty is good, poverty is great virtue!"

Jesus calls the poor 'the children of God', and down the ages all the saints, except the Upanishadic seers, have been insisting on this point again and again, hammering it. It has gone deep into the very soul of man that poverty has something beautiful about it.

So the poor felt good, and because Mahavira and Buddha made them feel good... they had nothing else to feel good about. They were hungry, starving, undernourished, without shelter. Buddha and Mahavira became tremendously supportive; millions of poor people worshipped Buddha and Mahavira for the simple reason that they made them feel at ease with their poverty. AND, on the other hand, their renunciation of their kingdoms and their wealth made the rich people feel guilty, and whenever you make somebody feel guilty he is bound to respect you.

You have to understand the psychology of guilt. Whenever you make somebody feel guilty he has to compensate to get rid of the guilt. He starts respecting and worshipping Buddha and Mahavira because these people have done what he is not yet capable of doing but hopes someday to do -- if not in this life then in some other life that blissful moment will arrive when he will also renounce all the riches, all the wealth, the whole kingdom, the whole outside world. As far as the present is concerned he can do a little bit by donating his money to the poor. So the rich people started donating a little bit of their money to the poor to get rid of the guilt. And they started worshipping Buddha and Mahavira; that too was a way of getting rid of the guilt.

Both religions, Buddhism and Jainism, flourished on these two things. The poor person felt good because his poverty started having the color of spirituality, and the rich person became guilty and donated. Of course, all the Jaina scriptures say: "Donate only to the Jainas, because they are the right people. You should not donate to the unworthy -- donate to the worthy. Donate to the Jaina temples."

And you can see it. There are very few Jainas, just thirty-five LAKHS; in a country of seventy CRORES, thirty-five lakhs is just nothing -- just salt in your vegetables, just a little bit of salt in your soup.

But go and see their temples -- they are the richest temples in India. And there are thousands of Jaina temples: the most architecturally beautiful, the richest, for the simple reason that they made the rich people feel so guilty that they started donating.

The Buddhists say the same thing: "Don't donate to anybody else, donate to the Buddhists -- because unless you donate to the RIGHT person your donation is futile." And who is the right person? One who follows the Buddha!

Brahmins say, "Donate only to the Brahmins, to the Hindus. Don't donate to the Jainas and the Buddhists. They are atheists, they don't believe in God."

These religions helped the poor to remain poor and helped the rich to feel guilty. And donations also help the poor to remain poor because they cannot revolt against those who are donating. How can you revolt against such well-wishers? How can you revolt against those who are creating beautiful temples for you, dharamshalas, poor-houses, orphanages, schools, hospitals? How can you revolt against such good people, such virtuous people?

So this strategy of donation became a shelter, a shield for the rich, and it became a consolation to the poor.

In India in the past ten thousand years there has never been any class struggle for the simple reason that the richer class was always helping the poorer ones in small ways. They looked, appeared friendly. They were exploiting, they were making them poor; they were the cause of the poverty. With one hand they continued to suck their blood, and with the other hand they were providing a little bit of food to them. And it was good to give a little bit of food and nourishment to the poor, otherwise how can you suck their blood? From where is the blood going to come? They should not die, they should be kept alive! To keep them alive, go on giving them a little bit in donations; then they ARE alive and you can go on sucking them.

Lao Tzu says to remain in a let-go. It is beautiful for the inner growth, but not good for the outside world. Let-go means no struggle, no revolution, no rebellion, just going with the river wherever it is going, not trying to decide the direction.

Mathematics was first discovered in India; that's why the mathematical digits from one to ten are basically of Indian origin. You can even see the similarity in the words: three is TRI in Sanskrit, six is SHASHT in Sanskrit, nine is NAV in Sanskrit, eight is ASHT in Sanskrit, two is DWA in Sanskrit; DWA became TWA and from TWA it became two.

Mathematics was discovered for the first time in India, but it was not developed, it was not followed up, for the simple reason that the world is illusory, it is MAYA; all that is required of you is to renounce it.

In fact, the young drop-outs in the West should not be called hippies -- they are not. The real hippies are the people who renounce the world, they are the REAL dropouts. The word'hippie' means one who has shown his hips to the world and escaped. In that sense, Mahavira, Buddha, Lao Tzu, all are hippies -- literally! They all escaped from the struggle of life.

Mathematics was developed, but mathematics can be applied only to the outside world because it is a way of measuring. Do you know? -- the English word 'matter' comes from a Sanskrit root which means 'measure'; matter means 'that which can be measured'. Now, mathematics is needed only for matter, that which can be measured. The inner world is immeasurable, you cannot measure it, hence it is beyond matter; mathematics is not needed there.

The people who called the world illusory stopped all scientific growth.

The first technological devices were invented in China, but science did not develop there. And the sole cause was Lao Tzu, because Lao Tzu said that to invent a machine is to cheat nature.

The story is that an old man, a gardener, was drawing water from a well with his young son. Both were perspiring -- it was a hot summer day -- and they were pulling up the water and watering the trees.

A man of scientific mind, a Confucian, was passing by. He looked -- the old man was really old, must have been beyond ninety. At this age he was working so hard, from the early morning to the evening, and the well was very deep, sixty, seventy feet deep. "He has wasted his whole life just watering trees, and now the same will happen to his son. His whole life from the morning to the evening, he will be pulling up water." And when you have done so much work in the day, what can you do in the night? You cannot sing, you cannot play on the sitar or the guitar, you cannot play on the flute. No energy is left. You can just fall asleep, and in the morning again the same routine begins.

The Confucian scholar of scientific bent went close to the old man and said, "Have you not heard that now we have found a device which can bring the water out of the well very easily? You need not waste your

life. Just a horse will do it, and far more efficiently and far more quickly."
The old man said, "Stop all this nonsense!"

The young man had gone home to bring bread, butter and a few vegetables for the old man and for himself.

He said, "And you go away from here before my son comes back. If HE hears you talking about a device, he is so young -- he may become seduced by your idea. Get lost immediately! I have heard about that device, but I believe in Lao Tzu. He is my Master and he says machines are devices to cheat nature, and I don't want to cheat nature. Nature means Tao! If you cheat nature...."

And of course, in a way it is right: when you invent a machine and it starts doing the work of man you are doing something which is not natural. Machines are not natural, and if a machine can do the work of a hundred people that simply means you have cheated nature. It is not good.

This is a famous story and significant, because China developed the first devices five thousand years ago but because of Lao Tzu and his influence all that growth was stopped. Certainly if you relax with nature you can grow inwards easily, very easily. Let-go is the secret of growing inwards, but that is not the secret of growing outwards.

These people have kept the world in poverty. And these are the people, on the other hand, who go on saying to you, "Go and serve the poor!" They are the cause of all poverty. I respect these people: as far as the inner world is concerned they have given great diamonds to the world, treasures, secret keys. But that makes man only half; the other half remains undeveloped.

My effort here is to help you to grow in a balanced way. Life is not illusory and the outside world is AS significant as the inside world, and you have to live richly in both worlds when one can live richly in both worlds. Why choose to be rich only in one aspect of your life? And only when you are rich on both the sides does a great harmony, a great balance arise in you.

Sangam Lal Pandey, you must have thought that I would not speak so about Mahavira, Krishna, Buddha and Lao Tzu. I have no commitment to any individual. I respect truth wherever it is found, but ONLY truth, and if something untrue is hanging around it I am the last person to allow it -- I will destroy it immediately.
You are asking me:

I MYSELF WANT TO SERVE THE POOR AND THE DOWNTRODDEN.
CAN I DO IT WITH YOUR BLESSINGS?

A man in a high-powered car swung off the highway onto a gravel patch in front of a typical backcountry store. Several old-timers were sitting on the porch, chatting and chewing tobacco.

As the driver braked the car to a fast stop, he yelled at the men on the porch, "I want to go to Farmingdale!"

After ten or fifteen seconds when no one had responded he shouted again, "I want to go to Farmingdale!"

The men on the porch seemed to be holding a whispering consultation for a moment, and then one of the old fellows walked over to the car and said, "Mister, we just had a committee meeting and we have no objection!"

I can only say that much -- that I have no objection -- but if you are asking me for my blessings, then you will have to understand my conditions. If you want to serve the poor in the way they have been served for thousands of years, then I cannot give you my blessings, because thousands of years of public service has not helped the poor at all -- in fact it has helped them to remain poor. It may give you a good feeling, that you are doing great work; it may give you a good ego -- that you are a public servant, that you are a great reformer, that look! you have sacrificed your life for the poor and the downtrodden.

I cannot give blessings for your egoistic trips, because service has not helped the poor and the downtrodden now that is an absolutely recognized fact. How long are you going to serve the poor? Ten thousand years is enough -- nothing has happened. There have been servants and servants and they have been doing great work -- missionary work -- and nothing happens out of it.

So at the most I can say to you that I have no objection. It won't make much difference, so why should I object? If you feel like doing it, go by all means and do it -- but remember it is not going to help the poor. It

may help you, but it is not going to help the poor.
Just an old habit, just an old conditioning...

A Jewish man put five hundred dollars cash on the counter for a one-way ticket to Israel. "Such a deal!" he kept saying to himself.

Later on he was escorted to a boat where fifteen other retired Jewish garment-workers were sitting. The harrowing journey began when two athletic looking Anglo-Saxons jumped aboard the rowboat. The first WASP acted as captain and screamed, "Row!" and the other stood over the poor Jewish fellows with a whip.

Three months passed, and lo and behold! the rowboat reached Israel. On the way into the mooring, one old Jewish garment-worker said to the captain, "Excuse me, sir, I have never traveled this way before -- how much should I tip the guy with the whip?"

Old habits die hard!

Sangam Lal Pandey, if you want to serve the poor, I feel sorry for you -- but okay!

A minister had a habit of preaching on whatever words he happened to point his finger to when he opened the Bible. This particular Sunday morning, he opened the Bible and the finger pointed to the words: "And Judas went out and hanged himself."

He was not in such a pessimistic mood, so he violated his procedure and thumbed through an additional few pages of the Bible and dropped his finger and it read: "Go ye and do likewise."

Sangam Lal Pandey, I have no objection: Go ye and do likewise! But if you want MY blessings then you will have to understand MY conditions. I cannot give blessings without conditions, because enough nonsense has been done in the name of service. If you really want to do service to the poor, to the downtrodden, then the first thing is: spread the message that life is not illusory, that it needs your attention, that wealth is not sin, that wealth has to be created.

And the person who creates wealth should be respected as much as a painter, musician, poet. The painter creates the painting, the poet creates the poetry -- and I don't think that poetry, painting and music can feed people. The man who creates wealth -- a Morgan, a Rockefeller, a Carnegie -- should be respected more than any Picasso, but they are condemned. These people -- Rockefellers, Morgans, Carnegies -- are condemned for the simple reason that they have been creating wealth. And you want to serve the poor people. How are you going to serve them without wealth?

So create respect for wealth, create respect for wealth-creating people, create respect for a wealth-creating system of society. Create respect for capitalism because that's what capitalism is -- a wealth-producing economic structure. Socialism is impotent. Sixty years of experimentation in Russia has proved it enough, that the people are utterly poor. Of course, now the poverty is distributed equally! So there is no jealousy because there is nobody richer than you, everybody is as poor as you are.

The American poor person is in a far better condition than the Russian commissar. But in Russia one thing has happened: you cannot rebel, you cannot go against the system. You are constantly watched,

Two pins are walking along the Red Square in Moscow. Suddenly one says to the other, "Watch what you're saying, Ivan, there's a safety-pin behind us!"

The communist party in Russia had a membership drive. The rules were as follows: any communist who could recruit a new member would no longer have to pay dues. If he got two members he would be permitted to leave the party. And if he recruited three members he would receive a certificate stating that he had never belonged to the party in the first place.

The statue of Stalin in Lenin Square is so big that it gives shade from the sun in the summer, protection from the wind in winter, and the birds an opportunity to speak for all.

Sangam Lal Panday, create an atmosphere in the poor that the world is not illusory, that wealth is not a sin that creating wealth is one of the most creative activities. I am teaching my sannyasins... believe me, in the new commune we are going to grow money on the trees!

Secondly, help the poor to understand that no more children are needed. This will be real service. I don't call Mother Teresa's service real service. First you help them to create orphans, because the Catholic church is against contraceptives. If you are against contraceptives there are going to be orphans. First create orphans by being against contraceptives, then open orphanages and win the Nobel Prize. Such simple arithmetic! Allow the beggars to reproduce children, as many as they want, because to prevent nature is not good. And these same people go on opening hospitals.

If preventing nature is not good, then if somebody is ill, don't give him medicine -- that is preventing nature. In fact you are murdering amoebas... and in millions! It is not good. All germs that you kill are souls, potential Buddhas. Sooner or later they will all become Buddhas, and you are killing them. On the one hand open hospitals so people can be prevented from dying, people can be prevented from getting diseases, and then tell them that reproducing children is their birthright.

So beggars will create more beggars. And you will have to open more hospitals, and you will have to open more orphanages, and you will have to feed the poor... and you will enjoy the trip! How good it feels when you are feeding the poor, serving the poor.

I have visited many Rotary Clubs in this country many times. Rotarians seem to be the most stupid people in the world -- that's my experience. They are the richest of every town, every city, the topmost people.

But on the Rotarian desk, the president's desk, there is a board saying 'We Serve'. And what do they do? They distribute medicine, food packets, clothes.

These things are not going to help. This is not service, this is a conspiracy to keep the poor hoping that somehow things are going to be better -- one just has to wait. And they have been waiting for thousands of years.

So if you really want to help the poor, Sangam Lal Pandey, teach them to use contraceptives, help them to use all kinds of birth control methods. Help them to be operated upon: help the women to be sterilized, help the men to be sterilized. This will be TRUE service. Then I can give you my blessings. Help the people to understand more about technology, more about science. They don't need the Bible, they don't need the Gita, they don't need the Koran -- they have had those things long enough. They need better technology, they need electricity, they need machines. Help them to become more science-oriented. That will be REAL service.

If we can reduce the population, if millions of people can decide not to have children at all.... Look at my sannyasins. five thousand sannyasins are here and only three hundred children. And my sannyasins are not celibates: they are celebrants! So what has happened? They have simply understood the fact that the world is already overpopulated. It is an ugly act to go on reproducing children. Those three hundred children are also here because they were born before these people became sannyasins. Once a person becomes a sannyasin, his first duty is to understand what the situation is. The world is already overpopulated, it is BOUND to be poor. Withdraw, don't reproduce. Drop that old stupid idea that you have to leave a few children in the world. You are enough! Your parents have done a great service to the world, now you be more compassionate.

Sangam Lal Pandey, if you really want to serve the poor, then you will have to understand my conditions. And then, certainly, go and help them -- but first you will have to practice what I am saying.

In India, unless you produce at least one dozen children you are not thought to be man enough. Stop producing children! In fact, to use sex only for reproduction, as Mahatma Gandhi says, as the Polack Pope says... Mahatma Gandhi also seems to be a hidden Polack -- they all say you have to use sex only for reproductive reasons, otherwise it is sin. I say just the opposite: if you use sex as fun, it is virtue; if you use it for reproduction, it is sin.

The second question

OSHO: HAVE YOU FORGOTTEN POOR MURPHY AND HIS GREAT SUTRAS COMPLETELY?
Suneeta,

NO, I WAS JUST WAITING for you to ask. I can forget Buddha, Christ, but not poor Murphy. He is such a beautiful guy, so wise. Listen to his sutras...

first: Love is not enough, but it sure helps.

Second: We have only ourselves and one another. That may not be much but that's all there is.

Third: Murphy's two political principles. First: No matter what they're telling you, they're not telling you the whole truth. Second: No matter what they are talking about, they're talking about money.

Fourth: Fact is solidified opinion.

Fifth: Facts may weaken under extreme heat and pressure.

Sixth: Truth is elastic.

Seventh: The other line always moves faster. This applies to all lines -- bank, supermarket, tollbooth, customs If you change lines, then the other line, the one you were in originally, will move faster.

Eighth: The only thing worse than work is looking for work.

Ninth: Men do not stumble over mountains, only molehills.

Tenth: Some people can't tell a lie, some people can't tell the truth, and others can't tell the difference.

Eleventh: There are three ages to all of us -- youth, middle-age, and "You are looking fine!"

Twelfth: If drinking is bad for you, why are there so many old drunks and so few old doctors?

Thirteenth: Somebody asked Murphy what he considers an ideal audience. Murphy said, "The ideal audience is one that is highly intelligent, well-educated and just a little bit drunk."

Fourteenth: One friend asked Murphy, "Were any of your boyish ambitions ever realized?" "Yes," said Murphy, "when my mother used to cut my hair, I often wished I might be bald."

Fifteenth: Don't put off until tomorrow what you can do today. If you enjoy it, you can do it again tomorrow... if you're young enough.

And the last: The man condemned to die in the electric chair asked his friend Murphy if he had any parting words of wisdom for him. Whereupon the great Murphy replied, "Yes, don't sit down."

Philosophia Ultima

Chapter #15
Chapter title: Truth as it is -- Naked

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The first question

OSHO: A ZEN SAYING IS: BETTER TO SEE THE FACE THAN TO HEAR THE WORDS. WOULDN'T IT BE BETTER TO SEE THE FACE AND TO HEAR THE WORDS?
Casper Vogel,

IT IS ONE THING TO UNDERSTAND words, it is a totally different experience to understand the statements made by mystics. The words are simple. Anybody can understand them, but the implications can be understood only by those who have experienced the same kind of consciousness out of which those words have flowed.

This Zen saying is one of the most significant sayings: BETTER TO SEE THE FACE...

By 'the face' is meant your original face -- not the face that is reflected in the mirror, not the face this is reflected in other people's eyes, but the face that you had even before your parents were born, the face that you will have when your body has gone back to the dust, when you are dead. 'The original face' is a Zen way of speaking about your spiritual reality, about your innermost truth, about your individuality. The face that you are acquainted with is your personality. The word 'personality' comes from a Greek root PERSONA. PERSONA means a mask.

Personality is a mask, and you don't have one personality either, you have many, for different purposes. You are continuously changing your personalities every moment. As the situation changes, your personality changes. Your mask is not one, there are many masks. When you are in need and you approach a friend, you have a different face. when your friend is in need and he approaches you, you have a totally different face. These two faces are not the same at all, and for each situation you have a mask appropriate for it. and amidst this crowd of masks your original face is lost. You are more concerned with what people say about you. Why? -- because their eyes, their opinions, their ideas give you your face. Your face is borrowed. If somebody says you are beautiful, you are happy. If somebody says you are ugly, disgusting, you are unhappy.

Your face is dependent on what others say about you. If they call you a saint you start flying above the clouds. And if they call you a sinner, you are crushed below the earth. You don't know who you are, hence so much concern with other's opinions, so much concern with mirrors.

Your whole idea about yourself is borrowed -- borrowed from those people who have no idea who they are themselves. It is a very strange world, very insane.

The saying can be understoood very easily. That's what Casper vogel has done, he thinks he understands.

BETTER TO SEE THE FACE THAN TO HEAR THE WORDS.

Thinking that he has understood it, he asks:

WOULDN'T IT BE BETTER TO SEE THE FACE AND TO HEAR THE WORDS?

Once you have seen the original face there is no need to hear the words. The original face is encountered only in absolute silence. words have no business there. Words are left far behind, far away. You have to go beyond the mind, only then can you see the face.

Mind consists of words. The moment you go beyond the mind you have gone beyond words. There is nothing to hear, but only to see. That's why we have called the great mystics the seers. And in the East, particularly in India, philosophy is called DARSHAN. DARSHAN means the art of seeing.

It is not right to translate philosophy as DARSHAN or DARSHAN as philosophy. It is a mis-translation. But people like Casper Vogel go on doing these things. Scholars like Dr. Radhakrishnan and others have translated the Indian vision into other languages, and they have called it'Indian philosophy'.

In India philosophy has not really existed at all -- philosophy in the Greek sense of the word, philosophy

in the sense Plato, Aristotle, Descartes, Kant, Hegel, Russell or Wittgenstein will understand. Philosophy in the East is not philosophy, it is PHILOUSIA. Philosophy means love for knowledge, love for wisdom; PHILOUSIA means desire for essence or isness.

Truth is not something to be thought about, it is something to be experienced, seen. The Zen people call it your original face. It has nothing to do with the face, with your body, with your mind; it has nothing to do even with your heart.

The ordinary Indian religious person thinks there are three ways to reach God: GYAN YOGA -- the path of knowledge; KARMA YOGA -- the path of action; and BHAKTI YOGA -- the path of devotion. Vivekananda also agrees with the ordinary mind, and he says these are the three paths to God. None of these is really a path to God. Action belongs to the body and the body has to be left behind. Knowledge belongs to the mind and the mind has to be left behind. Devotion belongs to the heart and the heart has to be left behind. Only when you have transcended these three do you know what Zen is.

Zen comes from the Sanskrit word DHYANA; it has a beautiful history. Gautam the Buddha never used the Sanskrit language for two reasons. One, it was the language of the scholars, the pundits, and they are the most stupid people in the world. Buddha never wanted to use the language of the scholars and the pundits and the priests. He used the language of the people.

Of course Sanskrit is very sophisticated. The exact meaning of'sanskrit' is: that which is very sophisticated, cultured, refined. But it became so refined that it lost all contact with reality; it became so refined that it became abstract, it lost aliveness; it became conceptual, it became philosophy in itself.

Buddha dropped Sanskrit; he never used it. He used Pali, the language of the people. It is more raw but closer to the earth; more pragmatic, more primitive, but closer to reality. Primitive languages are always closer to reality. They are not yet in the hands of the scholars, the professors, the philosophers. In Pali, DHYANA IS pronounced JHANA. From JHANA has come the Japanese word ZEN.

Zen is the only path. Vivekananda is utterly wrong in saying that there are three paths; there is only one path. There is only one reality and one path to it, and that is DHYANA -- meditation. Meditation is not knowledge, it is not action, it is not feeling: it is transcendence of all these three. And when you have transcended the three you enter the fourth -- TURIYA.

We have been meditating over the Mandukya Upanishad all these days. The Mandukya Upanishad is concerned with the fourth, TURIYA. Zen is the fourth, meditation is the fourth. And the original face is discovered only when all the turmoil of activity, thinking, feeling, has ceased, when you have fallen into a tremendously silent space. There are no words to hear, there is only to see -- or even better will be, only to be. One simply is. And in that isness is revealed all that is hidden. There is no need to say anything. When you have tasted yourself, what is the point of saying anything.

Two mystics, Farid and Kabir, met by coincidence. Farid was traveling and his disciples said to him, "We are very close to the commune of Kabir, and it will be a great experience for us if we can see you both being together, talking to each other, sharing your experiences with each other." Farid agreed.

The same happened to Kabir's disciples. They heard Farid was passing by; they prayed to Kabir, "It will be good if we invite Farid and his followers to be with us just for a few days. It will be of tremendous significance for us just to see you two together, talking, sharing."

Kabir said, "That's beautiful! Invite him." Farid was invited. Kabir himself came outside the village to receive him. They hugged each other, they laughed loudly. Holding hands they walked together to Kabir's community. Two days they stayed together, and the disciples of Kabir and Farid were utterly disappointed because not a single word was uttered by Farid or Kabir. They sat together, smiled at each other. Sometimes they held each other's hands. Now how long could the disciples sit and wait and wait? Two days appeared like two years! And they became very tired and bored. And what happened to these people? They all were puzzled because Farid had been talking to the disciples for years. Kabir had been talking to his disciples for years -- and suddenly both have become dumb?!

After two days they parted. They again hugged each other, laughed.... The moment Farid was left with his disciples and Kabir was left with his disciples -- the disciples were really boiling within -- they jumped on their masters and they said, "What happened to you? Why did you suddenly become silent?"

Farid said, "But there was nothing to say. The moment I saw him, I also saw that he has seen. So what is there to say? He knows, I know, and we know the same reality."

And Kabir said to his disciples, "Do you want me to appear stupid? I could see that he knows, so there was no need to say anything. Words are needed to show you the path, but he has arrived, so we shared our

arrival by hugging, smiling, laughing. We have both arrived at the same space. We enjoyed! We really loved to be together. These two days were tremendously beautiful. But when two zeros come together they become one."

It is natural. When two absolutely egoless beings come together, there is no separation, there is no wall, there is no barrier between them. A merger, a melting into each other starts happening. Kabir and Farid must have enjoyed those two days of tremendous understanding. But there is nothing to say!

Casper Vogel, the moment you have seen the face there is no need for any words. If you are too attached to the words, then avoid the face; then don't search for reality. Then it is better to go on THINKING about reality; then you are capable of hearing only as much as you can.

Just the other day I was reading a statement of Rudolf Steiner: "If a German comes to a crossroads and sees that one road has a signboard saying: 'To Heaven,' and the other road has another sign saying: 'To the Lecture Hall About Heaven,' he will go to the second -- to listen to the lecture ABOUT heaven."

Germans are philosophical people; they have given birth to great philosophers. Who bothers about heaven? First let us HEAR about it, discuss it, analyze it, whether it exists or not, go through all the theories, ponder over it. And heaven can always wait. Tomorrow the lecture may be there or it may not be -- who knows? -- but heaven is always there. You can always go to heaven whenever you want, but about the lecture.... One has to rush immediately! Once the clock says eight, the doors are closed and the German is left out. And he has to sit in the front. Look! -- Haridas, just sitting by my side.... Do you think Haridas will go to heaven? Never! He will go to the lecture.

If you want to hear the words, Casper, then it is better not to bother about the original face. If you have seen the original face you are finished with all words, all philosophy, all religion.

The second question

OSHO: DOLLY DIDDEE SHOWED ME A PASSAGE FROM ONE OF YOUR EARLIER BOOKS WHERE YOU SAY THAT NO SAINT IS AGAINST ANY OTHER SAINT, AND THAT THEY DELIBERATELY SPEAK AGAINST EACH OTHER TO DRIVE AWAY PEOPLE WHO ARE NOT SUITED TO THEM AND TO PUSH THEIR BUTTONS.
DOES THIS MEAN THAT YOU DON'T REALLY MEAN YOUR CRITICISM OF POSSIBLE SAINTS LIKE MUKTANANDA, NITYANANDA, MAHARISHI MAHESH YOGI, SWAMI PRABHUPADA OF HARE RAMA, HARE KRISHNA, AND NOBEL PRIZEWINNER MOTHER TERESA OF CALCUTTA? ARE YOU NON-SERIOUS WHEN YOU CRITICIZE THEM OR ARE YOU EARNEST IN YOUR CRITICISM?
IT DOES SOMEWHAT UPSET ME WHEN YOU TALK AGAINST MOTHER TERESA EVERY OTHER DAY.
Ajai Krishn Lakhanpal,

IT IS A LONG STORY. The moment I became capable of seeing I started talking about truth as it is -- naked. But nobody was ready even to listen to it. I was puzzled: I had found the original face, I had seen it, I wanted to share with those who were searching for it, but they were not ready to listen to it.

For a few years I struggled hard, but then I saw that they were not wrong, I was wrong. They could not digest truth raw and naked; when you have been eating cooked food for many many lives you cannot digest raw food. I was wrong, they were not wrong.

Then I started cooking things! Then I started saying things which they could digest. I became less and less concerned about truth and more and more concerned about the people who were to digest it; I had to see how much they could digest. And I had to prepare the food in such a way that it was sweet, not bitter, that it tasted good, it looked good. Whether it was nutritious or not, that was secondary. Who bothers whether Deeksha's cakes are nutritious or not? whether the ice cream is going to make you healthy or ill? Who bothers about these things? It TASTES good. It may destroy you finally...

And I was amazed -- when I started serving cooked food people became very much interested and excited. That was a device: that's how I have been able to hook you all! Otherwise I was sitting on the riverbank day in, day out -- not a single fish! Once I started serving cooked food -- cooked according to your desires, not according to your needs.... I didn't need to think at all about the truth in the beginning days, I forgot all about it. I stopped going to the river -- the fish started coming to me on their own, walking long distances.

So don't be too bothered about what I have said in my earlier works. I have said many things which I

don't mean! What I am saying today is closer to truth than what I said yesterday, and every day it will become closer and closer to the truth. Before I am gone I will again have told you the naked truth.

I had to take such a long route because there was no other way; I had to be very indirect. The moment I became enlightened I started telling people that there is no God -- and they were shocked! Then I cooked it. I said, "There is God, but God is not a person, only a presence." This is cooked food. I am simply saying there IS NO God. But now it tastes sweet -- no person, only a presence.

But what else can you do? If people are foolish you have to be careful with them. So I have certainly said, Ajai Krishn Lakhanpal, that no saint is against any other saint -- but that is absolutely wrong.

Buddha was as much against Mahavira as anybody can be, Mahavira was as much against Gosala as anybody can be. Krishna was against the Vedas, Buddha was against the Vedas, Mahavira was against the Vedas. Mahavira was against Krishna.... Do you think Jesus Christ was supporting the Old Testament? Of course, he was serving cooked food, but the Jews are very clever people: they found it out! He was saying: "It has been told to you before an eye for an eye. If somebody hits you with a brick you have to answer him with a rock, it has been told before. But I say to you that if somebody slaps you on the right cheek, give him the left too."

Now what is he saying? It is cooked food. He is saying that the old prophets, the old so-called prophets, were wrong. The Jewish God and the Christian God are totally opposite. The Jewish God says: I am a very jealous God. And Jesus says: God is love. Now love and jealousy never meet, there is no possibility. Jews immediately found out: "This man is destroying our past. Before he succeeds it is better to destroy him." They killed him; he was only thirty-three when he was killed. Jews found him out far more quickly than anybody else has ever been.

Lao Tzu lived long, Buddha lived long, Mahavira lived long. They went on saying things, but in such a way that you could not find them out -- it was impossible for you to find them out.

I wanted to say the naked truth from the very beginning, but to whom to say it? I had to drop that. For a few years I tried my hardest, but all the doors remained closed; nobody was even ready to listen. Then I changed the whole strategy, I became a little more diplomatic. Then whatsoever I wanted to say I started saying through Mahavira, through Buddha, through Zarathustra, through Lao Tzu, through Jesus.... I continued to say things but I was using other people's names. And Christians became very much interested when I said the same things in the name of Jesus! Whatsoever I said in the name of Jesus is simply my own; it has nothing to do with Jesus at all. And if I meet Jesus there is going to be a great argument. They all must be waiting for me -- let this guy come! -- because I have been telling things in the name of Buddha which he never meant... but Buddhists became very happy.

Fools are fools! The earth is so full of them.

I started saying things in the name of Mahavira which are absolutely the opposite of what he said -- because if I had to live with Mahavira in the same room, either I would leave or he would leave! We could not have tolerated each other. First, his smell... because he never used to take a bath. He was against taking baths because when you pour so much water on your body, so many small germs in the water die; that is violence. So he never took a bath.

And he used to live naked -- you know the Indian roads -- he was walking because he was not using any vehicle, he could not according to his ideology. To ride on a horse is violence, to ride in a bullock-cart is violence. He had to walk, and without shoes, because shoes were made out of leather -- that is violence. And twenty-five hundred years ago... even NOW Indian roads are not contemporary, at least one thousand years behind. Twenty-five centuries ago, walking in Bihar -- which is still very dusty -- he must have been gathering dust in the hot summer, perspiring and gathering dust, layers upon layers of dust.

He was not even ready to clean his teeth, he was against washing his mouth, rinsing his mouth. Always that violence -- if you rinse your mouth you are killing germs in the water, and there are millions of germs in the water. His breath must have been smelling really foul!

One thing is certain: I could not have tolerated him in the same room. And he would not tolerate me either. He would simply go mad seeing my air-conditioned room, my Rolls-Royce -- he would simply go mad!

He was an ascetic. According to me he was a masochist -- now this is raw food! -- he was torturing himself, he enjoyed torturing himself. And I am not a masochist or a sadist; neither do I want to torture

myself nor do I want to torture anybody else. He was both, a sadomasochist: he was torturing himself and teaching people to torture themselves.

But I have spoken on Mahavira. I had to play with words to manage my meaning in his words. It was a difficult task but I DID it, and the Jainas were very happy.

The same I have done with Krishna. I think my commentary on Krishna is the biggest in the whole of history. Lokman Tilak's commentary on Krishna, his Gita, was thought to be the biggest -- it must be more than one thousand pages. But my commentary is twelve times bigger. And I DON'T agree with Krishna really! Whatsoever I have said -- the words are his, the meanings are mine.

But this can be done very easily with the saints who are dead. What can they do? And when we meet later on somewhere -- if that meeting ever happens -- then I can simply apologize; there is no problem in it. And I hope they will understand -- because they themselves had done the same thing, and I am doing the same thing. There is no problem in it.

So one thing, Ajai Krishn: whenever you want to try to understand me, don't bring in what I have said in the past; that is not going to help. The LATEST has to be taken into account. And when tomorrow I say something, that will be even better. Before I enter into my grave, my last statement will be just the naked truth.

But I had to take this long route for the simple reason that -- whom to get hold of, with whom to share your experience? With whom? There are Hindus, there are Mohammedans, there are Christians, there are Buddhists, there are Sikhs, there are Parsis... not a single human being is available, all are already divided. The only way is to catch the Christians through Jesus and the Jews through Moses and the Hindus through Krishna. Once they are with me then they will be able to understand.

And now I have found my people so I don't care much. Now I can start giving you my original experience.

You ask me:

DOES THIS MEAN THAT YOU DON'T REALLY MEAN YOUR CRITICISM...?

I really mean it!

.. OF POSSIBLE SAINTS LIKE MUKTANANDA, NITYANANDA...?

You say 'possible saints'? These are impossible saints!

Muktananda is a very ordinary person; I have met him. I was passing by his ashram and his disciples invited me, just for a few minutes' stay, to take a cup of tea. So I said, "Okay."

The man was so flat, just like a flat tire, nothing in him, nothing of any worth, not even junk. And it was not only apparent to me: one of my disciples, a woman follower, Nirmala Srivastava, was with me -- even she could see, even she proved to be far more intelligent than Muktananda. We stayed only fifteen minutes; it was a sheer wastage of time. And the moment our car moved away, Nirmala told me, "This man is absolutely common, very ordinary. Why did you waste your time? -- even fifteen minutes is an unnecessary wastage!"

I looked at her, and immediately I knew that some idea had entered into her head -- and it had entered. The idea was: "If such a fool like Muktananda can become a saint, then why can't I become a saint?" And the idea worked out well. Now Nirmala Srivastava is a great saint, is traveling around the world, having many devotees. That day it transpired, looking at Muktananda. Now she is 'Her Holiness, the World Mother -- LAGAJJANANI -- Mataji, Nirmalaji Deviji Srivastavaji.' Now she has many followers, doing the same thing that Muktananda is doing -- raising people's kundalini. Once she could see that this fool can raise people's kundalini, then "Why can't I raise it?" And she is certainly far more intelligent than Muktananda, far more capable, far more skillful, far more intellectual. Muktananda is not a saint.

But this has not happened only once.

You must have heard of the name Yogi Bhajan. In America he has many followers; he has turned many American fools into SARDARS. He preaches the Sikh religion; he is the head of the Sikh religion for the Western hemisphere. And do you know what he was? He was just a porter at the Delhi airport.

But what happened to Nirmala Srivastava happened to him too. His name was Sardar Haribhajan Singh. Muktananda came to Delhi airport with his followers, and this porter was simply carrying his luggage. He looked at this man; he said, "If this fool can lead, then what is wrong with me?" And of course Sardar Haribhajan Singh is a taller man, healthier, more robust, and far more intelligent. He immediately escaped to America, became Yogi Bhajan, and gathered a big following.

Just a few days ago he was in Delhi, and one of the highest authorities of the airport told Laxmi, "I was passing through the Taj Mahal Hotel in New Delhi -- I had gone to see some friend -- and I saw on the lawn there a very saintly man surrounded by many Americans. I asked, 'Who is this man?' and I was told that he is a great guru, Yogi Bhajan. I thought he must be a great yogi, otherwise how can you get such a gathering?" This man felt happy because he is also a SARDAR, and Yogi Bhajan has made all these people SARDARS; they were all sitting around him with turbans and KIRPANS. He was very happy.

When he was passing by this crowd of Yogi Bhajan's people -- Yogi Bhajan seems to be really a good man, a simple man -- he said, "Hey boss!" This officer could not believe that he was calling him, so he thought he must be calling somebody else: "How can such a great mahatma say, 'Hey boss!' to me?" So he went on.

He again shouted, "Hey boss!" so he turned back. Yogi Bhajan took him inside his suite in the Taj Mahal, closed the doors and said, "Have you forgotten your poor porter, Sardar Haribhajan Singh? I am Sardar Haribhajan Singh and nobody else. Have your forgotten your poor servant?"

Then he remembered. But he said, "How did this happen? How did you become such a great mahatma?"

He said, "It is due to Muktananda. When I saw Muktananda I said, 'If this fool can get a following, then what is wrong with me? Why should I go on wasting my time being a porter at Delhi airport?' Now I am the head of the Sikh religion in the Western hemisphere. I have thousands of followers. But," he said, "to you, I say that I am simply the same man -- I know nothing. But these people are greater fools than I am."

And you can always find greater fools than you are. The world abounds in them.

Muktananda is not a saint or anything. Nityananda, Muktananda's guru, was simply a traditional, conventional person. He fulfilled the expectations of the Hindus, hence he was a saint. Anybody can manage it; all that you need is a lack of intelligence. You can do it. You have to be stupid -- only a stupid person can be traditional, conventional, only a stupid person can fulfill other people's expectations. A real saint cannot be traditional.

Listen to these words of Meher Baba, a real saint, an authentic sage. He says: "Not only is the perfect Master not necessarily bound to any particular technique in giving spiritual help to others, but also he is not bound to the conventional standard of good. He is beyond the distinction of good and evil. But although what he does may appear lawless in the eyes of the world, it is always meant for the ultimate good of others. He has no personal motive."

These people all have personal motives. If you want to be worshipped as a saint, then you have to fulfill the expectations of the people you are living with. If you are living with Hindus, fulfill their expectations of what a saint is supposed to be; if you are living with Mohammedans, fulfill their expectations -- and you will be a saint. It needs no intelligence, no art, no diligence, nothing at all -- just fulfill their expectations. If they think that you should eat only once a day, eat once a day. And it can be managed, it is not much of a problem; it is just a question of creating a habit. If they want you to fast for three days and then eat only once after three days, you can do that. Nityananda must have been doing such things -- his big belly is enough proof.

Have you seen a picture of Nityananda? If you have not seen one you have missed something really worth seeing. There are people who have bellies, but here the case is just the opposite: the belly has the person! The belly is all, just a little head on top of it, two hands by the side, two legs -- but the belly is the real thing. It is a belly with a head, hands and legs. This is bound to happen. If you have to eat only once after three days then you have to take the whole quota for three days, you have to accumulate it. Nityananda looks permanently pregnant. Just look at his picture and you will see it. He is not a saint, just a conventional Hindu, a traditional Hindu.

A saint is always revolutionary, a saint is basically a rebellion.

And Maharishi Mahesh Yogi... I know him well, because we come from the same part of India. The distance between my village and his village is only six miles. I used to go to his village every morning just for a morning walk. He is absolutely phony. There is nothing in him. What he is teaching is just an ancient, simple method of chanting a mantra. You can use any word repetitively; it creates a kind of auto-hypnosis. It gives you a good sleep, but a good sleep is not enlightening; a good sleep is good for your physical health so nothing is wrong in it, but there is nothing valuable either.

And Swami Prabhupada... if Muktananda is a very ordinary person, Prabhupada is extra-ordinary. He is an extra-ordinary idiot! Muktananda can be helped, Prabhupada cannot be helped at all.

But you can judge by the people they attract. You can just see the people who are part of the Hare Krishna movement. You will find the most idiotic people of the world gathered together. Here you will find just the opposite -- the most intelligent people of the world are coming here. They are BOUND to come, they HAVE to come -- it is inevitable. You will find your polar opposites in the Hare Krishna people. I have never come across such idiots! But they also need a saint. Of course, their need should be fulfilled -- Prabhupada did that.

And you ask me:

ARE YOU NON-SERIOUS WHEN YOU CRITICIZE THEM, OR ARE YOU EARNEST IN YOUR CRITICISM?

I am absolutely earnest, but serious I cannot be -- that is impossible. I am always non-serious. Even when I am utterly honest, sincere, I am non-serious. Serious I cannot be; that is not my nature.

And why should I be serious just because there are a few fools in the world? Why should I be serious? I enjoy! In fact, a few fools are always needed in the world. They serve a certain purpose: they keep the world laughing. They are so ridiculous -- without them we would be missing something. They are so absurd -- they are needed. They keep your sense of humor alive; that is their purpose. God -- and you know what I mean by God: just a presence, no person -- God always creates whatsoever is absolutely needed, he never creates anything unnecessary. So these people ARE needed.

And, Ajai Krishn, you say that you are disturbed because I talk against Mother Teresa every other day. Do you want me to talk about her EVERY day? I can do that too -- for your peace of mind. Don't get upset! You seem to be a devotee of Mother Teresa, saying that I only mention her every other day. She is not a saint, she's just an agent of the Catholic Church; she is just trying to convert people to Roman Catholicism.

A few days ago I mentioned a Protestant couple who wanted to adopt a child; the couple is childless. The organization was ready to give them a child but when the husband filled out the form they came to know that he is not a Roman Catholic; he is a Protestant Christian. Both are Christians -- the Catholics and the Protestants -- there is not much difference between them -- but he was refused. And when I said this, I have seen angry letters against me in the newspapers saying that there must be some reason why Mother Teresa and her organization refused the couple; that couple must have been a hippie couple -- just because of her compassion she refused them.

That is utter nonsense! -- because they were willing to give a child, they had accepted to give, they were absolutely ready to give. Only when the form was filled out and he mentioned that he was not a Catholic but a Protestant Christian was he refused. And he is not a hippie -- the couple is a well-established, well-to-do, well-educated couple. The husband is a professor in a big university in Europe.

So when people write these letters against me, they should check what they are saying.

The husband's letter was published in THE TIMES OF INDIA. He was shocked because he had believed that Mother Teresa believes in universal brotherhood. What to say about UNIVERSAL brotherhood? -- even Protestants and Catholics are not brothers.

Then a follower of Mother Teresa replied: "Mother Teresa and her organization refused to give the child, not because of your religion but because the orphan child has been raised according to the Roman Catholic discipline. It is out of compassion for the child because if he goes to a Protestant family there will be a disturbance. His lifestyle with Mother Teresa will have to be radically changed, and that will be a shattering experience for the child. That's why they have been refused."

Now so many questions arise. First, the child basically is Hindu. Mother Teresa has disturbed the child in the first place by giving him a Catholic training and discipline. And now, giving the child to a Protestant

family... which is not very different from a Catholic family. Both believe in Christ, both believe in the Bible -- what differences are there? Just very nonessential differences: that a Protestant priest is allowed to get married and a Catholic priest is not allowed to get married. How is this going to disturb the child? What nonsense!

There are certainly great differences between Hinduism and Christianity, and the child would have had to go through a drastic change. That is perfectly okay -- compassionate towards the child. And if Mother Teresa thinks that changing religion is disturbing a person, then why are millions of Hindus, poor Hindus, being converted to Christianity? They should be stopped. And they are not children -- they are grown-up people; their conditioning is bigger. In fact, they will have to go through a deeper crisis. If compassion is there, then converting anybody from one religion to another is inhuman. But that is perfectly okay.

The whole Catholic Church is after people, how to make more Catholics. She is simply an agent of the Catholic Church, of the hierarchy of the Roman Catholic organization. She's not a saint at all -- far more clever than Muktananda, not as idiotic as Prabhupada, more cunning, more clever; so clever and so cunning that she goes on doing this conversion business behind a facade of serving the poor. Even Hindus are befooled, Mohammedans are befooled, and nobody can see the trick and the politics -- the politics of numbers.

I am going to say whatsoever I feel is the truth, and every day I will go on sharpening the truth. I have spoken so much for all kinds of people -- three hundred books are there. Now I have to create three hundred more books to get rid of all that I have said! But I am capable of doing it -- I have planned it already. For seven years I have been speaking non-stop, just seven years more speaking non-stop and I can put you in a real jam!

The last question

OSHO: CAN YOU SHARE WITH US A JOKE ABOUT CHRISTMAS TODAY?
Satyarthi

ACCORDING TO THE ANCIENT AKASHIC records, Mary had just given birth to her son. She was lying back in the hay exhausted, when the door opened and in walked half a dozen shepherds, and half a dozen kings, and half a dozen wise men from the East.

She raised her eyes to her husband and said, "Jesus, what a way to spend Christmas!"

Philosophia Ultima

Chapter #16
Chapter title: This is Far Out

26 December 1980 am in Buddha Hall

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The first question

OSHO: THE OTHER DAY YOU SAID THAT SEX FOR REPRODUCTION IS SINFUL. I HAVE ALSO READ YOUR WORDS SAYING THAT THE GREATEST CREATIVE ACT OF A WOMAN IS IN PRODUCING A CHILD, AND THAT THERE IS A VAST DIFFERENCE BETWEEN A MOTHER AND A WOMAN.
IF THIS IS SO, THEN IS THERE SIN IN PARTICIPATING IN SEX AND IN LOVE IN THE HOPE OF CREATING A CHILD AND EXPERIENCING THE JOY OF CREATION AND THE RENEWING ENERGY OF THE UNIVERSE?
Satdharma,

ONE THING has always to be remembered about me: never bring in what I have said before. I live only now and here, so whatsoever I say now is THE truth; there is no guarantee about it for tomorrows. I live absolutely in the moment, so don't bring the past in and don't bring the future in either.

Be with me totally immersed in THIS moment. To be in this moment without any hangovers from the past, without any dreams about the future is the only way to be with me -- to be in communion. Go on dying to the past; that's the only way to remain alive.

So please never quote me, what I have said before, because the context changes every moment. Much water has gone down the Ganges since I made the statement that the greatest creative act of a woman is in producing a child. I was not talking at that time to my own people; I was talking to the common masses, to the crowd.

Now I am talking to my own people there is no need for any kind of rationalization. I can give you the truth in its utter nudity, and the truth is beautiful only in its utter nudity.

Yes, up to now the greatest creative act of the woman has been giving birth to a child, but it is not going to be so any more. The earth was not so populated in the past; it was a need, a great need, and the woman fulfilled it. But now she has to grow new dimensions of creativity, and only then will she be able to be equal to man. Otherwise, she has been in the past only a factory and man has used her only to create more children. Having more children was economically beneficial, it was business, because they help you in every possible way; they were not a burden in the past.

In poor countries still the old idea continues that the more children you have the better off you will be economically. In the past it was true -- it is absolutely false today. Mohammed married nine women and he allowed Mohammedans to marry four women, simply to create more Mohammedans, because there was constant war between the Mohammedans and the non-Mohammedans and it was a question of power -- the politics of numbers. Whoever was more powerful was going to win, and power belonged to numbers. Now it is simple arithmetic: if you marry nine women to a single man, a single man can produce nine children in a year. But do just vice versa -- marry one woman to nine men -- and you may not even have one child. They will mess around... they may even kill the woman!

So it was economically, politically significant that men should marry more women, and people were stealing women from each other's tribes. It was more significant to steal a woman than a man because man is not so reproductive; one man is enough to serve many women and one man can produce many children.

But now the whole thing has changed -- the world is overpopulated. Now the need of the day is to divert women's creativity into new dimensions: into poetry into literature, into painting, into music, into architecture, into sculpture, into dancing. She should be allowed now the whole spectrum of creativity. To create a child now is dangerous. To overpopulate the earth now is suicidal; already we are more than are needed.

In Cairo, a city which is suffering from a severe housing shortage, a man was drowning in the river Nile. He was screaming for help, and a passer-by walking across the bridge heard him and called out to the distressed man, "What's your name?"

"Never mind my name!" gasped the drowning man. "Just save me!"

"First your name, please!" insisted the man on the bridge.

"Mr. Hussein," blubbered the struggling unfortunate before he went under for the second time.

"Quick," urged the man on the bridge, "now your address!"

"Forty-nine Kasr el Nil Street," gasped the man with his last breath.

Hearing this, without hesitation the man on the bridge rushed off to the address mentioned, leaving the poor man to drown in the river. He located the owner of the apartment building and told him excitedly, "There's a vacant apartment in your house -- can I rent it?"

"Gone already," mumbled the apartment owner. "Sorry, but I just let it to the guy who pushed him in!"

Now giving birth to children is not creative, it is destructive! The whole context has changed and we have to learn new ways to live in a new context. And the woman could not create great poetry, great music, great art, great literature; she could not be a scientist, a mystic -- she could not do anything, because she was constantly pregnant in the past. She was undernourished, tortured by so many children, dozens of children, always pregnant, sick. She had not yet lived totally -- she had not time enough to live.

For the first time it is possible through contraceptives and birth control methods and sterilization that the woman can free herself from getting pregnant unnecessarily carrying the long long burden of giving birth to children, then raising them up. Her energies can be freed. Now she can also become a Buddha, a Zarathustra, a Jesus, a Krishna. Now she can also create like Mozart, Wagner, Leonardo da Vinci, Michelangelo, Shakespeare, Kalidas, Rabindranath, Tolstoy, Chekhov, Gorky, Dostoevsky.

And my feeling is: once the energies of the women are freed totally from giving birth to children she may be able to create greater Buddhas. Why? -- because she is a far more creative force than man. But her creativity has remained confined to giving birth to children, and that is not much of a creativity -- it is just biological. Animals are doing it perfectly well, so what is great about it? Giving birth to a child is not anything conscious, deliberate, meditative. You are just being used by nature, by biology as a means to propagate the race, the species.

That's why there is a certain undercurrent of guilt in everybody, even without the priest. The priest has used it, exploited it, but he has not really created it. There is an underlying guilt about sex; priests have magnified it very much because it became a source of great exploitation for them. They could dominate man more powerfully by making him feel guilty. But there must be a cause within man himself, otherwise without any background inside him no guilt can be imposed upon him. Man feels it deep down in a subtle way, in an unconscious way -- he knows. It is vague, hidden behind layers of mist, but it is there: that sex is not something conscious, it is unconscious, that it is mechanical, that you are being used as a means, that you are not the master, that it is a biological force, that it is not really you who are wanting a woman or a man, it is just the hormones.

That's why we can change a man into a woman -- and a man can be changed into a woman or a woman into a man just by changing a few of their glands. So that's what sex is all about -- a few glands. Once your hormonal system is changed, a man becomes a woman, a woman becomes a man, there is not much difference. There are two sides of the same biology. And when you know that you are being used and you find yourself incapable of getting rid of this slavery, a guilt arises that you are not being man enough, that you are not really a master, you are a slave. Hence we hide sex.

For thousands of years man has been making love in darkness, in the night, behind the doors, for the simple reason that it looks so ridiculous making love under the sky in the sun, and people watching. You will feel so embarrassed, you will look so ugly. Even in the darkness the woman has more sense of grace -- she immediately closes her eyes; while making love she never opens her eyes. Even in darkness she is afraid to see the face of the man because he looks so animal-like. He IS like an animal!

Sex is an animal act. That's what I mean when I say that sex for reproduction is sinful; the word 'sin' is not used in any moralistic sense. I am simply saying it is sinful because it is unconscious, unmeditative. You are not DOING it, you are forced to do it by some unconscious forces.

In fact, the word 'sin' is beautiful; it comes from a root which means 'forgetfulness'. You may not be able to see the connection between forgetfulness and sin, but there IS a connection: forgetfulness means unawareness, unconsciousness.

The sex act in itself is so animal that for centuries we have been hiding it, repressing it, covering it in every possible way.

A middle-aged Australian couple went on a boat trip to England. They did not participate in the social activities each night, but one evening the wife went to bed and the man joined in one of the games. A member of the audience was chosen at random to speak on a subject pulled out of a hat.

The Australian man was chosen, and he was given the subject 'sex' to speak about for five minutes. He really got into it and the audience roared with laughter.

When he returned to his cabin, his wife sleepily asked what he had been doing. He told her everything, except that the subject for his talk was sex -- he told her it was sailing.

The next day the wife was stopped by a buxom young woman who said, "Your husband's speech last night was hilarious and full of unusual insights!"

The wife looked puzzled and said, "That's strange... in his whole life he has only done it twice; the first time he got seasick, and the second time his hat blew off!"

We don't even want to mention the word! Even the word is avoided. We have other words for it: 'making love'.... Now making love is not possible at all; love is not something that you can make or manufacture or do. Sex can be done -- it is just an activity -- but love is far deeper. But we want to avoid the word 'sex'; it reminds us of our animality.

That's what I meant when I said sex for reproduction is sinful. One: now the earth needs no more people. If we are bent upon making a hell out of this earth then it is okay -- then go on reproducing. Then listen to the Pope and Mother Teresa.... Ajai Krishn Lakhanpal, mind you, I have mentioned her again -- just for your sake, for your peace of mind!... Then listen to all these stupid guys who are telling you to avoid contraceptives, avoid birth control, avoid sterilization, because they are irreligious acts; avoid abortion because that is very immoral. But if you avoid abortion, avoid contraceptives, avoid sterilization, you will be responsible for global suicide and that will be real violence -- and we are approaching closer to it every day. That is the first reason I say that sex for reproduction's sake is sinful.

But the Pope, Mahatma Gandhi, and the so-called other saints, they say sex is moral only if you are indulging in it for reproductive reasons. In fact they are telling you sex is good only if it is animal, because animals enter into sex only for reproductive reasons. That's why no animal goes into sex ALL the year around; it is man's dignity, it is man's freedom -- it is only man who has the capacity to make sexual contacts all the year round. Animals are living in a kind of bondage: there are seasons, their sex is seasonal, and after the season is over their sex is over -- their sex life is finished. Then they don't have any interest in the other.

That's why no family or any kind of intimacy has arisen in animals; it is seasonal. Once in a while they are possessed by natural forces to reproduce. When the time is good and the climate is good for their children to grow up they go into sex, otherwise they forget all about it. They are saints according to the Polack Pope and Mahatma Gandhi -- they are the real moral people!

To me, going into sex for reproductive reasons is sinful because it is animal, it is unconscious, it is biological. Going into sex for the sheer joy of sharing energy with anyone you are intimate with... it is a way of communing energy to energy, heart to heart. It is melting and merging into each other... for no other purpose. If a purpose is there -- that you want to create a child -- then it is business. If there is NO purpose, if it is purposeless fun, then only does it have beauty, and then it does not create any bondage. And you are getting free of biology, you are rising higher than biology, you are going above the animals, you are reaching the peaks of humanity.

So to me sex is beautiful only when it is non-purposive, when it is just playfulness, when you are not in it for any other ends, when to be in communion with a woman or a man just for the sheer joy of it is enough. Then you have transcended the lower animal life and you have entered into a higher dimension. And remember, reproduction is not creation. Once the woman is freed from the unnecessary burden of reproduction she will be able to create more powerfully than any man, because if she can give birth to a child why can't she give birth to beautiful music? But it has not been possible up to now, and man has been trying to rationalize...

Sigmund Freud says that man creates music, art, poetry, just to compensate for his inferiority complex. Because he cannot produce children, he cannot carry children in a womb, he cannot be a mother, he finds other ways to be a mother. He becomes a mother to a painting, to a statue, to the Taj Mahal, to Ajanta, Ellora, to Khajuraho. He tries to mother in some way or other so that he can compensate and he can show to the woman: "You are not the only one who can be pregnant -- I can also be pregnant with great ideas."

Sigmund Freud has a great insight there, but the insight is only half; the other half he has not talked about at all. He is as much a male chauvinistic pig as anybody else! The other half has also to be told. The other half is that if the woman is freed... and she can be freed now, almost completely freed. Only a few women should be allowed to have children; then we can have a better humanity. And as far as children are concerned the consideration should not be that it has to be from your husband, that it has to be from your wife. Tat is stupidity -- we have to get of it. Where children are concerned, then your child should be the BEST possible.

When you want to have a beautiful dress made you don't think, "It should be made only by my wife" --

you search for the best tailor. When you want your car to be fixed you don't think, "It has to be fixed by my husband" -- you search for the best German mechanic!

And that you are already doing as far as animals are concerned. English bulls are being imported into India for Indian holy cows! We are far more scientific about that -- it is far better. Indian bulls are exhausted, tired. When you can get English bulls, why bother about Indian bulls? Why torture them more? And better cows and better bulls can be produced easily by cross-breeding. Man has to be scientific about himself too.

In the future I predict it is going to happen, because I trust in the intelligence of humanity, I have not lost hope. I am not a pessimist, I am absolutely optimistic. This is GOING to happen, this HAS to happen, this is inevitable, that one day a father will brag: "For MY child I have got the life cells from Albert Einstein. My child is no ordinary child: the male part comes from Albert Einstein, the female part comes from Marilyn Monroe! It is MY child, no ordinary child!" And I can SEE the point: your child should be the best.

Why should one insist that the female part of the child has to come from YOUR wife -- for what? -- and the male part has to come from you? When you can get better male chromosomes, female chromosomes, when you can get better life cells, healthier ones, more intelligent, then it is perfectly compassionate, loving, that you should manage it.

Sooner or later children can be produced in the labs; they have already succeeded in having test-tube babies. The woman need not carry the child in the womb for nine months; we can create a better womb in the laboratory, we can create better children through scientific methodology -- and the woman can be completely freed from the burden of remaining pregnant. and once her energies are released she will be able to be creative. But I think man is afraid of her creativity. she can certainly surpass man's creativity; naturally she is more endowed with creativity.

I am all for creativity but remember, reproduction is not creativity; they are not synonymous. Creativity is something conscious, reproduction is unconscious. Creativity is meditative, reproduction has nothing to do with meditation at all.

But man has just been using the woman almost like cattle. He has been using the woman to raise HIS children; he has been using the woman just as a farm. That's exactly the meaning of the word 'husband': husband means 'the farmer'. Agriculture means husbandry: the wife is the field and the husband is the farmer, and the wife's only function is to give a good crop every year.

The woman can never be liberated unless this is understood: that she has to stop this past pattern. And man has been telling her, "You are great because you give birth to children!" This is a rationalization, this is a consolation. Beware of such tricks. Man has exploited woman in every possible way and it is time to finish this exploitation.

A luxury cruise was proving to be very boring. One evening, just to liven things up a little, a British gentleman called everybody together in the Grand Saloon to propose a game.

"All the gentlemen are to line up on one side of the room and all the ladies on the other. When I clap my hands, everybody has to undress AS quickly as possible. When I clap my hands a second time, the gentlemen have to race across the room and rape the ladies as quickly as possible. The winner of the game is the man who finishes first and the prize: a kiss from one of our lovely lady passengers!"

What a great idea! But man has been practising this idea down the ages, in different forms.

You ask me, Satdharma:

THE OTHER DAY YOU SAID THAT SEX FOR REPRODUCTION IS SINFUL.

Yes, absolutely sinful.
You also ask:

I HAVE ALSO READ YOUR WORDS SAYING THAT THE GREATEST CREATIVE ACT OF A WOMAN IS IN PRODUCING A CHILD...

I contradict those words!

... AND THAT THERE IS A VAST DIFFERENCE BETWEEN A MOTHER AND A WOMAN.

Certainly there is a vast difference between a mother and a woman. A mother is one who paints, creates poetry, music, art. Just giving birth to a child, any woman can do it; that is nothing of much value. To mother is a totally different phenomenon. Man can be a mother, woman can be a mother; the moment you are creative you are a mother.
And you ask:

IF THIS IS SO, THEN IS THERE SIN IN PARTICIPATING IN SEX AND IN LOVE IN THE HOPE OF CREATING A CHILD AND EXPERIENCING THE JOY OF CREATION...?

I don't think anybody has ever experienced the joy of creation by making a woman pregnant. In the first place you don't know whether you have made the woman pregnant or not, so how can you experience the joy of creation? After two, three months you will be able to experience the joy -- when it is discovered that the poor woman is pregnant. Do you think you know exactly at the time that you are enjoying the bliss of being creative? Don't be foolish, Satdharma. Be a little sensible, a little intelligent.

.. AND THE RENEWING ENERGY OF THE UNIVERSE?

If you are playful then certainly you are renewing the energy of the universe. Every play, every fun, every laughter, every cheer, every dance, every love, renews the energy of the universe -- but not by making a poor woman pregnant. It is very unjust really of nature; nature is not just.

If I were to make the creation again, then I would decide it in this way: one time the man will become pregnant, one time the woman will become pregnant and then you will know how much joy there is in being pregnant. Nine months carrying the child in the womb, and all kinds of children... they kick around and they do all kinds of things. They even affect your moods your thoughts, your feelings; they overshadow you. And you are continuously sick, being nauseous, vomiting; you cannot eat, you cannot rest, and all kinds of nightmares... just think, for nine months! And then the child is born at last -- that too is painful -- and then the upbringing of the child which is the most painful thing in the world.

It is very easy for man to say to the woman, "This is great joy and we are renewing the energy of the universe!"

The woman has simply listened up to now, because she has been totally dependent on man she has had to listen to whatsoever nonsense he says. Just try one night to sleep with your child in the bed: either you will kill the child or you will commit suicide. As far as I am concerned I know perfectly well I cannot sleep in the same room where a child is sleeping, because children have strange ideas: in the day they will sleep and in the night they will create trouble!

It is the woman who has somehow tolerated it; man cannot tolerate that. Just try one day: let the woman go for a holiday and manage your twelve children -- and the next day you will have to visit the psychoanalyst. They will drive you crazy!
And, Satdharma, you are calling it:

... EXPERIENCING THE JOY OF CREATION AND THE RENEWING ENERGY OF THE UNIVERSE.

You can renew the energy of the universe by being playful. Love just has to be fun -- it has been much too serious. And out of seriousness jealousy has arisen, out of seriousness continuous nagging by the woman has arisen; out of seriousness you are continuously watching the woman -- whether she is mixing with somebody else... talking to whom? Was she laughing with the neighbor? What was she doing the whole day when you were at the office? This seriousness has destroyed all joy; it has not renewed the energy of the universe, it has simply destroyed the very energy of the universe.

Men can also be like flowers. Certainly you can enhance the energy of the universe, but the way you have behaved up to now this has not been the case.

Four friends meet one winter's evening by the fire and start talking about their adventures.

"Once I has hunting on a mountain alone," says one. "The night was so silent I could not sleep because

of the noise of my beard growing!"

"That's nothing!" replies the second one. "I was hunting with a friend up north on the mountain. It was so cold that when we spoke our words would become ice. We had to melt them on the fire to hear what we were saying!"

"Ah, that's nothing!" boasts the third. "Just last month my stomach had to be operated upon because of my sex life!"

"Your sex life?!" the others exclaim in wonder.

"Yes, you see, day after day I have licked and sucked so many women that I had an enormous lump of hairs in my stomach!"

After a few moments of silence the fourth guy says, "Well, your experiences are just games compared to what has happened to me! Years ago with five other friends I crossed Canada, an unexplored country at that time, and we were attacked by wild Indians. One by one all my friends were killed until only I remained alive -- a lone figure surrounded by corpses. Then after a bloody fight...."

"What happened?" ask the others in awe.

"The only thing that could have happened -- I was killed. And here I am in spirit!"

Love has to be more in the spirit than in the body; it has to become a little more unearthly. It has to become more fun. It has to become more part of the cosmic joke that the universe is.

Satdharma, you are too serious about it -- drop your seriousness. Seriousness is irreligious, immoral! Laughter is prayerful. Make your love-life full of laughter -- and for the first time this is possible. It was not possible in the past because no scientific technology was available; we had to wait for scientific technology. But now scientific technology is available, only the mind of man is not yet ready to be scientific; it is still superstitious.

In science we are living in the twentieth century, and as far as our superstitions are concerned we are living three thousand years back. We are almost like Mohenjodaro. In Pakistan, the most ancient civilization that has been excavated up to now is that of Mohenjodaro, a city that has been discovered. The city was destroyed at least seven times, and the city must have been at one of the peaks of civilization because seven layers have been discovered. Seven times the city flourished and was destroyed -- maybe some natural calamity, maybe some war, earthquake, flood; nothing can be determined now. One thing is certain: that seven times the city flourished, seven times it was destroyed; again it flourished on top of the old city, again it was destroyed.

Mohenjodaro, the word itself, simply means MURDON KA TEELA -- 'a hillock of the dead'. It is a hillock, a seven-layered hillock, and millions of dead people are buried there. Mohenjodaro is seven thousand years old -- your superstitions are also that old. A statue of a naked man has been found in Mohenjodaro and Jainas think, "That belongs to our religion" -- of course: they worship naked TEERTHANKARAS, SO Jainism is seven thousand years old. One of the statues of a brahmin priest has been discovered with the thread that brahmins wear around their necks -- YAGNO PAVEET -- so they claim that their culture and religion are seven thousand years old.

We are living in the past as far as our psychology is concerned and we have not gone beyond Mohenjodaro, that hillock of the dead. Our psychology is full of corpses. Scientifically we are in the twentieth century, psychologically we are lagging far behind. And this is one of the causes of misery on the earth, of poverty on the earth, of illness on the earth, of sadness. This whole sadness and misery can disappear once we decide to be contemporary as far as psychology is concerned; in fact, psychology should be a little AHEAD of scientific technology.

And that's my whole effort here. My sannyasins have to be psychologically ahead of the time, psychologically far more developed than the scientific technology is. Only then can you use it, otherwise you are bound to misuse it. Now science has made possible everything which can transform the earth into a paradise. There is no need to look for a paradise in the afterlife -- it can happen now and here. And for the first time it is possible: it can happen NOW; YOU need not wait for it any more.

This is my whole problem: I am talking of a religion, of a philosophy, of a metaphysics, which is absolutely contemporary or a little bit ahead; and the people who are your saints, your mahatmas, your popes, they are living in the dead past. The gap is big, unbridgeable. And of course, I cannot compromise because that would be suicidal. THEY have to compromise! They have to come to the twentieth century, I cannot go back; that is not possible. And you have to be ready to fight for the present against the past.

My sannyasins have to be rebels against the past -- for a new present, for a new future. We are very

close to the sunrise. Just a little effort and the earth can be transformed, totally transformed into a beautiful place -- it has never been, but man has always dreamt about it.

The second question

OSHO: I LAUGHED AT EVERYTHING YOU SAID THE OTHER DAY UNTIL YOU SAID THAT MAHAVIRA SMELT. I FELT PERSONALLY OFFENDED. IT HURT. IF NOT EVEN BEING BORN AN AMERICAN JEW HAS HELPED ME TO DROP MY ATTACHMENT TO MAHAVIRA, IF NOT EVEN YOUR OUTRAGEOUS STATEMENTS ABOUT HIM HAVE HELPED, WHAT TO DO?
AM I STUCK WITH THIS CONDITIONING FOREVER? PERHAPS A FEW MORE OUTRAGEOUS REMARKS FROM YOU WOULD HELP. THERE IS A PART OF ME THAT GOES ON BEING IDENTIFIED WITH A JAINA PART OF ME THAT I DON'T EVEN KNOW (INTELLECTUALLY) ANYTHING ABOUT. I HAVE TRIED ALL MY LIFE TO HIDE MY ASCETICISM IN HEDONISM, BUT I CAN SEE THAT IT IS STILL THERE.
Satya Bharti

THAT ASCETICISM is in everyone, and your insight is right that you have been hiding it behind a facade of hedonism. Millions of people are doing that. A real hedonist is not a hedonist at all. I am a real hedonist, but I am not a hedonist at all! The person who thinks he is a hedonist and tries to live the life of a hedonist is simply trying to suppress the deep-rooted asceticism, the deep-rooted sado-masochistic tendencies which have been created in the whole of humanity for millions of years.

Man has lived in such suffering that he had to start worshipping suffering, because there was no other consolation; there was no way to get rid of it. It was so much there that the only possible way was to cover it up, to give it a beautiful color, to paint it beautifully.. And the best way was to worship suffering. That's what asceticism is: worship of suffering, worship of torture. When a man starts torturing himself, people worship him; this is worshipping a very ill kind of man, a very sick mind.

This part exists in everybody; Jainism is only the full-fledged philosophy of it. But everybody carries a Jaina within himself; a part of everyone around the earth... whether you are a Jew or a Christian or a Hindu or a Mohammedan does not matter, a Jaina is bound to be there because the whole past has been one of such misery that we have all accepted misery as the way of life. And the best way to accept it as the way of life is to worship it, is to give it the color of spirituality. That's what Jainism has done.

You say that you were shocked when I said Mahavira smelt. I am not saying it -- Jaina scriptures are saying it. Of course they say it in such a way that you will not be able to discover it. They say that Mahavira did not smell at all -- but why do you mention it? He did not perspire -- but why do you mention it? And how is a body which is alive able not to perspire? Perspiration is an absolute necessity for an alive body because it keeps the temperature of the body at a fixed point, ninety-eight degrees or something. When it is too hot your body perspires and your perspiration evaporates; that evaporation takes the heat of the body away. It evaporates because of the heat of the body, but in the evaporation the heat is taken away and your body remains at a fixed temperature. Without perspiration you will die.

And Mahavira was not made of steel; he was made of bones, blood, skin, just as you are. He was not manufactured by a Ford company on an assembly line; he was born of a mother. He was as much a human being as you are, as I am, as everybody is. It is impossible not to perspire. But Jainas make it a point that he did not perspire for the simple reason that if he perspired and he did not take any bath, then he would smell. To avoid the fact that he smelt, all these fabrications....

You will be surprised to know Jaina scriptures mention that he did not urinate, he did not defecate. What nonsense is this? I have come across a case in the medical history that seems to be the longest period of constipation: eighteen months. One man remained constipated for eighteen months; that is the record. But it seems the people who write medical history are not aware of Mahavira: for forty-two years.... That is the greatest chronic case of constipation!

Why didn't Mahavira defecate? -- because if you defecate, certainly there will be problems. It is better to deny it, because the problems will be that either he will have to use tissue paper -- which Indians don't use and at that time nobody was aware of -- or he will have to use a toilet, a septic tank, but there was no septic tank in those days, and even if there were he would not have used it because the water in the septic tank, your turd falling into the water, can kill small germs in the water!

Jaina scriptures say: Never defecate on wet ground, never defecate in a river, never defecate in water! So even now Jaina monks don't go into the toilet; in the modern toilet they cannot go. They have to go outside the city and find a dry place. In the rainy season it is very difficult to find a dry place!

He could not use water after defecating to clean himself because water... he was very much against water because water contains germs and they will be dying and that will be violence. So it is better to cut the root of the problem: he never defecated. Such control! Such discipline!

And you say Jesus did miracles! Walking on water you think is a miracle? This is a miracle: forty-two years, holding, holding, holding... twenty-four hours! -- I don't think he had any time to meditate or do anything. Even in sleep he must have been holding, holding! This is sheer greed.

And Sigmund Freud again has the insight. He says the color of shit and gold is the same, so the people who are interested in gold become constipated. Mahavira renounced gold, but must have renounced grudgingly, reluctantly. He took revenge -- he gathered all the gold inside!

And, Satya, you say that you were shocked when I said Mahavira smelt. Just think of forty-two years of constipation, no urination, no bath, no cleansing of the mouth. How can you avoid smelling! But Jaina scriptures say this is the miracle a TEERTHANKARA can do. They had to invent these miracles.

There is a story that a snake bites Mahavira on his foot and instead of blood, milk comes out. And Jainas say this is a real miracle. I don't think this can be milk. It may have looked white, but it can be only pus, it cannot be milk. How can milk come out of the feet, because milks needs a certain mechanism in the body, it exists only in the woman's breasts. The milk has to be created, it is a chemical process. How can the feet create milk? Either he had breasts on the feet... but then the problem arises that he must have been in a very distorted state! And my feeling is, even if a snake bites on the breast of a woman, milk won't come out, blood will come out. So it must have been pus -- this man must have been full of pus. No urination, no defecation -- what else can you have inside?

And, Satya Bharti, you say you were shocked. I myself am shocked, but what to do?

And the last question

OSHO:
I FEEL LIKE THE GUY WITH THE GREEN HORSE. HELP!
Big Prem

A GREEN HORSE WON'T DO HERE -- paint it orange. And, moreover, if you can find a donkey that will be far better, because in a poor country like India riding on a horse is a luxury. People will not forgive you -- they cannot forgive me. It will be better if you choose a donkey.

The donkey represents the poor and it also represents the religious. It is a very religious animal -- sad, serious, always in a philosophic mood. And once you paint it orange it is a saint, a mahatma! And then you can write on your donkey 'His Holiness, Paramahansa, Donkey-ji Maharaj'. Then you are sure to find a man -- that's what she is asking for.

Now Big Prem is really big, and to find a man bigger than Big Prem is a little difficult. But right now one man is free... and be quick! Divya has really given total freedom to Hamid, REAL freedom! First she was insisting, "You have to live in the room so that I can give you total freedom, because if you live in another room then how will I give you total freedom! I have to practice total freedom and you have to live in my room!" But finally he escaped, so now he is free, Big Prem. Before some other woman gets hold of him... and sooner or later somebody is going to get hold of him, it won't be long. Somebody may have already caught him, because men are so foolish -- and particularly Iranians -- how long can they remain free?

So from this lecture, Buddha Hall, you immediately rush towards Ayatollah Rahullah Hamidullah! Catch hold of him! But if he is already caught then it is difficult. There is only one thing you can do: you can go with your donkey, painted orange, into the Blue Diamond's manager's office. I have received his research -- he may be of great help to you. He seems to be a really alive man in this town of Poona -- in this Mohenjodaro, the city of the dead! He must be an alive man because he has sent his research work. It is

printed on a simple card -- his whole research. He has sent it to me but I will give it to Big Prem because she can use it. I will read this research paper to you:

Dear Osho:
Scientists report... a stroke of genius:

Scientists have determined that the average time of love-making is four minutes. The average number of strokes per minute is nine, making the average love-making thirty-six strokes. Since the average length is six inches, the average girl receives two hundred and sixteen inches or eighteen feet per love-making. The average girl does it three times per week, fifty-two weeks annually -- one hundred and fifty times eighteen makes 2,700 feet, or just over half a mile. So, my girl, if you are not getting your half a mile every year, why not let the man who gave you this card help you catch up?

The name of the Blue Diamond's manager is Mr Pandit -- you take this card to him. If you cannot get hold of Hamidullah, then you get hold of Mr. Pandit! Of course you will not be satisfied by half a mile... Big Prem is really big!
And the really last question

OSHO: I GOT SO EXCITED TODAY WHEN YOU DROPPED MAHAVIRA, BUDDHA AND JESUS IN THE WASTEPAPER BASKET. IT WAS LIKE A BREATH OF MOUNTAIN AIR. YOU GAVE US A GLIMPSE OF YOURSELF THAT WAS SO INTIMATE AND SO MISCHIEVOUS.
WOULD YOU LIKE TO PLAY PUCK IN OUR NEXT PRODUCTION OF 'A MIDSUMMER NIGHT'S DREAM?'
Prem Pramod,

That's just far out!

AUM
PURNAMADAH
PURNAMIDAM
PURNAT PURNAMUDCHYATE
PURNASYA PURNAMADAYA
PURNAMEVA VASHISYATE.

This is far out.
That too is far out.
From the far out emerges the far out.
The far out coming from the far out,
the far out still remains behind.

Press Conferences

Talks given from 20/08/85 to 1/1/86
English Discourse series
11 Chapters
Year published: Unpublished

This category used for miscellaneous press conferences given to the press in 1985 and 1986. Also includes 3 television interviews from jail.

Press Conference

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INTERVIEWS WITH MARK HENDRICKS, KOIN-TV, CHANNEL 6, PORTLAND (CBS AFFILIATED); SCOTT MILLER, KGW-TV, CHANNEL 8, PORTLAND (NBC AFFILIATED); ROBERTA ULRICH, THE OREGONIAN, PORTLAND; RICHARD WAGNER, CBS NETWORK; BRIAN ECKER, ASSOCIATED PRESS, PORTLAND; DON LATTIN, SAN FRANCISCO EXAMINER; PETE KING, LOS ANGELES TIMES; STEVE DAVIS, KGO-TV, SAN FRANCISCO (CHANNEL 7); BILL GRAVES, BEND BULLETIN; GREY HOY, SEVEN NETWORK, AUSTRALIA; SWAMI ANAND VIDEHA, ITALY; LES ZAITZ, THE OREGONIAN, PORTLAND; TOM STEVENSON, THE DALLES CHRONICLE, THE DALLES; MA MARY CATHERINE, THE RAJNEESH TIMES; GERALD ERICKSON, THE DALLES WEEKLY REMINDER; TED VIRAMONTE, MADRAS PIONEER, MADRAS; JACKIE JOHNSON, K-BEND RADIO, BEND; MA VIREN, ESPRESSO MAGAZINE, PANORAMA MAGAZINE AND EUROPEO, ITALY; SUSAN BARR, Q104, THE DALLES; BOB SMITH, KPRB RADIO, REDMOND; ALEX KING, KACI RADIO, THE DALLES; FRED BREUNING, NEWSDAY, NEW YORK.

(Introductions of new corporation officers have been omitted in this transcript.)

ISABEL: OSHO, I HAVE TOLD THE PRESS YOU WILL GIVE A STATEMENT BEFORE THEY ASK QUESTIONS.

OSHO: This is a moment of great rejoicing for my commune. I have been silent for three and a half years. The people who were in power took advantage of my silence. Because I was not in contact with the sannyasins, I was not aware what is being done to them. As I started speaking again, a strange thing happened. Sheela became very sad. She was the president of the Rajneesh Foundation International and my personal secretary. Everybody in the commune was immensely ecstatic that I am speaking again except Sheela. This was strange. But just within few days it became clear what is the reason. While I was in isolation and in silence, she has become a celebrity. Through the news media she has become famous all over the world. She was representing me. Because I started speaking again, she found that her ego is shrinking, her image from the television screen is disappearing. It was bound to be so. If I am speaking myself, then there is no need for any mediator, any messenger, any representative. She started going more and more to Australia, to India, to Europe, for any small excuse. Finally when she came back she wrote a letter to me that, "I don't find the same excitement as I used to find before. But I am happy in Europe, happy in Japan, happy in Australia." I replied to her that, "If you want to know the real reason of your happiness, I can come to Europe, to Australia, to Japan, wherever you want to check what is the real reason of your happiness. You have become addicted to be famous, and this is a far worse drug than any drug in existence." And my sannyasins are not power-oriented. They are not political people. They are absolutely apolitical.

The world has suffered too much from politics. At least let few intelligent people decide to be dropouts

from all dirty politics -- and there is no other kind.

And then suddenly one day, just one day before, Sheela and all her gang simply left America, without even giving any cause why they are leaving. It was strange. And the moment they left, other sannyasins started informing things which are ugly, sad, but I have to say them to you because I don't want to happen such things again in this commune or anywhere else. The moment their airplane left, immediately people started coming, saying so many things that they have done while I was in silence, that it seemed, listening to them, that instead of being a meditation commune they had turned it into a fascist concentration camp.

First they tried to kill three people, three people who were very close to me: my physician, my dentist and my caretaker. Because these were the three people who had the opportunity to meet me except Sheela. She wanted nobody to meet me, for the simple reason because they may inform me what is going on in the commune and what she is doing there. So finally they decided that these three people have to be given slow poison. Now there are witnesses who participated in their meetings, but they were afraid that if these people can kill my physician, they can kill anybody. One woman who has reported that she was in the meeting and left in the middle, disgusted, feeling sick, that what kind of people are these? And the innocent sannyasins trusted them absolutely. But she herself became so much afraid that for six months she has not eaten the food in the commune's restaurant. She was getting food from outside. And it really happened. My caretaker once went into Jesus Grove where Sheela and her gang was living. She took a cup of tea and fell immediately sick. And the sickness was absolutely strange. She is healthy, young, there was no reason for it. Doctors could not find any reason why her heart is beating so fast. For three hours the heart was going just crazy. All their medicines were of not much help. But nobody thought about it, that she has taken a cup of tea and somebody could have poisoned him. But it happened to Devaraj, my physician. After few days he took a cup of coffee in Jesus Grove and came from there. Because he is a doctor, has the highest qualifications from England, he immediately suspected that he has been poisoned. He was entered into the nursing home here, and there too he was injected poison again. And now many people have come, that Sheela was researching for some poison which can in slow doses kill a person in a long period of time, so nobody will suspect.

Third time, here in this meditation hall Devaraj was injected again. He immediately showed to people around him, pulled his pants and showed blood where the injection has been put. They delayed the ambulance to come here. All these informations have come within two days. The ambulance people have informed that they were told to delay as much as possible, then take him as slowly -- because he refused to go to the medical center here. He was to be taken to Bend. So "Take him slowly to the airport." And the pilots were informed that there is no hurry : "Go as slow as possible." And these were the poisons which are not detectable. He remained sick, became okay. Hasya was his wife, was looking after him. The doctors in Bend told Hasya there was no disease, it seems to be simply a case of certain poisoning which cannot be detected. They said exactly the same has happened one year before to the attorney of Jefferson County, Sullivan. He was poisoned in the same way. Nobody knows, perhaps the same people who had poisoned Devaraj were poisoning Sullivan, because this commune's land is divided half in Wasco County, half in Jefferson County, and it has much to do with the attorney of Jefferson County.

Many more things have surfaced. We are reporting to the police, to the government, because the whole bunch has immediately disappeared and they must have been planning for months. One information has come that at the election time last year, Sheela and her group of six, seven people tried to put chemicals in all the vehicles of police and officers in Dalles, so the vehicles could not move. And they were successful. Not only that, what I cannot even conceive, they tried to poison the water system in Dalles. They did not succeed in it, but they made every attempt.

Now, these people are absolutely criminals, inhuman, brutal, fascist in their outlook. Here in the commune they were sorting out anybody who had any independent mind. And my whole teaching is to have independent mind! Don't believe anything unless you know it. Be skeptical. But because I was silent, they were doing just the other. They were saying, "Believe, and surrender. And all these instructions are coming from Osho." They were making their instructions, people were writing letters to me, they were never reaching to me. They had created a small fascist state here, so many people left just because of them who wanted to be here with me, who have come from long away, who have sold their everything just to be here with me. With tears in their eyes they had to leave, because they could not surrender to any stupid kind of thing. For example, if you tell somebody that, "Go and poison" or "Inject poison to somebody," they could not believe that this can be my instruction. And they have come here for me, not for Sheela.

I have been teaching my whole life that my people have to be absolutely nonpolitical, but in three and a

half years Sheela was functioning just like a politician, third-grade politician. It was ugly to take over Antelope. We are here, just guests of Oregonians. To take those poor old people's house does not seem right. I would like the Oregonians and the people of Antelope, if they can buy the properties which Foundation owns, we will vacate Antelope. They can have their place. That is their town. It belongs to them. And we have no hostility against anybody. In fact, we are part of Oregon to them. And we have no hostility against anybody. In fact, we are part of Oregon now. It does not matter that you have been hundred years here and we have been only four years. Years don't make any difference. Now this earth is ours, this sky is ours. And we have done everything to change this desert into an oasis. And we want to change this whole place in such a lush green holiday resort that it becomes the best tourist center in America.

We need all support from Oregonians, from Americans, from everybody. Ours hands are stretched and waiting for their hands. In the last press conference, the first journalist had asked me, "Is there any possibility for coexistence between You and Oregonians?" I said, "Never!" And before I could elaborate and make clear my inplications of the word never, the journalist have moved! I said "For coexistence, never." But not for one existence. Coexistence implies hostility. It means we are hostile, but what to do? Just destiny has brought us together, somehow we have to manage to live. Coexistence is not a beautiful word. That's why I have said, :"Never. Coexistence never! One existence, ever."

We can understand, human nature is always suspicious of strangers. We are strangers. If they are suspicious of us, there is nothing to be disappointed. Just we have to make them aware of our way of life, our creativity, our joy, our celebration. Just we have to welcome them as guests, just to have a feel that we are human beings. Red clothes don't make any difference. Everybody behind the clothes is naked, red or blue or black does not make any sense.

I have called you media people here especially to inform you a glad news, that this commune is free from a fascist regime. Adolf Hitler has died again. And now we would like in every possible way to be an intrinsic part of Oregon, to contribute whatsoever we can contribute, and expect your friendship, your love, your hospitality. And you will never repent that we came here. We will make this place so beautiful that Oregon will be proud of it. When we had come just four years before, there was only one house, and one hundred twenty-six square mile desert For fifty years there was nobody to purchase it. It was for sale for fifty years. Who is going to purchase a desert? But when I heard that it is a desert, I said, "It is a good challenge. Let us try to make it an oasis." And we have immensely succeeded. But that success goes to my sannyasins, not to that fascist gang. These people have been working twelve hours, fourteen hours a day. And those people were trying to kill our own sannyasins. They were going to kill whole Dalles. And just because I was absent, uninformed, they have taken in their hands whatsoever they wanted to do.

You will be surprised to know that they far transcended Nixon. They bugged houses, they bugged every place where they thought somebody may be not in favor of them. But strangest thing is my own bedroom, my own sitting room, was bugged. And to me they were saying, "We love You, Osho. We have never loved anybody so much." Of course. If you had not loved me, why you should bug my bedroom, where I am alone? Perhaps once in a while in sleep I may deliver a speech. But what else is there to be bugged? It seems these people could have even killed me. Because my silence was favorable to them, my absence would have been more favorable. And if I was dead, they could have worshiped my dead body, made a beautiful marble memorial, and be in full power to do whatsoever they want to do.

I came to know only late that they are bringing street people for a program here. They had already planned, people had gone to pick up, buses had moved. And I asked, "What is the reason?" Because I am not much interested in uneducated, illiterate, street beggars. I am not much interested. My interest is in intelligentsia. All my people are university graduates with masters' degrees or doctors' degrees. I don't want to lower the standard of the commune.

But they said, "It is only for three months, and we are having it because we have surplus money out of the festival, two and half million dollars we have more, so we can share in some humanitarian work." And this was a lie. They were even lying to me, because today I inquired and found that we are fifty-five million in debt. They wasted almost three million dollars and created unnecessary hostility, created some ugly publicity. We are not interested in publicity. We are certainly interested that whatever is the truth about us should be known by everyone, so nobody lives in deceptions, gossips. But we are not interested in publicity. We really want that we forget the whole world and the world forgets us and forgives us, so we can live here silently and peacefully and do our thing.

And then they made in Antelope a housing complex, and never told me exactly what are their intentions about it. I thought it must be for festival purposes, when more sannyasins are there. Only at the last date,

next day they were going to have a press conference, and they had to inform me because I was going to be in the press conference. If I had been silent there was no need even to inform me. They informed me that they want to make that housing complex, which can accommodate five hundred people, and they have wasted almost two million dollars on it, they want to make it a AIDS home. I said, "It is good that you are feeling so compassionate about people who are having AIDS, but you should think also of all the people around Antelope whose life will be in danger. You can put the whole life of Oregon in danger, because AIDS spreads not only by sex contact, it can spread, just by kissing. It can spread even by somebody's tear. It can spread, somebody eating with a spoon is not sterilized and you use it. Saliva is a carrier." I said, "This is not right. You are not only putting whole Oregon's people in great danger, you are putting our own commune in danger. Our doctors will have to look after them. Our nurses will have to look after them. And the same doctor and the same nurses will be looking after the commune." I had to stop it. That's why the great press conference that was going to happen did not happen. Instead, this great press conference is happening. That press conference would have been a curse. This is a blessing.

I would like the media people to spread the news to the farthest corner of the world, because I have my sannyasins around the world, almost more than one million. And these seven people have gone to Europe, and they can do harm to other sannyasins, other communes. They are expert in lying. So please let the message go throughout the world that a group of criminals has reached in Switzerland. Sheela and Puja are the leaders of the group, and they should be avoided more than AIDS!

Now you can ask any question if you have.

INTERVIEW WITH MARK HENDRICKS, KOIN-TV, CHANNEL 6, PORTLAND (CBS AFFILIATED)

QUESTION: YOU SAID THE COMMUNE IS FIFTY-FIVE MILLION DOLLARS IN DEBT, THAT WAS YOUR FIGURE ? IS THAT THE RESULT OF NEGLIGENCE ON THE PART OF THESE PEOPLE OR CRIMINAL WRONGDOING ON THE PART OF THE PEOPLE YOU MENTION ?

ANSWER: It seems because of these people, because they kept the whole commune in ignorance, what they have done with that money seems to be mysterious. We will be searching for it. Because Sheela has done that kind of thing before, too. While I was in India she managed three hundred million dollars through her brother, Bipin, to swallow it, but in such a way that the whole blame went on Bipin. And Bipin was in America, and we could not do anything about it. And, very strangely, while she was... He had never been here, but the day she left here he was here. Before she left, for two days he was here, perhaps making arrangements. In fact, purchasing this land Bipin was also the part. The owner was the friend of Bipin. Nobody was purchasing this land. Highest price that was offered was three and a half million. And Bipin managed through Sheela to purchase in seven million. Now I suspect that they both must have got at least two million out of seven million. And just now, today I have been informed that Sheela has a Swiss bank account, and they must have been sending money because how they are going to survive there, taking all these people to Switzerland ?

And, by the way, it reminds me one thing more. Sheela was married to one American sannyasin, Jayananda. But because she wanted to escape from here before all these things explode, either from internal sources or from government agencies, if all these things are exposed, then she had to make some place where to go. So she married one Swiss sannyasin. Just one month before, she went to Mexico. She never told me that she is going to marry. And this was bigamy, she was already married to Jayananda and she married a Swiss sannyasin just to get a Swiss residence. Only later on, legal people suggested her, that this is bigamy, and you have committed a crime. So she rushed Nepal getting a divorce predated. In poor countries you can get, just a little bribe. So she got a divorce in Nepal which is false. She has committed bigamy. Poor Jayananda was not yet, because he is in Australia. She sent him to Australia so that he does not create any trouble and does not make any fuss.

Q: DOES A FIFTY-FIVE-MILLION-DOLLAR DEFICIT ENDANGER THE FUTURE OF THE COMMUNE ?

A: No Money is not such a big thing. We have put more than two hundred millions already in

developing it. If we can manage for two hundred million, fifty-five million is just nothing.

INTERVIEW WITH SCOTT MILLER, KGW-TV, CHANNEL 8, PORTLAND (NBC AFFILIATED)
Q: SINCE YOU BEGAN SPEAKING AGAIN, IN THE PAST YOU HAVE DEFENDED SHEELA FAIRLY VEHEMENTLY. HOW DID SHE GET YOU TO GO ALONG WITH ALL THIS ? YOU'VE SEEMED VERY WELL VERSED ON THE ISSUES, ALL THE WAY THROUGH, VERY MUCH IN COMMAND OF THE ISSUES THAT AFFECT YOUR COMMUNITY. DID YOU REALLY NOT KNOW WHAT WAS GOING ON IN ANTELOPE, REALLY NOT KNOW WHAT WAS GOING ON WITH THE FINANCES ?

A: No. When I was silent I was completely unaware.

Q: SINCE YOU'VE BEEN SPEAKING AGAIN, THOUGH, THERE'S BEEN ABOUT EIGHT MONTHS WHERE YOU HAVE SUPPORTED SHEELA FROM TIME TO TIME.

A: Yeah, because all these things came just to my knowledge yesterday. And today immediately I have called you here. We have not wasted a single minute to inform.

Q: DO YOU FEEL LIKE PERHAPS YOU'RE A PRISONER HERE ?

A: No, I am not prisoner here.

Q: IN THE PAST, I'M REFERRING TO.

A: No, not even in the past. I was just in isolation. If I was a prisoner, then they would not have escaped. I would have escaped.

INTERVIEW WITH ROBERTA ULRICH, THE OREGONIAN, PORTLAND
Q: YOU HAVE SORT OF HELD OUT AN OLIVE BRANCH TO THE PEOPLE OF OREGON AND THE PEOPLE OF ANTELOPE. WILL THIS INCLUDE ANY ACTION TO PERHAPS SETTLE SOME OF THE NUMEROUS LAWSUITS AMICABLY ?

A: It can be. In fact, it can settle everything. Why a few ? Because the whole problem was Antelope. And we are ready to leave it, because we don't want... There is no reason. Unnecessary trouble for us. People should manage their own work. Why we should manage their work?

Q: WOULD YOU PERHAPS CONSIDER DROPPING SUCH AS THE SUIT AGAINST ALL OF THE STATE AND LOCAL OFFICIALS AS PART OF YOUR OLIVE BRANCH ?

A: But we have not put any lawsuit against anybody. They have started lawsuits.

Q: YOU HAVE ONE AGAINST GOVERNOR ATIYEH AND DAVE FROHNMEYER AND A LONG LIST OF...

A: That is because they have put so many lawsuits against us. If they withdraw their lawsuits, I promise we will withdraw ours.

INTERVIEW WITH RICHARD WAGNER, CBS NETWORK

Q: I THOUGHT I HEARD YOU TALK OF POISON, AND SWISS BANK ACCOUNTS, AND FIFTY-FIVE MILLION DOLLARS. ARE WE TALKING ABOUT ATTEMPTED MURDER AND THEFT, OR WHAT ARE WE TALKING ABOUT ?

A: Certainly. You have not been listening well. A journalist is not supposed to have deaf ears.

Q: I AGREE COMPLETELY.

A: Okay, you can ask again.

Q: SPECIFICALLY, THE GROUP YOU REFER TO AS THE FASCIST GANG, OF WHAT DO YOU ACCUSE THEM OF DOING ?

A: They have attempted to murder people in the commune, they have attempted to murder people in Dallas. They have attempted bugging people's houses, my own house, which is against democratic values and against human freedom. They have been taping every phone. If Nixon was a criminal, then these people belong to the same category.

Q: HAVE THEY STOLEN MONEY FROM THE COMMUNE ?

A: That has to be discovered, because the person who was managing the money has also escaped with them. So we will have to work out and find ways how...

Q: DO YOU HAVE THE MEANS TO DISCOVER IF THE MONEY WAS STOLEN ?

A: Yes. We have every means, because we have all kinds of people here: economists, financial advisors, bookkeepers. We have all kinds of best minds. Just they have to put... We never thought about it, so nobody took care of those books. They have to be taken care of.

Q: DO YOU INTEND TO PURSUE THESE PEOPLE IN THE COURTS OF OREGON ?

A: Certainly. First, we will find out within the commune everything, and we are making it public so the whole public knows. And we will find out everything. Police we have already reported. We are reporting the Interpol, that these people should be watched. And meanwhile we are investigating everything, and soon we will be going to the court. Because it is not a question of betraying us, it is a question of betraying human values. Otherwise we don't care about money. Fifty-five million, if they have taken, that is nothing to be worried. That is not much of a problem. We would not have called you here. But bugging houses, telephones being taped, we cannot tolerate. And attempting murder... So we will sue them. We will pursue them wherever they are. Now that is going to be our pursuit of happiness.

INTERVIEW WITH BRIAN ECKER, ASSOCIATED PRESS, PORTLAND

Q: WE'VE BEEN TOLD THAT SHEELA DELIVERED A LETTER TO YOU ON SATURDAY BEFORE SHE LEFT THE COMMUNE. IF THAT'S TRUE, CAN YOU DIVULGE TO US WHAT THE LETTER SAID ?

A: In the letter she did not say that she is going to leave the commune. She simply said that she feels no more excitement coming here, she feels more excitement in Europe. But there was no indication of her leaving. In fact, there was no need to come back, but she had come here to clear few things. Just today we found in Jesus House they had a special room where they were keeping white mice and injecting them with doses of poison, just to be clear that how much dose is enough not to kill immediately, but in the long run. Otherwise there was no need. She was not here, she had just come two days, three days before. There was no need to come at all. And now we have to look into the books, they may have taken parts of the books or even the whole books may have disappeared. I have been informed today that she has taken so many tapes, which may be significant. Perhaps they are the tapes that they were recording of telephones and bugging. So her coming was not coming, it was just to clear things so nothing is to be found. And she was to collect the whole gang, because if even a single person is left behind the person may betray. So she were talking to those people for these three days, persuading them to leave: "It is dangerous now to be here." And her most significant statement to these people was that, "Osho is not interested in the commune or commune's welfare. His interest is only in diamond watches, Rolls Royces." It is was really a surprise to me, because Rolls Royces don't belong to me. Neither the diamond watches belong to me. The watches that belong to me... this watch you can see, this is not a diamond watch. These are just authentic stones. And this is not a Piaget. From Piaget it is half million dollars. It is not even hundred dollars ! Our own sannyasins have made. I am using watches made by my own sannyasins. They can deceive you, but... And the Rolls Royces have its own trust, they don't belong to me.

But hearing this, that she was saying this, I am going to talk to the trustees of the Rolls Royces, that, "Make a pool of all the Rolls Royces, because I don't need any, so all the sannyasins can use them." I have many dozens of diamond watches -- the same. I am going to ask the Jewelry Trust that, "Make all the watches available to sannyasins." For me there is no point. Only for one hour while I am speaking in the morning or in a press conference I need a watch. That too is unnecessary, because my bladder functions so perfectly that I know when I have to finish.

Q: DO YOU BELIEVE THE SANNYASINS WHO HAVE LEFT THE COMMUNE WERE INVOLVED AT ALL WITH THE SALMONELLA OUTBREAK IN THE DALLES LAST YEAR ?

A: I just don't blame anybody. They have simply showed the animal nature that is behind in each of us. Just it needs power to surface. So I am not angry with them. I am not against them. But they have showed to all the sannyasins that if you don't become fully aware, these are the poisons that everybody is carrying within. Power corrupts, and absolute power corrupts absolutely. And now we are going to take every measure that power is decentralized, many more people have the power, and people in power have to be changed more often so nobody takes it for granted that it is his position. It is nobody's position. And every person who is in power has to understand that he is the servant of the commune, not the master.

Q: I'M NOT SURE IF YOU UNDERSTOOD MY QUESTION. THERE WAS AN OUTBREAK OF SALMONELLA LAST YEAR IN THE DALLES. DO YOU BELIEVE THAT THESE SANNYASINS HAD ANYTHING TO DO WITH THAT ?

A: Yes.

Q: DO YOU HAVE ANY EVIDENCE OF THAT ?

A: Evidence police will have to find, but my sannyasins have much information about it.

INTERVIEW WITH DON LATTIN, SAN FRANCISCO EXAMINER

Q: OSHO, LAST SUMMER SHEELA MADE AN ANNOUNCEMENT DURING THE FESTIVAL WHERE SHE SAID YOU HAD DECLARED A LONG LIST OF SANNYASINS ENLIGHTENED, AND HAD

SET UP THREE COMMITTEES TO CONTINUE RAJNEESHISM AFTER YOU LEAVE YOUR BODY. MY QUESTION IS, A) DID YOU IN FACT TELL HER THAT, AND B) ARE ANY OF THOSE PEOPLE WHO YOU DID DECLARE ENLIGHTENED AMONG THIS FASCIST GANG.

A: This was just a joke. We enjoy everything, even we can make a joke of enlightenment.

Q: SO YOU'RE SAYING YOU DID TELL HER THAT, BUT YOU WERE JUST JOKING.

A: Yes. Not to her, I told even those people. And they were puzzled, and they were shocked, because they know they are not enlightened. And one of my oldest sannyasins said outside that, "Osho is a rascal. I am not enlightened and He has declared me enlightened." This I call clarity. It was nothing but once in a while the commune needs some entertainment.

Q: THE LAST TIME THERE WAS A CHANGE IN YOUR PERSONAL SECRETARY, THE PREVIOUS WOMAN, LAXMI, SORT OF DISAPPEARED, FROM PUBLIC VIEW AT LEAST. WHERE IS SHE AND DO YOU EXPECT HER TO COME BACK NOW...?

A: She is here! Laxmi? She is here, but she is such a small woman that you may think she has disappeared. Laxmi stand up. Where she is? Not feeling well... She is here.

INTERVIEW WITH PETE KING, LOS ANGELES TIMES
Q: DID YOU CONFRONT, OR TRY TO CONFRONT, SHEELA WITH ANY OF THIS BEFORE YOU WENT PUBLIC WITH US, ON ANY OF THESE ACCUSATIONS ?

A: She avoided to see me. She came here and to avoid seeing me there are very simple methods. You have just to say that you have cold. My doctors don't allow anybody having cold to come close to me, because I have an allergy and immediately I become sick. So when she came, immediately she said that she has cold. And this has been going on for many times. Yesterday she was suffering from cold, and this morning when she had some work she came, and there was no cold. Cold does not disappear so soon. It takes at least four days, seven days.

Q: SHE LEFT TODAY OR SHE LEFT SATURDAY ?

A: She left day before yesterday.

Q: WHAT SPECIFICALLY HAVE YOU TOLD THE POLICE AND LOCAL AUTHORITIES, AND DO YOU HAVE ANY FEAR OR CONCERN OR DESIRE TO BRING THEM IN HERE TO INVESTIGATE MAYBE SOME PEOPLE WHO WERE ACCOMPLICES IN ANY OF THESE ALLEGED THINGS ?

A: No. No. No fear, and we don't want any compensation.

Q: DO YOU THINK ALL THE BAD PEOPLE HAVE LEFT ?

A: Yes. At least the one bunch of fascists have left, and now there is not going to be another bunch because I am going to continue to speak for my whole life. And I will be here.

INTERVIEW WITH STEVE DAVIS, KGO-TV, SAN FRANCISCO (CHANNEL 7)
Q: ON THE MATTER OF THE AIDS CLINIC OR AIDS HOME IN THE ANTELOPE HOUSING PROJECT, YOU MENTIONED HERE THIS EVENING THAT YOU LEARNED THE DAY BEFORE THE NEWS CONFERENCE THAT THAT WAS WHAT WAS TO BE ANNOUNCED AT THE BIG NEWS CONFERENCE. YOU AND I SPOKE A WEEK OR TEN DAYS BEFORE THE NEWS CONFERENCE, AND YOU ALLUDED TO THAT PROJECT IN A TAPED INTERVIEW WITH ME, IN WHICH YOU CHARACTERIZED IT BY THE SAME PHRASE YOU USED TONIGHT, THAT BEING SOMETHING EXTREMELY DANGEROUS, AND SAID THAT YOU WOULDN'T HAVE THE STREET PEOPLE PROGRAM AGAIN BECAUSE YOU HAD DONE THAT, BUT THAT YOU WERE GOING TO DO SOMETHING THAT WOULD SHOCK AMERICA AND THAT WAS EVEN MORE DANGEROUS, AS YOU CHARACTERIZED IT.

A: I am doing it. This is more dangerous.

Q: AND YOU WEREN'T AT THAT TIME ALLUDING TO THE AIDS CLINIC IN ANY WAY ? THAT WAS NOT ON YOUR MIND ?

A: No. I was not alluding. I was alluding to this press conference.

Q: OTHERS -- MA ANAND PUJA, AND I UNDERSTAND SHE IS ONE OF THOSE WHO IS GONE NOW, AND SHEELA -- AT THAT TIME SAID THAT IT WAS INDEED THE AIDS PROJECT THAT..

A: That was her idea, which I stopped the moment I came to know. I was aware that the conference is going about AIDS. For that there was no problem. I was ready to talk about AIDS. But when I heard that it is not only AIDS but the opening of the AIDS home, then I freaked out.

Q: WOULD THAT CONVERSATION ABOUT AIDS TO WHICH YOU SAY YOU HAD AGREED IN THE NEWS CONFERENCE HAD BEEN SOMETHING YOU WOULD CONSIDER DANGEROUS, AS YOU REFERRED TO IT IN OUR NEWS CONFERENCE, OR IN OUR INTERVIEW ?

A: That will need another press conference. It is a big subject. This time you cover this. This is more dangerous. And if you are interested in AIDS, we can arrange another press conference. Or you can come alone, and have an interview on AIDS. There is no problem.

Q: NO, I'M...

A: But please don't change the subject.

Q: I DON'T BELIEVE I DID, SIR. THANK YOU.
INTERVIEW WITH BILL GRAVES, BEND BULLETIN
Q: OSHO, WILL YOU DEFINITELY BE PULLING OUT OF ANTELOPE ? AND WHAT'S TO BECOME OF ALL THAT HOUSING THERE, THAT'S THERE NOW ?

A: Just if they are ready to purchase all the properties that Foundation have there.

Q: SO THEY WOULD HAVE TO BUY BACK THE PROPERTY THAT...

A: Certainly, because we have buy it. We have purchased from them, we have paid for them.

Q: HOW ABOUT GIVING THEM BACK THE NAME OF THEIR TOWN?

A: No.

Q: YOU WILL NOT DO THAT?

A: Then they can give, just they have only eight houses and we have almost the whole Antelope. They have one-third, we have two-third. So that will be more reasonable, they should give it up to us and go into Oregon.

Q: WHAT ARE YOU GOING TO DO WITH THAT HOUSING NOW THAT YOU'RE NOT GOING TO USE IT FOR THE AIDS PROJECT?

A: Just my sannyasins I can call from all over America, and we will be using for my sannyasins.

Q: WHY DID SHEELA AND THESE OTHER SANNYASINS TRY TO POISON MIKE SULLIVAN, DO YOU KNOW?

A: I don't know, because I had never been interested in all these matters. Just even the name of Mike Sullivan I have heard today. I don't know anything.

INTERVIEW WITH GREY HOY, SEVEN NETWORK, AUSTRALIA
Q: OSHO, YOU DO KNOW SHEELA VERY WELL. WHERE DO YOU THINK SHE AND THE OTHERS WILL GO TO SETTLE?

A: Nobody knows anybody very well. We remain strangers even if we live together for our whole life. That's something unique in human beings, that there is no way to know the person in his totality. That is his dignity. You cannot penetrate to his privacy. So I don't claim to know Sheela very well. I was just acquainted, as I am acquainted with all my other sannyasins.

Q: DO YOU HAVE ANY IDEA WHERE SHE MIGHT GO TO SETTLE?

A: Perhaps Switzerland, because she has got married there, so the idea of getting married to a Swiss sannyasin certainly makes it clear she is going to settle there.

Q: YOU ADVISE ALL OF THESE PEOPLE TO BE SKEPTICAL. COULD I JUST ASK ONE QUESTION OF THEM, AND THAT IS: MANY OF YOU HAVE ALSO KNOWN SHEELA WELL FOR A LONG TIME. DID ANYONE HERE EXPRESS SCEPTICISM PUBLICLY OR PRIVATELY AT THE OSHO'S ALLEGATIONS? AND I'D INVITE ANYONE TO ANSWER THAT.

A: If you want to ask my people, the best way will be: I can present your question to them. He is asking, "Do you agree with me?" Then raise both of your hands. Look well!

INTERVIEW WITH SWAMI ANAND VIDEHA, ITALY
Q: THROUGH A SITUATION LIKE THIS, THERE SEEM MANY POSSIBILITIES FOR LEARNING. CAN YOU TELL US WHAT YOU HAVE LEARNED?

A: I have nothing to learn. In fact, long ago I have unlearned everything. Since then I am just empty, a nothingness. This has given just something to be excited about, nothing to learn. I am enjoying it. And you have to forgive me, because I don't see movies, I have to create my own movies. Even though I am enlightened, a little entertainment is to be forgiven. Right?

INTERVIEW WITH LES ZAITZ, THE OREGONIAN, PORTLAND
Q: YOU SAID THIS EVENING THAT YOU'RE GOING TO STIR IN THESE PEOPLE AGAIN THE THOUGHT THAT THEY HAVE TO BE INDEPENDENT. YOU'VE LECTURED ALONG THAT VEIN FOR MANY YEARS. YET IN THE PAST THREE YEARS WE'VE SEEN THAT THEY'VE SURRENDERED THAT INDEPENDENCE TO "THE GANG." WHAT DOES THAT SUGGEST ABOUT YOUR TEACHINGS? HAVE THEY NOT LISTENED TO YOU, OR HAVE YOUR TEACHINGS FAILED?

A: No, my teachings cannot fail. It simply suggests that I have got a very trusting, innocent people around me. And I would like a person to be trusting, even if he is deceived, because to be deceived is not a big loss than to lose trust in humanity. I still trust Sheela and her gang. What they have done is actions, not their being. And my trust is unconditional. If they want to come back and be part of the commune, they will be welcome with the same respect and love.

Q: THE PEOPLE THAT YOU'VE ACCUSED OF ATTEMPTED MURDER WOULD BE WELCOME WITH RESPECT AND LOVE?

A: Certainly. Even murderer has a human dignity, and they have only accused of attempted murder. Even a murderer should be respected as a human being.

INTERVIEW WITH TOM STEVENSON, THE DALLES CHRONICLE, THE DALLES
Q: OSHO, YOU SAID EARLIER THAT SHEELA AND HER GANG HAD WANTED TO POISON THE WATER SYSTEM OF THE DALLES, AM I RIGHT? YOU DID STATE THAT? DID YOU KNOW THAT THE FACT, HOW FAR THEY WENT, AT THE FACT WHEN THEY WERE GOING TO DO THAT, OR DID YOU JUST FIND THAT OUT?

A: They do really go to the very end. But because of some purifying systems, they could not succeed. The poison could not reach to people. But they had poisoned the reservoir.

Q: YOU TALKED ABOUT THEM POISONING OR TRYING TO POISON OTHER PEOPLE. WASCO COUNTY JUDGE BILL HULSE WAS SICKENED AFTER A VISIT HERE.

A: Yes, that too I just heard today, that he felt also that he was poisoned here.

Q: BY SHEELA AND HER GANG?

A: It is possible. The same group can do that too.

INTERVIEW WITH MA MARY CATHERINE, THE RAJNEESH TIMES
Q: OSHO, THESE LAST TWO DAYS FOR THE PEOPLE WHO LIVE HERE HAVE BEEN AN EMOTIONAL TIME. A NUMBER OF THEM HAVE EXPRESSED TO ME THE WISH TO ASK YOU: HOW IS IT THAT WE DIDN'T SAY WHAT WE SAW AT THE TIME THAT WE SAW IT?

A: It always happens. When Adolf Hitler was defeated, his generals, his ministers, many of his prominent people, expressed the same thing, that, "How we could not see it?" People are almost asleep. Unless something really shakes them and wakes them up, they don't see much. But we have seen in time. No harm has been done. Nobody has been murdered, and my people are immensely happy. They have been dancing on the streets, rejoicing, as if they have achieved freedom from a concentration camp. We have to keep it as open, as human, as possible, and we have to be alert that nothing like this happens. We are young, only four years old commune. There is every possibility to commit a mistake. Commit as many mistakes as possible, but don't commit the same mistake again.

Q: IN THAT REGARD, WHAT CAN WE WATCH OUT FOR IN OURSELVES TO BE CERTAIN THAT MISTAKE DOESN'T HAPPEN AGAIN?

A: Just watch one thing, that you are not dominating anybody and that you are not being dominated by anybody. You are a free individual, and you are as important as anybody in the commune. The professor is important, the plumber is as much important as the professor. It makes no difference what is your function. What you are doing is not the question. What you are, your being, is the question. So remember two things. Don't try to be in any power trip on anybody, and then you will be easily capable to see if somebody else is trying to be powerful over you. Avoid both. And that will give you your integrity and your individuality, and a crystallization that has immense beauty.

INTERVIEW WITH GERALD ERICKSON, THE DALLES WEEKLY REMINDER
Q: ABOUT SIX MONTHS AGO THERE WAS A FIRE, APPARENTLY ARSON, AT THE PLANNING DEPARTMENT OFFICE IN THE DALLES. DO YOU KNOW IF SHEELA AND HER GANG ARE RESPONSIBLE FOR THAT?

A: Thank you for reminding me of it, because the same group was involved in that.

Q: YOU'VE LAID OUT AN OLIVE BRANCH TONIGHT, AND, AS YOU KNOW, SHEELA WAS VERY MUCH DISLIKED BY THE PEOPLE OF WASCO COUNTY AND THE PEOPLE OF OREGON. DO YOU THINK THAT WITH THE OLIVE BRANCH THAT YOU'VE LAID OUT TONIGHT, AND WITH SHEELA BEING GONE, THAT THE PEOPLE OF OREGON AND OF WASCO COUNTY IN PARTICULAR WILL RESPOND POSITIVELY TO THAT?

A: That is up to them, but we are positive.

INTERVIEW WITH TED VIRAMONTE, MADRAS PIONEER, MADRAS
Q: OSHO, FEELINGS RUN STRONG IN ANTELOPE FOR THE PEOPLE THAT HAVE BEEN THERE FOR AN AWFUL LONG TIME. THEY MAY LOOK UPON YOUR OFFER WITH DISTRUST. DO YOU FEEL THAT THE OFFER OF VACATING THE HOUSES THERE IS ENOUGH, OR WILL YOU SEND EMISSARIES OUT THERE TO TALK TO THEM?

A: No, just for the time being the media is enough. And if it is necessary, I will send emissaries too. And wherever you feel anybody is ready to listen, just contact Isabel, and she will arrange some professor from

the university, some psychologist, some therapist. But, by the way, I again love your moustache.

INTERVIEW WITH JACKIE JOHNSON, K-BEND RADIO, BEND
Q: OSHO, WHAT IS YOUR ANSWER TO YOUR ENEMIES WHO WILL SAY THAT SHEELA IS BEING USED AS A SCAPEGOAT BECAUSE SHE'S NOT HERE TO DEFEND HERSELF?

A: You can inform Sheela and call her, and she can defend herself. She was not even brave enough to face me. She was here for three days, and she will not come to see me. Just facing me would have been enough. You can inform Sheela. I am available. It may be Sheela, it may be Governor Atiyeh, it may be Ronald Reagan -- anybody. I am ready to face, because whatever I am saying is truth. So there is no fear for me. She was afraid, so she escaped, and escaped in a very cowardly way. And all the seven people she has escaped with, none of them came to see me. They just wrote a small letter, the same kind, it seems dictated by Sheela. All the letters with the same matter, that, "Beloved Osho, we love you. We are very grateful to you, and we are leaving." Just great letters. And these people have some guts to call me yet "Beloved Osho" and "We love you, and we are grateful, and we are leaving." And they give no reason why they are leaving. And all the letters are the same. You can inform. You can get the address of Sheela, her husband particularly we have. You inform, they can come and face me. I don't think she will come unless Interpol brings her here. But sooner or later she will have to face me.

Q: AT ANOTHER INTERVIEW THAT I WAS PRESENT AT, YOU STATED THAT YOU WERE A MAN WHO LOVES CONTROVERSY. WHAT ARE YOU GOING TO DO FOR CONTROVERSY NOW?

A: And what am I doing? I have been controversial with outside people, now I am being controversial with my own people. I will be controversial, whatsoever happens, whoever the target. But I am going to be controversial.

INTERVIEW WITH MA VIREN, ESPRESSO MAGAZINE, PANORAMA MAGAZINE AND EUROPEO, ITALY
Q: OSHO, I COME FROM ITALY....

A: Great!

Q: ... AND ITALY IS A COUNTRY KNOWN BECAUSE OF THE MAFIA. WHAT I SEE HERE IS THAT A DEEP CLEANING IS HAPPENING. HOW CAN BE THIS RELATE TO THE BIRTH OF THE NEW MAN?

A: The Mafia was here. Now it is in Switzerland. And there is more possibility for the New Man to happen now. Otherwise the Mafia will kill the New Man anywhere. It is against the vested interests of any kind of Mafia. We are feeling really unburdened. Strangely, even I am feeling clean and fresh, just out of my shower. This small group was something heavy and dirty, and they must have been creating a very dirty vibe. It is good that they are gone. In fact, I am making this statement so that they never think to come back again.

Q: AND WHAT WILL BE THE FUTURE IN THE COMMUNE? YOU WERE SPEAKING TWO DAYS AGO ABOUT CALLING INTELLIGENT PEOPLE HERE NOW THAT EVERYTHING IS BEING RID FROM THE MEDIOCRITY. SO WHAT THESE INTELLIGENT PEOPLE WILL DO? WHEN WHAT YOU SEE...?

A: You have to be worried about retarded people, that what they will do in the future, because they are dependent on somebody. These people are not dependent on me. I hate anybody to be dependent on me, just as I am not dependent on anybody. I have even dropped god because that was a trouble. If there is a god, you have to be dependent. So I don't have any god, and man is the supreme reality. You need not be dependent on anybody. And now people have seen that in these three and a half years depending on a certain group, and they got deceived because that group was telling to them, "These are from Osho, these instructions are from Osho." And these people had no way to find out whether these instructions are from me or not. Now, I am available to everybody.

INTERVIEW WITH SUSAN BARR, Q104, THE DALLES
Q: OSHO, THERE ARE LOTS OF LAWSUITS INVOLVING YOUR COMMUNE AND THE STATE OF OREGON AND THE COUNTY OF WASCO, AND SINCE THESE MAY HAVE BEEN INITIATED BY SOME OF THE PEOPLE IN THIS GANG, AND MAY BE POLITICALLY MOTIVATED, ARE YOU GOING TO BACK OFF ON THE LAWSUITS THAT ARE BACK AND FORTH BETWEEN THE STATE AND YOUR COMMUNE?

A: Just wait a little. All those lawsuits will disappear.

Q: BY YOUR ACTION?

A: Certainly.

Q: ANOTHER QUESTION. DO YOU BELIEVE THAT ALL THE PEOPLE WHO WANTED TO BETRAY YOU ARE GONE FROM THIS COMMUNE?

A: No. Nobody can betray me, because I never expect anybody not to betray me. They did what they could. It is not betraying me. That was their potential that came up. Because they had power, so they could use their potential. It must have been there, dormant, for their whole life. They have not betrayed me.

Q: HAVE THEY BETRAYED ANYONE HERE?

A: No. They have just betrayed themselves.

INTERVIEW WITH BOB SMITH, KPRB RADIO, REDMOND
Q: OSHO, IN THE PAST YOU, AT LEAST ON ONE OCCASION, REFERRED TO THE PEOPLE OF OREGON AS BEING STUPID. DO YOU STILL KNOW OF NO PEOPLE AS STUPID AS THOSE IN OREGON?

A: In fact, I don't know any Oregonians. I know only about the governor, Atiyeh, and the attorney general. Both are stupids, both are idiots. I can't help, I have to say the truth. But if you think they are representatives of the whole Oregon, then it is your viewpoint. I don't think they are the representatives of the whole Oregon. There must be many intelligent people in Oregon.

Q: IS IT NECESSARY FOR THE PEOPLE OF RAJNEESHPURAM AND ANY OTHER GROUP, OR THE PEOPLE AS A WHOLE OF THE STATE OF OREGON, TO HAVE ANYTHING TO OFFER TO ANOTHER AS A LARGER SOCIAL GROUP. DO WE NEED IN ANY WAY TO DEPEND UPON ONE ANOTHER FOR ANYTHING, OR DO WE STAND AS SEPARATE ENTITIES?

A: Everybody depends. In that sense nobody is absolutely independent. Life is an interdependence. If you don't breathe for few moments, you will be finished. That means you are dependent on the air. If you don't drink water, within a few days you will be gone. You are dependent on the water. We are all interdependent. And there is nothing wrong in it. It is not dependence. Interdependence simply means we are an organic whole, that we are somehow interlinked, not only with human beings, but with trees, with birds, with animals, with earth, with sky, with the sun. We are connected with the whole universe. Every single individual is connected multi-dimensionally, otherwise he cannot exist for a single moment. Seeing this organic unity, I am against divisions of religion, divisions of races, divisions of nations, divisions of societies. Those all divisions are wrong. Humanity -- at least humanity should be one. Then perhaps we can spread that unity towards animals and trees and clouds, and hope one day that man has become universal. But that will be total interdependence.

Q: IF SHEELA WERE TO COME BACK TO RAJNEESHPURAM, WHAT KIND OF GREETING COULD SHE EXPECT?

A: She will be welcome. She can come only if she goes through a transformation and understanding. She can come only if she comes and confesses what she has done. We will welcome her, because her past cannot hold her future. Her past is past, and gone. Her future is still open and free and fresh. And that's my attitude about everybody. I am against death penalty for this reason, because you don't give the person another chance, you finish his future. The murder was his past, but he has a future too. Give him a chance. Teach him how to live. There must be something psychologically wrong with the person, that he had to murder. So if Sheela comes here, we will welcome her. And we have all kinds of therapies. We will clean her completely, deprogram her, and make her a simple human being.

INTERVIEW WITH ALEX KING, KACI RADIO, THE DALLES
Q: OSHO, WAS THERE AN EFFORT TO SUBVERT THE STATE AND FEDERAL ELECTION LAWS WHILE SHEELA WAS RUNNING THE SHOW?

A: I was in silence in those days, but just now, coming out of silence, I came to know about it, that it was suspected that she had some idea of bringing these people to vote. It is possible. She has a political mind. But I cannot be certain about it. But it is possible. Otherwise I don't think she will waste money on three thousand street people unnecessarily, knowing me perfectly, that I am against poverty, and I don't want my commune to become poor in any way. I want my commune to be the most luxurious place in the world.

Q: CAN WE BE ASSURED THAT SHEELA'S TERRORISM HAS ENDED IN WASCO COUNTY?

A: It's certainly ended. There is no possibility... Sheela gone, we don't have any other politicians. Even the mayor or Rajneeshpuram has gone with the gang. All those who had any political minds, they all have escaped. Now it is going to be difficult, whom to choose the mayor. Nobody wants. That's why everybody has been declared the president of the commune and president of the foundation. Just the mayor has not been declared, because nobody wants.

ISABEL: OSHO, THERE IS ONE LAST QUESTION, FROM A JOURNALIST, FRED BREUNING FROM NEWSDAY IN NEW YORK. HE INTERVIEWED YOU RECENTLY AND COULDN'T COME IN TIME. HE ASKS, "OSHO, WERE YOU NOT AWARE THAT THIS KIND OF ELITISM WAS TAKING PLACE IN YOUR NAME, AND WHY DIDN'T YOU ACT SOONER?"

A: No, I was not aware. People have a misunderstanding about enlightenment. They think to be enlightened means to be aware of everything in the world -- past, present, future. I am not even aware what is in my bathroom, what is going on in my bedroom. If they could bug my bedroom and I was not aware... I was not aware at all what was going on. To me, enlightenment simply means I am aware of myself. And that's enough, more than that is unnecessary. Okay?

Press Conference

Chapter #2
Chapter title: None

17 September 1985 om in Rajneeshmandir

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INTERVIEW WITH DON LATIN, SAN FRANCISCO EXAMINER, CALIFORNIA; AND INTERVIEW WITH PETE KING, LOS ANGELES TIMES, CALIFORNIA
INTERVIEW WITH DON LATIN, SAN FRANCISCO EXAMINER, CALIFORNIA

QUESTION: OSHO, THIS MORNING YOU SAID SHEELA'S GROUP INJECTED ONE OF THE SHARE-A-HOME PEOPLE WITH A DRUG AND HE DIED OF AN OVERDOSE. WERE YOU REFERRING TO THE DEATH OF WILLIAM ALLEN WHOSE BODY WAS FOUND LAST OCTOBER BEHIND A TAVERN NEAR MOUNT HOOD OR ANOTHER CASE OR COULD YOU EXPLAIN WHAT THE DETAILS WERE OF THAT?

ANSWER: Details I don't know. Perhaps that is the man. Just one sannyasin has informed that one of the participants in share-home program was overdosed. Sheela and her company was giving drugs to all the participants to keep them silent, calm down, almost unconscious, and this was an accident. So the man died and they threw the body outside Rancho Rajneesh. Perhaps that is the man that you are referring, but details you should inquire Isabel.

Q: OKAY. DID YOU SAY THEY WERE INJECTING THE SHARE-A-HOME PEOPLE WITH DRUGS OR WERE THEY PUTTING IT IN THEIR FOOD OR BEVERAGES OR JUST HOW WERE THEY...?

A: Because I was silent and I had no idea what they were doing -- whether they were inject... giving them injections or giving them orally, you can inquire it from our medical corporation who will be more capable to give you the details. But certainly they were giving them drugs; it does not matter whether you give it orally or you inject it.

INTERVIEW WITH PETE KING, LOS ANGELES TIMES, CALIFORNIA

Q: THERE'S CONFUSION AMONG THE PRESS AND AMONG YOUR PRESS OFFICE AND AMONG THE FINANCIAL PEOPLE THAT WE'VE TALKED TO TODAY OVER EXACTLY WHAT YOU MEANT WHEN YOU WERE REFERRING TO ALLEGATIONS OF THEFT THAT HAD COME TO YOU, AND ALSO STATEMENTS ABOUT A POTENTIAL DEBT OF FIFTY-FIVE MILLION DOLLARS. CAN YOU PRECISELY LAY OUT WHAT THOSE TWO THINGS ARE ABOUT?

A: I cannot say anything precisely. Because I have not been part for three-and-a-half-years, and I was not knowing what is going on. Just within these two days, as Sheela left -- perhaps afraid that now it is time, things will explode. She had done so many crimes, she must be aware that you cannot go on doing; one day, sooner or later... So she departed with all the group of criminals who had committed things against humanity and against the values of love, life, compassion.

In these two days, hundreds of sannyasins have opened their mouth. The whole day, the office is receiving informations that "We were silent -- we knew it -- but we were silent because we were afraid that if other people can be killed, we can be killed also, so it is better to keep silent.

One sannyasin from Germany phoned -- he was here and he was our best pilot -- and suddenly he was sent to Germany, to a commune where they don't have any aerodrome, no airplane, he is not needed there. He phoned from there as he heard that Sheela has left. He said, "I had been sent as a punishment, because I was told to take one of the airplanes, with as much bombs in it as possible and crash it on the Wasco County office and jump in time in a parachute -- so save yourself."

Because I refused, I was simply told that you get on the plane and leave the country immediately, because they suspected I may say it to somebody. But now is the time that I should say it. We have called him that "You come immediately."

And as his message was received, just another sannyasin came, that from Sheela's house they have found materials from which bombs are made. Now that material is there and they have found other mechanisms which are all illegal. And there was no need for them to be here, and nobody was aware that they are here.

So just it will take a week for everybody to gather courage to say things which they have not been saying, and there is going to be a far bigger Watergate soon.

Q: WHAT DO YOU THINK GAVE SHEELA THE POWER TO MAKE THESE PEOPLE SO AFRAID THAT THEY WOULD NOT COME FORWARD, WITH WHAT SOUNDS LIKE VERY SCANDALOUS BEHAVIOR, SHOULD NO ONE HAVE BEEN KILLED BY HER. THE GUNS WERE HELD BY THE POLICE FORCE. THE POLICE OR THE PEACE CHIEF SAYS THAT SHE WAS NOT AN ACCOMPLICE TO ANY OF THIS. SO WHAT GAVE HER ANY POWER TO HAVE SUCH A REIGN OF TERROR?

A: They had tried to poison three people.

Q: BUT NOBODY KNEW THAT.

A: Just now things have become more and more clear. First, they poisoned the sannyasin who takes care of me. Sheela never wanted anybody to be close to me in any way. She never wanted anybody even to talk to me, so that I don't know what is going on.

Three persons she was trying to kill. The people before whom she discussed the plan are here. One was my physician, one was my dentist, one was my caretaker.

First, my caretaker was given poison while she was visiting Sheela's house and took a cup of tea -- but nobody suspected. We thought some illness has happened. She was immediately taken to the hospital. She remained few days in the hospital, got well, and nobody even thought, nobody could even conceive that.

Then my physician one day, was taking coffee at Sheela's house and he came... but because he is a physician, with the best qualifications from England, he could feel that there was some poison in the coffee. But everybody laughed at the idea that "You must be mad! Who will put poison in your coffee and for what?"

He remained sick for few days and while he was sick, he was here in the nursing home and Sheela's

accomplice in all these crimes was Puja, who was a trained nurse and knew everything about medicine, drugs, poisons. She injected him again with a poison. Since then he has been feeling weak, for no reason at all.

And third time, just in the last celebration -- here in a meeting -- a woman who was the third in Sheela's group, Shanti B., she injected him while he was sitting in the meeting. And he immediately thought that something has been pushed. He took over his robe and called people to see: there was blood and something has been injected.

He was taken to the hospital, but he refused to go to this hospital, because now he was afraid. If these people can do it in a public meeting where fifteen to seventeen thousand people were present, what they can do in the nursery? And Puja was a dominant figure in the medical corporation.

So he insisted to go to Bend. He was taken to Bend. His wife, Hasya, was with him there. The doctor said, "There is no disease. We can only assume perhaps he has been poisoned. But there are poisons which are not detectable."

And the doctor also said, "The same thing had happened to Mike Sullivan, the attorney of Jefferson County, one year before -- exactly the same thing: he suddenly fell sick, suddenly felt white and weak, as if dying, and no disease and no symptom of any poison.

Today, one sannyasin has come on his own and he said, "I am an eye witness. In front of me, Shanti B. has injected Devaraj, but I was keeping silent: if they can kill Osho's physician so easily -- I am a poor sannyasin -- they can kill me any time."

So what was keeping people silent was that I was not available. Whatever they wanted to say, there was nobody to listen. Sheela was all-powerful. She has placed her people on every power post. She had thrown out all the sannyasins who had some independent mind, who were more intelligent than her, and she has put dummies who were just puppets, who will do whatever she will say. And to me, she will bring only news, what she wanted to bring. And from me, the instructions that I gave, only those will reach to the people that she wanted to reach to them. It was very simple, because I was silent.

The moment I started speaking, it became impossible; now I am available to people. They can say to me whatsoever they want to say and they can ask any question they want to ask. She never wanted me to start speaking. I was surprised, because the whole commune wanted me to speak -- except Sheela. But when I started speaking, then I understood what was the problem. She became sad: the whole commune because ecstatic, that for three and half years, waiting, they are again able to communicate with me. But she became sad and she started going away for longer periods, for small excuses.

Finally, it became clear that because her face from the television was disappearing, her voice from the radio was disappearing, her statements from the newspaper were disappearing. In these three and half years she has become a world famous celebrity. The ego has become too big and now it was hard for her -- I can understand -- just to drop that ego and be again an ordinary sannyasin as she was before. This was the trouble.

And then people started bringing news to me and she became afraid that all these things that she has done -- without my knowledge... She escaped, with the whole group, suddenly. She did not even came to see to me.

For three days she has been here. In fact, there was no need to come, if she was going to go back. There was no need to come. She came back just to put things -- files and everything away or burn or destroy or take away. In three days she did that work, and once it was finished, she without saying that she is going today... she went on saying that she will be staying few days more. Suddenly one day, four o'clock, she left. And that is the time I go for a ride towards the forest in the Ranch, so she knew that I will be far away -- this is the best time to escape from here.

After her going, so many things have come to knowledge. Just today somebody informed that Sheela and Puja had herbs, poisonous herbs, to put in the food of these three people. And because the woman who was doing it was afraid to do it, and because Devaraj was afraid -- after these two poisonings -- they have started eating outside. They started arranging food from outside, so they could not succeed to poison their food. That woman has also escaped. Now other people from the restaurant have informed that that woman was doing something and putting some herbs in their food, but they never turned up. So they were... they killed one person certainly.

There are sannyasins who informed that they were the people who burned one of the offices of Wasco county, because there were many papers concerning Rajneeshpuram and their activities, that they were the people who had poisoned the tea of one of the judges of Wasco county who was visiting here. But just

within two days, all this information has surfaced. Much more is bound to come up -- what else they were doing, what else they have done, what else they were planning.

For example, I am against politics or any kind of political atmosphere. These sannyasins here are not for politics or to gain power. These people are here to meditate, to be silent, to be themselves, to experience what this life is all about. They have no interest in power. But she was not interested in meditation. And the group that she has collected, also was not interested in meditation.

Most of his group has never been to India, into my ashram, to learn meditation. She had a center here, in America, and she had her people running the center. When I came here, those people, certainly, were my hosts and because I remained here, my health improved, those people and Sheela became more and more powerful.

They tried to create hostility. They unnecessarily took over Antelope -- there was no need. We have such a big land that there is no need to take Antelope, but just ego, power.

I would like the people of Antelope to take their houses back, just as they have sold them to the foundation, purchase them back. And I will ask my sannyasins to come back to the commune. They are forcibly living there. And Antelope should be Antelope -- there is no need for it to change its name. And it should be in the hands of the people of Antelope.

I am not for any hostility, antagonism, with anybody. That's why this time I have advised my people that choose most of the officers who are American, so that other Americans can feel at home with them and they can feel at home with them.

We can enrich Oregon immensely. We can make this place -- in four years we have already made it an oasis, it was just a desert when we came, not... nothing to see except barren hills, not a single bird, not a single animal, and only one dilapidated house -- and we have changed it into an oasis. These people have worked tremendously hard and lovingly.

We can make it an... tremendously luscious holiday resort, one of the best tourist spots in the world. Anyway, more people are coming here every year than in any other place. Seventeen to twenty thousand people every festival, and all the year round hundreds and thousands of people are coming and going. If we can make more arrangements -- and we feel that Sheela and her group gone -- the wall between us and the Oregonian government and the federal government has disappeared. There is no reason for any conflict. We are not against any law, we are not against the constitution. In fact, I respect the American constitution as one of the best in the whole world. It is one of the hopes of humanity.

And we are ready to go according to the law, according to the constitution, and we hope that Americans should show, in reality, what they have written in their constitution: respect for individuality, respect for freedom, respect for religion, respect for different religions, no discrimination -- a little help from their side. And we don't want them to be unlawfully helpful to us; just don't be unlawfully hindrance. A lawful little help, and we are enough intelligent -- we can make this place something beautiful: clean, livable.

This is for you, the media, to give the message to the whole nation that we are friends, not enemies. In fact, perhaps in the whole of America, there is nobody who is more against communism, fascism, than me, because I believe in individual property, I believe that the person who is capable of creating wealth is a genius in the same category as a great painter or a poet or a scientist. Everybody is not Henry Ford, neither everybody is Picasso. The man who can create wealth should be respected.

And now that science has made technology available, so much wealth can be created that it is sheer stupidity what is happening in Soviet Union: they have simply distributed poverty. It is a poor country. I have my sannyasins there. But they have distributed poverty. Everybody is equally poor, so nobody feels that he is poor -- there is no comparison to feel. I also want everybody to be rich -- so rich that nobody feels poor, because nobody is poor.

In Russia, a certain illusion is being created. Wealth can be created so much that just as you don't hoard air, you need not hoard wealth. I am against equality, because it is psychologically impossible. Every individual is unique and his individuality should be respected, and his uniqueness should be respected.

Everybody should be given equal opportunity to grow his uniqueness. In other words, everybody should be given equal opportunity to be unequal. But equality should not be forced on people; that is the greatest crime one can commit.

So please let America know that we are in absolute agreement with a higher quality of capitalism than you have. Your capitalism still allows poverty. Thirty million people are still poor and starving and you are still going on piling up nuclear weapons. You don't care about those people.

The same energy can create so much wealth, that from America all religions will immediately disappear,

because paradise will be herenow. Then who cares about a paradise after death? And that is my, one of the basic approaches, that paradise is the poor man's projection, that father is the helpless man's projection -- and all these projections have to disappear. And man has to be centered, integrated, completely satisfied with the here and now... and this very moment is paradise!

I can send my people, who are trained for years in meditation, to every university campus to teach exactly what meditation is: the simplest method which can be followed even by a small child who can understand language, which can be followed by the oldest man who is just on the dying, last phase of his life, perhaps only for few minutes more. But in those few minutes, he can know something that can make him experience the deathless.

Ronald Reagan was wrong to ask for prayer to be introduced, because prayer is bound to be part of some religion. And prayer is basically based in the belief of god, which is the ultimate lie: there is no god. And there is no argument that has been able to prove.

Out of nine judges of the Supreme Court, eight rejected -- and this is what I respect in America: that even a president cannot pressurize fairness and justice. And one judge, who was not in agreement, made a really beautiful comment and he used the word meditation. He said, "It will be better if meditation is introduced," because meditation has nothing to do with any religion; it is a scientific method. An atheist can do it, because it needs no belief system, no prerequisite condition to be fulfilled.

Prayer is ugly, because it has to be Christian or Hindu or Mohammedan. Prayer cannot be pure. It is polluted. Meditation is neither Hindu nor Christian nor Jew, it is simply a science of going inwards.

I would like the Supreme Court to consider again and change the word prayer by meditation. And if they don't know what meditation is, then I am willing to send trained meditators to every institution of education to teach -- it is such a simple thing.

In the East we have been practicing one-hundred-twelve-methods for almost ten-thousand-years and out of one-hundred-twelve-methods, I have choosen one which is the simplest, which can be done by anybody and everybody.

So now that Sheela and her fascist group is gone, there is no question of any antagonism -- they were creating unnecessary hostility. We withdraw all hostility that they created and we are ready to welcome everyone who wants to visit our place or wants us to visit their place. I can come with my whole circus!

Okay.

Press Conference

Chapter #3
Chapter title: None

18 September 1985 om in Rajneeshmandir

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INTERVIEWS WITH SUGERMAN, FROM KCBS RADIO; BILL CROWN FROM THE ASSOCIATED PRESS, PORTLAND; BILL BAXTER, NBC NETWORK NEWS; DIRK MADISON, "PEOPLE" MAGAZINE;

RICHARD DRAPER, KOIN TV FROM PORTLAND; MIKE HOUSICAL, THE GLOBE, USA; THE DAILY TELEGRAPH, SYDNEY, AUSTRALIA; AND THE STAR, LONDON, UK; ROGER WORTHINGTON, CHICAGO TRIBUNE, CHICAGO, ILLINOIS; WALDEN KIRSCH, KGW TV, PORTLAND; SWAMI VIDEHA, PANORAMA AND EXPRESSO, ITALY
INTERVIEW WITH SUGERMAN, FROM KCBS RADIO

QUESTION: I'D APPRECIATE IF YOU COULD, A SHORT ANSWER TO THE QUESTION... YOU'VE INDICATED THAT SHEELA WOULD BE WELCOME BACK IF SHE DECIDED TO COME BACK, ALTHOUGH YOU'VE ALSO ACCUSED HER OF SOME RATHER SERIOUS CRIMES, INCLUDING THOSE AGAINST YOUR NEIGHBORS HERE. AND I WAS WONDERING IF SHE CAME BACK AND WAS CONVICTED OF SOME OF THE CRIMES YOU'VE CHARGED HER WITH, HOW COULD THE LOCAL PEOPLE AROUND HERE TRUST YOU AND YOUR PEOPLE NOT TO DO THAT SORT OF THING AGAIN, IF YOU COULD LIVE IN PEACEFUL COEXISTENCE WITH YOUR NEIGHBORS AFTER THIS INCIDENT?

A: Our neighbors have to understand our way of life and of our way at looking at things. For example, I accuse Sheela for many wrong things that she and her group did. Still I love her, her group, and no action can make the being of the person corrupted. Action is a small thing, being is a huge potential. You do something wrong; that does not mean you are a wrong individual. We hate your wrong act, but we don't hate you.

So if she comes back she will be welcomed. She will not be given the power she had and we will not prevent the legal processes against her. We will help the law in every possible way to find all criminal acts that she has done, but that has nothing to do with our love for a human being. Howsoever criminal a human being is, after all he is a human being. And acts are small things.

And it is a well-known fact that even Judas who sold Jesus for thirty pieces of silver, felt guilty and within twenty-four hours committed suicide. Now his suicide Christians don't talk about, because his suicide is immensely significant. He is simply destroying his whole life out of guilt. And a person who can feel guilty... and he is confessing by his suicide his guilt. I have immense love for Judas. He was a man of conscience.

People commit mistake. It is just human to err. My position is: we will accept them with love, but we will not protect them against the law. We will help the law to put their actions right. So it looks a little complicated, but this is how my approach to life is. I condemn always the action and never the person. The person has always the possibility to change.

Perhaps Sheela right now is repenting what she has done. She had taken almost twenty peoples group from here. One of them has written from halfway, she is here back, she was afraid that she will not be accepted. We said, "That is not the question. You are not the problem... your action... And if you feel that it was wrong and if you are ready to accept its consequences courageously, our love is for you, but our love is not for anything antilegal. So if law finds you, and we will... if we find, deliver you to the law.

And those who have been phoning, the mayor of the city, Krishna Deva, phoned and he was crying on the phone that it was not right to leave. My people informed me. I said, "If he wants to come back, this is his home, but make it clear that anything that he has committed against law, we will not support and we will expose him to the law. So that he has to decide.

The situation has completely changed. The people who were putting the whole community against law have left. It feels cleaner. And if those twenty people come by themselves or are brought by the police back to America, our love for them will remain the same. But what they have done they have to suffer the consequences of it. It is their action and the result has to be accepted. I want to inform the government that we will be now in a strange position. We are not against the state, against the government. The group who was against has left. Now we will be all for the state and for the government and for the law even against those people. We do not want to support any illegality.

And if we are against in any cases fighting government, it is because only they are going against the basic constitutional rights of human beings. We are always for American constitution. So who commits the crime does not matter. But crime is an act, a small thing in the big life of a being. For that small act the whole being cannot be condemned.

That's why I am against death sentence. A man has murdered somebody and you murder the man! Then

the society is committing the same immoral, inhuman act as the person. But because the society has power and the courts and the law, so it can continue. The best thing would be that if you find that somebody has murdered he should be given to the psychiatrist, psychologist. He should be put in a mental institute. Something is wrong with the man, but his dignity as a human being should not be humiliated. He should be cured. He is sick.

Do you know that in the middle ages a madman was thought to be a criminal and the only cure was to beat him, to take his blood out, so much so that he will become very weak. Naturally when he becomes very weak his madness also becomes very weak. They thought this is a cure. Now we know madness is not a crime, it is a sickness.

My understanding is that all criminal acts are sick and the person needs our sympathy, not our revenge, otherwise we are no more different than the person. He needs sympathy. You cannot by putting him into a electric chair bring the dead man back whom he has murdered, so what is the point? It has been said that this is to teach others not to murder. That is simply stupid.

Because in England, just hundred years before, every thief was hanged in the main square of the city, naked, and beaten. And a crowd of thousands will gather to look at him. This was thought to be a teaching lesson to the people, that if they do stealing, this will be the result. But finally they had to stop it because they found that people became so interested in looking that other people were cutting their pockets. What teaching? You are teaching by beating a thief and thieves are having a great day because all the crowd was so much interested in the kill, the punishment they forget all about their pockets. Only when they looked afterwards their pockets were gone. So it was not only one pocket that was stolen, many pockets were stolen. So many people were doing stealing exactly on the spot. That's why the practice was stopped.

And my feeling is all our legal punishments are of the same kind. They don't stop anybody, they don't change the person, in fact they make the person more criminal. If you send a person for five years to jail there he finds more expert criminals. You are sending him to a university of crime. And after five years when he comes out, he is more clever, more cunning, and it will be more difficult to catch hold of him.

My approach is, a crime is something wrong with the psychology of the man. He should be treated just like any sick person. And unless you feel that he is healthy he should be kept isolated from the society, but no disrespect to his personality. It has to be made clear to him that "Your act is just because of something is wrong with your mind and we are trying to change it."

So these people come here. I am perfectly available. They will not get their posts back, but they can be part of the commune. But the commune is not going to protect them against law. On the contrary, the commune is going to help the law against them. But we will plead to the courts that "These people are mentally sick and punishment is not enough; it does not change anybody. Send them to psychiatric institutions, treat them."

So it is a little bit complex, but life is complex.

INTERVIEW WITH BILL CROWN FROM THE ASSOCIATED PRESS, PORTLAND

Q: OSHO, I'M ON KIND OF A TIGHT DEADLINE IF YOU COULD GIVE ME A FAIRLY BRIEF ANSWER I WOULD APPRECIATE IT. I'M WONDERING WHETHER THE HEAVY SECURITY CAN END NOW, IF YOU CAN DISARM RAJNEESHPURAM?

A: No!

Q: WHY NOT?

A: You want a small answers? Then just no!

Q: THAT'S IT? THANK YOU.

INTERVIEW WITH BILL BAXTER, NBC NETWORK NEWS.

Q: WOULD YOU PLEASE ASSESS THE DAMAGE CAUSED TO YOUR COMMUNITY BY THE REVELATIONS OVER SHEELA AND ALSO IF YOU COULD TELL ME WHAT STEPS YOU ARE TAKING TO INSURE THAT SOMETHING LIKE THIS DOES NOT HAPPEN AGAIN?

A: It could happen because I was silent in all these three and half years. Since I came to America I have remained silent, in isolation. That's why the whole thing happened. Otherwise thirty years in my life, nothing like this has happened before. So it was simply the gap that Sheela unconsciously took advantage of. She was my secretary and when I had chosen her my secretary she was just a simple human, loving being; no politics in her mind, no power tricks. But three and half year remaining the head of five thousand sannyasins, millions of dollars...

Power is a very significant factor. It can bring your unconscious desires to the conscious level. It does not corrupt you, it just brings your corruption to reality. Without power you cannot do anything; with power you can do anything. And that's what happened.

Now I have decided not to stop speaking and be direct in communion with my people, as I have been always. And there has never been any problem.

Secondly, I have taken many steps because in my absence -- I may die tomorrow -- and the same thing can happen again. So I am decentralizing power. It will not be in one man's hand. There will be several corporations of equal status, several presidents of equal status and there will be corporations completely free and independent from the religious foundation. For example, university should be an completely independent organization on its own. Decentralization of power, changing the people more often so they don't start taking their position granted, as if it is a life-long position. It is better to have some difficulty... because a person in a year becomes acquainted, capable, doing better... but I would like to take that risk, giving the position to a new person, and the old relaxes back, takes any other job in the commune. So it will be a kind of rotation and a short period of power which you cannot corrupt the commune, because you know within six months you will be part of the commune and somebody else will be in your place.

And I am making my people more aware, for the simple reason because my teaching is of doubt, skepticism, agnosticism, it is not based on belief, not on surrender, not on faith. But because I was silent, this is what they were told, that to create the commune you have to surrender yourself. And Sheela is Osho's representative and whatsoever she says, she is the spokesman of Osho. Now there is going to be no spokesman for me. As long as I am alive, I am my own spokesman.

And I don't hold any position; I have never been in any position. I am not even a sannyasin. I am not member of the commune. I am just a guest, they love me, they can ask for advice; that's all. To follow it or not to follow is their business. I never even ask what happened to my advice.

And my whole insistence is to be very doubtful, very skeptical and always remember that the human tendency is to exploit other human beings. So anything you feel can exploit you, any order that is given to you and you feel it is inhuman, you refuse point blank. For example, Sheela was trying to kill people. She managed to kill one person and the people simply trusted that whatever she is saying they have just to surrender. They behaved like Christians, Hindus, Mohammedans... not like my people. So it has made me aware that I have to awaken my people and make them more individual, more free and do things only when they appeal to their intelligence, to their rationality. And once they do anything on their own intelligence they are responsible for it, they cannot dump it on anybody else, because they had the chance to say no.

So it will take few days, but I will make it defused... and it is not going to be difficult. We have a very intelligent group of people. The only problem that created the whole thing was that I became almost an invisible God to them and Sheela became the pope. I have never made her a pope, so it is not difficult at all. And people have to be trained for democratic values and respect those democratic values.

Anything that has happened in these three years, efforts to kill my physician, my caretaker, my dentist, if the people were a little alert and not gullible, they would have refused, or they would have informed the police. Much poison was asked from the pharmacist here to order, but he seems to be a man of understanding, he refused. He said, "This much poison is of no use." But he suspected for what they are ordering so much poison? But this was enough. If he was a little more alert, he should have reported the police immediately. Although he refused, but he did not report anybody. And that poison they were ordering, and they managed to get it from somewhere, to poison the Dalles water system. Now this is simply ugly, sickening.

They brought three thousand street people... And to me they lied. Sheela said, that "We have from the festival surplus money and it will be a good humanitarian act to have a share home program. I said, "If you have more money, then it is perfectly good." But later on I discovered that it was not share home program, that it was an effort to take over the county. And I am absolutely against dirty politics, I don't want my

people to be involved in politics in any way.

Just this morning I have told my people, that change the name of City of Rajneesh back to Antelope. There is no need. Antelope is perfectly beautiful name. And why hurt people unnecessarily, psychologically? And I have made it clear that if people from Antelope are ready to buy all the properties that foundation owns in Antelope... We have purchased it from them, we have improved the property, they were all dilapidated old houses, we have renovated them. In four years time the prices have gone up, but I have said that we will give those properties on the same rate as we had purchased them. So just anybody who wants to take those properties can take and I can move my people here. There is no need for my people to live there. We have such a big place, one hundred twenty-six square miles, three times bigger than New York, we can create three New Yorks here, although we are not going to create, because to me cities like New York are just ugly, against nature. We will make small cottages around the mountains, hills, around the lakes, so people can live in harmony with nature. And we are ready to leave Antelope.

And anything that this group has done which is illegal, if it can be undone, we are ready to undo it. And now it should be made clear to the government of Oregon and to the federal government that our basic enemy is the same, this group of a dozen or so people who have been trying to create a fascist state, we will supply everything that we can find, but the government has to be helpful to us and their hostility should not be for the innocent sannyasins and the commune. The people they were hostile are gone. They should be after them, they should put Interpol after them, they should be brought back in chains and we are getting sannyasins now who are eyewitnesses of their crimes. If the government is willing to give protection to these eyewitnesses, more eyewitnesses will be coming forward and there is going to be no problem.

But one thing is certain that now there is no question of any hostility between Rajneeshpuram and Oregon. It was a small group who was powerful, who was creating the hostility. And this is a simple fascist tactics, if you want to remain in power, go on creating more and more phobia, fear, paranoia, that everybody is against you. And they had created it, but I don't see that everybody is against us. The only people from the outside I have come across are the journalists and these are the people who are most skeptical, intelligent, not gullible, yet I have found them very human, very loving. So I don't think everybody is against us; there is no reason to be against us. Yes, this group was doing things that they may have created an antagonism, an hostility. Now all that hostility should disappear without any problem.

And we can help the state of Oregon in many ways. We can make this place one of the world's best holiday resort. Already every year twenty thousand people are coming here for annual festival, staying for one month. And all the year round thousands of people coming and going. We have created a great source of income for the state. We have created tourism. The government should be a little helpful. We can make it one of the best and beautiful health resort in the whole of America.

But strange that we invite them -- they don't come. Perhaps this gang of fascists was a barrier, but now there is no barrier. We invite the governor, we invite the attorney general to see our people and to see what we have done in a desert, where there was growing nothing. Now five thousand people are living self-sufficiently, growing their food, their vegetables, their fruits, their milk products and making the place as green as possible. Just a little help from the government and we can make it a lush green paradise.

And there is no possibility of happening it again, at least while I am alive. And the Oregonian air and the earth have fallen in love with me. My health has never been better in twenty years as it is today; I am going to live really long.

Thank you.

INTERVIEW WITH DIRK MADISON, "PEOPLE" MAGAZINE.

A: Hi.

Q: OSHO, I HAVE TWO QUESTIONS AND I'D APPRECIATE BRIEF ANSWERS, IF YOU CAN DO THAT. FIRST, HAVE YOU HAD ANY CONTACT WITH SHEELA SINCE SHE LEFT?

A: No.

Q: SECONDLY, CAN YOU TELL US HOW AND WHEN YOU FIRST HEARD OF SHEELA'S CRIMES, AND YOUR INITIAL EMOTIONS WHEN YOU FOUND OUT?

A: Your question shows you don't know me at all. I don't have any emotional reactions to anything. Whatever happens I take it rejoicingly. Even if death comes, I will meet it with a song and a smile on my lips.

And the departure of this group was not bad at all. For the first time the whole commune, including me, feeling a freshness of air, a freedom, as if we had planned to make a meditation camp and she has turned it into a concentration camp. The moment the commune heard it they were so rejoiced that they started dancing in the streets and singing for hours that now there is no concentration camp and again we can go to our basic idea, meditation. So it has been a blessing.

INTERVIEW WITH RICHARD DRAPER, KOIN TV FROM PORTLAND.
Q: I'LL ALSO SEEK AN ABRIDGED SHORT ANSWER IF I COULD. BEFORE SHE LEFT IN NEWS CONFERENCES YOU SAID THAT SHEELA WAS NOT TOUGH ENOUGH IN HER COMMENTS TO OREGONIANS, ABOUT GOVERNMENT. YOU YOURSELF HAD SOME RATHER STRONG WORDS OF CRITICISM ABOUT OREGONIANS, ABOUT JUDGES, POLITICIANS. SHEELA LEFT AND NOW YOU'RE HOLDING YOUR HANDS OUT TO OREGONIANS AND SAYING THAT YOU LOVE THEM ALL, AND THERE SHOULD BE NO REASON FOR HOSTILITY. WAS SHEELA THAT INSTRUMENTAL IN THE FORMATION OF YOUR OPINIONS ABOUT OREGONIANS AND GOVERNMENT?

A: You want small answers, but you forget to ask small questions.

Whatever I have said, that Sheela is not assertive enough stands. I still say she is not assertive enough. In a world full of lies truth needs to be very assertive, only then it can be heard. Jesus says to his disciples, climb the roofs of the houses and shout as loudly as you can, because people are deaf. So when I said that shee is not assertive enough, aggressive enough, this was my meaning. She or anybody who is fighting against lies of all kinds has to be aggressive and has to be assertive and she was not. And what I am saying today is not against her assertions. I am saying that she was doing things underground which are ugly, of which I was not aware. I knew her statements, but I did not know her state of criminal mind.

Secondly, you say that people think I have the insight into people's mind and life. Certainly I have, but future is open. This very moment I can see you, a beautiful man, but next moment you can turn up a murderer. The next moment is unpredictable. And to me this is one of most significant indication of human dignity, that his future is always open. You can read his past, but you cannot determine his future accordingly. There are thousands of changes possible. A murderer can become a saint and a saint can become a rapist. I can see you in this moment, but I am not in agreement that future can be predicted.

If future can be predicted, that means there is no freedom, that man is just a machine. Only machine's future can be predicted, not human beings. Nobody is capable, for the simple reason because future is freedom. Thousands of things you can choose, you can change. Having this idea, and it is a very prevalent idea, that future can be predicted. Astrologers live on it, predictors live on it, prophets live on it. It is really a great source of exploitation. But the reality is that the future is absolutely open. You can become anything, it all depends on thousands of circumstances.

So I cannot predict anybody's future. I can say what he is in the present and I am in tremendous love with the freedom. It is good that future cannot be predicted, otherwise life will lose all meaning. If somebody can give you a chart that "This is your future life, that tomorrow morning you will take coffee and make love to your wife, or somebody elsea wife." And if he can make in detail your whole future, it will be like seeing the same movie again. Whole joy will be gone out of life. Life is an excitement because there is something new happening every moment, something that even you could not have conceived about yourself. This is shear beauty.

And I believe that all these astrologies and star gazers and palmists are just exploiting human weakness. Everybody wants to know about tomorrow, for the simple reason because his today is nothing but misery. He wants some hope for tomorrow. My people are not concerned for tomorrow, because we don't say that tomorrow never comes. We KNOW it never comes. It is always one moment that is given to you, not even

two moments together are given to you. When one is gone, then you get another. And it is good, every moment it is fresh. You may become old, you may become conditioned, you may become a bigot, you may have ideologies, but the time flow is absolutely fresh, young and innocent. And I want my people's future existential.

When I had chosen Sheela she was a beautiful person, nice in every way, capable of many things. But future is unpredictable, nothing can be said about it. Still she may change and I hope that she will change. I have received a friends message who had gone there and seen them, they are all in misery. What she can do? What can offer to the people she has taken with herself, hiding in a small village near Zurich, how long? All joy has disappeared. If she has any intelligence and I know she has, she should come back and face any criminal charges that are against her. In fact, just now I have been informed, before I reached you, that the day she left with her group she had received some information from a friend who is in contact with the U.S. Supreme Court chief justice in Oregon and she had received the message that grand jury is to convene soon. That is the reason that she suddenly packed and escaped because these are the twenty people who have escaped, who have done every kind of crime. She knew it, that these will be indicted.

But I will say to her, this is no way to face reality. Come back and face the grand jury and if you have committed any crime, then accept it. There is no need to hide. This will give you respect of the whole community. And you cannot hide, where you can hide? This globe is so small, my sannyasins are everywhere, Interpol may not be very potential, very powerful because I know the Interpol goes on looking for people for five years and cannot find them, but my sannyasins can find these people wherever they are. They have already located, already met them and just not to be identified they have changed their clothes, they are not looking like sannyasins so they are not to be discriminated. But this is not a life. It is better to be behind the bars, but with dignity. This is falling into your own eyes.

I know she is intelligent, she knows she has many abilities and perhaps because of those capacities, abilities and intelligence she turned out to be a fascist. Finding the chance... Because the creative activities can become destructive. It is the same energy. The destructive activities can become creative. It is only a question of directing your energy.

My feeling and understanding is that the politicians who fail become criminals and the criminals who succeed become politicians, presidents, prime ministers. But they belong to the same category, the same energy moving into two directions. At the time of the Watergate when Mao Tse-tung heard that Nixon had resigned, he could not believe it. His statement is significant. He said, "This is strange. Every politician is doing it, just this poor Nixon has been caught." And every politician certainly is doing it, more or less, according to one's capacity.

Seeing that so many people suddenly are under her power -- and I am not speaking, I was speaking only to her -- she was carrying my message. I don't know how much was edited. She was bringing people's information to me; I don't know what was brought to me, what was real, what was unreal. She was telling to the people that, "This is what Osho's message is." And people love me, they have loved me perhaps as no man has ever been loved. One million people around the earth simply ready to do anything for me; their trust is total. She exploited the opportunity. But it is all human, it is nothing very special. Perhaps anybody in her position would have done the same.

I am not angry at her, I am simply sad for her. I would like her to come back home and try to be an ordinary sannyasin without any power and face whatever she has done with dignity. There is nothing wrong in it. Facing it, it can be cleared and she can be again her own self, her own pure, innocent, simple, beautiful person. I will accept her, but I will not protect her any crime.

DRAPER: YOU SAID SHE WAS TOLD ABOUT SOME GRAND JURY INDICTMENTS. WHAT WAS THE SOURCE OF THAT?

A: That I don't know. There is some mediation continuously going on between the government and the city because there are so many conflicts about the legality of the city. It is under litigation. And the government is in a trouble because they incorporated the city, for two years it was legal, and then suddenly it became illegal. In fact, they should be punished. Why they made it legal? And for two years they were giving funds, federal government was giving funds to the city, then suddenly it became illegal. There seems to be some pressure. Perhaps the Christianity pressurizing, perhaps their own politics pressurizing, because to win any election in Oregon all that you have to do is to be against me and my people. That's enough

qualification to win the election.

So now they are in a difficulty. They want the case to be decided in a state court which is absolutely absurd. Because when state and city are fighting, when state itself is a client, it cannot be decided in a state court, because the state court belongs to the state, will have all its pressures from the state. We want it to be decided by a federal court. And I don't understand why they are afraid of a federal court. The very fear shows they know that from a federal court they are going to be defeated; their influence won't work.

So they have been sending mediators somehow to find a solution. They are really afraid now to lose a case. They have been losing many cases against the city, because every case is illegal. Just few days before the Attorney General declared one point; four million dollar punishment because we had made few structures without permission. Now tents don't need any permission; only permanent structures need permission. But our tents were not ordinary tents, we have invented a new tent for which we have applied to be patented. We have invented a tent which can be winterized. In snow it will be as useful, in rain as useful and we have used material which is used in permanent structures. Only then it can be winterized. So they just... and we asked them to come and see the tents before they decide the punishment. They are not permanent structures. But he went on and declared. So I told my people, "Just take a tent into the court. Assemble it within ten minutes and tell the judge to see into it and dissemble it within ten minutes and put it back into the bag and ask him, "Can a permanent building be assembled in ten minutes and reassembled in ten minutes?" And the judge had really a laugh. He said, "This is absurd. This case is simply dismissed."

If the Attorney General has any dignity, he should have jumped into the ocean. Putting 1.4 million dollar punishment without even taking a look whether it is a tent or a permanent structure, simply shows a very bigoted, dirty politician.

So if anything... Now they are trying to put the case into a state court. And this is a simple thing. When state itself is involved in the court, state court cannot decide it; they are part of the state. The case should go to the federal court. It is such a simple thing that a person who knows nothing of law can say. So they have been sending mediators. They know that the case is going to go into a federal court and they will be defeated, badly defeated. And then we are going to ask for many millions, because for these two years that the city has been illegal we have suffered immense economic loss.

So one of the mediators informed, who has fallen in love with the place, coming again and again and seeing the people dancing and singing after working twelve hours a day. Because it is not a easy job to change the desert. But we enjoyed the challenge. And he just informed that perhaps within few days the indictment is going to come.

So all the people who felt that it will be against them because they have committed some crime, they escaped. We are not going to support any criminal, but we make a division between the individual and his criminal act. We will support the individual with our love, but we will support the state and the law as far as his criminal act is concerned. And they will feel more clean if they come back and more stronger. It is always good to confess if you have done something wrong. It takes a burden off your chest. Even if the result is few years in jail, it doesn't matter. You can change those few years in jail in a beautiful meditation, isolation, meditation, work, freedom from all worries, there is no harm. And after three years my people will be there in front of the gate of the jail to receive you, you are coming fresh again. But hiding will make you suffocate, it will take all juice out of your life.

And soon you will see that many of them will start coming. One has come back, another has phoned that he is suffering badly. Soon the others will start, because what they are going to do? And they were living here a life of love and joy, of utter blissfulness. So I don't think that their hiding will last long. Either they will come by themselves or the Swiss police will catch hold of them. We have informed the Swiss police, the German police, the American police and we have told them to inform the international police and we have given their place where they are and they should be caught immediately, because their crime is big.

They have bugged many houses here and strangely enough, even my bedroom. I don't know for what reason, because in my bedroom I sleep alone. Perhaps once in a while in the night just out of habit I deliver a religious discourse, otherwise there is nothing to be bugged. They had bugged my sitting place. They have been taping all the telephones. They killed one man, they tried to kill three others and now we have eyewitnesses who saw one woman who has escaped with them, injecting my personal physician in a public meeting. And he immediately became aware because he is a physician, a doctor, with all the best qualifications from England. He immediately took his robe and showed to people blood coming out and the place where the injection has been put.

But there are poisons which are not detectable. So they were using those poisons which are not

detectable, but in slow doses will kill a person in six months, eight months time, and you cannot even think that this is a murder. The person will start becoming weaker and weaker and weaker, more ready to be infected by anything. And he will die by some disease. And now we have discovered in Sheela's room much literature on poison, how to give it, in how much doses.

We have discovered the plans of all the houses where rooms are bugged, the maps and we are following the maps and finding that they are true. Just yesterday by chance, because Hasya has been chosen by the foundation members to be the new president, so she has moved in Sheela's room. She discovered that from that room goes a tunnel inside. So just out of curiosity they went in to see what is there. There she has few rooms and a tunnel to get out. So it seems a very well planned thing. In one car we have found all kinds of literature; how to make bombs, and all chemicals which are needed to make bombs.

One sannyasin has confessed that the one office, perhaps the planning office in Wasco county which was burned, was burned by Sheela's group. That one judge from Wasco county who felt that he has been poisoned through tea was really poisoned. Now we have witnesses.

Now these crimes cannot be just forgiven. Something has to be done about it.

One sannyasin who was our best pilot... Sheela wanted him to take one of our planes loaded with bombs and gas, as much as it can carry, and crash it with Wasco county building and jump before crash in a parachute..."To save yourself, but destroy the county building." Because he refused, he was immediately sent to Germany. He phoned from there, that "I am immensely happy that gang has moved. Can I come back?" So I said, "You have to come back because you may be needed to testify that you have been told to do this. Because you refused you have been removed." And many people have been removed, perhaps they did not obey or perhaps they obeyed and there was fear that it may be discovered so they have to be removed immediately somewhere else.

All this was happening and it could happen only because the commune is interested in its own work, the work is too much. We have to create our food, we have to create our vegetables, we have to create our houses...

And I am very much against poverty. To me poverty is our own creation. It could have been stopped long before. And in my commune there is nobody who is poor. Everybody is enjoying everything that a human being should have. The whole commune is fully air-conditioned. For five thousand sannyasins, air-conditioned, beautiful rooms with all latest equipment for comfort.

So they are continuously in work, making roads, making houses. We are doing everything on our own. Teaching in the university, taking courses, taking care of the children, of the school, taking care of the cleaning of the whole commune. You will not find a cleaner place anywhere. Taking care against any kind of infection like AIDS so that nobody suffers from this commune. Nowhere in the world they have taken all these measurements that we are taking. So the commune is totally absorbed in its work.

I was silent and almost outside the commune and she got a good gap to do whatsoever crime she wanted to commit. But this is not going to happen again. It has been a good lesson to us.

Okay.

INTERVIEW WITH MIKE HOUSICAL, THE GLOBE, USA; THE DAILY TELEGRAPH, SYDNEY, AUSTRALIA; AND THE STAR, LONDON, UK

Q: WOULD YOU COMMENT ON A REPORT WHICH I GOT FROM ZURICH THIS MORNING THAT SHEELA IS SPENDING AT THE RATE OF FIFTY THOUSAND DOLLARS A WEEK ON TWO CREDIT CARDS OWNED BY THE RAJNEESH INVESTMENT CORPORATION.

A: Yes, some information has come to commune office here too, that they have taken commune money from the bank which is illegal. It is not for anybody's personal use, but because Sheela has married a Swiss sannyasin who was able to withdraw the money, they may be spending, but we have put... because the commune has asked, "Should we get them arrested?" So we have informed them that they should be arrested on two counts, the money they have completely taken out of the bank, one thing.

Second thing, Sheela has committed bigamy. She was married to an American and without divorcing him she married a Swiss sannyasin just to get into Switzerland and get the residence permit there. And then she became aware that this is bigamy and this is illegal here, this is illegal in Switzerland, a crime. So she went to Nepal. Nepal is a poor country in India where you can bribe any magistrate very easily. And got a divorce pre-dated which we can prove because she was helped by our sannyasins there. And we can prove

that it was after the marriage. So report the bigamy thing also and get them arrested.

Q: SO HOW MANY TIMES HAS SHE BEEN MARRIED THEN SIR, BECAUSE HER FIRST HUSBAND WAS MARK SILVERMAN, I BELIEVE.

A: Yes.

Q: NOW HE DIED OF CANCER.

A: He died of cancer.

Q: THEN HER SECOND HUSBAND WAS JOHN SHELFER, WHO SHE MARRIED ON A JUMBO JET GOING TO INDIA.

A: He was her second husband, Jayananda.

Q: BUT IF THE FIRST HUSBAND WAS DEAD, SIR, THEN THAT WOULDN'T BE BIGAMY, WOULD IT?

A: No, the second husband is alive and this is a third husband.

Q: WHY DID SHE GO TO MEXICO AT THE END OF JULY?

A: Just to marry this Swiss man. And that we have come just to know, because people have opened their mouths, not fearing her. Her own secretary she wanted to take with her, afraid that she knows everything, but she is a brave woman, she simply refused to go. And she said she will stay here. And she has given the whole information that they went to Mexico to marry and then she came here and then became aware of the bigamy, then went to Nepal to get a pre-dated... And sent her old husband to Australia so he does not come in between anywhere, he is not even aware perhaps.

Q: DO YOU KNOW YET SIR FROM YOUR BOOKKEEPERS JUST HOW MUCH IS MISSING IN MONEY?

A: Difficult. It will take a little time because the person who was in charge of the finances has also escaped with them. But one thing is certain, that fifty-five million debt they had left behind out of which certainly some money they must have shifted before they moved away from here.

Q: HOW DOES THAT LEAVE THE FUTURE OF THE COMMUNE FINANCIALLY RIGHT NOW?

A: Perfectly good, there is no problem.

Q: HAVE MANY PEOPLE LEFT BECAUSE OF THIS INCIDENT?

A: No. Many people will be coming back who had left because of Sheela and her group and their

behavior. It was obnoxious and...

Q: DO THE POLICE ANTICIPATE A QUICK ARREST?

A: They should be arrested quickly before they commit more crime. That is a simple thing to understand, that criminals should not be left loose for long, they can commit more crime.

INTERVIEW WITH ROGER WORTHINGTON, CHICAGO TRIBUNE, CHICAGO, ILLINOIS
Q: OSHO, IT SEEMS SHEELA'S ABUSE OF POWER OCCURRED WITH A WEAK RAJNEESH FOUNDATION BOARD AND A WEAK RUBBER-STAMP CITY COUNCIL. DOES THE GREATER RESPONSIBILITY YOU URGE RAJNEESHPURAM INCLUDE A TRULY INDEPENDENT, EMPOWERED CITY COUNCIL THAT WILL SPEAK FOR THE CITY OF RAJNEESHPURAM AND REPRESENT ALL THE PEOPLE OF RAJNEESHPURAM AND IN A TRUE SEPARATION OF CHURCH AND STATE?

A: She was president of the Rajneesh Foundation. She was the most important person and because all the finances belonged to the religious trust, everything that has to be done in the commune, they have to look for loans from the foundation. Naturally, by and by she became more and more powerful over these people. They were all, they are all separate corporations. And because she was my secretary, that created the whole problem. So anything between me and my sannyasins, the corporations, the city councils, she was to bring the message to me and I have to give the answer. Now the message she could bring according to her idea what she wanted and my answer also she could manage in her own way. Whatever she wanted that this iss my answer. And there was no way for people to know whether this is my answer or not.

And they love me and they trust me and they have loved me for all these fifteen years and they know me, that I cannot take any advantage of their love and trust. So they simply accepted Sheela's word as representing me. This is the whole cause that created the problem. And seeing it, the moment I became aware that something is going wrong, because I had still approach of my physician, my dentist, my caretaker. I could get a little information from them. And as I became aware that something is going wrong, I started speaking again and became available to the commune.

The whole commune was excited and ecstatic except Sheela and her group, because they lost their whole grip. Now nobody was going to listen to them. From that moment she started going to Australia for any small excuse, for Japan, for Singapore, for Europe, for Switzerland. And finally this time when she came she wrote me a letter. She did not have the courage even to face me. She wrote a letter that "I don't feel anymore excitement of coming here. In fact I feel happier in Europe, in Australia, or anywhere else."

The next day I answered in the public lecture, that why she is not feeling excitement anymore, because she has no more any power. She may be the president, but she cannot dominate and exploit the commune. And why she is feeling happy in Europe, because we have many communes in Europe where she is still my representative because I am not going there. But if she wants to know the exact reason, I can come to Europe, or to Singapore, or to Japan, or to Australia, anywhere she wants and immediately she will see there her excitement disappearing.

Q: OSHO, HAD THE CITY COUNCIL BEEN FUNCTIONING AS CITY COUNCILS DO IN MOST CITIES, AND HAD THE MAYOR BEEN FUNCTIONING AS MOST MAYORS FUNCTION, THEN THIS ALLEGED ABUSE OF POWER BY SHEELA WOULD NOT HAVE BEEN POSSIBLE, THAT SHE WOULD HAVE BEEN COUNTERMANDED AND CALLED TO QUESTION BY THE DULY ELECTED BODIES OF RAJNEESHPURAM. AND THAT WAS NOT THE CASE. I'M WONDERING WHEN YOU TALK ABOUT MORE RESPONSIBILITY BY YOUR FOLLOWERS, WHETHER OR NOT THAT INCLUDES A GREATER SENSE OF DEMOCRATIC FUNCTIONING BY THE DULY POLITICAL BODIES OF THE CITY?

A: That is true. The mayor of Rajneeshpuram has also disappeared with her. Perhaps he was also part of the gang. And there is absolute democracy as far as these city councils are concerned. But my approach to democracy is far higher than party politics. In a small commune of five thousand people, I can create again a

better democracy like Athens. We don't have any parties, but we want to come to an unanimous decision about everything. And people are intelligent, and they can see who is capable of doing what, so by talking, discussing, coming to a certain conclusion, we never fight, that three candidates stand up for a post unless there is a consensus in the whole commune for one person and the whole commune is ready to support him. In fact the commune pursues the person to stand up for the post, not the person standing up for the post and then bragging about himself and giving promises to you that "I will do this and that." and making a campaign. There is no campaign. It is just the reverse. The commune comes to a consensus that this man seems to be the right person, persuade him. And it is very difficult because nobody wants to get into politics.

So it is a different approach to democracy, to true democracy, where every decision is nonpolitical, but unanimous. In the ordinary democracy, fifty-one percent people rule over forty-nine percent people. It is not much of a democracy. And sometimes actually what happens is, that the majority rules over the minority, it can be understood. But the vice versa happens. The minority rules over majority.

I will give you an example. I was in a city, Jabalpur in India and the corporation consisted of twenty-one members; ten members of one party, ten members of another party, and one woman who was independent. And she was the most third-rate candidate out of all, but she had the key. Whomsoever she joins will become the ruling council. And her condition was whoever makes her mayor, she will join. Those who made her mayor, she joined that group. Now a single woman is ruling the whole city who has not voted for her, just a small minority ruling the whole majority and deciding for everybody.

The same was the situation with Indira Gandhi. Only thirty percent of the Indian Parliament was in her favor. Seventy percent was against, but because they were divided amongst themselves they could not defeat her. So thirty percent is ruling over seventy percent. And do you call it democracy?

A real democracy can exist only in small communes. And my idea of democracy is that the whole world, instead of being divided into countries should be divided into communes, millions of communes around the world. And every commune coming to unanimous decisions and a direct democracy. And it is very easy, because these five thousand people here know everybody, who is who.

Q: IT SEEMS THAT THE FIVE THOUSAND PEOPLE IN THE COMMUNITY ABDICATED RESPONSIBILITY FOR MA SHEELA'S DECISIONS; THEY GAVE IN THEIR CONSENSUS OF SUPPORT. AND SHE ASSUMED POWER OVER THE ELECTED BODIES OF THE CITY.

A: No, they are not responsible, because you can choose anybody who is completely innocent and can turn a criminal the next day. There is no responsibility of the whole commune. The whole commune decided for Sheela and other posts, for people who were really good and human. But power corrupts people.

Q: IT WAS ALSO OBVIOUS TO QUITE A FEW OF US FROM THE OUTSIDE THAT THE HOTEL ROOMS AT HOTEL RAJNEESH, THE TELEPHONE LINES WERE BUGGED A YEAR AGO AT THIS TIME. IT MUST HAVE BEEN OBVIOUS TO SOME OF THE PEOPLE WHO WORKED IN THE AREA AROUND THE SWITCHBOARD IN THE HOTEL. WAS THAT KNOWLEDGE COMMUNICATED TO YOU, OR OTHER PEOPLE IN POWER OTHER THAN THOSE SURROUNDING MA SHEELA?

A: You have to understand one thing. Germany is one of the most intelligent country in the world, but it was ruled by a crackpot, Adolf Hitler. And even the best minds in Germany like Martin Heidegger was in support of him. Only after his defeat people became aware that what they were doing was not right. It is a very simple human phenomenon. For example, if Sheela says to the telephone operator to tape any conversation because there are thirty informers imposed by the government into the commune. The telephone operator feels perfectly okay, the operator is not committing any crime seeing that the government has imposed people. And it WAS a truth, that there were informers here. Perhaps they are still here, but now there is nothing to inform. So if she said to tape their conversations, knowing perfectly well it is not legal, but it is also not legal to put informers in the commune. So simply they followed her, seeing that she is trying to save the commune.

Now they understand that it was wrong. For example, my own room was bugged. Naturally the person

who must have bugged the room must have felt that, "What is going on? Why I am bugging the room of a man I love and I trust, for whom I have come here for thousands of miles?" But Sheela must have given her an excuse, that that bugging is just to protect Osho, so if anybody enters in the room or any trouble is created in the room, immediately the guards come to know about it. Because it was bugged and the guards had the connection and Sheela will be able to reach within five minutes. So she must have given some kind of explanation to these people which was legitimate. And for every illegal activity you can find legitimate actions, legitimate explanations. So these people are simple and innocent and trusting people. They thought whatever she is doing, she is doing for the commune's safety.

But her own desire to do it was totally different. There was no danger for me for anybody to enter into my room. I don't see. But she was continuously in a paranoia. Perhaps her own fear of doing all these crimes created the paranoia. And she wanted if these things were exposed, she would have said that she has done everything to protect Osho.

But I don't need any protection. I have lived my life enough, in fact, more than enough, and so intensely and so totally, that I am fulfilled completely, utterly contented. So death comes now, it destroys nothing, because future holds nothing for me, only a repetition. So there is no question, and it is far better to be assassinated than to die in an ordinary way on a bed. Ninety-nine percent people die on the bed. I don't want to do that. That is too ordinary! Assassination is far better.

And what security? I had told her many times that "Don't be worried about security too much, because what security you can give to me in a country like America, where twenty percent presidents have been assassinated who have all possible security, so what security you can give to me?" But to the other people she was saying that it is for the security of Osho that we have to do this, we have to do that. That information is coming every day now that it was said to them that it is for Osho's security that we have to be ready to make bombs, to make a underground tunnel in case Osho has to be taken out without anybody knowing. I have no idea of that tunnel either; just today I have heard about it, but I would like to see it. And we will use it in some beautiful way, make some good restaurant there or something beautiful so everybody can come and see... What problem is there? As far as my death is concernedd there is no problem. And as far as my life is concerned I am living it so luxuriously, there is no problem either. But she must have been cheating innocent people.

And they are coming up. And within seven days hundreds of sannyasins will expose their heart which they have been keeping just out of the fear because the gang, if they can kill my physician, make an attempt to kill my another physician, if they can kill a man and simply throw his body out of the ranch, these people must have been afraid.

And these people cannot go back to their own society for the simple reason that now there they will be unfit. They are totally deprogrammed. They cannot fit in a Christian church, because listening to the Bible they will remember me, that Osho used to say that the Holy Bible is the most holy pornographic book. They cannot be Hindus again because I have told them that Krishna has sixteen thousand wives and I don't think that is human, because what happened to the people... And these wives were stolen, they were other peoplesa wives, their husbands, their children were left behind and this man is considered to be the incarnation of God! Then what will be the incarnation of devil?

I have deprogrammed them completely, they cannot fit in any society. They can only fit with the sannyasins, so they did not want to create any trouble for themselves because Sheela was quick to throw people out. And she will inform you only when the person was thrown out. When he was no more here she will inform me that he was creating too much trouble and this and that, and any excuse.

Even my own bodyguard who has served me in India for almost seven years with absolute love and trust, she managed to throw him out because she did not want such a intimate person to me, because he knew in every way what is my message and what is my instruction. Sheela could not deceive him. He will detect immediately that this is not Osho's instruction, it cannot be. He has known me for seven years sitting by my side every day, morning, evening, and the whole day taking care of my security. Sheela could not tolerate him here.

Here is sitting Vivek, who has been with me even before Sheela may be born. She has been with me from 1970. And she has looked after me so devotedly, so lovingly, so carefully, not a single moment she has rested. The moment she wakes me from in the morning, six o'clock up to eleven or twelve sometimes, she is continuously on the run. Sheela never wanted her to be there, so close, because she understands me more than anybody else. Sheela cannot befool her. She tried to poison her and to kill her. And now we have persons who say that in front of them the plan was drawn that how Vivek should be killed, how poison

should be delivered in teas, in coffees and how she should be brought to the Jesus house. These people are not responsible.

They had chosen her when she was really a different person. And a person has so many faces. Do you think when America had chosen Nixon that there will be a Watergate? Is not the whole America responsible for Watergate? Nobody knows about future. We can only decide what is available today. And what is hidden in the deep unconscious and the collective unconscious of the person, even the person is not aware.

So when power comes into your hands, your unconscious starts surfacing, and then your collective unconscious starts surfacing. Power gives you energy to do things which you would have never dreamt. Nobody is responsible. Even Sheela is not responsible, just a victim of her own unconscious mind.

HASYA: DR. SHUNYO HAS SENT IN A MESSAGE THAT SWAMI LAZARUS DIED WITHIN THE LAST HOUR. DR. INDIVAR ATTENDED TO HIM. WE CONSIDER HE HAS AIDS. HE PROBABLY DIED OF LYMPHOMA CANCER.

A: So a beautiful ceremony should be arranged.

HASYA: BECAUSE OF THE AIDS QUESTION, HE IS BEING RETESTED AND BECAUSE OF THE LEGAL ENQUIRIES WE ARE IN TOUCH WITH THE STATE MEDICAL EXAMINER. NORMALLY WE WOULDN'T.

A: No, in fact, tell them the AIDS virus immediately dies as the person dies, so if the person is dead, you cannot find anything related to AIDS in his body. So it is just wasting of time, but if they want to do they can do it. But prepare a beautiful celebration to say goodbye to Lazarus.

INTERVIEW WITH WALDEN KIRSCH, KGW TV, PORTLAND.
Q: OSHO, I HAVE A MEDIUM LENGTH QUESTION AND I HOPE YOU WILL OBLIGE ME WITH A BRIEF RESPONSE. YOU HAVE MADE SOME VERY SERIOUS CHARGES AGAINST YOUR FORMER AIDES IN THE PAST COUPLE DAYS. THESE CHARGES YOU KNOW COULD RESULT IN FEDERAL INDICTMENTS OR POSSIBLY EVEN PRISON TERMS. DO YOU THINK SHEELA'S GANG AS YOU'VE REFERRED TO HER, MAY TURN UPON YOU. DO YOU THINK THAT YOU MAY BE INDICTED, AND IF SO WOULD YOU APPEAR IN COURT?

A: I don't care about any problem. I will fell... I will face any challenge, there is no problem.

KIRSCH: WOULD YOU PERSONALLY TRAVEL TO COURT?

A: Yes, if there is a need, then I will face.

Q: DO YOU SEE THERE BEING A CHANCE THAT SHEELA COULD IN FACT TURN UPON YOU AND TESTIFY AGAINST YOU IN COURT.

A: No problem, because there is nothing that she can testify against me. The moment she will see me, she will fall into my feet and weep. There is no problem.

Q: SHOULD AN INDICTMENT BE HANDED DOWN, YOU'RE PERFECTLY WILLING HOW TO TRAVEL TO PORTLAND OR WHEREVER TO ANSWER CHARGES?

A: We will see that, because my whole powers of attorney are with the new president. If they are ready to give the summons to her, she will represent me, but if they want to me and they insist... It is against my health and they will have to take the responsibility if anything happens to me. I will travel anywhere, but it is against my health, so they will have to take the responsibility. So my legal people will see to it, that how many millions they will have to pay if I have an attack of asthma.

Q: YOU'RE CONFIDENT THAT SHE WILL NOT TESTIFY AGAINST YOU, IS THAT WHAT I HEAR YOU SAYING?

A: It is difficult, because what will be her mind at this moment, it cannot be at ease. Most probably she must be kept drugged by Puja because she must be in a great grief that she has betrayed me and the commune and left the commune in the times when she was needed. So it is difficult to say, but if she faces me in the court I am perfectly capable to face anybody. Sheela is just a child, nothing to be worried.

Q: YOU SAY THAT YOU LOVE HER STILL, DO YOU BELIEVE THAT SHE LOVES YOU AT THIS POINT?

A: Certainly. I love her and she loves me. That is a separate thing, totally separate. But her love was not so great that she could have avoided all these criminal things that she did, but I still love her. And I will propose before the court also that her actions may have been wrong, but the person is beautiful. And I have nothing against the person and I have loved the person, not his actions.

Q: HOW LIKELY DO YOU THINK IT IS THAT SHEELA WILL TURN AGAINST YOU IN COURT?

A: I don't see that she can do that.

Q: SHE CAN TRY, CAN SHE NOT?

A: That too will be very difficult because for three and half years I have been silent. I am a lazy person, I never leave my room except since I have started speaking I come for the press conference here or for the commune meeting in the Mandir. I am so lazy I don't even read newspapers, don't see television. For five years I have not read a book. I must be the most uninformed person in the world.

And I don't know where the office of the foundation is, I don't know where the Sheela's room is, I have never been there. I don't know where the city hall is. Just coming I see a board -- City Hall. That's all that I know about the city hall. I don't go anywhere in the commune.

In the afternoon I go for one hour ride into the forest and that road my people have made simply for me. So for twenty-three hours it simply meditates and waits for me. One hour only it is used without any traffic.

My life is so simple, I don't need anybody, I don't talk anybody, so I don't conceive how any crime can be even thought about me. A man who simply sits in his chair the whole day, sleeping twelve hours. You will not find another man in the world. And people who commit crime don't sleep twelve hours.

Q: EARLIER TODAY YOU SPOKE OF PROVIDING YOUR ATTORNEYS WITH SOME STRATEGYY FOR SETTING UP TENTS AND SUCH. THERE HAS BEEN SOME TALK THAT IN FACT YOU MAY HAVE BEEN MORE INVOLVED IN THE OPERATION OF THE COMMUNE THAN YOU SAY RIGHT NOW.

A: No, my attorneys are perfectly capable people. My legal advisers are perfectly capable. If they want any advice from me they can have, otherwise they can do anything they want to do. There is no problem.

And in fact I myself am very much excited to face the United States judges and see how much intelligence these people have. I would like to face the Attorney General of Oregon into the Supreme Court of America. Because I feel I am for the American constitution and the Attorney General of Oregon and the Governor Atiya are against it.

So I will enjoy it. I have enjoyed every kind of thing in my life. And even if they jail me for few days that will be really groovy!

INTERVIEW WITH SWAMI VIDEHA, PANORAMA AND EXPRESSO, ITALY

Q: HI. OSHO, SINCE MANY PEOPLE COMING FROM OUTSIDE HAVE SEEN SOMETHING THERE, NOT CLEAR, HOW IS POSSIBLE THAT YOU, OR THE PEOPLE LIVING HERE DIDN'T FEEL THE SAME?

A: For the simple reason, because the people who come from outside don't know that a small minority group of five thousand people living surrounded by hostile people, they only see the few persons having guns to protect the commune, but they don't see the immense hostility in the Oregonians. The moment the hostility disappears, these guns will disappear. And now I think the time has come, the hostility will disappear. The hostility was because of Sheela and her group. Now that group is gone, there is no reason to be hostile.

We love this oasis we have created and we love America, because America is the only possibility for humanity's future. So we will be in every way helpful for all democratic values. Once it becomes known -- that's why I'm talking to all news media -- once it becomes known that I am absolutely in tune with the American constitution, its democratic values, the hostility will disappear and then the guns will disappear automatically, there is no need. I don't like them myself.

But the hostility has to disappear first. Otherwise, in our self-defense we will do everything that is needed. We will not harm anyone. In four years we have not harmed anyone, but we will not allow anybody to harm us either. We are absolutely against violence. To harm someone is violence, to allow someone to harm you is to support violence. We are totally against violence. We will never initiate any violence, but if some fanatics try violence against us, then we are going to retaliate as forcibly as possible. And everybody has the right to defend himself. It is everybody's birthright.

So those people who come, they only see the guns because guns are visible and the hostility around is invisible. So they are not at fault and they are not great seers that they can see the hostility, not very intelligent either to understand that the guns simply indicate that there are people around who can be violent to us, who would like to destroy us. We receive every day phone calls and letters that they would like us to destroy completely, that they would like us to leave Oregon forever, as if Oregon belongs to them.

Q: IT SEEMS YOU TEACH THROUGH EXPERIENCE. THIS HAS BEEN A GREAT EXPERIENCE FOR MANY SANNYASIN HERE. AND YOU ALSO SAY THAT PEOPLE ARE FAST ASLEEP... THEY NEED A GREAT SHOCK TO BE AWAKENED. HOW THE SANNYASINS AT THE RANCH WERE HELPED TO GROW BY TRUSTING SHEELA AND HER GANG; HOW THEY HAVE LEARNED; AND WHICH ARE THE GREAT EXPERIENCE YOU WILL CREATE FOR THEM TO WAKE UP?

A: I can create many devices, Sheela was only one, nothing to be worried about that. I can find new ways to wake them up. My whole expertise is to wake people up and to shock them. Now three days before you would never have thought that this shock is coming. So whenever it is needed, I will manage, don't be worried. You will have enough shocks unless you become enlightened!

Q: YOUR MESSAGE THROUGH THIS CHAOS OF THESE DAYS LOOKS MORE CLEAR. WHAT IS IMPRESSING THE PEOPLE IS YOUR COMPASSION, YOUR INNOCENCE AND YOUR CLARITY. THIS CAN BECOME PART OF THE UNDERSTANDING OF THE HUMANITY, OR STILL WILL BE CORRUPTED BY POWER?

A: No, if the whole humanity can help this innocence, this clarity, this intelligence, it cannot be corrupted by power, that is impossible. Nobody can corrupt me, no power can corrupt me. My sannyasins are still half asleep. I have to wake them up fully, then nobody will be able to take advantage of their innocence.

Innocence has its own power. And when people have a clarity to see things, then you cannot hide any crime and you cannot find any excuses to hide it. This is the way for the whole humanity. My communes are only models. Okay?

Press Conference

Chapter #4
Chapter title: None

24 September 1985 pm in Sanai Grove

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INTERVIEW WITH JIM HYDE, CHANNEL TWO; SCOTT MILLER, KGW TV, PORTLAND; SWAMI ANAND SUBHUTI, THE RAJNEESH TIMES; WALDEN KIRSCH, KGW TV, PORTLAND; SWAMI ANAND VIDEHA, FOR "LATIN-AMERICA COURIER", ITALY; MA VIREN FOR "LOTO-PAYO" (LEUROPAYON?), ITALY.

ISABEL: "OSHO, I HAVE TOLD THE PRESS THAT YOU WILL FIRST MAKE A STATEMENT AND THEN THEY COULD ASK QUESTIONS."

OSHO: I welcome you all. I had to give you the trouble to come here because there has been FBI people, State Police officers, Wasco county police, Attorney General's office people, to investigate the case against Sheela and her fascist gang. I offered them my own interview, four times they gave the appointment, and all the four times they canceled it. There seem to be a certain conspiracy going on. I want to make that conspiracy open and available to the public.

We were cooperating fully. Our police, our sannyasins, were going and revealing facts concerning all kinds of crime that have been committed while I was in isolation and silence. It was really strange that they should not take my interview. They should have taken my interview first. I represent the heart of my whole commune. I live for these people and I will die for these people. Rather than asking me for an interview, they went on postponing and canceling appointments. And the reason was that they were trying to protect the criminals. They were not taking any step against the criminals.

And they were trying to persuade people to betray the commune. They were giving as a bribe, that "We will give you immunity." We were supported them, we were revealing everything on our own accord. We wanted the criminals to be punished. But behind the screen was Attorney General and he was trying a totally different thing. I have known dirty politicians, but not so dirty as this man.

All kinds of crimes have been committed, murder, attempts to murder many other people, efforts to poison the water system of Dalles, the whole city of innocent people who have done no wrong to you.

Sheela was persuading one of the pilot, that he should take bombs in the airplane and crash it on the Wasco county office and before it crashes, jump out in a parachute to save himself. Because he refused it, as a punishment and as a safety measure that he does not reveal it to anybody else, he was sent to Germany in a very small commune where he was useless, because there is no airport and the commune has no airplanes. What can they do of a pilot? And he was our best pilot. As he heard the news that Sheela and her gang has escaped, he immediately phoned. He has come back and he revealed his story, that "This is what I was asked to do. Because I refused. It was not only a question of my life. It would have destroyed the Wasco county office and it may have destroyed many other houses surrounding it." The quantity of bombs was so much.

We were trying to help FBI and all these other agencies. Why they were afraid to take my interview? The reason was, they wanted to find few people who can protect the criminals and can indicate false names, innocent people, that these are the real criminals, so that the community can by destroyed. One of the FBI person was being heard by sannyasins, he was saying, that "We are going at least to imprison five hundred sannyasins." All those sannyasins who are very essential for the life of the commune, to cripple it. They were not interested at all about the crimes.

One of the street people was murdered by Sheela because she has imported special drugs in tons for all those street people, to keep them drugged till the election day. So whatsoever she says to them, they will do it like a robot, almost in a hallucinatory state. This man by accident was drugged twice. He died on the spot. They simply threw his body out of Rancho Rajneesh without any compassion, humanity, without any feeling what they are doing. The police had found the body, but they could not find even the man's address. He may have come from New York or from anywhere in America. And street people don't have address. They could not figure out what is his name, they could not figure out how he has died, whether he has been murdered or drugged himself too much.

Just now people are coming, because the fear, the terror of Sheela and her gang is finished, they know now they can say the truth. I wanted to cooperate with the government, with the law, but the government has its own designs. Its design is to use the excuse of Sheela's crime who has already gone out of country with twenty co-conspirators. A good chance for them in the name of those twenty people who are out of country -- just blame innocent people and force them into jail.

Not taking my interview was essential to do this, because I was going to reveal everything. First they said, "You cannot record it." I insisted that "It has to be recorded, because in the court you may change." It was a strange situation, as if I was the interrogator and they were the criminals. You cannot take a video tape of it. I insisted.

I said, "We will not release it to the public, we can give you the guarantee, written, but the video will be taken, because we know that you are not worthy of any trust. This video will be a proof that things are totally different and you are presenting before the court different people."

Sheela and her group has bugged my room, my caretaker's room, the new president Hasya's whole house, six rooms, my ex-secretary Laxmi's room, the whole hotel, all the rooms. Even the FBI experts said, that Nixon is left far behind. They have done such a sophisticated job. He said that, "For one bugging five years of jail." And this woman has bugged so many places that even one thousand years will be not enough! You have solid proofs in your hands. They have found machines in Sheela's room that all telephones from the commune, going outside or coming in were taped, which is very criminal. It is interference into the freedom of the individual and his privacy. Now what solid proofs they need? We have tapes which we have presented to them, we have the mechanism which was being used, we have people who are ready to confess that they were part in it and who others were part in it. But it seemed as if they were not interested in it. Their interest was somewhere else.

One woman came up and said, that, "She does not know exactly, but she suspects that the house belonging to the planning office in Wasco county was burnt by Sheela. Because Sheela told her that at a particular place late in the night you stand there with a car, two sannyasins not in sannyasin clothes will come to you. You need not ask anything, simply take them in and bring them back to Rajneeshpuram. She was a little worried and concerned that what is the matter, what is going on, what is the secret in it? Why they should not be wearing red clothes and why such secrecy? And next day she came to know that the planning office of the Wasco county has been burnt. Now it is very simple. She can indicate those two persons who have escaped with the twenty in Sheela's gang. Sheela has taken her also in her gang so that no

proof is left behind. But she felt so guilty that from Seattle she turned back. She said, "I am not going. I am going back to the commune." And she has come back to the commune.

All these things. In Sheela's house literature has been found: How to Murder, How to Kill. Literature on all kinds of poisons. Three persons have been poisoned. My own milk was being poisoned slowly every day. And only now the poor sannyasin who looks after the cows has opened his mouth, that "Every night Puja used to come to mix something. I was not aware that this is poison. I thought it is something herbal, must be for your health." Certainly it was for my health!

Seeing all these things I became aware of one thing that has happened in India. And now I am absolutely certain that Sheela murdered her own first husband. He was sick. He had cancer of lungs and the doctors had said that he cannot live more than two years. When he came to me he was really in despair, death was so close. I said to him, that "Death comes to everybody. You are fortunate that you know when it is coming. You have some uniqueness about your death. You can use these two years in such a way that only your body will die and you will live forever."

And he started meditating, and a strange phenomenon happened. Two years passed, four years passed, six years passed. He came back to America. He was American Jew. He went to the doctors, they could not believe. They thought that he must be dead by now, long ago. They said, "It is something miraculous. You are not supposed to live! What have you been doing."

He said, "I have been meditating and I am feeling healthier and I am getting better."

But once in a while he used to have attacks and when he had the attack, oxygen has to be given to him. Sheela was continuously harassing him. All this I have come to know now. People who had lived in the same house in India have revealed to me that Sheela was harassing him continuously. And because he was sick she was having a love affair with another man. And that was really disgusting. Her husband was dying in the same room and she will bring the other man to make love in the same room in front the husband and naturally he will throw a tantrum. And one day it became so much that she stopped the oxygen. She took out the tube. The poor man died in immense suffering and torture, suffocating.

I did hear the rumor, even in India, that something in mysterious about the death. But there was no solid proof. The man was already burnt. There was no witness. But now seeing Sheela's all these acts here I feel certain that she has killed her husband too.

When I left India Sheela had burnt two bare houses just to show that all my literature has been burned by somebody. Nobody would have told this if Sheela was here. People were afraid that they will be killed or thrown out of the commune. Many have been thrown out of the commune. Whoever was a rebel was condemned as negative and he has to leave. And because I was in isolation and in silence and I had no connection except Sheela, so even if people wanted to inform me about something it was impossible. They could not phone. Every phone was taped.

All the guards on my house have just revealed that they were told not to have any contact with the people who lived with me, my physician, my dentist, my seamstress, my cleaners... almost twenty people lived in the house... my kitchen people, my gardeners. The guards were instructed, that "You have not to talk to anybody, you have not even to smile at anybody, you have not to see eye to eye to anybody. Even if they wave you are not to answer." And that's how it has been going on. And it seems she had put those guards saying to them that they are for my safety.

But just today all the keys of my house have been found in Sheela's room. Now what those keys were doing in her room? She has made a lock into my sitting room which connects the bedroom. I sleep alone there and she wanted to have the key from the outside. The lock is from the outside and she wanted to have the key. It was only because of my caretaker. Her insistence that the key cannot be given to anybody because things that have come to light, if she can poison my milk, if she can bug my room, if she can try to kill my physician three times, she could have tried to kill me. And the best way would have been any night. Guards were hers, I don't know even their names, I don't know even their faces, because they are on the roof, I cannot see them. She could have entered into my room any moment, given me an injection. It was so easy. She wanted to keep that thing available.

One should be wondering why she would like to kill me. Because three and half years being in full power she became a power maniac. Now her only fear was, if I start speaking again, then her face from the television screen will disappear. Then she will not be a celebrity. Then from radios her voice will disappear, from newspapers her name will disappear and it is really difficult for someone whose ego has become blown big, then suddenly to become nobody.

She was nobody. She was just a waitress in a hotel in America before she came to me. Here she saw

power in her hands, millions of dollars in her hands. We have put two hundred million dollars to create the commune. She has stolen money out of it. Her old secretary is dying with cancer in California. Death sometimes makes people reveal truth. She has written me a letter yesterday, that Sheela has stolen forty-three million dollars from European communes which were bound to reach here, but they never came here. They went into a account in Switzerland. When you get so much money, so much power, and my people love me and she was using my name for everything.

Even very intelligent people proved very gullible for the simple reason, she found their weakness, their love for me. She will simply say it is for Osho's sake, it is for Osho's security, it is how Osho wants it. And people were ready to do it. She exploited the whole situation and committed all kinds of crime.

They were trying to culture AIDS virus. One wonders for what. Two persons from the commune who have been found by Sheela's assistant, Puja, who is a medical person, as positive confirmed AIDS patients... when Sheela left we let them tested again outside. Both are negative. Strange, where the virus has disappeared? It has disappeared with those twenty people? It seems their blood before sending for test was mixed with AIDS virus. And the reason seems to be that those two persons were just experimental the way scientists use guinea pigs, rats, they were using human beings. Perhaps there was a desire that if they cannot rule the commune, then they will destroy it.

Just the other day in Patanjali lake, five hundred big fishes, beautiful fish, suddenly died. It seems poison has been dumped there. Otherwise there seems to be no reason for those fish to die simultaneously.

I wanted to say all these things to FBI and all other state government agencies and wanted them to ask me, interrogate me, so I can go into details. But they are not interested in the criminals. Their interest is that somehow the criminals has escaped, it is good. Now find people who have done small things, for example, this girl who has driven two people who burned the planning office, now give her immunity and make her say that who were those two people, any two people they choose.

That's what they are trying to do with K.D. K.D. has not gone with Sheela's group, he is hiding in California and trying to make a deal. He is a politician. He is trying to make a deal with the Attorney General, that "If you give me immunity, then whatever you say, I will say."

I would like the press to support this small minority against the whole dirty political regime. Help so that real criminals can be caught and should not be protected and make it sure that no innocent people are harassed. That is the desire of the Attorney General. That's why they never wanted to interview me. I wanted them first to interview me before the press so the whole public knows. What is the fear? I should be afraid. Why you should be afraid? They refused that, they refused video, they refused taking a tape and finally, they refused that they don't want to take my interview at all. And all this time they were continuously enquiring the Attorney General on the phone, for everything. To cancel the interview or not, to let them have it on the video or not.

It is your duty and responsibility to expose this dirty state of affairs. We are ready to support the law and the constitution and we are ready to help them catch all those twenty people, because we are keeping an eye on them, we know where they are. We have sannyasins all over the world. When they were in Zurich, Zurich sannyasins were looking after them. When they went into Germany, German sannyasins were looking after them, watching. Now they are in France. Wherever they will go, my people are there. But FBI does not seem to be interested even to inform the Interpol that these people have committed crimes, they should be brought to America.

Perhaps if Sheela comes back... or perhaps FBI people are already making deals with those criminals there, that they are not criminals. They are capable of making deals and can give them immunity and then any innocent person can be imprisoned, for ten years, for twenty years, for his whole life.

I have called the press just to make it clear to the people that it should not be allowed to happen. And when we are helping and cooperating, they don't want our cooperation. Just now I have heard that because I have called the press conference and I am exposing them, they are packing their suitcases and they will escape. Strange, you belong to the federal intelligence department, you belong to the state police, you belong to the county police, such cowards. You cannot face a press conference. Rather than packing their suits they should have been here, because they have been here for seven days. And we have been their hosts and we have been helping them in every way. We gave them our hospitality and they are giving us their criminality.

It is somehow a psychological fact that the criminals and the people who belong to the police are not very different kind of people. Just criminals employed by the government become FBI, KGB, and criminals who are unemployed, those poor people serve in jails or electrocuted or given death sentences, but I think

both belong to the same category of mind.
If you have any questions, you can ask.

INTERVIEW WITH JIM HYDE, CHANNEL TWO.
QUESTION: HOW WOULD YOU CONVINCE THE PEOPLE WHO WILL SEE AND HERE THIS VIDEOTAPE THAT YOU ARE TELLING THE TRUTH AND SHEELA IS LYING?

ANSWER: Simple. Why she has escaped? If she is not a criminal, she should have been here and faced me. She did not even come to say goodbye to me. People who don't commit crime don't escape like that. And all the twenty people are involved in all these cases. So tell her, if she is innocent and I am criminal, then face me, just stand before me. She thinks she is brave, so tell her to be brave and come back. Why you are escaping here and there, hiding in Black Forest in Germany. What is that is going to do? How long you can hide? And if the police is not going to take the action, then my people will take the action! We can wait for few days and see what these idiots do. Otherwise we are capable enough to bring all those twenty back here.

Q: WOULD YOU RATHER THE INVESTIGATORS, WHO'VE BEEN INVITED, GO AWAY NOW? HAVE YOU GIVEN UP ON THE SYSTEM?

A: First they have to take my interview before the press. Now that is an absolute condition on which there will be no compromise. Before I was ready to give the interview in privacy and keep the video private till the case is over. But now, no.

INTERVIEW WITH SCOTT MILLER, KGW TV, PORTLAND.
Q: THE PERSON WHO IS BEING INVESTIGATED IS NOT USUALLY ALLOWED TO RECORD OR VIDEOTAPE THOSE INTERVIEWS AND CERTAINLY, THESE INVESTIGATIONS NEVER OCCUR IN FRONT OF THE PRESS. WHY SHOULD YOU BE DIFFERENT?

A: This is not an ordinary crime. It is a series of criminal acts and it has been committed in my name! So I have every authority to force the investigators, because my name has been used, misused. Advantage has been taken of my name. And when I am willing, what they are going to lose? Unless there is some conspiracy that they will not be able to manage if my statements become public. But it does not matter, if they don't make it public, I will make them public. I am making them public. Who can prevent me?

Q: ARE YOU SAYING THAT YOU HAVE THE AUTHORITY TO TELL THE INVESTIGATORS HOW TO INVESTIGATE? OR TO TELL THE INVESTIGATORS WHO TO ARREST?

A: Certainly. The government is the servant of the people! They are not our masters.

Q: YOU SAID THAT YOU WON'T TALK UNDER CERTAIN CONDITIONS, ARE YOU STILL RECOMMENDING THAT YOUR SANNYASINS COOPERATE WITH THE LAW ENFORCEMENT AGENCIES?

A: They are cooperating.

Q: DO YOU WANT THEM TO KEEP COOPERATING?

A: This is cooperation.

Q: TOMORROW, DO YOU WANT YOUR SANNYASINS TO KEEP TALKING TO THE INVESTIGATORS?

A: I will not. It is finished. Cooperation is finished! And if they don't pack now, we will pack them out.

INTERVIEW WITH SWAMI ANAND SUBHUTI, THE RAJNEESH TIMES
Q: SORRY. DO YOU THINK THE FBI COULD HAVE BEEN WAITING FOR A SERIES OF COUNTER-ALLEGATIONS FROM SHEELA?

A: They should bring Sheela here. Why they are waiting for? Because there is every possibility she may be killed by the other nineteen criminals. I am afraid of that, because I have seen today the interview she has given. She looks absolutely drugged. I am afraid that she may be killed. Because all the remaining ones will be free if she is finished. Then the main criminal is gone. The main source is finished. And these people are taking so long time which is not needed at all. She should be caught immediately with all those people. And to my sannyasins I would like to say, now no cooperation. Nobody goes to report anything unless my interview is taken with my condition, our cooperation is finished. Now they can go to hell! And as far as Sheela and her nineteen colleagues are concerned, we will make our own arrangements.

INTERVIEW WITH WALDEN KIRSCH, KGW TV, PORTLAND.
Q: GOOD EVENING. WE HAVE BEEN MEETING LIKE THIS FOR A WEEK NOW....

A: You are behaving like FBI! (Osho is laughing)

Q: EACH TIME THE STORIES THAT WE HEAR BECOME MORE AND MORE EXTRAVAGANT. RIGHT NOW AS WE SPEAK, THERE ARE A CERTAIN NUMBER OF SANNYASINS HERE IN THIS ROOM, WHO DON'T BELIEVE WHAT YOU'RE SAYING.

A: What do you want to believe them? Who are the people?

Q: THEY'RE OUT THERE, SIR.

A: I will show. Raise the hands who believe in me and say three times, Yes!

AUDIENCE: Yes! Yes! Yes!

A: Now you ask your people to raise their hands and say no!

Q: I'LL LET YOU DO THAT.

A: Just come here.... Is anybody there who can stand for this man? Have pity on him! Just look behind.

Q: YOU SAY IN VARIOUS WAYS THAT YOU ASK YOUR SANNYASINS NOT TO BELIEVE YOU. YOU ASK THEM TO TRUST IN YOU BUT NOT TO BELIEVE YOU.

A: That's right!

Q: WHY SHOULD THEY BELIEVE THE FACTS WHICH YOU'VE BEEN LAYING OUT FOR THE PAST WEEK?

A: Because they know it as a fact.

Q: WHY SHOULD THEY BELIEVE YOU NOW?

A: They are not believing ME. They know the facticity of what I am saying...

Q: WHY SHOULD THEY BELIEVE YOUR VERSION AND NOT THE OTHER VERSION WHEN YOU TELL YOUR FOLLOWERS NOT TO BELIEVE THE WORDS YOU SAY?

A: They are not believing ME! They are believing the facticity of what I am saying. If it is a fact, you said that there are few people, you cannot make them stand. You cannot stand yourself rightly.

Q: HAVE YOU TOLD ANY LIES THE PAST WEEK? HAVE YOU TOLD ANY LIES AT ALL?

A: Never! Why should I say a lie? I have been trying to say the truth for thirty years and yet I have not been able to say it.

Q: IT SOUNDS AS THOUGH A SHOWDOWN IS INEVITABLE BETWEEN YOU AND THE CRIMINAL INVESTIGATORS HERE. AT THIS POINT YOU ARE TELLING YOUR FOLLOWERS NOT TO SPEAK TO ANYBODY UNLESS THEY SPEAK WITH YOU FIRST. IS THAT CORRECT?

A: I am simply saying that those people are trying a conspiracy to destroy the commune. And I will not allow anybody to destroy the commune.

Q: YOU SAID A MOMENT AGO THAT NONE OF YOUR SANNYASINS SHOULD GRANT ANY INTERVIEWS TO ANY INVESTIGATORS UNLESS THOSE INVESTIGATORS HAVE TAKEN YOUR INTERVIEW FIRST.

A: Certainly!

Q: AND UNTIL YOUR INTERVIEW HAPPENS YOU'RE ORDERING YOUR SANNYASINS TO SPEAK TO NONE OF THESE INVESTIGATORS.

A: Just let me repeat clearly to you.

They have been investigating up to today and we have been cooperating with them in every possible way. And they have been trying to exploit our cooperation. Rather than being thankful and grateful that we are cooperating, otherwise they have no way of finding the criminals and the crimes. It is only by our cooperation they can find the criminals and the crimes. They should be grateful.

They are not grateful, but they are being tricky. They have been trying behind the doors to bribe few people who have committed some small crime, that, "We will give you immunity." And you just tell what we want. This cannot be done. This is not cooperation. This is exploitation. And their desire is not against

the criminals at all. Otherwise the first step, because we have given them all evidence, they have found all the bugging, they have taken all the wires, all the bugging, photographs, everything, we have delivered all machines. Now we think perhaps it was not a right step because these people perhaps may destroy all those evidences. If they want to protect the criminals and destroy the commune, from today there will be no cooperation. Now they will have to understand it that no conspiracy can be tolerated.

They have to take my interview before the national press, and only after that my sannyasins will cooperate. Otherwise not.

INTERVIEW WITH SWAMI ANAND VIDEHA, FOR "LATIN-AMERICA COURIER", ITALY
Q: OSHO, WE HAD A WATERGATE ONE WEEK AGO, NOW WE HAVE A DOUBLE WATERGATE. WHO DO YOU SUSPECT IS BEHIND THE ATTORNEY GENERAL? ANY GUESS?

A: Attorney General is my guess. He is behind this Watergate. He is trying to protect the criminals and punishing the innocent. The idea of putting five hundred sannyasins behind the jail, into the jail, is out of a very criminal mind. And when we are supporting in every way, when we are withdrawing every hostility that Sheela and her group has created between our commune and Oregon... For example, we are changing City of Rajneesh back to the old name, Antelope. We are removing our police forces from there and we are ready to sell all the properties that belonged to the foundation to the people of Antelope, or anybody who wants to purchase, at the same price as we purchased them. We have improved them, renovated them, we have put money into them, they are already double of the cost and we will be giving them half of the price. And we want to move out of Antelope because we don't want to have anything to do with politics. It was Sheela's trip, it is finished with her going from here.

We want to be left alone here, we don't want any hostility, any antagonism with anybody. And we will give the proof of it by changing the name to Antelope, be removing our police force from there and we will remove our people as the properties are sold. Now, it is the time for all the Oregonians who were showing so much love for Antelope to purchase those properties. Now they will know who is their friend. It is one thing to talk and make great slogans that it is better to be dead than red, now it is time to show it, that you really intend. So they should purchase all the properties. We can vacate in a single day. Just they should purchase all the properties the way we have purchased from them.

Our people don't want to live there. Who wants to live in that third-rate one hundred year old houses? We have enough houses, fully air-conditioned, with all modern facilities. Our sannyasins want to come back home. Sheela was forcing them to go there. It was done all without my knowledge. Otherwise it would not have happened at all because I am absolutely apolitical.

I am not even against politics. Because to be against politics becomes politics. I am apolitical, neither for nor against, I simply want that the politics does not exist at all. That all the politicians are dead.

Q: YOU SAY THAT SHEELA STOLEN FORTY-THREE MILLION DOLLARS. THERE IS ANY REAL PROOF THAT HAS HAPPEN AND WHY THE EUROPEAN COMMUNE DID NOT TAKE DIRECT ACTION WITH INTERPOL IN THIS CASE?

A: Just now when I was coming here I have heard Sheela's husband is in the prison.

Q: YOU MEAN THE LAST HUSBAND?

A: And that too you have to understand. Sheela's first husband she killed. Sheela's second husband Jayananda is an American, before divorcing him she married a third husband who is Swiss just to be in Switzerland because from escaping from here where she was to go? So she married Deepo and then she became aware that this is a crime, she is committing bigamy. So she had to rush to a Himalayan small kingdom Nepal, because in Nepal, it is so poor, in small villages you can bribe any magistrate and get any certificate, any divorce certificate or anything you want. So she has brought from Nepal a divorce certificate back dated to avoid bigamy.

But the third husband is in the jail. He is in the jail because he also tried on Sheela's instructions to take the money out of the bank. It is not those forty-three million, it is another account of the Zurich commune. The money belongs to the Zurich commune. Deepo was one of the trustees and he has taken the money for his personal use, the whole money, and closed the account. I don't know exactly right now how much money he has taken, but from all over the world news is reaching. One woman from Geneva who had been my sannyasin long... Sheela came into my contact. She has informed that Sheela's whole business was selling drugs, particular heroin. And while she was going to Europe the excuse was visiting the communes, but the reality was heroin. She has been doing the business in selling gold also. I have called that sannyasins to come here, because she will be an eye witness, because Sheela and she were both very close friends. She knows every detail, that how much money she has got out of drugs, how much money out of gold, how much money she has taken out of the communes.

We will wait and see how capable American government, FBI and its other agencies are capable. If they cannot manage such a small thing, then forget about Soviet Union.

Q: BUT TILL NOW THERE IS NO DIRECT ACTION TOWARDS SHEELA FOR THE FORTY-THREE MILLION DOLLARS STOLEN IN EUROPE WITH INTERPOL THERE?

A: I have called the secretary of Sheela who is dying of cancer in California to come here and expose the whole thing clearly. That from where she has got those forty-three million dollars, in which bank they are, what is the account number... I am certain there is money. For one reason because Sheela has told me many times that, "I have a surprise for you."
And I always asked, "What surprise and when..."

Then one day she said, that "Now I cannot contain it any more, we have opened a bank account in Switzerland, in Sheela and Savita's name, but it is for me. In case you have to leave America, we will make a beautiful place and a small commune in Switzerland."

I asked her, that "If the bank account is for me, at least I am entitled to know how much money is there, what is the number of the bank account, and what is the name." That was never told to me. I have asked it almost half a dozen time.

Even the last day Savita left, I had told Hasya that, "Ask Savita about the bank account number." In front of me she promised that she will give the bank account number and every detail to Hasya, but she never gave, and escaped. So there is certainly a bank account, how much it is we will figure it out. They cannot cheat my sannyasins, they will repent badly.

But we will wait for this FBI capacity and if we see that these people are impotent, then we will do things on our own. We can catch hold of those people right now! We know everybody, where he is. And we wanted to inform these people but they don't want to have my interview.

Q: YOU SAY YOUR NAME HAS BEEN USED TO DO ALL THESE CRIMINAL ACTS. YOU THINK YOU CAN FILE, OR YOU WILL FILE SHEELA DIRECTLY FOR USING YOUR NAME FOR THIS?

A: Certainly. She has misused her power. She had my power of attorney. She was my secretary and I had given her all power and she has misused it for doing all kinds of crime. She will have to come back and she will have to ask apology to each of the sannyasin of the commune, because she has misbehaved with each of the sannyasins. She has harassed these people.

You will not believe that even the Mayor of Rajneeshpuram was punished by Sheela and the punishment was that "For few days you simply go on digging ditches. This is the punishment from Osho." I would like K.D. to come back, there is no need to hide in California. Just come back here and expose everything that you know and ask forgiveness from these people and we will fight for you. You expose to the government, to the court, about the whole gang and we will make every effort to get immunity for you. In fact the American constitution is in every way favorable, there is no problem in it. He will get immunity, he has not done any crime himself, he has been only in the group. His only crime is that he did not expose the group, but for which immunity is not difficult. So if he sees somewhere on the television screen, he should come back immediately without any fear. Nobody is going to punish him and he will never be told to dig ditches.

But that was one of the methods of the fascist group to punish people, to humiliate them, to force them to do things, otherwise they are not surrendering, they are not trusting, and all in my name. In fact, I can go to the court that my name has been misused and under my name's cover all these crimes have been committed. And I will protect my innocent sannyasins who have not done anything. Okay?

INTERVIEW WITH MA VIREN FOR "LOTO-PAYO" (LEUROPAYON?), ITALY.
Q: OSHO, YOU SAID FEW DAYS AGO THAT THE GOVERNMENT MAYBE WANTS THIS PART OF OREGON, THIS DESERT, FOR NUCLEAR EXPERIMENTS. WOULD THIS ENOUGH REASON FOR THEY TO CONSPIRATE AGAINST THE COMMUNE?

A: Any reason may be there, but this commune is going to remain here. Their reason for nuclear experiments is against man, against life, against everything that is valuable. It is not worth anything. If it was worth anything, we would have vacated this place immediately.

Q: BUT THIS IS TRUE IN ABSOLUTE, IT IS NOT TRUE AS FAR AS POWER IS CONCERNED. I MEAN THEY ALWAYS WIN!

A: It is not so easy! Just because we are five thousand sannyasins here does not mean that we don't have power. do you think only nuclear weapons have power? In fact, nuclear weapons have no power at all anymore. What power they have? Their power is that they can create another Hiroshima here? But that will destroy the whole America's image. Their democracy, their constitution, their values, and they will prove just hypocrites. They cannot do any harm to this commune because my people are around the earth and everywhere there will be protest against it if any harm is being done. Then no American embassy all over the world will be left intact! I know also how to deal with these idiots. Our people can also hijack American planes if worse comes to worse! Then no American agency in any country can function. I have enough sannyasins everywhere. So don't be worried about power. No need to be worried.

Press Conference

Chapter #5
Chapter title: None

30 September 1985 om in Rajneeshmandir

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INTERVIEW WITH RICHARD WAGNER, CBS NETWORK; SCOTT MILLER, KGW TV, PORTLAND; BOB CHASE, KEX RADIO, PORTLAND; SALLY HILL, ASSOCIATED PRESS, PORTLAND; MIKE HOUSICAL, GLOBE, USA; DAILY TELEGRAPH, SYDNEY, AUSTRALIA; AND STAR, LONDON, UK;

LINDA KRAMER, SAN FRANCISCO EXAMINER; JERRY THOMPSON, CANADIAN BROADCASTING CORPORATION; MIKE ZEILINZINGER, NIGHT RIDDER NEWSPAPERS; JOHN MCCOY, SEATTLE POST INTELLIGENCER; ERIC FOLLET, STERN MAGAZINE; BILL HARLEM, DENVER POST, COLORADO.

ISABEL: OSHO, THE PRESS UNDERSTANDS YOU ARE GOING TO MAKE A STATEMENT FIRST AND THEN THEY COULD ASK QUESTIONS.

OSHO: Beloved Friends,

I welcome you all on this historical event. For the first time in the whole history of mankind a religion has died. I have never wanted it to be born in the first place. But because I was in silence and isolation a gang of fascists managed to create it. It was absolutely necessary that it should be completely destroyed. I am against all religions, because they have done only harm to humanity. They have given you nothing except the disease AIDS -- that is their great contribution. Their insistence on celibacy is the cause of all sexual perversions in the world.

They have divided humanity into Hinduism, Mohammedanism, Christianity, Judaism... there are three hundred religions on the earth. Because of these religions humanity cannot be one. No child is born Hindu or Christian. But these conditioned, forced, in every possible way to adopt a religion of their parents. This is a great crime against human beings, because they are not given the chance to enquire into reality: what is the truth? Even before they have asked the question they are being supplied with the answers, ready-made answers. There whole life they will go on carrying those ready-made answers like parrots and deep down their ignorance will remain the same -- there will be no transformation.

Belief is the enemy of truth. Faith is poison to every enquiry. Doubt is innocence and it is not given to you by anybody; you bring it with you, you are born with it. Doubt means questioning, it means quest, it means individual enquiry. All the religions are based on belief systems, that's why they have crippled human mind. They have kept humanity in a retarded state. Science is based on doubt. Just within three hundred years science has given so much to humanity, that in ten thousand years religion have not been able to do anything comparable to it.

I hate the word "Ism"... and because I was silent Ma Anand Sheela managed to compile a book "Rajneeshism". That was not my book. I have never read it -- the question of writing does not arise. And today you have seen that is has been cremated. It is an event of great rejoicing, because I don't want to belong to all those criminals who have given you holy books -- no book is holy. All books are just books, either they are good or bad, well written or not well written. How a book can be holy. But once you call a book holy, you become blind. Just look in "Holy Bible", there are five hundred pages of sheer pornography. This is your holy book. And this is the book kept in the courts; and you have to take oath on a pornographic book? I don't want to add anything into this ugly literature. My books are simply books -- just as I am simply a human being.

I am not a savior... that is so humiliating to human beings. I am not a messenger; I am not a prophet. Nobody has ever been a savior. Jesus could not save himself even. And what guts, what nerve... he calls himself the shepherd and the whole humanity: sheep. And there are millions of people who don't feel even insulted.

To what degradation human mind has fallen? Don't you have any pride of being human? I want to restore your humanity to you and the only way is that I should not be in any special category. I am amongst you, just like you an ordinary human being. With a little difference, very little difference: you are asleep, I am awake. It is my own fault. I am not condemning you. If I can't sleep, whose fault it is. Not only that I am awake, I go on trying other people to wake up. The reason is: because I have known sleep and I have known all the sweet dreams and all the nightmares, but I have also known the beauties and the blessings of awakening. And I would like to share my experience to everybody....

Hence I am not your leader, you are not my follower. Just being friends is enough, more than enough. Perhaps only in friendship something can transpire between me and you. Only in loving sharing perhaps you may wake up.

I don't have any catechism, no theology, nothing for you to believe in. I have taken away all psychological nonsense: I have taken away God from you, because that is nothing but a small child's desire for the protection of the father; it is retardedness. Only retarded people believe in a God; only greedy people

believe in heaven; only cowards, people full of fear and paranoia believe in hell. I have taken all those things from you: there is no God, no heaven, no hell.

I want to share only one thing with you, which does not make you a religion, but it certainly makes you a new kind of man. I call that methodology: meditation. It is an inward journey. You have to go alone on it. The crowd cannot go with you. As you go deeper within yourself... just by witnessing your thoughts, your emotions, your feelings a tremendous mutation happens: thoughts stop, emotions disappear, feelings evaporate, all that is left is pure awareness. And that awareness is your flowering, your ultimate reach beyond which there is nothing. You have arrived home.

Certainly one who reaches to this peak he will have many qualities. Religiousness will be one of those qualities. So you will not be a religion, but you will have a quality of religiousness. What do I mean by religiousness? A gratitude to existence, a love affair with the flowers, with the birds on the wing, with the sunrise, with the sunset, with the trees, with animals, with people. This love affair I call religiousness. From this day you should not think in terms of being a religion, but in terms of being religious: a quality of love, gratitude, a sensitivity for beauty, for music, for poetry and all that makes you ecstatic... the dance comes on its own, the song arises on its own and it is an individual approach. You are not to follow somebody elses footsteps, because you are not going outside, you are going inside yourself, where you will not find any footsteps, because nobody can enter in your interiority, in your subjectivity.

Do this because just my silence and isolation gave Anand Sheela and her fascist gang to exploit you. I am going to destroy everything so history never repeats again. I will not bealways with you -- one day I will have to go. Before that I want to destroy every possibility. I don't want any popes behind me, any high priestess, any Ayatollah Khomeini... no, I want to leave you alone, so content and fulfilled that you don't need anybody between you and the truth of existence.

Hence I have withdrawn red cloths. Now all the colors of rainbow are your colors. You can use any color, so you can mix with the wider humanity more easily. And when there are so many colors, why get addicted to one color. But if you love it and if you want to keep it, it is up to you. It is your freedom. You need not wear mala with my picture in the locket, no. You have to go inwards, the mala will be left out. Somebody may steal it, damage it, there is no need of it.

But, it is up to you. I don't want to enforce anything on anybody. You can use mala if you like, if you can use whenever you like, you can stop using whenever you like. The only thing that you have to remember is don't forget that life comes to its fulfillment only when you have reached to your innermost center. That is the only truth. Everything else is nonessential. The only essential thing is to realize your being, your silence, your reality. And for that no belief is needed.

Sheela has created a hostility. That's a simple methodology of all fascist minded people. Create hostility in the neighbors, that makes you dependent on the leaders, because you are afraid. The leaders promise you they will protect you against the enemies. This becomes a great opportunity for them. Now we have to drop all hostility completely. Nobody is our enemy, we are not against anybody and anything that Sheela has done in three and half years, we have to undo it.

City of Rajneesh has to become again Antelope. I have advised the council that, "Please change that name." Antelope was perfectly beautiful name, and why hurt people who had lived there for generations? And I have offered to Oregonians that if they want they can purchase all the properties belonging to sannyasins and we will vacate Antelope completely, because we have enough land here, three times bigger than New York. So what do we need poor Antelope for?

And just before coming to your press conference, I was delayed in an interview with Attorney General Frohnmeyer. I have told him that now, there is no point in your case against the city of Rajneeshpuram. His only argument was that religion and state are being mixed. Now there is no religion! So while you were burning Rajneeshism, the book, in the crematorium you have burned also poor Frohnmeyer. Now there is no point in it. If religion itself is not there, the city becomes immediately legal.

Any questions?

INTERVIEW WITH RICHARD WAGNER, CBS NETWORK.

Q: COULD YOU EXPLAIN WHY YOU MAKE THE STATEMENT THAT RELIGION HAS GIVEN HUMANITY NOTHING EXCEPT THE DISEASE AIDS? I DON'T UNDERSTAND THAT.

A: You are right. It has given many more things too.

Q: FOR INSTANCE?

A: It has given a divided humanity, it has given thousands of wars, bloodshed, murders, burning of living people, it has certainly given many more things.

Q: BUT SPECIFICALLY, HOW HAS RELIGION CONTRIBUTED TO AIDS?

A: Two reasons. One, every religion propagates that celibacy is something spiritual, which is absolute nonsense. Celibacy is unnatural. And there has never been anybody who was celibate unless he was impotent. Your body functions according to its own program. It does not know that you are a Catholic monk. It goes on creating male sperms same way, whether you are Catholic monk or not. What you are going to do with those sperms? The natural repressed is bound to find some perverted way and religions managed monks to live together, nuns to live together, and they are not to meet each other. That was full opportunity for monks to be homosexuals. Homosexuality is a contribution of religions and AIDS is the ultimate outcome of homosexuality. So it is a long chain.

Q: WHAT CAME FIRST, RELIGION OR AIDS?

A: Religion.

Q: BUT WE ALL UNDERSTAND THAT AIDS IS A VIRUS. HOW CAN A VIRUS BE CAUSED BY A RELIGION?

A: Homosexuality can be caused by religion and homosexuality can cause the virus.

INTERVIEW WITH SCOTT MILLER, KGW TV, PORTLAND.
Q: IF IN FACT YOU DON'T HAVE A RELIGION GOING HERE, HOW CAN YOUR FOUNDATION STILL CLAIM TAX EXEMPT STATUS AND WON'T THAT CREATE A PROBLEM FOR YOU GETTING DONATIONS IN THE FUTURE?

A: The foundation is to spread meditation which creates a new kind of religiousness, although it is not a religion. It is far better than all the religions. It claims to be a charitable tax exempt status. In fact, no religion should be given any tax exempt status... because homosexuality is not a charity.

Q: DOES WHAT YOU SAY INCLUDE THEN YOUR FOUNDATION HERE? DO YOU BELIEVE THAT YOU SHOULD BE GIVING UP YOUR TAX EXEMPT STATUS?

A: It is not a religion; it is simply a religiousness. It should be given, it is charitable. It is not going to give AIDS to humanity.

Q: I GUESS I HEAR YOU SAYING THAT YOU ARE A RELIGION OR YOU ARE RELIGIOUS FOR THE...

A: ... it is totally different.

Q: YOU ARE RELIGIOUS WHEN IT COMES TO TAX PURPOSES...

A: No!

Q: ... BUT YOU'RE NOT RELIGIOUS WHEN IT COMES TO...

A: No! I am not saying that...

Q: ... SEPARATION OF CHURCH AND STATE.

A: ... you are misunderstanding me.

Q: SET ME STRAIGHT THEN!

A: So try to understand. I am saying that I am not a religion. We are meditators, we don't belong to Christianity, to Hinduism, to any organized religion. And we don't have any organized religion either. We don't have any beliefs which make a religion. Meditation is a scientific method, but the scientific method can contribute to human growth immensely. It can give you more peace, more silence, more joy and ultimately a feeling of deathlessness.

I call this experience religiousness. And I will claim tax exempt status for it.

Q: I GRANT YOU THERE IS A VERY FINE LINE THERE, DO YOU THINK...

A: I am going to fight for it.

Q: DO YOU THINK THE INTERNAL REVENUE SERVICE WILL SEE THAT FINE LINE THAT YOU'VE JUST DESCRIBED TO ME?

A: I will see. I will see how much brains they have.

INTERVIEW WITH BOB CHASE, KEX RADIO, PORTLAND.
Q: WITH REGARD TO THE INVESTIGATION THAT IS UNDERWAY AT RAJNEESHPURAM, I'M WONDERING IF YOU HAVE SUBPOENAED TO OFFER ANY TESTIMONY WITH REGARD TO THE INVESTIGATION?

A: I have not received any subpoena. In fact I have asked the investigators that I want to be interviewed and four times they gave me the appointment and just fifteen minutes before they informed it is canceled. They seem to be afraid, just taking my interview. I have not received any subpoena. I would love! I want to see your investigators, because I also want to know what is their depth. I can also investigate them. I am waiting for their subpoena; I will enjoy it!

Up to now they have proved very coward. Four times on my request they gave the appointment, FBI, state police, Attorney General's office, county police, all top people are here. And they could not take a single person's interview. What kind of people you have got? And tell them, if they don't subpoena me I am going to subpoena them!

INTERVIEW WITH SALLY HILL, THE ASSOCIATED PRESS, PORTLAND.
Q: OSHO, AT A PREVIOUS NEWS CONFERENCE I ASKED YOU WHETHER OREGONIANS AND YOUR DISCIPLES COULD EVER COEXIST PEACEFULLY AND YOU ANSWERED, "NEVER!" YET IT SEEMS THAT THESE OVERTURES YOU'RE MAKING TO OREGONIANS AND THOSE IN THE FORMER CITY OF ANTELOPE SEEM TO HEAD ALONG THOSE LINES. CAN YOU SPEAK TO THAT PLEASE?

A: That time you had escaped the moment I said never, without even waiting that what I am going to say. Never, you thought you had understood my meaning. It was a single word, it has many implications. You need some lessons in journalism.

First let me make you aware that I had said never for coexistence, because coexistence is a political word, and I hate politics! Secondly, coexistence means you remain hostile to each other but somehow because fate has managed you to be together, so you accept each other unwillingly, just the way America and Soviet 'nion coexist.

I wanted to say that day also, but when I looked I saw you had already left.

Q: I WENT TO GET MY NOTEBOOK.

A: I mean... coexistence never, because I want one existence. Coexistence is between enemies. I want one existence. We are already four year old Americans, somebody may be hundred year old, somebody may be two hundred year old, we are the latest ones, the most fresh and young. We want one existence. I had refused the coexistence.

Q: HOW DO YOU INTEND TO GO ABOUT ATTAINING THIS ONE EXISTENCE?

A: Because I am withdrawing everything that Sheela has created as a rift. City of Rajneesh was one of the basic rifts. I am changing it again into Antelope, I am offering all the properties that we have purchased from Antelope people back to them, or to anybody who wants to purchase, and we are ready to move from out of Antelope. So Antelope belongs to Antelope people, it is their city and whatever they want to do they can do.

We are ready to drop all the cases against the state if the state understands a simple thing that now there is no religion, they should drop their case of mixing religion with state. We will withdraw all our cases against them. These are the steps that we would like to take. We have put in this desert two hundred million dollars to change it into an oasis.

If the state is helpful, and we don't want any illegal help, we can change this whole desert into an oasis. We can make it one of the most beautiful holiday spot, a tourist center which will help Oregon's economy immensely. We are ready to do everything.

INTERVIEW WITH MIKE HOUSICAL, THE GLOBE, USA; THE DAILY TELEGRAPH, SYDNEY, AUSTRALIA; AND THE STAR, LONDON, UK
Q: SIR, YOU TALKED EARLIER ABOUT HOW YOU WOULD LIKE TO LEAVE THESE PEOPLE WHEN YOU FINALLY DECIDE TO LEAVE THEM. HAVE YOU DECIDED IF YOU'RE GOING TO SPEND THE REST OF YOUR DAYS HERE OR HAVE YOU PLANS TO TRAVEL ON?

A: No, I am going to be here.

Q: FOREVER.

A: Forever. Green card or no green card, I am going to be here forever!

Q: YOU DON'T HAVE PLANS TO OPEN ANY OTHER COMMUNES IN ANY OTHER PARTS OF THE WORLD.

A: Yes, I have all over the world so many communes, almost in every country.

But the people come here for three months, four months, to stay with me, and then go back. I am going to remain here. If Oregon or American government wants me to travel then they should issue tomorrow my greencard. Then perhaps I may start thinking of traveling!

But it is not a promise -- I am saying, perhaps.

INTERVIEW WITH LINDA KRAMER, SAN FRANCISCO EXAMINER.

Q: REGARDING YOUR COMMENTS ON AIDS, SHOULD PRACTICING HOMOSEXUALS LEAVE THE COMMUNE?

A: We are trying, the whole commune, six thousand people, have gone through the vigorous tests to know whether they have AIDS or not. We have found only two persons and few homosexuals. Out of these two persons, one has died; only one remains. We are providing him everything, love, respect, because he is only a victim. The real criminals are there in the Vatican.

And the homosexuals -- I am telling them that you start dropping this habit and move towards heterosexuality. And they will do it, because they can see what is the outcome of it. Now no homosexual can say that they are more progressive then heterosexuals, that they are avant-garde, that they are far ahead intellectually, these heterosexuals are lagging behind just like animals. No they cannot say that. AIDS has stopped all their mouths. It has proved that homosexuality is a degradation.

So we will change them. And we have all kinds of therapies and those homosexuals have to go through all the therapies. We are going to deprogram them from their homosexuality.

Q WOULD YOU DISCOURAGE PEOPLE WHO DON'T WISH TO LOSE THE HABIT FROM COMING TO YOU...

A: Then they can leave! We don't want homosexuals here because they are potentials for AIDS. Either they have to change or they have to leave. The choice is theirs. Okay?

INTERVIEW WITH JERRY THOMPSON, CANADIAN BROADCASTING CORPORATION.

Q: I WONDER IF YOU COULD TELL US WHAT YOU KNOW ABOUT WHERE SHEELA IS NOW AND THE LATEST... WE IN CANADA HAVEN'T REALLY HEARD ALL THE NEWS AND THE STATEMENTS YOU HAVE MADE ABOUT THE ATTEMPTED MURDER, THE ARSON, WIRE TAP AND VARIOUS OTHER THINGS LIKE THAT. SO COULD YOU TELL THOSE IN CANADA WHO DON'T KNOW ANYTHING ABOUT THIS WHAT THE STORY IS BEHIND THAT, WHAT HAPPENED AND WHY?

A: You are too late! That story is old. We create new stories. That story you can find in old newspapers and **...

Q: DO YOU EXPECT EVER TO SEE HER AGAIN, OR HAVE YOU SAID YOUR LAST WORDS TO HER?

A: I am perfectly willing if she is courageous enough, she should come here and face me before the commune. She is making allegations which are absolute lies and she is hiding like a criminal in Black Forest in Germany. Now if she has not committed any crime, why she has escaped? If others have committed the crime, they should have escaped. Her escape is proof enough.

And the whole gang that has gone with her, they are all involved, because sannyasins are going and

telling it to the police, to the FBI, revealing all the facts and they have found all the evidences. All the houses were bugged. And they have created far more sophisticated mechanisms than Nixon had used. Every telephone was taped. We have found all the mechanism that they were using; all that has been given to the police.

They had left in their room, in Sheela's room, literature on poisons, literature on how to kill people, and they had attempted three persons to kill. And one of them was my own personal physician. He suspected that this poison is a certain poison which is not detectable. So he was examined here, in Bend, and doctor's said that "There is no disease, but you are certainly sick and the only explanation is that some poison has been given to you which is not detectable." When Sheela left we found the literature in her room. In one of the books the only poison that is underlined is the same which my physician was suspecting, the indetectable poison is underlined. That is the only poison that is underlined in the whole literature. So they were giving that poison to many people, now many other people have come because nobody ordinarily thinks is somebody offers you a cup of tea and you become suddenly sick, you don't immediately think of poison. You think perhaps you are sick, you rush to the doctor and doctor cannot find any disease. He says, "Just rest." What else can be done about it?

We have found in their literature books how to make bombs and we have found chemicals and other material which makes bombs.

They had killed one person, they overdosed him, one of the street people that they had brought here to take over the county. And three thousand people were keeping drugged completely for twenty-one days so that whatever she wants, they will do. They were like robots. And drums of drugs have been imported from outside America because to purchase from here will become a problem, what you did with all those drugs. So those drugs were purchased from outside America and were brought in.

One of the street people they overdosed; he died on the spot. They simply threw his body outside Rancho Rajneesh. The police has found the body, but they could not figure out what has happened to the person, who was the person, because he was a street man, no address from where hee has come, no identity card, nothing. So they simply dropped the case. Now people are coming up and saying that he had died here in the city and they had dragged him out.

They burned the planning office in Dalles and now there is absolute evidence of one sannyasin who had driven the people who bombed, burned the office and she drew them back. She had gone with Sheela, afraid that she may be caught, but in Seattle she started feeling that it is better to be caught than to carry this guilt whole life and then to remain like a criminal in a foreign land. So from Seattle she came back and she confessed and she has confessed all other crimes of the group, because she was on intimate of the whole company.

So every evidence is there now. If they want to catch those people, they should not wait long.

Q: DO YOU THINK THAT HER INTENTION WAS MERELY TO TAKE OVER AND REPLACE YOU, OR DID SHE HAVE SOME OTHER BIGGER PLAN IN MIND?

A: No, certainly this was the... because even my milk was poisoned. Not in such a dose that I will die, but in such a dose that I will not come out of my silence; so I became... remain sick and I don't feel like speaking. She was afraid of my speaking to the people again because that will certainly expose her. And that's what happened. She wanted to become the chief priestess of the religion, controlling so much money, so many people. I have one million sannyasins around the world. To control one million people around the world, all the communes, all the money; she was almost in a position of a queen!
And she has come from a very low class. She was just a hotel waitress.

Q: ARE YOU MAKING ANY ATTEMPT, IS YOUR ORGANIZATION MAKING ANY ATTEMPT TO TRACK HER DOWN AND DEAL WITH HER OWN YOUR OWN?

A: No, we are not making any attempt, we are giving every evidence to the police. We don't want to take law in our own hands. There is no need.

INTERVIEW WITH MIKE ZEILINZINGER, NIGHT RIDDER NEWSPAPERS.
Q: EVEN BEFORE THE RECENT RIFT AS YOU DESCRIBE IT, LAW ENFORCEMENT AGENCIES WERE ALREADY HERE, ALREADY LOOKING AT RECORDS. NOT IN THE COMMUNE, BUT WERE ALREADY INVESTIGATING THIS OPERATION. NOW THAT THEY ARE HERE, NOW THAT MANY OUTSIDERS HAVE COME TO LOOK INTO THE FILES AND LOOK INTO THE BOOKS AND LOOK INTO THE TAPE RECORDINGS THAT HAVE BEEN DISCOVERED, DO YOU FEAR THAT WHOLE PROCESS MAY DESTROY THIS PLACE AND DESTROY WHAT'S GOING ON HERE?

A: No. They may try, because I don't trust this Attorney General. He may take the advantage to harass sannyasins. I have heard the rumor that he plans at least to arrest one thousand sannyasins which are absolutely innocent and he is not trying to take any action against the criminals. But as far as commune is concerned, there is no problem. We are giving them every evidence, we are absolutely open, we have given them space inside the commune and they are free to move and find whatsoever they want. And sannyasins themselves are going to them and giving information.

But Attorney General's interest seems to be not to catch the criminals, but take an advantage of the situation and destroy the commune. I will not allow this to happen. The Governor and Attorney General both are in conspiracy against the city. The Governor wants to bring emergency on the city. Strange, you are here, there is no riots, there are nobody who is murdered, killed, people are cooperating with the police and still he wants to create an state of emergency. For what reason?

And Attorney General has put the National Guards on alert. I want to know the whole world, that these dirty politicians are the ones who are destroying democracy in America. We will fight for democracy and we will fight for human rights. We are not going to allow them to harass innocent people.

We are not taking the law in our hands, but if they do not do anything, then my communes in Germany will start suing them in the courts, because they have deceived the German communes also of money and not small amount, forty-three million dollars. If they move and hide in Switzerland, then my commune is going to reveal to the police that Sheela has committed bigamy. Her husband is here, American husband. He was also poisoned. Because he did not die, she went away and married a Swiss sannyasin, just to remain in Switzerland. She has committed bigamy.

So we will see. If these people don't do anything, still we will find laws. In India she cannot enter, because there she has committed many crimes. And now we are informing Indian government, ten million dollars, books she has brought from India and she has not paid back the money to the Indian foundation.

Q: COULD YOU ELABORATE A BIT ON THIS CONSPIRACY THAT YOU ALLEGE?

A: Right now it is very difficult, what is in their mind, because they don't open their mind. Even I have been just now in interview with the Attorney General, and I said it again and again, that your case has gone down the drain. He did not answer that. You know politicians are very clever not to speak what is in their mind, what they want to do. But whatever is their mind, we are alert.

INTERVIEW WITH JOHN MCCOY, SEATTLE POST INTELLIGENCER.
Q: YOU SAID EARLIER THAT YOU WERE NOT THE HEAD OF A RELIGION, YOU WERE NOT A PROPHET, YOU ARE NOT A SAVIOR, YOU ARE A MEDITATOR AMONG FRIENDS, AMONG FELLOW MEDITATORS. WHY THEN ARE YOU SO REMOTE? WHY ARE YOU IN THE CHAIR, YOU IN THE ROLLS ROYCE, NOT AVAILABLE EXCEPT AT THESE DISCOURSES TO YOUR FELLOW MEDITATORS?

A: Because I have achieved. They are on the way. And obviously so many people cannot be accommodated in this chair.

Q: HOW ABOUT THE ROLLS ROYCES? MANY COULD BE ACCOMMODATED THERE!

A: They all belong to these people; nothing belongs to me, I don't anything.

Q: WILL THEY RIDE IN THOSE CARS?

A: They don't want. I had offered, I had asked the trustees who own the Rolls Royces that give them to the sannyasins. They are not willing. They say because I have used them, for them they have become immensely valuable and they will keep them as memorial. So they do not want to give and sannyasins don't want to take either. And sannyasins have enough cars.

The commune has almost more cars than any city can claim, hundred buses, five airplanes and nowhere to go!

INTERVIEW WITH ERIC FOLLET, STERN MAGAZINE.
Q: YOU WOULD LIKE TO MAKE YOUR FRIENDS HERE IN THE COMMUNE SELF-RELIANT IN EVERY WAY, MATERIAL AS WELL AS SPIRITUAL, NOT DEPENDENT ON YOU ANYMORE.

A: That's right.

Q: DOES IT NOT MEAN THAT YOUR FINAL AND MOST LOGICAL GOAL MUST BE TO DISSOLVE THE COMMUNE AND LEAVE IT?

A: My commune does not consist of idiots; it is an commune of very much intelligent people. And many intelligent people whom Sheela has driven out, out of fear, because they were more intelligent than her and she was afraid. Any moment they can take over and manage better. They are all coming back. The chancellor of the university, the vice-chancellor of the university, all old sannyasins with all the education possible in the world. We have geniuses, scientific, who can do miracles, who can start producing anything we want. We have best surgeons, one of the best plastic surgeon. We can have one of the best hospital in America, where people will have to come. We can open industries, we can open businesses. We have all kinds of geniuses, there is no problem.

Money is not a problem at all. Money is the simplest thing in the world. I have lived without money my whole life and I have lived as richly as anybody can live. Perhaps even kings and presidents cannot live so richly. And I don't have a single cent. I have not even seen how one dollar bill looks like. I don't have even pockets, because I have nothing to keep in my pockets. But I have people who can manage anything.

When Sheela left she told few sannyasins that "Now it will be difficult for you to arrange more Rolls Royces for Osho." The sannyasin simply laughed. And after she has left they dropped the regular Rolls Royce, they have started purchasing limousines. Now I have got six limousines. Soon ninety limousines will be there!

Q: ARE THESE GERMAN LIMOUSINES BY CHANCE, GERMAN CARS?

A: Yes, I love... now I am chauffeur driven, I am not driving myself. You can see outside my latest limousine there. And Rolls Royce is making one special limousine which will take one and half year, which will be one of its kind in the whole world. It will cost half million dollars.

My people can arrange anything, there is no problem. So don't be worried about money. And I am not against wealth, I am not against luxury, I am not a masochist ascetic. If we can enjoy paradise here, then why wait for death?

And I have not seen in any religious scripture that Rolls Royces are available in paradise. I think Jesus must be still moving on his donkey. Poor fellow, here was also moving on his donkey, in paradise the only son of God still moving on donkey. Let them move, what we can do?

Q: OSHO, THE LITTLE BOOK WHICH YOU ORDERED TO BE BURNED TODAY CONTAINS ALMOST NOTHING ELSE BUT QUOTES OF YOU, WHICH YOU USE IN QUITE SIMILAR FORM IN YOUR OTHER BOOKS. DOES THAT MEAN THAT YOU WILL BURN ALL YOUR BOOKS ONE DAY?

A: No, those are simply books and this was Sheela's effort to make a holy book. We have burned a holy book.

INTERVIEW WITH BILL HARLEM, DENVER POST, COLORADO
Q: THIS MORNING YOU MENTIONED SEVERAL REQUESTS FROM LOCAL PEOPLE FOR PEACE OFFERINGS FROM YOU. I BELIEVE YOU MENTIONED A METHODIST THAT WANTED A ROLLS ROYCE. YOU SAID THAT THESE PEOPLE SHOULD BE OFFERING PEACE OFFERINGS. COULD YOU BE MORE SPECIFIC, WHAT WOULD YOU CONSIDER A PEACE OFFERING FROM THE LOCAL COMMUNITY?

A: Just a rose flower will do. But they are not even that generous!

Q: A SANNYASIN TOLD ME AT THE BURNING THIS EVENING, I ASKED HIM WHAT THE DEEP MEANING OF THIS CEREMONY WAS, AND HE SAID, "WELL, IT'S ALL A BIG JOKE."

A: That's right! That is right because I consider sense of humor as one of the most important religious qualities.

Q: THANK YOU, OSHO.

Press Conference

Chapter #6
Chapter title: None

29 October 1985 am in Mecklenburg County Jail, Charlotte, USA

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INTERVIEW WITH PETER SANT(?), NIGHTWATCH TV, USA

OSHO:*...(several inaudible words) so many threatening phone calls coming that my friends thought that it is better for three, four days I should be out of Rajneeshpuram. And as the court wanted to see me they could fly me back immediately. That was their idea. I did not know where they are taking me. And if they had simply said that, "The court needs You there," we would have turned the....

Q: YOU'RE SAYING THAT YOU WERE UNAWARE OF THE SEALED INDICTMENT....*

A:* Absolutely. Absolutely, because they never informed me anything about it.

Q: IF YOU DIDN'T KNOW ABOUT THE INDICTMENTS, WHY DID YOU LEAVE THE COMMUNE IN THE MANNER THAT YOU DID? PEOPLE ARE SAYING THAT YOU IN A WAY SECRETLY LEFT.*

A:* No. Not secretly. Not secretly. I openly left. Even there was a press reporter standing when I left. And I left in the open daylight, at five o'clock. There was no question of secrecy.

They wanted.... The friends who were taking me, they wanted to keep it secret so nobody knows where they are taking me. Otherwise the same problem will arise. And I will be recognized anywhere.

But there was no question of leaving the country. I was fighting. The whole problem was that they were not giving me the green card and I have been fighting for it.

But the way they have behaved with me has been so disappointing, particularly the U.S. Marshal's department people, that I don't want now to stay in this country.

Q: YOU WANT TO LEAVE?*

A:* I want to leave.

Q: WHERE WOULD YOU GO?*

A:* I can go to my own country.

Q: YOU MEAN GO BACK TO INDIA?*

A:* Yes. I can go back to India, or anywhere else. I can manage anywhere else. If any other country is ready to take me and my commune, I can go there. Otherwise, my commune is already there in India, where I was before. I can immediately move without any trouble.

Q: ARE YOU SAYING THEN THAT REGARDLESS OF WHAT HAPPENS IN TERMS OF THESE CHARGES AGAINST YOU, YOU WILL LEAVE THE UNITED STATES?*

A:* Yes, because I... you can see me. This type of behavior.... I don't think that this country is for me. This type of behavior is not... it has been really disappointing.

I love American constitution, I love the people of the country, but it seems the bureaucracy and the politicians are not what they should be.

Here I have been treated by the sheriff and the nurses very humanely and lovingly. So I love the people, there is no question.

But this kind of treatment... and then they chained my legs when they brought from the other place to this place, chained my hands, chained my hands with the legs. Even movement was difficult. That was hurting my back. I told them that, "You are unnecessarily hurting me." And I have not committed any crime.

Q: BY DECIDING TO LEAVE, AREN'T YOU GIVING IN?*

A:* No.

Q: ISN'T THE OTHER SIDE WINNING?*

A:* No. Not the other side. Just I don't accept any kind of uncivilized behavior.

I was fighting with a democratic government in a democratic way and I would have loved to fight up to the Supreme Court. My whole life, there was no problem in it.

But if this kind of behavior happens, then this is not fight. They will kill me. This will not be a fight.

Q: DO YOU FEEL THAT THAT IS SOMEONE'S ULTIMATE GOAL, IS TO SEE YOU DEAD?*

A:* It seems, because what is the reason to keep me here for three days? The simple thing was that if Oregon government wants me, I was ready to go immediately. My planes are standing there on the airport.

ANNOUNCER: BHAGWAN SHREE RAJNEESH. WE'LL HEAR MORE WHEN WE CONTINUE.... WE RETURN TO OUR INTERVIEW WITH THE BHAGWAN SHREE RAJNEESH. HE SPOKE WITH CORRESPONDENT PETER VAN SANT* TUESDAY NIGHT IN A NORTH CAROLINA JAIL.*
Q: IF YOU WERE CONVICTED ON THIS THIRTY-FIVE-COUNT INDICTMENT AND WERE TO RECEIVE THE MAXIMUM SENTENCE, YOU COULD FACE A POSSIBILITY OF ONE HUNDRED SEVENTY-FIVE YEARS....*

A:* That's okay. That's okay. That is no problem. If -- that is a big if, because I have not committed any crime so there is no question of any punishment.

They are saying that I have committed fraud. They are saying that my health is just an excuse, that I was not sick. And they have collected the whole history of my sickness, eight hundred pages -- certificates from all the doctors who have treated me, in India and from outside.

And I myself present that you can create... my illness and sickness is not something that is curable. Just a controlled atmosphere is needed, and I will be okay. If the atmosphere is removed, just bring a little perfume to my nose and you will see that I will go into a asthma attack. So what more proof you need?
So they cannot prove that I have come on false grounds.

Q: BHAGWAN, YOU HAVE BEEN ACCUSED IN THESE INDICTMENTS OF SETTING UP PHONY MARRIAGES SO THAT FOREIGNERS WHO ARE MEMBERS OF YOUR COMMUNE CAN STAY IN THE UNITED STATES.*

A:* That's also absolutely absurd, because I don't see sannyasins. I don't even meet them personally. I don't know even their names. Except my personal secretary, I don't see anybody.

Q: DO YOU ARRANGE MARRIAGES?*

A:* No. There is no question. And I don't know who is married to whom. I don't bother.

Q: HOW WOULD YOU CHARACTERIZE THEM, THESE INDICTMENTS THAT HAVE BEEN MADE*

AGAINST YOU?

A:* Just they don't want me here. And they should have told simply that they don't want me here. I am a very straightforward man. There is no problem. If they don't want me here, then I don't want to be an unnecessary unwelcome guest. I would have left. There is no need to make it such a political and legal and unnecessary wastage of time for me and for them.

They don't want me and the commune. They should have told. They can say it right now. There is no need for all this process.

And they cannot prove, because I have not suggested anybody to get married to anybody.

Q: WOULD YOU SAY THEN THAT THE GOVERNMENT HAS... HAS A VENDETTA AGAINST YOU?*

A:* Certainly. Because I have been inviting the governor, the attorney general -- both have been talking against me, both have been creating in Oregon antagonism towards the commune -- that, "You come and You see that they are not doing anything against you. And we are absolutely non-political. We have no interest in your politics."

I have been telling that, "If you don't want, you simply say it straightforward that `We don't want you here.'" We can move anywhere. Otherwise, I have the place already in India. Here we came only because my health.

This place was suitable, absolutely suitable. It is a desert. No humidity. It is dry and cool both, which I needed. And it is so big -- one hundred twenty-six square miles -- that there is no neighbor near. Twenty miles away the closest neighbor is.

So no problem from neighbors. They can create fire, smoke, anything. And that can be disturbing.

Q: IF I MAY ASK ONE SMALL QUESTION. WHAT WILL BECOME OF THAT COMMUNITY? WILL IT BE... WHEN YOU LEAVE WILL IT BE BULLDOZED, WILL IT....*

A:* No.

Q: WILL IT BE AS THOUGH IT WAS NEVER THERE?*

A:* No. I will sell the commune. We have purchased it and we have put money in it. It is perfectly a beautiful modern town, fully air conditioned, the whole commune. And every house has all modern cap....*

Q: ONE LAST QUESTION IF I MAY. DO YOU HAVE ANY MESSAGE FOR YOUR FOLLOWERS OUT THERE WHO UNDOUBTEDLY ARE GOING TO BE SURPRISED AND POSSIBLY A LITTLE SHOCKED AT YOUR ANNOUNCEMENT THAT YOU WILL LEAVE THE COUNTRY? WHAT DO YOU HAVE TO SAY...?*

A:* No, I have a message to them that whenever I leave they will leave with me. I will not leave them behind me. They all will be going with me. I will make arrangements for them before I leave. There is no problem.

Chapter #7
Chapter title: None

29 October 1985 om in Mecklenburg County Jail, Charlotte, USA

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INTERVIEW WITH TED KOPPEL, ABC NEWS NIGHTLINE TV, WASHINGTON, DC

QUESTION: OSHO, SOME OF YOUR FOLLOWERS ARE CONCERNED ABOUT YOUR WELFARE. HOW ARE YOU BEING TREATED?

ANSWER: I am being treated perfectly well, particularly the sheriff and his department, the nurses are being very respectful and loving.

But I had been treated very badly by the U.S. Marshall's department. Without any arrest warrant I have been arrested, on the point of the guns. Unnecessarily they had* put me in a place where I suffered. My back pain has returned. My coughing is coming back. My eczema may start any moment. And this is for no reason at all. I have not committed any crime.

Q: WHY WERE YOU HEADING TO BERMUDA?

A: I was receiving many threats to my life. Few of my friends thought that they should take me to a safe place till the indictment comes, then they can fly me back immediately to Oregon. That was the reason. I was not flying from the indictment. I had no knowledge of it, when it was happening, because it was continuously happening for one year.

So I would have waited here. And the planes were ready to take me back any moment, so this was just a safety measure. I was not flying anywhere.

I am a fighter, and when there is fight, I am the last to fly from it.

Q: A MONTH AGO YOU WERE ON THIS BROADCAST WITH MY COLLEAGUE, CHARLIE GIBSON, AND YOU TOLD HIM AT THAT TIME THAT UNDER NO CIRCUMSTANCES WOULD YOU LEAVE OREGON.

A: Yes, under no circumstances.

Q: BUT YOU DID.

A: No, I have not done.

Q: I MEAN YOU LEFT OREGON, YOU WERE ON YOUR WAY TO BERMUDA, AND IF YOU WERE FEARFUL FOR YOUR LIFE...?

A: But I have not left America....

Q: WELL, YOU WERE TRYING TO.

A: No.

Q: WELL, BERMUDA'S NOT PART OF THE UNITED STATES THE LAST TIME I LOOKED.

A: No. I was going to be somewhere in the United States. I don't know where my friends were taking me.

Q: WELL, YOUR PILOTS HAD CHARTERED A COURSE FOR BERMUDA. DOES THAT SURPRISE YOU?

A: I don't know. I had no idea where they were taking me. I had only this much idea that they want me to be in a safe place and ready to come back at the moment when the court wants me.

Q: OSHO, YOU HAVE A WAY OF ALWAYS CLAIMING IGNORANCE WHENEVER YOU GET INTO A LITTLE BIT OF A TIGHT CORNER. YOU CLAIM YOU KNEW NOTHING ABOUT WHAT YOUR FOLLOWERS WERE DOING BECAUSE YOU HAD BEEN IN A SELF-IMPOSED SILENCE. YOU ONLY HAD CONTACT WITH ONE WOMAN, AND NOW SHE HAS FLED. YOU CLAIMED YOU KNEW NOTHING ABOUT WHAT YOUR FOLLOWERS WERE DOING. THEN WHEN IT BECAME CONVENIENT YOU CLAIMED THAT YOURS WAS NOT A RELIGION.

A: That's exactly how I am, and that's how I function. It is not something that I am playing with. This is how I function.

Q: EVEN YOU CAN UNDERSTAND THAT IT MUST SEEM SOMEWHAT STRANGE TO THOSE OF US WHO ARE NOT PART OF YOUR GROUP, WHO ARE NOT AMONG YOUR FOLLOWERS, THAT WHENEVER YOU GET INTO....

A: I don't care about anybody. I simply stating the truth.

Q: AND THE TRUTH IS WHAT?

A: Truth is this: that I had no idea where they were taking me. And I had not even asked them. I was simply sleeping in the plane, and even from Rajneeshpuram the phone had come to the plane, but it was cut by the politicians somewhere on the way, and it never reached to us. Otherwise we would have come back immediately.

Q: NOW THAT THINGS TO A CERTAIN DEGREE ARE, HAVE BEEN TAKEN OUT OF YOUR HANDS. IF YOU HAD THE OPPORTUNITY NOW TO GO WHEREVER YOU WANTED, WHERE WOULD YOU LIKE TO GO?

A: Nothing has been taken out of my hands.

Q: WELL YOU'RE IN JAIL.

A: That does not matter.

Q: WELL IT MATTERS IN SO FAR AS YOUR FREEDOM IS CONCERNED.

A: I (inaudible)

Q: IT MATTERS IN SO FAR AS YOUR ABILITY TO MOVE AROUND IS CONCERNED.

A: Nothing to be worried -- it is question only of few days -- and a little bit of my health will suffer, but it does not matter at all. My fight will continue.

Q: WHERE?

A: It is continuing here, and I will suing back in Oregon, and fighting.

Q: JOINING US NOW, LIVE FROM OUR AFFILIATE, KATU, IN PORTLAND, OREGON IS MARK GREENFIELD, ATTORNEY FOR 1000 FRIENDS OF OREGON, AN ENVIRONMENTAL GROUP THAT HAS BEEN SUING THE RAJNEESH SECT ON THE GROUNDS OF ILLEGAL LAND USE.
MR. GREENFIELD: WHAT'S GOING ON HERE?
MG: I THINK WHEN SHEELA LEFT OREGON A MONTH OR SO AGO, THERE WAS A LOT OF SPECULATION THAT IT MIGHT BE IN PREPARATION FOR THE OSHO HIMSELF TO LEAVE THE COUNTRY.... THAT SHE'S SETTING THE GROUNDWORK FOR HIM LEAVING THE COUNTRY.
Q: OSHO: WERE YOU IN FACT OFF TO MEET SHEELA AND...?

A: This man is simply speaking a lie. And these people are not one thousand friends of Oregon. These are the enemies of Oregon. And I have no intention to leave America till I am victorious in my fight.

Q: OSHO, IT STRETCHES CREDULITY THAT A MAN WOULD GET ON AN AIRCRAFT AND NOT KNOW WHERE HE'S GOING.

A: I... depend on my people for almost everything.

Q: WHAT DO YOU MEAN YOUR PEOPLE? -- YOUR FOLLOWERS?

A: Yes.

Q: YES. YOUR FOLLOWERS?

A: Yes.

Q: IN THE CONVERSATION YOU HAD WITH MY FRIEND CHARLIE GIBSON LESS THAN A MONTH AGO. YOU SWORE UP AND DOWN YOU HAD NO FOLLOWERS.

A: You are calling them followers.

Q: I ASKED YOU TWICE. THAT'S WHY I REPEATED IT.

A: You asked me, and I said yes, because those people think them followers. I think myself they are my friends.

Q: WELL IT'S MORE CONVENIENT TO HAVE THEM AS YOUR FRIENDS WHEN IN FACT YOU'RE TRYING TO DENY THAT WHAT YOU HAVE IS ANY KIND OF A RELIGION.

A: That is no problem. As far as I am concerned they're my friends. And there is no religion.

MG: (PRECIS) WHEN RAJNEESHEES ARRIVED IN OREGON THEY WERE NOT A RELIGION, BUT LATER SAID THEY WERE A RELIGION AS PART OF THEIR DEFENCE AGAINST THE 1000 FRIENDS' LAWSUIT. LATER THEY SAID THEY WERE NOT A RELIGION, PERHAPS IN DEFENCE AGAINST THE ATTORNEY GENERAL'S LAWSUIT ON MIXING CHURCH AND STATE.

A: There's one thing you are forgetting: that I was in that whole period in isolation and in silence. So whatever happened in that period, I am not responsible.

Q: I KNOW, YOU ARE ALSO THE SAME MAN WHO WAS ASLEEP WHEN YOU GOT ON THE PLANE AND YOU DIDN'T KNOW ...

A: Yes.

Q: WHERE YOU WERE GOING BUT IT ALWAYS SEEMS...

A: Yes.

Q: AS THOUGH YOU ARE CONVENIENTLY UNCONSCIOUS OR OUT OF THE WAY WHEN THINGS ARE GOING ON ABOUT WHICH YOU DON'T WANT TO KNOW....

A: That's how I am.
I was in isolation, and I was in silence, and I had not created the religion. The moment I came out of silence, I finished that religion.

Q: SO YOU HAVE NO RELIGION, YOU ARE NOT A LEADER OF ANY GROUP...

A: No, I am not a leader; I am a friend and a guide.

Q: A FRIEND AND A GUIDE WHO HAS RECEIVED A GREAT DEAL OF MONEY FROM PEOPLE

WHO ARE NOT HIS FOLLOWERS?

A: Yes, but they are my friends, and I can receive....

Q: NINETY ROLLS ROYCES SEEM A LITTLE BIT EXCESSIVE EVEN FOR A VERY CLOSE FRIENDSHIP.

A: Nothing is excessive to me. Even nine hundred will not be excessive.

Q: WHAT ARE YOU GOING TO DO NOW? YOU'RE GOING TO GO BACK TO OREGON?

A: I'm going back to Oregon to fight....

Q: WHAT ABOUT YOUR FRIENDS... YOU THINK THAT THEY WILL BE...

A: They are going to be there and they are going to increase. Every day more people are coming.

Q: OSHO, WHAT YOU THINK YOUR FRIENDS, YOUR FOLLOWERS, ARE GOING TO DO NOW?

A: They are becoming stronger. Whatever has happened to me has helped the movement of my friends around the world. And I am absolutely certain about being victorious in the courts of America, because I trust in the American constitution, and I love the people of America, and I feel that America is the only hope for the whole human race. So I am not going to leave this country. I am going to find for American constitution against American politicians. They are prostituting the democracy and the constitution both.

Q: AND WHAT ABOUT YOUR FRIENDS AND FOLLOWERS? WHAT DO YOU THINK THEY'RE GOING TO DO?

A: They are going to fight with me for the constitution and for the democracy.

Q: I MUST CONFESS YOU STILL HAVE ME SOMEWHAT CONFUSED. IT'S NOT A RELIGION, THEY'RE NOT YOUR FOLLOWERS, IT'S A COLLECTION OF FRIENDS, AND YOU'RE GOING TO BE FIGHTING FOR THE CONSTITUTION, THAT'S IT?

A: Yes, they are my friends. Just the idea is new... idea is new to you -- that's why you feel confused. If they are followers then you don't feel confused.

Q: I CERTAINLY DON'T HAVE FRIENDS WHO ARE THRUSTING DIAMOND-ENCRUSTED WATCHES ON ME OR ROLLS ROYCES ON ME.

A:... you are not fortunate, what can I do? I am fortunate. That's the meaning of the word 'bhagwan': the blessed one.

Press Conference

Chapter #8
Chapter title: None

29 October 1985 pm in Mecklenburg County Jail, Charlotte, USA

Archive code: 8510295
ShortTitle: PRESS08
Audio: Yes
Video: Yes

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW WITH CHANNEL 6 TV

OSHO: I had no idea.... I asked them what they are doing -- they don't have any warrant, they did not know for what they are arresting me, and they were shouting, and I told them that "There is no need to shout. You just tell me why you are arresting," and they will not tell. They just handcuffed me.

I am not a criminal and nobody has ever treated me this way. I am willing to come with you, wherever you want... and if you want me to go back to Oregon, I can go back to Oregon, but I must know what is the reason.

I had no idea of this indictment. I was just going for few days rest.

QUESTION: YOU'RE SAYING THAT YOU WERE UNAWARE OF THE SEALED INDICTMENT?

A: Absolutely.

Q: THE THIRTY-FIVE COUNTS.?

A: Absolutely unaware, because they never informed me anything about it.

Q: THE FEDERAL AUTHORITIES SAY THAT YOU WERE FLEEING THE UNITED STATES TO ESCAPE PROSECUTION.

A: That's wrong. They are absolutely wrong, because I have been fighting for all these four years in so many courts, to stay here. But there was no question of leaving the country. I was fighting, the whole problem was that they were not giving me the green card and I have been fighting for it. But the way they have behaved with me has been so disappointing.

Q: ARE YOU SAYING THEN THAT REGARDLESS OF WHAT HAPPENS IN TERMS OF THESE CHARGES AGAINST YOU, YOU WILL LEAVE THE UNITED STATES?

A: Yes, because I... you can see me, this type of behavior.... I have been for thirty years in India, teaching millions of people, and I have been criticizing prime ministers -- if I thought that they were doing something which was not democratic, if I felt it was not civilized, it was something dictatorial or if they are taking the country towards communism, not towards freedom and more democracy -- I had criticized them continuously.

Q: WHAT WILL HAPPEN NOW, WHAT WILL BECOME OF YOUR COMMUNE, OF RAJNEESHPURAM?

A: No, first I will have to fight -- whatsoever is going on, it has to be finished. Once it is finished, I will move; I will not stay here.

Q: WHAT WILL BECOME OF YOUR FOLLOWERS?

A: No, I will take them to India. There is no problem...

[this part of transcript was scrambled...]

Press Conference

Chapter #10
Chapter title: None

25 November 1985 am in Kulu Manali, India

Archive code: 8511250
ShortTitle: PRESS10
Audio: Yes
Video: Yes

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. It was previously labelled: The Rajneesh Bible 9 lecture 1, and was intended, but not used, for the book: "The Light on the Path".]

INTERVIEW BY HINDI BHAGWAN MAGAZINE

BELOVED OSHO, MILLIONS OF YOUR LOVERS IN INDIA ARE REJOICING IN YOUR ARRIVAL IN THIS COUNTRY.
FIFTEEN YEARS AGO YOU SAID THAT ROOTS OF YOUR RELIGION WILL BE IN INDIA, ITS BRANCHES WILL SPREAD IN ENGLAND, AND BLOSSOM IN AMERICA. IN THE LIGHT OF CURRENT EVENTS, WOULD YOU LIKE TO MAKE ANY COMMENTS?

It still remains the same.
What the American government has done, it will have to repent for it. The American people have loved

me immensely. It is not the people of America or the land of America that was against me. It was the priests, particularly the Christians and the Jews, and most and particularly the politicians. But all these three are going to die sooner or later. Their time is finished. The time is coming when people will be on the top, as they should have always been. The politicians and the priests call themselves servants of the people but just verbally.

The time has come, they will have to be servants of the people and nothing more. So I stand with my statement. It will be just exactly that way. And what they have done to me, they are not aware that they have created a great wave of sympathy all over America for me. People who have not even heard about me started reading, listening and were puzzled that why such a man should be tortured?

It will take a little time but what crime America has committed against me and my philosophy is going to be more powerful than their all nuclear weapons. The flowers will come in America. I have seen in the eyes of the people, even in the five, six jails that I was continuously transferred -- all the prisoners were happy to see me, they all hailed me -- victory. They all showed me two fingers, without any exception, because even the prisoners could understand because they were seeing the videos, the television, they could not understand that America can do something to a man who had nothing to do with politics, who has only created a beautiful oasis that they are trying to destroy.

Whenever I was leaving any prison, the prisoners will say, "Osho, don't forget us. Whenever we will be out, please let us be part of your commune."

So the people at large unanimously have been turned towards me by the stupidity of the government. The statement remains the same. (inaudible)

YOU SAID, OSHO: WHEN WRITERS AND INTELLECTUALS ARE IMPRISONED IN SOVIET RUSSIA, THE WHOLE INTELLIGENTSIA OF THE WEST, PARTICULARLY AMERICA, MAKES BIG HUE AND CRY. BUT WHEN YOU WERE, YOU -- THE AUTHOR OF MORE THAN FOUR HUNDRED BOOKS, WHOSE WORKS HAVE BEEN TRANSLATED INTO ALL THE MAJOR LANGUAGES OF THE WORLD -- WERE DRAGGED IN CHAINS AND SHACKLES WITHOUT AN ARREST WARRANT, IN FRONT OF AMERICA MEDIA -- NOT A SINGLE INTELLECTUAL RAISED THEIR VOICE OF PROTEST.
WHY IS THIS CONDITION?

There is a reason. The so-called intelligentsia are not really intelligent people. They may have written books, but those books are nothing but borrowed from other books. They may have painted but those paints are just borrowed paintings.
The so-called intelligentsia has not the genius, and I don't belong to them.
I am a category in myself. I have not borrowed from anyone.

In fact, the intellectuals are deep down antagonistic to me because they can see their inferiority. So when I was tortured, they remained silent. Perhaps they were happy. That shows the poverty of their intelligence, and poverty of their heart.
They are all egoist people working to get some award, some Nobel prize.

My work is totally different. Whatever I have said I have enjoyed saying it, loved saying it. My reward was in saying it. It was intrinsic. I don't need any Nobel prize. I will not accept it, It will be an insult -- because I have got my price already.

Those people are pygmies. They look like intellectuals compared to the common masses but they are not enlightened people.

When Jesus was crucified, not a single intellectual raised a voice against. And Judea, the land of Jesus was full of great intellectuals. And rabbis are well known for their scholarship. No other religion can be compared as far as the scholarship of the rabbis is concerned, but not a single rabbi was courageous enough to say that this is not right. In fact, they were all happy. In fact, they wanted him to be crucified because he did not belong to their category.

What I want to make clear is -- it is a question of category. Jesus spoke on his own authority the way I speak on my own authority. What I say does not depend on the Vedas , or The Bible or the Koran . What I say if Koran also says it, it is good for Koran. If it does not say it, then to hell with Koran. .

I am not taking anybody's support for me. People who don't have their own experience need support.
And it is not new. It has always been so.

Efforts were made to kill Gautam Buddha. No intelligentsia of the country stood against it.
Mahavira was tortured but no intelligentsia stood against it.
Mansoor was murdered.
Socrates was poisoned, but no intelligentsia.

And Athens was full of intellectuals. It was the most intellectual city that has ever existed in the world but not a single intellectual stood in support for Socrates for the simple reason because all those intellectuals were impotent. They did not have any authentic experience of their own.
And the existence of Socrates was creating a deep inferiority in them.

This was the only man who was saying things which he knew, and who has guts to say if something he did not know, he was courageous enough to say that, "I do not know."

This man stood far higher than the so-called intellectuals. They all wanted him to be removed. He was a pain in their necks. In the presence of Socrates, they were nobodies. Without Socrates, they were great philosophers, great thinkers.

The same is the situation with me. Thousands of people protested against my arrest -- around the world. Thousands of telegrams, phones, telexes. In every jail where I was, the jailers were utterly tired. They said, "We thought we were torturing you. You are torturing us. The whole day the phone, twenty-four hours from all over the world -- telegrams, telephones, telexes. And the news media continuously around the prison twenty- four hours. Hundreds of cameras, television, newspapers." They said that, "You have put us in such a bad light, and everybody is against us that we are torturing an innocent man." The innocent people raised their voice, but not the intellectuals.

And I don't feel anything bad about it because only the innocent can understand me, not the intellectuals. They are full of garbage. It is good that they did not raise their voice. I don't want to be part in any way with their company.

OSHO, THE AVERAGE LIFE OF DIFFERENT TYPES OF COMMUNES IN AMERICA AND ELSEWHERE ALSO HAS BEEN THREE TO FIVE YEARS; AND USUALLY THEY GET DISINTEGRATED EITHER DUE TO EXTERNAL FORCES OR INTERNAL CONFLICTS OR CONSPIRACY. THE SAME CALAMITY IS HAPPENING TO OUR UNIQUE EXPERIENCE IN RAJNEESHPURAM. WHY IT IS SO AND WHAT COULD BE DONE TO AVOID IT?

The reason is almost natural. First they had no knowledge of me. They allowed to purchase the land. They allowed to build the city. They recognized the City legally. For two years things went perfectly well. They were supporting with funds, state and federal both.

Two reasons were there. One, they were not aware what I stand for. Secondly, I was silent, and in isolation; so I was not speaking. Otherwise the news media would have reached to them.

And politicians don't read books. They don't have time. They knew, read only newspaper cuttings that too given by their secretaries whatever is relevant to them.

So my being silent helped. My being in isolation helped, but slowly slowly they became aware first that I am not a Christian. The people surrounding me are mostly Christian but they have dropped the idea of Christianity.

The first thing was raised by the Christian missionaries, bishops, cardinals and others that I am silently converting Christians into my own religion. And Christianity has a great control in America where all the votes are Christians, few votes are Jewish.

Jews were also against me. And after three and half years when I started speaking, then the politicians became afraid. Because I am accustomed to say only that which seems absolutely true to me. And I am ready to fight for it, argue for it. Unless I am refuted I will continue to insist for it. And it is a strange phenomenon that in my whole life nobody has argued against me.

So after three and half years, when I started speaking, then things became tense. Then the government became afraid that it is not just a small commune. It is going to have world-wide impact. That it is better to destroy it before it becomes too strong.

And it is hilarious that a country which is thought to be the greatest power in the world was afraid of a single man and five thousand friends. But the fear was substantial.
We had managed communism without dictatorship, without any government.
In the commune there was no use of currency notes or money.

Everybody was well fed, had good clothes, had good houses. And we have made everything with our own hands -- we had not hired any labor from outside. Five thousand peoples were living in centrally air-conditioned homes made by themselves, beautifully. They had made a dam in a desert which was a miracle. They were cultivating their food, their vegetables, their fruits, their milk products. There was no beggar, no poor, no rich.

That became a danger to the American politician -- that inside America I have managed to bring communism and in a far superior way than it exists in Soviet Russia or anywhere else. There it exists by force. Here it exists by love. So it was natural that they should try to destroy it. But existence functions in a very mysterious way. By destroying it, they have proved one thing -- that the greatest nuclear power in the world cannot tolerate a small commune of five thousand people. And the reason for not tolerating is because there is no beggar, no poor, no rich, no classes. Soon America and the whole world will become aware why I have been treated in this way.

I turned a desert into an oasis. Even the richest country, America, has thirty million street people who don't have a place to live, don't have any food for tomorrow. And we invited that if any street people want to come and join us, we are open. Two hundred people joined us and they were as happy as they never had been. They had houses, they had plenty food, they had clothes, medical facilities and a dignity of human being.

So it is not easy to erase it. They will repent for it. What they have done, they will suffer for it. It has made clear many points.

One, that Soviet Union was under wrong impression. They were persecuting our sannyasins in Soviet Union thinking that they are American agents. Now that fallacy can be dropped. Now Soviet Union should be more respectful of the sannyasins who are in Soviet Russia and if it has guts it should invite us to make the commune in Soviet Russia to show to the whole world that what America cannot do we can do.

My approach is that I will go on condemning American government 'til it becomes absolutely clear that if there is going to be any third world war it will not be between America and Russia, it will be between America and the whole world -- not only the whole world, it will be the American fascist government, the whole world and the American people.

They don't know what is in the seed, what they have done will grow. They have cut their throat themselves.

And I feel it is a significant phenomenon that has happened. Just a little time and you will see that America loses all its hypocrisy of being democratic, even in the eyes of American people.

In each jail where I was, the authorities became friendly with me. They themselves said that, "This is absurd harassment. We don't see any point in it -- except that they want to force you to leave the country. You have not committed any crime, that is so clear."

If the government authorities feel like that, and everywhere when they took me from one jail to another jail, people on the roads were greeting me and wishing me victory.

I was a foreigner to them, unknown to them, but they could see what is happening.

Those twelve days in America's jails has helped me and my thinking tremendously. It has become now a world-wide phenomenon. Everybody, every house, knows about it. And they cannot do the same to another commune in another country any more. They will have to learn something from this experience.

And the American sannyasins are not willing to move from the commune. The commune will continue and will go on spreading my thoughts.

So they have not achieved anything except condemnation.

And as far as I am concerned, I enjoyed the whole experience.

I could see double faces, same person you meet outside -- the sheriff or the marshal, and he is so nice and when he takes you into the jail he becomes almost animal. The change was so dramatic.

Secondly, I could see that the people who are inside the jail -- thousands of people are inside the jails, none of them is white, all are black. And that shows completely that as if crimes are committed only by blacks and most of these people are being kept into jail, pretrial, six months, eight months.

One man told me that for nine months he has been in jail waiting for the trial. He does not know what crime he has committed. Nobody tells him. They simply say, "Wait. When your time comes, you will go to the court." They have already punished him nine months without proving his guilt.

The basic foundation of justice is that unless guilt is proved a man is innocent.

Innocence needs no proof.

Guilt needs proof.

And to keep people without proving their guilt is so ugly and so fascist, so inhuman.

And all the people, I was surprised, were black. So it seems the jail is simply a facade to put the blacks inside who are rebellious and who want their rights -- for any simple reason, just put them and keep them tortured for months together, because in the trial they will be released.

The third thing I came to know: that the law enforcement authorities, the government, the police, the jailers, are not so human as the criminals inside the jail. I was simply amazed at their humanity.

I will ask the jail authorities that, "I need toothpaste. I need a brush. I need a comb."

"It will be coming."

It will take two days, three days, and then toothbrush will come and paste will not come, or the paste will come and brush will not come. And by the time it has come, I am removed to another jail.

I cannot take those things. They have to be left there.

But I was amazed. As I asked these authorities, the inmates in the other cells will start bringing things to me. That, "Osho, I have not used it. It's absolutely new. And don't depend on those people. They will torture you. They will not give you. This is the soap."

Somebody will come with a paste. Somebody will come with a brush. Somebody will come with a comb. Somebody will come with an extra pillow.

Somebody will give a better blanket.

They put me in one jail with a confirmed high-risk herpes patient whose cell has remained without any other inmate -- it has place for two -- for six months, because anybody can catch herpes very easily and once you have it you have to live your whole life with it, there is no cure for it. And they put me there. And immediately the inmate by the side, who was a man from Cuba -- he did not know much English, but still he tried to write. And said, "Osho, that they have knowingly put you in that cell. The man has confirmed herpes and they want you to suffer with herpes your whole life."

I called the jailer and showed him the piece. And I said to him, "It seems that criminals are more human than you. In fact, the criminals should run the jail and you should be the prisoners."

He immediately changed.

I said, "Did not you know it before? Six months you have kept that man alone."

They were afraid of only one thing. And they were informing whenever they will take me from one jail to another jail, they will whisper to the man that, "Be careful. He is a world celebrity, and the whole news media is around him. If anything goes wrong and he utters a single word, you are condemned."

So the news media was my only protection.

They were afraid that I will say everything to news media and they will spread the whole thing around the world.

And it is very natural that in such circumstances everybody turns sympathetic.

The whole American news media was absolutely sympathetic. And they kept watch continuously for twelve days where I am, where I am going to be moved. Their helicopters and their cars and their cameras were always ready everywhere. So they could not keep me in a place where nobody knows. They tried their hard, but they could not manage it.

I must appreciate the American press media. It is something that should be followed around the world.

For example, television in many countries is government controlled. So it is just a propagation machine for the politicians.

In many governments radio is controlled.

And in few governments even newspapers are controlled. No private newspapers.

I think this is very ugly and very dangerous.

In America, all news media is free -- television, radio, newspaper. No government hold on it. Then it becomes a force against any injustice, any government is afraid of it because it creates the opinion of the people.

I would like in India also that radio and television are no more government controlled. That should be part of democracy. Otherwise what the people have? If they want to express their opinion, they don't have anything. The newspapers are controlled by super rich people who cannot go against government. Radio is government. Television is government.

If the same situation was in America, they could have killed me and nobody would have known even. They would have kept me for years.

For the first time I became aware that news media should be absolutely free from government control. Then it is a check on the bureaucracy and the government -- that they cannot do anything wrong.

And they should be given more freedom of expression.
I praise American news media.

OSHO, VIVEKANAND SAID IF HE COULD GET A HUNDRED PEOPLE HE WILL TRANSFORM THE WHOLE WORLD.
YOU COMMENTED THAT VIVEKANAND DIED DISAPPOINTED. BUT YOU WILL MOVE AROUND, LOOK INTO THE EVERY EYE AND PULL OUT THE POTENTIAL SOUL WHO CAN BECOME THE LIGHT.
HOW FAR HAVE YOU SUCCEEDED?

I am almost succeeded.

I have found one million sannyasins around the world, and at least five million people who are sympathetic. And for them I have opened the door by dropping red clothes and mala, they can become sannyasins without any fear of losing job or wife or parents. I have found those people.
And I am absolutely certain that we are going to change the world.
I am not going to die disappointed.
I have lived without any disappointment. How can I die with disappoint-ment?

Everything is going perfectly right as it should go. Even if governments start torturing sannyasins, it is perfectly right. That's how steel is created out of man, and that's how their potential gets the challenge.
So we are in a better condition after this American experience.

And we are going to change the world because there is nobody else to do it. Either the world will die or we will change it. These are the only two alternatives the world can choose.
And I don't think anybody will choose to die.

IN THE SAME CONTEXT, OSHO, WOULD YOU THINK THAT IF TWO HUNDRED ENLIGHTENED PEOPLE ARE PLACED AROUND THE WORLD, THE THIRD WORLD WAR COULD BE AVOIDED?

He is right.
And I am working on the same number, two hundred is perfect.
And we are coming closer.
But soon we will be able to declare that two hundred people are enlightened.
Even declaration is not needed. Their presence will change the world.

What Gurdjieff could not do, we can do -- because Gurdjieff had a very small following.

Secondly, the third world war was too far away. People don't think of far away things. Their vision has a limitation.

But now the third war is coming closer and closer and closer, and the decision has to be taken.

Our people are preparing for two hundred enlightened people. It is the right moment. The world is coming closer and the two hundred people becoming enlightened -- that moment is coming closer.

It was not possible in Gurdjieff's time. Even if he had made two hundred people enlightened, the third world war was far away. He died in 1950.

The third world war will happen somewhere near 1999. There is time and we can put a stop to it. In the same context you answered one question that, "I am doing the same work as Shri Kuri Baba(*) -- what he wanted to do in Nepal and that time, the time was not ripe; but time is ripe, and I will do this."

WHAT IS -- WHAT WAS THAT WORK THAT HE WANTED TO DO AND HE COULDN'T DO?

All the enlightened people are doing the same work.
The work is that man has come from animals.

Charles Darwin may not be literally true, but essentially he is true -- that man carries much of animality in him. And the only way to drop that animality is to create something higher in man which can see the animality. Man as such cannot see it. He is engulfed by it.

So all the enlightened people have been doing the same thing -- to create a point of witnessing so that a man can become aware how much is animal in him. And the miracle is, the moment you become aware of it it disappears. Awareness is enough for its disappearance.

The work is the same -- Buddha, Shri Kuri(*) Baba or Gurdjieff -- the work is the same.

But we are in a better position than all of them because the third world war is going to destroy the whole humanity. The humanity has to think of some way that its animal instincts drop because those are the instincts that create war and anger and violence.

There is no other way except meditation -- to find something higher in you, bigger than you, more luminous, so that the darkness disappears.

So we are in the most opportune moment in the whole history of man.

And if we fail, the whole humanity and all its efforts fail with us. And it is not a simple failure -- it is not only our failure. This whole universe is dead except this small earth. If this earth also dies, the whole universe loses life and consciousness -- which takes millions of years again to produce life and then consciousness, then a buddha.

So much is at risk that I don't think humanity will decide to commit suicide. Just we have to spread meditation as far as possible.

That's why I have dissolved any religious connotation, so that a Mohammedan can meditate and still remain Mohammedan -- so Mohammedans don't feel any fear from us; a Hindu can remain a Hindu and still meditate -- to make meditation available to all without any condition, whether he is Hindu, Jew, Christian.

I had dropped the idea that we are a new religion. Out of compassion, I have dropped the whole idea.

We are only a meditation movement.

Anybody can participate.

And the beauty is that if somebody meditates, sooner or later his Mohammedanism will disappear, his Hinduism will disappear. They cannot remain with meditation. So why bother about their Hinduism and Mohammedanism when we have a secret which will automatically disperse all darkness in their minds.

And I want meditation to become almost universal. And it can become universal only if it is not attached to any religion, to any politics, to any ideology -- and it is not. It is a simple method. Even an atheist can do it -- there is no problem. We don't ask him to believe in God, we don't ask him to believe in anything. We simply ask him that, "Here is a method you can try. Hypothetically if you find something, good. If you don't find, you drop it." And anybody who has tried meditation has never come empty-handed back.

OSHO, IN WOODLANDS YOU WERE SPEAKING TO A SMALL GROUP OF SEEKERS AND YOU GAVE THE RARE BOOKS LIKE (INAUDIBLE -- TITLE IN HINDI), THE BOOK OF THE SACRED (INAUDIBLE -- TITLE IN HINDI) "YOGA, THE ALPHA AND THE OMEGA" TO TRANSFORM THE CONSCIOUSNESS OF THE INDIVIDUAL. LATER ON, TALKING TO THE COMPARATIVELY BIG MASSES, YOU WERE GIVING YOUR INSIGHT MORE ON SOCIAL, ECONOMICAL, POLITICAL, MORE AND RELIGIOUS ISSUES. RECENTLY, YOU DECLARED THAT YOU WILL LIVE WITH A SMALL GROUP OF SANNYASINS ONLY. WILL YOU TAKE US INTO THE SUBTLE AND SIGNIFICANT DIMENSION OF INNER TRANSFORMATION?

Certainly, because now I will not be creating a big commune -- because that takes much of the effort.

I will be living with a small group of fifty, sixty people. People can come and go, stay and go; but will never be more than hundred people. So I can talk to them on more subtler grounds, on deeper layers of being.

And all that will be available to all the communes and all the world.

But my difficulty is as it has always been the difficulty of my type of people -- I cannot write, for the simple reason it is as if writing a letter to no one. What you can write to no one? I can only talk. Because there is a responsive heart.

So these fifty people will be the closest group with absolute openness, receptive, responsive. So I can say anything that masses won't understand immediately, and then these things can be spread to the communes by tapes, by books, and then to the wider masses.

But I feel it now more to go into the secrets. And that is possible only with people who are willing to go with me. So these fifty people will not be fifty in fact; it will almost be one consciousness with whom I will be in communion.

I don't think there will be a big commune around me.

Big communes will be around the world everywhere, but around me will only be a chosen few -- because bigger the commune then you have to talk to those people also who are not so receptive, not so open.

Now I want just a small group which is utterly open so I can pour my being totally without any hindrance, and this will be the peak of my work.

OSHO, MANY QUESTIONS REMAIN UNANSWERED ON (INAUDIBLE-TITLE IN HINDI). "BOOK OF THE SECRETS", WILL YOU START TAKING THOSE QUESTIONS WHEN YOU ARE FREE?

Yes, When I am starting, I will take.

OSHO, WHAT IS YOUR MESSAGE FOR THE SANNYASINS AND LOVERS AROUND THE WORLD WHO ARE THIRSTY OF YOUR DARSHAN AND YOUR GUIDANCE?

Soon it will be settled.

Once I settle somewhere, then people can come in groups, can remain few days with me and then go back to their commune.

And my message will be reaching to them everyday. If we can get a really big land, we may have an annual festival so all people can come and be with me for three weeks, they will make arrangements. They will not remain thirsty.

Mohammed has said -- and I have quoted him many times, that the thirsty has to come to the well, the well cannot go to the thirsty.

At this moment I would like to say something more deeper. It is good if the thirsty can come to the well. If he cannot come, then for the first time I am opening a new door -- the well will go to the thirsty.

If it is needed, then I will move around the world visiting every commune for few days. That will be easier than thousands of people coming and wasting money. I can move around the world. That is not much of a problem. And each commune can have a place for me so that remains my symbolic presence there. I will be staying there once or twice a year. They can meditate there.

In Mohammed's time it was difficult for wells to travel. Now it is possible.

WILL YOU TAKE ONE MORE QUESTION? OSHO, THIS BEAUTIFUL VALLEY IS CALLED THE "VALLEY OF GODS." DID PEOPLE KNOW IN THEIR COLLECTIVE UNCONSCIOUSNESS THAT POSSIBILITY OF A GODMAN LIKE YOU WILL COME HERE AND MAKE THIS NAME MATERIALIZE?

The valley is so beautiful and the people are so innocent, and when it was called the "Valley of the Gods" it was far more beautiful, far more green.

It is possible that the unconscious of the country may have called it a "Valley of Gods" because if I remain here then I am going to create two hundred gods -- that's what two hundred enlightened people mean.

And for the first time the valley will have not only a name but a reality.

Okay.

Press Conference

Chapter #11
Chapter title: None

4 January 1986 pm in Kathmandu, Nepal

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QUESTION: MY HUSBAND (INAUDIBLE) IT WAS NECESSARY FOR THE WEST (INAUDIBLE)

ANSWER: Yes.

Q: (INAUDIBLE) I JUST WANTED TO THANK YOU FOR (INAUDIBLE)

A: I have not changed anything. I have simply said to inform the press, because the press was waiting outside, and it was something sensational for them. For all those people who have these news media in their friends(?), or in their minds, it will be very satisfying for them; they are looking for it. I simply gave them some food that they enjoy.

But I have not changed anything. The press is still sensational. It is not at the stature of literature, and I want it one day to become literature.

Q: (INAUDIBLE) EVERY COUNTRY HAS A (INAUDIBLE) DEMOCRACY (INAUDIBLE). ONE THING I'D LIKE TO ASK YOU: HOW DOES IT FEEL TO BE (INAUDIBLE & LAUGHTER)

A: There is no ma(inaudible). Please, forgive me, I cannot answer for anybody else who is absent.

Q: (INAUDIBLE)

A: You have to ask the question to Osho.

Q: OSHO ...

A: Right!

Q: HOW DOES IT FEEL, OSHO, TO BE A MASTER ORATOR?

A: I am not a master orator. I have never learned oratory. I just know how to communicate simply, straightforwardly, with human beings. I am simply talking to you. I am not an orator. Orators are politicians; orators are missionaries. I am not a missionary; I am not trying to convince anything; I am not

trying to attract voters to me. I am simply talking to you. And I *know* that if you can talk heart to heart, it reaches to the deepest core of human beings. But I am not an orator.

Q: (INAUDIBLE) THE PROCESS OF MEDITATION, AND IN THIS PROCESS OF MEDITATION, (INAUDIBLE) BUT IN MEDITATIONS (INAUDIBLE) SO I WOULD LIKE TO GET ENLIGHTENMENT FROM YOU ABOUT THIS SAYING OF ULTIMATE BEINGS (INAUDIBLE)
HOW CAN ONE (INAUDIBLE) THE QUESTIONS OF MEDITATIONS AND BE IN THE ULTIMATE BEING AS YOU HAVE SAID IN THAT BOOK OF MEDITATIONS?

A: (inaudible) Meditation is the simplest thing in the world. But because it is a very simple thing, we find it difficult to understand. It is easier for human mind to understand difficult things. Simple things, obviously very simple, are the most difficult.

Meditation simply means that you are silent; that there are not thoughts in the mind; that there is an immense space with no clouds, thoughts. And in that space, there is only one thing left, which is the witness, or the consciousness. You can give it any name. Different meditators have given different names.

You can call 'aloneness'. That is the name given by Jainism; they call it *kavalya*. Kavalya means aloneness.

Gautam Buddha calls it *nirvana*, and nirvana means 'blowing off the candle'. When there is a candle, and you blow it off, suddenly there is darkness and absolute silence. In the same way, when you ego is no more there, just pure consciousness, there is immense silence, as deep as darkness.

And there are others who have called it 'ultimate consciousness', 'absolute truth'. These are simply words. Don't get puzzled into words. Let it remain very simple.

I repeat again: Meditation means you are without any thoughts, absolutely mind has stopped, time has stopped. You are surrounded by nothingness, but in the middle of the nothingness, there is a centre of cyclone. And that centre of cyclone is your reality.

You can give it any name. But make it simple! Big names unecessarily can create troubles for meditation. Keep it ordinary! I call it absolute ordinariness, absolute simplicity, innocence, just like a child who is born this very moment, opens his eyes, has no thoughts, is just a witness. And that is why many sages have said that meditation makes you a child again; you are reborn. It is so simple, just as a child.

But big words like absolute, ultimate, brahma, (indaudible), they can create trouble for you. They are given by philosophers to us, and a meditator need not be a philosopher, and a philosopher need not be a meditator. A philosopher deals with words, and the meditator deals with wordlessness. There are two different ways of approaching truth. The philosopher *thinks* about it. And the meditator *experiences* it; he does not *think* about it.

And my simple suggestion is: rather than thinking about it, please experience it. There are few things which can be experienced easily but cannot be explained so easily. They are just like a taste. You know what sweetness is. But it is a taste! If you have not tasted it, the word sweetness means nothing to you. Howsoever it can be explained in different ways it remains meaningless. You simply need just to sip a little tea and taste the sugar.

Avoid big words, and just sit silently whenever you can manage, in the middle of the night when the whole family has gone to sleep, and the whole city is silent, just sit in your bed silently. It need not be for hours; it may be just seconds. Just a single second of silence is as big as eternity itself.

But don't philosophise about it. Try to experience it. Experience is very simple; philosophising is very difficult and it leads nowhere.

Q: (INAUDIBLE) THERE ARE MANY OTHER THINGS....

A: No, no. Because there are many other people...(not clear what is question and what is Osho speaking)

Q: MY QUESTIONS HAVE NOT BEEN CLEAR.

A: You can come certainly because I can understand your question is personal.

Q: MR. BHAGWAN SHREE RAJNEESH, ... FEW QUESTIONS. ONE: WHY YOU HAVE TAKEN TO (INAUDIBLE) SO MANY PEOPLE THINK THAT YOU ARE NOT A BHAGWAN OR A GURU, YOU ARE A (INAUDIBLE)

A: That's perfectly right! There has never been any guru in the world. There have been only perfectly spiritual (inaudible). And I am one of the most successful!

Q: (INAUDIBLE) I WANT TO SUGGEST SOME (INAUDIBLE) BHAGWAN SHREE RAJNEESH (INAUDIBLE) THE DEMOCRACY (INAUDIBLE) COMMUNISM. BUT NOW YOU ARE SUPPORTER OF COMMUNISM, AND PLEASE CAN YOU TELL US ABOUT THIS (INAUDIBLE)
Q: HE WANTS TO KNOW (INAUDIBLE) COMMUNISM RIGHT NOW (INAUDIBLE)

A: I am still the same. I have not changed anything. I have always criticised Soviet Union. And not because I am against communism but because, in the name of communism, Soviet Union has destroyed freedom, individuality, and made a whole country a big concentration camp.

I have always been against the dictatorship that exists in Soviet Union. I am not against all people becoming richer; all people having the EQUAL opportunity to grow. I believe in equal opportunity but I don't believe in equality.

Let me explain it. Equal opportunity should be available to every human being for education, for culture, for development. Equal opportunity for everybody to be unequal and to be unique. Somebody has become a painter, and somebody will become a musician. Both should get equal opportunity but that does not mean that both should remain equal and become equal. In fact, equal opportunity is real communism.

For real communism I have been against what exists in Soviet Russia. It is not real communism; it is simply a change of the structure. In place of the capitalists and rich people, now there are bureaucrats, communist dictators. The poor are still poor. After seventy years of the Revolution the poor are not rich at all. Only one thing has happened: now everybody is equally poor.

If you want this kind of equality, I am not a supporter of it. I want you to have equal opportunity but not equal poverty. And even after seventy years, it is under absolute dictatorial regime that the Soviet citizen has to exist. He has no freedom of speach; he has no freedom of writing; he has no freedom of movement.

Even a man like Sakarov who is one of the best minds available in the world today -- he has gone further into physics than Albert Einstein. He was the Director of the Soviet Academy of Sciences, the highest post in Soviet land for a scientist to achieve. He was given Nobel Prize, and Soviet government said to him, "You cannot accept it".

Sakarov said, "It is my freedom to accept it or not to accept. It is not the business of the government. It is my personal recognition. And I would not like to be interfered. And it is not doing any harm to you, or anybody."

Just because he accepted the Nobel Prize he has been thrown in Siberia, deprived of his post, all the facilities that he was given. And the best mind is rotting in Siberia, who could have given to humanity further insights into physics. Perhaps it will take centuries to produce another man of his quality. Just for a small difference with the government in which government was absolutely wrong! He was not doing any harm, simply accepting Nobel Prize!

But the Soviet government is such that you cannot go against it in any matter. It has reduced every individual into a robot. That is why I had always criticised it. And I am still criticising it.

What has changed is that I have always thought that America is democratic. It is not. That's why I have said that in America and Soviet Union there is nothing much to choose. America has only a face of democracy. Inside it is the same fascist mind which exists in Soviet Union. The change is in my attitude towards America not towards Soviet Russia.

My appreciation about America is being destroyed by America itslef. They have lost a friend. And I am going all over the world to expose them. And now they are becoming aware that it was a mistake to misbehave with me because they have taken an unnecessary risk. Now they are trying governments, for

example they immediately pressured Germany that they should make a law I cannot enter Germany. Afraid that I have many sannyasins in Germany and six communes where thousands of sannyasins live together. They thought that once I leave America I may go to Germany.

Before I left America they immediately passed a law in Germany that I cannot enter. I have never been in Germany; I have never committed any crime. Why a parliament should make a law about a man that he cannot enter in the country *ever*?

Now they are pressurising other governments that I should not be allowed to enter there. But they are wrong. Their pressure is making few governments feel offended. And two South American governments have invited me, that I should come there and make my communes *there*. Those governments I had no idea, and I had never thought about those countries, small South American countries. But just the idea that America should pressurise them has created a revolt in those countries. They have some dignity. And I feel there will be other countries with dignity to invite me.

America cannot prevent me from exposing it to the world that it is not the alternative to Soviet Union. That if there is going to be a Third World War it is not going to be between Soviet Union and America, it is going to be between America and the whole world. Because, you will be surprised to know, America has protected itself. It has put billions of dollars in a very special arrangement to protect the whole United States against nuclear weapons. Now America is the only country who has a protection against nuclear weapons. If any nuclear missile goes towards America, within seven minutes it will be turned back -- America has network invisible around it -- and where it will fall nobody knows; it will fall somewhere.

Now the whole world has to be united because America is thinking only saving itself: 'Let the whole world go to hell!' If this is the attitude of America, that they want to protect only America against the whole humanity, then the whole world has to think again, one time more, that 'We should be united against this protection!' Either the whole world should be protected or nobody should be protected. This is very dangerous.

It means America is now in a position to have a Third World War. And America would like it to have as quickly as possible before Soviet Union develops some protection around itself. Soviet scientists are working hard day and night for protection. So now only two countries will be protected, sooner or later, and the whole world will be unprotected. They will fight and we will die! It is a strange kind of war!

I have not changed my attitude towards Soviet Union. I have changed my attitude certainly towards America.

Q: BHAGWAN, (INAUDIBLE) YOU ARE COMING HERE. YOU ARE COMING FROM (INAUDIBLE) AND VISITORS CAN BE (INAUDIBLE) TO OUR COUNTRY (INAUDIBLE) EVERYBODY IS ASKING IF BHAGWAN IS STAYING WITH US FOREVER, WE CAN PROVIDE YOU A POOR MAN (?) HOUSE. (APPLAUSE)

A: I would love it. To be in a hut will be a palace for me. Just I will be worried only the king may become jealous of me. Say if(?) the king is happy for me having a hut in Nepal, I am absolutely willing.

(Applause and cheering Jai!)

The Psychology of the Esoteric

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The Psychology of the Esoteric

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ON MAN'S PATH OF EVOLUTION IS IT POSSIBLE THAT AT SOME TIME IN THE FUTURE HUMANITY AS A WHOLE CAN ATTAIN ENLIGHTENMENT? AT WHAT POINT OF EVOLUTION IS MAN TODAY?

With man, the natural, automatic process of evolution ends. Man is the last product of unconscious evolution. With man, conscious evolution begins. Many things are to be taken into account.

First, unconscious evolution is mechanical and natural. It happens by itself. Through this type of evolution, consciousness evolves. But the moment consciousness comes into being, unconscious evolution stops because its purpose has been fulfilled. Unconscious evolution is needed only up to the point where the conscious comes into being. Man has become conscious. In a way, he has transcended nature. Now nature cannot do anything; the last product that was possible through natural evolution has come into being. Now man becomes free to decide whether to evolve or not to evolve.

Secondly, unconscious evolution is collective, but the moment evolution becomes conscious it becomes individual. No collective, automatic evolution proceeds further than mankind. From now on, evolution becomes an individual process. Consciousness creates individuality. Before consciousness evolves, there is no individuality. Only species exist, not individuality.

When evolution is still unconscious, it is an automatic process; there is no uncertainty about it. Things happen through the law of cause and effect. Existence is mechanical and certain. But with man, with consciousness, uncertainty comes into existence. Now, nothing is certain. Evolution may take place or it may not. The potential is there, but the choice will rest entirely with each individual. That is why anxiety is a human phenomenon. Below man there is no anxiety because there is no choice. Everything happens as it must. There is no choice so there is no chooser, and in the absence of the chooser, anxiety is impossible. Who is to be anxious? Who is to be tense?

With the possibility of choice, anxiety follows like a shadow. Everything has to be chosen now; everything is a conscious effort. You alone are responsible. If you fail, you fail. It is your responsibility. If you succeed, you succeed. It is again your responsibility. And every choice is ultimate in a sense. You cannot undo it, you cannot forget it, you cannot go back on it. Your choice becomes your destiny. It will remain with you and be a part of you; you cannot deny it. But your choice is always a gamble. Every choice is made in darkness because nothing is certain.

That is why man suffers from anxiety. He is anxious to his very roots. What torments him, to begin with, is: to be or not to be? to do or not to do? to do this or to do that? "No choice" is not possible. If you do not choose, then you are choosing not to choose; it is a choice. So you are forced to choose; you are not free not to choose. Not choosing will have as much effect as any other choice.

The dignity, the beauty and the glory of man is this consciousness. But it is a burden also. The glory and the burden come simultaneously the minute you become conscious. Every step is a movement between the two. With man, choice and conscious individuality come into existence. You can evolve, but your evolution

will be an individual endeavor. You may evolve to become a buddha or you may not. The choice is yours.

So there are two types of evolution: collective evolution and individual, conscious evolution. `Evolution' implies unconscious, collective progress, so it would be better to use the word `revolution' in talking about man. With man, revolution becomes possible.

Revolution, as I am using the word here, means a conscious, individual effort toward evolution. It is bringing individual responsibility to a peak. Only you are responsible for your own evolution. Ordinarily, man tries to escape from his responsibility for his own evolution, from the responsibility of freedom of choice. There is a great fear of freedom. When you are a slave the responsibility for your life is never yours; someone else is responsible. So in a way, slavery is a very comfortable thing. There is no burden. In this respect, slavery is a freedom: freedom from conscious choice.

The moment you become completely free, you have to make your own choices. No one forces you to do anything; all alternatives are open to you. Then the struggle with the mind begins. So one becomes afraid of freedom.

Part of the appeal of ideologies such as communism and fascism is that they provide an escape from individual freedom and a shirking of individual responsibility. The burden of responsibility is taken away from the individual; the society becomes responsible. When something goes wrong, you can always point to the state, the organization. Man becomes just a part of the collective structure. But in denying individual freedom, fascism and communism also deny the possibility of human evolution. It is a falling back from the great possibility that revolution offers: the total transformation of human beings. When this happens, you destroy the possibility of achieving the ultimate. You fall back; you again become like animals.

To me, further evolution is possible only with individual responsibility. You alone are responsible! This responsibility is a great blessing in disguise. With this individual responsibility comes the struggle that ultimately leads to choiceless awareness.

The old pattern of unconscious evolution has ended for us. You can fall back into it, but you cannot remain in it. Your being will revolt. Man has become conscious; he has to remain conscious. There is no other way.

Philosophers like Aurobindo have great appeal for escapists. They say that collective evolution is possible. The divine will descend and everyone will become enlightened. But to me that is not possible. And even if it appears possible, it is not worthwhile. If you become enlightened without your own individual effort, then that enlightenment is not worth having. It will not give you the ecstasy that crowns the effort. It will just be taken for granted -- like your eyes, your hands, your breathing system. These are great blessings, but no one really values them, cherishes them.

One day you can also be born with enlightenment, just as Aurobindo promises. It will be valueless. You will have much, but because it has come to you without effort, without toil, it will mean nothing to you; its significance will be lost. Conscious effort is necessary. The achievement is not as significant as the effort itself. Effort gives it its meaning, struggle gives it its significance.

As I see it, enlightenment that comes collectively, unconsciously, as a gift from the divine, is not only impossible but also meaningless. You must struggle for enlightenment. Through struggle, you create the capacity to see and feel and hold on to the bliss that comes.

Unconscious evolution ends with man and conscious evolution -- revolution -- begins. But conscious evolution does not necessarily begin in any particular man. It begins only if you choose it to begin. If you do not choose it -- as most people do not -- you will be in a very tense condition. And present-day humanity is like this: nowhere to go, nothing to be achieved. Nothing can be achieved now without conscious effort. You cannot go back to a state of unconsciousness. The door has closed; the bridge has been broken.

The conscious choice to evolve is a great adventure, the only adventure there is for a human being. The path is arduous; it is bound to be so. Errors are bound to be there, failures, because nothing is certain. This situation creates tension in the mind. You do not know where you are, you do not know where you are going. Your identity is lost. The situation may even reach such a point that you become suicidal.

Suicide is a human phenomenon; it comes with human choice. Animals cannot commit suicide, because to choose death consciously is impossible for them. Birth is unconscious, death is unconscious. But with man -- ignorant man, unevolved man -- one thing becomes possible: the ability to choose death. Your birth is not your choice. As far as your birth is concerned, you are in the hands of unconscious evolution. In fact, your birth is not a human happening at all. It is animal in nature, because it is not your choice. Only with choice does humanity begin. But you can choose your death -- a decisive act. So suicide becomes a definite

human act. And if you do not choose conscious evolution, there is every possibility that you may choose to commit suicide. You may not have the courage actively to commit suicide but you will go through a slow, prolonged process of suicide -- lingering, waiting to die.

You cannot make anyone else responsible for your evolution. To accept this situation gives you strength. You are on your way to growing, to evolving. We create gods, or we take refuge in gurus, so that we will not have to be responsible for our own lives, for our own evolution. We try to place the responsibility somewhere else, away from us. If we are not able to accept some god or some guru, then we try to escape from responsibility through intoxicants or drugs, through anything that will make us unconscious. But these efforts to deny responsibility are absurd, juvenile, childish. They only postpone the problem; they are not solutions. You can postpone until death, but the problem still remains, and your new birth will continue in the same way.

Once you become aware that you alone are responsible, there is no escape through any type of unconsciousness. And you are foolish if you try to escape, because responsibility is a great opportunity for evolution. Out of the struggle that is created, something new may evolve. To become aware means to know that everything depends on you. Even your god depends on you, because he is created by your imagination.

Everything is ultimately a part of you, and you are responsible for it. There is no one to listen to your excuses; there are no courts of appeal, the whole responsibility is yours. You are alone, absolutely alone. This has to be understood very clearly. The moment a person becomes conscious, he becomes alone. The greater the consciousness, the greater the awareness that you are alone. So, do not escape from this fact through society, friends, associations, crowds. Do not escape from it! It is a great phenomenon; the whole process of evolution has been working toward this.

Consciousness has come to the point now where you know that you are alone. And only in aloneness can you attain enlightenment. I am not saying *loneliness*. The feeling of loneliness is the feeling that comes when one is escaping from aloneness, when one is not ready to accept it. If you do not accept the fact of aloneness, then you will feel lonely. Then you will find some crowd or some means of intoxication in which to forget yourself. Loneliness will create its own magic of forgetfulness. If you can be *alone* even for a single moment, *totally alone*, the ego will die; the "I" will die. You will explode; you will be no more. The ego cannot remain alone. It can exist only in relation to others. Whenever you are alone, a miracle happens. The ego becomes weak. Now it cannot continue to exist for long. So if you can be courageous enough to be alone, you will gradually become egoless.

To be alone is a very conscious and deliberate act, more deliberate than suicide, because the ego cannot exist alone, but it can exist in suicide. Egoistic people are more prone to suicide. Suicide is always in relation to someone else; it is never an act of aloneness. In suicide, the ego will not suffer. Rather, it will become more expressive. It will enter into a new birth with greater force.

Through aloneness, the ego is shattered. It has nothing to relate to, so it cannot exist. So if you are ready to be alone, unwaveringly alone, neither escaping nor falling back, just accepting the fact of aloneness as it is -- it becomes a great opportunity. Then you are just like a seed that has much potential in it. But remember, the seed must destroy itself for the plant to grow. Ego is a seed, a potentiality. If it is shattered, the divine is born. The divine is neither "I" nor "thou," it is *one*. Through aloneness, you come to this oneness.

You can create false substitutes for this oneness. Hindus become one, Christians become one, Mohammedans become one; India is one, China is one. These are just substitutes for oneness. Oneness comes only through total aloneness.

A crowd can call itself one, but the oneness is always in opposition to something else. Since the crowd is with you, you are at ease. Now you are not responsible any more. You would not burn a mosque alone, you would not destroy a temple alone, but as part of a crowd you can do it, because now you are not individually responsible. Everyone is responsible, so no one in particular is responsible. There is no individual consciousness, only a group consciousness. You regress in a crowd and become like an animal.

The crowd is a false substitute for the feeling of oneness. One who is aware of the situation, aware of his responsibility as a human being, aware of the difficult, arduous task that comes with being human, does not choose any false substitutes. He lives with the facts as they are; he does not create any fictions. Your religions and your political ideologies are just fictions, creating an illusory feeling of oneness.

Oneness comes only when you become egoless, and the ego can die only when you are totally alone. When you are completely alone, you are not. That very moment is the moment of explosion. You explode

into the infinite. This, and only this, is evolution. I call it revolution because it is not unconscious. You may become egoless or you may not. It is up to you. To be alone is the only real revolution. Much courage is needed.

Only a Buddha is alone, only a Jesus or a Mahavir is alone. It is not that they left their families, left the world. It looks that way but it is not. They were not negatively leaving something. The act was positive; it was a movement toward aloneness. They were not leaving. They were in search of being totally alone. The whole search is for that moment of explosion when one is alone. In aloneness there is bliss. And only then is enlightenment achieved. We cannot be alone, others also cannot be alone, so we create groups, families, societies, nations. All nations, all families, all groups are made up of cowards, of those who are not courageous enough to be alone.

Real courage is the courage to be alone. It means a conscious realization of the fact that you *are* alone and you cannot be otherwise. You can either deceive yourself or you can live with this fact. You can continue deceiving yourself for lives and lives, but you will just go on in a vicious circle. Only if you can live with this fact of aloneness is the circle broken and you come to the center. That center is the center of divineness, of the whole, the holy. I cannot conceive of a time when every human being will be able to achieve this as a birthright. It is impossible.

Consciousness is individual. Only unconsciousness is collective. Human beings have come to the point of consciousness where they have become individuals. There is no humanity as such; there are only individual human beings. Each human being must realize his own individuality and the responsibility for it. The first thing we must do is to accept aloneness as a basic fact and learn to live with it. We must not create any fictions. If you create fictions you will never be able to know the truth. Fictions are projected, created, cultivated truths that prevent you from knowing what is. Live with the fact of your aloneness. If you can live with this fact, if there is no fiction between you and this fact, then the truth will be revealed to you. Every fact, if looked into deeply, reveals the truth.

So live with the fact of responsibility, with the fact that you are alone. If you can live with this fact, the explosion will happen. It is arduous, but it is the only way. Through difficulty, through accepting this truth, you reach the point of explosion. Only then is there bliss. If it is given to you ready-made, it loses its worth because you have not earned it. You do not have the capacity to feel the bliss. This capacity comes only from discipline.

If you can live with the fact of your responsibility for yourself, a discipline will automatically come to you. By being totally responsible for yourself, you cannot help but become disciplined. But this discipline is not something forced upon you from the outside. It comes from within. Because of the total responsibility you carry for yourself, each step you take is disciplined. You cannot utter even one word irresponsibly. If you are aware of your own aloneness, you will be aware of the anguish of others also. Then you will not be able to commit a single irresponsible act, because you will feel responsible not only for yourself but for others also. If you can live with the fact of your aloneness, you know that everyone is lonely. Then the son knows that the father is lonely; the wife knows that the husband is lonely; the husband knows that the wife is lonely. Once you know this, it is impossible not to be compassionate.

Living with facts is the only yoga, the only discipline. Once you are totally aware of the human situation, you become religious. You become a master of yourself. But the austerity that comes is not the austerity of an ascetic. It is not forced; it is not ugly. The austerity is aesthetic. You feel that it is the only thing possible, that you cannot do otherwise. Then you renounce things; you become nonpossessive.

The urge to possess is the urge not to be alone. One cannot be alone, so he seeks company. But the company of other people is not reliable, so he seeks, instead, the company of things. To live with a wife is difficult; to live with a car is not so difficult. So ultimately, possessiveness turns toward things.

You may even try to change persons into things. You try to mold them in such a way that they lose their personalities, their individuality. A wife is a thing, not a person; a husband is a thing, not a person.

If you become aware of your aloneness, then you become aware of the aloneness of others also. Then you know that to try to possess another is trespassing. You never positively renounce. Renunciation becomes the negative shadow of your aloneness. You become nonpossessive. Then you can be a lover, but not a husband, not a wife.

With this non-possessiveness comes compassion and austerity. Innocence comes to you. When you deny the facts of life, you cannot be innocent; you become cunning. You deceive yourself and others. But if you are courageous enough to live with the facts as they are, you become innocent. This innocence is not

cultivated. You are it: innocent.

To me, to be innocent is all that is to be achieved. Be innocent, and the divine is always blissfully flowing towards you. Innocence is the capacity to receive, to be part of the divine. Be innocent, and the guest is there. Become the host.

This innocence cannot be cultivated because cultivation is always a contrivance. It is calculated. But innocence can never be calculated; it is impossible.

Innocence is religiousness. To be innocent is the peak of true realization. But true innocence comes only through a conscious revolution; it is not possible through any collective, unconscious evolution. Man is alone. He is free to choose heaven or hell, life or death, the ecstasy of realization or the misery of our so-called life.

Sartre said somewhere: "Man is condemned to be free." You may choose either heaven or hell. Freedom means the freedom to choose either. If you can choose only heaven, then it is not a choice; it is not freedom. Heaven without the choice of hell will be hell itself. Choice always means either/or. It does not mean you are free to choose good only. Then there would be no freedom.

If you choose wrongly, freedom becomes a condemnation; but if you choose rightly, it becomes bliss. It depends on you whether your choice turns your freedom into condemnation or into bliss. The choice is totally your responsibility.

If you are ready, then from within your depths a new dimension can begin: the dimension of revolution. Evolution has ended. Now a revolution is needed to open you up to what is beyond. It is an individual revolution, an inward revolution.

The Psychology of the Esoteric

Chapter #2
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WHAT IS MEDITATION?

Meditation is not an Indian method; it is not simply a technique. You cannot learn it. It is a growth: a growth of your total living, out of your total living. Meditation is not something that can be added to you as you are. It can come to you only through a basic transformation, a mutation. It is a flowering, a growth. Growth is always out of the total; it is not an addition. You must grow toward meditation.

This total flowering of the personality must be understood correctly. Otherwise one can play games with oneself, one can occupy oneself with mental tricks. And there are so many tricks! Not only can you be fooled by them, not only will you not gain anything, but in a real sense you will be harmed. The very attitude that there is some trick to meditation -- to conceive of meditation in terms of method -- is basically wrong. And when one begins to play with mental tricks, the very quality of the mind begins to deteriorate.

As mind exists, it is not meditative. The total mind must change before meditation can happen. Then what is the mind as it now exists? How does it function?

The mind is always verbalizing. You can know words, you can know language, you can know the conceptual structure of thinking, but that is not thinking. On the contrary, it is an escape from thinking. You

see a flower and you verbalize it; you see a man crossing the street and you verbalize it. The mind can transform every existential thing into words. Then the words become a barrier, an imprisonment. This constant transformation of things into words, of existence into words, is the obstacle to a meditative mind.

So the first requirement toward a meditative mind is to be aware of your constant verbalizing and to be able to stop it. Just see things; do not verbalize. Be aware of their presence, but do not change them into words. Let things be, without language; let persons be, without language; let situations be, without language. It is not impossible; it is natural. It is the situation as it now exists that is artificial, but we have become so habituated to it, it has become so mechanical, that we are not even aware that we are constantly transforming experience into words.

The sunrise is there. You are never aware of the gap between seeing it and verbalizing. You see the sun, you feel it, and immediately you verbalize it. The gap between seeing and verbalizing is lost. One must become aware of the fact that the sunrise is not a word. It is a fact, a presence. The mind automatically changes experiences into words. These words then come between you and the experience.

Meditation means living without words, living nonlinguistically. Sometimes it happens spontaneously. When you are in love, presence is felt, not language. Whenever two lovers are intimate with one another they become silent. It is not that there is nothing to express. On the contrary, there is an overwhelming amount to be expressed. But words are never there; they cannot be. They come only when love has gone.

If two lovers are never silent, it is an indication that love has died. Now they are filling the gap with words. When love is alive, words are not there because the very existence of love is so overwhelming, so penetrating, that the barrier of language and words is crossed. And ordinarily, it is only crossed in love.

Meditation is the culmination of love: love not for a single person, but for the total existence. To me, meditation is a living relationship with the total existence that surrounds you. If you can be in love with any situation, then you are in meditation.

And this is not a mental trick. It is not a method of stilling the mind. Rather, it requires a deep understanding of the mechanism of the mind. The moment you understand your mechanical habit of verbalization, of changing existence into words, a gap is created. It comes spontaneously. It follows understanding like a shadow. The real problem is not how to be in meditation, but to know why you are not in meditation. The very process of meditation is negative. It is not adding something to you; it is negating something that has already been added.

Society cannot exist without language; it needs language. But existence does not need it. I am not saying that you should exist without language. You will have to use it. But you must be able to turn the mechanism of verbalization on and off. When you are existing as a social being, the mechanism of language is needed; but when you are alone with existence, you must be able to turn it off. If you can't turn it off -- if it goes on and on, and you are incapable of stopping it -- then you have become a slave to it. Mind must be an instrument, not the master.

When mind is the master, a non-meditative state exists. When you are the master, your consciousness is the master, a meditative state exists. So meditation means becoming a master of the mechanism of the mind.

Mind, and the linguistic functioning of the mind, is not the ultimate. You are beyond it; existence is beyond it. Consciousness is beyond linguistics; existence is beyond linguistics. When consciousness and existence are one, they are in communion. This communion is meditation.

Language must be dropped. I don't mean that you have to suppress it or eliminate it. I only mean that it does not have to be a twenty-four-hour-a-day habit for you. When you walk, you need to move your legs. But if they go on moving when you are sitting, then you are mad. You must be able to turn them off. In the same way, when you are not talking with anyone, language must not be there. It is a technique to communicate. When you are not communicating with anybody it should not be there.

If you are able to do this, you can grow into meditation. Meditation is a growing process, not a technique. A technique is always dead, so it can be added to you, but a process is always alive. It grows, it expands.

Language is needed, but you must not always remain in it. There must be moments when there is no verbalizing, when you just exist. It is not that you are just vegetating. Consciousness is there. And it is more acute, more alive, because language dulls it. Language is bound to be repetitive so it creates boredom. The more important language is to you, the more bored you will be.

Existence is never repetitive. Every rose is a new rose, altogether new. It has never been and it will never be again. But when we call it a rose, the word `rose' is a repetition. It has always been there; it will always be there. You have killed the new with an old word.

Existence is always young, and language is always old. Through language, you escape existence, you escape life, because language is dead. The more involved you are with language, the more deadened you will be by it. A pundit is completely dead because he is nothing but language, words.

Sartre has called his autobiography 'Words'. We live in words. That is, we don't live. In the end there is only a series of accumulated words and nothing else. Words are like photographs. You see something that is alive and you take a picture of it. The picture is dead. Then you make an album of dead pictures. A person who has not lived in meditation is like a dead album. Only verbal pictures are there, only memories. Nothing has been lived; everything has just been verbalized.

Meditation means living totally, but you can live totally only when you are silent. By being silent I do not mean unconscious. You can be silent and unconscious but it is not a living silence. Again, you have missed.

Through mantras you can autohypnotize yourself. By simply repeating a word you can create so much boredom in the mind that the mind will go to sleep. You drop into sleep, drop into the unconscious. If you go on chanting "Ram Ram Ram" the mind will fall asleep. Then the barrier of language is not there, but you are unconscious.

Meditation means that language must not be there, but you must be conscious. Otherwise there is no communion with existence, with all that is. No mantra can help, no chanting can help. Autohypnosis is not meditation. On the contrary, to be in an autohypnotic state is a regression. It is not going beyond language; it is falling below it.

So drop all mantras, drop all these techniques. Allow moments to exist where words are not there. You cannot get rid of words with a mantra because the very process uses words. You cannot eliminate language with words; it is impossible.

So what is to be done? In fact, you cannot do anything at all except to understand. Whatever you are able to do can only come from where you are. You are confused, you are not in meditation, your mind is not silent, so anything that comes out of you will only create more confusion. All that can be done right now is to begin to be aware of how the mind functions. That's all -- just be aware. Awareness has nothing to do with words. It is an existential act, not a mental act.

So the first thing is to be aware. Be aware of your mental processes, how your mind works. The moment you become aware of the functioning of your mind, you are not the mind. The very awareness means that you are beyond: aloof, a witness. And the more aware you become, the more you will be able to see the gaps between the experience and the words. Gaps are there, but you are so unaware that they are never seen.

Between two words there is always a gap, however imperceptible, however small. Otherwise the two words cannot remain two; they will become one. Between two notes of music there is always a gap, a silence. Two words or two notes cannot be two unless there is an interval between them. A silence is always there but one has to be really aware, really attentive, to feel it.

The more aware you become, the slower the mind becomes. It is always relative. The less aware you are, the faster the mind is; the more aware you are, the slower the process of the mind is. When you are more aware of the mind, the mind slows down and the gaps between thoughts widen. Then you can see them.

It is just like a film. When a projector is run in slow motion, you see the gaps. If I raise my hand, this has to be shot in a thousand parts. Each part will be a single photograph. If these thousands of single photographs pass before your eyes so fast that you cannot see the gaps, then you see the hand raised as a process. But in slow motion, the gaps can be seen.

Mind is just like a film. Gaps are there. The more attentive you are to your mind, the more you will see them. It is just like a gestalt picture: a picture that contains two distinct images at the same time. One image can be seen or the other can be seen, but you cannot see both simultaneously. It can be a picture of an old lady, and at the same time a picture of a young lady. But if you are focused on one, you will not see the other; and when you are focused on the other, the first is lost. Even if you know perfectly well that you have seen both images, you cannot see them simultaneously.

The same thing happens with the mind. If you see the words you cannot see the gaps, and if you see the gaps you cannot see the words. Every word is followed by a gap and every gap is followed by a word, but you cannot see both simultaneously. If you are focused on the gaps, words will be lost and you will be thrown into meditation.

A consciousness that is focused only on words is non-meditative and a consciousness that is focused only on gaps is meditative. Whenever you become aware of the gaps, the words will be lost. If you observe

carefully, you will not find words; you will only find a gap.

You can feel the difference between two words, but you cannot feel the difference between two gaps. Words are always plural and the gap is always singular: "the" gap. They merge and become one. Meditation is a focusing on the gap. Then, the whole gestalt changes.

Another thing is to be understood. If you are looking at the gestalt picture and your concentration is focused on the old lady, you cannot see the other picture. But if you continue to concentrate on the old lady -- if you go on focusing on her, if you become totally attentive to her -- a moment will come when the focus changes and suddenly the old lady has disappeared and the other picture is there.

Why does this happen? It happens because the mind cannot be focused continuously for a long time. It has to change or it will go to sleep. These are the only two possibilities. If you go on concentrating on one thing, the mind will fall asleep. It cannot remain fixed; it is a living process. If you let it become bored it will go to sleep in order to escape from the stagnancy of your focus. Then it can continue living, in dreams.

This is meditation Maharishi Mahesh Yogi style. It's peaceful, refreshing, it can help your physical health and mental equilibrium, but it is not meditation. The same thing can be done by autohypnosis. The Indian word `mantra' means suggestion, nothing else. To take this as meditation is a serious mistake. It is not. And if you think of it as meditation, you will never search for authentic meditation. That is the real harm that is done by such practices and propagandists of such practices. It is just drugging yourself psychologically.

So don't use any mantra to push words out of the way. Just become aware of the words and the focus of your mind will change automatically to the gaps.

If you identify with words, you will go on jumping from one word to another and you will miss the gap. Another word is something new to focus on. The mind goes on changing; the focus changes. But if you are not identified with words, if you are just a witness -- aloof, just watching the words as they go by in a procession -- then the whole focus will change and you will become aware of the gap. It is just as if you are on the street, watching people as they pass by. One person has passed and another has not yet come. There is a gap; the street is vacant. If you are watching, then you will know the gap.

And once you know the gap, you are in it; you have jumped into it. It is an abyss -- so peace-giving, so consciousness-creating. It is meditation to be in the gap; it is transformation. Now language is not needed; you will drop it. It is a conscious dropping. You are conscious of the silence, the infinite silence. You are part of it, one with it. You are not conscious of the abyss as the other; you are conscious of the abyss as yourself. You know, but now you are the knowing. You observe the gap, but now the observer is the observed.

As far as words and thoughts are concerned, you are a witness, separate, and words are the other. But when there are no words, you are the gap -- yet still conscious that you are. Between you and the gap, between consciousness and existence, there is no barrier now. Only words are the barrier. Now you are in an existential situation. This is meditation: to be one with existence, to be totally in it and still conscious. This is the contradiction, this is the paradox. Now you have known a situation in which you were conscious, and yet one with it.

Ordinarily, when we are conscious of anything, the thing becomes the other. If we are identified with something, then it is not the other, but then we are not conscious -- as in anger, in sex. We become one only when we are unconscious.

Sex has so much appeal because in sex you become one for a moment. But in that moment, you are unconscious. You seek the unconsciousness because you seek the oneness. But the more you seek it, the more conscious you become. Then you will not feel the bliss of sex, because the bliss was coming from the unconsciousness.

You could become unconscious in a moment of passion. Your consciousness dropped. For a single moment you were in the abyss -- but unconscious. But the more you seek it, the more it is lost. Finally a moment comes when you are in sex and the moment of unconsciousness no longer happens. The abyss is lost, the bliss is lost. Then the act becomes stupid. It is just a mechanical release; there is nothing spiritual about it.

We have known only unconscious oneness; we have never known conscious oneness. Meditation is conscious oneness. It is the other pole of sexuality. Sex is one pole, unconscious oneness; meditation is the other pole, conscious oneness. Sex is the lowest point of oneness and meditation is the peak, the highest peak of oneness. The difference is a difference of consciousness.

The Western mind is thinking about meditation now because the appeal of sex has been lost. Whenever a society becomes nonsuppressive sexually, meditation will follow, because uninhibited sex will kill the charm and romance of sex; it will kill the spiritual side of it. Much sex is there, but you cannot continue to be unconscious in it.

A sexually suppressed society can remain sexual, but a nonsuppressive, uninhibited society cannot remain with sexuality forever. It will have to be transcended. So if a society is sexual, meditation will follow. To me, a sexually free society is the first step toward seeking, searching.

But of course, because the search is there, it can be exploited. It is being exploited by the East. Gurus can be supplied; they can be exported. And they are being exported. But only tricks can be learned through these gurus. Understanding comes through life, through living. It cannot be given, transferred.

I cannot give you my understanding. I can talk about it, but I cannot give it to you. You will have to find it. You will have to go into life. You will have to err; you will have to fail; you will have to pass through many frustrations. But only through failures, errors, frustrations, only through the encounter of real living, will you come to meditation. That is why I say it is a growth. Something can be understood, but understanding that comes through another can never be more than intellectual. That is why Krishnamurti demands the impossible. He says, "Do not understand me intellectually" -- but nothing except intellectual understanding can come from someone else. That is why Krishnamurti's effort has been absurd. What he is saying is authentic, but when he demands more than intellectual understanding from the listener, it is impossible. Nothing more can come from someone else, nothing more can be delivered. But intellectual understanding can be enough. If you can understand what I am saying intellectually, you can also understand what has not been said. You can also understand the gaps: what I am not saying, what I cannot say. The first understanding is bound to be intellectual, because the intellect is the door. It can never be spiritual. Spirituality is the inner shrine.

I can only communicate to you intellectually. If you can really understand it, then what has not been said can be felt. I cannot communicate without words, but when I am using words I am also using silences. You will have to be aware of both. If only words are being understood then it is a communication; but if you can be aware of the gaps also, then it is a communion.

One has to begin somewhere. Every beginning is bound to be a false beginning, but one has to begin. Through the false, through the groping, the door is found. One who thinks that he will begin only when the right beginning is there will never begin at all. Even a false step is a step in the right direction because it is a step, a beginning. You begin to grope in the dark and, through groping, the door is found.

That is why I said to be aware of the linguistic process -- the process of words -- and to seek an awareness of the gaps, the intervals. There will be moments when there will be no conscious effort on your part and you will become aware of the gaps. That is the encounter with the divine, the encounter with the existential. Whenever there is an encounter, do not escape from it. Be with it. It will be fearful at first; it is bound to be. Whenever the unknown is encountered, fear is created because to us the unknown is death. So whenever there is a gap, you will feel death coming to you. Then be dead! Just be in it, and die completely in the gap. And you will be resurrected. By dying your death in silence, life is resurrected. You are alive for the first time, really alive.

So to me, meditation is not a method but a process; meditation is not a technique but an understanding. It cannot be taught; it can only be indicated. You cannot be informed about it because no information is really information. It is from the outside, and meditation comes from your own inner depths.

So search, be a seeker, and do not be a disciple. Then you will not be a disciple of some guru, but a disciple of the total life. Then you will not just be learning words. Spiritual learning cannot come from words but from the gaps, the silences that are always surrounding you. They are there even in the crowd, in the market, in the bazaar. Seek the silences, seek the gaps within and without, and one day you will find that you are in meditation.

Meditation comes to you. It always comes; you cannot bring it. But one has to be in search of it, because only when you are in search will you be open to it, vulnerable to it. You are a host to it. Meditation is a guest. You can invite it and wait for it. It comes to Buddha, it comes to Jesus, it comes to everybody who is ready, who is open and seeking.

But do not learn it from somewhere; otherwise you will be tricked. The mind is always searching for something easier. This becomes the source for exploitation. Then there are gurus and gurudoms, and spiritual life is poisoned.

The most dangerous person is the one who exploits someone's spiritual urge. If someone robs you of your wealth it is not so serious, if someone fails you it is not so serious, but if someone tricks you and kills, or even postpones, your urge toward meditation, toward the divine, toward ecstasy, then the sin is great and unforgivable.

But that is being done. So be aware of it, and don't ask anybody, "What is meditation? How do I meditate?" Instead, ask what the hindrances are, what the obstacles are. Ask why we aren't always in meditation, where the growth has been stopped, where we have been crippled. And do not seek a guru because gurus are crippling. Anyone who gives you ready-made formulas is not a friend but an enemy.

Grope in the dark. Nothing else can be done. The very groping will become the understanding that will liberate you from darkness. Jesus said: "Truth is freedom." Understand this freedom. Truth is always through understanding. It is not something that you meet and encounter; it is something you grow into. So be in search of understanding, because the more understanding you become, the nearer you will be to truth. And in some unknown, expected, unpredictable moment, when understanding comes to a peak, you are in the abyss. You are no more, and meditation is.

When you are no more, you are in meditation. Meditation is not more of you; it is always beyond you. When you are in the abyss, meditation is there. Then the ego is not; then you are not. Then the being is. That is what religions mean by God: the ultimate being. It is the essence of all religions, all searches, but it is not to be found anywhere ready-made. So be aware of anyone who makes claims about it.

Go on groping and don't be afraid of failure. Admit failures, but do not commit the same failures again.

Once is all; that is enough. The person who goes on erring in the search for truth is always forgiven. It is a promise from the very depths of existence.

The Psychology of the Esoteric

Chapter #3

Chapter title: Sex, love and prayer: three steps to the divine

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PLEASE DESCRIBE TO US THE SPIRITUAL SIGNIFICANCE OF SEX ENERGY. HOW CAN WE SUBLIMATE AND SPIRITUALIZE SEX? IS IT POSSIBLE TO HAVE SEX, TO MAKE LOVE, AS A MEDITATION, AS A JUMPING BOARD TOWARD HIGHER LEVELS OF CONSCIOUSNESS?

There is no such thing as sex energy. Energy is one and the same. Sex is one outlet for it, one direction for it; it is one of the applications of the energy. Life energy is one, but it can manifest in many directions. Sex is one of them. When life energy becomes biological, it becomes sex energy.

Sex is just an application of the life energy. So there is no question of sublimation. If life energy flows in another direction, there is no sex. But it is not a sublimation; it is a transformation.

Sex is the natural, biological flow of life energy, and the lowest application of it. It is natural because life cannot exist without it, and the lowest because it is the foundation not the peak. When sex becomes the totality, the whole life is just a waste. It is like laying a foundation and going on laying the foundation, without ever building the house for which the foundation is meant.

Sex is just an opportunity for a higher transformation of life energy. As far as it goes it is alright, but when sex becomes the whole, when it becomes the sole outlet for life energy, then it becomes destructive. It can only be the means, not the end. And means are meaningful only when the ends are achieved. When a man abuses the means, the whole purpose is destroyed. If sex becomes the center of life, as it has become, then means are changed into ends. Sex creates the biological foundation for life to exist, to continue. It is a means; it should not become the end.

The moment sex becomes the end, the spiritual dimension is lost. But if sex becomes meditative, then it is directed toward the spiritual dimension. It becomes a stepping stone, a jumping board. There is no need for sublimation, because energy as such is neither sexual nor spiritual. Energy is always neutral. In itself, it is nameless. The name comes from the door through which it flows. The name is not the name of the energy itself; it is the name of the form that the energy takes. When you say "sexual energy," it means energy that flows through a sexual outlet, through a biological outlet. This same energy is spiritual energy when it flows into the divine.

Energy itself is neutral. When it is expressed biologically, it is sex. When it is expressed emotionally, it may become love, it may become hate, it may become anger. When it is expressed intellectually, it may become scientific, it may become literary. When it moves through the body, it becomes physical. When it moves through the mind, it becomes mental. The differences are not differences of energy as such, but of the applied manifestations of it.

So it is not right to say "sublimation of sex energy." If the outlet of sex is not used, the energy becomes pure again. Energy is always pure. When it is manifested through the divine door it becomes spiritual, but the form is just a manifestation of the energy.

The word `sublimation' has very bad associations. All theories of sublimation are theories of suppression. Whenever you say "sublimation of sex," you have become antagonistic to it. Your condemnation is there in the very word.

You ask what one can do about sex. Anything done directly to sex is a suppression. There are only indirect methods in which you do not concern yourself with sexual energy at all but, rather, seek to open the door to the divine. When the gate to the divine is open, all the energies that are within you begin to flow toward that door. Sex is absorbed. Whenever a higher bliss is possible, the lower forms of bliss become irrelevant. You are not to suppress them or fight against them. They just wither away. Sex is not sublimated; it is transcended.

Anything done negatively with sex will not transform the energy. On the contrary, it will create a conflict within you that will be destructive. When you fight with an energy, you are fighting with yourself. No one can win the fight. One moment you will feel that you have won, and the next moment you will feel that sex has won. This will go on continuously. Sometimes there will be no sex and you will feel that you have controlled it, and the next moment you will feel the pull of sex again and everything you seem to have gained will be lost. No one can win a fight against his own energy.

If your energies are needed somewhere else, somewhere more blissful, sex will disappear. It is not that the energy is sublimated; it is not that you have done something to it. Rather, a new way toward greater bliss has opened for you and automatically, spontaneously, the energy begins to flow toward the new door.

If you are holding stones and suddenly diamonds come your way, you will never even notice that you drop the stones. They will drop by themselves, as if you never had them. You won't even remember your renunciation of them, that you have thrown them away. You won't even realize it. It is not that something has been sublimated. A greater source of happiness has been opened, and the lesser sources have dropped away by themselves.

This is so automatic, so spontaneous, that no positive action against sex is needed. Whenever you are doing anything against any energy it is negative. The real, positive action is not even connected with sex but is concerned with meditation. You will not even know that sex has gone. It has simply been absorbed by the new.

Sublimation is an ugly word. It carries a tone of antagonism, of conflict, in it. Sex should be taken for what it is. It is just the biological foundation for life to exist. Do not give it any spiritual or antispiritual meaning. Simply understand the fact of it.

When you take it as a biological fact, then you are not concerned with it at all. You become concerned with it only when some spiritual meaning is given to it. So do not give any meaning to it; do not create any philosophy around it. Just see the facts. Do not do anything for it or against it. Let it be as it is; accept it as normal. Don't take an abnormal attitude toward it.

Just as you have eyes and hands, so too you have sex. You are not against your eyes or your hands, so do not be against sex. Then the question of what to do about sex becomes irrelevant. To create a dichotomy for or against sex is meaningless. It is a given fact. You have come into existence through sex, and you have a built-in program to give birth through sex again. You are part of a great continuity. Your body is going to die, so it has a built-in program to create another body to replace it.

Death is certain. That is why sex is so obsessive. You will not be here forever, so you will have to be replaced by a newer body, a replica. Sex is so important, because the whole nature insists on it; otherwise man could not continue to be. If it were voluntary, there would be no one left on earth. Sex is so obsessive, so compelling, the sex drive is so intense, because the whole of nature is for it. Without it, life cannot exist.

The reason why sex is so important to religious seekers is because it is so nonvoluntary, so compelling, so natural. It has become a criterion to know whether the life energy in a particular person has reached the divine. We cannot know directly that someone has encountered the divine -- we cannot know directly that someone has diamonds -- but we can know directly whether someone has thrown the stones, because we are acquainted with stones. We can know directly that someone has transcended sex because we are acquainted with sex.

Sex is so compulsive, so nonvoluntary, it is so great a force, that it cannot be transcended until someone has achieved the divine. So *bramacharya* became a criterion to know whether a person has reached the divine. Then sex, as it exists in normal beings, will not exist for him.

This does not mean that by dropping sex one will achieve the divine. The reverse is a fallacy. The person who has found diamonds throws the stones he was carrying, but the reverse of this is not true. You can throw away the stones, but that doesn't mean you have achieved something beyond it.

Then you will be in between. You will have a suppressed mind, not a transcended one. Sex will go on bubbling inside you and will create an inner hell. This is not going beyond sex. When sex becomes suppressed it becomes ugly, diseased, neurotic. It becomes perverted.

The so-called religious attitude toward sex has created a perverted sexuality, a culture that is completely neurotic sexually. I am not in favor of it. Sex is a biological fact; there is nothing wrong in it. So do not fight it or it will become perverted, and a perverted sex is not a step forward. It is falling below normality; it is a step toward insanity. When the suppression becomes so intense that you cannot prolong it, then it explodes -- and in that explosion, you will be lost.

You are *all* human qualities, you are *all* possibilities. The normal fact of sex is healthy, but when it becomes abnormally suppressed it becomes unhealthy. You can move toward the divine from the normal very easily, but to move to the divine from a neurotic mind becomes arduous and, in a way, impossible. First you will have to become healthy, normal. Then, in the end, there is a possibility that sex may be transcended.

Then what is to be done? Know sex! Move into it consciously! This is the secret to open up a new door. If you go into sex unconsciously, then you are just an instrument in the hands of biological evolution, but if you can be conscious in the sex act, the very consciousness becomes a deep meditation.

The sex act is so involuntary and so compulsive that it is difficult to be conscious in it, but it is not impossible. And if you can be conscious in the sex act, then there is no other act in life in which you cannot be conscious, because no act is as deep as sex.

If you can become aware in the sex act, then even in death you will be aware. The depth of the sex act and the depth of death are the same, parallel. You come to the same point. So if you can be aware in the sex act you have achieved a great thing. It is invaluable.

So use sex as an act of meditation. Do not fight it, do not go against it. You cannot fight with nature; you are part and parcel of it. You must have a friendly, sympathetic attitude toward sex. It is the deepest dialogue between you and nature.

In fact, the sex act is not really a dialogue between a man and a woman. It is a dialogue of man with nature, through woman, and of woman with nature, through man. It is a dialogue with nature. For a moment you are in the cosmic flow; you are in the celestial harmony; you are one with the whole. In this way man is fulfilled through woman, and woman through man.

Man is not whole and woman is not whole. They are two fragments of one whole. So whenever they become one in the sexual act, they can be in harmony with the innermost nature of things, with the Tao. This harmony can be a biological birth for a new being. If you are unaware, that is the only possibility. But if you are aware, the act can become a birth for you, a spiritual birth. You will be twice-born through it.

The moment you participate in it consciously, you become a witness to it. And once you can become a witness in the sex act you will transcend sex, because in witnessing you become free.

Now the compulsion will not be there. You will not be an unconscious participant. Once you have become a witness in the act, you have transcended it. Now you know that you are not the body alone. The witnessing force in you has known something beyond it.

This "beyond" can be known only when you are deeply within. It is not a surface encounter. When you are bargaining in the market, your consciousness cannot go very deep because the act itself is superficial. As far as man is concerned, the sex act is ordinarily the only act through which one can become a witness to the inner depths.

The more you go into meditation through sex, the less effect sex will have. Meditation will grow from it, and out of the growing meditation a new door will open and sex will wither away. It will not be a sublimation. It will be just like dry leaves falling from a tree. The tree never even knows the leaves are falling. In the same way, you will never even know that the mechanical urge for sex is going.

Create meditation out of sex; make sex an object of meditation. Treat it as a temple and you will transcend it and be transformed. Then sex will not be there, but there will not be any suppression, any sublimation. Sex will just become irrelevant, meaningless. You have grown beyond it. It makes no sense to you now.

It is just like a child growing up. Now toys are meaningless. He has not sublimated anything; he has not suppressed anything. He has just grown up; he has become mature. Toys are meaningless now. They are childish and now the child is no longer a child.

In the same way, the more you meditate, the less sex will have an appeal to you. And by and by, spontaneously, without a conscious effort to sublimate sex, energy will have a new source to flow to. The same energy that has flowed through sex will now flow through meditation. And when it flows through meditation, the divine door is being opened.

Another thing. You have used the words `sex' and `love'. Ordinarily we use both words as if they have an inner association. They have not. Love comes only when sex has gone. Before that, love is just a lure, a foreplay, and nothing else. It is just preparing the ground for the sex act. It is nothing but an introduction to sex, a preface. So the more sex there is between two persons, the less love there will be because then the preface is not needed.

If two persons are in love, and if there is no sex between them, there will be much romantic love. But the moment sex comes in, love goes out. Sex is so abrupt. In itself, it is so violent. It needs an introduction; it needs foreplay. Love, as we know it, is just clothing for the naked fact of sex. If you look deeply into what you call love you will find sex standing there, preparing to jump. It is always around the corner. Love is talking. Sex is preparing.

This so-called love is associated with sex, but only as a preface. If sex comes, then the love will drop. That's why marriage kills romantic love, and kills it absolutely. The two persons become acquainted with each other and the foreplay, the love, becomes unnecessary.

Real love is not a preface. It is a fragrance. It is not before sex, but after. It is not a prologue but an epilogue. If you have passed through sex and feel compassion for the other, then love develops. And if you meditate, you will feel compassionate. If you meditate in the sex act, then your sexual partner will not be just an instrument for your physical pleasure. You will feel gratitude to him or her because you have both come to a deep meditation.

When you meditate in sex, a new friendliness will arise between the two of you because, through each other, you have come into communion with nature; through each other, you have had a glimpse into the unknown depths of reality. You will feel grateful and compassionate to each other: compassion for the suffering; compassion for the search; compassion for a fellow being, a fellow traveler.

If sex becomes meditative, only then is there a fragrance that lingers behind: a feeling that is not a foreplay of sex but a maturity, a growth, a meditative realization. So if the sex act becomes meditative, you will feel love. Love is a combination of gratefulness, friendliness and compassion. If these three are there, then you are in love.

If this love develops, it will transcend sex. Love develops through sex, but goes beyond it. Just like a flower it comes through the roots, but goes beyond. And it will not come back; there is no reversal. So if love develops, no sex will be there. In fact, that is one of the ways of knowing that love has developed. Sex is like the shell of an egg, a shell through which love has to emerge. The moment it emerges, the shell will

no longer be there. It will be broken, discarded.

Sex can reach love only when meditation is there, otherwise not. If meditation is not there, the same sex will be repeated and you will become bored. Sex will become increasingly dull, and you will not feel grateful to the other. Rather, you will feel cheated; you will feel inimical to him. He dominates you. He dominates through sex, because it has become a need for you. You have become a slave because you cannot live without sex. You can never feel friendly towards someone to whom you have become a slave.

Both will feel the same: that the other is the master. The domination will be denied and fought, but sex will still be repeated. It will become a daily routine. You fight with your sex partner, and then make things right again. Then again you fight; then again you make up. Love is just an adjustment at the most. You cannot feel friendly; there is no compassion. Instead there will be cruelty and violence; you will feel cheated. You have become a slave, sex will not be able to develop into love. It will remain just sex.

Go through sex! Do not be afraid of it, because fear leads nowhere. If one has to be afraid of anything, it is only of fear itself. Do not fear sex and do not fight it because that too is a sort of fear. "Fight or flight" -- fight or escape -- these are two paths of fear. So do not escape sex; do not fight it. Accept it; take it for granted. Go deep in it, know it totally, understand it, meditate in it -- and you will transcend it. The minute you meditate in the sex act, a new door is opened. You come upon a new dimension, a very unknown, unheard-of one, and greater bliss flows through.

You will encounter something so blissful that sex will become irrelevant and it will subside by itself. Now your energy will no longer flow in that direction. Energy always flows towards bliss. Because bliss appears in sex, energy flows toward it, but if you seek more bliss -- a bliss that transcends sex, that goes beyond sex, a bliss that is more fulfilling, deeper, greater -- then, by itself, energy will stop flowing towards sex.

When sex becomes a meditation it flowers into love, and this flowering is a movement towards the divine. That is why love is divine. Sex is physical; love is spiritual. And if the flower of love is there, prayer will come; it will follow. Now you are not far from the divine. You are near home.

Now, begin to meditate on love. This is the second step. When the moment of communion is there, when the moment of love is there, begin to meditate. Go deep in it; be aware of it. Now bodies are not meeting. In sex, bodies were meeting; in love, souls are meeting. It is still a meeting, a meeting between two persons.

Now, see love as you have seen sex. See the communion, the inner meeting, the inner intercourse. Then you will transcend even love, and you will come to prayer. This prayer is the door. It is still a meeting, but not a meeting between two persons. It is a communion between you and the whole. Now the other, as a person, is dropped. It is the impersonal other -- the whole existence -- and you.

But prayer is still a meeting, so ultimately it also has to be transcended. In prayer, the devotee and the divine are different; the *bhakta* and the *Bhagwan* are different. It is still a meeting. That is why Meera, or Theresa, could use sexual terms for their prayer experiences.

One must meditate in prayerful moments. Again, be a witness to it. See the communion between you and the whole. This requires the subtlest awareness possible. If you can be aware of the meeting between you and the whole, then you transcend yourself and the whole, both. Then you *are* the whole. And in this whole, there is no duality; there is only oneness.

This oneness is sought through sex, through love, through prayer. This oneness is what is longed for. Even in sex, the longing is for the oneness. Bliss comes because, for a single moment, you have become one. Sex deepens into love, love deepens into prayer, and prayer deepens into a total transcendence, a total oneness.

This deepening is always through meditation. The method is always the same. Levels differ, dimensions differ, steps differ, but the method is the same. Dig into sex and you will find love. Go deep into love and you will come to prayer. Dig into prayer and you will explode into oneness. This oneness is the total, this oneness is the bliss, this oneness is the ecstasy.

So it is essential not to take a fighting attitude. In every fact, the divine is present. It may be garbed, it may be clothed, but you must strip it, unclothe it. You will find still more subtle garbs. Again, undress it. Unless you encounter the oneness in its total nakedness, you will not find satisfaction, you will not feel fulfilled.

The moment you come to the ungarbed one, the unclothed one, you become one with it, because when you know the naked, it is no one but you. In fact, everyone is searching for himself through others. One has to find one's own home by knocking on others' doors.

The moment reality is disrobed you are one with it, because the difference is only of garbs. Clothes are the barrier, so you cannot disrobe reality unless you disrobe yourself. That is why meditation is a double weapon: it disrobes reality and it disrobes you as well. The reality becomes naked, and you become naked. And in a moment of total nakedness, total emptiness, you become the *one*.

I am not against sex. That doesn't mean I am for sex. It means that I am for going deep in it and uncovering the beyond. The beyond is always there, but ordinary sex is hit-and-run sex, so no one goes deep. If you can go deep, you will feel grateful to the divine that, through sex, a door is opened. But if sex is just hit-and-run, you will never know that you were close to something greater.

We are so cunning that we have created a false love that does not come after sex but before it. It is a cultivated, artificial thing. That's why we feel that love is lost when sex is fulfilled. Love was just the preface, and now the preface is no longer needed. But real love is always beyond sex; it is hiding behind sex. Go deep in it, meditate in it religiously, and you will flower into a loving state of mind.

I am not against sex and I am not for love. You still have to transcend it. Meditate on it; transcend it. By meditation I mean you have to pass through it fully alert, aware. You must not pass through it blindly, unconsciously. Great bliss is there, but you can pass by blindly and miss it. This blindness has to be transformed; you must become open-eyed. With open eyes, sex can take you on the path of oneness.

The drop can become the ocean. That is the longing within every drop's heart. In every act, in every desire, you will find the same longing. Uncover it, follow it. It is a great adventure! As we live our lives today, we are unconscious. But this much can be done. It is arduous, but it is not impossible. It has been possible for a Jesus, for a Buddha, for a Mahavira, and it is possible for everyone else.

When you go into sex with this intensity, with this alertness, with this sensitivity, you will transcend it. There will not be any sublimation at all. When you transcend, there will be no sex, not even sublimated sex. There will be love, prayer, and oneness.

These are the three stages of love: physical love, psychic love and spiritual love. And when these three are transcended, there is the divine. When Jesus said, "God is love," this was the closest definition possible, because the last thing we know on the path toward God is love. Beyond that is the unknown, and the unknown cannot be defined. We can only indicate the divine through our last realization: love. Beyond that point of love, there is no experience because there is no experiencer. The drop has become the ocean!

Go step by step, but with a friendly attitude, with no tension, no struggle. Just go with alertness. Alertness is the only light in the dark night of life. With this light, go into it. Seek and search every corner. Everywhere is the divine, so do not be against anything.

But do not remain with anything either. Go beyond, because still greater bliss awaits you. The journey must continue. If you are near sex, use sex. If you are near love, use love. Do not think in terms of suppression or sublimation; do not think in terms of fighting. The divine may be hiding behind anything, so do not fight. Do not escape from anything. In fact, it is behind everything, so wherever you are, take the closest door and you will progress. Do not become stagnant anywhere and you will reach, because life is everywhere.

Jesus said, "Under every stone is the Lord," but you see only the stones. You will have to pass through this stony state of mind. When you see sex as an enemy, it becomes a stone. Then it becomes nontransparent; you cannot see beyond it. Use it, meditate on it, and the stone will become just like glass. You will see behind it, and you will forget the glass. What is behind the glass will be remembered.

Anything that becomes transparent will disappear. So do not make sex a stone; make it transparent. And it becomes transparent through meditation.

The Psychology of the Esoteric

Chapter #4
Chapter title: Kundalini Yoga: returning to the roots

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WHAT IS KUNDALINI YOGA AND HOW CAN IT HELP THE WEST? WHY IS YOUR METHOD FOR AWAKENING KUNDALINI CHAOTIC RATHER THAN LIKE THE TRADITIONAL, CONTROLLED METHODS?

Existence is energy, the movement of energy in so many ways and so many forms. As far as human existence is concerned, this energy is kundalini energy. Kundalini is the focused energy of the human body and human psyche.

Energy can exist either manifested or unmanifested. It can remain in the seed, or it can come up in a manifested form. Every energy is either in the seed or in the manifested form. Kundalini means your total potential, your total possibility. But it is a seed; it is the potential. The ways to awaken kundalini are ways to make your potential actual.

So first of all, kundalini is not something unique. It is only human energy as such. But ordinarily only a part of it is functioning, a very minute part. Even that part is not functioning harmoniously; it is in conflict. That is the misery, the anguish. If your energy can function harmoniously then you feel bliss, but if it is in conflict -- if it is antagonistic to itself -- then you feel miserable. All misery means that your energy is in conflict, and all happiness, all bliss, means that your energy is in harmony.

Why is the whole energy only potential, not actual? It is not needed as far as day-to-day life is concerned -- it is not required. Only that part becomes functional that is required, challenged. Day-to-day life is not a challenge to it, so only a very minute part becomes manifest. And even this small, manifested part is not harmonious because your day-to-day life is not integrated.

Your needs are in conflict. Society requires one thing and your instincts require something quite contradictory. Social requirements and personal requirements are in conflict. Society has its requirements; morality and religion have their requirements. These conflicts have prevented man from being a harmonious whole. They have made man fragmentary.

In the morning one thing is required; in the afternoon something else is required. Your wife requires something from you; your mother requires something quite contrary. Then day-to-day life becomes a conflicting demand on you, and the minute part of your total energy that has become manifest is in conflict with itself.

There is also another conflict. The part that has become manifest will always be in conflict with the part that has not yet become manifest; the actual will always be in conflict with the potential. The potential will push itself to be manifested, and the actual will suppress it.

To use psychological terms, the unconscious is always in conflict with the conscious. The conscious will try to dominate it, because it is always in danger of the unconscious manifesting itself. The conscious is under control and the potential, the unconscious, is not. You can manage the conscious, but with an explosion of the unconscious you will be in insecurity. You will not be able to manage it. That is the fear of the conscious. So this is the other conflict, greater and deeper than the first: the conflict between the conscious and the unconscious, between the energy that has become manifest and the energy that wants to be manifested.

These two types of conflict are why you are not in harmony. And if you are not in harmony, your energy will become antagonistic to you. Energy needs movement, and movement is always from the unmanifest toward the manifest, from the seed toward the tree, from the dark toward the light.

This movement is possible only if there is no suppression. Otherwise the movement, the harmony, is destroyed and your energy becomes an enemy to you. You become a house divided against itself; you become a crowd. Then you are not one; you are many.

This is the situation that exists as far as human beings are concerned. But this should not be. This is why there is ugliness and misery. Bliss and beauty can come only when your life energy is in movement, in easy movement, relaxed movement -- unsuppressed, uninhibited; integrated, not fragmentary; not in conflict with itself, but one and organic. When your energy comes to this harmonious unity, that is what is meant by kundalini. Kundalini is just a technical term for your whole energy when it is in unity, in movement, in harmony, without any conflict; when it is cooperative, complementary and organic. Then and there, there is a transformation -- unique and unknown.

When energies are in conflict, you want to relieve them. You feel at ease only when your conflicting energies are released, thrown off. But whenever you throw them off, your life energy, your vitality, moves downward, or outward. The downward movement is the outward movement, and the upward movement is the inward movement. The more your energies go up, the more they go in; the more they go down, the more they move out. If you throw your conflicting energies out you will feel relief, but that is just like throwing your life away in bits and fragments, in installments. It is suicidal. Unless our life energy becomes one and harmonious, and the flow becomes inward, we are suicidal.

When you are throwing out energy you feel relieved, but the relief is bound to be momentary because you are a constant source of energy. Energy accumulates again and you will have to get rid of it again. What is ordinarily known as pleasure is just a throwing off of conflicting energies. Pleasure means that you are relieved of a burden. It is always negative, never positive. But bliss is positive. It comes only when your energies are fulfilled.

When your energies are not thrown out but have an inward flowering, when you become one with them and are not in conflict with them, then there is a movement inward. That movement is endless. It becomes deeper and deeper, and the deeper it goes, the more blissful it becomes, the more ecstatic.

So energy can have two possibilities. The first is just a relief, a throwing off of energies which have become a burden to you, which you could not utilize and with which you could not be creative. This state of mind is anti-kundalini.

The ordinary state of human beings is anti-kundalini. Energy moves from the center toward the periphery because that is the direction you are moving toward. Kundalini means just the opposite. Forces, energies, move from the periphery toward the center.

The movement inward, the center-oriented movement, is blissful, while the outward movement gives both happiness and misery. There will be momentary happiness and permanent misery. Happiness will come only in gaps. Only when you hope, only when you have expectations, is the gap there. The actual result is always misery.

Happiness is in expectation, in hoping, in desiring, in dreaming. It is only that you are relieved of your burden; the happiness is totally negative. There is no happiness as such, but only the momentary absence of misery. That absence is taken as happiness.

You are constantly creating new energies. That is what is meant by life: the ability to go on creating the life force. The moment the capacity is gone, you are dead. This is the paradox: you go on creating energy and you don't know what to do with it. When it is created you throw it off and when it is not created you feel miserable, ill.

The moment the life force is not created, you feel ill; but when it is created, you again feel ill. The first illness is that of weakness, and the second illness is that of energy that has become a burden to you. You are not able to harmonize it, to make it creative, to make it blissful. You have created it and now you don't know what to do with it, so you just throw it off. Then you create more energy again. This is absurd, but this absurdity is what we ordinarily mean by human existence: constantly creating energy that constantly becomes burdensome and that you constantly have to relieve.

That is why sex has become so important, so significant because it is one of the greatest means to rid yourself of energy. If the society becomes affluent, you have more sources through which energy can be created. Then you become more sexual, because you have more tensions to relieve.

There is a constant creating of energy and throwing out of energy. If one is intelligent enough, sensitive enough, then one will feel the absurdity of it, the whole meaninglessness of it. Then one will feel the purposelessness of life. Are you just an instrument to create energy and throw it out? What is the meaning of this? What is the need to exist at all? Just to be an instrument in which energy is created and thrown out? So the more sensitive a person is, the more he feels the meaninglessness of life as we know it.

Kundalini means to change this absurd situation into a meaningful one. The science of kundalini is one

of the most subtle sciences. The physical sciences are also concerned with energy, but with material energy not psychic energy. Yoga is concerned with psychic energy. It is a science of the metaphysical, of that which is transcendental.

Just like the material energy that science is concerned with, this psychic energy can be creative or destructive. If it is not used, it becomes destructive; if it is used, it becomes creative. But it can also be used noncreatively. The way to make it creative is first to understand that you should not realize only part of your potential. If one part is realized and the remaining, major portion of your potential is unrealized, it is not a situation that can be creative.

The whole must be realized; your whole potential must be actualized. There are methods to realize the potential, to make it actual, to make it awake. It is sleeping, just like a snake. That is why it has been named kundalini: serpent power, a sleeping serpent.

If you have ever seen a serpent sleeping, it is just like that. It is coiled; there is no movement at all. But a serpent can stand up straight on its tail. It stands by its energy. That is why the serpent has been used symbolically. Your life energy is also coiled and asleep. But it can become straight; it can become awake, with its full potential actualized. Then you will be transformed.

Life and death are only two states of energy. Life means energy functioning, and death means energy nonfunctioning. Life means energy awake; death means energy gone again into sleep. So according to kundalini yoga, you are ordinarily only partially alive. The part of your energy that has become actualized is your life. The remaining part is so asleep that it is as if it were not.

But it can be awakened. There are so many methods through which kundalini yoga tries to make the potential actual. For example, *pranayama*, breath control, is one of the methods to hammer the sleeping energy. Through breath, the hammering is possible because breathing is the bridge between your vital energy -- your *prana*, your original source of vitality -- and your actual existence. It is the bridge between the potential and the actual.

The moment you change your breathing system, your total energy system changes. When you are asleep your breathing changes. When you are awake your breathing changes. When you are angry your breathing is different; when you are in love your breathing is different; when you are in sexual passion your breathing is different. In every state of mind a particular quality of life force is there, so your breathing changes.

When you are angry you require more energy on the periphery. If you are in danger -- if you have to attack or you have to defend yourself -- more energy is needed on the periphery. The energy will rush from the center.

Because a great quantity of energy is thrown off from your body during the sex act, you feel exhausted afterward. And after anger, too, you will feel exhausted. But after a loving moment, you will not feel exhausted. You will feel fresh. After prayer, you will feel fresh. Why has the contrary happened? When you are in a loving moment, energy is not needed on the periphery because there is no danger. You are at ease, relaxed, so the energy flow is inward. When energy flows inward, you feel fresh.

After deep breathing you will feel fresh, because energy is flowing inward. When energy flows inward you feel vitalized, fulfilled; you feel a well-being.

Another thing to notice: when energy is going inward, your breath will begin to have a different quality. It will be relaxed, rhythmic, harmonious. There will be moments when you will not feel it at all, when you will feel as if it has stopped. It becomes so subtle! Because energy is not needed, the breath stops. In *samadhi*, in ecstasy, one feels that the breath has stopped completely. No outward flow of energy is needed, so the breath is unnecessary.

Through pranayama this potential energy within you is systematically awakened. It can also be tapped through *asanas*, yogic postures, because your body is connected at every point to the source of energy. So every posture has a corresponding effect on the energy source.

The posture that Buddha used is called *padmasan*, the lotus posture. It is one of the postures in which the least amount of energy is needed. If you sit up straight, sitting is so balanced that you become one with the earth. There is no gravitational pull. And if your hands and feet are in such a position that a closed circuit is created, the life electricity will flow in a circuit. Buddha's posture is a round posture. Energy becomes circular; it is not thrown out.

Energy always moves out through the fingers, hands or feet. But through a round shape, energy cannot flow out. That is why women are more resistant to illness than men, and why they live longer. The rounder the body is, the less energy flows outward.

Women are not so exhausted after the sex act because the shape of their sexual organ is round and absorbing. Men will be more exhausted. Because of the shape of their sexual organ, more energy is thrown out. Not only biological energy, but psychic energy also.

All the energy outlets are joined together in padmasan, so no energy can move outward. Both feet are crossed, the hands touch the feet and the feet touch the sex center. And the posture is so erect that there is no gravitational pull. In this posture, one can forget the body completely because life energy is not flowing outward. The eyes are also to be closed or half closed and the eyeballs still, because eyes are also a great outlet for energy.

Even in dreams you throw out much energy through eye movements. In fact, one way to know whether a person is dreaming or not is to put your fingers on his eyes. If they are moving, then he is dreaming. Awaken him, and you will find he was dreaming. If the eyeballs are not moving, then he is in deep, dreamless sleep, *sushupti*. All energy is going inward and nothing is going outward.

Asanas, pranayama -- there are so many methods through which energies can be made to flow inward. When they flow inward they become one, because at the center there cannot be more than one. So the more energy goes inward, the more harmony there is. Conflicts drop. In the center there is no conflict. There is an organic unity of the whole. That is why bliss is felt.

Another thing: asanas and pranayama are bodily helps. They are important, but they are only physical helps. If your mind is in conflict then they will not be of much help, because body and mind are not two things really. They are two parts of one thing. You are not body and mind; you are body/mind. You are psycho/somatic or somato/psychic. We talk about the body as one thing and the mind as something different, but body and mind are two poles of one energy. The body is gross and the mind is subtle, but the energy is the same.

One has to work from both polarities. For the body there is hatha yoga: asanas, pranayama, etcetera; and for the mind there is *raga* yoga and other yogas that are basically concerned with your mental attitudes.

Body and mind are one energy. For example, if you can control your breath when you are angry, the anger will die. If you can go on breathing rhythmically, anger cannot overpower you. In the same way, if you go on breathing rhythmically, sexual passion cannot overpower you. It will be there, but it will not become manifest. No one will know it is there. Not even you will be able to know it. So sex can be suppressed; anger can be suppressed. Through rhythmic breathing you can suppress them so much that you yourself will not even be aware of it. But the anger or sex will still be there. The body has suppressed it, but it remains inside, untouched.

One has to work with both the body and the mind. The body should be trained through yogic methodology, and the mind through awareness. You will require more awareness if you practice yoga because things will become more subtle. If you are angry, you can ordinarily become aware of it because it is so gross. But if you practice pranayama, you will need more awareness, more acute sensitivity to be aware of anger, because now the anger will become more subtle. The body is not cooperating with it so there will be no physical expression of it at all.

If people practice awareness techniques and simultaneously practice yogic methods, they will know deeper realms of awareness. Otherwise they will be aware only of the gross. If you change the gross but do not change the subtle, you will be in a dilemma. Now conflict will assert itself in a new way.

Yoga is helpful, but it is only one part. The other part is what Buddha calls mindfulness. Practice yoga so that the body becomes rhythmic and cooperative with your inner movements, and simultaneously practice mindfulness.

Be mindful of breathing. In yoga, you have to change the breathing process. In mindfulness, you have to be aware of the breathing as it is. Just be aware of it. If you can become aware of your breathing, then you can become aware of your thought process; otherwise not.

Those who try to become aware of their thought process directly, will not be able to do it. It will be very arduous, tedious. Breathing is the door to the mind. If you stop your breathing for a single moment, your thoughts will also stop. When breathing stops, the thought process stops. If your thinking is chaotic, your breathing will be chaotic. Breathing will simultaneously reflect your thought process.

Buddha talks about *anapanasati*: the yoga of awareness of the incoming and outgoing breath. He says, "Begin from here." And that is the correct beginning. One should begin from breathing and never from the thought process itself. When you can feel the subtle movements of breath, only then will you be able to feel the subtle movements of thought.

Awareness of the thought process will change the quality of the mind; asanas and pranayama will

change the quality of the body. Then the moment comes when your body and mind are one, without any conflict at all. When they are synchronized, you are neither body nor mind. For the first time, you know yourself as the Self. You transcend.

You can transcend only when there is no conflict. In this harmonious moment when body and mind are one, with no conflict, you transcend both. You are neither. Now you are nothing in a sense: no-thing. You are simple consciousness. Not conscious of something, but just awareness itself.

This awareness without being aware of anything, this consciousness without being conscious of anything, is the moment of explosion. Your potential becomes actual. You explode into a new realm: the ultimate. This ultimate is the concern of all religions.

There are so many ways to reach this ultimate. One may talk about kundalini or not; it is immaterial. Kundalini is only a word. You can use another word. But what is signified by the word `kundalini' is bound to be there in some way or other as an inward flow of energy.

This inward flow is the only revolution, the only freedom. Otherwise you will go on creating more hells, because the more you go outward the further off you are from yourself. And the further off you are from yourself, the more ill and diseased you are.

Kundalini is the original source of all life, but you are cut off from it in so many ways. Then you become an outsider to yourself and you do not know how to come back home. This coming back is the science of yoga. As far as human transformation is concerned, kundalini yoga is the subtlest science.

You have asked why traditional methods are systematic and my method is chaotic. Traditional methods are systematic because the people in earlier times for whom they were developed were different. Modern man is a very new phenomenon. No traditional method can be used exactly as it exists, because modern man never existed before. So in a way, all traditional methods have become irrelevant.

For example, the body has changed so much. It is not as natural now as it was in the days when Patanjali developed his system of yoga. It is absolutely different. It is so drugged that no traditional method can be helpful.

In the past, medicine was not allowed to *hatha* yogis, absolutely not allowed, because chemical changes will not only make the methods difficult, but harmful. But the whole atmosphere is artificial now: the air, the water, society, living conditions. Nothing is natural. You are born in artificiality; you develop in it. So traditional methods will prove harmful today. They will have to be changed according to the modern situation.

Another thing: the quality of the mind has basically changed. In Patanjali's days, the center of the human personality was not the brain; it was the heart. And before that, it was not even the heart. It was still lower, near the navel. Hatha yoga developed methods which were useful, meaningful, to the person whose center of personality was the navel. Then the center became the heart. Only then could *bhakti* yoga be used. Bhakti yoga developed in the middle ages because that is when the center of personality changed from the navel to the heart.

A method has to change according to the person to whom it is applied. Now, not even bhakti yoga is relevant. The center has gone even further from the navel. Now, the center is the brain. That is why teachings like those of Krishnamurti have appeal. No method is needed, no technique is needed -- only understanding. But if it is just a verbal understanding, just intellectual, nothing changes, nothing is transformed. It again becomes an accumulation of knowledge.

I use chaotic methods rather than systematic ones because a chaotic method is very helpful in pushing the center down from the brain. The center cannot be pushed down through any systematic method because systemization is brain work. Through a systematic method, the brain will be strengthened; more energy will be added to it.

Through chaotic methods, the brain is nullified. It has nothing to do. The method is so chaotic that the center is automatically pushed from the brain to the heart. If you do my method of Dynamic Meditation vigorously, unsystematically, chaotically, your center moves to the heart. Then there is a catharsis. A catharsis is needed because your heart is so suppressed, due to your brain. Your brain has taken over so much of your being that it dominates you. There is no place for the heart, so the longings of the heart are suppressed. You have never laughed heartily, never lived heartily, never done anything heartily. The brain always comes in to systematize, to make things mathematical, and the heart is suppressed.

So firstly, a chaotic method is needed to push the center of consciousness from the brain toward the heart. Then catharsis is needed to unburden the heart, to throw off suppressions, to make the heart open. If

the heart becomes light and unburdened, then the center of consciousness is pushed still lower; it comes to the navel. The navel is the source of vitality, the seed source from which everything else comes: the body and the mind and everything.

I use this chaotic method very considerately. Systematic methodology will not help now, because the brain will use it as its own instrument. Nor can just the chanting of *bhajans* help now, because the heart is so burdened that it cannot flower into real chanting. Chanting can only be an escape for it; prayer can only be an escape. The heart cannot flower into prayer because it is so overburdened with suppressions. I have not seen a single person who can go deep into authentic prayer. Prayer is impossible because love itself has become impossible.

Consciousness must be pushed down to the source, to the roots. Only then is there the possibility of transformation. So I use chaotic methods to push the consciousness downward from the brain.

Whenever you are in chaos, the brain stops working. For example, if you are driving a car and suddenly someone runs in front of you, you react so suddenly that it cannot be the work of the brain. The brain takes time. It thinks about what to do and what not to do. So whenever there is a possibility of an accident and you push the brake, you feel a sensation near your navel, as if it were your stomach that is reacting. Your consciousness is pushed down to the navel because of the accident. If the accident could be calculated beforehand, the brain would be able to deal with it; but when you are in an accident, something unknown happens. Then you notice that your consciousness has moved to the navel.

If you ask a Zen monk, "From where do you think?" he puts his hands on his stomach. When Westerners came into contact with Japanese monks for the first time, they could not understand. "What nonsense! How can you think from your stomach?" But the Zen reply is meaningful. Consciousness can use any center of the body, and the center that is nearest to the original source is the navel. The brain is furthest away from the original source, so if life energy is moving outward, the center of consciousness will become the brain. And if life energy is moving inward, ultimately the navel will become the center.

Chaotic methods are needed to push the consciousness to its roots, because only from the roots is transformation possible. Otherwise you will go on verbalizing and there will be no transformation. It is not enough just to know what is right. You have to transform the roots; otherwise you will not change.

When a person knows the right thing and cannot do anything about it, he becomes doubly tense. He understands, but he cannot do anything. Understanding is meaningful only when it comes from the navel, from the roots. If you understand from the brain, it is not transforming.

The ultimate cannot be known through the brain, because when you are functioning through the brain you are in conflict with the roots from which you have come. Your whole problem is that you have moved away from the navel. You have come from the navel and you will die through it. One has to come back to the roots. But coming back is difficult, arduous.

Kundalini yoga is concerned with life energy and its inward flow. It is concerned with techniques to bring the body and mind to a point where transcendence is possible. Then, everything is changed. The body is different; the mind is different; the living is different. It is just *life*.

A bullock cart is useful, but it is no longer needed. Now you are driving a car, so you cannot use the technique that was used with the bullock cart. It was useful with the bullock cart, but it is irrelevant with the car.

Traditional methods have an appeal because they are so ancient and so many persons have achieved through them in the past. They may have become irrelevant to us, but they were not irrelevant to Buddha, Mahavira, Patanjali or Krishna. They were meaningful, helpful. The old methods may be meaningless now, but because Buddha achieved through them they have an appeal. The traditionalist feels: "If Buddha achieved through these methods, why can't I?" But we are in an altogether different situation now. The whole atmosphere, the whole thought-sphere, has changed. Every method is organic to a particular situation, to a particular mind, to a particular man.

The opposite extreme is that of Krishnamurti. He denies all methods. But to do that, he has to deny Buddha. It is the other aspect of the same coin. If you deny the methods then you have to deny Buddha, and if you do not deny Buddha then you cannot deny his methods.

These are extremes. Extremes are always wrong. You cannot deny a falsehood through taking an extreme position to it, because the opposite extreme will still be a falsehood. The truth always lies exactly in the middle. So to me, the fact that the old methods don't work doesn't mean that no method is useful. It only means that the methods themselves must change.

Even no-method is a method. It is possible that to someone only no-method will be a method. A method

is always true in relation to a particular person; it is never general. When truths are generalized, they become false. So whenever anything is to be used or anything is to be said, it is always addressed to a particular human being: to his attention, to his mind, to him and no one else.

This too has become a difficulty now. In the old days there was always a one-to-one relationship between a teacher and a disciple. It was a personal relationship and a personal communication.

Today it is always impersonal. One has to talk to a crowd, so one has to generalize. But generalized truths become false. Something is meaningful only to a particular person.

I face this difficulty daily. If you come to me and ask me something, I answer you and no one else. Another time someone else asks me something, and I answer him and no one else. These two answers may even be contradictory, because the two persons who have asked may be contradictory. So if I am to help you, I must speak particularly to you. And if I speak particularly to each individual, I will have to say many conflicting things.

Any person who has been talking in general can be consistent, but then the truth becomes false, because every statement that is true is bound to be addressed to a particular person. Of course, the truth is eternal -- it is never new, never old -- but truth is the realization, the end. The means are always relevant or irrelevant to a particular person, to a particular mind, to a particular attitude.

As I see the situation, modern man has changed so much that he needs new methods, new techniques. Chaotic methods will help the modern mind because the modern mind is, itself, chaotic. This chaos, this rebelliousness in modern man is, in fact, a rebellion of other things: of the body against the mind and against its suppressions. If we talk about it in yogic terms we can say that it is the rebellion of the heart center and the navel center against the brain.

These centers are against the brain because the brain has monopolized the whole territory of the human soul. This cannot be tolerated any further. That is why universities have become centers of rebellion. It is not accidental. If the whole society is thought of as an organic body, then the university is the head, the brain.

Because of the rebelliousness of the modern mind, it is bound to be lenient toward loose and chaotic methods. Dynamic Meditation will help to move the center of consciousness away from the brain. Then the person using it will never be rebellious, because the cause of rebellion becomes fulfilled. He will be at ease.

So to me, meditation is not only a salvation for the individual, a transformation for the individual; it can also provide the groundwork for the transformation of the whole society, of the human being as such. Man will either have to commit suicide, or he will have to transform his energy.

The Psychology of the Esoteric

Chapter #5
Chapter title: Esoteric games: a hindrance to growth

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IS THERE A DIVISION BETWEEN BODY AND MIND, MATTER AND CONSCIOUSNESS, THE PHYSICAL AND THE SPIRITUAL? HOW CAN ONE TRANSCEND BODY AND MIND TO ATTAIN SPIRITUAL CONSCIOUSNESS?

The first thing to be understood is that the division between body and mind is abso-lutely false. If you begin with that division you will reach nowhere; a false beginning leads nowhere. Nothing can come out of it because every step has its own logic of evolving. The second step will come out of the first, and the third out of the second and so on. There is a logical sequence. So the moment you take the first step, you have chosen everything in a way.

The first step is more important than the last, the beginning is more important than the end, because the end is just an outcome, a growth. But we are always concerned about the end, never with the beginning; always concerned with ends, never with means. The end has become so significant for us that we lose track of the seed, of the beginning. Then we can go on dreaming, but we will never reach the real.

To any seeker, this concept of a divided person, this concept of a dual existence -- of body and mind, of the physical and the spiritual -- is a false step. Existence is undivided; all divisions are just mental. The very way the mind looks at things creates a duality. It is the prison of the mind that divides.

Mind cannot do otherwise. It is difficult for the mind to conceive of two contradictions as one, of opposite polarities as one. The mind has a compulsion, an obsession to be consistent. It cannot conceive how light and darkness are one. It is inconsistent, paradoxical.

The mind has to create opposites: God and the devil, life and death, love and hate. How can you conceive of love and hate as one energy? It is difficult for the mind. So the mind divides. Then the difficulty is over. Hate is opposite to love, and love is opposite to hate. Now you can be consistent and the mind can be at ease. So division is a convenience of the mind -- not a truth, not a reality.

It is convenient to divide yourself into two: the body and you. But the moment you divide, you have taken the wrong step. Unless you come back and change the first step, you can wander for lives and lives, and nothing will come of it; because one false step leads to more false steps. So begin with the right beginning. Remember that you and the body are not two, that two is just a convenience. One is enough as far as the existence is concerned.

It is artificial to divide yourself into two. Really, you always feel that you are one, but once you begin to think about it, the problem arises. If your body is hurt, in that very moment you never feel that you are two. You feel that you are one with the body. Only later, when you begin to think about it, do you divide.

In the present moment, there is no division. For example, if someone puts a dagger to your chest, at that moment there is no division. You do not think that he is going to kill your body; you think he is going to kill you. Only later, when it has become part of the memory, can you divide. Now you can look at things, think about them. You can say that the man was going to kill your body. But you cannot say it in the moment itself.

Whenever you feel, you feel oneness. Whenever you think, you begin to divide. Then, enmity is created. If you are not the body, a certain struggle develops. The question arises: "Who is the master? The body or me?" Then the ego begins to feel hurt. You begin to suppress the body. And when you suppress the body, you are suppressing yourself; when you fight with the body, you are fighting with yourself. So much confusion is created. It becomes suicidal.

Even if you try, you cannot really suppress your body. How can I suppress my left hand with my right hand? They look like two, but the same energy flows in both. If they were really two, then suppression would be possible -- and not only suppression, absolute destruction would be possible -- but if the same energy is flowing in both, how can I suppress my left hand? This is just make-believe. I can let my right hand put my left hand down, and I can pretend that my right hand has won, but the next second I can raise my left hand up and there will be nothing to stop it. This is the game we play. It goes on and on. Sometimes you push sex down, and sometimes sex pushes you down. It becomes a vicious circle. You can never suppress sex. You can transform it, but you can never suppress it.

Beginning with a division between you and the body leads to suppression. So if you are for transformation, you should not begin by dividing. Transformation can come only from an understanding of the whole *as the whole*. Suppression comes from misunderstanding the whole to be the divided parts. If I know that both hands are mine, then the effort to suppress one is absurd. The struggle becomes absurd, because which is to suppress which? Who is to fight whom? If you can feel at ease with your body, you can take a first step that will be the right one. Then division, suppression, will not come.

If you divide yourself from your body, many things will follow automatically. The more you suppress the body, the more frustrated you will be, because suppression is impossible. A momentary truce can be reached, but then you will be defeated again. And the more frustrated you become, the greater the division, the wider the gap that develops between you and the body. You begin to feel more and more inimical to it.

You begin to feel that the body is very strong and that is why you are not capable of suppressing it. Then you think, "Now I will have to fight more vigorously!"

That is why I say that everything has its own logic. If you begin with an erroneous premise, you can go on and on to the very end, never reaching anywhere. Every struggle leads you to another struggle. The mind feels, "The body is strong and I am weak. I have to suppress it more." Or it feels, "I have to make my body weak now." All austerities are just efforts to make the body weak. But the more weak you make the body, the more weak you yourself become. The same relative strength is always maintained between you and your body.

The moment you become weak you begin to feel more frustrated, because now you are more easily defeated. And you cannot do anything about it: the weaker you get, the less possibility there is of overcoming the pull of the body and the more you have to fight it.

So the first thing is not to think in terms of division. This division -- physical and spiritual, material and mental, consciousness and matter -- is just a linguistic fallacy. The whole nonsense is created out of language.

For example, if you say something, I have to say yes or no. We have no neutral attitude. Yes is always absolute; no, is also absolute. There is no neutral word in any language. So De Bono has coined a new word, *po*. He says po should come to be used as a neutral word. It means: "I have heard your point of view. I say neither yes nor no to it."

Use `po', and the whole possibility changes. `Po' is an artificial word that De Bono took from hypothesis or possibility or poetry. It is a neutral word with no evaluation in it, with no condemnation, no appreciation, no commitment, neither for nor against. If someone is insulting you, just say "po." Then feel the difference inside you. A single word can make so much difference. When you say "po," you are saying, "I have heard you. Now I know that this is your attitude toward me. You may be right; you may be wrong. I am not making an evaluation."

Language creates division. Even great thinkers go on creating things linguistically that are not there. If you ask them, "What is mind?" they say, "It is not matter." If you ask them, "What is matter?" they say, "It is not mind." Neither matter nor mind is known. They define matter by mind and define mind by matter. The roots remain unknown. This is absurd, but it is more comforting to us than to say, "I don't know. Nothing is known about it."

When we say, "Mind is not matter," we feel at ease -- as if something has been defined. Nothing has been defined. Mind and matter are both unknown, but to say, "I do not know," would be ego deflating. The moment we divide, we feel we have become masters of things about which we are absolutely ignorant.

Ninety-nine percent of philosophy is created by language. Different languages create different sorts of philosophies, so if you change the language, the philosophy will change. That is why philosophy is not translatable. Science is always translatable, but philosophy is not. And poetry is even more untranslatable because it depends on a particular freshness of language. The moment you change the language, the flavor is lost; the taste is lost. That taste belongs to a particular arrangement of words, a particular use of words. They cannot be translated.

So the first thing to remember is not to begin with division. Only then do you begin rightly. I do not mean to begin with the concept that "I am one." I do not mean that. Then again you begin with a concept. Just begin in ignorance, in humble ignorance; with a basis of "I do not know."

You can say that body and mind are separate, or you can take the opposite position and can say, "I am one. Body and mind are one." But this statement still presupposes a division. You say one, but you are feeling two. Against the feeling of two you assert oneness. This assertion is again a subtle suppression.

So do not begin with *advait*, with a nondual philosophy. Begin with existence, not with concepts. Begin with a deep, nonconceptualized consciousness. That is what I mean by a right beginning. Begin to feel the existential. Do not say one or two; do not say this or that. Begin to feel what is. And you can only feel what is when the mind is not there, when concepts are not there, when philosophies and doctrines are not there -- really, when language is not there. When language is absent, you are in the existence. When language is present, you are in the mind.

With a different language, you will have a different mind. There are so many languages. Not only linguistically but religiously, politically. A communist who is sitting by my side is not with me at all. He lives in a different language.

Just on the other side of me, someone may be sitting who believes in *karma*. The communist and this other man cannot meet. No dialogue is possible because they do not know each other's language at all. They

may be using the same words, but still they do not know what the other is saying. They live in different universes.

With language, everyone lives in a private universe. Without language, you belong to the common tongue, the existence. This is what I mean by meditation: to drop out of the private linguistic world and enter the nonverbal existence.

Those who divide body and mind are always against sex. The reason is that, ordinarily, sex is the only nonverbal, natural experience that we know. Language is not needed at all. If you use language in sex, you cannot go deep in it. So all those who say you are not the body will be against sex, because in sex you are absolutely undivided.

Do not live in a verbal world. Move deeply into existence itself. Use anything, but come back again and again to the level of the nonverbal, the level of consciousness. With trees, with birds, with the sky, the sun, the clouds, the rain -- live with the nonverbal existence everywhere. And the more you do it, the more deeply you go into it, the more you will feel a oneness that does not exist in opposition to twoness; a oneness that is not just a joining of two, but is the oneness of the mainland with an island that joins the mainland below the surface of the ocean water. The two have always been one. You see them as two because you look only at the surface.

Language is the surface. All types of language -- religious, political -- are on the surface. When you live with the nonverbal existence, you come to a subtle oneness that is not a mathematical oneness but an existential oneness.

So do not try to play these verbal games: "Body and mind are divided; body and mind are one..." Drop them! They are interesting, but useless. They lead nowhere. Even if you find some truth in them, they are only verbal truths. What are you going to learn from them? For thousands of years your mind has played this game, but it is childish; any verbal game is childish. However seriously you play it makes no difference. You can find many things to support your position, many meanings, but it is just a game. As far as day-to-day work is concerned, language is useful; but you cannot move into the deeper realms with it, because these realms are nonverbal.

Language is just a game. If you find some associations between the verbal and the nonverbal, the reason is not that you have found some important secret, no. You can find many associations that look important, but they are not really significant. They are there because your mind has unconsciously created them.

The human mind everywhere is basically similar, so everything that develops out of the human mind tends to be similar. For example, the word for mother happens to be similar in every language. Not because there is anything significant about it, but because the sound ma is the sound that is most easily uttered by every child. Once the sound is there you can create different words out of it, but a sound is just a sound. The child is just making the sound ma, but you hear it as a word.

Sometimes a similarity can be found that is just coincidental. `God' is the reverse of `dog'. It's just a coincidence. But we find it meaningful because to us a dog is something low. Then we say that God is the reverse of this. This is our interpretation. It may be that for the opposite of God we created a word `dog' and then gave this name to dogs. The two are not related at all, but if you can create a relationship between them, it appears significant to you.

You can go on creating similarities out of anything. You can create a vast ocean of words, with infinite similarities. For instance, the word `monkey'. You can play with this word and find certain associations, but before Darwin this would have been impossible. Because we now know that man comes from the monkey, we can play word games. We can say monkey as man-key: the key to man. Other people have joined these two words in a different way. They have said that monkey and man are related because of the mind: man has a monkeyish mind.

So you can create associations and enjoy it, you can feel it is a good game, but it is just a game. One must remember that. Otherwise you will lose track of what is real and what is just a game, and you will go mad.

The more deeply you go into words, the more associations you will find. And then, just by tricks and turns, you can create a whole philosophy out of it. Many do that. Even Ram Dass has done this very much. He has played with the word `monkey' in this way; he has compared `dog' and `God' in this way. It is alright; there is nothing wrong in it. What I am saying is this: if you are playing a game and enjoying it, then enjoy it -- but never be fooled by it. And you *can* be fooled. The game can be so engrossing that you will go on with it, and much energy will be wasted.

People think that because there are so many similarities among languages there must have been an original language out of which all other languages have come. But these similarities are not there because of a common language; they are there because of similarities in the human mind. All over the world, people who are frustrated make the same sounds; people who are in love make the same sounds. A basic similarity among human beings creates a certain similarity in our words also. But don't take it seriously, because then you can lose yourself in it. Even if you find some significant sources it is meaningless, irrelevant. For a spiritual seeker, it is beside the point.

And our minds are such that when we go to seek something we begin with a preconception. If I feel that Muslims are bad, then I go on finding things that support my argument and ultimately I prove myself right. Then whenever I meet a Muslim I begin to find faults, and no one can say I am wrong because I have proof.

Someone can come to the same individual with a contradictory concept. If Muslim means being a good man to him, proof of this goodness can be found with this same Muslim. Good and bad are not opposites; they exist together. Man has the possibility to be either, so whatever you are looking for in him you will be able to find. In some situations he will be good and in some situations he will be bad. When you judge him, it depends more on your definition than on the situation itself. It depends on how you look at this or that.

If you think smoking is bad, for example, then it becomes bad. If you think that to behave in a particular way is bad, then it becomes bad. If we are sitting here and someone falls asleep while we are talking, if you think it is bad it is bad. But really, nothing is good; nothing is bad. Someone with a different attitude will think that this same thing is good. He will think that if someone lies down and goes to sleep among friends, it is good that he feels the freedom to do it. So it depends on your attitude.

I was reading about some of the experiments that A. S. Neill tried at his school, Summerhill. He experimented with a new type of school where there was total freedom. He was the headmaster, but there was no discipline. One day a teacher was sick so he told the boys not to create any nuisance to disturb the teacher that night.

But at night, the boys began fighting right next to the sick man's room. Neill went upstairs. When the children heard someone was coming they became silent and began studying. Neill looked into the room through the window. One boy, who had been pretending to get ready for bed, looked up and saw him at the window. He said to the others, "It's no one but Neill. Come on, there's no need to stop. It's only Neill." So they began to fight again. And Neill was the headmaster!

Neill wrote, "I was so happy that they were so unafraid of me that they were able to say, `There is no need to worry. It's only Neill.'" He felt good about it, but no other headmaster would have felt good. No other headmaster! Never in history!

So it depends on you, on how you define things. Neill felt it as love but, again, that is his definition. We always find what we are looking for. You can find anything in the world if you are seriously in search of it.

So do not begin with a mind fixed on finding something. Just begin! An inquiring mind does not mean to be in search of anything but simply to be searching. Simply searching, with no preconceived notions, with nothing definite to find. We find things because we are looking for them.

The meaning of the Biblical story of the Tower of Babel is that the moment you speak, you are divided. The story is not that people began to speak different languages but that they began to speak at all. The moment you speak, confusion is there. The moment you utter something, you are divided. Only silence is one.

Many people have wasted their lives seeking things. When something is taken seriously, you can waste your life very easily. Playing with words is so ego-fulfilling that you can waste your life doing it. Even if it is interesting -- a good game, amusing -- it is useless for a spiritual seeker. The spiritual search is not a game.

The same game can be played with numbers. You can make connections. You can figure out why there are seven days in the week, seven musical notes, seven spheres, seven bodies. Why is there always seven? Then you can create a philosophy around it, but this philosophy will just be a product of your imagination.

Sometimes things begin in very innocent ways. For example, the way counting began. The only reason there are nine digits is because man has ten fingers. All over the world, the first counting that happened was on the fingers. So ten was the chosen limit. It was enough, because then you can go on repeating. So all over the world, there are nine digits.

Once nine has been fixed upon, it becomes difficult to conceive of how to proceed with more than nine digits or less. But less can be used. Nine is only a habit. Leibnitz used only three digits: 1, 2 and 3. Any

problem can be solved with three digits as well as nine. Einstein used only two digits: 1 and 2. Then counting becomes: 1, 2, 10, 11... For us, there seems to be a gap of eight, but that gap doesn't exist; it is just in our minds.

We have a fixed attitude that 3 must come after 2. There is no must. But it becomes confusing to us. We think that 2 plus 2 is always 4, but there is no inherent necessity in it. If you use a two-digit system, then 2 plus 2 will be 11. But then "11" and "4" mean the same thing. You can say that two chairs and two chairs are four chairs, or you can say they are eleven chairs, but whatever system you decide to follow, existentially the number of chairs remains the same.

You can find reasons for everything -- why there are seven days in a week, why there are twenty-eight days in a woman's menstrual cycle, why there are seven notes in the scale, why there are seven spheres. And some of these things may actually have a reason behind them.

For example, the word `menses' means a month. It is possible that man first began counting months according to the menstrual cycle of women, because the natural feminine cycle is a fixed time period: twenty-eight days. This would have been an easy method to know that one month had passed. When your wife begins her menses, one month has gone by.

Or, you can count the months according to the moon. But then the time period that we call one month changes to thirty days. The moon gets bigger for fifteen days and wanes for fifteen days, so in thirty days it has gone through its complete cycle.

We fix the months according to the moon, so we say that a month has thirty days. But if you determine it by Venus or by the menstrual period, it will have twenty-eight days. You can dissolve the disparity by dividing the twenty-eight day cycle and thinking in terms of a seven-day week. Then, once this division becomes fixed in the mind, other things follow automatically. That is what I mean: everything has its own logic. Once you have a seven-day week you can find many other patterns of seven, and seven becomes a significant number, a magical number. It is not. Either the whole life is magical or nothing is. It becomes just a game for the imagination.

You can play with these things, and there will be many coincidences. The world is so big, so infinite, so many things are happening every second, that there are bound to be coincidences. The coincidences begin to add up, and finally you have created so long a list that you are convinced by it. Then you wonder, "Why is there always seven? There must be some mystery to it." The mystery is only that your mind sees the coincidences and tries to interpret them in a logical way.

Gurdjieff said that man is food for the moon. This is perfectly logical. It shows the foolishness of logic. Everything in life is good for something else, so Gurdjieff came upon a very inventive idea: that man must also be food for something. Then, "What is man food for?" becomes a logical question to ask.

The sun cannot be the eater of man because the sun's rays are food for other things, for plants. Man would then be on a lower rung than other species. But this cannot be so because man is the highest animal -- according to himself. So, man cannot be food for the sun.

The moon is related to us in a subtle way, but not in the way Gurdjieff said. It is subtly related to women's menstrual periods. It is related to the tide, to the ebb and flow of the sea. More people seem to go mad on the full moon. That is where the word `lunatic' comes from: lunar, the moon.

The moon has always hypnotized man's mind. Gurdjieff said, "Man must be food for the moon, because food can be easily hypnotized by the eater." Animals, snakes in particular, first hypnotize their victims. They become so paralyzed that they can be eaten. This is another coincidence that Gurdjieff played with. Poets, lunatics, aesthetes, thinkers, are all hypnotized by the moon. Something *must* be there. Man *must* be a food.

You can play with this idea. With a fertile mind like Gurdjieff's, things go on falling into a logical pattern. Gurdjieff was a genius who could put things in such a way that they appeared to be logical, rational, meaningful, no matter how absurd they were. He postulated this theory and then his imagination was able to find many connections, many proofs.

Every system maker uses logic to distort, to prove his point. Every system maker! Those who want to remain with the truth cannot create systems. For example, I could never create a system because, to me, the very effort is wrong. I can only be fragmentary in what I say, incomplete. There will be gaps, unbridgeable ones. With me, you will have to jump from one point to the next.

A system can be created very easily because the gaps can be filled in by the imagination. Then the whole thing becomes very clean and neat, logical. But as it becomes logical, it moves further and further away from the existential source.

The more you know, the more you feel that there are gaps that cannot be filled. Existence can never be consistent, never. A system needs to be consistent, but existence itself is never consistent. So no system can ever explain it.

Wherever man has created systems to explain existence -- in India, in Greece, in China -- he has created games. If you accept the first step as true, then the whole system works perfectly, but if you don't accept the first step, the whole edifice falls down. The whole edifice is an exercise in imagination. It is good, poetic, beautiful. But once a system insists that its version of existence is the absolute truth, it becomes violent and destructive. These systems of truth are poetries. They are beautiful, but they are just poetry. Many gaps have been filled in by the imagination.

Gurdjieff was indicating certain fragments of the truth, but because it is not so easy to rest a theory on one or two fragments, he assembled many fragments. Then he tried to make these fragments into a coherent system. He began to fill in the gaps. But the more the gaps are filled in, the more the reality is lost. And ultimately, the whole system falls because of those filled in gaps.

One who is enchanted with the personality of a teacher may not become aware of the gaps in his theory, while those who are not enchanted will see only the gaps and not the fragments of truth. For his followers, Buddha is a buddha, an enlightened one -- but for others he creates confusion because they see only the gaps. If you join all the gaps together it becomes destructive, but if you join all the fragments of truth together, it can become a foundation for your transformation.

Truth is bound to be fragmentary. It is so infinite that with a finite mind you can never get to the whole. And if you insist on trying to get to the whole, you will lose your mind, you will transcend your mind. But if you create a system, you will never lose your mind, because then your mind fills in the gaps. The system becomes neat and clean; it becomes impressive, rational, understandable, but never anything more. And something more is needed: the force, the energy to transform you. But that force can come only through fragmentary glimpses.

Mind creates so many systems, so many methods. It thinks, "If I drop out of the life I am leading, something deeper will be found." This is absurd. But the mind goes on thinking that somewhere in Tibet, somewhere in Meru Pravat, somewhere, the "real thing" must be happening. The heart is in conflict: how to go there? How to come in contact with the masters who are working there? The mind is always looking for something somewhere else, never for something here and now. The mind is never *here*. And each theory attracts people: "On Meru Mountain, the real thing is happening right now! Go there, be in contact with the masters there, and you will be transformed."

Don't be a victim to such things. Even if they have some basis, don't fall for them. Someone may be telling you something that is real, but the reason for your attraction is wrong. The real is here and now; it is with you now. Just work on yourself. Even when one has gone to every Meru Mountain, one has to come back to oneself. Ultimately, one finds that Meru Mountain is here, Tibet is here: "Here, inside me. And I have been wandering and wandering everywhere..."

The more rational the system, the more it falls apart, and something irrational must be introduced. But the moment you introduce the irrational element, the mind begins to shatter. So do not worry about systems. Just take a jump into the here and now.

The Psychology of the Esoteric

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CAN YOU EXPLAIN WHAT YOU MEAN BY DREAMS?

We have seven bodies: the physical, the etheric, the astral, the mental, the spiritual, the cosmic, and the nirvanic. Each body has its own type of dream. The physical body is known in Western psychology as the conscious, the etheric body as the unconscious, and the astral body as the collective unconscious.

The physical body creates its own dreams. If your stomach is upset, a particular type of dream is created. If you are unhealthy, feverish, the physical body creates its own type of dream. One thing is certain: the dream is created out of some dis-ease.

Physical discomfort, physical dis-ease, creates its own realm of dreams, so a physical dream can even be stimulated from the outside. You are sleeping. If a wet cloth is put around your legs, you will begin to dream. You may dream you are crossing a river. If a pillow is put on your chest, you will begin to dream. You may dream that someone is sitting on you, or a stone has fallen on you. These are dreams that come through the physical body.

The etheric body -- the second body -- dreams in its own way. These etheric dreams have created much confusion in Western psychology. Freud misunderstood etheric dreams for dreams caused by suppressed desires. There are dreams that are caused by suppressed desires, but these dreams belong to the first body, the physical. If you have suppressed physical desires -- if you have fasted for instance -- then there is every possibility that you will dream of breakfast. Or, if you have suppressed sex, then there is every possibility that you will have sexual fantasies. But these dreams belong to the first body. The etheric body is left out of psychological investigation, so its dreams are interpreted as belonging to the first body, the physical. Then, much confusion is created.

The etheric body can travel in dreams. There is every possibility of it leaving your body. When you remember it, it is remembered as a dream, but it is not a dream in the same sense as the dreams of the physical body. The etheric body can go out of you when you are asleep. Your physical body will be there, but your etheric body can go out and travel in space. There is no space limiting it; there is no question of distance for it. Those who do not understand this, who do not recognize the existence of the etheric body, may interpret this as the realm of the unconscious. They divide man's mind into conscious and unconscious. Then physiological dreaming is called "conscious" and etheric dreaming is called "unconscious." It is not unconscious. It is as conscious as physiological dreaming, but conscious on another level. If you become conscious of your etheric body, the dreaming concerned with that realm becomes conscious.

Just as physiological dreams can be created from the outside, so too can etheric dreams be created, stimulated. A mantra is one of the methods to create etheric visions, etheric dreams. A particular mantra or a particular *nada* -- a particular word, sounding repeatedly in the etheric center -- can create etheric dreams. There are so many methods. Sound is one of them.

Sufis have used perfume to create etheric visions. Mohammed himself was very fond of perfume. A particular perfume can create a particular dream.

Colors can also be of help. Leadbeater once had an etheric dream of blueness -- just blueness, but of a particular shade. He began to search for that particular blue all over the markets of the world. After several years of search, it was finally found in an Italian shop -- a velvet of that particular shade. The velvet was then used to create etheric dreams in others as well.

So when someone goes deep in meditation and sees colors, and experiences perfumes and sounds and music absolutely unknown, these too are dreams, dreams of the etheric body. So-called spiritual visions belong to the etheric body; they are etheric dreams. Gurus revealing themselves before their disciples is nothing but etheric travel, etheric dreaming. But because we have only searched the mind at one level of existence, the physiological, these dreams have either been interpreted in the language of the physiological or discarded, neglected.

Or, put into the unconscious. To say that anything is part of the unconscious is really just to admit that we do not know anything about it. It is a technicality, a trick. Nothing is unconscious, but everything that is conscious on a deeper level is unconscious on the previous level. So for the physical, the etheric is

unconscious; for the etheric, the astral is unconscious; for the astral, the mental is unconscious. Conscious means that which is known. Unconscious means that which is still not known, the unknown.

There are also astral dreams. In astral dreaming you go into your previous births. That is your third dimension of dreaming. Sometimes in an ordinary dream, part of the etheric or part of the astral may be there. Then the dream becomes a muddle, a mess; you cannot understand it. Because your seven bodies are in existence simultaneously, something from one realm can pass into another, can penetrate it. So sometimes, even in ordinary dreams, there are fragments of the etheric or astral.

In the first body, the physical, you can travel in neither time nor space. You are confined to your physical state and to the particular time it is -- say, ten o'clock at night. Your physical body can dream in this particular time and space, but not beyond it. In the etheric body you can travel in space but not in time. You can go anywhere, but the time is still ten o'clock at night. In the astral realm, in the third body, you can travel not only in space but also in time. The astral body can trespass the barrier of time -- but only toward the past, not toward the future. The astral mind can go into the whole infinite series of the past, from amoeba to man.

In Jungian psychology, the astral mind has been called the collective unconscious. It is your individual history of births. Sometimes it penetrates into ordinary dreams, but more often in pathological states than in healthy ones. In a man who is mentally diseased, the first three bodies lose their usual distinction from one another. A person who is mentally ill may dream about his previous births, but no one will believe him. He himself will not believe it. He will say it is just a dream.

This is not dreaming on the physical plane. It is astral dreaming. And astral dreaming has much meaning, much significance. But the third body can dream only about the past, not about what is to be.

The fourth body is the mental. It can travel into the past and into the future. In an acute emergency, sometimes even an ordinary person can have a glimpse of the future. If someone near and dear to you is dying, the message may be delivered to you in an ordinary dream. Because you do not know any other dimension of dreaming, because you do not know the other possibilities, the message will penetrate your ordinary dreaming.

But the dream will not be clear because of barriers that have to be crossed before the message can become a part of your ordinary dreaming state. Each barrier eliminates something, transforms something. Each body has its own symbology so every time a dream passes from one body to another it is translated into the symbology of that body. Then, everything becomes confused.

If you dream in the fourth body in a clear-cut way -- not through another body but through the fourth body itself -- then you can penetrate into the future, but only into your own future. It is still individual; you cannot penetrate into another person's future.

For the fourth body, the past is as much the present as the future is the present. Past, future and present become one. Everything becomes a *now*: *now* penetrating backward, *now* penetrating forward. There is no past and no future, but there is still time. Time, even as "the present," is still a flowing of time. You will still have to focus your mind. You can see toward the past, but you will have to focus your mind in that direction. Then the future and the present will be held in abeyance. When you focus toward the future, the other two -- past and present -- will be absent. You will be able to see past, present and future, but not as one. And you will be able to see only your own individual dreams, dreams that belong to *you* as an individual.

The fifth body, the spiritual body, crosses the realm of the individual and the realm of time. Now you are in eternity. The dreaming is not concerned with you as such, but with the consciousness of the whole. Now you know the entire past of the whole existence, but not the future.

Through this fifth body, all myths of creation have been developed. They are all the same. The symbols differ, the stories differ a little bit, but whether they are Christian or Hindu or Jewish or Egyptian, the myths of creation -- how the world was created, how it came into existence -- are all parallel; they all have an undercurrent of similarity. For example, similar stories of the great flood exist all over the world. There is no historical record of them but, still, there *is* a record. That record belongs to the fifth mind, the spiritual body. The fifth mind can dream about them.

The more you penetrate inward, the more the dream comes nearer and nearer to reality. Physiological dreaming is not so real. It has its own reality, but it is not so real. The etheric is much more real, the astral is

even more real, the mental approximates the real and finally, in the fifth body, you become authentically realistic in your dreaming. This is the way to know reality. To call it dreaming is not adequate. But in a way it is dreaming, because the real is not objectively present. It has its own objectivity, but it comes as a subjective experience.

Two persons who have realized the fifth body can dream simultaneously, which is not possible before this. Ordinarily there is no way of dreaming a common dream, but from the fifth body onward, a dream can be dreamt by many persons simultaneously. That is why the dreams are objective in a way. We can compare notes. That is how so many persons, dreaming in the fifth body, came to know the same myths. These myths were not created by single individuals. They were created by particular schools, particular traditions working together.

So the fifth type of dreaming becomes much more real. The four preceding types are unreal in a sense because they are individual. There is no possibility of another person sharing the experience; there is no way to judge the validity of it -- whether it is a fantasy or not. A fantasy is something you have projected; a dream is something that is not in existence as such, but which you have come to know. As you go inward, the dreaming becomes less fantastic, less imaginary -- more objective, more real, more authentic.

All theological concepts are created by the fifth body. They differ in their language, their terminology, their conceptualization, but they are basically the same. They are dreams of the fifth body.

In the sixth body, the cosmic body, you cross the threshold of conscious/unconscious, matter/mind. You lose all distinctions. The sixth body dreams about the cosmos. You cross the threshold of consciousness and the unconscious world also becomes conscious. Now everything is alive and conscious. Even what we call matter is now part of consciousness.

In the sixth body, dreams of cosmic myths have been realized. You have transcended the individual, you have transcended the conscious, you have transcended time and space, but language is still possible. It points toward something; it indicates something. Theories of Brahma, *maya*, theories of oneness, of the infinite, have all been realized in the sixth type of dreaming. Those who have dreamt in the cosmic dimension have been the creators of the great systems, the great religions.

Through the sixth type of mind, dreams are in terms of being, not in terms of nonbeing; in terms of positive existence, not in terms of non-existence. There is still a clinging to existence and a fear of non-existence. Matter and mind have become one, but not existence and non-existence, not being and nonbeing. They are still separate. This is the last barrier.

The seventh body, the nirvanic, crosses the boundary of the positive and jumps into nothingness. It has its own dreams: dreams of non-existence, dreams of nothingness, dreams of the void. The *yes* has been left behind, and even the *no* is not a *no* now; the nothingness is not nothing. Rather, the nothing is even more infinite. The positive must have boundaries; it cannot be infinite. Only the negative has no boundaries.

So the seventh body has its own dreams. Now there are no symbols, no forms. Only the formless is. Now there is no sound but the soundless; there is absolute silence. These dreams of silence are total, unending.

These are the seven bodies. Each of them has its own dreams. But these seven dimensions of dreams can become a hindrance in knowing the seven types of realities.

Your physiological body has a way to know the real and a way to dream about it. When you take your food, this is a reality, but when you dream that you are taking food, it is not a reality. The dream is a substitute for the real food. So the physiological body has its own reality and its own way of dreaming. These are two different ways in which the physiological functions, and they are very far apart from one another.

The more you go toward the center -- the higher the body you are in -- the nearer dream and reality are to one another. Just like lines drawn from the periphery toward the center of a circle come nearer as they approach the center, and are further apart as they go toward the circumference, so too dream and reality come nearer and nearer as you go toward your center and they become further and further apart as you go toward the periphery. So as far as the physiological body is concerned, dreaming and reality are far apart. The distance between them is great. Dreams are just fantasy.

This separation will not be so great in the etheric body. The real and the dream will come nearer, so to know what is real and what is a dream will be more difficult than in the physiological body. But still, the difference can be known. If your etheric travel has been real travel, it will happen while you are awake. If it

has been a dream it will happen when you are asleep. To know the difference, you will have to be awakened in the etheric body.

There are methods to be aware in your etheric body. All methods of inner working such as *japa* -- the repetition of a mantra -- disconnect you from the outside world. If you fall asleep, the constant repetition can create a hypnotic sleep. Then, you will dream. But if you can remain aware of your japa and it does not create a hypnotic effect in you, then you will know the real as far as the etheric is concerned.

In the third body, the astral, it is even more difficult to know the difference because the two have come even closer. If you have known the real astral body and not just astral dreaming, then you will go beyond the fear of death. From here, one knows one's immortality. But if the astral is a dream and not real, then you will be crippled by the fear of death. This is the point of distinction, the touchstone: the fear of death.

A person who believes that the soul is immortal and goes on repeating and repeating it, convincing himself, will not be able to know the distinction between what is real in the astral body and what is an astral dream. One should not believe in immortality, one should *know* it. But before knowing, one must have doubts about it, uncertainty about it. Only then will you know whether you really *know* it or whether you have just projected it. If it is your belief that the soul is immortal, the belief may penetrate your astral mind. Then you will begin to dream, but it will just be a dream. But if you have no belief, just a thirst to know, to seek -- without knowing what is to be sought, without knowing what will be found, without any preconceptions or prejudices -- if you are just seeking in a vacuum, then you will know the difference. So people who believe in the immortality of the soul, in past lives, those who accept them on faith, may just be dreaming on the astral plane and not knowing the real.

In the fourth body, the mental, dream and reality become neighbors. Their faces are so alike that there is every possibility that one will be judged to be the other. The mental body can have dreams that are as realistic as the real. And there are methods to create such dreams -- yogic, tantric and other methods. A person who is practicing fasting, loneliness, darkness, will create the fourth type of dreams, mental dreams. They will be so real, more real than the reality that is surrounding us.

In the fourth body, the mind is totally creative -- unhindered by anything objective, unhindered by material boundaries. Now it is totally free to create. Poets, painters, all live in the fourth type of dreaming; all art is produced by the fourth type of dreaming. A person who can dream in the fourth realm can become a great artist. But not one who knows.

In the fourth body, one must be aware of any type of mental creation. One should not project anything; otherwise it will be projected. One should not wish anything; otherwise there is every possibility that the wish will be the fulfillment. Not only inwardly, even outwardly the wish can be fulfilled. In the fourth body, the mind is so powerful, so crystal clear, because the fourth body is the last home for the mind. Beyond this, no-mind begins.

The fourth body is the original source of the mind, so you can create anything. One must constantly be aware that there is no wish, no imagination, no image; no god, no guru. Otherwise they will all be created out of you. You will be the creator! It is so blissful to see them that one longs to create them. This is the last barrier for the *sadhaka*, the seeker. If one crosses this, he will not face a greater barrier. If you are aware, if you are just a witness in the fourth body, then you know the real. Otherwise you go on dreaming. And no reality is comparable to these dreams. They will be ecstatic; no ecstasy is comparable. So one must be aware of ecstasy, of happiness, of blissfulness, and one must constantly be aware of any type of image. The moment there is an image, the fourth mind begins to flow into a dream. One image leads to the next, and you go on dreaming.

The fourth type of dreaming can only be prevented if you are a witness. Witnessing makes the difference, because if dreaming is there you will be identified with it. Identification is dreaming as far as the fourth body is concerned. In the fourth body, awareness and the witnessing mind are the path toward the real.

In the fifth body the dream and the real become one. Every type of duality is cast off. There is no question of any awareness now. Even if you are unaware, you will be aware of your unawareness. Now dreaming becomes just a reflection of the real. There is a difference, but no distinction. If I see myself in the mirror, there is no distinction between me and the reflection, but there is a difference. I am the real and the reflected one is not real.

The fifth mind, if it has cultivated different concepts, may have the illusion of knowing itself because it has seen itself reflected in the mirror. It *will* be knowing itself, but not as it is -- only as it is reflected. This is the only difference. But in a way, it is dangerous. The danger is that you may become satisfied with the

reflection, and the mirrorlike image will be taken as the real.

As far as the fifth body itself is concerned, there is no real danger if this happens, but it is a danger as far as the sixth body is concerned. If you have seen yourself only in the mirror, then you cannot cross the boundary of the fifth and go to the sixth. You cannot pass any boundary through a mirror. So there have been persons who have remained in the fifth. Those who say that there are infinite souls and each soul has its own individuality -- these persons have remained in the fifth. They have known themselves, but not immediately, not directly -- only through the medium of a mirror.

Where does this mirror come from? It comes through the cultivation of concepts: "I am the soul. Eternal, immortal. Beyond death, beyond birth." To conceive of oneself as the soul without *knowing* it is to create a mirror. Then you will not know yourself as you are, but as you are mirrored through your concepts. The only difference will be this: if the knowledge is coming through a mirror it is a dream and if it is direct, immediate, without any mirror, then it is real. This is the only difference, but it is a great one -- not in relation to the bodies that you have crossed, but in relation to the bodies that are still to be penetrated.

How can one be aware whether he is dreaming in the fifth or living the real? There is only one way: to drop every type of scripture, to take leave of every type of philosophy. Now there should be no more guru; otherwise the guru will become a mirror. From here on, you are totally alone. No one can be taken as a guide or the guide will become a mirror.

From now on, the aloneness is total and complete. Not loneliness but aloneness. Loneliness is always concerned with others; aloneness is concerned with oneself. I feel lonely when there is no link between me and anyone else, but I feel alone when I *am*.

Now one should be alone in every dimension: words, concepts, theories, philosophies, doctrines; gurus, scriptures; Christianity, Hinduism; Buddha, Christ, Krishna, Mahavira.... One should be alone now; otherwise anything that is present will become a mirror. Buddha will become a mirror now. Very dear, but very dangerous.

If you are absolutely alone, there will be nothing in which you can be reflected. So meditation is the word for the fifth body. It means to be totally alone, free from every type of mentation. It means to be with no mind. If there is any type of mind it will become a mirror and you will be reflected in it. One should now be a no-mind, with no thinking, no contemplation.

In the sixth body there is no mirror. Now only the cosmic is. You have been lost. You are no more; the dreamer is not. But the dream can still exist without the dreamer. And when there is a dream without the dreamer, it looks like authentic reality. There is no mind, no one to think, so whatever is known is *known*. It becomes your knowledge. Myths of creation come; they float by. You are not; things are just floating by. No one is there to judge; no one is there to dream.

But a mind that is not, still *is*. A mind that is annihilated still exists -- not as an individual, but as the cosmic whole. You are not, but the Brahma is. That is why they say that the whole world is a dream of the Brahma. This whole world is a dream, *maya*. Not a dream of any individual, but a dream of the total, the whole. You are not, but the total is dreaming.

Now the only distinction is whether the dream is positive. If it is positive it is illusory, it is a dream, because in an ultimate sense only the negative is. When everything has become part of the formless, when everything has come back to the original source, then everything *is* and at the same time *is not*. The positive is the only factor remaining. It must be jumped over.

So if, in the sixth body, the positive is lost, you penetrate into the seventh. The real of the sixth is the door of the seventh. If there is nothing positive -- no myth, no image -- then the dream has ceased. Then there is only *what is*: suchness. Now nothing exists but existence. Things are not, but the source is. The tree is not, but the seed is.

Those who have known have called this type of mind samadhi with seed -- *samadhi sabeej*. Everything has been lost; everything has returned to the original source, the cosmic seed. The tree is not, but the seed is. But from the seed, dreaming is still possible, so even the seed must be destroyed.

In the seventh, there is neither dream nor reality. You can only see something real up to the point where dreaming is possible. If there is no possibility of dreams, then neither the real nor the illusory exists. So the seventh is the center. Now, dream and reality have become one. There is no difference. Either you dream of nothingness or you know nothingness, but the nothingness remains the same.

If I dream about you it is illusory. If I see you it is real. But if I dream about your absence or I *see* your absence, there is no difference. If you dream about the absence of anything, the dream will be the same as the absence itself. Only in terms of something positive is there a real difference. So up to the sixth body

there is a difference. In the seventh body only nothingness remains. There is an absence even of the seed. This is *nirbeej* samadhi, seedless samadhi. Now there is no possibility of dreaming.

So there are seven types of dreams and seven types of realities. They penetrate one another. Because of this, there is much confusion. But if you make a distinction between the seven, if you become clear about it, it will help much. Psychology is still far away from knowing about dreams. What it knows is only about the physiological, and sometimes the etheric. But the etheric too is interpreted as the physiological.

Jung has penetrated a little deeper than Freud, but his analysis of the human mind is treated as mythological, religious. Still, he has the seed. If Western psychology is to develop, it is through Jung not Freud. Freud was the pioneer, but every pioneer becomes a barrier for further progress if attachment to his advances becomes an obsession. Even though Freud is out of date now, Western psychology is still obsessed with its Freudian beginning. Freud must become part of history now. Psychology must proceed further.

In America, they are trying to learn about dreaming through laboratory methods. There are many dream laboratories, but the methods used are concerned only with the physiological. Yoga, tantra and other esoteric training must be introduced if the whole world of dreams is to be known. Every type of dream has a parallel type of reality and if the whole maya cannot be known, if the whole world of illusions cannot be known, then it is impossible to know the real. It is only through the illusory that the real can be known.

But do not take what I have said as a theory, a system. Just make it a starting point, and begin to dream with a conscious mind. Only when you become conscious in your dreams can the real be known.

We are not conscious even of our physical body. We remain unaware of it. Only when some part is diseased do we become aware. One must become aware of the body in health. To be aware of the body in disease is just an emergency measure. It is a natural, built-in process. Your mind must be aware when some part of the body is diseased so that it can be taken care of, but the moment it becomes alright again you become sleepy about it.

You must become aware of your own body: its workings, its subtle feelings, its music, its silences. Sometimes the body is silent; sometimes it is noisy; sometimes relaxed. The feeling is so different in each state that it is unfortunate we are not aware of it. When you are going to sleep, there are subtle changes in your body. When you are coming out of sleep in the morning, there are changes again. One must become aware of them. When you are going to open your eyes in the morning, do not open them right away. When you have become aware that sleep is over, become aware of your body. Do not open your eyes yet. What is going on? A great change is taking place inside. The sleep is leaving you and the awakening is coming. You have seen the morning sun rising, but never your body rising. It has its own beauty. There is a morning in your body and an evening. It is called *sandhya*: the moment of transformation, the moment of change.

When you are going to sleep, silently watch what is happening. The sleep will come, it will be coming. Be aware! Only then can you become really aware of your physical body. And the moment you become aware of it, you will know what physiological dreaming is. Then in the morning you will be able to remember what was a physiological dream and what was not. If you know the inner feelings, the inner needs, the inner rhythms of your body, then when they are reflected in your dreams you will be able to understand the language.

We have not understood the language of our own bodies. The body has its own wisdom; it has thousands and thousands of years of experience. My body has the experience of my father and mother and their father and mother and so on, centuries and centuries during which the seed of my body has developed into what it is. It has its own language. One must understand it first. When you understand it, you will know what a physiological dream is. And then, in the morning, you can separate the physiological dreams from the non-physiological dreams.

Only then does a new possibility open up: to be aware of your etheric body. Only then, not before. You become more subtle. You can experience more subtle levels of sounds, perfumes, lights. Then when you walk, you know that the physiological body is walking; the etheric body is not walking. The difference is crystal clear. You are eating. The physical body is eating, not the etheric body. There are etheric thirsts, etheric hungers, etheric longings, but these things can only be seen when the physical body is known completely. Then by and by, the other bodies will become known.

Dreaming is one of the greatest subjects. It is still undiscovered, unknown, hidden. It is part of the secret knowledge. But now the moment has come when everything that is secret must be made open. Everything

that was hidden up till now must not be hidden any longer or it may prove dangerous.

In the past it was necessary for some things to remain secret, because knowledge in the hands of the ignorant can be dangerous. This is what is happening with scientific knowledge in the West. Now scientists are aware of the crisis and they want to create secret sciences. Nuclear weapons should not have been made known to politicians. Further discoveries must remain unknown. We must wait for the time when man becomes so capable that the knowledge can be made open and it will not be dangerous.

Similarly, in the realm of the spiritual, much was known in the East. But if it fell into the hands of ignorant people it would prove dangerous, so the key was hidden. The knowledge was made secret, esoteric. It was passed on from person to person very guardedly. But now, because of scientific progress, the moment has come for it to be made open. Science will prove dangerous if spiritual, esoteric truths still remain unknown. They must be made open so that spiritual knowledge will be able to keep pace with scientific knowledge.

Dream is one of the greatest esoteric realms. I have said something about it so that you can begin to be aware, but I have not told you the whole science. It is neither necessary nor helpful. I have left gaps. If you go in, these gaps will be filled automatically. What I have said is simply the outer layer. It is not enough for you to be able to make a theory about it, but enough for you to begin.

The Psychology of the Esoteric

Chapter #7
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YOU SAID WE HAVE SEVEN BODIES: AN ETHERIC BODY, A MENTAL BODY AND SO ON. SOMETIMES IT IS DIFFICULT TO ADJUST THE INDIAN LANGUAGE TO THE TERMS OF WESTERN PSYCHOLOGY. WE HAVE NO THEORY FOR THIS IN THE WEST, SO HOW CAN WE TRANSLATE THESE DIFFERENT BODIES INTO OUR LANGUAGE? THE SPIRITUAL IS NO PROBLEM, BUT THE ETHERIC? THE ASTRAL?

The words can be translated, but from sources where you haven't looked for them. Jung was better than Freud as far as the search beyond superficial consciousness is concerned, but Jung too is just a beginning. You can get more of a glimpse of what is meant by these things from Steiner's Anthroposophy or from Theosophical writings: Madame Blavatsky's SECRET DOCTRINE, ISIS UNVEILED and other works, or the works of Annie Besant, Leadbeater, Colonel Alcott. You can get a glimpse from Rosicrucian doctrines. There is also a great Hermetic tradition in the West, as well as the secret writings of the Essenes, the Hermetic fraternity by whom Christ was initiated. And more recently, Gurdjieff and Ouspensky can be of help. So something can be found in fragments, and these fragments can be put together.

And what I have said I have said in your terminology. I have used only one word that is not part of Western terminology: the nirvanic. The other six terms -- the physical, the etheric, the astral, the mental, the spiritual and the cosmic -- are not Indian. They belong to the West as well. In the West the seventh has never been talked about, not because there were no persons who knew about it, but because the seventh is impossible to communicate.

If you find these terms difficult, then you can simply use "the first," "the second," "the third" and so on. Don't use any terms to describe them; just describe them. The description will be enough; terminology is of no consequence.

These seven can be approached from so many directions. As far as dream is concerned, Freud's, Jung's and Adler's terms can be used. What they know as the conscious is the first body. The unconscious is the second -- not exactly the same, but near enough to it. What they call the collective unconscious is the third -- again, not exactly the same but something approximate to it.

And if there are no common terms in usage, new terms can be coined. That is always better, in fact, because new terms have no old connotations. When a new term is used, because you have no previous association with it, it becomes more significant and is understood more deeply. So you can coin new words.

The etheric means that which is concerned with the sky and with space. The astral means the minutest, the *sukshma*, the last one, the atomic, beyond which matter ceases to exist. For the mental there are no difficulties. For the spiritual there are no difficulties. For the cosmic too there are no difficulties.

Then you come to the seventh, the nirvanic. Nirvanic means total cessation, the absolute void. Not even the seed exists now; everything has ceased. Linguistically the word means extinction of the flame. The flame has gone out; the light is turned off. Then you cannot ask where it has gone. It has just ceased to be.

Nirvana means the flame that has gone out. Now it is nowhere, or everywhere. It has no particular point of existence and no particular time or moment of existence. Now it is space itself, time itself. It is existence or non-existence; it makes no difference. Because it is everywhere, you can use either term. If it is SOMEwhere it cannot be everywhere, and if it is everywhere it cannot be SOMEwhere, so nowhere and everywhere mean the same thing. So for the seventh body you will have to use `nirvanic', because there is no better word for it.

Words in themselves have no meaning at all. Only experiences have meaning. Only if you have experienced something of these seven bodies will it be meaningful to you. To help you, there are different methods to be used on each plane.

Begin from the physical. Then every other step opens for you. The moment you work on the first body, you have glimpses of the second. So begin from the physical. Be aware of it moment to moment. And not only outwardly aware. You can become aware of your body from the inside also. I can become aware of my hand as I have seen it from the outside, but there is an inner feeling to it too. When I close my eyes the hand is not seen, but there is still an inner feeling of something being there. So do not be aware of your body as seen from the outside. This cannot lead you inward. The inner feeling is quite different.

When you feel the body from within, you will know for the first time what it is to be inside the body. When you see it only from the outside you cannot know its secrets. You know only the outer boundaries, how it looks to others. If I see my body from the outside, I see it as it looks to others, but I have not known it *as it is for me*. You can see my hand from the outside and I can see it. It is something objective. You can share the knowledge of it with me. But my hand, looked at in that way, is not known inwardly. It has become public property. You can know it as well as I.

Only the moment I see it from within does it become mine in a way that is unsharable. You cannot know it; you cannot know how I feel it from within. Only I can know it. The body that is known to us is not our body. It is the body that is objectively known to all, the body that a physician can know in a laboratory. It is not the body that *is*. Only private, personal knowing can lead you inward; public knowledge cannot. That is why physiology or psychology, which are observations from without, have not led to a knowledge of our inner bodies. It is only the physical body that they know about.

So many dilemmas have been created because of this. One may feel beautiful from within, but we can force him to believe that he is ugly. If we are collectively agreed upon it, he may also come to agree. But no one feels ugly within. The inner feeling is always of beauty.

This outer feeling is not really a feeling at all. It is just a fashion, a criterion imposed from without. A person who is beautiful in one society may be ugly in another; a person who is beautiful in one period of history may not be in another. But the innermost feeling is always of beauty, so if there were no outside criteria there would be no ugliness. We have a fixed image of beauty that everyone shares. That is why there is ugliness and beauty, otherwise not. If we all become blind, no one will be ugly. Everyone will be beautiful.

So the feeling of the body from within is the first step. In different situations the body will feel different from within. When you are in love, you have a particular inner feeling; when you experience hate, the inner feeling is different. If you ask Buddha he will say, "Love is beauty," because in his inner feeling he knows

that when he is loving he is beautiful. When there is hatred, anger, jealousy, something happens inwardly that makes you begin to feel ugly. So you will feel yourself to be different in different situations, in different moments, in different states of mind,

When you are feeling lazy, there is a difference from when you are feeling active. When you are sleepy, there is a difference. These differences must be distinctly known. Only then do you become acquainted with the inner life of your body. Then you know the inner history, the inner geography of yourself in childhood, in youth, in old age.

The moment one becomes aware of his body from within, the second body automatically comes into view. This second body will be known from the outside now. If you know the first body from the inside, then you will become aware of the second body from the outside.

From outside the first body you can never know the second body, but from inside it you can see the outside of the second body. Every body has two dimensions: the outer and the inner. Just like a wall has two sides -- one looking outward and the other looking inward -- every body has a boundary, a wall. When you come to know the first body from the inside, you become aware of the second body from the outside.

You are now in between: inside the first body and outside the second. This second body, the etheric body, is like condensed smoke. You can pass through it without any hindrance, but it is not transparent; you cannot look into it from the outside. The first body is solid. The second body is just like the first as far as shape is concerned, but it is not solid.

When the first body dies, the second remains alive for thirteen days. It travels with you. Then, after thirteen days, it too is dead. It disperses, evaporates. If you come to know the second body while the first is still alive, you can be aware of this happening.

The second body can go out of your body. Sometimes in meditation this second body goes up or down, and you have a feeling that gravitation has no pull over you; you have left the earth. But when you open your eyes, you are on the ground, and you know that you were there all the time. This feeling that you have risen comes because of the second body, not the first. For the second body there is no gravitation, so the moment you know the second you feel a certain freedom that was unknown to the physical body. Now you can go outside of your body and come back.

This is the second step if you want to know the experiences of your second body. And the method is not difficult. Just wish to be outside your body and you're outside it. The wish itself is the fulfillment. For the second body no effort has to be made because there is no gravitational pull. The difficulty for the first body is because of the gravitational force. If I want to come to your house, I will have to fight with the gravitational force. But if there is no gravitation, then the simple desire will be enough. The thing will happen.

The etheric body is the body that is put to work in hypnosis. The first body is not involved in hypnosis; it is the second body. That is why a person with perfect vision can go blind. If the hypnotist says that you have gone blind, you become blind just by believing it. It is the etheric body that has been influenced; the suggestion goes to the etheric body. If you are in a deep trance, your second body can be influenced. A person who is alright can be paralyzed just by suggesting to him that "you are paralyzed." A hypnotist must not use any language that creates doubt. If he says, "It appears that you have gone blind," it will not work. He must be absolutely certain about it. Only then will the suggestion work.

So in the second body just say: "I am outside the body." Just wish to be outside it, and you will be outside it. Ordinary sleep belongs to the first body. It is the first body -- exhausted by the day's labor, work, tension -- relaxing. In hypnosis, it is the second body that is put to sleep. If it is put to sleep, you can work with it.

When you get any disease, seventy-five percent of it comes from the second body and spreads to the first. The second body is so suggestible that first year medical students always catch the same disease that is being studied. They begin to have the symptoms. If headache is being discussed, unknowingly everyone goes inside and begins to ask, "Do I have a headache? Do I have these symptoms?" Because going inward affects the etheric body, the suggestion is caught and a headache is projected, created.

The pain of childbirth is not of the first body; it is of the second. So through hypnosis, childbirth can be made absolutely painless -- just by suggestion. There are primitive societies in which women do not feel labor pains because the possibility has never entered their minds. But every type of civilization creates common suggestions that then become part and parcel of everybody's expectations.

Under hypnosis there is no pain. Even surgery can be done under hypnosis without any pain because if the second body gets the suggestion that there will be no pain then there is no pain. As far as I am

concerned, every type of pain, and every type of pleasure too, comes from the second body and spreads to the first. So if the suggestion changes, the same thing that has been painful can become pleasurable, and vice versa.

Change the suggestion, change the etheric mind, and everything will be changed. Just wish totally and it will happen. Totality is the only difference between wish and will. When you have wished something totally, completely, with your whole mind, it becomes willpower.

If you wish totally to go outside of your physiological body, you can go outside it. Then there is a possibility of knowing the second body from within, otherwise not. When you go outside your physical body, you are no longer in between: inside the first and outside the second. Now you are inside the second. The first body is not.

Now you can become aware of your second body from the inside, just as you became aware of your first body from the inside. Be aware of its inner workings, its inner mechanism, the inner life. The first time you try it is difficult, but after that you will always be within two bodies: the first and the second. Your point of attention will now be in two realms, two dimensions.

The moment you are inside the second body you will be outside the third, the astral. As far as the astral is concerned, there is no need even of any will. Just the wish to be inside is enough. There is no question of totality now. If you want to go in, you can go in. The astral body is a vapor like the second body, but it is transparent. So the moment you are outside, you will be inside. You will not even know whether you are inside or outside because the boundary is transparent.

The astral body is the same size as the first two bodies. Up to the fifth body, the size is the same. The content will change, but the size will be the same up to the fifth. With the sixth body the size will be cosmic. And with the seventh, there will be no size at all not even the cosmic.

The fourth body is absolutely wall-less. From inside the third body, there is not even a transparent wall. It is just a boundary, wall-less, so there is no difficulty in entering and no need of any method. So one who has achieved the third can achieve the fourth very easily.

But to go beyond the fourth, there is as much difficulty as there was in going beyond the first, because now the mental ceases. The fifth is the spiritual body. Before it can be reached there is again a wall, but not in the same sense as there was a wall between the first body and the second. The wall is between different dimensions now. It is of a different plane.

The four lower bodies were all concerned with one plane. The division was horizontal. Now, it is vertical. So the wall between the fourth and the fifth is bigger than between any two of the lower bodies -- because our ordinary way of looking is horizontal, not vertical. We look from side to side, not up and down. But the movement from the fourth body to the fifth is from a lower plane to a higher plane. The difference is not between outside and inside but between up and down. Not unless you begin to look upward can you move into the fifth.

The mind always looks downward. That is why yoga is against the mind. The mind flows downward just like water. Water has never been made the symbol of any spiritual system because its intrinsic nature is to flow downward. Fire has been the symbol of so many systems. Fire goes upward; it never goes downward. So in moving from the fourth body to the fifth body, fire is the symbol. One must look upward; one must stop seeing downward.

How to look upward? What is the way? You must have heard that in meditation the eyes must be looking upward to the *ajna chakra*. The eyes must be focused upward as if you are going to see inside your skull. Eyes are only symbolic. The real question is of vision. Our vision, our faculty for seeing, is associated with the eyes, so eyes become the means through which even inward vision happens. If you turn your eyes upward, then your vision too goes upward.

Raja yoga begins with the fourth body. Only *hatha* yoga begins with the first body; other yogas begin from somewhere else. Theosophy begins from the second body, and other systems begin from the third. As civilization goes on progressing to the fourth body, many persons will be able to begin from there. But only if they have worked through the three lower bodies in their past lives can the fourth be used. Those who study raja yoga from scriptures or from swamis and gurus without knowing whether or not they have worked through their three lower bodies are bound to be disillusioned because one cannot begin from the fourth. The three must be crossed first. Only then does the fourth come.

The fourth is the last body that it is possible to begin from. There are four yogas: hatha yoga for the first body, mantra yoga for the second, bhakti yoga for the third, and raja yoga for the fourth. In ancient days,

everybody had to begin with the first body, but now there are so many types of people: one has worked up to the second body in a previous life, another up to the third, et cetera. But as far as dreaming is concerned, one must begin from the first body. Only then can you know the whole range of it, the whole spectrum of it.

So in the fourth body, your consciousness must become like fire -- going upward. There are many ways to check this. For example, if the mind is flowing toward sex it is just like water flowing downward, because the sex center is downward. In the fourth body one must begin directing the eyes up, not down.

If consciousness is to go upward, it must begin from a center that is above the eyes, not below the eyes. There is only one center above the eyes from which the movement can be upward: the ajna chakra. Now the two eyes must look upward toward the third eye.

The third eye has been remembered in so many ways. In India, the distinction between a virgin and a girl who is married is made by a color mark on the third eye of the married one. A virgin is bound to look downward toward the sex center, but the moment she is married she must begin to look upward. Sex must change from sexuality to beyond sexuality. To help her to remember to look upward, a color mark, a *tilak*, is used on the third eye.

Tilak marks have been used on the foreheads of so many types of persons: sannyasins, worshippers -- so many types of color marks. Or, it is possible to use *chandan* -- sandalwood paste. The moment your two eyes look upward toward the third eye, a great fire is created at the center; a burning sensation is there. The third eye is beginning to open and it must be kept cool. So in India, sandalwood paste is used. It is not only cool; it also has a particular perfume that is concerned with the third body and the transcendence of it. The coolness of the perfume, and the particular spot where it is placed, becomes an upward attraction, a remembrance of the third eye.

If you close your eyes and I place my finger at your third eye spot, I am not really touching your third eye itself, but you will still begin to feel it. Even this much pressure is enough. Scarcely a touch, just a gentle fingering. So the perfume, the delicate touch of it and its coolness, is enough. Then your attention is always flowing from your eyes to the third eye.

So to cross the fourth body there is only one technique, one method, and that is to look upward. *Shirshasan*, the headstand, the reverse position of the body, was used as a method to do this because our eyes are ordinarily looking downward. If you stand on your head you will still be looking downward, but now the downward is upward. The flow of your energy downward will be converted into an upward flow.

That is why in meditation, even without knowing it, some persons will go into reverse positions. They will begin to do shirshasan because the flow of energy has changed. Their minds are so conditioned to the downward flow that when the energy changes direction they will feel uncomfortable. When they begin to stand on their heads they will feel at ease again, because the flow of energy will again be moving downward. But it will not really be moving downward. In relation to your centers, your chakras, the energy will still be moving upward.

So shirshasan has been used as a method to take you from the fourth body to the fifth. The main thing to be remembered is to be looking upward. This can be done through *tratak* -- staring at a fixed object, through concentration on the sun, through so many objects. But it is better to do it inwardly. Just close the eyes!

But first, the first four bodies must be crossed. Only then can it be helpful, otherwise not. Otherwise it may be disturbing, it may create all sorts of mental diseases, because the whole adjustment of the system will be shattered. The four bodies are looking downward, and with your inner mind you are looking upward. Then, there is every possibility that schizophrenia will result.

To me, schizophrenia is the result of such a thing. That is why ordinary psychology cannot go deeply into schizophrenia. The schizophrenic mind is simultaneously working in opposite directions: standing outside and looking inside; standing outside and looking upward. Your whole system must be in harmony. If you have not known your physical body from the inside, then your consciousness should be facing downward. That will be healthy; the adjustment is right. You must never try to turn the outward moving mind upward or schizophrenia, division, will be the result.

Our civilizations, our religions, have been the basic cause for humanity's split personality. They have not been concerned with the total harmony. There are teachers who teach methods to move upward to persons who are not even inside their own physical body. The method begins to work and part of the person remains outside his body while a second part moves upward. Then there will be a split between the two. He will become two persons: sometimes this, sometimes that; a Jekyll and Hyde.

There is every possibility that a person can become seven people simultaneously. Then the split is complete. He has become seven different energies. One part of him is moving downward, clinging to the

first body; another is clinging to the second; another to the third. One part is going upward; another is going somewhere else. He has no center in him at all.

Gurdjieff used to say that such a person is just like a house where the master is absent, and every servant claims he is the master. And no one can deny it, because the master himself is absent. When anybody comes to the house and knocks on the door, the servant who is nearby becomes the master. The next day, another servant answers the door and claims to be the master.

A schizophrenic is without any center. And we are all like that! We have adjusted ourselves to society, that's all. The difference is only of degrees. The master is absent or asleep, and every part of us claims ownership. When the sex urge is there, sex becomes the master. Your mortality, your family, your religion -- everything will be denied. Sex becomes the total owner of the house. And then, when sex has gone, frustration follows. Your reason takes charge and says, "I am the master." Now reason will claim the whole house and will deny sex a home.

Everybody claims the house totally. When anger is there, it becomes the master. Now there is no reason, no consciousness. Nothing else can interfere with the anger. Because of this, we cannot understand others. A person who was loving becomes angry and suddenly there is no love. We are at a loss now to understand whether he is loving or not loving. The love was just a servant, and the anger too is just a servant. The master is absent. That is why you cannot ordinarily rely on anybody else. He is not master of himself; any servant can take over. He is no one; he is not a unity.

What I am saying is that one should not experiment with techniques of looking upward before crossing the first four bodies. Otherwise a split will be created which will be impossible to bridge, and one will have to wait for one's next life to begin again. It is better to practice techniques that begin from the beginning. If you have passed your first three bodies in past births, then you will pass them again within a moment. There will be no difficulty. You know the territory; you know the way. In a moment, they come before you. You recognize them -- and you have passed them! Then you can go further. So my insistence is always to begin from the first body. For everyone!

To move from the fourth body is the most significant thing. Up to the fourth body you are human. Now you become superhuman. In the first body you are just an animal. Only with the second body does humanity come into being. And only in the fourth does it flower completely. Civilization has never gone beyond the fourth. Beyond the fourth is beyond the human. We cannot classify Christ as a human being. A Buddha, a Mahavira, a Krishna, are beyond the human. They are superhuman.

The upward look is a jump from the fourth body. When I am looking at my first body from outside it, I am just an animal with the possibility of being human. The only difference is that I can become human and the animal cannot. As far as the present situation is concerned, we are both below humanity, subhuman. But I have a possibility to go beyond. And from the second body onward, the flowering of the human being happens.

Even someone in the fourth body looks superhuman to us. They are not. An Einstein or a Voltaire looks superhuman, but they are not. They are the complete flowering of the human being and we are *below* human, so they are above us. But they are not above the human. Only a Buddha, a Christ or a Zarathustra is more than human. By looking upward, by raising their consciousness upward from the fourth body, they have crossed the boundary of the mind; they have transcended the mental body.

There are parables worth our understanding. Mohammed, looking upward, says that something has come to him from above. We interpret this *above* geographically, so the sky becomes the abode of the gods. For us, *upward* means the sky; *downward* means the layer below the earth. But if we interpret it in this way, the symbol has not been understood. When Mohammed is looking upward he is not looking toward the sky; he is looking toward the ajna chakra. When he says that something has come to him from above, his feeling is right. But, `up' has a different meaning for us.

In every picture, Zarathustra is looking upward. His eyes are never downward. He was looking upward when he first saw the divine. The divine came to him as fire. That is why the Persians have been fire worshippers. This feeling of fire comes from the ajna chakra. When you look upward, the spot feels fiery, as if everything is burning. Because of that burning, you are transformed. The lower being is burnt, it ceases to be, and the upper being is born. That is the meaning of "passing through fire."

After the fifth body you move into still another realm, another dimension. From the first body to the fourth body the movement is from outside to inside; from the fourth to the fifth it is from downward to

upward; from the fifth it is from ego to non-ego. Now the dimension is different. There is no question of outside, inside, upward or downward. The question is of "I" and "non-I." The question is now concerned with whether there is a center or not.

A person is without any center up to the fifth -- split in different parts. Only for the fifth body is there a center: a unity, oneness. But the center becomes the ego. Now this center will be a hindrance for further progress. Every step that was a help becomes a hindrance for further progress. You have to leave every bridge you cross. It was helpful in crossing, but it will become a hindrance if you cling to it.

Up to the fifth body, a center has to be created. Gurdjieff says this fifth center is the crystallization. Now there are no servants; the master has taken charge. Now the master is the master. He is awakened; he has come back. When the master is present, the servants subside; they become silent.

So when you enter the fifth body, crystallization of the ego happens. But now, for further progress, this crystallization must be lost again. Lost into the void, into the cosmic. Only one who has can lose, so to talk about egolessness before the fifth body is nonsense, absurd. You do not have an ego, so how can you lose it? Or you can say that you have many egos, every servant has an ego. You are multi-egoistic, a multi-personality, a multi-psyche, but not a unified ego.

You cannot lose the ego because you do not have it. A rich man can renounce his riches, but not a poor one. He has nothing to renounce, nothing to lose. But there are poor people who think about renunciation. A rich person is afraid of renunciation because he has something to lose, but a poor one is always ready to renounce. He is ready, but he has nothing to renounce.

The fifth body is the richest. It is the culmination of all that is possible for a human being. The fifth is the peak of individuality, the peak of love, of compassion, of everything that is worthwhile. The thorns have been lost. Now, the flower too must be lost. Then there will simply be perfume, no flower.

The sixth is the realm of perfume, cosmic perfume. No flower, no center. A circumference, but no center. You can say that everything has become a center, or that now there is no center. Just a diffused feeling is there. There is no split, no division -- not even the division of the individual into the "I" and the "non-I," the "I" and "the other." There is no division at all.

So the individual can be lost in either of two ways: one, schizophrenic, splitting into many subpersons; and another, cosmic -- lost into the ultimate; lost into the greater, the greatest, the Brahma; lost into the expanse. Now the flower is not, but the perfume is.

The flower too is a disturbance, but when only the perfume is, it is perfect. Now there is no source, so it cannot die. It is undying. Everything that has a source will die, but now the flower is not, so there is no source. The perfume is uncaused, so there is no death and no boundary to it. A flower has limitations; perfume is unlimited. There is no barrier to it. It goes on and on, and goes beyond.

So from the fifth body the question is not of upward, downward, sideways, inside, outside. The question is whether to be with an ego or without an ego. And the ego is the most difficult thing of all to lose. The ego is not a problem up to the fifth body because progress is ego-fulfilling. No one wants to be schizophrenic; everyone would prefer to have a crystallized personality. So every *sadhaka*, every seeker, can progress to the fifth body.

There is no method to move beyond the fifth body because every type of method is bound with the ego. The moment you use a method, the ego is strengthened. So those who are concerned with going beyond the fifth, talk of no-method. They talk of methodlessness, of no-technique. Now there is no *how*. From the fifth, there is no method possible.

You can use a method up to the fifth, but then no method will be of use because the *user* is to be lost. If you use anything, the user will become stronger. His ego will go on crystallizing; it will become a nucleus of crystallization. That is why those who have remained in the fifth body say there are infinite souls, infinite spirits. They think of each spirit as if it were an atom. Two atoms cannot meet. They are windowless, doorless; closed to everything outside themselves.

Ego is windowless. You can use a word of Leibnitz: `monads'. Those who remain in the fifth body become *monads*: windowless atoms. Now you are alone, and alone, and alone.

But this crystallized ego has to be lost. How to lose it when there is no method? How to go beyond it when there is no path? How to escape from it? There is no door. Zen monks talk about the gateless gate. Now there is no gate, and still one has to go beyond it.

So what to do? The first thing: do not be identified with this crystallization. Just be aware of this closed house of "I." Just be aware of it -- don't do anything -- and there is an explosion! You will be beyond it.

They have a parable in Zen....

A goose egg is put in a bottle. The goose comes out of the egg and begins to grow, but the mouth of the bottle is so small that the goose cannot come out of the bottle. It grows bigger and bigger, and the bottle becomes too small to live in. Now, either the bottle will have to be destroyed to save the goose, or the goose will die. Seekers are asked: "What is to be done? We do not want to lose either. The goose is to be saved and the bottle also. So what to do?" This is the question of the fifth body. When there is no way out and the goose is growing, when the crystallization has become consolidated, what to do now?

The seeker goes inside a room, closes the door and begins to puzzle over it. What to do? Only two things seem to be possible: either to destroy the bottle and save the goose, or to let the goose die and save the bottle. The meditator goes on thinking and thinking. He thinks of something, but then it will be cancelled because there is no way to do it. The teacher sends him back to think some more.

For many nights and many days the seeker goes on thinking, but there is no way to do it. Finally a moment comes when thinking ceases. He runs out shouting, "Eureka! The goose is out!" The teacher never asks how, because the whole thing is just nonsense.

So to move from the fifth body, the problem becomes a Zen koan. One should just be aware of the crystallization -- and the goose is out! A moment comes when you are out; there is no "I." The crystallization has been gained and lost. For the fifth, crystallization -- the center, the ego -- was essential. As a passage, as a bridge, it was a necessity; otherwise the fifth body could not be crossed. But now it is no longer needed.

There are persons who have achieved the fifth without passing through the fourth. A person who has many riches has achieved the fifth; he has crystallized in a way. A person who has become president of a country has crystallized in a way. A Hitler, a Mussolini, are crystallized in a way. But the crystallization is in the fifth body. If the four lower bodies are not in accordance with it, then the crystallization becomes a disease. Mahavira and Buddha are crystallized too, but their crystallization is different.

We all long to fulfill the ego because of an innermost need to reach the fifth body. But if we choose a shortcut, then in the end we will be lost. The shortest way is through riches, power, politics. The ego can be achieved, but it is a false crystallization; it is not in accordance with your total personality. It is like a corn that forms on your foot and becomes crystallized. It is a false crystallization, an abnormal growth, a disease.

If the goose is out in the fifth, you are in the sixth. From the fifth to the sixth is the realm of mystery. Up to the fifth, scientific methods can be used, so yoga is helpful. But after that it is meaningless, because yoga is a methodology, a scientific technique.

In the fifth, Zen is very helpful. It is a method to go from the fifth to the sixth. Zen flowered in Japan but it began in India. Its roots came from Yoga. Yoga flowered into Zen.

Zen has had much appeal in the West because the Western ego is, in a sense, crystallized. In the West, they are the masters of the world; they have everything. But the ego has become crystallized through the wrong process. It has not developed through the transcendence of the first four bodies. So Zen has become appealing to the West but it will not help because the crystallization is wrong. Gurdjieff is much more helpful to the West because he works from the first body to the fifth. He is not helpful beyond the fifth. Only up to the fifth, to the crystallization. Through his techniques, you can achieve a proper crystallization.

Zen has been just a fad in the West because it has no roots there. It developed through a very long process in the East, beginning with hatha yoga and culminating in the Buddha. Thousands and thousands of years of humbleness: not of ego but of passivity; not of positive action but of receptivity -- through a long duration of the female mind, the receptive mind. The East has always been female, while the West is male: aggressive, positive. The East has been an openness, a receptivity. Zen could be of help in the East because other methods, other systems, worked on the four lower bodies. These four became the roots, and Zen could flower.

Today, Zen has become almost meaningless in Japan. The reason is that Japan has become absolutely Western. Once the Japanese were the most humble people, but now their humbleness is just a show. It is no longer part of their innermost core. So Zen has been uprooted in Japan and is popular now in the West. But this popularity is only because of the false crystallization of the ego.

From the fifth body to the sixth, Zen is very helpful. But only then, neither before nor beyond. It is absolutely useless for the other bodies, even harmful. To teach university level courses in the primary school not only does not help; it may be harmful.

If Zen is used before the fifth body you may experience *satori*, but that is not *samadhi*. Satori is a false samadhi. It is a glimpse of samadhi, but it is just a glimpse. As far as the fourth body -- the mental body -- is

concerned, satori will make you more artistic, more aesthetic. It will create a sense of beauty in you; it will create a feeling of well-being. But it will not be a help in crystallization. It will not help you to move from the fourth body to the fifth.

Only beyond crystallization is Zen helpful. The goose is out of the bottle, without any *how*. But only at this point can it be practiced, after so many other methods have been used. A painter can paint with closed eyes; he can paint as if it is a game. An actor can act as if he is not acting. In fact, the acting becomes perfect only when it does not look like acting. But many years of labor have gone into it, many years of practice. Now the actor is completely at ease, but that at-easeness is not achieved in a day. It has its own methods.

We walk, but we never know how we do it. If someone asks you how you walk you say, "I just walk. There is no *how* to it." But the *how* takes place when a child begins to walk. He learns. If you were to tell the child that walking needs no method -- "you just walk!" -- it would be nonsense. The child would not understand it. Krishnamurti has been talking this way, talking with adults who have children's minds, saying, "You can walk. You just walk!" People listen. They are charmed. Easy! To walk without any method. Then, everyone can walk.

Krishnamurti too has become attractive in the West, and just because of this. If you look at hatha yoga or mantra yoga or bhakti yoga or raja yoga or tantra, it looks so long, so arduous, so difficult. Centuries of labor are needed, births and births. They cannot wait. Some shortcut, something instantaneous must be there. So Krishnamurti appeals to them. He says, "You just walk. You walk into God. There is no method." But no-method is the most arduous thing to achieve. To act as if one is not acting, to speak as if one is not speaking, to walk effortlessly as if one is not walking, is based on long effort.

Labor and effort are necessary; they are needed. But they have a limitation. They are needed up to the fifth body, but they are useless from the fifth to the sixth. You will go nowhere; the goose will never be out.

That is the problem with Indian yogis. They find it difficult to cross the fifth because they are method-enchanted, method-hypnotized. They have always worked with method. There has been a clear-cut science up to the fifth and they progressed with ease. It was an effort -- and they could do it! No matter how much intensity was needed, it was no problem to them. No matter how much effort, they could supply it. But now in the fifth, they have to cross from the realm of method to no-method. Now they are at a loss. They sit down, they stop. And for so many seekers, the fifth becomes the end.

That is why there is talk of five bodies, not seven. Those who have gone only to the fifth think that it is the end. It is not the end; it is a new beginning. Now one must move from the individual to the non-individual. Zen, or methods like Zen, done effortlessly, can be helpful.

Zazen means just sitting, doing nothing. A person who has done much cannot conceive of this. Just sitting and doing nothing! It is inconceivable. A Gandhi cannot conceive of it. He says, "I will spin my wheel. Something must be done. This is my prayer, my meditation." Non-doing to him means doing nothing. Non-doing has its own realm, its own bliss, its own adjustment, but that is from the fifth body to the sixth. It cannot be understood before that.

From the sixth to the seventh, there is not even no-method. Method is lost in the fifth, and no-method is lost in the sixth. One day you simply find that you are in the seventh. Even the cosmos has gone; only nothingness is. It just happens. It is a happening from the sixth to the seventh. Uncaused, unknown.

Only when it is uncaused does it become discontinuous with what went before. If it is caused then there is a continuity and the being cannot be lost, even in the seventh. The seventh is total nonbeing: nirvana, emptiness, non-existence.

There is no possibility of any continuity in moving from existence to non-existence. It is just a jump, uncaused. If it were caused there would be a continuity, and it would be just like the sixth body. So to move from the sixth body to the seventh cannot even be talked about. It is a discontinuity, a gap. Something was, and something now is -- and there is no connection between the two.

Something has just ceased, and something has just come in. There is no relationship between them. It is as if a guest has left from one door and another guest has entered from the other side. There is no relationship between the going of one and the coming of the other. They are unrelated.

The seventh body is the ultimate, because now you have crossed even the world of causation. You have gone to the original source, to that which was before creation and that which will be after annihilation. So from the sixth to the seventh there is not even no-method. Nothing is of any help; everything can be a hindrance. From the cosmic to nothingness there is just a happening: uncaused, unprepared for, unasked for.

It happens instantaneously. Only one thing is to be remembered: you must not cling to the sixth. Clinging will prevent you from moving to the seventh. There is no positive way to move to the seventh, but there can be a negative hindrance. You can cling to the Brahma, the cosmos. You can say, "I have reached!" Those who say they have reached cannot go to the seventh.

Those who say, "I have known," remain in the sixth. So those who wrote the Vedas remained in the sixth. Only a Buddha crosses the sixth because he says, "I do not know." He refuses to give answers to the ultimate questions. He says, "No one knows. No one has known." Buddha could not be understood. Those who heard him said, "No, our teachers have known. They say Brahma is." But Buddha is talking of the seventh body. No teacher can say he has known about the seventh because the moment you say it you lose touch with it. Once you have known it, you cannot say. Up to the sixth body symbols can be expressive, but there is no symbol for the seventh. It is just an emptiness.

There is a temple in China that is totally empty. There is nothing in it: no image, no scriptures, nothing. It is just bare, naked walls. Even the priest resides outside. He says, "A priest can only be outside the temple; he cannot be inside." If you ask the priest where the deity of the temple is, he will say, "See it!" -- and there is emptiness; there is no one. He will say, "See! Here! Now!" and there is only a naked, bare, empty temple.

If you look for objects then you cannot cross the sixth to the seventh. So there are negative preparations. A negative mind is needed, a mind that is not longing for anything -- not even moksha, not even deliverance, not even nirvana, not even truth; a mind that is not waiting for anything -- not even for God, for Brahma. It just is, without any longing, without any desire, without any wish. Just is-ness. Then, it happens... and even the cosmos is gone.

So you can cross into the seventh by and by. Begin from the physical and work through the etheric. Then the astral, the mental, the spiritual. Up to the fifth you can work and then, from the fifth on, just be aware. Doing is not important then; consciousness is important. And finally, from the sixth to the seventh, even consciousness is not important. Only is-ness, being. This is the potentiality of our seeds. This is our possibility.

The Psychology of the Esoteric

Chapter #8
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PLEASE TELL US SOMETHING ABOUT THE TENSIONS AND RELAXATION OF THE SEVEN BODIES.

The original source of all tension is becoming. One is always trying to be something; no one is at ease with himself as he is. The being is not accepted, the being is denied, and something else is taken as an ideal to become. So the basic tension is always between that which you are and that which you long to become.

You desire to become something. Tension means that you are not pleased with what you are, and you long to be what you are not. Tension is created between these two. What you desire to become is irrelevant. If you want to become wealthy, famous, powerful, or even if you want to be free, liberated, to be divine, immortal, even if you long for salvation, *moksha*, then too the tension will be there.

Anything that is desired as something to be fulfilled in the future, against you *as you are*, creates tension. The more impossible the ideal is, the more tension there is bound to be. So a person who is a materialist is ordinarily not so tense as one who is religious, because the religious person is longing for the impossible, for the far-off. The distance is so great that only a great tension can fill the gap.

Tension means a gap between what you are and what you want to be. If the gap is great, the tension will be great. If the gap is small, the tension will be small. And if there is no gap at all, it means you are satisfied with what you are. In other words, you do not long to be anything other than what you are. Then your mind exists *in the moment*. There is nothing to be tense about; you are at ease with yourself. You are in the Tao. To me, if there is no gap you are religious; you are in the *dharma*.

The gap can have many layers. If the longing is physical, the tension will be physical. When you seek a particular body, a particular shape -- if you long for something other than what you are on a physical level -- then there is tension in your physical body. One wants to be more beautiful. Now your body becomes tense. This tension begins at your first body, the physiological, but if it is insistent, constant, it may go deeper and spread to the other layers of your being.

If you are longing for psychic powers, then the tension begins at the psychic level and spreads. The spreading is just like when you throw a stone in the lake. It drops at a particular point, but the vibrations created by it will go on spreading into the infinite. So tension may start from any one of your seven bodies, but the original source is always the same: the gap between a state that is and a state that is longed for.

If you have a particular type of mind and you want to change it, transform it -- if you want to be more clever, more intelligent -- then tension is created. Only if we accept ourselves totally is there no tension. This total acceptance is the miracle, the only miracle. To find a person who has accepted himself totally is the only surprising thing.

Existence itself is non-tense. Tension is always because of hypothetical, non-existential possibilities. In the present there is no tension; tension is always future-oriented. It comes from the imagination. You can imagine yourself as something other than you are. This potential that has been imagined will create tension. So the more imaginative a person is, the more tension is a possibility. Then the imagination has become destructive.

Imagination can also become constructive, creative. If your whole capacity to imagine is focused in the present, in the moment, not in the future, then you can begin to see your existence as poetry. Your imagination is not creating a longing; it is being used in living. This living in the present is beyond tension.

Animals are not tense, trees are not tense, because they do not have the capacity to imagine. They are below tension, not beyond it. Their tension is just a potentiality; it has not become actual. They are evolving. A moment will come when tension will explode in their beings and they will begin to long for the future. It is bound to happen. The imagination becomes active.

The first thing the imagination becomes active about is the future. You create images and because there are no corresponding realities, you go on creating more and more images. But as far as the present is concerned, you cannot ordinarily conceive of the imagination in relation to it. How can you be imaginative in the present? There seems to be no need. This point must be understood.

If you can be *consciously present* in the present, you will not be living in your imagination. Then the imagination will be free to create within the present itself. Only the right focus is needed. If the imagination is focused on the real, it begins to create. The creation may take any form. If you are a poet, it becomes an explosion of poetry. The poetry will not be a longing for the future, but an expression of the present. Or if you are a painter, the explosion will be of painting. The painting will not be of something as you have imagined it, but as you have known it and lived it.

When you are not living in the imagination, the present moment is given to you. You can express it, or you can go into silence.

But the silence, now, is not a dead silence that is practiced. This silence too is an expression of the present moment. The moment is so deep that now it can be expressed only through silence. Not even poetry is adequate; painting is not adequate. No expression is possible. Silence is the only expression. This silence is not something negative but, rather, a positive flowering. Something has flowered within you, the flower of silence, and through this silence all that you are living is expressed.

A second point is also to be understood. This expression of the present through the imagination is neither an imagination of the future nor a reaction against the past. It is not an expression of any experience that has been known. It is the experience of experiencing -- as you are living it, as it is happening in you. Not a lived experience, but a living process of experiencing.

Then your experience and experiencing are not two things. They are one and the same. Then there is no painter. The experiencing itself has become the painting; the experiencing itself has expressed itself. You are not a creator. You are creativity, a living energy. You are not a poet; you are poetry. The experience is neither for the future nor for the past; it is neither *from* the future nor *from* the past. The moment itself has become eternity, and everything comes from it. It is a flowering.

This flowering will have seven layers, just like tension has seven layers. It will exist in every body. For example, if it happens on the physiological level, you will become beautiful in quite a new sense. This beauty is not of form but of the formless, not of the visible but of the invisible. And if you can feel this non-tense moment in your body, you will know a well-being that you have not known before, a positive well-being.

We have known states of well-being that are negative: negative in the sense that when we are not ill we say we are healthy. This health is simply a negation of disease. It has nothing positive about it; it is just that disease is not there. The medical definition of health is that if you are not ill then you are healthy. But health has a positive dimension also. It is not just the absence of illness; it is the presence of health.

Your body can be non-tense only when you are living a moment-to-moment existence. If you are eating and the moment has become eternity, then there is no past and no future. The very process of eating is all that is. You are not doing something; you have become the doing. There will be no tension; your body will feel fulfilled. Or if you are in sexual communion and the sex is not just a relief from sexual tension but, rather, a positive expression of love -- if the moment has become total, whole, and you are in it completely -- then you will know a positive well-being in your body.

If you are running, and the running has become the totality of your existence; if you *are* the sensations that are coming to you, not something apart from them but one with them; if there is no future, no goal to this running, running itself is the goal -- then you know a positive well-being. Then your body is non-tense. On the physiological level, you have known a moment of non-tense living.

And the same is true with each of the seven bodies. To understand a non-tense moment in the first body is easy because we already know two things that are possible in the body: disease, a positive illness; negatively defined well-being, an absence of illness. This much we have already known, so we can conceive of a third possibility, that of positive well-being, health. But to understand what non-tension is in the second body, the etheric, is a bit more difficult, because you have not known anything about it. Still, certain things can be understood.

Dreams are basically concerned with the second body, the etheric. So ordinarily when we talk about dreams what we are talking about are dreams of the etheric body. But if your physical body has been living in tension, then many dreams will be created by it. For example, if you have been hungry or on a fast, then a particular type of dream is created. This is physiological dreaming. It is not concerned with the etheric body.

The etheric body has its own tension. We know the etheric body only in dreams, so if the etheric body is tense, the dream becomes a nightmare. Even in your dream you will be tense now; the tension will follow you.

The first tension in the etheric body is concerned with the fulfillment of your desires. We all have dreams about love. Sex is physiological; love is not. Love has nothing to do with the physical body, it is concerned with the etheric body; but if it is not fulfilled, then even your physical body may suffer because of it. Not only does your physical body have needs that have to be fulfilled, but your etheric body also has needs. It has its own hungers; it also needs food. Love is that food.

We all go on dreaming about love, but we are never in love. Everybody dreams about love -- how it should be, with whom it should be -- and everyone is frustrated in it. Either we are dreaming about the future or, in frustration, about the past; but we are never loving.

There are other tensions in the etheric body as well, but love is the one that can be most easily understood. If you can love in the moment, then a non-tense situation is created in the etheric body. But you cannot love in the moment if you have demands, expectations, conditions for your love, because demands, expectations and conditions are concerned with the future.

The present is beyond our specifications. It is as it is. But you can have expectations about the future: how it should be. Love too has become a "should"; it is always about what "should be." You can be loving in the present only if your love is not an expectation, a demand, only if it is unconditional.

Also, if you are loving only to one person and not to someone else, then you can never love in the present. If your love is a relationship and not a state of mind, you cannot love in the present because, very subtly, that too is a condition. If I say I can be loving only to you, then when you are not there I will not be

loving. For twenty-three hours I will be in a state of not-loving and only for one hour, when I am with you, will I be loving. This is impossible! You cannot be in a state of love one moment and not be in love another moment.

If I am healthy, I am healthy for twenty-four hours. It is impossible to be healthy for one hour and unhealthy for the other twenty-three hours. Health is not a relationship; it is a state of being.

Love is not a relationship between two persons. It is a state of mind within yourself. If you are loving, you are loving to everybody -- not only to persons, but to things as well. Love moves from you to objects also. Even when you are alone, when no one is there, you are loving. It is just like breathing. If I take an oath that I will breathe only when I am with you, only death can follow. Breathing is not relationship; it is not tied to any relationship. And for the etheric body, love is just like breathing. It is its breath.

So either you are loving, or you are not loving. The type of love that humanity has created is very dangerous. Even disease has not created as much nonsense as this so-called love has created. The whole humanity is diseased because of this wrong notion of love.

If you can love and be loving, irrespective of whom, then your second body can have a sense of well-being, a positive at-easeness. Then there are no nightmares. Dreams become a poetry. Then something happens in your second body, and the perfume of it not only pervades you but others also. Wherever you are, the perfume of your love spreads. And of course it has its own response, its own echoing.

Real love is not a function of the ego. The ego is always asking for power, so even when you love -- because your love is not real, because it is just a part of the ego -- it is bound to be violent. Whenever we love it is a violence, a type of war. Father and son, mother and daughter, husband and wife -- they are not lovers; we have converted them into enemies. They are constantly fighting, and only when they are not fighting do we say it is love. The definition is negative. Between two battles there is a gap, a period of peace.

But really, between two wars there is no possibility of peace. The so-called peace is only a preparation for the coming war. There is no peace between husband and wife, no love. The gap that we call love is only a preparation for the coming fight. We think that there is health when we are between two illnesses, and we think that there is love when we are between two fights. It is not love. It is only a gap between fights. You cannot go on fighting for twenty-four hours, so at some point you begin to love your enemy.

Love is never possible as a relationship but only as a state of mind. If love comes to you as a state of mind, then your second body -- the etheric body -- becomes at ease, non-tense. It is relaxed. There are other reasons for tension in the second body, but I am talking about the one that can be most easily understood. Because we think we know love, it can be talked about.

The third body is the astral body. It has its own tensions. They are concerned not only with this life but with your previous lives. Tension in the third body is because of the accumulation of everything you have been and of everything you have been longing for. Your total longing, thousands and thousands of lives and their repetitive longings, are in the astral body. And you have always been longing! It does not matter for what. The longing is there.

The astral body is a storehouse of your total longings, your total desires. That is why it is the most tense part of your being. When you go into meditation you become aware of astral tensions, because meditation starts from the third body. People who have begun to be aware of these tensions through meditation come to me and say, "Since I started meditating, tensions have increased." They have not increased, but you have become aware of them now. Now you know something that you were not aware of before.

These are astral tensions. Because they are essences of so many lives, they cannot be described by any particular word. Nothing can be said about them that can be understood. They can only be lived, and known.

Desiring itself is the tension. We are never without the desire for something or other. There are even people who desire desirelessness. It becomes a total absurdity. In the third body, the astral body, you can desire to be desireless. In fact, the desire to be desireless is one of the strongest desires. It can create one of the biggest gaps between what is and what you want to be.

So accept your desires as they are, and know that you have had so many desires throughout so many lives. You have desired so much, and the whole thing has been accumulated. So for the third body -- the astral body -- accept your desires as they are. Do not fight with them; do not create a desire against desires. Just accept them. Know that you are full of desires, and be at ease with it. Then you will become non-tense in the astral body.

If you can accept the infinite crowd of desires within you without creating a desire *against* these desires;

if you can be in the crowd of desires -- they are your whole accumulated past -- and accept them as they are; if this acceptance becomes total, then, in a single moment, the whole crowd disappears. They are no longer there, because they can exist only against a background of desiring, a constant desiring for that which is not.

The object of desire does not matter; it is irrelevant. Desire even desirelessness and the background is there; the whole crowd will be there. If you accept your desire, a moment of desirelessness is created. You accept your desire as it is. Now there is nothing to desire; desiring is not there. You accept everything as it is, even your desires. Then the desires evaporate; nothing has to be done with them. The astral body becomes at ease; it comes to a state of positive well-being. Only then can you proceed to the fourth body.

The fourth body is the mental body. Just as there are desires in the astral body, in the mental body there are thoughts: contradictory thoughts, a whole crowd of them, each thought asserting itself as the whole, each thought possessing you as if it were the whole. So the tension in the fourth body is created by thoughts. Being without thoughts -- not asleep, not unconscious, but a thoughtless consciousness -- is the health, the well-being of the fourth body. But how can one be conscious and thoughtless?

Every moment, new thoughts are being created. Every moment something of your past is coming into conflict with something of your present. You were a communist and now you are a Catholic and believe in something else, but the past is still there. You can become a Catholic, but you cannot throw off your communism. It remains in you. You can change your thoughts, but the discarded thoughts are always there waiting. You cannot unlearn them. They reach into your depths; they go into the unconscious. They will not show themselves to you because you have discarded them, but they will remain there, waiting for their chance. And the chance will come. Even in a period of twenty-four hours, there will be a moment when you will be a communist again and then again you will be a Catholic. This will go on and on, back and forth, and the total effect will be confusion. So for the mental body, tension means confusion -- contradictory thoughts, contradictory experiences, contradictory expectations -- and ultimately results in a confused mind. And the confused mind will only become more confused if it tries to go beyond confusion, because out of a state of confusion, no-confusion cannot be achieved.

You are confused. Spiritual seeking will create a new dimension for your confusion. All your other confusions are still there, and now a new confusion has been added. You meet this guru, then that, then the next, and each guru brings new confusion to you. The old confusion will be there, and a new one will be added. You will be a madhouse. This is what happens in the fourth body, the mental body. There, confusion is the tension.

How can one cease to be confused? You can cease to be confused only if you do not deny one particular thought in favor of another, if you do not deny anything -- if you do not deny communism in favor of religiousness, if you do not deny God in favor of a philosophy of atheism. If you accept everything that you think, there is no choice to be made and tensions disappear. If you go on choosing, you go on adding to your tensions.

Awareness must be choiceless. You must be aware of your total thought process, the total confusion. The moment you become aware of it, you will know that it is all confusion. Nothing is to be chosen; the whole house must be discarded. Once you know it is just a confusion, the house can be discarded at any time; there is no difficulty in discarding it.

So begin to be aware of your total mind. Do not choose; be choiceless. Do not say, "I am an atheist," or, "I am a theist." Do not say, "I am a Christian," or, "I am a Hindu." Do not choose. Just be aware that sometimes you are an atheist and sometimes a theist, sometimes you are a Christian and sometimes a communist, sometimes a saint and sometimes a sinner. Sometimes one ideology appeals to you and sometimes another, but these are all fads.

Be totally aware of it. The very moment you become aware of the total process of your mind is a moment of nonidentity. Then you are not identified with your mind. For the first time you know yourself as consciousness and not as mind. Mind itself becomes an object to you. Just as you are aware of other people, just as you are aware of the furniture in your house, you become aware of your mind, the mental process. Now you are this awareness -- unidentified with the mind.

The difficulty with the fourth body, the mental body, is that we are identified with our minds. If your body becomes ill and someone says you are ill, you do not feel offended; but if your mind becomes ill and someone says, "Your mind is ill; you seem to be going insane," then you are offended. Why?

When someone says, "Your body seems to be ill," you feel that he has sympathized with you. But if someone says something about mental illness -- that as far as your mind is concerned, you seem to be

derailed; you are neurotic -- then you are offended because there is a deeper identification with the mind than with the body.

You can feel yourself to be separate from the body. You can say, "This is my hand." But you cannot say, "This is my mind," because you think: "My mind means me." If I want to operate on your body you will allow me, but you will not allow me to operate on your mind. You will say, "No, this is too much! My freedom will be lost!" Mind is much more deeply identified. It is us. We do not know anything beyond it, so we are identified with it.

We know something beyond the body: the mind. That is why the possibility of being nonidentified with the body exists. But we do not know anything beyond the mind. Only if you become aware of thoughts can you come to know that mind is nothing but a process, an accumulation: a mechanism, a storehouse, a computer of your past experiences, your past learning, your past knowledge. It is not you; you can be without it. The mind can be operated on. It can be changed; it can be thrown from you.

And now, new possibilities are there. Someday even your mind will be able to be transplanted into someone else. Just as the heart can be transplanted, sooner or later memory will be able to be transplanted. Then a person who is dying will not die completely. At least his memory can be saved and transplanted into a new child. The child will acquire the whole memory of the person. He will talk about experiences through which he has not passed but he will say, "I have known." Whatever the dead man knew the child will know, because the whole mind of the dead person has been given to him.

This seems dangerous, and it is possible that we will not allow it to happen because our own identity will be lost. We are our minds! But to me, the possibility has much potentiality. A new humanity may be born out of it. We can be aware of the mind because the mind is not us; it is not "me." My mind is as much a part of my body as my kidney is. Just as I can be given a new kidney and I will still be the same person, with nothing changed, so too I can go on living with a transplanted mind with nothing changed. I can go on being the old self I was, but with a new mind added to me. Mind too is a mechanism. But because of our identification with it, tension is created.

So with the fourth body, awareness is health and unawareness is disease; awareness is non-tension and non-awareness is tension. Because of thoughts, because of your identification with them, you go on living in your thoughts and a barrier is created between you and your existential being.

There is a flower within your reach, but you will never come to know it because you are thinking about it. The flower will die, and you will go on thinking about it. Thinking has created a film between you and the experience -- transparent, but not so transparent; only an illusion of transparency.

For example, you are listening to me. But it may be that you are not really listening. If you are thinking about what I am saying, you have ceased listening. Then you have gone ahead or gone back; you are not with me. Either it is the past you will be repeating in your mind or it will be the future projected through the past, but it will not be what I am saying.

It is even possible that you can repeat verbatim what I have said. Your mechanism is recording it. It can repeat what I have said, reproduce it. Then you will claim, "If I have not heard you, how can I reproduce it?" But a tape recorder does not hear me. Your mind can go on working just like a machine. You may be present, or you may not be. You are not needed. You can go on thinking and still be listening. The mind -- the fourth body, the mental body -- has become a barrier.

Between you and that which is, there is a barrier. The moment you come to touch, you move away from the experience. The moment you come to look, you move away. I take your hand in my hand. This is an existential thing. But it may be that you are not there. Then you have missed. You have known -- you have touched and experienced -- but you were in your thoughts.

So at the fourth body one must be aware of one's thought process, taken as a whole. Not choosing, not deciding, not judging; just aware of it. If you become aware, you become nonidentified. And nonidentification with the mechanism of the mind is non-tension.

The fifth body is the spiritual body. As far as the spiritual body is concerned, ignorance of oneself is the only tension. All the time you *are*, you know perfectly well that you do not know yourself. You will pass through life, you will do this and that, you will achieve this and that, but the sense of self-ignorance will be with you continuously. It will be lurking behind you; it will be a constant companion no matter how much you try to forget it, how much you try to escape from it. You cannot escape from your ignorance. You *know* that you don't know. This is the disease at the fifth level.

Those in Delphi who wrote on the temple, Know Thyself, were concerned with the fifth body. They

were working on it. Socrates continuously repeated: Know Thyself. He was concerned with the fifth body. For the fifth body, *atma gyana*, self-knowledge, is the only knowledge.

Mahavira said, "By knowing oneself, one knows all." It is not so. One cannot know all by knowing oneself. But the antithesis is correct. By not knowing oneself, one cannot know anything. So to balance this, Mahavira said, "By knowing yourself, you will know all." Even if I know everything, if I do not know myself, what is the use? How can I know the basic, the foundational, the ultimate, if I have not even known myself? It is impossible.

So with the fifth body, the tension is between knowing and ignorance. But remember, I am saying knowing and ignorance; I am not saying knowledge and ignorance. Knowledge can be gathered from scriptures; knowing cannot be gathered from anywhere. There are so many persons operating under this fallacy, this misunderstanding between knowledge and knowing. Knowing is always yours. I cannot transfer my knowing to you; I can only transfer my knowledge. Scriptures communicate knowledge, not knowing. It can say you are divine, you are *atman*, you are the Self, but this is not knowing.

If you cling to this knowledge, great tension will be there. Ignorance will be there along with false, acquired knowledge and information -- borrowed knowledge. You will be ignorant, but you will feel that you know. Then there is much tension. It is better to be ignorant and know perfectly that "I am an ignorant man." Then tension is there, but it is not so great. If you do not delude yourself with knowledge acquired from others, then you can seek and search within yourself, and knowing is possible.

Because you *are*, this much is certain: that whatever you are, you *are*. This cannot be denied. Another thing: you are someone who knows. It may be that you know others, it may be that you know only illusions, it may be that what you know is not correct, but you know. So two things can be taken for granted: your existence and your consciousness.

But a third thing is lacking. The essential personality of man can be conceived through three dimensions: existence, consciousness and bliss -- *sat-chit-anand*. We know that we are existence itself; we know that we are someone who knows -- consciousness itself. Only the bliss is lacking. But if you seek inside yourself, you will know the third also. It is there. The blissfulness, the ecstasy of one's existence is there. And when you know it, you will know yourself completely: your existence, your consciousness, your bliss.

You cannot know yourself completely unless bliss is known, because a person who is not blissful will go on escaping from himself. Our whole life is an escape from ourselves. Others are significant to us because they help us to escape. That is why we are all other-oriented. Even if one becomes religious, he creates God as the other. He becomes other-oriented again; the same fallacy is repeated.

So at the fifth stage, one has to be in search of oneself from within. This is not a search, but a "being in search."

Only up to the fifth body are you needed. Beyond the fifth, things become easy and spontaneous.

The sixth body is cosmic. The tension is between you -- your feelings of individuality, of limitation -- and the unlimited cosmos. Even in the fifth stage you will be embodied in your spiritual body. You will be a person. That "person" will be the tension for the sixth. So to achieve a non-tense existence with the cosmos, to be at one with the cosmos, you must cease to be an individual.

Jesus says, "Whoever loses himself will find himself." This statement is concerned with the sixth body. Up to the fifth it cannot be understood, because it is completely anti-mathematical. But from the sixth, this is the only mathematics, the only rational possibility: to lose oneself.

We have been enhancing ourselves, crystallizing ourselves. Up to the fifth body the crystallization, the selfhood, the individuality can be carried. But if someone insists on being an individual, he remains with the fifth. So many spiritual systems stop with the fifth. All those who say that the soul has its own individuality, and the individuality will remain even in a liberated state -- that you will be an individual, embodied in your selfhood -- any system that says this, stops with the fifth. In such a system, there will be no concept of God. It is not needed.

The concept of God comes only with the sixth body. "God" means the cosmic individuality, or, it would be better to say, the cosmic no-individuality. It is not that "I" am in existence; it is the total within me that has made it possible for me to exist. I am just a point, one link among infinite links of existence. If the sun does not rise tomorrow, I will not be. I will go out of existence; the flame will go out. I am here because the sun exists. It is so far away, but still it is linked with me. If the earth dies, as so many planets have died, then I cannot live because my life is one with the life of the earth. Everything exists in a chain of existence. It is

not that we are islands. We are the ocean.

At the sixth, the feeling of individuality is the only tension against an oceanic feeling -- a feeling without limitation, a feeling that is beginningless and endless, a feeling not of *me* but of *we*. And the "we" includes everything. Not only persons, not only organic beings, but everything that exists. "We" means the existence itself.

So "I" will be the tension at the sixth. How can you lose the "I" how can you lose your ego? You will not be able to understand right now, but if you achieve the fifth, it will become easy. It is just like a child who is attached to a toy and cannot conceive of how he can throw it. But the moment childhood is gone, the toy is thrown. He never goes back to it. Up to the fifth body the ego is very significant, but beyond the fifth it becomes just like a toy that a child has been playing with. You just throw it; there is no difficulty.

The only difficulty will be if you have achieved the fifth body as a gradual process and not as a sudden enlightenment. Then, to throw the "I" completely in the sixth becomes difficult. So beyond the fifth, all those processes that are sudden become helpful. Before the fifth, gradual processes seem to be easier; but beyond the fifth, they become a hindrance.

So at the sixth, the tension is between individuality and an oceanic consciousness. The drop must lose itself to become the ocean. It is not really losing itself, but from the standpoint of the drop it seems so. On the contrary, the moment the drop is lost, the ocean has been gained. It is not really that the drop has lost itself. It has become the ocean now.

The seventh body is the nirvanic. The tension in the seventh body is between existence and non-existence. In the sixth, the seeker has lost *himself*, but not existence. He *is* -- not as an individual, but as the cosmic being. Existence is there. There are philosophies and systems that stop with the sixth. They stop with God or with *moksha*: liberation. The seventh means to lose even existence into non-existence. It is not losing oneself. It is just losing. The existential becomes non-existential. Then you come to the original source from which all existence comes and into which it goes. Existence comes out of it; non-existence goes back into it.

Existence itself is just a phase. It must go back. Just as day comes and night follows, just as night goes and day follows, so existence comes and non-existence follows; non-existence comes and existence follows. If one is to know totally, then he must not escape from non-existence. If he is to know the total circle, he must become non-existential.

Even the cosmic is not total, because non-existence is beyond it. So even God is not total. God is just part of Brahma; God is not Brahman itself. Brahman means all light and darkness combined, life and death combined, existence and non-existence combined. God is not death; God is only life. God is not non-existence; God is only existence. God is not darkness; God is only light. He is only part of the total being, not the total.

To know the total is to become nothing. Only nothingness can know the wholeness. Wholeness is nothingness, and nothingness is the only wholeness -- for the seventh body.

So these are the tensions in the seven bodies, beginning with the physiological. If you understand your physiological tension, the relief of it and the well-being of it, then you can very easily proceed to all seven bodies. The realization of at-easeness in the first body becomes a stepping stone to the second. And if you realize something in the second -- if you feel a non-tense etheric moment -- then the step toward the third is taken.

In each body, if you start with well-being, the door to the next body opens automatically. But if you are defeated in the first body it becomes very difficult, even impossible, to open up further doors.

So begin with the first body and do not think of the other six bodies at all. Live in the physical body completely, and you will suddenly know that a new door has opened. Then continue on further. But never think of the other bodies or it will be disturbing and will create tensions.

So whatever I have said -- forget it!

The Psychology of the Esoteric

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WHAT DO YOU TEACH AND WHAT IS YOUR DOCTRINE ?

I am not teaching a doctrine. Teaching a doctrine is rather meaningless. I am not a philosopher; my mind is antiphilosophical. Philosophy has led nowhere and cannot lead anywhere. The mind that thinks, that questions, cannot know.

There are so many doctrines. But a doctrine is a fiction, a human fiction. It is not a discovery but an invention. The human mind is capable of creating infinite systems and doctrines, but to know the truth through theories is impossible. A mind that is stuffed with knowledge is a mind that is bound to remain ignorant.

Revelation comes the moment knowledge ceases. There are two possibilities: either we can think about something, or we can go into it existentially. The more a person thinks, the more he moves away from what is here and now. To think about something is to lose contact with it.

So what I teach is an antidoctrinaire, antiphilosophical, antispeculative experience. How to be, just to *be*. How to be in the moment that is here and now. Open, vulnerable, one with it. That is what I call meditation.

Knowledge can only lead to fiction, to projecting things. It cannot be a vehicle for the attainment of truth. But once you have known the truth, knowledge can be a vehicle to communicate, to share with someone who doesn't know. Then language, doctrines, theories can become a means. But it is still not adequate. It is bound to falsify.

Anything that has been known existentially cannot be expressed totally. You can only indicate it. The moment I express what I have known, the word goes to you but the meaning is left behind. A dead word comes to you. In a way it is meaningless, because the meaning was the experience itself.

So knowledge can become a vehicle of expression, but not a means toward the achievement of realization. The knowing mind is a hindrance, because when you know you are not humble. When you are stuffed with knowledge there is no space within you to receive the unknown. The mind must become vacant, void: a womb, a total receptivity.

Knowledge is your past. It is what you have known. It is your memory, your accumulation, your possession. The accumulation becomes a barrier. It comes between you and the new, between you and the unknown.

You can be open to the unknown only when you are humble. One must constantly be aware of one's ignorance: that there is still something unknown. A mind that is based on memories, information, scriptures, theories, doctrines, dogmas -- is egocentric, not humble. Knowledge cannot give you humbleness. Only the vast unknown can make you humble.

So memory must cease. It is not that you should be without memory, but that in the moment of knowing, in the moment of experiencing, memory must not be there. In that moment, an open, vulnerable mind is required. This moment of emptiness, of void, is meditation, dhyana.

WON'T THE EXPERIENCE ITSELF BECOME A DOCTRINE?

The experience can only be communicated to others negatively. I cannot say what it is, but I can say what it is not. Language can be a vehicle to express what it is not. When I say language cannot express it, I am still expressing it. When I say no doctrine about it is possible, that is my doctrine. But this is negative. I am not asserting something; I am denying something. The *no* can be said; the *yes* cannot be said. The yes must be realized.

If there is a lingering belief in knowledge, it will become a hindrance in achieving the void, in achieving meditation. First one must understand the futility of the past, of the known, of the knowledge of the mind. As far as the unknown is concerned, as far as truth is concerned, such knowledge is futile.

Either you can become identified with what you have known, or you can become a witness to it. If you become identified with it, then you and your memory become one. But if there is no identification -- if you have remained aloof from your memories, separate, not identified with them -- then you are aware of yourself as something different from your memories. This awareness becomes a path towards the unknown.

The more you are able to be a witness to your knowledge, the less you identify yourself as the knower, the less possibility there is of your ego becoming the possessor of this knowledge. If you are different from your memories, then the memories become just a sort of accumulated dust. They have come through experience and have become part and parcel of your mind, but your consciousness is different. The one who remembers is different from that which is remembered; the one who has known is different from that which has been known. If you are clear about this distinction, you come nearer and nearer to the void. Non-identified, you can be open; you can be without memories coming between you and the unknown.

The void can be attained, but it cannot be created. If you create it, it is bound to be created by your old mind, by your knowledge. That is why there can be no method to attain it. A method can come only from your accumulated information, so if you try to use any method it is bound to be a continuity of your old mind. But the unknown cannot come to you as a continuity. It can come only as a discontinuous gap. Only then is it beyond the known, beyond your knowledge.

So there can be no method as such, no methodology; only the understanding that "I am separate from that which I have accumulated." If this is understood, then there is no need of cultivating the void. The thing has happened! You *are* the emptiness! Now there is no need to create it.

One cannot create the void. A created void will not be the void; it will only be your creation. Your creation can never be nothingness, the void, because it will have boundaries. You have created it, so it cannot be more than you; it cannot be more than the mind that has created it. You cannot create the void; it must enter you. You can only be a receiver of it. And you can be prepared to receive it only in a negative way. Prepared in the sense that you must not be identified with your knowledge; prepared in the sense that you have understood the futility, the meaninglessness of everything you have known.

Only this awareness of the thinking process can throw you into a gap where "that which is" overwhelms you, where "that which is", is always present. Now there is no barrier between you and it. You have become one with the moment, one with eternity, with the infinite.

The moment one translates this moment into knowledge, it again becomes part and parcel of the memory. Then it is lost. So one can never say, "I have known." The unknown remains unknown. However much one may have experienced it, the unknown still remains to be known. The charm of it, the beauty of it, the attraction of it remains the same.

The process of knowing is eternal, so one can never come to a point when he can say, "I have reached." If someone says this, he again falls into the pattern of memory, the pattern of knowledge. Then he becomes dead. The moment knowledge is asserted is the moment of death. Life ceases. Life is always *from* the unknown, *towards* the unknown. It comes from the beyond and goes toward the beyond. So to me, a religious person is not a person who claims knowledge. A person who claims knowledge may be a theologian, a philosopher, but never a religious person. A religious mind accepts the ultimate mystery, the ultimate unknowableness, the ultimate ecstasy of ignorance, the ultimate bliss of ignorance.

The moment of meditation, of emptiness, cannot be created; it cannot be projected. You cannot *make* your mind still. If you do, then either you have intoxicated it or you have hypnotized it, but this is not the void. The void comes. It can never be created; it can never be brought.

So I am not teaching any method. In the sense that there are methods, techniques, doctrines, I am not a teacher.

YOU HAVE CONVINCED ME. HOW CAN I TRANSFORM THIS CONVICTION INTO AN EXPERIENCE?

There is no *how*, because *how* implies a method. There is only an awakening. If you are listening to me and something awakens within you, then the experience will happen to you; you will feel something. I am not trying to convince you. An intellectual conviction is no conviction at all. I am just conveying a fact to you.

Why are you convinced by what I have said? There are two possibilities: either you have been convinced by my argument, or you see the truth in what I've said as a fact in yourself. If my argument becomes a conviction then you will ask *how*, but if what I am saying is experienced by you, if you realize it to be true within yourself, that knowledge is separate from me. I am not providing you with any knowledge. Rather, the experience itself is happening while I'm talking.

When the intellect is convinced, it asks: how? What is the way? It wants to know. But I am not giving you any doctrine. I am just telling you my experience. When I say that memory is an accumulation -- that it is dead, it is just a hangover from the past -- what I mean is that it is a part of the past that is clinging to you, but you are separate from it. If the feeling of what I mean comes to you, and you have a glimpse of the distance between you and your memory -- your consciousness and your memory -- then there is no *how*. Something has happened, and this something can go on penetrating you from moment to moment -- not through any method, but through your awareness, your constant remembrance.

Now you know that consciousness is different from the contents of consciousness. If this becomes a moment-to-moment awareness -- while you are walking, talking, eating, sleeping -- then something happens. If you are constantly aware that the mind is just a computerized, built-in process to accumulate memories and not a part of your being, then this awareness alone, this no-method alone, will help this *something* to happen within you.

No one can say when it will happen, how it will happen, where it will happen, but if awareness continues, by itself it becomes deeper and deeper. It is an automatic process. From the intellect it goes to the heart; from the intelligence it goes to your intuitive mind; from the conscious it moves slowly to the unconscious. And one day, you become totally awakened. Something has happened. Not as a cultivation, but as a by-product of remembering. Not by the cultivation of any doctrine, but because you have awakened to an inner fact, an inner vision. Something has gone deep in you.

When the moment comes, it comes completely unprecedented, unknown -- as an explosion. In that moment of explosion, you are completely empty. You are *not*; you cease to be. There is no intellect, no reason, no memory. There is simply consciousness: consciousness of nothingness, of the void. In that void is knowledge. But it is knowledge in quite another sense. Now there is no knower and no known. There is simply knowing. It is existential.

What exists in the void, what the void is, cannot be communicated. Only the passage, the process, can be communicated. But the process cannot be conceived of as a method; it is not something to be practiced. There is nothing to practice. Either you *remember*, or you do not.

DO YOU RECOMMEND ANY PARTICULAR WAY OF LIVING AS A PREPARATION?

The moment you become aware, your whole life, your whole way of living will change. But these changes will come to you; they should not be practiced. The moment you practice something, it loses whatever is significant in it. So whatever changes come about should happen spontaneously.

There is no question of anything being practiced. The question is simply to understand that you cannot desire the void. It is not just a contradiction in terms, but an existential contradiction. You cannot desire it because the very desire comes from your old mind, from your knowledge. All that you can do is to be aware of what you are. The moment you become aware of yourself as you are, a separation occurs, a division, a partition. A part of you becomes unidentified with the rest of you.

Then there are two: I and me. The "me" is the memory, the mind; and the "I" is the consciousness, the *atman*.

You must listen to me, and simultaneously listen to your inner mind. This process should go on all the time. What I am saying is becoming a part of your "me," a part of your accumulation, a part of your knowledge. This knowledge will ask for further knowledge -- about the *how*, the method. And if some method is shown, that too will become part of your knowledge. Your "me" will be strengthened; it will become more knowledgeable.

My emphasis is not on your "me"; I am not talking to your "me." If your "me" comes in, then the communication does not become a communion. Then it is simply a discussion, not a dialogue. It becomes a dialogue only if there is no "me." If you are here but your "me" is not here, then there is no question of *how*. What I am saying will either be seen as a truth or as an untruth, either as a fact or as a hocus-pocus doctrine.

My concern is just to create a situation -- either by talking, or by silence, or by confusing you. My aim is to create a situation where your "I" comes outside of you, your "I" comes beyond your "me." I try to create so many situations.

This too is a kind of situation. I am saying absurd things to you. I am talking about attaining something, and still denying any method. This is absurd! How can I be saying something and still say that it cannot be said? But it is absurdity itself that can create the situation. If I convince you, it will not create the situation. It will become part of your "me," part of your knowledge. Your "me" goes on asking: How? What is the way? I will deny the way and still talk of the transformation. Then the situation becomes so irrational that your mind is not satisfied. Only then can something from beyond take over.

All the time I am creating situations. For intellectual people, absurdity must be the situation. Awareness comes only when a situation is created where the continuity is disrupted. The very absurdity and unreasonableness of the situation must create a gap, shattering and disturbing the individual to the point of awareness.

I am reminded of an incident in the life of Buddha....

One morning he came to a village. As he entered the village, someone said to him, "I am a believer in the Supreme. Please tell me whether God is."

Buddha denied it absolutely. He said, "There is no God. There never has been and there never will be. What nonsense you are saying!" The man was shattered, but the situation was created.

In the afternoon, another man came to Buddha and said, "I am an atheist. I do not believe in God. Is there a God? What do you say about it?"

Buddha said, "Only God is. Nothing exists except him." The man was shattered.

Then in the evening, a third man came to Buddha and said, "I am an agnostic. I neither believe nor disbelieve. What do you say? Is there a God or not?"

Buddha remained silent. The man was shattered.

But a certain monk, Ananda, who always accompanied Buddha, was shattered even more. In the morning Buddha had said, "There is no God," in the afternoon he had said, "Only God is," and in the evening he had remained silent. That night Ananda said to Buddha, "Before you go to sleep, please answer my question. You have shattered my peace! I am at a loss! What do you mean by these absurd, contradictory answers?"

Buddha said, "None of them was given to you. Why have you listened to them? Those answers were each given to the person who asked. If the answers have disturbed you, good. That is your answer."

So situations can be created. A Zen monk creates situations in his own way. He may push you out of his room, or slap you on your face. It looks absurd. You ask one thing, and he answers about something else. Someone asks, "What is the Way?" but the Zen monk's answer is not concerned with the Way at all. He may say, "See the river!" or "See that tree! How tall it is!" This is absurd.

The mind seeks continuity. It is afraid of absurdities. It is afraid of the non-rational, of the unknown. But truth is not a by-product of intellectualization. It is neither a deduction nor an induction. It is not logical; it is not a conclusion.

I am not conveying anything to you. I am just creating a situation. If the situation is created, then something that cannot be conveyed is conveyed. So do not ask *how*. Just be. Be aware if you can, and if you cannot, then be aware of your unawareness. Be attentive to what is. If you cannot, then be attentive to your inattention. And the thing will happen. The thing happens.

BY "CREATING AN ABSURD SITUATION," DO YOU MEAN THAT A PERSON MUST BE DISTURBED IN SOME WAY? WHAT WILL BE THE RESULT?

People are disturbed enough already. But because they are disturbed already, they have identified themselves with their disturbances. They have become at ease with them. The disturbances have become habitual. We are disturbed already! It is impossible to be undisturbed and not know the truth.

Disturbance is our normal situation, so when I disturb you, *your disturbance is disturbed*. Then the disturbance is negated. You become calm for the first time. When I talk about creating an absurd situation, it is not to achieve any result but only as a means to convey a message that is essentially nonconveyable.

You ask, "What will be the result?" Something can be said about it provided that what is said is not taken to be the truth. It should be taken only in a symbolic, poetic, mythical sense. To me, every religious scripture is a myth and every assertion that comes from a person who has gone through the happening is, in a sense, untrue. It is not the truth but only an indicator. The indicator has to be forgotten before the truth can be known.

There are three words that indicate the boundary beyond which there is only silence. These words are *sat-chit-anand*: existence, consciousness, bliss. The experience is one, but when we make a concept of it we divide it into these three phases. It is always experienced as one but conceptualized as these three.

In this total existence, *sat*, this total is-ness, you alone are. You are neither this nor that; you are not identified with anything. There is simply is-ness.

The second is consciousness, *chit*. This does not mean the conscious mind. The conscious mind is only a fragment of a greater unconscious one. Ordinarily when we are conscious we are conscious of something. The consciousness is objective; it is about something. Chit is pure consciousness, consciousness of nothing. There is no object. The consciousness is not directed toward anything; it is undirected. It is infinite, pure.

The last is *anand*, bliss. Not happiness, not joy, but bliss. Happiness includes a state of unhappiness -- a remembrance of it, a contrast to it. Joy too has a certain tension about it, something that has to be released, that has to subside. Bliss is happiness without any trace of unhappiness; it is joy without any abyss around it. It is happiness without any tension.

Bliss is the midpoint between joy, at one extreme, and sorrow at the other. It is the midpoint, the point of transcendence. It has the depth of sorrow and the height of joy, both. Joy has height but no depth, while sorrow has depth, an abysmal depth, but no peak. Bliss has both the height of joy and the depth of sorrow, so it transcends both. Only the midpoint can be a total transcendence of the two extremes.

These three terms, sat-chit-anand, are the boundary: the most that can be said and the least of what can be experienced. This is the last thing that can be expressed and the boundary from which one can jump into the inexpressible. This is not the end. It is only the beginning.

Satchitanand is only an expression, not the reality. If this is remembered, then no harm will be done. But the mind forgets, and then the expression satchitanand becomes a reality. We form theories around it, doctrines, and the mind becomes closed. Then there is no jump. This has happened in India. The whole tradition has been woven around these three words. But reality is not satchitanand; it is beyond it. This is only as much of it as can be put into words. It should be taken as a metaphor. All religious literature is a parable; it is symbolic. It is a verbalization of what is intrinsically inexpressible.

I don't even like to use the term satchitanand because the moment the mind knows what is to happen it begins to ask and demand. Then it demands satchitanand, and teachers come along who supply the demand with mantras, with techniques, with methods. Every demand can be supplied, so a nonsensical demand will be supplied with absurdities. All theologies and all gurudoms are created in this way.

One has to be aware all the time not to make the ultimate into a goal to be desired. Do not make it a wish, or an object to be achieved, or a destination to travel to. It is right here now! If we can become aware, the explosion can happen. It's already nearby, it's our closest neighbor, but we go on desiring the far off. It's beside us, and we go on a long pilgrimage. It follows us like a shadow, but we never see it because our eyes are far away in the distance.

Life must be in the being. There is a saying of Lao Tzu: "Seek, and you will lose. Do not seek, and find."

The Psychology of the Esoteric

Chapter #10
Chapter title: Windows to the divine

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IN INDIAN PHILOSOPHY, THE NATURE OF ULTIMATE TRUTH HAS BEEN DESCRIBED AS TRUTH, SATYAM, BEAUTY, SUNDRAM AND GOODNESS, SHIVAM. ARE THESE THE CHARACTERISTICS OF GOD?

These are not the qualities of God. Rather, they are our experiences of God. They do not belong to the divine as such; they are our perceptions. The divine, by itself, is unknowable. Either it is every quality, or no quality at all. But as the human mind is constituted, it can experience the divine through three windows: you can have the glimpse either through beauty or through truth or through goodness. These three dimensions belong to the human mind. They are our limitations. The frame is given by us; the divine itself is frameless. It is like this. We can see the sky through the window. The window looks like a frame around the sky, but the sky itself has no frame around it. It is infinite. Only the window gives it a frame. In the same way, beauty, truth and goodness are the windows through which we can glance into the divine.

Human personality is divided into three layers. If intellect is predominant, then the divine takes the shape of truth. The intellectual approach creates the window of truth, the frame of truth. If the mind is emotional, if one comes to reality not through the head but through the heart -- then the divine becomes beauty. The poetic quality is given by you. It is only the frame. Intellect gives it the frame of truth; emotion gives it the frame of beauty. And if the personality is neither emotional nor intellectual -- if action is predominant -- then the frame becomes goodness.

So here in India we use these three terms for the divine. *Bhakti* yoga means the way of devotion and is for the emotional type. God is seen as beauty. *Jnana* yoga is the way of knowledge. God is seen as truth. And *karma* yoga is the way of action. God is goodness.

The very word `God' comes from the word `good'. This word has had the greatest influence because most of humanity is predominantly active, not intellectual or emotional. This does not mean that there is no intellect or emotion, but they are not predominant factors. Very few are intellectual and very few are emotional. The majority of humanity is predominantly active. Through action, God becomes "the good."

But the opposite pole must exist too, so if God is perceived as the good then the devil will be perceived as the bad. The active mind will perceive the devil as the bad; the emotional mind will perceive the devil as the ugly; and the intellectual mind will perceive the devil as the untrue, the illusory, the false.

These three characteristics, truth, goodness and beauty, are human categories framed around the divine, which is, in itself, frameless. They are not qualities of the divine as such. If the human mind can perceive the divine through any fourth dimension, then this fourth dimension will also become a quality of the divine. I don't mean that the divine is not the good. I'm only saying that this goodness is a quality that is chosen by us and seen by us. If man did not exist in the world then the divine would not be good, the divine would not be beautiful, the divine would not be true. Divinity would exist all the same, but these qualities, which are chosen by us, would not be there. These are just human perceptions. We can perceive the divine

to be other qualities as well.

We do not know if animals perceive the divine, we do not know how they perceive things at all, but one thing is certain: they will not perceive the divine in human terms. If they perceive the divine at all, they will feel and perceive it in quite a different way from us. The qualities they perceive will not be the same as they are for us. When a person is predominantly intellectual, he cannot conceive of how you can say God is beautiful. The very concept is absolutely foreign to his mind. And a poet cannot conceive that truth can mean anything except beauty. It cannot mean anything else to him. Truth is beauty; all else is simply intellectual. For a poet, for a painter, for a man who perceives the world in terms of the heart, truth is a naked thing without beauty. It is just an intellectual category.

So if a particular mind is predominantly intellectual, it cannot understand the emotional mind, and vice versa. That is why there is so much misunderstanding and so many definitions. No single definition can be accepted by the whole humanity. God must come to you in your own terms. When you define God, you will be part of the definition. The definition will come from you; God as such is indefinable. So those who look at him through these three windows have, in a way, imposed themselves, their own definitions, on the divine.

There is also the possibility of a fourth way of seeing the divine for one who has transcended these three dimensions in his personality. In India, we do not have a word for the fourth. We simply call it *turiya*, the fourth. There is a type of consciousness where you are neither intellectual nor emotional nor active, but just conscious. Then you are not looking at the sky through any window. You have come out of your house and you know the windowless sky. There is no pattern, no frame.

Only the type of consciousness that has realized the fourth can understand the limitations of the other three. It can understand the difficulty of understanding among the others, and can also understand the underlying similarities among beauty, truth and goodness. Only the fourth type can understand and tolerate. The other three types will always be quarreling.

All religions belong to one of these three categories. And they have been constantly quarreling. Buddha cannot take part in this conflict. He belongs to the fourth type. He says, "It is all nonsense. You are not quarreling about divine qualities; you are quarreling about your windows. The sky remains the same from any window."

So these are not divine qualities. These are divine qualities *as perceived by us*! If we can destroy our windows, we can know the divine as quality-less, *nirguna*. Then we go beyond qualities. Only then does human projection not come in.

But then it becomes very difficult to say anything. Whatever can be said about the divine can be said only through the windows, because anything that can be said is really being said about the windows, not about the sky itself. When we see beyond the windows, the sky is so vast, so limitless. It cannot be defined. All words are inapplicable; all theories are inadequate.

So one who is in the fourth has always remained silent about it, and definitions of the divine have come from the first three. If the one in the fourth has spoken at all, he has spoken in terms that seem absurd, illogical, irrational. He contradicts himself. Through contradiction he tries to show something. Not to say something; to show something.

Wittgenstein has made this distinction. He said that there are truths that can be said, and there are truths that can be shown but not said. A thing is definable because it exists among other things. It can be related to other things, compared. For example, we can always say that a table is not a chair. We can define it by reference to something else. It has a boundary to which it extends, and beyond which something else begins. Really, only the boundary is defined. A definition means the boundary from which everything else begins.

But we cannot say anything about the divine. The divine is the total, so there is no boundary; there is no frontier from which something else begins. There is no "something else." The divine is frontierless so it cannot be defined.

The fourth can only show; it can only indicate. That is why the fourth has remained mysterious. And the fourth is the most authentic, because it is not colored by human perceptions. All the great saints have indicated; they have not said anything. Whether it is Jesus, Buddha, Mahavira or Krishna, it doesn't matter. They are not saying anything; they are just indicating something -- just a finger pointing to the moon.

But there is always the difficulty that you will become obsessed by the finger. The finger is meaningless; it is indicating something else. It must not catch your eye. If you want to see the moon, the finger must be absolutely forgotten.

This has been the greatest difficulty as far as the divine is concerned. You see the indication and you feel that this indication is, itself, the truth. Then the whole purpose is destroyed. The finger is not the moon; they are absolutely different. The moon can be shown by the finger, but one must not cling to the finger. If a Christian cannot forget the BIBLE, if a Hindu cannot forget the GITA, then the very purpose is destroyed. The whole thing becomes purposeless, meaningless and in a way non-religious, anti-religious.

Whenever one approaches the divine, one must be aware of one's own mind. If one approaches the divine through the mind, the divine becomes colored by it. If you approach the divine without mind, without you, without the human coming in; if you approach the divine as an emptiness, as a void, a nothingness; without any preconceptions, without any propensity for seeing things in a particular way -- then you know the quality-lessness of the divine, otherwise not. Otherwise all the qualities we give to the divine belong to our human windows. We impose them upon the divine.

ARE YOU SAYING THAT WE DO NOT NEED TO USE THE WINDOW TO SEE THE SKY?

Yes. It is better to look from the window than not to look at all, but to look through the window cannot be compared to the windowless sky.

BUT HOW DOES ONE GET FROM THE ROOM TO THE SKY WITHOUT THE WINDOW?

You can pass through the window to go to the sky, but you must not remain at the window. Otherwise the window will always be there. The window must be left behind. It must be passed through and transcended.

ONCE ONE IS IN THE SKY THERE ARE NO WORDS -- UNTIL ONE COMES BACK INTO THE ROOM. THEN THE STORY COMES...

Yes, one can come back. But then he cannot be the same as he was before. He has known the patternless, the infinite. Then even from the window he knows that the sky is not patterned, not windowed. Even from behind the window he cannot be deceived. Even if the window is closed and the room becomes dark, he knows that the infinite sky is there. Now he cannot be the same again.

Once you have known the infinite, you have become the infinite. We are what we have known, what we have felt. Once you have known the boundless, the boundary-less, in a way you have become infinite. To know something is to be that. To know love is to be love; to know prayer is to be prayer; to know the divine is to be the divine. Knowing is realization; knowing is being.

DO ALL THREE WINDOWS BECOME ONE?

No. Each window will remain as it was. The window has not changed; you have changed. If the person is emotional he will go out and come in through that window, but now he will not deny other windows; he will not be antagonistic to them. Now he will be understanding of the others. He will know that other windows also lead to the same sky.

Once you have been under the sky, you know that the other windows are part of the same house. Now you may wander to other windows or you may not. It depends on you. You need not; one window is enough. If a person is like Ramakrishna he may wander to other windows to see whether the same sky is seen through them. It depends on the person. One may look through other windows or one may not.

And really, there is no need. To know the sky is enough. But one may inquire, be curious. Then he will look through other windows. There have been persons who have wandered and persons who have not. But once a person has known the open sky, he will not deny other windows; he will not deny other approaches.

He will confirm that their windows open to the same thing. So a person who has known the sky becomes religious, not sectarian. The sectarian mind remains behind the window; the religious mind is beyond it.

One who has seen the sky may wander; he may go to other windows also. There are infinite windows. These are the main types, but they are not the only windows. There are so many combinations possible.

IS THERE A WINDOW FOR EVERY CONSCIOUSNESS, FOR EACH MAN?

Yes. In a way each person comes to the divine from his own window. And each window is basically different from any other. Infinite are the windows, infinite are the sects. Each person has a sect of his own. Two Christians are not the same. One Christian differs from another as much as Christianity differs from Hinduism.

Once you have come to the sky, you know that all differences belong to the house. They never belong to you. They belong to the house in which you lived, through which you saw, through which you felt, but not to you as such.

When you come under the sky, you know that you were also part of the sky -- only living within walls. The sky within the house is not different from the sky beyond the house. Once we come out we know that the barriers were not real. Even a wall is not a barrier to the sky; it has not divided the sky at all. It creates an appearance that the sky is divided -- that this is my house and that house is yours; that the sky in my house belongs to me and the sky in your house belongs to you -- but once you have come to know the sky itself, there is no difference. Then there are no individuals as such. Then waves are lost and only the ocean remains. You will come back inside again, but now you will not be different from the sky.

IT SEEMS THERE ARE SO FEW CHRISTIANS WHO HAVE GONE TO THE SKY AND WHO HAVE COME BACK WITH THIS CONCEPT.

There are some -- Saint Francis, Eckhart, Boehme....

THEY DIDN'T TELL US IT WAS THE SAME SKY, DID THEY?

They could not. The sky is always the same, but they cannot report on the sky in the same way. Reports about the sky are bound to be different, but what is being reported is not different. To those who have not known the reported thing itself, the report will be everything. Then the differences become acute. But all that is reported is just a selection, a choice. The whole cannot be reported; only a part of the whole can be reported. And when it is reported, it becomes dead.

Saint Francis can report only as a Saint Francis can report. He cannot report like Mohammed, because the report does not come from the sky. The report comes from the pattern, from the individuality. It comes from the mind: the memory, the education, the experiences; from the words, the language, the sect; from the living. The report comes from all that. It is not possible for the communication to come only from Saint Francis, because a report can never be individual. It must be communal or it will be an absolute failure.

If I report in my own individual language, no one will understand it. When I experienced the sky, I experienced it without the community. I was totally alone at the moment of knowing. There was no language; there were no words. But when I report, I report to others who have not known. I must speak in their language. I will have to use a language that was known to me prior to my knowing.

Saint Francis uses the Christian language. As far as I am concerned, religions are only different languages. To me, Christianity is a particular language derived from Jesus Christ. Hinduism is another language; Buddhism is another language. The difference is always of language. But if one knows only the language and not the experience itself, the difference is bound to be vast.

Jesus said "the kingdom of God" because he was speaking in terms that could be understood by his audience. The word `kingdom' was understood by some and misunderstood by others. The cross followed -- crucifixion followed. Those who understood Jesus understood what was meant by "the kingdom of God,"

but those who could not understand thought that he was dealing with a kingdom on earth.

But Jesus could not use Buddha's words. Buddha would never have used the word `kingdom'. There are so many reasons for the difference. Jesus came from a poor family; his language was that of a poor man. To a poor man the word `kingdom' is very expressive, but to Buddha there was nothing significant about the word because Buddha himself had been a prince. The word was meaningless for Buddha, but meaningful for Jesus.

Buddha became a beggar and Jesus became a king. That is bound to be. The other pole becomes meaningful. The unknown pole becomes expressive of the unknown. For Buddha, begging was the most unknown thing, so he took the form of the unknown, the form of a beggar. For him, *bhikkhu*, beggar, became the most significant term.

The word `bhikkhu' is never used in India because there are so many beggars here. Instead, we use the word `swami', master. When someone becomes a sannyasin, when he renounces, he becomes a swami, a master. But when Buddha renounced he became a bhikkhu, a beggar. For Buddha, this word carried something that it could not carry for Jesus.

Jesus could only speak in terms that were borrowed from Jewish culture. He could change something here and there, but he could not change the total language or no one would have been able to understand. So in a sense, he was not a Christian. By the time Saint Francis came along, a Christian culture had developed with its own language. So Saint Francis was more of a Christian than Christ himself. Christ remained a Jew; his whole life was Jewish. It could not be otherwise.

If you are born a Christian, then Christianity may not be expressive to you; it may not touch you. The more you have known it, the more it becomes meaningless. The mystery is lost. To a Christian, the Hindu attitude may be more meaningful, more significant. Because it is unknown, it can be expressive of the unknowable.

As far as I am concerned, it is better that a person not remain with the religion of his birth. The attitudes and beliefs that were given to him at birth must be denied sometime or the adventure will never begin. One should not remain where one was born. One should go to unknown corners and feel the exhilaration of it.

Sometimes we cannot understand the very thing that we think we have understood the most. A Christian thinks that he understands Christianity. That becomes the barrier. A Buddhist thinks he understands Buddhism because he knows it, but this very sense of knowing becomes a hindrance. Only the unknown can become the magnetic, the occult, the esoteric.

One must transcend the circumstances of one's birth. It is just circumstantial that one is a Christian by birth; it is just circumstantial that one is a Hindu by birth. One should not be confined to the conditions of his birth. One must be twice-born as far as religion is concerned. One must go to the unknown corners. Then the thrill is there. The exploration begins.

Religions are, in a way, complementary. They must work for others; they must accept others. A Christian or a Hindu or a Jew must know the thrill of conversion. The thrill of conversion creates the background for transformation. Whenever someone comes from the West to the East there is something new. The Eastern attitude is so different that it cannot be put into familiar categories. The whole attitude is so opposite to what you are familiar with that if you want to understand it, you yourself will have to change.

The same thing happens to someone from the East when he goes to the West. It *should* happen. One should be open so it can happen. It is the unknown, the unfamiliar, that will create a change.

In India, we could not create a religion like Christianity. We could not create a theology. We could not create the Vatican, the Church. There are temples, but there is no Church. The Eastern mind is basically illogical so it is bound to be chaotic in a sense. It is bound to be individual; it cannot be organizational.

A Catholic priest is something very different. He is trained to be part of an organization. He belongs somewhere in the hierarchy. And it works. An establishment, a hierarchy is logical, so Christianity has been able to be spread throughout the world.

Hinduism has never tried to convert anybody. Even if someone has converted himself, Hinduism is not at ease with him. It is a non-converting religion, non-organizational. There is no priesthood in the sense that exists in Catholicism. The Hindu monk is just a wandering individual -- without any hierarchy, without belonging to any establishment. He is absolutely rootless. As far as the outside world is concerned this approach is bound to be a failure, but as far as the individual is concerned, as far as the inner depth is concerned, it is bound to be a success.

Vivekananda was very attracted to Christianity. He created the Order of Ramakrishna based on the pattern of the Catholic priesthood. This is very alien to the East, very foreign. It is absolutely Western.

Vivekananda's mind was not Eastern at all. And just as I say that Vivekananda was Western, I say that Eckhart and Saint Francis were Eastern. Basically, they belonged to the East.

Jesus himself belonged to the East. But Christianity does not belong to the East; it belongs to the West. Jesus was basically Eastern; he was anti-church, anti-organization. That was the conflict.

The Western mind thinks in terms of logic, reason, system, argument. It cannot go very deep; it will remain on the surface. It will be extensive, but never intensive.

SO ORGANIZED RELIGIONS ARE A CURTAIN TO US. THEY WILL HAVE TO GO IN ORDER FOR US TO SEE THE SKY.

Yes. They cover the window, they are obstacles.

WILL THE WESTERN MIND HAVE TO EXPAND AS THE EASTERN MIND HAS?

The Western mind can succeed as far as science is concerned, but it cannot succeed in religious consciousness. Whenever a religious mind is born, even in the West, it is Eastern. In Eckhart, in Boehme, the very quality of the mind is Eastern. And whenever a scientific mind is born in the East, it is bound to be Western. East and West are not geographical. West means the Aristotelian, and East means the non-Aristotelian. West means equilibrium, and East means no equilibrium. West means the rational and East means the irrational.

Tertullian was one of the most Eastern minds in the West. He said, "I believe in God because it is impossible to believe. I believe in God because it is absurd." This is the basic Eastern attitude: because it is absurd. No one can say this in the West. In the West they say that you should believe something only when it is rational. Otherwise it is just a belief, a superstition.

Eckhart too is an Eastern mind. He says, "If you believe in the possible, it is no belief. If you believe in the argument, it is not religion. These are parts of science. Only if you believe in the absurd does something that is beyond mind come to you." This concept is not Western. It belongs to the East.

Confucius, on the other hand, is a Western mind. Those in the West can understand Confucius, but they can never understand Lao Tzu. Lao Tzu says, "You are a fool because you are only rational. To be rational, reasonable, is not enough. The irrational must have its own corner to exist. Only if a person is both rational and irrational is he reasonable."

A totally rational person can never be reasonable. Reason has its own dark corner of irrationality. A child is born in a dark womb. A flower is born in the dark, in the underground roots. The dark must not be denied; it is the base. It is the most significant, the most life-giving thing.

The Western mind has something to contribute to the world. It is science, not religion. The Eastern mind can contribute only religion, not technology or science. Science and religion are complementary. If we can realize both their differences and their complementariness, then a better world culture can be born out of it.

If one needs science, one should go to the West. But if the West creates any religion, it can never be more than theology. In the West you give arguments to yourself to prove God. Arguments to prove God! It is inconceivable in the East. You cannot prove God. The very effort is meaningless. That which can be proven will never be God, it will be a scientific conclusion. In the East we say that the divine is the unprovable. When you are bored with your proofs, then jump into the experience itself; jump into the divine itself.

The Eastern mind can only be pseudo-scientific, just as the Western mind can only be pseudo-religious. You have created a great theology in the West, not a religious tradition. In the same way, whenever we make an attempt toward science in the East, we only create technicians not scientists, persons of know-how, not innovators, creators.

So do not come to the East with a Western mind or you will only misunderstand. Then you will carry your misunderstanding as an understanding. The attitude in the East is categorically opposite. Only opposites are complementary -- like male and female.

The Eastern mind is female; the Western mind is male. The Western mind is aggressive. Logic is bound

to be aggressive, violent. Religion is receptive, just like a woman. God can only be received; he can never be discovered or invented. One has to become like a woman: totally receptive, just open and waiting. This is what is meant by meditation: to be open and waiting.

RAMAKRISHNA SAID THAT THE BHAKTI APPROACH IS THE MOST SUITABLE FOR THIS AGE. IS THAT SO?

No. Ramakrishna said that *bhakti* yoga was the most suitable approach because it was the most suitable for him. That is the basic window through which he came under the sky. It is not a question of an approach being suitable or unsuitable for a particular age. We cannot think in terms of ages.

Centuries live contemporaneously. We seem to be contemporaries; we may not be. I may be living twenty centuries back. Nothing is absolutely past. For someone it is present. Nothing is absolutely future. For someone it is present. And nothing is absolutely present either. For someone it is past and for someone else it is yet to come. So no categorical statement can be made for the age as such.

Ramakrishna was a devotee. He came to God through prayer and love, through emotion. He realized in this way, so for him it seemed that this would be helpful to everybody. He could not understand how his way might be difficult to others. However sympathetic we may be, we always see others in the light of our own experiences. So for Ramakrishna, the way seemed to be bhakti yoga: the way of devotion. If we want to think in terms of ages, we can say that this age is the most intellectual, the most scientific, the most technological,. the least devotional, the least emotional. What Ramakrishna was saying was right for him might have been right for the people who were with him, but Ramakrishna never affected the larger world. He belongs basically to the village, to the nontechnological, nonscientific mind. He was a villager -- uneducated, unacquainted with the greater world -- so what he said should be understood according to his village language. He could not conceive of the days that have now come. He was basically part of the peasant's world where intellect was nothing and emotion was everything. He was not a man of this age. What he was saying was all right for the world in which he moved, but not for the world that exists now.

These three types have always existed: the intellectual, the active, the emotional. There will always be a balance among them, just as there is always a balance between males and females. The balance cannot be lost for long. If it is lost, it will soon be regained.

In the West you have lost the balance. Intellect has become the predominant factor. It may appeal to you that Ramakrishna says, "Devotion is the path for this age," because you have lost the balance. But Vivekananda says the opposite. Because the East has also lost the balance, he is predominantly intellectual. This is just to balance the existing extreme. It is complementary in a sense.

Ramakrishna was the emotional type and his chief disciple was the intellectual type. He was bound to be. That is the coupling: the male and the female. Ramakrishna is absolutely female: nonaggressive, receptive. Sex not only exists in biology; it exists everywhere. In every field, whenever there is polarity there is sex and the opposite becomes attracted.

Vivekananda could never be attracted to any intellectual. He could not be; he was not the polar opposite. There were intellectual giants in Bengal. He would go to visit them and would come away empty-handed. He would not be attracted. Ramakrishna was the least intellectual person possible. He was everything that Vivekananda was not, everything that he was seeking.

Vivekananda was the opposite of Ramakrishna, so what he taught in Ramakrishna's name was not in the same spirit as Ramakrishna's teaching itself. So whoever comes to Ramakrishna through Vivekananda can never come to Ramakrishna at all. Whoever understands Vivekananda's interpretation of Ramakrishna can never understand Ramakrishna himself. The interpretation comes from the polar opposite.

When people say, "Without Vivekananda we would never have known about Ramakrishna," it is right in a sense. The world at large would never have heard about Ramakrishna without Vivekananda. But with Vivekananda, whatever is known about Ramakrishna is basically false. It is a misinterpretation. This is because his type is quite contrary to Ramakrishna's type. Ramakrishna never argued; Vivekananda was argumentative. Ramakrishna was ignorant; Vivekananda was a man of knowledge. What Vivekananda said about Ramakrishna was said through the mirror of Vivekananda. It was never authentic. It couldn't be.

This has always been happening. It will go on happening. Buddha attracts persons who are the polar opposite to him. Mahavira and Jesus attract persons who are spiritually the other sex. These opposites then

create the organization, the order. They will interpret. The very disciples will be the falsifiers. But this is what is so. It cannot be helped.

The Psychology of the Esoteric

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NO QUESTION.....!

Do not ask theoretical questions. Theories solve less and confuse more. If there were no theories, there would be less problems. It is not that theories solve questions or problems. On the contrary, questions arise out of theories.

And do not ask philosophical questions. Philosophical questions only seem to be questions, but they are not. That is why no answer has been possible. If a question is really a question then it is answerable, but if it is false, just a linguistic confusion, then it cannot be answered. Philosophy has gone on answering for centuries and centuries, but the questions still remain the same. However you answer a philosophical question you never answer it, because the question itself is false. It is not meant to be answered at all. The question is such that, intrinsically, no answer is possible.

And do not ask metaphysical questions. For example, if you ask who created the world, it is unanswerable. It is absurd. It is not that metaphysical questions are not real questions, but they cannot be answered. They can be solved, but they cannot be answered.

Ask questions that are personal, intimate, existential. One must be aware of what one is really asking. Is it something that really means something to you? If it is answered, will a new dimension open for you? Will something be added to your existence, will your being in any way be transformed through it? Only such questions are religious.

Religion is concerned with problems, not with questions. A question may just come out of curiosity, but a problem is intimate and personal. You are involved in it; it is you. A question is separate from you; a problem is you. So before asking anything, dig deep inside and ask something that is intimate and personal, something in which you are confused, in which you are involved. Only then can you be helped.

ARE OUR LIVES PREDESTINED OR NOT?

This is not a personal problem, it is a philosophical question.

Our lives are both predestined and they are not. Both yes and no. And both answers are true for all questions about life.

In a way, everything is predetermined. Whatever is physical in you, material, whatever is mental, is predetermined. But something in you constantly remains undetermined, unpredictable. That something is

your consciousness.

If you are identified with your body and your material existence, in the same proportion you are determined by cause and effect. Then you are a machine. But if you are not identified with your material existence, with either body or mind -- if you can feel yourself as something separate, different, above and transcendent to body-mind -- then that transcending consciousness is not predetermined. It is spontaneous, free. Consciousness means freedom; matter means slavery. So it depends on how you define yourself. If you say, "I am only the body," then everything about you is completely determined.

A person who says that man is only the body cannot say that man is not predetermined. Ordinarily, persons who do not believe in such a thing as consciousness also do not believe in predetermination. Persons who are religious and believe in consciousness ordinarily believe in predetermination. So what I am saying may look very contradictory. But still, it is the case.

A person who has known consciousness has known freedom. So only a spiritual person can say there is no determination at all. That realization comes only when you are completely unidentified with the body. If you feel that you are just a material existence, then no freedom is possible. With matter, no freedom is possible. Matter means that which cannot be free. It must flow in the chain of cause and effect.

Once someone has achieved consciousness, enlightenment, he is completely out of the realm of cause and effect. He becomes absolutely unpredictable. You cannot say anything about him. He begins to live each moment; his existence becomes atomic.

Your existence is a river-like chain in which every step is determined by the past. Your future is not really future; it is just a by-product of the past. It is only the past determining, shaping, formulating and conditioning your future. That is why your future is predictable.

Skinner says that man is as predictable as anything else. The only difficulty is that we have not yet devised the means to know his total past. The moment we can know his past, we can predict everything about him. Based upon the people he has worked with, Skinner is right, because they are all ultimately predictable. He has experimented with hundreds of people and he has found that they are all mechanical beings, that nothing exists within them that can be called freedom.

But his study is limited. No Buddha has come to his laboratory to be experimented upon. If even one person is free, if even one person is not mechanical, not predictable, Skinner's whole theory falls. If *one* person in the whole history of mankind is free and unpredictable, then man is potentially free and unpredictable.

The whole possibility of freedom depends on whether you emphasize your body or your consciousness. If you are just an outward flow of life, then everything is determined. Or are you something inner also? Do not give any preformulated answer. Do not say, "I am the soul." If you feel there is nothing inside you, then be honest about it. This honesty will be the first step toward the inner freedom of consciousness.

If you go deeply inside, you will feel that everything is just part of the outside. Your body has come from without, your thoughts have come from without, even your self has been given to you by others. That is why you are so fearful of the opinion of others -- because they are completely in control of your self. They can change their opinion of you at any moment. Your self, your body, your thoughts are given to you by others, so what is inside? You are layers and layers of outside accumulation. If you are identified with this personality of yours that comes from others, then everything is determined.

Become aware of everything that comes from the outside and become non-identified with it. Then a moment will come when the outside falls completely. You will be in a vacuum. This vacuum is the passage between the outside and the inside, the door. We are so afraid of the vacuum, so afraid of being empty that we cling to the outside accumulation. One has to be courageous enough to disidentify with the accumulation and to remain in the vacuum. If you are not courageous enough, you will go out and cling to something, and be filled with it. But this moment of being in the vacuum is meditation. If you are courageous enough, if you can remain in this moment, soon your whole being will automatically turn inward.

When there is nothing to be attached to from the outside, your being turns inward. Then you know for the first time that you are something that transcends everything you have been thinking yourself to be. Now you are something different from becoming; you are being. This being is free; nothing can determine it. It is absolute freedom. No chain of cause and effect is possible.

Your actions are related to past actions. A created a situation for B to become possible; B creates a situation in which C flowers. Your acts are connected to past acts and this goes back to the beginningless beginning and on to the endless end. Not only do your own acts determine you, but your father's and mother's acts also have a continuity with yours. Your society, your history, all that has happened before, is

somehow related to your present act. The whole history has come to flower in you.

Everything that has ever happened is connected with your act, so your act is obviously determined. It is such a minute part of the whole picture. History is such a vital living force and your individual act is such a small part of it.

Marx said, "It is not consciousness that determines the conditions of society. It is society and its conditions that determines consciousness. It is not that great men create great societies. It is great societies that create great men." And he is right in a way, because you are not the originator of your actions. The whole history has determined them. You are just carrying them out.

The whole evolutionary process has gone into the making of your biological cells. These cells in you can then become part of another person. You may think that you are the father, but you have just been a stage on which the whole biological evolution has acted and has forced you to act. The act of procreation is so forceful because it is beyond you; it is the whole evolutionary process working through you.

This is one way in which acts happen in relation to other past acts. But when a person becomes enlightened, a new phenomenon begins to happen. Acts are no longer connected with past acts. Any act, now, is connected only with his consciousness. It comes from his consciousness not from the past. That is why an enlightened person cannot be predicted.

Skinner says that we can determine what you will do if your past acts are known. He says that the old proverb, "You can lead a horse to water but you can't make him drink," is wrong. You can force him to. You can create an atmosphere so that the horse will have to drink. The horse can be forced, and you also can be forced, because your actions are created by situations, by circumstances. But even though you can bring a buddha to the river, you cannot force him to drink. The more you force him, the more impossible it will be. No heat will make him do it. Even if a thousand suns shine on him it will not help. A Buddha has a different origin of action. It is not concerned with other acts; it is connected with consciousness.

That is why I emphasize that you act consciously. Then, every moment you act, it is not a question of a continuation of other acts. You are free. Now *you* begin to act, and no one can say how you will act.

Habits are mechanical; they repeat themselves. The more you repeat something, the more efficient you become. Efficiency means that now consciousness is no longer needed. If a person is an efficient typist it means that no effort is needed; typing can be done unconsciously. Even if he is thinking about something else the typing continues. The body is typing; the man is not needed. Efficiency means that the thing is so certain that no effort is possible. With freedom, effort is always possible. A machine cannot make errors. To err, one has to be conscious.

So your acts have a chain relationship with your previous acts. They are determined. Your childhood determines your youth; your youth determines your old age. Your birth determines your death; everything is determined. Buddha used to say, "Provide the cause, and the effect will be there." This is the world of cause and effect in which everything is determined.

If you act with total consciousness, an altogether different situation exists. Then everything is moment to moment. Consciousness is a flow; it is not static. It is life itself, so it changes. It is alive. It goes on expanding; it goes on becoming new, fresh, young. Then, your acts will be spontaneous.

I am reminded of a Zen story....

A Zen master asked his disciple a particular question. The question was answered exactly as it should be answered. The next day the master asked exactly the same question. The disciple said, "But I answered this question yesterday."

The master said, "Now I am asking you again." The disciple repeated the same answer. The master said, "You do not know!"

The disciple said, "But yesterday I answered in the same way and you nodded your head. So I interpreted that the answer was right. Why have you changed your mind now?"

The master said, "Anything that can be repeated is not coming from you. The answer has come from your memory, not from your consciousness. If you had really known, the answer would be different because so much has changed. I am not the same man who asked you this question yesterday. The whole situation is different. You also are different, but the answer is the same. I had to ask the question again just to see if you would repeat the answer. Nothing can be repeated."

The more alive you are, the less repetitive. Only a dead man can be consistent. Living is inconsistency; life is freedom. Freedom cannot be consistent. Consistent with what? You can be consistent only with the past.

An enlightened person is consistent only in his consciousness; he is never consistent with his past. He is

totally in the act. Nothing is left behind; nothing is left out. The next moment the act is finished and his consciousness is fresh again. Consciousness will be there whenever any situation arises, but each act will be made in complete freedom, as if it is the first time that this man has been in this particular situation.

That is why I answered both yes and no to your question. It depends on you, whether you are consciousness, or whether you are an accumulation, a bodily existence.

Religion gives freedom because religion gives consciousness. The more science knows about matter, the more the world will be enslaved. The whole phenomenon of matter is of cause and effect: if you know that given this, that happens -- then everything can be determined.

Before this century ends, we will see the whole course of humanity being determined in many ways. The greatest calamity that is possible is not nuclear warfare. It can only destroy. The real calamity will come from the psychological sciences. They will learn how a human being can be completely controlled. Because we are not conscious, we can be made to behave in predetermined ways.

As we are, everything about us is determined. Someone is Hindu; someone else is Mohammedan. This is predetermination, not freedom. Parents have decided; society is deciding. Someone is a doctor and someone else is an engineer. Now his behavior is determined.

We are already being controlled constantly, and our methods are still very primitive. Newer techniques will be able to determine our behavior to such an extent that no one will be able to say that there is a soul. If your every response is determined, then what is the meaning of the soul?

Your responses can be determined through body chemistry. If alcohol is given to you, you behave differently. Your body chemistry is different so you behave differently. At one time, the ultimate tantra technique was to take intoxicants and remain conscious. If a person remained conscious when everything indicated that he should be unconscious, only then would tantra say the man was enlightened, otherwise not.

If body chemistry can change your consciousness, then what is the meaning of consciousness? If an injection can make you unconscious, then what is the meaning? Then the chemical drug in the injection is more powerful than your own consciousness. Tantra says it is possible to transcend every intoxicant and remain conscious. The stimulus has been given, but the response is not there.

Sex is a chemical phenomenon. A particular quantity of a particular hormone creates sexual desire. You become the desire. You may repent when your body chemistry has returned to its normal level, but the repentance is meaningless. When the hormones are there again, you will act in the same way. So tantra has also experimented with sex. If you feel no sexual desire in a situation that is totally sexual, then you are free. Your body chemistry has been left far behind. The body is there, but you are not in the body.

Anger is also just chemistry. Biochemists will soon be able to make you anger-proof, or sex-proof. But you will not be a buddha. Buddha was not incapable of anger. He was capable of it, but the effect of feeling anger was not there.

If your body chemistry is controlled, you will be incapable of being angry. The chemical condition that makes you feel angry is not there, so the effect of anger is not there. Or if your sex hormones are eliminated from your body, you will not be sexual. But the real thing is not whether you are sexual or not, or angry or not. The real thing is how to be aware in a situation that requires your unawareness, how to be conscious in a situation that happens only in unconsciousness.

Whenever such a situation is there, meditate on it. You have been given a great opportunity. If you feel jealous, meditate on it. This is the right moment. Your body chemistry is working within you. It will make you unconscious; it will make you behave as if you are mad. Now, be conscious. Let there be jealousy, do not suppress it, but be conscious; be a witness to it.

If there is anger, be a witness to it; if there is sex, be a witness to it. Let whatever is happening inside you happen, and begin to meditate on the whole situation. By and by, the more your awareness deepens, the less possibility there is of your behavior being determined for you. You become free. *Moksha*, freedom, doesn't mean anything else. It only means a consciousness that is so free that now nothing can determine it.

WHAT IS DIVINE LOVE? HOW DOES AN ENLIGHTENED PERSON EXPERIENCE LOVE?

First let us look at the question itself. You must have been waiting to ask it. It couldn't have come to you just now; you must have decided on it in advance. It was waiting to be asked; it was forcing you to ask it.

Your memory has determined the asking, not your consciousness. If you were conscious right now, if you were in the moment, this question would not have come. If you had been listening to what I have been saying, this question would be impossible.

If the question has been present in you, it is impossible for you to have heard anything I have been saying. A question that is constantly present in the mind creates a tension and because of the tension you cannot be here. That is why your consciousness cannot act with freedom. If you understand this, then we can take up your question.

The question itself is good, but the mind that has been thinking about it is ill. Awareness must be there moment to moment, not only in acts but in questions, in every gesture. If I raise my finger, it may be just a habit. Then I am not the master of my body. But if it is a spontaneous expression of something that is present in my consciousness right now, it is altogether different.

A Christian preacher's every gesture is predetermined. He has been taught it. Once I was at a Christian theological college. After five years at this school, one becomes a doctor of divinity. Absurd! A doctor of divinity is sheer idiocy! They were being trained in everything: how to stand on the pulpit, how to begin the service, how to sing the hymn, how to look at the audience, where to stop and where to leave a gap or interval. Everything! This foolish preparation must not happen. It is a great misfortune.

So be in the moment. Do not decide anything beforehand. Be aware that the question is present in you, that it is knocking at the door of the mind continuously. You were not hearing me at all -- just because of this question! And when I begin talking about your question, your mind will create another question. Again you will miss. What I am saying is not personal to you. It is true for everyone.

Now the question.

Whenever love exists it is divine, so to say "divine love" is meaningless. Love is always divine. But the mind is cunning. It says: "We know what love is. It is only that we do not know what *divine* love is." But we do not even know love. It is one of the most unknown things. There is too much talk about it; it is never lived. This is a trick of the mind. We talk about that which we cannot live.

Literature, music, poetry, dance -- everything revolves around love. If love were really there, we would not talk about it so much. Our excessive talk about love shows that love is nonexistent. Speaking about things which are not is a substitute. By talking, by language, by symbols, by art, we create an illusion that the thing is there. One who has never known love may write a better poem about it than one who has known love, because the vacuum is much deeper. It has to be filled. Something has to be substituted in place of love.

It is better to understand what love is first, because when you ask about divine love it is understood that love is known. But love is not known. What is known as love is something else. The false must be known before steps can be taken toward the real, the true.

What is known as love is just infatuation. You begin to love someone. If that someone becomes yours totally, love will die soon; but if there are barriers, if you cannot have the person you love, the love will become intense. The more barriers, the more intensely love will be felt. If the beloved or the lover is impossible to get, the love becomes eternal; but if you can win your lover easily, then the love dies easily.

When you try to get something and you cannot get it, you become intense about getting it. The more hindrances there are, the more your ego feels it is necessary to do something. It becomes an ego problem. The more you are denied, the more tense you become -- and the more infatuated. This tension you call love. That is why, once the honeymoon is over, the love is old. Even before that. What you knew as love was not love. It was just ego infatuation, ego tension: a struggle, a conflict.

Ancient human societies were very cunning. They devised methods to make love last. If a man cannot see his wife for a long time, infatuation will be created; tension will be created. Then a man can remain with one wife his whole life.

But in the West now, marriage cannot exist anymore. It is not that the Western mind is more sexual. It is that infatuation is not allowed to accumulate. Sex is so easily available that marriage cannot exist. Love too cannot exist with this kind of freedom. If a society is completely free sexually, then only sex can exist.

Boredom is the other side of infatuation. If you love someone and do not win the loved one, the infatuation goes deep, but if you win him or her, you begin to feel bored, fed up. There are many dualities: infatuation/boredom, love/hate, attraction/repulsion. With infatuation you feel attraction, love, and with boredom you feel repulsion, hate.

No attraction can really be love because repulsion is bound to come. It is in the very nature of things that the other side will come. If you do not want the opposite to come, you must create barriers so that

infatuation never ends; you must create daily tensions. Then infatuation continues. This is the reason for the whole ancient system of creating barriers to love.

But soon it will no longer be possible. Then marriage will die, and love will also die. It will go deep in the background. Only sex will remain. But sex cannot stand by itself; it becomes too mechanical. Nietzsche declared that God is dead. The real thing that is going to be dead in this century is sex. I don't mean that people will be non-sexual. They will be sexual, but the excessive emphasis on sex will go. Sex will become an ordinary act like anything else -- like urinating or eating or anything. It will not be meaningful. It has become meaningful only because of the barriers that have been created around it.

What you have been calling love is not love. It is just delayed sex. Then what is love? Love is not related to sex at all. Sex may come into it or it may not, but it is not really related to sex at all. It is a different thing altogether.

To me, love is a by-product of a meditative mind. It is not related to sex; it is related to *dhyana*, meditation. The more silent you become, the more at ease with yourself you will be, the more fulfilled you will feel, and the more a new expression of your being will be there. You will begin to love. Not anyone in particular. It may happen with someone in particular, but that is another thing. You begin to *love*. This loving becomes your way of existing. It can never turn into repulsion because it is not an attraction.

You must understand the distinction clearly. Ordinarily when you fall in love with someone, the real feeling is how to get love from him. It is not that love is going from you to him. Rather it is an expectation that love will come to you from him. That is why love becomes possessive. You possess someone so that you can get something out of him. But the love I am talking about is neither possessive nor does it have any expectations. It is just how you behave. You have become so silent, so loving, that your silence goes to others now.

When you are angry, your anger goes to others. When you hate, your hate goes to others. When you are in love, you feel that your love is going out to others, but you are not dependable. One moment there is love, and the next moment there will be hate. Hate is not opposite to love; it is part and parcel of it, a continuity.

If you have loved someone, then you will hate him. You may not be courageous enough to admit it, but you will hate him. Lovers are always in conflict when they are together. When they are not together they may sing songs of love to each other, but when they are together they are always fighting. They cannot live alone, and they cannot live together. When the other is not there, infatuation is created; the two again feel love for one another. But when the other is present, infatuation goes and hatred is felt again.

The love I am talking about means that you have become so silent that now there is neither anger nor attraction nor repulsion. Really, now there is no love and no hate. You are not other-oriented at all. The other has disappeared; you are alone with yourself. In this feeling of aloneness, love comes to you like a fragrance.

To ask for love from the other is always ugly. To depend on the other, to ask for something from the other, always creates bondage, suffering, conflict. A person should be sufficient unto himself. What I mean by meditation is a state of being where a person is sufficient unto himself. You have become a circle, alone. The mandala is complete.

You are trying to make the mandala complete with others: man with woman, woman with man. At certain moments the lines meet, but almost before they have met the separation begins. Only if you become a perfect circle -- whole, sufficient unto yourself -- does love begin to flower in you. Then whatever comes near you, you love. It is not an act at all; it is not something that you do. Your very being, your very presence, is love. Love flows through you.

If you ask a person who has reached this state, "Do you love me?" it will be difficult for him to answer. He cannot say, "I love you," because it is not an act on his part; it is not a doing. And he cannot say, "I do not love you," because he loves. Really, he is *love*.

This love comes only with the freedom I have been talking about. Freedom is the feeling you have, and love is the feeling others have about you. When meditation happens inside, you feel completely free. This freedom is an inner feeling; it cannot be felt by others.

Sometimes your behavior may create difficulties for others, because they cannot conceive of what has happened in you. In a way you will be a trouble to them, an inconvenience, because you cannot be predicted. Now nothing will be known about you. What will you do next? What will you say? No one can know. Everyone around you feels a certain inconvenience. They can never be at ease with you because now you are likely to do anything; you are not dead.

They cannot feel your freedom because they have not known anything like it. They have not even

looked for it; they have not sought it. They are so much in bondage that they cannot even conceive of what freedom is. They have been in cages, they have not known the open sky, so even if you talk to them about the open sky it cannot be communicated to them. But they can feel your love, because they have been asking for love. Even in their cages, in their bondage, they have been searching for love. They have created the whole bondage -- bondage with persons, with things -- only because of their search for love.

So whenever a person happens to be free, his love is felt. But you will feel that love as compassion not as love, because there will be no excitement in it. It will be very diffused -- with no heat, with no warmth even. There is no excitement in it. It is there, that's all. Excitement comes and goes, it cannot be constant, so if there is excitement in Buddha's love then Buddha will have to move into hate again. So excitement will not be there. Peaks will not be there, and valleys will not be there. The love is just there. You will feel it as *karuna*, compassion.

Freedom cannot be felt from the outside; only love can be felt. And that too only as compassion. This has been one of the most difficult phenomena of human history. The freedom of an enlightened one creates inconvenience, and their love is compassion. That is why society is always divided about these people.

There are people who have felt only the inconvenience that a Christ creates. These are the people who are well-established. They do not need compassion. They think that they have love, health, wealth, respect, everything. Christ happens and the "haves" will be against him because he will be creating an inconvenience for them, while the "have-nots" will be for him because they will feel his compassion. They are in need of love. No one has loved them, but this man loves them. They will not feel the inconvenience of a Christ because they have nothing to fear, nothing to lose.

When a Christ dies everyone will feel his compassion, because now there is no inconvenience. Even the well-established will feel at ease; they will worship him. But when he is living, he is a rebel. And he is a rebel because he is free.

He is not a rebel because something is wrong with society. Such rebelliousness is only political. If the society changes, the very one who was rebellious will become orthodox. This happened in 1917. The very revolutionaries became one of the most anti-revolutionary cliques in the world. The moment men like Stalin or Mao Tse-tung are in power they become the most anti-revolutionary leaders possible because they are not really rebellious. They are only rebelling against a particular situation. Once that situation is overthrown, they become the same as those they fought to overthrow.

But a Christ is always rebellious. No situation will extinguish his rebellion, because his rebellion is not *against* anyone. It is because his consciousness is free. Anywhere he feels a barrier, he will feel rebellious. The rebellion is his spirit. So if Jesus comes today, Christians will not be at ease with him. They are part of the establishment now; they have become settled. If Jesus comes into the marketplace again he will destroy everything they have. The Vatican, the Church, is not possible with Jesus. Only without Jesus is it possible.

Every teacher who has achieved enlightenment is rebellious, but the tradition that is concerned with him is never rebellious. It is never concerned with his rebellion, with his freedom, but only with his compassion, his love. But then it becomes impotent. Love cannot exist without freedom, without rebellion.

You cannot be as loving as Buddha unless you are as free as he. A Buddhist monk is just *trying* to be compassionate. The compassion is impotent because the freedom is not there. Freedom is the source. Mahavira is compassionate, but a Jaina monk is not compassionate at all. He is just *acting* nonviolently and compassionately; he is not really compassionate. He is cunning. Even in his compassion, and his exhibition of it, he is cunning. There is no compassion, because the freedom is not there.

Whenever freedom happens in human consciousness, freedom is felt from inside and love is felt from outside. This love, this compassion, is an absence of both love and hate. The complete dualism is absent; there is neither attraction nor repulsion.

So with a person who is free and loving, it depends on you whether you can take his love or not. It is not up to me how much love I can give you; it depends on how much love you can take. Ordinarily love depends on the person who is giving. He may give love; he may not. But the love I am talking about is not dependent on the giver. He is completely open and giving every moment. Even when no one is present, the love is flowing.

It is just like a flower in the desert. No one may know that it has flowered and is giving out its perfume, but it will give it. It is not being given to anyone; it is just being given. The flower has bloomed, so the fragrance is there. Whether someone passes or not is irrelevant. If someone passes and is sensitive he may receive it. But if he is completely dead, insensitive, he may not even be aware that there is a flower there.

When love is there, it is up to you whether you can receive it or not. Only when love is not there can the

other give it to you or withhold it from you. With love, with compassion, there is no division between divine and non-divine. Love *is* divine. God is love.

The Psychology of the Esoteric

Chapter #12
Chapter title: Balancing the rational and the irrational

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WHAT FACTORS DO YOU ATTRIBUTE THE WESTERN YOUTH REVOLT TO, AND WHY ARE SO MANY YOUNG PEOPLE FROM THE WEST NOW BECOMING INTERESTED IN EASTERN RELIGION AND PHILOSOPHY?

Mind is a very contradictory thing. It works in polar opposites. But our logical way of thinking always chooses one part and denies the other. So logic proceeds in a non-contradictory way, and mind works in a contradictory way. Mind works in opposites, and logic works linearly.

For example, the mind has two possibilities: to be angry or to be silent. If you can be angry it does not mean that at the other extreme you cannot also be non-angry. If you can be disturbed it does not mean that you cannot be silent. The mind goes on working in both ways. If you can be loving you can be full of hatred also. One doesn't deny the other.

But if you are loving you begin to think you are incapable of hate. Then hate goes on accumulating inside and when you reach the peak of your loving, everything shatters. You sink into hate. And not only does the rational mind work like that; society does also.

The West has come to a peak of rational thinking. Now the irrational part of the mind will take revenge. The irrational has been denied expression and in the last fifty years it has been taking its revenge in so many ways: through art, poetry, drama, literature, philosophy, and now, even through living. So the revolt of the young is really a revolt of the irrational part of the mind against too much rationality.

The East can be helpful to those in the West because the East has lived with the other part of the mind: the irrational. It has also reached a peak: a peak of irrationality. Now young people in the East are more interested in communism than in religion, more interested in rational thinking than in irrational living. As I see it, the whole pendulum will turn now. The East will become like the West, and the West will become like the East.

Whenever one part of the mind reaches a peak, you move to the opposite. That is what always happens in history. So in the West now, meditation will be more meaningful. Poetry will gain a new hold and science will decline. Modern-day Western youth will be anti-technological, anti-scientific. This is a natural process, an automatic balancing of the extreme.

We have not yet been able to develop a personality that combines both polarities, that is neither Eastern nor Western. We have always chosen only one part of the mind and the opposite part remains hungry, starved. Then there is bound to be rebellion. Everything that we have worked to develop will be shattered, and the mind will move to the other polarity. This has happened throughout history; this has been the dialectic.

For the West now, meditation will be more meaningful than thinking because meditation means

no-thinking. Zen will be more appealing, Buddhism will be more appealing, yoga will be more appealing. These are all irrational attitudes toward life. They do not emphasize conceptualizations, theories, theologies. They emphasize a zest to move deep into existence, not into thinking. As I see it, the more grip technology has on the mind, the more likely it is that the other pole will be coming.

The revolt of young people in the West is very meaningful, very significant. It is a historical point of change, a whole change of consciousness. Now the West cannot continue as it has been. A point of deep crisis has come. The West will have to move in another direction now.

The whole society in the West is affluent now. Individuals have been affluent before, but never the whole society. When a society becomes affluent, riches lose their meaning. They are meaningful only in a poor society. But even in a poor society, when someone becomes really affluent he is bored. The more sensitive a person is, the sooner he becomes bored. A Buddha is just bored. He leaves everything.

The whole attitude of modern youth is one of boredom with an empty affluence. The youth are leaving the society, and they will go on leaving it unless the whole society becomes poor. Then they will not be able to leave. This leaving, this renunciation, can exist only in an affluent society. If it is taken to an extreme, the society will decline. Then technology will not progress, and if this continues the West will become like the East is today.

In the East they are turning to the other extreme. They will create a society just like that of the West. The East is turning to the West and the West is turning to the East, but the disease remains the same. As I see it, the disease is the imbalance, the acceptance of one thing and the denial of the other.

We have never allowed the human mind to flower in its totality. We have always chosen one part against the other, at the cost of the other. This has been the misery. So I am neither for the Eastern way nor the Western way. I am against both, because they are partial attitudes. One should choose neither the East nor the West; they have both failed. The East has failed by choosing religion and the West is failing by choosing science. Unless both are chosen there is no way out of this vicious circle.

We can change -- from one extreme to the other. If you talk about Buddhism in Japan, no young person is ready to listen. They are interested in technology, and you are interested in Zen Buddhism. In India, the new generation is not interested in religion in the least. They are interested in economics, in politics, in technology, engineering, science -- in everything except religion. Youth in the West is interested in religion while youth in the East is interested in science. This is just changing the burden from one extreme to another. The same fallacy will still exist.

I am interested in the total mind, in a mind that is neither Eastern nor Western, that is just human -- a global mind. It is easy to live with one part of the mind, but if you want to live with both parts you will have to live a very inconsistent life -- inconsistent superficially of course. On a deeper layer you will have a consistency, a spiritual harmony.

Man remains spiritually poor unless the opposite polarity is also a part of him. Then he becomes rich. If you are simply an artist and have no scientific mind, your art is bound to be poor. Richness comes only when the opposite is there. If there are only males in the room, the room lacks something. The moment females enter, the room becomes spiritually rich. Now, the polar opposites are both there. The whole becomes greater.

The mind must not be fixed. A mathematician will be richer if he can move into the world of arts. If his mind has the freedom to move away from its main fixations and then back to them again, he will be a richer mathematician. Through the opposite, a cross-breeding happens. You begin to look at things in a different way. Your total perspective will be richer.

A person should have a religious mind along with scientific training, a scientific mind along with religious discipline. I see no inherent impossibility in it. On the contrary, I think the mind will become more alive if it can move from one to the other. To me, meditation means an ability to move deeply in all directions, a freedom from fixations.

For example, if I become too logical then I become incapable of understanding poetry. Logic becomes a fixation. Then when I listen to poetry, my fixation is there. The poetry looks absurd. Not because it is, but because I have a fixation with logic. From the viewpoint of logic, poetry is absurd. On the other hand, if I become fixated on poetry then I begin to think of logic as just a utilitarian thing, with no depth in it. I become closed to it.

This denial of one part by the other has been happening throughout history. Every period, every nation, every part of the world, every culture has always chosen one part and created a personality around it. The personality was poor, lacking much. Neither the East has been rich spiritually nor the West. They cannot be.

Richness comes through opposites, through the inner dialectic. To me, neither the East is worth choosing nor the West. A different quality of mind must be chosen. By that quality I mean that one is at rest with oneself, without choosing.

A tree grows. We can cut down all the branches except one and allow the tree to grow only in one direction. It will be a very poor tree, very ugly, and ultimately it is bound to be in deep difficulty because a single branch cannot grow by itself; it can grow only in a family of branches. A moment is bound to come when the branch will feel it has reached a cul-de-sac. Now it cannot grow anymore. For a tree to really grow it must be allowed to grow in all directions. Only then will the tree be rich, strong.

The human spirit must grow like a tree: in all directions. The concept that we cannot grow in opposite directions must be dropped. Really, we can grow *only* if we grow in opposite directions. Up until now we have been saying that one must specialize, one must go in one specific direction only. Then something ugly happens. One grows in a specific direction, and he lacks everything. He becomes a branch, not a tree. And even this branch is bound to be poor.

Not only have we been cutting the branches of the mind, but we have been cutting the roots. We allow only one root and only one branch, so a very starved human being has developed all over the world: in the East, in the West, everywhere. Then those in the East are attracted to the West and those in the West to the East, because one is attracted to what one lacks.

Because of the needs of the body, the East has begun to be attracted to the West. Because of the needs of the spirit, the West has begun to be attracted to the East. But even if we change positions, change attitudes, the disease remains the same. It is not a question of changing positions; it is a question of changing the whole perspective.

We have never accepted the whole human being. Somewhere sex is not accepted. Somewhere else, the world is not accepted. Somewhere else, emotion is not accepted. We have never been strong enough to accept everything that is human, without condemnation, and to allow human beings to grow in every direction. The more you grow in opposite directions, the greater will be the growth, the richness, the inner affluence. Our total perspective must change. We must move from the past to the future -- not from East to West, not from one present to another present.

The problem is so arduous because our fragmentation has gone so deep: I cannot accept my anger, I cannot accept my sex, I cannot accept my body, I cannot accept my totality.... Something has to be denied and thrown away. This is evil, this is bad, this is sin... I have to go on cutting branches. Soon I am not a tree at all, not an alive thing. And the fear is always there that the branches I have denied can come up again, can grow again. I become fearful about everything. Disease sets in: a sadness, a death.

We go on living partial lives that are nearer to death than to life. One must accept the total human potentiality, bringing everything within oneself to a peak without feeling any inconsistency, any contradiction. If you cannot be authentically angry, you cannot be loving. But this has not been the attitude up to now. We have been thinking that a person is more loving if he is incapable of anger.

BUT SUPPOSING THE TREE IS GROWING NEXT TO A WALL. ITS BRANCHES CANNOT GROW BECAUSE THE WALL IS THERE. THE WALL MAY BE SOCIETY, ITS EXISTING CONDITIONS. HOW CAN THE TREE GROW WHEN THERE IS A WALL NEXT TO IT?

There are many walls. But those walls have been created by the trees, not by anyone else. The trees have been supporting the walls. It is through their cooperation that the walls exist. The moment the trees are no longer ready to support the walls, they will drop, shatter.

The walls that exist around us are our creation. Because of the attitudes of the human mind, we have created these walls. For example, you teach your child not to be angry by telling him that if he becomes angry he will not be a loving child. Then you create walls around him that tell him he must suppress his anger, without realizing that if he suppresses his anger his capacity to love will be destroyed simultaneously. Anger and love are not incompatible things. They are two branches of the same thing. If you cut one, the other becomes poor, because the same sap runs through every branch.

If you really want to train your child for a better life, you will teach him to be angry authentically. You will not say, "Do not be angry." You will say, "When you feel angry, be authentically angry, totally angry. Do not feel guilty about the anger." Rather than telling him not to be angry, train him to be rightly angry.

When the right moment is there he should be authentically angry, and he should not be angry at the wrong moment. The same is true for love. When the right moment is there, he should be authentically loving; and if it is the wrong moment for him, he should not be loving.

It is not a question of choosing between anger and love. The question is between right and wrong, authentic and inauthentic. Anger must be expressed. A child, when he is really angry, is beautiful -- a sudden flush of energy and life. If you kill the anger, you are killing the life. He will become impotent. For his whole life he will not be able to be alive; he will move like a dead corpse.

We go on creating concepts that create walls. We develop attitudes and ideologies that create walls. These walls are not imposed on us; they are our creations. The moment we become aware, the walls disappear. They exist because of us.

BUT SUPPOSE THE TREE, THE PERSON, IS BASICALLY HANDICAPPED? THEN HE CANNOT CHANGE. NOT BECAUSE HE DOESN'T WANT TO, BUT BECAUSE HE CAN'T.

The handicapped are not problems. When the whole society is alive, we can treat them. We can analyze them, help them. They have to be helped; they cannot do anything by themselves. But the society plays a part even in their helplessness.

For example, the son of a prostitute is handicapped because of our moral concepts. He feels a deep guilt for something that he is not at all responsible for. How can he help it that his mother was a prostitute? What can he do about it? But the society goes on behaving differently toward the boy. Until we have a different attitude toward sex, his guilt about being the son of a prostitute will continue.

Because we have made marriage sacred, prostitution is bound to be considered a sin. But prostitution exists because of marriage. It is part of the whole system of marriage.

As the human mind is, a permanent relationship is unnatural. One will continue to live with the same person indefinitely only if the law requires it. It must not be the law. It must not be forced on me that if I love someone today I must also love this same person tomorrow. It is not a requirement of nature. There is no intrinsic necessity that tomorrow the love will be there. It may be; it may not be. And the more you force it to be there, the more impossible it becomes. Then prostitution enters from the back door. Unless we have a society that allows free relationships, we cannot end prostitution.

If a relationship continues, you feel good about it; your ego feels good. To fulfill your ego -- that you are a faithful husband or a satisfying wife -- the prostitute has to be condemned. Then the son of the prostitute has to be condemned and it becomes a disease. A sickness is created in him.

But these are exceptional cases. If someone is medically or psychologically ill we have to help him, treat him. But the whole society is not like that. Ninety-nine percent is our creation; one percent is the exception. The one percent is not the problem at all. If the other ninety-nine percent of society changes, even the one percent will be affected by it.

We cannot decide yet to what extent your physiology is determined by your mind. The more we know, the more uncertain we become. Many diseases in the body may be there just because of your mind. Unless one's mind is free, he cannot know for sure that the disease is originating in the body.

So many diseases are just a human phenomenon. They do not occur in animals. Animals are more healthy, less diseased, less ugly. There is no reason why man cannot be more alive, more beautiful, more healthy. The training that we have gone through for ten thousand years, this long training of the mind, may be the root cause of it. But when you yourself are part of the same pattern, you cannot even conceive of this.

Many physical diseases exist because of a crippled mind. And we are crippling everybody's mind! The first seven years of a child's life are the most significant. If you cripple the mind, after that it becomes more difficult to change it. But we go on crippling, and with a good conscience. The more deeply psychology penetrates into the roots of the mind, the more parents seem to be criminals, but unknowingly, the more the teachers and the educational system seem to be criminals, but unknowingly. They also suffered from the older generation. They are only passing on the disease.

But now a new possibility has opened up. For the first time, particularly in the West, man is free from his day-to-day needs. Now we can experiment with new possibilities for the mind. It was impossible to do this in the past, because bodily needs were such a heavy burden, so unfulfilled. But now the possibility is there. We live on the threshold of a deep revolution, a revolution such as human history has never

encountered. A revolution in consciousness is possible now. With more facilities to know and understand, we can change. Much time will be needed, but the possibility is open to us. If we dare, if we have courage, it can become an actuality.

The whole humanity is at stake. Either we will go back to the past or to a new future. It is not a question of a third world war, not a question of communism or capitalism. These problems are out of date now. A new crisis is nearby. Either we will have to decide that we want to have a new consciousness, and work for it, or we will have to fall back, to regress to the old patterns.

To regress is also possible. Whenever a crisis is there, regression is the tendency of the mind. Whenever you face something that you cannot face, you regress. For example, if this house is suddenly on fire, you will begin to behave like children. When the house is on fire you need more maturity, more understanding, you need to behave in a more aware way, but instead you regress to about the age of five and begin to run around in such a way that you create more danger for yourself.

The sad possibility is that if we try to create a new human being we will face a situation that is altogether new to us and we may regress. There are even prophets who preach regression. They want the past to come back: "A golden age existed in the past. Go back!" But to me, that is suicidal. We must go into the future, however hazardous and difficult it may be.

Life must move to the future. We must find a new mode of existence. I am hopeful that this can happen. And the West has to be the ground of its happening, because the East is nothing but the West of three hundred years ago. Problems of sustenance and survival weigh heavily upon the East, but the West is free of all this.

When young people from the West come to me, I am always aware that they can either progress or regress. And in a way they have been regressing, behaving like children, like primitives. That is not good. Their revolt is good, but they must behave like a new kind of man and not like primitives. They must create within themselves the possibilities for a new consciousness.

Instead, they are just drugging themselves. The primitive mind has always been enchanted with drugs, hypnotized by them. If those who are dropping out of society in the West begin to behave like primitives, it is not a rebellion but a reaction and a regression. They must behave like a new humanity. They must proceed toward a new consciousness that is total, global and accepting of all the inconsistent potentialities in a human being.

The difference between animals and man is that animals have fixed potentialities while man has infinite possibilities. But they are only possibilities. Man can grow, but this growth must be helped. We must open up centers throughout the world where this can happen.

The mind must be trained in a logical, rational way, but it must be simultaneously trained in irrational, non-rational meditation. The reason must be trained, and at the same time the emotions. Reason must not be trained at the cost of the emotions. Doubt must be there, but trust also.

It is easy to be trusting without any doubt, and it is easy to be doubtful without any trust. But these simple formulas will not do now. Now we must create a healthy doubt, a persistent doubt, a skeptical mind that exists simultaneously with a trusting mind. And the inner being must be capable of moving from one to the other: from doubt to trust, and back again. With objective research, one must be doubtful, skeptical, cautious. But there is another dimension adjacent to this where trust gives the clues not doubt. Both are needed.

The problem is how to create the contrary polarities simultaneously. This is what I am interested in. I will go on creating doubt and will go on creating trust. I do not see any inherent inconsistency in it, because for me it is the movement that is important, the movement from one pole to another.

The more we are fixed on one pole, the more difficult it becomes. For example, in the West you have cultivated activity. But you cannot sleep well. When you go to sleep and the mind needs to move from activity to inactivity, it cannot. You go on turning in your bed; the mind goes on being active. In order to sleep, you have to take a tranquilizer. But a forced sleep cannot give you much rest; it is just superficial. Deep down, the turmoil goes on. The sleep becomes a nightmare.

The opposite has happened in the East. The East can sleep well, but cannot be active. Even in the morning the Eastern mind feels lethargic, sleepy. For centuries they have been sleeping well and doing nothing else, while you have done much, but you have created unease, a dis-ease. And because of this dis-ease, everything you have done is useless. You cannot even sleep!

That is why my emphasis is to train the mind for activity, for inactivity and, most significant of all, for movement -- so that you can move between the two. The mind can be trained to move from one to the other.

From any activity, in a single moment I can move to inactivity. I can talk with you for hours and in a single moment I can move to a deep, inner silence with no talking going on. And unless this possibility is created in you, your growth will be stunted.

The future has to allow there to be a deep harmony between inner polarities. Unless this movement between opposites is created, human inquiry is finished. You cannot move ahead. The East is exhausted and the West is exhausted. You can change the perspective of the two but then, within two centuries, the same problem will again come up. If you just exchange one attitude for the other, you begin to move in a circle.

BUT HOW CAN ONE KNOW WHAT ARE THE RIGHT GOALS TO ASPIRE TO IN LIFE IF EVERYTHING IS TO BE ACCEPTED?

The very search for goals is part of the rational process. The future exists because of reason. That is why for animals there is no future and no goal. They live, but there is no goal. Reason creates ideals; it creates goals; it creates the future. The real problem is not what is the right goal. The real question is whether to have goals or not.

The new generation is asking whether to have goals or not. The moment you have a goal, you begin to turn away from life. You begin to mold life according to your goals. The present becomes less meaningful. It has to be molded, adjusted to the future.

A goal-oriented mind is reason, and a life-oriented mind is irrationality. So it is not a question of how to have the right goals. The question is how to make it so that reason is not the sole phenomenon of the mind.

Reason has to have goals; it cannot exist without them. But this must not become dictatorial; it must not be the only branch growing. Reason must exist, it is a necessity, but there is an empty part of the human mind that cannot have goals, that can exist just like animals, like children. It can exist only here and now. This empty part, this irrational part, experiences the deeper realms of life, of love, of art. It has no need to go into the future, so it can go deep into the here and now. Reason must be developed, but this part must be developed simultaneously.

There have been scientists with very deeply religious personalities. This can happen in two ways. Either it can be a deep harmony, or it can be just closing one aperture and opening another, without any harmony. I can be a scientist and then I can leave my scientific world and go to church to pray. Then the scientist is not praying. It is not a harmony really; it is a deep bifurcation. There is no inner dialogue between the scientist and the worshipper. The scientist has not come to church at all. When this man goes back to his lab, the worshipper is not there. There is a deep division between the two; they do not overlap. In such a person you will find a dichotomy not a harmony. He will say things that he himself feels guilty to have said. He will make statements as a scientist that go against his mind as a worshipper.

So many scientists have led schizophrenic lives. A part of them is one thing, and another part is something else. This is not what I mean by harmony. By harmony I mean you are capable of moving from one to the other without ever being closed to either. Then the scientist goes to pray, and the religious man goes to the lab. There is no division, no gap.

Otherwise, you will become two persons. Ordinarily we are many people; we have multi-personalities. We become identified with one, and then we change gears and become something else. This gear changing is not a harmony. It creates a very deep tension in your being. You cannot be at ease with so many identities. An undivided consciousness, capable of moving to the polar opposite, is possible only when we have a concept of the human being as intrinsically one -- when there is no denial of opposites.

Doubt is part of a scientist's work. Trust is also a part. They are two aspects that look at different dimensions of the same thing. So a scientist can pray in his lab; there is nothing wrong in it. Doubt is part of his work, an instrument of his work, and so is trust. There is no inherent dichotomy. When one can move easily, smoothly, from one to the other, even the movement is not felt. You move, but the movement is not felt. Movement is only felt when there is some obstacle. When there is a deep harmony, no movement is felt.

One thing more: when I say "East" and "West" I do not mean that in the West there have been no Eastern minds and in the East there have been no Western minds. I am talking about the main current. Sometime we should write a history of the world in which the world is not divided geographically but psychologically. In it, the East will have many faces from the West and the West will have many faces from

the East.

So I do not mean that both trends do not exist in the West. I mean that the main current in the West has been toward rational growth, even in religion. That is why the church became so dominant.

Jesus was an irrational man, but Saint Paul had a very scientific mind, a very rational mind. Christianity belongs to Saint Paul, not to Jesus. With such an anarchic man there is no possibility of such a big organization. It is impossible. Jesus was Eastern but Saint Paul was not.

There has been a conflict between science and the church. Both are rational. Both tried to rationalize religious phenomena. The church was bound to be defeated, because religious phenomena themselves are irrational. Reason fails as far as religion is concerned. That is why the church had to be defeated, and science was victorious.

In the East there has been no fight between science and religion because religion has never claimed anything within the realm of reason. The two do not belong to the same category, so there is no fight between them.

HOW IS IT THAT RELIGION BECOMES RATIONAL?

This happens not because of the religion itself, but whenever religion has to be systematized, the phenomenon happens. A Buddha or a Jesus is not after any ideal. They live spontaneous lives; they grow in their own way. They grow like wild trees, but then the wild trees become ideals for their followers. The followers begin to have patterns, preferences, truths, condemnations.

Religion has two parts. One, a deeply religious personality who is spontaneous, and two, the followers who create the creed, the dogma, the discipline according to the ideal. Then an ideal exists for Buddhists -- "One must be like Buddha" -- and suppressions are created. You have to destroy yourself in many ways, because only then can you become the ideal. You have to become an imitation.

To me, this is criminal. A religious personality is beautiful, but a religious creed is just a rational thing. It is just reason encountering a nonrational phenomenon.

DIDN'T BUDDHA HAVE A RATIONAL MIND?

He was very rational, but he had very irrational gaps. He was at ease with the irrational also. The concept we have of Buddha is not really of Buddha, but of the traditions that followed. Buddha was an altogether different thing.

Because we cannot do otherwise, we have to go through Buddhists to reach Buddha. They have created a long tradition of two thousand years, and they have made Buddha very rational. He was not so. You cannot be if you are deep into existence. You have to be irrational many times -- and Buddha is! But to know this, we have to put aside the whole tradition and encounter Buddha directly. It is very difficult, but it can happen.

If I am talking to a rational person, unconsciously he discards all that is not rational. But if I am talking to a poet, the same sentence and the same words signify something different. A rational man cannot look at the poetry of the words. He can look only at the logic, the argument. A poet sees the words in a different way. The words have a shade of color, a poetry that is not connected at all with any argument.

So the faces of Buddha differ according to the person who is seeing him. Buddha existed in India in a period when the whole country was going through a crisis of everything irrational: the VEDAS, the UPANISHADS, the whole mysticism. The movement against all this was very great, particularly in Bihar where Buddha was.

Buddha was charismatic, hypnotic. People were impressed by him. But the interpretation of Buddha was bound to be rational. If Buddha had lived at another time in history, in a part of the world that was not against mysticism, he would have been seen as a great mystic, not as an intellectual. The face that is known belongs to the history of a particular time.

As I see Buddha, he was not primarily rational. The whole concept of nirvana is mystical. He was even more mystical than the UPANISHADS, because the UPANISHADS, however mystical they look, have their

own rationality. They talk about transmigration of the soul. Buddha talked about transmigration *without* a soul. It is more mystical. The UPANISHADS talk about liberation, but *you* will be there. Otherwise, the whole thing becomes nonsense. If I cannot be in that ultimate state of existence, then the whole effort is useless, illogical. Buddha said the effort is to be done -- and *you* will not be there. It will just be nothingness. The concept is more mystical.

WHEN YOU TALK ABOUT PEOPLE REGRESSING, DO YOU MEAN REGRESSING IN COMPARISON TO SOME IMAGE THAT HAS BEEN CREATED BY THE SOCIETY OF WHAT IS SOCIALLY ACCEPTABLE?

Not an image. Something different. When I say they are behaving like children, I mean they are not growing. They are regressing, moving backward. I do not have any image of what they should conform to. I have a concept of growth, not an image to be followed. I do not want people to become adjusted to a particular image at all. What I am saying is only that they are regressing back to the past and not growing toward the future. I have no image of how I want the tree to grow -- but it must grow; it must not regress. It is a question of growth or regression, not of any image.

Secondly, when I say they are regressing, I mean they are reacting against a too rational society. Their reaction goes to the other extreme. It contains the same fallacy. Reason must be absorbed, not left out. If you leave it out, you are committing the same error as when irrationality is left out.

The Victorian era created a man who was just a facade, a mask. He was not a living being inside. He was a pattern of behavior, a pattern of mannerisms -- more a face and less a being. This was possible because we chose only reason to be the criterion of everything. The irrational, the anarchic, the chaotic, was pushed away, suppressed. Now that the anarchic side is taking revenge, it can do two things: it can be destructive or creative.

If it is destructive then it will be regressive. Then it will take revenge in the same manner -- by denying. It will deny the rational part. Then you become just like children: immature. You go backward.

If the anarchic side is creative, it must not commit the same error. It must absorb reason along with the irrational. Then the whole being will grow. Neither one who has denied the irrational nor one who has denied the rational is growing.

You cannot grow unless you grow totally. I am talking about growth. I have no image of what one must grow into.

AREN'T A LOT OF THE PROBLEMS OF THE WESTERN MIND THE RESULT OF THE SIN-AND-GUILT IN CHRISTIANITY?

Yes, that is bound to be. The concept of sin creates a very different consciousness around it. This concept is lacking in the Eastern mind. Rather, it is substituted for by the concept of ignorance. In Eastern consciousness the root of all evil is ignorance not sin. Evil is there because you are ignorant. So the problem is not of guilt but of discipline. You have to be more aware, more knowing. In the East, knowledge is transformation -- and meditation is the instrument for that transformation.

With Christianity, sin became the center. And it is not only your sin. It is the original sin of humanity. You are burdened with a concept of sin. This creates guilt, tension. That is why Christianity could not really develop meditative techniques. It only developed prayer. What can you do to fight sin? You can be moral and prayerful!

There is nothing like the Ten Commandments in the East. An overly moral concept is not there. So the problems in the East are different from the West. With people who come from the West, guilt is the problem. Deep down they feel guilty. Even those who have revolted feel guilty. It is a psychological problem, concerned more with the mind and less with the being.

First, their guilt has to be released. That is why the West had to develop psychoanalysis and confession. They were not developed in the East because they were never needed. In the West you have to confess. Only then can you get free from the guilt that is deep inside. Or you have to go through psychoanalysis so that the guilt is thrown out. But it is never thrown out permanently, because the concept of sin remains. The guilt will accumulate again. So psychoanalysis and confession can only be a temporary help. You have to

confess again and again. They are only temporary helps against something that has been accepted. The root of the disease -- the concept of sin -- has been accepted.

In the East it it not a question of psychology, it is a question of being. It is not a question of mental health. Rather, it is a question of spiritual growth. You have to grow spiritually, to be more aware of things. You do not have to change your behavior, but to change your consciousness. Then the behavior follows.

Christianity is more concerned with your behavior. But behavior is just peripheral. The question is not what you do; the question is what you are. If you go on changing what you are doing, you are not really changing anything. You remain the same. You can be a saint outwardly and still be the same being inside.

The problem of those coming from the West is because of the guilt they have about their behavior. I have to struggle with them just to make them aware of their deeper problem -- which is of the being, not of the psyche. Buddhism and Jainism have also created guilt. Not the same kind of guilt, but guilt in a different way. Jainas in particular have created a very deep feeling of inferiority. Guilt in the Christian sense is not there because there is no question of sin, but there is a deep feeling that unless one goes beyond certain things, one is inferior. This deep inferiority works in the same way as guilt.

Jainas have not created any meditative techniques either. They have only created different formulas: Do that. Do that. Don't do this.... The whole concept is centered around behavior. A Jaina monk is ideal as far as his behavior is concerned, but as far as his inner being is concerned he is very poor. He goes on behaving just like a puppet. That is why Jainism has become a dead thing.

Buddhism is not dead in the same way because a different emphasis is there. The ethical part of Buddhism is just a consequence of the meditative part. If behavior has to be changed, it is just as a help to meditation. In itself, it is meaningless. In Christianity and Jainism it is meaningful in itself. If you are doing good, then you are good. For Buddhism this is not the case. You have to be transformed inwardly. Doing good can help, it can become a part, but meditation is the center.

So of the three, only Buddhists have developed deep meditation. Everything else in Buddhism is just a help -- not significant. You can even discard it. If you can meditate without any other help, then you can discard the rest.

But Hinduism is even deeper. That is why Hinduism could develop in so many different dimensions, like tantra. Even what you call sin can be used by tantra. Hinduism is, in a way, very healthy -- but chaotic of course. Anything healthy is bound to be chaotic; it cannot be systematized.

The Razor's Edge

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BELOVED OSHO,
ALL DAY, I HAVE THIS MELTED SENSATION LIKE SOMETHING INIDE ME DISSOLVING IN THE GLOW OF YOUR LOVE. DISCOURSE COMES AND IT JUST EXPANDS TO FILL THE SILENCE, LEAVING A BREATHING HEART AND A PAIR OF EARS HANGING FROM NOWHERE. IT FEELS LIKE BEING AN ORGASM. OH OSHO, ARE YOU EVEN TURNING THE DARK NIGHT OF THE SOUL INTO THE LIGHT NIGHT OF THE SOUL?

Prem Amrito, it is exactly the definition of mysticism: the transformation of the dark night of the soul into a light night of the soul.

It is my work and it is your work, too. All these people who have gathered here are in search of light, life, love, laughter; and all these divine qualities have been destroyed by centuries of exploitation -- by all kinds of priests, bureaucrats, politicians, by all those who have been in some kind of power.

But they have not been successful in destroying you. They have been successful only in suppressing you; they have not killed you, they have only poisoned you. And your poison can be taken out, and you can become alive again -- which is your birthright.

You are saying, "All day, I have this melted sensation." This is the beginning of disappearing -- disappearing into the whole. First, you will feel just as if you are melting, ice melting..."like something inside me dissolving in the glow of your love."

Something certainly is dissolving in everyone, more or less, except those few unfortunate ones who stand on the bank of a river and remain thirsty. But what is dissolving is not your reality; it is the unreal in which your reality has been repressed, covered. Once the unreal dissolves, the false disappears. Suddenly, you will have for the first time, an inner experience of sunrise -- light all over the inner horizon of your sky.

"Discourse comes and it just expands." Spirituality is very contagious; if there are so many people around you in the same space, it helps tremendously. And if someone who has come back home is amongst you, his very presence starts giving you the direction, the dimension in which you have to expand, move, melt, merge.

"Discourse comes and it just expands to fill the silence." Perhaps this is the only place on the whole earth where so many people are sitting in immense silence -- not only on the outside but inside too. And silence gives space. Words, thoughts, are all disturbances.
Silence is an opening to the infinite.

You can expand to infinity -- it all depends on your courage. And courage also comes as your experience grows, as you see that the more you expand, the more beautiful life becomes; the more you expand, the more love showers on you; the more you expand... everything takes on a new psychedelic dimension. It becomes more colorful, more alive, more dancing. The ordinary world suddenly starts changing into something extraordinary. The mundane becomes the sacred. And these are the most significant moments in life -- when the mundane becomes sacred.

All the religions have been enemies of mankind for the simple reason that they have divided the mundane from the sacred. Rather than bridging them, they have been continuously conditioning the human mind that they are opposites, enemies, and you have to renounce one if you want to get the other.

If you want victory and success in the mundane world, you have to forget about the sacred completely. And to forget it, the best way is to deny it -- it does not exist at all. Otherwise, how will you forget it? It will always remain somewhere in the corner, nagging you.

Just the other day, I was informed that in the Soviet Union -- atheism is their religion -- every child has to be conditioned from the very beginning in atheism. It is not different, it is the same: somewhere it is the Catholic religion, somewhere it is Protestant, somewhere it is Hindu, somewhere it is Buddhist. In the Soviet Union, it is atheist. Somewhere it is God, somewhere it is no God. But the society never leaves you anywhere to search for yourself. It gives you ready-made answers. And in life, ready-made answers are not only futile, not only poisonous, but almost murderous.

The information was about many countries within the Soviet Union which are Mohammedan -- used to

be Mohammedan. Now, officially they are all atheists. But they have not forgotten; something of the sacred still lingers -- even against the whole propaganda machine of the Soviet Union, which is one of the most efficient, dictatorial, which allows no criticism, no freedom of thinking.

Those Mohammedans have to pretend that they are atheists. But in Mohammedanism, five prayers are prescribed every day -- from morning till you to go bed. It is very difficult in the Soviet Union to do five prayers. They have changed the name of the five prayers; they don't call it prayer, they call it physical exercise. Five times every day... it is good for the body and for the mind. They cannot mention the soul.

Sixty or seventy years of continuous propaganda, conditioning -- but the sacred is just standing by. And thousands of years of conditioning all over the world against the mundane, but the mundane has not disappeared. In India, they even reached to the extreme -- they have been preaching for almost two thousand years that the mundane world does not exist; it is maya, it is illusion, it only appears.

I was staying with a shankaracharya, and he was discussing the illusoriness of the world. I told him, "There is no need to argue. You just pass through the wall. Don't go through the door. And it will be enough; I will be convinced and I will remain your devotee for my whole life."

He said, "Go through the wall? What kind of argument is this?"

I said, "It is not a question of argument. It will simply prove whether the wall is real or illusory."

You can condition the human mind, but the mundane is there. And even the person who preaches continually.... the first shankaracharya, Adi Shankaracharya, who created this theory of illusion and propounded it with great argumentation -- he also needs food, he also needs water, he also needs clothes. And I am wondering why none of his followers ever objected, ever asked, "What is the need of these illusory things? And how can an illusory food become nourishment? And if it becomes nourishment, then to call it illusory is nonsense."

This was one side of the game: the people who wanted to emphasize spirituality had to deny the reality of the world which surrounds you everywhere. And there have been people who have been denying the spiritual, saying, "Man has no soul. He is just a robot created by nature, and when he dies, everything dies. So don't be bothered about the inner world; there is no inner. All that is real is outside, and all the talk about the inner is unreal, illusory."

On the surface, you may think these two parties are against each other. But my own understanding is different: they are using the same argument. They belong to the same category, to the same mind: choose one half -- which half you choose is not the point, both are against the whole.

My effort is to make you aware that both are real, both are together in deep harmony. And the idea of their opposition destroys your life. Hence I say, the moments when you come to know that the sacred and the mundane are one -- the sacred is the inside of the mundane, and the mundane is the outside of the sacred -- then you have a total conception of reality.

"... leaving a breathing heart and a pair of ears hanging from nowhere." When you are absolutely silent and have become only a listening, naturally you will feel as if two ears are hanging from nowhere. This is the right way of listening, and "a breathing heart" deepens the silence; it does not disturb it.

Amrito, you are right when you say, "It feels like being an orgasm." It is. It is a love affair with the whole. It is a meeting with eternity, and it is an orgasm that can remain with you twenty-four hours -- day in, day out.

An enlightened man remains orgasmic in every moment of his life. Orgasm is no longer an incident that happens and disappears; it becomes his natural way of being. His blissfulness is so much, and he is so deeply in tune with existence that orgasm is no longer an incident, it is his very life.

"Oh Osho, are you even turning the dark night of the soul into the light night of the soul?" That is the purpose for which we all have gathered here. This mystery school, or this university of alchemy, has only one purpose -- to transform the baser metals into gold; to transform the dead into the living; to transform the dark into the light; to transform you from your mortality into the immortal.

BELOVED OSHO,
WHEN I WAS IN SWEDEN, I FELT MY HEART OPENING UP FOR YOU, FILLING ME WITH A DEEP FEELING OF LOVE AND JOY. NOW THAT I AM IN POONA, MY HEART SEEMS TO BE CLOSED AGAIN, RESISTING YOUR LOVE. THIS FILLS ME WITH SORROW. WHAT SHOULD I DO?

Carina Anderson, the time when you were in Sweden, I was just in your imagination. You were feeling

your heart opening, but there was nobody to enter into your heart. You were feeling a deep fulfillment of love and joy, but that was all made of the same stuff dreams are made of.

Now that you are here, things are totally different. Keeping your heart open will make you afraid, because it is easy to let me in, but it is very difficult to throw me out.

I come into you like a guest, and soon you start feeling you are a guest and I am a host -- hence, the fear. Here, you are resisting my love, and you are saying, "This fills me with sorrow." It is natural that it will fill you with sorrow -- you must have dreamt so much, imagined so much, hoped so much and things have not turned out the way you wanted them to be.

You are asking, "What should I do?" Go back to Sweden, Poona, anyway, is not a good place to stay. And at least your heart was opening there. Although there was no guest knocking on your doors, at least you were imagining love, joy; and here you are closed, full of fear, and feeling sad and wondering what has happened.

So if you are a coward, then the easiest way is simply to go back to Sweden -- as you enter the plane, your heart will start opening again and you will start feeling love for me. But don't return -- enjoy your dreams. If you cannot enjoy the reality, why unnecessarily feel sad and sorrowful? But if you are courageous, then Poona cannot do anything to you. Then let your heart be open and don't be afraid of love.

In life, the only thing that one should not be afraid of is love.

But people are more afraid of love than anything else, because love is a kind of death. Your ego has to die. Only then will your heart be spacious enough for love to come in. But I warn you: beware! I come as a guest and soon I become the host. If you are ready to take the risk.... So many of the people here have taken the risk, and once they have taken the risk, they are grateful that this tremendous transformation became possible for them.

Whenever love comes in, it cannot be a guest, because it comes in and never goes. It becomes your very being, your very song, your very dance.

So either you can go right now back to Sweden and dream your dreams -- but they are soap bubbles; you are simply wasting your time -- or be here, take courage and accept the challenge: open your heart and let me in. Then I will be coming with you to Sweden -- and on just one ticket, two persons! I have been traveling all over the world this way.

The governments and parliaments think that they are preventing me, but they don't know my ways -- that wherever one of my sannyasins enters, I also enter with him. They can prevent me, but they cannot prevent my millions of sannyasins.

And I have distributed my love to everyone, deserving or undeserving, because that is my way of thinking. Everyone deserves love, just as everyone deserves breathing. Everybody is worthy of love, just as everybody is worthy of living.

Love is the nourishment of your soul.

You can choose... but don't be saddened, in sorrow. If you want to just imagine things, then you can imagine anything. It is easy for millions of people in the world to pray to God because it is all imagination. If by chance it happens that they meet God, then there will be difficulty. Then immediately they will want to escape, and they will start finding a thousand and one complaints. They will start laying many judgements upon God.

For example, if you meet God and he turns out to be Chinese, are you going to tolerate him -- with five, six hairs in his beard, with long cheek bones? Or, who knows, maybe He is black. And maybe there is a possibility he is a woman... a black woman with a chinese face! You will run back to Sweden so fast. It was good in Sweden, God was your imagination. Whatever you wanted....

In India, the god Krishna, in his temples... there are beautiful temples of Krishna all over India, and he is one of the most colorful men. He has to be given food two times a day, just as every Indian eats. Every afternoon he takes a nap. In the night, when he goes to sleep, the doors are closed.

It is your imagination; whatever you want to do.... If you don't give him food, he cannot lodge a complaint in the Bund Garden Police Station. The poor fellow is imprisoned already in a temple, and nobody knows... and nobody has ever thought about a cup of tea in the morning.

Times have changed. If Krishna were alive, he would have learnt to drink tea -- it is not such a sin. But Hindus cannot offer tea to Krishna. They keep him in a swing, and the priest goes on pulling the rope of the swing so he is completely enjoying the swing. In rich temples, it is a golden swing, or a silver swing.

In one of the cities where I lived for a few months, there was a very famous temple of Krishna just in front of my house. So I used to go just to see what was happening there. I told the priest, "One thing you

should remember: the whole day, keeping the poor fellow on the swing, and the rope is being pulled -- the rope pullers go on changing but that poor fellow... the whole day -- I think it will create nausea. You should be a little more compassionate."

He said, "But that's what the scriptures say."

I said, "You follow scriptures? Or do you have some intelligence, too? And if the scriptures say, `Go on pulling the swing the whole day,' then at least take poor Krishna out for a morning walk outside in the garden -- and go on pulling the swing as much as you want. Where are your scriptures? Is it written in them that Krishna has to be in the swing?"

He said, "That is not written."

I said, "Then it is your own idea -- swing, do whatever you want. And this is idiotic: keeping the priests changing, now that electricity is available. Just plug the swing into the electricity and it will keep swinging -- Krishna or no Krishna."

He said, "You should not say such things. It is irreligious."

I said, "I think that what you are doing is irreligious."

In every country, in every religion, people worship dead saints, because dead saints are very easy. You tell them to lie down, they lie down. You tell them to sit up, they sit up. They are very obedient. But a living saint, a living sage, is not going to be obedient to you. You will have to be surrendered to him. But the imaginary god is surrendered to you -- that's the joy.

So in Sweden, you must have been doing things to me of which I am not aware. Here you cannot do those things to me -- I am not your imagination. But your imagination is not going to give you a new life. And your imagination is not going to open your eyes to the ultimate truth.

I can help you to be authentic, to be joyous, to be ecstatic, but you will have to pay the price. And the price is not much -- I just want your dreams.

Give me your dreams, and I can give you reality.

Reality is already with you; your dreams are like clouds, hiding it. Just give me your dreams. I ask nothing from my disciples except their dreams, their lies, their falsities.

And once they are without any falseness, they don't need anything from anybody. They have everything within themselves. They have brought it with their birth.

So you can decide. Either you can go alone to Sweden, or if you want me also to be with you, then you will have to wait a little more, gather courage. If so many people with open hearts have not died, if so many people are ready and available for my love, for my blessings, for my being, for my presence.... And no harm has happened to them, except that they have become a little crazy. They sing more, they dance more, they laugh more, they love more. They are more. So you can choose.

Carina Anderson, be very careful in choosing, because you may not find a man like me again. Sweden will remain there. I am not going to be here always. And when you have come so far, just a little more, a little closer.... And you know perfectly well how to open the heart, because you were doing it in Sweden. You know perfectly well how to be loving and joyful. Give it a try here too. Nobody is ever harmed by love, and nobody is ever harmed by opening the heart. Everybody has always become more enriched, more blessed.

But you can choose reality -- or your dreams.

BELOVED OSHO,
ONCE YOU SAID TO ME THAT I AM ENERGY AND AWARENESS. I USE THIS AS A KEY. THE OTHER DAY, WHILE SPEAKING ABOUT THE DISCIPLE TOUCHING THE MASTER'S FEET, YOU SAID ENERGY ALWAYS MOVES DOWNWARDS, LIKE WATER. I HAVE FELT ENERGY SHOWERING DOWN, BUT I HAVE ALSO FELT ENERGY SOARING UPWARDS, LIKE A FLAME. CAN YOU HELP ME UNDERSTAND THIS?

Prem Shunyo, life has so many aspects, that it is almost impossible to contain all those aspects in one statement. When I said that energy always moves downwards, like water, it was in a particular context. The context was the disciple touching the feet of the master.

If he wants to get the master's energy he has to be humble, and available to the downgoing energy. Just as, in the East, for centuries the disciple has been touching the feet of the master, the master has been touching the head of the disciple with his hands. This way the disciple gets energy on his own accord, from

the feet; and from the master's hands, compassion. And a circle starts happening. If the disciple is not holding himself back, then he will feel what Amrito was calling "orgasm," energy showering on the disciple from the master; but it is energy coming from above, downwards. This was the context, when I said all energy moves downwards.

But your experience is absolutely true. When the master's energy showers on the disciple, and if the disciple is totally ready, the energy is so much that the disciple becomes aflame; the energy becomes fire. And like flames, the energy starts moving upwards. You all have felt it without understanding it. Sometimes you feel your hands are moving upwards, in spite of yourself. You are not doing it. You are not the doer; your hands have become like a flame which wants to reach to the stars. This is the overflow of energy.

Ordinarily energy moves downwards; but if the disciple is able to attract the master's energy in such quantity that it starts flowing all around him, he cannot contain it -- it is too much to contain. The very fact of abundance makes the energy move upwards.

And the feeling, Shunyo, is perfectly right. You say, "I have felt energy showering down, but I have also felt energy soaring upwards, like a flame." That is the second step. First, you have to be so humble -- just like a valley -- that from the mountains, rivers can descend into you. Once you have too much... you should remember that at a certain point, quantitative changes become qualitative changes.

For example, at one hundred degrees water suddenly starts evaporating, moving upwards. Ordinarily water flows downwards, but at a hundred degrees of heat a qualitative change happens. The whole direction changes; the water becomes a new phenomena: vapor. It is the same water -- it starts moving upwards. Almost similar is the case if energy falling into you makes you so hot, so full... then you will feel a second step: the energy moving upwards like flames. So whatever you have experienced is not against reality.

What I was saying was only in a particular context. In Shunyo's context I can also be a witness. I have seen it, and many of you may have felt that whenever I come close to her, she starts moving her hands upwards -- not only her hands upwards, but she starts saying things that... I don't think she understands what she is saying. The whole experience is just so much that it wants expression.

Slowly, slowly, it is going to happen to everyone. But only when it happens is it meaningful to talk to you about it. I don't say many things to you. I will wait for the right moment, when you have some experience, so that my words don't just go above your heads but go directly like arrows into your hearts.

BELOVED OSHO,
WHEN YOU ARE DANCING, SOMETIMES YOU SUDDENLY LIFT YOUR ARMS HIGH AND STOP IN MID-AIR FOR A MOMENT. IN THAT MOMENT, FOR ME, EVERYTHING STOPS, DISAPPEARS, AND THEN I FEEL MYSELF LIFTED UPWARDS, TOO. IT IS AN EXQUISITE FEELING. OSHO, WHAT ARE YOU DOING WITH US? IT SEEMS THAT THE FORMLESS IS RESPONDING TO THE FORMLESS.

Prem Arup, you are right. It is the formless responding to the formless. Just like Shunyo, this is your experience and may be the experience of a few other people.

There are moments when suddenly I stop for a second, just to give you a taste -- the taste when everything stops: time, space, mind, everything stops. But it is possible only if you are totally in tune with me and you are moving with me. If you are partially with me, then the experience will not happen. If you are totally with me and moving with me and then suddenly I stop, I give you a moment which is certainly exquisite, a moment of ecstasy.

You are asking, "What are You doing to us?" I am trying to get you to come back home. You have gone far away, wandering after ephemeral things, wandering after dreams. And I want you to come back home -- because that which can give you contentment, that which can give you fulfillment is not out there, it is in here; it is not in any other time, but now. And the feeling of a stop -- a total stop -- is nothing but an experience of herenow.

I can give you only the taste, and once you have got the taste, then you will be in search of it. Then there is no way to prevent you. The most fundamental thing is a taste. You have heard words, beautiful words, but they have not driven you into a mad search. I want to give not only words to you, but some content. And that is possible only by giving you some taste.

And the time is ripe. For so many of my sannyasins, the first flowers of spring have started showing. More and more flowers will be blossoming. And you have to be very impatiently patient -- with a deep longing, but without any demands. Because I cannot be here forever. And I have waited long enough; now it

is time that I should start giving you the taste. Words I have given you many -- that was a preparation. Seeds I have sown many, and now that the spring is very close, you have to be courageous, and total, and intensively with me -- in my silence, in my joy.

It is time that the duality between you and me is dropped.

Those who are intelligent should drop it immediately. Those who are a little less intelligent will take a little time. I have a little time more to linger on your shore... but it cannot be very long.

BELOVED OSHO,
ALTHOUGH YOU DON'T KNOW ME PERSONALLY, EVERYTHING IS HAPPENING. HOW IS THIS POSSIBLE?

Anand Prageet, I don't know anybody personally, but I know everybody essentially, I know everybody spiritually.

Personality is a false thing. It is a mask: your name, your address, your profession, your photograph -- passport size -- your identity cards. What is your personality made of? -- just these kind of things. Otherwise you come into the world without any name, without any address, without any religion, without any nation, without any race. You come as just a tabula rasa -- so clean, so clear, crystal clear. That is your essentiality. But that is the essentiality of everyone, so it does not matter whether I know you personally or not. All personalities are false. And the essential being within you is the same.

The day I came to know myself, I came to know you too.

That's why everything is happening. I can understand your puzzlement, your problem: how is this possible? Because people think that unless you are known personally, how can I do anything for you? The reality is just the opposite: Unless I know you spiritually, I cannot do anything. And you don't know your own spirituality. You know your face, just the way the mirror shows it. Have you seen a house of mirrors, where there are different kinds of mirrors? In some mirrors you are so long, like a pillar; in some mirrors you are so small, like a pygmy; in some mirrors you even get afraid seeing your own face. But have you any guarantee that the mirror you have in your bathroom is the right mirror? And who decides what is the right mirror? But that is your only acquaintance with yourself.

There is a beautiful story about Mulla Nasruddin: He had gone for a pilgrimage to Kaaba, the Mohammedan holy land. And there were millions of pilgrims -- because it is expected by the Mohammedan scriptures that every Mohammedan, at least once in his life, must go to Kaaba; otherwise he is not considered to be a real Mohammedan.

So even the poorest Mohammedans sell their houses, sell their ornaments, their land, everything, because at least once in their life they have to go to Kaaba. So every year there is a great gathering. All caravanserais are full, all hotels are full.

Nowhere was there any vacancy, and Mulla was very tired. He clung to the feet of the manager of a hotel and he said, "Whatever you can do... but there must be some place in your big hotel, and I'm so tired -- walking in the desert for miles. Just have mercy on me!"

The manager said, "I can understand your trouble, but all the rooms are full. Only one room can I manage to smuggle you into, because the man who is staying inside is snoring so loudly, he will not be able to know. You go silently and sleep. At least till morning that man is not going to wake up, and even if he wakes up, he will not find me. In the morning we will see -- somehow we will persuade him."

Mulla went in; the room was a double bedroom. The man was snoring, so the manager left him there. And Mulla lay went on the bed with his shoes, with his cap, with his coat, everything -- just as he was when he entered the hotel. Naturally it was very difficult to sleep with his shoes and his hat and his coat, and it was hot -- Saudi Arabia is the hottest place -- and on top of it all, the snoring man was by his side. He was snoring so loudly that even if you were at ease you could not sleep.

Mulla was tossing and turning -- his tossing and turning woke up the man. And the man watched in the darkness of the room to see what was happening. Slowly, slowly he could see that Mulla had his shoes on, cap on, coat on... and it was so hot. He could not resist the temptation.

He said, "Listen, in the first place you have illegally entered my room. I have booked the whole room, for the simple reason that I snore so much that if somebody else is there he cannot sleep. And if he cannot sleep, then he creates trouble, and then I cannot sleep. But you kept silent for so long and suddenly you

started tossing and turning. I opened my eyes; I said, 'My God, again another person!' But forget all about it -- it is midnight, where will you go? But why do you have your shoes and cap on?"

Mulla Nasruddin said, "There is a problem. The problem is that if I take off my shoes, and my cap, and my coat -- and in fact I am accustomed to sleeping naked, and unless I am naked I cannot sleep -- if I take off everything and go to sleep naked, you are also sleeping naked. That is the trouble."

"But what is the trouble? I am sleeping naked, you are sleeping naked."

Mulla said, "You don't understand. In the morning, how am I going to recognize who is who? Just to keep my identity, I was keeping my hat, my shoes, my coat. That way I will be certain that there is no problem: I am Mulla Nasruddin, this guy is somebody else. But both naked...."

The man said, "I will suggest one thing to you, because this way neither you can sleep nor I can sleep." And the man also thought that this was a strange type of man, who thinks that if he is naked he will lose his identity. He said, "Just before us, a family must have stayed in the room, and their child has left a doll. So what I will do is I will tie the doll to your feet, and then you can sleep perfectly well. In the morning you can see that the doll is on your feet, so you are Mulla Nasruddin."

Mulla said, "I'm so grateful to you." He dropped all his clothes, and the other man found that doll in a corner and tied it to the feet of Mulla. The man was laughing all the time inside, thinking "I have never come across such a man." And then he had an idea in the middle.... when Mulla was snoring, he changed the doll. He tied it to his own feet and went to sleep.

In the morning when Mulla looked at his feet, he jumped out of his bed, ran out of the room, naked, shouting, "One thing is certain: that man is Mulla Nasruddin. The problem is: who am I? Can anybody say? Can anybody recognize me? Where is the manager? He had seen me in the night, perhaps he can recognize me."

Your personalities are nothing but dolls tied to your feet. I don't have to know your personal life, your personality. I don't have to be acquainted with you personally; I know you essentially. By knowing myself, I have known you all. By dissolving my own problems I know your problems, and I know the key to how they can be dissolved.

The day I became aware of myself I came to know the sinner and the saint both. I have known those who are asleep, and those who have become awakened. So there is no problem in it. If you are here listening to me... and all that I am saying is: drop your personality, drop your ego. Be humble, and be open. Be silent, be alert and conscious, and miracles are bound to happen to you.

And remember: I will not be responsible for those miracles. You yourself will be responsible for your miracles. You need not even feel thankful towards me. Your gratitude has to go towards the whole existence. I was just a stranger who met you on the way, and we talked a little, gossiped a little -- I don't have gospels, but only gossips -- and then we parted, you on your own way, I on my own way.

There is no need for me to know you personally, nor is there any need for you to know me personally. What is needed is an essential bridge between your being and my being. In silence that happens automatically.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #2
Chapter title: The new man: a citizen of the world

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BELOVED OSHO,
ONE OF THE TITLES OF THE MASTER'S PRESS IS A "HISTORY OF THE FUTURE". IT IS A BOOK THAT PUTS TOGETHER ALL THE VIEWS OF THE KNOWN PROPHECIES ABOUT OUR FUTURE, AND TRIES TO SHOW WHAT OUR WORLD WILL BE LIKE IN TWO HUNDRED YEARS. SINCE YOUR VIEWS OF THE HUMAN RACE AND THIS PLANET ARE VERY SPECIFIC, WE WOULD LOVE TO INCLUDE YOUR VIEWS OF WHAT MAN WILL GO THROUGH AND OF HOW HE WILL GO THROUGH IT.

Veet Niten, the first thing to be remembered about my attitude about the future is that all predictions are guesswork. The future remains always unknown and takes strange turns which no one would have ever conceived.

Moreover, my approach to life is to not be bothered with past and future. The past is no more, the future is not yet -- all that we have got in our hands is this moment. The past is dead and the future is unborn.

Keeping this approach in mind, I would like to say a few words. First, there is every possibility that there will be no future as far as life is concerned. We are coming closer to a dead-end street. It is sad to recognize the fact, but it is good to recognize it, because then there is the possibility of taking a different turn. As things are moving today, the logical conclusion is a global suicide.

There is only one hope: that life does not follow logic, that it is irrational. If it was rational, mathematical and logical, then you could not give more than twenty years to life on this earth.

The reasons are five:

First, the nuclear weapons are piling up every day. Right now, only five countries are nuclear powers. Within twenty years, twenty-five more countries will have joined the nuclear club. Thirty countries will have nuclear weapons. Already we have so much nuclear power that the whole earth can be destroyed seven times. And this will show you the insanity of man. Now what is the point of piling up more and more nuclear weapons?

Everybody is not a Jesus Christ, and everybody is not going to be resurrected again and again and again -- seven times. The truth is, even Jesus himself was never resurrected, because in the first place he never died.

Just the other day the prime minister of the Soviet Union, Gorbachev, said, "It is not possible to calculate how much destructive energy is already available." Just one submarine -- and there are thousands of submarines moving underwater carrying nuclear weapons -- just one submarine is equal to hundreds of second world wars. So the first problem is nuclear weapons.

The second problem is the immense rate of population growth. By the end of this century we will have seven billion people on the earth. And the earth is so heavily exploited that it cannot support that much population. Fifty percent of the population has to die simply of hunger. And just think, if fifty percent of the people die, what will be the situation of the living ones? There will be nobody even to carry their corpses to the graveyard; they will be rotting in your streets, in your neighborhood, even in your own house. The whole world will have become a vast graveyard, stinking of death.

No effort is being made by the politicians to prevent the population growth. On the contrary, a few rich countries of the West, for example Germany -- where people are intelligent and can see that more population means more death, more population means more poverty, more population means more disease -- have stopped producing children. And the politicians of those countries are giving incentives to produce more children because their population is decreasing.

They are not worried about the whole world. Their whole worry is... for example, Germany is losing three thousand people every day and thirty thousand immigrants are entering into Germany. The politician is not worried about the world, he is worried about his power, his country. If this goes on for twenty years -- that their population goes on decreasing and immigrants go on coming more and more -- the immigrants will be in the majority, they will be the rulers. So before it becomes a problem, the Germans have to start producing as many children as poor countries are doing. And the same is the situation of a few other

Western countries.

The third problem is the disease AIDS, which is spreading like wildfire. And there seems to be no possibility, at least in the coming twenty years, of finding a cure for it. Scientists are more or less certain that there is no cure.

But no country is making celibacy a crime, and celibacy is the cause of the disease AIDS. It is the monks, the soldiers, the students, who are living separately from women, who become homosexuals -- and homosexuality has created the disease. But homosexuality is only a symptom; the real problem is celibacy, *brahmacharya*.

Mahatma Gandhi has written a book, CELIBACY IS LIFE. Now somebody has to write a book, CELIBACY IS DEATH. And every country is trying to hide the facts: how many homosexuals they have, how many people are suffering from AIDS -- because no one, no country, wants to be exposed to the world as homosexual. But you can see that every day people are dying from AIDS, all over the world. And AIDS takes time to ripen -- it can take years -- and then for death, at least two more years. If so many people are dying, millions around the world must be practicing homosexuality.

But it seems nobody has the guts to say that celibacy should be made a crime, and that those who are homosexuals should not be punished, but trained again to become heterosexuals. Every college, every school, every hospital, every institution that is concerned with human welfare should teach homosexuals, uncondition their mind from homosexuality and turn it to the natural way, the well-trodden way of heterosexuality.

All the religions are suffering from it, because they all teach celibacy. But no religion is ready to accept it, and whenever you don't accept an enemy you are giving more power to the enemy. Recognize it, so that you can find ways to fight with the enemy.

The fourth great problem that man is going to face in the coming twenty years is a collapse of the ecology. We are unaware of how we are destroying our own sources of life in different ways. Life needs an ecological balance, and that balance is being disturbed.

For example, around the earth is a layer of air. And just on the top of that layer is the ozone layer, which is a protective seal for the earth. But we have made holes in it by sending rockets to the moon and to Mars, which was absolutely unnecessary. You cannot manage the earth and you are starting to manage the whole universe.

The rockets, going out and coming in, have made holes and those holes are now turning out to be one of the most dangerous things -- because the sun sends rays and all of the rays are not life-giving. That layer, the ozone layer, was returning those rays which would bring destruction and disease to the earth, and was allowing only life-giving rays. But we have made holes, not only with rockets, but by other means also, and now all those destructive rays are entering the atmosphere. Our atomic explosions have destroyed that layer; and there are many gases which scientists are producing -- those gases have also created holes. Now the whole protective seal is no longer protective.

And it is not that the ecology is being disturbed from one direction alone. It is being destroyed by multi-dimensional methods. For example, because of the accumulation of carbon dioxide and man-made chemicals, the heat of the atmosphere has risen as it has never risen before. For the first time there is a possibility that the ice on both the poles, north and south, has started melting. It has never melted before. If all the ice from the north and south poles melts, then all the oceans will rise by four feet. Cities which are ports, like Bombay, New York, or London, will be filled with water. But four feet... perhaps we can manage somehow.

The Himalayan ice has never melted, it has been eternally there. If the heat of the atmosphere rises a little more, then the Himalayan ice will start melting, and that is the greatest danger. And the heat is rising because nobody is listening, nobody is caring about anything. What happens to future humanity is nobody's concern -- they are concerned with their power, their politics.

Atomic experiments continue, nuclear experiments continue. And it is a really horrible picture if the whole Himalaya melts; all the seas of the world will rise by forty feet. Perhaps four feet... somehow we can protect ourselves by creating walls or something, but forty feet higher.... The oceans will drown all your big cities, all your wealth, because they are all near the ocean.

A forty-foot rising of the oceans has immense implications. All the rivers will start moving backwards, because the oceans will not absorb them. The land will be flooded with water, and a flood will happen exactly like the one we read about in the OLD TESTAMENT, which happened in Noah's time, when all life and everything got drowned. It has been, up to now, only a story; but the coming twenty years will see it

happen as a fact. And there is nobody, and no way.... In that small story it was possible to create an ark, because sooner or later the floods would subside. But this is not a flood that is going to subside.

And the *most* dangerous thing is the fifth, which is man himself, with all his discriminations between black and white, between East and West, and a new discrimination has suddenly arisen between North and South. Humanity is divided by religions, by nations, by color, by race. and they are at each other's throats.

To avoid these five dangers, which man has never faced before, seems to be almost impossible -- unless a miracle happens. But miracles happen only in stories, not in real life. And the most disturbing factor is that the intelligentsia of the world, the politicians of the world, the philosophers of the world are ignoring all these facts.

It happens in times of danger, that the only way to protect your peace of mind is to ignore the danger. This is called the "ostrich logic." The ostrich lives in the desert, a beautiful animal with a long neck, very colorful. Whenever the ostrich sees its enemies, other animals who can kill it, it has a strange logic -- but very human. It simply digs a hole in the sand of the desert and puts its head inside the hole, because then it cannot see the enemy. And its logic is: if you cannot see the enemy, the enemy does not exist.

People are concerned about trivia, very stupid things, when great dangers are ahead. I hope that some sanity comes to humanity and life can be saved, but we will have to encounter all these five factors very carefully.

The world should have one government, there should not be any nations anymore. That way we can avoid any possibility of war.

The world should have only one kind of religiousness. Not one religion, just one kind of religiousness -- a gratitude to existence, a loving heart, a meditative awareness. The most essential part of religion should be saved, and Christianity and Hinduism and Buddhism and Jainism and Mohammedanism all should disappear from the earth.

They are no longer needed; they have done enough harm. But now the harm is so much that they cannot be tolerated.

What is the need for nations? The whole earth is one.

Problems can be very easily solved if there is only one functional world government. Politicians will not like the idea because then they cannot go on bragging as presidents and prime ministers and cabinet ministers and parliamentarians do. If there is only one world government -- and that too has to be functional, just like the post office or railway trains -- somebody has to arrange things, so somebody should arrange things. And whoever is most capable technically, scientifically to tackle the problem, should manage it -- but not because of votes.

It is a strange situation that the most important things -- your prime ministers, your presidents, your education ministers -- are chosen by votes, votes of people who are absolutely ignorant of what they are doing. So there are education ministers who know nothing about education; there are prime ministers who have nothing to do with all these vast problems and don't even have the intelligence to tackle them.

You don't choose doctors, you don't choose surgeons: "It is a democracy, we will choose the surgeon; whoever gets the most votes will become the surgeon." Then instead of surgery there would be butchery, and that is exactly what is happening.

Merit should be decisive, not the power of votes. And the meritorious should be *invited* because the meritorious are not the ones who are going to beg for votes. A man of merit has a certain dignity. Politicians don't have any dignity. They are beggars.

Although all the religions have been preaching celibacy, nobody raises the question: Is celibacy natural? Is it humanly possible to be celibate? Can any scientist, or any medical expert, or any psychologist support the idea of celibacy? Nobody is going to say a single word against celibacy -- that it is bringing all kinds of sexual perversions into humanity. Perhaps AIDS is only a beginning; even more dangerous diseases may be coming up.

And last I mention man. Man is not contemporary; he lives a thousand years back -- and everything else has changed. His anger is the same, his fighting instinct is the same as when he used to have stone weapons. Now, the same man who used to have stone weapons has nuclear weapons. Man has not changed, and the technology has given him more and more destructive power.

If there is going to be a world war, it is going to be a push-button war. Nobody will be seen fighting in the field. Just from the White House, or from the Kremlin, the prime minister or the president simply pushes a button, and the whole world goes into the mouth of death. Nobody is going to win and nobody is going to

defeat... it is such a stupid concept of war. Wars were fought for victory, but now the war is going to end all of them, friends and enemies, because both are capable of destroying each other.

It has been calculated that if the Soviet Union attacks America or America attacks the Soviet Union, which is more possible -- in these last few months Ronald Reagan has shown his real face: he is absolutely stubborn, adamant, is not ready to stop creating more nuclear weapons -- but whoever attacks first, the difference will be only of ten minutes; the other will be able to attack within ten minutes. So the only thing is, who was ten minutes before and who was ten minutes after -- no question of defeat, no question of victory, because there will be nobody left to write the history.

It is a good idea, Veet Niten, to write the history now, because after twenty years perhaps there will be nobody to write history. You have a very beautiful idea, the history of the future. We have always been writing the history of the past; nobody has written the history of the future. But this is the right time to write it, because after twenty years there will be nobody to write it, and nobody to print it, and nobody to read it.

If you raise questions which are so dangerous, people will be annoyed with you. I have turned the whole world into my enemy for the simple reason that I go on pulling the necks of the ostriches out of the sand, and tell them that it does not matter whether you see the enemy or not. It is better to see, because by seeing you may have some way to escape, but putting your head into the sand you are absolutely defenseless. But the *shuturmurg*, this ostrich, feels very happy when his head is underneath the sand. If you pull his neck out he becomes angry, because again he has to see the enemy. Nobody wants to see the enemy. If we are fully aware of all the enemies....

Nuclear weapons have to be drowned in the Pacific Ocean, and the Pacific Ocean has to be banned for a few years to any kind of traffic. The Pacific Ocean is five miles deep; the name is also very significant, it means "peaceful". All the nuclear weapons, whoever possesses them, should go into the Pacific.

Celibacy should be a severe crime all over the world. All the monks and nuns should be allowed to marry each other, and it should not be thought that marriage or a love-relationship is against spirituality.

But people are so idiotic. Just the other day I came to know that the bishop of London, who ranks third in the hierarchy of the Church of England -- the Archbishop of Canterbury is the first, he is the third, just one man is in between -- has threatened the Church of England that if women are accepted as priests, then he will create a division in the Church of England. He will separate, with all those who are against women's initiation into becoming priests, bishops, cardinals.

People are concerned with such stupid problems. My feeling is that this is a way of avoiding the real problems. This is the ostrich's logic. For forty years continuously, there is a district in Maharashtra, Belgaum, where they have been fighting about whether Belgaum should be in Maharashtra, or it should be in Karnataka, another state on the border of Maharashtra. And they have been killing each other; riots have been happening, arson has been happening.

Strange people. What does it matter whether Belgaum is in Karnataka or in Maharashtra? And if you want to decide, let the Belgaum people decide it -- they can vote on where they want to go. Under impartial observers this can be decided within two hours. For forty years they have been killing each other -- and the problem remains where it was when the British left India. And I cannot conceive at all that, whether Belgaum is in Karnataka or in Maharashtra... what difference does it make? Maharashtra and Gujarat were fighting for Bombay. Gujaratis and Maharashtrians had been killing each other because... where should Bombay go, in Gujarat or in Maharashtra? Bombay will remain where it is.

I remember a beautiful story: When India was partitioned into India and Pakistan, on the border there was a madhouse. Obviously nobody was interested in that madhouse -- thousands of mad people -- but it had to be somewhere. The superintendent of the madhouse called a meeting of all the mad people and asked ,"You raise your hands whether you want to go to India or you want to go to Pakistan." They said, "We want to live here. We don't want to go anywhere."

The superintendent tried hard, "You will not be going anywhere, you will remain here." But the madmen could not understand. "If we will remain here then what's the problem? Then why are you asking, `Who wants to go to India and who wants to go to Pakistan?' We are all friends and we want to remain here."

The superintendent could not explain to them the idea that their madhouse would belong to India, or it would belong to Pakistan. They said, "It does not matter. What is the problem? Why are you so worried?"

Finally it was decided that these people were not going to understand anything, so it was better to divide the madhouse into two parts. A wall was raised in the middle, and half the madhouse remained in India and half the madhouse became part of Pakistan.

I have heard that still the mad people climb on the wall from both sides and laugh at the whole matter, saying, "We are where we used to be. What happened to that `going to India,' `going to Pakistan'? Nobody has gone anywhere, and unnecessarily they have created this wall!" Small things go on keeping the human mind involved, so it cannot tackle the real problems.

I have told you there are five real problems which are going to destroy humanity. Solutions are very easy, but it is a big madhouse; nobody seems to understand.

All nuclear weapons into the Pacific.

The whole idea of celibacy has to be condemned as a crime, and the homosexuals have to be trained -- they have become perverted -- for heterosexuality.

But you will be surprised... the parliament of Holland prevented my entry into Holland, like many other countries. When the question was asked, the minister concerned answered, "Osho has been prevented from coming into Holland: first, he is a dangerous man, he corrupts people's minds; second, in one of his statements he has appreciated Adolf Hitler." Out of context... I had made one statement, in which I had said that Adolf Hitler was a greater saint than Mahatma Gandhi. He never produced a single child, he was always going to bed early and getting up early in the morning, he was not using any kind of alcoholic beverage, and -- you will be surprised -- he was a vegetarian.

So I was simply joking, that if saintliness consists of these things then Adolf Hitler has defeated Mahatma Gandhi very easily. Mahatma Gandhi took the vow of celibacy after he had created four children. At that age one naturally wants to get rid of sex, because it is simply tiring. The American Medical Association has exposed that there are millions of people in America alone -- to say nothing about the whole world -- who have a migraine whenever they make love. They are doing great research into why they have a migraine after making love -- after making love they should have a good sleep.

But to show you an example of conditioning: the scientists and the medical people who are doing the research into why the migraine happens are finding all kinds of causes, except the real cause. The real cause is Christianity, because sex has been condemned; so their minds are divided -- half of their mind is against sex and half of their mind wants to go the natural way. This creates the tension.

I am not a medical man, I am not a scientist, but I can say with absolute authority that it is the condemnation of sex that is creating the migraine. Because the researchers are all Christians, they will find out many things, but they will not look at a simple psychological fact that no aboriginal ever has a migraine after making love. All these millions of people are Christian, and most of them are very pious and religious people. It is their religion that is creating the migraine because it is creating a split. And a migraine is nothing but a split in the head -- one part wants to go, one part pulls back -- naturally a migraine will be the result. All condemnation of sex and all appreciation of celibacy should be absolutely stopped; otherwise we cannot get rid of AIDS. It is going to spread -- it *is* spreading.

It is a simple fact that the earth is undivided. What is the need for so many nations, except that they fulfill so many people's ego trips? There is no other need. Why should Germany be afraid of immigrants, and give incentives to Germans to produce more children, when the earth is dying from overpopulation? If there was one world government we could shift population from one place to another place. Wherever the population starts decreasing, it should be replaced by the increasing population from other nations.

Once we accept that the world is one, then there is no need to destroy, every year, billions of dollars' worth of food in America, in Europe. They have to destroy it, and people in the East are dying. In Ethiopia one thousand people were dying every day, and at that very time in Europe they wasted two billion dollars in carrying their foodstuffs to be drowned in the ocean. If the world is one, and some countries are producing more and some countries have become barren, the food can be distributed very easily.

If religions disappear from the world, then many idiotic things will disappear with them. They are against birth control, although they know perfectly well that Jesus is the only begotten son of God -- God created only one son in the whole of eternity. He must be practicing birth control; otherwise why only one son? -- at least one daughter as well. But the religions are against birth control, they are against abortion, without any feeling for the danger of overpopulation -- that the world will kill itself.

That death will be very cruel because it does not come immediately; when a person dies because of hunger, it takes months of torture and suffering. A healthy man can live without food for three months; then he will die, because the healthy man has a reservoir of energy in his body, which is for emergency purposes. But even the poorest man, the sickest man, will take a few days, a few weeks to die. Those few weeks of

hunger are going to be absolute hell.

But religions are concerned with creating more children because more children means more power -- power in two ways: more votes, and more fodder for your cannons in war.

For twenty to thirty years absolute birth control should be practiced. It is not a question of democracy, because it is a choice between life and death. If the whole world is going to die, what are you going to do with your democracy? Democracy will be the rule then -- for the graves, of the graves, by the graves -- because people will have disappeared.

Religions carry superstitions of all kinds which are hindering your intelligence, your vision, your possibility of creating a new man in the world.

One thing is certain -- the old humanity is going to die. If we can make the people of the world understand, then a new kind of man can survive.

He will be a citizen of the world -- no nations.

He will be religious -- but no religion.

He will be scientific -- but not destructive; his whole science will be devoted to creation.

He will be pious, compassionate, loving -- but not celibate; that is a kind of lunacy. A celibate is a lunatic.

The new man will stop all kinds of experiments which are increasing the heat of the atmosphere around the earth, because the priority is *life*, not your experiments. The new man will not send rockets to create holes from which death-rays can enter into our atmosphere; there is no need at all. And if the need arises, then you should also be prepared to close those holes -- the moment the rocket goes out, the hole is closed; the moment the rocket comes in, the hole is closed.

That is the only way to avoid the seas bringing the old story of the flood in which everything was destroyed... and now even Noah's Ark will not help, because the flood will never recede.

A new man without any burden of the past, more meditative, more silent, more loving... all the universities, rather than wasting their time on superficial subjects, should devote time to creating more consciousness in man. But football seems to be more important. It is one of the most idiotic games... and millions of people go mad when there is a football match.

I know one of my friends -- he is a professor -- he takes leave when there is a football match. If he cannot go to the match itself, then he sits in front of his television set. I was staying with him, he lives in Amritsar. Television came first to Pakistan, because Pakistan is an ally of America; it came to India almost twenty years afterwards. But Amritsar is only fifteen miles away from Pakistan, so they were enjoying Pakistani programs on television, even when in India there was no television. I was staying with that friend, and I got fed up sitting in the room, because seeing a football match... it is so idiotic -- millions of people are going mad, as if something very crucial is involved. And because the team that he was identified with was defeated, he threw his television set on the floor, he was so angry.

I said, "You must be an idiot! That I knew from the very beginning, but what is the crime of the poor television set?"

He said, "I became so enraged. It is absolutely unjust."

But I said, "It may be unjust or just, the television set is not concerned in it."

He said, "It is not a question of the television set. I was so angry, I wanted to destroy something."

In a Californian university, for one year they have been studying... that whenever there is a boxing match -- which is the ugliest thing you can conceive of, people hitting on each other's noses.... Boxing proves Charles Darwin is right: man has come from animals and still has animal instincts in him. The report of the California university is very significant: whenever there is a boxing match, crime rates go fourteen percent higher immediately, and they remain at that level for at least one week -- fourteen percent higher.

Just seeing people hitting each other, their own animal becomes alive -- more murders, more rape, more suicides. It takes seven days for them to calm down, back to their normal criminality. Still, boxing is not banned. The same happens with football matches.

You will be surprised to know that American researchers have found that the crime rate is always on the increase. But a new phenomenon has started, and that is small children committing crimes, which has never happened before -- thirteen-year-old boys, twelve-year-old boys trying to rape girls; ten-year-old boys, nine-year-old boys murdering, assassinating; seven-year-olds, eight-year-olds taking drugs -- and in millions. Now drugs are not thought to be for adult people, but for primary school children.

But nobody seems to be concerned about why this is happening. It can be prevented. People use drugs because without drugs they are so much in anguish and anxiety drugs calm down their minds for a few

hours. But again the problems are back. Unless meditation becomes an absolute in every educational institution, drugs cannot be prohibited. You can prohibit... they go underground. Man has to be taught some other ways of becoming calm and quiet and blissful, then there is no need for all these things.

A fourteen-year-old boy committing rape simply shows that you have to change your attitudes about sex. Boys and girls should be raised in hostels together; they should be allowed to make love with no inhibition. Up to a certain age there is no problem, because the girls are not going to get pregnant, so it is simply a game, a joyful game they can enjoy. But rape is a crime -- and you are responsible for it.

By the time the girls are of the age that they can become pregnant, the pill should be available in every institution. And now there are pills available for men also; either the girl can take it or the boy can take it. In the past it used to happen sometimes that you had not taken the pill, and suddenly you met your lover -- and man always thinks, "This is not going to happen to ME...." But now they have found a new pill which can be taken after love-making. It is more secure.

Things should be thought about in a scientific way, not in a superstitious way; then there is a possibility of man's future. In many countries now they are declaring homosexuality a crime -- that will make homosexuality go underground. This I call unintelligent. They should create special campuses for homosexuals, with absolute respect for their dignity. They can move to a special campus. Near every big city beautiful campuses should be available, where homosexuals can move, so that the disease does not spread among the general public. And among homosexuals there are many who are suffering from AIDS, so there should be a special section in the homosexual campus for the AIDS people.

No disrespect should be shown to them, but compassion. They are victims of religious ideologies. And there are doctors who are homosexuals, there are doctors who are suffering from AIDS. These doctors should be moved to those campuses. We can prevent the rest of humanity from being affected, and without destroying the dignity of the homosexuals or the people who are suffering from AIDS. It is so simple, and they will not be a burden on society. They can work, they can produce, they can do whatsoever they are skilled in; but they should remain in their own monastery. I call it a monastery, homosexual monasteries.

If we take a serious step against all these five dangers that are facing humanity, Veet Niten, there is a possibility of a new man, of a better man, of a natural man, of a healthier man, of a more religious man in the future... a world without wars, without nations, without religions... a world peaceful, loving... a world in search of truth, of bliss, of ecstasy.

But if these five problems are not solved immediately, there is no future possible.

You should start writing your book, A HISTORY OF THE FUTURE, as quickly as possible, because most probably there is not going to be any future.

BELOVED OSHO,
I REALLY DIG THE IDEA OF BEING A MIRROR, BUT I AM ITALIAN. DO YOU KNOW THE ITALIAN MIRROR? ONCE I WAS STAYING WITH TWO FRIENDS AND A WOMAN, LIVING IN THE SAME HOUSE. ONE DAY THE WOMAN LEFT. SHE HAD WRITTEN A MESSAGE ON HER LOVER, HUGO'S, MIRROR WITH HER LIPSTICK: "HUGO TI AMO" -- "I LOVE YOU, HUGO." WHEN THE OTHER GUY WENT TO THE BATHROOM AND SAW THE MESSAGE, HE BECAME ENVIOUS. SO HE PUT HIS FINGER IN A POT OF SPAGHETTI AND WROTE ON THE MIRROR WITH THE TOMATO SAUCE: "I LOVE YOU, SUGO" -- "SUGO" MEANS SPAGHETTI SAUCE.
THIS IS TO GIVE YOU AN IDEA OF AN ITALIAN MIRROR. NOW DO YOU STILL WANT ME TO BE MIRROR?

Sarjano, I still want you to be a mirror, but not an Italian mirror. There are more varieties of mirrors. Not only are Italian mirrors full of spaghetti sauce, even Italian heads are full of spaghetti. In this whole world I hate only one thing and that is spaghetti.

But you can be a German mirror, a Belgian mirror -- the best of all mirrors is the Belgian mirror; and if you are going to be a mirror, why not be the best? But a mirror you have to be. And avoid spaghetti as far as possible, because that makes the Italians greasy. From every pore of their body you can see spaghetti coming out.
I love the Italians minus spaghetti.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #3
Chapter title: Just like the open sky

26 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
A FEW MONTHS AGO MY FRIEND AND I WERE VISITING HIS DYING FATHER. LOTS OF PEOPLE WERE AROUND. HIS BODY WAS ABOUT FINISHED. TO MOST PEOPLE HE WAS INDIFFERENT, BUT WHEN EVERYONE LEFT HE SUDDENLY OPENED HIS EYES AND TOLD US,"I FEEL LIKE I HAVE TWO BODIES; ONE BODY IS SICK AND THE OTHER IS COMPLETELY HEALTHY. "WE TOLD HIM, "THAT'S RIGHT! THE HEALTHY BODY IS THE REAL YOU, SO STAY WITH THAT ONE. "HE SAID, "OKAY," AND CLOSED HIS EYES. AS WE SAT WITH HIM, THE SICK ENERGY AROUND THE HOSPITAL BED CHANGED. WE COULDN'T BELIEVE THIS NEW ENERGY; IT WAS AS IF WE WERE IN DARSHAN WITH YOU... SUCH BEAUTIFUL SILENCE. I FELT A BIT STRANGE SAYING THESE WORDS TO SOMEONE WHO WAS REALLY EXPERIENCING THIS. WHATEVER I SAID WASN'T REALLY MY EXPERIENCE, JUST SOMETHING I'D THOUGHT ABOUT. AFTER WE LEFT HE IMPROVED FOR A WHILE, WENT HOME AND DIED PEACEFULLY IN HIS BED. BELOVED OSHO, EVEN THOUGH I'VE BEEN WITH YOU FOR TEN YEARS, I FELT SO IGNORANT IN FRONT OF THIS MAN WHO WAS READY TO LET GO OF EVERYTHING WITH SUCH TRUST AND CLARITY AND PEACE.

Geeta, the experience that you went through always is possible when someone is dying. All that is required is a little alertness. The man who was dying was aware -- not much awareness is needed for this experience.

At the moment of death your physical body and your spiritual body start separating. Ordinarily, they are so much involved with each other that you don't feel their separation. But at the moment of death, just before death happens, both the bodies start getting unidentified with each other. Now their ways are going to be different; the physical body is going to the physical elements, and the spiritual body is on its pilgrimage onwards, to a new birth, in a new form, in a new womb.

If the person is a little alert he can see it himself, and because you said to him that the healthier body is you, and the body that is sick and dying is not you.... In those moments, to trust is very easy because it is happening just before the eyes of the person himself; he cannot identify with the body that is falling apart, and he can immediately recognize the fact that he is the healthier one, the deeper one.

But you could have helped the man even a little more -- this was good, but not good enough. Even this experience of the man, of getting unidentified with the physical body, immediately changed the energy in the room; it became silent, peaceful.

But if you had learned the art of how to help a dying man, you would not have stopped where you stopped. A second thing was absolutely necessary to tell him because he was in a trusting state -- everybody is, at the moment of death.

It is life which creates problems and doubts and postponements, but death has no time to postpone. The man cannot say, "I will try to see," or, "I will see tomorrow." He has to do it right now, this very moment,

because even the next moment is not certain. Most probably he is not going to survive. And what is he going to lose by trusting? Death anyway, is going to take away everything. So the fear of trust is not there; time to think about it is not there. And a clarity is there that the physical body is getting farther and farther away.

It was a good step to tell him, "You are the healthier body." The second step would have been to tell him, "You are the witness of both the bodies; the body that is dying is physical, and the body that you are feeling is healthy is psychological. But who are *you*? You can see both the bodies... certainly you must be the third; you cannot be one of these two."

This is the whole process of the *bardo*. Only in Tibet have they developed the art of dying. While the whole world has been trying to develop the art of living, Tibet is the only country in the world which has developed the whole science and art of dying. They call it the *bardo*.

If you had told the person, "This is good that you have taken one step, you are out of the physical body; but now you have got identified with the psychological body. You are not even that; you are only awareness, a pure consciousness, a perceptivity...." If you could have helped the person to understand that he is neither this body nor that body, but something bodiless, formless, a pure consciousness, then his death would have been a totally different phenomenon.

You saw the change of energy; you would have seen another change of energy. You saw silence descending; you would have seen music also, a certain dancing energy also, a certain fragrance filling the whole space. And the man's face would have shown a new phenomenon -- the aura of light.

If he had taken the second step also, then his death would have been the last death. In the *bardo* they call it "the great death," because now he will not be born into another form, into another imprisonment; now he will remain in the eternal, in the oceanic consciousness that fills the whole universe.

So remember it -- it may happen to many of you. You may be with a friend or with a relative, your mother, your father. While they are dying, help them to realize two things: first, they are not the physical body -- which is very simple for a dying man to recognize. Second -- which is a little difficult, but if the man is able to recognize the first, there is a possibility of the second recognition too -- that you are not even the second body; you are beyond both the bodies. You are pure freedom and pure consciousness.

If he had taken the second step, then you would have seen a miracle happening around him -- something, not just silence, but something more alive, something belonging to eternity, to immortality. And all of you who were present there would have been overwhelmed with gratitude that this death has not been a time of mourning, but it has become a moment of celebration.

If you can transform a death into a moment of celebration, you have helped your friend, your mother, your father, your brother, your wife, your husband. You have given them the greatest gift that is possible in existence. And close to death it is very easy. The child is not even worried about life or death; he has no concern. The young man is too much involved in biological games, in ambitions, in becoming richer, in becoming powerful, in having more prestige; he has no time to think of eternal questions.

But at the moment of death, just before death is going to happen, you don't have any ambition. And whether you are rich or poor makes no difference; whether you are a criminal or a saint makes no difference. Death takes you beyond all discriminations of life and beyond all stupid games of life.

But rather than helping people, people destroy that beautiful moment. It is the most precious in a man's whole life. Even if he has lived one hundred years, this is the most precious moment. But people start crying and weeping and showing their sympathy, saying, "This is very untimely, it should not happen." Or they start consoling the person, saying, "Don't be worried, the doctors are saying that you will be saved."

These are all foolishnesses. Even the doctors play a part in these stupid things. They don't tell you that your death has come. They avoid the subject; they go on giving you hope. They say, "Don't be worried, you will be saved," knowing perfectly well that the man is going to die. They are giving him a false consolation, not knowing that this is the moment when he should be made fully aware of death -- so acutely and so impeccably aware that pure consciousness is experienced. That moment has become a moment of great victory. Now there is no death for him, but only eternal life.

BELOVED OSHO,
WHEN YOU SAID THAT NOW IS THE TIME TO DROP THE DUALITY BETWEEN ME AND YOU, YOU GAVE ME WHAT I'VE YEARNED FOR FROM THE MOMENT I SAW YOU. I WANT TO WRITE THIS SO THAT IT IS MORE REAL, SO THAT I CAN KNOW MORE AND MORE THAT THIS IS MY TRUTH. BELOVED

OSHO, I AM NOT SEPARATE FROM YOU. THERE IS NO YOU -- THERE IS NO ME. THIS FEELS SO AWESOME TO SAY -- EVEN MORE AWESOME TO LIVE. WHY? HOW TO EVER DROP OVER MY HEAD?

Kaveesha, this is your truth. It will be better to say this is *the* truth, because the truth cannot be yours or mine. And I have known it from the very beginning, since you first saw me.

It is not a question of time -- that one has to live with me for years and only then will he be able to feel that there is no I and there is no thou. It is a question of sensitivity, not of time -- of a clear perception, not of living many, many years with me.

There are people who have lived with me for years. In fact, the more they have lived with me, the more they have forgotten me completely; they have started taking me for granted. They will wake up only when I disappear from this physical body. Then they will feel a sudden shock -- twenty years we have been together, what happened?

So it can happen in the first moment -- it can happen any time. The only requirement is a clear perception. And Kaveesha, you have a very clear perception and a very loving heart. And from the very first moment you have not hesitated at all in opening all your doors, all your windows; you have been available to me.

I remember the first day I looked into your eyes, and I knew that somebody is there who is ready to disappear. If *you* disappear, you will suddenly realize that I disappeared long ago. So there is no I and there is no thou.

Kaveesha was born in a Jewish family, and she must be aware of one of the great Jewish thinkers of this century, Martin Buber. His most famous book, for which he received the Nobel Prize, is I AND THOU. His whole philosophy is that people need a deep dialogue between I and thou.

He has written very logically and very rationally -- he was one of the geniuses of this century -- but his whole philosophy is wrong. He thinks the dialogue happens between I and thou. And I say unto you, the dialogue happens only when there is no I and no thou.

It is a very strange dialogue, of course, because we are accustomed only to a dialogue between two persons; and I am saying that when two persons disappear into one, only then there is dialogue, a heart-to-heart communion.

Martin Buber is dead; otherwise I would have traveled to Israel -- he was very old -- just to tell him, "There is still time for you; drop this idea of I and thou. Let there remain only the dialogue."

With Kaveesha there has been only a dialogue. And it is not that only now she has become aware of it; she has also been aware of it, but she wanted the seal of my authority on it -- because one never knows whether one is dreaming or seeing the reality, whether one is imagining, or really the revolution has happened. Her question is just for her to become clear about it, so nothing remains clouded.

Yes, Kaveesha, this is the truth. Neither yours nor mine; just the truth.

You are saying, "Beloved Osho, I am not separate from you. There is no you -- there is no me. This feels so awesome to say -- even more awesome to live."

It is such a great mystery to live that it is natural it will look very awesome -- it is so overwhelming. But slowly, slowly, everything else becomes unreal and false before this simple reality -- that there is no I and there is no thou.

It has happened between me and you, and soon you will see that it is happening between you and everyone else. This is only the beginning. It will be complete only when there is no I and no thou anywhere, when you are merged and melted into the ocean of the whole.

You have entered the door of the temple, and now there is no way of turning back. Just accept it as a gift of the divine in total humbleness and simplicity of the heart; otherwise it can become a heavy burden. The experience is too big, and we are so small.

It is almost as if the ocean has dropped into the dewdrop -- just think of the poor dewdrop! When the dewdrop falls into the ocean, it is simpler; but once in a while the ocean also drops into the dewdrop -- then it is tremendously awesome and overwhelming. But to whomsoever it happens, he is blessed, immensely blessed.

Just take it with deep relaxation, and with a humble heart, and soon it will become your natural way of life. Looking at the trees, or at the stars, you will find the same dialogue.

BELOVED OSHO,
I FEEL AS IF I AM ALMOST LETTING GO, BUT A PART INSIDE ME, SMALL BUT VERY PERSISTENT, IS HOLDING ON TIGHT. IT CREATES A FEELING OF ANXIETY, A CLOUD OF WORRY, A SENSE OF INCOMPLETION. OFTEN, WITH YOU, THE BEAUTY OF A SINGLE MOMENT IS SO INTENSE THAT IT TURNS INTO AN ACHE AND A LONGING. IS IT BECAUSE MY "YES" IS NOT TOTAL YET? AND WHY DOES THIS CREATE A SORT OF EXISTENTIAL WORRY? NOBODY ELSE SEEMS WORRIED.

Deva Surabhi, your question has its own answer in it -- but this is how people are unconscious. You have not even thought a second time about what you are writing. You are writing, "I feel as if I am almost letting go." Do you see what it means? The moment let-go happens, it is not almost. Either it happens or it does not happen.

Let-go does not come in installments, and it is never "almost" -- that too is "as if." Even the "almost" is not certain -- uncertainty upon uncertainty upon uncertainty. "As if" is also not the beginning. "I feel" -- it is not that I experience. Naturally, you will find yourself in tension and in anxiety.

And you ask me, "Is it because my `yes' is not total yet?" What to say of your "yes" and its totality? You have not even dreamt about it; you have only heard about it, and you have seen people in a state of yes-ness.

You have also longed for it because you have seen the joy of those whose "yes" is total; you have seen their dance, you have seen their song. It is out of a competitive spirit -- you don't want to be left behind. But you don't have any "yes" yet; otherwise, there would be no anxiety and no tension. "Yes" is a total let-go.

But my feeling about Surabhi is that she is a great thinker. I say great thinker because she is the only one who writes so many questions every day. I have to go on throwing away dozens of her questions, and then I start feeling that the poor girl is writing so many questions that I must choose at least one. So out of compassion I choose, Surabhi, your questions. Otherwise, they are not worth answering.

I would never have answered anybody else's question if he had written, "I feel as if I am almost letting go, but a part inside me, small but very persistent, is holding on tight." Even if a part of you is holding on tight, it is enough to destroy your whole idea of let-go. You cannot divide yourself into parts; even if one hand is holding tight, your whole body will have to remain there.

I have heard about a man who stole from the treasury of the king and was brought before the king. The man was certainly a very strange fellow because he did not deny it, although there was no eyewitness. He was not caught red-handed; he could have denied it -- it was almost impossible for the king to prove that he had stolen from his treasury. But the man said, "Yes, I have stolen from the treasury, and whatever punishment you want to give, you can give. But remember one thing -- only my hands have been involved in the stealing -- I was just standing there and watching. I am the only eyewitness."

The king said, "You seem to be a very strange fellow. Your hands were stealing, and you were standing there, just looking."

The man said, "That's how I work. You can punish my hands, but you cannot punish me. That would be very unjust of you. And anyway, you don't have any other witness except me."

The king said, "You are not only a thief, but you seem to be very logical, too. Okay, I sentence both your hands to be kept for thirty years in jail."

The whole court laughed. The king said, "Now the poor fellow will be in difficulty because if his hands are in jail, how can he avoid not being in jail?" But the man laughed with the laughing court.

Seeing that he was laughing, the court stopped, because the man took off both of his hands -- which were false -- threw them before the king and said, "Goodbye. Thirty years, or three hundred years... as many years as you want to keep them, keep them."

But Surabhi, your parts are not false. If a false hand were holding tight, then things would be easy. You are an organic whole. An anxiety is being created because you are *trying* to let go. It is not a question of trying -- because trying itself will be the hindrance to moving into the space of let-go.

Let-go cannot be tried. It is simply an outcome of understanding -- you simply understand something.

For example, you see that your house is on fire. Then, you don't consult the ENCYCLOPEDIA BRITANNICA for how to get out of the house when the house is on fire; you don't give even a single moment for thinking. You just rush from wherever you can find a space to get out of the house -- you may have to jump out of the window.

I have seen a man jumping out of his bathroom, naked, because the house was on fire. And nobody objected to it because you cannot follow etiquette and manners in a situation when the house is on fire. The poor fellow was in the bath under the shower. Do you think he should first put on his dress, make-up, and

then go out of the front door? -- just like a gentleman, jumping out of the window, in the house of another person, and that too, naked. But nobody took note of it. On the contrary, the neighbors brought a blanket and covered him.

Let-go is an instantaneous understanding: you see the futility of your effort. In that very seeing, let-go happens. It is not something, Surabhi, that you have to do -- you are trying to do it. The same is true about love. These belong to the same category: let-go, love, meditation, God -- they are not your doings. You are seeing people in a yes state, flowering, blossoming, in spring. You also want to be in that state, but you don't understand that "yes" is not a by-product of effort; "yes" is an outcome of deep understanding.

So while you are here, rather than fighting for "yes," try to understand what I am saying, what I am, what is happening here. Remain open and available, and one day -- and one can never say when, it is unpredictable... one day -- and there are not many days, there are only seven days, so there is no need to be worried.... Somebody may become enlightened on Monday, and somebody will become enlightened on Sunday -- it doesn't matter. There is not much choice, only seven days....

So just relax, enjoy, forget all about achieving something: self-realization, enlightenment, God. Forget everything -- we are not here to achieve anything, we are here just to enjoy these few moments that are available to us. It is another thing if while you are enjoying, suddenly you find God is dancing with you -- that is another thing. You were not dancing for God, you were not waiting for Him; your dance was so beautiful, your dance was so total, your dance was so intense that the dancer disappeared.

In that moment you will find God dancing with you. And don't make much fuss about it -- "God danced with me" -- because if you make much fuss about it, you may not find the same dance again; you will be always, from the corner of your eyes, watching for when God comes. He never comes in this way.

There are millions of monks of all the religions in the world who are trying hard to get God to dance with them, but they never get even a glimpse of Him. And here you will find many people who have known what it means when God dances with you, what it means to say a total "yes" to existence.

It is not on your part an effort; you just drop the achieving mind which has been given to you by the society. It creates in the mind ambitions: ambition for money, ambition for power, ambition for prestige, ambition for God, ambition for heaven -- but it is all ambition. In a mind which is ambitious for money and ambitious for prestige, ambition for God, ambition for enlightenment, ambition for nirvana are not different. They are all ambitions, all decorations for the ego. And God cannot be a decoration for your ego; neither can enlightenment be a decoration for your ego.

When you are not, then the whole existence starts showering thousands of flowers upon you from every dimension, from every direction.

BELOVED OSHO,
THE MIND OFTEN TELLS ME TO BEWARE OF MY GREATEST FEAR: THAT ANY WRONG MOVE COULD RESULT IN A FALL AND LEAD ME AWAY FROM YOUR LOVE. AND YET, OSHO, I FEEL NOW AS NEVER BEFORE THAT YOU ARE THE BREATH FLOWING THROUGH ME, THE HEART BEATING WITHIN, THAT YOU ARE ONE WITH ME WHEN I REST BEHIND MY EYES, THAT YOU ARE IN THE OPEN SKY BETWEEN MY BREATHS, THAT YOU LIVE WITHIN EVERY FIBER OF MY BEING -- ABSOLUTELY INSEPARABLE AND PRESENT. O BELOVED ONE, I LONG TO FINALLY RELAX AND NEVER WORRY ABOUT BEING SEPARATE FROM YOU. WHY DO I STILL BELIEVE MY MIND AND WORRY SO MUCH? OR IS IT POSSIBLE THAT WHAT I AM EXPERIENCING IS JUST AN ILLUSION? WITH TEARS OF GRATITUDE, SO MUCH MORE THAN I CAN CONTAIN, I KISS THIS EARTH THAT GIVES YOU TO US.

Maitri, mind is fear. Mind is a coward and is always concerned about security, safety, certainty. The world of love and the world of meditation is pure insecurity; it is moving into the unknown with no maps in your hand, with no guidebook to lead you, not knowing where you are going, not knowing where you are going to land finally.

Mind naturally always is worried, creating questions about where you are going, what you are seeking. Remain within the mundane world where things are objective and where superhighways exist which have milestones, which have maps, which have guidebooks, and you know exactly where you are going, and you know exactly where you will reach. But the world of love, the world of godliness, is just like the open sky. The birds fly, but they don't leave their footprints for other birds to follow. They don't make highways, superhighways, so that the coming generations don't go astray.

The human mind is always worried about going astray. So you have to learn one thing: that it is the nature of the mind to be worried. Just as you have five fingers... once you have accepted that you have five fingers, finished; you don't have to think every day, "... only five fingers?"

One of my teachers in the university had six fingers, and he was always hiding his sixth finger. It was very easy to expose him; I would just give a paper, a question, and he would have to take the question with the hand with the sixth finger, and the whole class would laugh. And on the note I had written, "This is just to expose your sixth finger."

When I did it the first time, he called me into his room and asked me, "What kind of thing is this?"

I said, "What kind of thing were you doing? You started."

He said, "What do you mean, I started?"

I said, "You were hiding your sixth finger. And I simply wanted everybody to know that we have got a great teacher who has six fingers. Just *you* know that you have six fingers; let everybody know and be finished with it. Then there is no need every morning to worry about having six fingers. What is wrong in it? People are just missing one finger, that's all."

He said, "That's true. Why should I be afraid?"

I said, "But you go on always keeping your hands in your pockets." Even in public lectures he would keep his hands in his pockets -- but I would approach with a paper. And he knew that there was nothing on the paper, but before the meeting he could not refuse it, he had to take it; he had to take his hands out. And both hands had six fingers. On the paper I used to write, "Just to expose your six fingers."

I said, "Once and for all, just show your six fingers to everybody, and ask everybody, `Has anybody any objection?' And be finished with it. Why be worried?"

Maitri, mind will always create. I say *always*; in whatever state you are, it will always create -- whether it is imagination or truth, whether it is a dream or reality, whether I am hallucinating or experiencing something existential.

Once and for all, tell the mind, "It is none of your business. If it is hallucination and I am enjoying it, nothing is wrong in it." The criterion should be the enjoyment, the ecstasy, the dance -- if it is filling my heart with joy, then who cares whether it is true or untrue.

Otherwise, even if you become enlightened, your mind is going to ask, "First enquire whether your enlightenment is true, or just an exaggerated imagination." If it is imagination, then too it is a very good imagination; if it is a dream, it is a very sweet dream. It is better than having nightmares!

The mind has to be continuously put into its place -- "You are not to be taken seriously at all. I am going to enjoy imagination, I am going to enjoy hallucination, I am going to enjoy illusion, I am going to enjoy dreaming -- *I am going to enjoy*. You just keep silent, don't disturb."

The real thing is your being blissful, not the object, whether it is real or not. Your blissfulness is the criterion of its reality. But the mind is very clever and very cunning. Even if in this very moment it cannot distract you, it can start thinking and giving you ideas that you may go astray in the future; you may lose the path.

If you are here right now, then your next moment is going to be born out of this moment. It will be even more real. The future does not come from above, from nowhere; it grows within you. And if your present moment is full of love and full of juice and full of joy, out of this present moment will be growing your future; out of this life will be growing another life; out of this experience is going to grow your experience of the eternal.

But mind takes a little time, because you have listened to its fears and anxieties always. It goes on poking its nose into everything.

You have to be alert not to allow the mind to disturb your peace in the present, and the future will take care of itself. Because the future will always come as the present -- and you know how to take care of the present -- you know how to take care of all eternity because time cannot come to you in any other form than the present.

So let your blissfulness be the only criterion. If something is making you blissful, it is bound to be real -- because from the unreal you cannot get blissfulness. And if your blissfulness goes on growing, then you are on the right path.

Whenever you feel that your blissfulness is diminishing, then you are losing the right path. Then move back to the path where you were feeling more blissful -- just a simple criterion, but it is enough for your whole journey, the whole pilgrimage.

Slowly, slowly, mind stops interfering, saying, "This Maitri has gone crazy; she does not listen to my sane advice." Nobody has attained to truth through the advice of the mind. Those who have attained to truth have attained by going against the mind, going beyond the mind, putting the mind aside.

One thing is certain, that mind is not going to deliver you anything that is of value. So just stop listening to it. It is a constant harassment. It does not allow you to sit silently even for a few moments. It will start asking you, "What are you doing? In this much time you could have earned so much money; you could have gone and seen your girlfriend or boyfriend -- what are you doing here? At least you could have read the morning newspaper... wasting your beautiful morning."

Just go on pushing the mind aside -- "You go on, meet the girlfriend, read the newspaper, but leave me alone." It is a parasite on you. But if you constantly go on throwing it away, slowly, slowly it will start not bothering you, saying, "This Maitri has gone beyond the boundary of sanity."

The moment the mind stops bothering you, you, for the first time, are healthy, sane. For the first time you are really born; you are free from the imprisonment of thoughts and fears. For the first time you have attained to the most delicious phenomenon in existence -- freedom.

This place is not for the mind; this place is for those who can leave their mind outside the gate. Come inside, dancing and joyous. And when you go back, you can pick up your mind or anybody's mind -- that will do, because they are all insane, and once in a while to change them is always good; you will have some new gossips to hear.

But here you have to be absolutely without mind. This is the only gift I can give to you: to help you to be without the mind. And then all the treasures of existence are yours.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #4
Chapter title: First be selfish

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BELOVED OSHO,
THIS MORNING DURING DISCOURSE A GREAT SADNESS OVERWHELMED ME. I FEEL SO POOR... THERE IS NOTHING I CAN GIVE YOU, NOT EVEN MY HEART. SLOWLY I SURRENDER TO MY REALITY. THERE IS NO NEED TO PRETEND ANY LONGER. A QUIET PEACE AND SERENITY DESCENDS, AND A WARMTH THAT IS NOT MINE FOLLOWS IN THEIR WAKE, LEAVING MY SADNESS. THERE IS NOTHING I CAN GIVE YOU, NOT EVEN MY HEART. HAVEN'T YOU TAKEN IT LONG BEFORE?

Deva Gita, there is no question of anything to be given to me; on the contrary, you have to be receptive to what I am giving to you. It is true you are poor, but I am not poor. Let my riches be your riches, and let my mornings be your mornings, and let my nights, full of stars, be your nights too.

The very idea that you have to give something to me is absurd. All that you can do is to be receptive and available. When I knock on your doors, I should not find them closed -- it is more than enough on your part. And when I take you into unknown territories you should come with me without any fear, without anything holding back.

You have all the money in the world but you are poor. I don't have any money in the world but I am rich -- rich in my being. That's the only richness I recognize, because anything other than the inner richness is going to be taken away by death. It is not yours; it belongs to the world. The only thing that belongs to you is your own consciousness, and that consciousness is asleep. Just allow me to wake it up.

As far as your heart is concerned, you are right -- I have taken it away long before. And when I take people's hearts, I don't take their permission. Hearts have also to be stolen. No permission is asked, because if you give your heart with permission, you can take it away any moment. The heart is always stolen. You become aware only later on when it is no longer there. And because you have not given it, you cannot take it back. You cannot even report to the Bund Garden Police Station that your heart has been stolen!

The moment you came to me, I took your heart -- from the very beginning. Your mind I cannot take, because your mind is false; it is just like your shadow. I cannot take your shadow. I can take you, but not your shadow.

Your heart has been stolen long ago, but the mind never becomes aware whether the heart is inside or has gone out -- because the mind has no connections with the heart. And the heart has to be taken away. That's what I call initiation. Now you have got only two things: a mind full of rubbish -- even if you want to give it to me I will not take it -- and a being which is asleep.

So two things have to be remembered, Gita. One, you drop your mind and allow me to wake your consciousness and you have not to give anything to me. I am so full, so abundantly full, that I can share my blessings with the whole universe, and still my fullness will remain the same. So instead of thinking of giving something to me, start thinking of receiving what I am giving to you -- every moment, every day.

You are thirsty and I am full of cold water, fresh water, to quench your thirst. Take it. And this is a miracle: the more you take the water out of the well... fresh water is always coming into the well from hidden sources. A well from which water is not taken out is not granted fresh sources, and the old water becomes stale, and even poisonous.

Once you start feeling the fullness of your spiritual being, then go on giving to the deserving, to the undeserving -- never discriminate! Whoever is ready to take, give it to him. And existence will always be giving you a thousandfold more to be shared.

Where disciples have to give to the master, there is no disciple and no master. Where the master has to give to the disciples, there exists a real mystery school. This is the gathering of those who are thirsty, who are searching and seeking. Giving something to me may fulfill your ego, but that is not the purpose here. Receiving something from me will make you humble, will make you more human.

So become a womb and receive your own awakening, your own new life, your own new birth, through my hand.

Socrates is reported to have said that the function of the master is that of a midwife.
He is absolutely right.

BELOVED OSHO,
WHEN YOU DANCE WITH US AND WE DANCE WITH YOU, WITH A SHAKE OF YOUR HEAD, THE PILLARS OF CHUANG TZU DISSOLVE, THE ROOF FALLS AWAY, AND WE TAKE OFF! DAY AFTER MIRACULOUS DAY I FEEL MORE EMPTY AND MORE MELANCHOLY, AS IF, ONE BY ONE, MY VERY ORGANS ARE DISAPPEARING. IS THIS THE SURGERY YOU SPEAK OF?

Deva Abhiyana, yes, this is the surgery I speak of. But it seems you are on the surgical table a little unwillingly; otherwise, why you should feel melancholy? When you feel empty you should rejoice, because this emptiness is the only possibility of your spiritual growth. Only out of this spaciousness your potential can become actual. This is the process of actualization.

You are saying, "When you dance with us and we dance with you, with a shake of your head, the pillars of Chuang Tzu dissolve, the roof falls away, and we take off! Day after miraculous day I feel more empty and more melancholy, as if, one by one, my very organs are disappearing."

You are just imagining that the pillars of Chuang Tzu disappear, that the roof falls off and you take off.

If it was a reality, then when your organs start disappearing you should dance more madly; when you start disappearing you should be full of blissfulness. The pillars of Chuang Tzu and the roof can't help you even if they disappear.

Unless *you* disappear... but you are clinging to yourself, and you are afraid that your organs, one by one, are disappearing. Why be so calculative? This is not a place for calculation. Why be so retail?... organ by organ.

It happened in Ramakrishna's life: a very rich man from Calcutta came. He was a great devotee of Ramakrishna -- at least he thought so. He had brought one thousand gold coins to present to him.

Ramakrishna said, "I will not reject you because I don't want to hurt your feelings, so I accept your one thousand gold coins. Now they are mine; will you do me a favor?"

The man said, "I am ready."

Ramakrishna said, "Take all these coins and throw them in the Ganges."

The Ganges was flowing just behind the temple where Ramakrishna used to live. The man was very much shocked. His gold coins... and he had collected them with so much effort. He hesitated.

Ramakrishna said, "Your hesitation says that you have not given them to me. These are my coins now; it is none of your business. You just throw them in the Ganges. You have given them to me, what does it matter? They don't belong to you whether I keep them or I give them to the Ganges."

The logic was clear. The man went very slowly, and it took hours. Ramakrishna waited and waited. And he asked one of his disciples, "Go and see what happened to that man. Has he committed suicide? Has he jumped with the coins into the Ganges? -- because this is too much time. It should have taken not more than two minutes."

The man went there, and there was a great crowd. And that rich man was taking one coin after another. First he would throw it on the stone pavement to see whether it is absolutely twenty-four carat gold or not, and then he would throw it into the Ganges. Naturally it was taking a long time, and a great crowd had gathered -- what is he doing? And he was enjoying.

The man reported to Ramakrishna, so he himself went and he told the man, "You seem to be very idiotic. When one collects money, naturally one has to collect it one coin by one coin. But when you are throwing them, why be retail? Why waste time? You could have thrown the whole bag, all one thousand coins, in one go. And why are you making this exhibition? What is the need of checking all the coins, whether they are pure gold or not? They are not yours! And when you are throwing them, whether they are pure gold or not does not matter. But I know what the reason is -- parting with one thousand coins in one go is too much for you, so you are parting with one coin at a time -- and that too, not without making an exhibition."

Abhiyana, you say, "My very organs are disappearing one by one." You must be reluctant. Somewhere deep down you must be clinging. The pillars of Chuang Tzu did not disappear one by one; the roof of the Chuang Tzu does not disappear part by part. It does not belong to you; but your organs are disappearing only by... slowly, slowly. Are you ready for surgery? Or is there a deep hold-back? That hold-back is creating your melancholy.

When I read your question, I could not believe it. This is the moment to celebrate -- feeling empty, feeling silent, all the junk has disappeared from you, feeling pure -- you are ready for the guest to come. But because of your hold-back, although the temple is ready, you are not opening its doors; the guest is standing outside.

It is a contradiction to feel empty *and* melancholy, because emptiness is meditation; and the ultimate in emptiness is enlightenment. This is the most glorious and the most significant experience in man's life.

And what are you worried about -- your organs? If they are melting and disappearing, let them melt and disappear. They are your prison; they are your cage. Once they have disappeared, your soul is free to fly like an eagle across the sun.

Drop this stupid idea of melancholy.

Celebrate!

In all this dance and song and celebration, how can you manage to be melancholy? You are doing something impossible. Either your emptiness is false or your melancholy is just an old habit. And that's what my understanding is, sadness, misery, melancholy -- these are your old habits. Although you are dancing, those old habits are also dancing within you. Throw them out!

They are pure poison. They have destroyed millions of people's lives and they have destroyed your life too. Get rid of them. They are polluting and poisoning your very being.

Just have an experience, a new experience, a new adventure of disappearing completely -- wholesale. And you will be surprised -- when you disappear completely the whole existence is yours. Right now only bones and blood and skin, these are yours. Not a great treasure.... If you meet your own skeleton, you will run away so fast -- "My God, Deva Abhiyana is coming!"

In one of the medical colleges in Bhopal, one of my friends was a doctor, and I used to stay with him. He was very much afraid of ghosts.

I said, "Being a doctor, and that too in a medical college where there are so many dead bodies collected for dissecting, and you are afraid of ghosts!"

He said, "Well, what to do, I am afraid. From my very childhood, I have been afraid."

So I said, "One thing has to be done. Tonight you get the key of that great hall where you are keeping many dead bodies and we will go there and see -- there must be ghosts. So many dead bodies, their ghosts must be around them."

He said, "I don't want to go there. I don't go there even in the day. In the night, never!"

I said, "But I am going; give me the key."

He said, "But why are you getting into unnecessary trouble?"

I said, "For your sake, because if I am going you will have to come with me; you are my host."

Very reluctantly, unwillingly, he went with me.

I had made an arrangement. I had told another doctor who was also friendly with me, "You lie down amongst the corpses and when I enter the door... you have not to do anything, you just sit up. Cover yourself with a white cloth so nobody will know -- that will be enough."

I took my friend there, opened the door, and pulled him inside the room by the hand. I said, "Come in, there is nothing to be worried about, these are dead bodies, skeletons. You also have a skeleton within your skin. So there is no need to worry; you belong to the same category. Soon you will be dead and you will be in this hall. It is better to be acquainted with these people right now."

As we entered, the doctor not only got up, but he screamed. He screamed because he was not aware that I had put another man in there also. So while he was lying down there, the other man was getting up, going down, getting up, going down. The doctor was almost on the verge of death, because he was not aware that there was another man also; and the door was locked so he could not escape: it is better to remain silent -- if this ghost becomes aware of him, he's going to torture him.

As we reached the hall he threw off his white cloth, jumped out and said, "My God! You have put me in such trouble. I was thinking it is a joke; it is not a joke! There is another ghost, a real ghost! And he's doing exercises. He gets up, lies down, gets up, lies down.... You don't know in what hell I've been for these few hours."

And my friend who had come with me, his face became completely white.

He said, "This is a doctor?"

I said, "Yes, he is your colleague."

He said, "What is he doing here?"

I said, "Well, I don't know, just ask him."

But he was not in a situation to say anything. He was stuttering because he was shooing the other ghost away.

I said, "Let us go to him." Nobody was ready to go to him. I went and pulled up his cloth.

They both looked at him and they said, "Another colleague? My God, should we look at the other corpses also? Do doctors come to sleep here in the night?"

I said, "It is better you become acquainted -- once in a while come and sleep here, and see what the ghosts do in the night. Sometimes they dance, they sing, they play ping-pong. And one day you are going to be here, so it is better to be acquainted beforehand; otherwise you will be in much trouble."

All three left me there and escaped. I had not told the first doctor about the second, neither had I told the second about the first. When the first jumped up, the second was so shocked that he started trying to feel his heart, whether he is still alive or he is finished. And my host could not sleep the whole night, again and again he would come into my room.

I said, "What is the matter?"

He said, "I feel afraid."

I said, "There is no question of being afraid."

He said, "How did it happen, the two colleagues? Are they dead? Are they real? And what were they doing there?"

I said, "How am I to know? I am not part of your medical college. You should know better...."

But both those doctors stopped meeting me -- even if I would pass them, they would close their doors. They all used to live in small cottages around the medical college, and I used to go for a walk in the morning. And I would knock on their doors, and they would look from the window and close the window, too.

Abhiyana, let your organs disappear. What are those organs -- your head, your legs, your hands, your heart -- let them all disappear; melt into the whole existence. Dance so totally that there is only the dance and no dancer. And you will not be a loser, because in those moments of disappearance of your personality, you will come to know your essential spirituality -- your eternity. Then the whole universe is *you*.

That is the meaning of the Upanishadic seers who shouted from the housetops, *aham brahmasmi* -- I am the whole. This is the meaning of Al Hillaj Mansoor, who shouted in the marketplaces, *ana'l haq* -- I am the truth.

But before you can know yourself as truth or as the whole, you have to disappear. And in this beautiful melting pot where so many people are disappearing, you also should take a little courage -- jump into the pot!

Forget yourself, just even for a few moments, and it will give you an insight into existence for which you have been searching for many lives.

BELOVED OSHO,
I AM HAUNTED BY A FEELING OF MISSING. IT'S AS IF I AM SEARCHING FOR SOMEBODY THAT I WON'T RECOGNIZE -- AND HE'S JUST NEARBY, LEAPING AND WAVING AND CALLING ME, BUT I'M JUST TOO DIM AND UNAWARE TO NOTICE HIM. HOWEVER, HAVING BEEN BACK HERE WITH YOU FOR A FEW DAYS, I GET THE FEELING THAT I MIGHT BUMP INTO HIM AT ANY MOMENT. COULD IT BE ME?

Sharna, you have guessed well; it is you. So don't be afraid, bump into yourself. And you may think that you are just too dim and unaware to notice him -- but you have noticed him; otherwise, from where does this question come?

You say, "I am haunted by a feeling of missing." It is a good beginning. Everybody is missing himself, but is not aware -- not even dimly aware.

"It is as if I am searching for somebody that I won't recognize." That too is true. You don't know yourself, so how are you going to recognize yourself? Somebody has to introduce you to yourself. I'm here just to introduce you to yourself. You are working in England where people don't talk with each other without introduction.

I have heard... a man came out of the train very dizzy, feeling sick and nauseous. His wife had come to pick him up. She said, "What is the matter?"

He said, "The trouble is that I cannot sit in a train if my back is in the direction where the train is going. I become sick and dizzy because there is a contradiction -- you are facing opposite to the direction of the train."

His wife said, "Then why did you not ask the other passenger who was sitting in front of you, and tell him your trouble? He would have readily exchanged seats."

He said, "I thought about it all the time, but the trouble is, nobody had introduced us. So how to start talking with the man?" The wife said, "That's certainly a difficulty. In England introduction is absolutely necessary."

After a few days, again he was feeling sick. When he came out of the train the wife said, "What happened?" He said, "The same thing; and this time it was even worse."

She said, "How can it be even worse than the last time?" He said, "This time, in front of my seat there was nobody. So whom to get introduced to and whom to ask to change the seat? It was empty."

It is immensely significant that you are missing something. Better would be to say, you are missing somebody; you are missing yourself. But this is a good beginning.

"It is as if I am searching for somebody that I won't recognize. "It is true. You have never seen yourself, you have never met yourself. You don't know your original face; hence the function of the master -- to convince you that this is you.

"But I'm just too dim and unaware to notice him." You are not, because you *are* noticing him.

"However, having been back here with you for a few days, I get the feeling that I might bump into him at any moment." At any moment you are going to bump into him. And he's your real self. You are phony, you are the shadow -- he is the real.

"Could it be me?"

Yes, I repeat, it is you.

Everybody is living a phony life, and the real being is following you, waiting for the moment when you will understand that your whole life is false. But there must be something real; otherwise, there could not be anything reflected in the mirror. If there is reflection, reflection is not a reality, but there must be someone who is being reflected.

Get ready, and don't be afraid, because it is not your enemy, it is you; it is your very divine being. But there may be fear, because the moment you find your real being, your phony self will have to die, will have to disappear. And you have decorated it with so much care, educated it with so much trouble, have made it respectable, prestigious -- all this will disappear, and the being which is just innocent like a child.... And you will have to start your life again from scratch; but it will be a real life.

Gurdjieff has written a book, MEETINGS WITH REMARKABLE MEN. He explains what he means by a "remarkable man" as One who has found his real self, and is not living as a shadow but as a reality. "But he has not found many -- at the most two dozen people all over the world. He traveled all over the world in search of real men. Where there were billions of people, he could find only two dozen people whom he could say were authentic. What about the others? They were simply shadows, reflections in a mirror.

Gather courage, just a little courage. And it will be easier here than anywhere else, because many people here have bumped into themselves. And it has not been a disaster, it is not an accident; it has been a great opportunity, a great benediction.

BELOVED OSHO,
THE STRONGEST THING IN MY CHRISTIAN UPBRINGING WAS TO BE UNSELFISH, NOT TO THINK OF MYSELF. NOW, REMEMBERING MYSELF AND FOLLOWING THE URGE TO TURN INWARDS, I SEEM TO HAVE TO PUSH THROUGH A LAYER OF UNEASE, GUILT AND CONFUSION. I KNOW THERE IS A BIG DIFFERENCE. WOULD YOU SPEAK TO US ABOUT IT?

Deva Vachana, all the religions have done immense harm to man's growth, but Christianity is at the top as far as harming humanity is concerned. They have used beautiful words to hide the ugly acts they are doing against you.

For example, unselfishness: a man who does not know himself, to tell him to be unselfish is so outrageously idiotic that one cannot believe that for two thousand years Christianity has been doing that.

Socrates says, "Know thyself; anything else is secondary." Knowing thyself, you can be unselfish. In fact you will be unselfish; it won't be an effort on your part. Knowing thyself, you will know not only yourself, but you will know the self of everyone. It is the same; it is one consciousness, one continent. People are not islands.

But without teaching people how to know their own being, Christianity has played a very dangerous game, and one which has appealed to people because they have used a beautiful word, *unselfishness*. It looks religious, it looks spiritual. When I say to you, "First be selfish," it does not look spiritual.

Selfish?

Your mind is conditioned that unselfishness is spiritual. I know it is, but unless you are selfish enough to know yourself, unselfishness is impossible. Unselfishness will come as a consequence of knowing yourself, of being yourself. Then unselfishness will not be an act of virtue, not done in order to gain rewards in heaven. Then unselfishness will simply be your nature, and each act of unselfishness will be a reward unto itself.

But Christianity has put the bullocks behind the cart -- nothing is moving, everything has got stuck. The bullocks are stuck because the cart is in front of them, and the cart cannot move because no cart can move unless bullocks are ahead of it, moving it.

It happens to every Christian who comes here, that meditation gives a feeling of guilt -- when the whole world is so troubled, when people are so poor, when people are dying of starvation, when people are suffering from AIDS, you are meditating. You must be utterly selfish. First help the poor, first help the

people who are suffering from AIDS, first help everybody else.

But your life is very short. In seventy or eighty years, how many unselfish acts can you do? And when are you going to find time for meditation -- because whenever you will ask for meditation, those poor are there, new diseases have sprung up, orphans are there, beggars are there.

One Christian mother was telling her small boy, "To be unselfish is a fundamental of our religion. Never be selfish, help others."

The little boy -- and little boys are more perceptive and clear than your so-called old boys -- the little boy said, "This seems to be a very strange thing, that I should help others and they should help me. Why not make it simple? -- I help myself, they help themselves." This fundamental of the religion seems to be very complicated -- and unnecessarily complicated.

In fact, Christianity has condemned all the Eastern religions for the simple reason that to Christianity they look selfish.

Mahavira meditating for twelve years... he should be teaching in a school, or being a male nurse in a hospital. Although, naked, it will look a little bit strange. He should look after orphans, be a Mother Theresa and get a Nobel prize.

It is clear that no meditator has ever received a Nobel prize. For what? -- because you have not done anything unselfish. You are the most selfish people in the world, just meditating and enjoying your silence and peace and blissfulness, finding the truth, finding God, becoming completely free from all prisons. But this is all selfishness. So the Christian mind finds it a little difficult to accept the idea of meditation. In Christianity there is no meditation, only prayer.

They cannot call Gautam Buddha a really religious man, because what has he done for the poor? What has he done for the sick? What has he done for the old? He became enlightened -- that is the ultimate in selfishness.

But the East has a totally different outlook -- and far more logical, reasonable, understandable. The East has always thought. "Unless you have a peace, a silence in your heart, a song in your being, a light radiating your enlightenment, you cannot do any service to anybody."

You yourself are sick; you yourself are an orphan because you have not found yet the ultimate security of existence, the eternal safety of life. You are so poor yourself that inside there is nothing but darkness. How can you help others? -- you are drowning yourself. It will be dangerous to help others. Most probably, you will drown the other person also.

First you have to learn swimming yourself. Then only can you be of any help to someone who is drowning.

My approach is absolutely clear. First be selfish, and discover all that is contained in yourself -- all the joys and all the blissfulness and all the ecstasies. And then unselfishness will come just like your shadow follows you -- because to have a dancing heart, to have God in your being, you have to share it. You cannot go on keeping it, like a miser, because miserliness in your inner growth is a death.

The economics of inner growth is different from the outer economics.

A beggar was standing on the street and he stopped a car. He asked for something because he had not eaten for three days. The man in the car had just won a lottery. And looking at the beggar, he could not believe it -- his clothes, although very old, dirty, showed that he came from a good family. His face, his language, all gave indications that he was educated.

He was so full of money at that moment that he took out a one hundred rupee note, and gave it to the beggar. The beggar looked at the note and started laughing.

The man in the car said, "Why are you laughing?"

He said, "I am laughing because soon you will be standing in my place. This is how I became a beggar. Once I used to have my own car; once I used to have thousands of rupees -- but I went on distributing. It won't take a long time for you -- I will see you again."

The ordinary economics is that if you go on giving, you will have less and less and less. But the spiritual economics is that if you don't give, you will have less and less and less; if you give, you will have more and more and more.

The laws of the outside world and the inside world are diametrically opposite. First become rich inside, first become an emperor, and then you have so much to share. You will not call it even unselfishness. And you will not desire that any reward should be given to you -- here or here-after. You will not even ask for gratitude from the man you have given something to; on the contrary, you will be grateful that he did not reject you, your love, your bliss, your ecstasy. He was receptive, he allowed you to pour your heart and your

songs and your music into his being.

The Christian idea of unselfishness is sheer stupidity. The East has never thought in the same way. The whole East and its search for truth is very long. It has found one simple fact, that first you have to take care of yourself, and then only you can take care of others.

Vachana, you feel a certain guilt. You say, "I seem to have to push through a layer of unease, guilt and confusion. I know there is a big difference. Would you speak to us about it?"

It is a simple phenomenon. Christianity has deceived millions of people on a wrong path. In America, the fundamentalist Christians were the cause that destroyed our commune. Ronald Reagan is a fundamentalist Christian; and a fundamentalist Christian is the most fanatic, the most bigotted person you can find. We were not doing any harm to anybody. But the problem for them was that we were so happy, so blissful -- they could not tolerate it.

Even here... the East has forgotten its own peaks of glory -- the days of Gautam Buddha and Mahavira. Now it lives... even people who are not Christians are influenced by the Christian ideology. The Indian constitution says that charity consists of helping the poor, spreading education to the poor, making hospitals for the poor.

None of these three things will be found in the teachings of Gautam Buddha. Not that he is against helping the poor, but because he knows that if you are a meditator you will help, but you will not brag about it. It will be a simple, natural thing.

From this mystery school they have taken away the tax exempt status because they say it is not a charitable institution. To teach meditation is not charity. To open a hospital is charity. To open a school and teach geography and history is charity. And what are you going to teach in geography? -- where is Timbuktu, where is Constantinople. Its Hindi name is *Kustutunia*. In history, what are you going to teach? -- about Genghis Khan, Tamurlane, Nadirshah, Alexander the Great, Ivan the Terrible. This is charity.

But to teach people to be silent, peaceful, loving, joyous, contented, fulfilled is not charity. Even the people who are not Christians have become infected with the disease.

Mahatma Ghandi, at least three times in his life, was almost on the verge of becoming a Christian. And he was a Christian, ninety percent.

Dr. Ambedkar, who wrote the Indian constitution, has been thinking for years that he and his followers -- the untouchables -- should become Christians. Finally he decided that they should become Buddhists.

But in the whole constitution you can see the impact of Christianity. In the whole Indian constitution there is not even the mention of the word *meditation* -- which has been the only contribution of the East to the world, and the most precious contribution. The constitution reflects more what the Christian missionaries go on teaching. It does not reflect Gautam Buddha, it does not reflect Kabir, it does not reflect Nanak.

We have been fighting the case for years. But the problem is that the bureaucrats follow the words, not the spirit. They cannot accept it, that this is a charitable institution. And I cannot see that there can be any charity without meditation.

So your guilt is just a wrong conditioning. Drop it, without even giving it a second thought. I will make you unselfish by making you absolutely selfish. First I have to make you inwardly rich -- so rich, so overflowingly rich, that you have to share, just as a raincloud has to share its rain with the thirsty earth. But first the cloud must be full of rain. Saying to the empty clouds, "You should be unselfish," is just irrational.

People even come here, well wishers, with good intentions. They say, "This is a strange ashram. You should open a hospital for the poor; you should collect the orphans; you should distribute clothes to the beggars; you should help those who need help."

My own approach is totally different. I can distribute birth control methods to the poor so that there are no orphans. I can distribute the pill to the poor so there is no explosion of population -- because I don't see the point: first create the orphans and then create orphanages and then serve them and waste your life.

When I started speaking thirty-five years ago, India had only a population of four hundred million. And I have been saying since then that birth control is an absolute necessity. But all Christians are against birth control. And just within thirty-five years, India has more than doubled its population. From four hundred million it has gone to nine hundred million. Five hundred million people could have been prevented and there would have been no need of Mother Teresa, no need for the pope to come to India and teach unselfishness.

But people are strange -- first let them become sick, then give medicine. And they have found beautiful ways. In every Lions Club and Rotary Club, they keep boxes for their members -- if you purchase a bottle of

some medicine and you are cured, and half the bottle is still there, you donate it to the Lions Club. This way they collect medicine, and then they are great, unselfish people; they are distributing the medicine. Service is their motto. But it is a very cunning service. Those medicines were going to be thrown away -- if you are cured, what are you going to do with the remaining medicine?

It is a great idea to collect all those medicines and distribute them to the poor -- and have a great feeling of being public servants.

In my vision, the thing that man needs first and foremost is a meditative consciousness. And after you have your meditative consciousness, whatever you do will be helpful to everybody; you cannot do any harm, you can do only compassionate and loving acts.

But even the Indian constitution does not accept a school of meditation as charitable. And this is the greatest charity possible.

I repeat again, Vachana, first be selfish. Know thyself, be thyself and then your very life will be nothing but a sharing, an unselfish sharing, and without asking for any reward in this world or in the other world.

Okay Vimal?

Yes, Osho.

The Razor's Edge

Chapter #5
Chapter title: Existence loves imperfection

27 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
YOU ARE A DELICIOUS BUNDLE OF MISCHIEF. WHEN YOU TOLD US WE WOULD GET A TASTE OF ETERNITY, A GLIMPSE, WHEN WE STOP MID-FLIGHT, IN MID-DANCE, AT YOUR SIGNAL, I THOUGHT A DOOR WOULD OPEN, AND A BEAM OF LIGHT WOULD ENTER MY DARKNESS. YOU RIPPED THE WHOLE DOOR OFF! I THOUGHT I WAS SAFE INSIDE, AND SUDDENLY EVERYTHING AROUND ME WAS GONE -- EVEN ME. SINCE THEN THERE HAS BEEN A GIGGLING FELLOW WALKING AROUND IN HIS OLD CLOTHES, LOOKING FOR HIS HOUSE, USING MY NAME. SHALL I LET HIM SHARE OUR SECRET?

Devageet, it is time you realized that whenever I do something, I do it totally. I don't hold anything back. And that's my message to you too. Do things with your whole heart, with as much intensity as you are capable of.

Anything done half-heartedly never brings joy to life. It only brings misery, anxiety, torture, and tension, because whenever you do anything half-heartedly you are dividing yourself into two parts, and that is one of the greatest calamities that has happened to human beings -- they are all split.

The whole past has given you only one heritage, and that is schizophrenia. The misery in the world is not surprising; it is a natural outcome of our living always half-heartedly, doing everything only with one

part of our being, while the other part is resisting, opposing, fighting.

And whatever you do with half of your being is going to bring you repentance, misery, and a feeling that perhaps the other part that was not participating was right -- because following *this* part, you have attained nothing but a miserable state. But I say unto you: If you had followed the other part, the result would have been the same.

It is not a question of what you follow, which part; it is a question of whether you go totally into it or not. To be total in your action brings joy. Even an ordinary, trivial action done with total intensity brings a glow to your being, a fulfillment, a fullness, a deep contentment. And anything done half-heartedly, howsoever good the thing may be, is going to bring misery.

Misery does not come from your actions, neither does joy come from your actions. Joy comes when you are total. It does not matter what action you are involved in, misery is the outcome when you are partial. And living a life continuously half-heartedly is creating for yourself a hell every moment -- and the hell goes on becoming bigger and bigger.

People ask, is there a hell somewhere, or is there a heaven somewhere? -- because all the religions have been talking about hell and heaven as if they are part of the geography of your universe. They are not geographical phenomena, they are in your psychology.

When your mind, when your heart, when your being, is pulled in two directions simultaneously, you are creating hell. And when you are total, one, an organic unity... in that very organic unity, the flowers of heaven start blossoming in you.

People have remained concerned about their acts: Which act is right and which act is wrong? What is good and what is evil? My own understanding is that it is not a question of any particular act. The question is about your psychology.

When you are total, it is good; and when you are divided, it is evil. Divided you suffer; united, you dance, you sing, you celebrate.

Devageet, you are saying, "Since then there has been a giggling fellow walking around in his old clothes, looking for his house, using my name. Shall I let him share our secret?" Everything has to be shared. There should be no secret.

To have a secret is to have a wound.

One should live without any secrets. One should live without hiding anything. One should open one's heart to the wind, to the sun, to the rain. One should not ask whether the person deserves it or not. It is none of your business. If existence accepts that person, gives him life, what more can you give? If existence allows him, then who are you to prevent him from knowing something?

I am reminded of an ancient Tibetan parable: Deep in the Himalayas there used to live a very old sage. Only one thing was known about him: he never shared any secret, any experience with anybody. He never allowed anybody to become a disciple to him, for the simple reason that if you accept somebody as a disciple, then you have to tell him your inner secrets. He never allowed anybody to be close enough to know his hidden treasures.

People came from faraway places -- because it is part of the strangeness of the human mind that the more a thing is unapproachable, the more people become obsessed with it. It was rumored all over the place that that old sage must have a great secret -- that's why he does not even allow initiation to anybody as a disciple.

People asked him, touched his feet, cried before him, "Accept us as disciples and we are ready to do anything -- whatever you say." But he always rejected. He seemed to be absolutely without any compassion.

There was just one young boy who used to cook food for him, bring things from the village nearby. When the day of his death came, he called the boy and said, "Go into the village and tell everybody that whoever wants to become my disciple should come immediately."

The boy said, "Whoever? But you always said, `Unless somebody is worthy to receive, deserves to receive my secret, I am not going to give it to anybody.' What happened? You have changed your mind completely."

The old man said, "Don't waste time! Just rush to the village, and whoever is available, tell them `The master is ready to accept you as disciples.'"

The boy could not believe it. Shaking his head because this seems to be so absurd... his whole life he denied, and now he is saying, "Any XYZ will do. You just bring them." He went, but he was thinking in his mind: Has he gone senile, has he gone mad? Something is certainly wrong, but if he says it, then there is no other way.

So he went into the village and he declared to the villagers in the marketplace, "Anybody who wants to be a disciple... the sage is ready. You come with me."

Nobody could believe it. But somebody was going to commit suicide... his wife was torturing him too much, and there is a limit to everything, and the limit had come. When he heard the boy, he said, "Okay, I am coming. What more can happen than suicide?"

Somebody was just having a holiday and thought, "There is no harm. We have heard so much about the great secret...." Just out of curiosity he also followed.

In all, eleven people came. And the old sage initiated all of them. The boy was standing there not believing his eyes. He said, "Master, what are you doing? You are not even asking what their qualifications are, what their qualities are."

The old man laughed and said, "To tell you the truth, up till now I had no secret. That's why I was avoiding people, that's why I was not initiating people -- because once you initiate them.... I had nothing to give to them. Now I have it, and it does not matter whether the person deserves it or not. If existence accepts the person, who am I to be judgmental?

"Everybody is worthy. In this moment of joy, in this moment of ecstasy, when I have the secret, I want to share with anybody who is ready to receive it."

Always remember this parable. Whenever you have something, share it -- and without thinking even for a single moment whether the person you are sharing it with deserves or not. Only think about one thing: whether you have *got* the secret or not.

If you have got it, share it. Spread the seeds to as many people as possible. Certainly a few seeds will fall on the rocks and will never grow. And some will fall on the footpaths where people walk continually: they will grow, but they will die. But some seeds will certainly find the right soil. And they will come to blossom, and they will bring thousands of seeds with them.

Don't waste your time, because nobody knows who is worthy and who is not worthy -- murderers have become saints, criminals have become sages; sages have fallen and become criminals, saints have lost their way and become murderers.

Life is so mysterious that one cannot say what you are going to be the next moment. And you can decide the worth of anybody only by his past -- but the seed is going to grow in the future. You are sharing your secret for the future, and the worthiness or unworthiness belongs to the past. And the future is always open. The saint can turn away, go astray; the murderer can become awake.

The future is so open and so flexible. The past does not decide it; hence, never bother about the past, always look to the open future. And everybody is worthy to receive the secret, because everybody is worthy to live, to breathe, to have a place in this beautiful existence.

Even the smallest blade of grass is as significant and important as the biggest star. The universe would miss it, even though it is a small blade of grass. Without it, the universe would have a little less beauty. Nobody else can replace it.

And as far as human beings are concerned, they are all unique, irreplaceable. Respect their uniqueness, and when you want to share your experience, open your whole heart.

Don't be a miser, because the more you give, the more existence will shower on you.

BELOVED OSHO,
THE OTHER DAY WHEN I WAS TAKING PHOTOS OF YOU, LOOKING INTO THE CAMERA YOUR EYES SLOWLY BECAME BIGGER AND BIGGER, AND YOU SAID, "DON'T CONTROL, I AM THE CAPTAIN OF THE SHIP." EVERYTHING INSIDE AND OUTSIDE OF ME STARTED TREMBLING AND SHAKING, INCLUDING THE CAMERA. I FELT THAT I REALLY LOST IT. ALL I COULD SAY WAS "HELP! WHERE IS THE WITNESS?" I HAD TO PUT THE CAMERA DOWN, CLOSE MY EYES AND RELAX.WHEN I LOOKED AGAIN, I SUDDENLY RECOGNIZED THE WITNESS SITTING IN THE CHAIR, LOOKING AT ME, AND ZOOMING INTO THE DEEPEST CORE OF MY BEING. EVERYTHING STOPPED, BECAME SHARP, CLEAR AND SILENT, LIKE A RAZOR'S EDGE. COULD YOU PLEASE COMMENT, MY BELOVED AND MOST BEAUTIFUL MASTER?

Prem Turiya, you have taken training in photography, but perhaps the art of photography has never encountered crazy people like me. I know, I saw it. Sometimes my eyes start becoming bigger when I am looking into you -- and perhaps you became afraid when the eyes started becoming bigger. Because you were taking *my* photograph, I was looking into you. I was also taking *your* photograph. Of course, my ways

are different -- without a camera.

And you heard it rightly -- seeing you trembling and your camera also trembling, I said silently within myself, "Don't control." You were trying hard to control: "I am the captain of the ship, and however drunk I may be, my ship is always going towards the ocean." I have never felt for a single moment that there is a possibility of being lost.

The whole universe is ours.

Where can we get lost?

Wherever we reach will be our home. Once you have understood that the whole universe is our home, then the possibility of getting lost simply disappears. And if you try to control, there are problems with control....

In one of the universities where I used to teach, the vice-chancellor had a disease. He was ban old man, and his hands used to tremble, so he always kept them in his pockets.

Even while speaking before the students in the convocations, he would never bring his hands out of his pockets. But he was not aware that, because of his hands, his whole pants were shaking, which was even more ridiculous. Hands shaking... one can understand that you have a certain sickness. What can you do? But the pants shaking? Pants are never known to be sick.

So I told him one day, "Tomorrow is the convocation day and you will do the same again. Perhaps you are not aware that everybody is laughing; people are controlling their laughter because it doesn't look good. It is a serious affair, the convocation. But your pants shake so much that it is very difficult, particularly for the people who are sitting in the front, who can see your whole pants shaking."

He said, "My pants shaking? You never told me...."

I said, "I thought you must know. They are your pants, and you are putting shaking hands into the pockets. It is a natural, logical corollary that the pants will shake.

"So tomorrow, remember -- because it makes the whole thing very ridiculous -- you keep your hands out. And if you don't keep your hands out, I will come and take your hands out."

He said, "What?"

I said, "Tomorrow will be decisive... because people can feel compassion if your hands are shaking in old age; it is not something to be laughed at."

He said, "But I am very much afraid to keep them out."

I said, "Then I will have to come on the stage."

The convocation day came, and he was not courageous enough to keep his hands out. Now knowing perfectly well, he was trying to hold his pants from the inside, controlling, and this was making things even worse, because now everybody knew that he was holding the pants from inside, and the whole pants were shaking. They were shaking more than they used to shake. Before, it was only the hands and their vibration, but now he was holding the pants, so the pants were shaking really badly.

So I stood up. He said, "Sit! Sit down! You need not come." And he took his hands out. There was great laughter and there was great silence afterwards -- what was the matter?

Just as I stood, he took his hands out and everybody saw that his hands were shaking. I said, "Now it is okay, you keep them out of the pants, and it is not a problem at all. Your hands are sick and you are old, but your pants are new and fresh and young. Because of your trying to control and hide, the young and fresh and new full pants are shaking like an old man."

He said, "I will keep them out, but you sit down. I had never thought that you would do that to me."

I said, "Just remember that I am here."

When Turiya was trying to control, I remembered my old vice-chancellor. The more she was trying to control, the more things were going out of control. It was good that she put the camera down and closed her eyes.

You need not be afraid if you see through your camera that my eyes are becoming bigger and bigger and bigger. I keep them almost half closed, just not to make people afraid. I open them fully only when I want to make Avirbhava afraid. And the moment I open them fully she shrieks, screams, tries to tell me, "Don't do this to me!" The moment I start moving towards her she starts controlling herself.

There is no need to control. If you had relaxed, there would have been no need to put the camera away. But you must have been trying to be physically perfect. Perfectionists are always afraid of committing mistakes, of doing something which is not technically right; and my understanding is that anybody who tries to be perfect in anything is bound to go insane. Perfection is not allowed by existence. Existence loves imperfection, because imperfection has the possibility of evolution.

Perfection means death. The moment you are perfect, there is no possibility of any evolution. This is something to be remembered: On the spiritual path, nobody ever becomes perfect. One is always coming closer to perfection, closer to perfection, closer to perfection, but never becoming perfect.

The distance between you and the perfection remains the same, just like the horizon. You can go towards the horizon, and you can feel, "Now I am coming closer, now I am coming closer," but the horizon goes on receding. The distance between you and the horizon remains always the same.

Perfection is the horizon of your consciousness; it allures you, it challenges you, it calls you. But remember, the distance will remain the same. On the spiritual path there is no goal, only pilgrimage. But the pilgrimage goes on becoming more and more juicy, more and more beautiful, more and more ecstatic.

Turiya is trying to make a book of my photographs. Forget the idea of being perfect. Just enjoy. Put your total energy into it, but don't expect that your photographs are going to be perfect. Imperfection has a beauty; imperfection is alive, and perfection is dead.

You are saying, "Everything stopped, became sharp, clear and silent, like a razor's edge." The path is just like the razor's edge, very sharp, and one has to be very relaxed to move on it. A little tension, a little anxiety, a little fear, and there is danger.

Have you ever observed one thing? In my childhood, I used to play a game. In my high school, there were two buildings, and between the two buildings there was at least a twenty foot distance. I had found a piece of wood, twenty feet long. First, I would put it on the ground and ask my friends, "Can you walk on it?" And everybody was able to walk on it without falling. And then I would put the same piece of wood on the two buildings, and except me, nobody was ready even to try.

I said, "This is strange, because you have walked on the same wood and you did not fall."

They said, "That was a different situation. Now it is so dangerous that if a little fear comes, if just one step goes wrong, you will fall nearabout thirty feet down."

I persuaded them by saying, "You can watch me; you should just not look this side or that side. You have walked on the wood... and this is my strategy: not to look here and there, just to keep totally concentrated on the wood, and go on. And I can go on for miles."

When one day I was persuading a few students, one new teacher, a chemistry teacher, who used to brag that he was a very brave man, just came by. I said, "You are a very brave man, perhaps you can try."

He said, "I can try." But then he looked down, there were thirty feet. He went two feet at the most, fell down, and had multiple fractures.

I went to see him in the hospital. He told me, "I have never seen such a dangerous fellow. What was the idea?"

I said, "You have been bragging so much.... Once you get well we will try a few more ideas."

He said, "What do you mean?"

I said, "You have just to say that you have been bragging because basically you are a man who is very much afraid. To cover it up, you are bragging, `In the middle of the night, in the darkest forest, I can go alone. I am not afraid of any ghosts or any thieves, or any murderers.'

"It was you who provoked me to find something. And I had walked ahead of you, so it was not that I was not taking the risk. You thought that because I had walked, you would also be able to walk. That's where you were wrong.

"You started trembling from the first foot, but you could not go back. There was time, you could have jumped back, you had just taken two steps, but it was against your ego, so you went on and fell. It is not a multiple fracture to your body, it is a multiple fracture to your ego. Your body will be better within two or three weeks, but about your ego... never mention about your bravery again; otherwise... I have found a few other things."

He said, "I am going to resign from this school. This is enough. I don't want it!"

I said, "That is up to you. You can resign, but still we will try something."

And we managed to try. He resigned, and he took his luggage -- he had no wife, no children, nothing. He had just come out of the university... a young man. I and few of my friends got hold of him. The station was two miles away from the city, so just in the middle, we got hold of him, and we made so much fuss, a great crowd gathered.

We said, "He's leaving his wife."

And he was trying to persuade the crowd, "I don't have any wife. These people are all lying, I am simply resigning and going."

I said to the crowd, "Just take him back to his home. He has a wife and three children."

The man said, "Leave me, because my train will be missed. I can't go back."

But then the crowd took over, and said, "You cannot go. First you come back home. Why should these children be telling lies?" And we were not just one, I had at least ten boys lined up who were saying, "Your wife is crying, your children are crying, and you are leaving them. This is not good."

The crowd caught hold of him -- we all disappeared. He was shouting and screaming and saying, "I am not married, I don't have a child, I don't have any wife."

The crowd said, "First you come back home." He said, "But my train will be gone."

They said, "We are not concerned about the train. The train you can pick up tomorrow" -- because there was only one train every day. "So it is only a question of twenty-four hours. First you come home."

And we had managed to find a very poor woman who had three children, and we had told her, "We are going to give you five rupees for just a little act."

She said, "But this is not a good act."

I said, "What is the harm? You just cover your face so nobody knows...." And in India, with the *ghunghat* you cover your head, and you cry. And I told the children, "You say, `Papa, why are you leaving us?'"

He could not believe his eyes: there was a woman who was crying and holding his feet, saying, "Don't leave me, you have married me!" And the three children were crying, "Papa!" And the crowd said, "Now, what do you say?" He said, "Now, what can I say? I have never seen these children, I have never seen this woman, and they are sitting in my house."

We were all present there behind the crowd. Finally I told him, "The train is late, don't be worried." I took him aside and I told him, "This is just one of the devices. You will have to give five rupees to the woman, then you can go. Then I will take care."

He had to give five rupees to the woman. The crowd asked, "What is happening?"

I said, "They have compromised. He is going just for two days, and he has given money for two days expenses; then he will be coming back."

So they allowed him to go. And the woman told me later on, "If you have more of this kind of act... for just a five minute act, five rupees." And in those days five rupees was great money. One could live for one month on five rupees.

We went with the teacher, and he was so angry, he would not talk with us. And I said, "Don't be angry, because we can still try some other devices."

He said, "No more devices; I am fractured all over my body, my five rupees are gone, and I don't think that I am going to catch the train."

I said, "You don't be worried, the train has gone. You will have to wait in the waiting room, but we have made every arrangement... you will be comfortable there. In the night just be a little alert, be watchful.

I said, "We don't have much time, only one night. We tried many ghosts... only one ghost is ready."

He said, "My God!"

So in the night, in the waiting room... because in the night there is no train, and the station master goes away, and the waiting room is empty, and the whole platform is empty. He said, "Then I am not going to the station. I will lie down anywhere on the street, in the market, but I am not going to the station, to that empty place in the night."

I said, "You used to say that you don't believe in ghosts."

He said, "I used to say that, but seeing your devices... whether ghosts exist or not, some ghost will appear, and I don't want to get into any more trouble."

That man met me after twenty or twenty-five years. I asked him, "How are you?"

He said, "How am I? You made me so afraid that I decided never to get married, and never to have children, and never to be employed in any school; it is dangerous. My whole body has been destroyed, and that day you could have done even more harm, because the whole crowd was believing you."

I said, "That woman was ready to go with you, those children were ready to go with you. You yourself bribed them."

He said, "I bribed them? You suggested five rupees, and you managed to find those people. And I know that woman and those three children; they were just living in the neighborhood."

But I said, "Why were you trembling?"

He said, "Why was I trembling? I was trembling because that crowd might have forced that woman and those children on my head. My service was gone, and I would have had a family which was not concerned

with me at all. That woman was so ugly, and you were so tricky that you told her to keep her face hidden behind the sari. But I have become so much afraid since then, I have not served in any school, and I have never said to anybody, `I am a brave man.' I have accepted that I am a coward."

I said, "If you had accepted it before, this tragedy would have been avoided."

Everybody is afraid. It is not that you are afraid of *something*, you are simply afraid. Perhaps it is a deep-down fear of death in the very depths of your unconsciousness that surfaces as fear. And you try to control your life. In this controlling you go on repressing your fear deeper, but the fear is not going to be destroyed this way.

Relax and let your fear surface.

Turiya, what was making you afraid? Just something deep in you was touched. It has to be allowed to come to the conscious, because there is only one way to get rid of fear -- to bring it to the surface, to the conscious, and to watch it.

You also became alert about it. You say, "I felt that really what was happening.... All I could say was, `Help, where is the witness?' I had to put the camera down, close my eyes, and relax. When I looked again, I suddenly recognized the witness sitting in the chair, looking at me, zooming into the deepest core of my being."

That is not your witness. I was looking deep into you, but I am not your witness. Your witness is asleep inside you; you have to wake it up. So while you are dancing, singing, allow your own witness to watch your body clapping, moving, dancing, singing; allow your own witness to stand aside and see it all. Slowly, slowly, you will be able to witness all the contents of your unconsciousness, and this is the miracle of witnessing: If you witness, anything that has been repressed in the unconscious will disappear, will evaporate.

Once your unconscious is clean, unrepressed, you will have a dignity that you have never known, you will have a pride of being human, of being an individual, that you have never known.

You will have a joy, because now there is no fear, not even the fear of death; you are aware of something eternal running like an undercurrent in your consciousness.

That eternal, that immortal is your real self, is your reality. To know it, is to know all. Not to know it, you can be burdened with all the knowledge of the world, but still you are ignorant, because deep inside you, there is nothing but darkness -- and in darkness, only death is hidden. Your witness will bring light, and when you have looked into every nook and corner of your being, you will be surprised: there is nothing to be afraid of -- not even death, because death is a lie; it has never happened.

Life never dies, it only changes forms and goes on and on until it recognizes itself as totally awakened.

It goes on taking new forms; once it is fully awakened, enlightened, it merges with the universe, with the whole. That merger is the greatest ecstasy man has known. There is nothing higher than that, there is nothing deeper than that.

BELOVED OSHO,
WHENEVER I WATCH YOUR GESTURES, YOUR HANDS, SOMETHING IN ME RELAXES SO DEEPLY. WHENEVER I LOOK INTO YOUR EYES, THERE IS A SHOWER OF DEEP RELAXATION MOVING DOWN MY BODY. IT IS LIKE FALLING AND DISSOLVING INTO NOTHINGNESS. SOMETIMES, WHEN I HAVE THESE EXPERIENCES, THERE ARE THOUGHTS FOLLOWING OF WHAT ABOUT LOVE AND ECSTASY, WHY DON'T I FEEL THEM AS MUCH? BELOVED OSHO, IS MY HEART LEFT BEHIND SOMEWHERE?

Veet Kamal, I have been insistently emphasizing the fact that each individual is unique. It means each individual is going to experience his inner growth in his own way. Never compare. To some it comes like love, to some it comes like music, to some it comes like dance, to some it comes like fragrance.

It is natural to compare when something is happening to somebody else and it is not happening to you. Is there something wrong? No. Whatever is happening to you is so beautiful that you need not worry that love is not happening, ecstasy is not happening.

Always emphasize what is happening to you, so that it becomes more and more deep, more and more overwhelming. Perhaps its overwhelming depth will bring love too, will bring ecstasy too. If you focus on what is *not* happening, there is danger. The danger is that what is happening may be disturbed.

You say, "Whenever I watch your gestures, your hands, something in me relaxes so deeply." Enjoy this relaxation. There are millions of people who cannot relax. "Whenever I look into your eyes, there is a

shower of deep relaxation moving down my body. It is like falling and dissolving into nothingness." That is something so valuable: Falling and dissolving into nothingness is what Buddha has called Nirvana.

Buddha has never talked about love, and has never talked about ecstasy, either. Perhaps they never came on his path. He has talked about nothingness as the ultimate: You become a nobody, just empty space. But the empty space is so full, it is not a negative phenomenon. It is tremendously positive. It is full of peace, of silence, of absolute relaxation.

You are moving absolutely rightly, but the human mind is always comparative. Somebody says he is so full of love, and you think, I am full only of nothingness, so perhaps my heart is left somewhere, or perhaps I don't have my heart. No, every flower has to have its own color, and every flower has to have its own fragrance, and neither roses should be compared with lotuses, nor lotuses should be compared with roses. They are all beautiful.

The variety itself makes this existence so rich. This is one of the fundamentals I would like never to be forgotten. All the religions, all the mystics of the world, have been quarreling because of their different experiences. But they have forgotten one thing, that every individual is so unique, the experiences cannot be the same.

Only one thing can be the same and that is a deep contentment. Whether it is love, or it is nothingness, or it is silence, or it is ecstasy, one thing is running through all of them like a hidden thread running through a garland of flowers -- and that is a deep contentment.

If you are feeling a deep contentment, then everything is absolutely right. If love comes it is okay, if it does not come it is even better, because it may bring some trouble. If ecstasy comes, good; if it does not come, feel blessed, because the people who have been ecstatic have been almost mad. Ecstasy drives people mad.

I am neither for anything, nor against anything. My whole approach is that you should find a deep, relaxed contentment with yourself and existence. Then whatever else happens is just differences in your individualities.

BELOVED OSHO,
BEING WITH YOU NOW IS OVERWHELMING FOR ME. WHEN YOU TALK, I OFTEN CANNOT FOLLOW YOUR WORDS, BUT MY WHOLE BEING IS JUST BATHING IN YOUR PRESENCE, AND EVERYTHING IN ME WANTS TO REACH OUT, TO BOW DOWN TO YOUR FEET, IN DEEP GRATITUDE AND LOVE.

Sadhan, what is important is happening to you -- that is, that being with me is an overwhelming experience for you. Words are not important. If you cannot follow my words, there is no need to worry about it. If you can experience me, my presence; if you can open your heart with a silent welcome, it is more than one can expect -- because it is not a school where you are taught philosophy, religion, psychology; it is an alchemist's workshop where you are transformed into new beings.

So don't be worried about words, except when I tell jokes. If you miss the jokes, that is unforgivable. So listen well.

Father Mulligan was listening to confessions in his church one day, when he got very ill and needed to go to the doctor. He did not want to walk out on all the people waiting in line to confess their sins, so he asked a very old friend, a rabbi, to help.

He said, "Just sit in the booth and listen to their sins. It is very easy. They cannot see you, so they will not know it is not me." And he then told the rabbi the average usual sins and how many Hail Marys and Our Fathers to give as penance.

The priest left, and the old rabbi was doing great until a young man came in and confessed to having blow jobs. The old rabbi was puzzled as he did not know what penance to give, so he went quietly out the back door and saw a young altar boy lighting candles. He went up to him and asked, "What does Father Mulligan usually give for blow jobs?", to which the altar boy replied, "About five to ten dollars."

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #6
Chapter title: Laughter is the essential religion

28 February 1987 am in Chuang Tzu Auditorium

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OH OSHO, PLEASE CUT MY HEAD OFF.

Mukta, do you think you still have your head? It has been cut long ago. Just the idea has remained. I will take the idea too. I had left it -- otherwise people would feel a little disturbed to see you walking without a head. But if you want to enjoy that, it can be done.

This is my whole profession: cutting the head off but still leaving the idea that you have it, so you can move in the world and nobody freaks out.

BELOVED OSHO,
OH MY BELOVED BELOVED, EACH TIME YOU SAY WE NEED NOT BE GRATEFUL TO YOU THERE IS AN AGONY THAT RIPS THROUGH MY HEART AND IT IS ALMOST UNBEARABLE. THE PAIN I ONLY FEEL, BUT DO NOT UNDERSTAND; IT FEELS LIKE IT IS TOO MUCH TO ASK MY HEART NOT TO BE GRATEFUL TO YOU, FOR IT KNOWS THAT WITHOUT YOUR LOVE IT WOULD NOT HAVE OPENED TO LIFE. I UNDERSTAND A LITTLE, WHEN YOU SAY TO BE GRATEFUL TO EXISTENCE, AND ALSO REALIZE I HAVE FORGOTTEN EXISTENCE MANY TIMES. YOU HAVE ALWAYS BEEN LIKE A WINDOW TO EXISTENCE, AND ALL IS POSSIBLE THROUGH YOU. SO PLEASE, OSHO, DO NOT ASK THIS IMPOSSIBLE TASK FROM MY HEART, FOR IT SUFFERS TOO MUCH WHEN YOU SAY THAT WE NEED NOT TO BE GRATEFUL TO YOU.

Prem Patipada, I do understand your feeling. But I have been telling you this for two reasons: One, I should not be standing in any way between you and existence. Even as a window to existence I give existence a frame which it does not have; it is frameless and formless. If you are looking through the window, the frame of the window becomes the frame of the sky, of existence, which is frameless.

Secondly, it is man's strange mind -- if you feel grateful towards me, somewhere, someday you may take revenge against me. It may not happen to *you* particularly; but it has happened to many who were as grateful as you are, and now they are as revengeful as they were grateful -- in the same proportion.

The mind has a problem: if you are with me, enjoying my presence, enjoying my silence, it is very natural to feel grateful; but one never knows about tomorrow.

Our paths may separate, or you may be able to go only so far with me and then stop. Then you will have to find some rationalization for why you have stopped, or why you have separated from me and moved on another path. You are not in a state of consciousness which can simply say, "It was beautiful to be with Him and I am grateful for that, but life takes strange routes; although I am now on a separate path, my gratefulness to Him remains the same." That needs great consciousness.

What happens ordinarily is that the moment you are on a separate path, you start finding fault with me to

justify why you are separate; and instead of being grateful you start being revengeful. You feel as if you have been cheated for so long, exploited, deceived. And then the wheel turns completely; where there was love, hate arises.

This is the ordinary human mind; either it can love or it can hate. When it loves it finds all the rationalizations to love, when it hates it finds all the rationalizations to hate. And when it hates it forgets completely those moments of love and gratitude.

To avoid your being sometime hateful towards me, I go on insisting: don't be grateful towards me. If you are not grateful towards me, even if you separate you will not be revengeful towards me -- as if we were two strangers who walked on the way for a time and then our paths separated.

Right now it will be very hurtful even to think this. You are asking me not to say it again.... But you know those people also, who had also been in the same state of gratefulness as you are. But small things, very trivial, and your hate which has been waiting -- while you were showing your love, your hate was hiding behind it, just waiting for the moment when your love disappears for any reason... then the hate comes with full vengeance. And just because you have to justify yourself, you even create lies -- not knowingly, not consciously.

You have seen Shiva sitting here for almost seven years, and his gratitude was as deep as it can be. He would have died to save me. But you are not aware of the whole of your own mind. He came to the commune in America, but the whole setup had changed. He wanted, there too, to sit by my side, to have the same power. He used to think that he loved me -- if he had loved me, then there would not have been any problem. He loved his own power. He was the chief guard in the ashram, but by the time he reached the commune, other guards, more efficient, had taken his place. He was not made the chief guard. Then all his love disappeared, all gratitude disappeared.

He has written a book against me now, full of lies, with no foundation in truth. But he has to justify why he has left. Still he is blind, still he cannot see that it was power that was keeping him here and it is power that is now taking revenge.

I have no complaint against anybody, but I understand your whole mind. You don't understand your whole mind. You only understand the part that is on the surface in this moment.

The whole commune was created by Sheela. And she did hard and great work -- there is nothing except appreciation. But deep down she was very much worried, because she had taken the place of Laxmi -- and the fear was natural that somebody else could take her place.

She never wanted me to see anybody else except her. When I was in silence for three and half years, only she was seeing me, reporting how things were going on. And everything was going perfectly well. She had a great managing capacity and absolute devotion.

When I used to go for "drive-by" she used to carry a gun by the side of my car; she learned to shoot, she got thirty people trained. And she was working from morning till late in the night. Nobody would have thought that she could say anything against me.

But as I started speaking, after three and a half years, people started sending questions relating to the work, relating to her dictatorial methods -- that anybody who does not listen to her is immediately thrown out of the commune. And because only *she* was seeing me, I knew only as much as she related to me -- and that was the part she chose.

So I said to her, "This is not right. I will have to see a few more people so that I can be aware of what exactly is going on in the commune. And if I find that you are doing something wrong, I can put you right." I started seeing two, three people once in a while -- just to get an idea of whether Sheela is representing things to me exactly, and I found she was not being truthful. This was the point when she became afraid, afraid of those people who were seeing me. And the commune had become almost an empire in itself.

She would have died for me, but the day I declared that there will be no successor to me, that instead of a successor there will be a committee of enlightened people who will choose who is going to be in charge of the commune.... deep down there must have been the hope that she was going to succeed me.

She started things which are inconceivable. She bugged *my* room, to be aware of what other people were telling me, what my answers to them were. And it was the *same* person who was moving with the gun to save my life. But the desire for power, which was unconscious up to now, and perhaps to her it remained unconscious.... But bugging your own master's room.... On the one hand trusting me totally -- but bugging my room is not trust. She was afraid that I might be preparing somebody -- in case someone could take better care of the commune.

She tried to poison Vivek, because she was the one who was taking care of my body... just to remove

her, so that she could put in somebody who would only report what Sheela wanted -- her own person. She poisoned Devaraj, my personal physician, to kill him, so that another doctor could be put in his place who would report to me only things which Sheela wanted.

Man's mind is such. And when she found that I had become aware that she had bugged at least two hundred houses in the commune, whomsoever she suspected may be capable of taking over her power.... She started tapping everybody's telephones, to find out if there was anybody who was against her.

When I became aware of all these things she simply escaped from the commune, leaving all the problems which she had created, and taking all those twenty people who were in charge of different departments. The day she left there was only food for one day in the commune, for five thousand people. Usually the routine was that food should be available for three months ahead.

She had created the commune; she could not bear to see it in somebody else's hands. If she could not be in power... and it was all in her mind. There was nobody who was going to take her place.

I had no idea to replace her. I had certain ideas that things that she was doing should not be done. If you cannot trust your own people and you have to bug two hundred houses, then whom are you going to trust? If you have to tap everybody's phone, then it has become almost a fascist state.

I was going to tell her to remove all these bugs, all these tappings; I was not going to replace her. She was capable, and there was nobody else who was more capable than she was.

But in her own fear, because I had come to know all these things and now she had no answer -- what answer could she give to me, why she had bugged my room? -- she escaped with twenty people who were in charge of different departments, so that the commune would collapse: "If I cannot be in power, then nobody can be in power; the commune cannot exist." Man's mind is such.

Then she started writing and giving press releases, press interviews in Europe, saying things which were absolutely absurd. But she had to justify why she had left. And after she had been sentenced to four and a half years imprisonment, the first thing she said was, "In this jail I feel better than I did in the jail of Osho's commune."

She was the whole, sole power. I simply used to come for one hour to talk to people. I had no idea how much money she had put into Swiss banks -- she had never seen so much money: two hundred million dollars we had put into the commune. It was her secretary, who did not go with her, who said that she had been keeping at least thirty to forty million dollars in a secret account, in her own name, in Switzerland; and the money belongs to the commune.

Still I was not going to replace her. I was just going to change her ways, tell her, "This commune is a commune of love, of trust, of friendliness, and you are taking advantage because I cannot look after small matters -- money, and food, and land, and banks -- you have to take care of."

Neither here do I know anything about how you have to manage. I know this much: that you love me and you will manage in a loving way.

But to justify herself -- because people started asking, "Why have you left the commune?" -- she had to find fault with me, to justify why she had left the commune.

So, Patipada, it is better to be fully conscious and let your gratitude be towards existence. Leave me aside -- because I know any moment, any small thing may create a situation where you have to justify yourself. And to justify yourself you will have to invent lies against me.

Because you have been so grateful, the other side of your mind, which knows nothing of gratitude but only ungratefulness, will take over. You have loved me, now you will hate me with the same strength.

Knowing the games of the mind, I have always been saying that your gratitude should be towards existence. I am no more than a stranger you have met on the way. We talked a little while, just to pass the time. We can depart in a friendly way; there is no need to justify yourself.

When you are in love, it hurts to hear me saying to you that you need not be even grateful to me. But, Patipada, I am going to say it again and again so you don't forget it, because I don't want you to lie someday, to say things against me which you know perfectly well are wrong.

For example, Shiva was never my bodyguard; it simply happened as a coincidence. An Indian sannyasin attacked Laxmi and almost destroyed her nose. Laxmi is a small woman, so when I came to know about it I told Shiva, "You should be a bodyguard to Laxmi; wherever Laxmi goes you have to follow her." In evening initiation meetings Laxmi used to sit by my side to give me information about the person, and I had told Shiva, "Wherever Laxmi is, you have to be there," so he started sitting on the other side. He was not my bodyguard.

Now he is writing that he was my bodyguard and he knows every secret. He has never entered my room,

not even once; there was no need. Someday he will repent what he has done, but then it will be too late; the people who are reading his book will be convinced of whatever he is saying. This can happen to anybody. And I don't want it to happen to *anybody*.

Teertha was hoping.... He was the first therapist to join the ashram; naturally, because he was the first, he became the chief therapist without any formalities. Nobody had told him that he was the chief therapist. It was just by coincidence, because he was here before anybody else -- the other therapists came later on -- that he managed to become the chief. And there was no harm in it; somebody had to take care of all the therapy groups.

When the commune dispersed he saw clearly that I cannot be in America -- for fifteen years I cannot enter America. And in India the American government is pressurizing the Indian government that no foreign sannyasins should be allowed in.

Seeing the situation, he thought it was better to open an institute of his own in Italy. There was no harm in opening the institute in Italy. I had to tell my therapists that wherever they were they should continue to create institutes, communes, because all European countries have banned me. I cannot enter into Europe, I cannot go to America, and foreign sannyasins cannot come into India.

Now there was no need to accept me as his master; there was a chance of becoming a master himself. So Teertha has become a mini-guru. He knows nothing about enlightenment. He has never meditated. Here he was involved with his groups, which have nothing to do with meditation. And I have told these therapists, "You should meditate," but it was against their egos, because they were therapists. Thirty or forty people were joining their groups, and they were the leaders. To meditate with the same people was against their egos, so they never meditated.

People must have been asking him, "Is your institute Osho's institute?"
He said, "I have not been Osho's disciple...."

Then what was he doing here? What was he doing in America? And the same has been done by Somendra, by Rajen, by a few other therapists -- they are all therapists. Finding an opportunity that they can become mini-gurus.... But for that they have had to deny that they had anything to do with Osho.

There were many reasons why I told you to drop the malas, to drop the orange clothes: First, so that you can enter this country; otherwise you cannot enter this country. Second, you will not be known to the world as my disciples, so there will not come any moment to deny it. I am simply trying to save you from telling lies, and making you absolutely independent even while you are here. You come here as friends -- more than that seems to be risky. I will continue to do whatever I can do for you. I see not only your present -- but possibilities in the future.

All these people are lying, and I don't feel it right to contradict their lies -- they have been my disciples, I have loved them and I still love them. It is below me to contradict their lies. If their spiritual growth happens somehow, they may realize by themselves.

So, Patipada, there is no need to feel any pain. Whatever I say has a meaning in it, far-reaching, that you may not be able to understand right now. Gratitude is good -- but to the trees, to the moon, to the sun, because you will never be in a position to be against the trees, against the moon, against the sun. But to be grateful to me is dangerous.

So I just want not to be in your way. I want to help you to move on the way -- but I don't want to stand in your way. My whole approach is to give you absolute freedom, so you never feel any revenge against me.

BELOVED OSHO,
"WHAT DO I REALLY WANT?" IS A QUESTION TO WHICH I CAN'T FIND AN ANSWER. I FEEL I'M HIDING BEHIND PHRASES, SUCH AS "GET OUT OF THE WAY," "GO WITH THE FLOW," AND "THE UNIVERSE WANTS IT THAT WAY". WOULD YOU PLEASE HELP ME UNDERSTAND THE DIFFERENCE BETWEEN THESE PHRASES AND NOT TAKING RESPONSIBILITY FOR MY OWN EXISTENCE.

Atmo Sarvesh, do you know who you are? And if you do not know, how are you going to take responsibility for your own existence? When I say, "Let go," or "Go with the flow," or "The universe wants it that way," I am trying only one thing: to relax you, for you not to be tense. These are only devices to relax you, because only in deep relaxation will you come to know yourself. And once you know yourself, you will not be able to divide your responsibilities, your existence from other's existence -- from the whole of existence.

The moment you know yourself, you become part of the whole existence -- so organic a part that the question does not arise of taking responsibility. You will respond, but your response will not be a responsibility. Your response will be the response of existence itself, just through you -- just as flowers belong to existence, but roses will come on a rose bush. They don't belong to the rose bush; ultimately they belong to existence. And only a stupid rose bush will think, "they are my flowers, my responsibility." But rose bushes are not stupid, they are utterly relaxed, they let existence take care. They are not separate from the earth, from the sun rays; they are joined in a thousand ways. The rose bush is only an expression of existence: So are you. But first know it! And only with a non-tense mind can one know oneself. So relaxation or let-go are only devices. Once you are so relaxed, the way the trees are relaxed, you will find your roots in existence. All that you have is not yours -- not even *you*; it is a flowering -- existence has flowered in your individuality in a certain way. Existence loves variety, creates unique individuals, unique animals, unique trees.

Just for the last few days I have been seeing a bird. When I left for America it was not here, and I have never seen it anywhere else. It is so beautiful: pure white, with a black head and such a long tail -- the bird is very small, the tail is almost six times bigger than the bird. Because the tail is so long, it cannot fly like other birds; it moves in air like a fish moves in water. I enquired... because it is a strange bird, I have never seen one so beautiful. It has made a point... every day when I am taking my food in the morning and in the evening it comes for certain. Shunyo told me that this bird is a rare bird; it is called the "bird of paradise."

I said, "It looks like a bird of paradise -- it doesn't seem to belong to the earth. The beauty is so unique... with a small black head, and so snow-white, and the tail is so long that it cannot fly, it just hops from one tree to another tree. The way it moves is almost like a fish moving in water." I told Shunyo, "Watch, he cannot be alone, there must be a girlfriend or boyfriend -- in this place he may be a bird of paradise, but he cannot be a saint!"

She says she has seen his girlfriend. She has a little small tail -- that is the only difference. But I have not seen the girlfriend yet. It is my experience, if the girlfriend comes first to me the boyfriend is bound to come. But if the boyfriend comes first, then it is not necessarily so -- the girlfriend even may become an enemy to me, jealous. The poor fellow comes alone. And every day I have been watching, looking; she must be sitting somewhere. But she is avoiding me.

This whole existence takes responsibility for the oceans, for the mountains, for the stars. Sarvesh, why should you be bothered about being responsible for your own self when you do not know who you are? It is just an egoistic desire.

Relax, know first who you are. In that very knowing you will know you are nothing but a part of this immense universe, and the universe takes care. Even if it takes care through you it is existence that takes care. You cannot take the credit for taking care of yourself. The ego desires that, the ego wants to be separate; it wants its territory to be demarcated. But you are so one with existence that ego is just an idea, a figment of your mind, it has no reality anywhere. And the moment you understand it, experience it -- that there is no ego -- you will be as happy as the birds singing, the trees taking a sunbath. All around you everything is immensely joyful.

Ego makes you sad, serious; responsibility takes away your smiles, your laughter -- and to me laughter is the essential religion. The capacity to dance and sing, not separate from existence but as part of it, is the very foundation of a real religious man.

BELOVED OSHO,
PLEASE TALK ABOUT THE MISUSE OF POWER.

Shantam Divyama, there is the famous statement of an English philosopher: "Power corrupts, absolute power corrupts absolutely."

I do not agree with him. My analysis is totally different. Everybody is full of violence, greed, anger, passion -- but has no power; so he remains a saint. To be violent you need to be powerful. To fulfill your greed you need to be powerful. To satisfy your passions you need to be powerful.

So when power happens into your hands, all your sleeping dogs start barking. Power becomes a nourishment to you, an opportunity. It is not that power corrupts, you *are* corrupted. Power only brings your corruption into the open. You wanted to kill somebody, but you had not the power to kill; but if you have

the power, you will kill.

It is not power that corrupts you, corruption you carry within yourself; power simply gives you the opportunity to do whatever you want to do.

Power in the hands of a man like Gautam Buddha will not corrupt; on the contrary, it will help humanity to raise its consciousness. Power in the hands of Genghis Khan destroys people, rapes women, burns people alive. Whole villages are burnt -- people are not allowed to get out. It is not power... this man Genghis Khan must have been carrying all these desires in him.

It is almost like when rain comes, different plants start growing; but different plants have different flowers. Whatever is hidden in your seeds, whatever is your potentiality, power gives you a chance -- because most human beings are living so unconsciously that when they come to power all their unconscious instincts have a chance to be fulfilled. Then they don't care whether it kills people, whether it poisons people....

You are asking me about the misuse of power. Power is misused because you have desires which are ugly, which are an inheritance from the animals.

In a better world the first things should be.... We waste almost one third of life in educating our children. In that one third of life, some time should be given to cleanse their unconscious; so by the time they graduate from their university, and they have some power somewhere -- somebody will become a police commissioner, somebody will become a governor, somebody will become a prime minister -- if they do not have anything in their unconscious that is poisonous, destructive, then power cannot be misused. Who is going to misuse it? Power is neutral.

My sannyasins in Italy have been trying for one year for a tourist visa for me, just for three weeks. And it has taken one year for the authorities, and they still have not been able to decide. Finally, a few days ago, a letter came: after one year the old application has become useless, a new application is needed.

They had filled in the application, I had signed the application, and just yesterday the Italian ambassador informed me that I have been given a ten day tourist visa -- but there are conditions. I have never heard that tourist visas are given with conditions. The conditions are: "To report on what date, at what time, from which airport you will leave India and on what date, at what time, at what airport you will land in Italy; and the same for the return.

"In Italy, whichever city you are in, you should appear at the police station first, and inform them how long you are going to stay in the city. And before leaving the city you should go again to the police station, to inform them that you are leaving the city. Next city, again you have to go to the police station."

I have told Anando to write a letter to the prime minister of Italy: "Just a few months ago you were in India. How many conditions were put on you? And in how many police stations did you appear? And do you think I am a murderer, or a terrorist, or I am carrying bombs and dynamite?

"Let us know when you are coming back to India, so that we can give you a really good welcome. And I refuse to step in your land unless you apologize for making these conditions. It took you one year to figure out all these conditions; and then too you have not given the visa for three weeks, just for ten days. Ordinarily the visa is given for three months -- and nobody has ever heard that such conditions have to be followed."

I have told Anando to write to him that, "It seems Benito Mussolini has not died yet. Your country is not a democratic country, it is still fascist. These conditions indicate, without any doubt, a fascist mind.

"So I will come to Italy if you apologize publicly; or I will come to Italy when you are no longer in power. And my people in Italy will try in every way to ensure that you are no longer in power. Just let the new election come, because I have thousands of sannyasins in Italy; and this is an insult to my thousands of sannyasins in Italy.

"The pope comes to India, and the president the prime minister go to receive him at the airport; and he is not asked to appear at the police station in every city. And he himself has been here. But next time, if you come here as prime minister, then just inform us at what time and at what airport you are landing, so that we can reply to you about your conditions."

These people are not corrupted by power. These people are corrupted; power simply brings their corruption into action.

Power in itself is neutral. In a good man's hand it will be a blessing. In an unconscious man's hand it is going to be a curse. But for thousands of years we have condemned power, without thinking that power has not to be condemned; people have to be cleaned of all the ugly instincts that are hiding within them, because

everybody is going to have some kind of power or other.

It does not have to be great power. You may be just sitting in a railway station selling tickets, but that too gives you power. You are standing at the window, and the man does not even look at you. He goes on turning his file -- and you can see that he is not concerned with the file, he simply wants to show you your place. Even the peon sitting outside the collector's office behaves as if he is the president of the country -- so it is not a question of where you are. Wherever you are, you will have some kind of power.

Aurangzeb, one of India's Mohammedan emperors, was so impatient that he could not wait for his father to die, or to become old, so that he could succeed him. He imprisoned his own father, and became the emperor of the country. His father had remained busy all his life. Now, sitting in the prison cell, he sent a message to his son: "At least arrange thirty boys, so that I can teach them the holy KORAN."

And the comment that Aurangzeb made to his courtiers is very significant. He said, "That old man does not want to lose power. Now he is no longer the emperor. But thirty students... teaching them the holy KORAN, he will again have the power over those small children."

Psychologists say that people who are afraid of competing in life and becoming powerful, choose a simpler way: they become teachers in schools. Small children... and you can harass them, beat them, although it is illegal -- but it happens all over the country.

Just the other day I was reading a report that there are cases found... but the government goes on hiding those facts. For the first time it has been accepted, because it has become too much, that teachers have hit the children so hard that they have become deaf for their whole lives.

One boy... his own father chained him; almost for ten years he remained chained, tied to a pillar in the house. He has almost become like an animal. He cannot stand up, he can only move on all fours; and because he was forced to live in darkness, he has lost his eyesight.

Even parents use power. Teachers use power, husbands use power, wives use power. It does not matter where you are.

If mankind comes to understand the deep psychological roots and changes man's unconscious so that there are no seeds, power can go on raining but there will be no flowers of corruption. Otherwise power is going to be misused always. And you cannot take power from people's hands; somebody must be a mother, somebody must be a father, somebody must be a teacher.

The only way is, to cleanse people's unconscious with meditation, fill their inner being with light. It is only meditation that gives you a clean heart, which cannot be corrupted. Then power can never be misused, then power can be a blessing -- it is going to be creative. Then you are going to do something to make life more lovable, more livable; to make existence a little more beautiful. But that great day has not yet arrived, and to make an effort for that great day to arrive, all the power -- addicted people are going to be against you.

It has been again and again asked of me, "Why is the whole world against you?"

They are all power-addicted people, and I am trying to make man a pool of serenity -- peace and silence and love and ecstasy.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #7
Chapter title: When the ocean has called you

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BELOVED OSHO,
WHAT TO DO WITH THE QUESTION WHEN THERE ARE NO WORDS FOR IT? AND WHAT TO DO WITH THE SECRETS IN OUR HEARTS WHEN THERE IS NO WAY TO EXPRESS THEM?

Krishna Priya, there is some misunderstanding. There is no question in the world which cannot be asked. Yes, there are answers which cannot be answered. A question always comes from the mind; hence the mind always finds appropriate words for it. But the answer comes from your very being, from your depths of silence where no words have ever entered. The territory of the words and language is the mind, and that is also the territory of the questions. Every question can be brought into words -- only when you start feeling the answers, then the problem arises.

I have been watching you for almost ten years. You have gone through such a transformation that what you are thinking is a question, is not a question. You have come very close to the answer -- that's why you cannot find words. But this is something that happens very rarely to very blessed souls. You should feel blissful, fortunate and grateful to existence.

The misunderstanding is also very natural, because the mind is well acquainted only with questions. When for the first time you are pregnant with an answer, it is a natural misunderstanding of the mind that there is some question because the answer, mind knows not, and the answer, mind cannot express.

You are saying, "What to do with the question when there are no words for it?" Then it is absolutely certain it is not a question. It is an answer, and you are not supposed to do anything at all.

A question has to be solved:
An answer has to be lived.

So what is arising in you -- the peace, the silence, the joy that I can see in your eyes, on your face, the tremendous change... because you used to be very serious.... You have moved almost one-hundred-and-eighty degrees. You radiate joy.

Drop the misunderstanding that it is a question and rejoice that it is the answer. It will never find any words; it has never found any expression. Yes, your eyes may show it, your face may radiate it, your very gestures may have the grace of it, but words are too small and too trivial and too mundane -- their approach is very limited.

The answer is beyond the mind. Those who go on seeking through the mind go on coming upon new questions. The very few people who have found the answer are those who have gone beyond mind, beyond words, beyond language.

You are saying, "And what to do with the secrets in our hearts when there is no way to express them?" Nothing has to be done; they will find their way of their own accord.

You have to understand one thing very clearly: there are things which you cannot do, but which happen. If somebody says to you,"love me"... now, love cannot be commanded, love cannot be ordered, and if -- according to the order and according to the commandment -- you make an effort to love, it is going to be phony; it cannot be an authentic reality.

What is arising in your being is thrilling your heart. It will find its own way to happen -- in a dance, in a song, or in just deep silence which is not negative, but immensely full... in some creativity, or anything that you do -- your being will find its way to do it in a new way that you have never done before, with great love.

You are not supposed to find expression for your experiences and the secrets that are arising in your being. They are far bigger than you; you cannot manage them. You are left far behind; those secrets, those answers happen only when you are not. Who is going to express them? Neither are there words to express, nor is there a person to express them. Now the experience itself will find its way, just as the rivers find their way to the ocean, just as roots find their way rising into trees and blossoming into flowers.

Looking at the roots and the flowers you may not see any connection at all -- roots are ugly, and the

flowers are so beautiful -- but all the juice and all the color and all the beauty and all the fragrance that the flower has, have been given by the roots. The roots have been carrying those flowers for years in their womb. The seeds are never beautiful, but they can give birth to great beauty. You just wait....

I can understand your impatience, because you are too full and you want to shower just like a raincloud, but it is not within your capacity. Neither have you found it, nor is it in your hands to express it. On the contrary, it will be right to say *it* has found *you*. And now it will find its way in some creative act, in some loving act, in something that indicates that it is not coming from the mind. You have given it birth just as a woman gives birth to a child. She does not create it; it grows of its own accord, and a day comes when it comes out of the womb.

Every meditator has to remember it: One day you will be pregnant with God -- whether you are man or woman does not matter -- and the unknown will find its way. You are simply to relax and follow it.

You are not to become a guide, but you have to be guided by it. You have to become just a shadow. It becomes the reality and you become the shadow, and wherever the reality moves, the shadow moves. This is the experience everybody else is waiting here for. And the same question will be asked by many, sometime or other.

It is good, Krishna Priya, that you have asked it, because it is not only your question, it is going to be the question of many. Those who can be patient enough, those who can wait for the divine to take shape in their being, will have the same question, exactly in the same words.

But don't become tense because the experience is so new. And don't be afraid, because it may lead you in new ways which you are not acquainted with, untrodden by you ever before -- not even dreamt, not even imagined.

This is the moment when trust is needed. Trust in existence, not in any belief system, not in any priest, not in any church, not in any holy book, but in existence. All around you the trees are so deeply trusting, the rivers are trusting, the mountains are trusting, the millions of stars are trusting. The whole existence is a tremendous experiment of trust.

And this is the right moment for you to become part of this immense experiment of trust. Let life lead your way. Give your hand to existence without any doubt and without any question. And never ask where it is leading you -- it always leads to your destiny, and it never fails.

Those who cannot trust, they fail, because they think themselves wiser than the whole world, the whole existence. What is your wisdom? What is your intelligence? not even a dewdrop. And when the ocean has called you, trust it -- take a jump and disappear into it.

BELOVED OSHO,
YOU ARE THE WELL. ALL THE TIME WHEN I CAME THERE WAS FRESH WATER WAITING FOR ME, CLEANING AND PURIFYING ME, TAKING ME APART AND PUTTING ME TOGETHER IN A DIFFERENT, MORE BEAUTIFUL WAY. NOW, FOR THE FIRST TIME, I FEEL THE COURAGE TO BE SO CLOSE THAT I CAN SEE MY FACE MIRRORED IN YOUR WATER. I'M AFRAID, OSHO, AND ALSO FULL OF JOY.

Chitbodhi, man is accustomed to misery; hence, he is never afraid of misery. However great, when misery happens, he knows it.

But man is absolutely unacquainted with joy. He has forgotten the very language of joy. His mind is full of tensions, anxieties, anguishes, anger, violence, jealousy. Nothing makes him afraid -- they are all old companions, he knows them perfectly well. He has lived with them, although it has been a suffering, it has been a hell. But this is one of the significant factors to be understood about man: he can adapt himself to any conditions.

It happened in Egypt nearabout three thousand years ago: There was a monastery, and the monastery had an underground graveyard. Whenever any monk died, the great stone that was covering the way to the graveyard underneath was removed, and the monk's body was lowered down in deep darkness. The tunnel was miles long -- a natural tunnel.

Thousands of monks have been lowered into that tunnel, and according to the Egyptian convention every monk was given some money, some clothes, and some food, because he was going for a pilgrimage. It was sixty feet deep and miles long.

It happened that a monk had not died, but was in a coma. Others thought that he had died, and they opened the graveyard, lowered the monk, closed the graveyard... and after a few hours the monk came to

consciousness. He could not believe where he was -- immense darkness, darkness so deep, as he had never seen, because not even a ray of light had ever entered into that tunnel. And such a stink, because so many dead bodies had become rotten -- all around there were bodies and bodies, and they were all dead.

He shouted as much as he could, although he knew deep down that his voice would not reach to the monks in the monastery because it was sixty feet deep and then a huge rock always closed.... He had himself closed that rock many times. But as a last resort, he tried shouting with all his might, "I am alive!" But nobody heard it.

And you will be surprised to know the immense adaptability of man. You may think that he must have committed suicide -- you are wrong. He lived in the hope that someday some monk will die, and the rock will be removed -- then he can shout.

But meanwhile there was a little food that he has been sent with, and after that food, he started eating rotten food sent with other dead bodies which had become just skeletons.

It took ten years for another monk to die, although this monk was praying every day to God, "There are so many old monks...." But God has never heard anybody. Over the time of ten years he became a cannibal; he started eating the flesh of dead bodies. Not only that, he started collecting the money that had been given to each monk when he died, and the clothes -- in the hope that when he would be rescued, he would take all these clothes and all this money.

And slowly, slowly he forgot that the graveyard was stinking; he forgot that he was living the ugliest life possible. For water, there was nothing else than the water that was coming from the rocks, and he knew that the water was from the gutters of the monastery. He started drinking that water; he could not have even touched it before, but there was no other way. The lust for life is so tremendous that man can manage.... That water which was coming was so dirty, but for him it was almost nectar; it was life-giving. And he was the only living man in that miles-long tunnel.

As he was moving around in the darkness, slowly, slowly his eyes became accustomed to seeing a little bit in the darkness. And dead people, just skeletons -- nobody was there to prevent him, so he was searching everybody, finding money, clothes.

And when after ten years the rock was removed, he shouted back up. People had completely forgotten about him. They pulled him out, but he said, "First you pull up my clothes" -- he had a big pile of clothes. People could not believe that.... Then he said, "Now pull up my money." So they pulled up his money -- he had collected the money from thousands of people. After all his treasures were taken out, he came out.

It was difficult for him to open his eyes in the sunlight. He had grown such a long beard that it was touching the floor, and he was looking so healthy. People could not believe it and said, "How have you managed? You used to be very thin, and you have collected so much weight!" And when they heard his story they could not believe that a man can do this. When you think about it, putting yourself in his place.... First it is shocking, but soon you will understand that what he did, you would have done also.

He lived twenty years more. And again his eyes became accustomed to light. Now he himself could not believe that those ten years -- it seemed almost like a nightmare that is ended.

Chitbodhi, you are afraid because you are feeling the first stirrings of joy. It is unknown territory. Your heart you are feeling for the first time. The heart is not just what the medical people say, or the physiologists say -- a pumping station. The heart that the mystics and the poets talk about has nothing to do with the heart that medical science talks about.

Behind almost every physical organ there is a parallel to it -- just behind it, a spiritual receptivity. Behind your eyes, there are eyes which see things, which these eyes cannot see. And behind your ears, there are ears which can hear music, that these ears cannot hear. And behind your physical heart, there is a spiritual heart which knows love -- which this heart has no idea about -- which knows joy.

The physical heart can be changed, and a plastic heart may be far better because a plastic heart cannot have a heart failure. There are, around the world, thousands of people moving about with an artificial heart. But that artificial heart cannot love. Just put two artificial hearts close to each other and see what kind of dialogue happens. Nothing will happen; there are just two dead things. They can do the function of purifying your blood, of taking in the oxygen, of throwing out the carbon dioxide; but love is neither oxygen nor carbon dioxide. Love is not a question of breathing -- *everybody* is breathing.

So remember, whenever I talk about the heart, I am not talking about the heart medical science talks about -- this is something behind it. Each of your senses has a parallel sense behind it.

If you hear me, you can hear in two ways. Either you can hear only with your outer ear, or you can hear with your inner ear too. When your outer and inner ear both hear, then it is listening; otherwise it is only

hearing.

When your outer eyes and inner eyes both see, then the same existence becomes so psychedelic, so colorful.... The same tree is greener than it has ever been -- and not only greener, each leaf has its own energy aura. The whole tree is surrounded by an energy aura, radiating rays.

In the Soviet Union one man has developed a new photography, Kirlian photography. He uses such sensitive plates that he can picture not only the trees in his plates, but trees with their energy aura surrounding them.

When your inner eyes are together with your outer eyes and there is a harmony, you will see this whole existence is a festival of lights, that everything is radiating light, is surrounded by beautiful light, soft... every man is surrounded.

And a man can be known by his aura. The ordinary man has only nearabout a one-inch aura all around his body, but as your meditation deepens your aura becomes bigger -- two inches, three inches, four inches, five inches.

As your meditation deepens you are surrounded with more and more light coming from your inner being.

You have seen the pictures of Buddha or Jesus with a circle of light around their head, an aura, and people think that it is simply mythology. Now Kirlian photography proves it -- it is not mythology. Kirlian photography says that that kind of round aura happens only when somebody has reached to his very innermost core, when somebody is awakened -- a Gautam Buddha. Then his whole head radiates something of the eternal.

But when things start happening for the first time, one feels afraid. When a young boy, fourteen years old, becomes for the first time aware of his sexuality, he feels afraid, embarrassed, becomes very uptight, is worried: "What is happening? If somebody comes to know.... And what am I supposed to do with it?" A new energy has become available of which he was not aware at all up to now. And when spiritual energy becomes available to you, it is a million-times-bigger phenomenon.... You feel joy, you feel blissfulness, and at the same time a trembling, a fear -- but this fear will disappear.

It is a natural process. As you become more and more accustomed to the new state of joyfulness, fear will be reduced. Soon you will find there is no fear at all. And to be fearless is a tremendously great achievement, because fear is part of your death. If you become fearless, you have tasted something which is deathless.

In your joy you have come close to the deathless, in your joy you have come to your immortality.

You are saying, Chitbodhi, "You are the well. All the time when I came there was fresh water waiting for me -- cleaning and purifying me, taking me apart and putting me together in a different more beautiful way. Now, for the first time, I feel the courage to be so close that I can see my face mirrored in your water. I'm afraid, Osho, and also full of joy."

Give all your energy to joy, and fear will disappear. Ignore fear, don't pay any attention to fear, because the more attention you pay to it, the longer it will linger on. Pour yourself totally in the direction from where joy is arising, and fear will disappear just as darkness disappears when you bring light in.

Joy is light. And joy is the beginning of a great pilgrimage which ends in finding God. So go on -- without any fear, because existence always protects those who trust it. Relax, give yourself to existence and allow the joy to overwhelm you. Let it become your wings, so that you can reach to the stars.

A joyful heart is very close to the stars.

It is only the sad and the sorrowful and the miserable who are going towards hell. They are creating their hell. The joyful and the singing and the dancing and the celebrating are creating their paradise by each of their songs, by each of their dances.

It is in your hands whether to create paradise or to fall into a darkness, into hellfire. These are not outside you; these both are within you. It all depends what you choose to be.

Choose to be divine, choose to be more and more a celebrant, choose to be festive, so more and more flowers can blossom in your being, and more and more fragrance can become available to you.

And this way will not only help you, Chitbodhi, it will help all those with whom you come in contact. Joy is as infectious as any disease. When you see a few people dancing, suddenly you feel your feet are ready. You may try to control them, because control has been taught to you, but your body wants to join the dance. Whenever you have an opportunity to laugh, join; whenever you have an opportunity to dance, join; whenever you have an opportunity to sing, sing -- and one day you will find you have created your paradise.

It is not that one goes to paradise; paradise is not somewhere in the sky -- it is something that one

creates around himself.

It is a good beginning. With all my blessings, go deeper, in spite of any fear. Never listen to negative things, because if you listen to them they can poison you, they can destroy your joy -- keep it pure, unpolluted. And here are people who will dance with you, who will celebrate, because you have taken the first step towards God.

And I want to remind you that the first step is almost half the journey.

BELOVED OSHO,
THIS VERSE I SEND TO YOU FROM "GITANJALI." IT IS SO BEAUTIFUL, LIKE YOU, MASTER.
"I KNOW NOT HOW THOU SINGEST, MY MASTER,
I EVER LISTEN IN SILENT AMAZEMENT.
THE LIGHT OF THY MUSIC ILLUMINES THE WORLD,
THE LIFE BREATH OF THY MUSIC RUNS FROM SKY TO SKY,
THE HOLY STREAM OF THY MUSIC BREAKS THROUGH ALL
STONY OBSTACLES AND RUSHES ON.
MY HEART LONGS TO JOIN IN THY SONG,
BUT VAINLY STRUGGLES FOR VOICE.
I WOULD SPEAK, BUT SPEECH BREAKS NOT INTO SONG,
AND I CRY OUT BAFFLED, AH, THOU HAS MADE MY HEART CAPTIVE IN THE ENDLESS MESHES OF
THY MUSIC, MY MASTER."

Chandra, Rabindranath Tagore, although he belongs to this century, echoes thousands-of-years -old longings and dreams of the East. He belongs to the seers of the UPANISHADS. He is the only man this century has produced whose words can be compared to the five-thousand-year-old UPANISHADS.

Those UPANISHADS were songs of the first seers of humanity, but it is a strange fact that truth remains the same. Everything changes, but the truth is eternal. Five thousand years of distance, but whatever Rabindranath sings, appears to be coming from the days of the UPANISHADS, of those days of humanity's childhood -- so innocent and so pure.

Man was not yet corrupted by religions, organized faiths; man was not yet under the slavery of the priests; man was not yet divided into Hindus and Mohammedans and Christians and Jews. Humanity was still one.

The seers of the UPANISHADS were as innocent as every child is -- it was easy for them to sing those beautiful songs of tremendous meaning. But for Rabindranath, being a twentieth-century man, it was certainly a miracle that he dropped five thousand years of knowledgeability and became a child again. Every mystic has to become a child again.

These few lines are from "Gitanjali," Rabindranath's book for which he was awarded the Nobel Prize. Gitanjali means "offering of songs."

Somebody asked Rabindranath, "Why have you chosen this title?" He said, "I don't have anything else to offer to God except my imperfect songs."

On his death bed, an old friend had come to console Rabindranath, and he told him, "You should be dying with absolute contentment, because you are perhaps the greatest poet in the whole world." In the West, Shelley has two thousand songs which can be put to music. Rabindranath has six thousand songs, and of far greater significance than any of the songs that Shelley has. That old friend was saying to Rabindranath, "You should die absolutely contented. You have achieved something -- a peak no one has ever been able to achieve."

Rabindranath opened his eyes and said, "Keep quiet! -- because I know I have not been able to sing the song I had come to sing. I am an utter failure. I am dying with tears in my eyes." And he did die with tears in his eyes.

He said to his friend, "I am praying to God! `Give me a little time more, because in this whole life that you have given to me, I have been simply arranging my instruments. Now that the instruments are ready, you are taking me away -- and the song that I have come to sing remains unsung.'"

The friend could not believe what Rabindranath was saying. He said, "Then what about your six thousand songs?"

Rabindranath said, "Those are all failures. Six thousand efforts to sing the song that I have come to sing, but each time I failed. I was trying hard to sing the song that was just on my tongue, but the moment I

expressed it, it was something else. It was not the same quality, the same depth, the same beauty. When it was within me it was a living reality, and when it was spoken it was something dead. People have appreciated my songs, and I have been crying in my nights, `Will I be able to sing it? Or I will always be a failure.'"

This is one of the fundamental qualities of greatness, because the longing and the dream are so high, and the human reach is so small. The longing is for the moon, and the human reach is so small that only small people can be contented about their creativity. The greater the man, the more he will feel he has failed.

Although Rabindranath has given such beautiful songs that there is no comparison, he had a comparison which nobody from the outside had any idea about. He had a song deep in his soul, very alive, ready to burst forth, and he always compared his songs with his inner feeling. He found that what he wanted to express had remained behind. Although he had been able to put together beautiful words, the life was no longer in them, the heart was no longer beating in them. They are faraway echoes of the song he wanted to sing.

I KNOW NOT HOW THOU SINGEST, MY MASTER.
He is asking God Himself...
I KNOW NOT HOW THOU SINGEST, MY MASTER.
I EVER LISTEN IN SILENT AMAZEMENT.
THE LIGHT OF THY MUSIC ILLUMINES THE WORLD,
THE LIFE BREATH OF THY MUSIC RUNS FROM SKY TO SKY,
THE HOLY STREAM OF THY MUSIC BREAKS THROUGH
ALL STONY OBSTACLES AND RUSHES ON.
MY HEART LONGS TO JOIN IN THY SONG,
BUT VAINLY STRUGGLES FOR VOICE.
I HAVE GOT THE SONG, BUT WHERE IS THE VOICE?
WHERE ARE THE WORDS?"

He is saying, "You have given me the song, but you have made me so poor that I don't have the voice to sing it" -- and he was a beautiful singer, he was a great musician. He created a new kind of music altogether, which is called "Rabindra music."

India has a tremendously long history of great musicians; it has explored all the dimensions possible, and for hundreds of years nobody has been able to add anything new. Rabindranath has added a new dimension, but still his longing is so great that whatever he does falls short.

MY HEART LONGS TO JOIN IN THY SONG,
BUT VAINLY STRUGGLES FOR VOICE.
I WOULD SPEAK, BUT SPEECH BREAKS NOT INTO SONG,
AND I CRY OUT BAFFLED...

When he was awarded the Nobel prize and he addressed the Nobel committee, he said, "You have awarded my tears. As far as the songs are concerned, I am still struggling to find voice for them."

AH, THOU HAS MADE MY HEART CAPTIVE IN THE
ENDLESS MESHES OF THY MUSIC, MY MASTER.

You have imprisoned me in endless meshes of music; I am unable to find the way out. I tried this way, I tried that way -- my whole life I have been trying and trying and trying -- but nothing seems to succeed.

This awareness makes him not only a poet, but a mystic too. In this whole century there have been many poets, but Rabindranath is a category by himself.

The poets, the painters, the musicians, the sculptors are very egoist people; they are continuously bragging about their painting, about their music, about their poetry. Rabindranath belongs to a totally different category -- he is so humble. And I would like to say to you that the greater you are, the humbler you become. The higher the peak of your being, the deeper will be the valley by your side. The greater your being, the deeper will be your feeling that you could have done much more, but you have done so little.

The last words he said on his deathbed were, "I am worried. What will I say to God? -- that you had sent me to sing just one song, and I could not even manage to do it."

This should also be the experience of all meditators, because the deeper your meditation goes, the more and more your ego disappears. Finally it leaves you just a nobody -- anonymous, no name, no fame. In that great nothingness, you become one with the whole universe.

BELOVED OSHO,
IT SEEMS, THAT EVERYWHERE WE ARE, AND NOW THAT WE ARE IN INDIA, THE SAME STUPID, SILLY, SKY-ROCKETING CHARGES ARE PUT ON US. THESE REPRESSED BEINGS -- POVERTY-STRICKEN PEOPLE, VIOLENT PEOPLE, GREEDY PEOPLE -- WOULD THREATEN US WITH BULLDOZERS AND FORCED ENTRIES INTO THE ASHRAM. THEY ALSO CHARGE US WITH OBSCENITY, DRUGS, ETC. OSHO, YOU HAVE BEEN TOO COMPASSIONATE WITH ALL THESE IDIOTS -- THE BLIND, THE DEAF, AND THE DUMB SOCIETY. KINDLY PUT MORE LIGHT ON THIS BURNING ISSUE.

Gurudayal Singh, it is a right observation that the people are blind, that they are deaf, that they are insane, that they are utterly prejudiced, irrational in their beliefs. But because of all this, they need more compassion. You cannot say that because people are sick and ill the doctor should simply leave them. When people are sick and ill they need more compassion.

It is a great opportunity for you. In spite of their misbehavior, mistreatment, ugly lies, you can still remain silent, peaceful, loving and compassionate. And if you become enlightened in this society, the whole credit will go to the society. There is no need to be angry about them. What can they do? They have been handed down all this garbage for centuries. They are victims; they need all the compassion that is possible.

I would like you to remember Jesus. At the last moment on the cross he raised his eyes and hands towards the sky and said, "Father, forgive these people, because they know not what they are doing." In that moment Jesus reached his highest experience of life, his highest ecstasy. The love and the compassion that were in his eyes and heart for those who were crucifying him have made him go through a fire test, and he came out pure gold.

So I can understand... the world is going to be against me. It is not their fault, it is my fault. They are fast asleep, dreaming great dreams, and I am trying to wake them up. Naturally they are getting angry. They are living with their beliefs, consoled, and I am disturbing their beliefs. I am trying to say to them, "Your beliefs are only beliefs; you have to drop them and to search for truth on your own."

Because I am disturbing their consolation, the fault is mine. And of course they are in the majority. People ordinarily think that if so many people are thinking in the same way as they think, it must be true. But they don't know that truth is not to be decided by voting; truth is to be decided by experience.

The whole world may be against me, still it does not disturb me, for the simple reason that whatever I am saying is my own experience; I am saying it on my own authority. And those who are with me -- and Gurudayal Singh has been with me for almost twenty-five years, a beautiful human being -- naturally get worried and concerned, "What kind of humanity have we got? "

All the countries proclaim democracy, freedom of speech, freedom of movement, respect for the individual, and every country practices just the opposite. There is no respect for the individual; there is no respect for individual freedom of expression.

Just a few days ago, one of my friends was looking at the files of the CID department in New Delhi, because the chief of the CID department is his friend, and the chief was not aware that he is my friend also. He saw my name there... all kinds of charges, without any evidence.

The chief told him first, "He is a dangerous man." Now you should give some evidence. Have I killed somebody? Have I thrown any bomb or dynamite at somebody? Am I a terrorist, a murderer? But no, just this much is enough, "He is a dangerous man, and he has to be silenced."

My friend was very much shocked and he asked the chief, "What do you mean, `he has to be silenced?' Do you mean he has to be assassinated, killed?"

He said, "No, that is not the meaning of it. `Silenced' means we have to make every effort that no country allows him in, and we will not allow people coming from other countries to meet him. Naturally, he will not be able to corrupt people's minds."

My friend just jokingly said, "But have you any evidence that he has corrupted anybody's mind? And do you remember -- the same was the charge against Socrates, that he corrupts people's minds?"

And just today I received from the police commissioner a new list in which he states that every talk that

I deliver should be taped by the police. And before it is published they will scrutinize it they will do the editing work. And he said, "I have come from Bombay -- meeting my boss -- receiving all these instructions."

One of my sannyasins has asked the parliament in Germany, "It is now over one year since you decided that Osho cannot enter into Germany. In the first place, it was absolutely illegal to say that Osho cannot enter into Germany. It was absolutely illegal -- a man who has never been to your country, who has never broken any of your laws, who has done no harm to anybody in Germany.... Why should the parliament decide that this man cannot enter? Not only that, but his jet airplane cannot land on any airport in Germany, even for refueling. It is time that you withdraw it."

So it has been reconsidered, and today I received their reconsidered order. Again the same charges that, "He is a dangerous man, and his entry into Germany will disturb many people. He is on the list of the international police, Interpol, as a wanted man. So we cannot withdraw the order -- the order is reinforced."

But I love the words, "He is a wanted man by the Interpol." At least some consolation -- somebody, somewhere wants me.

Gurudayal, don't take these people seriously, because crucifixion is out of date. And they have committed that mistake once. By crucifying Jesus they created Christianity, and Jews are still repenting about it.

I am not saying this without any foundation. The attorney general of America, answering a press conference, said, "We did not put Osho into jail because we don't want him to become a martyr. That will help his disciples to become more sympathetic, more loving towards him, more surrendered towards him. We cannot take that risk."

But the desire is clear -- if the risk was not there, they would have liked to put me into jail for my whole life, or to kill me -- but the fear that that may create a greater movement.... What I cannot do alive, their killing me may do.

In two thousand years people have learned something; otherwise there is no reason.... If they had poisoned Socrates, killed Mansoor, crucified Jesus, they could have killed me any day. The desire is there, but also a great fear: If they kill me, then my words and my people will become stronger, my death will bring them together. My people will become a force in changing the whole future of humanity.

So they are trying more sophisticated ways: silencing me.

They don't know that, according to me, they are only retarded people. If they can find a way of preventing my people, I can find a way of bringing my people there. For the whole year they have been trying to silence me, and I am still speaking. And all the governments of the world and all the religious heads of the world are together in the conspiracy against a single man -- that shows how much intelligence they have.

I told my sannyasins, "Drop the orange clothes, drop the mala, so there is no identity left that you are sannyasins." Unless India wants to lose all its tourists, they cannot prevent my people from coming. Now my people are not sannyasins, but just tourists. And they cannot lose their tourists, because India earns nearabout fifteen million dollars per year from tourists. So all that I have to do is just tell my people, "Behave more stupidly, don't look intelligent."

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #8
Chapter title: Our dance is forever

1 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
IT IS SO WONDERFUL TO BE A RIVER, TO SING AND DANCE AND CELEBRATE WITH YOU, BUT WHO WANTS TO REACH THE OCEAN? SOMETIMES MUCH LONGING IS THERE, BUT I REALLY DON'T KNOW FOR WHAT. I WAS SO HAPPY TO HEAR YOU SAY THAT YOU WILL RECOGNIZE US IN THE UNIVERSAL CONSCIOUSNESS. BUT AGAIN, I HAVE ONLY A FANTASY OF WHAT THIS MEANS. AND WHO WANTS TO BE THERE WHEN THIS LIFE IS SO INCREDIBLY WONDERFUL. AM I MISSING THE POINT? IS THERE SOMETHING THAT NEEDS TO BE UNDERSTOOD? PLEASE COMMENT.

Anand Parigyan, I am sorry to say that you are missing the point. This life is beautiful, this existence is wonderful, this moment is ecstatic; but there is much more. This is only the beginning, and to stop at the beginning is very unfortunate. And deep down you are also feeling it; otherwise this question would not have arisen.

You are saying, "It is so wonderful to be a river, to sing and dance and celebrate with you, but who wants to reach the ocean?" But why has the question of the ocean arisen at all in you? Apparently it looks like you do not want to reach the ocean -- the river is beautiful; its song is beautiful, its dance is beautiful. But melting into the ocean, it melts into a bigger song. Merging into the ocean, it merges into the universal music, into the eternal dance.

Rivers come and go; the ocean remains. And the whole dance of the river, its song, its beauty, is because of the ocean. It is dancing and is joyful because the ocean is coming closer every moment. If the same river is lost in a desert, all dance will disappear, all song will disappear. That will be a death.

The river is so tremendously blissful because it knows it is going to the ocean. At the ocean it appears on the one hand as if the river has disappeared, but in fact only the banks disappear -- the river remains. And the banks are a bondage. The river was dancing, but its feet were chained. Those banks were its prison. The dance will remain, will become freer -- so vast that perhaps you cannot see it, because the river is not going to disappear; it is going to become the ocean.

You have raised a significant question, because it happens to all those who follow the path. Even the beginning is so beautiful that many think they have arrived and there is no need to go any further.

One has to remember that each beginning has to be transformed not into a stopover forever, but into a new beginning. And the journey is infinite, so whenever you feel, "This is the place to stop," you will always be wrong, because existence stops nowhere. It simply goes on evolving. It has no limits, no boundaries.

Looked at from the point of view of the river -- and you are not the river, you are just watching the river -- it seems to be lost in the ocean. But you can say just the contrary -- that the ocean is lost in the river.

Kabir, one of the great mystics of this country, when he was young and for the first time felt the melting and merging with the divine, he wrote a small poem -- two lines of which are:

THE DEWDROP DISAPPEARS
INTO THE OCEAN.

Kabir is no more. Although Kabir had started to search, what he wanted to find has been found; but the searcher has disappeared.

Those lines are beautiful, but before dying, just on his deathbed, he called his son, Kamaal, and said, "You change those two lines. It is true that Kabir has disappeared. The seeker has disappeared; although what he had started out to find has been found. But the second line... I was too young, and the experience was too new.

"I am sorry that I wrote it, that the dewdrop has disappeared into the ocean. Now at my ripe old age, I can see that something just the contrary of what I had written had happened. So change it, write:

THE OCEAN HAS DISAPPEARED

INTO THE DEW DROP."

Both are true, but the second has deeper implications. It is not only man who is in search of God. It is not only that man disappears in God; God is also in search of man.

And when the meeting happens, it is far more significant to say that the God disappears into the man. And you are aware of it; otherwise the question would not have come to your mind.

You are saying, "Who wants to reach the ocean?"

It is just like an old parable of Aesop. A fox was trying to reach to the fruits which were hanging, ripe, on a tall tree. But her jump always fell short. She tried hard, again and again, but she could not reach the fruits. A small rabbit was watching the whole thing. The fox was not aware that there was somebody watching. Tired, the fox moved away from the tree, and the rabbit asked, "Uncle, what happened?" And the fox said, "The fruits are not yet ripe. And who cares about fruits which are not ripe?"

There have been many sannyasins who used to live on the campus, in other houses, and sometimes they were moved to Lao Tzu. And they wrote a letter to me saying, "We owe an apology to You, because living in other houses, we were always thinking, `Who cares to live in Lao Tzu.' But now that we have come to live in Lao Tzu, we know perfectly well that we were repressing our desire, our longing, to be in Lao Tzu, and just consoling ourselves, `Who cares.'"

Parigyan, don't be like the fox in Aesop's parable. Don't say, "Who cares for the ocean." The whole dance of the river is for the ocean. It is moving from the mountain just like a newly married girl, running to meet her lover.

One of India's great emperors, Akbar, in his autobiography, AKBAR NAMMA, has written many significant things. But one story is relevant to your question. It was an actual incident.

He had gone hunting in the forest, and then lost his way. The sun was setting -- and that was the time for Mohammedans to do their prayer -- so he sat under a tree to do Namaj, the Mohammedan prayer.

While he was in the middle of his prayer a young girl ran by his side, almost hitting him as she went by. He could not speak; he was immediately very angry. In the first place nobody in his prayers should be disturbed. And he was not just anybody; he was the emperor of the country. And this girl had not even said, "I am sorry." She had not even looked back. She went rushing on to wherever she was going.

His prayer finished, Akbar waited for the girl, because she would have to come back to the village. Where she had gone, there was only deep forest for miles.

Finally she came back. Akbar was still angry, and he said, "You seem to be very rude, uncivilized -- couldn't you see that I was praying? And I am not just anybody, I am the emperor of the country."

The girl said, "I am sorry, but as far as I am concerned, I never saw you. My body may have touched your body, but I don't even remember that your body touched mine, because I was going to meet my lover, who is coming after many years. I wanted to meet him just on the road that passes a few miles away. And I was so full of my lover and his sweet memories that I was almost not myself. So just forgive me. It was not deliberate on my part to disturb you; I was not even aware of it.

"But I want to ask you one question. I was going to meet just an ordinary lover. And you were praying to the greatest lover of the world, to God, and you were disturbed. You became angry, and you have been waiting here to punish me. It was not prayer. You were repeating those words just like a parrot; otherwise you would not have known who had gone by, who had touched you, you would have been so deeply involved with the ultimate beloved...."

Akbar was a very sensible man -- perhaps the most sensible emperor India has known. He asked the girl to forgive him. And she had taught him a great lesson. He told her, "You are right. Your love was authentic. My prayer was false, just routine."

When the river is dancing and singing and rushing it is going to the ocean to its lover, to its ultimate beloved. There is nothing wrong in experiencing the beauty of this moment. But remember, this beauty has to grow more; each coming moment it has to bring more flowers, more songs, more dances.

And deep down you are longing for those; hence you say, "Who cares? Who wants to reach the ocean? Sometimes much longing is there." Longing for what? -- because you have stopped your being from taking note that all your dance and joy is for the ocean. Now you cannot find the object of your longing.

"Sometimes much longing is there, but I really don't know for what." You yourself are preventing it; otherwise it is in your heart -- the ocean.

"I was so happy to hear you say that you will recognize us in the universal consciousness." Again, the same thing. Mind goes on repeating the same mistakes. "But again I have only a fantasy of what this means. And who wants to be there when this life is so incredibly wonderful."

But do you think this is the limit? Do you think this is all? You know perfectly well. You may suppress it, but your being knows that this is not all. This is only the beginning -- don't make it an end. In fact, there is no end. It is always beginning, reaching higher and higher, deeper and deeper, closer and closer.

But it is always beginning. And this is the grandeur of life -- that you will never come to a full stop, because the full stop means death. It is good to have many commas and semicolons in your life, but don't have any full stops. Keep it open, and your dance will become richer, and your song will become celestial.

Sannyas is the pilgrimage -- just the pilgrimage in search of something which you will many times think has been found, and again you will have to realize: this is a new beginning, not an end. From eternity to eternity, from one sky to another sky, we go on moving.
Our dance is forever.

You know you are missing the point; hence you ask, "Am I missing the point? Is there something that needs to be understood?" There is much that has to be understood. And you are missing the point -- it has to be consciously recognized.

You become satisfied with so small, so little. A spiritual seeker remains in a strange balance. He is contented with whatever he has got, but he never loses his discontent for more. It is a difficult point to understand, because it appears contradictory. It seems either you should be contented or discontented. But the spiritual seeker is both: he is contented with whatever life has given, but he knows there is much more; hence, he is discontented too... contented with the past and discontented for the future. Hence, he goes on discovering new treasures every moment.

BELOVED OSHO,
THE FLOWERS THAT ARE BLOSSOMING AROUND YOU REJOICE IN THE MORNING DEWDROPS, THE SUNSHINE, IN THE SILENT, COOL BREEZE. A SEED, LIKE ME, IS IN NEED OF MORE TANGIBLE AND BASIC STUFF LIKE EARTH AND WATER. THESE FLOWERS GOT THEIR SOIL AND WATER ALREADY IN THE PAST, BUT I MISSED. BUT YOU ARE STILL MY MASTER, SO TELL ME, IS THERE NO HOPE FOR ME ANYMORE? BELOVED OSHO, PLEASE HELP.

Deva Priya, it does not matter at what time you have arrived to me -- in the morning, in the afternoon, in the evening, or even in the middle of the night -- what matters is that you have arrived. You will have to be a little patient, because those who have come before are having flowers, fragrance, foliage.

But rather than becoming jealous of them, take courage from their experience, because the seed needs great courage. Unless the seed is ready to die in the earth there is no possibility of any sprout being born. The death of the seed is the birth of the plant. Seeing all those bushes and plants full of flowers will give you encouragement so that you need not be afraid. Your seed also contains many flowers, much future, much joy. And if I have been able to give other plants their basic needs like earth and water, I will become your earth, your water too.

But you are new and must be wondering whether this miracle that has happened to other trees is going to happen to you, or not. It all depends on you. If you are ready to die as a seed, as an ego, immediately you will start growing, blossoming. The spring always waits at the door -- just you have to gather courage to disappear in the earth. And the master is nothing but an excuse for your ego to die.

You are afraid to lose your ego because you don't know, if you lose your ego, what will remain. But look around -- and you are aware that people are blossoming. They were also in the same state in which you are, but they arrived in the morning and you have come in the evening.

In India we have a proverb: If a man is lost in the morning and comes back home in the evening, he should not be called "the lost". He has arrived, what does it matter whether it was morning or evening? All that is significant is arriving home.

I am going to be your earth and I am going to be your water -- just as I have been the earth and water to others. Allow your seed to disappear. The moment the disciple disappears in the master, spring has come. Then thousands of flowers will be yours. Right now, also they are with you, but only as a potential. They need actualization; and for actualization the seed has to die.

It is one of the mysteries of life, that the seed protects your potential until it finds the right soil. But the seed is blind. It is a protective layer, but the protective layer can become an imprisonment if you start clinging with it. Say goodbye to it. Be grateful to it that it protected you till you reached the place where you could discard it. And you can come out of it with all your glory, with all your beauty.

Every man is born with the potential of the divine in him; no man is there without the potential.

There is a beautiful story about Gautam Buddha's past life, when he was not yet awakened, when he was himself a seed. But another man, his name was Deepankar, had become a buddha. His name is beautiful -- *deepankar* means full of light. And thousands of people were coming to Deepankar to listen to his words, to sit at his feet, to have his blessings, to find a discipline from him and an encouragement.

The man who was going to become Gautam Buddha in the next life also went to see him. He was so beautiful, so silent, so serene, so blissful, that the man who was going to become Gautam Buddha in the next life, although he had come with all kinds of skepticism and doubts, forgot all his skepticism, forgot all his doubts, and fell to the feet of Deepankar Buddha. His very presence was enough to dispel the darkness of his skepticism. But he was very much puzzled -- as he stood up, Deepankar Buddha bowed down and touched the feet of this unknown man.

He was puzzled, and he said, "My touching your feet is perfectly right. I am wandering in darkness; you have arrived and you are full of light. I had come with many doubts, but just seeing you, looking into your eyes, they all have disappeared. I have never felt such silence, such serenity. It is perfectly right for me to touch your feet in gratitude. But what have you done? Why have you touched *my* feet? -- an ignorant man, unconscious of his own self?"

Deepankar laughed and he said, "Don't be worried. It is only a question of morning and evening."

The man said, " What do you mean by morning and evening?"

Deepankar said, "I arrived a little earlier, but I can see you... you may not be aware, but I can see that by the evening you will also have arrived. In the next life you will become awakened, enlightened. It does not matter -- the seed has become actual in me, in you it is a potential, but the value is the same. And more emphatically I have touched your feet, so that you can remember when you become a Gautam Buddha, that anybody who comes to you is also a Gautam Buddha of some future life.

"I have touched your feet so that you never forget the reverence for every human being, however lost. He may be a murderer, he may be a criminal -- it does not matter. It is only a question of time. But everybody's spring is going to come. One day all beings have to become awakened. They can delay it, they can postpone it, but they cannot cancel it."

Buddha used to tell that story again and again to newcomers: "Don't be worried. I myself was worried, and when Deepankar said this to me it gave me such an upsurge of energy, such a confidence, that if Deepankar says that next life I am going to become a buddha, I have already become a buddha. It is only a question of time -- and time does not matter; the whole eternity is available."

BELOVED OSHO,
MY LIFE SEEMS TO HANG FROM A SINGLE THREAD, AND THAT THREAD IS YOU. DAY BY DAY THE FEELING GROWS, AND NOW I FIND MYSELF CARING ABOUT ONLY ONE THING: BEING AS CLOSE TO YOU AS POSSIBLE FOR AS LONG A TIME AS POSSIBLE. WHILE THE TOTALITY OF THE FEELING FRIGHTENS ME A LITTLE, OVERWHELMS ME, I WOULD NOT WISH IT ANY OTHER WAY. ALTHOUGH I FEEL LIKE I AM DYING, I AM SO GLAD. BELOVED OSHO, AM I IMAGINING THINGS AGAIN?

Deva Surabhi, it is not your imagination, for the simple fact that you are saying, "Although I feel like I am dying, I am so glad." It is a basic truth of spiritual life that before you really know what life is you have to die to the old, which you had been taught is your life. It was phony, false. It was more or less acting in a drama, and sometimes the drama can become too much.

It happened that after the murder of Abraham Lincoln... one hundred years had passed, and the whole year was celebrated in his sacred memory. A drama was prepared, which moved all over America all through the year, playing the same drama based on the life of Abraham Lincoln. And it was a rare coincidence that they could find a man who looked like Abraham -- he was lean and thin and tall and ugly. Abraham Lincoln was not a very beautiful person, as far as his face is concerned. As far as his being is concerned, he was one of the most beautiful persons.

When he was fighting in the election for the presidentship, a little girl suggested to him, "If you grew a small beard, that would make your face look more beautiful," because he had marks on his face from small pox. First he laughed, but he thanked the girl and he thought it over. And he grew the beard, and with the beard his face took a totally new shape.

This man had the beard, had the same kind of eyes, the same nose, the same height; so he was given the

part of Abraham Lincoln. Abraham Lincoln used to stutter a little once in a while, so he was taught to stutter. He was also a little lame -- one leg was a little longer than the other -- so they tried to make one of this man's legs a little longer by traction, pulling it -- just a little longer so he started walking like a lame man.

They trained him to speak the way Abraham Lincoln used to speak -- one hundred year-old language, words which were in fashion in those days. And he proved to be a perfect actor. Anybody could have misunderstood, seeing him, that he was Abraham Lincoln.

And for one year he was moving around the whole continent playing the same drama, three times a day -- in the morning, in the evening, in the night. The poor man got so much obsessed with it that when he came home he still walked the way Abraham Lincoln used to walk; he still talked in one hundred year-old language, and he still stuttered.

His wife, his children, his father and mother all laughed. They said, "You have done enough -- one year -- now, drop it. And let your other leg also be lengthened so that you stop this business of walking like a lame man. And there is no need to stutter."

But he said, "I am Abraham Lincoln."

First they thought he was joking, but soon they realized it was not a joke. He had started believing that he was Abraham Lincoln. They tried in every possible way... but once he had seen the glory of being the President of America and one of the greatest men of history, he was not ready to descend down back to being an ordinary human being.

He was brought to the psychoanalyst, but to no effect; he would behave just like Abraham Lincoln. And he would ask the psychoanalyst, "What is missing in me that you are so worried? What is the problem? Why am I not accepted as Abraham Lincoln? You show me any fault...." And it was true, there was no fault.

Finally the psychoanalyst said , "This is beyond... this is not a case of mental derangement. He has become obsessed, and he will understand only when he has been assassinated. But then there will be no point. And if you assassinate him, perhaps he may think that he was right -- even dying, he will die exactly like Abraham Lincoln. He has died many times on the stage, although the assassination was false. But he knew how to fall, what to say, what Abraham Lincoln's last words were. Even if he is assassinated, he will do his act to the very last."

You will think that this is a rare story, but the fact is, you are all living a personality which has been imposed on you.

My father used to introduce me to guests: "He is very obedient," and I would immediately tell the guest, "He is saying something absolutely wrong. I am not obedient."

And he would tell me, "That at least in front of the guests, you could have remained silent."

I said, "I cannot, because this is the way people are falsified. If I go on accepting that `I am obedient, I am obedient, I am obedient...' I may start being obedient, which is not true. You should introduce me saying `This boy is very disobedient.' Then I will remain silent, because you are saying something true."

He said, "But it looks very awkward to introduce your own son to somebody saying, `He is very disobedient,' as if disobedience is a quality."

I said, "It *is* a quality. Obedience is just a kind of death. The person has no individuality of his own; he has become only an actor. And I don't want to become an actor."

There was a fair just a few miles away from my village. I went to the fair. My father was worried, and he came in search of me. He knew that I must have gone to the fair. He was worried because in that fair there were prostitutes, magicians, gamblers and all kinds of things used to happen. And the fair continued for one month.

So he got hold of me on the third day, and he asked me, "Why did not you tell me that you want to go to the fair?"

I said, "Because I wanted to go."

For a moment, he was silent, and he said, "If you wanted to go... that's what I am saying, that you should have told me."

I said, "I could not afford to tell you, because then going to the fair would have been impossible. I really wanted to go. So you make it a note in your mind that when I don't ask for something, that means I *really* want to do it. And when I ask about something, I do not care whether you say no or yes -- it does not matter.

"So any nonessential thing I will ask, but any essential thing I am not going to ask -- because, why commit a double crime? First, I am going whether you say yes or no, and then there is a second crime, that I am disobeying you. At least I came to the fair without disobeying anybody, just obeying myself."

Without your being aware, your parents, your teachers, your neighbors, your friends... all are putting things around you, creating an image of you. And because the image brings respect, honor, you start holding it. But you don't know it is the death of your real being. You become an actor; life becomes a drama where you smile when your heart is not with your lips, where you cry, but those tears are crocodile tears.

I used to live with one of my father's sisters. Her husband's sister died -- she had come for treatment, and she had also been living in the same house. She had been old, crippled, and it was a burden on the family, so nobody was really sad about her death -- in fact everybody said privately, "It is good. For the family it is good, and for her also because she was suffering too much." But you cannot say these things publicly.

I used to sit outside on the lawn, and my father's sister told me, "Whenever somebody comes -- neighbors come, relatives come...." For at least a few days this whole drama continued. So she had told me, "Whenever you see that some relative is coming..." just to give consolation about her.... And nobody needed the consolation; in fact, the death of the woman had consoled everybody.

But my father's sister had to cry and weep, so I had to push the button: "Get ready." Because it is not easy when you don't want to cry, but in India it is easy. She used to pull her ghunghat down so you could not see her face, and she used to keep water.... The moment I would push the button, she would immediately put a few drops of water on her face, pull down her ghunghat -- cover her face in the sari -- and would start talking about how untimely it was that the old woman had died. I was amazed at the whole thing.

One day a very close relative came and I did not give the signal. I told the man, "You go in." And she was not prepared. She was very angry at me saying, "I could not manage... I could just pull my ghunghat down, but I could not show the tears. What will the man think?"

I said, "What happened... I think something must have gone wrong with the electricity. It is not my fault, I had pushed the button."

She said, "Then you should take care that nothing goes wrong, because I was in such an awkward position. I was sitting with a friend, laughing and enjoying, when the man entered. Suddenly I had to change from laughing to crying, and I could not manage the tears. Then to put the water on in front of him would have been too much."

You are living acts, but you are not allowing your reality to function.

Surabhi, your personality has to die, has to be discarded, so that your individuality, in its authenticity, starts functioning. To be an individual is a beautiful experience, and to be just carrying a bogus personality around yourself is nothing but misery.

Because of the personality, your individuality cannot grow. Slowly, slowly, you become so identified with the personality that you forget the individuality -- you become Abraham Lincoln. But however accurately you become Abraham Lincoln, it is not going to give you joy, contentment, blissfulness, because you are false, and these things don't happen to anybody who is false. Be sincere and be truthful, and your joy will know no bounds.

You are saying, "Although I feel like I am dying, I am so glad." This statement is possible only if you are really going through the process; otherwise you would not have been able to put this contradiction together.

It is not your imagination. Allow that which is dying; help it to die -- the sooner it dies the better. Then whatever remains will be your innocence -- the individuality that you had brought into the world, but which the world corrupted. It corrupts, and it succeeds in corrupting everyone because small children cannot do anything.

Listening to the birds, I remember.... Just outside my classroom in the high school there were beautiful mango trees. And mango trees are where cuckoos make their nests. This is the cuckoo that is calling, and there is nothing sweeter than the sound of a cuckoo.

So I used to sit by the window, looking out at the birds, at the trees, and my teachers were very much annoyed. They said, "You have to look at the blackboard."

I said, "It is my life, and I have every right to choose where to look. Outside is so beautiful -- the birds singing, and the flowers, and the trees, and the sun coming through the trees -- that I don't think your blackboard can be a competitor."

He was so angry that he told me, "Then you can go out and stand there outside the window unless you are ready to look at the blackboard -- because I am teaching you mathematics, and you are looking at the trees and the birds."

I said, "This is a great reward you are giving me, not a punishment." And I said goodbye to him.

He said, "What do you mean?"

I said, "I will never come in, I will be standing every day outside the window."

He said, "You must be crazy. I will report to your father, to your family: `You are wasting money on him, and he's standing outside.'"

I said, "You can do anything you want to do. I know how to manage things with my father. And he knows perfectly well that if I have decided then I will remain outside the window -- nothing can change it."

The principal used to see me standing outside the window every day when he came for a round. He was puzzled at what I was doing there every day. On the third or fourth day he came to me, and he said, "What are you doing? Why do you go on standing here?"

I said, "I have been rewarded."

He said, "Rewarded? For what?"

I said, "You just stand by my side and listen to the songs of the birds. And the beauty of the trees.... Do you think looking at the blackboard and that stupid teacher... because only stupid people become teachers; they cannot find any other employment. Mostly they are third class graduates. So neither do I want to look at that teacher, nor do I want to look at the blackboard. As far as mathematics is concerned, you need not be worried -- I will manage it. But I cannot miss this beauty."

He stood by my side, and he said, "Certainly it is beautiful. I have been a principal for twenty years in this school, and I never came here. And I agree with you that this is a reward. As far as mathematics is concerned, I am an M.Sc. in mathematics. You can come to my house anytime, and I will teach you mathematics -- but you continue to stand outside."

So I got a better teacher, the principal of the school, who was a better mathematician. And my mathematics teacher was very much puzzled. He thought that I would get tired after a few days, but the whole month passed. Then he came out, and he said, "I am sorry, because it hurts me continuously the whole time I am in the class that I have forced you to stand out here. And you have not done any harm. You can sit inside and look wherever you want."

I said, "Now it is too late."

He said, "What do you mean?"

I said, "I mean that now I enjoy being outside. Sitting behind the window only a very small portion of the trees and the birds is available; here all the thousands of mango trees are available. And as far as mathematics is concerned, the principal is teaching me himself; every evening I go to him."

He said, "What?"

I said, "Yes, because he agreed with me that this is a reward."

He went directly to the principal and said, "This is not good. I had punished him and you are encouraging him." The principal said, "Forget punishment and encouragement -- you should also stand outside sometime. Now I cannot wait; otherwise I used to go for the round as a routine, but now I cannot wait. The first thing I have to do is to go for the round and stay with that boy and look at the trees.

"For the first time, I have learned that there are better things than mathematics -- the sounds of the birds, the flowers, the green trees, the sun rays coming through the trees, the wind blowing, singing its song through the trees. Once in a while you should also go and accompany him."

He came back very sorry and said, "The principal told me what has happened, so what should I do?" He asked me, "Should I take the whole class out?"

I said, "That would be great. We can sit under these trees, and you can teach your mathematics. But I am not going to come in the class, even if you make me fail -- which you cannot do, because I now know more mathematics than any student in the class. And I have a better teacher. You are a third class B.Sc., and he is a first class gold medalist M.Sc."

For a few days he thought about it, and one morning when I went there I saw that the whole class was sitting under the trees. I said, "Your heart is still alive; mathematics has not killed it."

But every child has to follow so many things, so many people, that by the time he has grown up, become adult, it is too late -- the personality has taken over, and the individuality is forgotten.

Surabhi, let the individuality die. It is not individuality that you have been thinking of, up to now, as your individuality -- let it die. It is simply personality; and when it has died, without leaving any trace behind, you will find yourself. For the first time you will meet yourself, and that meeting becomes the beginning of spiritual growth.

It is not your imagination. The personality may be telling you, "It is all imagination." I don't believe in imagination. I destroy all kinds of imaginations so that you can know your consciousness without any dreams, without any projections, without any imaginations -- just pure awareness. And that pure awareness

is the door to the divine.

Okay, Vimal?

Yes,Osho.

The Razor's Edge

Chapter #9
Chapter title: Love is never too much

1 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
HOW IS IT POSSIBLE THAT YOU LOVE US SO MUCH? IS IT POSSIBLE THAT YOU MEAN ME, TOO? WHEN I ALLOW MYSELF TO FEEL YOUR LOVE, TO LET MYSELF BE LOVED BY YOU, THERE IS SO MUCH PAIN AND SO MUCH GRATITUDE THAT I CANNOT SAY IT. THANK YOU, OSHO. SUDDENLY I SEE THAT THERE HAS BEEN THIS FEAR MY WHOLE LIFE NOT TO BE PART OF IT, NOT TO BELONG, NOT TO BE IN YOUR FAMILY. IS IT POSSIBLE THAT I AM ALREADY IN IT?

Sambodhi Amrita, I do not love you, I am simply love. One loves when one is not love himself. Then love is only a passing moment; it comes and goes.

The day you realize yourself, your very being becomes love. It is no longer a relationship, it is no longer addressed to anyone in particular; it is simply overflowing in all directions and all dimensions. And it is not something on my part, that I am *doing* it. Love cannot be done. And the love that is done is false; it is only pretension.

You are asking me, "How is it possible that You love us so much?" I am simply helpless, I cannot do otherwise. It is just my heartbeat, my love is my life; nobody is excluded from it. It is so comprehensive that it can contain the whole universe... you too.

You are saying, "When I allow myself to feel your love, to let myself be loved by you, there is so much pain and so much gratitude that I cannot say it."

Perhaps you are not aware of many aspects of love. One is that when too much love descends upon you, its very intensity appears like pain. You must have heard, once in a while it happens that just out of sheer joy somebody dies of heart failure. The joy was too much and his heart was too small.

I will tell you a story: A very poor man had made it a habit to purchase, every month, one ticket for the lottery. He had been doing that for almost twenty years.

In the beginning the family, the friends, used to ask him, "Why are you wasting your money? You earned just one rupee with so much hard labor, changing your blood into perspiration. You go on wasting every month one rupee, and you have not won any lottery." But slowly, slowly they dropped advising him; it had become almost a routine habit. In the beginning he used to think that some day the lottery would come up in his name, but by and by he even forgot that too. Just like a robot, the first day of the month

would come and he would purchase a ticket.

And one day it happened, the lottery came up in his name for twenty-five lakh rupees. He was not at home. The wife became very much afraid when she received the message that the lottery had come up in her husband's name. She was a Christian -- she ran to the church. She was afraid; "This is too much. He has not seen even twenty-five rupees together... twenty-five lakhs! He is sure to die just out of too much happiness. So I should pray to God, and also I should ask the priest some way to save his life. Poverty has not been able to kill him, but this richness will kill him immediately."

The priest said, "Don't be worried. I am coming with you and I will tell your husband when he comes home, very slowly, slowly, `You have won one lakh rupees.' When I see that he has absorbed that, I will tell him, `In fact, you have won two lakh rupees.' And when I see he has absorbed that and is still alive, then I will say, `You have really won three lakh rupees.' Slowly, slowly I will reveal the whole truth about the twenty-five lakh rupees."

The wife said, "If you can save his life, I will give one lakh rupees to the church." And the priest said, "One lakh rupees?" And he dropped flat on the earth, dead! He had never hoped that anybody was going to give him one lakh rupees.

Anything for which you are not prepared -- it may be bliss, it may be joy -- will be so intense in the beginning that it is bound to appear just like pain. You are well-acquainted with pain -- you know it; that is the closest experience.

When love comes to you without asking, and when love comes from a source which you have never expected, never thought of, never hoped for, you never had the idea that you deserve it or you are worthy of it.... When it is a relationship, it is a very superficial phenomenon. But when you come across somebody who *is* love, the whole ocean has poured into your heart. It feels as if you are bursting, dying. It is immensely painful. But at the same time you can feel the distinction. It is very close to pain, but it is not pain.

Your being understands things which your mind does not understand.

Experiences come that your mind will say are painful, but your being will not accept this, because it is not pain, it is too much blissfulness. The problem is that you are not accustomed to so much love, so much joy; hence on the one hand you feel pain, that is the interpretation of your mind, and on the other hand you feel gratitude -- that is the interpretation of your being.

Whenever there is any conflict between your mind and your being trust the being, because the being is vast and can understand experiences which the mind is incapable of. The mind is a small entity; your being is as vast as the whole universe. If you go on listening to your being and not paying attention to the mind, slowly, slowly you will see, pain has disappeared. The pain is the intensity of joy, it is too much joy, and you have to make space for it.

Hence my insistence that if you continue to meditate -- and meditation and love happen together to you -- there will be no pain at all. Meditation makes your consciousness wider, expands it, makes it as big as the sky. It can contain infinite love, infinite joy.

Your meditation is not, Amrita, yet so vast. But I am helpless. I cannot give you love in installments according to your capacity; I can give you only my undivided wholeness. You have to be prepared. Your pain shows your unpreparedness, but your gratitude shows that you are capable of being prepared. Just a little meditation, just a little more silence, just a little more serenity and you will be able to dance with joy. The more intense the joy is, the greater will be the dance.

You have also raised a very significant question: "Suddenly I see that there has been this fear my whole life not to be part of it, not to belong, not to be in your family. Is it possible that I am already in it?"

The first thing is, I don't have a family. I have people whom I love, who love me, but there is no binding of any family ties. Nobody belongs to me, neither do I belong to anybody. Everybody here has his own individuality, totally pure, without any kind of imprisonment in the name of love, in the name of religion, in the name of nation, in the name of race -- beautiful names but only hiding ugly prisons.

It is good that you have been afraid all your life," not to be part of it, not to belong, not to be in your family." I don't have any family. And you should remember not to belong to any family at all.

My vision of a real humanity is of pure individuals -- relating to each other but not tied in any relationship; loving to each other but not being possessive of each other; sharing with each other all their joys and all their blessings, but never even in their dreams thinking of dominating, thinking of enslaving the other person... a world consisting not of families, not of nations, not of races, but only of individuals.

Only a world where families have disappeared and nations have died and races are no longer existent

can have beauty, and can have immense possibilities for human growth. Otherwise all your relationships are destructive, because they are all possessive -- your love is followed by your jealousy; your love is full of suspicion, mistrust. Everybody is trying to keep the other remaining within his control. It is a very strange situation where everybody is a prisoner and everybody is a jailer too. You are the jailer, you are the jail, you are the jailed, and you are trying to manage all three functions simultaneously. Certainly your life has become a mess!

Amrita, at least here you need not be afraid. It is not Italy, and it is not a Mafia. Mafia simply means "the family." Here, everybody is an individual -- loved, respected, accepted as he is. Nobody is expecting him to be somebody else; no ideals are provided for you to imitate, no discipline is given to you so that you become a robot, a mechanical personality, repeating actions, words and never meaning really....

You say to people, "I love you," but you have never thought exactly... do you really mean it? Your words have become so phony, your actions have become so false, your faces have become masks. You have completely lost your originality.

My effort here is to help you to discover your original face. And that is the greatest thing that can happen to any human being, to know his original face, because that is the face of God.

BELOVED OSHO,
THERE IS A WORD THAT HAS OFTEN TOUCHED ME DEEPLY. BY JUST REMEMBERING IT FROM TIME TO TIME IT FEELS AS IF IT CAN HEAL WOUNDS, AND IT BRINGS STILLNESS AND CONTENTMENT. THIS WORD IS SUCHNESS. WOULD YOU LIKE TO TALK ABOUT SUCHNESS?

Sadhan, it is certainly one of the most significant words in the whole language. It started with Gautam Buddha. The language that Gautam Buddha used was Pali. It has died; now it is no longer a living language. But a few words were so important that they have remained alive in other languages.

The Pali word for *suchness*... because *suchness* is only a translation of that word; in English there has been nobody who has used that word or experienced the taste of that word. The Pali word is *tathata*. And because of the word *tathata*, one of the names of Gautam Buddha is tathagata. He was the first to use that word and give it so much meaning and depth.

The English word *suchness* perfectly translates the Pali word *tathata*. If you understand its meaning, just the very understanding of the word is certainly going to bring great healing to you, great silence, great peace. But try to understand from Gautam Buddha, because he is the original source of that certain meaning.

If somebody came to Gautam Buddha and said, "I am blind".... if the same man had gone to Jesus Christ, perhaps he would have done a miracle and given the blind man his eyes. But I say unto you that Gautam Buddha did greater miracles. They are so great that most often you have completely missed their meaning. If somebody came and told him, "I am blind, in both my eyes"... Buddha would say, "I am not blind, but I have seen the whole world, and the real joy and the peace that I have found has been found with my eyes closed. Accept your blindness as a blessing.

"I have to close my eyes, your eyes are already closed. And even if people who have eyes close their eyes, images which they have seen with open eyes go on disturbing them. You are fortunate, your blindness is a blessing in disguise. Accept it as a gift of existence. This is the way existence wants you to be. This is the meaning of tathata -- that it is perfectly alright that you are blind; nothing is missing, just you have to learn how to use your blindness for your spiritual growth.

"People who have eyes have to learn how to use their eyes; you have to learn how to use your blindness. And I say to you that you are in a better position. Relax, and feel grateful to existence that it has not given you all the distractions which are possible when you have eyes. You are already without any distractions, without any images. Your insight is already calm and quiet."

Because this was Buddha's attitude about everything, tathata became his very foundation of religion. When Buddha's teachings were translated into English, they were not able to find right words for many things. But it is a great coincidence that suchness has the same flavor as tathata.

You are blind -- such is the case. Accept it in its total suchness. Don't try to be miserable about it, because millions of people have eyes, but what have they done with their eyes?

I would like to tell you one story about Jesus which was not compiled by the Christians, because it is a very strange story. When they were compiling the New Testament, three hundred years after Jesus' crucifixion, they left out many things for the simple reason that it was so difficult first to explain them, and

second to avoid contradictions. This is one of the stories that has been left out, but it has been preserved by the Sufis.

The story is... Jesus enters into a town and he sees a young man going after a prostitute. His eyes are full of lust, his whole presence stinks of passion. Jesus prevents the young man and says, "Are you aware of what you are doing?"

The young man suddenly becomes angry and he says, "I was blind. It was you who cured my eyes; otherwise I was not aware that there are prostitutes. You are responsible for it. By giving me eyes you have given me so many troubles. When I was blind, everybody was sympathetic to me. When I was blind I had no responsibilities. People were very loving and very kind -- they were providing food, clothes, shelter. By giving me eyes you have taken away all their kindness, all their sympathy, all their love. Now I have to work the whole day to earn my food. And what do you suppose, when I see a beautiful woman and my passion arises? -- what should I do?"

Jesus had never thought about it, that a blind man would be so angry because his eyes are cured. Jesus was very sad. Leaving the young man because he had no answer for him, he entered the town and he saw another man who was completely drunk and had fallen in the gutter. Jesus shook the man and asked him, "Is life given to you to waste in such ugly ways?"

The man opened his eyes and he said, "Right -- you are the man who made me alive; I had died. And now there are so many problems and so many anxieties that without drinking I cannot even sleep. Why did you make me alive again? I had died! And who gave you the authority? I had not asked you."

Jesus was really shocked. He was thinking he was doing a service to people, and things have turned out to be just the opposite. He did not go into the town; he felt so miserable. He went out of the town to meditate and to pray to God, "Give me clarity -- what should I do?" As he was going out of the town he saw one man was trying to commit suicide by hanging himself from a tree. Somehow he prevented him.

The man said, "You have come again. Why are you continually after me? Once before I committed suicide -- you are a strange fellow. I am tired of life, I don't want to live, but you saved me. It would be better if you save others. I don't want any savior, just let me die. And remember that I don't want to be revived back to life. You did it once, but now I am preventing you myself."

The whole story has been dropped out of the New Testament because the whole story would have been a great trouble to Christian theologians. Their whole religion depends on the miracles of Jesus; they go on praising the miracles of Jesus, and this story seems to be just contradicting all the miracles.

Gautam Buddha's approach was whatever happens, allow it to happen, and accept it with your total heart. This is how existence wants it to be. Remain in this attitude of suchness... such is the desire of the whole, and I am part of the whole; I cannot go against the desire of the whole.

Certainly if you understand it, it will give you tremendous insight and be a great help in your meditations. It will help you not to resist existence, not to fight against the current, but just to go with the current. Allow the river to take you to the ocean.

Sadhan, you are right when you say, "There is a word that has often touched me deeply. By just remembering it from time to time it feels as if it can heal wounds, and it brings stillness and contentment. This word is SUCHNESS." Just try it in moments of turmoil, in moments of pain, in moments of misery. In the darkest nights of your life, just try, "Such is the will of existence, and I am part of it. I will relax with it. If this is the will of the whole, so it will be."

Sufis have preserved the story because Sufis have a similar attitude to Gautam Buddha. If you listen to a Sufi mystic you will be surprised about one thing. In each sentence he uses certain words, and they are, "God willing." If you ask him, "Can I come to see you tomorrow?" -- just a simple thing -- he will say, "You can come, God willing. It is not in my hands. What is going to happen tomorrow I cannot predict. As far as I am concerned, I am ready, you can come. But remember, neither I can decide for tomorrow, nor you can decide for tomorrow. We can only hope."

They use the words *God willing* so much that when I used to see Sufi mystics I told them, "This is too much. Each sentence either begins with `God willing' or ends with `God willing', or in the middle of it, `God willing.' Don't you get tired of it?"

The man said, God willing, sometimes I get tired, sometimes I don't get tired, but it all depends on God. Nothing is in my hands."

Gautam Buddha has no God; his approach is more sophisticated. If somebody insults him and his disciples become angry, he says to them, "You don't understand, such is the case. That man could not do anything else. If you had been brought up in the same conditions, in the same situations, you would have

insulted me also. And I can see so clearly that he does not have any bad intentions. All that he could do, he has done. And all that I can do, I am doing. He can insult me;this is his suchness. I can still feel love and compassion for him; this is my suchness."

The suggestion of Sadhan is so great, it can be helpful to you all.

Just remember -- not as a word but as a feeling -- suchness. Then there is no grudge, no complaint, no desire that things should be different than they are. A tremendous acceptance arises. This acceptance is real and authentic religiousness.

BELOVED OSHO,
CLEANING THE HOUSE, PREPARING THE TEA, BEING IN JOYFUL ANTICIPATION -- THEN YOU ARE RIGHT IN FRONT OF ME, SHOWERING YOUR LOVE ON US, AND FROM TIME TO TIME I SEE MYSELF CLOSING THE DOORS AND THE WINDOWS AS FAST AS POSSIBLE AND ESCAPING FROM THE BACK DOOR. BELOVED OSHO, THIS OLD FEAR OF RECEIVING LOVE AND STAYING OPEN, THIS OLD VOICE SAYING, "THIS IS TOO MUCH FOR ME" SEEMS SO RIDICULOUS AND OUT-OF-DATE. HOW TO DROP THEM?

Veet Kamaal, the first thing to be remembered is that the fear of love is not, and can never be, out-of-date. It is as new as love. You don't say love is out-of-date, although millions of people have loved. Still, when love happens to your heart it is fresh, absolutely new, as if you were the first lover in the world. The fear that follows love is love's shadow.

You want love, but you don't accept the shadow of it. If your insight grows deeper, you will accept the shadow too; it is part of love. The fear is as natural as love. The fear is, who knows? -- love is so beautiful in this moment, so nourishing, so fragrant, what about the next moment? The next moment is just coming in, and one cannot be in control of experiences like love. It is a breeze that comes, and you can enjoy it and you can dance with it, but you cannot hold it in your fist.

Hence, the fear that as soon as it has come it may go. But if you meditate on the whole problem... if it has come -- the breeze, the love, the joy -- existence is not exhausted; it will be coming again and again. And the more mature you become, the more is the possibility of love coming to you. And your maturity will soon be that you don't close the windows and doors to keep love imprisoned -- that is childish.

If you close all the doors and all the windows, even the freshest breeze will die, even the strongest and youngest bird will start hitting its head against the walls, running here and thither, trying to find a way out, because nobody in existence wants to be imprisoned. Even if you make a prison of gold, then too, nobody wants to be imprisoned. And the fear is that the love will come and will go -- you cannot control it.

There are only two ways. One is that of the immature person, who will close his windows before love enters in so that he is safe from the misery, from the pain, from the fear that love may leave him. He has closed the doors and windows; he is safe, but this safety is very costly. And because he wants to be safe and he is afraid, love may be strong enough... it may be a storm and may open the windows and doors. Not to take the risk, you say you close the doors and windows and you escape from the back door. This is the way of the immature person.

The mature person will make as many doors and as many windows in the house as possible, or perhaps he will live in the open where breezes are continuously coming and flowing. And each time the breeze goes, he knows deep in his heart that this is only a moment of rest; a fresher breeze with more fragrance will be coming. And as it goes on happening again and again, one becomes more and more mature, and the fear fades away. It becomes just what it is -- a negative shadow; it has no existence.

You are asking, "Cleaning the house, preparing the tea, being in joyful anticipation -- then you are right in front of me, showering your love on us, and from time to time I see myself closing the doors and the windows as fast as possible and escaping from the back door. Beloved Osho, this old fear of receiving love and staying open, this old voice saying, `This is too much for me,' seems so ridiculous and out-of-date. How to drop them?"

There is no need to drop them, they will disappear on their own accord. You have just to grow more in maturity and understanding -- your conceptions are not right. No love is too much for anyone. And if it feels too much, that means you are not trying to expand your consciousness. And what is meditation for? Love is a test -- if it feels too much, that means your consciousness is too small.

Rather than being worried about love, you should be more concerned about expanding your

consciousness... a few more acres are needed. And whenever you feel it is too much, always remember, you need more space. Love is never too much, it is always that the space is too small. Your insistence should be on the space, because that is in your hands, to make it bigger or not.
Love is not in your hands.
Love is something that comes from beyond.

But you can make a bigger space to allow that love. Drop this idea, "This is too much." Love is never too much.

Secondly, you are thinking about love intellectually. That's why you say it seems so ridiculous and out-of-date. If you look through intellect the fear appears to be ridiculous, because love is not going to harm you, why are you afraid? But love is going to destroy something in you which you have been strengthening your whole life -- your ego. That is the fear. It is not ridiculous, it is significant. Create more space, and say goodbye to your ego. And then there will not be this idea that this fear is ridiculous, that it is out-of-date.

These are intellectual condemnations, but they don't help; they simply make you feel that you are very intelligent. Love does not need your intelligence, love needs your heartfulness.

And these conceptions of ridiculousness, being out-of-date, these are not of the heart. Heart knows nothing about ridiculousness, about being out-of-date-these are your mind games. And love is a phenomenon which has nothing to do with the mind.

And, Kamaal, as far as I am concerned, your strategies won't work, because I may start entering from the back door. You may be caught red-handed escaping from the back door. So keep all your doors and windows open, otherwise I will have to tell Neelam. Then what? "Whenever Kamaal tries to close the doors and windows, you start opening them."

Women listen to me very obediently. And I can trust Neelam; moreover, she is my secretary. If I say, "Open all the doors and windows!" she is not going to listen to you, Kamaal.

BELOVED OSHO,
I WENT INSIDE TO WAIT FOR THE GUEST, AND THE HOST WAS THERE. IN A WILD PANIC I CLOSED THE DOOR AND RAN AWAY. WHEN I REALIZED WHAT HAD HAPPENED, I CREPT BACK: HOST WAS GONE, GUEST WAS GONE, ONLY A BEAUTIFUL FRAGRANCE REMAINED. BUT WHY SUCH A PANIC?

Krishna Priya, it is a beautiful question and very relevant to almost everybody. She is saying, "I went inside to wait for the guest, and the host was there. In a wild panic, I closed the door and ran away." You think, you have been told to think, that God will come as a guest. It is a poetic metaphor. But in fact, God is already sitting in you as a host -- who do you think you are?

So the question is beautiful; she says, "I went inside to wait for the guest to come" -- because God has always been conceived as someone outside, who is going to come. The fact is, he is already inside you, he is *you*, he is the host.

"In a wild panic I closed the door and ran away." Naturally, If you are thinking that the guest will come, you are thinking yourself to be the host. And if you go inside your house and you find the host is sitting there, naturally, there will be panic. Then who are you? The host is sitting there, the guest is going to come, and who are you?

Out of panic, out of fear, she says she escaped. "When I realized what happened, I crept back: Host was gone, guest was gone too. Only a beautiful fragrance remained."

In language, in words, we have to speak in dualities -- the guest, the host, the soul, the God, the individual, the universal -- but in reality, there is no duality, there is only one-ness. Neither the host is there, nor the guest is there. And when both disappear, what remains is just a fragrance, just an eternal fragrance, a silence full of fragrance. This is what the seers of all the ages have called *samadhi*. All duality is gone. Because of the duality you were not able to see the beauty of oneness, of an organic unity; you were not able to see the light, the clarity, the immortal life force.

Priya is asking, "But why such a panic?" The panic is of the mind, the panic is of the ego because now the ego cannot remain. The ego follows the politician's rule -- divide and rule. If you remain in a split, the ego goes on becoming more and more powerful. The more you are fragmented, cut into pieces, the more the ego is happy, and the more your mind is powerful -- because it has become the master and it has reduced the master into a slave. But when the guest and the host disappear, all dualities fall down; there is no function left for the ego, and no function left for the mind.

The panic is of the mind. Just wait a little. As the mind will be gone, the panic will also be gone. The panic of the dying ego... just let the ego die, and the panic will disapppear. And where you were full of panic you will be full of blissfulness, full of benediction.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #10
Chapter title: With trust, it is always spring

2 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WAS RABINDRINATH'S LONGING, HIS CREATIVE ANGST, THE VERY THING THAT IN THE END BECAME AN OBSTACLE TO HIS ENLIGHTENMENT? AM I ALSO DESTINED TO DIE WITH TEARS IN MY EYES, AND A POCKET FULL OF SONGS?

Milarepa, a poet is not in search of truth. His search is for beauty, and through the search for beauty nobody has ever become enlightened. One can become a great poet, a great painter, a great singer, a great dancer; but on the path of beauty, enlightenment is not possible.

The seeker of truth, and only the seeker of truth, attains to enlightenment. And this is the miracle of enlightenment, that once you have discovered truth, then beauty, the good, and all that is valuable simply become available to you.

Beauty cannot lead to enlightenment, but enlightenment opens your eyes to all dimensions and all directions.

Rabindranath was very close to enlightenment, but his search was not for enlightenment -- he was searching for the beautiful. And the search for the beautiful, deep down, is the search for expressing beauty -- in words, in music, in dance, in any kind of creativity. The seeker of beauty is really seeking a vision which he can reproduce in his poetry, in his song, in his painting. Always the search is inner, but the goal is somewhere outside. And that's the problem for all great creative people: they come to know, but then expression becomes difficult; they come to experience beauty, but how to share it? You may see a roseflower and be suddenly overwhelmed by its beauty, but how to share it? How to express it?

The concern of the artist is expression; the concern of the seeker is experience. Neither of them is able to express, but because the seeker of truth is totally concerned with experiencing, he comes to enlightenment, and he can die with a smile on his face, with fulfillment, whether he has been able to say something about it or not -- that is not his concern, that is not his angst, his anxiety.

The artist also comes to know what he is seeking, but his problem is that basically, his interest in seeking beauty is for expression -- and expression is almost impossible. At the most you can stutter a little bit -- all your songs are stutterings of great poets. They look beautiful to you, immensely meaningful and

significant, but to the poet... he knows he has failed.

All artists, either in the East or in the West, have felt an immense failure. They have tried their best, and they have produced great pieces of art -- for us they are great pieces of art, but for them they are faraway echos of their experience. Hence, they die either mad....

Almost seventy percent of painters, dancers, poets have gone mad. They have made too much effort. They have put too much tension into their being, so that it brought a breakdown, a nervous breakdown. And many of the artists have even committed suicide. The wound of failure became unbearable: to live any longer and to carry the same wound, and feeling again and again... became too difficult, and it was better to destroy oneself. And those who have not gone mad or committed suicide, they have also not died in a blissful way.

In the East, we have defined the ultimate values as three: *satyam*, *shivam*, *sundaram*. *Satyam* means truth -- that is the highest. The seeker, the mystic follows that path. Then comes *shivam*: goodness, virtue. The moralist, the saint, the sage -- they follow that path. And *sundaram* means beauty. The poets, the singers, the musicians -- they follow that path.

Those who attain to truth automatically come to know what is good and what is beauty. Those who follow good, neither come to know what is true, nor do they come to know what is beauty. The followers of good -- the moralists, the puritans -- also never achieve enlightenment. All that they achieve is a repressed personality -- very beautiful on the surface, but deep inside very ugly. They have great reputation, honor, respect, but inside they are hollow.

The people who follow *sundaram*, beauty, are inside fulfilled, utterly fulfilled, but their misery is that that is not their aim: just to be fulfilled. They want all that they have experienced to be brought into language, into paintings, into sculpture, into architecture. Hence, even though they have experienced beautiful spaces they remain anxiety-ridden.

The people who follow beauty are most often not very respectable -- not in the same sense as the saints are. They are very natural people, very loving and very lovable, but they don't have any ego, any idea of holier-than-thou; they remain just simple and ordinary.

These three values have been for centuries followed separately. So the people who have become enlightened have never painted, have never made beautiful statues, have never composed music; they have never danced. They have never followed the dictates of the society, they have never followed the conventions of the society; hence most of them have been crucified, poisoned, killed -- because people want you to be a puritan, a moralist. In people's eyes morality is a social value, truth is not. Beauty is for entertainment; they don't take it seriously.

I have been trying in many ways to open new doors -- this is one of the most important doors. I want you to be a seeker of truth, but when you have attained to truth you should not be without songs and without dances. Beauty is a little lower value than truth, but the man of truth can express beauty more clearly than the poet, than the painter. For the higher, the lower is always understandable -- not vice versa.

The man who has attained truth should also take care that his life radiates godliness, goodness. It may not be in tune with the morality of the society -- it cannot be, because that morality is created by blind, unconscious people, just as a convention. For the man of truth it is not convention, it is simply his life. In utter nudity, he should make his life available to existence, to people, so that the ordinary morality of convention slowly, slowly changes into a real and authentic morality of a man who knows the truth.

The man of truth should not look at poetry and music and dance as just entertainment for ordinary people. He should make it a point, because he has risen to a height from where he can see beauty in its absolute glory. He can contribute many riches to existence : Each of his words can be a poem in itself, each of his silences can become celestial music, each of his gestures can indicate towards the most beautiful phenomenon, grace.

But this has not been so up to now -- they have all followed their paths separately. I want *my* people to seek the truth, because by seeking it the other two will become available on their own accord.

But remember, when you have experienced truth don't forget that it is part of your compassion to give humanity new dreams of goodness, new visions of morality, ethics, which are not of the marketplace, which are not only conventions. And he should not forget that his truth is so deep inside him that the unconscious people will not be able to have a taste of it -- he should create beauty in all possible dimensions.

Once in a while it has been done. For example, when the Taj Mahal was created... it was not the work of great architects, but it is the most beautiful architecture in existence. Shahjehan, the emperor who was creating it as a memorial grave for his beautiful wife, Mumtaz Mahal -- hence the name Taj Mahal --

searched for years for Sufi mystics, who have no concern for beauty. He asked the Sufi mystics, "Although it is something lower, and you are not interested in it -- and why should one be? -- just for my sake, you design the Taj Mahal. The architects will make it, but the design should come from those who have known beauty in its fullness, from a height."

George Gurdjieff used to say that there are two kinds of art. One is subjective art -- ninety-nine percent of art in the world is subjective: you are simply pouring your feelings, your desires, your longings, your dreams, into whatever you are making.

But once in a while there is objective art -- only one percent. What he calls objective art is art created by those who were not artists, who were realized people. They created music to help meditation -- it was not for entertainment. They created poetry to convey that which cannot be conveyed by prose. They sang, they danced, to give you just a glimpse of their ecstasy, of their inner dance, of their joy, their blissfulness.

In India, there are many places which have objective art. Even Gurdjieff had to mention them, although he was in the West; he was born in the Caucasus, but when he was talking about objective art, he had to fall upon India.

Indian classical music is not just for entertainment. Listening to it, you start going deep into yourself. It is not for all, it is only for those who are ready for an inner pilgrimage.

He mentioned the Taj Mahal, too. On the full moon night, when the moon comes just in the middle of the sky, the Taj Mahal becomes the greatest object of meditation that man has created. You just sit silently and look at it, and just looking at it your thoughts will subside. The beauty of it is so enormous that your mind simply feels at a loss. It cannot grasp it, so it becomes silent.

The caves of Ajanta and Ellora, the temples of Khajuraho, Puri, and Konarak... all these he mentions as objective art -- objective because they are not an effort to express feelings or ideas, they are devices, so that for centuries to come people will be able to have the same taste, the same feeling, the same joy.

The pyramids in Egypt are part of objective art. Just in the beginning of this century, when excavations were begun in the pyramids, a cat was found dead inside. The pyramid was three thousand years old -- perhaps when they were closing the pyramid, the cat had remained inside and died. For three thousand years the cat had been there, dead, but its body had not deteriorated. That was a miracle: three thousand years, and the body of the cat was as if she had just died.

The scientists were puzzled. Finally it was discovered that the shape of the pyramid is the cause. That particular shape of the pyramid is tremendously capable of preserving things as they are. Even if you put a dead body inside, it will be preserved. Nothing else is needed, because the shape of the pyramid changes the direction of the rays of the sun, and in that change of direction the miracle happens.

Now there are small plastic pyramids, glass pyramids available in the market. And people who are very much health-oriented, they just sit inside that pyramid. A small pyramid, portable -- you can fold it, keep it in your suitcase -- and wherever you want you can fix the pyramid up like a tent, and just sit inside it for one hour. And you will feel as immense a well-being as you have ever felt.

The possibility is that if these pyramids are used widely, man's life can be prolonged. If it becomes a routine exercise for every child, in every home, in every school, in every college, life can be stretched up to three hundred years. Just one hour every day inside the pyramid, and you are not to do anything, just sit there. It is helpful in both ways: It will preserve your life, and that one hour of well-being will give you a deep feeling of meditation. The people who created the pyramids must have been mystics who had come to such a clarity, to see things which are not available to us.

I want *my* people to be seekers of truth. But never forget that you have to bring a revelation into the moral codes of humanity, too. You should not feel satisfied that you have found the truth, and you have found what is good. You should make your good as much manifest and available to humanity as possible.

The same is applicable to beauty. One feels a great loss... if Buddha had painted, or composed music, or sang songs, or once in a while danced with his disciples, the world would have been immensely enriched.

I say to you, remember in those moments when you realize the truth that a great responsibility has fallen on your shoulders: you have to change the ordinary morality into a spiritual code, and you have to change subjective art into objective art. This will be the new expression of the contemporary mystic, and it will make a new breakthrough for the future.

Milarepa, you are asking, "Am I also destined to die with tears in my eyes, and a pocket full of songs?" If you remain interested only in songs and music, you will die with tears in your eyes, and those tears will not be of joy.

Let your search be for the truth, and only on the margin go on practicing your music, composing your

songs; so when you reach to your enlightenment you are articulate enough to bring beauty to expression. Then you can go laughing, fulfilled, without any tears.

BELOVED OSHO,
CAN ONE MEDITATE TOO MUCH?

Shanti Animisha, there are things which you can never do too much. For example, you cannot love too much; more is always possible, and there is no limitation anywhere.

I am taking the example of love because that will be easily understood. The same is true about meditation: you cannot meditate too much, because silence knows no bounds -- it is an abysmal depth. You can go on and on, and you will find there is always much more to be explored.

There comes no point in meditation when you can say, "Now it is the full stop." There is no such thing as a full stop, because you are carrying the whole sky within your heart, a whole universe in your being.

Meditation is trying to find the ultimate limit. You always feel that you are coming closer to it; you are always coming closer, and closer, and closer. It is always coming closer, but you never reach it, because the limit that you seek is just like the horizon -- you can go towards the horizon, thinking that it looks only a few miles away at the most, where the earth and the sky are meeting, but they do not meet anywhere. So as you go on, your horizon also goes on receding; you will never reach to the horizon. What is true about the inner consciousness is also true about the outer space.

Albert Einstein used to think, when he was young, that there must be a limit somewhere -- because mind cannot see the unlimitable. It may be very far away, millions and millions of light years-away, but it must be there. But as he continuously worked on the stars and space, slowly, slowly he became aware that there is no limit at all.

And there cannot be, because a limit needs something else to make a limit out of it. For example, your house has a fence because there are other houses in the neighborhood. Your fence cannot exist if there is nothing beyond it.

Space is a nothingness in which stars are moving, millions of stars -- three million stars have been counted up to now. You may or may not be aware that in the night when the sky is absolutely clear of clouds and you see the stars, you don't see more than three hundred -- but even three hundred seems to be so many. And if you don't believe me, try to count. It is a very difficult task -- from where to begin? And again and again you will be coming to a point: have I counted this star or not?

Scientists have figured out that with the eyes only three hundred stars at the most can be seen. And there are three million stars. That is not the limit of the stars, that is the limitation of our scientific instruments -- because three years ago there were only one million. Then we improved our instruments, and there were two million, and then we improved our instruments, and there were three million.

Einstein said, "It all depends how refined the instruments we have are. Go on refining your instruments, and the stars will go on becoming more and more available to you."

And these stars are in a very strange situation, which was not known before Albert Einstein. He has given us so many new insights: that all these stars are running away... as if you are running away from your home, farther and farther.

Scientists have not been able to find the center of the universe, but there must be some center, it seems, from which the stars are running away, farther and farther, with tremendous speed -- at the same speed as the speed of light: one hundred eighty-six thousand miles per second.

Hence, the new idea has come of an expanding universe. It is no longer a fixed thing, it is continuously expanding -- and expanding into what? An immense nothingness, pure space; and that space has no limit. And we don't know whether we will be able to know about all the stars, because it will all depend on our instruments. Every day, many stars are being found.

This expanding universe can give you a parallel: inside there is an expanding consciousness. In meditation you start feeling the expanding consciousness -- there is no limit to it.

You cannot do too much. Whatever you are doing is always too little. And it will always remain too little. These are the mysteries of existence.

The scientist becomes aware of the outer world, the mystic becomes aware of the inner world. And the

inner world is far richer.

BELOVED OSHO,
I LOVED THE STORY ABOUT THE SUN AND DARKNESS. AS FAR AS MY WATCHING IS CONCERNED, INSTEAD OF BEING A SUN, I FEEL MORE LIKE I AM CARRYING AN OLD INDIAN FLASHLIGHT, HAVING TO MAKE AN EFFORT TO PUSH THE BUTTON. I HEAR YOU TALKING ABOUT MAKING AN EFFORT, NOT TRYING, BUT LETTING IT HAPPEN. THE PROBLEM IS, WHEN I DON'T PUSH THIS BUTTON THERE IS NO LIGHT, AND WHAT IS HAPPENING ON ITS OWN IS DARKNESS. BELOVED OSHO, COULD YOU PUT SOME LIGHT ON THIS EFFORTLESS EFFORT, AS FAR AS WATCHING AND AWARENESS ARE CONCERNED?

Veet Kamaal, first, a few corrections to your question. You are saying, "I am carrying an old Indian flashlight with me." It is not old, even the latest Indian flashlights will do the same. You have to learn how to behave with any product that is being made in India!

You say that you have to make a great effort to push the button. You need to keep with you a steel rod, so each time you want the flashlight on, *hit* the button. It is no ordinary flashlight made in Germany, it is made in India. Pushing it will be a tremendous wastage of energy.

I have heard a story.... In an Indian factory, one day the machines suddenly stopped. The mechanics tried everything, but nothing was helpful. A man was just standing outside, watching all this. He came in and he said, "If I can start this machine, are you ready to pay my price for it?"

The owner was losing so much money, because it had been almost three days that the factory was closed. He said, "What is your fee?" The man said, "Not much, just ten thousand rupees."

The owner said, "You are asking too much." The man said, "It is up to you to choose; you will be losing thousands of rupees every hour. Then I can go."

The owner said, "No, I will give you ten thousand." The man said, " In advance."

The owner said, "You are a strange fellow. Can't you believe me?" The man said, "In India, the old proverb of the Sufis is applicable: Trust in God, but first tie your camel. Just don't let the camel move in the desert because you trust God. Trusting is very good, but tie down the camel also. I believe and I trust you, but still in advance is better."

The poor owner had to give ten thousand rupees. The man brought a big rod, went around the factory, and at a certain point he hit the machinery so hard that the owner jumped. He said, "What are you doing? Are you a mechanic? I have never seen such kind of...." But the machines started working.

The owner said, "Just for hitting, ten thousand is too much." The man said, "It is not a question of just hitting. It is a question of where to hit. That needs wisdom."

So Kamaal, first drop the idea you have, that it is an old Indian flashlight. Even the latest will behave just like the old. India follows the ancient way.

You are worried, because you say, "I hear you talking about not making an effort, not trying, but letting it happen. The problem is, when I don't push this button there is no light, and what is happening on its own is darkness.

"Beloved Osho, could you please put some light on this effortless effort, as far as watching and awareness are concerned?"

First, you have to understand that darkness has its own beauty, its own depth, its own silence, its own song. And if, without doing anything, only darkness is happening, then remember what Sadhan had asked yesterday -- that such is the case. Remember the word *suchness*, and relax.

Perhaps the darkness may become even deeper and darker -- and don't rely on any flashlight. Depend on patience, and watch the darkness. It is far more cooling to the eyes, resting to the heart, relaxing to the being. And as the darkness becomes deeper, remember: before the dawn it becomes the darkest.

So, when the darkness is becoming deeper, rejoice; it means the dawn is very close by. You simply go on watching. It will become the darkest, and then slowly, slowly, the sun will start rising from the East, with psychedelic colors all over the horizon. The birds will start singing, the trees will start swaying in the wind -- life has come again back to the earth. Sleep is gone, you are awake.

Just as darkness has to be watched, so watch the morning, watch the light, watch the beautiful colors. The question is not what you are watching, the question is that you are watching. Your inner growth is not concerned in watching something special; you can watch anything. You can watch just darkness,

nothingness, but the watcher should remain there; it should not fall asleep.

And the dawn is sure to come -- then too you have to watch. Night or day, suffering or blissfulness, life or death, you remain just the watcher.

It needs no effort; it is simply remaining alert. And I think that, in darkness, you will be more alert than in light. You can try it: go into the forest in the middle of the night, and then try to sleep. You will not sleep. You would rather sit watching -- a slight movement around somewhere in the darkness, a leaf falling from the trees, or a bird suddenly flying in the darkness, and you will jump up with all your awareness.

Darkness is a perfectly good space to be aware.... You need not carry that flashlight made in India, and make a great effort to push the button; sometimes, even with the button pushed, there will be no light, because the batteries are also made in India. India makes really mysterious things. You can enjoy them, but you cannot rely on them. There is no need to at all.

The watcher has to be a pure watcher. For example, right now, what effort is needed to be silent, to be watching, to be listening to the birds. There is no effort in it, you are just relaxed. And remember, relaxation is not an effort.

In America, there is one great best-seller book, entitled, YOU MUST RELAX! When I read the title, I said, "My God, You MUST... then relaxation also becomes an exercise." Then you force yourself into relaxing. And what kind of relaxation will come out of it? Either you relax, or you don't relax, but there is no question of any MUST. "Must" implies effort, doing, forcing -- but for the American mind, perhaps there is no contradiction in the title.

Here you have just to relax -- no must, no should, no great effort on your part. Relaxation is a natural phenomenon. The trees are relaxed, the birds are relaxed; even though they go on singing their song, it is coming out of their utter relaxation. And you are relaxed, and you are not making any effort for it.

BELOVED OSHO,
DURING THE EIGHT YEARS I HAVE BEEN YOUR DISCIPLE, MY TRUST IN YOU AND EXISTENCE HAS BECOME STRONGER AND STRONGER. MY LOVE FOR YOU IS VERY CHANGEABLE -- SOMETIMES BEING WITH YOU, MY EYES ARE FULL OF TEARS; SOMETIMES THERE IS A DEEP SILENCE, LIKE WAVES DROWNING ME; AND SOMETIMES IT LOOKS LIKE NOTHING IS HAPPENING. IS TRUST COMING FROM MY BEING, AND LOVE FROM MY HEART? CAN YOU PLEASE SHINE YOUR LIGHT ON WHAT IS HAPPENING?

Devadip, your question has its answer in itself. You have clearly distinguished between the heart and being. Trust belongs to being. Being is always the same; it is part of eternity. And because trust belongs to being, it does not change the way love changes.

Love belongs to the heart, and heart is very moody. Sometimes you are full of love, and sometimes utterly empty, sometimes dancing, and sometimes with tears of joy; and sometimes nothing happens. The heart is very seasonal -- one season comes and it is raining; another season comes and it is summer; another season comes and it is winter. And seasons go on changing, so love goes on changing.

Unless a great revolution happens in your being, that your love also dives deep and becomes one with trust... then there are not two things, trust and love, but only trust-love. Then there will always be the same peaceful joy, the same silent love energy; but love has to be joined with the trust.

You cannot do anything about it, you simply go on remembering and watching. Trust is enough. If love also joins it, it will become more juicy, have more flowers, more perfume; otherwise trust, in itself, is enough.

You should not pay too much attention to the changes of love. Accept them; it is the nature of love. And with acceptance, slowly, slowly the love will go deeper and will join hands with trust. And once love and trust are together, trust is so powerful that it transforms the very nature of love itself. But love has a dance in it, a beauty in it, a nourishment in it, of its own. Trust will become more beautiful, more nourished, more juicy, more blissful. So the joining will be a great radical change in you.

But you should not try to do it; you cannot do anything. All that is possible for you is to go on becoming more and more strong in your trust, and accept all the seasons of love with the same attitude -- whether it is smiling, whether it is giving tears to your eyes, whether it is an empty desert, or whether it is a garden full of flowers. Whether it has a song to sing, or is just silent, accept all its seasons.

Love is a changing energy, and nothing is wrong in it. With your acceptance, one day there will be a

quantum leap in your being, and love will join with your trust.

Meanwhile, make your trust more and more strong. Then trust will transform the changeability of love; all seasons will disappear, it will be always spring.

With trust, it is always spring.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #11

Chapter title: Bring the dawn, dispel the darkness

2 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHY HAVE HUMAN BEINGS GONE THROUGH THIS STRUGGLE SINCE THE VERY BEGINNING? WERE THERE NOT ALREADY HIGHLY DEVELOPED CIVILIZATIONS LIVING ON THIS EARTH? AND YET THEIR CONSCIOUSNESS GOT LOST AND MAN HAD TO START ALL OVER AGAIN. RIGHT NOW IT SEEMS TO BE A PARTICULARLY DARK PERIOD. IS THERE SUCH A COSMIC LAW THAT SAYS, "ONLY OUT OF THE MUD THE LOTUS CAN GROW"? AND WILL THIS EARTH EVER BECOME A GARDEN OF FLOWERS? IN DEEP GRATITUDE AND LOVE.

Prem Jaldhara, the question that you have asked has tremendous implications in it. First, there have been many civilizations before our civilization which have reached to even higher peaks, but they all destroyed themselves because all those civilizations, including ours, have been growing in a deep imbalance. They developed great technologies, but they forgot that even the greatest technological progress is not going to make man more blissful, more peaceful, more loving, more compassionate.

Man's consciousness has not grown with the same pace as his scientific progress, and that has been the cause of all the old civilizations destroying themselves. There was no outer cause, no outer enemy -- the enemy was within man. He created monsters as far as machines are concerned, but he himself remained very retarded, unconscious, almost asleep. And it is very dangerous to give so much power to unconscious people.

The same is happening today. Politicians are the lowest kind as far as consciousness is concerned. They are clever, they are cunning, they are mean, too; and they make every effort for a single goal -- how to be more powerful. Their only desire is for more power -- not for more peace, not for more being, not for more truth, not for more love.

And what do you need more power for? -- to dominate others, to destroy others. All the power accumulates in the hands of unconscious people. So on the one hand, politicians in all the civilizations that have developed and died -- it would be better to say have committed suicide -- had all the power in their hands. And on the other hand the genius of human intelligence was searching for more and more technological, scientific ways, and all that they discovered finally had to go into the hands of the politicians.

It was Albert Einstein who wrote a letter to President Roosevelt. He had escaped from Germany. In Germany he was researching atomic theory for Adolf Hitler, but reluctantly, because he was a Jew, and Adolf Hitler was killing Jews in such vast numbers that it seemed unbelievable. A single man killed six million Jews inside Germany. During the second world war Adolf Hitler was responsible for killing maybe fifty million people.

Seeing the situation -- of course Albert Einstein was not going to be killed, he was too valuable -- he escaped from Germany. He did not want to make the atom bomb for Adolf Hitler. It was a simple human reaction -- so many of his people, his friends, had been killed. He wrote a letter to President Roosevelt of America: "I can come to America and I can create the atom bomb. I have the whole secret with me. And whosoever has the atom bomb is going to be the victor in the second world war." Immediately Roosevelt invited him and created all the facilities to make the atom bomb.

By the time the atom bomb was ready, Roosevelt was no longer president; Truman had come in his place. Germany was defeated, and it was only a question of seven days at the most -- that's what all military experts of the world agree before Japan was going to surrender. There was no way... because all the power had been coming from Germany. Japan was only an associate. And even American generals advised Truman, "Now there is no need to use atom bombs. With ordinary bombs, within seven days, Japan will have to surrender." But Truman would not listen.

Again Albert Einstein wrote a letter, saying that now there was no need. But now who cares about Albert Einstein? The bombs are in the hands of the president. And Truman, for no reason at all, bombed two cities of Japan, Hiroshima and Nagasaki. Big cities... each city had more than one hundred thousand people, and within five minutes all those people had evaporated. Such destruction had never been heard of. And it was a destruction which was not needed.

Truman was in a hurry. He was afraid that if Japan surrendered, then there would be no opportunity to use atomic bombs, which had been created with so much money. And he would not be able to show the whole world that America was the greatest power, that he was the man who holds the key to the greatest power. Those bombs on Hiroshima and Nagasaki were not meant just to defeat Japan. Their basic purpose was totally different -- an ego fulfillment for President Truman: "I am the greatest, the most powerful man in the whole world, and my nation has come to the top." This has been happening again and again.

Before the second world war, nobody was ready to believe that such destructive weapons had ever existed. In the old scriptures of India, the story of the Mahabharata, the great Indian war of five thousand years ago, is just mythological. It was inconceivable that such powerful weapons were available five thousand years ago. But since the second world war it is now absolutely clear from the description in the Mahabharata, that they had discovered something close to atomic energy. They destroyed a great civilization, but the destruction came from within their own civilization.

Again we are moving towards the same situation. The destruction is not coming from some other planet, we are preparing our own graves. We may be aware, we may not be aware -- we are all grave diggers, and we are all digging our own graves. Right now there are only five nations who are in possession of nuclear weapons. And nuclear weapons are millions of times more powerful than the second world war atom bombs. Now scientists say that compared to modern nuclear weapons, the second world war atom bombs seem to be like fire-crackers.

By the year 2010, twenty-five other nations will also be nuclear powers. It is going to be beyond control -- thirty nations having so much destructiveness that a single nation could destroy the whole earth. A single crazy man, a single politician, to show his power, can destroy the whole of civilization; and you have to begin from ABC. And the destruction is not only of humanity. With humanity die all the companions of humanity -- the animals, the trees, the birds, the flowers -- everything disappears, everything that is alive.

The reason is an imbalance in our evolution. We go on developing scientific technology without bothering at all that our consciousness should also evolve in the same proportion. In fact, our consciousness should be a little ahead of our technological progress.

If our consciousness were in the state of enlightenment.... In the hands of a Gautam Buddha, nuclear weapons are no longer dangerous. In the hands of a Gautam Buddha, nuclear weapons will be turned into some creative force -- because force is always neutral; either you can destroy with it or you can find ways to create something. But right now our powers are great, and our humanity is very small. It is as if we have given bombs into the hands of children, to play with.

You are asking, "Why have human beings gone through this struggle since the very beginning?" It is the imbalance between the inner and the outer. The outer is easier; and the outer is objective. For example, one

man, Thomas Alva Edison, creates electricity, and the whole of humanity uses it; there is no need for everyone to discover it again and again.

Inner growth is a totally different phenomenon. A Gautam Buddha may become enlightened, but that does not mean that everybody else becomes enlightened. Each individual has to find the truth by himself. So whatsoever happens on the outside goes on accumulating, piling up; all scientific progress goes on piling up. Each scientist is standing on the shoulders of other scientists. But the evolution of consciousness does not follow the same law. Each individual has to discover it by himself; he cannot stand upon the shoulders of somebody else.

Anything objective can be shared, can be taught in the schools, in the colleges, in the universities. But the same is not true about subjectivity. I may know everything about the inner world, still I cannot hand that over to you. It is one of the fundamental laws of existence that the inner truth has to be discovered by each individual by his own efforts. It cannot be purchased in the marketplace, nor can it be stolen. Nobody can give it to you as a gift. It is not a commodity, it is not material; it is an immaterial experience.

One can give evidence by his individuality, by his presence, by his compassion, by his love, by his silence. But these are only evidences that something has happened inside him. He can encourage you. He can tell you that you are not going inside in vain -- you will find treasures, as I have found. Each master is nothing but an argument, an evidence, an eyewitness. But the experience remains individual. Science becomes social, technology becomes social; meditation remains individual. That is the basic problem: how to create balance.

All the civilizations in the past.... A civilization existed on Atlantis, a vast continent that was drowned in the Atlantic Ocean. It was thought that that too is mythology, but recent researchers have proved that still there are remnants five miles deep under the water, of great cities. And the same happened with another continent, smaller than Atlantis -- Lemuria. That too was drowned in the ocean.

It seems to the superficial observer that it must have been a natural calamity -- perhaps a great earthquake, a movement of the earth, an entering of the ocean into those great cities, volcanoes -- but something natural must have happened as a calamity. But as far as I can see, those natural calamities are also caused by us.

Just the other day I received news about one of the most beautiful forests in Germany, the famous Black Forest. Rumors have been coming for years that a part of it is dying; trees are simply dying for no visible reason. And the government of Germany has been hiding the facts. But just now the thing has become too big; you cannot cover it up. Fifty per cent of the forest has died. And the reason is not natural. The reason is the use of certain gases in the factories. Those gases are mixing with vapors, and when it rains the water becomes acidic. So if it falls on a tree, that tree dies immediately -- it is poisoned. Maybe half the Black Forest is completely dead. The remaining half cannot survive either, because those gases are still being used.

The scientists have calculated that around the earth there is a two hundred mile thick layer surrounding the globe, of air. And in the air is a layer of ozone, which is very protective; it protects life on the earth. *All* of the sunrays are not good for life. The ozone layer returns a few rays -- those are death rays; if they enter the atmosphere they will destroy life. And only those rays are allowed through by the ozone which are not against life, but life enhancing.

But stupidly, we have made holes in this layer by sending rockets to the moon -- which is a simple exercise in stupidity. When the rockets went, they made great holes in the ozone layer, and when they came back they again made holes. Russia and America both have been competing in creating those holes, and only just now they have become aware that those holes have taken away some of the protective layer. Now death rays are entering into the atmosphere.

When this civilization is destroyed, people may think it was a natural calamity. It is not. We have created it.

Because of the accumulation of carbon dioxide and other gases, the temperature of the earth's atmosphere has begun to rise, and that is creating a new problem. The ice at both the poles, south and north, is melting for the first time because the temperature has never been so high. Before, the ice remained eternally settled.

Scientists calculate that by the end of this century, all the oceans of the world will have risen by four and a half feet. There have never been any floods of the oceans -- and this will be a permanent rise. Cities like Bombay and New York, which are on the seashore, will be filled with four and half feet of water.

This is only one calculation of one group of researchers who are working at the north pole and south

pole. A third group is working on the Himalayan ice, which has been eternally there. If the temperature rises just one degree more, then the ice from the Himalayas and the Alps will start melting. And that will be a real calamity, because it will raise every ocean by forty feet. It will drown almost everything that we know as civilization; all our great ports, great cities, all will be under water. Anybody researching later on would find it to be a natural calamity -- it is not. It is our own stupidity.

We can learn much, seeing what is happening, and then we can think introspectively about other civilizations which have disappeared, either through war or through calamities which apparently look natural. But I don't feel that they were natural. Those civilizations must have done something stupid that caused the calamities.

"Were there not already highly developed civilizations living on this earth?" There were, but they all got into the same mess in which we are entering; they all got into the same darkness in which we are entering. "And yet their consciousness got lost and man had to start all over again." Their consciousness was not lost -- they had no consciousness. They had just the same superficial consciousness as we have.

What are you doing to prevent the calamity that is coming closer every day? The death of this earth is not far away -- at the most, twenty years, twenty-five years. And that is a very optimistic attitude; for the pessimist it can happen even tomorrow. But even if we give twenty-five years to you, what are you going to do to help human consciousness rise in such a way that we can prevent the global suicide that is going to happen?

It is coming from many directions. Nuclear weapons are one direction which is almost completely ready. Any moment... and it is going to be a push-button war. It is not a problem of sending armies and airplanes.

Just the other day the prime minister of the Soviet Union declared that there are thousands of submarines underneath the ocean, moving around the world. Each submarine is carrying so much nuclear power that it is equal to one thousand second world wars. One submarine... and there are thousands of submarines, Russian and American, underneath the water. The explosion can happen just by accident. There is no need for any war, just by accident....

That is only one direction from which we are about to destroy ourselves. The second is creating the holes -- because those experiments continue. Now the moon is not the target, nor has Mars become the target. And there is nobody to protest against all these experiments -- because they are not going to help human happiness or human life in any way. Why waste energy? And why create unnecessarily destructive situations? All those gases that are rising in the air and creating acid rain....

From another dimension, the disease AIDS is spreading so fast that there is every possibility it will destroy almost two-thirds of humanity without any war. And if the oceans are filled with all the ice that the Himalayas hold, and that of the south and north poles and the Alps and other mountains, we will be drowned, just as Atlantis was drowned and Lemuria was drowned.

The only possible way to avoid it is to create more meditativeness in the world. But it is such an insane world that sometimes it seems almost unbelievable.

The police commissioner of Poona has asked that police officers should be allowed to tape every one of my discourses; they will scrutinize and edit them, and they will tell us what parts should be kept in and what parts should be left out. One has never heard that police officers can even understand what meditation is.

The commissioner has been saying that respected citizens of Poona should make a committee, and they should come as a commission and go through all our meditations, our therapy groups, our discourses, and they should produce a report on whether what is happening is right or not. Who are the respected citizens of Poona, and how much do they know about meditation? How much do they know about psychotherapies? How much do they know about themselves?

But this is the world we are in. Seeing such absurd expectations, one loses all hope for the future. Rather, tell the people of Poona to come and meditate here, send the police officers to participate in therapy groups, to participate in meditations -- because there is no other way.

If somebody is doing Vipassana, what can you observe? Whatever is happening, is happening so deep inside the person... with closed eyes he is sitting silently. These people can only report to the newspapers that I am teaching people to be lazy, sitting and doing nothing. Naturally they cannot see what is happening inside. They do not know anything of what has happened in one hundred years in the world of psychology, and they do not know anything of what has happened in ten thousand years in the world of meditation -- how many methods have been created, how deep man has reached.

Who are these respected people? Their respectability may be because somebody has made a hospital, or somebody has opened a college, or somebody has donated to the orphans, to the poor. All these things are

perfectly good -- we have no objection. But because of these things they don't become experts in meditation, and they don't become experts in therapy.

They cannot even repeat twelve names of the enlightened people of the world, and they want to edit what I am saying. What will be their criterion? They know nothing of the interior world. They know nothing about the highest peaks of consciousness. They may have never heard the names like *tathata*, anatta. But such is the insanity of man that he even wants to judge Gautam Buddha and Mahavira and Basho and Sarmad, not knowing even the ABC's of them.

This is the only effort that we are trying to make: to raise the consciousness of a few individuals, and send them to faraway corners of the world to help, wherever they are, in raising the consciousness of humanity.

If, in the coming twenty years, man goes through a revolution, attains a new consciousness, perhaps, what has been happening up to now can be avoided for this civilization. We should make every effort to avoid it.

Lastly, Jaldhara, you are asking, "Right now it seems to be a particularly dark period. It is, and it will become darker and darker unless everybody becomes a light unto himself and radiates light around himself; unless everyone starts sharing his light and his fire with those who are thirsty and hungry for it. The dawn is not going to come automatically. You have to be fully alert to make every possible effort in helping consciousness.

Before the oceans rise forty feet, at least we have to make consciousness rise forty feet. The world needs at least two hundred enlightened people. Those will be the two hundred lighthouses where millions can be satisfied in their thirst for truth. It is a great struggle against darkness, but also a great opportunity and a challenge and an excitement. You have not to become serious about it. You have to do it lovingly, dancingly, with all your songs and with all your joy, because that way only, it is possible to bring the dawn and dispel the darkness.

Yes, Jaldhara, this is true. There is a cosmic law that says "Only out of the mud the lotus can grow." The politicians, and the priests of all the religions, the governments and the bureaucracies, all are creating enough mud. Now we have to grow lotuses. You have not to be drowned in their mud; you have to sow seeds for lotuses. The lotus seed is a miracle, it transforms the mud into the most beautiful flower.

In the East the lotus has been almost worshiped for two reasons. One, that it arises out of the mud -- every man is just mud. The English word *human* simply means mud. The Arabic word *admi* simply means mud because God made human beings out of mud. But there is a possibility of growing a lotus flower. It is the biggest flower. It opens its petals only when the sun rises and the birds start singing and the whole sky becomes colorful. And as the darkness comes and the sun sets, it again closes its petals. It is a lover of light.

Secondly, it has a very beautiful quality -- its petals, even its leaves, are so velvety that in the night dewdrops gather on the petals, on the leaves. In the early morning sun, those dewdrops shine almost like pearls -- far more beautiful, creating rainbows around themselves. But the most beautiful thing is that although they are resting on the petals and on the leaves, they don't touch the leaf. Just a small breeze comes and they slip back into the ocean, leaving no trace, no wetness on the leaves or on the lotus petals.

The lotus flower has been very symbolic to the East, because the East says you should live in the world but remain untouched by it. You should remain in the world, but the world should not remain in you. You should pass through the world without carrying any impression, any impact, any scratch. If by the time of death you can say that your consciousness is as pure, as innocent, as you have brought it with you at birth, you have lived a religious life, a spiritual life.

Hence, the lotus flower has become a symbol of a spiritual style of living. Untouched by the water... it grows from the mud in the water, and yet remains untouched. And it is a symbol of transformation. Mud is transformed into the most beautiful and the most fragrant flower this planet knows about. Gautam Buddha was so much in love with the lotus that he called his paradise "the lotus paradise."

Jaldhara, with our deep meditation and gratitude for existence, it is possible that this earth can remain growing with more consciousness, with more flowers; it can become a lotus paradise.

But a tremendous struggle for a great revolution in human consciousness is needed, and everybody is called for that revolution. Contribute all that you can. Your whole life has to be given to the revolution. You will not have another chance, another challenge -- for your own growth, and for the growth of this whole beautiful planet.

This is the only planet in the whole of existence which is alive; its death would be a great tragedy. But it can be avoided. You have to become the soldiers for this revolution to avoid the criminal forces, the evil

forces, which are getting ready to destroy us.

I would like to end my answer with a beautiful reference. The people in America destroyed our beautiful commune, which was an oasis in the desert, which we had created with immense effort -- five thousand people continuously working for five years. But America could not tolerate such happy, joyous, dancing people -- so serene, so calm, so peaceful. They did everything illegal and everything criminal, but they had the power, and they destroyed the commune.

Now they have made a memorial, a marble memorial as a symbol of their victory. But unconsciously they have written a sentence on the memorial which I loved, which I would have suggested to them to write. The sentence is, "Evil forces win only when good people remain silent." That sentence is in our favor. That memorial they have made really says something about what happened: evil forces have won because the good people remained silent.

America is full of good people. If they had raised their voices, the commune could have been saved. But it is the weakness of good people everywhere; in private they will say, "It is perfectly good," but in public they will join the crowd.

Good people don't have guts. Bad people have guts. This is the trouble. So just a few bad people have been ruling the whole of humanity, and millions of good people, seeing destructiveness, seeing violence, seeing criminality, just remain silent. They don't want to get involved in any trouble. The bad people are in search of trouble; the good people avoid trouble.

We have to learn one thing, and that is, to fight for the truth, fighting for that which is beautiful, fighting for that which is good, fighting for God. I want my sannyasins to be soldiers of God; otherwise there is no hope for humanity.

BELOVED OSHO,
WHEN I WAS A STUDENT AT A JAPANESE BUDDHIST UNIVERSITY I HEARD THE WORD CONSCIOUSNESS. BELOVED OSHO, WHAT DOES IT MEAN?

Kranti Satbodha, consciousness you already have, but only in a very small proportion. It is just like an iceberg -- one tenth is above water and the rest is under water. Just a little bit is conscious in you.

I am saying something and you are listening to it; without consciousness it is not possible. These pillars of Chuang Tzu Auditorium are not listening -- they don't have consciousness. But we are aware only of a very small piece of consciousness.

Meditation is the whole science of bringing more and more consciousness out of darkness. The only way is to be as conscious as possible twenty-four hours a day. Sitting, sit consciously, not like a mechanical robot; walking, walk consciously, alert to each movement; listening, listen more and more consciously, so that each word comes to you in its crystal clear purity, its definitiveness. While listening, be silent, so that your consciousness is not covered by thoughts.

Just this moment, if you are silent and conscious you can hear small insects singing their song in the trees. The darkness is not empty, the night has its own song; but if you are full of thoughts then you cannot listen to the insects. This is just an example.

If you become more and more silent, you may start listening to your own heartbeat, you may start listening to the flow of your own blood, because blood is continuously flowing all through your body. If you are conscious and silent, more and more clarity, creativity, intelligence, will be discovered. There are millions of geniuses who die without knowing that they were a genius. There are millions of people who don't know why they have come, why they lived and why they are going.

It happened... George Bernard Shaw was traveling from London to some other place in England. The ticket checker came and Bernard Shaw looked in all his pockets, opened his suitcase -- he was perspiring -- the ticket was missing.

The ticket checker said, "I know you, everybody knows you, there is no need to be worried. You must have put it somewhere, don't be so tense". Bernard Shaw said, "Who is being tense about the ticket?" The ticket checker said, "Then why are you perspiring and looking so nervous?"

He said, "The problem is that now the question arises of where I am going. It was written on the ticket. Now, are you going to tell me where I am going? Who is going to tell me?" The ticket checker said, "How can I tell you where you are going?"

So Bernard Shaw said, "Then you should go and leave me alone. I have to find the ticket. It is a question of life and death. Where am I going? I must be going somewhere, because I have come to the station, purchased the ticket, entered the compartment. So one thing is certain, I must be going somewhere."

This is the situation most people never come to know -- their consciousness is a hidden treasure. One does not know what it contains unless you awaken it, unless you bring it into light, unless you open all the doors and enter into your own being and find every nook and corner. Consciousness in its fullness will give you the idea of who you are, and will also give you the idea of what your destiny is, of where you are supposed to go, of what your capacities are. Are you hiding a poet in your heart, or a singer, or a dancer, or a mystic?

Consciousness is something like light. Right now you are in deep darkness inside. When you close your eyes there is darkness and nothing else.

One of the great philosophers of the West, C.E.M. Joad, was dying, and a friend, who was a disciple of George Gurdjieff, had come to see him. Joad asked the friend, "What do you go on doing with this strange fellow, George Gurdjieff? Why are you wasting your time? And not only you... I have heard that many people are wasting their time."

The friend laughed. He said, "It is strange that those few people who are with Gurdjieff think that the whole world is wasting its time, and you are thinking that we are wasting our time." Joad said, "I don't have much longer to live; otherwise I would have come and compared."

The friend said, "Even if you have only a few seconds more to live, it can be done here, now." Joad agreed. The man said, "You close your eyes and just look inside, and then open your eyes and tell me what you find."

Joad closed his eyes, opened his eyes and said, "There is darkness and nothing else." The friend laughed and he said, "It is not a time to laugh, because you are almost dying, but I have come at the right time. You said that you saw only darkness inside?" Joad said, "Of course."

And the man said, "You are such a great philosopher; you have written such beautiful books. Can't you see the point, that there are two things -- you and the darkness? Otherwise, who saw the darkness? Darkness cannot see itself -- that much is certain -- and darkness cannot report that there is only darkness." Joad gave it consideration and he said, "My God, perhaps the people who are with Gurdjieff are not wasting their time. This is true, I have seen the darkness."

The friend said, "Our whole effort is to make this "I," the witness, stronger and more crystallized, and to change the darkness into light. And both things happen simultaneously. As the witness becomes more and more centered, the darkness becomes less and less. When the witness comes to its full flowering, that is the lotus of consciousness -- all darkness disappears."

Satbodha, we are here in a mystery school, doing nothing else than bringing more and more crystallization to your witness, to your consciousness; so that your inner being, your interiority, becomes a light, so full and overflowing that you can share it with others.

To be in darkness is to be living at the minimum. And to be full of life is to live at the maximum.

BELOVED OSHO,
SOMETIMES WHILE READING A POEM BY KABIR THERE IS AN EXPERIENCE OF "AHA," EVEN THOUGH THE MIND DOESN'T ALWAYS COMPREHEND IT. SITTING WITH YOU IN DARSHAN I WAS REMINDED OF THIS POEM:
IGNORANCE SHUTS THE IRON GATES
BUT LOVE OPENS THEM.
THE SOUND OF THE GATES OPENING
WAKES THE BEAUTIFUL WOMAN ASLEEP.
KABIR SAYS, "DON'T LET A CHANCE LIKE THIS GO BY."

Prem Prasado, Kabir is one of the most rare human beings who has ever been on this earth. He belongs to the highest category of mystics. And strangely enough he was absolutely uneducated, uncultured, an orphan. But although living the poor life of a weaver, he has also woven some golden poems of tremendous beauty. His words are raw but very pregnant.

IGNORANCE SHUTS THE IRON GATES.

This word *ignorance* has a beauty. Ordinarily you may not have thought about it in this way. You have

always thought about ignorance as absence of knowledge; but its true meaning is, ignoring yourself, ignoring that which can become your knowing, which can become your wisdom. And the whole day, the whole life, you are continuously ignoring yourself.

You are taking care of everything, every trivia, but never taking any note of the most precious thing that you have -- yourself. And Kabir is using the word in the same sense. Ignoring yourself is the only ignorance. It shuts the iron gates.

BUT LOVE OPENS THEM

These are the words of a man who knows. If he was only a learned man he would have said that knowledge opens the doors. But instead of knowledge, only a man who knows can say, BUT LOVE OPENS THEM.

The mind is going to remain in ignorance; it cannot get out of it. The iron gates are closed. The mind can become knowledgeable, but it cannot become wise. It is only the heart which opens the gates. It is only love that makes you wise.

THE SOUND OF THE GATES OPENING
WAKES THE BEAUTIFUL WOMAN ASLEEP.

Now these are symbolic words. According to Kabir, your soul is the sleeping woman. He is using the word *woman* for your soul, your consciousness, because only the feminine qualities are authentically spiritual qualities. Beauty is feminine, honesty is feminine, sincerity is feminine; all that is great within your consciousness is feminine. Even the word *consciousness* is feminine.

In English it is difficult, because in English you don't make a difference in words, you don't make a difference between male and female in each word. But in any language that is born in the East, each word has the distinction: *consciousness*, *awareness*, *samadhi*, *sambodhi*, all are feminine. And the man of love and compassion starts having a feminine beauty and a feminine grace. The male is a little barbarous. His qualities are that of a warrior, fighter, egoist, chauvinist, fanatic, fascist. The male qualities are qualities of a Nazi.

It is not strange that Germany is the only country which calls its own land, the fatherland. The whole world calls their countries the motherland -- Germany is a special case. It is time they should change it; they should stop calling it the fatherland because that gives male qualities the priority.

Friedrich Nietzsche was thought of by Adolf Hitler as his master, although Adolf Hitler has not the intelligence to understand Friedrich Nietzsche -- whatever he understood was simply misunderstanding. But there were a few points for which Friedrich Nietzsche was also responsible.

He said in a letter that the most beautiful experience of his life was when he saw, one day in the early morning when the sun had risen, a batallion of soldiers with their shining guns, and heard the harmonious sound of their steps: "I have never seen such a beautiful scene, nor have I heard such beautiful music as the music of the soldiers and their boots going in harmonious parade." Nietzsche also is responsible; these types of pieces Adolf Hitler collected from Nietzsche. The soldier became the real human being, and all the qualities of a warrior became the qualities of a superman.

But the East has always been aware that man and his qualities may be utilitarian, useful, but they don't have the sensitivity, the softness, the lovingness, the compassion of the woman. That is why Kabir says,

THE SOUND OF THE GATES OPENING
WAKES THE BEAUTIFUL WOMAN ASLEEP.
KABIR SAYS, "DON'T LET A CHANCE LIKE THIS GO BY."

I also say to you, Prem Prasado, Don't let a chance like this go by. We are making every effort here to wake up your woman, to wake up your consciousness, to wake up your grace, to wake up your beauty. Don't let a chance like this go by.

BELOVED OSHO,
I AM AFRAID TO ASK YOU THIS QUESTION FOR I FEEL YOUR ANSWER COULD REALLY DESTROY ME. YOUR SWORD IS SO SHARP THESE DAYS THAT EVEN THE SOUND OF THE "WHOOSH" CAN MAKE ME TREMBLE, BUT I MUST ASK NO MATTER WHAT. WHY DON'T YOU ANSWER MY QUESTIONS?

Prem Patipada, I am not answering your questions deliberately. First, you have been part of the gang which destroyed the commune. You were aware of many things; you never came to me to tell about them.

You were aware even that my personal physician was being poisoned, that efforts were being made to kill Vivek, my caretaker.

You remained part of the gang, a small group which wanted to have absolute power in the commune. And anybody who was not with them their argument was, was against them. You knew everything, still you never came to tell me. Even when I started speaking, you could have written questions informing me about all these things. You never did that.

On the contrary, when Sheela left with her small criminal group you also left the commune, writing to me in a letter, "Osho our paths are parting and perhaps I will never be able to see you again." You may have forgotten your letter; I don't forget so easily. I can forgive -- I have forgiven you -- but I cannot forget. And you have been here since that letter, twice; you came to Bombay, you have come here.

And you are afraid, not because I am going to destroy you -- you are afraid because I am going to expose you.

That's why I have not been answering your questions, because you have not even offered an apology to me. And you owe an apology not only to me, but to the whole commune.

BELOVED OSHO,
I HAVE BEEN WITH YOU FOR THE LAST SIX MONTHS AND NOW THE MOMENT HAS COME THAT I AM FORCED TO LEAVE. TO BE HONEST, THIS IS THE ONLY WAY THAT I WOULD LEAVE. MY WHOLE BEING IS SHAKING. MY HEART IS BROKEN AND MY EYES ARE FULL OF TEARS, BUT NOTHING CAN TAKE AWAY WHAT I FEEL IN YOUR PRESENCE. I AM NOT GOOD AT EXPRESSING WHAT I FEEL; IT IS JUST A FEELING OF THANKFULNESS. THANKS, OSHO, FOR EVERYTHING. THANK YOU FOR ALLOWING ME TO STAY IN YOUR HOUSE, THANK YOU FOR YOUR BEAUTIFUL GIFT, AND ESPECIALLY THANK YOU FOR BEING SO COMPASSIONATE WITH ME.

Dhyan Aum, there is no need to be full of tears because you have to go. Always remember that every going is a beginning of coming back; otherwise how will you come? So rather than emphasizing going, always emphasize coming. Go laughing, and if you love tears then the tears have to be of joy. Just for your laughter I will tell a joke.

A young lady finds herself to be pregnant. Luckily she has a friend who is a surgeon in a hospital. "Don't you worry," says the friend, "I will help you."

So she goes to the hospital to give birth to her baby. A Catholic priest who went to the hospital to have a gall bladder operation is very astonished to wake up from the operation with a newborn baby beside him. With some reluctance he finally accepts the surgeon's explanation that it is his baby.

In the end he takes the child home and raises it as his child. When he comes to die he calls the now grown-up child to his deathbed and says, "My child, before I die I must tell you the truth. You have always believed that I am your father; I am not. In fact I am your mother. Your father is the bishop."

Okay, Vimal?

Yes, Osho.

The Razor's Edge

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Chapter title: God is also seeking you

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BELOVED OSHO,
IS IT REALLY TRUE THAT GOD IS ALSO SEARCHING FOR ME? CAN I WAIT FOR HIM TO FIND ME?

Sat Vijaya, it is absolutely true that just as you are seeking God or truth or the beloved, he is also seeking you. The search is never one-sided. And any search that is one-sided is never going to be fulfilled. But your question is, "Can I wait for him to find me?" -- then he will also wait to search for you.

Search has to be from both sides; otherwise both sides will be waiting. Existence has a balance about everything. Your waiting is not enough; your longing, your search is categorically needed.

One of the Sufis' sayings is: if you take one step towards God, he takes one thousand steps towards you. But at least one step on your side is absolutely necessary. And your one step is far more important than the one thousand steps of God, because by "God" is not meant any person; by God is meant the intelligence of this whole universe, the consciousness of the whole universe.

You have a very small proportion of consciousness. Your one step is far bigger than the one thousand steps of God, because existence has infinite intelligence. So waiting alone won't do. Just waiting is a state which is not alive; there has to be tremendous longing, a thirst from every pore of your being. Unless God becomes a question of your life and death, the meeting is not possible.

Almost everybody will be prepared to wait -- that means on your laundry list, God is the last item, when you have done everything of the world. And that is not possible, even in eternity; something or other will be left undone. God has to be your first priority. It has to become a kind of haunting in your heart. Breathing in, breathing out, there has to be a rememberance: whatever you are doing is nonessential, and the essential part is to go deep down in meditation.

Never think of God as someone outside you. That is a wrong beginning -- because where will you search for him? The outside is so vast; you don't have the address or the phone number. In the infinity of existence, in which direction will you search for him? How will you find that you are on the right path? Millions of paths... how are you going to choose? What will be the criterion?

Because of this misconception that God is outside, religions became organized around priesthood, around a holy book, around certain dogmas -- because that at least gives you some feel for where you have to search: you have to go to the church, you have to do a certain prayer, you have to go to the synagogue, you have to find your path in the holy scriptures. The idea of God outside has led the whole of humanity into tremendous confusion.

He is within you. Better will be if I say: He is your within, your very interiority, your very center of being. You are on the periphery of your individuality. Move inwards.

First you will meet the thoughts. Don't get involved in them, just ignore.... Buddha has used the word *upeksha*, ignoring, as a certain guaranteed method; otherwise you are going to get caught in the net of thoughts. Don't fight, just go on your way as if mind is empty. And if you can ignore the mind it becomes empty.

The more attention you pay to the mind, the more nourishment you give to the thoughts. If you can pass the boundary of the mind without disturbing -- and it is not an arduous thing, just a little knack of ignoring -- then you will come into the world of feelings, emotions, moods, which are more subtle than the thoughts. You have entered from the mind and its territory into a deeper area of your being, the heart.

Continue the same method, ignore your sentiments, emotions, moods, as if they don't belong to you. As you pass the boundary of the heart you enter the boundary of your own being. That is the temple of God. And the moment you enter the temple, certainly he takes those one thousand steps towards you.

Those one thousand steps are symbolic. He comes towards you as light, as the very essence of beauty, as blissfulness, as silence, as peace. And he comes with so much force, almost like a flood, that you are drowned in it.

You will find God, but you will have to lose yourself; that is the price. It is not much. How much do you think your cost-price is? In fact, any animal in the world is more costly than man. When man dies, nobody is

ready to purchase him. When an elephant dies, then thousands of rupees.... When any animal dies, even the dead animal has some utility. It is only man who dies, and all that you can do is either burn him or bury him -- just to get rid of him. Rather than bringing some money to you after death he withdraws ome money from your pocket. So there is no need to be afraid if you are lost, drowned, because in the temple of God only one can exist -- either you or he. Duality is not possible there, because duality is conflict. And the experience of God is that of immense harmony. That harmony can be achieved only if you allow yourself to be drowned in the flood that comes from all sides -- of joy, of bliss, of ecstasy. The feel of dying in the flood of God is the most exquisite and the most sweet experience -- the last, the highest, the greatest; there is nothing beyond it.

But it is not going to happen by just waiting. You will have to go inside your own being. He is present there always; he is your life, he is your all. You are just a small ray of light from that immense source. So when you get drowned in him, it is just that the ray has returned back to the sun. One has come home.

If God is understood the way I am telling you.... And I am not a thinker; it is not my hypothesis, it is my experience. I have passed through that death and I have found that it appears to be death from one side, but from the other side it is resurrection. You disappear as a small creature and become a vast creativity. You don't lose anything and you gain everything.

But the organized religions don't want you to be aware of this fact, because their whole business depends on an outside God. Then the priest is needed, the temple is needed, the mosque is needed, the church is needed; then the HOLY BIBLE is needed, then some interpreters are needed, and then all the millions of priests around the world become your mediators with a fictitious God somewhere in the sky.

The Vatican pope has declared it a sin to confess directly to God; you have to confess to the priest. And of course it has to be a catholic priest -- only he is authorized to have a direct communication with God. You cannot pray directly, you cannot ask forgiveness directly.

Do you see the cunningness, the meanness, the whole strategy of exploitation? The priest becomes more important than God himself. On the one hand these people go on calling you children of God, and on the other, children cannot directly communicate with their father; a priest is needed as a mediator. The reality is, there is no God outside; it is the invention of the priest. And he has invented a great business. For centuries he has been exploiting men, whether they are Hindus or Mohammedans or Christians or Jews -- it does not matter.

There is only one thing every religion insists: that a direct relationship with God is not possible. They don't give any reasons why. I have seen trees praying directly to God; the rivers and the mountains and the stars don't have any priests, the flowers and the birds don't have any priests. Do you think this whole existence except man is not related to God? It is more related to God than man. It is only man who has gone astray.

Have you ever heard in any religion, in any country, a story that God expelled a few trees out of the garden of Eden? Or a few animals, or a few birds? It is only man who is expelled. The story is significant. It simply means that the whole of existence is rooted in God. Only because man has a thinking mind, he has wandered far away. Mind is capable of wandering anywhere -- you can be sitting here and your mind may be wandering somewhere in America or somewhere in Germany, or somewhere in Japan, or maybe on the moon.... There are all kinds of lunatics.

It is very rarely that you are here, very rare to be in the place where you are. Your mind is always wandering somewhere else. It is never here, it is never now. This wandering mind has taken you away from your own inner being. And this has become a great opportunity for exploitation. All over the world, like mushrooms, priests and religions and holy books have appeared.

There are three hundred religions in the world. They differ on every point except one point, and that is, the priest is an absolute necessity. Any intelligent person can see that these religions are not for you, these religions are for the priesthood. They are parasites -- catholic parasites, protestant parasites, Hindu parasites, they come in all sizes and all shapes!

My effort here is to make you free from the chains of the priesthood. The moment you are free from the chains of the priesthood, you are no longer Christian, no longer Hindu, no longer Jew. You are simply and purely human beings. You have already come very close to your home; the priest was distracting you.

An ancient story says that the old devil is sitting under a tree, having his morning tea, and a young disciple comes running, very much disturbed. He says, "What are you doing? You are sitting here, drinking tea, and our whole business is in difficulty. One man on the earth has found the truth!"

The old guy laughed. He said, "You are too young, you don't know all the secrets. Don't be worried, my

people have reached there." The young disciple could not believe his eyes, could not believe his ears. He said, "I am coming from there, I have not seen anyone of our people."

The old devil said, "There is no need to send our people. I have created the priests. And they are surrounding the man. Now they have become a wall between the man and the people. Whatever the man says, the priest will interprete it and distort it.

"Truth has been found many times," said the old devil, "but while priests exist, truth will be found and lost again, because the priests immediately start interpreting, making organized religions around the truth -- churches, temples, mosques -- and the truth is lost in their interpretations, in their commentaries.

"What commentaries can they make? They don't know the truth. Truth needs no commentary, it is pure experience. Either you know it or you don't know it. there is no third position. That's why I'm so much at ease. Just sit down and have a cup of tea."

The story is significant. Beware of the priests, beware of organized religions, beware of others telling you what is truth. Nobody can tell it to you. You will have to find it yourself.

And it is so close to you that you have not to go on a faraway journey. You have to go in silence, in profound peace, beyond words and beyond feelings, and suddenly you find the temple of consciousness. And as you enter into it you disappear.

Only God is. That is your authentic reality.

God is your very soul.

BELOVED OSHO,
I LOVE THIS LITTLE ZEN STORY, AS IT ALSO HAS THE FLAVOR OF YOUR CHILDHOOD STORIES. IKKYU, THE ZEN MASTER, WAS VERY CLEVER EVEN AS A BOY. HIS TEACHER HAD A PRECIOUS TEACUP, A RARE ANTIQUE. IKKYU HAPPENED TO BREAK THIS CUP AND WAS GREATLY PERPLEXED. HEARING THE FOOTSTEPS OF HIS TEACHER, HE HELD THE PIECES OF THE CUP BEHIND HIM. WHEN THE MASTER APPEARED, IKKYU ASKED, "WHY DO PEOPLE HAVE TO DIE?" "THIS IS NATURAL," EXPLAINED THE OLDER MAN, "EVERYTHING HAS TO DIE, AND HAS JUST SO LONG TO LIVE." IKKYU, PRODUCING THE SHATTERED CUP, ADDED, "IT WAS TIME FOR YOUR CUP TO DIE."

Gayan, Ikkyu is one of the most important Zen masters of Japan. There are many stories about him which can open new doors for you to contemplate and meditate. This is the first story about his childhood, when he was not a master yet but used to serve another master.

He was doing small little things for him. But a man who is going to become enlightened has from the very beginning a clarity, a sharpness and an intelligence that people with great effort cannot even attain in their old age.

This story is beautiful. Ikkyu was very clever as a boy. The man who is going to become enlightened is bringing with him from his past life almost ninety-nine percent of his enlightenment. Just a small part was left and death came over him. Such people die consciously. And because they die consciously they know that death is a reality only from the outside; as far as the inner experience is concerned, it is just a changing of the house. Life continues.

Even in the mother's womb the man who is going to become enlightened shows indications of intelligence. This seems unbelievable, but the Buddhists, the Jainas -- two great authentic paths which have produced more enlightened people in the world than any other religion -- both have this idea that when a child is in the mother's womb he gives indications that he is not an ordinary unconscious child.

Scriptures describe exactly how he gives indications: He gives certain dreams to the mother. He is one with the mother's body; he can project certain dreams.

And for thousands of years the East has been looking into the phenomenon of enlightenment. For example, the white elephant is a very rare quality. Perhaps not one of you has seen a white elephant -- except in language. When you want to condemn something you say, "It is a white elephant, I don't want it. It is unnecessarily expensive." The child in the mother's womb, who is going to become enlightened in this life, gives her again and again the dream of a white elephant.

Upon that, the Buddhists agree, the Jainas agree -- because they both have worked hard to find what kind of indications the conscious death of a person will bring to the mother into whose womb he has entered.

There are many other dreams upon which they have agreed -- because they have been repeated so many times, and it has been only when the person was going to become enlightened. So it is not only cleverness, it is consciousness. I will not say it is just cleverness. Cleverness is ordinary; it is available to anybody. There are thousands of boys and girls who are clever.

Whoever has written the story, Gayan, has no idea of enlightenment; otherwise this word would not have been used. It shows consciousness, it shows awareness.

"His teacher had a precious teacup." Remember again, it is not said in the story that his *Master* had a precious teacup -- because the esoteric traditions of all mystery schools make a distinction between the teacher and the master. The teacher simply teaches you philosophies, theologies -- he transfers to you the knowledge that is contained in the scriptures -- but he himself is not enlightened. He is a knowledgeable person, a learned person. But it is not his own experience.

"His teacher had a precious teacup." In China, in Japan they have made it a great art. Just yesterday one of my sannyasins from Spain brought me a very precious Chinese teacup. It is antique; it was produced in the thirteenth century -- very fragile, but very beautiful. To have lived so long with such fragileness -- it is very thin.... And because the tea ceremony has become a religious phenomenon in China and Japan, all monasteries have beautiful tea ceremony temples -- in the garden, surrounded by ponds, beautiful trees, birds, swans, peacocks.

And the tea ceremony is a religious phenomenon; it is not something mundane. The way you drink tea is a mundane thing. The way tea is served in a Zen monastery is sacred. And to transform the mundane into the sacred is a great art.

You have to leave your shoes outside. You sit inside in a circle, listening to the samoar making its sound, the boiling water, the birds singing outside, the breeze bringing fragrances of flowers. Nothing is spoken; it is a meditation.

And the hostess will bring rare antique cups which may have existed for hundreds of years. They have survived so long because they are being taken with such respect and reverence in the hands. And the tea is poured.... Then people don't just start drinking the tea. First they will smell the aroma, and then slowly, slowly, as if they are doing a prayer they will sip the tea. And because the cups and everything are sacred, they can survive for hundreds of years.

Our cups are far stronger, thicker, but are broken so soon. You cannot find in any other country cups a thousand years old, still in use and young and fresh. In silence the tea is sipped. And they all bow down -- the hostess bows down to the guest. With care, with love they put their cups back. And slowly, slowly the guests depart. Not a single word is uttered, only gestures.

This is symbolic of a certain deep insight that if you want, your whole life can become a sacred phenomenon. If tea drinking can become sacred, then why should anything else remain mundane? In the world, people who don't understand Zen... even making love is not sacred; it is something ugly, full of guilt, condemnation. People are loving each other because of a biological urge, not as a spiritual act of meeting with your beloved.

I have always thought, whenever I have come across any reference about the tea ceremony, that my people should create a love ceremony. It should not be a hit and run affair. You should have a temple, a love temple in your house, where nothing else is done. You go there only to play music, to dance, to sing, to burn incense. And love has not to be made deliberately. You are just listening to music and dancing and singing, and the whole room is full of fragrance, the incense. And if love happens spontaneously, not a cerebral thing that you have been thinking about... it is thinking that makes it ugly. If it is pure spontaneity it becomes the greatest prayer you can find in human life -- the most precious meditation.

I call it a love ceremony.

Ikkyu happened to break this cup and was greatly perplexed. He was a small child, and those cups are very fragile. Hearing the footsteps of the teacher he held the pieces of the cup behind him. When the master appeared, Ikkyu asked, "Why do people have to die?" This is not cleverness, this is great intelligence. Why do people have to die?

"This is natural," explained the older man. "Everything has to die and has just so long to live." Ikkyu, producing the shattered cup added, "It was time for your cup to die." He has made an accident into a profound experience. By bringing death into it, first he has stopped the mouth of the teacher -- now he cannot say anything. If everything has its time and then it has to die, he has to accept that the precious cup has died.

But it is not just a story. Ikkyu, when he himself became a master, used to tell about this incident many

times -- that death is a natural phenomenon, that one should not be worried about it, and one should not be sad about it. Anything that one can be sad about is a life unlived.

You go on dragging yourself without living -- that is unfortunate. You are vegetating; you are not singing the songs that you have come to sing, you are not dancing the dance that is lying in your potential, fast asleep; you are not bringing your intelligence to its highest peak.

You will be surprised that even our so-called great geniuses only use fifteen percent of their intelligence. Eighty-five percent of their intelligence remains unused. And this is about our great geniuses -- talented people use nearabout ten percent, and the common masses use not more than seven percent. One wonders, if people were using their intelligence to its full, the world would be a totally different place -- far more alive, far more rich, far more beautiful.

The only thing that one should be sad about is that you are not living, but just passing time. Death is not something to be sad about -- if it comes to a fulfilled life, if it comes to a life as a crescendo, its climax, it has a beauty of its own.

I want my people to live totally, and to live intensely, to burn their life's torch from both ends together. If they can manage to live a total and intense life in each of their acts, their death will be something of a greater beauty than their life has ever been -- because death is the highest peak, the last touches of the painter on the painting. That's why I have been saying that death should be celebrated just as life should be celebrated. Both are natural, both are gifts.

Life is tiring; a time comes when you are spent. Death comes as a great help. It is nothing but relaxation, a deep relaxation. And it is not the end, it is only the beginning of a new life. If you think of it as an end, you will feel miserable -- think of it as a beginning of a new life. Just a little difference of emphasis, and your whole experience changes its color, its beauty. Where there was sadness there will be joy, and where there were tears of misery, pain, anguish, there will be tears of fulfillment, contentment, blissfulness. The same tears with a new meaning, the same tears with a new music; the same death, but with a totally different taste.

When Ikkyu died himself, he collected all his disciples and asked them," Just tell me some new way of dying, because I am not interested in imitation. People die on their beds; I don't want to die on the bed." The bed is the most dangerous thing -- 99.9 percent of people die there, beware! So whenever you go to bed, remember: This place is very close to the graveyard. His disciples knew that he was a crazy man -- now, whoever has ever bothered about how one dies? People simply die....

Ikkyu asked, "Has somebody a suggestion?"

One man said, "You can die sitting in the lotus posture." Ikkyu said, "That is not new. Many other masters have died in that posture. Suggest something new, novel!"

One man said, "You can die standing." Ikkyu said, "That looks a little better." But a disciple objected; he said, "Although it is not well known, I know one Zen master who has died standing. So you will be number two." Ikkyu said, "Then reject it. Suggest something new. I want to be first!"

One of his disciples suggested, "Then there is only one way. You die standing on your head, in a head stand, *shirshan*. Nobody has ever tried it." Ikkyu said, "That is right. That suits me! I am so grateful to you." He stood on his head and died.

Now the disciples were in trouble. They knew what to do when somebody dies on a bed -- that his clothes have to be changed, that he has to be given a bath, new clothes have to be put on him, and then he is taken to the funeral -- but what to do with this man who is standing on his head? He has not even fallen, and he is dead!

They tried in every possible way to find out whether he was dead or alive. He was dead, but there was no precedent, so they didn't know what procedure should be followed.

Somebody said, "I know his elder sister, who is also a Zen mystic. She lives in a nearby monastery. And he was always respectful to her. I will call her, perhaps she can say something. It is better to enquire before we do anything wrong."

The sister came, and she was very angry. She came and she said, "Ikkyu, you have been your whole life mischievous; at least in death, behave! Just lie down on the bed!" And Ikkyu jumped up and lay down on the bed and died. And the sister simply went out. She did not bother that he had died.

In the East it is not thought good to not follow the order of your elders, and particularly at such a moment. The disciples were amazed, because they had tried everything -- the heart was not beating, the pulse was not there, they had moved a mirror in front of his nose, and there was no shadow of vapor. What had happened?

As the sister shouted at him, he immediately jumped, and just like an obedient child lay down on the bed and died! Even death is a game. And the sister did not even wait for the funeral.

To those who know that life is eternal, death means nothing. It is the death only of your physical body, not of your consciousness. And particularly a man like Ikkyu is not going to be reborn; he will not be again encaged in another body. He will be moving into the eternity, into the ocean of the consciousness of the whole existence. It is a moment of celebration.

BELOVED OSHO,
I CAME HERE CONFUSED, NOT KNOWING WHO I AM. FOR MANY DAYS SITTING NEAR YOU I HAVE HEARD MY HEART ASKING AND YOUR VOICE ANSWERING. EVERY DAY YOU HAVE HEARD MY WORDS AND MY QUESTIONS. NOW I SIT IN YOUR PRESENCE, MY HEART IS QUIETER. SOMETIMES JUST A JUMP OF JOY, A DESIRE TO DANCE OR TO GIVE YOU A HUG, NOTHING ELSE... NO QUESTIONS, NO ANSWERS, NO PROBLEMS. OSHO, AM I SLEEPING AGAIN?

Anand Shobha, you are saying, "I came here confused, not knowing who I am. For many days, sitting near you I have heard my heart asking and your voice answering. Every day you have heard my words and my questions. Now I sit in your presence, my heart is quieter, sometimes just a jump of joy, a desire to dance or to give you a hug, nothing else... no questions, no answers, no problems. Am I sleeping again?"

No, Anand Shobha. You were sleeping before, when you were full of confusion, when you had no idea of who you are, when there were so many questions to be asked, so many answers to be received -- that was the time of your sleep. As your heart became quieter, your awakening came closer.

Now you say, "Sometimes just a jump of joy, a desire to dance or to give you a hug, nothing else... no questions, no answers, no problems."

You are blessed, because the confusion has gone, the clouds have disappeared and the sun is shining bright. When there are no questions and no problems you cannot be asleep; it happens only when you are alert and awake. So it is not that you are falling asleep. You were asleep, and you have come out of it.

Now rejoice, dance, sing as a gratitude to existence. What else can we do to show our gratitude? Words are useless, because existence does not understand any language. It understands only your joy, your blissfulness, your ecstasy... not in words, but in your experiencing them.

So don't hold back. This is the only way and the only possibility, to dance so madly that the dancer disappears and only the dance remains. And existence will understand it. Sing so totally that the singer is not left behind, but is completely drowned in the song, becomes the song itself. And existence will understand it. Existence has its own existential language -- this is the existential language.

I have heard about two generals, after the second world war, sitting in a restaurant in London. One was a German and the other was an Englishman. The German general was saying to the English general, "I cannot figure it out, why we got defeated in the second world war. We were more powerful, and we had been winning for five years continually. What went wrong?"

The English general laughed. He said, "Nothing went wrong, just one small thing you forgot. And that is, our British armies were always going to the field, to the front, after praying to God, 'Lord, give us victory.' The Lord was with us. Our prayers proved more powerful than all your power."

It was time for the German general to laugh. He said, "You must be stupid. Do you think we were not praying? We were also praying, and the Lord was with us continually for five years."

The English general said, "In what language were you praying?" The German said, "Of course in the German language."

The British general said, "That is the problem. God does not understand German! Except English, he does not understand any other language."

But this is the attitude of all the races, of all the countries of the world. Jews think God knows only Hebrew, Hindus think God knows only Sanskrit, and Mohammedans *know* that God knows only Arabic.

But I would like to tell you that God does not know any of these languages. These are all manufactured by man. God understands only that which he has made. He understands these birds and they are not speaking English, nor German. God understands even the silence of the trees, the fragrance of the flowers, the song of a river descending from the mountains, the eternal peace that reigns in the Himalayas. These are the languages that God understands.

You be silent, you be joyful, you sing a song, you become a dance. I am not saying dance, I am saying

become a dance, and your prayer has reached to the farthest source of existence.

There was one Sufi mystic, Jabbar. The English word *gibberish* comes from Jabbar, because he used absolutely absurd language. It was not a language at all. He went on inventing any sound, any word, anything. Nobody could understand what he was saying. It was just like small children playing, when they start learning to speak -- making any sounds -- even the sound makes them happy. And many times his disciples said, "Why do you bother? You go on inventing sounds, words that do not exist in any language, in any dictionary...."

But mystics are mystics. He never changed his idea. People used to think that soon nobody would come to listen to him. But they were amazed, he had more disciples than any other contemporary mystic. And people were puzzled: what is happening?

What was happening was something really great. Listening to Jabbar, your mind had nothing to do. You could not interpret, you could not say, "It is right, it is wrong." You didn't know what it was. Naturally, listening to him your mind stopped -- that this man is mad and you cannot figure it out, what it is. No comma, no semicolon, no full stop; he simply went on and on. He must have been very inventive.

And he enjoyed it very much. He would laugh as if he had been telling a joke, and again he would start. The gathering of his disciples increased, because just sitting near him, listening to his gibberish, their minds became silent. And that was the purpose, that was his device. And when their minds became silent, they were in meditation.

The moment the mind becomes silent, your whole consciousness is clean, pure. And that cleanliness, that pureness is your godliness. Many more people have understood God through Jabbar's gibberish than through great learned scholars. I have never heard that anybody has experienced God by great learning.

But Jabbar must have been a very unique man. It is very unfortunate that there was no way of recording in those days; otherwise whatever he was saying could have become one of the holiest scriptures. Nobody would have been able to understand it -- but you don't have to understand anything, you have just to be silent, you have just to be absent.

So any way, either singing or dancing, whatever makes you absent, immediately you will be filled with God's presence. Suddenly you will become aware of your own inner light.

The last words of Gautam Buddha were, *appo deepo bhavo*: Be a light unto yourself. And those words were said to his chief disciple, Ananda, who had been with him for forty-two years, just like a shadow, non-stop, day out, day in. But he had not become enlightened. And many others who had come afterwards had become enlightened.

So he was crying, sitting by the side of Buddha, saying, "You are leaving us." Buddha declared, "I am going to die today. As the sun sets, I will withdraw my consciousness from my body and dissolve into the universal."

Ananda burst into tears. He said, "What will happen to me? I have been with you for forty-two years and I am yet unenlightened; and now you are going. And you are going forever, you are not going to return in any other body, so there is no question of meeting you again."

Buddha said, "That is the barrier. You think I can make you enlightened -- that's why these forty-two years have gone by and you have not attained. Perhaps after my death, within twenty-four hours you may become enlightened. For these forty-two years there was a hope that I would do something. Nobody can do anything. Be a light unto yourself."

Those were his last words. As he died, Ananda did not move from the place, and within exactly twenty-four hours he became enlightened. He could have become enlightened any day. Those forty-two years he was hoping that as he was the chief disciple of Gautam Buddha, he need not do anything.

But the death of Buddha came as such a shock that his whole mind stopped. The other disciples were worried that he may go mad. He had loved Gautam Buddha so much, and he was an elder cousin-brother to Gautam Buddha. And he had followed him, serving him... he may go mad. And the way he was sitting -- almost frozen, like a statue. They thought that it was intolerable for him to see Gautam Buddha dead.

But what had actually happened was, Ananda had not gone mad, Ananda had also died with Gautam Buddha. His mind stopped the moment Buddha stopped breathing.

In this nothingness, in this silence, he became aware of what Buddha had said as his last message. He saw his own inner flame, his own inner light. And after twenty-four hours, the first thing he did was, he laughed.

Somebody asked, "Why are you laughing?" He said, "I am laughing because I was waiting for Gautam Buddha to do something, and the thing I was waiting for had been always inside me. I could have turned

inwards any moment and it was mine."

Anand Shoba, this is a blissful moment for you. Don't hold back. Be total in your dance, be total in your joy, be total in your blissfulness. It is the moment of awakening. It is your dawn.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #13
Chapter title: You can't hold on and clap too

3 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THESE LAST DAYS, I HAVE COME FROM DISCOURSE SHAKING AND QUIVERING FROM INSIDE OUT. IT COMES AFTER YOU HAVE LEFT. ALTHOUGH MY BODY TREMBLES, IT DOESN'T FEEL LIKE FEAR... OR NOT ANY FEAR THAT I HAVE KNOWN BEFORE. THE IMAGE THAT COMES IS OF ME HANGING BY MY FINGERTIPS TO A WINDOW FRAME HIGH IN THE SKY, WITH NOTHING BENEATH IT. THERE IS NO HOUSE, JUST A WINDOW FRAME AND YOU ARE LEANING OUT AND DANCING AND SINGING MADLY. IT IS SO INVITING, THAT I FORGET MYSELF AND START CLAPPING AND SINGING, TOO. AFTER YOU HAVE GONE, MY SURVIVAL MECHANISM COMES RUNNING AND TREMBLING, TRYING TO TAKE OVER AGAIN. IS THIS WHAT IS HAPPENING, BELOVED OSHO?

Devageet, a very ancient Sufi story.... A man has lost his way in the dark night, in a thick forest. He cannot see any sign anywhere that he is close to some village, some town; but he cannot stay either. It is so dark, and the fear of wild animals....

Trembling, he gropes his way along and falls into a ditch. Afraid, because in the darkness he cannot see how deep the ditch is, he clings to the roots of a tree.

The night becomes colder and colder, and he is shivering and trembling. His hands are becoming almost frozen with cold. And now the ultimate fear grips him, that there are not many more moments to his life. His hands are slipping from the root, he cannot keep them tight, he is almost paralyzed... and finally, it happens.

The root is lost, and the man falls. But the whole valley is filled with his laughter, because there was no ditch -- just six inches below there was plain ground. And half of the night he unnecessarily struggled and tortured himself. He has not only found the plain ground -- that was the road.

Devageet, you are in the same situation. You say, "It does not look like fear." It is not fear; it is death itself.

The image that comes is of you hanging by your fingertips to a window frame high in the sky, with nothing beneath it. There you are not right. In the darkness you cannot see that just beneath it is the way -- only six inches you have to fall.

Only for six inches, you have to accept death.

But the image is correct... there is no house, just a window frame. That is absolutely true about me. I am

just a window frame, and those who trust me are going to be in the same situation in which Devageet is.

I try my best to invite you to dance, and if you are mad enough you are going to start clapping, at least. And that is the moment when you forget that you cannot hold on to the window frame and clap too. The moment you start clapping, the window frame is lost; your hands have slipped from the root.

Those six inches seem to be a long journey, because it is sure death. You are falling, in your mind, into an abysmal depth. It is another matter that nobody dies. Just for six inches... how much time does it take? Perhaps a few seconds, or not even a few seconds, and the whole valley will be filled with laughter -- *your* laughter.

You have found the way, just by *not* clinging to anything, even to a window frame which is hanging in the empty sky. Every temptation is there to hang onto it. Against that temptation I have to persuade you at least to clap. And soon you will know that you have passed through a death and reached to a new life, a new path. It is a resurrection.

The Christians have committed a great mistake by making the resurrection of Jesus a historical fact. It is not a historical fact. It is an existential reality that if you drop all clinging, your whole life will disappear and you will find yourself a totally new life -- with new visions, new longings, new desires, new light, new challenges, new stars calling you for the pilgrimage.

That Sufi story was not written by a story writer. It is the experience of all those who have lived with a master, who have dropped everything and are just clinging to the master -- his love, his trust. And now the whole art of the master is, somehow, to make you clap. Once you have lost the window you have found the door to the divine.

Gautam Buddha used to say, "When you burn a candle, first the flame burns the wax of the candle, but there comes a moment when all the wax has disappeared... the candle also disappears."

The master first helps you to be unattached to everything, and brings your total energy in a deep trust... very single-pointed, holding the hand of the master. Now that is your only protection, and for this protection you have dropped all other protections.

But you don't know that the master is going to drop you one day into an abysmal depth -- which only appears abysmal. It is only six inches from the mind to your heart; that is the distance.

And once you have reached to your heart, you have found the way to your being.

Now, your ultimate realization is not far away.

Devageet, whatever is happening to you is beautiful. Allow it to happen, and help others also. Finally the clinging with the master has also to be dropped.

Gautam Buddha has said, "If I meet you on the way, cut off my head immediately." It is one of the most strange statements made by any master ever. What does he mean? He means that as you go deeper in your meditation, the whole world will be left behind, but the love that has become stronger and stronger every moment with the master will be the last barrier.

Between you and existence, the last barrier is going to be the master. And Buddha is absolutely right, "Don't think even for a single moment. If you meet me on the way, immediately cut off my head. Once I am removed from your way, you have found your home."

The master is a device himself. First to help you un-cling to other things -- money, power, prestige; and then finally to help you with the final un-clinging, to the master himself. And you will be immensely grateful that the master did not block the way.

This is the only criterion whether the master is real, authentic -- or phony. The phony master will try to make you go on clinging to him. Your clinging to the master gives him his ego nourishment. Only the authentic master can help you be free of him.

To make you free from the world is very easy, but to make you free from the master himself.... And he has to do it himself; he has to manage in some way that you start clapping and fall from the window frame. The fear will last for only a few seconds, and suddenly you are on a new ground, in a fresh consciousness, in a more profound understanding, in a blissful realization of your eternity. All fear disappears because all death disappears.

Fear is the shadow of death, and unless you know that you are deathless you cannot be free of fear. And unless you are free from fear you will not know what freedom is. All these things are interconnected.

Devageet, whatever is happening is exactly what should happen.

BELOVED OSHO,

MOST OF THE TIME I LIVE ON THE SURFACE, MY EGO IS DOMINANT AND I THINK THE WHOLE TIME. THEN ONCE IN A WHILE, WHEN I SEE YOU IN THE MORNING DISCOURSE, OR WHEN I FEEL CLOSE TO YOU, I FEEL GREAT LOVE AND MY HEART OPENS, AND I GET A TASTE OF WHAT IS POSSIBLE. BELOVED MASTER, PLEASE HELP ME TO CHANGE MYSELF.

Anurag Sudeha, you are saying, "Most of the time I live on the surface." That is the reality of the whole of humanity, so you should not feel sad about it. It is where humanity is stuck -- on the surface.

There are depths beyond depths, but the fear of the unknown, the fear of losing the known and entering into unknown dark waters prevents people. They start making their whole life superficial. They love superficially, they live superficially.

There are at least six thousand holes in your lungs, but you breathe by only two thousand holes. Four thousand holes, which are deeper, never come into contact with fresh air, with oxygen, with life. They remain filled with stale carbon dioxide. Not only metaphorically, but physiologically too, you breathe very superficially. Perhaps there, too, is some deep-rooted fear.

Only in Japan have they worked to find out, for centuries... and that is their speciality, their uniqueness, their contribution to the world. Just as India has been trying to find out the center of your life, Japan has been trying to find out the center of your death.

Both have discovered that just below the navel, two inches below the navel... the Japanese call the center of death *hara*. That is why in Japanese suicide is called *hara-kiri*. Hara-kiri is the least painful way of committing suicide, because you are directly forcing the dagger into the very center of death. It takes only a split second. Everything else is far away from the death center.

Perhaps man is afraid of taking deep breaths because if you take deep breaths you will not be breathing in the chest; on the contrary, your belly will start rising up and down where the death center is.

If you have observed Indian statues of Gautam Buddha you will see a very athletic body. The belly is almost missing, the chest is big -- just like a lion whose belly is small and chest is big. That was the conception of the athletic body. But if you see the Japanese statues of Buddha, you will be surprised that he has such a big belly. What happened? Why did Japan create... Gautam Buddha was not a Japanese, why did they create the statues with big bellies? -- because Japan has an understanding which India has never bothered to discover: one has to breathe from the belly.

In all other kinds of gymnastics developed all over the world, you are taught that you should pull the belly in and force your chest forwards; fill your chest with as much air as you can, but pull your belly in. Aesthetically it looks beautiful. The big belly does not look very beautiful.

But the question before the Japanese was totally different. It is not a question of beauty; the question is that if you breathe deeply, so deeply that the belly comes up and down, your chest will relax. Your belly is bound to become bigger, but a strange phenomenon happens as you start breathing from the belly -- you feel tremendous relaxation. It is a kind of meditation. You are so close to death, and just as a dead body relaxes, you start relaxing. And the closer you are to death, the farther away you are from the mind. Mind stops thinking.

So in Japan the first exercise for meditators is breathing from the belly, which goes against all gymnastic rules, but it has a tremendous spiritual value. Your mind relaxes, your body relaxes, and oxygen reaches to all the holes of your lungs, forcing out dead carbon dioxide. It brings a tremendous release of liveliness, playfulness, laughter. Whenever you laugh deeply it is called "belly laughter."

Unless your belly also laughs with you, your laughter is superficial. It is a Jimmy Carter smile -- just an exercise of the lips. It is possible without any difficulty. You can stretch your lips ear to ear. That's what poor Jimmy Carter was doing, and the whole day. I have heard that his wife used to close his mouth at night, because the whole day remaining in the same pose is bound to create a static situation, and the lips of Jimmy Carter must have lost elasticity.

I have heard the story -- I don't know whether it is true or not, because I don't have any evidence for it, but it is beautiful -- that one day his wife forgot to close his mouth and he went on smiling, and a mouse jumped into his mouth. The wife just saw the tail of the mouse going in; the whole mouse had already gone in. She phoned the doctor, not knowing what to do. And he was still smiling!

The doctor had never come across such a case. He said, "There is no precedent, and I have never come across, in any medical book, any such case. But just try one thing while I am reaching there -- because it is snowing and it will take almost half an hour to reach to your house -- you just hang above his mouth a piece of cheese. Perhaps the mouse may come back, smelling the cheese."

So she ran into her kitchen and brought a piece of cheese from the fridge. But by the time she came back, what she saw almost gave her a nervous breakdown. She saw a cat going inside, because the cat was in search of the mouse! She phoned the doctor again: "the situation has changed."

But the wife of the doctor said, "The doctor has left, he must be on his way. And this case is even more unprecedented. I don't know anything; I cannot even suggest anything. This is just my opinion, because I am not a doctor, but try to find a mouse. Instead of cheese, now a mouse is needed. Hang it over his face; perhaps the cat may come out." By the time the doctor reached there, Jimmy Carter's wife was hanging a mouse over his face. The doctor said, "I had told you to hang a piece of *cheese*. Are you mad or something?"

She said, "But the whole situation has changed. By the time I had brought the cheese, I saw a cat was going in, and this was your wife's suggestion."

He said, "My God, a cat is also in? Then you are doing right!"

People are smiling without any meaning in it; it is superficial. People are saying things to others which they don't mean, and they have never thought... that's why they are saying these things.

One of my professors was so talkative that he even used to talk in his sleep. His wife complained to me, "He loves you so much, perhaps you can tell him that, at least in the night, stop lecturing the class. But he goes on talking, and does not allow anybody in the house to sleep silently."

And he had a very loud voice -- he was known as "the loudspeaker." He never used one. Even in addressing five thousand people, there was no need for any loudspeaker.

The wife said, "Not only we cannot sleep, even the neighbors...."

And the whole day... in the class he was talking, in the common room he was talking, in the cafeteria he was talking. I told him, "Have you ever thought about how much energy, how much fuel you are burning in talking so much? And nobody wants to listen to it. In fact they feel tortured -- people want to escape from you. I have seen people turning into other roads, seeing that you are approaching. Nobody comes to see you in your house; and if you go to somebody else's house, the wife says that her husband is out -- and he is in. Everybody is avoiding you, and you are not gaining anything out of it."

He thought for a moment, and he said, "You are right. Once in a while I also wonder why I go on talking."

I said, "You try this just for one day, and you will find so much joy -- talk telegraphically. Only use the absolutely necessary words, just like when you give a telegram. Then you don't go on writing like a letter; you use the absolutely essential words -- ten words at the most. And your telegram is more effective than your long letters, because in those ten words you have condensed your whole message. The impact is going to be deeper. "So," I said, "you try it."

"But," he said, "How to stop... I go on forgetting. The moment I see somebody, I forget."

So I gave him a round marble stone, a small ball, and told him, "Keep it in your mouth, so you cannot speak."

He said, "You seem to be very dangerous. Even at times when it is necessary to speak, first I will have to take out this ball. Anybody will laugh -- 'Why were you keeping this ball in your mouth?'"

I said, "There is no hurry, your house is not going to be on fire. It is not that you will have to face an emergency. You try it."

I persuaded him -- he tried it just for one hour. The whole university was amazed -- what has happened? People were saying, "Good morning," and he was simply waving his hand. He could not say even, "Good morning." And everybody was worried about this man -- silent for one hour completely, sitting in his chair. But he enjoyed it so much that when I asked for my ball back he said, "I cannot give it."

I said, "What are you going to do with it?"

He said, "I am going to keep it in my mouth even in the night, to give a surprise to my neighbors, to my family, to my children, to everybody -- because they will all be waiting for my speech in the night, and I will be sound asleep."

And he said to me, "This is strange. Because I am not speaking, fewer thoughts are coming to my mind; I'm feeling so calm and quiet. You have invented a great thing, this marble ball." He told me, "You should market it. If everybody carries it, there will be so much silence in the world."

I said, "You carry it for a few days, and then try without it, because this should not become an addiction."

After ten days he tried, and was successful. He came to me in the middle of the night to tell me, "The whole day today I have not used your ball. And I have come to give it back to you with great thankfulness,

because these ten days I have known for the first time so many things -- the silence of the night, the songs of the birds, and an inner tranquility. And I wonder how this can happen only by this marble stone. It has done magic."

I said, "It is not magic or anything. You had become accustomed to talking. Without talking you felt as if you were missing something."

People, when they are nervous, immediately start searching in their pocket for the cigarettes. It is not different from my marble ball. The marble ball is cheaper, more aesthetic, less harmful. But smoking cigarettes is just a way to continue using your mouth, your lips. There are people who have discovered chewing gum -- such a nonsense activity. But these are substitutes for talking.

To avoid talking, it is better to chew gum, because at least you are not interfering with somebody else's life -- it is your teeth, you can chew as much gum as you want. But just a little understanding, and neither the cigarettes nor the chewing gum are needed.

A little taste of silence, and you will enjoy all those moments when you are not needed to talk, when you can sit silently. And remember one fundamental law of existence, that if you can deepen your experience in any one dimension, you become capable of deepening your experience in other dimensions to the same extent.

For example, if you can deepen your silence, you can deepen your love without any difficulty, because it is the same process. You can deepen your laughter, you can deepen your vitality. Your life can become not just a superficial, formal thing, but something that contains depths beyond depths. Just to sit by the side of a man who has looked deeply, you will find yourself moving into deeper waters.

Your observation, Sudeha, is right, that most of the time you live on the surface. Most of the people do the same. You say, "My ego is dominant and I think the whole time." Thoughts are basic constituents of the ego. The more thoughts you have, the stronger is your ego. That's why when a meditator comes to a point where mind stops completely, his ego also disappears.

Ego is nothing but the collective name of your thoughts. It is not a separate entity, it is just the collective name. All your thoughts are just the bricks... out of those bricks, the house of the ego is made.

As you stop your thoughts and start moving into a space of no-mind, of non-thinking, you will not find the ego there. You will be there, but there will not be any sense of "I-ness," only a pure "is-ness." And it is a great achievement.

It is a tremendously valuable achievement to lose your I, and just to feel a simple existence, a pure "is-ness." It is the beginning of experiencing God. As your "is-ness" becomes more and more crystallized, you become aware that you are not and God is; you are not, and the universal consciousness is.

And because you are not, there is no question of your death -- you have never, been in the first place, so how can you die? And this "is-ness" that you are feeling now, in the silence of no-thought, has always been here. You have been part of it from eternity, and you will remain part of it until eternity. This is the experience of the immortal soul.

The seers of the UPANISHAD have the best expression for it. They call man, *amritasya putrah*: sons and daughters of immortality. You are not born out of a mother's womb; you are not born out of a father, a mother; they have been just a passage for the immortality to take shape. They have given you your blood, your bones, but they have not given you your life. Your life has always been here.

Sudeha, while your ego remains dominant you will remain on the surface. If you want to know the deeper realities and mysteries, then you have to watch your thoughts. Just by watching, they start coming less and less to you. And a day comes when you find you are there without any thoughts. That is the greatest day of your life. To be more accurate, that is the birthday of your being. From that day, you start living on deeper levels, where life has its roots.

And it is possible, because you feel it when you come close to me. You say, "I feel great love and my heart opens, and I get a taste of what is possible." It is my invitation to you. If you can feel the opening of the heart, then you are not a difficult problem. If you can feel love, and even the awareness that this is the taste of what is possible, then you have almost reached to the door of the temple.

Nobody is preventing you; and the doors are always open. Don't ask me, "Beloved Master, please help me to change myself." There is no need to ask me. You are moving in the right direction, just a little more courage....

Chidananda has sent me a small joke.

How many psychoanalysts does it take to change a light bulb? Only one, but it all depends on how much the light bulb wants to change. In fact, no psychoanalyst is needed to change a light bulb. Anybody can

change it, just the light bulb has to be ready. If the light bulb resists change then it is very difficult; if it runs around and jumps and escapes....

You are asking me to change you, and what do you think I am doing? Do you think that first I take your permission? In fact, before you asked me to change you, I had already finished my work. That's why you are having the taste, that's why you are feeling the opening of your heart.

This is invisible surgery, so you don't see it clearly. It is not something objective, it is something subjective that I am doing every day, twenty-four hours. And it is not work as far as I am concerned; I have just to continue radiating my love towards you, wherever you are, and the revolution in your being is going to happen. It has already happened, just it will take a little time for you to recognize it. But the first recognition has come to you.

Just go on feeling more and more close to me. And when your heart opens, don't hold back; let it open totally. And when you feel the taste, don't be afraid, because that taste is going to transform you totally. It is going to bring a new man in your place.

Be ready. Things have started moving inside you -- you don't have a stone heart. And I am absolutely certain that it won't take a long, long time for you to recognize that your ego has evaporated, and your thoughts have fallen like dry leaves.

Just this evening, I saw that dry leaves are falling from the trees like rain. In the same way, thoughts fall. You cannot see them, but I can see them. When you are clapping and dancing and swaying, I can see that thoughts are falling all around you.

There are a few idiots sometimes who come here. They are observers, and I know that they are idiots because when your rotten thoughts are falling they are collecting them. When you will be going light with wings, light, ready to fly, they will be loaded with all your rubbish and crap to their houses, feeling themselves very learned.

Avoid... whenever somebody is going really mad in clapping, keep alert that he does not drop his thoughts on you!

I heard about one psychoanalyst.... A man was brought to him. The man had got an insane idea that very slimy creatures, small creatures, were crawling all over his body; and he was throwing them away all the time, the whole day.

His family became worried. His business was going bankrupt because people thought, "This man is absolutely mad and unbelieveable. You cannot trust him." And he was not interested in anything. Customers were standing there, and he was throwing his... with such disgust on his face.

The psychoanalyst said, "Don't be worried," to the man's family. He said, "You go, leave him with me. He will need a few sessions." The psychoanalyst tried to explain to him that the creatures were just imagination, hallucination, but he was not listening; he was throwing them off all the time, because they were crawling all over his body. This was not a time to understand psychology and things like that, and he was coming every day. The seventh day, he said, "Because I am so much involved with these slimy creatures, I cannot even hear you, exactly what you are saying, so can I pull my chair close to you?"

The psychoanalyst stood up, and he said, "Wait! Don't put those slimy creatures on me, because for two nights I have not slept -- the whole night they are crawling on me. And I pray to you that you find some other psychoanalyst, I am finished. You finish somebody else! And such dirty, slimy creatures... from where did you get them? Being seven days with you has been enough. Now I have to first get rid of my own creatures, then I will see you. Don't come here again!"

I can see when, for example, Devageet is throwing off his slimy creatures, one should be alert -- you can get them. He is becoming a man from a gorilla; you may become a gorilla from a man! It is only a question of thoughts -- just the idea has to get in you, that you are a gorilla. So beware of Devageet. He has finished, he has come out of his gorillahood, but that gorillahood is here. Somebody may get into it.

There are all kinds of idiots -- just out of curiosity to see what is in it.... Going in is easy, getting out is very difficult.

BELOVED OSHO,
WHEN YOU WERE TALKING ABOUT SUCHNESS THE OTHER DAY, IT FELT SO GOOD. IT FELT LIKE NOURISHING ME FROM THE INSIDE, AND MAKING ME FACE THE REALITY OF HAVING TO LEAVE THIS INCREDIBLE OASIS FOR A LITTLE WHILE. BUT THEN, BEING HAPPY TO HAVE MY MIND UNDER CONTROL, MY BODY FREAKED OUT TOTALLY, AND NOW I FEEL LIKE A STUPID LITTLE GIRL AGAIN,

LYING IN BED WITH A BIG COLD, UNABLE TO DANCE WITH YOU IN DISCOURSE, JUST BEFORE LEAVING. SUCHNESS WAS THE KEY TO CALM DOWN MY MIND. DO YOU HAVE ANOTHER KEY FOR ME TO CALM DOWN MY BODY, TOO? WHY DOES MY BODY FREAK OUT SO EASILY WHENEVER THINGS GET A LITTLE MUCH? HOW CAN I BREAK THIS OLD PATTERN?

Nandan, the golden key of suchness is no ordinary key; it is a master key. It can work for the mind, it can work for the heart, it can work for the body. Just the body will take a little longer.

When you heard me talking about suchness, first your heart calmed down, felt the cool breeze of suchness, a deep acceptance of existence. But as the heart calms down, it starts changing your mind. The mind is going to be number two. It will take a little longer time than the heart.

But the same key will work, and your mind will also cool down. The body will be the third, because this is the position: your being is your center, and closest to your being is the heart; then is the circle of the mind, and then is the outer circle of the body. The body is the farthest from your being, so things reach there a little late.

So lying down in your bed, allow the body also to feel suchness, that if it is suffering from a cold it is okay. A cold is not a disease but a cleansing.

The inner mechanism of your body has a layer of mucus. It is a kind of lubricant to make your body function more easily, more smoothly. And just as in any mechanism you need a change of the lubricant once in a while -- at least once a year, or twice a year. The mucus which has become old and is not as efficient as it used to be has to be thrown out, and the body grows new mucus.

A cold is not a disease, that's why there is no medicine for colds. If it was a disease, a medicine would be possible -- hence, the saying, "If you don't take the medicine your cold will last for seven days, and if you take the medicine then your cold will last for one week."

Medicine or no medicine, it is not a disease, it is a cleansing. So accept it, and even when there is a certain sickness in the body, don't resist it. Use medicine, but the whole attitude, the whole psychology will be different.

Medicine can be used with two different, almost diametrically opposite viewpoints. One is, to destroy the disease that is a negative attitude. That is the attitude almost everybody lives with.

One who understands suchness will not take that attitude. His attitude will be that perhaps this illness is needed at this time. You don't reject it. You are taking medicine only to help your body to accept the disease, to give your body enough strength so that you can live with the disease in suchness. You are not taking medicine against the disease; you are taking medicine to help your vitality, your health, to be strong enough so that you can accept this disease as a friend, and not create any antagonism.

And you will be surprised that this idea of suchness helps you in the turmoils of your heart, emotions, feelings, in the confusions of your mind, and in the sicknesses of your body.

You are worried because you have to leave. But I have told you: always look through the eyes of suchness, that you are leaving to come back. And distance always creates greater longing, more love. So when you come next time, you will be coming dancing, more joyfully.

Chidananda has sent another joke:

Do you know which are the three categories of infertile people? The first are the surgeons, because they only work in their rubber gloves. The second are the lawyers, because they only work with their tongues, and the third are the Italian communists, who are coming and coming, but they never come.

But, Nandan, you are neither Italian nor communist -- you are going to come! So just go; go in orderto come back as soon as possible. Go dancingly! We should make everything a celebration. Going also should be a celebration, because it will give you a chance to come back with more joy, with more bliss, with more longing of the heart.

Distance never destroys love, it always enriches it.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #14
Chapter title: Easy is right

4 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I LOVE THIS POEM BY CHUANG TZU:
"EASY IS RIGHT. BEGIN RIGHT AND YOU ARE EASY.
CONTINUE EASY, AND YOU ARE RIGHT.
THE RIGHT WAY TO GO EASY IS TO FORGET THE RIGHT WAY
AND FORGET THAT THE GOING IS EASY."
WOULD YOU LIKE TO COMMENT ON IT?

Anand Shanti, Chuang Tzu is very rare -- in a way the most unique mystic in the whole history of man. His uniqueness is that he talks in absurdities. All his poems and stories are just absurd. And his reason to choose absurdity as his expression is very significant: the mind has to be silenced. With anything rational, it cannot stop; it goes on and on. Anything logical and the mind finds nourishment through it. It is only the absurd that suddenly shocks the mind -- it is beyond mind's grasp.

His stories, his poems and his other statements are so absurd that either people simply left him, thinking that he is mad.... Those who were courageous enough to remain with him found that no other meditation is needed. Just listening to his absurd statements, the mind stops functioning. And that is the meaning of meditation.

Meditation is not of the mind.

Most of the Western translations of treatises from the East on meditation have fallen in the same track. They have used the word meditation as if it is concentration. And in fact the English word *meditation* seems to be synonymous with concentration.

English has three words -- concentration, contemplation, meditation. None of them comes even close to the Eastern word *dhyana*, that became in China *ch'an* and in Japan *zen*. The root is the Sanskrit word *dhyana*, and it will be very good for you to understand the distinction. In concentration your mind is focused, narrowed only on one object.

A famous story about one of the great master archers.... Arjuna says that his teacher, Dronacharya, was giving the final examination of his disciples. He had put a dead bird far away on a tree as a target.

He asked one of his disciples, Duryodhana, "What are you seeing?" Duryodhana said, "Everything! The trees, the sun rising behind them, the bird that you have put as a target. I am seeing everything."

Dronacharya asked another disciple; he said, "I see only the bird." He is more concentrated. Duryodhana has his mind spread all over the place. The second disciple says he is seeing only the bird. But the master is not satisfied.

He asks Arjuna, "What are you seeing?" Arjuna says, "Only the eye of the bird that you have told us is going to be the target. I don't see anything else." His concentration has come even more narrow. And for an archer, this kind of concentration is needed. But meditation is not archery.

Contemplation is not being concentrated on a single object, but thinking about the same object from

every possible aspect. For example, somebody is contemplating about love -- what does it mean? He remains confined to a certain line of thinking, not to a certain object, but to a certain subject.

And "meditation", in all the languages of the world except the Indian, Chinese and Japanese, also gives the feeling.... The archer is concentrated, but he is not concerned with the eye, the bull's -- eye. His concern is how to shoot the arrow so that it reaches the eye; his concern is not to miss the target.

Meditation, as far as Western languages are concerned, is going deeply into one object -- thinking, in its deeper implications. Contemplation was linear; you were thinking about a subject from all possible aspects, but the mind was moving. In meditation the mind is not moving. It is similar to concentration without any arrows. Your thoughts are the arrows, but they are hitting the same subject deeper and deeper and deeper -- not in a line, not horizontal but vertical.

There is no word in Western languages which can translate the word *dhyana* absolutely and adequately. "Meditation" has been chosen because there is no other word, but it is a wrong choice. Out of the three words, it is the best, but *dhyana*, *ch'an* or *zen* have a totally different meaning: mind has stopped.

In concentration mind has narrowed, in contemplation it is flowing in a line on a particular subject, in meditation it is concentrated, and instead of arrows it is throwing thoughts deeper and deeper into the same object. But all three processes belong to the mind.

Dhyana means the mind has been put aside. There is no concentration, there is no contemplation, there is no meditation. It is a state of no-mind; it is absolute silence, not even a small stirring of any thought.

In the East, so many devices have been tried... how to stop the mind chattering continuously, how to bypass it, how to stop it, how to go beyond it. Chuang Tzu has his own, unique contribution. He talks to his disciples in absurdities, and the mind cannot tackle them. The mind needs something reasonable, rational, logical; that is its territory. The absurd is beyond it.

I have told you the famous story about Chuang Tzu: One morning he woke up with tears in his eyes, so sad and so depressed. His disciples had never seen him sad or depressed or with tears; he is an enlightened master... what has happened? They all rushed and enquired, "Can we be of some help?" Chuang Tzu said, "I don't think so." They said, "Still, we want to know what is the problem that is torturing you so much. You are beyond problems!"

Chuang Tzu said, "I used to be, but last night I saw a dream and it has disturbed my whole attainment, achievement, self-realization, enlightenment -- everything has gone down the drain."

They said, "Just a dream?" He said, "It was not just a dream, it has shattered me into pieces." They said, "Still, please tell us the dream!"

The dream was that Chuang Tzu saw that he had become a butterfly. All the disciples laughed. They said, "Unnecessarily being depressed and crying and tears and thinking that your enlightenment and self-realization have all gone down the drain.... It is an ordinary dream, nothing to be worried about it. In dreams people see themselves becoming many things, but a dream is a dream."

Chuang Tzu said, "I understand that a dream *is* a dream. The problem is that I am worried, who am I? If Chuang Tzu in his sleep can dream that he has become a butterfly, a butterfly in her dream can see she has become Chuang Tzu. And now I am puzzled. Who am I? -- a Chuang Tzu or a butterfly?

"If Chuang Tzu is capable of dreaming himself to be a butterfly, you cannot cancel the possibility of a butterfly taking a nap on the rose bushes and dreaming that she has become Chuang Tzu. Who can prevent her? And the question is, have I awakened, or is the butterfly dreaming that she is Chuang Tzu? You tell me who I am! -- the butterfly or Chuang Tzu."

They were all at a loss... what to say? This man goes on finding such absurd things. Millions of people for millions of years have been dreaming, but nobody has raised this question. You have been dreaming, but have you ever raised this question? -- that when you wake up perhaps it is the beginning of a new dream.

What makes you so certain that you are not dreaming? -- in the dream you were so certain that you are a butterfly, and now you are so certain that you are Chuang Tzu. There is no difference in certainty. In fact when you are awake the possibility of suspicion is there, you can doubt; but when you are dreaming, there is even no doubt at all, no suspicion, no question mark -- you are simply a butterfly.

He said, "Sit down and meditate and find out the answer -- who am I?" They looked at each other -- how to meditate upon it, how to think about it? It is unthinkable, it is beyond the mind. His closest disciple, Lieh Tzu, had gone out to the nearest village. He returned; he saw the whole scene: Chuang Tzu in tears sitting on his bed, all the disciples with closed eyes, their minds completely stuck.

What can the mind say about it? The question is absurd. He asked one of the disciples who was near the door, "What is the matter? It seems to be really serious! I have never seen such seriousness here. And why

is our master crying? Has somebody died or something?"

The disciple said, "He has created a new absurdity. Nobody has died and nothing has happened; he is torturing us and nothing else! Now we have to meditate upon it." And he told him the problem. Lieh Tzu said, "Don't be worried. You meditate; I am coming."

He went out, brought a bucket full of ice-cold water and poured it on Chuang Tzu. And Chuang Tzu said laughingly, "If you had been here before you would have saved all these idiots! They are looking so serious, as if they are really thinking. And you would have saved my tears and my misery. Just wait; don't pour the water, it is too cold."

Lieh Tzu said, "Has your problem been solved or not?" Chuang Tzu said, "It is solved -- you are my successor!"

It is not a question to be solved by the mind.

The mind is absolutely impotent.

Chuang Tzu has hundreds of stories and he must have had a very strange kind of genius -- even to invent those stories is not easy -- but his teaching was very simple. And those who remained with him; all became enlightened. That is a rare phenomenon. He defeated even his own master Lao Tzu -- a few people became enlightened, but most of Lao Tzu's disciples remained in their old ignorance. He defeated Gautam Buddha -- a few of his disciples became enlightened, but that was a very small proportion, because he had thousands of disciples and not more than a dozen became enlightened.

Chuang Tzu has a rare position in the history of mystics. All his disciples became enlightened.... he would not leave you unless you had become enlightened. He was so much after you that finally people decided that it was better to become enlightened. Every day new torture... the only way to save yourself is to become enlightened. But his method was very simple, and this poem, Anand Shanti, tells in a very aphoristic way his whole approach.

"Easy is right." Nobody has dared to say it ever. On the contrary, people make the right as difficult as possible. To you, who have all been conditioned by different traditions, the wrong is easy, and the right is arduous. It needs training, it needs discipline, it needs repression, it needs renouncing the world, it needs renouncing the pleasures....

Lies are easy, truth is difficult -- that is the common conditioning of humanity. But Chuang Tzu is certainly a man of tremendous insight. He says, *easy is right*. Then why have people been making right difficult? All your saints have been making right very difficult.

There is a psychology behind it: only the difficult is attractive to your ego. The more difficult is the task, the more the ego feels challenged.

Climbing Everest was difficult; hundreds of people had died before Edmund Hillary reached the top alive. For the whole century groups upon groups of mountaineers had been coming, and when Edmund Hillary reached, there was nothing to be found! Just at the very peak there is not even space enough... only one person can stand there, on the highest point. He was asked, "What prompted you? Knowing perfectly well that hundreds of mountaineers have lost their life during one hundred years, and not even their bodies have been found... why did you try this dangerous project?"

He said, "I *had* to try. It was hurting my ego. I am a mountaineer, I love climbing mountains, and it was humiliating that there is Everest and nobody has been able to reach there. It is not a question of finding anything, but I feel so immensely happy."

What is this happiness? You have not found anything! The happiness is that your ego has become more crystallized. You are the first man in the whole history who has reached Everest; now nobody can take your place. Anybody who will reach there will be second, third... but you have made a mark on the history; you are the first. You have not found anything, but you have found a deep nourishment for your ego. Perhaps Edmund Hillary himself is not aware of it.

All the religions are making the right difficult, because the difficult is attractive -- attractive to the ego. But the ego is not the truth; The ego is not right. Do you see the dilemma? The ego is attracted only towards the difficult. If you want people to become saints you have to make your right, your truth, your discipline very difficult. The more difficult it is, the more egoists will be attracted, almost magnetically pulled.

But the ego is not right. It is the worst thing that can happen to a man. And it cannot deliver to you the right, the truth; it can only make your ego stronger. Chuang Tzu is saying in a simple statement the most pregnant statement: *Easy is right*. Because for the easy, ego has no attraction.

If you are going towards the easy, the ego starts dying. And when there is no ego left, you have arrived to your reality -- the right, the truth. And truth and right have to be natural. Easy means natural; you can

find them without any effort. Easy is right means natural is right, effortlessness is right, egolessness is right.

BEGIN RIGHT AND YOU ARE EASY, CONTINUE EASY AND YOU ARE RIGHT. They are just two sides of the same coin. If, beginning to live a right life, you find it difficult, then remember, it is not right. If, living the right, your life becomes more and more easy, more and more a let-go, flowing with the stream....

Going against the stream is difficult, but going with the stream is not difficult. So either choose the easiest things in life, the most natural things in life, and you will be right; or if you want to begin the other way, remember the criterion that the right has to produce easiness in you, relaxedness in you.

CONTINUE EASY AND YOU ARE RIGHT. Never forget for a moment that the difficult is the food for the ego, and the ego is the barrier that makes you blind to see, makes you deaf to hear, makes your heart hard to open, makes it impossible for you to love, to dance, to sing.

CONTINUE EASY. Your whole life should be an easy phenomenon. Then you will not be creating the ego. You will be a natural being, just ordinary. And to Chuang Tzu, and to me also, the ordinary is the most extraordinary. The people who are trying to be extraordinary have missed the goal. Just be ordinary, just be nobody.

But all your conditionings are so corrupting; they corrupt you. They say; to be easy is to be lazy, to be ordinary is humiliating. If you don't try for power, for prestige, for respectability, then your life is meaningless -- that has been forced into your mind.

Chuang Tzu in these simple statements is taking away all your conditionings.

CONTINUE EASY AND YOU ARE RIGHT. Never for a moment get attracted towards the difficult. It will make you somebody -- a prime minister, a president -- but it will not make you divine. Easy is divine.

I have heard about an American super-rich man. He had all the things the world can offer and he had been striving all his life to be on the top; now he had reached and was feeling stupid inside because there was nothing on the top. If Edmund Hillary was intelligent enough, he must have felt stupid standing on Everest... for what have you been trying? The man who walked on the moon must have looked very embarrassed, although there was nobody to see him.

This man had come to the top as far as money is concerned, and as far as money can purchase, he had purchased everything. And now he was looking stupid. What is the point of it all? Inside he is hollow. He has no time to give to his inner growth, no time even to be acquainted with himself.

He dropped all his riches and rushed towards the East to find the truth, because three-fourths of his life was almost gone -- just the tail has remained, the elephant has passed. But if something could be possible there were a few days left. He rushed fast. He went from one master to another master, but nobody could satisfy him, because whatever they were saying was again another trip of the ego. And he was well acquainted with that trip.

It does not matter whether you are accumulating money or whether you are accumulating virtue, whether you are becoming respectable here or you are becoming respectable hereafter -- it does not matter, it is the same game. Whether you are becoming a world-famous celebrity or a world-worshiped saint, there is no difference; both are ego numbers.

And they were all telling him difficult disciplines and difficult, arduous ways of finding the truth; they were all saying, "It may not be possible in this life, but start anyhow. In the next life maybe.... The journey is long, the goal is a faraway star."

But now nobody could deceive him. He had found that just becoming somebody special is an exercise in stupidity. Finally he heard about a saint who lived in the Himalayas. And people said, "If you are not satisfied with him, you will never be satisfied with anybody. Then forget the whole thing."

So tired and tattered, walking for miles, finally he found the old man. He was very happy seeing the old man, but was shocked. Before he could say anything, the old man said, "Are you an American?"

He said, "Yes, I am."

The old man said, "Very good. Have you got any American cigarettes with you?"

He said, "My God, where have I come! I have come to seek truth, to find the right...." He pulled out cigarettes and the old man started smoking.

The American said, "You have not even asked me for what I have come here, tired, hungry...."

He said, "That does not matter."

The American said, "I have come to find the truth!"

The old man said, "Truth? You do one thing, you go back. And next time when you come, bring a lot of American cigarettes, because here in this place it is very difficult to find cigarettes. And I am an easy-going

man, I don't make any effort; people come on their own. But I like the best cigarettes. Here Indians come with beedies...."

"But," the man asked, "what about my search?"

The old man said, "Your search? This is the discipline for you: go back, get as many cigarettes as you can get and come back and remain here with me."

He asked, "Any discipline?"

The old man said, "I am an ordinary old man -- no discipline, no religion, no philosophy -- I only like to smoke cigarettes. You come here, and slowly, slowly you will also become just as ordinary as I am. And I tell you, to be ordinary, with no pretensions, is the right."

And as the man was going back, puzzled, the old man said, "Listen, at least leave your wristwatch here, because I don't have any wristwatch so I don't know the time, what time.... And anyway you are coming back, so you can bring another wristwatch." Chuang Tzu would have liked this old man.

EASY IS RIGHT. BEGIN RIGHT AND YOU ARE EASY. That has to be the criterion. If you feel uneasiness, tension, then what you have started cannot be right.

CONTINUE EASY AND YOU ARE RIGHT.

And the last part is something never to be forgotten. THE RIGHT WAY TO GO EASY IS TO FORGET THE RIGHT WAY -- because even to remember it is an uneasiness. THE RIGHT WAY TO GO EASY IS TO FORGET THE RIGHT WAY AND FORGET THAT THE GOING IS EASY. What is the need of remembering these things?

Relax to such a point... be as natural as the trees and the birds. You will not find in the birds that somebody is a saint and somebody is a sinner; you will not find in the trees that somebody is virtuous and somebody is full of vices. Everything is easy -- so easy that you need not remember it.

I agree with Chuang Tzu with absolute, unconditional, categorical attunement. I would have loved to meet Chuang Tzu. If I were given the opportunity to meet one of the mystics of the whole human history, Chuang Tzu would be my choice. I have named this place Chuang Tzu Auditorium.

He was very much misunderstood. It is obvious... because he was destroying all the priests, all the popes, all the *imams*, all the *shankaracharyas*; he was destroying the so-called great commandments for being right, and destroying them so easily. He was one of the most natural men the world has seen. He has not given any discipline, he has not given any doctrine, he has not given any catechism. He has simply explained one thing: that if you can be natural and ordinary, just like the birds and the trees, you will blossom, you will have your wings open in the vast sky.

You don't have to be saints. Saints are very tense -- more tense than sinners. I have known both. and if there is a choice I will choose the sinners as a company rather than the saints. Saints are the worst company, because their eyes are full of judgment about everything: You should do this and you should not do that. And they start dominating you, condemning you, humiliating you, insulting you, because what they are doing is the right and what you are doing is not the right thing. They have poisoned your nature so badly that if real criminals have to be found they will be found in your saints, not in your sinners. Your sinners have not done much harm to anybody.

I have been visiting jails, meeting the criminals, and I was surprised that they are the most innocent people. And perhaps because they are the most innocent they have been caught. The cunning ones are doing far greater crimes, but they are not caught. Every law has loopholes. The cunning ones find the loopholes first; the innocent ones get caught, because they don't have that cunningness.

It is really strange that when America forced me into jail without any cause.... And since they had no cause, and no reason to keep me in jail, they tried, as long as they could manage, to keep me in jail before the trial began, because once the trial began they didn't have any evidence for anything.

But pre-trial they kept me for twelve days. It was a good experience to know... I had known criminals, prisoners, but only as a visitor -- and this was a totally different experience, to be one amongst them. And it is surprising that I was taken to five jails just to harass me -- for twelve days they went on changing jails -- but to me it was a good experience.

All the inmates of the jails received me, welcomed me. Behind their bars they were waving their hands and shouting, "Osho, don't be worried, truth is always victorious." And they were showing me the sign of victory from every cell, whenever I would enter a jail or I would get out of a jail.

They would send me small notes: "We love you. We don't know you, but we have seen you on the television. We have heard you and we know you are innocent." Looking into their eyes and looking into the eyes of the law enforcement authorities, one could see the difference... who are the real criminals? The

jailers, the marshals, the judges, they were the real criminals. You could see it in their eyes, in their faces.

To torture me they refused to supply vegetarian food because no vegetarian has ever been in their jails -- "So we don't have any arrangement." And when the inmates heard it, they started bringing fruits, nuts, milk, which was given to them, and they would say, "Osho, you take it. We can eat non-vegetarian food and it hurts us that you are hungry, that you are starving and we cannot do anything." My cell was full of fruits. And I used to tell them, "I cannot eat so many fruits, I cannot drink so much milk."

But they would say, "Don't take this opportunity from us. You are not going to be here for long. Tomorrow they will move you again."

And they would bring cuttings of my photographs from newspapers to be signed in their name, because this will be their memory -- "We have lived with you, even if it was only for one day or two days."

It is a very strange world in which we are living. Here criminals are rulers, here criminals are politicians, here criminals become presidents, vice presidents, prime ministers, because except the criminal, who wants power? An authentic human being wants peace, wants love, wants to be left alone, wants freedom to be himself. The very idea of dominating others is criminal.

Chuang Tzu is right that if you feel any tension, then remember, whatever you are doing is not right. And he is the only man who has given such a beautiful criterion, EASY IS RIGHT. BEGIN RIGHT AND YOU ARE EASY. CONTINUE EASY AND YOU ARE RIGHT. THE RIGHT WAY TO GO EASY IS TO FORGET THE RIGHT WAY AND FORGET THAT THE GOING IS EASY.
Relax into nobodiness.

And this is also my message to my sannyasins: be natural. You don't have to be Christians, you don't have to be Hindus, you don't have to be Mohammedans -- these are all ways of creating difficulties -- you have to be just natural like trees and birds and animals. Become part of this relaxed universe -- so relaxed that you forget all about easiness and you forget all about rightness. To me, this is enlightenment.

BELOVED OSHO,
WHAT IS CULTURE? IS IT AN INNER PHENOMENON? IS IT SOMETHING LIKE AN INDIAN CULTURE AND A WESTERN CULTURE? COULD YOU PLEASE COMMENT?

Narendra, culture to me is the grace that comes to anybody who is being natural. Culture is neither Indian nor Eastern nor Western. The things that are called Eastern culture, Western culture, Indian culture are all phony; they are a kind of deception. How can culture be Indian or American or Russian? Culture is the radiance of a natural man, his graceful behavior, his effortless naturalness.

But these cultures that are being talked about are trainings -- trainings to make you fit into a certain society, at the cost of making you unnatural, uneasy, tense, anxiety-ridden.

I will give you a few examples. In China, for centuries, the women from their very childhood... when the woman was just a baby, they used to put iron shoes on the feet of the baby to keep her feet small. If the woman belonged to the highest and the richest society, to royal families, then they were almost incapable of walking, because their feet remained small and their bodies were allowed to grow. Those small feet were not capable of carrying the body of the woman. But it was culture. People appreciated the smallest feet as the most beautiful.

Just by seeing the feet you could decide to what kind of society she belongs: the poor, then she has big feet; the middle class, then smaller; and the highest class, very small. Royal family women were absolutely unable to walk; they were crippled in the name of culture. But nobody for centuries ever thought that the feet had to grow in proportion with the body; otherwise walking would become difficult. It was absolutely unnatural; it was painful.

Every society has imposed ideas on people, strange ideas. But once your mind is contaminated, you never think that it is absolutely nonsensical. In India, on Hindu holidays, or special occasions, they make a special drink -- never drink it! Even if they offer it to you, simply refuse. They have given it a beautiful name, *panchamrit* -- five nectars. And what are those five nectars? -- Cow dung, the urine of the cow, the milk of the cow, the curd from the cow and the purified butter called ghee. All five things from the cow... and people drink it with great joy. It is Hindu culture; the cow is the mother.

In Mahatma Gandhi's ashram there was a man, a well-educated man, professor Bhansali. He became almost a great saint, for the simple reason... for eating cow dung for six months and not eating anything else.

Eating cow dung, drinking cow urine, that was his only quality. But even Mahatma Gandhi praised him, saying that he is a great saint. And when I saw him I told him, "You are an idiot!" But I said, "Don't be worried, in my vocabulary saints and idiots are synonymous."

If you look around the world, everywhere you will find such stupid things, but they are part of the culture. In Calcutta, in the temple of the mother goddess Kali, every day animals are butchered, sacrificed. And then their blood and meat is distributed as a gift from God to the devotees who gather there.

It goes on happening even today. And people drink that blood and that meat, feeling very grateful to God. I was there and I asked the head priest of the temple, "What happens to the animals you sacrifice?" He said, "They are fortunate, because an animal sacrificed at the feet of the mother goddess Kali goes directly to paradise."

I said, "Then why don't you sacrifice your father? Why take any risk? Sacrifice your children, sacrifice your wife, sacrifice yourself and go directly to heaven, because if you die a natural death there is no certainty. You may go to hell! Be compassionate to your old father."

He said, "What kind of man are you?"

I said, "I am simply giving you advice. If you are certain that animals sacrificed go to paradise, then you will not be shocked by sacrificing your father. This is such a short-cut."

But people go on deceiving others and getting deceived themselves. There have been Christian monks -- and they still exist -- who used to have shoes made in a special way. Inside the shoes there were nails, so that when they put on those shoes the nails would go in to their feet and create dozens of wounds in their feet. And with the wounds from the nails they would go on walking. And they were thought to be great saints because they were not attached to the body.

In Soviet Russia before the revolution, there was a Christian sect which went to the logical end of celibacy. Celibacy is a crime, because celibacy is unnatural. It has produced all kinds of perversions, homosexuality... and it has finally produced AIDS, which is another name of a slow death for which there is no cure.

That certain sect in Russia was the most respected sect of the Christians. Every year at Christmas time they would gather in their churches and they would cut off their genital organs. Men could cut off their genital organs; women could not remain behind, so they started cutting off their breasts.

And inside the church there would be a pile of genitals and breasts and people were covered with blood -- and there are people who are touching their feet and worshiping them because they are great celibates. This is the logical conclusion, because now, even if they want, they cannot deceive people. And it was thought to be one of the most spiritual disciplines.

These are not cultures; these are all superstitions.

I know only one thing which can be called culture, and that is when your mind is absolutely silent and your being starts radiating joy -- joy in ordinary things, joy in being nobody.

Let us repeat Cuang Tzu: Easy is culture. And anything that makes you uneasy is stupid.

Jews and Mohammedans have circumcision. They cut the foreskin of the genitals of small children. It is their culture.

I have heard about a bishop who lived opposite a rabbi, and they were continuously in competition. All religions are in competition with each other, and they are all teaching that you should not be competitive. And we are so blind that we cannot see that they teach, "You should not be competitive," and they are all competitive.

They say, "God is love," and they are all creating crusades, religious wars. Religions have killed more people than anybody else -- in the name of God, in the name of love. And our blindness must be great that we cannot see that in the name of God and in the name of love crusades cannot be arranged. People have been burnt alive.

So both the bishop and the rabbi were in great competition. And one day in the morning the rabbi saw that the bishop has brought a new car, a new Chevrolet. He was jealous and hurt; it was very insulting. And then he saw the bishop coming out of the house with a bucket full of water, and he poured the water on the car. The rabbi could not contain his curiosity. He asked, "What are you doing?" The bishop said, "I am baptizing it. Now this car is Christian."

You cannot compete with Jews. The second day the rabbi brought a Cadillac. The bishop looked at the Cadillac, felt very much hurt -- "What to do with this rabbi? He is always ahead!" And then he saw the rabbi coming with the garden scissors!

The bishop could not contain *his* curiosity. He came close and he said, "What are you doing?" The rabbi

was cutting the exhaust pipe! He said "I am doing circumcision. Now this car is a Jew."

A simple man, contented with his ordinariness, joyful just as he is, accepting him self and all that he has without any judgment -- with a deep feeling of suchness that this is how existence wants me to be -- is the only cultured man, because he will have a grace and a beauty which these people who are trying to become somebody cannot have.

You can have grace only if you relax in whatever you are. The roses have culture, because they are not competing with the lotuses. Even the smallest blade of grass has a grace and beauty, because there is no competition. It is not worried About why it hass not been made a rose bush. It is utterly satisfied with being itself.

This satisfaction creates an aura of grace. And this grace is neither Indian nor German nor Chinese; this grace is neither capitalist nor communist nor fascist. This grace belongs to the natural human being who has dropped all kinds of conditionings -- Christian, Hindu, Mohammedan, Jewish -- and who lives not bothering to be in tune with the society, but in tune with existence. Then the music of existence flows through him, then the fragrance of existence surrounds him. It is not something to be cultivated, it is something you are born with; just give it an opportunity to grow.

Don't hinder its progress. Have you ever seen any deer which is not graceful? Have you seen any eagle which is not graceful? It is only man who has to cultivate it.

It is strange, because man is the highest part of existence which has evolved consciousness. Grace will come just like a shadow; you don't have to cultivate it. Anything cultivated is going to be phoney. Only something natural that arises from your very being is going to be authentic, sincere, honest.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #15
Chapter title: One coin, two sides

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BELOVED OSHO,
WHEN I FIRST CAME TO YOU AND LOOKED INTO YOUR EYES, I SAW MYSELF. AFTER SOME YEARS, LOOKING INTO YOUR EYES I FELT MYSELF INSIDE MY BODY, EACH CELL OF MY BODY AND THAT `SOMETHING ELSE' INSIDE DANCING WITH ALIVENESS. LAST NIGHT I LOOKED IN YOUR EYES AND I SAW. THERE WAS NO ONE THERE. WHAT A RELIEF. OH OSHO, I AM SO GLAD YOU ARE NOT THERE. CAN YOU SAY SOMETHING ABOUT THIS, AND THIS MYSTERIOUS RELIEF THAT THERE IS NO "THOU" IN MY MASTER?

Maitri, the eyes are the doors of human consciousness. They are the most unphysical part of the physical body. That's why a blind man gets more sympathy and compassion than somebody who has no legs, somebody who is dumb or deaf. They are also missing a certain sensitivity, but they don't get the same

sympathy as a blind man. And the reason is that eyes are the very windows of your soul.

People don't look into each other's eyes. The average time psychologists have decided that is allowed, is three seconds. To look more than that is thought to be offensive. It has to be understood why looking more than that is offensive: Because you are trespassing the individual's privacy, his very consciousness.

Only lovers can look into each other's eyes without offending each other. But lovers' eyes don't have much depth, because their love is nothing but lust; it is a biological urge, very superficial. It does not need your consciousness. In fact, the more unconscious you are, the more you are in the grip of biology.

But to look in the eyes of the master is a totally different phenomenon. There is no question of any biology, any physiology, because the very existence of the relationship between the master and the disciple is not part of biological programming. It is the only relationship that is not of this world. Naturally, the eyes of the master will give you many, many experiences at different stages of your growth.

You are saying, Maitri, "When I first came to You and looked into Your eyes, I saw myself." You were so full of ego. My eyes became just mirrors; you could only see the reflection of your own ego. You were too much concerned about yourself, about your own growth, about your own spirituality, about your own enlightenment. You had come to me, not for me, but for yourself. Naturally, my eyes reflected the state and the space you were in.

"After some years, looking into Your eyes I felt myself inside my body, each cell of my body and that `something else' inside dancing with aliveness." You had moved a little closer to me. Your ego was not so prominent. On the contrary... something else, something unknown, dancing with aliveness was felt.

Your meditation has deepened, and this something else is your consciousness, for which there is no name. The aliveness and the dance and the joy indicate that now your mind is no longer reflected, but your no-mind. Your ego is no longer reflected, but your egolessness. But still you are reflected. So you have come closer to me, but not very close.

You are just in the middle between me and you. You have left your ego behind, but you have not arrived into my being. You are on the way. The first flowers of the spring have started blossoming -- the aliveness, the dance, and the feeling of something else that is inside the body, the very life, the very consciousness, your very being -- but still you are concerned with yourself.

"Last night, I looked in your eyes and I saw. There was no one there." You came really close. There has been no one for many years -- just a pure nothingness, just an immense space; nobody is occupying it. For the first time you moved from yourself to me. For the first time you were not seeing something reflected of you; for the first time you were seeing something that is within me; for the first time you had really seen.

"What a relief. Oh Osho, I am so glad you are not there. Can you say something about this, and this mysterious relief that there is no `thou' in my master?" Experiencing the empty mirror within me, reflecting nothing, nobody present there, no "thou"... you must have been puzzled -- why are you feeling such a relief? The relief is felt because the moment you cannot see "thou" in me, your "I" has also disappeared. That is one coin, two sides: What is "I" in you creates "thou" in me.

The moment you saw that there is no thou, you felt a relief without understanding clearly why this relief was there. This relief appeared to be mysterious, but it is very simple, there is no mystery in it. Seeing no thou in me, for the first time, without being aware, you lost your ego; they both disappear together.

It is certainly a joy to find a master in whom there is no person, but only a presence, because the person is mortal, and the presence is divine and immortal. That which appeared to you as absence, nothingness, emptiness, soon will be realized as the presence of the divine. The moment the ego dies, God is born.

So Maitri, one step more and your journey is complete. Some day you will see, looking into my eyes, the feeling, the taste of godliness. Then you have arrived home, then the disciple has gone through a transformation -- he has become a devotee. And that is the highest stage on the path of spiritual growth.

The master does not exist; the disciple exists, and slowly, slowly the master has to persuade the disciple to disappear.

The whole function of the master is to make you also empty, absent of yourself, so that God can be present in you. And eyes are certainly the only doors, the only windows from where you can reach to the ultimate depths of consciousness.

Just one step more... you have been going perfectly right, but don't stop here. The emptiness has to become fullness, the absence has to become presence. In that moment the master is not there, the disciple is not there -- just a merging of two flames into one flame.

This is true communion, the true meeting. This is the communion for which everybody is longing, unknowingly. And this is the communion which is causing continuous strife between lovers. It cannot

happen between lovers, but the deep-down desire is for this moment, this peak of becoming one.

Because lovers expect to become one and cannot become one, it creates tension and fight. And each one of them feels that the other is betraying, the other is keeping a distance, the other is not allowing the merger. The same is the attitude of the other, but it is natural. If you are intelligent, you will not fight. You are trying to fulfill a longing which lovers cannot manage to fulfill. It is possible only when your love is no longer biological.

Between the master and the disciple there is love, but it is no longer biological; it is spiritual. It has nothing to do with your chemistry, with your hormones, with your physiology. Its concern is with your consciousness. When two consciousnesses meet the joy is infinite, and the joy is forever -- there is no separation. Once two consciousnesses meet, they meet for eternity.

This seed, this longing, everybody is carrying within himself. And those few people who happen to meet a living master are really blessed. Millions of people in the world go on worshiping the dead saints. This kind of meeting is impossible with a dead saint, because looking into the marble statue's eyes, you will not see anything.

Yes, once, when the master was alive, it was a totally different matter. Before Gautam Buddha died, he said to his disciples, "Do not make a statue of me because once I am gone, I am gone. The statue can go on deceiving you for centuries."

For five hundred years no statue was made. Instead of a statue in the temples, there was only, carved in marble, the bodhi tree under which Gautam Buddha became enlightened -- just a symbol. But as time passed statues started appearing. Now there are more statues of Gautam Buddha than anybody else. And the poor fellow had said in his dying statement, his last wish, "My statues should not be made at all."

Rarely have there been people with such clarity like Gautam Buddha, knowing that it is better that people search for a living master rather than worship a dead statue. But people find it easier to worship a dead statue than to be in love with a living master, because to be in love with a living master is always risky, dangerous. You cannot rely.... The living master is a changing phenomenon; you never know what turn he is going to take tomorrow, and you cannot dominate him.

People try... hundreds of people have tried even with me, with all good intentions -- what I should say, what I should not say. Their ignorance is such that they don't understand that if they are wiser than me, then why are they following me? They are my followers, advising me -- what I should say and what I should not say, what I should do and what I should not do. They have come to me to be transformed and they are trying in every way to transform me!

Naturally, by and by, these people disappear, but with a dead master they are perfectly at ease. When they say to the dead master, "Lie down," the dead master lies down, "Sit up," the dead master sits up, "Now it is time to take your food, now it is time for worship...." The dead master is just a toy in their hands. Whatever you want to do with Gautam Buddha as a statue, you can do.

You will be surprised to know that even the statue of Gautam Buddha is not his own -- the face has been taken from Alexander the Great. But Buddha cannot prevent it. It was five hundred years after Gautam Buddha had died that Alexander came to India. He was a beautiful man -- almost like a statue -- and he impressed the Indian sculptors. There was no photograph of Buddha available, no painting, so there was no difficulty -- the statue that you see of Gautam Buddha made in India is the statue of Alexander the Great; it is his face, it is his nose.

Gautam Buddha must have looked far different, because he was born just on the boundary between India and Nepal. He may have looked more like a Nepalese than like an Indian. And you can see it: the Japanese statue of Buddha is different, the Chinese statue of Buddha is different.

Now it is in your hands; Buddha cannot do anything. Whatever you want -- a long nose, closed eyes or open eyes -- it is up to you. The poor guy cannot prevent you. This is the time for him to sleep, but you have fixed him into a lotus posture. The whole night he is sitting in a lotus posture, and do you think that Gautam Buddha used to sit in a lotus posture the whole night? -- Twenty-four hours in a lotus posture?

And now you can do anything you like... once a master dies people start editing his words according to their own idea of what he should have said. The day Buddha died, just the next day, there were thirty-two schools immediately, thirty-two sects differing about what Buddha had said. Now the Sinonese Buddhist does not agree with the Tibetan Buddhist, neither does the Tibetan Buddhist agree with the Japanese Buddhist, nor does the Japanese Buddhist agree with the Indian idea of Buddhism.

Now it is in your hands. And Buddha was absolutely right: "Don't make a statue of me, and be a light unto yourself. Search and seek, and if you can find a living master, then don't let me hinder you, because all

living masters are exactly the same. Their faces may be different, their languages may be different, but their grace, their awareness, their truth is exactly the same."

It would have been a great blessing to humanity if every great master had told his disciples, "When I am gone, search for another living master." And he should have made the criterion that the living master is one who does not listen to you, and who does not fulfill your expectations.

But your so-called saints are all fulfilling your expectations. It is a very strange game -- they are worshiped, but the reason for their worship is that they fulfill your expectations. By fulfilling your expectations they have shown clearly that they don't have their own individuality, they don't have their own consciousness, they don't have their own style of life. Just for the sake of respectability they are ready to follow those who are their followers, and this game is being continued all over the world.

Maitri, you have been observing your experiences very accurately -- just one step more and there will be nothing to be said, just pure silence.

BELOVED OSHO,
TO ME, YOU ARE LIKE THE PURPOSELESS GLAD OCEAN THAT TWICE A DAY COMES AND GOES, SHOWERING US WITH YOUR ENERGY LIKE THE WAVES OF THE SEA. I COULD WISH FOR NOTHING MORE THAN THIS JOY OF KNOWING THAT EACH DAY YOU WILL BE WITH US AGAIN IN THE EVENING, AND WHEN NIGHT COMES I GO TO MY BED FEELING FILLED, CONTAINED, AND SO MUCH LOVED. IN MY SIXTY-SEVEN YEARS I HAVE WANDERED SO FAR AWAY FROM MYSELF. COULD THIS MIRACLE THAT IS HAPPENING WITHIN AND WITHOUT BE THAT AT LAST I AM ON MY WAY HOME?

Deva Vachana, yes, it is true, at last you are back home. Your understanding about me is absolutely correct: I am just as purposeless as the waves of the ocean, or the flowers in the garden, or the stars in the night.

Purpose is a very mundane thing -- machines have purposes, the electricity has purpose, and the effort of the society is always to reduce human beings also to a purpose. From my very childhood I have been criticized by my elders, my teachers, my professors for a simple reason -- they used to ask me, "What are you going to become?"

But I said, "Why should I become, I am already whatever I am; becoming means going away from being. The people who *become* lose their being, lose their home. I am perfectly at home."

My elders used to say, "You are good for nothing."

I said, "That is perfectly right, everybody should be good for nothing -- then life will be just a blissful dance. You never ask the roseflower, `What is your purpose? Why are you dancing in the wind? Why are you so beautiful? Why are you spreading your fragrance? What is the purpose? What are you going to gain? How much is it going to help your bank account?'"

My professors were continuously worried because I was never reading the textbooks. I was reading a lot, all kinds of strange things, and I was also dragging my professors into discussions which, according to them, were purposeless. Again and again they would say, "Look, you are taking the whole class away in a purposeless direction; you are not going to be examined for it and you are not going to get your degrees for it."

But I said, "Who cares for degrees? We are here to become more alert, more silent, more joyful; we have come here to discover ourselves -- who cares for degrees? You have got so many degrees, but you don't know anything about yourself and you are trying to teach us to be purposeful."

The whole society is geared for purpose: "You should be productive, you should be of some help." Just being yourself, a beautiful dance of your being, is not acceptable by society. You have to be a prime minister, you have to be a president, you have to be successfully rich; then the society appreciates you. And the reality is that all these successful people are nothing but beggars. Inside their being there is nothing but darkness, not even a small flame of light -- their whole life is without love. At the most they pretend to be loving, but their activities in life destroy their lovingness.

A man who is greedy for money cannot be loving, because the greed for love is possible only if you drop the very idea of compassion. The more money *you* have... somebody, somewhere must be becoming poorer. You have to keep yourself completely closed about the poverty that you are creating by accumulating money. How can you love your own children? How can you love your own wife? You love only money. A man of greed is bound to become loveless; he loses all juice, he becomes dry.

Man is not a machine. And I am not saying that you should not be creative; I am saying you should be creative, but not productive. And those two are totally different things. All creation is purposeless, and all production is for some purpose. If your creativity, as a by product, serves some purpose, that's another matter. It will serve something, but your basic longing should not be for production; it should be for creativity, and the joy of creativity.

For example, you can be creative in architecture. You can make a beautiful house, not just for the purpose of living in it, not just a shelter from the rain, and from the summer heat, and the cold, but as a creative piece of art. It may serve some purpose, but that is secondary. The priority should be that you are creating a beautiful piece of art -- not just a house, but a temple... a temple where beauty dwells, a temple where meditation becomes so easy and so natural, a temple where love grows. Its purposes are secondary. But in the society, the whole educational system reduces every human being into a machine -- produce more!

Your observation is right, Vachana, I am purposeless. And my whole philosophy of life is to enjoy purposelessness -- beauty for beauty's sake, truth for truth's sake, love for love's sake. The man who is always thinking of purposes, even if he loves, it has some purpose behind it.

I have heard about a man who was in a great inner conflict. Two women were in deep love with him, and both were trying to get him to marry them. One was very beautiful, but absolutely poor; the other was immensely rich, but also immensely ugly. And there was great conflict in the mind of the man -- what to do? If he thinks about purpose, then the ugly woman should be the choice. If he thinks about love, beauty, then the poor woman should be his choice.

Everybody who was friendly to the man was suggesting to him, "Beauty is just for a few days... once you become accustomed, you become immune to it. And who knows? Tomorrow your beautiful wife may suffer from smallpox, may have breast cancer -- anything can happen. Beauty is very fragile, and anyway one day she will become old and beauty will become only a long-away forgotten dream.

Be practical and be pragmatic, marry the ugly woman. She has money, and money can do anything in the world. Money is the greatest miracle invented by man. As far as her ugliness is concerned, for that much money it can be tolerated. And anyway, always come home late -- when it is dark, whether the woman is beautiful or ugly makes no difference. And always remember that you can take her to a plastic surgeon, but don't forget money."

The people who are continuously concerned about being practical, pragmatic, are the lowest kind of human beings. The highest kind of human beings are very impractical, unpragmatic. And the mystics, the poets, the philosophers, the people who have raised human consciousness to the level at which we are now, who have made us different from animals, they are all purposeless.

Vachana, in your sixty-seventh year you are still young, fresh, because you can see the point so clearly that I am, "As purposeless as the glad ocean that twice a day comes and goes, showering us with energy like the waves of the sea." It is absolutely without any purpose, I simply enjoy being with you, I enjoy sharing my heart with you. There is nothing to be achieved through it, just the sharing in itself is my reward.

And you say, "I could wish for nothing more than this joy of knowing that each day that you will be with us again in the evening. And when night comes, I go to my bed feeling filled, contained and so much loved. In my sixty-seven years I have wandered so far away from myself, could this miracle that is happening within and without me be that at last I am on my way home?"

Not just on the way, you are already in the home. And you had never left the home -- that is the point which is the most significant to be understood. You say that in sixty-seven years you have wandered far away from yourself. That wandering is only dreaming; you never go away from the home, nobody can go away.

It is just in sleep that you can wander, go to the moon, but when you wake up you will find you are still in your bed in your own room. What happened to the moon? And in the dream you may have worried much: "I have reached the moon. My God, now how am I going to get back?" There seems to be nobody to even enquire to about when the next train leaves, and whether there is any train, any station -- nobody is there.

You may have been having a nightmare. How will I reach my home? And the nightmare can be so impressive that people wake up perspiring, trembling, their heart pounding. Although they are awake, and they know they are in their room in their bed... they have not gone anywhere, but it takes a little time for them to settle and forget the nightmare, and to have a little laugh -- how stupid I am that I took that dream so seriously.

All your wandering, Vachana, has been only a dream of wandering -- everybody's wandering is just in

their dreams. The moment you wake up, and you are waking up, you will find you have never left the room, even for a single moment -- because your being is your home, how can you leave it? You are it.

But it is good, although it is very late, sixty-seven years. But however late it may be, even before dying, if just for a second one becomes awake, he is equal to Gautam Buddha. Gautam Buddha may have been awake for forty-two years, and you may have been awake only forty-two seconds -- that does not matter. What matters is that you are not dying in sleep. And whenever you wake up, it is morning. Just a single moment of total wakefulness is the most precious experience possible to the human mind.

This wakefulness is also purposeless. It has to be deeply understood that in life anything that is significant -- love, beauty, virtue, silence, wakefulness, enlightenment... all are useless things. They are intrinsically valuable, but they don't have any price tag on them. You cannot sell them; you cannot make money out of them. They themselves intrinsically are so blissful that only a very few people have moved in the direction of these purposeless values. But these are the only real people; they are the very salt of the earth. The others are only wanderers in dreams. Their money, their respectability, their power, their position... all will be taken away before death.

But your love, your silence, your consciousness, your awakening, no death can even make a dent in those values. They cannot be taken away. This should be the criterion: that which cannot be taken away by death is the real treasure; that which can be taken away by death is just an illusion. It may last for years, but it is an illusion.

Death is the criterion, the fire test. Anything that passes through death without being destroyed is the real value. And the man who has values like this is the richest man, although he may be a beggar on the street.

I am reminded of a story: A king used to go every night into the city for a round to see how things are going -- of course, in disguise. He was very much puzzled about one man, a young, very beautiful man, who was always standing under a tree by the side of the street, the same tree every night. Finally, the curiosity took over, and the king stopped his horse and asked the man, "Why don't you go to sleep?" And the man said, "People go to sleep because they have nothing to guard, and I have such treasures that I cannot go to sleep, I have to guard them."

The king said, "Strange, I don't see any treasures here." The man said, "Those treasures are inside me, you cannot see them."

It became a routine thing for the king to stop every day, because the man was beautiful, and whatever he said made the king think over it for hours. The king became so much attached and interested in the man that he started feeling that he was really a saint, because awareness and love and peace and silence and meditation and enlightenment, these are his treasures which he is guarding; he cannot sleep, he cannot afford sleep. Only beggars can afford....

The story had started just by curiosity, but slowly, slowly the king started respecting and honoring the man, almost as a spiritual guide. One day he said to him, "I know you will not come with me to the palace, but I think of you, day in, day out. You come to my mind so many times, I would love it if you can become a guest in my palace."

The king was thinking that he will not agree -- he had the old idea that saints renounce the world -- but the young man said, "If you are missing me so much, why you did not say it before? So bring another horse, and I am coming with you."

The king became suspicious, "What kind of saint is he? -- so easily ready. But now it was too late, he had invited him. He gave him his best room in the palace which was preserved only for rare guests, other emperors. And he was thinking the man would refuse, that he would say, "I am a saint, I cannot live in this luxury." But he did not say anything like this. He said, "Very good."

The king could not sleep the whole night, and he thought, "It seems this fellow has deceived me; he is not a saint or anything." Two, three times he went to look from the window -- the saint was asleep. And he had never been asleep, he was always standing under the tree. Now he was not guarding. The king thought, "I have been conned. This is a real con man."

The second day he ate with the king -- all delicious foods, no austerity -- and he enjoyed the food. The king offered him new clothes, worthy of an emperor, and he loved those clothes. And the king thought, "Now, how to get rid of this fellow?" Just in seven days he was tired, thinking, "This is a complete charlatan, he has cheated me."

On the seventh day he said to this strange fellow, "I want to ask a question." And the stranger said, "I know your question. You wanted to ask it seven days before, but just out of courtesy, manners, you kept it

repressed -- I was watching. But I will not answer you here. You can ask the question, and then we will go for a long morning ride on the horses, and I will choose the right place to answer it."

The king said, "Okay. My question is, now what is the difference between me and you? You are living like an emperor, but you used to be a saint. Now you are no longer a saint."

The man said, "Get the horses ready!" They went out, and the king many times reminded him, "How far are we going? You can answer."

Finally they reached to the river which was the boundary line of his empire. The king said, "Now we have come to my boundary. The other side is somebody else's kingdom. This is a good place to answer." He said, "Yes, I am going. You can take both the horses, or if you like, you can come with me."

The king said, "Where are you going?" He said, "My treasure is with me. Wherever I go, my treasure will be with me. Are you coming with me or not?"

The king said, "How can I come with you? My kingdom, my palace, my whole life's work is behind me."

The stranger laughed and he said, "Now, do you see the difference? I can stand naked under a tree, or I can live in a palace like an emperor because my treasure is within me. Whether the tree is there or the palace is there makes no difference. So you can go back; I am going into the other kingdom. Now your kingdom is not worth remaining in."

The king felt repentance. He touched the feet of the stranger and said, "Forgive me. I was thinking wrong thoughts about you. You are really a great saint. Just don't go, and leave me like this; otherwise this wound will hurt me my whole life."

The stranger said, "There is no difficulty for me; I can come back with you. But I want you to be alert. The moment we reach the palace, the question will again arise in your mind. So it is better -- let me go. I can give you some time to think. I can come back.

"To me it makes no difference. But to you it is better that I should leave the kingdom; it is better. In this way at least you will think of me as a saint. Back in the palace you will again start doubting, `This is a con man.' But if you insist, I am ready. I can leave again after seven days when the question becomes too heavy on you."

There are values which are intrinsic; they are part of your being -- to discover them is the real discovery. And there are things outside you -- to waste your life in collecting them is the most idiotic act one can do. But that kind of act is respected, because the society lives on the outside.

Your individual is within you, and your individual is capable of becoming a source of eternal ecstasy. It is purposeless. To understand the purposelessness of great values, and to live them, is the way of the sannyasin.

You are not just on the way back home; you have never been out of the home. You have just fallen asleep and dreamt about wanderings -- sixty-seven years you have been dreaming. It is your wakefulness that is making you feel so filled, so contained, and so much loved.

BELOVED OSHO,
I FEEL WE ALL USE THE WORD LOVE LIKE ANOTHER FOUR-LETTER WORD -- NOT REALLY KNOWING AT ALL WHAT THIS STATE IS. CAN YOU PLEASE TALK ABOUT WHAT LOVE REALLY IS?

Kendra, you are right. The way people use the word *love* is exactly like a four-letter word, obscene -- because to call it lust would be offensive.

If you say to someone, "I lust for you," you can't expect that that woman is going to have any respect for you. She will say, "Lust? Then get lost!" But if you say, "I love you," then everything is good.

And deep in your mind you are simply lusting. It is a biological desire to use the woman but a beautiful word hides the ugly reality. The problem is that people are not aware of what love is, so they are not only deceiving others, they are themselves deceived. They *also* think it is love.

Love needs immense consciousness. Love is a meeting of two souls, and lust is the meeting of two bodies. Lust is animal; love is divine. But unless you know that you are a soul, you cannot understand what love is.

I cannot tell you what love is, but I can tell you how to find your soul. That's my whole work: to help you meditate, to help you become more aware, alert, so that slowly, slowly you start seeing that you are not

just the body, that you are not just even the mind, that there is something else hidden behind it all, which is your real life. And once you become aware of your real life, your being, you will know that the joy of being is so overflowing that one wants to share it with someone who is receptive, someone who is available, with someone who is ready to open his heart.
The meeting of two consciousnesses is love.

Discover your consciousness and you will find what love is. It is an experience, and there is no way to say anything about it, more than that which I have said. The meeting of two consciousnesses merging into each other brings the greatest orgasm the universe allows.

But before that, you have to move away from the body and the mind and the heart, and reach to the very center of your being.

Once you have reached to the center of your being, you will find love radiating from you. It is not something to be done by you. It will be just as if the sun has risen and the flowers have opened, and the air has become filled with their fragrance.
Love is a by-product of meditation.
Only meditators know what love is.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #16
Chapter title: Who created god

5 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
A FEW NIGHTS AGO IN DARSHAN, SITTING VERY CLOSE TO YOU, I WAS SUDDENLY FLOODED WITH THE WORDS "OSHO, I'M SORRY, I'M SORRY," OVER AND OVER AGAIN UNTIL I WAS SO FILLED WITH PAIN AND REGRET I COULD HARDLY SIT IN FRONT OF YOU. NOW, AFTER PATIPADA'S QUESTION, THE FEELING HAS RETURNED AND I FEEL SICK WITH A REMORSE WHICH I DON'T UNDERSTAND. I FEEL AS IF I HAVE FAILED YOU OR HURT YOU IN SOME UNFORGIVEABLE WAY, AND KNOWING THAT YOU WILL NEVER FORGET MY STUPIDITIES WEIGHS HEAVY ON MY HEART. BELOVED OSHO, I'M SORRY, AND I DON'T EVEN REALLY KNOW WHAT FOR.

Deva Aneesha, there is nothing for you to be sorry for. It is just your love, and your sensitivity that is making you feel remorse and sorrow.

I had answered Patipada, and certainly I am wounded and hurt; but not by you. You simply felt my being wounded and hurt, and that's why you are puzzled, why you are feeling sorry and sad. But Patipada is not feeling sorry or sad -- just thick-skinned.

She has also written a letter to me, saying, "I looked deep into myself, and I don't feel that I have to be sorry for anything, that I have to apologize to the commune or to you."

And she was one of the members of the criminal gang that was the root cause that American politicians used to destroy the commune. She was aware that even my room was bugged by Sheela, and I had asked Sheela, "Is my room bugged?"

She flatly denied it, but I could see from her face -- she became pale, and she said, "Tomorrow I can bring the electricians to check it, but it is not bugged." And Patipada knew all these things.

I have loved you so much, I have trusted you so much, and this is the reward you give me -- you bug my own room. And she does not feel that she owes an apology. I have not been saying that she has done these things, but the group that was doing them... she was part of it. At least she could have informed me, she could have enquired whether I have ordered Sheela to bug my room. But still she is not repentant about it.

You are very sensitive. Your love is great, your trust is immense. You have not done anything, neither were you aware of anything that was being done; but you have felt my wound, and that feeling is disturbing you.

My wound is: I am the first person in history who has given women not only equality in my communes, but even superiority. *You* have not failed me, but my opinion of women has certainly gone down.

I was trying to compensate, because man has tortured woman for centuries -- made her feel inferior in every way. My effort was to bring woman to her natural status; but a group of twenty women proved far uglier than twenty men would have proved. They have not only destroyed the commune, they have destroyed their only friend in the whole world, who has given them superior status and a more spiritual consciousness.

Perhaps, Aneesha, you are feeling bad because you are also a woman, and the wound was created by women. It is simply a reflection, because of your sensitivity. Otherwise -- you are completely innocent; you don't need to be sorry at all. You have not failed me, you have not hurt me -- there is no question of forgiving you. You have proved what I have been trying to prove -- that woman can rise higher than man. She has far finer qualities.

But I can understand those twenty women also -- Patipada included -- because for centuries women have not been in power, and I put only women in power. Centuries of repression... and they forgot completely the man who had put them in power -- that they were betraying him. But it is just unconsciousness.

In Patipada's letter she writes, "I don't feel that I owe any apology to you, or to the commune." And still she ends the letter with, "I put my head at your feet." For what? If she cannot even say "I am sorry," then putting her head at my feet is just words without meaning.

But all this happened unconsciously, so I am not angry, just wounded. I don't want you to feel repentant; I just want you to be more conscious. That's why I asked her for an apology: that would have made her more conscious.

When you are repressed for centuries and suddenly you get power, there is every possibility of misuse. And that's what happened. But I am still of the opinion that the woman carries in her heart more sensitivity, more love, more compassion. Given the chance, these old, repressed things will disappear. Therefore I am still giving that chance.

And, Aneesha, you proved my trust was right. You are not even aware what you are feeling sorry for; you have not done anything wrong. It is just a reflection, because a group of women did immense wrong, not only to the commune, but to the coming humanity. By their apology nothing will change; what they have destroyed in their unconsciousness is destroyed. But by their apology some understanding may come to them. And I want women not to be repressed in the future; they should be treated on equal terms. I was even making them superior, just to compensate for those thousands of years -- but they behaved so unconsciously and so stupidly. But I was aware of the possibility....

I was reading a joke. It will be good for you, Aneesha. Two Irishmen, Paddy and Sean, were flying to Poona. The plane took off, and they were just settling down with their first drink when the captain's voice came over the intercom, "Engine number one has failed, but there is nothing to worry about. We can run fine on three engines, but we will be arriving in Poona one hour late."

Paddy looked at Sean, and they had another drink. Ten minutes later the captain's voice came again saying, "Engine number two has failed, but we can run fine on two engines. We will arrive in Poona two hours late." Sean looked at Paddy, and they had another drink.

Ten minutes later the captain's voice came on again, "Engine number three has failed, but there is nothing to worry about. We can run fine on one engine, but we will be arriving in Poona four hours late."

Paddy looked at Sean and said, "I hope that the last engine does not fail, or we will be up here all night." What they did was very Irish, unconscious.

Your question is beautiful, and shows the beauty of your heart. It does not matter that a few women betrayed the trust and the love that I have showered on them. They cannot be taken as the criterion for all the women of the world.

I am a stubborn fellow. I will continue, in spite of the wound, to give woman every possible opportunity which she has been denied in the past. And there will be more women like you, Aneesha, who will come to the surface. And they will prove my point that you are absolutely equal to men, there is no question of inferiority. Perhaps something may be superior in you, because you are the mother of man. The man has your blood, your bones, your marrow; all that the man has is a contribution from the woman. It was out of fear that woman might prove superior that man started putting her down.

It is now up to you not to be bothered about the past -- that which is gone is gone -- but to be ready for the future, and prove to man and to the whole of humanity that man need not be afraid of you; he can trust you. And you can be of immense help in the evolution of man.

BELOVED OSHO,
WHENEVER I HEAR OR READ ABOUT MEERA, THE ENLIGHTENED PRINCESS, WHO GAVE UP HER PALACE TO DEVOTE HER LIFE TO THE BELOVED, DANCING WILDLY IN THE STREETS, MY HEART IS FULL OF JOY. ALSO, I NOTICE THAT ONLY VERY FEW ENLIGHTENED WOMEN ARE KNOWN TO US. BELOVED MASTER, WOULD YOU LIKE TO TALK ABOUT WOMEN'S ENLIGHTENMENT?

Sadhan, more women could have been enlightened than men, but man has not allowed them to reach to those heights. He has kept them, enslaved them as second-class citizens. He has not allowed them education; he has not allowed them freedom of movement in society; he has not allowed them even to listen to the religious scriptures. He has tied them to the home, which has become almost a prison while he is free.

And for centuries he has used the woman just as a reproductive mechanism, just to produce children. You may not be aware that in the past the woman was constantly pregnant -- because out of ten children only one survived; nine died. Just to have two children, twenty children had to be produced -- and that is not a part-time job. The woman's life has been almost a constant torture, because every pregnancy is a torture. Nine months she suffers, and then she has to bring up the child -- that is tedious. And before the child is even a few months old she becomes pregnant again. And man has never thought what he is doing to her -- treating her like cattle.

Around the world, all the cultures have misbehaved with women. Even a great culture like China has not accepted the idea that the woman has a soul. She is only a reproductive machine. In China, for centuries, if the husband killed his wife it was not considered to be a crime -- even murder was not a crime because the woman had no soul. It is almost like destroying your table, or your chair, or your washing machine. You cannot be dragged to the court as a murderer because you have destroyed your chair. It was your chair, and you have every right to keep it or to destroy it.

The woman has been possessed almost like a commodity. The Indian scriptures say that while the woman is a child, the parents should be in possession of her; when she is young the husband should be in possession of her; when she is old her own sons should be in possession of her.

In such ugly situations it was almost impossible for women to become enlightened. They were not even living, they were being used. And the most insulting thing in the world is to be used.

No religion has shown any respect to women. I sometimes wonder what kind of religions we have produced. Even the finest people, like Gautam Buddha, were not ready to initiate women into sannyas. Buddha was more afraid about his male sannyasins... that if women become sannyasins the celibacy of his male sannyasins will be in danger. What kind of celibacy is it? -- so fragile, not confident of itself. And it is not surprising that these monks created homosexuality in the world. You can avoid the woman, but by avoiding the woman you cannot destroy the sexuality of man.

Mahavira, a man of tremendous compassion, who brought the concept of non-violence to the world, is very violent about women. He says that a woman cannot become enlightened as a woman. First she has to earn enough virtue to be born as a man, and then there is a possibility of her being enlightened. But as a woman he absolutely denied the possibility.

Jesus talks of love so much, but when he chose his twelve apostles he did not include a single woman -- although there were three women who were very close to him... far more understanding than those apostles. And it is a historical fact to be remembered that when he was crucified, all his twelve apostles disappeared,

afraid that if they were caught, perhaps the same treatment would be given to them too.

But those three women: Mary Magdalene, and she was a prostitute, but listening to Jesus she went through a transformation; she dropped her profession, and she was one of the most beautiful women in Judea -- Jesus' mother, Mary, and another woman follower, Martha: they remained near the cross. They showed more courage. And those three women were the ones who brought the body down from the cross -- all those twelve apostles were hiding, they were not coming out.

But still Christianity has not given any recognition, any respect, even to Jesus' mother. But Christianity is not at fault -- even Jesus himself was not respectful. One day he was speaking in a marketplace, a small crowd surrounding him, and his mother, who had not seen him for years, came to see him. And somebody shouted to Jesus, "Your mother is standing outside the crowd. She wants to see you."

And Jesus misbehaved. He said, "Tell that woman...." Now, it is ugly. He could not even call her "mother." "Tell that woman that I don't have any mother, I don't have any father here on the earth. My father is in heaven."

The same is true about other religions. Man has been preventing women from any spiritual growth.

It is a miracle that even in spite of all this suppression and slavery a few women became enlightened. They are proof that Mahavira is wrong, that Buddha is wrong, that Jesus is wrong. For you, Sadhan, I have been looking for the names of all the enlightened women. There are not many, only five in the whole history of man.

One is Gargi. Five thousand years ago, when the UPANISHADS were being written, it was the childhood of mankind, and man had not yet become so brutal against women. The emperor of the nation used to call, every year, all the wise people for a contest. He was himself very philosophically-minded. In fact, no enlightened person would have gone to those contests; they were childish, although there was great reward. And it happened one year that the emperor declared that he would give one thousand cows, with their horns covered with pure gold and studded with diamonds to the person who won the contest.

Yagnavalkya was one of the most famous and learned men of those days. And he was so confident of his victory that when he came to the campus where the debate was being arranged, he looked at the cows. Those one thousand cows with gold-covered horns, studded with diamonds, were looking really beautiful in the sunlight. He told his disciples, "You take these cows to our place. It is unnecessary for the poor cows to stand in the hot sun."

The disciples said, "But first you have to win."

He said, "That I will take care of."

Even the emperor could not prevent him. And all those thousands of wise men who had gathered -- they could not prevent him. They all knew that it was impossible to beat him in argument. His disciples took away the cows.

And it was almost the moment when he was going to be declared the winner, when a woman named Gargi... she was waiting for her husband who had also gone into the debate, and it was getting late; so she went herself to call him. She entered the campus and she saw the whole scene -- that the cows had been taken away even before victory.

And she said to the emperor, "Don't declare his victory. Just by chance I have come here, to look for my husband. But this man needs somebody who really knows, and I am ready to have a discussion with him. He is only a learned man, but learning has never known truth."

Those were more beautiful days, when even a woman could challenge the most learned man. And the emperor said, "Then I will have to wait. You can discuss."

She asked only simple questions. She asked, "Who created the world?" And Yagnavalkya laughed, thinking that this woman was asking a childish question. But he was wrong.

He said, "God created it -- because everything that exists has to be created by someone."

This was the time for Gargi to laugh. She said, "You are caught; now you are in trouble. Who created God? -- because he also exists, and everything that exists needs a creator."

Yagnavalkya saw that he had got into difficulty. Because if he said another God created him, the question will remain the same: Who created that other God? You can go on answering for a thousand times, but the question will remain the same: Who created the first God? And if there was somebody to create him, he cannot be called the first.

Yagnavalkya got so angry that he pulled out his sword and said, "Woman, if you don't stop, your head will fall on the ground!"

But Gargi said, "Put your sword back into the sheath. Swords cannot be arguments." And she told the

emperor, "Tell this fellow that those one thousand cows should be returned."

It was so insulting to Yagnavalkya that he never again participated in any discussion. And Gargi took those one thousand cows back from Yagnavalkya.

She was the first known enlightened woman.

The second woman went through a very difficult phase. Her name was Mallibai and she belonged to the Jaina tradition. Mahavira and all the twenty-three great masters of Jainism had declared that a woman cannot become enlightened. But Mallibai, who was a Jaina, became enlightened, and gave the evidence and the proof that their argument was simply male-chauvinism. They had to accept her as the twenty-fourth great master. But they played a trick: when she died they changed her name.

So even Jainas don't know that of the twenty-four statues in their temples, one statue is of a woman. They changed her name from Mallibai to Mallinath; it becomes male. And they changed even the statue; the statue is not of a woman, the statue is of a man.

When I came to know about it, I was very angry with the Jaina monks. Whoever visited my place, I used to ask, "Which one of these twenty-four statues is Mallibai? -- because they are all men's statues. You are deceiving the whole world. You have even changed the name of the woman just to keep your ideology intact."

But Mallibai must have been a great woman. It is not easy to follow the Jaina path. It is hard, very harsh. To become a *tirthankara*, a great master, one has to even drop one's clothes -- no possessions, not even clothes. Mallibai must have been a very courageous woman. She lived naked, and proved that their whole theory was wrong. But after her death they managed -- and these are religious people, cunning and deceptive.

The third is a Mohammedan woman mystic, Rabiya al-Adabiya. She seems to be the most significant Mohammedan mystic. Mohammedans don't allow women in their mosques; they have to pray outside the mosque. Women are treated exactly like cattle. Mohammed himself married nine women, and allowed every Mohammedan to marry at least four women -- just to produce more children, so that Mohammedanism would spread. But he never thought about a simple problem, that if you marry nine women -- nature produces men and women in equal numbers, it has a subtle balance -- what about those eight men who will not get a wife?

So in Mohammedan countries homosexuality is tremendously prevalent, although the punishment for homosexuality is death. Knowing that the punishment is death, still homosexuality is much more prevalent in Mohammedan countries than anywhere else.

You have heard that in Africa homosexuality and the disease AIDS is spreading like wildfire. The parts where AIDS is spreading like wildfire are Mohammedan. It has nothing to do with Africa, it has something to do with the Mohammedan idea that one man can marry four women. So people who can afford... and four is not the maximum limit, it is the minimum limit.

The Nizam of Hyderabad in India, just before the Britishers left, had five hundred women. This kind of stupid behavior... and it becomes even more stupid because the Nizam had a big state, Hyderabad; he was a king, and the tradition was that his son would be the successor. When the father dies, he will inherit as his wives, all the wives of his father, except his own mother. That is his inheritance. The woman is something like a thing, money, land -- but not a human being. who reached to the point of enlightenment. And she was really a courageous woman. It needs courage. The stories of her courage are many.

Once a great mystic, Junnaid -- who was afterwards the master of Al Hillaj Mansoor, the famous mystic who was killed by Mohammedans... Junnaid used to sit in front of the mosque, tears rolling down his cheeks.... Five times a day a Mohammedan has to pray, and five times Junnaid was found sitting in front of the gate of the mosque, raising his hands to God above, and asking him, "How long is it going to take? When are you going to open the doors? I have been waiting and praying for years."

One day Rabiya was passing, and Junnaid was praying with the same words: "Open the door, I have waited enough, I am a frail human being, my patience is not infinite!"

From the back Rabiya hit Junnaid on his head and said, "You idiot!" -- and Junnaid was known as a great learned scholar -- "The doors of God are always open. Why are you unnecessarily wasting your time? Get in! The doors of God are never closed. And I say it on my own authority, because I have been in and out so many times." She must have been a very courageous woman.

Another mystic, Hassan, was staying with her. And in the morning he wanted her holy KORAN, because he had not brought his own copy -- knowing that there must be one with Rabiya al-Adabiya. Rabiya al-Adabiya gave him her copy. He was shocked, because in many places she had corrected the holy

KORAN. It is a great sin -- the holy KORAN cannot be corrected, it is written by God.

Hassan called her back: "Rabiya, somebody has destroyed your holy KORAN. Corrections in the holy KORAN...? It has never been heard of, never been thought about."

She said, "Nobody has distorted it. Those corrections have been made by me, and I had to make them." And she looked at the correction which Hassan was reading. The statement in the KORAN is that you should hate the devil. She had crossed it out.

He said, "I don't understand."

She said, "It is very simple. I am now so full of love that it does not matter whether God comes before me, or the devil -- they will both receive love, because I don't have anything else to give. Hate I don't have to give. And this is my copy of the KORAN. From where can I get hate? Hate has disappeared; my whole energy of hate has become love. Now it does not matter -- God will receive the same love as the devil. I am helpless: I had to cross out this line, because it is no longer relevant to me."

This woman Rabiya was seen once running in the marketplace with a burning torch in her hand, and in another hand a bucket full of water. People gathered and asked, "What are you going to do?"

She said, "I am going to do the thing that should have been done before. I am going to burn this idea of heaven above in the sky, and I am going to drown this idea of hell beneath the earth. Both are bogus; they are not part of geography, they are inside you.

"And it all depends on you, whether you live in hell or you live in heaven. Living in hate, in anger, in jealousy, in depression, you are living in hell.

"And living in love, in compassion, in truth, in sincerity, you are living in heaven."

The fourth is another Mohammedan woman from Kashmir. Her name is Lalla. She was one of the most beautiful women... Kashmir has the most beautiful women in the whole of India. Not only is the land beautiful, but the people are also very beautiful.

Lalla remained naked, disowned everything, renounced everything -- still, no police commissioner came to her to say that this was obscene. On the contrary, in Kashmir they have a proverb: "We know only two words which are meaningful; one is Allah, and another is Lalla." They have raised Lalla equal to God, Allah. When I was in Kashmir visiting many times, I heard from many Mohammedans: We don't know anything comparable to these two words: Allah and Lalla. She was respected so immensely -- her songs are so beautiful. I have asked one of my friends in Kashmir to translate them, because they are in Kashmiri. But even hearing them... they have such music. I don't understand Kashmiri, but whenever I have gone to Kashmir I have found somebody who can sing Lalla's songs. They have such depth that although I don't understand the language, I understand the feeling, the vibe. And Lalla must have impressed the whole of Kashmir as nobody has ever impressed Kashmir.

And the fifth, Sadhan -- you have mentioned her -- is Meera. Perhaps she is the most significant of all the women who have become enlightened. Her songs... each word is pure gold. It is coming from the very source of enlightenment.

She was a queen, but she could not remain imprisoned in the palace; neither could her husband or her family tolerate her in the palace, because even to her husband she had said, "You forget all about being my husband. I have been in love with God from my very childhood. If anybody can claim to be my husband, it is God. But he cannot claim, because with him I am one."

Naturally, the family also wanted to get rid of her... and she also wanted to move in the streets, to sing her songs, to dance her dances, to spread her blissfulness as far and as wide as possible.

Two stories I would like to tell you about her. In Vrindavan, there is the greatest temple of Krishna. The priest of the temple was a celibate; and as all celibates are sick, psychologically sick, he was also a sick person -- sick in the sense that he would not allow any woman inside the temple. Only men could come inside the temple -- women had to worship from the outside.

He had not seen a woman for twenty years. This kind of celibacy is nothing but tremendous repression, so much fear of women, that even seeing a woman you are afraid you may lose your whole life's effort.

When he heard that Meera was coming to dance in the temple before Krishna -- and she was one of the most beautiful women you can conceive of -- he put two guards with naked swords at the gate, saying, "Don't allow her in. Even if she has to be murdered, don't be worried."

Meera came dancing and singing, and the guards became so overwhelmed by her love, by her joy, by her ecstasy, that they forgot their business -- why they were standing there. And she danced, and entered into the temple.

The priest was worshiping Krishna. On a plate he had candles, and he was worshiping with those

candles. As he saw Meera, the plate fell -- and he could not believe... what had happened to the guards?

She was drunk with the divine, and she danced before Krishna. The priest stopped her and asked her, "How dare you? You know that no woman is allowed here. And the guards are at the gate, they should have prevented you."

Meera laughed, and she said a very significant thing. She said, "I used to think that only God is a man and everybody else is a woman. Today I have found there are two men -- you and God.

"What kind of love you do you have? If you cannot become simply the loving heart of a woman, all your worshiping is just hocus-pocus. Whom are you trying to deceive? I don't see that there is anybody who is a man. Only God is a man, and we are all his beloveds. You are also a woman. Join me in the dance!"

Only these five names.... It is a crime on the part of man that he has prevented women from becoming enlightened. He has not given them a chance, otherwise my feeling is that there would have been more enlightened women than men, because for man there is a difficulty -- his head.

The woman has a direct contact from the heart. Man's journey is a little long -- first he has to struggle with the head... that can take years. And unless he comes to the heart, he cannot move towards the being.

The woman is already at the point of the heart. In that way she has a superiority; and more women would have become enlightened.... But the crime is on man's head -- and it continues.

Just a few days ago, I heard that in England there is going to be a great conflict. The Church of England is on the verge of splitting in two, because the orthodox bishops and cardinals are against initiating any woman as a priest. A few intelligent people think that this is ugly. Why cannot a woman be a priest? The bishop of London has threatened that if women priests are initiated he is going to take the major part of the Church of England with him, because he is absolutely against women being priests.

What to say about enlightenment? Women cannot even be priests! And it is not only in England. You will not find women priests anywhere in the world. Man has created every barrier. It is not only against women, it is against the whole humanity; because women constitute half of the earth. Half of humanity is being prevented from being religious.

Among many of my efforts, this is one of the major projects -- that as far as religiousness is concerned there should be no discrimination between men and women.

And perhaps this is the only place where there is no discrimination. But because of these things, the whole world is against me. But I am ready -- let the whole world be against me. Sooner or later they will understand that I was fighting for them, and they were against me; I was trying to improve the whole consciousness of humanity, and they condemned me.

But perhaps that is the destiny of every rebel.

And I am not a one-dimensional rebel -- I am a multi-dimensional rebel. About *everything* I am rebellious.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #17
Chapter title: Playing a part in the movie

5 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
I SOMETIMES FAIL TO WATCH MY MIND WITH DETACHMENT. INDEED, I SOMETIMES REVEL IN ADDING JUICY TIDBITS TO MY OTHERWISE UNGUIDED FANTASIES JUST FOR THE FUN OF IT. THIS DOES HELP ME TO SHED MORE LIGHT ON MY DESIRES, BUT I SOMETIMES WONDER IF I DIDN'T GET LOST IN THE MOVIE SOMEWHERE ALONG THE LINE. AND STILL HAVEN'T FOUND MY WAY BACK OUT. THAT IS, IF I WAS EVER OUTSIDE IN THE FIRST PLACE. BELOVED OSHO, COULD YOU PLEASE SPEAK ON THE FOIBLES OF FINDING THE WORKINGS OF ONE'S OWN MIND A FORM OF ENTERTAINMENT?

Anand Ashubodha, you are saying, "I sometimes fail to watch my mind with detachment." It means more often you do not fail; but the truth is, if you succeed even one time to watch the mind, then you cannot fail. So it is a misunderstanding on your part that you fail sometimes; you fail all times. Sometimes, when you think you have succeeded in watching, that too is only a thought, not a witness.

I can remind you -- many times, in sleep you can dream you are awake. There is no problem in it, only in the morning when you will *really* be awake, then you will see the difference -- that the dream *can* manage to give you the feeling that you are awake. It is only a dream awakening, not a true authentic awareness.

I can say it with absolute authority, because once you know the witness, there is no way to lose it, even if you want. Once you have become a watcher of your mind, then all these rationalizations that you are giving in your question will not be needed. As the watcher becomes more and more crystalized, dreams disappear.

But you are saying, "Indeed, I sometimes revel in adding juicy tidbits to my otherwise unguided fantasies just for the fun of it." These are rationalizations. When you are dreaming you cannot add anything to your dream, you cannot add juicy tidbits. You are fast asleep. Your fantasies are going to remain unguided, because the guide is no longer there, not yet at least.

But this is the cunningness of the mind, that it may even console you that you are fully aware -- not only aware, but you are guiding your fantasies just for the fun of it. And it becomes clear in your question: "This does help me to shed more light on my desires, but I sometimes wonder if I didn't get lost in the movie somewhere along the line, and still haven't found my way back out. That is, if I was ever outside in the first place."

You also have suspicions about your rationalization. No rationalization can be absolutely consoling. There is bound to remain the doubt, "perhaps I am befooling myself." And that's what you are doing. You have never been out of the movie. Even when you became a watcher, you were just playing a part in the movie.

Because you are so interested in being a watcher, your mind can give you even that. It is a safety device of the mind, to allow you to feel that you are the watcher: don't be worried, you are outside the dream; you can even guide it a little bit, you can make it more funny, more juicy.

And you are asking me, "Could you please speak on the foibles of finding the workings of one's own mind a form of entertainment?" The problem is that if you are a watcher there is no mind, and if there is a mind you are not a watcher, and for the entertainment both are needed to be together -- and this is existentially impossible.

Either you can be part of the drama that the mind is playing -- but at the same time you cannot sit in the hall and see the drama -- or you can sit in the hall. But your mind is incapable of facing your awareness. It simply disappears -- it is very shy. Leaving you alone, the screen of the mind becomes empty. So there is no possibility of entertainment.

I have heard that at one railway station, on the platform, a few people were waiting for the train. The train was late, it was the middle of the night, and they were all puzzled about one person who was sitting in his chair and really rejoicing about something. Everybody was watching him: What is going on? because sometimes he will throw something with his hand, sometimes he will smile, sometimes he will almost start giggling.

Finally they all said, "We have to ask him. The train is late, and this man is driving us crazy with what he is doing." So they went to the man and they said, "It is not right on our part to interfere, but now we

cannot resist anymore. What exactly are you doing? Sometimes it seems you are throwing something away, sometimes you seem to be smiling and enjoying, sometimes you giggle, sometimes you put your hand on your mouth, as if you are worried that others may hear the laughter -- and we don't see anything on this ugly station platform."

The man said, "Your question puts me in a very embarrassing situation, but I will have to answer it because you all seem so interested. It was not much, I was just telling jokes to myself. Finding nothing else to do -- the train goes on being late -- I started telling jokes to myself."

They said, "If you were telling jokes, then what were you throwing away?"

He said, "Sometimes old jokes which I have heard before -- I was throwing them and saying, `Get lost! don't bother me.'"

They could not understand whether that man was sane or insane, because any joke that he would be telling to himself must be old -- at least for him. And he said, "Sometimes it is so juicy that I smile, and sometimes I am afraid that you may become aware of what is happening inside me, so I put my hand over my mouth."

They said, "All your actions have been maddening the whole crowd. We were discussing only one thing, what is happening to this man? And you are enjoying so much relaxing in the chair...."

Entertainment you can have -- but then you cannot be the watcher. And if you want to be the watcher, you cannot have the entertainment. In fact, who needs entertainment? -- only a miserable person. Who are the people who are lining up in front of movie houses? -- all kinds of miserable, tense, worried, tired people, crushed by life -- wanting for at least three hours to forget all the problems and all the worries and all the anxieties and get lost in the movie.

Entertainment is for the miserable -- not for the blissful, not for the meditator, not for one who is aware. He is having so much joy within himself that no entertainment can enhance it; on the contrary, the entertainment may become a disturbance. If you are peaceful, silent, then any kind of entertainment is just a disturbance. But if you are too full of thoughts, and noisy, the entertainment gives a relief for two, three hours; you forget yourself.

It is good that in movie houses when the film starts, it is dark. In that darkness people cry, people weep, people laugh; they are not worried, because nobody is seeing them. But why are they crying? -- because on the screen there is nothing, except a play of light and darkness. But some tragic scene, and tears come to their eyes. They have become absolutely identified, part of the story.

Their life is so negatively empty that they would like to fill it with something. It may be a movie, a circus, it may be alcohol or some other drug -- for the simple reason that they can forget this world and all its problems. But by forgetting them they are not solving them; after three hours the problems will be back with vengeance. After the whole night remaining drunk, in the morning they will have all the problems *and* above all, the hangover, a migraine -- that is an additional gain. All the problems are there, all the worries are there... perhaps they have grown in the night.

I have told you many times that Jews have suffered the most in the whole history of man, and because of this suffering they are the people who have the best jokes in the world. Just something to laugh at; otherwise their life is just tears. To avoid the tears, something is needed that can make you laugh.

I have worked hard to find one, but in India we don't have a single original joke. Ten thousand years, and we don't have a single joke which we can say is our own. All jokes are imported, and most of them are from the Jewish tradition.

Jews have beautiful jokes. And the reason is not that they are very happy -- just the opposite. The reason is that they have lived in such tragic times. Since the times of Moses -- almost four thousand years -- they have suffered and suffered. And there seems to be no end to their suffering -- they are still suffering in Israel.

But you will be surprised: in this whole long history of suffering, they have somehow managed themselves, they have not gone mad. Their jokes have saved them; but their jokes have not solved their problems.

I will tell you two Jewish jokes. A rabbi finds himself sharing a railway compartment with a Roman Catholic priest. After some time, the priest leans forward,

"Excuse me, rabbi, but is it true that men of your faith may not eat pork?" "Yes, Father, you are right," replies the rabbi. "And tell me, between priests, confidentially, have you ever tasted it?" "Well, as a matter of fact, a long time ago, I *did* taste some bacon." "And did you like it?" asked the priest. "Yes, I must admit, I did."

A little while later, the rabbi leans forward, "Excuse me, Father, but is it true that priests are not allowed to have any sexual relationship with a woman?" "Yes, rabbi," the priest replied, "you are quite right. It is forbidden to us." "And tell me, between priests, have you ever indulged?" asked the rabbi. "Well, as it happens, no, I have not."

"Hmm, pity," says the rabbi, "it is better than pork."

The second joke: Moses arrives at the Red Sea with the Israelites. The pharaoh and his army are in hot pursuit. He calls his public relations office, "Abe, where are the boats? You schmuck! Where are the boats?" Moses screams.

Abe says, "Boats? Who said anything about boats?"

"I need boats to cross the water, you idiot! What do you expect me to do -- part the water and walk through it?"

"Hey, Moses baby, now you are talking! If you do that, I will get you two whole pages in THE HOLY BIBLE."

A long, long history of troubles, tragedies, torture that seems to be unending, has created a tremendous amount of jokes, but those jokes are just to hide the tears.

Friedrich Nietzsche is right when he says, "Whenever I laugh, you can be certain that I am hiding my tears. If I don't laugh, I may start crying."

Entertainment goes on growing in the world, because misery goes on growing. You need more and more new kinds of entertainment. Ordinary movies won't do -- they are only for common masses. Those who are rich have special kinds of movies called blue movies. They are very respectable people, honored by the society, but in their homes they are seeing blue movies, which are nothing but sexual orgies. They are created only for the rich who can have a small theater in their own house, a private theater, where they can invite their friends. But that too makes me feel that they *are* in a more tense and anguished state than the ordinary common masses.

The common masses may be poor, they may not have enough food, they may not have enough clothes, they may not have good houses; they may even be sleeping on the streets, they may be beggars... but for centuries it has been known that beggars sleep better than emperors, although the emperor has the best facilities for sleep.

But facilities don't help sleep. The emperor's mind is so worried, so tense -- so many problems which seem to be insoluble. And he has to face them the next morning. He has to find some way out of the jungle in which he is lost. The beggar has no problem; at the most he has to beg. That he has been doing -- he has become an expert.

One day, a man was passing over a bridge and he saw a blind man. He was in a good mood -- he had just got an increase in his pay scale -- so he gave one rupee to the blind man. The blind man looked at the rupee, turned it upside down and said, "This is not authentic." The man could not believe it. He said, "You are blind!"

The blind man said, "To tell you the truth, my friend is blind, but today he has gone to see a movie, so I am just tending his shop. As far as I am concerned, I am deaf. In the beginning I also used to be blind, but people were cheating: they would give false coins, and I could not object because of my blindness. I knew that they were cheating, so I changed my profession; I became deaf. But this place is very profitable, and my friend asked me, 'Just for three hours I am going to a matinee show. You just look after my place so somebody else does not occupy it.'"

The beggars don't have many worries. Even if they want to change their profession, it is very easy. And you don't know one thing, that you may be a possession of a certain beggar. That I came to know because I was continuously traveling, and on the station there used to be a old beggar. It had become a routine that whenever I came I would give him one rupee, and whenever I left I would give him one rupee -- and I was continually coming and going.

But one day I saw a young man standing in place of the old man. I said, "What happened to the old man?"

He said, "I got married to his daughter."

I said, "That's okay, but where is the old man?"

He said, "He has given his profession as a dowry to me. Now you belong to me."

I said, "Belong?"

He said, "Yes, because all the beggars in the city have their territory. People don't know to whom they belong but we have divided our customers. You just give me one rupee. Don't waste my time unnecessarily,

because there are other customers coming. My father-in-law has given me the whole list of those who are his permanent customers and how much they give, and he told me, `Don't settle for less.'"

I said, "This is a revelation. I will give you more than I used to give to your father-in-law, because you have made me aware of one thing which nobody knows -- that people are the property of some beggar -- customers. And beggars are giving you in dowries to somebody else; they are not even being asked."

It is the simplest profession. But life is not so simple. You need entertainment because your life is too complex. Once you start becoming simple, peaceful, once you start enjoying yourself, you will not need any entertainment.

Anand Ashubodha, you have not even known for a single moment the watcher, although you have many times thought in your sleep, in your dream that you are a watcher.

Dreams are very protective of sleep. Throughout the whole past of humanity it has been thought that dreams are a disturbance of sleep. But the latest findings of psychology are totally different: dreams are not disturbances of sleep, dreams are protective of sleep; they avoid disturbances.

For example, in the night it is cold and you are feeling like going to the bathroom. Now, getting up in the cold night and going to the bathroom, your sleep will be disturbed. The dream is a protection. The dream will give you the idea that you have got out of the bed, you have gone into the bathroom, you have done whatsoever you wanted to do, you are back and fast asleep. And you have not moved a single inch. The dream protected your sleep from being broken.

In eight hours, if you are sleeping eight hours, for six hours you are dreaming; only for two hours are you sleeping without dreams. And those two hours everybody has to find because they are not fixed: somebody may have them between four and six, somebody may have them between three and five; it differs with each individual.

The person who has them between one o'clock and three o'clock can wake up at three o'clock without any trouble, and he will not feel sleepy in the day; he will not miss anything because he had got up so early. But if the person whose two hours of sleep without dream are between four and six gets up at five, his whole day will be spoiled. That one hour of deep rest will be missed the whole day. He will find himself upset, irritated about small things, becoming angry, tense, feeling to go to bed early; and he will not know actually what is the cause.

People have been asking me, "What is the time in your ashram when everybody has to get up?" I say, "You are talking nonsense, because everybody cannot get up at the same time. Everybody has to get up at the time which gives him a peaceful day, a joyous feeling, a well being."

In Vinoba's ashram in Wardha, Vinoba used to wake up at three o'clock -- perhaps it was suitable for him. He used to go to sleep at nine o'clock. In old age, six hours are enough, and perhaps those two hours were covered. But because he was getting up at three o'clock, he had made the rule that in the ashram, everybody had to get up at three o'clock. And you could see that everybody, the whole day, was feeling sleepy. People's faces were looking dry, dull; they were somehow carrying themselves, waiting for the night to come.

And just as there is a certain time to get up, exactly the same is true about going to bed. And it differs from individual to individual. No general policy or principle, or a discipline is psychologically and scientifically right. Everybody has to find out... and it is not a difficult job. Just try a few different times going to sleep, a few different times waking up, and you will find the right time to wake up and the right time to go to sleep. And that will transform your twenty-four hours.

You are not to follow any scripture -- because the man who wrote the scripture may have been right about himself, but he cannot be right about the *whole* universe, for all the coming generations. But this kind of stupidity continues. Somebody may be finding it right to get up at seven; there is no harm, he is not doing any violence to anybody. In fact, if he wakes up early, he may do some violence, some harm, because he will be irritated, he will be always ready to fight. His nerves are not relaxed. The old idea of a discipline for everybody is absolutely out of date. At least my people have to find their own discipline, and they have to remember not to impose it on anybody else.

And that conception, that dreams are disturbances, has been found absolutely wrong. Your dreams are immensely protective. You just watch your dreams, remember them in the morning, and you will be surprised how intelligently your unconscious mind creates a situation and protects your sleep.

Actually that's what is happening, Ashubodha, to you, because you are continuously interested in being a watcher. So the dreams say, "Okay, we will supply it -- you can be a watcher." But it is a dream, and you are part of the dream. You are not standing out of the dream, you are playing the role of the watcher in the

dream. Don't be deceived by it, because if the watcher is there, the dream cannot be there. So this can be used as a criterion: Either the dream can exist or the watcher can exist.

Mr. and Mrs. Goldberg went on a skiing holiday to Switzerland. On the first day Goldberg told his wife he was going off skiing all day in the high mountains. "Don't worry Becky, I will be back by five or six at the latest."

She waited nervously all day, and when he did not return by seven, she begged for a search party to be sent out. Eventually a Red Cross rescue team, a full complement of guides, Saint Bernard dogs, and army mountaineers set off. They climbed to the high slopes, calling as they went, "Mr. Goldberg, Mr. Goldberg! It is the Red Cross, where are you?"

No reply. Up they went to the high valleys, "Mr. Goldberg, it is the Red Cross!" No answer still. Eventually, almost at the glacier, they called out once more, "Mr. Goldberg, it is the Red Cross!"

And the faint answer came back, "I have given already!"

BELOVED OSHO,
I TOOK SANNYAS TEN YEARS AGO AND FELT AT HOME FOR THE FIRST TIME IN MY LIFE. SINCE THEN, SILENCE, PEACE AND CLARITY ARE GROWING. YET I FEEL THAT I AM MOVING MORE TOWARDS DEATH THAN TOWARDS LIFE AND LOVE. MY GIRLFRIEND TELLS ME I AM COLD AND KNOW NOTHING ABOUT LOVE. SHE MAY BE RIGHT. AM I KEEPING MY HEART CLOSED? IS MY MEDITATION AN ESCAPE AND A PROTECTION FROM INVOLVING MYSELF COMPLETELY IN LIFE?

Deva Sudheer, I do not agree with your analysis. You say, "I took sannyas ten years ago and felt at home for the first time in my life." That is right. "Since then, silence, peace and clarity are growing." That too is right. "Yet I feel that I am moving more towards death than towards life and love." That is not right and that is not your idea. That is your girlfriend's idea.

Because you are becoming silent, peaceful, and a clarity is growing in you and you are feeling for the first time at home in life, it will change immensely all your relationships -- particularly the relationship with your girlfriend. You cannot be the same old person who used to be passionately, hotly in pursuit of the woman. You have become cooler, and the person who will note it first will be the woman you are with. She will not think that it is coolness, she will think it is coldness.

You, yourself are saying, "My girlfriend tells me I am cold and know nothing about love. She may be right." She is not right, because you are not cold, you are just cool. And it is not true that you don't know love. But people are accustomed to a hot love, and in their mind there are only two possibilities -- either you are hot about them, or you are cold.

The golden mean does not exist for people.

A man of meditation never becomes cold and never remains hot either: he becomes cool, calm and quiet. His love takes a totally new dimension, which will appear to ordinary people as indifference. To those who understand, his love becomes less noisy, less stupid, less retarded, less biological, but starts having a flavor of spirituality, which needs an understanding; otherwise the other person, your partner, is bound to think you have become cold. And coldness is a sign of death, not of life.

You are saying, "Am I keeping my heart closed?" No, your heart is *as* open as it has never been before. But your girlfriend is not growing with you in your meditations. She is no longer a fellow traveller; she has been left behind, and a distance has grown.

You have to help her. But on the contrary, she is trying to pull you back. And it seems she is powerful, because she has convinced you that you are growing and moving towards death and towards coldness, and not towards life and love. And you say, "She may be right."

This is a dangerous idea if you carry it in your mind; then rather than helping her, she will destroy you. Now it is an urgent duty for you to share your meditation, your silence, your clarity, your coolness with your girlfriend. I know it is a difficult job. Particularly if the man goes ahead and the woman is left behind, it is more difficult. She will create tantrums, she will throw things, she will have pillow fights, she will disturb your meditations. She can do anything, because you are slipping out of her hands, out of her possession.

And it is not only about small people, even a man like Socrates... his wife poured boiling water, which she was preparing for tea, over his head and burnt half of his face for his whole life. He was teaching his students -- and you will see what I mean by coolness: he wiped the water and continued with what he was

teaching.

The students were shocked; they could not believe it. At least the woman could have waited if she wanted to fight with her husband; she had every right, but not before the students who have come from faraway places to seek the wisdom of Socrates. But they were more impressed by the way Socrates responded to the incident, as if nothing had happened.

He simply wiped his face, and started where he had been stopped by his wife -- this is coolness, this is calmness -- this is suchness. And when a student asked, "We cannot understand, and we have forgotten all that we had come to ask you. Now this question has become more important to us: Your wife has misbehaved, and you have not even taken note of it."

Socrates said, "Whatever she is capable of she has done, and whatever I am capable of I am doing. Our capacities are different -- this is nobody's fault." He is not angry about his wife; on the contrary he is very compassionate. He said, "Any woman would have done the same, because I am continually concerned with my students, with philosophers coming from faraway places to visit me, and I am discussing things in which she is not interested at all. Sometimes the whole day passes and I don't have any time for her. She is a poor woman, and she is behaving just as any unconscious human being is supposed to behave."

But if it happens otherwise -- my experience is of both the types -- if the woman progresses in meditation, in silence, in blissfulness, she manages to pull her husband closer to her state. Husbands are very obedient people.

It rarely happens that the couple grow together; then it has a beauty of its own, no conflict. I would like couples to grow together, hand in hand, dancing the same dance, singing the same song, so as they grow, their understanding about each other also grows and nobody creates trouble. Otherwise, whoever is left behind feels offended.

Your wife, Sudheer, or your girlfriend, is suffering from a natural phenomenon. She has been left behind. You have not cared to keep her hand in your hand; you have grown alone. Now, don't be convinced by her ideas.

You, yourself say, "I feel for the first time that I have arrived home." You feel your serenity, your silence, your clarity, and still you are convinced by your wife that you are moving towards death, and that you are not moving towards love and life because you are becoming cold. Now it is your responsibility.
Love knows responsibility.

Share whatever you have gained in these ten years. Help her to grow; otherwise, she will poison your own mind and destroy your growth. Your heart is not closed; neither is your meditation an escape and a protection from involving yourself completely in life.

Your meditation is a preparation for a higher life, for a deeper life, for a more divine life. But you will have to be more loving and more compassionate towards your girlfriend, and don't be, in any way, pulled back by her.

A man walks into a department store and goes up to the good-looking woman behind the counter. "Excuse me," he says, "do you keep stationery?" She blushes and says, "Well, as long as I can, but then I go absolutely crazy."

Now the word *stationery*, one would have never thought would be understood in this way. But words are words; how you interprete them, what meaning you give them, becomes their meaning.

Your girlfriend must be troubling you. And I am not condemning her, I am simply saying that it is your fault. If you wanted to remain in a relationship, then you should not go too far away. The distance will destroy your relationship.

Meditate together, and help her to come closer to you. And don't be taken by her attitudes, don't allow her to poison your mind. That's what you are doing, you are accepting her ideas.

It is not yet understood by humanity that women are in many ways stronger than men. Just the other day, Neelam was showing me a woman's picture. I could not believe my eyes. She was preparing for a national competition in Japan, and now that kind of competition is becoming popular all over the world.

The competition is to show that a woman can also be muscular. This has been up to now the monopoly of men. And men have been convincing women all through history, "That is our superiority, our strength: we are muscular; you are weak, fragile, you need protection." Seeing that woman, I could not believe that she was a woman. She was looking like a great wrestler, with such good muscles.

And these competitions are proving it, that to be muscular is not men's monopoly. They have just convinced women that they cannot have muscles; otherwise, there is no reason. They can do the same gymnastics, the same exercises, and they can have a muscular body -- although a muscular body in a woman

is not beautiful, it looks ugly.

But in every way, the woman is stronger than man. This has to be understood. She lives longer -- five years more than man. All over the world, her average life is five years more. And when children are born, a hundred girls are born to every one hundred and fifteen boys, because fifteen boys are going to pop off before the time of marriage comes. At that time there will be a hundred girls and a hundred boys. Girls don't pop off. They have more resistance against diseases than man has.

Now it all depends what we mean by power. Women fall sick less, men fall sick more. Women remain younger longer than men. Women go mad less than men. One would expect that things should be otherwise -- because women behave so crazily they should go mad more. But because they are throwing out their madness every day, in installments, they don't gather it enough. And because man goes on controlling himself, he accumulates his madness, and then one day it is too much and he has a nervous breakdown.

Less women commit suicide than men; although women say almost every day that they are going to commit suicide. They even make attempts -- but very safe ones. A few pills, sleeping pills they will take, knowing perfectly well that that is not going to kill them. It is enough to harass the husband and make him condemned by all the neighbors, and the doctor, and the whole crowd: "You should behave, and you should treat her in a more gentlemanly way. This is not right."

But women don't commit suicide. They talk about it, they manage the drama also, but their number of suicides is half the number of men's. Man does not play the drama; he feels that that kind of drama is womanish... it is not good to take sleeping pills and make yourself look stupid in the morning.

And it is strange -- if the man takes the pills, then nobody is going to tell the wife, "You should behave better." Still the man will be told, "How stupid you are, is this the way to behave with a poor woman and children?"

If a man is developing spiritually, it is for his own sake that his girlfriend -- or wife, or whatsoever is her name -- should not be left behind. Otherwise she will go on pulling your leg. She is not worried about your spirituality. In the first place, she does not believe that you are spiritual. Just sitting with closed eyes, she knows you are simply avoiding her. It is not meditation, it is escape.

No woman has any good ideas about her husband or boyfriend. She knows that this stupid guy..."Who does he think he is befooling, that he has become serene, silent, cool, attained clarity?" No woman with whom you are sexually related is going to believe that you have any intelligence. She goes on worshiping people who have renounced the world, who have renounced the woman particularly. That man may have no other qualities, may be just a complete idiot, but the women will go and touch his feet -- here is a great saint. So remember that your fellow traveler is not to be left behind.

When Hymie comes back from visiting the doctor, he looks terrible. Hymie tells his wife that the doctor had said that he was going to die before the night was out. She hugs him, and they cry a little, and Becky suggests they go to bed early to make love one more time.

They make love until Becky falls asleep, but Hymie is frightened to sleep because it is his last night on earth. He lies there in the dark while Becky snores.

Hymie whispers in his wife's ear, "Becky, please, just one more time for old times' sake." But Becky keeps snoring.

Hymie looks at his watch, leans over to his wife and shakes her hard, "Please Becky, just one more time for old times' sake!"

Becky simply looks at him and says, "Hymie, how can you be so selfish? It is alright for you, but I have to get up in the morning."

Okay, Vimal?

Yes, Osho.

Chapter #18
Chapter title: The river needs no guide

6 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
IN DISCOURSE I FOLLOWED PAST WORDS, DISREGARDING FEELINGS, INTO AIR AND THE PATTERN OF MY BEING. IS IT REALLY THIS SIMPLE? NOW MOVING INTO MYSTERIOUS DEPTHS, NO UNIVERSAL VISIONS -- JUST ME, HERE AMONGST THE BIRDS, THE TREES, THE PEOPLE -- IN ALL ITS SUCHNESS. NO SEARCHING, NO LONGING, JUST LIVING ME... I KNOW THIS TO BE TRUE, BUT I ALSO NEED YOUR ANSWER. IN THIS CONTEXT, THEN WHAT IS ENLIGHTENMENT?

Dhyan Sarvam, the question that you have asked is not a question, but an expression of what you are feeling. What you are feeling is, "no universal visions -- just me, here amongst the birds, the trees, the people -- in all its suchness. No searching, no longing, just living me... I know this to be true, but I also need Your answer." Then your knowing is not complete. Your knowing has hidden behind it a doubt; otherwise there is no need of any answer. If you know, then what is the need of my answer?

But I can understand your problem -- on the one hand you know the beauty of this moment, the blissfulness of here-now, and yet there is a suspicion underground raising the question, "Is it really true? Is it all? Or is there something more?" And this doubt is arising because of a simple thing. If you had looked at your question a little more deeply, you would have found, "No universal visions -- just me." This "me" is the source of your doubt. If you had said, "No universal visions, no me, here amongst the birds, the trees, the people -- in all its suchness. No searching, no longing, just living me...." That "me" is the block. In suchness there is no "me," only a pure *isness* -- no "I," no "thou." And when there is no searching, no longing, the ego cannot exist even for a split second. The searching, the longing, the desiring -- these are the very heartbeats of the ego.

You say, "I know this to be true." You do not know, your mind is deceiving you, because you are still there -- in knowing *you* cannot be. Knowing drowns the "I" and then there is a certainty, "This is true." But wherever you find the "I" lingering in some way, beware of it. Its deception is going too far.

You are asking, "In this context, what is enlightenment?" In this context there is no enlightenment. But if the "I" and the "me" have also dissolved in the suchness of things, in the *isness* of existence, then this would have been the enlightenment. Just a little more awareness... you are very close to it. But don't take it for granted that you have arrived. The old mind tries to the very end; when you are entering the boundaries of enlightenment, then too, it goes on trying with all its power to hold you back.

The experience is beautiful, but your ego is making it not reach to its ultimate climax. You drop the "me," you drop the "I", and there will be no need to answer there will be no need for recognition -- you will know. But *you* will not be there, only the knowing will be there, that, "This is it."

Everybody has to remember about the old mind. It is such a long habit; for many, many lives you have remained attached to it. So it is not surprising that when you are departing from it, it clings to you -- perhaps just the last hug, but the hug can go on being prolonged.

I have heard.... An old Jew is run over in front of a church. A priest runs out and whispers in his ear, "Do you believe in the Father, the Son, and the Holy Ghost?" The Jew opens his eyes and says, "I am dying and he is asking me riddles!"

Although he is dying he has a Jewish conditioning and the priest is asking from the background of a Christian mind.

You were very close. You just missed by inches, not even miles. When you again feel this -- and you

will feel this.... It is a great achievement to feel the pure space of no searching, no longing, no universal visions, to feel only the birds singing in the trees, the people all around. But *you* are missing; you are no more there. Just gather courage not to be, and this very experience becomes enlightenment.

Enlightenment is not something superhuman, it is your basic right. But your ego goes on postponing it, goes on bringing itself between you and your enlightenment. And in such subtle ways that unless you are very alert, you are going to be deceived. When you felt no searching, no longing, you could have felt just life, just living. Why just "living me"? Why confine living to a small prison of "me"?

Feel the heartbeat of the whole universe and let your own separation be dissolved into it. Then you would have said, "The knowing has happened; this is it and there is no other enlightenment." The absence of the ego and the presence of universal consciousness is what enlightenment means.

BELOVED OSHO,
I AM A STUDENT FROM JAPAN. "WHERE THERE IS A WILL, THERE IS A WAY." PLEASE TELL ME ABOUT IT, OSHO.

Yasuhiro Janiguchi, the proverb, "Where there is a will, there is a way" exists in almost every language, in every civilization. But nobody has looked into the psychology of it. The will creates its own way, because the will takes you away from yourself. If you ask me, I would rather like to change this proverb to, "No will, no way, and you are at home." Why go unnecessarily traveling around the world? -- because no way leads anywhere, no will leads anywhere except into frustration, misery, failure, even if you succeed.

There is another proverb which says, "Nothing succeeds like success." But my own experience is, "Nothing fails like success." But we are such hypocrites, pretenders. That when you succeed you know you have not gained anything; on the contrary, this stupid idea of success has taken away all your life, and all its songs, and all its poetry, and all its dances. You sacrifice yourself before the false goddess of success, and now what have you got?

But it needs courage to declare to the world, "You think I have succeeded? That is an outward interpretation of my state. My inner experience is, `Nothing fails like success.' But all of our societies have been teaching you to succeed, to have a strong willpower, because, "Wherever there is will, there is a way." You will find the way, but those ways lead nowhere; they are dead-end streets. And meanwhile, your life is slipping from your hands.

But willpower has been supported by thousands of thinkers and philosophers without ever going into the inner reality of it. To will means you are not satisfied with yourself. It means you are not fulfilled, something more is needed, that you are not at ease. You have to go somewhere, you have to become someone. The very existence of will is against your being -- it degrades your being into becoming. Then there is search and then there is longing, and naturally you will find a way, just to go away from yourself.

But this is not the right thing to do -- this is suicidal; you are committing suicide. The farther you go on that way of the will, the more you will find yourself lost. This has happened to almost the whole of humanity -- they have forgotten who they are. They have gone so far away from themselves that they have forgotten their home.

Drop the will, and immediately that way disappears like a dream. It has no reality of its own. The will gives its power to the way, it creates the way.

So the proverb is right, but those who follow it are wrong. One need not have any will, and one need not have any way. Then sit inside your home and play a bamboo flute. There is no need to go anywhere because you are already there, where you would really like to be.

BELOVED OSHO,
TEARS GENTLY FALLING IN RIVERS DOWN MY FACE... JUST SO TIRED OF TRYING, STRUGGLING, FIGHTING TO BE WHAT I THINK I SHOULD BE IN ORDER TO GET WHAT I THINK I NEED. BELOVED, EVEN WITH YOU I TRIED SO HARD. IN THIS GIVING UP... THE GAP, THE BEAUTY, THE UNKNOWN... FEARS MEET TRUST. OSHO, COULD IT BE THAT THIS RIVER IS FLOWING TOWARDS LIFE, TOWARDS YOU, TOWARDS THE OCEAN? THANK YOU, MY MASTER.

Do you see? "Tears gently falling in rivers down my face... just so tired of trying, struggling, fighting to be what I think I should be in order to get what I think I need. Beloved, even with You I tried so hard." This is the way of the will. It simply goes on destroying you.

In the old days there used to be a proverb, "All roads lead to Rome." But in fact, all roads lead to death. And perhaps Rome is the graveyard of the whole world.

Just the other day I heard that one of the archbishops is hiding in the Vatican, because the Vatican is an independent country -- just eight square miles -- and the Italian police are after him because he has been deceiving the Vatican and the Italian government. He is the treasurer of the pope, and the pope is protecting him. The Italian police cannot enter into the Vatican.

These are your religious leaders! That man has stolen millions of dollars -- and he is an archbishop, and a treasurer to the pope! If the pope had any guts, he would have handed him over to the police. But he is hiding him in the Vatican, because the police cannot enter there.

You are feeling tired, full of tears. You have been struggling hard to be what you think you should be in order to get what you think you need. These are the ways of the will: you have to become this, you have to become that, you have to get this, you have to get that. But you are fortunate, greatly blessed that you became tired and you gave up trying; you gave up the will to succeed; you dropped the hardship you were imposing upon yourself.

"In this giving up... the gap," -- no will, no way, no you, just the gap. And, "the beauty, the unknown... fears meet trust. Osho, could it be that this river is flowing towards life, towards you, towards the ocean?" Deva Leena, there is no question, because every river is moving towards the ocean. It is only the man who gets frozen, and then the flow stops.... If you melt in trust, the river starts flowing again. And it has never been the case that any river has forgotten the path and has not reached the ocean.

But remember the gap. And remember Chuang Tzu's statement, "Easy is right and right is easy." And when you forget both, what is right and what is easy, you have arrived at the ocean.

The ocean is not far away, Leena. But your ego is a frozen block -- it needs melting. Love melts it, fear makes it more frozen, trust melts it. All that the people who are trying to find themselves have to do, is remain melted and allow the river to move on its own. You should not be the guide; the river needs no guide. Its very nature is to reach to the ocean. It is not an effort, it is its intrinsic quality.

After making the flight information, the Israeli pilot on the El Al jet forgot to turn the intercom off, and his next words were heard throughout the cabin, "I will have a cup of coffee and then I will screw that gorgeous new stewardess, Lee."

Lee was down at the end of the passenger cabin and ran forward to tell the pilot to turn the intercom off. Halfway down, an old man tripped her up.

"Can't you wait, Lee? Let him have his coffee first!"

Leena, be at ease, have your coffee. And there is no need to run towards the ocean. Just slowly enjoy the trees, and the birds, and the people, having a trust in your heart that every river has always reached the ocean. And you cannot be the exception; existence does not allow any exceptions. You will also reach the ocean.

BELOVED OSHO,
THANK YOU FOR THROWING MOST OF MY QUESTIONS IN YOUR GARBAGE BIN. AT FIRST IT HURTS THE EGO, BUT NOT REALLY THAT MUCH. YOU ARE SHOWING ME HOW MY QUESTIONS ARE UNNECESSARY. EITHER I'M TRYING TO BE SMART, TRYING TO WRITE AN UNUSUAL QUESTION, OR TRYING TO BE FUNNY, HOPING TO MAKE EVERYBODY LAUGH. BUT I REALIZE I'M ALWAYS TRYING TO PROVE SOMETHING, WHICH IS NONSENSE. MY BELOVED MASTER, IT OCCURRED TO ME THAT MAYBE YOU WANT ME TO STOP ASKING QUESTIONS AND SIMPLY SHUT UP. HAS THE TIME REALLY COME? SOMETIMES I HAVE WONDERED IF THAT TIME HAD NOT COME ALREADY A LONG TIME AGO.

Chidananda, it is true, I have been throwing your questions away because they were not authentic; they were not coming from your necessity of inner growth. And you have received the answer. Unless I had thrown them, you would not have understood what you recognize in this question. Although you have not yet understood the whole point, a glimpse has happened.

You say, "Thank You for throwing most of my questions in Your garbage bin. At first it hurts the ego,

but not really that much." That means you will be still asking those questions. And the fear is that you may become slowly, slowly immune, because it hurts only just a little. By and by it will not hurt at all.

You say,"You are showing me how my questions are unnecessary. Either I'm trying to be smart, trying to write an unusual question, or trying to be funny, hoping to make everybody laugh. But I realize I am always trying to prove something, which is nonsense. "Just remember what you are writing in this, because man's memory is very superficial. Tomorrow you may forget again and fall into your old habits.

You don't know that almost one hundred questions come every day, and I have to throw away almost ninety-five. Not that I don't have time -- if I feel that they are sincere and you need it urgently, I will find the time -- but they are so obviously unnecessary. But throwing them away was also my answer to you.

George Bernard Shaw used to reply only once a month to his letters. For one month he would go on piling up all those letters -- and he was receiving thousands of letters from all over the world.

His friends were worried, "What kind of method have you found? You go on piling up the letters; you don't even read them." He said, "I have decided, on every first day of the month, I read them. Most of them already have answers. The few that still remain relevant, I answer -- and they are very few."

Not answering a question is also an answer. And it is good that some insight happened to you, Chidananda. Now remain aware of it, because I have to unnecessarily read your questions. I may not answer, but I cannot be so uncompassionate as George Bernard Shaw.

You say, "It occurred to me that maybe you want me to stop asking questions and simply shut up. "No, I want you to ask authentic questions. I want you to ask something that is going to help you in your growth. You are forgetting yourself completely in your questions. They are meant for others -- they should be funny, they should make people laugh. How are you going to be helped by this?

I don't want you to shut up. The time has not come for it yet. And when the time comes, I will not need to tell you to shut up. You suddenly will find there are no questions to be asked; you have received the answer; you have found the answer.

But the mind is so cunning, Chidananda, that you are saying, "Has the time really come? Sometimes I have wondered if that time had not come already a long time ago."

You have not even begun the journey. You are concerned with unessential things. The time has certainly come for you to be sincere and authentic and ask those questions which will expose your wounds and heal them.

A KGB agent sees a Jew reading a Hebrew grammar book on a bench in Moscow's Gorky Park. "Hey, Jew," he shouts, "Why are you reading that? You know we will never let you go to Israel."

"Well," said the Jew, "I am reading it in case they speak Hebrew in heaven."

"And what if you go to hell?," said the KGB man. "Oh," sighed the Jew, "I should be okay. I already speak Russian."

You need not worry, Chidananda, that people should laugh. When I feel it necessary, I find a way for them to laugh. These laughters are not meaningless. I don't want to make your head too burdened with heavy, serious, existential problems, so I go on telling jokes here and there. A good laughter clears the clouds, and then you are ready again to hear something serious.

One thing you can do, Chidananda -- and I have been using your jokes -- if you cannot find any authentic question, you can go on writing your jokes. Anybody who feels like writing something and does not have any question to ask, he can write a joke. Because from where am I going to find the jokes?

BELOVED OSHO,
IN MY MIND THERE IS A VERY SUBTLE CONDITIONING, AND THAT IS: GIVING AND RECEIVING ALWAYS HAVE TO BE BALANCED. YOU SAY THAT ACTION AND REWARD ARE TWO SIDES OF THE SAME COIN, BUT STILL SOMETIMES I FEEL THAT TO RECEIVE SO MUCH FROM YOU IS NOT RIGHT. THANK YOU!

Deva Sukhkanda, are you a Jew? Or perhaps you may have been a Jew in some of your past lives? From where did you get this conditioning?

You are saying, "In my mind there is a very subtle conditioning, and that is: giving and receiving always have to be balanced. You say that action and reward are two sides of the same coin, but still sometimes I feel that to receive so much from you is not right." But you don't know that I am receiving more from you than you are receiving from me.

You *are* my life, otherwise I have no reason at all to exist another day. You are my dreams, You are my hope. It is through you I go on believing that perhaps humanity can be saved.

What you are receiving is very small. What I am receiving from you is my very life, my very heartbeats, my breathing -- because the day I feel that it is a hopeless task, I will simply cover myself in my blanket and disappear.

It is your joy, your laughter, your silence, your effort to be aware that goes on giving me hope.

In the whole world nobody is concerned about the calamity humanity is going to face. I can see it approaching every day closer and closer. And I want you to be ready to fight against it, to revolt against all those forces which are rotten, old, ugly, animalistic -- but they *are* in power. And such destructive power... then these poor birds will not be able to sing anymore, these trees will not be able to have a sunbath every morning, a dance in the wind, in the rain. They are not concerned that the moon will still go on rising but there will be no poet to sing about it. There will be sunrises and sunsets, but no painter to paint it.

This is the only planet where we are absolutely certain that life has come to the highest peak. Scientists guess that at least fifty thousand other planets also must have life of some kind -- but that is guesswork, and you cannot depend on it. This is the only reality that we know and that we are certain about.

So you need not be worried. In fact I should be worried that I am taking too much and giving too little. But my problem is that I cannot worry, and your problem is that you cannot stop worrying; you will find something or other to worry about.

Goldberg meets Ginsberg at the station. "Tell me, Ginsberg, we meet here every day and often at the synagogue and the golf club, and you never ask me, `How is business?'"

"Okay," replies Ginsberg, "tell me Goldberg, how is business?"

"Ah," replied Goldberg, "don't ask."

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #19

Chapter title: Awareness will not go to war

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BELOVED OSHO,
PLEASE TALK ABOUT MORALITY.

Shantam Divyama, the question about morality is immensely significant, because morality is not that which has been told to you for centuries. All the religions have exploited the idea of morality. They have been teaching in different ways, but the basic foundation is the same: unless you become moral, ethical, you cannot become religious.

By morality they mean that you have to be truthful, you have to be honest, you have to be charitable,

you have to be compassionate, you have to be nonviolent. In one word, all these great values have first to be present in you, only then you can move towards being religious.

This whole concept is upside down. According to me, unless you are religious you cannot be moral. Religion comes first, morality is only a by-product. If you make the by-product into the goal of human character, you will create such a troubled, miserable humanity -- and for such a good cause. You are bringing the cart before the bullocks -- neither the bullocks can move, nor the cart can move; both are stuck.

How can a man be truthful if he does not know what truth is? How can a man be honest if he does not know even who he is? How can a man be compassionate if he does not know the source of love within himself? From where will he get the compassion? All that he can do in the name of morality is to become a hypocrite, a pretender. And there is nothing more ugly than to be a hypocrite. He can pretend, he can try hard, but everything will remain superficial and skin-deep. Just scratch him a little bit, and you will find all the animal instincts fully alive, ready to take revenge whenever they can get the opportunity.

Putting morality before religion is one of the greatest crimes that religions have committed against humanity.

The very idea brings a repressed human being. And a repressed human being is sick, psychologically split, constantly in a fight with himself, trying to do things which he does not want to do.

Morality should be very relaxed and easy -- just like your shadow; you don't have to drag it with you, it simply comes on its own. But this has not happened; what has happened is a psychologically sick humanity. Everybody is tense, because whatever you are doing there is a conflict about whether it is right or wrong. Your nature goes in one direction, your conditioning goes just in the opposite direction, and a house divided cannot stand for long. So everybody is somehow pulling himself together; otherwise the danger is always there, just by your side, of having a nervous breakdown.

I do not teach morality at all. Morality should come on its own accord. I teach you directly the experience of your own being. As you become more and more silent, serene, calm and quiet, as you start understanding you own consciousness, as your inner being becomes more and more centered, your actions will reflect morality. It will not be something that you decide to do, it will be something as natural as roses on a rose bush. It is not that the rose bush is doing great austerities, and fasting, and praying to God, and disciplining itself according to the ten commandments; the rose bush is doing nothing. The rose bush has just to be healthy, nourished, and the flowers will come in their own time, with great beauty, effortlessly.

A morality that comes with effort is immoral. A morality that comes without effort is the only morality there is.

That's why I don't talk about morality at all, because it is morality that has created so many problems for humanity -- about everything. They have given you ready-made ideas about what is right, what is wrong. In life, ready-made ideas don't work, because life goes on changing, just like a river -- taking new turns, moving into new territories... from the mountains to the valleys, from the valleys to the plains, from the plains to the ocean.

Heraclitus is right when he says, "You cannot step in the same river twice," because it is always flowing. The second time you step in, it is different water. I agree with Heraclitus so much that I say unto you, you cannot step in the same river even once -- because when your feet are touching its surface, the water underneath is flowing; as your feet are going deeper, the water on the surface is flowing; and by the time you have touched the bottom, so much water has gone... it is not the same water, that your step can not be said to be entering into the same river.

Life is just like the river -- a flux. And you are all carrying fixed dogmas. You always find yourself unfit, because if you follow your dogmas, you have to go against life; if you follow life, you have to go against your dogmas.

Hence my whole effort is to make your morality spontaneous. You should be conscious and alert, and respond to every situation with absolute consciousness. Then whatever you do is right. It is not a question of actions being right or wrong, it is a question of consciousness -- whether you are doing it consciously or unconsciously like a robot.

My whole philosophy is based on growing your consciousness higher, deeper, to the point when there is no unconsciousness inside you; you have become a pillar of light. In this light, in this clarity, to do anything wrong becomes impossible. It is not that you have to avoid doing it; even if you want to do it, you cannot. And in this consciousness, whatsoever you do becomes a blessing.

Your action out of consciousness is moral, out of unconsciousness is immoral... it may be the same action.

I am reminded of an old story: A king was getting old, and he told his only son, who was going to succeed him, "Before I die you have to learn the art of morality, because a king has to be a model for everyone else in the kingdom; nothing should go wrong in your actions. So I am sending you today to my old master. I am old, he is even older than me, so don't waste time. Learn everything intensely, totally, without wasting a single moment."

The prince went to the master and he was surprised -- surprised by the fact that the master was a master of archery: "And what has archery to do with morality? Has my father gone senile?" But he had come to the mountains, so he thought, "It is better to see the old man at least once."

He went in. The old man was immensely beautiful and graceful, surrounded by an aura of silence and peace. He had been thinking he was going to meet a warrior, an archer, but here was a sage. He was getting even more puzzled. He asked the old man, "Are you the master archer?" He said, "You are right."

The prince said, "I have been sent by my father, the king, who is your disciple, to learn morality from you. I cannot see any connection at all between morality and archery." The old man laughed and he said, "Soon you will see."

The prince said, "I am in a hurry. My father is old, and before he dies I want to fulfill his desire." The master said, "Then get lost, because these things cannot be learned in a hurry. Patience, infinite patience is the very foundation of learning any art, whether it is archery or it is morality."

Looking at the old man's eyes the prince remained, and he said, "When are my lessons going to start?" The old man said, "Just now they have started. Patience is your first lesson. And about the second lesson I should make you aware. The second lesson is that you will be cleaning the floors, cleaning in the garden, collecting the old leaves, throwing them out. Be very careful, because I may hit you with a wooden sword at any moment. Although it is wooden, it hits really hard. It has given many people fractures."

The prince said, "But I have come here to learn morality, not to get fractures!" The old man said, "That will come in its own time, this is only the beginning." Puzzled, confused... but he knew his father, that if he went back empty-handed the old man would be really enraged. He had to learn. On both sides two mad, old people.... "And this man is trying to teach me morality by hitting me! But let us see what happens."

And the master started hitting him. He would be washing the floor, and suddenly a hit would come. He would be cleaning the path in the garden, and suddenly a hit would come. But he became surprised, within a week, that a certain intuition was arising in him. Even before the old man had approached him, he would jump out of his way. Whatever he was doing, some part of his consciousness was continuously alert the old man, where he was. And the old man used to walk so silently that it was almost impossible to remain conscious. But he started being conscious, because getting so many hits, his whole body was hurting.

It continued for one month. But in one month he became so capable that the old man was no longer able to hit him. The old man said, "You are really the son of your father. He was also very keen, intense, and total in learning; it won't take much time. Your first lesson is finished today, because for twenty-four hours I have been trying to hit you, but you have been found always alert, and saved yourself.

"From tomorrow morning you will have to be more alert, because the wooden sword will be replaced by a real sword. The wooden sword at the most could have given you a fracture, but the real sword may even cut off your head. So more awareness will be needed."

But this one month had been of such great learning... he was never aware that inside him there was so much possibility of intuitive awareness. He was trained, well-trained intellectually, but he had no idea of any intuitiveness. And he was not afraid even of the real sword, because he said, "It is the same. If you cannot hit me with the wooden sword, you cannot hit me with the real sword either. It makes no difference to me."

For one month the old man was trying in every possible way to hit him with the real sword, and naturally the prince became more and more alert -- had to become, there was no other alternative. And one complete month passed, and the old man could not even touch him. He was very happy, and he said, "I am immensely satisfied. Now the third lesson. Up to now I was hitting you only while you were awake. From this evening, remember that in the night when you are asleep I may hit you at any time. Again it will start with the wooden sword."

The prince became a little worried -- awake it was one thing, but when you are asleep? But these two months had given him tremendous respect, trust in the old man and his art, and also a confidence about his own intuition. And he thought, "If he says it, then perhaps intuition never sleeps."

And that proved to be the truth. The body sleeps, the mind sleeps, but the intuition is always awake; its very nature is awareness, but we never look at it He had to look, he had to remain alert, even asleep.

The old man started hitting him, and a few times he got really bad hits. But he was grateful, not angry, because after each hit he was becoming more and more alert, even in sleep -- just like a small flame, something remained alive in him, alert and watchful. And just in one month he was again able to protect himself even in his sleep. As the old man would come close, very silently, making no noise, no footstep sounds, the young man would jump up out of his bed. He may have been fast asleep, but something remained awake.

And in the next lesson the real sword in appeared his sleep. The next morning the old man said, "Now the last lesson -- I will be hitting you with a real sword. And you know my sword, just a single hit and you are finished. You have to gather all your consciousness." The young man was a little worried, a little afraid, because the game was becoming more and more dangerous.

In the early morning sun the old man was reading a book, sitting under a tree in the rising sun, and the young man was gathering the old leaves from the garden. Suddenly a thought came to him, "This old man has been hitting me for months; it will be a great idea... I should try to hit him and see whether he is alert or not."

And he was just twenty or twenty-five feet away, when he was just thinking this in his mind -- he had not done anything yet -- and the old man said, "Boy, I am very old, and your teaching is not finished yet. Don't have such ideas." The prince could not believe it. He came and touched his feet, and said, "Forgive me, but I had not done anything, I was only thinking... just an idea."

The old man said, "When you become fully alert even the sound of your thoughts is heard. It is the question of awareness. You don't have to do anything, you just think and I will know. And soon you will become capable of the same -- just a little more patience ."

And soon the day came when he started suddenly becoming aware that the old man was thinking of hitting him... for no reason. The old man was sitting reading his book, but the idea came so clearly that he went to the master, and said, "So you are going to hit me again? Just a few seconds before I heard the idea." The master said, "You are right, I was just thinking to finish the page and come. Now there is no need for you to be here. I know your father is old and is waiting for you."

But the young man said, "What happened about morality?" The old man said, "Forget all about it. A man who is so alert can only be moral. He cannot harm anybody, he cannot steal, he cannot be unkind, cruel; he will be naturally loving and compassionate. You forget all about morality!"

This awareness is what I call religiousness. The prince went back. The father was waiting and waiting, and he said, "Have you learned the whole art of archery?" The young man said, "You sent me to learn the art of morality. From where have you got the idea of archery?" The king said, "I sent you to learn morality, archery was only a device."

There are many devices, many ways and methods of meditation to create awareness, to wake up your sleeping intuition. And once it is awake, then there is no need to tell you what is good, what is moral, what is bad, what is immoral; your awareness will be decisive on its own. And it will be spontaneous, fresh and young, and always to the point, because all principles become dead. And if you try to fit your life according to principles, you also become dead.

That's what has happened to Christians, to Hindus, to Mohammedans, to Jainas, to all the people around the world -- they are living according to dead principles. And those dead principles don't fit with the reality -- they cannot fit. Only a spontaneous consciousness.... The difference is something like this: you have a photograph of yourself of the last year, or maybe of your childhood, and if you don't know that it is your picture of your childhood, you may not even recognize it -- because you have changed so much. That picture is dead, it is not growing; you are growing.

Morality is like photographs. Religion is like a mirror. If a child is facing it, it reflects the child; if an old man is facing it, it reflects the old man. It is always spontaneous, in the moment, responding to reality. A conscious human being is just like a mirror -- he reflects reality and responds accordingly. His *response* is moral.

So I am changing the whole emphasis from action to awareness.

And if more and more people can become aware, the world will be a totally different place. A man of awareness will not go to war. Although religious scriptures say that to sacrifice yourself for your nation, for your religion is virtuous, a man of consciousness cannot follow that dead idea. To him, the nation itself is an immoral idea, because it divides humanity -- and war is certainly immoral. You may find good names, good words -- sometimes it is religion, sometimes it is political ideology, sometimes it is Christianity, sometimes it is communism -- good ideas, but the reality is turning human beings into butchers.

You are killing people whom you have never even met. And you know perfectly well that just as you have left a wife behind, crying, who will be waiting for you, just as you have left your old mother and father back at home, hoping that their son comes back alive, just as you have left small children... the man you are killing has also a wife, has also children, has also an old father and mother. And he has done no harm to you; neither have you done any harm to him.

If the world becomes a little more conscious, soldiers will throw away their arms and hug each other, sit down together under a tree and gossip. The politicians cannot force all the armies to kill, to murder. Neither can the popes, the religious leaders convince anybody that for God's sake you have to kill. Strange... because God has created everybody. Whomsoever you are killing, you are killing God's creation. If it is true that God created the world, then there should be no war -- it is one family; there should be no nations.

These are immoral things: the nations, the religions, anything that discriminates against people and creates conflict.

A man of awareness will not be greedy, because he will be able to see that his greed will create poverty; and the people who will be starving and dying through poverty are his brothers and sisters. It does not matter whether they live in Ethiopia or in India; it does not matter whether their skin is white or black.

Authentic morality is a by-product of consciousness. And the art of consciousness is religion. There is no Hindu religion, there is no Christian religion, there is no Mohammedan religion; there is only one religion, and that is the religion of consciousness -- becoming so aware, so enlightened and awakened, that you have eyes to see clearly and can respond according to that clarity.

A man of consciousness cannot be deceived by words. Mohammedans say that if you die in a religious war... how can there be a religious war? War is basically irreligious. But Christians, Mohammedans, and all other religions say that if you die in a religious war, your reward will be great in the other world. For this immoral act of killing people, you will be rewarded. But beautiful words "religious war", cover it up.

A man of awareness sees deeply and penetratingly through your words. Neither your God can deceive him, nor your holy books can deceive him, nor your nations, nor your politicians. He lives according to his consciousness. He has an individuality, a very crystal clear individuality -- a pure mirror, unclouded by anything, with no dust covering it.

But for thousands of years just mere words, and sometimes such stupid, trivial causes, have been killing people. Christianity in the middle ages burnt thousands of women. They created a fiction -- the fiction of the devil. There is no devil. There is no God! But people have lived in unconsciousness, and whatsoever the leaders, the so-called saints, go on saying, people have been told to believe: if you don't believe you will suffer in hell; if you believe you will be rewarded.

People's intelligence has been destroyed. They have been kept retarded. Otherwise it would be impossible to burn thousands of living women for a strange reason -- that these women are having sexual intercourse with the devil. Now nobody is having sexual intercourse with the devil. Only in the middle ages, suddenly, the devil became so much interested in women, and that too, only in Europe...!

A special court was created by the pope, so that if anybody suspects any woman, that she is having some friendship with the devil, you have just to report to the court and the woman will be immediately imprisoned, tortured. And the torture was so intense. They had invented special methods of torture.

Just five, six years ago, something went wrong with my back. There were so many body workers in the commune, and they all tried, but nobody succeeded in fixing it. Finally the best expert in the world from London was called, and he suggested a machine called traction. The machine was brought, and I was put on the machine. And while they were fixing their belts, I remembered that I have read that this traction machine was created in the middle ages by the christian priests, to torture women. It pulls your legs to one side and your hands to another side. Naturally it pulls your backbone -- so if the backbone has slipped somewhere it comes into line.

It was just an accidental invention. One old woman they were torturing had been suffering for twenty years from a bad back, and after their traction, she could not believe it when she stood up -- her pain was gone. That's how the traction machine was transferred from the church to the hospital. It is really torturous, and if you are using it just to torture, then you can go on pulling....

Sometimes even hands were broken, legs were taken out. The torture was so much that the women thought it was better to confess, because while they went on saying, "I have nothing to do with the devil, I don't know the devil," the torture continued. It would stop only when you confess that you are having sexual intercourse with the devil.

Thousands of women confessed that they have been having sexual intercourse with the devil. And once they had confessed before the court, then there was no problem. The punishment was to burn the woman alive at the crossroads in the middle of the city.

Nobody ever bothered about whether there was any devil. It was just a word -- nobody had seen the devil. If you had tortured these women to make a confession that they are having intercourse with God, they would have confessed that too! There is a limit to what one can tolerate suffering.

Just mere words... but why have people enjoyed killing, suffering, torturing? Because they themselves are unhappy... so unhappy, so miserable. They cannot see anybody else being blissful, being joyous. They want everybody else to suffer more than they are suffering.

Morality has been a very good device to torture people: you don't have to torture them, they torture themselves -- even to make love to your own wife is a sin. They don't say it about somebody else's wife, sex is sin; and anything connected with sex becomes sin. Now sex, is something natural -- there is no way to avoid it. So you are putting man into a dilemma: fixing in his mind that sex is immoral, and giving him a nature which is sexual and sensuous.

It has been discovered that millions of men around the world suffer from migraine after making love. And I was reading a report of a Christian scientist -- because he is Christian, his mind is conditioned himself. He is trying to find all kinds of causes why men suffer from migraines.

He has been working on the project for one year continually. Just now he has produced his report, giving many, many causes -- physiological, chemical -- and the reality is so simple, there is no need of any investigation. The reality is that you have divided men's mind into two parts. One part says, "What you are doing is wrong. Don't do it"; the other part says, "It is impossible to resist the temptation. I'm going to do it." These two parts start struggling, conflicting.

Migraine is nothing but a conflict, a deep conflict, in your mind. No aboriginal suffers from migraine after making love. Catholics suffer more than anybody else, because their conditioning is so deep that it creates a split in their mind. What they have been saying for centuries is without any base, without any evidence, but they go on repeating it. And once... even if a lie is repeated too often, it starts looking as if it is true.

One should be very much aware about words.

A man goes into a bar and begins to tell a Polish joke. The man sitting next to him, a big, hulking, powerhouse of a man, turns and says menacingly,"I'm Polish. Now you just wait a minute till I get my sons."

He then calls out, "Ivan, come out here; and bring your brother." Two men, bigger than the first, appear from the back room. "Joseph," the man calls out, "You and your cousin come in here," Two more men, the biggest of all, come in through the back door. All five men crowd around the man with the joke.

"Now," says the first Polish man, "Do you want to finish that joke."

"No," says the man.

"No? And why not?" says the Polish man, opening and closing his fist, "Are you scared?"

"No," says the man, "I just don't feel like having to explain it to five men."

People are very clever with words. They can hide any kind of reality. He is afraid -- those five men can kill him -- but he finds a beautiful excuse: "I don't want to bother myself, explaining to five people the meaning of the joke"

All the religions have been playing with words, and have not allowed man to be intelligent enough to see through the words. They have created a jungle of words and theologies and dogmas and creeds and cults. And poor man is simply carrying the whole load of it in the name of morality.

I want to tell you, *never bother about morality*. The only concern for a sincere seeker is awareness, more consciousness. And your consciousness will take care of all your acts. Without any effort, your acts will become moral -- just like flowers without any act, without any effort they will blossom around you.

Morality is nothing but a conscious man's life style.

BELOVED OSHO,
WHAT IS IT, THAT WHEN I SIT IN YOUR PRESENCE TEARS START TO RUN FROM MY EYES? THEY ARE NOT TEARS OF SADNESS OR HAPPINESS. THEY COME FROM AN UNKNOWN SPACE IN MY BEING, AND THEY LEAVE ME OPEN AND VULNERABLE, AS IF I HAVE JUST BEEN BORN. AND I FIND MYSELF LOOKING AT THE WORLD WITH NEW AND FRESH EYES. BELOVED OSHO, WOULD YOU

PLEASE SAY SOMETHING ABOUT TEARS.

Prem Madhu, tears are one of the most mysterious phenomenon in our life. Most people of are aware only of one dimension -- that of pain, suffering, misery, sadness. Few people are aware of a second dimension too: that when you are too happy, too blissful, tears come to your eyes. So tears are not confined to sadness and misery; they can be of joy, they can be of blissfulness.

You are talking of a third dimension which is very rare. Very few people have ever come to know the third dimension.

You are saying, "What is it, that when I sit in your presence tears start to run from my eyes? They are not tears of sadness or happiness. They come from an unknown space in my being, and they leave me open and vulnerable, as if I have just been born. And I find myself looking at the world with new and fresh eyes."

This third dimension is of innocence. You feel so innocent, so overflowingly innocent and fresh that tears come to your eyes, out of gratitude. One thing is common -- whether pain, or happiness, or innocence -- one thing is common, that is overflowingness. Sadness when it is too much and you cannot contain it, comes out through the tears. Happiness, when it is too much and you cannot contain it, overflows through the tears.

Your experience is very rare, because very few people feel so full of innocence that tears just of pure gratitude, just the feeling of so much grace towards the whole existence... you don't have anything else to give; you pour your heart in your tears.

It is something tremendously great that is happening to you. Never make any effort to stop it. The society teaches everybody that tears are signs of weakness -- so women can be allowed, but men should not cry and weep. Even small boys are told, "Don't be girlish!" Girls are allowed to cry -- they are weaker; they cannot contain with as much power as men can contain. And slowly, slowly it has become a part of our heritage, that if you see a man crying he feels embarrassed. Even you feel embarrassed: A man, and full of tears? You should be strong enough to control them." This is something absolutely absurd.

Tears should never be controlled, because they are always cleansing you. Even if they are of sadness, they will take away your sadness; they will leave you more calm and more quiet. They are always of great help. If they are tears of joy, then the dimension changes. In sadness they will take away your sadness, in happiness they will increase it. They are just like flowers.

And the third dimension of innocence, which you are feeling, is the highest of all. It will cleanse your heart, it will cleanse your mind, it will make you feel fresh, new. That's what you are feeling -- as if you are newly born. The same old trees and the same old people start looking so fresh. The green of the trees becomes greener, and the rosiness of the roses becomes rosier, and the beauty of the human face takes on something of the divine. The same eyes of poeple start becoming windows to their soul.

It is a great experience, unique and very rare. Prem Madhu, allow it, help it, enjoy it. Dance when the tears come, sing songs, play on your guitar. You have to rejoice these tears, because they are opening a new door into your life: the door of pure innocence. The only people who have known anything of godliness in existence are those who have attained to this innocence of the eyes.

The beauty, the truth, the good, they are not far away, just your eyes are so covered with dust that you cannot see. They are all around you; they are everywhere, only you have to clean your eyes. And you cannot do that, except when this third dimension of tears happens to you. It happens to all those who enter deep into meditation.

It is happening to you just in my presence. Perhaps my presence is becoming a deep meditation in you, a deep silence, a great love, a tremendous trust. Rejoice in it and be grateful.

Just don't be bothered by the word *tears*, because it has a connotation of sadness, misery, anguish, anxiety -- because most people are aware only of one dimension.

A Jew is having a drink at the bar of a hotel, when an oriental gentleman accidentally knocks over his drink. "You dammed Japanese," yells the Jew, "first you gave us Pearl Harbour, now this!"

"Hold on a minute, I am not Japanese, I am Chinese," says the man" Chinese, Japanese, so what's in a name?"

"And you Jews," replies the Chinese, "you can talk. You sank the Titanic!" "We sank what?" asked the astonished Jew. "The Titanic was sunk by an iceberg."

"Iceberg, Goldberg! So what is in a name?"

But there is much in a name -- its associations. The moment you say tears, suddenly the idea arises of sadness. My people have to change that association absolutely.

Let tears mean always blissfulness.

And if possible, let tears mean innocence, overflowing gratitude to all that existence has done and given to you.

We cannot give anything back. At least tears of gratitude will be a good prayer. Prayers consisting of words are useless; prayers consisting of tears are meaningful.

BELOVED OSHO,
I AM AFRAID OF BEING NOBODY. WOULD YOU PLEASE COMMEND?

Shunyam Anukant, everybody is afraid of being nobody. Only very rare and extraordinary people are not afraid of being nobody. A Gautam Buddha is needed to be a nobody. A Nobody is not an ordinary phenomenon; it is one of the greatest experiences in life -- that you are and still you are not, that you are just pure existence with no name, with no address, with no boundaries... neither a sinner nor a saint, neither inferior nor superior, just a silence.

People are afraid because their whole personality will be gone; their name, their fame, their respectability, all will be gone; hence, the fear. But death is going to take them away from you anyway. Those who are wise allow these things to drop by themselves. Then nothing is left for death to take away. Then all fear disappears, because death cannot come to you; you don't have anything for death.

Death cannot kill a nobody.

Once you feel your nobodiness you have become immortal. The experience of nobodiness is exactly the meaning of nirvana, of nothingness, of absolute undisturbed silence, with no ego, with no personality, with no hypocrisy -- just this silence... and these insects singing in the night.

You are here in a way, and still you are not.

You are here because the old association with the body. But look within, and you are not. And this insight, where there is pure silence and pure isness, is your reality which death cannot destroy. This is your eternity, this is your immortality.

Shunyam Anukant, enjoy as much as you can moments of nobodiness. And it is such a simple, uncomplicated experience -- because you *are* nobody; you have just to sink within yourself a little deeper. Your personality is only on the surface. Inside is only a vast sky -- infinite.

Once you taste it without fear, you would love to go back again and again into the experience. Whenever you will have time, you would like to dive deep into your nobodiness.

When you are nobody you are a Gautam Buddha. When you are nobody you are the whole existence.

There is nothing to fear. There is nothing to lose. And if you think anything is lost -- your name, your respectability, your fame -- they are worthless. They are playthings for children, not for mature people.

It is time for you to be mature, it is time for you to be ripe, time for you, just to be.

Two drunks are walking down the streets of London with nothing to do, as all the pubs have closed long ago. They come by a street light and both stop to stare at it. After a few moments, one of them mumbles, "Is not the moon beautiful tonight?" The other one turns to him in surprise, and says, "The moon? That is the sun you are looking at."

They argue for a while, and just as they have decided to get an opinion, another drunk come stumbling around the corner. One of the first drunks asks him, "Excuse me, is that the sun or the moon?" The drunk shrugs his shoulders, and says, "Sorry, I don't know. I don't live around here."

All your name, and all your fame, and all your degrees and qualifications, and your richness, and your respectability and prestige, are nothing but different kinds of alcoholic beverages.

Only one who is nobody is not drunk. Only one who is nobody is fully awake, fully alert. And in his alertness he gains the whole world; in his nobodiness the whole universe can disappear. It is so vast.

Your somebodiness is so small. The more you are somebody, the more small you are. The more you are nobody, the bigger.... Be absolutely nobody, and you are one with the existence itself.

Okay Vimal?

Yes Osho.

The Razor's Edge

Chapter #20
Chapter title: Each human being is a longing of existence

7 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THE MORE I AM HERE WITH YOU, THE MORE I AM CONFUSED, EXCITED AND AMAZED THAT YOU EXIST. I HAVE BEEN A SANNYASIN FOR SEVEN YEARS AND REALIZE NOW THAT I TOOK YOU FOR GRANTED. BELOVED OSHO, HOW IS IT POSSIBLE THAT IT TOOK ME SEVEN YEARS TO START SLOWLY, SLOWLY SEEING YOU?

Anando Visarjano, seven years or seventy years, it makes no difference. Whenever you realize, from that very point your authentic life begins. Before that you were asleep.

And always remember, every individual has his own pace. A few run fast, a few go slowly -- in fact going slowly has its own quality. The slower you go, the more established you become, the more centered you become. The person who goes very fast never comes to such crystallization as the person who goes slowly.

You are saying, "The more I am here with you, the more I am confused, excited and amazed that you exist. I have been a sannyasin for seven years and realize now that I took you for granted. "Beloved Osho, how is it possible that it took me seven years to start slowly, slowly seeing you?"

Seven years is not a long time as far as seeing clearly without any prejudice, without any conditioning, is concerned. It is a small period in the long journey of thousands of lives behind you. You may have come across many living masters in your past lives and you did not realize.

It has to be remembered that thousands of people came to Gautam Buddha, but only a few remained with him. The others could not see that a great phenomenon was present just before their eyes. They remained concerned with their own minds, with their own chattering thoughts -- and there is so much rubbish in the mind that covers your eyes.

Seven years are not long. You should not feel confused; you should feel rejoiced. Now begins your real sannyas. Seven years before you had taken sannyas perhaps just out of curiosity. There was no trust, no love, but only a curiosity to know what it is all about. Now you are feeling my presence, now your heartbeats are in harmony with my heartbeats. This is the beginning of a new and a real sannyas.

It is certainly amazing that out of millions of people who are all capable of becoming self-realized, it happens rarely, to very few people. It is as if you are sowing seeds, thousands of seeds, and only one seed becomes a sprout, comes to foliage, brings flowers and fragrance.

What happened to the thousands of other seeds? They never gathered courage to disappear in the soil. They remained protective of themselves. The protection became their death. The one who dared to die in the earth began a new life, started rising upwards against gravitation, started transforming the earth into green foliage, into the beautiful colors of the flowers, into great fragrance.

But the first step was the most difficult -- to drop your defenses. A seed is a defense measure. Inside is

the potential, and the seed is defending it. It is good, as long as it has not found the right soil. That's why I continuously emphasize the fact that as the context changes, what was good becomes bad, what was bad becomes good.

A seed needs total protection, because it is carrying a womb, a child within itself. But only to the point when it comes to meet with the soil. Then it has to drop the protection. Now the protection should not become its imprisonment. It was good up to now, but now it is evil. At the moment it drops its defenses, the earth takes it into its own heart and pours all its juices into it. And a miracle starts happening -- the seed is gone, but the potential of the seed starts becoming a reality.

I call it a great miracle, because it has to grow against gravitation. And if the tree grows one hundred or one hundred and fifty feet high.... The scientists in the beginning were very much puzzled, that it has no pumping system for the juices to reach one hundred and fifty feet high. But slowly they discovered that the tree has its own mechanism, a very subtle mechanism, by which it becomes capable of going against gravitation.

The tree consists of millions of layers, and the strategy the trees have used for millions of years is very simple, non-mechanical, more natural. When the uppermost layer becomes dry, the layer just beneath it gives its juice to it. Now that it has given its juice to the upper layer, it becomes dry, so the layer beneath it gives its juice to it. And this way, from the roots to the flowers, a continuous flow of juices, water goes on rising against the tremendous force of gravitation.

And when the tree comes to its maturity, it is again amazing, that in the small seed so much was hidden -- all these branches, all these leaves, all the flowers, all the fruits. The small seed was carrying them in a miniature form -- so small that they are not available even to scientific instruments. If you cut the seed, you will find nothingness there. But that nothingness is fullness, just you have to give it the right soil, the right water, the right help to be itself. Because it is happening all around you, you don't feel amazed. You feel amazed when it happens to one man amongst millions, and every man has the same potential.

Every man has a birthright to become a Gautam Buddha. But people go on sleeping. A seed is fast asleep; the tree has awakened. And the awakening brings all the fruits and all the flowers. Remember not to remain asleep. Wake up!

You are not what you appear to be. You are much more, immensely much more. You have to be provoked, challenged, to find that "much more" within you. But because the whole crowd goes on living sleepily, you also go on imitating them.

There are societies in South Africa which are cannibal. Living in thick forest, the child is born amongst the cannibals, and from the very beginning he starts eating human flesh -- because everybody else is doing it; this is the right thing to do. He never becomes aware that to eat human flesh is so ugly that even animals feel ashamed of it. No animal eats the flesh of its own species; no lion will eat another lion, no bird will eat another bird of its own species.

Man seems to be perverted in many ways.

One cannibal tribe, just in the beginning of this century, had three thousand members. Now there are only three hundred left. Because nobody passed through that forest, afraid that they may be caught, they started eating their own people, their own mothers, their own fathers, their own children. From three thousand to three hundred... now three hundred... now three hundred will not take much time to disappear.

I have heard that one Christian missionary was very adamant to go to the tribe and teach them the right way of living, and preach to them that cannibalism is the ugliest thing you can do. As he reached there he was welcomed, because the cannibals had been waiting for somebody to come for many days. And this missionary was so fat that the whole tribe started dancing. The missionary thought, "These people seem to be very good people, very nice." They gave him a good welcome, garlanded him with flowers, took him on their shoulders, and went inside the jungle where there was a big pot of boiling water.

Seeing the big pot and the boiling water, the missionary thought, "Perhaps these poor people don't have bathrooms and they have prepared hot water -- it is very cold here -- just for me to take a bath." But instead of giving him a bath, they threw him in the pot. He could not believe it. Still he was thinking that they were giving him a bath. Just standing in the pot, as it was getting hotter and hotter, he asked them, "Have you ever tasted something of Christianity?"

They said, "Not up to now, but soon, as you become a soup, we will have our first taste of Christianity." Even small children were dancing and enjoying -- what a great foodstuff they have found.

In different societies people are imitating the crowd; but on the whole, the whole world is asleep, because everybody else around them is asleep. Hence it seems amazing, when you come across a Gautam

Buddha, or a Mahakashyap, or a Bodhidharma, or a Chuang Tzu.

The amazing part is how they avoided the gravitation of the society, how they made it possible for themselves to get out of the grip of the crowd. But even if one man can get out of the crowd, he shows you the path. He indicates to you that you are also capable -- just a little courage, just a little intelligence....

Solly has been tossing and turning all night long, unable to sleep. "Solly, what is the matter?" asked Becky. "It is that five hundred dollars I owe Benny. I have to repay him tomorrow, and I have not got it." Becky opens the window wide, and yells at the house opposite, "Benny, Benny, you know that five hundred dollars Solly owes you? He is due to pay you back tomorrow, right? Well, he has not got it." She shuts the window and says, "Now, let him do the worrying. You go to sleep."

Somebody has to wake you up... not to send you to sleep. The whole society is geared for sleep, because the people who are asleep are not rebellious, are not disobedient, are not against any stupid superstitions that the society thinks are great truths.

What does it matter to a man who is asleep, what is truth and what is untruth? He moves like a drunk in his life. This mystery school is just to wake you up, not to send you to sleep. I don't give you any doctrine, any belief system, any scripture; I simply give you only one thing: a hard shaking, so that the dormant, the asleep potential starts becoming aware of its own reality.

The master cannot give you anything except a kind of seduction. He can seduce you that wakefulness is beautiful, that wakefulness is blissful, that wakefulness is the ultimate ecstasy.

Forget about those seven years; they don't count. Start counting your life from today. This recognition of my presence will soon become a realization of your own presence.

BELOVED OSHO,
IN HIS BOOK "THE FOURTH WAY", OUSPENSKY SAYS, "IN THE WORK, THE FIRST CONDITION IS UNDERSTANDING WHAT ONE WANTS TO GAIN AND HOW MUCH ONE IS PREPARED TO PAY FOR IT, BECAUSE ONE HAS TO PAY FOR EVERYTHING." IN THE MARKETPLACE WE ACCEPT THAT NOTHING IS FREE; YET AS FAR AS THE NON-MATERIAL THINGS ARE CONCERNED, LIKE LOVE, HAPPINESS, MEDITATIVENESS, WE TEND TO THINK THIS LAW DOES NOT APPLY. WE SEEM TO TAKE THEM FOR GRANTED, AS IF THEY ARE OUR DUE -- THINGS THAT LIFE OWES US, BECAUSE WE HAVE BEEN GOOD ENOUGH TO GRACE EXISTENCE WITH OUR PRESENCE. WOULD YOU PLEASE COMMENT?

Maneesha, Ouspensky is right. In the work, the first condition is understanding what one wants to gain and how much one is prepared to pay for it because one has to pay for everything.

I can understand your doubt about Ouspensky's statement. You say, "In the marketplace we accept that nothing is free; yet as far as non-material things are concerned, like love, happiness, meditativeness, we tend to think this law does not apply." This law still applies, but in a more subtle way, in a more invisible way.

For example, you cannot get love if you are not ready to give up your ego -- that is the payment. You cannot be happy unless you drop things that are preventing your happiness from arising. You cannot be meditative unless you disperse all your thoughts. Nothing is free; one has to pay for everything, material or immaterial.

Of course, in the marketplace you have to pay for commodities in a material way. You can see that you are paying something for getting it. But in a non-material world, also you are paying something for getting something; but because it is non-material, you need a deeper insight to see this.

Meditation is not free. That does not mean that you have to pay the way you pay to Maharishi Mahesh Yogi two hundred and fifty dollars -- but you have to pay by dropping your thoughts, by dropping your emotions, by dropping your moods. Only then you can be silent, still.

You have to pay with your mind, only then you can get meditation. You cannot keep both, the mind and meditation together; either you are in the mind or you are in meditation. And there is always a subtle balance.

Ouspensky is right, that one has to be clearly aware of what he wants and how much he is ready to pay. His statement is very significant, because if God is free, everybody would like to have it. What is the harm? You don't have to pay for it; if meditation was free, I don't think anybody would like not to have it. But it is more arduous than paying for something with money. You have to pay with mind, you have to drop your ego, you have to drop your unconsciousness -- because these things are inner and not visible to the eyes; hence your question has arisen.

You are also saying, "We seem to take them for granted, as if they are our due." They are our due, but you cannot take them for granted; you will have to prepare yourself to receive them. And that very preparation is the payment. You are also saying, "Things that life owes us...." Life does not owe anything to you. *You* owe everything to life.

This is a great misunderstanding which should be dropped: "things that life owes to us, because we have been good enough to grace existence with our presence." The reality is just the opposite. Existence has been generous enough even to accept you, even to make a place for you. It is very rare that existence feels your grace, because you don't have grace. Yes, when a man becomes awakened, existence starts owing something to him.

There are beautiful stories... not historical of course, because the East has never been interested in history. History consists of trivial facts. The East has paid its attention not to facts, but to the essential values. Those essential values can be expressed only in parables. For example, it is said that when Mahakashyap became enlightened, flowers showered on him like rain. This is not a fact -- this cannot be a historical fact -- but it is not untrue. It is absolutely true. It is something greater than facts; it is a truth.

When a man becomes enlightened, the whole existence feels that it owes something to this man. He has graced the whole existence. His blissfulness has spread all over the existence; his finding the truth, his finding the ultimate reach of consciousness is a joy to the whole reality. It is a poetic way to express this -- that when he became enlightened, suddenly he was puzzled -- what is happening? Thousands of flowers raining over him... flowers not of this world, flowers of the unknown that he had never seen, and the fragrance of which he is not at all acquainted with. He is drowned in that fragrance and in those flowers.

You would not have seen them if you were present while Mahakashyap became enlightened. It was seen by Mahakashyap himself. It would have been possible for you to also see, if you were in the same space, in the same consciousness, in the same enlightenment. Then you would have seen the flowers, then you would have felt the fragrance.

But ordinarily, Maneesha, you are neither good enough nor do you have any grace. On the contrary, existence is so compassionate to you that even though you are not good enough, it continues to support you, to keep you alive in the hope that some day you may be good enough. Although you don't have the grace right now, existence goes on dreaming and hoping that the potential of grace that is in you, one day.... Somewhere, some place, your grace will start overflowing your being.

Existence has not to be thankful to you; you have to be thankful to existence -- thankful that, "I do not deserve even to be alive, I do not deserve even to be born," but existence gives you out of its abundance, life and all the potentials that can make you blissful, ecstatic, knowing, experiencing the truth.

Existence is almost like a gardener who goes on sowing seeds with the hope that one day the spring will come and there will be flowers. It is not necessary, it is not inevitable -- still existence trusts its own dreams, its own longings.

Each human being is a longing of existence. You should be grateful to existence. And you should remember that to have love you will have to drop many things -- you will have to drop jealousy, you will have to drop possessiveness, you will have to drop the desire to dominate.

To have meditativeness you will have to drop your whole mind, your whole thinking process. To be blissful you will have to drop your old habits of being miserable. They are very deeply ingrained in you, because you have been miserable for so long that you have started taking the misery for granted -- that this is how life is.

You will have to change your whole attitude and approach. And this is what Ouspensky is saying: you have to pay for everything; nothing can be taken for granted, and nothing can be taken without paying the right amount to have it.

Mr. Smith and his wife were on their first cruise. Mrs. Smith wanted to go to bed early every night, but Mr. Smith wanted to join in the fun and games -- but he did not want to upset his wife. After three days, he tells his wife that he is going to a discussion group while she sleeps. She thinks for a moment and then agrees.

In the discussion, everybody drew a piece of paper from a hat and had to speak for five minutes on the subject written on the paper. Mr. Smith's paper said: Sex. He speaks about sex and makes everyone laugh at his jokes.

When he returned to his wife later that evening, she asked what the discussion was about. He said, "Sailing." She grunted and went back to sleep. The next morning a large-breasted young woman stopped Mrs. Smith and said, "Your husband was very funny last night. I did not realize he was so experienced."

Mrs. Smith was annoyed, "Experienced?" she said, "he has only done it three times -- three times in all the years we have been married. The first time he complained because his hat flew off and he lost it. The second time he got all his clothes soaked, and the third time he fell in and nearly drowned!"

Maneesha, it is just a misunderstanding. Ouspensky is a disciple of George Gurdjieff and he speaks a different language than I speak. He approaches the same truth, but the concepts and the philosophy and the direction is totally different from mine. So I cannot say that he will agree with what I am saying about his statement. But whether he agrees or not, one thing is certain, that I am making his statement more significant than he himself would have been able to make it.

In Gurdjieff's groups you will be surprised, it was really paying for everything in a very materialistic way. Gurdjieff himself has written one book, ALL AND EVERYTHING. It is a one thousand page book and absolutely unreadable. And he himself gives the recognition to the fact that it is unreadable. Only one hundred pages are cut and open; nine hundred pages are still joined and uncut!

The book begins with a statement. The statement is, "you read first one hundred pages -- it is the introduction. If you feel you can manage to understand what is being said, you can open the other pages. If you feel it is beyond you, you can return the book and take your money back."

And how much money was he charging for that book in those days? One thousand dollars -- because Gurdjieff and Ouspensky both believed that unless a person pays for something, he is not going to be deeply involved in it. When a person pays one thousand dollars, he has to read the book. And because there were nine hundred uncut pages, even people who could not understand the introduction were curious about what was inside the book; and they had already paid one thousand dollars, so it was better to cut it and see.

But the book goes on becoming more and more difficult -- difficult in the sense that Gurdjieff used to make words of his own. So first you cannot find their meaning in any dictionary. Those words have never existed in any language. He would mix three languages and make one word. And his words are so long that sometimes the whole sentence is one word. You cannot even pronounce it. His paragraphs are so long that one paragraph may take the whole page. By the time you come to the end of the paragraph, you have forgotten with what it had begun. Sometimes even lines run into whole pages.

Gurdjieff had his own ways. And when he says you have to pay for everything, he means it in a very materialistic way.

One countess was introduced to Gurdjieff by another of his rich followers, and the same evening Gurdjieff sent a message to the countess, "You give all your ornaments, diamonds, and money and everything, so that from tomorrow your teaching can start." She was worried, "What kind of teaching is this? Even if there is some fee I can pay, but all my diamonds and all my ornaments?" She was very rich, and she had very valuable stones.

She asked her friend, "What to do? What kind of man is this Gurdjieff? He wants everything, and then only tomorrow morning will the teaching begin." The other woman laughed; she said, "Don't be worried. He also asked me for all. I gave all my ornaments, all my money, everything that I possessed, and next day, when the teaching started, the first thing he did was he returned all the money, the whole bag. So you need not be worried."

So the countess collected all her diamonds and ornaments and money in a bag, and sent them to Gurdjieff. The next morning she was waiting, that before the teaching starts... but the bag never came back. She was very much puzzled -- he has taken everything, she is now a pauper. She asked her friend, "You were saying that he returned yours."

She said, "That is absolutely true. You can see, all my things are with me. I am also amazed about what has happened. Perhaps he forgot or something, that's why he has not returned them." Those things were never returned, and when the woman asked, "I had given them because of my friend's assurance that they will be returned tomorrow morning, but three days have passed. The teaching has started, but I cannot concentrate on the teaching; my whole mind is thinking about my money and my diamonds and my ornaments, because that was all that I had."

Gurdjieff said, "The first woman's things were returned because she offered them with love and trust. Yours will not be returned because you offered them with the idea that they will be returned -- and first you made sure of it by asking your friend. You have not given out of trust and love. This is your first teaching, that if you are going to be with me, you will have to trust. And nothing is free."

So perhaps Ouspensky will not agree with my interpretation. But I am absolutely certain that my interpretation is far more spiritual, far more poetic, far more mystical, far more Eastern. And I don't care whether Ouspensky agrees with me or not.

I am not here to teach you the philosophy of Ouspensky or Gurdjieff; my path is totally different. Their path never crosses my path. Still, I love those people, because they created a tremendous desire for a spiritual search in the West.

Many of you might not have come here if Gurdjieff and Ouspensky had not existed. You may not have heard their names, but they created the climate for spiritual search, and I have tremendous respect for them both. But I do not agree with them as far as the path is concerned. I have my own understanding, how you have to become awakened, enlightened.

BELOVED OSHO,
EACH DAY, EACH WORD, EACH GESTURE PENETRATES UNKNOWN LAYERS... UNIMAGINED FLOWERS OPENING, UNEXPLAINED MUSIC DANCING. AND WITH EACH, A DEEPER LONGING FOR SOMETHING MISSING, LIKE A TARGET THAT CRIES FOR THE ARROW THAT HAS JUST FALLEN SHORT. BELOVED MASTER, AM I DWELLING TOO MUCH ON WHAT'S MISSING?

Deva Abhiyana, you are dwelling too much on what is missing. And your focus should be on what is growing. Attention is nourishment; if you give attention to what is missing, you will find that more and more things are missing. And that will create a misery in you, a pain.

If you focus your attention on what is happening to you, what is growing within you, it will grow faster. And perhaps with its growth, what is missing will not be missing anymore.

You say, "Each day, each word, each gesture penetrates unknown layers... unimagined flowers opening, unexplained music dancing. And with each, a deeper longing for something missing."

It is natural that as you start on the path, as new experiences start showering on you, a desire for more arises simultaneously -- because this is what we have been accustomed to for centuries in the ordinary world... our mind is always asking for more.

In India, we have an ancient parable: A king had a very beautiful man, very happy and joyous. His only work was to give the king a good massage early in the morning, and he used to get one gold coin every day. That was his whole work, and then the whole day he was free. He used to live just in front of the palace; and he was a lover of playing on his flute.

Having nothing else to do, and one gold coin was too much, he was living the richest and the most comfortable and luxurious life. And one gold coin was absolutely certain every day, so he never saved anything. The king was always puzzled, "This poor man looks so joyous, even when he is playing on his flute. You can feel his joy and his blissfulness. And here am I, a king of a great country, continuously worried, problems upon problems, cannot sleep in the night, and when he comes in the morning to give me a massage I feel jealous of him. He is in a far better condition than I am; and I am the king, and that poor fellow gets only one gold coin."

He asked his prime minister, "What is the mystery? I have such a big kingdom, such a great treasure, and the treasure goes on becoming bigger and bigger. But I don't feel any happiness; I have not smiled for years -- I don't even remember when I have smiled. What is the mystery, that this poor guy goes on playing on his flute in the daytime, in the full moon night.... He is so healthy, with no worry in the world, and he has nothing because whatever he gets in the morning he finishes by the evening."

The prime minister said, "Just give me a little time, and I will solve the mystery." And that morning, when the man came to give a massage to the king he was looking sad. This was the first time his face had lost the joyous aura. And every day he was becoming more and more miserable.

The king called his prime minister and asked, "What is the matter? What have you done? Now I don't hear the flute. Perhaps he does not feel like playing on the flute and he has become a miserable person, just like me."

The prime minister said, "Nothing, just a simple thing. I threw in his house a bag containing ninety-nine gold coins." The king said, "I don't understand, what can your bag do? He should be more happy, that he has got ninety-nine gold coins."

The prime minister said, "You don't understand a simple psychological fact. The next day he was sad, because he thought,`Ninety-nine coins... if I can save one coin, I will have one hundred coins.' So that day he did not eat anything. He said, `There is no harm in fasting one day just to save one coin; don't waste it.' And since then the desire for more -- one hundred and one, one hundred and two, one hundred and three.... Now he is eating less, not living the way he used to live. Saving has become his problem. And he is hoping

that soon he will have two hundred."

The king said, "But this is not... you will kill the poor man!" The prime minister said, "You had asked, what is the mystery? The mystery is, the mind goes on asking for more and more and more -- the more you get, the more it goes on asking for. And there is no end to it."

Your accumulation becomes great, but your desire for more also becomes great; this is the habit of your mind. When you enter into the spiritual world, you go on keeping the old habit for more and more, unconsciously.

You are saying, "Each day, each word, each gesture penetrates unknown layers... unimagined flowers opening, unexplained music dancing. And with each, a deeper longing for something missing."

Nothing is missing. But if you become concerned about the missing, all that you are experiencing will be destroyed. You have to drop the old habit... just a little intelligence. Enjoy that which you are getting. Pour all the nourishment into that which you are getting, so it becomes stronger, with more flowers, with more beauty.

And don't be bothered about the missing. Those missing flowers will grow on the same tree. But if you think only of the flowers that are missing and forget the tree, and forget to give nourishment to it, those flowers will never be attained; on the contrary, you may miss even the tree, the tree may die. But mind is a strange thing. It is always concerned about that which you have not got. That which you have got you don't rejoice in, and you are miserable for that which you have not got.

A sannyasin has to shift his whole focus. It is a simple matter of understanding. Deva Abhiyana, don't behave stupidly. You are growing in the right direction, but if your mind becomes worried about something more which is missing, you will go astray. And not much intelligence is needed.

But we are all living with a very small fraction of our intelligence. We don't use our whole intelligence; otherwise, everybody will have such grace and such beauty and such joy and such love -- so much of it that he cannot contain it within himself; he will have to share it.

Two Polish men are driving along and they have to stop at a shopping mall. So they find a parking space, get out of the car, slam the doors and the driver says, "Oh, shit, I just locked the keys in the car." "What we are going to do now?" says the other man. "I don't know," replies the driver, "I guess we will have to break the windshield and get them out."

"No," says his friend, "you can't break the windshield. Maybe you can find a coat hanger and open the door that way." "That is too difficult," says the driver. "Well," says his friend, "you had better think of something fast, because it is starting to rain and the top is down."

But this is the standard of the whole humanity. Nobody seems to be using intelligence at all. You are not supposed to use it; you are supposed always to rely on the advice of your bosses, of your father, of your mother, of your teacher. Slowly, slowly you forget that you also have intelligence.

Always asking for advice is a disease.

First try your own intelligence; give it a chance to become sharp. And about your problem, it is very simple. I can understand your longing for more and more. It will be coming, you need not worry about it, but right now relish, rejoice, dance, with all that is happening to you.

Your rejoicing will create more space, more capacity for many more things to happen. And anyway, you had better think of something fast, because it is starting to rain and the top is down.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #21
Chapter title: What am i doing here?

7 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHY IS IT SO DIFFICULT FOR ME TO TAKE SANNYAS? EVER SINCE I SAW YOU IN AN INTERVIEW ON TV ONE YEAR AGO, I'VE NEVER BEEN SO NERVOUS BEFORE IN MY WHOLE LIFE. SOMETIMES I WISH I'D NEVER HEARD OF YOU, AND, ON THE OTHER HAND, I'M HAPPY THAT THERE IS SOMEONE LIKE YOU TO SHOW ME THE WAY. BUT TO TAKE SANNYAS... I FEEL SUCH AN EGOIST -- JEALOUS, LAZY -- THAT MAYBE I SHALL NEVER BE A GOOD SANNYASIN. CAN YOU PLEASE GIVE ME A HINT TO FIND A WAY OUT OF THIS DILEMMA?

Rita, sannyas is always difficult. But only the first step, because it is a transformation from one style of life to a totally different style of life. Mind always finds it difficult to adjust to new ways of life. The old way you seem to be well-acquainted with; you can walk on it with closed eyes, almost asleep, like a robot. But the new way will need alertness, awareness; the new way will need learning life from scratch.

Sannyas is simply an initiation into new spaces within you, a change from the head to the heart, from logic to love, from your ordinary conditioning, to an unconditioned mind, to a freedom which you are not even aware that you are capable of.

Sannyas is something like a bird which has remained in a cage -- the cage is golden, very artistic, very valuable, but to the bird it is nothing other than an imprisonment. But the bird has lived long in the cage, although it is taking away its freedom, its whole sky, its flights across the sun, its joy; it has almost destroyed the bird's capacity to be on the wing. Perhaps the bird has already forgotten that it has wings. But the cage has security, safety from the unknown. The bird need not to be worried for the coming days -- it need not worry about its food.

Even if you open the door of the cage, the bird will hesitate to get out of it. So much is involved -- the security, the safety. And who knows about this vast sky, and where he will land? And he has forgotten completely that he has wings. You know something only if you use it. If a bird has never used its wings, how can it remember them?

The English word sin is very beautiful. Christians have destroyed its beauty, they have made it ugly; otherwise its original root means "forgetfulness." There is only one sin, and that is forgetfulness.

The doors are open, the sky is inviting, the other birds are flying, it is only a question of a little courage. That's why I say that only the first step is difficult. If the bird can gather courage and take a jump into the air, the wings that he has no awareness of suddenly open.

He's on the wing.
The whole sky is his.
Now the faraway stars can be his pilgrimage.

Sannyas is initiation into freedom, making you aware about your wings, making you also aware that the whole sky, with all its stars is yours. You need not worry about security and safety; existence is taking care of so many birds, so many trees, so many stars -- it can take care of you too.

Sannyas is trust in existence. And the moment you trust, there is no fear, there is no worry, and there is no difficulty. Life becomes the most enjoyable, relaxed phenomenon.

You are asking, Rita, "Why is it so difficult for me to take sannyas?" My suggestion is that you cannot deliberately take sannyas; it is something like love that happens, it is something like sleep that comes. You cannot make any effort for the sleep to come, nor can you make any effort for love to happen -- these are not part of the world of doings. Your first difficulty is that you are thinking of taking sannyas. Drop that idea, and sannyas will take you. Suddenly you will realize, "My God, I am a sannyasin."

It simply comes -- and it comes so silently, so gracefully. But the idea of taking sannyas is basically wrong; hence it becomes difficult. Even if you take it, it will be false, it won't be the true sannyas; you will

be simply dreaming that you have taken sannyas. The authentic sannyas simply comes one moment and possesses you -- it springs up from your very heart, and there is no way to avoid it. It is your very heartbeat.

So the first thing you have to drop is the idea of taking. Just be here, enjoy for a few days. Just watch other birds opening their wings in the sky. Participate in their songs, in their dances, without bothering about sannyas. And if you start feeling that it is already happening, in a moment when you are lost in singing and dancing, when you are not there... it occupies your innermost being.

It is not something that you have to do, it is something that simply grows in you. It is not a commodity that you have to purchase, it is a quality, a grace, a search which starts growing inside you -- just like a seed disappears into the soil and in its place a plant starts growing. That plant was asleep in the seed; now it has awakened.

Sannyas is asleep in you, just asleep. So dance madly, sing madly, meditate, enjoy all these people, this crazy communion, and the moment will come on its own. When you are ripe you will find that there is nothing more easy than sannyas.

You are saying, "Ever since I saw you in an interview on TV one year ago, I've never been so nervous before in my whole life." It is a good sign. I touched your heart. Your nervousness, that you have never felt before, is simply an indication that something new has started happening in you. You don't know what it is, you don't know where it is going to lead you; hence the nervousness.

People always feel good walking on the superhighway where the whole crowd of millions of people are walking. They may be going nowhere, but just because so many people are going, you feel a certain confidence that so many people cannot be wrong. But my whole teaching is that unless you start moving alone, dropping the crowd... because the crowd has never reached anywhere, and one has never heard of a crowd becoming enlightened. A crowd always remains a crowd -- blind, deaf, without direction. It just goes on because it always finds somebody ahead of it is continuing on.

One scientist was trying to experiment in South Africa on a very rare species of insect which always follows the leader; they always move in a long line. If you pull one out of the line it becomes nervous, it starts feeling that it has lost its moorings, its roots. Put back in the line it is perfectly at ease. Somebody is ahead, somebody is behind, they must be going somewhere, and so many cannot be wrong.

The scientist tried one experiment and captured almost a dozen insects of that species. He put them into a big plate, a round plate, and they started moving round, and round, and round. Somebody was always ahead, somebody was always behind, and out of their conditioning of centuries, unless the leader stops.... And there was no leader because it was a circle. They are very obedient people -- unless the leader stops, nobody is going to stop. They went on and on for sixty hours, until they all fell dead.

Where is the crowd going?... but it is cozy to be part of it. People are very nervous in being alone, and sannyas is the art of being aloneness. Unless you learn to be alone, you will never be an individual in your own right; and unless you learn to be alone you will never be able to enter within yourself, because the crowd cannot go there. Even your most intimate friend, your lover, your beloved, cannot go with you inside you; there you have to go alone. That path is absolutely private. That is your privilege, nobody can interfere there, and that is where your source of life is. You can call it life, you can call it God, you can call it truth -- names don't matter.

You became nervous -- it is a good sign. From that very moment I have been haunting you, and unless sannyas happens I am going to haunt you your whole life. You can go anywhere, you can escape to the moon, but it won't help.

You say, "Sometimes I wish I'd never heard of you." Nobody desires disasters, but they happen. And it has happened already; now there is no point in crying for the spilled milk. "And, on the other hand, I'm happy that there is someone like you to show me the way." You will remain in a dilemma: half of you is already ready to take the jump, and the other half is clinging to your past.

One thing has to be remembered, that the past is no more, and clinging to the past is clinging to the dead. It is very dangerous, because it hampers and hinders your life, in the present and for the future. One should always go on freeing himself of the dead past. That is one of the fundamentals of sannyas, to go on renewing yourself every moment, to die to the past and be born anew. That which is gone is gone -- don't even look back. Looking back is not a good sign.

Small children never look back, they always look ahead. They don't have anything in the past to look back on -- there is no past, they have only the future. Old men never look at the future, because in the future there is only death, and they want to avoid it, they don't want to talk about it. They always look back. They decorate their memories; they make them look very beautiful. All that they have is a collection of memories,

and they go on improving on those memories, but when they were actually living them, they had not enjoyed them. But now the future is darkness; one needs some consolation. They can find consolation only in the past.

A person who lives in the present -- neither bothering about the past, nor bothering about the future -- is fresh, young; he is neither a child nor an old man. And one can remain young to the very last breath. The body may be old, but the consciousness remains fresh, just like a fresh breeze, cool, fragrant, in the early morning sun. The whole problem is that we are caught up with our past. It is holding us back, it does not allow us to go against it. And if you don't go against it, your whole life will be simply boredom, because you will be repeating and repeating the same past, the same routine.

The most important philosophical school of our age is existentialism, and they have brought a few new problems for the philosophers to think about. One of their problems is boredom. If you look into an existentialist treatise you will be surprised: God is not talked about at all; there is nobody concerned about the soul, about heaven and hell, and angels and the devil. The things that they are talking about are boredom, anguish, meaninglessness, society -- strange subjects, but in fact far more significant than God, the devil, heaven and hell, because they were all fictions, and these are realities.

A man who lives according to the past remains in the grip of the past. He is bound to feel boredom, meaninglessness, and a kind of anguish, "What am I doing here? Why am I continuing to live? What is there in tomorrow? -- another repetition of today? And what was in today was a repetition of yesterday." So what is the point? Why go dragging yourself from the cradle to the grave, in the same routine?

It is perfectly good for buffaloes and donkeys because they don't think, they don't have the memory of the past, they don't have any idea of the future. So they are doing the same thing every day, the buffaloes go on chewing the same grass their whole life; they don't change even the grass -- but they are not bored, because for boredom a certain consciousness is needed. This consciousness is aware that you have done it before, you are doing it again, and you will be doing it tomorrow also -- because you don't move from the past, you don't let it die, you keep it alive.

This is the dilemma that everybody faces in life, and the only solution is to let the past die. There is a beautiful story in the life of Jesus. He comes to a lake; it is early morning, the sun has yet not risen, and one fisherman is just going to throw his net into the lake to catch fish. Jesus puts his hand on his shoulder and says, "How long are you going to do this thing, every day -- morning, afternoon, evening -- just catching fish? Do you think this is all life is meant for?"

The fisherman had never thought about it -- a simple, poor fellow. He said, "I have never thought about it, but because you have raised the question, I can see the point, that life must be something more."

Jesus said, "If you come with me I will teach you how to catch men, rather than catching fish."

The man looked into Jesus' eyes... such depth, such sincerity, so much love that you cannot doubt this man, such a great silence surrounding him that you cannot say no to this man. The fisherman threw his net into the water and followed Jesus.

As they were getting out of the town a man came running and told the fisherman, "Where are you going with this stranger? Your father who was ill for many days has died. Come home!"

The fisherman asked Jesus, "Just give me three days so that I can do the last rituals which a son is expected to do when his father dies."

And this is the statement that I want you to remember: Jesus said to that fisherman, "Let the dead bury their dead, you come with me." What does he mean, "Let the dead bury their dead, you come with me.... The whole city is full of dead people; they will manage to dispose of your dead father. You are not an absolute necessity to them. You just come with me." People like Jesus have such a certain authority in their very presence -- the fisherman followed him.

Every moment something is becoming dead. Don't be antique collectors; that which is dead, leave it. You go with the life, you flow with life, with your totality and intensity, and you will never face any dilemma, any problem.

Sannyas is such a simple happening, but it is a simple happening only to the intelligent, not to the retarded. It is not for idiots... at least, I have never seen any idiot even thinking about sannyas. The idiots belong to the world of the buffaloes. They are perfectly at ease, although their life has no meaning, no flowers, no fragrance. No song ever arises in their heart; they don't ever feel like dancing to abandon. Their life is very lukewarm. It never gets to such an intensity where one becomes almost a flame -- a torch burning from both ends simultaneously. And only these few people have known the truth of life and the beauty of life and the ecstasy of life.

You are saying, "But to take sannyas... I feel such an egoist -- jealous, lazy -- that maybe I shall never be a good sannyasin."

Who told you that you have to be a good sannyasin? Here are only sannyasins; nobody is good, nobody is bad. We don't believe in those categories. Have you ever seen a deer which is beautiful or a deer which is ugly? Those categories don't exist -- all deers are simply so alive.... Here nobody takes note whether you are a good sannyasin or a bad sannyasin. You can be a good Christian or a bad Christian, a good Hindu or a bad Hindu. But sannyas is not a religion; it is a search.

What do you mean when you say, "I cannot be a good sannyasin?" To be a sannyasin is to be *good*! It is its intrinsic quality. A person who is so courageous to take the jump and come out of the old bondage into the open sky... this love for freedom and this risk for freedom is what goodness is.

And as far as laziness is concerned, sannyas is exactly the art of how to be spiritually lazy. I call myself the lazy man's guide to enlightenment -- because I teach nothing but sitting silently, doing nothing, and the spring comes and the grass grows by itself. You don't have to pull the grass, it grows by itself; you have just to wait.

Laziness is not a bad quality. I have always been condemned by my elders, by my teachers, by my professors, by my colleagues, friends, "You are good for nothing." And I said, "That's actually how I want to be: good for nothing" -- because in this world you cannot find a lazy man becoming Adolf Hitler or Ronald Reagan or Alexander the Great or Nadir Shah or Tamerlane or Genghis Khan. The world has suffered from active people, not from lazy people!

If two dozen people in the world would have been lazy, just two dozen more -- people like Joseph Stalin and Benito Mussolini and Adolf Hitler... just two dozen people in the world, and the world would have been a paradise, because there would have been no wars. Lazy people cannot fight.

I am reminded of a small story. In India there is one state, Rajasthan, which is the most ancient place of warriors; it has created great warriors. In a small village there was a great warrior, and in India, to have your mustache pointing upwards is thought to be the sign of a great warrior. He was such an arrogant and stubborn fellow that he had told everybody in the town, "You can have your mustache, but they should be always pointing downwards. If I see anybody having his mustache pointing upwards, I will kill him!"

And he had killed at least two, three people. Then the whole village became afraid, "This is a strange man; we cannot even keep our mustaches upwards." But what to do? The man was dangerous and he was powerful.

And then came a new stranger to live in the village. He was a very lazy man. People told him, "You are a stranger, you don't know the law of this town. The great warrior... if he sees you, your head will be chopped off. You have to put your mustache downwards."

He said, "I am so lazy that I will prefer it ifhe chops off my head. But I am not going to make that much effort, because it will take hours... for my whole life my mustache has been trained to remain upwards; to change its direction is not easy. If he chops off my head, that finishes all my anxieties and problems."

People said, "Are you mad or something?"

As he was sitting outside his house, the warrior came and he said, "It seems you are a stranger in this town."

He said, "That's right."

The warrior said, "Stranger or no stranger, pull down your mustache!"

The lazy man said, "That is not possible. But if you are going to have a fight with me, then I will suggest one thing -- because one never knows, I may be dead, you may be dead... because it is not going to be just that you chop off my head; I also have my sword, although I have never used it. But if that moment has come I will give it a try. There is no harm; anyway I am going to die.

"Before we enter into a fight to kill each other, my suggestion is that I should go inside my house and kill my wife and my children, because more or less I will be killed, and after me my children will be orphans, my wife will be a widow, and who will take care of them? And I suggest the same thing to you: that you go home, kill your wife, kill your children, so if you are killed there is no problem; there will be nobody left behind you in misery and pain."

The warrior said, "The idea is right." He went back and immediately cut off the heads of his wife and his six children and came back. Just on the way he met the man. He was coming without the sword and he had put his mustache downward. The warrior said, "What happened?"

He said, "I thought, I am a lazy man, it is more simple to put the mustache down than to kill the wife and the children. And I have never killed anybody. So I changed my mind."The warrior said, "You idiot! You

changed your mind. And I have finished my family!"

He said, "That is not my responsibility. Just, I had to choose between two things, whichever was simpler. I thought, putting the mustache down is simpler."

Basically I am a lazy man. Lazy people have not done any harm in the world. It is the too active, the hyperactive, who have driven the whole world into misery, madness, slavery. So as far as laziness is concerned, it is very supportive to meditation because meditation needs a very quiet, calm, silent mind. A lazy man is so lazy that he cannot even be bothered to think. Thinking is also part of the active mind.

So, you don't be worried about your being a good sannyasin, because to be a sannyasin is to be good. You don't worry about being lazy -- that is a great quality that has to be developed, and you already have it!

As far as your ego is concerned and your jealousy is concerned, my whole work here is to help you become so loving that the energy that becomes jealousy is transformed into love. And you know perfectly well that jealousy always follows your love. You are not jealous without love. A man who does not love is not jealous.

Jealousy is almost like a shadow of love. If we can grow our love, it takes over the whole energy of jealousy and transforms it into love. It is an alchemical change. And I can say it with guarantee, because it has happened in me, it has happened in my thousands of sannyasins who have forgotten what jealousy is. Their love is so much.

And as your silence, your peacefulness, your relaxedness, your love, deepen, your ego disappears. Ego is a false entity. One need not be worried about ego. Meditation is the medicine to kill the ego. So I accept all kinds of people: egoist, jealous, angry, violent, depressed, because I have seen that a simple meditation transforms all these baser metals into gold. This is the alchemy of sannyas.

So that should not be your worry. Once you are a sannyasin, that has to be my worry -- your jealousy, your ego. I have to take care that they don't leave you too quickly, because then one starts feeling a gap. One starts feeling that something is missing. So my whole concern is that before you start missing your ego, I should provide at least a little glimpse to you of your real individuality, your self. Then you won't miss the ego. I have to provide you with a few new flowers in your loving energy, so that you won't miss your jealousy.

And these things are not alone -- there are many, many things. Ego is surrounded with depression, with anxiety, with anguish, with all kinds of sick ideas. My problem is that your sick ideas should not disappear suddenly; otherwise you will start feeling yourself empty. They have been there for so long, and you have been feeling so full.

Before they disappear I have to give you new experiences, which are not difficult, which are lying dormant in you. Just a little push and your heart becomes so full of songs that, who cares about jealousy?

Your own life becomes so graceful that you forget all about somebody else being more beautiful, somebody else being more intelligent. All your competitiveness, all your jealousies simply disappear; otherwise, you go on accumulating more and more problems, and when death comes you are nothing but a huge collection of problems. You don't have anything to feel grateful for towards existence. You are angry because this existence has given you only problems and nothing else -- and they go on growing.

It all depends on you, whether you want to grow roses or you want to let any weeds grow in your being. Ordinarily, people never bother: weeds go on growing, and they go on suffering.

A lady is sitting on the bus with her baby, when a drunk staggers over in front of the woman, looks down and says, "Lady, that is the ugliest baby I have ever seen!"

The woman starts crying and everyone on the bus kicks the drunk off. They are making such a big fuss that the bus driver pulls over and stops. He goes to the back of the bus and asks, "What is the matter?" The woman is inconsolable and can't even talk. She just keeps crying.

"Look, I don't know what he said to you", says the driver, "but to help calm you down I am going to go get you a cup of tea."

He gets off the bus, goes into a nearby hotel and comes back with the tea. "Calm down", says the driver. "Everything is okay now. See? I brought you this cup of tea and I also brought you a banana for your pet monkey!"

Things go on growing. Whatever you have is not going to remain the same, because everything in life is always growing. If you have thorns, then thorns will be growing; and if you have roses, then roses will be growing.

Sannyas is only the opening of a new door, dropping the past and starting your life from ABC. If your past life had jealousy, egoism and other problems, you can start a new life with roses. It is absolutely in

your hands. You are what you have made yourself, and you *will be* what you are going to make yourself.

BELOVED OSHO,
I AM A VERY NEW SANNYASIN. I CAME HERE TO EXPERIENCE YOU AND YOUR LOVE AND THE ATMOSPHERE AROUND YOU. SOMETHING IS CONFUSING ME. IT IS THE FACT THAT I FEEL MY LOVE TO YOU AND YOUR PRESENCE IN MY HEART MUCH MORE WHEN I AM DOING MEDITATION THAN WHEN I AM SITTING WITH YOU IN DISCOURSE. HOW IS THIS POSSIBLE?

Gyandip, it is not a very complex question. When you are sitting silently in meditation your mind relaxes, there are less thoughts, and your heart starts feeling more love. The mind with less thoughts, the heart with more love, and you will feel my presence very easily, because then your own being is very close to the loving heart.

We may be different as minds, we are less different as hearts, and we are one as beings. So what is happening inside you is that you are feeling your own being more intensely, more clearly, more transparently. The same happens here, to people who have been sitting with me for years. Their very sitting with me is a meditation. You are a new sannyasin. When you are sitting with me you are not absorbing my presence, you are more interested in what I am saying, not in what I am.

And it is natural. Because you are new, you want to be acquainted with my philosophy, so your mind starts working. You are more thoughts and in the head, and less love and less in the heart and farther away from your own being. The distance from your own being is the same as the distance from me.

Slowly, slowly you will become aware that what I am saying is not so important, but what I am is more important. You have not just to listen to my thoughts, you have to drink me, you have to absorb me. It takes a little time for every new sannyasin, because you have come here, first, because you were convinced of my thoughts, and you are enchanted with new thoughts, new arguments, new ways of thinking.

As you will become more and more acquainted with me, you will be surprised that I am not a philosopher and I am not a theologian. And what I am saying is only a device, so that you can sit with me silently. I do the talking, your mind remains silent and your heart starts coming closer to me. Slowly, slowly there happens a synchronicity between your heart and my heart.

Beyond that is the meeting of the being. Then thoughts don't matter at all. Then what matters is simply the light that I am hiding in my being, the juice that I am spreading all around. Once you become aware of it, my presence becomes a nourishment, a food. Then the whole situation will change. Your meditation will be deepened as it is now, but you will miss me. You will miss me more in your meditation than at any other time, because you will find the temple in the meditation but the temple will be empty.

It will take a little time more, when slowly, slowly your temple itself becomes full of godliness. Then you don't need me. Then you have become me, or I have become you, or perhaps I and you, both have disappeared into one entity.

So don't be confused -- what is happening is natural; it happens to every new sannyasin, and particularly to male sannyasins. To female sannyasins it is just the opposite: when they are here in my presence they feel me more; sitting in meditation they remember me, but they don't feel me. And remembering is one thing, and feeling is another. Remembering is of the mind and feeling is of the heart. Remembering brings a sadness and feeling brings joy. But that's how men and women are different. Their energies function in a different way.

But nothing is wrong with you. Everything is going right. Just a little time is needed, a little patience, a little more waiting.

A Jew comes home -- it is midnight -- and finds out that his wife has been unfaithful. He tells a friend that he's going to kill her. "Don't do that", says the friend. "If you kill her you will go to jail and be hanged. It is better you should screw her to death."

So the Jew makes love to his wife day and night for a year. His friend comes round to visit him and is shocked to find him a haggard and shaking old man, but his wife looks wonderful, shining with health.

"How is it you are so ill and she is so well?" asked the friend.

"Sh, don't say anything, she does not know she is dying."

Just a confusion. You cannot kill a woman by making love, you will kill yourself. The energies are so different. By making love man loses energy and the woman gains energy; she is the receiver. So the more you love, the more you are bringing your death closer. The woman will become more and more healthy.

It is unfortunate that no great psychologist has yet bothered to go into deep research about the energies of men and women and their differences. They don't have the same energy. It is not only that their bodies are different; their energy bodies are also different, their functioning is also different. When a woman comes here, her contact with me is through the heart; when a man comes here, his contact with me is through the head.

And the contact with the head is not very reliable. It will take a longer time because a small doubt and the whole edifice can fall down. But the woman has no question of any doubt. Love knows no doubt. As time passes it becomes more and more deep, to the point where it becomes trust. Trust is the highest development of love.

For men the journey is long, because he has to begin with doubt and reach to trust. The woman begins with love; her journey is short -- short and not with many possibilities of going back. There are not many pitfalls on the path. Beginning with doubt and moving towards trust is just moving towards the opposite of doubt. Trust is diametrically opposite to doubt. Love is not opposite to trust, love is the beginning of trust.

So the path for the woman is simpler, cleaner, shorter. It is because man has repressed women for centuries that you don't have so many mystical women, so many enlightened women. But one thing perhaps you have never thought about: every great master has been betrayed by his male disciples, but he has never been betrayed by his female disciples. You cannot find a Judas in women.

Gautam Buddha was betrayed by Devadatta and Devadatta tried to kill Gautam Buddha many times -- many attempts were made on his life -- but you will not find a single woman parallel to Devadatta or Judas. Jesus was also surrounded by women, but they simply served.

I remember a small incident: Jesus is staying in the house of one of his female disciples, Mary. There were two sisters, Mary and Martha. Martha was preparing food and other arrangements, and Mary was washing the feet of Jesus with very precious oils from Egypt. Judas was very angry, and he said to Jesus, "You should stop Mary, because she is wasting such precious oils. This much money can be used for the poor people."

Before Jesus could say anything, Mary said one thing that I have never forgotten. Mary said, "The poor will always be here, but Jesus will not always be here. Please don't say such a thing. I can serve the poor, they will always be here. And you can serve the poor, there is no lack of poverty, but where will you find Jesus again?"

The woman has a different outlook. Judas is perfectly socialistic, mathematical, and logically right. Mary is not logically right, neither is she a socialist, but she knows how to love, she knows the art of devotion.

Gyandip, you are a man; you have come here with your mind . It will take me a little time to chop it off... just a little waiting, a little patience. I have to move your mind energy towards your heart, and then things start becoming better. Then you have moved from the desert to the garden and then everything starts becoming better.

Okay Vimal?

Yes Osho.

The Razor's Edge

Chapter #22
Chapter title: Don't be worried -- the worst will also happen

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BELOVED OSHO,
SINCE YOU FIRST SPOKE ABOUT SUBJECTIVE AND OBJECTIVE ART, THE ARTIST AND THE MYSTIC, A DEEP REFLECTION HAS BEEN TRIGGERED IN ME. I'M CONFUSED CONCERNING MEDITATION AND DOING. I HAVE ALWAYS FELT MY ART TO BE MY MEDITATION, BUT IS IT STILL NOT A DOING? I NOTICE THE DIFFERENCE WHEN SITTING IN VIPASSANA. MUST ART AND SCULPTURE EVEN, FADE AWAY INTO NON-DOING? CAN CREATIVITY ON THE MATERIAL PLANE BE TRULY MEDITATIVE? WILL MY ART REMAIN SOLELY SUBJECTIVE UNTIL THE EGO AGREES TO COMMIT SUICIDE?

Deva Darpana, the distinction between the subjective and the objective art is basically based on meditation. Anything that comes out of the mind will remain subjective art, and anything that comes out of no-mind, out of silence, out of meditation, will be objective art.

This definition is simple and will destroy your confusion. Whether you are creating something -- you may be a sculptor, you may be a carpenter, you may be a painter, a poet, a singer, a musician -- all that has to be remembered is that it is coming out of a silence within you, that it has a spontaneity. It is not prearranged, preprogrammed, pre-thought. As you are creating something you go on being surprised yourself -- you have left yourself in the hands of existence.

Now your hands are not your own hands. They are simply following what the existence longs for. You are not to interfere, you have just to be a watcher -- a watcher of your own creative activity. From the doer you have to shift to being just a watcher.

The ancient UPANISHADS are one of the best expressions of objective art -- tremendously meaningful statements, immensely beautiful poetry, yet we don't know the name of the poet, the name of the mystic. They have not mentioned their names for the simple reason that they are not the doers; they are just instrumental in the hands of existence.

Mind is a doer, so when you are doing something according to your mind, it will be subjective art -- subjective in the sense that you are pouring your own thoughts onto the canvas in colors, singing your own thoughts on the flute, but it cannot be sacred. Your mind is so full of trivia, your mind is concerned with absolutely nonessential things. It is a mess.

Just sit silently in a corner one day. Close the door -- lock it so that you can be confident that nobody is going to see what you are doing -- and then go on writing whatsoever arises in your mind. Don't edit it; don't try to make it better. Don't even complete the sentences -- if they remain incomplete and another sentence intrudes, leave it as it is. It has to be photographic. Just a small ten minute exercise -- and then read what you have written. And you will be surprised: are these your words? Is this your mind? This seems to be the mind of a madman!

But twenty-four hours, day in and day out, those thoughts go on rushing in your mind. When anything is created out of this madness which you call mind, it is going to reflect it. That's why even a great painter, a genius like Picasso, has never attained to what I am calling objective art. All his paintings are subjective.

And if you watch his paintings, sitting silently, looking at them, the paintings will create not silence in you, not beauty in you, not grace in you, not a feeling of the divine in you, but you will start feeling a little crazy. Those paintings *are* crazy. They have come out of a mad mind. It does not matter that the mad mind was a genius.

On the other hand, if you sit silently on a full moon night near the Taj Mahal and watch it, you will be surprised how your mind becomes calm and quiet. The Taj Mahal has a totally different effect, because it was created by Sufi mystics. It is an example of objective art.

The subjective art is a kind of vomiting. You are filled with so much rubbish; you want to get rid of it, and the only way to get rid of it is to throw it on the canvas, on the musical instruments. Objective art is coming out of a silence so deep... it is almost an expression, to convey to you that this silence is possible in everybody.

Objective art has a message.

Subjective art has a madness.

You need not be worried. You are asking, "Since you first spoke about subjective and objective art, the artist and the mystic, a deep reflection has been triggered in me. I am confused concerning meditation and doing." There is no need to be confused. If doing comes out of your mind, full of thoughts, then it is subjective. If your doing pours out of silence, blissfulness, serenity, ecstasy, then the same doing has a different flavor, a different significance; it becomes objective.

You must have heard about the haikus of the Zen masters of Japan. They are examples of objective art. One of the famous haikus of Basho... and Basho is a genius, but he is not writing through the mind. Whatever he is writing is growing within him in his silence like a flower, and he gives it as a gift to the world.

Listen deeply to this haiku. You have to visualize it; then only will you be able to feel its freshness, its beauty, and its penetration into your own being. Just visualize:

AN ANCIENT POND.
A FROG JUMPS IN.
THIS SOUND.

Just these three lines... not even lines.

AN ANCIENT POND.
A FROG JUMPS IN.

Naturally, he creates a certain sound.

THIS SOUND.

If you visualize it, you will find yourself sitting by the side of an ancient pond... a frog jumps in. You will hear the sound of the frog jumping in, and after the sound, an immense silence. That silence is the message. Basho is trying to give you the message which he has lived, felt, and he feels a responsibility that it should reach to anybody who is in search of it.

In comparison to Basho, Picasso is not concerned with you. He is burdened in his head and he wants to unburden it. And when you look at Picasso's paintings you will feel a certain burden, a tension arising in you. If you keep Picasso's paintings in your bedroom you will have nightmares. Each of his paintings is a nightmare. He has relieved himself of his nightmare, given it to the painting. The distinction is very significant.

Before you do anything, let your doing come out of your silence. Before you sing, let your song come out of your silence. Before you paint you should meditate. Unless you come to the point where you feel you are no more, and now existence can use you as its instrument....

You say, "I have always felt my art to be my meditation." Just a little change -- let your meditation be your art. You have always felt your art to be meditation. Art has the priority, and you are calling it meditation because you get absorbed in it, involved in it, and you forget yourself.

Just a little change -- let your meditation be the art. First cleanse yourself; let fresh breezes pass through you, let new flowers of silence blossom in you. Then you know the spring has come, and now you are in the hands of the unknown. Just leave your hands in the unknown, allow them to move not according to your wishes, but according to something bigger than you, something vaster than you. You will be surprised that they move, and you will be surprised that that movement is not coming from you -- it is coming from the beyond.

Darpana, just a little change -- let your meditation be your art.... but meditation has the priority; art is only a by-product. Meditation cannot be a by-product of anything.

You are asking, "I have always felt my art to be my meditation, but is it still not a doing?"

It is. If art has the priority then it is a doing. If meditation has the priority then it is a non-doing. Just a small change makes such a tremendous change -- so mysterious, so beautiful, so delicious. You have given yourself into the hands of eternity. It is a deep offering.

This is the only prayer I know of. All your other prayers are just rubbish coming from the mind.

"I notice the difference when sitting in vipassana." It it good that you have noticed the difference, that meditation is a totally different thing. "Must art and sculpture even, fade away into non-doing?" They don't fade away, they simply go through a transformation. They start having a sacredness about them; something of the divine enters in them.

"Can creativity on the material plane be truly meditative?" The question of material plane or immaterial plane does not matter. What matters is that whatever you do should be born out of meditation. It can be material -- a painting is going to be material, a statue is going to be material.

If it is coming from deep meditation it will have that radiation for centuries. And anybody who knows

how to sit silently a little bit and just to watch it, will receive your message. The gap of centuries will disappear -- he will start feeling the same meditation in which the sculpture or the painting was created.

"Will my art remain solely subjective until the ego agrees to commit suicide?"

The ego never agrees to commit suicide.

The ego *is* suicide.

Because of ego you have forgotten your authentic being. Don't be concerned with the ego, be concerned with searching for your authentic being. The moment you find your real being, the ego will disappear. There is no question of suicide, because the ego is not a reality; it is only an absence of your being. Because you have not entered into your being, the shadow of the being has been misunderstood as the being itself.

So don't be worried about suicide, and don't be worried about what will happen to your ego. I can understand that every artist, every creative person has a very strong ego. Painters, poets, singers, dancers, actors -- all have very strong egos. But they are unaware that their egos are not allowing their genius its total actualization. They are not friends; they are your enemies. And because you are identified with them you will never look for the real one.

To be identified with anything false is very dangerous, because then the search for the real stops. The false has to be dropped. The false has to be understood at least as false, so that a process of search is triggered in you for the real. The real belongs to existence. You have come with it at your birth.

Ego is your nurture, not your nature. Ego has been produced by your family, by your friends, by your education, by your talents. It is just a false creation, and if you become identified -- as almost everyone is identified with it -- this is the greatest barrier. Disidentification with the ego will immediately give you a new insight to enter into your own being -- that which is a gift of nature. Finding it, who cares about old junk? -- your ego, your thoughts, your personality; you have found the real diamonds.

And because vipassana has given you a sense of what meditation is, don't miss this opportunity. Use that sensitivity to go even deeper. At the deepest you can go, something of immense beauty and grace will be created by your hands, but not by you.

As far as the suicide is concerned, I will take care of it -- you just.... I have seen so many suicides. My whole business is to help people to commit suicide, because unless you commit suicide as an ego, you will never find your soul.

A doctor calls his patient to give him the results of his test. "I have some bad news and some worse news," says the doctor. "The bad news is that you only have twenty-four hours to live." "Oh no," says the patient. "What could possibly be worse than that?"

The doctor answers, "I have been trying to reach you since yesterday."

Don't be worried. The worst will also happen. Perhaps it has started happening, because even a small experience of the real, just a small candle in the dark night is enough to dispel all darkness.

BELOVED OSHO,
BEING HERE WITH YOU I FEEL SO FRESH AND LIGHT LIKE A NEWBORN CHILD. ALL THE GERMAN HEAVINESS IS GONE. SITTING IN FRONT OF YOU I FEEL TOTALLY DRUNK. NO MORE THOUGHTS AND WORRIES ABOUT THE FUTURE AND THE PAST. NEVER BEFORE WAS BEING WITH YOU SO STRONG AND FULFILLING. BUT THE OTHER NIGHT, WHEN YOU WERE TALKING ABOUT ALONENESS, A SHADOW CAME OVER ME -- THE FEAR TO BE WITHOUT YOU, THE FEAR OF GETTING STUCK AGAIN IN ALL MY OLD WORRIES. THIS SHADOW FALLS ON ME AGAIN AND AGAIN. BELOVED OSHO, CAN YOU LIGHTEN THIS UP SO THAT I CAN UNDERSTAND?

Dhyan Kavish, whatever you are feeling in this moment, trust that the next moment is going to be born out of it. If it is beautiful, the next moment is going to be more beautiful. If it is nourishing, the next moment is going to be more nourishing. I have been watching you, I have been seeing in your eyes that the German is dead. You need not worry about it.

You have become a pure human being. German or Indian or Chinese or Japanese, all this is nonsense. The simple reality is that you are a human being with no adjective attached to you. I know the German glue is a little stronger, but I have been destroying so many Germans that you can call me almost an expert in killing Germans! Even the parliament of Germany is afraid.

I have not applied for any visa to enter Germany -- I don't have to. Whoever wants to die comes here. This way it is easier; otherwise how am I going to find out who from all over Germany is ready to die,

disappear, become a nobody? The chosen ones travel themselves.

But the German parliament must have been afraid. Their problem is that any German who comes to me never returns. And naturally, the parliament is worried -- what is happening? Their young people, men and women, educated people, suddenly disappear. And even if they come back they are no longer German; they have dropped all that idiocy.

Kavish, you are sayng, "Being here with you I feel so fresh and light like a newborn child." This freshness, this lightness, this feeling of being newborn will remain with you. It is not going to disappear; it has come forever. These are qualities that once you become aware of them, you cannot lose them. They have always been within you, just you never looked at them. They are not coming from outside; they are growing within you.

"All the German heaviness is gone." That's great! "Sitting in front of You I feel totally drunk." Inform the German parliament!

"No more thoughts and worries about the future and the past. Never before was being with You so strong and fulfilling." One never knows when the right time comes. And by the right time I mean the vulnerability, the openness, when you are ready to receive, when you are not afraid, when you drop all your defenses.

"But the other night when you were talking about aloneness, a shadow came over me -- the fear to be without you." Don't be worried about it. If you are open, alive, fresh, I am within you. You may be alone, but if you close your eyes you will find me there, more real than you can see with your eyes open, more real than you can see me now. There is no question of any anxiety.

"... the fear of getting stuck again in all my old worries." Once you have experienced something of the beyond, you cannot fall back. Nature has a certain law: you can go only forward, not backward. Nature has not put any reverse gear in your consciousness.

When Ford made his first car he forgot to put in a reverse gear; so it was a very troublesome job. Even if you had passed your house by ten feet, you had to go round for miles to come back again and stop exactly before your house. People said, "This takes more time; walking seems to be easier -- at least you can go back." And then he added the reverse gear.

God has also forgotten to put in a reverse gear. You cannot go back; you cannot go back in time, in consciousness. If you are young you cannot become a child, if you are old you cannot become young. God thought He had completed the creation. And after six days He could not be found. So perhaps He does not know that man is living without a reverse gear. Perhaps He Himself does not have the reverse gear, so He cannot come back! He must be going on and on, trying to find out, "Where is my creation?"

In this vast emptiness, to find this small earth is very difficult. The earth is really very small. Our sun is thousands of times bigger than this earth, and our sun in comparison to the stars is a very mediocre sun. Those stars are thousands of times bigger. Our earth is just a small place. If you have missed it, there is not much possibility to find it again.

Kavish, I am certain you will remain fresh, light, innocent like a small child, whether you are here or in Germany.

"This shadow falls on me again and again." Don't be worried about shadows. That is just the old German which is trying again to catch hold of you. But I have not seen any sannyasin again being caught by the German ghost. That shadow is a ghost, a German ghost!

You just enjoy your innocence, your lightness, and don't take any note of these worries. They happen to everybody in the beginning. Just old companions... they don't know that you are changed, and they go on knocking on your doors. They don't know that you are no longer interested in them, that you are not going to be a host to them. But slowly, slowly they will understand.

Right now you enjoy, dance and sing as madly as possible. Seeing you dance and sing madly, all those German shadows will go back to Germany to find some member of the parliament, to tell them, "You were right to decide that this man is dangerous and should not be allowed on German land."

The German parliament is so afraid -- I have never thought that Adolf Hitler has left such weaklings. They have decided that my jet airplane cannot even land at any German airport just for refueling. They must be really afraid!

And just two days ago I received a letter from a sannyasin who had written to the German parliament saying, "Now it is almost one year since you passed an order that Osho cannot enter in the country. And he had not even asked you; there was no need to pass an order. You could have denied him a visa any moment. Now it is time that you should withdraw your order -- it looks stupid."

But the committee that receives any appeals against the parliament has stated, "The order should remain.... the man is dangerous; he corrupts the minds of people."

But the German parliament cannot prevent me from corrupting the minds of the people. They don't know the exact word: I *destroy* the minds of people, so that they become simply heart -- because all that is beautiful happens in the heart and all that is eternal happens in your being. Mind is just a wastepaper basket. Anything of no use you go on throwing in the mind. It has a tremendous capacity to collect... a great computer.

Kavish, you enjoy, laugh, and laugh totally. And that laughter will help you. Whenever in Germany you feel something of the German disease is entering in you, just dance and laugh and the disease will escape from you.

Germany has forgotten laughter; it has forgotten rejoicing, it has become so hard. Just for your laugh:

A man and a married woman are making love when her husband comes home unexpectedly. The poor man has no choice -- the husband can come in any moment -- so, naked as he is, he jumps out of the bedroom window. Outside it is cold and raining, and a group of joggers are running by. Having nothing better to do, he joins in.

After a while a man running next to him asks, "Hey, do you always run naked?" "Yes," says the man as he keeps jogging along. "And do you always wear a condom when you run?" asked the other man.
"No," he answers, "only when it is raining."

BELOVED OSHO,
A THERAPIST ONCE TOLD ME THAT WE CAN GET STUCK IN OUR FEELINGS JUST AS MUCH AS IN THE MIND AND THAT FEELINGS TOO HAVE TO BE DROPPED OR GONE BEYOND. I OFTEN WONDER ABOUT THIS, AS MY FEELINGS ARE USUALLY MY GUIDE IN LIFE AND ALSO, I FEEL THINGS VERY INTENSELY. WOULD YOU PLEASE COMMENT?

Anand Trinda, it is a significant question you have asked: "A therapist once told me that we can get stuck in our feelings just as much as in the mind and that feelings too have to be dropped or gone beyond. I often wonder about this as my feelings are usually my guide in life and I feel things very intensely."

There are three centers from which all your actions come: the head, the heart, and the being. The head is the most superficial. It has to think about things -- even if you fall in love the head thinks about it, am I really in love? And if it decides that yes, it seems you are in love, the head is going to propose to the woman, "I think I am in love with you."

But thinking is base. Man functions from the head. It has its utilities -- it has created all the sciences, and all the technologies, and all the nuclear bombs; and perhaps is bringing a global suicide soon.

The woman functions from the heart. She cannot say, "I think I love you." It has never been heard in the whole history of humanity. She simply says, "I love you." Thinking plays no part. The heart is enough unto itself; it does not need any help from the head.

If one has to choose between the head and the heart, one should choose the heart, because all the beautiful values of life belong to the heart. The head is a good mechanic, technician, but you cannot live your life joyously just by being a mechanic, a technician, a scientist. The head has no qualities, capacities for joy, for blissfulness, for silence, for innocence, for beauty, for love, for all that makes the life rich -- it is the heart.

But the therapist who told you was not wrong. You can get stuck in your heart, in your feelings too, just as people get stuck in their thoughts. But perhaps the therapist was himself not aware that there is a deeper center than heart, and that is the being -- which has all the qualities of the heart and still more qualities, more riches, more treasures: blissfulness, silence, serenity, centeredness, rootedness, sensitivity, awareness... a certain insight into the godliness of existence.

First drop from your head to your heart. But don't stop there; it is only an overnight stay, a *caravanserai*. You can have a little rest there, but it is not the goal. Drop from the heart into the being.

And this is the secret of meditation, that wherever you are -- in the head, in the heart -- it doesn't matter, meditation brings you from the head, from the heart, to the being. Meditation is the way to your own center of existence, where there is no question of getting stuck. You are it. Who is going to get stuck in what? There are not two things, only you -- you and your absolute glory.

But Trinda, you are a woman, and naturally afraid that your feelings are your guide in life, and you feel

things very intensely. But it is easier to reach to he being from the heart than from the head. You will not lose guidance; in fact you will not need it at all. You will be so full of light, so full of clarity....

Guidance is needed by the blind. You will have new eyes to see -- to see even that which is not visible to your ordinary eyes. And you will be able to feel new experiences which are not available even to the heart.

So there is nothing to be worried about. Your worry is simply that of a woman, a natural concern that feelings are your guide and you feel intensely; if you drop them then who will guide you? Then how willyou feel things intensely? You don't know there is still a deeper center in you where guidance is not needed at all, where you *are* the guide, and where intensity becomes total, one hundred percent. And not only about those things that you have felt in the heart, but about universal experiences of enlightenment, of awakening, of divineness. You will not be a loser; you need not worry at all.

But a woman, after all, is a woman.

I have heard, a group of Jewish women decided to improve their intellectual level. No more talk of mates or children or sons-in-law, but only politics and social questions: Poland, El Salvador, Afghanistan, the bomb. Then one said, "And what about Red China?"

"I love it, I love it!" said Sarah, "Especially on a nice white tablecloth!"

They were trying to be very intellectual about great problems of the world, but when the words "red china" came, immediately the woman asserted -- forget all about intellectuality! To a woman, red china means not the Red China that is a problem, but Sarah said, "I love it, I love it! Especially on a nice white tablecloth!"

A man was reading in the newspaper that amongst every five people in the world, one is Chinese. The wife said, "Then we have to be very alert now. We already have four children, and I don't want any Chinese to be born to me."

The woman has her own way of feeling and thinking and looking at things. You became worried, how can you drop your feelings? You need not drop them; you simply learn the art of meditation and they will drop by themselves, just like dry leaves are dropping from the trees. When the wind blows strong... just yesterday I was sitting and the wind was blowing strong, and the dry leaves were showering like rain.

When meditation deepens in you, your thoughts, your feelings, all start disappearing. Meditation makes you a silent pool without any ripples -- so silent that it looks like a mirror; you can see your face. And it takes nothing from your intelligence or from your feelings; it only makes everything more authentic, more real, more total, more pure. Intelligence reaches to its highest peak, just as love reaches to its highest peak.

To know your being and to be centered in your being you have found the meaning of life, you have found the purpose for which you have come here on this planet. The intention of existence is revealed to you.

Socrates has said, "Know thyself." In those two words are contained all the scriptures of the world.

Okay Vimal?

Yes, Osho

The Razor's Edge

Chapter #23
Chapter title: It is a carbon copy

8 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WOULD YOU TALK SOME MORE ON THE ART OF HOW TO BE FULLY ALIVE?

Prem Rudra, the art of living fully, totally, and intensely is not something arduous or difficult, but it has been made almost impossible. It is so simple and so obvious that there is no need to learn it.

One is born with an intuitive feeling, intrinsic in life itself. The trees know it, the birds know it, the animals know it. Only man is unfortunate. Man is the highest peak of life, and he wants to know the art of living. There has been a continual conditioning against life. That is the basic cause why the art is needed.

All the religions of the world which have dominated humanity for centuries are anti-life. Their very fundamental is that this life is a punishment. According to Christianity, you are born in sin because Adam and Eve disobeyed God. One cannot believe how long you can stretch fictions. Even if Adam and Eve disobeyed God, I don't see any relationship with you or with me. And secondly, disobedience is not necessarily a sin. Sometimes it may be the most virtuous thing to do.

But all cultures, all societies, want obedience. That is another name of slavery, spiritual imprisonment. What wrong had Adam and Eve done because they had eaten the fruit of knowledge? Is wisdom a sin? Is ignorance a virtue? And God had forbidden them to eat from two trees; one was of wisdom and the other was of eternal life. Who is committing the sin, Adam and Eve, or God? Neither is wisdom wrong, nor is the longing for eternal life wrong; they are absolutely natural. The prohibition is wrong, and their disobedience is absolutely right. They were the first revolutionaries of the world, the first human beings with some dignity.

It is because of their disobedience that all civilization, science, art, everything else has become possible. If they had not disobeyed, we would have been still naked in the Garden of Eden chewing grass -- even chewing gum would not have been possible.

It is not only Christianity; other religions find other reasons to condemn life. Hinduism, Jainism, Buddhism all say you are suffering, you are miserable, and you cannot get out of it because it is a punishment for your evil acts of the past life. Now, what has been done in the past life cannot be undone; you have to suffer it. This misery, this suffering, this anguish has been created by yourself, and all that you can do is patiently suffer so that in the future life you are rewarded. A strange argument!

If you do something wrong in this life, you should be punished in this life. In fact, cause and effect are always together. You just put your hand into fire -- do you think you will be burnt in your coming life? You will be burnt here-now. Every act either has its own reward or has its own punishment. This distance of lives is a cunning idea to make you accept life at the minimum, and all these religions teach you to renounce life. The people who renounce life become saints; they are worshiped. The people who live fully, totally -- nobody worships them; nobody even appreciates them. They are, on the contrary, condemned.

Our whole upbringing is such that it goes against pleasure, against joy, against the sense of humor, against rejoicing in small things of life -- singing a song or dancing or playing your flute. Nobody is going to call you a saint because you play the flute so beautifully -- except me.

I will call you a saint if you dance so totally that you disappear in the dance and only the dancing remains; the dancer is completely merged, melted and has become dance. If you play the flute so totally that you completely forget yourself, only the song remains, and you are not the singer but only a listener, then the flute is on the lips of God.

If you love, it is condemned.

It has been told by all the religions that love is animalistic. Although I have been watching animals, I have never seen any love in any species of animals. Love is absolutely human. Animals may indulge in sex, but have you watched animals while they are indulging in sex? You will not see any joy. You will find them absolutely British. Such hangdogs, as if they are going through a misery. And in fact they *are* going through a misery. It is a biological necessity, and they feel it -- that they are being forced to do something by some unknown force in which they are not interested.

That's why, except man, no animal makes love all the year round. Only when their mating season comes,

when biology compels them: "Now you have to do it... under" enforcement, as if somebody is standing with a gun and ordering you, "Make love!" Just watch the animals, their eyes -- they are not feeling any joy.

Talking about love as animalistic is such nonsense. Animals don't know what love is. Even millions of human beings don't know what love is. Love needs, as a base, a certain centering, a certain grounding in your own being, because unless you are centered in your being you will not know all the treasures that you are carrying within yourself. Love is only one of those treasures. There are even greater things -- there is truth, there is ecstasy, and there is the experience of the divine. Unless one is deep in meditation he cannot love, and he cannot live.

You are asking me, Rudra, about the art of being fully alive. Start with meditation so that you can know the source of your life, and you can be at the source of your life... and it is an amazing experience. Suddenly you become aware that you have so much, such an abundance that if you want, you can love the whole world. You can fill the whole world with your love.

In your small body there is the seed that can create millions of flowers, that contains all the fragrance possible.

The art of life begins with meditation. And by meditation I mean silence of the mind, silence of the heart, reaching to the very center of your being and finding the treasure that is your reality. Once you have known it, you can radiate love, you can radiate life, you can radiate creativity. Your words will become poetic, your gestures will have grace; even your silence will have a song to it. Even if you are sitting unmoving, you will be in a dance. Each breath coming in, going out, will be a joy, each heartbeat so precious because it is the heart beat of the universe itself -- you are part of it.

To know yourself as part of existence... and you will start living fully, without any fear of religions and the priests and all the anti-life teachings which want you to be, rather than rejoicing, *renouncing* life, escaping from life. Once you are free of your conditionings -- and meditation is almost like fire which burns all the rubbish that the past has given you as heritage -- you are born anew. And you will not need any art to learn. It will arise spontaneously within your being.

Right now there are so many hindrances, so many barriers. You have been poisoned for so long, and you have been taught so many wrong things, that it has become almost a dragging. Rather than being a dance, life has become a dragging from the cradle to the grave. People go on living because, what else to do? They don't commit suicide because if life is so miserable, how can they hope death is going to be better?

So rather than focusing on the art of living, focus on where your life arises, in the very roots from where it gets its juice. Go deep within yourself searching for the roots of your life, and suddenly you will come across what mystics have called enlightenment, awakening, or the experience of the divine. After that experience you are a totally different person.

Then each act will have your totality behind it.

Then you will not be schizophrenic.

Then you will not hold anything back.

If you are dancing, then you are dance. If you are singing, then you are song. If you are loving, then you are love. If you are listening, then you are just ears and everything else has disappeared. Then each moment becomes so full, and this fullness goes on expanding.

Otherwise, people are somehow making themselves satisfied with the minimum, consoling themselves with "Blessed are the poor. Blessed are the meek." Nobody needs to be poor and nobody needs to be meek.

Life gives you so much that you are capable of being an emperor. To be an emperor you don't need an empire; to be an emperor is just an authentic and total way of life. Otherwise your emperors are also beggars. They are not living, they are in the same boat in which you are; inside they are as hollow as you are. You are asking for more, they are asking for more.

I am reminded of an ancient Sufi story: A great emperor had gone for a walk in his garden early in the morning, and suddenly he found himself encountered by a beggar who was waiting in the garden, knowing that every day before sunrise he comes. Otherwise who is going to give an appointment with the emperor to a beggar? And he always comes alone, so there is no problem. The emperor said, "What do you want?"

The beggar said, "This is my begging bowl and I want it to be filled. And this is my condition: if you cannot fill it... and I am not asking with what -- gold, silver, diamonds, or stones or mud -- I am not saying anything about with what. My condition is that it should be filled completely. If you accept my condition, then only, try; otherwise I can go."

It was a great challenge to the emperor. He said, "What do you think? -- I cannot fill your begging bowl?" He immediately called his prime minister and told him, "Fill his begging bowl with the most

precious diamonds."

The beggar said, "Once again I say to you, beggar to beggar, that there is still time, I can go." The emperor said, "What do you mean by, 'beggar to beggar'?"

He said, "You will understand it a little later on. Just let your prime minister come."

And he came with a bucket full of diamonds and poured all the diamonds in the small begging bowl. The emperor and the prime minister both could not believe... as the diamonds fell in the begging bowl, they disappeared. The begging bowl remained empty -- as empty as it was before. But the emperor was a man of great pride. He said, "Even if my whole treasury has to be poured, this beggar has to be defeated. I have defeated emperors; I cannot allow this beggar to defeat me. And he has already called me 'beggar to beggar.'"

As the sun was rising, the rumor went around the capital that the emperor was in great difficulty. His treasure was being swallowed by the begging bowl. Crowds gathered; nobody could believe it. But the emperor was stubborn. Diamonds and rubies and emeralds and sapphires disappeared, then gold, then silver. By the evening the emperor said, "You were right. Now I am as much a beggar as you are." The beggar said, "That's why I was saying, 'You will understand.'"

The emperor said, "You have deceived me. This is not a begging bowl and you are not a beggar. You seem to be a magician!"

The beggar said, "No, I am not a magician, I am simply a beggar. But this begging bowl is really magical. And I will tell you the secret, beggar to beggar.

"I found this -- just come close and have a look. This is the skull of a man. I have polished it, made it clean. I found it in the cemetery. I am so poor that I cannot buy a begging bowl from the market, so I said, 'This is perfectly good.' I washed it, cleaned it, polished it, but because it is the skull of a man, it is never satisfied, it is always asking for more. There is not much mystery in it. Your skull is doing the same. Everybody's head is doing the same, 'More!'"

In asking for more you go on missing that which you have.

A meditator neither bothers about the past that is gone, nor bothers about the future that has not come yet. He is focused in the present, and whatever he has, he enjoys it to its full. He squeezes the juice of the present moment to its maximum. Naturally, his life is not the life of a beggar. He is never asking for more, although he is living at the maximum with totality and intensity. Otherwise, you have to be satisfied. That's what your religions teach you -- to be satisfied with little.

Satisfaction and contentment have been raised to great values. They are simply opium to the people so that you can at least tolerate the suffering that surrounds you and the misery in which you are drowning continuously.

A man is playing golf, and he hits his ball into the woods. He goes to retrieve it and comes upon a witch stirring a large cauldron of brew. "What is in there?" he asks.

"This is a magic brew," the witch cackles. "If you drink this, you will play the best golf in the world. Nobody will be able to beat you."

"Give it to me," says the man. "I want to drink it!"

"Wait a minute!" she warns. "You will also have the worst sex life in the world."

The man pauses to consider and then says, "Okay give me the brew." The man drinks it down, goes back to his friends, wins the game and becomes the champion of the club. He goes on to play tournaments and becomes the best golfer in the country.

A year later he is playing at the same course and he decides to go to see if the witch is still there. He goes into the woods and finds her in the same place. He asks her, "Do you remember me?"

"Ah, yes, I remember you," she says, "tell me something, how is your golf game?"

"You were absolutely right," he says. "I win all the time. I am the best golfer in the country!"

She cackles and then says, "So how has your sex life been?"

"Not bad," he replies.

"Not bad?" she says, surprised. "Tell me, how many times did you have sex in the last year?"

"Three... maybe four," says the man.

"Three... four?" says the witch. "And you call that 'not bad'?"

"Well, no," he says, "not for a Catholic priest with a very small congregation."

So one thing, Rudra, don't be a Catholic priest! If you want to live life fully, don't be part of any organized religion and don't be dominated by the dead. Live according to your own light. Find your own light within and live according to it without any fear. It is *our* existence, we are part of it, and whatever

existence wants us to be, it has given us potentially. Use it! Actualize it! Never hold back, and never be miserly in living, in loving, in sharing, in singing, in dancing, in anything that you are doing or not doing.

If you are sitting silently, then be totally silent.

If somebody wants to learn the art of living, he will have to forget all religious scriptures, all doctrines which teach nothing but anti-life attitudes, which are in the service of death, not in the service of life.

I want my people, the first people in the world, to have a life-affirmative religiousness.

BELOVED OSHO,
IT IS STRANGE... THE CLOSER I COME TO YOU, THE MORE ORDINARY IT FEELS. IT IS A CALMNESS AND A COOLNESS AND A NOTHINGNESS, AND YET OUT OF THIS SPACE I FIND MYSELF DANCING, CLAPPING, LAUGHING, AND REJOICING WITH YOU. BUT IT FEELS SO DIFFERENT -- AS THOUGH SOMETHING HAS GONE, BUT I CAN'T REMEMBER WHAT. AND IF I LOOK FOR WORDS TO DESCRIBE THIS NEW FEELING, I CAN ONLY SAY, "LOVE." BUT I SAY IT UNCERTAINLY, INSECURELY. OH, BELOVED OSHO, WHAT IS GOING ON?

Sarovara, the observation that you have made is right and shows immense clarity. You are saying, "It is strange." It appears strange only in the beginning. The more you become acquainted with it, the more the strangeness will be gone.

You say, "The closer I come to you, the more ordinary it feels." It *is* ordinary. Do you think the stars are not ordinary? Do you think the moon is not ordinary? Do you think the roses in the garden are not ordinary? Do you think these beautiful trees are not ordinary? This whole existence is ordinary! Even to say that it is ordinary shows a desire that it should have been extraordinary.

But if everything were extraordinary, it would look very ordinary. And that is the situation. Everything is very extraordinary... but everything. Extraordinariness is the ordinary quality of existence. It is nothing special, it is simply the way things are.

So the closer you come, the more understanding you will become. Your imagination will start dispersing, and you will know the extraordinary ordinariness of everything that surrounds you.

You say, "It is a calmness and a coolness and a nothingness, and yet out of this space...." You are already feeling that this ordinariness is not what you have always thought to be the meaning of the word *ordinary*, because out of this ordinariness is coming calmness, coolness, nothingness. How can this ordinariness be ordinary?

"I find myself dancing, clapping, laughing and rejoicing with you. But it feels so different -- as though something has gone, but I can't remember what."

Something has really gone, and it always goes in such a way that you become aware only when it is gone. And then, too, you don't know what it is that has gone. It is your ego. And because the ego is so non-substantial, when it goes it makes no sound; you don't hear its footsteps going away. It is just like your shadow: you are standing in the sun and there is a shadow; you move under the shadow of a tree and your own shadow disappears. But there is no noise, no footsteps of your shadow going away. To which direction has it gone? But something has disappeared, and that is making it different.

Your dancing, your singing, your clapping, your laughing, your rejoicing... it feels so different for the simple reason that it is happening spontaneously; it is not your doing. In these beautiful moments of dancing and singing and clapping, it is not that you are doing them, they are happening. You are just a witness, at the most. The doer, the ego, is absent; hence, the difference.

And your observation is correct, "... as though something has gone, but I can't remember what. And if I look for words to describe this new feeling, I can only say `love.'" People think hate is against love. That is not right, because hate can be transformed into love. It is the other side of the same coin. The real enemy of love is the ego, and because the ego has disappeared, although you are not certain what has disappeared, you are feeling a new arrival, a new guest within you which you can only describe as love.

"But I say it uncertainly, insecurely." Love is such a great phenomenon. You cannot say it with certainty; it is not mathematics. And you cannot say it with security. It is so vast and so fragile. How can you be secure about it? A moment before, it was not there, and who knows what is going to happen a moment afterwards? Suddenly it has descended upon you. You are in its possession, but security is not possible and neither is certainty. And if you want to make it certain and secure, you will kill it.

A bird on the wing looks so beautiful, so representative of freedom. The whole sky belongs to it... no

limits, no boundaries. You can catch the bird; you can keep it in a cage. It is the same bird in a way, but it is not the same bird because, where is its sky? Where is its freedom? Where is its joyful dance in the air? All that was alive in it is gone. It is only a faraway echo of the real bird that you had seen in the sky. It resembles it, it is a carbon copy, but it is not the original.

When love comes to you -- and it comes only when the ego is absent -- when love comes to you, you cannot be certain about it and you cannot be secure about it. You can only be grateful. You can only be amazed -- amazed at the generous existence, because you don't deserve it, and it has suddenly poured over you so many flowers. You never earned it. You cannot demand tomorrow, "Again you have to shower those flowers." That's why there is no certainty, no security.

Your observation is very clear, and I am happy; everybody's observation has to be so clear. You are simply in a state of awe. You are asking, "Oh, Osho, what is going on?"

It is better not to be rational about it, not to intellectualize it, not to label it. "What is going on?" I can say only that whatever is going on is tremendously beautiful. Allow it -- no need to have any explanation. Experience it -- no need to understand it, to explain it. Be totally possessed by it, and this total possession by love will bring a new birth to you, a new life, and a new world all around.

You are passing through the most beautiful space every meditator has to pass through. Unafraid, go dancingly into the unknown without ever being concerned where it is going to land you. If love is the guide, then you need not be worried; if the ego is the guide, then you have to be really concerned and worried. Love can take you only to the ocean. The ego always tries to go upwards, up-current, against the current. Love goes with the current.

Love is a relaxation, a rest, the peace that passeth understanding.

Don't start looking for that which is missing -- it was not anything valuable, it was not your friend. That which you have lost, that something that you feel has gone, was your enemy. Say goodbye to it, and allow this new state to become more and more deep. There are depths beyond depths. There is no end to growth; there is no end to the mysteries of existence. Doors after doors go on opening. This is the infinity of the miracle of the universe. You should not be bothered about rationalizing your experiences, just drink them, and dance and sing and rejoice. And thank existence that it has been your fortune.

A Sicilian woman is standing in a crowded bus, having been shopping in the market. Suddenly she realizes that her purse has been stolen and she begins to cry. The bus stops and the conductor asks her, "What is wrong?"

The woman explains that in all the confusion and crush of people, her purse has been stolen.

The conductor, trying to console her, asks, "But where did you keep your purse?"

The Sicilian woman blushes and touching her lower belly says, "Here, in my underpants."

The man looks at her, amazed, and says, "And you did not realize that someone was touching you there?"

The woman replies indignantly, "Of course I did. But I thought he had good intentions!"

So wherever you were hiding your ego, it is gone. Even if it comes with good intentions, don't let it come back in. And take care, because it will not leave you so easily. It is not that somebody has stolen it, it is just that in your totality, you dropped it. It must be looking for you, so be careful! It happens again and again: one loses the ego and the next day again it is back -- and with good intentions! But you simply keep your doors closed, good intentions or no intentions.

Just tell the ego, "I am finished with you." Or give it as a present to some friend, because there are a few people who will really enjoy having two egos! One is not enough for them.

BELOVED OSHO,
IS THERE A POSSIBILITY THAT THE DISCIPLE'S LOVE FOR THE MASTER WILL NOT BE THE LAST BARRIER IF LOVE AND AWARENESS CAN GROW TOGETHER?

Prem Shunyo, the possibility is there, but it is one of the most difficult things in existence, to let love and awareness grow together. People find it difficult even to grow one. So ordinarily, people either choose the path of love or the path of awareness.

But the possibility cannot be denied, because there is no intrinsic antagonism between awareness and love. In fact, my effort here is exactly for what Shunyo is asking. I want you to grow in your love *and* in

your awareness together -- to be a Zorba and to be a Buddha, together. Zorba is love; Buddha is awareness. It is easier to grow one, but is far more juicy to grow both together. And if both together can be grown, then the master will not be the last barrier, because in love and awareness you will become one with the master.

On the path of awareness the master is a barrier. That's why Buddha said, "If you meet me on the path, cut my head immediately." That is the answer on the path of awareness, because in Buddha's teaching there is no place for love.

There have been schools of love like the Sufis. A Sufi will not agree with this. He will say, "If the master meets you on the way, become one with him." But if you are understanding my approach... it is a little bit complex, because I am trying that your love and your awareness both go hand in hand.

The reason for my insistence that both should grow together is that the people who have grown in love have not reached to the ultimate peaks of consciousness. They have enjoyed existence tremendously, but they have not become like Everest, pillars of awareness. Love makes them more drunk, less aware. And the people who have followed only awareness have become desert-like, dry. Nothing grows, not even grass. There is no oasis on their path, only the desert, which goes on becoming drier and drier; but they have reached to the highest peak of awareness.

The effort to create a synthesis between love and awareness is my contribution to the world, because I would like you to be as aware as Gautam Buddha, but not so dry.

I would also like you to be like Meera -- so juicy that even today her songs are unparalleled. She is like a garden in the spring. And I don't see that there is any contradiction. Why have people chosen only one? They have chosen one because it is simpler to manage one. To manage both is a little difficult, but it is worth it. If you can grow roses on top of Everest, you have fulfilled my dream of being a new kind of sannyasin, a new seeker of truth. And love and awareness together means you don't have to renounce life.

Love will prevent you from renouncing life, and awareness will help you to *be* in the world and yet not be of the world. As I see them, they can be complementary and we can create Zorba the Buddha -- -whose feet are on the ground and whose head is touching the stars. When you can have both, why unnecessarily be poor and have one? I want you to be the richest sannyasins the world has ever known.

The world has known both kinds of people -- the lovers and the meditators -- but the world has never tried both together. This synthesis will bring a new kind of man. For this kind of searcher, the master is not a barrier at all.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #24
Chapter title: No heaven, no hell, no doubt

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BELOVED OSHO,

ONE NIGHT IN DARSHAN I SUDDENLY SAW YOU SITTING THERE AS NOT ONLY ONE PERSON. IT WAS MORE LIKE ONE PART OF YOU WAS SPEAKING TO US, AND ANOTHER PART WAS DOING SOMETHING WITH THE WHOLE ATMOSPHERE AND ENERGY AROUND US AND INSIDE OF US. BELOVED OSHO, HOW MANY ARE YOU REALLY?

Deva Karunesh, I am as many as you are; my heart is beating in you. Without you I don't have any purpose to be here. Just a thin thread of love is keeping me amongst you. It all depends on you -- as you grow more, I am more.

I am reminded of Ramakrishna... he was a strange mystic. It was difficult for the Indian-conditioned mind to accept him. Many came, but very few remained with him. After he died, then millions followed him. The problem that was preventing people was so trivial, but for the conditioned mind, even something trivial becomes immensely important if it goes against its conditioning. And Ramakrishna was an absolutely free individual.

One queen had made a beautiful temple in Dakshineshwar, near Calcutta. But the queen belonged by cast the lowest, to the sudras -- they are untouchables. So no brahmin was ready to become a priest in her temple -- as if the God in the temple had also become a sudra, an untouchable.

The queen, Rani Rasmani, was very cautious about it. She never entered the temple; she always stood outside the door and from there she gave her gratitude and thanks to God. But the brahmins were all absolutely against becoming a priest in a sudra temple. The temple had also become sudra. But Ramakrishna, when he heard about it, accepted the post. He was a high-caste brahmin, and all of the brahmins condemned him, boycotted him. But he laughed. He said, "Whoever makes the temple cannot change the quality of God." Against his whole society, he accepted the post. And his worship was also strange. He was a strange man... very colorful.

Sometimes he will worship the whole day, from morning till evening. People were amazed... sometimes he will worship the whole day from morning till evening, and sometimes he will not worship at all -- he will not even open the doors of the temple, he will keep them locked.

It was reported, and Rasmani could not believe it. She asked Ramakrishna, "What kind of worship is this?" He said, "I am not a man of rituals; I trust in love. When God behaves well with me I worship the whole day, and when He is adamant, stubborn, then I boycott Him completely -- I don't even give Him food. Just within two, three days, He comes to his senses." Rasmani must have been a woman of great understanding. She could see the innocence of Ramakrishna, that he was not a priest in the ordinary sense.

Then it was reported that first, before offering food to God, he tasted it and then he offered it. "This is sacrilegious, this is too much," people said. Again he was called, "What are you doing? Don't you know that you should not taste the food first. First God has to take it, it has to be offered to Him; then you can distribute it, and you can take it."

He said, "You can accept my resignation, but I cannot do anything against my heart. My mother used to taste food first, and then she would give it to me. If it was really delicious she would give it; if it was not that good she would prepare it again. I cannot be cruel with God. I love Him. How can I offer Him something which I have not tasted?"

Rasmani understood this too. She was not only wise, she was also a woman. But the third thing was very difficult for people, and that was: Ramakrishna would be giving a discourse, and in the middle of the discourse -- talking about God, talking about the ultimate, talking about prayer -- he would suddenly stop and he would say, "Excuse me, I will be coming back." And he would go to the kitchen to enquire of his wife Sagar, "What are you preparing today? Make something really good."

This was too much. Even Sagar objected, saying, "This cannot be supported in any way -- talking about God, and suddenly in the middle you remember about food, what will people think? -- what kind of man is he?"

His closest circle of disciples believed that he had arrived, but even they were suspicious. Everything was okay, but this continuous disruption in the discourse, going to his wife to enquire... and the kitchen was not far away, so everybody was hearing what he was enquiring about. Back again, he would start talking about God. They said, "This you should stop. It discredits you." He would simply laugh, and would not answer.

One day his wife said, "Unless you answer this question, I am not going to prepare food today at all; we will all fast." He said, "If you insist, I can tell you. The day I am not interested in food, the day you feel that I am not interested in food, remember, only three days are left for my life. This is the last thread, very thin

and fragile, that I am holding." Even if he was resting, lying down on the bed, as his wife entered with the food, he would jump -- just like a small child -- and just look at the plate: "What have you made?"

The wife said, "You should behave like a grown-up, you are not a child!" He said, "Who is going to see here? Don't be worried, just tell me what you have prepared. You make such delicious things that most of the time I am meditating on them. But remember, the day I show no interest only three days are left."

And it happened one day that he was resting, looking at the door; the wife entered, and he turned to the other side. Usually he would have jumped, but he did just the opposite. The plate fell down from the wife's hands. "Only three days?" And that very day it was discovered that he had cancer of the throat.

For the coming three days he was not able to eat or to drink. One of his closest disciples asked him, "You are so close to the sources of life, you can just ask, `Remove this cancer.' If you are not eating, not drinking, none of your disciples are drinking or eating. How can we?" When they all insisted, he said, "Okay, I will try. The problem is, when I close my eyes I forget, because thoughts disappear, and I forget what I was supposed to ask. But I will do my best."

It was the third day, the day he died. He closed his eyes and his face became radiant. He smiled although the pain was immense and he opened his eyes and said to his disciples, "I asked, but the answer that I received was, `Now, Ramakrishna, you should eat from every mouth that loves you, you should drink with every mouth that is connected with you. Why are you insisting on having only one body? All these bodies of your lovers are your bodies.' So if you want some nourishment to reach me, drop your fasting."

Sadly, the disciples ate that evening, but that was the last.... Ramakrishna came out of his room and enjoyed seeing his disciples eating. But he said, "Why are you sad? You know me, I love food. If you are eating on my behalf, just behave like me."

He made them laugh and rejoice in a situation when they were full of tears -- because it was the third day and by the evening Ramakrishna was gone, he was dead. Just before dying, he told Sagar and his disciples, "I am only leaving the body, nobody should say that Ramakrishna has died. I will be here, and you have to remember to behave in this room as you behave in front of me -- with the same love, with the same respect, with the same gratitude, with the same joy."

He said to his wife, "You need not be a widow, because I am not dying; I am only moving from body into bodilessness. Now it will be easier for me to be in all of you, wherever you are. "

Karunesh, your hands are my hands, and your eyes are my eyes, and only if this happens, you rise from disciplehood to the status of a devotee. So your feeling is perfectly correct. I am talking to you just to keep you engaged so that I can work in other ways on you, on your heart.

It is spiritual surgery. Unless you are silent, quiet, calm, just absorbed in listening to me, I cannot do the subtle work. My speaking is nothing but anesthesia.

Saint Peter was on vacation from guarding the pearly gates, so Jesus was his stand-in. An old man arrived, tired and downhearted. "Cheer up, old man, you have reached heaven," Jesus said. "Why are you so sad?"

"Well", replied the old man,"I am just a poor carpenter; but once I had a very special son who had a miraculous birth and became world-renowned. He left me many years ago and I have been searching for him ever since." "Father!," exclaimed Jesus, hugging him. "Pinocchio!" said the old man.

BELOVED OSHO,
DOUBT, SHAME, FEAR, SELF-CONDEMNATION -- ALL DISAPPEAR IN THE MYSTERY OF YOUR LOVE.
WOULD YOU CARE TO COMMENT?

Love is the greatest alchemy there is, the most profound science of transformation. If you love, your whole energy is gathered, becomes one-pointed. Doubt needs energy, shame needs energy, fear needs energy, self-condemnation... they all need energy.

If you do not love, then all these things can go on living in you; you are nursing them. As the great miracle of love happens, all the energies rush towards love, just as all the rivers rush towards the ocean. Doubt remains empty, and without energy it is dead. It was your energy that was keeping it alive.

Shame and fear and self-condemnation, they all need energy from you, your support. On the surface you think you want to get rid of them, but deep down you are supporting them; otherwise, they cannot exist. They are parasites.

Love takes up your whole energy -- nothing is left for anything else. It is total and intense; that's why, except for love, everything disappears. It is a very simple phenomenon in a way, just you have to understand that love has a magnetic force which neither doubt nor shame nor fear nor self-condemnation have.

Love is your very being, and all these things have come from the outside. Doubts have been created by people who are giving you beliefs. If you don't have any belief, you don't have any doubt. Have you ever thought about it?

In a small school a teacher is telling the small boys and girls what qualifications are needed to enter into the kingdom of God. She explained in every possible way so that they could understand, that unless you drop sin you cannot enter into the kingdom of God. And afterwards she asked, "Now can you tell me, what is needed to enter into the kingdom of God?"

One small boy raised his hand. It was rare, because he never used to take the initiative to answer; this was the first time. The teacher was very happy; she said, "Yes, what is needed to enter into the kingdom of God?" The boy said, "First you have to commit sin." The teacher said, "You have to commit sin? For a whole hour I have been trying to teach you that you have to drop sin, and you are saying that you have to commit sin."

The boy said, "But unless I commit sin, how can I drop it? And without dropping sin, nobody enters the kingdom of paradise. So the first thing is, commit sin; then drop it and enter into the kingdom of God."

Doubt arises because you have been forced to believe. If you are not given any belief system, you will not have any doubt. For example, a Christian, a Mohammedan, a Hindu -- all have doubts about God, because they have been conditioned that God exists. But they have no evidence, no proof, no argument, no eye-witness, and they themselves don't feel anything about God. The belief is creating a doubt in them. But there are religions like Buddhism, Taoism, Jainism, where God is not a belief; it is not part of their religions.

I have never come across a Jaina or a Buddhist who doubts the existence of God. How can you doubt if you don't believe? It looks strange, but it is not. Belief is an effort to repress your doubt. So underneath every belief there is doubt. But if there is no belief system, there is no place for doubt to exist.

In countries like the Soviet Union or China, where there is no heaven, no hell, nobody doubts. One of my friends was visiting the Soviet Union, and just out of curiosity -- he was a professor in the University of Varanasi -- he asked a little boy, the son of his host, while walking in the garden, "What is your idea about God, about heaven, about hell?"

The boy laughed. He said, "In the past, when people were ignorant, they used to believe in such things; now nobody even bothers about them. They are part of a dead history." The boy is not doubting. He is absolutely clear.

Beliefs create doubt. You are trained from the very beginning to feel ashamed of this, ashamed of that; you are never accepted in your simple naturalness. That's why shame exists, and with it the fear that you may do something wrong, you may go astray, you may miss the train -- although there is no train and the question of missing it does not arise.

In India, all the trains run so late, and for twenty years I was continually traveling all over the country. I was surprised that one day in Allahabad the train came exactly at the right time. It was almost a wonder. I went to the driver to thank him: "This is something of a great feat," but he looked very ashamed.

I said, "What is the matter? You have done a great job, bringing the train, exactly to the second, at the right time on the platform. In twenty years this is the first time that I have seen a train coming to the platform at the right time."

He said, "Don't make me more ashamed."

I said, "You are a strange person. I have come to show my gratitude to you."

He said, "Don't show your gratitude, because this is yesterday's train; I am twenty-four hours late. So just go away, don't make me feel so ashamed."

I said, "I was not trying to make you ashamed; I had not even imagined that it is yesterday's train. But anyway I have got in it at the right time, who cares which day's train it is!"

All the religions live on fear; they make every child fearful. And the fear becomes the psychological atmosphere of your being. So you are never total in doing anything, you are always hesitating -- whether it is right: what you are doing, is it going to lead you towards reward or towards punishment; are you coming closer to God or going farther away? Each step is full of fear. And because of this, religions have been able to exploit you.

A man who has no fear cannot be exploited. He lives his life according to his own light. He has a lifestyle which is his, not borrowed, not given by somebody else.

Nobody has ever accepted you as you are. And because everybody wanted you to be somebody else other than who you are, slowly, slowly you have also become self-condemnatory: I am always a failure; my arrow always falls short, it never reaches the target.

There is an ancient story of a great king who was also a great archer. And he used to think that there was no parallel to him. As he was traveling in his golden throne, on a golden chariot -- he was going to a meeting with another emperor -- he passed through a village, and he was immensely surprised. For the first time he felt, "Perhaps there is a greater archer than me in this small village, and I have never heard about him;" -- because on every tree, on the fences, there were arrows exactly at the center of a circle.

It seems the man had never missed the center of the circle. He enquired from the people... he stopped the chariot and he asked, "Who is this archer?" and they started laughing. He said, "Why are you laughing? I love archery and I want to reward this man, because I used to think I am the greatest archer -- once in a while I miss -- but here I have seen that on every tree there are arrows exactly at the center of a painted circle."

They said, "We are laughing because you don't know; this archer is the idiot of this town." He said, "Idiot? It does not matter, but he is a great archer, you bring him."

They said, "You don't understand. First he shoots the arrow and then he goes and makes the circle around the arrow -- this is not archery. But he is always happy, and anybody who passes through this village almost always enquires about that idiot; nobody enquires about anybody else. His archery is all over the town; the whole day, that is his business. There is no target, wherever the arrow hits, he will go there and make an exact circle around it, so it is always in the center.

"So you go, and don't be bothered about him, he is just an idiot and nothing else. We have been telling him, if you want to be an archer then learn archery. He said, `What is the point? The archer can hit in the middle of the circle -- it does not matter whether the circle is made before or after -- but my arrow is always in the middle.'"

This society is utterly condemnatory. Whoever you are it is not acceptable, something better.... Slowly, slowly you become infected with the disease of self-condemnation.

But love is a miracle. If it happens, and you are totally involved in it, then it takes all the energy from fear, from self-condemnation, from doubt, from sadness, from misery, from anxiety. And once the energy is taken away, all those concepts are only corpses; they lose their grip on you.

Hence I say to you: Love is the golden key to transformation. But it should not be a superficial, ordinary love. It should not be so small that doubt can also exist by the side, self-condemnation can also exist, misery can also exist, hate can also exist, because your love needs only very small energy. It has to be life-absorbing. The moment your love is almost your very life, it becomes prayer.

To me there is no other prayer than love possessing you so totally that nothing else can remain inside you; love needs all the space and you have to throw all junk out of your being. A great love is the only prayer, the only true prayer. And Jesus is right when he says, "God is love." Just a little improvement is needed, because for two thousand years the statement has remained the same. Statements don't grow with the evolution of consciousness, we have to change them, give them higher dimensions.

Jesus says, "God is love." I would like to say to you, "Love is God." On the surface you will not see much difference, but there is a great difference. "God is love" implies that he can be many other things, love is not his totality -- he can be just, he can be all-powerful, he can be all-seeing, he can be present everywhere; love does not exhaust his whole being, love is only one of the attributes of God. But if you change it into "love is God", then God becomes an attribute of love.

And love has no other attributes. Love is the only experience on the earth which is not of the earth, which is not of this world, the only experience which can give you a taste of the beyond.

God cannot be proved because it is an attribute of love. But love can be proved. Love cannot only be proved, it can be lived. And as you live love you will know, something divine has entered into you. You are no longer just an ordinary human being. Something in you, in your consciousness, has gone beyond humanity. And that beyond-ness, the taste of that beyond-ness is, the only argument and the only evidence of something which people have called God.

I myself like to use the word *godliness* because the word God looks dull and dead -- frozen, as if there is no possibility of any growth in God; he has come to the full stop. But godliness is a quality, a riverlike flow. It can become more and more and more; it need not be limited.

God is limited, godliness is infinite. And because godliness is a quality, you need not worship it; you have to develop it. You don't have to make statues of godliness -- you cannot. And you cannot reach godliness directly, because it is an attribute of love. All these are the implications. You can forget all about God and the churches and the organized religions.

There is no one who has dared to deny that love does not exist. There is almost half of the population of the world which denies the existence of God; but there has been nobody, not a single person, who denies the existence of love. Because love is a potential in your heart, you can grow it. And when it comes to its blossoming, when the spring comes and the fragrance comes to the flowers, you will know what godliness is. It follows love just like a shadow.

You have been told to do strange things: "Love God!" -- and God is only a quality of love. I cannot say such a stupid thing, "Love God." I can only say to you, "Love, and you will find God. Love, and God will find you. Love, and as your love will mature, it will turn into something superhuman, into something divine."

It is not a question of belief; you cannot believe in God. And there is no need to believe in love because you can experience love. In the temple of love, the very silence of the temple, the very spaciousness of the temple, is godliness.

But all the religions have been, in a very strange way, giving distorting ideas to humanity. Otherwise, religion can be so simple -- just like music or poetry or singing or dancing. The priority should be of love. And you can forget all about God, it will happen on its own accord if you manage to be full, to be abundantly full of love. Otherwise, you can go on believing. Just the other day I came across a small joke: What are the three reasons that prove that Christ was a Jew? Firstly, he was thirty-three years old and still lived with his mother; secondly he believed his mother to be a virgin; and thirdly, his mother believed her son to be a god.

Let Jewish mamas believe their sons to be gods, but just by anybody's belief or your own belief, God cannot be discovered. I want you to deeply understand it, that God is not a person but only a presence. When love is abundant, overflowing, a presence surrounds you. You cannot catch hold of it, but you can feel it.

The presence transforms you from the world of human beings into the world of eternity, immortality, from all kinds of lies that religions have been preaching to you, to the naked truth of existence.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #25
Chapter title: The same vicious circle

9 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
YOU ALWAYS TALK AGAINST THE MIND -- THAT WE SHOULD DROP IT, TELL IT TO SHUT UP, THAT IT IS NOT NEEDED IN THE SEARCH FOR TRUTH. YOU SEEM TO REGRET THAT NONE OF YOUR SANNYASINS IS A NOBEL PRIZE WINNER AND YOU GIVE US UNFERTILIZED EGGS TO NOURISH OUR BRAINS. HENCE I ALMOST FEEL GUILTY WHEN I MAKE AN ATTEMPT TO BECOME INFORMED ABOUT ONE THING OR ANOTHER, THOUGH IT SEEMS ALMOST IMPOSSIBLE TO SURVIVE IN THE MARKET PLACE TOTALLY IGNORANT. WHAT IS THE MIND FOR? IS IT REALLY TOTALLY MISCHIEVOUS?

Prem Mandira, mind is one of the most significant thing in life, but only as a servant, not as a master.

The moment the mind becomes your master, then the problems arise; then it displaces your heart, displaces your being, takes over the whole posession of you. Then rather than following your orders, it starts ordering you.

I am not saying to destroy the mind. It is the most evolved phenomenon in existence. I am saying beware that the servant does not become the master. Remember your being comes first, your heart comes second, your mind comes third -- that is the balanced personality of an authentic human being.

Mind is logic... immensely useful, and in the marketplace you cannot exist without the mind. And I have never said that you should not use your mind in the marketplace -- you should use it. But you should use it, you should not be used by it. And the difference is great....

It is mind which has given you all technology, all science, but because the mind has given so much, it has claimed to be the master of your being. That's where the mischief begins; it has completely closed the doors of your heart.

Heart is not useful, it has no purpose to fulfill. It is just like a roseflower. The mind can give you bread, but the mind cannot give you joy. It cannot make you rejoice in life. It is very serious, it cannot even tolerate laughter. And a life without laughter has fallen below human standards. It has become subhuman because it is only man, in the whole existence, who is capable of laughing.

Laughter indicates consciousness and its highest growth. Animals cannot laugh, trees cannot laugh, and the people who remain encaged in the mind -- the saints, the scientists, the so-called great leaders -- they cannot laugh either. They are all too serious, and seriousness is a disease. It is the cancer of your soul; it is destructive.

And because we are in the hands of the mind, all its creativity has gone in the service of destruction; people are dying from starvation, and the mind is trying to pile up more nuclear weapons. People are hungry, and the mind is trying to reach to the moon.

Mind is absolutely without any compassion. For compassion, for love, for joy, for laughter... a heart, freed from the imprisonment of mind, is needed.

Heart has a higher value. It is not of any use in the marketplace, because the marketplace is not your temple; the marketplace is not your life's meaning. The marketplace is the lowest of all the activities of human beings.

Jesus is right when he says, "Man cannot live by bread alone." But mind can only provide bread. You can survive, but survival is not life. Life needs something more -- a dance, a song, a joy.

Hence I want you to put everything in its right place: The heart should be listened to first if there is any kind of conflict between mind and heart. In any conflict between love and logic, then logic cannot be decisive, love has to be decisive. Logic cannot give you any juice -- it is dry. It is good for calculations; it is good for mathematics and good for scientific technology. But it is not good for human relationships, not good for the growth of your inner potential.

Above your heart is your being. Just as mind is logic and the heart is love, being is meditation. Being is to know yourself. And by knowing yourself, to know the very meaning of existence.

Knowing the being, is bringing a light into the darkness of your inner world; and unless you are enlightened inside, all the light outside is of no use. Within you, there is just darkness, abysmal darkness, unconsciousness, and all your actions are going to arise out of that darkness, out of that blindness.

So when I say anything against mind, don't misunderstand me. I am not against mind, and I don't want you to destroy it.

I want you to become an orchestra. The same musical instruments can create a hell of a noise if you don't know how to create a symphony, how to create a synthesis, how to put things in their right place.

Being should be your ultimate... there is nothing beyond it -- it is part of God within you. It will give you that which neither mind can give, nor the heart can give: It will give you silence. It will give you peace.

It will give you serenity. It will give you blissfulness, and finally, a sense of being immortal. Knowing being, death becomes a fiction and life takes wings into eternity. A man who is unaware of his own being cannot be said to be really alive. He may be a useful mechanism, a robot....

Through meditation, search your being, your *isness*, your existence. Through love, through your heart, share your blissfulness -- that's what love is all about: Sharing your blissfulness, sharing your joy, sharing your dance, sharing your ecstasy.

Mind has its own function in the marketplace , but when you come home, your mind should not continue chattering. Just as you take off your business coat, your hat, your shoes, you should say to the mind, "Now be quiet, this is not your world." This is not being against the mind. In fact, this is giving rest to the mind.

In the home, with your wife, with your husband, with your children, with your parents, with your friends, there is no need for the mind. The need is for an overflowing heart. Unless there is love overflowing in a house, it never becomes a home; it remains a house. And if in the home you can find a few moments for meditation, for experiencing your own being, it raises the home to the highest peak of being a temple.

The same house... for the mind is only a house; for the heart it becomes a home; for the being it becomes a temple. The house remains the same; you go through the changes -- your vision changes, your dimension changes, your way of understanding and looking at things changes. And a house that is not all three, is incomplete, is poor.

A man that is not all three, in deep harmony -- the mind serving the heart, the heart serving the being, and the being belonging to the intelligence spread all over existence.... People have called it God; I love to call it godliness. There is nothing above it.

I will read your question, Mandira. Do you remember the meaning of your name that I have given to you: Prem Mandira, "Love Temple". In your question there are many misunderstandings.

You are saying, "Osho, You always talk against the mind." I have to talk against the mind, because of you, because you are clinging so much to the mind. You drop clinging and I will never even mention the word.

I am tired of talking against it. It has not done any harm to me, it is not my enemy; it has served me perfectly. It is because of you that I have to go on and on, until one day you decide, "Let us try to put the mind aside." And you say to it, "Shut up for the moment." Unless you all get out of the cage of the mind, I will have to talk against it; although I am not against it.

"You are saying that we should drop it, tell it to shut up." I say drop it if you want to meditate. And the moment you are going to the marketplace, pick it up. Who is preventing you? Is there a need that you should continually cling to it for twenty-four hours? -- because tomorrow you are going to the marketplace, so in the night you also have to keep it with you, under your blanket? Are you afraid that it will escape?

I say drop it because I want you to feel that you are the master. If you want to drop it you can drop it, and if you want to pick it up, you can pick it up. It is just a mechanism.

"You are saying that it is not needed in the search for truth." It is not needed. As far as the search for truth is concerned, it is not needed. On the contrary, it is a hindrance.

And truth is not available in the marketplace; it is not something you can purchase, not something that you can steal, not something that you can borrow -- it is something within you. But it is beyond the reach of the mind. The reach of the mind is only to outside things. As far as your inner world is concerned, mind is absolutely impotent. It is not its fault; it is not made for that purpose.

As far as truth is concerned, you need a state of no-mind -- I mean no thought, not even a ripple in your consciousness, no disturbance -- just absolute silence.

One discovers one's truth only in silence, in aloneness. Even your mind will not be a witness to it .

And Mandira, you are absolutely wrong in saying, "You seem to regret that none of your sannyasins is a Nobel prize winner." Where you got the idea from, I don't know.

I have certainly said that the vegetarians have not been able to get a single Nobel prize. And the reason is that intelligence needs certain chemicals, certain proteins, which are not available in their vegetarian food. But I am not regretting it, I am simply stating a fact.

A Nobel prize does not necessarily prove that somebody has achieved the highest consciousness. J. Krishnamurti did not receive it; Raman Maharishi did not receive it. Meher Baba did not get it. And these were people who reached to the highest peak; they belong to the same category as Gautam Buddha.

Even if Gautam Buddha was alive, he would not receive the Nobel prize because the Nobel prize is a political game. It is not decided by the height of your intelligence; you need some political reasons. Even

politicians like Kissinger have received the Nobel prize, yet J. Krishnamurti's name was never even mentioned.

One of my sannyasins works on the Nobel prize committee. He is a member who chooses who is going to be the Nobel prize winner for certain subjects; He is the expert for economics on the committee. And because he is my sannyasin, he just mentioned my name to the president of the Nobel prize committee, and wanted to introduce my books to the members.

The president said, "This should be the first and the last time that I hear this name! And if you want to keep your post, you should never mention this man's name again. He is dangerous."

He informed me, saying, "I was shocked. They were not even ready to read books. They were not even ready to consider...."

"It is not a question of giving, I was not insisting," he said, "that my master should be given the Nobel prize. Seeing that the committee is giving the Nobel prize to politicians, to people who do not deserve it, I simply mentioned your name. And I was threatened that, I would be thrown out of the committee and would lose a good job. They said if I went on working silently, perhaps I might get the Nobel prize for being a great economist, but I was never to mention the name of my master."

I don't have any political support. On the contrary, I have all the political antagonism from all over the world. Every politician, and it does not matter to what country he belongs, is going to oppose me.

Just today I was seeing a press cutting about an address of Rajiv Gandhi, the prime minister of India, saying that there should be an open discussion all over the country about one very significant subject. The subject suggested by him is: "Religion should not interfere with politics".

I said, " This is perfectly good, but if it is an open discussion, then the other side should also be allowed: `Politics should not interfere with religion,' and there should be an absolute freedom of expression."

They have created laws so there are a few things you cannot even say. The moment you say them, you will be thrown into jail without any trial. Then how you can conceive of an open discussion? And do you think politics is a higher value than religion? The higher *should* not interfere with the higher; the higher should interfere with the lower.

I am ready for an open discussion with Rajiv Gandhi anywhere; it would be perfectly good in his parliament. What does he know about religion? And what does he know about politics? And just giving an address saying that all over the country there should be an open discussion -- how is it going to happen? Who is going to arrange it? Let it begin from the parliament -- I am ready. If Rajiv Gandhi has guts, then I am in favor -- religion *should* interfere with politics! And by religion, I don't mean Hinduism or Buddhism or Christianity; by religion I mean religious values -- truth, sincerity, honesty, compassion.

If these values cannot interfere with the politicians, then politics will go from bad to worse -- it is already in the gutters. If anybody can pull it out of the gutters and give it a good shower, it cannot be anything other than religious values.

I stand for religiousness. I don't belong to any organized religion, and I will not say that organized religion should interfere with politics because organized religion *itself* is politics.

Religiousness is always individual. And whenever there is a religious person, he should be heard by all the politicians because although they may have been able to get votes from the ignorant masses, that does not make them wise.

Even if the whole world votes for you, you cannot become a Gautam Buddha; getting votes does not transform your consciousness. A Gautam Buddha should be heard....

When I was seeing the address of Rajiv Gandhi, I remembered a story about Gautam Buddha. Buddha was entering into the Kingdom of Vaishali and the prime minister told the king,"It will be absolutely appropriate that you should receive Gautam Buddha when he enters the boundaries of our empire."

The king was a young man, arrogant... He said, "What do you mean? He is just a beggar and I am an emperor? If he wants to see me, he can make an appointment. But why I should go to receive him... who is he?"

The prime minister was very old. He had been the prime minister for the king's father. The father had died and he had brought up the child and crowned him as a king.

Listening to his arrogant and egoistic attitude he said, "Now you are mature enough and you can make decisions on your own. Please retire me, accept my resignation; I cannot work under you anymore. I have fulfilled my duty to your father. I had promised that until you become king I would not leave my post. That promise is fulfilled."

But the king became worried because the prime minister was really a very wise man, and to find a

substitute would not be easy -- and he has loved him almost like a father. So he said, "Just because I am not going to receive that beggar...."

The prime minister said, "Don't insult me any more." He said, "I am not insulting you."

The prime minister said, "You are insulting me, my age, and you are insulting the whole Eastern concept of what is higher and what is lower. The man you are calling a beggar was once a prince of a many-times-bigger empire than you are the king of. He was also going to be the king. He was the only son of his father and he renounced the empire; he is no ordinary beggar. He is far higher than you.

"If you want me to remain as prime minister to you, you will have to come with me to receive Gautam Buddha. Not only that, remember when I touch his feet, you will have to touch his feet too. Because it is not a question of how rich you are. It is a question of how conscious you are. And this man happens only once in thousands of years, this Everest-like consciousness. You are the beggar.

What have you got? Death will take it away. What he has is beyond the reach of death. Now his empire is not of this world, but of eternity; he will be the king forever. You are king only for a day, or today. Don't be lost in this momentary, phenomenal, illusory greatness. Your greatness is made of the same stuff as dreams are made of. Come with me."

When I saw the address of Rajiv Gandhi, I remembered the story of Gautam Buddha, and the king of Vaishali.

I do not regret that none of my sannyasins is a politician. I am immensely happy that my sannyasins are not politicians. And the Nobel prize has not been given, at least up to now, even to a single meditator. Meditation does not come into their consideration.

A novelist can get a Nobel prize. A film director can get a Nobel prize. A scientist can get a Nobel prize. A politician can get a Nobel prize. But there is no category in the Nobel prize for a man like Jesus, or Gautam Buddha, or Zarathustra, or Lao Tzu.

And even if these people are given Nobel prizes, they will laugh. To them your Nobel prizes are just like toys; they are good for children to play with. In what way can they enhance Gautam Buddha?

This is how people go on hearing things which are not sane... I have never regretted....

And you are saying, "I feel almost guilty when I make an attempt to become informed about one thing or another...." You are misunderstanding me completely. Who has told you, "Don't become informed"? I have been telling you that by informing yourself you cannot attain to self-realization. But if you want to be an electrician, I will not suggest: Meditate, and you will become an electrician; meditate, and you will become a mechanic in a factory -- you will need information.

There is no need to feel guilty. This is how your mind goes on making distortions, interpretations, and you go on carrying in your mind things which I have never said.

You are saying, "... it seems almost impossible to survive in the marketplace totally ignorant." But who has said to you that in the marketplace, be totally ignorant? Be as knowledgeable as possible.

In the marketplace innocence is not needed, neither is silence needed, nor is self-realization needed. The more you are knowledgeable, the more you will be successful.

I have been talking, not about the marketplace, I have been talking about the realization of who you are. This is *not* possible through gathering information; this is *not* possible through becoming knowledgeable -- this is possible only if you become innocent.

And remember, innocence is not ignorance. There is a very fine demarcation, but the difference is immense. Ignorance means absence of knowledge, and innocence means presence of silence, presence of clarity. Ignorance is a negative thing. Innocence is a positive phenomenon. They don't mean the same thing.

You can be innocent as far as your inner growth is concerned, and you can be knowledgeable as far as your outside world is concerned. They are two different things; they don't clash with each other.

I have heard... two cowboys come upon an Indian lying on his stomach with his ear to the ground. One of the cowboys stops and says to the other, "You see that Indian?" "Yah," says the other cowboy.

"Look," says the first one, "he is listening to the ground. He can hear things for miles in any direction." Just then the Indian looks up, "Covered wagon," he says, "about two miles away. Has two horses -- one brown, one white -- a man, a woman, a child, and household effects in the wagon."

"Incredible!" says the cowboy to his friend. "This Indian knows how far away they are, how many horses, what color they are, who is in the wagon, and what is in the wagon. Amazing!" The Indian looks up and says, "Ran over me about a half hour ago."

Prem Mandira, when you are listening to me, be alert that your mind does not start interpreting it. Just listen exactly to what I am saying; otherwise you can go on listening to me for years and still remain in the

same vicious circle, moving round and round but going nowhere.

I really mean business. I want you to be the new man. The whole of humanity needs the new man; it is not only your need. It used to be the need of the individual in the past, but now we have come to a point where the new man is needed for the survival of the whole of humanity, for the survival of life itself on the earth.

BELOVED OSHO,
YOUR THINKING FREQUENTLY REMINDS ME OF NIETZSCHE'S REALISM; YET HE DIDN'T BELIEVE THAT MAN WAS INTRINSICALLY GOOD OR BAD. WOULD YOU PLEASE COMMENT.

Mathilda Argyll, Friedrich Nietzsche is a great thinker. I am not. When he says that man was intrinsically, neither good nor bad, he is right. Man is born a tabula rasa, just a clean sheet of paper, nothing written on it. But he brings seeds, and if he is allowed freedom and support, he will become a unique individual.

Nobody can predict what is going to be his destiny, but one thing is certain: if he is not interfered within his growth, whatever he becomes, he will be immensely contented. He may become a musician, just a bamboo flute player, but he will have a richness in his being which even the richest people cannot have, a fulfillment. His seed has not been destroyed. He has come to become his own self, not somebody else's carbon copy.

He may not be a lotus flower; he may be just a marigold, or even a grass flower without any name, anonymous, a nobody, but still he will dance in the rain, and in the wind, and in the sun, with the same joy as any roseflower.

But this has been one of the most difficult problems: people grab every child as he is born and start making something out of him. Nobody cares to allow his nature to have its own say, to sing its own song. With all good intentions, the parents, the priests, the teachers, the whole society is trying to make somebody according to their own conceptions.

And this is the sole cause of humanity's misery, because nobody *is* what he would have been if *left* in freedom -- supported, accepted, nourished. But everybody has been distorted. And the problem becomes more complex because the people who are distorting children are distorting them for their own good.

Every child comes with tremendous energy and potential, but the whole of society around the child starts moulding him, giving him ideals: you have to be a Jesus Christ or a Gautam Buddha; you are not acceptable as you are; if you want respectability, honor, respect, recognition, then you have to become somebody according to the ideas of the society in which you are born. So everybody is led astray, away from his nature, away from his being, and the farther away he goes from his being, the more miserable he will become.

I have heard about a great surgeon who was retiring at the late age of 75. It was not customary to keep somebody in service for that long, but that surgeon was a master surgeon. In the whole country there was nobody who even came close to him. Even at the age of 75, he was the best surgeon. So rather than getting retired at the age of 60 he was persuaded to continue.

At 75 he said, "Enough is enough. Now, I want to rest and relax. I'm utterly tired."

The day he was leaving his service, his friends gave him a farewell party, and they were all drinking and dancing and rejoicing. But he was standing in a corner, sad and miserable. One of his friends reached to him and asked, "What is the matter? We have come here to give you a joyous festive farewell, and you are standing here in the corner as if somebody has died. Why you are looking so miserable?"

He said, "You have touched my wound. I have been carrying that wound for almost 60 years. I never wanted to be a surgeon. My father was a doctor, my mother was a doctor, and they both forced me to be a surgeon. I wanted to be a musician. And they both hammered me,`Are you mad? If you become a musician, at the most you will be a street singer. But if you listen to us, we will send you to the best educational institutions, to the best medical college, to the best surgical institute. We will make you one of the great surgeons. You will leave a name behind you in the history.'

"I was helpless, as every child is. They forced me; I became a surgeon. And they were right, I became world famous. But I have never felt any joy. I have been working like a robot. Perhaps that is the reason why I am such a good surgeon, because I have lost my human heart. My heart is almost dead. If I had

become a musician, perhaps nobody would have ever heard my name, but what does that matter. I would have felt fulfilled, satisfied. I would have been my own self."

This has happened to almost everybody. Only once in a while, by accident a child escapes, survives, protects his own destiny and does not allow anybody to drag him into other directions.

Nietzsche is right, but he provides no cure. His diagnosis is right because he is only a thinker, a great thinker. And I have always loved him for his insights. But this is the poverty of the West.

It is not only the question of Friedrich Nietzsche; none of the philosophers in the West are meditators. They are only thinkers. By thinking, they come to certain conclusions. By logic, by argument, they try to find something closest to truth, but it is never the truth.

You cannot think about truth; either you know it or you don't know it. How can you think about love? Either you love and know, or you don't love and you don't know. There is no third alternative.

Nietzsche lived just in thoughts. Otherwise he had the potential of being a Gautam Buddha for the West. He had the capacity, the caliber, but the West has missed the very dimension of meditation. Their philosophers have remained only thinkers.

The East has not produced great philosophers like Friederich Nietzsche -- there is no parallel in the East. The East has never bothered about polishing, sharpening, thinking, knowing that by thinking you cannot arrive at your being, to your truth, to your godliness, to self-realization.

Nietzsche lived a miserable life, full of worry, anxiety, anguish, angst. This is strange. Such a great thinker, but his life is nothing but anguish. Gautam Buddha may not have been such a great thinker. He was not, but his life was so calm, so quiet, so peaceful.

And the strangest phenomenon is that the Western philosopher has been thinking, "What is truth?" and has never been able to find it. And the Eastern mystic, non-philosopher, has never been thinking about truth. He has been on the contrary, dissolving thoughts, getting out of the mind, finding a space in himself where no thought has ever entered. And in that space he has encountered God Himself. The Western philosopher creates great edifices of thought, but his whole life is so poor.

Nietzsche went mad... you cannot conceive of Gautam Buddha going mad. Not a single mystic in the whole ten thousand years of history in the East has ever gone mad. The deeper they have entered into themselves, the more sane they have become. But the Western thinker almost always, if he's really a great thinker, ends up either being mad or committing suicide.

The old proverb is, "A tree is known by its fruit." A philosopher or a mystic is also known by his fruit. What is his ultimate flowering, madness or enlightenment? suicide or self-realization?

Mathilda, you are saying, "Osho, your thinking frequently reminds me of Nietzsche's realism...." There is some similiarity, but there is also a great difference. Nietzsche's realism is only a conclusion of logic. My realism is an experience of silence. His realism is based on arguments. My realism is based on my experience. His realism leads him towards madness. My realism has led me beyond mind into a state of no-mind, into utter sanity, from where you cannot fall back.

A medical student is taking a test, and one of the questions is, "Name the three best advantages of mother's milk." The student immediately writes, "1. It has all the healthful nutrients needed to sustain a baby. 2. It is inside the mother's body, and therefore protected from germs and infections." But the student can't think of the third answer. He tries hard, and finally he writes,"3. It comes in such nice containers."

What else to do? He did his best, thinking about the third best quality.

Thinking has always been leading people, societies, cultures, into very ridiculous conclusions. Thinking has not proved a blessing to humanity, while meditation has proved a tremendous ecstasy, and the ultimate experience of deathlessness. I am all for meditation.

Nietzsche was very much against Jesus and against Gautam Buddha too. Although he had no idea, at least about Gautam Buddha, his antagonism was based on Gautam Buddha's support of feminine qualities -- compassion, love, silence, non-violence, kindness, grace.

Nietszche was absolutely in favor of the qualities of a warrior. The warrior cannot be compassionate, cannot be kind, cannot be graceful; he has to be inhuman, cruel. And it is not a coincidence that out of Friedrich Nietzsche's realism Adolf Hitler got the idea of his Nazi philosophy. You cannot distort Gautam Buddha's words into a Nazi philosophy -- that is impossible. However hard you try, you cannot derive from his philosophy a second world war.

Nietzsche cannot be absolutely forgiven. Adolf Hitler was not a great thinker -- he was almost retarded -- and he chose parts of Nietzsche and distorted them. But still some responsibility of Frederick Nietzsche *is* there, and the reason is that he himself did not live a life of peace, joy and love. He was very frustrated,

utterly against existence, not grateful at all to existence, but irritated -- why have I been given life?

I can understand, he was a troubled man, but nobody else is responsible for it. He never tried to find a simple fact: " What is the secret of the peaceful life of Lao Tzu, Chuang Tzu, Mahavira, Bodhidharma, Tilopa? All these Eastern mystics who have lived so joyously and so dancingly, what is their secret?

Western philosophers have remained almost blind; even today the same is the case. It will be a great day in the history of man when Western philosophy starts to enter into the mysteries of the Eastern achievement. Perhaps that will be the beginning of East and West meeting.

The East is outwardly poor, but inwardly has a richness. The West is outwardly rich, but inwardly is very poor. Both can meet, and in their meeting the whole of humanity can be rich -- outwardly, inwardly. And when you can be rich so totally, why be rich only halfheartedly? Yet the other half remains poor.

If one has to choose -- if there is no other way, and these are the only alternatives -- then I will say the East has chosen well. It is better to be outwardly poor, and inwardly rich, but I don't think that is the only possibility.

My approach is to create a third alternative, where East and West can meet and merge. And I don't see any difficulty at all.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #26
Chapter title: Live fearlessly, die fearlessly

10 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I FEEL SO IMPRISONED BY THE FEAR OF BEING INTIMATE AND TOTALLY LOSING CONTROL WITH A MAN. THIS OUTRAGEOUS WOMAN IS LOCKED UP INSIDE. WHEN SHE COMES OUT ONCE IN A WHILE, MEN USUALLY FREAK OUT, SO SHE GOES BACK INTO HIBERNATION, PLAYS SAFE, AND IS TOTALLY FRUSTRATED. COULD YOU PLEASE TALK ABOUT THIS FEAR OF INTIMACY?

Shantam Lani, mankind, especially womankind, suffers from many sicknesses. Up to now all the so-called civilizations and cultures have been psychologically sick. They have never dared even to recognize their sickness; and the first step of treatment is to recognize that you are sick. The relationship between man and woman has been especially unnatural.

A few facts have to be remembered. Firstly, man has the capacity for only one orgasm; woman has the capacity for multiple orgasms. This has created a tremendous problem. There would not have been any problem if marriage and monogamy had not been imposed on them; it seems it was not the intention of nature. The man becomes afraid of the woman for the simple reason that if he triggers one orgasm in her, then she is ready for at least half a dozen more orgasms -- and he is incapable of satisfying her.

The way that man has found is: don't give the woman even one orgasm. Even take away from her the conception that she can have an orgasm.

Secondly, man's sex is local, genital. The same is not the case with woman. Her sexuality, her sensuality is spread all over her body. It takes a longer time for her to warm up, and before she even gets warmed up, the man is finished. He turns his back towards her and starts snoring. For thousands of years, millions of women around the world have lived and died without knowing the greatest natural gift -- of orgasmic joy. It was a protection for man's ego. The woman needs a long foreplay so that her whole body starts tingling with sensuality, but then there is the danger -- what to do with her capacity for multiple orgasm?

Looked at scientifically, either sex should not be taken so seriously and friends should be invited to give the woman her whole range of orgasms, or some scientific vibrator should be used. But with both there are problems. If you use scientific vibrators, they can give as many orgasms as the woman is capable of; but once a woman has known... then the man's organ looks so poor that she may choose a scientific instrument, a vibrator, rather than a boyfriend. If you allow a few friends to join you, then it becomes a social scandal -- that you are indulging in orgies.

So the simplest way man has found is that the woman should not even move while he is making love to her; she should remain almost like a corpse. And man's ejaculation is quick -- two minutes, three minutes at the most; by that time the woman is not at all aware of what she has missed.

As far as biological reproduction is concerned, orgasm is not a necessity. But as far as spiritual growth is concerned, orgasm is a necessity.

According to me, it is the orgasmic experience of bliss that has given humanity in the early days the idea of meditation, of looking for something better, more intense, more vital. Orgasm is nature's indication that you contain within yourself a tremendous amount of blissfulness. It simply gives you a taste of it -- then you can go on the search.

The orgasmic state, even the recognition of it, is a very recent thing. Just in this century, psychologists became aware of what problems women are facing. Through psychoanalysis and other psychological schools the conclusion was the same, that she is being prevented from spiritual growth; she remains just a domestic servant.

As far as reproducing children is concerned, man's ejaculation is enough -- so biology has no problem; but psychology has. Women are more irritable, nagging, bitchy, and the reason is that they have been deprived of something that is their birthright; and they don't even know what it is. Only in Western societies has the younger generation become aware of the orgasm. And it is not coincidental that the younger generation has gone into the search for truth, for ecstasy -- because orgasm is momentary, but it gives you a glimpse of the beyond.

Two things happen in orgasm: one is, mind stops the constant yakkety yak -- it becomes for a moment no-mind; and second, time stops. That single moment of orgasmic joy is so immense and so fulfilling that it is equal to eternity.

In the very early days man became aware that these are the two things which give you the greatest pleasure possible, as far as nature is concerned. And it was a simple and logical conclusion that if you can stop your chattering mind and become so silent that everything stops -- time included -- then you are free from sexuality. You need not depend on the other person, man or woman; you are capable of attaining this state of meditation alone. And orgasm cannot be more than momentary, but meditation can be spread over the whole twenty-four hours.

A man like Gautam Buddha is living every moment of his life in orgasmic joy -- it has nothing to do with sex.

I have been asked again and again why very few women became enlightened. Amongst other reasons, the most important reason is: they never had any taste of orgasm. The window to the vast sky never opened. They lived, they produced children, and they died. They were used by biology and man, just like factories, producing children.

In the East, even now, it is very difficult to find a woman who knows what orgasm is. I have asked very intelligent, educated, cultured women -- they don't have any idea of it. In fact, in the Eastern languages there is no word which can be used as a translation for "orgasm." It was not needed; it was simply never touched.

And man has taught woman that it is only prostitutes who enjoy sex. They moan and they groan and they scream, and they go almost crazy; to be a respectable lady you should not do such things. So the woman remains tense, and feels humiliated deep down -- that she has been used. And many women have reported to me that after making love, when their husband goes on snoring, they have wept.

A woman is almost like a musical instrument; her whole body has immense sensitivity, and that sensitivity should be aroused. So there is a need for foreplay. And after making love, the man should not go to sleep; that is ugly, uncivilized, uncultured. A woman who has given you such joy needs some afterplay too -- just out of gratitude.

Your question, Lani, is very important -- and is going to become more and more important in the future. This problem has to be solved; but marriage is a barrier, religion is a barrier, your rotten old ideas are barriers. They are preventing half of humanity from being joyous, and their whole energy -- that should have blossomed in flowers of joy -- turns sour, poisonous, in nagging, in being bitchy. Otherwise all this nagging and this bitchiness would disappear.

Men and women should not be in a contract, like marriage. They should be in love -- but they should retain their freedom. They don't owe anything to each other.

And life should be more mobile. A woman coming into contact with many friends, a man coming into contact with many women, should be simply the rule. But it is possible only if sex is taken as playfulness, as fun. It is not sin, it is fun. And since the introduction of the pill, now there is no fear about having children.

The pill, in my opinion, is the greatest revolution that has happened in history. All its implications have not yet been made available to man. In the past it was difficult, because making love meant more and more children. That was destroying the woman, she was always pregnant; and to remain pregnant and give birth to twelve or twenty children is a torturous experience. Women were used like cattle.

But the future can be totally different -- and the difference will come not from man. Just as Marx said about the proletariat, "Proletariat of the world unite, you have nothing to lose..." and everything to gain.... He had seen society divided into two classes, the rich and the poor.

I see society divided into two classes, man and woman.

Man has remained the master for centuries, and woman the slave. She has been auctioned, she has been sold, she has been burnt alive. Everything inhuman that can be done has been done to women -- and they constitute half of humanity.

The whole future can be a totally different phenomenon. All the women of the world just need to fight for a separate voting system, so that a woman will vote only for a woman, and a man should vote only for a man. Then in every parliament there will be half women and half men.

And men are divided into small parties. Women have to be aware not to create divisions, but to agree on fundamentals -- because it is a question of thousands of years of slavery: you cannot afford parties. There should be only one international party of women, and they could take over all the governments of the world.

That seems to be the only way to change the status of women: to allow science full freedom to transform the relationship between man and woman and to drop the idea of marriage, which is absolutely ugly because it is simply a kind of private ownership. Human beings cannot be owned, they are not property. And love should be just a joyful play. And if you want children, then children should belong to the society, so the woman is not labelled as mother, as wife, or as prostitute. These labels should be removed.

Lani, you are asking, "I feel so imprisoned by the fear of being intimate and totally losing control." Every woman is afraid, because if she loses control with a man, the man freaks out. He cannot handle it; his sexuality is very small. Because he is a donor, he loses energy while making love. The woman does not lose energy while making love -- on the contrary, she feels nourished.

Now these are facts which have to be taken into account. Man has for centuries forced the woman to control herself and has kept her at a distance, never allowing her to be too intimate. All his talk about love is bullshit.

"This outrageous woman is locked up inside. When she comes out once in a while, men usually freak out, so she goes back into hibernation, plays safe, and is totally frustrated." This is not, Lani, only your story; it is the story of all women. They are all living in deep frustration.

Finding no way out, knowing nothing about what has been taken away from them, they have only one opening: they will be found in churches, in temples, in synagogues, praying to God. But that God is also a male chauvinist.

In the Christian trinity there is no place for a woman. All are men: the father, the son, the holy ghost. It is a gay men's club.

I am reminded that when God first created the world he created man and woman from the mud, and then breathed life into them. He created them equal. But looking at the world, you can understand -- whoever has created it is a little stupid. He created man and woman, and made a small bed for them to sleep in. The bed

was so small that only one person could sleep on it. They were equal, but the woman insisted: she would be on the bed -- he should sleep on the floor. And the problem was the same with the man -- he was not willing to sleep on the floor. You will be surprised to know that the first night in existence was the beginning of pillow fights.

They had to go to God. And the solution was very simple -- just make a king-size bed; any carpenter could have done it. But God is a man, and is as prejudiced as any other man: he demolished the woman, destroyed her. And then he created Eve, but now woman was no longer equal to man -- she was created from one of Adam's ribs; so she was just to serve man, to take care of man, to be used by man.

Christians don't tell you the whole story. They start their story from Adam and Eve -- but Eve is already reduced to a state of slavery. And since that day woman has lived in slavery in thousands of ways. Financially she has not been allowed to be independent. Educationally she has not been allowed to be equal to man -- because then she could be financially independent. Religiously she has not been allowed even to read the scriptures or listen to somebody else reading the scriptures.

Woman's wings have been cut in many ways.

And the greatest harm that has been done to her is marriage, because neither man nor woman is monogamous; psychologically they are polygamous. So their whole psychology has been forced against its own nature. And because woman was dependent on man she had to suffer all kinds of insults -- because man was the master, he was the owner, he had all the money.

To satisfy his polygamous nature, man created prostitutes. Prostitutes are a by-product of marriage.

And this ugly institution of prostitution will not disappear from the world unless marriage disappears. It is its shadow -- because man does not want to be tied to a monogamous relationship, and he has the freedom of movement, he has the money, he has the education, he has all the power. He invented prostitutes; and to destroy a woman by making her a prostitute is the ugliest murder you can do.

The strange fact is, all religions are against prostitution -- and they are the cause of it. They are all for marriage, and they cannot see a simple fact -- that prostitution came into existence with marriage.

Now the women's liberation movement is trying to imitate all the stupidities that men have done to women. In London, in New York, in San Francisco, you can find male prostitutes. That is a new phenomenon. This is not a revolutionary step, this is a reactionary step.

Lani, the problem is that unless you lose control while making love, you will not have an orgasmic experience. So at least my people should be more understanding, that the woman will moan and groan and scream. It is because her whole body is involved -- total involvement.

You need not be afraid of that. It is tremendously healing: she will not be bitchy towards you, and she will not nag you, because all the energy that becomes bitchiness has been transformed into an immense joy. And don't be afraid about the neighbors -- it is their problem if they are worried about your groaning and moaning, it is not your problem. You are not preventing them....

Make your love a really festive affair, don't make it a hit and run affair. Dance, sing, play music -- and don't let sex be cerebral. Cerebral sex is not authentic; sex should be spontaneous.

Create the situation. Your bedroom should be a place as holy as a temple. In your bedroom don't do anything else; sing and dance and play, and if love happens on its own, as a spontaneous thing, you will be immensely surprised that biology has given you a glimpse of meditation.

And don't be worried about the woman who is going crazy. She *has* to go crazy -- her whole body is in a totally different space. She cannot remain in control; if she controls it she will remain like a corpse.

Millions of people are making love to corpses.

I have heard a story about Cleopatra, the most beautiful woman. When she died, according to the old Egyptian rituals her body was not buried for three days. She was raped in those three days -- a dead body. When I first came to know about it, I was surprised -- what kind of man would have raped her? But then I felt, perhaps it is not so strange a fact. All men have reduced women to corpses, at least while they are making love.

The most ancient treatise on love and sex is Vatsyayana's KAMASUTRAS, aphorisms about sex. It describes eighty-four postures for making love. And when the Christian missionaries came to the East, they were surprised to realize that they knew only one posture: man on top -- because then man has more mobility, and the woman is lying like a corpse underneath him.

Vatsyayana's suggestion is very accurate, that the woman should be on top. The man on top is very uncultured; the woman is more fragile. But why men have chosen to be on the top is so that they can keep

the woman under control. Crushed under the beast, beauty is bound to be under control. The woman is not even to open her eyes, because that is like a prostitute. She has to behave like a lady. This posture, man on top, is known in the East as the missionary posture.

A great revolution is ahead in the relationship between man and woman. There are institutes evolving around the world, in the advanced countries, where they teach you how to love. It is unfortunate that even animals know how to love, and man has to be taught. And in their teaching, the basic thing is foreplay and afterplay. Then love becomes such a sacred experience.

Lani, you should drop the fear of being intimate and totally losing control with a man. Let the idiot be afraid; if he wants to be afraid, that is his business. You should be authentic and true to yourself. You are lying to yourself, you are deceiving yourself, you are destroying yourself.

What is the harm if the man freaks out and runs out of the room naked? Close the door! Let the whole neighborhood know that this man is mad. But you need not control your possibility of having an orgasmic experience. The orgasmic experience is the experience of merging and melting, egolessness, mindlessness, timelessness.

This may trigger your search for finding a way that, without any man, without any partner, you can drop the mind, you can drop time, and you can enter into orgasmic joy on your own. I call this authentic meditation.

So you have to stop going into hibernation, stop playing safe, and all your frustration will disappear. Why should you be worried about the man? Let him ask the question, "What am I supposed to do? Lani goes crazy, jumps on top of me, starts scratching my face...!" But here in my place, among my people, you cannot make much fuss about it. You have to accept it as a natural phenomenon. Otherwise simply meditate -- who is telling you to make love to a woman?

Women have not discovered meditation. Perhaps it was these freak-outs who discovered meditation to avoid the woman and all the problems... and just sit silently, doing nothing -- and the spring comes, and the grass grows by itself. You can do that.

I have heard... a fat American walking down the street saw a sign: "Amazing Slimming Treatment! Twenty-four-hour cure -- one thousand dollars; Six-hour cure -- five thousand dollars."

Curious, he went inside and asked the receptionist about the twenty-four-hour cure. He was shown inside a large room, and there stood a beautiful naked girl with a sign around her neck, "You catch me, you make love to me; but first you have to catch me."

That was the process of slimming! He was very impressed, and thought," If this is the one-thousand-dollar cure, the five-thousand-dollar one must be five times as good." So he immediately signed up for the five-thousand-dollar, six-hour cure.

He was undressed and taken into another large room, and the door was locked behind him. Alone in the room with him was an enormous gorilla, with a sign around his neck saying, "I catch you, I make love to you."

Don't be worried, enjoy the whole game -- be playful about it. If one man freaks out, there are millions of men.

One day, Lany, you will find, some mad guy who does not freak out. And anyway, freaking out and running all around the bed will give him a slimming treatment -- and without paying a single dollar!

BELOVED OSHO,
YOU LOOK INTO MY EYES, AND I DISAPPEAR INTO YOURS. I EXPERIENCE A COMMUNICATION HAPPENING BEYOND WORDS, BEYOND THIS WORLD. I AM SO IN LOVE WITH YOU, ALL OTHER THINGS HAVE LOST MY INTEREST. I HAVE HEARD SO MANY TIMES THAT ALL GOOD THINGS MUST COME TO AN END. PLEASE, OSHO, TELL ME AGAIN THAT THIS IS NOT GOING TO END.

Prem Devika, the proverb, "All good things must come to an end," must have been invented by unenlightened people. In the ordinary, unconscious life, it is true. But the really good things, which can happen to you only in immense consciousness, never end. This proverb belongs to the crowd.

But if you ask the awakened ones, they will say that good things only begin, they never end. There is a statement of Gautam Buddha to the same effect. He says, "Bad things don't have any beginning, but they have an end. Good things have a beginning, but they don't have an end." Now that is coming from a very conscious man.

You are saying, "You look into my eyes, and I disappear into yours. I experience a communication happening beyond words, beyond this world. I am so in love with you, all other things have lost my interest."

Hence the fear has arisen in you; the proverb arises out of that fear: "I have heard so many times that all good things must come to an end" -- it is not necessary; it depends on your consciousness. Just a very small part of your being is conscious -- one tenth of the whole; that's why good things are very momentary. As your consciousness grows deeper, the experiences of the good, of beauty, of joy, of ecstasy, start becoming longer.

When you are fully aware, then the ecstasy remains with you twenty-four hours a day, awake or asleep.

So don't be worried about it. Just make an effort to be more alert, to be more aware; and whatever is happening to you will become more intense, will become juicier, will become your permanent quality -- a part of your very being.

But it always happens; whenever something good happens to you a fear is lurking by the side, that perhaps soon it will end. And because of this lurking fear, you cannot even enjoy it while it is there; the fear destroys the moment. Don't be bothered about proverbs created by the ignorant masses. They are expressing their own experience -- in their lives it is very rare that anything good happens. And it remains for such a short time that later on, looking retrospectively, they cannot convince themselves whether it has happened or they have dreamt about it. Was it a reality or only imagination?

And the whole of humanity is living in fear -- fear about everything: you cannot live fully, because there is death.

My logic is totally different: because there is death, live as totally as possible. Because you cannot be certain about tomorrow, you have got only this moment, you cannot afford to postpone living -- because there may not be any more time left.

One of the disciples of Confucius asked him, "Master, can you tell me something about death, and what happens afterwards?"

Confucius said to him, "Do you want to die? Are you preparing for death?"

The man said, "No, I am not preparing for death, I am very much afraid of death. I want to be certain that there is nothing to be afraid of."

Confucius said, "Don't be stupid. While you are alive, be alive! And be totally alive, and enjoy life in all its dimensions; and when you are dead, be totally dead. And if you want to think about death, in your grave you will have enough time; lying down, go on thinking about death. But don't waste your life thinking about death."

But man has been made so afraid -- about his actions, about his living, about his respectability -- that there is no time left for living. Fear takes all the time.

Rain is pouring over Warsaw. Mr. Cohen and Mr. Goldberg are rushing back home, wrapped up in their dark, orthodox Jewish coats. But the rain is getting too strong, and they look around for shelter. The only place available is a butcher's shop. They look at each other, look at the dark, black clouds, and walk into the shop. Everybody stares and they are totally embarrassed. Mr. Cohen tries to break the ice, and asks casually, "Hmm, how much is it for a kilo of pork?"

Right at that moment, an incredible thunder clap echoes in the air. Mr. Cohen rushes out, looks at the sky and says, "I was just asking for the price."

Even God is nothing but your fear. It is not your love, it is your fear.

Have you ever watched? Whenever you are in misery, anguish, suffering, you remember God. Whenever you are joyous, happy, with a feeling of well-being, you never bother about God.

God is a creation of man's fear.

If a man is fearless, he does not have any conception of God. Gautam Buddha has no conception of God. Mahavira has no conception of God. Lao Tzu has no conception of God. Where has God disappeared? As their fear disappeared, the projection of their fear, God, also disappeared.

One of the fundamentals of sannyas is: Go on dropping your fear, don't waste time. Enjoy life so totally that there is no space left for fear. And I give you the guarantee that even when death comes, you will not be afraid; your whole life-long training in fearlessness will not allow you to be afraid of death. On the contrary, you will feel excited because you are moving into an unknown space.

An exploration -- that's how Socrates took his death. He was condemned to death by poison by the court of Athens. Exactly as the sun was setting, his disciples gathered around him. They were crying, and Socrates told them, "I have always been teaching you to enjoy every moment. I am not crying, and I am

dying; you are alive, and you are crying -- this is very strange. I am feeling very excited, after a long time, because life I have lived, I am well acquainted with it but death is a new experience, so new that it is a challenge for me to explore it."

The man who was preparing the poison outside the room had killed many people in the past by preparing this poison. He was the expert. But he was delaying the preparation of the poison because, listening to Socrates in the court, he had fallen in love with the man.

The court had no argument against him; they were all pygmies, and he was a genius. And finally, seeing that by arguing with this man you cannot win, they decided that it was taking too long, it was better to take a vote.

This was a cunning strategy. And a vote was taken to decide whether Socrates should be sentenced to death or not. They had not proved any crime. He had argued so well, and destroyed all the slurs on his character -- they had not been able to prove a single crime. They resorted to a different device: to vote.

And fifty-one percent of the people voted that Socrates should be killed -- just fifty-one percent. Forty-nine percent of the people were voting for his life -- even the man who was to prepare the poison had voted for his life. But it was his job.... He was delaying, the sun had set....

And Socrates was asking again and again, "What happened? At sunset the poison was to be given to me. It is getting late." He went out of the room, and asked the man, "Why are you delaying?"

He said, "You are a strange fellow! I have fallen in love with you -- and now you are making it even more difficult for me. People enjoy if some delay happens, at least that much more they have been able to live. Why are you in so much of a hurry to die?"

Socrates said, "Life I have lived. And I have lived so totally, I have squeezed all the juice out of it. Now there is no more to explore. Death opens a new door, a new mystery. Don't delay, I am feeling so excited. I am feeling young again."

If you live fearlessly, you will die fearlessly. And the man who has no fear has no God, has no hell, has no heaven, because he knows one thing: wherever he is, he will be able to live as beautifully, as artistically, as aesthetically as possible.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #27
Chapter title: This i call the "razor's edge"

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BELOVED OSHO,
WHAT IS THE FALSE IN ME?

Atmo Khirad, everything is false in you. The false and the true cannot have a mixed existence. There is

no compromise possible; either you are true or you are false.

Your whole personality is false because it has been given to you; it is not a growth. It is like plastic flowers -- you have put them on a rose bush. They are not part of the bush and they don't get any nourishment from the bush, although they can deceive people.

One thing is strange, that the false is more permanent than the real. The real is almost like a river, a continuous change. Springs come and go, nothing remains the same. But the false, plastic flower is permanent; whether spring comes or goes does not matter to it. It is not alive, it is dead. Because of this strangeness humanity has depended more on the false, because the false is more reliable -- tomorrow also it will be the same.

The real is unpredictable.

One thing can be certainly said about it, that tomorrow it will not be the same. It *must* have changed, because everything living goes on changing.

You are asking me, "What is the false in me?" Your question implies that there is something real too. As far as you are concerned, everything is false; and when the false disappears, you will also disappear. The real has no ego, no feeling of I-ness. The real is pure is-ness. It is there, in its all-glory, in its all-golden glamour, in its all-eternal beauty. But it is so vast that you cannot say, "It is me." It is God, it is the existence, it is reality itself.

You are the symbol of the false. Just look at your personality -- it has all come out of nurture, training, discipline, education.

You have not been allowed to be natural for the simple reason that nature cannot be relied upon. There is no guarantee about nature, there is no security, no safety. Hence every society before the child even comes to know who he is, starts forcing a false mask over his original face, giving him a name, giving him qualities.... And the child is so helpless and so dependent on you that it is almost impossible for the child to rebel. He simply becomes imitation; he starts learning whatever you want him to learn.

You give him a false name, you give him a false identity, you give him a false pride. You teach him to be obedient; you teach him to be good, whatever is your definition of good; you teach him to be religious, whatever religion you belong to -- you make him a Christian, a Hindu, a Mohammedan. And the poor child goes on being covered by layers of falsities.

Have you ever thought if your being a Christian or a Jew or a Hindu is your choice? Has it been your discovery? Have you ever looked at why you are a Christian? Just because of the accident that you were born to two persons who were Christians. They were also accidentally Christians, just as you are. One accident goes on giving birth to another accident. Neither was Christianity their discovery, nor is Christianity your discovery. And a religion that has not been discovered by you, how can it be real? How can it become a song in your heart? How can it transform you?

That's why the whole world is religious, but still there is no religiousness anywhere. Somebody is Mohammedan, somebody is Jaina, somebody is Buddhist -- except my people, who are searching for who they are. And the miracle is, when you search you never find that you are a Christian or a Hindu or a Mohammedan.

If you search, you find that you are part of God. You are divine -- and who bothers about being Christian or Hindu or Mohammedan? You have reached to the very source of religiousness. You will not belong to any organized religion. And then whatever religiousness you have found will be authentic, true. It will show in your actions, it will show in your eyes, it will show in your relationships, in your responses to situations.

You will not go to a church or a temple or a mosque or a synagogue, because you have found the real temple of God within yourself. So whenever you want to go to the temple, you will close your eyes and be silent. In that silence you will start falling deeper and deeper... finally to your very center. And *your* center is also the center of the whole universe. Only on the periphery we are different; at the center all differences are lost, just a blissfulness remains.

Atmo Khirad, remember this as something very basic, that you cannot be something of the false *and* something of the true. Just as in this Chuang Tzu Auditorium, if there is light it is not possible that half of the auditorium will remain dark and half will become full of light -- either the whole will remain in darkness, or the whole will become full of light. There is no co-existence between light and darkness, and there is no co-existence between reality and the false.

An Irishman was condemned to receive forty lashes, but the more they whipped him, the more he laughed. "Why are you laughing?" they asked him. "You don't understand," he told them, helpless with

laughter, "you are whipping the wrong man."

You are also living the wrong man. Even when you are in love, which is your most precious moment, there are four persons, not two. The real two are hiding, and the false two are making love. And the false two are absolutely incapable of love -- how can love arise out of falseness? Hence love gives you so much hope and frustrates you almost a thousand times more. But the problem is so deep that you never become aware of why you go on condemning the other person. You go on changing lovers, but with each lover the same thing is going to happen.

Even a man like Jean-Paul Sartre lives in the same fallacy; he calls the other the hell. The other is not hell, but there is some meaning when he calls the other the hell. You never come in contact with the *real* other; you always come in contact with the real other. The false has a quality of giving you great promises, but it never delivers any goods.

There is an ancient parable in India: A man was a great devotee, but as devotees are, his devotion was not a gratitude but a greed. He was asking God, "Give me something so that I can perform miracles. Just one small thing I am asking. For years I have been praying, and there is no response." And finally it happened. God must have become bored and tired, because every morning, every evening, the same prayer: "Give me some power of miracles."

So he gave him a small seashell and told him, "This is no ordinary seashell, it is magical. If you ask for something, that thing will immediately be presented to you." He tried and it worked. He asked for something and immediately the thing appeared. He created a big palace, gathered all kinds of luxuries, and became the richest man of his land. But one day he got into great trouble.

A sage was passing through the city. He was very famous, very much respected, and naturally, the richest man invited him to stay in his guest house. And in the night he saw that great sage sitting outside the guest house on the lawn, with a similar kind of seashell but of double the size. And he was asking the seashell, "Give me one hundred rupees," and the seashell would say, "I will give you two hundred."

The rich man thought, "This is.... I was thinking that I have got the most miraculous thing in the world, but this man has got something which even answers and asks, `Are you ready to receive two hundred?'" He thought,"It will be good... he is a sage, perhaps he may be willing to exchange."

He went to him with his shell, and he said, "You are a sage; I am a worldly man. I also have got this miraculous seashell, but it only gives what I ask. Your seashell... I have never even dreamt. But you are a sage, you can do well with my shell and you can give me your shell."

The sage said, "There is no problem, you can have it." The man rushed into his palace. He had a small hiding place where he used to ask the seashell for things. With the new seashell he entered there, locked the door from inside, and asked the seashell, "Give me one crore rupees." And the seashell said, "No, I will give you two crore." He said, "That's very good. Give me two crore." The seashell said, "No, I will give you four crore." The man said, "Okay, give me four crore."

The seashell said, "Now I have changed my mind, I will give you eight crore." This went on -- nothing was given, just it was doubled. He became afraid; he said, "What is the matter? Whatever I say, you simply double it." The seashell said, "That is my quality, I don't give anything."

He rushed out to get his old shell back, but by that time the saint had disappeared. He was so miserable, but the seashell said to him, "Why are you so miserable? I am ready to do whatever you say, just say it."

He tried it again, but again the same thing: "I want a great palace to be made." The shell said, "No, I will make two palaces." The tired man said, "Okay, make two." But the seashell laughed and he said, "No, not less than four."

It is just like your false personality: it goes on promising but it never delivers anything. And the people you are with, they are in the same track. They also go on promising -- because the false is very articulate in promising, but absolutely incapable of giving anything.

Between two real persons there is no need of any promise. The real persons are overflowing with joy, overflowing with blissfulness. Before you ask, you receive; before you knock, the doors are opened; before you seek, you have already found it.

That is the quality of the real. The search here in this mystery school is how to get rid of the false, which is not yours, and to find out that which you have brought with yourself from the womb of existence itself. Your mother's womb was only representative of the existential womb.

The discovery of oneself in its total reality is so ecstatic and so eternal that you cannot conceive there can be more blissfulness, more benediction. The desire for more disappears, because you cannot even conceive that more is possible. The false goes on asking for more. Neither it gives anything, nor does it

receive anything; it is a beggar. The real is an emperor.

So remember, all that you are right now is just a thick layer of falseness around you. In your thoughts you are false, in your feelings you are false, in your actions you are false. And you are not responsible for it; you have been prepared, disciplined with great skill, education. Almost one third of the life of a man is wasted in making him false. But you can drop it in a second, in a split second -- just a sheer understanding: "This is borrowed, others have given it to me. It is not my own intrinsic nature."

Drop it! There will be a little fear, because with it your safety, your security, your respectability will also disappear. But something greater will come: your authenticity, which is such a tremendous fulfillment that only in that fulfillment does one come to know the tremendous meaning and significance of life.

So just watch. Whatever you find is borrowed, drop it. The moment you become empty of everything that was borrowed you will become the light of the world, a light unto yourself and to others.

BELOVED OSHO,
YOU ARE SO MUCH IN ME, IT'S JUST MORE AND MORE AMAZING. YOU ARE THE MOST SURPRISING FRIEND I EVER DREAMT OF HAVING. I FIND MYSELF TALKING TO YOU INSIDE, SHARING. SOMETIMES I HAVE THE URGE TO ASK SO MANY ESSENTIAL THINGS, JUST LIKE AN ONGOING INTIMATE AFFAIR. I FEEL YOU IN EVERY CORNER OF MY BEING, IN THE HERE AND NOW, IN ALL MOMENTS, AND YET IT'S VERY SUBTLE; WHO ARE YOU, WHO AM I? DO YOU HEAR ME, OR AM I JUST GETTING OFF THE WALL?

Kavisho, I hear you, and you are not just getting off the wall. It is not your imagination; you are mature enough, centered enough. To imagine, to dream... you may have done it in the past, but not now. Whatever you are describing in your question is absolutely true. Only one problem is there which I cannot answer.

You are asking, "Who are you, who am I?" I don't know. Neither has anyone ever known; and this unknowability is the beauty of our being. You are saying, "You are so much in me, it is just more and more amazing. You are the most surprising friend I ever dreamt of having. I find myself talking to you inside, sharing. Sometimes I have the urge to ask so many essential things, just like an ongoing, intimate affair. I feel you in every corner of my being, in the here and now, in all moments, and yet it is very subtle."

This is only the beginning, Kavisho. Soon your questions will disappear, my answers will disappear. The dialogue will remain, but it will be not in words, but in silence. Soon you are going to have a much more surprising experience. The friend that you have found will disappear, and at the same moment you will disappear too, and there will be just a nothingness -- not empty, not negative, but overflowing with joy.

You have taken the first step towards reality, now never look backwards. And however dangerous it seems... because as questions and answers and me and you start disappearing, you will find yourself entering into a more and more unknown space.

This I call the "razor's edge." Those who are courageous -- and as I feel you, you have every potential to be courageous -- enter into the unknown; but the unknown is not the end. Very soon the unknown starts taking you into the unknowable, and that is the exact space of mysticism. In that unknowable you will know who you are and who I am.

But there are no words to express it. One simply has a good laugh, because this unknowable has been always within you, your most intimate inner reality, and you have been searching for it all over the world in many, many lives.

It is strange that the guest was in your home -- to be more exact, the host was the guest -- and you were searching. And every search was going to be a failure, was bound to be a failure, was destined to bring frustration. The moment you find that the host is the guest, that, "I am that which I have been searching for," all that remains is just to have a good belly laugh.

In Japan, a great mystic, Hotei, is called the laughing Buddha. He is one of the most loved mystics in Japan, and he never uttered a single word. As he became enlightened, he started laughing, and whenever somebody would ask, Why are you laughing? he would laugh more. And he would move from village to village, laughing.

A crowd will gather and he will laugh. And slowly -- his laughter was very infectious -- somebody in the crowd will start laughing, then somebody else, and then the whole crowd is laughing -- laughing because.... Why are they laughing? Everybody knows, "It is ridiculous; this man is strange, but why are we laughing?"

But everybody was laughing; and everybody was a little worried, "What will people think? There is no reason to laugh." But people would wait for Hotei, because they had never laughed in their whole life with such totality, with such intensity that after the laughter they found their every sense had become more clear. Their eyes could see better, their whole being had become light, as if a great burden had disappeared.

People would ask Hotei, "Come back again," and he would move, laughing, to another village. His whole life, for near about forty-five years after his enlightenment, he did only one thing and that was laughing. That was his message, his gospel, his scripture.

And it is to be noted that in Japan, nobody has been remembered with such respect as Hotei. You will find in every house, statues of Hotei. And he had done nothing except laugh; but the laughter was coming from such depth that it stayed with anyone who heard it and triggered his being, created a synchronicity.

Hotei is unique. In the whole world there is no other human being who has made so many people laugh -- for no reason at all. And yet, everybody was nourished by the laughter, and everybody was cleansed by the laughter, felt a well-being that he had never felt. Something from the unknowable depth started ringing bells in peoples' hearts.

Kavisho, if you can go without looking back at all, passing through the unknown into the unknowable, where everything will be lost -- questions, answers, me and you -- all that remains is pure existence, infinite and eternal. And I am saying it because it is possible. You have come a long way with me.

Thousands of people have come with me, and somebody drops out after a mile, somebody drops out after the second mile; I don't complain about them, I just feel sorry for them. They were not courageous enough. There came a point where they stopped.

But you have been like many of my sannyasins -- going without any fear, risking everything. There is every possibility that you will be one of those very few fortunate ones who attain to the ultimate truth.

Before you come to the laughter of Hotei, start laughing more and more deeply, more and more madly. This joke is just for you, Kavisho:

A young couple have been trying for ages to have a baby, but with no success. Finally they decided to go to the doctor with the problem. After a detailed interview he suggests that maybe they should not make love every day, to avoid love becoming a routine. They should make love only spontaneously. Not as if they have to do it, but only when they are possessed by it.

"You have to find the right, spontaneous moment," the doctor says, "when you feel the moment is right, do it." A few months later, sure enough, the woman is back and the doctor confirms her pregnancy. "May I enquire if my advice was of any help?" "Oh, doc," she says, "it was terrific. We were having a romantic candlelight dinner with french wine and soft music, and suddenly our hands met. We were looking deep into each others eyes and we both knew, `this is it!' We simply threw off the tablecloth and made love right on the table."

"Amazing," says the doctor. "Yes, it was great," she says, "the only sad thing about it is, that we can never go to that restaurant again."

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN "EASY" AND "LAZY".

Satyam Svarup, the difference between easy and lazy is the difference between the positive and the negative. Easiness is a positive feeling; it is not empty. You are overflowing with energy, but you are simply enjoying the energy with ease. The very flow of energy is becoming an inner dance. In this very sense, Chuang Tzu says, "easy is right and right is easy."

Out of this easiness everything is possible, because it is not lack of energy, it is a fullness of energy, without tensions. It is energy relaxed. And the more relaxed it is, the more fresh, the more young, the more potential to be creative.

Laziness is negative; it is just feeling drained, having no energy, a kind of emptiness -- No longing to do anything, no desire to create anything. One is simply tired, exhausted, spent.

The distinction is very subtle. One can be confused. When Chuang Tzu says, "Easy is right," you can think that perhaps laziness is right. Easiness is just the opposite of laziness -- diametrically opposite. Easiness has a grace and an overflowing aura of energy. Laziness makes you almost appear like a corpse.

One ancient parable in India is: Two lazy persons are lying down underneath a tree; it is the season for

mangoes to become ripe and a mango falls just by the side of one lazy man. A few minutes pass and nobody moves. Finally the man on whose side the mango is lying, says to his friend, "This is a great friendship. You know the mango has fallen just by my side, and you are so utterly lazy that you cannot even put the mango in my mouth -- great friendship!"

And the other lazy man says, "Yes, it is a great friendship. Just a few minutes before, why had you closed your eyes -- remember? A dog was pissing in my ear, and you could not even stop the dog or shoo the dog away, and you are talking about great friendship."

These are utterly spent people -- as if much of their soul has left the body. Just somehow they are breathing, with great difficulty. They are breathing only because nobody else can breathe on their behalf. If it was possible that somebody else could breathe on their behalf, they would have stopped breathing.

Easiness means disappearance of tensions, anxieties, disappearance of all kinds of perversions, of all that is unnatural, and just becoming a natural human being -- so relaxed that no energy is being unnecessarily wasted, not even thoughts are destroying your energy... utterly silent.

A Gautam Buddha is easy. Only in meditation will you find one day the exact meaning of easiness -- not in any dictionary. When you feel so full like an ocean, everything is possible if you want, but there is no desire; the ocean is silent, resting. And just the feel of resting energy is so blissful, so peaceful, that if you come close to a man who is easy, you will start feeling yourself, a certain relaxedness.

Satyam Svarup, avoid laziness and create yourself a pool of energy without any ripples, and the small statement of Chuang Tzu, "Easy is right" will be understood in its essential meaning. Anything that is not easy and creates tensions in you, anxiety and anguish, is not right -- don't do it. Follow the easy way to the point that you forget that it is easy. It becomes so natural to you that there is no need to remember that it is easy, or to remember that it is right. This is the state of enlightenment.

Easy flows the river of consciousness towards the ocean.

Dirty Ernie is sitting in the back of his first grade class, a can of beer in one hand and a cigarette in the other. The teacher says, "Okay class, today we are going to play a game. I am going to say a few words about something and you try to tell me what I am thinking about, okay? Here we go: The first thing is a fruit; it is round and it is red."

Little Billy raises his hand and the teacher calls on him; little Billy stands up and says, "An apple." The teacher says, "No, it is a tomato, but I am glad to see you are thinking. Now the next one is yellow and it is a fruit."

Bobby raises his hand, and after the teacher calls on him, he stands and says, "It is a grapefruit." The teacher says, "No, it is a lemon; but I am glad to see you are thinking. Okay, the next question is round and it is a green vegetable."

Little Mary stands up and says, "It is a lettuce." "No," says the teacher, "It is a pea. But I am glad to see you are thinking." then she says, "Okay, that's enough for today." Just then, Ernie raises his hand and says, "Hey teach, mind if I ask you one?" "No," she replies, "go right ahead."

"Okay," says Ernie, "I got something in my pocket. It is long, and it is hard, and it has got a pink tip." "Ernie," shouts the teacher, "that is disgusting." "It is a pencil," says Ernie, "but I am glad to see that you are thinking."

Satyam Svarup, just go on thinking and you will find the difference between laziness and easiness.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #28
Chapter title: Truth: the greatest surgery

11 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I AM FEELING CLOSER AND CLOSER TO YOU AS MY LOVER AND MY FRIEND. MY TRUST IN YOU IS HELPING ME TO SINK DEEPER AND DEEPER INTO MYSELF. FEAR IS THERE FOR THE UNKNOWN, AND WHEN I RELAX INTO IT I FALL ONE MORE STEP INTO MYSELF, AND AFTER THAT, I FEEL AS IF SOMETHING IS DYING. BELOVED MASTER, AM I ON THE RIGHT PATH? COULD YOU PLEASE SAY SOMETHING?

Deva Nirupo, the moment you come closer to me, you are coming closer to yourself, because I am not here as a person. Coming closer to me is coming closer to your future.

People are afraid about the unknown, always, because the known seems so well acquainted that you can remain unconscious with the known; there is no need of any alertness.

The unknown requires you to be more conscious, more alert. And the fear is coming from your false ego, because the more conscious you become, the less is the possibility for the ego to exist. That's why you are feeling that something is dying in you.

This happens only to the fortunate ones, because anything that can die in you, is not you. Your life source is eternal and knows no death. You can take it as a criterion, that whatever is dying, deserves dying. It was false and you were unnecessarily identified with it. With its death you will realize your reality and that reality never dies -- it is always there.

Your question is, "I am feeling closer and closer to you as my lover and my friend." You will have to come a little closer, so that even the friend and the lover disappear. These are distant relationships, however intimate, but there is a distance: you are you, I am I. And friendship can be broken and the love can disappear, so don't get stuck rejoicing in the feeling of love and friendship. You have to come a little closer.

The exact closeness is only *one*, when neither you exist nor I exist. As far as I am concerned, I do not exist at all -- it is only your imagination. My ego has died decades ago. But unless your ego dies, you will not be able to see the point that ego can die and not only do you still remain alive, you become more alive.

These are the mysteries of life... when the friend disappears, it is not that the enemy appears. When the friend disappears, then you will find the first taste of true friendliness. When love disappears, you will find that now love is no more a relationship, but your very being.
You *are* love.

So whatever is happening, is on the right path, in the right direction.

"My trust in you is helping me to sink deeper and deeper into myself." A little deeper, and the trust in me will become trust in yourself; and only that can be relied upon.

Trust in me is going to disappear just as friendship and love. It is certainly deeper than friendship and love, but not the deepest. At the deepest point when your trust disappears, you will suddenly find a trust in yourself -- and my work is not to make you a slave, but to make you a totally free individual.

"Fear is there for the unknown, and when I relax into it I fall more into myself." The fear is two-sided. It is of the unknown, in which you are moving, step by step, and it is also of the known, that is leaving you. All that you had known about yourself will be gone, and all that will come, you have never even dreamt about it! But that is your essential self.

That's why you are feeling "... and after that, I feel as if something is dying." Don't hold onto it. That which is dying, help it to die -- the quicker, the better. And when something dies, don't carry the corpse with you, because your attachment has been with it for so long, that even though it is dead, you would not like to depart from it. But unless depart from it, the barrier will not be broken between you and your reality. It is an thin barrier, but very strong.

So rejoice that something is dying, and remember that you are not to collect corpses. Many things will die; don't be a collector of antiques. You have a much more beautiful future, much more fresh, much more eternal....

And not for even a single moment be worried whether you are on the right path or not. What is happening can happen only if you are on the right path; these are indications, evidences. Just be intelligent: let the dead be dead. Don't look backwards, go ahead.

You are alive, otherwise, who would take note that something is dying? Don't freak out when something starts dying, because that will be going backwards.

Three Irishmen were caught up in the French Revolution and were sentenced to be guillotined. As the first man waited for the blade to fall, it stuck, and he was released according to the old custom. The same thing happened to the second man, and he too was released.

As the third man looked up, waiting for the blade to fall, he shouted, "Hold on! I think I can see what is making it stick."

Don't be an Irishman. Be a little more intelligent. And intelligence always brings with it awareness, clarity. You can see yourself that the dead which is dead, was something false -- that you have been taught to be false. Now that you are moving towards the real, the unreal has to fade away.

The unreal cannot encounter the real; the real is the death of the unreal. And there is much more which you will have to see dying -- but remember you have never died before. Death is the greatest lie in existence; it is the most fictitious thing.

The real life always continues in different forms and ultimately, when you realize it, it moves into the formless. It becomes universal and that is the most blessed and the most ecstatic moment: you have found the very meaning of life.

BELOVED OSHO,
I WAS BLIND. YOU GAVE ME LIGHT FOR WHICH I AM EXTREMELY GRATEFUL. UNTIL NOW, I DID NOT ASK A SINGLE QUESTION, BUT NOW I CANNOT HOLD BACK. OSHO, IT SEEMS THAT SOME MEN OF TRUTH, AFTER CONTEMPLATING THE CONSEQUENCES OF TELLING THE TRUTH, CAME TO OBSERVE, "SAY THE TRUTH, BUT SAY THE PLEASANT TRUTH. DON'T SAY THE TRUTH THAT IS UNPLEASANT." OSHO, PLEASE SAY SOMETHING ABOUT IT.

Satyadharma, it is a very significant question. There have been men who have been trying not to tell the unpleasant truth and only tell the pleasant truth, but these men do not know what truth is. Once a man knows truth, then he is not concerned about consequences. The concern for consequences is only for the coward, and cowards have never been known to know the truth.

It has to be remembered that truth is almost always going to be unpleasant, for the simple reason that the whole of humanity is living in many lies. The truth itself is not unpleasant, but because people's lies are exposed, it feels to them as unpleasant. And if you try to make the truth pleasant, you will have to make it a lie. Only a lie can be a pleasant thing for the masses because it fits with their conditionings.

My own experience is just the opposite: The man who has experienced truth will say it in its absolute sharpness, so that he can cut through your layers of lies.

All surgery is unpleasant. And truth is the greatest surgery in existence.

I am reminded of a story about Gautam Buddha. One day early in the morning, a man came. He was an atheist; his belief was that there is no God. Now, atheism is one of the lies. You have not explored the outer space, neither have you explored the inner space, and still you have come to the conclusion that there is no God. You have never meditated, you have never given a chance to yourself to feel the divineness of existence -- still you go on carrying your belief that there is no God.

The man asked Gautam Buddha, "What is your opinion? Is there a God or not?" Buddha looked at the man. There was a moment of silence and he said, "There is nothing except God."

His intimate disciple Ananda was with him. He could not believe it because Buddha never taught about God, and suddenly, to a stranger, he says, "There is nothing but God."

And in the same day in the afternoon, another man came who was a theist. He believed there is a God; a God who created the world. Now this too is a lie because even if God created the world there cannot be an eye witness. If you accept that there was an eyewitness, that means the world was already there.

And if the God created the world, the world does not show the qualities that God would have given to

humanity: constant violence, constant war, jealousy, anger, ego, depression, anguish. Unless God created these things in you, they cannot be in you. Looking into man it is possible to believe that the devil created man, but not God. And moreover, what was God doing before he created the universe, for eternity? And what was the sudden motive to create the existence?

According to Christians, He created the existence only four thousand and four years before Jesus Christ; so six thousand years are nothing compared to eternity. What was he doing all this time? And why suddenly the motivation to create it? Has the motivation come from somewhere else? That will mean that existence was there before God created it. Otherwise, the motivation....

And finally, if existence needs to be created by God then the question is very relevant. Who created God Himself? And if you can accept the idea that God does not need any creator, then why unnecessarily bring in a useless hypothesis -- then existence, can remain without any creator. Anyway, God has to remain without any creator. With existence we are acquainted -- it is there, all around. God is only in the beliefs of people.

And the man wanted to know Gautam Buddha's opinion... and Gautam Buddha said, "God? There is no God anywhere. Existence is self-sufficient; it does not need any creator. Existence itself is creativity."

Now Ananda was getting more puzzled. But it was the routine... Buddha had told him, "Whatever questions arise in your mind, when I am going to sleep and all the visitors have gone, then you can ask. Don't disturb my conversation with the visitors."

And in the evening a third man came. He was neither a theist nor an atheist; he was just an innocent seeker. He said to Buddha, "I don't know whether God exists or not. But there is a great urge in me to seek the truth. Can you be of any help?"

Rather than answering him, Buddha closed his eyes. There was utter silence... and Ananda was surprised. Seeing Buddha closing his eyes and sitting in silence, that man also closed his eyes and sat in silence. Almost an hour must have passed. Then the man opened his eyes, touched Gautam Buddha's feet and said, "Your answer is so precious that I will keep it in my heart forever."

Now it was too much, and as the man left, Ananda was furious. He said to Gautam Buddha, "What is going on? In one day you have contradicted yourself again and again and again. First you say there is only God and nothing else, and then you say there is no God -- it is an absolutely useless hypothesis. And to this third man you don't say anything. And that great fellow receives the answer and I was present, but I have not received any answer! He touched your feet in deep gratitude, with tears of joy in his eyes, and he has gone so fulfilled..."

Gautam Buddha said to Ananda, "First, those were not your questions, neither were the answers given to you. You are unnecessarily poking your nose into other people's affairs."

Ananda said, "That I understand, but I am a human being. Although they were not my questions I have heard them; although the answers were not given to me I have heard them. And inside me there is so much trouble -- what is the reality? And why should Gautam Buddha go on giving contradictory statements to different people?"

The answer that Buddha gave to Ananda is very important. He said, "The first man has been living in a lie, that there is no God; I had to shatter his lie. Without searching, it is much too egoistic to say that there is no God. And he has not done anything to discover the reality. He had come to me just so that I can support his lie and he can tell people, `not only do I say that there is no God, even Gautam Buddha has supported me.'

"And the same was the case with the second man -- he was also living a lie. He knows nothing about God. He has simply acquired the belief from the atmosphere, from the society, that God exists and God created the world. I had to destroy his lie.

"The third man was very innocent. He had no lie. He had no belief, this way or that. That's why I could not answer him through words. I became silent. And he was an authentic seeker. Seeing me closing my eyes, and sitting in silence, he understood this was the answer. He closed his eyes, sat with me for one hour, and in that silence he understood... felt, not a belief, but something real within himself. Although I had not given him the answer, he has received it."

The man of truth cannot make it pleasant, because the only way to make it pleasant is to make it a lie. Lies are very pleasant; you never deny them. Somebody says, "I love you, you are the most beautiful person I have come across." You accept it, you never even enquire, "Have you ever met all the people of the world? Otherwise your statement is not true."

Say to the ugliest woman, "You are a beauty and I have fallen in love with you," and she will believe

you because it is such a pleasure that at least somebody believes you beautiful. She will never doubt the fact, she will never question it. It is so pleasant that any doubt, any question cannot disturb it.

Truth is going to be a very shattering experience; otherwise the people who crucified Jesus were not mad. He was not making his truth pleasant. He was saying it in its utter nudity, in its utter purity, as it is.

And truth can be said only as it is; you cannot edit it, you cannot add something to it, you cannot delete something from it, you cannot distort it. So the people who have been telling pleasant truths are really cowards. They don't know anything about truth. All that they know are your lies, and they support your lies and it is very consoling.

It is a contract: They will support your lies and make you feel good and consoled, and you will give them great respect, as if they are sages, saints, men of wisdom -- it is a mutual agreement. And the more respect you give them, the sweeter they will make their lies. And the sweeter the lies are, the more respect you will give to them.

You will not crucify such a person. You may give him a Nobel prize, your universities will honor him with "D.Litt.'s", he will be universally respected. But the man of truth is destined to be crucified. Even if you don't crucify him, the whole world is going to condemn him because he is disturbing your sleep, he is disturbing your lies which were very consoling. And the way of truth that he is telling you about is a great search; you are not ready for it, you don't have time for it.

And why waste your time? Jesus Christ has found... you can believe. Krishna has found... you can believe. Buddha has found -- now what is the need for you to discover it again? You can simply believe.

This is the difference between the objective sciences and subjective religiousness. For example, Edison discovered electricity. Now it is not needed that when you electrify your house, you have to discover electricity again. Neither does the electrician who comes to put electricity in your house have any first-hand experience -- there is no need. Once it is discovered, it becomes the common property of everybody. This is true about objective reality, but this is not true about subjective reality.

Truth is a subjective experience. Buddha experienced in his own innermost being, and unless you go to the same space within yourself you will not find it. And to go to your own innermost center, you will have to leave all your borrowed beliefs, which hurts, because they were so consoling. Without any effort, beliefs are available in the marketplace.

Satyadharma, you say, "It seems that some men of truth..." -- they were not men of truth -- "after contemplating the consequences of telling the truth..." no man of truth ever contemplates the consequences. Only cowards think about the consequences... whether to say it or not to say it, whether to say it in this way or that way so that you can retain your respectability, so that you will not be poisoned like Socrates, or killed like Mansoor, or crucified like Jesus.

These people that you think are men of truth are men of untruth. They are contemplating the consequences so that they can exploit you and gain respectability and nourishment for their egos.

You are saying, "They came to observe,` Say the truth, but say the pleasant truth.'" Do you think there are two kinds of truth, pleasant and unpleasant? Truth is simply truth; two plus two are four. How can you make it pleasant or unpleasant? It is simply there without any fear of consequences.

And truth is such a big experience, the biggest experience, that in that very experience, you will be drowned. Who will remain out of it to contemplate? You will become the truth. And whatever you say, and whatever you do, and whatever is your way of life, is going to disturb millions of people around the world, because it will be just the very opposite of what they have been believing.

Truth makes you absolutely alone, outside the crowd, and the crowd takes revenge.

When Jesus was crucified, Judea, the country where he was born, was under the Roman Empire. A Roman governor, Pontius Pilate, could not see why Jesus should be crucified. But all the rabbis and the highest priest of the Jewish temple were insistent, unanimous, that he should be crucified.

Pontius Pilate could not see any reason -- he has not committed any crime, he has not harmed anybody. There is no valid reason to murder this innocent young man, and he is only thirty-three. All that he does... he has certain teachings and those who want to listen to him -- and they are not many -- it is their freedom to listen to him.

But the problem was that Pontius Pilate was Roman and Jesus was a Jew. Whatever Jesus was saying was going against the Jewish lies. It was not at all concerned with Roman paganism, so it was not hurting Pontius Pilate. So for his consolation, he made a last attempt to save Jesus.

It was the convention that every year when the Jews have their holidays, they were allowed to ask for one man who was going to be crucified, and he would be given freedom -- he would not be crucified.

So this was his last hope. Three persons were going to be crucified and Pilate was hoping that they would ask for Jesus because the other two were murderers, rapists -- they had done all kinds of crimes. But the whole crowd of rabbis and Jews shouted for a murderer who had committed seven murders to be released. Not a single voice was heard shouting that Jesus should be released.

But the psychology is very simple to understand. Jesus was saying truths which were going against the Jewish tradition. For example, in the old testament, which is a Jewish book, God is made to say, "I am not a nice man. I am very jealous. That I never forgive, and those who go against me will have to suffer. I am not your uncle."

And Jesus said, "But I say unto you that God is love." Now Jews cannot tolerate this; he is turning the whole philosophy upside down. God Himself is saying that He cannot forgive, and Jesus says, "Don't be worried, He is pure love. You will be forgiven."

It was not against the Roman conceptions, Roman beliefs. Truth is simply truth, neither pleasant nor unpleasant. If you silently listen to it, without prejudice, you will not feel that it is pleasant or unpleasant. But your mind is full of prejudices, and if it goes against your prejudices, then it becomes unpleasant. If it supports your prejudices, it becomes pleasant.

Satyadharma, no man of truth ever contemplates the consequences. And it is good; otherwise this world would have been even poorer in spirit, more ugly in its behavior than it is now.

These are the people: Socrates, Mansoor and Jesus, who have raised the human consciousness by sacrificing themselves. They knew perfectly well that to say the truth was inviting death, but death does not matter to the man of truth. He knows there is no death -- the body dies, but your consciousness remains always.

So drop this whole idea because this is simply cunningness, not the way of truth.

A new officer arrives in the French foreign legion in the Sahara, and he quickly tries to adapt to the ways of life there. One day he was very puzzled to see all the men rushing off, out of the camp, and he asked, "What is going on?" A soldier explained, "Well, you see, all this time here in the desert, and no women ever come here, so when the camels come, we... ah... take the opportunity."

" Ah yes, I see," says the new officer. "But then tell me, why such a rush?"

"Oh," the man answers, "of course, nobody wants to get stuck with an ugly one."

What you are saying is absolutely ugly. Truth has to be pure, uncontaminated, unpolluted, without any fear of any consequences -- only then can it help humanity. Perhaps it may be dangerous for the man who utters it, but it is worth it. To be sacrificed for truth is one of the great blessings, one of the greatest ecstasies.

Socrates was offered three alternatives by the judges because they felt the man was innocent, but the crowd was shouting that he should be killed. Athens in those days was a city-state, and it was a direct democracy. So every citizen -- slaves were not counted as human beings, so leave out the slaves, and half of Athens was full of slaves -- but the citizens had the right to vote directly on any point. It was not like our democracies where you choose a representative for five years. They had no representatives, they represented themselves directly.

So the whole of Athens was shouting, "Socrates has to be killed because he is destroying our morality, he is destroying our religion, he is corrupting the mind of our youth and we cannot tolerate it anymore."

The chief justice knew that it was impossible to save Socrates, and that the man was absolutely innocent. His only crime was that he said the truth as it is.

So he offered three alternatives to Socrates. He said, "You can leave Athens -- it is only a city-state and you can live just outside the city boundary. Those who want to be your disciples can come there and Athens will not have any power to kill you."

Socrates said, "That will be very cowardly. My inner truth will never forgive me. I have to face the consequence, but I am facing it because of truth, and it is a joy."

The chief justice said, "Then you can do one thing. You can go on living in Athens, but stop teaching your truth. If you promise that you will not teach the truth, then there is no need for me to kill an innocent man."

Socrates said, "This is not acceptable. For what should I be living if I cannot teach the truth? Then death is better, far better."

Unwillingly, in spite of himself, the chief justice had to give him the death sentence, death by poison.

Do you think Socrates was not intelligent? Alternatives were offered: He could have moved out of Athens -- but truth knows no compromise. He could have stopped teaching, he was already very old. But

when you are pregnant with truth, you cannot stop teaching. You have to say it to those who are blind, who are deaf, and who are living in all kinds of lies.

He preferred to die. He said to the chief justice, "Remember, I am choosing death in favor of truth. And because of this death, whatever I have been teaching will remain for centuries. Even the names of your judges, and you, will be forgotten. Nobody will know this crowd who is shouting to kill me, but my death will make it a guarantee that even after my death, my words will go on improving human consciousness."

But the people who are living in lies will always say the same thing, "Morality is in danger, religion is in danger, culture is in danger. Particularly, the minds of the youth are being corrupted."

These are the charges against me too -- exactly the same, worded almost the same. And I was amazed that after twenty-five centuries, I was deported from Greece for the same reasons for which Socrates was poisoned. They could not kill me because I was just a tourist. I was not a citizen. I had not committed any crime there, and I had not even moved out of the house where I was living.

But the archbishop of the Orthodox Christian church of Greece, which is the oldest church in the world, threatened the government, and he threatened the owner of my house, my host, saying," If he is not moved immediately out of Athens, I am going to dynamite the house and kill him and the twenty-five people who are staying with him."

I could not believe that in twenty-five centuries nothing has changed -- he listed the same crimes. He was giving telegrams to the president, to the prime minister, saying," This man's presence is going to destroy our tradition, our religion, our culture. And this man is corrupting the minds of our youth. And I had been there only for fifteen days, just on a tourist visa for four weeks. Two weeks had passed and they had no reason to deport me.

But the old mind is still there. When I was arrested and brought to Athens from the small island where I was staying, the chief of the police was there with forty police officers to welcome me. I said, "In the middle of the night, there is no need for forty police-officers with loaded guns. I am not a violent man, I don't have even a pistol, and I am under arrest. Why have you gathered this crowd?"

My people in Athens -- Amrito, who had invited me to Greece, was there -- they were trying hard, that at least for the night, I should be allowed to stay in a hotel. But they were not willing, even for six hours, to let me stay in a hotel. I had to leave immediately.

I used to think that England is a far more developed country... so I told my pilot, my jet plane was there," It is better you leave Greece and we can rest at the London airport".

But I was amazed that human stupidity is the same all over the world. The London port authorities would not allow me even to stay in the first class lounge at the airport for just six hours. The officer showed me the file saying that the parliament had decided that I cannot do anything there. They were afraid, that from Greece I might come to England, and their fear had proved right.

But I said, "I am not going into England. This is an international airport and from the lounge there is no way to enter England." And the same charges were made: corrupting the youth, destroying the morality, the religion, the culture. I asked the officer, "You just think, how can I do this while I am asleep at the airport, just in six hours?" A culture that has been there for twenty-five centuries, a religion that has been there for twenty-five centuries, a morality that has been taught to every generation for twenty-five centuries -- if it can be destroyed by a man within six hours sleeping at the airport, it is not worth much; it should be destroyed.

But I said, "My pilot cannot fly because he has run his whole time; now it will be illegal. You are forcing my pilot to go against the international flight laws."

He said, "I am in a dilemma." And he was continually going in the room and phoning the home minister, the prime minister asking, "What to do now?" And finally they decided that I could stay, but only in the jail for six hours, and in the morning I have to leave immediately.

I had a certain respect for England, it is an educated country with great universities like Oxford and Cambridge. But it seems man remains idiotic. No Oxford, no Cambridge can make any difference.
Truth has to be said.

Just the other day I received a letter from the German parliament. One year before they had passed an order that I cannot enter into Germany for the same reasons. Not only that, my airplane cannot land on any German airport for refueling. One sannyasin has appealed to the parliament appeals committee, saying," Now one year has passed, and this ugly order should be cancelled."

That's why I have received a letter again. A copy of the letter has been given to the sannyasin saying that this order cannot be cancelled because this man is dangerous. They don't mention what danger -- just the

same old crimes they had imposed on Socrates.

Almost twenty-one countries have decided that I cannot enter in their countries. And these are the most developed countries of the world.

Satyadharma, your name means "truth is religion." And there is no other value higher than truth. Life can be sacrificed for it -- but on no account is any compromise possible.

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #29
Chapter title: The answer is you

11 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WAIVERING BETWEEN BOLD ACTION AND PARALYZING DOUBT, SILENT ACCEPTANCE AND USELESS SABOTAGE, I STRUGGLE...
WAITING. PLEASE COMMENT ON SILENCE AND DEATH.

Anand Nirvana, it seems you are not clear about what you want to ask. The question seems to be out of confusion.

You are saying, "Waivering between bold action and paralyzing doubt, silent acceptance and useless sabotage, I struggle... waiting. Please comment on silence and death." The first thing you have to remember is, no bold action is expected of you here at least. We are not preparing warriors, we are preparing peaceful, loving human beings -- not violent, not destructive, not murderers. The question of bold action does not arise.

You have created the problem yourself. First, you think that a bold action is needed, which is a pure fiction of your own. I have been telling you to relax, I have been telling you to be easy, to be natural, to be spontaneous. There is no question of any bold action. In fact, there is no question of any action at all.

My whole teaching is how to be effortless. Even when you are doing something, you should not be the doer. Even when there is action, it should be almost non-action. It should come as a spontaneous flowering, not out of willpower.

But these are the diseases given to every human being by the whole past. Willpower has been taught to everybody as a great value. Every child is told to have willpower. And willpower is something against your spontaneity -- then you cannot be at ease, restful. Do you think flowers have to do much to blossom? Are trees taking bold action to grow? There is no action at all.

Lao Tzu used to say, "Look at the trees, look at the rivers, look at the stars, and you will understand `actionless action.'"

Certainly the river is flowing towards the ocean but you cannot call it action because there is no will

forcing it to go towards the ocean. It is very easy-going -- no hurry, no haste, not even the longing that it should reach, no competition with other rivers that perhaps they may reach ahead of it. It is simply going, singing and dancing its dance through the mountains, through the valleys, through the plains, not worried whether it reaches to the goal or not. Every moment is so beautiful and precious that, who cares about the tomorrow?

Willpower has been used to create a false personality in you. Willpower is another beautiful name for the ugly entity called ego.

One of the great psychologists of this century, Alfred Adler, based his whole psychological analysis on this simple fact -- that all man's problems arise out of will to power. He wants to become somebody, somebody special, somebody higher than others, somebody holier than others. It does not matter whether he is in the marketplace or in the monastery; the struggle is to be on the top.

The more you fight and the more you succeed, the farther away you are from your own being, because you become more and more tense, more and more worried. Your life becomes a constant agony -- the fear of failure. Even if you have succeeded, the fear that somebody may throw you away from your position.... Just now ask Ronald Reagan about the tremendous anguish he must be in. A man who lives to achieve something can never be peaceful.

So on the one hand you have created this fiction of bold action. Perhaps you think meditation needs a bold action? or sannyas means a bold action? It needs only relaxation. It needs dropping the very achieving mind, forgetting that there is any future, allowing this moment to be enough unto itself, rejoicing it, and the next moment will take care of itself.

If you can rejoice in this moment, you will be able to rejoice more in the coming moment because you will become more and more expert in rejoicing, in dancing, in singing. And you will become more and more confident about yourself -- that you need not be somebody else. Whoever you are, you are capable of enjoying the ultimate ecstasy without being rich, without being in power, without being world famous, without being a celebrity.

You can be just a nobody and yet all the treasures of existence can be yours -- because they are not outside you. You are unaware of your own inner richness.

There is no need of any bold action. And with that need disappearing, the paralyzing doubt will disappear. They are two sides of the same coin. First you create the idea that you have to take a bold action and then the fear comes of whether you are capable of taking such a bold action: do you have enough energy and guts? Then a paralyzing doubt arises and you are in a fix. Drop both together, because they are not separate and they are not separable.

You have heard beautiful words but you don't understand their meaning. You say, "... silent acceptance and useless sabotage..." If there is silent acceptance, how can there be useless sabotage? And if the useless sabotage is there, then what do you mean by "silent acceptance"? And apparently, absolutely unrelated, suddenly you ask, "Please comment on silence and death."

From "bold action" to "paralyzing doubt," from "silent acceptance" to "useless sabotage" -- and suddenly the question arises about silence and death!

You must be very much split in your mind, schizophrenic. But this is not only your disease, so don't feel bad about it. It is the disease of almost all human beings, more or less... just you are courageous enough to expose the disease. The others are not so courageous -- they keep it down, repressed within themselves. They don't tell anybody; they repress it so deeply that even they themselves become unaware that it exists.

But because you have asked, I would like to say a few things to you. Silence knows no death, it is only the mind that is not silent which falls into the fallacy of death. Have you ever died in your life? You have always seen somebody else dying, but you have never seen yourself dying -- although you have died many times, in many lives. But because you don't have a silent mind, each time when death came to you, you became so disturbed that you fell into a coma. You died in unconsciousness; that's why you don't remember your past lives.

If you had died in silence, peace, consciously, you would have been amazed to know that it is only the body that is dying, but not you, not the witness. You would have witnessed your own death. Just as others are witnessing from the outside, you would have witnessed it from the inside.

If a man dies consciously, then he is also born consciously, because death is one side and birth is another side. Death is the beginning of a new life. Within seconds, you will be entering a new womb. And if you die peacefully, without any disturbance, you will enter a new womb with the same silence, with the same awareness. The nine months in the mother's womb will not be of unawareness. And the birth out of the

mother's womb will be in full silence and joy, because now you know that neither death matters nor birth; you belong to eternity.

Birth and death are small episodes. But silence has not to be just a word, it has to become your experience, and it will give you a tremendous intelligence.

Right now, all your intelligence is being destroyed by your conflicts, struggles, indecisiveness -- bold actions and a feeling of paralysis. You want to accept whatever is happening and yet, deep down, you don't want it, you want to change it; hence, the sabotage.

You are a battlefield. You are not one but a crowd, and not only a crowd, but a crowd which is fighting and you don't know who you are.

Silence will bring you great gifts. And the most precious and the first gift is intelligence. A clarity of vision, a deep understanding of yourself, and almost all the problems start disappearing -- not that you get answers for your questions, but just that the questions disappear. You don't find the answer because *you are* the answer.

Just be silent, and all questions disappear. Millions are the questions but there is only one answer, and that is you, in your crystal clear, silent awareness.

But man has been behaving so stupidly. He somehow manages outside to look intelligent, but if you look inside in him.... If the God who created the world was a little more intelligent, he would have made a small window in every head so that others can look at what is going on inside. It would have been really a great entertainment. And you would not be able to hide anything.

I have heard.... Two police officers are having coffee and chatting about their new recruits.

"You won't believe how dumb my new constable is," says one. "Oh, I bet mine is worse than yours" says the other.

So the first officer calls his constable. He comes in and salutes, "Yes, sir!" "Here is a dollar, go and buy me a Rolls Royce." "Yes, sir!" says the constable and he goes out.

"That's nothing," says the other officer and calls his constable. "Go immediately to my house and see if I am there." "Yes, sir!" says the constable and he goes out.

The two recruits meet in the corridor and one says, "Boy, you won't believe how dumb my officer is. He gave me a dollar to buy him a Rolls Royce. Doesn't he know it is Sunday and the shops will be closed?"

"That's nothing," says the other. "My officer told me to go to his house and see if he is there. Can't he just make a phone call himself?"

BELOVED OSHO,
I WAS DRAWN TO YOUR COMMUNE AT RAJNEESHPURAM LIKE TO A MAGNET ABOUT THREE YEARS AGO, NOT UNDERSTANDING WHY I WAS THERE, JUST KNOWING SOMEWHERE INSIDE OF MY BEING THAT THERE WAS NO OTHER PLACE ON THIS PLANET TO EXPERIENCE LIFE IN ITS TOTALITY. I HAD NEVER READ ANY OF YOUR BOOKS, NOR ANY OTHER BOOKS ON THE SEARCH FOR TRUTH, AWARENESS, OR RAISING CONSCIOUSNESS. I WONDER HOW I KEEP COMING TO YOUR WELL WHEN I DON'T EVEN FEEL THIRSTY, OR AT LEAST I DON'T EXPERIENCE THIS THIRST.

Shantam Lani, life is a mystery, and it is not always possible to find explanations for what is happening to you and why it is happening. In the first place, why are you in the world? There is no answer to it. Why does love arise in you, suddenly, without even giving you an advance notice? There is no rational answer for it. Why does the roseflower look beautiful to you? You cannot explain it.

You are saying, "I was drawn to your commune like to a magnet about three years ago, not understanding why I was there." Nobody understands it. You think all these people understand why they are here? Do you think I know why I am here? At the most this much can be said: I am here because of you, and you are here because of me. But that does not explain anything. "... just knowing somewhere inside of my being that there was no other place on this planet to experience life in its totality." That is more than is needed, to be pulled, magnetically.

Everybody is longing in his heart to live life totally, but society does not allow you, the culture prevents you, religion controls you, the family cuts your wings. All around you there are people whose vested interest is that you should not live totally. It is surprising: why are they so interested that people do not live totally? Because their whole exploitation of humanity depends on it.

A man who lives totally will not drink alcohol, or take any other kind of drug. Naturally, the people who

are earning millions of dollars out of alcohol and drugs cannot allow you to live totally. To live totally is so joyous that you don't want to destroy your joy by drinking alcohol. Alcohol is needed by miserable people, by people who are troubled, by people who want somehow to forget their problems, their anxieties -- at least for a few hours. The alcohol is not going to change anything -- but even a rest for a few hours seems to be an absolute necessity for millions of people.

If a man lives totally, his every moment is such a fulfillment that you will not see queues before movie halls -- who wants to see somebody else making love? When you yourself can make love, why should you go to the movie house? When your own life is such a mystery and such a tremendous challenge to discover, who is going to be interested in third-class film stories?

The man who lives totally becomes unambitious. Because he is so happy right now, he cannot conceive that there is the possibility of more. The ordinary madness of man's mind -- of desiring for more and more -- is because you are not living totally. There is always a gap, something is missing, you know things could have been better. Out of this partial living, all ambitions arise, and then the whole game of the society goes on: people want to become rich, people want to become famous, people want to become politicians, people want to become presidents and prime ministers.

Up to now humanity has depended on not allowing man to live totally, creating all kinds of barriers, because the total man will destroy so many vested interests in the world. The total man is the most dangerous man to the vested interests. You cannot enslave a man who is enjoying his life in its fullness, in its wholeness. You cannot force him to go into the army to kill people and to be killed. Your whole structure of society will collapse.

With the total man coming in, there will be a different structure of society: unambitious but immensely joyful -- without great men. Perhaps you have never thought about it: great men can exist only because millions of people are not great; otherwise, who is going to remember Gautam Buddha? If there were millions of Gautam Buddhas, millions of Mahaviras, millions of Jesus Christs, who would bother about these people?

These few people have become great because millions are not allowed to live totally. Who will go to the churches if people are not miserable... to the temples, to the synagogues, to the mosques? Who is going to be there? Who is going to bother about God, and heaven and hell? A man who is living each moment with such intensity that life itself has become a paradise, that life itself has become divine, need not be a worshiper of dead statues, dead scriptures, rotten ideologies, stupid superstitions.

The total man is the greatest risk to your existing establishment in the world.

And you can see, Lani, why I am being condemned by the whole world. It is not without reason. If they crucify me, I will not be able to say to God, "Forgive these people because they know not what they are doing." In the first place, there is no God to whom I can say anything; in the second place, I cannot say they are doing something not knowing what it is. I can only say, they are doing exactly what they want to do and they are doing it *knowingly*. Their whole lifestyle is in danger.

Their lifestyle may not be giving them joy, blissfulness, but it is their lifestyle. Even their misery is *their* misery. These miserable creatures are in such a vast majority, and they cannot tolerate people who have nothing and yet are so happy and so contented, so tremendously joyous that their hearts are full of songs, and they are ready to burst into dancing any moment.

The United States attorney, addressing a news conference, said, "Our priority was to destroy Osho's commune." One wonders why a great nation with so much power should be worried about a small commune of five thousand people, living absolutely aloof from America, in a desert. The nearest American town was twenty miles away.

Why were they so worried? Why, in every Christian church, were they condemning me? For the simple reason that those five thousand people were living life without any inhibitions. They were living really in total freedom; they had dropped all barriers. They were working perhaps the hardest in the whole world -- twelve hours a day, sometimes fourteen hours a day -- and still they had the energy at night to dance for hours, to sing for hours; and they had the energy in the morning to wake up early and meditate for hours.

This was creating a very dangerous situation. If these people who have nothing are living so joyously, then why are all the Christians of America and all the Jews of America, who have everything, miserable?

We were even celebrating death -- they were not even able to celebrate life. Whenever some sannyasin died, it was an opportunity to rejoice and give him a good farewell, dancing and singing. He is going on an eternal journey and perhaps we shall never meet again; this is not the moment to mourn, to be miserable, to cry and weep.

This became the problem for America. That's why it became a priority for them to destroy the commune -- and they did everything illegal and criminal and unconstitutional. But these five thousand people were helpless. They had never thought that being joyful could be a danger to their lives, that in a miserable world you should behave just as others are behaving. When everybody is crying and weeping you should not laugh; otherwise, those crying and weeping people will kill you.

Lani, you were pulled towards the commune because you had not read any books and you were not burdened with borrowed knowledge. You were not in search of truth; otherwise, naturally, you would have looked into scriptures, gone to the rabbis, to the bishops, to the learned. Because you were not interested in searching for the truth, and you were not reading my books, or anybody else's books, you had an innocent mind... unburdened.

That was the quality that made you feel a pull towards the commune. And when you were in the commune, you could see that life can be lived in a totally different way, in a more intelligent way, that man has been simply wasting a great opportunity: an opportunity in which he can discover himself, can discover new spaces of being, new flowers of blessings, new love -- a love which does not become a bondage but a love that makes you more free than you ever were before, a love that gives you freedom.

And for the first time you must have become aware that five thousand people of all races, of all religions, from almost every country, of all colors can live just like a huge family. Just to see five thousand people eating in one kitchen -- and at festival times there were twenty thousand sannyasins eating together -- and nobody was worried about who is a Christian, who is a Jew, who is a Mohammedan. Nobody even asked, "What is your religion?"

Everybody understood that our religion is to live totally, fully, and allow everybody else to live according to his own way, according to his likings and dislikings -- not to interfere in any way in anybody's life, and not to allow anybody to interfere in your life. Five thousand individuals... yet living as if they are one organic unity.

I was just talking to Niren -- that's why I was late coming to you. He was my attorney, fighting for me in America; and he had tears in his eyes as he said, "Osho, I could not do more to save the commune."

And as I said, "Now that Ronald Reagan and his gang of criminals are going down the drain, try to get the commune back again," he became so happy. He said, "I will go and will start working on it immediately."

Lani, you are saying, "I wonder how I keep coming to your well, when I don't even feel thirsty." You don't feel thirsty because you go on coming to the well! Just try for a few days *not* coming, and you will feel thirsty.

An Irishman and a Scotsman were taking an intelligence test. "What bird does not build its own nest?" asked the examiner. "The canary," said the Scot. "He lives in a cage." "The cuckoo," said the Irishman.

"Very good," said the examiner to the Irishman. "How did you know?" "Everybody knows the cuckoo lives in a clock," said the Irishman.

Lani, you are neither Irish, nor Scottish. You are an intelligent woman, and only intelligent people can be attracted to my well. The unintelligent person is so burdened with the past that he cannot move an inch. Coming to my well is a long journey for him; he is so blind with prejudice that even if you present him truth on a plate he will not accept it.

You can see it here -- how many Indians are here? I was telling Niren that coming back to India was not a happy choice for me, because the country is not even contemporary. It is thousands of years out-of-date and the gap is so big that it is very difficult to create a rapport with the Indian mind.

It was out of compulsion that I had to come back to India. The world has progressed much, and the Indian mind has not even heard the names of Sigmund Freud or Assagioli, or Alfred Adler; and moreover, they are so afraid of what their society will say if they come to me.

It happened almost every day in America that people who live in Poona would phone from some city in America, saying, "I have come from Poona, and I want to see Osho." And I told my secretary to ask them, "Osho was in Poona for seven years -- how many times did you see him?"

They had not come even once. And I am back again, and they have not phoned here to come. And this was not only people from Poona -- people coming to America from other cities in India would phone, "I want to come because I come from India and you should not refuse me; I have come from so far away." But they don't phone here. There it was simple for them, because their society, their community, their religious group, their political party... nobody would know that they had gone to see me.

It is not only ordinary people who are so afraid. Even a courageous woman like Indira Gandhi wanted to

see me, wanted to come to the ashram, and at least six times the date was fixed and just one day beforehand, it would be canceled: "Some urgent work has come."

Finally her secretary came and told me, "There is no urgent work. The problem is that her political advisers prevent her. They say, `Going to Osho can affect your political position; so it is better not to go to him, because the old traditional Indian mind is so much against him that if you go to see him, you may lose votes.'" Even the prime minister of the country is afraid to come and see me -- she wants to, but her own vested interests prevent her.

Many industrialists who often go to America were continually phoning... "We want to come and see the commune and meet Osho." But what happens to these people? They live in Bombay; I was in Bombay for two months and none of them turned up. I am here -- it is just a fifteen minute flight. Such a cowardly mind. Privately they all say that whatever I am doing will be beneficial to the country and to humanity.

Just the other day, Zareen was saying to me that she has been meeting people from the highest society in Poona: "In private they appreciate you, but in public they are against you." Now to live in such an atmosphere, where everybody has a double face... in public, he will condemn me, and in private he is an admirer. In public, he is more concerned with his respectability, less concerned with sincerity.

I have been around the whole world, but perhaps India is more hypocritical than any other country. If people don't like you, they say they don't like you. If they don't agree with you, they don't agree with you. But this is a strange thing: privately they admire and publicly they are against you.

Lani, it is because of your intelligence and your innocence that you have been coming to this well. You have almost become part of me. Wherever you are, you will feel me and my presence with you. And whether you are thirsty or not.... There are thirsts of which your conscious mind knows nothing, they are so deep in your unconscious, but when you come to the well, you will find a great contentment. You may not be aware of the thirst, but you will be aware that something has been quenched in you.

BELOVED OSHO,
BEFORE COMING TO INDIA I WAS YOUR DISCIPLE "IN SPITE OF MYSELF." BUT SINCE COMING HERE I HAVE FALLEN SO IN LOVE WITH YOU THAT I FEEL YOU AS MY BELOVED MASTER AND NOT JUST OSHO. THERE ARE TIMES WHEN I FEEL AWED OR PRIVILEGED OR IN BLISSFUL, PAINFUL COMMUNION. BUT THERE ARE ALSO MOMENTS WHEN LIFE SEEMS SO UTTERLY FUTILE AND HOPELESS, AND I FEEL SUCH DESPAIR THAT EVEN ONE MORE FOOTSTEP SEEMS LIKE TOO MUCH. BELOVED MASTER, CAN YOU PROVIDE SOME INSIGHT?

Anand Mayoori, the observation that you have made in your question is relevant to many people. You say, "I was your disciple in spite of myself." The very phenomenon of disciplehood is so ego-shattering that anybody who decides to be a disciple has to decide in spite of himself, because his ego gives tremendous resistance.

To be a disciple means putting your ego aside. To be a disciple means to be humble, to be open, to be vulnerable, to be receptive, to be trusting. And ego cannot do these things. These things will kill the ego immediately; hence, the ego goes on giving rationalizations why you should not be the disciple.

But there is a basic and essential need in every human being of finding the meaning of life, the significance of being here in existence.

You may be aware or not, but there is a deep longing to know, "Who am I?" And it is possible only through disciplehood. The word *disciple* is very significant. It comes from the same root as discipline. Its original meaning is learning.

We come into the world absolutely ignorant, and there are two ways one can choose: either one can start becoming knowledgeable, accumulating borrowed knowledge and covering one's ignorance.... As the layer of knowledge becomes thicker and people start thinking of you as learned, as a scholar, as a wise man or a wise woman, you will forget that you are still ignorant. And it is so sweet to forget that you are ignorant; it is so consoling. When so many people are confirming that you are wise, they cannot be wrong -- you convince yourself that you are no longer ignorant.

I have been always telling a small story: One journalist died and reached to the gate of heaven. It very rarely happens -- being a journalist and reaching heaven is almost unheard of; journalists go directly to hell. But by some bureaucratic mistake, this fellow reached to the gate of heaven and knocked.

The doorkeeper looked through the window and was very much puzzled because he was not expecting

anybody. That day nobody was going to come to heaven. He said, "What do you want?"

The journalist said, "There is no question of wanting. Open the door." Journalists are generally very pushy. And he said, "I must introduce myself, that I am a great journalist. And you should be happy."

But the doorkeeper said, "If you are a journalist then it is absolutely impossible. You will have to go to the other place. It is not far away, just on the other side of the road." But the journalist said, "Why is it difficult for me?"

The gatekeeper explained to him, "We have a quota -- twelve journalists -- and that quota has been filled for thousands of years. Since then, neither has any journalist turned up, nor has the question been raised. Even those twelve journalists are absolutely useless. One newspaper has been started, but only one issue was printed, because in heaven, nothing happens -- no rape, no murder, no smuggling, no riots. Here people are just old saints, sitting under their trees, chanting their mantras, that's all. All their photographs and all their mantras have been published in the first issue, and since then nothing has happened.

"So even those twelve journalists are sitting without any work. And I say to you, believe me, they are very miserable because there is no work, no story to write. Saints don't have any story -- no love affairs, nobody escaping with somebody else's wife... absolutely nothing happens. You will be far happier in the other place, where every moment, so much is happening. All the criminals, all the politicians, all the murderers, all the artists, all the musicians -- everybody is there! And they have dozens of newspapers. You just go there."

But a journalist you cannot get rid of so easily. He said, "Just give me twenty-four hours and I promise you, after twenty-four hours, either I will leave or I will convince some other journalist to leave so your quota remains."

Seeing no possibility that this man was not going to leave, he was allowed in, and twenty-four hours were given to him. Immediately he started spreading a rumor that in hell a new paper is going to be started and they need a chief editor, editors, reporters -- very good salary, free houses, cars, servants. What you are doing here? It looks like a desert and the saints are so old, so much dust has gathered on them, that one wonders whether they are alive or dead.

He met all the twelve journalists and they were all very much excited about the news. The next day, when twenty-four hours were over, he went to the gate and he asked the gatekeeper, "What is the situation? Has anyone left?" The gatekeeper said, "Anyone? All have left. And now you cannot leave. We have a quota for twelve; at least one should be here."

But the journalist said, "I cannot. If twelve journalists have gone then there must be some truth in the rumor. Those twelve people cannot be just idiots."

The gatekeeper said, "You are strange, you created the rumor!"

He said, "That's true, I created the rumor, but it seems it is a coincidence -- my creating the rumor... and there must be something happening; otherwise twelve journalists cannot be convinced so easily. Anyway, I am not supposed to be here. You open the doors; otherwise I will create trouble for you. Why did you allow me in?"

The gatekeeper got afraid and opened the door and he said, "This man is strange. Just out of compassion I opened the door, and the whole quota is gone. And in the future there is no possibility again to fill the quota."

Man is such, that if others believe that you are honest, that you are very kind, that you are very wise, first you may not believe them, but if they go on insisting, soon you will start believing that you must be. Your whole idea about yourself is just the idea others have about you.

So one way is to accumulate knowledge and cover up your ignorance, which is being followed by pundits, rabbis, bishops, *imams*, all kinds of religious leaders. But their ignorance remains repressed deep down.

The other way is not to allow your consciousness to be contaminated by anyone. Keep one thing as a criterion: unless I know something, it is not knowledge; unless I encounter truth -- Jesus may say it is true, Krishna may say it is true, Buddha may say it is true -- it does not matter. It may be truth for them but not for me, because truth is an individual experience, just like love.

Millions of people in this world have loved. Do you think their love is in any way helpful to you? You need not love because so many people have loved? Do you think you will know something about love because millions of people have loved? Unless you love, you will not know anything.

This second alternative is the alternative of the disciple. He goes in search of learning on his own.

You say, "Before coming to India I was your disciple `in spite of myself'. But since coming here I have

fallen so in love with you that I feel You as my beloved master and not just Osho. There are times when I feel awed or privileged or in blissful, painful communion. But there are also moments when life seems so utterly futile and hopeless, and I feel such despair that even one more footstep seems like too much."

It is one of the significant things to understand: as you understand light more, simultaneously, by the side, you also start understanding darkness, because they both go together. Darkness is only the absence of light; without light there will be no darkness.

For example, you may have never thought about the blind people. Do you think blind people live in darkness? They cannot, because even to see darkness eyes are needed. And because they cannot see light, they cannot see darkness. Blind people live in a totally different space, which is neither light nor darkness. They don't have eyes at all; hence they cannot see anything. But once their eyes are cured, they will see light, and they will see beautiful flowers and colors and rainbows and the sun and the moon, but they will also see the dark night.

The same happens on the spiritual path, on the path of disciplehood. As you become more and more aware of blissfulness, you also become aware of a despair of which you were never aware before -- because the blissfulness cannot remain twenty-four hours a day in the beginning. At the stage of a disciple it comes and goes, so when you are blissful you are immensely happy and joyous, but when it goes you fall into despair.

There is communion with the master, a heart-to-heart meeting which you call "love," but it cannot be for twenty-four hours a day at the stage of the disciple. So it comes like a breeze, and there is coolness and there is fragrance and then it is gone. Then suddenly you feel life is futile, meaningless -- of which you were never aware before. To become aware of despair, futility, meaninglessness, you have to be aware of meaning, bliss, love, joy.

But this is only the beginning of the journey. As you go on growing, there are three stages: first, is the stage of the student; second, is the stage of the disciple; third, is the stage of the devotee.

At the stage of devotee your blissfulness becomes just like your breathing, just like your heartbeat. Then there is no despair and then there is no meaninglessness; then you will not feel that even one more footstep seems like too much. No, you will dance madly -- so madly that the dancer disappears in the dance, the devotee disappears into the master. Only in this disappearance of your ego is there the ultimate fulfillment that cannot be taken away from you.

One has to be very intelligent and alert not to stop before one has reached to a twenty-four hour continuous, ecstatic state. The journey is not long, only intelligence is needed -- that you should not stop in the middle somewhere, because there are beautiful spots, very scenic. One would like to stop there, thinking that one has arrived -- what more can there be? But if your state of consciousness goes on wavering, then remember, this is not the place to make your home. You can stay overnight, but in the morning you have to go on.

Just be intelligent, and remember a simple criterion: unless blissfulness becomes my nature, my very being, there is no way for me to stop.

A pretty blonde is driving along in the countryside in her new sports car, when it breaks down. Luckily, she happens to be near a farmhouse. She walks up to the door and knocks. When the farmer answers, she says to him, "It is getting late and my car broke down. Can I stay here for the night and then go for help in the morning?"

"Well," says the farmer. "You can stay here. But I don't want you messing with my sons, Jed and Luke." She looks behind him and sees two strapping young men in their twenties. "Okay," she says.

But after they have all gone to bed, the woman begins to think about the boys in the next room. So she quietly goes into their room and says, "Boys, how would you like me to teach you the ways of the world?" They say, "Huh?"

She says, "The only thing is, I don't want to get pregnant, so you have to wear these condoms." They agree and the three of them go at it all night long.

Forty years later, Jed and Luke are sitting on the front porch. Jed says, "Luke, do you remember that blond woman who came by and showed us the ways of the world?" "Yeah," says Luke, "I remember."

"Well, do you care if she gets pregnant?" "No," says Luke.

"Me neither", says Jed, "let's take these things off!"

Okay, Vimal?

Yes, Osho.

The Razor's Edge

Chapter #30
Chapter title: A little more courage, a little more love

12 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THE OTHER NIGHT, FOLLOWING THE ENERGY BETWEEN MY EYES, I WENT INTO MYSELF, LOOKING FOR "WHO AM I?" AT A CERTAIN POINT I FOUND MYSELF IMMERSED IN GREAT NOTHINGNESS. THE SENSATION WAS VERY STRONG. I COULDN'T GO ON; I FELT SO AFRAID OF THIS EMPTINESS THAT I STOPPED. OSHO, WHAT IS THIS ENERGY THAT IS FELT BETWEEN THE EYES? IS IT THE SO-CALLED "THIRD EYE"? IF THIS WAS THE RIGHT WAY, WHY WAS I SO AFRAID AND TREMBLING?

Ramaprem, this is the right way. That's why you became so afraid, because the right way means a certain death, the death of your ego, the death of your personality as you have known it, and the beginning and the birth of your essential self. But the death comes first, hence the fear and trembling. The resurrection comes later.

You have been in a very beautiful space. This is the third eye that in the East has been talked about for at least ten thousand years. It is only symbolic. You have two eyes to see the world of duality -- the day and night, the beautiful and the ugly, the true and the false. The whole world consists of dualities. The third eye is a poetic and symbolic expression that your two eyes have become one, that all duality has disappeared.

For the outside world two eyes are needed, for the inside world only a single clear vision -- because inside there is no duality, there is only oneness.

Your question is, "The other night, following the energy between my eyes, I went into myself looking for `Who am I?' At a certain point I found myself immersed in great nothingness." These are the spaces if you go inside. But this nothingness is not negative; just a little more acquaintance with it and you will be surprised: it appeared as nothingness because there was nothing that you have ever known before or even dreamt before. But once you become acquainted with the nothingness you start feeling an immense fulfillment, an overflowing energy. This nothingness is the beginning of fullness and wholeness.

"The sensation," you say, "was very strong. I couldn't go on; I felt so afraid of this emptiness that I stopped." Just be a little more intelligent.

The nothingness was surrounding you, but you were not nothing. You were witnessing it; you were separate from it. The emptiness may be surrounding you, it may be vast and may create trembling in you, but you are not it; otherwise who will become afraid and who will stop going forward? Who will turn back?

Your being is totally separate from the nothingness and emptiness that you have felt. If you had remembered only this much, "I am not it," the fear would have disappeared. Perhaps next time, remember that you cannot be anything that you come across. You cannot come across yourself; you cannot meet yourself. So whatever you come across is separate from you. There is no need to be afraid.

But Ramaprem, it happens to almost everybody. You are alone, surrounded by nothingness, emptiness, and a deep fear arises that perhaps you are coming close to death, because in our minds the association with nothingness and emptiness is with death. But even death is not you. You pass through it; it is a passage. And if you are alert, you can pass through without any fear. On the contrary, you can enjoy the silence, the peace, the immensity, the infinity that is surrounding you. You are almost in an oceanic state of consciousness.

But now you know the door, the third eye. Travel more into it so that you become more and more acquainted, and nothingness, rather than making you afraid, will make you dance, because it is not destructive. It will give you individuality, it will give you freedom, and if you go on and on you will reach to your innermost center, which is life.

Death always happens to the body, but never to you.

And if you have found the deathless in you, all your fears, forever will disappear -- and a man without fear is truly and authentically dignified. You will be proud that you have found the right path.

Very few people have traveled inwards because of this fear. As they move in, the fear stops them and they turn back into the mundane world where everything is ephemeral, where everything is going to die, where all that you possess is going to be taken away by death.

Death is impotent only against a person who knows himself. But before you can know yourself, you will have to pass through this beautiful space of nothingness, emptiness, aloneness. So rejoice and be grateful that a great experience has happened to you.

A Catholic priest visited a Catholic family. There was a little boy sitting very happily beside his cat, which had just given birth to six kittens.

The priest asked, "Why are you so happy?"

The boy said, "Because all the kittens happen to be good Catholics." Very satisfied, the priest went home.

Two weeks later he visited the family again. As soon as the little boy saw him, he began crying desperately. "What's the matter?" asked the priest. "Why are you so sad?"

The boy replied, sobbing, "The kittens are no longer Catholic."

"How can you say that?" asked the priest.

The little boy replied, "They have all opened their eyes."

The moment your inner eye starts opening, you will not be a Catholic, you will not be a Protestant, you will not be a Hindu, you will not be a Mohammedan, you will not be a Jew -- you will be simply yourself; hence, all the organized religions have been avoiding the very subject.

The science of how to enter into yourself has been known for thousands of years, but no religion wants you to enter into yourself. They want you to look upwards at the sky for a fictitious God. If your inner eye remains closed, you are going to remain a Catholic, a Hindu, a Mohammedan, a communist, but once the inner eye opens, you start becoming free of all these fetters and all these imprisonments.

Every person has the potential, but you have been diverted into looking for God outside yourself -- and He is sitting inside you. All the priests of the world are against God, because once you know that God is within you, the whole profession of the priesthood is finished. Churches will be empty, mosques will be empty, temples and synagogues will be empty, and the whole politics of numbers and the power that it brings to the priests will be gone.

You are only an individual without any adjective.

The world will be immensely beautiful if there are only individuals, not belonging to any religion or any political ideology, but belonging to their own inner self. That's enough, more than enough. Belonging to life itself is the only true religion, the only truth that has to be discovered. And it is not far away, just a little fear has to be dropped.

And if you go on trying, as you will become acquainted with the beauties of nothingness, the fear is going to disappear automatically. You have accidentally found the right path -- now don't lose it. Don't become again a Catholic. Keep the eye open.

BELOVED OSHO,

A FEW MONTHS AGO, I EXPERIENCED FOR THE FIRST TIME IN MY LIFE THAT YOU ARE NOT. I SAW THE PERFECT MIRROR. IT APPEARED TO ME THAT EVEN THE PHYSICAL UNIVERSE IS JUST AN IDEA; THERE ARE NO WORDS TO DESCRIBE THE NIGHTMARE. ONLY ONE SENTENCE CRUSHED

THROUGH MY HEAD: "HE KILLS US! HE KILLS US!" YOUR PRESENCE IN ALL OF MY FRIENDS IS AN IMMENSE HELP TO FOCUS MY ENERGY INTO THE HEART. SIMULTANEOUSLY I STARTED TO GO THROUGH THE FEAR IN MY DAILY LIFE, BUT IT SEEMS AS IF THERE IS NO END. I'M NOT SURE ANYMORE WHETHER THIS IS THE RIGHT WAY. WOULD YOU PLEASE COMMENT?

Dhyan Astiko, the way is right, but YOU are not right -- you are in utter confusion. And if you are not right, even the right way cannot help.

Just look at your question and you will understand what I mean -- that you are in utter confusion. "A few months ago I experienced for the first time in my life that you are not." That is perfectly true. "I saw the perfect mirror." I have been repeating to you continually that I am only a mirror. So if a donkey looks into me, he finds a donkey; if a monkey looks into me, he finds a monkey; and if a Yankee looks into me, he finds a Yankee.

People become angry, annoyed, not knowing that they are being annoyed with their own faces. And even those faces are not authentic, they are masks; they are not originals.

I have heard about one ugly woman who used to destroy any mirror anywhere the moment she would see it. And her logic was very clear -- "The mirror makes me ugly; otherwise I am perfectly okay."

The people who are annoyed with me are annoyed with a mirror. If they are a little conscious, they will see that they are annoyed with their own life. They were not aware of it; looking into the mirror, they have become aware of it. Rather than changing their life and its style, they try to destroy the mirror; otherwise, there was no need to crucify Jesus. A mirror was crucified, because the man was becoming a nuisance.

I at least remain in one place; it is your responsibility if you come and look into the mirror.

Jesus used to move on his donkey from one place to another place, showing people who were not ready, their faces. He irritated all the Jewish rabbis. Rather than listening to him and changing themselves -- because he had brought the whole science of transformation with him -- they crucified the mirror.

Poisoning Socrates was poisoning the mirror. He had become a problem in Athens. People had become so worried about him... even to say hello to him was dangerous, because that would start a dialogue. And soon he would get you involved in a discussion in which your old prejudices, nonsense, superstitions that you used to think your great treasure, would start dropping away. He annoyed so many people in Athens that they finally decided that this man had to be finished.

This has happened to many mystics, but such is the mediocrity of humanity that rather than changing themselves, they start destroying the mirror.

I used to know one of my professors, a certain Professor Bhattacharya. He was a Bengali, and very tradition-oriented. He believed in celibacy and all kinds of unscientific, unnatural ideas, but he would never discuss them. I used to harass him. He lived alone, and I would just knock on his door -- he had to open the door, and I would immediately enter his house. He would say, "I don't want any discussion."

I said, "You are starting it! I have entered silently and you have started the discussion. Why don't you want the discussion?"

He said, "My God! How to get rid of you?"

I said, "Just close the door; sit on your chair. Now there is no way; you have started it...."

He used to walk the year-round, any season, rain or summer or winter, with an umbrella so close to his head that he could see only two or three feet ahead, just to avoid people.

In the class he used to speak with closed eyes. And he spoke so fast, without even giving anybody any chance to ask a question. He would come, close his eyes, and start speaking. He was so afraid... no question should be raised against his fragile beliefs. But that is the situation of almost all human beings. They may not be carrying umbrellas, but in a subtle and invisible form they are protecting themselves... against the mirrors.

You say, Dhyan Astiko, "It appeared to me that even the physical universe is just an idea." It is perfectly true. That does not mean that there is no physical universe, but the physical universe of your thinking is just an idea. You don't know the reality of the physical universe. You don't know the reality even of your own consciousness.

A man who does not know himself, all his ideas are going to be empty, without content. What do you know about the trees? What do you know about a roseflower? You may say it is beautiful but that is only your idea, you cannot prove it; you cannot produce any evidence. It can simply be refuted.

Albert Einstein's wife was a poet and he was a mathematician -- that was a strange couple. On the first night she wanted to show him a few of her poems, but she could not show more than one because the very

first poem became a problem. In that poem she had compared the moon with the face of her beloved.

Einstein said, "Wait! I cannot tolerate such idiotic things: moon? and face? -- there is no similarity. The moon is a dead planet and so vast that if you put it on somebody's head, that man will be finished. Do you want to kill your beloved?"

Frau Einstein, the wife, had never thought about it, that somebody would bring this argument. And Einstein said, "What is the beauty in it? -- just a rotten piece of land where there is no water, no greenery, nothing grows, no life. Is your beloved dead?"

She was an intelligent woman. She never again mentioned any of her poems to him because poems are not mathematics, not physics, not science.

Your idea of the universe is not the universe.

When all your ideas disappear and you also become a mirror, then you see the reality of existence reflected in you. But then it is no longer an idea, it is a true reflection.

I said that you are very much confused, because these were beautiful experiences and you are saying, "There are no words to describe the nightmare." I don't see anywhere any nightmare.

Experiencing me, that I am not, is a truth.

Experiencing me as a mirror is a truth.

Experiencing that the universe is only your idea is a truth. How can truth be a nightmare?

This was not a nightmare; you were coming out of nightmares.

"Only one sentence rushed through my head." Naturally, if it was a nightmare to you, you must have become immensely afraid. "Only one sentence rushed through my head, `He kills us! He kills us!'" That, too, is true.

To be a sannyasin is to commit suicide -- suicide of the ego, suicide of the personality -- because only after this suicide can you discover your original face. Every master kills you so that he can give you back your reality that you have forgotten.

The ancient UPANISHADS say, "The master is death" -- a tremendously significant statement. Those who come to a master should be prepared to die, because only after death is there a possibility of resurrection.

"Your presence in all of my friends is an immense help to focus my energy into the heart." What happened to your nightmare? What happened to the fear -- "He kills us! He kills us!" Suddenly you have reached to the heart. Your mind is jumping like a monkey from one tree to another tree without any relevance.

"Simultaneously I started to go through the fear in my daily life..." and you are back again.

The heart does not know fear; it only knows love.

It is the mind that knows fear; it never knows love.

The mind is the center of fear and the heart is the center of love -- don't get confused. You need a clarity about your being, about your experiences, about what you say -- because if in this question there is so much confusion, there must be a million times more confusion in your head. This is an edited version.

"Simultaneously I started to go through the fear in my daily life, but it seems as if there is no end. I am not sure anymore whether this is the right way." Neither am I.

Looking at your question, even the right way will turn into a wrong way; it all depends on you.

There is a great statement of Jalaluddin Rumi, a Sufi mystic. One of his disciples asked him, "Are we going to paradise?" Jalaluddin laughed and said, "I cannot say that we are going to paradise, but wherever we are going, there will be paradise. It all depends on us -- what we make out of our being, out of our creativity, out of our love, out of our consciousness."

He was right: wherever we are going, don't be worried, it will be paradise.

You are asking about the right way; I am worried about *you*. First put yourself in a right state of being, then whatever path you follow will be right, because the paths are not outside. We are not talking about highways and superhighways.

The path is inwards.

But with a confused mind you cannot move inwards.

It is good that you asked, Dhyan Astiko, that you exposed your mind a little bit. I know millions more confusions must be there. You have presented just a sample, but it is enough indication that you need to meditate more, go through psychotherapies.... Psychotherapies are just to clean the ground, and meditation is to sow the seeds. Then wait patiently. When the spring comes, you will also have flowers in your being. And to have blossomed is right. It shows that you have followed the right way.

It happened at the AIDS prevention clinic... a German walks in and asks the clerk for six condoms. "Six condoms?" says the clerk. "Why six?"

"Ya!" says the German, and begins to count on his fingers: "Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. Sunday I rest!"

Next an Italian walks in and asks the clerk for eight condoms. "Eight condoms? Why eight?"

"Mama mia! It is for-a Monday-a, Tuesday-a, Wednesday-a, Thursday-a, Friday-a, Saturday-a, and twice-a on Sunday!"

Just then an Englishman walks in and politely asks for twelve condoms. "Twelve condoms?" exclaims the clerk, very impressed, "Why twelve?"

"Simple, old chap. January, February, March...."

Dhyan Astiko, laugh a little more and be a little less serious; there is nothing better than laughter to destroy confusion.

BELOVED OSHO,
THIS, MY FIRST YEAR OF SANNYAS, IS THE BEGINNING OF LIVING, AND EACH MOMENT IS A FRESH OPPORTUNITY TO DIVE DEEPER INTO MYSELF AND INTO YOU. YOU SPEAK OF THREE PHASES: THE STUDENT, THE DISCIPLE, AND THE DEVOTEE. AS DISCIPLE, YOUR LIGHT DRAWS ME CLOSER -- MY INNER FLAME IS BURNING! AND YET, THE MIND STILL INTERPRETS AND INTERFERES. A TRUE KNOWING, MERGING WITH YOU AS A DEVOTEE, A DISTANT, UNDISCOVERED STAR. BELOVED OSHO, PLEASE SHED LIGHT ON THIS GAP I AM EXPERIENCING -- THIS PHENOMENON OF DISCIPLE TRANSFORMING INTO DEVOTEE.

Nirava Chandira, the question you have asked is based on a wrong assumption. You have accepted, without understanding the meaning, that you are a disciple. You are not yet a disciple, you are only a student -- because only for the student does the distance between himself and the state of a devotee seem to be very big, almost unbridgeable.

And what you say in your question gives enough proof that you are at the stage of the student, not the stage of the disciple. I will read the question and make it clear to you. It is always good to know where you are, because then progress becomes very easy. If you imagine to yourself that you are somewhere else, where you are not, no progress is possible.

"This, my first year of sannyas, is the beginning of living, and each moment is a fresh opportunity to dive deeper into myself and into you. You speak of three phases: the student, the disciple, and the devotee. As disciple, your light draws me closer -- my inner flame is burning! And yet, the mind still interprets and interferes. A true knowing, merging with you as a devotee, is a distant, undiscovered star."

This recognition that the mind still interprets and interferes shows that disciplehood has not happened. You are still at the stage of the student. These three stages are parallel to three centers in your being.

The student is in the head.

The disciple is in the heart.

And the devotee is in the being.

The student thinks, interprets. The disciple loves, and simply drinks the very presence of the master. The disciple is in tune, his heartbeat is harmonious with the master's heartbeat. There is no question of interpretation or interference. The heart does not work through thoughts. And from the heart, the state of devotee is not very far, but very close. As love deepens and becomes trust, as harmony with the master grows and becomes one organic unity, the devotee is born.

It will be immensely good for you to be clearly aware that you are still in the head. Perhaps your head feels convinced of what I am saying, but there are underlying doubts. To avoid those doubts, your head interprets in such a way that it fits with your own prejudices, your own ideologies.

The student does not get in tune with the master; on the contrary, whatever the master says, the student tries to make it in such a way that it becomes in tune with his old mind. Hence, interpretation and interference are absolutely necessary, but they are indicative that you have not moved from the head. And it is your head that is going continuously into a desire, into a longing to be a devotee.

To be a devotee is not a desire and is not a longing. The disciple is so satisfied, so contented, that the state of devotion happens on its own accord. It is not a desire, not a longing -- because every desire and every longing makes things complex and difficult.

The distance between the disciple and the devotee is almost nil. The disciple is the beginning of relaxing with the master, and the devotee is the fulfillment of that relaxation. The disciple is the beginning, the devotee is the end.

Chandira, whatever is happening is not bad. It is good that you are feeling yourself diving deeper and deeper into yourself. But remember that you are still a student and that you have to get rid of your thoughts. For that purpose there are so many meditations -- do any meditation that appeals to you, that feels good to you, because I don't want you to torture yourself. Remember Chuang Tzu's statement, "Easy is right."

So find a meditation which is easy for you, comfortable, blissful, and comes without any effort. It is almost a relaxation, a rest.

If the mind stops its madness, its constant chattering, its distortions of everything, you will become a disciple. The bridge between the student and the disciple is meditation, and the bridge between the disciple and the devotee is love. It is only a question of two steps -- one step of meditation and one step of love -- and you have arrived home.

But drop the idea completely that you are already a disciple, because that will become a tremendous hindrance. Without meditation coming to a fulfillment, love cannot arise. That's why to be a devotee seems to be a faraway star. It is not only far away, it is impossible. One should be very factual and very scientific in judging oneself, where one is.

Don't feel hurt, because even to be a student is a rare thing. In millions of people around the world, to be a student in a mystery school is a rare, very unique opportunity. And you will become a disciple... but keep your focus on moving away from the head towards the heart. Right now the devotee should not be made a goal.

Once your mind is gone and your heart is singing and dancing with joy and love, you will see that the devotee is just one step more. The love has to become crystallized into trust, and the harmoniousness has to come even closer and become oneness.

The master and the devotee are one. The master and the disciple have a little distance. The master and the student are really far away -- but everybody has to begin from being a student. That is the right beginning. Don't start thinking of yourself as a disciple. Start from the right beginning as a student; your goal is to be a disciple.

Once you have reached to the point of disciplehood, you cannot ask such a question, saying that the state of devotee looks like a faraway star. It is just within the reach of your hand -- A little more courage, a little more love, a little more risk, a readiness to dissolve into the master, who is not.

Dissolving into the master is only a device.

The moment you dissolve into the master, you will be surprised that you have dissolved into existence itself; the master was only a window. Through the master you can enter into the open sky. Then all the stars are yours and the whole existence is yours. You are part of it.

But be intelligent in recognizing where you are. Only the unintelligent cannot grow; the intelligent have no difficulty in growing -- and everybody has the intelligence, but is not using it.

A gum-chewing American and a Frenchman are sitting together in a restaurant. The American feels really proud to be an American, so he starts a conversation. He asks the Frenchman, "When you eat bread, do you eat all of it?"

"Of course," says the Frenchman.

"Well," says the American, "We only eat the soft part of it; the rest we collect in containers, take to a factory and put through a mill. What comes out are little breads that we sell in France.

"And what about steaks?" he continues. "Do you eat all parts of them?"

"Yes, we do," answers the Frenchman.

"Oh, we don't!" says the American. "We only eat the meaty part of the steak; the greasy part we collect in containers, take to a factory, put through a mill, and what comes out are little steaks that we sell in France."

Now the Frenchman gets really upset. He asks, "So what do Americans do with their used condoms?"

"Of course we throw them away," says the American.

The Frenchman replies, "Ha! We collect them all in containers, take them to a factory and put them through a mill. What comes out is chewing gum that we sell in America!"

So don't feel bad about being a student; enjoy it. But don't chew American chewing gum. That is the most idiotic act in the whole world. And soon you will grow... just avoid chewing gum. That chewing gum goes into the head and makes all kinds of ideas, interpretations, interferences, ideologies. Just avoid it... and

slip back down towards the heart.

The head is good for science, but not for religion. The heart is not good for science, but it is an absolute must for religion, because it is the heart that finally grows into devotion, into merger, into love, into trust, into self-realization, into the experience of the divine.

Okay, Vimal?

Yes, Osho.

The Rebel

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BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN A REBEL AND A REVOLUTIONARY?

Maneesha, there is not only a quantitative difference between a rebel and a revolutionary, there is also a qualitative difference. The revolutionary is part of the political world. His approach is through politics. His understanding is that changing the social structure is enough to change the man.

The rebel is a spiritual phenomenon. His approach is absolutely individual. His vision is that if we want to change the society, we have to change the individual. Society in itself does not exist; it is only a word, like `crowd', but if you go to find it, you will not find it anywhere. Wherever you will encounter someone, you will encounter an individual. Society is only a collective name, just a name, not a reality -- with no substance. The individual has a soul, has a possibility of evolution, of change, of transformation. Hence the difference is tremendous.

The rebel is the very essence of religion. He brings into the world a change of consciousness -- and if the consciousness changes, then the structure of the society is bound to follow it. But vice versa is not right

-- and it has been proved by all the revolutions, because they have all failed.

No revolution has yet succeeded in changing man; but it seems man is not aware of the fact. He still goes on thinking in terms of revolution, of changing society, of changing the government, of changing the bureaucracy, of changing laws, political systems. Feudalism, capitalism, communism, socialism, fascism -- they are all in their own way revolutionary. They all have failed, and failed utterly, because man has remained the same.

A Gautam Buddha, a Zarathustra, a Jesus -- these people are rebels. Their trust is in the individual. They have not succeeded either, but their failure is totally different than the failure of the revolutionary. Revolutionaries have tried their methodology in many countries, in many ways, and have failed. But a Gautam Buddha has not succeeded because he has not been tried. A Jesus has not succeeded because Jews crucified him and Christians buried him. He has not been tried -- he has not been given a chance. The rebel is still an unexperimented dimension.

My sannyasins have to be rebels not revolutionaries. The revolutionary belongs to a very mundane sphere. The rebel and his rebelliousness are sacred. The revolutionary cannot stand alone, he needs a crowd, a political party, a government. He needs power, and power corrupts -- and absolute power corrupts absolutely.

All the revolutionaries who have succeeded in capturing power have been corrupted by the power. They could not change the power and its institutions; the power changed them and their minds and corrupted them. Only names became different, but the society continued to remain the same.

Man's consciousness has not grown for centuries. Only once in a while a man blossoms, but in millions of people the blossoming of one man is not a rule, it is the exception. And because he is alone, the crowd cannot tolerate him. He becomes a kind of humiliation; his very presence becomes insulting, because he opens your eyes, makes you aware of your potential and your future. And it hurts your ego that you have done nothing to grow, to be more conscious, to be more loving, to be more ecstatic, to be more creative, to be more silent -- to make a beautiful world around you.

You have not contributed to the world, your existence has not been a blessing here but a curse. You introduce your anger, your violence, your jealousy, your competitiveness, your lust for power. You make the world a war field; you are bloodthirsty and you make others bloodthirsty. You deprive humanity of its humanness. You help man to fall below humanity, even sometimes below animals.

Hence a Gautam Buddha or a Kabir or a Chuang Tzu hurts you because he has blossomed, and you are just standing there. Springs come and go, nothing blossoms in you; no birds come and make their nest on you, and sing their songs around you. It is better to crucify a Jesus and poison a Socrates -- just to remove them -- so that you need not feel in any way spiritually inferior.

The world has known only very few rebels.

But now is the time: if humanity proves incapable of producing a large number of rebels -- a rebellious spirit -- then our days on the earth are numbered. Then this century may become our graveyard. We are coming very close to that point.

We have to change our consciousness, create more meditative energy in the world, create more lovingness. We have to destroy the old man and his ugliness, his rotten ideologies, his stupid discriminations, idiotic superstitions, and create a new man, with fresh eyes, with new values; a discontinuity with the past -- that's the meaning of rebelliousness.

These three words will help you to understand...

Reform means a modification. The old remains, you give it a new form, a new shape -- a kind of renovation of an old building. Its original structure remains; you whitewash it, you clean it, you make a few windows, a few new doors.

Revolution goes deeper than reform. The old remains, but more changes are introduced -- even in its basic structure -- not only changing its color and opening a few windows and doors, but perhaps making new stories, taking it higher into the sky. But the old is not destroyed, it remains hidden behind the new; in fact, it remains the very foundation of the new. Revolution is a continuity with the old.

Rebellion is a discontinuity. It is not reform, it is not revolution; it is simply disconnecting yourself from all that is old. The old religions, the old political ideologies, the old man -- all that is old, you disconnect yourself from it. You start life afresh, from scratch. And unless we prepare humanity to begin life again -- a resurrection, a death of the old and a birth of the new...

It is very significant to remember that the day Gautam Buddha was born, his mother died; as he was coming out of the womb, his mother was going out of existence. Perhaps this was historical, because he was

brought up by his mother's sister -- he never saw his mother alive. And now it has become a traditional idea in Buddhism that whenever a buddha is born, his mother dies immediately, his mother cannot survive. I take it as a symbolic and very significant indication. It means the birth of a rebel is the death of the old.

The revolutionary tries to change the old; the rebel simply comes out of the old, just as the snake slips out of the old skin, and never looks back. Unless we create such rebellious people around the earth, man has no future. The old man has brought man to his ultimate death. It is the old mind, the old ideologies, the old religions -- they have all combined together to bring about this situation of global suicide. Only a new man can save humanity and this planet, and the beautiful life of this planet.

I teach rebellion, not revolution. To me, rebelliousness is the essential quality of a religious man. It is spirituality in its absolute purity.

The days of revolution are over. The French revolution failed, the Russian revolution failed, the Chinese revolution failed. In this country we have seen the Gandhian revolution fail, and it failed in front of Gandhi's own eyes. Gandhi was teaching nonviolence his whole life, and in front of his own eyes the country was divided; millions of people were killed, burned alive; millions of women were raped. And Gandhi himself was shot dead. That is a strange end of a nonviolent saint.

And he himself forgot all his teachings. Before his revolution was secured, Gandhi was asked by an American thinker, Louis Fischer, "What are you going to do with the arms, armies, and all the different weapons, when India becomes an independent country?"

Gandhi said, "I'm going to throw all the arms into the ocean, and send all the armies to work in the fields and in the gardens."

And Louis Fischer asked, "But have you forgotten? Somebody can invade your country."

Gandhi said, "We will welcome him. If somebody invades us, we will accept him as a guest and tell him, `You can also live here, just the way we are living. There is no need to fight.'"

But he completely forgot all his philosophy -- that's how revolutions fail. It is very beautiful to talk about these things, but when power comes into your hands... First, Mahatma Gandhi did not accept any post in the government. It was out of fear, because how was he going to answer the whole world? What about throwing the arms into the ocean? What about sending the armies to work in the fields? He escaped from the responsibility for which he had been fighting his whole life, seeing that it was going to create tremendous trouble for him; he would have to contradict his own philosophy.

But the government was made up of his own disciples, chosen by him. He did not ask them to dissolve the armies, on the contrary. When Pakistan attacked India, he did not say to the Indian government, "Now go to the borders and welcome the invaders as guests." Instead, he blessed the first three airplanes that were going to bomb Pakistan. The three airplanes flew over the villa where he was staying in New Delhi, and he came out into the garden to bless them. And with his blessings they went ahead to destroy our own people, who just a few days before were our brothers and our sisters. Unashamedly, without ever seeing the contradiction...

The Russian revolution failed in front of the very eyes of Lenin. He was preaching according to Karl Marx, that "When the revolution comes, we will dissolve marriage, because marriage is part of private property; as private property goes out, marriage will also go out. People can be lovers, can live together; children will be taken care of by the society."

But as the revolution succeeded, he saw the enormousness of the problem: to take care of so many children... who is going to take care of those children? And to dissolve marriage... for the first time he saw that your society depends on the family. The family is a basic unit -- without the family, your society will be dissolved. And it will be dangerous -- dangerous to creating a dictatorship of the proletariat, because people will become more independent if they don't have the responsibilities of the family.

You can see the logic. If people have the responsibilities of a wife, of an old father, an old mother, of children, they are so burdened they cannot be rebellious. They cannot go against the government, they have too many responsibilities. But if people have no responsibilities, if the old people are taken care of by the government -- as they had been promising before the revolution -- if children are taken care of by the government, and people can live together for as long as they love each other, they don't need permission for marriage, and they don't need any divorce; it is their private personal affair and the government has no business to interfere....

But when it came about that the power was in the hands of the Communist Party, and Lenin was the leader, everything changed. Once power comes into their hands, people start thinking differently. Now the thinking was that to make people so independent of responsibilities is dangerous -- they will become too

individualistic. So let them be burdened with a family. They will remain enslaved just because of an old mother, an old father, a sick wife, or children and their education. Then they don't have the time or the courage to go against the government in any matter.

The family is one of the greatest traps that society has used for millennia to keep man a slave. Lenin forgot all about dissolving families.

It is very strange how revolutions have failed. They have failed at the hands of the revolutionaries themselves, because once the power comes into their hands, they start thinking in different ways. Then they become too attached to the power. Then their whole effort is how to keep the power forever in their hands, and how to keep the people enslaved.

The future needs no other revolutions. The future needs a new experiment which has not been tried yet. Although for thousands of years there have been rebels, they remained alone -- individuals. Perhaps the time was not ripe for them. But now the time is not only ripe... if you don't hurry, the time has come to an end.

By the end of this century, either man will disappear, or a new man with a new vision will appear on the earth. He will be a rebel.

BELOVED MASTER,
WHEN I SIT IN DISCOURSE, AND YOUR EYES ARE DIRECTLY ACROSS FROM MINE, AFTER A SHORT WHILE THE FEELING OF CRYING AND LAUGHING, OF SADNESS AND GREAT JOY ARISE IN UNISON WITHIN ME. CAN YOU SPEAK ON THIS MIXTURE OF FEELINGS, MY BELOVED MASTER, AND CLEAR THIS MIRRORING IN MY DEEPEST CONSCIOUSNESS?

Thanasis, what you have been feeling is not a mixture of feelings, it is the whole range of the rainbow. The rainbow is not just a mixture of all the colors, it is a beautiful arrangement, harmonious, in deep accord.

You say, "When I sit in discourse, and your eyes are directly across from mine, after a short while the feeling of crying and laughing, of sadness and great joy arise in unison within me. Can you speak on this mixture of feelings...?"

The first thing: it is not a mixture of feelings. For example, the feelings of crying and laughing are not contradictory. You can cry out of joy, not only out of misery; you can cry out of great blissfulness. Tears are nothing but an overflow; they can be an overflow of sadness, they can be an overflow of joy, they can be an overflow of love.

And because your crying and laughter are together, it is absolutely certain that your crying and your laughter are not contradictory. Your laughter is so overwhelming that tears come to your eyes; you cannot contain it, it is not finished and exhausted in laughter itself. The joy is so much that it needs your laughter and your tears both to express itself. So I will not call it a mixture of feelings, but simply a two-dimensional expression of a single feeling.

You say, "Sadness and great joy arise in unison within me." Again, the same thing is the case. Sadness is not necessarily misery, suffering, pain; it is associated with those things because we live in misery, in suffering, in pain. That's why we don't know other nuances of sadness. A silent man also feels deep sadness, but it is not out of suffering, it is just an expression of silence.

And you are feeling great joy at the same time. The joy can be so great that it becomes inexpressible. Expression has limitations -- how to express joy? You can dance, you can sing. But here, sitting in the discourse, those dimensions are closed -- you cannot sing, you cannot dance. Your wife is present here. Your own intelligence will say, "What are you doing? Have you gone mad?" And your wife, Amrito, is going to Greece. She will spread the message there that Thanasis is dancing and singing in discourse; he has gone out of his mind.

Because you cannot express your joy, that unexpressed joy comes out as something closer to sadness. But it is not the sadness that people know ordinarily, it is just that joy unexpressed turns into silence and sadness. There is no contradiction, you need not be worried about it. In fact, after the discourse you should try singing and dancing, and see how sadness immediately disappears because joy has found its ways of expression.

And don't stop your tears, don't be shy about crying; it is one of the most beautiful experiences. But it has been condemned for centuries by the old humanity. People have been told that it is not manly to cry and weep.

Now, psychological researchers say something totally different. They say women have never been

conditioned against crying and weeping for the simple reason that man wanted them to look weak, not to look strong. He himself wanted to look strong, made of steel. Crying and weeping is for the weak, feminine mind. So he has never stopped them. But the ultimate result is that women live five years longer than men. One hundred and fifteen boys are born for every one hundred girls, but by the time they get married, fifteen boys have died off while a hundred girls are still alive; they are stronger, they have more resistance.

Women talk about suicide more than men -- almost every day, over any small thing -- but they never commit it. Even if sometimes they commit suicide they commit it with sleeping pills, just so the husband has to call the doctor and becomes ashamed. And the neighborhood gathers, and humiliates him: "You should not behave so... you are a barbarian!" And the woman does not die.

The number of suicides of men is double that of women; the number of murders is twenty times more than those of women. The amount of madness is four times more than women's. It is very strange, because the women look more crazy -- they go crazy about small things. They start throwing cups and saucers... but they always throw cheap things. I have been watching, because this is strange: they never throw costly things. They throw pillows, they don't really want to hurt -- they throw in such a way that it does not hurt the husband. But they create a tantrum, and the whole neighborhood knows.

And that's what the husband is afraid of! So they make a fool of him, and he's ready to accept whatever they want. Whichever movie they want to go to, whichever car they want to purchase, the husband will purchase it even if he has to sell himself. "Nothing to worry... but don't make a drama!"

But strangely enough, women don't go mad as much as men, and the psychological insight is that it is because they are free to cry and to weep. They are free to throw tantrums, break old, rotten pottery, cups and saucers which anyway had to be thrown. But in this way, they release their madness in installments -- the American way! Man goes on accumulating, and there comes a point that it becomes too much and he has to do something: kill himself, or kill somebody else.

I used to be a neighbor of a Bengali professor, Professor Battacharya. The first day I entered my bungalow at night, there was a great fight between Battacharya and his wife. And the walls were so thin that even if you whispered, still you could hear... and they were shouting! Although I had no idea of Bengali... but one thing was certain: something was going to happen, they were really furious!

Finally, the professor opened the door and went out. I had to ask the wife, "I don't know you people, I have come for the first day to this house, but I cannot resist the temptation to inquire what is happening. Where has your husband gone? And because I don't understand your language, it has become even more difficult; otherwise, I would have done something. You just tell me -- where has he gone in the middle of the night?"

She said, "You need not be worried. He has gone to commit suicide."

I said, "Are you mad? If he has gone to commit suicide... you are telling me not to be worried?"

She said, "He goes almost every day. You don't know Bengalis. They are not like Punjabis that if they go to commit suicide, they will commit it. He will come back within five, seven minutes -- just wait."

I said, "Okay, but my feeling is that I should go and find him."

She said, "Don't be worried, he will be just five or seven minutes at the most." And within seven minutes, he was back!

I asked him, "You had gone to commit suicide?"

He said, "Yes, I had gone to commit suicide, but the train comes only one time a day. It comes in the morning at eight o'clock, and to pass the whole night in the cold, lying down on the rails... it is too much. I will rest in the house, and I will see in the morning."

His wife said, "Look, do you think this man will ever be capable of committing suicide?"

And then it was every day, but by and by I became accustomed. One day he came back because it started raining. A man who has gone to commit suicide does not come back because it is raining! What does it matter when you are going to die? But any excuse... and his wife was absolutely certain that there was no need to be alarmed: "In Bengal, no Bengali commits suicide. They talk about it."

One day things came to such a great crisis that he told his wife, "You prepare my tiffin." I was listening -- they were fighting. Suddenly he said, "You prepare my tiffin. I'm going to commit suicide."

And I saw him going out with his umbrella and tiffin. I asked Battacharya, "Have you decided firmly this time?"

He said, "Absolutely! Just because the trains arrive late, I'm taking the tiffin with me. I'm not going to come back. Enough is enough."

But the train was very late. And the first thing he did -- because I followed him.... The station was not

far away from the university, just half a mile. I followed behind him to see what he did. The first thing he did, sitting under a beautiful tree -- he ate his breakfast, and inquired when the train would come. It was six hours late, so he went back.

I met him on the way. I said, "What happened?"

He said, "It is too late. And in six hours, I will again feel hungry. So it is better to go home, and if I decide to commit suicide, I will have to bring the tiffin again."

But this may be a special characteristic of the Bengalis!

Generally, around the world, men commit suicide four times more than women, but more in countries which are countries of warriors. For example, in Japan, the ratio is ten times more. A Japanese can commit suicide for the slightest reason -- such a trivial thing that you would not think that it was worth committing suicide over. In Germany, seven times more men than women do it. The warrior races.... Man is trained to prove himself as if made of steel, and a man made of steel does not cry.

The psychological investigations show that it is crying and weeping that makes women stronger in many ways -- they live longer, they have more resistance against weaknesses, sicknesses. Men become sick more. Women have more resistance against pain, misery, poverty, than men, and the whole credit goes to their tears -- because they can cry wholeheartedly.

Thanasis, enjoy crying and laughing together; that is what is expected of every madman. Only madmen laugh and cry together, sane people do only one thing at a time. They always remain rational. They think crying and laughing are contradictory, so if they want to cry and laugh, they separate them: sometimes they can cry, sometimes they can laugh, but they miss the joy of the harmony of both. Neither is laughter by itself so juicy as it is with crying and tears, nor are tears so dancing as they are with laughter. Each misses something.

Always remember that you have the full orchestra within you. The new man I am continuously interested in will express himself just like a rainbow -- all the colors -- without any fear. Let the world think you are mad. If you are enjoying it, it is right! If you can dance and sing and cry altogether, simultaneously playing on your guitar, you will become aware for the first time of a tremendous harmony in all these different dimensions which you have never thought can be together. They *are* together. In the deepest silences of your heart, they are together. Express them as they come naturally, and don't be ashamed of anything.

Never be ashamed of your nature; be respectful of your nature. Never have any condemnatory tone. That's what all the traditions have given to you as a heritage: condemnation of yourself. And in this tricky manner they have taken away your dignity, your self-respect.

I want to give you back your self-respect, your dignity, your dance, your crying, your love, your joy, your sadness, your silences. I want you to be as rich as possible -- all these feelings and emotions and moods are your treasures.

Nothing has to be denied, everything has to be absorbed; nothing has to be thrown away, everything has to be made part of an orchestra.

Mr. Green receives a cable from his son in India.

"Dear Father, have decided to go to Poona and become a sannyasin."

Mr. Green bangs the table. Distraught and not knowing what to do, he decides to go to his old friend, Mr. Levy, and seek advice.

When he tells Mr. Levy the sad news, his friend turns white and says, "It is a funny thing you should say that to me. This morning I had a telephone call from my son. He also has gone to India to become a sannyasin."

Mr. Levy bangs the table. They look at one another in consternation.

Mr. Green says, "What shall we do?"

"We will go and see Alderman Goldberg, and see what he says."

They call on the alderman, and tell him their story. He looks back at them in dismay and says, "It is a funny thing you should say that to me. My son too! By telex he tells me he's in India to become a sannyasin." The alderman bangs on the table.

"We have to do something about it," says Mr. Green.

"What do you suggest? What can we do?" asks the alderman.

"We will go to speak to the rabbi. Who else?"

So they go to the school, and find the rabbi praying. They tell him the bad news, and he nearly faints. He

bangs the seat, and stammers out, "It is a funny thing that you should say that to me. My son also... I'm so ashamed."
"We *must* do something," insists the alderman.
The rabbi finds some strength, "Yes, we will. We will pray to God for guidance in the manner of our people in mourning." They tear their clothes, put ashes on their heads, and for two days without food and water they pray, "Almighty one, help us in our time of need."
And on the second day, the heavens open and the voice of God is heard. "What can I do for my people?"
The rabbi, head bowed, says, "Ah, great one, help us. Our sons have gone to India to become sannyasins."
There is an almighty bang, and again the voice of God is heard, "It is a funny thing you should say that to *me*. What can I do for you? My own son has gone there too."

Thanasis, don't be worried. All the sons are here, and those who are not here are on the way. And soon, we are going to fill the world with crying and laughing, dancing and singing people. And let these old guys bang, and bang, and bang; don't be bothered about that. Their banging is not going to help.

And once they see you dancing, and singing, and enjoying, I don't think they will continue banging on the tables. Soon, one by one they will start crying and weeping; and somebody daring enough will start singing and dancing, because even in the oldest people youth never dies. The young man always lives somewhere deep inside -- you just have to call him forth. You have to give him enough challenge.

Thanasis, you will be going back to Greece. I would have loved to come with you, but your archbishop wants to burn me alive. Your government consists of such impotent people that they became afraid of your archbishop. He was threatening the government that if I was not thrown out of Greece immediately, he would lead a procession against me, dynamite the house in which Thanasis and his wife, Amrito, had arranged my residence, and burn alive all the people who were there in the house -- without any reason. I was going to be there only for four weeks, with a tourist visa, and I had lived there for two weeks already. I had not gone out of the house, I had not committed any crime.

But the archbishop was creating so much fuss, and the government was so impotent that it could not say to the archbishop that unless I had committed some crime, they could not cancel my visa. And it was only a question of two more weeks. The archbishop was saying to the government, "This man is dangerous. He will destroy our religion, he will destroy our morality, he will destroy our tradition."

And it is interesting, immensely interesting that no intellectuals in Greece... and this is the country of Socrates, Plato and Aristotle, and Plotinus, and Pythagoras, and Heraclitus, and Epicurus. No intellectuals of the country told the government, "This is absolutely against the law, against the constitution. If a man can destroy your morality, your religion, your tradition of two thousand years within two weeks, then it is not worth..."

It is such a simple fact! If you have made a religion and morality in two thousand years which can be destroyed in two weeks by a single individual -- who is not even going out of his house -- then your religion and your tradition and your morality are just useless. They should be destroyed.

But the government, like all governments, consists of the most impotent people of their country. Why should it be so? Perhaps the impotent people have a tremendous desire to have power over others. They don't have any power within themselves; they want to have power over others as a substitute. All politicians are suffering from an inferiority complex; they are sick people. And it does not matter which country.

This archbishop had nobody with him -- just six old women were his whole congregation. I inquired, "Every day I hear about the procession, but it never comes. I would love to see the procession against me, the archbishop... The Greek Orthodox church is the oldest Christian church in the world, so I would love to see..." And every day the threat -- but the procession never came. Finally, I was told that it would never come -- "Who will go in his procession? Only six old women who are almost dead -- that is his whole congregation. He would look foolish to lead a procession of those six old women."

The procession never came, but the government became afraid because the politician is always afraid of the voters. Only four percent of Greeks are regular churchgoers, but ninety percent of Greeks are Christians. They may not go to the church, but as far as voting is concerned, that archbishop has some power. The politicians have to listen to him, even against their own law and their own constitution.

They deported me. It was a beautiful scene on two points at the airport. I had come to pick up my own jet. The deputy police inspector stamped my passport that I was being deported. I told him, "You also write down the reason why I am deported. If you people had guts, the archbishop of your church should have been deported because he was creating a nuisance. He was threatening criminal acts, and you are deporting me."

I took away his pen, and crossed out his whole seal. My passport is an historical document. He said, "What are you doing?" I said, "I am not deported. I am LEAVING Greece. You have to write down that you have crossed it out, and sign it." He became so afraid that I might create some trouble, he immediately wrote that he had crossed out the seal, and he put on another seal saying that I was leaving Greece.

They wouldn't allow me to have a press conference at the airport even though the world press had gathered there. And to receive me, there were forty police officers and even the chief of the police was there. As I was talking to the press, he wanted to interrupt me. And I told him, "Shut up! Go back and stand in your place." And strangely enough, he simply went back and stood in his own place. He must have been afraid that the TV cameras were there, and if I were to shout and say something else, that would be seen throughout the world -- "It is better..." But this much was enough on the TV screen: that I shouted and put him back in his place.

I said, "What is the need of forty police officers? Of what are you afraid? I'm not carrying any nuclear weapons, and in the middle of the night, I'm not going to destroy anybody's morality. I am tired and I simply want to go to my plane, and go to sleep. What is the need of forty police officers? All the highest ranking police officers...?"

Such cowards constitute our governments, our police, our army, our politicians, our priests.

The rabbi, acquainting himself with his new pupils, asks little Hymie if his family is religious.

"Ah, yes," Hymie reassures him, "especially my mother. Every night when she goes to bed with my father, I hear her shouting, `Oh, God, I'm coming.'"

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #2
Chapter title: Beyond the capacity of the mind

1 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
FOR THE PAST FEW WEEKS, I HAVE BEEN ABLE TO SIT AND ALLOW MY MIND TO BE QUIET -- SOMETIMES FOR ONLY A SECOND, BUT SOMETIMES FOR LONGER. SINCE THIS HAS BEEN HAPPENING, I HAVE EXPERIENCED MANY BEAUTIFUL SPACES, AS IF THIS QUIETNESS SOMEHOW INVITES THE UNIVERSE IN. INSIDE THESE GLIMPSES THERE IS NO DOUBT, NO `ME' TO DOUBT. COMING OUT, I DOUBT. I DO NOT KNOW WHETHER THIS DOUBT COMES FROM MY MIND OR SIMPLY FROM AN INNER KNOWLEDGE THAT THERE IS YET SO MUCH MORE.
MASTER, CAN I TRUST THAT I AM MOVING INTO MEDITATION, OR IS MY MIND CUNNING ENOUGH TO MAKE ME BELIEVE THAT I AM?

Antar Devopama, mind is capable of creating all kinds of illusions, hallucinations. But mind is not capable of creating the illusion of meditation, for the simple reason that meditation is an absence of mind.

All other illusions and hallucinations need mind to be present; they are mind projections.

Only meditation is beyond the capacity of mind. Because it is beyond the mind, mind has no experience of meditation; it cannot delude you. If you are feeling meditative, silent, thoughtless, innocent, a pure space, you can trust that you have entered the temple of meditation.

Mind is certainly cunning, but there is a limit to that cunningness, and mind finds that limit in meditation. Meditation actually is the death of the mind; the mind cannot manage it. So if something of meditation is happening, you can trust it totally.

The questions arise only when you come back to the mind. Your meditation is only for a few moments, then you are back to the mind; and mind starts creating distrust. That is the nature of mind, to create distrust. It starts creating questions. But when you are in meditation -- those few moments -- mind cannot speak at all. For those few moments, mind virtually does not exist; its function stops.

A Catholic priest, a Protestant minister, and a Jewish rabbi met on a golf course and decided to bet on who would win their game. But first they had to decide what proportion of their winnings should be given back to God.

"Let us draw a small circle on the ground, throw our winnings up in the air, and what lands in the circle goes to God," the Catholic priest suggested.

"No, let us draw a large circle," said the Protestant minister, "throw the money up, and what lands outside the circle will go to God."

"Wait," cried the rabbi. "Forget all about circles. Let us throw the money up, and what stays up God can keep."

Mind is very clever. But as far as meditation is concerned, mind is absolutely impotent.

Your question is, "For the past few weeks, I have been able to sit and allow my mind to be quiet -- sometimes for only a second, but sometimes for longer. Since this has been happening, I have experienced many beautiful spaces, as if this quietness somehow invites the universe in. Inside these glimpses, there is no doubt, no `me' to doubt. Coming out, I doubt. I do not know whether this doubt comes from my mind, or simply from an inner knowledge that there is yet so much more. Can I trust that I am moving into meditation, or is my mind cunning enough to make me believe that I am?"

Mind is not capable of that. But one thing more has to be remembered: that whatever beautiful experiences may be happening to you, your inner being knows perfectly well that there is yet so much more. Mind does not know that. In a way, mind is very poor. All its experiences are very mundane -- about money, about power, about prestige, about borrowed knowledge, about a thousand and one things but they are all trivia.

Mind has no understanding, or even a suspicion that there exists a dreamland within you, a golden place. Mind cannot conceive what blissfulness is, what it is to be totally conscious, what constitutes ecstasy. Mind is not meant for that.

Make the division clear: mind is for the objective world -- there it has tremendous capacity. The whole of science is a creation of the mind.

Meditation is for the inner world, the subjective. That's why in the East science could not develop, and in the West, Gautam Buddhas could not be born. The West remained confined to the mind, reached to the deeper secrets of matter but could not manage even a single glimpse of the inner world. Rather than accepting its inability, the mind simply says there is no inner world. In that way, it can hide its impotence.

For centuries, the East worked only on meditation. Meditation cannot create technology. Meditation can give you tremendous experiences of your immortality, of the universal godliness, of an oceanic ecstasy. But meditation is incapable -- in the same way as mind is incapable -- of knowing anything about matter. That's why, in the East, the mystics have denied the very existence of the outside world, saying it is *maya*, it is illusion.

It is the same logic. Mind denies the inner world -- that there is no inner world, no spiritual world, no soul, nothing divine, all is solid matter. Meditation, on the other hand, in a similar way denies that there is anything real outside -- the real is inside.

That's why the East has remained poor -- at least outwardly poor; its richness is of the inner. The West has become rich outwardly; its poverty has remained of the inner.

The man I conceive of in the future should not deny either; there is no need -- there is no conflict, there is no contradiction. Mind is for matter, and matter is a reality not an illusion. Meditation is for

consciousness, and consciousness is a higher reality -- not a by-product of matter, or just a hypothesis; it is an experiential fact.

Without any exception, whoever has gone in has found consciousness.

I want the new man to rebel against the West and to rebel against the East, because they have divided man and they have divided man's conception.

They both have created a certain kind of poverty, when man can be rich on both the sides. There is no conflict at all. You can meditate in a golden palace; the gold in the palace is not going to disturb your meditation.

There is no need to renounce the world; in fact, it is so surprising that the people who have called the world illusory have insisted on renouncing it. If it is illusory, what are you renouncing? If it does not exist, then where are you going? What is there to renounce? Your every sense says the world is real -- it is just that your meditation is incapable of penetrating the objective reality.

If the world were really unreal, then renouncing the world would not have been considered something saintly, but something stupid. You don't renounce your dreams in the morning -- "I renounce all my dreams of the night, they were all unreal." If they were unreal, what is there to renounce? I have never heard of anybody renouncing his dreams.

But all the mystics in the past have been calling the world unreal, and yet insisting on renouncing it, going to the mountains and to the deserts. There is some fear, there is some need to escape. And the fear is that their mind and all their senses insist on the reality of the world -- which goes against their experience of meditation. They find themselves in a very great dilemma. Just to have a peaceful state, it is better to call one of the two illusory, and escape from it so that you are no longer split, in a dilemma, in any problem. They are trying to make life simple.

The scientist has been denying consciousness, he has been denying anything of the inner. It is so stupid because simple logic will say if there is something outer, the inner must exist. Without the inner, how can the outer exist? They are together, inevitable, inseparable.

But the scientist's problem is the same, the same dilemma. His whole knowledge, experience, experiments and conclusions are about the objective world. He has to deny meditation because that becomes a distraction to him. If there is something like meditation, if there is something like a divine being within man, then all his great effort in physics, in chemistry and in biology becomes trivia. It is easier to say that there is no soul, no consciousness. This way, in the past, man has been solving his conflict. But in fact this has not solved anything, it has made him both in a way rich, and in a way poor.

My own perception for the new man is that he has to be rich on both sides, there is no need to be poor. He has to be rich in science, in technology, in whatever mind can do, and he has to be rich in meditation, in love, in ecstasy. And there is no need to create any contradiction. Mind's function is limited, and meditation's function is limited. Their spheres don't overlap.

Devopama, there is certainly much more to experience, and this statement will remain true forever. Whatever you experience, you will find there is still much more ahead of you. The inner is as inexhaustible as the outer.

In the Middle Ages, religious people used to think that the earth was the center of the whole universe, and that all the stars were hanging around like lanterns to give light in the night when the sun sets -- they were almost touchable, very close. As science grew more and more in its understanding, it was astounding to know that these stars are far away -- the closest star is four light years away.

They had to invent a new measurement, the light year, because miles wouldn't do. One light year is the measurement of a ray traveling in one year's time, and the speed of light traveling is one hundred and eighty-six thousand miles per second. With that speed, the closest star can be reached in four years -- and we have discovered almost four million stars. With the naked eye in the night, you see only about three hundred stars. You will be surprised, because you think you see thousands of stars... try to count!

Nobody has been able to count more than three hundred. Then he gets mixed up, then he starts forgetting whether he has taken this star into account or not. But scientists say the eyes cannot see more than three hundred stars, and there are four million.

And every day new stars are being discovered which are farther away, so far away that it becomes almost unimaginable. Stars have been found whose light started coming towards the earth when there was no earth... that means four billion years, and their light has not yet reached us -- four billion years with that speed. And scientists say that there are stars which will never know that the earth ever existed, because by the time their light will reach it, the earth will be gone, the sun will be dead. They started the journey when

the earth and the sun were not in existence, and they will reach when both are finished. They will never know that a planet like earth ever existed.

And scientists have been shocked and surprised because every day new stars go on bubbling up. As our instruments for measuring distance become more and more subtle and refined, new stars are discovered.

Albert Einstein, perhaps the only man in history who has devoted his whole life to the stars, finally said, "Their number is infinite, and above all they are running away with the same speed as light from some center which we don't know about. They are all spreading farther and farther away."

It seems perhaps the idea in the Middle Ages may have been an old, ancient idea, but stars *were* closer! In millions of years, they have run far away -- and certainly the earth is not the center; it is so small that it is almost negligible. Even our great star, which is six thousand times bigger than the earth, is a mediocre star; there are stars thousands of times bigger than our sun. And science has not been able to find the center from which they are escaping in all directions.

Bertrand Russell has a beautiful story....

A Christian priest had a dream that he had died, and of course reached heaven. But he was very shocked because the doors of heaven were so big that he could not see where they ended. In all directions, as far as he could see, there was the door. And he himself, compared to the door, looked like an ant. He was very shocked: "This is very disrespectful. I was hoping that God would be here at the gate, and angels would be playing on their harps, `Allelujah!'"

The gate was closed. He knocked, but he himself wondered, "Who is going to hear?" The gate was so vast; his knock was such a small sound, almost inaudible. It took him three days continuously knocking.

Then Saint Peter opened a window and looked down. He had one thousand eyes. The priest immediately fell on his knees, and said, "God."

Saint Peter said, "I'm not God, I'm just the gatekeeper. You must have heard, my name is Saint Peter. As far as God is concerned, I have not yet been able to see him. It is a very vast space. Although I have one thousand eyes, I have not yet been able, in two thousand years, to find him."

The priest said, "This is unbelievable. What about Jesus Christ?"

Saint Peter said, "I have not found him either, the place is so big. I have been searching for two thousand years. And who are you?"

He said, "I am a Christian priest from the earth."

Saint Peter said, "This won't do. What is the index number of your earth, which earth? There are millions of earths; each star has its own solar system, has its own planets, its own moons, its own earths. So you give me the index number, and I will run to the library to find out from which earth you are coming."

The priest said, "My God! I have never heard about any index number. I'm coming from the solar system."

Saint Peter said, "Each star has its own solar system, and there are millions of solar systems. Again, you will have to give me the index number."

It became a nightmare. There was no question of his getting a welcome. First, he had to give his identity; only then would the doors open. Saint Peter disappeared, telling him, "I'm going to the library. Perhaps the librarian can help me."

Waiting, and waiting, and waiting... perhaps thousands of years passed... he woke up from this nightmare, and he said, "My God! It is better to be alive; I don't want to go to such a heaven. I cancel all the prayers that I have made before. It is so humiliating."

But this is the situation. To us, our earth looks so big; compared to the sun, it is nothing. To us, our sun looks so big; compared to the stars, it is nothing. And the stars compared to the universe are nothing -- just soap bubbles.

Just as mind is getting more and more baffled as it is approaching into the deeper realms of objective reality, in the same way, meditation goes on and on -- new spaces go on opening up. It is never that you come to a place at which you can say, "This is the dead end of the street." There is no dead end of the street -- neither inwards, nor outwards. Both are infinite.

Hence, the feeling coming to you that there is "yet so much more," is absolutely correct -- and it is going to remain relevant forever! It is not that one day you will say, "Now the journey is finished."

There is no goal, there is only a beautiful pilgrimage. Make the most of it -- outwardly and inwardly. Have all possible experiences, and move on.

Gautam Buddha used to end his sermons every day with the word *charaiveti*: move on, move on. Never stop and think that you have come to the end.

BELOVED MASTER,
TO BE A DISCIPLE HAS ALWAYS MEANT TO ME TO FOLLOW YOU, TO BE UNDER YOUR GUIDANCE, AS IF NOT TO HAVE A SELF OF MY OWN. I WAS NEVER AWARE OF THE FACT THAT BEING A DISCIPLE IS TO BE AS YOU ARE, AND TO ALLOW YOUR PRESENCE, YOUR EYES, AND YOUR ACTIONS TO PUT LIGHT ON MY BEING PRESENT, ON MY ACTIONS, ON MY ABILITY TO SEE CLEARLY WHAT IS HAPPENING INSIDE.
IS THERE ANOTHER WORD TO DESCRIBE THIS RELATIONSHIP WITH YOU? DISCIPLE DOESN'T SEEM APPROPRIATE.

Anand Asimo, in the first place, your idea of being a disciple is not right. You say, "To be a disciple has always meant to me to follow you." I have been saying almost every day *not* to follow me; follow your own consciousness! And the word `disciple' comes from the same root as discipline; its basic meaning is learning. Follow your consciousness, follow your own light; and if you can learn anything from me, don't believe it -- experiment with it. If it proves right to you, it is yours, not mine.

Your idea of a disciple is not right: "To be under your guidance, as if not to have a self of my own..." Do you hear me or not? I'm saying that you should have your own self, your own individuality; that here you are not expected to surrender yourself, or your individuality, and become a slave, a spiritual slave. All the religions have been doing that for centuries: making millions of people spiritual slaves -- which is the greatest slavery.

My insistence has been that, at the most, you are my fellow traveler; we are on the same journey. Maybe I am a step ahead of you, and my experience can help you to take that one step. But there is no insistence that you have to take that step, because it may not be suitable to you, to your individuality.

In the light of my experience, you have to find your own way. My experience can only give you hints. My finger can point to the moon, but my finger is not the moon. You don't have to become my finger, nor do you have to worship my finger. You have to forget my finger, and look at where it is pointing.

Because of your wrong conception, the second part of your question arises: "I was never aware of the fact that being a disciple is to be as you are." No, that is not right either. You are not to be as I am, or as Jesus Christ is, or as Gautam Buddha is.

You have to be yourself. Existence never repeats. That's why, in twenty-five centuries, there has not been another Gautam Buddha and there never will be again. Existence is so creative, so innovative that it need not repeat an old model.

It happened once... a super-rich man purchased a painting of Picasso for one million dollars. Naturally, he asked a critic of paintings, "Is it authentic? -- because if not, I'm wasting one million dollars."

The critic said, "About this painting, I can say with an absolute guarantee that it is authentic. It is Picasso."

But the rich man said, "I would like to give you your fee, but only if you take me to Picasso and he confirms that it is actually his painting. I want to be absolutely certain."

The critic said, "I was staying with Picasso when he did this painting but if you insist, we can go. He is one of my friends."

They went to Picasso, and Picasso flatly denied that it was authentic. The critic said, "This is too much. I was present when you were painting this."

Picasso's girlfriend was also present and she said, "Why you are lying? I was also present when you were painting it."

Picasso said, "Who has said that I did not paint it? But it is not authentic."

They were all puzzled, "What does he mean, he has painted it and it is not authentic?"

Picasso said, "You are looking puzzled, but the simple fact is, I painted the same painting before. One rich man was asking for a painting, and I had no new ideas so I simply painted again an old idea. The authentic painting is still in the gallery in Paris; this is only a copy. It does not matter who made the copy. Somebody else could have made it or I could have made it, but it is a copy -- it is not new, an original. Hence I cannot say it is authentic."

His sense of authenticity and originality is very clear. Existence is always original and always authentic. It never creates two persons exactly the same.

You don't have to be like me or like anybody else. That is not disciplehood, that is becoming a carbon

copy. And to be a carbon copy is one of the ugliest things in the world. But all the religions have been doing that -- creating carbon copies, calling them great saints. They are simply fake, actors, they are simply acting. How can you have the heart of Jesus ? How can you have the perceptivity of Jesus? How can you have the courage...? You can pretend. You can have hair like Jesus, you can have the beard, you can carry a cross. You can even start believing that you are Jesus Christ.

One man in America started believing that he was Abraham Lincoln. Every effort was made, but he would stutter just the way Abraham Lincoln used to stutter and he would walk the way Abraham Lincoln used to walk -- he was a little lame. And his face was very similar and he had grown the beard. The family was tired. Finally, they took him to a psychiatrist, who used a lie detector.

There exists a machine now that can detect lies. You don't know it but it may be hidden just underneath you -- you may be standing on top of it. It is like a cardiogram. A few questions are asked -- very simple, no possibility for lying -- such as "What do you think, is it day or night?" And then the man naturally says, "It is day."

"What do you think, are the trees green or blue?" The man naturally says, "They are green." A few questions were asked in which he could not lie, and the detector was making a harmonious graph. Then suddenly the psychiatrist asked him, "Are you Abraham Lincoln?"

The man was getting tired; everybody was making a laughingstock of him. The family thought that he had gone insane and he was being dragged to this doctor, to that psychoanalyst. So finally he dropped the idea. He thought, "It is better to lie." He said, "I am not Abraham Lincoln." The family was surprised. But the lie detector said that he was lying, because deep in his heart he knew perfectly well he was Abraham Lincoln.

Copying, imitation, can go so deep. Although he was saying that he was not Abraham Lincoln -- and he was not Abraham Lincoln -- the machine was detecting his heartbeats and making a graph, so suddenly when he said, "I am not Abraham Lincoln," the graph went berserk. It lost its harmony. When the graph was taken out and the psychoanalyst studied it he said, "My God, unless he gets assassinated this man is not going to change."

Only assassination would prove whether he was Abraham Lincoln or not. But what would be the point -- after assassination what is the need of any proof? In fact, my feeling is if that man had been assassinated and if he had had a few minutes before dying, he would have said, "Look, I have been telling all you idiots that I am Abraham Lincoln. Now the final act has come. I am assassinated."

You are filled with wrong ideas. But those wrong ideas are very prevalent down the centuries.

"... And to allow your presence, your eyes and your actions to put light on my being present, on my actions, on my ability to see clearly, what is happening inside..." That is all imitation, that is all destructive; that's how man has been destroyed, that is how the whole of humanity has been enslaved.

You are just to be a friend to me, neither a believer, nor a follower, nor an imitator -- just a friend. You have to listen to me and experiment. I may be right, I may be wrong; it is your experiment which is going to decide. It is only your experimentation with yourself that will bring authentic growth, consciousness, enlightenment. There is no other way. There has never been.

And now you are asking: "Is there another word to describe this relationship with you?" What relationship? I have been against all relationships -- just friendliness, not even friendship. That word `friendship' gives a distant echo of some relationship. Just friendliness, that's enough; there is no need for more. Now you need a new name to describe this relationship? I don't have any relationship with anybody.

You are here out of freedom, out of love, out of friendliness. Why drag into it the dirty word, `relationship'? And to you, `disciple' does not seem appropriate, because of that relationship. You want to hang around my neck a little more closely. Just have mercy on me. It is going perfectly well: you are yourself, I am myself; you love to listen to me, I love to talk to you -- that's all.

Mick was walking down a street in Dublin, when suddenly two men pulled him into an alley. Mick put up a terrific fight, but the thugs succeeded in getting him pinned down and robbed him.

When they found only thirty pence, one of the men said angrily, "You mean to say, you put up that fierce fight for a measly thirty pence? If you had sixty pence perhaps you would have killed both of us."

Mick replied, "Ah, no. I thought you were after the five hundred pounds I have hidden in my shoe."

You have been hiding your whole ideology too long. You must have thought that you are bringing a great gift in your question, but I don't accept any relationship; I have accepted the word `disciple', because it

simply means a learner -- it is not a relationship.

All relationships are binding, they create trouble. You start expecting something, and the person who has allowed you to be related starts expecting something from you -- and the trouble begins. And the door to hell is not far away.

Here, no relationship exists at all. Everybody is himself. And my whole philosophy is to give you dignity, selfhood, the glory of being yourself. I am not here to make you a Christian, or a Hindu or a Buddhist.

My whole effort and love is to make you just yourself. It is easy to copy. It is difficult to be original. But unless you are original, your life will not have any juice.

BELOVED MASTER,
THE SILENCES BETWEEN YOUR WORDS ARE BECOMING MORE AND MORE NOURISHING TO ME. OFTEN WHEN A WORD COMES AFTER A GAP OF SILENCE, I AM SURPRISED AND I WONDER HOW IT IS THAT, WITH YOUR BEING IN SUCH SILENCE, YOU ARE ABLE TO SPEAK SO ARTICULATELY -- IT SEEMS LIKE IT WOULD REQUIRE SUCH TREMENDOUS EFFORT.
WOULD YOU PLEASE SAY SOMETHING ABOUT THE RELATIONSHIP BETWEEN ENLIGHTENMENT AND LANGUAGE?

Puja Melissa, I am just a storyteller. From my very childhood I have loved to tell stories, real, unreal. I was not at all aware that this telling of stories would give me an articulateness, and that it would be of tremendous help after enlightenment.

Many people become enlightened, but not all of them become masters -- for the simple reason that they are not articulate, they cannot convey what they feel, they cannot communicate what they have experienced. Now it was just accidental with me, and I think it must have been accidental with those few people who became masters, because there is no training course for it. And I can say it with certainty only about myself.

When enlightenment came, I could not speak for seven days; the silence was so profound that even the idea of saying anything about it did not arise. But after seven days, slowly, as I became accustomed to the silence, to the beautitude, to the bliss, the desire to share it -- a great longing to share it with those whom I loved was very natural.

I started talking with the people with whom I was in some way concerned, friends. I had been talking to these people for years, talking about all kinds of things. I had enjoyed only one exercise, and that was talking, so it was not very difficult to start talking about the enlightenment -- although it took years to refine and bring into words something of my silence, something of my joy.

You are asking what the relationship is between enlightenment and language. No relationship at all, because enlightenment happens in silence; there is no language, no chattering of the mind, not even a single word. And most of the enlightened people have remained silent their whole life.

Just here in this city a few years ago was a man, Meher Baba. He lived more than thirty years in silence. He was announcing every year that he would be speaking. The date would come, his disciples would gather, they would come from faraway lands -- and again he would not speak. He could not manage a connection between silence and language.

If you have not been a poet before you become enlightened, after enlightenment you cannot express yourself in poetry. But if you have been a poet before then you have a mind trained for poetry. Now this mind can be used as an instrument to express what has happened to you -- the mysterious. If you have been a painter before, you can paint your enlightenment. Your paintings will give a peace to the eyes and those who sit by the side of your paintings -- just watching them -- will fall into meditation. So it all depends on what kind of mind you had at the time of enlightenment.

If you were an architect, after enlightenment you can create a Taj Mahal, or the temples of Khajuraho, or the caves of Ajanta and Ellora. But your mind has to be ready for it before enlightenment. After enlightenment you cannot do anything with the untrained mind.

I have loved talking on all kinds of subjects. I was a trouble in school; mostly I was standing outside the room, because the teacher would throw me out. He would give me the alternative, "Either you remain silent or you go out." I thought it was better to go out. But from the window I continued questioning.

My teachers used to hit their heads with their hands. "What kind of person are you? You don't even understand that you are punished! Just go and run seven rounds of the whole campus." I would say, "If I do

ten rounds, do you have any objections?" He said, "My God, I am not rewarding you." And I would say, "Because I have not done my everyday morning exercise -- it is a beautiful exercise...."

I was expelled from many colleges, expelled from universities, because no professor could cope with me. They would threaten the vice-chancellor, "We will resign if this boy continues to be in the university, because he is not allowing us to move a single inch. You say a single word and he raises so many questions -- when are we going to do the course?"

I was told by vice-chancellors, "We cannot lose our well-respected professor -- he has served many years, and he is known all over the country -- just because of an unknown student." I said, "I'm perfectly ready; you will just have to make arrangements for me in another university. I will do the same there, because I am not wrong. Your professor is saying things which are out of date -- things which have been proved wrong. He's not up to date in his information. And you are punishing me just because I am an unknown student. But remember, someday I can become a well-known person."

And when I told them the whole problem -- what the professor was saying and what my question was, they understood, saying, "You are right, but still we cannot, because that professor has not turned up for three days. He has sent his resignation. We will not expel you, but I will talk to some other college or university..."

And when I would go to some other university, their first condition was, "You are not supposed to ask any questions." I said, "What kind of university is this? If the professor is talking nonsense and I am not supposed to ask questions, this is not a seat of learning." They said, "We don't want to discuss it; your vice-chancellor phoned me saying, `Somehow accept him.' I can accept you only on one condition -- that you will not ask questions."

I said, "That is impossible. When I see someone is falling into a ditch, I cannot resist preventing him; I will forget the promise. The only solution is that you give me enough percentage for being present in the university, and I will not come at all."

And finally this was what they had to agree to -- that they would give me enough percentage for being present so that I could appear in the examination, but I need not come to the university again; just when the examinations came, I would come. So most of my time was spent in the libraries, not in the classes.

It was just accidental that I became acquainted with the subtle nuances of words, their beauty, their poetry; so when enlightenment overwhelmed me, slowly slowly I was able to at least give some indication of the beyond. But it was purely an accident.

A poor Jew is walking down the street, when he sees a rich funeral procession go by -- black Rolls Royces, lots of flowers, women in furs, a bronze-handled coffin. He shakes his head: "Now that's what I call living."

There is no relationship between enlightenment and language; just as there is no relationship between enlightenment and poetry, painting, singing, dancing, music and pottery. But if you become enlightened, and you were already a good potter, after enlightenment your pottery will have a new significance. It has happened in this country... Gorak, one of the great masters, was a potter. After his enlightenment, he continued -- that was the only art that he knew. But the art changed totally. His pottery became almost sculpture.

Another man was Kabir, who was a weaver. When he became enlightened he continued to weave, but his weaving of the clothes became a totally different thing than for any other weaver in the whole history of mankind. The love, the blissfulness, the silence -- as if it all became part of his weaving.

Raidas, another master, was a shoemaker. When he became enlightened he continued shoemaking, but now his shoes were such that people would love not to wear them on their feet, but to keep them on their heads! They were coming from a source; they showed the love, they showed the blessings of the man. It was no ordinary shoemaking -- it had a quality of its own.

A little old lady was at the doctor's to get the result of her last week's test. "Well, it will come as a shock," the doctor told her, "so brace yourself for the news."

"Don't worry, doctor," said the shriveled old crone. "Tell me the worst, I am ready to die."

"Those cramps in your stomach... well, the tests show that you are pregnant."

"But that is impossible, doctor. I'm seventy-eight years old. How am I going to tell my husband? He's eighty-eight years old. The shock will kill him."

"I'm afraid there is no doubt about the pregnancy," the doctor told her, "but if you would like to call your husband from here, please do." The little old lady dialed her home number.
"Hello," said her husband.
"Hello, dear," she answered. "I am at the doctor's and I have some news for you."
"Yes?" said her husband.
"Well," she continued, "I had been having these cramps in my stomach, and the doctor has just told me I'm pregnant."
There was a long pause... then, "Who did you say was calling?"

A lifelong practice... it does not make any difference whether the person is eighty-eight years old -- he must be having girlfriends. The wife is worried, but the old fellow asks, "Who did you say was calling?"

Enlightenment can come to anybody at any age, but you will have to use your mind to communicate it, and that mind will be the old mind. If it is articulate in something, then that will become your expression. Haridas, a great musician and a master, never spoke about his enlightenment but only sang songs -- songs of tremendous beauty played on his sitar; and just his music conveyed something of his inner music.

Enlightenment is unrelated with anything, and after enlightenment it is very difficult -- almost impossible -- to train your mind. Mind becomes such a faraway reality, and you are so beyond.... The mind is in the valleys and you are on the sunlit peaks of a mountain. The distance is so much that unless the mind is already trained in something, there is no way other than to remain simply silent.

Most of the mystics have not spoken -- not a single word -- although a few very sensitive souls became aware that something great has happened to them. People started sitting by their side, at their feet, just to be showered by their silence and by their presence. It has been found to be tremendously blissful, but only for a very few, because the language of silence and the language of presence is not understood by many.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #3
Chapter title: Enlightenment is not a device

2 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
I SEE YOU HERE EVERY DAY, SO RADIANT, SO FULL OF LIGHT, SO FAR AWAY FROM THE EVERYDAY REALITY OF MY LIFE. YOU ARE A SHINING BEACON SHOWING THE WAY, AND THE POSSIBILITY OF SOMETHING MORE THAT CAN HAPPEN IN ME. YEARS AGO, HERE WITH YOU, I USED TO FEEL THAT ENLIGHTENMENT WAS JUST AROUND THE CORNER. NOW IT SEEMS A MILLION MILES AWAY. IT DOESN'T SEEM TO MATTER REALLY ANY MORE: EACH DAY SEEING YOU AGAIN IS ENOUGH IN ITSELF.
MASTER, IS THIS WHOLE IDEA OF `ENLIGHTENMENT' JUST ANOTHER DEVICE? I DON'T REALLY

KNOW WHAT TO BELIEVE ANYMORE. YOU, YOUR PRESENCE, AND THE TEARS IN MY EYES ARE ALL I HAVE.

Anand Somen, enlightenment is not a device. All devices are for enlightenment, but enlightenment itself is an absolute reality. You think it is now miles away while before it used to be just around the corner. That was a device -- to make you feel that it is just around the corner. It is certainly miles away, but those miles are very relative -- they depend upon the intensity of your longing. They can be longer, they can be shorter; you can go on for lives searching for it, and you can find it today.

You have to understand the idea of relativity. Those miles are not a reality in themselves -- they depend on you. If your longing is just lukewarm, then those miles are very long -- perhaps too long. Perhaps it may not be possible for you to reach it. But if your longing is a flame in your heart and you are afire with it, it is a question of life and death, then those miles miraculously become very short -- sometimes so short that a master can say, "You can have it right here and now," and they disappear completely.

But the problem is to have a longing so deep, so total, so intense that it becomes your very life, your very heartbeat; that you are surrounded by it twenty-four hours a day, that you breathe it in, you breathe it out. Whatever you are doing does not matter, an undercurrent of a deep search continues. Even while you are asleep, the undercurrent of the search does not stop. You go to sleep with the longing, you wake up with the same longing; and between these two points you may have been asleep, but the longing has continued in your unconscious.

I have been telling you that enlightenment is just around the corner; that is certainly a device. For most of you it is not just around the corner, but a few of you can make it just around the corner by how much you love it....

There are so many categories: somebody is simply curious, he has no longing, he has become curious because others are searching for it. He starts thinking that there must be something in it if so many people are searching, but no bell rings in his own heart, nothing clicks within his being. Then it is millions of miles away. A few are just students -- they are studying it as subject matter to increase their knowledge, to become more knowledgeable. They don't have a desire to achieve it, they don't have a desire to become pilgrims. They want to know everything about it -- perhaps sometime it may be useful.

One great sage in Sri Lanka was dying. All his disciples... and they were in the thousands because the man was over a hundred years old; he had lived long, he had been a man of charisma, and he had attracted many. Hearing that he was going to leave the body, they had all gathered from different parts of the country to have his last *darshan*, to be in his presence for the last time, to feel that silence, that celebration, that fragrance that was always around him.

Before dying, the old man opened his eyes and said, "You have loved me, and you have loved whatever I have been teaching you. Now I am leaving the body... if somebody wants to come with me, he can stand up." Masters are crazy and strange people. Now everybody started looking at each other, thinking, "He is a very old disciple -- perhaps he wants to go," but everybody was looking at each other, and nobody was standing up.

And the old man said, "The one who will be ready to go with me will go enlightened. He will not go in his ordinary consciousness; he will go fully conscious." But there was such a great silence over that crowd of thousands of disciples. Finally one man raised his hand, but he was afraid that he might be misunderstood so he said, "Please don't misunderstand me. I am not standing up, I am simply raising my hand. I would like to know what is this enlightenment, what is death?"

The old man said, "I am ready to take you with me; you can have the experience yourself of both enlightenment and death."

He said, "I would have liked to come with you very much, but there are so many things incomplete. My wife is sick, my children are not grown up, my daughter is going to be married; so just now it is not possible for me. But I want to inquire so that I can remember, and when it becomes possible for me, I can follow the way."

The old man laughed. He said, "You have been with me for almost forty years, and all these forty years I have been talking about nothing but enlightenment, in different ways, from different aspects. And in forty years you have not been able to complete your things... how many more years will you take?"

He said, "Forgive me. In fact, I'm only a student. There is no longing in me to become enlightened; I don't want to take such a risk -- and that, too, with death. But I'm very interested in knowing about it. You can trust my sincerity as far as knowing about it is concerned." This is a category.

Then there are people who really want... who are not just students, who are disciples; and nobody can doubt their intentions, but they want enlightenment to be given to them. They are waiting for some savior. They themselves are not ready to travel the path; that seems too arduous. Why not wait till the savior comes?

Millions of Buddhists are waiting for the savior, millions of Christians are waiting for the savior, millions of Hindus are waiting for the savior. That, too, is a very tricky strategy of the mind to postpone; neither does the savior come, nor do you have to go through a dangerous experience. It is beautiful to talk about it, it is beautiful to read about it, it is beautiful to know about it; it is also beautiful if somebody else can simply give it to you. But enlightenment is not one of those things that can be given -- you have to get it, you have to move, you have to evolve, you have to grow.

You cannot remain as you are and become enlightened. You have to deserve it.

You have to purify your consciousness, you have to deepen your meditation, you have to make your lovingness unconditional. And you have to move beyond the mind, beyond the body, to a point within yourself which is the center of your being, which is going to become enlightened. For that a very deep desire is needed, a desire for which you can risk everything, a desire for which you can be ready to die.

Then enlightenment is just by the corner... even the corner is too far away. Perhaps to the man of total longing, enlightenment is just within him; hence I say it is a relative phenomenon, it is very elastic. Those miles can be long, those miles can be very small -- ultimately it all depends on you.

Anand Somen, you are saying, "I see you here every day, so radiant, so full of light, so far away from the everyday reality of my life."

Don't take it for granted, because one day you will not see me. And then you will repent for all those old days when I was alive and available, and could have helped you in every possible way. It is a strange thing about the human mind that you become aware of things only when you have lost them. When you have them, you tend to forget them -- they become too obvious.

You are saying, "You are a shining beacon showing the way, and the possibility of something more that can happen in me."

How long are you going to see me just as a shining beacon showing the way? It is time. You should walk on the way; otherwise, what purpose is my beckoning, my shining, my calling you forth, if you don't move a single inch? Just don't get lost in enjoying my presence; it has to become your experience too, and for that, you have to walk the way. Gautam Buddha is reported to have said, "Buddhas can only show the way, they cannot walk for you." Nobody can do that. It is just not part of the nature of things.

You say, "Years ago, here with you, I used to feel that enlightenment was just around the corner..."

You were new, and for the new people I have to be seducing. Unless I say, "It is near the corner, by the corner," they are not going to be bothered about enlightenment. They have too many things to do in life... futile, but in their consciousness in this moment they seem to be very significant. But if I say, "It is just by the corner," even a man who has no great desire to be enlightened may think, "What is the harm? Just have a look... it is just by the corner."

But once you have moved that much, things start changing. Just a slight movement in your consciousness, and then you cannot stop because new experiences start exploding.

Enlightenment may not be by the corner, but there are things which are tremendously beautiful, peaceful, silent, very fulfilling. And by the time you reach to the corner, you will experience all those things and you will forget your past engagements, occupations. A great desire is bound to arise to go a little more, a little deeper; perhaps things are more juicy -- and things are juicier the deeper you go.

And as the taste becomes your taste, not just my word, then it takes you. Even if the goal is miles away, a slight taste of evolving consciousness is enough seduction to follow the path.

But even when it was just around the corner, you did not explore the corner. On the contrary, you accepted the idea that it is just by the corner so what is the hurry? We can continue to be as we are. Any time, any day, when you don't have anything else to do -- when the girlfriend has escaped, when you have been thrown out of your job, when there is a strike in the office -- you can have a look by the corner. But that moment never comes; one girlfriend leaves, and before she has even left the other has already arrived.

Mulla Nasruddin's wife was dying, and Mulla asked, "Is there anything that I can do to make you happy in the last moments of your life?"

She said, "Yes, promise me that you will not marry that bitchy woman, Fatima."

Nasruddin said, "Don't be worried. Moreover, your clothes don't fit her."

He has already decided about Fatima. He's just working out how to make his wife's clothes fit her because she was fat, and Fatima is not fat -- she's young.

One problem leaves, and ten others are standing in a queue by your door. You were thinking that there will be some time left to inquire into enlightenment, but these problems go on growing -- they are unending. Even when you are dying, you will have to leave things half done -- many problems untouched. And now, because I cannot go on telling you that it is by the corner... sooner or later I have to tell you the fact that it is a long journey, long because of you. Seeing your approach, it is millions of miles long.

You can bring it back to the corner, but you have to create the passion. People are running after power, money, prestige -- and they devote their whole lives to it. And things like enlightenment they want to get free. They don't want to pay anything for them -- not even a little walk.

Now you are saying, "It does not seem to matter really anymore, each day seeing you again is enough in itself."

That is a very dangerous conclusion, because one day certainly you will not see me. I cannot help it. I would love to remain with you forever, but that is not how things happen. Today I'm with you, tomorrow is uncertain, and the day after tomorrow it is certain that I will have to leave.

You can be nourished by my presence, you can drink me, you can allow yourself to be showered by me; but all these things should create a passion to reach to the same state in which I am. Otherwise, you will not be able to console yourself -- your misery will be great because you have made me something ultimate.

My presence is momentary. We are together for the moment -- for a few moments at the most -- and then we have to depart. And this departure cannot be canceled. So enjoy it, but don't be contented with it. The enjoyment of my presence and your love for me should be shown by your passionate search for enlightenment. There is no other way.

And just to console yourself, you are asking, "Is this whole idea of `enlightenment' just another device?"

You would love it if I were to say to you, "Yes, Somen, it is only just a device. Relax, you don't have to go anywhere, you don't have to grow." But I cannot say that to you. I love you; that's why I cannot say anything just to console you, just to make you happy for the moment, and destroy your possibilities for the future.

Enlightenment is not a device. Every device is for enlightenment.

You are saying, "I don't really know what to believe anymore. You, your presence, and the tears in my eyes are all I have."

You are not expected to believe in anything, because I am not here creating believers; I want inquirers. I am not here creating obedient followers. I want rebellious seekers, not people who are incapable of saying, "No!" -- because to me unless you are able to say no, your yes is meaningless. Unless you can doubt, you cannot find authentic trust. It is only through doubt, and the dark night of doubt, that you reach to a state of finding something which is indubitable. Then trust arises. There is no need to be worried about what to believe anymore.

It is good that you say, "You, your presence, and the tears in my eyes are all I have."

That is your knowledge, superficially. If you go deeper into your being, into meditation, you will have much more. You will not lose my presence; in fact it will become deepened. You will be able to feel it in many more dimensions than you are doing now. You will be able to see it with more clarity, with more understanding, and it will be more nourishing.

And your tears will become more and more of joy, blissfulness, gratitude. They will become finally your prayers, because unless a man knows how to pray with tears, he does not know what prayer is. Prayers made of words are not prayers, because words come from the head and the head has no understanding of gratitude. Tears come from a deeper source, from your heart; and they say much more, they contain much more.

Words are empty, tears are immensely significant. Your tears will become more and more joyful, more and more musical, more and more full of songs, more and more a dance unto themselves. But don't stay in the same place: where the morning finds you, the evening should not find you; you should have moved. Where the evening leaves you, the morning should not find you there; you should have moved.

Life is small and the journey is tremendous, with so many treasures. And unless you make it your only passion, you will not be able to reach to enlightenment. But anyway, it is by the corner.

BELOVED MASTER,
THE OTHER NIGHT, I COULD HAVE SWORN I SAW A MAN READING A NEWSPAPER IN ANANDO'S ROOM DURING THE DISCOURSE. WAS I JUST SEEING THINGS?

Milarepa, not only have you seen him; Kaveesha has seen the same man sitting on a chair reading the newspaper, and because of the newspaper nobody could see his face. People could see only the legs, the shoes, the socks, the hands and the newspaper; nobody has seen his upper body and his face -- and nobody has dared to go in there. When Kaveesha saw it she shrieked -- and Kaveesha is a great occultist, a hypnotist, a knower of witchcraft and black magic; and if she shrieks it means something really substantial!

I have seen it too because when I passed after the discourse, the fellow was reading the newspaper. In fact I have suggested to Anando... because the ghost that lives in that room goes on knocking and disturbing Anando's sleep. Now she has got an air conditioner and she keeps it on full speed, so noisy that she does not hear him, but still this fellow knocks loudly. I have told her to talk to him, he is not a bad fellow. Many people have lived in that room before, and it has happened to everybody. Slowly, slowly, they become accustomed and because he is a nice man... just talk to him. So she has been talking but no answer was coming.

I said, "You go on talking." Finally the man said, "I want the newspaper;" so she managed the newspaper. He was sitting in the middle of the room in the night -- she could not sleep because he was sitting in the middle of the room with his newspaper, so she pushed the chair into the bathroom. And in the middle of the night she must have gone to the bathroom and had forgotten about the fellow -- and he was there, still reading the newspaper. So she shrieked herself! And then she remembered that "this is the same newspaper, no harm; it is the same man."

So Milarepa, what you have seen is not your imagination, it is a reality. Now Anando has trouble. Every day she has to bring the newspaper for the old man, but he is such a nice person... and it is natural that living in a ghost world, he must be interested to know what is happening in the world, so he just wants a newspaper.

Next time I will tell Anando that everybody can have a little look, just from outside the door because he may feel embarrassed. His shoes are very old, very ancient, his socks have holes in them, his pants are very old fashioned, but these must have been the clothes in which he died. And there is no laundry in the ghost world, no tailors, no Gayan and her department. I will tell Anando, "You can make a few better clothes for the old man; give him a nice shower, put new clothes on him and don't be afraid of him."

You have seen rightly -- that ghost has lived long; he is the oldest inhabitant of this house. This house used to belong to a royal family, a royal family of Rajasthan. Mount Abu was their estate, and when they donated this house to me they especially brought me into the room to tell me, "Whoever lives in this room, assure him not to be worried because the old ghost belongs to the royal family; he is a gentleman and has never misbehaved."

But it will be a joy for all of you to see, so Anando can make arrangements and persuade the old fellow again to sit in the chair. But just look from outside the door, don't go in; he may feel embarrassed. Ghosts don't like crowds, and ghosts don't like to be seen. It is a great concession to Anando that he was willing to sit cross-legged on a chair.

But he was clever enough; he must have remembered the old habit every husband knows -- how to read the newspaper so he can avoid the wife. Neither can the wife see his face, nor can he see the wife's face, because once they look at each other, immediately trouble starts. So every husband as he enters into the house, the first thing he does... he opens the newspaper. He may have read the same newspaper in the office, in the restaurant, in the railway train; he starts reading it again just to avoid his wife.

And ghosts are more sensitive, so you can see... Anando can arrange it today -- perhaps he is still reading in the bathroom.

Maitreya is laughing because he is also a great reader of newspapers, he is a collector. He goes on collecting old newspapers. Perhaps he reads them or... what does he do with those newspapers? But he goes on piling them up, he enjoys them. Just before he became a sannyasin he was a politician, he was a member of the parliament; it's just an old habit he still continues. Anando can introduce Maitreya to that old fellow; they will enjoy each other's friendship.

BELOVED MASTER,
WHEN I MEDITATE I AM SOMETIMES AWARE OF A DESIRE TO FAINT OR PASS OUT. THIS DESIRE USED TO BE BEHIND DRINKING ALCOHOL OR TAKING DRUGS, ALTHOUGH THEY ALWAYS FAILED. AM I A SEEKER SIMPLY OUT OF A DESIRE FOR OBLIVION?

Shunyo, in meditation you pass through spaces which are very like the spaces that you experienced with alcohol or under the influence of drugs. And they are so alike that to discriminate between them is almost impossible. Even a genius like Aldous Huxley understood that the space he reached through LSD is the same as what Patanjali, in his yoga sutras, calls samadhi; what Gautam Buddha calls nirvana; what is known in Japan as satori. And he wrote a very significant book, HEAVEN AND HELL, in which he described his experiences of taking LSD. He tried to prove that through LSD one can reach, scientifically, to the same great experience of samadhi which yoga tries to reach by old primitive methods -- which take years to practice.

What was really happening? Those states have some similarity, but the experiences of alcohol, LSD, marijuana or hashish stop at a point where you become unconscious -- a kind of oblivion -- while meditation goes on beyond that oblivion. For a moment you feel lost and then suddenly a fresh awakening, a fresh awareness becomes available. And this will happen at every interval; each time you move to a deeper state of awareness, there will be an interim period which will look like fainting, oblivion, unconsciousness. But if you go on you will pass through it, and suddenly a more conscious, more alert, more joyful state will become available to you.

So Shunyo, it is not that you are a seeker simply out of a desire for oblivion. You have to go beyond the state where you start feeling faint or passing out. Don't be afraid -- pass out, faint, go into it, let it overwhelm you. For a moment all will be lost, but only for a moment. And then suddenly -- the dawn; the night is over.

This will happen many times at each turning point in awareness, but that does not prove that you are a seeker simply out of a desire for oblivion. It simply shows that you don't yet have a clear-cut understanding of the differences. The whole of humanity has lived in the past with this misunderstanding.

After he had finished his sermon, the rabbi remonstrated with the member of his congregation who had walked out in the middle of it. "Please, rabbi, forgive me," said the man, "but I have a problem."
"Ah," said the rabbi, "what is it?"
"I walk in my sleep."

In churches, in synagogues, people enjoy a beautiful morning's sleep, and because he has the habit of walking in his sleep he does that in synagogues too.

Shunyo must have been taking all those drugs. The whole new generation, particularly in the West, has gone through that phase. Now the situation has worsened; even school-age boys and girls are taking drugs; six-year-old, eight-year-old boys and girls, in the millions, are taking drugs. No government can prevent it -- all the governments are trying; no politicians can succeed in preventing it because they themselves are all drinking alcohol, which is a far worse drug than marijuana. Marijuana is innocent: it does not have all those bad after-effects that alcohol has. But it is a strange world -- alcohol is available and marijuana is prohibited.

And if we really want people not to be destroyed by drugs and alcohol, we are absolutely capable of making synthetic drugs like LSD and taking all the bad effects out of them. There is no need for any prohibition. They can even become supportive to health, to better sleep, to better appetite. Everything can be done, but because of our old mind we go on trying to enforce old, stupid prohibitions. Now thousands of young people are suffering in jails for no crime at all, just because they had been taking marijuana.

My feeling is that this widespread influence of drugs all over the world in the new generation is very significant. It shows that man is not satisfied with his ordinary consciousness, that he is fed up with it, he is bored with it, he wants new spaces, new experiences, new consciousnesses.

Drugs can give you a slight glimpse, but soon you are back to your old consciousness. The younger people will graduate from drugs to samadhi automatically because the drug, on the one hand, is very superficial -- it gives only a few hours. Secondly it has some bad effects: you become addicted to it, the governments are against it and if you are caught you have to suffer in jail unnecessarily.

Samadhi costs nothing. You just have to learn the art of meditation and it can become a permanent state of cheerfulness, of joy, of blissfulness. My feeling is that the great revolution that is going on through drugs in the new generation is going to introduce that generation to meditation. There is no other way, because no drug can fulfill, in depth, the desire of the drug takers. Only meditation has that capacity.

An ancient story... God visited the earth and approached the Babylonians. "I have a commandment for you," he said. "What is it?" asked the Babylonians. "Thou shalt not steal," said God. "We don't want it," the Babylonians replied.

So God approached the Egyptians, and offered them the same deal. But the Egyptians said, "No, thanks."

And then God saw Moses wandering in the desert. "I have a commandment," he said.
"How much does it cost?" asked Moses.
"Nothing," answered God. "It is free."
"Okay," said Moses, "in that case I'll take ten."

The East knows only one commandment -- and that is samadhi. Its beginning is meditation, its ultimate flowering is enlightenment.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #4
Chapter title: The rebel is utterly innocent

2 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
WHAT ARE THE QUALITIES OF A REBEL?

Maneesha, the qualities of a rebel are multidimensional. The first thing: the rebel does not believe in anything except his own experience. *His* truth is his only truth; no prophet, no messiah, no savior, no holy scripture, no ancient tradition can give him his truth. They can talk about truth, they can make much ado about truth, but to know about truth is not to know truth. The word `about' means around -- to know about truth means to go around and around it. But by going around and around you never reach to the center.

The rebel has no belief system -- theist or atheist, Hindu or Christian; he is an inquirer, a seeker. But a very subtle thing has to be understood: that is, he is not an egoist. The egoist also does not want to belong to any church, to any ideology, to any belief system, but his reason for not belonging is totally different from the rebel. He does not want to belong because he thinks too much of himself. He is too much of an egoist; he can only stand alone.

The rebel is not an egoist, he is utterly innocent. His nonbelieving is not an arrogant attitude but a

humble approach. He is simply saying, "Unless I find my own truth, all borrowed truths are only burdening me, they are not going to unburden me. I can become knowledgeable, but I will not be knowing anything with my own being. I will not be an eyewitness of any experience."

He does not belong to any church, any organization, because he wants not to be an imitator. He wants to remain pure and unpolluted so that he can search without any prejudice, so that he can remain open without any preconceived idea. But his whole approach is that of a humble man.

Just today, one of the sannyasins, Dr. Indivar, has asked a question. He is very much disturbed because when I come and go morning and evening, folding my hands and bowing down to the godliness within you all... his disturbance is created by those few sannyasins, who in deep love and trust, bow down -- put their heads on the floor.

He is asking me, "Is it right that people should bow down before another man?" And his disturbance goes on increasing, because more and more people are bowing down. As far as I am concerned, it is everybody's freedom; nobody has asked anybody to bow down. And in his idea lives the old man -- you can bow down to a god, but not to a man. That is the background implication.

It seems people listen to me, yet only words reach them -- the meanings are lost somewhere in between. You can bow down to a tree, to a mountain, to a sunset, to a sunrise, to a full moon, to a starry night; your bowing down is nothing but an expression of your gratitude. It has no connection with any God. You can bow down in front of a man, in front of a child, even in front of a man like me, who is absolutely ordinary -- with no pretensions of being a prophet or a savior, a messenger or an incarnation of God.

But why should he be disturbed? Nobody is telling him to bow down. What authority has he got to interfere in other people's lives, their way of living, their way of being, their behavior? Nobody is interfering with his life; nobody is telling him to do anything. Nobody has told these people to bow down.

He thinks -- and without ever considering a simple fact -- that people are imitating each other. On what criterion can he say that? Is he a thought reader? Is he a telepathist? On what grounds can he say that somebody is imitating somebody else -- just because a few others are also bowing down?

But the same thing can be said about you, because many are not bowing down. You must be imitating those idiots. In what way have you thought that you are not imitating? It is their freedom to do what they feel like doing; it is your freedom to do or not to do. If you want, you can just move in the opposite direction. They are bowing down forward -- you can go backward, you can lie down on the floor! If that gives you joy, it is perfectly acceptable.

He's asking, "... is not this too a kind of surrender?" It is not, because nobody has been asked to do it. Nobody is being rewarded for it, nobody is being promised any reward for it. And he is seeing only one side and is not aware about his blindness: that I, with my folded hands, am paying respect to the divineness in you. That, he is not seeing at all. About that he has no objection; that fulfills the ego.

But people showing their gratitude, showing their joy and ecstasy, is not surrender. They are not losing themselves, they are not surrendering their individuality, they are not losing their self-respect. It is the most dignified and the most graceful experience, but only for those who deserve it.

Dr. Indivar, you don't deserve it yet, although you have been around here a long time. But these years have gone as sheer wastage if you cannot even allow people freedom to act according to their feelings. And you became offended.... Your question was full of arrogance, egoism, condemnation of others, and you have no concern with them. You should think about yourself!

A rebel respects his own independence and also respects the independence of everybody else. He respects his own divineness and he respects the divineness of the whole universe. The whole universe is his temple -- that's why he has left the small temples made by man. The whole universe is his holy scripture -- that's why he has left all holy scriptures written by man. But it is not out of arrogance, it is out of a humble search. The rebel is as innocent as a child.

His second dimension will be not to live in the past, which is no more, and not to live in the future, which is not yet, but to live in the present with as much alertness and consciousness as he can manage. In other words, to live consciously in the moment. Ordinarily we live like somnambulists, sleepwalkers. The rebel tries to live a life of awareness. Awareness is his religion, awareness is his philosophy, awareness is his way of life.

His third dimension is that he is not interested in domination over others. He has no lust for power, because that is the ugliest thing in the world. The lust for power has destroyed humanity and has not allowed it to be more creative, to be more beautiful, to be more healthy, to be more wholesome. And it is this lust for power that ultimately leads to conflicts, competitions, jealousies and finally to wars.

Lust for power is the foundation of all wars. If you look at human history... the whole of human history is nothing but a history of wars, man killing man. Reasons have changed, but the killing continues. It seems reasons are only excuses. The real fact is that man enjoys killing.

In one of Aesop's fables -- and those are some of the greatest fables in the world, so simple and so significant -- a small sheep is drinking water from a mountain stream of crystal-clear water. A great lion comes and naturally becomes interested in the sheep -- it is breakfast time but he has to find an excuse. So he says to the sheep, "You are dirtying the stream. Don't you understand that I am the king of the jungle?"

The poor sheep said, "I know, but your highness, the stream is not going towards you. I am standing below you and even if it becomes dirty by my drinking water, the water is going downwards -- not towards you. You are making it dirty and I am drinking that dirty water. So your logic is not right."

The lion saw the point and became very angry. He said, "You don't have respect for your elders. You have some nerve arguing with me."

The poor sheep said, "I have not argued, I have simply said what was factual. You can see that the stream is going downwards."

The lion was silent for a moment and then said, "Now I remember. You belong to a very uncultured, uneducated family. Your father insulted me yesterday."

The poor sheep said, "It must have been somebody else, because my father has been dead for three months, and you must know that he is within your belly. He is no longer alive. You have made a lunch of him. How can he behave disrespectfully towards you? He is dead!"

That was too much. The lion jumped and caught hold of the sheep saying, "You don't know manners, you don't know etiquette, you don't know how to behave."

The sheep said, "The simple fact is, it is breakfast time. You simply eat me; there is no need to find any excuse."

In such simple parables, Aesop has done miracles. He has said so much about man.

Now why is Indivar disturbed? Because his own heart does not know love, his own heart does not know trust, his own heart is dry. He has not known the joy of tears. Seeing others overwhelmed with joy and gratitude, he feels inferior. He *is* inferior. To hide his inferiority, he finds all kinds of logic -- that it is surrender, that this should not be so, that people are imitating each other. But you are not the guardian of people. Who has given you that responsibility? You are only responsible for yourself.

A rebel lives his life in total freedom; he does not allow anybody to interfere in it, and he never interferes in anybody else's life. I have not told anybody to do anything. If something happens to them, I cannot prevent them because that will be interfering, that will be dictating.

Just a few days ago we inaugurated a beautiful fountain in the memory of J. Krishnamurti. I have received a few letters from the followers of J. Krishnamurti, saying that before dying he said, "Don't make any memorial of me." Now it raises many questions. First it means he wanted to dominate others, even after his death. Whether you say, "Make a beautiful memorial for me," or you say, "Do not make a memorial for me," it does not make any difference. It is the same. You are trying to control the future -- after your death too.

But nobody will see the implication of it. Why should he be concerned with what happens after his death? And what can he do? Living people have been going against me in the courts. Do you think now J. Krishnamurti is going to be in the court against me, saying that I have been hurting his feelings?

And secondly, I laughed when I heard about those letters because a few of the writers of those letters are well known to me. They have been following J. Krishnamurti for forty and fifty years; they are as old as he was. But they show by their letters that they have not understood him. J. Krishnamurti had said his whole life, "Don't follow me!" Now if he says, "Don't make memorials when I am dead," then don't follow him -- make memorials! That is a simple conclusion -- if you understand him.

J. Krishnamurti never accepted anybody as his follower, and now these people are writing letters as followers of J. Krishnamurti. He denied continually, for almost seventy years, saying, "Nobody is my follower." Listening to him, reading him, having interviews with him -- these people still have the wrong attitude: they think they are followers of J. Krishnamurti. But that is their business; I have no objection. That is something between them and J. Krishnamurti.

But one thing! And how many other things have they followed from J. Krishnamurti? Only one thing -- not to make a memorial. In seventy years' teaching time, how many things have they followed? I know them; they have not followed a single thing. They have not even followed this most fundamental approach of J. Krishnamurti, "Nobody is my follower." They have followed nothing.

But this is very comfortable -- not to make a memorial -- and, particularly for Indians, it is very comfortable and consolatory that so much money is saved. "The poor fellow himself said it was good; now we can say that we cannot go against his will." But in what other matters have you ever followed his will?

A rebel simply lives his life in the moment, with awareness, with no desire to dominate, either while he is living or when he is dead. He does not have any lust for power.

He is a scientist of the soul -- that is the fourth dimension. Just as science uses doubt, skepticism, inquiry, he uses the same methods for his inner search. Science uses them for objective reality, he uses them for his subjectivity. But he does not condemn doubt, he does not condemn skepticism, he does not condemn disobedience, he does not condemn a nonbelieving approach to reality. He enters within his own being with a scientific mind.

His religion is not superstitious -- it is scientific. His religion is not a search for God, because to begin with God means you have already accepted a belief, and if you have accepted a belief your search is contaminated from the very beginning.

The rebel goes into his inner world with open eyes, with no idea of what he is looking for. He goes on polishing his intelligence. He goes on making his silences deeper, his meditation more profound, so that whatever is hidden in him is revealed to him; but he has no preconceived idea of what he is looking for.

He is basically an agnostic. That word has to be remembered because it describes one of his basic qualities. There are theists who believe in God, there are atheists who do not believe in God and there are agnostics who simply say, "We do not know yet. We will search, we will see. We cannot say anything before we have looked into every nook and corner of our being." He begins with, "I do not know." That's why I say he is just like a small child -- innocent.

Two boys were discussing running away from home. "But if our fathers catch us they will hit us," said one.

"So," said the other, "we will hit them back."

"But we can't do that," said the first boy. "The Bible teaches us to honor our father and our mother."

"Right. Then you hit my father and I will hit yours."

Just an innocent and simple solution with no difficulty.

The rebel lives a childlike innocence, and innocence is the most mysterious phenomenon. It opens the doors of all the secrets of life.

Only a rebellious person is truly revolutionary and is truly religious. He does not create an organization, he does not create a following, he does not create churches.

But it is possible that rebels can be fellow travelers: they may enjoy to be together, to dance together, to sing together, to cry and weep together, to feel the immensity of existence and the eternity of life together. They can merge into a kind of communion without any surrender of anybody's individuality; on the contrary, the communion of rebels refreshes everybody's individuality, nourishes everybody's individuality, gives dignity and respect to everybody's individuality.

BELOVED MASTER,
WHILE WATCHING THE CHANGING WORLD OUTSIDE AND THE MOVEMENT OF THOUGHTS AND EMOTIONS WITHIN, I BECOME MORE AWARE OF A PRESENCE THAT DOESN'T CHANGE. IT IS IMPOSSIBLE TO DEFINE WHAT THIS IS IN WORDS, BUT I DO KNOW THAT IT IS ALWAYS THE SAME PRESENCE; THAT WHEN IT COMES, IT IS EVERYWHERE AND NOWHERE AT ONCE; THAT NOTHING I'M THINKING OR FEELING CAN CONNECT WITH IT; THAT IT IS SO STILL IT DOESN'T EXIST AND SO SUBTLE THAT AT TIMES IT IS TOO ALIVE TO BEAR. I REMEMBER ENCOUNTERING THIS PRESENCE FIRST AS A CHILD.
BELOVED MASTER, AM I REDISCOVERING MY LOST INNOCENCE?

Dhyan Arjuna, yes, you are rediscovering your lost innocence. Religion is a rediscovery. It is something that we had known, that we had lived, but we have left far behind -- so far behind that it seems almost as if it was not a reality but only a dream scene, just a faint memory, a faraway echo. But if you become meditative that echo starts coming closer, the dream starts changing into a reality and the forgotten language of innocence is suddenly remembered. Hence it is not a discovery, it is a rediscovery.

Every child is born feeling the whole universe, not knowing his separation from it. It is by slow education that we teach him to feel separate. We give him a name, we give him an identity, we give him qualities, we give him ambitions -- we create a personality around him.

Slowly, slowly, the personality becomes thicker through upbringing, education, religious teaching; and as the personality becomes thicker he starts forgetting who he used to be in his mother's womb -- because there he was not a doctor, an engineer, there he had no name, there he was not separate from existence. He was so together with the mother -- and beyond the mother there was nothing. The womb was all, his whole universe, a very tiny experience of the ultimate reality.

What happens to the child in the mother's womb happens again to the sage when the whole universe becomes just a womb, and he becomes part of the womb. The child in the mother's womb never worries, "What will happen tomorrow?" He has no money, no bank account, no business, utterly unemployed, no qualifications. He does not know when night comes, when day comes, when seasons change; he simply lives in utter innocence, in deep trust that everything will be okay, as it has been before. If it is okay today it will be okay tomorrow.

He does not *think* this way, it is just an intrinsic feeling -- not words because he does not know words. He knows only feelings, moods, and is always in a jubilant mood, rejoicing -- absolute freedom without any responsibility.

Why does every child coming out of the womb give so much pain to the mother? Why is every child born crying? If you try to look deeply into these small matters they may reveal to you great secrets of life. The child resists getting out of the womb because it has been his home. He does not know any calendar. Nine months are almost an eternity -- forever. Since he has known that he is, he has been in the womb, always and always.

Now suddenly his home is being taken away. He is being thrown out, expelled; he resists with all the power that he has. He clings to the womb, that is the problem. The mother wants him to be born sooner, because the longer he remains inside, the more pain she has to suffer. But the child clings, and he is always born crying -- every child, without exception.

Only about one man, Lao Tzu, is it said that he was born laughing. It is possible; he was an exceptional man, crazy from the very beginning. Not knowing exactly what to do, that this is the time to cry, he laughed. And he remained that way his whole life, just doing wrong things at wrong times. And the story of his whole life's strangeness begins with the laughter. Everybody was shocked because no child has ever done that.

But that is the only exception -- which may be simply a myth, which may be just a retrospective idea. Seeing Lao Tzu's whole life, the people who wrote about him must have thought that his beginning could not be the same as everybody else's; it has to be a little crazy. His whole life... his beginning has to be consistent with his life. Perhaps it is only a myth. But even historically, if he had laughed it is an exception, not the rule.

Why is every child born crying? Because his home is being deserted, his world is destroyed -- suddenly he finds himself in a strange world amongst strange people. And he continues to cry because every day his freedom becomes less and less, and his responsibility becomes more and more weighty. Finally he finds there is no freedom left but only duties to be fulfilled, responsibilities to be carried out; he becomes a beast of burden. Seeing this with the clarity of innocent eyes, if he cries you cannot condemn him.

The psychologists say the search for truth, for God, for paradise, is really based on the experience of the child in the womb. He cannot forget it. Even if he forgets it in his conscious mind, it goes on resounding in his unconscious. He is searching again for those beautiful days of total relaxation with no responsibility, and all the freedom of the world available.

And there are people who have found it. My word for it is enlightenment. You can choose any word, but the basic meaning remains the same. One finds that the whole universe is just like a mother's womb to you: you can trust, you can relax, you can enjoy, you can sing, you can dance. You have an immortal life and a universal consciousness.

Dhyan Arjuna, what is happening to you is exactly a rediscovery. It has to happen to every sannyasin. But they don't allow it.

People are afraid to relax. People are afraid to trust. People are afraid of tears. People are afraid of anything out of the ordinary, out of the mundane. They resist, and in their resistance they dig their own grave and they never come to juicy moments, to ecstatic experiences, which are their right; they just have to claim them.

A Jewish man living in Los Angeles goes to see a psychiatrist. He introduces himself as Napoleon Bonaparte, even though his file card shows his name to be Hymie Goldberg.

"So what seems to be the problem?" asked the doctor.

"Well, Doc, actually everything is great. My army is strong, my palace magnificent and my country is prospering. My only problem is Josephine, my wife."

"Ah," says the doctor, "and what is her problem?"

Throwing his hands up in despair, the man says, "She is thinking she is Mrs. Goldberg."

In his tensions, in his anxieties, in his problems, man loses himself in the crowd. He becomes someone else. He knows that he is not the role he is playing; he is somebody else. This creates a tremendous psychological split in him. He cannot play the role correctly because he knows it is not his authentic being, and he cannot find his authentic being. He has to play the role because the role gives him his livelihood, his wife, his children, his power, his respectability, everything. He cannot risk it all, so he goes on playing the role of Napoleon Bonaparte. Slowly, slowly he starts believing it himself. He has to believe it, otherwise it will be difficult to play the part.

The best actor is the one who forgets his individuality and becomes one with his acting; then his crying is authentic, his love is authentic, then whatever he says is not just the prompted role, it comes from his very heart -- it looks almost real.

I have heard Mulla Nasruddin and his wife had gone to see a movie and the hero hugs his beloved, kisses her, and Mulla Nasruddin's wife says to him, "You never do this to me."

Mulla said, "You don't understand. This is just a film, not reality, and this is all acting."

The wife said, "Perhaps you don't know, but the woman who is playing the role of the heroine is the wife of the hero in real life."

Mulla Nasruddin said, "My God, then he is really an actor! Up to now I was thinking he is just an ordinary actor. He is really an actor... his own wife, and he is showing so much love."

When you have to play a part, you have to be deeply involved in it. You have to become it. Everybody is playing some part, knowing perfectly well that this is not what he is supposed to be. This creates a rift, an anxiety, and that anxiety destroys all your possibilities of relaxing, of trusting, of loving, of having any communion with anybody -- a friend, a beloved, a master. You become isolated. You become, with your own decisions, self-exiled, and then you suffer.

So much suffering in the world is not natural; it is a very unnatural state of affairs. One can accept once in a while somebody suffering, but blissfulness should be natural and universal. But you have to deserve it, and for deserving you don't have to do some great acts -- go to the moon or climb Everest. You have to learn small secrets. But there are people who are not ready to learn small secrets -- it is against their egos to learn anything. I have been getting rid of such people continuously, because they are unnecessarily wasting their time and occupying other people's places.

Just the other day one man wrote, "I enjoy very much when you come in and I enjoy very much when you go back, but in the middle, sitting for one or two hours, I don't enjoy at all." Now what to do with such a case? If there are many such cases I can manage a special session for them: I will come and I will go and they are free. There is no need to sit in between. But these stupid people go on hanging around my neck unnecessarily.

Hymie sees an old friend standing on the other side of the road from the Thames Bridge. "David, what are you standing there for?"

"I am going to jump off that bridge. My wife has left me, my children won't speak to me, and I am bankrupt."

"So why stand there?"

"The traffic. I could get killed crossing the road."

He wants to commit suicide by jumping from the bridge and he is afraid of the traffic.

Such is the wavering mind of man -- one moment one wants to commit suicide, the next moment one wants to live. There is no decisiveness. And without decisiveness, your life will remain wishy-washy. It cannot become a splendor.

BELOVED MASTER,
MANY TIMES I HAVE HEARD YOU SAY THAT THE DISCIPLE SHOULD NOT STOP UNTIL HE ARRIVES, AND THAT PEACE AND BLISS ARE NOT THE END. I WONDER WHY YOU SAY THIS SO OFTEN, AND HOW A DISCIPLE COULD STOP. IT SEEMS INCONCEIVABLE TO ME TO BE ABLE TO LET GO OF PEACE AND BLISS, IN VIEW OF HOW HARD IT IS TO LET GO OF MISERY.

Kaveesha, I can understand your problem. It certainly is inconceivable that anybody should even think of stopping on the way when bliss is growing, when life is becoming more and more juicy, when love is showering, when it is spring all over the path. In this fragrant, blissful state, it should be natural to go on and on, because the farther and deeper you go, the more light is yours -- the more *life* is yours.

But still, what seems to be inconceivable happens almost without fail to everybody. It is one of those strange things to which man is vulnerable. You know that man clings to misery; in fact clinging becomes his habit, his second nature. Whatever is known to him he clings to, even though it is misery, suffering; it is better to be miserable than to have nothing and be lonely. If man cannot even give up his misery... then what to say about blissfulness?

Misery is certainly a consolation -- at least you have something. People brag about it, people exaggerate their misery. They may have a small sickness, and they pretend -- perhaps they have tuberculosis. Niskriya was suffering from a small misery -- his girlfriend -- and he pretended that he was paralyzed. I asked my personal physician to go and look at Niskriya, and see what has happened. He checked, and he said, "He is not paralyzed -- no sign of any paralysis; he is just pretending." Why should he pretend?

For three days he remained paralyzed. I think, seeing that he had become paralyzed, the girlfriend must have moved on to some other misery; because there are so many miserable people there is no need to cling to Niskriya. Alone, now he is perfectly okay; his paralysis is gone.

It has happened many times -- not one time -- that people have been paralyzed for ten years or twelve years.... Their house caught on fire, and they suddenly ran out with everybody -- outside the house. They forgot completely that they were paralyzed, not supposed to be able to run out -- and they had not moved from their bed for ten years! When the crowd saw them outside the house, running, and people reminded them, "What has happened to you? -- you were paralyzed," they immediately fell down, paralyzed again. Just because of the fire, they forgot.

People exaggerate their misery; they make it as big as possible. Because they are not ordinary people they can't have small sicknesses, just a little cold, or a headache -- these are for ordinary people. They have very special... Just any small thing will happen, and they have cancer.

When I was teaching in the university, one woman professor always wanted a lift. Her house was just on the way, so I used to take her with me. And the whole way she was talking about so many diseases that I wondered where she got all those names from, because many of those names I had never heard of; they were all Greek, Latin.

One day I had gone to see a friend who was a Supreme Court judge; there I saw that woman's husband for the first time. He himself was a Supreme Court advocate. He told me, "I have been seeing you suffering every day, because each morning my wife stands out and waits for you. And she must be telling you that she has terrible diseases -- don't believe her! In the beginning, I used to believe her; I used to rush to the doctors, to the experts, and they told me that she's just enjoying having great miseries, great sicknesses.

"And then I found that she finds all those names in a medical encyclopedia. She learns all the details, all the symptoms, and then she starts talking about it -- that this is happening to her. Sometimes she has even deceived doctors, because the symptoms she describes are so accurate. But as they examine her more, there is no such disease."

I said, "I don't listen to her. She is not my wife -- it is your problem. Why should I interfere in anybody's problem? She continues talking about all kinds of diseases -- in fact she has made me very learned about many sicknesses I was not aware of."

Kaveesha, man clings to anything that he has, and he makes much fuss about it. It is just a desire to be special, to be extraordinary -- just a poor desire, just a pitiable condition. Because of this habit, I have to remind sannyasins, "While on the path, don't stop," because they will find something small, a little wildflower, and they will think they have found the lotus paradise of Gautam Buddha... because less than that is not possible for such great men like them. They will stop there, they will cling to it, they will not go further. They have to be pushed continuously. It is inconceivable, but this is the trouble with man; much is

inconceivable about him, but it is factual.

The police car stops Levy on the main highway. "Sir, do you know your wife fell out of the car five miles back?"

"Ah, thank God, officer. I thought I had gone deaf."

Five miles... there was so much silence; otherwise the wife was constantly chattering, so he was worried. What seems to be inconceivable is possible.

"These are extra strong pills, Mr. Cohen," the doctor advised him. "Take one on Monday, skip Tuesday, one Wednesday, skip Thursday, and so on. I will come round next week to see you."

When the doctor calls, he is met by a weeping Mrs. Cohen. "He's dead," she tells him.

"What!" said the doctor in surprise. "There was very little wrong with him. The pills should have cleared it up."

"It was not the pills," wailed Mrs. Cohen. "It was the skipping."

He was skipping the whole day. It would kill anybody.

So, Kaveesha -- even if something seems impossible, be gullible and believe it.
It can happen.
Man is a very strange animal.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #5
Chapter title: Renounce the past, not the world

3 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
IS RENOUNCING THE WORLD AND SOCIETY PART OF A REBELLIOUS SPIRIT?

Maneesha, the whole past of man is full of those people who have renounced the world and society. Renunciation has become part of almost all religions, a foundational principle.

The rebel is renouncing the past. He is not going to repeat the past; he is bringing something new into the world. Those who have escaped from the world and society are escapists. They have really renounced responsibilities, but without understanding that the moment you renounce responsibilities you also renounce freedom. These are the complexities of life: freedom and responsibilities go away together or remain together.

The more you are a lover of freedom, the more you will be ready to accept responsibilities. But outside

the world, outside the society, there is no possibility of any responsibility. And it has to be remembered that all that we learn, we learn through being responsible.

The past has destroyed the beauty of the word `responsibility'. They have made it almost equivalent to duty; it is not really so. A duty is something done reluctantly, as part of your spiritual slavery. Duty to your elders, duty to your husband, duty to your children -- they are not responsibilities. To understand the word `responsibility' is very significant. You have to break it in two: *response* and *ability*.

You can act in two ways -- one is reaction, another is response. Reaction comes out of your past conditionings; it is mechanical. Response comes out of your presence, awareness, consciousness; it is non-mechanical. And the ability to respond is one of the greatest principles of growth. You are not following any order, any commandment, you are simply following your awareness. You are functioning like a mirror, reflecting the situation and responding to it -- not out of your memory, from past experiences of similar situations; not repeating your reactions but acting fresh, new, in this very moment. Neither is the situation old, nor is your response -- both are new. This ability is one of the qualities of the rebel.

Renouncing the world, escaping to the forest and the mountains, you are simply escaping from a learning situation. In a cave in the Himalayas you won't have any responsibility, but remember, without responsibility you cannot grow; your consciousness will remain stuck. For growth it needs to face, to encounter, to accept the challenges of responsibilities.

Escapists are cowards, they are not rebels -- although that's what has been thought up to now, that they are rebellious spirits. They are not, they are simply cowards. They could not cope with life. They knew their weaknesses, their frailties, and they thought it was better to escape; because then you will never have to face your weakness, your frailty, you will never come to know any challenge. But without challenges how are you going to grow?

No, the rebel cannot renounce the world and the society, but he certainly renounces many other things. He renounces the so-called morality imposed upon him by the society; he renounces the so-called values imposed by the society; he renounces the knowledge given by the society. He does not renounce the society as such, but he renounces everything that the society has given to him. This is true renunciation.

The rebel lives in the society, fighting, struggling. To remain in the crowd and not to be obedient to the crowd but to be obedient to one's own conscience, is a tremendous opportunity for growth. It makes you bring out your best; it gives you a dignity.

A rebel is a fighter, a warrior. But how can you be a warrior in a cave in the Himalayas? With whom are you going to fight? The rebel remains in the society, but he is no longer part of the society -- that is his renunciation and that is his rebelliousness. He is not stubborn, he is not adamant, he is not an egoist; he does not just go on fighting blindly.

If he finds something is right he obeys it, but he obeys his own feeling of rightness, not the commandment given by others. And if he sees that it is not right he disobeys it, whatsoever the cost may be. He may accept a crucifixion, but he will not accept any spiritual slavery.

The situation of the rebel is tremendously exciting: each moment he is faced with problems because the society has a fixed mode, a fixed pattern, fixed ideals. And the rebel cannot go with those fixed ideals -- he has to follow his own still small voice. If his heart is saying no, there is no way, no power, to force him to say yes. You can kill him, but you cannot destroy his rebellious spirit.

His renunciation is far greater than the renunciation of Gautam Buddha, Mahavira and millions of others -- they simply renounced the society, escaped into the forest, into the mountains. It was an easier way, but very dangerous because it goes against your growth.

The rebel renounces the society and still remains in it, fighting moment to moment. In this way he not only grows, he also allows the society to learn that there are many things which are not right, but have been thought to be right. There are many things which are immoral but have been thought moral; there are many things which have been thought very wise, but they are really OTHERwise.

For example, all the societies of the world have praised virginity in women. It is a universally accepted ideal that the woman should remain a virgin before marriage. Sometimes there is a small, thin barrier of skin in a woman's vagina and if the woman makes love to somebody, that small barrier prevents the sperm from going to the egg.

The first thing the man is interested to know about is the small barrier, whether it is intact or not. If it is not intact then the girl is not a virgin. Sometimes riding on a horse or climbing a tree or in an accident, that small barrier can be broken, can have holes, although the girl is a virgin.

In the Middle Ages it was impossible to get a husband for her, so there were doctors who used to make

an artificial skin barrier and fix it so that the woman looked virgin, whether she was virgin or not. Stupidity has no limits.

In fact, virginity should not be a part of a truly understanding society. Virginity means the woman remains unaware of what she is going to face after marriage. A more compassionate society will allow boys and girls to know sex before they get married so they know exactly what they are going for, whether they want to go for it or not. And a woman should be allowed to know as many people before marriage as possible -- and the same applies to the man -- because before deciding on a right partner, the only way to know is to have experiences with many partners, different types of people.

But ignorance has been propounded in the name of virginity, in the name of morality.

Ignorance cannot be supported on any grounds. If in the world married people are so miserable, one of the major reasons is that they were not allowed to know many women, many men, before their marriage; otherwise they would have chosen, with more understanding, the right person who fits harmoniously with them.

Astrologers are consulted -- as if the stars are worried about whom you get married to, as if the stars are at all interested in you! Palmists are consulted, as if there are lines on your hand which can give indications for a right partner. Birth charts are consulted... all these things are absolutely irrelevant. When you were born and when the woman was born has no relationship to the life that you are going to live. But these were rationalizations. Man was trying to console himself that he has been trying every possible way to find the right partner.

There is only one way to find the right partner: that is, allow young boys and young girls to mix with as many partners as possible, so they can know the differences between women, the differences between men. Then they can come to know with whom they are polar opposites, with whom they are just lukewarm, with whom they are passionately in a harmony. Except that, there is no way of finding the right partner.

A man of rebellious spirit will have to be aware about every ideal, howsoever ancient, and will respond according to his awareness and understanding -- not according to the conditioning of the society. That is true renunciation.

Lao Tzu, an authentic rebel -- more authentic than Gautam Buddha and Mahavira, because he remained in the world and fought in the world -- lived according to his own light, struggling, not escaping. He became so wise that the emperor invited him to become his prime minister. He simply refused. He said, "It won't work because it is improbable that we can come to the same conclusions about things. You live according to the ideals your forefathers have given to you; I live according to my own conscience." But the emperor was insistent; he could not see that there was any problem.

The very first day in his court a thief was brought in; he had been caught red-handed, stealing from the richest man in the capital -- and he confessed that he was stealing. Lao Tzu gave six months in jail to both the rich man and the thief. The rich man said, "What? I have been robbed, I am a victim and I am being punished? Are you mad or something? There is no precedent in history that a man whose money has been stolen should be punished."

Lao Tzu said, "In fact, you should be given a longer term in jail than the thief -- I am being much too compassionate -- because you have gathered all the money of the city. Do you think money showers from the sky? Who has made these people so poor that they have to become thieves? You are responsible.

"And this will be my judgment in every case of stealing; both persons will go to jail. Your crime is far deeper, his crime is nothing. He is poor and you are responsible for it. And if he was stealing a little bit of money from your treasures, it was not much of a crime. That money belongs to many of the poor people from whom you got it. You went on becoming richer and richer and many more people went on becoming poorer and poorer."

The rich man thought, "This man seems to be crazy, utterly crazy." He said, "I want one chance to see the emperor." He was so rich that even the emperor used to borrow money from him. He told the emperor what had happened. He said to him, "If you don't remove this man from the court you will be behind bars just like me -- because from where have you got all your treasures? If I am a criminal, you are a far bigger criminal."

The emperor saw the logic of the situation. He told Lao Tzu, "Perhaps you were right that it will be difficult for us to come to the same conclusions. You are relieved from your services."

This man was a rebel; he lived in the society, he struggled in the society. A rebellious mind can only think the way he thought. He was not reacting -- otherwise there were precedents and law books. He was not looking in the law books and the precedents; he was looking inside his own self, watching the situation.

Why are so many people poor? Who is responsible for it? Certainly those who have become too rich are the real criminals.

A rebel will renounce ideals, morals, religions, philosophies, rituals and superstitions of the society, but not the society itself. He is not a coward, he is a warrior. He has to fight his way and he has to make paths for other rebels to follow.

As far as the world is concerned... and the *world* and the *society* are not the same thing. In the past, the so-called religious people have renounced the society and the world, both. The rebel will fight against the society, renounce its ideals, and he will love the world -- because the world, the existence, is our very source of life. To renounce it is to be anti-life. But all religions have been anti-life, life-negative.

The rebel should be life-affirmative. He will bring in all those values which make the world more beautiful, more lovable, which make the world more rich. It is our world -- we are part of it, it is part of us -- how can we renounce it? Where can we go to renounce it? The world is in the Himalayan cave as much as it is here in the marketplace.

The world has to be nourished because it is nourishing you. The world has to be respected because it is your very source of life. All the juice that flows in you, all the joys and celebrations that happen to you, come from existence itself. Rather than running away from it, you should dive deeper into it; you should send your roots to deeper sources of life and love and laughter. You should dance and celebrate.

Your celebration will bring you closer to existence, because existence is in constant celebration. Your joy, your blissfulness, your silence, will bring the silences of the stars and the sky; your peace with existence will open the doors of all the mysteries it contains. There is no other way to become enlightened.

The world has not to be condemned, it has to be respected. The rebel will honor existence, he will have immense reverence for life in whatsoever form it exists -- for men, for women, for trees, for mountains, for stars. In whatever form life exists, the rebel will have a deep reverence. That will be his gratitude, that will be his prayer, that will be his religion, that will be his revolution.

To be a rebel is the beginning of a totally new kind of life, a totally new style of life; it is the beginning of a new humanity, of a new man.

I would like the whole world to be rebellious, because only in that rebelliousness will we blossom to our full potential, will we release our fragrances. We will not be repressed individuals, as man has remained for centuries... the most repressed animal. Even birds are far more free, far more natural, far more in tune with nature.

When the sun rises, it does not knock on every tree, "Wake up, the night is over." It does not go to every nest of birds, "Start singing, it is time for song." No, just as the sun rises, the flowers start opening on their own accord. And the birds start singing -- not by an order from above, but from an intrinsic inevitability, from a joy, from a blissfulness.

Once I used to be a professor in a Sanskrit college. Since there were no professors' quarters immediately available and I was alone, they made arrangements for me to live in the hostel with the students. It was a Sanskrit college, following the old traditional way: each morning every student had to wake up at four o'clock, had to take a cold shower and line up by five for prayer.

For many years I used to wake up on my own in the darkness of the very early morning... and they were not even aware that I had come as a professor, because I had not started teaching yet.

It was a mistake on the part of the government to send me to that college, because I had no qualifications to teach Sanskrit. It took six months for the government to correct their mistake. Bureaucracy moves slowest, just as light moves fastest. They are the two polar opposites: light and bureaucracy.

So I had no business there and the students had no idea that I was a professor... and instead of prayer they were all abusing God, abusing the principal, abusing the whole ritual; in the cold of winter taking a cold shower -- it was absolutely compulsory.

I heard this situation. I said, "This is strange... instead of being in prayer, they are doing just the opposite. Perhaps these six years in this college will be enough for them: they will never pray again in their whole lives. They will never wake up early, never again. These six years of torture will be enough of an experience."

I told the principal, "It is not right to make prayer compulsory. Prayer cannot be made compulsory; love cannot be made compulsory."

He said, "No, it is not a question of compulsion. Even if I remove the order that it is compulsory, they will still pray."

I said, "You try it "

He removed the order. Except for me, nobody woke up at four o'clock. I went and knocked on the principal's door at four o'clock. He himself was asleep -- he was always asleep, he never participated in the prayer himself. I said, "Now come on and see; not a single student out of five hundred has woken up, and not a single student is praying."

The birds do not sing out of compulsion. This cuckoo is not singing because of any presidential order, because of an emergency -- it is simply rejoicing with the sun, with the trees.

Existence is a constant celebration. The flowers have opened their petals not because of any order -- it is not a duty. It is a response -- a response to the sun, a respect, a prayer, a gratitude.

A rebel lives naturally, responds naturally, becomes at home and at ease with existence. He is an existential being. That defines the rebel correctly: the existential being. Existence is his temple, existence is his holy scripture, existence is his whole philosophy. He is not an existentialist, he is *existential*; it is his experience.

He is at ease with the trees, with the rivers, with the mountains. He does not renounce, he has no condemnation; he has only great honor in his heart, and gratitude. To me, this gratitude is the only prayer.

BELOVED MASTER,
CAN WE HELP EACH OTHER? CAN I BE HELPFUL TO SOMEONE, CAN SOMEONE HELP ME?
IS BECOMING AFLAME THE ONLY WAY TO BE REALLY HELPFUL? PLEASE, THROW SOME LIGHT.

Sarjano, the blind cannot help the blind. Those who are groping in darkness cannot lead others to light. Those who don't know immortality cannot help others to drop the fear of death. Those who are not living totally and intensely, whose song is not yet of the heart, whose smile is only a painted smile on the lips, cannot help others to be authentic and sincere. Those who are hypocrites, pretenders, cannot help others to be honest.

Those who are not yet themselves, know nothing about themselves, have no idea of their individuality, who are still lost in their personality which is fake and created by the society, cannot help anybody else to attain individuality. Even with all good intentions, it is simply not possible.

If your flame of life is not burning, how can you make the unlit lamps of others aflame? You have to be aflame, Sarjano; only then can you put others on fire.

This is what I mean by being a rebel: you have to be rebellious, then you can spread rebellion all around you. If you are on fire, aflame, you can create a wildfire which goes faraway beyond your vision. But first you have to be aflame.

The blind man leading another blind man... Kabir says both fall into the well. His original words are: ANDHA ANDHAM THELIA DONO KOOP PADANT. "The blind led the blind and both have fallen into the well."

You have to have eyes to lead the blind to a physician -- there is no other way. You can only share with others that which you have got: if you are miserable, you will share your misery. When two miserable persons are together the misery is not only doubled, it is multiplied. The same is true about your blissfulness, the same is true about your rebelliousness, the same is true about all experiences.

Whatever you want the world to be, you will have to be a model first. You have to pass through a fire test to prove your philosophy of life by your example. You cannot just go on arguing about it. Reasoning and argument will not help; only your experience can give to others the taste of love, of meditation, of silence, of rebelliousness, of religion.

Before you have experienced, never try to help anybody -- because you will simply mess up the other person more. They are messed up already. Centuries of heritage have been messing up everybody. It will be very kind of you not to help, because it is going to be dangerous; your help will be very risky for the other person.

First travel the path, know perfectly well where it leads -- only then can you hold the hands of others and take them on the path.

An American Jewish visitor in Russia says to his guide, "In America I can say that Ronald Reagan is an idiot and nothing would happen to me."

The guide says, "You can say that in Russia and they will give you a medal."

It is very difficult in this world to communicate. You have to learn how to communicate your experiences so that what reaches others is exactly what you want to say; otherwise you may be thinking of sharing nectar and it may turn into poison in their lives. They are poisoned enough already!

It is better to first cleanse yourself, make your eyes more transparent so that you can see better. Perhaps -- then too, *perhaps* -- you may be able to help others. The desire is good, but good does not happen just from good desires.

The ancient saying is that the way to hell is paved with good intentions. There are millions of people who are helping with good intentions, advising others -- not even bothering about the simple fact that they don't follow their own advice. But just the joy of advising is so much... who cares whether I follow my own advice or not?

The joy of advising others is a very subtle, egoistic joy. The person you are advising becomes ignorant; you become knowledgeable. Advice is the only thing in the world which everybody gives and nobody takes; and it is good that nobody takes it because it is given by people who know nothing -- although there is no bad intention behind it.

You are asking a very compassionate question -- but in the very nature of things, if you want to change the world, you have to change yourself first. The revolution must come to you first. Only then can you radiate it into others' hearts. First the dance must happen to you, and then you will see a miracle: that others have started dancing too.

The dance is catching; so is love, so is gratitude, so is religiousness, so is rebellion -- they are all contagious. But first you must have the flame that you want to see in others' eyes.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #6
Chapter title: Herald a new dawn

3 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
DOES THE REBEL BELONG TO ANY CATEGORY?

Maneesha, the rebel by his very nature cannot belong to any existent categories; he is a new category. He introduces a new man into the world. He is a herald of a new dawn, a new beginning. No category of the past can contain him; all the categories that have existed up to now have proved either failures, or insufficient to change the whole of humanity.

The rebel is the seed for the transformation of all.

There have been great people in the world, but even the greatest of them are very small in comparison to

the authentic rebel I am talking about, because they all, in some way or other, compromise with the establishment. And that's where the rebel differs from them all.

They were wise, they were creative artists, they were musicians, dancers, all kinds of people -- the past has produced many luminous figures; but something is missing in them. One basic thing missing is: they all lived in a compromise with the vested interests. None of them was total in his rebelliousness. Yes, partial rebels have existed, but a partial rebel is not enough. Man needs total rebels to change the destiny of mankind from going into a graveyard -- to turn its direction towards the Garden of Eden.

The rebel will have to create a category for himself by his own living, by his own responses. He will become absolutely discontinuous with the past through his own creativity, his love and his own non-compromising approach. The rebel will not have any past, any history. He will have only the present and a vast future which is open -- not dominated by the dead past, because there is no past for the rebel.

The rebel means absolute freedom, absolute love, absolute creativity. He is a totally new kind of man who has been dreamed of by a few people in the past -- by a few poets, by a few philosophers, by a few mystics. But it has remained a dream -- so much so, that people started calling these poets and mystics "utopians."

The word `utopia' means, in its roots, "that which never comes." You can dream about it, but your dream is an exercise in utter futility; it is utopian, it is not going to come, ever. It is a hopeless hope. It is an opium to keep people dreaming and hallucinating, so that they can tolerate the suffering and misery in the present.

The rebel is not a dream, the rebel is a reality. He is not a utopia, he is an actual realization of man's potential; he is a promise fulfilled, a dream realized. Naturally he cannot belong to any existent category. He will have to create his own category.

It will be created by the very fact that many, many intelligent people, youthful, alive, are ready to take the challenge of an unknown future. Slowly slowly, a category will form by itself.

There are barriers for the rebel-to-come. The most important barrier is that he has to go against the crowd, and the crowd has all the power. The rebel is very vulnerable, as vulnerable as a roseflower. You can destroy it very easily; you can crucify a rebel without any difficulty.

But I am now feeling a tremendous certainty that the rebel is going to be born -- perhaps he is already born. It will just take people a little time to recognize him; he is so new, he does not fit in any category. Hence, some time gap is needed to create a category and to recognize him.

Why am I so certain? I am so certain because man has come to a crisis which he has never encountered before. He has to choose either for a new man or for committing global suicide -- and I don't think that people are going to choose global suicide. That is my guarantee, that is my hope that the new man is bound to arise.

The days of the old man are over. He has lived too long, almost posthumously. He should have been dead long ago, but he has been dragging his corpse. Now his time is finished. He himself has created the situation in which only the new man, the rebellious man -- rebelling against all religions, governments, establishments and vested interests -- can survive. He will rebel against all that has been keeping man blind, holding him a prisoner, forcing him to live in dark tunnels, never allowing him to know the beauties of life.

The old man has created such a situation, which was bound to happen; it was coming by and by.... Each war was becoming more and more dangerous.

Albert Einstein was asked, "Do you have something to say about the third world war?"

He said, "I am sorry. I cannot say anything about the third world war, but if you want to know about the fourth, I can say something."

The man who had asked the question simply could not believe it. If he could not say anything about the third, what could he say about the fourth?

He asked him, unbelievingly, "Okay, what can you say about the fourth?"

And Albert Einstein said, "The fourth will never happen -- that much can be said about the fourth! About the third, nothing can be said."

All your great warriors, all your historical figures, all your so-called great men have brought death so close that now man has to choose. There is no other alternative than a new man. The old man has erased himself out of existence.

The rebel will have a new morality -- not according to any commandments, but according to his consciousness. He will have a new religiousness; he will not belong to any religion, because that is absolutely stupid. Religiousness is a private and personal phenomenon. It is just like love, it cannot be organized. The moment you organize truth or love, you kill them. Organization functions almost like

poison.

The new man will not be a Christian or a Hindu, a Mohammedan or a Buddhist. He will simply be religious. Religiousness will be taken not as a belief, but as a way of life. A graceful, beautiful, responsible way -- a way full of consciousness and full of love, full of sharing and friendliness; and a way of creating one world without any boundaries.

No armies are needed, no weapons are needed, no nations are needed, no religions are needed. All that is needed is a little meditativeness, a little silence, a little love, a little more humanity... just a little more, and existence will become fragrant with something so totally unique and new that you will have to find a new category for it.

The nuns in the convent were getting very restless. The Mother Superior called them together and demanded to know what was the matter. Nobody spoke, until finally a new novice said, "What this place needs is some healthy males!"

The Reverend Mother was shocked. "Well, she's right. It is only human nature," another nun said boldly.

"Very well then," said the Mother Superior, "I will issue you all with candles, and you can comfort yourselves with them."

"They are no good, we have tried them," cried several voices.

"They were all right when I was young," said the Mother Superior. "What is your objection?"

"Well, Reverend Mother, you get tired of the same thing, wick in, and wick out."

Man is getting tired of everything old -- the old politics, the old religion, the old spirituality, the old saintliness, the old values. Man is getting utterly bored.

This century has given birth to only one philosophical school, and that is existentialism. In existentialism, boredom is the central theme -- not God, not whether existence consists of matter or consciousness, not heaven and hell, not theories about reincarnation, about rebirth. The main theme is boredom.

It is not a small matter that the best thinkers of this age are finding that man's most essential need today is how to get out of this boredom. It is becoming heavier and heavier, like a black cloud, and destroying all joy; making life meaningless, creating a situation in which it seems that to be born is a curse, not a blessing. The philosophers are saying that life is a curse, a meaningless boredom, an unending anguish which serves no purpose at all. You suffer so much, you sacrifice so much, and the end result is simply nothing.

The politicians have brought the nations into a state of continuous war -- sometimes cold, sometimes hot but the war continues; and scientists have provided the means to destroy this earth at least seven hundred times. That calculation of seven hundred times is almost ten years old. Within these ten years, they must have become able to destroy the earth at least seven thousand times -- so many nuclear weapons!

It is a strange combination: philosophers giving the idea of suicide as the only way out of this mess, and politicians creating communism, democracy, socialism, fascism, all kinds of ideologies -- not *for* man, but man is there to be sacrificed for these ideologies. And the scientists have created the right weapons in the right time, so that at any moment all of life on this planet can disappear.

I don't think it is going to happen, although preparations are complete -- more than complete. It is not going to happen because life has an intrinsic longing to live forever, to love forever; it is not desirous of death. Hence the guarantee of a new man, a rebellious man who will destroy all that which has been bringing man close to ultimate death.

The obstacles are great, but those obstacles also have a positive side. Because they are bringing death to humanity, humanity is bound to search for a way to survive. A great rebelliousness is being born against nations, religions and stupid philosophies like existentialism; against a destructive science and technology, against politicians and religious leaders who are dividing humanity and discriminating between people for no reason at all.

The new man has every chance to be the savior. Jesus is not going to come to save humanity, neither will Gautam Buddha, nor Krishna. But a rebellious youth around the world is going to be the savior. I trust in the young people; I trust in their longing for love, I trust in their longing for life, I trust in their longing for singing and dancing and playing music. I don't see that they are ready to die.

If the old people decide to die, they can commit suicide -- nobody is preventing them. If the politicians are so much interested in dying, they can jump into the ocean. But they have no right to destroy those who have not even tasted the joys of life, who have not even breathed the fragrance of existence, who have not

even seen the beauty of flowers and stars, the sun and the moon. There are so many who have not yet known themselves, who have not yet been travelers of their own interiority, who are absolutely unacquainted with their own subjectivity, with their own treasures.

No! The young people of the world, whatever their age... and anybody who loves life is young -- even on his deathbed if he loves life he is young. All those who are lovers of life are going to create the right atmosphere to welcome the rebellious spirit of man, because there is no other alternative.

My certainty about the rebel as the savior of man and this planet is absolute -- categorically absolute. The rebel just has to be unafraid of public opinion, unafraid of the crowd, unafraid of masks, attitudes.

A priest wanted to raise money for his church. He had been told that there was a fortune to be made racing horses, so he decided to purchase one and try his luck. However, horses were too expensive at the auction, and so he bought a donkey instead. He entered the donkey in the races, and to his surprise it placed third. The next day the sports page in the local newspaper carried the headline, "Priest's Ass Shows."

The priest was very excited, so he entered his donkey in another race. This time it won and the papers carried the headline, "Priest's Ass Out In Front."

The bishop was so upset with this kind of publicity that he asked the priest not to enter his donkey in any more races. Next day the papers read, "Bishop Scratches Priest's Ass."

This was too much for the bishop, so he ordered the priest to get rid of the donkey, and the priest gave it to a nun in a nearby convent. The headlines read, "Nun Has Best Ass In Town."

The bishop fainted. Later he informed the nun that she should dispose of the donkey immediately, so she sold it to a farmer for ten dollars. The paper faithfully reported the news, "Nun Peddles Ass For Ten Bucks." They buried the bishop the next day.

Just don't be worried about local newspapers, public opinion, what people say about you. These are the ways that the masses have been dominating individuals for centuries. Those who want to be themselves have not to be bothered about what the retarded masses say about them. The retarded masses have always been against any revolution, any rebellion, any change -- even the smallest changes and the masses have condemned them.

When railway trains began operating for the first time, the priest, the archbishop, and the pope all condemned them. They said that God never created railway trains when he created the world, so these railway trains must be the invention of the devil. And they looked like the devil; particularly the older versions of railway trains and their engines certainly looked ferocious, ugly, very evil. The churches prohibited their congregations, saying, "Nobody should enter these railway trains, because the devil is going to destroy you."

The railway train was not going very far, only ten miles. For the first experiment, the railway company was offering a free ticket, breakfast and lunch. It was to be a joyous journey for ten miles, an historical experience -- because nobody had ever been in a railway train. These were the first passengers.

But then too, people who had never been regular churchgoers had gathered to listen to the bishops, to the cardinals, to the archbishop; every church was full. Those people were saying, "Don't be persuaded by the devil. Listen, they are promising you -- without tickets -- breakfast, lunch, a joyous journey." And they said, "You don't know! These trains will certainly start, but they will never stop."

It was said by the archbishop of England, "These trains are managed in such a way by the devil that once you enter they will start, but they will not stop -- then what will you do? Just one breakfast, one lunch, and your life is finished!"

People were very afraid -- on the one hand very much excited, on the other hand very much afraid. Only criminals, a few daredevils, said, "Okay, if they don't stop, nothing to worry -- we will see."

When the first few people entered, a few others who were a little less daring said, "If those other people are entering, let us take a risk."

But still the compartments were almost empty; in a compartment for sixty people there were only five or ten people. In the whole train there were not more than one hundred people -- trembling, eating breakfast, but knowing well, "This is the last breakfast; just wait for lunch and then it's finished."

And this train... it was going so fast, they had never seen anything like it. Unless the devil was driving it, such speed seemed impossible.

The pope, the archbishops and the great Christian leaders proved to be foolish: the train came back -- it stopped. But everything new, even an innocent thing like a railway train, and the masses are against it.

The masses are in the grip of the religious leaders, of the political leaders. And these people don't want any change to happen because every change means a danger to the status quo, a danger to the establishment. Any change is going to bring other changes, and they will have to adjust to those changes. Who knows -- are those adjustments going to be favorable to them, or unfavorable? Life for those leaders of the establishment is so comfortable and so luxurious it is better that everything remains the same.

But now the situation is totally different. The establishment itself has brought the situation of an ultimate change -- either life or death. And the choice is such that I don't think anybody is going to choose death.

If people choose life, they will have to choose life values. Then the old renunciation of religions will become out-of-date; saintliness will have to find new dimensions. Then poets and painters, singers and dancers will be the saints. Then meditators, the enlightened people, the more conscious and awakened people will be the sages.

We are coming close to a tremendous transformation, and we are going to see it in our own lives -- something so rare and unique which has never happened before, and will never happen again.

You should feel fortunate, blessed, to see the great transformation of all the old values, of all the old ideals; to see the birth of new values, new ideals, new categories of honor and respectability.

BELOVED MASTER,
ELEVEN YEARS AGO YOU SAID TO ME IN DARSHAN, "YOU HAVE BEEN HIDING, YOU HAVE BEEN AVOIDING A FEW THINGS." TODAY WHEN YOU TALKED ABOUT INTENSITY, LONGING AND MOVING TO EXPLORE ENLIGHTENMENT, I FELT AGAIN WHAT I OFTEN FEEL IN FRONT OF YOU, THAT I AM NOT HONEST -- BUT HIDING SOMETHING. SOMETIMES I FEEL I AM BUSY CREATING A BEAUTIFUL SELF WHO APPEARS TO BE SEARCHING, BEFORE I CAN REALLY GO ON THE SEARCH.
AM I TRYING TO HIDE MY LACK OF REAL READINESS TO FIND MY TRUTH? WHAT IS IT I AM HIDING?
I FEEL LAUGHTER AND RELIEF COMING AS I WRITE THIS TO YOU; I DON'T WANT TO STAY AS I AM.
MY BELOVED MASTER, PLEASE HELP ME TO COME OUT OF HIDING WITH YOU.

Prem Maneesha, it is not only with you, it is with everybody who has been brought up by a hypocritical society. Its whole training is to hide your original face, to wear masks -- masks which are appealing to people, masks which are appreciated by people; and always remembering to adjust according to others people's ideas.

For millions of years our whole way of life has been of adjustment, of compromise. And compromise with whom? With a crowd -- in which everybody else is also compromising, where nobody is opening up his reality, where everyone is afraid of being himself, because from the very beginning he has been told, "The way you are is not going to be acceptable."

You have to be acceptable, and that means you have to live according to ideals, formalities, mannerisms. You have to be, more or less, an actor in a drama -- and do your best. Never expose yourself, never be naked and nude. Hide yourself -- first from others, and finally from yourself. Force yourself into such darkness that even you cannot see who you are.

Prem Maneesha, don't take it as a personal problem; it is our social reality. It is the way we have been manufactured, modified, continuously painted, white-washed -- according to others' ideas. Just because those ideas are ancient and old, and because man has lived according to those ideas for centuries, it has been thought that they must be right; otherwise people would have rejected them long ago. The longer an ideal has lived, the more valuable it becomes. The more rotten it is, the deadlier it is, the more respectable, the more honorable it must be.

It is difficult to fit with these ideals, it is arduous. It is a tremendous struggle against yourself, against nature, against existence, against life. But you have been told by your parents, by your teachers, by your priests, by everybody -- and with good intentions -- "Don't assert yourself. Keep yourself out of the way, be a perfect hypocrite, and your life will be a successful life."

In short, it is ambition, success, a desire to fulfill the ego that has been used to force you into darkness. If you want success, if you want Nobel Prizes, if you want to be honored by the society, respected by the masses, then you have to do one thing absolutely: Never be yourself! Hide yourself, and just function according to the expectations of others.

It is this very conditioning that I am absolutely against. I want you to be yourself. It may bring

disrespect, it may take away your so-called success. You may become a nobody from being a very famous celebrity. But there will be tremendous satisfaction and contentment, and a great relaxation.

Who cares, in the first place, to be crowned by idiots? It is an insult, it is not respectability.

I remember a day.... I had asked the education minister to appoint me to some university. I had all the necessary qualifications -- I was a "Gold Medalist," I had topped the university. He said... and he knew me, because before becoming the education minister he was a vice-chancellor; he had heard me speak in his university. He had appreciated me very much, and he had told me, "Any time you need my help, I will be available."

I said, "You remember, it is because of your promise, I have approached you directly "

He said, "That's right, and I will do everything. You put in the application."

So I wrote the application. He said, "Now a character certificate is needed."

I said, "That is difficult."

He said, "What is the difficulty? Can't you get a character certificate from your vice-chancellor? Or from the head of the Department of Philosophy, or the dean of the Faculty of Arts? It is just a formality."

I said, "It is not a question of formality. I cannot get a character certificate from the vice-chancellor. He is not a man of character, how can I ask him to give me a character certificate? I will have to find a man -- and it is going to be a very difficult task -- to whom I can give a character certificate. Then only is it worth having *his* character certificate for me."

He said, "My God. You are making unnecessary trouble for yourself, and for me."

I said, "Do you think you deserve a character certificate from me? I know you well; otherwise I would have asked, `Write a character certificate for me.' Why should I go anywhere else? You are here, the education minister himself writes character certificates -- but I will not accept it. I know all the ins and outs of your life. I have been in the university where you have been a vice-chancellor, and there have been very few vice-chancellors who were so corrupt as you were. It is your corruption that has brought you to the post of education minister."

There is no point being worried about other people; their opinions mean nothing.

The only thing that matters in life is your own opinion about yourself, your own respect for yourself. Nobody can destroy your dignity then, because it is not dependent on anybody's opinion.

Come out in the open -- even if it goes against the whole world. Enjoy your original being.

To me, that's what rebellion is, that's what religion is.

A man who had lived an average sort of life died, and went to meet Saint Peter.

"Can I come into heaven?" he asked.

"Heaven?" said Peter. "This is not it; heaven is much higher up, and can only be reached by very long ladders. You take this chalk and start climbing," he added. "For each sin of adultery, fornication, lechery or whatever, chalk off one rung."

The man kept on going for ages; his legs ached, his arms ached, and he met no one. All at once, he saw a robed figure descending the neighboring ladder.

"Excuse me," he said to the figure, "are you by any chance an angel, going back for more candidates?"

"No, indeed. I am the pope, going back for more chalk."

All these popes, and kings, and queens, and presidents... if you knew their inner reality, you would not accept awards from them; it is a humiliation. You would simply like to be a nobody, but utterly contented, satisfied with yourself, with your nature, enjoying it in utter innocence.

Hymie Goldberg, on a visit to India, was appalled by the country's chaotic traffic. He asked his host why it was so disorderly.

"In some countries," his host said, "they drive on the right, in others on the left. Here we drive in the shade."

You want these stupid people to be respectful towards you, you want their appreciation. They are utterly unconscious. They don't know themselves, and they are prescribing a lifestyle for you -- and you accept it.

A man approaches a woman on the sidewalk, "Excuse me, madam," he says shyly, "but did you know

that one of your tits is hanging out?"
"Oh, my God," she cries, "I left my baby on the bus."

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #7
Chapter title: No more ready-made gods

4 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN THE OLD SAGE AND THE NEW REBEL?

Maneesha, the old sage was respectable, honored by the society in which he was born. He followed the rules and regulations of the people, he went through all the disciplines required for being a sage. He was part of the social structure -- and even though there were thousands of superstitions, ugly institutions, exploitation, philosophies to console the poor and the oppressed, he affirmed them. He was never against any of the institutions the society had lived with for centuries. He was a follower of the old, of the ancient.

In a way he was a simple man, but deep down utterly repressed, because all social structures are repressive. He was not an individual in his own right, he was only a part of a certain society or cultural group. That certain group worshipped him for the simple reason that he was fulfilling their ideals, their cherished goals. He was their representative.

For example, no Hindu sage has denied or condemned the ugly institution of the caste system. It is impossible even to conceive that a man of clarity and enlightenment could not see that the caste system is a special way of exploiting the poor and the oppressed. Man has behaved so inhumanly with these poor and oppressed people; it has not happened anywhere else in the world. And this was happening in *this* country, which has created the greatest number of sages.

They talked beautifully about God, they sang beautifully about the other world, they lived a life prescribed by the society, absolutely according to the rules. The society was happy that they were so obedient, and they were happy because the society fulfilled their subtle egos -- they were thought to be almost incarnations of God. So there was a mutual conspiracy between the so-called old sages and the social structures in which they were born.

The ancientmost scriptures of the Hindus, the Vedas, prescribes rituals in which not only animals have to be sacrificed to satisfy the gods, but even human beings have to be sacrificed -- to satisfy a god that nobody has ever seen. But no sage of those days raised his voice to say that this is absolutely ridiculous, utterly irreligious, unspiritual. They all went hand in hand with the society, supporting whatever the society's beliefs were by their writings and by their living.

Their only satisfaction was that they were worshipped. But to be worshipped is a tremendous

nourishment for the ego. If the society wanted them to live naked, they lived naked; if the society wanted them to live in utter poverty, they lived in utter poverty. In a single word, the old sage was just the opposite of the new rebel. The old sage was the obedient, ego-fulfilling, repressed being. According to me, he was sick -- spiritually sick.

The new rebel is not going to conform to the establishment and its interests. He is absolutely unconcerned about his respectability, reputation, honor, worship; he is not in need of any of these things. The people who are empty inside need all these decorations.

The new rebel is an enlightened being -- he is fulfilled and deeply contented. He stands aloof and alone, with a clarity about everything. He will speak his truth whether it goes against the society, against the heritage, against the ancient traditions, against scriptures -- it does not matter.

To the new rebel, truth is the only religion. For truth he is ready to be sacrificed; for truth he is ready to be condemned; for truth he is willing to be crucified.

The new rebel is an individual, absolutely free from the chains of the crowd -- even if those chains are of gold. He is as free as a bird on the wing. He will not accept any cage, howsoever precious. Truth is his religion, freedom is his path. And to be himself, utterly himself, is his goal.

The old sage was a yea-sayer. The new rebel is a warrior -- a warrior against all that is wrong and inhuman, against all that is stupid and unscientific. And there is so much stupidity proclaimed by all the prophets, all the saints, all the sages... so much superstitiousness deeply ingrained in every religion, in every tradition, in every society, that the new rebel has to fight his way out of all these entanglements.

His attainment of freedom from the old and the rotten, the irrational and the superstitious, is an absolute necessity to attain more consciousness. The more he fights against the wrong, the more he becomes right. The more he becomes right, the more he is at ease, at home.

The old sage was a pretender, a hypocrite. The new rebel is an authentic human being. He does not claim any specialness. He does not claim, "I am the only begotten son of God." He does not claim, "I am the only messenger of God." He does not claim that he is the reincarnation of God. He simply claims, with pride and dignity, that he is a human being.

One of the most beautiful mystics, Chandidas, has a beautiful song. I have never come across any statement of more significance: *Sabar upar manus satya, tahar upar nahin* -- "The truth of man is above all, and beyond that there is nothing higher."

The new rebel declares the pride of man and the death of God -- and the death of all saviors, prophets and messengers; because they were pretending to be higher and holier than ordinary human beings.

The new rebel is a declaration of being nobody, just an ordinary human being -- simple, sincere, alert and aware. Knowing himself, and knowing that everybody else is as divine as he himself is -- the new rebel is a declaration of a spiritual communism.

All those old sages were "superior beings," and they condemned humanity. They condemned human nature, they condemned human instincts. In their eyes, to be human was to be a sinner. For the new rebel, to be human -- to be absolutely human, natural, relaxed with your instincts, with your intelligence, with your intuitions -- is the only spirituality there is. There is nothing higher than that.

The old sages destroyed the dignity of man. They destroyed the pride of being human and they raised a hypothetical God to heights which are inconceivable. They did these two things simultaneously -- reducing man to the lowest possibilities, and raising a hypothetical God to the highest of heights.

The God was false, but it was a strategy, because then they could claim that they were closer to God and far away from human beings; they could have a direct connection with God, either as God's only begotten son, as his only messenger, or as his incarnation in the world. The hypothesis of God was very useful because it helped the sage, the so-called saint, to raise himself and his ego to the highest peaks possible.

The new rebel has no hypothetical God. He has a real human being. His effort is to clarify, to unburden the human heart, to raise human consciousness to its highest peaks.

The old sage had a God, ready-made. The new rebel is immensely creative. He is giving a challenge to the world: You have to create your own god within your own being, you have to *be* a god. And this god is not going to be against humanity; on the contrary, it is going to be its absolute fulfillment, its blossoming, its flowering, its coming of age.

Man has suffered too much, he has been insulted too much. He has made himself into the ugliest creature in the world. He has accepted ideologies which proclaim him only as a sinner. And thousands of years of continual insistence have made wounds in his heart of deep guilt -- guilt which does not allow him to live totally, which does not allow him to love intensely, which does not allow him to dance passionately,

which prevents him and cripples him in every possible way.

The old sage was an agent of the establishment, of the churches, of the priests, of the kings. He represented all those who had power and wanted to retain that power -- power to exploit, power to enslave. And the old sage did his job very well. His reward was only a phony ego.

The new rebel is not going to accept any guilt, because whatever is natural is right. It has to be refined, it has to be lived -- not repressed, not forced into the unconscious, but brought into the conscious.

Everything that nature has given to man has to be used in such a way that life becomes an orchestra. Nothing is wrong -- only things are not in their right places. And this is the work of centuries of saints and sages and prophets -- the whole credit goes to these people. For their own ego fulfillment they played a role which is one of the ugliest phenomena in the history of man.

The new rebel is truly a sage. He lives with such totality, so intensely, so coherently, so harmoniously, that wisdom arises as a by-product. His enlightenment is not a gift from any God; his enlightenment is a reward of his own effort. It is his own hidden treasure that he finds.

The more harmonious he becomes... His religion will be a harmoniousness, a natural, relaxed, conscious effort to create music out of his life, to make it a dance and a celebration.

The old sage was absolutely uncreative -- he has not created anything that you can be proud of. The new rebel will be a creator; he will create poetry, he will create music, he will create sculpture, he will create songs. Fundamentally he will create a luminous life here on this earth -- not after death, but *now*.

This rebellion has been needed for thousands of years. Now it is time: those who have courage should come out of their imprisonment and declare the death of God and the birth of a new man. As far as the old sages and saints are concerned, the differences are not much. Between this religion and that religion, this culture and that culture... just superficial.

The mother gave her little girl some money to go to the movies, a treat she had never had before. When she came home, her mother asked, "How did you get on, dear?"
"Well, Mummy, it was a bit like Sunday school!"
"What? What do you mean?" asked the mother.

"Well, at Sunday school they sing, `Stand up, stand up for Jesus.' And in the movies they shout, `For Christ's sake, sit down!'"

Not much difference...!

A Christian sage, a Hindu sage, a Jaina sage -- not much difference. Their words may be different, their disciplines may be different -- somebody is standing up, somebody is sitting down -- but their basic approach is to support slavery, to condemn humanity, and to proclaim a God which is the greatest lie we have tolerated for thousands of years.

There was a young priest who went to his first parish. The old priest arranged to be in the back of the confessional, to see if the beginner did it right. The young man tried hard and asked afterwards, "I did not do too badly, did I, Father?"

"Well," said the old priest, "not too badly for the first time. But next time we can have a little less `Whew!... Wow!... Gee!' and a lot more `Tut, tut, tut!'"

The young priest, listening to the sinners, was saying "Wow! Gosh!..."

All that is pleasure to man has been condemned. Pain, self-torture, have been supported. Misery and poverty have been raised as spiritual values -- "Blessed are the poor, for they shall inherit the kingdom of God." It is strange that the people who are going to inherit the kingdom of God should be starving and dying in Ethiopia, should be starving in India, and the people who are going to be in hell are enjoying all the pleasures the world can offer. It is a very strange arrangement!

If the world is a school, then the poor should be given all the pleasures so they can get a little bit ready; otherwise even in heaven they will feel too guilty to enjoy anything. They will bring their conditioning with them. But the society was happy that the poor were told that they would inherit the kingdom of God. Then there is no need of any revolution here, there is no need to revolt against the structures which are making them poor.

The old sage was anti-revolutionary. He was for those who were oppressing and sucking the blood of the people. The new rebel will not be an agent of the bloodsuckers, of the parasites. He will not say,

"Blessed are the poor." He will not say, "Suffer your misery patiently, because after death you are going to inherit the kingdom of God."

There is no kingdom of God -- that's why the rich people have never bothered about it, never even questioned it. They have allowed the priests to tell the poor that they will inherit the kingdom of God. The priests know there is no kingdom of God, that there is no God, and the rich know there is no God, and no kingdom of God. This is a fiction just to keep the poor poor, just to keep the slaves slaves, and avoid revolution of any kind.

A young girl found herself alone at home one night, so she invited her boyfriend over. She took him into the front room, turned on the electric heater, turned out the light, poured him a drink, and sat him on the sofa. He stroked her hair, kissed her neck, then her lips. He crushed her to him, he pressed her back, he laid her down, he lay on top of her. Then he stopped.

"Go on, go on," she moaned. "Don't stop now, or I shall die!"

"But dearest, I don't know what to do next. The movies always fade out at this point."

One needs some experience. The humble, the meek, the poor, the oppressed, they shall inherit the kingdom of God. But they don't have any experience of life and its pleasures, its joys, its songs, its dances. They will be simply standing there embarrassed, not knowing what to do.

But no rich man down through history has ever raised the question: "We make all the temples, all the churches; we pay all the priests, millions of them around the world; we publish all the holy books and distribute them free; we donate to all kinds of charitable things -- and we shall not inherit the kingdom of God? What nonsense are you talking? You are our servants, we pay you."

Nobody has ever objected. What could be the reason? The reason is that the priests and the rich people both know perfectly well that this is only a deception -- there is no God and no kingdom of God. This is a fiction to keep the poor people consoled.

The new rebel will bring rebellion into all dimensions of life. He will transform this earth into a paradise. He will create gods out of all human beings. Every human being has the potential to be a god because he can become enlightened, he can become pure consciousness. That's what a god is going to mean in the future. In the past, God was the creator. In the future, God will be the creation of human consciousness. It will be the highest peak of human celebration, of human luminosity, of human light.

The new rebel is the first man in favor of the birth of a great humanity; and to bring a great humanity onto the earth, all fictions have to be removed. They are obstructions, hindrances. They have done immense harm to man; they have left man with only wounds.

The new rebel will preach health and wholeness. Life will become our only temple. Reverence for life will become our only religion.

BELOVED MASTER,
I EXPERIENCE INDECISIVENESS LIKE A DISEASE THAT ALWAYS LEAVES ME UNCOMFORTABLE AND PARALYZED. WHEN I HAVE TO MAKE A CHOICE, THE YES AND THE NO ARE BOTH SO POSSIBLE THAT I JUST DON'T KNOW.... WHAT IS THERE THAT I DON'T UNDERSTAND?

Sushama, this is your inheritance. This is what your forefathers have given to you -- indecisiveness -- because they have created a split in your being: whatever is natural in you is wrong, and whatever is not natural in you is the ideal to be realized.

It creates such a dilemma, because that which you want to do is condemned, and that which you are not even interested in is praised. If you choose the ideals, you have to repress your nature. That will be a constant struggle within you. If you choose nature, you will feel guilty that you are forsaking the great ideals.

For example, celibacy.... All the religions have been teaching celibacy as one of the greatest moral characteristics. In fact, it is a crime to preach celibacy; celibacy is absolutely against nature. But those who choose to be celibate become superior beings at the cost of repressing their desires, their love, their natural instincts. Those natural instincts are continuously boiling within them. They want expression -- and they will find a way out, which will be a perversion.

The rift has become so big between man's ideals and man's reality that it is always a question of

deciding what to do. Whatever you do seems to put you into trouble; hence, before doing anything you are wavering and you are indecisive. The ideals are there, and the nature is there.

The indecisiveness of man will disappear when there is only nature -- when nature itself is the ideal; when rather than repressing your sexuality, your sensuality, you start refining your sexuality, refining your sensuality, making it a deep art, a creative dimension. Indecisiveness will disappear by not repressing those energies -- which are going to become perversions -- or sublimating them, but transforming them. They are your energies, and energy is always neutral. It can produce children, it can produce a higher consciousness in you. It can produce better music, it can produce better poetry. It can give you a new birth. But the indecisiveness is going to continue as long as you have two opposite poles pulling you simultaneously in two diametrically opposite directions.

You are saying, Sushama, "I experience indecisiveness like a disease." It is a disease. But you are not responsible for it. The whole history of mankind is responsible for it. You are saying, "It always leaves me uncomfortable and paralyzed." The whole of humanity is in the same boat. Everybody is feeling uncomfortable and paralyzed because what he wants to do is condemned by the saints, by the sages, by the priests, by the politicians; and what he is not even interested in is proclaimed by everybody to be the great ideal. Whatever you do, you will be in a state of uncomfortableness and paralysis.

I have heard about a professor of mathematics who was purchasing a toy for his child -- it was Christmas time. The shopkeeper knew that he was a great professor of mathematics, so he brought out a jigsaw puzzle. The professor liked it -- and he tried to put the puzzle together. In whatever way he tried to fix it, it was wrong. He was perspiring! A crowd of customers gathered with the salesman and the shop owner. They were wondering: He is such a great mathematician, and he cannot solve a puzzle which is meant to be solved by small children!

Finally he asked the shopkeeper, "What is the matter? I have tried every way -- nothing works out." The shopkeeper laughed. He said, "You have to forgive me. The puzzle is made in such a way that it cannot be solved."

The professor said, "This is strange!"

The shopkeeper said, "The reason why it has been made in this way is to give the child an experience of how life is going to be. Just look on the back -- the name of the puzzle is *life*. The child will try thousands of times; there is no way...."

You have been put into a puzzle by the whole human past. It simply makes you uncomfortable and paralyzed. You say, "When I have to make a choice, the yes and the no are both so possible that I just don't know.... What is there that I don't understand?"

Sushama, it is simple. Either become a saint, enter a monastery... it will not solve the puzzle -- the puzzle cannot be solved. It will not make you comfortable, either, but that is one way of escaping. You will remain paralyzed, but people will respect you. Deep down you will be paralyzed, your soul will be continuously suffering... a wound that goes on growing.

Or drop the whole past, and be a natural human being. Then all discomfort will disappear and all paralysis will disappear. Nature is the solution: love nature, respect nature, have a deep reverence for nature; and burn all your ideals which go against nature. Anything that goes against nature is your enemy. If you have the courage to do that, then you will never feel uncomfortable; then life becomes juicy. Then it becomes so easy, so relaxed, so peaceful.

Chuang Tzu is right when he says, "Easy is right and right is easy. And when you have forgotten both the easy and the right, you have come home."

But the simple statement, "Easy is right," can become your whole religion. In fact, it has to become your whole religion, if you want to come out of your uncomfortableness, out of your paralysis.

As far as my people are concerned, their work is to make bonfires of all that is old and rotten. Get rid of all the sages and saints who are sitting on your head -- their weight is too much. Moreover, they are dead and they are stinking. And because of their mountainous weight -- because it is not one saint or one sage that is sitting on your head, it is a big crowd -- they are paralyzing you.

Sigmund Freud was right in his insight when he said that all the religions are against sex. Although they have been preaching this antagonism for centuries, they have not been able to destroy sex -- but they have certainly succeeded in poisoning it. Now you cannot enjoy it, and you have to go into it; this is the torture. You are committing a sin... you cannot resist, because nature is irresistible, and you cannot stop your mind condemning your nature.

My approach towards life is very easy. I have never felt any indecisiveness because I have never

accepted any ideals, howsoever old, howsoever respectable. I have lived according to my own light, howsoever small. And I have never felt paralyzed. I have never repented for a single thing; whatsoever has happened in my life had to happen. It was not a question of my choice -- I allowed my nature to have its way. I have just been floating with the river -- not even swimming. The question of going against the current does not arise; that's what creates discomfort and finally will create paralysis.

Just go with the river. It is already going towards the ocean. Why are you unnecessarily struggling against the current? Nature is already going towards enlightenment; that is its ocean. Just relax with it -- enjoy it, sing it, dance it.

I teach you to be simple pagans, loving nature, enjoying all that nature provides -- so that the split in your mind disappears, and you can become one organic whole. Only with that organic unity does everything come with absolute decisiveness. Not even a single part of you is against it; all the parts of your being join hands together and make your life a sheer joy.

The Sunday school teacher liked to fill his house with holy texts. One day the maid said to the mistress of the house, "I want to put my notice in."

"Why, Mary?" said the mistress. "Aren't you happy here?"

"Yes, Madam, but you don't know what the master has been up to in my bedroom."

"What has he done?" asked the mistress, suddenly pale.

"He stuck up one of those cards...."

The mistress rushed into the maid's bedroom and read: "Be Ye Prepared -- For Ye Know Not at What Hour the Master Cometh."

It was a card prepared by the wife herself. She used to write all these holy things, and her husband used it for a better purpose: he just put it by the maidservant's bed. Naturally she was afraid. In a different context, the whole thing changes, it is no longer holy. "Be Ye Prepared -- For Ye Know Not at What Hour the Master Cometh."

Right now you are uncomfortable, you are in a deep indecisiveness. You feel it like a disease. You are paralyzed, you don't know what to do. In this context, any advice to you to do this or do that, is not going to help, because that advice will become a new point for indecisiveness, a new paralysis, a new problem.

You have to go through surgery, and the surgery is that you have to cut yourself off completely from the past -- from all the religions, from all moralities, from all that has been taught to you as being respectable. You have to be just a simple human, a nobody, with no desire for any paradise... with only one longing, to be at peace within yourself. Then all paralysis, the whole disease, the indecisiveness, everything, will disappear on its own accord. You don't need a medicinal treatment; you need, simply, total surgery. Homeopathic sugar pills won't help.

Just be prepared: "For Ye Know Not at What Hour the Surgeon Cometh!" Just remain lying down on the bed... and wait. The master is bound to come!

But this is not the master proclaimed in the holy scriptures. This is a human master, who is not a physician but a surgeon. My work is not that of a physician, my work is that of absolute surgery -- because I want you to be utterly freed from all fetters, not in installments, but in one go!

Okay, Maneesha?

Yes, Beloved Master.

The Rebel

Chapter #8

Chapter title: Zorba the buddha -- man of the future

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BELOVED MASTER,
HOW IS YOUR REBEL CONCERNED WITH "ZORBA THE BUDDHA"?

Maneesha, my rebel, my new man, *is* Zorba the Buddha. Mankind has lived believing either in the reality of the soul and the illusoriness of matter, or in the reality of matter and the illusoriness of the soul.

You can divide the humanity of the past into the spiritualists and the materialists. But nobody has bothered to look at the reality of man. He is both together. He is neither just spirituality -- he is not just consciousness -- nor is he just matter. He is a tremendous harmony between matter and consciousness.

Or perhaps matter and consciousness are not two things, but only two aspects of one reality: matter is the outside of consciousness, and consciousness is the interiority of matter. But there has not been a single philosopher, sage, or religious mystic in the past who has declared this unity; they were all in favor of dividing man, calling one side real and the other side unreal. This has created an atmosphere of schizophrenia all over the earth.

You cannot live just as a body. That's what Jesus means when he says, "Man cannot live by bread alone" -- but this is only half the truth. You cannot live just as consciousness alone, you cannot live *without* bread either. You have two dimensions of your being, and both the dimensions have to be fulfilled, given equal opportunity for growth. But the past has been either in favor of one and against the other, or in favor of the other and against the first one.

Man as a totality has not been accepted. This has created misery, anguish, and a tremendous darkness; a night that has lasted for thousands of years, that seems to have no end. If you listen to the body, you condemn yourself; if you don't listen to the body, you suffer -- you are hungry, you are poor, you are thirsty. If you listen to consciousness only, your growth will be lopsided: your consciousness will grow but your body will shrink, and the balance will be lost. And in the balance is your health, in the balance is your wholeness, in the balance is your joy, your song, your dance.

The West has chosen to listen to the body, and has become completely deaf as far as the reality of consciousness is concerned. The ultimate result is great science, great technology, an affluent society, a richness of things mundane, worldly. And amidst all this abundance, a poor man without a soul, completely lost -- not knowing who he is, not knowing why he is, feeling almost an accident or a freak of nature.

Unless consciousness grows with the richness of the material world, the body -- matter -- becomes too heavy and the soul becomes too weak. You are too much burdened by your own inventions, your own discoveries. Rather than creating a beautiful life for you, they create a life which is felt by all the intelligentsia of the West as not worth living.

The East has chosen consciousness and has condemned matter and everything material, the body included, as *maya*, as illusory, as a mirage in a desert which only appears but has no reality in itself. The East has created a Gautam Buddha, a Mahavira, a Patanjali, a Kabir, a Farid, a Raidas -- a long line of people with great consciousness, with great awareness. But it has also created millions of poor people, hungry, starving, dying like dogs -- with not enough food, no pure water to drink, not enough clothes, not enough shelters.

A strange situation.... In the West every six months they have to drown billions and billions of dollars' worth of milk products and other foodstuff in the ocean, because it is surplus. They don't want to overload their warehouses, they don't want to lower their prices and destroy their economic structure. On the one hand, in Ethiopia one thousand people were dying every day, and at the same time the European Common Market was destroying so much food that the cost of destroying it was millions of dollars. That is not the cost of the food; it is the cost of taking it to the ocean, and throwing it into the ocean. Who is responsible for

this situation?

The richest man in the West is searching for his soul and finding himself hollow, without any love, only lust; without any prayer, only parrot-like words that he has been taught in the Sunday schools. He has no religiousness, no feeling for other human beings, no reverence for life, for birds, for trees, for animals -- destruction is so easy.

Hiroshima and Nagasaki would not have happened if man were not thought to be just matter. So many nuclear weapons would not have been piled up if man had been thought to be a hidden God, a hidden splendor; not to be destroyed but to be discovered, not to be destroyed but to be brought into the light -- a temple of God. But if man is just matter, just chemistry, physics, a skeleton covered with skin, then with death everything dies, nothing remains. That's why it becomes possible for an Adolf Hitler to kill six million people, without a hitch. If all people are just matter, there is no question of even thinking twice.

The West has lost its soul, its interiority. Surrounded by meaninglessness, boredom, anguish, it is not finding itself. All the success of science is proving of no use, because the house is full of everything, but the master of the house is missing.

Here, in the East, the master is alive but the house is empty. It is difficult to rejoice with hungry stomachs, with sick bodies, with death surrounding you; it is impossible to meditate. So, unnecessarily, we have been losers.

All our saints, and all our philosophers, spiritualists and materialists both, are responsible for this immense crime against man.

Zorba the Buddha is the answer. It is the synthesis of matter and soul. It is a declaration that there is no conflict between matter and consciousness, that we can be rich on both sides. We can have everything that the world can provide, that science and technology can produce, and we can still have everything that a Buddha, a Kabir, a Nanak finds in his inner being -- the flowers of ecstasy, the fragrance of godliness, the wings of ultimate freedom.

Zorba the Buddha is the new man, is the rebel.

His rebellion consists of destroying the schizophrenia of man, destroying the dividedness -- destroying spirituality as against materialism, and destroying materialism as against spirituality.

It is a manifesto that body and soul are together: that existence is full of spirituality, that even mountains are alive, that even trees are sensitive, that the whole existence is both -- or perhaps just one energy expressing itself in two ways, as matter and as consciousness. When energy is purified, it expresses itself as consciousness; when energy is crude, unpurified, dense, it appears as matter. But the whole existence is nothing but an energy field.

This is my experience, it is not my philosophy. And this is supported by modern physics and its researches: existence is energy.

We can allow man to have both the worlds together. He need not renounce this world to get the other world, neither has he to deny the other world to enjoy this world. In fact, to have only one world while you are capable of having both is to be unnecessarily poor.

Zorba the Buddha is the richest possibility. He will live his nature to its utmost and he will sing songs of this earth. He will not betray the earth, and he will not betray the sky either. He will claim all that this earth has -- all the flowers, all the pleasures -- and he will also claim all the stars of the sky. He will claim the whole existence as his home.

The man of the past was poor because he divided existence. The new man, my rebel, Zorba the Buddha, claims the whole world as his home. All that it contains is for us, and we have to use it in every possible way -- without any guilt, without any conflict, without any choice. Choicelessly enjoy all that matter is capable of, and rejoice in all that consciousness is capable of.

Be a Zorba, but don't stop there.

Go on moving towards being a Buddha.

Zorba is half, Buddha is half.

There is an ancient story. In a forest nearby to a city there lived two beggars. Naturally they were enemies to each other, as all professionals are -- two doctors, two professors, two saints. One was blind and one was lame, and both were very competitive; the whole day they were competing with each other in the city.

But one night their huts caught fire, because the whole forest was on fire. The blind man could run out, but he could not see where to run, he could not see where the fire had not yet spread. The lame man could see that there are still possibilities of getting out of this fire, but he could not run out. The fire was too fast,

wild, so the lame man could only see his death coming.

They both realized that they needed each other. The lame man had a sudden realization, "The other man can run, the blind man can run, and I can see." They forgot all their competition. In such a critical moment, when both were facing death, each necessarily forgot all stupid enmities.

They created a great synthesis; they agreed that the blind man would carry the lame man on his shoulders, and they would function as one man -- the lame man could see, and the blind man could run. They saved their lives. And because they saved each other's lives they became friends; for the first time they dropped their antagonism.

Zorba is blind -- he cannot see, but he can dance, he can sing, he can rejoice. The Buddha can see, but he can only see. He is pure eyes, just clarity and perception, but he cannot dance; he is crippled, he cannot sing, he cannot rejoice.

It is time. The world is a wildfire; everybody's life is in danger. The meeting of Zorba and Buddha can save the whole humanity. Their meeting is the only hope.

Buddha can contribute consciousness, clarity, eyes to see beyond, eyes to see that which is almost invisible. Zorba can give his whole being to Buddha's vision -- and let it not remain just a dry vision, but make it a dancing, rejoicing, ecstatic way of life.

The ambassador of Sri Lanka wrote a letter to me saying that I should stop using the words "Zorba the Buddha"... because Sri Lanka is a Buddhist country, and he said, "It hurts our religious feelings that you are mixing strange people, Zorba and Buddha."

I wrote to him, "Perhaps you don't understand that Buddha is nobody's personal property, and Buddha is not necessarily the Gautam Buddha who you have been worshipping for thousands of years in your temples. Buddha simply means `the awakened one.' It is an adjective; it is not a personal name. Jesus can be called the buddha; Mahavira was called, in Jaina scriptures, the buddha; Lao Tzu can be called a buddha -- anybody who is enlightened is a buddha. The word *buddha* simply means `the awakened one.'

"Now, awakening is nobody's property; everybody who can sleep can also awaken. It is just a natural, logical, corollary -- if you are capable of sleeping, you are capable of waking up. Zorba is asleep; hence he has the capacity to be awake. So please don't get unnecessarily enraged, angry. I am not talking about your Gautam Buddha; I am talking about the pure quality of awakening. I am using it only as a symbol.

"Zorba the Buddha simply means a new name for a new human being, a new name for a new age, a new name for a new beginning."

He has not replied. Even people who are holding posts of ambassadors are so utterly ignorant, so stupid. He thought that he was writing a very significant letter to me, without even understanding the meaning of the Buddha. Buddha was not the name of Gautama. His name was Gautam Siddhartha. Buddha was not his name -- the name given by his parents was Gautam Siddharth. Siddharth was his name, Gautama was his family name. He is called Buddha because he became awakened; otherwise he was also a Zorba. Anybody who is not awakened is a Zorba.

Zorba is a fictitious character, a man who believed in the pleasures of the body, in the pleasures of the senses. He enjoyed life to the fullest, without bothering about what is going to happen to him in the next life, whether he will enter into heaven or be thrown into hell. He was a poor servant; his boss was very rich, but very serious, long faced -- very British.

One full-moon night... I have not been able to forget what he said to his boss. Zorba was in his cabin. He went outside, with his guitar -- he was going to dance on the beach -- and he invited the boss. He said, "Boss, only one thing is wrong with you -- you think too much. Just come on! This is not the time for thinking; the moon is full, and the whole ocean is dancing. Don't miss this challenge."

He dragged the boss by his arm. His boss tried not to go with him, because Zorba was absolutely mad, he used to dance on the beach every night! The boss was feeling embarrassed.... What if somebody comes and sees that he is also standing with Zorba? And Zorba was not only inviting his boss to stand by; he was inviting him to start dancing!

Seeing the full-moon night and the ocean dancing, and the waves, and Zorba singing with his guitar, suddenly the boss started feeling an energy in his legs that he had never felt before. Encouraged and persuaded, he finally joined the dance; at first reluctantly, glancing all around, but there was nobody on the beach in the middle of the night. Then he forgot all about the world, and started. He became one with Zorba the dancer, and the ocean the dancer, and the moon the dancer. Everything became lost. It all became a dance.

Zorba is a fictitious character, and Buddha is an adjective for anyone who drops his sleep and becomes

awake. No Buddhist need feel hurt.

I am giving Buddha energy to dance, and I am giving Zorba eyes to see beyond the skies to faraway destinies of existence and evolution.

My rebel is nobody other than Zorba the Buddha.

BELOVED MASTER,
YOU ARE THE TRUE REBEL, YOU ARE THE NEW MAN, AND YOU ARE A MASTER MIDWIFE HELPING TO GIVE BIRTH TO US. SINCE TRUE REBELLION IS BORN OUT OF AWARENESS, LOVE, AND MEDITATION, AS IF IT IS AN ALCHEMY, A LIVING WHOLENESS UNTO WHICH WE SIMPLY NEED TO AWAKEN, HOW CAN THIS REBELLION CATCH LIKE WILDFIRE?

Satyadharma, the question is not how this rebellion can catch like a wildfire. The question is for you to catch the flame, for you to become a rebel. Don't be worried about how the world should catch the rebellious spirit. You are the world, every individual is the world.

It happened that Akbar, one of the great emperors of India, had made a beautiful pond. He was bringing the most beautiful swans from the highest lake in the world, Mansarovar, in the Himalayas. The greatest, the whitest and the most beautiful swans are born only on that lake. For his palace garden he had made a very vast pond, so those big swans wouldn't feel imprisoned. The pond was almost a lake, big enough so that they could enjoy their freedom. He was standing and watching the completion of the pond; the pond was made completely of pure white marble.

His prime minister said, "The information has reached us that tomorrow the swans are coming. As a welcome for them, we should fill the pond not with water but with milk. Later on, of course, we will have to change it to water; but for the welcome, for the first day...."

Akbar said, "But from where to get so much milk?"

The prime minister said, "That's easy. We just have to inform the whole capital that the emperor's garden is receiving swans. And as a welcome to these swans from the Himalayas, he wants their pond, at least for the first day, to be filled with milk. Everybody in the city is requested to bring a bucket of milk."

The capital was large, and if everybody brought one bucket of milk the pond was certainly going to be filled with milk. And who was not going to fulfill the request? In fact it was a joy to join the emperor in welcoming the swans coming from the Himalayas -- such a rare variety.

Hindus have always worshipped swans for a certain great capacity that they have: if you mix water and milk -- perhaps it is a mythological idea -- the swan is capable of drinking just the milk and leaving the water. If water and milk are mixed it is almost impossible to separate them, but the swan has that capacity. This must be mythology -- certainly it is mythology -- but it has great significance. It means the man who can separate the unreal from the real, the mortal from the immortal, the mundane from the sacred; the man who can separate sleep from awakening... he is also called PARAMHANSA, "the great swan."

The emperor was very happy. But the next day there was a great surprise for the whole palace, because the whole pond was full of water. Everybody in the city had thought, "Just one bucket of water when there will be millions of buckets of milk -- who can detect it? You just have to go a little early, when it is dark." So everybody went a little early when it was dark, and everybody poured in water, hoping that everybody else was pouring in milk. Not a single man in the whole capital poured in milk.

You simply think about yourself -- your bucket should be full of milk. Don't bother about others.

Everybody has to think about himself. If he is to save his organic unity -- his joy in the world and his ecstasy of consciousness, together -- he has to become part of the great rebellion I am talking about. This rebellion is going to be the religion of the future. But each individual has to take the responsibility on his own shoulders.

Just think about yourself -- that's enough. And if you become aflame, if people see both Zorba and Buddha in you, you will create a great challenge around yourself for everybody. If you can become so rich on the outside and on the inside, so rich that you can have roots deep in the earth and wings flying in the sky, so rich that you can master matter and consciousness both together, then it will be an invitation, a challenge, and an exciting journey for anybody who comes in contact with you.

Rebellion is always contagious; it is a wildfire. But you should have the flame. Then wherever you move, you will be setting people on fire -- people will become aflame with a new light, with a new vision, with a new idea, a new conception of man and his future.

An astronaut landed on Mars and came across a beautiful Martian woman stirring a pot over a flaming fire. "What are you doing?" he asked.
"Making babies," she replied.
"That is not how we do it on Earth," he told her.
"How is it done there?" she asked.

"I can't explain, but I can *show* you how -- may I?"

"Sure," she said, and he proceeded to show her how it is done. When they had finished she asked, "Where are the babies?"

"Oh," he told her, "they don't come for another nine months."

"So," she replied, "why did you stop stirring? Go on stirring, that's how we do it. Until the babies come -- go on stirring."

You are asking how this fire can become a wildfire around the earth. Just go on stirring!

BELOVED MASTER,
YOU HAVE KILLED ME WITH YOUR LOVE. NO WORDS CAN SAY WHAT I FEEL, ONLY SILENCE. BUT NOW I AM ADDICTED TO YOU, AND I'M AFRAID OF THE MOMENT THAT I MUST GO AWAY FROM YOU, MY MASTER, AND MY HOME.

Marcia, if you are really addicted to me then there is no fear. This is an addiction that knows no distances, either in time or in space; wherever you are, you will remain addicted to me. Perhaps when you are far away, your longing for me will be deeper, more intense. And you cannot be away for a long time, because I am not only your master but your home, too.

It is good, once in a while, to go away from the home just to realize how sweet the home is. Living at home, being with me, becomes almost a natural thing; one starts taking things for granted. Hence it is always good once in a while to go away, to intensify your desire and your longing and your passion.

Your addiction will not fade away -- there is no antidote to it. There are many doctors here; I have been consulting all of them, "Do you know any antidote for this addiction?" They just say, "There is no antidote right now, and there is no possibility in the future either."

To be in love with a master is to be in love at the highest and purest level -- it is no ordinary love. Nothing can be higher than that. It is something divine. The greatest lotus flower... once you are addicted to it, you become a lotus-eater! Then nothing satisfies; then the home goes on calling you continuously.

Paddy fell two stories from a building scaffold.
"Did the fall hurt you?" asked his friend.

Paddy felt his aching bones, "It was not the fall that hurt me," he said, "it was the sudden stop."

So there is no fear in falling in love -- just don't stop suddenly, go on falling! Never stop; it is the stop that really hurts.

People live under a very deep misconception that falling hurts. Paddy has revealed a great truth, that it is the stopping that hurts. Falling was perfectly good -- one was almost enjoying a flight in the sky.
Soon you will be back here....

Things were quiet at the Poona police station.

"What a dull week -- no burglaries, no fights, no sex orgies, no naked women! If this keeps up, we will be out of a job," said Officer Singh.

"Don't be a pessimist, Singh," said the commissioner. "I still have faith in human nature. Something is bound to happen -- Marcia is going to be back again."

Don't be worried, Marcia, just go to have an experience of missing me; that too is very sweet. It is almost like an appetizer. And when you are away, you will remember what I am saying.

The old woman comes to the small town. She goes to the rabbi and complains that her husband has accused her of being ugly. The rabbi states that it is a serious allegation, and he must consult the book of the

great sages. The rabbi takes the book, places it on a stand, opens it, takes out his spectacles, puts them on, looks at the woman, and pronounces firmly, "Your husband is right."

When you are far away, you will know that your master is right; there is no need to consult any rabbi.

Just for the journey: A young American couple who were touring England went to Canterbury Cathedral, where they could not resist making love on one of the historic marble tombstones. The next day the girl complained of back pain and went to see a local doctor. After the doctor examined her, he told her that he could find nothing wrong.
"But by the way," he asked, "how old are you?"
"Twenty-four," she answered. "Why?"
"Well," said the doctor, "it says on your ass that you died in 1787."

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #9
Chapter title: Society's justice is revenge

5 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
WHAT IS JUSTICE FOR A REBELLIOUS MAN?

Raso, it is one of the most significant questions to be asked -- for the simple reason that man has never tried to remove the causes of injustice. On the contrary, in the name of justice, he has been taking revenge on the individuals who were not obedient to the social order, to the establishment, to the vested interests. They were condemned as criminals, punished -- and it was thought that justice had been restored.

In fact, the people who had been punished were really the victims. Justice was not restored. In fact, the people who were the root causes of injustice in the world had taken their revenge. Their revenge was fulfilled, and people were made afraid to go against the social order in any way.

It is very strange that such a long history... and nobody has tried to look at why injustice exists at all. We have been trying to look only at individuals, and they are not the causes, only symptoms.

For example, a poor man is forced to steal in certain circumstances. If you really want justice to be restored, his poverty should be removed. But no, you throw the poor man into jail for a few years, and you create more injustice in the society -- because then his children are bound to become beggars, or pickpockets; his wife is bound to become a prostitute.

And the man you have jailed for a few years -- you have taken away his humanity, his pride, his self-respect; you have humiliated him so much that back in the society he will find himself a stranger who

nobody trusts, who cannot get a job, who everybody avoids. Nobody wants to be friends with him. He is again forced to steal.

It is a known fact that once a man is forced into jail as a punishment, he automatically comes back again and again to the jail. In the long run, the jail becomes his home, he becomes a jailbird. The outside world is just a holiday resort. Once in a while he is out in the world -- but the world is not accepting of the man, does not treat him on equal terms with other human beings. Insulted, he also becomes revengeful.

Revenge cannot create anything else except revenge. Hate creates more hate, revenge creates more revenge.

In the jail he becomes more and more of an expert. He is no longer an amateur -- the first time he was an amateur. In jail, which should almost be named a university for crimes, a teaching school, a productive field for criminals... in jail he learns that it is not the crime that is punished, it is being caught that is punished. Don't be caught, and you have not committed the crime. There are senior experts in the jail; they teach the novice, they initiate him into the secrets of the criminal world. Each time he comes out of the jail, he is more mature as far as crime is concerned.

But perhaps the old humanity was not interested in removing crime completely. It was only interested in punishing the disobedient, the misfit -- those who wanted to go their own way, those who did not want to become a cog in the wheel, those who had a certain individuality. There was no other avenue open for them except crime. Crime was their sort of rebellion.

The rebellious man and his world will look into the causes. No man is born as a criminal; every man is born as a sage, innocent. It is a certain kind of nurturing, a certain kind of society, a certain upbringing, that reduces him into a criminal.

The society of the rebels will remove the causes. For example, poverty will not be allowed on the earth. And once poverty is removed, almost fifty percent of crimes will be removed, and fifty percent of judges, fifty percent of courts, fifty percent of law enforcement authorities, and fifty percent of laws -- just by removing poverty.

Secondly, now science is absolutely certain that there are crimes which are hereditary. You are unnecessarily punishing a person -- he needs sympathy, not punishment. For example, a rapist... in a Mohammedan country this crime is thought to be so serious that death is the only punishment. But rape can be removed completely.

In any aboriginal society rape does not exist because young children, the moment they become aware of their sexual energy and the upsurge of sensuality, are not allowed to live in their parents' houses. They have a hall in the village; all the young people live in that hall. They come in contact with all kinds of girls and all kinds of boys; they are allowed absolute sexual freedom, with only one condition -- which seems to be very significant -- that you can be with a girlfriend or a boyfriend for only three days; then you have to change.

This gives a chance for everybody to experience everybody else, and also it gives an immense opportunity to drop jealousy. It is absolutely impossible to be jealous because your girlfriend is now moving with somebody else. There is no fixed relationship; only for three days can you be together, then you move on, you change.

By the time they are of marriageable age, they are so experienced with every girl of the tribe and every boy of the tribe that they can choose the right partner; the one with whom they are in the most harmonious relationship. Strangely enough, in such a licentious society there is no rape -- it has never been recorded in the whole history of mankind -- and there is no divorce either. They have found the right person because they have been given the opportunity. Their love goes on growing, their harmony becomes richer and richer each day.

In aboriginal societies divorce is unknown, adultery is unknown. Not that they have any commandments, but by the simple fact that everybody has known everybody else in the tribe... and after this knowledge and experience they have chosen their partners. Parents don't arrange marriages; the young people choose for themselves.

In a rebellious society the pattern will be the same. And particularly after the invention of the pill, it is absolutely absurd that a man has to marry a woman he has not known intimately, or a woman has to marry a man she knows nothing about. The pill should have been a great revolution, but all the religions are preventing that revolution. They think the pill is an invention of evil forces, that it should not be used.

The old pill was only ninety-nine percent reliable because sometimes one could forget to take it. Now, two other pills have come into existence. One a woman can take after making love, so there is no question

of any loopholes; and another pill has come into existence which the man can take -- no need for the woman to take any pill.

With these pills available, men and women can experiment until they find a person who they would really love to be with forever. And they need not be in a hurry to rush to the church, they can wait. For a year or two they can see how their intimacy goes; whether it goes deeper and becomes richer, or whether as time passes it fades away. Before deciding on a life partner, this seems to be simply logical -- to experiment, to experience as many people as possible. Adultery will disappear, rape will disappear.

And science will find, as we have already been finding, that there are crimes which a man is committing under biological laws -- he is forced to commit them by his heredity. Then he needs hospitalization, medical care; or, if he has something wrong with his mind, then he needs a psychiatric hospital. But there is no question of calling him a criminal, and there is no question of giving him any punishment.

All punishment is crime. Just because we have not been able to find the causes... or perhaps we were not willing to find the causes, because to find the causes would mean changing the whole social structure, and we were not ready for that great revolution.

The rebellious man is ready for every revolution in every area of life. Injustice disappears... and there is no question of any justice.

It is very difficult to conceive of a man without jealousy, a man without anger, a man without competitiveness, a man without a lust for power, but it is all possible. We have just never thought about how to remove the causes.

Why do people want power? Because whatever they are doing is not respected. A shoemaker is not respected like the president of a country. In reality, he may be better as a shoemaker than the president is as a president. The quality should be praised -- if a shoemaker is a better shoemaker, then he need not be interested in being a president. His own art, his own craft, will bring him dignity and the respect of the people.

It actually happened -- because Lincoln's father was a shoemaker, and Lincoln became the president. The whole American aristocracy was very much shocked that they had to live under a shoemaker's presidency. In the Senate they were all aristocrats, super-rich people. The first speech that Lincoln delivered on the inauguration of his first term was interrupted right at the beginning. A man, very arrogant and egoistic, stood up and showing his shoes said, "Mr. Lincoln, by accident you have become the president. But never forget that your father was a shoemaker. In fact, in my family your father used to come to make shoes for everybody. The shoes I am showing you were made by your father."

The whole Senate laughed; they thought they had humiliated Lincoln. But it is difficult to humiliate people like Lincoln. There were tears in his eyes, and he said, "I am immensely grateful to you for reminding me of my father. He was a perfect shoemaker, and I know I cannot be *that* perfect a president. I cannot beat him. But I will try my best to at least reach close to his greatness.

"As for your family and the shoes my father has made, I can inform the whole Senate that there may be other aristocratic families that my father used to make shoes for. He has taught me a little bit of the art of shoemaking too. If his shoes are not working well -- if they pinch you, if they are too tight, or too loose -- I can always mend them. I am my own father's son. Never feel embarrassed -- just inform me. I can come and do my best. Of course, it will not be the same as my father, but he is dead."

There was great silence... the senators could not believe it -- what mettle is this man Lincoln made of? You cannot insult him. He can turn your insult into great respect. And he is so humble, how can you humiliate him? Only arrogant people can be humiliated.

A commune where rebellious people live will be non-competitive, will give equal opportunity to everybody to be himself. It will accept everybody the way he is. And all are needed -- the shoemakers, and the toilet-cleaners, and the presidents -- all are needed. In fact, there may come a time when there will be no need of presidents, no need of prime ministers, no need of government itself; but there will never come a time when there will be no need for a shoemaker or a toilet-cleaner. They are far more essential, they serve society in a more fundamental way. All respect is due to them.

When everybody is respected as he is, when his profession is respected whatever it is, you are cutting the very roots of crime, of injustice. And when there is no money as an agency for exchange, nobody can become richer and nobody can become poorer.

The miracle of money is that it can be accumulated. You cannot accumulate wheat. How much can you accumulate? -- it will get rotten. You cannot accumulate flowers, you cannot accumulate milk products, how much can you keep? You have to share them, and you have to be quick to share them -- because the

fresher they are, the better. The currency note never gets old, and the currency note never gets rotten. You can go on collecting currency notes.

The division of classes in the society between the poor and the rich is because of currency notes. The rebel will remove all currency, all money.

Everybody should get his needs fulfilled. The commune will be responsible to take care of the individual. The commune will make every effort to be richer, to be healthier, to allow people to live more comfortably, to live more luxuriously. But for that you don't need a great bank account, and you don't need to reduce thousands of people to starvation.

The rebel will look at every problem of life from its very roots. He will not repress the symptoms, he will destroy the causes. And if all the causes of injustice are destroyed, then justice is restored for the first time.

Right now, we are all living under injustice, multidimensional injustice. And to keep this injustice prevailing, we have armies, we have police, we have national guards, we have courts and we have judges. These professions are absolutely useless! All these people should be taught some craft -- shoemaking, weaving clothes, carpentry. If they cannot do anything very skillful, then unskilled labor -- they can at least carry bricks, participate in the construction of houses and roads. At the very least, all your judges and all your great law experts can become gardeners.

But the whole justice establishment is there to protect the many injustices that are in existence, and the people who are in power want those injustices to continue.

The world of my vision, the world of the new man, will remove all causes. Many crimes -- murder, rape, even stealing -- are hereditary. You need your chemistry to be changed, your hormones to be changed. A few crimes are committed because you have a wrong psychology; you need a good brainwash, and more clarity of vision. And all this should not be considered as punishment. If somebody is suffering from tuberculosis you send him to the hospital, not to jail, and to be in the hospital is not considered to be criminal. And once you are healthy, and back in the society, your dignity is not destroyed.

There are many problems which have not even been touched by the old man. They have been avoiding them, postponing them. Their greatest fear was that the powerful people were one of the causes of all crimes, that the rich people were a cause of all crimes, that the priests were a cause of all the sexual crimes, sexual perversions, homosexuality, lesbianism. They never brought those causes to light.

Now governments all over the world are concerned about AIDS, and many governments have decided that homosexuality is a crime, punishable by at least five years of jail. This is so stupid, one cannot consider humanity to be behaving intelligently, because the jails are one of the places where homosexuality thrives. In American jails they had a survey made, and thirty percent of the inmates confessed that they were practicing homosexuality. And if thirty percent are confessing, the percentage of real homosexuals is bound to more -- maybe fifty percent, maybe sixty percent.

Now homosexuality is to be condemned as a crime, and homosexuals will go underground. Right now they have their own clubs, their own restaurants, their own discos, their own gay bars. They will have to go underground, and they will become more dangerous because they will not admit that they are homosexuals.

It is almost an impossible task to test five billion human beings to know who is suffering from AIDS and who is not. Just in Texas, when they passed the law that homosexuality should become a crime punishable by at least five years of imprisonment, thousands of homosexuals protested against the State Assembly. Nobody would have thought that Texas -- a very backward state in the United States, a desert -- has so many homosexuals. And it must have more because these were only the protesters; many may not have come to protest, because that declares that you are a homosexual.

If this is the situation in Texas, what about California? Perhaps in California it is difficult to find someone who is *not* a homosexual. There is no need to give any prison terms. Just raise a big wall around the whole state of California, why bother about sending single individuals to jail? And there are millions of lesbians all over the world as well. The real culprit is religion, which has been teaching people to be celibate. It is celibacy that has created homosexuality. Celibacy should be condemned as a crime, it should be punishable.

But these are the people who are in power -- the priests, the pope, the shankaracharyas, the jainacharyas, the presidents like Ronald Reagan. They are all fanatically religious. And to see that celibacy is the cause needs a little more intelligence. Any idiot can be a fanatic -- in fact, only idiots can be fanatic. An intelligent man is not fanatic, there is no need. He has arguments and evidence and reasons for whatever he does; whatever his way of life, it is based on experiments and intelligence, not on a fanatic attitude.

The future man will destroy all the causes of injustice. And if something comes from heredity, it is a very simple matter of changing your hormones, changing your chemistry, your physiology. If something is in your mind, that too can be operated upon.

You will be surprised to know that your mind has seven hundred centers, and these centers control everything in your life -- hunger, thirst, sensuality, sexuality -- everything. If something is wrong in those centers, if they are malfunctioning, they can be put right. Now brain surgery is in a position to know exactly which center controls which act.

With the collaboration of science, psychology, psychoanalysis and psychiatry, the rebel will be able to remove all injustice, and the very question will become irrelevant.

Raso, you are asking, "What is justice for a rebellious man?" To destroy all the causes of injustice... to help people to be healthier, to be more sane, to change their chemistry so their anger and their violence disappear. To give everybody the same respect as anybody else has -- because everybody is helping the society to be beautiful and to be richer, is helping life to be meaningful and significant, and they all should be rewarded with honor.

Then politics will disappear automatically, lust for power will disappear automatically. If there is no money to steal, stealing will disappear automatically. If everybody's needs are fulfilled, then people will not be mad enough to go on stealing unless they are suffering from something -- for example, kleptomania.

I had one professor who told me, "You have to do something about my son."

I said, "What is the matter?"

He said, "Everything is right, but he is a kleptomaniac, he steals things. He does not need them, so it is not a question of need. He steals useless things, just one shoe -- now, what are you going to do with one shoe? -- any kind that he can manage. And he keeps them all in a cupboard, labeled, dated, from whom."

I made friends with the boy. He was only fourteen; that is a vulnerable time, because one becomes sexually mature. And his father was a very religious type; he would not allow his boy to have any friendships with girls. I watched the whole situation. I said, "I would like to see your collection."

He said, "Really? -- everybody condemns me for my collection. You have given me the right word. It is a collection; they say it is stealing."

I said, "No, why should it be stealing? You don't need anything; you have everything that you need. It is a beautiful collection. And it shows your intelligence, how many people you have been cheating."

He said, "You are my man."

"You just take me to your collection."

He opened the doors. It was full of all kind of junk. He had taken away somebody's cycle seat; there was no need, what could he do with that cycle seat? And when I saw one shoe, I said, "Where is the other?"

He said, "I have left it there, because I don't need shoes, and anyway they are not my size."

"But why have you brought this one?"

He said, "That professor thinks himself a great genius. You know the professor of botany -- so arrogant -- he had bought new shoes that very day. I had to hang out around his house for hours, so that when he went out... the moment he went out I took away one shoe, and since then he has been searching for his new shoe. I never allow anybody to see my collection. You are the first."

I said, "It is an historical collection." I saw a few buttons, half a fountain pen, somebody's hat; he had slips attached to them -- the name to whom the hat belongs, on what date it had been taken away from the owner.

I talked with his father. I said, "He is not a thief, because in his whole collection there is not a single thing of any use. He simply wants to do something. He has too much energy, and you don't allow any outlet for him."

He said, "What do you mean?"

I said, "Just let him find a girlfriend."

He said, "You will corrupt him."

I said, "I am going to *correct* him! You are corrupting him. Just give me a chance; otherwise he will turn into a great thief, and he will completely forget for what purpose he has started all this."

And once he got a girlfriend, he stopped stealing things. One day he asked me, "What do you think? I would like to return this collection to their owners because it is unnecessary."

I said, "That will be a great joy. They will also enjoy it. You simply go and distribute things from wherever you have collected them."

He said, "I have got everything recorded...."

One has to look into the cause of why something is happening -- why a man has been murderous, why a man has been suicidal, why a man has been a thief, why a man has been committing all kinds of crimes. There must be causes which can be removed. Once the society is no longer under a power bloc -- the politicians, the priests, the capitalists -- all causes can be removed. People will completely forget the word `justice', because there will not be any justice or injustice in existence.

There is one tribe in Burma, a very small tribe, whose whole history is a great example of what I am saying. There has never been any murder, there has never been any suicide, there has never been any rape, there has never even been fighting.

The simple reason is that for centuries they have practiced something of a deeper psychoanalysis than even Sigmund Freud knew. Everybody has to tell his dream in the morning. Most of the people don't dream, because there is no repressive order; without repression, dreams cannot exist. But once in a while somebody dreams that he has slapped somebody else -- it is a small tribe, everybody knows everybody else. Then he has to go to that person with sweets and fruits and flowers and offer his apology, "Forgive me, in my dream I slapped you."

It looks very crazy, but whether you slap somebody when you are awake or you slap somebody when you are asleep, is there any difference in your action? It is the same action. Perhaps you wanted to slap him while you were awake, but you somehow repressed the desire; perhaps he is stronger than you -- hence the dream. But you have to go to give him fruits and sweets, and ask his forgiveness. And unless he forgives you, you cannot leave his door.

That society has lived in such peace for centuries. If it can happen in one tribe, it can happen on the whole earth -- because man is the same.

Justice will be a very natural thing. Once in a while someone will go berserk, but that does not need punishment: it needs help, it needs love, it needs compassion. The source needs to be found -- why did it happen? That man has to be put in a psychiatric hospital and taken care of, with great respect.

And when he is back, he is to be welcomed -- he is cured.

All crime is illness, sickness. It does not need any punishment; it needs understanding, and it needs treatment.

BELOVED MASTER,
THE OTHER DAY YOU WERE SAYING THAT SCIENTISTS HAVE YET TO DISCOVER THE CENTER OF THE UNIVERSE, AWAY FROM WHICH WHOLE GALAXIES AND STARS ARE MOVING AT INCREDIBLE SPEEDS.
MASTER, ARE YOU NOT THE VERY CENTER OF THIS INFINITE UNIVERSE, WHERE EVERYTHING AND NOTHING ARE HAPPENING WITH SUCH AWESOME MAJESTY?

Milarepa, I don't even know what is happening in Anando's room! Just the other day, Niskriya wanted to photograph the ghost. And ghosts are known not to like being photographed. So the ghost disappeared. He was searched for everywhere.

In the morning, when Avesh was cleaning my Mercedes limousine, he suddenly felt a presence, so he looked back -- that gentleman was sitting reading his newspaper in the back seat. He almost fainted, because there is only one key -- by mistake the other key has not yet come from the company -- and that key is with Avesh.

Finally he gathered courage. He informed Anando, "Please take your ghost back because I have to clean the car, and he has given me such a shock! I was thinking that the last moment of my life had come, and that now Anando will have two ghosts instead of one because where else am I going to live? I will have to live with this old man." And he was sitting in the back seat, reading his newspaper -- that is the only work he does. So he is back in Anando's bathroom again.

That night she had not been able to sleep; she slept for one hour, and then she could not sleep. She must have become accustomed to the presence of the ghost -- he is a nice man, a gentleman -- and she must have been thinking continually, where has he gone? She reported it to me, thinking that I must know everything. I said, "At least about ghosts I don't know much. You will have to go to Kaveesha Devi; she's the head of the department of all kinds of spooky things."

A priest visiting a small village asked a young boy to direct him to the church where he was going to

preach that evening. After the boy had given him directions, the priest said, "You must come along tonight, and bring all your friends."
"What for?" asked the boy.
"Because I will tell you how to get to heaven."
"You must be joking," laughed the boy. "You did not even know how to get to the church."

No, Milarepa. I am not the center of anything, except of myself. And that's enough -- more than enough -- to be the center of your own being. More than that is not possible; it is not in the laws of existence.

To be the center of your own being is the highest peak of consciousness, the greatest ecstasy, and the ultimate liberation.

Seven-year-old Johnnie was walking home from school with his new seven-year-old girlfriend. Johnnie looks at her with worshipping eyes and says, "You are the first girl I have ever loved."
"Bother it," she replied. "Just my luck -- another amateur."

Only amateurs in the field of spirituality can claim such things -- that they are the center of the world, that they are the only begotten son of God, that they are the saviors of the whole world, that they are the messengers of God; these are all amateurs. They don't even understand a simple law, that everyone has to save himself, everyone has to be a savior unto himself. That is the only possibility.

You cannot save another being. Perhaps your saving yourself may ignite, trigger something in the other but you are not to think that you are the savior of the other. The other has seen your growth, your spring, and has remembered that he also belongs to the same world, to the same consciousness, to the same humanity. There must also be somewhere his own spring. There must still be hiding somewhere his own flowers. You can remind somebody, you can become a remembrance, a beckoning light, a lighthouse, but more than that is not possible for any human being.

But it is more than enough to be a center to yourself. Then your peace becomes infectious; then your silence starts spreading around, catching other people's hearts. Then your love starts overflowing and reaching unknown strangers, and giving their heart a new dance, a new song. But this happens naturally; you are not the doer of it.

All that is expected of you is to grow to your utmost center, invite your spring, and wait for the flowers to blossom and release their fragrance. Then whatever happens around you is not your doing; you have become contagious. Not only are diseases contagious, blissfulness is also contagious, ecstasy is also contagious, wholeness is also contagious. But you cannot take the credit for it. It is enough that you have found your center.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #10
Chapter title: Jesus is not a christian

5 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
WHAT IS THE RELIGION OF A REBELLIOUS SPIRIT?

Maneesha, the rebellious spirit can be religious, but cannot have a religion. And the difference between the two is immense, unbridgeable.

To be religious is an experience, just like love. It is an encounter with the totality of existence. It is facing yourself in the mirror of life. It is orgasmic in the sense that you melt and merge with the whole -- the earth, the trees, the flowers, the sky, the stars. It is an oceanic experience, the dewdrop slipping from the lotus leaf into the ocean. You can say either the dewdrop has become the ocean, or you can say the ocean has become the dewdrop. It is the greatest experience there is.

But to belong to a religion is not an experience, it is just a belief system in which you have been brought up. It is all borrowed. And remember that truth cannot be borrowed. Either it is yours, or it is not there.

Gautam Buddha may have known the truth, but there is no way to *follow* him, because to follow means to imitate, to follow means to become a shadow, to follow means to betray yourself. Following is nothing but the effort of trying to be somebody that you are not; and that is not your destiny either.

Jesus is not a Christian, he is a rebellious spirit; he does not belong to any religion, and that is his crime. Jews could not tolerate him because he had become a stranger to his own people; he had started talking about having a direct contact with the universal spirit.

A religion is a marketplace thing. It is a kind of bureaucracy -- you should go through the right channel. You are not even allowed to confess to God directly; you have to confess to the priest and the priest will pray for you. The priest has to always be there as a mediator.

Religion is the business of the priest; it has nothing to do with religiousness. It is a profession, pure and simple, of exploiting the ignorance and the helplessness of mankind. It is exploiting the fear of death, the fear of the unknown, the fear of the responsibilities of life. The priest takes care -- you have to simply believe in his church, his religion, his god, his holy scripture.

To belong to a religion is to belong to all kinds of lies and superstitions. To belong to a religion is to belong to the past -- which is dead.

A rebellious spirit has no past. A rebellious spirit has only the present and a vast opening towards the future.

Religion, to the religious spirit, is not in the holy scriptures but in the holiness of existence. It is not in the prayer taught by the priests of all kinds of religions. It is in the gratitude that one feels before a sunset, before a sunrise; it is in the gratitude that one feels to be a part of this beautiful and tremendously miraculous existence.

It is a prayer without words. It is a song without sound. It is pure silence. And in that silence existence speaks to you. In that silence you speak to existence, there is a dialogue. No one speaks, no one hears, but there is a transfer of energy. Something transpires within you -- perhaps a flame that makes you afire.

Religiousness and rebelliousness are basically names of one experience. But to be a part of an organized religion is to be not really alive, not really in search of truth, not in love with existence. It is a kind of death -- although you go on breathing, you go on eating. But all your breathing and all your eating drive you only towards the graveyard. You don't grow up, you only grow old.

Only the rebellious spirit grows up; its longing is to touch the stars. It is not satisfied with the trivia of life. Its contentment is far away; its discontentment is a present reality. The rebellious man has a divine discontent in his heart and a longing to find contentment and peace. He is on a pilgrimage towards that contentment.

His whole life is a pilgrimage, always moving closer and closer and closer to the ultimate reality; that realization that releases one from all bondage, all frustration, all misery, all anguish, and allows one to taste freedom, truth, beauty, love and an outburst of creativity -- creativity in the multidimensions of life.

The rebellious man has a golden touch -- whatever he touches becomes gold, it does not matter what. He may play on a bamboo flute and it becomes pure gold, twenty-four carat. He may dance alone under the starry sky, and his dance is more meaningful, more significant than all the paintings in the world, all the

statues and all the holy scriptures. His creativity may simply be expressed in his silence. But his silence will not be an ordinary silence -- just an absence of noise. His silence will be a positive blossoming of roses in his being. You can experience the fragrance of his silence, it is almost tangible.

The organized religions are all dead; the churches, the temples, the mosques, the synagogues... they are all graveyards of the past. And the sooner we convert them into museums the better, otherwise they are going to kill the whole of humanity -- they have already killed too much in every man. They have crippled everybody, poisoned everybody; their destruction is uncountable.

You are asking, Maneesha, "What is the religion of a rebellious spirit?"

Rebellion!

Rebellion is the religion of a rebellious spirit -- to rebel against all exploitation, to rebel against all discrimination, to rebel against oppression, to rebel against all kinds of spiritual slavery, to rebel against all kinds of superstitions. There is so much to rebel against.

And that is only half of the rebellion, because the other half is to rebel *for* -- to rebel *against* superstition is only half -- to rebel for the truth, to rebel for freedom, to rebel for love, to rebel for a new humanity, to rebel for a new man, a new society, a new kind of consciousness.

Rebellion has two parts. The negative part is against all that is ugly but has been worshipped for centuries, and the positive part is for all that is beautiful but has been ignored for centuries -- not only ignored, but crucified, poisoned, murdered. Whenever any individual has tried the authentic religion of rebelliousness, his reward has been crucifixion. Hence I want so many rebellious people in the world that it will be difficult to find people to crucify them.

Mick had returned to his native town after many years overseas. "I hope," said the parish priest, "that you have been loyal to your faith while you have been away."

"Indeed, Father," said Mick, "I have lied, I fought, I cursed, I robbed and I made love to women; but not for a moment did I forget the religion I was brought up in."

What is the point of all these religions? There are three hundred religions in existence in the world today. There are also millions of murders, suicides, rapes, robberies and continuous warfare, either in this part of the world or in another part of the world. What are these religions doing? And everybody is religious! Nobody is disloyal to his religion; he robs, he murders, he rapes, but he remembers that he is a Christian, that he is a Hindu, that he is a Mohammedan, that he is a believer in God, that he is a follower of Gautam Buddha.

What does all this following mean? Sheer deception, not only to others, but to yourself. It is strange -- so strange that it is almost unbelievable -- that there are three hundred religions in the world and there is no peace, no joy, no celebration, no holiness, no divineness anywhere. All these religions are fake. The rebellious spirit has to get rid of all these religions and create only a quality of religiousness without any adjective -- simply religious.

It has always been a problem.... In my whole life I have not been able to vote, for the simple reason that whenever the officers reached me to fill in the form so that I could be a valid voter, there was a clause, "What is your religion?"

I said, "I don't have any religion. I am a religious person."

They said, "But all the clauses have to be filled in."

I said, "Then you can take your form back. I am not so much interested in voting anyway, because it is an unnecessary anxiety when you have to choose between two idiots. Whom to vote for? -- whoever you vote for, you are voting for an idiot. It is better not to vote, at least your hands are clean. You can see: my hands are absolutely clean!"

Man's problems have increased as time has passed. It should have been otherwise -- that the problems would be less and less as man has become more and more cultured, educated, civilized. But the more he is cultured, the more he is civilized, the more he is educated, his problems have increased out of all proportion. And religions go on proclaiming that they have the cure for every disease, for every spiritual sickness. But man is suffering from spiritual sickness all over the world -- everybody is feeling hollow. And these religions have not been of any help; on the contrary, they have increased his problems by their wrong, unnatural, stupid teachings.

It was Mrs. Levy's third visit to the doctor for a cure from her cold. "Doctor," she complained, "nothing you have given me has been of any use. Mr. Levy complains that I keep him awake all night with my cough.

Can you do something -- anything to cure me?"

"Okay," the doctor replied, "go home and have a hot bath and without drying yourself stand in the nude where there is a strong draft."

"Really," Mrs. Levy sniffed, "will that cure me?"

"No," replied the doctor, "but it will give you pneumonia, and I can cure pneumonia."

These religions have been giving you bigger diseases. Perhaps, in a certain way, when you have a bigger disease you tend to forget the smaller one.

I have heard about Mulla Nasruddin, that he was purchasing shoes in a shop. The shopkeeper said, "Mulla, are you mad or something, because you are trying on shoes which are not going to fit. You need shoes that are one size bigger."

Mulla said, "Don't disturb me. I have always used that size and I am going to continue to use that size. I am a man of principles."

The shopkeeper said, "It is up to you, but you will suffer the whole day. The shoes will pinch you."

Mulla said, "That's what I want."

The shopkeeper said, "But why do you want that?"

He said, "You don't understand the psychology of it. Suffering the whole day, when I come home and take off my shoes, it is such a relief that I say, `My God!' -- it brings such pleasure. Without these shoes, life is nothing but misery. The whole day they keep me away from all miseries. I don't have enough energy to look at other miseries. What my wife is saying, who has ears to hear her? My shoes are pinching me so badly that I am only hearing my shoes. She goes on talking to herself -- she has become accustomed to monologues.

"Business is bad, things are going from bad to worse, but nothing worries me. My only worry is my shoes. The shoes keep me away from all the miseries of the world; and in the end, before going to bed, taking them off gives me such relief that I sleep so relaxedly, so deeply.... And you are suggesting that I wear shoes that are one size bigger? You are going to destroy my life!"

These religions have provided you all with shoes that don't fit -- shoes which may have fit somebody five thousand years ago. They have given you pants which don't fit. They are making a mockery of you, because those shoes are not made according to your needs, those pants are not made for you, those shirts are not made for you. Everything that these religions are supplying for you has been made by somebody else for somebody else far back -- centuries before. Nothing fits; everything gives nothing but pain.

But these religions have been teaching you: blessed are those who suffer, blessed are those who live in misery, blessed are those whose lives are of hostility, asceticism, self-torture, because they shall inherit the kingdom of God. So just to inherit the kingdom of God you go on wearing shoes that don't fit, caps that are so loose that you cannot see -- they cover your eyes. Clothes that are either so small that you want to jump out of them or so loose that a crowd can live inside them -- the whole family can be accommodated.

The rebellious man cannot accept any of this idiocy. His religion is his intelligence. His religion is his consciousness.

His religion is his awareness.

And out of his awareness, he becomes as free as a bird on the wing, as beautiful as a lotus in the pond, and as joyous as a cuckoo singing from the mango grove. He starts living for the first time, and he knows that life is the only God there is -- there is no other God.

The rebellious man is a pagan. He worships the trees, he worships the stars, he worships the rivers, the mountains. He worships man, he worships everything that is alive -- because wherever there is life, there is godliness.

BELOVED MASTER,
NIJINSKY WAS ONCE ASKED WHY PEOPLE OF THE SAME CENTURY ALL SEEM TO BE ALIKE. HE ANSWERED: "IT IS THE RESULT OF THEIR CLOTHING, BECAUSE THE CLOTHES DICTATE OUR MOVEMENTS." COULD YOU PLEASE TALK ABOUT CLOTHES AND THE NEW MAN?

Gayan, first it has to be understood that Nijinsky is a great dancer but understands nothing about human

consciousness and its growth. What he says is partially true. When asked why people of the same century all seem to be alike, he answered, "It is the result of their clothing, because the clothes dictate our movements."

It is a partially true statement, but it is not only the clothes -- the whole educational system is similar, the upbringing of people is similar, their superstitions are similar, their political ideologies are similar, their food is similar. All these things together -- not only the clothes; that is only one of the similarities -- give people of one certain period a sameness.

Society does not like unique people; it wants everybody to be part of the herd. Hence, hair should be cut in a certain way, clothes should be worn in a certain way, food should be eaten in a certain way. What should be eaten, what should be read, what is acceptable to the culture and what is not -- all these imposed things give a similarity to almost everybody. It destroys individuality and uniqueness.

Clothes also play a great part. You are asking, "Could you talk about the clothes of the new man?"

Before I say anything about your question, I would like you to understand something about clothes. No animal except man uses clothes. And there was a time when even man was not using clothes. Clothes are unnatural. But is has been a long time since we dropped our natural nakedness and adopted clothes.

The reasons are two. One is that man came out of the jungles, where he was a hunter and lived only by hunting, and he became a cultivator. He started creating small villages which turned into big cities. When he was just a hunter, there were neither rich men nor poor men. When he became a cultivator he soon had to discover money, because he could not go on accumulating his products from the field -- he had to sell them.

The barter system that started in the beginning proved to be too complicated. For example, you had milk, more than you needed, and you needed more fruits. You had to find a man who had more fruits, for one thing, and secondly was in need of milk. It was such a complicated problem. Sometimes you came across a man who was willing to give you fruits, but he had no need of any milk. The exchange was not possible. And the exchange had to be quick, because milk is such a product that tomorrow it will be spoiled. Fruits are such a product... maybe they can keep a little longer, but they will also become rotten.

It became more and more difficult; and when things become difficult, a solution is always bound to appear on the horizon. Man has intelligence enough to solve his problems; he just needs a challenge. He invented money, currency. You need not find another man to exchange your product with; you can simply sell your product to anybody.

The invention of money was a tremendous change for the whole structure of society. There were powerful people; stronger people, weaker people. Those who were stronger managed to become kings or big landlords -- these are beautiful names for robbers, thieves, murderers.

In England the lords are still respected. They are the children of people who had taken possession of the land from many other people, expelling them from their lands. Slowly slowly, they started accumulating arms, armies and security forces.

One of the things that came with private property, with money, with land, with houses, was the private ownership of women. Before that, the woman was not under private ownership; she was a free individual just as man was. But now the people who had money wanted it absolutely guaranteed that their son was really their son, not somebody else's. And the beauty of their woman had to be kept hidden; her body had to be kept hidden. For the first time she was not for all, she was private property.

Clothing started with private property. First it was the woman who was forced not to be nude. And as the woman became clothed, man started feeling embarrassed. He started feeling that he is like the animals, naked -- and the woman is clothed. Naturally he followed.

After thousands of years, because we have used clothes, our skin, our bodies are no longer strong enough to remain naked in the cold winter, the hot summer, in the pouring rains. Most of us would die. We need protection. Our bodies have lost the resistance which the animals still have.

The new man will certainly go through a change about everything, including clothes. Clothes will be allowed just to protect your body, designed in a way that they give you enough protection in different seasons -- different kinds of clothes. But they will be only for the outside, in the marketplace. When you are in your own room, centrally heated or centrally air conditioned, there is no need to use clothes.

Clothes should be used only when necessary. Slowly slowly, bodies will regain the strength that they have lost. Sitting on your own lawn, there is no need for clothes. If the climate is good and is not against your body, it is absolutely stupid to wear clothes.

Clothes, on the one hand, have helped in protecting man; on the other hand they have destroyed much -- they have taken away much beauty. If people have to be naked, they cannot have big bellies; they will feel ashamed. What will the neighbors say?

Right now you can have big bellies -- as big as you want -- because only your faces show. Everything else is covered by clothes, and there are gadgets to make your body appear beautiful. Naked, you can appear beautiful only if you are beautiful. So only ugly people will use clothes in their gardens, in their parks, on their lawns, in their homes; and they will feel embarrassed that they have to use clothes. Clothes will not have the importance that they have right now.

This importance has been given by all the religions, who are against sex. The fear of nudity is the fear of sex. In the Victorian Age, particularly in England, very high class ladies used to cover their dogs with clothes -- because dogs after all are dogs. If they come across a girlfriend, then they don't care about any culture; in the middle of the road they start making love. So they were covered with such clothes that they could not make love.

Even the legs of chairs and tables were covered, because they are called `legs' and it reminds you of uncovered legs. So in very rich, noble families, families of lords, royalty, everything that even reminded them of the body and its nudity was covered.

Bertrand Russell lived a long life, almost a century; hence, he saw tremendous changes. One whole century passed by and he remained as young in his intelligence as ever, to the very last moment.

He remembers his childhood... he was an earl, belonging to the family of a lord. His grandfather was the prime minister of England. He remembers perfectly well that in his house dogs were not allowed to be naked, chairs were not allowed to remain with naked legs. Women wore such clothes as you can see in museums or in the pictures of history books -- they touch the ground and you cannot see the legs or the feet of the woman. Even to see the feet of a woman was enough to create a sexual idea in people's minds, a sexual arousal.

Today, even a naked woman can pass by, particularly in my place, and if somebody is doing his work he will not even bother to look at her -- it is her business. If she feels good, then why should she be unnecessarily prevented from having a direct contact with the sun or the moon or the rain? If she loves to dance in the rain, and if you are interested you can take your guitar and help her dance with a tune, but otherwise it is none of your business.

The rebellious society I have been talking about will allow people to use clothes when they are needed, where they are needed.

For example, in the city of Poona... I don't think that this city is ever going to be rebellious, because the people are dead -- they have died long, long ago. Now, you cannot expect them to be rebellious, so there is no need to create disturbances in the graveyards. When you move through graveyards naked, the dead men will toss and turn in their graves unnecessarily. Why disturb them? They are fast asleep and asleep forever.

But whenever you are in a place where people understand the freedom that nakedness gives you... and you all know it. In your bathroom, when you are naked, you have a certain freedom, as if your handcuffs have been removed -- a certain cover that was compulsorily surrounding you has been put aside. Just to feel your body against the wind, against the sun, against the rain, has a tremendous beauty, liveliness, naturalness. It will very quickly reduce all the ugliness that bodies have gathered because clothes were protecting them -- they grow ugly behind the clothes.

I have known people... for example Muktananda's master, Nityananda. He could not do anything other than lie down flat because his belly was so big; and to carry it here and there, it was such a heavy load a crane must have been needed! So he used to just lie down flat; and when I saw him, I could not believe my eyes. His belly was so big -- almost like a mountain -- with a small head on this side, and two small legs joined on the other side.

I inquired of the man who had taken me there -- he was a minister in Maharashtra. He was Nityananda's follower and he was insisting that I see his master, so I agreed. I said, "Okay, I am going that way. His ashram is just on the way, thirty miles from Bombay. So I will stop there; I would love to see him for a few minutes."

I asked him, "Just tell me one thing: whether Nityananda has this belly or the belly has Nityananda? -- because the belly is so big and Nityananda is so small, almost negligible! The belly is everything."

And I said to him, "People who go to climb Mt. Everest, Edmund Hillary and others, unnecessarily waste their time there. They can just come here and climb on Nityananda's belly. And keep a photographer here -- whoever climbs first will become an historical figure, because it seems to be very slippery!"

He was continuously polished, massaged -- oil was poured on him. And those who were his worshippers were massaging him. Nobody even knew how to massage....

The new man would love to have beautiful bodies around, healthy bodies, more resistant against natural

forces. But it is not a philosophy of nudism, it does not insist that you have to be nude everywhere and anywhere. It simply gives you the freedom that whenever clothes are needed.... In a Rotary Club, in a Lions Club, if you go nude you will not look like a lion at all. You will look just like what you are. In a Rotary Club, if everybody arrives nude it will be very difficult to recognize who is who.

We recognize people by their clothes. Otherwise, the king and the beggar nude, the beggar may look far more beautiful, because he is seasoned, he has lived through rains, through summers, through winters. He is more alive, his skin has more strength and power. The king will look poor; he looks great in his clothes.

It is perfectly good that a policeman has a uniform; otherwise what identification is there that this fellow is the police commissioner? You will have to give them bells to ring or some kind of thing to show that, "I am the police commissioner, here comes the police commissioner," because a naked man doesn't even have pockets to keep his identity cards in -- so you will have to allow clothes.

I am not in favor of nudism, I am in favor of natural living, according to the circumstances. In your home when you are playing with your children, there is no need for any identity. You don't have to be a supreme court judge, you don't have to be a great doctor, you simply have to be a human being. Eating, there is no need for clothes. And when your houses are well air-conditioned in summer, you can be nude; well heated in winter, you can be nude. And once in a while you can enjoy being nude in the park, in your garden.

And in every commune the new man will create a place where people are not expected to have clothes, like swimming pools. Just in formal places, Rotary Clubs, Lions Clubs, you can have beautiful clothes.

To wear clothes once in a while means you will enjoy them more. You will also enjoy your nudity more, because you have a freedom of choice. But this is possible only when sex and the naturalness of human beings are accepted in their totality. It is the denial of sex that is behind the clothes.

Because I affirm everything natural, I affirm your nudity with my total heart. But you have to be very sensible, because right now the rebellious society has not yet come into existence. The old society has forgotten to die; it goes on living although its time is passed. Perhaps death has forgotten to destroy it or it has forgotten how to die -- it just goes on living! But its time is very limited. By the end of this century the old society will be gone, and the coming of the new man will bring in every dimension of life -- newness, new qualities.

Yes Gayan, even about clothes: clothes will not be compulsory, they will be optional. They will be according to your decisions, not an enforcement by the government or by the society. And the more you can live without clothes, the healthier you will be, the longer you will live -- and you will live with less sickness. A deep affirmativeness about your body, about other people's bodies, will give you a new sense of respect, which has disappeared.

Right now the situation is that even if your own body is brought nude before you -- without the head, because the head will be there watching -- you will not be able to recognize it. In the second world war when millions of Jews were destroyed by Adolf Hitler and his people, they cut off their heads and threw their bodies into trenches. When their families heard they went there, but they could not recognize who was who because they knew only the faces.

Even the wife had not known her husband's whole body; even the husband had not known his wife's whole body. Without the head, he was at a loss to recognize who his wife was, and for her, who was her husband. Mothers could not recognize their children. We have become accustomed only to the face, and we have forgotten the whole body. It is a very partial way of living.

The rebellious man and his society will be making every effort to make your life total. There is nothing wrong with the naked body. But please, don't misunderstand me. Don't start moving on the streets of the dead city of Poona naked, because the government is only waiting for some excuse. You have to be alert not to give any excuse to them -- they are bringing all kinds of false charges against the ashram. We will fight their false charges in the courts -- we are fighting.

But they are absolutely worried that our people are not giving them any chance to say that we have disturbed the peace of the town, or that we have created an antagonism for the dead people of Poona. They think that they are very highly cultured, they think that they are very religious. And their religion is so poor and their culture is so bogus that they cannot tolerate a young couple holding hands, just holding hands and going for a morning walk. That is enough to disturb their souls; their spirituality starts having earthquakes.

Don't give them earthquakes. We have to exist here like an island. Be completely away from the dead people! Even to disturb them is to be related in some way. I don't want you to be related to them at all. It is perfectly good that they are dead and it is perfectly good that we are alive, and between the dead and the

alive there is no need of any relationship.

But the new society, the society of my vision, will allow you every freedom, and the freedom to be nude will constitute one of the basic freedoms.

So as far as Poona is concerned, behave according to the rules of the dead; that is wiser.

Mrs. Tanelli has recently arrived in America from Italy. At a school gathering she is cornered by Mrs. Goldberg.

"And on our tenth anniversary," Mrs. Goldberg informs her, "my darling husband gave me a mink coat."
"That's-a nice," Mrs. Tanelli replies.
"On our twentieth anniversary he gave me a twenty-four carat ring," Mrs. Goldberg continues.
"That's-a nice," says Mrs. Tanelli.

"And what wonderful things has your husband done for you?" Mrs. Goldberg asks.

"Well," replies Mrs. Tanelli, "right-a after we come to America he send-a me to a finishing school."

"Really," said Mrs. Goldberg, "and what did they teach you there?"

"Well," Mrs. Tanelli says, "I used to say, `Bullshit!' and now I say, `That's-a nice!'"

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #11
Chapter title: The failure of revolution

6 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
NINE YEARS AGO I FELL IN LOVE WITH CAMUS' BOOK, "MAN IN REVOLT", IN WHICH HE COMES TO THE CONCLUSION THAT ALL ATTEMPTS TO ABOLISH INJUSTICE THROUGH REVOLUTIONS ARE BOUND TO FAIL. RATHER, HE SAYS, THE ONLY WAY IS TO CREATE JUSTICE THROUGH LIVING IT. IS CAMUS' REVOLT JUST ANOTHER EXPRESSION OF WHAT YOU WERE CALLING REBELLION?

Devaprem, Camus' book, MAN IN REVOLT has many great insights in it, but he still remains a philosopher. He preaches, but he does not practice. You are asking me that in this book, MAN IN REVOLT, "he comes to the conclusion that all attempts to abolish injustice through revolutions are bound to fail." That's a great insight.

It seems there is something intrinsic in the very mechanism of revolution that makes it bound to fail. First, the revolutionary is created by the old society against which he is revolting; his values, his ideals are not much different from the old. The only difference for him is that the right people are not in power; otherwise, everything is right. Only the right people have to be in power, the wrong people have to be removed, and the revolution will be accomplished in all dimensions of life.

This is a basic fallacy. It is not a question of right or wrong people. The whole society has been conditioned to live in a reactionary way, not in a revolutionary way; it has been conditioned to be slaves not masters. Hence, when a few people revolt against the powers -- to change the power structure, and replace the old establishment with themselves -- only then do they find that what the old establishment was doing, they, too, have to do; otherwise, there will be immense chaos.

But then it is too late to understand. And slowly slowly, they themselves turn into the same kind of people that they have thrown out -- in fact, worse, because now they know the taste of power, and they also know how they have thrown out the people who were in power before them. Soon there will be a new generation coming, which will start talking about revolution -- because nothing has been changed. They are more alert to repress any possibility of revolution because they know how they threw out the old power structure; they are not going to be thrown out in the same way. They will not allow freedom of speech, which is a basis for any revolution to happen, and they will crush every individual who does not follow their structure.

For sixty years in the Soviet Union, the communist regime has proved far worse than the regime of the czars that it had revolted against. At least in the regime of czars, it was possible to create a revolution; but under a communist regime it is almost impossible. They don't allow it from the very beginning. All publications are government owned, radio is government owned, television is government owned. In fact, now, in the name of communism, private property has been taken over by the state. So to call the Soviet Union a communist country is not right -- it is state capitalism.

In America, there are many capitalists, and their large number gives a certain feeling of movement and change, and the possibility of revolution. In the Soviet Union, there is only one communist, and that is the state itself. All power, all wealth, all land, everything belongs to the state; man has been denuded completely of all ownership.

The educational institutions are all run by the government. You read only what the government wants you to read, you listen only to government radio stations, and on the television you see only what the government wants you to see.

You cannot have another political party in opposition to the Communist Party because it is not a democracy -- it is a dictatorship of the proletariat. It is just a name, dictatorship of the proletariat; but in the name of the proletariat, it is the Communist Party which is the dictator. It is the same small group of people who have been ruling for sixty years, and total power is in their hands.

Joseph Stalin, who established communist rule in Russia, killed at least one million people in his own land. These were the same people for whom the revolution was preached; and of these million people, most of them were revolutionaries. He had to kill them because now those revolutionaries were a risk. To let them live was dangerous because they were asking continually, "What happened to the revolution?" Only the people in power had changed, but the revolution seemed to be happening nowhere; all was the same. Instead of many capitalists, now there was only one capitalist, the state, which certainly made it immensely powerful; and there was no opposition party, there was no question of any opposition.

It is well known -- there is no evidence to prove it, but there is every possibility of its being true -- that as the revolution succeeded, Lenin, the leader of the revolution, and Trotsky, his second in command, his right hand, Commeneau, Zinoviev, and other great communist revolutionaries were killed one by one.

Lenin was given small doses of poison every day, under the pretext of giving him medicine. It was his wife who confessed it -- that Stalin never allowed any other doctor except his own to take care of Lenin; and his condition went on worsening. Stalin did not want him to die immediately because, in Lenin's name, he first wanted to establish himself securely. Stalin was only the secretary of the party; his contribution to the revolution was not much, he was not a well-known figure in the nation or internationally.

Lenin was the founder of the revolution, and Trotsky was the most influential leader -- even Lenin was not such a charismatic leader. Stalin kept Lenin alive, but at most half-alive. While slowly slowly poisoning him on the one hand, on the other hand he went on taking more and more power into his own hands. When Stalin was completely in control, Lenin was finished.

Lenin never ruled over Russia. After the revolution he was continuously sick; he was kept sick. Then Commeneau was caught, Zinoviev was assassinated, and Trotsky, who was the defense minister, escaped Russia fearing that now Lenin was dead his number was going to be up.

And you cannot conceive the inhumanity of man to man. The day Stalin's assassins reached Trotsky's house... he had already left the Soviet Union just a few hours before. They found only his dog in the house, and it seems almost unbelievable, but Stalin ordered the dog to be assassinated immediately -- just a mad

mind corrupted by power. And he sent professional murderers to find where Trotsky was, he had to be killed -- he could not be left alive anywhere in the world.

And Trotsky had escaped to an unknown part of Mexico, far away from the Soviet Union, at the other end of the world. But they finally found him, and he was brutally murdered by being hit on his head repeatedly with a hammer. His whole skull was broken into pieces.

He was writing a biography of Joseph Stalin so future generations would know that just to change the people in power is not enough -- Stalin had proved to be far worse than the Czars. It is a big volume, almost one thousand pages; and a rare biography written by an enemy, so sincere, so truthful. When he was hit on his head from behind with a hammer, he was just finishing the last line of the biography. His blood is on the last pages of the book. The book is still kept in some museum in Mexico, his handwritten book with his blood on it.

All the other leaders who had been the great revolutionaries were killed, one after another, because these people were dangerous. They were still talking about revolution, and Stalin recognized the fact that no revolution was possible. It was good to talk about it before the revolution, but now that the responsibility has fallen on your own shoulders, you have to forget all about revolution. You have to establish yourself and your party in power with such force that nobody can destroy your power.

There is a beautiful story.... When Stalin died and Khrushchev became the prime minister, his first speech was to the highest inner circle of the Communist Party, called the Presidium. While he was speaking, he said, "Now I have to confess that Stalin was one of the greatest criminals. He knew only one thing: either you are for him or you are his enemy. And for the enemy, there is nothing other than death."

Somebody in the back of the auditorium shouted, "You have been with him for all these forty years. Why did you remain silent?" Khrushchev laughed and said, "I would like the honorable comrade to stand up, so that I can see who is raising the question."

Nobody stood up, and Khrushchev said, "Do you understand? If anybody stands, tomorrow he will be dead. After tomorrow, he will never be heard of again anywhere in the universe. I was also in a similar position."

The whole country became a concentration camp. And they have used methods against human beings which have never been used by any other government or any other power. First, they would make an arrest if there was any suspicion... if a man had talked to someone against the Communist Party, against the government; or he had written a letter to someone indicating a slight difference with the Communist Party -- he would be arrested immediately.

And these procedures would be followed: for fifteen days he would be in police custody, and the police would not allow him to sleep; they would inject him so that he could not sleep, not even a wink. They would inject chemicals to disturb his mind, to erase his memory; they would create a false madness in the man. And then after fifteen days, the man would be produced before the court. The government attorney would say, "He has been arrested because he is not in his right senses -- he is insane."

Such a beautiful facade... and then the court would go through its procedures: the judge would ask the man, "What is your name?" And the man would look all around, because he has forgotten everything, his memory has been erased. And naturally, the judge has to declare him mad. He has to be sent into a madhouse where he will be killed; nobody will ever know what happened to him in the madhouse. Or people will be sent to Siberia where life is worse than death. Death is a rest... Siberia is not a place to live, it is a place to suffer.

This has continued up to now; the revolution has utterly failed. And this was the greatest revolution as far as history is concerned; the greatest experiment, on the largest scale, with a profound philosophy to support it.

The same happened to the French Revolution and to the Chinese Revolution. The very mechanism of revolution is such that its success is almost impossible.

If you want to remain in power, you have to be violent, destructive -- particularly destructive of those people who have revolutionary ideas. Those ideas were great and good against the older regime, but they are not good against the new regime in which you are powerful.

And all the promises have to be forgotten completely because they prove to be utopian. For example, the Russian revolutionaries had promised that they would dissolve marriage, but they never did it because the Communist Party saw that if marriage is dissolved... it is the basic unit of the nation. It would become impossible to keep the nation together, and they wanted their nation to dominate the whole world.

They were against nationalism before the revolution, but afterwards Soviet Russia became a holy land.

Now they wanted their power to become more and more spread all over the world. They were now imperialists, no longer against nationalism, although they continued to speak beautiful revolutionary language. They were very articulate; before the revolution they had learned all that language. Now they started talking about an international communism; but "international communism" was to be nothing but a Soviet imperialist state.

Before the revolution in China, Mao Zedong, the leader of the revolution, was a follower -- very intimate follower -- of Joseph Stalin. But once Mao came into power, there was immediately a conflict because Stalin wanted China also to be part of one communist block. That meant Mao's own lust for power had no place -- China would also become one of the republics of the Soviet Union. Mao resisted it and they became enemies. China and the Soviet Union, both communist countries, became so antagonistic to one another that one can see why it is difficult to have an international government. Some nation will try, in the name of international government, to exert its own lust for power and rule over the whole world.

Camus was right that all attempts to abolish injustice through revolutions are bound to fail; and he was also right when he said, "The only way to create justice is through living it." That comes very close to my idea of the new man, the rebel: each individual living in a revolutionary way, on his own, having no power over others, because power certainly corrupts.

But the difference is that Camus was only a philosopher; he himself never lived the life of a rebel. He lived the life of a very respectable man, honored by the society with a Nobel Prize, honored around the world as a great thinker, novelist, a creative genius. If he had lived the life of a rebel he would have been on the cross. Can you ever conceive of Jesus Christ receiving a Nobel Prize? His prize will always be crucifixion.

One of my sannyasins got the Nobel Prize for economic theories; he is also the secretary of the Nobel Prize committee. Being my sannyasin, listening to me and reading my books, he spoke with the king of Sweden, who is the president of the Nobel Prize committee. He said to him, "You have given me a Nobel Prize -- what about my master?"

And the king said, "Never, never again mention his name, because that will destroy your credibility with the Nobel Prize committee -- they will throw you out as its secretary."

And when he informed me of what happened -- that they are not even ready to listen to my name -- I said, "That's perfectly right, I don't belong to these people who get Nobel Prizes; I belong to those people who get crucifixions. If there is any committee that crucifies people, then my name will be on the top of the list."

It is not only the case with Camus but with all philosophers. They come very close to great insights, but they never practice them; hence they remain beautiful ideas in their books -- people enjoy them.

One of my sannyasins in Australia is trying to publish three of my books. He had come to see me to get my approval for his plan. His plan is very diplomatic. The book is called THE FIRST GOLD NUGGETS, and he does not have my name in the author's place, but just "The Master." The second book is called MORE GOLD NUGGETS BY THE MASTER; and the third book is called THE GOLD MINE, and then he reveals my name.

He said, "I have given these first two books to a few of my friends and they were simply overwhelmed -- they said they are going to be bestsellers. But when I mentioned your name, their faces immediately changed. They said, `Don't create unnecessary trouble.'"

And he had come to ask me, "Can I do it? So when people have read the first two books, they will purchase the third and then they will come to know whose books they are."

I said, "This kind of deception may be a good business strategy" -- he is a great salesman, he has earned millions just selling things in the marketplace -- "it is a good way to market the product, but I would not like that to be done at all."

And since then, I have not heard anything from him, or what happened to those books, because they were going to be published in time for Christmas -- which has passed many months ago. Perhaps he has dropped the idea: to put so much money into publication, and then because of my name those books will not get the profit that he had visualized.... It is a strange world. People are ready to appreciate what is written in those books if it is written only by a philosopher or by an anonymous entity, "The Master." But if they know it is written by me... they know I mean business.

Father and son, both great philosophers and both as lazy as possible, were sprawled in their chairs one day. The father said, "Simon, go out and see if it is raining."

"Pa," said Simon, "can't you call in the dog and see if he is wet?"

But nobody is ready to go out, even to see whether it is raining or not.

As a philosopher, Camus had many insights which may look similar to mine -- they are, but he is only a philosopher. I am a rebel, not a philosopher, and that makes such a difference -- exactly the difference between a Nobel Prize and crucifixion.

BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN THE INDIVIDUAL ANARCHISM OF BAKUNIN AND THE REBEL OF YOUR VISION?

Azima, I love Bakunin and his philosophy of anarchism, but he too, is an impractical, unpragmatic philosopher. He simply goes on praising the beauties of anarchism: no government, no armies, no police, no courts. And I absolutely agree with him. But he had no idea and no plan for how this dream could be made into a reality.

Looking at man, you will need the government; looking at man, you will need the police. Otherwise there will be a multiplication of murders, rapes, thefts... life will be a chaos. Anarchism would not come, only a chaos. People would start making gangs, those gangs would exploit the weaker people and life would not become better, it would become worse.

Bakunin's anarchism is a utopia, a great dream. I don't talk about anarchism. My own understanding is if we can transform man, if we can bring more and more people to meditation, if we can make more and more people unrepressed, living an authentic, natural life, sharing their love, having a great compassion for everything living, a reverence for life itself....

These individual revolutionaries, these individual rebels are not just political rebels, they are also rebelling against all the past conditionings. Mostly they are religious rebels; they are finding their own center of being. There are more and more people who are becoming individuals who can rejoice, and who are not going to betray the earth; who are not in favor of any unnatural way of life preached by all the religions. If these individuals spread around the world like a wildfire, then anarchism will be a by-product, not the goal.

For Bakunin it is the goal. He hates governments so much -- and he is perfectly right in his hate, because governments have been doing so much harm to the individuality of people. He is against all laws, courts and judges, because these are not to protect justice, not to protect the weak, not to protect the victim -- they are there to protect the power, the establishment, the rich. Behind the name of justice, they are enacting a tremendous conspiracy against man.

And Bakunin has no idea why men become rapists, he is not a psychologist. He is a great philosopher of anarchism. The future will owe tremendous respect to people like Bakunin, Bukharin, Tolstoy, Camus, because although they were not very scientific thinkers at least they created the idea. Without providing the foundation, they started talking about the temple.

My whole effort is not to bother about the temple but to make a great foundation; then, to raise the temple is not difficult. Anarchism will be a by-product of a society which is free from religions and religious superstitions; which is psychologically healthy, non-repressive, which is spiritually healthy, not schizophrenic, which knows the beauties of the outside world and also the inner treasures of consciousness, awareness. Unless these people exist first, anarchism is not possible; it can come only as a by-product.

In America, they are so afraid of the anarchist that when they interviewed me for my immigration into America, this was also a question, that I should commit, in writing, that I am not an anarchist. I said to the man who was doing the interview, "I am not an anarchist of the category of Bakunin, Bukharin and Tolstoy, but I have my own anarchism. And you need not be afraid about it, because anarchism is not my goal; my goal is to create individual rebels."

The idea of rebellion is not new, but the idea of rebellion combined with enlightenment is absolutely new -- it is my contribution. And if we can make the majority of humanity more conscious, more aware, with a few individuals reaching to the highest peak of enlightenment, then their rebellion will bring anarchism just like a shadow, following on its own accord.

BELOVED MASTER,

FIRST, ANANDO WAS FREAKED OUT THAT THERE WAS A GHOST IN HER ROOM; NOW THAT HE HAS DRIVEN OFF IN YOUR CAR, SHE IS FREAKED OUT THAT HE HAS LEFT HER. IT LOOKS TO ME THAT ANANDO HAS FALLEN IN LOVE WITH THE GHOST. IS THIS TRUE?

Vimal, Anando certainly has fallen into a deep respect and love for the ghost. She has not fallen in love with the ghost as a girlfriend, she is a married woman. But I have heard this morning that she has found a ghost girlfriend for the old gentleman and the girlfriend is sitting here. Don't be deceived by the mustaches, those are false. She is also persuading the ghost to come to the discourses, but she thought it would be easier this way. If the girlfriend comes first, then the old man will also think that there is no harm.... "These people are harmless and I can go and read my newspaper."

Anando is certainly no longer afraid. At first she was freaked out, but now if the ghost is not there, she misses him. It is a far nicer ghost than the holy ghost of the Christians, because he is a Hindu ghost, and a Hindu ghost respects the virgins very much... although Anando is married she is still virgin. So the ghost respects her very much.

I have heard a question: "How do you know Christ was not born in Italy?" And the answer to the question I have found is: "They could not find three wise men and a virgin in Italy!"

But Anando is now getting more and more involved. She has found a ghost girlfriend and is hiding her with the mustache, just by the side of Kaveesha Devi -- who is a black magician, who knows more about ghosts than anybody else here. She is doing her best to keep the old man in her room. Once the girlfriend is there, perhaps he will not try to escape by sitting in the Mercedes or in the Rolls Royce. Perhaps he thought about me and did not enter into the Rolls Royce. Otherwise both cars were there... he is certainly a great gentleman.

The lady of the house was shocked. "Mary," she said, "I find your bra hanging from the light, your petticoat in the fridge and your knickers on the sofa. Is it true that while I was absent you entertained my son here last night?"
"Well," Mary replied, "I hope so, I did my best."

And Anando is also doing her best. Last night when I passed through her room, all these things were there: a beautiful, lady's high-heeled shoe on the table, with a bra sitting on the shoe, knickers and everything else; she must be preparing for the girlfriend, she is doing hard work.

This is a good religious attitude, to be respectful. Even though the body is gone, the consciousness is there; the body is gone but the life is there. And not all ghosts are bad people. Most of them are ghosts because they don't fit in heaven and they don't fit in hell: they are rebels, so they remain in between.

This old man seems to be a rebel, and as Anando becomes more acquainted with him she may inform us more and more because now they are on talking terms -- the dialogue has started. Now we have to see where it leads, and many people are interested to know; her room has become the most mysterious place in the whole commune.

Just a joke for Anando's ghosts -- now there are two, that's why I am saying ghosts.

Old Tom, Dick and Harry are sitting in the park, discussing whose memory goes back the farthest. "I remember," says Harry, "I remember being taken to the church and someone splashing water on me."

"Ah," says old Tom, "that's nothing, I can remember being squeezed something terrible and coming out into this bright room and being spanked."

"I got you both beat," says Dick, "I remember going to a picnic with my father and coming back with my mother."

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #12
Chapter title: The magical door of eternity

6 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN THE REBEL AND THE ENLIGHTENED ONE?
IS IT POSSIBLE TO BE A REAL REBEL WITHOUT BEING ENLIGHTENED?

Anand Rupen, it is possible to be a rebel without being enlightened. It is also possible to be enlightened without being a rebel. But both will be half-hearted; something will be missing, something which is very essential. It will be almost like a corpse -- the soul is missing.

A rebel who is not enlightened is living in blindness, unconsciousness, darkness. He does not know what is right and what is not right -- he has no clarity of vision. He cannot open up other people's hearts for the birth of a new humanity -- he himself is not born yet. His rebelliousness is nothing but a kind of thinking in his mind.

He is a revolutionary thinker, he is a philosopher, but he does not know exactly what will end this night, and how we are going to bring the dawn; how the sun will rise, how the birds will sing again and the flowers will open. But he can dream, he can think. In the past there have been many philosophers who have been accepted as rebels, great rebels, but nothing has come out of them except some beautiful fragments of thoughts -- unconnected, unscientific, non-pragmatic, impossible to be transformed into reality.

You must have heard the definition of a philosopher: a blind man, on a dark night, in an unlit house, searching for a black cat which is not there. But the trouble does not end here -- there are many who have found it! They gave descriptions of the black cat, and because nobody else has seen it, you cannot refute them either. They don't have any evidence -- but neither have you! So whatever these blind philosophers go on saying is accepted without being refuted.

It is not refuted on other accounts either -- because the establishment is not worried about these rebels and their rebellious thinking. They know perfectly well that their thoughts are nothing but soap bubbles; in their deep sleep, they have been chattering.

Mick and Joe are returning home from a tour of some vineyards in Italy, where they have been generously entertained by their hosts. "Mick, are we near the city yet?" asks Joe.

"Yes," answers Mick, "we must be. We are knocking down more people."

"Drive slower, then," says Joe.

"What do you mean, drive slower?" says Mick. "You are driving."

A rebel who is not enlightened is a rebel who is blind -- not only blind, but also drunk -- and his rebelliousness is a kind of reaction. That is the original meaning of the word `rebel' -- fighting against something, fighting back. He can see that something is wrong, something has to be destroyed. His life is not free, so there must be chains on his feet, handcuffs on his hands, and they must be broken; he has to free

himself. But these are all assumptions.

One thing is certain: he knows misery, he knows suffering. He knows that his humanity has been reduced to almost the same level as animals; that his pride has been destroyed, his dignity has been completely erased. He is aware at least of what has been taken away from him and he starts fighting against it. His rebelliousness is a reaction, negative. It is fighting *against* something, not fighting *for* something.

I would like to add to the meaning of `rebel' a positive side too, which is not there in the dictionaries. The dictionaries are all, without exception, giving only one meaning: fighting back, fighting against. But what is the use of fighting back and fighting against, if you don't have a clear perception -- for what? If you don't have a vision of the future, and a better future with more rejoicing, then there is no point in unnecessarily fighting. But the rebel who is not enlightened will remain negative in his approach; hence he will remain half.

The enlightened man who is not a rebel is, in the same way, also half. He knows what has to be achieved, he knows the potential of man, he knows the faraway distant glories possible to humanity. But he is not ready to fight against the existing society, the existing slavery, all the obstacles and hindrances that are between the future and the present, between the old man and the new man. This kind of enlightened man has existed, and he was worshipped -- worshipped by the old people, traditional and orthodox, conventional and rooted in the ancient heritage.

This enlightened man has a vision of a better future, of a better man. But he has not the guts to fight for it -- to fight against the traditional, conventional structure of society and the old mind, which is conditioned and rotten -- because he lives on their charity, he lives on their respect, honor and worship. He is not courageous enough to renounce all the respectability that they are bestowing upon him; to forget being called a saint and a sage by the rotten old past. He cannot just be a nobody, condemned, perhaps crucified, but fighting against what is wrong, fighting for that which is right and will be a blessing to all.

So both have been there: the unenlightened rebel and the wise man, enlightened but not rebellious. I want you to understand it very clearly that unless a man is both enlightened and rebellious simultaneously, he is not whole. He is incomplete, he is not entire; something is missing. He is not rich, not as rich as he could have been if there were nothing missing in him.

My conception of the enlightened man is that of a rebellious, totally rebellious man. To me rebelliousness and enlightenment have become almost a simultaneous phenomenon, a harmonious unity, an organic whole. Hence I say unto you that I am bringing into the world a new man -- a new rebel and a new enlightened being both together in a single person, in each individual. This synthesis has become absolutely necessary.

The past has seen a Gautam Buddha, utterly enlightened but not rebellious. That's why he was not crucified but worshipped, even by kings, emperors, learned people of his century. There was no fear in the establishment of those days that Gautam Buddha was a danger to them.

I have talked about Bakunin, Bukharin, Camus. All these are rebellious thinkers, but unenlightened. The society has not crucified them either. Society knows that their words are impotent, that they cannot ignite a wildfire in the hearts of humanity. People will read their books as entertainment; more than that is not possible as far as their writings are concerned. Hence, the society has not only tolerated them but respected them, rewarded them with great prizes.

My rebel will be not only a philosopher, he will be an experienced, awakened being. His very presence will threaten all the establishments of the world. His presence will be a challenge to all that enslaves man and destroys his spirit. His presence will become a great fear in all those who are immensely powerful, but know perfectly well that their power depends on the exploitation of men, on keeping man retarded, on destroying man's intelligence, on not allowing man to have his own individuality, his own original face. Just a few rebellious enlightened people around the world and all the thrones of power will start shaking.

I can see not only one Jesus on the cross, I can see thousands of Jesuses on the cross. But their death will be the resurrection of a new humanity, a new consciousness all over the world. Their life will be a tremendous contribution to beautify this world, and their death will also be an even greater contribution: to give man back his dignity, his humanity, his spirituality.

We need thousands of crosses, and thousands of Jesuses hanging on those crosses. Only then the sleeping humanity may perhaps feel that it is time to get up and *do* something.

BELOVED MASTER,

EXISTENCE SHOWERS ME SO MUCH -- TO THE POINT OF BRINGING ME HERE TO YOUR DOORSTEPS. IT DOESN'T MAKE SENSE THAT SOMEONE LIKE ME DESERVES SUCH BLESSINGS, FOR WHICH I AM DEEPLY GRATEFUL. ONLY YOUR COMPASSIONATE HEART IS ABLE TO STILL RECEIVE ME HERE. OH MAN OF MEN! MUCH OF WHAT I'VE DONE I DARE NOT SAY ALOUD, AND THE REST HAS BEEN THE TRIVIA OF IGNORANCE. NOW THE PAST MUST SLIP OUT HERE, IN YOUR PRESENCE; EVEN THOUGH THE MIND IS WARY OF THE OUTCOME.

MOST BELOVED FRIEND, I DON'T KNOW ANYTHING AT ALL, AND I WOULD LIKE TO APOLOGIZE TO YOU, AND ANYONE IN THE COMMUNE WHOM I MAY HAVE TAKEN FOR GRANTED, OR ADVANTAGE OF. AND I ASK YOU, MASTER, WHAT DO YOU SEE IN ME THAT I DON'T SEE?

Nivedano, the question that you have asked is very rare and unique. It is significant to recognize one's ignorance, most significant. Because the moment one recognizes his ignorance, it goes through a transformation, it becomes innocence. That is the only difference between ignorance and innocence. Ignorance goes on saying, "I know." Innocence comes to the realization that, "I don't know a thing, I'm utterly ignorant."

That is the first important thing about your question -- the recognition of ignorance; with such humbleness, without any idea of what you are doing, that you are already going through a transformation just by asking the question. You are no longer ignorant, but just innocent like a child. And only that innocence can understand what I am going to say to you.

You are asking: "What do you see in me that I don't see?" I see you. And that's what you don't see, because you never go inside deeply enough -- deeply enough to encounter yourself. You go round and round, but always outside yourself. You have to step down inside, into the depths of your unconscious, in the darkness where your roots are.

People don't look within themselves, out of fear. But the darkness within has nothing to be afraid of. It is another name of silence -- utter peace. Light is a disturbance, but darkness is never a disturbance. And the deeper you go, you will find new depths which you have never even dreamed of.

And when you reach to the very last core of your being, there is suddenly an explosion. You have encountered yourself; you have seen your face in a mirror. You have recognized who you are.

You are not your name, you are not your body, you are not your mind, you are not your feelings, and you are not your heart. Anything that you have ever been identified with has nothing to do with your reality. You are only a pure witness -- this is what I know about you, and you don't know.

I know this about you, because I know this about me. We are all made of the same stuff, called consciousness. The moment one knows oneself, he has known all the secrets of life, existence, consciousness. Nothing remains unknown to him; all the mysteries and all the secrets suddenly open their doors to the witness. You have just to find your witnessing self. And don't wait, thinking that somebody else can do it for you. That inward-going has to be done alone; there is no way to take a companion with you.

This is one of the greatest privileges of human beings: that nobody can enter into their interiority; their freedom is absolute, no interference is possible. The body can be killed, but the consciousness cannot even be touched. The body can be burned, but the consciousness will not be affected in any possible way. Even nuclear weapons have no power to reach to the consciousness. The witness will always be beyond everything that can happen to you. It will always be a witness to it; hence it will be always beyond it.

Nivedano, what I am seeing in you... I am provoking you, persuading you, seducing you to know it for yourself. Because with it come all the joys and all the blessings of existence. With it comes suddenly the spring that never leaves.

Without knowing it, life is a sheer wastage. Without knowing it, you are already dead; you were never born. Only by knowing it are you born in reality; and you attain to an eternal, immortal existence -- deathless, beyond any fear, beyond any sickness, beyond any poverty, beyond any suffering. The golden key that can open the magical door of eternity is within you. But you go on carrying the key within you, and searching for it all over the place.

There is a beautiful story about one of the most significant women who has ever lived -- Rabiya al-Adabiya. One evening, as the sun was just setting... she was very old, perhaps ninety years. And she was searching outside on the street for something she had lost.

A young man saw her, and just out of compassion for the old woman -- he was a stranger to the village, he had no idea who she was -- he just asked: "What are you searching for? Can I be of any help? You are very old, the sun has set, and it is becoming darker; it will be impossible for you to find it. Just tell me; I am not engaged in any other work, I can help you."

Rabiya laughed. She said to him, "Thank you for your kindness, stranger."
He said, "Why do you call me stranger?"

She said, "Because nobody of this village would have come to help me; they think I am mad. And perhaps they are right. But I have lost my needle."

The young man said, "Such a small thing like a needle, with your so-ancient eyes, in the darkening evening, how can you hope? -- just tell me exactly where it has fallen. Perhaps -- because the road is big -- if you show me the exact spot, I may still be able to find it."

Rabiya said, "It would have been better if you had not asked that question, because I have not lost it on the road. I have lost it inside my house, but there is too much darkness. I am a poor woman, I don't even have a lamp. Thinking that inside there is so much darkness, finding the needle would be impossible, I was searching outside because there was a little sunlight at the time that I started the search."

The young man said, "Then perhaps your village people are right. You have lost your needle inside the house, and you are searching for it outside! But your madness has a method in it, you have a certain rationality. The reason is, because inside the house there is so much darkness, finding it would be impossible. And outside there is a little light yet, perhaps there is some possibility. But if you have not lost it there, the light will not help."

Rabiya said, "But this is what everybody else in the world is doing, and nobody calls them mad. They have all lost their treasures within themselves and they are all searching for them outside, because outside there is more light. Because all the senses open outside, it is easier to search there."

Nivedano, the question is not, Where is it easier to search? The question is, Where have you lost it? You know perfectly well you have not lost it outside yourself. You cannot remember any incidents when you lost your treasures: your consciousness, your being, your love, your blissfulness, your silence, your innocence. Nothing is outside. And if you have not lost it outside... there are not many sides in the world; there are only two. It is just a simple arithmetic: if you have not lost it outside, you must have lost it inside.

Inside there is darkness -- about that I agree. But that darkness is not a hindrance -- that is my experience. That darkness is immensely helpful, because it is peaceful, it is silence. That darkness is luminous; it is a different kind of light. That's why in the beginning you feel it as darkness, but as you go deeper, slowly slowly it starts becoming a different kind of light that you have not known before.

You have known lights which need fuel -- even the sunlight needs fuel. The sun is being exhausted of its fuel every day, and scientists say that, at the most, this sun can last another few million years. And then suddenly one day it will have lost its light, and there will be darkness all over.

Every day there are stars which become dark -- bigger stars than your sun. Because they have lived far longer than your sun, they have exhausted their fuel. Outside, all light is dependent on fuel; inside is a totally different quality of light -- it does not need any fuel. That's why it is eternal; it cannot be exhausted.

What appears as darkness in the beginning, slowly slowly becomes luminous. And the day it becomes totally luminous -- that's what is called enlightenment, you have come to the true light. Up to now you have seen only shadows of light in the outside world; you have not seen the authentic light which knows no beginning, no end.

Just gather courage, you have nothing to lose. What can you lose? What have you to lose? So why be afraid? Just go inside, fearlessly -- it is your own territory, it is your own being. And once you have found just a ray of light, that is the beginning of the greatest experience of life. Nothing is comparable to it, in bliss, in benediction.

BELOVED MASTER,
PLEASE, A LITTLE HELP. JUST A JUICY JOKE FOR THIS COCONUT PALM COMING FROM GOA.

Dhyan Om, I had always known that you are a nut. But I was not aware that you are a coconut. That is a revelation. Latifa will enjoy this coconut from Goa immensely.

She was enjoying herself when you were in Goa, feeling a great peace, smiling, looking very happy. Just when you informed her that, "I am coming in a week"... since that day she has not smiled. Although you had not come, but just the idea that the nut is coming back. And now it is going to be even more difficult: you have become a coconut.

Why torture that poor, old German lady? She was never so old before she met you -- she was a young

woman. But your company is so great that when I look at Latifa I say, "My God! What has happened to poor Latifa? From a young woman she has become an old lady." But the whole credit goes to you, Dhyan Om.

And it is strange that you are asking for a joke. Okay -- here is the joke.

Mr. Marx rings his home. A strange voice answers. "Who is that?" he asks.
"The maid, sir."
"But we have no maid," he says.
"Your wife engaged me this morning," she said.
"Oh, all right. Let me speak to my wife."
"Well, sir, she is upstairs in bed with a man, and..."
"What!" he shouts. "Look miss, whatever your name is."
"Pauline, sir."
"Right, Pauline. You want to earn ten thousand dollars?"
"Ah, yes sir."
"Then go to the hall cupboard and you will find a loaded shotgun there. Go upstairs and kill my cheating wife and that bastard with her."
"Yes, sir." Marx waits; he hears two shots, and then the maid's voice: "All right, sir. What shall I do now?"
"Throw them in the swimming pool until I get home."
"Sir, what swimming pool?"
"This is 973-60452," Marx asks shakily, "is it not?"

Now, Dhyan Om, do you get it?

It is difficult for coconuts. It is the first time a coconut has heard a joke, but try to find out. It is going to be a difficult thing, because Latifa is German and she cannot figure it out either. You will have to go around and ask -- somebody must have got it.

And if you find nobody, then write another question.

BELOVED MASTER,
WORKING AS A DOCTOR, I WAS ALWAYS IN SEARCH OF TRUTHFUL METHODS, WHICH WERE EITHER LOGICAL, WHEN THEY CLAIMED TO BE SCIENTIFIC, OR SIMPLY STATED FACTS, WHICH WORKED IN A TRUTHFUL WAY. I WAS ALWAYS VERY FORTHRIGHT IN CHALLENGING ANYTHING THAT SEEMED TO BE A LIE, OR SIMPLY STUPID. I WAS AMAZED TO FIND HOW MUCH IGNORANCE THERE WAS EVEN IN THE MEDICAL PROFESSION, AND ENJOYED EXPOSING THIS. THE OTHER NIGHT, WHEN YOU SAID THAT BETWEEN TWO PEOPLE OF THE SAME PROFESSION THERE IS ALWAYS COMPETITION, I FELT THESE WORDS ENTER MY HEART LIKE A SWORD. IS WHAT I THOUGHT TO BE REBELLION SIMPLY COMPETITION AND ARROGANCE?

Devaprem, it is not your fault. We are brought up in such a way that competition becomes our very life. Our whole educational system is competitive, and our whole society is based on that competitive system. You have to be successful, and competition is the way. Unless you are successful, the society condemns you as a nobody, good for nothing.

This competitiveness enters into our very bloodstream, so we become absolutely unaware of its always being there. Even in the name of searching for truth, there is competitiveness: who finds it first, who becomes the pioneer, the founder, the discoverer. Even in a field like humbleness -- which one would think is outside the area of competitiveness -- even there you will find the same spirit, the same competitive egoistic arrogance; then you are competing to be more humble than anybody else.

I have often told the story about three Christian monks who met on a road. They had their monasteries close by in the mountains; they had become friendly and they used to meet. One day they were sitting under the trees, in the shadow. It was a hot sunny day, and they started talking about their monasteries.

One of them said, "I don't want to offend you in any way, but I must say the truth: that as far as scholarship is concerned, my monastery is the best out of all the three monasteries we represent here."

The second monk said, "I have to concede, a fact is a fact, your monastery is certainly more scholarly; more attention is paid to knowledge. But you should never forget that as far as discipline is concerned, you

are nowhere in comparison to our monastery. Our monastery is perhaps one of the greatest monasteries in the world; with such perfect discipline, asceticism, sacrifice, with a single desire to serve Jesus Christ and God."

The third man said, "You are both right, but as far as humbleness is concerned, we are the tops."

Even humbleness! As far as humbleness is concerned, "We are the tops, you are nowhere" -- competitiveness has entered so deeply in us. It is not rebellion, Devaprem, but only competition and arrogance. But whatever you have been doing, you can do far better if you drop competitiveness and arrogance; because all the energy that is involved in these will be released, will become available to you for rebelliousness.

You have to gather all your energies, which are divided into many, many parts and focus them into a single-pointed, arrow-like life. All has to be dedicated and devoted to rebellion; then too, you will be searching for the truth, but not with a competitive spirit. Then the search will be a sheer joy, without any comparison with anybody else. Then, too, you will be humble, but without any comparison, because comparison destroys your humbleness.

Humbleness simply means, I am nobody -- and how can a nobody be at the top?

Humbleness simply means, I get out of this horse race that is continuously going on in the society, for money, for power, for prestige, for knowledge, for saintliness. I am simply out of this routine; I am no more part of this madness, and this mad society. I love truth, I will try to find it; I love research, scientific or spiritual. I will do it, but my doing will be totally independent of anybody else, it will simply be my own love affair.

Devaprem, as far as I know you, you are a very simple and loving person. That's why the realization came so quickly to you, and you were shocked. There are many people who are competitive, who are arrogant; they are not shocked. They have thick skulls and it is very difficult for anything to penetrate into their skulls. They have grown such buffers around themselves that whatever shock comes to them the buffer absorbs it, it never reaches them.

You don't have any buffers, you are a simple person, just like a small child. Hence, you immediately recognized that "What I thought to be rebellion was not so; it was only competition and arrogance."

If people listen with love and simplicity, then whatever I am saying... just listening to it is enough to bring a revolution to your heart; you are not to do anything else. If you have heard it, it is more than enough; your vision, your perception is changed. The shock will do the transformation.

But most people are in a real mess.

An old lady is so impressed by the sermons of the missionary, that she tells her friend, "Do you know," she said, "he can preach about hell as if he was born and reared in the place."

Two little girls were going through their textbook on religious instruction. "I am past original sin," said one.

"That's nothing," said the other, "I am beyond redemption."

Our so-called religious educators, our rabbis, our bishops, our priests are all so full of bullshit -- in India there is a little difference, they are full of holy cow dung -- that to reach them is almost impossible.

God gets the word up in heaven that the United States of America is a pretty depraved place. Not having time to spare himself, he sends Mother Teresa as his delegate. Her instructions are to visit each of the cities, and to report back to heaven on what she finds.

The first report is not long in coming: New York, Mother Teresa says, is filled with unimaginable sin and violence, and she is leaving immediately. Boston is no better and is full of child molesters. The cities of the South are everywhere full of heavy drinkers and sex offenders. Mother Teresa's next stop is Chicago, but she can't stand the depravity there for more than a few days, so she hops on a plane to Los Angeles... no word for three weeks.

God finally gets concerned, so he gets her number from information and calls her up.

"Hello," God says.

"Hello," comes a mellow voice, "this is Terry here. I am not home right now; if you would like to share your thoughts..."

Mother Teresa has become Terry; such is the impact of society. In Hollywood you cannot remain Mother Teresa very long. Rather than changing Hollywood, Hollywood will change you.

The whole world is full of a competitive spirit, egoism, power trips behind beautiful names and labels. If you take those labels off and look inside, you will see an ugly reality. Even behind humbleness you will find ego; and purified ego, very subtle ego, is more dangerous than the ego of the gross people.

Behind your so-called celibates you will find all kinds of sexual perversions; behind your religious people you will not even have thought about what is the reality at the back door. At the front door there is one face, at the back door there is another face; and this other face is diametrically opposite. There is pure hypocrisy everywhere.

It is good, Devaprem, to understand clearly what you are doing. Never do it for wrong reasons -- even if the goal is right, if the means are wrong, you will never reach the right goal. The means also have to be right for the end to be right. If just the end is right, and you don't take much care about the means, you will be in for a great surprise when you reach the goal. Wrong means cannot lead you to right goals.

But that's what is being taught to us -- wrong means for right goals. Everybody has become trained in wrong means, and in the end, everybody finds only frustration, a great despair, a feeling that "I have wasted my life, but now it is too late." You cannot get back your life and the time that you have lost.

But I say to my people, you have reached me in the right time. There is still time for you to change everything, to change yourself completely into a new being, into a new man, into a rebellious spirit.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #13
Chapter title: Shadows of the dead

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BELOVED MASTER,
ARE YOUR SANNYASINS ALL REBELS?
IS IT TRUE THAT A REBEL IS BORN AND NOT MADE?
OR ARE WE BORN REBELS BUT TAMED AND CONDITIONED BY OUR SOCIETIES?

Jivan Mary, one who is not a rebel will not come close to me. The very fact that he comes close to me, becomes an initiate, is proof enough that he is a rebel. All my sannyasins are rebels; no other kind of people can be my sannyasins. Those who are not rebels are going to be against me, because whatever I am saying goes against the whole past of mankind -- all its traditions, cultures, civilizations, religions.

Unless one is ready to disconnect himself from the past and the shadows of the dead, he cannot become a sannyasin; because my sannyas has no past, it has only future. It has no connections with the past, it is discontinuous with all that is old and dead. Its only concern is for the future growth of your being, your

consciousness, your whole individuality.

That's exactly the meaning of being a rebel: to live according to your own light, howsoever small, and find your way in the unknown future. Give all the opportunities, accept all the challenges of the unknown fearlessly, as if you are the first people on the earth.

The past is a burden, and if you are attached to the past you cannot move a single inch. You are burdened with a mountain, your potentiality is going to be crushed. That has been happening for centuries -- people are living so burdened, so conditioned, that there is no possibility for them to be themselves. They are Christians, they are Hindus, they are Mohammedans, but they are not themselves.

My sannyasin does not belong to any ideology, to any philosophy, to any theology. He is pure of all that is rotten, he is pure of all that has passed; his eyes are fixed on the future. And he is seeking and searching his own growth without any fear of the crowd, the masses -- which don't have any individuality of their own. They are sheep, a crowd of sheep.

My sannyasin is a rebel. He comes out of the crowd, stands alone like a lion, finds himself -- his path, his dignity, his freedom.

You are also asking, "Is it true that a rebel is born, not made, or are we born rebels but tamed and conditioned by our societies?"

Jivan Mary, a rebel is born, not made. In fact, nothing that is significant in human life is manufactured, is made. It is all intrinsic, inborn -- you bring it with your life into the world. But you are born in a society, in a crowd; and that becomes a calamity, because the people you are born among and the people you will be growing with have no respect for individuals, particularly for children. They think that their children are their possessions, and their whole effort is to fulfill their own incomplete ambitions through their children.

They are frustrated; they have been running after shadows, they have not been able to attain any fulfillment. Now their only desire is that what they have not been able to do, their children will do. At least there will be some satisfaction because their children are part of them, their blood -- through their children they will live.

And this idea of living through children is immensely dangerous. It means you will not allow the child to be himself -- he has to be somebody that you want him to be. And you cannot have any idea... there is no way to find out what the child was going to be if he were given freedom and support just to be himself. You help the child but you help the child with a condition, spoken or unspoken, that "You have to be the fulfillment of our desires, the representative of our longings, the completion of our ambitions."

That's why nobody is what he was meant by nature to be -- he is somebody else. And you cannot be happy with being somebody other than yourself. You can pretend, but you are only playing a role imposed upon you; you are not being authentic and original. If you are a Catholic, can you think that if you had been left alone by your parents and the society, without any imposition to be a Catholic, you would have been a Catholic? Then the whole sky is open to you, to choose.

If you choose according to your own inclination, according to your own intuition... it is very strong in children but, slowly slowly, becomes weaker. The voices of the parents and the teachers, the society and the priest, become louder and louder. Now if you want to find out what is *your* voice, you will have to pass through a crowd of noises.

It is a tremendously beautiful experiment for meditators just to watch inside -- whose voice is this? Sometimes it is your father, sometimes it is your mother, sometimes it is your grandfather, sometimes it is your teacher; and those voices are all different. Just one thing you will not be able to find easily -- your own voice; it has been always suppressed. You have been told to listen to your elders, to listen to the priest, to listen to the teachers. You have never been told to listen to your own heart.

You are carrying a still, small voice of your own, unheard, and in the crowd of voices that have been imposed upon you, it is almost impossible to find it. First you will have to get rid of all those noises, attain a certain quality of silence, peace, serenity. Only then will it come, as a surprise, that you also have your own voice. It was always there like an undercurrent.

Unless you have found your natural inclination your life is going to be a long, long tragedy, from the cradle to the grave. The only people who have been blissful in the world are the people who have lived according to their own intuition and have rebelled against any effort by others to impose their ideas. Howsoever valuable those ideas may be, they are useless because they are not yours. The only significant idea is that which arises in you, grows in you, blossoms in you.

Jivan Mary, everybody is born a rebel because everybody is born to be an individual in his own right. Everybody is born not to be a part in a drama but to live an authentic life, not to be a mask but to be his

original face. But no society till now has allowed people to be themselves. Once in a while a person has escaped -- a Gautam Buddha, a Zarathustra, a Chuang Tzu, a Kabir. These people suffered all the condemnation of the society, but they found the joy of being themselves. All the condemnation of the society was nothing in comparison to the joy that they found. They suffered laughingly....

When al-Hillaj Mansoor was killed by the orthodox, the traditionalists, because he was saying things which were rebellious, almost a million people gathered to see this ugliest possible murder. The crucifixion of Jesus seems far more cultured, because al-Hillaj Mansoor was cut into pieces: his legs were cut off, his hands were cut off, his eyes were taken out -- piece by piece. This was a torture perhaps no other man has ever gone through, but there was a smile on his face. Under all this inhumanity, barbarousness...

One of the men who was cutting off his hands could not resist the temptation to ask, "Why are you smiling? Even I am feeling immensely miserable, sad and guilty. But this is my duty, this is my job. Why are *you* smiling?"

And what Mansoor said is something to be remembered. He said, "I am smiling because you are killing somebody else; you are not killing me -- that is beyond your capacity. I know my self, which no fire can burn and no sword can kill. You can cut the body... I am just smiling at the foolishness of you, and the emperor who has ordered this stupid act."

Everybody is born a rebel, that's why it is so easy to transform anybody who is still alive. Just a little understanding, a little encouragement, and he can be helped to drop his whole past and be reborn. Everybody can become a rebel.

A female gorilla was turning down all her male suitors. The zoo desperately needed some baby gorillas and the zookeeper was at a loss as to what to do about it. While driving home that evening, the keeper notices a hairy Italian man walking about without a shirt on, and pulls his car up alongside him.

"Hey," he calls, "I will pay you five hundred dollars if you will come to the zoo tomorrow morning and make love to our female gorilla."

"*Vai a fanculo* buddy," says the offended Italian, "you have some nerve!" And he storms off.

At home that night he relates the incident to his wife, who throws up her hands and cries, "Mamma mia! We are so poor, we need-a the money. So tomorrow you-a go and make love-a to this gorilla, or don't-a come home to-a mamma."

The next morning, at the zoo, the Italian is about to climb into the gorilla's cage when he turns to the zookeeper and says, "Look, I will make-a love to this-a gorilla on three conditions: First-a, I don't-a have to kiss it. Second-a, I do it once. And third-a, when the kids are born you raise them as-a Catholics."

BELOVED MASTER,
DOESN'T THE WORD `REBEL' IMPLY FIGHTING AGAINST SOMETHING? THE WORD ITSELF COMES FROM LATIN, REBELLARE, FIGHTING BACK. WHEN YOU SPEAK ON THE REBEL, YOU SPEAK OF IT IN A POSITIVE SENSE. ARE YOU CHANGING THE MEANING OF THE WORD?

Rabia Prabhudasi, I am not changing the meaning of the word; I am making it complete. The meaning that has been given to it is only half... just the negative meaning; and no negative can be without a positive. It is true, the word `rebel' comes from Latin, *rebellare*, fighting back. But that is only half of the meaning; the other half has been missing for centuries, from the very beginning. Nobody has bothered to complete the whole meaning of the word. Fighting *against* is only the beginning part. But fighting *for* what?

And it is not only with the word `rebel', it is with many words. `Freedom' has only a negative nuance in people's minds -- freedom *from*. But nobody asks about freedom *for*. Freedom *from* is an essential part, but only a negative part. Unless you have a positive goal, your freedom *from* is meaningless. You should also be clearly aware of what you are fighting *for*: What is the goal of your freedom?

`Rebel' and `rebellion' have been condemned, and this is part of the condemnation -- that they have been given only the negative meaning by the linguists in the dictionaries. Nobody has raised the question, "Rebellion for what?" -- which should be very essential to ask. To me, the negative part is only the beginning, but not the end. The positive part is the end, and completes the whole circle.

You rebel against that which is dead, and you rebel for that which is living. You rebel against superstitions, and you rebel for truth. Otherwise, what is the need to rebel against superstitions? Every rebellion is incomplete and futile if it is only negative. Only the positive will make it meaningful,

significant.

And always remember about all words -- if the society has kept only the negative meaning, that means it is against those words. Not only is it against actual rebellion, it is even against the *word* rebellion; it has given it a color which is negative. To give it a positive color, a positive beauty, will mean a support for it.

I am not changing the meaning, I am simply completing it; it has been incomplete too long. It needs completion, and the last finishing touches, so that it can regain the beauty which has been taken away from it.

Society has been very cunning about every direction in life -- about words, about language, it has manipulated everything so that it becomes supportive to the establishment. Even language has to be freed from the chains which have been put over it by the past. Beautiful words like `rebel', `revolution', `freedom', all have to be redeemed from sheer negativity. And the only way is to make the positive the center of the world; the negative will be only a preparation for the positive. You prepare the ground for a garden; you take away the weeds, you take away the unnecessary growth of wild plants, and their roots -- this is the negative part.

But just taking away the weeds, the wild plants and their roots, and cleaning the ground, is not enough to make a garden. It is necessary, but not enough. You will have to plant roses also; that will be the positive part. You will have to plant beautiful flowers, beautiful trees. The negative part is only a preparation for something positive to happen.

BELOVED MASTER,
IS SANNYAS A TRAINING FOR REBELLION? ARE YOU PREPARING US TO BE WARRIORS, FIGHTING FOR THE RIGHT TO BE INDIVIDUALS IN A SOCIETY WHICH LABELS TRUTH AS LIES, AND CALLS LIES THE TRUTH?
I HAVE JUST READ DAVID YALLOP'S BOOK, "IN GOD'S NAME", IN WHICH HE CLEARLY LAYS OUT THE ROLE OF THE ROMAN CATHOLIC CHURCH IN MURDER, TERRORISM, EMBEZZLEMENT, DRUG RUNNING, AND MAJOR AND CONTINUING SWINDLING OF INCREDIBLE SUMS OF MONEY; MANIPULATION OF POLITICS IN AMERICA, ITALY, SOUTH AMERICA, POLAND... THE LIST IS AS IMPRESSIVE AS IT IS FAR FROM THE MESSAGE OF THE CARPENTER FROM NAZARETH. WILL YOU PLEASE COMMENT?

Devageet, David Yallop's book is a tremendous contribution towards understanding the murderous instinct of the Catholic church. The same is needed to be done about every religion -- because they all are doing the same thing, more or less. Perhaps the Catholic church is the best example because it is the most organized religion in the world, and the greatest in numbers -- seven hundred million people are Catholics.

And that religion has committed every crime that you can imagine. It has burned thousands of women alive, by fictitiously labeling them as witches. There is no devil anywhere, and there are no witches anywhere. But these women were chosen to be destroyed because they were competitors to the Catholic religion. They were carrying the older and more ancient tradition of the days when the world was pagan. They were nature worshippers.

And for Catholicism that is the worst crime -- because that means there is no need of a God, nature is enough. There is no need of a Jesus Christ as a savior, because nobody is drowning. And there is no need for the Catholic priests and their confessionals, because nature knows nothing as sin.

These women were burned alive because they were pagans. But just to burn them because they were pagans was not enough of an excuse. They had to be condemned in such a way that their being burned alive could be supported rationally. First, they were tortured for days together: special mechanisms were invented to torture them.

When, six years ago, I had a bad back and I was in tremendous pain, the doctors brought a small mechanism; they call it traction. It pulls you -- your legs in one direction, your hands in another direction -- to fix your backbone. I asked the doctors, "Do you know who has invented this machine?" They were not aware.

It was invented by the Catholic church to torture the so-called witches. Sometimes their legs would come off the body; sometimes their hands would come off the body. It was just a coincidence that one woman who was suffering from a bad back for years, and nothing had been of any help... when she was tortured on this mechanism, she was amazed -- her back pain disappeared. So the traction machine is a contribution of the Catholic church, and later on it moved to the hospitals.

And after a week or two weeks of continuous torture -- no food, beating, not allowing them to sleep -- the women, in a kind of helplessness, finally confessed. Because unless they would confess, the torture would continue. So what was the point? You could not escape.

The church was very powerful; it was not only the religion, it was also the government. It had all the powers of religion and all the powers of the government, of the state; so whatever they asked, the women confessed. The priests dictated the confession. They told them that they had to confess that they were having a sexual relationship with the devil -- with full details.

And they had to confess it in the court. The full details were given to them -- that the devil has a forked penis, not an ordinary penis. Forked, so that he could enter the woman from both her entries simultaneously. And those poor women had to confess in the court, and then the court ordered them to be burned alive because they had committed the gravest sin.

The church's power has remained, although its state power has shrunk to eight square miles in the Vatican. But it is still a kingdom -- an independent nation. And the pope is also the head of a state. Right now the manager of the Vatican's bank is in hiding, because the Italian government has an arrest warrant against him. But they cannot enter the Vatican, it is an independent country -- and his crimes have been found to be great.

The pope runs perhaps the greatest mafia in the world. And the pope's bank in the Vatican turns all the income from drugs into legitimate money -- the black money into white, millions of dollars per week. And the head of the bank is now being sought by the Italian government. There is an unbailable arrest warrant, and the police are waiting around the Vatican for him. But the pope has rewarded him, he has been made a cardinal; he was only a bishop.

The pope has been spending money on his world tours as no other pope has ever done before. Just a few months ago, in Australia, he spent more on his tour than the queen of England did when she went there. Almost every year he has been spending millions of dollars for his worldwide tours. And all this money comes from heroin and other drugs.

It is strange how blind humanity is. And these people go on speaking beautiful words; they preach against drugs, yet their whole empire depends on drugs! They condemn everything which they themselves practice. They condemn homosexuality, and almost fifty percent of Catholic priests are homosexuals. This is a very conservative estimate; the percentage is probably more than that. What to say about the monks in the monasteries?

One of the predecessors of this Polack pope was himself a homosexual. Before becoming a pope he was a cardinal in Milan. He had a boyfriend, and it was the talk of the town. Then he became the pope, and the first thing he did was to appoint his boyfriend as "secretary to the pope." The whole world knew that he was a homosexual. The Catholic church is against homosexuality, and the head of the church is a practitioner of homosexuality! -- absolute dishonesty, insincerity.

Millions of people have been killed in the name of religion and God in the crusades, jihads and other religious wars. David Yallop's book, IN GOD'S NAME, is a great contribution, "in which he clearly lays out the role of the Roman Catholic church in murder, terrorism, embezzlement, drug-running, major and continual swindling of incredible sums of money; manipulation of politics in America, Italy, South America, Poland...."

Recently the pope declared that the church should not take part in any kind of politics; that Christian priests, monks, bishops, and cardinals should remain beyond politics. And while he was saying all this, he was sending millions of dollars to a political party in Poland to fight against communism.

These people have so many faces! If you are not to take part in politics, then why should you be interested in the communist party not remaining in power in Poland? And where did you get millions of dollars to support the opposition?... from drugs.

But this is not new. This has been going on since the crucifixion of Jesus. If that poor carpenter's son had known that this is what was going to be the ultimate result of his teachings, Jews would not have been needed to crucify him; he would have committed suicide himself!

What David Yallop has done for the Catholic church should be done for all religions: a deep research into their workings. And you will not find them less criminal than the Catholics.

Look at what happened to Buddhists. Gautam Buddha was born in India; his impact was so tremendous that almost the whole country was under his influence and millions of people became Buddhists. But once he was dead, what happened to those millions of Buddhists? They were murdered, they were burned alive, they were driven out of the country. The whole of Asia is now Buddhist, because those people who escaped

India just to save their lives reached China, Korea, Vietnam, Thailand, Burma, Japan, Sri Lanka -- they moved all over the Far East. So the whole Far East is Buddhist -- but not India.

And in India there has not been a single Buddhist for twenty-five centuries. They could not simply evaporate -- such a tremendous movement. But because it was against brahminism, against Hinduism, Hindus could not tolerate it, brahmins could not tolerate it. It was destroying their whole profession, because brahmins have lived like parasites on people -- they don't do anything except religious rituals. And Buddha was against all religious rituals; he was against the VEDAS, which are full of nonsense.

While he was alive, the Hindus remained silent, because there was no argument to defeat him; what he was saying was so clear, so right and so timely, that it was impossible to have any confrontation. But once he was dead, there began a tremendous butchery against the Buddhists.

The same has happened against the Jainas. But nobody can say anything against these killings because the government immediately interferes -- under the pretext of "not hurting anybody's religious feelings." This is strange. People are murdered, and you should not say anything about it. Hence, there is not a single book in India comparable to David Yallop's book, because the government has to look to the voters, and the Hindus constitute the majority of voters.

Nobody has written a history of what Mohammedans have done to Hindus or Jainas while they were ruling India; how many beautiful temples they destroyed, how many millions of art pieces which represented centuries of work. They have destroyed the statues, the temples. Nobody knows how many women they have raped, how many men they have forced to either be Mohammedans or to die. Because not all Mohammedans that are in India have come from Arabia -- many are converted people. And they were converted on the point of the sword, not by any intellectual conviction, not by proving that Mohammedanism is better than their religion. Mohammedans have used the sword as their only argument.

But not a single book exists to tell the story of continuous murder and rape for almost fifteen centuries; because Mohammedans are the second majority -- again the government is interested in their votes. You will be surprised to know that although Mohammedans have taken Pakistan, dividing India into two parts, still the number of Mohammedans in India is greater than in any other Mohammedan country in the world.

What happened in the partition when India and Pakistan were divided? So many people were burned, whole trains were burned. Trains were coming from Pakistan burning, bringing burned corpses into India. Pakistan has erased Hindus completely, but nobody can say anything. If you say anything you immediately lose your right to freedom of speech, because you are hurting somebody's religious feelings. It is a strange phenomenon.

And rape has been one of the basic strategies of Mohammedans, because once a Hindu woman is raped by a Mohammedan, or even kept in his house for the whole night without any rape, the Hindu cannot accept the woman again. That is their tradition and their orthodox mind. She has become untouchable; she has to go back.

And how many Jews have been killed by Christians? And what a great conspiracy by America and England in creating Israel amongst an ocean of Mohammedans! Israel had not been in existence for centuries -- Mohammedans have been there; its name was Palestine. But this was a strategy, and such a subtle conspiracy, that even Jews could not suspect -- in fact, they asked for it. They wanted their own land.

After the second world war it was easier, because Palestine was under American and British troops. So they forced the Jews on the Mohammedans and created a new nation. But the nation is so small, and surrounded on all sides by Mohammedan countries. Since Israel has been created, they have been in continuous trouble. And Mohammedans will never leave them in peace, because it is *their* country, which has been forcibly taken from them.

It is a subtle strategy to keep the Jews in continuous trouble; they have suffered for almost their whole history of four thousand years. The greatest calamity was Adolf Hitler -- he killed six million Jews. And now the second conspiracy of Christian nations is the creation of Israel. This is to keep the Jews always, forever in trouble.

Every religion should be looked into, researched, and the public should be made fully aware of what these people have done to humanity. And all this nonsense that their religious feelings might be hurt should not be paid any attention to. You go on committing crimes against man and, when something is said about it, your "religious feelings" are hurt.

One of the Mohammedan caliphs, Omar, destroyed the greatest library in the world, the library in Alexandria. It contained the ancientmost scriptures from Atlantis, a continent which had sunk into the ocean, and from Lemuria, another small continent that had also gone under water. These were natural

calamities -- or perhaps man-made, there is no way to find out -- but the library contained all their history, all their religions, all their art.

Omar went with his armies to Alexandria, it was the greatest seat of learning in those days. In one of his hands he had the Holy Koran, in the other hand he had a burning torch. He asked the chief librarian, a great scholar, "You have to answer two questions: First, is there some literature in the library which goes against the Holy Koran? If your answer is yes, I am going to burn it. If your answer is no, then too, I am going to burn it. Because if everything in this library is consistent with the Holy Koran, then the Holy Koran is enough. What is the need of having such a big library?"

He did not allow the chief librarian to answer; he answered himself. There was no alternative, either yes or no -- in each case he was going to burn the library. And he set the library on fire. The library was so big that it took six months to put the fire out. But he destroyed a great treasure which cannot be recovered in any way.

Devageet, the religions have done immense, incalculable harm to all human values, to human life, to human understanding, to human evolution. And it is time that they should all be mercilessly exposed because that will prepare the ground for the birth of my rebel, for the birth of a great rebellion against these ugly institutions. It will bring the whole of humanity into a loving relationship, without nations, without religions; but with a deep religiousness, with a great respect for life, and great gratitude for existence.

All that is needed is a widespread rebelliousness, particularly in the younger generation, because they are going to live in the future. The past should not be repeated.

You are asking, "Is sannyas a training for rebellion?" Yes, Devageet.

"Are you preparing us to be warriors, fighting for the right to be individuals in a society which labels truth as lies, and calls lies the truth?"
Yes, Devageet.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #14
Chapter title: As below, so above

7 June 1987 pm in Chuang Tzu Auditorium

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ShortTitle: REBEL14
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BELOVED MASTER,
I BOW MY HEAD TO YOUR LOTUS FEET. FOR YEARS I HAVE LOVED STORIES OF GURDJIEFF AND ZEN MASTERS WHO HIT THEIR DISCIPLES SO HARD THAT THEY GET IT.
THE OTHER NIGHT YOU STRUCK YOUR SCALPEL SHARP -- NO ANESTHETIC -- REMOVING A CANCER THAT'S BEEN THERE FOR LIVES. IT HURT, BUT THE PATIENT FEELS HEALTHIER AND EVEN LONGS WITH A PASSION TO EXPOSE MORE AND MORE. PART OF ME SAYS, "NO, THIS IS JUST GREED AND EXHIBITIONISM." IS THERE A RIGHT WAY TO EXPOSE ONESELF TO A MASTER?

Indivar, learn not to listen to your mind, it always leads you astray. Its advice is always categorically poisonous. Rise above your mind; only from that height can you see clearly. To be in the mind is to be in the clouds. Just a little higher and the sky is clean; you can see the farthest stars.

Your heart was understanding absolutely and exactly what the situation was. Immediately your mind started interfering and saying, "No, this is just greed and exhibitionism." It is neither greed nor exhibitionism, because both are part of the ego. And I have not hit you, but the ego which is pretending to be you. It will try to protect itself in every way. But once you start understanding the language of the heart, the subtle nuances of your innermost being, the ego becomes powerless, loses its domination over you.

You are asking, "Is there a right way to expose oneself to a master?" Every way is right as far as exposing yourself is concerned. Expose in any way -- but expose! Open your windows and doors, become vulnerable. All ways of opening are right, and all ways of closing yourself are wrong. There is no right way of closing, and there is no wrong way of exposing.

I have heard that you went to every person who had been bowing down his head in love, in trust and gratitude, and offered your apology. That makes you an authentic sannyasin. Any pseudo-sannyasin would have escaped and started creating lies and rumors and allegations against me. But instead of doing that, you went to sannyasins to offer your apology.

You proved your mettle, you proved your dignity, you proved your understanding; and you proved that you are courageous enough to be humble, courageous enough to put your ego aside. Now let this incident not become just a memory, a faraway remembrance. Let this become your moment to moment understanding, becoming deeper, becoming clearer. And it will bring you immense blessings.

Just a little bit of understanding can bring a tremendous revolution in your life. All seeds are small -- the trees may grow high, almost touching the stars, but the seeds are very small. This is just a seed that has fallen into your heart; now allow it to grow. Give nourishment to it, support it, remove all hindrances in its path; and a small seed, which seems to be nothing special in this moment, may bring thousands of flowers.

Just a little waiting, just a little patience for the spring to come... it always comes. We miss it if we don't have any seeds in our heart -- spring comes and goes, nothing blossoms in us. If we have seeds in our heart, then the coming of the spring is understood by every cell and fiber of our being, and the blossoming of our potential becomes a reality forever. The inner spring only comes -- it never goes.

"Dear Mother," wrote Paddy to his old, old mother. "I am sending some pills that a witch doctor gave me, and if you take one it will take years off your life."

Paddy came home a few weeks later, and there was a beautiful young woman outside his house, rocking a pram in which a baby lay sucking a bottle. "Where is my mother?" asked Paddy.

"Don't be silly," said the woman, "I am your mother. And those pills were marvelous."

"Imagine that," said Paddy. "Only one pill -- and what is more, you were able to have a baby."

"Are you crazy?" cried the woman. "That is not a baby. That is your father. He took two."

Greed can be dangerous; but there has been no greed, only a misunderstanding. There has not really been greed or exhibitionism. But mind will always use that strategy: whenever you are moving in the right way, the mind will suggest that something is wrong. And the strangest thing about mind is, when you are going wrong it will remain silent; it will not say anything at all. Take it as a criterion: when mind says that something is wrong, do it. When mind says something is right, don't do it. That's how one gets free from the fetters of the mind.

BELOVED MASTER,
PLEASE EXPOSE ME. IS THIS WHAT ZARATHUSTRA CALLS "THE CRUEL HONESTY"? IS SINCERITY A HIGH VALUE IN LIFE? BELOVED MASTER, DID I GET THE JOKE? CAN YOU GIVE ME THE RIGHT NUMBER TO PHONE? DO I NEED TO BE SENT TO GOA, OR CAN YOU AND THIS BEAUTIFUL COMMUNE FORGIVE ME, SO I CAN START AFRESH?

Dhyan Om, it is not what Zarathustra calls "The cruel honesty," it is a very mild form. But if you insist on being a nut, I may have to use cruel honesty too. But your nut has to be broken.

You are asking, "Is sincerity a high value in life?" It is the highest value in life. A life which is not sincere is not worth living at all. A life which is not sincere is fake -- it is pseudo; you are playing a role in

which your heart is absent, you are saying things which you don't mean. You are living as if on somebody else's behalf. And you call it life! Sincerity and life are synonymous.

You are also asking me, "Did I get the joke? Can you give me the right number to phone? Do I need to be sent to Goa, or can you and this beautiful commune forgive me, so I can start afresh?"

The first thing -- you could not get the joke, neither could Latifa get it. You were both discussing it and you could not come to a conclusion about what it means.

I had told you beforehand that Latifa will not get it -- that is her German heritage. If she were capable of getting the joke she would not be with you either. The very fact that she is with you is enough proof that she is also a hard German -- you may be a hard coconut, it does not matter.

There is no need to be worried about the joke. Just start listening more attentively. One misses a joke only when one is not listening attentively, because the moment of understanding a joke is a very small moment. You may have heard the whole joke, but just before the punch line there is a small turning. The turning is so small, delicate and subtle, that if you miss it you cannot connect the punch line with the rest of the joke that you have heard -- and then you are at a loss.

A joke is a beautiful method to check on your awareness -- whether you are simply hearing, or listening too. There is no need to have a phone number. I can give you the right phone number -- even to God -- but there is no need to bother anybody.

Just listen to the tape again or see the video again. However hard a coconut you may be, there must be some juice inside. You will get it. And it is one of the mysteries of jokes that they cannot be explained -- once you explain a joke, it is no longer a joke. Its whole beauty lies in simple and immediate understanding. No explanation can help; an explanation can only destroy the whole joke. And I am here; I will tell you as many jokes as you want till you learn to get it.

There is no need either to go to Goa. Why harass people in Goa? Harass my people; they are accustomed to all kinds of nuts. And anyway, in India, the coconut is thought to be a very religious, sacred fruit. It is offered to God; there is no other offering which is better than a coconut.

So be here, harass my people -- particularly Latifa, because she has to learn how to go beyond love and how to go beyond relationships. Unless you are related to nuts, it is very difficult to go beyond. It is only the great nuts who have helped people to go beyond all relationships, renounce all relationships, learn to meditate, and just be alone.

You are absolutely needed here. First help Latifa. When you see that she has gone beyond, then there are other people waiting in a queue. And the more people you enlighten, the more is your virtue. You may not become enlightened yourself, but you are a great public servant. And as far as forgiving you is concerned, there is no need to mention it. You are already forgiven.

And you are asking, "... so I can start afresh" -- that sounds a little dangerous. What do you mean by starting afresh? Simply drop being a coconut! There is no need to start the same thing afresh. A fresh coconut or an old coconut, they are not much different; there is no generation gap. At least in coconuts there is no conflict, they are very traditional fellows. So please, don't start afresh, just stop being a coconut. And don't go anywhere else. Remain here so that I can go on hitting you. Sooner or later the understanding will dawn upon you that you are a human being, not a coconut.

A very simple joke for you, so simple that if you miss it, then be ready for a great hit that will break your skull completely.

A lion is walking down a jungle path and comes across a monkey. "Who is the king of the jungle?" he asks.

"You are," replies the monkey.

"That's right," says the lion and walks on.

He soon encounters a giraffe. "Who is the king of the jungle?" he asks.

"You are," says the giraffe, bowing down his head.

Finally the lion approaches an elephant. "Who is the king of the jungle?" he asks.

The elephant wraps his trunk around the lion, lifts him up, and hurls him against a coconut tree. After a few moments, the lion recovers, gets up, shakes the dust off, staggers back to the elephant and says, "Just because you don't know the answer, there is no need to get pissed off!"

DEAR FRIEND,

ARE DACOITS AND VIKINGS REBELS? IF SO, ARE THEY BORN THAT WAY OR MADE, TURNED INTO REBELS? WHICH HALF OF THE DEFINITION DO THEY FULFILL, THE NEGATIVE SIDE OR THE POSITIVE ONE?

Bhai Mehta, the *dacoits* and the Vikings are not rebels at all, they are part of a criminal society. Your so-called kings and emperors are great dacoits; the dacoits operate on a smaller scale, but they belong to the same category.

The society depends on exploitation, oppression. A few people do it in an orderly way, a few people do it in a disorderly way, but their basic act is not different. A few people do it legally because they are intelligent and clever enough to use the law in their favor; and a few people who are not so clever and not so intelligent simply do the same thing but without using the law in their favor. They are condemned, but they are not rebels. They are part of this whole criminal situation that has remained prevalent from the very beginning of humanity till today.

Hence the question whether they are negative or positive does not arise -- they are not rebels in the first place. They accept the society, they accept its so-called justice, they accept its law. When they are caught they themselves feel that they are criminals, that they have done something against the rules of the game.

But who makes the rules of the game? -- bigger dacoits and bigger Vikings. Who are these people: Genghis Khan, Tamerlane, Nadirshah, Alexander the Great, Napoleon Bonaparte, Ivan the Terrible, Adolf Hitler, Joseph Stalin, Benito Mussolini, Ronald Reagan... Do you call them dacoits, Vikings, or not? Just because they are clever enough to befool the masses, clever enough to dominate nations.... Napoleon Bonaparte used to say, "My word is the law." All these people, whether they say it or not, know perfectly well that they decide the rules of the game.

Anybody who does not play the game according to their rules becomes a criminal. But he is not a rebel; he is simply not well-educated, he is simply not well-cultured. He does not know how to be a successful hypocrite. He may be a simple human being, but he also has ambitions. And he does not know that he can fulfill his ambitions by the ordinary pathways to success -- he is not that intelligent. He finds a shortcut: he becomes a dacoit, he becomes a thief, he becomes a Viking. These are shortcuts to power, to fulfill ambitions, to be successful, to be rich, to be powerful.

The descendants of these dacoits -- if these dacoits were big enough, great enough -- became kings, queens and royal families. All the royal blood around the world belongs to the dacoits and the Vikings. You just have to go back to their forefathers, and you will find that in the beginning they were criminals who managed to be successful in controlling money, land, people.

The rebel is simply against the whole game, not against the rules. He is rebelling against the game itself. He is saying that the game itself is criminal, that this society is not yet civilized, not yet cultured -- it is still barbarous.

You are also asking, "Are they born that way or made, turned into rebels?" The first thing I have cancelled -- they are not rebels. But whoever they are, they are born that way. They bring the seeds with their birth.

The latest research in biochemistry is immensely revealing. It says that to punish a criminal is simply unscientific, inhuman. The criminal is the way he is, not because of his own will, it is his chemistry -- he has inherited it. It is his hormones, his biology; it is his physiology, about which he cannot do anything. He is simply a victim of unconscious forces of nature. The more research that is being done about murderers, about rapists, about dacoits, the more it is becoming clear that they are born that way and punishment is not going to change them.

History is a witness that all our systems of punishment have utterly failed; they have never reformed any individual. On the contrary, our jails have become universities of crime where novices enter, amateurs enter, and come out seasoned criminals -- well-qualified graduates under great criminal teachers inside the jail. You are sending amateurs to live with very experienced criminals.

In the jails, the whole atmosphere says one thing: to commit a crime is not crime, but to be caught is a crime. So learn the art of how to commit a crime without being caught, and then there is no question of your being a criminal.

The research categorically proves that our whole system of justice is a system of injustice, and that our whole idea of reforming people through punishment is absurd and stupid. It is not well founded on either reason or science.

What is needed is that the man who is found committing some act against humanity has to be

hospitalized or sent to the psychiatrist. He needs compassion and he needs treatment, not punishment. Punishment is a revenge by the society because he is not following your rules, because he is going against the crowd, because he is creating his own law.

All law enforcement authorities continuously insist, "Don't take the law into your own hands." And who has given them the authority to take the law into their own hands? Just because the crowd is with them... and the crowd consists of cowards, weaklings. The crowd wants to protect itself against the strong people; it joins hands and then it becomes a tremendous force.

The dacoits are really strong people, men with great pride. Your judges, your generals cannot face them individually. They are powerful because the crowd of cowards is behind them, because the armies are with them, because all the weapons and arms, jails, police forces and national guards are with them. So even cowardly judges are capable of sentencing a strong, proud man, who had the guts not to play the game according to your rules. He wanted to play according to his own rules. But he is not against the game; that has to be remembered.

The rebel is against the very game itself -- this game of exploitation, this operation of reducing millions of people into slavery, millions of people into poverty; collecting all the money into a few hands.

Just the other day somebody was telling me that there are only fifteen rich people in the whole of India. And the population of India right now is nine hundred million. In nine hundred million people, only fifteen people are rich! These are the real dacoits! These are the Vikings, these are the criminals!

But they are respectable. They will be awarded prizes from the president, because whatever they have done, they have done according to the rules. They are clever enough to find loopholes in the law; they can hire the best legal experts to find the loopholes and to use those loopholes. They have enough money to purchase the politicians; they have money to purchase the judges. Particularly in this country, every government official is for sale -- you just have to find the right price.

In my childhood I used to hear that slavery had ended. Later on I discovered that this is a fiction. Slavery is absolutely in existence because you can purchase any man -- even the president of the country or the prime minister of the country. You just have to know the right price and the right agent. Everybody is for sale in the marketplace, if not openly, then from the back door.

The rebel is one who simply sees the ugliness of this whole game. He wants to disconnect himself from the whole human past. He longs to create a new way of life where there will be no exploitation, where there will be no poor and no rich, where there will be no money as a means of exchange. He wants a world where there will be nobody superior and nobody inferior; where finally there will be no need of any government, no need of any judges, any courts, armies, and nations.

If a person is sick -- somebody is a thief and is caught stealing -- he needs the compassion of all. He has to be taken to the right person who can help change his chemistry, to give an injection of the right hormones to bring him into balance. All the rapists around the world will know, all the murderers will know, that if they are feeling a desire to murder -- before that desire becomes too much and they become possessed by it, they have to go to the right experts: "Just please examine me. What is wrong with my chemistry, what is wrong with my body, what is wrong with my mind? I am feeling a tremendous urge to murder."

Rapists have been found to have more male hormones than other human beings. Those hormones possess them, and whatever they do is done almost in madness. It is not their crime, they are born with it.

In fact, in a right kind of civilized society, every child should be checked from the very beginning, to see if he is balanced in every possible way. As he moves from class to class each year, he should be checked to see that everything is in balance. By the time he comes out of the university, he will have a balanced style of life. That will be true culture. You can expect him to always behave in a human way. The idea of murder or dacoity or suicide or rape will simply not arise in his mind. Now these are established scientific facts -- I am not proposing a philosophy.

Abhay Mehta, I am sorry I could not agree with anything that you have asked, because your whole question is based on misunderstanding.

When George Moore, the Irish author, was eighty, he was asked how he managed to have lived such a long life. "I believe," he said, "that it is due to the fact that I never smoked, drank or touched a girl until I was ten years of age."

The doctor told Hymie Goldberg that he would need a slight operation. "Would you like a local anesthetic?" he asked.

"Hang the expense," said Goldberg. "Get the best, use imported... what do you mean by local anesthetic?"

It is very easy to misunderstand in many, many ways, particularly my idea about the rebel, because my rebel is not a revolutionary in the old sense. He is not a political being. He is against all ugly politics and there is no other kind in existence -- there has never been.

My rebel is not a political being, because all revolutions have failed. To change society by changing its government has not been a successful idea because people who reach to power, rather than changing the society, are changed by power. It has happened so often that you cannot simply ignore it as an exception; it is the rule.

Here in India, we have seen this country struggle for freedom and sacrifice its best people -- like Bhagat Singh and Subhash Bose -- thousands, with a great dream that freedom would bring happiness to the people. The hope could not be denied because the revolution was led by Mahatma Gandhi, a man who was thought to be a saint, worshipped almost like a god.

The freedom came, and the people whom Gandhi had trained, who looked so innocent, so pure, so simple... It created great hope in the masses that if power came to these people it would not corrupt them -- these people who pray every day, these people who live in poverty, these people whose lives are an example for millions to follow.

The freedom came, and the power came into the hands of Mahatma Gandhi's followers, who were all mini-saints -- and power corrupted them all.

Instead of freedom, there has only been a frustration. And the frustration has deepened every day; the night has become darker and darker. The question is being raised in every heart: "Is this the freedom for which thousands of people fought and died? Is this the freedom for which we all dreamed, and hoped would bring joy and celebration to the people?"

It has not brought anything. It has simply made more misery, more poverty, more immorality, more corrupt bureaucracy, more ugly politicians. It is a strange kind of revolution, but all the revolutions have done the same.

The rebel is not a revolutionary; he doesn't believe in changing the society by changing the government. He believes in changing individuals, in changing himself, and spreading the flame from individual to individual. It seems to be a long way, but perhaps there is no shortcut.

Unless individuals change, they cannot change the government and they cannot change the society. We have tried many times -- in the Soviet Union, in France, in China, in India -- to bring the change from above; it does not come.

The rebel believes in changing from the very roots.

His fight is not only political, his fight is multidimensional. He has to fight all rotten traditions, he has to fight all superstitious religions, he has to fight all dirty politics, he has to fight ugly systems of education.

He has to create a new man: meditative, silent, loving, understanding, intelligent, and spread it like a wildfire. He has hope and trust that people have lived for such a long, long time in misery, that it is time to bring the transformation. It will not come from above, it will come from below.

BELOVED MASTER,
AFTER SCRIBBLING AND SCRATCHING, I ATTEMPT TO ASK A QUESTION ON WHAT UNDERSTANDING IS, BUT ONLY FIND MYSELF CAUGHT IN MY MIND. HOW IS IT THAT WE KNOW AND HAVE NAMES FOR FEELINGS, EMOTIONS, MOODS AND MIND SPACES, AND HOW IS IT THAT WHEN ATTEMPTING TO PHRASE A QUESTION, EVERYTHING FALLS SHORT?
WHAT IS UNDERSTANDING? ARE MIND AND UNDERSTANDING HELPFUL TO A REBELLIOUS SPIRIT?
CAN THE MIND AND THE HEART REALLY WORK TOGETHER?

Prem Ratna, first, understanding is never of the mind; understanding is always from the beyond. Mind is only a mechanism. It is, in fact, in scientific terms, a biocomputer. A computer can function very efficiently, but first you have to feed it with all the information that you want; then you can ask any question concerning the information that you have already implanted in it. But you cannot ask a new question; the computer will be absolutely at a loss. It is only a memory, it is not intelligence.

Mind is a biocomputer -- and very complicated. In fact, scientists say that the greatest computers that

exist today in the world are not comparable to the biocomputer in an ordinary, average human being.

An intelligent man's mind is capable of containing all the information that is in all the libraries of the world -- it is almost infinite. But it has no intelligence of its own; it is a memory system. You feed it certain information, it will keep it on record. Whenever you want, it will supply it.

Intelligence is of the being. Hence, a man of meditation becomes a man of understanding. He may not be very informative, he may not be very knowledgeable, but his responses will show great intelligence and great understanding in small but new situations.

I have heard about a Zen master... The emperor of Japan had gone to see him. He always wanted to ask a question to a man who is thought to be enlightened, and this master was well known as an enlightened man. The emperor, with great courtesy, bowed down and asked the master, "I have come with a question: Is there a hell? Is there a heaven? -- or are they simply fictions created by the priests?"

The Zen master looked into the eyes of the emperor and said, "You idiot! You doubt the wisdom of the ages? You should first learn how to behave with an enlightened man. This is not the way of asking a question!"

The emperor could not believe... nobody in his life had ever called him an idiot; and he had not done anything he could even rationalize as supporting the absurd outburst of the Zen master. He was a great samurai, a warrior, and he could not tolerate this abusive language and this insult. And he was no ordinary man, he was the emperor of the whole country. He pulled out his sword -- and the master sat there. He was just going to hit and cut off his head, when the master laughed and said, "Here opens the doors of hell!"

Suddenly he stopped, seeing the meaning of the master -- he has answered his question. But the master is not a knowledgeable man, he believes more in actual situations. He has created the situation to show him the way to hell.

The emperor started putting his sword back into its sheath, and the master said, "Here opens the door to heaven!"

There was great silence for a moment and the master said, "Have you another question? Have I answered you rightly?"

The emperor touched his feet and said, "I have asked the same question to many great scholars, learned professors, and they have tried to explain -- they quoted ancient scriptures, they gave arguments in support of, or against. But nobody convinced me. You have not said a single word in support of heaven or hell, and you have dissolved my question."

The master said, "No question can be answered, only understanding can be provoked, and I provoked your understanding. For a moment you were not in your mind. Remember that space. Bring that space again and again, because that is the space from where understanding flows."

Meditation is the source of understanding. Mind is a collection of information and knowledge.

Secondly, Prem Ratna, you are asking, "How is it that when attempting to phrase a question, everything falls short?"... Because all questions can be framed only through the mind, by the mind, in language.

But the authentic questions arise in your being, in silence, like whisperings without words; and the mind is incapable of translating them into words. So when you are feeling a question, you know what you want to ask; but the moment you start writing it, you suddenly feel that what you have written falls very short -- it is not the same question that you were feeling.

It is not only with you, it is with everyone; it is not only today, it has always been so and will always remain so. No question can be justified by your inner consciousness because whatever arises there is beyond language, beyond mind, beyond their capacities.

Naturally you will ask, "Then what to do?" You will have to learn to ask in silence, and you will have to learn to listen in silence. Neither have you to ask it, nor have I to answer it.

And you will receive the answer.

And the question will disappear.

So all that you have to do is to deepen the silences of your heart, to go more and more towards meditation; away from mind, away from language, away from words. And if in deep silence there is a quivering of question, I am here. You need not ask it -- I will answer it.

I may not answer through words, but I will find a way... perhaps through a gesture, or perhaps just looking into your eyes, or perhaps just being silent for a moment. But I will answer it. You just have to ask it in silence, without words.

How will you know that I have answered? You will know because it will no longer be there -- the question will disappear. You won't get any answer as such, but the question will be gone.

The function of the master is not to go on answering you, the function of the master is to create a situation in which all your questions dissolve and you are left without questions.

That beautiful space without questions is the answer. I'm saying the answer for all your millions of questions.

And thirdly, you are asking, "Can the mind and the heart really work together?" They can work together, but it is one of the greatest arts -- you will have to learn a certain discipline. As they are, they are far away from each other; they speak different languages. Mind speaks in words, in thoughts; heart speaks in feelings, moods, but no words. But there is a certain art in bringing them together, in making a bridge -- and then they can function in harmony.

What I am calling the silences of your heart will create the bridge. Meditation will be the bridge between your mind and your heart. On the one side it will be able to communicate with the mind, on the other side it will be able to communicate with the heart. It will be a translator between two centers within you which don't speak the same language.

But it is a very subtle art, and very few people have been able to attain to it: a few poets, a few musicians, a few mystics. Musicians have been the closest because they use music instead of language. It can express the language; it can also express the feeling and the mood. It can join the heart and the mind. The poet speaks through language, but what he says comes from the heart; he speaks his heart through the mind.

These are great disciplines, but the easiest way -- because that will open other doors too -- is meditation. Just becoming silent, utterly silent, you will find mind and heart coming closer. In the silence, there is a communion. The mind speaks not, the heart says nothing, but they are both overwhelmed by the understanding of meditation and they start functioning in a harmony. But remember, whether through music or poetry or dance or meditation, the art is very subtle.

I'm reminded of a story.... Three of Japan's greatest swordsmen stand poised for a competition to begin. An enormous crowd has gathered for the event. Emperor Wu nods his head and an attendant releases a fly from a small container. Whoosh! Quicker than the human eye, the sword of the first samurai neatly splits the fly into two parts. The crowd roars its approval. Another nod from the emperor and a second fly is released. Whoosh! Whoosh! The second samurai has hardly moved, but before him lies the fly, cut cleanly into four pieces. The crowd gasps in disbelief.

Wu studies the third samurai for a long moment, then nods to the attendant who releases another fly. The third samurai makes an impressive flourish with his sword, but the fly can still be heard buzzing around. He resumes his stance as the fly buzzes off into the morning sky. Laughter and giggling ripple through the crowd.

Emperor Wu thinks he's being mocked and made into a laughingstock. He's furious. "I will have your head for this, you insolent samurai. That fly got away."

"I know," smiles the samurai wiping his sword, "but he will never make love again."

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #15
Chapter title: This is not a place of entertainment

8 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
MY HUSBAND IS VERY MUCH ANNOYED WITH YOU AND YOUR SANNYASINS AND WITH ME, BECAUSE I CROSSED ALL THE LIMITS. HE COMES TO THE ASHRAM WITH ME, BUT HE DOESN'T LIKE THE IDEA OF LISTENING TO YOU. HE COMES TO THE GATES OF THE TEMPLE, BUT HE NEVER WANTS TO LOOK UPON THE LIVING IDOL. MASTER, WHAT PREVENTS HIM?

Yog Shukla, the question that you have asked is apparently simple, but in reality is complicated and has many implications to be understood. The first thing: it is not personally concerned with your husband. The most basic thing is the structure of the Indian mind -- it is the oldest mind in the world, obviously the most rotten. It has been dead for centuries; it has not functioned. It has forgotten to function at all.

The Indian contribution to humanity, as far as intelligence is concerned, is very limited. Yes, there have been a few mystics, but they also have been uncreative, unrebellious; they have not hammered against the rottenness, the deadness of the mind of this land. On the contrary, they have all been supportive of it. And the intelligentsia of this country has proved the most impotent in the whole world. It has not invented anything, it has not given any scientific insight to the world. Its foundations are not logical but superstitious.

The most amazing thing is that a few mystics like Gautam Buddha, Mahavira, Patanjali, Gora, and Kabir... these great peaks of consciousness have been born here, unfortunately. I say unfortunately because the Indian intelligence has not imbibed their spirit, it has only worshipped them, and worshipping is a way of escaping from something. By worshipping you are saying, "It is beyond us. You are special people, we are the ordinary, common humanity. At the most we can worship you." But nobody has accepted the challenge or the possibility of having the same experiences and the same exploration of their own subjectivity as any Gautam Buddha, as any Kabir, as any Farid.

But they have given a false notion to the country, which has proved immensely dangerous. Because of these few people, these few flowers, the whole country has been turned into one of the most hypocritical societies.

Everybody talks about spirituality, it seems the whole country is spiritual; and I have been around the world -- I have not found a more materialist country than this. It talks about God, about soul, but that is only a facade. Deep down it thinks only of money, power, prestige. But it has a very ancient mask, so glued to its original face that it has almost become its second nature.

I have traveled all over the country for decades and I was surprised that everybody is repeating, like parrots, things which don't mean anything to them. The person does not even know the meaning of what he is saying; but he is repeating the scriptures, the VEDAS, the UPANISHADS very accurately. That can be done by any machine -- it needs no intelligence.

Because of this hypocrisy your husband has not heard me, and I don't think he has read me. I don't think he knows anything about me. Still he is very much annoyed with me.

The people who are annoyed with me are the people who don't know me. Such insincerity has entered into the very being of people that they don't give a simple consideration to the fact that, before you are annoyed with someone, you can at least give him an opportunity to explain himself to you. Then you are free to be annoyed; nobody is preventing you. But they are afraid of listening, they are afraid of coming close, they are afraid of entering the gate of this temple.

The reason is that they know very well, deep in their hearts, that if they listen to me, if they come inside the temple, they will have to drop their annoyance. They will have to drop their antagonism, they will have to drop their ego. They know they will have to accept their ignorance -- that's what is hurting them.

Without coming close to me, they can remain annoyed, irritated, angry -- that is simple. But, coming close to me, it is almost impossible to remain annoyed; you may not agree with me, but you cannot be annoyed, you cannot be an enemy. Disagreement is not enmity.

The fear, deep in their soul, is that they may find what I am saying agreeable -- it is better not to listen to me, not to come close, not to open their hearts. The fear is very real; and this is not only with your husband, it is with millions of people. If you ask them what they know about me, if you ask them what is my

approach to life, what is my philosophy, what is my attitude towards religion, they will not be able to answer a single question. They know nothing; but to protect their knowledgeability, which is impotent, it is better not to hear me because hearing me, there is a danger: they may have to change their ideas about me.

This country has become so dead and so afraid of change that for centuries it goes on and on following superstitions. Nobody raises a question, nobody asks for any evidence. There has not been any rebelliousness shown in the whole history of this land, just a kind of ready willingness to be slaves -- spiritually, psychologically, socially, politically. For two thousand years this country has been under slavery, under different small tribes, which is absolutely a wonder, because the country is so big and the tribes that have ruled over it were so small. This country could have destroyed them without any difficulty, but it simply accepts everything so that it has not to change. Change seems to be the greatest fear in their minds.

Your question is, "My husband is very much annoyed..." Ask him about what? -- because I don't know him, and he doesn't know me. There are some fundamental rules before you can make somebody your enemy. First, you have to be a friend; without friendship you cannot create enmity. He is absolutely ignorant about me; just provoke him, ask him what he is annoyed about?

And what is the fear in listening to me? If you are right, then by listening to me you will become more convinced of your rightness. But for thousands of years this has been the teaching in this country: don't listen to anybody who is saying something strange, different from you, because he may convince you and then come the problems of change. It seems to be comfortable to remain as you are; change seems to be arduous.

This country has become a dirty pool; it is no longer a river which continues to clean itself just by its flowing and moving into new lands, into new territories. This country has stopped all movement, perhaps five thousand years ago. It is not a contemporary land, it is lagging behind so much that it seems almost impossible that it can be made contemporary.

Ask your husband why he is annoyed with me. Have I hurt him? Have I disrespected him? Have I in any way harmed him? And if he feels that my ideology is wrong, he has to be very deeply acquainted with my ideology before he can say that. If he is not even willing to listen to me, that simply shows the impotence of his soul.

There is an ancient story of a man, whose name had become Ghantakaran because he used to hang two big bells by his ears. While walking, those bells would ring and he would not hear anybody -- he did not want to be disturbed in his convictions, in his faith, in his beliefs. People have forgotten his name: *Ghantakaran* means a man with bells hanging by his ears. But this man is very representative of almost all the Indians. They are all "Ghantakarans," particularly your husband.

You are saying, "He is very much annoyed with you and your sannyasins, and with me, because I crossed all the limits." The Indian husband thinks that the wife is only a possession. He does not give respect to the woman as a human being. He is just an owner, a possessor; the wife is only a private property, he has purchased her. The very institution of marriage in this country is a permanent prostitution and nothing else.

Naturally he will be annoyed with you -- you have proved more intelligent, more daring. You have risked your relationship, you have risked your future. You have gone ahead of him, you have proved him to be a pygmy in comparison to you. Naturally he is annoyed with you.

Husbands, particularly, have lived in this country with the idea that the woman is a slave and they are the masters. Their arrogance and egoism are such that they have been telling women, "Your god is your husband; there is no other god for you." Millions of women had to be ready to be burned with their dead husbands, because the husband was suspicious that after he has died, his woman may fall in love with somebody else. He wanted to dominate her even when he is dead, and the only way was that the wife also commits suicide.

And those women who refused lost all their dignity in the society, because the society is made by men, by the husbands. They were treated as corrupt, because if they had loved their husbands they would have jumped into the funeral pyre. They should have been burned alive -- that would have been a proof that they loved the husband.

Strange, I have not found a single book -- and this country has immense literature, perhaps more than any other country -- in which somebody has questioned about the husband when the wife dies; because no husband has ever jumped into the funeral pyre and committed suicide with her. In fact, when the wife's dead body is burning in the fire, the husband is planning for a new marriage -- just on the funeral ground, people

start talking about where to find a wife for him. The old wife is still not burned completely; she is burning, and the husband is planning for a new marriage.

There is another standard for the woman, totally different from the man. He is the master, he has not to prove anything. The woman has to prove her loyalty, her faithfulness; the man is not asked to prove anything.

So your husband is bound to be annoyed with you because you have proved more intelligent, more alert, more of a rebel. He has not the guts, and you have guts; this must be hurting him immensely.

But it is now your task to challenge him. If he is annoyed with me, ask him, "What are the reasons?" And tell him, "If you have any courage as a man, then come to this temple, ask your questions. Unless you prove that your thinking is right, you have no authority to be annoyed -- you need to apologize."

But he must be a superstitious man. "He comes to the ashram with me," you say, "but he does not like the idea of listening to you. He comes to the gates of the temple, but he never wants to look upon the living idol. Master, what prevents him?" -- his Indian heritage, his dead past, all his dead ancestors, his forefathers. He is carrying a great, mountainous burden on his shoulders.

This is not a place of entertainment; once he gets in here, he is going for surgery without knowing it. My whole effort is to cut people from the past, the dead, the shadows of the dead, and to open them up for the future -- to create rebels.

I don't give any belief, I give you only a deep longing and thirst for truth so that you can seek and find it on your own. Unless you find the truth by your own self, all your knowledge is simply a burden, a poison, a force destructive of your intelligence and your very soul.

But the whole country lives with the idea that they are the only people in the world who are spiritual and the rest of the world is materialist; and I have never seen anybody more materialistic than the Indians. They cling to money as their very soul. They cling to everything worldly, which their saints go on condemning. They worship the saints, and they hope that in some future life they will also renounce the world. But right now, they are as possessive of things, of properties, of power, as I have not seen around the world in any other people. And they live with this egoistic idea that this is the only land that is spiritual -- just because they have produced a few mystics.

Just because a land produces a few scientists does not mean that the whole land has become scientists. Just because a country produces a few great poets does not mean that the whole country has become poetic. The same is true about the mystics: just because a few flowers have blossomed down the centuries, it does not mean that you are a garden.

You are a desert, utterly dry and without any juice, and you are annoyed with me because I am trying to create some oases, some gardens, some people who have juice, some people who are really spiritual -- without being against materialism. There is no need; one can be spiritual and use all that matter provides. One can use all that which science and technology produce, for one's spiritual growth. But they will not listen to me.

You can see here people from all countries.... I am a foreigner in my own country -- it is very rare to find an Indian, and if they come, their purposes are not for a spiritual search. A few Indians have come to steal things, a few Indians come to have a lazy life, not doing anything and asking for all the comforts. And they write letters to me that they have come to the ashram just to meditate. We have no objection, you can meditate -- but don't ask for food, and don't ask for clothes, and don't ask for a roof, because that is not part of meditation. Just meditate.

And what is your meditation? -- because you have come here to meditate, and others have come to make houses for you and bring money for your comforts. You will simply repeat your old idiotic chanting, which is not meditation at all. You cannot participate in my meditations; your inhibitions are such that, because women are also here, you are afraid, trembling inside -- it shows your sexuality and sensuality, which are repressed.

A few Indians come because they think that here they can live an uninhibited life and the society will not know about it. But their reasons are never spiritual.

It is a strange phenomenon, but perhaps there is some undercurrent of logical and rational reasoning behind it. Because they have condemned the world for centuries, they have not improved the world, and they have not improved their own richness. The whole country is poor. Fifty percent of the country is going to die by the end of this century, and when five hundred million people die, the remaining ones will not be able to live either. What kind of life will it be when you are surrounded by corpses and there will be no one even to take those corpses to the funeral grounds? And all kinds of diseases will spread. But they will not

listen to me.

Thirty-five years ago, I started telling Indian people that it is time they stopped producing so many children. At that time the population of the country was only four hundred million. But I was stoned, my meetings were disturbed, efforts to kill me were made -- and they never listened to what I was saying. Now they have doubled the population, more than doubled, and by the end of this century -- just thirteen more years -- India will have the largest population in the world.

For the first time it will go ahead of China; up to now China has had the largest population, but they have come to their senses and they have started planning. The lowest estimate for India is one billion people, and the highest estimate is one billion and eight hundred million people. It seems to be inconceivable how this country is going to survive at all. It does not need to explode any nuclear bombs, it will destroy itself by producing more children.

But they were against me because children are gifts of God. There is no proof of any God; and if God has any intelligence, then he cannot go on increasing the population. Either he is an imbecile, retarded, or just another Indian.

The landlord had robbed the poor farmer's daughter of her virginity, but he wanted to be just, so he sent for the mother of the girl to come to him. He said to the mother, "You must know, I can't marry your daughter, but I wish to compensate her. I will settle five thousand rupees on the child and give a further two thousand rupees to your daughter. For yourself, I have five hundred rupees."

The mother was left a little breathless. "The blessings of all the saints be on you. The blessings of all the gods be on you. The blessings of all the sages," and she paused as an awful thought struck her. "Ah, heavens, sir," she said, "if she has a miscarriage, will you give her another chance?"

Money is all. In the name of character, it is all hypocrisy. Even those you think are saints have their hidden side. The most arduous and self-torturing saints are the naked monks of the Jainas. They have renounced everything, even clothes.

Just a few years ago two naked saints were found near Calcutta beating each other, so they were brought to the police station and asked, "What is the matter? You don't have anything, so what are you fighting for?"

The younger one, the disciple, revealed the fact that all Jaina monks carry a small woolen brush just to clean the ground where he is going to sit -- woolen so that no ants or anything are killed, soft wool. But they had made the handle of that brush hollow, and they were carrying hundred rupee notes inside. The fighting started because the disciple was not ready to have equal shares; he had more money than the master.

The Jainas of Calcutta tried to hush up the case, and it is very easy in India: they just bribed the police. The saints and the police are not different; they bribed the journalists so they wouldn't publish it. One of my friends wrote me that, just to protect their prestige, the Jainas have not allowed those saints to be exposed. But those who have renounced everything are still carrying money, are still carrying the desire to have more, are still ready to fight, hit each other, be violent.

It is a strange country: it has forgotten all the great teachings of the mystics, it lives following the stupid priests who know nothing as far as experience is concerned. And they are against me, because I have been exposing them for thirty-five years continuously.

The richest man in India, Jugal Kishor Birla, had offered me a blank check if I would preach Hinduism around the world. He would make every arrangement, pay all the expenses. I told him, "You are talking to the wrong man. I will expose your Hinduism; I cannot preach it. You can keep your blank check for somebody else."

He could not believe it. He said, "I'm willing to spend millions of rupees for you."

I said, "Millions or billions don't make any difference. I will say only what I see as right, and I will condemn whatever is wrong, to whomever it belongs -- Hindus or Mohammedans or Christians, I don't care."

All the religions are annoyed with me, but their annoyance shows that they don't have any answers to my questions; whatever I am saying, they are incapable of refuting it.

The pope, every year, declares a blacklist of books that Catholics should not read. All my books are on the pope's blacklist of books that Catholics should not read. One of the publishers of England, Sheldon Press, published eight of my books; the manager was very much interested in what I was saying. I was not aware that it was a deception: Sheldon Press is not an independent press, it is part of England's church, meant to promote Christianity -- they had created it as if it is an independent publisher, not a Christian

publisher.

As the archbishop of England became aware that the manager published eight of my books, he freaked out. Immediately, all those eight books were withdrawn from the market. I was informed that now they will not be able to publish any of my books, and the books that they have published, they have withdrawn from the market.

Then sannyasins found out the reason -- because those books were selling so well. The manager explained to them, "I am sorry. It is really a Christian press to propagate Christianity. Without their knowledge, I published those eight books because I love those books. But now my job is at stake, so I have to withdraw them."

We asked that he give those books to our center at cost price; the archbishop was not willing -- they should be destroyed! So they were sold to a company which purchases wastepaper and recycles it. They suffered a loss, but they destroyed the books.

It is going to be one individual against the whole world; and a few fellow travelers who are courageous enough to be with someone who is going to be constantly harassed by governments in every possible way, by religions in every possible way.

Ten Christian associations have put a case against me in the court in Kanpur, because I said that there is nothing holy in the Holy Bible -- on the contrary, it is five hundred pages of pure pornography. And I am simply talking about facts, because the Holy Bible is there and anybody can open it and read it. Ten Christian associations together put the case in a court where the judge is a Christian, so an unbailable arrest warrant was immediately issued against me.

We had to fight immediately in the high court of Allahabad for a stay order, and take the case into the high court. It is so simple that I don't need any advocate to argue the case. I can just go on reading those five hundred pages, and ask the judge, "Are these pornographic or not? And if these are not pornographic, then there is nothing pornographic in the whole world's literature."

And this is the situation not only with the Bible; the Hindu PURANAS are far worse -- so ugly and obscene. But to say anything of truth is to create an antagonism in the ignorant masses who don't read their PURANAS, who don't read their Bible. The priests only go on talking about the beautiful passages; those five hundred pages are not mentioned.

The Jews avoid, from their TORAH, the Song of Solomon, because it is so sensuous, so sexual that they feel ashamed. But it is the only beautiful, the only artistic, aesthetic thing in their whole book. They avoid talking about it; it is not mentioned in their synagogues. They can neither take it out, because it is in their holy book, nor can they accept it, because it goes against their inhibited mind. It is purely a love song, so juicy that perhaps there is nothing to parallel it in the whole literature of mankind. Each word has a sensuality, an aliveness. How it entered into their holy scripture nobody knows.

In the Hindu PURANAS... it is so obvious a fact, but nobody is going to talk about it.

It is my destiny to be condemned by the whole world. Your husband is not an exception, he is just an ordinary part of the ignorant masses. But you have taken a courageous step; now try to bring your husband closer to me. And one thing is certain: he is henpecked, because he comes up to the gate to leave you. You just have to create a little tantrum, and he will come inside to listen to me. Just act a little bit, nag him every day, harass him in every possible way, don't leave him in peace for a single moment. No husband can defeat a wife -- that much is an absolute scientific fact.

BELOVED MASTER,
I HAVE HEARD YOU SAY THAT THE ULTIMATE CREATIVITY IS IN CREATING FULFILLMENT, AND THAT THE HIGHEST ART ONE CAN LEARN IS THE ART OF LOVING, AND THAT THE ULTIMATE CREATIVITY AND THE HIGHEST ART ARE BORN OUT OF A KNACK -- MEDITATION.
MASTER, ISN'T THIS THE WHOLE OF THE REBEL?

Satyadharma, last night I received your note asking that your question should be returned because you were afraid I may hit you. So a few things for you and for all: once you have given the question to me, you cannot ask for it back. Secondly, I don't hit everybody: I hit only very special people like Dhyan Om, who has turned into a coconut. I have to hit, and the person who gets the hit should be grateful, because I am taking every trouble to hit him. I hit only when I see somebody deserves it, has earned it, is worthy of it.

I will not hit each and every person, only very special people. Dhyan Om has something unique in him

that has to be brought out; so if it is necessary, I will hit him again and again. But each hit is out of love and out of compassion; no one should take it as an exposure before everybody. You are here in a commune of friends and fellow travelers. Nobody is going to take advantage of your vulnerability or your exposure. In fact, everybody will feel enriched because he also has something similar -- perhaps not in such a great measure -- and he can throw it away. Seeing how I have been hitting Dhyan Om, you should feel more loving towards him, more compassionate.

Between you and me there should not be any secrets, and you should not be afraid of other sannyasins. So although you have asked that the question should be withdrawn, I have refused to withdraw it. And the most interesting thing is that there is nothing in your question which needs a hit.

But I can understand why you became afraid. You became afraid that I am going to hit you because your question is only intellectual. It is a beautiful question; it contains my whole message. I was not going to hit you, but now I have to hit; otherwise you will feel frustrated.

Your question is only an intellectual question. I will read it and you can see that it has not come out of your experience. Unless a question comes out of experience, it is meaningless; howsoever beautifully put, howsoever articulate, it does not carry any significance without experience. It should come from the deepest silences of your heart, not from your mind.

You are saying, "I have heard you say that the ultimate creativity is in creating fulfillment." Have you done anything in that direction? You have heard me saying it thousands of times; how many more times would you like to hear it? The longer you go on hearing it, the more you become deaf to it. You become accustomed to hearing it.

If something appeals to you, if something rings bells in your heart, then don't wait, don't postpone, do something; experiment and experience whether what I have been saying has any validity or not.

Your question is, "... that the ultimate creativity is in creating fulfillment. And that the highest art one can learn is the art of loving, and that the ultimate creativity and the highest art are born out of a knack -- meditation. Master, isn't this the whole of the rebel?" Are you simply going to ask questions and listen to the answers? Or are you going to transform those answers into reality, into experiencing?

Your question is absolutely beautiful, but just out of the mind. You have not tried to find any creativity, and you have not been experiencing any fulfillment through it. You have not entered into the world of the art of loving, and you have not tried meditations either. And of course the rebel will not be born unless you have meditation, a creativity, a deep fulfillment, and a great love overflowing in you.

Your question is beautiful; alas, it is only from the mind. If it had been the same question from the heart and from your experience, you would not have feared and you would not have asked that it should be taken back. What made you afraid? -- just the fact that you are repeating like a parrot whatever you have heard.
Here you are not just to hear.
Here you have to go through the transformation.

Here you have to go through the fire so that all rubbish is burned, all the old and rotten is destroyed, and the new, the fresh, is born.
That new and the fresh is the rebel.

The local church minister had heard that the harmless little weekly parties he had organized for his young members were really orgies. So he wangled himself an invitation to see what was going on. After a few harmless games and a little background music, things started to heat up, and more and more people began to undress. The minister retired to a bedroom to pray furiously. He had not been there for very long when a smashing girl walked in, stark naked. "Do you want me?" asked the parson.

"Not particularly," she replied. "But I drew you in a raffle."

Your religious leaders, your so-called philosophical thinkers, particularly the priests, are articulate in giving beautiful words, writing beautiful treatises; but deep down they are carrying all the inhibitions of the common man. The priests are the only people in the world who know nothing about God. They are professionals; God is their profession. They know nothing about human nature. They know all the ideals that have to be imposed on man, and deep down they are also human beings.

So when he sees a beautiful, naked, smashing girl he forgets the prayer; otherwise he is furiously praying. Why furiously? That furiousness is to avoid the inner repressed sexuality. He is creating a great noise around himself, so he can forget what is arising in him. But when the girl walks in the room naked, he forgets the prayer and immediately asks, "Do you want me?"

What happened to the furiousness and the prayer? Whatever you do, you can never get rid of your nature. It is always there; it just needs the right opportunity and it will be expressed.

It was quite right for the girl to reply, "Not particularly, but unfortunately I drew you in a raffle." This must have hurt his ego immensely. First, he forgot his prayer; secondly, the girl says, "Not particularly"; thirdly, the girl says she has won him in a raffle. The priest must have been in a great shock.

As civilization has grown, there are more heart failures than ever before. And you will be amazed to know that nobody in the whole history of man has ever suffered a heart failure while making love. On the contrary, medical science says that the people who go on making love will not suffer any heart failure; it is the greatest protection against heart failure -- but very strange.

Celibates have more heart failures. What happens, what goes wrong in their mechanism? Their hearts and their minds go on becoming separate and farther away from each other. The heart remains natural, but the mind becomes filled with great ideas. It is dangerous to have great ideas in the mind, of which the heart is not even aware. Those great ideas and the unaware heart will create a rift in you, a split, a tension that can grow to the extent of a heart failure.

If you have a great idea in your mind, let it sink deep into your heart; otherwise it is dangerous for your life. You have heard about creativity, you have heard about fulfillment, you have heard about love, you have heard about meditation... are you going to keep all these filed in your memory system? Then you are creating a rift between your mind and your heart, which is one of the greatest dangers. The heart remains unfulfilled, and the mind never does anything else -- it is only a filing system. It simply files your ideas, keeps a record.

It is the heart which brings transformations.

So if you are intelligent, being convinced of a certain idea, don't wait; don't let it be simply filed. Try to make it a part of your life, of your blood, of your bones, of your heart, of your marrow. Unless an idea becomes alive in you, throbbing in your heart, it is just a burden -- a dangerous burden. Then it is better not to have it, because the empty mind is closer to the heart.

When the mind has great ideals it becomes a great ego and it starts having a sense of mastery. But it is a slave, it is not a master. It is a servant -- a good servant -- but the worst master.

Your heart has to be the master, and your mind has to be a servant. Then there will be a harmony between the two -- a harmony that will bring great rejoicing, great contentment, great peace, a peace that passeth understanding.

But don't simply ask questions from the mind. This is not a university where knowledge is imparted; it is a mystery school where experience has to be transferred and communicated.

Allow your heart, be vulnerable, open, so that it can beat with my heart. I am just an excuse, because my heart is beating with the heart of the whole universe. It will be too big of a jump for you to let your heart beat with the universe; it will be more simple and a smaller step to beat with my heart. Be in harmony with me, and suddenly one day you will realize that I was just an excuse and your heart is beating with the universe: you are in harmony with the trees and the mountains and the stars. You have come home.

This harmoniousness will create the greatest rebellion in you -- rebellion that cannot be suppressed, a rebellion that cannot be destroyed, a rebellion that is going to spread like a wildfire. It has never happened before. You should feel blessed to be pioneers of a great revolution which is going to give birth to a new man and a new humanity.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #16
Chapter title: Live is on the razor's edge

8 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
I FIND MYSELF BEING DEEPLY TOUCHED BY YOUR VISION OF THE REBEL. I ALWAYS PRIDED MYSELF IN BEING A NONCONFORMIST. LAST NIGHT IN A DREAM I SAW MYSELF BEING PERSECUTED FOR LIVING REBELLIOUSLY AND I BECAME AFRAID. WAKING UP, I REALIZED THAT WHAT I USED TO THINK OF AS REBELLION WAS ACTUALLY A SAFE GAME FOR ME, WELL WITHIN ACCEPTABLE LIMITS.
NOW I SEE THAT THE REBELLIOUS SPIRIT YOU ARE TALKING ABOUT IS SOMETHING VERY SCARY, AND YET SOMETHING I TREMENDOUSLY LONG FOR.
BELOVED MASTER, IS FEELING THIS INSECURITY PART OF BECOMING A REBEL?

Prem Paigambar, it is an old association, and a misunderstanding, that to be a nonconformist is to be a rebel. The nonconformist is a reactionary; he acts out of anger, rage, violence and ego. His action is not based in consciousness. Although he goes against the society, just to be against the society is not necessarily to be right. In fact most of the time to move from one extreme to another is always to move from one wrong to another wrong.

The rebel is a tremendous balance, and that is not possible without awareness, alertness, and immense compassion. It is not a reaction, it is an action -- not against the old, but for the new.

The nonconformist is only against the old, against the established; but he has no creative conception of why he is against it, no vision of the future. What will he do if he succeeds? He will be at a loss, and utterly embarrassed. He has never thought about it. He has not felt the embarrassment because he has never succeeded. His failure has been a great shelter for him.

When I say reaction, I mean your orientation is basically dependent: you are not acting out of freedom and independence. It has very deep implications. It means your action is just a by-product; it also means that your action can be controlled very easily.

There is a small story about Mulla Nasruddin. He was a nonconformist, a fundamental reactionary, an absolutely negative mind. If his father would say, "You have to go to the right," you can be certain he would go to the left. Soon the father became aware, and then there was no problem. When he wanted him to go to the right he would say, "Please go to the left," and he would go to the right. He was disobeying, he was nonconformist, but he was completely unaware that he was being dictated to, ordered, controlled and doing actually what his father wanted him to do.

Slowly slowly, he also became aware -- "What is the matter? Before, my father used to be very angry that he had told me to go right and I went left. I am continuing to be as disobedient as ever, but now he never complains."

Soon he figured out the strategy. One day the old father and Nasruddin were both crossing the river with their donkey, and on the donkey was a big bag of sugar. The bag was leaning more towards the right, and there was a danger that it might slip and fall down into the river.

The father was behind and he knew, "If I say, `Move the bag towards the left,' I have got such a strange son that he will move it immediately towards the right, and the bag will fall into the river and all the sugar will be lost."

So he shouted, "Nasruddin, move the bag towards the right," hoping that he was going to move it to the left according to the old experience. But by this time Nasruddin had also figured it out. He said, "Okay," and he moved the bag towards the right and the bag fell into the river!

The father said, "What happened, are you no longer disobedient?"

He said, "Now I will decide each time whether to be obedient or not. I will not have a fixed philosophy

but I will move according to the situation, because you have been cunning with me, you have been cheating me. I'm your son and still you have been cheating me! You have been ordering me in such a way that I should disobey. From today onwards be alert -- I may obey, I may disobey. From today I am not going to be predictable, controllable, in your hands anymore."

The nonconformist is always in the hands of the society and the establishment. The establishment just has to be a little more clever and cunning, and then he can use the nonconformist very easily, without any difficulty.

But the establishment can never use the rebel because he is not reacting to the establishment. He has a vision of the future, of a new man, of a new humanity. He is working to create that dream, to transform it into reality. If he is against the society, he is against it because the society is a hindrance to his dream.

His focus is not on the establishment; his focus is on an unknown future, a potential possibility. He acts out of his freedom, out of his vision, out of his dream. His consciousness decides which way to go.

That is the difference between reaction and action: reaction is always determined by your enemy. Perhaps you have never thought about it -- that in reaction the enemy is in a dominating position, he is deciding your action. What you are going to do, the enemy can decide.

The rebel is simply beyond conceivability to the old establishment, the rotten society and the dead humanity; because it cannot have even a fragmentary view of the great dream that the rebel is carrying in his soul. All his actions are coming out of that dream. They go against the society, but that is just a coincidence. He is not *against* the society, he is *for* a new man. His approach is positive, not negative.

He is not angry against the old society, he is full of pity and compassion. He knows how much the old man has suffered, how much and how long he has lived in misery. How can he be angry? He cannot even complain.

He is creating the new world so that this misery and this suffering and this ugly society disappears and man can live more naturally, more beautifully, more lovingly, more peacefully, enjoying all the riches that existence makes available, all the gifts of life which are invaluable.

Freedom, love, silence, truth, enlightenment, the ultimate flowering of your being -- all are available to you. The hindrances just have to be removed. All the old structures were creating more and more hindrances and obstructions against your growth. If the rebel is against those obstructions, it is to enable the new man to live without fetters, to live without imprisonment, to live outside the concentration camps and to live a life as free as a bird on the wing... as free as a rosebush dancing in the rain, in the sun; as free as a moon moving in the sky beyond the clouds in utter beauty, blissfulness and peace.

The rebel is a totally different kind of man from the nonconformist. It was good that you recognized that to be a nonconformist is not to be a rebel. Never forget it, because to be a nonconformist is very easy, but to be a rebel needs a tremendous transformation in your being.

To be a nonconformist is so cheap. Look at the punks -- these are nonconformists -- who have cut off their hair on both sides, just keeping a small line of hair in the middle, and that too they have painted in psychedelic colors. Young men, young women... young men with half their mustaches shaved off and the other half painted, or the full mustache painted in the whole rainbow of colors -- these are the nonconformists! It is very easy. You can have the buttons of your pants in the back, and you are a nonconformist. It will be a little difficult, it will need a little discipline, but it is very cheap -- and very stupid, too.

A woman who is an actress and a model in Italy was sitting at the main crossroads in Rome, naked, asking people to become members of her political party. Those who were willing to become members of her political party could play with her breasts and kiss her. There was a crowd, and people were standing in a line enrolling as members of her political party. Just in a single day she enrolled ten thousand people!

Now she has declared that she is going to run in the election for membership in the parliament. And the way she is going to campaign and persuade people to vote for her, is that she will be sitting in a convertible car, naked; she will stop the car for whoever wants to vote for her, and hug the man, kiss the man.

This is certainly nonconformism! She will become a member of the parliament; she can even become the prime minister of Italy if she simply tells all the members, "If you vote for me to be the prime minister of the country, I will make love to you in this very parliament hall." She is one of the most beautiful actresses in Italy, and the most beautiful model in the whole of Europe.

It is easy to be nonconformist, but what can she deliver to humanity? Her kisses won't help, neither will her tits. All this is good as a joke, but she cannot bring a blissful existence to the world or to her own country.

The nonconformist down the ages has done every kind of stupid act. It annoys people, irritates people, but it does not help any transformation in the world. And you, as a sannyasin, should not be interested in this kind of circus, in this kind of stupid entertainment. You can become famous very easily....

One man in America, Robert Ripley, in the beginning of the century, became world-famous in three days -- and he did nothing. He just walked backwards in New York, keeping a mirror in front of him in both hands so he could see behind him, and he moved backwards. Naturally he attracted attention. Everywhere a crowd gathered; all the newspapers published his photo. He became headline news -- he was the first man who had traveled the whole of New York City backwards. It became such a famous act.

Finally he traveled the whole of America backwards, creating great news everywhere. People were welcoming him like a saint, and all that he was doing was carrying a mirror. It is good for a circus, but it is not going to help to bring any new values in life, any new colors, any new flowers, any new blessings to people.

It is good that you have understood it -- but don't forget it. And it is significant that the same night you had a dream where "I saw myself being persecuted for living rebelliously."

You have been a nonconformist but you have never had any dream of being persecuted, because the nonconformist at the most becomes an entertainment, a laughingstock. Who cares to persecute him? Who has time to persecute him? But just the idea, the change in your mind that real rebellion is a totally different thing, immediately brought a dream. This is significant. Your unconscious immediately warned you to be careful!

To be a nonconformist is simply an old accepted thing. It is part of the establishment and the old rotten society. Nonconformists have always existed, nobody has crucified them. They are not a danger to the society or the vested interests.

It was a warning from your unconscious that you saw yourself being persecuted in a dream. "... and I became afraid. Waking up, I realized that what I used to think of as rebellion was actually a safe game for me, well within acceptable limits. Now I see that the rebellious spirit you are talking about is something very scary, and yet something I tremendously long for. Is feeling this insecurity part of becoming a rebel?"

First, it is certainly risky, dangerous. It is only for those who have the lion's heart, who have guts and who have the dignity of human beings. It is not for all.

Only a few rebels are needed to create a rebellious society; the others will follow suit, but they will not, on their own, be rebellious. If the rebellious people create a society, the crowds -- just as today they are part of the society -- will become part of the rebellious society. But they cannot do anything on their own, for the simple reason that it is scary.

But as far as I am concerned, and my people are concerned, anything that is dangerous, risky, scary, should be accepted as a challenge to your manhood; should be accepted as a challenge to your courage, to your spirit, to your very soul. It is dangerous -- that's why it should be longed for. A man who lives without danger does not live at all. The only way to live is to live dangerously, always moving on a razor's edge. Then life has a freshness, youthfulness, and a moment to moment intensity, a moment to moment totality, because the next moment is not certain at all.

Those who are living conveniently, comfortably, a middle-class life... the term "middle-class" is abusive; one should not live a middle-class life. These are the people who go on clinging to the past, clinging to corpses, clinging to rotten principles, meaningless rituals, because they are afraid even to raise a question. Their convenience is more valuable than sincerity. Their so-called middle-class comforts are more valuable to them than a life lived with intensity and fire.

A sannyasin is taking initiation to become a flame, with a longing to live dangerously, dropping all conveniences, comforts, moving always into the unknown.

But the beauty is that when you live dangerously and you don't have any certainty, any guarantee, any insurance for tomorrow, you live today to its fullest extent. You squeeze the juice of every moment to its totality, knowing perfectly well you may not have another chance.

You love, but your love is not superficial. You live, but your life is a fire. And even a single moment of intense love and living is more valuable than a whole eternity of futile worship, superstitions, dead ideals, slavery, bondage.

God is speaking to Moses on Mount Sinai, and Moses is shaking his head in disbelief at what God is saying to him. With his face upturned to heaven he says, "Alright, God, now let me get this straight. You are telling me that we are the chosen people, and you want us to cut off the tips of our WHAT?"

God, being a gentleman, cannot use the word. And Moses, being a prophet, also cannot use the word. So how they managed it is a mystery, because God remained silent. Perhaps it was Moses' own discovery -- he had to answer to his people and he could not show his ignorance!

Jews have suffered only because of this strange idea that they accepted -- that they are the chosen people of God. This seems to be absolutely... either Moses dreamed it, or he had taken marijuana on Mount Sinai -- because I know marijuana grows on Mount Sinai. But something went wrong, and he went back with the idea, "We are the chosen people." Once this got into the heads of Jews it became part of their ego, and nobody raised a question.

I have looked into many Jewish scriptures, old and new, into many commentators -- even very logical and very significant philosophers like Martin Buber -- but nobody raises any question about this stupid idea that Jews are the chosen people of God. It is so comfortable, so convenient, but it has created their whole misery for four thousand years, because nobody else will accept it.

Everybody has his own idea. Hindus think they are the chosen people of God, and that God gave to the Hindus the first holy books in the world. Hindus were the first to become a civilized nation, and they have one of the most perfect languages, Sanskrit, which they claim is the only language that God understands. So if you are praying in any other language you are simply wasting your time.

Just here in Poona, a man is teaching women for the first time in history.... He thinks he is a revolutionary; he is just a nonconformist. He is teaching women Sanskrit rituals, what sutras have to be repeated in marriage, so then the woman priest can perform marriages -- which has never happened in the whole of history. But the problem is that those women don't know -- they are not even educated -- they don't know the meaning.

The man was asked a few days ago by a journalist, "You are teaching these women these Sanskrit sutras, preparing them to be priests in temples, in marriages, in other ceremonies, but they don't know the meaning."

And do you know his reply? He said, "It is not a question of their knowing the meaning. God understands it, so whether they know it or not is absolutely meaningless. It is the right prayer -- that I know -- and it is the right prayer that God understands. The woman who is re-peating it is superfluous, whether she knows the meaning or not."

He thinks he is being very rebellious! -- but nobody is condemning him; people are taking it as a joke. And nobody will call those women to perform marriages. He can prepare them, and nobody will call those women into their temples to worship. He can go on preparing them -- that does not matter unless temples call them to be priests, unless people start calling them for marriages, childbirth, death. That's why nobody is bothering about him.

But his answer shows a great fallacy that Hindus have carried for thousands of years -- that Sanskrit is the language of God, the only language he understands and the only books that he has written. And Hindus are God's chosen people; he has taken all his incarnations in the Hindu fold.

The Germans think that they are the purest race, and this was the conflict, this was why they wanted to destroy the Jews, because two peoples cannot be the chosen people of God; one has to be completely erased. When Adolf Hitler succeeded in killing six million Jews it became more and more certain to the Germans that he was right, because God was not protecting the Jews and he was not punishing Adolf Hitler either.

It is very cheap to conform to a society in which you are living, never asking any questions even if you feel that something is stupid. But just to save your convenience you are selling your soul. You are becoming a spiritual slave.

A rebel refuses to be enslaved in any way -- not even by God... by man is out of the question.

Friedrich Nietzsche's statement that "God is dead and now man is absolutely free," is a statement of a rebellious soul. His argument is clear. In another place he says that "Man and God cannot coexist, because God will exist only with God as the creator and man as the created. We cannot tolerate this indignity, this insult; hence we declare that God is dead and man is supreme. Now nobody is above him."

Certainly these are dangerous paths. But those who have followed these paths have enjoyed life in its absolute glory, have lived life in utter ecstasy. Those who have remained middle-class sheep, crowds, waiting for the shepherd to come and to save them -- their life is so lukewarm that it is neither hot nor cold. It is just a kind of tea which you would not like to drink -- neither hot nor cold, just lukewarm.

Don't live a lukewarm life.

Harry's strong-minded wife, Martha, took him shopping to buy a pair of trousers. "Do you want buttons or a zipper?" asked the shop assistant.
"Zipper," replied Harry quickly.

"Very good, sir," said the assistant. "And do you want a five inch zip or a ten inch?"

"Ten inch," Harry said before Martha could interrupt.

When they got outside, Martha was furious. "You," she said, "you and your ten inch zip! Why, you remind me of the man who lives next door to my father. Every morning he goes down to his garden, unlocks his garage, opens the eight-foot double doors and then wheels his bike out."

Don't live a life on a bike.

What I am saying certainly creates a feeling of insecurity. But what is security? Is there anything secure in life? Does security exist at all, or is it just an idea, a consoling idea that man has created for himself? What security is there?

The people in Hiroshima and Nagasaki had gone to bed with absolute security; I don't think even a single person amongst those two big cities, two hundred thousand people, had gone to bed with any idea of insecurity. And by the morning there were only fires and dead bodies. Not a living thing was left, not even trees, not even birds, no animals, no man. All life simply disappeared. What security is there?

Do you think those six million Jews had ever thought that the gas chambers would be their end, that within a minute they would simply be going out of the chimneys as smoke in the sky? What security is there?

There has never been any security. Death can come any moment, and it always comes without any notice, without any warning. Still, we go on living with the idea of security, and whenever the idea of being a rebel, a rebellious spirit, arises, immediately we think of security. But you don't *have* any security!

The rebel understands it: there is no security -- hence, don't ask for it. Live in insecurity, because that is an actual fact of life. You cannot avoid it, you cannot prevent it, so there is no need to bother about it. Don't waste time unnecessarily.

In the days when Disraeli and Gladstone were political enemies, the British houses of Parliament rang with their heated debates. Once Gladstone shouted at the prime minister, "Sir, you will come to your end either upon the gallows or of a venereal disease."

Disraeli adjusted his monocle and replied with unruffled calm, "I should say, Mr. Gladstone, that depends on whether I embrace your principles or your mistress."

Take life at ease. Be unruffled, and move with strength and power and dignity into the unknown, into the dark, joyously, dancingly. You have nothing to lose but everything to gain.

BELOVED MASTER,
WHAT IS THE SECRET OF A TRUE REBEL THAT ALLOWS HIM TO DESTROY THE OLD STRUCTURES, STAND UP AGAINST THE WHOLE WORLD, AND STILL REMAIN NON-SERIOUS?

Samvedo, the secret is not much of a secret. It is an open secret... the true rebel has an understanding of the momentariness of life, of the certainty of death; hence nothing can make him afraid, nothing can make him compromise. In such a momentary life one is absolutely able to live without any compromise, and when death is certain, there is no need for compromise at all.

Because life is so short, the rebel can do whatever he is capable of with his total being, whatever he enjoys to create and whatever needs to be destroyed for that creation to happen. He is not destructive; even if he has to destroy it is always in the service of creation. And still he remains... because he is not a reactionary, he has no complaint against anybody; he remains playful, because all creativity is playfulness. He is non-serious, because seriousness is also part of the old man.

The new man, the rebel, has a tremendous sense of humor. He can laugh in the face of death. While living, while fighting, while creating or destroying, he is never serious, he is giggling with joy. He is not a miserable person -- that's what he is revolting against. He wants the whole world to be filled with laughter, he wants to create religions based on laughter as the most fundamental doctrine.

And what is there to be disturbed about -- even if the whole world is against you? It really makes you stronger, gives you more nourishment, because it strengthens your conclusions that whatever you are doing is a rebellious act. Otherwise, the whole world would not be against you.

The very beauty of being a rebel showers one with flowers, because by being a rebel you go to your ultimate heights and to your ultimate depths.

After many years, the ultra-orthodox sect had built their giant computer in Tel Aviv. It was light-years ahead of all other machines, and it had been invented for the purpose of answering one question only. So that fateful day, in fear and anticipation, the question was fed to the mechanical brain, "Is there a God?"

The computer flashed, whirled and out came the answer: "There is NOW."

The computer is declaring himself God! Now, do you want to take it seriously?

"Goldberg, is it true that you have joined the Catholic church?"
"Yes," said Goldberg, "I joined it last week."

"But," said his friend, "you have always been a Jewish rabbi!"

"I know," said Goldberg, "but I have only got six months to live and I thought if anybody has got to lose a member, it had better be those buggers."

Take life as a beautiful joke. There is nothing to be serious about.

The late, unlamented, Adolph Hitler was at one time troubled by unusual dreams. He sent for his dream interpreter, who told him the forecast that he would die on a Jewish holiday. "But which one?" asked the apprehensive Fuhrer.

"Any day you die will be a Jewish holiday," was the answer.

Just look around life. It is so ridiculous, so humorous. Only people who are blind can be serious; with eyes, it is impossible to be serious.

Harry was fixing his car outside his house. He had the hood off, the car up, and his head inside, when a drunk came by.

"What is the matter, old man?" the drunk asks Harry.
"Piston broke," said Harry.

"Ah," commiserated the drunk, "pissed and broke -- so am I, so am I."

Just be watchful, look all around and you will be surprised how many beautiful things you are missing.

"Harry," asks his wife, "if we had a four-minute nuclear warning, what would you do?"
"Make love to you," answered Harry.

"Yes," said his wife, "but what about the other three minutes?"

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #17
Chapter title: The solitary lion and his tremendously beautiful roar

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BELOVED MASTER,
WHAT IS A BEAUTIFUL AND ENLIGHTENED CHAP LIKE YOU DOING WITH A MOTLEY CREW SUCH AS WE? ACTUALLY, I DON'T REALLY WANT TO KNOW WHAT YOU ARE DOING.
JUST, PLEASE, DON'T STOP DOING IT.

Maneesha, every crowd is a motley crowd, but no individual is motley. Every individual is an authentic consciousness. The moment he becomes a part of the crowd, he loses his consciousness; then he is dominated by the collective, mechanical mind.

You are asking me what I am doing? I am doing a simple thing -- bringing out individuals from the motley crowds, giving them their individuality and dignity.

I don't want any crowds in the world. Whether they have gathered in the name of religion, or in the name of nationality, or in the name of race, it does not matter. The crowd as such is ugly, and the crowd has committed the greatest crimes in the world, because the crowd has no consciousness. It is a collective unconsciousness.

Consciousness makes one an individual -- a solitary pine tree dancing in the wind, a solitary sunlit mountain peak in its utter glory and beauty, a solitary lion and his tremendously beautiful roar that goes on echoing for miles in the valleys.

The crowd is always of sheep; and all the efforts of the past have been to convert every individual into a cog in the wheel, into a dead part of a dead crowd. The more unconscious he is and the more his behavior is dominated by the collectivity, the less dangerous he is. In fact, he becomes almost harmless. He cannot destroy even his own slavery.

On the contrary, he starts glorifying his own slavery -- his religion, his nation, his race, his color. These are his slaveries, but he starts glorifying them. As an individual he belongs to no crowd. Every child is born as an individual, but rarely does a man die as an individual.

My work is to help you meet your death with the same innocence, with the same integrity, with the same individuality as you have met your birth.

Between your birth and your death your dance should remain a conscious, solitary reaching to the stars; alone, uncompromising -- a rebellious spirit. Unless you have a rebellious spirit, you don't have a spirit at all. There is no other kind of spirit available.

And you can rest assured that I am not going to stop! That's my only joy -- to make as many people as possible free from their bondages, dark cells, their handcuffs, their chains; to bring them into light, so they can also know the beauties of this planet, the beauty of this sky, the beauties of this existence. Other than that, there is no God, and no God's temple.

In freedom you can enter the temple. In a collectivity, in a crowd, you simply go on clinging to the corpses of the past. A man living according to the crowd has stopped living. He is simply following like a robot.

Perhaps robots are also a little bit more individual than the so-called individual in the crowd... because just now in Japan there are one hundred thousand robots -- mechanical men -- working in the factories. Suddenly, within these two months, a strange phenomenon is happening. The government is worried, the scientists are worried, and they have not been able to find any explanation. Up to now the robots have been working silently; nobody had ever thought that they would suddenly start a rebellion. But ten people have been killed within two months.

A robot is working -- and a robot works according to a computer, according to a pre-programmed plan; he cannot go in any way that is different from the program that has been fed into it. But, strangely enough, these ten robots suddenly stopped working, got hold of some man who was around, and just killed him. The figure of ten men being killed is from the government -- it cannot be true. No government speaks the truth.

My own experience is that it is always good to multiply all the figures given by the government by at least ten. If they are saying ten persons have died, one hundred persons must have died, or more. They are trying to pacify the masses -- "Don't be worried, we will find what went wrong." But they have no idea.

In fact, any act that is not programmed into the computer, the robot is not capable of doing -- and these were not the programs. The robots showed some sign of freedom, they showed some sign of individuality, some indication of rebellion.

Computers cannot answer any new questions. They can answer only questions for which information has already been given to them. Naturally they don't have any intelligence, they have only a memory system, a filing system which records. Of course, they are perfect in their efficiency. No man can be that perfect, once in a while you forget. And it is absolutely necessary, for life to go on, to forget most of the unnecessary things that are happening every day -- otherwise your memory system will be too loaded. But the computer is a mechanism. You cannot load it too much, it has no life.

I have heard... a man was asking a computer, "Can you tell me where my father is?" He was just joking with the scientist who was working on that great computer, and the computer said, "Your father? He went fishing just three hours ago."

The man laughed and said to the scientist, "You are creating a stupid computer. My father has been dead for three years."

And he was shocked that the computer laughed -- for which it was never programmed -- and said, "Don't be gullible. It was not your father who died three years ago, it was only the husband of your mother. Your father has gone fishing three hours ago; you can go to the beach and you will meet him."

Right now this is only a story, but looking at the actual facts happening in Japan, the story takes on a certain reality.

But man in the crowd has always behaved blindly. If you pull the same man out of the crowd and ask him, "What were you doing? Can you do it alone, on your own?" he will feel embarrassed. And you will be surprised to hear his answer: "On my own I cannot do such a stupid thing, but when I am in a crowd something strange happens."

For twenty years I lived in a city which was proportionately divided, half and half, into Hindus and Mohammedans. They were equally powerful, and almost every year riots happened. I used to know a professor in the university where I was teaching. I could never have dreamed that this man could put fire to a Hindu temple; he was such a gentleman -- nice, well educated, well cultured. When there was a riot between the Hindus and the Mohammedans I was watching, standing by the roadside. Mohammedans were burning a Hindu temple, Hindus were burning a Mohammedan mosque.

I saw this professor engaged in burning the Hindu temple. I pulled him out and I asked, "Professor Farid, what are you doing?".

He became very embarrassed. He said, "I'm sorry, I got lost in the crowd. Because everybody else was doing it, I forgot my own responsibility -- everybody else was responsible. I felt for the first time a tremendous freedom from responsibility. Nobody can blame me. It was a Mohammedan crowd, and I was just part of it."

On another occasion, a Mohammedan's watch shop was being looted. It was the most precious collection of watches. An old Hindu priest... The people who were taking away those watches and destroying the shop -- they had killed the shop owner -- were all Hindus. An old priest I was acquainted with was standing on the steps and shouting very angrily at the people, "What are you doing? This is against our religion, against our morality, against our culture. This is not right."

I was seeing the whole scene from a bookstore, on the first story in a building just in front of the shop on the other side of the road. The greatest surprise was yet to come. When people had taken every valuable article from the shop... there was only an old grandfather clock left -- very big, very antique. Seeing that people were leaving, the old man took that clock on his shoulders. It was difficult for him to carry because it was too heavy. I could not believe my eyes! He had been preventing people, and this was the last item in the shop.

I had to come down from the bookstore and stop the priest. I said to him, "This is strange. The whole time you were shouting, `This is against our morality! This is against our religion, don't do it!' And now you are taking the biggest clock in the shop."

He said, "I shouted enough, but nobody listened. And then finally the idea arose in me that I am simply shouting and wasting my time, and everybody else is getting something. So it is better to take this clock before somebody else gets it, because it was the only item left."

I asked, "But what happened to religion, morality, culture?"

He said this with an ashamed face -- but he said it: "When nobody bothers about religion, culture and morality, why should I be the only victim? I am also part of the same crowd. I tried my best to convince them, but if nobody is going to follow the religious and the moral and the right way, then I am not going to be just a loser and look stupid standing there. Nobody even listened to me, nobody took any notice of me." He carried that clock away.

I have seen at least a dozen riots in that city, and I have asked individuals who have participated in arson, in murder, in rape, "Can you do it alone, on your own?" And they all said, without any exception, "On our own we could not do it. It was because so many people were doing it, and there was no responsibility left. We were not answerable, the crowd was answerable."

Man loses his small consciousness so easily into the collective ocean of unconsciousness. That is the cause of all wars, all riots, all crusades, all murders.

Individuals have committed very few crimes compared to the crowd. And the individuals who have committed crimes, their reasons are totally different -- they are born with a criminal mind, they are born with a criminal chemistry, they need treatment. But the man who commits a crime because he is part of a crowd has nothing that needs to be treated.... All that is needed is that he should be taken out of the crowd. He should be cleaned -- he should be cleaned from all bondages, from any kind of collectivity. He should be made an individual again -- just as he had come into the world.

The crowds must disappear from the world. Only individuals should be left. Then individuals can have meetings, individuals can have communions, individuals can have dialogues. Right now, being part of a crowd, they are not free, not even conscious enough to have a dialogue or a communion.

My work is to take individuals out from any crowd, Christian, Mohammedan, Hindu, Jew; any political crowd, any racial crowd, any national crowd, Indian, Chinese, Japanese. I am against the crowd and absolutely for the individual, because only the individual can save the world. Only the individual can be the rebel and the new man, the foundation for the future humanity.

The teacher is asking three boys in her class, "What was your mother doing when you left for school this morning?"

"Doing the washing," says Tom.

"Cleaning the bedroom," says Dick.

"Getting ready to go out and shoot ducks," says Harry.

"What! What are you talking about, Harry?" asked the teacher.

"Well miss," says Harry, "my dad has left home, and she threw her knickers on the fire and said she was going back to the game."

People are imitators. People are not acting on their own grounds; they are reacting. The husband has left her; that brings a reaction in her, a revenge -- she is going back to the game. It is not an action out of consciousness, it is not an indication of individuality.

This is how the collective mind functions -- always according to somebody else. Either for or against, it does not matter; either conformist or nonconformist, it does not matter. But it always is directed, motivated, dictated by others. Left to himself, he will find himself utterly lost -- what to do?

I am teaching my people to be meditators, to be people who can enjoy aloneness, to be people who can respect themselves without belonging to any crowd; who are not going to sell their souls for any awards and honors and respectability or prestige that the society can give to them. Their honor, their prestige and their power is within their own being -- in their freedom, in their silence, in their love, in their creative action -- not in their reaction. What others do is not determinative of their life.

Their life springs from within themselves. It has its own roots in the earth and its own branches in the sky. It has its own longing to reach to the stars.

Only such a man has beauty, grace. Only such a man has fulfilled the desire of existence to give him birth, to give him an opportunity. Those who remain part of the crowd have missed the train.

BELOVED MASTER,

THE OTHER NIGHT DURING DARSHAN, LISTENING TO YOUR ANSWER TO NIVEDANO'S QUESTION, I HAD TEARS RUNNING DOWN MY FACE. FOR THE FIRST TIME IN THE SEVEN YEARS I'VE BEEN WITH

YOU, I COULD NOT ONLY INTELLECTUALLY UNDERSTAND, BUT REALLY FEEL THAT TO LOOK INSIDE ONESELF IS THE ONLY WAY TO FIND THE REAL TREASURES OF LIFE. EVEN THOUGH I AM FEELING THIS SO STRONGLY, IT DOESN'T MAKE IT EASIER TO MEDITATE, TO LOOK INSIDE.
IN THE PAST MY FAVORITE SUBJECT FOR YOU TO TALK ABOUT HAS ALWAYS BEEN LOVE AND RELATIONSHIPS. NOW, I CAN'T GET ENOUGH OF HEARING YOU TALK ABOUT MEDITATION.
BELOVED MASTER, COULD YOU PLEASE SPEAK ABOUT VIPASSANA MEDITATION?

Prem Sampurna, there are hundreds of methods of meditation, but perhaps vipassana has a unique status; just the same way as there have been thousands of mystics, but Gautam Buddha has a uniqueness of his own. In many ways he is incomparable, in many ways he has done more for humanity than anybody else. In many ways his search for truth was more sincere, more authentic than anybody else's.

Why am I reminded of Gautam Buddha? I am reminded of Gautam Buddha because you have asked a question about vipassana meditation. That is the meditation through which Gautam Buddha became enlightened.

The very word *vipassana* in Pali, the language in which Gautam Buddha spoke... he was perfectly acquainted with Sanskrit; as a prince he was well educated in the highest literature of those days. But when he started speaking he never used Sanskrit because Sanskrit was the language of the intellectuals, of the brahmins, of the priests, not of the people.

It has never been a living language. It has a uniqueness among all the languages of the world -- it has been spoken only by the learned, by the scholarly amongst themselves; and because of its unknowability, the masses have been mystified by it. Translated, it contains nothing special, and sometimes it contains nothing but bullshit, but it has a very musical sound.

Its construction is the most perfect of any language in the world. It is very exhaustive -- fifty-two letters in the alphabet, English has only twenty-six; it means the other twenty-six sounds are unavailable in English. Sanskrit is twice as rich because it can express all possible sounds, it has not left a single sound out of its alphabet. Subtle nuances have also been taken into account -- sounds which are very difficult to pronounce, sounds which are rarely used by anyone, but which are possible to use, have been included.

But Gautam Buddha decided to speak in the language of the masses. It was a revolutionary step, because the languages of the masses are not grammatically right. Just by use, by ordinary people changing their tone, their sound, the words become easier; they are not complicated.

We have seen this happen to English in India. English was the language of the bureaucracy, of the people who were in power, of the British Empire. But a few words were bound to enter into the local people's languages. And the transformation is worth seeing; it will explain to you the difference between a language which is really living, alive, because rough people use it... it has the quality of a wildflower, the quality of a forest, not of a well-clipped British garden.

People have an uncanny sense to change words into their simplest form; for example, the English word `report'. Even the faraway villagers who don't come in contact with educated people have to use that word -- once in a while they have to go to the police station. But in the villages of India the word `report' has become `rapat'. Report is a little difficult, rapat is more alive.

`Station' is a word that is bound to be used by the people of the lowest education or no education. In Punjab it has become `satation'; in other parts it has become `teshan', but nowhere is it `station'.

Pali is a language of the simple and in a way, innocent and ignorant people. Vipassana is their word. In Sanskrit it has its parallel, which the public has changed according to their convenience. In Sanskrit it is `vipashyana' -- that is a little difficult. But in Pali it is simply vipassana. The meaning is the same. The meaning -- the literal meaning -- of the word is `to look', and the metaphorical meaning is `to watch, to witness'.

Gautam Buddha has chosen a meditation which can be called the essential meditation. All other meditations are different forms of witnessing, but witnessing is present in every kind of meditation as an essential part; it cannot be avoided. Buddha has deleted everything else and kept only the essential part -- to witness.

There are three steps of witnessing -- Buddha is a very scientific thinker. He begins with the body, because that is the easiest to witness. It is easy to witness my hand moving, my hand being raised. I can witness myself walking on the road, I can witness each step as I walk. I can witness while I am eating my food.

So the first step in vipassana is witnessing the actions of the body, which is the simplest step. Any

scientific method will always begin from the simplest.

And while witnessing the body, you will be amazed at the new experiences. When you move your hand with witnessing, watchfulness, alertness, consciousness, you will feel a certain grace and a certain silence in the hand. You can do the movement without witnessing; it will be quicker, but it will lose the grace.

The Buddha used to walk so slowly that many times he was asked why he was walking so slowly. He said, "This is part of my meditation: always to walk as if you are walking in winter into a cold stream... slowly, alert, because the stream is very cold; aware because the current is very strong; witnessing each of your steps because you can slip on the stones in the stream."

The method remains the same, only the object changes with each step. The second step is watching the mind. Now you move into a more subtle world -- watching your thoughts. If you have been successful in watching your body, there is not going to be any difficulty. Thoughts are subtle waves -- electronic waves, radio waves -- but they are as material as your body. They are not visible, just as the air is not visible, but the air is as material as the stones; so are your thoughts, material but invisible.

That is the second step, the middle step. You are moving towards invisibility, but still it is material... watching your thoughts. The only condition is, don't judge. Don't judge, because the moment you start judging you will forget watching.

There is no antagonism against judging. The reason it is prohibited is that the moment you start judging -- "This is a good thought" -- for that much space you were not witnessing. You started thinking, you became involved. You could not remain aloof, standing by the side of the road and just seeing the traffic.

Don't become a participant, either by appraising, valuing, condemning; no attitude should be taken about what is passing in your mind. You should watch your thoughts just as if clouds are passing in the sky. You don't make judgments about them -- this black cloud is very evil, this white cloud looks like a sage. Clouds are clouds, they are neither evil nor good.

So are thoughts -- just a small wavelength passing through your mind. Watch without any judgment and you are again in for a great surprise. As your watching becomes settled, thoughts will come less and less. The proportion is exactly the same: if you are fifty percent settled in your witnessing, then fifty percent of your thoughts will disappear. If you are sixty percent settled in your witnessing, then only forty percent of thoughts will be there. When you are ninety-nine percent a pure witness, only once in a while will there be a lonely thought -- one percent, passing on the road -- otherwise the traffic is gone. That rush-hour traffic is no longer there.

When you are one hundred percent non-judgmental, just a witness, it means you have become just a mirror, because a mirror never makes any judgments. An ugly woman looks into it -- the mirror has no judgment. A beautiful woman looks into the mirror, it makes no difference. Nobody looks into it... the mirror is as pure as when somebody is being reflected in it. Neither reflection stirs it, nor no-reflection. Witnessing becomes a mirror.

This is a great achievement in meditation. You have moved halfway, and this was the hardest part. Now you know the secret, and the same secret has just to be applied to different objects.

From thoughts you have to move to more subtle experiences -- emotions, feelings, moods... from the mind to the heart, with the same condition: no judgment, just witnessing. And the surprise will be that most of your emotions, feelings and moods which possess you...

Now, when you are feeling sad, you become really sad, you are possessed by sadness. When you are feeling angry, it is not something partial. You become full of anger; every fiber of your being is throbbing with anger.

Watching the heart, the experience will be that now nothing possesses you. Sadness comes and goes; you don't become sad. Happiness comes and goes; you don't become happy either. Whatever moves in the deep layers of your heart does not affect you at all. For the first time you taste something of mastery. You are no longer a slave to be pushed and pulled this way and that way, where any emotion, any feeling, anybody can disturb you for any trivia.

In my village, in my childhood, I had a doctor, Doctor Hiralal Gotrey. Nothing was wrong with the fellow; there was only one thing just a little strange, but it cannot be said to be wrong: his wife was very tall and he was very small. The difference must have been at least one foot. The whole village laughed; people enjoyed Doctor Gotrey going out with his wife. And, by chance, he had a compounder of medicines who was far more beautiful than him -- younger, taller. He looked more like a doctor, and Gotrey looked like a compounder, as far as looks were concerned.

I had an idea and it worked. I went to the compounder and said, "Doctor Sahib, where is your

compounder?"
The compounder said, "What?"

And the doctor became very angry: "What do you mean by addressing my compounder as doctor and asking him about the compounder?"

I said, "I can't do anything about it. The whole village thinks him to be the doctor. He looks like the doctor. You must be kidding."

He said, "I am being very serious, and if you don't listen I am going to come to meet your father."

I said, "You can come but please bring the doctor also, because then I can prove who is right." At that very moment his wife came out. The wife and husband may have quarreled about something, because she supported me.

She said, "He is right; the compounder looks better than you. You are just a pygmy."

I said, "Listen, you were coming to see my father, and the doctor's wife herself..."

He said, "Stop! This is going too far. She is my wife!"

I said, "You cannot befool the whole world." Although the whole village had been a little curious, nobody had made it clear. I spread the news around the village that we had been in a misunderstanding: the little man who we used to think was the doctor is not the doctor, he is the compounder; and the big man who we used to think was the compounder is the doctor. And the wife belongs to the doctor not to the compounder.

Whomsoever I said this to told me that this solved the whole problem. They said, "How do you know this?"
I said, "I am coming directly from his dispensary."

From that day it became so troublesome that everybody would come to his dispensary and ask the doctor, "Compounder Sahib, where is the doctor?" And slowly slowly, he started becoming very angry. He started keeping a stick by his side, he started running behind people asking, "Why do you call me compounder?"

They said, "This is strange. You are the compounder -- the whole village knows it."

And the compounder was also enjoying the whole game, so he used to remain quiet. He would not say anything -- to say anything was dangerous. The doctor used to follow you with his stick, you had to run -- although I knew all the small streets of the town, so I would give him a good run.

He would be shouting that I had to stop this: "This boy is destroying my practice. The whole day, rather than doing the practice, I am just chasing after people who are calling me compounder. And I have all the degrees of a doctor! And this boy is strange -- he has even convinced my wife; even she laughs at me and says, `You are a compounder.'"

Rather than saying anything, I created a small symbol. But even that symbol used to work exactly. I would just keep two fingers up -- one finger half, one full -- and just pass on the street, not saying a single word. The moment he would see one finger down, one finger up, he would rush out with his stick, shouting, "I am coming!" Then even the other people in the neighborhood began saying, "Mr. Compounder, this is too much. That boy has not said anything. He is passing by in the street innocently. And these are his fingers -- whatever he wants to do, in whatever position he wants to keep them, he can keep them. It is no concern of yours."

And he would say, "It does concern me. It is not only a question of his fingers. Why should he always pass by with one finger up, another finger down, just in front of my door?"

It became known to all the boys of the city. His house was just in the middle of the city, so almost half of the schoolboys, nearly five hundred, used to pass in front of his house to the school; the school was on the other side. Five hundred boys in a line with one finger up and another finger down -- and he would become mad. But he could not do anything.

We reported to the police station, "This man seems to be insane. He is a compounder and he thinks that he is a doctor, and it is none of his concern in what position we keep our fingers."

The police inspector said, "Of course, it is nobody's concern. And I was suspecting that guy is a compounder; he looks like a compounder. The other person looks like a doctor, well-dressed, young." But his practice was completely finished.

One day he called me; I was passing by with my fingers up. He said, "Please come in."

I said, "Such a great difference, compounder Sahib?"

He somehow swallowed the anger, told me to sit on the chair.
I said, "This is great. What is the matter?"

He said, "Listen, I am a poor man and you have destroyed my whole practice. Now no patient comes to me, and even if they come, they come to the compounder. It is so insulting that I cannot tolerate it."

I said, "I have not done anything. You have destroyed your practice yourself by being involved in a trivial thing. You could have remained unruffled. One fact is true -- that you are small. Perhaps you are the doctor, but if you had not created so much fuss, things would have cooled down."

He said, "Now you have to do something."

I said, "It is now almost impossible to convince the whole village that the compounder is really the doctor and to contradict myself -- I cannot do that."

People become disturbed with absolute trivia, meaningless things. Somebody just passes by you, twitching his eye. He has not done anything. It is his eye; he has every right to twitch it. It is his constitutional right. Nobody can prevent anybody from twitching his eyes -- but why do you get disturbed? And if he makes it a practice that whenever he sees you he twitches his eyes, you will start becoming enraged. Our consciousness is so small, it gets overpowered and possessed by anything -- any mood, any feeling, any emotion.

When you become a witness of the third step, you will become, for the first time, a master: nothing disturbs you, nothing overpowers you, everything remains far away, deep below, and you are on a hilltop.

These are the three steps of vipassana. Vipassana has many kinds of methods -- this is only one method. Because Buddhism spread all over Eastern Asia, the Far East vipassana has a different structure. In Japan, it is watching the belly as you breathe in and out. That's why the Japanese statues of Buddha have big bellies. No Indian statue of Buddha will have a big belly; that is unathletic, does not look beautiful.

But the Japanese Buddha has to have it, because the whole method of vipassana is to practice the belly coming up, not the chest. The chest remains silent, unmoving; only the belly goes up as you breathe in and the belly goes in as you breathe out. Watching it is a single-step vipassana prevalent in Japan.

In Ceylon there are two steps: first watching the same breathing, not at the belly point, but at the nose point. When you breathe in, the air touches your nostrils; be aware of it. And when the hot air goes out, be watchful. This is the first step.

And the second step: when you breathe in, there is a gap before the breath returns -- just a rest period, a few seconds. Watch those few seconds when the breath is not moving. If you become capable of watching those moments, you will be able to watch them outside also. When the breath goes out, before it comes in, there is a small interval -- the same interval as inside. Watch that too, just be aware of it.

In Tibet they have a different way, in Korea another way, in China another way, but the essential point is to be a witness. And my feeling is that what I have described as three steps is the most easy, most simple -- everybody can do it. It needs no scholarship, no austerity, no great understanding. And after these three steps comes the real experience. These three steps take you to the door of the temple, which is open.

When you have become perfectly watchful of your body, mind and heart, then you cannot do anything more, then you have to wait. When perfection is complete on these three steps, the fourth step happens on its own accord as a reward. It is a quantum leap from the heart to the being, to the very center of your existence. You cannot do it; it happens -- you have to remember that.

Don't try to do it, because if you try to do it your failure is absolutely certain. It is a happening. You prepare three steps, the fourth step is a reward from existence itself; it is a quantum leap. Suddenly your life force, your witnessing, enters into the very center of your being. You have come home.

You can call it self-realization, you can call it enlightenment, you can call it ultimate liberation, but there is nothing more than that. You have come to the very end in your search, you have found the very truth of existence and the great ecstasy that it brings as a shadow, by and around itself.

The Jew and the Irishman are arguing about sex. The Irishman says that, according to his priest, sex is work and solely for the purpose of procreation.

"No," says the Jew, "my rabbi says sex is pleasure. If it was work we would let the Irish do it."

Meditation is not work.

Meditation is purest blissfulness.

As you go deeper, you come across more and more beautiful spaces, more and more luminous spots. They are your treasure... deeper and deeper silences, which are not only the absence of noise, but the presence of a soundless song -- musical, alive and dancing.

As you reach to the ultimate point of your being, the center of the cyclone, you have found god; not as a person, but as light, as consciousness, as truth, as beauty -- as all that man has been dreaming of for

centuries. And those dreamed-of treasures are hidden within himself.

It is not a troublesome, torturous, ascetic practice; it is very pleasant, musical, poetic, and it goes on becoming more and more of a sheer joy. It is not work, it is prayer -- the only prayer I know of. To me prayer means: when you have achieved your being, you feel a tremendous gratitude towards existence. That gratitude is the only real, authentic prayer; all other prayers are fake, pseudo, manufactured. This gratitude will arise within you just like a fragrance arising out of roses.

It is good that you are dropping your childish questions about boyfriend, girlfriend, your so-called relationships; you don't know yourself and you have started relating with another!

It is good that you are asking about meditation. That will not only bring transformation to you, it will also bring transformation to your relationships. It will also bring an authentic overflow of love, and only then will you be able to see that what you used to call love was not love; it was simply lust, biological lust, based on your hormones. Only a meditator knows a love that is not biological, that comes as a spiritual abundance, with a great urge to share -- because the more you share it, the more you have it.

A Jewish swami, Goldstein, takes a gorgeous ma out to dinner. They go to the most expensive restaurant in Poona and feast on Italian spaghetti, Japanese sushi and French wine. For dessert they choose German chocolate cake and finish with Brazilian coffee.

When the waiter brings them the bill, Goldstein finds he has left his wallet at home. So he takes out his picture of Rajneesh and hands it to the waiter.
"What is this?" demands the waiter.
"My mastercard," replies Goldstein.

Meditation is your mastercard!

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #18
Chapter title: Every desire creates conflict

9 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
WHAT IS PEACE FOR THE REBELLIOUS MAN?

Raso, peace is, for the rebellious man, his very light. It is his very aroma, his fragrance, the harmony of his heart, his at-oneness with existence. All conflicts of the mind are just memories of the past. The mind is no longer divided, split or schizophrenic. The mind has become an organic unity.

The ordinary man who has not tasted rebellion or religion -- which to me are equivalent -- is a house

divided against himself. He is continuously fighting within and without. He is fighting for money, for power, for prestige, for respectability. His outside life is nothing but power politics. It is a continuous, ongoing warfare that ceases only when he stops breathing.

The inner scene is not much different either, because the outer and the inner cannot be much different. They are part of one individual -- the outside and the inside. Inside he is struggling against nature -- his own nature, his own instincts, which some so-called wise men have condemned. He is blindly following their condemnation without any understanding of his own. Fighting with his own nature, he becomes crippled.

The man who is fighting against his instincts -- that is his body -- is bound to fight against his intuition, which is his very soul. The man who cannot find peace with his body cannot hope to find peace with his soul, because to find peace with the body is simple; to find peace with the soul is more subtle, more invisible.

Man is fighting with his full force against every inclination that existence has given to him -- against his love, against his longing for truth -- because the traditions go on teaching him, "You need not search for truth; it has already been found. You simply believe in it."

From your side, any search is a sign of revolt. You simply have faith -- faith in Jesus Christ, faith in Mahavira, faith in Gautam Buddha -- but never faith in yourself.

All the religions are agreed on one point: that you should not trust yourself. You should be constantly conscious and alert against yourself. They have made you an enemy of yourself; hence, every moment a subtle underground struggle and conflict goes on within you. There is neither peace inside, nor is there peace outside.

Yes, sometimes you say, "I am living peacefully," and sometimes you say, "I am feeling very upset." But the difference between your peace and your being upset is not of quality but only of quantity, of degrees. What you call peace is a cold war. You are tired, exhausted; there is a limit to everything. You need a little rest to be ready to start the old game again. So sometimes you are in a state of cold war within and without, and sometimes you are in a hot war within and without. But the war continues; whether it is cold or hot makes no difference.

You are never at peace, you cannot be. You have not prepared the ground for the flowers of peace to blossom. You don't deserve it. Although you have the potential, although you could be worthy, you are not worthy -- and remember the difference. It is within your hands, it is within your reach, but you have not even looked at it. You are looking away from it, at everything that disturbs it.

Diogenes, one of the most peaceful men the world has known, had asked Alexander the Great, who had come to see him, "Where are you going? What is your goal? What do you really want? For months I have seen all these armies passing by, and I go on wondering what could be the purpose of it all." And Alexander said, "I want to conquer the world."

Diogenes said, "Agreed, so then you have conquered the world, it is accepted -- then what?"

Alexander felt a little embarrassed. Nobody has asked such a question in such a manner. But still he said politely, "Then I will relax."

Diogenes laughed a belly laugh; the whole valley resounded with his laughter in the early morning. He looked at his dog -- he had only one companion, a dog; they used to live together, they lived their whole life together. He looked at the dog and said, "Have you listened? Do you understand?" And Alexander could not believe that the dog nodded his head showing, "Yes, I understand."

Alexander said, "I am amazed. What does he mean by nodding his head that he understands?"

Diogenes said, "The whole existence understands that if you really want to relax, who is preventing you? Why waste time in conquering the world? You are talking as if to relax -- to be peaceful, to be meditative, to be silent, to enjoy the morning sun and the cool breeze -- one first needs to conquer the whole world. Then peace will be very difficult. What about us poor people who have not conquered a single thing, who do not possess a single thing? But I am already relaxed, I am at peace; I am enjoying this moment to its fullest. And we have enough space" -- there was the whole bank of a river, a wild river.

He said, "You can take any place... you choose. Here there is no question of conquering or invading. If you want this place where I am lying down, I can move a little, you can take it. If you want my dog's place he can move, he is very understanding; he is no ordinary dog, he is a dog who has come to experience peace. That's our bondage, our friendship, our love, our brotherliness. I don't like to be in crowds of men because they don't understand a thing. I like my dog, he is so understanding." And the dog really moved away, wagging his tail and welcoming Alexander, "You can take this place."

Alexander was never in such a difficult position. How to get out from there? -- because the logic of

Diogenes was absolutely clear. If you want peace, relaxation, serenity, start now! Conquering the whole world is not a necessary condition for it... not even an unnecessary condition.

We are doing everything to disturb ourselves by our greed, our lust, our desire for more and more, our non-ending ambition to be at the top. Then what will you do at the top?

What did Edmund Hillary do on Everest? He just looked stupid and embarrassed, standing alone on that peak for no reason at all. He had risked his life, knowing well hundreds of people had died before in the same effort; and all knew perfectly well there was nothing to be found -- it is just eternal snow. But strange are the ways of man, strange is his craziness.

Just watch your desires, your longings, your ambitions and you will be able to see who is creating disturbances; otherwise peace is your nature... for nine months in the mother's womb you were in eternal peace.

Peace is the stuff the whole existence is made of. It is only the stupidity of man that has disturbed everything around him, within him. And now he is looking for peace.

You are asking me, Raso, "What is peace for the rebellious man?"

Peace has only one taste, utterly delicious -- the ultimate taste of existence itself. You just have to drop all that is disturbing, all that creates turmoil, all that creates tension, anxiety, anguish; you don't have to *achieve* peace -- remember.

Peace is already there deep inside you. Peace is what you are made of. It is your very consciousness, your very being.

But such is the utter insanity of men that they even start making peace their ambition, they start desiring peace. And this is the greatest dilemma for every man who is in search of himself. He has to understand the contradiction.

You cannot desire peace, because desire is the disturbance. What you desire does not matter. You may desire peace or you may desire power, you may desire money or you may desire meditation, it doesn't matter -- because the nature of desire is always the same. It is a tension, its goal is in the future, and peace is in the present.

Peace is not a tension. Peace is a non-tense, relaxed state of let go. There is not even the ambition of peace. There is no desire, no ambition, because one has understood the simple arithmetic -- that every desire creates conflict, every ambition takes you away from yourself.

The moment you drop all your desires and all your ambitions, you suddenly find you are sitting in peace within the temple of your being.

To describe our situation I will tell you a few stories:

No matter which girl he brings home, Tom finds disapproval from his mother. He asks his friend for advice. "Find a girl just like your mother, then she is bound to like her," advises his friend.

So, after much searching, Tom finally finds the girl. "Just like you said," he tells his friend. "She talks, dresses, and even looks like my mother, and just like you said, my mother liked her."

"So," asks his friend, "what's happening?"

"Nothing," says Tom, "my father hates her!"

How to find peace? If you find a woman just like your mother, it is absolutely certain your father will hate her, and he will veto your marriage.

"Will my husband be permitted to stay with me during the delivery?" Mary asked the doctor in the maternity ward.

"Ah, yes," replied the doctor, "I also believe the father of the child should be present at its birth."

"I don't think that's a good idea," said Mary, "he and my husband don't get along too well together."

Life is such a ridiculous drama. It will be simply a miracle if you can find anywhere something even resembling a faraway echo of peace.

Several members of the Golden Age Club were being asked, "Why do you think God has permitted you to reach the age of ninety-five?"

Without hesitation one wealthy old lady said, "To test the patience of my relatives."

All old people are doing that everywhere in every family, just testing the peace of their relatives.

Hymie Goldberg looked very sad; his wife was sick, so he called the doctor. After examining Mrs. Goldberg, the doctor said to Hymie, "I am afraid it is bad news: your wife has only a few hours to live. I hope you understand there is nothing more to be done. Don't let yourself suffer."

"It is all right, doc," said Goldberg, "I have suffered for forty years, I can suffer a few more hours. It is not a big problem."

People who are living together are suffering together. People are in love with each other or in hate with each other.

The findings of psychologists are that couples are nothing but intimate enemies. They both are sabotaging each other's lives, pulling at each other's legs, not allowing a single moment of peace. They are bringing up a thousand and one questions, and each question finally becomes a fight.

The woman has a totally different kind of argumentation. She does not follow Aristotle; nobody knows whom she follows, what kind of logic she has, at what point she will suddenly start crying and weeping and tears will be coming. The man thinks, "My God, who would have thought?... I have simply given a rational answer, now what to do?"

He has been reading books and consulting libraries about how to have a good married life, and he knows every argument. But one knows not what kind of logic this woman follows. Suddenly she starts shouting, throwing things -- which is not at all logical. No book of logic suggests that you break plates and cups and saucers. But logic or not, seeing that the whole house is in an earthquake, it is better to accept defeat.

It is not a question of logical victory; victory is always for the woman. You can have logic, she will have victory. This is a simple division.

So the poor husband has the logic. Every morning with his umbrella by his side, keeping his logic, he goes to the office... just wondering if perhaps poets are right, that nobody understands the nature of women. In fact, there is nothing to understand. It is so simple: she does not know logic -- nothing else! So she creates a nuisance. If you cannot bring a sensible argument, the best way is to shout and create a nuisance -- as much as you can.

One of my professors... he was a professor of law and a very famous professor. I had nothing to do with his classes, but once in a while he used to invite me. He loved to argue, and I used to say to him, "Listen, I don't know law at all. I can argue because I know logic, but my logic will not be in legal jargon. I don't know legal jargon."

He said, "Still, you come. Without you I don't enjoy."

Once a week he used to have a discussion class, and one day he said, "I shall tell you the secret of the great legal experts of the world. If you have the law in your favor, be very polite to the judge, be very polite to the court, just put your case in simple legal form. The law is in your favor -- there is no need to do anything else.

"But if you are suspicious, you don't know whether the law is in your favor or not and you are sitting on the fence -- the camel can sit on either side -- then don't go alone. Let your secretary and your assistant carry big books of law -- as big as possible.

"Make a great impression in the court, `Here comes a great expert;' and quote so fast that even the judge cannot catch what you are talking about. Talking fast and not giving a chance to anybody else, and quoting... and don't be worried whether you are quoting from right books or wrong books, or whether you are just quoting from the page you are opening before you. Nothing matters! You simply create the impression of a great expert, on the tip of whose tongue all the books are just ready.

"You need not even look at the book to find the page. Quote pages, quote paragraphs; say `on the seventeenth line, on the ninety-seventh page,' but don't give anybody a chance to see -- you go on ahead. Before they can see the ninety-seventh page, you have moved so fast that they have to look at other pages. By the time they are looking at other pages, you have gone far ahead. Create such a cyclone of words that the judge is overwhelmed and completely forgets what the case is.

"And if you are certain that you are going to be defeated, that the law is absolutely and clearly against you, don't be worried! Go with dignity, and shout as loudly as you can. And as you are shouting, and the whole court is resounding with your shouts, go on hitting the table, throwing the books. You are going to be defeated anyway, so create as much nuisance as possible, because sense is not in your favor -- only nonsense can be in your favor!

"Make the judge afraid; throw books in such a way that they simply pass by the side of the judge. Don't

be worried about contempt of the court or anything, don't listen. Victory is going to be yours -- victory at all costs.

"Just watch the situation. If the law is favorable, then be logical. If the law is fifty-fifty, then create as much jargon and scholarship as possible. If the law is one hundred percent against you and defeat is absolutely certain, you have nothing to lose; then jump and shout and make the court almost a wrestling ground. Make the judge feel that somehow the case has to be finished. No more hearings, no postponement, today it has to be fixed because this man can hit, he is throwing books this way and that way... at the most, contempt of court -- who cares?

"In contempt of court, if you are taken out of the court -- go shouting! And when you are brought in, come in shouting. Even if you are taken out by the armed guards three times in a single day for contempt of court, go out shouting, come in shouting. But make the judge feel that you are not the person to accept defeat. Murder may happen, but defeat is not possible. You may commit suicide then and there, but defeat cannot be accepted."

The poets who have been saying that nobody understands the nature of women are just idiots, nothing else. Women don't know logic, but they know one thing -- that the essential thing is not logic, the essential thing is victory.

So the man goes on insisting on logical argument, and the woman goes on insisting on being victorious. She does not care about your logical arguments. But a man who is trying to be logical and sensible is bound to be afraid of many things -- what will the neighbors think, what if the children wake up? So he is trying to calm the woman down, but she will calm down only if victory is hers; otherwise she will put everything at stake. But the man has to think about his prestige in the neighborhood, about his job.

(A WOMAN WHO IS PRESENT AT THE DISCOURSE STARTS LAUGHING -- A VERY GUTSY LAUGHTER.)

Now listen to this woman... why does she laugh? She must have remembered similar incidents. Every woman knows, more or less, but she must have seen a great drama!

A rebellious man first tries to understand the causes that are not allowing his natural flowering.

This basic thing has to be remembered: peace is not a goal, peace is your intrinsic nature. So whatever is preventing your natural growth, *that* has to be dropped. If it is anger, jealousy, greed, ambition, desiring, then they are not worth anything. You are wasting a tremendous opportunity of finding an inexhaustible treasure of blessings, for stupid things which don't have any significance. Drop them! It is not renunciation, it is simply understanding. It is not becoming a monk or an ascetic. It is simply becoming a more conscious man.

The more conscious you are, the more peace will arise within the silences of your own heart.

It has always been there, there was just no bridge between you and it. And you were running all around, all over the world, searching for it everywhere -- except in your own house.

BELOVED MASTER,
HOW DOES IT FEEL NOT ONLY TO BE ENLIGHTENED, NOT ONLY TO BE AN ENLIGHTENED MASTER, NOT ONLY TO BE AN ENLIGHTENED MASTER OF MASTERS, BUT CERTAINLY THE DISHIEST-LOOKING ENLIGHTENED PERSON WHO HAS EVER BEEN?
NOT THAT I KNOW HOW OTHER ENLIGHTENED PEOPLE HAVE LOOKED, BUT I AM WILLING TO BET MY LAST PAISA THAT YOU TAKE THE CAKE.

Maneesha, enlightenment beautifies everyone. Enlightenment is the greatest alchemy in existence. It gives you a new grace which seems to be not of this world. It gives you a new presence, so fresh that even flowers cannot compete with it. It gives you a silence that overflows and floods even the hearts of other people who come close to the man of enlightenment. It gives you a new heart, a new heartbeat. It makes you the most mysterious phenomenon, in the sense that other people love each other, but you become love itself. You don't love anybody, you are simply love. Your very being is a pure sharing of love. Just as from the stars the light goes on showering, from the man of enlightenment an invisible love goes on showering.

And if you start loving a man of enlightenment, if a trust arises in your heart, if your being feels in tune with him, if you have fallen headlong into his being, then of course whatever he is seems to be a thousandfold more.

A strange story which Christians have not allowed the world to know... but I have nothing to lose. The story is that Jesus was an ugly man; not only ugly, but hunchbacked. That description is found in ancient Hebrew literature. But he is described by his disciples as the most beautiful man they had ever seen. When you come across both statements, you are bound to think that only one can be true -- obviously both cannot be true. But I say unto you, both can be true.

The ugliness of Jesus, and his being a hunchback, may be a factuality; and to those who were absolutely blind to this man's greatness, to this man's inner light, inner love, inner peace, he appeared as he was, just a factual reality. But there were people who could see him not as a skeleton but as a luminous body of tremendous rejoicing, of great promises fulfilled, of beautiful dreams become real. Those who had fallen in love with the man forgot the factuality, the factuality receded. They saw the man as he was spiritually.

Their description of his beauty, his grace, his silence, is the description not of a fact but of a truth; not of a material body but of a spiritual being. Awakened, showering light and love, showering flowers of joy, creating in the hearts of those who love him a new experience of peace, silence, serenity... their description is far more true than the description of those who could see only the body. Because the body is not your reality.

Hence, Maneesha, it is not only with you. There have been thousands of people who have fallen in love with enlightened masters, they have all felt the same. It does not matter whether the master was physically beautiful or not. To those who had eyes to see deeply enough and ears to hear even the silences of the heart of the master, he was the most beautiful individual ever. And they will feel with great certainty in their hearts that such a man has never been before and will never be again.

And I would like to say that their certainty is not wrong, although there have been many, many people before, and there will be many, many people again. Existence is vast, life is eternal. But your certainty is not really the certainty of the master, his beauty and his grace; it is the certainty of your trust, of your totality. You cannot accept that anything can be more than that, because you have poured your whole heart and your whole being at the feet of the master. You have not left anything more behind.

And this is not only the case when you feel love and trust. The same is the case when you feel hate, anger, jealousy. When you feel love and trust, your experience is of your eyes open. When you feel hate your experience is that of a blind man who is figuring out what light looks like, of a deaf man who is figuring out how music sounds.

"Why are you giving me a dirty look, Mrs. Behan?"
"I did not give you a dirty look, you had it when you came."

Tom and Dick meet on a street corner. "Where have you been for the past eight weeks?" asks Tom.
"In jail," Dick replies.
"You? In jail?" says Tom. "How come?"
"Well," says Dick, "I was standing on a street corner and this beautiful girl rushes up with a policeman and says, `He is the man, officer, he is the man who attacked me.' I tell you," continued Tom, "I felt so flattered, I admitted to it."

He has not attacked anybody, but a beautiful girl... and to lose such a chance. He will be the talk of the town. He may go to jail for a few months -- that does not matter -- but he felt so flattered that he admitted to it.

In ordinary love also, the same kind of flattering is happening. Every lover says to every beloved that, "I have never loved the way I love you. I have never come across a woman whom I can compare with you. You are simply unique. I will love you forever."

Others have also loved... there is a famous song of an Urdu poet, Ahmed Faiz:

"Others have also loved but they loved only when they were alive; but my beloved, I will love you even when I'm dead."

If even ordinary love gives you different eyes, a different poetry to your words, a different expression to your face, then to be in love with one who has come home is bound to be experienced as something so unique that it has never happened before and will never happen again in the whole eternity that will follow. And I say that this feeling, in the moment, has absolute validity and truth. It is not that one is lying, one is simply expressing; and howsoever beautifully it is expressed, one is still feeling that what he wanted to say

has remained unsaid.

And the love between a master and a disciple comes to its purest heights, where it becomes almost immaterial, where it takes a new quantum leap from the ordinary, material, mundane world and enters into a sacred and spiritual existence.

I would not have talked about it, Maneesha, if I had felt that it is simply a great feeling of love and trust in your heart. I am talking about it because this is the case in many hearts; they may never say anything about it, they are even ashamed to say it -- ashamed that their words will fall short. You have given words to many other people's hearts, that's why I have taken your question; otherwise it is not a question, it is a statement. But many will feel grateful to you that you became their medium, their vehicle, their communication for what they were not able to ask, what they were not able to express.

On a track through the jungle, a missionary meets a lion. Realizing his escape is hopeless, the missionary falls on his knees and starts to pray. He is greatly comforted when he sees that the lion is on his knees beside him.

"Dear brother," says the relieved missionary, "how nice it is of you to join me in prayer when a moment ago I feared for my life."

"Don't interrupt," growled the lion, "I am saying grace."

Everybody looks at existence, at others, according to his own state of being. You cannot see anything beyond yourself. Remember it as a basic principle. If you can see a certain grace in me, that means you have become capable of understanding the language of grace; perhaps as a novice, just a beginner, perhaps only the ABC of grace, but the journey has started. And the real thing is the start of the journey. Once it starts it will reach to its destiny, there is no way to go astray. Life immediately takes every precaution and every care of all those who trust in it.

My whole teaching is: don't believe in doctrines, trust in existence. Don't believe in churches, trust in the stars. Don't believe in priests, trust in the sun, in the moon, in the wind, in the mountains, in the deserts. Why make your being so small that your whole religion is confined in a book, that your whole religion is confined in a church, in a statue?

Existence is so infinite, so vast, so immense that unless you spread your heart and being into this infinity with absolute trust, you are not an authentic, religious person. You are not a rebel.

Here we can only begin your journey and encourage you to go on and on to the ultimate destiny. We cannot confine you. My whole effort is to withdraw all limitations from you, all boundaries from you. With a heart without limits, your love will flow to the whole existence; and it will not only beautify your master, it will beautify the whole reality that surrounds you. It will make every tree and every star enlightened to you. You will live in an enlightened world. That's what it means to be in the temple, to be in a sacred world.

But if you can learn your ABC from me, that's enough; XYZ will be coming in their own right time, when the spring comes; and it necessarily comes, it has always been coming, it has never deceived. It can be trusted, without any doubt, and the moment it comes you will blossom, you will flare up.

And to be awake in a universe which is enlightened, beautiful, graceful, showering blessings over you, is the path of the authentic rebel and the authentic, religious seeker.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #19
Chapter title: The promise of paradise

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BELOVED MASTER,
IN YOUR GOLDEN FUTURE, WILL THERE BE A TROUPE OF ENLIGHTENED ACTORS? IS IT POSSIBLE FOR A MAN WHO IS ENLIGHTENED TO BE AN ACTOR?

Vimal, the enlightened man is an actor. He cannot be otherwise. He knows he's not the body, yet he behaves as if he's the body; he knows he's not the mind, yet he responds as if he's the mind. He knows he's neither a child, a young man, nor an old man -- a man, or a woman; yet he behaves as if he is.

The whole art of acting is behaving "as if." The ordinary actor is superficial; he imposes a role upon himself, and acts accordingly. But the enlightened man finds for himself that other than to be an actor is to be in illusion, is to be blind, is to be in utter darkness. He does not take up a role, he finds himself already in the drama of life -- recognizing himself that he's not what he's doing, he's not what he is saying, he's not what he appears to be.

And what he is, is beyond expression; what he is, only he knows. Nobody can be an audience to it. In his innermost being he's the observer and he's the observed; and the whole theater is empty. But he continues in the world -- it is his sheer compassion; otherwise, for him there is no need to breathe a single breath more after his enlightenment.

Gautam Buddha used to tell his disciples, "Before you become enlightened, imbibe the spirit of compassion." One of his disciples, Sariputta, asked him, "Why this insistence? -- because we have heard you say many times that `enlightenment brings compassion,' so what is the need to imbibe the state of compassion before enlightenment? This seems to be contradictory."

Gautam Buddha said, "It seems to be contradictory, but the purposes are different. The compassion that comes to you after enlightenment... you will not be able to share it if you have not practiced, disciplined yourself before enlightenment for this tremendous experience to happen -- to remain alive just for the sake of those who are still groping their way in the dark alleys of life."

Hence, there are two kinds of enlightened people: one is called the *arhata*, and the other is called the *bodhisattva*. The *arhata* is one who has not disciplined himself in the art of compassion; so when he becomes enlightened, his work is finished. He has no need to linger on this shore of life, his boat is ready to go to the further shore.

The *bodhisattva* has the same experience of enlightenment, but he has disciplined himself in compassion; so when enlightenment comes to him -- that tremendous treasure of knowing oneself, one's love, one's truth, one's beauty, one's joy, one's blissfulness -- he's so disciplined in compassion that, although his boat has arrived, he will try to linger on this shore as long as he can, to share.

He has come to a completion as far as he is concerned. But what about others? -- they are millions, and they are suffering in the same way he has suffered. Their misery is great, their blindness has remained with them for centuries; but now he knows it is curable, now he knows he can give them a helping hand to find the way out, to open their eyes, to look at themselves.

His presence may trigger the same experience in others, it is contagious. The question is just that it is very difficult for him to linger on because the captain of his boat goes on calling, "Your time is up, and I have to go to the further shore -- you enter into the boat."

Gautam Buddha used to say, "Don't die as an *arhat* -- it is a perfect death, you have come home. Die as a *bodhisattva* -- not only have you come home, but you have put thousands of others afire." His own story, when he died, is tremendously beautiful. It is just a story, but it carries his essential teaching: that when you have, share. When you have, then see that it is not possessed only by you -- keep alert that it does not become a possession to you. Let it become the possession of all.

When he himself died, after forty-two years of lingering on this shore keeping his boat waiting, the story

is that he reached the doors of paradise. Those doors rarely open, only once in a while, in centuries -- visitors don't come every day. And whenever someone comes to those doors, the whole of paradise celebrates it; one more consciousness has attained to flowering, and existence is far more rich than it has ever been before.

The doors were opened, and the other enlightened people who had entered into paradise before... because in Buddhism, there is no God, but only these enlightened people are godly, so there are as many gods as enlightened people. They had all gathered at the door with music, with song and with dance. They wanted to welcome Gautam Buddha, but to their amazement he was standing with his back towards the gate, and his face still looking to the further shore that he had left behind.

They said, "This is strange. For whom are you waiting?"

He's reported to have said that, "My heart is not so small. I'm waiting for all those I have left behind who are struggling on the way. They are my fellow travelers. You can keep the doors closed. You will have to wait a little for the celebration of my entering into paradise, because I have decided to enter this door as the last man. When everybody else has become enlightened and entered the door, when there is nobody left outside, then my time will have come to enter in."

And it seems to be absolutely logical that the first man should be the last man. And the story in the Buddhist lands still continues that Buddha is standing at the door waiting, inviting, hoping; his compassion is so vast that he cannot contain it in himself. This story is a story -- it cannot be an actual fact. It is not within your hands; once you have become enlightened, you will have to enter into the universal source of life. It is not a question of your choice or decision.

But the story is that he is still trying, even after his death. This story was what he had said he was going to do on the last day before his death -- that he would wait for you all. He cannot wait here anymore, he has already waited over his time. He should have been gone by now but, seeing your misery and your suffering, he somehow kept himself together; but it has become more and more impossible.

And he will have to leave you reluctantly, but he will wait for you on the other shore; he will not enter paradise -- it is a promise. "So don't forget that for you I will be standing there for centuries. But hurry, don't let me down, and don't let me wait too long."

Vimal, enlightened people need not be actors; by their enlightenment they find that they *are*. There is no other alternative. They have to eat, although they know their being eats nothing; they have to breathe, although they know that only the body breathes, and they are not the body. They know that this body is going to die, yet they take every care of it. They are not antagonistic to their bodies, they have the same compassion for their bodies as they have for you.

But all this is, in a way, acting, because in the deepest part of their being they know that it can all be dropped this very moment -- they need not carry it. They carry this burden because of you... with a great hope, perhaps somebody may listen to them, perhaps somebody may open his eyes and look into their eyes, perhaps somebody may be touched by their presence, and his life will start on a new journey -- the journey that leads you to yourself.

BELOVED MASTER,
I FEEL REALLY CONFUSED. YOU JUST KEEP ON TELLING ME, IN ONE WAY OR THE OTHER, THAT I AM A COMPLETE CRACKPOT TO BE WITH OM; BUT THERE IS STILL SOMETHING SO STRONG IN ME THAT WANTS TO STAY IN THIS RELATIONSHIP.
IF IT BRINGS ME CLOSER TO ENLIGHTENMENT TO BE ALONE AND WITHOUT RELATIONSHIP, I AM DEFINITELY NOT GETTING IT. IF IT MEANS THAT THIS RELATIONSHIP WITH OM IS COMING BETWEEN YOU AND ME, IT HURTS TOO MUCH TO EVEN FEEL IT.
IS IT THAT I WANT TO BE A PERFECT SANNYASIN? WHAT IS IT THAT I AM STILL NOT GETTING?

Latifa, the question is not what you are not getting, the question is that you are getting too many ideas of your own which have nothing to do with me. So let me tell you clearly and simply, that I'm not against any relationship; and particularly you and Om, who fit together so well. He's a coconut, you are a crackpot -- I will not disturb your relationship. Otherwise, the coconut will disturb somebody else, and the crackpot will disturb somebody else -- two more persons will be disturbed.

Just out of sheer compassion, I want you to be together, to cling, whatever happens -- what more can happen? He has become a coconut -- further than that, the road comes to an end; you are a crackpot. Hang

around each other, it is beautiful company. Yes, there is fighting, but there are moments of love too; and you are too much attached to him, and he's also attached to you. It always happens when nuts fall in love with each other, then whatsoever hell they create for each other, they remain together. It is their heaven.

I'm not against your relationship. What I'm saying is that Om should come back from being a coconut and become a human being, and that you should come back from being a German crackpot to be a human being -- to relate as human beings, love as human beings. I'm the last person to disturb anybody's love; and if I disturb it, I disturb it only to take you a little higher, to take your love to more juicy spaces.

You have got it all wrong, but that is understandable. I was waiting for the question. I could have written the question myself, because I knew what would be going on in these two strange people's minds. And you yourself had reported to me that since Om had gone to Goa, you enjoyed such peace and such joy in those five weeks.

And when he informed you that he was coming back in a week... he had not yet come, but you started retraining yourself. You had to be ready to receive him, so you started becoming miserable. In those seven days while he was coming you again lost all joy, all peace. And now that he is here, you are again playing your old games, which are destructive to both.

I would not like to separate you, but I would like you to drop these ideas of being a coconut, or being a nut. These are dangerous ideas, and if you carry a certain idea too long, it starts becoming a reality. You create your reality around yourself by your ideas -- it is a projection.

You simply renounce your past and meet with each other as strangers. After this meeting, Latifa, say to Om, "Hello," and don't repeat inside your mind that, "this is a coconut." Avoid that too. Because coconuts are not bad people, but after all they are coconuts. You are fitting very well, but the fit should be joyous. It should be a great blessing; you should help each other for your growth.

Fighting should stop. You are soft in your heart, and he is also very soft in his heart. I know many kinds of coconuts -- they are soft inside. Just drop your coverings, your personalities, and don't clash with each other. I am not against your relationship, but a relationship is not meant to be just for clashing with each other. Fighting is not love. Once in a while you are loving, that is just so that you can go on fighting.

Here particularly, in my commune, there is no need to fight at all. And whenever you are feeling too full of energy, you can do dynamic meditation. Why do you think I have created all these meditations for all kinds of nuts?... so they can enjoy one hour of being a nut, with a great idea that they are doing a spiritual meditation. It is simply to throw their nuttiness without throwing it on anybody else, so with others they can have a cooler, peaceful, loving relationship.

I am not against any love, but if love creates hell, then I will not suggest that you go on living in misery. Then it is good for both of you -- if you cannot create a beautiful space between you, then perhaps you are not born for each other. Give it a try, and beware of the fact that if you remain grumpy, your face continuously sad, then I am going to take Om away from you.

You are simply a nut. He is a very qualified person, a coconut -- he will understand me. And I hope that he is not a German.

But there is no need to lose hope. Give it a try, but this time make it a point: that either your life becomes peaceful and joyous, or with peace and joy, you depart.

We are all strangers in the world; we meet suddenly, accidentally on the road. It is good if we can help each other to be more authentic, more sincere, more loving; to be more meditative, to be more alert, to be more aware. Then our love relationship is a religious phenomenon. But if we are simply destroying each other, this is not even friendship; this is sheer enmity.

So you have to decide. You both sit together, outside in the open -- not in your room, because there the fight starts. Sit outside where everybody is passing by, so you cannot fight. Have a nice conversation. Lovers forget completely how to have a nice conversation; they all start speaking Marathi. Have you heard Marathi? I cannot conceive that you can love anybody, talking in Marathi; it always looks like you are fighting.

Just at the opposite pole is another language in India, Bengali -- you cannot fight in it. Even if you are fighting, it looks as if you are making a beautiful conversation.

Have a good, decisive conversation, and follow a very simple rule: that we are together to help each other, not to destroy each other; to create each other, not to kill each other. Then everything is perfectly okay. Nothing is wrong in you, separately, and nothing is wrong in Om, separately, but together you suddenly both become warriors. I have been hearing of your battles and their stories; I hope that they are not right, but how long can I hope? If I hear every day about what is happening between Om and Latifa, I

become concerned.

Each moment here is precious, because my boat has arrived long ago. I am staying on this bank just for you; I should have left this shore years ago, but I have persuaded the captain of the boat to be just a little patient. I am coming. But let me wake up a few sleepy people, so that when I am gone the process of awakening continues.

BELOVED MASTER,
I WAS BORN IN SOUTH KOREA. I LEFT THAT COUNTRY IN L984, AND TOOK SANNYAS IN 1985. WHEN I WAS STAYING IN RAJNEESHPURAM IN 1985, THE SOUTH KOREAN GOVERNMENT ARRESTED A LOT OF MY FRIENDS AND DENOUNCED THEM AND ME AS COMMUNIST REVOLUTIONARIES. ONE OF THEM WAS KILLED BEFORE THE COURT DATE, AND TWO OF THEM WERE SENTENCED TO DEATH; THE REST OF THEM ARE ALL IN JAIL NOW, AND I HAVE BEEN SUFFERING FROM THIS HORRIBLE CALAMITY.
YOUR LOVERS IN SOUTH KOREA TRY TO MAKE THEIR COUNTRY FREE FROM U.S. IMPERIALISM, AND TO SEARCH FOR THE PATH OF TRUTH SIMULTANEOUSLY.
IS IT POSSIBLE TO DO THIS? -- TO SEARCH FOR THE PATH OF TRUTH AND FREE ONE'S OWN COUNTRY FROM TYRANNY?
PLEASE COMMENT FOR ME AND YOUR LOVERS IN KOREA.

Prem Seung, there is no conflict between your search for truth, for your spiritual freedom, and your struggle against political tyranny -- although matters become a little more complicated.

The priority should be your attainment of spiritual freedom, because political tyrannies come and go. And you cannot be absolutely sure that when you have overthrown one political tyranny, it will not be replaced by another. You can fight with the United States and its ugly attempt to keep South Korea under its power -- to destroy people and their freedom.

Now they are killing your people, calling them communist. Tomorrow... it is going to happen out of necessity, because history moves like the pendulum of a clock. From one extreme to another extreme; that's the way of history and time. Because they are condemning you as communists -- killing you, forcing you into jails, sentencing you to death -- it will create the opposite movement, a movement towards communism.

No tyranny has ever been able to remain forever; its days are limited. Nobody can destroy people's wills. They can harm, they can kill people, but one day they find that their very effort to keep their empire, and keep people enslaved, has turned the people against them.

But what about the communist tyrant? You will move from one tyranny into the hands of another. Certainly, the same people will not be killed, and the same people will not be sentenced to death. Now the victims will be the people who had become agents of the United States -- they will be killed, they will be sentenced to death. But it does not matter who is killed and who is sentenced to death; they are all South Koreans, they are all your brothers and your sisters. And the strangest phenomenon to be remembered is that even the communists, who have been fighting against American imperialism, many of them will be shot by the communist regime which will replace it.

It is a strange fate, but it has a subtle logic in it. The people who have been revolutionaries become accustomed to being revolutionaries; and any regime is anti-revolutionary. It may be the regime created by the revolutionaries themselves, but the moment people come into power, they become anti-revolutionary, because now revolution goes against their power. They were in favor of revolution, because revolution was bringing power into their hands -- it is simple logic. And the revolutionaries cannot believe that this is the freedom they have been fighting for. Only the people have changed, but everything remains the same: the same bureaucracy, the same ugly politicians, but now they will be South Koreans, not Americans.

And these people will forget all the promises that they had given to the people to support the revolution; they will start exploiting the same people. Naturally, many revolutionaries of the past start drifting away from the people who have come into power. Once they were all fighting with the enemy, shoulder to shoulder. Now they start drifting away, because the revolution has been betrayed. And now the revolutionaries who have come into power -- and power simply destroys all their revolutionary ideologies -- start killing the remaining revolutionaries, because they are the most dangerous people. They have thrown out the previous regime; they can throw out this regime, too. They cannot be tolerated.

It is a very complex game. You should not give it priority; the priority should remain your own growth. Whether the tyranny is of America, or the tyranny is of China, or the tyranny is of the Soviet Union, it does

not matter. Tyranny is simply tyranny; it is murderous, it is criminal.

So rather than waiting for a beautiful future, when America is gone out of South Korea and South Koreans themselves are in power... don't trust it too much. History teaches something else; the people will remain in the same ugly situation, under the same horrors. Only the butchers have changed, but the murder remains the same.

I am not against fighting for freedom for your nation, but don't give it a priority. The priority should be for your spiritual freedom, which cannot be taken away either by America, by Russia, by China, or by anybody else. If you can manage, without any disturbance, to fight against tyranny also, then I am absolutely in support of it. But I don't think it is easy -- it is very difficult. The moment you start fighting with governments, you get so much involved in that fight, you forget yourself completely.

It is ugly to remain under any slavery. But the greatest slavery is of your soul. Make it free from the past, make it free from the nation, make it free from the religion you have been brought up in. Your search for truth should remain your basic and ultimate concern. On the margin, if you have some energy left, you can go on fighting with political tyrannies. But you are going to be disappointed.

Everybody down the ages who had the idea that "We will be free," has been disappointed. In this country, I was a small child when the freedom struggle was going on, but my whole family was involved in it. My uncles were in jails, my family was almost continuously under house arrest. My uncles could not complete their education, because the time they were going to spend in the universities was spent in the jails. And every kind of torture... but there was great hope that this night, however long, would end.

It has ended, but the day has not come. This is the miracle.

The British imperialists have gone, and those who have come into power were fighting against British imperialism and its inhumanity to the people of this land. Now *they* are doing the same. Certainly this is not the freedom people were hoping for.

I remember my childhood days... what great hope there was in the air -- as if we had come very close to the Golden Age. And except sheer disappointment, nothing has happened. Forty years have passed; now the rulers are Indians, not Britishers, but their strategies are the same. Their clinging to power is the same, their exploitation of people is the same. The bureaucracy has become stronger, and the country has gone through a shock: "What happened to the freedom for which we fought? For which our youth was crucified? For which thousands of people were jailed, killed? Is this the freedom for which all these sacrifices were made?"

Certainly, that is not freedom. Perhaps in the political world that kind of freedom can never come unless the rebel is born, not the revolutionary. The revolutionary has failed, utterly failed; and not one time, but hundreds of times. Now it can be accepted as a rule: the revolutionary talks of great things, promises paradises, and when he comes into power, he proves a greater tyrant than the previous ones.

My hope is no longer in the promises of the revolutionaries; my hope is in the birth of the rebel. And a rebel's basic necessity -- the essential transformation -- is freedom of your individuality from your own past, from your own religion, from your own nation. Meditation will help to make you an individual; and only a commune of individuals who are all spiritually free, who have broken all the bridges that go towards the past, will have eyes that are fixed on faraway stars.

They are all, in a way, poets, dreamers, mystics and meditators. And unless we fill the world with these people, this world is going to change from one tyranny to another. It will be an exercise of utter futility.

Prem Seung, *you* are the priority. Get to your roots, find your self, become a rebel, and create as many rebels as possible. That's the only way you can help the future mankind in creating a Golden Future.

BELOVED MASTER,
THE MORE I EXPERIENCE FOR MYSELF THE TOTAL INSANITY OF SOCIETY, THE MORE I FEEL THAT THE ONLY THING TO DO IS ESCAPE AND LIVE IN A CAVE. TO MEDITATE IN THE MIDST OF MADNESS SEVERS ALL BRIDGES THAT CONNECT WITH MAD PEOPLE, AND IT SEEMS IMPOSSIBLE TO PLAY THEIR GAMES. AND YET I "KNOW" THIS IS NOT WHAT YOU ARE TELLING US.
WHAT IS THE ROOT OF MY MISUNDERSTANDING?

Prem Shunyo, it is true, the world is almost insane. But there is no other world to go to. Even the caves you are talking about are within the world, the same insane world. You cannot escape from here.

I was traveling in the Himalayas, in a part where, very rarely, a few seekers of truth go. And I was

sitting under a beautiful bodhi tree, the tree under which Gautam Buddha became enlightened. I was not aware that some other, traditional sannyasin, lived under the tree. And because he had lived many years under the tree he had got the idea that he possessed the tree.

I was just resting... tired, I was just resting under its shade, and the old man came. And he said, "Do you know this tree belongs to me?"

I said, "From your appearance, you look to be a sannyasin, and still you speak the language of belonging? Seeing you, I can understand -- have you renounced all belongings in the world?"

He said, "Yes, I have left the world. I have renounced the world."

I said, "But what difference is this? You renounce the world, still you insist this tree belongs to you? When did you purchase it? Show me the certificate."

He said, "You are a strange man. Every ascetic in this mountain knows that this tree belongs to me."

I said to him, "Not from today; there are so many trees, you can sit anywhere."

He became very angry, ready to fight. I said, "But you are a sannyasin, and it doesn't suit a sannyasin to be angry and to be fighting. And for a tree which he has not grown, which is not his property...

"And I am just resting. I will be gone after a few hours. But for a few hours, you will have to rest under some other tree."

He said, "I cannot move from here. Because how can I trust you, that you will leave this tree? It is so beautiful and so shady, that even in the rains it protects."

I said, "That's a very good idea. I was thinking about the rains, what will happen in the rains..."

He said, "What do you mean? Rains are still four months away."

I said, "Four months will pass just like four hours, as I said to you."

And he became so angry, he started calling a few other sannyasins who were under other trees and in caves; and they gathered, and he said, "This young man has no respect for the elders, no respect for the renunciates."

And they all told me, "This tree belongs to this old man."

I said, "The language of belonging is of the world, and you have renounced it. Nothing belongs to you, not even your body. That is the basic attitude of one who renounces the world."

Shunyo, where will you go? This is the only world, and this world is certainly utterly mad. But to live with mad people is not that difficult. One just has to change one's idea of mad people.

Because of the mad people, this world is in trouble. But because of mad people, this world is tremendously humorous; so ridiculous, that if you want to enjoy it, you can enjoy it. I have never renounced it, and I have been enjoying it in all its phases.

It is unbelievable, that if you have a little sense of humor... these mad people are doing such ridiculous things, you can pass your life joyously.

There was a bishop in America, just nearby Rajneeshpuram, whose only topic every Sunday was my Rolls Royces. Strange, because he had nothing to do with them. Each sermon he would bring them up in some way or other and condemn me. And I don't think that there is anything to be condemned. The day I was leaving America I received a letter from this same bishop -- this is the ridiculousness of the world -- saying, "Now that you are leaving, forgive me for saying things against you, but can you donate at least one Rolls Royce to my church?"

Now, he had been condemning me for these Rolls Royces. It was not a criticism, it was a deep jealousy. But it came out and I had a really good laugh... this was something!

You just look around. These mad people may be mad, but they have their beautiful side. And what is the need to look at their madness? Why not look at their humorous side?

An Irish priest was disturbed by the number of women in his flock who confessed to him that they had been seduced by the grocer's new assistant. As a penance, he asked them all to put ten shillings in the poor box. When the grocer's boy came to make his confession, the priest asked angrily, "Well, boy, what have you got to say for yourself?"

"Just this, father," he replied, "either you give me a fair share of those ten shilling fees, or I take my business to the next parish."

Naturally, you are earning too much because of that boy who is seducing women! And he has come not to confess, but to ask for his percentage; otherwise he will take his business to another town.

The world is mad, but not so bad.

Shunyo, there is nothing that you have misunderstood, you are just taking things too seriously. And that is one of my basic teachings to you: don't take anything seriously. It is not worth it... enjoy. Find ways to keep your spirit full of laughter, and you will not be at a loss.

During a flight, a passenger, gazing out of the window, suddenly begins shouting, "The engine is on fire, the engine is on fire!" In a few seconds the whole plane is in chaos.

Then the pilot appears, equipped with a parachute, "Don't worry," he assures them, "I am going for help."

Yes, this world is mad, but not that bad. Just look around and find ways to laugh and enjoy. It is your choice to be serious or not to be serious.

Comparing their churches, the two old maiden ladies discussed the services, the sermons and their ministers.

"And is your congregation a large one?" asked the first old lady.

"On the contrary," said the other, "it is so small that when the minister says, `Dearly beloved,' I always blush."

The congregation is so small, perhaps she is the only one, and he is addressing an audience of thousands of people, who are not there. Naturally, when he says, "Dearly beloved," the old woman blushes.

Just watch out for it. I have been watching my whole life; it is such a beautiful, mad world. I don't want another world. I don't want to go to paradise, where all the saints and serious people will be. My preference is hell; there you can laugh and there you will find good company: all mad people, all kinds of sinners, all poets, all dancers, all actors, all the discos.

Just look at the world with different eyes. You will enjoy it! And the whole show is free.

Okay, Maneesha ?
Yes, Beloved Master.

The Rebel

Chapter #20
Chapter title: The rebel has no path

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BELOVED MASTER,
IS THE PATH OF THE REBEL THE MIDDLE PATH, OR THE PATH OF EXTREMES?
I HAVE HEARD YOU SPEAK FOR AND AGAINST BOTH, AND ALSO SAY THAT THERE IS NO PATH.
WHAT GUIDES THE REBEL?

Marga Madir, the rebel has no path to follow; those who follow any path are not rebels. The very spirit of rebellion needs no guidance. It is a light unto itself.

The people who cannot rebel ask for guidance, want to be followers. Their psychology is that to be a follower relieves them of all responsibility; the guide, the master, the leader, the messiah become responsible for everything. All that is needed of the follower is just to have faith. And just to have faith is another name of spiritual slavery.

The rebel is in a state of tremendous love with freedom -- total freedom, nothing less than that. Hence he has no savior, no God's messenger, no messiah, no guide; he simply moves according to his own nature. He does not follow anybody, he does not imitate anybody. Certainly he has chosen the most dangerous way of life, full of responsibility, but of tremendous joy and freedom.

He falls many times, he commits mistakes, but he is never repentant of anything because he learns a deep secret of life: by committing mistakes you become wise. There is no other way of becoming wise. By going astray you become acquainted more clearly with what is right and what is wrong; because whatever gives you misery, suffering, makes your life a darkness without end, without any dawn, means you have gone astray. Find out, and come again to the state of being where you are peaceful, silent, serene, and a fountain of blissfulness, and you are again on the right path. There is no other criterion than that. Being blissful is to be right. Being miserable is to be wrong.

The pilgrimage of the rebel is full of surprises. He has no map, no guide, so every moment he is coming to a new space, to a new experience -- to his own experience, to his own truth, to his own bliss, to his own love.

Those who follow never know the beauty of experiencing things firsthand. They have always been using secondhand knowledge and pretending to be wise. People are certainly very strange. They do not like to use secondhand shoes; even on their feet they will not put secondhand shoes. But what garbage they are carrying in their heads... just secondhand shoes! All that they know is borrowed, imitated, learned -- not by experience, but only by memory. Their knowledge consists of memorizing.

The rebel has no path as such. He walks and makes his path while walking. The rebel is almost like a bird flying in the sky -- what path does he follow? There are no highways in the sky, there are no footprints of ancient birds, great birds, Gautam Buddhas. No bird leaves any footprints in the sky, hence the sky is always open. You fly and make your path.

Find the direction that gives you joy. Move towards the star that rings bells in your heart. You are to be the decisive factor, nobody else!

That's why I have spoken about the middle way many times when I was contradicting the people who follow the extreme; because the extreme can never be whole, it is only one polarity. In certain contexts I have contradicted them, saying that to be on one polarity is to miss the other polarity, is to live only half of life. You will remain always with something tremendously valuable missing, and you will never know what it is. In that context I have talked about the middle way.

The man who walks the middle way, the golden mean -- exactly in the middle -- has both the extremes, like two wings reaching to the farthest corners. He comprehends the whole polarity in his being. He stands in the middle, but his wings reach to both the extremes simultaneously. He lives a life of wholeness.

But in another context, I have spoken *against* the middle way -- because life is not so simple to understand. It is the most complex phenomenon in the world. It has to be, because it is the most evolved state of consciousness in the whole of existence. Its basic complexity is that you can never speak about it in its totality; you can only speak about one aspect. And when you are speaking about one aspect, you are automatically denying other aspects -- or at least ignoring them -- and life is a combination of all contradictions. So when you are talking about one aspect, the contradictory aspect of it -- which is also part of life, as much as the aspect you are speaking about -- has to be denied, negated.

To understand me means to understand everything in a certain context. Never take it out of context, otherwise you will be simply bewildered, confused. Sometime I have spoken of the middle way because, as I have told you, it comprehends the whole of life; its beauty is its totality. Sometimes I have spoken in favor of the extremes, because the extreme has its own beauty.

The life of the man who walks in the middle is always lukewarm. He is very cautious. He takes every step very calculatedly, afraid that he may move to the extreme. The man who follows the middle way cannot live passionately; he cannot burn his torch of life from both ends simultaneously. For that, one has to learn life at the extreme points. The extreme point knows intensity, but it does not know wholeness. So when I was talking about intensity, I emphasized the extremes. But these were all spoken in a certain

context.

I have also said that there is no path. With the idea of a path we always conceive of highways, superhighways, which are already there -- you just have to walk on them. That's why I have been denying that there is any path.

In the world of reality, you have to create the path while walking on it. As you walk you create, by and by, a footpath; otherwise you are entering into an unknown territory with no boundaries, no pathways, no milestones. Your walking is creating a path, certainly, but you cannot follow it; you have already walked on it -- that's how it has been created.

And remember, *your* path is not going to be anybody else's path, because each individual is so unique that if he follows somebody else's path he loses his own identity, he loses his own individuality, he misses the most beautiful experience in existence.

Losing yourself, what are you going to gain? You will simply become a hypocrite. That's why all so-called religious people are the worst hypocrites in the world; they are following either Jesus Christ or Gautam Buddha or Mahavira....

These people are not only hypocrites, these people are also cowards. They are not taking their own lives into their own hands, they are not being respectful of their own dignity. They are not trying to figure out, "Who am I?" They are simply trying to imitate somebody else. They can become good actors, but they can never become themselves.

And your acting -- howsoever beautiful, howsoever correct -- will always remain something superficial, just a layer of dust on you. Any situation can scratch it, and your reality will come out.

You cannot lose your uniqueness; that is your very being. And particularly the rebel... his very foundation, his very spirituality, his whole being is an assertion of his own uniqueness. It does not mean that he is asserting his ego, because he respects your uniqueness too.

People are neither equal nor are they unequal. Those philosophies are absolutely unpsychological, unfounded in scientific truth. The very idea of equality is absolutely baseless. How can you conceive unique human beings to be equal?

Yes, they should be given equal opportunity -- but for what? For a very strange reason... they should be given equal opportunity to grow to be themselves. In other words, they should be given equal opportunity to be unequal, to be unique. And the variety of different flowers, of different colors, of different flavors, makes the world rich.

All the religions have tried to make the world poorer and poorer. Just think, today the population of the world is coming close to -- perhaps by the end of this month it will be -- five billion. Just think, five billion people like Mahavira, walking naked all over the earth. They will not even find food. Who is going to give it to them? Where are they going to beg?... because wherever they turn they will find another Mahavira, standing naked and hungry, asking for food.

It is good that people are not so stupid, that they have not followed all these people all the way. They said goodbye to them and said, "We will worship you, we will make temples for you, but forgive us; we cannot go that far. That is only for special people" -- only for twenty-four people in the whole creation, out of which historians think twenty-one are absolutely bogus, they never happened. Only three are historical figures. But at that time the idea and the number of twenty-four had certainly become very strong.

Sometimes numbers also have their days. In America, number thirteen is thought to be very dangerous. Now it is just a poor number like any other number; in the whole world nobody thinks anything about number thirteen. But in America hotels simply don't make the thirteenth floor; they don't number it. There it is -- after twelve comes the fourteenth! The thirteenth simply does not come, because nobody wants to stay on the thirteenth floor. The municipal corporations cannot put the number thirteen on any house; number thirteen is simply missing in every city. After twelve comes fourteen, because nobody is willing to have number thirteen, it is evil.

In the days of Mahavira, the number twenty-four became a very spiritual number. These things happen like fashions; you cannot give any very reasonable evidence for why they happen. Jainas declared that they have twenty-four *tirthankaras*. Number twenty-four became important because the day has twenty-four hours, and the whole creation is conceived of almost like a day -- half will be dark night, and half will be full of light.

In one creation there will be twenty-four tirthankaras... just like old grandfather clocks with a bell that rings every hour. On city towers and in the universities those kinds of clocks still exist. Nobody wants those clocks in the home, because the whole night you cannot sleep. The clock has no consideration whether you

are asleep or awake; it simply goes on mechanically.

The mechanics of existence, according to Jainism, is that each hour of existence -- that means millions and millions of years -- will be preceded by one tirthankara and succeeded by another. That's why there are twenty-four tirthankaras. Only three, or at the most four -- the fourth is a little suspicious... but twenty are certainly a creation of the imagination to complete the number twenty-four.

Gautam Buddha... his followers certainly must have felt, "We are very poor, we have only one buddha and these people have twenty-four tirthankaras, all awakened, all enlightened. Our religion is very poor, something has to be done." It is clear-cut competition in the marketplace! They could not say that there had been twenty-three buddhas before, because there was no indication in their history, no temple dedicated to any other buddha, no scripture describing any other buddha. It was very difficult for them, so they found a new way.

They created a story that Gautam Buddha himself had been born twenty-three times before. Whatever he had said before, he was going to re-say it completely refined, well systematized, in the twenty-fourth time when he would be coming for the last time to the world -- and that's why no scriptures exist. But they managed the number twenty-four.

Up to that time, Hindus had only ten *avataras*, ten incarnations of God. Suddenly they felt... up to Mahavira's time all Hindu scriptures described only ten incarnations of God. But suddenly they saw that they would look poor in the marketplace if anybody asked -- just ten? Jainas have twenty-four, Buddhists have twenty-four; twenty-four is the universal law. Because these were the only three religions in India at that time.... Hindus were at a great loss, what to do? -- because all their old scriptures said that there were only ten incarnations.

They were in a more difficult situation than Buddhists. At least Buddhists had no scriptures, so they managed a beautiful story: nothing was recorded because in his last incarnation Buddha would give the most refined version. Twenty-three times he had rehearsed, the twenty-fourth time he would come with absolute perfection. That time it would be recorded, the statues would be made, temples would be made. At least nothing was contrary to their imagination; they could manage, in the vacuum, to fill the gaps with imaginary buddhas.

But Hindus were in more difficulty. All their scriptures, without any exception, were talking about only ten. But they started writing new scriptures, without bothering that this was creating a tremendous contradiction. All the scriptures created by the Hindus after Buddha and Mahavira have twenty-four reincarnations of God. The number had to be equal!

These religions have not been teachers of truth. These religions have been just enslavers of humanity. They were trying to bring as many people into their herds as they could, because numbers bring power. And the cowards were ready to follow the herd, the crowd, because the cowards were feeling alone, afraid. This vast universe, and you are alone... nobody, not even a companion -- utter silence of the skies, nobody to show you the path, nobody to give you guidance.

The rebel is the real spiritual being. He does not belong to any herd, he does not belong to any system; he does not belong to any organization, he does not belong to any philosophy. In simple, conclusive words, he does not borrow himself from others. He digs deep within himself and finds his own life juices, finds his own life sources.

What need is there of any path? You are already here -- you exist, you are conscious. All that is needed for the basic search is given to you by existence itself.

Look within your consciousness and find the taste of it. Look within your life and find the eternity of it. Look within yourself and you will find the holiest, the most sacred temple is your own body -- because it enshrines godliness, divineness, all that is beautiful, all that is truthful, all that is valuable.

You are asking, "What guides the rebel?"

That's the beauty of the rebel -- that he does not need a guide. He is his own guide, he is his own path, he is his own philosophy, he is his own future. It is a declaration that "I am all that I need and existence is my home. I am not a stranger here."

BELOVED MASTER,
WHAT IS THE PATH OF DEVOTION AND DOES IT HAVE A PLACE IN YOUR VISION OF THE REBEL?

Rafia, devotion is not a path. You don't have to travel it. Devotion is a way of merging and melting into existence. It is not a pilgrimage; it is simply losing all the boundaries that divide you from existence -- it is a love affair.

Love is not a path. Love is a merger with an individual, a deep intimacy of two hearts -- so deep that the two hearts start dancing in the same harmony. Although the hearts are two, the harmony is one, the music is one, the dance is one.

What love is between individuals, devotion is between one rebel and the whole existence. He dances in the waves of the ocean, he dances in the dancing trees in the sun, he dances with the stars. His heart responds to the fragrance of the flowers, to the song of the birds, to the silences of the night.

Devotion is not a path. Devotion is the death of the personality. That which is mortal in you, you drop of your own accord; only the immortal remains, the eternal remains, the deathless remains. And naturally the deathless cannot be separate from existence -- which is deathless, which is always ongoing, knows no beginning, no end.

Devotion is the highest form of love.

It is possible you may love one person, and love becomes so deep that slowly slowly the very quality of love changes into devotion. Then that person becomes only a window for you to take a jump into existence. That is the situation of the master, as far as the rebel is concerned.

For my people I am not a savior, I am not a messiah. I am just a door, a bridge to pass on into the infinite.

India has a very strange city -- perhaps there is no other city like it in the world -- Fateh-pur Sikri. It was made by the great emperor Akbar. He wanted to make a special city for his capital. The whole city had to be totally fresh, a piece of art; and he was going to shift the whole capital from Delhi to Fateh-pur Sikri. He was a very demanding man, and it had to be not an ordinary city; every house had to be a palace.

For forty years continuously the city was being built -- it is surrounded by a beautiful lake -- but it was never inhabited. This is the only city in the whole world which has such beautiful palaces, but nobody ever lived there because Akbar died before he could complete the project. The project was too big -- to make a whole capital, absolutely fresh and new, out of a special stone; and all the houses, all the roads in a certain pattern with a certain meaning.... Thousands of artists from all over the world were called to work -- stone-cutters, masons, architects.

Akbar had perhaps the greatest empire in the whole world in those days. Under Akbar, India was the greatest land; there was immense money available, but Akbar spent everything.

He wanted the capital to be complete before his death. But seeing that it seemed to be impossible, that the capital would take at least forty years more to be absolutely complete, he decided, "At least while I am alive, half of the capital -- particularly the offices of the government and the special people -- should move."

A beautiful bridge was made across the lake to join it with the main road; the city was almost a small island inside the lake. Akbar asked his wise people to find a beautiful sentence to be engraved on the main gate of the bridge, to welcome any visitor to the city.

They searched and searched in all the scriptures, in all the literature of the world. It is strange that, although they were Mohammedans, they could find a sentence which was absolutely suitable only in the sayings of Jesus, as if it was being said specially to be engraved on the capital of Fateh-pur Sikri. The sentence is, "It is only a bridge. Remember, don't make your house on it -- it is a place to pass on."

It is a statement about life. Life is a bridge. Don't make your house on it -- it is a place to pass on.

Akbar loved the sentence. It is engraved on Fateh-pur Sikri's main gate. But before any move could happen, he died. His son had been against the idea from the very beginning, for the simple reason that the whole treasury had been destroyed. Nothing else had been done, only a dead capital had been made -- and Delhi was doing perfectly well. There was no need, and in fact he had no money left to continue the project for forty more years, so the project was dropped; nobody ever moved. It became a monument, a great memory of the dream of a great king. But to me the most important thing is the sentence on the bridge.

That's what a master is, for a rebel. That's what love is, for a rebel. For a rebel, love and the master are synonymous. When his love becomes so deep with the master that he cannot think of himself as separate in any way, love has transformed itself into a new height. That height has been known as devotion.

Devotion is not a path. Devotion is only a love affair, purified to its ultimate state. Then whomsoever you love becomes a door, a bridge to the universal organic unity, the experience of your small identity dissolving in the ocean just like a dewdrop slipping from a lotus leaf.

BELOVED MASTER,
WRITING TO A FRIEND, I FOUND MYSELF RELUCTANT TO ADMIT THAT I AM FEELING GOOD, MORE RELAXED, MORE NOURISHED -- AS IF SAYING THIS IS ALMOST LYING, BECAUSE TO FEEL THIS IS NOT NORMAL AND WILL THEREFORE VANISH LIKE A DREAM -- SUCH IS THE BRITISH WAY OF THINKING!
REJOICING IN THIS LIFE BECAUSE IT IS SUCH A GIFT, NOT A BURDEN AT ALL -- THIS FEELS LIKE REBELLION, IS IT?

Surabhi, it is not only the British way of thinking. More or less, it is the only way of thinking all over the world. You cannot believe it when you are blissful. You cannot believe it if you are in a deep ecstasy and silence of the beyond; because the whole world around you is in misery, in deep suffering. If you tell them that you are enjoying life, they will think you are either dreaming or you are a heroin addict. Something must be wrong with you because nothing is wrong with you!

In this world something has to be wrong with you, only then are you a normal human being. If you say, "Nothing is wrong with me, everything is going great," people will look at you with suspicion. Either it is a drug or a hangover from the last night or you have really gone insane. Only mad people think such thoughts.

And the majority is always right. You are alone and the trouble is that there is no way to convince anybody, because you cannot put your joy in front of them so they can examine it; you cannot put your ecstasy before their eyes so they can dissect it and see whether it is true or illusory. These experiences are absolutely subjective, they cannot be brought out, there is no way of scientific experimentation. They are not objects, hence they don't allow any objective experiments on them.

Looking around the world one is taught the feeling, "Perhaps I am hallucinating, perhaps some nuts and bolts are loose in my mind. Something must be wrong. At least one thing is certain: that I am abnormal, and abnormal is equivalent to insane."

But, Surabhi, you are not in Britain. You are not even in Poona! You are here with me... and to be miserable here is to be abnormal. We live a totally different kind of life and we speak a totally different kind of language. To be grumpy here and have a long face, to be a Britisher here, is to be insane. You can be joyous here for no reason at all; nobody will ask you, "Why are you dancing, what have you got, why are you singing? Has the lottery been opened with your name? Why are you looking like Jimmy Carter? Has your wife escaped with somebody else? What is the matter?" Nobody asks you.

But if you are looking sad, miserable, then everybody thinks you must be acting. You must be playing a role. And if you insist on remaining serious and sad, then people are going to think that you need psychiatric treatment. And we have meditations and psychological groups and all kinds of things which bring the insane people down to sanity. Our criterion of insanity is a chronic sadness, and our definition of sanity is a natural joyousness, for no reason at all.

Surabhi, here you don't have to be worried about the British way of thinking. And before you go back to Britain, leave it to me and my people -- they will have corrupted you so badly, that you will not care about Britain or Germany or America. It doesn't matter -- wherever you will be, you will be a sannyasin: sane, healthy, loving, dancing, making life a celebration. One can make one's life a celebration even with two flowers or even with two leaves -- or just a candle is enough.

If you really know how to celebrate, one candle is enough. To dance to abandon in the dim light of the candle, without being worried what others think... that is part of the initiation of sannyas: not to be worried about what others think and what others say. They are free to live their lives; if they want to live in misery they can live in misery with all your blessings. But you choose not to live in misery and you will not allow anybody else to interfere. Before you go, you will be strong enough not to be afraid to be happy.

Two six-year-olds were examining an abstract painting in an art gallery. "Let's run," said one, "before they say we did it."

Everybody according to his understanding...

Hymie Goldberg felt very sick, so he called in a specialist. After examining Goldberg, the specialist said, "Yes, I am quite sure I can cure you."

"How much will it cost?" asked Goldberg weakly. "My fee," said the specialist, "will be ninety-seven

dollars."

"I am afraid," said Goldberg, "you will have to reduce that a little. I got a better price from the undertakers."

People just have their own way of thinking... he had inquired from the gravediggers how much they would take and their quotation was less, so why waste money? And anyway one has to die, today or tomorrow. Goldberg is thinking the way any economist, any mathematician would think. To you, he will look a little mad.

But you will find these kinds of people all around the world. Just remember one thing: you have to make it a point that the only criterion of sanity is to remain blissful, whatsoever the cost. It may even be ninety-seven dollars.

On a rough sea, during a very dangerous voyage across the Atlantic, Hymie Goldberg lay over the side of the ship and suffered. "Cheer up my friend," said the ship steward, "no one ever died of sea sickness yet."

"Ah, sure," gasped Hymie, "but it is the hope of dying that keeps me alive."

One sad, little boy in Sunday school is looking at a picture of the early Christian martyrs being fed to the lions. "Gee," he says, "just look at that poor little lion at the back, he won't get any."

Now it is up to you how you make up your mind about things. The Christian authorities of the school must have hung that picture so that the children could know what had happened to the early Christians. They were thrown to the hungry lions.

But this little boy has his own idea. He looks at the picture and he sees a sad lion standing at the back and other lions are eating, and naturally he feels sad for the poor lion: "Gee, just look at that poor little lion at the back, he won't get any."

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #21
Chapter title: Confess to the stars

11 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
I NOTICE THAT THE QUESTIONS I WRITE TO YOU USUALLY TURN OUT TO BE "CONFESSIONS." I ASSUMED IT WAS BECAUSE OF SOME KIND OF CONDITIONING, ALTHOUGH MY UPBRINGING DID NOT INCLUDE THE PRACTICE OF CONFESSION TO A PRIEST.
IT SEEMS THAT I HAVE AN EXPECTATION THAT BY TELLING YOU, YOU CAN FREE ME. IS THIS SO? OR AM I, IN FACT, ABDICATING RESPONSIBILITY BY ASKING IN THIS WAY? PERHAPS IT IS NOT

Prem Taranga, every question is a confession. You may be aware of it, you may not be aware of it. Your question brings you out in the open. It is not good to say that it is a confession because that word, confession, has Catholic associations, and those associations are ugly; otherwise, confession can be a tremendously helpful device.

The moment you open up your heart and allow all the secrets that you are hiding behind you to come into the light, you become weightless. Those secrets make you feel burdened. You are always afraid of being caught -- those secrets make you afraid. Confession can free you from those burdens, those fears; and confession also accepts your humbleness, your sincerity, your being a human being.

It is human to err, and it is also human to forgive... to say that it is divine to forgive is a dangerous statement. It prevents people from forgiving each other because they think they are only human beings. Forgiving is not for them; revenge is for them, punishment is for them. Hence, I would like to repeat: to err is human, to forgive is even more human.

But the Catholic conditioning has misused the device of confession. In itself, it is tremendously psychological and significant. What the patient is doing on the couch of a psychoanalyst... just because you don't call it confession, do you think he's doing something else? He's making deeper confessions than are being done before any priests. He's opening up all his wounds -- even bringing up his dreams hidden in the unconscious.

But the secret of life is: if you bring your unconscious into the light, those hidden secrets which are functioning like wounds, like burdens that are heavy on you, evaporate. You need not do anything else -- all that you need is a loving heart to listen to you.

The world has come to a point where nobody has the time or inclination to listen to anybody else. At most, people hear, and they avoid even that, too. Bertrand Russell, in one of his statements, has a prediction for the future: that in the future people will become so much strangers to each other, so closed to each other that nobody will have time to waste listening to your garbage. And listening is not a simple process; you become unburdened, but the other fellow who has been listening to you -- he becomes burdened.

Bertrand Russell says that the time will soon be here... you will have to go to professional listeners. They will take their fee and listen to you; whatever you want to say, without any condemnation, without any evaluation, without saying it is good or bad -- a pure listening, a professional listening. And people will pay for it because that man is wasting his time.

In fact, that has already started happening -- by the name of psychoanalysis because "professional listener" will not look like a very grand name. If you put a board on your house that says, "I am a professional listener and this is my fee -- fifty rupees per hour," people will simply laugh at you -- you must have gone mad. But that's what psychoanalysts are doing.

And the couch is one of the greatest inventions of Sigmund Freud. The patient is lying down... Your position, whether you are sitting, standing, or lying down, makes differences in what you say. You cannot sleep standing -- for sleep you need to be lying down. But what actual process is happening -- why does lying down help? And if you are lying down without a pillow, sleep will be difficult; you need a pillow too, to keep your head a little higher than the rest of your body. Then the flow of blood, the circulation of blood moves through the head very slowly -- otherwise, it will keep you awake.

Secondly, when you are lying down, you are again in the same position that all animals are, horizontal... more simple, more humble, less cunning, innocent. You can say things lying down which you cannot say standing up because standing up you are vertical, different from all the animals of the world; and this verticalness is your own discovery, it is not natural. That's why standing or sitting you get tired. Lying down you feel restful, relaxed; in the morning you are fresh, rejuvenated, because lying down you have dropped the artificial position that you have created: the standing up.

While standing up, very little blood moves through your mind because it is going against gravity. Less blood moves in the mind... the mind becomes more clever, more efficient, more cunning, more intellectual. It starts thinking about what it is saying, what will be the consequences, whether it is to be said or not -- all these things. But lying down you are in a relaxed situation, and your mind too is relaxed.

And the psychoanalyst sits behind the couch, you cannot see him. It makes a difference when somebody is watching you, you are more alert and more cautious: how to be, how to behave, what to say, what not to say? But when nobody is watching, and you are talking almost to yourself....

In fact, people are idiots to go to psychoanalysts and pay their great fees; and psychoanalysis is now the

most highly paid profession. You can do this lying down on your bed alone, but the difficulty is that you think talking alone looks like you are mad -- you need somebody to listen to you. But do you think the psychoanalyst is really listening to you? If he goes on from morning till evening listening to many insane people, what will be the outcome for him? Will he be able to sleep in the night? His life will become a nightmare.

I have heard about one young psychoanalyst who was a novice under Sigmund Freud. They were coming out of the office when the young man said, "You are so old... I am wondering. I'm young and healthy, but I get tired listening to all kinds of nonsense -- and we are not supposed to interrupt. So we have to just be there, and they go pouring all their garbage on us, one by one; this goes on the whole day. You are old and you have done this work your whole life. I wonder... what stamina you must have?"

Sigmund Freud said, "Forget all about stamina. Who hears? The moment they start talking, I start thinking of my own theories, taking notes about my own theories just to avoid them. Let them... they are simply talking to themselves. I'm only an excuse -- I'm just present, they feel they are talking to me. But it is tremendously helpful because when they go out they are fresh, they have thrown out much rubbish. They are freed from many unconscious wounds; they are cleaner, as if they have just taken a shower."

But in the whole world there is not a single man who is completely psychoanalyzed -- for the simple reason that you may unburden yourself twice a week, and give a tremendous amount of money, but in the remaining five days what are you going to do? You will again collect the same junk.

Your questions come out of the junk that you have collected in your mind. It is a different way of confessing: neither God is brought into it, nor is the forgiveness of God brought into it because those are absolutely fictitious -- and I don't want you to be dependent on any fiction. I want you to be absolutely independent and to be yourself. That's why instead of confessions I ask you to bring questions. And a confession has to be very long and is unnecessary. A question can contain the essence of a long conversation.

My effort here is not to answer your question, but to destroy it. So it is a totally different thing than whatever is happening elsewhere in the world. People answer a question to solve it -- I answer a question to dissolve it, to get rid of it, to destroy it so that it never bothers you again.

Taranga, you are right: it is not just your conditioning that makes you feel as if you are confessing when you start writing the question. It is certainly your conditioning that reminds you of confession, but every question is a confession -- whether you are a Catholic, or a Protestant, or a Hindu, or a Mohammedan, or a Buddhist, it does not make any difference. Your question shows your ignorance. People hide their ignorance, and by hiding they collect their ignorance. By collecting and hiding the ignorance, you cannot get rid of it; you go on becoming more and more ignorant.

As you grow older you become more ignorant because you become aware of areas of which you don't know anything. The child is the least ignorant -- he's innocent. He has not entered on the path of knowledge, or ignorance -- which is the same path. As you grow older, you start accumulating knowledge to hide your ignorance. You borrow knowledge to hide it, to cover it up; but the covered ignorance does not make you wise -- it simply shows your stupidity. Your so-called wise people are full of nothing but ignorance -- covered with beautiful, borrowed knowledge.

The authentic wise man is one who gets rid of all ignorance, and never allows himself to be burdened by borrowed knowledge; he gathers knowledge through his own experience. Your questions are tremendously helpful to get rid of your ignorance.

I want you to again become childlike, innocent, because from there you have taken a wrong route. I have to bring you back to the same crossroads from which you took the wrong road. Once you start feeling deeply in your heart that "I know nothing," you are finished with ignorance.

Now you can start searching for the truth which is part of your being. Now you can start searching for existential experiences of love, peace, silence, beauty, joy -- which are all part of your own being. You don't have to go to any library, and you don't have to go to somebody wiser. You have simply to go to your own innermost source from where your life arises, from the same source that your light will also arise.

You are asking, "It seems that I have an expectation that by telling you, you can free me."

By telling me, you are freed. I cannot free you, I am nobody's savior. That old crap about saviors, prophets, messengers... I don't belong to that rotten lot. By simply asking it, you have taken the first basic step of getting free of it. My work will be to destroy your question so that you don't allow it to enter in you again, so that you can say, "Enough is enough. Now get lost! You have tortured me enough."

Life does not consist of questions, life consists of mysteries which cannot be questioned and cannot be

answered. Hence, it is available only to the innocent. The knowledgeable one is as far away from life's mysteries as his knowledge is great. The humble, the simple, the innocent person is close to the source of life and light because there is nothing to take him away from it.

And you are also worried that you are "... abdicating responsibility by asking in this way? Perhaps it is not authentic asking?" Every asking is authentic if the question means something to you. If it does not mean anything to you, then even if the question is borrowed....

Once a professor came to me and asked, "One of my friends has fallen in love with a woman who is not of his caste." In this country, the caste is such a problem. "Now, what do you suggest?"

I looked into the eyes of the man and I saw that he was trying not to look directly into my eyes. I said, "It will be better if you send your friend. He can ask the question for you."

He was very much shocked. He said, "How did you know it?"

I said, "This is my whole business. The way you are asking it -- you seem to be emotionally involved, but you are being clever. One of your friend has fallen in love... YOU have fallen in love, but you don't even have the courage to ask the question. Forget all about love because one who cannot even ask the question -- how is he going to marry a woman who is not of his caste? And do you think these problems are like one of your mathematics problems: some friend is suffering, you take the answer from me, give the answer to him and everything is clear? You bring your friend."

He said, "Forgive me. I was telling a lie. I simply wanted to know the answer."

I said to him, "No question unrelated to the person and the context can have a right answer."

This is an example of an unauthentic question. The question is not the way he is proposing it. He wants to know the way, in somebody else's name. Or sometimes people start asking just to show their knowledge: their questions don't come from their ignorance, but from their knowledge. They have accumulated knowledge from books, from libraries, from universities; and that knowledge creates questions.

I was staying in a small village in the government guest house, because that was the only place in that village -- it was deep in the forest. Two old men came to me and they said, "We are childhood friends" -- they looked to be nearabout eighty years old -- "and we have been quarreling all our lives. We are neighbors as well as friends. The problem is that I'm born into one religion, and he's born into a different religion: I'm a Jaina and he's a Hindu. He believes in God and I don't believe in God. Hearing that you are staying here, we thought it is better... we have quarreled our whole lives: arguments, scriptures, quotations -- nothing solves it. Neither one becomes victorious. So we thought we should go to you and ask."

I said, "Your question is not authentic. Neither the Hindu knows there is a God -- it is bookish knowledge, hypothetical -- nor does the Jaina know there is no God; that too is the same kind of knowing. You are not different. Your conflict is absolutely futile.

"Your scriptures say there is no God, his scriptures say there is a God. He believes in that hypothesis, you believe in this hypothesis; but if you look deep down, you both believe in hypotheses. You don't belong to different religions -- you both belong to the religion of those who believe in hypotheses. You should have inquired, do you really have any experience, either one of you? Has the Hindu seen God? Has the Jaina seen that there is no God? Have you explored the whole universe and found no God?"

They looked at each other, and then they looked at me and they said, "Then we wasted our whole lives. You are right: he had no experience of God, I don't have any experience of no God. His hypothesis is different, my hypothesis is different; but we are both hypothetical."

Now, hypotheses are just fictions. A question becomes unauthentic when it comes out of your knowledge. A question is authentic when it comes out of your ignorance. But from wherever it comes, what I'm going to do is the same: I'm going to destroy it, dismantle it. I'm not going to give you the answer so that you can be free of the question, I'm going to shoot the question so that you will be free of the question.

You just need a clear analysis of your question: from where does it come, who has put it in you? It is not yours; but if it is yours, is it existential and not hypothetical? Either way it has to be destroyed.

There have been two processes going on in the world, since the very beginnings of humanity, to demystify existence. Science is doing this work in a more pragmatic, practical way; religion was doing the same work in a more hypothetical, fictional way. But both were trying to find answers for all questions. This I call demystification.

There has been a small current of different people, the mystics, who are neither scientists nor part of any organized religion. To me they are the most precious people the world has produced. Their whole effort is to not let anyone demystify existence because all demystification is false. Let existence remain a mystery because you can enjoy a mystery, you can sing songs in a mysterious world, you can love, you can dance.

In a demystified universe there will be no poetry, no songs, no dances, no love, no beauty, nothing to explore -- just go to the library, or go to the computer; ask the question and find the answer. There will be no self-realization, there will be no enlightenment, there will be no more Gautam Buddhas, any Chuang Tzu, any Kabir, any Jesus, any Pythagoras. All that is beautiful will disappear.

And moreover, the demystification, the very process, is based on wrong notions. You cannot demystify anything.

D.H. Lawrence, according to me, is one of the mystics of our contemporary world. I don't confine the word mystic only to the people who are religious. An irreligious person, an antireligious person, an atheist, it makes no difference: if they are in favor of the mystery of existence they are mystics. D.H. Lawrence was walking in the garden with a small child. He was asking questions, just as children go on asking question after question; and questions which even great philosophers cannot answer, and parents go on hushing them up, "Don't ask this question. When you grow up you will know the answer."

Once this was said to me by one of my father's friends. He was thought to be the most learned man in that area. He was a great scholar, indeed. Whenever I asked him anything, he would say, "Wait! Don't be impatient. When you grow up, you will know."

I went on growing up. The last time I saw him he was dying. I said, "Now I'm grown up, and you are fully grown up. Are you ready to answer my questions? If not, then at least confess your dishonesty... that you were cheating a small child because you didn't know; by growing up I have not come to find any answers. And you have become completely ripe, the fruit is just going to fall at any moment. You just tell me, have you found?"

Death makes people sincere. He opened his eyes, and he said, "Forgive me. It was just to protect myself and my reputation as a wise man. I had no answer for it. The truth is there is no answer about anything. All answers are created by clever and cunning people to pretend that they are wise and to reduce others as ignorant."

I said, "I'm happy that at least at the time of death you have confessed the truth. This makes you a wise man. Your whole life's learning has not made you wise, but this sincerity, this innocence at the moment of death certainly makes you wise. You lived in ignorance, but you are dying in innocence."

The little child asked D.H. Lawrence a strange question: "Why are trees green?" Now science can give a temporary answer; temporary, I say, because it is not really an answer but only postpones the question further. They can say, "Trees are green because they have a certain chemical, chlorophyll. Because of chlorophyll, they are green." But this is not the answer. Now the question will be: "Why do the trees have chlorophyll?"

It is the same question in a more technical jargon. The child was asking a simple question without jargon, "Why are the trees green?" And you think you have answered by saying that it's because they have chlorophyll. But why do they have chlorophyll in the first place, and not something else?

Mystery is not destroyed, only pushed back. The whole of science has pushed the mystery back. It has not been able to demystify it. Neither have all the religions of the world been able to demystify existence; they have found answers for everything, but all their answers are pseudo.

D.H. Lawrence was certainly a mystic. His answer to the child has made me immensely respectful towards the man. He said, "Listen, trees are green because they *are* green. Understand?"

The child said, "That's the right answer. They are green because they are green!"

The mystery remains the same. D.H. Lawrence had not tried to deceive the child by giving some phony answer. If he had been a scientist, then chlorophyll; if he was religious, then God made them green. But why did he make them green? Is he mad? Could he not make blue trees, yellow trees, red trees -- the whole spectrum of colors? And the gardens would have looked far more beautiful. This is very monotonous -- just green! Was he short of other colors -- was there too much green with him? So he painted all the trees green, and since other colors were in smaller quantities he painted flowers yellow, red, black... there are black roses, blue. He used all the colors for flowers, and that simply shows that the quantity of other colors was not enough to paint all the trees -- only green did he manufacture in a great quantity.

And he goes on painting, for century after century -- green.

The religious man would have answered, "God created them green." And there it ends. He has demystified the greenness of the trees. But the real, authentic, sincere people have not tried to demystify existence. On the contrary, they have made the mystery even deeper. They have made it miraculous.

Poetry confers on existence more mystery, painting confers on existence more mystery, music confers on existence more mystery, dancing confers on existence more mystery. To me, anything that makes the

existence more mysterious is the only true spirituality.

So don't be worried, Taranga, about asking questions. If they are confessions, it is good. They will relieve you, it will be a tremendous relief. If they are borrowed questions, then too it is better to get rid of them.

Man has to come to a state of consciousness where there is no question left. This state is the answer. There is no answer as such. This consciousness without any questions is the answer, because this consciousness is the most mysterious thing in the whole of existence amongst all its mysteries.

It is good that you have not been brought up in the Catholic church; it is a great blessing. But then you must have been brought up by other fools. It is very difficult not to be brought up by fools in the world, because every fool has taken some stand: Catholic, Protestant, Jewish, Hindu, Mohammedan.

Now poor children have to be born somewhere -- they cannot just jump from the sky onto the earth and declare that "I have come!" And because they had to be born out of mothers, and they have to live with the parents and the priests and the teachers before they can even start any conscious effort to know themselves, their whole mind is conditioned.

Confession can be a great psychological device. The Catholic church has misused it.

Just a few months ago, the pope declared that to confess to God directly is a sin. Strange, he has not supplied any reason, any argument, any proof for why man cannot confess to God directly. On the other hand, they go on calling you children of God -- and the children cannot confess to their father directly?

But it is a question of business. If people start confessing directly to God, who is going to go to the confessional booth in the church to confess to the priest? -- because the confession to the priest has many, many implications. First, he will fine you -- that puts ten dollars in the box for charity, for the poor. Secondly, he knows your secrets, your private life; you cannot leave the fold, otherwise he will expose you. You are being caught up in a psychological slavery. Thirdly, he reduces you into a subhuman existence. He takes away your pride, he destroys your dignity.

I have heard, that a priest had a great friendship with a rabbi and they had decided one Sunday that, after the church work was over, they would go to play golf. The rabbi came and waited outside in his car. Finally, he entered the church and asked, "What is the matter? Why are you being delayed?"

There was a long line of people who were waiting to confess -- that was the reason why the priest was delayed. So the rabbi entered from the back door into the booth and said to the priest, "This line will take the whole day!"

The priest said, "Let us do one thing: let me get ready for the golf game; meanwhile you sit in my place." There is only a small window, a hole, so that the person does not feel too humiliated. He confesses from the other side. The hole is there so his voice can be heard, his name can be heard, and the priest can talk to him and tell him how much fine he has to pay.

But the rabbi said, "I have never done such a thing, and in our religion there is no such thing."

The priest said, "It is very simple. You just wait and watch what I do; you do the same thing."

A man came and he said, "I raped a woman; I am very sorry. Pray for me to God to forgive me."

And the priest said, "Yes, my son, you will be forgiven; just put ten dollars in the poor box, and never do such a thing again."

The rabbi said, "Then you can go and get ready; now I have got the idea. It is a business thing -- nothing to be worried about."

The next man sat down, and he said, "I have committed two rapes."

The rabbi said, "My son, no need to worry; you put thirty dollars in the charity box."

The man said, "But that is too much! Last time I had raped a woman I was asked to put in ten dollars, and just in front of me you have told another man to put in ten dollars, so for two rapes -- twenty dollars. Why you are raising your rates?"

The rabbi said, "Don't be worried, but put in thirty dollars; ten dollars in advance -- you can commit one more rape and no need to come to confess."

Business is business.

The Catholic church has used confession, not to help people, but to strengthen the church. In this way they collect money, in this way they keep a hold over people because a person who has committed three rapes cannot now go to another fold; otherwise the Catholics will immediately expose him, that he is a rapist. And the priest knows everybody inside and outside -- that gives him immense power.

But confession in itself -- confession to the trees, confession to the stars -- just talking out your heart completely, saying everything that you are hiding from the world, will have a tremendous, psychologically healing effect. This is called a sin by the pope, and I call it a virtue.

What he calls a virtue is simply business. It is exploitation of poor victims who have first been made to believe -- by the sermons of the priests, and the Bible -- that "You are sinners if you do such and such thing." So first you make them guilty, then bring them to the confessional, then take money for it. And there is no God to pray to.

But talk to the universe, open your heart without anything held back, and you will feel a tremendous relief, a sense of cleanliness, purity, innocence. So if your questions feel like confessions it is perfectly good; don't feel guilty about it. Each question is a confession of your ignorance. And any confession of ignorance is good.

I am not going to make you knowledgeable, I am going to make you so ignorant that you can say, "I don't know anything." At that point, ignorance transforms into innocence, and innocence is the highest peak from which to be in communion with existence.

The teacher left her class alone for a few minutes and, on her return, was stunned to find that the students were all silent.

"Well, children," she beamed, "this is a pleasant surprise!"

"Well," volunteered a small boy, "you said that if you came back and found all of us sitting perfectly still and making no noise, you would drop dead."

Children have an innocence, and there is no higher quality than that.

Mr. Smith, the new teacher, was walking down the school corridor when a teenager called to him, "Hey, Smitty!"

Smith grabbed the youth by his coat, and said, "How dare you! In the first place, hey is for horses; and in the second place, I am a teacher in this school, and you should have the consideration and courtesy to call me Mr. Smith."

The youth looked dumbly at the teacher.

"Don't tell me," continued Mr. Smith, "that you don't know what consideration and courtesy mean."

"I did not even know," said the youth, "that hey was for horses!"

Just be so simple and so innocent...

The sage comes back, full circle; he again becomes a small child and looks at the existence with the eyes of a small child. And then everything takes a mysterious aroma.

That mysterious aroma is the only godliness there is.

BELOVED MASTER,
CAN "SOULMATES" EVER BE ANYTHING OTHER THAN "CELLMATES"?

Ramarshi, even if the soulmates can only be nothing but cellmates, that is a great achievement. They are intimate enemies.

Ordinary love is nothing but the other side of the coin: on one side is hate, on the other side is love. And the coin can be turned at any moment -- in the middle of the night. In twenty-four hours it turns many times. There are no soulmates, because to be a soulmate you first have to understand what the soul is; you don't even know that `hey' is for horses!

It is so clear that for our experiences of life we have learned only words -- love, soul, friendship -- but we don't know their meaning as experience, only as given in the dictionaries. And unless you know their meaning in experience, you are simply carrying empty words, dead words. Their corpses start stinking very soon.

About a soulmate... Joe, a gangster, all bandaged up and on crutches, meets his friend. "What happened to you?" Joe's friend asked.

"I was in a train wreck," explains Joe, "I collected fifty grand, and my wife collected twenty-five grand." "How badly hurt is your wife?" his mate asked.

"Ah," says Joe, "she was not hurt a bit, but even in the excitement of the wreck I had the presence of mind to kick her in the teeth."

These are the soulmates.

It is a very insane world in which we are living; where no education is given to people about the art of life, the art of love, the art of friendship, the art of silence, the art of meditation, and finally the art of death. These are the most essential things, and we are wasting almost one-third of people's lives in teaching them about a history which is just shame and nothing else. We are teaching them about geography, which is mostly man-made: nations and their boundaries, which are ugly.

We are not teaching them anything that can make their lives a search for truth, that can make their lives a rejoicing, that can fill their beings with so much fragrance that they will have to share it. Only in that sharing is there friendship, is there love, is there compassion. But we are keeping people from knowing this.

Our whole education is rotten. It certainly makes you clerks, stationmasters, postmen, police commissioners. It gives you a livelihood, but it does not give you life, and it does not give you love.

And just a livelihood is not enough to call yourself alive. I am reminded of Jesus, who says, "Man cannot live by bread alone." But your whole education teaches you nothing else but "bread alone" -- nothing more, nothing above, nothing beyond. Hence, you see so many accidents all around the world -- in every home. And it is because of our own stupidity that we go on allowing the society to do this harm to each individual.

This will be one of the significant things for all rebellious spirits -- to transform the whole educational pattern. One-third of our education should be concerned with livelihood; one-third of our education should be concerned with our well-being -- body, health, ways to stay younger and live longer. And one-third -- the last and the most important -- should be concerned with love, with death, and the secrets of life itself.

Only then will we have a wholesome education. And through that education, we can create a man and a society which will be healthy, youthful, loving, soulful, overflowing with joy, always ready to share with anyone -- because nobody is a stranger on the earth; the whole earth is one family.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #22
Chapter title: Laughter is divine

11 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
I BROUGHT MYSELF TO YOUR DOORSTEP AND THEN TRIED TO RUN AWAY, BUT YOU WOULD NOT

LET ME ESCAPE. NOW, SO MANY BELOVED FRIENDS AND FELLOW TRAVELERS HAVE HUGGED ME AND SPOKEN OF FEELING YOUR LOVE FOR ME WITHIN THEMSELVES, AND SO MANY FELT YOU DISSOLVE THEIR QUESTIONS IN MINE.
WHEN I LET THE MIND DIE IN TEARS THAT AROSE FROM THE HEART OF MY BEING, FOR A MOMENT, EVEN IN THE SOUND OF THE WIND DANCING IN THE TREES, I HEARD A GREAT SILENCE. I FEEL YOUR DEEP RESPECT FOR MY TRUE SELF, AND YOU HAVE HELPED ME TO BECOME REAL AGAIN. I AM AT YOUR FEET FOR THESE BLESSINGS; I GIVE MY LIFE TO THIS UNDERSTANDING. I DON'T KNOW HOW TO SAY IT -- THROUGH THESE TEARS MY QUESTIONS QUIET INTO PURE LONGING. FROM HERE, I DON'T KNOW WHERE... JUST YOUR BLESSINGS TO GO ON. I LOVE YOU.

Satyadharma, there are things which cannot be said but can be heard. There are ways of saying those things other than in words; they reach deeper, their significance is immense. The most important of those are the tears. No prayer has ever risen higher than the tears of man. No love has ever gone deeper than the tears of man. No gratitude has been wider than the tears of man. A small tear contains infinite oceans of significance, meaning, expressions, feelings, emotions, moods, which words are impotent to express.

Your tears have said everything that you wanted to say and perhaps they have said more than you are conscious of. Your tears are not only the expressions of your conscious, they are expressions of your whole being. They have your silences, they have your sadnesses, they have your blissfulness; their magnitude is endless.

So it was perfectly right that when you found yourself expressionless and words failed you, tears came to help you. They are the last resort as far as expressing the inexpressible is concerned. Now you are asking from here to where? It will like look an odd expression in language but the truth is -- and I have to say the truth without bothering about the language... listen carefully. My message is: from *here* to *here*. Your here has to become your only time, your only life, your only existence. These two words contain my whole philosophy: *here* and *now*.

They are not separate in existence. Here represents the space, now represents the time. The mystics have always experienced that they are one, but nobody has listened to the mystics. Perhaps man was not mature enough to understand the depth of their declaration that here and now are one. But modern physics, in the hands of Albert Einstein, has turned almost into mysticism. Nobody has noted the fact, because mystics don't understand modern physics and the physicists do not care about the mystics.

My concern is both, because I cannot see man as complete and whole unless science and religion are looked upon as one energy, experienced in a different way -- science in the objective way and religion in the subjective way -- but that which is experienced is one. It is neither matter nor God.

Friedrich Nietzsche has declared, "God is dead." I declare, matter is also dead. Between God and matter what has remained alive is just energy; and this energy is expressed in its purest forms as consciousness, and in its crudest forms as matter.

Modern physics has declared -- without declaring the death of matter -- that there is no matter at all. With the disappearance of matter and with the death of God, only one energy remains in the whole cosmos. Now time and space cannot be two. They have to be expressions of one energy.

The mystics have simply expressed the oneness of all. Physicists go into detail. Albert Einstein, especially, was the first scientist to come to the conclusion that time is the fourth dimension of matter. Matter has three dimensions, the fourth dimension is invisible and that is time, but it is not separate from matter.

So, from here to here is the journey; from now to now is the pilgrimage. It means you are to learn not to move but to remain still. In movement you are not going to find yourself, but in total stillness and silence you have already found it. And whenever you find it, it will be always here and always now.

Your tears are, without your knowing, preparing the way for this mysterious experience of the unity of time and space. You are not doing it, it is happening on its own accord. All that is great only happens, and all that you can do cannot be greater than you.

If you are seeking the truth, if you are seeking the soul, then you are seeking something bigger than you. You cannot manufacture it, you cannot make it, you can only allow it to possess you, to overwhelm you. The tears are a good beginning... and a mad dance will be a good end.

During the second German occupation of France, a peasant was captured. Now and then he got a letter from his wife who complained she was having difficulty with the farm. She had plenty of seeds, she said, but she was not able to plough the fields herself.

He wrote back, "It is all for the best, my dear, leave the fields unploughed -- that's where the guns are." Four days later, two truckloads of gestapo men descended on the farm and dug up all the acreage. Frantically, the wife wrote to her husband telling him what had happened and asked him what to do.
He wrote back a brief note, "Now plant the seeds."

You have just to allow existence; you need not put yourself to great trouble. Just be alert and wait. Existence itself wants you to become enlightened; it is not your longing, it has nothing to do with you. It is existence itself, through you, which is trying to reach to the stars. Allow it, don't prevent it. All that you can do, all that you are supposed to do, is not to prevent. Keep the doors open and let the breeze come in and let the sun come in. Allow the existence to use you as a vehicle, as a ladder to reach to the highest possibilities hidden within you.

All other desires are your desires. Desire for money and desire for power and desire for prestige are your desires; they are too small. Existence does not need money, what will existence do with money? Existence does not need power. It has all the power, infinite and eternal. Nothing more can be asked and nothing more can be added to it. What will it do with prestige, respectability, honor? These are desires of the small mind of man.

But enlightenment is not your desire. It is not part of your mind, it is coming from some deeper source, some higher source, from somewhere beyond. Of course, it is coming through you, but it is not from you. Allow it, don't stand in the way of the passion and the longing to become enlightened and liberated.

If you can do only this much, not to stand in the way, you have done more than can be asked. All that you have not even dreamed of will start showering on you with tremendous benediction, grace, contentment. Then tears will change into a dance.

My whole work is how to transform your tears into a dance.

BELOVED MASTER,
I'M PROBABLY ASKING FOR IT, BUT HERE GOES: ALL MY LIFE I HAVE NEVER TRAINED MY ARISTOTELIAN MIND IN ANYTHING. IS THIS A MISFORTUNE?

Mukta, Aristotle is the greatest misfortune that has fallen over the Western mind. I have renamed him, because I don't think Aristotle has been, in any way, a help in the evolution of human consciousness. On the contrary, he has been like a great disease. Hence I have named him Aristotelitis.

And you are thinking that this is a misfortune, that you have not trained yourself and your mind in Aristotelian logic! You are fortunate. It is unbelievable that being a Greek you could manage to escape from Aristotelitis, because it is so widespread. It is bound to be so, since Athens was the place from where Aristotle spread the disease his whole life.

He has made the whole Western mind, and if the West is going to destroy the entire world in a third world war, the whole credit will go to Aristotle, two thousand years ago; because he was the man who had sown the seeds which are now flowering, like nuclear weapons. The whole scientific approach is based on Aristotle's method.

Aristotle divides life into black and white. Either something is right or something is wrong. He does not allow any middle ground. He does not allow any other alternative. `A' is `A' and `A' can never be `B', that is his foundation. Either you are my friend or you are my enemy. Those who are not my friends are my enemies.

Aristotle's way of thinking is childish. Life is not so simple, life is like the whole spectrum of a rainbow -- all the colors and also the negation of all the colors and also the combination of all the colors. It is *more* than the rainbow because in the rainbow two things are missing, the white and the black.

It is very strange that for Aristotle only white and black exist. In reality, only white and black don't exist -- all other colors exist. Black is only the absence of all the colors and white is the presence of all the colors. Because all the colors are present, no color shows up.

You have to understand a little bit about the colors because they will help you to understand Aristotle and his fallacy. When you see the color white, it means all the rays that are falling on the object are being reflected. Nothing is left behind. You can try a small experiment: you can make a fan with seven wings with all the seven colors of the rainbow on it and connect it to electricity. Then let all the seven wings of the fan

move fast and you will be surprised -- all colors have disappeared, there is only a white wheel moving.

Small things in life... you don't think about them. Why do you always use a white umbrella in the sun? Because it returns all the rays outwards, it does not absorb. That's why in the hot summer under a white umbrella you feel cool, because the sun's rays don't enter. They are all reflected back. These are the two colors which are not included in existence itself, and these are the two colors on which the whole of Aristotelian logic depends: black and white.

The East never fell victim to any kind of Aristotelian logic. In the East not a single person ever proposed a logic which simply divides existence into black and white. Gautam Buddha proposes a logic which divides life in four. The alternatives become more, the choices become more. If somebody is not your friend, it does not mean he has to be your enemy. He may be simply indifferent or he may be simply ignorant. He may not know anything about you and your enmity at all. Or he may know, but he has no interest in your enmity; hence, he does not have any participation.

Mahavira's logic is perhaps the most perfect in the whole world. He accepts seven alternatives, the whole rainbow. Naturally his logic becomes as complicated as life itself. If you ask Mahavira any question, you cannot hope to get a yes or no answer. If you ask the same question to Aristotle, he will be absolutely ready, either yes or no, because those are the only two alternatives.

Mahavira has used a certain word in a way that is unique in the whole history of mankind. He never uses yes or no, because that creates the fallacy that life is divided in two; it is too simplistic. Mahavira always answers everything with a `perhaps' -- he keeps open other alternatives.

That's why he could not gather a great following. The greatest teacher, the most logical man, could not get a great following. Even today, his followers are not more than three and a half million. After twenty-five centuries, even if he had converted thirty-five couples, they would have produced that many children by this time. Three and a half million... for the Indians it is not a big job.

But he could not attract the ordinary mind. The ordinary mind found that whatever Mahavira says simply goes above his head. You ask him about God and he says, "perhaps." You want some solid answer, whether God exists or not, and he says, "perhaps." Perhaps what? What should we understand by perhaps? It does not mean God exists, it does not mean God does not exist. It simply means: it depends on you, from what aspect you look at it.

There is an aspect from which it is significant to say God exists; there is another aspect from which to say, significantly, God does not exist. And there is also a third possibility: to say that God exists and does not exist, together.

There is also a fourth possibility... just to remain silent; not to answer, because the question is unanswerable. And in this way he goes on. By the time he has finished his discourse about the seven aspects of God, you return home more confused than you had ever been before. Who is going to follow this man? About everything he begins with "perhaps." But he was the most logical man.

Twenty-five centuries ago he talked about the theory of relativity. It took twenty-five centuries for the West to understand -- when Albert Einstein brought the theory of relativity into the field of science. This man, Mahavira, must have had a tremendous insight into existence. He had no lab, nothing to experiment with except his logical correctness.

So, Mukta, you should not think that it is a misfortune. It is a blessing that you never got trapped into Aristotelian thinking. That has destroyed half of the mind of all humanity. It has made everybody look at life in terms of either/or, and life is much more mysterious. It is closer to Mahavira's `perhaps', than a simple yes and no.

I have heard about a great philosopher who had gone to challenge Mahavira about his philosophy of perhaps. And he said, "You give me any concrete example."

Mahavira said, "The whole of life is the example; but for your pleasure, just visualize in a court a judge asks you, `Have you stopped beating your wife or not? Answer yes or no, choose. Have you stopped beating your wife or not?' If you say, `Yes, I have stopped,' it means you were beating her. If you say `no,' it means you are still beating her. But it does not allow you any possibility to say, `I have never beaten my wife.'"

Life cannot possibly be answered in simple ways of yes and no. And now even the scientists in the West are getting rid of Aristotle. Particularly modern physics, after Albert Einstein, has dropped Aristotle and his logic. They have moved closer to Mahavira without knowing anything about Mahavira; because they have penetrated energy fields and they have found life is so complex, you cannot say yes, you cannot say no. You have to find something different, a third alternative.

One logician has suggested a new word, which is being used and becoming more and more current, and that is `po'. When you cannot say yes, when you cannot say no, say po. But po means `perhaps', it cannot mean anything else.

With Aristotle's logic, Euclid created a certain geometry, Euclidean geometry. And as Aristotle's logic is falling down, losing its credibility, two-thousand-year-old Euclidean geometry -- which is still being taught in the colleges and the universities -- is also losing its credibility in the eyes of great scientists. Because it was based on Aristotle's logic, the base has proved false and now a thousand and one questions have arisen about Euclid's geometry.

For example, Euclid says that the shortest distance between two points is a straight line. That is his definition of a straight line: the shortest distance between two points. Modern physics says that you cannot draw a straight line, because you are sitting on a globe. So though it may look like a straight line because it is so small, just go on increasing it from both the ends and finally you will meet again at the same point and you will say, "My God, it has become a circle."

If it becomes a circle when stretched from both the ends, that means that when you were thinking it was a straight line it was only a part, a small part, of a vast circle. No part of a circle can be straight. It has to be an arc, but the arc is so small that it is almost invisible to the eyes.

All the definitions of Euclid have fallen flat. A line is that which always has length, but you cannot draw a line which has only length. A point is defined by Euclid as that which has neither breadth nor length; but you cannot draw a point in actuality. Euclid is absolutely fictitious.

Mukta, you are also fortunate that, although you have been born in Athens, in Greece, you remained out of the contagious disease of Aristotle and Euclid. It is not a misfortune, on the contrary it is a great blessing.

Dick took a civil service examination for a job as a rural mailman. His examiner asked him, "How far is it from the earth to the sun?"

He considered for a moment and then said, "If you are going to put me on that route, I resign."

It is perfectly good that you resigned from being an Aristotelian, because that is the route from the moon to the sun. Dick misunderstood; so have you misunderstood, otherwise listening to me for so long you could not have asked this question. I have always been against Aristotle because he is not a mystic. He is not a poet, he is not a creative artist, he is not a musician, he is not a dancer. He is not a scientist either.

He had two wives, and he writes in his book on logic that women have fewer teeth than men. Now this is sheer stupidity. Having two wives, he could have said to Mrs. Aristotle `A', or Mrs. Aristotle `B', "Just open your mouth and let me count the teeth." That is a simple experiment, it does not need an atomic energy commission or a nuclear lab.

In his own home he had two labs already there; or if he was afraid he could have counted their teeth while they were asleep, and he should have done so before he was going to write about it. But he simply wrote a superstition which was prevalent in Greece and is still prevalent. It is simply a corollary of the belief that women cannot have equality with men, in anything, in any way... how can they have an equal number of teeth?

It seems that for centuries nobody has bothered. Men can be forgiven because they are all male chauvinists, but what were the women doing? Standing for hours before mirrors, at least one woman could have counted her teeth. But not a single woman has even raised the question. They also accepted the idea. Such is the mental slavery of the world. Once an idea becomes accepted, you simply go on accepting it. You stop inquiring whether it has any validity or not.

And even a man like Aristotle, who is called the father of Western logic... I cannot consider him as having a logical mind. He is as superstitious as anybody else. He simply accepted the idea that women have fewer teeth than men. A scientific mind would have inquired into the fact.

In fact I may be the first man in the whole history of mankind who did count the teeth of a woman, because my professor of logic was still insisting that when Aristotle says... and Aristotle is no ordinary man -- a great logician, the greatest the West has given birth to, and he must be right. I said, "I don't bother about whether he is a great logician or not." And I stood up and asked the girls in the class whether any girl was courageous enough to come out? I wanted to count her teeth.

They looked at each other. I said, "This is significant not just as a logical question. It is a question of women's equality with men. Somebody must dare, and if you don't come up here then I am getting four persons ready, outside of the class, to catch hold of one of you and forcibly count your teeth, because I

cannot accept this statement unless I have found it in truth, in reality."

Then, a girl, feeling very shy, stood up. The professor said, "What nonsense is this?"

I said, "This is not nonsense, you remain silent. If you want proof I will count your teeth also, otherwise keep quiet." And I counted her teeth. They were an equal number, there was no difference at all. And the professor became so angry with me that he threatened he would resign from the college. I said, "You can resign, but that does not mean that I have to accept some nonsense -- even though the nonsense is very ancient and spoken and written by a great name." Stupidity remains stupidity.

BELOVED MASTER,
SO OFTEN IN MY LIFE I HAVE STRUGGLED AND FOUGHT WITH THINGS UNTIL I REACH SUCH A POINT OF ABSURDITY THAT THERE IS NOTHING LEFT TO DO BUT HAVE A GREAT LAUGH AT MYSELF. WHEN THIS HAPPENS, THE ISSUES ARE FINISHED AND I AM JOYOUSLY FREE.
I HAVE OFTEN THOUGHT THAT IF I WERE TO BECOME ENLIGHTENED I WOULD PROBABLY WAIT UNTIL THE VERY LAST MOMENT TO GO, HAVE A GREAT LAUGH, PUT MY HEAD ON THE BLOCK -- AND BE GONE!
BELOVED MASTER OF THE ABSURD: DOES IT REALLY WORK THIS WAY? IF SO, CAN YOU SHOW ME ANY SHORTCUTS THROUGH WHAT SEEMS LIKE A LOT OF UNNECESSARY SERIOUSNESS?

Rafia, you are right. The so-called religions and their saints and sages have created much fuss, absolutely unnecessarily, about the art of life. There is no need to be serious about it. Seriousness is a sickness, and the true religion would not like you to be psychologically sick. It would like you to be physically healthy, to be psychologically healthy, because only in a healthy body, in a healthy mind, can a healthy soul be realized more easily.

Just remember the definition of health. When you don't feel your body at all, your body is healthy. You feel your head only when you have a headache. When you don't have any headache, you don't have any head either -- it is simply light, it has no weight. When your legs are hurting, you have them. When they are not hurting, they are absent. When the body is healthy... my definition of health is that you are absolutely unaware of its existence, whether it is there or not makes no difference.

And the same is true about the healthy mind. It is only the insane mind which is felt. When the mind is sane, silent, it is not felt. When the body and mind both are in a stillness, your soul can be experienced more easily, with a laughter. There is no need to be serious at all.

Particularly here with me, laughter is the way, seriousness is the hindrance. There are situations in which one feels serious, but if one is alert enough, one can laugh even in those situations.

Then laughter becomes a tremendously helpful technique in transforming you, a great alchemy.

Hymie Goldberg went to his doctor, feeling very run down due to worry over money matters. "Relax," the doctor ordered, "just two weeks ago I had another fellow who was upset because he could not pay his tailor's bills. I told him to forget them and now he feels great."
"I know," said Goldberg, "I am his tailor."

Now, there are situations... but if you are a little alert, even in the situation of Hymie Goldberg, you would have laughed, "This is strange! This doctor has suggested to my customer, `forget all about paying money,' and he is feeling great. And he is telling this to me and I am the tailor."

But such situations, such ridiculous situations, you will find everywhere. Life is full of such situations.

A man got on the bus with at least a dozen children. A little old lady asked him if they were all his.

"Of course not," the man snapped, "I am a contraceptive salesman and these are all complaints."

Just look around, you will find all kinds of situations. Learn the art of enjoying them.

Hymie Goldberg went to an art exhibition with Mrs. Goldberg. Hymie was gazing rapturously at a painting of a beautiful girl, dressed only in a fig leaf. The title of the painting was SPRING.

"Well," snapped Mrs. Goldberg, "are you waiting for autumn?"

Joe had been bitten by a dog. The wound was taking a long time to heal, so he went to see his doctor who ordered the dog to be brought in. Just as the doctor suspected, the dog had rabies. "I am afraid it is too late to give you serum," the doctor told Joe.

Joe sat down at the doctor's desk and begin to write fanatically. "Perhaps it won't be so bad," consoled the doctor, "there is no need to write your will right now."

"I am not making out my will," replied Joe, "I am just writing out a list of people I am going to bite."

If nothing can be done and I am going to be mad, then why not use the opportunity? Such a great opportunity....

Rafia, seriousness is not at all a part of my teachings. Enjoy life, laugh at the ridiculousness of things all around. Laugh the whole way to God's temple. Those who have laughed enough have reached; the serious people are still wandering with long faces.

Even God is not interested in serious faces. You just think of God. If all your serious saints have gathered in heaven for century after century, neither smiling nor laughing, not anybody cutting a joke... amongst those dead saints and all kinds of dodos, God must have committed suicide. Because it has been a great theological problem -- why God never created anything after he created man. And in the Middle Ages great theologians, particularly Christians, had written treatises upon treatises, pondering over the question of why he had not created anything more.

My simple answer is that after creating man he realized his mistake. Everything had been perfectly good, but with man everything became serious. Complaints, grumpy people, all kinds of fights, wars; and God must have realized, "If I had stopped before creating man, existence would have lived in peace and silence without any disturbance." But now, it is out of his hands.

Since then nothing has been heard about the fellow. Perhaps he may have survived a few days, a few months, a few years, a few centuries at the most... till the saints started arriving in heaven. Seeing those saints covered with dust, sad faces, any creator would have committed suicide out of shame, realizing that "This is my creation."

Rafia, you need not be a serious saint. You have to be a laughing artist, a laughing musician, a laughing dancer. Do whatever you feel like doing, but never forget that laughter is one of the most essential human qualities, which raises man to the divineness.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #23
Chapter title: Mind is a kind of insanity

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BELOVED MASTER,

Milarepa, violence can never be a part of the rebellious spirit for the simple reason that violence is the whole past of humanity -- and the rebel wants to discontinue with the past. Violence has been the way of life for millennia. Directly or indirectly we have lived under violence. Our armies, our police, our jails, our judges, our wars, our so-called great religions, all have lived in violence. And violence, reduced to its essentials, is irreverent towards life.

To me the religious man, the religious consciousness, is nothing but a deep reverence for life itself, because there is no God beyond life, there is no paradise beyond consciousness. Violence is a violation of both life and consciousness -- it is destructive.

The rebel is a creator; his whole philosophy is that of creativity. We have lived in destructiveness far too long, and what is the achievement? That's why I have made a clear-cut distinction between the rebel and the reactionary. I have also made a distinction between the rebel and the revolutionary.

The reactionary is the lowest category. He can never disconnect himself from the past. The past is his orientation, he reacts against it. But whether you are for it or against it, it remains your reference, your context.

The revolutionary is a little higher than the reactionary. He does not only react, he also has dreams of the future, he has his utopias. But as far as violence is concerned, the revolutionary down the ages has thought that right ends can be attained through wrong means.

I refute that contention. Right ends can be achieved only through right means. Through violence you cannot achieve a peaceful, silent, loving humanity. The violence will be in the roots, it will poison your whole superstructure.

The rebel has to be nonviolent out of sheer necessity. Unless he is nonviolent, he cannot be the vehicle of a peaceful, warless, classless humanity.

If you sow the seeds of violence, you cannot expect and hope that the flowers will not be affected by violence. Those flowers will come out of the seeds you have sown. So each violent revolution has created another violent society, another violent culture. It is disgraceful to see that we still need armies, that we still need nuclear weapons. It is undignified to see that we need the policeman, the court and the jail. A better humanity, a more conscious man, will get rid of all this nonsense that surrounds us and pollutes our whole being.

The rebel cannot be half-hearted. He cannot be a chooser; he cannot choose a few things from the past, and not choose a few other things. Past as a whole has to be completely denied. Only then can we get rid of barbariousness in humanity -- cruelty, violence and a deep-rooted disrespect for life and existence.
My approach is that of reverence for life.

The rebel will be ready to die, but he will not be ready to kill. It is the pride of man to die for a cause; it is animalistic to kill someone, however great the cause may be. By killing, you have spoiled it completely. And looking practically, the rebel is an individual against the whole world; even if he chooses to be violent, he will be crushed. The enemy -- the past -- has much more violent powers in its hands.

The rebel has to trust in love, has to trust in meditativeness, has to be aware of his immortality -- that even if his body is crucified he remains untouched. Here I am not talking only about political rebellion. I am talking about the individual rebel -- a spiritual phenomenon, not a political entity. And no spirituality can accept violence as a means to attain the end.

Violence is simply out of the question as far as my rebellion, my rebel, is concerned. He cannot destroy, we have destroyed enough. He cannot kill, we have killed enough. It is time to stop this whole idiotic way of life. We have to come out of this darkness into the light. Even if it costs you your life it is perfectly good... because my rebel will be basically a meditator.

I am not conceiving of my rebel without meditation -- that is his essential experience. And once you understand that you are immortal, who is worried about being killed? And if millions of meditators are ready to open their chests before the guns of the old and the rotten past, there is a possibility: perhaps it may also bring a change of heart in those people who have these destructive weapons in their hands.

Rebellion has not been tried on a vast scale. Just with the effort of millions of people meditating, loving silence and peace, and destroying all kinds of discriminations which create violence, we will be making the space, the gap, the discontinuity that can save man and life on this planet.

BELOVED MASTER,
THE OTHER DAY, YOU SPOKE ABOUT THE MIND AS OUR GREATEST ENEMY, SAYING THAT IT IS THE CREATOR OF SUFFERING. CAN IT ALSO BE THE CREATOR OF JOY?

Arhata, the mind can only create suffering -- to create joy is beyond its capacity, because joy simply means rising above mind. Mind cannot rise above itself. It would be as foolish as if you were pulling yourself up by your shoestrings. The very structure of the mind is not made by you, and it is not made by existence.

You bring a blank check; whatever is written on that blank check is by others. They teach you competitiveness, they teach you guilt, they teach you jealousy, they teach you fear. They prepare the whole ground for suffering and anguish and anxiety. You have to go beyond the writings of others.

Your mind is nothing but a by-product of the society in which you are born, it is the society speaking through you. It is not you -- you are hidden behind the mind.

Unless you enter behind, or go beyond, you will not know what joy is. Joy is your nature, but the mind will not allow you to live according to your nature. The mind will interfere on every step. As mind exists today, there is no possibility for it to be a creator of joy.

But the new man may be courageous enough to leave the children in absolute freedom, help them to be on their own, help them to search whatever they want, give them questions but not give them answers, give them a quest but not give them goals. Then there is a possibility, in the future, that mind may not obstruct you from going beyond it. It cannot create joy even then, but it can allow you to move beyond without any hindrance. That is the best it can do; and beyond it you are joy, you are bliss, you are truth.

Mind is a kind of insanity because it is carrying so many impressions which are conflicting, contradictory. It has got impressions from your mother, and also from your father; and they were both fighting continuously, and they both have given their minds and heritage to you. It has got impressions from the neighbors, it has got impressions from so many teachers in the school, in the college, in the university. It is a crowd of unrelated, irrelevant, inconsistent thoughts -- it does not have any organic unity. It is a miracle that somehow you go on keeping yourself together.

It would have been a great thing if God had also created a small window in your head so anybody could look inside... what is going on? And then you would have found that everybody is mad. People are holding in their madness; sometimes it becomes too much and they lose control.

According to psychologists, the madman and the normal man are not different qualitatively. The difference is only of degree: the normal man is normally mad, and the abnormal man is abnormally mad. They both are mad. One is still in control of his madness. But everybody is almost a borderline case; any moment, just a single step more, and you have stepped into the psychiatric hospital.

Paddy climbs up a flagpole and begins shouting obscenities at the top of his voice. Soon the cops come along, arrest him, and charge him with disturbing the peace. He is sent to the psychiatric hospital for an examination. "How do you explain your behavior?" asks the doctor.

"It is like this, Doc," replies Paddy, "if I did not do something crazy once in a while, I would go nuts."

Just watch yourself. Once in a while you are also doing something crazy; perhaps not in public... in your bathroom, otherwise you would also go nuts. A little release once in a while helps. And we have socially-accepted releases. Have you seen the people at a football match? They may not be seeing the actual football match, they may be seeing it only on the television, and you can see they are going crazy. I know about one man who was jumping up all the time before the TV set, and finally he took up the TV set and crashed it into the wall. I said, "What happened?"
He said, "My team lost the game."
I said, "Why destroy the TV set?"
He said, "I had to do something."

Everybody, if he watches himself, is doing something crazy just to avoid going nuts. You can hold only so much.

One California university has studied, for a year, the results of football matches, boxing matches... what they do to the public minds. Crimes rise fourteen percent; there are more murders, more rapes, more thefts --

in every direction, all crimes start rising immediately. And this fourteen percent increase remains stable for almost one week after the match is finished. What has the match done to the people's minds?

And can you think this society is sane? -- which has boxing matches where two persons are being almost barbarous to each other, hitting on their noses, blood coming out. And thousands and thousands of people are watching so attentively, breathlessly -- as if something great is happening -- shouting madly, starting to fight amongst themselves. If somebody is shouting against your favorite, immediately fights break out amongst the spectators. And why do we have such ugly games?

We know that everybody condemns the Romans who used to throw human beings, the criminals, before the hungry lions. And thousands of civilized Romans, aristocrats, used to watch it. It was in Rome that great stadiums were first created. The reason for creating those stadiums was to watch hungry lions killing poor criminals. Is there any way to call these people civilized, cultured? Is there not some psychological background behind it? Are they not enjoying something which is unworthy of any human being? Are they not identifying themselves with the lion and enjoying a good meal?

And Roman culture was at its pinnacle; even the emperor and his wife, the prince and the whole royal family used to come to see -- to them it was a game. But we are not different either. In Spain they are enjoying bullfights. They raise bulls, and then human beings are fighting those bulls; most of the animals get killed or at least badly hurt. And what are these thousands of people doing?... leaving all work aside, nothing is more important than to see the bullfight.

People who can afford it come from all over the world to Spain to see these bullfights; and boxing is just as barbarous. These are our ways of releasing our craziness in installments so it does not get accumulated to a point where we are no more in control, where it becomes the master and we are in its control. That becomes madness, the difference is only of degree.

Only meditators have been found, down the centuries, not to have become mad. Because the meditator knows how to go beyond mind, he knows how to go beyond madness. He does not collect all kinds of crazy things; on the contrary, he continuously cleans his mind, throws away all rubbish that just goes on collecting in life, naturally.

You clean your house every day, but you have not thought of cleaning your mind every day. Just as your house collects dust -- which is not dangerous unless it is radioactive, which is also a man-made danger -- your mind also collects all kinds of junk, and you go on piling it up. A day comes... suddenly the pile is bigger than you, more powerful than you, starts dictating to you; you have to listen to it, otherwise it will not leave you in peace.

Arhata, mind cannot be a creator of joy. At the most it can be just a passage for the joy from the beyond to descend... and reach even to the very fibers of your body.

In the busy New York traffic, a taxi driver ran into the back of the car of Dr. Kendall, a psychiatrist. Dr. Kendall jumped out of his car, shook his fist at the cabby and screamed, "Why the hell can't you look where you are going, you idiot?"

Then suddenly, he remembered his profession. He looked tenderly at the taxi driver, and said softly, "Let me put it this way -- why do you hate your mother?"

He was a psychoanalyst doctor, and the psychoanalyst is obsessed with the idea of hating your mother, of hating your father. Anything goes wrong, the first thing is, "Why do you hate your mother?"

So now he is speaking his professional, cultured and educated language. But he had forgotten it for a single moment when he jumped out of his car and shouted, "Why the hell can't you look where you are going, you idiot?" That was authentic -- the second statement is stupid, although it is professional.

The psychoanalyst noticed a parrot perched on the farmhouse roof. He ran to fetch a ladder, climbed onto the roof, and was about to clap his cap over the bird, when the parrot fixed him with a beady eye and asked, "What the hell do you think you are doing?"

"Gosh, I didn't mean nothing," said the psychoanalyst. "I thought you was a bird."

Even a man who is well educated... but all education remains part of the mind; it does not make you more alert, more conscious, it simply fills you with information. It treats you like a computer, and it is now well known that computers also can go crazy.

It was thought before that computers cannot go crazy, but it has been found that that was a wrong idea -- computers can go crazy, can go mad.

In Japan, robots have killed ten human beings, for no reason at all. The robots just went crazy -- because the mind and the computer are not different things. The mind is produced by biology, and the computer is produced by us. But their functioning is the same; too much information gets entangled, too much anger repressed becomes murderous, too much suppression of your natural instincts becomes perversion.

So you go on keeping a beautiful profile, a beautiful mask, and behind it you are accumulating all kinds of dangerous possibilities which can explode at any moment. Every man who is not a meditator is vulnerable and can become a madman.

BELOVED MASTER,
YEARS AGO IN MY SEARCH FOR TRUTH I LANDED UP IN ABSOLUTE MADNESS, AND HAVE SEEN THE INSIDE OF MANY HOSPITALS FOR THE SO-CALLED MAD. THERE ARE NO WORDS TO DESCRIBE... EVERY TIME I TRY, I FIND MYSELF IN PAIN AND TEARS.
MASTER, I AM WONDERING: WAS IT ALL IMAGINATION THAT SOCIETY THOUGHT ME MAD, OR DID I LOOK BEYOND, AND WAS JUST NOT ABLE TO HANDLE IT?
WHAT IS THE VERY SOURCE OF THOUGHTS?

Deva Sukuvar, it is unfortunate that society only introduces you to the world of the mind; and madness follows as a shadow with the growth of the mind. The society does not introduce you to meditation, because that is the only way to be absolutely certain that you will never go mad, that you will always remain master of your actions. But there are reasons why the society is interested in the mind, and not in meditation.

The society's whole interest is in how to exploit you, how to enslave you, how to use you in a more efficient way, almost like a machine. It gives you all the education just for these hidden, secret aims. It prevents you from knowing anything about meditation.

It is afraid of meditation, for the simple reason that a meditator starts living a life of freedom, a life which has its source within himself. He does not care about respectability, honor, money, power. All these things become trivia, because the meditator knows real, valuable things: he knows silence, he knows peace, he knows love, he knows a dancing heart, he knows the music that is within his own being and also outside of him. He becomes aware of all these treasures.

Now money is like children's play; power is violent, brutal, barbarous. Anything that needs to be competitive he will not participate in, because every competition means enmity, every competition means putting somebody down. Your victory is going to be somebody's defeat, and he cannot conceive that he can be the cause of anybody's defeat, sadness and suffering. He becomes a dropout from the competitive, egoistic, money-minded, power-oriented society.

Hence every society has been afraid of meditation. They teach you things which, taken to the extreme, are bound to create insanity in you. And once you are a participant in their game, there is no way not to go to the extreme. One thing leads to another, one step to another step.

You want to reach the peak, you forget completely that what you are doing is being very destructive to your own being -- and you cannot be destructive to others without being destructive to yourself. Your jealousies, your anger, your greed, all accumulate like wounds inside you. Sooner or later... there is a limit that you can tolerate; once that limit is crossed, the same society which has created the insanity in you puts you in an insane asylum.

And have you ever heard that anybody comes out cured from your insane asylums? Have you ever heard of anybody who is cured by years of psychoanalysis? I know people who have been, for fifteen years or even twenty years, into psychoanalysis, wasting treasures. Now they have become addicts; their basic problem is still there but a new problem has arisen: they cannot live without psychoanalysis. Psychoanalysis has become a drug. Twice a week or three times a week they need psychoanalysis.

But nobody is cured, because the function of psychoanalysis or psychiatry -- or any other therapies used in insane asylums -- is not to cure you. It is just to make you normally insane so that you can go back to work, so that you can be again useful to the society, so that the society can again exploit you. They are simply pushing you back within the limit so you can function efficiently.

This is not cure; any small incident and you may cross the line again. Your wife dies, your child dies, your business goes bankrupt and again you are back beyond the sanity line. In fact the society is not sane, and its whole education and culture is not for the sane.

The rebellious society of my vision will first discipline every child more in meditation than in anything

else, because the child is the most capable of being meditative. The child is innocent, unburdened, unworried, he has no thoughts, no memories, no wounds, he is still unscratched.

The first thing that should be as a foundation for his whole life is the art of meditation; anything else should come later on. First, make sure that he knows how to get out of the mind, to get out of the jungle of thoughts any moment he wants. Then there will be no need of any madhouses and no need of any psychoanalysis, no need of thousands of people suffering unnecessarily... the society is responsible.

BELOVED MASTER,
AT WHAT POINT DID THE HUMAN MIND BECOME PERVERTED?

Shakti Agita, the human mind became perverted when it started following priests and politicians against its own nature. Perversion happens the moment you go against your nature. You cannot throw your nature out of the window; it is within you. But if you go against it, its natural expression is closed. And when the natural expression is closed, the unnatural energy starts finding some other way, it has to come out.

For example, celibacy creates millions of people who are perverted. Their perversion is rooted in their idea of celibacy; then homosexuality arises, lesbianism arises, sodomy arises, pornography arises. And now all that perversion has brought a new disease in the world, AIDS, which knows no cure. Still, no man of any importance is saying that it is because of celibacy -- because that means irritating and annoying all the religions.

I have never thought that humanity is so poor that there are not even a dozen people who will say the truth -- that when the time comes they will not hesitate to risk all their respectability. But I am utterly disappointed in the intelligentsia of the world, nobody is saying that it is celibacy that should be made a crime. On the contrary, governments are making laws saying that homosexuality is a crime. You are making the symptoms a crime, and nobody is even asking why people turn out to be homosexuals, and who are the people who turn to homosexuality in the first place?

The monks, the soldiers, the prisoners, the boys living separately in university hostels. They become sexually mature at the age of fourteen and they have to wait at least ten more years for their marriage. And the biologists have found that men's sexuality, their sexual energy, is at its peak when they are nearabout eighteen years of age. By the time they get married they are already going down.

And when they were at the peak of their energy, you prevented them from meeting girls; and the same is the situation of the girls. You don't allow mixed hostels, otherwise there would be no homosexuality. You don't allow nuns and monks to live in the same monastery, otherwise there would be no need for homosexuality. Destroy the basis and the perversion disappears.

Shepherds living far away in the forest or in the mountains, alone with their sheep, start making love to the sheep. That is sodomy; they can't even find a man, they are so alone there, and their sexual energy wants some way to be relieved.

Perversion has been around man since religions began dominating. They started giving disciplines to people without any understanding of human nature, without any knowledge of human psychology. They are still doing that, and they are forcing governments to make homosexuality a crime punishable by at least five years in jail. And the strangest thing is, in the jail, homosexuality is the most prevalent thing. So by sending homosexuals into jails, you are giving them new pastures, new possibilities. But nobody will say that celibacy is the cause, because all the religions preach celibacy.

Perhaps I am the only person who is saying that celibacy should be completely banned, and that all monks and all nuns should be made to live together. This unnaturalness should be prevented.

Just a few days ago a Jaina nun, just twenty-two years old, but courageous enough, escaped from the fold. She wrote a letter to her father, saying, "Don't search or seek for me, otherwise I will expose everything that goes on inside the monasteries. I have suffered so much torture, so much indignity; I have been exploited sexually and in every other way. And we go on showing the face of celibacy and receiving the respect of people.

"I was forced to become a nun when I was only nine years old, and I had no idea what was happening. Now I am an adult, I don't want to remain a nun, it is absolutely unnatural and ugly. Everything goes on from the back door, and we have to be hypocrites; I hate this kind of life."

But the government is supporting the Jainas. They have arrested the man with whom the girl has

escaped. They have arrest warrants for the girl, and the family wants the girl to be returned to the fold. If she does not want to go back to the fold, she should come back to the family. The girl simply does not want to have any relations with those parents who forced her to be a nun when she was only nine years old.

Now the whole Jaina community near Indore and Bhopal, where this case has happened, is in such an uproar because they are afraid that the girl may expose everything that goes on behind the curtains. And the government is supporting them -- the magistrate has issued an arrest warrant.

It is a strange world; the politicians are interested only in the votes of the Jainas, and that area is one of the richest Jaina areas. All the richest people there are Jainas, so all the money for elections comes from them; the politicians cannot annoy them.

The situation is absolutely clear, that the girl is now of age and she has every freedom and right to decide what way of life she wants to live. If she does not want to remain a nun you cannot force her -- by police, by law or by the court -- to live a life which she does not want to live, which she hates to live. Now the governor of Madhya Pradesh has appealed that, wherever that girl is hiding, she should be delivered to the nearest police station, and nobody should give her any shelter. And we call this twentieth century a civilized century, and we call this world democratic?

Perversions arise because religions are against nature. And God is the most important cause of all perversions. Those who want perversions to disappear, have to declare the death of God, because only with the death of God can those religions disappear and leave man in freedom to live according to his nature.

Elsie the Cow was on one side of the fence, and Ferdinand the Bull was on the other side. Elsie gave Ferdinand a wink, and he leaped over the fence to her side, "Are not you Ferdinand the Bull?" she asked.

"Just call me Ferdinand," he said. "The fence was higher than I thought."

That's how things become perverted.

Religion has proved to be the greatest man-made calamity, a disaster, a suicidal attempt by man himself. It has created institutions which are all unnatural: celibacy on one hand, marriage on the other hand. And they have praised marriage as highly as possible. Marriages, they say, are made in heaven... but ask the married people -- they live in hell. It is strange, marriages happen in heaven, and married people live in hell. But to say anything against marriage annoys even those people who are living in hell, and they will not raise their hands in support.

I have heard about Leo Tolstoy, Chekov, and Gorky, three great novelists of Russia before the revolution. They were sitting in the garden of Leo Tolstoy just talking about things and, by the way, they started talking about women. Chekov said something, Gorky said something, but Tolstoy remained silent. They both turned to him and said, "Why you are not saying anything about it?"

He said, "I will say, but I will say only when one of my feet is in the grave. I will say it and jump into the grave, because if I say anything and my wife hears it... I am already living in hell, why make it even worse? I will just keep quiet."

Hymie Goldberg knocked on the door of the psychiatric hospital. A nurse answered the door, and he asked whether any of their patients had escaped recently.

"Why do you want to know?" asked the nurse.

"Well," said Goldberg, "someone has run off with my wife."

Okay, Maneesha?

Yes, Beloved Master.

The Rebel

Chapter #24

Chapter title: A questionless silence

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BELOVED MASTER,
IS IT POSSIBLE TO MEDITATE WITHOUT ANY TECHNIQUE?

Deva Maturo, the question you have asked is certainly of great importance because meditation, as such, needs no technique at all. But techniques are needed to remove the obstacles in the way of meditation. So it has to be understood very clearly: meditation itself needs no techniques, it is a simple understanding, an alertness, an awareness. Neither alertness is a technique, nor awareness is a technique.

But on the way to being alert, there are so many obstacles. For centuries man has been gathering those obstacles -- they need to be removed. Meditation itself cannot remove them, certain techniques are needed to remove them. So the work of the techniques is just to prepare the ground, is just to prepare the way, the passage. The techniques in themselves are not meditation. If you stop at the technique, you have missed the point.

J. Krishnamurti was insisting his whole life that there is no technique for meditation. And the total result was not that millions of people attained to meditation; the total result was that millions of people became convinced that no technique is needed for meditation. But they forgot all about what they were going to do with the obstructions, the hindrances. So they remained intellectually convinced that no technique is needed. I have met many followers of J. Krishnamurti, very intimate ones, and I have asked them, "No technique is needed -- I agree absolutely. But has meditation happened to you or to anyone else who has been listening to J. Krishnamurti?"

Although what he is saying is essentially true, he is saying only the positive side of the experience. There is a negative side also. And for that negative side all kinds of techniques are needed -- are absolutely needed -- because unless the ground is well prepared, and all the weeds and wild roots are taken away from the ground, you cannot grow roses and other beautiful flowers. Roses are in no way concerned with those roots, with the wild plants that you have removed. But the removal of those weeds was absolutely necessary for the ground to be in a right situation where roses can blossom.

You are asking, "Is it possible to meditate without any technique?" It is not only possible, it is the only possibility. No technique is needed at all -- as far as meditation is concerned. But what are you going to do with your mind? Your mind will create a thousand and one difficulties. Those techniques are needed to remove the mind from the way, to create a space in which the mind becomes quiet, silent, almost absent. Then meditation happens on its own accord. It is not a question of technique. You don't have to do anything.

Meditation is something natural, something that is already hidden inside you and is trying to find its way to reach to the open sky, to the sun, to the air. But mind is surrounding it from all sides; all doors are closed, all windows are closed. The techniques are needed to open the windows, to open the doors. And immediately the whole sky is available to you, with all its stars, with all its beauty, with all its sunsets, with all its sunrises.

Just a small window was preventing you... just a small piece of straw can go into your eye and it will prevent you from seeing the vast sky because you cannot open your eyes. It is absolutely illogical that just a small piece of straw or sand can prevent you from seeing the great stars, the infinite sky. But in fact they can -- they do.

Techniques are needed to remove those straws, those pieces of sand, from your eyes. And meditation is your nature, is your very potential. It is another name of alertness.

The young father, taking his baby for a walk in the pram in the park, seemed quite unperturbed by the wails emerging from the pram. "Easy now, Albert," he said quietly. "Keep calm, there's a good fellow."

Another howl rang out. "Now, now, Albert," murmured the father, "keep your temper."

A young mother, passing by, remarked, "I must congratulate you. You certainly know how to speak to babies." Then, patting the baby on the head, she cooed, "What is bothering you, Albert?"

"No, no," cried the father. "His name is Johnnie; I am Albert."

He was simply trying to keep himself alert: "Albert, don't lose your temper." He does not want to forget, otherwise he would like to throw this baby into the lake.

Meditation is simply awareness without any effort, an effortless alertness; it does not need any technique. But your mind is so full of thoughts, so full of dreams, so much of the past, so much of the future -- it is not herenow, and awareness has to be herenow. The techniques are needed to help you to cut your roots from the past, to cut your dreams from the future, and to keep you in this moment as if only this moment exists. Then there is no need of any technique.

Hymie Goldberg was visiting his friend, Mr. Cohen, who was dying. "Do us a favor," said Hymie Goldberg, "when you go to heaven could you find a way of letting me know whether they play baseball up there?" Mr. Cohen said he would certainly try to contact his old friend if at all possible.

Only a few days after Mr. Cohen died, Hymie Goldberg had a phone call. "Hello, Hymie," said Mr. Cohen. "It is your old friend here."

"Cohen? Is it really you?" asked Hymie.

"Sure," answered his friend. "I have some good news and some bad news. First, there sure is baseball in heaven. And the bad news is that you are pitching next Sunday."

Life is a complicated affair. There is good news, and there is bad news. The good news is that there is no need of any technique; but the bad news is, without any technique you are not going to get it.

BELOVED MASTER,
SOMETIMES I FEEL JEALOUS WHEN YOU ARE ANSWERING QUESTIONS OF MY FELLOW TRAVELERS, ALTHOUGH THEY ARE MY QUESTIONS AS WELL. I AM AWARE THAT THIS IS MY GREED AND IMPATIENCE, AND THE EGO'S LONGING FOR ATTENTION. I FEEL SORRY FOR MY LACK OF GRATITUDE, AND LACK OF BEING SILENT.
YOU, BELOVED MASTER, ARE SHOWERING YOUR LOVE ALL OVER -- MORE THAN I AM READY TO RECEIVE. I DO NOT HAVE ANY SIGNIFICANT QUESTION IN MY MIND RIGHT NOW; I JUST WANT TO PUT THIS OUT.

Dhyan Prita, you have not asked any question. That does not mean you don't have any questions; that can only mean you have so many questions that you cannot figure out which one to ask. Because not to have questions is to have found the answer. There are millions of possible questions, but there is only one answer. There are not many answers, there are not answers for each question. Only one golden key opens all the doors.

You feel jealous when other sannyasins are asking questions. That is a clear-cut indication that you have many questions boiling within you but you don't have the courage to expose yourself. You don't want to let people know that you are not knowledgeable. You are a hypocrite; you are trying to show that you know all the answers -- you don't have to ask any question to anybody.

If you had certainly finished with all the questions, there would not be any jealousy. Your jealousy is very indicative. But you also cannot resist, that's why you have asked without asking a question. You cannot resist the temptation of getting my attention, and everybody else's attention. That is an ego-desire.

Now you are in a dilemma: if you ask a question, you show your ignorance. That you don't want. You can wait till someone asks the question -- and somebody is bound to ask. You just need enough patience. But you also want to draw my attention, and everybody else's attention, towards you. Now there is no other way unless you ask a question.

You have found a very clever way. You have simply described the situation -- and without asking a

question. So you have saved your knowledge and you have fulfilled your desire of getting attention. But this is not going to help you. Your ego has to be destroyed, not to be nourished. You have to look at yourself, you must be carrying a mess around with you: questions that you cannot ask, and a tremendous desire for your ego to be nourished and fulfilled. I feel immense compassion for you. You are sick.

And this is a kind of sickness that has been chosen by you. If you want to drop it, you can drop it right now. And all the clouds that are around your consciousness will disappear. From tomorrow, be simple and innocent like a child. Ask any question, howsoever stupid and silly it appears to be. And ask, not for getting attention; ask in search of the answer, of the ultimate answer.

Auntie Mabel's husband was laid out in the funeral parlor. Suddenly, she decided she did not like the brown suit her husband had on. "I see another man wearing a blue suit in the next parlor," Auntie Mabel said to the funeral director. "Blue was my hubby's favorite color, and I would like him laid out in a blue suit."

The funeral director told Auntie Mabel to return in an hour, and the change would be made. She returned after the hour, and found her husband now lying in a blue suit. And the other man in the next parlor was wearing a brown one. "However did you manage to change the suits?" Auntie Mabel asked the funeral director.

"I did not change suits," he replied. "I found it was easier just to switch heads."

That's all you need -- just to switch your head. Change with anybody. Changing the gown may not help -- just change the head, switch the head. You are feeling jealous of others; just find a person of whom you are really feeling jealous. Then switch the heads. And remember, Dhyan Prita, that it is a very difficult and complex situation.

I have always told an ancient Sufi story to my people. A Sufi mystic had prayed for almost fifty years -- and Mohammedans pray five times a day. And each of his prayers consisted only of one desire:

"Lord, why are you so unkind to me? Because I see everybody is happier than me. Only I am miserable. And I don't ask much, I simply want... can't you change my destiny with somebody else? Anybody will do. I don't even ask for a certain person, because I know in this whole place, everybody is in a better position than I am. They smile, they laugh, they giggle, they enjoy, they dance, they sing... and all I do is pray five times a day -- and the same prayer for fifty years. And you are completely deaf; it is time you should hear me."

And that night he went to sleep and saw in a dream... a strange dream he had never seen; a dream in which he heard a voice from the skies, telling the whole town where he lived, "Take out all your miseries, all your sufferings. Put them in a bag, and bring the bag to the mosque in the center of the town."

The mystic thought inside himself, "Perhaps my prayers have, after all, been heard." He was immensely happy. He collected all his miseries -- they were not many because he had not much time to create many. Prayer five times a day, and the same prayer.... You need some time to create misery, suffering. You have to go out in the world, find people who can help you to be more miserable, pay for it -- because nothing is without payment, everything costs here. And he was a mystic, so he always remained in the mosque, either reading the holy scriptures or praying to God.

Naturally, he had not much misery. So just a small bag... and he rushed towards the mosque, and on the way he found people dragging such big bags. He said, "My God!" And he looked at their faces -- these were the people he was feeling jealous of, these were the people who were always giggling and laughing, playing cards and going to the movies, gambling, going to the races. And he used to think that these are very happy people.

"What have I done? Now I am going to get into more trouble." He looked at his bag, it was so small. And these people had such big bags that they could not hold them in their hands, they had to drag them on the road. And because he had a small bag he was faster, he met many people; and the more he saw, the more he became afraid. He saw a few people dragging two bags in both their hands. He said, "My God! What have I done? Now what is going to happen?"

And when all the people had entered into the mosque, another voice from the sky was heard. "Now, put your bags by the side of the wall. Then the lights will go off and an order will be given that you can choose any bag you want. In the darkness it will be easier, so you can choose any. Everybody is free to choose."

And the voice said to the mystic, "Don't be worried, it is not only you who has been praying for fifty years. You are the most nagging one, that is true, but all these people have also been praying, `Why have

you given so much misery to me when others are enjoying life?'"...

Because everybody sees himself in totality, everybody sees himself in his inner being. And everybody sees others in their partial expressions -- and only from the outside. So nobody sees their wounds, and nobody knows their anxieties and their anguishes; people know only their false smiles.

The mystic was very much afraid. He had to put down the bag according to the order, but he sat by the side of the bag because, in the dark, if somebody else... and everybody must be watching his bag, it is so small that anybody would like to choose it. So it is better to keep your eyes on your bag and as the lights go off, before the order, just pick up your bag and keep a hold on it, because in the darkness people may try to snatch it away, seeing that their bags...

But he was surprised that not only he was sitting by the side of his bag, everybody else was sitting by the side of their own bags, small or big, one or two. He inquired of a few neighbors, "What is the matter? Why you are clinging to your two big bags?"

They said, "We are sorry that we prayed to God, but that does not mean that we are going to exchange our well-known miseries for somebody's absolutely unknown miseries. Who knows what kind of miseries that fellow has? And these miseries have lived with us for decades, we have become accustomed -- a certain kind of friendship has also grown. In fact, without them we may feel something is missing in life. And at this point, at this age, we are not so foolish to change for new miseries, new anxieties, and to begin life from ABC. Somehow we have come to a settlement."

The darkness came, the order came, but nobody moved; not a single person. The light came, and everybody heard a great laughter from the sky. And He said, "Now, do you understand why your prayers were not heard? They were heard; but just knowing your stupidity, I did not take any action according to your prayers. You are so unconscious, so unaware of yourselves, that you don't know what you are asking for."

Prayer is meaningless if it is not out of alertness. And a man of alertness need not have any prayer -- alertness is enough unto itself. So be alert of your questions, of your ego, of your jealousy. And don't think that everybody else is enjoying life -- that only you have fallen into a miserable ditch. The ditch is of your own digging -- stop digging it and come out of it. You have made a home in the ditch. It is cozy, it gives you a little shelter, a little shed. Come out of the dark holes you are hiding in. Expose yourself to light. Your questions are nothing but your exposures. And a wound exposed to light and to sun starts healing.

My answers are more medicinal than philosophical. I am answering your thousands of questions, not to make you more knowledgeable, but to heal your wounds and to make you more innocent. If my answer can destroy your question, both the things will be the outcome. It will heal your wound, it will make you more innocent.

You are afraid of being known as ignorant. If you cannot drop that fear, your being here with me is meaningless. My whole effort is to help you see that you are not ignorant -- you are *innocent*. People have condemned your innocence as ignorance. I want you to drop that condemnation of others, and to look to your innocence.

You are still a child, the child never dies. Even in old age, the child still remains within you. You can discover it any moment; and the moment you discover it, you have found meditation, you have found wisdom -- not knowledge. Knowledge is answers of questions. Wisdom is a questionless silence, a certain clarity, a certain transparency, a mirrorlike reflectiveness -- but not knowledge. It is utter purity.

BELOVED MASTER,
YOU HAVE ALWAYS STRESSED THAT THERE IS SO MUCH MISERY IN THE WORLD BECAUSE WE HAVE BEEN TRAINED TO LOOK AT THE DARKER SIDE OF THINGS. EITHER ONE CAN FEEL HAPPY, SEEING THAT THERE IS A DAY FULL OF LIGHT BETWEEN TWO DARK NIGHTS, OR ONE CAN BE MISERABLE, SEEING THAT A SMALL DAY IS SURROUNDED BY DARKNESS.
MASTER, IN LOOKING FOR THE BRIGHTER SIDE OF THINGS FOR THE LAST TEN YEARS, I HAVE NOT SUCCEEDED MUCH. MY EYES GO TO THE DARKER SIDE FIRST. HOW CAN I CHANGE AND IMPROVE MY OUTLOOK?

Anand Avinesh, I have never said that there is no dark side of things. In existence, everything is balanced -- the dark side and the light side. They both are there.

The only thing that you can do is, either to choose the thorns in a rosebush and condemn the whole world, and condemn yourself, and think that it is nothing but hell... so many thorns, and if there is only one roseflower amidst so many thorns, what is the point? What is the significance of one roseflower? Because you insist on counting the thorns, you may also harm yourself. And certainly you will not be able to experience the beauty of the rose.

What I have been saying to you is that if thorns exist in the rosebush, the thorns and the roseflowers are not enemies. The thorns are almost like bodyguards to the beautiful roseflower, they protect the roseflower. They both get their life juice from the same roots -- the same plant provides nourishment to the thorns that provides nourishment to the flower. For the rosebush there is no difference; the roseflower is not higher in any sense than the rose thorns. They are all needed, they fulfill a certain necessity.

If you want to enjoy life, if you want to see the meaning of life, if you want to understand its greatness, its blissfulness, then you will first have to look at the rose -- to see its beauty, its fragrance -- and then to see the thorns, that they are not enemies of the rose. They are part of the same rosebush, and they play a certain protective part. They are friends to the beautiful flower.

In existence nothing is unnecessary. The day is good, so is the night. Just think of a long day without any night -- you will be utterly tired and exhausted. Life will become absolutely dry -- a desert. Just miss a few nights' sleep, and you will see what great despair and anguish it creates. The day is beautiful in its own way.

I'm not saying choose the day and ignore the night. I'm saying: see the harmony of the opposites, see the complementariness of the contradictories. See the beautiful unity between yes and no, between life and death. Try to understand that existence consists of polar opposites. If you choose one side, your life will remain only half; and a half-life is a miserable life.

Hence all the great mystics of the world have been teaching one thing, without any exception, and that is choiceless awareness. Don't choose the day or the night. Remain choiceless and alert, so that you can see the great harmony between the opposites. They look opposite to you; they are not opposite in reality.

You are saying, "In looking for the brighter side of things for the last ten years, I have not succeeded much. My eyes go to the darker side first." No harm. Let them go to the darker side first, perhaps they need a little rest. For ten years you have been trying to force them to the lighter side; naturally they want a little rest.

Have a little mercy on your eyes, let them rest -- because for rest they need darkness. Light is a disturbance. And nothing is wrong; if your eyes like first to see the dark, it is perfectly good. From where did you get the idea that I am telling you to first see the lighter side? What difference will it make? First you will see the lighter side, then you will see the darker side. Right now, first you see the darker side, and then you see the lighter side -- it is almost the same.

A bishop in a small Midwestern town bought two parrots, and taught them to say the rosary. He even had two tiny sets of rosary beads made for them. After months of exhaustive training, the parrots were able to recite the rosary and use the beads at the same time.

The bishop was so pleased that he decided to teach another parrot the rosary. He went to the pet store and bought a female parrot, which he brought home and put into the cage with the other two. As he did this, one parrot turned to the other and said, "Throw away your beads, George, our prayers have been answered."

That's just what I say: look at the tremendous humor... in darkness, in light, in night, in day. Don't become sad and miserable. Remain weightless, unburdened, non-serious.

But you have misunderstood me, Avinesh. I am not one of what you know in America as the `positive thinkers'. I am not a positive thinker. Because those positive thinkers simply deny the existence of the negative: "It does not exist, it is only your mind." You are miserable and they say it does not exist, it is just in your mind. It helps nobody, but America produces so much literature on positive philosophy... it has a good market. And all kinds of stupid things are preached in the name of positive philosophy. One of the best books, very well written, is Napoleon Hill's THINK AND GROW RICH. You have not to do anything at all -- just sit and think.

You have heard about Basho. Even Basho looks like nothing compared to Napoleon Hill. Poor Basho is saying: "Sitting silently, doing nothing, the spring comes and the grass grows by itself." He is talking about grass, and it certainly grows by itself whether Basho is sitting silently or not. When the spring comes, the

grass grows. It does not inquire where Basho is sitting. But Napoleon Hill is teaching, "Think and grow rich." Just sit, and think. Visualize that a Cadillac car is standing in your garage -- and you don't have a garage at all! And one day you will find that from your thinking, the universe has brought a Cadillac car to your garage. And the garage is not there at all -- perhaps first the universe brings the garage, then it brings the Cadillac car....

In America, when people write books they promote, they go to the bookstalls, they stand there, and if you purchase their recently published book they give you their signature. The day Napoleon Hill's book was published Henry Ford entered the shop. He was looking for some good literature, and the owner said to him, "I would like to introduce you to a very well-known author and philosopher. His best book is published just today, and he would like to present a copy to you." Napoleon Hill was brought from inside the shop; he presented his book. Henry Ford looked at the title, THINK AND GROW RICH. Then he looked at Napoleon Hill from top to bottom, from bottom to top, and asked him, "Have you come in your own car or on a public bus?"

Napoleon Hill could not understand what kind of question this was. But it was from Henry Ford, the richest man of those days, so he could not simply ignore it; he had to answer it. He said, "I have come on a public bus."

Henry Ford returned the book and told him, "The day you have your own private car, come to me. That day I will accept your book. THINK AND GROW RICH -- and you are still riding in a public bus! And you have some nerve to present the book to me, who has worked hard, day and night, to produce money; who was born poor, and who has reached to the very top in the whole world."

Money does not shower from the sky just by your thinking. But this kind of philosophy is very prevalent in America; this is the only kind of philosophy they have produced. I am not a positive thinker. I am not saying to you, "Look only to the positive side of things." And I am not saying that the negative side does not exist. I am saying that existence consists of the positive and the negative, in equal quantities -- and the negative is as beautiful as the positive. The positive has its own utility, and the negative has its own utility. So there is no problem... if you are accustomed to look first at the dark side, look first at the dark side. Then look at the light side.

But don't make an absurd effort... that's what you have been doing for ten years, Avinesh. You are trying to look only at the positive side, only at the light side. You have become obsessed with it. And because of this obsession, your eyes go directly to the dark side. This is the simple phenomenon of any kind of repression -- obsession. The ultimate result is just the opposite of what you want. The people who are suppressing their sex... their eyes are continuously searching for sex. Perhaps they are searching to condemn it, but they are searching for sex. Reasons may be any -- that is not reason, that is only rationalization -- but they are obsessed.

I have heard about a group of positive thinkers who used to meet every Sunday in the church. One man had not been coming for a few weeks. The president of the club saw this member's son on the road one day, called him and asked him, "Boy, what is the problem? Where is your father? He has not been to the club meetings for a few weeks."

The young man said, "He is sick."

The president laughed. He said, "He will never understand. This is our whole philosophy. He's not sick -- sickness is only his thought, a negative thought. Just go back home and tell him, `Your president sends the message that sickness is only in your head. You are not sick; and it does not look right for a senior member of the positive thinkers' club.'"

But still he did not turn up, for two weeks, three weeks. The old man again went in the direction where he had found the boy. He found the boy again and he asked, "What is the matter? Did you not give your father my message?"

He said, "I have given him your message."

"Then why is he not coming to the club meetings?"

And the young man said, "Now he thinks he is dead. And we have been saying to him for two days, `Dad, you are not dead. You are only thinking it -- you are a member of the positive thinkers' club. Death does not exist.' He does not listen."

You cannot deny death, you cannot deny the night, you cannot deny the dark side of things. You cannot deny anything in life; you have to be more comprehensive, you have to be more synthetic, you have to allow

everything its place, and you have to be respectful of darkness, of light. You have to be respectful of thorns and of roses. I teach you the wholeness of life, I don't teach you any fragmentary idea.

So it is perfectly good if your eyes go to the dark first; let them enjoy the dark. They will move to the light also -- there is no need to be worried about it. Don't think that something is wrong with you. And I can understand. For ten years... it must have become a very tiring thing for you. Drop this whole philosophy that you have taken upon yourself, unnecessarily. Accept the wholeness of life; because to me the acceptance of the whole is the only holy experience in the world.

BELOVED MASTER,
CAN ANYTHING WE ASK MAKE YOU BLUSH?

Maneesha, no. Three times no!

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

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BELOVED MASTER,
ALL THE PAIN AND SUFFERING OF THE PAST, PRESENT AND FUTURE WORLD THAT I HEAR YOU TALK ABOUT LEAVES ME WITH SUCH A SADNESS BECAUSE THIS WORLD IS SO BEAUTIFUL. AS LONG AS I AM NOT AWAKENED, I FEEL THAT SOMEHOW I AM PART OF THAT UNCONSCIOUS CRUELTY AND STUPIDITY, AND I REALLY WANT TO GET OUT OF IT.
SOMETIMES I FEEL THAT I HAVE DONE SO MUCH OVER THE YEARS, AND TRIED SO HARD, AND THAT NOW IT IS TIME TO RELAX AND WAIT -- TO JUST ALLOW THINGS TO HAPPEN. BUT I WONDER, BELOVED MASTER, DID I REALLY DO ENOUGH?

Prem Anna, it is true that the suffering and misery of the world is enormous; and at the same time the world is so beautiful, so divine. What is creating this contradiction? The contradiction does not exist in the world itself, the contradiction exists in man's mind. Man has introduced misery and suffering in the world; otherwise the world was absolutely innocent. And why does the mind introduce so much misery and suffering? There are reasons that need to be understood.

Mind has been trained slowly slowly, for millennia, to be more efficient, to be more competitive, to be more ambitious. These things look very innocent in themselves, but they have produced as a by-product the whole misery and suffering that you see around you. All our cultures, religions, political ideologies and,

more importantly, our educational systems are based on a fundamental principle and that is, how to be more successful than others.

A small child has no idea what will be the outcome of all this. But the moment you start struggling for success, which has almost become the very aim of life, you are creating suffering all around. Your ambitions are not so innocent -- because they give you inclinations to be richer than others, to be more powerful than others, to be more prestigious than others.... The whole thing is based on comparison with the others.

And to be rich you need an ocean of poverty around you; otherwise you cannot be successful as a rich man. The poverty of millions is an absolute necessity. To be successful in gaining power, you have to destroy millions of people -- their pride, their dignity, their very humanity. You have to reduce them into different kinds of slavery -- economic, political, psychological, spiritual. Only then can you be in power.

You have to keep the world constantly in a state of war, either cold or hot. Adolf Hitler, in his autobiography, had many insights. One of his great insights is that the great men of history are produced only in times of war; peace produces nothing. It is almost a truism; just think of all the great heroes of history. They are produced by war, not by peace. In times of peace you enjoy life, you relax; in times of war the people who are cunning, clever, and who are ready to use any means to be victorious become great leaders. Their paths to leadership are through the blood of millions.

Among the trees there is no great tree; all trees are simply beautiful trees. The smaller and the bigger don't compare themselves, and they don't suffer from any inferiority complex or superiority complex. It is only man who suffers from these complexes, because his ideal is success. Everything has to be rated on the criterion of success. If you are successful, whatever you have done is right. Success makes everything right. And if you fail, then whatever you have done becomes wrong -- as if success and failure are the only criteria of human values.

But this is what our education goes on teaching... our education is immensely destructive. In the name of education, it is *mis*-education. It needs to be completely changed and transformed. Things like ambition, success, comparison, have to be completely taken out of the human mind -- and it is possible. Rather than teaching these ugly things, education should give people better ways of life, how to live more totally and more intensely; better ways of loving, better ways of beautifying existence -- without any comparison with others -- just for your sheer contentment.

Love, sing, dance -- not as a competitor, but as a man who wants to share his joy, his songs and his dances with his fellow human beings. Whatever you have -- and every human being has something unique to contribute to the world....

But your education teaches you to imitate, your religions teach you to imitate. Nobody says to you: "Just be yourself -- that's where your paradise lies." They go on saying to you, "Follow this, imitate that." They give you ideals: "Become a Gautam Buddha, or a Jesus Christ." But never, even by mistake, do they say to you, "Just be yourself; relax and enjoy your being, and bring your potential to its maximum unfoldment."

You will not be a Buddha, you cannot be a Buddha. But there is no need of too many Buddhas -- one is enough, more than enough. You have to be yourself.... But the whole society condemns you. You are not worthy as you are; your work lies in betraying yourself. And the man who betrays himself is bound to suffer his whole life. He has committed the greatest sin, perhaps the only sin there is.

There is no God to betray, there is no religious doctrine to betray -- they are all fictions. The only reality you can betray is your own being. By betraying yourself, you lose self-respect; and once a man loses self-respect, he lives like a wound that goes on hurting more and more as times passes.

So you are right: the world is beautiful, the songs of the birds are beautiful, the trees and the flowers and the rain, the oceans and the mountains. They are all immensely beautiful for the simple reason that they are themselves. Only man has brought an ugly state of affairs into the world by comparison, by competition, by the idea of success; by imitation, by condemning oneself and praising somebody else.

I teach you to have a pride of your own. It is not ego, because you are not declaring it in comparison to anybody else. Ego is a comparison, pride is simply self-respect -- a sense of dignity that existence needs you, and that you have to fulfill the hopes of existence; that you have to be yourself, not at the minimum, but at the maximum; that you have to bring all the flowers to blossom -- your flowers. They may be marigolds, they may be roses, they may be lotuses -- it does not matter. What matters is that they should come to a blossoming. Your life should become a spring, a continuous celebration.

You are asking me: "I have done so much over the years, and tried so hard, and that now it is time to relax and wait." Anything that is hard, anything that is tiring, anything that seems to be a burden and you

want to get rid of it, was in the first place unnatural.

You went against nature. You went against the current of life itself -- that's why things became so hard. If you had gone with the river, without struggling to go against its flow, you would have enjoyed the coolness of the river, the aliveness of the river, the trees on the banks, the sunrises, the sunsets, beautiful days, beautiful nights full of stars. Your life would have been naturally relaxed and in a state of let-go.

Those so many years that you tried so hard just show your ignorance, and nothing else. You don't understand that nature is very relaxed; the moment you become unnatural tensions arise in you, anxieties, anguish. And you may be anxious and tense for very good reasons -- to remove misery from the world, to remove wars from the world, to remove all suffering from the world -- very good intentions.

But remember, the way to hell is paved with good intentions... just good intentions won't help.

What helps is a deep understanding of the relaxedness of existence, and to be in tune with it. And then you would have done much, without tiring yourself.

Now you want to relax and wait! What will you do about all those habits of fighting and being hard at work? They won't allow you to relax easily, they have become your second nature. It is easy to learn wrong things. It is very difficult to get rid of them for the simple reason that they enter into your very blood, into your bones, into your marrow -- they become almost part of you.

Relaxation should be the simplest thing in the world -- but it is the hardest. Not that it is hard, but because people are so much habituated to making hard effort that if you tell them to relax, not to do anything, just to wait... it sounds simple, but they cannot just wait. They will do something, they have to do something. It is now almost a kind of possession -- they are possessed by a certain structure of life.

But it is not too late. If you are going for relaxation, patience, and waiting -- just don't waste time. That is the way of life. You had gone astray, you have come back to the easy, and the easy is the right; to the simple, and the simple is the right.

And you are asking me: "Beloved Master, did I really do enough?"

You have done too much! You should not have done anything at all, because that is not the way to change. Relaxation will bring a transformation in you, and once you are a transformed being you become almost like a flame, which can share its fire with other unlit flames. It will attract, without your effort, those who are thirsty for light. It will attract those who have been missing all the joys of life, all the beauties of life; who have been wasting their time and energy in unnecessary effort.

Great things happen not by your doings, but when you are just waiting with open doors -- spontaneously, on their own accord. Once you have learned the secret of spontaneity -- and that the existence is over-compassionate, abundant with love, with joy, overflowing with all that you have been searching -- once you stop running here and there, the whole existence becomes available to you.

You have really not only done too much, you seem to have some pride about it. And what is the result? How much less miserable is the world? How much less suffering is in the world? How much have your efforts beautified it, made it a more pleasant place? Forget the world.... What has it done to you? Your efforts, hard efforts -- what have they done for you? How much more mature are you, more centered, more joyous, more at ease with life? How much have you known yourself? How much have you penetrated into the mysteries of your being? What is your total gain? Just being tired and exhausted.... And perhaps your hard work may have proved dangerous to many people, without your knowledge.

I have heard: in a Sunday school the teacher was reminding the small boys and girls, "I had told you last week to never let any day pass without doing a good act."

The Sunday before she had been preaching about service to humanity, doing good acts: "Because that is the only way for you to become spiritual, virtuous, religious, valuable in the eyes of God."

One small boy had said, "I understand what you are saying but I would like some specific instances. What should I do that would be considered as a `good act'?"

And just as an example she had told the students, "For example, an old woman wants to go to the other side of the street. It is rush hour, perhaps she is blind -- then you have to help her, and take her to the other side. And this will be a virtuous, a good act."

So she asked them, "Have you done any good acts in the last week?" One boy waved his hands, then another, and then another. Only three boys out of the whole class. She was very angry that the whole week has passed and only three boys had done good acts. But she wanted to know what they had done.

So she asked the first boy, and he said, "I have done exactly what you told us: I helped a blind old woman to cross the road from one side to the other. It was really difficult, very hard."

The teacher could not understand why it should be so difficult, but perhaps the traffic was too much. She asked the other boy.

He said, "I also helped an old blind woman to cross the road; it was really the hardest thing I have done in my life." The teacher could not think that both these boys could find two blind women, but it could be a coincidence. She asked the third.

He said, "I have done the same. I helped an old woman to cross from one side to another side; and I want to tell you, that I am not going to do such good acts again. It was really hard."

The teacher said, "I am amazed! How could you find three blind women?"

They said, "Who is saying three? It was only one blind woman; we all three were helping her to cross and it was hard because she did not want to go. She started beating us with her walking-stick, but we were determined to do some good act. Although we got beaten, we managed to force her to the other side. And she was shouting madly that, `I don't want to go to the other side.' But we wanted to do it just to have a taste of good acts. Enough is enough, we will never do such a thing again. Our bones are still hurting."

So you may have been doing hard, tiring work for the upliftment of humanity, for the betterment of humanity. But has it helped in any way? Or has it gone down the drain even more? It is good that you have decided to relax.

Relax. Don't help blind women to cross the road; they will find their way.

The people who are insisting on serving you don't take any care whether you want to be served or not. While I used to travel around the country I was troubled so many times, I could not believe that people are so utterly unconscious about what they are doing.

One night, just in the middle of the night, my train was standing in Rajasthan at Chittaurgarh railway junction. I was alone in my compartment, and a man entered and started massaging my feet. I said, "I am not in any need of massage; and don't disturb my sleep, it will be very kind of you."

He said, "I had been trying hard to reach you when you were giving a meditation camp in Udaipur, but your secretaries and others wouldn't let me in. And I have decided that I will serve you in some way or other. I have come up to Chittaurgarh just to find you alone. You can go to sleep, but I am going to massage."

I said, "When you are massaging, how I can sleep?"

He said, "That is your problem."

And I had to suffer his massage for one hour continuously, because the train remains for one hour at Chittaurgarh. Seeing no other possibility, that that man is determined to do some good act, I had to suffer it.

It has happened so many times, in different ways. I was traveling from Calcutta to Varanasi. I had a fever; I was utterly tired -- seven days camp in Calcutta. I simply wanted to take some medicine and go to sleep, and a man entered. I asked, "What do you want?"

He said, "I don't want anything. I will just sit on the floor; I always wanted to sit by your feet, and now I have got the chance."

I said, "Listen, I am having fever and I want to go to sleep, and your presence will be a disturbance to me." But he wouldn't listen.

In India, the idea is that spiritual people don't suffer from fever, they don't need to sleep, they don't need to rest. They should be available twenty-four hours a day, to all kinds of idiots. And this is not only uneducated people. One afternoon, when I was sleeping in Jaipur, suddenly I saw that somebody is walking on the roof. And then he pulled out a tile and looked at me. I said, "What are you doing there?"

He said, "Nothing... I have never seen you from very close. There are always fifty thousand people in your meetings, and I'm so far away that I cannot see your face. You can rest, you can go to sleep -- but I will wait here."

But the gardener of the bungalow had seen the man, so he came rushing in, forcing him to get down. I inquired of the gardener, "Do you know this man?"

He said, "I know him. He is a government official, well-educated."

But in India, it is thought to be that just *darshan*, seeing the saint, is earning great virtue. What happens to the saint is not the question -- that is his problem. Now how can you rest and sleep if somebody is sitting just on your head, looking at you?

You have done enough, more than enough. Now have mercy on yourself and on others. Relax -- you have come to a very good conclusion. You cannot help the world more than by relaxing.

Auntie Ann died at the ripe old age of ninety-two. She had outlived a total of eight husbands. At her funeral one of the nephews remarked, "At last they are together again."

"Together?" asked a family friend. "Which husband are you referring to?"

"I am not referring to a husband," came the reply. "I am referring to her legs."

A woman who has worn out eight husbands, she has done enough. It is time to relax.

BELOVED MASTER,
TO BE WITH YOU HERE NOW HAS BECOME A GREAT CHALLENGE FOR ME. AFTER BEING A SANNYASIN FOR SIX YEARS, THIS TIME I FEEL SO READY. SOMETHING WANTS TO EXPLODE IN A NEVER-ENDING LAUGHTER, OR IN ENDLESS TEARS; SOMETHING WANTS TO BREAK THROUGH. BELOVED MASTER, WHAT IS IT THAT MAKES IT SO EASY TO ENCOUNTER MYSELF WHEN I AM IN YOUR PRESENCE, AND HOW CAN I AVOID FALLING INTO THE OLD TRAPS AGAIN WHEN I AM NOT HERE?

Paripurna, the moments that you pass here are bound to have a different quality to them. You are surrounded by people who are all here to be silent, to be peaceful, to be loving. In one word, they are here to taste something of meditation. And when so many people are relaxing into the silences of their hearts, moving away from their minds, their past, their future, and are just remaining in the present, it creates a certain energy sphere, a certain vibe, a tidal wave that you cannot see.

But if you are here, you will certainly be affected by the energy generated by so many people's silences. You will be having flowers showered on you, which are not visible. So many people, peaceful and loving; so many people no longer interested in the past, which is no more... who are just here and now, not imagining and projecting about the future, which is not yet.

Only the present moment is the real. Past is a fiction, just a memory; future is a fiction, just an imagination. When so many people are living in the real, they create a space in which you can easily find yourself also relaxed, silent, loving.

This is the purpose of the whole gathering of seekers of the mysteries of existence. Without knowing, they are all helping each other. Without making any effort to help, their very being becomes a magnetic pull. I call this field the Buddhafield, the field of awakening.

It is because of this that you feel totally different -- not trapped in your old patterns. But this should not become an addiction, it should be only a place of learning an art. And then go back home into the marketplace, and carry the fragrance that you have gathered here.

In the beginning you will find it difficult; but slowly slowly it becomes so much part of you that, wherever you go, you will find it exactly the same as you find it here. If it becomes an addiction -- that only here you feel good and great, rejoicing and peaceful, and not in the world... that is not my approach.

That has been the approach for thousands of years of all the religions. That's why they all created monasteries. They all created an atmosphere of renouncing the world; because what they gain, what they experience in the monasteries, in the mountains, in the gatherings of fellow seekers, they lose the moment they enter into the marketplace. So they thought that it is the marketplace which destroys their valuable experiences. Their conclusion was absolutely wrong.

It is not the marketplace; it is their own not-yet well-crystallized beings that become affected when they come to the world. I want the world to be your very test. I am not in favor of renouncing the world. I'm in absolute favor of going out of the world for a few months, enjoying the peace, the silence of the forests, of the mountains, of gatherings like this; and then you go back to the marketplace -- because that is where the real test is.

If you can maintain your peace, your silence, your love, and the world cannot disturb you, then you have really achieved something. Otherwise you were simply being pulled by a certain magnetic field, but it was not becoming a transformation in your being.

So my suggestion is: whenever you feel that you are losing the track, this communion will remain available. You can come back, you can get recharged. But the real test is in the world, the final decision will be there.

One day you will find that nothing can disturb you, nothing can take away your peace, nothing can stir your silence, nothing can destroy your blissfulness. Then it has become something... part of your own

growth. Your being is crystallized, it has itself become a magnet.

Others will start feeling in your presence a certain freshness, a certain fragrance, a certain newness. Your presence will become an invocation and an invitation to them, that what they are is not their wholeness; they can still grow, they can still become more, richer, juicier. Life can have more significance. It need not be just a drag from the cradle to the grave; it can also be a dance. And unless life is a dance, you don't know anything about the divine.

Only your dance, to the extent that the dancer disappears and only the dance remains, will give you your first glimpse of godliness in existence. But remember always: you are not to get addicted to me, or to the people here -- they are constantly changing.

Come, refresh yourself, your memories -- but go back into the world. This way you are not only crystallizing your being, you are also helping the world. Sending you into the world is sending a message into the world, because there may be others who are also thirsty. Seeing you, and your thirst quenched, they may also be fortunate enough to come here and be here.

BELOVED MASTER,
PLEASE, IS THERE A WAY TO MAKE PEACE WITH MEN?

Prem Anna, the question you have asked reminds me of Leo Tolstoy, one of the greatest novelists the world has ever known. Strangely, one of his most famous novels, ANNA KARENINA... just your name. He was dying, and he had an old aunt who was a very religious person in an orthodox way.

Leo Tolstoy was a genuine spiritual being, but in a very rebellious way. He never went to church, he never bothered about priests; and the aunt was always worried. She thought that he was an atheist. And when he was dying, the doctor said, "It is only a question of a few minutes -- or at the most one hour."

The aunt came close to Leo Tolstoy, whispered in his ear, "Now you have never listened to me, but at this moment make peace with God."

Leo Tolstoy opened his eyes and said, "But I have never been in any conflict with him. The very idea of making peace with God is strange to me because I have never quarreled with him; in fact we have never met."

You are asking, "Please, is there a way to make peace with men?" You are asking as a woman. The first thing is to make peace with yourself. If you are peaceful, understanding, it is not difficult to make peace with men. In fact the man is always praying, "How to make peace with women?" After the whole day's work he comes home tired, hoping for a few moments of peace, but they are not in his fate. The woman is full of energy; remaining inside the house she's boiling up, gathering so much energy the whole day, that she is waiting... let that guy come home. And as the man enters the house, immediately some problem or other arises.

Every man feels tortured by women, and every woman feels tortured by men. This is strange, that millions of years have passed, men and women have had to live together, and they have not yet come to a certain understanding. Something seems to be basically wrong.

The story is the same from the very beginning... it has not changed.

As Adam wandered about the Garden of Eden, he noticed two birds up in a tree. They were snuggled together, billing and cooing.

Adam called the Lord, "What are the two birds doing in the trees?"

"They are making love," said the Lord.

A little while later, Adam wandered into the fields and saw a bull and a cow together.

Adam called the Lord, "Lord, what is going on with that bull and cow?"

"They are making love, Adam," said the Lord.

"How come I don't have anyone to make love with?" asked Adam.

So the Lord said, "We will change that. When you awake tomorrow things will be different."

So Adam lay down beneath the olive tree and fell asleep. When he awoke, there was Eve next to him.

Adam jumped up, grabbed her hand, and said, "Come with me. Let us go into the bushes."

And so they went. But a few moments later Adam stumbled out, looking very dejected, and called to the Lord, "Lord, what is a headache?"

The story is so old -- from the very beginning. The reasons I see... first, is that men and women cannot live in peace unless they live in freedom. Marriage is an imprisonment, it is heavy on both. Men and women can live peacefully only as friends, not as husband and wife. Every relationship is a bondage. But to make it possible, the woman has to be financially independent, educationally equal to men. Politically, socially, in every way, she needs the equal opportunity to grow.

To me, this is women's liberation; and also man's liberation. They both are enslaved by each other. Hence they are continuously fighting; you cannot love somebody who's enslaving you, you cannot love somebody who has taken away all your freedom. You are going to take revenge with a vengeance.

The woman has her own ways of taking revenge... the headache is one of the techniques. Whenever the man wants to make love to her either she's tired, or she's not in the mood -- most commonly she has a headache. Headache is such a thing, you don't have to prove it. Even a physician has just to believe your word; he cannot make any judgment whether you are really suffering from a headache or not.

But this is a natural consequence. The woman feels that she's being used just as an object, a sexual object; that she is not being respected as a human being. In China, for centuries it has been believed that the woman is without a soul. Hence in Chinese law, if a husband kills his wife it is not a crime because if she has no soul she is just furniture. And if the owner can destroy his chair he can destroy his wife. And for centuries women were sold in the marketplaces just like any other commodity.

The whole history of man is so ugly, and what man has done with women is simply obscene; and naturally, the woman had no other way than to nag the husband, to torture him in different ways, burn his food, give him tea when it has become cold.

I have heard: a man entered into a restaurant, and before entering he read on the board in front of the restaurant, "Here you will find yourself almost as if you are in your own home. We serve people the way they should be served." A waitress came with the menu.
The man ordered, "A few burned chappatis."
The waitress said, "Burned?"

He said, "Just listen to my order. Some tasteless vegetables, uncooked. Things like that."

The waitress thought that this man is insane, but what to do? She went and prepared his strange order, and she placed everything in front of him and asked him, "Are you satisfied?"

He said, "One thing more. Sit in front of me, and while I'm eating, you nag me."

The woman said, "This is strange. I'm a waitress here."

He said, "Whoever you are -- but in front it is written, `You will find our services just like in your home.' Call the manager! Otherwise, sit in front of me and nag me. I want to feel at home."

The woman has been taking revenge -- which cannot be condemned; because the sole responsibility goes to man who has taken her social freedom, who has taken her opportunities for education, opportunities for financial equality. He has deprived her completely, and imprisoned her in the home. The home is no more a home, but a prison.

There can be peace between men and women, but we will have to change the whole past that has been our heritage. No marriage, because life cannot be lived through contracts. No marriage, because love is enough. Law is not needed, law cannot be above love. Love should be the only decisive factor, whether people want to live together or not. The children should be possessed by the commune so that the burden of children is no more a problem; and now, people have to live together just because of children.

An old couple -- the husband was ninety-five years old and the wife ninety-two -- went to court for a divorce. The magistrate could not believe his ears, and could not believe his eyes either.
He said, "Divorce! How long have you been married?"
They said, "Must be eighty years."
"So why have you waited so long for a divorce?"
The old man said, "We waited. We had to wait till all our children were dead. Now that they are all finished, we want freedom. Because of the children we have suffered each other for eighty years."

Children should be a part of the commune, the responsibility of the commune; and men and women should live like friends as long as they want to live together. And the day they feel things are becoming

bitter, it is time to move... with no grudge, with no complaint; but only with gratitude for all those beautiful moments that they have given to each other in the days they were together.

It is not only possible, it is going to happen; because men and women cannot suffer anymore. This century will see the end of the old, rotten structures, and the beginning of a new man, a new humanity.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #26
Chapter title: Physician of the inner world

13 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
OSCAR WILDE ONCE SAID: "WHEN THE GODS WANT TO PUNISH US, THEY ANSWER OUR PRAYERS." WOULD YOU PLEASE COMMENT?

Devageet, Oscar Wilde is right. It often happens that what psychologists cannot explain about the human mind, the creative artist, the poet, can easily explore to the depths which are beyond logic, beyond reason, beyond scientific research.

Oscar Wilde's statement is of tremendous value. When he says, "When the Gods want to punish us, they answer our prayers," he is saying something about our unconsciousness. We are not aware what we are doing, we are not aware what we are asking, we are not aware what we are praying for. Our consciousness is so superficial and our unconsciousness is so deep that it is bound to be that, if our prayers are fulfilled, it will not be a reward, it will be a punishment; because we had asked for something in our sleep and we will repent that we asked for it.

For example, you are all aware of the Greek mythological story of King Midas. His only prayer for years was that he should be granted the power that whatever he touches becomes gold. Years came and went, his prayer remained unheard. He became more and more impatient, started fasting, started austerities to force the divine powers to grant him the power he had been asking for years. He also thought that what he was asking for was tremendously beautiful, great. If you were given the chance, you would also accept the opportunity immediately, without hesitation.

Finally, the prayer was heard and his wish was fulfilled. He became capable of changing anything into gold. But then he became aware that he had destroyed himself by asking the gods to grant him this power because he could not eat, could not drink -- he would touch a glass and the glass and the water would turn into gold. He would touch his food and it would turn into gold. Even his own wife would not come close to him. His own children would run away, because whomsoever he touched he turned into gold.

Just within a week the man was almost mad, dying. He asked the gods again and again, "Take the power back, I had no idea what I was asking. I have been punished enough." His wife had turned into gold, his

children had turned into gold. For seven days he had not eaten anything, he had not even been able to drink water; he was dying of thirst and hunger.

While he was praying for years, he had been dreaming that if he were granted this power he would become the richest man in the whole world; and now he had become the poorest man ever -- past, present, future. Nobody has ever been so poor. Friends would not come to see him. His own ministers all went on leave. He would sit in the court and nobody would turn up; he was left alone, and he had always been surrounded by people. He was a great king, now even beggars were not ready to be friendly with him or to come close to him.

There are many mythological stories of the same type in all the languages, and they are not simply stories. They are descriptions of our unconscious mind. Unless you are fully conscious, your prayer is going to be a punishment if it is fulfilled. Because from where will it come? And the moment you are fully conscious you will not ask anything because the greatest treasure has already been given to you.

A Gautam Buddha has nothing to ask for. He does not pray. He has no prayer, he has no god, he is utterly fulfilled and contented. He has no desire, he has nothing to ask, he is no more a beggar. The man of consciousness becomes an emperor.

But millions of people who are praying in the temples, in the churches, in the mosques, in the synagogues should give a little more thought to what they are asking for. And if it is fulfilled what will be the consequences? They are bound to take their prayers back, because all their desires are arising out of their deep unconsciousness. They don't know what will be the consequence, what will be the ultimate result.

Devageet, Oscar Wilde is a great genius, a poet, a creative artist. And these are the people -- not your so-called dead saints -- who have given humanity new insights into their own beings, into the possibilities of what they can ask and whether it is right to ask, or wait for the moment when you have come to a point of desirelessness.

All your desires are going to be wrong, however logical they may appear. Their ultimate result will prove fatal. You can watch it in yourself.

I am reminded of a story: Alexander the great was coming towards India. This was his last country to invade and then he would be a world conqueror. In the desert of Arabia he met a mystic, and the mystic had such a majesty, such a charismatic energy field that he could not resist. He stopped his horse and got down. He had been carrying a question since the day he had left Athens towards the East; because he had heard that in the East there are people who have attained immortality... just rumors reaching Greece.

This man seemed to be ancient and yet very young, very fresh. Alexander exposed himself for the first time in the long journey from Greece to the boundary of India. He said to the man, "I would like to know the secret of becoming an immortal."

The mystic laughed and he said, "What a coincidence. You have asked the right person; otherwise, in this big world there are so many people. You could have asked anybody and nobody could have shown you the way. I know, and I will show you the way.

"Just close by, not more than two miles away from here, there is an oasis absolutely unknown to people. No path goes towards it, it is a secret place known only to the immortals. If you can drink the water of that oasis -- there is a small stream coming out of a cave -- you will become immortal."

Alexander never used to go alone anywhere. It was risky, it was a question of security. His bodyguards, his security people, his advisers, they were always all around him. But he did not want anybody to go with him on this adventure, he did not want anybody to know the place. So he ordered that nobody should follow him and the army should stay there. He would go alone and soon he would be back.

He reached it quickly -- he had the fastest horse of those days. And you can imagine his joy that his desire, the deepest desire, to be immortal... who wants to die? It is everybody's desire not to die. But have you ever thought about what it means?

Neither had Alexander ever thought about it. He jumped from the horse, rushed towards the cave from where the small stream was coming out, crystal clear water, and just as he was going to make a cup of his hands and take the water into the hands and drink it, a crow who was sitting on the rocks said, "Wait a minute." He could not believe it. He had never even dreamed that a crow could speak, but now everything was possible when you were standing before a stream which could make you immortal.

He asked, "Why you are stopping me?"

The crow said, "Just a minute, so that I can tell my story to you. I have also drunk from the same source, millions of years before, and since then I have tried to kill myself in every possible way. I am tired, I want to die and go to eternal rest. But no poison works, no effort succeeds. Fire does not burn me, and just the

idea that I have to remain eternally bored with life...

"I have seen everything, I have lived everything, it is all repetition, repetition, repetition. I have been searching for someone to tell me where I can find the antidote to this nectar that you are going to drink. I wanted to say it to you so that you don't drink it unconsciously. Don't commit the same mistake that I have committed. But still, if you want to drink, you are free."

Alexander had never thought about this side of things -- that immortality would be unbearable. All your friends will be gone, all your contemporaries will be gone, all those you have loved and all those who have loved you will be gone. New generations will go on passing; the gap between you and the people will go on becoming greater and greater. Nobody will understand you, neither will you be able to understand the new people who will inhabit the earth. And your life will be just a repetition, a wheel revolving eternally; the same route every morning, every evening, and there is no way to escape, no exit.

A great fear... he dropped the water from his hands and he thanked the crow. He said, "I will remain grateful to you forever, and I pray that you please remain here to prevent anybody else from committing the same mistake. Because anybody, without exception, would like to commit it."

This is our unconscious desire: not to die. But we have never looked at the implications of it. What will happen if you cannot die, if you cannot commit suicide; if death cannot come by itself and there is no way for you to get out of this vicious circle of life? You will be utterly helpless and your anguish will be almost intolerable. You will repent tears of blood and there will be no solace for you.

Oscar Wilde had a great insight. And this man was turned out of England, expelled because of his strange ideas. His contemporaries thought that he was a little bit crazy. Do you think a crazy man can have such a great clarity, such a great consciousness? But this is the fate of all those who are born ahead of their time. The gap between their understanding and that of their contemporaries is so vast that they are always misfits. Oscar Wilde is one of the most famous misfit geniuses of the world.

But always remember: whenever you can find any book, any poetry of a man who was condemned by his contemporaries, look into the poetry, into the book, into the statement; because that statement must be carrying something of tremendous value which the contemporaries could not understand. The great man has to wait centuries to be understood. The people who can understand them come when they are long dead. They live a life disrespected, dishonored in their own lands by their own people. And they give tremendous treasures, but there is no appreciation in their contemporaries. These rebels are the very salt of the earth. It is because of these rebels that humanity has a little hope, that consciousness has grown a little bit higher.

Just take away these few rebels from the history of man, and mankind disappears and there are only barbarious, inhuman, ugly creatures left behind. But the people who have given you all the wisdom that you have, all the consciousness that you have, all the sensibility that you have... you have paid them with crucifixions.

Oscar Wilde lived his life being deported from this place to another, from that place to another, without any honor. Still, not a single word of complaint, no grudge against anybody, but a simple acceptance that "I have come before my time. It is not their fault, it is just my fault. I should have waited a little longer."

But perhaps even today he would have been before his time; still his time has not come. I have looked into his words and I can say it authoritatively: still he will have to wait for his people. The people who are living around the earth, even today, misbehave with him as the people of his own day did.

But I would like my people to understand these rebels, because these are authentic human beings. These are the crystallized souls, integrated consciousnesses.

Not your bogus saints, but great poets, great mystics, great painters, great creators in any dimension... they have a vision which goes to infinity; they have a depth like the Pacific and they have the heights of the Himalayan peaks. If you can make friends with these rebels, something of their flavor may enter into your own being too. It may become a seed in you, and in the right time may bring great flowers and great fragrance.

Once Gautam Buddha was asked, "Why don't you teach your people to pray?" It was an obvious question -- a religion without prayer is simply inconceivable to many people. And the answer Buddha gave is as fresh today as it was twenty-five centuries before, as new and as revolutionary. He said, "I don't teach my people to pray because their prayers will harm them. Right now they are not conscious enough to ask for anything, and whatsoever they ask will be wrong. First, let them become conscious enough. I teach them how to become more conscious and then it is up to them. When they are fully conscious, if they want to pray, they are free. They are not my slaves. But I can say one thing: that anybody who is fully conscious has nothing to ask for. He has got everything that one can ever ask for."

Mildred had been nagging her family for years, and everyone had become accustomed to her whining and her sour face. One day she attended a "positive thinking" lecture, where the speaker talked for an hour on the winning qualities of the face with a smile. Mildred went home, very impressed, and decided to reform.

Next morning she got up early, put on her favorite dress, and prepared a good breakfast. When the family came in to the dining room she greeted them with a beaming smile. Her husband George took a good look at her face and collapsed in a chair.

"Along with everything else," he moaned, "she has gone and developed lockjaw."

He could not believe that her smile could be true. It must be lockjaw!

People try to pray, people try to smile, people try to look happy, people try to be truthful, honest -- whatever qualities are praised. But their unconsciousness stands there behind every act of theirs, and their unconsciousness distorts their honesty, distorts their smiles, distorts their truth. But no morality in the world teaches people to first be conscious and only then to find, by your own consciousness, what qualities you would like to blossom in your being.... Honesty, sincerity, truth, love, compassion?

Except for a very few rebels like Gautam Buddha, nobody has thought about your unconscious -- that first it has to be dropped, changed, your inner being has to be full of light, and then whatever you do is going to be right. Out of a totally conscious mind nothing can go wrong. But who listens?

For forty-two years continuously, Gautam Buddha went on telling people only one thing: be more alert, be more conscious. They became accustomed to hearing him, and for forty-two years continuously he said, "I am not here for you to worship me. If you have any respect for me, do what I am saying -- don't waste your life by worshipping me, because that is not going to help. And the worship of unconscious human beings is absolutely futile, meaningless; it is a deception -- a deception that you have understood me."

The last day of his life he repeated again, for the last time, "Don't make my statues. If you love me, do what I have been telling you for forty-two years continuously: be more alert. Don't raise temples and statues in my name."

But it is something that shows how our unconscious mind functions. Gautam Buddha's statues were the first statues to come into existence. And he has more statues in the world than anybody else. There are temples which are almost a whole mountain, carved. One temple in China has ten thousand statues of Gautam Buddha. The whole mountain has been carved in statues, it is called the temple of ten thousand Buddhas.

In the Arabian countries, people became aware that something like statues were possible, by seeing Buddha's statues in Mongolia. And because those statues were called buddhas... that's why in Arabic, in Persian, in Urdu, the word for statue is `buth'. It is just a word derived from `buddh'. The word `buddh' itself became synonymous with a statue, and yet the man had devoted his whole life... saying that he should not be worshipped, he should be understood.

But rebels are either to be crucified or they have to be worshipped -- which are exactly the same. Crucifixion is a barbarous way of getting rid of them; worshipping is a little more civilized way of getting rid of them. But in both ways, we simply get rid of them.

What Oscar Wilde is saying, you should remember. My place is not a place of prayer. My place is not a place where you can come for your wishes to be fulfilled. My place exists only to help you become more conscious, alert, so that you can be a light unto yourself. Then whatever you do is good, is beautiful, is spiritual, is godly.

BELOVED MASTER,
BEING IN THE ROLE OF A THERAPIST, I SEEM TO BE ABLE TO HELP SOME PEOPLE FROM A SPACE OF LOVING UNINVOLVEMENT AND CENTEREDNESS. BUT I REALIZE AT THE SAME TIME THAT I CANNOT SEE MY OWN BLIND SPOTS OF UNCONSCIOUSNESS.
WHAT IS IT, BELOVED MASTER?

Turiya, it is good to realize that you cannot see your own blind spots of unconsciousness -- although you are in the role of a therapist and can help others to solve their problems. It is good to be aware of it, because many therapists, psychologists, psychoanalysts, and psychiatrists fall into a trap because they can help

people through their expertise. They forget completely that their own problems have remained unsolved. In fact, they have become so much concerned in solving others' problems, they have forgotten that they also have problems to solve.

Perhaps the deeper psychological reason of people becoming therapists, psychoanalysts, psychologists, is really to avoid their own problems; because when you become too much involved in solving other people's problems, you neither have time nor space to think about your own, about yourself. It is a good way of escaping from your own reality, your blindness, your darkness. That's why I say it is a good realization on your part, Turiya, that you are conscious about your spots of unconsciousness. Help others, but don't forget yourself.

Remember that to solve your own problems is more basic, more fundamental, and in fact, unless you have solved your own problems, you can help others only in a very superficial way. You have read about things, you have knowledge, you have expertise, but that does not go very deep.

You don't have the authority of your own experience and you can't understand the other person and his complexity. Every person who is in the profession of helping others psychologically, spiritually, has to remember continuously that his advice is authentic only if it comes from his own experience. If it is coming only from knowledge it may help some superficial things, but it cannot bring transformation in people's lives.

Thousands of psychologists in the world, of different schools, are working on people, but in their own lives they are troubled by the same kinds of problems about which they are very great experts. As far as somebody else's problem is concerned, they can stand aloof. Then they are just observers, they don't have any involvement. They can give good advice, but their advice cannot have depth. Their advice will have only as much depth as their experience, not as their knowledge.

Western psychology and its schools are immensely lacking in one thing: they are not meditative. They don't have anything even close to meditation. What psychoanalysis cannot change in a patient in years, can be changed in weeks through meditation. And if the psychoanalyst himself was a meditator, he could have looked at the problem from a far different space. He would not have thought of analyzing it, because analysis is useless. You can go on analyzing and the mind goes on producing new problems.

Analysis is like pruning trees. You go on pruning leaves and branches, and new leaves and new branches are coming up. In fact if you prune one leaf, the tree takes up the challenge and instead of one leaf, at least three leaves will come up. You cannot defeat the tree in this way, it is a living being. You have been destructive, it has taken up the challenge.

The psychoanalyst analyzes one problem: mind takes up the challenge, it creates a dozen problems instead of one. Mind is a problem-creating factory -- and automatic. You don't have to start it, you don't have to turn it off, it goes on and on. It starts only once, in the beginning when you are born, and it dies only once, when you are dead. Otherwise your whole life it goes on and on without any need of lubrication. It is a great feat of nature!

A man who has no experience of meditation knows nothing beyond the mind. And one mind cannot help another mind. It may be more knowledgeable. It may, for a moment, repress some problems. But the problem will come up in another form. You have to be beyond mind yourself. From that perspective you can see other people's problems.

And in fact, there are not many problems; there is only one problem, and that is to be in the mind. And there is only one solution, and that is to be beyond the mind. To find a way out of the mind is the only answer. And it does not matter whose mind. It may be the mind of an uneducated, uncultured, poor man or the mind of a very cultured, very knowledgeable, very educated person. The solution is the same: both have to come out of the mind.

And, Turiya, you can help them only if you help yourself. The ancient saying of the alchemist physician -- "first, heal thyself" -- is of great importance. Certainly it is not relevant to the ordinary physician; because the ordinary physician may have a headache, still he can prescribe medicine for you and cure your headache. The ordinary physician may have tuberculosis, still he can cure your tuberculosis. Hence that ancient statement -- "physician, heal thyself first" -- is not concerned with the ordinary physicians. Its concern is alchemical, its concern is about the physician of the inner world. There, if you are sick you cannot help anybody.

Yes, in helping others you can forget your own sickness -- it is the easiest way to forget it. You become so involved in the name of service, in the name of compassion... beautiful names hiding only escape.

Turiya, you have to go deeper into meditation and you have to help those people who come into your

therapy groups towards meditation. Give them as much help as you can through your expertise, but make meditation the foundation.

And while you are running a group... as a therapist you know much more than the people who are participants, but as a meditator you can join them as a participant, not as a therapist. That will bring you closer to them. That will give you a deeper understanding of your heart, and they will also feel your humanity more clearly, more deeply, your compassion and your love.

Meditate with them. Make it a point that in every therapy group one hour should be devoted to meditation. The remaining time you work your methodology, your technique -- but start with meditation and end the group in the night with meditation. People should go to sleep after meditation. After meditation they should not do anything else, so that their whole night has some aroma of meditation, some vibe of meditation continuously floating in their being. And as they wake up, they wake up in a different way than they have ever awakened before: more peaceful, more serene, more calm, more collected.

So, the first thing should be meditation and the last thing should be meditation, and in between you do your therapy group. In times of meditation you should be a participant. You should join hands with them, you should be one amongst them. In the therapy group you have a higher position -- you are more knowledgeable, they are less so. They have come for help, you are helping them -- certainly you have a superiority.

But in meditation no one is superior, no one is inferior. Begin with this beautiful equality and end your group with the same phenomenon. And your therapy group will become both together: a meditative therapy or a therapeutic meditation.

Joe is sitting in his living room reading the newspaper. His wife comes over, takes the paper out of his hand, and gives him a hard slap across his face. "What is that for?" cries Joe.

"That is for being such a lousy lover," she says. A little while later Joe gets up, goes over to where his wife is watching TV and gives her a resounding slap.
"What is that for?" she yells at him.
"That is for knowing the difference," Joe says.

It took a little time for him to figure out, that "If I am a lousy lover, how has she come to know the difference?" So it has taken a little time for you, Turiya, but it is not too late.

Not only you, but other therapists also should make it a point: it is one of my basic approaches to create a synthesis between therapy and meditation, because that will create the final synthesis between West and East. That is a very fundamental beginning. Because the West continues to work within the mind, goes on round and round in the mind, and the East has taken steps out of the mind long before, centuries before. And what the West is searching for in the mind, the East has found beyond the mind, without any difficulty.

A synthesis is needed. Western techniques of psychotherapy can be helpful in resolving life problems, relationship problems, mundane problems, ordinary problems, but they cannot resolve your fundamental problem of the meaning of life. They cannot resolve the quest for truth. The East can resolve the problems which are not of this world. And if both are together we can help man in both ways: we can make him more capable to live in the world -- with more efficiency, with more culture, with more lovingness -- and we can also help him to go into his aloneness and to move out of the world. Even though he is in the world he can remain always in touch with the eternal.

Once a man has become efficient in both, he is a healthy bird with both wings ready to fly into the vast sky -- to his ultimate destiny of faraway stars. Therapy can help in such ways.

When the new patient arrived at the psychiatric hospital, he announced that he was Ronald Reagan. This was potentially difficult, because the institution already had a President Reagan. The head psychiatrist decided to put them in the same room, feeling that the similarity of their delusions might help to cure them. The patients were introduced and then left alone. The room was quiet the whole night.

Next morning the doctor talked with his new patient. "Doctor," said the new patient, "I have been suffering from a delusion. I now know that I am not President Reagan."
"That's wonderful," said the doctor.
"Yes," added the patient, "I am Mrs. Reagan."

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #27
Chapter title: A ray from the beyond

14 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
WHEN YOU TOLD THE STORY ABOUT GAUTAM BUDDHA WAITING AT THE GATE OF PARADISE FOR THE LAST HUMAN BEING, I CRIED -- AND I SAW YOU, WAITING FOR US.
MY QUESTION IS, IF YOU WILL WAIT ALSO FOR ME? RIGHT NOW, I'M PUTTING ALL MY ENERGY INTO WAKING UP, BUT EVERYTHING TAKES TIME. WILL THERE BE ENOUGH TIME FOR ME, TOO?

Samvedo, Gautama the Buddha, waiting at the gates of paradise until the last human being has entered in, is not just a story. It may not be factual, but it has immense truth hidden in it.

The first thing you have to understand is the difference between the fact and the truth. Ordinary history takes care about the facts -- what actually happens in the world of matter, the incidents. It does not take care about the truth, because it does not happen in the world of matter; it happens in consciousness. And man is not yet mature enough to take care about the events of consciousness.

He surely takes care about events happening in time and in space; those are the facts. But he is not mature enough, not insightful enough to take care about what happens beyond time and beyond space -- in other words, what happens beyond mind, what happens in consciousness. One day we will have to write the whole of history with a totally different orientation, because the facts are trivia -- although they are material, they don't matter. And the truths are immaterial but they matter.

The new orientation for a future history will take care about what happened inside Gautam Buddha when he became enlightened, what went on happening while he was in the body for forty-two years after his enlightenment. And what was happening in those forty-two years is not going to be discontinued just because the body drops dead. It had no concern with the body. It was a phenomenon in consciousness, and consciousness continues. The pilgrimage of the consciousness is endless. So what was happening in the consciousness inside the body, will go on happening outside the body. That is a simple understanding.

So this story is a story of inner happenings. For forty-two years Gautam Buddha was nothing but pure compassion. There was no need for him to live any more on this shore. He had attained everything that life is capable of giving, he had reached to the highest peak. But he continued to work, continued for forty-two years, in spite of a fragile body, old age, sickness.

His compassion was great. He was teaching his disciples that "Before you become enlightened you must learn the ways of compassion. If you become enlightened before you have learned the ways of compassion, you will think there is no need for you to linger on this miserable, sad, suffering shore. Your boat has arrived, you can go to the beyond -- beyond all suffering, beyond all misery. And it is not only going beyond suffering and misery, it is going into a deeper blissfulness, eternal ecstasy." He waited here for forty-two years, and he was teaching his students, his disciples, his devotees, the ways of compassion.

Before enlightenment happens... if you are ready to be compassionate, only then will you stay on the shore to help others who are suffering, who are groping in the dark. You were also part of the same people; they are your brothers and your sisters. Wouldn't you like to share your experience of the ultimate and the explosion of light? Now you are capable of giving eyes to those who are blind. You are capable of dispelling the darkness in which they have been living for lives.

And there is no hurry, your boat can stay. It will have to stay till you are ready to go. There is no compulsion to leave immediately -- although the temptation is there, because you have worked for enlightenment only to get to the other shore. And now that the moment has come, to delay it feels difficult. To resist the temptation you need a tremendous compassion for those who are still blind, who are still in tremendous suffering and misery.

Forty-two years, in spite of his fragile body, he continued to move from village to village, in search of those who were ready to receive the gift that he had brought for them. It is a natural conclusion that even after his body's death, his consciousness must be still ready to help those who need the help and who are courageous enough to open their hearts.

This story symbolizes Gautam Buddha's compassion. This story is the story of every great master. All mystics are not masters, although all masters are mystics. A mystic experiences the ultimate blossoming of his being and disappears into the eternal without thinking once about others who are left behind. The master is one who attains the same experience but prevents himself from disappearing into the eternal, into the infinite.

In different ways compassion is also a kind of attachment. It is the purest form of love, but in the ultimate analysis of things it is also an attachment. Through this thin thread of attachment he keeps himself from disappearing completely into the universe. You can disappear only when all attachments, all desires are dissolved. Compassion is also a desire; to help is also a desire. And the masters have always been finding ways, according to their own personalities, their own uniqueness....

I have told you the story of Ramakrishna. His disciples were very much embarrassed because he would be talking about meditation, ecstasy, the ultimate truth... and suddenly in the middle of his discourse he would say, "Wait a minute -- I'm coming back because I smell something delicious being cooked in the kitchen."

And he would go into the kitchen and would ask Sharada, his wife, "What are you preparing? The smell was so attractive that I had to stop my discourse because I could not resist the temptation to know first what is being prepared. And as far as ecstasy and God and other things are concerned -- they are eternal matters. They can wait a little."

But the people who were his audience felt very much embarrassed, particularly the ones who loved him immensely -- thinking that this does not fit in the character of a great master. He should be beyond all these things, and he is not even beyond the food! And at such a point when he is talking of great things, suddenly the smell comes, and he stops in the middle of the sentence -- he does not even complete it! He says, "Wait, I'm coming back!"

Sharada was embarrassed. She told Ramakrishna many times, "It does not look right. You are unnecessarily making yourself a laughingstock."

His closest disciples prayed to him, "Stop doing it. Because sometimes we bring visitors and they say, `You call this man enlightened? This man seems to be crazy! And if he is so much attached to food, what about other things?'"

Ramakrishna listened to everybody's advice but continued doing his thing. One day Sharada started crying and weeping and she said, "Because of you, people are continuously harassing me, saying, `You have to do something. Only you can prevent him.' And what can I do? How I can prevent? At the most I can say, `Don't do this.' And whatever is being prepared is prepared for you. Within half an hour you will be eating it. There is no need to come to the kitchen, disrupting the discourse... and the discourse is about the ultimate reality!"

Seeing her tears, Ramakrishna said, "It seems you really want to know what is the secret of it. Then don't blame me; I have been avoiding the subject, but there is a limit to everything. I will tell you the reality. Food is the only thing I am keeping myself attached to, otherwise I cannot remain in the body. That is my strategy. And the day I show indifference towards food, know that I will be here in the world only three more days. Now be satisfied and tell all those people who are so much worried about it."

Nobody really believed it, they thought it was just to console them, a rationalization. But Sharada became very much aware and alert. One day when she brought the food in the room where Ramakrishna

was resting... he used to jump out of his bed, and immediately would look into the plates, "What have you brought?" But today when he saw Sharada coming in, he turned his back towards her, did not jump out of the bed. This was the first time he had shown indifference. Sharada remembered what he had said a few years before; everybody else had forgotten it.

The plates fell from her hands; the disciples gathered. They said, "What is the matter?"

She said, "Perhaps you have forgotten, call the doctor immediately."

And the doctor said, "He has cancer of the throat and he cannot live more than three days." He said, "I am puzzled, how he has managed to live with this cancer for so many years? He should have been dead many years before; the cancer is old, it is not new." And exactly after three days, he died.

Masters have been using their unique ways of lingering on this shore, and it is almost impossible to understand their strategies. People understand them only afterwards, when it is pointless.

You are asking me, will I also wait for you? I am waiting for you, and I will continue to wait for you, either in the body or out of the body.

The people I have loved, the people who have opened their hearts to me, the people who have risked the dangerous path of devotion, who have been walking on the razor's edge, certainly for them I will be waiting for eternity.

The mystics who disappear immediately after their enlightenment miss a great opportunity of knowing that enlightenment can also be shared; and the more you share it, the more bright, the more juicy, the more blissful it becomes. In that way the mystics are poor compared to the masters. They thought they had found the treasure, and that is true, they have found it -- but distributing that treasure increases it, makes it more abundant.

Waiting is not a futile exercise; waiting is a rejoicing. And as people you are waiting for go on becoming aflame with love and truth and light... it is not only that they become enlightened, the master goes on becoming more and more enlightened with each of his disciples. It is again and again a fresh experience. With each disciple becoming enlightened, the master becomes again enlightened. His enlightenment is constantly renewing itself, it never becomes stale. That is a totally different story which mystics miss.

I will be waiting for you, Samvedo. And don't be worried about time.

You say, "I am putting all my energy into waking up." You *think* you are putting all your energy -- because once you put all your energy into it, there is no reason why you should not wake up. Not that you are lying to me; you are saying what you understand as all your energy. But you know only a part of your energy, that which is conscious. And only that part -- and that is one-tenth of your whole energy -- you are putting totally. But nine times more energy is still in the unconscious, which is holding everything back. And it is nine times more powerful. So you are trying everything....

Your position is such that everybody must have felt it once in a while. You have a nightmare, you want to wake up, you try hard; you want to open your eyes, you want to move your hands, but neither do your eyes open nor can you move your hand. For a moment it seems as if you are paralyzed. It seems this nightmare is not going to end.

But every nightmare ends. Although nine times more energy is against waking, if you go on trying, slowly slowly, more and more unconscious energy will join in your efforts. The moment just fifty-one percent of your energy is for waking, you will wake up -- not even a hundred percent is needed.

And sometimes it has happened, that you have become tired, you had been working hard and nothing was happening. You drop the whole project, and you relax, and what was not happening, happens immediately; because a relaxed state of your being is an essential for your awakening. When you are making an effort, naturally you are tense, you are in a hurry. You want it to happen as quickly as possible. All these tensions don't allow you relaxation.

This story will help you....

For years, Grandpa Goldstein had been stubborn and bad-tempered, no one could please him. Then overnight he changed. Gentleness and optimism twinkled about him. "Grandpa," asked his grandson, "what made you change so suddenly?"

"Well, sonny," said the old man, "I have been striving all my life for a contented mind. It has done no good, so I have decided to be contented without it."

He just dropped the effort. He was trying to have a contented mind and that was making him bad-tempered, irritated, because everybody was disturbing the possibility and his hope. But the day he

decided to live without it, he relaxed... and suddenly there was contentment.
You say, "Everything takes time."

Samvedo, that is not true. Everything *except* enlightenment takes time. That is the one exception, and it has to be an exception. Because everything else belongs to the world. Enlightenment is a ray from the beyond. It does not take time. What takes time is to learn that all efforts are useless because every effort is making you tense, and in a tense state enlightenment cannot happen. Relaxedness is absolutely essential. If you can relax just now, no other conditions have to be fulfilled. The beyond will suddenly open and flowers will start showering on you.

That's how it happened to Gautam Buddha himself. He strived as hard... perhaps as nobody else in the whole history of man has strived. For six years, just single-pointedly, one target; and he did everything that was prescribed in the scriptures. He almost destroyed his body in practicing all those arduous methods, disciplines; they are all a kind of self-torture, and he tortured himself. He was a man with a totality of mind -- if he wanted to do something, he was not the one to be defeated, he would do it -- and that became the barrier.

When he was born, the astrologers had declared that either he would become the emperor of the whole world or he would become an awakened man. He would have become the emperor of the whole world without much difficulty. He was a man of power, concentration, intelligence. But he had chosen to become enlightened. And he strived for it in the same way as you strive when you are trying to conquer the world -- and that was his failure.

And on the full-moon night that has passed just a few days ago -- this same full moon, this same month -- he dropped all efforts. Seeing the futility, that nothing happens... whatever you do everything fails. He had renounced the world, now he renounced all spirituality; he renounced the other world also, and for the first time in six years he slept in utter relaxation. There was nothing to do, no tension, no dream, no desire -- everything was finished.

As he woke up the next day, early in the morning, the last star was disappearing from the sky. He opened his eyes, saw that last star disappearing and, amazingly, he felt that with that last star disappearing he had also disappeared. What he was searching for had arrived when he was not waiting for it, when he had dropped the whole project. But he was now in the right position.

Enlightenment does not take time. It is not a time phenomenon. It happens in a split second.

And you are asking, Samvedo, "Will there be enough time for me, too?" Time is more than enough. Time is eternal, there is always time. But time is not needed at all.

I have heard about two young ladies, one American one French, who were talking about how their lovers make love to them. The French woman said, "First, my lover kisses my neck, then he kisses my eyelids, then he kisses me."

The American woman said, "My God, in this much time, in America, if things are going so slowly the couple comes back from their honeymoon."

But existence is not American, fortunately. It allows you as much time as you want. It allows you millions of lives, with a trust and a hope that some day, in some moment, you will be in the right tuning and the eternal music will descend on you.

So there is nothing to be worried about. Don't be speedy, and don't be in a hurry. Meditation should be a very patient, effortless effort; with no tension, with no desire that enlightenment should happen quickly, because these are the barriers. You should simply enjoy meditating, why bother about enlightenment? It will come when the time is ripe, it is none of your concern.

You meditate, you rejoice, you sing, you dance, you sit silently, you relax. Whenever you are centered, whenever you are relaxed -- and you don't know at what moment, in what situation all the stars will be favorable to you...

Enlightenment happens suddenly. It is not a gradual process, it does not come in installments. It is not that you have become enlightened a little bit, then a little bit more. You suddenly become enlightened, it is not a process.

But I will certainly be waiting for you. Those who have loved me, those who have received my love, I am committed to them. I will do everything to remain in the body, and I will do everything -- even if I have to leave the body -- to be continuously around you. You will not be able to see me, but I will be able to see you. Just remember: don't let me down.

Enlightenment happens almost the way a dewdrop evaporates suddenly in the morning sun. Just a moment before, it was there, so beautiful on the lotus leaf, more beautiful than any pearl can be. And just a moment later it is found nowhere. The sun has risen, and the dewdrop has disappeared.

George and Mildred were visiting a country mansion. "Do you realize, George," whispered Mildred, "that this room we have rented is supposed to be haunted by a ghost that returns every year on this date at midnight to find a human sacrifice?"

And then suddenly she shouted, "George, George, George!"

... but George has disappeared!

You will disappear, in a moment -- exactly like that.

BELOVED MASTER,
I FINALLY COME TO REALIZE THAT WHAT I THOUGHT WAS GREAT JUICE IS REALLY GREAT GLUE. HOW TO TRANSFORM GLUE INTO JUICE? I KNOW IT CAN BE THINNED TO GET LESS STICKY, BUT THAT AIN'T REALLY JUICY IS IT? YOU HAVE GIVEN ME THE NAME "DIVINE ADVENTURER," BUT THESE DAYS I FEEL MORE LIKE A "DIVINE CHICKEN."

Deva Abhiyana, what is happening to you happens to almost everybody. It is one of those experiences you have to graduate from. Without passing through these sticky stages you can never attain freedom. This is a first step, to realize that you have fallen into a sticky glue. You were thinking it is "great juice," but that's how everybody gets caught by the glues. It is a mirage: from faraway the glue looks very juicy, but when you have fallen into it, then you realize, "My, God! now how to get out of it."

Getting into is very easy. Getting out needs tremendous effort; but it is part of becoming mature, it is part of learning the difference between reality and illusion. One cannot avoid it. One should not avoid it. People have tried to avoid it, they have renounced the world and escaped into the mountains -- they were escaping from glues. But they remain immature.

Maturity comes only through experiences, good and bad both, of love and hate both. Friends help you, enemies help you. Life gives you dark nights and days full of light; moments of heaven and ages of hell. You will be surprised why I am saying moments of heaven and ages of hell -- this seems to be unjustified. But it is only an appearance; ages of heaven appear like moments, and moments of hell appear like ages.

It is the whole philosophy of relativity! The theory is very complex and so difficult that it was thought, while Albert Einstein was alive, that there were only twelve people in the whole world who could understand what he was saying. One of the great British philosophers, Bertrand Russell, has written a book on the theory of relativity. He has titled the book, THE ABC OF RELATIVITY. One of his friends, G. Moore, another great philosopher and his colleague, asked him, "Why do you call it ABC?"

Bertrand Russell said, "More than that I myself don't understand. And I cannot claim that which I don't understand. I understand only the ABC; beyond that is beyond my comprehension."

And Albert Einstein was being asked every day, whether at a party, in a club, at a marriage, on a picnic; wherever he was, people were asking him: "Just tell us something about your famous theory of relativity." And he knew that it was almost impossible for them to understand, so he had found a small formula for these parties, picnics and marriages.

It is a very simple theory: If you are sitting on a hot stove, one minute will feel like one hour. It depends how hot the stove is. The hotter the stove, the longer the time will appear. And if you are sitting with your girlfriend, one hour will feel like one minute -- the juicier the girlfriend, the shorter the time.

In short, the theory of relativity is that time is elastic. If you are in misery, time will pass very slowly. If you are joyous, time will pass fast.

I can understand, Deva Abhiyana, your problem. There is no way to change glue into juice. And you are right, that at the most you can make it a little diluted; but still it will remain glue -- it will not become juice. But if you can make it a little diluted, it will be possible for you to get out of it. So mix in as much water as you can. It will not change it into juice, but it will help you to come out from the trap.

But the trouble is that people become attached even to their glue. And it is not that the glue is holding them back; they themselves are afraid to get out of it, because who knows? -- this glue is at least familiar. You may fall into another trap. You know yourself, that you cannot remain without falling into some trap. And the other trap may prove more dangerous -- it may be German glue! If you have fallen into Indian glue,

nothing to be worried about. You can come out very easily. The glue even will help! Because you are not the only one in trouble -- the glue is also in trouble. And if you are going to be a sannyasin the glue will touch your feet and pray for your renunciation -- not to be disturbed by another glue.

But remember one thing: that it is a basic experience of attachment, of lust, of desire, of so-called love, and everybody has to pass through it. And you will be grateful one day, because the experience has made you more alert, more aware, more discriminating between illusions, mirages, and real experiences. Nobody comes into the world with maturity. Everybody has to gain maturity in the world and naturally he has to go through many miseries, sufferings, failures and mistakes. But they all help if you know how to use them, if you are not being stupid.

And what do I mean when I say "stupid"? I mean, not to commit the same mistake again and again is intelligence. To commit the same mistake again and again is stupidity. Once it is perfectly good; twice it is too much. So learn from your experience, and don't feel that only you are in such a strange position.

Ronald Reagan was about to be discharged from the psychiatric hospital. "Now that you have been pronounced cured," said his doctor, "what are your plans?"

"Well," said Mr. Reagan, "I used to be a president, so I may go back to that. I also used to be a cowboy film star, I may go back to that. I might try teaching, too. And if I find that I don't like any of those, I might try architecture, or maybe pilot a plane, or..." Finally, he added, "I might become a teapot again."

That's what he was when he had come to the psychiatric hospital -- a teapot... the simplest thing in the world.

You are not the only one in trouble; this whole world is a vast psychiatric ward. And if you look into people's insides, everybody is a teapot.

When Pundit Jawaharlal Nehru was prime minister of India, he went to visit the greatest madhouse in India, in Barali. One madman was cured, and they were going to release him just two days before the visit. Then the doctors thought, "It will be good, he will feel very great if he is released by Pundit Jawaharlal Nehru's hands. Moreover, he will enjoy meeting Jawaharlal," because that was his problem. When he had come to the madhouse he had thought that he was Pundit Jawaharlal Nehru, the prime minister of India. In Nehru's time there were at least eight persons, all over India, who believed that they were Jawaharlal Nehru.

So they waited two more days, and when Jawaharlal came to visit they introduced the man, saying that two years before he had been entered, and today he was being released by Nehru's hands. The man looked at Jawaharlal without blinking his eyes. When they introduced him to Jawaharlal, and Jawaharlal to him, they said, "You are standing before the prime minister of India, Pundit Jawaharlal Nehru. You are fortunate to be released by his hands."

He laughed, and he said to Pundit Jawaharlal Nehru, "Don't be worried. These doctors are very good. Just two years you will have to be inside, and you will be cured. I used to think the same way, now I am cured." Jawaharlal could not figure out what to say to this man.

The world in which we are living is our own creation -- particularly the human world, the human society. And because we are unconscious people, we don't know what we are doing. We are puppets in the hands of the unconscious. So when you fall in love, you cannot even give a reason why you have fallen in love with a certain person. You simply shrug your shoulders and say, "I just have fallen in love." But why? Why not with somebody else? Some strange unconscious desire, some unconscious image is being fulfilled by the man or the woman you have fallen in love with. You have been looking for her, or for him.

Psychologists say that every boy carries his mother's image in his unconscious, and every girl carries her father's image in her unconscious. And their whole life they are searching for somebody who can satisfy their image. The boy is looking in his beloved for his mother. Perhaps something is similar -- only one thing need be similar. It may be trivia -- it may be the way she wears her hair, or the way she talks, or the way she walks. Something is similar that triggers your unconscious -- that this is the woman you have been searching for.

But when you live together, when that small something is not going to be the only thing between you, then the whole woman... and that woman has loved you, because something in you has also triggered her father figure, which she is carrying in her unconscious -- perhaps the way you smoke your cigarette, or perhaps the thick glasses you wear.

But these things are not going to help, because what will thick glasses do? A certain way of holding the

cigarette in your hands is not going to make your life. And when you come to live together, then you will know each other for the first time, and you will be surprised -- My God! This is not my mother. This is not my father.

And these things you will not understand consciously -- just unconscious rejection will start. You will start hating the other because they have deceived you; they pretended to be your mother or your father, and they are not what they were pretending to be. But now you are caught in a marriage, glued together by law, by society.

And it is a very strange thing that the society, the law, glues people in marriages so quickly, but if they want to be unglued it is a long process -- great paperwork, great delay, in many countries it is not possible at all. In many countries you first have to live two years in separation -- it is not divorce. You are still married, but you have to live separately as a proof. In some countries you have to prove that your man has been unfaithful to you, or your woman has been unfaithful to you -- ugly demands.

Nobody asks anything when two persons are trying to be glued together. Everybody is happy and congratulating them. And when they want to separate, nobody is willing -- everybody is condemning them. They themselves are feeling guilty, that what they are doing is not good. And very few people are courageous enough not to bother about respectability. Otherwise many are only living together, cellmates but no longer soulmates.

I have seen people living together for years, and they are not even talking to each other. But just for respectability they don't want to divorce; for their children's sake, for their prestige in society.

In a more psychologically understanding society, marriage will be very difficult and divorce will be very easy. Every hindrance should be created when two persons want to get married, because they are getting into trouble. They should be given two years of living together, and then come back to the registry office.... And most probably nobody will come back!

But if somebody wants a divorce, both the parties are not needed to appear before the judge. One party simply says, "I want to separate." That's enough. Whether the other party wants it or not is immaterial. And there is no need to provide a reason why they want to separate. It is their personal and private life, and no law, no court, no society has any right to interfere in it.

They wanted to be together -- they were together. Now they want not to be together and they are simply informing you, that's all. They are not asking your permission. Because who are you? Why should they ask anybody's permission? It is just information, so that you know that they are no longer together; so in your register you can change their marriage status. And they are not "divorced people." They are simply again unmarried people.

The word `divorce' is ugly. The woman is no longer married, she is again a "Miss." The man is again unmarried -- not divorced. Why carry the past? Let them be completely free so they can renew their life again. And if a man is understanding enough, one marriage will do -- for one lifetime at least. And if one marriage cannot drive you towards enlightenment, that means something is wrong with you. You are either retarded or simply incapable of learning from experiences.

Joe comes home, and finds his wife in bed with another man. He is furious, and demands an explanation.

"Well," begins his wife, "this man came to the door an hour ago, and asked me for something to eat. So I gave him a sandwich. I noticed his shoes were worn out, so I gave him a pair you have not worn for ages. Then I noticed his jacket was torn, so I gave him one of your old ones. When he took his old jacket off, I noticed his shirt was frayed. So I gave him one that you gave up wearing a long time ago.

"Finally," she continued, "when he was going out the door, he turns and says to me, `Say, lady, is there anything else around here that your husband does not use?'"

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #28
Chapter title: The disappearance of sex

14 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
MY SEX LIFE HAS BECOME VERY QUIET LATELY. NOT THAT I DON'T WANT SEX AND THAT I AM NOT COURAGEOUS ENOUGH TO APPROACH WOMEN, BUT IT JUST DOESN'T HAPPEN.
WHEN I APPROACH A WOMAN LOTS OF BEAUTIFUL ENERGY IS FLOWING, BUT WHEN IT COMES TO SEX, THE ENERGY CHANGES. IT ALMOST FEELS AS IF FALLING ASLEEP. WHEN I THEN TRY TO GET IT GOING AGAIN, THE WOMAN FEELS OFFENDED; SHE DOESN'T FEEL CONNECTED ANY MORE, AND FEELS THAT I AM NOT ACCEPTING HER SPACE. WHAT AM I DOING WRONG?
BELOVED MASTER, CAN YOU HELP ME TO UNDERSTAND?

Gyan Atito, what is happening to you is not a curse; it is a blessing. It is just your old mind that is interpreting it as if something is going wrong. Everything is going right, the way it should go. Sex has to disappear into a peaceful, playful rejoicing -- into a harmony of two silent beings; not meeting in their bodies, but meeting in their very souls.

It is going to happen to every sannyasin. Don't force yourself to do anything against what is happening on its own accord. Any forcing on your part will be a hindrance in your spiritual growth.

This is something very important to remember, and this will explain to you why all the religions have gone against sex. It was a misunderstanding -- but a very natural misunderstanding. Everybody who has been in meditation goes through the transformation of the energies -- the energies that are going downward start moving upward, opening your higher centers of consciousness, bringing new skies to your being. But you are unacquainted with them, they are unknown to you; hence, one may get frightened. And if it is happening only to one partner, then there is going to be trouble. Both the partners in meditation have to be transforming simultaneously -- only then can they keep pace with each other. Otherwise they are going to fall apart.

This created the idea of celibacy. Because in marriage it was found continuously that if one partner became interested in meditation, the marriage was jeopardized. It was better not to get involved, not to hurt somebody else's feelings, and remain alone. But this was a wrong decision.

The right decision would have been that if one partner in a marriage or in a friendship is growing, he should help the other also to move into the new spaces. He should not leave the other partner behind. This would have been a tremendous revolution in human consciousness; but because religions had chosen celibacy, the whole world remained without meditation.

And those who had chosen celibacy -- it was a chosen thing, it had not happened to them -- became perverted sexually. They were not beyond sex, hence celibacy. They tried the other way: celibacy first, thinking that then would come the transformation. It does not work that way. Transformation has to be first. Then, without any inhibition, without fighting with sex, without condemning sex, a transformation comes on its own. But it does not come by celibacy, it comes by meditation. And it does not come by repression, it comes by a loving atmosphere. The celibate lives in an atmosphere of repression, inhibition, perversion; his

whole atmosphere is psychologically sick. This was one fundamental point where all religions went wrong.

Secondly, every meditator has found that sex starts disappearing into something tremendously different -- from biology into something spiritual. Rather than creating a bondage, a possessiveness, it opens up doors of freedom. All relationships disappear and one feels, in his aloneness, absolute contentment; a fulfillment that one could not even have dreamed of.

But because meditators found this happening, without any exception, the people who wanted to meditate inferred wrongly that perhaps repressing sex is going to help them in transforming their energies. Hence all organized religions started teaching a life of condemnation, renunciation; a life which is basically negative. This was a misunderstanding.

Through repressing sex you can pervert the energy but you cannot convert it. Conversion comes as you become more silent, as your heart becomes more harmonious, as your mind becomes more and more peaceful. As you start coming closer and closer to your being, to your very center, a transformation that is not your doing happens on its own accord. The energy that you had known as sexual becomes your very spirituality. It is the same energy, just the direction has changed. It is not going downward, it is moving upward.

What is happening to you, Gyan Atito, is going to happen to every sannyasin -- without exception. Hence your question is going to be everybody's question sooner or later. And whenever it happens, the partner who is left behind should not feel offended but on the contrary, should feel blissful and happy that at least to his beloved, or to his friend, a beautiful experience is happening, "And I hope to join him or her as soon as possible."

Your effort should be to go deeper into meditation so you can keep company with your partner, and you can go on dancing together towards the ultimate goal of life. But remember, as you will grow in your spirituality your sexuality is going to disappear. There will be a new kind of love -- a purity, a deep innocence, with no possessiveness, with no jealousy; but with all the compassion in the world, to help each other in the inner growth.

So you should not feel that something has gone wrong with you; something has suddenly gone right with you. You were not alert; you have been caught unawares.

Little Hymie was walking along the street with little Betty, aged four. As they were about to cross the street, little Hymie remembered his mother's teaching.

"Let me hold your hand," he offered gallantly.

"Okay," replied Betty. "But I want you to know you are playing with fire."

Any relationship between man and woman is playing with fire -- and particularly if you also start being a meditator. Then you are surrounded by a wildfire, because so many changes are going to happen -- for which you are not prepared, and cannot be prepared. You are going to travel in an unknown territory every moment, every day. And there will be many times when either you will be left behind, or your partner will be left behind -- and this will be a deep anguish to both.

In the beginning, when it starts, the natural inference will be that the relationship is finished, that you are no more in love. Certainly you are no more in the love that you were before -- that old love is no longer possible. That was animal love, it is good that it is gone. Now a higher quality, something more divine, is going to take place. But you have to help each other.

These are the real difficult times -- when you come to know whether you love your partner, and whether your partner loves you -- when these great gaps arise between you and you feel you are going far away from each other. These are the crucial moments, a fire test, when you should try to bring the other person, who is left behind, closer to you. You should help the other person to be meditative.

The natural idea will be to bring yourself down so the other is not offended. That's an absolutely wrong attitude. You are not helping the other, you are hurting yourself. A good opportunity is being lost. When you could have pulled the other towards heights, you have descended yourself.

Don't be worried that the other will be offended. You make every effort to bring the other also to the same space, to the same meditative mind, and the other will be grateful, not offended. But these are not the moments when you should depart from each other. These are the moments when you should keep -- with every effort -- the contact with the other, with as much compassion as possible. Because if love cannot help the other in transforming the animal energies into higher spiritual energies, then your love is not love -- not worth calling love.

Gyan Atito, this is the situation many are passing through. But very few have the courage to ask the

question, because it seems asking such a question is exposing yourself unnecessarily, becoming a laughingstock. But this gathering is to expose yourself. This gathering is not to hide and keep secrets to yourself. Nobody is your enemy here. Everybody is a fellow traveler.

And the same problems are going to be faced and encountered by everyone. So when a problem arises, never think twice. Ask it fearlessly, howsoever stupid you look in asking it. Because it is going to help not only you; it is going to help many others who are also struggling in the same situation, but have not been courageous enough to bring it forth. They are trying on their own, somehow, to settle the situation.

It is not a question of settling. It is good that it has lost its old, settled state. It is good that it is unsettled, that trouble has arisen. Now it depends on you and on your intelligence, how you use the opportunity -- in favor of your growth, or against it. Asking the question may help you.

So two things... first, remember you are fortunate that sex seems to be going away from your life. Secondly, don't think that the other person is feeling offended. Expose your heart to the other person. Don't try to bring yourself to the position of the other, but try in every possible way to hold the hand of the other, and take her, or him, to the higher stage, where you are suddenly finding yourself.

Only in the beginning will it be difficult; soon it will become very easy. When there are two persons growing together, many times gaps will arise because people cannot keep pace with each other; everybody has his own speed, everybody has his own unique growth pattern. But if you love, you can wait a little till the other arrives, and then, hand in hand, you can move further.

I want my people particularly not to think ever of celibacy. If celibacy comes by itself, that's another matter; you are not responsible for it. And then it will never bring any perversion, then it will bring a great conversion of energies.

BELOVED MASTER,
CAN INNOCENCE BE AWARE OF ITSELF?

Maneesha, innocence cannot be aware of itself. The moment it is aware of itself, it is no longer innocent; corruption has already entered in, the ego has started forming itself. Innocence does not know that it is innocent. Innocence simply knows, "I don't know." But it is not aware that this is called "innocence"; the moment it becomes aware, suddenly it is lost. Hence those who are aware of their innocence are the greatest egoists in the world.

The ego has such subtle ways, that it goes on coming from the back door... you may throw it out from the front door, and it will come from the back door again. And each time it will come in such a way that you cannot hear its footsteps. It can come and hide itself in humbleness, it can come and hide itself in innocence, it can come and hide itself in love. Basically, these are not the spaces where ego should be found. But ego can manage to live in places where ordinarily it is not suspected. Hence one has to be very alert.

You simply become more silent. Your so-called knowledge goes on disappearing -- and a moment comes: you know nothing. This state of knowing nothing is enough. You don't make it a great spiritual achievement; you don't start bragging about your innocence, that "I know nothing." Before, you used to know all, that was your bragging. Now your bragging is the same, but you brag that you know nothing at all. Just the object of bragging has changed, but the ego remains the same. There has been no transformation at all.

Little Hymie was caught out telling a lie. "How do you expect to get to heaven?" his mother asked.

Little Hymie thought for a moment, and then said, "Well, I will just run in and out, and in and out, and in and out, and keep slamming the door, till they say, `For goodness sake, come in or stay out' -- and then I will go in."

This is innocence -- not aware about itself, but simple purity. Innocence has to be just like a small child who is not aware that not knowing anything is a great achievement.

Mrs. Ronald Reagan had won a raffle at her women's club. Up till now she never had enough left over from the housekeeping budget to take herself off to a smart hairdresser. So now she lost no time in making an appointment for a complete hair treatment. When she arrived home that evening, she presented herself to

Ronald Reagan for his admiration. "Honey," he said, "now you look like a million."

"Really?" she asked quietly. "You mean I look like a million dollars?"

"No," he said disgustedly, "like a million other women."

A politician's mind cannot be loving and compassionate, humble and innocent -- even with those with whom he is intimately connected. There too it goes on playing the cunning role -- now he was speaking in a diplomatic way when he said, "Honey, now you look like a million." This sentence is cunning, political, diplomatic; it is tricky.

Naturally, his wife thinks, "You mean I look like a million dollars?" And then his cunning mind comes into the open:

"No," he said disgustedly, "like a million other women."

You would not have thought about it just listening to his statement, "Honey, now you look like a million."

The innocent person is neither cunning nor egoistic; not bragging about himself nor trying to put down the other. He simply knows nothing. And without any fear, and without any guilt, he accepts his ignorance.

There are two possibilities: either he can feel guilty that he is ignorant -- because innocence *is* ignorance -- and if he feels guilty, that too is part of a hurt ego, offended ego. Or if he has heard saints and sages declaring, "Blessed are the innocent, for they shall inherit the kingdom of God," and he feels tremendously proud of his innocence, again he is in the clutches of the same ego. And these are the only two ways he can be aware of his innocence.

The third space is, he simply knows that he knows nothing. This is pure innocence, and this is what Socrates calls wisdom; this is what Upanishads call the ultimate state of a seer, of a knower. This is what Gautam Buddha calls the space of enlightenment, of absolute freedom and utter silence... not even a ripple of disturbance.

BELOVED MASTER,
THE TIMES I FEEL CLOSEST TO YOU, AND THROUGH YOU, THE TIMES THAT I FEEL THIS EXISTENCE, COME TO ME IN AN OVERWHELMING FEELING OF GRATITUDE. FOR THOSE PRECIOUS MOMENTS, ALL MY NEUROSES JUST EVAPORATE.
CAN YOU SPEAK ON THE ALCHEMY OF GRATEFULNESS?

Deva Abhiyana, gratefulness is certainly the most precious alchemical process. If it takes possession of you, then naturally all kinds of neuroses, psychoses, or any other psychopathology will evaporate -- for the simple reason that gratefulness consists of a few fundamentals of spiritual awakening.

The first: that you are needed by existence. Man's greatest need is to be needed. And if you can feel that even trees, the moon, the sun and the stars all need you... without you this existence will miss something, will not be complete -- although you are so small, almost nothing. But unless you were needed, you would not have been here. There must be some essential need which you are fulfilling; without you there would be a gap which nobody else could fill.

You are not replaceable. No man is, no rosebush is, no blade of grass is -- nothing in the world is replaceable. Such unique individuality has been conferred on you. This is the first element which brings gratefulness to your heart.

The second... that you are so unworthy, so undeserving, you have done nothing to have this dignity to be part of this beautiful existence. The feeling of your nothingness, the feeling of your being almost a nobody... still, the existence goes on showering its love. Not that you deserve, not that you have earned it in any way -- but it is simply the nature of existence, its overflowing joy, its overflowing love, its overflowing nourishment, its playfulness. And it goes on giving without asking anything in return. Its greatness, its vastness... our smallness, our nothingness. Its abundance and our nobodiness immediately create a deep, heartfelt feeling of gratitude.

This feeling brings immense grace to you; it brings beauty, it brings a certain song to your being. It suddenly gives you wings to fly in the sky. Just the sheer miracle of it -- that you are nothing and the whole existence is available with all its treasures to you. It is unbelievable -- what can you do? You don't have anything of your own except to be in deep gratitude.

To me, this is the only prayer. All other prayers are manufactured by man. This is the only prayer -- that

arises out of you as a fragrance arises from flowers; a prayer that is not said, not expressed in words, but is lived. It is expressed in each of your actions, in each of your gestures. You have a tremendous reverence for life; out of this reverence nonviolence arises. Out of this reverence a love for peace and a rebelliousness against all war and all destruction arises. This prayer is nothing but a silent "thank you." But its alchemical impact on your being is immeasurable.

Abhiyana, you are asking: "The times I feel closest to you, and through you, the times that I feel this existence, come to me in an overwhelming feeling of gratitude. For those precious moments, all my neuroses just evaporate."

Everybody is suffering from some kind of neurosis. Until one is enlightened, one should remember that he cannot be totally sane. Some insanity, in some corner of his being, is bound to be there. But if you feel a deep gratitude towards existence, in that gratitude you are cleaned and washed away -- you are no more. And when you are no more, where can your neurosis remain? You are absolutely needed if you want your neurosis to exist. Your neurosis is nothing but the shadow of your ego. And in gratitude the ego disappears and its shadow disappears automatically.

The crowded elevator in an old New York building refused to budge. The operator opened and closed the gates and pressed the buttons several times, but still the lift refused to budge. Then he again opened the lift, and a very little, old lady got out.

Presto! the elevator began to ascend, but not before the passengers heard the little old lady exclaim: "It is not that I weigh so much, but it is that I have so much on my mind today."

That mind is your neurosis. And everybody has so much -- that is your weight. That old woman was right. In gratitude your mind is no more... because the mind can exist with doubt, the mind can exist with anger, the mind can exist with hate, the mind can exist with any kind of neurosis. But the mind cannot exist with innocence, with humbleness, with gratitude, with love, with meditation. And wherever mind is absent, you are sane. Mind is your insanity.

And the alchemy of gratefulness is that it dissolves your mind, it evaporates your ego, it makes you absent in a sense and present in another sense... absent as a personality, and present as an individuality; absent as somebody, and present as nobody.

Hymie Goldberg was talking to a friend: "It is not easy to get ahead in this world," he said. "As a boy I started out at the bottom. I struggled, worked, sweated, climbing the ladder of life hand over hand, rung by rung."

"And now?" asked his friend, "you are a great success?"

"Well, no," admitted Goldberg, "but I'm mighty good at climbing ladders."

What is your success, anyway? It makes you mighty good at climbing ladders. What else can it be? You can be a president of a country, or a prime minister of a country, but what is it? In actuality it is nothing but an exercise in climbing a ladder -- hand over hand, rung by rung. But where do you reach? -- at the top of the ladder. And there is nothing, there comes the end of the street. You cannot go back because that is embarrassing; you cannot go forward because there is no further.

I was very close to a chief minister. His sons had been my colleagues in the university, and because of them I had become acquainted with the old man. He was an old freedom fighter and he told me one day... he was very sick, and there was a danger that he might die. Doctors were not certain whether he would survive or not.

But the old man said, "Make sure that whether I am sick or healthy, that I remain the chief minister. I want to die as chief minister. It will be too hard for me to die if my chief ministership is gone."

I said, "What does it matter to a man who is going to die whether he is chief minister or not?"

He said, "It matters, it matters much. My whole life I have struggled to reach this post, and I want to die at the highest peak of my success, with government honors, seven-day holidays, national flags down everywhere in respect. I don't want to die just like any ordinary man. I am not afraid of death," that old man said to me, "but I am afraid that while I am sick, my colleagues -- who deep down are all my enemies -- must be trying to pull my legs; and while I am not able to fight with them, somebody may try to take over the chief ministership."

His deputy chief minister was also known to me, because when I was a student he was vice-chancellor of that university. I said, "Don't be worried. I will go to the deputy chief minister, who is the real danger to

you, and who is trying not to miss the opportunity while you are sick. He wants to be declared by the president of the country to be the acting chief minister. That will be the first step.

"Then the second step will be that because you are too old and too sick, you are not able to function, you are not in a state to function... then he will manage to be declared not only as acting chief minister but really as chief minister. I will go to him, you don't be worried."

And that's what was going on in the house of the deputy chief minister. The whole cabinet was there -- they were all trying to manipulate the situation. How to convince the president of the country that the old chief minister is too old and too sick, and the deputy chief minister is a far more intelligent politician, a better organizer, and he should be given the chance immediately.

I told the deputy chief minister, "That old man is almost on the verge of death, and I want you just to wait at least one week -- not more than that. I have talked to his doctor; he says, `I cannot say it to them, but I don't think he will survive more than a week.' And his only desire, his last desire, is to die as the chief minister. So what? And you have always been a colleague, a friend, a follower of that old man. He has appointed you as the deputy chief minister. Just wait for seven days. You will not lose anything, but his last wish will be fulfilled."

He thought for a moment, and said, "Okay. Then seven days -- exactly."

I said, "Do you mean I have to kill him in seven days? I will try. But you should not be so ugly and so harsh with your own boss. Just one day more or one day less, but he is going to die -- that much is certain. Now don't force me to kill him to stay just within the seven days exactly. If he dies in eight days, just one day of waiting will not disturb anything."

He said, "I have told you seven days means seven days. And just because you have come, I cannot refuse. I have always loved you as my student." Fortunately, the old man died on the fourth day. It was such a relief! Otherwise I would have had to do something, because his last wish had to be fulfilled....

But how poor these people are! And what is their ultimate achievement? They have just learned how to climb ladders, and then they are sitting on the ladders which lead nowhere. And they don't want to come down because they don't want to be nobodies.

These are the most irreligious people in the world. That's why I'm so much against politicians. I am against the priests and the politicians because these two are the most irreligious people in the world. And they have a deep conspiracy, they support each other -- for centuries they have been supporting each other. One has political power, the other has the power of numbers. And both together can manage to keep the whole of mankind in slavery; they have kept it up to now. The authentic religious man has to rebel against these two, and their conspiracy against humanity.

Abhiyana, if you can remember as much as possible this state of gratitude, slowly slowly it will penetrate into your blood, into your bones, into your marrow. Then there will be no need to remember; then it will simply be there -- like breathing, like heartbeats. Then you can be certain that you have arrived home. Now there is nowhere to go; you have achieved the unachievable, you have found the ultimate secret of life. Now you are not just a part of existence, but the whole of it.

The day one understands that "I am spread all over the existence, and when trees dance I am dancing, and when the wind blows and sings songs amongst the trees it is my song, and when the ocean rolls in the full-moon night I am not separate from it..." This is the moment mystics have been calling: when the observer becomes the observed, when the knower becomes the known, when the seer becomes the seen, when the duality between subject and object disappears, when *you* are the world.

The Upanishads say: *aham brahmasmi* -- I am the whole. This is not a declaration of ego, it is a declaration of absolute egolessness. This is the path -- the pathless path; or the gate -- the gateless gate. You don't have to go anywhere, you don't have to move even a single inch. You can relax right now and it is yours. It has always been yours, you have just been asleep.

Awake and claim your birthright. Religion is not anybody's monopoly, it is everybody's birthright. It has no name, no church, no organization. It is a sheer rebellion against all churches, all organizations, all scriptures. It is meeting existence directly and immediately, in innocence, in gratitude, in love, in a deep communion.

This is the prayer I would like to spread all over the earth. Because this is the only prayer that can save it.

Okay, Maneesha?

Yes, Beloved Master.

The Rebel

Chapter #29
Chapter title: Something of the wild

15 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
I HAVE HEARD YOU SAY THAT NINETY-EIGHT PERCENT OF THE WOMEN OF THE EAST HAVE NOT KNOWN ORGASM. WHY IS IT THEY LOOK SO GRACEFUL AND NOT FRUSTRATED LIKE THE WOMEN IN THE WEST?

Prem Salila, it is a strange logic of life, but in a way very simple. In the East ninety-eight percent of the women have not known what orgasm is. Your question is, "Why is it they look so graceful and not frustrated like the women in the West?" That's why! You have to be in a position of experiencing something and then having it denied to you; only then frustration sets in. If you don't know at all that anything like orgasm exists, then there is no question of frustration. In the West also, before this century, the woman was not frustrated because the situation was the same there.

It was because of psychoanalysis and the deeper researches into human energies that it was discovered that for a millennium we have lived under a fallacy. The fallacy was that the woman has a vaginal orgasm, which has not been found to be true; she does not have a vaginal orgasm at all.

In fact, the woman's vagina is absolutely insensitive, it feels nothing. Her orgasm is clitoral -- and that is a totally separate part. She can reproduce children without knowing any orgasm, she can make love without knowing any orgasm.

Hence for centuries, in the East and West both, the woman was satisfied to become a mother. In a way she was against sex, because it was not giving her any joy -- it was giving only trouble: pregnancy.

For centuries women have lived just like factories, reproducing children. Man has used them as factories, not as human beings -- because nine children out of ten used to die; so if you want two or three children, the woman has to produce two or three dozen children. That means that for her whole sexual life, while she is capable of giving birth to life, she becomes pregnant again and again; and pregnancy is a suffering.

She has never been in favor of sex. She has suffered it, she has tolerated it. She has gone into it because it was her duty; and deep down she has hated her husband because he is just like an animal. Why do you think women have always worshipped celibate saints? The innermost reason is that their celibacy proved them to be holier beings.

She cannot respect her own husband in the same way. Once you have a sexual relationship with a woman, she cannot have respect for you. That has been the cost -- because she knows you have used her. In every language the expression makes it clear: it is the man who makes love to the woman, not vice versa. It is strange... they are making love with each other, but in every language it is always the man who makes

love; the woman is only an object. The woman only tolerates and goes into it because she has been conditioned in her mind that it is her duty; the husband is the god and she has to make his life as pleasant as possible.

But sex has not given anything to her. And she has been kept unaware... because man must have become aware very early, when there was no marriage and when men and women were as free as birds, man must have become aware -- and the ancientmost women also -- that she has a capacity for multiple orgasm. It is a very dangerous signal to the husband to trigger her orgasmic energies. The husband cannot satisfy her -- no husband can satisfy a woman. It seems to be a disparity, a fault of nature, that she can have multiple orgasms and man can have only one orgasm.

So man has tried to avoid even the knowledge that the woman can have orgasm. That's why in the East it is still the case, particularly in the interior parts of the country. Leave aside the modern cities, where a few women may have found out through their education, may have heard the names of Masters and Johnson, who have discovered women's capacity for multiple orgasm.

But in the West it became a problem, because the discovery of multiple orgasm and the centuries-old deception by man of woman was a simultaneous growth. At the same time the women's liberation movement was coming up, and women were trying to find out all the wrongs that had been done to them by men. They suddenly got hold of this new phenomenon, this research, and the most fanatic women's liberation women have become lesbians; because only a woman can help another woman to have multiple orgasm -- because it is not concerned with the vagina at all.

Men's and women's bodies are very similar, except that the man has only marks of the breasts and the woman has actual breasts; but the man has the marks on his physiology. The clitoris is just a mark of the man's penis; it is just a small growth, but it is outside the vagina. Children are born out of the vagina, and man need not touch the clitoris -- and without playing with the clitoris the woman cannot have an orgasm; so it was very simple to avoid it.

The Eastern woman looks more contented because she is not aware of what she is missing.

She is more graceful because she has not even started thinking of any liberation.

The East, as a whole, has lived under the conditioning of contentment -- man and woman both -- in poverty, in slavery, in sickness, in death.

The idea of revolution was impossible in the Eastern mind because the conditioning was so strong, and so many centuries old, that whatever you are is the by-product of your own actions in past lives. It has nothing to do with the social structure, it has nothing to do with education, it has nothing to do with the division of classes in society, it has nothing to do with men's enslavement of women. The conditioning is so old that one is born with it, and the atmosphere all around is supportive of the conditioning.

All the religions of the East preach that the woman is born a woman because of her past actions; man is a higher being and the woman is a lower being. This has been accepted. If you are poor, it is not because of exploitation by the rich; you are poor because of your wrong actions in the past.

Man's mind has been diverted from the realities to fictitious explanations -- you cannot do anything to change your past life, you have to go through it. Unbelievable religious sects grew in the East, which no reasonable person can accept, but millions followed them. For example, Jainas believe that a woman cannot attain to enlightenment from a woman's body because she cannot be really celibate. She cannot stop her menstrual period, and that keeps her a sexual being. So unless she attains by being contented, graceful, prayerful, serving her husband and accepting everything as her fate... this is the only way she will be able to be born as a man in the next life.

So nothing can be done right now; right now one has to simply accept and remain contented. Any rebelliousness will spoil the chances even for the future; any discontentment, any frustration will not only destroy your present, it will destroy your future too. So the better course, the intelligent course, is to be silent. Nobody can help you, because you did wrong things in your past life -- although your poverty is not concerned with your past life.... But that is a very recent finding, and it has not penetrated into the Eastern mind yet.

And just as women have their monthly period, men also have one; that is the very latest finding. So if her monthly period prevents a woman from being enlightened, it will prevent a man also -- just the expression of it is subtle. The woman's expression is physical -- you can see the blood every month. But if every man keeps a diary, he will be surprised: every month, after twenty-eight days, for four or five days he becomes bad-tempered, exactly the way the woman becomes irritable, annoyed at small things.

The same person would not have been annoyed by the same things at another time, but within those four

or five days... his period is more psychological, and the woman's period is more physiological; that's the only difference. And it is good for every couple to know perfectly well that when a woman is having her period the man has to be more understanding, that it is beyond her. She will be irritable, she will be easily annoyed, she will become angry, will be more nagging.

In the East, to avoid this they have found a very strange strategy: during the time of her period the woman has to live in a dark cell in the house. She has not to come out, she has not to contact anybody -- because even her shadow contaminates everything. She cannot prepare the food, and she has to remain aloof and hidden, ashamed of herself. In a way it was good that she rested for those four or five days, did not come in contact with anyone and did not create any unnecessary conflict. But this was one-sided and unjustified -- man also has his period.

The worst combination is when the husband and wife both have their periods together. Then the situation is on the scale of war. But mostly it does not happen -- the husband has his period at one time, the wife at a different time. But if the husband keeps a diary for four or five months -- just to find which are the dates when his period begins and which are the dates when his period ends -- he can allow the wife and the family to know that for these five days, they have to be a little more tolerant and more compassionate towards him, because he will be in the same situation.

Men and women are not different species. They may differ, but they belong to the same species. Stop that old nonsense -- that the woman cannot become enlightened from her body because she cannot prevent her periods, and that it is the obvious proof that she cannot be celibate. Man can only pretend to be celibate because his period is psychological, he has no visible symptoms.

There has been a sect in India, Terapanth. It says that even if you are passing by the side of a well and somebody has fallen into the well and is crying, shouting, "Save me! Help me!" just go on your way as if you have not heard him at all -- because he is suffering a punishment for some wrong action done in his past life. If you interfere he will again have to fall into a well. Why give him unnecessary trouble? You are thinking you are helping -- you are simply postponing. It is better for him to be finished with the punishment rather than to take your help, come out of the well and then have to fall in again. He will have to fall in again.

This is one side of the danger -- that you have interfered unnecessarily, because nobody can change his fate, nobody can undo his past, he has to go through all the consequences. Secondly, your interference creates bad consequences for you. You saved the man and he commits a murder tomorrow... then you may not be caught by the police and the courts, but the law of karma -- which all Eastern religions believe in -- will not forgive you. You have to share the consequences, because if you had not saved him, he could not have murdered. You are a partner -- unknowingly, unconsciously, but that does not change the law. The law has to be fulfilled in every condition.

This is the logical end of the theory of the law of karma, the law of action and its consequences. That's why in the East there has been no revolution.

And the question of why women look so graceful, and not as frustrated as in the West, is very simple to understand: they have accepted their fate. The Western woman, for the first time in history, is revolting against all these fictitious ideas about fate, the law of karma, past lives.

It is such a nonsense idea -- that you did something in your past life, and existence will wait such a long time to punish you. Who is going to keep the records for so many millions of people? And we know it in life -- you put your hand... that's what I said to one Jaina monk who was arguing with me about the law of karma. I told him, "There is no problem. You put your hand in the fire, and let us see whether it burns now or in your next life."

Consequences follow the action immediately. I told him, "Put your hand in..." and he hesitated. I said, "Why are you hesitating? It is a long time... in the next life you will be burned."

He said, "This is a strange way of arguing. You will burn my hand right now."

I said, "That makes you realize that in nature, in life, the action is followed by the consequence, just like you are followed by your shadow. There is not such a gap... you passed by in a past life and in this life we see your shadow passing by. We simply see your shadow, and we know that somebody must have passed by here in a past life. The consequence is the shadow."

But Western woman has had to pass through a very revolutionary period which destroyed her contentment, the grace that had always been hers. And it has led her to the extreme; she has started behaving in an ugly and nasty way. It is not a rebelliousness with understanding, it is just a reactionary attitude.

Of the causes that marked the change between the Western woman and the Eastern, the first is Karl Marx. He proposed, and convinced the intelligentsia of the whole world, that poverty has nothing to do with any past life, or with fate, or with destiny; that it is not decided by God who should be poor and who should be rich. It is the social structure, the economic structure which decides who is going to be poor. And this structure can be changed, because it is not God-made -- there is no God, as such -- it is man-made.

The Russian revolution proved Karl Marx right on an experimental basis -- that the structure can be changed, that kings can become paupers and paupers can become kings. And no interference was made by God, "You cannot do this, it is my writing on their foreheads, you cannot change it."

The Tsar's whole family in Russia -- nineteen people, men and women, old, young, children, one small baby only six months old, and one man ninety-five years old -- the whole royal family of nineteen people was massacred. They were cut into pieces, and God did not interfere saying, "What are you doing with this family? That is my decision. What are you doing with the people who I have made the owners of almost one-sixth of the world?" The Russian Empire was the biggest empire of those days, and the Tsar was the richest man in the world.

So the first hammering came from Karl Marx. The second hammering came from Sigmund Freud. He declared that men and women are equal, belong to the same species, and any theories or philosophies which condemn women are simply inhuman and male chauvinistic. And then the third and the last hammering came from Masters and Johnson's researches, which brought to light that the woman has been deprived of orgasm for centuries. It proved that man has been really inhuman in his behavior. As far as his own sexual needs were concerned he used the woman, but he did not allow the woman to enjoy sex.

These three things have changed the whole atmosphere in the West; but these three things have not yet penetrated into the Eastern, traditional mind. As a result, the Western woman is on the warpath. But it is a reactionary phenomenon; hence I am not in favor of what goes on in the name of women's liberation.

I want women to be liberated, but not to go to the other extreme. The women's liberation movement is going to the other extreme -- it is trying to be revengeful, it is trying to do to man exactly what man has done to her.

This is sheer stupidity. Past is past, it is no longer there and what man has done has been done unconsciously. It was not a conscious conspiracy against women. Neither he was aware, nor the woman was aware.

The women's liberation movement is declaring that they don't want to have any relationship with men -- cut off all relationships with men. They are promoting lesbianism, a parallel of homosexuality -- that women should love only other women and boycott men. This is sheer perversion. And as a reaction, women should do everything to man that he has done to her: misbehave, mistreat, use dirty words as man has always done, smoke cigarettes as man has always done.

Naturally, they are losing their grace, their beauty... dress just as man has always dressed. But it is a strange phenomenon that the way you dress changes so much. The Eastern woman's dress has a grace, and it gives a grace to her whole body. The Western woman is trying to compete with cowboys -- blue jeans, stupid looking clothes, ugly hairdos.

They think perhaps they are taking revenge -- they are destroying themselves. But revenge always destroys you, reaction always destroys you. I would love to see them as rebels.

A rebel knows that to err is human, and to forgive is more human.

The past was full of mistakes of all kinds. Discontinue the past. Start everything -- man's and woman's relationship included -- under the light of fresh findings. Find out ways together how life can be a beautiful experience, a loving dance without all the ugliness that has happened in the past. Don't repeat it again.

It is simply the movement of the pendulum: man was doing idiotic things, now woman will do the idiotic things. But humanity as a whole goes on suffering. Who does the stupid thing does not matter, but humanity does not evolve.

Man and woman have to come to an understanding. They have to forgive the past and forget it. And they have to start anew with the new findings, remembering one thing -- that the woman should not imitate man, because her attraction, her beauty, has a different dimension.

If she imitates man she will become only a carbon copy of man, she will lose her identity -- and she is losing it. The body, in a subtle way, follows your mind. The Western woman's body is losing the old grace, the old contours. The Western woman does not have such beautiful breasts as she used to have.

What happened? The body follows the mind; she used to have a beautiful curvature, now she is becoming a straight line. And a woman without breasts, a straight line, no curves anywhere, is an ugly

phenomenon -- it will be such a disgrace. But her clothes will affect her body, her mental attitudes will affect her body.

She has not to become a carbon copy of man. She has to become perfect as a woman and create as much difference between man and herself as possible. The bigger the difference the more the attraction, the more the beauty, the more the grace. She has to find her own identity.

I am absolutely in favor of liberation -- liberation for both man and woman -- because it is a simple law: the enslaver also becomes a slave of his own slaves.

Man has enslaved woman, but he has also become a slave. That's why you cannot find a husband who is not really henpecked -- at least I have not found one yet. I have been searching for a husband who is not henpecked. Outside they are all lions -- at least members of the Lion's Club. In the house they are not more than rats. And if they had any understanding, they would make a rat's club. That would be true -- a henpecked husband's club.

You cannot enslave anybody without becoming a slave. What you give to others, you have to get back. Give love and you will get love. Give slavery and you will get slavery. Whatever you give comes back to you in some form or other. Man and woman both need liberation -- liberation from the past, liberation from all the mistakes, all the ugly ideas of the past. And they have to create a new world, a new man, a new woman.

But nothing like this is happening anywhere. I would like my people -- particularly the women -- to create an authentic women's liberation front, which will not be reactionary, which will not be out of anger and hatred; which will be out of understanding, compassion, love and meditation. Then the Western woman will not lose her grace, will not lose her contentment.

In fact, man also can be more graceful if he allows the woman to be more graceful. Man can also be more beautiful if he allows the woman to be more beautiful. But this means creating more distance -- the farther away they are, the more the magnetic pull, the more the attraction, the more the adventure. To see a woman smoking cigarettes -- I simply cannot believe my eyes! What else is she going to do next? She will start pissing standing! She has to do everything that man has been doing -- all foolishnesses.

The woman has to keep above reactions, and create such a grace and beauty around herself that man will also have to create a more beautiful individuality, a more graceful character. And their meeting should not be anymore in marriage; their meeting should be only of friends -- a friendliness, not even friendship. That word `friendship' reminds one of relationship. That "ship" has drowned the whole of humanity. Now no more "ships" -- now friendliness, and a deep understanding that nothing is permanent in life.

Even love is a roseflower: in the morning dancing in the wind, in the sun -- as if it will remain forever, with such grandeur, with such certainty, with such authority. So fragile and yet so strong against the wind, against the rain, against the sun. But by the evening the petals have withered away, and the rose is gone. That does not mean that it was illusory, it simply means that in life everything is change. And change keeps things new, fresh.

The day marriage disappears, the life of both men and women will become healthier -- and certainly longer than you can even imagine. You may not be able to see what the relationship is between long life and marriage. Because marriage is a kind of going against the changing life, it creates a permanent thing; both husband and wife become dull, bored -- life loses interest. In fact, they have to destroy their interest, otherwise there is continuous conflict. The husband cannot take an interest in any other woman, the woman cannot laugh with another man. They become prisoners of each other; life becomes a boredom, a routine.

Who wants to live such a life? The will to live becomes weakened. This brings sicknesses, diseases -- because their resistance against death is not there. In fact, they start thinking how to finish this whole vicious circle sooner; they start asking deep down in their hearts for death. A will to death arises.

Sigmund Freud was the first man to discover that there is, in the unconscious of man, a will to death. But I have my disagreements with Sigmund Freud. This will to death is not a natural phenomenon -- it is a by-product of marriage, it is a by-product of a bored life. When one starts feeling that living is no longer an adventure, there are no new spaces, no new pastures, then why go on unnecessarily living? Then an eternal sleep in a grave seems to be far more comfortable, far more luxurious, far more joyous.

In no animal does the will to death exist. In the wild, no animal commits suicide. But strangely, in a zoo it has been found that animals commit suicide. And if Sigmund Freud had been studying only zoo animals, he would have concluded that there is a will to death, just as there is a will to life. But the zoo animals are not real animals; and a marriage makes everybody a zoo animal -- confined, chained in a thousand and one subtle ways. Sigmund Freud had no idea of wild animals, or wild human beings.

I want human beings to have something of the wild in them. That is my rebel.

He is not going to be part of a zoo, he is going to remain natural. And he is not going to go against life, he is going to flow with life. If man and woman can come to an understanding -- which is not difficult at all, which is the simplest thing to do -- that we drop being zoo animals, we can gain liberation from the zoo. That's what is needed -- liberation from marriage.

And if the woman grows in her natural wildness, and the man grows in his natural wildness, and as strangers they meet in friendliness, their love will have a tremendous depth, a great joy, a blissful dance.

There is no contract, there is no law -- love is a law unto itself. And when it disappears, they will say goodbye with gratefulness to each other for all those beautiful moments that they have lived together, for all those songs that they have sung together, for all those dances under the full moon, for all those musical moments on the sea beach. They will carry all those golden memories with them, and they will be grateful forever. But they will not hinder each other's freedom; their love prohibits it. Their love should give more freedom. In the past it has been giving more slavery.

There is a tremendous need for the women in the West to start a fresh liberation movement, because the leaders of the present day liberation movement are not meditators, are not sane. They are insane women, fighting against insane men. What is needed is some sanity. What is needed is a deep compassion, even for those who have harmed you in the past out of their unconsciousness -- it was not intentional.

But now the women's liberation movement is intentionally trying to harm men -- that is even more ugly. It has not gone far, and there are not many women in agreement with these reactionaries. A fresh women's liberation movement can take hold of millions of women who are intelligent and understanding. And this movement will have all the help from men, because then you are not fighting against men, you are fighting against the past -- in which you have suffered, in which man has suffered, in which everybody has suffered.

The rebellion is not against man as such, the rebellion is against the past of man and woman both. And then this rebellion will have a quality of religiousness which will bring grace to people, gratefulness to people.

Prem Salila, I hope it is clear to you why the difference in the Western and the Eastern woman has arisen. It was not there before this century.

I have heard...

President Ronald Reagan was gazing down into the center of a famous Greek volcano.

Finally he commented: "It looks like hell."

"Ah, you Americans," said the guide. "You have been everywhere."

The Western woman has become more knowledgeable, she has been everywhere. She has become aware of things which the Eastern woman is absolutely innocent of. In her innocence there is a grace, there is a beauty which is not of this world, which gives you some indications of the beyond.

That should be the case with every woman in the world.

Every woman can become an arrow towards godliness -- her grace, her beauty, her love, her devotion can show you the way towards higher realms of being, greater spaces of consciousness.

A woman is not only capable of giving birth to children, she is also capable of giving birth to seekers of truth. But that side of the woman has not been explored at all. I would like my rebellious people to explore that side too.

Okay, Maneesha?

Yes, Beloved Master.

The Rebel

Chapter #30

Chapter title: The slavery of marriage

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BELOVED MASTER,
CAN A MARRIED MAN ALSO BE A REBEL?

Anil Bharti, the question that you have asked is really complex. A married man certainly can be a rebel, in fact he has all the reasons to be a rebel. An unmarried man may not even think of rebellion, he may be thinking of getting married; but the married man cannot think of anything else except rebellion, although he only thinks of it.

The burden of marriage is too much on him: the burden of children, of parents, social responsibility, honor, and prestige -- he has too much to risk. Hence he can think very easily about rebellion, but to take an actual step will need great courage. Marriage in fact is a precaution taken by the society so that nobody becomes a rebel, so that nobody becomes an individual.

Marriage is, in its naked reality, a strategy by the society to keep everybody under control. And it is such a subtle way that nobody thinks -- at least in the beginning -- that it is going to be an imprisonment, a lifelong slavery. But marriage has been used by all the societies in the world, in all the ages past, as a psychological imprisonment; putting so much burden and responsibility on every individual that he has to kneel down, and in Zarathustra's words, has to become a camel, a beast of burden.

Camels don't rebel. On the contrary, the more burden a camel can carry the more precious he becomes. The same is the situation of the married man: the more burden he carries, of the old parents, of the small children, of the wife, the more respectable, the more honored he becomes in the society. These are the ways, invisible chains, that will prevent a man from becoming a rebel.

But this is only one side. The other side is, if the man has some courage, some intelligence, the very burden, the very imprisonment will become the cause of rebellion. It is just a question of shifting your focus.

In all the religions, there is a way acceptable to the society: that is of renouncing life and escaping into a monastery or into the mountains... it is an escape, and every escape is cowardly. But the escape is acceptable -- not only acceptable but very prestigious. In the name of religion, in the name of searching for truth, the society allows the individual to escape and drop all responsibilities. This is a kind of rebelliousness, but the rebelliousness of the coward.

The married man has been doing it for centuries. It is part and parcel of the old civilization. It is just a small outlet. All doors should not be closed, otherwise the situation can be too suffocating, and there is a limit to tolerating suffocation. If too many people become antagonistic to the situation it would bring a revolution, a rebellion. Hence every society gives an honorable escape. And nobody has ever counted how many people have suffered from this honorable strategy.

Thousands of Christian monks, thousands of Buddhist monks, thousands of Jaina monks, thousands of Hindu monks -- their total number is in the millions all around the world -- have become dropouts, but in a socially acceptable way -- religiously, in the name of Jesus Christ, in the name of Gautam Buddha. Because of these millions of monks, sadhus and saints, millions of parents have suffered in their old age, have become beggars; millions of children have become orphans, have become beggars, have become criminals; millions of women have become prostitutes. And the whole responsibility goes to the religions because they honored the escapists.

Just to keep the society under control, they had to give a little outlet so the suffocation does not become too much. And they had to make this escapism prestigious, so nobody condemns it but on the contrary these cowards are being worshipped as great saints, sages. All that they had was a certain rebelliousness in their

minds, but they were without guts. And just rebelliousness in the mind is of no use, unless you can act accordingly, unless you can risk, unless you can take the danger.

The married man or unmarried man, the problem is the same: Are you ready to go against the whole past? Are you ready to go against the whole world? Do you have the courage to stand alone? Will you not start feeling dizzy, seeing that the whole world is against you? Will you not start thinking that "Perhaps they are right because they are so many and I am alone? Most probably I am not right." And the moment you start feeling this you will start losing courage. You will start moving towards the prison again.

The greatest courageous life in the world needs to have the guts to stand alone without ever bothering about the majority of the world and what their opinion is. But this is possible only when your rebellious idea is not borrowed, is not only a thought in the mind but a realization, a deep insight of your own into things.

If your authority is somewhere else, you cannot have that much courage. If your authority is within you, if you feel that what you are fighting for is your experienced truth -- and that it is not to destroy the world, but to create a better world, a better humanity, better people, better individuals, better opportunities for growth for all -- then you are the majority of one, and the whole world is the minority of five billion people. Then it does not matter how many people are against you. If the truth is yours, then nothing matters; no wavering ever comes to you, not even in your dreams.

And when I am saying this to you, I am saying this out of my own experience. Not for a single moment have I been visited by the thought that "Perhaps I am alone, the whole world is against me; and the whole past, millions and millions of people -- if they were alive, they would also be against me."

My being alone has never created a single doubt in me, because I am not fighting for anybody else's truth; I am fighting for my own experienced truth. I feel it in every beat of my heart, that even if the whole universe is against me, then too I will remain unwavering, undisturbed -- for the simple reason that truth is with me. They may be a vast crowd, but truth is not with them, and truth is real power. Truth is the seed of final victory, however long it may take. But truth is going to win.

The Upanishads have a tremendously beautiful statement, *satyame jayate* -- "Truth is always victorious." It is possible it may take a long time, you may not be able to see the victory in your own life... perhaps your children, or children's children; but one day, truth is going to win. Lies can win small battles here and there, but the final victory is going to be of the truth.

This conviction is not a belief. If it is a belief you will start doubting when you encounter condemnation from every side, from everywhere. This truth has to be a conviction of your own being. Then it does not matter -- even if God stands before you and is against you, it will not make any change, because truth is higher than any hypothesis of God.

There is no religion higher than truth, and there is no power higher than truth; but it has to be your own. Its authority should be derived from your own experience. Then married or unmarried does not make any difference. The married man may have a bit more difficulty. When you are facing the whole world, does it matter that in that whole world your wife also joins against you? When you are fighting against the whole past, does it matter that your own parents also join in opposing you?

When you are fighting for the future, a better and more human one, it is worth risking everything. Perhaps you will have to risk your own life, but it will be a joy, it will be a blissful experience; because you are dying for life to become more beautiful, for love to become more free, for man's soul to come out of all prison cells.

It will be just like a prayer for you, a gratefulness to existence. Existence has given so much to you, you can do at least this much, you can fight for a better world.

Anil Bharti, perhaps you are a married man; and naturally, you will be more afraid of your wife than you would be afraid of the whole world and the whole past. Who cares about all the graveyards of the world? What can that long history of dead people do to you? But that small woman, she will create trouble. If you are truly in love, not just married, then you can help her to understand. You can help her to raise her consciousness to the same experience, you can bring her to the same conclusions. And she can be a great support to you.

It is not absolutely necessary that she should go against you. It all depends on you. If your love has any value, she will be standing by your side -- more closely, more intimately. When the whole world goes against you, when you are in trouble, when you are in a dark night, when you are in difficulties, you will find her a tremendous source of strength, a help that cannot come from anywhere else.

So don't take it for granted that your woman will create trouble for you. This is a suspicion about your own love; you don't trust your love. If you trust your love, you will also trust the alchemy of your love --

that the woman can be changed, transformed, and you can be rebellious together.

And a middle-class life, a comfortable life, is not much of a life; but a life of rebellion is a life of adventure every moment. And once you have tasted the joys of adventure, and the unknown opening up every moment, unpredictable, your life becomes a constant thrill and a dance.

For my people, I will suggest that you need not renounce your wife or your husband to be rebellious. You have to hold each other's hands more tightly, because the fight is going to be tough; and you will need someone who loves and understands you to support, to encourage. The same woman you think can create hindrances, can also create stepping-stones.

It all depends on the purity and meditativeness of your love, on the uplifting force of your love. If you love totally and intensely, the person you love will be the first to be converted to your truth.

I am reminded of Mohammed. He was an uneducated man, he was a shepherd. But he was very sincere and very honest, very truthful and very kind. One very rich woman, who was a widow, and who was far older than Mohammed...

Mohammed was only twenty-six, and he was so poor that he could not manage to get married -- it was difficult for him even to survive. To take a burden of a woman, and then children, was inconceivable for him. But this widow was very rich; she was forty years old and he was twenty-six. She fell in love with Mohammed.

He used to take care of her sheep and other animals; he used to take them to the mountains. His sincerity and his truthfulness was the cause of her falling in love with the man; otherwise the man had nothing. And the woman was very rich, she could have married any rich man, any prince.

Mohammed was surprised when she proposed, he could not believe it. He said, "But I don't have anything -- for what reason are you marrying me?"

She said, "You have everything, because you have a sincerity, a truthfulness, a deep honesty. You can be trusted. And these are the qualities I have fallen in love with."

The first experience of Mohammed... he himself could not believe that he had experienced the ultimate peak of consciousness. Because he was a poor man, and he had never even thought himself worthy... that existence would be so kind to his poor self! He became so afraid, seeing the light, that he came back home. He had a high fever, the experience had been such a shock. Although it had happened, he could not believe it; it had shaken him to the very roots, he was a transformed man.

The first person to recognize that something great had happened was his wife; because there was a light all around him, and there was a different vibe that had never been there before. But he was trembling with fever, so she took him inside the house, dropped over him all the blankets that she had, and still he was trembling.

She said, "What is the matter? Why you are so much afraid? What have you seen?"

He said, "Don't tell anybody, perhaps it is what people call God. I am not worthy of it, but what I have seen has shaken me from the very roots. I am a totally different man. I don't see myself continuous with my past; suddenly a new man, a rebirth."

It was his wife who became the first Mohammedan. She touched his feet, and she said, "You don't be worried. You don't understand because you are not educated. You are so innocent that you are not aware of your worth, of your sincerity, of your truthfulness, of your honesty. God has chosen you for the same reason that I have chosen you. And initiate me to be your first disciple. Don't say no just because I am rich and old, and I am your wife -- and before that I had been your master, your boss. Don't say no, just accept me. And many more will be coming, but don't let me miss the chance to be the first Mohammedan. Love has its own ways, truth has its own ways, sincerity has its own ways."

She was his first convert, although he himself was not yet certain what had happened; it was too much for him, too overwhelming, beyond his capacities of understanding. But that woman was well-educated, well-cultured, and she spread the message of Mohammed in the beginning days of Islam.

And when people saw that she had become a convert... it was a rare thing that a woman became a convert by her own husband. First, it was a shock to the people that an educated, a super-rich woman, had fallen in love with one of her servants -- uneducated, almost a beggar. And now, a second surprise: that she had become a convert to the servant.

It all depends on you. In life never throw responsibilities on others. If you are sincere and your rebelliousness has your heartbeat in it, then nobody can prevent you; particularly those who are close to you will be the first to join hands with you.

But, Anil Bharti, love is needed -- and not ordinary love, but the love that I talk about.

A wild and daring pilot was selling rides in his open cockpit biplane. A Scotsman asked him if he would give him and his wife a ride for the price of one. The pilot agreed to do so on one condition:

"I will take you both up for the price of one, if you promise not to utter a sound. One peep, and I will double the price," the pilot said.

They climbed aboard, and the plane took off. The pilot executed some death-defying stunts, but the Scotsman and his wife remained totally silent. Finally the pilot gave up and landed the plane. "I don't believe it," the pilot called back as he taxied the plane to a halt. "You are a very brave man."

"Thank you," the Scot replied, "but I can't deny there was a time when you almost had me."

"When was that?" asked the pilot.

"When my wife fell out," replied the Scotsman.

If your love is like that -- that the wife is less valuable than double tickets -- that is a different matter. But if your love is a deep spiritual intimacy, a friendship that knows only to give and never asks for anything in return, a spirit that simply enjoys seeing the loved person being happy... When the happiness of your wife is your happiness, when her pain is your pain, when you start functioning almost as one soul between two bodies, then only can you think of calling it love.

BELOVED MASTER,
ONE OF THE MOST BEAUTIFUL AND RELAXING SPACES I KNOW IS THE ONE OF "YES," AND AN ACCEPTANCE OF MYSELF AND OTHERS. BELOVED MASTER, WOULD YOU LIKE TO TALK ABOUT "YES" AS PART OF THE REBELLION?

Sadhan, the ordinary connotation of rebellion will be easier with "no" than with "yes"; will be easier with disobedience than with obedience, will be easier with doubt than with trust. But that is the ordinary connotation of the word.

The rebellion I am talking about is certainly a "no" to the past -- to all that is superstitious, to all that has harmed humanity, to all that has hindered the growth of human consciousness, to all that has made the world a hell. But this is not the basic part of rebellion.

The fundamental part of the rebellion is, "yes." Yes to a new man, yes to a new woman, yes to a new kind of love relationship, yes to a new world without families, without nations, without religions. Yes to a whole humanity as one family. Yes to a world of peace, love, joy -- which to me are the basic components of religiousness. Yes to a world full of songs and music and dance and creativity.

The no part is very small. The no part is just like demolishing an old building which is dangerous to live in, which can fall at any moment, which is not going to remain for long and it is better to demolish it, otherwise it will kill people. The no part is just the way the sculptor works on the stone, cutting pieces away from the rock -- that is the no part.

But the yes part is the creation of a beautiful Gautam Buddha, or a Jesus Christ. Every creation needs, as a preparation, some destruction -- some destruction of the wild weeds to create a garden of roses. That much no is absolutely essential. But it is in the service of yes.

You say, "One of the most beautiful and relaxing spaces I know is the one of `yes'." But you should not forget that a yes cannot exist without a no preparing the way for it. This is the dialectics of life: to create something, something else has to be destroyed. You cannot create something without destroying something else.

I have heard about an old church: it was so ancient that people had stopped going in, because even a strong wind and the church would start swaying. It was so fragile, any moment it could fall. Even the priest had started giving his sermons outside the church, far away in the open ground.

Finally, the board of trustees had a meeting; something had to be done. But the trouble was that the church was very ancient -- it was the glory of the town. Their town was famous far and wide because of the old church; perhaps it was the oldest church in the world. It was not possible to demolish it and to make a new one. But it was also dangerous to let it remain as it was -- it was going to kill a few people. And nobody had been going in for years -- even the priest was not courageous enough to go in, because who knew at what moment the church would simply collapse? So something had to be done.

And the board was in a very great dilemma: something had to be done, and nothing should be done, because that church is so ancient. And with things that are ancient, man has been in such deep attachment. So they passed a resolution with four clauses in it. First was that "We will make a new church, but it will be exactly the same as the old. It will be made of the same material the old is made of -- nothing new will be used in it, so it remains ancient. It will be made in the same place where the old church stands, because that place has become holy by its ancientness."

And the last thing in their resolution was, "We will not demolish the old church until the new is ready."

They were all happy that they had come to a conclusion. But who was going to ask those idiots, "How are you going to do it?" The old should not be demolished till the new was ready. And the new had to be made of everything the old was made of, in the same place where the old was standing, with exactly the same architecture the old had. Nothing new could be added to it: the same doors, the same windows, the same glass, the same bricks -- everything that needed to be used had to be of the old church.

And finally, they decided that the old should not be touched till the new was ready. "When the new is ready, then we can demolish the old."

Such is the human mind: it clings to the old, it also wants the new, and then it tries to find some compromise -- that at least the new should be like the old. But a few things are impossible, nature just won't allow them.

Sadhan, first you have to say "no." And you have to learn to say "no" with a loving heart, because you are saying it in the service of yes; it is not negative at all. Just because it is no, does not mean it has to be negative. In language it is negative. But in reality, if it is in the service of yes, it is a servant of yes, how can it be negative? That which serves the positive -- prepares the ground for the positive, prepares the way for the positive to come in -- cannot be negative.

My rebel has a heart full of yes, but his yes is not impotent. His yes is capable of saying a thousand nos in the service of yes. He will destroy everything that prevents the new from being born. He will destroy all old ties, all old chains, all old jails -- psychological, spiritual -- in the service of freedom, in the service of love, in the service of truth. Then the no goes through a transformation, it becomes part of a bigger yes. And a yes that has not any part which is capable of destroying... that yes remains impotent because it cannot create. There is no creation possible without destruction.

So remember one thing: destruction should not, in itself, be the goal. Then it is ugly, then it is simply no, then it is only negative. Then it is against life and against existence. Every destruction should be in the service of some creativity. Then it is not negative. Then it is not in the service of death, it is in the service of life. It is life-affirmative. And to transform no into yes is the whole art of the meditative rebel.

The ordinary rebel starts enjoying destruction and he forgets completely what he is destroying *for*; destruction becomes a goal unto itself. Disobedience becomes his ego, his stubbornness, his adamant attitude towards life. I don't want political rebels; I want spiritual rebels whose concern is not with destruction at all. They will not destroy even a small thing unless it is absolutely needed for the new creation, for the new world.

Paddy put five dollars into the collection plate at his church. "What," Paddy asked the priest, "happens to all this money?"

"It goes to the Lord," answered the priest.

"Oh, well," said Paddy, removing his five dollars from the plate, "I am seventy-five years old. I am bound to see the Lord before a young man like you, and I can give it to him personally."

That seems to be an absolutely positive attitude: what is the point of giving five dollars to a young priest when you are going to meet the Lord before him? Withdraw your five dollars! It is better to give it to him personally rather than through a mediator who is going to take his commission. And who knows whether it ever reaches to the Lord or not? -- there is no guarantee.

You have to remember not to be serious about anything but to remain playful, non-serious; because the more playful and non-serious you are, the more clear is your understanding.

A serious man stops understanding, he has already taken a certain attitude, fixed, unchanging; he has become prejudiced.

Your yes should not be a prejudice, otherwise it will not be *my* yes. My yes implies no in it. My creativity implies destructivity in it, because without no, the yes becomes impotent. No has certain qualities

which yes does not have. Just don't let no become your master and your boss.

Yes remains your highest value, and no becomes a servant -- then there is not a problem about no. No has a beauty of its own. When it is just a shadow of yes it is immensely beautiful. And a person who cannot say "no," his yes has no meaning at all.

So I teach you yes as the ultimate value, the end, and no has to be its means. Then you are using the whole dialectical process of life. Then you are using the opposites for a single purpose. You are transforming their diametric oppositeness into a complementary, organic, unity.

BELOVED MASTER,
WHAT IS COMPASSION FOR A REBELLIOUS MAN?

Raso, rebellion itself is the compassion. It is not a reactionary approach towards life. It is out of compassion that a man of understanding becomes a rebel.

You are asking, "What is compassion for a rebellious man?" Rebellion itself is his compassion. It is out of compassion that he has become rebellious, otherwise there was no need for him.

What is the need for me to be a rebel? I could have lived silently in the Himalayas, without unnecessarily being bothered by all kinds of idiots. What am I going to gain by my rebelliousness and by my teachings about rebellion, except condemnation from all quarters, from all over the world? But there is no need for me to gain anything. What life could give to me it has given -- it has given more than one could ask for. It is just out of love, out of compassion, that I will welcome any crucifixion, but I will continue till my last breath to raise people's consciousness, to instill their beings with the dreams of a beautiful future. And I will go on convincing them that the past has been ugly and nightmarish -- that if you go on living according to the past, you don't have any more future.

It is not my personal problem. My past is finished. I don't have any future -- I am not going to be reborn again. I could have remained completely indifferent to the problems of the world, to the problems of people; they are not my problems. I have struggled and come out of the jungle of all those problems. I am not going to be caught again in the net of a body.

But with this enlightenment, this liberation, comes a tremendous compassion for all those who are struggling for the same aim. I would like that the world becomes more helpful to everybody to become awakened. Right now it is helpful only to keep you as much asleep as possible.

Karl Marx was right when he said that religions have functioned like opium to the people. I may not agree with all his opinions, but about this small statement I agree one hundred percent. All the religions have been narcotics. They are the real drug dealers. They have kept humanity asleep, and they have taken away all the opportunities and possibilities of people becoming enlightened, of people becoming individuals, of people becoming free.

It is out of my love and compassion that I would like to go on sowing the seeds of rebellion in as many hearts as possible. Perhaps existence wants me to be a vehicle to save man from committing suicide; and not only to save man, but at the same time transform him also. Because this kind of man, as has existed in the past, is out of date, he cannot continue -- either he has to die or he has to transform.

Rebellion, to me, is the only saving device, and it is out of compassion -- for no other reason.

Hymie Goldberg was striding happily along the street on his way to work, when his old friend, Mr. Cohen, caught up with him.

"You are pretty happy this morning," said Mr. Cohen.

"That's right," smiled Hymie, "I have finally cured my wife of her habit of yelling at me all the time."
"And how did you do that?" asked Mr. Cohen.

"Well," laughed Hymie, "I have convinced her that yelling at me was making a nervous wreck of the dog."

This is the situation of the present man. The wife is willing to stop yelling at poor Hymie Goldberg if she is convinced that her yelling will drive the dog insane. But if her yelling can drive the dog insane, what is it doing to poor Goldberg? That is not a consideration at all.

Man has lost compassion for man. He may be compassionate towards animals, he may be compassionate

towards trees. In the Himalayas, there has been a movement going on for almost ten years -- a very new concept. The people who live in the Himalayas love the trees and their trees are being cut, brutally, thousands every day. Just ten years ago an uneducated man started a movement, and it spread like wildfire all over the Himalayas. In the Himalayas, it is called "Chipko Andolan." It means, "cling to the tree movement." When people come to cut the tree, you simply cling, hug the tree, and be ready to die with the tree -- but don't allow the tree to be cut.

So thousands of people are clinging to the trees, and the government contractors come and they are standing there... what to do? They cannot use their electric saws and cut the people with the trees. The movement is immensely successful, although the government is jailing, punishing those people who are preventing the trees from being cut. But the moment they are out of jail, they go back again. It seems they have slowed the process, and it is also possible that they may have succeeded.

These people -- who are so compassionate to the trees that they are ready to die for them -- murder human beings. With human beings their relationships are of cruelty, barbarousness. And they are primitive people; a few tribes even sacrifice men to their god, and then they eat the flesh of men. It is very strange that they are so compassionate towards the trees -- to protect them they are ready to die; they risk imprisonment because they are preventing government work.

But towards man they don't seem to have any compassion, any love. They beat their wives, they beat their children; they don't have any respect for their children, they don't have any respect for their women. In fact Hindu scriptures say that unless you beat your wife once in a while, you will lose control over her. It is absolutely according to religious scriptures, it is not a sin or a crime to beat your wife once in a while -- that keeps peace in the house.

It would have been perfectly right if they had said that the wife is also allowed, once in while, to beat the husband; then it would have kept more peace in the house. If peace is the goal, then both should be given the opportunity to create it. And the people who have written such things are thought to be great saints! And if I say anything against them immediately somebody's religious feelings are hurt, immediately the government sends an unbailable arrest warrant. This has been going on my whole life.

Man has lost compassion completely -- at least about other men. And I would like my people... their first duty is towards man, everything else comes next. If you are not loving and compassionate towards man, all your compassion for animals, dogs, is just stupid. One man in Bombay has a trust... and we have been fighting a trust case for years. The government is not willing to accept this institution as a charitable trust, because to them teaching meditation is not charity. Teaching compassion is not charity. Teaching charity is not charity.

So I had told my people to look around and see what kind of charitable trusts are acceptable to the government. They found a trust in Bombay which is tax-exempt, and the man who has that trust is a retired government officer; he collects many donations for stray dogs.

Every day in his beautiful car he goes around the slums of Bombay, where you will find stray dogs -- and worse than that, stray human beings. Children with big bellies and shrunken bodies, standing by the side of the dogs just in the hope that they can get something to eat from the dog food. And that man, sitting in his car, is feeding the dogs; and those children are standing by the side waiting, so that if something is left they can eat it.

This is charity. And this man must be pocketing all the donations that are coming to him, because dogs cannot complain. They cannot say whether he comes every day or not, what kind of food is being given to them, whether it is edible or not, how much is being given, to how many dogs it is being given -- dogs cannot report. It all depends on the man keeping the register: that he is feeding five hundred dogs, or one thousand dogs, and how much money is being spent per dog.... And he goes on collecting donations, and the government allows him to be a tax-exempt, charitable trust.

This world certainly needs to be completely renewed. All old values have to be said good-bye to, and new values have to be established. This is possible only by a religious rebelliousness, not ordinary rebelliousness. Never before has a concept like religious or spiritual rebelliousness ever existed.

I am giving you a totally new philosophy, absolutely fresh. Political rebels have existed, but spiritual rebelliousness can only come out of compassion and meditation. And unless it comes out of meditation and compassion it is not worth anything. But I hope... in spite of the darkness all around, I still hope that when the darkness is too much, the dawn will be very close.

Okay, Maneesha?

Yes, Beloved Master.

The Rebel

Chapter #31
Chapter title: Burning torches moving around the world

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BELOVED MASTER,
YOU HAVE BEEN TALKING ON YOUR VISION OF THE REBEL LATELY, AND YET THE ATMOSPHERE I FEEL AROUND US AT THE MOMENT IS PARTICULARLY SOFT, LOVING, PLIABLE. TO ME, THIS FEELS LIKE PART OF YOUR MAGIC -- THAT YOU ARE SHOWING US, EXISTENTIALLY, THAT THE REBEL WILL BE BORN NOT OUT OF THE FUMES OF VIOLENCE AND UNHAPPINESS, BUT FROM THE FRAGRANCE OF LOVE AND ECSTASY.

Maneesha, the rebels who are born out of violence prove, in the end, to be anti-rebellious. The moment they are in power their rebellion disappears. They become as ugly as the predecessors they have replaced, because through violence you cannot bring flowers of love. By sowing the seeds of poison you cannot hope that the flowers will be anything other than poison.

In the past, the great misery has been that those who were peaceful and loving, silent and ecstatic, were not rebels. They could not conceive that a rebellion is possible out of love, out of compassion, out of ecstasy. Their perspective was not that clear about the future possibilities. So people who were loving, people who were peaceful, people who were religious, prayerful, instead of becoming rebels simply became escapists; that was their substitute for rebellion. They escaped to the mountains, to the forests, to live a peaceful, silent and blissful life.

In a way they were certainly selfish. They never thought about those whom they were renouncing. Their compassion was not great enough and their peace was not strong enough -- it was afraid of being disturbed. Their love was not great enough -- it was afraid of being burned in the fumes of rebellion.

And on the other hand, there were rebels but they were not peaceful and they were not silent and they had no idea of any ecstasy. They had never known anything of meditation. They had no contact with the heart. Their rebellion was only a reaction of the mind. They were angry, enraged by all the exploitation, oppression, by all the inhumanity that the establishment had been doing to other human beings. Out of their anger, out of their violence, out of their rage, they rebelled. So those who were not capable of rebellion rebelled, and those who were really capable of rebellion escaped.

Those people who were full of violence and rage succeeded. But while they were going through the rebellion they were becoming more and more accustomed to violence; and when the power came into their hands, it came into the hands of violent people. Naturally, they used that power for more violence. Now they had a great opportunity to destroy as many people as possible.

Sometimes their destruction became nonsensical. In the Soviet Union, Stalin killed at least one million people -- but these one million people were not the rich people against whom he had rebelled, against whom

the whole rebellion was planned. These were the poor people for whom the whole rebellion was a promise and a hope for a better future. And why were they killed? The reasons are absolutely idiotic.

Communism believes that there should be no private property. But when people are in power they become absolutely blind to human reality. For example, it is true that private property should not accumulate only in a few hands, and it should not make millions of people poor. To this extent communism is absolutely right. But to abolish private property completely is a very anti-psychological, unnatural idea.

It has to be understood... your private property gives you a certain individuality, a certain identity, a certain freedom. If all your private property is taken away and you are left absolutely naked, without any private property, you will be surprised to know that all your freedom is gone, all your individuality is gone, all your capacity to rebel is gone. In a certain way, you have been murdered. Not only has your private property been taken away, you have also been finished.

Marx had no psychological insight; he was absolutely blind about the psychological and spiritual experiences of man. His whole approach was purely economic. But man is not just money. Man is much more. Man is not just what he possesses, he is much more. But what he possesses has a certain value as far as his individuality is concerned.

According to me, the right communism should be that accumulation of private property in a few hands should be stopped, so that everybody can have private property. Nobody is super-rich and nobody is super-poor. The rich disappear, the poor disappear, the middle class becomes the only class, and people have almost equal private properties.

I am saying almost, because man should not be treated in mathematical terms. There should be some looseness. Somebody may have a little more and somebody may have a little less; it does not matter, it does not hurt. Somebody may need... a doctor may need a private car -- it is part of his profession -- so to take away the doctor's private car is to take away something very essential to his profession.

So the millions of poor people who did not have much -- somebody had two cows, somebody had one horse, somebody had a few hens, somebody had a small piece of land. But the blind, mathematical and economic mind of the communists -- which became even more blind when the whole power was in their hands -- started taking everything away from people: a small piece of land, which was not enough to provide food for the owners, but it was all that they had. It was their inheritance, their forefathers had it. Without it they suddenly found themselves utterly nude, as if their clothes had been taken away.

Their houses were not much, they were not palaces; they were living in the same house where their cows and their horses were living -- they were stables more than houses. But even those were taken away. Everything became the property of the state. And these poor people -- for whom the revolution was made -- could not understand... what kind of revolution is this? They were thinking that they would become richer, that their poverty would be gone. But on the contrary, whatever they had -- even that was gone. Now they were just beggars.

Capitalism had become concentrated in the hands of the state, so the people who were in power had, for the first time, double powers -- the power of politics and all the power of economics. Before, it had been divided: the economic power was in the hands of the rich people and the political power was in the hands of the politicians. There was a little division. Now the power was absolutely totalitarian. All the power became concentrated in the hands of the people who were the rulers.

The poor people, who were uneducated, could not understand -- what kind of equality is this? Are they making everybody poor, equally poor? Is this the equality for which the revolution was fought? And because they resisted giving their hens, their small pieces of land, their small houses, their horses or their cows... because they resisted, they were simply butchered.

Out of violence only more violence is born.

Those one million people were the lowest of the low. The revolution killed the poor people. It was a blind revolution, and it was bound to be -- because the rebels had no idea of compassion, no love for humanity, no experience of spirituality. They were not coming from that beautiful space, they were not fighting for a better humanity. They were simply interested in destroying the establishment out of anger. In this anger there was jealousy, in this anger there was envy -- all wrong things.

My effort is to bring a great synthesis between the rebel and the sannyasin. The sannyasin should not be escapist. He should grow his love, make his compassion strong enough, his ecstasy deep-rooted, centered and mature. And out of this loving space, he should rebel.

His rebellion will be basically not interested in destroying the establishment, but interested in creating a new world. His focus is to create a new world, a new man, a new humanity with new values. To create the

new he has to demolish the old -- but not out of anger, just out of necessity.

And he has to understand that just to impose mental ideas on people is dangerous. You have to understand people's psychology and your rebellion has to be molded accordingly, not vice versa -- not that the people have to be molded according to your idea of rebellion.

Man should never be used for any ideology. All ideologies should be used for man. Looking into man's psychology, it is true that the vast disparity between people creates an ugly society.

Just a few days ago I was informed that in India there are only fifteen really rich people -- in a country of nine hundred million people, only fifteen really rich people! So the whole wealth of nine hundred million people has been exploited; their labor, their whole life has been sucked by only fifteen families. This disparity is inhuman, because the producer is hungry and the parasite goes on collecting money which is useless to him. It is useful for those who are dying of hunger -- and they are the producers.

These fifteen rich families don't work, don't produce; they are simply clever about how to suck blood. They have spread like an octopus around millions of people, and they are sucking their blood. In a thousand and one ways all the money goes silently, without any noise, into their treasuries.

You will be surprised to know that just the city of Bombay has half the money of the whole country. Strange... the whole country works -- people are working in the fields, in the gardens, in the factories -- but somehow there are strategies so that the money goes on moving towards Bombay. Half of the country's money in one city! This is intolerable. But one should not be angry about it. It is intolerable because it is inhuman and it destroys people's love, people's compassion, people's kindness. It creates all kinds of crime. Poverty is the mother of all crimes.

It is a very strange world. First, you make people poor and force them to become criminals, and then you have courts and the police and the judges to punish them. First they are exploited, and then they are punished for being criminals.

The real criminals are those fifteen families who have exploited the whole country's wealth. But they will never be punished because they can purchase all your judges, they can purchase all your politicians. They already have all the politicians in their hands -- because where is the politician going to find millions of rupees for his election? Not from the poor people.

And the people who are going to give him millions of rupees are not going to give it as charity. If they give one million, they will take out of that politician at least fifty million, not less than that. When he comes into power then all the licenses will go to the man who has brought him into power.

These politicians are all slaves to one capitalist party or to another capitalist family. They go on promising the poor a better future, and they know perfectly well that a better future is not going to come because first they have to repay the money that has been given to them. They are themselves slaves.

This situation is ugly. The structure should certainly be changed. But it should be changed because you have a compassion, a love for all suffering human beings -- not an anger, an envy, a jealousy against those few who have all the money, who have all the luxuries.

It is a question of focus: are you fighting for the poor or are you fighting because of your jealousy that you are not one of the fifteen families? Is it your jealousy, envy, anger, violence, that is prompting you to rebel against this structure? If that is the case then, when you are in power, you will be more dangerous because you will take as much revenge as you are capable of -- with vengeance.

But if your revolution is because you have seen the suffering of humanity, you will create a structure which will give equal opportunity to everybody to grow. You will not impose the idea of equality, because equality simply does not exist -- it is not psychological and it is not existential.

A Bertrand Russell is a Bertrand Russell, and if he has a little more comfortable life, he needs it; his contribution is so great that he should be provided with all the comforts possible.

An Albert Einstein is an Albert Einstein. He is not equal to anybody else in the world and nobody can claim to be equal to him. It will be simply stupid to force him to be equal -- his work is different, his genius is different. In fact, he has not to be dragged down, he is not a shopkeeper and he is not a laborer. He should not be forced to be a shopkeeper -- that would be a tremendous harm to the whole evolution of mankind -- and he should not be forced to be a laborer, because nobody else can replace him.

Who is going to create the theory of relativity? Who is going to give us the tremendous power of atomic energy? It is unfortunate that the politicians have been using it in destroying man, but Albert Einstein is not responsible for it. The same energy could have been used for making man richer, healthier, for making the world more beautiful.

Men are not equal -- that is my fundamental approach.

And secondly, it is my understanding that everybody should be allowed to have private property; just the differences should not be too great, they should be within human limits.

The whole country can be rich. The state need not become the only owner of everything; that is the most dangerous thing which can happen to any country, because the state is already powerful. It has all the military, it has all the courts, it has all the police, it has all the laws, all the judges in its favor... and it wants all the finances of the country also to be in its power? Then the whole country is left absolutely nude, in the same state as beggars -- "Now we don't have anything." And the state has become such a monster that you cannot even fight with it.

The state has gathered all the powers possible into its own hands. In Russia, all the newspapers are published by the government. You cannot write an article criticizing any policy of the government because it will not be published anywhere. But if you write it, you will be behind bars. It will never be published, but *you* will go out of existence!

No book can be published, because only the government has the right to publish anything. And you can see the results -- in the sixty years since the Russian revolution not a single Leo Tolstoy, or a Fyodor Dostoevsky, or a Turgenev, or a Chekhov, or a Gorky... these five names are pre-revolution names. These five became world-famous novelists. If you have to choose ten great novels of the world, five will be Russian. These five names have to be included, there is no other way, because they have created the best masterpieces.

Where has that genius disappeared? In sixty years, not a single novel of that quality has come. It cannot come, because individuality has been completely destroyed. Now government bureaucrats decide what novels should be published and what should not be published, and these stupid bureaucrats don't have any sensitivity. They are not poets, they are not novelists, they don't understand the subtle nuances of creativity. But they are now the decisive factors. So the best is not published, only the third rate -- because they can understand only the third rate.

Just a few days ago one of my friends from Delhi informed me, "There is talk going on in the inner circles of the government that your books should first be censored, your tapes should first be censored, by the government. Only then can they be allowed to reach the masses."

I informed him, "Let them decide it, and they will have to face me in the Supreme Court!"

Who is the man -- I would like to see his face -- who is going to decide what is right in my book and what is wrong? I know all those ministers, I know most of the parliament members. They don't have the caliber or the intelligence. None of them has ever meditated; how can they decide whether what I am saying is right or wrong?

Tomorrow they may start telling scientists, "Before you publish your papers, government bureaucrats will see whether they are right or wrong." And the government bureaucrats have no idea of science, no idea of philosophy, no idea of poetry, no idea of music. If they had any idea of poetry and science and literature and philosophy in the first place, they would not have been bureaucrats! That is the ugliest thing in the world. To be a government bureaucrat means you have become part of an ugly machinery and you have lost your soul. You don't exist anymore as an independent thinker.

Rebellion out of love, rebellion out of creativity, rebellion out of meditativeness -- that's my longing and that's my hope. And in that hope is the hope for the whole humanity.

We have to bring Gautam Buddhas to become rebellious. Only in their hands will power be unable to corrupt; on the contrary, they will be able to purify power. And only in their hands is man's individuality safe, because they understand man's inner and outer existence and they will be able to help humanity.

They will not impose equality, but they will give equal opportunity to everybody. Whatever one wants to become, he should be given an equal opportunity to do it. Then it is his potential, his talent, his genius... somebody will become a Bertrand Russell, somebody will become a Rabindranath Tagore, somebody will become a Picasso. And certainly, the people who will be enriching life and existence should be given a more comfortable life, because they are serving in a way nobody else can serve. Their service is unique, and their uniqueness should be respected.

That does not mean that they are superior and higher, and you are smaller and lower. It simply means that we accept a fundamental fact about humanity: every man is just like himself, not like anybody else, and he will need certain private property, just as he needs his clothing.

In China, when Mao was in power, he even forced people to use only uniforms. These are the ways of destroying -- in a very subtle way. Now the laborer is using the same uniform, the farmer is using the same, the philosopher is using the same, the mystic is using the same, the professor is using the same uniform.

This is not right at all, because even your clothes show your individuality. You should have the freedom to choose your clothes -- the government has not to decide. You are not part of an army, so that you have to be in uniforms. You are independent individuals.

If equality is stretched to its logical end, then everybody should have the same haircut. And perhaps, if some idiot gets into power... and idiots get into power more than intelligent people, because intelligent people don't want to go into the crowd and fight for power, it is not worth the whole struggle. But idiots have thick skins and hard skulls.

An idiot can even start thinking that people should have similar noses. A few people have beautiful faces, and a few people don't. This is not good for a society which is communist, which believes in equality. But now plastic surgery is possible... so make a model and let everybody go through plastic surgery. Every child, when he is born, can go through plastic surgery and you will see similar faces all around. Will that be a beautiful society? Is it right to harm humanity in such ugly ways?

I am against classes of poor people and rich people, but I am absolutely in favor of private property. The differences should not be too great, but differences should be allowed. And the state should not be the owner of all the property, of the land. The politicians already have more power than they should have. To give them even more power -- all the power in their hands -- is to commit suicide.

My rebel is a meditator. He loves peace, he loves people, he loves their well-being and he will do everything for their natural growth. He will not impose any ideology, he will simply help everybody to be himself.

Such a rebellion has never happened. But it is time -- the right time. If it does not happen, then you can lose all hope for any future possibility of human existence as such. The old society has become so rotten that it is going to die. Before it dies, let us create seeds for a new man.

My insistence for a rebellion is to create those seeds, so when the old dies -- it is bound to die, it has created its own death -- the new can take its place. The new can be made alert and aware, so that it does not repeat the old pattern again. It is easier to repeat the old pattern, but once you are alert you never commit the same mistake again. It is only the stupid who go on committing the same mistakes again.

I have met a man who married eight times, and he was complaining to me, "I have wasted my whole life. I have searched for the right person, but I have not been able to find her. Every woman turns out to be the same."

I said, "You will be an example to others."

He said, "What do you mean?"

I said, "I simply mean that you are an ideal idiot. One woman was enough, at the most two... not to leave any chances, at the very most three. But you went on and on, and every time it came to the same point. Eight or eighty, it will not make any difference, because *you* are the same. The differences in people are very superficial -- they are like the differences in cars. Their bonnets are different, their headlights are different, but basically it is the same mechanism, the same engine; and if the driver remains the same, he is going to fall into ditches again and again. Eight times is too much! You should have stopped driving long ago. You don't know how to drive."

He said, "Maybe, but nobody told me this."

I said, "You should have understood yourself. People are struggling in their own ditches -- who is going to care about you?"

A rebellion which is religious, which is spiritual, which is not born out of the flames of violence but which is born out of the fragrance of love and compassion, out of meditation, alertness and awareness, is the only possibility for a transformation of this beautiful planet into a paradise.

Yes, what you are saying, exactly that I am trying to do. You are saying, "You have been talking on your vision of the rebel lately, and yet the atmosphere I feel around us at the moment is particularly soft, loving, pliable. To me, this feels like part of your magic -- that you are showing us, existentially, that the rebel will be born not out of the fumes of violence and unhappiness, but from the fragrance of love and ecstasy."

Exactly that is what I am living for.

Exactly that is what I am preparing *you* for.

BELOVED MASTER,

SINCE CHILDHOOD I HAD A REBEL INSIDE OF ME, BUT I FELT SO POWERLESS THAT I LIVED A LIFE

OF SUBMISSION RATHER THAN REBELLIOUSNESS. NOW, LISTENING TO YOU, I SEE THAT THIS REBEL WITHIN ME COULD BECOME THE NEW MAN YOU ENVISAGE. NOW I AM NO LONGER ISOLATED, BUT ONE OF MANY.
CAN IT BE THAT WE CAN ALL CARRY SUCH A POWERHOUSE WITHIN US THAT WE COULD MAKE IT TO THE NEW WORLD YOU ENVISAGE?

Deva Vachana, everybody is born innocent, peaceful, loving... knowing nothing about the cutthroat competition in the world, knowing nothing about the nuclear weapons that are being prepared to welcome him, knowing nothing about the dirty politics that have been torturing humanity for millennia. But before his peace, his love, his trust can become a rebellious force, we start destroying all that is beautiful in him and replacing it with all that is ugly in us. That's what our parents have done to us, so we repeat the performance.

Generation after generation, the same disease goes on being transferred from one hand to another hand. With all the good intentions in the world the parents, the teachers, the leaders, the priests all go on forcing ideas of competition, comparison, ambition; preparing every child for the tough struggle that he is going to face in life -- in other words, for violence, aggressiveness. They know that unless you are aggressive you will be left behind. You have to assert yourself -- and assert forcibly -- and you have to compete as if it were a question of life and death. All this is the framework of our educational system.

I used to come first in my class -- not that I was studious, not that I attended the class regularly. I simply found that the courses they were teaching to students were not even worth two months' time, and we were wasting the whole year. So just for two months at the end, I gave my total attention, and the remaining time I was enjoying everything else except school. The teachers were amazed! And when I used to come home after the results and I would tell my father that I had come first, he always said, "That means your class consists of fools."

I said, "This is strange. When other people come first, their parents feel happy; and you, it seems, feel sorry that I am studying with fools. That's why I have come first -- otherwise, there is no hope for me."

But he never encouraged me, "You have done a good job, you should be rewarded" -- he never rewarded me. His only expression always, consistently, was, "It is strange how you can always find a class of fools, so naturally you come first." But it is very rare. Parents give every incentive, "Be first and you will be rewarded." Be first -- that is bringing honor to the parents, to the family.

Everybody is teaching you to be ahead of others, whatever the cost. Sooner or later the children become feverish, they start running faster. Even if they have to hurt somebody to get ahead, they will do it. Violence is bound to be a part of a competitive society.

In a competitive society you don't have any friends. Everybody pretends to be friendly, but everybody is your enemy because everybody is fighting to climb on the same ladder. Everybody is your enemy because he can succeed and force you to be a failure. And soon people start learning the art of how to pull on others' legs, how to use wrong means, because those wrong means give you a shortcut.

I used to know a student... I was a teacher in the university. On examination days, no teacher was ready to be in the hall where that student was given a place, because that student was almost murderous -- at any moment he could murder somebody. What he used to do was this: he would come with a knife into the examination hall, and he would put his knife on the desk so everybody could see it there, and no professor would come close. He would bring notes with him and he would just manage to come first.

No professor wanted to be the observer in the examination hall where that student was. My vice-chancellor asked me.

I said, "There is no problem."

He said, "But nobody is ready..."

I said, "They don't understand."

I asked one of my friends -- he was a Sikh. I asked him, "You give me your *kripan*." It was a big, special kind of sword, far more dangerous than any other sword. Just one hit and the head is off!

He asked, "What are you going to do with the sword?"

I said, "I am trying to teach him to be a Sikh."

He said, "That is good. *Vah guruji ki fatah. Vah guruji ka khalsa*."

That is the mantra of the Sikhs, "This is the way the victory of the master happens. This is the way the victory of the master's followers happens."

He gave me his kripan, and I went into the room. That boy was sitting with his small knife on the desk. I

went near to his desk, and just by the side of his knife I forced my kripan into the wood. He looked at me and I said, "Throw away all the copies that you have brought with you. Just look at my kripan." And I took away his knife.

He asked, "What are you doing?"

I said, "If you speak another word -- just one hit of the kripan, you will lose your head."

He said, "You seem to be insane. I have not done anything wrong and you are ready to kill me!"

I said, "It is not a question of right or wrong. It is a question of who has a bigger knife -- I have a bigger one! And I have all the powers in this examination hall to throw you out." And I threw his knife out of the hall.

I said, "If you don't throw away all the copies that you have brought with you, your head will go from the same window." He gave me all his copies, and I threw them from the same window.

The vice-chancellor was watching from his room. "What is happening? -- things are coming out. First the knife came, then a few books came." He came running -- "It seems there is some trouble."

I said, "You don't be worried. Only one thing more... if this boy is not going to behave, you will see one more thing coming out of the window."

He said, "What?"

I said, "His head!"

He took me out and he said, "I am sorry that I asked you to be the examiner here. Just forgive me, don't do such a thing!"

I said, "There is no other way to teach that idiot a lesson. Because all the professors you have been sending here were so afraid of his knife, now nobody is ready to come. What can he do? -- at the most he can kill you, so I have brought a bigger kripan."

But this is what the society makes everybody learn sooner or later: you have to be more aggressive, otherwise you will be a failure. You have to fight your way, because everybody is trying to reach the same ambition.

The vice-chancellor told me, "You are relieved. Never again are you required to be the examiner."

I said, "That is really great. That is what I wanted. It is unnecessary, because I don't want to harass anybody. Life will harass all of them -- why should I add more harassment to their lives? But I cannot allow anybody to harass me, either. It is very good of you to have relieved me forever."

He looked at me. He said, "Yes, I can come with the kripan into your room too."

I said, "It doesn't matter whose head the kripan cuts. The kripan makes no difference."

He said, "What do you mean?"

I said, "I am simply saying that that boy is going to be first every year because you are all chickens, unnecessarily afraid. He can simply show you the knife and that's all."

But this whole society is violent, and you have to be more violent if you want to be ambitious.

I want the non-ambitious, non-competitive man, a man who has no will for power, to be the rebel. Every child can become such a rebel; all that he needs is not to be distracted from his innocence.

Your feeling is right that you have a rebel inside you. Everybody has a rebel -- but the society is too powerful. It makes you cowardly, it makes you cunning. It does not make you your authentic self. It does not want anybody to be his authentic self, because then there will be rebels all over.

But remember that before becoming a rebel you have to fulfill a few conditions. I don't want old-fashioned rebels. My rebel is also going to be a totally fresh and new idea, a new realization.

Unless you have compassion enough, love enough, silences of the heart, deep inner meditations bringing you more light, more awareness, you have not fulfilled my conditions. Only with these conditions do I want you to be a rebel. Then you cannot do anything wrong. Then whatever you do is right. Out of love, everything is right. Love is the magic that transforms everything into right.

I want enlightened rebels. It is possible, because enlightenment has been possible, and there have been rebels. All that we need is a synthesis bringing them together. Rebelliousness and enlightenment -- a Gautam Buddha with the rebelliousness of a Lenin -- it will be the most beautiful phenomenon.

One friend from Japan sent me a statue of Gautam Buddha. It was a rare statue, I have never seen such a thing. In one of the hands of the statue there was a small earthen lamp with a flame. You had to put purified butter -- ghee -- inside the earthen lamp as fuel, so that the flame goes on burning. My friend said, "This is a condition -- I had been given this statue with the same condition -- that the flame should be burning twenty-four hours a day without a break." In the other hand the statue had a naked sword. This is possible only in Japan, because Japan has made even swordsmanship a meditative art and archery a meditative art.

Meditation is basic.

In India we cannot conceive of Gautam Buddha having a sword. But the beauty of the statue was that half of his face was so peaceful -- where the light of the small flame was falling, so calm and quiet, utter serenity -- and on the other side his face was like the sword, so sharp that it could be only that of a great warrior. The artist who created it must have done tremendous work. In the same face he has shown a great synthesis -- a sword in the hands of peace.

This is my idea of rebellion, of the rebel. It should come out of your love for humanity; not out of anger against the past but from a creative compassion for the future. You are not just to destroy the old. Your ideal, your end, is to create the new; and because the new cannot be created without demolishing the old, you demolish it. But there is no anger in it. It is a simple process. You demolish an old building -- there is no question of anger. You clean the place and make a new building in its place.

A sannyasin has to be both: the peace, the silence, the light, the qualities of his inner being, and a rebel against all injustice, against all inhumanity. But for a creative purpose, to materialize a dream of an authentic human society which will be able to give equal opportunity to all, freedom to all, education which is nonviolent, education which is not only informative but also transformative, an education that will make you more of an individual and bring the best in you to its flowering.

You are sitting with people who all have such dreams. And the people in the outside world also had once -- when they were small children -- the same qualities, which have been forced down, repressed. Their inhibitions can be removed.

My sannyasins have to become burning torches, moving around in the world to share their fire with anyone who is ready.

And you will be surprised, there are no people who have never dreamed of a beautiful future and who have never been in a state of innocence, who have never tasted something of peace, something of love, something of beauty. But all this has been destroyed, distorted, contaminated, poisoned by an ugly society. Its only power is in its ancientness.

But now that very power, that ancientness, is going to prove its greatest weakness. It just needs a little push. It is a dead society already. It has prepared its grave with its own hands and it is standing just on the corner of the grave. You just have to push, and you will suddenly find Ronald Reagan lying in his grave. And with Ronald Reagan goes the whole world of which he is the representative.

We have to start from scratch. Again Adam and Eve, again the garden of Eden... again the very beginning.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #32
Chapter title: The face behind the mask

16 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
FOR MY WHOLE LIFE, FRIENDLINESS HAS BEEN A SHIELD FOR ME TO PROTECT MYSELF FROM OTHERS. SITTING WITH YOU IN DISCOURSE AND FEELING YOUR OVERWHELMING LOVE, LAYERS OF THIS SHIELD ARE DROPPING AWAY, MORE AND MORE, AND I FEEL A SPACE IN WHICH I AM ENOUGH UNTO MYSELF.
OUT OF THIS SPACE, A MORE OPEN AND LESS FEARFUL CONNECTION HAPPENS. AND YET, I OFTEN WATCH MYSELF NOT BEING TOTALLY AUTHENTIC AND REAL. WHY IS THIS SO DIFFICULT?

Indradhanu, one of the problems that every human being has to face is the world in which he is born. His being and the intentions of the world don't go together. The world wants him to serve, to be a slave, to be used by those who are in power. And naturally he resents it. He wants to be himself. The world does not allow anybody to be what he is by nature supposed to be.

The world tries to mold every person into a commodity: useful, efficient, obedient -- never rebellious, never asserting itself, never declaring its own individuality, but always being subservient, almost like a robot. The world does not want you to be human beings. It wants you to be efficient machines. The more efficient you are, the more respectable, the more honored.

And this is what creates the problem. No individual is born here to be a machine. It is a humiliation, a degradation; it is taking away his pride and dignity, destroying him as a spiritual being and reducing him into a mechanical entity.

Hence every child, from the very beginning, as he becomes aware of the intentions of the society, of the parents, of the family, of the educational system, of the nation, of the religion -- as he becomes aware, he starts closing himself. He starts becoming defensive, just out of fear, because he has to encounter a tremendous force. And he is so small and so fragile, so vulnerable, so helpless, so dependent on the same people against whom he has to protect himself.

And the problem becomes more complicated because the people he has to protect himself against are the people who think that they love him. And perhaps they are not lying. Their intentions are good but their consciousness is missing, they are fast asleep. They don't know that they are being puppets in the hands of a blind force called the society, the establishment -- all the vested interests are together.

The child faces a dilemma. He has to fight against those whom he loves, and he thinks they love him too. But it is strange that the people who love him don't love him as he is. They say to him, "We will love you, we do love you, but only if you follow the way we are following, if you follow the religion we are following, if you become obedient the way we are obedient."

If you become part of this vast mechanism, in which you are going to live your whole life... fighting against it is simply meaningless, you will be crushed. It is wiser just to surrender and just to learn to say yes, whether you want to or not. Repress your no. In all conditions, in all situations, you are expected to be a yea-sayer. The no is prohibited. The no is the original sin. Disobedience is the original sin -- and then the society takes revenge with a great vengeance.

This creates great fear in the child. His whole being wants to assert its potentiality. He wants to be himself because other than that he cannot see any meaning in life. Other than that, he will never be happy, joyous, fulfilled, contented. He will never feel at ease, he will always be in a split. A part, the most intrinsic part of his being, will always feel hungry, thirsty, unfulfilled, incomplete.

But the forces are too big and to fight against them is too risky. Naturally every child, slowly slowly, starts learning to defend himself, to protect himself. He closes all the doors of his being. He does not expose himself to anybody, he simply starts pretending. He starts being an actor. He acts according to the orders given to him. Doubts arise in him, he represses them. His nature wants to assert itself, he represses it. His intelligence wants to say, "This is not right, what are you doing?" -- he drops being intelligent. It is safer to be retarded, it is safer to be unintelligent.

Anything that brings you in conflict with the vested interests is dangerous. And to open yourself, even to people who are very close, is risky.

Machiavelli, one of the most intelligent persons who has ever walked on the earth -- but who misused his intelligence, misused his genius -- says in his masterpiece, THE PRINCE, "Don't say anything, even to your friend, unless you are willing to say it to your enemy; because nobody knows... tomorrow the friend can turn into your enemy. Never say anything against the enemy that you are not ready to say against the friend; because who knows?... tomorrow the enemy may become your friend. Then you will feel embarrassed. So be alert and cautious, take every step thinking of all the pros and cons."

But this kind of life cannot be a joyous life; it will be cunning, it will be clever. It may achieve comfortable living, luxurious living, it may become successful in the world, but it will not achieve any at-easeness. It will not find any peace with existence, with oneself. Deep down there will remain the child -- crushed, crippled, doing everything against his will.

It is a coincidence that one of Machiavelli's descendants is my sannyasin. Machiavelli would have tossed and turned in his grave! He could not have ever thought that his children would, at some time, become sannyasins, meditators. He was teaching people to be cunning.

From all the royal families of Europe, princes were sent to learn diplomacy -- in other words, hypocrisy, in other words politics, the ability to commit crimes without being caught. And he was teaching these people; only princes were his disciples. He was earning enough, and when these princes became kings in their own right he thought that it was time he should become a prime minister -- because almost all the kings of Europe were his disciples and none could refuse.

But he was refused by everybody, without exception. They all said, "We love you, we respect you, but we cannot take the risk of making you the prime minister because you are too clever. Our whole kingdom will be at risk. We cannot take that risk. It is according to your teachings. You have told us, `Never allow more intelligent people than you in your court, because they will be, sooner or later, a danger to your position, to your power. They will become your competitors. Always keep a distance. Remain surrounded by mediocres.'"

Hence, every politician who is in power remains surrounded by mediocres. He finds people who are at such a distance that they cannot dream of taking away his power or his position. People who are too close are dangerous.

But such is the worldly teaching. That's why, Indradhanu, everybody has become closed. Nobody opens one's petals fearlessly like a flower, dancing in the wind, and in the rain, and in the sun... so fragile but without any fear.

We are all living with closed petals, afraid that if we open up we will become vulnerable. So everybody is using shields of all kinds -- even a thing like friendliness you say you have been using as a shield. It will look contradictory, because friendliness means openness to each other, sharing each other's secrets, sharing each other's hearts.

But it is not only the case with you. Everybody is living in such contradictions. People are using friendliness as a shield, love as a shield, prayer as a shield. When they want to cry they cannot cry, they smile, because a smile functions as a shield. When they don't feel like crying they cry, because tears can function in certain situations as a shield.

I have heard about a very rich man who had a very big office. He used to come in for only one hour every day just to see that things are going well. And this was the routine he had followed all his life. He would come, go into his office, call everybody in, offer tea to everybody. He knew only three jokes, and he would tell one of the three jokes every day. And everybody had to laugh as if they were hearing it for the first time.

But one day it happened, a girl typist did not laugh. Everybody was shocked. This was insulting to the boss. What has happened to this girl?... and the boss was furious. He said, "What is the matter with you? Can't you understand the joke?"

Now, they had heard that joke thousands of times, there was no question of understanding it. The girl said, "I understood it even before you had started telling it -- so that is not the question. The reason why I am not laughing is that today I am leaving the job. Now I don't have to laugh. These poor fellows have to laugh, it is their shield. I don't have to.

"For the first time I don't have to pretend that you are telling a great joke. You have told it thousands of times. But you can continue and these people will laugh every day. As far as I am concerned, I will laugh at somebody else's jokes. I am going to join another office whose boss knows a few more jokes than you know."

Our laughters are just exercises of the lips, and behind it we are hiding the truth -- our tears.

I used to live with one of my uncles. His sister was old and she had come from a faraway village to be treated in the city. So she was staying with us. Then she died.

I used to sit outside the bungalow in the garden, either working in the garden or reading -- but most of the time I was in the garden. My uncle would go to his shop, and only my aunt remained in the house.

She told me, "You have to ring the bell if you see somebody is coming for the purpose of showing mourning about your uncle's sister's death, because I don't feel like crying or weeping. I had no feeling for

that woman. In fact, she was an unnecessary burden, she was of no use to anybody. Everybody feels relieved but nobody can say that. We have to cry and weep when relatives come to show mourning." This continues in India for almost a month.

So she said, "I don't want to be caught in the middle of something... somebody suddenly comes and I am smiling or laughing or talking with somebody, and I am supposed to be weeping."

So I used to ring the bell, that somebody has come -- there was an electric bell there. I used to ring the bell and she would immediately change her whole role completely. She would pull down her *ghunghat* so that nobody could see her face, because the face might be still smiling and tears were coming; and those were false tears.

Seeing the use of her *ghunghat*, I saw that the sari in India is certainly more useful than anything else. You can hide your face completely behind it. Otherwise it is very difficult to show pain, misery, anguish, anxiety, when you are not feeling any of those things; rather you are feeling relieved, your prayer has been heard. Everybody wanted her to die, because everybody was tired and she was going on and on.

One day, I did not ring the bell and one of the relatives entered into the house. She was watching television and laughing and enjoying. She was alone in the room and this man entered from the back. He was very much shocked. He said, "I had never thought that I would have to see this." She pulled her ghunghat and immediately started crying -- it was so absurd, it made no sense... but she was very angry with me.

When the man was gone, she came out and started shouting at me. I said, "What could I do if the electricity failed, or something went wrong?..." I had taken out the wires because otherwise she would have killed, she would have been ferocious. So I said, "I had rung the bell but what could I do ? How could I know that the wires were not joined with the bell?"

She looked at the wires. She said, "But who could have done it? You and I are the only two persons here."

I said, "I can say only one thing: I have not done it. I cannot say anything about you. And who knows? Your husband may have done it for some reason before going to the shop. Nobody knows... just wait, we will try to find out; but unless we have found out who has done it, your being angry at me is not right. And remember that I have been giving you the signal up to now. From now onwards, it is finished. I am not going to ring the bell. You stay prepared."

She cooled down, seeing the situation. She said, "Forget it. What happened, happened. But don't stop ringing the bell."

I said, "What is the point of it all? Neither you nor the person who had come had any intention to be authentically sad or sorry. When I saw him, he was coming singing a song and smoking a cigarette. Anybody could see that he was in good spirits, enjoying the morning air, the fresh sun and the beautiful gardens all around" -- because that place was in the most beautiful part of the city and all the bungalows had gardens.

"And just as he entered he threw away the cigarette, pulled his face down long, became sad. I was watching, and by chance this bell failed. And he showed that he was so much shocked -- that was also hypocrisy because he was not shocked. He was also pretending, just as you were pretending. The only man who was not pretending was me."

He went out and he lit another cigarette -- he did not think that I belonged to the family. I lived in the house but he was not aware of the fact. And he started singing a film song and went away.

I said to her, "Stop all this nonsense! Just simply say that you are relieved."

That woman had been suffering unnecessarily, there was no cure. Everybody was waiting for her death; the doctors were tired, they were also waiting for her death. They had said that there was no cure, but she could go on prolonging. She was very old.

And it often happens that young people can die quickly, because death also needs a certain energy. Old people, very old people who should have died long before, don't even have the energy to die. They simply go on pulling. They have become so habituated to life, they have forgotten to die. In fact, what had to happen long before has not happened -- they have missed their date. And perhaps, in the bureaucracy of death, everybody has forgotten their file, too.

You know that as you go on longer in life, you will find that fewer people die. For example, at ninety, less people die than at seventy-five. At one hundred, even fewer people die. At one hundred and ten, rarely does somebody ever die. At one hundred and twenty, nobody dies -- the file is forgotten, the man has forgotten to die. So here everybody was relieved and still just kept showing a face which was not authentic.

This whole society has been created around a certain idea that is basically hypocritical. Here you have to be what others expect you to be, not what you are. That's why everything has become false, phony. Even in friendliness you are keeping a distance. Only so far do you allow anybody to come close.

People like Adolf Hitler... it is known that he never allowed anybody to put their hands on his shoulders. That much intimacy people like Adolf Hitler would not allow at all. They would like people to be far away; a distance that can allow them to pretend things. Perhaps, if somebody is very close, he may look behind your mask. Or he may recognize that it is not your face; it is the mask, your face is behind it.

So it is not only you, Indradhanu, but everybody in the world in which we have been living has been untrue and unauthentic. My vision of a sannyasin is of a rebel, of a man who is in search of his original self, of his original face. A man who is ready to drop all masks, all pretensions, all hypocrisies, and show to the world what he, in reality, is. Whether he is loved or condemned, respected, honored or dishonored, crowned or crucified, does not matter; because to be yourself is the greatest blessing in existence. Even if you are crucified, you will be crucified fulfilled and immensely contented.

Just remember Jesus' last words on the the cross. He prayed to God, "Father, forgive these people who are crucifying me, because they know not what they are doing." He is not angry, he is not complaining. On the contrary, he is praying for them, that they should be forgiven. What a great dignity, what a man. A man of truth, a man of sincerity, a man who knows love and who knows compassion, and who understands that people are blind, unconscious, asleep, spiritually asleep. What they are doing is almost in their sleep.

Being an initiate into sannyas simply means the beginning of dropping all your masks. And that's what is gradually happening to you. You are feeling a new space... "Out of this space a more open and less fearful connection happens. And yet, I often watch myself not being totally authentic and real."

Don't be impatient. You have been conditioned for so long, for so many years -- your whole life -- now unconditioning will also take a little time. You have been burdened with all kinds of false, pseudo ideas. It will take a little time to drop them, to recognize that they are false and they are pseudo. In fact, once you recognize something as false, it is not difficult to drop it. The moment you recognize the false as false, it falls by itself.

The very recognition is enough. Your connection is broken, your identity is lost. And once the false disappears, the real is there in all its newness, in all its beauty. Because sincerity is beauty, honesty is beauty, truthfulness is beauty.

Just being yourself is being beautiful.

And to me there is no other religion than this. Just a little patience... what you have gathered in your sleep of many, many years -- even if you wake up, the dust of dreams that you have gathered will take a little time to fall away. But your awareness, your understanding and your courage that you are determined and committed to find yourself, will dissolve all false faces that have been given to you by people.

They are also unconscious -- your parents, your teachers -- don't be angry with them. They are also victims like you. Their fathers, their teachers, their priests, have corrupted their minds; and your parents and your teachers have corrupted you. All that you can do is: don't corrupt the younger children. Your children are your brothers and your sisters. Anybody whom you can influence, don't influence in a way that he becomes false; help the person to be himself. What has been done in unconsciousness to you, you should not do to others -- because you are becoming a little conscious, and each day the consciousness will grow.

It needs nourishment, support; and being here with me and with all these fellow travelers, you can get immense support and nourishment. The whole atmosphere is to bring your authentic self out of all the clouds that have been covering you. But a little patience is certainly necessary.

Mr. Ronald Reagan called Harry to his office. "Harry," he said, "I understand that after the office party yesterday you pushed a wheelbarrow down Madison Avenue. Don't you realize, the Party could lose prestige by such actions?"

"I never gave it a thought," said Harry, "because you were in the wheelbarrow."

Here everybody was unconscious. Now in the party, all must have gotten drunk and the president, Ronald Reagan himself, started sitting in the wheelbarrow. And poor Harry, if he took the wheelbarrow around Madison Avenue... he didn't think that anything was wrong when the president himself was sitting in the wheelbarrow.

You have never thought that what you are being taught by your parents -- who love you -- by your teachers, by your priests, could be wrong. But it has been wrong; it has created a whole wrong world. It has

been wrong every inch. And the proofs are spread all over history: all the wars, all the crimes, all the rapes....

Millions of people have been murdered, butchered, burned alive in the name of religion, in the name of God, in the name of freedom, in the name of democracy, in the name of communism -- beautiful names. But what has happened behind those beautiful names is so ugly that one day man is going to look at history as if it were the history of insanity, not of a sane humanity.

Sannyas is an effort to at least make yourself sane and help others towards sanity. And the first step is, never pretend. Whatever the consequence, be true. Howsoever easy the hypocrisy may be, it is dangerous. It is dangerous because it is going to destroy your very spirituality, your very humanity. It is not worth it. It is better that everything should be taken away, but your dignity and your pride as a human being, as a spiritual being, should be left. That is more than enough to feel blissful and grateful towards existence.

BELOVED MASTER,
EVERY NIGHT I COME TO SEE YOU. I WONDER WHY, BECAUSE YOU ARE DESTROYING ME -- AT LEAST IT FEELS THAT WAY. MAYBE I AM WRONG, BECAUSE IT ALSO FEELS AS IF SOMETHING IS GROWING IN ME. WHAT IS IT IN ME THAT LOVES YOU SO MUCH THAT I CAN ALLOW YOU TO TEAR ME APART?

Anand Vidyartha, it is true that I am destroying you and it is also true that something is growing in you. They are not contradictory. Destruction can be a basic necessity for creation. In fact, creation is impossible without destruction. The false has to be destroyed for the real to grow. That which you are not has to be taken away from you, so that you can be what you are.

Your experience is absolutely right. I am making every effort to destroy everything phony in you. And almost everything is phony. The real is hidden far behind. So much rubbish has to be thrown out and burned before we can find you. You are lost in a crowd of false personalities.

In Jaipur, I was taken into a temple. The interior of the temple is made of small pieces of mirror. And the priest told me that once it happened that somehow, when in the evening the temple doors were closed, a dog was left inside. In the morning the neighbors reported that a dog was barking madly, almost till the middle of the night. When the doors were opened in the morning, the dog was found dead and his blood was all over the place -- because the dog had seen himself in millions of mirrors.

All those reflections were false, there was nobody; but for the poor dog they were real, and they became more real because when he started barking, they also started barking. When he rushed towards a dog the reflection also rushed towards him, and he hit against the wall again and again, splashing his blood all over the temple. In the middle of the night, the neighbors reported, the barking stopped -- he must have died. The priest told me that it was a beautiful dog, belonged to the temple, but always used to live outside the temple at the gate. Just by chance he entered and nobody took note of it. Somebody closed the door, locked it.

This is happening with everybody, I told the priest. Everybody is surrounded with many, many people -- almost a crowd -- in the mind. And it is almost impossible to find who you are, because there are so many faces and they all pretend to be you. They all say, "I am you. Look here, I am you." And you go on believing each. Perhaps you have not looked at it in this way.

In the evening, you say, "I am going to get up at five o'clock, early in the morning. Whatever happens, I am not going to repeat the old story; many times I have decided and I have never awakened." You fix the alarm and with absolute determination, with no suspicion, you go to bed. And at five o'clock when the alarm goes off somebody inside you says, "It is so cozy here, and outside it seems to be too cold and there is no harm if you sleep a few minutes more." You turn off the alarm, pull the blanket up, thinking, "Just for a few minutes..." and again it is nine o'clock.

It has always been so; and at nine o'clock you are feeling very guilty, that this should not have happened. But you don't understand that the person who had decided to get up early was one person, and the person who at five o'clock said, "Go back to sleep," was another person, and the person who is feeling guilty is yet another person.

You are not a single human being; you are a crowd, you are a multitude. But each false face in its own turn looks to be so real that you believe in it, and you go on almost like a wheel which is moving. One spoke comes up, goes down, another spoke comes up, goes down; one face possesses you, one personality, and while it lasts it is in power -- it seems to be your real self. But the wheel goes on moving, personalities

after personalities.

You can judge it very easily. When you are with your wife do you have the same personality that you have when you are with your girlfriend? Anybody can say -- just seeing you, anybody can say -- whether you are with your wife or with your girlfriend. With the wife you look so serious, so afraid, almost a prisoner. A beautiful woman passes by, you cannot even look at her. On the contrary, you start looking to the other side, because the wife is watching continuously.

If one wants to learn observation, one should learn from wives; they are acute observers, particularly of their husbands. The husbands are just like scientific objects that the wives go on observing from all sides... what the poor guy is doing, and how to improve him. Every wife is improving her husband, that's why the husband looks so serious. A continuous improvement is going on, day in day out. With the girlfriend you are giggling, you are laughing, you are enjoying; anybody can see that this is not your wife. Somebody else's wife maybe....

What happens? A different personality takes possession of you. When you meet your boss, you are one person, and when you meet your servant you are a different person. Your language is different, your face is different, your behavior is different. Not only you change, even animals like dogs, which live with man and are clever enough to imitate man, start learning hypocrisies.

I have seen dogs barking and at the same time waving their tails. Now this is strange -- but they are not certain whether you are a friend to be welcomed in the home, or an enemy to be prevented from entering into the home. Because of this indecision, they are doing both things. Whatever fits, later on they will save it, and the other they will stop. When the master of the house comes out and hugs you, the dog understands. He stops barking and then he waves his tail really fast, to compensate: "Just forgive me, I was not aware at all who you are, what kind of personality I had to present to you."

But you are doing the same before your boss, before your husband, before your wife, before your servant, before your friend or before your enemy. You go on changing, and this changing is so swift and so automatic that you don't even see the gaps. If you start seeing the gaps between two false personalities, perhaps you may start recognizing yourself.

Vidyartha, I have to destroy you in the sense that whatever is wrong in you, whatever is unauthentic in you, has to be completely destroyed, without any mercy. Because that is the only way to bring to light your innermost being, your original face -- to bring to light your authenticity. Once you start recognizing who you are, you start growing new foliage, new flowers; no more plastic, but real and natural and with fragrance.

Orelli was arrested for murder, but bribed a member of the jury to hold out for manslaughter. The jury was out for eight hours, and when it returned the verdict was for manslaughter. Orelli smiled at the man he had bribed and whispered, "I am really very grateful. I hope it was not too difficult."

"It was touch and go," said the man. "The others all wanted to acquit you."

It is possible, not only possible but it is happening to almost everyone, that what is false you go on saving -- protecting it, defending it. And what is real you don't care about at all. You don't recognize what is real as your own. Hence, slowly slowly, the false almost becomes real to you, and the real is completely forgotten.

To bring the forgotten language of the real and to destroy all that you have learned in the meantime is a tedious process, hard and difficult, but immensely rewarding. Once you have tasted something of the real, then you will not feel sorry, even for a split second, for losing your whole personality -- which was unreal. Then you will enjoy to be utterly naked in your reality, open and available to existence.

And the moment you are open and available to existence, existence also replies in the same coin. It also becomes open and available to you, opens its secrets and mysteries to you. That is one of the most fundamental things to remember on the path: that if you want to know the miracles, the mysteries of existence, you will have to be authentically true and open. And existence will fill you from all sides with immense treasures.

I was just telling you about the wife -- that you can learn much from her as far as observation is concerned -- and here is an anecdote:

"What is the matter with you?" growled Joe at his wife. "Why do you keep talking about that mistake I made? I thought you said you had forgiven and forgotten?"

"I have forgiven and forgotten," snapped his wife, "but I just don't want you to forget that I have forgiven and forgotten."

It is a very strange world in which wives and husbands live. She has forgotten, forgiven, but she does not want *you* to forget. *You* have to keep remembering -- it is not for you.

Naturally even in such an intimate relationship as husband and wife, both remain closed to each other, both remain false to each other, and both know that they are pretending. When the husband says, "I love you," the wife knows very well... it is better to just keep your mouth shut.

The wife is feeling perfectly well... I have seen it with my own eyes, because I used to travel around the country and I would stay with hundreds of families. The wife was perfectly okay, talking to me and laughing, and as she heard the horn of the car, she suddenly went inside the room and went to bed. I could not see the point -- what had happened? As the husband came in, he asked me, "You are sitting alone?"

I said, "Certainly, right now I am sitting alone, your wife is in the bedroom."

And as he reached inside, I heard the wife say, "I am having such a headache." I could not think how this headache had come so suddenly, out of nowhere; as the horn... it seems a horn is the cause of headaches.

But every husband causes a headache in his wife, because this is one of the strategies of being powerful over her husband. Now, even if the husband was going to be angry for something, he cannot. If he was going to shout, he cannot. On the contrary, he has to run back to the market to bring some ice cream or something else, because headaches need these things.

Vidyartha, you say, "I can allow you to tear me apart." Whether you allow me or not, I have started it already, the day I initiated you in sannyas.

I don't give any notice beforehand. I let you become aware only when you are almost gone; when the elephant has passed and only the tail has remained. When you see the tail is also moving out, then you become aware..."My God, now it is better to say I allow you."

What is the point? -- now there is no need. Once you are my sannyasin I have every right. What else can sannyas mean? I don't have to ask your permission. The day you became a sannyasin you gave me a blank check.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #33
Chapter title: Tommorrow never comes

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BELOVED MASTER,
I FEEL INSIDE ME, WHEN I LISTEN TO YOU SPEAK, A DEEP LONGING FOR FREEDOM ARISE. I FEEL

LIKE THE TIGER IN THE STORY AWAKENING TO ITS TRUE NATURE. I SENSE MY POTENTIAL FOR EXPANSION, FOR ECSTASY, FOR LOVE. YET, AT THE SAME TIME I FEEL AFRAID AND STILL HOLD BACK. SOMEWHERE I NEED, OR THINK I NEED, SECURITY AND SAFETY.
THIS FEAR AND LACK OF COURAGE TO TAKE THE JUMP, TO DIVE DEEP INTO LIFE AND LET GO TOTALLY IS CRIPPLING ME. BELOVED MASTER, CAN YOU PLEASE COMMENT?

Prem Vasumati, the heights are always both challenging and frightening. They create a longing in you to reach to the stars, but the gravitation of the earth creates all kinds of fears about safety, security. This is absolutely natural and human. It is not a problem to be solved but just to be understood.

When you are surrounded by fear, remember that in life there is only one thing certain, and that is death. Hence, those who understand drop the fear. Because what else could be more insecure than life? To be alive means that at any moment death is possible. Security is possible only in the grave, because nobody has ever heard that anybody dies in the grave. Everything is secure and safe.

Once Confucius was asked the same question by one of his disciples -- of course, in a little different way, in different words: "Master, tell us something about the fear of insecurity."

And Confucius told him, "Don't be worried about that. Death will make everything secure. While alive, enjoy insecurity."

Insecurity is synonymous with being alive. The more you are alive, the more insecure. The less you are alive, the less insecure. Do you want the safety and security of death? There, it is absolute.

A Sufi story: A great king was very much afraid of death. He had invaded many lands, created many enemies, and simultaneously he had created many nightmares that he would be assassinated, that he would be murdered, that he could not trust anybody. All around there were spies of the enemies who were trying to take their kingdoms back. Finally, it became too much to bear. He ordered that a beautiful house should be made, with a special instruction: there should not be any windows, nor any doors except the one from which he would come in and go out. Just to be secure, so nobody could assassinate him, nobody could murder him... as a protection.

And in front of that one door, he had seven lines of guards. He could not trust one line of guards because, who knows?... they might conspire and then he would be utterly helpless. He could not even get any help from outside. Just one guard could enter in and kill him.

Against the first line, a second line of guards to keep an eye on the first line. But where do you have to end? This is called in logic, `infinite regress'. Then a third line to watch over the second line. But one has to stop somewhere.

He thought seven lines were enough. It was impossible for all the guards to be together. He had managed those seven lines with people who were antagonistic to each other. For example, one line of guards was of Mohammedans, another was of Christians, another was of Hindus, and so on and so forth.

The neighboring king -- also a great emperor and a friend of the king who had made this house -- heard about it. He was also suffering from the same paranoia. He came to visit him and to see his new place. And he was amazed at the way he had managed the security.

And when he was taking leave... the king had come out to give him a send-off, they were old friends. And the neighboring king was saying to him, "I have never seen such security as you have managed. I am going to make the same kind of house with no windows, no doors, no possibilities of anybody entering. With the same system of guards."

Just then a beggar sitting on the street started laughing. They both were annoyed and asked the beggar, "What is the matter, are you mad or something?"

The beggar said, "I am not mad. I have been watching the building of this security palace. And I was worried that perhaps you are not aware that for death, even this one door is enough. And guards will not be able to prevent death. I always wanted to see you and suggest to you that the best security is if you go in and tell the masons to close the door. Even one door is dangerous. You have left one loophole in your security system."

Both the kings listened to him in amazement. What he was saying made sense. But the owner of the palace said, "Your logic is without fault and you will be rewarded for that. But you don't understand one thing: that if I go in and close this door too, then this is no more a palace, this becomes my grave."

And the man said, "That's exactly what I mean. Only in the grave are you absolutely secure. I used to be a king myself once. I had also tried to find security. This is my way of finding it -- I renounced the world and became a beggar. Now nobody tries to assassinate me. Nobody even takes any interest in me.

"People go on walking down the street and I go on sleeping without any fear in the darkest night, because I don't have any friends anymore or any enemies. Under the stars in the open sky I have found my security. And with the security I have also found a tremendous thrill of living.

"According to your own logic, if you close one more door this will become a grave. This has already become ninety-nine percent a grave, just one percent is left. The more doors you close out of fear, the more windows you close out of fear, the more you die. Now why not finish the whole fear?"

The king never went to live in that house. It was exactly right that the more secure you are, the more you have to be dead. And vice versa is also true: you want to live on the heights, sunlit peaks, you have nothing to lose. One day death is going to take away everything. That is absolutely certain, not a probability. And there is no way for you to protect yourself against it. This very understanding will drop the paranoia. Then why be bothered?

While you are alive, be alive as totally and as intensely as possible. In fact, death should be an incentive to live. If there was no death, you could postpone living. Because of death, postponement is not possible. You have to live this very moment because you cannot be certain about the next moment. Whether the breath that is going out will come back or not is absolutely unpredictable, and not in your hands.

Vasumati, you are saying, "I feel inside me, when I listen to you speak, a deep longing for freedom arise." Then what are you waiting for? Are you just satisfied with a deep longing for freedom to arise? On what grounds are you postponing it? Are you certain about tomorrow -- have you not heard that tomorrow never comes?

Let your longing become your reality. Longing is always deep down a postponement -- it means tomorrow..."I will awake, I will rise to my heights, but tomorrow. Right now I will enjoy the longing." But such longings are impotent. And in the face of the uncertainty of whether you will be here tomorrow or not, all longings, all desires are dangerous, risky.

Don't long for freedom, be free.

Who is preventing you except yourself?

It is a very strange phenomenon that man is crippled by himself. He has chained himself, he has made a prison for himself. And then he starts longing for freedom, then he starts dreaming of freedom. You say, "I feel like the tiger in the story awakening to its true nature." No Vasumati, that tiger has not felt anything awakening in him. He has just encountered the awakening -- out of nowhere. The tiger was simply looking in the water, seeing the reflected face of the old tiger and his own. He simply gave a tremendous roar and the valleys resounded it. It was not a longing or a thinking or a feeling or a desire -- "let us think about it, let us consult a few wiser people." It was spontaneous, without a single thought. And that is the way to be awake.

Let your tiger explode into a wild roar. In that roar your false identity with a sheep will disappear, will be gone. It is not a decision by the mind, it is an outburst of the being itself.

You are saying, "I sense my potential for expansion." How long have you been sensing it, and how long are you going to sense it? So much water has gone down the Ganges since you started sensing it. You are not new to me, you are one of my old sannyasins. Don't waste time in unnecessary, meaningless exercises of the mind. The growth and expansion of your potential has to happen the moment you feel the opening of the dimension, the moment you are clear. Then there is nothing to be afraid of -- you don't have anything to lose.

What do you have to lose? What is your life? That is the most precious thing you have, but reduced to its elements what is it? The heart beating -- that any plastic heart can do. The lungs breathing -- any mechanical lungs can do it far better, more efficiently.

For a moment, let the mind stop and let time stop. And simply look into the fact: what is your life? -- heart beating, blood circulating, breathing coming in and going out. Anything more? And if this is all, I don't see the point why you should be afraid. If the blood does not circulate, and the heart does not go on, click-clock, and if the breathing stops, so what? Vasumati is resting, gone to eternal rest. But what have you lost? You were not living, you were only vegetating.

Don't remain a vegetable. It is time for ecstasy, for love, for expansion of consciousness. You have waited enough, you have wasted much. No more wastage. But you say, "Somewhere I need, or I think I need, security and safety." For what? Do you want just to remain a vegetable forever -- safe, secure, in cold storage?

There are a few idiots in America -- about ten are well known -- who have stopped breathing, their hearts have stopped beating. But they were rich enough and, of course, they were afraid to die. So they have

arranged for their bodies to be kept in a deep freeze. It is costing millions of dollars per year for a single body to be kept. And they are waiting in those freezers for the time when science discovers how to revive dead people again. And the scientists are thinking that within ten years, at the most, they will be able to revive any dead body -- because it will become possible to replace parts.

Hospitals will become, more or less, workshops where you simply go to change your heart, because it is no longer functioning well. So just some screws have to be removed, the heart has to be changed, a new, better plastic heart put in, which remains eternally the same.

Your life energy is dying out and you just have to go to the workshop -- I mean the hospitals of the future -- and get plugged into electricity to be recharged. Or maybe, if you prefer, dry batteries -- then that can be done immediately, change the batteries. It will be a really hilarious world. Somebody is saying to you, "I love you," and then he goes "ghrrrr, ghrrr..." because the battery has failed.

Rushing to the workshop, he changes the battery and then he will again repeat the same record. It is just a recording..."I love you." And people have to be alert that when somebody starts saying, "ghrrr, ghrrr..." call the ambulance immediately, because this man's battery has run out, or the fuse.

Life will be very secure but absolutely vegetable. Don't wait for those days.

The very insecurity makes life a thrill; the very danger that tomorrow you may not be here makes you live today as intensely as possible, makes you love as totally as possible, because postponement is not at all conceivable.

Vasumati, enough of thinking, "This fear and lack of courage to take the jump, to dive deep into life and let go totally is crippling...." Then just jump -- you have nothing to lose but everything to gain.

Karl Marx in his COMMUNIST MANIFESTO has a beautiful statement at the very end. With a little change, it can be used for you. His statement is, "Proletarians of the world unite, because you have nothing to lose except your chains." Just a little change: *thinkers* of the world unite, you have nothing to lose but your chains, and you have the whole existence to gain.

You can go on enjoying longing for beautiful and great things. People become addicted to dreams -- dreams are more addictive than any drugs. In fact, people become addicted to drugs because drugs give beautiful dreams. Dreams are the root cause of addiction, and these are also dreams. Just have courage, you are not a cripple. And it needs only a single moment to take the jump.

I have known and seen it with my own eyes, in Raipur, where I used to be a teacher in the university. A woman was lying down for ten years, she was paralyzed. All efforts to cure her had failed and the doctors had unanimously declared that there was no possibility of her ever being cured. She would remain paralyzed as long as she lived. She was a rich woman; she used to live just in front of my house.

One day her house caught fire. I rushed, the whole neighborhood gathered there -- and the greatest surprise was not that the house was burning, the greatest surprise was seeing the paralyzed woman running out of the house. She had not moved from her bed for ten years. Nobody could believe it, this was a miracle. And somebody reminded her, "What are you doing, you are paralyzed!"

And the woman looked around and she said, "You are right," and she immediately fell to the ground, paralyzed. What do you say about this paralysis? It was just in the mind, but not in the body. Because of the fire, when everybody was running out, she forgot for a moment that she was paralyzed. The moment she was reminded, the old mind came back: "My god, what have I done! I am paralyzed and I am running."

All your crippledness is just your mind -- which does not want to live, which is not really capable of living and goes on creating fears of all kinds.

There is an ancient Jaina story, I have loved it always. A prince had gone to listen to Mahavira, the Jaina prophet, with his wife. When they came home... it was traditional in the ancient India of those days, and particularly in the luxurious homes. The husband was taking a bath and the wife was pouring water over him, rosewater, and they started talking about what they had heard Mahavira say. The wife said, "My brother is thinking to become a sannyasin of Mahavira."

Her husband asked, "How long he has been thinking?"

The wife said, "How long? I think it must be at least five years."

Then the husband laughed. He said, "He will think his whole life. This is not the way to become a sannyasin." The wife felt hurt -- something was said against her brother.

She said, "Do you think you can do better?" He was sitting naked taking a shower. He did not answer, he got up, opened the door and walked out. The wife said, "Where are you going naked?"

He said, "Mahavira's sannyasins live naked. I am going to my master to be initiated."

She said, "Are you kidding?"

The man said, "Forget all that. If I want to do something, I do it. I don't go on thinking for five years." She said, "Forgive me that I asked you what you would do in his place."

He said, "Now it is too late." And he went and became a sannyasin and never looked back.

Those who want to really live drop all fears, all thinking, all security, all safety. They risk everything, because life is so precious and so fleeting, so momentary that you cannot go on postponing. And thinking is a way of postponing, feeling is a way of postponing, desiring is a way of postponing.

Vasumati, stop postponement.

Little Hymie is kicking his football around the house and breaks a valuable vase. "Oh dear," cried his mother, "now look what you have done. I am sick and tired of your juvenility."

"Well," said Hymie in a rebellious mood, "there are times when I am sick and tired of your adultery."

Be spontaneous, do something. If the longing has arisen in you, then open your wings, be a gambler. Religion is not for business people, it is only for gamblers -- those who can stake everything for something unknown. It needs courage and guts.

I have been watching you, Vasumati, for a few days. You don't look as happy as you have always looked before. You look a little sad, hiding -- as if you are avoiding something. I was waiting for your question. Your laughter is gone, I don't see even a smile on your face and now I can see what is the cause of it. You have become a thinker. To hell with all thinkers, just act. There is not much time to think about what is right and what is wrong.

Just few days before, there was a Jaina conference in the town. Ten thousand people had gathered: many Jaina monks, three governors from the nearby states, the chief minister, and the nearest shankaracharya of the Hindus.

The mayor of Poona opened the conference. He is a simple man, uneducated, but with a great heart. I had not known him before -- he is a poor man -- but since I came to Poona in 1974, he has been supplying milk for me. He used to sell milk, he still does; but his sincerity, his honesty have created a love in the masses and they have chosen him as the mayor of the city. When I came back to Poona he came to see me twice.

He never used to speak. That was his first speech, and the newspapers reported that it was such a shocking thing to hear him speak. He is a big man, and before three governors and the chief minister, all the commissioners -- the police commissioner, the commissioner of Poona, the income tax commissioner -- and all the officers, he said, "I believe in action. Don't be bothered about whether it is legal or illegal. Do it!"

And newspapers reported that this was the result of visiting me. This man never used to speak -- he does not know how to speak -- and he was saying before the whole government, "I believe in action. Never bother about legal or illegal; do it first, then we will see later on what happens."

I enjoyed that news.

I think it is time, Vasumati. Do something, legal or illegal, but do it. Enough of thinking.

BELOVED MASTER,
WHAT IS THE LINE OF DISTINCTION FOR A REBEL, BETWEEN THE ATTITUDE OF TOTAL ACCEPTANCE OF EXISTENCE AND A NON-CONFORMING ATTITUDE TOWARDS THE WORLD AT LARGE?

Gyan Asanga, the difference, the "distinction for a rebel, between the attitude of total acceptance of existence and a non-conforming attitude towards the world at large"... just a little change is needed in your question. Because rebellion is not against the world at large. The rebellion is against the dead past: all the traditions, all the religions, all the civilizations, all the cultures, all the nations, all political ideologies -- the rebellion is against this junk.

The world is beautiful. It is the mind of the society that goes on carrying the past, it is dominated by the dead. And you cannot live a life of freedom and love if you are dominated by the dead. Perhaps you have never thought about it in this way. All your religions are dead -- dead institutions.

A survey in Greece has reported that more than ninety percent of the people are orthodox Christians, but only four percent of them ever go to church. Do you call this religion living? And who are these four

percent? I was in Greece, and the archbishop of Greece had threatened the government that if I was not thrown out of Greece -- and I was only there for four weeks -- then their whole morality, their religion, their ancient traditions would be corrupted; I would corrupt the minds of the youth. So if the government was not going to take action, he was going to take action by his own hands.

This is the head of the Orthodox Church of Greece, and this is the oldest Christian church in the world. And what was he going to do? He made it clear that he was going to dynamite the house I was staying in with my twenty-five followers, and he was going to burn these followers with me, alive.

I inquired of my Greek sannyasins how many people he had in his congregation. They laughed. I said, "What is the matter, why are you laughing?"

They said, "In his congregation there are only six old women, who have nothing else to do and who are not needed by anybody anywhere else. Only they go to the church."

When I am saying that an authentic man has to be a rebel, he is not going to be a rebel against the stars or against the trees or against the ocean or against the mountains. He is going to be a rebel against the dead and the past -- which are still dominating the mind of the society. In other words, rebellion is against society, and acceptance -- total acceptance -- is for existence. The stars and the ocean and the mountains and the flowers and the birds -- this whole vast expanse of life in its immense variety and beauty. The distinction is very clear, so there need not be any confusion.

The authentic man has to fight against the chains of the past and make himself free to live in the present and to live in the future. Those who live in the past are almost living posthumously, they are dead. Those who are dominated and dictated by the dead belong to the dead. They may be eating and walking and talking, but really they belong in graveyards.

I want you to belong to the present so that you can live each moment fresh, young, alive, with a great adventure for the coming moment. Unless your life becomes an ecstasy, you have not lived it. You have missed the very point, the bull's eye.

A celebrated judge and an almost equally celebrated bishop were engaged in a friendly argument as to which of them had more power over their fellow men.

"After all old man," the bishop explained, "you can only say to a man, `You be hanged.' I can go very much further, I can say to a man, `You be damned.'"

"Ah, yes," nodded the judge. "But the difference is that when I say to a man, `You be hanged,' he is hanged."

And that is a great difference! -- because the bishop is just living in fictions. His heaven, his hell, his God, are all fictitious. He has no evidence for them and he has not even the courage to doubt their existence. He is just a coward.

The judge was right when he said, "When I say `You be hanged,' he is hanged." It takes a reality, an actuality, and whatever you go on saying..."You be damned, you go to hell," that is all just hot air, soap bubbles.

The difference and distinction between acceptance of the universe and rejecting the past of man is very clear. The universe is here, now; the past is no more.

And why should you allow the dead to give you commandments? Why should you be so self-disrespectful as to even listen to somebody who lived five thousand years before? Can't you use your own intelligence to find the way? Don't you have your own consciousness to make your path and create a ray of light in the darkness of life?

And those dead people have not helped anybody; they are hanging around your necks and their weight goes on becoming bigger and bigger because their number goes on increasing. More and more people are dying -- the dead in the world are ten times more than the living people. So at least ten dead people are hanging around your neck. Beware of these fellows, just put them back in their graves -- however great they may have been in their time. They cannot advise you because they know nothing about your times, your situations. Only *you* know what you are encountering.

And if you become free from the dead, as a corollary you will never hang around your children's necks. You will allow them freedom from the very beginning to find their way in life, to commit mistakes and learn, and stop committing mistakes. To fall and get up -- this is the only way to become stronger, this is the only way to learn and be wise: "And one thing is certain, you will not be living in the same situations in which we are living, so our advices are of no use."

A Zen story: There were two temples, ancient temples, enemy temples, and the enmity had gone on for centuries. Both the old priests of those temples hated each other so much that they would not look at each other. If one was passing on the road the other would move into a bypass. But they had two small boys -- just to do small things for the old people -- and both priests were insisting to them, "Remember, never speak to the boy of the other temple." But boys are boys. In fact, this became a temptation. They might not have bothered, but because the insistence was so much they became intrigued.

And one day, they met on the road going towards the market to fetch some vegetables. One boy said, "Hello, where are you going?"

And the other boy had a little of a philosophical bent. He said, "Wherever the wind takes me." The first boy could not believe such an answer, he had never expected it. And he thought that perhaps the old man was right not to talk to these people.

He felt defeated, and he came back to the temple. He said to the old priest, "Forgive me, but I could not resist saying `hello' to the boy. And they are really nasty people, you are right. I asked the boy a simple question, `Where are you going?' And I knew where he was going and where I was going, the road goes to the market. And the boy said, `Wherever the wind takes me.'"

The old man said, "This is not right to be defeated. Our temple has never been defeated by those people. We have argued for centuries. Tomorrow, ask again, `Where are you going?' and when he says, `Wherever the wind takes me,' ask him, `If the wind is not blowing, then?'"

The boy was very happy, he was waiting far ahead on the road for the other boy to come. The other boy came, and he was going on as if he had not even seen the waiting boy.

The boy said, "Hello, where are you going?" And he was prepared, but that boy was strange.

He said, "Wherever my legs take me." Now the answer that he had prepared was irrelevant, the situation had changed.

He felt very bad, very much hurt. He went directly to the priest, with tears in his eyes, and said, "They are really nasty, they don't stick to their ideology. Yesterday he said, `Wherever the wind takes me,' today he said, `Wherever my legs take me.' I was dumfounded because I could not give the prepared answer that I had taken from you. Now you have to give me another answer."

The old man said, "I had told you beforehand, don't start this. Ask again, `Where are you going,' and when he says, `Wherever my legs take me,' ask him, `Suppose you had no legs?'"

Very happy, the next day he was again waiting and he asked, "Where are you going?"

The boy said, "Just to fetch a few vegetables from the market."

Utterly defeated, he went back and he said to the old man, "What to do? These people are so inconsistent, today he has changed again. He said, `I am going to fetch a few vegetables.'"

But life is such... today it is one thing, tomorrow it is another, the day after tomorrow nobody knows what it will be. Your memorized answers, your borrowed knowledge from others never fits with life, because life goes on changing and your scriptures remain the same.

So are the VEDAS, so is the KORAN, so is the GITA; but people are allowing the old to show them the way, and life has changed its course. It is changing every moment, that's why it remains fresh. It goes on dropping the old leaves and bringing fresh, new leaves. It goes on dropping the old people. If life was so much interested, then Manu and Moses and Mohammed would have all been alive; but those have proved old leaves, they have fallen. We will be gone in the same way, giving place to the new leaves to come and to dance in the sun, in the moon.

Don't burden your children with your ideologies and don't be burdened by your ancient people with their ideologies. Everybody has to be a light unto himself. This is, to me, the essential rebellion. And only through this rebellion can the new man be born and a new humanity arise.

Okay, Maneesha?
Yes, Beloved Master.

The Rebel

Chapter #34
Chapter title: A danger to the crowd

17 June 1987 pm in Chuang Tzu Auditorium

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BELOVED MASTER,
WHY IS IT THAT SO MANY PEOPLE ABANDON THEIR INTELLIGENCE, THEIR SENSITIVITY, THEIR RESPONSIBILITY AND THEIR INDIVIDUALITY WHEN THEY BECOME PART OF A GROUP? MUST THE REBELLIOUS SPIRIT ALWAYS BE ALONE?

Dhyan Senshi, the rebellious spirit is basically the experience of one's own individuality, absolutely free from any kind of psychological slavery. It is a revolt against being reduced to a cog in the wheel; it is against the crowd mind. The crowd mind is the lowest mind in existence. It is the minimum sensibility, minimum consciousness, minimum love, minimum life. One simply survives, one does not live, because life is not a dance.

The crowd never wants anybody to be unique -- it hurts the crowd mind. The unique person is a humiliation because it reminds people of what they are and what they could have been. The presence of the unique person makes them aware of what they have missed -- and they have missed their whole life. They cannot forgive the unique person, although he has done no harm to them. He has always done great service to humanity: he has brought more beauty to existence, more poetry to life, has created more songs in the souls -- he is the very salt of the earth.

All that man is, whatsoever is great in man, belongs to only a very few unique individuals' contribution. But the crowd cannot forgive them. It can forgive criminals, it can forgive murderers, it can forgive politicians, it can forgive any kind of person in the world, but it cannot forgive a man who has an individuality of his own, who is not part of the collective mind.

It reminds me of the crucifixion of Jesus. The man was absolutely harmless. He had not done anything wrong to anybody, he was not a criminal. And the governor general of Judea was Roman, he was not a Jew. Judea was under the Roman Empire. And every year at the annual festival of the Jews, they were allowed to forgive one person from all the persons who were going to be murdered on that day. On that day it was decided, for all the criminals who had been sentenced to death. Millions of people gathered in Jerusalem and it was a great entertainment to see people crucified -- such is the barbarous instinct in the crowd.

Governor General Pontius Pilate was perfectly aware that this young man, Jesus, was not a criminal. But the whole crowd of the Jews, their priests, the high priest, were unanimously asking that he should be crucified. He tried to persuade the priests, but they were absolutely deaf to any persuasion. Finally Pontius Pilate talked to Jesus and felt immensely sorry for the young man. He was only thirty-three, he had not seen more than thirty-three springs in his life, and it was absolutely unjust.

But Pontius Pilate was a politician -- and the politician knows nothing about justice or injustice, right or wrong; he always thinks in terms of power. Everything is decided to help him to be in power. He was afraid that if he refused to crucify this young, harmless, innocent person, his political career would be jeopardized. All the Jews would appeal to the Roman emperor that this man should be removed from Judea. His whole

career, respect, power, richness -- in Judea he was almost the king -- were at risk. But still he tried his best; he talked with Jesus and he became even more convinced that Jesus was innocent.

There was only one hope -- because there were two other criminals to be crucified with Jesus Christ: he would ask the crowd, "Whom do you want to be forgiven?" And he hoped that for their own son, utterly innocent, they would come to their senses and would ask that his life should be saved. And in comparison to him the other two were as great criminals as there could be. One had committed three murders, a few rapes; the other had committed seven murders, was a drunkard, was a nuisance. He had been in the jail almost his whole life. He would come out and within two or three days he was bound to do something and he would be back again -- jail was his home.

His name was Barabbas; and when Pontius Pilate asked the crowd, "Whom do you want to be released on this religious festival, your festival, your national festival?" -- with one voice, the crowd shouted, "Barabbas, we want Barabbas back."

Even Barabbas could not believe it. Looking at this young man... he had heard about him that he was absolutely innocent. Even he felt ashamed and guilty that he was being saved. And these idiots who were shouting his name -- he had harassed them his whole life! But Barabbas was saved and Pontius Pilate, just out of frustration, went inside and washed his hands.

His washing of the hands had remained without any commentary until Sigmund Freud, almost two thousand years later. Why did he wash his hands? Sigmund Freud, who was always looking deeper into symbols, said that whenever people feel that they have done whatever they could do, then they wash their hands of it completely; they are no more a part of it. He was not responsible for the crucifixion of an innocent and harmless person. But why was the crowd so against Jesus and not against Barabbas? -- because after his release, just the third day, Barabbas murdered again and was back in jail.

The psychology of the crowd has to be understood. You are asking, "Why is it that so many people abandon their intelligence, their sensitivity, their responsibility and their individuality, when they become part of a group?"

When you become part of a group, a crowd, a mass, a collectivity, you surrender yourself; you say, "Now the group exists, I am no more." As an individual, you have committed suicide. Now you will think the way the group thinks, you will live the way the group lives. You will be obedient, subservient, a perfect slave, because the more you are a perfect slave the more respect you will gain from the crowd, from the group, from the collectivity you have become a part of. The collectivity honors those who sacrifice themselves.

Yes, your ego will be fulfilled. Dhyan Senshi, it is to fulfill your ego that you sacrifice everything -- your intelligence, your sensitivity, your responsibility, your individuality -- and just become a mechanical part which cannot say no to anything.

The rebel has to remain an individual. That does not mean that he cannot be friendly with others, that he cannot love others, that he cannot join people. But he loves without losing his individuality, without losing his freedom. He can become part of a group, making it clear to the group that "I am not surrendering to you or anybody. I am just joining you with my individuality intact, my intelligence free, my individuality undamaged. I will respect you and I expect the same from you; neither are you my slave nor am I your slave -- we are friends." But such groups have not existed up to now.

This is my dream, this is my hope, because all groups -- religious, political, social -- have been against the individual. I would like communes in the world which are not against the individual, but which are a support and a nourishment to the individual. The group in itself has no soul, the soul belongs to the individual. The group exists for the individual, not vice versa. The individual does not exist for the group.

But up to now, this has been the rule: if you are a Christian, then you exist for Christianity -- Christianity does not exist for you. If you are a Hindu, then you exist for Hinduism, and if there is a need to die, you will have to die for Hinduism. But Hinduism is neither living for you nor dying for you. Just words, ideologies, fictions, have destroyed the reality. The individual is the only reality, the very crown of existence, the highest peak that existence has been able to reach up to now.

Hence, I teach the rebel. That does not mean that the rebels will not have their friends, that they will not live in communes; that they will all be solitary, living in caves in the Himalayas absolutely alone -- that is not my intention at all. I want to change the structure. The society should be for the individual, then there is nothing harmful in it. It should be a help, a nourishing ground for growth, for intelligence, for consciousness, for sensitivity; and it will allow enough space, enough territory to every individual.

The past has been utterly ugly. Even in small relationships, even in families, the individual is crushed.

Even two persons getting married, and their individualities are in danger. Their intelligences are in danger. We have become so accustomed, through thousands of years, to possessing each other. Freedom is only a beautiful word. Poets sing songs of it, dreamers dream about it, but reality is simply a sick slavery.

Tom was thinking about getting married, so he wrote to his father for some advice. His father wrote back: "I can't tell you how happy I am to hear about your impending marriage. You will find marriage the most wonderful state of bliss and happiness.

"As I look across the table at your dear mother, I realize with great pride how full and wonderful our years together have been. By all means, get married. You have our blessings. It will be the happiest day of your life... Sincerely, Dad.

"P.S. Your mother just left the room -- stay single, you idiot."

This is how things are. Everybody is trying to enslave everybody else; and in slavery, naturally, a few things which are very delicate start dying: intelligence, sensitivity, responsibility, individuality. And marriage is the smallest group, only two persons. Then the groups go on becoming bigger and bigger; the bigger the group, the more you are lost.

And then there are nations, great religions -- there are seven hundred million Catholics. Once you become a Catholic -- or unfortunately you may have been born a Catholic -- you don't have any scope, any space to expand. From everywhere your wings are cut, you are kept reduced in every possible way. Because if you are allowed freedom, there is a danger you may not be Catholic at all. You may even go against Catholicism....

A small boy in a school was crying and his teacher asked him, "What is the matter, Johnny? You have never cried like that. Has somebody died?"

He said, "It is worse than that. My dog has given birth to seven small puppies, and when I asked those puppies, `Are you Catholics?' they all waved their heads, so I was feeling very happy."

The teacher said, "Then why you are weeping?"

He said, "Today, their eyes opened, and when I asked, `Are you Catholics?' they started looking at each other, they didn't answer at all."

You have to be blind to be a Catholic, to be a Mohammedan, to be a Hindu, to be a Buddhist. If your eyes open, it becomes impossible for you to remain confined to superstitions, lies of all kinds, and to go on believing in fictions when your intelligence raises doubts. Your church demands of you, never to doubt -- that is the greatest sin.

But intelligence never grows without doubting, without questioning. It is the natural growth of intelligence to question. Just to believe means the intelligence need not grow -- for what and why? There is nothing to seek and nothing to search for, you simply have faith in the priest and keep your eyes closed. This has been so, but this need not be so forever.

And those who understand me clearly can see it happening here already. Nobody is dictating anything to you, nobody is giving you any discipline, nobody is telling you what is right and what is wrong. Because of this, I am condemned all over the world. Perhaps no man has been condemned so aggressively, so violently, and on such a large scale.

And what is my crime? My crime is that I am trying to create groups where people are individual, intelligent seekers, meditators, lovers. Not believers, not faithful to any holy scripture, not faithful to any dead prophet -- trusting only their own intelligence and their own still, small voice, heard in the silences of the heart, in deep meditation.

Who am I to give you a moral code? You have to find your morality yourself, and only the morality that you have found for yourself will give you dignity. It will not be a bondage, you will not feel burdened, enslaved, imprisoned. On the contrary, you will feel integrated, crystallized, more pure and more clear. You are living according to your own light, and the more you use your light, your intelligence, your silence, the more it grows. Remember always, if you stop using anything it dies. Don't use your eyes for a few years and then you will not be able to see.

Just here in this city, a few years before, there was a very beautiful man, Meher Baba. He had remained silent for perhaps more than fifty years. He had taken the vow of silence for only three years in the beginning, but then he enjoyed the silence so much that he continued for three more years. But after three years, if you continue to be silent... three years is the limit. After three years, if you continue, then your

vocal chords start dying. Unused, any machine, any mechanism becomes just junk.

And then he became world famous, and people began asking him to start speaking. He would promise, "From the coming birthday, I am going to speak." This he declared almost twenty times; and each year, when the day came to speak, he didn't speak. And people wondered, what is the reason, why has he not fulfilled his promise? -- a man of truth. But nobody thought of a simple thing...

When I used to go around the country, his private secretary, Adi Irani, used to come to see me while I was visiting Ahmed Nagar. That is where Meher Baba used to live most of the time. He had a place here also, but most of the time he was in Ahmed Nagar. Whenever I used to go to Ahmed Nagar, Adi Irani would tell me many things about Meher Baba and asked many questions. He asked me why he was not speaking -- there was so much contemplation going on amongst the disciples.

I said, "It is nothing to contemplate, he has remained too long in silence. He tries, he makes an effort -- that's why he goes on promising -- but the mechanism has failed. And I can say to you," I told Adi Irani, "that he will never speak. Not that he is lying -- he is trying hard; he will try up to his last breath to manage to speak. But how can you speak if your mechanism of speaking is non-functioning?"

Adi Irani said, "This is strange, none of us has ever thought about it. But perhaps you are right." And that's what happened... he never spoke, and until his death he continued to promise, but he could not do anything.

If you don't use your intelligence -- and every religion wants you not to use your intelligence... their strategy is: believe, have faith. They don't say directly, "Don't use your intelligence;" but in an indirect and in a cunning way, they stop you from using intelligence. If you have faith there is no need for intelligence. If you have beliefs there is no need for intelligence; and a man who has become retarded because of beliefs and faith cannot be sensitive.

Sensitivity needs great intelligence. The higher your intelligence, the more sensitive you are. Buffalos are not sensitive, neither are donkeys; it needs intelligence to be sensitive. But no religion wants you to be sensitive, they are all afraid of your becoming a power unto yourself. A sensitive person becomes a power, a tremendous powerhouse. He has his own intelligence, he has his own love, he has his own insight into things. He has clarity of vision, he has an aesthetic sense for beauty -- all these things are dangerous.

The wife does not want the husband to be sensitive towards beauty, because that is a danger. There are so many beautiful women; it is better that all sensitivity for beauty is completely crushed. Then the husband remains henpecked forever. In the same way, no husband wants his wife to be sensitive about beauty; because there are so many men, and the wife, if her heart is still alive and beats and if she can still feel the spring... there is danger. She can fall in love with somebody and it is beyond your power. If you fall in love, you cannot do anything, you are simply helpless.

The group demands that you kill yourself and just survive -- don't live. Just survive enough so that you can be used as laborers, as clerks, as police commissioners, as presidents, as prime ministers... but just survival, not more than that. Living totally, intensely, burning your torch of life from both sides together, you become a tremendous danger to the crowd. Because everybody starts feeling he could also have lived the way you are living -- this dance could have been his too, this song could have been his too. And because you remind him about the wounds that he is carrying and hiding within himself, because you make him utterly nude and exposed to himself, he cannot forgive you.

Socrates and Jesus and al-Hillaj Mansoor and Sarmad -- these beautiful people, these individuals who had not become part of any group, any society, who remained like solitary cedars of Lebanon high in the sky, alone, almost touching the stars... They created jealousy in people, fear in people, and most importantly they opened their closed wounds. It hurts, it hurts so badly that it is better to remove them so that millions of people who have lost their souls, who have sold themselves in the market place, can be at ease again.

Dhyan Senshi, the reason for crippling the individual in the past is very clear. But the future has not to repeat the past. The future has to bring a new dawn to man's consciousness. Individuals can live together, share their love, share their joy, share their wisdom; but there is no need to possess anybody, not even your own children. You don't have any right to possess them. They come through you but you are not their owners.

There is no need of any marriage -- these are the ugly institutions created by the collective mind. There is no need of any nations. With the disappearance of the nations, wars will disappear automatically. There is no need for organized religions because religion is a private phenomenon. It is nobody's business to interfere into my religion.

And my religion does not belong to a tradition. Those who belong to a tradition don't have a religion,

they only have a belief system. They have not found any truth by their own efforts, they have not created anything that they can call their own contribution to existence. They don't have any right for prayer. The existence has been giving you life and all that life implies -- its gifts are immeasurable. And if you cannot contribute anything creatively, all your prayers are just deceptions. There is no God to listen to them, you are talking to yourself.

If people start talking to themselves you call them mad, but if they say they are doing prayer you call them great saints, religious people. These are also mad because there is no God, no evidence, no proof. It is better if they start talking to the trees -- at least there is someone. But they raise their eyes towards the sky, hoping that, sitting on a golden throne, God is listening. For millions and millions of years your prayers... either he must have gone mad and jumped out of his golden throne and committed suicide, or he must have become frozen, a fossil. Nobody's prayer is ever heard and nobody's prayer is ever answered -- all your prayers are monologues.

But society has been playing with individuals in such inhuman ways that even madness is praised if it is helpful to keep people in control. All the morality -- also called religious discipline -- is nothing but to keep people in control. I want you to be in your own control, to take responsibility in your own hands. Be alert and aware, and out of your awareness will come all your relatedness, friendships, loves, societies, communes; but there is no need for anybody to sacrifice.

Hymie Goldberg rang his wife from his office: "I would like to bring Cohen home to dinner tonight," he told her.

"To dinner tonight?" she screamed. "You idiot, you know that the cook has just left, I have got a cold, the baby is cutting his teeth, the furnace is broken and the butcher won't give us any more credit until we pay up."

"I know, I know," Goldberg interrupted quietly. "That's why I want to bring him -- just to see the whole scene. The poor fool is thinking of getting married."

All our relationships have become poisonous, and a great revolution is needed to change all this garbage of centuries that has collected around our beings. But it is possible -- not only possible, it has to happen because there is a limit to everything. This insanity that we have lived with for thousands of years has come to the peak.

Because of this madness we have created nuclear weapons, knowing well that if any war happens it will be the destruction of all. Nobody will be defeated, nobody will be victorious. Still nations go on creating nuclear weapons. Even poor nations, which are not able to feed their people, want to join the race, want to put billions of dollars into destructive war material.

By scientific calculations, by the end of this century twenty-five nations will join the nuclear club -- right now there are only five nations which have nuclear weapons. Of the remaining twenty that will join by the end of this century, India is one, Pakistan is also one. In this country alone, five hundred million people will be dying by the end of the century, but nobody is interested in that. Your politicians are interested in getting more uranium, more materials to create nuclear weapons.

You will be surprised that almost half of this country is hungry, people go to sleep with no food in their stomachs. If they can manage one meal a day they are very fortunate. And India is ready to give wheat to purchase more of the war materials necessary for creating atomic energy, nuclear weapons, and being ready for a third world war. It is not a question of some individual gone mad, it is the whole humanity which has gone crazy.

This is the very limit, unbearable. Either we have to commit suicide because of all these idiots who are creating the situation for a global murder, or we have to change the whole past: its institutions, its education, its ways of living, its ways of being religious. Unless we are ready for a total revolution, man cannot be saved.

My hope is that howsoever far man may have gone crazy, he still wants to live. His will to live is the only hope left. We have to put more fire into the will to live. We have to create wildfires around the world -- for more life, for more love, for more songs, for more music -- so that it becomes impossible for humanity to go along with these political, scientific, and other kinds of madmen to commit suicide.

It all depends on the vast humanity in the world. If they simply say, "We have decided to live and we have decided to make this world more beautiful, and we have decided to dissolve nations so that we can dissolve wars, and we have decided to dissolve religions because they are also causes of war and

discrimination..." Unless such a miracle happens man's history has come to its last chapter.

BELOVED MASTER,
HOW WILL YOUR NEW MAN EXPRESS HIMSELF? WILL HE FIND NEW WAYS OR WILL THE EXISTING WAYS JUST DEVELOP INTO HIGHER FORMS?
WHAT IS ART AND WHAT DO YOU FEEL IS LACKING IN IT TODAY? HOW WILL IT BE CONNECTED WITH THE NEW MAN? WHAT CAN WE DO TO CREATE A NEW BEGINNING?

Punit Bharti, you have asked many questions in one. First, "How will your new man express himself?" Nobody knows. If you know it already, it is not much of a new man. You cannot conceive of it, because whatever you will conceive will be something of the old -- modified, changed a little bit here and there, painted in new colors, but it will remain a continuity with the past. So only negatively can something be said, not positively.

One thing is certain: the new man will not express himself the way the old man has been expressing. Just look at modern art, look at the paintings of Picasso and you will wonder what this painting is.

Once Picasso made a portrait of a very rich woman. He said beforehand, "Listen, my portrait is not going to be like others. If you want a photograph, go to a photographer. My portrait will be an original painting."

The woman said, "Don't be worried. I want a portrait by you, whatsoever the cost -- don't think about money." He made the portrait. The woman looked at it and she said, "Just one question -- I want to know where my nose is? Because I will have to show it to people; it will be hanging in my bedroom and if somebody asks, `Where is your nose...?' So just tell me."

Picasso looked at the painting and he said, "I told you beforehand that if you want a photograph, go to a photographer. This is a painting and this is modern art. When I was painting I knew where your nose was, now I don't know. And I have other work, too. I cannot remain concerned with such trivia as where your nose is. It is a portrait by Picasso, that should be enough explanation to anybody. So don't be worried, just take it home."

Looking at Picasso's paintings you will feel like falling sick, a kind of nausea, a dizziness, because this man... and he is the representative of the whole of modern art, the most important representative. It shows the insanity of the painter; he is not painting anybody's portrait, he is painting the way he sees the woman's face -- through his insanity. So everything goes topsy-turvy: eyes come down, nose goes up... his mind is moving, he is not at peace, he is not at ease. His confusion, his tensions, his worries, his anxieties, everything is poured into color.

Look at modern music, from the Beatles to the Talking Heads. It seems some people have gone mad and millions are appreciating it. And with their madness, millions are affected: they are dancing, they are shouting, and they are creating a tremendous wave of madness all around -- and this is modern music. It shows again that modern man has come to the very limit, now there is nowhere to go.

In sculpture, you will find the same thing repeated again; in poetry, you can read it but you cannot understand it -- even the poet does not know what it means. Out of a whim, just like a man speaking in his sleep... when he wakes up you ask him and he remembers he must have said something like this, but now he does not remember the context, the reference, the meaning. The same thing goes on in literature and in other fields of creativity and expression.

This much I can say: the new man will express himself intelligently, objectively, meditatively. He will not be vomiting on the canvas. He will be painting some ecstasy that has happened to his innermost being. The painting will be an expression of sharing what he cannot say by words; what nobody can say by words, he is trying to say by colors. Somebody may be saying it by sculpture, somebody may be saying it by making a garden.

The new man will not be insane. His expressions will show sanity and will bring you a feeling of well-being, a health, a certain joyousness -- a certain song will start resounding in your heart. And when you will be coming back from seeing a painting or listening to poetry or to music, you will find you are not walking, you are dancing. Something has touched you, something has bypassed your mind and reached your being. But exactly what he will do, we will have to wait for him to come and do it.

You are asking, "Will he find new ways...?" Certainly, he will find new ways about everything. He will not have to seek far away; his very being will be creative of new ways, new expression, new art, new forms

of poetry, new ways of relating with people -- "or will the existing ways just develop into higher forms?"

No, absolutely no. The existing ways have developed to their highest form already. Their highest form is nuclear weapons, their highest expression is Hiroshima and Nagasaki. Their greatest men are Adolf Hitler, Josef Stalin, Benito Mussolini, Ronald Reagan -- they have come to their highest form. The old man has exhausted himself, has spent himself.

Mr. Levy had given his friend, Goldstein, some of his first red wine, which Goldstein tasted and drank, but he made no comment. Mr. Levy felt very disappointed in Goldstein's apparent lack of appreciation, so he decided to offer him some strong, inferior wine that he had kept in his store.

Goldstein had no sooner tasted it then he exclaimed, "What excellent wine this is!"

"But you said nothing of the first," remarked Levy.

"Ah," replied Goldstein, "the first required no comment. It spoke for itself. The second was so poor, it required somebody to speak on its behalf. I thought the second needed someone to speak up for it."

The new man will not be a reformed, developed, modified continuity of the past. He will be absolutely discontinuous. He will be as fresh as a fresh leaf coming out of the tree. It is not the refined old leaf, fully developed, highly developed; the old has gone, the new has taken its place. The new will be absolutely fresh, otherwise it is not worth calling it new.

And you are also asking, "What is art?" Art is the expression of your heart. When your heart overflows in any dimension -- in painting, in poetry, in dancing, in singing -- it becomes art. Art is not something of a technique. It is the overflowing heart which creates its own technique. It is alive enough to bring its own technique into existence.

The artist is not a technician, that you should remember. A technician only copies, imitates. The artist brings something new into existence which has never existed before. He himself is surprised; unless you are surprised by your art, it is not of much value. If you recognize it, it means it is old -- otherwise how can you recognize it?

"And what do you feel is lacking in it today?" Everything. There is nothing in it except sheer madness.

"How will it be connected with the new man?" There is no need to connect. The new man will bring with himself his new ways of seeing things, his new ways of loving, his new ways of living. He will have new tastes -- they will not even reflect the old and the dead.

"What can we do to create a new beginning?" Please, just don't *do* it. You are old, anything you will do will remain old. You have to disappear, that's all you can do. You have to die as an ego and you have to become almost absent, a nobody. Out of your nobodyness, something absolutely new will be born. And that will be the sunrise of a new humanity, of a new man, of a new future.

The young minister was in the pulpit for the first time and he was a little nervous. He read the text, "Behold, I come." Then his mind went blank. He could not remember what he was going to say. So he repeated, "Behold, I come." Still, his memory was a blank. Trying to cover up his embarrassment, he repeated again, "Behold, I come."

Suddenly the whole pulpit gave way, and he landed in the lap of the wife of one of the elders. "I am awfully sorry," he stammered.

"Ah, that's all right," the lady smiled, "I should have been ready after you warned me three times -- `Behold, I come.'"

... So don't be surprised if the new man suddenly comes. I have been warning you millions of times: Behold, I come!

Okay, Maneesha?

Yes, Beloved Master.

The Rebel

Chapter #35
Chapter title: The purity of awareness

18 June 1987 am in Chuang Tzu Auditorium

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BELOVED MASTER,
SITTING WITH YOU EVERY DAY, I AM BECOMING AWARE OF A DARK, HEAVY SPACE INSIDE ME. IT FEELS AS IF IT IS NOT PART OF ME, BUT I KNOW I CARRY IT AROUND WITH ME. WILL IT DISAPPEAR IF I KEEP ON WATCHING, OR DO I NEED TO DO SOMETHING MORE?

Shivam Suvarna, the path of meditation brings everyone to the awareness of a dark space within; and simultaneously, the absolute certainty that "I'm not it." All that is needed of you is just to watch and not to do anything.

It seems simple, but it is the most difficult thing in the world, not to do anything.

Just remain silent. Let it be there. Just look more closely, be more perceptive, more clear of all its aspects... but as far as doing is concerned, avoid it completely.

Doing, in the sphere of the inner world, is your undoing. Doing is perfectly right in the outside world -- it is needed there. You cannot simply watch and things will start happening -- you have to make some effort. The inner follows just the opposite law: if you do something you get caught into doing, you lose your purity of awareness; and the purity of awareness has its own tremendous power.

If you can simply sit, without any judgment about the dark space -- not thinking of it as bad or evil, or something that has to be dropped... all these thoughts disturb your purity of awareness, and it is the purity of awareness that is going to dispel the darkness. So you have to be absolutely calm and quiet, and just be a watcher on the hills... looking down in the valleys where there is the dwelling place of the darkness.

The darkness will go -- will have to go -- as your awareness will become more strong, more pure. You will also start feeling that you not only have a dark space within you. Your awareness is not only awareness, it is luminous -- it radiates light; and that radiation of light will dispel the darkness on its own accord.

It is not your doing -- you cannot take credit for it -- it is a universal law of the inner world. You have to simply understand the law and allow it to function without hindering it. Any effort on your part is a hindrance.

This is what Lao Tzu has called "action by inaction," and the Zen people have called "effortless effort." If you have followed what I have been saying to you, you will understand the beauty of effortless effort, and actionless action.

In the inner world, at your very center, you are absolutely as you should be. Nothing has to be changed there because nothing has ever become distorted, damaged. The innermost core is beyond all corruption. Around it corruption can happen, and has happened. We are surrounded by dark night. But we are not part of it. We are part of the eternal light of existence itself -- we just have to come closer and closer to our being. And once we recognize the luminosity, the tremendous force of light to dispel darkness, you have found the very secret of alchemical transformation.

Just avoid doing anything. This is the most difficult part of meditation, but this is where real meditation

begins; before it, everything is just a preparation for meditation. All the techniques of meditation are only a preparation for meditation, they are not meditation themselves. Meditation begins when you understand clearly that doing is an obstruction, and non-doing is the way to allow existence itself to possess you, to transform you, to bring a new life, a new joy, a new birth.

But unfortunately, everywhere around the world only doing is taught; non-doing is condemned as laziness. It is true in the world, non-doing is laziness. But the world outside is not all -- not only that it is not all, it is the most insignificant part of the universe. The significant part is within you.

Jesus is right when he continues insisting, again and again, that the kingdom of God is within you. It is already there, complete and whole; you have to come closer to it, to feel that this is your true nature, the nature which is a magic. It does miracles to your being. It gives you insight into eternity, it takes away all fear, it takes you beyond mind into the silences of your being -- which is the only temple of God there is.

I don't want my people to be worshippers. I want them to find the god within themselves. While you are worshipping, you are doing a stupid act -- you are forcing the god to worship a fiction. Your God in the skies is a lie. You are the reality; and if you want to find the foundation of all that exists, lives, you have just to go within yourself into your own home.

And this going in is not a kind of doing; you simply sit silently and you will find, slowly slowly, you are slipping -- perhaps a certain magnetic force is pulling you. Allow yourself, wholeheartedly, to be pulled... don't hold anything back. You are in the right space from where meditation can begin. You don't need any other technique than just becoming aware of the dark space that surrounds you; and without any antagonism, without any desire to overcome it -- these are by-products. It will happen, but not by your desiring; it will happen simply by your waiting, watching, and being patient.

BELOVED MASTER,
IS IT MY INTUITION WHICH GIVES ME AN IDEA ABOUT SOMETHING BEFORE IT ACTUALLY HAPPENS -- OR BY THINKING ABOUT IT, DO I CREATE THE SITUATION? COULD YOU PLEASE TALK ABOUT INTUITION AND CREATING MY OWN REALITY?

Indradhanu, the faculty of intuition and the faculty of creating your own reality are absolutely, not only different, but diametrically opposite things. Intuition is only a mirror. It does not create anything, it only reflects. It reflects that which is. It is pure, silent, crystal clear water reflecting the stars and the moon. It does not create anything. It is the clarity which in the East has been called the third eye. Eyes don't create anything, they simply inform you what is there.

Creating one's own reality is called imagination -- that is the faculty of dreaming. In the night, you create so many things in your dreams. And the most amazing thing is that your whole life you have been dreaming every night, and you know every morning that it was a dream -- not real. But when the night comes again, and you fall asleep and your imagination starts spreading its wings, no doubt arises in you -- without any doubt you accept its reality.

This faculty of imagination can function in other ways also. It creates your dreams -- which you know are not real. But when they come, and you are surrounded by them, they appear absolutely real -- more real than the real world. Because in the real world once in a while you can suspect, you can doubt. For example, this very moment you are capable of doubting whether what you are seeing here or hearing here is real, or you have fallen asleep and you are seeing a dream. It can be a dream. You will know only when you wake up.

This is the only distinction: in reality, you can doubt -- it could be a dream -- but in a dream you cannot wonder if it is a dream... that's the only distinction between dream and reality. Reality allows you reason, imagination does not allow you reason.

The same faculty can create daydreams... you are just sitting silently, not doing anything, and a dream starts floating in your eyes; you are awake but you start thinking about being the president of the country. Because you are awake, an undercurrent knows that you are having stupid ideas; but still they are so sweet that one goes on dreaming that one has become a world conqueror, or the richest man in the world. He's awake, but he's creating a dream. If this becomes too much, you lose your sanity. You can go into any madhouse, any psychiatric hospital, and you will be surprised how people are living in their imaginations: talking to people who are not there -- not only talking, but even answering from their side -- and there is no doubt, no skepticism.

Once a young boy was brought to me. His parents were very much disturbed; they had taken him to psychoanalysts, to other doctors, but nothing had worked. And his problem was not very great, but it was disturbing his whole life and his whole future. He had got this idea that while he was sleeping -- he used to sleep with his mouth open -- two flies had entered his mouth, and they were going around inside his body. Now they are here, now they are there, now they have moved towards the head. The whole day the boy could not do anything else, there was no way to get rid of those two flies.

He was examined, there were no flies. And even if you swallowed two flies, they could not go on moving this way. There are no superhighways like this, that the flies are going to the head, and to the feet, and to the heart, and to the stomach, and they are continuously going around and buzzing... he could hear their buzz. And how could he remain at ease? Even in the night he could not sleep well.

When the parents brought him to me they must have taken him to many people already. Somebody suggested that perhaps I might be of some help. I listened to the story and I said to the parents, "You are absolutely wrong, and the boy is absolutely right."

The boy looked at me. I was the first man to whom his parents had taken him who had given him self-respect, dignity. Others were all telling him, "You are crazy. There are no flies."

I said, "You are all crazy. I can see his flies."

The father and the mother both became disturbed... where had they come? Now I was going to strengthen the idea of the boy even more. But it was too late. I said, "You sit down. You have been torturing him unnecessarily. First, he's being tortured by these two flies, and you are taking him all around. You have been humiliating him."

First, I talked to the boy's parents, and convinced the boy that I was absolutely with him. He said, "You are the first man who knows something about these deeper problems."

I said, "I absolutely agree with you. You have been tortured by these two flies, so we will take them out."

He said, "It will be very difficult because they go on changing their place."

I said, "You don't be worried."

I took him inside the room, left the parents outside and told him to lie down. Because I was absolutely favorable to him, he listened to me. He lay down, and I told him to close his eyes and watch those flies -- where they were going -- so that he would have an exact idea where they were. "When they are very close to your mouth, I will pull them out."

He said, "That seems to be logical. They have entered from the mouth."

So I put him on the bed with his eyes closed, and I rushed all over the house to find two flies. It was a difficult job and it was just by chance... Hindu women use coconut oil for their hair -- which is a dirty habit. You can smell from far away that a Hindu woman is coming close. And I had seen dead flies many times in their bottles of coconut oil, so I rushed around looking for a coconut oil bottle. And by chance, I found not only two, but three flies.

Strangely, it seems almost every coconut oil bottle catches these flies -- they go in and they get caught, they cannot fly. When they are in the bottle, taking a holy dip in the coconut oil, then they cannot fly -- their wings get sticky. And particularly if it is winter time, then the coconut oil becomes solid. It was winter time, so it was very easy for me to take those three flies.

I cleaned them, washed them, brought them in, and I told the boy, "Keep your eyes on the flies -- where are they?"

And he said, "They are very close. They are just near my throat."

I said, "This is the moment. Open your mouth." And as he opened his mouth, I took the flies out of his mouth which I already had in my hands. I told him, "You were wrong, there were not two, there were three."

He said, "My God! You are the right person." I showed him three flies. He said, "It feels so peaceful inside -- no buzzing, no flies."

He rushed out with the flies to show his parents, and the parents were shocked. They said, "We have been to the doctors, you have been x-rayed. We have been to the psychoanalyst, you have been psychoanalyzed, and nobody has detected any flies. But now we cannot say anything. This man has even caught them."

The boy said, "Can I take these flies with me to show to all those doctors? They are idiots because they were condemning me that I'm crazy. Now I want to show all of them that they are crazy. My only fault was that I was counting two, and there were three."

I said, "You can take these without fear, and if at any time any fly enters again, I'm available. You can come to me. You need not go anywhere else."

He said, "Now it won't happen because now I sleep with a bandage on my mouth. I have suffered enough -- it has been almost two years I have been suffering."

And he went to the doctors, he went to the psychoanalyst; and one of the doctors was very friendly with me. He was a Rotarian, and I had gone the next day to speak in the Rotary Club. We met there... he said, "You are something. Where did you get those three flies from? Now that boy is making a fool of us. And he was saying, `All your X-rays, and all your education is just nonsense. You don't know anything about flies when they enter into somebody's body. And these are the flies, as a proof.'

"I inquired of him, `Who has caught them?'

"He mentioned your name, very respectfully, and he said, `He is the only man in the whole city who treated me as a human being, not as a madman -- who realized my difficulty. And once he accepted my difficulty, it was not much trouble because they were roaming all over my body. He simply said, `When they come close to your mouth, just tell me. Keep your eyes closed, so I can catch hold.' And I was thinking there were only two... there were three!'"

Imagination can create a kind of insanity if it starts believing in its own daydreams -- it can create hallucinations. As far as I'm concerned, your so-called saints, great religious leaders who have seen God, who have met God, who have talked with God, are in the same category with this crazy boy who had two flies moving inside him. Their God is just their imagination.

There is a certain method if you want to check it. The time needed is at least three weeks, and you have to do two things to prepare the ground to create a hallucination. Then you can see Jesus Christ standing before you, or Gautam Buddha, and you can have a good chit-chat. You can ask questions and you will be answered -- although nobody else will see that somebody is there, but that is their fault. They don't have the spiritual height to see the invisible.

Two basic things are needed: one is a three-week fast. The more hungry you are, the less your intelligence functions, because intelligence needs a certain amount of vitamins continuously -- if they are not supplied, it starts getting dim. In three weeks time, it stops functioning. So the first thing is to put the intellect to sleep. That's why all the religions prescribe fasting as a very great religious discipline. But the psychology behind it is that within three weeks your intelligence starts to go to sleep. And then imagination can function perfectly well -- there is nobody to doubt.

The second requirement is aloneness -- move to a place in a mountain, in a forest, in a cave where you are absolutely alone. Because man is brought up in a society, he has always lived with people. He's talking the whole day -- yakkety-yak, yakkety-yak. At night he's talking in his dreams, and from the morning he starts and goes on till he goes to sleep. If there is nobody to talk to, he starts praying to God. That is talking to God, that is a respectable way of being crazy.

Within three weeks time... after the second week, one starts talking loudly. After the first week, one starts talking to himself. But he knows that nobody should hear it; otherwise, they will think him mad. But by the end of the second week that fear is gone, because intelligence is getting dull. By the second week, he starts talking loudly. By the third week, he starts seeing the person he wanted to meet: Jesus Christ, Krishna, Mahavir, Gautam Buddha, a dead friend, or anybody else.

After three weeks, he's capable of visualizing the person so clearly that our ordinary reality looks pale. Hence, religions have supported both these strategies: fasting, and going into isolation. That is the way, the scientific way, to go into a hallucinatory experience.

You can create your own reality: you can live with Jesus Christ again, you can have a good conversation with Gautam Buddha, you can ask questions and you can get answers -- although *you* will be doing both the things. But it has been found that when you ask the question, your voice will be one way, and when you will answer the question, your voice will be different. Naturally, this is happening in all madhouses everywhere -- people are talking to the walls.

I have heard about a madhouse.... A new doctor is taking charge, and the old doctor is being retired. All the inmates of the madhouse arrange a farewell party. When the old doctor speaks, they remain silent -- no clapping, no response from them. But after the new doctor speaks, they laugh, they clap, they giggle. The new doctor is a little puzzled. When the old doctor was speaking, they were sitting absolutely silently, keeping their eyes down and heads lowered.

He asked them, "What is the matter? You were looking so sad, so dull and dead. Now you have come alive."

They said, "There is a reason... because you look just like one of us." The doctor was shocked to hear that he looked like one of them. "That old doctor," they said, "has been here, but he always remained an outsider. You are one of us, an inmate. Things will be very good between us. You are talking such nonsense that even we can see that you are mad. But in a madhouse, what is the purpose of appointing a doctor who is not mad? How he can understand us? You will understand us absolutely, without any trouble. We will understand you. We are in the same boat."

The old doctor told him, "Don't be worried. These are insane people. What happened to them? I don't know. Something in you has triggered the idea in them that you are also mad."

All the history of the saints who have experienced God, talked with God, has to be researched with more psychological insight. They are not different than madmen. All their pretensions, declarations that they are the only son of God, that they are the only prophet of God, that they are the only reincarnation of God are nothing but mad assertions.

It will be a real shock if you can realize that these people were surrounded by hallucinations; they had created their own reality around themselves. Their gods are their imagination, their messages are from their own minds, the scriptures they have left behind are manufactured by them. No book is written by God, because I have gone through all those books -- they are not even worth calling good literature. What to say about their holiness? They are third class literature, but people have worshipped them.

The whole history of man can be reduced to a single statement: It has been a history of hysteria. All these saints and sages are hysterical. Only very few have dropped imagination, have dropped the whole mind and all its faculties -- but these few have not experienced God.

Buddha never saw any God. He experienced only tremendous silence, he experienced the great joy which remained for forty-two years after his enlightenment. His enlightenment is not a fiction, because fictions cannot last that long; dreams cannot transform a man's life.

After his enlightenment, he was another man. His joy remained with him just like breathing. He does not talk about gods, he does not talk about heaven and hell, he does not talk about angels. He has not seen all these things. These things have to be created first, you have to arrange yourself in a certain situation where whatever you want to see, you can see. And if a person is dying to see Jesus Christ, is ready to do anything: fasting, isolation, going into a monastery...

There is a monastery in Athos, in Europe -- one thousand years old -- perhaps the oldest monastery in Europe. The rule of the monastery is that you only enter into it, you cannot come out of it again. And there are nearabout ten thousand monks inside the monastery. Only when they die... then their dead bodies are put through a hole, and other Christians who are outside -- who are not monks -- make a grave for them. But insiders cannot even come with the dead body. The body has to be forced through a hole to fall out of the monastery, and it is on a high mountain.

Now what are these people doing? -- just chanting, "Ave Maria." The monastery is dedicated to the mother of Jesus, Mary, or Maria. The whole day their only work is to go on chanting, "Ave Maria." Fasting, in isolation, cut off from the world... soon they start hallucinating that mother Maria visits them. They have their cells, living alone, separate from each other. They are not allowed to talk to each other, only to the abbot.

In one thousand years, no woman has been allowed inside the monastery -- not even a six-month-old baby. Those monks are sitting on volcanoes of repressed sexual energy.

This repressed sexual energy is also helpful in creating hallucinations. Everybody knows young men start hallucinating about girls, girls start hallucinating about boys. Their dreams become more and more sexual; sex becomes the dominant factor in their minds.

And because these monks have repressed sex and are fasting, living in isolation, just thinking only of Jesus Christ or Ave Maria, naturally they start hallucinating. And those who start hallucinating become more respected, more honored. The greatest madman inside the monastery becomes the abbot.

For the rebel, there are many things to do to release these people from these madhouses called monasteries, nunneries... to bring them back to sanity, bring them back to the world of reality and not of dreams. You don't have to create your reality, you just have to cleanse your senses to feel the reality and its psychedelic beauty, its colorfulness, its greenness, its aliveness.

And inside, you have to *discover* the reality, not create it; because anything created by you cannot be but

imagination.

You simply have to go in, in silence, and watch -- just be alert and aware so that you can see whatever is real. And those who have seen reality say you will experience tremendous silence, great joy, infinite blissfulness, immortality; but you will not see any God, and you will not see any angels. Those things have to be created to be seen.

Indradhanu, intuition, imagination, intellect, all have to be transcended. You have to come to a point which is beyond mind: a deep serenity, coolness and calmness that is your true nature, that is your buddha nature. That's what you are, that is the stuff you are made of, and that is the stuff the whole universe is made of. We can call it universal consciousness, we can call it universal godliness -- any name will do. But remember, millions have befooled themselves in imagination. And it is very cheap, very easy -- just a certain strategy has to be followed and you can create the reality.

I was once staying with a friend. In India there is a holy festival, and on that festival people use something similar to marijuana -- it is called *bhang*. The man I was staying with was also a professor in the same university... very simple, and a very good man. And I had told him, "Don't do that stupid thing." But he went to meet a few friends, and they managed to give him sweets which were full of marijuana, and some cold drinks that were also full of marijuana.

He did not return, it was the middle of the night. I had to go to find him -- what was happening? He was standing naked, surrounded by a crowd, shouting obscenities, and people were throwing stones at him.

I could not figure out what had happened. I stopped the people; I said, "I know this man. It seems he has taken some drug. I had told him not to do that." Somehow, I put his clothes back on him -- he was very much against it. I was pulling his pants up and he would jump out of them. I said, "These people will kill you." And then he ran away.

The city was unknown to me, but well known to him. I followed him for a few minutes through small streets, and then lost track. In the morning, the police phoned me that my friend was in their custody; so I went. By then he had come a little bit to his senses, yet there was a hangover. But he recognized me, and said, "I'm sorry that I did not listen to you." He had wounds on his body because people had thrown stones.

I brought him back, and since that day the fear of police had caught his mind, possessed his mind, because the police must have beaten him. Otherwise he was not going to wear his clothes, and he must have misbehaved with them. Such a fear entered, such a paranoia, that life became difficult. In the night, a policeman was guarding the street. He would hear the sound of the boots, and he would just jump under the bed. I would say, "Balram" -- that was his name -- "what are you doing?"

He would say, "Keep quiet. The police are coming."

I had to ask the principal to give him fifteen days leave so he could rest, because it was so difficult to bring him to the university. Everything became suspicious... two persons would be standing by the corner of the street, talking, and he would say, "Look, they are all conspiring. And I tell you that they will finally catch hold of me, and they will put me in jail, and beat me. Do something!" A police van would pass, and he would say, "My God! They have come."

I tried in every possible way to show that it was just a fear. I could understand how it started, but now it was too much. He wouldn't listen... neither would he sleep, nor would he allow me to sleep.

Finally, I had to go to a police inspector, and I told him the whole story. I told him, "You need to give me some help. This man is very simple, innocent, he has not committed any crime -- he has just taken marijuana. I don't know what else was mixed in the sweets and the drinks he has taken. The police must have beaten him... and he needed it; otherwise, he was not going to put his clothes on. I had tried to help, but he jumped up and ran away."

He said, "In what way can I help?"

I said, "You have to come with the file, because he's saying again and again, `They have a file against me, and they are waiting for the right moment to arrest me.' So you bring any file, handcuffs, and an arrest warrant -- any paper. Just seeing you, he will lose all intelligence. And come in the night, he has to be arrested at night.

"And then I will persuade you, and I will give you five thousand rupees to leave the poor guy. And, very reluctantly, you should leave him, and I will ask you to burn the file. So burn the file; and leaving us, tell me so he can hear, `Now there is no problem because the file is burned, and there is no longer any charge in the hands of the police.' And I can take those five thousand rupees back later on."

The man was very good. He said, "I will come." He came in the night, and the moment he came my friend slipped under the bed. The inspector had to pull him out, and he said, "Listen, look, I have been

telling you that they will come... and he has come, and this is the file."

The inspector gave me the arrest warrant and he said, "He has to be arrested." And he put the handcuffs on him. I tried to persuade him, but he said, "I cannot do anything. He will spend at least five years in jail."

And Balram looked at me and said, "Look, now do something; otherwise, I'm gone."

So I gave five thousand rupees to the inspector, and told him, "He's a simple man. Just do me a little favor -- leave him. If he does anything again, then I will be the first man to deliver him to the police. But this is his first crime, and he has committed it under the influence of a drug."

With difficulty, I convinced the inspector to burn the file; and we burned the file. The handcuffs were taken off, and he told me, "It is okay. If he does anything again, then I cannot help it. Right now, all that was reported to the police against him has been burned. Now the police have no power to arrest him." And from that day, Balram became perfectly okay.

Next day, I had to go again to the police station to get those five thousand rupees back. The man was really good. He could have refused to give the money back, but he gave it to me, and he asked, "How is he?"

I said, "He's perfectly okay. Now he even sees the policeman walking by and he does not care. I told him once or twice, `That policeman is standing there.' He said, `I don't care. The file is burned.'" He had created a hallucination around himself.

And the so-called religions are living in such hallucinations. You will be surprised to know that the ancientmost scriptures of the Hindus talk about a certain drug, *somras*, which used to be found in the Himalayas and perhaps is still available but we don't know how to recognize it. It was the usual practice for all religious people to drink somras.

One of the most intelligent men of this century, Aldous Huxley, was very much impressed when LSD was discovered -- he was the first promoter of LSD. He lived under the illusion that through LSD you can achieve to the same spiritual experiences that Gautam Buddha had, that Kabir had, that Nanak had. Thinking of the somras of the VEDAS, he has written in his book, HEAVEN AND HELL, that in the future the ultimate drug will be created by science -- synthetic. Its name will be in the memory of the first drug used by the religious people: somras. Its name will be *soma*.

And since RIGVEDA, in India, Hindu sannyasins, Hindu religious people have been taking all kinds of drugs in order to experience their imaginary gods. To such a point, that I have come across a follower of Kabir... they go on drinking all kinds of drugs, and a point comes when they become immune. Then they start keeping cobra snakes, and they make the cobras bite on their tongues. Only that gives them the religious experience. I have seen one monastery of the followers of Kabir where they had big cobras, dangerous cobras -- just one bite and you are finished, there is no cure. But those monks needed it because no other drug was effective anymore.

It is not just a coincidence that in the West the younger generation has become interested in both the things together: in drugs, and in the East. They come to the East to find some way to experience something beyond the ordinary, mundane world of which they have seen enough. Now sex is no longer appealing, alcohol is no longer interesting, so they start coming to the East to find some techniques to create a reality. And in most of the ashramas in the East, they will find techniques which help your imagination. They are subtle kinds of drugs. And in the West, many have taken to drugs. Now there are thousands of young people -- men and women -- suffering in jails in Europe and America for taking drugs.

But as far as I'm concerned, I see it in a different light. I see it as the beginning of a search for something beyond the ordinary world; although they are searching in a wrong way -- drugs won't give them the reality. They can create a reality, but it is going to last for a few hours; then you have to inject the drug again. And each time you have to inject more and more quantities because you go on becoming immune.

But there is a great upsurge in the younger people, which has never been seen before, for drugs. They are ready to suffer imprisonment, and they come out and they are still taking drugs. In fact, if they have money, they even manage in jail to get drugs from the officers of the jail, the staff of the jail; you just have to give money to them.

But I don't see it as a bad sign. I simply see it as a misdirected young generation. The intention is right, but there is nobody to tell them that drugs won't fulfill your desire and your longing. Only meditation, only silence, only transcending beyond your mind is going to give you contentment and fulfillment.

But they cannot be condemned as they are being condemned and punished. The older generation is responsible because you don't have alternatives for them.

I propose the only alternative: as you become more and more meditative, you don't need anything else.

You don't need to create a reality because you start seeing the reality itself. And a created reality is just false, it is a dream -- maybe a sweet dream, but a dream is a dream, after all.

The thirst is right, just that they are wandering. And their religious leaders, their political leaders, their governments, their educational institutions are not capable of giving them a right direction.

I take it as a symptom of a great search which has to be welcomed. Just a right direction has to be given -- which the old religions cannot give, which the old society is impotent to give. We need, urgently, the birth of a new man; we need, urgently, the rebel to change all this sickness and ugliness which is destroying many, many people in the world.

Everybody needs to know himself, his reality. And it is good that the desire has arisen. Sooner or later, we will be able to turn our younger people in the right direction. The people who have become sannyasins have gone through all the drug trips. And as they became sannyasins and started meditating, by and by their drugs disappeared. Now they don't need it. No punishment, no jail, just a right direction -- and the reality is so fulfilling, is such a benediction that you cannot expect more.

Existence gives you -- in such abundance -- richness of being, of love, of peace, of truth, that you cannot ask for more. You cannot even imagine more.

Okay, Maneesha?
Yes, Beloved Master.

The Rebellious Spirit

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The Rebellious Spirit

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Chapter title: Meditation is the greatest charity

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BELOVED OSHO,
IN YOUR VISION, IS CHARITY A PART OF RELIGIOUSNESS? IF SO, WHAT WOULD CONSTITUTE CHARITY? FOLLOWING THE CATHOLIC CONCEPT, THE INDIAN LEGISLATURE SPECIFIES: 1) RELIEF FOR THE POOR, 2) EDUCATION, AND 3) MEDICAL RELIEF, AS BEING CHARITY.

Om Prakash, the concept of charity in the eyes of one who is awakened is bound to be totally different from the so-called Catholic idea of charity.

The Catholic idea is relief for the poor. The idea of the buddha will be: there is no need for any poverty in the world. Poverty is man-created, and it is in our hands to destroy poverty. But all the religions -- and most prominent of them is Christianity -- have emphasized relief for the poor. Relief for the poor is not charity; it is not love.

Why, in the first place, should poverty exist? It exists because there are a few people who are too greedy. Poverty is a by-product of greed. One part of society goes on accumulating; naturally, the other part of society becomes poor. And man has lived for centuries under this exploitation. This exploitation can be completely destroyed.

Whatever the society produces belongs to all. And the most surprising thing is that the poor are the people who produce, and the rich are the people who do not produce. Those who produce are hungry and starving and dying. Just to give them relief is a very cunning idea: it protects the exploitation; it protects the capitalists. It protects those who are the criminals, and it also protects the poor so that they go on producing and go on fulfilling sick ambitions of pathological people.

A man who accumulates money, seeing clearly that it is going to destroy millions of people, cannot be called healthy. To call him religious is a mockery -- he is not even human. And particularly now, when science has developed to a point that the whole earth can be comfortably rich, there is no need of any relief for the poor.

What is needed is a revolution of the poor, a deep understanding among the poor that "It is not because of your past lives' evil deeds that you are poor; it is not your fate that makes you poor. It is a few people who are pathologically sick, who have lost all compassion, all sensitiveness, whose hearts have become inhuman -- it is because of these people you are poor." And just a great understanding among the poor can bring a revolution in the world.

I don't advocate any violent revolution. There is no need, because the poor are in the majority, and the rich are very few. Just by democratic means, the power can be in the hands of the poor, and we can create a society which is classless, where everybody's needs can be fulfilled.

Greed is not need. And there is no way to fulfill greed, it goes on growing. Just for a few people's sickness, the whole society suffers. But the priests are servants of those who are rich. Naturally, in a country like India, where for thousands of years poverty has existed, there has not been even a philosophical idea of revolution, to say nothing about an actual revolution happening. There has not been even a single philosopher to say that a revolution is needed.

Just to go on giving the poor a little relief keeps them alive at survival level. I would not call it charity. It is really to keep them alive so that they can go on producing for those who are rich and want to be richer.

I agree totally with Karl Marx on this point, that religion has been the opium of the poor. It has drugged them with hopes for a better life in the future, after death, if they remain content with their poverty now.

Naturally, the rich people have been the protectors of the priests, of the missionaries. They have made great churches and temples for God, because they have seen the point, that if religion prevails over people's minds, there is no possibility of any revolution. What you have been told up to now is charity, is simply the suicide of all those who are poor and suffering. It has been in the service of the rich; it is not in the service of the poor.

I teach you love. And love is not blind; love can see the whole structure -- how poverty happens. And love can bring the revolution; a revolution brought by love, not by violence, is charity to me.

The Catholic concept also says "education." But what education? In the advanced countries, almost everybody is educated, but that has not transformed man. Man remains as miserable as before -- lives a life of anxiety and anguish.

Education is not bringing peace and silence and blissfulness to people. There is something missing in it; it is only education in subjects which do not touch your interior being at all. They may make you doctors, engineers, professors, but they do not give you the insight that can create a Gautam Buddha in you. The true meaning of the word "education" is "to draw out." But all that your so-called education does is to force in. From outside, borrowed knowledge is being forced into the minds of innocent children.

In my vision, education is nothing but another form of meditation. All that usually goes on in the name of education is secondary. The priority should be given to meditation -- education of the inner. Unless you become acquainted with yourself, all your knowledge is useless.

So before education I would put meditation. Education is trivia: geography, history, arithmetic. It is good as far as the mundane world is concerned, but it is not good as far as your interiority is concerned. You go on accumulating degrees and inside you remain empty. Your degrees can befool people, may even befool yourself, but you cannot have the joy, the blissfulness, the peace, the silence, the compassion of a Gautam Buddha.

And unless education has two wings, it cannot fly in the sky in total freedom. Right now it has only one wing; the other wing is missing. Why is it missing? Because the priests don't want you to become meditators.

Once you are in meditation, you are soon going to be free from all priesthood, from all churches and synagogues, temples and mosques. What is the need to go to a church when you can go inside yourself -- to the *real* temple of God? What is the need for a priest? What is the need for a pope, when you experience God directly, immediately, within your own being?

When God becomes your personal experience, naturally you are free from being a Christian or a Hindu or a Mohammedan; hence, no religion wants you to be meditators. They want you to be educated in physics, in chemistry, in biology. No university in the world has a department for meditation. And without meditation, a man remains incomplete. This is one of the root causes of our misery.

To me, charity first means the education of the inner; and only secondarily, it means education of other things. "Know thyself" must be the most precious education, and then you can become acquainted with everything else. A man who knows himself will never misuse his education in the outer world. Otherwise, when you don't know yourself, you are going to use your education to exploit people, to create poverty.

If you know yourself, you will create a society where poverty does not exist. All your religions have failed in creating a society where poverty does not exist. And one of the most fundamental reasons is that none of your religions has been emphasizing the education of the inner -- the journey into one's own self.

The moment you are at the very center of your being, you have such clarity about all the problems of life that one thing is certain: you will not create any problem; and another thing is certain: you will spread your vision, your understanding, to other people.

All problems are our own creation.

In our ignorance of ourselves we have created them. In our consciousness, they will dissolve just like dewdrops disappearing in the morning sun.

And third: Catholic charity has the idea of "medical relief." There is nothing wrong in medical relief, but why do so many diseases exist? Look at the wild animals and you will not find a single deer who is suffering from cancer or from tuberculosis or from any psychological problem. You will not find a deer murdering another deer, and you will not find a deer who is trying to commit suicide.

It is strange that man, who is the climax of existence and consciousness, suffers so much. Perhaps we only help to remove the symptoms and we never remove the causes.

For example, when I was in America they passed in Texas a resolution that homosexuality will now be a crime, because of the fear of AIDS. And the whole of America must have been shocked, because one million homosexuals protested outside the state legislature of Texas. Texas is a backward state in America. One would never have conceived that one million people are homosexuals.

They declared, "If homosexuality is a crime then we are going underground." You cannot write on anybody's forehead that he is a homosexual; neither are there any signals that show that a certain person is a homosexual. And they said, "Right now, we have our homosexual clubs, homosexual restaurants, homosexual meeting places. We will go on being what we are, but no longer in the open."

A problem becomes more difficult if it goes underground. It is better to know that a certain person is homosexual. And homosexuality itself is only a symptom. But nobody in the world has the courage to say the right thing -- that it is celibacy that has created homosexuality. Nobody can say it, because it goes against all the religions. Nobody wants to be condemned, like me, by everybody in the whole world. But I have really enjoyed this condemnation.

No animal in the wild ever goes homosexual. Why? -- there is no need. But in zoos it has been found again and again that animals become homosexuals, because the female is not there. What are you supposed to do with your sexual energy? It is a natural phenomenon. It needs some outlet.

All the religions have been teaching celibacy as one of the greatest religious qualities, and all the societies have been respecting virginity as something spiritual -- these are the causes which have created homosexuality and lesbianism. And out of this homosexuality has come the disease AIDS, for which the scientists are finding no cure.

But still, no priest in the world, no political leader in the world, no man who has any international status has said clearly that celibacy should be the crime, not homosexuality.

But I want to say it: Celibacy is the crime. Homosexuality is only a symptom.

And if you repress the symptom, then the possibility is that something worse may happen, because the same energy that has turned from heterosexuality to homosexuality can turn towards sodomy. People can start making love... they have been making love for centuries, there are descriptions even in the OLD TESTAMENT and other scriptures about people making love to animals, particularly shepherds who are living in deep mountain forests where they don't have anybody else except their animals. And animals are not going to report to the police. If homosexuality has created AIDS, then sodomy -- making love to animals -- can create something far worse.

Medical relief is good, but it is very superficial. The man of real charity will try to find out the causes that are creating so many diseases, and those causes should be removed. They *can* be removed!

It has been found that people who eat too much live only half the normal lifespan. If they were going to live for seventy years, they will die when they are only thirty-five. But people who eat less live longer than is normal. The norm may be seventy -- they may live one hundred years. You don't understand a simple thing: that whatever you eat, your body has to digest... it is a great labor for your whole digestive system; and if the digestive system becomes tired, you are going to die soon; and if your digestive system remains untired and young and fresh, of course you can live longer.

And there are people who are living longer. In the Caucasus, there are thousands of people who have passed one hundred and fifty years of age, and there are a few hundred people who have reached almost one hundred and eighty years. And they are still young; they are still working in the fields. Scientists say that looking at the mechanism of the body, everybody should easily be able to live for three hundred years; but so many diseases go on destroying the possibility.

People are eating things not for nourishment; people are eating things only for taste. People are not eating things in proportion; they may be eating something which is not needed in the body and they may not be eating something which is absolutely needed. For example, vegetarians are missing certain vitamins which are absolutely necessary for intelligence and its growth. It is not a surprise that not a single vegetarian has ever won a Nobel prize. In fact, they should have won more than anybody else, because they eat the purest food. But the problem is that their intelligence never grows; it needs certain vitamins which are missing. Substitutions can be found; without eating meat, substitutions can be found.

I have been telling the vegetarians, "Just by eating unfertilized eggs, you are in a far better position than meat eaters; and the unfertilized egg is just vegetable, there is no life in it."

They have been getting angry with me, saying, "You are teaching people to eat eggs."

I said, "You don't understand. I am saying *unfertilized* eggs" -- but they don't hear the word "unfertilized." Just the word "eggs" is enough to freak them out.

Right food.... Humanity is almost mature; it should not live on lollipops. But there are people... I have seen even old people with lollipops! People are filling themselves with ice cream and all kinds of nonsense, junk.

Real charity consists in making people more educated about how to take care of their bodies, how to be more loving towards their own bodies. Medical relief should be a secondary thing.

Because of this Catholic concept of charity, even the Indian constitution has accepted the idea of charity in the exact same words: "Relief for the poor, education, and medical relief." It is even more shocking that the people who made the Indian constitution are not aware of their own Eastern tradition, of their own heritage. They have not put in it anything which is their own; otherwise, how have they forgotten meditation?

The man who was mainly responsible for making the Indian constitution was Dr. Babasaheb Ambedkar. He converted thousands of untouchables to Buddhism and he wrote a great book on Buddhism, and I don't think he knows anything about meditation. Without meditation, Buddhism is just a corpse -- without the very flame of life. And even Dr. Ambedkar did not add to the constitution that helping people to be more meditative is the greatest charity, helping people to become enlightened is the most important charity.

It has been a problem for us: the Indian government cannot accept our mystery school as an institution of charity because of this definition. It is so strange that meditation is not included in charity. What can be more valuable than to be a light unto yourself? And all that they have included are very superficial things.

The constitution needs something much deeper to be representative of the East. It looks as if a Catholic missionary has written it; it does not look as if we have Gautam Buddha, Mahavira, Adinatha, Kabir, Nanak, Farid. These people are not charitable; Mother Teresa is the only charitable person in India, because she goes on raising the orphans. But she is against birth control.

If you have a little understanding, you can see the point: if you don't want orphans, then birth control should be the most charitable thing. Spread the idea of birth control, distribute the pill to as many people as possible, so there are no orphans. It is a strange thing that first you prevent people from birth control, and then they create children which they cannot raise, and you come in to become a great saint because you are doing a great, charitable act. If birth control methods are used, there will be no orphans.

If medical science is not working under religious conditions and is allowed freedom from religions, many diseases will disappear.

There are thirty million people in America who are in the hospitals because they eat too much; they have gathered so much weight, they cannot even move. And it is charity to take care of them, so thousands of doctors and nurses and hospitals are engaged in taking care of these idiots. And exactly the same number, thirty million people, are dying of starvation on the streets.

If this is the situation of America, which is the richest country in the world, what to say about the poor countries? Thirty million people have no shelter, no food, no clothes, and another thirty million people are being served by doctors and nurses and hospitals and the whole of medical science because they go on eating too much. They cannot be sent back home, because at home nobody can prevent them -- they will go to the fridge!

These thirty million people who are in the hospitals should be left on the road, and the thirty million people who are on the road should be put into the hospitals and should be taken care of -- that would be charity! These idiots would come to their senses soon -- and you would be saving sixty million people just by a small change.

Man needs to understand that our problems are our own creations, and if we want to get rid of them this superficial Catholic so-called charity is not going to be of much help. These charitable missionaries and institutions have existed for thousands of years but poverty goes on growing, sickness goes on growing, madness goes on growing. It is time to realize that we are doing something fundamentally wrong.

All these people teach something against your body, that the body is the enemy. And if this concept goes into your mind -- that the body is your enemy -- then naturally you are not going to take care of it.

I say unto you: The body is your greatest friend. Take care of your body. And remember, you are not suffering from any fate; there is no fate as such. And you are not suffering from your evil deeds of a past life, because each action brings its result immediately.

I was talking with a Jaina monk, and he was very insistent that it is past karmas which create poverty. It was a winter night in the Himalayas. We were sitting near the fireplace, so I told the monk, "You put your hand in the fire."

He said, "Why?"

I said, "I want to see whether you get burnt now or in your next life. That will be decisive."

He said, "Are you mad?"

I said, "This question you should ask about yourself."

Each action is related with its consequence. It does not wait so long that when you die and are born again -- perhaps sixty years or eighty years afterwards -- you will suffer because you have done something wrong. Each wrong act brings its own suffering, and each good act brings its own reward and its own blissfulness. But people have been deceived, and deceived by those in whom they have believed so much.

To summarize, I would like to say that charity is to make the poor aware that poverty is created by the few people who are greedy.

Those who are accumulating too much should be behind bars, and those who are producing should be the owners of their product. The land should belong to the one who toils on the land, and the garden to the one who works there, and the factory to those who pour their very life into creating things.

Just two percent of the people in India can be called rich, and these two percent are keeping ninety-eight

percent of the people poor. You will not believe it, but half the wealth of the whole of India is in Bombay. Just one city has half the wealth, and the whole country -- a continent of almost nine hundred million people -- has the other half. It seems we have lived in such a way, geared to such a style, that we have come to accept that those who are rich are being rewarded because of their past good karmas, good actions. I want to destroy this whole ideology.

Education is certainly needed; but before education, meditation is needed. Anybody who becomes a graduate -- either an engineer or a doctor or a professor -- should not be able to have his degree unless he also passes his examinations in meditation. Each university and each college should have classes for meditation for the students -- and for people from outside also; they may not have been able in their youth to learn meditation, but now they can learn.

Education is a vast phenomenon. Each hospital should have a certain department where people who are going to die should be taught meditation before death -- just as people who are going to live... when they pass their examinations in the university, they should be taught meditation -- how to live dancingly, joyously, beautifully, without greed, without jealousy, without anger, without hatred.

Then comes another point, when a person is dying. When the doctors feel that only a few months are left, he should be taught meditation as a preparation for the eternal journey he is going on. Soon he will leave the body. Before he leaves the body, he *must* understand, experience, that he is not the body. Then he can die joyously.

Living joyously and dying joyously -- if we can create this atmosphere, I call it the greatest charity.

And that is what we are doing here. Whether the government accepts it or not does not matter; whether the constitution goes on superficially.... It will have to change. We just have to create people who are evidence of right education. An education is complete when it is inner and outer both. And we have to create people who can change this whole exploitative structure with love and compassion in a democratic way. There is no need for any violence. The poor just have to be made aware: It is time for you to wake up; everything belongs to you.

BELOVED OSHO,
IN THIS PAST YEAR, I HAVE BEEN APART FROM YOU FOR MANY MONTHS, LIVING IN THE WORLD. I LEARNED HOW YOU AND YOUR MESSAGE HAVE BECOME AN EVERYDAY LIVING EXPERIENCE IN ME, INDEPENDENT OF TIME AND DISTANCE. IN SOME STRANGE WAY, YOUR LIFE HAS BECOME MY LIFE AND MY LIFE YOUR LIFE.
BEING CLOSE TO YOU IS UTTERLY DELICIOUS. WHEN YOU TALK OF LEAVING US, ALTHOUGH MY TEARS COME, I KNOW YOU HAVE DONE YOUR WORK WELL. YOUR VISION WILL LIVE ON LONG AFTER YOUR BODY HAS RETURNED TO THE EARTH.
I DON'T HAVE A QUESTION, JUST A GRATITUDE FOR YOUR TREMENDOUS EFFORTS TO WAKE US UP.
P.S. PLEASE TELL THE CAPTAIN OF YOUR SHIP TO CRUISE AROUND FOR A LITTLE BIT LONGER. HE HAS WAITED SO LONG THAT A FEW MORE YEARS WON'T MAKE MUCH DIFFERENCE.
P.P.S. HERE'S MY QUESTION: AM I BEING SELFISH IN WANTING YOU TO BE HERE FOR A WHILE LONGER?

Devageet, it is not being selfish at all, wanting me to be here for a little while more. It is a simple longing, as your journey is not complete yet. You have entered on the path and you are growing well, but you still need the gardener to take care of you.

And do not be worried about the captain of my ship, because he is not my servant; he is also my disciple. He himself wants me to linger a little longer here. And there is no problem. If you need me I will be here until your need is fulfilled. And even if I am gone, if your love is deep enough I will be present for you. Whenever you close your eyes, you will find me beating within your heart.

I have sown the seed. It is only a question of when the spring will come -- and it always comes. Just remain open, available. I will be here to help you. If I am not in the body, still I can be here to help you. In fact, I can be of more help when I am freed from the body. Then my consciousness will be spread all over.

Those who have loved me -- they will become part of me. They have already started melting and merging with me. So the only question that should be important to you is: not to hinder the process of your merging and your melting. Whether I am in the body or not, you should not wait for tomorrows.
Today is the day.

This moment is the moment.

And this is my promise: I will try to linger on this shore as long as possible. And even when my ship is gone, whenever your tears will call me, or your laughter, I will be with you. And whenever you will dance and sing, you will find my shadow also present there.

BELOVED OSHO,
FOR ME, AFTER TEN YEARS OF BEING WITH YOU, YOU ARE THE MOST INTIMATE BUT ALSO THE MOST DISTANT PERSON TO ME. WHAT IS THIS PAIN OF LONGING CAUSED BY YOUR PHYSICAL DISTANCE WHICH DOES NOT GET LESS OVER THE YEARS? IS IT REALLY ONLY DESIRE AND ATTACHMENT?

Yachana, it is not only desire and attachment. It is your longing to know yourself. To be close to me is, deep down, a desire to be close to yourself, because I am nothing else than your future; you are nothing else than my past. One day I was in the same darkness in which you are; one day you will be in the same light which has happened to me. We are not apart. All distances are false.

You find yourself deeply intimate with me and yet very distant. There is not a contradiction in it, because your past and your future, although far away, are connected with one another. You find me deeply intimate with you -- in your love, in your longing, in your dreams. But because you find yourself so intimate, you can also see that you have only come close to me but not become one with me. And love desires to become one.

Howsoever intimate it may be, there is a distance, a vast distance. And love does not want that distance at all. The only way to go beyond the distance is to be yourself, utterly naked of all conditions, of all expectations, just silent and pure and innocent -- and suddenly you will find that you have become one with me.

This is the last stage of the disciple. His first stage is the student, where he is just intellectually interested. He has many questions and he wants the answers, and his whole effort is to accumulate knowledge. Out of hundreds of students, only a few turn out to be disciples.

Disciples are those who become aware that just knowledge is not going to help -- one needs a transformation. The disciple comes closer to the master. He is no longer interested in accumulating knowledge, his longing has changed; he wants to be more authentic, more sincere, more truthful, more himself.

There is one more stage ahead: that of the devotee, when the disciple drops the idea of himself completely and becomes only a pure presence. In that pure presence, the devotee is not distant from the master. They become one. And only in becoming the devotee does this duality of intimacy and distance disappear.

Yachana, it is going to happen. I have given you the name Yachana. That simply means: a longing for the ultimate.

BELOVED OSHO,
THERE IS SUCH A SWEET AND DELICIOUS EXPERIENCE IN SIMPLY BEING NEAR YOU. IS IT POSSIBLE THAT THE VERY PRESENCE OF YOU, LIVING IN THE VIBRATION OF YOUR FULFILLMENT, DULLS MY THIRST FOR MY OWN ENLIGHTENMENT?

Devageet, this is the beginning of enlightenment, when even the desire for enlightenment disappears. That is the last barrier -- the desire for enlightenment. The moment that too disappears, there is no hindrance.

You are blessed that you feel a sweet, delicious experience simply being near me. You are asking: "Is it possible that the very presence of You, living in the vibration of Your fulfillment, dulls my thirst for my own enlightenment?"

Enlightenment is neither mine nor yours. The closer you come to me, the more available you become to me, the more you will find there is only enlightenment; there is only light, eternal. It does not belong to me, it does not belong to anybody else.

Right now, it seems to you that it belongs to your master. But when you merge with the master, you will know there has never been any master and there has never been any disciple, but only an eternal delight, an eternal life which knows no limitations.

It is in our ignorance that divisions exist -- I and thou, the master and the disciple, the lover and the beloved. The moment you wake up, all these distinctions will evaporate. And it is good that the desire for your own enlightenment is disappearing. It is really *you* disappearing; hence, how can you carry on your desire for enlightenment?

And it is not *my* presence -- it is simply the presence. I have disappeared a long, long time ago. And the same experience is going to happen to you now. What you call my "presence" is really my absence and God's presence. The moment you also become absent, God's presence becomes your presence.

We all live in the same ocean -- just that a few are asleep and once in a while somebody becomes awake. One who becomes awake knows it is one ocean. Those who remain asleep go on thinking in their dreams, in their sleep, of all kinds of separations, of all kinds of desires and goals.

Awakening is such a fire that it burns everything that is false, and only the pure gold remains.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #2
Chapter title: The pilgrimage is endless

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BELOVED OSHO,
YOU HAVE OPENED ME TO NEW HEIGHTS AND I HEAR YOU AHEAD OF TIME. I SEE THAT YOU ARE HERE AND THEN I FEEL THAT IT IS ONLY YOUR BODY THAT IS PRESENT.
WHEN YOU SPEAK OF JESUS, YOU ARE HE. WHEN YOU SPEAK OF BUDDHA, YOU ARE HE. WHEN YOU SPEAK OF MAHAVIRA, YOU ARE HE. I SEE THAT YOU ARE ALL MASTERS.
AND WHEN YOU SPOKE OF TIME THAT DOES NOT MOVE, I HEARD AND SAW. MY HEART IS FULL.

Jivan Mary, there are heights beyond heights. Don't be contented: The spiritual search is an eternal discontentment, but it is sweet.

The more discontented you are for new heights, more heights, the more fulfilled, the more fruitful and significant becomes your every breath.

I can only show you the way, but you have to walk on it, alone -- singing and dancing and always remembering that there is no place where you have to stop forever. It is good to have an overnight stop and wait for the beautiful dawn, and open your wings, because new heights are waiting for you.

The pilgrimage is endless.

This is one of the most fundamental things to understand -- because all the religions have been teaching that there is a full stop; there comes a moment when you have reached and there is nowhere to go anymore.

Life knows no full stop, it goes on and on. The full stop is only for those who are not courageous. Then just a little joy, a little light, a little song, suffices them.

I would like my people never to be satisfied. To be unsatisfied about worldly things is meaningless -- with the worldly things you can be satisfied -- but to be satisfied with spiritual growth is committing suicide. Contentment with the world and discontentment for God is the way.

It is true -- if your heart is beating with my heart you will hear me ahead of time because whatever I am saying is nothing new: it is only dormant in you, asleep in you. When your heart is dancing with me, that which is asleep in you becomes awake. And the quality of awakening is the same, so you can hear me ahead of time. That is a very significant indication of coming closer and closer to the state of a devotee.

You say, "I see that You are here and then I feel that it is only Your body present. When You speak of Jesus, You are he; when You speak of Buddha, You are he; when You speak of Mahavira, You are he; I see that You are all masters."

Every master is all masters, because the message is the same. Every master is only a vehicle, a passage, but what comes through that passage belongs to existence itself. It cannot be otherwise. The language is going to be different, the ways of expression are going to be different, but the essential core of the message is eternally the same.

It is because I feel such a deep affinity with Buddha, Mahavira, Jesus, Zarathustra, Bodhidharma, Moses, that I feel an absolute right even to criticize them. That is out of my love.

People misunderstand: they think I have criticized Jesus, I have simply corrected him. Jesus is two thousand years old. In two thousand years the very style of life has changed; the concepts, the words, the approach to reality has changed. Although the fingers are pointing to the same moon, the fingers are different. And my love for Jesus or Buddha is so great that I don't feel any difficulty in criticizing them -- just like a friend can criticize you, not a stranger.

A Christian is afraid to criticize Jesus because he is a stranger, he is not a friend. He does not know that love is capable of criticizing one he loves. In fact, the more he loves, the more he is capable of criticizing.

It is true that you have heard through my voice all the masters of the past and all the masters of the future too, because whatsoever superficial changes happen make no difference to the fundamental religiousness, it remains the same. But to have understood it is certainly a great opening, the opening of the heart, a great understanding, a great light in the house that has been dark up to now.

And you say, "And when You spoke of time that does not move, I heard and saw. My heart is full." Whenever the heart is full, everything stops: time, mind, everything comes to a stop, just like a lake which is so silent that there are no ripples anymore. It becomes almost like a mirror; and in the fullness of your heart you are also a mirror. You will be able to see the whole sky reflected in the mirror.

Rabindranath recalled a man who was of the age of his grandfather -- very old. He used to come often to Rabindranath's house, and Rabindranath never felt at ease with the man because he would always ask strange questions. If you are asked those strange questions, either you have to answer them and you know you are wrong, or you have to remain silent, which feels very embarrassing.

And that old man used to laugh whether he answered or not; it did not matter. He used to say to Rabindranath, "Your answer is wrong, your no-answer is wrong. You are known to be a great poet, you are a Nobel prize-winner -- and you don't know anything at all. You have written so many beautiful poems about God: Have you met him? Have you seen him?" And the man and his eyes were so penetrating that it was very difficult to deceive him.

One day Rabindranath had gone to the ocean, which was close by. In the full moon night, he saw in the ocean the reflection of the moon. The reflection was even more beautiful than the moon itself. It happens many times... your photograph may be more beautiful than you are in reality. You can be photogenic. There are many people who are photogenic -- their photos come out very beautiful, but if you look at those people they are not so beautiful in reality.

When he was returning, full of the joy of the moonlight and the ocean, he saw small ponds by the side of the road. Just in the morning it had rained,
and there were small pools of water, dirty, but the
moon was reflected as beautifully in those dirty
water pools as it was reflected in the vast ocean.

That opened his eyes to a new truth -- that the moon is the moon whether you have a very beautiful

mirror or a very ordinary mirror. The reality of the moon remains untouched. For the first time, he felt relaxed about the old man who had been annoying him. And rather than going to his own home, for the first time he went to the old man's house. His eyes were full of the beauty of the moon, the ocean, the small pools of water. And he said to the old man, "I have seen God."

The old man hugged him and he said, "I know. I can see it from your face, from your eyes. I can see it from the way you have come to me for the first time. Now I will not harass you; I will not come again. I have been harassing you again and again, because I knew your potential. I would be very happy if you can tell me how you found God."

Rabindranath said, "Looking at the reflection of the moon in the ocean, and then looking at the many reflections by the side, in dirty water pools. But the moon was not dirty, the reflection was not dirty; it was as beautiful as in the ocean. Just then I remembered you -- because I have been irritated with you, I have been annoyed with you. I was blind. I could not see God in you. I only saw God in beautiful people, in flowers, in the moon. But I know now it does not matter who you are. To me now, you are also a reflection of God, and I am grateful to you that you went on poking me, pushing me towards this realization."

When your heart is full it becomes a mirror, it reflects that which is the truth. And if you see and understand that, time certainly stops. It is a great realization.

And it is true that I am only body -- available to all that has been discovered and also to that which will ever be discovered about the inner being of man. I have surrendered myself to existence. I don't know myself what I am going to say.

Yes, just like Almustafa, I am not "speaking" anything, I am also a listener. And the one who is speaking has spoken through Mahavira, through Buddha, through Confucius, through Lao Tzu -- through millions of mystics. Because the mystery is the same: that the mystic becomes a hollow bamboo and allows existence to sing its songs.

Jivan Mary, you are blessed; and you will be more and more blessed. The door has opened and the ultimate has given you a challenge, and I know you are courageous enough to move. However arduous may be the path, it is beautiful -- its glory is beyond words.

BELOVED OSHO,
SOAKING UP EVERYTHING THAT YOU GIVE TO US IN DISCOURSES, BEING TOTALLY OVERWHELMED BY YOUR GRACE AND YOUR BEAUTY -- WHEN FEELING YOUR COMPASSION TEARS COME TO MY EYES, AND IT IS AS IF YOU WOULD TOUCH ALL THE WOUNDS OF MY HEART SO THAT THEY CAN HEAL.
LISTENING TO THE MUSIC OF YOUR VOICE, SLOWLY ALLOWING MYSELF TO RELAX MORE AND MORE, AND THEN THE GAPS... EVERYTHING DISAPPEARS, BECOMES SO LIGHT AND SILENT AND BRIGHT. I HAVE NO IDEA WHAT ENLIGHTENMENT IS, BUT IT IS WORTH GIVING MY WHOLE LIFE FOR IT.
HOW WILL I EVER BE ABLE TO EXPRESS MY GRATITUDE TO YOU, MY MOST BELOVED AND BEAUTIFUL MASTER?

Prem Turiya, I have given you the name Turiya. It is a very strange word -- it simply means *The Fourth*.

In the East, the mystics have disappeared again and again in the fourth. They have discovered that our consciousness consists of four stages: the waking, the dreaming, the dreamless sleep and the fourth. Very strange -- they have not given any name to the final stage, but a number; because any name is bound to carry a certain meaning which is confining. But a number does not confine.

It does not matter how you are going to express your gratitude. Your experience of silence and meditation, your experience of love and joy,
your experience of dancing in blissfulness is more
than any gratitude can be.

Gratitude cannot be expressed through words. It can be expressed only through your whole being -- your eyes, your hands, your breathing, your heart; it overwhelms you completely. And it is not possible to put it into any words, so don't try that. Nobody has ever been successful in showing his gratitude in words. That's why, in the East, we have discovered different ways of showing it -- the disciple touches the feet of the master. The West cannot understand it. All human beings are equal -- then why should someone touch the feet...? They have not discovered many things.

When the disciple touches the feet of the master, the master touches his head and a circle of energy is

created; and that circle is gratitude.

Just your being present in deep silence is enough. You are saying, "Soaking up everything that You give to us, being totally overwhelmed by Your grace and Your beauty -- when feeling Your compassion, tears come to my eyes." Neither the grace is mine, nor the beauty. It all belongs -- just as flowers and birds belong -- to existence. Do not confine them into a cage. Let your experience of my grace or beauty become your experience of the grace of the trees and the mountains and the beauty of sunrise and sunset. Spread it all over the world. And without your being alert, it is spreading; hence, tears come to your eyes.

People ordinarily think that tears come to the eyes when you are suffering, when there is pain. Their understanding is absolutely wrong.

Tears come to people when they are in pain, when somebody dies; but they have known only one side of tears. The other side is reserved only for those few whose experience of love, grace and beauty -- whose ecstasy, is so overwhelming that it cannot be expressed in any other way. Tears are the most subtle expression.

Your eyes are full of tears, a silent expression of overflowing joy. Tears express any experience that is overwhelming -- whether it is pain or blissfulness, whether it is agony or ecstasy.

It is unfortunate that millions of people never know the higher and the greater side of tears. They know only the lower, the very superficial, the ordinary. In their minds, slowly, slowly tears become associated with pain and misery and anguish and anxiety, and they remain unaware that tears can also become an expression of overwhelming blessings. And unless you have known your tears as overwhelming blessings and benediction, you have missed the most beautiful experience of life.

Tears are a kind of language -- silent. They don't come from your head, they come from your heart. It is the heart which is flooded and cannot contain the experience any more and finds language impotent, inadequate. Then, suddenly the heart remembers it has got a language which does not speak, but still expresses.

Tears of joy are the language of the heart.

And you say, "And it is as if You would touch all the wounds of my heart so that they can heal." Yes, Turiya, people go on hiding their wounds; they are afraid of exposure. They do not want anybody to know their wounds. They pretend that they do not have any wounds; and the more you hide them, repress them, the bigger they become.

To be a disciple is to expose yourself, not to hide your wounds. If you can expose your wounds to love and to compassion, there is no other miracle greater than that. Love heals. Soon you will not find even a trace of the wounds, and when you are healed completely, your life becomes not a burden, not a drag, but a joy and a dance.

My own teaching is: Dance all the way to God.

People who are walking don't know that this is not the way to reach to God. He does not understand the language of walking; he understands only the language of dance and song and ecstasy. But if you are full of wounds, how can you dance and how can you laugh and how can you produce blossoms out of your being?

One of the main functions of a mystery school is to help you, to encourage you to open all your wounds. And the moment you open them to love, to compassion, to the presence of the master, they heal very quickly. And a man without wounds is a man who can be said to be whole. In fact, the whole man is the only holy man.

You say, "Listening to the music of Your voice, slowly allowing myself to relax more and more, and then the gaps... everything disappears, becomes so light and silent and bright. I have no idea what enlightenment is, but it is worth giving my whole life for it."

You cannot have any idea of enlightenment. But in the presence of one who is enlightened, you become infected. Something heart-to-heart is transferred. Something transpires in you: without having any idea what enlightenment is, you start moving towards enlightenment, almost like a magnet.

Do you think the moth knows what the flame is? But the moment the moth becomes aware of the flame it starts moving towards the flame, knowing perfectly well that the closer it comes -- it becomes hotter and hotter and the danger becomes very clear -- that coming too close means being consumed by the flame.

Yes, if you start feeling the beauty of enlightenment you are moving towards a flame where you will have to sacrifice your life. Because this life is not the true life; this life is just a stepping stone for the true life. The moment you are ready to sacrifice it, you will be reborn. That is the meaning of Jesus Christ's crucifixion and resurrection. It may not be historical -- most probably it is not -- but it is absolutely true that after crucifixion, resurrection is bound to happen. The old body, the old life, the old desires, the old greed,

the old structure of your whole being is consumed, and you attain to new heights which you had not even dreamt of before.

But I repeat again: the music of my voice is not my music, neither is the voice my voice. I am simply available to existence. Whatsoever it wants to say to you, I don't hinder it, I don't edit it, I don't add anything to it. Just as in a mine you find raw gold, raw diamonds -- uncut, unpolished: the same way I never polish anything. I never know what I am going to say to you. I simply allow the mine -- for you to pick up all the raw diamonds. They belong to existence.

And you say, "I relax more and more and then the gaps...." Those gaps are almost inevitable. You may have heard many orators and many speakers: I am not an orator, I am not a speaker. The orator prepares what he is going to say: it is his own mind. And you will not find the orator leaving gaps; that is against the art of oratory.

One of my vice-chancellors, even though I was only a student in the university, made it a point that he should be informed whenever I was going to speak. No matter what, he would cancel all appointments and he would come and listen to me. And I asked him, "You are a great historian...." He was a professor of history in the University of Oxford, before he became the vice-chancellor in India.

He said, "I love your gaps. Those gaps show that you are absolutely unprepared, you are not an orator. You wait for God, and if he is waiting... then what can you do? You have to wait in silence. When he speaks, you speak; when he is silent, you are silent."

The gaps are more important than the words because the words can be distorted by the mind but not the gaps. And if you can understand the gaps, then you have understood the silent message, the silent presence of the divine.

But again I say to you, Turiya: Don't feel obliged towards me, feel obliged towards the whole existence -- I am only an instrument in the hands of existence. You need not feel grateful towards me. But feel grateful towards the trees and the birds and the ocean and the mountains and the stars, because they are really speaking through me.

BELOVED OSHO,
DANCING WITH YOU, LAUGHING WITH YOU, ENJOYING THE SHEER ECSTASY THAT YOU PROVOKE IN ME, MY MIND IS LEFT FAR, FAR BEHIND. IT IS A DELICIOUS MADNESS WHICH I ONLY ALLOW MYSELF IN YOUR PRESENCE. PLEASE TALK ABOUT HOW I CAN DISSOLVE INTO ECSTASY YET STILL LIVE IN THAT OTHER MADNESS WE CALL SOCIETY.

Devageet, it is perfectly good to be dancing and laughing with me, enjoying the sheer ecstasy -- which I do *not* provoke in you, which arises on its own while you are in love and silence in my presence. It will appear to you as if I am provoking it. No gardener can provoke the flowers, but he can water the plant, give better manure to the plant, more care to the plant. Flowers come on their own.

The laughter that you feel and the ecstasy that you enjoy is not provoked by me. To you it will appear that it is provoked by me but I am simply present here. Just because you love me things start happening in you: it is a synchronicity.

It is true -- when you are in an ecstatic mood the mind is left far behind. And it is also true that "It is a delicious madness which I only allow myself in Your presence." That is very sensible of you: don't allow this delicious madness in the marketplace. People will not understand it, they will only misunderstand it. It is one of the most profound facts to be remembered: that you need not tell your innermost secrets to everybody. Share your secrets only with those who are capable of understanding them. Misunderstood, they may even destroy something in you, because their misunderstanding is bound to affect you. One has to learn to keep secrets, just like a mother -- who is pregnant for nine months -- keeps the child growing within herself, not exposing it to the outside world until the child is mature and ready. A day comes when it is beyond your capacity to hide it; but then there is no problem, because nobody can distort it.

What you are calling "delicious madness" is the highest form of sanity; don't expose it to the ordinary people in their ordinary madness. They are in the majority. Your madness will be so strange to them.... They crucified Jesus for the same crime, they killed Al Hillaj Mansoor for the same crime. They could not understand the joy, the ecstasy, the divine madness -- keep it a secret in society.

And it is good, because everything grows in secrecy. You put the seed deep into the earth; you don't just

put it on top of the ground. There, it will not grow, it needs privacy to grow. You put it deep into the soil where no sun rays reach, but one day, suddenly you see green sprouts coming out. The seed grows only in secrecy, in privacy.

Being with my people and with me, there is no problem; nobody is going to think you mad. In fact, everybody is going to think: When will the blissful day come that I also taste of the same divine, of the same wine, of the same madness?

But it is one of the psychological facts: to keep anything secret is very difficult, one wants to tell it to others. It is said that if you want your wife to hear you, don't say it loudly and don't say it to her. Whisper it to somebody else and she will hear everything. If you want to spread news in the city -- true or false it does not matter -- just tell it to a woman.

We have in India an ancient parable: A poor woman purchased a beautiful bangle. She had been collecting money her whole life -- only then was she able to purchase a golden bangle. And now there was a problem: she went around the city showing everybody her bangle, but nobody asked anything about it. It was a rich city, and to the people it was a poor bangle; why should they bother to ask about it? She was so disappointed that she came back in the evening and set her poor cottage on fire. The whole town gathered there and she was beating her chest and shouting, "I am destroyed!"

At that moment a man said, "It is very sad that your house is burning, but you have really a beautiful bangle."

She said, "If you had met me before, you could have saved my house from burning. It was so much in my heart that somebody should ask about the bangle that I could not find any other way to advertise it, so I set fire to my house. Everybody is bound to come, somebody is bound to ask. Although I have lost my house, I am perfectly released from a deep burden: somebody has appreciated my bangle. It was my whole life's effort."

It is difficult to keep your ecstasy, your joy, your madness a secret. But keep it a secret as long as possible, unless it starts overflowing, and you are helpless.

Al Hillaj Mansoor used to shout, "Ana'l haq! -- I am God!" His master, Junnaid, said to him, "Ana'l haq is perfectly right. I also know I am God. But keep it a secret, because people are mad and fanatic; they will not be able to tolerate it."

Mansoor said, "I will try, but there are moments when it is not me who is shouting `Ana'l haq!' I am just a watcher. I hear myself shouting `Ana'l haq! -- I am God!' and it is beyond me. So I will follow your advice; but I cannot promise that I will not shout it, because there are moments I cannot do anything -- just in the marketplace, the madness grips me! And I try hard: the harder I try, the louder I shout `Ana'l haq!'"

Junnaid said, "I do understand your problem, but try your best."

He tried but could not succeed. Whenever he saw people miserable, painful, dragging their lives somehow towards the grave, it was impossible *not* to shout, "Don't be worried! I am God and you are also God -- you are just asleep. Wake up!"

But people who are asleep are not so easy to wake up. They killed Mansoor because according to Mohammedanism, anybody calling himself God is a *kafir*, is anti-religious. They killed their best flower.

In these fourteen centuries Mohammedanism has not produced another flower which surpasses Al Hillaj Mansoor -- so innocent and so beautiful and so graceful. And he was saying simply the truth. He said, "What can I do? I feel God within me. My life is nothing but God. He is breathing, he is beating in my heart, he is speaking. Although my master goes on preventing me -- and I respect him and I understand the problem that there are fanatic people, I am putting my life at risk -- but still, a moment comes when the bud has to open and become a flower."

The juices flowing in the tree force the bud to become a flower; and the god dancing within your heart -- how long can you hide it? But as long as it is possible, hide it. Or if it becomes too much, go into privacy. Move into a lonely place, shout and dance and sing and be mad -- but not in the marketplace. The marketplace is very dangerous for religious people; not in the temples, not in the mosque, not in the synagogues -- these are the most dangerous places. Keep yourself completely silent. Best is, don't go to such places. And whenever the urge is too much there are still forests, still mountains, beaches where you are alone, and the ocean will not make any objection and the mountain will be very happy and the trees will dance with you.

Milarepa has sent me a joke. It is for Devageet.

An elderly man walked into a church and took a seat in the confessional. "Father," he said solemnly, "I am making love twice a day to a sixteen-year-old girl."

"Mr. Goldstein, you are Jewish, why are you telling *me*? I am a Catholic priest!"

"Not just you, Father, I am telling everyone!"

There are moments when who cares that you are a Jew and you need not go to the Catholic priest to confession? And he has not gone there for confession, he is telling everybody!

But avoid the Catholic priest and the confessional, and avoid everybody. Your secret is far greater than Milarepa's joke. Let it grow. One day you will not be able to contain it, it will explode. But let it explode on its own; as far as you are concerned, keep it secret.

BELOVED OSHO,
I FEEL USELESS. I DO NOT KNOW WHAT TO DO ANYMORE AND WHATEVER I DO OR PLAN TO DO TURNS OUT TO BE WRONG OR USELESS. THERE IS NOTHING REALLY I WANT TO ACHIEVE, BUT ON THE OTHER HAND, WHEN I DO NOTHING AND JUST HANG OUT AND MEDITATE IT SEEMS EVERYTHING IS EASY.
THINGS AROUND ME HAPPEN BEAUTIFULLY. I FEEL TAKEN CARE OF, EVEN SPOILT SOMETIMES.
CAN I JUST RELAX IN MY USELESSNESS?

Govindo, it is what I have been teaching you. Be useless, because there are millions of people who are useful! Don't destroy the variety of the useless.

You say, "I feel useless" -- do you think I feel differently? You say, "I do not know what to do anymore" -- do you think I know? And you say, "And whatever I do or plan to do turns out to be wrong or useless." That is really great! "There is nothing really I want to achieve." That's what all the buddhas have been teaching: Don't be an achiever.

You say, "But on the other hand, when I do nothing and just hang out, meditate, it seems everything is easy. Things around me happen beautifully. I feel taken care of, even spoilt sometimes. Can I just relax in my uselessness?"

Absolutely. And if you relax absolutely -- nature is very abundant; it has spoilt me, it will spoil you. What else is enlightenment...? Getting spoilt, finally.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #3
Chapter title: What binds you is the lust for the unlived life

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BELOVED OSHO,
HOW IS IT THAT ALL THE PAST BUDDHAS EXPRESSED THEMSELVES AGAINST MONEY AND SEX, WHICH ARE THE SOURCES OF WORLDLY PLEASURES? YOU ARE PERHAPS THE FIRST BUDDHA TO STAND BY ALL OF THEM TOGETHER -- PLEASURE, HAPPINESS, AND BLISS -- WHICH IS CAUSING SO MUCH MISUNDERSTANDING AND OPPOSITION IN YOUR CASE.
DID THE PAST BUDDHAS TRY TO COMPROMISE WITH TRADITION AND TO PLAY FOR SAFETY?

Anand Maitreya, there are many things to be understood.

One: all the past buddhas came from royal families. They enjoyed money, they enjoyed sex, they lived in the most luxurious way possible; and still they found a deep emptiness inside themselves. They made from their own experience a fundamental principle for all human beings.

All human beings are not born in royal families. They don't have the chance to experience money, sex, and other pleasures of the outside world. Because they were frustrated -- the money was not fulfilling, the sex was superficial, all the pleasures were repetitive and became routine -- they were utterly bored. They renounced the world.

Because of their renunciation of the world -- going into the forests and the mountains -- a fallacy arose that unless you renounce the world and worldly pleasure, you cannot become awakened, you cannot become enlightened. Their individual experience they made into a universal principle. It is a human tendency. It still persists.

For example, only psychologically sick people went to Sigmund Freud. Obviously, he who is healthy mentally has no need to go to Sigmund Freud. Freud came across only sick people, and he extended the principle to the whole of humanity, as if everybody is sick. He only knew the dreams of sick people, and he thought all dreams are repressive. In his experience that was so, but his experience is not universal.

It happens with you too, a very basic human fallacy: you come across a Mohammedan, and he cheats you, or a Hindu, and he deceives you -- and immediately you jump to the conclusion that no Hindu is worth believing, that no Mohammedan should ever be trusted. A single instance becomes to you indicative of the universal.

In fact, all the past buddhas support my thesis. Of course, they were not aware of it. What I am saying is, unless you are deeply acquainted with he outer world, unless you have been a Zorba in totality and intensity, there is no possibility for you to become a buddha.

It was fortunate for Gautam Buddha that he was born as a prince. All the beautiful women of his kingdom were made available to him, and he most beautiful woman he married. But when he was just twenty-nine years old, he became so frustrated. He was intelligent enough to see that now his whole life was going to be just a routine: more women, more wine, more delicious food. But he was acquainted with it all.

It was his intelligence to see that all his tomorrows had already become yesterdays; there was no future, and he was utterly empty. He had to go in search of something which fulfilled his inner being.

My thesis is very simply and supported by all the awakened people of the past. Mahavira and all the twenty-four great masters of Jainism were born in royal families. One never asks: Why were all your twenty-four masters born in the richest and the most luxurious atmosphere? Why did a beggar not become a buddha? And why did a man who was starving not become a buddha?

All the Hindu incarnations of God belong to royal families, and Buddha himself.... Not a single poor man has been accepted by Hindus or Jainas or Buddhists as enlightened. This supports my thesis.

I have been saying to you that because Gautam Buddha renounced the world.... First you have to live in the world to be capable of renouncing it. How can you renounce something which you don't have? You have to be so frustrated, so nauseated with the outside pleasures that they become almost pain, anxiety and anguish. Only then can you turn inward.

But all these buddhas of the past have fallen into the human fallacy: they project their own experience. They thought perhaps a starving person, a person who has never known any pleasure in his life, will also understand them. And the result has been a tremendous calamity. The poor in the East have remained poor, thinking, "What is the point of achieving wealth, what is the point of attaining luxury?" -- because they have seen all those great, enlightened people renouncing luxury, so perhaps they are in a better position: they are

poor already.

Buddha became a beggar by renouncing his kingdom; but do you think he is the same kind of beggar, can be put in the same category, as any other beggar who has never known anything of delicious food, of a beautiful woman, of a palace, of all the joys that are possible? On the surface they both look the same; both have a begging bowl. But they are not the same -- they belong to totally different categories.

I would like you to belong to the category of the buddha.

But... first he was a Zorba, and only then he became a buddha.

The other has never been the experiencer of outside reality. He can only repress his sex; he is not frustrated with it.

Buddha has no need to repress -- he has lived it, over-lived it; otherwise, in twenty-nine years one does not renounce the world.

The story is that when he was born all the astrologers of his father's kingdom were called, because Buddha was the only son and he was born in the king's old age. He wanted to know exactly what Buddha's life was going to be; all the astrologers were puzzled, and nobody was ready to say anything. The king was in much difficulty: "Why don't you say something? Even if it is bad news, at least don't keep me in confusion. Say it."

Then the youngest of them spoke. He said, "The problem we are all facing is that he does not have a fixed destiny. There is an alternative destiny -- and that is a very rare case such as we have never come across. It is expected that we should tell you what is going to happen to him. But he has an alternative destiny -- two destinies: either he will become a world conqueror, a *chakravartin*, or he will become a renouncer of the world. They are extreme polarities, and we have not been able to find which one is weightier; they are of equal weight.

"So we cannot say anything definitively. All that we can say is that these are the two alternatives: either he will become the greatest emperor the world has known, or he will become one of the greatest enlightened persons the world has known. In any case he will be one of the greatest persons. But whether he will be a beggar or an emperor is beyond our understanding and our science."

The king was also puzzled; this was his only son. He had conquered new lands, he had made a very big kingdom -- and the only successor has an alternative destiny....

He asked the astrologers, "Help me. Advise me what should be done so that he never renounces the world, but *conquers* the world. That has been my dream my whole life. He is going to be the fulfillment of my dream. He is my child -- he has brought my dream in his heart. Just tell me how to prevent him from renouncing the world."

They all suggested, with ordinary logic... and ordinary logic destroyed the whole thing. They said, "Surround him with as much luxury and comfort as possible so he never feels the miseries of life. Gather around him the most beautiful girls so he never feels any sexual deprivation. Make beautiful palaces for him in different places of your kingdom for different seasons, so that he never feels that it is too hot or too cold or too much rain." They went into every detail as to how his life should be guided: even dead leaves should be removed in the night from his gardens -- he should never see a dead leaf, because one never knows, he might start asking what happened to the leaf.

"He should never see a leaf which is becoming pale, old, ready to die. In the night, all the flowers which are going to die soon should be removed. No old man, old woman should be allowed to enter into his palaces. And whenever he passes on the roads, arrangements should be made that he never comes across a dead body or a sannyasin."

All these preparations were done, and the old king managed everything that the astrologer had said. But the ordinary logic is not the only logic. There is a transcendental logic which they were not aware of.

I would not have suggested this. I would have told him, "Let him live like an ordinary human being. Let him strive for comfort; don't give it to him. Let him strive to find a beautiful woman -- don't just gather women like cattle around him. Let him know the pains of desire and longing and passion." Perhaps he would never have renounced the world, because he would never have come to know the world in its reality so soon.

Those twenty-nine years were almost equal perhaps to two hundred or three hundred years. Even in three hundred years you may not be able to attain all the luxury that was showered on him. And that was the reason that he renounced the world -- seeing that it is all superficial and routine; seeing one dead man.... In twenty-nine years he had not seen even a dead leaf. If he had seen from his very childhood that people die, he would have become accustomed to it. But for twenty-nine years he had never thought about death. The

very idea was not a question to him.

But how long can you prevent...? One day he happened to see a dead man, and the whole palace of playing cards that his father had made, collapsed. He asked his charioteer, "What has happened to this man?"

He said, "Master, I am not supposed to tell you; but I cannot lie to you either. This man is dead."

And immediately the question was asked which ordinarily you don't ask. Immediately he asked, "Is this the destiny of every man? Am I also going to die one day?"

And just when the charioteer was saying, "There is no way to avoid death -- even to you it will happen," a sannyasin passed by. He had never seen an orange-robed sannyasin, and he asked, "What type of man is this? What has happened to him?"

And the charioteer said, "He has also become aware of death, old age, and he has renounced the world. He is going in search of that which never dies."

They were going to participate in a youth festival. Gautam Buddha said to his charioteer, "Turn the chariot back. For me now there is no youth festival. I am old, I am dead. Just take me back home." And that very night he escaped from the kingdom.

The charioteer -- an old man, a very faithful servant of the king -- tried to persuade him. Buddha said, "There is no way. If you cannot prevent old age, don't try to persuade me. If you cannot prevent death, don't try to persuade me. I am going in search of that which never dies."

So it is a double fallacy. Buddha renounced and he found the truth; and he also must have thought that it was because of renunciation that he had found the truth. That was not the case. It was because of his luxurious life that the search began -- because luxury had failed, money had deceived; palaces became empty, the kingdom became meaningless; conquering the whole world became pointless. If you are going to die, what is the point of bothering with killing millions of people when in the end your hands are empty? So he himself thought that renouncing the kingdom had been helpful in finding the truth. But he forgot one thing: that everybody does not have a kingdom.

And Buddha's fallacy became a universal fallacy. Others who didn't have kingdoms started moving into mountains, into forests, into isolation.

I know a man who was a retired postmaster. He was a little cuckoo, so he never managed to get married. His parents tried very hard, but because he was cuckoo he would do something to spoil the whole thing. He was trying to hide his craziness, and in that very hiding something would erupt and something would go wrong.

When he retired from his post office he became a Jaina monk. I knew in his post office account he had exactly three hundred and sixty rupees; he had never married, had never known anything you can call comfortable -- luxury was a faraway star; could not even afford a servant -- he used to cook his own food.

After his renunciation, he passed seven or eight years in different monasteries with different Jaina monks. And then in Calcutta, just by accident, we met again. And the people who introduced him to me said that he had renounced everything he had.

I said, "I know. He lived in a rented house, he cooked his own food, and he had three hundred and sixty rupees in his post office account -- which are still in the post office account in his name. He has not renounced anything, not even that post office account."

He was very angry, and when we were left alone he said, "This is not good of you. People think I have renounced everything, and you told them that I have not renounced anything. This is true, that those three hundred and sixty rupees I have kept in my name in case of sickness, in old age. But you are destroying my reputation. They all had great respect for me."

A poor man can become respectable by becoming a beggar in the name of religion, but he will never become enlightened. Hence my emphasis is: before you enter into the inner world, be finished with the outer. Live it so totally -- your life torch should burn from both the ends together. The more totally you live, the quicker you will understand that there is not much. It is only the unlived part of life that seems to be attractive. If you have lived totally then nothing seems to be attractive. And only in that state can you move inwards without hesitation and without any split.

I am not saying renounce the outside. There is no need. Renunciation is out of fear. And naturally, twenty-five centuries have passed since Gautam Buddha.... In these twenty-five centuries not only scientific technology has progressed; spiritual consciousness and the methods that can lead you to enlightenment have also been refined. Gautam Buddha is, after all, a bullock-cart Gautam Buddha. He knows nothing about Rolls Royces.

I would like my people to live at ease, with all that is available on the outside. Don't be in a hurry, because anything left unlived will pull you back again. Finish it. And then there is no need to escape from your house or from your bank account, because they are no longer a burden on you. They don't mean anything. Perhaps they have a certain utility, but nothing is wrong with them.

Even a Gautam Buddha needs food, but somebody else earns it. He needs clothes, and somebody else earns them for him. You earn your own food. It is better to earn your own clothes, your own shelter. What is the point to be understood? -- there is nothing in them that binds you.

What binds you is the lust for the unlived life.

So live life totally and let this lust disappear.

Then you can live in a palace with the same ease as you can live in a poor man's hut. But if a palace is available, then why unnecessarily torture yourself in a poor man's hut? Just, the palace should not be your prison.

And because all these great enlightened people consistently renounced the world, it created an atmosphere in the whole of the East that poverty is something spiritual. It is sheer nonsense. Poverty is not spiritual; it is ugly. It is one of the wounds that has to be healed.

If poverty were spiritual, then there would have been millions of Gautam Buddhas in the East. But we have never heard about beggars becoming buddhas.

My approach is a discontinuity with the past. I teach you first to live as a Zorba, and only on that foundation will be raised the temple of your buddhahood. And in this way we are joining the outer and the inner in a single unity. The outer is also yours as much as the inner. There is no question of denying anything; there is no question of being against anything.

So I say to you: pleasure may be the lowest step, but it is part of the same ladder. The highest step may be enlightenment, may be blissfulness, but it is the same ladder. And if you renounce the first rung of the ladder, you will never reach to the last rung.

Just think -- you are standing upon the first rung of the ladder. There are two ways of renouncing it: one is getting down, the other is moving to the second rung. Both have renounced the first rung of the ladder. Gautam Buddha moves to the second, and you are moving below the first.

You see that he has left the first rung, but you have not understood that he has left the first rung for the second. He will leave the second rung for the third, and he will go on leaving the third and the fourth for the final. But you have become afraid of the first, because you have seen buddhas leaving the first, so you never step on the first. You remain below the first.

These people have reached to the highest fulfillment of bliss, and you remain hungry, thirsty even for the shallowest pleasure that the first rung can make available to you.

And secondly, the buddhas of the past were not concerned with any social revolution. Their whole concern was with their own achievement, with their own spiritual attainment. In a certain way they were very self-centered. And because of their self-centeredness, the East has not known any revolution at all. All the geniuses became so self-centered, who was going to give the masses the idea of a revolution? At the most they can teach charity to the poor, but they cannot conceive of a world without poverty.

I conceive of a world without poverty, without classes, without nations, without religions, without any kind of discrimination. I conceive of a world which is one, a humanity which is one, a humanity which shares everything -- outer and inner -- a deep spiritual brotherhood....

So my function is not simply finished with my own enlightenment. In fact, my work began *after* my enlightenment. Gautam Buddha's work came to an end when he became enlightened; I started my work after my enlightenment.

As far as I am concerned, I don't need to live a single moment more, because life -- either outer, or inner -- cannot give me anything more than I have already achieved.

But to me it seems to be selfish. I would like millions of people to be aflame with the same light, with the same vision, with the same dream.

I would like a new man to be born, a new humanity, where ugly discriminations disappear, where there are no wars, no atomic or nuclear weapons, no nations, no races; where man can share all the bounties of existence and all the experiences of his inner being.

I want this whole humanity to be one ocean of consciousness.

Whatever the buddhas in the past did was good, but not enough. They created for themselves the highest peak of consciousness. I would like to create that highest peak for everyone -- at least for those who are in search of it.

And I cannot say, "Renounce the outer" -- because the outer is as essential as the inner. Just don't cling to it. How can you renounce the outer? You can renounce the palace, but how are you going to renounce your breathing? Each moment the outer breath comes in.... How can you renounce food? -- it comes from the outside. How can you renounce water? -- it comes from the outside.

Looked at with clarity, there is no division between the outer and the inner, but a constant harmony -- just like the incoming breath and outgoing breath.

I am giving you a new conception, a new vision, a new dream.

Naturally, Maitreya, those who are clinging to the old buddhas are going to be against me, because their whole point is that the world is sin and it has to be renounced. Pleasure is sin and it has to be renounced -- even simple pleasures like drinking a cup of tea are sins.

In Mahatma Gandhi's ashram, people used to drink tea, hiding. And once in a while somebody was caught, and he was so condemned that Mahatma Gandhi would go on a fast. This is a special way of torturing people. And the whole ashram would torture the person: because you drank tea, Mahatma Gandhi has gone on a fast unto death. And he would never say that it is a punishment for you. He would say, "It is a punishment for myself, because it shows that my soul is not pure enough; that's why my disciples go on committing such sins."

He has his own logic. He does not give you even the freedom of being yourself -- it is his purity which is going to be decisive. And he is fasting to purify *his* soul; he is not concerned with you. When his soul is purified, then naturally no disciple can commit any sin.

Stupid logic, because if this was the case then just a single buddha who is absolutely pure will purify the whole of humanity -- why only one ashram? Then anywhere on the earth, if somebody is drinking tea, that means your soul is still not absolutely pure. And it is not only tea, there are so many sins: chocolate, ice cream -- all are prohibited. In fact, taste itself is prohibited. You should eat your food without any taste. The best cooks in Mahatma Gandhi's ashram are those who make such food that you cannot eat it -- so tasteless that you will feel like throwing up. But that is spirituality.

Naturally, these people are going to be against me. I accept their irritation, their annoyance, because I know the future belongs to me. They are fighting a losing battle. They may have the majority, but it is a majority which has lost its roots, which is dead, which lives only on the past -- and a very ugly past.

Just yesterday I received news from Palestine. Because of the creation of Israel, many people who were not Jews left the land of Israel. Israel was a new creation after the second world war. It is a new nation -- forced by the American politicians and the British politicians on the poor Mohammedans who used to live there, in order to give the Jews back their country, which they had lost long before.

There was no need. Jews were living happily everywhere else. What is the need of having a nation? In fact, they were free from all national problems and difficulties -- defense and armies. They were perfectly happy. But to create a permanent trouble for them, Israel was forced... it used to be Palestine, but now only a small part of it remains Palestine, and the Mohammedans have escaped to that small part. They are refugees.

Just yesterday, they said to the religious authorities: "We should be allowed to eat human flesh, because we don't have anything else to eat. Because there are so many terrorists killing people, so many bombs exploding and people are dying... why waste their bodies? Just give their dead bodies to us, because we don't have anything to eat." And these authorities have agreed that all dead bodies from now on will be given to the refugees.

This is the twentieth century! When man has to eat other men.... On the one hand, such an unbelievable phenomenon; and on the other hand, billions of dollars worth of food and foodstuff is being thrown in the ocean, in America, in Europe, because of overproduction. They don't want to lower the price, so the overproduction has to be drowned into the ocean.

Are we living in a madhouse?

Just a short time before, so much butter had to be drowned in the ocean -- mountains of butter -- that the cost of throwing it into the ocean was two billion dollars. That was not the cost of the butter, it was simply the cost of carrying the butter to the ocean. And just nearby, people are asking that they should be allowed to eat dead bodies, human bodies; and the authorities have no other way, because nobody is willing to give Palestine food. And their land has been taken away to create a new land, Israel.

We are still living in a barbarous age, it seems.

Human consciousness needs to be transformed totally.

My concern is not only with individual enlightenment; my concern is with a collective uprising of

human consciousness. Many will be enlightened, but let others also be very close to it. Not that one becomes a Gautam Buddha and another goes to eat a dead body -- this much difference is unbearable, intolerable.

At least I would like my people to fight for it -- for their own enlightenment, and for an uprising of the whole of humanity. Simple things, which don't need much intelligence.... You can see it -- anybody can see it -- that this is nonsense. When people are starving... when one thousand persons were dying everyday in Ethiopia, America was drowning its food in the ocean, Europe was drowning its food in the ocean. For the same price, for the same cost, it could have been carried to Ethiopia, and thousands of people would have been saved.

But it seems we are not alert at all.

Just now there are only five countries which have nuclear weapons. Just the other day, I received the information that by the year 2010, twenty-five other countries will have become nuclear powers -- India and Pakistan included -- because they are all striving hard for only one thing: to become nuclear powers. It is so costly, but even poor countries like India and Pakistan are not worried about their poverty, are not worried that half of their people are going to die. Their whole concern is how to make nuclear weapons, how to be a member of the nuclear club. There are only five right now. Twenty-five more countries are going to join soon.

Thirty countries having nuclear power is a very dangerous and vulnerable situation, because these nuclear weapons will be in the hands of pygmy politicians. And the politician is always in search of becoming the greatest man in the world -- every politician -- that is his whole desire.

Adolf Hitler, in his autobiography, says that if you want to become a great leader of humanity, you cannot do it without war. Have you ever heard of any great leaders who were born in times of peace? In times of peace, nobody needs their leadership. When you are troubled, in danger, you need leaders. Great wars create great leaders, and there are sick people all around who want to become great leaders, even at the cost of the whole of humanity.

So my function is very different from the function of Gautam Buddha. His function is only a small part of my philosophy. I want individuals to become enlightened, but I want also the whole of humanity to rise with the enlightened people. They may not become enlightened, but at least become conscious enough so that nations disappear, religions disappear, races disappear, and we can live as one humanity, as one earth.

It is not difficult. A little understanding....

And if the earth is one, then there is no need for any nuclear weapons, any war, any armies. All these people... millions of people around the world are in the armies, in the navy, in the air force, wasting their lives. They could be put to production. But that is possible only when nations disappear.

And, Maitreya, this too is true: In the past, the buddhas, the enlightened people, never bothered to say anything against the traditional mind, because they were concerned with their own enlightenment. It was none of their business. Even many so-called saints have told me, "You are unnecessarily creating so many enemies all over the world. If you simply talk about meditation and enlightenment, nobody will be against you."

But I don't see that thousands of years of talking about meditation and enlightenment have helped much. So I am ready to take all risks, because I have nothing to lose. Whatever I have gained is going to be with me even if I am crucified. And I would love it if my crucifixion could raise human consciousness just a little bit more.

BELOVED OSHO,
I HAVE BEEN YOUR SANNYASIN FOR A FEW MONTHS, AFTER A LONG SEARCH FOR A MASTER. NOW I AM AFRAID YOU MIGHT DIE, AND I CANNOT FULFILL THE MEANING OF MY LIFE WITHOUT YOUR PRESENCE.

Prem Felix, you are still too concerned with your own ego. You are not worried about my death; you are worried about your enlightenment -- what will happen to your enlightenment.

You are not aware that this is not love; this is not trust. You are trying to use me. And love never tries to use.

You have not yet found the master; you have simply believed.... Because you find here so many people in such deep love and in such deep ecstasy, you have believed in them -- perhaps here is a master. But it is a

perhaps.

If you have really found your master, you will forget all about your enlightenment. In finding the master, you have already found the path. In finding the master, you have already found someone who is going to be with you, even after death. That is the meaning of being with a master.

One sannyasin has sent a small Sufi story from America. She was puzzled by the story. She wants to know its meaning. It will help Felix also.

The story is: one man is drowning and is shouting for help. A hand reaches to him. It is dark in the night so he cannot see whose hand it is. He asks, "Who are you?" and the man says, "A friend."

But the man who is drowning says, "No, I don't want to be saved by a friend." It is a very strange story.

Again he starts shouting, "Help! Save me." And the same hand again reaches to him, and he asks the same question, "Whose hand is this?" and the answer comes, "I am God." And the man says, "I don't want to be saved by a god."

And third time when he shouts, the same hand reaches again, and he asks the same question: "Please tell me, who are you?" And the answer comes, "I am a master." And he said, "Then it is perfectly okay. I can trust you."

The story is strange. He cannot even trust God, but he can trust the master. It has great implications.

To be saved by a friend is not possible in the spiritual sense, because the friend is drowning himself. He is in the same boat; he is not of a higher consciousness. How can he save you?

It is not a question of ordinary saving: somebody is drowning and you can save him. It is a parable. A friend is of the same consciousness; he cannot save you. But God? -- the drowning man refuses even to be saved by God, because God has no hands, no face, no body. God is a consciousness -- how can consciousness hold his hand?

God is not a person, but only a presence; not a flower, but only a fragrance. How can a fragrance save him? You can enjoy the fragrance when you are saved, but fragrance cannot save you. You can enjoy God as a presence when you are saved, but the presence itself cannot save you.

But the moment the Sufi master says, "I am a master," immediately the man grabs his hand and he says, "This is the right hand. Only a master can save me" -- because a master is both. He is a man and he is a god. And of course, he is a friend too. A master is all three rolled into one. He is a friend, but not only a friend. He is a god, but not only a god. In him, god has become embodied; in him, love has reached to its highest peak. He can be a savior.

The story is certainly strange and may baffle anybody. If you have found the master, Felix, then don't be worried about the death of the master. The master never dies. If you have loved, your master will live in your love forever.

And drop this lust for enlightenment, because that is a barrier. Only people who drop the desire for enlightenment ever become enlightened.

And why should you be worried about the future? -- I am alive! Rather than being saved by me *right now*, are you asking for an appointment in the future?

Finding the master, in a subtle sense, is finding your enlightenment, because the very presence of the master thrills your whole being, gives you a new freshness. A new breeze passes through you, taking with it all the dust that you have gathered down the centuries.

In fact, there are stories of great disciples like Mahakashyapa who said to Gautam Buddha, "Only on one condition can I become your disciple."

Buddha said, "What condition?"

And Mahakashyapa said, "You have to protect me from enlightenment. Once I am enlightened, I will lose the master, because I will not be a disciple anymore. And at no cost do I want to lose you. I can forget all about enlightenment. You are my enlightenment."

Buddha laughed and said, "Mahakashyapa, you don't know that in this very clear understanding and love, you are giving the indication to me that you will be my first disciple to become enlightened."

And Mahakashyapa was his first disciple to become enlightened. He was very angry, and for a few days he wouldn't even speak to Buddha. Whenever Buddha would pass by his side, he would close his eyes. Finally Buddha said, "Now forget it. Whatever happened, happened. And I am not saying to you to leave me or to go away to spread my message. I will not take any note of your enlightenment. You can remain my disciple."

And there were tears of joy in Mahakashyapa's eyes, and he fell at the feet of Gautam Buddha. He said, "That's what I was afraid of: that perhaps now you won't allow me to touch your feet. And I had warned you

before -- but neither we listen to you nor you listen to us."

Buddha said, "It is not in my hands to make you enlightened or to prevent you from becoming enlightened. You came with such clarity that I was worried that you were going to become enlightened very soon."

A man who can desire enlightenment and can use the master only as a means does not understand love and does not understand disciplehood.

A master cannot be used.

You can simply try to dissolve into his being as deeply as possible. One day, without any warning, comes enlightenment -- suddenly. It is not a gradual process; it does not come in installments. It suddenly comes, and you are gone. Only a pure presence remains.

So don't be worried about my death. While I am alive, use these moments to dissolve yourself. And if you can use these moments to dissolve yourself.... And forget enlightenment -- otherwise that will remain a continuous hindrance. You just enjoy being here. Dance and sing. What are you going to do with enlightenment? You cannot eat it, you cannot drink it -- it is absolutely useless. So just hope that it does not come too soon!

BELOVED OSHO,
THE SAYING GOES: CLOSE YOUR EYES, LOOK INSIDE, AND SEE THE BEAUTY. BUT I LOVE TO KEEP MY EYES OPEN. I LOVE TO SEE THE PEOPLE, THE PLACES, THE THINGS, THE LAKES, THE MOUNTAINS, THE RIVERS, THE STREAMS, THE ANIMALS AND THE BIRDS -- BUT MOST OF ALL I LOVE TO SEE YOU, OSHO.
IS IT POSSIBLE TO GO INSIDE AND SEE THE BEAUTY WITH OPEN EYES?

Anand Vimal, there is no harm in keeping your eyes open. Love as intensely as possible the mountains, the moon, the sun, the trees... love everything existence consists of.

And you want to keep your eyes open because you love to see me too. Nothing is wrong in it, but I have to remind you that there is a far more beautiful land, far more beautiful stars, far more beautiful trees, within you, which you cannot see with open eyes.

And as far as I am concerned, with open eyes you can see only my body. With closed eyes, you will be able to see my being too, which is the very essence of godliness.

So there is no need to have a fixation. And that is the beauty of the eyes. Perhaps you have never thought about it. Your ears are continually open; your eyes are naturally made in such a way that you can close them, you can open them, you can close them, you can open them....

So whenever you want to see the trees and the beauty of a sunset, open your eyes. And when you want to see the beauty of the inner world, close your eyes. And it is good exercise too! You are not renouncing the outside world; you are simply making the inside and outside both available to you. And when you can have both, why should you have only one? And the inner is qualitatively, and tremendously, superior.

In fact, whatever beauty you find in the outside is just as if you have seen a moon reflected in a lake. The outside is only reflection. The inside is the real -- the existential.

There are people who are against looking out. There are religions who are against looking out. In Jainism there are two sects: one sect believes that Mahavira, their great master, used to meditate with closed eyes; and there is another sect which believes that he used to meditate with open eyes. This is the only difference between them. And on this point they have been fighting and arguing for twenty-five centuries.

I was passing by a small place, Dewas, and I saw a Jaina temple with three big locks on it. So I told my chauffeur to stop the car and enquire what has happened to this temple. And I came to know that the temple had not opened for almost fifteen years. The two communities of Jainas had made the temple together, because their number was very small in the village. No single community was capable of making the temple. Otherwise, they make their temples separately.

But they agreed to make one temple, and also agreed about the ownership of Mahavira, the statue inside the temple -- that in the morning till twelve, one sect will worship; from twelve to sunset the other sect will worship. First, those people will worship who believe in closed eyes. Because a marble statue... either you can make it with open eyes or you can make it with closed eyes. It is not a Japanese doll that you lie down and it closes its eyes; you make it sit and it opens its eyes. A marble statue is very difficult... so the statue was made with closed eyes.

Up till twelve the first sect worshiped; after twelve the second sect would place two open eyes, just made with paper, on the marble statue. Then it became their Mahavira. And once in a while... there were always fights happening, because somebody from the first sect would go on worshiping after twelve; then the second sect would come in and push him out, and he would shout, "You are disturbing my worship, and worship cannot be done according to the clock. You can wait for a few minutes."

But why should they wait? The agreement was that exactly at twelve they should be out. And the first sect would be worshiping and the second sect would be putting the false eyes on Mahavira. And they would start fighting and boxing with each other.... And it is a nonviolent religion -- it believes in nonviolence.

And one day things went too far. There was bloodshed. People brought their staffs and started hitting at each other's heads. The police came and the police took them all into custody and they locked the temple. Until the court decides, the lock cannot be opened.

But, fearful that the other sect may break the lock, the first sect also brought another bigger lock. The second sect brought an even bigger lock. So three locks are on it, and the court has not been able to decide yet. Because how to decide whether Mahavira used to meditate with open eyes or closed eyes?

I said to my chauffeur, "If you know the magistrate, you take me to him."

He said, "But why are you getting unnecessarily involved? I always see you unnecessarily getting involved in things, unpopular causes... and you jump into them. We should go where we are going."

I said, "Don't bother. You just go to the magistrate."

I reached the magistrate and I asked, "I have come to help you, because you have not been able to decide how Mahavira meditated."

He said, "You can help me?"

I said, "Certainly. Nobody else can help you."

He said, "Then just tell me."

I said, "He always blinked."

You cannot keep your eyes open continuously; neither can you keep your eyes continuously closed. You have to blink; that keeps your eyes fresh. Blinking is a natural process; it is just like the wiper on the windshield on your car. Keep your wiper moving.

Your eyes close and open. They go on keeping themselves fresh, removing all dust.

So, Vimal, both are good. Sometimes meditate with open eyes. Sometimes meditate with closed eyes. But never forget blinking.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #4
Chapter title: The thread of understanding

12 February 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,

NEARLY EIGHT YEARS AGO, DURING FAREWELL DARSHAN, I WAS CALLED FORWARD, AND YOU

ASKED ME THE QUESTION, "ANYTHING TO SAY TO ME?"
I NODDED AND FELT SOMETHING STRONG I WANTED TO SAY BUT I COULD NOT EXPRESS A WORD.
YOU SAID, "I HAVE HEARD YOU."
TODAY I FOUND OUT WHAT I WANTED TO SAY: I LOVE YOU.
I HAVE HEARD MYSELF.

Anand Govind, the most difficult thing is to hear yourself.

Your mind is so full of others, there is so much noise, so much traffic of thoughts and feelings and emotions, that the still, small voice of your heart is drowned in it.

It took eight years for you to hear it. Still it is early. There are people who have not heard it even for eighty years; and most people die without hearing their own heart, without hearing that still, small voice.

I remember the moment when I asked you, "Have you anything to say to me?" because I felt in your eyes the stirring of your heart. But you could not hear it. You were certainly aware that there was something you wanted to say -- but what it was, was very vague, nebulous.

Now it has become a condensed phenomenon, and your mind has also become more and more silent. You can hear the heart. Rejoice, and be grateful to existence, because you are fortunate, you are blessed. Most people are born with something to say, something to express, something to create, and their heart is continually knocking on the doors of their mind; but the mind is such a chaos, those knocks are not heard.

Once you have started hearing those knocks, it shows two things: your mind is becoming calm and quiet; and second, that you are becoming aware of the deeper things of life.

When I said to you, "I have heard you" -- because I could see the tears almost in your eyes -- that which was not apparent to you, to your mind, was visible in your eyes. Eyes say so much that language seems to be very poor in comparison. I heard exactly the same thing that you have now heard: I love you.

This is one of the most difficult phenomena: to hear the knock of love -- because love does not make a noise; it does not make sounds while it reaches to your mind. It is an absolutely silent experience. You never become aware of the passage from the heart to the mind. It is a long journey.

Physically your heart and mind are not so distant -- a few inches only -- but existentially your mind is one polarity, your heart another. And the distance is long. But love walks so silently -- just the way spring comes: you cannot hear the footsteps, neither can you see the footprints. Suddenly it is there. Before you hear it, before you become aware of it, the trees have become aware: they have started dancing. Flowers have become aware: they have opened their hearts to the new messenger. Birds have become aware: they have started singing their best songs.

If you have heard... and I trust what you are saying, because without hearing it you would have said anything else, but not "I love you." It is a dangerous thing too. It is almost like walking on the razor's edge, because love ultimately means dissolving and melting and disappearing. It is not an ego trip; it is moving towards nothingness, nobodyness. It will not make you somebody special; it will make you absolutely ordinary, just like the trees and the bushes and the rivers and the mountains.

But be careful, because love is not a solid thing that you can possess. On the contrary, love is an energy. You can be possessed by it. And most of the people in the world have killed their love in the effort of possessing it. The moment you possess love, you have destroyed it, you have made it a thing. Then you can decorate your sitting room with a golden cage and a dead lovebird. If you want it to be alive, *you* have to disappear -- you cannot exist together.

You have heard, "I love you;" soon the "I" will disappear, only love will remain, because with the "I" disappearing on the one hand, the "you" on the other hand also disappears. Hidden behind this message is still something more, and that is simply "love" -- no "I," no "thou."

But people are so cunning... you cannot imagine. One of my sannyasins, Zareen, asked Swami Ajit Saraswati, who has been in contact with me for almost twenty years.... He was in the commune in America, and the day he departed from there, he promised me that he was simply going to spread my message.

But I have been here for so many days, and he has not been seen. Zareen was puzzled. She enquired of Ajit Saraswati when she met him, "Why are you not coming?" And this is how the cunning mind is: he said, "I love Osho. Osho is in my heart. There is no need to come to the ashram to see him."

Is this the language of love? It is the cunning mind which does not want to accept the truth, that Ajit Saraswati has proved to be a coward. He is afraid of the Hindu chauvinists, of which Poona is full. Coming to me is risky, dangerous. It would have been far more credible if he had said the truth: I am a coward, and I cannot come because I am afraid of the society.

But instead of saying this, he says, "I love Osho so much. He is always in my heart" -- that is why there is no need to come here. Then why does he go to his wife? -- does he love her or not? Why does he go to his children? -- does he love them or not? Why does he go to his friends? -- is there any love, or not? Or am I the only exception?

Let him come one day -- he will have to come -- but I am not going to see him, because I love him so much. He is in my heart. Why should I see him? Even Zareen was shocked -- the way he used the word "love." Beautiful words can be destroyed by the cunning mind.

You have heard rightly, because I remember having heard it eight years ago. Now I am saying that you will also one day hear only love: no "I," no "thou" -- just an oceanic feeling of love overwhelming you, for all that lives, for the whole existence.

Unless love spreads its wings to the whole sky and covers all the stars, it remains imprisoned -- an imprisoned splendor. Do not imprison your love, because that is your very spirit.

BELOVED OSHO,
YOU ONCE TALKED ABOUT PAST LIVES BECOMING AN EVERYDAY EXPERIENCE WHEN WE ARE IN YOUR MYSTERY SCHOOL. HERE MY DAYS ARE SO FULL AND YOUR DANCE IS SO INFECTIOUS THAT I DON'T CARE ANYMORE ABOUT ANYTHING EXCEPT DANCING WITH YOU UNTIL MY WHOLE BODY IS ON FIRE. AM I LOSING MY MARBLES?

Devageet, in the first place you never had any marbles. So you are absolutely safe; you cannot lose them.

And even if one has to lose his mind, one is losing the only barrier that divides him from existence. The moment mind is lost, you suddenly find yourself in tune and in harmony.

That is what is happening to you. While dancing, singing madly, you are becoming aware... of the songs of the birds, of the dance of the peacocks, of the flight of the eagles. And you are all one.

Charles Darwin was only partially right when he said man has come from the monkeys. But he has stumbled upon a fragment of truth. In my vision, man contains in himself all the animals and all the trees and all the birds. When he dances, the peacock dances in him; when he sings, the nightingale sings in him; when he runs, a deer runs in him. When he is struck with the beauty of a sunrise, he has become a tree. When he dances in the rain, he knows something that goes on happening in the deepest souls of all the trees. When he becomes full of light, all the stars that have been hidden in him have become manifest.

Man is not only one of the species of animals. Man is an immense synthesis of all that is living -- alive, dancing, singing, joyful.

Mind is rubbish. The sooner you lose it, the better. Then nothing prevents you from talking to the trees, dancing in the wind, having a dialogue with the stars. Of course, the world will say you are mad; but at least I am here -- the majority of one -- who says you have come home, you have become sane.

BELOVED OSHO,
THE MORE I TRY TO UNDERSTAND YOU, THE MORE YOU BAFFLE ME. EVERY DAY YOU ARE BECOMING MORE AND MORE MYSTERIOUS. WHAT IS THIS UNENDING MYSTERY?

Anand Maitreya, you say, "The more I try to understand You, the more You baffle me." Stop trying to understand me. Just *be* with me.

Trying to understand is creating the problem. Just be here now -- no need to understand. I am not a problem, neither am I a hypothesis.
I am a living presence.
Don't try to understand me.

Otherwise, if you love me you will feel baffled; if you don't love me you will become my enemy. Those are the two possibilities of trying.

If the friend and the enemy both can just be silent with me, understanding will arise on its own. It is a by-product of a silent communion. You don't become knowledgeable, but you are so full of understanding. But this is a totally different kind of understanding. You have not made any effort; it has showered on you.

Any understanding that comes through your effort can be lost. Perhaps more effort and you may start seeing things in a different light. Perhaps less effort and you will lose the thread of understanding. So there is an understanding which should really only be called knowledgeability, that comes by effort; and there is an understanding which comes not by your effort, but when all efforts are forgotten.

Understanding is just like sleep. If you make efforts to go to sleep, it is very difficult to go to sleep. Your very efforts are disturbing. And there are so-called wise people advising others to do this mantra, do this chanting, take a shower or a hot bath -- and all these efforts will make you more and more awake.

When people ask me what to do when sleep is not coming, I say, "Go for a long walk in the dark night, alone. Forget all about sleep. If it is not coming, it means it is not needed. And after a long walk in the forest, in your aloneness, you will become relaxed. Or if you cannot go for a long walk, then just close your eyes. But don't make any effort to sleep; just wait for it. Watch from which door it comes. And you will find yourself in the morning waking up saying, `My God, when did sleep come and from which door?'"

When you are not making any effort, you become relaxed. Effort creates tensions, and you cannot attain to understanding through tensions. Relaxation is the door. Just relax in my presence and there will be no question of bafflement, of any puzzle, of any problem. You will understand, but it will not come as knowledge. It will come more and more like love, which you *know* and yet you know not.

Millions of people have loved, but nobody has been able to define it, because love cannot be translated into knowledge. It is very shy.

You say, "Every day You are becoming more and more mysterious." This is a good symptom. That means you are slowly, slowly coming closer and closer to me. The closer you come to me, the more mysterious you will find me.

And that moment will also come, Maitreya, when not only I will be mysterious; you will also be mysterious. And when two mysteries meet, they are not two. There is no demarcation line between two mysteries. Two mysteries always become one, just like two zeros always become one; two nothingnesses always become one.

You are asking, "What is this unending mystery?"

This is life.

This is love.

This is a deep laughter.

BELOVED OSHO,
YOU ARE ALL THE RIVERS REACHING TO THE OCEAN, WHERE THE SKY SEEMS TO DISAPPEAR INTO THE EARTH -- THAT "THERE" WHICH IS HERE. AT DAWN I BATHE IN THE WARMTH OF YOUR COMPASSIONATE LOVE AND UNDERSTANDING, AND WHEN DUST SETTLES, ONE CAN SEE THE VAST FIRMAMENT REFLECTED IN YOUR EYES, WHERE THE DISTANT ECHOES OF UNFORGETTABLE MELODIES CAN BE HEARD IN THE SILENCE OF YOUR SONGS.
YOU ARE TRUTH, YOU ARE LOVE, YOU ARE BEAUTY. AND YET ALL OF THIS, FOR THE ONE WHO FINDS IT, IS SAID TO BE BUT NOTHINGNESS.
BELOVED MASTER, FORGIVE ME IF, IN THE ATTEMPT TO THANK EXISTENCE FOR ALL THESE BLESSINGS OF YOUR PRESENCE HERE, I FALL SHORT OF SOMETHING INTELLIGENT TO SAY AND SOUND LIKE A POET WITHOUT POETRY.
I JUST DON'T KNOW ANYMORE. IT IS ALL SO VAST THAT THIS HEART CAN ONLY REPEAT ON AND ON: THANK YOU.
BUDDHAM SHARANAM GACHCHHAMI,
SANGAM SHARANAM GACHCHHAMI,
DHAMMAM SHARANAM GACHCHHAMI.

Nivedano, don't feel that you fall short of something intelligent to say. All that is really intelligent, is impossible to say. And it is not just a coincidence that whatever you say sounds like poetry, although you are not a poet.

There are poets and there are poets. There are poets who compose poetry; they are composers. Their poetry is shallow. It is only a linguistic and grammatical game. They know the technique of how to create the fallacy of something being poetry. And there are poets who are not even aware of their poetry. They are not composers; but their hearts are so full of love and beauty and truth that whatever they say becomes poetry. It may have the form of prose; that does not matter.

You have to understand this: there are poems which have only the form of poetry, but they are really

prose. And there are pieces of prose which have the form of prose, but are really poetry.

Poetry and prose are not a question of form; it is a question of content. Even silence can be poetry. Listen to this silence... this silence can defeat any Shakespeare, any Kalidas, any Milton. These birds are not composing poetry. Just the beautiful sun and the beautiful trees are making them explode into singing. They don't know the art of composing poetic pieces. Do you think peacocks go to a school to learn dancing -- *kathak*? -- or cuckoos go to a school of music? What can a school of music teach a cuckoo? A cuckoo is already cuckoo enough.

Whatever your heart is pouring is poetry: "You are all the rivers reaching to the ocean, where the sky seems to disappear into the earth, that "there" which is here. At dawn I bathe in the warmth of Your compassionate love and understanding, and when dust settles one can see the vast firmament reflected in Your eyes, where the distant echoes of unforgettable melodies can be heard in the silence of Your songs. You are truth, You are love, You are beauty. And yet all of this, for the one who finds it, is said to be but nothingness."

It is said to be but nothingness because anything less than nothing will not do justice to all the songs and the beauty and the truth that are born out of it. What is the womb of a woman, except nothingness? But out of that womb life arises. And where does life disappear after death? You burn the body. Life moves back into nothingness to rest.

"A little rest on the wind," says Almustafa to Almitra, "and another woman will bear me as a child."

Birth is from nothingness, and death takes you back into nothingness. Nothingness is a rest -- the ultimate rest. And all that is beautiful in the world, created by man, has come out of nothingness.

When Picasso was asked.... He was going to the beach with his canvas and colors and brushes, to paint. One of his girlfriends was with him, and she asked, "What you are going to paint today?" He said, "I don't know." The girl was certainly puzzled. She said, "Then who knows?" He said, "That too I don't know."

The girl said, "Are you going to paint or not?" He said, "Why unnecessarily torture me? I will wait on the beach. If the painting comes out of nothing and wants to be born, I will be a womb to it. I am ready to be a mother to it, but I am not a painter in the sense of one who has a certain idea in the mind and then brings that idea to the painting."

It happened once: a man purchased one of the paintings of Picasso for one million dollars. Of course he wanted to be sure that it was an authentic original, that it was not somebody else's painting, a fake painting -- and there are thousands of fake paintings in the world.

But the critic who was helping him to find the best painting in the museum told him, "Don't be worried, because at the time Picasso painted this painting, I was present with him. I am a friend of his. I was a guest in his house. And if you still don't believe me, you come with me to Picasso."

He took the man to Picasso. Picasso looked at the painting, and he said, "It is not original."

The critic could not believe it. He said, "What are you saying? You painted it in front of me."

Even Picasso's secretary said, "That critic is right. You have forgotten. It is *your* painting, *your* signature."

He said, "I have not forgotten anything. But this is not original, because I have painted the same painting before. That time it came from the beyond. I had no idea what I was painting -- only as the painting went on growing did I become aware of it. And that original painting is in a certain museum, you can go and see; you will not find any difference between the two.

"This second painting I *had* to paint because somebody was there who was insisting on buying a painting, and I had no painting. And you cannot provoke the beyond according to your desires; it comes to you on its own. Sometimes months pass and I cannot paint a single thing. And sometimes for months I am painting and painting; the sky goes on pouring like rain.

"So, because the man was rich and I was in need of money and he wanted a painting, I remembered this painting and I painted it. So you are right that I painted it. But listen to me: this is only a copy, it is not original. I will not count it as an original Picasso. The original Picasso always comes from the beyond -- Picasso is only a medium. In this painting Picasso was the technician, not the painter."

So all the beauty and truth and silence and unforgettable melodies that you hear... trust me, they are coming out of nothingness. I don't speak. I am just a hearer amongst you.

"Beloved master, forgive me if, in the attempt to thank existence for all these blessings of Your presence here, I fall short of something intelligent to say, and sound like a poet without poetry." Don't feel sorry -- feel blessed that you cannot say anything intelligent, intellectual. On the contrary, your heart comes in and creates poetry.

You know perfectly well you are not a poet by profession; but poetry is not the monopoly of the professionals. The greatest poetry is born not from the professionals, but from those amateur wanderers who don't know what they are doing.

The moment a person becomes an expert, professional, he does not look at the beyond. He simply goes on painting, or creating poetry, or music, or a sculpture through his own mind. It is man-made. And unless something is coming from beyond the man, from beyond the mind -- something that is transcendental -- it is not poetry.

Don't feel sorry; instead rejoice -- that you wanted to say something intelligent, but instead you are talking like a poet without knowing what poetry is. No poet knows what poetry is. Professors of poetry know what poetry is, but they never create a single poem. It is a very strange world, where experts are superficial and where amateurs touch the very depth of existence or the very height of the Himalayas.

"I just don't know anymore." That's great! Ignorance is a cousin-sister of innocence. There is not much difference: ignorance is asleep, innocence is awake. The moment you understand that you don't know anymore, you are coming very close to the innocent heart. Just a little more awareness and you will be awake.

"It is all so vast that this heart can only repeat on and on: Thank You." In fact, every heart in its every beat is doing the same to existence. You have not understood it, because you don't know the language of the heart. This is the beginning of understanding the language of the heart. Each beat is nothing but a 'thank you'.

One Zen master used to wake up every morning and call loudly, "Bokuju, are you still here?" -- that was his own name. And his disciples were very much ashamed: "If somebody hears, they will think you are mad. Why do you do it?"

He said, "In the night, when I go to sleep, I say, `Bokuju, one does not know whether tomorrow morning you will be able to see the sunrise again... the song of the birds, the vast sky, the dance of life.' So when I wake up, the first thing, I want to do is to make certain that Bokuju is still here." So he used to call, "Bokuju, are you still here?" -- and then he would say, "Yes, sir!" Then only would he get out of bed.

His disciples said, "This is absolutely insane." He said, "It may be, in your eyes, but not in my eyes -- because I am not Bokuju. Bokuju is the name of my body and my personality. After a deep sleep I want to know whether the body is still there or not; otherwise, who is going to get up? And when I hear `Yes, sir!' then I say, `That's perfectly good: one day more to live, one day more to sing, one day more to love, one day more to dance.'"

You are right. Because of the poverty of language, of the poverty of philosophy, of the poverty of religion, one cannot do anything better than what for thousands of years.... One does not know who said it first:

Buddham Sharanam Gachchhami -- I go to the feet of the awakened one.

Sangam Sharanam Gachchhami -- I go to the feet of the commune of the awakened one.

Dhammam Sharanam Gachchhami -- I go to the ultimate truth of the awakened one.

This is the only prayer possible, because this is nothing but thankfulness, gratitude.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #5
Chapter title: God has no hands

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BELOVED OSHO,
YOU SEEM TO ME THE ONLY PERSON IN THE WORLD WHO NEVER DISAPPOINTS ME, NEVER ABANDONS ME, NEVER LIES TO ME, NEVER FRUSTRATES ME. THE LOVE, JOY, BLISS AND ECSTASY I SOMETIMES FEEL INSIDE MYSELF WHEN I FEEL CLOSE TO YOU, FEELS LIKE THE ONLY REAL THING IN THE WORLD.
WHY IS IT THAT I'VE ALWAYS TO BE SO FRUSTRATED WITH THE OUTSIDE WORLD BEFORE I AM READY TO LOOK INSIDE?

Anand Tarika, it is easy with me not to be disappointed, not to be frustrated, for the simple reason that you never expect anything from me. The whole problem is: the moment you start expecting, you are bound to be disappointed, frustrated.

With me, your love is not that of expectation, not that of any demand. Whatever I have, I give you -- not because you expect it, but because I am so overburdened with it. It is so abundant in me that I have to give -- it does not matter to whom; whoever is ready to receive, I am available.

It is not something in me that does not disappoint you; it is something in you that does not expect anything from me. The day you do not expect anything from the world, there will be no frustration for you.

Being with a master, you have to learn just a simple lesson: why you are so ecstatic, why you are so happy. Your happiness, your ecstasy, is not dependent on me; I am no more than an excuse. It is your own. Just behave with the outside world in the same way as you behave with me, and you will be surprised: the same people, the same situations which have been very frustrating, disappointing, are no more so. On the contrary, they become a tremendous source of nourishment.

It all depends on you -- not on me.

That is a fallacy, and if you go to your so-called priests, preachers, they will all say you are happy because of them -- because of Jesus Christ, because of Gautam Buddha, because of the great tradition you belong to. They go on poisoning you. It is very fulfilling to their egos that so many people are happy because of them. The reality is -- you are not happy because of anybody else.

At least I can say to you that you are not ecstatic because of me. You are ecstatic because you don't have any expectations from me. Learn the lesson, and use it in the outside world, in your other relationships. Don't expect, don't demand. Give as much as you can, and never even think of your reward.

Even your greatest saints are not in the purest state of consciousness; they are hoping and expecting that for all their austerities, for all their so-called virtues, they will be immensely rewarded in the other world.

I want you to remember it: all these saints are going to be very disappointed in the other world. Here, they suffer in order to be fulfilled in the other world; and in the other world they will suffer because the mind that demands, the mind that expects, can never be blissful -- either in this world or in any other world.

You say, "You seem to be the only person in the world who never disappoints me." I may be the only person in the world with whom you don't have any expectations. Just try... and you will find many people who will not disappoint you. The seeds of disappointment are in your expectations. There may be a few people even here who may be disappointed in me, if they are carrying in their unconscious some desire, some longing that should be fulfilled.

I am not going to fulfill anybody's expectations.

I am not here to fulfill *your* expectations;

Neither are you here to fulfill my expectations.

I have to be myself, and you have to be yourself.

We create bridges of expectations, not knowing that expectation can never become a bridge -- it always becomes a wall. The more you expect, the more frustrated you are.

Don't expect anything, and suddenly you find a tremendous contentment arising within your own self. This is the essential core of religion.

But even a man like Jesus was expecting on the cross that God was going to do some miracle, and the miracle was not happening. Naturally, he must have felt very disappointed in the God for whom he was

sacrificing his whole life. And he shouted at the sky, "Father, have you forsaken me?" This is the language of expectation and demand. Then, even God is going to disappoint you.

But he must have been a man of sharp intelligence. He must have understood that he was carrying a wrong desire. You cannot demand anything from existence. You can only give. Existence returns a thousandfold, but not according to your expectation. He must have seen that there has been, in his unconscious, a demand. He dropped the demand at the last moment. At the very last moment he looked again at the sky and said, "Father, thy will be done, not mine." And a great serenity and silence descended upon the man, even though he was suffering on the cross.

In a certain way, everybody is suffering. The only difference is that in the case of Jesus the cross was made by other people, and he was crucified. In your case, you are the cross, you are the crucifier, and you are the crucified. Except you, everything else is irrelevant. If you want to get out of your miseries, your frustrations -- just drop expecting. Who told you that you have a right to expect? But we are all carrying subtle expectations in every relationship, and then small things become frustrations.

You are saying, "You never abandon me." I cannot, because it is not that I have imprisoned you -- it is not in my hands either to imprison you or to make you free. You are here of your own accord, and you can leave at any moment. Within you is the whole source of your being here, or going away. I have never abandoned anyone, for the simple reason that I don't dominate anybody.
Nobody is my possession.

People have to abandon each other because the possession becomes too heavy; the burden becomes intolerable. It is almost like -- you can say, "You never divorce me." Even if I want to divorce you, no court is going to accept my application because I've never married you. Who am I divorcing? Divorce necessarily has to be preceded by marriage, and vice versa: marriage necessarily brings divorce in. Whether you are courageous enough to go through the whole process or remain in limbo, it is going to be a suffering.

You say, "You never lie to me." Why should I lie to you? I don't have any business with you. I am not asking you to give anything; on the contrary, I am simply asking you to receive something. I am not a beggar. In all your relationships, you are all beggars -- everybody wants to get something from the other.

I say emphatically: I am an emperor. I don't ask you to give me anything. I am available; if you want to take something from me, I will be grateful to you. Remember, you need not even be grateful to me, because that too becomes a deep expectation.

Even if you are waiting for somebody to say, "Thank you" to you, you are bound to feel frustrated. I don't want any gratitude. On the contrary, I am grateful to you because you were so generous in receiving. You have heard of the generosity of giving; you have not heard of the generosity of receiving.

Tarika, the love, joy, bliss and ecstasy you sometimes feel inside yourself when you feel close to me, "feels like the only real thing in the world." It is. The purity of love is the only real thing in the world -- uncontaminated, unpolluted by any desires. When love is pure, you are in paradise. Your paradise is within you. Just let your love be absolutely pure.

Being close to me is simply a taste of the only real thing in the world. It is not the whole thing, but even the taste is so fulfilling. Just think: the moment you become just a flame of love, you will know reality in its wholeness.

BELOVED OSHO,
YOU HAVE CAUGHT ETERNITY IN YOUR NET OF SILENCE AND YOU SHOWER US WITH THE DIAMONDS OF YOUR CLARITY. ENLIGHTENMENT AND BLISS SEEM TO BE SO CLOSE, BUDDHAHOOD JUST A STEP AWAY, WHEN YOU SPEAK TO US.
SO WHY DO I BEHAVE LIKE A GRUMPY GORILLA WHEN I AM WITH MY GIRLFRIEND?

Devageet, being with a girlfriend, everybody behaves like a gorilla. Otherwise, the girlfriends feel very much frustrated. The more you behave like a gorilla, the more they feel satisfied. Just watch: your behaving like a gorilla is such a joy, no girlfriend is going to miss it. If you behave very gentlemanly, the girlfriend is going to be very frustrated.

But enlightenment is still one step away from the gorilla. It makes no difference where you are, enlightenment is always at a constant distance of one step. Just get out of the gorilla and you are enlightened.

Sometimes it is easier to get out of the gorilla -- because who wants to be gorilla? It is more difficult if

you are President Ronald Reagan or a prime minister of a country or the richest man in the world. It is more difficult for you to get out of that role -- these are all roles played on the stage of life's drama.

Enlightenment becomes easier when you are playing a role which you don't like; you hate it from your very guts -- but because of the girlfriend, you have to play the role. The girlfriend is also trying to play her role -- but two gorillas in one bed will be very difficult to contain; so man has managed that the girl should be ladylike, with closed eyes, lying almost dead, so he can jump like a gorilla all over the bed.

But you don't like the role. It would be good for you to have a camera fixed up to film you when you behave like a gorilla. And later on, seeing it, you will feel so ashamed: What are you doing? What kind of idiot are you? It is good that people put the light off. And every society in the past has been against people making love in the open, on the sea beach, or in the park. Every society in the past has been very much against it, for the simple reason that anybody behaving like a gorilla on the sea beach reminds every man on the beach that, "this is what I am also doing. Just, I do it in the darkness of the night."

But, Devageet, the step from being a gorilla to enlightenment is just a single step of becoming aware of what you are doing, and slipping out of your act just the way a snake slips out of its old skin. Jump out of the bed and become a buddha. Tonight, try it! Just in the middle of being a gorilla, immediately jump out of the bed, sit in a lotus posture and become a buddha! And I promise you, your girlfriend will be even more blissful and more happy: "At last some sense has happened to you."

And you will find it a surprising fact that the distance is so close. You can become in your sleep a gorilla; you can become in your sleep a president; you can become in your sleep the richest man -- but these are all dreams.

In fact, when you become a gorilla in your sleep, it becomes a nightmare. All love affairs turn into nightmares. And to get up from the nightmare also seems very difficult, but people only try to get up when their dreams start turning into nightmares. If the dream goes on, sweet, beautiful -- who wants to get up?

It is good that you have recognized one thing -- that you behave like a gorilla. This is a great understanding. Now, tonight, take the first step of becoming enlightened; and tomorrow morning everybody will see that Devageet -- who used to be a gorilla -- has become enlightened. Miracles still happen.

BELOVED OSHO,
PROBLEMS SEEM TO DISAPPEAR INTO THIN AIR. THEY KEEP TRYING TO COME, BUT CANNOT TAKE ROOT; AND IF FOR A FEW MOMENTS ONE SETTLES, IT SOON LOOKS RIDICULOUS, SO FADES AWAY. DOES THE LIGHT YOU SHARE WITH US DISPEL EVEN THE DARK NIGHT OF THE SOUL? WHAT IS THE DARK NIGHT OF THE SOUL? IS IT REALLY TRUE?

Prem Shunyo, problems are never solved. They remain in different forms; you go on solving them, and they go on appearing in different forms. That is the way of philosophy where every question that was asked at the very beginning of human thinking, is still asked. Millions of solutions have been proposed, but the problem is as fresh and as pertinent as ever.

All the philosophers of the world have not even been able to make a dent in the problem -- because they have moved in a wrong way. Problems are not to be solved; problems need to be dissolved, and that is a totally different path -- the path of the mystics. They don't solve the problems, they simply create devices in which problems disappear into thin air.

One great philosopher came to Gautam Buddha. He was known all over the country for his great commentaries on the VEDAS and the UPANISHADS and the GITA. He had thousands of followers. He had brought his most scholarly followers with him. Still, the number was big enough -- five hundred scholars followed him. They were going to challenge Gautam Buddha; and the man had challenged many, many scholars, professors, learned people -- and he had defeated them. This was a routine thing in India -- that scholars used to move from town to town, challenging; and if anybody who accepted their challenge was defeated, he had to become their follower; or if the scholar was defeated, he had to become *their* follower with all his followers. The country had remained for almost five thousand years in a very strange philosophical atmosphere.

This man came to Gautam Buddha and said, "I have come here to challenge you. I want to know what is your definition of truth, and from there we can begin our discussion. I have brought with me my five hundred most scholarly followers. If you win we will all become your disciples, but if you are defeated, then this is the condition: you, with all your disciples, will have to become my disciple."

Gautam Buddha said, "There is no problem in it. Before we begin the discussion, I want to ask one question. It is not part of the discussion; it is just to be acquainted with each other. Have you asked this question other scholars and so-called wise people?"

He said, "Yes, I have asked thousands of people. Many of them are my followers, because I defeated them."

Gautam Buddha said, "What have you gained? Have you come to know the truth by discussing it? Have you come to know the truth by defeating these people? One thing is certain: that you are logically more clever, sharper, than these other people. But it does not prove that you know what truth is -- and even if you defeat me, you will not know what truth is. Do you want to know the truth, or simply to waste your life in defeating people?"

The man had never been faced with such a question. He said, "I really want to know the truth."

"Then," Buddha said, "discussion is not going to help; because the truth that I know cannot be brought into words -- and you don't know the truth. Otherwise, what was the need to travel thousands of miles to come to me?

"I suggest one thing: you just sit by my side. For two years you have to remain silent -- no question, no speaking, and relax so totally that slowly, slowly even your thoughts disappear. When two years are over, I will remind you that now we can enter into the discussion: you can ask your question."

At that very time, Mahakashyapa, who was sitting under a tree, started laughing loudly. The man said, "Is this man mad?"

Buddha said, "He used to be, but now he is not."

The man said, "Then why suddenly... for no reason...? He is sitting alone, and laughing so loudly... what has happened?"

Buddha said, "You yourself can ask."

And he asked Mahakashyapa. Mahakashyapa said, "If you really want to ask the question, ask *now*. This man is a great deceiver. This is the way he deceived me. After two years, when all thoughts have disappeared and the inner silence has blossomed, you will not asked anything -- and he will not answer, of course. He has not answered me. But I cannot blame him -- because I cannot ask the question. I know the answer -- but he has not answered me. He is tricky.

"So I laugh: again, another idiot is going to fall into the trap. I have suffered.... Two years of silence... everything disappears. Who cares about questions? Such well-being, such ecstasy, such joy arises. Who bothers about conquering in a discussion... defeating somebody? One has found the greatest treasure, and the greatest kingdom, within oneself. But it is up to you. Right now he will not answer. And after two years you will not ask."

Buddha said, "It is up to you. If you are really in search of the truth, then sit silently by my side. Thousands of people will come and go.... Your whole effort for two years is only to be silent, and more silent."

And the man became silent. He forgot even to count the days. When two years had passed, he was not aware. It was Gautam Buddha himself who reminded him: "I know that you have forgotten the calendar. Two years have passed. This is the day two years ago that you came. Do you have any question?"

The man had tears of joy in his eyes, and he said, "You have answered everything, although I have not questioned. This is a strange game that you played -- you have not discussed with me, and yet I am defeated. You have not uttered a single word -- and you are victorious. But the most mysterious thing is that in *your* victory is *my* victory -- because in this two years' silence not only have thoughts disappeared; even the idea of myself, the idea of the ego, has dissolved."

This is the way of the mystic: where problems dissolve, disappear into thin air. They are never answered.

Shunyo, you are right when you say, "It seems that problems are disappearing into thin air. They keep trying to come, but cannot take root." They are just old customers; out of old habit they go on coming back. But because you are no longer interested in them -- you don't give them any juice anymore -- they cannot take root in you. They come from one side, and they get out from another side.

"And if for a moment one settles, it soon looks ridiculous, so fades away." Except silence, everything will look ridiculous... because only in silence do you become part of the immensity of reality.

Any idea, howsoever beautiful, divides you from reality, cuts you away from the whole. And that is the misery of man... just like if a tree has been cut from its roots, soon it will start dying; it cannot live without roots.

Sometimes you may not be so alert and some idea may settle for a moment; but the moment your awareness returns, it looks so ridiculous. You need not throw it away -- the very understanding that it is ridiculous is enough to kill it.

"Does the light You share with us dispel even the dark night of the soul?" What do you think, Shunyo? My light cannot dispel the darkness that surrounds you on the outside -- otherwise you will not have the chance to enjoy the electric failures. It is so beautiful when once in a while the electricity fails and you all are waiting in silence... a great peace that passeth understanding envelops you.

Certainly, my light cannot dispel the outside darkness. To dispel the outside darkness, you need an outside light. My light is of the inner; it can only dispel your inner darkness.

So even when the light fails, and you are sitting in darkness, you are connected with me by far more subtle rays of light, which are not visible to the eyes; but your heart feels them, dances with them. So many people suddenly become one... or even better: so many people suddenly disappear. There is only silence. I think that the electric failures must be managed by existence itself to give you some glimpses of the inner light.

You are asking, "What is the dark night of the soul? Is it really true?" First, the dark night of the soul is a state of your being where you are cut off from the whole -- because the source of light and life and laughter... all comes from the source that is beyond you. You are not the source of your own life.

And there are moments when you are cut off completely. Because of your jealousy, you are surrounded by a poisonous cloud, and you are cut off from the whole -- because of your anger, because of your violent rage. And there are so many things which cut you off from the whole.

Anything that cuts you off from the whole creates the dark night of the soul. So it can be said that to be separate from the whole is to be in darkness; and to be one with the whole is to be in light. And it is an existential phenomenon -- it is real.

There are very few significant words uttered in the world: amongst those few words are three small sentences from the UPANISHADS. Those sentences can become a bridge to the divine. Nobody knows who uttered those sentences first. Perhaps thousands of mystics may have uttered them again and again -- not repeating, but on their own -- and slowly, slowly they became condensed.

Those three sentences are: Lead me from darkness to light; lead me from death to deathlessness.... They appear as if they are a prayer, but they are not a prayer because the UPANISHADS don't have a god. They are invocations to existence itself.

Lead me from the unreal to the real.
Lead me from darkness to light. And,
Lead me from death to deathlessness.

In these three small sentences is contained the whole message of the East, a message that can never be out of date -- which will always remain significant, meaningful, in every age, in every time. I cannot conceive of any time, any age in the future when these three statements will have become out of date. When all your scriptures may have become out of date, these three statements will still remain significant.

In Sanskrit they are very beautiful, because Sanskrit is a very poetic language -- *asto ma sat gamaya*: from the false to the real; *mrityorma amratam gamaya*: from death to deathlessness.... Just within three words a sentence is complete.

In fact, all the three sentences are three aspects of one reality. And there is no question of any belief; there is no question of becoming part of an organized religion -- and whatever is said is the very longing of every human soul. Can you find a human soul which is not longing for light, not longing for eternal life, not longing for ultimate truth?

Being close to a master there is a possibility that you may catch his health and his wholeness. People think that only sicknesses can be contagious; that is a half truth. Why can't wholeness, well-being, blissfulness, ecstasy, be contagious? You just have to be open, available, fearless. Then truth can enter you and can wake up your own truth, which is fast asleep. Then light can enter you and enkindle your own flame. Then something of the eternal can touch you and destroy your fear of death, and can open your eyes about your own being as part of eternity.

Just the other day I was telling you about the Sufi story: The man is drowning and he refuses the hand of the friend, and he refuses the hand of God -- but he accepts the hand of the master. There are so many implications in this story. The hand of the master is the hand of the greatest friend you can find; and the hand of the master is the hand of God, because God does not have his own hands -- he uses the hands of those who have realized him.

God has no hands; the ordinary friend has no godliness; the master has both. He has a love that transcends any friendship, and his hand is no more his own; his hand belongs to God. It is beautiful that the master's hand is accepted. One would have thought that God's hand would have been accepted. But God does not have any hands; God is only an experience.

Being close to the master, you are close to your greatest lover, your greatest friend; and you are also close to the ultimate truth, which has been known down the ages as God. I call it "godliness," because God gives a wrong idea, as if he is a person. He is only a presence.

The master, perhaps, is the most significant link between this world and that; between the known and the unknowable; between the visible and the invisible. And being close to the master means nothing but being consumed in his fire.

A moment comes... you disappear, with all your problems and all your dark nights, and only that which is twenty-four carat gold in you remains.

BELOVED OSHO,
WHERE AM I?

My God!
Om Saraswati, you are not. You are nowhere. You have never been -- and you will never be. Om Saraswati is just a name given to a nameless reality for utilitarian purposes. Otherwise, you are just a presence.

Every child is born as a presence, with no name, with no address. And becoming a sannyasin is a second birth, far deeper and far greater than the first. In the first, at least you are a body. You may not have a name, you may not have an address; but you have an abode -- in the body.

The moment you become a sannyasin, you have dropped the idea of being a body, too. Now you are just pure consciousness -- either everywhere or nowhere. Both the words mean the same. You can choose. You can choose to be everywhere, or you can choose to be nowhere. In either case, you are not limited anymore; you don't have any boundary, you cannot be caught hold of.

It is a very special question... because people have been asking thousands of times: Who am I? Om Saraswati is a rare genius -- he is asking, "Where am I?"

Nowhere. Or, if you cannot read such a big word -- `nowhere' -- then cut it in two: `now,' `here.' To me, both are acceptable. But remember that your inner being is without any limits -- even the sky is not the limit. So everything can be in you -- the faraway stars can be within you -- but you are not within any cage, however big, however beautiful, however valuable.

Realization of this truth -- that I am `everywhere,' or `nowhere,' or `now,' `here' -- I call enlightenment. And I am giving you three choices; three choices have never been given by any mystic before. My own choice is `now,' `here.' But I am not addicted to any certain opinion. `Nowhere' will do. But if a negative statement like `nowhere' makes you afraid, then `everywhere' will do.

Hence, drop finding where you are; start looking for who you are. The where is not important; the who is important -- and if you know who you are, you will know where you are.

In my humble opinion, you will find it *now*, *here*.

BELOVED OSHO,
DURING MY WHOLE LIFE, I ALWAYS THOUGHT THAT I LOVED SOMEBODY. NOW, BEING HERE FOR THE FIRST TIME WITH YOU, I ASK MYSELF: HAVE I EVER REALLY BEEN IN LOVE? AM I EVEN able TO LOVE? AM I ABLE TO LOVE YOU? OR HAS LIFE BROUGHT ME TO A POINT WHERE HAPPINESS IN LOVE DOES NOT HAPPEN ANYMORE?

Anand Tosha, the basic fallacy that you are carrying within you is that you always loved somebody.

This is one of the most significant things about all human beings; their love is always *for* somebody, it is addressed -- and the moment you address your love, you destroy it. It is as if you are saying, "I will breathe only for you -- and when you are not there, then how can I breathe?"

Love should be like breathing. It should be just a quality in you -- wherever you are, with whomsoever you are, or even if you are alone, love goes on overflowing from you. It is not a question of being in love

with someone -- it is a question of being love.

People are frustrated in their love experiences, not because something is wrong with love... they narrow down love to such a point that the ocean of love cannot remain there. You cannot contain the ocean -- it is not a small stream; love is your whole being -- love is your godliness. One should think in terms of whether one is loving or not. The question of the object of love does not arise. With your wife, you love your wife; with your children, you love your children; with your servants, you love your servants; with your friends, you love your friends; with the trees, you love the trees; with the ocean, you love the ocean.

You *are* love.

Love is not dependent on the object, but is a radiation of your subjectivity -- a radiation of your soul. And the vaster the radiation, the greater is your soul. The wider spread are the wings of your love, the bigger is the sky of your being.

Anand Tosha, you have lived under a common fallacy of all human beings. Now you are asking, "Am I able to love You?" -- again, the same fallacy.

Just ask: Am I able to become love?

When you are in my presence, you need not think of loving *me*; otherwise, you have not come out of your ordinary fallacies. Here, you have to learn... just being loving. Of course your love will reach me too; it will reach others too. It will be a vibe surrounding you, spreading all over; and if so many people are simply broadcasting their love, their song, their ecstasy, the whole place becomes a temple. There is no other way of making a temple. Then the whole area is filled with a new kind of energy, and nobody is at a loss -- because on you is showering the love of so many people: on each single person, so many people's love is showering.

Drop that fallacy. And because of that fallacy, another question arises in you: "... or has life brought me to the point where happiness in love does not happen anymore?" Life is nothing but an opportunity for love to blossom. If you are alive, the opportunity is there -- even to the last breath. You may have missed your whole life: just the last breath, the last moment on the earth, if you can be love, you have not missed anything -- because a single moment of love is equal to the whole eternity of love.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #6
Chapter title: The mind has no reverse gear

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BELOVED OSHO,
LAST NIGHT I WOKE AS A MOSQUITO SCREAMED IN MY EAR. I LOOKED AT HIM AND HE HAD YOUR FACE. I SAID, "MY GOD!" AND YOU REPLIED, "THAT'S RIGHT!" I SAID, "I MUST BE DREAMING." YOU SAID, "THAT'S WHAT I KEEP TELLING YOU."
I SAID, "OSHO, THIS IS GOING TOO FAR." YOU SAID, "THAT'S TRUE. WITH ME, YOU ONLY START THE JOURNEY WHEN YOU GO TOO FAR."

AND THEN YOU FLEW RIGHT THROUGH MY MOSQUITO NET, LAUGHING AT MY FLIMSY DEFENSES. ON THE OTHER SIDE YOU STOPPED, LOOKED AT ME AGAIN, AND SAID, "I'M GOING TO BUG YOU UNTIL YOU WAKE UP." AND THEN YOU WERE GONE.
OSHO, DID IT REALLY HAPPEN?

Devageet, it really did happen. Don't mistrust your dream.
This is the situation: all your defenses are nothing but mosquito nets -- and you can keep out of your mosquito nets only mosquitoes who are not masters.

A master finds a way through all your defenses to the very core of your being. And the whole work of the master is to wake you up. But man's unconsciousness is such that he can even dream that he is awake and continue to sleep.

Your mind is so rooted in doubt, suspicion, distrust, that even if I really come to your place, the first idea in your mind will be: is it true? Doubts grow in the mind just like leaves grow on the trees. You have to put a full stop to your doubting mind, and immediately your trusting heart takes charge.

These are the qualities: mind is doubt, the heart is trust. Mind is imagination, thinking, hallucination. Heart is only love. And you can see the whole world through the mind, except yourself -- because you are behind the mind, and the mind has no reverse gear. You just cannot go backwards. Hence, the mind has to be completely dropped; only then does your heart, for the first time, start functioning in its totality.

I am reminded of a great king, Prasenjita, who had come to see Gautam Buddha. As he was coming, he found in his garden a very beautiful lotus flower. He thought, "It will be a good present to put at the feet of Gautam Buddha."

But his wife said, "It is better you bring out from your treasures.... You have the best diamond in the country -- a flower is just momentary. And love for Buddha and respect for Buddha are like a diamond that is forever."
So he said, "I will take both."

And one of the most significant things happened. When Prasenjita offered the flower to Gautam Buddha, he said, "Drop it!"

There were ten thousand sannyasins present, in absolute silence, because it was a great meeting -- a meeting between a great emperor and their master. And they could not understand why Buddha said, "Drop it!"

Prasenjita thought, "Perhaps my wife was right. A flower is, after all, just for a moment." So he dropped the flower, and with the other hand he offered the best diamond of the country, thinking that it should be accepted now.

Buddha smiled and again said, "Drop it!" This was too much; but because Buddha was saying `drop it' -- it was his most precious diamond -- still, because of Buddha and ten thousand people watching, he dropped it on the ground. Then he was standing with empty hands, and Buddha said a third time, "Will you listen to me or not? Drop it!"

He looked at his hands. He had nothing to drop. The flower is dropped, the diamond is dropped. One of Buddha's very intimate disciples, Mahakashyapa, said, "Prasenjita, you have not understood what he is saying. He is not concerned with the flower, he is not concerned with the diamond. He is concerned with you. Drop yourself."

Unless you drop yourself, nothing is dropped. And the moment you drop yourself, the ego, the idea of "I," all the doors of existence open to you.

Devageet, drop the mind and start functioning from the heart. And whenever there is a question of choice, the heart has to be chosen. The mind is very rational; the heart knows nothing of reason. But I am saying choose the heart, because the heart is just in between the mind and your being. Without passing through the heart you cannot reach to your own center.

So your dream brings a message to you, that you cannot protect yourself with any kind of defenses. It is better to drop all defenses; all defenses belong to the mind. The heart is open; it has no defenses. And that's why it has the great opportunity of becoming a door to your very soul.

BELOVED OSHO,
THIS MORNING, AGAIN, AS SO OFTEN BEFORE, THE QUESTIONS WERE SO MUCH MY QUESTIONS THAT I APPLIED YOUR BEAUTIFUL ANSWERS TO MYSELF. WHY DO I NOT ASK THEM MYSELF?

Deva Gita, first I will answer for all, although the question is yours, and second I will answer you.

I would like to answer all... that there are many who are in the same situation. They have questions, but they do not ask. The wrong reason is that they are afraid to expose themselves.

Your question is not just a question, it is accepting ignorance. It is opening your wounds, which you have covered very cleverly, not only from the eyes of others, but from yourself too. You have almost forgotten them. They have faded far away as dreams, but they are still there -- covered or uncovered. In fact, covered they are more dangerous, because you cannot allow them to heal. They need the wind, they need the sun, they need to be open to existence. Without that opening there is no healing. But nobody wants to accept a simple fact: I am ignorant. I don't know.

Your question brings your ignorance to the surface. If this is the reason why you are not asking, this is a wrong reason. But there is a possibility of a right reason too.

As far as Gita is concerned, she has been with me for a long time, and perhaps this is the first time she has asked. Her reason for not asking is that whether she asks it or not, I am always giving the answer while I am answering somebody else's question. And slowly, slowly a great trust has arisen in her that there is no need to ask. If an answer is needed, it will be given. To whom it is given does not matter. If it is relevant to *your* question, you have received the answer.

Hence, the desire to ask has disappeared. You have been able to understand a very significant factor: that before you ask the question, the master knows the question. Whether you ask it or not does not make much difference. He will answer it in some way or other.

Secondly, listening to all the question asked by other people, you have also become aware that the real thing is not the answer. The real thing is dissolving the question. For the answer you have to depend on somebody else; but for dissolving the question, dropping the question, you are absolutely independent. Why go on carrying questions? Drop them -- because they are wounds in your soul.

And remember, by dropping the questions you will not become ignorant, neither will you become knowledgeable. You will become innocent, just a pillar of silence -- with no thoughts stirring your peace, disturbing your being, with no ripples on your consciousness. And this is the answer to all the questions. Questions can be millions, but the answer is one, and that answer is to be questionless.

Those who have been listening to me for years -- there are many who have never asked, for the simple reason that I am not answering questions, I am destroying questions. That kind of work you can do yourself. Because you are not courageous enough to destroy them, you need my help. Just a little courage... drop the questions, and then you *are* the answer. Your innocence is the answer. The answer does not come in words. It comes as ecstasy, as peace, as serenity, as centering, as maturity.

And that is the difference between a teacher and a master. The teacher answers your question; the master destroys it. The teacher makes you more knowledgeable; the master helps you to become a child again -- full of wonder and innocence. That is happening to you, and this is the greatest thing in existence that can happen to a person: being reborn in this very life as innocence.

BELOVED OSHO,
LAST NIGHT I READ THIS QUOTE FROM KRISHNAMURTI: "ANALYSIS CANNOT LEAD TO UNDERSTANDING OR INSIGHT -- OBSERVATION AND NOT ANALYSIS!"
THE FIRST YEARS RUNNING GROUPS HERE IN POONA, IT WAS MAINLY PROBLEM-ORIENTED. IT FELT LIKE A BIG CLEANUP. IN RANCHO RAJNEESH SOMEHOW I KNEW THERAPY WAS REALLY FINISHED, YET I DID NOT KNOW HOW TO BRING MEDITATION INTO THE GROUP ROOM. I WAS STILL FOCUSING ON THE DARK SIDE AND TOO SCARED TO REALLY MOVE INTO THE UNKNOWN.
BEING HERE NOW, FOR THE FIRST TIME I GET A GLIMPSE THAT THROUGH MEDITATION, OBSERVING, AND SIMPLIFYING, EVERYTHING THAT IS IN THE WAY SLOWLY DISSOLVES BY ALLOWING THE LIGHTNESS TO SHINE WITHIN. AND WITHOUT DOING ANYTHING, SUDDENLY THE CLICK HAPPENS. EVERYTHING IS LIGHT AND PLAYFUL, AND WITH IT COMES AN INCREDIBLE FEELING OF PRECIOUSNESS AND GRATITUDE THAT WE CAN ALL BE HERE WITH YOU AT THIS TIME.

Prem Turiya, J. Krishnamurti is right. Analysis cannot lead to understanding or insight.

First, analysis is something like... you break a mirror into a thousand pieces, but each small piece of mirror reflects you exactly -- as the whole mirror used to reflect you. Instead of one reflection, now you

have one thousand reflections.

So I would like to say to you that J. Krishnamurti is not only right... he is only half right. Analysis cannot lead to understanding or insight; on the contrary, analysis will lead you to thousands of reflections of the same problem. In the place where there was one problem, now there are a thousand problems. You have broken the glass. You will be more puzzled than you have been ever before.

And secondly, the analysis is being done by somebody else. And analysis is not a science; it is just a hunch. The same problem... you go and be analyzed by Sigmund Freud and the conclusion of his analysis is not going to be the same as it would have been if you had gone to Carl Gustav Jung or to Alfred Adler or to Assagioli. And now there are thousands of schools, each pretending that they have found the fundamental truth. They have all found different pieces of the mirror.

Analysis simply breaks the mirror into parts. Analysis is perfect as far as objects are concerned. Dissection, analysis -- that's the only way to find out the truth about the objects that surround you. But you are not an object.

And I have not used the metaphor of the mirror without any reason. Your consciousness *is* a mirror. It reflects the whole world, just as your eyes are mirrors and they reflect the world. The eyes carry the impressions inside, and your consciousness reflects whatever the eyes bring to it. Your consciousness is your deeper eyesight. No eye specialist will suggest that to understand the eyes one has to dissect them into pieces. That will be destroying them.

In Jaipur, in India, there is a palace made by the same man who created the city of Jaipur, Maharaja Jai Singh. Perhaps Jaipur is the only city in India which is planned. And Jai Singh's whole idea was to create a city which is far more beautiful than Paris. He was almost succeeding, but he died in the middle of the process -- only half the city was made.

But still, it shows signs that if he had lived he would have defeated Paris, certainly. It has a beauty of its own kind: very broad roads, which no old city can have, neither Paris, nor London, nor New York -- very straight roads that you can see... they go for miles; and on both sides of the road all the houses are made of the same red stone -- no two houses are different. It gives a very different feeling, as if the whole city is one house.

And while Jai Singh was alive, only one color, the color of the red stone, could be used to paint anything in the city. It seems that Jaipur is the only city which can be called, amongst cities, a sannyasin. On both sides of the road, on the pavement... for miles all the pavements are similar; but they are all covered, so even in hot summer or in the rains, you need not take an umbrella with you -- there is no need.

Simple, very simple architecture, but absolutely the same all over the city. It was unfortunate that he died -- and his successors were worried that he had been putting too much money into the city. The royal treasury was almost empty. But Jai Singh was a very proud man. He had asked loans from all over the world from great banks, and he was going to complete the city.

Inside Jai Singh's palace there is a small temple. That is the only place which he has not made similar to the whole city, because it is a temple, and a temple of God should be different from the abodes of man. It is made of small pieces of mirror.

It happened once that in the evening, when the priest closed the door, he forgot to look inside for a dog that had entered. All the worshipers were gone, but the dog could not get out. He was very much puzzled, because he saw so many dogs all around, reflected in thousands of mirrors.

The priest locked the temple and went home. The dog barked, fought, hit his own head against the walls, thinking that he is fighting with other dogs. And naturally, when he barked, the other dog reflected in the mirror also barked. When he approached him, that dog also approached. But he was alone -- surrounded by thousands of dogs. Still he fought, and in the morning was found dead.

The gardener said, "The whole night he was fighting inside, but we don't have the key. The key is with the priest. And we knew what was happening: he was surrounded by reflections and he was taking those reflections for reality."

Analysis does not bring any transformation or understanding. It simply analyzes your mind, which is nothing but a reflector. Instead of one problem you find a thousand problems; as your analysis grows, more and more problems come up.

There are people who have been in psychoanalysis for fifteen years continuously, but there is not a single person in the whole world who is completely psychoanalyzed. In fact, there will never be any man in the world who is completely psychoanalyzed. You can go on and on, but mind is a reflector. Your analysis, rather than bringing understanding, only brings more problems.

It is not a coincidence that more psychoanalysts go mad than any other profession, more psychoanalysts commit suicide than any other profession. Almost all the psychoanalysts sooner or later go to other psychoanalysts to be psychoanalyzed -- and these people think they are bringing understanding to humanity!

Krishnamurti is right, that analysis cannot lead to understanding or insight. You go to one psychoanalyst and he has a certain conception which he imposes upon your mind. It does not matter what your dream is, Sigmund Freud is going to reduce it to something sexual. In fact, he is obsessed with sexuality, he is sick. He is almost in the same position....

I have heard: psychoanalysis was being done upon a man who was going insane. He was brought to the psychoanalyst's office. Just to figure out what kind of man he was, the psychoanalyst drew a line on a paper and asked the man.... But the man was keeping his eyes closed. He said, "Keep it away, no obscenity." The psychoanalyst said, "Obscenity? Does this line remind you of sex?" He said, "Yes, of what else can it remind me? And your mind is dirty. I have come here to be helped. Is this help?"

The psychoanalyst said, "Wait." He made a triangle, and the man turned his chair to the other side. He said, "This is too much. If you do anything more I will hit you. Forget all about analysis. You are mad -- *you* need psychoanalysis. You have become even more obscene. First it was a male genital, now it is a female vagina. You idiot! -- you think you are a psychoanalyst?"

The psychoanalyst was completely at a loss. He said, "Forget all about these, just look out of the window." A camel was passing and he asked, "What does that camel remind you of?" He said, "Why are you torturing me? A camel always reminds me of sex and nothing else." The psychoanalyst said, "This is strange!"

He said, "Nothing is strange... because everything reminds me of sex. It is not a question of a camel, or an elephant, or a man, or a woman, or a tree -- it does not matter. Everything reminds me of sex."

And this was the situation of Sigmund Freud himself, the founder of psychoanalysis. Whatever kind of dream you brought to him to be analyzed, or thoughts to be analyzed, he would manage to reduce it to repressed sexuality.

But if you go to Alfred Adler, sex will not be mentioned at all -- the same dream, the same problem. Alfred Adler was obsessed with another idea: will-to-power. He will reduce everything, even sex.... You can bring him a purely sexual dream -- no psychoanalysis is needed, no interpretation is needed, the dream is simply that you are making love to a woman -- and still Alfred Adler will say this is will-to-power. This is will-to-power, because the man is on top and the woman is below him. That's what every man wants.

If you go to Carl Gustav Jung, he will not talk about will-to-power, he will not talk about sex, he will talk about your past lives -- that this dream comes from some experience in your past life.

Psychoanalysis is not a science. These people were very clever intellectuals, argumentative, rational. They could manage to prove anything. And the poor patient has not come to discuss philosophy or to discuss the reasonability of the conclusion; he has come there to be cured. He does not bother what the conclusion is -- "Just show me the cure."

But psychoanalysis has no cure. "Bring more and more dreams, and we will go on analyzing them." And finally, when the analysis is complete.... And no man has ever come to the point where psychoanalysis is complete. It can never be complete, because mind is not something that remains the same.

You don't dream the same dream again. Every day you are dreaming new dreams, every day you are repressing new desires. Every day you are jealous of this person or that person; every day you are full of longing for power, for money, for prestige, or for saintliness, or for God -- the laundry list of your mind is infinite. It begins, but it never ends. And you are in the hands of the other person who goes on imposing his ideas on you.

So all that psychoanalysis does is... after a few years of psychoanalysis, you also become a psychoanalyst; you start analyzing other people. You are not cured; your sickness is still there, but now it is covered with a certain expertise. In three or four years you yourself have become an expert.

You will be surprised to know that Sigmund Freud, the founder of psychoanalysis, never allowed himself to be psychoanalyzed -- for the simple reason that he was afraid to expose his dreams and inner world, because they were not different from anybody else's. Perhaps they were worse. A man who, the whole day, from morning till evening, is reducing everything to sex -- you can imagine in the night he cannot dream of anything else.

Your night is nothing but a by-product of your day. Hence, so many times his friends, his disciples, asked him, "It will be a great experience for us all if you lie down on the couch and start relating your dreams, and we can analyze them." He never agreed. His non-agreement shows his fear.

How can psychoanalysis bring understanding if even the founder is full of garbage and is afraid of anybody coming to know this garbage? His whole profession... and he established a great profession. Jews are clever as far as establishing firms is concerned. They don't do small business. One Jew was Jesus, who created the firm of Christianity. Another Jew was Karl Marx, who founded an equal establishment: communism. Another Jew was Sigmund Freud, who established psychoanalysis. Now psychoanalysts are the highest paid people in the world -- and they do nothing.

Observation can bring understanding, but analysis cannot. In analysis you become dependent on the other person. People become addicts of particular analysts; they *have* to go there. Just as there are alcoholics and there are drug addicts, there are analysis addicts. After two or three days they start feeling fidgety: analysis is needed. Somebody has to listen to all their crap. And of course when somebody listens to your crap for one hour continuously, you have to pay for it! Observation is a totally different phenomenon -- what I call witnessing, awareness.

It does not make you dependent on the other; it is your own growth of being alert. And the miracle is that as your observation becomes more and more clear, your dreams start disappearing -- just as the morning comes close, stars start disappearing. When the sun has risen all the stars have disappeared from the sky. When your sun of observation and witnessing arises within you, all dreams and all problems simply disappear, leaving the whole sky absolutely clean.

Turiya, you say, "The first years running groups here in Poona, it was mainly problem-oriented." It had to be, because the people who were coming were not coming to know themselves -- they were simply coming to get rid of their problems, of their anxieties, of their anguish, of their despair. "It felt like a big cleanup." It was exactly that.

"In Rancho Rajneesh somehow I knew therapy was really finished...." In the commune I had hundreds of different therapeutic schools working, but I was working to destroy every therapy. The therapists were working to destroy your problems, and I was trying to destroy therapies and the therapists! -- because a therapy can be only a temporary relief, and the therapist can be only a very superficial help.

You say, "I did not know how to bring meditation into the group room. I was still focusing on the dark side and too scared to really move into the unknown. Being here now, for the first time I get a glimpse that through meditation, observing, and simplifying, everything that is in the way slowly dissolves. By allowing the lightness to shine within, and without doing anything, suddenly the click happens. Everything is light and playful and with it comes an incredible feeling of preciousness and gratitude that we can all be here with You at this time."

Now the people who are with me are not here to solve any problems, they are here to know themselves.

You can go on solving problems for lives together. There is no scarcity of problems. The moment you open your eyes, problems start arising. Your mind has been conditioned in such a way that very stupid things can become problems: somebody steps out of bed with the wrong foot and the whole day everything goes wrong, and he goes on saying, "I stepped out of bed wrongly." Now, for the bed, whether your right foot comes out first or your left foot comes out first does not matter. But superstitions....

You go for a morning walk and you meet a man with only one eye -- finished, your whole day is finished. Now nothing can be right. Strange... what does that poor fellow have to do with your whole day? But a superstition, centuries old....

I had a small boy in my neighborhood with only one eye. Whomsoever I wanted to torture... early in the morning I would take the boy and just give him chocolates, and he was ready. I would watch from far away: "You just stand in front of the door. Let the fool open the door...." And the moment he would open the door and see the one-eyed boy, he would say, "My God! Again? But why do you come here in the morning?"

One day he became so angry that he wanted to beat him. I had to come from my hiding place, and I said, "You cannot beat him. It is a public road, and it is his right to stand here every morning. We used to come once in a while; now we will come every day. It is up to you to open your door or not to open your door."

He said, "But if I don't open my door, how will I go to my shop?"

I said, "That is *your* problem, not our problem. But this boy is going to stand here."

He said, "This is strange. But why this boy...? Can't you take him to somebody else? Just... my neighbor is a competitor in my business, and I am getting defeated continually because of this boy."

I said, "It is up to you. *Baksheesh*! -- if you give one rupee to this boy, he will stand at the other gate."

He said, "One rupee?" In those days one rupee was very valuable, but he said, "I will give."

I said, "Remember, if the other man gives two rupees, then this boy will still be standing here. It is a sheer question of business."

He said, "I am going to report to the police. I can...."

I said, "You can go. Even the police inspector is afraid of this boy. You can get him to write the report, but he will not call him into his office. Everybody is afraid -- even the teachers are afraid. And this boy is so precious... so whoever creates any trouble in the city, I take this boy. Nothing has to be done -- he simply stands there in front of the door."

Problems are all around you. So even if you somehow get finished with one problem, another problem arises. And you cannot prevent problems arising. Problems will continue to arise till you come to a deep understanding of witnessing. That is the only golden key, discovered by centuries of inward search in the East: that there is no need to solve any problem. You simply observe it, and the very observation is enough; the problem evaporates.

Now the people who are here are not here to solve their problems. They are here to dissolve themselves. They are here to know the very secret of their life. For that, no therapy is needed. For that, only meditation -- and *only* meditation -- is the way.

BELOVED OSHO,
WHEN YOU COME INTO THE AUDITORIUM, YOUR BEAUTY, YOUR GRACE AND FRAGRANCE, ARE SO OVERWHELMING AND BEYOND ANY WORDS THAT I CAN FIND. INSIDE I FEEL SUCH AN INTENSE FIRE AND LONGING TO BE FREE, UNBOUND TO THE MIND, THE BODY, THE HEART. I REALIZE THAT THIS SAME INTENSITY ALSO CREATES A LOT OF TENSIONS AND IS COMING FROM A PLACE OF NOT TRUSTING THAT THIS FREEDOM, THIS LIBERATION, WILL EVER HAPPEN TO ME. COULD YOU PLEASE COMMENT?

Turiya, it is most human and natural. It is not arising out of distrust; on the contrary, it is arising out of a deep trust because you love me, you trust me, you feel me in thousands of ways in your heart. Naturally, a longing arises out of this trust; a longing: when will the same fragrance, the same freshness, the same insight, the same understanding, the same light, happen to me?

And it is simply human frailty. One feels: Perhaps it is too much and I am not capable of it. Perhaps it is too far and I may not be able to go on a pilgrimage in the unknown, alone, on my own.

This is absolutely natural, nothing to be condemned. And rather than thinking that it is arising out of distrust, distrust in yourself.... No, it is arising out of trust in me. I have become to you such a certainty that there is no question that a space of this tremendous freedom, liberation, glory and grandeur exists.

You have seen the sunlit peaks in me and naturally you feel yourself weak: The peak is too high, too far away; so immensely beautiful -- but is it possible for me to reach to the peak from my dark valley? This is a human question. You are afraid: I can walk only one step at a time, and the distance seems to be infinite.

In China they have the right proverb for you: The journey of a thousand miles begins with one step. And nobody is given the right to take two steps together. Everybody is equal as far as steps are concerned. You can step one by one; and a journey of ten thousand miles can be completed just by small steps.

If you look too much at your small step and the faraway sunlit peak, you are bound to feel, Perhaps this is not for me. But I say unto you: it is for everybody.

Just as love and trust have arisen in you about me, wait a little more. You will find that same trust and the same love arising within you for yourself too. The master is only a catalytic agent. He triggers a process in you. All that is needed is a little patience, just a little patience. Wait with gratitude and start the journey.

If I can reach to the sunlit peak, then every human being is capable of reaching it; because I am not special, I am just one amongst you. There was a day when I was in the dark valley and I was also trembling, seeing the unknown, far-away peaks. But I thought, At the most I may not reach. Anyway I am in the valley -- even if I don't reach to the peak, even if I reach only half way, what is the harm? In the next life perhaps I may be able to complete the journey. But there is no point in wasting time, just sitting in the darkness of the valley and always remaining afraid.

I started the pilgrimage -- not with the certainty that I *will* reach, but with the certainty that at least I can get out of the darkness of the valley -- and once I was out of the darkness of the valley, suddenly my steps became bolder, my heart became more certain. And it was not only me who was moving to the peak -- it will be very difficult for you to understand -- I saw that in every movement, the peak was also moving towards me.

Another Arabic proverb: When you move one step towards God, he moves one thousand steps towards

you. These small proverbs contain the essence of centuries of wisdom. When you see the peak also moving towards you, suddenly you grow wings. Now there is no need to walk -- you can fly. Such lightness comes to your being; all fear, all weakness, all human frailty, disappear.

Suddenly you understand it is not only you who need the peak -- the peak also needs you. It was not only you who were waiting for the peak -- the peak was also waiting for you. In your meeting, the whole existence is going to celebrate.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #7
Chapter title: Arguing with the ocean

13 February 1987 pm in Chuang Tzu Auditorium

Archive code:	8702135
ShortTitle:	SPIRIT07
Audio:	Yes
Video:	Yes
Length:	90 mins

BELOVED OSHO,
PALTUDAS SAYS, "EVERY ART TAKES PLACE IN ITS OWN TIME, SO WHY GET IMPATIENT? NO MATTER HOW MUCH YOU WATER IT, THE TREE COMES INTO FRUITION IN ITS OWN TIME."
OSHO, PLEASE SAY SOMETHING ABOUT IMPATIENCE ON THE SPIRITUAL PATH. IS IMPATIENCE AN ESSENTIAL PART OF HUMAN GROWTH? PLEASE COMMENT.

It is true that everything takes place in its own time -- but it is only half true.

Paltudas says, "Every art takes place in its own time, so why get impatient? No matter how much you water it, the tree comes into fruition in its own time." But that does not mean that you need not water the tree; that does not mean that you have not to sow the seeds. The seeds have also to be sown in time -- only then will the fruits come in their own time.

What Paltudas is saying is only half of the whole thing. From the seed to the fruit is a long journey, and great patience is needed on the part of the gardener. But the patience must not become laziness, because the difference is very delicate and very fine. The patience should remain, in its heart of hearts, very impatient -- knowing perfectly well that when the spring comes, flowers will come. That does not mean you have to forget longing, desiring, for the spring to come; praying, waiting, for the spring to come. Wait -- but your waiting should not be a dullness on your part.

The guest will come -- and one never knows when the guest will come; but wait like a lover, with doors open, eyes fixed on the road... as if the next moment is going to be the meeting with the guest, with the friend.

On the spiritual path, things which ordinarily appear contradictory become complementary. Be impatiently patient, or be patiently impatient; but both have to be together. If you choose one, there is danger. Patience alone is going to become laziness; impatience alone is going to become unnecessary anguish, anxiety. They both are needed, balanced; so impatience keeps you longing, waiting, and patience keeps you from becoming tense, from creating anxiety. Both have their parts to fulfill on the spiritual path.

And it is not only so about this contradiction; about many other contradictions the same is true. One has to be both together, in deep harmony. What do you think this is about -- the gardener? Paltudas has forgotten completely that the real question is about the seed, not about the gardener, because the gardener is going to remain the same; there is going to be no growth, spiritual or unspiritual. The growth is going to happen to the seed, and if the seed is too patient it will die; it will lose the very longing to live, the zest for living.

Long months have to pass before the rains will come. If it becomes too patient, it will die before even being born. It needs a certain impatience on the part of the seed -- a tremendous desire to grow, to blossom, to come to fruition.

But even if there is tremendous desire and longing for growth, it will happen in its own time. Your longing cannot arrange that the spring comes a little sooner, but it can keep you awake -- so that when the spring comes, you are not fast asleep and dead.

The seed has to continue to dream, desire... has to remain discontent as it is, because this is not its destiny, it is only a potential -- otherwise it is empty. Everything is going to happen in the future, so it has to be alert, hopeful, aware of the unknown, listening to the footsteps of the spring coming. And on the other hand it has to be patient, because there is nothing it can do to bring the rains or to bring the spring -- they will come in their own time.

So if the seed can keep a balance between patience and impatience, it will remain alive, and it will also not go mad. Too much impatience can make you insane, and too much patience can make you one of the living dead. Both are needed in the right proportions: a deep harmony between the contradictions, so they are transformed into complementaries.

On the spiritual path a deep harmony is needed with every step -- a little imbalance and you will be lost. And that's what your religions have been teaching you: they have been teaching you imbalance, not balance. They have been telling you to choose between two contradictions.

I say unto you: Never choose.

Remain choiceless. Both are yours. Use them -- and use them in such a way that they both create a beautiful music in your heart. It looks very strange to say, but nothing can be done about the mysteries of life.

I can only say -- even if I appear to be very contradictory -- be patiently impatient, or be impatiently patient -- but be both.

BELOVED OSHO,
A FEW YEARS AGO I ASKED YOU A QUESTION, WITH GREAT FEAR AND TREMBLING: "OSHO, IS IT INEVITABLE THAT I WILL GO CRAZY?" AND NOW, BELOVED OSHO, AT LAST IT HAS FINALLY HAPPENED: I HAVE GONE CRAZY.
THANK YOU, OSHO, THANK YOU.

Anand Vimal, that's great! Rejoice in your craziness!... because in this world, where the whole of humanity is insane, to become sane looks as if you have gone crazy.

Some criteria have to be remembered: if your craziness brings you more joy, more intelligence, more silence, more peacefulness, more understanding; if your craziness dispels darkness from your life -- darkness of jealousies, anger, rage, violence, destructiveness; if your craziness becomes a light unto yourself... then all the buddhas in the world were crazy.

And it is better to be in the good, crazy company of Gautam Buddha, Lao Tzu, Kabir, Nanak, Mahavira, than to be in the so-called mob, millions of people who all think that they are not crazy. One has to be very clear-cut: if Gautam Buddha is right, then the whole world is crazy; and if the whole world is right, then of course Gautam Buddha is crazy.

One thing is certain, that buddhas are in a very small minority; so if it is a question of voting, they are going to be defeated -- any crazy man, any madman, can defeat them. But fortunately, the idea has not yet come into people's minds that enlightenment has to be decided by voting. If two persons stand as candidates for enlightenment, and whoever gets more votes becomes enlightened, then one thing is certain -- the really enlightened ones will never be known to the world, because it is impossible to conceive that a Gautam Buddha is going to compete for enlightenment. The very idea of competition is irrelevant to the consciousness of a buddha.

So you have to remember -- people will call you crazy; don't be offended. If you are still offended, then something in you is still sane, something in you still belongs to the masses; you are not fully crazy.

Don't be offended; rather, gratefully accept it, that you are blessed to be crazy. It is a very strange fact that only sane people can accept that they are crazy. No madman in the whole history of man has ever accepted that he is mad. You can go to any madhouse, and you will not find a single madman who thinks he is mad.

One of Kahlil Gibran's friends became mad, and Gibran went to see him in the madhouse. The friend was sitting on a bench on the lawn. Kahlil Gibran was feeling very compassionate. The madman laughed; he said, "Don't feel compassionate." Kahlil Gibran could not understand why the man was so angry about his compassion.

The friend said, "I am feeling compassion for all those people who are outside the wall. The whole world is mad. Only a very few people who are not mad have been kept in the madhouse, just for security reasons. Who allowed you in? We are not mad, and we don't need your compassion."

I have visited many mad asylums, but I have never found a single man who would accept that he was mad; because to accept that you are mad means that you are sane enough even to see your own madness.

The question is asked by Vimal -- and just nearby is sitting Narendra. His father had a strange disease: six months he used to be mad and six months he used to be sane -- a great balance of enjoying both worlds. Whenever he was sane he was always sick, always grumpy. He would lose weight, and he would fall victim to all kinds of infection; all his resistance to disease would be lost. And in the six months when he was mad, he was the healthiest person you could find -- no disease, no infection -- and he was always happy.

The family was in trouble. Whenever he was happy the family was in trouble, because his happiness was a certain indication that he was mad. If he was not going to the doctors, if he was enjoying his health -- he was mad.

While he was insane, he would get up early in the morning, four o'clock, and wake up the whole neighborhood saying, "What are you doing? Just go for a morning walk, go to the river, enjoy swimming. What are you doing here in bed?"

The whole neighborhood was tortured... but he enjoyed it. He would purchase fruits and sweets and say, "You can come to my shop and get your money." Naturally -- Narendra was very small, his other brothers were even smaller -- even the smallest children were watching him, that he does not steal the money. But whether they watched or not, he would go on distributing fruits and sweets to people and saying to them, "Rejoice! Why are you sitting so sad?" Naturally, they had to pay money to all kinds of people.

It was a very strange situation. Children steal money, and fathers, grandfathers, prevent them. In Narendra's house, the situation was just the opposite: the father used to steal money, and the small children would shout for the mother: "He is taking money again!"

And by the time the mother was there, he was gone -- gone to the market to purchase sweets, fruits, or anything whatsoever, wholesale! He was not concerned with small things -- just wholesale purchase and distributing. And everybody loved it, but everybody was tortured, also.

Once it happened that he escaped while he was insane. He had just gone to the station, and the train was there, so he sat in the train. One thing just led to another... and he reached Agra.

In India there is a sweet; its name is such that it can create trouble, and it created trouble for him. He was feeling hungry, so he went to a shop and he asked what it was, and the man said, "Khaja." *Khaja* in Hindi means two things: it is the name of that sweet, and it also means, "Eat it"... so he ate it.

The man could not believe it. He said, "What are you doing?"

He said, "What you said."

He was dragged to the court because, "This man seems to be strange. First he asked the name, and when I said 'khaja,' he started eating it!"

Even the magistrate laughed. He said, "The word has both meanings. But this man seems to be insane -- because he seems so happy, so healthy." Even in the court he was enjoying everything -- no fear, no sign of fear. He was sent to a madhouse for six months, and he asked happily, "Only six months?"

He was sent to Lahore -- in those days Lahore was part of India -- and just by coincidence.... There was some cleaning stuff for bathrooms; after four months in the Lahore madhouse he drank the whole drum of that cleaning stuff and it gave him vomits and motions. For fifteen days he could not eat anything... but it cleaned his whole system -- so he became sane!

And then began a great period of difficulty. He went to the superintendent and said, "Just because of drinking that stuff, for fifteen days I could not eat anything, and my whole system has been cleaned. I have

become sane."

The superintendent said, "Don't bother me, because every mad person thinks he is sane."

He tried his best to convince him, but the superintendent said, "This is the whole business here every day -- every madman thinks he is sane."

He was telling me that those two months were really very troublesome. Those first four months were perfectly beautiful: "Somebody was pulling my leg, or somebody was cutting my hair -- it was all okay. Who cares? -- somebody was sitting on my chest... so what?

"But when I became sane, and the same things continued -- now I could not tolerate it if somebody was sitting on my chest, somebody was cutting my hair, somebody has cut half my mustache...."

They were all mad people. Amongst those mad people he was the only one who was sane. No mad person ever accepts that he is mad. The moment he accepts he is mad, sanity has started coming.

Anand Vimal, your accepting that finally great craziness has happened to you, is a moment of rejoicing for all those who have either already become crazy or are on the path of becoming crazy....

There are all types of people here at different stages of craziness. But don't be satisfied. Rejoice! -- but remember that there are still crazier states. A moment comes when you start talking with the trees, playing with the stones, arguing with the ocean... because your very idea of being separate has disappeared. Now this whole existence is one organic unity.

And it is not that when you talk to a tree it does not respond to you; if you are crazy enough, there is a dialogue. Perhaps one time you have to speak from your side; another time you have to speak from the tree's side -- because the tree cannot speak, but you can understand what it wants to say.

Just remember the basic criteria -- that your happiness, your blissfulness should go on growing; your intelligence, your clarity should go on growing; your love should go on becoming more and more pure... and your understanding should start giving you insight into your past lives and into your future lives. You should become part of eternity -- spread from the very beginning to the very end. Naturally, people around you will think you are crazy. But I say to you: to me you have become for the first time sane.

Man, in his ordinariness, is insane.

Every thing that he goes on doing -- you can watch... and you will find that it is out of insanity. Your craziness is not the ordinary insanity of humanity; it is the craziness of all the mystics, of all the poets, of all the creators. It is the craziness that happens only to the blessed ones.

BELOVED OSHO,
FLOATING IN THE SEA OF LOVE THAT SURROUNDS YOU, I FEEL I AM EXPANDING AND EXPANDING.... A DEEP WOUND IN ME IS HEALING. I CANNOT REALLY EXPRESS WHAT IS HAPPENING. IT IS AS IF AFTER A FURIOUS THUNDERSTORM THE SKY IS CLEARING, GIVING VIEW TO A BREATHTAKING DAWN OF SOMETHING INEXPRESSIBLY BEAUTIFUL, WHICH HAS BEEN COVERED UNDER HEAVY, CHOKING LAYERS OF PAIN, ANGUISH AND SELF-DECEPTION.
TEARS OF GRATITUDE TOWARDS YOU, MY MASTER, FILL MY EYES. TO ME YOU ARE NOT ONLY THE MASTER OF LOVE, BUT YOU ARE ALSO A MASTER FIRE-WORKER. WILL YOU PLEASE KEEP MY FUSE BURNING TILL THE FINAL EXPLOSION -- OR IS IT AN IMPLOSION -- HAPPENS?
I DON'T KNOW WHAT MORE TO ASK, AND YET TO ME IT IS THE MOST IMPORTANT QUESTION OF MY LIFE.

Premda, it is certainly one of the most important questions -- not only of your life, but of everybody's life.

But the thing that you are searching for cannot be expressed by the word "explosion"; it can only be expressed by the word "IMplosion." Reality is not somewhere outside you; you *are* it. So if all your energy starts moving inwards -- just as if a lotus is closing its petals -- you will find what has been the greatest search and exploration of all human beings down the centuries. And this is the only experience which will always remain in the future too -- the search.

Existence can be divided into three categories: the known, the unknown, and the unknowable. Science believes only in two categories: the known and the unknown. Between the known and the unknown there is not much difference -- only a difference of degree -- because what is known today was unknown yesterday; and what is unknown today may become known tomorrow. So the difference is not qualitative, but only quantitative.

And because science accepts only two categories, it feels certain that our world of the known is becoming greater, and our world of the unknown is shrinking into a smaller thing. Every day a chunk of the unknown becomes known. It can be expected that one day there will be only one category -- the known. The whole unknown will have disappeared into the known. That is not a great future; that is very dangerous.

If a point comes some day when everything becomes known, existence will be demystified. Then love will be just hormones, chemistry. There will be no possibility of any poetry, there will be no possibility of any beauty -- it will be only make-up. There will be no possibility of anything that in any way indicates the mysterious, the miraculous.

All mystery will be gone, all miracles will be gone, and man will come to a dead-end street, where life will not have any more challenges -- no adventure, nothing to explore, nowhere to go. It is not inconceivable that the people who have been always exploring, accepting challenges from the unknown, may want to commit suicide, because now there is nothing that interests them.

But there is no need to fall into a sad or pessimistic attitude, because science has not covered the whole of existence in its two categories. The most important category has remained out of it -- and that is the category of the unknowable, that is the world of religion.

In science, the known goes on becoming bigger and bigger, and the unknown goes on becoming smaller and smaller. In the religious search, just the opposite happens -- because science means going outwards and religion means going inwards; it is implosion.

As you go deeper into yourself, the unknowable becomes more and more unknowable, the mystery deepens, the miraculous expands. You are engulfed in a wonderland where everything is beautiful -- where everything can be experienced but cannot be converted into knowledge.

Premda, you are asking that I should continue to burn you to the point where the implosion happens. As far as I am concerned, I promise you. As far as you are concerned, you have to remember not to escape -- because it is a question of fire, and you are entering into the fire.

For the fire, there is no problem in promising you. Any flame can promise the moth, "Darling, come on!" The problem is with the moth -- that as it comes closer to the flame, it becomes hotter and hotter and hotter... and there is every desire to escape, not to go nearer -- because it seems it is going to consume you.

Remember my promise -- and you have also promised to yourself that you will not escape; even if death happens, you will still go on. Death is *going* to happen -- because your whole personality has to die; but the innermost being is not part of your personality. Your ego has to die. In the death of your ego is the resurrection of your soul. The moment you die, God is born. Death is the price to be paid.

So I will keep my promise. You have not to forget your promise -- given to yourself, not to me. It is totally *your* exploration; you are going inside yourself. I will keep on pushing you. I will keep on blocking all the ways by which you can escape. I will go on breaking all the bridges that you have crossed, so that you cannot return. But remember your promise: that whatever happens, unless you have reached your innermost being, you will not stop.

You will never reach your innermost being. Just before entering your innermost being, you will disappear -- and in your place you will find a totally new face, with which you have never been acquainted. This is your original face.

When the personality dies, your individuality is discovered. When all masks fall, you discover your original face.

It is one of the most important questions, not only of Premda, but of everyone who wants to travel in search of his own soul, in search of his own home.

BELOVED OSHO,
WHO IS THIS GUY DEVAGEET? WHY DO YOU ENCOURAGE ALL HIS MEANINGLESS QUESTIONS? I CAN'T STAND ANOTHER QUESTION FROM THIS STUPID GUY. STOP HIM, OSHO, FOR GOD'S SAKE, BEFORE HE DRIVES US ALL AS CRAZY AS HE IS.

Devageet, I was also wondering... who is this guy Devageet?

You are asking me, "Why do You encourage all his meaningless questions?" Because they are everybody else's questions too. Devageet is simple, innocent... therefore he never bothers about what others will think of his questions. He simply asks them. Hence, I am going to encourage him.

And it is true when you say, "I can't stand another question from this stupid guy." You may not be able

to stand -- then try to UNDERstand, because this crazy guy is asking very significant questions.

You are asking me, "Stop him, Osho." No, absolutely no, because he is bringing up everybody else's meaningless gibberish -- which they themselves are not courageous enough to put forth, to expose. He is the mouthpiece of you all -- this stupid guy, Devageet.

And you are asking, "For God's sake, before he drives us all as crazy as he is." That is the time I am waiting for. The moment I see everybody is driven crazy, my job is done; then I can say to you, Goodbye.

Everybody is so sane, he needs to be hammered continuously so that his insanity, which is hiding inside, comes out. It is like pus, which people are covering; and they think that by covering them, their wounds will be healed. No, the pus has to be taken out, and the wound has to be left open to the sun, to the wind -- then only is there a possibility of its being healed.

And Devageet is doing you all a great service. Just last evening I suggested to him that in the middle of the night, when he becomes a gorilla with his girlfriend, "Just suddenly jump out of the bed, sit in a lotus posture and become a buddha." And he did it! He is a very innocent fellow.
His girlfriend has reported to me:

BELOVED OSHO,
NOW MY LOVE IS TOTALLY RUINED. MY GORILLA HAS TURNED INTO A LOTUS FLOWER. ARE YOU TRYING TO GET ME ENLIGHTENED TOO?

His girlfriend is Prem Nityamo. It will take a little longer time for you. Now you start becoming the gorilla -- because everything has to be done in the proper way.

When Devageet becomes a buddha, you disturb him: become a gorilla, and do anything that comes into your mind. Don't bother what it is, because nobody expects anything sensible from gorillas. And I know that your boyfriend, who has become a buddha, a lotus flower... now it is a question of self-respect and integrity. You can dance like a gorilla, you can do anything you want to him, but he will remain a buddha.

Watching him being a buddha, perhaps you may also jump on the other side of the bed and sit in a lotus posture. It will be something unprecedented in the whole history of man -- in one bedroom, two buddhas.... That close it has never come. Mahavira and Gautam Buddha stayed once in one caravanserai, but not in the same room. But this is my deepest dream: that in every bedroom there should be two Gautam Buddhas. Only then we can have a sane world.

So, it is good: Devageet has turned into a lotus flower. It is a challenge to you. You also become a lotus flower -- and forget the old, traditional idea that two buddhas cannot be in love with each other. In fact, only two buddhas can be in love with each other. Others are only playing the game of love, but deep down it is hate, possessiveness, domination. Only two buddhas can love without any politics, without any effort to be superior to the other, without torturing each other. They can share their love, because now they have got it.

Otherwise, in every bedroom there are two beggars, and each is insisting, "Give me love." And both are beggars; nobody has love. How can he give love to you? He himself is asking, "Give me love." Every husband feels the wife is not giving him love; every wife feels the husband is not giving her love; every friend feels the other friend is not giving him love. It is always a question of giving: the other is not giving. But nobody bothers to ask how the other can give. The other has not got it.

Only two buddhas, two enlightened beings, can give. They don't beg; they don't ask, "Give us...." They simply ask, "Be available to us. We are so overburdened with love; such an abundance of love is arising in us that we will be grateful if you can receive it." They become like rain clouds wandering in the sky, full of rain, asking the earth, "Accept us."

Love, in ordinary life, is only a word. Only a man of deep meditation starts giving content to the word "love," and it is full of flowers when one becomes totally awakened. Two awakened persons will be sharing, dancing, singing, loving -- and there is no possibility of any quarrel; the quarrel arises only because you want to get more and give less. The moment you are fully conscious, the situation is reversed: you want to give more and get less, because you don't have any space. You are too full, your heart is overflowing -- it has become a fountain.

So, Nityamo, you need not be worried, just jump onto the other side of the bed. But start from being a gorilla. First, the gorilla has to be released -- that is, all your repressions that make you the gorilla. To let the gorilla out of your being is the deepest cleansing, the deepest catharsis. And only when all the animality has

gone out of you... buddhahood is not far away -- just one step.

Buddhahood is your birthright, and the gorilla is only your conditioning. Your society goes on telling you to repress -- and soon the repressed part of your being becomes so big that you are sitting on a volcano. It can erupt any moment; before it erupts, it is better to release it.

So first be a gorilla -- with intensity and totality. And Devageet will help, because he has passed through the stage of being a gorilla. He will understand, he will have compassion, he will support. In this world there is only one who can be called your real friend: one who brings your enlightenment -- not as a potential, but transforms it into an actuality. Actualization of your potential is what enlightenment is all about.

But before you can reach to that peak, you will have to get rid of much rubbish and luggage that you have been carrying for lives together. I have managed my meditations in such a way that first the gorilla has to be catharted out. That's what happens in Dynamic Meditation: you allow your gorilla to be released, with no inhibitions. And because of that Dynamic Meditation I have been condemned all over the world.

Keep the gorilla in and everybody is happy with you -- but if the gorilla is in, you can never be at peace. I say to you: Let it out. It evaporates in the air, and what is left behind is pure space.

That pure space has many names: jina, buddha, enlightenment, samadhi, paramahansa -- different aspects, but they indicate only one thing, that now inside you Charles Darwin has disappeared. Now Charles Darwin cannot find any trace of any gorilla or chimpanzee in you, not even the footprints; because the inner sky is just like the outer sky -- when the bird flies, it leaves no footprints. When your gorilla goes out, in the sky of your inner world no footprints are left.

And the silence that descends, and the serenity that blossoms, and the blissfulness that becomes your fragrance, and the coolness which is not of this world -- this is your true heritage. Unless you claim it, you have lived in vain. Only those few people are blessed who have claimed their inheritance, and they have found in themselves the greatest of treasures.

Outside you can, at the most, find a few reflections of beauty -- in a sunset, in a full moon. But *inside*, every moment is full of beauty and full of joy; every moment is full of song and full of dance; every moment is ecstatic.

Being part of this ecstasy is being part of the unknowable, the miraculous, the ultimate mystery of existence.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #8

Chapter title: A more human technology

14 February 1987 am in Chuang Tzu Auditorium

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ShortTitle: SPIRIT08
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Video: Yes
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BELOVED OSHO,
BY USING MODERN TECHNOLOGY, I FEEL WE ARE HURTING THIS VIBRATING, JUICY EARTH WITH THE DEAD GARBAGE OF PLASTIC, RADIOACTIVITY, BAD AIR AND SO ON.
PLEASE WOULD YOU COMMENT.

Dhyan Tara, it is one of the most complicated questions.... It is true that, "by using modern technology we are hurting this vibrating, juicy earth with the dead garbage of plastic, radioactivity, bad air and so on."

This question has two possible answers. One is that of Mahatma Gandhi: "Go back... to the point where all modern technology is dropped" -- which superficially looks right. If modern technology is creating an ecological crisis on the earth, disturbing the balance of nature, then it is a very simplistic solution to drop modern technology and go back.

But you have to understand that in Gautam Buddha's time, just twenty-five centuries ago, this country only had twenty million people. The earth was enough to support them. Today, this country alone has nine hundred million people. If you want to go back to the days of Gautam Buddha, you will have to kill or allow to die such a large part of the population. And when only twenty million people are saved, and the remainder of the nine hundred million people are lying dead all around you -- do you think those twenty million will be able to live either?

And the population goes on increasing.... By the end of this century, the population of India may have increased by half again. That means it would be one billion, three-hundred million people -- from nearly nine-hundred to thirteen-hundred million people.

That is why I have been disagreeing with Mahatma Gandhi on every point. He talks about nonviolence -- but this is not nonviolence; nothing can be more violent a step than this. No war has destroyed so many people as will be destroyed without any war. And it is impossible to live amongst dead bodies piled all around you. There will be nobody to take them to the funeral or to take them to the graveyard. So many people dying at such a rate is going to kill the remaining twenty million people too; their rotting bodies will create thousands of diseases, infections.

Mahatma Gandhi used to think that we should stop technology at the point where the spinning wheel was invented. The spinning wheel was invented somewhere around ten thousand years ago or even earlier. The people were so few and the earth was so big... the earth was giving so much that those people could not even absorb it all; most of it was going to waste.

So this is one solution, which came to Mahatma Gandhi from Leo Tolstoy -- he was also against modern technology. But I cannot support it, because it means no railway trains, no hospitals, no surgery, no medicine, no post offices, no telegraphs, no telegrams, no telexes, no electricity; and all these have become part of your life. You cannot conceive of yourself without electricity!

There was just one failure of electricity in America. For three days people were in such a panic, because the elevators were not working and to go by the stairs in a high-rise building -- perhaps one hundred stories, one hundred and twenty stories -- just coming down and going up was enough to finish anybody. People became aware for the first time, in those three days in New York, that now there is no possibility of dropping technology.

I have another alternative. It is not the fault of modern technology; the fault is that we have not been very clear what we want from modern technology and what we don't want. The scientist has been discovering almost in a blind way, and whatever he discovers we start using -- without thinking of the aftereffects.

Going back is impossible and idiotic, the only way is forward. We need a better technology -- better than modern technology, which can avoid plastic garbage and disturbance in the ecology. The scientist has to be very alert that whatever he is doing should become an intrinsic part of the organic whole; technology should not go against the whole. And it is possible, because technology does not lead you somewhere in particular; it is you who go on discovering things in a blind way.

Now that it is clear that whatever we have discovered up to now, much of it is a disturbance in the harmony -- is finally going to destroy life on the earth -- still, scientists go on piling up nuclear weapons. They don't have the guts to say to the politicians, "It is enough. We are not slaves. We cannot create anything that is going to destroy life."

All the scientists of the world have to come to a consensus: they have to make a world academy of sciences, which decides what should be discovered and what should not be discovered. If something wrong is discovered, it should be undiscovered immediately.

We need a superior technology, a more enlightened technology. There, I part from Mahatma Gandhi, who goes backwards -- where there is nothing but death. I go forwards. Technology is in our hands; we are not in the hands of technology. We can drop all those parts which are dangerous, poisonous, and we can

discover substitutes which enhance the ecology, which enhance the life of man, which enhance his outer and inner richness and bring a balance into the world.

But I don't see anybody in the whole world preaching for a more sophisticated, more enlightened technology. Sometimes I wonder: millions of people, thousands of great scientists -- are they all blind? Can't they see what they are doing is cutting their own roots?

And if technology can manage to do miracles -- it has managed on the path of destructiveness, it can also manage miracles on the path of creativeness. All that has been discovered, if it is a disturbance to nature, should be dropped. But I don't see that electricity is a danger to nature; I don't see that railway lines or airplanes are disturbing the ecology; I don't see that innocent telegrams, post offices, have to be destroyed. That will be moving to the other extreme.

That is how the human mind works: it works like the pendulum of a clock, from one end to the other end. It never stops in the middle. I want human consciousness to stop exactly in the middle, so that it can see both sides. Certainly, destructiveness cannot be supported; and the energy that goes into creating destructive things has to be converted into creativity.

But Mahatma Gandhi is not the way. His ideology will prove more dangerous than modern technology has proved. Modern technology may still take hundreds of years to destroy everything. If we follow Mahatma Gandhi, within a day everything that we have achieved in thousands of years will be destroyed.

You could not have cold and hot water in your bathrooms -- that depends on modern technology. It is true that it has polluted the air, but that is our fault, not the fault of modern technology. If we had insisted that petrol should be refined to such a point that it did not pollute the air, and that there should be devices which went on every car, to purify the air of whatever damage the petrol was doing, so the balance remained the same.... but it was, in a way, natural. You know something only when it has happened.

Nobody was aware that going to the moon was creating dangerous holes in the protective shield around the earth. There is a subtle, invisible layer of ozone twenty miles above the earth, all around it. This ozone layer has been protective. It does not allow all the rays of the sun to enter; it allows only the rays which are helpful for life, for trees, for human beings -- and the destructive rays are turned back. But nobody was aware of it, so nobody can be blamed for it.

When our first rockets went beyond the twenty-mile thick atmosphere, they created holes in the ozone layer; and from those holes, the protective layers disappeared. Now the all the rays of the sun can enter through those holes, and they have brought many diseases which have not been known before.

But now we can make arrangements if we want to go to the moon. In the first place, it is lunatic; only people who are in some way mad want to go to the moon. For what? -- there is neither water nor greenery nor air to breathe. What is the point of it all? Perhaps military experts may be the only ones who are deeply interested in acquiring the moon -- because then the moon can be made a base for throwing nuclear weapons at the Soviet Union, if America gets hold of the moon, or if the Soviet Union gets hold of the moon, it becomes their territory.

But even if you want to go to the moon, you should be careful not to create these holes; and if you are creating them, you should immediately make arrangements that they are covered again, so destructive rays from the sun cannot reach the earth.

One thing has to be remembered, Tara: man can only go forward; there is no way backward. And there is no point, either. It is just people's imagination that in the past, when there was no technology, everything was beautiful and good. That is absolutely wrong. I will give you a few examples.

Hindus brag very much that in the golden old days, people were so rich that locks were never used on the doors. Yes, it is mentioned in the scriptures that locks were not used. But it does not say that people were so rich and there was no stealing around -- hence, locks were not used. My conclusion is just the opposite: locks were not invented yet, so how could they use them? Secondly, people were very poor; there was nothing to lock up.

And if somebody says that people were rich and there were no locks and there was no stealing, then they should look again into all the scriptures of the past. Gautam Buddha, every day for forty-two years continually, was teaching that stealing is evil. I wonder whom he was teaching? If there was no stealing happening -- even locks were not needed -- then he must have been mad, talking to people who have never stolen and who were not going to steal, they were themselves so rich. Then why did he go on, every day?

And it was not only Gautam Buddha; Mahavira went on doing the same, and other scriptures and other masters of the past all insisted that stealing was a sin. That is enough proof that there were thieves all around. So the only possible way to explain why locks were not used is mine: because locks were not

invented yet.

Locks are also part of technology. If you go to an aboriginal society living in the forest they don't use locks, because they cannot create locks and they are not rich enough even to purchase locks from the cities. And for what? -- because they don't have anything in their houses. If they can get one meal a day, that is a great blessing from God. Most of them don't get even one meal a day.

Technology should not be looked at only negatively. In India, just before this century, nine children used to die out of ten. Today, the situation has reversed: only one child dies out of ten, because of the advancement of medicine. The clothes you are wearing... soon it will be impossible to provide cotton clothes for everybody -- and there is no need either: better clothes can be produced by technology. Just as a symbol of my philosophy, I never use anything that is cotton. My clothes are pure productions of technology -- one hundred percent polyester.

Technology can create better houses, lighter houses and more beautiful; there is no need to use heavy material, costly material. Technology is bound to create better food, more proportionate, giving you all the vitamins that are needed and giving you a better taste, too -- now plants are not so scientific. Any flavor can be given to your food. There is no need for people to eat meat just for taste, because any food can be given the flavor of meat.

Technology has a better side also; but if you drop all modern technology, you will be falling into the dark ages, and it will be the greatest violence on the earth, preached by the man who thought that his philosophy was nonviolent.

But something has to be done. Up to now, technology has been just groping. Now we can give it a direction; and we can drop all those things which are destructive of ecology, harmony, nature, life.

I am all for technology -- but a better technology, a more human technology.

BELOVED OSHO,
IS IT POSSIBLE TO BE MARRIED AND TO BE FREE AT THE SAME TIME?

Dharma Priya, it is difficult but not impossible. Just a little understanding is needed.

A few basic truths have to be recognized. One is that nobody is born for another. The second is that nobody is here to fulfill your ideals of how he should be. The third is that you are master of your own love, and you can give as much as you want -- but you cannot demand love from the other person, because nobody is a slave.

If these simple facts are understood, then it does not matter whether you are married or unmarried, you can be together -- allowing space to each other, never interfering in each other's individuality.

In fact, marriage is an out-of-date institution.

In the first place, to live in any institution is not good. Any institution is destructive. Marriage has destroyed almost all possibilities of happiness for millions of people -- and all for useless things. In the first place, marriage, the very ritual of marriage, is bogus.

I used to work in a university. One of my colleagues, a professor of psychology, was continuously tortured by his wife. It is very difficult to find a couple who are not tortured; and strangely enough, the wife tortures the man. It has a long history behind it -- because man has reduced the woman to a slave, she is taking every opportunity to take revenge. It is all unconscious.

That woman was really a monster -- she used to beat the poor fellow. One day he came to me and he said, "You are the only person whom I can tell and trust that you will not say anything to anybody else."

I said, "I promise."

He said, "My wife beats me."

I said, "This is not a secret!"

In some way or other, every wife beats the husband. It may not be physical, but to beat psychologically is more dangerous and more harmful.

But the woman cannot be held responsible for it; for centuries she has been tortured, killed, beaten, buried alive -- and all that has accumulated in her unconscious. The nearest man is the husband, so any excuse and she starts creating trouble. The husbands don't want the neighbors to know; and wives know the weakness, so screaming is one of their methods -- throwing things, shouting -- so the whole neighborhood

knows. And the husband has to compromise immediately, because it is a question of his respectability.

So I told the professor, "Don't you be worried -- they all come to me and say the same thing. The moment somebody says, `Please don't tell it to anybody,' I know what the secret is. I can tell even before they have told me."

He said, "But I want to get out of this prison -- I have lived in it enough. It is a twenty-four hour torture."

So I said, "There is no problem in it."
He said, "No problem? But I am married to her!"

I said, "Marriage is just a children's game. How did you get married?"

He said, "A priest was chanting mantras, the fire was burning...." The fire is thought to be the divine, the presence of the divine. So if you take an oath in front of fire, then you cannot go against it. And he said, "I walked in a circle seven times, and the priest tied my clothes to my wife's sari. We took the oath, he chanted, and we moved seven times around the fire."
I said, "Clockwise or...?"
He said, "It is always clockwise."

I said, "Then there is no problem -- bring your wife, I am the priest -- because whatever the priest was chanting, you did not understand...."
He said, "No."

I said, "So that's perfectly okay. I will chant something that you will not know -- nor will I. I will go on inventing as I chant, and you can move seven times anti-clockwise around the fire -- and then I will cut the knot that has been tied by the priest, so the marriage is finished."

He said, "My God! -- but who is going to bring my wife here? You suggest a very simple solution, but you don't know my wife."

I said, "I know her -- because she came even before you did! She also wants to get rid of this continuous quarreling -- she is not living a joyous life. Either you can both be joyous or you can both be miserable; it is not possible that one remains joyous and the other remains miserable. So I will convince her -- she is almost ready -- you just go and tell her that I have sent you. So get into your marriage clothes...."
He said, "Marriage clothes?"

I said, "Yes. The whole ritual has to be done in the reverse order."

The man never came back. I had to go to his house many times. I would knock, and he would plead, "Forgive me for telling you. When I came home I got such a beating that I forgot all the beatings that had happened before! In this life there is no way out; and now I understand why Hindus have invented future lives!"

But I said to him, "Do you know that on a particular day every year Hindu wives fast and pray to God in the temple that they should get the same husband in the next life?"

He said, "That's true -- but I never thought about it. So how to avoid it?"

I said, "Simply fast on the same day. Go to the temple and pray -- silently so your wife cannot hear. She is praying that she should get the same husband; you simply say, `One life is enough. My wife is great -- give her to somebody else now!'"
He said, "That's good -- that I can do."

You are asking, Priya: "Is it possible to be married and to be free?"

If you take marriage non-seriously, then you can be free. If you take it seriously, then freedom is impossible. Take marriage just as a game -- it *is* a game. Have a little sense of humor, that it is a role you are playing on the stage of life; but it is not something that belongs to existence or has any reality -- it is a fiction.

But people are so stupid that they even start taking fiction for reality. I have seen people reading fiction with tears in their eyes, because in the fiction things are going so tragically. It is a very good device in the movies that they put the lights off, so everybody can enjoy the movie, laugh, cry, be sad, be happy. If there was light it would be a little difficult -- what will others think? And they know perfectly well that the screen is empty -- there is nobody; it is just a projected picture. But they forget it completely.

And the same has happened with our lives. Many things which are simply to be taken humorously, we take so seriously -- and from that seriousness begins our problem.

In the first place, why should you get married? You love someone, live with someone -- it is part of your

basic rights. You can live with someone, you can love someone.

Marriage is not something that happens in heaven, it happens here, through the crafty priests. But if you want to join the game with society and don't want to stand alone and aloof, you make it clear to your wife or to your husband that this marriage is just a game: "Never take it seriously. I will remain as independent as I was before marriage, and you will remain as independent as you were before marriage. Neither I am going to interfere in your life, nor are you going to interfere in my life; we will live as two friends together, sharing our joys, sharing our freedom -- but not becoming a burden on each other.

"And any moment we feel that the spring has passed, the honeymoon is over, we will be sincere enough not to go on pretending, but to say to each other that we loved much -- and we will remain grateful to each other forever, and the days of love will haunt us in our memories, in our dreams, as golden -- but the spring is over. Our paths have come to a point, where although it is sad, we have to part, because now, living together is not a sign of love.

If I love you, I will leave you the moment I see my love has become a misery to you. If you love me, you will leave me the moment you see that your love is creating an imprisonment for me."

Love is the highest value in life:
It should not be reduced to stupid rituals.

And love and freedom go together -- you cannot choose one and leave the other. A man who knows freedom is full of love, and a man who knows love is always willing to give freedom. If you cannot give freedom to the person you love, to whom can you give freedom? Giving freedom is nothing but trusting.
Freedom is an expression of love.

So whether you are married or not, remember, all marriages are fake -- just social conveniences. Their purpose is not to imprison you and bind you to each other; their purpose is to help you to grow with each other. But growth needs freedom; and in the past, all the cultures have forgotten that without freedom, love dies.

You see a bird on the wing in the sun, in the sky, and it looks so beautiful. Attracted by its beauty, you can catch the bird and put it in a golden cage. Do you think it is the same bird? Superficially, yes, it is the same bird who was flying in the sky; but deep down it is not the same bird -- because where is its sky, where is its freedom?

This golden cage may be valuable to you; it is not valuable to the bird. For the bird, to be free in the sky is the only valuable thing in life. And the same is true about human beings.

BELOVED OSHO,
DRINKING YOU DURING DISCOURSE IN THE MORNING OR DARSHAN IN THE EVENING, IT FEELS LIKE I AM DRINKING FROM A FRESH MOUNTAIN WELL. BUT AFTER DRINKING THIS CRYSTAL-CLEAR WATER TO QUENCH MY THIRST, I FIND MYSELF DRUNK, AS IF THE WATER HAD BEEN CHAMPAGNE. AND AS IF THAT WAS NOT ENOUGH I FIND MYSELF ADDICTED TO IT. IS IT OKAY TO BE DRUNK? IS IT OKAY TO BE ADDICTED?

Anand Neerjo, have you not heard that Jesus used to transform water into wine? Now you know how water becomes wine. It is not a miracle. You *are* drinking champagne -- but keep it secret. The police commissioner of Poona should not know about it: that all these people are drinking champagne and getting addicted and drunk.

As far as I am concerned, if your love can transform water into champagne, it is absolutely the right thing to happen. And to be addicted to love is to be addicted to God. To be addicted to love is to forget yourself and your ego and disappear into the whole, without leaving a trace behind. It is perfectly okay.

If my words make you drunk, then drink them as much as you can; be a drunkard, because this champagne is going to transform you totally. And no government can prohibit *this* champagne, because it is a miracle that is happening within you. And words changing into champagne must be coming from a source which is totally drunk. I am a drunkard, and my whole mission is to make as many drunkards in the world as possible -- because only people who are drunk with the divine know what beauty is, what truth is, what ecstasy is.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #9
Chapter title: I am a river continuously flowing

14 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
TWENTY-FIVE YEARS HAVE PASSED SINCE WE SAW YOU, KNEW YOU, AND DISSOLVED IN YOU. THERE HAVE BEEN OTHERS ALSO. THERE HAS BEEN NO "TURNING BACK" EITHER, IN OUR THOUGHTS. WE HAVE SEEN MANY PEOPLE MAKING SUDDEN TURNABOUTS, EVEN AFTER REACHING TO HEIGHTS -- EVEN AJIT SARASWATI. WHAT IS THIS PHENOMENON?
OSHO, PLEASE EXPLAIN.

Sohan and Manikbabu, the phenomenon you are asking about is very simple. In fact, the simplest things in life are the most difficult to understand -- one almost always misses the obvious.

It is true: twenty-five years have passed, and you both have not wavered for a single moment since the day you saw me. You have become part of me, and I have become part of you. Many more have come in these twenty-five years, and many have dropped out -- even a person like Ajit Saraswati. He is your friend; hence, you have mentioned his name.

The simple phenomenon that I want you to understand is, how you approach me. It can either be the approach of love, or it can be the approach of logic. Love knows no turning back; logic cannot be relied upon. You have been in love with me; hence, there was no question of turning back. Love knows no doubt -- it trusts, and trusts absolutely.

But people like Ajit Saraswati have not approached me in the same way. Their approach has been of the head, of the intellect. They were convinced that what I was saying was exactly what they believed. I was secondary; *they* were primary. They were comparing continuously: my being right was dependent on whether it fitted in with their own intellectual garbage. Any moment, if I said something that did not fit with their ideas -- immediately there were doubts.

They did not love me, they only loved their own thoughts. And what thoughts do they have? Everything is just borrowed from here, from there -- and it is impossible for me to go on saying things which suit the philosophy of everybody who comes to me.

Neither of you was related to me in any intellectual way. That is the worst kind of relationship -- it is always on the point of breaking up.

You did not love me because I was saying things which were according to your knowledge, according to your philosophy, according to your religion. You loved me first, and once you love, then it is not a question of my statements fitting in with your statements.

Love is such a fire that it burns all the garbage that you have been thinking of as tremendously valuable. All that remains is pure gold. Except through love, in existence there is no way to find pure gold.

You both are fortunate -- you have never discussed any question with me. I have been staying with you

for many years -- others have been coming to your house with questions, with their doubts, with their arguments -- but you have never asked anything. Only at night when everybody else was gone, you both used to sit by my side on the balcony of your house, in deep silence, facing the sky and the stars.

Our meeting has been of a totally different quality. It was not a mind-to-mind relationship; it was a heart-to-heart melting. I have never felt that you are separate from me; not even for a single moment could I have conceived that you could turn away -- away from me. That point we crossed on the first day.

The first day, when we met, everything became absolutely decisive for the future. It was not that tomorrow one does not know whether you will be with me or not -- I could have said on the very first day that not only in this life, but in coming lives too, you will be with me. When love is pure, when there are no conditions to it, when there are no causes for it, when it is uncaused... there is no way of turning back.

But as far as Ajit Saraswati is concerned, I was never certain, even for a single moment -- because he was continuously thinking that he knows. Perhaps he is not capable and articulate enough to say it, but whatever I am saying is *his* knowledge; as long as he found that they were running parallel and together, he was with me. Although he thought that he was in love with me, his love was unconscious, only a thought. Your love is a reality.

Whenever you have a headache, you don't say, "I think I have a headache." There is no question of thinking; you simply say, "I have a headache." If a person says, "Perhaps I have a headache..." he himself is not certain about his own headache.

Ajit Saraswati, and people like him, thought that they loved me, but they simply loved their own thoughts -- and they found echoes of their own thoughts in me, but more clear. Perhaps I was a mirror -- they saw their faces in the mirror and they enjoyed that: "How beautiful is the mirror!" They were only saying that about their own faces, reflections. They were not even aware that they were standing before a mirror.

So many came in these twenty-five years, and it was natural that many would turn away at a certain point: whenever their philosophy felt offended, their mind felt that they would have to change their way of thinking. Rather than choosing me, they had chosen themselves -- and moved away. With you it is a totally different thing.

In these twenty-five years, there have been many springs. And I am not a static person; I am just like a river -- continuously flowing. If you can come with me, good; if you cannot come with me, that too is good. But I cannot change my flow just to adjust to people; I have never adjusted to anybody. I don't know any compromise. So only those people who have loved me so much that if there was a question of choosing between me and themselves, they would choose me -- only those people have remained with me for these twenty-five years.

You have seen so many changes, and you have become seasoned. Now you can be without any fear. Changes will be coming. As long as I am breathing, I will go on moving. And those who have learned to move with me have also learned the joy and the dance of movement. They are going with me towards the ultimate ocean.

When my river meets the ocean, I am absolutely certain that Sohan and Manik will still be with me.

BELOVED OSHO,
SEVEN YEARS AGO I TOOK SANNYAS FROM YOU AND I FOUND MYSELF TOTALLY MELTED AND TUNED IN WITH YOU. BUT FOR SOME TIME I HAVE FELT THAT SOMETHING HAS REMAINED UNMELTED IN ME AND AT TIMES I AM OVERPOWERED BY THAT, DESPITE MYSELF. I AM NOT ABLE TO DIGEST WHAT YOU SAY. OSHO, I AM EVEN GUILTY OF HAVING DOUBTED YOU. PLEASE FORGIVE ME, AS I DON'T KNOW WHAT TO DO DURING THESE MOMENTS.

Krishna Chaitanya, I remember the evening seven years ago when you and your wife became sannyasins.

You say, "Seven years ago I took sannyas from You and I found myself totally melted." I cannot agree with that, because I remember perfectly: your wife was certainly totally melted, but not you. You were half-hearted, still wondering deep down whether what you are doing is right or wrong. You may have forgotten it... I have not forgotten it -- I have a god-damned memory!

This is only your retrospective imagination, that you totally melted and tuned in with me. If it had happened, then the remaining question was not possible. It was a very superficial phenomenon. You are also

an intellectual. You took the step into sannyas after long consideration -- and you were also afraid of the society around you.

I remember perfectly well: before I came to Poona in 1974, I lived in Bombay for four years, in Woodlands. You were living in the same building, but in four years you never came to see me. And thousands of people were coming and going -- it was not that you were not aware; but you were afraid of society.... When I came to Poona, it was easy for you to come to me -- because in Poona nobody knew you.

Is it not strange that for four years I was living in the same building and you never came to see me, when hundreds of people were coming every day? And when I left Bombay and came to Poona, soon you appeared here -- not only appeared, but you were ready to take sannyas.

Once in a while I saw you and your wife, Krishna Chetana, in great mass gatherings in Bombay, where I was speaking on SHRIMAD BHAGAVADGITA. You used to stand in the line, where I would come down from the stage and go towards the car. I touched your hand... your wife's hand... and many people were standing there -- even *that* I remember: that your hands were always cold; your wife's hands were always warm. Without that warmth, melting into me is not possible.

It seems perhaps you came here because of Krishna Chetana, your wife; and also perhaps because in those days I was speaking on Hindu scriptures, and they were very gratifying to your mind, your conditioning, your upbringing. But my river has been changing many times, many turns, passing through valleys and mountains -- and always moving into new territory.

So I have been watching your face many times here. When Krishna Chetana had tears in her eyes, you had only doubts. When she was crying with joy, ecstasy, your mind was full of questions, doubts.... And it is not as you say, that "for some time I have felt that something has remained unmelted in me." It has been so from the very beginning -- and you *knew* it; perhaps not very clearly, perhaps it was just an unconscious feeling. Now you may have become more alert about it.

And the reason why you may have become more alert about it is that there has been a five-, six-year gap, while I have not been here. In these five, six years, hundreds of people from India reached the commune in America -- even people for whom it was absolutely impossible to reach; they had to sell their houses, their land, everything. But they wanted to see me at least once before they die.

I waited for five years, and many times I thought: Krishna Chaitanya, Krishna Chetana... they are rich enough; they can afford to come to America very easily -- there is no problem -- they can be here at each festival time at least. But I did not receive even a single letter from you.

Now that I am back... many things which you cannot see when you are close, you become aware of when there is distance. You were left alone for these six years; that's why you are now feeling that something has remained unmelted. It is not "something," it is almost everything that has remained unmelted.

You are saying, "And at times I am overpowered by that, despite myself." Just think of it: if it is just a small part -- "something" -- how you can be overpowered by it, in spite of yourself? It must be something very big. It must be something more powerful than yourself -- otherwise how can you be overcome by it? It is better to be very clear about it: that your sannyas has been very superficial. It is good to be alert and aware of its superficiality. Then the possibility opens of going deeper into it. Remaining unaware of it is dangerous.

You are saying, "I am not able to digest what You say." You are perfectly able to digest what I say, because your digestion system is perfectly okay. The problem is somewhere else: you do not want to digest it. It goes against your upbringing, it goes against your tradition, it goes against your orthodox mind. You can digest very well if I appreciate Krishna -- but if I criticize him, then you cannot digest it. For digestion, it makes no difference: if it can digest appreciation, it can digest criticism.

And if the relationship between me and you is that of love, it does not matter whether I am appreciating Krishna or criticizing Krishna. What matters is that I am appreciating, I am criticizing. Nobody has appreciated Krishna the way I have appreciated, and nobody has criticized him either, the way I have criticized -- because I am not looking only at one aspect. My effort is to give you life's contradictions and make you aware that life is not a non-contradictory, consistent phenomenon. It is basically contradictory.

Wherever there is a height like Krishna, there are bound to be on both sides deep dark valleys. And it will be unjust and unfair only to talk about the heights, or only to talk about the valleys. Both these things have been done. Those who are enemies talk only about the valleys: Jainas have criticized Krishna and thrown him into the seventh hell. They have only looked at the valley part, the dark part; they have never looked at the sunlit peaks. And there are people -- Shankaracharya Ramanujacharya, Nimbaraka, and thousands of others who are followers of Krishna -- who have only looked at the sunlit peaks, the heights.

They have never bothered to see that the peak cannot exist without the valleys.

My whole approach is totally different from anybody else's: I want to present Krishna, or Christ, or Mahavira, or Buddha, in their totality. I am neither their friend nor their enemy -- I am just trying to make you understand that even the greatest amongst you have their darker parts.

So if you find a dark part within yourself, don't condemn it. And even the people who had such dark valleys around them managed to reach to the highest peak of consciousness. So if you are surrounded by darkness, don't be worried: the dawn is not far away. It is just in the womb of darkness that the dawn grows. And as the darkness becomes darker, the morning comes closer.

I am not concerned with Krishna, not concerned with Christ, I am concerned with *you*. And these are just my excuses to give you a deep understanding that life is a harmony between contradictions -- that the lowest is not separate from the highest, that the saint is not separate from the sinner. That's why I had to do both things: to appreciate and to criticize.

Whenever I was appreciating something that satisfied your ego, you felt you were melting with me, that you were in tune with me. And whenever I said something that went against your conditioning, immediately you were overwhelmed by doubt -- "in spite of yourself." What do you mean by it? Were you fighting with the doubt?

When you say, "At times I am overpowered by that... something that has remained unmelted, despite myself," are you separate from it? You *are* it. You are your doubt, and you are your trust; you are your love, and you are your logic.

You are saying, "I am not able to digest what you say." Just watch what it is that you cannot digest, and *why* you cannot digest it. Do you want to digest it? -- or don't you want to digest it? It will be a great spiritual insight for you to watch something that seems to be indigestible: Why? And I am here -- you can ask as many questions as possible about that indigestible thing, and I will hammer it on your head, every day. So either you digest it or you disappear -- but don't leave anything undigested in yourself; that becomes poisonous. Why have you not been asking about it? It is just the fear that that shows doubt -- but nothing is wrong with doubt.

Why should you ask, "Osho, I am even guilty of having doubted You?" From where have you got this idea? That's what I am saying: you are continuously carrying your orthodox mind. My whole effort is to help you to be completely be free of guilt.

There is nothing wrong if you doubt something -- openly expose it. Perhaps it needs to be explained to you from a different angle -- but don't say, "Please forgive me." Who am I to forgive you? I am not angry at you. It is your *right* to doubt, it is your *right* to question, it is your *right* to be a sannyasin or not to be a sannyasin. In either case, my blessings are with you. There is no question of me forgiving anybody -- because you cannot hurt me; hence, the question of forgiving you does not arise.

And you should not feel guilty about your doubts. You should only feel ashamed that you have not brought your doubts here. Every morning, every evening, I am talking to you. People are asking.... Why are you keeping your doubts within yourself? And whenever I have looked at your face, I have seen all those doubts in your eyes, in your face; I have never seen those doubts in your wife's face or her eyes.

This time when you came to see me in Bombay, your daughter was also with you. For six years I had not seen her. She has grown -- but I feel a little sorry for her, because she has not grown like her mother; she is growing like you. I could see the same kind of expression in her eyes and on her face.

It happens naturally: girls fall in love with their fathers, just as boys fall in love with their mothers. So without your knowing, you must be sowing seeds of doubt in her also. Don't do that -- because doubt never brings anybody any joy; it never brings any blessing in life; it never brings any ecstasy -- particularly to a woman, whose heart should grow, whose love should grow. It seems she has stopped the growth of her heart, her love, and she is following you, in your footsteps. And perhaps you are happy that your daughter is following you -- but you are unconscious that you are destroying her.

It is not logic that brings life's blessings to people -- it is love. Let her become more like her mother. Krishna Chetana is certainly *immensely* blessed. And if you have been here, perhaps you should be grateful to your wife; most probably it is she who has brought you close to me. She is a rare woman. There are hundreds of women here, but she is still a rare woman: so full of love that I don't think she has ever doubted, or has ever thought about doubting.

You are asking, "Please forgive me, as I don't know what to do during these moments." It is not a question of certain moments -- it is a question of your very approach: you will have to change your very

approach.
First, there is no need to feel guilty.

Second, when a doubt arises, there is no need to suppress it -- otherwise, one day it will become too much and it will overwhelm you.

A doubt is like pus. Don't force it inside the body -- bring it out. These meetings are therapeutic. These are not philosophical meetings; these are meetings where you can bring your doubts out and dissolve them. Not that I am going to give you the answer -- I am simply going to destroy your question, and your answer will grow within yourself.

Everybody is born with the answer: you can call it the soul, you can call it God, you can call it the truth. Everybody is born with the truth -- it just has to be uncovered... from so many layers that the parents and the society and the educational system go on putting on you.

So, Krishna Chaitanya, from now onwards don't go on hiding and keeping your doubts to yourself. Don't be afraid: nobody here feels that if you bring your doubts out, you are committing a sin. This is not a church. This is not a gathering of believers -- it is a gathering of lovers.

If a doubt is there, nothing is wrong in it. Bring it out. Keeping it inside is dangerous; it may become a cancer. Bring it out -- I will try my best to destroy it. And once your doubts are destroyed -- not replaced by belief -- that's my whole process.... I am not trying to replace your doubts with new beliefs. I am not trying to take your old beliefs out and put new beliefs in. I am simply trying to take all beliefs out, and leave you alone, silent, in immense peace.

And in that peace, the seed of your soul starts growing. And one day you will find the mythological lotus blossoming in you, with all its fragrance.

BELOVED OSHO,
YOUR WHOLE MESSAGE IS FOR US TO FIND THAT SILENT CENTER AT THE CORE OF OUR BEING. YOU HAVE TOLD US MILLIONS OF TIMES TO MEDITATE, TO ENQUIRE WITHIN AND SEARCH FOR OUR OWN INCONTROVERTIBLE TRUTH. I HEAR YOU CALLING, CALLING ME TO AWAKEN. THESE LAST DISCOURSES HAVE BEEN SO CRYSTAL CLEAR AND UTTERLY BEAUTIFUL. PLEASE TELL ME WHY I AM SO SLOW IN GETTING OUT OF MY SLEEP?

Devageet, everybody has his own pace; and there is no need to force yourself to wake up sooner than it was going to happen naturally. There is no harm in waking up a little later.

I am reminded of a beautiful story: A man was a nuisance to all his neighbors because he was continually arguing against God, against heaven, against hell. He was an atheist, out-and-out. Even the king of the territory heard about him. He was invited to the court of the king, and even the wise people of the court could not manage to convince that man.

In fact, to convince an atheist is an almost impossible job. Unless you can find a man like me, the atheist is going to destroy all your arguments -- because you are arguing for a hypothetical God. You cannot produce any evidence, you cannot produce any eyewitnesses, and you cannot produce any argument which is authentic. All arguments about God have been broken and been thrown away by atheists for centuries.

But the king said, "Just give me one more chance: I know about a man... only he can do something in this matter." And he gave him the address of the man and told him to go to the next village, where he lived. "By the side of a river, in a temple, you will find him. His name is Eknath. That is the only man.... If he can change you... otherwise, you are an impossible job."

But the man was very happy: it was a great challenge. So he went to the other village. It was somewhere around nine o'clock in the morning. He said, "By this time he must have finished his worship, bath; this is the right time to reach there." And when he reached the temple he could not believe his eyes: Eknath was fast asleep -- not only fast asleep, but he was putting his feet on the statue of God. He was using the statue as a good resting place for his feet.

The atheist, for the first time in his life, said, "My God! Even I cannot put my feet on the statue of God, although I am an atheist and I don't believe in God. But who knows -- in the end it may turn out that God is, so I cannot do such a thing. This man is a sannyasin -- supposed to be awake early in the morning, five o'clock, before the sun rises. It is nine o'clock and he is fast asleep -- and he is going to convince me about God? He has not taken his bath, he has not worshiped, and I don't think he is going to worship -- he is putting his feet on the statue of God."

Afraid -- this man seems to be dangerous -- he sat still in the temple, waiting for whenever he wakes up. About half an hour afterwards, Eknath woke up. He did not even ask God, "Forgive me, in my sleep I have touched you with my feet"; he did not even look back.

The man said, "You are a sannyasin? Is it not written in the scriptures that a sannyasin should wake up in the morning before the sunrise?"

Eknath said, "Yes, it is written. And my interpretation of it is: whenever a sannyasin wakes up, the sun should rise. Who is this sun? If he does not care about me, why should I care about him?"

The man said, "Strange... but you were putting your feet on God's feet, God's head...?"

He said, "Where else can I put my feet? -- because the scriptures say, `God is everywhere.' Do you mean to say that I cannot put my feet anywhere?"

The man said, "Just don't get angry!... but your argument makes sense: if God is everywhere, then whenever, wherever you put your feet, it is always on God's head."

"So what is the problem? And this is such a good rest for my feet. Some idiots think that this is God. God is everywhere -- so how can he be just in this stone, manufactured by the hands of man? You cannot befool me."

The man said, "Forgive me for interfering in your life so early in the morning, but I have come from the other village, sent by the king himself. And I am puzzled -- what to say to you, because I used to be an atheist"... *used* to be, because this man seems to be a greater atheist than he had ever seen before.

Eknath said, "It is perfectly good; you can be an atheist, nothing is wrong in it. God does not mind it at all -- just believe me. And now get lost!"

The man said, "But that king has put me in a strange situation. I came to be convinced about God."

Eknath said, "Convinced about God? What business do you have with God?"

He said, "No, I don't have any business."

"Then," he said, "why bother about useless things? Find something useful. Now I am going, because it is time for my food."

The atheist said, "Are you not going to take a bath in the river?"

He said, "Who cares about the river! It is always there. I can take a bath at any time -- in the middle of the night, in the afternoon -- what is the hurry? It is always flowing there. But if I don't reach in time to a house where they have promised to give me food today, that will be difficult -- so I will take a bath after my food."

The man said, "But we have never heard of sannyasins taking food without a bath, without worship."

He said, "You must be talking about old-fashioned sannyasins. I am a contemporary man... and just don't waste my time: you can take the bath and worship God -- meanwhile I am coming with my food."

And somebody had promised him... so he brought the food. He was sitting just in front of the temple, and a dog came and took one of his chapatis and ran away. And the man was watching; Eknath ran behind the dog: "You idiot, wait!"

He said, "My God, is he going to take that chapati back?"

So he also followed, and Eknath managed to get hold of the dog, and he told the dog, "I have told you many times that if you want a chapati, just wait there -- but I will not allow you to eat a chapati without butter." So he took the chapati back, put the butter on it, gave the chapati back, and said to the dog, "Ram!" -- which is the name of God in India -- "now you can eat it, but always behave."

The man watched this whole scene: to the dog he is saying "God" and he will not allow the dog to eat the chapati without butter... a very strange and unique man. Perhaps the king is right: that if this man cannot convince you of God, then nobody else can.

He touched the feet of Eknath. He said, "Just forgive me.... I was going under a great misunderstanding about you. It was not just a rationalization to put your feet on the statue of God. In the dog also you see God, and you won't allow the dog... half a mile you have run -- and I have run -- just to put butter on the chapati!"

Eknath said, "It doesn't look right that I should eat with butter and God should eat without butter. And I have told him -- but he is a very idiot God. This happens almost every day: as I open my food, he is hiding somewhere. You must have read in your scriptures that God is everywhere; this is the God who is everywhere, omnipresent.

"But I am also a stubborn man. This was only a half mile; one day it took ten miles. But unless I buttered the chapati, I would not let him eat it. It doesn't look right. One has to be courteous."

The man said, "Of course. I have seen your courtesy from the very morning. But I don't have any

argument with you; I am going home as a theist, because I have seen the first theist in my life -- all other theists were simply just using words, not knowing anything about God. *You* certainly know something -- every gesture is indicative of it. It can be misunderstood; I myself have misunderstood it before -- but now I can see."

Eknath said, "Forget all this. Come on, join me; I have got enough food for both me and you, because I knew you must be waiting there."

The man said, "But I have to take a bath."

Eknath said, "Forget all about the bath. I have told you, the river is flowing the whole day. You can take a bath anytime; there is no prohibition."

He said, "But... although I am -- I *used* to be -- an atheist, just let me go in the temple to touch the feet...."

Eknath said, "If you go into the temple... you will not find a worse man than me. First, eat; and then do whatsoever nonsense you want to do. I am feeling hungry, I cannot wait. But you are my guest -- this temple is my house. Since I started living here, everybody has stopped coming in. This has been my whole life's experience: wherever I want, I enter in any temple -- and soon worshipers disappear; because I do all kinds of things in the temple... you have not seen much. You just come, take your food."

Devageet, there is no hurry. Whether you wake up slowly, or whether you wake up quickly, there is eternity. How slow can you be? Try.... You cannot be eternally slow: that eternity passes by, and you are still in your bed. You will have to come out of the bed, and you will have to come out of your sleep.

Hence, don't feel any guilt, that "I am very slow in understanding." Don't compare with others. Just follow your natural course; slow or fast -- but be natural. And existence loves those who are natural.

Jesus has forgotten completely one blessing: blessed are those who are natural. And my people are blessed people. No competition... everybody is going at his own pace. Somebody is resting under a tree, somebody is having a nap, somebody is fast asleep and snoring.... This is a beautiful variety. Never on the spiritual path has there been such variety.

BELOVED OSHO,
OUTWARD EXPRESSION, DECLARING TO THE WORLD THE JOY I FEEL, CERTAINLY HAS ITS LIMITATIONS, ITS POINT OF FRUSTRATION. BUT FALLING INSIDE, IT LOOKS LIMITLESS, ENDLESS -- A VAST COOL CAVE -- AND NOBODY IS THERE. WHAT CONCERNS ME IS: IF I WANDER IN, IN THE SILENCE AND STILLNESS, WILL YOU BE THERE?

Deva Surabhi, I rarely promise -- but if you are absolutely certain that you will go on digging deeper and deeper to the very ultimate center of your being, I promise you I will be there to welcome you. Because the center is one... we are different only on the periphery.

Just think of a circle and a center: from the center towards the circle many lines can go. On the periphery those lines are very distant; as they move towards the center they come closer, and closer, and closer, and closer. And those who have reached the center are all ready to welcome you.

Not only will I be there, you will also find all those people whom I have been talking about. Just reach to the center, so I can introduce you to Chuang Tzu, to Lao Tzu, to Kabir, to Gautam Buddha, to Eknath, to Hotei, to Tilopa, Naropa... unique people; every one a unique flower, with a fragrance of his own.

And it is not only a promise to Surabhi, it is a promise to you all: the day you reach the center, you will find me there ahead of you. I am already there, just waiting for you. Don't get lost on the way: reach to the very end.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #10

Chapter title: Freedom opens the door of responsibility

15 February 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN WAITING FOR THE SHIP TO COME IN, AND BEING PASSIVE AND FATALISTIC?

Satyam Svarup, the difference between waiting for the ship to come, and being passive and fatalistic is immense, although very delicate.

The fatalistic mind does not believe in the individual's own freedom, does not believe in the individual's own longing and search. Its belief system is that everything is predetermined; the individual is just a puppet in the hands of existence.

Fatalism destroys your individuality, your integrity, your pride, your self-respect. It destroys everything that is valuable in man. The fatalist is bound to be passive, because what is going to happen is not his desire, is not his longing -- at the most it is just his acceptance. Whatever happens, he will accept it; he is dull, unintelligent.

But waiting for the ship is a totally different phenomenon; waiting for the ship does not mean fatalism. The coming of the ship is not predetermined -- it depends on the intensity of your longing: it depends on your love, on your heart, on your being afire.

You are arrowed towards the ship -- but still it is not impatience. You trust your own longing, not fate. You trust your own dreams; you trust yourself. It brings more integrity to your individuality, more centeredness, more rootedness. And you are patient, because you know your longing is total, and existence is fair. It cannot defeat you, it cannot leave you aside in darkness, because you have longed, you have loved, you have desired, you have searched -- although there is no impatience.

Impatience also shows that you are not trusting your dreams, you are not trusting your totality of longing. Patience simply means: I will wait, whatever time it takes for the spring to come -- but I will not wait patiently; I will wait with a heart throbbing, desiring, waiting... each moment, day in, day out. Waiting for the ship is a very total action on your part -- because the action is total, your trust is total.

But all the mystics of the world have been teaching you to wait patiently, and the masses of the world have turned waiting with patience into a passive and fatalistic attitude. They are indifferent: there is no longing, there is no desire, no dream, no vision. If it comes, it is okay; if it does not come, it does not matter.

The whole world has fallen into a deep spiritual sickness of fatalism. It has stopped people from growing; it has stopped people from searching. It has stopped people... even when the ship has arrived, they are fast asleep and unconscious.

Unless you have seen the ship in your vision with total clarity, you will not be able to recognize it when it comes. How are you going to recognize that your ship has come? You can recognize it only because a thousand-and-one times in your dreams it has been there -- slowly, slowly becoming more and more clear.

It is as if you have seen it thousands of times, so when it comes -- even when it is far away, surrounded by mist -- you recognize it, you know it. This is the way it has been coming into your dreams. And when you see it coming closer, and the mariners and the captain standing on the deck, you are absolutely certain: these people belong to the land from where you come -- because you have dreamt about the land, you have dreamt about these people.

If the ship comes without your active desire and active longing, you may miss it. It may come and it may go, and you may not be able to recognize that it is *your* ship, that it has come for you, to take you back to the original source.

BELOVED OSHO,
I REALLY LOVE THAT IMAGE OF YOU BEING LIKE THE SUN RISING IN THE MORNING, AND US, YOUR DISCIPLES, BEING LIKE THE BIRDS AND TREES AND FLOWERS STARTING TO SING AND DANCE IN THE WARMTH AND LIGHT.
IT LOOKS TO ME LIKE THERE IS ONE DIFFERENCE IN THE ANALOGY: THE ACTUAL SUN DOESN'T HAVE A MISCHIEVOUS SENSE OF HUMOUR, AND THE ACTUAL BIRDS AND TREES AND FLOWERS AREN'T GIGGLING -- OR ARE THEY?

In the whole of existence it is only man who can giggle and laugh. Laughter is part of the highest consciousness achieved by man.

You are right: the sun rises, but there is no laughter; the birds sing, but there is no giggling. They are far lower as far as consciousness is concerned. Your saints also don't laugh; in your churches also there is no giggling. It is not an improvement for consciousness, but a going downwards, backwards.

Seriousness is a disease.

Only the sick mind is serious.

The youthful, the young, laugh, dance, sing, giggle. But with the serious mind, man loses that beautiful foam that comes on the ocean waves. Although it is just foam, without that foam those waves will look naked. That foam makes almost a crown to the waves. With the white foam, tidal waves coming towards the shore remind one of Himalayan peaks, where snow has never melted -- eternal snow. And the whiteness of the foam gives a beauty, a life, a certain dance to the wave.

I am against all those religions which make you serious -- and almost all the religions do make you serious. They destroy all possibilities of laughter: laughter seems to be profane. But I say unto you: Laughter is the most sacred phenomenon on the earth -- because it is the highest peak of consciousness.

It is not only the religions, but almost all kinds of serious people -- whether they are religious or not -- are serious because the society gives respectability to seriousness.

If you meet Jesus with the cross... long British face -- I sometimes wonder why he was born in Judea. Britain was the right place for him; he is British, out-and-out. He never laughed. And then that serious cross... and not only *he* has to carry it, he is telling his disciples that everybody should carry his cross on his shoulders. Why should everybody carry his cross on his shoulders? -- why not a guitar? My people are going to carry guitars on their shoulders.

But for thousands of years seriousness has been so much respected that a few countries have completely forgotten how to laugh. It is said that when you tell a joke to an Englishman, he laughs twice: first he laughs so that nobody sees that he has not understood the joke, and then secondly he laughs in the middle of the night, when he gets it.

If you tell the same joke to a German, he laughs only once -- just for etiquette's sake; because everybody is laughing, he has to make the effort. Deep down he cannot understand why people are laughing. But he never gets it, so the second time is out of the question. If you tell the same joke to a Jew, rather than laughing he will say, "Wait, don't waste time! It is an old joke, and moreover, you are telling it all wrong."

People behave differently, because they have been conditioned differently. I have been searching for a joke that is purely Indian, but I have not been able to find one, all jokes are imported. It is good that there is no taxation on imported jokes; otherwise, in India there would be no jokes at all.

The Indians have been too serious about things, about God, about the ultimate. You cannot conceive of Gautam Buddha laughing, or Shankaracharya laughing, or Mahavira laughing -- that is impossible. I have always wondered about it... because some of the first statues in the world were made of Gautam Buddha; those are the most ancient statues.

And why have they chosen cold marble to make the statues of Buddha? Buddha *is* cold. Laughter brings warmth; seriousness slowly, slowly becomes coldness -- inhumanly cold. And the white marble represents his face exactly -- because he never showed any emotions on his face; nobody ever saw tears in his eyes, a smile on his lips. Even while he was alive, he was just a marble statue.

India has been very serious for centuries, and that is one of the causes of its degradation. Silence is beautiful -- but silence does not mean seriousness. Silence can be full of smiles; in fact, authentic silence is bound to be full of smiles, joy. People who have been experiencing ecstasy -- even they have not burst into laughter.

This is contrary to my own experience, and it is contrary to the existential law.

The first thing that happens to the enlightened person is a deep belly laughter -- for the sheer stupidity that he has been searching for something which is within himself. He has been carrying it for centuries within himself, and he never looked there; and he looked all over the world -- carrying within himself the treasure which was available within a minute.

Just close your eyes... be silent... and it is there.

I cannot conceive that anybody finding it within himself should not have laughed -- but the stories of hundreds of awakened people don't mention it. Perhaps they laughed, but they did not allow the laughter to reach out; they controlled it.

Just because the whole tradition says that the higher you go into consciousness, the more serious you become.... But I know from my own experience -- and logically it is relevant -- that if you have your glasses and are looking all around for them, and then suddenly you become aware that they are sitting on your nose, it is impossible not to giggle, not to laugh.

The spiritual experience is no different from that: It is just sitting on your nose -- and you are searching for it all over the world. You are missing it because you are searching all over the world. Just sit down, forget the world, and it is there. Who is searching?...

The seeker is the sought.

The hunter is the hunted.

The observer is the observed.

But because you never look withinwards... and you cannot find it anywhere outside -- neither on the Himalayan peaks nor on the moon -- naturally, failure after failure will make you serious, sad, as if you are not adequate enough, capable enough to find it. The truth is: you are not finding it because it is not outside you.

So *all* paths are wrong. Wherever you go you will find failure and nothing else. Drop going, stop searching; be calm and quiet. First one should look into oneself. If you cannot find it there, then it seems logical that you should move further away. But anyone who has ever looked withinwards has always found it there.

And in this finding, there is going to be a great laugh at yourself, because existence has played really a great joke.

There is an old story: When God created the world he used to live in the world, in the marketplace. But his life was becoming more and more a torture, because people were continuously coming with complaints: somebody's wife is sick, somebody's child has died, somebody is not getting employment -- all kinds, all sorts of complaints and complaints. And people were not even concerned whether it was day or night: twenty-four hours a day he was listening to the complaints and, naturally, losing his marbles.

Finally he asked his advisers. They said, "The only way is.... In the first place, it was wrong for you to create the world; in the second place, it was wrong for you to live in the world. Now escape; otherwise these people are going to kill you."

But he said, "Where to escape to?"

Somebody suggested, "Go to Everest!"

He said, "You don't know the future. I know past, present, future: soon a guy -- Edmund Hillary -- will reach there. And once he sees me, soon the same trouble will start: buses, roads, airports, restaurants, hotels all around... because people will be coming there to complain about their problems and troubles. The same thing will start."

Somebody said, "Then it is better you go to the moon."

He said, "You don't understand: there is not a single place in the whole world where man is not going to reach some day or other."

One old adviser, who rarely used to speak, whispered in the ear of God, "I know about one place where man will never reach: you just get inside him. He will look everywhere -- but he will not look within himself."

And God said, "That seems to be sensible." And since then he has been living within you.

Now I have told you the secret, it is up to you: if you want to go and meet him, go within! But don't complain.... In fact, he will be very happy to see you, because he has not seen very many people in thousands of years -- only once in a while.

And the people who have reached him have reached by becoming silent, alert, conscious. They don't complain -- they giggle, they laugh. And I say to you: God joins in the laughter with you.

But it has to be an experience; otherwise it will be only a belief -- and I don't want to create any belief system. I am simply telling you my own experience; you can make it your own experience too.

BELOVED OSHO,
YOU SAY THAT FEAR AND FREEDOM, LIKE AMBITION AND LOVE, CANNOT CO-EXIST. BUT IT IS EXISTENCE THAT BRINGS INTO BEING FEAR AND LOVE OF FREEDOM, TOGETHER.
PLEASE COMMENT.

Anand Maitreya, it is true that it is existence itself which brings fear and love of freedom together -- and I have been telling you they cannot exist together. They cannot.

Existence gives you an alternative: to choose, so that your freedom is not interfered with. You can choose fear, or you can choose freedom. Freedom is not being imposed by nature on you, neither is fear imposed. Nature gives you alternatives. Now it is your own choice, out of your own intelligence that you have to choose.

You cannot choose both together -- that is what I mean when I say they cannot exist together. Existence makes them both available, but you have to choose one. Most people have chosen fear. Out of fear they have created all kinds of gods, theologies, religions; out of fear they are being dominated by stupid politicians; out of fear they have been exploited for thousands of years; out of fear comes their whole spiritual slavery. But there must be some reason why they choose fear and why they don't choose freedom. Very few people have chosen freedom.

There is something which has to be understood: freedom brings responsibility. The moment you choose to be free, you are responsible for every one of your acts. You are responsible for your whole life; you are responsible for your misery or your blissfulness; you are responsible for remaining asleep or becoming awake.

Freedom opens the door of responsibility. Fear takes away all responsibilities -- you are just a slave. The responsibility is in the hands of somebody else, who dominates you. He will provide you with food, he will provide you with clothes, he will provide you with a shelter -- you need not worry about it. If he wants a slave, he has to provide all these things.

Fear is a kind of security, safety -- somebody else has taken the responsibility and the burden of responsibility -- and this is the reason why millions of people have chosen fear. But the moment they choose fear, they also lose many things: not only responsibility -- they lose their very souls. They are no longer themselves. They lose all possibility of growth -- they are in the hands of somebody else. If your growth is going to be beneficial to those hands, the growth will be allowed; but if your growth, your intelligence, is going to be a disturbance, then your roots will be cut.

In Japan they have a strange kind of plant -- three hundred years, four hundred years old, but only five or six inches tall. Many families of gardeners have taken care of those plants for centuries. You can see they are old, very old; every branch shows their age -- but why have they remained only six inches high? They would have grown one hundred feet, one hundred and fifty feet high; they would have had such foliage that thousands of people could have sat under their shadow -- and you can take them in your hand.

The strategy is simple and very symbolic for man too. They think it is an art; I think it is a crime. The method for keeping those trees growing old, yet not growing upwards -- remaining small, pygmies -- is that when they are four, five inches tall, they put them into earthen pots without bottoms. Whenever their roots grow, they go on cutting the roots -- and if the roots cannot grow, the tree cannot grow.

There is a certain balance between the roots and the tree: the higher the tree goes, the deeper the roots go. You cannot have a one-hundred-foot-tall tree with six-inch-long roots -- it will fall. By cutting the roots, they don't allow the tree to grow. People come from far away to see those plants; and those families brag about them -- this tree is four hundred years old. And it looks so old... but it is very strange that it has remained only six inches high.

The same is true about man. The moment you allow somebody else to take responsibility for you, he starts cutting your roots -- because a slave has to remain weak, has to remain retarded in the mind; otherwise he will be dangerous. If he is strong, intelligent, he may revolt. To avoid revolt, to avoid any kind of revolution, the slave has to be kept at the minimum of his growth, not at the maximum. So they don't allow you to grow upwards as an individual; they don't allow you to become intelligent.

For example, in India, one fourth of the society consists of the sudras. They are untouchables; you

cannot touch them -- or if by chance you touch each other, you have to take a shower immediately and change your clothes. They are dirty people; they do all kinds of dirty jobs for the society. They should be respected -- because a society can exist without painters, without poets, without singers, without mystics. It is beautiful to have them all, but a society can exist without them. But a society cannot exist without all those people who are doing all kinds of dirty jobs: cleaning your toilets, cleaning your streets. They are not allowed to live in the city; they have to live outside the city. They are the poorest of the poor in the world. They are not allowed any education; they are not allowed even to listen to religious scriptures; the question of their entry into the temple of God is impossible.

These are ways of cutting roots: no education, no possibility of moving from one profession to another; they look as if they are living without the walls of a prison, but the subtle bars of the prison are there. There is no movement in Hindu society: the sudra, whatever he can do, can never become a saint; however virtuous, however pure he may be, he cannot be accepted into the higher classes of society. And he cannot move from the profession that has been his for thousands of years, that his forefathers have been doing. He has to do the same kind of job.

You have taken their freedom, you have taken their responsibility. Yes, they are given food, they are given clothes, they are given small huts -- and that is all. They have a certain security; but because of this small security, they have lost their spirituality.

Existence always gives alternatives in every dimension, because existence does not want anything to be imposed on its children. You have to choose.

I have been talking to these sudras, untouchables. At first they could not believe that anybody from a higher caste would come into their small village outside the city; but when I started visiting them, slowly, slowly they became accustomed to it -- that this man seems to be strange.

And I told them, "Your slavery, your oppression, your exploitation, is because you are clinging to such small securities. When society cannot give you your individuality and your freedom, that society is not yours. Leave it! Declare that you do not belong to such an ugly society! Who is preventing you?

"And stop doing all these dirty jobs. Let the brahmins and the higher castes clean the toilets, and then they will know that just sitting and reading the scriptures is not virtue; it is not purity."

Brahmins have not done anything except be parasites on society; but they are the most respected people, because they are educated, they are well-versed in religious scriptures. Just to be born into a brahmin family is enough; no other quality is needed: people will touch your feet. Just being a brahmin by birth, you have all the qualifications to be worshiped. And this has continued for at least five thousand years.

Talking to the sudras, I became aware they have become so accustomed to a certain security that they have forgotten the alternative of freedom. And whenever I tried to convince them, sooner or later the question was asked, "What about responsibilities? If we are free, then we will be responsible. Right now we are not responsible for anything. We live safe and secure, although in utter humiliation" -- but to that they have become accustomed and immune.

Anand Maitreya, existence gives you fear; existence gives you freedom. You cannot have both together.

Freedom will create in you an authentic individual, with great challenges and responsibilities, dangers, risks. But a life without dangers and without risks is not life; then the safest place is the grave, where no disease happens -- no hepatitis, no AIDS, no homosexuality, no crime, no rape, no murder -- *nothing* happens. You are absolutely secure... and you cannot even die. One death is enough; after that there is no question of death. But do you want to choose a grave? Those who have chosen fear have chosen a psychological grave.

My effort here is to bring you out of all kinds of graves. Jesus has brought only one man out of the grave, and that was Lazarus. I am trying to bring thousands of people out of greater graves -- which are psychological -- and give them the opportunity to be free, and to be responsible; to take the risk, to accept the adventure. Climbing in the mountains *is* dangerous, but unless you accept the danger, you will never reach to the peaks of your being.

Freedom brings you to the highest peaks of enlightenment.

BELOVED OSHO,
SEVEN YEARS AGO YOU GAVE ME THE NAME "PATIENCE" AND SAID, "FOR ONE WHO CAN WAIT INFINITELY, THINGS HAPPEN IMMEDIATELY."
OH, MY MASTER, IT SEEMS I'VE LOST TRACK OF WHAT I'M WAITING FOR, OR WHERE I'VE BEEN, OR

WHERE I'M GOING. A STRANGER TO MYSELF, THE JOURNEY GROWS EVER STRANGER; YET JUST THE WAITING, MORE AND MORE IS ENOUGH. I FEEL PREGNANT WITH A SOFT THROBBING IN MY HEART, MIRACLE OF MIRACLES TO BE HERE WITH YOU AGAIN.
IS THIS THE BEGINNING OF PATIENCE, OR AM I FOOLING MYSELF AGAIN?

Sudhiro, I repeat it again to you: for one who can wait infinitely, things happen immediately.

In these seven years you have been searching here and there. You could not trust what I said to you: "Wait, and wait infinitely; allow existence to happen to you, and all miracles are possible within you."

You have come back to me; now let this be the beginning of patience. Don't wander unnecessarily here and there. You cannot find truth; it is not an object that you have to go somewhere and find. It is your subjectivity; it is your interiority. By being patient, silently waiting, you suddenly come across yourself.

And the first taste of oneself is so tremendous that one cannot go back; one wants to go deeper and deeper into oneself. But it is a different kind of pilgrimage: you have not to do anything; you have just to be silent, allow things to settle on their own.

You are not fooling yourself -- but if you don't understand the message, there is every possibility you can start fooling yourself again. To be foolish does not need much intelligence; but to be patient, waiting, needs great intelligence.

Have you ever thought why sick people in hospitals are called "patients"? There is some meaning in it, because all the medical people in the world have found that medicines can only help, it is really the relaxed sick person who heals himself -- by being patient.

What is true about the body is even more true about the soul. Be patient. There is no place to go. Yes, there is a space within you in which you have to get more and more drowned. People don't go inwards because they are afraid of drowning -- it *is* an overwhelming experience.

Once I was sitting by the side of the Ganges in Allahabad, and a man jumped into the river and started shouting, "Help me! Save me!" I am not a savior, so I looked all around to see if some savior could be found -- otherwise this idiot was going to spoil my clothes also. But there was nobody -- so finally I had to jump.

He was a heavy man, a big man, but somehow I pulled him out. He said, "What kind of man are you? Why did you pull me out?"

I said, "This is strange. You were shouting, 'Help! Help! Save me.'"

He said, "That was out of fear. Really I was committing suicide!"

I said, "Then forgive me. I had no idea that a man who is committing suicide would shout for help -- but I can understand that before jumping it is one thing; and when you really start drowning a fear arises.... You forget all the troubles because of which you were committing suicide: a new trouble has arisen which is far bigger." So I said, "I will never do such a thing again." And I pushed the man back into the river!

He said, "What are you doing!"

I said, "Now you commit suicide. I will sit by the side and wait."

And he started shouting, "Help me! What kind of strange man are you? Help me!"

I said, "Now help yourself."

But another man came meanwhile, jumped, and took him out. I said, "What are you doing? I did this -- and he was very angry." But this time he was not angry; he had understood that he had not the courage to drown. I said, "What is the matter? You are very silent. Last time you were very angry."

He said, "I have understood one thing: that I will have to find some other way of committing suicide. This drowning in the river is not for me."

I said, "I can help you."

He said, "You are *really* a strange man. First you pulled me out, and then you pushed me back... and now you want to help me some other way."

I said, "I know many ways...."

He said, "I don't want to listen. I am going home."

I said, "That is up to you. You can go home, and if you want I can accompany you. On the way I can tell you many methods to commit suicide."

"But" he said, "I don't *want* to commit suicide."

But I followed him. He would stop and he would say, "Will you leave me or not?"

I said, "I am not going to leave you till we come to your home."

He said, "This is something. If I want to commit suicide, or if I don't want to commit suicide -- it is *my* problem. You have made it *your* problem."

I said, "I am just trying to be helpful -- just to be of some service at the last moment of your life."
He said, "But I am going to live!"

I said, "That you can decide later on. First, understand all the methods -- simple methods." And then we passed a railway line and I told him, "This is also a good method. And it happens so quickly that even if you shout `Help'... this and that... it will not disturb...."
He said, "But many times trains are very late."

I said, "That is true. You should always come with a tiffin carrier, so if the train is late you can have a good lunch and lie down again."

He said, "This I have never heard -- that anybody committing suicide first enjoys lunch and then lies down.... And moreover it is going to rain; there are so many clouds."

I said, "Don't be worried about that. Don't you have an umbrella?... so while the train is coming, you keep the umbrella up. That will help you in two ways: you will not see the train coming, and your clothes will not be destroyed by the rain."

He said, "I pray to you, just leave me! I don't want to show you my house, because you seem to be a very strange person -- you may start coming there." He said, "Really we have passed my house. I did not enter... I am going to meet a friend."

I said, "You can go anywhere. This is my address... whenever you need any suggestions about suicide. This is my expertise -- to help people commit suicide."

He threw my card away. He said, "Keep your card. I am never going to commit suicide. I will never need you."

When you go inwards, you will feel afraid. You become alone -- nobody is with you; and your center is almost a magnet -- it pulls you. A fear can take grip of your mind: Where are you going? Will you be able to return? Many people become afraid of meditation. They just touch a superficial level and run away. But unless you gather courage and allow existence to dissolve you....

It is a dissolution. You will not be the way you used to be anymore -- but you will be vast, as vast as existence itself.

So you are not going to be the loser -- but that you will find only later on. When you have lost yourself, then you will find the treasure: it is not a question of your search -- it is a question of your disappearance.
Your absence becomes the presence of God.
Okay, Vimal?
Yes, Osho.

The Rebellious Spirit

Chapter #11
Chapter title: Rebellion is a style of life

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BELOVED OSHO,
WHAT IS YOUR NOTION OF REBELLION AND OF A REBEL?

Giulia, my notion about the rebel and rebellion is very simple: a man who does not live like a robot conditioned by the past.

Religion, society, culture... anything that is of yesterday does not in any way interfere in his way of life, in his style of life.

He lives individually -- not as a cog in the wheel, but as an organic unity. His life is not decided by anybody else, but by his own intelligence. The very fragrance of his life is that of freedom -- not only that he lives in freedom, he allows everybody else also to live in freedom. He does not allow anybody to interfere in his life; neither does he interfere in anybody else's life. To him, life is so sacred -- and freedom is the ultimate value -- that he can sacrifice everything for it: respectability, status, even life itself.

Freedom, to him, is what God used to be to the so-called religious people in the past.

Freedom is his God.

Men have lived down the ages like sheep, as part of a crowd, following its traditions, conventions -- following the old scriptures and old disciplines. But that way of life was anti-individual; if you are a Christian you cannot be an individual; if you are a Hindu you cannot be an individual.

A rebel is one who lives totally according to his own light, and risks everything else for his ultimate value of freedom.

The rebel is the contemporary person. The mobs are not contemporary.

Hindus believe in scriptures which are five or ten thousand years old. Such is also the case with other religions too the dead are dominating the living.

The rebel rebels against the dead, takes his life in his own hands. He is not afraid of being alone; on the contrary, he enjoys his aloneness as one of the most precious treasures. The crowd gives you security, safety -- at the cost of your soul. It enslaves you. It gives you guidelines on how to live: what to do, what not to do.

All over the world, every religion has given something like the ten commandments -- and these were given by people who had no idea how the future is going to be, how man's consciousness in the future is going to be. It is as if a small child were to write your whole life's story, not knowing at all what youth means, not knowing at all what old age means, not knowing at all what death is.

All the religions are primitive, crude -- and they have been shaping your life. Naturally the whole world is full of misery: you are not allowed to be yourself.

Every culture wants you to be just a carbon copy, never your original face.

The rebel is one who lives according to his own light, moves according to his own intelligence. He creates his path by walking on it, he does not follow the crowd on the superhighway.

His life is dangerous -- but a life that is not dangerous is not life at all. He accepts the challenge of the unknown. He does not meet the unknown that is coming in the future, prepared by the past. That creates the whole anguish of humanity; the past prepares you, and the future is never going to be the past. Your yesterday is never going to be your tomorrow.

But up to now this is how man has lived: your yesterdays prepare you for your tomorrows. The very preparation becomes a hindrance. You cannot breathe freely, you cannot love freely, you cannot dance freely -- the past has crippled you in every possible way. The burden of the past is so heavy that everybody is crushed under it.

The rebel simply says goodbye to the past.

It is a constant process; hence, to be a rebel means to be continuously in rebellion -- because each moment is going to become past; every day is going to become past. It is not that the past is already in the graveyard -- you are moving through it every moment. Hence, the rebel has to learn a new art: the art of dying to each moment that has passed, so that he can live freely in the new moment that has come.

A rebel is a continuous process of rebellion; he is not static. And that is where I make a distinction between the revolutionary and the rebel.

The revolutionary is also conditioned by the past. He may not be conditioned by Jesus Christ or Gautam Buddha, but he is conditioned by Karl Marx or Mao Tse-tung or Joseph Stalin or Adolf Hitler or Benito Mussolini... it does not matter who conditions him. The revolutionary has his own holy bible -- DAS KAPITAL; his holy land -- the Soviet Union; his own mecca -- in the Kremlin... and just like any other religious person, he is not living according to his own consciousness. He is living according to a conscience created by others.

Hence, the revolutionary is nothing but a reactionary. He may be against a certain society, but he is

always for another society. He may be against one culture, but he is immediately ready for another culture. He only goes on moving from one prison into another prison -- from Christianity to communism; from one religion to another religion -- from Hinduism to Christianity. He changes his prisons.

The rebel simply moves out of the past and never allows the past to dominate him. It is a constant, continuous process. The whole life of the rebel is a fire that burns. To the very last breath he is fresh, he is young. He will not respond to any situation according to his past experience; he will respond to every situation according to his present consciousness.

To be a rebel, to me, is the only way to be religious, and the so-called religions are not religions at all. They have destroyed humanity completely, enslaved human beings, chained their souls; so on the surface it seems that you are free, but deep inside you, religions have created a certain conscience which goes on dominating you.

It is almost like one great scientist, Delgado.... He has found that in the human brain there are seven hundred centers. Those centers are connected with your whole body, the whole system. There is a center for your sex, there is a center for your intelligence, and for everything in your life. If at a particular center an electrode is implanted in the brain, a very strange phenomenon happens. He displayed it for the first time in Spain.

He put an electrode in the brain of the strongest bull -- a remote control was in his pocket -- and he stood in a field, waved a red flag, and the bull rushed madly towards him.

That was the most dangerous bull in the whole of Spain, and thousands of people had gathered to see. They were looking at the phenomenon... their breathing stopped -- their eyes were not blinking.... The bull was approaching closer and closer, and they were afraid that Delgado was going to be dead within a second. But he had in his pocket this small remote controller.... Just when the bull was one foot away, he pushed a button in his pocket -- nobody saw it -- and the bull stopped as if suddenly frozen, like a statue.

Since then, Delgado has experimented on many animals, and on man too; and his conclusion is that what he is doing with electrodes, religions have been doing by conditioning. From its very childhood you condition a child; you go on repeating, repeating a certain idea which becomes settled near his center of intelligence, and it goes on goading the center to do something or not to do something.

Delgado's experiment can prove dangerous to humanity. It can be used by the politicians. Just when the child is born, in the hospitals, a small electrode needs to be pushed into his skull near the intelligence center, and a central controlling system will take care that nobody becomes a revolutionary, nobody becomes a rebel.

You will be surprised to know that inside your skull there is no sensitivity, so you will never be aware whether you have something implanted in your head or not. And a remote controller can manage... from Moscow even the whole Soviet Union can be managed. Religions have been doing the same in a crude manner.

A rebel is one who throws away the whole past because he wants to live his own life according to his own longings, according to his own nature -- not according to some Gautam Buddha, or according to some Jesus Christ, or Moses.

The rebel is the only hope for the future of humanity.

The rebel will destroy all religions, all nations, all races -- because they are all rotten, past, hindering the progress of human evolution. They are not allowing anybody to come to his full flowering: they don't want human beings on the earth -- they want sheep.

Jesus continuously says, "I am your shepherd, and you are my sheep...." And I have always wondered that not even a single man stood up and said, "What kind of nonsense are you talking? If we are sheep, then you are also a sheep; and if you are a shepherd, then we are also shepherds."

Not only his contemporaries... but for two thousand years NO Christian has raised the question that it is such an insult to humanity, such a great humiliation to call human beings sheep and to call himself the shepherd, the savior.

"I have come to save you"... and he could not save himself. And still almost half of humanity is hoping that he will be coming back to save them. You cannot save yourself; the only begotten son of God, Jesus Christ, is needed. And he had promised to his people, "I will be coming soon, in your own lifetime"... and two thousand years have passed -- many lifetimes have passed -- and there seems to be no sign, no indication....

But all the religions have done the same in different ways. Krishna says in the GITA that whenever there will be misery, whenever there will be anguish, whenever there will be need, "I will be coming again

and again." Five thousand years have passed, and he has not been seen even once -- never mind "again and again."

These people, howsoever beautiful their statements may be, were not respectful to humanity. A rebel respects you, respects life, has a deep reverence for everything that grows, thrives, breathes. He does not put himself above you, holier than you, higher than you; he is just one amongst you. Only one thing he can claim: that he is more courageous than you are. He cannot save you -- only your courage can save you. He cannot lead you -- only your own guts can lead you to the fulfillment of your life.

Rebellion is a style of life. To me, it is the only religion which is authentic. Because if you live according to your own light you may go astray many times, and you may fall many times; but each fall, each going astray will make you wiser, more intelligent, more understanding, more human. There is no other way of learning than by making mistakes. Just don't make the same mistake again.

There is no God, except your own consciousness.

There is no need for any pope, or for Ayatollah Khomeini, or for any shankaracharya, to be mediators between you and God. These are the greatest criminals in the world, because they are exploiting your helplessness.

Just a few days ago, the pope declared a new sin: that one should not confess directly to God; you have to confess through the priest. Confessing directly to God, communicating directly with God, is a new sin. Strange... you can see clearly that this is not religion, this is business -- because if people start confessing directly to God, then who is going to confess to the priest and pay the fine? The priest becomes useless, the pope becomes useless.

All the priests are pretending that they are mediators between you and the ultimate source of life. They know nothing of the ultimate source of life. Only you are capable of knowing your source of life. But your source of life is also the ultimate source of life -- because we are not separate. No man is an island; we are a vast continent underneath. Perhaps on the surface you look like an island -- and there are many islands -- but deep down in the ocean, you meet. You are part of one earth, one continent. The same is true about consciousness,

But one has to be free from churches, from temples, from mosques, from synagogues. One has to be just oneself, and take the challenge of life wherever it leads. You are the only guide.

You are your own master.

BELOVED OSHO,
DO YOU THINK YOUR TEACHING IS A RADICAL ONE?

Giulia, I do not have any teaching. My life is that of a rebel. I do not have a doctrine, a philosophy, a theology to teach you. I have only my own experience of rebellion to share, to infect you with rebelliousness. And when you are a rebel you will not be a copy of me; you will be an unique phenomenon in yourself.

All Buddhists are trying to be carbon copies of Gautam Buddha. He has a teaching: If you follow this certain discipline, you will become just like me. All Christians are carbon copies -- the original is Jesus Christ.

I don't have any teaching, any doctrine, any discipline to give to you. My whole effort is to wake you up. It is not a teaching -- it is just cold water thrown into your eyes. And when you wake up you will not find that you are like me -- a carbon copy of me. You will be just yourself -- neither Christian, nor Hindu, nor Mohammedan... an unique flower. There are not two persons alike -- how can there be so many Christians? How can there be so many Buddhists? And the whole of history is a proof of what I am saying.

For twenty-five centuries, millions of people in the East have tried the discipline and the teaching of Gautam Buddha -- but not a single one has been able to become a Gautam Buddha. Nature does not allow two persons to be the same. Nature is not an assembly line where cars are produced... so you can see hundreds and thousands of Fords coming off the assembly line -- the same, exactly the same. Nature is very creative, very innovative. It always creates a new man. It has created millions and millions of people, but never two people the same. You cannot find even two leaves on a tree just exactly the same, or two pebbles on the seashore just exactly the same. Each has his own individuality.

I don't have a teaching; but whatever I have experienced, it is a living phenomenon I share with you --

not words, not theories, not hypotheses. I can give you as much closeness as you need; just as when you bring an unlit candle close to a candle which is burning there is a point where suddenly the fire jumps from the lit candle to the unlit candle. The lit candle loses nothing, and there has not been a transfer of any teaching, but a transfer of fire.

Giulia, I would like to say that I don't have any teaching, but I have great fire in my heart, and whoever comes close to me becomes aflame.

These people here are not my followers. They are just friends who are sharing in an experience which can burn all that is false in them, and can purify that which is their essential individuality, their authentic potential. This is an alchemical school, a school of mystery. I am not a teacher; I don't have any ideas, concepts... but I have a life to share, I have a love to share, and to those who are ready, I am ready to give all that I have -- and in no way will they be enslaved.

The closer they come to me, the more they understand me, the more they will be themselves: that is the miracle.

I don't believe that walking on water is a miracle -- it is sheer stupidity. The real miracle is to wake you up, to bring the message of freedom to you -- freedom from all fetters. And I do not replace your imprisonment with new fetters and new chains; I simply leave you in the open sky. I fly with you a little while so that you can gather courage: there is no need to be afraid -- you also have wings, just like I have wings. You have not used them; you have never been told that you *have* wings.

So this is a place where I make every effort that you become aware of your wings, encourage you, push you into the infinite sky which belongs to you. This is a totally different place -- it is not a church, it is not a temple, not a synagogue. I am not your savior, and I am not the messenger of any God. A messenger is just a postman and nothing else.

I don't have a message to give to you, but I have a fire to impart to you. And if this fire is not radical, then nothing else can be radical in the whole world.

BELOVED OSHO,
IN WHICH WAY DO YOU THINK YOUR PRESENCE IN A POLITICAL PARTY WOULD HELP PEOPLE WHO ACT POLITICALLY IN THIS PARTY?

I hate politics. I am not a politician, and I am never going to be a politician.

An invitation has come from the Italian Radical party that they would like me to be their president. I have informed them: I cannot be a member of your party, but I can be a friend -- and if you need guidance in bringing more rebellion to your country I can be immensely helpful.

I am particularly interested in Italy because of this pope: until the Vatican is destroyed completely, humanity will not know what freedom is. The pope is not the representative of God, he is the representative of the whole idea of how to enslave people.

Italy has been destroyed by the Catholic religion. Otherwise, in its golden days, when Rome was at its highest peak of glory, it was one of the most beautiful countries in the world -- for the simple reason that it was pagan. It had no religion; it believed in life, it believed in love, it was earthbound. Those were the most beautiful days Italy has seen. The whole country was full of Zorbas.

But the trouble started because Judea, where Jesus Christ was born, was under the Roman Empire; and Jesus Christ was crucified on the demand of the Jews, but under the control of Pontius Pilate, the Roman governor of Judea.

It is a strange story of deep human psychology. Pontius Pilate never wanted to crucify Jesus, because he could see there was nothing wrong in that man. At the most he was a little crazy, was talking about things which were harmless.... Anybody can say, "I am the only begotten son of God" -- what harm is there? He has not harmed anybody.

But the Jews -- and particularly the chief priest and the rabbis were very much against him, because they thought that God is their monopoly; and this carpenter's son, who is uneducated, uncultured... is destroying their very concept of God, and he is pretending to be the long-awaited messiah of the Jews. They could not tolerate it.

Pontius Pilate behaved politically, as politicians are supposed to. Knowing perfectly well Jesus Christ is innocent... just some screw is loose in his head, that's all, but that is not a crime -- you cannot be crucified

because some screw is loose or tight. You can go to a workshop and get the screw put in the right position -- but crucifixion is not the way.

Hence, a very symbolic act, which Christians have never discussed -- but Sigmund Freud was very much interested in that act.... Jesus was crucified to satisfy the Jews. Judea was their country and if Jesus was not crucified there was every possibility that the Jews might rebel against the empire. The empire could not take such a risk just to save one innocent man....

When Pontius Pilate ordered the crucifixion and went inside, the first thing he did -- he was seen doing -- was to wash his hands, without any soap or water, but he was washing his hands. This washing of the hands has been taken very seriously by Sigmund Freud, himself a Jew: unconsciously Pontius Pilate was trying to say that "I am not responsible for it. I wash my hands completely of it. This is the Jews and their doing. I am not guilty of it." But the idea of guilt had arisen.

Slowly, slowly the followers of Jesus started moving into the Roman Empire; and the feeling of guilt grew, because it was under the Roman Empire that Jesus had been crucified. Many Romans started feeling guilty that they were also part of it; just to save the empire they had crucified an innocent man, a man of God.

This was a turning point in the history of Rome, and it ended finally with the whole pagan, earthbound, pragmatic philosophy of Rome disappearing under a dark cloud of Catholic, Christian ideology. Rome lost its glory because of Christianity -- because Christianity teaches: Blessed are the poor, blessed are the meek, blessed are those who are standing last in the queue -- because they shall inherit the kingdom of God.

The Roman Empire disappeared. Every empire disappears after a certain height. In this world nothing remains permanent; everything is in a flux. And Christian missionaries were roaming around in Italy preaching this ideology of poverty, meekness... that you are born a sinner, that unless Jesus saves you, you will fall into the darkness of hell for eternity.

Out of fear, out of helplessness, Italy became a victim of Christianity. It had killed Jesus Christ. But man's psychology takes strange turns; the crucifixion of Jesus finally became the crucifixion of the pagan, and the crucifixion of Rome and all its glory.

Italy will remain a neglected country. Only in the proverb now its glory has remained. "All roads lead to Rome" no more. Once it was true; now half the roads lead to Washington and half the roads lead to Moscow -- not a single road goes to Rome. Destroy the Vatican and make at least one road.

I can help the Radical party of Italy to bring the beautiful pagan approach to life again, because deep in the soul of Italy that pagan is still present; and that is why I love the Italians tremendously. I see a certain hope that things are not always going to remain the same. The pagan will assert again, it is time. And that is why I have accepted that if you want me to be a friend, a guide, I am available -- because I am immensely interested in the repressed pagan of the Italians.

It is difficult in India, because for ten thousand years at least, the pagan has not been heard about. It may have died.... But I have so many sannyasins in Italy, and whenever they come I can see that their Christianity is superficial; their paganism is a reality -- and I am interested in their pagan.

Italy can come to its glory again, but not as a Catholic country. Catholic... the very word shows the degradation of the Italian mind, Italian soul. Its beauty was in its paganism, in its love for existence, in its love for songs and dances, in its love for the body.

To me, the pagan is the beginning of real spirituality; it is not the end. Zorba is the beginning and Buddha is the end. The beginning I have to find in Italy, and the end I have to find in India. And once we can create a synthesis between the pagan and the awakened, the enlightened being, we have the whole man.

You can call that my philosophy: the philosophy of the whole man. Nothing has to be denied; everything has to be absorbed in a beautiful orchestra, in a beautiful symphony.

BELOVED OSHO,
YOU SAID THAT ITALIANS ARE THE MOST PAGAN AMONG THE EUROPEAN PEOPLE. DO YOU THINK THE CATHOLIC RELIGION DESTROYS THE PAGAN SOUL LESS THAN OTHER RELIGIONS?

Giulia, the Catholic religion destroys the most. But the Italian soul is so deep-rooted in the pagan philosophy and the pagan approach to life, that in spite of the Catholic religion it has still remained pagan.

The Catholic religion has not been able to reach to the very center of the Italian people, it has touched

just their surface; and this I am saying out of my own experience.

The Italian is Christian only skin deep; just one layer has to be peeled and the pagan will be there, still throbbing, alive, dancing, full of juice. It is a miracle that the Catholic religion has not been able to destroy the soul of Italy -- and in that there is great hope.

I would like the radical people in Italy to destroy that thin layer of Catholicism as quickly as possible, because once that layer is destroyed, all the radical changes that they want will become absolutely easy. With the Catholic layer, no radical change is easy; it is going to be very difficult -- so it is better first to destroy that layer.

The Catholic religion is such a poor religion; it has no arguments. Italy has enough intelligentsia. It is simply unbelievable that with so many intellectuals, so many geniuses in every dimension, they still go on tolerating this pope -- and that too a Polack! I sometimes wonder whom you are going to choose next, a buffalo or a donkey? -- because you have fallen to the bottom. Who has ever heard of any Polack who has been intelligent?

Italy is still deep down the same -- just a thin layer has to be removed. And I have seen this happening here. To change the Italian into a living, dancing, joyous human being is so easy; but to do the same with an Indian is so difficult. You go on digging and you go on digging... the water has disappeared completely; there is no juice anywhere.

I wanted to go to Italy because I feel a deep spiritual affinity between myself and the Italian soul; but for almost one year the pope has been preventing my entry into Italy. Not only are these people retarded, they are cowards too.

This is my open challenge to the pope: I am ready; alone I will come to the Vatican, amongst *your* people, and I am ready to discuss each single point of your religion. With a single condition: if you win, I will become a Catholic; if I win, I become the pope, and the Vatican becomes the capital of the sannyasins of the whole world.

But he is such a coward that the government goes on saying, "We are giving you a visa for three weeks only." They are afraid because the pope is absolutely against my entry into Italy. In just three weeks these priests are afraid that I may destroy their tradition, their culture, their religion, their morality, that I will corrupt the whole country -- in just three weeks. And they have not been able to corrupt the country in two thousand years; that shows their weakness, their impotence.

When he was here, I was the only man who welcomed him; I was the only man who opposed the people who were preventing his entry, who were not allowing him to move from one city to another. I condemned them, and I said, "This is stupid. Welcome him. He is a guest. Invite him to an open discussion. You need not be worried about it" -- because all the basic foundations of the Catholic religion are so poor, indefensible.

The virgin birth of Jesus Christ... there is no way to prove it; it is so unscientific. The concept of God as a trinity: God the Father, the Son, and the Holy Ghost... and this "holy ghost" made the poor girl Mary, Jesus' mother, pregnant -- without any license -- and still he is holy? Then what is unholy? And in this trinity there is no place for any woman? A strange family, three men. It is just to humiliate womankind. Even Jesus' mother -- although they put up her statues, they worship her statues -- she is not part of their ultimate trinity. Their ultimate trinity is a gay group -- and I have every suspicion that the disease AIDS has come from the trinity. Everything has arisen from God -- why not AIDS?

I know so many Italians that I feel perfectly at ease that they will be able to understand me: that this is not religion -- this is simply mythology; there is no science for inner transformation in it. It cannot create an awakened, enlightened human being. Its whole structure is based on belief, and a true religion is always based on doubt, not on belief.

Doubt until you come to a point when doubt becomes impossible; that means you have arrived at the truth, indubitable. Only truth cannot be doubted. So one has to search within oneself for a place, a space, a quality, which even if he wants to doubt, he cannot doubt -- it is so absolutely certain, so categorically ultimate.

Christianity is one of the lowest pseudo-religions of the world. All religions are pseudo; but in those pseudo-religions are also categories.

BELOVED OSHO,

OLD ABRAHAM IS ON HIS DEATHBED. HE SAYS, "ISAAC, MY SON, ARE YOU HERE? "YES," ISAAC

SAYS. "AND YOU RACHEL, ARE YOU HERE?" "YES, FATHER." "AND YOU SARAH, MY BELOVED WIFE, ARE YOU HERE?" "OH YES, MY ABRAHAM!" AND WITH HIS LAST SIGH, ABRAHAM WHISPERS, "AND WHO IS TENDING SHOP THEN?"
BELOVED MASTER, WHY CAN'T I STOP THINKING OF BUSINESS WHEN THE MOMENT COMES TO LET GO?

Satyam Svarup, perhaps you are also a Jew. Maybe not in this life, but in some past life. But to be a Jew is such a disease that it goes on and on from one life to another life. So don't be worried; because I am an experienced hand at killing many Jews. I will kill you, too.

While you are meditating and the business goes on in your mind, let it go on. You just remain a witness, as if you are seeing a movie. The movie is there on the screen; so is your mind, with all its thoughts of business and other things -- just a screen. You remain a witness.

In the beginning you will forget again and again and get involved in the business things. But the moment you remember, never repent, never feel guilty. Just the moment you remember, again settle down to be a witness. It is only a question of some waiting; soon you will see gaps happening on the screen. For a few seconds there is no thought moving on the screen, and those moments will be of such serenity, such silence, such joy, such beauty, such ecstasy....

That experience will help you to become a stronger witness -- because now witnessing is not just an empty exercise; it is now helping you to discover treasures within yourself. All your business will fall away... soon you will find the mind is empty. But this emptiness is not negative; this emptiness is the most positive thing in existence. It is so full of blissfulness -- as if thousands of flowers have suddenly blossomed, as if spring has come to you.

To me, the coming of this spring is the goal of the search for which you have all gathered here. And the fullness in this emptiness is multidimensional. It is not only the fragrance of many flowers; it is also as if many suns have arisen around you... so much light, so much music -- and your heart is for the first time in a mad dance.

So don't be worried about the Jew. Everybody's mind is a Jew. So I am not using the word in a racial sense -- because mind always means business; and we have to go beyond the mind; we have to go beyond the mundane and trivial thoughts. We have to come to a point where everything becomes still, silent, serene. From there begins the world of the mysterious, of the divine.

I call it the beginning of godliness -- not of God, because that gives a wrong conception, as if God is a person. God is not a person, he is not like a flower; he is more like a fragrance. God is a quality. And when you experience godliness your life is fulfilled, contented. Then you have not been here unnecessarily.

Okay, Vimal?

Yes, Osho!

The Rebellious Spirit

Chapter #12
Chapter title: All buddhas are gamblers

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BELOVED OSHO,
WHY, WHEN TRUTH AND LIES MEET, DOES TROUBLE ARISE?

Waduda, man almost *lives* in lies, because they are comfortable, convenient. You don't have to make much effort to find a lie. The whole of society is ready to give you all kinds of lies -- but truth is an individual search.

Lies are a social invention.

So whenever truth is discovered, there is trouble. You have lived all your life in lies -- beautiful lies -- and suddenly you find your whole life collapsing.

To choose truth, first you have to make an immense effort to find it. Second, when you find it, you suddenly also find that the whole of society is against you -- the whole world is against you.

If you want to live according to your own truth, you have to face the whole world: your job may be lost, your wife may divorce you, your parents may abandon you; your priests will condemn you, your politicians will be against you. Suddenly you find yourself in an immense world, absolutely alone. You have to depend on this society in a thousand and one ways, and this society wants you to live according to its lies -- hence the trouble.

But it is only on the outside that finding the truth creates great turmoil in your life. As far as your inner world is concerned, when you find the truth for the first time you are at home, at ease, relaxed, strong -- so strong that you alone are enough to face the whole world. Those troubles are trivial. What you find with the truth is such a treasure, that once you have known it you cannot exchange it for lies.

So it is true that there is trouble. But it is only half true: it is only on the outside -- and that too because you have not become accustomed to truth yourself. Once you see its strength, its power -- then the whole world seems to be impotent. You can fight it, you can make your way, you can live your life according to your own light, and for you there is no trouble. For others there may be trouble.

This I am saying to you on my own authority: for me there is no trouble... and the whole world is in trouble. It is none of their business to get into trouble; I should be in trouble.

But the truth has such great strength, such tremendous power of its own, that there is no need to be worried about it. Why are other people worried? Why are they creating trouble? They are worried and creating trouble because your truth makes them aware of their own lies; and that they don't want. To know one's own lies and go on living them is the most torturous experience; they would like to remove you.

You have become a stranger, an outsider. You don't believe in their God, you don't believe in their heaven and hell; you don't believe in all kinds of superstitions which they think are of great value. But before your truth, their lies start disappearing like darkness.

You have found the light: now the whole darkness of the world cannot do any harm to the light. Just a small flame of light is more powerful than all the darkness of the universe.

But certainly those who are living in darkness and have become accustomed to it, have molded their lives according to it, will find it too much of a revolution. And people don't want to change -- because every change means learning to live again: each change is a new birth. They had become comfortable; they were living with the crowd with all its superstitions; they were respectable, honored. Your truth certainly makes them aware that their whole life has been just a castle made of sand; just a little breeze of truth and it will collapse. To save their own sandcastles they will create every kind of trouble for you.

But the man of truth is able to accept all the troubles, because what he has got inside himself is so blissful, is so great, is so immortal... who cares about small troubles? The job may be lost, the wife may escape, the parents may disinherit... all that is of no meaning compared to what you have got within you.

Those people don't know what you have got within you -- so there is trouble. But it is not for you. Only in the beginning will you feel suddenly taken out of the comfort of society, the coziness of the crowd. But as you become more and more aware of your inner warmth, you don't need any crowd. You alone are enough.

Truth is such a nourishment, such an ultimate achievement, that now you can lose your life very easily -- sacrifice it, because you have found something greater than life; you have found the very source of life, from where all life arises.

So don't be worried about trouble. It is because of trouble that millions of people never think about truth. They feel it is better to go on following the crowd of sheep and never declare their lion's roar.

BELOVED OSHO,
BEING HERE WITH YOU... THIRSTING AND DRINKING AND DANCING... WAITING... FEELING... BEING... I LOSE THE DISTANCE, THE BRIDGE, AND IT BECOMES ALMOST AN EFFORT TO COME BACK TO THE DAILY FLOW OF LIFE.... YET IT ALL HAPPENS EASILY. AND OSHO, EVEN THE GRATEFULNESS MELTS IN THE SOFT FLOW OF SILENCE. IT FEELS SO NEW, SO UNSPOKEN... SO GOOD.... IS THIS THE FRAGRANCE OF WHAT YOU CALL AN OPEN SECRET?

Kavisho, this dance, this song, this ecstasy, this fragrance, is certainly what I call an open secret. But there is much more: it is only the beginning; and I can take you only to the beginning; from there you have to go deeper into yourself, absolutely alone.

But that aloneness is not lonely because you are surrounded with such beauty, such joy, such blissfulness, that you will never feel that you are lonely. Alone you are, but not lonely. And this aloneness also becomes a great joy, because it is freedom: freedom from the crowd, from the mob, from the church, from religions, from politics -- from everything that has been part of your life before. You have discovered yourself.

I call it an open secret because it is available to everybody -- and yet everybody is unaware of it. It is so close that you have just to move your hand a little deeper inside yourself, and you will find it.

Yet people go on searching in the scriptures of ancient days, in philosophies... and what they find is mere words. Those words don't bring you a dance; those words bring you a kind of death. Those words don't bring you fragrance, but only the stink of the old scriptures -- rotten. They can give you beautiful systems, but all without any foundation.

I call it an open secret because it has always been known that the kingdom of God is within you. Still nobody searches for it there. Perhaps you are afraid to find God. Perhaps you are afraid to be ecstatic, afraid to be blissful, afraid to be loving -- because these are dangerous ways of life. But because they are dangerous they have a thrill: your heart beats faster, your life-flame burns brighter; each of your moments becomes more total and more intense.

So I call it open because it is known to everybody; and still I call it a secret, because nobody tries to find it. Those words are contradictory: "the open secret." But this is the whole history of human consciousness: you may not be conscious of the fact that you are afraid of things which you long for.

For example, everybody wants to love -- but only to a certain extent. Beyond that, fear grips you... because love is so overwhelming it seems if you go deeper into it there is no possibility of turning back. It is so overwhelming that it is going to evaporate your ego, your personality -- which you have cultivated with such care; for which you have wasted your whole life.

People say they would like to experience ecstasy -- but they don't understand the fact that you cannot experience ecstasy. Only when you disappear is ecstasy there -- and very few people in the long, long history of humanity have been able to gamble. All Gautam Buddhas are gamblers, because they are gambling for something unknown, and staking something which is known to them.

The ordinary wisdom of humanity says that half a loaf in your hand is better than the whole loaf far away. But the wisdom of those who have really known says: Risk everything for the unknown and for the unknowable -- because you don't know how much fragrance, and how much joy, and how much life is available to you. Only one step has to be taken, and that is to get ready to be drowned in it, to disappear in it.

And, Kavisho, I can see it happening to you. You are moving towards it... a little hesitant. I see sometimes you are just on the boundary of it and then you stop. Don't stop. You don't have anything to lose. Your personality has given you nothing but misery; your ego has given you nothing but pain; your mind has given you nothing but empty thoughts. So there is nothing to lose. Perhaps you may lose your bondage, your chains, your handcuffs, but they are not worth preserving -- they are not your ornaments.
Put everything at stake.

I have been watching you, and I see you coming to a point very close to the open secret... and you stop or pull back. It is a natural fear, perhaps it is too much, and too sudden. But remember, nobody can be ready for it beforehand. Everybody has to go into it without any preparedness, and everybody has to take the jump one day, without thinking. You can think later on as much as you want.

The proverb goes: Think before acting. I would like to say to you: Act first, and then think whatever you want to think. You are absolutely free to think....

As one comes closer to the open secret, the mind creates a fear: Perhaps you may go mad. Wait... to go

more into it seems to be dangerous; you may lose your sanity. But what kind of sanity do you have? What flowers has it given to you? And what juice has it given to your life? And what light has it given to your eyes?

So don't think when you come to the boundary: Where does the world of the open secret begin? Gather courage and jump.

In my childhood, just by the side of my village was a beautiful river, and this was my joy: to find the highest spots from which to jump into the river. And seeing me enjoying it so much, many of my friends would go with me, and they would see that I have jumped and I am still alive, and swimming in the river. They would make every effort....

Most of them were Hindus, and Hindus have a certain small book, HANUMAN CHALISA. You have seen the monkey god and his statues -- it is in praise of the monkey god. It is thought that if you repeat the HANUMAN CHALISA, you become strong like the monkey god, who even carried a mountain in his hands.

I was surprised: they would repeat the HANUMAN CHALISA and they would gather courage and rush violently -- and just on the brink they will stop, as if an invisible wall is there. I would say, "What happened?"

They said, "This is too deep... and unnecessarily one may get fractures or one may even die."

But I said, "You have seen me jumping...."

They said, "We always think of you as an exception."

I said, "That's strange. I have the same kind of body: why should I be an exception?"

This is what we have done with Buddha, Mahavira, Adinatha, Patanjali, Kabir: we have put them in a separate category. They are special people; we are ordinary people. But they were also ordinary before they took the jump. It is the jump that has made them extraordinary; not that they were extraordinary -- hence they could jump. The reality is just vice-versa.

And slowly, slowly I persuaded those people.... A few of them jumped, and they said, "Really there is no problem. But it looked so fearsome... almost like death. But you are so persistent that we started feeling that we must be very cowardly, afraid, that we don't have any life in us. So we thought that at the most, death can happen -- and who bothers once death has happened? There is no problem... we will not be here."

But once they jumped... then they started jumping from even higher peaks. The railway bridge was the highest on the bank, and a policeman used to stand there twenty-four hours a day with his machine gun, because that place was used for committing suicide. After examinations, when people failed, they would commit suicide; somebody would go bankrupt and he would commit suicide.

When we had jumped from all the other heights, I went to the policeman and I said, "I am not committing suicide, so don't stop me. If you stop me, I *will* commit suicide!"

He said, "This is strange. Then what are you doing, if you are not committing suicide?"

I said, "I am simply enjoying the jump. This is the highest place... and I have brought my friends with me. You can see."

He said, "But remember, nobody should know. And I am worried -- you may not be jumping to commit suicide, but suicide may happen. Even though I have been here for years, I could not think of jumping."

I said, "If you start by thinking... nobody can jump. This is the whole secret: we don't think first; first we jump, and then we think."

He said, "Then what is the use of thinking? When you have jumped, you have jumped."

So I told him, "You need not bother. And you need not use your machine gun -- that may kill unnecessarily."

He became curious and he allowed me to jump. I jumped while the others were reciting the HANUMAN CHALISA and trembling, because this was the highest place. It was summertime, and the river had become shallower and the height had become greater. But when I jumped and the policeman looked and saw that I was perfectly happy, and I waved to him, he said, " My God! Then what happens to those people who commit suicide?" And he asked my other friends, "What are you doing?"

They said, "We are reciting the HANUMAN CHALISA! First we will invoke the HANUMAN CHALISA... because that guy is mad. We don't follow him; we have our own ritual: first we will do the HANUMAN CHALISA and pray to God to save us." And then one by one they jumped. And you will be surprised: when the last boy had jumped and the policeman saw that we were all alive, he put his gun away, recited the HANUMAN CHALISA, and jumped. And he said, "This is strange, nobody died. And I have

seen people dying...."

I said, "... because they wanted to die. To us, it is a challenge of life; to them it was not."

The open secret is a subtle boundary. Everybody comes close to it and feels that if he goes one step further, madness is going to happen. I have seen Kavisho getting almost to the brink... and then holding herself back. Avirbhava goes to the brink immediately; then she tries to stop me. She shows me this... and no more. She closes her eyes... she wants to make me afraid by opening her big eyes -- but I can also open my big eyes.

One day she was at such a brink: she became so much afraid now the moment has come, that she put her head between her legs and her hands under her legs -- just to avoid me. She sometimes starts crying.... But I don't care at all; I go on doing my thing! Just to avoid me, sometimes she sits on this side; when she gathers courage, she sits on that side.

Yes, Kavisho, this is the open secret. Today, try to go into it. I am here; don't be worried. I have gone more deeply into it than anyone else: no madness happens, no insanity happens, no death happens. Just once you have to go into it, and then you are absolutely relaxed. Then you can move into it and out of it just like you move in and out of your house: you never wonder whether to go out or not, whether to go in or not.

Your inner being is your greater life. Death can happen outside, but not inside. Even when people die, they die only on the outside; the inside is immortality.

And madness happens through thinking; madness has never happened through non-thinking. So when the moment comes and the mind is empty, and all thoughts have disappeared and you see a deep tunnel into yourself, don't turn back. Slowly, slowly people go: inch by inch people go. Gather courage! Don't experience God in installments: don't be American.

BELOVED OSHO,
YOU SAID A FEW DAYS AGO THAT THE REALLY INNOVATIVE MAN COMES TWO HUNDRED YEARS AHEAD OF HIS TIME. YOU ALSO SAID THAT TIME IS ELASTIC. HAVEN'T YOU CHOSEN TO COME PRECISELY NOW, BEFORE THESE CHAOTIC TIMES THE WORLD IS FACING, SO MEN WILL BE MORE RECEPTIVE TO A RADICAL CHANGE? AND IS THE EVER-FASTER-GROWING COMMUNICATION TECHNOLOGY NOT MAKING IN THIS RESPECT THE WORLD SMALLER FOR YOUR MESSAGE TO SPREAD? WILL IT REALLY TAKE TWO HUNDRED YEARS FOR MANKIND TO OPEN UP TO YOUR VISION?

Govindo, we are living in a very special time. There are not two hundred years available. If man does not understand my message now, there will be no man after two hundred years to understand. Two hundred years is very long; even twenty years....

Mankind has never been at such a critical moment as it is today. There have been wars -- thousands of wars -- but they were not going to destroy all life. In the ancient days, wars were almost like football games.

The greatest war in India, Mahabharat, happened somewhere around five thousand years ago, and it gives the idea -- because that is the only war in India which has been described in such minute detail. Just one family -- two brothers: one brother who was sick, had five sons; the other brother was blind, but he had one hundred sons. He must have had many women -- to manage one hundred sons from one woman is almost impossible.

Now the question was: who was going to succeed? The five brothers were very intelligent, courageous, trained in many martial arts. One of them was a great archer; another was a great wrestler; the eldest was a very intelligent man. But the hundred brothers were all what you would call "bad guys" -- so everybody wanted the kingdom to go to the five brothers and not to these hundred rascals; even without power they were harassing the people so much. But they were not ready to agree so easily, so the final decision had to be made by war -- whoever wins....

Now it was a family war, and they invited all their friends, all their relatives -- and they were all interrelated. The grandfather, although he loved those five, had chosen to be with the one hundred, for the simple reason that those five were the sons of a sick man, and a sick man could not rule, because of his sickness. So the kingdom had gone into the hands of the brother with one hundred sons, and to give the kingdom back to the other party would be unfair; although he loved those five and he hated those hundred -- still, he was fighting with them.

In the evening, as the sun was setting, the war would stop, and people would go into each other's camp.

The whole day they were killing each other, and at night they were playing cards, and they were gossiping about the events of the day. That was a totally different kind of war. Man was directly involved, and only soldiers had to fight, not civilians. Thousands of wars of that kind we have survived.

But now we are in a very exceptional time. A nuclear war simply means total destruction -- a global suicide. Nobody is going to be defeated; nobody is going to be victorious: all are going to be dead. And not only man -- birds, animals, trees, all that is living on the earth will be dead.

And both the great powers -- America and the Soviet Union -- go on piling up more and more nuclear weapons. The Soviet Union has proved more sensible. Seeing the fact that right now we have so many nuclear weapons that every man can be killed seven times -- although there is no need to kill any man seven times, once is always enough -- the Soviet Union has proved far more intelligent than Ronald Reagan. First they tried hard to negotiate that we should stop this piling up of nuclear weapons -- it is pointless now, wasting money on it -- but Reagan is not willing. So, of their own accord, the Soviet Union for many months has not created any nuclear weapons. They have stopped, but America goes on piling up....

The danger is so great that if man can survive this century, it will be a great miracle. So there is not that much time, Govindo. For the first time the future is very short. It always used to be eternal; now it is at the most twenty years.

So in the lifetime of each of you, the decisive moment is going to come: either man commits suicide or, seeing that this is an absolute absurdity, man changes his consciousness. It often happens that under pressure people change -- and there will never be again a greater pressure than is present today.

It is most probable that man will go through a transformation. In that sense my message is exactly at the right time: that nations should disappear, because it is nations who fight; religions should disappear, because it is religions who fight. The idea of races -- of superiority and inferiority -- should disappear, because that has been one of the causes of wars.

It is a time either to destroy the whole earth or to destroy all these arbitrary conceptions of nation, race, religion, and make the whole earth one humanity.

But I do not agree on one point with you. You say, "Have not You chosen to come precisely now, before these chaotic times the world is facing?"

I have not chosen anything. Perhaps existence has chosen me to be a vehicle to give you the message -- but I have not chosen. I have disappeared long ago... and existence can speak through you only when you are not.

It is hoping against hope -- but I still hope that the danger of global death will be the shock which awakens humanity. If man survives after this century, it will be a new man and a new humanity. One thing is certain:

Either man has to die or man has to change.

I cannot think that man will choose to die. The longing for life is so great... just to think that the earth has become dead -- no trees, no humanity, no birds, no animals, no sea animals.... It is such a great crisis, because in the whole universe -- it is only an assumption of the scientists that there may be life on fifty thousand planets, but there is no absolute evidence. It is just a mathematical and logical conclusion, but there is no scientific proof.

As far as we know, only this earth is green, only this earth has flowers, only this earth has love; only this earth has produced people like Gautam Buddha; only this earth has birds which sing, people who dance, people who love. This is the only place in the whole universe where people search and seek for truth. To destroy it -- for no particular reason at all -- is such utter stupidity that I don't think that the third world war is going to happen.

And if the third world war does not happen, that will mean a great change, a tidal change in human consciousness. We will see a new man, who is not Christian, not Hindu, who is not a Jew, who is not a Chinese, who is not an American. If all these trees can exist without being Christians and without being Hindus; if all these birds can exist without any boundaries of nations... and when a bird passes the boundary of India and enters into Pakistan, he does not need any entry visa, does not need even any passport....

Except for mankind, the earth is one. And it is only a question of raising human consciousness.... Nations can disappear, religions can disappear, discriminations can disappear; and with that, much crap will disappear. Politicians will not be of any use; priests will not be of any use; churches and temples and mosques will not be of any use. There are millions of people who don't have homes, and God -- who is just a lie -- has millions of houses for himself.

We have lived in an insane way, and now it is a choice between insanity and sanity. If insanity wins,

there will be no life at all. If sanity wins, life will become for the first time free from all superstitions, all boundaries, all divisions -- one humanity, one earth; freedom of expression, freedom of movement, freedom to choose where you want to live.
It is our earth.

BELOVED OSHO,
INSIDE OF ME THERE IS SUCH TENSION THAT IT IS KILLING MY HEART. I HAVE KNOWN IT FOR YEARS, AND ALWAYS I HAVE AVOIDED LOOKING INTO IT. I FEEL IT WHEN I SIT IN FRONT OF YOU, AND IT PREVENTS ME FROM MELTING IN YOU. IN THIS BUDDHAFIELD I USE IT TO STAY ALOOF AND DISTANT, ARROGANT AND JUDGMENTAL OF OTHERS. THE WOMAN I LOVE, I CARE NOT FOR HER FREEDOM; BUT ONLY WHEN I HAVE POWER OVER HER DO I RELAX. IN MY WORK I SEEK SUCCESS AND PRAISE, AND FORGET THE GRATITUDE FOR THE OPPORTUNITY GIVEN TO ME.
OSHO, I AM AFRAID THAT ONE DAY I'LL WAKE UP JUST TO REALIZE THAT IT IS TOO LATE, THAT I HAVE FAILED YOU, MISSED THIS UNIQUE CHANCE YOU ARE GIVING TO US, TO ME. YES, MY BELOVED SWEET MASTER, I HAVE NO OTHER QUESTION -- JUST THIS TREMENDOUS NEED TO EXPOSE MYSELF AT YOUR FEET, ASKING FOR YOUR DIVINE WORDS OF GUIDANCE AND LIGHT.
THERE IS SO MUCH PAIN, OSHO, AND SO MUCH LOVE, TOO.

Prashantam, your whole problem is a will-to-power.
In your work you want to be powerful. You are a therapist; in your therapy groups you want to be powerful. Even in your love, you want to be powerful over the woman you love. Reduced to a single point, will-to-power is your problem, is your tension.

It is good that you exposed it, because any wound exposed starts healing. If you understand it -- that will-to-power is your problem -- then there is nothing to be worried about. Then you have to look into it -- why will-to-power arises in the first place. It arises out of an inferiority complex. You must be always comparing yourself with others: somebody is superior and I am inferior.

This has been the teaching over the centuries: that there are superior people and there are inferior people; and the whole teaching is a lie. There are only unique individuals -- nobody is superior, nobody is inferior. I am not saying that everybody is equal. So let me emphasize the fact:

I don't believe in equality, I believe in uniqueness.

Equality is a very poor idea, a very dull idea. "Everybody is equal" gives a feeling of flatness. No, the marigold and the rose and the lotus are not equal; neither are the peacocks and the cuckoos equal -- but they are all unique.

People have lived with the idea that either all are equal or they are unequal. I give you a new concept: Equality, inequality -- both are two sides of the same coin. Throw that coin away completely. Everybody has a unique personality of his own; he is neither superior nor is he inferior.

You have not been meditating. This has been one of the calamities that has happened to all the therapists. Because in their therapy groups they become mini-gurus, they start thinking that there is no need for them to meditate. They start solving other people's problems, and forget that their own problems are waiting to be solved. So start meditating; start becoming aware that you are an unique individual, just as others are. And once this idea of uniqueness settles in you, you will drop your judgmental attitude. What is there to judge? -- people are unique.

The idea of judgment was part of the old philosophy which said that somebody is superior, somebody is inferior; somebody is a saint, somebody is a sinner. Then there was certainly a question of judgment: to call somebody a saint, you have judged; to call somebody a sinner, you have judged. And this judgment is not going to be only about others; it will be about you, too.

When you see a saint, you will judge yourself: "I am far inferior." And feeling inferior, one wants to become powerful, to prove to oneself and to the world that "I am not inferior." With the idea of uniqueness all judgments disappear.

I am reminded of a very famous butcher. His fame was that for twenty years continually, he was cutting up animals for the king of China -- but he never changed his weapons. Even after twenty years' use, the weapons were as fresh, as new, as they were on the first day. The king has become old, the butcher has become old....

One day the king was walking in the garden. He came around to the butcher's place and saw his weapons so fresh, so new, and he asked "How do you manage? You have not changed your weapons; you

have not even polished them."

The butcher said, "There is no need -- because when I am cutting the animal, it is a meditation for me. I am a disciple of a master, and I asked the master, `Should I leave my profession of being a butcher?' He said, `Why? Somebody else will have to do it, and nobody can do it better than you; so you continue.'

"I was shocked that a master who teaches nonviolence is not stopping me from being a butcher. On the contrary, he is saying, `You are rare and unique; you continue -- but make it a meditation. Before killing the animal, say to him, `Brother!...' While killing him, be full of reverence. Don't kill out of cruelty; be graceful.'

"And because of his teachings -- gracefulness, meditativeness, and a reverence for life -- the animal who is being butchered does not struggle, does not fight, does not try to escape. He allows my weapons without any friction. That's why the weapons have remained as new, as fresh, as shiny as they were on the first day. I am killing certainly, but with a heart, with love."

There were other butchers in the palace, and they could not believe how he could manage. And they saw that first he would hug the animal, kiss the animal, talk to the animal; say to him, "Even if I don't kill you, somebody else will kill you. It is better I should kill you, because I can kill you with deep reverence, compassion, love, so it is not a fight between you and me. Allow it, so that you are not hurt. Don't try to escape."

This simple butcher became a great master later on. He used to say to people, "I don't know anything much. All I know is that if you love even an animal, he understands, and he is ready -- because you love him -- even to die at your hands, joyfully."

He had asked his master, "Don't you judge me, that I am doing something sinful?"

The master said, "Those who judge don't understand life. Somebody has to be a butcher; somebody has to chop the wood; somebody has to be a thief -- because people go on gathering money."

The thief is nothing but a practical socialist.

A deep understanding will bring you a non-judgmental approach; then nobody is a sinner and nobody is a saint. Then the whole point is: if you are a sinner, be as totally and intensely a sinner as possible -- because what ultimately counts is totality and intensity. If you are a saint, don't be half-hearted; be totally and be intensely, because that's what counts ultimately: not *what* you were doing, but *how* you were doing it -- meditatively, silently.

Prashantam, you need not be afraid that a day may come when you will realize that it is too late. It is never too late. Even if you realize at the last breath of your life -- that's enough. A single moment of understanding is far weightier than a whole life of misunderstanding; a single moment of understanding erases a whole life of misunderstanding -- so it is never too late.

And don't be worried that you may feel one day that you have failed me. You cannot fail me -- nobody can because I don't have any expectations of you. I accept you as you are, and I will always accept you as you are. I have no judgments, so how you can fail me? But this is what for centuries you have been conditioned for: the father says to the son, "Don't fail me"; the master says to the disciple, "Don't fail me." They have expectations that you should be a certain way; that you should be successful.

Whatever you can do, do it totally, do it intensely.

But you cannot fail me, because I don't have any expectations; you cannot frustrate me. I have worked on so many people for years, and then our ways separated. I don't say to them that they betrayed me, I simply say that our ways separated -- because there is no question of betrayal. I have never asked for loyalty, so how can I say they betrayed me? Life just brought us to a point where we could not be together.

My heart is still full of blessings for all those who have gone their own way. Wherever they are, my blessings will follow them like a shadow.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #13

Chapter title: God is the ocean you are in

16 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHEN YOU SAY THAT YOU WANT US TO RAISE THE CONSCIOUSNESS OF THE WORLD, IT PUZZLES ME. I FEEL I NEED ALL MY ENERGY TO GET MY OWN FEET OFF THE GROUND. AND I AM IN A WAY TOTALLY FORGETTING "THAT WORLD," AND GLAD TO BE ABLE TO LET GO AND DISAPPEAR IN THIS BUDDHAFIELD OF DRUNKEN BLISS, DANCE AND SILENCE. SO WHAT IS IT THAT WE NEED TO DO IN ORDER TO FULFILL THIS VISION?

Prem Turiya, all that is needed from you to raise the consciousness of humanity, is just to raise *your* consciousness to its fullest peak. You don't have to do anything else. So there is no puzzle at all -- the puzzle is created by your mind; because mind always separates, divides: you, and the world. And then the problem arises: if you have to put energy into raising the consciousness of the world, what about yourself? Your own consciousness is still not on the wing.

But as far as I am concerned -- and it should be remembered by all, it is not only Turiya's question -- you *are* the world. There is no division. The moment you are raising your consciousness higher, you are raising the world's consciousness higher. If you can become enlightened, you have done everything that was possible, within your capacity, to raise the world's consciousness. No extra effort is needed. In fact, every extra effort will be a hindrance. You should concentrate totally on your own being and its blossoming.

There is a secret law of life: just as water tries to be on one level, consciousness also tries in the same way to be on one level. If one person's consciousness reaches a high peak, soon many people will find explosions happening within them. It is also a well-known fact that if you are awakened, your very awakening triggers processes around you.

It is not by your action, not by any doing -- but just by being awake: suddenly all around you, sleep starts disappearing. Just as when you bring light into a dark room: you don't ask, when we have brought the light into the dark room, now, how are we going to dispel the darkness? Do you think some extra effort will be needed? Just the light itself will dispel the darkness.

Become a light unto yourself, and you have done all that was possible within the capacity of a human being to raise the whole world's consciousness.

It is perfectly right: be totally drunk, be totally blissful, be totally silent, and dance so intensely that the dancer disappears and only dance remains -- and your very dance... with such intensity and such totality, will make thousands of hearts suddenly dance. They may never know who is the source; they may never know who has triggered the process... you may never know how many people you have transformed. But that is unimportant; your drunkenness will become the drunkenness of many; your dance will drown many into the same blissfulness; your song will be sung on many lips, and your silence will resound in thousands of hearts. You just change yourself.

I repeat again: you *are* the world.

BELOVED OSHO,
WHEN I HEAR YOU TALK ABOUT PAST LIVES I GET SCARED. I HAVE NEVER HAD ANY REMEMBRANCE, JUST A VAGUE FEELING, AND SOMEWHERE I KNOW THAT I DON'T WANT TO KNOW... UNLESS IT'S A REMEMBRANCE OF YOU. AND ABOUT FUTURE LIVES, I GET SO SAD -- JUST THE IDEA OF STARTING ALL OVER AGAIN, THE FAMILY, THE SCHOOL, THE FIGHT FOR SURVIVAL, AND, ABOVE ALL, YOU WON'T BE THERE.

HOW WILL I REMEMBER YOU, HOW WILL I NOT FORGET THIS TREMENDOUS GIFT THAT YOU ARE? I WOULD LIKE THIS MOMENT TO STRETCH INTO ETERNITY... AND FORGET ABOUT ANYTHING ELSE. IS THERE ANY GREAT MAGICAL SURGERY POSSIBLE? I WANT TO HEAL....

Kavisho, I am *exactly* doing the magical surgery you are asking about. Do you think my work consists only of communicating words, concepts, and philosophies to you? You are lying down on my surgical table.

There is no need for you to remember the past. Whenever I have talked about the past, it is just to make you aware that you have missed many opportunities before. Make it a point that you don't miss now.

Thousands of lives have passed, and you have been moving in a wheel, in a routine. This time, come out of the circle. And if you can come out of the circle this time, there will be no future life for you -- eternity will be yours.

And that's what you are asking me: Is there any possibility to stretch this moment into eternity? This is the opportunity: this silence, this dance, this blissfulness can help you to come out of the vicious circle, and you will never enter another womb again. You will remain here -- not embodied, but just as pure consciousness, spread all over existence.

My whole effort is to persuade you to take a jump from being a dewdrop and become the ocean. And the surgery is not very difficult; it is one of the simplest things possible: just get out of your mind. Become a witness to the mind; watch all its traffic pass by. Don't be part of the traffic; stand by the side of the road -- because you are not the mind.

Once this statement becomes your experience -- that you are not the mind -- then there is no question of being born into another stupid routine. It is the mind and the identity with the mind which is the cause of continuously moving in a circle. Disidentify. You are neither the body nor the mind. You are simply the pure watcher.

It is a simple method -- the simplest possible method for the greatest experience -- the most shortcut way. Whenever you have time -- lying down on your bed, no special posture is needed, or standing under your shower -- just remain a watcher: of the body, of the freshness of the water, of the coolness, and of the thoughts that are passing in the mind. Just by watching, mind disappears.

One day, you suddenly find an absolute silence within you -- no traffic... the road is empty. The surgery is complete. You will not be born again in another body, although you will remain as part of eternal life.

And don't be worried -- I will be there. I am already there just calling you all to the sunlit peaks of consciousness from your dark valleys. Start climbing.

You can miss me only in one way, and that is: if you choose your mind, then you cannot choose me. If you choose me, you will have to drop your mind.

In the eternity of life, we all will be meeting -- of course, without our old photographs, without our old faces. But nobody loses his individuality of consciousness even in the universal. He becomes part of the universal, and yet that universality does not destroy his individuality but enhances it. So not only me, but all the souls that have moved into time and gone beyond time, are still here now.

There is a beautiful story in the life of Mahavira. The followers of Mahavira have not been able to explain the mystery of the story. The story is certainly not historical; it is a parable, poetry, an indirect way of saying the truth. It says that Mahavira never spoke. The historical fact is that for forty years, he spoke continuously. But the story is that Mahavira never spoke. He was always silent, and in the audience there were three categories: one was of those who had left their bodies and had not entered in bodies again. They were all around -- only visible to Mahavira, not visible to anybody else.

In the second category were human beings -- seekers and searchers who had come to him, pulled by his great magnetic, charismatic personality.

And there was a third group, of his most intimate disciples -- eleven disciples. They were also human beings, but they have to be put into a separate category because they had come to such communion with the master that they could understand his silence.

He never spoke -- but those eleven disciples, called *ganadharas*, spoke to the people who could not understand silence. They said to people what Mahavira had communicated to them in his silence.

And there were two pieces of evidence whether they had heard rightly or not. One was that all the eleven had their own disciples: there were eleven branches of the disciples; if they all spoke the same message, that was one evidence that nobody had heard wrongly, that nobody was trying to make up the message himself.

And the second piece of evidence was that whenever those *ganadharas*, those eleven disciples spoke,

the unembodied souls showered flowers, because they were able to understand the silence directly. And they were rejoicing because if these eleven people had not been there, Mahavira's message would have been lost. Those unembodied people could not communicate with human beings. The flowers were showered on the eleven *ganadharas* as a proof to all human beings that souls -- which had become enlightened before -- were still supporting and giving evidence that what these people were saying was exactly what had arisen out of Mahavira's silence.

It is very difficult to give historical proofs for it. But my own experience is that it may have some basis in reality, because I have come to know a few disciples of my own who can understand when I am not speaking. And whatever they understand is exactly what I wanted to convey, but kept it within myself. Here, also, many of you not only understand my words, but also my silences.

The day the electricity went off many times, I received many letters saying that it was such a great experience to sit silently for those few moments. In any other gathering in the world that would have been a disturbance; but in this gathering it was a tremendous experience -- people loved those gaps. Perhaps those electricity failures were managed; but those people must have come to know that we enjoyed it -- and since that day, those electricity failures have stopped.

Kavisho, do not think of the past and do not think of the future. I am here with you and I know your heart. You are here with me, and there is no need to fear that you will miss the opportunity. You are coming closer and closer to the fulfillment -- to the ultimate contentment. You are going to be one of my most blessed disciples.

BELOVED OSHO,
I WOULD LIKE SO MUCH TO FIND BEAUTIFUL QUESTIONS, BEAUTIFUL WORDS, BUT NOTHING COMES. IN THIS MOMENT, I REALIZE THAT ONE OF MY DEEPEST DESIRES IS JUST TO HEAR YOU UTTER MY NAME.

Prem Anutosha, you have got a very beautiful name. It means "love" and "total contentment." Love is total contentment. The greatest misery in life is that one's love remains unfulfilled. That unfulfillment is not only of love -- it is the unfulfillment of one's very soul.

You wanted to hear your name from my lips... I have fulfilled your desire. I would like that this name does not remain just a name -- it becomes your reality too.

The name is beautiful but the reality is going to be a million times more beautiful.

BELOVED OSHO,
THE LATEST NEWS FROM PUBLIC HEALTH OFFICIALS AND PRIVATE AIDS PHYSICIANS IS THAT CATHOLIC PRIESTS ARE NOW A HIGH RISK GROUP FOR AIDS, IN VIEW OF THE HIGH INCIDENCE OF HOMOSEXUALITY AMONG THESE PRIESTS. CATHOLIC PRIESTS SEEM TO BE ABOUT TEN TIMES MORE LIKELY TO BE HOMOSEXUAL THAN THE REST OF THE POPULATION -- AND MOST OF THEM ARE ACTIVELY HOMOSEXUAL.
BELOVED OSHO, I AM WORRIED ABOUT YOUR GOING TO THE VATICAN.

Prem Amrito, it is your duty to be worried. He is my personal physician, and if I go to the Vatican, he will have to go with me.

But it is not going to happen. The pope is such a coward that he will not allow the Italian government... for one year he has been preventing it; and the message has come from a personal friend of the prime minister of Italy that it is the pope who is absolutely stubborn that on no condition should I be allowed entry into Italy.

Now another difficulty has arisen: my personal physician does not want me to go to the Vatican.

The Catholic situation is getting worse and worse. They are certainly a high-risk group, Catholic priests, where ten times more homosexuals exist than anywhere else; and ten times is not the actual figure, because they are hiding it in every way.

Many Catholic priests have died of AIDS, but the Catholic Church declares that they have died of this disease, they have died of that disease. The church does not want to accept that they have died of AIDS.

It is from the medical profession that things started leaking out, because the medical profession became

afraid that it was dangerous. A priest, particularly a Catholic priest, comes in personal contact, in private contact, in confessionals. Those confessionals are private....

And the disease is not just ten times... ten times is now accepted. They were denying for years that there was any homosexuality; now they accept that there is ten times more homosexuality than in any other profession. And how many of these Catholic priests are suffering from AIDS? The church is silent -- and these are the servants of the people.

In America, two priests were found to be suffering from AIDS. Immediately they were transferred to faraway cities. They were not thrown out of the church for fear that they would expose it. They blackmailed the church: "If you throw us out, we will expose the fact that we are suffering from AIDS -- and not only us, but many more of our colleagues."

So they were transferred to other churches, to spread the disease to other cities. And when those cities became aware, then it became a problem, because they insisted that these people should be relieved and they should not be given another church. But the problem was that if they were released, they would expose it. So they were promoted and sent into monasteries with all their salaries, all their benefits. The whole church management seems to be so stupid: the monasteries are full of homosexuals, and sending these two priests to be hidden in the monastery is a danger for all the priests and all the monks in the monastery.

In one monastery in Europe, half of the monastery is homosexual -- and there are almost fifteen hundred monks. Now there is such a conflict, because it is not a small number -- seven hundred and fifty are confirmed homosexuals. They have divided the monastery into two parts, and one part is a homosexual part. They have chosen their own high priest, and they have declared homosexuality not to be against the Catholic religion.

Now, you cannot throw out seven hundred and fifty monks. They will expose you before the whole world. And in all the monasteries this is happening, because the pope goes on insisting every day....

Anando has brought the latest data on Catholic monks: Every day the pope is asking the governments of the world to condemn homosexuality as a very fundamental sin, a crime -- at least ten years in jail. Why has he suddenly become so interested that homosexuals should be sent to jail, and that all the governments should make it a crime, a major crime? Man's retardedness is such that nobody bothers that homosexuality is only a symptom. And one can see that even in the twentieth century we cannot understand simple logic. The pope on the one hand says, "Condemn homosexuality as a crime; and praise celibacy from all the pulpits in every temple of every religion, as the only cure." The fact is: Celibacy is the cause of homosexuality.

Why are Protestant priests not suffering so much from homosexuality? Why are Jewish rabbis not suffering from homosexuality? Why only Catholics? And soon you will find the same situation in Hindu monasteries, in Jaina monasteries, in Buddhist monasteries -- wherever celibacy is the rule, homosexuality is bound to come in.

And every effort is being made to throw the responsibility onto somebody else. Nobody has the courage to say the simple thing: Celibacy is the cause. Let celibacy be the crime! Ten years of jail for anybody who wants to be celibate... and homosexuality will disappear. Let all the nuns and monks be married; if not married, then let nunneries and monasteries become one, mixed -- and homosexuality will disappear.

But nobody wants to see celibacy as the cause, because it is their fundamental, religious discipline. So they are completely blind.

Just the other day I had another report: in Africa, where AIDS has perhaps spread to the greatest area -- and the report was from there -- that a scientist who was working to find out why AIDS has become so widespread in Africa, has discovered that it has come from monkeys. He found that eating the meat of the monkeys creates AIDS.

But he should know that his own conditioning is still working: from where did the poor monkey get AIDS, that his meat is full of the virus? In Africa it is a common thing that in deep jungles people make love to female monkeys. It must be man who has created AIDS in monkeys -- and now the poor monkeys are blamed for creating AIDS. But this is stupid, because if in Africa monkeys are creating AIDS because people eat them... Catholic monks in Europe and America don't eat monkeys -- so this cannot be the real cause.

All the religions, for thousands of years, have insisted that celibacy is something spiritual. It has nothing of spirituality in it. But it could have been tolerated: if somebody wants to remain celibate, it is his freedom; but if he becomes homosexual, it is not his freedom -- he is entering into the life of another person. Still it could have been tolerated, because it is a question only of two persons -- and if they both are consenting....

But now the problem has become of tremendous importance. It is creating a disease for which there is no cure, and a disease which has strange ways of infecting people. You may not come into sexual contact with any AIDS patient -- still you can get it. Anything coming out of the body of the person carries the virus -- even tears. If some child is crying, it is better to let him cry. Don't wash his tears with your hands -- because many children are born with AIDS, if their mother or father was suffering from AIDS.

And AIDS takes a long time to mature -- up to eight or ten years. Once it has matured, then it takes two years for the person to die. Within two years he is bound to die. But during these eight years he can go on producing children -- and those children will all be born with AIDS.

Sooner or later even kissing has to be stopped, because saliva carries the virus. Only the Eskimos are right -- they have never kissed in the whole of their history. When they saw Christian missionaries kissing for the first time, they could not believe it: "How dirty these people are -- mixing each other's saliva, playing with each other's tongues -- French kissing!" The Eskimos could see the ugliness of it, the dirtiness of it. They have never kissed each other; instead of kissing, they have a far more hygienic way of showing love: they rub noses. It is far more hygienic, clean -- except for the few days when you have a cold; at that time it can be dangerous. When your nose is flowing, nobody wants to make love to your nose.

Amrito, I have said that I would like to go to the Vatican, but the Vatican is not ready to welcome me. And this is not the first time I have said it -- I have said it many times, particularly to all the newspapers and news media that come from Italy. Yesterday I had to say it because there was a woman news reporter, Julia, and those were her questions.

The Pope has no religious understanding or philosophical depth. Christianity itself is such a poor religion that it has not been influential over the intellectuals in any country. For example, in India, now there is a large minority of Christians -- they are the third greatest religion in India. But all the people who have become Christians are beggars, aboriginals, orphans, prostitutes, widows -- who as Hindus cannot be married again, but can be married again as Christians. And these people have not become Christians because they are convinced of Christianity's superiority over their own religion.

Taoism, Buddhism, Jainism are far higher in their analysis of human consciousness, in finding ways and means to help humanity to come back home. Christianity has nothing comparable to it; and whatever they have can be easily destroyed by argument -- and the pope understands that; all Christians understand that. I have come in contact with many bishops, and I have seen their embarrassment -- because they cannot support any of their fundamentals.

So, Amrito, there is no need to fear -- neither will they allow me there, nor will you allow me to go. But once in a while, just allow me to hammer the pope.

BELOVED OSHO,
"EXCUSE ME," SAID AN OCEAN FISH, "YOU ARE OLDER THAN I, SO CAN YOU TELL ME, WHERE DO YOU FIND THIS THING THEY CALL THE OCEAN?"
"THE OCEAN," SAID THE OLDER FISH, "IS THE THING YOU ARE IN NOW."
"OH, THIS? BUT THIS IS WATER. WHAT I AM SEEKING IS THE OCEAN," SAID THE DISAPPOINTED FISH AS HE SWAM AWAY TO SEARCH ELSEWHERE.

Anand Katyayani, this is an old parable. But this is one of the beauties of parables -- that they never become old, they always remain relevant... because the parable is about you -- not about the fish, not about the ocean.

Everybody is searching for truth; everybody is searching for God; everybody is searching for the miraculous, the mysterious source of life. And the situation is the same: the younger fish is asking the older fish, "Where is this thing they call the ocean? I hear so much about it."
And the older fish said, "You are in it."

And naturally, the younger fish said, "But this is water and I am searching for the ocean." She was so disappointed that she said, "It is better to go away somewhere else to find the truth -- what the ocean is."

God is the ocean you are in, because God is another name for life. You are breathing God in and out every moment. It is God who is beating in your heart. It is God who is flowing in your blood. It is God who is your marrow, your bones, your intelligence, your very consciousness. But because the fish is born in the ocean -- it is so close -- she thinks, This is only water.

This is only air that you are breathing in and out. And people are searching just like the fish, and they

will never find -- unless they stop searching and just start looking at what they are, what their consciousness is, what their life is. And they will be surprised that there was no need to go anywhere. All that they were searching for they were surrounded by on the outside, and they were filled by it in their innermost being.

The whole existence is God. It is the religions which have created the fallacy that God created the world -- so they have given you an idea that the world and God are two, so that you will have to search for the creator.

I want you to destroy that duality completely. God is not the creator, but the creation itself. He is in the trees and he is in the rivers and he is in the moon and he is in the sun and he is in you.

Except God, there is nothing else.

The seeker is the sought, the hunter is the hunted, the observer is the observed. And the moment you realize this, such a deep relaxation comes, such a peace descends deep in you that you have never dreamt of before. Such clarity comes to your eyes that everywhere you start seeing immense beauty, immeasurable beauty, tremendous goodness. In the smallest things of life you start feeling the heartbeat of the universe.

This is our temple, and this is our God, and we are part of it. The worshiper is not separate from the worshiped.

To understand this organic unity is the true religion.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #14
Chapter title: The golden key

17 February 1987 am in Chuang Tzu Auditorium

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Length:	87 mins

BELOVED OSHO,
FOR QUITE SOME TIME NOW I HAVE BEEN LOOKING INTO WHY AND HOW I PROTECT MYSELF, AND WHO I'M PROTECTING MYSELF FROM. I FIND IT EXPRESSES ITSELF THROUGH ARROGANCE, AND THE SAFETY OF ONLY WANTING TO STAY ON THE SIDE OF THE GIVER. I FEEL LIKE A ROCKET WHICH IS ALL PREPARED TO BE LAUNCHED: ALL THE SYSTEMS HAVE BEEN CLEARED BUT ONE LOCK IS STILL ON -- THE LOCK OF PROTECTION.
OSHO, WOULD YOU SHOW ME THE KEY TO UNLOCK PROTECTION -- OR IS THERE NO LOCK?

David, man is born with death in his heart. As he grows, death also grows. Life and death are almost like two wings. The day life has reached to its peak, death also reaches its peak; hence the unknown fear, and the desire to be protected.

But there is only one way to unlock -- only one key. This desire to be protected can disappear only when you understand that the life that you have known is not the eternal life. The dewdrop has to die; there is no way of protecting it.

But in the death of the dewdrop is a new beginning. It is not an end; it is the beginning of the very ocean. The dewdrop becomes the ocean. Then all fears -- of insecurity, of death, of disease, of old age --

they all disappear together.

But man goes on doing just the opposite. Seeing that there is a desire to be protected, he tries to find all kinds of protection -- in money, in power, in respectability. But the longing is simply the same: somehow I should be so powerful and so secure that the fear of the unknown, of death, can be forgotten.

But there is no way to forget it. You can get busy with thousands of things, but it is always there like an undercurrent -- because it is a natural phenomenon. Death is not something that is going to come from outside.

I have always loved an old parable: A king was very much afraid of death. He had conquered many lands, he was a great warrior, he was adequately safe, secure -- there was no need to be afraid. But the problem is: death does not come from outside -- it grows within you. You bring it with your birth.

But nobody told him this; on the contrary, his advisers told him, "You should make a palace in which there should be no windows, no doors -- just one door, and on that door there should be seven-fold security. One guard -- but who can trust? -- then another guard to guard the first guard, and so on. Seven lines of guards... you will be absolutely protected."

He made the palace. The idea looked logical; but all that is logical is not realistic -- logic is not equivalent to life. The palace was made. The king was very happy, the guarding system was so secure. There was only one door; no enemy could enter from anywhere.

One of his friends, another king, heard about the palace and came to see it. He was immensely impressed. It was a piece of art inside, was made all of marble, and everything for the king's pleasure was there: beautiful fountains, waterfalls -- but everything was inside the palace. The friend said, "I would like a palace just like this in my own kingdom. It feels so secure."

As he was leaving, the host king came out, and the friend thanked him again. As he was getting into his golden chariot he said, "I am immensely grateful, because you have made something which is really secure. Just help me with your architects and the stonecutters; I want to make exactly the same palace in my kingdom."

Just then a beggar sitting in the street started laughing. Both the kings felt embarrassed, and the host asked the beggar, "Why are you laughing?"

He said, "Once I used to be a king myself, but just to find security I became a beggar. Since I have become a beggar, nobody is interested in killing me. I sleep in the street without any fear. I have one suggestion to make to you -- and I am older than both of you, and my kingdom was far bigger than your kingdoms.

"My suggestion is that there is a flaw in your palace. I have been sitting here and watching -- but nobody has bothered about the flaw."

The king said, "What flaw?"

The beggar said, "There is one door. The best security will be for you to get in and let your stonecutters close the door. Instead of a door there should be a beautiful marble wall. Then nobody can enter there.

"Even these seven lines of guards can conspire -- it is not inconceivable -- to acquire the whole kingdom. You are in the hands of these seven men. If they join together, they can kill you and divide your whole kingdom. And it is such a simple thing it that is bound to come into their minds. You think you are secure -- you are more insecure than ever; you are just in the hands of seven people."

The king said, "Your idea is right -- but what is the point of living if there is no door to come out?"

And the beggar laughed again. He said, "You need not come out. Death can enter without a door -- because in fact it does not enter from the outside; it is sitting within you, just like a seed."

You may not be very conscious, David, nobody is very conscious -- that you are dying every day, inch by inch. And one day the process is complete. Death is not an incident, but a process: it has the same length as your life. If you are going to live seventy or eighty years, your death also has eighty years to live with you.

This life -- what we understand as life -- is in the hands of death, and there is no way of protection. But I know a golden key, which is to find in yourself a deeper layer of life, deeper than this life and deeper than this death. That deepest layer is eternal. There is no need to protect it; it is protected by the whole of existence itself. There is a lock, and that is your mind, which prevents your going in. And there is a key: I call it meditation.

Before meditation, the mind disappears. Not that the lock is opened... but the lock simply disappears, and you enter into your kingdom of eternity. And only then does one feel secure.

Even if death comes, and it is *bound* to come, you will be watching it: you will not be dying. Your body

will be dying, your mind will be dying, but before death you have already abandoned them. You have gone deeper than both the superficial layers.

Except through meditation, nobody has come to know about eternity, about immortality, about the timelessness of our being. Therefore to me religion simply means meditation. Anything else is superfluous, nonessential.

This is the miracle of meditation: that it does not divide people. There is no Christian meditation, there is no Hindu meditation, there is no Mohammedan meditation, and there is no Jewish meditation.
Meditation is a science.

All that is nonessential in religions divides people; and the non-essential becomes so big, so heavy, that the small key of meditation is lost or forgotten.

People feel offended with me, annoyed with me, irritated, because I want them not to be Hindus, not to be Christians, not to be Jainas -- but only to be meditators... because meditation is the only essential religion that can join you to your real self.

The word "religion" has to be understood. It means "bringing together." You have gone far away from yourself. To bring you back together with your reality is the only religion there is.

BELOVED OSHO,
EVERY DAY I COME OUT OF YOUR DISCOURSE, HAVING BEEN SITTING WITH YOU, LISTENING TO YOUR VOICE AND DANCING TO YOUR MUSIC. COMING OUT OF THE GATE THE WORLD LOOKS SO FRESH, THE GREEN SO DEEP AND SHINY, THE PLAY OF THE SUN WITH THE SHADOW SO RICH, AND THE PEOPLE SOFT AND OPEN. BELOVED MASTER, WHAT'S THE MAGIC YOU USE IN CLEANING MY EYES? IS IT THIS OR IS NATURE REJOICING TOO IN THE PRESENCE OF SUCH A BEAUTIFUL MASTER AND SHOWING ITS MOST CELEBRATIVE AND BEAUTIFUL SIDE TO US? IS THIS YOUR BUDDHAFIELD FLOWING THROUGH EVERYBODY AND EVERYTHING PRESENT HERE?

Anand Premartha, it is both. Sitting here in silence, being showered by my silence, my serenity, everything in you becomes fresh, young. Silence is such a shower of the soul.

Listening to the music -- not only listening, but participating, almost dancing with joy -- you forget your ordinary worries and the world, the tensions and anxieties; those are the layers of dust on your eyes.

And just being with me here, something that is not visible to the eyes transpires between me and you. Some energy, which can only be called divine, passes from heart to heart. I can see that there are moments when you all disappear, and only one consciousness remains. You forget your individuality, your separateness. And this is such a rejuvenation, such a refreshment, such a rebirth, that when you go out -- things are the same -- but the green looks greener; the people look softer and more loving. The song of the birds, although meaningless, starts having a significance of its own. All your senses are at their maximum sensitivity. The light passing through the trees fills you with wonder. The wind passing through the trees whispers unknown secrets to you.

So on the one hand you are ready, available, fresh, rested, relaxed, and silent; and on the other hand you are part of existence. Existence rejoices with you. It is not only that your eyes are fresh and your mind is silent, that the trees are greener -- that is only one part of the story.

The other part is that because of your silence, because of your dance, because of your music, they really are greener -- just for you, a special gift.

It is said that whenever Gautam Buddha passed by any path, even if it was not the time for the trees to blossom, they blossomed. Buddhists have not been able to explain it; no scientific explanation is possible. Only a mystic can understand it; only a meditator can understand what it means -- that trees which were without leaves immediately started growing leaves and foliage, preparing a little shadow for the tired Buddha to rest under.

That is what you are experiencing: existence certainly rejoices when you are blissful. Existence is almost an echo of your being. If you are in anxiety, everything around you becomes tense; and if you are silent, everything around you becomes a silent music, a silent dance.

Remember that you are not separate from existence; so when you are happy, all these trees are also happy. Happiness is contagious. When you are dancing, these trees are also moving in rhythm with you.

When you are full of love whoever meets you -- he may be a very primitive, crude man, but your love is more powerful than any crudeness, any primitiveness... with you, suddenly he feels he is becoming soft.

You have known this experience in many other ways. There are people with whom you become sad. They have not done anything to you and they have not said anything to you, but their sadness is so heavy and so powerful. We are continuously broadcasting our hearts all around us.

If a sad man passes by, his sadness is going to touch your heart too, unless your joyfulness is bigger than his sadness; then he will be touched. And you know about people with whom you suddenly become joyous for no reason at all, just being with them it feels as if a certain joy, a certain happiness has entered into you.

But listening to me is nothing but a meditation. This is my simplest device, in which you have not to do anything at all. I tell you to meditate, but I cannot leave it to you. You may think, "Yes, I will meditate," and you go on postponing. That is why every morning and evening I speak to you. It does not matter what I say. I am not an orator, neither am I a preacher, nor am I giving you a doctrine or a philosophy. This is a device: because you want to listen to me, you are bound to be silent. Without your knowing, you are falling deeper and deeper into your being.

So when you go out, you have not gone out of a lecture hall. This Chuang Tzu hall is not a lecture hall, it is a place -- a temple -- of meditation. That's why I always go on leaving gaps for you: in those gaps there is every possibility you may touch your innermost core.

So don't say after "listening" to me, say after "meditating" with me, when you go out all your senses are more sensitive. And the whole of existence rejoices because you have a totally different fragrance, a different presence. You carry something of me with you every day.

Slowly, slowly you will be able to sit by yourself alone, doing nothing, sitting silently. And in that silence, you will know all the mysteries of existence.

This is one of the mysteries: that everything is interconnected. Your joy is felt by the trees -- your sadness too. Your silence is experienced by the birds -- your dance, your music too.

BELOVED OSHO,
MANY TIMES IN MY MEDITATION I ASKED YOU NOT TO SHOW ME DIRECTLY THE TREMENDOUS TRAGEDY THAT IS HAPPENING ON EARTH TODAY, AS I KNOW I COULD NEVER TOLERATE SUCH SUFFERING. YET I'M SENSING THIS ALL THE TIME, EVEN WITH MY BUFFERS. I KNOW YOU ARE THE LIGHT FOR THIS WHOLE PLANET, AND KNOWING THIS CARRIES SUCH A RESPONSIBILITY. I WOULD BE SO GRATEFUL TO HEAR YOU SPEAK TO ME ON HELPING, KNOWING I CAN'T HELP, AND THE ANGST OF FEELING HELPLESS -- AND ALSO OF RELAXING WHEN FEELING SUCH A STATE OF URGENCY.

Prem Kaveesha, I can understand your anguish about the whole of humanity, about this planet earth; because every day we are coming closer and closer to a disaster.

It is because the disaster is coming very close; even with your buffers you cannot forget it -- and it hurts. And it hurts more because you feel you cannot help; you cannot do anything. It is simply beyond the capacity of any individual to prevent this calamity, this disaster, this global suicide that seems to be almost certain. But I have a way of my own.

You feel helpless because you think in terms of helping other people to understand, and that is an impossible job. The world is so big, and people are so full of violence that it seems the calamity is not coming from outside, but it is the accumulated violence in people themselves that is going to explode this earth.

But don't think in terms of helping. Then you will not feel helpless and you will not feel tense. I don't feel helpless, I don't feel tense, I don't feel any anguish -- and I am more aware of it than you can be -- because my approach is not of helping anybody, but just for you to raise your own consciousness to the highest peak possible... of which you are perfectly capable.

If we can create only two hundred enlightened people in the world, the world can be saved.

Kaveesha was born in a Jewish family, hence she will understand a beautiful story. In the OLD TESTAMENT it is mentioned that there were two cities, Sodom and Gomorrah, and both became sexually perverted. In Gomorrah, homosexuality was so prevalent, and in Sodom people had fallen even lower in their perversion: they were making love to animals. Hence, the English word "sodomy" -- it comes from the city of Sodom. And God decided to destroy those two cities completely.

He destroyed those two cities completely -- and it is very strange that those two cities had the same population as Hiroshima and Nagasaki. Hiroshima and Nagasaki were destroyed by man, but the OLD

TESTAMENT story is that God destroyed those two sexually perverted cities. What I am going to tell you is a Hassidic story based on the OLD TESTAMENT version of the destruction by God of two sexually perverted cities.

Judaism has blossomed in its totality in Hassidism. Hassidism is a rebellious, and essentially religious, phenomenon. All the religions have given to the world something beautiful -- although those religions were against that something beautiful -- except Christianity.

Mohammedanism has given Sufism, although Mohammedans have killed Sufis. Buddhism has given Zen, although Buddhists don't accept Zen as an authentic teaching of Gautam Buddham. Hinduism has given Tantra, but Hindus are very much against Tantra -- and that is their very truth. It is a very strange thing... and the same is the situation with Judaism.

Hassidism is a small, rebellious phenomenon within the world of Judaism. The man who founded Hassidism was Baal Shemtov. He also relates the story and you can see the beauty and the difference. Somebody asked him, "What do you think about Sodom and Gomorrah?"

And Baal Shem said, "That story is not written in its completion. I will tell you the whole story." And he said, "When God declared that he was going to destroy these two cities, one Hassid, a mystic, approached God and asked him, `If in these cities there are one hundred people who have experienced you, what will you do with these one hundred people? Are you going to destroy them too, with the whole cities?'

"For a moment God was silent and then he said, `No. If there were one hundred awakened souls in these two cities, because of those one hundred people these two cities would be saved; I would not destroy them.'

"The Hassid mystic said, `If there were only fifty, not a hundred? Will you destroy these cities, and those fifty awakened people?'

"Now God saw that he had been caught by the mystic. He said, `No, I cannot destroy fifty awakened people.' And the Hassid said, `I want you to know that there is only one man who is awakened; six months he lives in Sodom and six months he lives in Gomorrah. What do you say about it? -- Will you destroy the cities?'

"God said, `You are a very cunning fellow. Who is this man?' He said of course, `I am.'

"And God could not deny him because it is not a question of quantity, it is a question of quality: one awakened person or one hundred awakened persons. The awakened person cannot be destroyed by existence, because the awakened person is the longest dream of existence itself, the deepest longing of existence itself -- to reach to the stars." And Baal Shem said that Sodom and Gomorrah were never destroyed.

Jews are angry about Baal Shem, that he is just inventing this story; the whole story is written in the OLD TESTAMENT. The Jews don't accept the Hassids as authentic Jews. In the same way, everywhere the really religious person will be condemned by the so-called religious.

Whether Baal Shem invented the story or whether he was telling the true story, I am with him. In the first place a God who believes in destruction is not a God. A God who cannot transform people from their perversions is not a God. Baal Shem is not only saving those two cities, he is also saving God's godliness: his compassion, his love, his understanding.

Kaveesha, forget all about the world. You become the one Hassid, the one mystic. And if we can create around the world just two hundred enlightened people.... That number is also exactly like Baal Shem's Hassid. When he started talking with God, negotiating, it was only a question of two cities. The world has become big and it is a question of the whole world -- so I am starting negotiating with two hundred. But I want to tell you that even two enlightened people will be enough, and the world will be saved; because existence cannot destroy its own ultimate flowering.

So you forget about the world; otherwise it will create unnecessary anxiety and will destroy your own awakening, which is the only possibility to save the world.

Anybody who wants to help the world should forget about the world and concentrate upon himself. Raise your consciousness to such a height that existence has to think a second time whether to destroy this world or to save it.

The masses as they are don't matter; existence will not care about them. In fact, existence would like this whole humanity -- this rotten humanity -- to be destroyed, so that evolution can start from scratch again. Something has gone wrong....

But if there are a few enlightened people, they are far weightier than billions and billions of people on the earth. Existence cannot destroy the world -- not only because of those few people who are enlightened; but because of their enlightenment, the unconscious masses also become valuable, because it is from these

unconscious masses that those Himalayan peaks have arisen. They were also unconscious yesterday, today they are conscious. And existence is very patient: if it sees that unconscious people can become fully conscious, then this great mass of people, which is absolutely unconscious, also has a possibility.

I depend on the individuals, not on the collectivity. The collectivity is so rotten that it will be an act of compassion to destroy it. But we have to prove that out of this unconscious, almost dead humanity, a few lotuses can blossom. Then, just given time, perhaps more lotuses will be coming. Some may be just buds, some may be just in the seed; but even if there is one man who is enlightened, with him the whole of humanity becomes valuable, because that man shows the hope that every man is capable of the same miracle.

So, Kaveesha, forget about helping. You cannot help; nobody can help. But you can become a mystic, a Hassid, and you can argue with God, that "I am here; are you going to destroy me? And these people who are somnambulists, walking in their sleep -- I was also one of them. That is my yesterday. These people should be given their tomorrows. There is every possibility that every human being can become a Gautam Buddha."

This is the only way to save this beautiful planet earth.

BELOVED OSHO,
I'VE BEEN WITH YOU FOR TWELVE YEARS, LISTENING TO YOU ANSWERING THOUSANDS OF QUESTIONS. THE QUESTIONS ALL SOUND VERY SIMILAR, YET YOUR ANSWERS WITH EACH OF THEM ARE SO NEW, SO FRESH, SO CRYSTAL CLEAR. EVEN THOUGH YOU HAVE SAID EVERYTHING THAT IS POSSIBLE TO BE EXPRESSED THROUGH WORDS, I HEAR EVERYTHING AS IF IT IS FOR THE FIRST TIME, AS IF I HAVE NEVER HEARD IT EVER BEFORE. EVEN THOUGH WORDS REPEAT, IT NEVER FEELS LIKE REPETITION. IT IS LIKE FLOATING IN A COOL, CLEAR, MOUNTAIN LAKE, THAT I COME OUT OF TOTALLY FRESH, CLEAN AND CLEAR. OSHO, YOU ARE SUCH A WONDERFUL MYSTERY TO ME, ALWAYS CATCHING ME BY SURPRISE AND IN AWE AND WONDER.

Prem Turiya, you have heard many people, you have read many people; but hearing me or reading me is a totally different experience, for the simple reason that I am not a speaker, an orator, a lecturer.

Your questions may be the same, but my answers cannot be the same for two reasons. First, I have forgotten your questions and my answers -- I cannot repeat, I am not a gramophone record. Secondly, your questions may be the same, but the questioners are different -- and I answer the questioner, not the question.

Naturally, words will be repeated. Somebody has counted that I have answered fifteen thousand questions, and I am not a learned man; my vocabulary is very limited. But because I am not answering the question, even though the words may be the same, the answer has a different nuance every time. Not that I am making an effort not to repeat myself... I don't remember at all, I have never read any of my books.

Each time when I am answering you, I am never prepared for it. I don't know myself what is going to be my next sentence. It is not ordinary speaking; it is a communion, not only communication. I have nothing to communicate. I am not trying to convince you about something -- because if I am trying to convince you, then the only way is to repeat the same thing again and again and again so it becomes a conditioning in your mind.

My words are not important. What is important is your silent listening. What is important is that my words are not coming from the mind, but from my deepest silence. Although they cannot contain silence, when they come from the deepest silence something of that silence surrounds them. They cannot contain it, but something of the silence surrounds them. It is as if you have taken a bath in a lake; you cannot contain the lake, but when you come out of it, something of the lake -- the freshness, the coolness -- comes with you. The lake is left behind, but some quality of the lake is carried with you.

You are listening in silence; I am speaking in silence. My words reach to you with some freshness, with some fragrance; and because you are silent, that fragrance, that silence, deepens your silence -- makes it fragrant.

It is very difficult for intellectuals to understand what is happening. It is a very non-intellectual, heart-to-heart communion. Words are only excuses.

I would love to sit silently with you, but then *you* cannot be silent. If I am silent, then your mind will go on: yakkety-yak, yakkety-yak. Just to save you from trouble, I have to speak, and because I am speaking, your mind becomes engaged in listening. It forgets its own yakkety-yak, or postpones it.

It is certainly a miracle. And these are authentic miracles, not miracles like Jesus walking on the water.

I have heard a story: Two rabbis and one bishop were very great friends. All three had gone fishing on the same lake where Jesus used to walk -- Lake Galilee.

The bishop was an American; those two rabbis were local Jews. Talking about Jesus, one rabbi said, "You Christians make too much of small things. Here, everybody knows how to walk on water."

The bishop said, "Everybody...? You can walk on water?"

The rabbi said, "Of course," and he stepped over the side of the boat and walked on water.

The bishop could not believe his eyes.... He is a Jew, he does not even believe in Christ! These are the people who crucified Jesus. This is absolutely unfair of God -- that even rabbis should be allowed to do miracles.

The first rabbi came back. The bishop asked the second rabbi, "Can you also walk?"

He said, "Everybody can walk. You have unnecessarily made too much fuss about Jesus -- that he walked on water. In Israel, everybody walks on water."

The bishop said, "This is a new thing; I have never heard of it. Just show me that you can also walk on water." And the second rabbi stepped out of the boat and walked on water. The bishop looked with unblinking eyes -- he even forgot to breathe.

And the second rabbi came back, and both of them said, "Now, you are a follower of Jesus; you can try. Do you trust Jesus?"

The bishop said, "Absolutely."

Then they said, "You can try."

So the bishop stepped out on his side -- this was the other side of the boat -- and started drowning. One rabbi said, "What do you think, should we tell that American idiot where the stones are?"

Local people know where the rocks are. These are not miracles. The real miracle happens almost invisibly. Your being silent here... just listening to the birds: tweet, toot, toot -- it is a miracle.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #15

Chapter title: God the father -- just another teddy bear

17 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHEN MY FATHER DIED TEN YEARS AGO, HE WAS MY LAST REASON FOR LIVING. AFTER THIS STRONG EXPERIENCE, I HAVE FELT MORE ALONE EVERY DAY. WHEN I MET YOU IT WAS LIKE MEETING MY FATHER AGAIN. BUT NOW, WITH YOU, I FEEL MORE AND MORE ALONE.
BELOVED OSHO, WHAT CAN I DO? IS ALONENESS MY WAY?

Prem Matwala, aloneness is not only your way to truth, it is everybody's way. It is the only way. Your

whole approach from the very beginning has been wrong. First, life is a reason unto itself. The moment you make something else a reason for living, you have moved on a wrong path.

You are saying, "When my father died ten years ago, he was my last reason for living." This is a very wrong approach, a wrong way of looking at things. Everybody's father is going to die sooner or later. Your father's father must have died... and still *he* lived.

You have not lived on your own, you have always needed somebody else to be your reason for living. That reason can disappear at any moment: the father will die, the mother will die, the wife can go with somebody else, the business can go bankrupt. If you make anything other than your own being a reason for living, you are insulting yourself, you are humiliating yourself -- and this kind of humiliation is being supported; your father must have supported it.

Every father wants, and every mother wants their children to live for them. It is a strange demand: if it is to be fulfilled, then nobody can live in this world, you have to live for your father, and your father has to live for *his* father, but nobody can live for himself, and unless you live for yourself you cannot find any joy, any bliss. You have degraded your life; you have lost your dignity, your self-respect.

Your father had to live for himself and had to die for himself. You could not die for your father; how can you live for your father? And it is not insulting to your father that you have to live for yourself.

If parents were really understanding, they would help their children not to be dependent on them, not to get any kind of fixation -- father fixation, mother fixation; all fixations are of a pathological mind. Only freedom, and living for oneself totally, is the sign of spiritual health.

Then you met me and you started the same old story again. Your father died and you had to live alone every day. Could you not find a friend? Could you not find a woman to love? Could you not create your own life, devoted to music or poetry or dance or painting? The father is not going to be with you forever.... And then, meeting me, you shifted your father fixation onto me -- without even asking my permission. You had a gap and you thought you had found a father.

It is not coincidental that the religions call God "the father." These are the ideas of psychologically sick people. Christians call their priests "father." These religions which call God "father" and religions which call their priests "father" -- rather than helping you to come out of your pathology, your sickness -- help you to be more sick, to be more pathological. Their whole business depends on your sickness.

You should have at least asked me whether I was willing to be your father. That very day I would have tried to persuade you to change your direction. Life is enough unto itself. One does not live for somebody else. Even if you love somebody else, you love because of yourself, because you feel joyous. The other is only an excuse. If you enjoy friendship, it is your enjoyment; the friends are only helping you to fulfill your own longing.

Then life has a health, and only the healthy person, the psychologically healthy person, can discover his spiritual being. The sick person cannot move, he is so much involved with his pathological desires -- which are going to remain unfulfilled, which are going to remain like wounds. Otherwise, the death of your father would have helped you immensely to become aware not to depend on anyone else again.

But you did not use your intelligence at all. It was your dependence on your father that created the sadness, the misery. Now the father is gone; the first step of any intelligent person should be that this should not be allowed to happen again. One has to learn to be alone.

That does not mean that you have to cut yourself off from friends, from family, from people, from society -- no. The art of living alone does not mean renouncing the world; the art of being alone simply means that you are not dependent on anybody else. You enjoy people, you love people, you share everything with people, but you are capable of being alone, and yet blissful. That is the path of meditation.

Accidentally you arrived here, and you committed the same mistake again: you replaced your dead father with me. You started looking at me as if I am your father. But I am nobody's father... I am not even married!

It is very strange that God, who is not even married, is called "father;" priests, who are not even married, who don't have any children, are called "father." But they are called "father" because some day or other, everybody is going to miss his father; then they will be the replacement. They are substitute fathers, but they are also mortal, so they can die any day. Even the pope can pop off at any moment. So the religions have created an eternal father -- at least God will remain with you always; and all the religions define God as everywhere present -- omnipresent; all powerful -- omnipotent; all knowing -- omniscient.

I have heard about a nun who used to take her bath in a closed bathroom with her clothes on. The other nuns became aware that this seemed to be some kind of insanity. They asked the nun, "What is the matter?

Why don't you take your clothes off and take a good shower?"

She said, "How can I do it? Because God is present everywhere." Even in the bathroom, with closed doors, you are not alone. God seems to be a kind of Peeping Tom, so whenever you close the door of the bathroom, look all around -- he must be hiding in some corner and watching what is going on.

The nun was logically right because, if the hypothesis of God's omnipresence is true, then certainly he cannot leave the bathroom just because a lady is taking a bath -- he is not that much of a gentleman. Even if he was outside, if the lady is taking a bath he would enter the bathroom; that nun was doing absolutely the logical thing.

But this God is created just to help those people who are always in need of some father figure who is protecting them, who is their security, who is their bank balance. Without him, they will be left alone in this vast existence. You carried the idea even here. But I cannot support your pathology. I am here to destroy all kinds of psychological sicknesses, to give you a spiritual well-being.

The first principle is: freedom from everybody: father or mother, husband or wife. And remember, I repeat again, freedom does not mean that you have to renounce. In fact, the people who renounce are not free: they renounce out of fear; they are afraid that if they don't escape from home, they cannot be free. But if they cannot be free in the home, they cannot be free even in the Himalayas. They may be sitting alone in the Himalayas, but they will be thinking about their wife, about their children, about their father, about their mother, about their friends. The whole crowd will be there.

You have to learn the art of meditation. The whole art consists of a simple fact: move withinwards, because there is no society, no father, no mother; you are alone -- absolutely alone. Move inwards and find your being; and suddenly your loneliness will go through a transformation; your loneliness will become aloneness. Loneliness is sick, aloneness is beautiful, immensely beautiful.

You say, Matwala: "Now, with You, I feel more and more alone." That's my whole business, to make people feel more and more alone. But remember, feeling alone is not loneliness. The distinction is subtle, but has to be clearly understood: when you are feeling lonely, you are missing someone; when you missed your father, you were feeling lonely. If you are not missing anyone but you have found yourself, then you will be alone but not lonely.

And to be alone is so beautiful. All fetters have been dropped, all relationships have disappeared, nothing pollutes your consciousness. You are like a cedar of Lebanon standing alone, high in the sky; the higher you go, the more and more alone you will become.

So if being here, you feel more and more alone, it is perfectly good. But I know you have used a wrong word, you wanted to say, "more and more lonely." If you were feeling alone, you would also have felt a tremendous joy arising in you -- the joy that only freedom can bring, a blissfulness that comes to you from your own inner core. And because you are knowing yourself, you know there is no death; hence, there is no need of any security, no need of any protection.

Out of this aloneness arises love -- you will be surprised when you hear it -- because only a man who is full of joy can be loving. Only a man who is so overflowing with bliss can share, can give it to someone as a present. Love is nothing but sharing your joy -- but first you have to find your center of being.

Matwala, you are asking, "What can I do? Is aloneness my way?"

It is certainly your way too, but it is everybody's way. It is the only way. But remember to distinguish between loneliness and aloneness: loneliness is a sickness and has to be destroyed; aloneness is a tremendous revolution -- freedom from all, no dependence on anything, no fixation. You are enough unto yourself; nothing else is needed.

I am reminded of Alexander the Great meeting Diogenes. Diogenes used to live naked. Outside India, perhaps he is the only one who can be compared with Mahavira.

In India, there have been many great masters who have lived naked, but the West knows only one man, Diogenes. And they have been ignoring him, ignoring his philosophy. But he was such a rare man that even Alexander the Great wanted to meet him, because he had heard so many beautiful stories about the man.

He had heard that he carried a lantern in the daylight, a lighted lantern. And whenever he is asked, "What kind of nonsense is this? First, you are naked; second, in full daylight you are carrying a lighted lantern?" Diogenes used to say, "I am naked because clothes were a dependence. I had to ask somebody, and that I don't like. And it took me only a few years to become seasoned, just like animals. Now I don't feel the summer, I don't feel the rain, I don't feel the winter; on the contrary, I enjoy the changes of the seasons. And I carry the lighted lantern because I am searching for an authentic man. I want to see everybody's face

to see whether there is a mask or not."

And people used to ask him, "Have you found anybody with his original face?"
He said, "Not yet."

Alexander had heard that in the beginning, he used to carry a begging bowl -- just like Gautam Buddha. One day he was going to the river because he was feeling thirsty -- immensely thirsty. It was a hot summer day, and as he was reaching close to the river, a dog came running by, passed him, jumped into the river and started drinking the water.

Diogenes thought, "This is great! No begging bowl, nothing. He was behind me and he jumps ahead of me. If a dog can manage without a begging bowl, it is beneath my dignity to carry a begging bowl." First he threw the begging bowl into the river, and then he jumped in, just like the dog, and drank the water. He said, "It was such a joy."

Such stories Alexander had heard about him. So when he was coming to India, and he heard, on the way that Diogenes was very close by, he was living there by the side of a river, Alexander stopped and said, "I would like to see the man. I don't want to miss this opportunity, I have heard so much about him."

It was morning, a winter morning, and the sun was rising. Diogenes was lying on the beach of the river, taking a sunbath. He did not even get up when Alexander reached there. Alexander said, "I have heard much about you and I have loved all those small anecdotes about your life. I wanted to see you, and just seeing you, I can understand that you are a beautiful man."

He had such a beautiful body, almost like a statue, and was so joyous that Alexander said,"I would like to give some present to you. You just ask -- anything! Don't feel embarrassed. Whatever you ask for -- even if you ask for my whole empire -- I will give it to you."

Diogenes laughed. He said, "That is not the thing that I am feeling embarrassed about. I am going to ask something else... that's why I am feeling embarrassed."
Alexander said, "You just say it."

He said, "Just stand a little to the side, because you are blocking the sun and I am taking my sunbath, and this is not my meeting time." And he closed his eyes.

That's the only thing he asked from the man who was the world conqueror. Alexander must have felt a poor beggar in comparison to Diogenes. He did not care at all about his empire, and yet he was feeling embarrassed to ask such a small thing: "Just stand to the side. I am taking my sunbath."

These people have known the beauty of aloneness. They are unburdened by anything. I am not telling you that you have to be naked, that you have to throw away all your possessions. Once in a while, one Diogenes is good -- but I am certainly telling you, you should not be possessive. Possessions don't matter; you should not be possessive. You can use all that is made available to you by existence -- but don't become attached to it.

I have been condemned all over the world because of my ninety-three Rolls Royces -- but nobody has bothered to notice that I have not looked back: what happened to those ninety-three Rolls Royces? You can have the whole world in your hands; the real issue is: don't be attached. I have never looked back.

A few sannyasins have even purchased those Rolls Royces thinking that if I need them, they can present them again to me. They have written letters to me, they have phoned me: "We have got one of the cars and we are not using it. We are keeping it; if you want it back...."

I said, "What is gone, is gone. You use it; you enjoy it. Just remember that your master never looked back at anything."

The real thing is not that you don't possess anything -- just don't be possessive. Enjoy everything of the world -- it is for you; but enjoy it the way you enjoy the moment -- don't possess it. Don't be like those two drunkards who were lying down on a full moon night by the side of a tree, enjoying the full moon. One of them said, "Sometimes I think I should purchase the moon." The other said, "Forget all about it because I am not going to sell it." Just enjoy it -- why bother about purchasing and selling?

Your aloneness is a deep, inner experience. It is the experience of your own consciousness. There is not even a shadow of misery or pain. It is pure bliss, it is absolute benediction, as if God is showering on you. Only when you are alone God showers on you -- only then.

So, Matwala, remember it is the only way to bliss, to freedom, to truth, to godliness, to eternal life. Don't be addicted to anything and don't be fixated psychologically -- by your father, by your mother, by your friend.

Whenever I see people who are fixated -- and there are rarely people who are not -- I always remember small children on railway stations, at airports, carrying their teddy bears -- dirty, smelly, greasy, almost

looking like Italians, as if they are stuffed with spaghetti. But they are clinging to them, they cannot sleep without them. Wherever they go, they carry their teddy bears.

You also have your teddy bears, but they are not visible. It is okay for small children but one should get out of this kind of childish psychology; one should become more mature.

No Catholic can be mature, no other religious person can be mature, because there is always the teddy bear above -- God. They cannot live without a false hypothesis, a lie, but that lie helps -- it gives you a certain solace. To seek solace or consolation is to remain retarded. Come out of this retardedness and become mature.

BELOVED OSHO,
THERE IS A GROWING AWARENESS OF WHEN I AM NOT "MYSELF." IN MEDITATION, AND BEING IN YOUR PRESENCE, IN THE GOOD MOMENTS, THERE IS NO "MYSELF." BELOVED MASTER, WHAT DO YOU MEAN WHEN YOU SAY, "BE YOURSELF?"

Prem Purna, it is one of the greatest statements made by Socrates: "Know thyself." But I have always thought it is incomplete. Unless another statement is added to it, it will not be complete, and that statement is: "Be thyself."

To *know* thyself, first you have to *be* thyself; otherwise, how can you know?

The second thing: as you enter into the inner world of mystery, of being oneself, of knowing oneself, you will come to a point where you become aware that the word `self' is confusing -- confusing in the sense that it has two meanings. Its true meaning is your soul; and its pseudo meaning is your ego. And that's what is creating your problem: whenever we use the word `yourself', usually we mean your ego, your I-ness.

When Socrates says, "Know thyself," or when I say, "Be thyself," we are not using the word `self' in the sense of ego. We are using the word `self' in the real sense of soul -- your consciousness. That will explain to you why you are puzzled.

You are puzzled because you are accustomed to the linguistic meaning of the word, but not to the existential experience of it. The `self' as ego will be absent when the `self' as soul becomes present to you. Those two meanings are very dangerous. Either you can be an ego or you can be a soul, and the word 'self' has been used for both. If you want to know yourself, you have to be absent as an ego, as an entity separate from existence. You have to become pure presence.

The ego is your personality, the ego is your person, and the soul is your presence; it is not a person.

So when you are here with me, you feel as if you are not: IN MEDITATION, AND BEING IN YOUR PRESENCE, IN THE GOOD MOMENTS THERE IS NO "MYSELF." That's absolutely true. That is the right space, when you can know yourself -- when you are not and there is only a certain "am-ness;" no "I," but only an existential "isness" -- no boundaries to it, just an oceanic feeling.

So there is no contradiction. In your good moments you find you are not. Now, wait a little more: go deeper into this state of not being yourself, and you will discover the immense depth of your "isness," of your being.

One Taoist master, Hui Hi, used to say to his disciples: "When you come to meet me, leave yourself out." And he was not one of the so-called saints you have become accustomed to hearing about. He used to keep a big staff; if a disciple entered in with his ego, he would get a good hit.

So the disciples used to be very afraid to enter into the room of the master, unless their meditation was complete, unless they were absolutely clear that now they could leave themselves outside where they left their shoes, and could enter.... And whenever some disciple entered without his `self' with him, the master hugged him with immense love.

Prem Purna, you have already done half the process -- that in good moments, in blissful moments, sitting here, listening to me, or meditating, you don't find yourself. Just wait a little more. When every trace of yourself has disappeared and you are just pure space, being will arise in you as a great peak arises suddenly out of the ocean.

It happens once in a while that a sudden island arises out of the ocean -- it was not there one moment before and now it is there. You will be surprised to know that the greatest mountains in the world, the Himalayas, are the youngest mountains. In the oldest Hindu book, RIG VEDA, there is no mention of the Himalayas. It is very strange, because it was written so close to the Himalayas. They have mentioned rivers -- even one river, the Saraswati, which has disappeared since then -- but they have not mentioned the

Himalayas. The Himalayas are very new, very young, very fresh, are still growing. Each year they go on growing one foot higher.

The oldest mountain in the world is the Vindhyachal. My village, where I was born, is very close to the Vindhyachal. It is so old, that just like an old man, it cannot stand erect; just like an old man, it has bent down.

A beautiful story has arisen out of its situation. One great enlightened master, Agastya, was going towards the south. And Vindhya bent down to touch the feet of Agastya, and the master said, "Vindhya, remain in this position -- because it will be easier for me to pass over you in this position. When you are standing erect -- I am old... it will be very difficult for me. And soon I will be returning. My disciples have been inviting me continually, and now, seeing that death is very close, I should fulfill their desire. So I am going to see them, and I will be coming back soon -- so don't stand back up in your erect position."

Agastya died in the south, he never came back; and Vindhya is still waiting, bent over, for the master to come back. It must have been thousands of years ago when the master went to the south....

The story must have arisen because of the situation of Vindhyachal. Vindhya is the oldest mountain in the world; it came out of the ocean in the very early days of this planet. And Himalaya is the latest, the youngest -- almost a child in comparison to Vindhyachal.

If you can remain in a space of being no-self, no-ego, in a state of egolessness, then there is the possibility of a sudden rising up of the Himalayan peak of your own being. You will be, for the first time, your reality; and at the same time you will know what it is. It is immortality, it is eternity. It is there from the very beginning -- and it is going to remain there to the very end.

BELOVED OSHO,
I THOUGHT YOU WOULD LIKE THIS -- FROM WALT WHITMAN'S PASSAGE TO INDIA.
SAIL FORTH -- STEER FOR DEEP WATERS ONLY,
RECKLESS, O SOUL, EXPLORING I WITH THEE, AND THOU WITH ME,
FOR WE ARE BOUND WHERE MARINER HAS NOT YET
DARED TO GO,
AND WE WILL RISK THE SHIP, OURSELVES AND ALL.
O MY BRAVE SOUL!
O FARTHER, FARTHER SAIL!
O DARING JOY, BUT SAFE! ARE THEY NOT ALL THE SEAS OF GOD?
O FARTHER, FARTHER, FARTHER SAIL!

Prem Turiya, Walt Whitman is perhaps the only man in the whole history of America who comes very close to being a mystic. Otherwise, the American mind is very superficial. It is bound to be very superficial because it is only three hundred years old. It is a child's mind which is curious about everything: it goes on questioning this and that and even before you have answered it, it has moved to another question. It is not much interested in the answer; it is just curious, it wants to know everything simultaneously. It goes from one religion to another religion, from one master to another master. It goes on searching for answers at the farthest end of the world -- but everything remains almost like a fashion.

The psychologists have found that in America, everything lasts not more than three years. That is the usual limit for any fashion -- a certain toothpaste, a certain soap, a certain shampoo, a certain hair conditioner, a certain guru -- they all come into the same marketplace.

Now you don't hear anything about The Beatles. Just twenty years ago, they were on top; now, nobody even cares who they are. What happened to those poor fellows? Now you hear about the Talking Heads; the same is going to happen to them. During these twenty years, many musicians and many dancers, many singers, have risen to the heights and disappeared.

It has been calculated that in America, every person changes his job every three years, changes his wife every three years, changes his town every three years. Three years seems to be long enough: something new is needed.

Walt Whitman seems to be a rare individual to have been born in America. He should have been born somewhere in the East -- and he was immensely interested in the East.

This small piece that Turiya has sent is from his long poem, PASSAGE TO INDIA.

SAIL FORTH -- STEER FOR DEEP WATERS ONLY,
RECKLESS, O SOUL, EXPLORING I WITH THEE, AND THOU WITH ME,

FOR WE ARE BOUND WHERE MARINER HAS NOT YET
DARED TO GO,
AND WE WILL RISK THE SHIP, OURSELVES AND ALL.

He is saying that a spiritual seeker needs to be aware that he is going into unknown waters where no mariner has ever dared to go. And the risk is not small because the challenge is "Steer for deep waters only"... leave the shallow waters for shallow minds. Those who want to know their own depths have to steer into deeper waters.

SAIL FORTH -- STEER FOR DEEP WATERS ONLY,
RECKLESS O SOUL, EXPLORING I WITH THEE, AND THOU WITH ME,
FOR WE ARE BOUND WHERE MARINER HAS NOT YET DARED TO GO...

Our goal is where no one has ever dared to go. "And we will risk the ship" -- if the worst comes to the worst, we are ready to "risk the ship, ourselves and all." But we are determined to explore the unknowable. It is a tremendously beautiful passage for every seeker of truth, every searcher for the ultimate mystery of existence: shallow waters won't do.

People want everything without risking anything, and because of this, there are so many exploiters. They tell you, "Just go to church every Sunday and you need not worry. Believe in Jesus Christ, and on the day of judgment, he will sort out those who believe in him. They will enter into paradise; and those who are not chosen by Jesus will fall into hell for eternity."

A very cheap, very shallow solution: just believe in Jesus Christ. Hindus say the same: "Just believe in Krishna. Just go on repeating, `Hare Krishna, Hare Rama.'"

The other day, I saw in a news cutting, that the head of the Hare Krishna, Hare Rama movement in Europe had escaped with all the money back to America -- he was American, just his name was Indian. He had left all his followers starving in France. The American mind is so dollar-oriented that when it comes to a question of choosing between a dollar and God, he will choose the dollar -- because God is going to be there forever. First use the dollar, then we will see about God. And, in fact, without the dollar how can you enter into the kingdom of God?... some *baksheesh* will be needed.

And what are you going to choose? If you choose God -- unnecessary trouble. You cannot live twenty-four hours a day with God, because the very idea of God is judgmental. God will be continuously judging you: you are doing wrong, you are doing wrong... this is a sin... I will throw you into hell. I don't think any man can remain sane and live for twenty-four hours with the so-called God. It is good that nobody has up to now had the misfortune to have such an experience.

Walt Whitman is one of the people who is not understood in America at all -- and yet, he is the only one America can be proud of.

O MY BRAVE SOUL!
O FARTHER, FARTHER SAIL!
O DARING JOY, BUT SAFE! ARE THEY NOT ALL THE SEAS OF GOD?

Don't be worried about safety. Is not this whole existence one? Are you and existence separate? Don't you belong to the same source, the same God? All these seas are of God, so you are safe. Don't be worried; you can "Risk the ship, ourselves and all," -- and yet, you are safe in the hands of existence.

O FARTHER, FARTHER, FARTHER SAIL!

Go as far as possible. Don't leave any place unexplored.

He is not saying these words about the outside world; he is saying these worlds are within you. When he is saying, "farther and farther," don't misunderstand him. His meaning in the whole poem -- this is only a passage, a part -- is to go into the inner and risk everything -- "the ship, ourselves and all."

And there is no need to be worried about security, about safety, because all this is part of one whole. To see this whole existence -- outside and inside -- as one, is an immense insight; only very rarely does a poet rise to such heights.

He had something of the mystic in him. Although he was born in America, he had something of the East in him; hence, this PASSAGE TO INDIA. India has been for centuries the symbol of the inner journey. It is not just a political entity -- it is a spiritual phenomenon. As far back as we know, people have been coming to India from all over the world in search of themselves. Something is in the very climate, something is in the very vibe, that helps.

I have seen it -- going around the world I was watching -- and it was a very puzzling experience. And those who are here and who have also been in the commune in America, all feel it. So many letters have

come to me: "it is strange... we were in the commune for five years, but we never felt the same joy, the same song, the same dance, that we are feeling here." And I was also seeing the fact that because there has been no spiritual inheritance, the air is empty, dry. It does not have the juice that nourishes the soul.

And then I went around the world and I could see the difference. Perhaps, because for thousands of years the eastern genius has been consistently in search of the soul, it has created a certain atmosphere. If you meditate in the East, it seems as if everything helps: the trees, the earth, the air. If you are meditating in America, you have to meditate alone -- there is no help coming from anywhere.

In Spain, in Portugal, there was every possibility to create another commune, but I saw the same thing would happen. The whole effort of five years in America was simply destroyed by the fanatic Christians -- who don't understand anything of religion -- and the fascist politicians.

In fact, they were afraid of the commune. It became their basic concern: the attorney general declared, "To destroy this commune is our priority," and the commune was not doing any harm to anybody.

But I can understand: deep down the commune was vibrating on a different wavelength; it was not part of America, and it could never be part of America. Its vibe was so strong that there was no way to defeat it -- because America knows nothing about spirituality; it has never gone deeper than the skin.

And moving around the world my experience was the same. The East has fallen politically, economically, but it still carries a shadow of its golden flights. And those who are in search of themselves will find here, in this poor third-world country, immense nourishment for their souls.

Scientifically, technologically, it is not advanced; and poverty is growing every day more and more. But still, in spite of all this, it remains the richest land in the world as far as the spiritual search is concerned.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #16

Chapter title: The present is the only time you have

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BELOVED OSHO,
IS IT POSSIBLE TO DIE CONSCIOUSLY WITHOUT BEING ENLIGHTENED?

Nirah, existence follows certain laws -- and there are no exceptions. If one wants to die consciously, the only way is to be enlightened.

Death is such a great surgery: your soul is being taken apart from the body and mind, with which it has been involved for seventy or eighty years. Even for a small operation you need anesthesia; and this is the greatest operation in existence.

Unconsciousness is nothing but nature's way of giving you anesthesia. Unless you are completely unidentified with body and mind, you cannot die consciously -- and a death which is not conscious is a great opportunity missed.

Enlightenment is an absolute necessity.

Enlightenment only means that your whole being is conscious: there are no dark corners left inside you. Dying in such consciousness the body, the mind, the brain can be taken away from you, because you know now -- not just as a theory, but as your authentic experience -- that you have always been separate. The involvement with the body was broken the day you became enlightened.

In the ancient scriptures of the Buddhists, enlightenment is called the "great death" -- not that you are going to die, but the death is great because you will be able to see it happening, you will be a witness. Now you are no longer attached to the body, no clinging, and you have become aware of your immortality.

You can die consciously only when you know that you are immortal, that you belong to eternity, not to time; that deep within you is the beginning of existence and the end of existence -- if there is any beginning or if there is any end. In fact there is no beginning and no end; you have always been here, and you will always be here.

A conscious death is one of the miracles of life, because after that you will not be born again in any form -- as a man, as a bird, as a tree. You will remain in the eternal consciousness of the universe, spread all over the ocean. Hence, it has been called the "great death."

But there are no exceptions. Existence follows absolutely definite laws, and this is a law of the highest order, because it concerns your consciousness, your life, your death.

BELOVED OSHO,
I SIT HERE FEELING THE STILLNESS OF THE UNIVERSE, LISTENING TO A BIRD'S SWEET SONG -- AND I WONDER. THEN I LISTEN AGAIN TO YOUR VISION FOR MANKIND NOW, AND I WONDER THAT PERHAPS I AM YOUR HANDS AND YOUR FEET -- THAT PERHAPS I SHOULD BE OUT THERE. I WONDER WHETHER THIS FRAIL BUD IS YET READY ENOUGH, THAT MAYBE IT NEEDS A LITTLE MORE SWEET DEW AND SUN FIRE....

Jivan Mary, you are saying, "I sit here feeling the stillness of the universe, listening to a bird's sweet song -- and I wonder. Then I listen again to Your vision for mankind now, and I wonder that perhaps I am Your hands and Your feet." You *are*.
Every sannyasin is my hands, my eyes, my soul.

I am not giving you a teaching, I am giving you myself.

But that does not mean that you have to go somewhere else. To transform human consciousness you have just to go on rising higher and higher in your own consciousness -- you don't have to go anywhere.

You are saying, "Perhaps I should be out there." There is no "out there"; everything is "in here." Don't waste a single moment in unnecessary worry. To me, if *you* are saved, the whole of humanity is saved.

It is not a question of going out into the world and trying to raise people's consciousness -- it is more of a possibility that the crowd of sleepy people is too much, and you may start feeling sleepy yourself. Unless you are enlightened, it is dangerous to try to transform people. Right now, you are the whole world. Just be total in this silence, be intense in this ecstasy, and you are working for the whole of humanity -- because you are part of it. If you become enlightened, that is the beginning of humanity becoming enlightened.

There is a beautiful story about Mulla Nasruddin. He used to steal fruits and sweets in the market, if he got an opportunity. One fruit seller had a dog specially for Mulla Nasruddin. The dog was very intelligent. The shopkeeper told the dog, "I am going for my lunch; you have to take care of the shop. Sit here, and remember that man, Mulla Nasruddin. If he comes here, watch his every action." The poor dog nodded his head.

The man went to take his lunch at home, and that was the time... Mulla Nasruddin was waiting somewhere close by. He had heard what the dog was told; he sat in front of the shop, closed his eyes, and pretended to fall asleep. Seeing him asleep -- sleep is contagious -- the poor dog also closed his eyes and fell asleep. And then the Mulla took away whatever he wanted from the shop.

When the shopkeeper came back, he saw the dog asleep, and he saw that things were missing. He woke up the dog and said, "What is the matter with you? I told you to watch his every action."

Mulla Nasruddin by that time had put all the fruits in his house, and had come back to see what had transpired between the dog and the shopkeeper. He was standing just by the side of the shop.

The dog felt very miserable; tears came to his eyes. Mulla Nasruddin, out of compassion, came out and said to the shopkeeper, "This is too much. Your dog followed your instructions exactly. Sleep is also an

activity -- and when I fell asleep, the poor dog could not resist the temptation to fall asleep. Don't be angry at him.

"And when I was asleep, he thought, `Now he cannot steal' -- nobody has ever heard of sleeping people stealing fruits in the marketplace. But after all, he is a dog; he could not make a distinction between pretended and real sleep.

"Don't be angry at him. Next time you instruct him, tell him clearly, `If somebody sleeps in front of the shop, that is the moment to remain very awake -- because if you fall asleep that man is going to steal.'"

And he said, "Don't you worry, I will find some other way to steal."

The time is not yet right and ripe for going into the world. One day, I myself will tell you to go into the world, when I see that now the mob psychology cannot affect you; that your awareness will remain the same; that your silence will remain the same; that your ecstasy may even grow deeper.

Jivan Mary, you are right in saying, "I wonder whether this frail bud is yet ready enough, that maybe it needs a little more sweet dew and sun fire...." It needs not "a little sun fire" -- it needs much; not "a little dew" -- it needs much.

But you are on the path, and to be on the path is almost half the pilgrimage.

The bud will soon become a flower, dancing in the wind and in the sun and in the rain. Then, whether you go or not, your fragrance will be reaching out there into the world -- and that fragrance will trigger more people.

My own experience is that when you try directly to make somebody more aware, he starts defending himself. Rather than becoming more aware, he becomes more closed. It is a kind of attack on his territory -- and it *is* an attack; you are destroying all his past, his lifestyle, his way of thinking. You are destroying his very mind -- although you are destroying it to bring his reality to the surface. Your destruction is not for destruction's sake; it is in the service of the greatest creation in the world.

My experience is that it is far easier indirectly. For example, when I am answering Jivan Mary, others are listening more openly, because it is not their question; so they are not defending themselves in any way. When I am answering somebody else's question, it is possible that you will be benefited more than the questioner himself -- because the questioner becomes in a certain way tense; it is his question, he is involved in it. Others are relaxed; it is not their problem -- although it is everybody's problem. Jivan Mary is just an excuse; she has asked it on behalf of all of you who are present here, and all of my sannyasins who are not present here will also listen to it.

Everybody feels that when joy comes, they want to share it; when awareness arises in them, they want to make others aware.

One of the great German philosophers, Immanuel

Kant, was very particular about time -- almost obsessed with it; it was an insane kind of thing. Once he was going to the university. It had just rained, the road was muddy and one of his shoes got stuck in the mud. But he was so particular about reaching his classroom exactly on time, that he went there with one shoe on one of his feet, and the other shoe left in the mud. "When I return I will pick it up; if I try to pick it up now I will be a few minutes late."

It was said that people used to set their clocks and watches when they saw Immanuel Kant going for a morning walk. It might be raining, it might be snowing, it might be any season -- but his time was fixed. When he reached the university, all the professors did one thing and that was to set their watches to the right time.

He was a lifelong bachelor, dependent on a servant -- much too dependent. Kant was giving him double the salary he would get anywhere else. But the servant had also become aware that Kant could not live without him. Kant would get rid of any new servant within a day -- his demands about time and absolute punctuality were so difficult for new people to maintain.

The old servant never used to say, "Sir, it is lunchtime." He used to come and say, "Sir, it is one o'clock"; or at dinnertime, "Sir, it is nine o'clock"; or at sleeping time, he would come and say, "Now it is ten o'clock." He was told the time.

One day a guest was visiting, and Kant was so involved in a complicated philosophical discussion that he forgot to look at his watch. The servant came, interrupted, and said, "Sir, it is ten o'clock." Kant jumped -- shoes, hat, and all -- into his bed, and covered himself with the blanket. The guest could not believe what was happening. He asked the servant, who said, "It is time for him to go to sleep."

The guest said, "But he could at least have said `good night' to me." The servant said, "He does not waste a single moment. You have seen the shoes and hat... he has not even changed them, because that

would take time."

He used to get up at three o'clock in the morning; and that was the most difficult thing, where every servant failed. Just this one servant, who had been with him almost his whole life.... Once in a while he wanted more money, and if he did not get it, he would go away -- knowing perfectly well that tomorrow he would be called back. New servants would be hired, because Kant was also tired of the man -- he was always asking for more money, a bigger salary -- but no other servant was even remotely a substitute.

The real problem was at three o'clock, early in the morning.... Kant used to explain to his servants, "At three o'clock, whatever happens, you have to pull me out of bed. I will fight you -- I may beat you. *You* have to beat *me*. You have to wrestle with me, whatever happens, because I am asleep and I want to sleep at that moment. But that is my regular life; at three o'clock I have to get up."

Naturally, no new servant could beat the master. But the old servant was really good. He would hit him hard, pull him out of bed by his legs -- and Kant is shouting, abusing him, but he would not listen. There were times when the servant would slap him: "Wake up! It is three o'clock. Don't create any nuisance and noise, because there are neighbors too, and they don't want to get up at three o'clock."

He almost had to wrestle with him. It was an everyday routine -- three o'clock, a wrestling match. Kant would go on slipping under his blanket, and the servant would go on pulling him out.

The world may be attracted by the idea of awakening, but sleep has its own soothing calmness. So when you are talking with people about awareness, they may listen to it -- they may even think that they will give it a try -- but to remain unconscious is very consoling. And when you are surrounded by millions of sleeping people, their sleep is going to affect you, unless you have come to the highest peak of awareness -- from where there is no turning back.

Jivan Mary, I can see your frail bud, and I can see your immense longing to help people; but that can be done here and now, not there and then. You become more and more seasoned. When I see that you are in a position where no mob unconsciousness can crawl into you, I would like you to go into the world.

But you can help people from here; and you can help people from here more than you would be able to help people there, because here you are not alone. With you there are hundreds of my people -- my whole garden, in different stages of growth. They are all a support to you; they are all a tremendous nourishment to you. You will not find these trees anywhere else, because these trees have been absorbing silence, peace, joy, ecstasy.

A few days ago the mayor of Poona came to my room. He could not restrain himself; he touched my feet. And when he was going out, he told Neelam, "I have never been in such a silent room, so cool, so fresh -- it is *really* a temple. I am overwhelmed by the atmosphere of the room."

Anybody who comes here will be overwhelmed. These trees are no longer ordinary -- they are sannyasins. The very air has a different vibe: even when you go away, your song, your dance, your joy go on vibrating here. This is how a temple is created. A temple is not made of bricks, is not made of statues; a temple is made of a different vibe -- the vibration of silence, peace, joy, and blissfulness.

Linger on a little more in this buddhafield. When you are ripe, you will know it yourself. Then there is no problem: either you can remain here and go on growing -- your growth is going to be a tremendous help for the growth of humanity -- or you can be somewhere else.

But here -- because you are a commune, a *sangha* -- you are not alone; so many people are pouring their awareness, it becomes almost a pillar of fire.

I never go out of my room; I just come in the morning and in the evening to be with you. But remaining in my room, just sitting silently, I know I am doing everything that can be done to save humanity.

BELOVED OSHO,
IS IT REALLY POSSIBLE TO BE IN THE "NOW-HERE" ALL THE TIME? MOST OF MY TIME SEEMS TO GO IN PLANNING FOR, OR WORRYING ABOUT, THE FUTURE.

Nitin, whether you know it or not, you cannot be anywhere else than here and now. Wherever you are it will be here and now.

You are given only one moment at a time -- and you are wasting that moment in planning or worrying about the future; and the future never comes. What comes is always here, now: it is a series of `nows' -- one now, another now -- but you are always living in the now.

There is no future -- so how can you worry about the future?

It is because of this kind of worrying and planning for the future that a certain proverb exists in all the languages of the world: Man goes on desiring, planning, worrying about the future -- and God goes on disappointing him.

There is no God to disappoint you. In your very planning, you are sowing the seeds of disappointment. In your very worrying about the future, you are wasting the present; and slowly, slowly it becomes your second nature to worry about the future. So when the future comes, it will come as the present; and because of your habit of worrying about the future, you will waste that moment also in worrying.

You will go on worrying about the future for your whole life. You will stop only when death comes and takes away all possibility of the future. You missed your whole life: you could have lived -- but you only planned.

Live intensely and totally now, because the next moment will be born out of this moment; and if you have lived it totally and joyously, you can be absolutely certain that the next moment will bring more blessings, more joy.

I have heard: Three professors of philosophy were having a discussion at a railway station. The train was standing at the platform. There were a few minutes before it was due to leave, but they got so involved in their discussion that the train left without them -- then they realized, and they ran.... In the last compartment, only two professors could enter; the third remained on the platform. The train had gone and he had tears in his eyes.

A porter was standing there. Seeing the scene, he said, "Why are you crying? At least two of your friends have got the train." He said, "That is the problem. They had come to see me off." They must also be crying, inside the train.

Existence also sometimes plays jokes on people.

Nitin, stop this habit of planning. Stop worrying about the future. If tomorrow comes, you will be there; and if you know how to live, if you know how to live joyously and dancingly, your tomorrow will also be full of dance and joy.

It is the miserable man who plans for the future, because his present is so miserable that he wants to avoid it, he does not want to see it. He thinks about tomorrows: good days are going to come. He is utterly impotent to transform this moment into a good moment. A long habit of transferring everything to the future, postponing, living for the future, will take your whole life out of your hands. There is no other way.

You are asking, "Is it really possible to be in the here-now all the time?" This is the *only* possibility. You cannot be anywhere else. You try: try to be in the tomorrow. Nobody has succeeded up to now -- you cannot be in the coming minute. Do you think you can jump and reach into the future, jump out of today and reach into tomorrow? Even if you are planning for tomorrow, that too is being done here-now; even if you are worrying about the future, that too is being done here-now. You cannot be anywhere else; whatever you do, existence allows only this space of here and now.

I can say to you that I am living here and now. I also have tried somehow to get into the future -- but there is no way. You cannot go back into the past, you cannot go ahead of time into the future. In your hands is always the present; in fact, the present is the only time you have.

And `now' is such a meaningful word, because that is your whole life -- a `now' stretched from your birth to your death. But it is always now... and here is the only space. You cannot be anywhere else than here; wherever you are, that place will become here.

Just be clear about it, otherwise life goes on slipping through your hands like water. Soon you will have empty hands; and meeting death with empty hands is an utter failure. Meet your death full of joy, silence and serenity.

Meet death with your hands full of ecstasy.

In that ecstasy, death itself dies. You never die... your here-now continues forever and forever.

BELOVED OSHO,
SITTING IN THE DISCOURSE, CLOSING MY EYES, I FIND MYSELF ALL ALONE WITH YOUR VOICE AND THE SONG OF THE BIRDS, TOUCHING THE SPACE WHERE ALL IS ONE. IT IS AN EXPERIENCE OF SILENCE, CLARITY AND ETERNAL PEACE. EVEN SLEEP, WAR OR DESTRUCTION APPEAR AS DIVINE EXPRESSIONS OF LIFE. RETURNING TO THE WORLD OF FORMS, I SEE PERSONS, CONFLICTS, DUALITIES EVERYWHERE. EXISTENCE BECOMES A QUESTION MARK, AND I AM AFRAID THIS PLANET CAN BE DESTROYED, AND ALL ITS BEAUTY DISAPPEAR. DEEP DOWN, I SENSE THAT I AM

BOTH AND BOTH ARE ONE.
BELOVED MASTER, IS AWARENESS A BOAT CROSSING TO THE OTHER SHORE, AND LOVE A BRIDGE TO COME BACK -- UNITING THE BANKS OF THE RIVER OF LIFE?

Dhyananand, what you are saying is absolutely true, "Awareness is a boat crossing to the other shore, and love a bridge to come back -- uniting the banks of the river of life."

It is a very significant statement. Your so-called saints have gone only halfway. They may have attained a certain crystallization, a certain awareness, but they are not capable of coming back to the old shore with a shower of love. A saint who is without love is only half grown.

A lover who knows nothing of awareness is also living half-heartedly. Your saints are repressing their love; your lovers are repressing their awareness. I want you to be both together -- awareness *and* love. Then only is the circle of life complete.

Zorba is love, Buddha is awareness. And when you are Zorba the Buddha, you have attained the greatest height that is possible in existence.

But unfortunately, man has lived for centuries divided. Zorbas think they are against Buddhas, and Buddhas think they are against Zorbas. And because of this idea of antagonism, the Zorba is repressing his Buddha: he is beautiful in his love, in his song, in his dance -- but his awareness is nil. The Buddha has repressed his Zorba: his awareness is very clear, but very dry. There is no juice in it; it is like a desert, where no roses blossom, where no greenery can be seen.

A Buddha without a Zorba is only a desert.

I am being condemned by both sides: the communists, the socialists, and other types and brands of materialists condemn me because I am talking about spiritual growth, awareness, enlightenment. According to them, man is only the body, and should live as a body. And I am condemned by the other side, the Buddhists, because I am bringing materialism into their spirituality; I am polluting their pure spirituality.

The ambassador of Sri Lanka in America wrote me a letter: "You call your restaurants, discos, ZORBA THE BUDDHA. It will hurt the feelings of the Buddhists all over the world -- so I would like you to consider it and change that name. Zorba should not be joined with Buddha."

I wrote him a letter: "It is not only a question of my restaurants being called ZORBA THE BUDDHA -- I am creating living human beings who *are* Zorba the Buddha. My whole life's effort, my whole dedication is to bring Zorba and Buddha hand in hand, dancing in a disco."

Both are deprived: the Zorba lives an unconscious life; the Buddha lives a life without love. The meeting of both will create the whole man -- and the whole man is the only holy man.

BELOVED OSHO,
PLEASE TALK TO US ABOUT THE COOLNESS OF LOVE.

Dhyan Amiyo, you have become too accustomed to hot dogs! Passion is hot, but passion is not love. Passion is an effort to use the other for your own biological and sexual needs. And the man who has renounced passion becomes cold -- ice cold, almost dead.

Love is just in between these two extremes, hot dogs and cold saints. In your restaurant you should start selling hot dogs and cold saints -- they are the two extremes. Just between the two is the coolness of love.

Love is not cold and love is not hot; it is a cool breeze, a fresh breeze, an early morning breeze. When it comes to you, you feel almost young again, fresh again, as if suddenly you have taken a shower.

Passion uses the other; that's why passion is a continual fight -- because so-called passionate lovers are both trying to use the other. Love does not use the other; it gives its own heart to the other. It is not a desire to get something, but a longing to share something. One is full of peace and silence and joy, and wants to share it with those who are close. They may be friends, they may be husbands, wives, children, father, mother -- anybody.

Love has an immense coolness about it. But very few people have attained to the coolness of love. Either they are hot and passionate, or when they become tired and bored with this heat, they turn to the opposite -- they become an ice-cold saint, frozen.

Mind has a way of moving like a pendulum, from one extreme to the other. That's how the clock runs, by the pendulum moving from one extreme to the other. If the pendulum stops in the middle, it will be the

coolness of love; and if the pendulum stops in the middle, the clock will also stop.

I can say it in another way: in the moments of cool love, you feel time has stopped; there is no movement -- everything has stopped. It is so silent that there is not even a ripple on the lake of your consciousness.

My longing is to fill this whole world with cool love; and through cool love we can give birth to a new man, to a new humanity -- which are urgently needed. And I hope that man has enough intelligence not to choose death, that he will choose a different style of life -- without conflict, without wars, full of the peace which passeth understanding.

I hope man will not prove so retarded as to destroy himself. The greatest thing that can happen to save humanity is the coolness of love -- friendliness. Passion burns you up, and in the same way, the frozen saint is already dead.

Love keeps you alive, and coolness keeps you young and fresh. Man can have such a beautiful planet and such a beautiful humanity. Just a little understanding is needed, and I think that understanding is arising, slowly but constantly.

If you can understand me, then everybody else in the world can also understand me. Maybe it will take a little more time for them, but there has never before been a time when understanding was needed so much. It is no small matter, because now understanding is equivalent to life.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #17
Chapter title: The child is still within you

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BELOVED OSHO,
WOULD YOU PLEASE TALK ABOUT PLAYFULNESS? I ASK BECAUSE THERE IS A BEAUTIFUL SMALL BOY WITHIN ME WHOM I HAVE NEGLECTED FOR A LONG TIME. THIS SMALL BOY IS PLAYFUL, CURIOUS AND ECSTATIC -- BUT MOST OF THE TIME I DO NOT ALLOW HIM TO LOSE CONTROL. PLEASE COMMENT.

Anand Gogo, playfulness is one of the most repressed parts of human beings. All societies, cultures, civilizations, have been against playfulness because the playful person is never serious. And unless a person is serious, he cannot be dominated, he cannot be made ambitious, he cannot be made to desire power, money, prestige.

The child never dies in anyone. It is not that the child dies when you grow, the child remains. Everything that you have been is still within you, and will remain within you until your very last breath.

But society is always afraid of nonserious people. Nonserious people will not be ambitious for money, or political power; they would rather enjoy existence. But enjoying existence cannot bring you prestige, cannot make you powerful, cannot fulfill your ego; and the whole world of man revolves around the idea of

the ego. Playfulness is against your ego -- you can try it and see. Just play with children, and you will find your ego is disappearing, you will find that you have become a child again. It is not only true about you, it is true about everyone.

Because the child within you has been repressed, you will repress your children. Nobody allows their children to dance and to sing and to shout and to jump. For trivial reasons -- perhaps something may get broken, perhaps they may get their clothes wet in the rain if they run out -- for these small things a great spiritual quality, playfulness, is completely destroyed.

The obedient child is praised by his parents, by his teachers, by everybody; and the playful child is condemned. His playfulness may be absolutely harmless, but he is condemned because there is potentially a danger of rebellion. If the child goes on growing with full freedom to be playful, he will turn out to be a rebel. He will not be easily enslaved; he will not be easily put into armies to destroy people, or to be destroyed himself.

The rebellious child will turn out to be a rebellious youth. Then you cannot force marriage on him; then you cannot force him into a particular job; then the child cannot be forced to fulfill the unfulfilled desires and longings of the parents. The rebellious youth will go his own way. He will live his life according to his own innermost desires -- not according to somebody else's ideals.

The rebel is basically natural. The obedient child is almost dead; hence the parents are very happy, because he is always under control.

Man is strangely sick: he wants to control people -- in controlling people your ego is fulfilled, you are somebody special -- and he himself also wants to be controlled, because by being controlled you are no longer responsible.

For all these reasons, playfulness is stifled, crushed from the very beginning.

You are asking, "There is a beautiful small boy within me, whom I have neglected for a long time. This small boy is playful, curious, and ecstatic -- but most of the time I do not allow him to lose control." What is the fear? The fear is implanted by others: always remain in control, always remain disciplined, always respect those who are older than you. Always follow the priest, the parents, the teachers -- they know what is right for you. Your nature is never allowed to have its say.

Slowly, slowly you start carrying a dead child within yourself. This dead child within you destroys your sense of humor: you cannot laugh with your total heart, you cannot play, you cannot enjoy the small things of life. You become so serious that your life, rather then expanding, starts shrinking.

I have always wondered why Christianity has become the world's greatest religion. Again and again I have come to the conclusion that it is because of the cross and the crucified Jesus -- so sad, so serious; naturally... you cannot expect Jesus to be smiling on the cross. And millions of people have found a similarity between themselves and Jesus on the cross.

Its seriousness, its sadness, has been the reason that Christianity has spread more than any other religion.

I would like our churches and temples, our mosques, our synagogues to become nonserious, more playful, full of laughter and joy. That would bring to humanity a more healthy, wholesome, integrated soul.

But you are here.... At least being my sannyasin you need not carry your cross on your shoulders. Drop the cross. I teach you to dance, to sing, to play.

Life should be, each moment, a precious creativity. What you create does not matter -- it may be just sandcastles on the seashore -- but whatever you do should come out of your playfulness and joy.

Your child should never be allowed to die. Nourish it, and don't be afraid that it will go out of control. Where can it go? And even if it goes out of control -- so what? What can you do out of control? You can dance like a madman, laugh like a madman; you can jump and jog like a madman... people may think you are mad, but that is their problem. If you are enjoying it, if your life is nourished by it, then it does not matter, even if it becomes a problem for the rest of the world.

In my college days I used to go for a morning walk very early, three o'clock, four o'clock in the morning. Just beside my house was a small street with bamboo groves, very dark.... And that was the best place, because it was very rare to meet anybody there... just one watchman from a rich man's house used to see me.

But one day -- this is what perhaps you would call going out of control -- I was jogging along the street and the idea came to me that it would be good if I jogged backwards. In India there is a superstition that ghosts walk backwards, but I had completely forgotten that, and anyway there was nobody on the street... so I started jogging backwards. I was enjoying it so much, and it was such a cool morning.

Then the milkman happened to see me.... People used to bring milk from small villages, and he had

come a little earlier than usual, so he had never met me before. Carrying his buckets of milk, he suddenly saw me. I must have been under the shadow of the bamboos, and when he came close to the shadow where there was a small patch of moonlight, I suddenly came out, jogging backwards. He shouted, "My God!" dropped both his buckets, and ran away.

Still, I did not realize that he was afraid of me, I thought he was afraid of something else. So I took both his buckets, although the milk was gone.... I thought I should at least give him his buckets, so I ran after him. Seeing me coming... I have never seen anybody run so fast! He could have been a world champion in any race. I was very surprised. I was shouting, "Wait!" and he looked back, and without saying anything....

The whole scene was being watched by the gatekeeper of the rich man. He told me, "You will kill him."

I said, "I am simply going to return his buckets."

He said, "You leave the buckets with me; when the sun rises he will come. But don't do such things -- sometimes you make me afraid too, but because I know.... For years I have been seeing you doing all kinds of strange things on this street, but sometimes I become afraid; I think: who knows whether it is really you or a ghost coming backwards towards me? Sometimes I close the gate and go inside; I keep my gun always loaded because of you!"

I said, "You should understand one thing, that if I am a ghost, your gun will be useless -- you cannot kill a ghost with a bullet. So don't ever use it, because a ghost will not be affected by it; but if a real man is there, you may be arrested as a murderer."

He said, "That's true. That I never thought about, that ghosts...." And right in front of me, he took out all the bullets. He said, "Sometimes the fear is so great... I may shoot some man and kill him."

I said, "Just look at me: first be certain whether I am a real man or a ghost. You are taking your bullets out, and it may be just a ghost who is persuading you!"

He said, "What...?" And he started putting the bullets back in his gun.

I said, "You keep these two buckets." I remained for almost six months in that part of the city, and every day I asked the watchman, "Has that man come yet?"

He said, "He has not come. These two buckets are still waiting for him, and I think that now he will never come. Either he has gone forever, or he has become so afraid of this place that he never comes on this street. I have been watching and when my shift changes and the other watchman comes, I tell him that if somebody comes... and we keep these buckets in front of the gate, so he will recognize that his buckets are here. But six months have passed, and there is no sign of him."

I said, "This is a very strange thing."

He said, "There is nothing strange about it. You would have killed anybody, coming suddenly out of the darkness. Why were you going backwards? Jogging I know many people do, but doing it backwards...."

I said, "I have been jogging, and I became bored always going forwards; just for a change I was trying it backwards. I never realized that just on that day that idiot was going to come -- nobody ever comes on this street. That man must have spread a rumor -- and rumors spread like wildfire. Even the landlord in whose house I was living heard that on this street....

He told me, "Stop going so early for your morning walk; go only when the sun has risen, because one man has seen a ghost."

I said, "Who told you?"

He said, "My wife told me, and the whole neighborhood knows; after eight o'clock in the evening the street becomes empty."

I told him, "You may not believe it, but there was no ghost. In fact, it was I who was jogging backwards...."

He said, "Don't try to befool me."

I said, "You can come with me. At three o'clock in the morning there is nobody."

He said, "Why should I take the risk? But one thing is certain: if you don't stop going, then you will have to leave my house. You cannot live here."

I said, "This is very strange. Even if the street is full of ghosts, why should you insist that I leave your house? You cannot force me. I pay the rent... you have given me a receipt. And in the court you cannot say that it is because this man goes on a street where ghosts jog -- I don't think any court is going to accept this reason."

He said, "Do you mean you will drive me to the courts? If you are so insistent, you can live in this house. I will sell it. I will leave this house."

"But," I said, "I am not a ghost."

He said, "That I know -- but mixing with ghosts? Some day some ghost may follow you into the house -- and I am a man with a wife and children. I don't want to take any risks."

Here, you don't need to be afraid: you can jog backwards, and even if you are a real ghost, nobody is going to take any notice of you. If you cannot allow your playfulness here, then you will not be able to allow it anywhere in the world. Allow it totally -- let it go out of control; and once your child is really alive and dancing within you, it will change the very flavor of your life. It will give you a sense of humor, a beautiful laughter, and it will destroy all your headiness. It will make you a man of the heart.

The man who lives in his head does not live at all. Only the man who lives in his heart, and sings songs which are not understandable to the head, dances which are not in any way relevant to any context outside you... just out of your abundance, out of your affluence: you have so much energy that you would like to dance and sing and shout... so do it!

It will make you more alive; it will give you a chance to taste what life is all about. The serious man is dead before his death. Long before his death, he remains almost like a corpse.

Life is such a valuable opportunity, it should not be lost in seriousness. Keep seriousness for the grave. Let seriousness collapse into the grave; waiting for the last judgment day, be serious. But don't become a corpse before the grave.

I am reminded of Confucius. One of his disciples asked him a very typical question asked by thousands of people: "Will you say something to me about what happens after death?"

Confucius said, "All these thoughts about death you can contemplate in your grave after death. Right now, live!"

There is a time to live, and there is a time to die. Don't mix them, otherwise you will miss both. Right now, live totally and intensely; and when you die, then die totally. Don't die partially: that one eye dies, and one eye keeps looking around; one hand dies, and the other hand goes on searching for truth. When you die, die totally... and contemplate what death is. But right now, don't waste time in contemplating things which are far away: live this moment. The child knows how to live intensely and totally, and without any fear that he will go out of control.

In this temple you are allowed to be yourself without any inhibitions. I would like this to happen all over the world. This is only the beginning. Here, start living moment to moment totally and intensely, joyfully and playfully -- and you will see that nothing goes out of control; that your intelligence becomes sharper; that you become younger; that your love becomes deeper. And when you go out into the world, wherever you go, spread life, playfulness, joy, as far away as possible -- to every nook and corner of the earth.

If the whole world starts laughing and enjoying and playing, there will be a great revolution. War is created by serious people; murder is committed by serious people; suicide is committed by serious people -- madhouses are full of serious people. Just watch what harm seriousness has been doing to human beings and you will jump out of your seriousness, and you will allow your child, which is waiting within you, to play and to sing and to dance.

My whole religion consists of playfulness.

This existence is our home: these trees and stars are our brothers and sisters; these oceans and rivers and mountains are our friends. In this immensely friendly universe you are sitting like a stone buddha -- I don't preach the stone buddha; I want you to be a dancing buddha.

The followers of Buddha will not like it, but I do not care what anybody thinks. I simply care about truth. If a truth does not know how to dance, it is crippled; if a buddha is not capable of laughter, something is missing; if a buddha cannot mix with children and play with them, he has come close to buddhahood, but he has not yet been totally awakened. Something is asleep.

In Japan there is a series of nine pictures and those pictures are tremendously significant. In the first picture a man has lost his bull. He is looking all around -- there are trees and thick forests... but no sign of the bull.

In the second, he finds the footprints of the bull.

In the third, it appears that the bull is hiding behind the trees; just the backside of the bull is visible.

In the fourth, he has nearly reached the bull, and you see the whole bull.

In the fifth, he has caught the bull by the horns.

In the sixth, he has struggled with the bull.

In the seventh, he has conquered the bull. He is sitting on the bull.

In the eighth, they are moving back towards home.

In the ninth, the bull is in his stall, and the man is playing on his flute.

These nine pictures are missing one -- they came from China, and the Chinese pack has ten pictures. When they were brought to Japan, the tenth was dropped because it looked very outrageous -- and the tenth is my buddha.

In the tenth picture, the bull is in the stall and the buddha is going with a bottle of wine towards the marketplace. The Japanese mind thought that this would be too much: what will people think of a buddha with a bottle of wine? This is outrageous to the ordinary religious mind, but to me it is the most important picture out of the whole series. Without it the series is incomplete.

When one has achieved buddhahood, then one should become just an ordinary human being. Going to the marketplace with a bottle of wine is symbolic: it simply means that now there is no need to sit in meditation, meditation is already in the heart; now there is no need to be serious. One has found what one wanted to find; now it is time to rejoice. That bottle of wine is a symbol of rejoicing -- now it is time to celebrate!

And where can you celebrate except in the marketplace? For meditation you can go into the forest, into the mountains, but for celebration, you will have to go to the marketplace. Where are you going to find a disco...?

Always remember the tenth picture. Don't stop at the ninth -- the ninth is beautiful, but incomplete. One step more... just playing the flute is not enough. Get drunk!... and dance madly!

And, Gogo, you have such a beautiful name -- whatever you do will fit with Gogo.

BELOVED OSHO,
MY FIRST MEETING WITH YOU, THIRTEEN AND A HALF YEARS AGO AT WOODLANDS, ENDED WITH MY GETTING UP FROM SITTING AT YOUR FEET AND WALKING, NOT OUT OF THE DOOR, BUT INTO YOUR CLOSET! IT HAS BEEN AN UPHILL BATTLE EVER SINCE.
OSHO, WHAT'S HAPPENING?

Rama Prem, it was not only you, it happened with many people, because in Woodlands, where I used to live, the door to my room and the door to my closet were exactly the same. For anybody who entered for the first time, it was natural -- the chances were fifty-fifty, so almost fifty percent of the people used to go into the closet -- and I enjoyed it very much! I used to have an electric remote control lock by my side for both doors. Once a person entered my closet, I would lock it.

Perhaps you are still inside the closet -- that is why you are saying, "It has been an uphill task, a battle ever since." You have not come out yet, and I don't live in Woodlands any more.

It was really fun, because people would come out of the closet so embarrassed, so upset.... The closet was big enough, so they would move around inside, and there were so many robes... so they would go around the robes, and finally they would come out, very shocked. What had happened? -- they had entered by the same door, or so they thought.

Then as they came out, they became aware that there was another door just beside it, exactly the same, painted the same color.

There was also a third door, which led to my bathroom. Once in a while -- it did not happen to you, Rama Prem -- somebody would come out of the closet door in a hurry, and -- as the mind is, it goes to extremes -- he would miss the middle one and go to the third door, which would take him into the bathroom. Those who entered the bathroom would take longer to come out, because from my bathroom opened another door, which led to my sauna.

Coming out of all those doors, they would feel so embarrassed that they would ask, "What happened to the door by which I came in?" And I would say, "Always remember the golden mean, the middle one."

And it is not only true about those doors: in your life also, never go to the extremes. Always find the middle one, the golden mean. At the extremes, truth is always a half-truth; only in the middle is it complete, is it whole.

But now there is no problem. You think that your life has been an uphill battle ever since. We make our lives, we are the creators of our lives -- it all depends on you. If you are trying to achieve something far away, if you are trying to achieve something which is not natural, then life becomes an uphill task. But if you are not trying to achieve anything unnatural, then life becomes a let-go, then you start flowing downwards with the stream of life.

Lao Tzu has called it the watercourse way, and I think that is the right concept for anyone who wants to live a relaxed, silent, peaceful and joyous existence. Never try to go against the current -- you cannot win. Nature is too big, you are too small. You will simply get tired -- and the more tired you become, the more life will look gloomy, dark, meaningless... just let the river take you wherever it is going.

A man who has a goal to reach is bound to remain in anguish and anxiety. My approach is that the river of life itself is going towards the ocean; you just float with it. Wherever it takes you is your home. And while you are floating with the river, you can enjoy the sun, the trees on the bank, the birds and their song, the stars in the night, and the moon. The whole existence -- all is available to you because your whole energy is open, is not engaged, is free.

Rama Prem, just follow the watercourse way. Be relaxed, and allow life to take you wherever it is going. Don't be bothered that it should reach some specific goal; it has no specific goal. Just go on dancing with the river, singing with the river. You have made it a battlefield, fighting with the river, and then you are in trouble. You will never win, and you will never be able to enjoy a single moment, because every particle of your energy has to be put into fighting. Don't fight life.

But all the religions have been teaching you to fight life, to be anti-life. And they have created a poor humanity, which has forgotten to laugh, forgotten to dance, forgotten to sing; a humanity which knows only one thing: to fight.

Stop fighting. Every river reaches the ocean -- and without any map, without any guidebook, without any guru. It is in the very nature of the river that it goes on flowing, and because it is not going upwards, there is no struggle. It is going downwards, so wherever it finds a lower level, it moves in that direction -- and the ocean is at the lowest point, so no river can miss the ocean. The ocean is your goal; the ocean IS God.

If you allow yourself to be taken by life without fight, you will reach God -- nothing can be a hindrance or a barrier to you. So if you feel that it has become a battle, nobody else is responsible except you. And it is in your hands to change your direction within a moment. Don't fight... and to be defeated by life is not a defeat; it is our life:
to be defeated by it is our victory.

The moment you start understanding this strange statement -- that to be defeated by life is our victory -- you have found the very secret of all success, of all blessings.

BELOVED OSHO,
THE OTHER DAY I HEARD YOU SPEAKING ABOUT THE JUMP WE ALL WILL HAVE TO TAKE FROM THE KNOWN TO THE UNKNOWABLE. ORIGINALLY WHAT I WANTED TO ASK YOU WAS: WHAT IS HOLDING MY LEGS AND KEEPING MY WINGS FROM UNFOLDING TO REALLY JUMP AND FLY? BUT THIS MORNING, WHEN YOU LEFT CHUANG TZU, AT THE DOOR YOU TURNED TOWARDS ME AND SOMETHING HAPPENED BETWEEN YOU AND ME WHICH WENT BEYOND MIND AND HEART. I FELT MY BODY MOVING IN A WAY I COULD NEVER DO DELIBERATELY.
FOR SECONDS EVERYTHING STOPPED, I HAD NO CONTROL OF ANYTHING. IT WAS LIKE A DELICIOUS, FEARLESS DYING. FOR A LONG TIME AFTERWARDS I FELT DRUNK, WEAK AND STRONG AT THE SAME TIME. I DON'T KNOW WHAT REALLY HAPPENED. DID I JUMP TOO SHORT, OR DIDN'T I JUMP AT ALL? THE ONLY CERTAINTY I HAVE NOW IS THAT I CANNOT JUMP.
BELOVED MASTER, PLEASE COMMENT.

Premda, I am aware that something happened to you. It was a jump, and it was not short. But it was a jump of consciousness -- that is why you are puzzled. And when consciousness jumps, the body goes into strange postures, which you could not do deliberately even if you wanted to. The jump of consciousness was not deliberate. Here, whatsoever happens is never deliberate.

Anything deliberate is going to be very small, it is going to be smaller than you. Anything that happens without any deliberation on your part -- you are just a watcher, and it happens... you are just just standing by the side, only an observer, not a doer: then something greater than you is happening.

Later on you felt both weak and strong. That must have puzzled you -- and will puzzle others -- but it is an absolutely certain consequence, because something happened that was beyond your control. Your ego was not in control, hence the weakness. Your ego felt threatened; you had come too close to the point where the ego can simply fall apart.

And at the same time you felt strong. Your consciousness felt strong because for the first time, for a few

moments, it was not controlled by the ego. For the first time, for a few moments, it had wings of its own, it was not in the chains and the bondage of the ego. So your soul felt strong and your ego felt weak.

It is a good sign. The beginning of the death of the ego, the beginning of the end of the ego, and the beginning of your entry into the world of consciousness.

But later on your ego must have taken up its old possession, its old domination over your consciousness; and then you wrote: "The only certainty I have now is that I cannot jump." That is not *your* certainty, that is the ego, which has taken the power back into its own hands. For a moment the consciousness had slipped out.

You need not deliberately try to jump, that will not happen, because who will deliberately try? It will be your ego. You don't have any access to your consciousness yet. It was just that as I turned back and looked at you, you completely forgot about your ego -- and jumped. Forgetting one's ego is the only jump that can bring you back to yourself. But never try deliberately. Allow it to happen just as it hap-pened this morning, on its own. Do not make any effort. When it happens, just be totally with it, don't hinder it, and don't feel weak. The weakness is not yours, the weakness is of the ego -- the false self that is pretending to be your real soul.

Your real soul has felt strong for the first time. Give it more chances. And slowly, slowly it will become capable of coming out of the bondage on its own. The ego cannot keep it; it is just a kind of hypnotic conditioning, because from the very childhood your ego has been supported by everybody. All the nourishment has been given to the ego, and your soul has been starving. You have forgotten all about your soul.

Being here with me, it is going to happen more and more. Now that it has happened once, the possibility will become greater and greater. It will happen suddenly, first in my presence and then even without my presence. Sitting silently in your room, you will find a tremendous strength arising in you. And at the same time something is dying -- something that is not you; something that has always been pretending to be yourself. The pretender has to die, the false has to disappear, so that the real can take its place.

And once the real is in its own place, your whole life becomes authentic. Each act takes on a tremendous beauty and grace; each word comes out from the very deepest part of your being, full of fragrance -- fragrance that you cannot find anywhere else in the world.

Once, a Sufi mystic came to see me. One of my friends had made a beautiful marble hall for me to conduct meditation classes in and to use for my library. It was surrounded by a beautiful garden. The whole day it was empty; only in the evening would people come to meditate. The Sufi had come in the afternoon, and he wanted to see the meditation hall, so I took him there. I was puzzled -- it was the first time I had ever seen anybody doing that kind of thing.... He went around the hall, sniffing like a police dog, smelling this corner, that corner... and that hall was pure marble, nothing else; there was nothing in the hall.

I have always liked empty places. I was standing there, looking at him -- an old man; he sniffed all around, and he was very joyous. And he said to me, "Whatever has been happening here is good, because I can smell the same smell which arises in me when I am in meditation."

He first gave me the idea that meditation can be smelled. Perhaps for Sufis it is easier, because for centuries they have been using perfume, certain perfumes which are in some way similar, a far away echo of the inner fragrance. They are the only people in the world who have worked for hundreds of years in search -- in the outside world -- of a similar kind of smell.

That day I started thinking, perhaps if somebody starts searching for taste?... Meditation may give you a new taste -- because there are scriptures which say that meditators start having a sweet taste in their mouth. Perhaps all the five senses may have something to say about meditation.

Eyes -- it has always been known that they express your meditativeness; the energy that jumps from one person to another jumps from your eyes to the other person's eyes. Eyes are the most sensitive part of your body; naturally they are capable of catching the subtlest vibration of light, of depth, of profundity, of love.

You all know that when you are in love, your eyes are not the same. When a lover looks at his beloved his eyes are not the same -- although they are the same eyes, but something inside those eyes changes, some new energy starts flowing through those eyes.

Meditation is a far greater phenomenon than love.

Premda, you jumped well, but don't try to do it deliberately because you will fail. Just be grateful that it happened, and wait with silent longing, not expecting but just available; if it happens, you will be tremendously grateful.

Don't demand it, because these are such delicate things that expectations, demands, can destroy them.

Simply wait, with a longing heart, and it will happen again and again, and it will start happening without me -- I am just an excuse. And then slowly, slowly it need not happen... the ego disappears; your soul is settled in its right place. It has been displaced by society, by a false substitute. The false must die for the truth, for the real to assert itself. The false was feeling weak, and the truth within you felt strong. Nourish that strength, and let that weak part of you starve, and let it die.

The death of the ego is the birth of God within you. It is your real birth. From that birth, a totally different kind of life, a life of celebration, starts.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #18
Chapter title: You are the mirror

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BELOVED OSHO,
WHEN I LOOK AT THE MOMENTS WHEN I FEEL SEPARATE FROM YOU, FROM MY LOVE AND THE REST OF EXISTENCE, IT IS USUALLY THE SHADOWS OF COMPARISON AND JEALOUSY; AND WHEN I GO DEEPER I USUALLY GET IN TOUCH WITH A DEEP INSECURITY AND THE FEELING OF BEING INFERIOR.
WOULD YOU PLEASE GUIDE ME ON HOW I CAN LIFT THESE SHADOWS AND HOW TO FEEL FREE OF THEM?

Latifa, you are suffering from a disease called "Germany." It is out of this disease two world wars have happened. It was not the superiority of the race that was the cause of the wars, it was a deep feeling of inferiority. To cover it up, they tried hard to be superior.

Only the person who tries to be superior suffers, necessarily, from an inferiority complex; Only the nation that tries to be superior to others, suffers as a whole nation from a deep inferiority complex.

It is one of the most surprising facts, that India has never invaded any country. In ten thousand years' history there has been no invasion, and the reason is, India has never suffered from an inferiority complex. Invaders came and conquered India. Small groups of very primitive people conquered a vast land without much difficulty, for a simple reason -- because the Indian consciousness was not afraid even of slavery. Even slavery could not make it inferior; its superiority was something to do with its inner growth, its evolution of consciousness.

It is not for any other reason that for two thousand years India remained a slave country, either of this land or of that land; and they were all small groups, small tribes, which could have been crushed by this vast continent without any difficulty. It was not cowardice: it was simply -- if you are not suffering from an inferiority complex, the desire to fight, the desire to prove that you are superior, is not there.

Why did it happened in Germany? -- The reason is that Germany was populated by millions of Jews, who have been carrying the idea that they are the superior race, the chosen race of God. And they have qualities... they are more intelligent, they easily become rich... and the Germans always compared

themselves with their neighbors who were Jews. They were rich, they were intelligent; they were getting forty percent of the Nobel prizes, and the rest of the world was getting sixty percent.

The three great men of this century who are dominating people's minds are all Jews: Karl Marx was a Jew, Sigmund Freud was a Jew, Albert Einstein was a Jew.

Being in the shadow of the Jews, the Germans started feeling they were inferior. And once you start feeling inferior, you cannot remain with your inferiority; it is a constant pain, a constant remembrance that there are people who are superior to you. You have to prove somehow that you are superior to the Jews.

This was the reason why a madman like Adolf Hitler managed to make even great German intellectuals his followers -- because he promised them that he would get rid of all the Jews. That was simply symbolic. Getting rid of the Jews, there would be nobody to remind them of their inferiority; and getting rid of the superior race chosen by God, they would certainly prove to the whole world that *they* are in fact the chosen race, the Nordic German Aryans.

Nobody has gone deeply into the psychology of these two world wars, but this is one of the fundamentals: the Germans were trying hard to get rid of their inferiority complex. All over the world people have puzzled, as to how Adolf Hitler convinced Germans that it was because of the Jews that they were defeated in the first world war. There seems to be no relationship at all.

It is so absurd an idea, that even a retarded person will understand that there is no real reason why Jews should be the cause.... They did not betray the country; they fought hand in hand with the Germans against the enemy; they produced all the destructive weapons; they gave their best scientists for the war, their sons as soldiers -- why suddenly did Adolf Hitler start saying, "Jews are the cause of our defeat, and unless they are completely erased from Germany, Germany can never win?"

Looking at the surface there seems to be no relevance, no reasonableness; it is almost as if he had said, "We have been defeated in the first world war, because people are using toothpaste." Jews have exactly the same kind of relevance to the German defeat.

But looking deeper into the psychology, Adolf Hitler is right. Because of the Jews they always remained inferior. They never became aggressive -- how can an inferior person be aggressive? They never believed in themselves -- how can an inferior person believe in himself? They knew beforehand they would be defeated; they are inferior people. Adolf Hitler wanted to prove: "We are superior." And the only way to prove it was to kill six million Jews. He killed six million Jews and millions of people from other countries. That gave a tremendous boost to the German ego; now nobody could say, "We are inferior."

Latifa, it is not your individual problem; it is a problem Germany has carried for centuries. It has almost become part of the collective unconscious; but by killing the Jews or killing anybody else, you cannot get rid of it.

You can pretend to be superior; you can even believe you are superior. You can even prove to the outside world that you are superior; but deep down you know perfectly well you are not superior.

All these cover-ups are not going to help. So when you come to me and you start meditating, slowly slowly those covers disappear, because they are created by the mind; and then the deep-rooted conditioning of inferiority surfaces.

The only way to get rid of it is to just watch it -- let it surface, don't suppress it. If you suppress it, you will have to live with it. Let it surface, and you remain simply a watcher: that this idea of inferiority is only a thought, and you are not the mind that thinks.

You are the being that watches.

Your being is neither superior nor inferior.

It simply is; it knows no comparison.

Jews have suffered unnecessarily because Moses gave them this idea that they were the chosen people of God. He had to; I can understand his helplessness. Jews were in Egypt, slaves, and Moses was trying to get them to revolt against the slavery.

Now people who have remained slaves for centuries cannot even conceive that they can revolt against their masters; the very idea is fearful. Those masters have been beating them, killing them -- they have treated them like animals -- for so long. The question before Moses was, "How to create some idea in the Jews, that they are capable of revolution?"

He invented a beautiful idea: that they were the chosen people of God; and people who were suffering in slavery, being beaten, killed, accepted the idea immediately. It was such a consolation. But nobody raised the question that if we are the chosen people of God, then why are we slaves? The idea was so contradictory; but it was so consoling that they gathered courage once they had accepted the idea. Moses

had managed, first, to get them to accept the idea: "You are the chosen people of God;" then he told them, "Now revolution is very easy for you -- nobody can prevent you."

Their inferiority was covered by being the "chosen people of God;" and now being the "chosen people of God" was used as a foundation for revolution against the Egyptians. It was good strategy at that point. The Jews revolted -- they left the land of Egypt.

Then Moses gave them another idea, that "God has made a special land for you, Israel; so we are going towards Israel." I don't think he had any idea where they were going, because it took him and his people forty years of wandering in the desert, searching for the land "Israel." No country was ready to give them shelter. A small country which they started calling "Israel" was not anything special -- a desert.

If this is what God creates for his own people then he seems to be a little crazy. But Moses had to say somewhere, "We have found!"... Three-fourths of his original people had died on the way, out of starvation, hunger -- and God did not care at all.... His own people in search of the land he had created for them and that land was also very difficult. The people who reached Israel were almost third, fourth generation. Their forefathers had started from Egypt, and the third or fourth generation arrived.

The first generation gap was felt by Moses: these were not the people he had convinced to revolt. He was almost ancient, perhaps one hundred years old; tired, tattered, he simply said, "This is the land" -- to somehow settle his people. But the people were surprised, because the land was barren desert. Another age of difficulties began to produce out of that barren land; and Moses was so tired, and he had lost his old youthful inventiveness. He left the Jews in Israel saying, "You take care of the land. A few Jews, one tribe of the Jews, has got lost somewhere in the desert and I am going in search of it."

That tribe had reached Kashmir in India. And Moses reached Kashmir, but could not live long -- perhaps a year or two years -- and died in Kashmir. If he had brought his whole tribe to Kashmir, that would certainly have been something, showing them: "God has created it for you." Kashmir is so beautiful, perhaps the most beautiful part of the earth; and that's why one tribe that had wandered away by mistake, when they reached Kashmir thought: This must be Israel, and the others will also be coming here -- so they settled there.

Now the people who are in Kashmir are all Mohammedans. They were converted forcibly by Mohammedans, from Jews to Mohammedans. But you can see their faces, their color, their noses -- and you can be absolutely certain that they belong to the Jews. They are not.... Jews have a personality of their own, as every race has a personality of its own. Moses died in Kashmir.

Israel was such a barren place, there was no opportunity and no challenge for intelligence -- and Jews have remained slaves for centuries. Hence, they have never known intelligence.

Mind is something like the land. If, for centuries, nothing has grown on the land, it becomes more and more powerful, and if you sow seeds in it, it will give you the best harvest possible, because its energy has never been used. First, Jews were slaves, their intelligence was never used, it remained a potential. Then, in Israel, there was no opportunity to use it -- they started spreading all over Europe, wherever there was opportunity.

They proved to be superior to everybody, because they had such great potential, unused for centuries. They became the richest race in the world. It was not that they were God's chosen people, that was pure inventiveness of a revolutionary mind -- Moses should be described as the first revolutionary of the world.

In one context it was perfectly right; but times change, contexts change, the same thing that had helped the Jews to become richer, more intelligent than others, became a curse: because everybody hated them, everybody was jealous of them; jealous of their intelligence, jealous of their riches, jealous of their possessions.

Hitler easily convinced Germany, that "It is the Jews. Their very presence is causing our failure." And a man like Martin Heidegger, one of the Nobel prize winning philosophers of Germany, and perhaps the most difficult philosopher the world has ever known.... He has never written a book that is complete; he will start a book; the first volume will be published, but by that time -- he has such a great intelligence -- he will start doing something else.

It was not enough to complete the book -- he is the only man whose every book is incomplete. He will just go up to a certain length, then suddenly he will come upon a greater idea... he will drop the old project, start on the new project. But even his incomplete books are proofs of tremendous genius.

Philosophers have been wondering what would have been the result if he had completed them, because he was moving in such new dimensions, never touched; where no mariner has ever reached -- virgin lands, which no philosopher had ever bothered about. And his insight is so deep, that to understand him, you need

a very high quality intelligence; otherwise you cannot understand what he is saying.

Even Martin Heidegger became a follower of Adolf Hitler, because of that German inferiority. And Adolf Hitler gave the promise, and he managed the promise -- for almost five years he went on conquering, convincing the Germans that "certainly we are the chosen race of people; we were just not aware of it: Adolf Hitler has made us aware of it." But then Germany was defeated again, and the whole covered up inferiority complex erupted.

Latifa, it is not just your problem, it is the problem of the whole German race; and the way out of it is not to get identified with it.

Nobody is superior.

Nobody is inferior.

Everybody is unique.

Because there are not two persons who are the same, you cannot compare marigolds with roses: they are two different flowers. You cannot compare two human beings with each other, they are two different flowers. But this is not a question of intellectual conviction, it is a question of being aware, and destroying the identification.

Don't try to be superior, just try to be yourself. You are not inferior, but, remember it: nobody else is inferior. You are not superior.

Aristotle has created a difficulty for human beings. He created one of the basic troubles in the human mind, because he knew only: either you are superior, or you are inferior. In everything it was either, or: either you are white or you are black; either you are a saint or you are a sinner.

He never bothered to look at the rainbow, and the whole span of all the colors between white and black. And each color has its own beauty, has its own dance, has its own place in existence, which no other color can take.

My approach is that each individual is unique; I want to destroy the very idea of comparison. You are yourself, I am myself; neither I am superior, nor I am inferior to you. Just, it happens I am this way; it happens you are that way. But this has to come out of your meditations. What I am saying is my meditation, you are not to believe in it -- you have to go into the experience of it. And the day you will see -- you are just yourself.

For example, Latifa, think of one thing: everybody in the third world war dies, except Latifa.... Will she still think herself to be inferior? Inferior to whom? Will she feel herself to be superior? But superior to whom? There are only dead bodies all around; with dead bodies you cannot be inferior nor can you be superior.

And in truth, we are all alone; as alone as Latifa will be alone when the whole world is destroyed. Even at this moment everybody is alone, just himself. A simple awareness and acceptance of oneself as one is, is enough, and the whole problem will disappear. Otherwise, it will torture you, it will remain like a wound your whole life.

You say, "When I look at the moments when I feel separate from You, from my love and the rest of existence, it is usually the shadows of comparison and jealousy; and when I go deeper I usually get in touch with a deep insecurity, and the feeling of being inferior."

It is perfectly good to go deeper into your feelings. But remember one thing: the one who is going deeper, the one who is coming across inferiority, insecurity, jealousy, is separate from them. It cannot be one with them, otherwise how can it feel inferiority, insecurity, jealousy?

You are the witness; so, as you go deeper, you will come across many things which you have suppressed; or perhaps for thousands of years your whole race has suppressed; or perhaps the whole of humanity has suppressed.... But you are as pure as a mirror.

When you are going deeper, the mirror reflects jealousy, but the mirror is not jealousy; the mirror reflects insecurity, but the mirror is not insecurity; the mirror reflects inferiority, but the mirror is not inferiority. The mirror is not identified with anything that it reflects -- the mirror is just empty, silent, clean. You are the mirror.

In meditation you will come to recognize that you are the mirror. All other things are reflected in you, but the mirror does not become a buffalo, because a buffalo looks into the mirror. When the buffalo is gone, the mirror is again empty, even while the buffalo was looking into the mirror, the mirror was empty. A small mirror cannot contain that big buffalo.

You may have observed small children, when they see a mirror for the first time. Very small children who are learning to crawl on all fours... just put a mirror in front of them, and they will be very much

surprised, seeing another boy. They will look with wondering eyes, and it is absolutely certain, that they will go behind the mirror, to find the boy -- where the boy is hiding. They may touch the mirror to see, and they will be surprised that the other boy is also touching; then the only way to find him is to go behind the mirror. Every child will go behind the mirror to look for the boy who is hiding there.

A mirror is just a reflecting phenomenon; so are you. Be a mirror, and then all these problems, whatever their names, will start disappearing -- they are only reflections. You need not try to get rid of them. The very idea of getting free of them, or getting rid of them, still accepts that they are realities of your being.

The mirror does not care whether a buffalo is looking in it, or a donkey is looking in it. It does not matter; it does not change the quality of the mirror at all. The greatest genius may be looking into it, and the greatest idiot may be looking into it: the mirror remains the same. Reflections don't change its quality, its being.

You are a mirror.

Discover this mirror and don't be bothered about getting rid of jealousy, of insecurity, of inferiority. There are thousands of problems; if you start trying to get rid of them you will need many lives.... It was because of so many problems that the East believed in many lives, because one life is not enough. You don't have much time.

Half of your life, if you count, is wasted in sleeping, taking food, taking a bath, shaving twice a day.... Accumulated in seventy years it is going to be a big amount. Going to some stupid job, seeing the movies, playing football, fighting with your wife, worrying about a thousand and one things which will never happen, remembering all the old things which have happened -- and now there is no point in remembering them. You just count, and you will be surprised if in seventy years you can get even seven minutes for meditation.

Naturally, the East had to invent that in one life the problems cannot be solved, you don't have time, you will need many lives. But nobody has gone deeper into it, that in one life you cannot solve problems, but you are going to create many problems. And the second life will be more burdened with problems: the first life's problems and the second life's problems -- and for meditation, again those seven minutes. Looked at in that way, even if you have thousands of lives, you are not going to get rid of them. They will go on growing, they will go on becoming bigger, they will go on becoming thicker, you will be more in their clutches.... That is a whole wrong attitude.

I am not saying that there are not future lives. I am saying that the idea appealed to people just because they needed time. The idea is right, but it should not be accepted because you need time to solve your problems. Your problems can be solved this moment, there is no need to wait for tomorrow.

So from this moment, Latifa, you are a German mirror. I am not saying Indian mirror, because you cannot trust an Indian mirror -- you cannot trust anything made in India. People make things in India, and write on them, "Made in USA."

Once a watch was presented to me in Bombay. I looked at the watch; it looked absolutely Indian craftsmanship, but on the back of the watch was written, "Made in USA." So I asked the man who had presented it to me, "Are you certain that this watch is made in USA?"

He laughed, and said, "USA means Ulhasnagar Sindhi Association, it is just a small place near Poona."

Sindhis are very clever people; they have made the name Ulhasnagar Sindhi Association... USA; made in USA.

I have come across things in which it is written... if you don't carefully note, you will see: "Made in Germany." But if you carefully look, it is not "Made in Germany," but "Made as Germany." They have changed the `in' into `as'. But "Made as Germany" -- what does it mean?

That's why I say, you are a German mirror. Just get more and more settled in your quality of mirroring, and all the diseases that you are talking about are bound to disappear within a second.

I believe in such miracles.

BELOVED OSHO,
IT SEEMS THAT WHENEVER I HAVE EXPERIENCED A FEELING OF WELL-BEING INSIDE, IT IS ALWAYS FOLLOWED BY A WAVE OF SELF-CONDEMNATION. AND THE DEEPER AND MORE INTENSE THE LAUGHTER AND CELEBRATION BECOMES, THE DEEPER AND MORE INTENSE THE CONDEMNATION THAT FOLLOWS IN ITS WAKE. I FEEL AS IF I AM BEING STRANGLED BY IT.

WILL THERE EVER BE A POINT WHEN IT WILL DISAPPEAR OR WILL IT REMAIN A SHADOW OF MY ENJOYMENT?

Surabhi, it is your conditioning against everything that is pleasant. Pleasure has been condemned so many times that you have forgotten that it is one of the great lies. You say, "It seems that whenever I have experienced a feeling of well-being inside, it is always followed by a wave of self-condemnation."

That wave of self-condemnation is coming to you from your conditioning, most probably the Christian or the Catholic conditioning. Just condemn anything -- and when you start condemning things before children, they don't have the capacity to argue against it. They trust in their parents and if they see condemnation, they learn the art of condemning themselves.

But nature gives you moments of well-being, of pleasure; you cannot resist that either. You are sitting in two boats: one is made of your conditionings; and another is your natural boat that you have brought with you -- your life. You cannot leave pleasures completely, but you can do one thing -- and that's what everybody has done -- be half-hearted.

When they are feeling something pleasant, they hold themselves back; they are in a strange position. That's why you feel as if you are being strangled by it... a tension. Your conditioning is saying, "Don't go that way," and your whole nature is going that way. Deep down you want to go that way because it is so pleasant, so beautiful. But your mind goes on saying, "Listen, don't go that way, it is sin, you will suffer for it. Just for a momentary pleasure you will be thrown into eternal hell. Think of it, wait."

So you are always wavering between pleasure and the anti-pleasure attitude. That gives you the feeling of being strangled.

There are a few people who have dropped all their conditionings and go on moving in their natural course of life. They are happy people, dancing and singing -- enjoying. Religious people condemn them: these are the sinners; eat, drink, and be merry is their only religion. They will suffer much.

There are people, very few, who have dropped their natural desires completely, and have settled into their social conditioning. They don't feel any joy, their song of life is lost. They feel crippled; they cannot dance. They can do one thing only; all their energy which would have been divided into many dimensions has become concentrated only on one thing: condemn those who are still enjoying.

These people are called saints. Their only work from morning to evening is condemnation. Slowly, slowly condemnation becomes their only pleasure. The more they condemn, the more they feel themselves holier, superior, divine, spiritual; and the others become materialists. There is only one consolation for them, that after death they will be in paradise, enjoying everything that they are missing here. And all these people who are running after momentary pleasures will be suffering in hell for eternity.

Even teachers like Jesus have supported these ideas. Lazarus asked Jesus, "You say, `Blessed are the poor, because theirs is the kingdom of God', but how to believe you?" Here we are starving; the summer is hot and the rains have not come for two, three years. The wells have become dry; even water has become a difficulty."

Jesus says to Lazarus, "Don't be worried, Lazarus; soon you will see, after death you will be sitting in the lap of God. And this rich man, who is giving a feast today to other rich and powerful people of the city, will be hungry and thirsty in hell. And they will say from there, `Lazarus, give us something to eat; we are thirsty too.' And this is going to be their eternal fate. Even if you want to give to them you cannot give -- because nothing passes from heaven to hell. You will have all the pleasures, and they will have all the sufferings. So it is only a question of a few years. It is worth suffering for a few years, and then enjoying for the whole of eternity."

To console the poor... and the poor have always been in the majority, they are the real clients of all religions. The religions have to console them, and they found out -- all the religions of the world -- the same consolation, after death....

The trouble is that nature is too powerful; conditionings cannot destroy it completely, they can only poison it. And this, Surabhi, is what you are suffering: poisoning by conditioning.

Whenever you feel a certain well-being it is followed by a wave of self-condemnation. What is wrong in feeling well-being? You are not harming anybody. Well-being is not something quantitative that you have taken, so others cannot feel it. You have not deprived anybody. In fact, by your well-being you may trigger other people's well-being.

To be with a man who is full of well-being, radiates a certain joy which is contagious. Why should you feel self-condemnation? You have not done anything wrong. Just see that your conditionings have to be

dropped -- and they can be dropped because they are not part of your nature, they have been forced upon you by society. They are arbitrary. And the deeper and more intense the laughter and celebration becomes, the deeper and more intense the condemnation that follows in its wake.

Your dancing, your celebrating, your singing is not harming anybody. It may heal somebody, but it cannot harm anybody. These birds are singing and they don't feel any condemnation. They don't go to the Catholic priest to confess every Sunday "Father, forgive me. I again sang this week. I could not resist -- when the sun rises and flowers open their fragrance.... I try hard, but I am a helpless, small bird, not much strong, so I have been singing the whole week. Now, forgive me, and ask God to forgive me."

These trees don't go to the priest; they dance, they enjoy the sun, they enjoy the wind, they enjoy the rain -- they enjoy you. They must be waiting for you every morning, every evening, because we are all connected with each other. They must be waiting: it is time, you must be coming. And when you sing and when you clap, do you think these trees mind it? They enjoy it.

Man is the only foolish animal in the world, and the priests have found your weakness. Your weakness is that your mind can be filled by any garbage, whether you want it or not. People are continually pouring garbage into each other's minds -- you will not see people sitting silently.

I used to travel a lot and it was the most troublesome thing to have another passenger with me. I always chose to travel in an air-conditioned coupe, so at the most there would be one other passenger; mostly there was nobody. But even one passenger is enough. And I was traveling around the year continually; so many incidents....

I would enter into the compartment and the man might start smiling -- that means now he is approaching -- and I would put my finger on my lips, and he would look at me very disappointed. But still he would ask, "Are you silent?" And then to watch his fidgetiness was such an entertainment. He would open his suitcase, close it, take one book, look into it, put it back, read the same newspaper that he has been reading the whole day, put it back again... and I am simply looking at him! And finally he would say, "You can remain silent, but don't stare at me, because I am feeling so nervous." Why should he feel nervous? He would go into the bathroom, come again, go back, come again -- just to keep himself engaged. People cannot sit silently.

Once in a while it would happen -- I had many devices for these people -- as I entered and the person looked at me I would tell him, "This is my name, this is my father's name, this is my father's father's name. I have so many uncles, so many brothers, so many sisters."

He would say, "But I have not asked!"

I would say, "You will be asking, so it is better to finish quickly!... That all my uncles are married, one uncle has two children."

He would say, "But I have not even spoken a single word -- why are you saying all these things?"

I would say, "I know that soon you will ask my name, my father's name, where I live, where I am going, what is my business. I am telling you on my own, so nothing is left. If something is left you just tell me, because I want to finish it within five minutes; and then for forty-eight hours I am going to be silent, and then don't ask anything."

So first he was shocked, but he understood that he was going to ask these things. That's what people are asking each other -- where they live, what they do. What is your concern? How does it matter to you where I am going or from where I am coming? -- and it is expected that I should ask you the same questions.

So I used to say to these people, "In five minutes I will say everything possible, in a summarized form; and five minutes I will give you -- you can say in five minutes all the things that could be asked of you -- and then for forty-eight hours we both are going to be silent."

People used to think that this man seems to be mad! And for forty-eight hours there was such a circus to see: he would call the waiter and he would eat too much, and I saw that he was eating again and again, and calling for coffee and some cold drink. I was simply looking at him, not doing anything.

Finally he would get so tense that he would call the conductor, "I want to change. You put me into some other compartment."

But I would tell the conductor, "I will remain with him."

The conductor would say, "But this is strange."

I would say, "No, we are companions. I have introduced myself, he has introduced himself. Now it is a forty-eight hour contract, so if you have two seats, only then change him."

Most probably he had not two seats empty, and even if he had, the man would decline: "I don't want to go -- what is the point? If I have to live with this man for forty-eight hours in another compartment, then this compartment is good."

All the conductors knew me, so when I would go out they would say, "Don't torture him. That poor fellow looks so shocked, as if he is traveling with a ghost or something."

People are chitchatting continually; pouring all their rubbish into your head and inviting you to pour your rubbish in their heads. And that rubbish becomes part of your mind.

Otherwise, Surabhi, can't you see it simply, that your well-being does no harm to anybody? Why should you feel self-condemnation? It is just the rubbish that your parents and your priests have forced into you. Your singing, your laughter, your celebration -- if it can do anything it will be something good. Why should you feel a condemnation coming just behind it? These are your dead priests; centuries of dead people who are enjoying themselves in their graves, resting, relaxing; and they have given you these ideas. Just a little awareness, and you will not find any content in your condemnation.

I can understand it if you are harming somebody, if you are being violent with somebody, if you are angry with somebody and a condemnation comes in -- it is understandable, it is reasonable. You misbehaved and your consciousness is trying to say, "Do not do such a thing again."

But this cannot be true about celebration and singing and dancing and well-being -- so just watch it. And when you feel condemnation coming in, dance more madly. Transform the energy that is condemnation into more intense celebration. Make it clear to your conditioned mind that if it interferes with you, you are going to do the same thing more and more.

If after laughter you feel condemnation, then go on laughing for hours until that stupid condemnation feels tired, saying "This woman is not worth it, I should choose some other Catholic!"

You are asking me, "Will there ever be a point when it will disappear, or will it remain a shadow of my enjoyment?"

It depends on you. It can disappear this very moment; but if you choose, it can remain. It is your guest. Just throw the guest out with all his luggage and say goodbye to him forever!

Make it clear. Don't look back, "Go somewhere else -- there are many Christians around; enter into somebody else's head. I am finished with you!"

Try it! Pack all the suitcases, everything, and throw them out of the window. It is your decision you have accepted the guest. Don't forget that you are the host and the guest is only the guest, and can remain only with your permission. And such ugly guests, when I can give you beautiful guests.... Be a little choosy.

The guests that you have been carrying in your head up to now are your diseases; they are making you sick. They are not allowing you to laugh, they are not allowing you to dance, they are not allowing you to celebrate. What do they allow? Just to be serious and sad -- miserable. Look at the point: when you are miserable, there will be no self-condemnation.

This is the conspiracy that has been made by the religions against each of you. To be miserable is perfectly okay, to be sad is perfectly okay; your religion has nothing to say about it. But to laugh, to enjoy, to be drunk with beauty, with bliss, with ecstasy -- and immediately all your religions start condemning you.

The religions have virtually made the earth a hell. If you were left alone, without any interference from your religions, this very earth could have been a paradise. At least in this house of God you should remember you are in paradise; and here the discipline is different. If you are miserable, condemn it; if you are celebrating, appreciate it -- give a gift to yourself.

When you see somebody celebrating, appreciate it -- just a rose flower will be enough; give a gift to him. Perhaps this way you will learn that celebration can be appreciated. There is no need to condemn it.

Surabhi, your problem is very simple, it is an arbitrary problem created by others. It is not your problem, it is not coming out of your natural being. So today, when there will be singing and dancing, remember, if this self-condemnation comes in, throw it out. And the way to throw it out is to jump and jog and enjoy! Kill it by your blissfulness.

It is killing your blissfulness. You have every right to kill it by your blissfulness -- by your ecstasy.

Okay, Vimal?

Yes, Osho!

Chapter #19
Chapter title: The secrets and mysteries of existence are infinite

19 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
SEVEN YEARS AGO I TOOK SANNYAS. YOU SPOKE TO ME ABOUT THE WITNESS AND ABOUT WATCHING. WHEN YOU FINISHED, AND BEFORE I COULD LEAVE, YOU STOPPED ME AND SAID, "AND YOU'RE A GOOD MAN." YOUR LOVE AND YOUR GRACE HAVE BEEN WITH ME THESE SEVEN YEARS, BELOVED MASTER. I AM STILL IN WONDERMENT: WHAT IS A GOOD MAN?

Veet Mano, I remember I have said to you, "You are a good man," because I have given you the name, Veet Mano. Veet Mano means going beyond the good man.

Morality is concerned with good qualities and bad qualities. A man is good -- according to morality -- who is honest, truthful, authentic, trustworthy. But morality is not religion; even an atheist can be a good man, because all these qualities of the good man do not include godliness.

I have told you, you are a good man; so the work for you is not just to be good, but to transcend the duality of good and bad. The religious man is not only a good man, he is much more. For the good man, goodness is all; for the religious man, goodness is just a by-product. The religious man is one who knows himself, one who is conscious of his own being. And the moment you are conscious of your own being, goodness follows you like a shadow. Then there is no need of any effort to be good; goodness becomes your nature. Just as the trees are green, the religious man is good.

But the good man is not necessarily religious. His goodness is out of great effort, he is fighting with bad qualities -- lying or stealing, untruthfulness, dishonesty, violence. They are in the good man but only repressed -- they can erupt any moment.

The good man can change into a bad man very easily, without any effort -- because all those bad qualities are there, only dormant, repressed with effort. If you remove the effort they will immediately erupt in your life. And your good qualities are only cultivated, not natural: you have tried hard to be honest, to be sincere, not to lie -- but it has been an effort, it has been tiring.

The good man is always serious, because he is afraid of all the bad qualities he has repressed; and he is serious because deep down he desires to be honored for his goodness, to be rewarded. His longing is to be respectable. Your so-called saints are mostly just good men.

I have given you the name: transcend the good man -- and there is only one way to transcend the good man, and that is by bringing more awareness to your being.

Awareness is not something to be cultivated; it is already there, it has just to be awakened. When you are totally awakened, whatever you do is good, and whatever you do not do, is bad. The good man has to make immense efforts to do good and to avoid the bad. The bad is a constant temptation for him. It is a choice: every moment he has to choose the good, and not to choose the bad.

For example, a man like Mahatma Gandhi: he is a good man; he tried hard his whole life to be on the side of good. But even at the age of seventy he was having sexual dreams -- and he was very much in anguish: "As far as my waking hours are concerned, I can keep myself completely free from sex. But what can I do in sleep? All that I repress in the day comes in the night."

It shows one thing: that it has not gone anywhere; it has been inside you, just waiting. The moment you relax, the moment you remove the effort -- and asleep you have at least to relax and remove the effort to be good -- all the bad qualities that you have been repressing will start becoming your dreams.
Your dreams are your repressed desires.

The good man is in continuous conflict. His life is not one of joy; he cannot laugh whole-heartedly, he cannot sing, he cannot dance. In everything he continually makes judgments. His mind is full of condemnation and judgment; and because he is himself trying hard to be good, he is judging others also by the same criteria. He cannot accept you as you are; he can accept you if you fulfill his demands of being good. And because he cannot accept people as they are, he condemns them. All your saints are full of condemnation of everybody: you are all sinners.

These are not the qualities of the authentic religious man. The religious man has no judgment, no condemnation. He knows one thing: that no act is good, no act is bad; awareness is good and unawareness is bad. You may even do something -- in unawareness -- which looks good to the whole world, to the religious man that is not good. And you may do something bad, and you will be condemned by everybody -- except by the religious man. He cannot condemn you, because you are unconscious. You need compassion, not judgment, not condemnation -- you don't deserve hell, nobody deserves hell.

As your meditation deepens, your witnessing becomes great. That's what I was saying to you about witnessing and watching when you took sannyas seven years ago. I had forgotten to tell you, not to think that witnessing or watchfulness are nothing but good qualities. That's why, when you were leaving, I stopped you again and told you that you were already a good man.

So something more is implied in transcending the duality of good and bad. Coming to a point of absolute awareness, there is no question of choice -- you simply do whatever is good. You do it innocently, just as your shadow follows you, with no effort. If you run, the shadow runs; if you stop, the shadow stops -- but there is no effort on the part of the shadow.

The man of awareness cannot be thought synonymous with the good man. He is good, but in such a different way, from such a different angle. He is good not because he is trying to be good; he is good because he is aware -- and in awareness bad, evil, all those condemnatory words disappear as darkness disappears in light.

Religions have decided to remain only moralities. They are ethical codes; they are useful for society, but not useful for you, not useful for the individual. They are conveniences created by society. Naturally, if everybody starts stealing, life will become impossible; if everybody starts lying, life will be become impossible; if everybody is dishonest, you cannot exist at all. So on the very lowest level morality is needed by society; it is a social utility, but it is not a religious revolution.

Don't be satisfied by just being good.

Remember, you have to come to a point where you need not even think about what is good and what is bad. Your very awareness, your very consciousness simply takes you towards that which is good -- there is no repression. I would not call Mahatma Gandhi a religious man, only a good man -- and he tried really hard to be good. I do not suspect his intentions, but he was obsessed with goodness.

A religious man is not obsessed with anything -- he has no obsession. He is just relaxed, calm and quiet, silent and serene. Out of his silence whatever blossoms is good. It is always good -- he lives in a choiceless awareness.

That is the meaning of your name, Veet Mano: Go beyond the ordinary concept of a good man. You will not be good, you will not be bad. You will be simply alert, conscious, aware, and then whatever follows is going to be good. In a different way I can say that in your total awareness you attain to the quality of godliness -- and good is only a very small by-product of godliness.

Religions have been teaching you to be good, so that one day you can find God. That is not possible; no good man has ever found godliness. I am teaching just the reverse: find godliness and good will come on its own accord. And when good comes on its own accord, it has a beauty, a grace, a simplicity, a humbleness. It does not ask for any reward here or hereafter. It is its own reward.

BELOVED OSHO,
ABOUT FOUR YEARS AGO I WAS IN A SPACE WHICH I ALWAYS REMEMBER AS "PARADISE ON EARTH." IT FELT AS IF I'D ARRIVED HOME. BEING IN SUCH DEEP AND SWEET RELAXATION AND LOVE, I FELT AS IF I HAD FALLEN DEEP INSIDE MYSELF.
BELOVED OSHO, WHY IS IT SO DIFFICULT FOR ME TO LET MYSELF REJOICE LIKE THAT AGAIN?

Sadhan, the very memory is preventing you from getting back into the same space again. Remember one thing: in life, nothing repeats itself. And the moment you become addicted to a certain idea, a certain

memory, you are living in the past -- which is dead -- and you are always comparing everything that is happening now, with a past memory. You want it to happen again, but you have forgotten one thing. When it happened, you were not wanting it to happen; it happened without your wanting, without your desiring, without your even being aware that it was going to happen. Out of nowhere, suddenly it descended upon you.

You are no longer in that state. You are waiting for it, you are asking for it, you are demanding it -- and nobody can make any demands on existence. The more you demand, the more miserable you will become. Forget what has happened, because even better spaces are available. Never ask again for what has already happened, because it will be at the most a repetition -- and a repetition can never give you the same joy.

I have a beautiful story about Mulla Nasruddin: He was chosen to be an adviser to the king. The first day, the king and Mulla Nasruddin were both sitting at the dining-table eating. The cook had made stuffed bindhis, and the king liked them very much.

When Mulla Nasruddin heard the king praising the cook, he started praising bindhis like anything. He said, "In the ancient scriptures it is said that the bindhi is the most life-giving vegetable. It keeps you young longer than anybody else, old age never comes -- and you start forgetting that there are diseases. It is almost like nectar on the earth."

The cook heard this, so the next day also he made stuffed bindhis. The king ate them, but did not say anything. Mulla Nasruddin went on praising them again. This went on happening for seven days, and on the seventh day the king became so bored with stuffed bindhis that he threw the plate away and said to the cook, "Are you mad, or something? -- stuffed bindhis, stuffed bindhis...."

Mulla Nasruddin saw the scene had changed, so he said, "This cook seems to be an idiot. It is said by the ancient sages that you should not eat bindhis every day; it is dangerous to health. You will become old before your time, and death is not far away."

The king said, "Mulla Nasruddin, for seven days you have been praising bindhis, and now suddenly you have changed your mind. Your scriptures and quotations and ancient sages, have all changed."

Mulla Nasruddin said, "Master, I am your servant, I am not the servant of bindhis. Whatever is your opinion is my opinion -- I don't know anything about bindhis. Because you praised them, how could I remain silent? Now that you are condemning them, I am condemning them. You give me my salary, not the bindhis. And as far as the ancient scriptures and ancient sages are concerned, I know nothing about them. Who cares about ancient sages and ancient scriptures? If they knew that bindhis are nectar, they would be alive right now. The bindhi cannot make anybody immortal, that much is certain. It is good that you stopped, because I was also dying -- I was becoming a stuffed bindhi! Every day bindhi... I was becoming worried myself about how to stop this madman?"

The king said, "You are telling me I am mad?"

Mulla said, "You started praising... I am just your servant. Anything -- howsoever beautiful, howsoever delicious -- will create only boredom if repeated continuously."

Sadhan, simply think about it: if the space that you think was paradise is repeated every day, it will become hell. Then you will be asking me how to get rid of this space.

Don't ask for anything to be repeated in your life, because there are always higher things. Why waste your life with anything lower? Always ask for the higher, for the better. And of course, you don't know what is higher and what is greater; again you are just waiting for the unknown. Just as the unknown has given you a gift in the past, it will be giving you many, many gifts; but you have to have the same childlike innocent heart -- waiting and longing, but not definite about what you are asking.

Just trust in existence, and you will find better spaces. There is no scarcity of paradises -- there are paradises beyond paradises -- one has just to be innocent and not cling to anything. You are clinging to a certain experience, and that very clinging is becoming a barrier to prevent another experience from happening.

If something great has happened, which gave you the idea that you have come home, that this is paradise -- then forget all about it. The future contains much more. The past is dead and the future is alive, and the whole future is not exhausted by your past. Be open and be available, and you will find greater spaces -- more precious.

Once you have learned the art of waiting without demanding, just trusting, nature goes on giving more and more gifts. It has to give, because it has in so much abundance. It cannot contain it within itself -- it has to share.

But you are preventing existence from giving you anything. You are asking for something which has

already been given to you; and nature does not want to bore you by giving the same paradise, the same home every time. Just imagine how many times it would take for you to become bored with it. Because it has not happened again, you are carrying a golden memory of it.

Drop that memory. Be grateful that existence gave it to you, and wait. The future is vast, and the secrets and the mysteries of existence are infinite.

BELOVED OSHO,
THIS POEM FROM 'GITANJALI' BY RABINDRANATH TAGORE ECHOES IN MY HEART:
I AM HERE TO SING THEE SONGS.
IN THIS HALL OF THINE I HAVE A CORNER SEAT.
IN THY WORLD I HAVE NO WORK TO DO:
MY USELESS LIFE CAN ONLY BREAK OUT IN TUNES WITHOUT A PURPOSE.
THE SONG I CAME TO SING REMAINS UNSUNG TO THIS DAY.
I HAVE SPENT MY DAYS IN STRINGING AND UNSTRINGING MY INSTRUMENT.
THE TIME HAS NOT COME TRUE. THE WORDS HAVE NOT BEEN RIGHTLY SET.
ONLY THERE IS THE AGONY OF WISHING, IN MY HEART.
THE BLOSSOM HAS NOT OPENED: ONLY THE WIND IS SIGHING BY.

Milarepa, it is one of the destinies of those who are born with genius. A genius never finds that what he has created is enough. He is always discontented. He goes on creating more and more beautiful things, but nothing satisfies; he knows that he has much more to give. His heart has to pour out more songs, more paintings, more music. He is fully aware that whatever he does falls short of the target; his target is such a faraway star.

It is not just about Rabindranath Tagore -- these words are true about any genius in any part of the world, in any time, in any age. These words are the very essence of the discontent -- because the painter feels in his dreams that he can paint something unique that has never been done before. It is so clear in his dreams, but the moment he starts translating his dream onto the canvas, he starts feeling that what is happening on the canvas is only a far away echo.

Coleridge, one of the great poets of England, left forty thousand poems unfinished when he died. During his life again and again he was asked, "Why don't you complete them? It is such a beautiful poem -- just two lines are missing and it will be complete."

He always said, "It reflected something that was hovering in my being; but when I brought it into words, it was not the same thing. To others it may appear very beautiful, because they don't have anything to compare it with. But to me... I know the real poem which is within me, still trying to find new words."

Rabindranath himself used to write each poem many times. His father was a very talented man, though not a genius; his grandfather was a very talented man, but also not a genius. Both tried to convince him, "You are mad. You go on destroying.... You go on making beautiful poems and then you destroy them. Why do you destroy them?"

Rabindranath said, "Because they are not authentic representations of my experience. I wanted to do something, and something else has happened. It may look beautiful to you, but to me it is a failure, and I don't want to leave any failure behind me. That's why I am going to destroy it."

Rabindranath's father has written, "he has destroyed such beautiful poems... we cannot conceive how they can be more beautiful. He seems to be mad..." And when he used to write poems he would close his doors and inform the whole house that for no reason at all should he be disturbed -- not even for food. Sometimes days would pass -- two days, three days -- and the whole family would be worried... he was constantly writing and destroying. Until he came to a settlement where something of his inner vision had been caught in the net of words, he would not open the door.

In this book GITANJALI -- `gitanjali' means `offering of songs', it is an offering to God -- Rabindranath says, "I don't have anything else. I can only offer my deepest, heartfelt dreams, that I have brought into the poems." Hence he gave the name GITANJALI -- `offering of songs'. These are the very few chosen poems which he has not destroyed. They are immensely beautiful. But he was not satisfied even with these poems, although he got a Nobel prize for this book.

The original was in Bengali, which is a very poetic language -- just the opposite of the Marathi you will hear in Poona. If two or three Maharashtrians are having a conversation, you will think that soon there will be fight. The words are harsh -- the language seems to be very good for fighting, but for no other purpose.

Bengali is just the opposite polarity. Even if two Bengalis are fighting, you will think they are having a very sweet conversation, the language is so sweet. The words of Marathi have corners; Bengali is very rounded -- no corners. Even prose in Bengali sounds like poetry; it has a certain music in it which no other Indian language has.

Rabindranath wrote GITANJALI first in Bengali, and for ten years the world remained absolutely unaware of it. Then, just an accidental suggestion by a friend: "Why don't you translate it into English?" -- and he tried.

He was dissatisfied with the original Bengali, but he was more dissatisfied with the translation. Because there are a few nuances to every language which are not translatable. Particularly a language like Bengali is almost impossible to translate word to word. You can translate, but the sweetness, the quality of music in each word... from where you can bring it? Still, he got the Nobel prize for the translation. His friend said, "Now you must be satisfied."

He said, "I am more dissatisfied than ever. This shows that humanity is not yet mature enough to understand poetry. These are my failures, these poems of GITANJALI. I have saved them after many, many efforts. I became tired, and felt that perhaps something that is in my heart cannot be brought into words. The best I could do I did, but in my own eyes it was a failure, at the best, a very good failure. It can deceive everybody else, but it cannot deceive me."

This is the experience of all great geniuses -- in every direction, in every dimension. The Dutch painter Vincent van Gogh painted for one year continually only one painting -- again and again and again. The effort was so arduous, and what he was painting was so difficult: he wanted to catch the sun in all its glory and beauty, with the songs of the birds.... Now, no painting can sing but you cannot argue with geniuses.

He was standing in the field the whole day, from morning till evening -- just watching the sun in all its phases, with all the colors that the morning brings, or the evening brings. For one year he was continually painting and destroying, and one year with the hot sun on his head the whole day... he went mad. He was put in a madhouse by his younger brother. In the madhouse he continued to paint the sun, but nothing came closer to his vision.

He was one year in the madhouse. The world may call him mad, but I cannot -- because the paintings that he did in the madhouse are so full of intelligence, so sane, that the painter cannot be insane. And when he was released from the madhouse, again he went into the field to start his painting of the sun. And the day it was completed, the day he felt a little satisfied, he committed suicide.

He wrote a short letter to his brother: "My work is done. All I wanted my whole life was to paint the sun in its full glory. I cannot say I have succeeded totally, but I can certainly say I have succeeded more than anybody else in the whole history of man."

Nobody has ever tried so much -- almost two and a half years on just one subject. He said, "Now I don't have any desire to paint, therefore there is no need to exist. My existence has come to a point of fulfillment and contentment. I am dying, not because of discontent or failure, I am dying because I have been victorious, so now there is no point in living."

It seems nobody has ever committed suicide in such a way -- because of victory, because of success. Still, he has mentioned in the letter that it is not one hundred percent, but more than this, perhaps, is not possible.

These words of Rabindranath are worth remembering: "I am here to sing thee songs." His whole life was devoted only to one thing: to create songs; to sing songs. India was under the British Empire and Mahatma Gandhi and other freedom fighters were telling Rabindranath, "This is not the time to write poems; this is the time to fight. Freedom is the only goal in these moments."

He said, "I can understand your feelings" -- and his participation in the freedom movement would have been of immense importance, because he was a Nobel prize winner, an international figure. His books were translated to almost all the languages of the world. If he was also fighting for freedom it would have been immensely helpful, but he said, "I am here to sing songs. I understand you, and I love freedom, but that is not my heart's desire. Freedom or no freedom -- I have searched within myself and I have found only one thing: that my destiny is to sing. If I do anything else, that will be going against my nature."

I have far more respect for Rabindranath than for Mahatma Gandhi, because he never went against his nature; he was one of the most relaxed men you can find -- immensely happy in singing, in creating more songs, more plays.

He is talking to God.

In this hall of thine I have a corner seat.

In thy world I have no work to do:
My useless life can only break out in tunes
without a purpose.

Everybody was saying, "You are good for nothing. When the whole country is afire with the idea of freedom, you are one of the greatest sons of the country, and you are involved only in small things: singing, playing on instruments. You are utterly useless."

He accepts it: "I am useless... my life is useless; it can break out only in tunes without a purpose. I am so useless that even my songs don't have any purpose -- just as the birds sing, just as the flowers blossom with no purpose at all. The song I came to sing remains unsung to this day."

This was written while he was getting old. But even on his deathbed his last words were, "The song that I came to sing has remained unsung. My whole life I tried to sing it in different ways, with different tunes, with different instruments. People have loved them, people have appreciated them -- but deep down I have a wound: I have not been able to sing the song I came to sing."

And this is the experience of all great mystics, all great poets, all great painters. Greatness is bound to have this feeling. Only small things can be completed, and only small desires can be fulfilled. The greater the desire, the more profound the longing -- you are always coming closer and closer to the goal, but you never arrive. The distance between you and the goal remains almost exactly the same as it was the day you started your pilgrimage.

"The song I came to sing remains unsung to this day"... then what have I been doing all my life? "I have spent my days in stringing and unstringing my instruments"... just trying to find the right instrument, the right tuning of the instrument -- but it has not happened.

"The time has not come true. The words have not been rightly set. Only there is the agony of whishing in my heart." I am going with a deep wound and agony in my heart.

"The blossom has not opened: only the wind is sighing by." These words are immensely important, because they don't describe only Rabindranath Tagore's inner experience, they also describe that of thousands more geniuses of the world.

A genius has so much to say and so much to share that there are neither words to contain it, nor are there people to receive it.

A Sufi mystic, Bayazid, was once asked by a stranger, "What is your business?" He was not aware that Bayazid was a mystic; and Sufis live just like ordinary people. Unless somebody introduces you from their inner circle, you will never come to know that this man is a Sufi. When asked what his business was, Bayazid said, "My business? I sell glasses in the city of the blind."

The man looked at him: "What is he saying? What will the blind do with glasses?"

Bayazid said, "That is not my problem; that is their problem. My problem is somehow to persuade them to purchase a pair; whether they can see through them or not, I don't know."

The man said, "You seem to be mad."

Bayazid said, "That's true."

But this will be said by all the mystics -- that they are selling glasses in the city of the blind, or that they are singing songs in the city of the deaf, or that they are teaching dances in the city of the crippled. Naturally, on the one hand they have a great ecstasy, which they want to express; and on the other hand they have a deep agony -- that whatever they want to express always remains inexpressible.

If you can understand this statement of Rabindranath, it will help you immensely to understand the anguish of all the mystics, of all the great poets. It will also help you to understand why many mystics have remained silent. Seeing that there is no way of succeeding, only very few mystics have spoken. They have spoken, not because they think they are able to express what they have experienced; they have spoken so that perhaps listening to them, something may be triggered in the hearts of the listeners -- something may be touched. Not that their words are going to convey the truth, but their constant effort may awaken something within you which is asleep. If not their words perhaps their presence, perhaps their silence, perhaps the depth of their eyes or the grace that surrounds them... hoping against hope that among millions, at least there may be one person who may be turned on.

Hence, they are not disappointed if nobody listens to them. They are not disappointed if people desert them. They are not disappointed even if people betray them. All this is expected. The miracle is that a few people don't betray, that a few people go on with them in deep love and trust.

Their minds may not be able to understand the mystic, but their hearts have heard the call, the challenge.

In this hope I have been speaking for thirty years continually. Even if a few people are turned on to God,

I will feel utterly fulfilled. I will not die with the same agony as Rabindranath Tagore.

Okay, Vimal?
Yes, Osho.

The Rebellious Spirit

Chapter #20
Chapter title: Forget all about enlightenment

20 February 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I FEEL IN MY ELEMENT WHEN EXTROVERTED AND IN ACTION. WHEN I AM QUIET, AND THIS BUSY BUMBLE BEE DOESN'T FEEL SHE HAS TO BE BUZZING, IT IS VERY UNCOMFORTABLE. IS THE "DOER" IN ME DYING? WILL IT EVER BE ABLE TO RELAX IN ACTION AND SILENCE?

Shantam Lani, you have raised a significant question. It is meaningful for everybody to understand that modern research into the human mind divides humanity into two parts: the extrovert and the introvert.

The extroverts are the doers, explorers, adventurers -- objective, love being in the world; alone, they feel completely lost. The introvert is just the opposite of the extrovert: he feels at ease and relaxed with himself when he is not doing anything -- when his eyes are closed, when he is silently drowning into his own interiority.

This division is good as far as it goes, but it goes only to the limits of the mind. You have an extrovert mind, that is why you say, "I feel in my element when extroverted and in action. When I am quiet and when this busy bumble bee does not feel she has to be buzzing, it is very uncomfortable."

Meditation is a totally different dimension from the mind. The psychologists are very confused about it because they know nothing about meditation; they think the meditator is just another introvert -- that is not true. The meditator is one who can be aware of his extrovert mind and also of his introvert mind -- aloof, far away on the hills; watching all the games of the mind.

You are too much attached to the extrovert part of your mind -- and anybody who is attached to half of the mind is going to be in trouble, because the other half is also there, neglected, repressed, ignored, humiliated. It will take its revenge. And there are many who are introverts. They think they are meditators, but they are not. They have just chosen another part of the mind and have become identified with it. The essential meditator is beyond mind -- beyond extroversion and beyond introversion.

So you have to pull yourself out of your obsession with action, with extroversion, because that is being a kind of alcoholic -- they call it "workaholic." If action is there, you are involved in it, and you can forget all about yourself: all your problems and all your anxieties are no longer there -- at least not in your consciousness. They *are* still there; so whenever you find a moment when you are not doing anything -- and you cannot continue to *do* for twenty-four hours a day; you have to relax too, you have to rest too -- in those restful moments the repressed and neglected introverted mind tries to possess you.

And into the introverted mind you have thrown all kinds of garbage that you don't want to be identified

with. Your extroverted mind is clean -- you think that is you, and the introverted mind is not you, so you can go on throwing all kinds of rubbish into it, but it will surface. Whenever you are resting, it won't allow you to be at rest, it will make you fidgety.

My suggestion is, Lani, to get out of the extroverted mind -- and don't get into the introverted mind. They are two sides of the same coin. Learn a new secret: the secret of the watcher, who is neither *doing* something, nor deliberately *not* doing something. The watcher is just a mirror -- he is reflecting whatever is happening. Going beyond mind is the greatest health and the greatest well-being possible to humanity. That does not mean that you cannot use your mind; in fact, only then *can* you use your mind. Right now the mind is using you; you are a slave of the extroverted mind.

There are many who have gone to the monasteries, to the mountains. They are introverted people -- and to them introversion appears like meditation. That is not meditation either -- they have just chosen the other side of the coin, and whenever there is a chance, immediately the extroverted mind will start creating desires and passions and longings and all kinds of things -- hallucinations.

In all the old Indian scriptures, the sages come to a point.... The story is told about many saints and many sages -- and it is not just a story, it is a very significant psychological fact: when a saint comes to the peak of his consciousness, Indian mythology says that the throne of the god Indra, in heaven, starts quivering. He becomes afraid -- because if this man succeeds in attaining the highest consciousness, he will become Indra, and Indra will become an ordinary god.

So his strategy is to send beautiful women from heaven to distract the sage, and once he is distracted, he is destroyed. He loses his consciousness; desires start arising, lust overwhelms him -- sensuality, sexuality, all raise their heads.

There is no Indra, and there is nobody who is sending things to distract you -- it is your own mind. When the introverted mind reaches to its peak, the extroverted mind immediately becomes revengeful -- it is being defeated.... Immediately it creates hallucinations -- and sitting in the caves of the Himalayas or in a monastery, it is very easy to hallucinate.

All those beautiful women don't exist; they are just figments of your extroverted mind, which is saying, "What are you doing sitting here when such beautiful women are dancing around you? As far as your saintliness is concerned, you can pick it up again; but who knows whether these women will be there or not...?" This is your own mind playing games.

The extrovert is happy when in action, in a crowd, with people; but soon it becomes exhausted and tired, bored, and starts thinking of relaxing. That is the introverted mind poking its nose into your extroversion... and this game goes on and on. You are neither of them -- but you become identified with them.

My suggestion is, Lani: this is the place where you can become unidentified with your mind. So when there is need to act, act -- but let it not be your obsession; and when there is need to relax, relax -- that should not be your obsession either. While acting, remain alert that you are not the mind, and while relaxing, also remember that you are not the mind.

You are the one who is watching.

Slowly, slowly the watching becomes more and more crystallized; it becomes your very being, and then you are free of the mind -- and free to use it the way you want. But that will be a totally different quality: your action will not be something insane, doing because you have to do it -- as if you are under a kind of possession, and the mind is forcing you to do something. So people are doing all kinds of things which are not needed.

Once the watcher is clear and separate from the mind, you have come into a new land, a new space -- the space of witnessing -- and this is your real soul. This which is neither active nor inactive, which only reflects, is you. This is the greatest mutation.

Those who die without this transformation have lived in vain, because if you can watch your mind in action, in inaction, you can also watch your body -- healthy, sick -- but you are separate. You can even watch death happening to your body and to your mind, because you are separate -- you simply reflect whatsoever happens.

That is why a man who is really a meditator can die joyfully, because he is not dying; only the reflections in the mirror are disappearing. And I don't think you will come across a mirror that has tears in its eyes when some reflection disappears, or even a remembrance of the past, or a desire that the same face should be reflected in it again. No past, no future... the mirror is always in the present; whatever happens, it simply reflects.

There is a temple in China where, instead of a statue of Buddha, there is only a mirror. The whole

temple is empty. The people who created the temple must have been great meditators: the mirror is to remind you of your inner being.

And then you are at ease in action, at ease in relaxation. In fact, you start using both -- like the two wings of a bird. And once both your wings are functioning together, you have the freedom of the whole sky. It is your own: all the stars and the moon and the sun and all the directions... you are out of the prison.

So don't try to change the extrovert mind into an introvert mind. You have to get out from both the extrovert mind and the introvert mind. Just make a little effort: when you are active, watch that also. I can move my hand, and still I can watch it. And this is the miracle -- when you can watch your action, your action becomes very graceful, very beautiful; if you can watch your body, your body starts radiating a certain grace, a certain aura.

You have seen the whole world through your eyes. If you can watch from within your eyes, your eyes will start having a depth which you have not even conceived of in your dreams. Real life is far more beautiful than any dream, far more inconceivable than any imagination.

But get out of the mind.

Mind is your prison.

And here you can do anything you want -- but remember watchfulness. Walking, also go on watching that you are walking. It is not that you have to repeat these words inside you, "I am walking"... just the feeling that I am sitting, that I am doing something, that I am not doing something, is enough.

And soon your watcher will come out of all kinds of fetters. It is your imprisoned splendor.

BELOVED OSHO,
THE OTHER DAY YOU TOLD ME THAT MY GORILLA HAD TURNED INTO A LOTUS FLOWER -- A BUDDHA. I KNOW THAT YOU WERE JOKING AND MEANT THAT, LIKE ALL YOUR SANNYASINS, I AM A BUDDHA BUT SLEEPING STILL. BUT YOUR SAYING IT HAS TRIGGERED SOMETHING. MY GORILLA REALLY HAS STEPPED OUT OF HIS HAIRY SUIT, AND SOMEONE IS STANDING PINK AS A PEACH AND AS NEW AS THE DAWN LOOKING AT ME, DARING ME TO TRUST WHAT IS HAPPENING.
OSHO, EVEN YOUR JOKES ARE NUCLEAR -- OR AM I BEING TOO SIMPLE?

Devageet, my jokes are not jokes; they are my method to catch hold of you unawares. When you are listening to the joke, you are more intent not to miss the punchline... and that is a great opportunity for me to do my operation.

Your gorilla is dead. It was not a hairy suit; it was something in your heart -- but it has been taken out. You are free from it.

Sometimes simple things can bring to you great experiences -- because existence makes no difference between the simple and the great. Jokes have never been used for spiritual growth. All kinds of methods have been used, but nobody has dared to use jokes as a method... afraid that the joke may make the whole thing very nonserious.

I can use the joke as a method because to me, to be serious is not to be spiritual -- it is only being psychologically sick. To be playful, to be smiling, to be laughing... when you burst forth in laughter, your ego disappears. A joke kills the ego without any murder, without any bloodshed. Just in the laughter, you are suddenly fresh; all the dust that had gathered on you falls away.

I was wondering if the operation had been successful or not, because Devageet has been silent for a few days. Gorillas cannot remain silent so long; they cannot even sit in one place for a few moments. They are really very active people... but Devageet is free from his gorilla.

And buddhahood is not an attainment, it is only freedom from the gorilla, and nothing else. The animal in you disappears... and the God in you is discovered. It is difficult to believe, Devageet, but believe it or not, it has happened. I am responsible for killing the poor gorilla. Nothing was wrong in the gorilla, but it was preventing your buddhahood and its growth. The gorilla had to be removed.

With great love, I have taken it with a simple joke. Now you have to be a little alert, because the world is full of gorillas. I have taken one; another may enter in you. Many gorillas are searching for some place, some shelter, and you are a perfect shelter... and the post is vacant -- so be alert! Keep the doors closed. Just write on the door: "Gorillas not allowed in anymore."

Something beautiful has happened to you. The spiritual explosion always happens as a very simple phenomenon. It is the egoist who has been trying to prove to the world that to be spiritual is something very

great, arduous, an uphill task; it takes lives and lives to attain it. It is not so.

You are all born buddhas -- covered with something which has to be removed, and which is not part of your nature. It is the society around you that wants you not to be a buddha. If you are a gorilla, it is perfectly okay; nobody is worried about you. A gorilla is not dangerous -- at the most a good entertainment -- but a buddha is really dangerous. His very presence is a fire with a magnetic force in it. It attracts people even to the point of being consumed by the fire.

The buddha is the most dangerous person in the world.

That is why the world either kills the buddhas or worships them. These are synonymous: killing is a way of getting rid of them; worshiping is also a way of getting rid of them.

When you worship a buddha, you are saying, "You are born a buddha; we are poor human beings. At the most we can put two flowers at your feet. Just leave us alone... we have so many other things to do." This is also a very cultured way of creating distance. That is why, in every culture, either they have killed such people or they have said that they are incarnations of God. "It is easy for them. We are human beings, with all kinds of frailties, weaknesses; we cannot do it."

Just to create a distance, so many stories have been created -- and I have been wondering continually why no psychologist has the guts to go into those stories and expose what is hidden behind them. For example, Gautam Buddha was born when his mother was standing under a tree. Now, no woman has ever given birth to a child standing. Perhaps this was some accident, a kind of abortion; but the story is that Buddha was also born standing. As he came out of the womb, he stood on the earth, and the first thing he did was to take seven steps -- a newborn baby taking seven steps and then declaring, "I am the greatest buddha in the world"....

Now, the people who were creating these stories were trying to create a distance between themselves and these awakened people. They were not ready to accept them being as human as they are, because then a great responsibility arises: if a human being can become a buddha, then what are *you* doing? Then it will be a great weight on the chest; it is better to put these buddhas as far away as possible.

If you go to a Jaina temple, you will see a strange thing: there are twenty-four Jaina *tirthankaras*, Jaina gods; all their ears are so big, the earlobes so long, that they are touching their shoulders. That is one of the signs that a man is a *tirthankara*. You cannot find anybody who has such long lobes unless he goes through plastic surgery or some kind of massage continuously -- like milking a cow.

But why does this kind of thing happen? Just to make them different from you. Mahavira lived naked in the hot sun of Bihar, but he never perspired. He does not perspire. This is possible only if he has plastic in the place of skin: plastic does not perspire. A human being has to perspire, because every pore in his body is breathing. It is not only your nose that breathes -- if all the pores of your body are covered with thick paint, and your nose is left open, you cannot live more than three hours.

Each pore has its own way of breathing -- and if there are pores, perspiration is not something evil, it is simply a natural way of keeping you at the same temperature, it is a protection. When it is too hot and you perspire... do you understand what it means? It means your body is bringing water out of the skin, so the heat evaporates the water, and is destroyed in evaporating it, and your temperature remains the same. If you cannot perspire, your temperature will go so high... and you don't have a wide range: after only one hundred and ten degrees, you will be flat on the earth, dead.

Perspiration keeps you continuously at the normal temperature: ninety-eight degrees. That is why when you are feeling cold you start shivering. Do you think it is the cold that is making you shiver? It is your body mechanism: by shivering, you create heat. Your teeth start chattering -- that way you create heat. Any movement, and heat is created, and that heat is protective. Because Mahavira does not perspire, he need not take a bath. He never used to take a bath -- there was no need. That was for ordinary human beings -- to take a bath, to clean themselves; Mahavira was always clean.

Are these people talking about a real living being or about a marble statue? But they had to invent all these fictitious ideas to create as much distance as possible between you and those who have attained, so you can feel at ease, without any tension, that whatever you are, you cannot go beyond it.

But I say unto you: All these stories are fictitious. I can say it with absolute certainty that if Mahavira lived, he *must* have perspired; only dead people don't perspire. If Buddha was not just a fiction but a reality, then he could not have stood up as soon as he was born and taken seven steps and declared, "I am the greatest buddha -- past, present, or future."

BELOVED OSHO,
THE ECSTASY OF BEING IN YOUR BEAUTIFUL PRESENCE... THE THRILL OF YOUR LOVE, YOUR LAUGHTER, YOUR DANCE, YOUR SILENCE... THE AGONY OF REALIZING THE TRANSFORMATION HAS NOT YET HAPPENED TO ME. BELOVED MASTER, IS IT VERY FAR AWAY?

Satgyana, the distance between agony and ecstasy, between darkness and light, is so small you can measure it in inches. How much is the distance between your head and your heart? Maybe twelve inches, fifteen inches -- and that is the only distance: you have to come down from the head to the heart. It is not even an uphill task; you have just to come down, roll down, towards the heart. And don't feel any agony -- agony is also a shadow of the ego.

On one hand, you are saying, "The ecstasy of being in Your beautiful presence... the thrill of Your love, Your laughter, Your dance, Your silence" -- if this is true, why are you concerned about your own transformation? Let this beautiful presence, this dance, this silence, this ecstasy, overwhelm you. But you remain standing aloof, and you are thinking about your own transformation: that creates agony.

"The agony of realizing the transformation has not yet happened to me"... to you, the transformation is never going to happen. *You* have to disappear, and you will find transformation is there. *You* will never need transformation: either you, or transformation -- you can choose.

That is why I say that when there is dance and there is ecstasy and there is a beautiful communion, get lost in it. Don't just stand in the corner; become part of the laughter, part of the ecstasy, part of the mystery that is created by the silence of so many people here.

For a few moments just put aside your concern with yourself, and then you will not take it back up again. Because *you are* the agony, and your absence is ecstasy. And the whole work here is somehow to persuade you not to be the ego, but just a silent presence with no sense of "I."

The distance is very small... I am not telling you to go for a thousand miles' pilgrimage -- just a few inches, from your head to your heart. And it is so easy, because you are going downwards: you simply stop clinging to the head, where the ego resides, and immediately you will find yourself slipping into a totally new wonderland which you can see happening here, but which is not happening to you.

To you, it cannot happen. It is happening to those who are no longer concerned with themselves, no longer concerned with attainment, no longer concerned with transformation, no longer concerned with enlightenment.

This contradiction has to be understood: unless you forget all about enlightenment, it is not going to happen to you, because it is not an achievement. All achievements are of the ego: they are decorations of the ego, and the ego is interested in decorating itself with enlightenment, too.

There is a beautiful story in the life of Mahavira. Prasenjita, one of the great kings of those days, had conquered almost the whole known world, and he was very much gratified and very egoistic. But his wife was deeply interested in Mahavira and his teachings.

One night she said to Prasenjita, "Tomorrow morning Mahavira is coming to the city. I am going to meet him and to listen him."

Prasenjita said, "But what has he got that I have not got? He is just a beggar, naked, and I am a world conqueror, a CHAKRAVARTIN."

His wife laughed and she said, "You have everything; and yet you don't have anything, because you don't have that quality of meditativeness which is the real treasure. All of this kingdom will disappear, will be taken away by death; there is only one thing death cannot destroy, and that is meditativeness. You don't have it."

He could not sleep the whole night. He said to his wife, "I'm coming with you. I will purchase this meditation, whatsoever the cost."

His wife said, "Purchase it...?"

He said, "If it is not available, I will conquer it." Those were the words he understood: everything can be purchased by money; everything can be conquered by power.

His wife said, "You had better come to see Mahavira."

And the same question he raised with Mahavira: "I have come here.... Give me your meditation, and I am ready to give you anything you want -- you can take my whole kingdom. My wife has shattered my ego, telling me that you have something which I don't have."

Mahavira laughed, and he said, "There was no need to come so far to see me. Just in your city a very

poor man, who is my disciple, has what you are asking for. And he is so poor... perhaps he may sell it." It was a joke.

Prasenjita said, "I know that man -- there is no problem." He turned his chariot towards that poor man's house. His chariot had never been in that part of the city, so a whole crowd gathered. The poor man came out of his house and he said, "What can I do for you?"

Prasenjita said, "You need not do anything. Just give me meditation and whatever you want in return, you will receive ten times more. Just name the price."

The poor man had tears in his eyes, and he said, "I am crying for your poverty. You don't even understand that there are things which cannot be purchased. I can give my life to you, but as far as meditation is concerned, how can I give it to you? Not that I don't want to... but it is a quality of egolessness, and you are wanting it just as a decoration for your ego -- because your wife has hurt your ego by telling you that Mahavira has something which you don't have."

Meditation is something that you have to grow within yourself. The only condition for growing it is dropping the ego. Just enjoy whatever existence has made available here. Dance it, sing it, laugh it, love it -- and forget all about yourself. And it will happen; not to *you* -- but it will happen when your idea of yourself is absent.

BELOVED OSHO,
EVERY TIME YOU MOVE TO A NEW PLACE IT GETS MORE BEAUTIFUL. EVERY TIME YOUR WORK MOVES INTO A NEW PHASE IT GETS MORE INTENSE. EVERY NIGHT YOUR WORDS AND YOUR SILENCE ARE RICHER THAN THOSE OF THE NIGHT BEFORE. AND MOST OF ALL,EVERY DANCE YOU DANCE WITH US BRINGS ME HIGHER AND HIGHER.
I DON'T KNOW WHAT YOU'RE BUILDING UP TO, OR WHERE WE'RE GOING, BUT EVERY MOMENT I CAN FEEL IT GETTING CLOSER -- AND I'M SO EXCITED!
BELOVED OSHO, WHAT MISCHIEF ARE YOU UP TO THIS TIME?

Disha, I have been up to the same mischief all my life. Just it goes on becoming bigger and bigger. And I have to move because when it becomes too bigger, I have to find a new place, new space, new people to participate -- but it is the same mischief. I want to destroy you, so that God can be born in you.

I want your death, so that you can be resurrected into a life which is eternal.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #21
Chapter title: Attention is invisible nourishment

20 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHY DO YOU LIKE TO MAKE US LAUGH SO MUCH? IN THOSE MOMENTS IT FEELS AS IF WE ARE ALL SHARING A CUP OF DIVINE CHAMPAGNE, AND IN THIS REJOICING WE LOSE OURSELVES AND COME CLOSE TO YOU. THANK YOU OSHO.

Prem Vishva, laughter has never been accepted by any religion of the world as a spiritual quality. As far as I am concerned, it is one of the most important spiritual qualities for the very simple reason that when you are in total laughter your ego disappears. The laughter is: you are not.

And if this is not being spiritual, then nothing else can be. It is because of this that when you laugh together, you melt into each other, and you melt with me.

Small egos disappear like dewdrops in the early morning sun.

The mind has never been able to laugh: it is basically serious; it is basically pathological. The moment you laugh, suddenly you are not functioning from the mind center anymore, you start functioning from the heart center. And if the laughter is really total you can even go deeper than the heart: you can reach to the very center of your being. It can give you a glimpse of truth, of beauty, of the celebrating existence. That's why I love to see you laugh as much as possible.

And you are right: "In those moments it feels as if we are all sharing a cup of divine champagne." It is not "as if"... you are really sharing a cup of divine champagne. "And in this rejoicing we lose ourselves and come close to You" -- not only close, you can become one with me.

To be close is also to be distant; to be close is also to be separate. Love is never fulfilled by just closeness; it is fulfilled only when boundaries disappear, and merging and melting happens.

Prem Vishva, for you especially, I am telling this joke. A very famous Zulu warrior went to the king of Zululand to ask for the hand of the King's daughter in marriage. The King said, "No man can marry my daughter unless he can first carry out three tasks which I have set."

The warrior said, "Just tell them, O King, and I will do them immediately."

The king said, "I have set aside three tents. In the first tent is a large barrel of alcohol: you must drink it all in one breath. You must immediately go to the second tent, in which there is a seven-foot gorilla who is crazy with toothache; you must find his bad tooth and pull it out with your bare hands. In the third tent, which you must go to immediately after, is an English lady who has been specially trained not to have an orgasm. You must satisfy her totally!"

"Yes, my King," said the warrior. He went inside the first tent and drank the full barrel of alcohol in one mighty effort. He staggered out and went immediately into the next tent containing the mad gorilla. There was a terrible fight, the tent shook and the air was rent with screams and howling, large pieces of fur came flying out of the door, and a human ear.

The roaring and shouting went on for twenty minutes. Then the blood-soaked warrior crawled out, staggered to his feet, and said, "Okay, your kingship, now show me where the English lady with the toothache is."

BELOVED OSHO,
I FEEL HALF-COOKED! ON THE ONE HAND I'M HAPPY, MORE BLESSED AND BLISSFUL, MORE LOVING AND LOVED THAN EVER BEFORE -- AND I FEEL SO THRILLED ABOUT IT. AND ON THE OTHER HAND MY OLD COMPANIONS -- JEALOUSY, COMPETITIVENESS, THE NEED TO BE IMPORTANT, SPECIAL -- THEY ARE ALSO STILL AROUND, IN THE SAME POT. I DANCE AND CELEBRATE WITH LIGHTNESS AND JOY, AND WHEN THE FLASHES OF DARKNESS COME I RELAX AND ACCEPT AS MUCH AS I CAN AND I TRY TO REMAIN WATCHFUL.
OSHO, SINCE SUPPOSEDLY I AM BOTH THE COOK AND THE COOKED, DO I NEED TO TURN UP THE FIRE? OR WOULD YOU ADVISE THAT I CONTINUE TO SIMMER SLOWLY? SOMEHOW, SIMMERING SLOWLY DOESN'T SEEM TO BE OUR WAY....

Prem Arup, simmering slowly is certainly not our way. And you are wrong about feeling that you are the cook and the cooked: I am the cook, you are the cooked. So please leave it to me; you just get relaxed and be cooked.

You say: "I feel half-cooked. On the one hand I am happy, more blessed and blissful, more loving and loved than ever before -- and I feel so thrilled about it. And on the other hand my old companions --

jealousy, competitiveness, the need to be important, special -- they are also still around."

Don't be worried about them, don't take them seriously. The more you take them seriously, the more you nourish them. Let them be around: just be playful with them. Your blissfulness, your being more loved and more loving will take care of the whole thing.

Qualities like jealousy exist only when you are not loved, when you are not capable of loving. Competitiveness, the need to be important, special, they are all part of the same phenomenon: jealousy. They are not separate things, separate aspects. And if you are feeling blissful, happy, loved and loving, then there is no need to be worried: if you have light, the darkness will disappear on its own.

They are your old companions, so just out of habit they still come to see you. Be courteous; don't be angry about them, and don't try to push them away. Just watch -- but watch joyously. Your watchfulness can also become serious, and that is a great problem: it should remain part of your playfulness... and jealousy cannot exist.

And when you are blissful, who cares about being important? -- you *are* important. And when you are loved and you are loving, who bothers about being special? These desires arise in people who don't have any taste of bliss, any taste of love.

It is true you are half-cooked -- because these things are still coming; but even being half-cooked is a great phenomenon. The rest will also happen. And that is not your responsibility: I am the cook here, and I have cooked so many people that you can trust me, Arup.

BELOVED OSHO,
LOOKING BACK AT THIS PAST YEAR-AND-A-HALF SINCE I MET YOU, IT SEEMS THAT I AM FLYING OUT OF CONTROL.
PEOPLE THINK I AM CRAZY, BUT I LAUGH AS I TEAR AWAY THE PIECES OF MY OLD LIFE. AND YOU'VE TOLD ME, THAT WAS JUST FOR STARTERS. MY MEDITATIONS ARE DIFFICULT... I AM SO EXCITED AND HIGH MOST OF THE TIME.
MAYBE YOU WILL GIVE ME SOME CLUE TO QUIET THIS BOUNCING HEART.
BELOVED MASTER, I'VE COME THIS FAR AND GIVEN UP THIS MUCH TO BE HERE NOW, TO TAKE SANNYAS AND SURRENDER -- WHAT NOW?

Rich Frank, now you can retire. You have done the last thing -- surrender. Now you are no longer there. Now it is my concern -- you are completely free, because beyond surrender, there is nothing to be done.

Surrender means that you have dropped the ego; and now "You are flying out of control." It feels out of control because you have remained always *in* control. Now drop that control; now you are no longer the pilot; you have surrendered. And the sky is vast -- there is no fear of your falling out of the sky.

You say that people think you are crazy. You are! I attract only crazy people. The so-called saints remain always at a distance.

When I was a student at the university one of my professors told me that it would be a great act of compassion towards him if I didn't come into his class: "As far as your attendance record is concerned, I will give you one hundred percent."

I said, "But what is the matter? I have joined the class, I have paid the fee for it."

He said, "You can take the fee from me, but just the idea of having you for two years in the class drives me crazy. The moment I see you, something in me starts trembling." And he was a very sane person, but people's sanity is superficial: just a little scratch and they will go insane.

I don't want you to be superficially sane: I want you to drop all superficial sanity. Everybody will think you are crazy, but you are simply being natural; and nature is not crazy. To be natural is the authentic sanity: the more natural you become, the bigger will become the distance with the artificial society and the artificial people -- but *you* will be becoming more and more sane.

When you reach to the very core of your being, you have attained the final sanity; but in the eyes of other people you will look absolutely mad. People have created their own game of sanity, and if you break their rules, immediately they condemn you as crazy. I am not here to condemn you, but to transform you. Your craziness is the beginning of your authentic sanity.

Don't be worried about what people say; remember only how you feel yourself. If you are feeling joyous, drunk with blissfulness, there is no need for any control. Control is dangerous, because control means you are not allowing your nature its flow. Control means you are cutting off... trying to force yourself

to be a certain way, the way others expect you to be. People give respectability and honor to those who are following the rules of their game; they will not give you respectability, and they will not give you honor. But to be crazy and natural is so valuable that these bogus values of honor, respectability, reputation, don't have any meaning.

You cannot fly out of control; it is simply not possible. It is just that you have always remained in control, so just relaxing a little you become afraid.

It happened in the religious class of a small school: the teacher was telling the students to draw, according to them, the concept of God. She had been explaining to them the Christian concept of God.

The bishop had come to see how things are going in the class, and she wanted to show something from the small boys and girls.

They had all drawn pictures, and one small boy had drawn a picture of an airplane with four windows. Even the bishop was struck: what kind of an idea of God does he have? And from every window something looking like a man...?

The teacher said, "What is this? This is your idea of God?"

The boy said, "You have told us that God is a trinity: the first is God the Father -- you can see... with the beard of ancient old age. In the second window is the son -- you can even see the cross -- Jesus Christ. In the third you don't see any face because it is the holy ghost -- just something like a whirlwind."

The bishop and the teacher together asked him, "What about the fourth? From where has the fourth come?"

The little boy said, "The fourth?... Pontius the pilot. Without him the airplane will go out of control."

Don't be worried; nature itself takes care of you. You relax... and that is the meaning of surrender: that you relax and you allow nature to take you wherever it wants to take you. You don't have any plan, you don't have any guidebook, you don't have a certain goal, you don't have any desire to reach somewhere; wherever nature takes you will be your home, will be your destiny.

You are also worried that "my meditations are difficult... I am so excited and high most of the time. Maybe You will give some clue to quiet this bouncing heart." There is no clue; let it bounce as much as it can. And you are excited and high most of the time: enjoy it. Nobody can remain forever excited and high -- and the more you are excited and high, the sooner you will be relaxed.

And right now -- when you are so excited and high, with a bouncing heart -- if you try to meditate, you are just trying something which is against your nature at this moment. Forget meditation for the moment. Meditation will come; first get tired.

When you are calm, you will see that meditation is happening. The heart is bouncing no more; you are not flying high; you are no longer excited; flat on the earth... and meditation begins. But first, let this whole energy be exhausted.

I once lived with a friend for a few days. He had a small son so full of energy, that it was impossible to talk. He was jumping into everything, throwing things, putting on the radio. My friend said: "What to do with this boy? He is so full of energy...."

I said, "Don't be worried." I told the boy, "You just go around the house as many times as you can. Then you can ask for any reward, and I will give it to you."

He said, "Promise?"

I said, "Promise." He could go only seven times around the house and then he was flat on the ground.

I said, "What are you doing?"

He said, "Finished!"

I said, "What about your reward?"

He said, "I will think later on. Right now, don't disturb me."

His father said, "Strange... I have been telling him continually, not to disturb me! It is the first time *he* has said `don't disturb me!'"

I said, "He has gone into meditation!"

You will also go into meditation. Everybody who is here is going to go into meditation, but first, jog and jump as high as you can; let your heart bounce... and don't be worried: when the energy is moving high, you cannot relax.

Many people asked me about the fact that they cannot sleep -- and they have tried all kinds of methods: mantras, chanting, listening to music, but nothing helps.

I said, "These things won't help. You just go for two or three miles of jogging and jumping."

They said, "What? That will make us even more awake."

I said, "You don't understand the dialectics of life: after three miles you will find it is difficult to reach back home; you will start feeling so sleepy and so tired. So don't be worried: I will come with my car and I will pick you up; but I will pick you up only when I see that you are absolutely unable to reach home by walking. You will fall fast asleep anywhere on the street -- in deep meditation."

You are new here. Just it will take a little time.... but soon you will find that every day meditation becomes easier and easier. The energy just has to be exhausted. With so much energy, trying to meditate is just doing something which is impossible. So the clue is simple: allow this energy to have its dance -- because when it is gone, then you will ask me, "Now, how to dance, how to sing?"

So while it is there, use it creatively. Meditation can wait a little. And here nobody will think you crazy, because there are far crazier people -- you are just a beginner.

I have heard: in one prison, a man entered a cell in which there was another man lying by the side of the wall, resting. This man asked, "How long are you going to be here?" The newcomer said, "I have been sentenced to fifteen years."

The other said, "Then you remain near the door, because you will be getting out first. I have been sentenced to thirty years. So why take the trouble of coming too far inside? Just stay there, near the door. Fifteen years only...?"

You are a newcomer, but you have come to the right place. Here, nobody will think you are crazy if you start jumping and dancing and singing on your own. Nobody is going to think that you are crazy -- just a beginner -- in the kindergarten.

Exhaust this energy; and then you will not ask how to meditate: you will find yourself flat on the ground and you will find meditation is happening.

Sometimes it has happened that people have thought that perhaps their hearts have stopped, or their breathing has stopped: the energy has been so exhausted that even to breathe or for the heart to beat, very little energy is left. Those are the moments when meditation is the easiest thing in the world. Always wait for the right time, for the right moment.

BELOVED OSHO,
WHAT'S THE DIFFERENCE BETWEEN "LETTING GO," "TRUSTING THAT EVERYTHING COMES BY ITSELF," AND "GOING FOR IT," OR "GOING WITH YOUR ENERGY"? MOST OF THE TIME I FIND MYSELF BETWEEN NOT ABLE TO TRUST AND UNABLE TO GO FOR IT. WHAT TO DO?

Anand Virag... then remain in between. Don't do anything. If you find yourself in the middle of these two polarities -- one is "let go," another is "go for it" -- and you find yourself in between that is even better than either one of them. You have found the golden mean. Just remain there, don't do anything; and all that has to happen to you will happen on its own accord.

It is a very rare question. People find it very easy either to go for it, with effort, with will, with power; or to let go, to surrender, trust and relax. But to find yourself in between is far better than both. There is no need to do anything; there is no need to choose between the two; just remain in between, silent, and watch whatsoever happens. Nature, or existence, or God -- any name will do -- will take care of you .

If you do something, then it will be forcing, repressing the other, and choosing one against the other. The repressed part will remain within you; and whatever you have chosen is only one half: and there will be moments when you will start thinking, perhaps I have chosen the wrong thing, perhaps the other one was right.

So whatever you choose, if it is only half, you will always repent, because half can never give you fulfillment. The other half will always go on pinching you, it will take revenge, it will not allow you so easily to choose its opposite. It depends on different people.

For you it is not a question of choice: you already understand that you are exactly in between. And you are asking me for my suggestion, what to choose. I am never in favor of choosing anything. Remain choiceless; and wherever you are, relax at that stage, at that step, at that space... and remain a watcher. The moment you choose you become a doer -- and my whole effort is somehow to hammer it into your head that you are not to be a doer.

Two old ladies went to the zoo. They approached a very dangerous gorilla. As the zoo-attendant was opening the door of the cage, the gorilla reached out and pulled one of the old ladies inside and attacked her savagely. The alarm was raised, and the old lady was rescued. She was taken to the hospital, where she

made a slow recovery. After several weeks, her friend was visiting her and consoling her, saying that it was time to forget her ordeal and start living again.

"Ooohh," wailed the old lady, "but he never writes, he never phones."

Half-hearted... perhaps somebody has pulled her for the first time in her whole life. She must have been a Catholic nun.

Do not choose. Let your life remain a freedom, without choice. A choiceless freedom and awareness is the very essence of all spiritual growth.

BELOVED OSHO,
ARE YOU HOLDING MY HAND OR PULLING MY LEG?

Devaprem, if it is me, I must be pulling your leg. Holding your hand is not going to help -- because you are not to be pulled out; you have to be completely drowned.

This place is not for stepping higher, this place is for going deeper. And to take you deeper, naturally, I have to pull your leg. You are trying in every possible way to hold on to something, but there is nothing to hold on to. I make sure that there is nothing around you to hold on to -- and then I push you. Not even satisfied by that, I start pulling your leg.

One day you will be grateful for all the difficult tasks that I had to do for you.

BELOVED OSHO,
AT TIMES THE JOY, THE LOVE, THE SILENCE. AT OTHER TIMES IT SEEMS I'VE GOT A LUNATIC ASYLUM IN MY HEAD. OSHO, WHAT TO DO?

Satgyana, become friendly with the lunatic in your head. I am against creating any antagonism in you, any kind of split, any schizophrenia.

You are saying, "At times the joy, the love, the silence. At other times it seems I have got a lunatic asylum in my head." Everybody has got that lunatic asylum -- that is our heritage. Your parents have given it to you, your priests have given it to you; your leaders, your teachers, your whole culture has given you only one thing as a heritage -- and that is a lunatic asylum in your head.

But they are not responsible. The same has been done to them: every generation goes on giving all kinds of tensions and diseases, superstitions, madnesses, to the new generation. They don't have anything else to give. But you are fortunate that a part of your mind feels joy sometimes, and love, and silence. These are such powerful and potent forces that you need not pay any attention to the lunatic asylum.

Remember that paying attention is giving food. Ignore the lunatic asylum. Pour all the nourishment into your joy and into your love and into your silence. Don't leave anything for all the lunatics that are living in your head. They will start deserting you; they will start entering into somebody else's mind. There are always people who are very receptive; they are only receptive about lunatic things... so don't be worried that they will die or starve. They will find their way.

You should simply ignore them. Let them be there, but behave as if they are not, and pour all your energy -- without holding anything back -- into joy, into love, into silence. So the lunatic part of your mind will start shrinking on its own accord, will die out.

This is the difference between western psychology and the eastern exploration of man's interior being. Western psychology pays too much attention to the lunatic asylum -- and that is giving food to it. You will not see Sigmund Freud talking about joy or love or silence or peace or blissfulness. In the whole literature of psychology you will not find these words even mentioned. They have their own vocabulary... schizophrenia, neurosis, psychosis.

Whenever a psychoanalyst looks at you, he is looking for the lunatic; he is not looking for anything that is sane in you. He goes on bringing more and more up, digging more and more into the lunatic part of your mind. He makes you convinced that you are completely mad.

The eastern approach is so totally different, and so healthy, that you will not find neurosis, psychosis, schizophrenia, split personality... all these words and their complex definitions, explanations... and there is not much difference in them either -- but they are making so much fuss about all these things.

I have heard: somebody asked a great psychoanalyst, "What is the difference between psychosis and neurosis?" The great psychoanalyst said, "The difference is very subtle but very great. The psychotic thinks that two plus two are five; and the neurotic thinks two plus two are four but is uncomfortable about it." The difference is very subtle, but they are making so much business out of it.

The East has emphasized the healthier part in you, the joyous part in you, the spiritual part in you. My own experience is that whatever you pay attention to, starts growing. Attention is nourishment; and whatever you ignore starts dying out.

In a small experiment one psychoanalyst was trying to find out whether giving someone attention or ignoring them made any difference. The eastern concept is that they make a tremendous difference. So he raised two small monkeys. Both were given sufficient food, medical care, everything that is necessary. But one was ignored: nobody even petted him, nobody hugged him, nobody touched his head with love -- this was a deliberate experiment. The other monkey was given so much attention: whoever passed by would say "hello" to him, just pat his head or hug him.

It was a very surprising revelation to the psychoanalyst who was working on it, that the monkey who was not given any attention started shrinking, and the monkey who was given love, attention and friendliness, was growing perfectly well. The ignored monkey died within three months, and the other lived a full life. The experiment has been done many times in different labs, but the same is the result.

Attention is invisible nourishment: when you look at somebody with love, with joy, with compassion, you are giving that person something which cannot be purchased, something which makes him feel needed, something which makes him feel worthy to exist. When the person is ignored, slowly, slowly the person starts feeling, "I am not needed; nobody even takes note of me. So why go on living?" He starts losing interest in being alive. And the moment you stop being interested in being alive, you cannot be alive for long, even if every physical necessity is fulfilled.

But there is some spiritual necessity. I call it the need to be needed. Somebody needs you and suddenly you feel a new upsurge of energy. The meditator starts feeling as if the whole of existence needs him: the trees need him, the mountains need him, the rivers need him. The ecstatic life of the mystic is based on this experience, that he is needed even by the faraway stars; that when the rose blossoms, it needs somebody to appreciate it.

I had a gardener once, absolutely uneducated, illiterate. But he knew something that even great botanists are not aware. He was a poor man, but every year his flowers were winning the competition in the city. I asked him, "What is your secret?"

He was my gardener, so he was looking after my plants. He felt a little embarrassed and said, "It would have been better if you had not asked." He was very shy.

I said, "Don't be worried, whatever it is, you just tell me."

For years nobody has been able... and there were many competitors in the city, but that poor gardener was always coming first with his flowers. His roses were so big and so juicy, so red, so fragrant.... He said, "I am an uneducated man; I don't know anything. All that I know is that I love my plants and, when there is nobody, I talk with them."

And he asked me, "Don't tell anybody; people will think I am mad. I talk with the roses, I sit with them and I tell them, `You have to win the competition -- this is a question of my whole prestige: for years I have been winning; don't let me down.' They have never failed me. They have always listened to me; and they always remembered that the competition has to be won for this poor old man, who loves them so much."

He has never found in his whole life any garden where he was given total freedom. He was so happy with me that he was writing again and again, "... wherever you go, just call me there, I don't ask anything, just food, even once a day will do, and I will grow your roses."

And it was not only roses, all kinds of beautiful flowers he grew. He had one plant which is I think does not exist in the West. It is called the "queen of the night": it blossoms in the night, with very small flowers, but thousands of them. When they blossom you cannot see the leaves, only the flowers, just small white flowers.

His nightqueen was so fragrant that the neighbors even complained to me, "We cannot sleep because of the perfume. You have to remove this plant from here. The perfume is so strong that it keeps us awake. It is so beautiful, but we also need rest in the night." I have seen thousands of nightqueens in different places, but I have never known that so much fragrance could come out of a single plant and disturb the whole neighborhood.

I said, "That is not possible. You can move, you can go to hell, but that plant can not be removed,

because my gardener does not treats the plants as plants, but as people. He has their names, he calls them by names." Slowly, slowly my gardener became aware that I don't think him crazy. So even in front of me, he will go on talking with his plants -- working, watering, and talking.

Now even scientist have come up with the discovery, that plants understand your feelings. They understand your joy, they understand your sadness too. And they understand your ignoring them. If this is true about plants, then mens mind is far more sensitive.

So just remember one thing, ignore the lunatic asylum that you have in your head. Everybody has it, so it is nothing special. Just keep your back towards it. And poor your whole energy in the joy and love and silence and peace, in compassion, into friendliness.

You will be surprised that when your whole energy is transformed into these positive qualities, the negative qualities start disappearing like darkness. One should never make the problem of negative qualities, that is the beginning of a wrong journey. If you have something that you feel should not be there, even this much is giving attention to it, that it should not be there.

When I say, "Ignore!", I am simply saying, "Behave as if it is not there -- and pour your whole energy to the positive world, into all those beautiful values, which make you not only human beings, but can even help you to transcend humanity and become a Gautam Buddha.

Okay Vimal,
Yes Osho.

The Rebellious Spirit

Chapter #22
Chapter title: Work can produce, silence can create

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BELOVED OSHO,
MOVING INTO ALONENESS, INTO SUCH SILENCE, PEACE AND BLISS, I SUDDENLY REALIZED THAT AT THE SAME TIME I WAS COMING CLOSER AND CLOSER TO YOU. DANCING WITH YOUR LOVE, NEVER BEFORE HAVE I BEEN IN SUCH A SPACE -- COMING HOME AT LAST. BUT I HAVE TO GO SOON, AND I AM SO AFRAID TO LOSE IT. I FEEL SO FRAGILE, SO VULNERABLE. HOW CAN I TAKE CARE OF THIS TREASURE, HELP IT TO GROW AND SHARE IT AT THE SAME TIME OVER THERE?

Prem Vishva, the joy, the love, the blissfulness, the feeling of coming home -- if this is true, you need not worry about losing it. The truth can only be found; it cannot be lost. That which can be lost was only your imagination. In any case, going away will be of tremendous help in understanding yourself.

Either you will find that whatever you were feeling here you are feeling wherever you are, or you will find that back in your own world, all that blissfulness and all that love disappears. Then it was just a figment of your imagination. Even to understand that is good, so next time when you come here you can avoid falling into the trap of imagination. As far as I can see, you have come to a space which you cannot lose even if you want to. And the only way to grow deeper into it is to share it with people.

Life needs continuous growth. The moment you stop its growth, it starts dying. So go into the world full of songs, full of dance and abundant love, and give it unconditionally, without any judgment, to anybody who is receptive -- and you will go on growing in the experience both deeper and higher.

Something has happened -- that much I can say to you. Now it depends on you to let it grow or not to let it grow. And the way of growth is very simple: share it. But the sharing should not be with any judgment on your part; the sharing is not to be done with those who deserve it. Love knows no discrimination between the deserving ones and the nondeserving ones. Love enjoys giving itself -- it does not matter to whom. And the miracle of love is that whomsoever you give it to, becomes deserving.

BELOVED OSHO,
I HAVE A QUESTION ABOUT GUILT. I CAN'T SEE IT, OR TASTE IT, OR TOUCH IT, BUT SOMEHOW IT IS ALWAYS THERE -- ESPECIALLY WHEN I AM DOING NOTHING. IT ONLY DISAPPEARS WHEN I AM WORKING, AND RETURNS IMMEDIATELY AT THE THOUGHT OF DANCING, OR SINGING, OR MEDITATING. WHAT IS THE MECHANISM OF GUILT AND WILL I EVER BE FREE OF IT?

Prem Prasado, the mechanism of guilt is very simple. You have been conditioned from your very childhood to believe that doing something is better than doing nothing -- and meditation is going into nothingness. The idea has been imposed on you for so long it has taken roots in your mind. But because the idea is basically false, it can be dropped.

First you have to understand there is no guilt in existence anywhere; there may be mistakes, but no guilt at all. Guilt is a by-product of the idea of sin: that you are committing something sinful. The world wants you to be extroverts -- workaholics, it wants you to continuously work and work and work. The world has no need, apparently at least, of those who sit silently, doing nothing. They also are needed -- immensely needed -- but to see it needs great understanding.

A man of silence, a man who can sit without any movement of his body or his mind, creates a certain vibration all around him which is very infectious. It helps people to be silent, to be relaxed. He is almost like an oasis in the desert. But because it is not visible, the world has never taken note of it.

You always feel guilty when doing nothing -- and that is the greatest virtue in the world, not only in your body, but even in your mind. All doing stops: you are simply a presence.

So you have to drop that idea, which has been implanted in you by others. They wanted you to work because work is productive. They could not understand that doing nothing, being silent, has its own way of creating a certain atmosphere -- which is far more valuable than any production.
Work can produce, silence can create.

But it is very difficult, because the whole world around you is insisting that you *do* something. Don't just be useless. Remember the words of Rabindranath that we were talking about the other day: "I am useless; I can only sing, and my songs are purposeless." But Rabindranath has enriched this country more than any other individual in this century. Flowers don't have purposes, but a world without flowers will be a very mundane world.

Roses bring something of the beyond into the world -- the beauty, the fragrance. They all have no purpose. But purpose is not the only thing life is for. Purpose is necessary for survival, but survival is not living. Living needs songs and dances and love and peace.

Flowers show that existence is so abundant with colors and fragrance, that it goes on sharing. A world without flowers, without poetry, without music, without painting, would not be worth living in. But for centuries the wrong people have ruled over humanity. In Mahatma Gandhi's ashram roses were not allowed. Even in the flower pots wheat was sown -- because wheat has a purpose. Roses don't have any purpose. Mahatma Gandhi had the mind of a businessman.

Jesus says, "You cannot live by bread alone; something more is needed." Of course he means God is needed -- but if you cannot even enjoy a rose flower, God is very far away from you. Have you ever thought, What is the purpose of God? Is there any utility in God? Even if you find him, what are you going to do with him? Decorate your sitting room?

Life needs work for survival, and to celebrate -- silence, songs, music. They are higher values. You want to live for them -- the work is for you to survive. But you want to survive because there are roses, and there are songs, and there are meditations, and there are worlds unknown and challenging to be explored.

So I am not saying, don't work. But work is the minimum of life, and the state of not doing anything and

just being a silent pool of energy is the maximum of living, because out of this silent pool everything that is beautiful arises.

BELOVED OSHO,
I FINALLY GOT THE COURAGE TO EXPOSE MYSELF. HELP! I AM FALLING APART! MY HEAD WANTS SOMETHING, MY HEART SOMETHING ELSE, MY BEING YET SOMETHING DIFFERENT, AND MY BODY SOMETHING ELSE. WHILE TAKING DECISIONS IN WORLDLY MATTERS THEY ARE NOT IN TUNE WITH EACH OTHER. MY HEAD, MIND, HEART, BEING AND BODY NEVER AGREE ON ONE THING. SO, BELOVED MASTER, WHEN I CANNOT BE IN HARMONY WITH MYSELF, HOW CAN I BE IN HARMONY WITH YOU AND EXISTENCE?
OSHO, PLEASE HARMONIZE ME!

Yoga Pragya, I can understand that your body, your mind, and your heart are not in harmony. But your being -- you have only heard the word; you don't know anything about it. If you had known your being, everything would have been harmonized immediately.

Being is such a great power that neither the heart can go against it, nor the head, nor the body. So leave the being apart -- because that is the solution. You have to find your being, and the finding of the being will harmonize your existence.

Right now, when you find body, mind and heart in disharmony, first listen to the body. None of the so-called saints will say this to you, First listen to the body. The body has a wisdom of its own, and the body is uncorrupted by the priests; the body is unpolluted by your teachers, by your education, by your parents. Begin with the body, because right now the body is the purest thing in you. So if the heart and the mind go against it, let them go. You follow the body. The body is the first harmony and the being is the last.

The fight is always between the heart and the head. The body and being are never in conflict -- they are both natural. The body is visible nature and the being is invisible nature, but they are part of one phenomenon.

Mind and heart are in conflict, because the mind can be polluted, corrupted -- and that's what all the religions and all the cultures have been doing: corrupting your mind. They cannot corrupt your heart. But they have managed a different technique for the heart: they have bypassed it, they have ignored it. They have not nourished it; they have tried in every way to weaken it, condemn it.

So what you have, in fact, is your head, which goes against your body -- because all the cultures are against the body -- and the body is your home. Your heart is part of the body, and your head is also part of the body -- but the head is capable of being influenced, being conditioned. The heart is beyond the reach of other people; only you can reach it.

So begin with the body -- first follow the body. The body will never misguide you, you can trust it -- and you can trust it absolutely. Anything that goes against the body is forced upon you by others. That is a good criterion to find out what has been forced on you. Whatever goes against the body is forced on you, it is foreign. You should throw it out.

Your mind is full of foreign elements; your mind is not in its natural state. It can also come into a natural state -- and then it will not be against the body, it will be in tune with it. So begin with the body and use it as a criterion.

It is a very simple process; follow the body. Slowly, slowly the mind starts dropping anything that is anti-body. It *has* to drop. It is not its nature, it is carrying it in spite of itself. It is the load that dead humanity has left for you as a heritage.

Following the body, you will be surprised that for the first time you see two things happening: First the head starts dropping conditioning, and second, as the head starts dropping conditioning, you hear for the first time the still small voice of the heart, which was drowned by the noisy head. Because the head is becoming a little more calm, a little more silent, you can hear the heart.

First listen to the body, so all that is gross in your mind will be dropped, and you will start listening to the heart. It is not against the body, because nobody can condition your heart, there is no approach from the outside to the heart. You will be amazed to see that your heart and your body are in harmony. And when this harmony happens, the head is completely finished, it has no power over you. Now you know a new power, purer, more natural, more authentic; and the head drops even its subtle conditioning.

The day the head also becomes silent and comes in tune with the heart and the body, that day you will

discover your being -- not before it. And once you have discovered your being, you need not try to harmonize anything. The very presence of the being harmonizes everything. The very experience is so vast that your body, your heart, your mind, all lose their identities in the vastness of your being.

But begin with the body. All the religions are saying just the opposite: Oppose the body, don't follow the body, the body is the enemy. That is their strategy to destroy you, because they have taken away the basic element from where you could have grown towards harmony. You will remain always in discord, without harmony. You will never come to know your being, and your whole life will be just anguish, anxiety -- tensions of thousands of kinds.

The religions have already given you the clue as to how they have destroyed you: making your mind work against the body has been their strategy. I am saying to you: Start with the body. It is your home. Love it, accept it, and in that very love, in that very acceptance, you are growing towards harmony. This harmony will lead you to being. And once the being is discovered, then you are relieved of all effort. Harmony becomes just your nature -- one voice, one organic unity.

BELOVED OSHO,
HOW TO BE WITH THE WORK AND THE SILENCE TOGETHER, FRIENDLINESS AND ALONENESS, EXCITEMENT AND CALMNESS AT THE SAME TIME?

Deva Majnu, you never ask how to be together with your two eyes, how to be together simultaneously with your two hands, or your two legs. Certainly the same is true about the deeper things of life: work and silence together. What is the problem? You can chop wood -- of course there will be the noise of chopping wood, but *you* can remain silent. Your silence has nothing to do with it. It is not disturbed by chopping the wood. In fact, if your total energy is involved in chopping the wood, you will find you are silent. That's why I insist: Be total when you are doing something. In this totality you will simultaneously find your silence.

You are asking how to be alone and friendly together. Have you ever seen that freak of nature, two children born joined together? Their only use is to be exhibited in museums, in carnivals. Otherwise their life is not a life -- they are joined too closely. For friendship a closeness is needed and also a distance; in fact, in a living relationship you are always coming close and going far away, coming close and going far away -- without destroying each other's individuality.

Aloneness is individuality. And only individuals can be friends. You cannot be friends with someone you have become identified with, that is not friendship. Either you are dominated by the other or you dominate the other. That is a relationship of the owner and the owned, of the possessor and the possessed.

Friends never possess each other. The most fundamental thing in friendship is to give freedom to the other to be himself. There is a trust, there is no need to dominate the other; there is no need to chain him -- through conditions -- for tomorrow. Between two friends only one thing exists that bridges them, and that is trust; but it does not bind them.

Your question is meaningless. You don't understand what you are asking. Perhaps that's what happens in the world; even friendship becomes like marriage -- expectations, demands....

In the Middle Ages, people of the upper classes in Europe were so concerned with the chastity of their wives that they invented a lock; so if they were going for a few days out of town, they would lock up the wife's sexual organs. She can urinate, but she cannot make love. Those locks are still available visible in European museums -- a great invention!

A warrior was going to war and he was very worried. Finally he locked up his wife. It was just like a belt, which made it impossible for any man to make love to the wife. And then he thought that in the war he might lose the key somewhere, so he went to his best friend and told him, "I am going to war, it may take two, three months for me to come back. I trust you -- you keep this key. I have locked up my wife so she cannot make love to anyone. When I come, I will take the key back."

And he was lighthearted, that now there was no problem. As he was getting out of the city he heard the hooves of a horse following him, so he looked back. His friend was rushing, and he said, "Wait! You have given me the wrong key!" Just five minutes have passed...! This is the type of friendship that exists in the world.

Very few people know the joys of friendliness. It makes no demands, it expects nothing -- and then there is no problem: you can be alone and you can be full of friendliness. It is one of the most spiritual

experiences.

You are also asking how to be in excitement and calmness at the same time. You can try it in two ways: either be excitedly calm or be calmly excited. I don't see any problem in it, I have tried it both ways -- it works. Do you think I am not excited about you, your future, your potential, your growth? I am as excited as any gardener about his plants -- but that does not disturb my calmness.

These are just like two wings of a bird: they appear to be opposite to each other, but they both are needed for the flight of the bird. And to know this secret of transforming contradictions into complementaries is one of the most important alchemical mysteries.

So whenever you see two things that are contradictory and you want both, you have just to find a link that transforms them from contradictions into complementaries.

And you will be surprised that there are no contradictions in existence; there are only complementaries -- but they look to us like contradictions. The tree grows higher, but its roots go deeper. If the tree was also a philosopher it would be puzzled: how to maintain this contradiction of growing higher and lower simultaneously? But because trees are not philosophers, very simple people, they go on growing higher and they go on growing lower simultaneously.

BELOVED OSHO,
WOULD YOU PLEASE SPEAK ABOUT THE THE DIFFERENCES BETWEEN WANTING, DESIRING, AND LONGING?

Prem Purna, the dictionary meaning of all these three words will be the same, but not the existential meaning. The existential meanings are so different from each other that it is amazing what these linguists, experts in language and grammar, go on doing.

Wanting implies a very clear-cut idea of the object: what you want. It is not vague. You want a house, you want a wife, you want children -- the object of wanting is very clear.

Desiring is vague: the object of desire is not clear. You want power -- you desire respectability, honor; you desire to be the greatest man in the world.

Wanting is simpler, and there is a possibility you may be able to fulfill it -- because it is not an impossible task to have a house, a wife, children. In fact, it is impossible *not* to have them.

But desire is vague: respectability is not an object, but just an idea; honor is not an object, but just an idea; to be the greatest man is not an object, but just an idea. And even the greatest people -- the world may think they are greatest -- are unhappy deep down in themselves.

For example, the founder of the Russian Revolution, Lenin, can certainly be called a great man; even his enemies would agree about that. But he was constantly worried, embarrassed, because his legs were short, and his upper body was bigger; they were not in proportion. When he used to sit on a chair, his legs would dangle, they would not reach the ground. So he was always hiding his legs, sitting very close to the table. His table was always covered with cloths, so nobody could see his dangling feet. But whether anybody else saw them or not, he knew....

I don't think that there was any problem -- but it remained in his mind as a deep inferiority complex. Perhaps it was this inferiority complex that drove him to become a great revolutionary in the world: if he had had normal legs, perhaps he would not have been a revolutionary.

Desire is vague; and longing is totally different from wanting and desire. Wanting and desire are both of the head: one is for a clear-cut object, another for vague ideals. Longing is of the heart, not of the mind. It is the heart that longs, and feels the pain of longing. The heart has no business with money or power; the heart's longing is only for love... and ultimately for God, which is the purest form of love, and nothing else. It is a good exercise to contemplate the differences between words which appear to be similar. It will give you clarity.

Longing is just a thirst, and it is beautiful.

Desire is ugly, because it is always competitive -- jealous of those who have it, when you don't have it. It is ugly because it can do any sort of harm to anybody in order to fulfill itself. It is violent.

Wanting is ordinary and mundane -- middle class.

BELOVED OSHO,
WHEN WE DISSOLVE INTO THE UNIVERSAL CONSCIOUSNESS, AND YET RETAIN OUR INDIVIDUALITY, WILL WE STILL BE ABLE TO RECOGNIZE OUR FRIENDS? WILL I BE ABLE TO RECOGNIZE YOU? THERE ARE SOME PEOPLE I JUST DON'T WANT TO LET GO OF.

Prem Arup, the people that you just don't want to let go of you will not be able to find because they also need freedom.

In the universal consciousness you can meet only out of freedom, out of pure love. The very idea of not letting them go is anti-freedom. You want to keep the possession in your hands even in the universal consciousness, when individualities have dissolved. Those will be the first people to disappear. They will slip out of your grip.

As far as I am concerned, there is no problem. You will be able to recognize me, because between me and you there is no question of possessiveness. The more nonpossessive a friendship you have, the greater the possibility to feel and recognize the essential core of the individual, because all outer forms will have disappeared, will be gone; only the essential core will be there, unembodied. Only out of freedom, out of love, is there a possibility of recognition.

You are asking, "Will we still be able to recognize our friends?" You are not aware: somebody is a friend today, tomorrow he becomes your enemy; somebody was an enemy yesterday and today he has become your friend. Friends turn into enemies; enemies turn into friends. Unless you have a friendliness which is already eternal, here -- now, you will not be able to recognize them.

Whatever you can make eternal, here -- now, you will be able to recognize in the hereafter.

And this is good. I have heard about a man who married eight times. Now to get recognized by eight wives simultaneously in the universal consciousness... that man will try somehow to fall back into the world! he will not want such universal consciousness, where eight wives are torturing him.

Whatever is pure here will remain pure whatever world you are in. So think of making friendliness completely free of impurity; think of love as only a gratitude, not a demand. All demanding relationships, all expecting relationships will be dissolved. Only the purest relationships -- just the sheer joy in the individuality of the other -- will be remembered and recognized. And it is good... because you have lived so many lives: you have had so many husbands, so many wives, so many friends, so many enemies... it has been difficult to deal with them separately. Thousands of lives, and their relationships, in the universal consciousness would crush you, destroy you.

Even Christian theologians have become worried about the last judgment day. Bertrand Russell started the question when he wrote the book, WHY I AM NOT A CHRISTIAN. He pointed out all the fallacies of Christian theology -- and one of the fallacies is the last judgment day.

Bertrand Russell was a mathematician. He could not conceive how millions and millions and millions of people can all be judged in one day. And half of them will be women, screaming and trying to find their husbands... and they have all had many husbands in many lives and many wives in many lives and they will be quarreling with each other and fighting with each other... they will drive God mad. Bertrand Russell says, "That's why the last judgment day goes on being postponed. It is never going to happen."

All the people who are in their graves... and they are not a small number: wherever you are sitting there are at least eight people underneath you in their graves. And God will wake all these people up from their graves? First, waking up all these people from their graves will take much time; one day will not do. And people who have been sleeping for centuries... even to wake someone up in the morning who has been sleeping for only six or eight hours is a difficult job. People who have been sleeping for millions of years -- to wake them up is not going to be simple!

And then the whole gathering will be so big, it will be a real congregation. And everybody will be rushing, finding... because in one thousand lives you had one thousand wives, and each of your wives has one thousand husbands -- not only you. It is going to be such a quarrelsome day that nobody is going to bother about judgment. And how will God manage?

I agree with Bertrand Russell that the last judgment day is not going to happen, just because it is mathematically impossible.

It is good that you forget all of them; only the purest is remembered -- and you don't have much that is pure. So don't just wait for the hereafter; if you want to recognize someone, purify your relationship with the person. Give him absolute freedom -- and don't be dominated by him either. Remain absolutely free. Only

two freedoms, two alonenesses, two meditators, meeting together for no reason but just sheer joy, will be able to recognize each other.

But Arup, about me you can be certain: whether you recognize me or not, I will recognize you.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #23
Chapter title: Miracles are mostly fiction

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BELOVED OSHO,
YOU HAVE SPOKEN TO US OF THE RAISING OF LAZARUS, AND THE MIRACLE OF JESUS WALKING ON THE WATER. BUT WHAT OF THE MIRACLE THAT IS YOURSELF? YOU HAVE TURNED TIGERS INTO LAMBS, GORILLAS INTO BUDDHAS, WORRIERS AND THINKERS INTO MINDLESSNESS, AND CREATED AN OASIS OUT OF A DESERT. PLEASE OSHO, SPEAK TO US OF THE MIRACLE OF MIRACLES THAT IS YOURSELF!

Zareen, I do not believe in miracles, but still miracles happen. Because I do not believe in them, I cannot claim to be the doer. At the most I am also a watcher.

The miracles that Jesus did are trivia: walking on the water, or turning water into wine, or bringing Lazarus from death back to life. To me they are not miracles.

I am reminded of one of the greatest mystics this land has produced: Ramakrishna. He was one of the simplest men possible. One day a great saint who was well known for his miracles came to see him. Ramakrishna was sitting on the river bank in Dakshineshwar near Calcutta, where the Ganges becomes so huge and so beautiful. The saint was very proud of the miracles that he used to do. And he had come with the specific purpose of showing Ramakrishna that his religiousness is worthless.

He said with great pride and ego in his heart, "What are you doing sitting under a tree? Let us go for a walk on the Ganges, on the waters."

Ramakrishna said, "You have come a long way. Just rest a little and then we can go for a walk on the Ganges."

The man sat down and Ramakrishna said, "Can I ask one thing: how long it took you to learn the art of walking on water?"

The man said, "Almost thirty-six years."

Ramakrishna laughed and he said, "When I want to go to the other shore -- just two paise, and that too, the boat-man never takes from me, seeing that I am a poor man. Thirty-six years you have wasted on an art which is only worth two paise. You must be an idiot."

Even if you can walk on water, it does not make you spiritual, it does not give you a glimpse of the divine. On the contrary it takes you further away from God. You become more egoistic, because you can do something which others cannot do.

Jesus brings Lazarus back to life. Naturally it appears to be a great miracle -- but it is not, because Lazarus is not transformed, and living a few years more, repeating the old routine again, he has to die. His being brought back to life has not given him anything of the eternal. The same story is repeated in Gautam Buddha's life, and there you can see the difference between a real miracle and a pseudo miracle.

A young son died, and that son was the only hope for his mother. The father had died, his other brothers and sisters had died and the mother was living only for this boy. And this boy too, died. The mother went almost mad. She was crying and weeping and asking everybody, "Tell me the address or the name of a physician who can heal my boy back, because I cannot live, I have no reason to live anymore. I have been carrying so many wounds: my other children died, my husband died. But I kept myself in control, just for this small, beautiful boy, and now he has also gone."

Somebody said, "Don't be worried, Gautam Buddha has come just today in the town. He is staying outside the town in the mango grove. You take the boy to Gautam Buddha."

The woman, with great hope and great longing went to Gautam Buddha, taking the corpse of the dead boy. She put the dead body at Gautam Buddha's feet and said, "If you are really spiritual, if you are awakened, then give my child his life back."

Gautam Buddha said, "That is not difficult. Just one small condition you have to fulfill."

The woman said, "I will fulfill any condition."

He said, "It is not a big condition. I know your whole village grows crops of mustard seed. You go and bring from some home just a handful of mustard seeds."

The woman started running; she said, "I will be coming back within a few minutes."

Buddha said, "You have not heard the whole condition. The condition is: the mustard seed should come from a family where nobody has ever died."

The woman was in such misery, she could not see the point. She rushed from one home to another.

And people said, "We can give as many mustard seeds as you want. We can bring the whole village's mustard seeds, if your son's life can come back. But our mustard seeds will not be of any help, because so many people have died in our family, and you cannot find a family where nobody has died."

The number of dead people in every family is more than the number of the living. Your fathers died, your forefathers died, and so on, and so forth -- since Adam and Eve people have been doing nothing but dying. The queue is so long behind each person -- of dead people.

But she went from house to house and slowly, slowly, by the evening she became aware. Her tears dried up; she came back to Gautam Buddha, touched his feet, and said, "Forget about the boy, in this world everybody has to die. It does not matter when one dies. You initiate me as a sannyasin, so that I can experience something of the deathless, something of the immortal, something of the eternal that lives forever."

Buddha said, "You are intelligent and you have understood my point."

The woman became a sannyasin, and not an ordinary sannyasin. She became enlightened before Buddha died. She was his first woman enlightened disciple, Kisha Gautami was her name. I call this a miracle.

Apparently, it seems, bringing Lazarus back to life is a miracle. But what is the point? He will die again; you have not given him the taste of immortality. Real miracles are invisible to the ordinary mind. I don't believe in these miracles, because they are not miracles.

Zareen, you are asking about my miracle. I have never done anything deliberately, because to do anything deliberately is to go against the natural flow of existence. I am in a total let-go. Yes, things have been happening around me. I cannot take the credit for those things, because I have not *done* anything.

People have come to know for the first time the mysteries of love, the mysteries of life. People have entered into their very interiority, into their subjectivity, where one meets oneself.

And that is the greatest miracle in the world, to meet oneself.

People have become silent, serene, calm and quiet. People have become one organic unity. Such a deep harmony has happened to them that their whole life is resounding with music and poetry.

I have seen the crippled, and almost everybody is crippled by society, gaining strength and dancing in abandon. Dancing to the point where the dancer disappears and only dancing remains. Singing to the point where the singer disappears and only singing remains.

These are the moments which open the doors of the divine. These are the moments you are no more your ordinary self, you become part of the ultimate, of the universal self.

These are miracles. Changing water into wine is a criminal act, not a miracle. But without water I have

seen my people so drunk; in their drunkenness they realize their divineness. But I have not been doing anything. I have not been here for many years. The day I disappeared, miracles started happening around me. Love has blossomed, people have become awakened from their sleep of many lives.

But you cannot attribute them to me. At the most my presence is just a catalytic agent. Perhaps it triggers something in you; transforms you, brings to you new dreams, and new realities, and new spaces. But remember, you are not to be grateful to me. You have to be grateful to existence itself, that it has given you the opportunity.

The people who claim miracles for themselves are not religious people. They don't know even the taste of spirituality.

The spiritual person is absent as a person and present only as a presence -- just a light. It all depends on you to become aflame from that light or not to become aflame. That light is available, you can use it and become light yourself; it is your decision. Hence, if you want to see a miracle, you can see it happening in your own life. All other miracles are mostly fiction. Nobody has ever walked on water. It is not only about Jesus -- it is about anybody; Mahavira, or Buddha, or Bodhidharma, or Zarathustra, many miracles are attributed to them -- and those miracles are such trivia. The real miracles remain invisible, unrecorded in history because only the person who goes through the process of the miracle knows it, and even he cannot prove it, he cannot give any evidence for it.

I have been a watcher here. I have seen you change from death to life, I have seen you change from darkness to light, I have seen seen you change from a life of lies to the glory of truth.

But I am a watcher, I am not a doer, the whole credit goes to existence itself.

BELOVED OSHO,
I THOUGHT YOU WOULD LIKE THIS POEM BY RUMI.
WE ARE THE MIRROR AS WELL AS THE FACE IN IT,
WE ARE TASTING THE TASTE THIS MINUTE OF ETERNITY,
WE ARE PAIN AND WHAT CURES PAIN BOTH,
WE ARE THE SWEET COLD WATER AND THE JAR THAT POURS.

Prem Prasado, Jalaluddin Rumi is one of the greatest Sufi mystics. He is the only mystic whom Sufis have called Mevlana. Mevlana means, our Beloved Master.

A few people I love immensely. Mevlana Jalaluddin Rumi is one of them, and the reason I love him is that he was not life-negative, but life-affirmative. And the meditation that he has found and which has continued for seven hundred years among a small stream of mystics was the meditation of a certain kind of dance. His followers are called whirling sufis.

You must have seen small children -- they like to whirl; and everybody stops them, because the fear of the parents is that the child may fall, may have a fracture, may get hurt. But in spite of all prohibitions, children love to whirl. And nobody has inquired why children love, all over the world, irrespective of race, nation, religion, why children love to whirl.

Jalaluddin Rumi, seeing children whirl, thought that there must be something that the children feel but they cannot express, and perhaps they are not fully aware what it is. So he tried whirling himself, and he was amazed that if you go on whirling there comes a moment when the center of your being remains static and your whole body, mind, brain, everything, whirls.

And that center which does not whirl, is you, the center of the cyclone. The whirling is almost like a cyclone, but exactly in the middle of the cyclone you will find a point which has not moved at all. Every wheel needs a center on which to turn, and the center has to remain unturning. You see in bicycles, in bullock carts, wherever there is a wheel, there is something in the center which is unmoving.

Once Jalaluddin became aware that you can find the unmoving center of your being, he tried for thirty-six hours non-stop, without eating, without drinking -- he was determined to whirl to his absolute capacity, not to hold back anything... unless he falls, he is not going to stop. Thirty-six hours he whirled, a great crowd watched. The crowd went on changing; people had to go to eat and then they came again. People had to do their work and then they came again; thirty-six hours is a long period. And after thirty-six hours he fell down. And people heard a great laughter.

Jalaluddin was laughing loudly, and he said, "You think *you* have seen me falling, I have also seen myself falling. These thirty-six hours I have not moved a single inch. Now I don't have to go to Mecca in

search of God, I have found him. In the unmoving center of my own being, he is."

The followers of Rumi don't have great scriptures, don't have any rituals, except whirling, and a few beautiful poems by Jalaluddin Rumi, which he used to sing after whirling and falling. He will get up and he will be so drunk -- in that drunkenness he will sing a song, and those songs have been collected. That is the only literature the followers of Rumi have.

These lines are also from one of the poems of Rumi. Each sentence is impeccable -- not only true, but also utterly beautiful.

We are the mirror, that's what I have been saying to you again and again; that we are not the doer, we are only the mirror. Don't get identified with your doings, with your actions; remain a witness, just a watcher. But we are not taught the most essential things of life, we are taught all kinds of stupid things.

The most essential is the art of watchfulness.

I have heard, a drunkard came home in the night. And however drunk you may be, the closer you come to home, as you remember your wife, you almost start becoming sober... just the remembrance. And that day was special, because the wife had got so tired... in the middle of every night he will come, and she will have to get up and open the door, and then the fight.... So she had given him the key that day and told him, "Now behave! When you come home be as silent as possible."

So he was moving very silently -- and a policeman was watching. He thought, This is strange, it is his own house, and he is going as if he is a thief. And finally the drunk tried hard to find the lock. Somehow he managed to find the lock, holding the lock in one hand and the key in another, but he could not manage to make the key enter into the lock. Both his hands were shaking. He said, "This is strange. Is there anybody to help me? The house is shaking."

The policeman came and he said, "What is the matter?"

He said, "You just hold the house for a moment, so I can open the lock."

The policeman laughed. He said, "You just give me the key and I will open the lock." So the policeman opened the lock.

The drunkard wanted no trouble that day. The wife had been really very graceful in giving the key. But on the way he had been fighting with another drunkard, and the other drunkard had scratched him, and blood was oozing from many places in his face. So first he entered into the house, very cautiously -- but he stumbled, and the wife said, "Who is there?"

Suddenly he remembered his wife's dog, so he just went close to the bed, and started rubbing his nose and his tongue on her feet. So she thought that it was the dog, turned and went back to sleep. Then he entered the bathroom, looked into the mirror and said, "My God, in the morning she will find out; so many places blood is coming, where that friend of mine has scratched...." So he took some ointment that was there in the bathroom and put the ointment on every scratch, covering it completely, so that in the morning the wife cannot find out.

And in the morning when the wife went into the bathroom, she shouted, "You idiot! You come here. Who has destroyed my mirror? Who has painted it with the ointment?" This was his doing. Seeing the face in the mirror, naturally he went on putting the ointment on the face in the mirror.

You are not a drunkard, but spiritually you are all asleep. And unless you become a watcher of your own actions, of your dreams, of your thoughts, of your desires -- there is no way of transformation, of becoming awake, getting out of this rut of sleep which you have continued in for many lives.

Rumi is right when he says, "We are the mirror, as well as the face in it."

We are the watcher and the watched. There is no separation between us and existence. We are part of one whole, just as my two hands are part of one organic unity. I can manage that they fight with each other. I can manage that they are friendly, loving and warm to each other. I can hit one hand with the other hand and wound it.

When you are seeing the tree, or the moon, or the river, or the ocean, you are the mirror and the mirrored too. It is one existence.

This is the basic conclusion of all the mystics, that the whole of existence is one entity, there is no duality. All duality deep down is joined into one existence.

WE ARE THE MIRROR AS WELL AS THE FACE IN IT.

WE ARE TASTING THE TASTE THIS MINUTE OF ETERNITY.

Just be watchful this minute. In this silence you are tasting something which is beyond time.

We are tasting the taste of this minute of eternity. We are pain, and what cures pain, both. We are agony and we are ecstasy. We are hell and we are heaven, because there is no contradiction in existence. They are

all joined together. We are the sweet cold water and the jar that pours it.

You can find many contradictions in life. And you can also find that they are all complementaries.

It is something very strange, that all the mystics, whether they were born thousands of years ago, or they are alive today, all fundamentally agree on the essential points of spiritual growth and realization.

For example: the silence, this minute, gives you not an explanation -- but it gives you an experience.

Dancing and singing, allow yourself to be so completely overwhelmed that nothing is left behind. And you have entered into the temple of God, where you are the mirror, and you are the face mirrored in it; where you are the seeker and you are the sought; where you are the devotee and you are the God at whose feet you are offering yourself.

It happened in Ramakrishna's life... a very strange incident. One great painter wanted to paint the picture of Ramakrishna. After great persuasion Ramakrishna agreed. When the painting was complete, the painter brought it to offer to Ramakrishna. As he gave the painting to Ramakrishna... Ramakrishna touched the feet in the painting with his head. The painter could not believe it. He had heard that that man is mad, but now there was no question: he is certainly mad, touching his own feet with his head!

Even his disciples became embarrassed. A great silence fell. Finally one disciple asked, "It is your own painting, your own picture -- and you are touching its feet with your head? You do such things... people think you are mad, and you give them every kind of evidence. Even we become embarrassed when people ask us, `Why do you go to Ramakrishna, can't you find anybody else who is sane?'"

Ramakrishna said, "Have I committed any wrong? I have not touched my own feet. I have touched the feet -- because the painting is of somebody who is in deep silence, in samadhi, in tune with God. You are right, I must be mad, because now I recognize it is my own picture. But at that moment I only felt that the painter has done a great job. He has not only caught the body of the person, but also his spirit." And Ramakrishna kept that painting his whole life, just behind his bed. It is still there.

While his wife was alive she used to make the bed every day, even after his death. She used to bring food to his room. She used to cook all those delicious things that Ramakrishna liked.

People started saying, "One madman is dead, now this mad woman..."Sharda was her name. Even disciples of Ramakrishna used to ask her, "When he is dead, what is the point of twice every day making food for him, every night, making his bed?."

She said, "Should I believe you, or should I believe him? Because when he was dying, I asked, 'Are you really dying?' And he said, 'Nobody dies. And you need not change your dress.'" This is the custom among the Hindus, that the widow cannot use colored clothes, she cannot use ornaments, she has to shave her head.

Ramkrishna said, "You are not to do anything, because I am not going to die, I'm simply leaving the body, but I will be here, now, always."

"So whom I am to believe?" Sharda used to say. "And if he is always here now, I cannot resist the temptation of preparing things that he used to like. I may not be able to see him, but he must be able to see me, and that is what is significant -- not that I should see him, but that he is watching. And for his whole life his teaching was a simple word: watchfulness."

We are the mirror as well as the face in it.

BELOVED OSHO,
I CAN SEE THROUGH YOUR GAME: YOU ARE GIVING ME ENOUGH ROPE TO HANG MYSELF. I WILL GLADLY DO IT, BUT I CAN'T FIND MY NECK. BUT YOU ARE NOT GOING TO GET RID OF ME THAT EASILY. I DON'T KNOW ANYTHING ABOUT `BEING A BUDDHA', BUT I DO KNOW THE MIND-DESTROYING LAUGHTER AND DANCE OF BEING YOUR SANNYASIN... MY GOD, IT'S THE SAME THING!

Devageet, it is the same thing. You need not know anything about the Buddha. If you can dance totally, if you can laugh totally, if you can surrender yourself to existence -- that is what I mean by a sannyasin: one who is surrendered. Then nothing else remains for you to do. That's what makes you divine, that's what makes you a Buddha.

You are saying, "I can see through your game."

Just a little bit. If you had seen the whole game, you would not have asked the question. You are saying that I am giving you enough rope to hang yourself, and you are ready to do it gladly -- but you can't find your neck. Devageet, you have already hanged yourself. Where can you find your neck? It is gone. You

only have the rope.

You are also saying, "You are not going to get rid of me that easily." That's why I say, you are seeing only just a little bit of the game. You are no longer there. In laughing, in dancing, in singing, you have hanged yourself, and now there is no question of getting rid of you.

The problem arises only with those people who dance half-heartedly. Who hang, but hang themselves half-heartedly.

I have heard the story of Mulla Nasruddin, who was going to commit suicide. He always consults me on serious problems, and he said, "I am going to commit suicide."

I said, "That's very good, because one man less -- the world is better. And anyway, you have lived long enough, this is time."

He said, "Any suggestions?"

I said, "Don't take any chances. Take a rope, go to the river, you know a high cliff... and just on the cliff there is a big tree. So you hang yourself from the tree. Most probably you will succeed, but you are not a great success in life, you have always been a failure, so also take a tin of kerosene oil. Hang yourself first, then pour the oil on yourself. And just now somebody has brought a gift for me: a lighter, so you take this lighter and set fire to yourself. And don't forget to take your gun. If everything fails, shoot yourself in the head."

He said, "That's good. Now there is no chance of missing."

I said, "Only one method is enough, and I am coming behind you, if there is some need. I will help you."

He said, "You are a great friend. Because I have asked other friends, and everybody said, Don't talk about such things, never even think of suicide, and you are suggesting all these things. You have presented me with a beautiful cigarette lighter."

So I went with him, I just said, "There, you try."

He put the rope around his neck, but half-heartedly. He had to do it, because I was there watching. And then he poured the kerosene oil; and he went on looking at me, and he put the fire.... And then he shot, but not into his head, he shot the rope -- so he fell into the river. The fire was gone, because of the river. And I shouted, "It is okay, you drown!"

He said, "I cannot do that because I know swimming." And he came out.

I said, "You are something. When you wanted to die, why did you start swimming?"

He said, "You have never tried such a thing, I did everything, because of you! And then when I got the chance to swim out of the river I did not miss. Here is your lighter, you keep it. It may help somebody else."

But I said, "What about your suicide?"

He said, "Who wants to commit it?"

But I said, "You had come to ask me."

He said, "Just by the way I wanted to be informed about... one never knows. One should collect all kinds of information. But you are such a man, you became so insistent with me, that rather than giving me information, you forced me to have an experience!"

I said, "That's my weakness. People ask me for explanations, and I try to give them experiences."

Devageet, you are finished. You cannot even swim out of the ocean of my dancers and my singers and my musicians, and my sannyasins. There is no hope.

So just relax and drop that rope, it is useless now for you. It may be useful for somebody else, because new people are coming every day.

BELOVED OSHO,
I'M GETTING MORE AND MORE DIZZY... WITH TRYING TO FOLLOW YOU UP TO THE SUNLIT PEAKS, TAKING A JUMP, THEN SUDDENLY FLOATING DOWN THE WATER COURSE WAY. AND BEFORE I DROWN IN THE OCEAN, YOU'RE DRAGGING ME OUT TO DANCE TILL THE DANCER IS GONE. IF WE EVER PAUSE FOR BREATH, SHOULD I CHECK THAT THE GRASS IS STILL GROWING BY ITSELF?

Anand Dhiren, you need not worry about it, that is my business.

The grass is growing by itself perfectly well. You don't worry about the grass, you just dance totally.

That's how small things become disturbances. Worrying about the grass, whether it is growing or not, will disturb your dance, will disturb your meditation. You leave this to me.

For what I am sitting here? Just to keep an eye that the grass goes on growing. And I have put a net all

around... you think it is to prevent the mosquitos from coming in? You are wrong. It is to prevent dancers from going out and destroying the grass!
Okay, Vimal?
Yes, Osho.

The Rebellious Spirit

Chapter #24
Chapter title: I am nothing but pure champagne

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BELOVED OSHO,
I ARRIVED IN POONA A FEW DAYS AGO WITH SO MANY FIXED ATTITUDES OF CYNICISM ON ONE HAND, AND SO MUCH HOPE ON THE OTHER. ALL EXPECTATIONS AND NEGATIVITY HAVE VANISHED, AND I FEEL I AM EMPTY OF ALL BUT A GREAT SADNESS. I HAVE BEEN TOUCHED BY YOUR GREAT LOVE AND THE COMPASSION OF YOUR SANNYASINS, BUT STILL I KEEP FIGHTING AGAIN AND AGAIN. I FEEL MY HEART CLOSE UP AND BECOME UGLY, AND I FEEL ISOLATED AMONG FRIENDS.
WHAT CAN I DO TO BE MORE ACCEPTING OF YOUR LOVE AND OF THOSE AROUND ME?

Helen, it happens almost always to newcomers; one comes with fixed ideas, expectations. And those ideas and prejudices are given to you by the world; they are all based on lies. You would have been very happy if your prejudices and ideas had been fulfilled. If you had found this place exactly what you were expecting, there would have been no sadness. The sadness is arising in you because all your negativity has to disappear.

This is not the kind of place that.... All over the world religions, governments and news media are conspiring against us. They are spreading all kinds of lies without any foundation -- this place is just the opposite of what they are propagating. But they have the power. We have only love.

It is a struggle between power and love. Ultimately love is going to win, but on the way, power may have a few battles -- but a battle is not decisive. Those who have never come here, those who have never come in contact with me or my people, can go on living with their prejudices. And their prejudices are not going to make them happy or joyful or blissful; their prejudices are not going to make them blossom, sing and dance and enjoy all the fruits God has given to you.

They are all against me for the simple reason that I am for God, and not for the priests. The priest is the enemy of God, because he is selling God in the marketplace -- and God is not for sale. You can surrender to God and he will be yours forever, but you cannot possess God -- that is the way to kill him.

When I use the word "god", I mean life, existence. I am not a theologian and I don't believe in any God as a person sitting in heaven creating the world. Just look at this world: look at the madness of humanity. In three thousand years it has fought five thousand wars. If God has created this humanity then he must be mad, because a tree is known by the fruit. You can know everything about God by knowing the highest flowering and fruition of human consciousness.

But the priests are not concerned with life or existence; they are professionals. Their whole effort is how

to make you more and more guilty, how to make you feel more and more degraded, humiliated; how to prove to you that you are sinners, you are born in sin. The more your pride and your dignity are taken away, the more you become vulnerable to their exploitation.

You say, "I arrived here a few days ago with so many fixed attitudes of cynicism on the one hand, and so much hope on the other. All expectations and negativity have vanished, and I feel I am empty of all but a great sadness."

This sadness is very significant. It is one of the most important things to understand about human psychology, that even if your misery disappears, you will feel sad. You have become so accustomed to misery, it has been such a good companion for years, that you will feel empty because the old misery is gone -- the old pain, the old anguish is no longer there. You have remained engaged with your miserable past. Suddenly you find yourself empty, and a sadness... the same sadness which you feel when a friend departs from you.

Once you understand this, you can move through a transformation. This is not the moment to feel empty; this is the moment to feel spacious -- -and that's what you are calling empty. The old friends are gone, old prejudices, old negativity, old fixed ideas... you are spacious, and to be spacious feels strange in the beginning. But as you become accustomed to it, spaciousness becomes the temple of God. Don't call it empty; words mean much, and whatever you call it, you will start feeling that way.

It happened a few years ago in the Himalayas: There is a beautiful animal which looks like a cow; it is called a blue cow because it has a bluish color. It is a wild animal, and its population grew so much that there was not enough pasture for the animal to remain in the mountains. It started coming to the fields and the gardens on the plains in thousands, and the problem for the Hindus was that they could not kill it because its name is blue cow.

It is not a cow; it just looks like a cow. But the very word cow to the Hindu mind means "the mother." They have worshiped the cow for thousands of years and the prejudice has gone so deep -- they can kill the bull, who is logically their father, if the cow is their mother.... They kill the bulls; they save only a few to create more cows and more bulls. The bulls are of no use; they are wild and so strong... they castrate their own fathers, and then the bull becomes just a bullock.

In the Indian parliament there was great controversy; something had to be decided. Those blue cows were coming in thousands and destroying people's crops, and all over India, Hindus were writing slogans that those cows should not be killed. Jawaharlal Nehru, the first prime minister, was an intelligent man; he simply changed the name of those animals. In parliament an act was passed that the "blue horses" should be killed -- and no Hindu objected. If it is a horse, then who bothers? It is the same poor animal; and the animal knows nothing about whether she is a blue cow or a blue horse -- those names are given by us. The Indian parliament passed the resolution, no Hindu objected, and thousands of blue cows were killed. But if the name had remained blue cow, then there would have been riots all over the country, and thousands of people would have been massacred.

Our minds function through words. Always remember to use the right words. Emptiness is not the right word -- it has a negative connotation to it, and to call it spaciousness changes the whole attitude. Spaciousness has a positive feeling about it: the sky is not empty; it is spacious. The word "empty" will make you sad.

The word "spaciousness" will make you glad that at last the rotten furniture of your mind has been thrown out -- now you can rearrange your inner house. And in fact, spaciousness has a silence about it -- naturally, because there is nothing to create noise. Silence can be misinterpreted as sadness.... There are very delicate lines that one has to understand. Language can be a great problem.

Silence and sadness have something in common -- the depth, the peace -- but sadness is empty, and silence is spaciousness; and to be spacious is one of the great achievements. Because now you can invite the guest, the unknown, the unknowable: you have become a temple.

There is a temple in Japan which is absolutely empty -- not even a statue of Buddha inside. But emptiness in Buddhism does not have a negative connotation; it is a spaciousness. That temple attracts pilgrims from thousands of miles away, and there is nothing in the temple. But just to sit in that spaciousness helps you to become part of it -- it becomes a meditation.

So change your words. Don't call it great sadness; call it great spaciousness. For the first time you have entered your inner sky; those barriers of prejudices and negativity are all gone.

You say, "I have been touched by Your great love and the compassion of Your sannyasins." Don't just be touched, drown in it! You are not going to lose anything by drowning in love, and compassion, and joy,

and song and dance. Your spaciousness will become alive.

You say, "But still I keep fighting again and again." Don't fight, because if you fight you are giving energy to the enemy. Jesus is right when he says, "Love your enemies" -- that is a great alchemical secret. If you don't fight, you don't nourish the enemy. If you fight, two things happen: you nourish the enemy, and you have to remain at the same level as the enemy.

I have been telling my people: You can have friendship with anyone, but if you want to have enemies, choose very well. Choose some enemy who is higher than you, better than you, holier than you. Just by becoming his enemy you will have to attain all these qualities -- because you cannot fight with an enemy who is on the housetop, while you are crawling on the ground; you will have to come up to the same level.

But I can understand your problem, Helen. It is not your personal problem; it is the problem of the mind as such. The mind has a function if you are miserable, but if you are blissful the mind has no function. The mind has a function if you are full of negative attitudes, but if you are full of affirmations, trust, love, ecstasy, the mind has no function.

The mind is basically the very source of all your negativities. When the negativities disappear, the mind also disappears, and one feels afraid. The mind tries hard to remain in its position; it has been your master for so long that it is not easy for it to leave you alone. It will come back again and again; and if you fight with it, you are still giving it recognition.

Let it come... ignore it. That is the key to getting rid of it: ignore it. Let it come, don't take any note of it; don't nourish it by giving it attention. And once the mind comes to know that you have become absolutely inattentive towards it, slowly, slowly, and chunk by chunk, it starts disappearing.

The greatest moment in life comes when the mind has gone forever. This state of mindlessness brings you to your inner being. Mind was keeping you engaged and not allowing you to enter into your interiority. It is always afraid that the moment you go deeper into yourself it will become useless.

I used to stay in Calcutta in the house of the chief justice of the Calcutta high court. His wife told me two things. She said, "I cannot say these things to anybody. But my husband loves you so much, and respects you so much, that perhaps he may listen to you."

I said, "You need not feel embarrassed; you can simply say whatever is the case."

She said, "The problem with him is that even in bed with me, he remains the chief justice. It is good he should be chief justice in the court, but the children are afraid. The moment his car enters the gate, a sadness falls over the house. The children -- who were just laughing and enjoying and dancing -- stop; I myself become fearful, because he treats everybody as if they are criminals. He cannot forget that he is the chief justice. So please do something, because our whole family is tortured by his being the chief justice."

I talked to the man. At first he felt very much offended that his wife should say this to me, but I said, "Don't feel offended, because she knows you love me, and you will be able to listen to me. Your being chief justice has become a disease for the whole family. The children cannot laugh, nobody can talk, people start whispering; even your wife has said that in bed, while making love, she is not making love to her husband -- she is making love to the chief justice of Calcutta high court!"

He was very shocked. He told the chauffeur to inform the court that he was not coming in that day. He went with me to a garden, sat there silently and finally said, "You are right. I am not enjoying it either, because I never see my wife happy, I never see my children playing. The moment I enter the house it seems as if death has entered; everything suddenly becomes sad. And I know this is not the truth, because the neighbors have told me the moment I go out of the house, it is full of joy. The children are dancing, singing, playing; my wife is a good singer and poet -- she plays many musical instruments -- but in front of me she becomes almost a corpse. And I was puzzled: I am not doing anything to anybody, so what is the problem? I am sorry that I felt offended, but you have shown me the problem."

I said, "Come with me to your home. Apologize to everybody -- the servants, the chauffeur, the gardener, the children, your wife, your parents -- individually. Tell them that from today you will be chief justice only in your high court, and you will leave your chief justice-hood in the court when you come back home."

He said, "Is that necessary? Can I not change silently?"

I said, "They will not understand; they will continue with their old idea. You have to do something. You have harmed them; you have been wounding them continually for years. You owe them at least an apology."

He went with me. With tears in his eyes he touched the feet of his mother and father, and asked, "Just forgive me. I had completely forgotten that being chief justice is only my function, it is not my being. It is just the job that I do -- I need not continue to be tense in the house. It is not only that you are all suffering, I

am also suffering. I have almost become a foreigner in my own family; even my own children tremble before me. And now, retrospectively, I wonder why I was clinging to this chief justice-hood."

It gave you the mastery. And once you have tasted the poison of being a master, it is very difficult to drop the idea. That's why you are fighting again and again... against whom? It is your mind that goes on coming back -- your prejudices, your negativities, your cynicism, your expectations. Say goodbye to them forever, because they are not going to give you any meaning, any significance, any celebration.

Let this be the criterion always: Anything that makes you festive, anything that gives you celebration, anything that makes you dance and sing to such an extent that you disappear in your dancing, in your singing, in your celebration... is the only true religion I know of. No God is needed, no heaven and hell are needed. All that is needed is a simple understanding that mind is the source of negativities -- because those negativities make it the master, and you become a slave. And once the mind has been on the throne for so many years -- perhaps for so many lives -- it is very natural that it should come back again and again.

I have heard: a man's dog died; he had loved the dog very much -- and the dog was very understanding and very loving and very beautiful. He could not live without that dog; the death of that dog had left an empty space within him. He went to purchase another dog, and he told the pet shop owner, "I want something special."

The pet shop owner said, "I have got a very special dog; and the strange thing is that he's the cheapest dog in my shop."

The man said, "This *is* strange. I would like to see the dog."

The pet shop owner took him inside the house; he had put the dog in a special place. The dog was really great... and the man said, "Why are you selling him so cheap?"

He said, "You will know tomorrow."

The man could not understand what kind of puzzle this was. There were many dogs -- very costly -- which bore no comparison with this beautiful dog. He purchased it, and went home.

The next day he found out why the dog was sold at such a cheap price. The dog had disappeared! He went back to the pet shop owner, and said, "The dog has disappeared."

The pet shop owner said, "Do you see now why I sell him at such a cheap price? He always comes back. I have sold him thousands of times, but he is such an intelligent dog, he manages to come back. You can have him again if you want!"

The man said, "But what is the point if he is going to come back again tomorrow? Can I ask why he comes back again?"

The pet shop owner said, "I have given him a special room, and I give him the most delicious food, the best meat. There are two servants to take care of him. Nobody can afford all these comforts and all these luxuries -- and nobody even imagines that he needs all these comforts and luxuries. When he sees that his old comforts and luxuries have disappeared, he escapes, he comes back. That dog has given me so much business that just the one dog is enough: even if nothing else is sold, there is no problem."

Your mind has lived within you as the master. You have given it all your respect; you have listened to it against your heart; you have followed it against your nature. It is only natural that it will go on coming back. You will have to learn the art of ignoring it.

And whenever you see something like love, blissfulness, ecstasy, then don't stand apart -- be in the midst of those who are dancing. It is contagious. You may not have danced, you may not have sung, you may never have been blissful; don't just be touched by it, but have a good dip in the pool of energy that so many sannyasins create. Then you will not feel isolated amongst friends; you will feel one with them, you will feel a heart-to-heart communion with them.

Nobody is a stranger if you allow a heart-to-heart communion; otherwise, if you remain hung up in your head and he remains hung up in his head, everybody is a stranger.

Your heads make you many.

Your hearts make you one.

Bring your whole energy to the heart.

All this singing and dancing, and meditations and silence are nothing but simple strategies to bring your energy from the head to the heart. Once the heart starts throbbing with joy, you will have a rejuvenation, a resurrection -- and then the mind will never bother you. Once the mind knows you have found the heart, it will not come back.

You are asking me, "What can I do to be more accepting of Your love, and of those around me?"

You have not to do much. Just jump into this atmosphere of ecstasy. There is a saying: Think before

jumping.... I have changed it; I say, jump before thinking -- because thinking is of the head, and it will prevent you from jumping. Jump first! If so many people are not drowned, and they are so drunk... you are not different from these people.

So first jump, and then you can think as long as you want -- in fact, nobody thinks afterwards.
Drink the wine that is available here.
I am nothing but pure champagne.

BELOVED OSHO,
ONE SUTRA FROM THE SHRIMAD BHAGAVADGITA I HAVE ALWAYS AVOIDED SHARING WITH YOU: "WHEN A MAN REACHES THE STATE WHERE HE CEASES TO HAVE ILL WILL AGAINST ALL LIVING BEINGS, HE ATTAINS CLARITY OF VISION. IN THAT STATE ALL DIRECTIONS OF THE WORLD BECOME JOYFUL FOR HIM."
I CANNOT SPEAK FOR OTHERS, BUT AS FAR AS I AM CONCERNED THIS SUTRA SEEMS TELLINGLY TRUE. I CANNOT DENY THAT I AM FULL OF ILL WILL AGAINST ALL LIVING BEINGS. AND THAT IS EXACTLY WHY I AVOID ASKING YOU ABOUT IT: BECAUSE I SHUDDER AT THE THOUGHT OF EXPOSING MYSELF TO YOU, ALTHOUGH I HAVE A VAGUE FEELING THAT YOU KNOW ME MUCH BETTER THAN I DO.
WILL YOU PLEASE COMMENT?

Anand Maitreya, you are perfectly right: I know you much better than you know yourself. For example, even this idea that you are full of ill will against all is not right.

Perhaps you may be full of ill will towards a few people -- out of five billion people -- but I don't see that you are full of ill will against all living beings. Five billion human beings... and all living beings? The birds and the animals and the insects... there are millions of species of living beings, and their population is far bigger than that of human beings. For example, you can find five billion mosquitoes in Poona alone -- so never brag about your population... that you have a population of five billion.

The UNO is just about to celebrate.... It is strange, that on the one hand we are condemning the population growth, and on the other, the UNO is going to have a celebration one day because mankind has crossed the five billion mark, for the first time in history. Is this a day for celebration, or for crying and weeping? And if it is a day for celebration, then when it crosses six billion -- more celebration; seven billion -- more celebration. Your celebrations will lead to global suicide. What kind of idiots have gathered in the UNO? They should have declared this day a day of mourning, because it is the beginning of the death of this planet. But this is how man's mind is: on the one hand they are trying to stop the growth of population; on the other hand they are celebrating it.

You are quoting a sutra from SHRIMAD BHAGAVADGITA. This is a statement made by Krishna -- a beautiful statement: "When a man reaches the state where he ceases to have ill will against all living beings, he attains clarity of vision. In that state, all directions of the world become joyful for him."

You are worried, and you think you are exposing yourself by saying, "I cannot deny that I am full of ill will against all living beings." Impossible -- you don't even know all living beings.
But first try to understand the sutra....
I am reminded of a story about Gautam Buddha.

He used to say to his disciples -- and ten thousand sannyasins used to move with him wherever he went -- never to forget one thing: after meditation, when you are feeling silent, serene and joyful, shower the whole world with your blessings. Don't hold it within you. And when you have showered it all over the world, without any discrimination, only then is your meditation complete.

One man came to Buddha and he said, "I can follow your direction and guidance about meditation, but I just want one small exception: I will share my blessing, my joy, with the whole world, but I cannot do that with my neighbor. That is impossible."

Buddha said, "Even a single exception will destroy your whole meditation. In fact, your neighbor deserves it more than anybody else: first share with your neighbor, and then share with the whole world."

Neighbors are difficult. Even Jesus had to make two statements: love your enemy as yourself, and love your neighbor as yourself. Very strange statements... but as far as I understand it, they are the same people -- the neighbors and the enemies.

The question is not that you have ill will towards a few people. The question is: are you not capable of giving water to an enemy who is thirsty and dying? Is your enmity far more important than his thirst and his

death? What has he done to you, for you to have any ill will against him? Perhaps he has been angry; perhaps he has cheated you; perhaps he has been dishonest with you, lied to you -- but these are very small things. If you can share your compassion and love... they are like floods -- they will take away all the dirt that has gathered around you.

And Krishna is concerned with you; not with your enemies, or with people with whom you have a relationship of ill will. Having even a single enemy means your heart cannot blossom to its fullness. At least one petal will remain missing.

So the question is not about the object of ill will; the question is of your growth. This is sheer foolishness -- to destroy your growth just because there are a few people who have deceived you, or who have insulted you, or who have been destructive towards you.

You are being more destructive towards yourself than anybody else, because you are not allowing your own lotus to blossom in its fullness. Except yourself, there is nobody who is your enemy. They can harm your body, but they cannot harm your soul. But *you* can harm your soul.

Krishna is saying that having any anger, any enmity, any jealousy, any kind of ill will, is preventing your spiritual growth.

You cannot find another man in the world, who has been condemned, criticized, harassed, in every possible way, more than me. But strangely enough -- sometimes I also feel amazed -- I don't have any ill will against anybody. The whole world may think I am their enemy, but whatever I am doing, whatever I am saying, is just to help them come out of their sleep. And if in their sleep they shout, and they become angry, it is understandable. You cannot expect them not to be angry with you, when they are having beautiful dreams and you wake them up.

One night, Mulla Nasruddin told his wife, "Quick, bring my glasses -- and don't ask any questions. In the morning I will explain."

The wife said, "Strange... what are you going to do with your glasses in the middle of the night?"

He said, "Don't waste time! Bring my glasses, immediately." So the wife brought his glasses, and he put them on. He said, "I was seeing such a beautiful woman, but because my eyesight is not good...." And with his glasses on, he tried hard to persuade her, "Come back again. Don't be worried, there is nobody; my wife has gone to sleep again, she is snoring...." But nobody came.

Once a dream is broken, it is very difficult -- almost impossible -- to continue it. It is not like a novel: that you stop reading, and the next day you start reading from the place you had stopped before.

But if somebody is dreaming of a beautiful woman, or of a beautiful man, or of a great treasure; or is thinking that he has reached paradise, and you wake him up -- naturally he is going to throw tantrums.

Attempts on my life have been made; I have been harassed, imprisoned, treated as if I am a murderer; almost all the countries of the world have passed resolutions in their parliaments that I cannot enter their lands. Still, I only have a good laugh at the whole madness of humanity -- but no ill will. They need all the compassion, all the love, all the sympathy they can get.

Basically it is a question of understanding: if somebody has insulted you, it is his problem, not your problem. It was his tongue, his words, his body. And he is free to use them, why should you be worried?

There is a story that I have been telling again and again, because it remains so fresh: Gautam Buddha passed by a village, and the villagers were against him -- which was to be expected. They all gathered round and started abusing him, using ugly four-letter words. Even his most silent followers became so enraged, but because Buddha was present they could not say anything.

Buddha listened silently, very patiently, and then said, "If your conversation is complete, now it is time for me to go -- because I have to reach to another village where people must be waiting. But if your conversation is not complete, I will come back by the same route, and I will have enough time for you."

One man said, "Conversation? Do you think it was conversation?"

Buddha said, "Yes. You expressed your feelings, you exposed yourselves; I never thought that the people of this village trusted me so much that they would expose their hearts without being afraid that it may look ugly. I will come back; then if something has remained, you can complete it. And before I go, I want to ask one question only: In the village before, people came with sweets and flowers, but we had taken our food -- and we take food only one time a day, and we do not carry any with us -- so we said, `We are sorry, but we are grateful that you came with such beautiful food.' I want to ask you, what should they have done with the food, and the sweets and the flowers?"

Somebody in the crowd said, "What! They should have distributed them in the village. The villagers would have enjoyed it."

Buddha said, "You are very intelligent. Just do the same: I do not accept whatever you have brought -- food or four-letter words; respect or insult. You have come a little late; you should have met me ten years ago -- I would have cut off all of your heads. But at that time I was asleep, and now I am awake.
"I can understand that in your sleep you are shouting, crying, saying things; but these things don't offend me, unless I accept them. You can go on shouting, and these things will keep coming back to you. So now go back to the village, and distribute them to your friends, wives, children."
And Buddha moved on.

His chief disciple, Ananda, said, "This was too much" -- they all came from the warrior race -- and he said, "I had completely forgotten that I am a sannyasin. If you had not been in front of me, I would have killed a few of them. The were really nasty."

Buddha said, "Hearing them, I felt compassion; but hearing you, I feel sad. It is not expected of you; you are on the path of awakening. They are poor people, fast asleep."

Anand Maitreya, the first thing is you are not full of ill will for all living beings -- that is impossible. One would die if he was so full of ill will; that means he would be so full of poison. And certainly you are not a man who has even a few enemies; you have such a loving and nice heart.

I have given you the name Anand Maitreya, which means blissful friend -- and I don't give a name without meaning. I have never seen you angry, violent; I have never heard from you a single word against anybody -- and you have been with me for more than twenty years; you are one of the most advanced sannyasins on this campus.

So only one thing is right in your question: that I know more about you than you know.

BELOVED OSHO,
DANCING WITH YOU IN CHUANG TZU EVERY DAY I FIND THAT I AM MORE AND MORE MAD. STILL, MOST OF THE TIME, I CAN CLEARLY SEE A SUBTLE LINE WITHIN ME THAT IS HOLDING ME BACK.
OSHO, WHAT IS THIS FEAR OF LOSING ONESELF ALL ABOUT?

Prem Azima, it is natural. Thousands of years are behind the fear that you may go beyond control, and you may not be able to come back. There is a very hidden fear of madness; but this is not the madness you are afraid of. This is divine madness. It is not that you are going into a nervous breakdown: it is a breakthrough, not a breakdown.

But everybody feels afraid. It is almost like learning to swim. You cannot jump immediately into deep waters -- first you have to learn in shallow water, in a swimming-pool. And once you have learned swimming, which is not something difficult....

In fact the experts say that every child is born with the art of swimming; and one great expert in Japan has been experimenting for years. First he taught six-month-old babies to swim; then he taught three-month-old babies. You know perfectly well that if somebody dies in water, he will start floating on top of the water.

You are alive and you are afraid that you will be drowned: the man who is dead is no longer afraid -- he is floating on top of the water. He knows something more than you know.

You are drowning because you go on struggling and fighting with the water. It just takes a little time, two or three days, to learn how to have a harmony between the water and your body.

In the beginning you have to start where you are certain that you cannot be drowned, where the water is shallow. Once you have learned, then you can go... it does not matter how deep the water is, because you are always on the top. It may be the five-miles-deep Pacific Ocean -- it does not matter. Five feet or five miles are equal; you are always on the surface.

Mulla Nasruddin also wanted to learn to swim. He went to the teacher, who used to teach the boys of the school to swim. He said, "Although I am not a boy... I have always been afraid of water, and before I die, I want to learn to swim so that this fear can be dropped."

He said, "It will not be difficult. You come with me to the river." Afraid, inside he must have been trembling... and when they reached the river, he slipped, just on the ground; it was muddy and he slipped. He got up and ran away towards his house.

The teacher said, "What are you doing, Mulla Nasruddin? Don't you want to learn to swim?"
He said, "I will, but first I will practice."
The teacher said, "Where will you practice?"

He said, "First I will practice on my mattress: I will throw my hands and legs... and I will do everything. When I have become an expert I will come; otherwise, I am not going to come close to water -- it is dangerous."

You cannot learn swimming on your bed. If you try too much, you may even get some fractures or something, but you will not learn swimming.

It is perfectly right. Azima, you say,"Dancing with You in Chuang Tzu every day I find that I am becoming more and more mad." You are going very slowly. But there are people.... Some people are accustomed to purchasing things retail, and a few people purchase things wholesale -- wholesale is cheaper and better. Don't go slowly, more and more mad -- inch by inch. I assure you: Go totally mad, because for thirty years, I have pushed thousands of people into total madness; they never came back to complain, so you need not be worried.

Otherwise, you will continue to have this fear: "Still most of the time, I can clearly see a subtle line within me that is holding me back." Everybody is afraid of going mad. What will people say? But here, this is a communion of the mad people. Here, if you go slowly, people will laugh, "Look at that idiot, he is going so slowly."

You are not in the ordinary world. Here, things are done totally and wholesale. So today, you jump the line -- and the line will disappear, and you will disappear. And you will not come to complain -- that much I can assure you -- because nobody has ever complained, "Osho, I have gone completely mad."

These slow-goers -- these are the people who go on asking about fear, about a line to cross. Just close your eyes and take a jump; it has done no harm to anybody.

What appears to be insanity, you will find to be the greatest sanity in the world, because it is divine madness -- this totality and intensity of dancing, singing and praying that makes you absolutely alert. The ego disappears, the mind disappears, and all that is rubbish within you is burnt. Only the pure gold, twenty-four carat gold, remains. That is your authentic being, and that is the only present you can take as an offering to God.

Okay, Vimal?
Yes, Osho.

The Rebellious Spirit

Chapter #25
Chapter title: Silence is always louder than any scream

22 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WOULD YOU SAY THIS IS NOT LOVE?
FOR BEHIND THE TEARS OF ABSENCE
IS A SERENE MEMORY
AS A CONSTANT PRESENCE IN MY CENTER
ALWAYS, ALWAYS IN THE CENTER
OF MY HEART, OF MY FEET,

ALL THE DIRECTIONS OF THE EARTH,
THE WORDS AND THE SILENCES,
THE EMBRACES AND THE SONGS,
BUT MOST OF ALL
IN THE CENTER OF MY SORROWING SMILE
SOMETIMES PAINED WITH RAGE.
SO WOULD YOU SAY THIS IS NOT LOVE?
BECAUSE I SHOUT: "YOU BASTARDS!"
FOR I CANNOT ACCEPT IN SILENCE OR WITH JOY
THAT THEY GAG YOUR MOUTH
AND THEY FETTER YOUR FEET.

WOULD YOU SAY THIS IS NOT LOVE?
THE DIVINE RAGE THAT SCREAMS WITHIN ME
SINGING ITS FURIOUS SONG
FOR THE THOUSANDS AND THOUSANDS OF HEARTS
WHO WOULD HAVE LOVED TO MEET YOU
BUT ARE HINDERED BY BOUNDARIES OF FEAR,
BY BUREAUCRACY, PASSPORTS AND MASKED MANNERS.
WOULD YOU SAY IF I COULD ASK YOU
MY ETERNAL QUESTION
THAT I DO NOT LOVE YOU?
BECAUSE I FEEL TO SCREAM TO THEM
THAT I LOVE YOU, I LOVE YOU,
AND BECAUSE I WANT THEM ALL TO LOVE YOU,
TO BE FREE
TO LOVE YOU AND TO MEET YOU
UNDER EVERY TREE,
IN EVERY COUNTRY,
ON EVERY STREET AROUND THE EARTH,
AND BECAUSE I WISH FOR EVERY WRETCH
YOU COULD REACH OUT YOUR HAND
OR YOUR INFINITE SILENCE.
I WOULD BE DEAD BY NOW
FORGOTTEN OF MYSELF
IF I HAD NOT MET YOU.
AND SO I WEEP FOR ALL OF THOSE
WHO DIED IN FORGETFULNESS
OF THEIR OWN SOUL
WITHOUT HAVING MET YOU.
AND AGAIN AND AGAIN I SCREAM:
"YOU BASTARDS!"
INTO THE FACES OF THOSE
WHO TRY TO CHAIN YOU CLOSE
IN ORDER TO KEEP YOU
FROM THE THIRSTY AND THE LOST.

SO WOULD YOU SAY THIS IS NOT LOVE?
FOR THE SCREAM IS LOUDER STILL
THAN THE SILENCE.
FOR THE HEART IS TURMOIL AND THE RAGE
WHETS THE INTELLIGENCE
LIKE A SWORD TO CUT THE CHAINS,
TO CUT THE HEADS OF THE PARASITES,
AND TO OPEN A DOOR
FOR INTUITION TO ENTER.
I CANNOT TAKE THIS ANY MORE,
THE FEAR AND THE MEANNESS OF THOSE WHO DECIDE
WHAT IS RIGHT AND WHAT IS WRONG.
NOR THE FEAR OF THOSE WHO ARE AFRAID
OF THE SONGS,
OF THE DANCE,
OF THE MUSIC THAT SPRINGS UP
WHEN A LIVING BEING
MEETS YOU.
SO, OH, MY LOVE, WOULD YOU SAY

Sarjano, I am reminded of a beautiful statue of Gautam Buddha, which was sent to me from Japan by a friend. It was no ordinary statue; it was the samurai conception of Gautam Buddha. In one of his hands was a burning torch and in the other hand was a naked sword. And the beauty and the strangeness of the statue was this: that half of his face was lighted by the torch -- serene, silent, peaceful; and the other side of his face had the same sharpness as the sword he was holding in his hand.

Silence can also be a song.

Love can also be a sword.

These great experiences of life -- silence or love or blissfulness -- are not limited to only one meaning. They include the whole spectrum of the rainbow: all the colors between black and white also belong to them. Love can be as soft as a rose flower, and love can be as hard as a bullet -- these are all aspects. One has to remember only one thing: that they are coming out of a loving space. Your revolution has to come from a loving space; your rebellion has to have the flavor of love. Then it is a totally different phenomenon: it is no longer political, it starts taking on a spiritual dimension.

I can understand, Sarjano, you love me too much. You cannot bear to see what the religions, the organized churches of the world are doing to me. You cannot tolerate it; it is impossible for your love to tolerate what the politicians and the bureaucrats have been doing to me.

I have been teaching only silence and love to people, and I have been treated as if I am a murderer!

The attorney general of America said at a press conference, "We could not put Osho into jail because we don't have any evidence that he has committed any crime." And the same man, in the federal court, produced a long list of crimes, and blackmailed my attorneys, threatened them. They came to see me in the jail, they had tears in their eyes -- and they were professional attorneys, they were not concerned about me the way you are concerned about me.

But those twelve days in American jails.... They arrested me without any arrest warrant. And the way the judges behaved... they would not allow me even to inform my attorneys that I had been arrested; they would not indicate even verbally the reason why I had been arrested. The magistrate before whom I first had to appear was a woman magistrate. For three days continuously the U.S. attorney argued and could not prove anything against me. He had to accept, himself -- in his closing statement on the third day -- that "I have failed to prove any crime against Osho, and I don't have anything else to say." Still the magistrate did not allow me to be released on bail.

Even the jailer could not believe what was happening. He had brought my things with him, thinking that I would be released. They did not have any arrest warrant, they did not have any cause to show; for three days he had been listening and there was not a single point that proved me guilty or criminal.

When bail was refused, he said, "I have never in my life seen such injustice. The reason why your bail has not been given is something nobody will ever know." The reason was that the government had threatened the magistrate, "If you give Osho bail, you will always remain a state magistrate; you will never move into the position of federal judge. And if you don't give bail, you will soon be promoted to federal judge." And within three weeks she was promoted.

My attorneys were watching all this happening, and the final thing that they could not believe was that the U.S. attorney did not want the trial. He said to them, "We know and you know that there is no case at all -- you are going to win. But it is in our hands not to give him bail, and to go on prolonging the case for ten years, twelve years... so you have to choose. If you insist on a trial, then don't blame us. You will win, but Osho could be in jail for twenty years. If you want him to be released without trial then you have to accept at least two crimes. The choice is clear for you."

For twelve days my attorneys had been running from one jail to another -- because they were taking me from one jail to another every day, changing the jails, trying to find some indirect way to kill me.

They put me in a cell with a man who was going to die of AIDS. The cell was meant for two, but for six months nobody had shared it because the doctor had ordered that he should remain alone. They put me in that cell. And while the doctor was present, the jailer was present, the U.S. Marshal was present, as they moved me, the man -- who was almost counting his last breaths -- told me, "Osho, you don't know me, but I have been watching You on television, and I have fallen in love with You.

"Don't come into the cell; just stand near the door, because I am suffering from AIDS and I am dying. And they have put you knowingly here -- because for six months they have not put anybody else in here. Everything in the cell is contaminated. You just remain by the door, and knock on the door, because it will

take hours of knocking for anybody to turn up."

It took almost one hour before the jailer came. I asked him, "For six months this cell has not been given to another person. You know perfectly well this man is dying... why have you put me here?"

Immediately I was changed. They had no answer. I asked the doctor, "You must have taken the Hippocratic Oath to save people's lives. If you have any shame, any dignity.... You were present -- you have been preventing even murderers from being put in this cell -- and you did not say anything."

He said to me, "We cannot do anything. Orders came from the top that every indirect method should be used -- so if the person dies, we are not responsible."

As I entered in another jail, in the middle of the night, the U.S. marshal wanted me to sign my name as `David Washington.' I said, "But that is not my name."

He said, "That we don't know. This is the order we have received from the top: you cannot write your own name on the form. In the jail, you will be known as David Washington."

I said, "I see written on your coat in beautiful letters `U.S. Department of Justice.' At least take this coat off. What kind of justice is this? -- and do you think I am an idiot that I can't see your game? -- if I sign under the name `David Washington' you can kill me, and nobody will be able even to find a trace of where I disappeared because I never entered your jail."

I said, "I am not going to write anybody else's name. But if you are feeling tired -- I can see it is the middle of the night, the whole day working... you must be feeling tired -- you can leave me here on this bench in the office. I will wait. Or you can do one thing: you can fill in the form and I will sign it."

He could not understand a simple strategy. He filled in the form with David Washington and everything as he wanted. It was all fiction: my father's name was fiction, my place of residence was fiction -- but I signed *my* signature. He looked at my signature and said, "What does it mean?"

I said, "It must mean `David Washington.' And tomorrow you will see in the newspapers and on television... my signature is known all over the world."

My attorneys were watching continuously, running from one city to another city, from one jail to another jail. They were worried that if they did not accept two crimes, the trial would mean my torture and perhaps my death. And if I have to live for twenty years in jail, what is the point of winning? They came with tears in their eyes, and they said, "We are asking you something which we should not ask. We are here to defend you, and to defend your innocence, but the government is blackmailing us." And they told me that this was their strategy.

And he has made it clear, the same attorney general, "If you want Osho alive, you must immediately accept two crimes... and within fifteen minutes Osho has to leave America."

Seeing their tears, and thinking of the millions of my people around the world, who were telephoning and sending so many letters and telegrams and flowers that every jail was full of flowers.... The jailers were asking me, "What to do with these flowers? Where to keep them? -- because we don't have space."

I said to them, "There is no need to worry; I am a nonserious person. I can accept any crime they want. Outside the court the whole world media is waiting, and outside the court I will say, "Under the oath of truth, I have lied. The government forced me to lie." On one hand they force you to take the oath that you will not lie, and on the other hand they blackmail you into lying.

So I said, "Don't be worried," -- I accepted, without even bothering what those crimes were. They had not said that if I accept the crimes, there is going to be a huge fine -- four hundred thousand dollars, which is nearabout sixty lakh rupees -- and that for five years I cannot enter America. And fifteen years of suspended sentence -- so that even if after five years I enter the country and the government thinks that I am committing any crime, I will have to go to jail for ten years, and there will be no trial for it and no question about it.

These are their protections, so I cannot go to a higher court and appeal: that this is blackmail. So in fact they have prevented me from entering America for fifteen years.

And my attorneys were perfectly right: as I left the jail, a bomb was found under my seat. The bomb was a time bomb. Now, nobody else can put a bomb inside the jail except the jail authorities, except the government.

The case finished within five minutes, because I accepted -- there was no question of argument, and I said, "Any crime they say... I have committed. No need to waste the time of the court. You simply give your judgment." My people immediately produced four hundred thousand dollars, and within ten minutes I was out of the jail. My plane had been kept ready, so that within fifteen minutes I could leave America.

I was wondering why they were in such a hurry, why fifteen minutes? My attorneys said, "They are worried that if you are allowed to stay here for two days or five days, you may go to a higher court and appeal that you have been blackmailed -- so you have to leave America immediately."

These are the democratic governments. These are the people who go on saying that their ideals are democracy, liberty, freedom of expression, freedom for the individual to be himself. So I can understand if you call these politicians, these popes, these shankaracharyas, "the bastards." It is simply that your love is too much for me and your love for freedom, individuality, and respect for life is too much.

My whole teaching can be reduced to a simple concept: reverence for life and freedom.

So Sarjano, you need not be worried. You must be feeling that I may say this is not love. This *too* is love -- love on fire, love aflame. And love has to learn not to be just a rose flower. It has to know that if the time comes, it can become a sword.

You are asking me, "Would You say this is not love?" No, I would not say that.

"For behind the tears of absence
is a serene memory
as a constant presence in my center
of my heart, of my feet,
all the directions of the earth,
the words and the silences,
the embraces and the songs,
but most of all
in the center of my sorrowing smile
sometimes pained with rage."

Love knows to roar like a lion too.
Love is not just sweet poetry.

If love were just sweet poetry, it could not exist in this insane world. It has to be strong enough -- stronger than hate, stronger than anger -- it has to be a lion's roar.

"So would You say this is not love?" No, Sarjano, this is love in its purity, in its utter genuineness, in its absolute authenticity.

"Because I shout: `You bastards!'
For I cannot accept in silence or with joy
that they gag Your mouth
and they fetter Your feet.
Would You say this is not love?"

I have knocked on the doors of twenty-one countries, but no country was courageous enough to allow me even a tourist visa for three or four weeks.

In Greece they allowed me a four-week visa, but the archbishop of Greece started making a great noise, sending telegrams to the president and to the prime minister, and writing threatening letters to the owner of the house in which I was staying, saying that if he wants to save his house, I should be thrown out. Because if I am not thrown out within thirty-six hours, he is going to burn down the whole house with all the people in it; burn them alive. And this is the archbishop of the most ancient Christian church. He represents Jesus Christ!

The government became afraid. They had no reason... because I had not even left the house in two weeks. I was asleep in the afternoon when the police came. My legal secretary, Anando, was telling the officers, "Sit down, have some tea, and I will wake Him up." But they threw her from a four-foot porch down onto the gravel, and dragged her over the gravel to the jeep, and took her away to the police station: she was trying to prevent government action.

And as I was awakened by John, I heard noises as if dynamite was being exploded. The police started throwing rocks at the house from all sides, destroying the beautiful ancient windows and doors... and they also had dynamite. They said, "You have to wake him up this very moment, otherwise we will dynamite the house."

No arrest warrant... no reason to be so furious... just because the archbishop had told the government that if I was allowed to stay in Greece, the morality, the religion, the culture, everything would be in danger. In just two weeks I would corrupt the minds of the young people. I had not even left my house, and I had not met anybody. The people who had come to see me had all come from outside Greece.

But I wondered: they have built up this morality and this religion and this culture over two thousand years... what kind of culture and what kind of morality is it which can be destroyed in two weeks by an individual man? It does not deserve to exist if it is so weak, so impotent.

The American government has been telling all the governments of the world that I should not be allowed, even as a tourist, in their countries. One small country, Uruguay, in South America, was very happy that I had come there, because the president had been reading my books, and he had not dreamt that I would ever come to Uruguay. So he said, "We will make every effort to give You land, so that You can create a community. Because not only will we be enriched by Your presence and Your disciples, but thousands of pilgrims will start coming; and we are a poor country -- it will be a financial gain too." And he immediately managed a one-year residence visa for me.

But when the American president, Ronald Reagan, became aware of it -- the American ambassador in Uruguay informed him -- he threatened the president of Uruguay: "Within thirty-six hours Osho should leave the country. Otherwise you will have to return all the loans that we have given you in the past, and all the loans -- billions of dollars -- which we were going to give you in the coming two years will not be given. So you can choose."

Now, Uruguay cannot manage to return the money and cannot afford not to take billions of dollars in the coming two years, because her whole planning is based on those billions of dollars. The whole economy of the country would collapse. The president had tears in his eyes when he told me, "Your coming to our country has at least made me aware of one thing: that we are *not* independent. We have been living under a delusion.

"You will have to leave. It is illegal -- because you have a valid residence visa for one year; and you have not committed any heinous crime -- that is the only reason that a residence visa can be canceled." And I had only been there one month. And he said, "It is unfortunate that I have to do it. I am doing it against my own conscience."

Even this much the American president was not willing to concede: that I should simply leave the country. My plane was standing at the airport... I said, "There is no problem; I can leave the country. I will not put your country into such jeopardy."

He said, "The American president insists that You should be deported; You should not leave the country without being deported. I am forced to commit crimes: first, to tell You for no reason to leave the country, You have done nothing. Second, to deport You. But I am absolutely helpless. Still, I want one thing: that on Your passport there should be no stamp of deportation from Uruguay. We have a small airport -- so move Your airplane to that airport, and in the evening leave without informing us; so we can say, `He left without informing us. There was no time to deport him.'"

But he was wrong. As my jet moved to the small airport -- the American embassy must have been watching -- the American ambassador was there with all the stamps and the official whose business it is to deport people. I was delayed there, because they had to fill in all the forms, and as I left the country, I said, "It doesn't matter...." In fact, my passport has become a historical document: I have been deported from so many countries without any reason.

When I left Uruguay the president was invited to America immediately, and Ronald Reagan gave him thirty-six million dollars as a "gesture of friendship." That was a reward because I was thrown out within thirty-six hours: exactly thirty-six million dollars, one million dollars per hour! In fact, I should start asking these governments for my percentage: You are getting billions of dollars because of me -- I should get at least two percent.

America has been informing all the governments... I have seen the documents that they are sending to every government. All that those documents say is: "This man is dangerous. He can corrupt the morality of the country, the culture of the country; he can corrupt the youth of the country. He can destroy the religion of the country."

It is such a strange world. One day the German parliament decided that I should not be allowed into Germany -- not only that I should not be allowed into Germany, but my airplane should not be allowed to land at any airport, even for refueling. I cannot understand how I can corrupt their morality, sitting in my airplane for just fifteen minutes.

In England I was not allowed to stay in the airport lounge for just six hours during the night -- which was my right. It is an international airport, and my pilots had finished their flying hours and they could not fly any more -- it would have been against the law.

And just in case they refused, saying that the first-class lounge is not for private air jet travelers, but

only for commercial flights, we purchased two tickets also. Just to show them, "If that is the problem, we also have tickets for a commercial flight tomorrow morning."

But the airport official had a file, and every other moment he was phoning the prime minister, "What shall I say now? What shall I do now?" -- because it was something he had never done before. To tell somebody, "Your staying in the lounge will corrupt the country's morality" does not look reasonable. And finally he came to me and he said, "There is no point in arguing. They have decided that you can stay only if you want to stay in jail for six hours. We will not allow you to stay anywhere else." So for no crime, I had to stay six hours in jail in England.

The U.S. attorney general has been saying again and again in press conferences, "I don't want to hear Osho's name again, and I don't want any news media to report his ideas. I want him to be completely silenced."

This is their strategy to silence me: that I should not be allowed in any country; and no sannyasins should be allowed into India. That's why I have withdrawn your orange clothes and your malas; otherwise you would not have been able to enter India. Now they cannot figure out who is a sannyasin and who is not a sannyasin. Now the whole world is my sannyasin.

"The divine rage that screams within me
singing its furious song
for the thousands and thousands of hearts
who would have loved to meet You
but are hindered by boundaries of fear,
by bureaucracy, passports and masked manners."

Sarjano understands it perfectly well -- he is from Italy. He and other Italian sannyasins have been trying continually for one year just to get a three-week tourist visa for me, and the Italian government goes on saying next week... and one year has passed. Because the pope has put an embargo on the government: in no case should Osho be allowed into Italy. These cowards are your religious leaders. And just now, Sarjano went there again to enquire, how many more weeks? They said, "Because one year has passed, that application is invalid; put in a new application." So he has put in a new application, and I think that again it will take one year -- before it becomes invalid again.

When the pope was in India, he was opposed by everybody: Hindus, Mohammedans, Jainas, Buddhists -- wherever he went he was opposed. I was the only man in the whole country who opposed the people who were opposing the pope, and said to them, "This is ugly and this simply shows weakness. Welcome him: invite him for a public, open discussion. In every city he enters, he should have to face a public discussion on the fundamentals of religion; that will be something valuable. Let us see how much he understands about the fundamentals of religion."

For ten thousand years this country has been pouring its whole genius into religious experiments. There is no other place in the world where religion has been so intensely and insistently explored. Christianity looks so childish compared to Buddhism that there is no need to oppose the pope. It is a good opportunity that he himself has come here; and if he had faced intellectual discussions all over the country, I think that he would never have come back again.

I can understand your rage against bureaucracy, passports, and masked manners.

"Would You say if I could ask You
my eternal question
that I do not love You?"

Sarjano, my eternal answer is that you love me too much.

"Because I feel to scream to them
that I love You, I love You,
and because I want them all to love You,
to be free
to love You and to meet You
under every tree,
in every country,
on every street around the earth,
and because I wish for every wretch
You could reach out Your hand
or Your infinite silence.

I would be dead by now,
forgotten of myself
if I had not met You.
And so I weep for all of those
who died in forgetfulness
of their own soul
without having met You.
And again and again I scream:
"You bastards!"
into the faces of those
who try to chain You close
in order to keep You
from the thirsty and the lost.
So would You say this is not love?
For the scream is louder still
than the silence."

Sarjano, there I don't agree with you. Silence is always louder than any scream. A scream has a beginning and an end; silence is eternal.
Silence is the scream of the whole existence.

But I would not prevent you from screaming, because the people you are screaming at are so deaf that it is compassionate towards them to scream as loudly as possible; and they are so insane that they cannot understand silence.

Silence can be understood only by those who know what silence is, who have experienced silence. Perhaps your scream may reach the insane minds of the politicians and the bureaucrats and the theologians and the religious leaders -- because they are full of mad noises themselves. They don't know what silence is. If they had known silence, I would have been welcomed by them.

The first man from outside America to protest against my arrest was a Zen master from Japan. He immediately phoned Ronald Reagan and phone to me, informing me, "I have phoned Ronald Reagan, and I have told him that he is committing a great sin, he will suffer for it." He has never met me, but in his monastery my books are read as scriptures -- his disciples know about Zen from *my* books. Zen was born in Japan, but he has found a better expression, a more profound meaning in *my* words; so rather than teaching them through Japanese scriptures, he is teaching them from my books.

I told him on the phone, "I am grateful that you protested, but there was no need to tell him that he should repent, that he has committed a sin."

He said, "I am enraged. I am a man of silence. My whole life I have been simply meditating and doing nothing. But seeing you on television, in chains, handcuffed, being treated as if you are a murderer, I could not remain silent." And that old Zen monk's prediction is coming true. Ronald Reagan and the attorney general of America, Mr. Meese, are both going down the drain. Irangate is going to finish them completely.

And just today Neelam has brought to me the news that in the White House, Ronald Reagan's daughter and his son-in-law have seen a ghost -- they think it is the ghost of Lincoln. But why should Lincoln be wearing red clothes? Now even Ronald Reagan is afraid to be in the White House -- because many other people have seen it, even his dog starts barking when others see the ghost. It seems some old sannyasin is just playing a joke!... Soon the White House will be a ghost house; nobody will be ready to live in it. Only dead sannyasins will enjoy living in the white house.

But Ronald Reagan and this Mr. Meese are absolutely finished; they don't have any future. So don't be angry. Even if you scream, your scream should come out of your love, out of your compassion -- so that the deaf can hear and the blind can see.

"For the heart is turmoil and the rage
whets the intelligence
like a sword to cut the chains,
to cut the heads of the parasites,
and to open a door
for intuition to enter.

I cannot take this any more,
the fear and the meanness of those who decide
what is right and what is wrong.
Nor the fear of those who are afraid
of the songs,
of the dance,
of the music that springs up
when a living being
meets You.
So, oh, my love, would You say
this is not love?"

Again, Sarjano, I say: This is too much love.

Just don't forget in your anger and rage that it is love that is roaring like a lion. Basically it is love. Whatever they have done, and whatever they are doing, is just out of unconsciousness. You cannot be too angry about them: they need more pity and more compassion.

Now, here it is going to happen, everywhere it is going to happen.... We have had this property since 1974 -- we purchased it. But the government has not transferred it to our name. So we have paid the money, but the property belongs still to the original owners. The municipal corporation goes on asking for taxes from us, and we are paying those taxes.

Because I had gone to America for five years, one structure was demolished by our people -- because it was of no use anymore. One hall was enough. When I was here before, then ten thousand people used to be here. Soon they will be coming again... so we have started to raise the structure again. It is an old structure -- we are simply putting it back together -- but the municipal commissioner is so enraged about it that he has threatened that he will come on the twenty-eighth of February with bulldozers and demolish the structure. And it is our temple.

So the twenty-eighth is going to be a really festive day! You have to lie down across the whole width of the road, with all the musicians playing and dancers dancing, and tell them, "First you will have to bulldoze our people, and then you can bulldoze the whole property -- because we will not be here, it will not be of any use. But unless you bulldoze all the people who are here, you cannot move one inch into the ashram land." Now we will see how much guts that municipal commissioner has got.

We are not going to be violent; we will be singing songs of love, we will be playing music, we will be dancing with joy. Let the whole world know that to be joyful, to be peaceful, to be loving, to be nonviolent, to be festive is criminal. Perhaps it may raise the whole consciousness of humanity.

So you have to be ready for your great celebration. And, Sarjano, it will be a good opportunity, so that I can teach you that you can die for truth -- even dancing and singing; with joy, with no anger, just love and compassion.

BELOVED OSHO,
I DON'T KNOW HOW YOU DO IT! ONE MINUTE I THINK I AM IN THE DEEPEST DEPTHS OF SADNESS, THE BLACKEST FOG OF DESPAIR, A TOTAL BLOT ON THE LANDSCAPE, A COMPLETE MISTAKE ON THE PART OF EXISTENCE. THE NEXT MINUTE YOU COME DANCING IN MY DIRECTION, A HUGE LAUGH BUBBLES UP INSIDE OF ME, AND I AM UTTERLY IN LOVE WITH THE WORLD AGAIN -- AT LEAST UNTIL MY NEXT PREMENSTRUAL CRISIS. WHAT AMAZES ME IS THAT I AM STILL AMAZED EVERY TIME YOU DO SOMETHING LIKE THIS, EVEN AFTER TEN YEARS. WILL I EVER LEARN?

Never!
Anando, there are things you should never learn. Being amazed again and again, remaining available for wonder, is one of the most significant spiritual qualities.

I know it is not only your question; perhaps it is the question of everyone who is here. One minute you are in "the deepest depths of sadness, the blackest fog of despair, a total blot on the landscape, a complete mistake on the part of existence. The next minute You come dancing in my direction, a huge laugh bubbles up inside of me, and I am utterly in love with the world again. I don't know how you do it." Neither do I know. I just see it happening.

I know only one thing: that I am never sad, never in dark spaces, never miserable, never depressed. Whatever happens, I remain untouched by it. Perhaps that may be the reason that even when you are in a sad state and I come dancing towards you, your sadness disappears and your whole being becomes a laughter. It is only a question of coming in contact with someone who is overflowing with blissfulness. Your darkness disappears just as any darkness disappears when the light comes. Just a small ray of sun and the darkness disappears, just a small candle with its flame and the darkness disappears.

I have always loved this beautiful story: In the very beginning when God made the world, one day darkness approached God and said, "You have to do something. Your sun has been harassing me continuously; from the morning till evening, he goes on chasing me. I cannot rest even for a moment before he comes again. And I have not done him any wrong. Still, for some unknown reason, he is being so antagonistic towards me. You have to say something to him. It has to be stopped."

God said, "This is strange; why should he do that? Call the sun immediately." The sun was called and God said, "Why do you torture darkness?"

He said, "Darkness? I have never met her. How can I torture somebody whom I have never met, have never even seen? It is the first time I have ever heard that there is something like darkness."

God said, "But darkness herself has complained against you."

The sun said, "I am ready to apologize, to tell her I am sorry. Call her!"

And God sent messenger after messenger, but darkness would not come. When the sun was gone, darkness came, and God said, "So late...? You both have to be present together; only then can this matter be settled."

The matter still remains unsettled, because both cannot be present together. The complaint from darkness is still in the files of God. But since then darkness has not come back to complain, because again the same question will arise, that they both have to be present in front of God. Only then is any judgment possible.

Darkness cannot be present when light is present. Why? -- because darkness has no existence of its own; it is only absence of light. Light has a positive existence of its own; darkness is only absence. When light is not there, darkness is; when light is there, darkness is not.

Anando, perhaps the same is happening to you. When I come dancing towards you suddenly your sadness, your misery, disappears. Misery also is nothing but an absence -- an absence of blissfulness. Sadness is nothing but an absence of joy. And when I come with a flood of joy, suddenly you find you are laughing, you are smiling, you are dancing -- you have forgotten completely that great depth of sadness.

I don't do it. If you are available to me and open to me, it is going to happen. It is a happening, not a doing, so I cannot take the credit for it. The credit goes to existence itself.

And you have made one point: "I am utterly in love with the world again -- at least until my next premenstrual crisis." It used to be thought that only women have premenstrual crises. That is wrong. The latest findings are that men also have them. For centuries they were not aware of it, because it has no physical expression. But if you want to find out, just go on noting in your diary or on your calendar every day for three months, whether you have been sad or not. You will be surprised to discover that every twenty-eight days, suddenly for four or five days you are sad and melancholy. But because there is no physical expression, humanity has remained unaware of it.

Just recently psychologists became aware that it is not possible that man does not have a cycle parallel to woman. And as they explored, they found it: after exactly four weeks, for four or five days every man goes into depression. And it is very good to know which days you will be suffering from your monthly period -- whether you are a man or a woman -- because when somebody is suffering from their menstrual period, you have to be more compassionate and more loving towards the person. He is not his usual self.

And if you remember that your wife is going through her period, don't fight with her. Just take it for granted that she will be angry, she will nag, she will throw plates, she will throw pillows, she will do all kinds of nasty things to you. All you have to do is to save yourself from being hit; and enjoy -- because what can the poor woman do? She is suffering from her period; she is under the influence of her hormones. She is not doing it -- these cunning hormones are making her do things!

And if you can be patient, loving, then she also has to remember that when her husband is suffering from his period, she should not get in his way. He will drive fast, he will honk the horn, necessary or unnecessary -- he will put the radio on full blast. Just don't get in his way. Let him do whatever he is doing: he will take apart and repair a television set which was working perfectly.... The poor boy is going through a crisis. But it is chemistry; nobody can do anything about it.

The only thing to be remembered is that if you both have menstrual crises on the same date, then one of you has to go for a honeymoon -- just one. Each month you can alternate -- next month the other one can go for the honeymoon. But don't remain together, because that will be a very explosive situation.

Man has lived for millions of years without being aware of the fact, simply because it has no physical expression. But they both go through the same psychological changes.

Unless you become a watcher, unless you become a witness to your own mental states.... This is what I call meditation. And these are great opportunities: when you are feeling sad, just watch it. It is chemistry... you are consciousness. Don't get mixed up with chemistry; don't get identified with chemistry; it is physiology, it is chemistry, it is biology -- you are consciousness, a watcher.

Slowly, slowly, even when your whole chemistry is going berserk, you will remain centered, grounded, unaffected -- and this is true for both, man or woman.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #26
Chapter title: Your existence is just a carbon copy

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BELOVED OSHO,
THERE IS THE LOVE BETWEEN MAN AND WOMAN -- ACTIVE, SENSUAL AND PLAYFUL; AND THE LOVE BETWEEN MASTER AND DISCIPLE -- PASSIVE, COOL AND SILENT; AND THERE IS THE POSSIBILITY OF SIMPLY BEING LOVE EVERY MOMENT. IS LOVE SOMETHING THAT IS ALWAYS CHANGING, COMING AND GOING, TAKING ON DIFFERENT FLAVORS AND COLORS, OR IS LOVE SIMPLY EVERYTHING THAT IS AND EVERY MOMENT THAT IS?

Anand Sadhyo, love that comes and goes is only a reflection of the real love. A full moon reflected in the lake looks exactly like the moon, but the reflection can be disturbed very easily by a small wind. It shatters into thousands of pieces of silver all over the lake, and as the lake settles back, it again appears as the moon.

But the real moon in the sky is not disturbed by winds, by seasons, by anything. It is even there in the day, although you cannot see it because the sunlight is too bright.

Love is in the exact same situation. Real love is just to be love; it is not a relationship, it is your state of being. It has nothing to do with anybody, you are simply full of love. Many can share it; those who are thirsty can quench their thirst.

This state of being love is the ultimate peak of consciousness, called the awakened state or the enlightened state, the state of a Gautam Buddha. He does not love -- he *is* love. He is doing nothing on his part -- just his presence radiates love. This love is not addressed to anyone in particular, just as the sunrays are not addressed to any particular flower, any particular tree. It reaches all those who are available to receive it.

Love as a state of being is only an availability. You can take as much as you can contain; it is abundant, overflowing. A man in this state, even if he is sitting alone, goes on radiating love. This love is reflected in many kinds of love, but those are only reflections.

"The love between man and woman -- active, sensual, and playful; the love between master and disciple -- passive, cool and silent"; the love between friends: it can have many manifestations, but they are always changing. They have to change, because they are only reflections, shadows, and in their wake they bring much misery.

When the moon is reflected in the lake, there is joy, there is beauty; and when it is shattered by the wind, or just by a small pebble thrown into the lake, it is all gone -- shattered. And you know in your experience that your love relationships with friends, with husbands, with wives, with masters, are all very fragile. Any small thing and the whole love disappears. Not only does it disappear, it changes into its opposite. Friends become enemies; husband and wife need not become enemies because they are already enemies; disciples betray their masters. There are always Judases who can sell their masters.

We are acquainted with all these loves; they are all conditional. Even the love of parents for their children is conditional: if you obey them, if you are not a rebel, if you are going to become what they want you to become, you will be loved; but if you go on your own way -- parents even abandon their children, disinherit their children.

But these reflections indicate that there must be a reality which is reflected. Without something real, there cannot be any reflections.

In the enlightened man, love becomes his very nature, his very breath, his very heartbeat. Wherever he is, he goes on showering his love. It is unconditional -- it does not ask anything from you, hence it cannot be disturbed. And unless you know *this* love, you have only been dreaming about love. All those reflections are nothing but dreams, and they bring great misery, anxiety, anguish. In between they give you a few moments of joy -- those moments are nothing but consolations.

Authentic love is a tremendous contentment in yourself; it is a settling of your energies at the center of your being. This centeredness brings an alchemical change to your energies. Then wherever you are -- with the trees, with the ocean, with the mountains, with the stars, with people, with animals, with birds -- you cannot do anything, love simply radiates from you. It is your very life. You cannot prevent it. Preventing it will be committing suicide.

From your so-called love affairs, learn only one thing: that there must be something authentic and real and eternal which is reflected in the mirrors of your relationships. Unless you know *that* love, you will suffer much, and you will gain nothing. And it can be known because it is your intrinsic capacity; you are born with the seed. You just have to take a little care with it, and it will start growing. Soon you will be full of flowers -- the spring has come. And once it comes, it never goes. To the very last moment it remains there.

A very beautiful story is told about Gautam Buddha. He informed his disciples that on a particular day, the coming full moon night, he was going to die. As the full moon disappeared, he would also disappear.

It is a rare coincidence that Gautam Buddha was born on a full moon night, he became enlightened on a full moon night, and he died on a full moon night.

Thousands of his disciples rushed from all over the place just to see him for the last time. There was great sadness, but people were holding back their tears, not to make his departure difficult. And Buddha asked, "If you have any questions -- because tomorrow I will not be here -- if in your heart there is some question still which you have not exposed, just ask me. Before I leave I want all my disciples to be completely alert, without any questions. I want my disciples to become answers, not questions."

Nobody said anything. Only Ananda said, "You have answered us for forty-two years continually, day in, day out -- we don't have any questions. We have come just to be near you when you dissolve into the universal consciousness.

"We have heard from the ancient days, that whenever an enlightened man dies, as he leaves his body, his consciousness spreads all over the universe. We want to be close to you just to have a taste of your consciousness."

And at that moment Buddha said, "Okay, then I say goodbye to you. I will die in four steps. First I will leave my body; then I will leave my mind; then I will leave my heart; and in the fourth, the *turiya*, I will dissolve into the ocean of existence."

He closed his eyes, and just that very moment a man came running and he said, "I have to ask something. For thirty years I have been postponing it. Buddha has been coming to my town many times in

these thirty years, and I have always thought that this time I am going to see him and ask my question. But something or other... and I went on postponing. Just human stupidity -- a guest has come, I was engaged with customers, there was a marriage ceremony I had to participate in. So I went on postponing, thinking that there is no hurry, that when he comes next time, then I will ask. But sometimes my wife was sick, sometimes I was sick... and these thirty years have passed. Just now I heard that Buddha is dying. Now I cannot postpone. No reason can prevent me."

But Ananda said, "You have come a little late. He has begun his inner journey; he has already moved two steps: we can see his body has become utterly silent, and as far as dropping the mind... it is just an empty mind, he must have dropped it. It may take a little while for him to drop the heart, because it was the heart that he was using continuously to radiate his love, his joy, his silence. It is not right to disturb him at this moment. Forty-two years he has been speaking; now it is your fault if in thirty years you could not find the time -- it is *your* question."

But Buddha returned. His breathing, which had disappeared, came back again, his heart started beating again. He opened his eyes and he said, "Ananda, do you want it to be remembered by the coming generations that Buddha's love was so small that he could not come two steps back when a thirsty man had come? And I am still alive -- I would be blamed forever. Don't prevent him, let him ask his question."

The man was seeing Buddha for the first time, and in a very strange situation: thousands of people were sitting silently, their eyes full of tears. And Buddha was almost half dead: he had taken two steps inwards; just two steps more and he would become part of the oceanic consciousness.

But a man who *is* love even in such a situation will radiate love. Ananda and all the disciples could not believe that for an ordinary man, who is not even a disciple, who has postponed for thirty years.... But Buddha's love and his compassion are infinite -- he asked the man... but the man was so overwhelmed by the situation, he forgot his question.

He said, "I am fulfilled enough. Just your love has answered all my questions. You were half-dead and still you came back just to answer an ordinary man who has been avoiding you for thirty years, always finding different excuses." He touched Buddha's feet and he said, "Let me be your last disciple; initiate me. I had come to ask a question, but now there is no question -- before your love, all questions disappear. And I don't want to miss this opportunity to be initiated by you."

Buddha initiated the man. And he asked again, "Is there anyone still holding some question? Because it will be very difficult for me... if I pass the third stage, if I have left the heart and moved into pure consciousness, the fourth state, it will be difficult for me -- even if I want to return. So please, if you have any questions, don't feel shy -- ask them."

They said, "We are already feeling very sad and sorry because this man unnecessarily disturbed you. This is not a moment to disturb you, this is a moment to be silent -- so silent that when you dissolve your consciousness, something of it becomes part of us, too." He said goodbye again and entered into the fourth state.

The story is very symbolic.... Up to this point it is absolutely historical. But in the East it is a tradition that what cannot be said in ordinary ways, can be related in parables, in stories. The story is:

As Buddha died, the trees that were dying, the trees whose leaves had become pale, suddenly became green; out of season, bushes and plants and trees burst into flower. There was a tremendous impact from his death -- people who had been with him for decades and had not become enlightened, became enlightened in that moment.

Just as he dropped the body and his consciousness became unimprisoned, it spread all over. Whoever was receptive, according to his receptivity, he was fulfilled. Even the trees were not unaware. When he was dying the birds were silent, and when he died they started singing their songs of joy.

Whenever an enlightened man dies, the whole world feels a rain of love, of consciousness, of blissfulness, of peace.

So don't waste your time just in reflections. Those reflections are good as fingers pointing to the real moon. Use those reflections to find the real which is reflected, and you will reach home from this strange land of insane people.

BELOVED OSHO,
I AM PUZZLED THAT I FEEL IN YOUR PRESENCE A BEAUTIFUL ABSENCE, NOT IN THE SENSE OF EMPTINESS, BUT RATHER A QUALITY OF OVERFLOWINGNESS. CAN YOU SAY SOMETHING ABOUT

Deva Nartan, you need not be puzzled about it, because you are feeling something which is absolutely true.

I am absent, as a person. I have been absent for a long time. But the moment I became absent -- the person disappeared -- a miracle happened. The disappearance of the person did not create emptiness. On the contrary, when the person was there I was empty; as the person disappeared I became absolute fullness, a presence.

When I was there, God was not there. When I evaporated, in that space a new quality -- I call it godliness -- a new presence, a new light, a new love, which belonged to eternity, slowly, slowly became more and more clear to me.

I used to be a house; now I am a temple.

Everything from the outside has remained the same, but inside the sacred has descended.

So what you are feeling is absolutely the truth. On one hand I am absent, on another hand I am too much presence. If you can allow yourself just a little bit of space, my presence will enter into you. But you are so full of yourself that there is no way for God to enter in you, and you are keeping all your windows and doors closed out of fear that something from within you may fall out, may disappear, may be stolen; and there is nothing but crap.

The spiritual revolution can be reduced to a simple maxim:

You disappear and let God be.

You cannot find God. You and God cannot co-exist. If *you* exist, you are filling the whole space -- and you are a false entity. Your name is false, whatever opinions you have collected about yourself are just opinions of people who themselves are fast asleep.

When I left the university, I approached the education minister directly, and I told him, "These are my qualifications: I have been top in my subject in the whole university; I need an appointment in a university."

He said, "This is strange. No application, nothing -- you have just come directly to me."

I said, "In the application you would not have been able to feel me. I have come because my qualifications are just acquired from the outside, they are not inborn. I want you to face my inborn qualities."

There was a moment of silence. He said, "I can see and I can understand; but still the formalities have to be fulfilled."

So I said, "Just give me a piece of paper and I will write the application."

He said, "The application alone will not do; you have to attach a character certificate. Have you brought a character certificate?"

I said, "That is one of the most difficult things, because I have not come across a man to whom I can give a character certificate; how can I ask him to give me a character certificate?"

He said, "This is very difficult, but without a character certificate the formalities will not be fulfilled."

Then I said, "I can write a character certificate myself, because who knows me more than I know myself? My vice-chancellor was giving me a character certificate, I refused because I know the man -- he has no character at all. And what is the meaning of having a character certificate from a man who has no character at all?

"I had certainly asked one of my professors to give me a character certificate, but he refused. He said, `It is impossible to describe you, because I have known you for two years... you do not come into any category, and I don't know what to say about you. I would have loved to give you a character certificate, I have tried many times to write it, but nothing seemed to be adequate. I have dropped the idea.'"

The education minister said, "But a character certificate by your own hand is a strange thing."

I said, "I will do it properly. You accept this as an original character certificate, and I will get exactly the same from my professor -- so that will be a carbon copy of the original; the original I am giving to you. I will not sign it, I will put my professor's signature, and because I have loved his handwriting, even he himself cannot make a distinction, whether he has signed it or I have signed it."

He said, "Finish it somehow, just do it."

So I signed the character certificate in the name of my professor, Dr. S. S. Roy, and I made a copy of it, and I went to S. S. Roy and I said, "The original I have given to the education minister. Now you give me a carbon copy of it."

He said, "What do you mean? I have heard always that the original has to be signed by me."

I said, "I have signed for you. Now, there cannot be two originals; that's why I am telling you to give me one carbon copy, as a proof."

I dictated it to him, he signed it, and he told me, "In my whole life, I don't think such a thing is going to happen again: that somebody writes a character certificate for himself, signs it with *my* signature, in the presence of the education minister. He is committing a crime...."

I said, "You don't be worried; if you see both certificates, you will feel *your* signature is not so good."

He said, "That I can believe, because I have seen... you have signed my signature in many places. Before I had even reached the philosophy department, you had already signed the register and when I saw it the first time I could not believe what had happened. I had just arrived, and my signature was there! And I could not see any fault in it. I enquired, `Who has signed it?'"

I said, "I have signed it, because it was getting late, and it has to be signed in time. Just to save you lying I managed to sign it. Now you need not be worried; you can come at any time, I will always sign it exactly at the time it has to be signed -- that you have entered into the department. Even if you don't come, it does not matter; the signature will be there."

Your existence is just a carbon copy and you are clinging to it. Unless you drop it, the original, the real face of your being, will not show. And it is one of the most important things to remember: that if you can drop your ego, your personality, and allow existence to take its place, all the best and most beautiful qualities will follow on their own accord.

You will not have to be good, you will find you *are* good.

You will not have to be loving, you will find you *are* love.

You will not have to meditate, you will find you *are* meditation.

Just say goodbye to your ego, which is nothing but the opinions of others -- press clippings, which you are holding as if they are your soul. Drop them! And immediately you become so clean, so pure, so spacious, that God cannot resist entering into you. You become a temple.

My whole effort here is to transform you from ordinary houses into sacred temples. When you can become the residence of the divine, why go on carrying secondhand opinions of people who themselves are just carbon copies?

Knowing the reality is such a benediction that one feels in every breath nothing but prayer -- without any words, but full of gratitude.

Be absent as you are, so that God can be present in you with all his fragrance, with all his beauty, with all his glory, with all his eternity.

BELOVED OSHO,
WHAT IS THIS LONGING TO BE SITTING CLOSE TO YOU, TO REST MY HEAD ON YOUR FEET, TO DANCE SO WILDLY THAT THE ROLLS ROYCE STOPS, TO PLAY THE GUITAR AND SING SO LOUDLY, TO LOOK INTO AND DROWN IN YOUR EYES, TO STOP BREATHING WHEN YOU MOVE YOUR HAND? WHAT IS THIS IRRESISTABLE PULL TO BE PHYSICALLY CLOSE TO YOU?

Anand Masta, whenever and wherever you feel the presence of the divine, you may not be able intellectually to understand it -- you may be an atheist who does not believe that there is anything divine -- but if you are open, available, you will be pulled with a magnetic force and that pull will be expressed in all these longings.

You are asking, "What is this longing to be close to You?" Translated rightly, it is the longing to be close to yourself.

I am no more than a mirror. You see something of your originality reflected, something of your beauty reflected, something that you are missing, and missing very deeply. It is like a wound in you. You want it to be healed, and you know if you come closer, it will be healed. It is not knowledge gathered from books, it is your intrinsic wisdom.

It is almost like: a moth finds it irresistible to go close whenever it sees a beautiful flame, although it knows that by going closer to the flame it will be consumed. But moths are not skeptical, not doubting -- they trust in their longing. Knowing that their death is sure, they also know somewhere deep within their consciousness that after death is resurrection. Nobody has told them.

This longing to be close to me is the longing of a moth to be close to the flame.

"To rest my head on Your feet" -- this is something very strange, of which the West is absolutely

unaware. The East, for thousands of years, has understood the longing; it is an energy phenomenon.

The master is almost like a river that is coming down from the hills, with all the coolness, with all the songs of the forest, with all the beauty of the wild animals.

The East has understood it, that if you put your head on the feet of the master, his energy will start flowing into you. It can flow only from his feet.

Energy cannot go upwards. It follows exactly the same law as water: it goes downwards.

Friedrich Nietzsche, in his masterpiece THUS SPOKE ZARATHUSTRA, starts the book: This is how the downgoing of Zarathustra started. He was living in the mountains for a long time where very rare birds make their nests. To reach to that height is not possible.

He has lived on the heights and now he is so overfull of silence, of love, of blessings, of blissfulness, that a *downward* flow starts. It is a very symbolic statement: Thus Zarathustra started going down; just like a river, because that is the only way to reach to the people who live in the valleys.

Masta, your longing to rest your head on my feet is coming from a very deep source of wisdom and understanding. And I have given you the name Anand Masta. The day I initiated you I could see in your eyes the possibility of divine madness: Masta means "mad", Anand Masta means "blissfully mad". And now it seems the spring has come and flowers have started blossoming.

"What is this longing to be close to you, to rest my head on your feet, to dance so wildly that the Rolls Royce stops, to play the guitar and sing so loudly, to look into and drown in your eyes, to stop breathing when you move your hand? What is this irresistable pull to be physically close to you?"

Just a natural longing of every disciple to be drowned in the blissful energy, loving energy, in the ecstasy of the master. And to be drowned in the ecstasy of the master, one wants to dance madly so that the ego disappears and only dance remains -- because the ego cannot dissolve into the master, but the dance can dissolve. To sing so loudly and so madly that the singer disappears; only then the song can dissolve into the master.

And because you are not yet aware of the whole phenomenon, you think it is "a pull to be physically close to You." There you are not understanding your own longing clearly, only very vaguely. It is not a question of physical closeness, it is a question of spiritual closeness. But because you have known yourself only as body, you are absolutely unaware of the treasures of your soul.

The body is there today, tomorrow it may not be; but your soul is going to be forever. The irresistable urge is to let your soul, your consciousness, become one with the master. I have called that state the state of a devotee.

The student is only intellectually interested; the disciple comes closer -- he is not only intellectually interested, it is not only his curiosity to know more and more -- the disciple wants to *be* more and more. But there comes a limit, when the disciple cannot resist the urge to be one with the master, to be one with the beloved. This is a spiritual urge.

But everybody feels it first as if it is an urge to be physically close. My intuition was perfectly right when I gave you the name "blissful madness". Now the time has come, the time of maturity. And when your madness matures, it moves from disciplehood to a higher stage of devotion.

In the West it is very much misunderstood: that people touch the feet of their elders, of their mothers, of their fathers, of their masters. They think it seems to be a little humiliating. It is not.

If you have loved and if touching the feet of your master is nothing but an expression of your devotion, you will not be humiliated. On the contrary, you will be raised to the highest consciousness you are capable of.

Anand Masta, you are fortunate, you are blessed. Let this longing grow into a sweet pain. Let it deepen. Don't be afraid. And you will find that which you have come here to find. In this humbleness, in this loving devotion, you are coming closer to the divine.

And there is an old, very old saying which seems to be very significant, that if you move one step towards God, he moves one thousand steps towards you.

BELOVED OSHO,
WHILE SITTING WITH YOU MY HEART IS IN PAIN, BUT THIS PAIN IS SO BLISSFUL AND SWEET THAT I CAN ONLY REJOICE IN IT. PLEASE TELL ME, WHAT IS THIS BLISSFUL PAIN WHILE BEING CLOSE TO YOU?

Sadhan, you are just a little ahead of Anand Masta.
Your longing to be one with the master, to be one with the beloved, has ripened even more. That is why you feel your heart is full of pain, but the pain is very sweet.

When the pain is very sweet and blissful, so that you can rejoice in it, the pain is not of this world. Who can rejoice in pain? This pain has a totally different quality from ordinary pain. That's why it is sweet, it is blissful, and you feel like rejoicing in it.

Rejoice! Let this sweet pain become a song, a dance. Let this sweet pain drown you completely -- disappear in it. And your disappearance is the greatest thing that can happen to a person, because your disappearance is the beginning of the finding of the divine.
Okay, Vimal?
Yes, Osho.

The Rebellious Spirit

Chapter #27
Chapter title: Silence has its own fragrance

23 February 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
LAST YEAR IN BOMBAY, YOU SAID THAT SINCE I'VE MET YOU THERE HAS NEVER BEEN A NO IN ME. YES, OSHO, THAT IS TRUE. AND YET, THE OTHER NIGHT, I SAW MY HEAD SHAKING IN A DEEP NO TO YOUR WORDS. WHEN YOU SAID I LOVE YOU TOO MUCH, I FELT FOR THE FIRST TIME A NO IN ME, SO TOTAL, SO DEEP. FOR A MOMENT I HEARD MY HEART SINGING, NO, NO, NO -- IT IS NOT TOO MUCH, THERE IS SPACE IN MY BEING TO LOVE YOU MUCH MORE. SO I GUESS YOU WERE JOKING, OR USING POETIC LICENSE, OR A METAPHOR. I DON'T LIKE TO SAY NO TO YOU, BUT IF YOU DARE TO REPEAT THAT I LOVE YOU TOO MUCH I WILL START TO LAUGH AND SAY, "NO, OSHO, NO," AGAIN AND AGAIN, "NO, OSHO."

Sarjano, words like yes and no are very flexible. They are not opposites, they are two extremes of one single energy. Hence sometimes a very strange phenomenon happens. It is said about women that when they say no they mean yes -- the flexibility is so great -- and when you were saying no, you were meaning yes.

I can understand why the no arose in you, because love knows no limits. For those who love, even too much love is too little. You wanted to say no, because you are capable of loving more. But that capacity is infinite: At no point does love feel that it has come to a full stop -- there are always possibilities, potentialities, and space available to grow more. Your no is not no, it is really a preparation for a greater yes.

So I want to say to you: Sarjano, you love me too much. And even if you say no, it does not matter. It simply means even too much is too little -- and you can see that you can love more. Too much is not the end, so your no is, in a disguised form, nothing but yes. You cannot deceive me by words.

You are saying, "Last year in Bombay You said that since I have met You there has never been a no in me." I still say so. But you are puzzled, because you feel, "YES, OSHO, THAT IS TRUE. AND YET, THE

OTHER NIGHT I SAW MY HEAD SHAKING IN A DEEP NO TO YOUR WORDS." It is because your love is greater than any words can contain. But your no is not negative, it is another form of saying yes.

"WHEN YOU SAID I LOVE YOU TOO MUCH, I FELT FOR THE FIRST TIME A NO IN ME, SO TOTAL, SO DEEP. FOR A MOMENT I HEARD MY HEART SINGING, NO, NO, NO -- IT IS NOT TOO MUCH...." You were not saying no to me, you were simply saying no to my statement that you love me too much.

Suddenly you became aware that you are capable of loving more -- this is not too much. I agree with you: you are capable of loving more. Still, it is too much. It will become even vaster, deeper, greater; but that is not going to change my statement. And you have understood yourself, without being clearly aware of it, when you said, "It is not too much. There is space in my being to love you much more. So I guess You were joking, or using poetic license, or a metaphor."

No, I was neither joking, nor using metaphors, nor poetic license. I was simply describing the simple fact that your love is too much for me. But for you, it may appear too little. That is the perennial experience of all lovers. The loved one feels it is too much, but the lover feels it is nothing: "I have not put my whole being into it yet."

"I don't like to say no to You...." You have never said no to me. Even when yesterday, the no was arising in you, it was nothing but preparing ground for a bigger yes.

You are challenging me, that "If You dare to repeat that I love You too much, I will start to laugh and say, `No, Osho, no!' Again and again, `No, Osho!'"

You can laugh, and you can still say, "No, Osho, no." But it will mean only "Yes, Osho, yes." And I repeat again and again that you love me too much, Sarjano. Language is a very slippery matter.

I am reminded of a small incident. In a monastery, only one hour was given to the monks who lived in the monastery, to go out in the garden. But it was called one hour for praying in the open, under the sky. Two friends were very much troubled by one thing -- both were smokers, and since they had entered the monastery they had not smoked: it was prohibited.

One of them said to the other, "Perhaps it is prohibited inside the monastery, but in the garden...? I think we should ask the abbot, the chief monk." Both agreed, and the next day one came out angry, enraged, humiliated, insulted, because the abbot had refused absolutely. He had used the words, "absolutely no". As he came out, he became even more furious, because he saw the other sitting under a tree smoking so joyfully. He could not believe it.

He said, "Have you asked, or are you smoking without asking?" He said, "I asked -- -but why are you looking so red with anger?" He said, "This is strange: has he agreed?" The monk who was smoking said, "Yes -- he said, `Yes, absolutely yes!'" The other man said, "This abbot seems to be crazy. To me he said, `No, absolutely no!'"

Still the other man went on laughing and he said, "Just cool down, sit down, and tell me what you have asked." He said, "I have asked simply, `While outside in the garden, can I smoke?' And he said, `No, absolutely no!'" The one who was smoking said, "Now things are clear. You asked a wrong question. I asked `Can I pray while smoking?' He said, `Yes, absolutely yes!'"

Your no, Sarjano, is nothing but yes. You are not satisfied with too much, you want more. And now you cannot laugh, and you cannot say, "No, Osho no" -- you will have to say, "Yes, Osho yes".

Even when you were saying no, you were saying yes -- you were just not alert why that no was arising in you.

BELOVED OSHO,
IN THE DISCOURSES AFTER YOU HAVE DANCED WITH US AND LEFT THE HALL, SOMETHING SEEMS TO LINGER IN THE AIR IN THIS MANDIR THAT IS NOT UNLIKE THE FRAGRANCE OF A RARE FLOWER, EPHEMERAL, AND YET SO TANGIBLE TO THE SENSES. SOMETIMES THE SILENCE IS SO PROFOUND THAT WERE MY EYES CLOSED I WOULD NEVER KNOW THAT YOU WERE PHYSICALLY NO MORE AMONG US. WOULD YOU PLEASE SAY SOMETHING ABOUT THIS PHENOMENON?

Milarepa, it will appear absurd to the logical mind, but the fact is that blissfulness has its own perfume, silence has its own fragrance, just as love has its own taste, its own sweetness. Although you cannot eat love and you cannot taste love, you know perfectly well that love has a sweetness.

Silence also has its own flowers, its own fragrance. And the enlightened man's consciousness can be

approached through any of your senses. You can see it in his presence, in his grace, in his eyes; in his gestures you can smell it. You can hear it, just a small whisper, as if a breeze has passed through the pine trees -- subtle, but absolutely certain. You can taste it.

The night Jesus departed from his disciples -- you must all remember the last supper -- he talked to them for the last time. And what he said seems to be very strange. He said, "You have to eat me and you have to drink me. And unless you eat me and drink me and digest me, unless I become your blood, your bones, your marrow, you will not be able to find me." Certainly he was not speaking to cannibals. He was talking about this subtle phenomenon which is available only to disciples and devotees.

When I go out, you have been through a great shower of love, peace, silence, song, music and dance. Your whole being is cleansed. You feel the freshness, you feel the profundity, so tangible that if your eyes are closed you may think I am still present here -- but in a certain way nothing changes, only my body moves away from here.

I am always present -- wherever love longs for me and a heart beats for me, wherever a consciousness searches for me, I am available there.

Both Gautam Buddha and Mahavira, the greatest masters the Indian tradition has produced, made it a rule that their sannyasins should move in groups of five. In the beginning I could not figure it out -- why five? And for twenty-five centuries Jaina monks and Buddhist monks and nuns have moved... the group cannot be less than five -- it can be more. Now it is a dead tradition: they follow it, they don't know its meaning. I have asked many Jaina monks, many Buddhists; they say, "We are simply following the scriptures."

But as I became aware that the enlightened consciousness has all the qualities which your five senses can experience, then I had a clue. Buddha himself, and Mahavira himself, too, used to make up the groups of five sannyasins -- to move, to spread the message. It was not at random, it was not any five, just because they were friends. They were chosen by Gautam Buddha and Mahavira themselves.

And my own experience is, they were chosen for this simple reason: that one was more sensitive as far as his eyes were concerned, and another was more sensitive as far as his ears were concerned, and another was more sensitive as far as his taste was concerned. Those five people were almost the five senses, together the most sensitive five, so whenever they will meditate in silence, it will be far easier for the consciousness of Gautam Buddha or Mahavira to be present amongst them.

Their senses became the doors. It is very difficult to find a person whose every sense is functioning at the maximum. We know it perfectly well: there are people who cannot smell anything, their nose is dead; there are people who are called "colorblind."

For example, George Bernard Shaw did not realize until the age of sixty that he was colorblind. It was just a coincidence that on his sixtieth birthday some friend sent him a suit as a present, but he had forgotten to add a matching tie. And Bernard Shaw liked the suit very much. He wanted to wear it on his birthday when all his friends were going to be there. So he asked his secretary, a young woman, to go with him to find a matching tie.

The secretary was puzzled, because the suit was green and Bernard Shaw chose a yellow tie.

She did not think that this was a good match; it would look very odd and awkward. Even the shopkeeper said, "Sir, this tie won't go with this suit." Bernard Shaw said, "Why not? They are of the same color."

That day he realized that between green and yellow he could not make any distinction. He was blind to the color yellow: it looked like green. You will be surprised to know that almost ten percent of people are colorblind. It is not a small percentage: out of every ten persons, one person is colorblind. He may not know his whole life -- and eyes are the most important factors.

Musicians know perfectly well that there are people who have an ear for music; all people don't have the ear. In a factual way everybody has an ear, but to have an ear for music is a totally different thing. You need a very deep sensitivity about sound and about silence.

There are many people who don't have much sensitivity about taste, or about touch. You may have come across people... if you shake hands with them it feels as if you are shaking hands with the dead branch of a tree: you don't feel any energy, any warmth, any love being transferred. And with other people, when you shake hands with them, you know there has been a dialogue: your hands have spoken to each other things which you cannot say.

Buddha and Mahavira, were both very alert in choosing people to make small groups of five; each was perfect in at least one sense. The five together were perfect in all five senses. Buddha promised his

disciples, Whenever five of you are together in deep silence and meditation, the sixth also will be present -- I am the sixth.

So if you are sensitive -- and meditation makes you more and more sensitive -- then even when I am gone and its only my physical body that is no longer here, your sensitivity will not let my consciousness go away so easily. I will remain amongst you for a little while.

There are many of you who don't want to go away from Chuang Tzu immediately, because it is an experience in itself -- in my absence you are still feeling my presence. So people linger on a little, laughing, dancing, or sometimes singing, or sometimes just sitting surrounded by an unknown energy, an unnamed energy... but yet somehow familiar.

It all depends on your love, on how much you love. Love destroys distance, and if love is total, it destroys distance totally. Then even when you are alone -- no need for five persons -- you will feel me with you.

Just today I received a letter from Emerson. Emerson is Hasya's son; Hasya is my international secretary. I was feeling that something is bound to be strange about Emerson, because Hasya was phoning continually to many friends here, giving them the same message, that Emerson was coming, take care of him. It is perfectly okay, Hasya is a Jewish mama: although Emerson is thirty years old, for almost two weeks she has been phoning continually and not to one person... the same instructions to many different persons: "Take care. Emerson is coming."

When I heard this -- that so many people are receiving the message -- I said, "What is his age?" And when I came to know that he was thirty, I said, "My God!" I used to think that Hasya must have gone beyond her Jewish mind. She has dropped all Judaism -- that is one thing -- but to drop being a Jewish mama... that is difficult. There are mothers and mothers in the world, but no mother comes close to the Jewish mother.

Now, a thirty year old son -- and also, she is coming to take care of him in just three days. Yesterday I saw him and I felt really sorry for him and sorry for Hasya. Hasya deep down wanted him to understand me, but he was so dead, so insensitive. Today he wrote me a letter. He is in love with Kendra, one of my sannyasins. The letter was long, but the essential part was, "Osho, I hate you." The reason for his hate is that, first, I have taken his mother. Now he is in love with Kendra, and he says, "I know perfectly well that Kendra has you as her first priority. I'm not even her second priority... her second priority is another sannyasin." -- I think he must be thinking of John -- "I am the third priority: it hurts." And he wanted me to say to Kendra that she should go with Emerson.

I have replied, that all my sannyasins live in absolute freedom. I don't say to anybody to do something or not to do something. If Kendra wants to be here, it is her choice; if she wants to be with John, it is her choice; if she wants to go with you, that is her choice. Whatever she chooses, my blessings are with her. As far as you are concerned, I cannot say anything to you, because a man who says, "I hate you," will not be able to understand anything. Hate is the most difficult barrier for understanding, just as love is the greatest opening for understanding.

He is puzzled -- because he is very rich, a billionaire -- about why Kendra wants to be here, even when she cleans the floors, does manual work. It is beyond his comprehension -- because he thinks money can buy everything, and he can give Kendra everything she wants. But it will be a great problem: even if Kendra goes with him out of compassion, he knows deep down that he is the third on the laundry list. How long can he tolerate Kendra? He will take revenge. Right now he will be very persuasive -- but he cannot forgive her for putting him into third place.

And his puzzle is, why are people here? He was asking my personal physician, Amrito, "Why are you all here? I cannot understand." One has to be somewhere or other. The same question can be asked, "Why are you in Hollywood? Why are you in L.A.?" One has to be somewhere or other.

I wanted to tell him a story: once Mulla Nasruddin was caught in the cupboard of the bedroom of one of his friends. The friend was very angry, but Mulla is a man who has his own logic. The man was very angry, and he could see... because he had been out when Mulla was with his wife, and when he came in Mulla was hiding in the cupboard. But he could not ask the right thing, he simply asked, "Why are you here?" Mulla said, "This is a strange question -- one has to be somewhere! Do you want me to be nowhere? -- you are asking an absurd question. One can ask me anywhere, `Why are you here?'"

But Emerson must be very insensitive. He could not see your joy, he could not see your songs, he could not see your blissfulness, he could not see your silence, he could not see your love, he could not see anything: he was simply asking, "What are these people doing here?" And what is he doing in Hollywood?

Earning more money?

These people are certainly not earning more money; they are earning more being, earning more love, they are earning more sensitivity, they are earning more spiritual growth, they are earning more life -- and finally, they are earning God.

They have a thousand and one reasons to be here, and to be in Hollywood you have only one reason: earning more money. But what are you going to do with money? At the age of thirty he is as dead as someone should be at the age of ninety; all his senses are gone. Perhaps he is only available to more money and more money. And if he thinks that by having more money, he can have love, he can purchase love, he can purchase truth, virtue.... Anything that is really valuable is not purchasable, anything that is valuable has no price on it and anything that has a price on it, is only for very mediocre minds.

For those who don't know the flight of an eagle because they can only hop on the ground, the question arises, "What is that eagle doing far away there in the sky?" Hopping here on the earth is enough for them; flying from place A to B, from B to C, and going far away beyond the horizon, and disappearing into the sky, is beyond their imagination and their dreams.

Looking at him I was afraid about Kendra, because if you live with anybody who has been dead so long, you are going to be dead. Never be in the company of the dead! Seek out the company of the more joyful, the more dancing, the more living -- because life is infectious, just as death is infectious.

I am happy to see that he has not been able to affect Kendra; she is still happy and dancing and singing and joyous. Kendra, help him. He is not completely dead, but soon he will be -- because thirty is the age when people start dying. He has almost died before his time. And I am worried and concerned about Hasya. She will be coming here, and she is very alive, very joyful -- a very happy human being. It seems Emerson is copying his father. Hasya had to leave her husband... now I know what must have been the cause; that man must have been a dead weight on her soul. She needs a dancing partner, not a dead weight or a golden cross hanging around her neck.

Emerson has chosen to be with his father, and not to be with his mother, because the father is very rich, and all his money is going to be in his hands. He will be one of the richest men in America when the father is gone. But I am concerned about the son; the son is going before the father.

If he can be here just for a few months, perhaps seeing so many alive people, living in this dancing vibe, in the presence of all these meditators, something that is dormant within him may start growing. He may be born again. This place can become a rebirth for him -- but for that he will have to be a little courageous, and Kendra will have to be a little stronger. If she can keep him here, his hate for me I will change to love. That is not a problem, that is a very simple thing, because hate is the same energy. He hates me because I have taken his mother and now I'm taking his girlfriend. But being here he can have both the girlfriend and the mother, and more important is that he can save himself from dying.

Money kills people, becomes a weight on their heart. I'm not saying that people should not have money. They should always remember only that there are higher values than money. Use the money to reach to the higher values; make money the stepping stone. It cannot purchase those values, but it can become a stepping stone.

BELOVED OSHO,
SEVERAL YEARS AGO MY WIFE SAW YOUR PICTURE AND SAID, "THERE IS AN ENLIGHTENED MAN."
I SAID, "THEY ARE ALL FAKE, AND INDIA'S CASTE SYSTEM AND POVERTY ARE EVIDENCE OF THAT."
I AM A FOUR-YEAR-OLD SANNYASIN, AND SHE IS NOT. WHAT HAPPENED?

Antar Rituraj, your wife recognized me too soon. Seeing the picture, she said, "There is an enlightened man." And that's where she stopped. She did not bother to understand what enlightenment is. If she has recognized someone as an enlightened man, then she should have come, at least once, to be with me. But she seems to be very knowledgeable.

You were critical, you said, "They are all fake" -- and you are 99.9 percent right -- "and India's caste system and poverty are evidence of that," -- that too, is a hundred percent true. Now you are asking, "I am a four-year-old sannyasin, and she is not. What happened?" You made a statement which became a question mark in your being. Her statement became a full stop: "There is an enlightened man," -- and things are finished. But you were critical: "They are all fake, and India's caste system and poverty are evidence of that."

It became a question mark in you, because you were making a very cynical, very skeptical, very negative statement. You wanted to come and see whether your statement was true about me too, or not. Your question mark brought you here; she had no questions. Being with me you found that there is a 0.1 percent possibility of an enlightened man, of a man who has an awakened consciousness, and is not the cause of the caste system and poverty in India, but is fighting against it, and is suffering because of that fight.

You are not aware, how many summonses from how many courts go on coming... that somebody's religious feelings are hurt, and I have to be present in the court in Bengal, in North India, in Himachal Pradesh. All these thirty years the same people -- whom I have been trying to awaken: You are suffering unnecessarily from the caste system, rebel against it! -- these same people have tried to kill me many times. They have disturbed my meetings, they have thrown stones at me, they have even stopped my train. They would not allow the train to go ahead unless I was thrown out of the train.

The same poor people are so conditioned.... They are suffering from their conditioning, and I am fighting against that conditioning, and they think I am fighting against them! I am fighting *for* them *against* their conditioning, but they are so identified with their conditioning that it is almost impossible to make them aware of the distinction: that your conditioning is not you. And by birth nobody is a Brahmin.

I am reminded of a beautiful old story: One great seer in the Upanishads is Uddalak. His father sent Uddalak to a forest university where only seers were the teachers, and meditation was the basic teaching. And when Uddalak came bach home after ten, twelve years, his father -- who was a learned scholar, well-respected and well-known -- saw him coming and he ran away out of the back door.

His wife asked, "Where are you going? Your son is coming." He said, "I cannot face him; moreover, I cannot allow him to touch my feet; it will look very awkward. He has really become a Brahmin He has become a Brahmin because he has known the Brahma." Brahma is the ultimate life source. "I am only a Brahmin by birth; he has earned it. If he does not touch my feet, that will look awkward, if he does touch my feet, *that* will look awkward, if I touch his feet that too will look awkward. It is better that I should escape. I am not leaving you alone -- your son is back. I will come back home only when I am also a Brahmin not only by birth, but by experience, by my own realization."

Nobody is born a Brahmin, and nobody is born a warrior, and nobody is born a *sudra*, an untouchable.

The poverty in this country is there because the religions of this country have been consoling the poor, just as they have been consoling the poor in other countries. Their explanations may be different, but the ultimate result is to console them: your poverty is not something bad; if you can patiently go through this fire test, in the afterlife you will be rewarded a millionfold.

So when you came to me, you found an enlightened man who was not fitting your definition. You cannot say to me that I am responsible for the caste system in India, you cannot say that I am responsible for the poverty in India. You had to change your definition. Your question became a quest. You became a sannyasin, a pilgrim, to find out the truth that makes one enlightened.

Your wife will remain in darkness, in unconsciousness. Now it is your responsibility and your love, that your wife should also become a seeker. Just seeing a picture and saying, Here is an enlightened man, is not going to help her. But she has a certain sensibility, a certain alertness -- howsoever little. If you love her, don't go on the path alone: help her also to be on the path. It will help you in return. Whenever your love is great you want the beloved also to come to know the ultimate joy, bliss and benediction. It may be your wife, it may be your son, it may be your daughter, it may be your husband, whomever you love. Your love is just a word... what else you can you give, if you cannot give an urge, a thirst for truth?

Invite your wife. If she can recognize me in my picture, there is every possibility she will recognize me looking into my eyes. Just don't be jealous of her -- she is going to fall in love; you will become priority number two.

Okay, Vimal?

Yes, Osho.

Chapter #28
Chapter title: When buddhas rebel

24 February 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I WAS FIRST ATTRACTED TO YOU THROUGH THE MIND. I LOVED WHAT YOU HAD TO SAY. IT HAS BEEN ALMOST TEN YEARS SINCE YOU GAVE ME SANNYAS AND I'M AFRAID I'M STILL CONNECTED THROUGH THE MIND.
IN THESE YEARS THERE HAVE BEEN BUT FEW INSTANCES WHEN I HAVE KNOWN THE FEELINGS OF LOVE, OF TRUST, AND OPENNESS. MY MIND USUALLY COMES IN AND ENDS THESE MOMENTS. I LIKE TO HIDE BEHIND THE WORDS OF THE OLD SUFI SONG -- "I LOVE YOU WHETHER I KNOW IT OR NOT." DO YOU SEE ANY POSSIBILITY FOR ME TO JUMP FROM MY MIND INTO MY HEART AND STAY THERE? IS IT POSSIBLE FOR ME TO KNOW LOVE?

Nitin, your coming to me was from the very beginning not right. Those who come to me through their intellect only *think* they have come to me; they never arrive.

You were attracted because you were intellectually convinced of what I was saying.

You have never been in love with me, but only with the words, arguments. And the words and arguments are not my being. Because of this wrong beginning, ten years have passed, but you have not moved a single inch.

You think that there are moments of trust, love and openness; those are your imagination, because there are never moments of trust. When trust comes, it never goes. There are no moments of love -- when love comes, it stays, forever and forever.

There are no moments of openness -- and if you have known a single moment of openness, you will not close yourself again. Because closed, you are in darkness, cut off from existence and cut off from all that is valuable. For what should you close? You can remain closed if you have not known a moment of openness. Once you have tasted the moment of openness, it is impossible to go back.

So, the first thing you say is: "I was first attracted to You through the mind." You are still attracted through the mind. And mind never creates any bridge; when you are attracted through the mind you are falling in love with your own mind. You are using me as a support for your own arguments, for your own philosophy, for your own religion, and you are deceiving yourself that you are falling in love with me.

Mind never falls in love; it is the deadly enemy of love. It is so egocentric that it will always take anything that is supportive to it, that is nourishment to it.

These ten years I have been watching you, and I have been really surprised. You are amongst so many lovers -- you see their joy, you see their songs, you see their dance, you hear their laughter -- but nothing stirs within you, because everything goes into your head. And the head is the most superficial thing in your being.

So it is not that "in the beginning" you were attracted through the mind; I am afraid even in the end you will remain attracted through the mind. It is good to be aware of it, because then a change is possible.

You say, "I loved what You had to say." That could have been listened to from a tape recorder. Do you think you will fall in love with the tape recorder? You are in love with your own ego so much that you go on gathering everything that supports it, nourishes it, makes it stronger -- and this is not the place to make your ego stronger! This is the place where you should lose your ego, and hopefully will not find it again.

The head-oriented approach to me has been destructive to your ten years; it can destroy your ten lives. You are saying, "It has been almost ten years since You gave me sannyas." I never give sannyas to anybody

-- you take sannyas. Just see the cunningness of the mind: you have taken sannyas, I have not given it to you. And you can drop sannyas any moment because *you* have taken it. If I had given it, then only I can take it back; you cannot drop it.

I did not knock on your door saying, "Nitin, please become a sannyasin." You came to me. You asked for sannyas. It was just out of compassion that I gave you sannyas, knowing perfectly well it was not going to change anything in you. You came here following your wife -- she is an authentic sannyasin; she is not in love with my words.

When you love me, it does not matter what I say. To the loving heart, words don't mean anything; but the presence of the person, his love, his abundant readiness to share his bliss -- this is a totally different approach.

But I know your problem: you are a poor chartered accountant. Accountants are not known to be lovers, and lovers never account. Your mind is full of your accountings: how much you are gaining. You must be keeping inside you all the records. But that is not the way of love. So first you have to drop your false ideas. One is, that in the beginning you came through the mind. I insist again: you are still here because of the mind. You have a trained mind.

Secondly, you say, "You gave me sannyas." That is unnecessarily blaming me. You took sannyas; you asked for it. If these false ideas disappear -- then perhaps there is a possibility of transformation. And you are also unconsciously aware of what I am saying because you say, "And I am afraid I am still connected through the mind."

Mind never connects; it disconnects.

If you are all here, enclosed in your minds, then there are five hundred people. But if you are here, singing and dancing and celebrating through the heart, then there is only one consciousness.

Mind divides; and particularly the mind of a chartered accountant. You are spoilt by your accountancy. You are a good accountant, you have a good mind, a sharp intellect -- but these are not of any use in sannyas. You are clinging to them, and you are with me because you feel I agree with you. You will have to change the whole thing: *you* have to agree with *me*; I do not have to be in agreement with you. And when I say you have to agree with me, that agreement is not going to be of the mind, but only of the heart. When your heart agrees with me there is a harmony and a bridge and things start taking mysterious, miraculous changes.

You say, "In these years there have been but few instances when I have known the feelings of love, of trust and openness." Absolutely wrong! You are trying to console yourself; because people are living here in trust, in love, in openness, and you don't want to appear an absolute beggar who has not known any moment of love, of trust, or of openness.

Because the basic principle about love, trust or openness is: they come but they never go. Why should one leave the joy of love and fall into the misery of lovelessness? Why should one know the beauty of trust and still go back to his mind, to his arithmetic and accountancy?

I am not saying that you have to drop your accounting. Mind can do that, but through that you cannot be connected with me. If you can drop these ideas it will be a shock to you -- that you have not known even moments of love, moments of trust, moments of openness -- but this shock is going to be of immense value. It will heal you. This shock will awaken you.

You say, "My mind usually comes in and ends these moments." Mind has not the power to end love; this simply shows you have not known anything of love or trust. When people fall in love, however great a mind they may have, the love is going to be victorious, not the mind.

Mind is juiceless, dry bones. It is a bio-computer; it is not your soul. And unless you start from the heart you cannot arrive at the being: heart is the gate to the being. Mind does not allow you to go out of itself -- just out of the fear that you may come across the heart, which is so juicy, so beautiful, so lovely and so loving, that meeting the heart, mind has no way to pull you back.

You can use the mind as an instrument, but it cannot remain your master; and, Nitin, it is still your master. You are quoting a Sufi saying which you cannot understand. The only person alive on the earth who can understand it is Ajit Saraswati. He was in the same trap in which you are -- he approached me from his mind. Because I was saying things which he had not the courage to say, or was not articulate enough to say, he came closer to me, and as he became more and more articulate, listening, he asked me, "Many Rotary Clubs, Lions Clubs ask me to speak about You -- should I go?"

I never prevent people; I knew that this was going to be his downfall. I said, "If they are inviting you, you can go." And he started talking to the Rotary Clubs in Poona and Kholapur and Sholapur -- in different

places. He had come with me to America too, and when he found that he could say the same words, he could manage to argue in the same way, he came back to Poona.

There was a celebration in the ashram and everybody thought that he had come directly from the commune, he must have brought some flavor with him -- so they asked him to speak. And I was informed that: "It was such a surprise to us that he was not speaking about You, he was speaking himself -- and he knows nothing."

And since I have come here he has not come to the ashram, he has not come to any meetings, he has not come even to see me once -- and he has been related to me almost for twenty years. But that relation was the same as your relation: of the mind. Now he has become a parrot. He runs small classes where he teaches -- not even mentioning my name; he teaches as if he has experienced.

Zareen asked him, "You have not come to see Osho?"

He said, "I love him very much. He is in my heart; I need not come to see him." Can you see the cunningness of the mind? It means lovers should stop seeing each other, because what is the point? "I love you too much. You are in my heart; there is no need to see you."

In the ashram it has become a joke -- if somebody wants to avoid somebody else he says, "I love you too much. You are in my heart; we need not meet. There is no need." This is a great way!

Anando was telling me that some sannyasin was interested in her, but she was feeling utterly disgusted by the man, so she said, "I love you too much. You are in my heart; we need not see each other."

You are quoting a Sufi song, "I love you whether I know it or not." It is a very mysterious statement, and only a mystic can make it -- not you, Nitin; you cannot even understand the meaning of it. The Sufi mystic is saying, "I love you whether I know it or not." He is giving expression to the idea that whether the trees know about their roots or not, those roots are their very life; without them the trees cannot exist at all. The Sufi mystic is saying about God that, "I must be loving you, otherwise why I am alive? Without your love nourishing me continuously, life is impossible."

But he is a humble man. He says, "It does not matter whether I know it or not, but one thing is certain: love must be happening, because I am still alive. Not only I must be in love with you, you are also in love with me -- whether I know it or not."

Those who know it become enlightened. Those who don't know it -- they also are nourished by the same source as any Gautam Buddha; but *you* cannot say that to me.

I am not an invisible God and love is not something that comes through the back door, you sometimes know it and sometimes don't know it. Love comes through the front door and comes like a flood. It drowns you: how you can avoid knowing it?

Love is the only thing, perhaps, which does not make any sound, does not speak, but is still heard. It does not become your knowledge, but still there is a knowing far higher than knowledge. Your love for me is because of the words I say to you. You hear in those words echoes of your own ideas, but basically your love is for your own ideas. Because I am also expressing them -- perhaps you were not so clear, things were vague, my statements have made them clear -- you think you owe to me your love, your trust, your openness. But these are all mind games. Be clear that you have never loved anybody except yourself.

"Do you see any possibility for me to jump from my mind into my heart and stay there? Is it possible for me to know love?" It is everybody's birthright -- but one has to claim it. And love is so precious, unless you claim it, you are going to miss it. There is every possibility for you to shift your energy from the head to the heart, and I would like to add also from the heart to the being -- because the heart is only a half-way station. You can have a little stopover, change trains; you can have some breakfast, and rest a little before the train that goes to the being leaves the platform.

The heart is not the goal; the heart is only a means to attain the being. All these are possible for you, Nitin, just as they are possible for anybody else; but you have to put your conceptions in the right order. It may hurt, it may be painful -- all surgery is painful -- but if you are courageous enough, you can move through the surgery and you will come out of it healed, healthier, more wholesome.

You came because your wife came; you simply followed her. And you tried, deep in your unconscious, to compete with her -- but the head cannot win in any competition with the heart. But nothing is lost; even if after ten years you recognize the reality, the change will start happening.

The greatest problem in life is to go on living with false notions. Then you are so full of false notions that the truth has no space for itself. First destroy the false notions. Create space for the guest, and once your space is ready -- your silence, your peace, your serenity -- the guest comes without delay. He is standing just outside your door. He has been waiting for many lives for you to open your doors and let the sun and

the wind and the rain come in, because God comes with the sun, with the rain, with the wind. And throw out all the junk that you have gathered inside you.

The moment you are spacious, you have not to do anything else -- that space will be filled with the presence of the divine. And then you will know what love is, what trust is, what openness is: the greatest treasures in life.

BELOVED OSHO,
I AM STILL SO MUCH IN DOING. TO ME, DOING IS MUCH MORE NATURAL THAN BEING, AND IN THIS WAY I FEEL TO EXPRESS MY LOVE AND DEVOTION TO YOU. BUT IS IT TRUE LOVE? MANY YEARS AGO I TOLD YOU THAT I FELT LIKE BEING A WARRIOR IN THE WEST. ALSO NOW I HAVE THE SAME FEELING. DOES THAT MEAN THAT I DON'T MOVE MUCH ON THE PATH TO BECOME A MEDITATOR?

Deva Majid, I am aware that you are still "so much in doing," and you are expressing and exposing yourself very authentically. You are saying to me, "Doing is much more natural than being." Just one thing you are not aware of: you can compare two things only if you know them both.

You know doing, but you don't know being; hence, please don't compare. Being is only an empty word for you -- doing is full of excitement. But this is how people go on living: in deceptions.

Doing can give you excitement.

Being can give you ecstasy.

Excitement is very mundane, very ordinary -- any idiot can afford it. You are not an idiot, you are an intelligent being. So first, I am not saying that you have to change from doing to being; I am saying, first at least have a little taste of being, and then you are free to choose. I am certain that nobody has ever chosen doing, once he has known being.

It does not mean that the man of being becomes useless, that he stops doing things. No; the man of being does things more beautifully, more gracefully, more aesthetically. The man of being transforms his doings from their mundane quality into something sacred. So there is no opposition; it is not a question of choosing -- it is not a question of to be or not to be.

When you know only doing, you are unaware of your great potential. I want you to know being, too. And it will not destroy your doing, it will simply beautify it; it will make each act a prayer, each act an art, each act a deep fulfilment. Being will flow through your doing; it will make your life more colorful. Otherwise, soon you will get fed up with your doings, because they are the same again and again, again and again -- how long can you remain excited about them? But if your doing flows from your being, then each doing has a different flavor, a different individuality, a different fragrance.

You are saying, Majid, "To me doing is much more natural than being" -- because doing is superficial. And the whole society teaches you to be a doer, nobody is concerned with your being. Otherwise being is your deeper nature. There is no antagonism between doing and being, just that being will bring depth, significance, to your doings.

So if you really want to be a doer, you have to enter into the realm of being. You are saying, "And in this way I feel to express my love and devotion to you." It is true: through your doings you express your love and your devotion to me -- but you don't know that there are greater things possible in you.

The same acts of love, of devotion, will have such profundity, such eternity, that you will be amazed that you were satisfied only with the surface and never dived deep into the water. But without diving deeper into the water you cannot find the pearls. On the surface you can find the white foam on top of the waves, shining in the sun, and it looks beautiful -- but it is nothing but air bubbles. If you take the foam in your hand, soon you will find it has disappeared, just leaving your hand wet.

You are asking me, "But is it true love?" It is. But love has many, many depths. It is only the beginning, the first rung of the ladder. When you are capable of reaching to the highest rung, why be satisfied with a poorer state of your consciousness?

I know you are a rebel -- and that is what you are excited about, rebellious acts -- but your rebellion cannot be more than a little excitement; it cannot transform you, and it cannot transform society. If you want to be really a rebel, first you have to find your being. Then each of your acts will be not only an act of love and devotion, it will also be an act of tremendous revolution -- in your life and in other people's lives. Your love is true, but very small.

I want your love to be as big as possible -- bigger than the sky. It should have no limits to it. And out of

that love arises the true rebel, the true rebellion.

The whole of history is full of the failures of revolutions; and the reason for their failure is that they were not coming from being -- they were only coming from doing. Neither Karl Marx had any idea of being, nor Lenin, nor Mao Tse-tung. All these great revolutionaries have done much. But because they themselves were very superficial their revolutions have remained superficial, just a kind of whitewash -- not a revolution which comes from the very roots.

My sannyasins are going to be rebels, but rebels not in the ordinary sense of the word. Before they become rebels they have to become buddhas. Only then will the world know true revolution -- when buddhas rebel.

In Hindi, we have a very beautiful word; it has the same root as `buddha' -- it is `BUDDHU.' `BUDDHU' means the idiot, and `buddha' means the highest peak of consciousness. Strange people! the same root -- the same word -- becomes `buddha,' and the same root becomes the word `buddhu.' All the revolutions that have happened in the world have happened through the `buddhus.' I would like revolutions to come from the deepest core of the `buddhas.' I will not take your doing away; I only want to enrich it, to intensify it, to transform it from excitement to ecstasy.

You are saying, "Many years ago, I told You that I felt to be like a warrior in the West. Also now I have the same feeling. Does that mean that I don't move much on the path to become a meditator?" You are misunderstanding; I am not against the warrior -- I want you all to be warriors. But before you become a warrior, you must *be*.

Who is going to become a warrior? You don't know even who you are. This ignorance in the center... and you become a warrior? Then naturally your being a warrior is going to be destructive, not creative. It is arising out of ignorance. I would like you to be warriors out of silence, purity, innocence.

But you have a fixed idea, Majid, as if the meditator and the warrior are two different parts. It has been so in the past, because the past has not been able to create the whole man. My effort is to give you wholeness in all the dimensions possible.

Be a meditator, and then whatever you do -- you can be a rebel, you can be a warrior -- the world will not be harmed by you, the world will be beautified by you. And that is the only gratitude we can show to existence. When you leave the world, leave it a little better than when you entered into it -- just a little better, just a little more beautiful, a little more humane, a little more loving, a little more colorful, a little more holy.

To me there is no contradiction between a meditator and a warrior, but the priority is for the meditator. Only a meditator can be relied upon -- that the sword in his hand is not going to destroy but to save; that the power that he has come to feel through meditation is going to be a creative energy, so whatever he touches is going to become gold.

I want you all to become magicians -- magicians in the sense that your meditation will transform everything that you touch.

Without meditation, whatever you do is futile.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #29
Chapter title: Pregnant with enlightenment

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BELOVED OSHO,
SOMETHING IS HAPPENING TO ME -- A FEELING OF FULLNESS, RICHNESS, AND EXPANSION IN MY UPPER BODY. IT'S PUSHING ON MY THROAT. IT'S NOT GRIPPING ME, IT'S EMBRACING ME, AND EVERYONE AND EVERYTHING AROUND ME. I DON'T KNOW IF THEY CAN FEEL IT, BUT I CAN. IT'S A TOUCHLESS TOUCH, LIKE A SWEET HELLO, NOT ADDRESSED TO ANYONE OR ANYTHING -- BUT RATHER EVERYONE AND EVERYTHING. AND IT IS SILENTLY FOLLOWING ME AROUND. THIS IS LIKE A STRANGE PREGNANCY, WHICH I KNOW NOTHING ABOUT. HOW COULD I? I AM A MAN. WHAT IS IT, OSHO? CAN MEN GET PREGNANT? HAVE YOU BEEN VISITING ME IN THE NIGHT, OSHO?

Dhyan John, man also gets pregnant -- not in the same way as woman; his pregnancy is far superior. The woman can produce more human beings, but when man gets pregnant, he produces either music, painting, sculpture, poetry -- all that makes life worth living and all that gives life value.

But very few people feel this kind of pregnancy. They are so involved in their mundane affairs -- in money, in honor, in power, in prestige -- that they never care that they can also produce something which will outlive them.

The woman's child will have a life of seventy or eighty years, but what about the poetry of the UPANISHADS? Five thousand years, and it is still vibrant and still alive -- and the people who gave birth to it could not have avoided feeling pregnant. Every great poet knows that when some poetry is striving to be born he feels almost feminine, almost like a womb in which the poetry is taking shape and growing.

The same is true of all creative arts; but it is more true about those who are meditating, because they are pregnant with a Gautam Buddha. They are going to give birth to themselves. It is a very mysterious phenomenon, but very like the pregnancy of a woman.

You are saying, "Something is happening to me -- a feeling of fullness, richness, and expansion." Those are the symptoms that your old life is going to disappear and a new life is taking shape within you. Where there was emptiness, now there is fullness. Where there was a poverty... because all that man desires, wants, proves only one thing: that he is poor. And you cannot find even the richest man who is not poor in this sense; he may have everything, still he is wanting more. He is a rich poor man, a rich beggar. Your poverty is disappearing and a richness is taking its place.

Everybody lives a closed life. Out of fear -- the fear of exposure, the fear of becoming vulnerable, the fear of one's nakedness -- one goes on hiding oneself, creating walls and walls around oneself. But as one starts meditating those walls start collapsing, because consciousness needs expansion. It cannot be confined in a small space -- even the whole sky is too small for it.

You are going through a great transformation. This is the transformation everyone is here for. You are saying, "It is embracing me and everyone and everything around me. It is a touchless touch, like a sweet hello, not addressed to anyone or anything -- but rather everyone and everything. And it is silently following me around. This is like a strange pregnancy, which I know nothing about."

Now you will know more and more about it. Just avoid abortion! And as far as man is concerned, and his creativity is concerned, no birth control is needed. More and more people have to be in the same state of creativity.

You are wondering, "How could I? I am a man." That's why you can be -- because you are a man. There is a deep psychological background to it which has to be understood. Man has always felt inferior in comparison to woman, because woman can give birth and man cannot. Woman can become a mother -- the beginning of a new life; man cannot do it. To substitute for it man started finding in what ways he could also be creative and productive. It was a deep spiritual need to destroy that inferiority.

He has given birth to great paintings, to great poetry, to great dances, to great music -- they are all substitutes. That is why women have not bothered about creating poetry, music, literature. You will be surprised to know that women are not even the best cooks in the world; and they have not even written a book about the art of cooking. The best cooks in all the great hotels of the world are men. It is strange....

The woman feels satisfied -- she knows she can give birth to life. You may create a beautiful statue, but still it is dead. You may create great music, but it is ephemeral; it comes like the wind and goes away. You

may create great dance, but it cannot be a living child, a smiling child -- a child who sees wonders, breathes, whose heart beats.

All your art and all your creativity seem to be a poor substitute to the woman. I have been asked many times why women are not great poets, great musicians, great painters, great sculptors. The reason is that because they can give birth to life, they don't feel any need to create anything else.

Only on one point, in one place, man and woman meet, and that I call the space of meditation -- where man and woman are really equal, because both can give birth to themselves. They can be reborn; both can be pregnant with enlightenment.

Except in the space of meditation, man and woman are two different species. They meet only in deep meditation. And unless the whole of humanity is meditative, men and women will go on fighting with each other. Their love is always going up and down -- there are moments of beauty, and there are moments of ugliness; there are moments of joy, and there are moments of misery.

But in meditation -- if two meditators share their energies -- love is a constant phenomenon, it does not change. It has the quality of eternity; it becomes divine.

The meeting of love and meditation is the greatest experience in life.

To have love without meditation is to live in a very troubled, anxiety-ridden state -- in anguish, angst, always in a turmoil. There are moments of silence, but that silence is nothing but cold war -- preparation for another war, that's all. Obviously, to prepare for another war, for a few days, for a few moments, you have to be silent.

But it has not been possible up to now, because all the religions have decided on a wrong path. They have decided to separate men and women; they have decided to make them enemies. And they are all against me because I am trying for a single thing: that as far as meditation is concerned it is nobody's monopoly -- neither male nor female. It is the only meeting point, where man is no more a man, nor a woman is a woman; both are just human beings, potential gods, seeds of godliness.

Neither love alone can do it -- because it is too much trouble -- nor meditation alone can do it, because without love, meditation becomes more like the silence of a cemetery, of a graveyard. It is no longer dancing, it is no longer flowering. Yes, there is peace, but the peace is deathlike -- it is not alive. The peace is no longer breathing, the peace no longer has a heartbeat.

My whole life has been devoted to only one single program: how to bring love and meditation together -- because only through that meeting a new humanity is possible. And only in the meeting of love and meditation, the duality of man and woman -- the inequality of man and woman -- disappears.

The women's liberation movement cannot deliver the goods. I am not directly concerned with women's liberation, I am concerned with the liberation of all -- because if woman is not liberated, man is also not liberated. They are functioning with each other as the jailer and the jailed; they are in bondage to each other. Neither man is liberated, nor woman -- both are living under a slavery imposed by each other in the hope that perhaps if they enslave the other, they will be free. But the other has its own ways of enslaving you.

Only in meditation, in silence, where love blossoms, there is -- without any struggle, without any fight -- a natural harmony, equality, a natural equilibrium. And when it is natural, it has a beauty of its own.

Dhyan John, you are asking, "Can men get pregnant?" The whole culture, all that is civilization, is nothing but the result of a few men getting pregnant. Every man has the capacity to be pregnant; but very few people take the challenge, move on the arduous path. The woman's pregnancy is only biological. Man cannot be pregnant biologically, but spiritually he can be pregnant. And woman can also be pregnant spiritually as well as biologically.

And you are asking, "Have you been visiting me in the night, Osho?" Dhyan John, do you think I am a holy ghost, making virgin girls pregnant -- and now, getting tired of girls, I have started making men, virgin men like Dhyan John, pregnant? I am not a holy ghost -- I am not a Christian at all. But it is true, you are pregnant. Feel blessed, rejoice in it! And allow it as much nourishment as possible. It is going to give birth to you -- a new you!

BELOVED OSHO,
I CAN SENSE SOME MYSTERIES WHICH YOU NEVER SPEAK OF. IS IT THAT WE MUST COME IN THE NIGHT AND TAKE THEM? OR ARE SOME MYSTERIES SIMPLY REVEALED ONCE WE ARE DROWNED IN THEM? BELOVED, BELOVED OSHO, WHAT DOES UNDERSTANDING MEAN?

Devageet, it is true, there are mysteries which I never speak of. Not that I don't want to speak about them, but their very nature is -- they cannot be spoken of. You will have to listen to them while I am silent. You will have to listen them between the gaps of my words. Words cannot indicate towards them, but silence continuously shouts about them. You just need the right way of listening -- just as you understand a language because you have learned it.

Silence is also a language, the language of existence.

Trees use it, and the stars use it, and the mountains use it, and the mystics use it. I am saying that which can be said; I am also saying, through my silence, that which cannot be said. Now it is up to you whether you can get a silent whisper, and allow it into your deepest being -- because only there its full meaning will be revealed to you. Your mind is incapable, inadequate. The mind has no way to understand silence, it can understand only language, only words; but the wordless....

You cannot complain about mind -- it is beyond its capacity. It is just like -- my eyes can see the light, my ears cannot see the light. That does not mean that I should complain about my ears: "Why don't you see the light?" They are not meant for it. They can listen to music -- eyes cannot listen to music. Mind can understand words. If you want to understand that which is beyond words, then mind has to be transcended; you have to enter into the space called no-mind. It is just above your mind, beyond your mind. No-mind only understands silence; words don't reach there.

You are saying, "Is it that we must come in the night and take them?" It is not a question of your coming in the night or in the day and taking them, because I am not hiding them; I am throwing them at you continually every morning, every evening. But you go on picking up only the words, and you go on dropping the wordless -- the gaps.

Only in Sufism is there a book which I can call holy. I cannot call the BIBLE holy, and I cannot call GITA holy. But the book of the Sufis I *can* call holy -- for a simple reason: because nothing is written in it. It is empty. It has been coming down for almost one thousand years from the master to the disciple; and it is given only when the disciple is so ready that he can read that which is not written.

When it was given for the first time by a mystic.... He was dying, and for his whole life it had been a mystery to his disciples; his whole library was available to everybody, but one book he used to keep under his pillow. He would read it only when he had closed the doors, locked the doors, taken a good look that nobody was hiding inside the room; and then he would take the book out of his bed and read it for hours. Naturally there was great curiosity. People were even hiding on the roof, looking, by moving the tiles, to see what was happening. But they could not figure it out -- what kind of book this was.

They asked him again and again, and he would say, "When the time is ripe, I will give you the book." And the day came when he was dying, and all the disciples had gathered, and it was only a question of a few more moments and he would be gone. They were feeling a little embarrassed to ask about the book, "Now that you are going, at least tell us something about the book." To ask an old dying master looked very ungentlemanly.

But one man gathered courage and he said, "Master, you have forgotten one thing, that book!" He said, "I have not forgotten. It is just under my pillow, and before I take my last breath, I will give it to my successor."

And he called one of his disciples -- nobody had ever thought that this man was going to be the successor of their master. Certainly he was a strange man, utterly silent. He had no friends, he would never participate in the mass prayers, he would never go into the library to look into the ancient scriptures; but he would sit under the trees by the side of the river. Sometimes the whole night he was lying down on the lawn and looking at the stars. Everybody thought he was a little bit crazy. He never asked the master a question.

There were learned scholars, even more learned than the master himself, very well acquainted with all the old scriptures; but the master called that strange man, that star-gazer, that silent one -- the one who had no friends, who was alone amidst the crowd of disciples, but who had the eyes of an innocent child, and his heart full of unsung songs.

He pulled out the book and gave it to the disciple, and said, "This book will be symbolic. Whoever possesses it will be the successor, so remember, be very careful, don't let anybody else read it. Only you can read it, and before you die you can give it to the right person, who is capable of reading it."

This way for one thousand years the book has passed from one hand to another hand -- and the book is absolutely empty. When for the first time, just fifty years ago, the mystic who was now the successor wanted to publish it, he could not find a publisher -- because whomsoever he showed it to would look at it and say, "But there is nothing to publish in it. It is just a notebook, and nothing is written in it." But now it

has been published; some daring publisher in England has published it:
THE BOOK OF NOTHING.

But they have destroyed it a little because they have put an introduction to it: the whole history of the book -- in one thousand years, how many mystics have possessed it, and how it was transferred from one teacher to another teacher, and this is the first time it is being published. This is simple foolishness -- that book does not need any introduction. But that is how man's mind functions -- every book needs an introduction, so that book also needs an introduction; and inside there is nothing -- one thousand pages, empty.

And they have destroyed it by publishing it, because now people are using it as a notebook, they are writing things in it. It was not meant for that purpose. It was meant that the master should give it to a disciple when he can understand the gaps between the words, between the lines; when words and lines become meaningless, then the empty paper.... Just watching it, and you also become empty. Just deeply looking at it, you move from mind to no-mind -- and suddenly that empty page becomes a door into the mysteries of life.

Devageet, try to listen to my silences. You will not find any speaker in the whole world speaking the way I speak. Just in the middle of the sentence, there is a gap. It is deliberate, it is significant, it has more meaning than all the words. In fact, I use all the words so that I can create a gap. Otherwise how to create a gap?

Listen to the gaps, listen to my silence, listen to the silence of the trees and the stars -- because silence is nobody's monopoly, it is neither Hindu, nor Mohammedan, nor Christian; it is the only thing which is not monopolized by anybody -- and you will start finding the mysteries that I want to speak about. But just the words are not capable of expressing them.

And, lastly, you are asking, "Osho, what does `understanding' mean?" This English word "understanding" is a little strange, but significant. Whenever you know something, you are standing above it, and that which you know is standing under. You have gone higher. To say it in other words: as your consciousness starts moving higher, more and more things are standing under. Things that are standing under, you have understood them. Things that are standing above you, you have still to go higher -- only the higher can understand the lower, the lower cannot understand the higher.

So the basic thing is to go as high in your consciousness as possible. And consciousness goes on becoming higher as you go on dropping unneccessary knowledge, which is a load. Anything borrowed is a load, is a hindrance. You have to be so light that you can become an eagle and can fly to the faraway sky.

The first man who walked on the moon -- when he came back he was asked what was his first idea? Standing on the moon, looking at the sky, looking at the earth, what was his first idea? And what he said is very significant.

He said, "My first idea was, my beloved earth! For the first time I understood that there is no America, there is no Russia, there is no China, there is no India -- it is one earth, my earth. There are no lines, no divisions, all are man-manufactured. And the strangest thing I saw was that the earth was looking like the moon, radiating light." It is eight times bigger than the moon, so just to see the moon eight times bigger, with eight times more light.... And the moon itself was looking like just dry desert, not even a single drop of water has fallen on it, never has even grass grown on it -- no life anywhere, utter silence. And this silence I call the silence of death.

Our earth is also silent, but the wind passes through the trees... and there is life... and the birds sing, and there is light, and deep in the middle of the night when everything is silent a cuckoo starts singing -- do you think it disturbs the silence? No, it deepens it, it makes it more musical; and as the cuckoo becomes silent, the night is more deeply silent than it was before. This is a living silence. Always remember, any quality that has no life in it is not worth having. Unless a saint can also dance, he is not a saint; he is just a dead fossil.

When you start seeing that even truth, meditation, beauty or virtue -- all have their own songs, sung or unsung, you will be moving into the mysteries. Death has no mystery, death is a dead-end street. Life is an ongoing process, forever and forever. Just raise your consciousness, and your understanding will become wider and bigger; when your consciousness reaches to the highest point, everything is below it. That is exactly the meaning of understanding. Now you understand.

BELOVED OSHO,

IS IT POSSIBLE THAT I KNOW MYSELF LESS AND LESS?

Prem Pradeepa, it is not only possible that you know yourself less and less: the more you are here, the closer you come to me, the more your knowledge will evaporate; the more you will become innocent, not knowing, but full of wonder -- just like a small child wondering about each and everything. This is absolute freedom and liberation from mind.

Socrates is reported to have said, "When I was young I thought I knew everything; when I became a little more mature I also became aware that there is much that I don't know. When I became still older I was puzzled because I used to know more when I was young -- and now I know less and less every day. And finally, before he died, he said, `I know nothing.'"

The day he said, "I know nothing."... In Greece there was a temple in Delphi, and there was an oracle in the temple who used to predict many things in trance. The day Socrates said, "I know nothing," the same day, the same time, in Delphi, the oracle declared that Socrates was the wisest man in the world.

People who had come from Athens to listen to the oracle rushed back to inform Socrates, because such an honor had never been given to anyone by the oracle -- the wisest man in the world. And when they reported it to Socrates he laughed; he said, "I used to be, when I was very young, when I was very arrogant, when I was very egoistic. Now I know nothing."

But the people said, "The oracle has never been wrong." They returned to Delphi, and they reported, "This time you are wrong, because Socrates himself denies it; he says, `I know nothing.'"

The oracle laughed now, and said, "That is the reason why I have declared him the wisest man in the world. Only the wisest man in the world has the courage and the innocence and the humbleness to declare `I know nothing.'"

Pradeepa, here you are all not to know more and more, but to know less and less. My work is not to load you with more knowledge; my work is to unload you, unburden you, make you so light that you can fly. So what is happening is exactly the right thing that is expected to happen. This is a mystery school; those who enter the gateless gate of this mystery school should come with a clear understanding that when they return they will be reborn again as small children, knowing nothing.

But to know nothing is the beginning of knowing oneself. You know so may things that you have completely forgotten to know yourself. When you know nothing, your whole capacity for knowing turns upon yourself; and to know oneself is the only authentic wisdom there is, a wisdom that liberates, a wisdom that makes you aware of your immortality, a wisdom that makes you aware that you are not an island, but part of the whole.

BELOVED OSHO,
A FEW DAYS AGO IT HAPPENED, AND YOU MUST KNOW IT; THE ONE WHO CAN FIND WORDS FOR EVERYTHING NOW HAS NO WORDS TO DESCRIBE THIS EXPERIENCE. I ONLY SAY WHAT IT WAS NOT: THERE WERE NO ANGELS PLAYING THEIR TRUMPETS, THERE WAS NO CELESTIAL MUSIC, NOR SMELL OF INCENSE, NOR FLOWERS, NOR COLORS OF THOUSANDS OF RAINBOWS....
THE EXPERIENCE CAME FROM THE BACK, WITH VELVET FEET LIKE A THIEF, SO UNKNOWN AND SO FAMILIAR....
MY ARMS GRASPED THE SKY SEARCHING FOR YOUR HAND WHILE MY FEET WALKED ON THEIR OWN TOWARDS LAO TZU GATE, AND MY BEING WAS ONLY A RIVERLIKE WHISPER, MURMURING, "OSHO, OSHO, OSHO." BUT YOUR HAND WAS NOT THERE, OR DIDN'T I SEE IT, DIDN'T I FEEL IT?
OH OSHO, MY BELOVED OCEAN, HAVEN'T YOU PROMISED ME THAT YOU WOULD TAKE HOLD OF MY HAND?

Sarjano, I have promised you, and I have been fulfilling my promise. But I will not hold your hand from outside, I will hold your hand from your inside -- your hand will be my hand. That is true holding; from the outside it is very superficial, but from the inside, it is as deep as it can be. And who do you think was following you with velvet feet? Feet are never made of velvet but my shoes are. But in the night a small misunderstanding is possible.

You are saying, "A few days ago it happened, and You must know it." Yes, I know it. "The one who can find words for everything now has no words to describe his experience. I only say what it was not." But this is the only way to describe a few experiences. All the great experiences have to be described negatively -- what it is not. With a negative description there is a beauty.... The positive description confines a thing, the

negative description only indicates -- it does not confine. So it is absolutely right to describe it by what it is not.

"There were no angels playing their trumpets." There are no angels anywhere; and anyway, trumpets are so costly nowadays.... Forget those old days of the OLD TESTAMENT, when every angel was given trumpets and harps -- even people who had reached heaven by mistake.

I have heard about one person certainly, a man from Munich, Germany. He was a porter at the station, and by some mistake, angels carried him to heaven. He tried many times, "You must be mistaken, I am just a porter, I am not a saint; why are you dragging me towards heaven? This is my time to go to the pub, and I tell you frankly, I am a sinner, just don't harass me." But they went on with their trumpets and their harps, and nobody listened to the poor porter. He said, "This is strange." And then he was presented to the chief of the angels, and he was given a harp, and he said, "What? What I am supposed to do?"

He said, "There is nothing to be done, you just sit on any cloud, and play the harp."

He said, "I am a porter, I have never played on any instrument."

They said, "Don't be worried, in the beginning every saint says so."

He said, "But I am not a saint! And I am concerned that pub may be closed! In all this nonsense, do you think me an idiot, sitting on a cloud, playing on the harp, when it is time to go to the pub?"

But they told him "You will have to behave, because soon God will be coming here. He always comes when new arrivals enter into paradise.

He said, "My God, so it means tonight I cannot go to the pub?"

They said, "You stop talking about the pub."

So he had to sit on a cloud. He felt very embarrassed, that this was not a place to sit; but he saw angels and saints were sitting on all the clouds and playing on their harps, "Hallelujah, hallelujah." He has never done any such thing. But then he heard God is coming, so he started doing anything that he managed to do and shouting loudly, "Hallelujah, hallelujah." But again and again he remembered the pub.

God was sitting on his golden throne, on a big white cloud. Just silently the porter was saying in between, "You son of a bitch, hallelujah, hallelujah."

He thought that God would not hear what he was saying very silently, but God heard it. He asked the other angels, "Why are you torturing that porter? It is an accident, he is not supposed to be here, and he is very unhappy, just look at his face. He is saying, `Hallelujah, hallelujah,' but inside he is saying something else that only I can hear! Just send him back, let him go to his pub."

So he was thrown back to the earth. Although he fell with a thump on the ground he said, "At least there is still time! All those idiots sitting on the clouds, look like clowns, and for eternity you have just to play on your harp, and go on singing, `Hallelujah, hallelujah.'"

He got up and went into the pub and the people said, "You are very late."

He said, "I got into such trouble. By accident people took me to heaven. It was just my old habit of telling people `You son of a bitch' that helped me. When God heard it, he thought it was better to send this man away; otherwise he will corrupt the other saints."

In the old days it was okay, Sarjano. Nowadays there are "no angels, no trumpets, no celestial music nor smell of incense, nor flowers, nor colors of thousands of rainbows...." The mystics have been talking about these things, because they could not find words to relate the experience, just as you cannot.

There are just ways of describing something; thousands of lotus flowers, thousands of rainbows, thousands of suns rising all around -- these are all simply indications that language has failed. And what they want to say they cannot say, but there is a tremendous urge to say it. So they are caught in a dilemma. They cannot say it and they cannot resist not saying it. So something has to be said.

One great German thinker -- perhaps one of the greatest thinkers of this century -- Ludwig Wittgenstein, in one of his most rare books: LOGICO TRACTUS PHILOSOPHICUS, has one statement. He does not write in the ordinary way people write, he writes only maxims. But each of his maxims he numbers one, two, three. Each of his maxims has tremendous value and is pregnant with meaning; he has condensed paragraphs, pages or perhaps books into one sentence.

One of the sentences in this TRACTATUS is: "That which cannot be said, should not be said." I wrote him a letter, "You have not followed your own dictum. You have said something about it. `That which cannot be said should not be said.' You have said something about it."

I received a letter from one of his friends; Wittgenstein had died. I was not aware that he is dead -- I was only a student in the university. The friend wrote, "Wittgenstein is dead. I am sorry that he could not see your letter because he was such a sincere and honest man, he may have removed his statement from the

book -- because what you are saying is absolutely right. If nothing should be said about that which cannot be said, even this sentence should not be there -- just an empty place."

"The experience came from the back." It almost always comes from the back. Because anything coming from the front can make you tense, can make you closed, can make you defensive. All great experiences come from the back, because from the back... until they have overwhelmed you, you are not aware and you cannot be defensive. And by the time you become aware, it is too late -- you cannot do anything. You are possessed.

"... with velvet feet, like a thief." In Hindi, one of the names of God is "Hari" and "Hari" means a thief. India has a longer experience of the mysterious than any other country in the world. It has even chosen names with a very deep awareness that they should not be just names, but they should also contain the experience.

"The experience came from the back like a thief, so unknown and so familiar." Whenever any one of you will come to know something of the unknown, you will always find it both; unknown on the one hand, and so familiar -- as if you have always known it. And it is both, Because it is not something that is coming from the outside. It is something that is really growing within you. It is something that in your unconscious you have always felt, but your consciousness has not been aware of it, and now the consciousness becomes aware. So you have both contradictory statements together, "unknown" and "so familiar."

"My arms grasp the sky searching for your hand." Sarjano, that's where you were not clear. You were searching my hand as though it were something outside. But slowly, slowly, as more and more experiences of this type become available to you, you will see that you are seeing through my eyes; and you are trying to search -- and it is not your hand but my hand. There is a state of immense attunement, when the master is not outside, but inside you.

You are not so small as you appear. You are not confined to the body. You are vast enough, you can contain all. Your capacity for containing is oceanic.

"While my feet walked on their own towards Lao Tzu Gate and my being was only a river-like whisper, murmuring: `Osho, Osho, Osho....' But Your hand was not there." It was there. And next time something like this happens, just look at your hand and you will not find your own hand -- but you will find my hand.

"Or didn't I see it; did not I feel it?" No, it was just your first experience. And you were looking, very naturally, on the outside. You must have seen one of the great paintings of Michelangelo in which God is creating the world and his hand is touching the hand of Adam. He's hanging in the sky, downwards, and Adam is on the earth. It is one of the most beautiful paintings.

But Michaelangelo has no experience -- that God's hand cannot come from outside, and anything that comes from outside is not God's. God can only blossom from your innermost being. He can see through your eyes and he can spread his hand in your hand. He can walk with your feet and he can breathe with your lungs, and he can beat from your heart.

Never think of God as something outside. It is always your interior, your subjective experience.

"Oh Osho! My Beloved Osho! Haven't You promised me that You would take hold of my hand?"

I had promised you, Sarjano; and I was holding it.

Okay, Vimal?

Yes, Osho.

The Rebellious Spirit

Chapter #30
Chapter title: Let everything pass

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BELOVED OSHO,
IN PLATO'S 'THE SYMPOSIUM' SOCRATES SAYS THAT, "A MAN WHO PRACTISES THE MYSTERIES OF LOVE WILL BE IN CONTACT NOT WITH A REFLECTION, BUT WITH TRUTH ITSELF. TO KNOW THIS BLESSING OF HUMAN NATURE, ONE CAN FIND NO BETTER HELPER THAN LOVE."
PLEASE COMMENT.

Milarepa, I have been commenting my whole life on love, in thousands of different ways. But the message is the same. Just one most fundamental thing has to be remembered, that is: it is not the love that *you* think is love. Neither Socrates is speaking about it, nor I am speaking about it.

The love you know is nothing but a biological urge, it depends on your chemistry and your hormones. It can be changed very easily, by a small change in your chemistry -- and the love that you thought is the ultimate truth will simply disappear.

You have been calling lust, love. This distinction should be remembered. Socrates says, "a man who practises the mysteries of love...." Lust has no mysteries, it is a plain biological game. Every animal, every bird, every tree knows about it. Certainly, the love which has mysteries is going to be totally different from the love with which you are ordinarily acquainted. "A man who practises the mysteries of love will be in contact not with the reflection, but with truth itself."

This love that can become a contact with truth itself arises only out of your consciousness; not out of your body, but out of your innermost being.

Lust arises out of your body. Love arises out of your consciousness. But people don't know their consciousness, and the misunderstanding goes on and on -- their bodily lust is taken for love.

Very few people in the world have known love. Those are the people who have become so silent, so peaceful... and out of that silence and peace they come in contact with their innermost being, their soul. Once you are in contact with your soul, your love becomes not a relationship, but simply a shadow to you. Wherever you move, with whomsoever you move, you are loving.

Right now, what you call love is addressed to someone, and confined to someone; and love is not a phenomenon that can be confined. You can have it in your open hands, but you cannot have it in your fist. The moment your hands are closed -- they are empty. The moment they are open -- the whole of existence is available to you.

Socrates is right: one who knows love also knows truth, because they are only two names of one experience. And if you have not known the truth, remember that you have not known love either. "To know this blessing of human nature, one can find no better helper than love."

There is only one thing I would like to say about Socrates: his whole approach was logical and argumentative. His method is known as Socratic dialogue. It is a very lengthy process, like psychoanalysis. He will discuss and discuss, and destroy all your false arguments and false ideas. This was his contention, which has a truth in it: When all false ideas are demolished, that which remains behind and cannot be argued about, is your being. And from that being arises the fragrance of love.

But Socrates knew nothing of meditation. He came to know truth through the long, unnecessary route of arguments. He was one of the best arguers the world has produced; there is no parallel. But what he was doing by argument cannot become a universal phenomenon; the path is long, and unnecessarily long.

The false can disappear if you sit silently, whenever you have time, and just watch your thoughts. No need to argue, no need to fight, no need to push them out, just watch -- as if you are seeing something on the TV-screen.

The East has known a greater miracle than Socrates. Socrates was not acquainted with the East at all. And the obvious reason was: he has found love, he has found truth -- and he never thought that there could be a shortcut. His process is torturous. If you read the dialogues of Socrates you will feel that the process is long, and each argument creates new problems -- new problems create new arguments... he is fighting with shadows.

But it was not his fault. In his time Athens was one of the most sophisticated, intellectual cities in the world. He was unaware that exactly at the same time Buddha was teaching meditation in India, Lao Tzu was teaching meditation in China, Mahavira was teaching meditation.... It was at exactly the same time, twenty-five centuries ago.

Socrates had inherited logic from his forefathers; Greece was full of sophists. Sophists were strange people, their philosophy was that there is no truth, there is no untruth -- it all depends who has the better argument. If you can argue better, than your opponent, you are right. And if you come across another person who can argue better than you, then you are wrong.

So it was only the gymnastics of argument that Socrates inherited. He changed the whole process: Sophistry became philosophy. The word `philo' means love, and `sophia' means wisdom. Sophistry was simply argumentativeness. He did a great job, but it almost always happens -- the people you are fighting with, even if you are victorious, leave a great impact on you.

Just by fighting with them you have to use their own methods; otherwise you cannot fight. If one country is piling up nuclear weapons, then those who fight them have to pile up nuclear weapons. Because Socrates was continually fighting with the sophists.... He wanted to destroy this idea that better argument is all, that there is no truth and there is no untruth -- and he succeeded. He was a discontinuity with his past. But the people he had been fighting, he had to fight with arguments. So although the Sophists were defeated, the argumentativeness remained with Socrates himself.

He used it in a better way. He used it in discovering the truth. But he was absolutely unaware that in another part of the world, in the East, in China, in India, people had a different inheritance: almost ten thousand years of sitting silently and doing nothing.

And as silence descends on you, as thoughts start leaving, and all disturbances disappear, and the lake of your consciousness becomes almost a mirror:

You know you are the truth;

You know you are love;

You know you are divine.

In a single step -- from mind to no-mind -- all the treasures, all the mysteries of love, life, truth, blissfulness, open their doors. There is no need to argue against the false.

My contention is: even to argue against the false is to give some credit to the false, and that has been the eastern contention for thousands of years. You don't argue with your shadow: Don't come with me today, I don't like you, when I don't want you, why do you go on following me? You don't run away from your shadow -- because the shadow will run too.

A Sufi story says: "A man was afraid of his shadow, because he had read in a book that death was almost like a shadow -- that when it comes, it comes like a shadow. And it became such an obsession in his mind, that he became afraid even of ordinary shadows.

He would run, and he would do everything... he would try to fight -- and he was a warrior! But even your sword cannot do any harm to a shadow -- the shadow does not exist. He was so tired that he asked a mystic, "What to do with the shadow? I have done everything that can be done, but nothing happens. I have broken my sword. I have been running so much to avoid it that my feet are oozing blood."

The mystic laughed, he said, "You do one thing. Under that tree, just sit down, and then tell me, where is your shadow?"

Under the tree there was much shadow. To have a shadow you need the sun, the light. But when he went under the tree, and sat there and looked all around, there was no shadow. He said, "What a miracle you have done! You have not even moved from your place, and my shadow is gone." The mystic said, "Your very approach was unnecessary. To fight with the false is to give credibility to the false. In your fight you have accepted that the false also has some reality."

The East has never fought with the mind; it has found a totally different method. Its method is just to be a watcher on the hills.

Let everything pass.

Don't judge, don't condemn, don't evaluate.

You are only a mirror; these are not your functions. You simply reflect -- and they will all pass. If you don't take any note of them, if you can ignore them, they will stop coming to you; they don't want to be uninvited guests. Perhaps because of the old habit, for a few days they may continue; but you will be able to

see that the traffic is becoming less and less; otherwise it is twenty-four-hour rush hour.

Once the mind is silent, empty, spacious, you have found the golden key, the master key, which opens all the mysteries of love, of truth, of eternal life.

Socrates' idea is basically right, but about his method I do not agree. His method is unnecessary. If you are going to come home, why run miles away and then come back home? You are already there. Just close your eyes and be silent, and relax. But the conclusion is right: "A man who practises the mysteries of love will be in contact, not with a reflection, but with truth itself. To know this blessing of human nature, one can find no better helper than love."

Either you can start by increasing your love, expanding your love... but where will you expand it? Your mind is standing like a China wall all around you. First that China wall has to disappear -- and that is the function of meditation.

Socrates could have been for the West their Gautam Buddha, and the whole history of the West would have been totally different. He has created the basic path for the western mind: argument. And argument by and by, rather than discovering love, has discovered atom bombs, nuclear weapons, science, technology.

The East has not been able to discover these things because it has never given any credit to argumentation, to reason. Its whole concentration has been on expanding consciousness -- and to give it space, it has to get rid of the mind. Once the mind is not there you don't have any boundaries, even the sky is not the boundary. You are all over the place. This feeling of being all over the place is love; and knowing it, that it is arising from the very center of your being, is truth.

But, Milarepa, Socrates is not talking in California. He is not talking to so-called lovers all over the world. He is talking to a few disciples who have come in search of truth. He helped a few people; he could not help many, for the simple reason that with everybody the process was so long.

But the East has been fortunate to discover a single-step pilgrimage: from mind to no-mind -- and you have arrived home.

You have always been there. You have never left it for a single moment! Just, your mind has been wandering all over the world, but *you* have never been anywhere else; you are exactly where you should be.

If the wandering of the mind stops, suddenly -- the revelation.

BELOVED OSHO,
AT THE AGE OF THIRTY-SEVEN I FEEL AS IF I'M STARTING A NEW LIFE. KNOWING NOTHING, UNSOPHISTICATED AND CHILDISH, DREAMS AND AMBITIONS ARE BEING SHATTERED, AND THE FUTURE IS TOTALLY UNKNOWN. I FEEL THAT YOU ARE STRIPPING ME NAKED; IS THIS YOUR WORK?

Ram Fakeer, this is my work: to take away from you all that is false.

I cannot give you anything, I can only take away -- because that which you need, you already have. But it is covered with so many lies, so many falsities, so many superstitions, that although my basic attitude is creative, ninety-nine percent of my work is destructive.

To create that which you already have -- to make you aware of it -- everything false has to be removed. And you have so much junk! Your mind is so full of rotten furniture....

I used to stay in one place in India, Sagar, in the house of the richest man of that city. He was a collector of things. Anything that came onto the market, whether he needed it or not, had to be in his house. His house was so full of absolutely useless, out-of-date, unnecessary things, that it was difficult even to move in the house.

The room where I used to stay, was so full of furniture! Furniture belonging to different ages, Victorian.... Radio sets, and television has not come to that city yet -- but in his room there was a television set.

I said, "What is the purpose of this television set?"

He said, "Some day, television will come."

I said, "Have you ever thought of one thing, that in the room where you put me -- and you put me in the room which has all your great treasures -- even to move one has to be very cautious not to stumble, even in the daylight." I told him, "You have destroyed this room."

He said, "What are you saying? I have decorated it."

I said, "Your decoration is nothing but destruction."

The English word `room' is very significant. It simply means `roominess,' `spaciousness.' The more things you put in the room the more you are destroying it. Then it is no longer a room, it has become a warehouse.

I asked him, "Have you another room in the house?"

He said, "This is the best. If you call this a warehouse, then you will be even more unsatisfied with the other rooms. They are even more full. In this room I keep the latest things; this is my guest room."

I said, "Great guestroom you have created! "

Your mind always reminds me of his guestroom -- so much rubbish, junk, so much furniture that there is no space even for yourself.

The life of meditation is: to create room in you, to create space in you. Throw out all the nonsense that others have given to you. You will be aware of yourself only when the mind is utterly empty. On the one hand, it will become empty; on the other hand, it will become full of you, your pure being.

Growth needs space. Your consciousness is starving. Give it a sky to fly in -- and it is in your hands, because whatever you have in your mind, *you* have collected it. Now you don't know how to get rid of it. Meditation is only a technique for getting rid of it. The greatest day in your life is when deep silence overwhelms you.

Yes, Ram Fakeer, your observation is true: "At the age of thirty-seven I feel as if I am starting a new life." You are starting a new life -- but don't think that before this you had an old life too. You were dead. Because your statement can have the implication that the old life is finished, the new is beginning.

I want to say to you: Life is always new, only death is old. You were dead, and I have been calling you, "Lazarus, come out of the grave." And it is not late, thirty-seven years old is not late. You have wasted only half of your life; half is still there. And this half can be lived so intensely and so totally that what has gone unlived will not be missed.

Even a single moment, lived totally and intensely, is equal to eternity. Otherwise you can go on vegetating for the whole of eternity; you don't have any taste of life, and the nectar of life. It is a beginning. Let us say, Ram Fakeer, you are born now.

There is a beautiful story in Gautam Buddha's life: one of the great emperors of his time, Prasenjita, had come to see him. Naturally he wanted to have a private conversation, because people who are rich, people who are in power, are always afraid to expose themselves. If people know that they are also as human as you are, with all the frailties, with all the weaknesses, it will be humiliating.

So Buddha gave him a private audience. He was talking to the emperor, and at that moment an old sannyasin, who must have been seventy or seventy-five, approached and said, "Forgive me. I don't want to disturb your conversation, I just want to touch the feet of Gautam Buddha and I will go. I will not say a single word. I am going for a long journey, to spread the message of my master; and I have to start now, because before the sun sets I have to reach the next village. "Once the sun sets, Buddhist monks don't travel, so it is just out of compulsion; please forgive me." And he touched Buddha's feet.

Buddha asked a very strange question -- at least it sounded strange to Prasenjita. He said, "Bikkhu," that is Buddha's word for sannyasin, "how old are you?" And the old man said, "Don't make me feel embarrassed before the emperor, because I am only four years old."

The emperor could not believe it; he looked again, this man four years old? It is possible he may be seventy, seventy-five, eighty -- that much difference is possible; but four years old is absolutely unbelievable. He said to Buddha, "It is none of my business to interfere, but I cannot resist the temptation. This man is lying so flatly, and you are not even objecting. Do you think he is four years old?"

Gautam Buddha said, "Yes, but you are puzzled because you don't know how we count age. When a man starts authentic life, a life of love and silence and meditation, when he gets initiated into the mysteries of existence -- life is counted from that day. Physically this man is seventy-five years old, but it is only four years ago, that he found the door out of death into life."

Ram Fakeer, forget those thirty-seven years in exactly the way you forget in the morning all the dreams and and the nightmares of the night. Not that you have not lived them; when they were present, they were as real as anything. Start totally fresh.

You are saying, "I feel as if I am starting a new life." You are starting your first life. "Knowing nothing," -- that is a great beginning, the most blissful beginning -- because knowing nothing means mind has been put aside; knowing nothing means ego has been dropped; knowing nothing means your eyes are again fresh, innocent, full of wonder. You can again understand the songs of the birds, you can again see clearly the psychedelic colors of the flowers, you can again run after butterflies, you can again collect

seashells on the beach.

A man who has come out of his grave finds this whole existence so alluring, so beautiful, so attractive, that there is no need to find any God. He has found God in the flowers, in the birds, in the trees, in people. In fact there is no other God except this singing life, this dancing life, this green foliage, these colorful flowers.

God is not a creator -- God is creativity; and the whole existence is continuously engaged in creativity. That old idea that God created the world in six days and then got tired, and on seventh day rested, and he is still resting.... His Sunday has not ended yet, I don't think Monday will ever start... the whole idea is idiotic. This beautiful existence cannot be created in six days.

I used to have a tailor, a very beautiful old Mohammedan. I was going for a long trip, so I asked him, "Saturday evening I want my clothes to be ready, and there are six days still, and don't play tricks!" Because all over the world for some reason, tailors cannot be relied upon. That is part of their profession.

He said, "If you want, I will make them in six days. But before you ask it, have a look at the world."
I said, "What do you mean?"

He said, "I mean God created this world in six days -- what a mess! Then don't tell me that the sleeves are long, or the robe is short, or the neck is too tight -- it will be a mess. If even God could not manage.... I am a poor old man."

So I said, "Okay, you take your time, but my clothes should not be a mess. I can postpone the trip."

But the whole idea of God creating the world is absolutely without evidence. There is not a single eyewitness. By the very nature of the case there cannot be any eyewitness, because if an eyewitness was there, that means the world was already there. And it is also stupid, because Christians think God created the world exactly four thousand and four years before Jesus Christ was born. Certainly it must have been the first of January, Monday, when he started. But one wonders what he had been doing before that... the whole of eternity in the past.

What kind of God, what kind of creator? And if he had waited so long, what was the necessity to create it now, and make people unnecessarily miserable? He could have waited still longer. The people who believe in that story -- and they have to believe, because it is in their holy scriptures -- cannot provide a single reason why he suddenly decided to create the world. And if the cause of creating the world came from outside, that means the world was already there. It must have come from his own inner being; hence I want to change the whole structure of the story.

To me God is creation itself: It has always been here, and it will always be here. God is not a person separate from existence; God is in every particle, in every cell, in every atom of existence. He *is* our existence, our life, our love, our truth.

Ram Fakeer, you have started with a great beginning, knowing nothing. Nothing can be greater than that. In this not-knowing many, many flowers will blossom; in this not-knowing an authentic humbleness will grow; in this not-knowing you will find tremendous gratitude. Just that you are here, in this moment.... The knowledgeable person is covered with so much dust -- and dirty dust. His mirror is covered with so many layers of knowledge that it stops reflecting.

Not knowing means all dust has been removed, your mirror is clean. Now you can reflect the farthest stars in the sky.

"Knowing nothing, unsophisticated and childish, dreams and ambitions are being shattered and the future is totally unknown." That is the beauty of the future. If it was known, it would be very ugly. If you knew that tomorrow morning your wife would kiss you.... The kiss in itself is enough of a torture, but to know it beforehand -- you cannot sleep the whole night because the morning is coming.

If you knew the future, life would lose all adventure, all ecstasy, all mystery. It is the unknown that, every moment, keeps you surprised and again surprised. A man who knows everything about the future -- just think of his misery. He knows that on a particular date after thirty years, "I am going to die." He knows that on a particular date, to a certain woman, "I am going to be married." He knows what is going to happen after marriage... every day a quarrel, every day a fight.

Still, people are strange; they go to the astrologers, to the palmists to know about the future. They are not satisfied with knowing the past. That has tortured them enough, they have suffered enough -- still they want more suffering.

One astrologer was brought to me in Calcutta; he is very famous in that part of the country. I was staying with a very beautiful man -- rarely one comes across such a man -- his name was Sohanlal Dugar. We had come to know each other in a strange encounter in Jaipur. I was talking to a gathering and he was

present. I had no idea who he was -- he was one of the richest men in the country, and certainly the richest in Calcutta.

After listening to me he came with a big bundle of notes, touched my feet, and put the notes at my feet. I said, "I accept your love, your respect, but notes I don't need. If I need money sometime... you can just leave your address with me."

As I refused -- the man was almost seventy-five or eighty years old -- tears, big tears started coming out of his eyes. I said, "Have I hurt you?"

He said, "You don't understand my misery and my poverty. I am one of the richest men in the country, but I have got only money and nothing else. So when somebody refuses my money, he has refused me. I don't have anything else to give to you. You can just accept it and burn it in front of me -- that is your business. Once you have accepted, what you do with the money is not my concern, but you cannot reject it. I am a very poor man, because I don't have anything else than money."

It was so difficult; I accepted the money and gave it to the organization which had arranged the lectures for me, but the old man became a great friend to me. The difference in my age and his age was great at that time.

He said, "If you have really accepted the money, whenever you come to Calcutta you have to stay at my house."

I said, "There is no problem, I will be staying at your house."

He was really a great soul. The whole house was centrally air-conditioned; it was a palace. When Calcutta was the capital of India, before New Delhi, it used to be the palace of the governor general. There were no mosquitoes, no flies -- still when I was eating he would sit in front of me in the old Indian way, with a small bamboo fan in his hand, moving it. I said, "There are no flies, no mosquitoes, and the house is centrally air-conditioned, it is absolutely cool; your waving the fan over me is absolutely unnecessary, just sit by my side."

He said, "No, because I am a gambler. Today I am the richest man, but tomorrow I may not be. This palace may be gone, this air-conditioning may be gone. But you have promised me that you will stay at my house, so I don't take any note of this air-conditioning and this palace. Then, only this fan will be there to give you a little coolness and to drive away the mosquitoes."

I said, "This is too much concern for the future. If it happens, then you can do it; but right now?"

He said, "I live according to palmistry, astrology -- and I have called my best astrologer to see your birth-chart and your hand."

I could not hurt the old man, so I said, "Okay, when he comes...." The astrologer came, and I told him, "I don't believe in astrology. Even if it is true, I want sciences that make the future known to people destroyed. The future should remain unknown. But there is no need to destroy, because it is a bogus science, and I will prove to you that it is bogus. "

He said, "You don't know... I am the biggest astrologer in Bengal. I will see how you can prove it." He said many things about my future and then he asked for his fee. His fee was one thousand rupees, and I had told Sohanlal Dugar, "You are not going to give him the fee. I will settle the matter."

So the old man remained silent. The astrologer asked about his fee. I said, "You should have known that this man is not going to give you the fee. You don't even know the future that is so close -- within five minutes this man is going to refuse.... and you are talking about my whole life. You don't even know about your own life: that one thousand rupees are gone. This is my evidence that this is a pseudo science. You can cheat people because people are so interested in knowing the future. They don't understand that if they knew, life would lose all juice. When you were born, you could have brought with you a small card, with everything that is going to happen printed on it. And do you think then life would be worth living?"

Life has excitement and ecstasy because the future is unknown. The unknowability of the future is the most beautiful phenomenon; one does not know about the next moment.

Ram Fakeer, you are saying, "I feel that you are stripping me naked. Is this Your work?"

I repeat, Yes, this is my work. The moment you are naked, you have come home. All falsities dropped, all cover-ups dropped, all masks dropped, you are simply yourself, a naked consciousness.

Yes, that is my very profession.

Okay, Vimal?

Yes, Osho.

Returning to the Source

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Returning to the Source

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KAKUA WAS THE FIRST JAPANESE TO STUDY ZEN IN CHINA, AND WHILE HE WAS THERE HE ACCEPTED THE TRUE TEACHING.

WHEN HE WAS IN CHINA HE DID NOT TRAVEL. HE LIVED IN A REMOTE PART OF A MOUNTAIN AND MEDITATED CONSTANTLY.
WHENEVER PEOPLE FOUND HIM AND ASKED HIM TO PREACH, HE WOULD SAY A FEW WORDS, AND THEN MOVE TO ANOTHER PART OF THE MOUNTAIN WHERE HE COULD BE FOUND LESS EASILY.

WHEN KAKUA RETURNED TO JAPAN, THE EMPEROR HEARD ABOUT HIM AND ASKED HIM TO COME TO COURT TO PREACH ZEN FOR THE EDIFICATION OF HIMSELF AND HIS SUBJECTS.
KAKUA STOOD BEFORE THE EMPEROR IN SILENCE. HE THEN PRODUCED A FLUTE FROM THE FOLDS OF HIS ROBES, BLEW ONE SHORT NOTE, BOWED POLITELY, AND DISAPPEARED. NO ONE EVER KNEW WHAT BECAME OF HIM.

The real teaching cannot be taught, but still it is called a teaching. It cannot be taught, but it can be shown, indicated. There is no way to say it directly, but there are millions of ways to indicate it indirectly.

Lao Tzu says that the Truth cannot be said, and the moment you say it, you have already falsified it. The words, the language, the mind, are utterly incapable. Truth defies reason; it defies the head-oriented personality; it defies the ego. It cannot be manipulated. It is utterly impossible for reason to encounter it.

This is the first thing to be understood, and the more deeply you understand it, the more possibility will be available to me to indicate towards it. Whatsoever I am saying is not the Truth. It cannot be. Through words, only a situation can be created in which Truth may be possible. But that too one can never be

definite about. It is unpredictable. No cause can be produced for it to happen -- it happens when it happens. The only thing that can be done is to become available to it. Your doors should be open. When it knocks at your door, you should be present there. If you are present, available, receptive, it can happen. But remember, through scriptures, through the words of the Enlightened Ones, you cannot attain it.

So the first thing is that it cannot be said. And every Master has to create an indirect situation, has to push you towards the Unknown. All that he is saying is just pushing you towards that which cannot be said.

The second thing, before we can understand Kakua and this beautiful Zen story: the real teaching defies words but it cannot defy the heart. If there were a language of the heart, it could be said through it. But the heart has no language, silence is the only language of the heart.

When the heart is silent, it says something; when the mind is silent, it says nothing. Words are the vehicle of the mind. No words, silence, is the vehicle of the heart. Silence is a language without words, but one has to learn it. Just as one has to learn the languages of the mind, one has to learn the language of the heart: how to be silent, how to be wordless, how to be without a mind, how to be a no-mind.

When the mind stops functioning, immediately the whole energy moves towards the heart. When the mind is not functioning the heart functions; when the heart functions, only then can something be taught to you. The real teaching can be taught through the heart. You MUST be near the heart. The nearer you are, the more capable you become of understanding the silence.

Remember, silence is not emptiness. To the reason, it may appear that silence is emptiness -- it is not. Silence is the most fulfilled moment possible. It is not only fulfilled, it is overflowing. But it is of a felt significance. The heart is not empty; it is the only thing which is full. The mind is just empty because mind has nothing but words. And what are words? -- ripples in emptiness. And what is silence? -- silence is the Total.

When you think, you are separate from Existence. When you don't think, you are one. In a non-thinking moment you lose all boundaries; suddenly you disappear, and still you are. And this felt moment of non-ego, of no-mind, of no-thought is the situation in which it becomes possible for the Truth to descend into you. When you are empty of yourself, you will be filled by Truth. So all that a Master has to do is to kill you utterly and completely; is to destroy your ego utterly and completely; is to cut your head so that you can become the heart. And then the whole energy moves into the heart.

Can you be headless? If you can be, only then can you be a disciple. If you cling to the head, then you cannot be a disciple. Can you live without the head? If you cannot live without the head, then you are closed to the Truth. Head is the barrier, and heart is the opening.

So how can the real teaching be taught? It cannot be taught, it is not a learning. You cannot learn it from somebody; it is an inner discipline. You have to become a receptive vehicle, a medium. It is not something which you can learn remaining as you are. It cannot be an accumulation. You have to go through a transformation, you have to be different. You have to bring a different quality to your being.

Only then does communication become possible -- not exactly communication but rather, communion. Through the head there is a communication; through the heart there is a communion -- it is not a dialogue. In fact, it is a meeting of the Master with the disciple. It is less a dialogue, more a merging, a melting, where the Master and the disciple merge into each other just as lovers merge. But lovers merge in the body, at the most lovers can merge in the mind, but a disciple and a Master is the greatest love affair in the world. They merge in the spirit -- they become one.

Only when they are one can the Truth be shown; it cannot be taught, it cannot be learned, nobody can teach you. You can get it from nobody. The whole effort of getting it from somebody, alive or dead, from scriptures or from teachings, is futile. And the sooner you understand it the better, because the time wasted will simply be wasted. Nothing can be achieved by it.

You have to pass through a transformation. You have to die and be reborn. You have to be completely new, totally new. With that 'new' -- when the old has gone, when you have disappeared and a new being has taken place -- then there is communion.

This beautiful Zen story says many things. Try to understand each word because each word is significant.

KAKUA WAS THE FIRST JAPANESE TO STUDY ZEN IN CHINA.

Zen is the most subtle teaching. The word Zen comes from *dhyana.* The teaching was born with Buddha in India, but then unfortunately India became non-receptive, and Buddha's disciples had to seek in China people who were more receptive to it.

Buddha said many things, but he never said a single word about Truth. He talked his whole life; for forty years after his Enlightenment he talked every day continually, but he never said a single word about Truth. Whenever somebody would ask: What is Truth? he would remain silent.

Then one day it happened. He sat under a tree; many people had gathered. All his disciples were present and they were waiting for him to say something. But he would not say anything, he simply sat there. He had a flower in his hand, a lotus flower.

It is very significant, because in the East the lotus flower is the symbol of ultimate flowering. In the East, the highest. peak of your being is thought to be like a lotus -- it is. When your final peak comes, inside your being a flower starts opening. And then it goes on opening and opening and opening, from perfection to more perfection and still more perfection; there is no end to it. This lotus is called SAHASRAR, the one-thousand-petalled lotus.

Buddha came with a lotus; he sat under a tree and he looked at the lotus as if he had forgotten about the ten thousand people who had gathered there -- who were there. And they were waiting impatiently. Moments passed, then hours started passing and people became very uneasy. Buddha had forgotten completely about them.

He is there, the flower is there and he is so attentive to the flower that it seems that even the boundaries between Buddha and the flower are lost. Then suddenly one disciple, his name is Mahakashyap, starts laughing loudly. It is unbelievable because this Mahakashyap is such a silent one, nobody has ever seen him laughing; and such a belly laugh, as if he has gone mad. Everybody looks at him. Buddha calls him near, Mahakashyap comes. Buddha gives the flower to Mahakashyap and tells the assembly: Whatsoever can be said I have told you, and whatsoever cannot be said I have given to Mahakashyap -- and this is the real teaching.

For thousands of years now Buddhists all over the world have been asking: What was given to Mahakashyap? What was it? It became one of the most penetrating questions. Buddha told Mahakashyap to find a man who could receive that lotus. Mahakashyap found a man. For a few hundred years others could also, then others, but the Sixth Master, Bodhidharma, could not find a single man in the whole of India. He wandered around with a lotus. He went to every village, he knocked on every door; he couldn't find a man to commune with, to say that which cannot be said. Nobody was ready to receive the real teaching.

In India there were millions of scholars, men filled with knowledge -- great *pundits.* Those were the peak days of the Indian mind. Never again has India reached to that peak of scholarship. But Bodhidharma could not find a single man who was able to receive Buddha's lotus. So Bodhidharma had to go to China to find a man there. Even there, he had to search for nine years continuously before he found one.

Zen is *dhyana;* in China it became *ch'an.* And then from China it had to be taken to Japan, because in

China also it soon became impossible to find a man who was ready to receive it. This Kakua brought it from China to Japan. Just as Bodhidharma took it from India to China, Kakua brought it from China to Japan.

This man Kakua is very significant and very rare. Nobody knows anything about him -- only this story exists. He is just exactly like Mahakashyap -- nobody knows anything about him, only this story I told you about the giving of the lotus flower -- only this story is known about him. About Kakua also only this story is known. No one ever knew what became of him. A man who becomes totally silent loses boundaries, loses definitions, loses autobiography. There is nothing to talk about. There is nobody to talk about.

Paramahansa Yogananda is the first yogi in the whole history of yoga who has written an autobiography. This is foolish because the yogi, by the very nature of his being, has no autobiography. Autobiographies exist around the ego. A yogi, by the very nature of his being, is nobody; that is his whole autobiography.

Nobody knows anything about Kakua except this small anecdote, but this is enough. Because this anecdote contains all the Vedas, all the Korans, and all the Bibles -- all the Vedas that have existed and that will exist in the future -- this small anecdote contains them all. So listen carefully.

KAKUA WAS THE FIRST JAPANESE TO STUDY ZEN IN CHINA, AND WHILE HE WAS THERE HE ACCEPTED THE TRUE TEACHING.

He *accepted* the true teaching.... Look at the words. True teaching is always available. Somebody is needed to accept it. It is always available but you are not ready to accept it; you reject it. Whenever a Master knocks at your door, you reject. This has been my experience working on so many people; it is rare that when I knock at their door, they accept me -- it is very rare. They reject in millions of ways -- acceptance is difficult. Why? Because if you accept, your ego is lost. The ego decides whether to accept or not; the reason thinks whether this is true or not. The reason never loses control.

Just the other day I was talking to somebody and I told him: Now you are ready, take a jump into *sannyas.* The man said: I will think about it. How can you think about it? Thinking is possible only if you have known it before, because thinking moves into the realm of the known. If you had known in the past what *sannyas* is, if you had ever been a *sannyasin,* then you could think about it. But once you have been a *sannyasin,* you can never be otherwise, because to be a *sannyasin* is such a transformation. You don't know what *sannyas* is and you say: I will think about it. How will you think about it? -- What will you think about it?

sannyas is a movement into the unknown. It is a trust. It is not your rational decision, it is an irrational jump. If you are fed up with your reason -- only then. But you say: I will decide. Who will decide -- your mind?

Are you not fed up with your mind? Have you not done everything the mind says to you to do? Where have you got through it? Where have you reached? What has happened? Look at your life; this is where your mind has got you to -- it is a hell. Still you cling to it and you say: I will think about it. And who are you, and who is saying: I will think about it? Who is this 'I'?

sannyas is to drop the 'I', and if the 'I' decides, then there can be no dropping because in the very decision, the 'I' has been saved. You cannot decide, that's why it is a trust. That's why I say it is an ultimate love affair. If you trust, you trust a Master. Then you don't say: I will decide. You simply say: I accept; I am here available, you do whatsoever you want to do with me; don't ask, just do whatsoever you want to do with me. That is the meaning of acceptance -- it is a trust, it is *shraddha,* it is faith; it is not a conviction.

AND WHILE HE WAS THERE HE ACCEPTED THE TRUE TEACHING.

You cannot learn it, it cannot be taught. But it can be accepted and it can be given. Whenever you are

ready to accept it, it can be given, just like the lotus flower of the Buddha. Don't think in literal terms. Don't think that Buddha really carried the lotus flower in his hand. His hand is the lotus flower; he is the lotus flower. It is possible that only Mahakashyap could see it, nobody else.

Look at my hand -- the lotus flower is there. If you accept, I can give it to you. But acceptance means a death. Acceptance means that you die as you are. Something new is born, disconnected, discontinuous with the past. When you are reborn, you will not be able to connect it with who was there before, because the old man and the new man never meet. The old man goes out -- the new man comes in, but in the innermost core of your being they never meet. The old goes out -- only then the inner opens for the new to receive. They never meet.

Enlightenment is a discontinuity with the past. You will never become Enlightened remember, you will have to leave. Only when you leave, only when you are not in the way, does the new happen.

KAKUA ACCEPTED THE TRUE TEACHING.

Acceptance is one of the most beautiful words. Buddhists, the followers of Buddha, have a term for it which is even deeper than the English word 'acceptance'; it is *tathata. tathata* means saying 'yes' so totally that in your being there is no division. You become one in your yes. You say 'yes' so totally that there exists no 'no' inside you, no denial.

tathata, or total acceptance, is not a majority decision. It is not parliamentary, it is total. It is not that the major part of your mind, the major part of your being decides, and the minor still goes on saying 'no'. Then it is conflict -- then who knows? Any day the majority may become a minority, and the minority may become a majority. It is bound to be so, because sooner or later the majority will be tired of saying 'yes' and will relax more and more, and the minority which says 'no' without doing anything will gather force and momentum. By and by the majority will be exhausted and the minority will collect energy. Not doing anything, sooner or later it will become the majority.

There is an inner politics. Acceptance, total acceptance, *tathata,* means without any political decision -- total. There is nobody who says 'no' within you, not even a fragment, because even a fragment can be destructive. And even if part of you says 'no' you cannot receive the true teaching.

People come to me. They say: We surrender, and they don't do what they are saying. If I say to them: Okay, change your dress to ochre, they say: It is difficult, I am not ready for it. Just the dress, and you are not ready to change it -- and you are thinking of changing your soul, your being! And just a moment before the person was saying: I surrender to you. He does not know what surrender means; he does not know what he is saying, he is fast asleep. In his sleep he may have used the word 'surrender', but the moment I say: Change something, your dress, your name, he says: It is difficult, I love my name. Let my name remain the same. My name is beautiful, don't change it. Even the name, which is nothing but a word -- and you don't come with a name when you are born, you come without a name, a nameless being; this is just a label attached to you -- and you cannot even change the label. You are not ready for any change at all.

People ask me: Why do you change people's name and dress? That is just the beginning. That's how I start taking hold of you. That's how I feel whether you are ready to change anything or not.

You would like to receive the true teaching without any change. You would like to receive the true teaching as you are. That is not possible. It is not possible because of the very nature of the true teaching. I cannot do anything about it, nobody can. It is in the nature of the very phenomenon; you receive it only when you accept it.

God is available, Truth is available, Light is available, but you are such a miser in receiving. You are not only a miser in giving, you are a miser in receiving also. A miser has to be a miser whatsoever he does. You cannot give; you cannot receive. What type of life have you got? Giving and receiving are two aspects of the same coin. If you can give, you can also receive. Hence, so much insistence on giving -- giving to

people whatsoever you can give -- giving in love. There is so much insistence from all the religions to give; give more and more. Why? -- so that you can become capable of receiving more and more.

Remember, it is just like inhalation and exhalation. If you exhale deeply, automatically you will inhale deeply. If you want to inhale deeply, you will have to exhale deeply -- there is no other way. And life is a balance between exhalation and inhalation. If you are afraid of exhalation your breathing will become shallow. Then your inhalation cannot be very deep. it is impossible. Exhalation is giving, giving whatsoever you can give. And the more you give, the more you become capable of receiving. And when you give completely, utterly, totally, that is the moment of acceptance.

Kakua must have given to his Master so totally that he became capable of accepting, receiving. He received the true teaching.

WHEN HE WAS IN CHINA, HE DIDN'T TRAVEL. HE LIVED IN A REMOTE PART OF A MOUNTAIN, AND MEDITATED CONSTANTLY.

These are symbolic words: When he was in China he didn't travel... Mind is constantly travelling. Your outer travelling is just a manifestation of your inner turmoil. When people become so tense inside, so much movement, outside, also they start travelling. Hence, the American traveller; all over the world, American tourists.

Chuang Tzu reports that he has heard that in the old days, people wouldn't even go to the other side of the river. Chuang Tzu said: I have heard grandfather say that in his time they knew that there existed a town on the other side of the river, because in the evening the smoke would rise in the sky, and in the night, in the silence of the night, dogs would bark in the other village. They knew, but nobody would even ask who lived there. A different quality of people; they must have lived in total silence: Why inquire? Why this curiosity? Why bother? -- somebody must be living there, so it is okay. Nobody went to the other shore of the river to see who was living there.

And just the opposite is happening in America. I have heard an anecdote: Near a Greek volcano an American tourist was standing with a guide. He looked deep into the volcano and he said: Looks like hell. The guide said: You Americans! You have been everywhere!

Kakua did not travel at all, neither to hell nor to heaven. This is just symbolic; one has to be where one is. Non-travelling means not only in space, but in time. There are two types of travelling: one travelling is in space -- you go from New York to London, from London to Poona, from Poona to Singapore -- this is a travelling in space; and then there is a travelling inside the mind, in time. You go into the past, you go into the future, and that is a, greater travelling. Instantaneously you can go anywhere, no passports are needed, there is no visa problem. You can move into the past, you can go into the future -- you can go anywhere. And mind constantly moves.

Remember, mind is never where you are; it is always somewhere else. You are never in the present moment, because to be in the present moment one has to learn how not to travel, not to go somewhere else, not to visit the past and not to dream the future. Past is no more -- future is not yet. You are wasting your life, your energy. You are wasting your precious moment; that which is. It is here, now. The door opens in the present and you miss the door. That is your misery and anguish.

Why are you in such misery? -- because you have been missing life itself. Your misery is just an indication that you have missed what life is.

Life is in the present and you go on, either in the past or in the future. You are just like the pendulum of an old grandfather clock. You go from this to that right, left, right, left. The pendulum goes on; it never stays in the middle. If the pendulum stays in the middle immediately the clock stops.

And mind is just like a clock. This travelling from past to future is the pendulum. If you stop in the moment, this very moment, if you are here, listening to me -- to the breeze that passes through the trees, to the airplane that is just now passing, to a bird, to the traffic noise, to all that is happening right now, open to it, receptive to it, the past dropped, the future not there -- then you are in a non-travelling state of mind. And this is all that meditation is.

KAKUA DID NOT TRAVEL. HE LIVED IN A REMOTE PART OF A MOUNTAIN AND MEDITATED CONSTANTLY.

There are mountains outside and there are mountains inside. A whole parallel world exists on the inside also. That's why people used to move to the mountains, just to create an outer situation to move inwardly -- to the inner mountains. Hindus even have a name for the inner mountain; they call it *sumeru.* If you ask them where it is they say it is in heaven. If you think that there is a mountain like *sumeru* in heaven you miss the point. They are saying that inside you, there is a moment when you are on such a top peak of your being; that top peak of your being is SUMERU, the mountain that exists in heaven. Because at that moment you are in heaven.

These are all symbols -- Kakua lived on a remote part of a mountain... He may have lived there outwardly also but that is not very significant. Inside you there are remote parts. Inside you there are parts which belong to the market, there are parts which belong to the family, there are parts which belong to the surface. And there are remote parts inside you which do not belong to the market, to the family or to anybody. Those remote mountains where nobody ever moves, only you are... you have to seek. You have to sit silently and seek the remote parts within you.

Remember, you are a vast universe. The surface that you have taken it for granted that you are is just the beginning, the porch. If we are talking on the porch it is because of you. There are remote corners inside the house. Many people live their whole lives on the porch, just by the side of the road: market, family, things, prestige, politics. You live on the surface. Kakua moved inside to inner, remote, and still more remote places. How can you go inside? -- first stop travelling.

There are two movements of energy, only two. Energy has only two dimensions: one is horizontal, another is vertical, just like the Christian cross. And the Christian cross is really the symbol for the two dimensions. One is horizontal: you go from one thought to another, from A to B, from B to C -- horizontal. Then there is another movement of energy: you don't go from A to B, you go deeper into A -- from A1 to A2, from A2 to A3 -- you go deeper, or vertical, or higher, because they all mean the same thing.

Look at the cross on which Christ was crucified. It has two poles: one is horizontal on which his hands were nailed -- that is ordinary time, that is living near the roadside, living in the market, living on the crossroads -- and then, the depth. His whole body is on the vertical pole. That is going deeper, deeper. When you go for a swim you swim on the surface; that is horizontal. Then you dive deep; that is vertical. A meditator dives deep -- a thinker moves on the surface. Thinking is like swimming. Meditation is not like swimming, it is diving deep; going to the same point but on a deeper and deeper layer.

Stop travelling, because travelling is on the surface. Be still, don't travel, remain in the moment; then you start falling into the abyss. You may be afraid and that may be the reason why you go on thinking of the past and the future. Because if you remain in the moment, you will fall into an endless abyss. A depth opens and you are absorbed into it.

The ego cannot exist on the vertical, it can exist only on the horizontal. The mind cannot exist on the vertical, it can exist only on the horizontal. But the horizontal and vertical meet; that is the meeting of the two poles where they become a cross. They meet, they meet in the present moment -- the present moment becomes the meeting point. There, the horizontal crosses the vertical. From the present moment you can move in two directions, either from A to B, or from A1 to A2. Kakua was travelling from A1 to A2, from A2 to A3; and it is an infinite depth -- you can never reach to the end.

WHEN HE WAS IN CHINA HE DIDN'T TRAVEL. HE LIVED IN A REMOTE PART OF A MOUNTAIN.

And the deeper you go into the vertical, the more remote you go, then the farther from the world you go. Then the family is left on the surface; the anxieties of the day to day existence are left on the surface. They belong to the road, the traffic, the market. You simply move inside and they disappear.

Remember, there are two ways to encounter worries: one is to try to solve them on the surface -- nobody has ever solved -- another is to remove yourself to a remote corner of the mountain. The further you go away, the more the distance, the better you can see, because distance gives perspective. And when you can see better the worries start dissolving, The further away you move, the more worries automatically dissolve, Because now you are not feeding them by constantly remaining near them. Now you are not giving your attention to them -- they wither away. And once you have reached to the farthest corner of your being, even you don't know whether there are worries or not, whether they ever existed. You simply wonder.

This is the Eastern way to solve worries: to move inside to a remote corner. The Western way is to face the worries and try to solve them. And the West has been a failure. Nothing has helped -- neither psychoanalysis nor other trends in psychiatry, nothing has helped -- because everybody is trying to solve them on the surface. They may give you a little consolation, or they may make you more adjusted to the society; they may give you a little more confidence, they may make you normal, that's all.

But 'normal' simply means normally-abnormal, nothing else. Normal simply means like everybody else -- but how is everybody else? Everybody else is also neurotic, lukewarm neurotic. Psychiatry, psychoanalysis, and all trends in the West can make you more adjusted, normal, that's all. The maladjustment disappears; you become adjusted. But what do you become adjusted to? If the whole society is sick, you become adjusted to sickness. If the whole society is neurotic, you become adjusted to the neurosis.

The Eastern way is totally different. It is not to become more adjusted to society -- no, because society itself is ignorant, sick. To be adjusted to it is not the point. The point is to get more remote from the society so that you can find your own roots, your own grounding. Once you find your own grounding, worries will exist, they are part of life, but you are not worried by them. They exist and you tackle them on the surface, but you are not involved -- you remain outside.

A real meditator becomes authentically an outsider. He remains outside. He remains at such a far away distance that he can look at himself as if he is looking at somebody else. Worries will be there, just like waves will be there on the surface of the ocean. But in the deeper layers of the ocean there are no waves. If you get identified with the waves, then there is trouble. This identification is the root cause of all misery. The more remotely you move, the more the identification dissolves; it breaks, it falls. Suddenly you are in the world but not of the world. Suddenly you have transcended.

There is only one transcendence and transcendence is the only way. And that transcendence is going deeper and deeper within yourself. Just witness your mind and the deeper you will move. Just remember that you are not the mind and the deeper you will move. Just remember that you are not to fall into the old trap of going into the past or the future. Just remember that you are not here to travel, but to be. You are not here to become something; you are already that which you can become. But just to know this being, what it is....

The West has been making vast tremendous efforts to become something. And the East has been doing only one thing, relaxing and knowing who they are. The becoming is not the point because becoming is travelling; you have to become something. The point is first to know who you are. You may already be the thing you want to become. And those who have known, have known that it is already the case. You *are* already that which you can become. You just have to become acquainted with this fact.

This fact is hidden deep in you. More significant facts are always hidden deeper. They are not on the surface, they are not on the skin -- they are in the heart. Be a witness to the mind, and you will find remote corners of your being, unacquainted, unknown to you. You don't know yourself. You know only a part, the porch of your house. You just move on the outside.

KAKUA LIVED IN A REMOTE PART OF A MOUNTAIN AND MEDITATED CONSTANTLY.

This has to be remembered -- meditation cannot be a part. Either it is the whole or not. It is a twenty-four hour thing. You cannot do it and leave it. It is not a fragment like your going to the church or your going to the temple, meditating for a few minutes and being finished with it. It is not an act that you can do and be finished with. It is not an act, it is you. How can you do it and be finished? It is for twenty-four hours. Meditation is a way of life. It is not an activity, it is your very being. It has to be constant, it has to be continuous, it has to be, whether you are walking, eating, or even when you are sleeping, it has to be there. It must become a crystallized continuity. Only then Enlightenment happens, never before it.

Of course in the beginning you have to start. You do it in the morning, sometimes you do it in the evening, then you forget about it and even that helps. But it is not meditation yet, it is still an activity. It has not become part of your being. It is not yet like breathing. Can you do breathing in the morning and then leave it? It must become like breathing, continuously with you. And a moment comes when it becomes even deeper than breathing, because breathing is also not constant. It is not really constant. When you breathe in there is a moment when breathing stops. When you breathe out there is a moment, a fraction of a moment, when breathing stops. When you are very very silent, breathing stops -- no breathing.

Meditation is deeper than breathing because breathing belongs to the body. Meditation doesn't belong to the body. Meditation belongs to the seed, to the very center around which body revolves. The body is just like the wheel. Breathing is necessary for the body and meditation is necessary, just as necessary, for the soul. Without breathing you will be dead; that means the body will be dead. Without meditation you will be dead; that is, the soul will be dead.

Gurdjieff used to say: Don't believe that you already have got a soul. How can you have a soul unless you meditate? And he was right. When you meditate, for the first time the soul revives in you. It has been waiting for you. And when the soul starts breathing within you, just like the body, when the soul starts beating within you just like the heart, then you have a different quality; that quality is the religiousness. It has nothing to do with rituals. Then you are a different, a totally different human being.

Desire disappears; instead of desire -- contentment, deep contentment comes to you, because desire is discontent. Anger disappears and instead of anger -- compassion; the same energy becomes compassion. In anger you would like to destroy the other. In compassion, just the opposite; you would like to create, you would not like to destroy. Hate disappears without any trace; you simply cannot find it within you. You happen to be loving, and then love is not an affair; it is not falling in love with someone, it is simply the way you are.

If you touch a leaf there is love. If you carry a rock there is love. If you look at the sun there is love. Whatsoever you do, it becomes a love act.

Meditation is not part, it is the whole, so one has to be constantly remembering, constantly aware. You cannot afford to meditate in the morning and then forget about it.

HE LIVED IN A REMOTE PART OF A MOUNTAIN AND MEDITATED CONSTANTLY.
WHENEVER PEOPLE FOUND HIM AND ASKED HIM TO PREACH, HE WOULD SAY A FEW WORDS, AND THEN MOVE TO ANOTHER PART OF THE MOUNTAIN WHERE HE COULD BE FOUND LESS EASILY.

He moved outwardly and inwardly also. Sometimes, even if you go to a remote part inside yourself, you will find that a thought comes and visits you; those are the people inside. And outside also, even if you go to a very remote part of the Himalayas, somebody, someday; a hunter, a wood-cutter, or a traveller who is going to Manasarover Lake, or somebody who has forgotten his way, will visit you. And just the same happens inside. Sometimes a vagrant thought that has forgotten the way will visit you.

In deeper meditations suddenly you will see one thought standing: but it will be one, it will not be a crowd. And when one thought visits it is beautiful. because you can see it so clearly. It has a personality of its own. Thoughts are people, but you live in such a crowd of thoughts that the crowd has no personality. You are so filled with thoughts that you cannot see the beauty, the face of a single thought. By the time you become aware, the thought has gone, another is passing; it is a constant traffic.

In traffic, in a crowd, you don't look at faces, you don't feel people; you simply feel a mess all around you. In a crowd others are things, not people. Have you watched it? If you are travelling in a crowded train, many people around you touching from everywhere; even if you are a woman and somebody is touching your body, you don't feel bothered. Why not? Because he is not a person; they are not people -- it is just a crowd. If you are standing alone under a tree and the same man comes and rubs against you then you will become angry. Now he is a person.

In a crowd nobody has personality. It is just a crowd -- with whom can you be angry? -- and you shrink into yourself. In a crowded bus, in a crowded train, you shrink inside; you are not available on the surface of the skin, so if somebody touches you it is okay. It is not a touch, it is a dead thing. But alone with a single person, then it's different.

And the same happens within. You have lived in a crowd of thoughts, a mad crowd. You have never looked at a single thought. Thoughts are people, and they are beautiful. When you can see a single thought against the sky, with a personality, its own being, its own energy, then that thought will ask you something. The mind has never asked you anything because you are so identified. When the identification breaks, by and by, even the mind starts asking you many things.

People would ask and inquire of Kakua. He would preach, he would say a few words, and then move to another part of the mountain, because this part had also become crowded; people were reaching. And this will happen every time you settle inside with your meditation. Every time you settle a thought will visit. That shows that you are still available to thought; still not really removed to where nobody can reach. You have to change, you have to go still deeper. And you will feel a very very deep gratitude for the thought that visited you, because it showed you that you are still not very far away from the surface: a thought can reach, a wave can come. You will think the thought, take your belongings and move.

Kakua would preach a few words, he would have a good communication with the thought and move further into the interior, so that nobody could reach him. One has to find a place which is absolutely individual, nobody reaches you -- that is your soul. Nobody reaches you, not even a thought -- it is total aloneness.

You cannot imagine the silence, you cannot imagine the beauty, you cannot imagine the flavour of it; when you are absolutely alone, when nobody can reach you, when nothing reaches. You cannot understand the benediction, the bliss that happens. Go on moving, go on moving inside yourself, and reach to a point where not even a single thought can come and visit you. Reach to a point where only the host remains, and no guest ever comes.

Only then the real guest will knock at your door. Only then the God, only then the NIRVANA, the Enlightenment, the Supreme Light, Truth, or whatsoever name you would like to give it, knocks at your door. When you are not available to the world you become available to God. Until that happens, the total aloneness, you are not yet a right vehicle for the Divine to descend.

A moment came in Kakua's life when he achieved, achieved the total aloneness, and then the Supreme

guest knocked at his door. Then he returned to Japan.

WHEN KAKUA RETURNED TO JAPAN THE EMPEROR HEARD ABOUT HIM AND ASKED HIM TO COME TO COURT TO PREACH ZEN FOR THE EDIFICATION OF HIMSELF AND HIS SUBJECTS. KAKUA STOOD BEFORE THE EMPEROR IN SILENCE.

It must have been a very awkward moment for the Emperor. Kakua simply stood there in silence. He would not say anything. He tried to commune, but the Emperor was waiting for communication. In that world even emperors are beggars, because emperors also live where you live. They may be living in great palaces -- but they live in words just like you. They think just like you, they imagine, they desire; they move to the past and the future just like you. As far as the Ultimate reality is concerned, a beggar and an emperor are in the same boat. There is not a single bit of difference. Just their outer garments are different; their inner being is the same.

Kakua stood in silence, he would not speak a single word. The Emperor waited, the court waited.... Then feeling the impossibility -- that silence will not be understood, that there was nobody who could laugh like Mahakashyap and could understand his silence -- Kakua did the next best thing. What did he do?

HE THEN PRODUCED A FLUTE FROM THE FOLDS OF HIS ROBES, BLEW ONE SHORT NOTE, BOWED POLITELY, AND DISAPPEARED. NO ONE EVER KNEW WHAT BECAME OF HIM.

That is the next best thing. If silence cannot be understood, then the next best thing is music.

Something has to be understood about music: music is not language, and yet it is language; it does not say anything and still it speaks. Music is not words, it is just sound; sound just in the middle of no-word and word. If no-word cannot be understood -- then music. And if music also cannot be understood, then Kakua simply disappears.

I am talking to you -- in fact it is nothing but music. The flute may not be apparent but I am not really talking, I am singing something. It is not a philosophy, it is a poetry -- hence all the contradictions of a poet. I say something today; I said something absolutely different yesterday and you cannot predict me. Tomorrow I may say something else, because what I say is not the point. What I sing through it is the point. The words change; flutes can change, that is not the point -- but the single note....

And I have been talking and talking, but have you observed the single note? The single note remains single. In different ways I sing the same song with different flutes, with different words. They may look contradictory, because sometimes I use a bamboo flute and sometimes a golden flute; sometimes with few holes, sometimes with many holes. Flutes are different -- even the sounds may be different, but the basic note remains the same. All Buddhas have been singing the same note.

Listeners go on changing -- Buddhas never change. I am singing the same song that Kakua sang before the Emperor. 'He produced a flute from the folds of his robes, blew one short note...' Just like a single flower in a big garden -- a single note against the whole sky -- a single note against the whole mind, the chattering of the mind.

... BOWED POLITELY AND DISAPPEARED. NO ONE EVER KNEW WHAT BECAME OF HIM.

He tried his best. First he tried silence. I have also tried silence first, but it was difficult; the listener could not hear anything. Now I am trying the single note with a flute. And if you don't listen, remember this story; Kakua disappears. Then nobody ever hears anything about him.

And Kakua tried with the best, the Emperor and his court. And when he saw that even the Emperor and

the court could not understand, then what was the use? -- who could understand? He simply didn't bother again. And this has been happening many, many times, millions of times. Many Kakuas never even tried when they saw the whole absurdity. They simply looked at your faces; they found walls there. They simply never tried. But some Kakuas are very bold -- they try. That is hoping against hope.

This story is a very beautiful indication. What will you do because of this story? First try silence; be silent with me. If you feel it impossible, then listen to the music; not to the words I am saying to you, words are just excuses -- listen to the music. And don't argue, because what I am saying is not a logical statement, it is absurd. But that is not the point at all, the logic of it. The point is the music of it.

First try silence with me. If it happens, it is beautiful. If it cannot happen, then try music. These two are the only ways, there is no third way. Don't listen to what I say, just listen to the rhythm. Just listen to the harmony, the harmony of the opposites. And it is a single note, remember. I go on repeating the same thing every day in different ways. Sometimes a Zen story is the excuse, sometimes a Sufi story is the excuse, sometimes the Gita, sometimes Jesus or Mahavir; these are all excuses. But I go on repeating the same note. I go around you trying from everywhere, all the possibilities.

Listen to the music! Don't listen to the logic. It has no logic in it -- it has only a melody.

Returning to the Source

Chapter #2
Chapter title: Throw It Out!

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JOSHU WAS A MASTER WHO STARTED TO STUDY ZEN WHEN HE WAS SIXTY. WHEN HE WAS EIGHTY HE FOUND ENLIGHTENMENT. THEY SAY HE TAUGHT FOR FORTY YEARS AFTER HIS ENLIGHTENMENT.

ONCE A STUDENT ASKED OLD JOSHU: 'YOU TEACH THAT WE SHOULD EMPTY OUR MINDS. I HAVE NOTHING IN MY MIND -- NOW WHAT SHOULD I DO? 'THROW IT OUT,' SAID JOSHU. 'BUT I HAVE NOTHING -- HOW CAN I THROW IT OUT?' JOSHU SAID:' IF YOU CAN'T THROW IT OUT, CARRY IT OUT, DRIVE IT OUT, EMPTY IT OUT -- BUT DON'T STAND THERE IN FRONT OF ME WITH NOTHING IN YOUR MIND !'

What is Joshu's single note? This is the single note -- emptiness. This is the lotus flower that Buddha transmitted to Mahakashyap. And this is what all of the Buddhas have been teaching through the ages -- be empty. The ego wants to be All. The All happens, but it happens through emptiness, and therein lies the difficulty, the impossibility of it. You can become perfect, but if perfection is the ideal, then you will miss it. You can become perfect through being totally empty. That seems inconceivable for the mind, because the mind says: To be perfect one has to make much effort, to be perfect one has to create an ideal in the future,

and one has to make effort to reach the goal. The goal happens. Perfection comes to man, man need not go there. The goal comes to you. Nobody has ever gone to the goal. It has always been otherwise; the goal comes to you when you are empty. And to be empty is just the opposite, just the opposite of all efforts towards perfection, because perfection means you would like to be God himself. Perfection means you would like yourself eternally, infinitely, spread all over. Emptiness is just the opposite -- you have to destroy yourself utterly. Not even a trace should be left behind. When your house is empty, the guest comes. When you are no more, the goal has been attained.

So don't make perfection your goal, the goal happens indirectly. You be empty, and you have created the situation for it to come. Because nature abhors emptiness, nothing can remain empty. If you empty yourself completely, you will be filled by the Unknown. Suddenly, from all directions the Divine rushes towards you. You have created the situation; it has to be filled. When you are not, God is.

So remember, there cannot be any meeting between you and God. There has never been, and there will never be. When you are not, God is; when you are, God is not. They both cannot be together. Here you disappear, and suddenly the Total, the Perfect, the Whole appears. It has always been there. But you were filled by yourself so much that there was no space for it to come in. It was all around, but you were not empty.

You are just like a house without doors -- just walls and walls and layers and layers of walls. And remember, a house is in fact not the walls but the doors. Lao Tzu says: What is a door? -- a door is nothing, it is an emptiness; and from the door you enter. The wall is something, the door is nothing. And have you observed that the house is not the walls but the emptiness within? The very word 'room' means emptiness, space. You don't live in the walls, you live in the space, in the emptiness. All that exists, exists in emptiness. All that lives, lives in emptiness.

You are not your body. Within your body, just like within your house, space exists. That space is you. Your body is just the walls. Think of a person who has no eyes, no ears, no nose, no windows, no doors in the body -- he will be dead. Eyes and ears and nose and mouth, they are the doors, they are emptinesses. And through that emptiness, existence enters into you. The outer and the inner meet, because the outer space and the inner space are not two things, they are one. And the division is not a real division.

It is just like, you can go to the river, and you can fill an earthen pot with water. When the water is moving in the earthen pot, the river outside and the water inside the pot are the same. Only an earthen wall exists, and even that earthen wall is porous; water is continuously flowing out and in. Your body is also porous; existence is continuously flowing in and out. What is your breathing? -- it is existence coming in and going out. And scientists say, millions of holes in the skin are continuously breathing in and out. You are porous. If your whole body is painted thickly, and only the nose is allowed to remain open, you can go on breathing, but within three hours you will be dead. Because the whole body breathes -- it is porous. Existence continuously renews you.

And inside who are you? Inside is an emptiness. When one realizes this emptiness, the ego simply disappears -- it is a myth, it is a dream, it is a fallacy. Because you have never looked within, you have created a false ego.

There is a necessity, because no man can live without a center. And you don't know your own center. So the mind creates a false center; that false center is the ego. When you move inwards and look for the ego, you will never find it there. The deeper you go, the more you will laugh because the ego is not there. You are not there. Sometimes, just close your eyes and look for the ego. Where are you? Who are you? And emptiness surrounds you from everywhere; nobody is there inside. And this moment is the most beautiful and ecstatic moment possible. when you feel that there is no ego.

When there is no ego, you are empty. And when you are empty, the Divine rushes towards you. You have created the situation.

This was the single note of Kakua; and this is my single note also. This story is very beautiful. Try to understand every word of it.

JOSHU WAS A MASTER WHO STARTED TO STUDY ZEN WHEN HE WAS SIXTY.

Remember, your age is not relevant. You may be a child or you may be very, very old. You may be young, you may be healthy, or you may be ill -- it makes no difference. Because the basic thing is to be empty within. It has nothing to do with your walls, young or old.

A child can attain Enlightenment. A man just on the verge of death can attain Enlightenment because Enlightenment is not concerned with your body -- it is concerned with something which is absolutely bodiless. It is concerned with the within which has no age. It is non-temporal. Time is not at all a problem. You may not have observed this, because you live such an unconscious life, and observation needs consciousness, alertness, awareness.

If you look within can you feel the age, how old you are? If you close your eyes and look within, the emptiness within seems to be ageless, without age. Are you a child? Are you young? Are you old? The inner space seems to be non-temporal -- it is. That's why you become old through others' eyes. You become old because of the mirror. If mirrors disappear and nobody talks about your age, and there is no calendar and no time measurement, you will remain young longer.

In the ancient days people stayed younger for a longer and longer time. It is said that they lived for hundreds of years; sometimes even three, four, five hundred years. Now these things look like stories, myths, fictions. They are not fictions. They must have lived, but they had no time measurement; no mirrors existed, nobody talked about age, nobody knew when he was born, nobody knew his birthday. They couldn't count beyond ten fingers. And nobody ever asked: How old are you? People lived, they simply lived not knowing how old they were. They lived very, very long. It has happened many times.

Just a few days ago, I was reading about a man, a Dutch man. A few years back he reached one hundred and sixty-five years. And he was working when he was one hundred and sixty-five, doing everything normally. He lived in a very, very distant village. Then some newspaper got the news; his name was published, his picture, and then people started coming to see him. Then doctors became concerned and they also came to study him. They killed him within two years, because with everybody coming and asking: How old are you? suddenly for the first time that poor old man became aware that he was one hundred sixty-five, which was unbelievable! He had never bothered, nobody had ever asked. He had simply lived, not conscious of time.

When you are conscious of time, you are in the grip of death. When you are not conscious of time, death simply cannot enter. It enters through time -- death is time. And life is eternal, timeless. You are life, not death.

What did the doctors do to that poor old man? They suggested to him: Now you don't work, you rest, because if you rest, you can live even longer; you may live two centuries, and that will be a phenomenon for medical science! So they helped him to rest. They put him on a bed and they started giving him injections and vitamins. He was dead within two years -- he had become so conscious and worried.

If you are too concerned with the body, you become the body. If you go on looking in the mirror, you become the body. That's why women age faster than men -- the mirror. And the miracle is, basically they live longer than men, but they age faster. On average, all over the world, they live four years longer than men, but they age faster. They lose their beauty and their youth quickly. The mirror kills them; continuously meditating on the body.

Meditate on the inner being, not on the body. Find a mirror which reflects you, not the body. That mirror which reflects you is meditation. The more you meditate, the more ageless you become.

JOSHU WAS A MASTER WHO STARTED TO STUDY ZEN WHEN HE WAS SIXTY.

So it is never too late. Don't be worried. Whenever you come, it is okay. It is never too late, it is always early, so don't think about it. Many people come to me and they say: Now we are very old. And the mind is so cunning. Young people come to me and they say: Now how can we meditate? We are too young. And old people come and they say: How can we meditate? We are too old. Others come to me and they say: Don't initiate children, they are just children. Don't give them *sannyas* -- don't initiate them. So who am I to initiate? -- dead men? Nobody is left. Some are children, some are young, some are old.

Mind is cunning. When you are a child, you say you are a child. When you are young, you say you are young, you have to live life a little more. By the time you are old, you feel exhausted, energy gone, tired. You say: Now what can I do? Nothing is left. I can simply wait helplessly for death.

Never in the history of man, has man been as helpless before death as he is now -- and with such tremendous advances in medical science! Never before has man been so helpless before death. Never has man worried about death as much as he worries now.

Why such a helplessness? Because you are not in contact with the eternal; your roots are not in the eternal. You have lived a temporal life, and death is the end of time. Not you. Remember, death ends time, not you. And if you have lived in time, with time, only with temporal goals, then death is a problem. But if you have lived deeper within yourself, in the remoter mountains where Kakua moved, inside where nobody can visit you, totally alone -- then death is not a problem. Because, you know the deathless -- it is hidden there.

On the surface is time, at the center is eternity. Remember, eternity is not a long, long time -- no. Eternity is not time at all. Eternity means 'no time'.

At the age of sixty, Joshu started. You can start any time, and this has always been my feeling. Joshu lived so long -- he lived one hundred and twenty years -- he must have lived one hundred and twenty years, because he started at the age of sixty. And when you start meditating, you become so fresh and young, you can simply live long without any effort.

A person who is ready to learn always becomes a child. Joshu again became a child at the age of sixty. You cannot start at sixty because you already know too much. You cannot learn, you cannot become a disciple. You are so knowledgeable; you are already wise. You have known so much, experienced so much, collected such rubbish. You are a junkyard, but you think you are very, very experienced. What is your experience? What have you known exactly? -- nothing. I see your hands are empty, I see your being is just poor. You have not attained any inner experience which gives you richness, which gives you significance.

But just by being old, you have passed through many things of course, travelled on many, many paths. Frustrated, hopeless, helpless, you stand before death; trembling, just waiting, not knowing what to do. In the West particularly, the old man has become such a helpless phenomenon, just waiting for death with nothing to do. You cannot imagine.

In the past only a few people had to wait for death, those who were sentenced to die. They had to wait in the prisons for a few days, just waiting -- it was terrible agony. But now, everybody.... Retired, you are sentenced to death. Nothing else to do, just waiting. Any moment death will come. And the agony is increased by medical science still more because they go on prolonging you. They go on giving you injections and vitamins. For what? -- to wait still more, a little longer? They go on pushing you back in the queue, but you are in the queue. What difference does it make when one has lost everything? And just waiting, just waiting, waiting to die. Never before! That's why I say that man is so helpless before death.

In the East, when death started approaching, when death knocked for the first time on the door, people

became very, very happy. Death was a door, it was not the end. Something new was going to start, and it was not the enemy, it was God coming in the garb of death. They had come to know that they are not the body, they are not going to die. The bodies will be left behind and they will go on an eternal journey.

Death was not the end. Death was a meeting, a meeting with the Unknown. Death was a long, long awaited moment -- desired, dreamed, hoped. It was the last desire: to leave the body and to meet the Divine, to merge into it so totally that not even a trace of you is left behind. The body looked like a barrier, so when it was dropped, you were completely free. Death was freedom and the culmination of life, it was not just the end.

If death is just the end and you simply finish, life cannot be meaningful. How can life be meaningful when it just ends? Then the whole life becomes gloomy; the shadow of death makes it sad. Whatsoever you do is meaningless, because you are going to end. Whatsoever you create is meaningless, because you are going to end. Whatsoever you do is just fooling yourself, because you are going to end.

If death is a new beginning, if death is a rebirth, if death is a meeting with the Divine, then life has a significance. Then whatsoever you do is meaningful. Then you are something significant, and the existence hopes many many things through you.

At the age of sixty Joshu was again beginning a new childhood; he started learning Zen. Remember, if you can learn to the very end, you will never become old. A man who can learn is never old. A man who cannot learn anymore is already old. A man who cannot learn anymore is already dead -- now there is no purpose for him to be here. Life is a school, a discipline; it is a learning process. If you have stopped learning, you are already dead. Sufis say that ordinarily people die at thirty and are buried at sixty. When you stop learning, you are dead.

JOSHU STARTED AT THE AGE OF SIXTY, AND WHEN HE WAS EIGHTY, HE FOUND ENLIGHTENMENT.

Remember, Enlightenment is not a game. Everything else is a game except Enlightenment. It is not a game, you have to be patient about it, and Joshu must have been a man of infinite patience. Beginning at the age of sixty, it is difficult to wait -- one thinks of death. One thinks: If death comes before Enlightenment, what then? Then one must be in a hurry -- but Joshu was not in a hurry. Remember, the more you are in a hurry, the less is there a possibility for you to reach. The more you are patient, the more is the possibility.

I will tell you one small Hindu anecdote. It happened that a messenger was going to God, and he passed one very ancient ascetic, an old man, very old, just sitting under a tree, meditating. He looked at the messenger and said: Wait -- are you going to God? Then just ask about me. It is already too long. I have been making thousands of efforts, and it is now already three lives that I have hen making them, so just ask how much longer have I to wait?

When you ask: How much more do I have to wait? -- you are not patient. You are in a hurry. And with God nothing is possible in a hurry, because he is not in a hurry. He has no time problem, He is eternity. The messenger said: Yes, I will ask. And just jokingly, he asked another young man who was dancing under another tree and singing praises to God. He asked: Are you also interested in knowing how much time it will take for you to become Enlightened? The young man didn't bother. He wouldn't even stop, he continued his dance.

The messenger returned. He said to the old man: I asked and God said, 'Three lives more.' The old man threw his rosary, and said: Enough is enough! Is this justice? I have been wasting my life continuously for three lives, and three lives more? This is too much! The messenger went to the other tree where the young man was still dancing ecstatically. He said: Even if you have not asked, I have asked. And God has said: That young man? It is very, very long before he will attain Enlightenment, the same number of lives as there are leaves on the tree under which he is dancing. Hearing this, the young man became more ecstatic, mad, and he started dancing faster and faster. And he said: Then it is not too long, because on the whole earth,

how many leaves are there and how many trees? And this tree, only this tree? And these leaves? Then it is not too long, I have already achieved! And it is said that in that very instant that young man became Enlightened.

Infinite patience can bring it this very moment, because infinite patience changes your total being. When you have infinite patience, you have no tension inside, because all tensions are for the future. All tensions are: when, how, how much more time, will I achieve or not, am I going to miss? All tension is concerned with your impatience. If you are patient, tensions cannot exist within you. Patience is the only relaxation. You cannot relax with tensions inside the mind. A goal-oriented mind cannot relax; the tomorrow is too heavy, and you are so worried about it.

Jesus said to his disciples passing by a garden, he said: Look at the lilies, they don't worry about the future; that's why they are so beautiful. Even Solomon in his glory was not so beautiful. Look at these lilies; they are so beautiful, so graceful, because they don't worry about tomorrow, about what is going to happen. They are not worried at all -- they are simply here and now. Twenty years is too much when a man is sixty.

I have come across young men who come to me and they say: Three days have passed. I have been meditating for three days, and yet nothing has happened. How many lives will these people have to wait? You calculate: how many trees and how many leaves are there on the whole earth, and all the trees on this earth, and all the leaves -- no, that number won't do.'Three days,' they say.

I have come across one woman, and no ordinary woman, a professor in a university. She had just meditated once, and she came and told me: I have not realized God yet. One meditation.... How much you oblige God! Just by sitting foolishly for forty minutes -- and you will be sitting foolishly because a fool cannot sit otherwise. You may look like a Buddha, but that is just on the surface. Inside the fool travels, chatters. Inside you are a monkey. You can control the body, but the monkey inside goes on jumping from one branch to another, and chattering continuously.

That's why I always feel that Darwin must be right. I don't know whether scientifically he is right or not, but spiritually, the more I observe you, the more I am convinced that he must be right: man must have come from the monkey. Because deep inside he still remains a monkey. Only the surface has changed. It is just the body that is a little different, but the mind is the same. And just by sitting once, you start hoping for the infinite?

Joshu, at the age of sixty could wait for twenty years. A rare man. At the age of eighty, he found Enlightenment. And they say that he taught for forty years after his Enlightenment. Not in a hurry -- he waited for twenty years. It is said that he never asked his Master when it would happen. It is said that even the Master was a little worried, because this man was so old. But Joshu -- never. He never asked his Master: When? He simply waited and meditated, and waited and meditated. He attained. When he attained, the Master said: Even I was worried a little, because this man is so old. And after his attainment, for forty years he continued teaching.

But the note is one, the same as Kakua's. The note is emptiness. He was teaching for forty years on how to be empty. And this is the whole teaching of all the religions. If something else is taught to you, know well that it is not religion. Then something else it may be, but not religion.

Religion is concerned with making you empty so that God can enter into you; to create space within you. Very shattering. You would like to be somebody, not nobody. How subtly you try to be somebody; how subtle are the techniques you employ to be somebody -- somebody in this world or somebody in that world, but somebody.

On the last night, when Jesus was to depart, and it was almost destined that the next day he would be killed, the disciples were asking him: In the kingdom of God you will be sitting just on the right side of God. Where will we be sitting? -- where? They were not worried about Jesus. They were not worried about his death the next day -- they were not worried about it. They were worried about their positions: twelve

disciples -- in what hierarchy? Jesus would be sitting there of course, by the right side of God. That much they could tolerate. But then who would be next, then who, and then who?

Politics follows you to the very end. This mind is political, not religious. Politics is concerned with who you are in the hierarchy. Religion is not concerned with who you are. Religion has no hierarchy, because in religion, only one enters who is nobody. Then how can a hierarchy exist? Only one enters who has left himself behind.

There is an old poem about a small sect that existed in Bengal known as *bauls*. 'Baul' means madman. The word 'baul' means mad. They were one of the most beautiful, a small sect. They were really mad, mad after God. They had a small story, and they sang in their songs this story. They said: A poor man, a very deep ascetic, who had renounced everything reached the gate of heaven. He had nothing with him, he was naked. He had remained a naked fakir for many lives. He had not touched gold for many lives; he had not accumulated anything for many lives. He was a perfect ascetic. He knocked at the door of heaven; the door was opened. The man who opened the door looked at this ascetic and told him: You can enter only when you have left all your possessions behind. He was naked and with no possessions. The naked fakir started laughing. He said: Are you a fool? I have got nothing. Can't you see? Are you blind? I am completely naked without any possessions. The man started laughing and said: Yes, that I can see, but I can see deeper also. Inside, you are carrying yourself, and that is the only possession which is the barrier. We are not concerned about what clothes you are or are not wearing. That is not the point. Whether or not you are carrying yourself, that is the only thing. You have to throw it out, then you can enter. The ascetic became very angry. He was in a rage. He said: I am a great ascetic, and I have thousands of followers on the earth! Said the man, the doorkeeper: That is precisely the problem, that you have thousands of followers, and you are a great ascetic. Throw this out! Otherwise I will be forced to close this door. And he had to close that door. The ascetic has to come back. Remember, only you are the barrier; that is why emptiness is the door.

ONCE A STUDENT ASKED OLD JOSHU: YOU TEACH THAT WE SHOULD EMPTY OUR MINDS. I HAVE NOTHING IN MY MIND -- NOW WHAT SHOULD I DO?

Listen with attention because this moment is also bound to come to you some day or other. A student asked Joshu: You teach that we should empty our minds. I have nothing in my mind -- now what should I do? Remember this well, then when a real emptiness happens, this question cannot arise, this 'What should I do now?' Because in a real emptiness, there is no 'I'.

You become a vehicle, you become a flute. And God goes on singing, or -- not singing; that is up to Him now. If He wants to do something, He will do it through you. If He doesn't want, He will not do it through you. But you are no longer the chooser. You are no longer the decision-maker. You are no longer the doer. This is what emptiness meanS, that the doer has disappeared. Now you are only a medium. If He chooses, that is His problem. Then it is not for you to ask and inquire.

Joshu used to say: When He feels hungry within me, I eat. When He feels sleepy within me, I go to sleep. I don't do anything now. Sometimes He sleeps a little longer, then who am I to wake Him up by an alarm clock? Sometimes He doesn't feel like eating; then who am I to force Him to eat? -- then a fast happens. Sometimes He wants to go for a walk in the hills, then I have to follow. Now He is the doer.

This is the transformation. You are the doer -- then you are not empty. When He is the doer, the Total, when existence is the doer, and you are just a wave on the ocean, and the ocean waves, not you, then you simply enjoy. Whatsoever happens, you simply watch. And when the doer disappears within you the watcher comes in. He is the doer, and you are just a watcher, a witness.

Right now just the opposite is the case; you are the doer, and He is the witness. He is the watcher and you are the doer. This is a wrong situation. Everything is upside-down. You should be the witness and He should be the doer. When you are a witness, how can you accumulate ego? A witness is simply a witness -- he cannot say 'I'. When you are a witness,'I' disappears. You simply look and when you have a simple look,

there is no one inside. Just the look exists.

This student came to Joshu and said: YOU TEACH THAT WE SHOULD EMPTY OUR MINDS.

The very question, the very wording of it is absolutely wrong. Joshu is not teaching that 'you should', because if 'you should', you can never be empty. It is not a 'should', It is not something to be done. If you do, how will the doer disappear? Only in your non-doing can it disappear. Only when you are effortless can it go. If you do something, it can never go. So there is no 'should'.

And this is the difference between morality and religion. Morality exists around the 'should': this should be done, that should not be done. But the emphasis is on doing, and that is the difference. Religion is not concerned with 'should' at all. Religion says 'should' or 'should not' is not the point, because doing is not the point. You be a watcher. You simply watch -- don't choose. And when you watch, He chooses, and when He chooses, there is no repentance. When He chooses there is no looking backward. When He chooses, then there is no fault. When He chooses, then everything is always okay. It is always absolutely okay. Then you are never in error. It is human to err. It is Divine not to err. Leave everything to the Total; you may call it God. Leave it to the Total, and you simply become a shadow. And whatsoever He wills, let Him will. Don't bring yourself in -- you watch. So there is no question of 'should'.

This student said: YOU TEACH THAT WE SHOULD EMPTY OUR MINDS.

This is how when a Master says something, it is misunderstood. Joshu never taught that you should do this or that. But mind always transforms everything, into the terms of action. Action is our language. say to people: Be meditative. And what do they hear? They hear that I teach that you should meditate. There is a vast difference. When I say: Be meditative, I am not saying that you should meditate, because meditation is not an act, you cannot do it. You can be in it, you cannot do it; it is a state, not an act. I say: Be love, and what do you hear? You hear that I teach that you should love. You have changed the whole thing. Now, whatsoever you will be doing, I am not responsible for it, because you have not heard at all what was said. Love is not an act, it is a state of being. You can be loving, you can be love, but you cannot do it. How can you do it? Have you ever observed? How can you 'do' love? How can you force? Of course, you can act. That's why there are so many actors who are acting love, and so many actors who are acting meditation. You have missed the point; it is a state of being. But, you will again ask: Then what is to be done? If it is a state of being, then what is to be done? Then what should we do? You again go on missing.

No, just try to understand, just try to understand, and the very understanding becomes meditation. Just try to understand the nature of the mind, that it goes right and left, past and future, moves from one thought to another. It is a monkey. Just try to understand, just try to watch what mind is. And just in watching what mind is, suddenly one day you will feel something has clicked, something has changed gear; you are no longer the same. Something unknown has entered into you. There is no mind; meditation has come in. just by trying to understand.

In anger try to understand what is happening. In hate, in love, in relationship, try to understand what is happening. When you feel sad, try to understand what is happening, and you will simply be wonderstruck! If you try to understand what is happening in anger, you will immediately feel a change of quality. Something is already changing through your watching. The anger is no longer the same; the violence of it has disappeared. It is still a cloud hanging around, but there is no aggression in it. Go on watching, and you will feel that even that cloud is disappearing; rays of the sun are entering.

Watching anger, anger disappears. Watching hate, hate disappears. If you can watch anything, immediately a new dimension has penetrated into it. The watcher has come in, and the watcher is the greatest phenomenon in the world. God comes through your watching, not through your actions.

What you should do or should not do is not the way. Just watch, be alert, and sometimes if you lose alertness, then be alert to this non-alertness. Don't create a problem. Sometimes you will miss. Sometimes you will forget completely that you were to be watchful. So be watchful of this non-alertness. It is okay.

You missed the point, you missed; don't create a problem about it, again watch it. You watch anger, sometimes you forget. You become angry, then you remember -- watch again. Don't create a problem out of missing the point, out of forgetting again, out of getting identified with the anger. Don't feel miserable, don't pity yourself and don't repent. When you have forgotten, you have forgotten. Now be watchful about this forgetfulness, and remember. Because the only point is to remember whatsoever is happening. Inattentiveness is happening -- watch it. Simply go on watching, and soon you will understand a new dimension within you, and that dimension comes through watching. Problems start disappearing.

Nobody can control anger. Through controlling, you become miserable. This whole sad lot of humanity is so because of controlling. Nobody can control. If you control, the poison enters into every fiber of your being. Just watch, and observation becomes transformation. And when you observe, it is not a question of 'should' or 'should not'.

This disciple simply missed. He said: You teach that we should empty our minds. Nobody has ever taught that. Everybody who knows, has taught that if you watch, the mind will empty itself. If you watch, mind becomes empty. Watching is emptiness; it is the door through which emptiness enters into you.

I HAVE NOTHING IN MY MIND. NOW WHAT SHOULD I DO?

Remember, the emptiness that Buddha gave to Mahakashyap, the emptiness that Kakua sang through the flute, the emptiness that Joshu was teaching for forty years, and the emptiness which I am, here just before you, is not a negative state. It is not really emptiness. It is called emptiness because the ego doesn't exist there. It is called emptiness because the mind doesn't exist there. It is called emptiness because you don't exist there. It is because of you -- you are there no more; that's why it is called emptiness. Otherwise, it is the greatest, the most positive state. It is full, overflowing with the Divine, with the Total, with the Whole. From your side, it is emptiness. Just look.

A man is ill, there are many diseases around him, and he knows only illness. He has never known health, what health is. He has never known that well-being. He has always been ill. And he asks: What is health? How will you answer him? How will you define it? You will say: It is an emptiness because all your diseases will not be there. It is an emptiness because you with your ill feeling, your ill being, will not be there.

But is it emptiness? Is health emptiness? Yes, it is emptiness if you look through the disease. But if you look through the standpoint of health itself, the intrinsic standpoint, then it is a whole overflowing Whole -- not empty, but the most positive thing in the world.

So don't mistake absent-mindedness for emptiness. There are moments when you are absent-minded -- nothing on your mind. Don't think that this is what Buddha gave to Mahakashyap, not absent-mindedness. There are moments when you are so dull, that there is nothing on your mind. We are not talking about that dullness. Idiots have nothing on their minds, that's why they are idiots. Stupid people have nothing on their minds. They simply don't have that kind of energy; they are still like animals. They are so low, the mind doesn't function. That is not the no-mind of Zen. Absent-mindedness is a negative state: even thoughts are not there. And those moments come in your life also.

Sometimes when you are shocked, somebody has died, and the shock is so much that a little gap will be there before the mind starts functioning again. In that gap you are absent, not empty, because the whole turmoil is in the unconscious. The conscious mind, through shock, has become empty. Because mind always becomes empty if something happens which it cannot control, cannot understand, through shock. But sooner or later, it takes control again, it starts functioning.

Somebody has died or is in an accident, in a car accident. You are driving. Suddenly you feel that the accident is going to happen. The brakes are not working, you are going downhill, and a bus is coming, or the steering wheel has gone wrong. Whatsoever you do, you cannot move anything. And you know that the

accident is just about to happen -- just a moment more. In that moment the mind stops, because this is something unknown. The shock is so much that the mind cannot think. That's why shock treatment is used for mad people. Electric shock can help, but whenever shock treatment is used, the person will become more stupid than he was before. Because through electric shock, the energy is being forced to become low, so he cannot think.

So there are two poles of emptiness: one is the negative pole, and one is the positive pole. The negative pole can be achieved through shock, through electric shock. The positive pole is achieved, through meditation and observation. If too many thoughts are there and you cannot meditate, you will go mad. And then there is only one way: some type of deep shock so your mind loses energy -- shattered. Then you will not go mad, but you will not become Enlightened. You will remain on a low energy level. You will remain absent-minded. That's why a stupid person, or an imbecile, or an idiot can sit not doing anything, can keep his head hanging low. Because if you think, then the head is needed there, upright. If you are not thinking, there is no need for it to be upright -- it hangs. Go to a madhouse and look at imbeciles or idiots. They are absent-minded; nothing is on their minds.

This disciple of Joshu says: I have nothing on my mind -- now what should I do? This state can come even to you. Thinking too much about the state of no-mind, you can create a state of absent-mindedness, and that is easier. And that has happened to many people particularly in India. Soon those people will be in the West also, because many Indians are teaching nonsense there.

In India you go to the ashrams and monasteries and you will feel that the people there are not bad, not bad in any way; moral, puritan -- but stupid. You look at their faces and you will not see any energy, any vitality. You will not see any freshness -- they are dull. Look at the Jain monks; almost always, they are dull. Their faces have no energy, no radiance, no life -- just dull. They don't create any trouble, that's good. They don't do anything wrong, that's good. But they have dulled themselves.

There are methods to dull yourself, your sensitivity. If you take less food, then by and by sex will disappear, because sex needs energy. If you take enough food, so that only a small amount of energy is created which is used in day-to-day activity, then there will be no sex. But then you are not beyond sex, you are simply below sex. If you fast for twenty-one days, sex will disappear completely. Even if the most beautiful woman passes, you won't be interested in looking at her. Not that you are transformed; there is no energy even to look. And when the energy is not there, you cannot do wrong, that's right. But this is a negative type of man -- he CANNOT do bad. So it is better to die because dead men never do anything bad; dead men are always good. That's why whenever a person dies, nobody says anything bad about him. A dead man is always good.

I have heard that one friend of Mulla Nasrudin phoned him and asked: What is the matter? Are you dead? Mulla Nasrudin said: Who said to you that I am dead? He said: In the town everybody is talking in such good terms about you, that I thought you must be dead!

It is easier to deaden your sensitivity, your energy. You become dull. India has many techniques for dulling yourself. When you are dull you have nothing on your mind, but this is not Enlightenment. It is simply that you have no energy for the mind to function. If energy becomes available, it will function again. So feed your monks well and see, they will be afraid. That's why Jain monks are afraid of eating anything that can give vitality. They eat things which are non-vital so they remain on a low energy level, but that is not BRAHMACHARYA, that is not celibacy. That is just suicide, you are killing yourself. Of course, in installments, slowly, not taking a jump, because you are not even that courageous. Otherwise go and be finished. Why this long gradual suicide?

This disciple must have been at that negative point of emptiness. He said: I have nothing in my mind -- now what should I do? Joshu is beautiful. He says: Throw it out. Even nothingness, even emptiness is something; throw it out. Because if you think that you are empty, you are not; the very thinking that you are empty is there. The idea is there, the thought is there, the mind is there. If you say: I am empty -- you are not, because never can you say that you are empty. That cannot be said. Who will say it? And the one who

says it inside is still there. Before it possessed other things, now it possesses emptiness.

SAID JOSHU: THROW IT OUT.

You cannot deceive a Master -- it is impossible, because he looks through you; you are transparent to him. He knows more about you than you can know right now, because inside you there are deeper layers. He can penetrate them also.

'THROW IT OUT!' SAID JOSHU. 'BUT I HAVE NOTHING -- HOW CAN I THROW IT OUT?'

If a man is simply empty, at that moment he would laugh. At that moment a satori would happen. At that moment when the Master says: Throw it out, he would understand the idea. What is the idea? The idea is: don't carry emptiness. Just be empty, don't carry it as a thought, because the very thought will fill you and then you are not empty. Even a single thought is enough to fill your mind. There is no need for millions of thoughts. Even a single thought is enough, and you still possess something. You are still not in that state which Jesus calls 'poor in spirit' -- you are still rich. Now, a new richness: that you are meditative, that you are empty, that now your mind has no thoughts. A new possession, a new disease has entered into you, and this is the last disease.

If the disciple had really been empty, he would have understood. And in the very understanding the thought is thrown. You cannot throw emptiness, of course. That Joshu knows. Nobody can throw emptiness. But the idea that 'I am empty' can be thrown. But the disciple missed completely because he was just at a low energy level. He had just touched the negative pole of emptiness, absent-mindedness. But I have nothing -- how can I throw it out?' The very question: How can I throw it out? and he has missed.

JOSHU SAID: IF YOU CAN'T THROW IT OUT, CARRY IT OUT, DRIVE IT OUT, EMPTY IT OUT -- BUT DON'T STAND THERE IN FRONT OF ME WITH NOTHING IN YOUR MIND!

Do something! The last barrier is the idea that your are empty: you are Enlightened, you have achieved, you have reached, you have known, you have realized God -- the last barrier. Because with this realization, the 'I' is still clinging. Only the objects have changed, but not you. First, you were clinging to riches, to your prestige, to your power, domination, your house, your car. Now they have changed; now it is emptiness, now it is Enlightenment, now it is God. But your hands are still not open, you are carrying something within them. Your hands are closed. The very word, 'emptiness' means that now you have nothing, not even the one who can declare. That's why Joshu says: Do something, but be finished with this idea.

IF YOU CAN'T THROW IT OUT, THEN CARRY IT OUT, DRIVE.IT OUT, EMPTY IT OUT -- BUT DON'T STAND THERE IN FRONT OF ME WITH NOTHING IN YOUR MIND!

It happened that one Sufi mystic, Bayazid of Bistan, reached his Master, and told him: I have realized! The Master didn't look at him, as if he had not heard. He didn't pay attention to him, as if he were not there. And he had brought such great news, 'I have attained.' The Master did not pay any attention at all. He continued talking with others. Bayazid thought that the Master had not heard him, so he told him again: I have attained, I have reached the goal. The Master said: Keep silent, keep silent. When there is nobody, then tell me. So he had to wait. It was too long, because the ego is always impatient. And people went on coming and going. By the evening, just for a few moments there were no people, so Bayazid said: Listen now, I have attained! The Master said: Are you still here? When there is nobody, then tell me.

If you are there, how can you attain? With you there everything in a subtle way remains the same. Unless you drop completely, it cannot happen.

It happened, one king came to Buddha. In one hand, precious diamonds, and in the other hand, beautiful flowers. He thought: Maybe Buddha may not like diamonds.. So just as an alternative, he also brought a few flowers -- rare roses. When he came to Buddha, Buddha looked at him; in his right hand, he was carrying the diamonds. He was about to put them at Buddha's feet. Buddha said: Drop them! So he thought he had been right; Buddha would not like diamonds, so he dropped them. Then he was about to put the flowers at Buddha's feet, Buddha said: Drop them! He was a little worried; he dropped them because Buddha said so. There was nothing else to do, so he dropped the flowers also. Then with empty hands he stood there. Buddha said: Drop it! The king thought: This man is mad. Now there is nothing to drop. He looked around for some clue. Now what to drop? One disciple, Sariputra, said: Buddha never meant the diamonds, he never meant the roses. Drop the dropper! Drop yourself! That man must have been of a rare understanding. He was not like Joshu's disciple. Immediately, as if a light dawned upon him, he FELT; he dropped himself, really dropped himself. And it is said, in that moment, he attained Enlightenment, with no effort. He had done nothing to attain it. He simply dropped himself... a man of rare understanding.

It depends on your understanding. If you bring your total understanding to this moment, and I say to you: Drop It! and you drop it without thinking about it a single moment, the Enlightenment can happen right now. But if you think, you have missed. If you think, you are there. And if you decide that you will drop, then the 'I' will remain behind. 'Drop it' simply means drop it. Don't decide. Don't think about it.

This was what Joshu was saying to him: THROW IT OUT, DRIVE IT OUT, CARRY IT OUT, EMPTY IT OUT -- Do something immediately! BUT DON'T STAND THERE IN FRONT OF ME WITH NOTHING IN YOUR MIND.

The disciple missed. Many disciples miss. He must have looked puzzled. He must have thought: This man has gone crazy. This old Joshu is no longer in his mind. I am saying I have got nothing in my mind and first he says: Throw it. How can nothing be thrown? The disciple must have been very logical: How to drop it? And when I say I cannot drop it because how can nothing be dropped or thrown, this old man says, 'Drive it out, empty it out, throw it out...' But how can nothing be thrown? And the disciple must have left this old man thinking that he had gone crazy or mad. Absurd -- Joshu looked absurd.

But if you understand, Joshu was giving him a possibility. He had opened a door. In that moment, just like the king who dropped himself before Buddha, if he had dropped himself, he would have said: Right, I understand. He would have dropped, he would have laughed. But he must have gone away. The story says nothing more about him. He must have left Joshu.

One of the most penetrating thinkers in the West is Arthur Koestler. He came to the East to understand Zen. He went to Japan, and he returned thinking that these people are absolutely absurd and mad. If you were to show this story about Joshu to Koestler, he would be convinced by the disciple and not by Joshu. He might say: He is so right. And what is wrong? The disciple is asking how nothing can be thrown. How can you throw nothing? If it is something, you can throw it.

But in the deeper realms of being, even nothing is something. It can be thrown. It has been thrown. And unless you throw it, you are not available for the Whole, for the Total to descend into you.

Returning to the Source

Chapter #3
Chapter title: It Is Very Sharp

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NANSEN, THE FAMOUS CHINESE ZEN MASTER, WAS IN THE WOODS ONE DAY, NEAR THE TEMPLE, CUTTING DOWN TREES WITH A HUGE AXE.

A MONK WHO HAD COME FROM A DISTANCE TO PAY HOMAGE TO THE MASTER, PASSED THROUGH THE WOODS AND CAME CLOSE TO THE WOODCUTTER. 'IS THE ABBOT OF NANSEN AT HOME?' HE ASKED THE WOODCUTTER.
THE WOODCUTTER REPLIED TO THE MONK: I BOUGHT THIS AXE FOR TWO PIECES OF COPPER. AND LIFTING THE AXE ABOVE THE ASTONISHED MONK'S HEAD HE ADDED: IT IS VERY SHARP.

THE MONK FLED IN DISMAY -- TO DISCOVER LATER THAT THE WOODCUTTER WAS NANSEN HIMSELF.

The first thing to be understood, and understood as deeply as possible is that Zen is nothing special. It is nothing extraordinary. The people who are in search of religion are always, almost always, very egoistic. Their very search starts because their egos are not satisfied with this world. They would like something more precious, to be more of the Divine -- something extraordinary. Egoists are attracted towards religion more easily, and this is the problem -- because religion says that if the ego is there, there can be no growth. And egoists are easily attracted towards religion but religion starts only when you drop the ego.

But this world is temporary; nothing is permanent here and the ego would like something permanent, eternal. Everything in this world is made of the same stuff as dreams, and the ego is not content. The ego would like things made of solid rock. So the ego condemns this world and starts a journey towards the eternal. But the eternal has its own conditions, and this is the first condition: if you don't drop the ego, you cannot enter the gate.

Religion basically is the understanding that all the trips of the ego are materialistic. Even the trip towards God is materialistic. It is not a question of what you seek, it is a question of who the seeker is. If the ego is the seeker then whatsoever you seek is material, is of this world. You may call it God, you may call it MOKSHA, you may call it anything you like: the Truth, the Absolute, the BRAHMA -- it doesn't matter. If the ego is the seeker, then whatsoever you seek is of this world. When the ego is not the seeker then everything, *everything*, I SAY, is of that world.

Even if you chop wood, even if you are a small shopkeeper, a clerk, a sweeper, nobody in particular, just ordinary; nobody knows about you, nobody ever thinks that you are a chosen one, nobody will ever hear about you -- that doesn't matter. If the ego has dropped within, whatsoever you do is Divine. Otherwise, the ego poisons everything and whatsoever you do is of the devil, and not of the Divine.

Zen is just being ordinary. And Zen is the essence of all religion, just to be ordinary. Realizing the fact that ego creates a hell around it, that ego is the source of all hell, that it has all the seeds of misery, anguish, one simply drops it without a second thought. Once one simply realizes the fact that one is suffering because of the ego, one simply drops it -- but not in search of something.

You can drop the ego in search of something. Then you have not really dropped it -- you are bargaining. Realizing the fact that ego is ugly, the source of all misery and illness, you simply drop it. You don't ask: What will I gain out of it if I drop my ego? -- because all gain is the subtle search of the ego. You simply

drop it because it is useless, harmful, poisonous.

You are passing through the woods, you come across a snake -- you simply jump out of the way. You don't ask: What will I gain out of it? I will not jump out of the way unless I am certain of what I am going to gain out of it. You simply jump without a second thought, because if you have a second thought about it, by that time the snake may have attacked you. You simply jump, realizing the fact that the snake is there; death is there, you simply simply jump out of it.

The house is on fire. You don't ask: What will I gain if I run out of it? You simply run out of it without a second thought. You think about it when you are out of it -- in fact, you run without thinking. When you are out of danger, then you sit under a tree and you have a look; then you think over all that has happened -- why did you run away? You realize it, and the realization becomes a change, a transformation, a revolution.

If you realize that the ego is your house on fire, you drop it. You don't ask: What will I gain out of it? You simply become a nobody, an ordinary being. And once you are ordinary, everything starts happening.

Zen is ordinary -- it makes people just nobodies, and this is the beauty of it. When you become a nobody, when you are ordinary, this is the most extraordinary phenomenon possible. Listen -- everybody wants to be extraordinary. So the longing to be extraordinary is very ordinary because everybody wants it. And to become ordinary is absolutely extraordinary because nobody wants it; nobody longs for it -- remember this. Only then can you understand Zen Masters.

Because of this, the seed, the seed of silence, the seed of inner emptiness that Buddha gave to Mahakashyap had to be taken to China. Because in India a very great accident had happened in the past, and that accident was the *brahmins.* You cannot find more egoistic people than *brahmins;* they created the whole hierarchy in India. They were the most extraordinary, the chosen few, the head-people.

They even divided the castes just like they do the body. They said: Those who are ordinary, workers who work with their hands, they are just like the feet -- the lowest; those who are business people, they are just like the belly, they help the body, they are the center of the body, the physical, just like the belly; then the warriors, the soldiers, the *kshatri yas,* they are just like the arms -- to defend, to protect; and BRAHMINS, they are like the head -- the thinkers, the philosophers. And the head is the highest. The whole body exists for the head; the head doesn't exist for anybody, it exists for itself. The head is there to order the body, discipline it. The whole body has to follow the head and if a leg says 'no', it has to be cut and thrown away.

These *brahmins* are the most egoistic. And it was not a coincidence that Adolf Hitler chose the name that the *brahmins* gave to the Hindus, the Aryans. Hitler chose that name for his own people, 'the Aryans'. 'Aryan' means the noblest, the best. So *brahmins* are the source of all Fascism in the world; Adolf Hitler is just a by-product, an off-shoot. Adolf Hitler's master, Friedrich Nietzsche praised the *brahmins* very much. And the greatest *brahmin,* and the most mad of course, completely neurotic, was Manu. He gave the code, the hierarchy, and the division of the society to the Hindus. Friedrich Nietzsche praised Manu and he said: Manu is the greatest thinker ever born in the world! And he was one of the most mad -- he was the source of all Fascism.

So it was very difficult for Buddha to teach people not to be anything -- it was almost impossible. Buddha was surrounded by *brahmins.* The idea of being special is so ordinary that it is in everybody's blood, and the *brahmins* are very, very mad about their egos; they wouldn't think of being ordinary. One cannot imagine that a *brahmin* would be ready to do something manual. It is dirty, and the people who do it are dirty; they are untouchable, *sudras,* they cannot be touched. Not only can those people not be touched, even their shadows are untouchable.

Even now, in this Twentieth Century there are villages in India where whenever a sweeper or a shoemaker passes through the street, he has to declare loudly: I am a *sudra,* an untouchable -- I am passing through this street. So that if some *brahmin* is ready to go out of his house or something, he can stop,

because an untouchable is passing through the street. The whole street is dirty at that moment. And if an untouchable passes and his shadow falls on a *brahmin* it is a crime against him. He can be punished for it -- punished; even sentenced to death! They have killed many people in the past. The crime was only that a BRAHMIN would be sitting and an untouchable would pass and his shadow -- not he, just his shadow would touch, would pass over.

It was almost impossible for Buddha to make people realize the beauty of being ordinary. He was born amidst people who were absolute egoists. That's why Buddhism couldn't survive in India. It was because of Buddha's influence, his personality, his force, his being, that it survived a little. But the moment Buddha disappeared, soon thereafter, everything disappeared. Hence, Bodhidharma had to go China. But why to China? -- he could have gone to Burma, he could have gone to Ceylon, he could have gone to Afghanistan, he could have gone anywhere in the world. Why China particularly?

There was a particular reason -- China had the right soil at that moment. Lao Tzu and Chuang Tzu had made the soil there. They had created a particular atmosphere, a milieu, because they lived like ordinary people. If you had come across Chuang Tzu you would not have been able to recognize him unless you had a very deep understanding, unless you had passed through a satori, a glimpse of the Eternal. Only then would you have been able to realize that a Chuang Tzu or a Lao Tzu was there, otherwise not They didn't have any outward show.

You can recognize a Pope, he has the outward paraphernalia all around him; nothing inside -- everything outward. If a Pope came into a room in ordinary dress nobody would be able to recognize him. If a Chuang Tzu came, only the few people who have a certain depth of understanding would be able to recognize him. Chuang Tzu moves just like an ordinary man: fishing, cutting wood, doing this and that -- whatsoever life needs, he will do it. He is nobody special. Buddha's teaching flowered in China -- it came to perfection. Nansen is a meeting of Buddha and Lao Tzu, the meeting of Buddhism and Taoism, and Zen is the meeting of all that is beautiful in Buddha and all that is beautiful in Lao Tzu. That's why there is nothing like Zen, because two streams, tremendously powerful, tremendously beautiful, utterly of the Unknown, came to a meeting. There has never been such a meeting. Other religions have met, but they have met as enemies. They have conflicted, clashed with each other. Something has happened even out of that clash, but it cannot be so beautiful. It has not been a natural growth.

For example, in India it happened that Hindus and Mohammedans met -- they clashed. The off-shoot was Sufism -- Sufis were born; very beautiful people. But it seems as if a child was born out of a rape, not out of love.

This meeting of Buddha's teaching with Taoism is out of love. They simply fell in love, there has been no clash, as if they suited each other perfectly. Something was lacking in Taoism and something was lacking in Buddhism. They simply complemented each other, they became a new being. The two disappeared and something new was born. The new was this man Nansen. Now try to understand this parable.

NANSEN, THE FAMOUS CHINESE ZEN MASTER WAS IN THE WOODS ONE DAY NEAR THE TEMPLE CUTTING DOWN TREES WITH A HUGE AXE.

You cannot believe, you cannot conceive! You cannot conceive of Buddha chopping wood or cutting down a tree. He sits under a tree, right -- never cuts it. You cannot imagine Buddha doing anything. You have seen his images. He has millions of images in the world, but always sitting silently with closed eyes: images of inactivity, images of meditation, but not images of meditation in action, no. And you cannot find an image of any Zen Master just sitting with closed eyes -- he is always doing something. That was the thing missing in Buddhism which was supplied by Taoism.

Life should be a balance between inactivity and activity. If you are completely active, you miss something -- you miss the inner. If you are completely inactive, you again miss something -- the outer. And

the outer has its own beauty; nothing is wrong with it. In the West they tried to be active, more and more active. Activity become the whole pattern of life. They did many things -- miracles, but the inner core was completely lost, forgotten. In the East they have been too inactive. When you look outside, everything has gone ugly. To look, to open your eyes in India is really to pass through a very painful experience.

So I know why Buddha closed his eyes. Why do you always find him with closed eyes sitting under a tree, afraid to open his eyes? -- all over, poverty, misery. But it is a vicious circle. If you close your eyes, the misery is not going to change Just by closing your eyes. Something has to be done about it.

The East has become inward and has lost all contact with the outward existence. This is an imbalance. Zen is a perfect balance. A Zen Master meditates, but then he also goes to the woods to cut wood because winter is approaching. He does many things just like an ordinary man. He is nothing special. Nansen is one of the very few rare human beings who attained to the highest, like a Buddha, Mohammed, Jesus, and continued cutting wood.

When Nansen was very old somebody asked: How are you? He said: Perfect. Cutting wood, carrying water to the ashram, preparing food, working in the garden; it is so beautiful.

Look... cutting wood he remains himself. Activity is there, but the mind is absolutely silent. Carrying water to the ashram, he carries water, but there is nobody inside.

If you can act without somebody there inside you will enter a realm of tremendous beauty, because activity releases energy and silence enjoys the release. With activity, you spread out; you become a vast sky, and deep inside -- nobody, a silence. The silence spreads with your activity. Nansen carrying water to the ashram is silence carrying water to the ashram. Nansen cutting wood, is silence cutting wood.

You cannot imagine what bliss is possible if you can act without the actor being inside, without the ego. If you can simply act and move from act to act without accumulating any identification: This is me doing it, this is I; I have done this and I have done that -- without accumulating any -- 'I' through the activities; if you can move from one activity to another activity as a silence, as an emptiness, unimaginable benediction, unimaginable blessings shower upon you. You feel that the whole existence shares its secrets with you, because through activity you are connected with it and through silence you are capable of seeing, of looking, of enjoying, of touching.

Through silence you are sensitive, and through activity you are in contact. Sensitivity inside and contact outside -- this is the balance. Then you have two wings. Otherwise, you will be flying with one wing -- either activity or silence. But one wing is not enough. You may flutter a little here and there, but one wing cannot lead you to the heights. You cannot move into the sky, you cannot go far away -- two wings are needed. And they balance, activity -- inactivity; they balance.

Nansen cutting wood -- remember it. And whenever your mind moves to the extreme, just pull it back to the middle. Either the mind wants to be active or it wants to be inactive, because with the extreme the mind can exist. In the middle, exactly in the middle, when activity and inactivity cancel each other, negate each other -- mind disappears.

Nansen was cutting wood near his temple. A MONK WHO HAD COME FROM A DISTANCE TO PAY HOMAGE TO THE MASTER PASSED THROUGH THE WOODS AND CAME CLOSE TO THE WOODCUTTER. IS THE ABBOT OF NANSEN...

His ashram, his monastery was also called Nansen Monastery. Really, Nansen was not his name, it was basically the name of the monastery and nobody knew Nansen's name. So by and by he was called Nansen, the Abbot of Nansen. Nobody knew his name, and this was good, because nobody has a name. All names are false, so any will do. All names are meaningless because you come into the world without a name, and when you leave the world you go without a name. The name is just a tag attached to you for utilitarian purposes. Without a name it would be difficult, difficult for others. But you are without a name.

Nansen has no name; he was known by the name of the temple, the monastery. So the disciple asked: Is the Abbot of Nansen at home? He asked the woodcutter this. If he was really a disciple he would have recognized the woodcutter. There was no need to ask, because a man who is Enlightened is a light unto darkness. Can't you recognize light unto darkness? If you can't recognize light unto darkness, you are blind.

The very thing that he asked this woodcutter: Is the Master at home? -- is foolish. It is okay for a visitor, but not good for a disciple. And he had come from a long distance to pay his homage. He might have known Nansen before, he might have seen him before. He was a disciple, he must have seen him! But he couldn't think of Nansen cutting wood. He must have seen him with eyes closed sitting under a tree; he must have seen him in silence or he must have seen him preaching. He must have seen him worshipping in the temple. He could not imagine that Nansen would be cutting wood, because he could not recognize.

Otherwise you would recognize an Enlightened man wherever he is. He may be in a beggar -- you will recognize him if you have the eyes, if you have the vision, if you have had even a single glimpse of what a Realized man is, you would recognize him anywhere. He cannot hide. How can you hide a light? -- it cannot be hidden. It is such a tremendous phenomenon, you cannot hide it. In a thousand ways it is coming out. The whole forest was filled that day with Nansen, and this disciple could not recognize.

Disciples also recognize through the outside. Would you be able to recognize me if I were cutting wood somewhere? -- difficult. Would you be able to recognize me if I were a beggar that had come to knock on your door? -- impossible. Because you have not attained to your own inner realization, how can you recognize me? You Gan recognize me only to that extent which is your own span of inner realization. You can see a Master only up to that extent; the same extent to which you can see within yourself, because the Master is nothing but your within, standing without. A Master is nothing but your future standing in the present. A Master is nothing but your fulfilled form. What will you be when you are fulfilled? -- that's what a Master is right now.

So if you have no inner vision, you will miss. If you recognize only through outward form, then you will be able to recognize Nansen in the temple, not because of Nansen, but because of the temple. You will recognize him while he is sitting in meditation, not because of meditation, but because of the posture. But have you ever heard of an Enlightened man cutting wood? -- you will miss.

It once happened: An Enlightened man was here in India just a few years ago, Sai Baba. He lived just near Poona. He had a great disciple; he himself was a Mohammedan, the disciple was a Hindu. The disciple used to come every day to Sai Baba, and when Sai Baba would eat his food, only then would the disciple go and eat his own food. When the Master had not eaten, how could he eat? And you could not find a more irregular man than Sai Baba. Sometimes in the morning the first thing he would do was to eat his food, and sometimes something late at night. On some days, he would not eat the whole day and this Hindu disciple had to wait, sometimes far into the night. The Master would eat, then he would go and prepare his own food. Because he was a BRAHMIN, he would not allow anybody else to touch his food, only then would he eat.

One day Sai Baba said to him: Narayan, -- Narayan Swami was his name -- you need not bother about this. If you are a real disciple, you need not come, I will come to you. Whenever your food is ready, I will come and give you my DARSHAN there at your hut. You need not bother to come here, because you have to come five miles and then you have to go back. Now, I will do this. Narayan was very happy because the Master cared so much for him. He went back dancing. The moment he was stepping down from the mosque where Sai Baba lived, Sai Baba said: But remember to recognize! Narayan said: Of course, what a thing to say! How can I miss?

The next morning Narayan was very happy. He took his bath, did his worship, prepared food -- the Master was to come. And the Master came, but Narayan chased him out of the house, because it was no Master, it was a dog. He was very worried -- nobody came. The whole day he waited and waited, but except for that dog, nobody came. So he ran to the mosque and said: Sai Baba, have you forgotten? I have been

waiting and waiting. Sai Baba laughed and he said: No, I have not forgotten. I cannot forget anything. I came, but you chased me out. Then Narayan became aware. He said: But it was a dog! Sai Baba said: If you recognize me, you would have recognized me even in a dog. What difference does it make? If you recognize light, you would recognize it in any form. The shape of the lamp is irrelevant. Or is it relevant, the shape of the lamp? It is irrelevant, because light is light whatsoever the shape of the lamp. But you recognize the shape of the lamp, not the light.

This disciple asked Nansen himself: Is the Abbot of Nansen at home? And what a question to ask, because a Master is always at home! Wherever he is, a Master is always at home. That is the quality of being a Master, that he is always at home. What a question to ask! You are never at home, that's right. Even in your home you are never at home, because at-homeness is an inner quality. Even in your home you feel a stranger, even in your home you feel something is missing -- you are missing!

You can change the home, you can have a better home, but the missing will continue. You will miss something in a better home also. You go on piling new furniture, new paintings, decorations, but again and again you find something is missing. You are missing. You are not at home. And the furniture cannot do it. Nothing can be of any help unless you come home; coming home is the whole point, returning to the source is coming home. A Master is always at home.

This disciple asked: IS THE ABBOT OF NANSEN AT HOME? THE WOODCUTTER REPLIED TO THE MONK: I BOUGHT THIS AXE FOR TWO PIECES OF COPPER.

He raised his axe and said: I bought this axe for two pieces of copper. What is he doing, this man Nansen? Is he mad? But he was showing the quality of being at home. This is the quality of being at home, to be in the present. He was bringing this man to the moment, and at that moment the Master happened to be cutting wood, at that moment the Master was a woodcutter, at that moment the axe was the only reality, at that moment, the Master was in the axe, in the activity: the axe falls on the tree, the wood is being cut -- the Master is at home. He was in the axe right then, in the activity. That's why he raised the axe.

If the disciple had had even a little understanding, he would have seen what the Master was trying to show. Because there are things which cannot be said, but only shown. And the Master was telling him: Come nearer, come closer. I am here. Look at this axe. Don't allow your mind to wander. Don't go anywhere. This moment is enough. I am here, right now, this very moment. Look at this axe and come closer, nearer to the present. So he says: I BOUGHT THIS AXE FOR TWO PIECES OF COPPER.

And only a Zen Master can be so absurd. What an answer! The disciple is asking something, he is answering something else. That's why Arthur Koestler goes back and says to the West: These Zen people are completely crazy, mad. Don't fall into their trap, they are mad. For an Aristotelian mind, they are -- for a logical mind, they are. You ask about 'A' and they talk about 'B'. But what they say is not the important thing. They are showing something, not saying something. Don't listen to what they say, just look at what they are doing.

What is this Nansen doing to this disciple? He is giving him a shock. The disciple has asked a question. He is not answering that question, because if that question is answered, the mind continues. If the question is answered in a logical way, relevant, relevant to the question, the mind continues. The Master is completely cutting. He is not only cutting the tree with the axe, he is trying to cut the mind with that axe also. Bringing down the axe, he is giving a shock. For a moment, the disciple is at a loss: What to do? To whom have I asked?.... At least for a single moment there will be no thought. In that moment, the recognition is possible.

But you can miss, because the recognition cannot be forced upon you. You have to take it or leave it -- it is up to you. A Master can only create a situation. It is up to you whether you grow through that situation or not. You may not take it, you may try to escape. This is what the disciple did.

I BOUGHT THIS AXE FOR TWO PIECES OF COPPER.

He is bringing him from his mind to the reality. Zen is absolutely earthbound. Buddha is like the sky, and Lao Tzu is like the earth, and where earth and sky meet, there is Zen. This Nansen is the meeting of the earth and the sky. Buddha is like wings, and Lao Tzu is like roots, and this Nansen is like a tree with both roots and wings. Rare reality -- the earth, the solid earth, meets the inner sky. That can be recognized only if you use the situation.

I go on creating thousands of situations for you, and you go on missing. But remember, you are not going to win! You can miss a thousand times -- I -- Will create situations a thousand-and-one times. You can escape this way and that, but you cannot escape. Once a man is in the trap of an Enlightened man, futile are his efforts, because you cannot exhaust him, and you cannot exhaust his patience.

I BOUGHT THIS AXE FOR TWO PIECES OF COPPER.

An infinite opportunity was given in that moment. Nansen with a raised axe, talking nonsense to this man to bring him to his senses.... AND LIFTING THE AXE ABOVE THE MONK'S HEAD HE ADDED:... but seeing that he had missed, this wouldn't do; this disciple was a little thick. know those thick disciples!

AND LIFTING THE AXE ABOVE THE ASTONISHED MONK'S HEAD, HE ADDED: IT IS VERY SHARP. THE MONK FLED IN DISMAY -- TO DISCOVER LATER THAT THE WOODCUTTER WAS NANSEN HIMSELF.

The second opportunity -- but the axe was over his head, it could fall at any moment; and this man looked mad. You could have recognized the moment, you could have become aware of the situation, because in danger even a stupid person becomes aware. In danger -- the axe hanging over you in a madman's hand..

And he says: This is very sharp. But the disciple did what you have been doing; he escaped in dismay. That was the moment to be there. That was the moment to be there completely. If he had remained there for a single moment without escaping then the mind would have disappeared, because in such a moment, there is nothing for the mind to do. What could it do? It was a death situation; any moment the disciple could die. If he had remained there just a single moment, had not escaped, the mind would have disappeared. Nothing to do -- facing death, mind disappears.

This situation comes to everybody that enters into deep meditation: a moment comes when the axe comes just over your head, and it is always sharp. A moment comes, when you go deeper -- you face death. That is the boundary between the ego and your inner being, where you face death inside. Because when you go deeper, a moment comes when the boundary of the ego has to be crossed -- you go beyond it. And you are so identified with the ego, that you feel it like a death.

My own disciples come to me and they say: Now, it is difficult. We have come to a terrain inside where it feels like death, and we have come here to know life, not to die; we have come to be more alive, not to be dead; we have come in search of life abundant, not to disappear. But you have to disappear. Only then, life in abundance happens to you.

A moment comes inside when a meditation is really growing -- you will feel like you are dying. Don't escape in dismay. There, my axe is over your head, and it is very sharp. If you escape from there, the mind functions again; the mind starts thinking a thousand things. And once you escape, then the mind won't allow you to go to that point again, because you will always start an inner trembling. Whenever that point is near, you will become suspicious about whether to take a step more or not -- or to escape. And only later on will you recognize that at that moment when you were dying, the Master was there, he was Nansen himself -- only later on.

But then you will repent, because later on you will recognize the moment. Mind has a tremendous capacity to understand things when they are not. When you have missed, then the mind goes on repenting about it, thinking about what should have been. The mind has a tremendous capacity to think about the past, to think about the future. It has no capacity to be here and now. And that was the moment: axe on your head... it is very sharp.

THE MONK FLED IN DISMAY -- TO DISCOVER LATER THAT THE WOODCUTTER WAS NANSEN HIMSELF.

But he had missed a great opportunity. You can also miss -- that is more possible. And later on you will repent. But what can you do about the past? -- you cannot undo it, you cannot go back. And even if you go back, remember, the same situation will not be given to you again.

If this man comes again, he will not find Nansen cutting wood. Even if he finds Nansen cutting wood, Nansen is not going to talk about the axe that he has purchased for two pieces of copper. A Master never repeats the situation, because it is useless. A repeated situation will not help because the mind knows about it, and it will not be a shock. The mind can think about it.

Think: the monk comes again realizing that the woodcutter was Nansen himself, goes to the tree, because he knows where he will be cutting wood and waiting for him. Nansen is cutting wood and the monk asks: Is the Master at home? Now the whole thing is absolutely foolish because it is a repetition, and he knows that the woodcutter is Nansen. But he asks: Is the Abbot of Nansen at home? And the Master says: This axe I have purchased for two coppers. The disciple knows that now the second thing will be that he will raise the axe over his head and he will say: It is sharp, and he is not to escape this time. He will stand there and see what happens. Nothing will happen, because the whole point is lost.

A mind, when it knows what is going to happen, continues. That's why every Master has to go on inventing different situations. Once a situation has been known, the mind becomes the master of it. The mind is the master of the known, only the unknown can destroy it; the known -- never. The known can always be manipulated. A situation cannot be repeated. That's why in the ancient days, Masters insisted that whatsoever was being done should not be written, because if it was written, that situation would be forever closed for future disciples as well as for future Masters. It is written and people will read it, and they will know what to do. And if you know what to do if you are already prepared, it is useless. You have to be caught in a moment when you are not prepared. Unprepared you have to be caught! In that unprepared moment, the mind is not there, because all preparations are in the mind.

So whenever I ask a person to take a jump into SANNYAS and he says: I will think, he has missed that opportunity. He will take SANNYAS, but I will have to find something else for him. If I were to say: Take SANNYAS, and he were to say without a single thought: Yes, not even asking what SANNYAS is, not even asking: Where are you leading me? -- not even asking: What can clothes do? What will a new name do? -- not asking anything. If I say: Take SANNYAS, and he were to say; Okay, I am prepared; if he were to take the jump, he has used an opportunity -- a door is open at that moment. If he says: I will think about it and I will come later on, he will think. He may come or he may not come, it doesn't matter; that opportunity is lost.

He may come prepared. After a few days he may come and say: Now I have thought it over and I am convinced of the utility of it. It is not a utilitarian thing. It has no utility -- none. 'I have thought about it, and I have talked to many SANNYASINS, and they say it helps, so I am ready. Now give me SANNYAS. I will give it to him also, but the opportunity is lost; I will have to find some other.

Your mind is your preparedness. What is Nansen doing? He is bringing this :man to a moment of unpreparedness -- and he escaped, he missed. He realized later on, but then nothing could be done. Remember this: while you are with me remember that only through situations will you grow, not through

teachings. Whatsoever I say will not be of much help; whatsoever I create around you will be the real thing. Talking simply helps you to hang around me, that's all. I go on talking to you; that is just like giving sweets to children, so they hang around.

And suddenly in an unprepared moment, I will take the axe and I will say to you: It is very sharp! Don't escape in that moment. Later on you may recognize, but I may not be here. Later on you may recognize and come back, but the same situation, cannot be repeated. And if you become habitual escapists, you may be ready for the old situation but from the new situation, you will escape again. And if it happens many times, you will become addicted to escape. Then you don't know.

Whenever you feel unprepared, you simply find yourself running away. Whenever you are prepared, you feel at ease, secure. But you are not here in search of security and I am not here to give you security. I am here to take all securities from you -- all the earth beneath your feet, I have to take it away. I have to throw you into the abyss. Only in falling into that abyss, will your ego disappear. And for the first time, through insecurity, you will attain to the eternal security -- but the path goes through insecurity. The path towards life goes through death. Dying, you will achieve. Clinging to life, you will miss. What does this story say? -- it says that Nansen created a death situation. And whenever there is a death situation, you escape; you say it is insecure.

Mind is always afraid of dying. It clings -- it clings to anything. In India, they say that a dying man clings even to a straw. He knows well that it cannot save. He knows well that a straw cannot become a boat -- there is no safety in it, but just clinging. 'Maybe some miracle will happen and I may be saved.'

When you cling to money, you are clinging to a straw. When you cling to power and prestige, you are clinging to a straw. When you cling to name, family, bank balance, you are clinging to a straw, because nothing can save you. Death is coming. Death is rushing towards you. Whatsoever you do is useless -- it will not save you.

And what does a Master do? He says: Before death overtakes you, you overtake death. Why wait for it? Waiting, you will be a victim. Going through it -- you become a conqueror, because one who is ready to die suddenly realizes that death is impossible. One who is ready to die suddenly realizes: the mind will die, the body will die, the ego will die, but the being, the being has been before the mind came in. The being has been before the body came in. The being has been before your birth, and the being will be after your death. When in meditation the axe is raised over your head and you feel a death moment, don't escape. Let the axe fall on you. It is sharp, it is good -- it is good that it is sharp. Let your head be chopped completely. Once you are headless.... And that is the meaning of being nobody, because the ego exists in the head, the mind exists in the head, the brain, the ego exists in the head. And you go on condemning everybody -- you have to. A head-oriented person has to condemn everybody, because that is how he feels special.

I have heard that it happened in a small village: The community decided to change the old priest. They fired him, and they brought a new priest. The first day, the priest gave his first sermon. The whole community had gathered. There was also one guest from another village. He asked the chief after the sermon: Why? Why have you changed the old priest? What was the need? So the chief of the community said: The old priest had been talking every day and he would say the same thing: You mend your ways, otherwise you will go to hell! The visitor was amazed. He said: What are you saying? The same has been the sermon this morning -- this man was also saying that you will go to hell it you don't mend your ways. The chief said: Yes, he was. But the old one always acted as if he was glad that we will all go to hell. That is the difference, and that was too heavy.

The BRAHMINS are always glad that you will be in hell and they will be in heaven. And the priests are always glad that you will be in the fires of hell.

I have heard that one preacher was talking to his congregation, and he was saying: You don't know what is going to happen in hell -- there will be fire, there will be cold, freezing days. Your body will shake and your teeth will clatter. One man raised a hand and he said: But I have got no teeth. So he said: You don't

worry. False teeth will be provided.

They make every arrangement for you in hell. The ego, the BRAHMIN, the head is always condemning everybody; everybody is ordinary -- only you are extraordinary. Only you are going to be saved, nobody else. That's why Christians go on preaching, 'Come and follow Jesus. Only those who follow Jesus will be saved -- everybody else is lost.' That's what Mohammedans go on saying, and Hindus go on saying. There seems to be a very deep politics in existence: if you follow somebody and if you go to this church, you will be saved; if you follow somebody else and go to another church, you will be destroyed. And the same is the claim of the other church also. And God must be in a puzzle! What to do?

This whole condemnation comes from the head, the ego. A very subtle ego colors whatsoever you say and believe: your convictions, your philosophy, everything is colored by the ego. And Zen is a simple life.

And that is my teaching also: Be simple and nobody. Don't condemn anybody. Don't put yourself in a situation where you can feel holier than thou -- never. Just be ordinary. And when you are ordinary, all anxiety disappears.

When you are ordinary, then your whole perception is totally different. Then the birds singing in the trees are a message from the Divine. Then the breeze passing through the trees, and a leaf dancing in the breeze is His hand, His indication. Then the sky, and the earth -- everything is beautiful, and everything comes from Him.

When you are ordinary, when you are nobody, all the doors are open. When you are somebody all the doors are closed. Be ordinary, and live life silently. Don't be a politician. That is the only misfortune that can happen to a man. And politics and religion are opposite poles. Politics is the effort to be somebody in the hierarchy, somewhere at the top, and religion is the search to stand just at the very end of the queue, just to be nobody. Says Lao Tzu: Nobody can insult me, nobody can bring me down, because I am already there. Nobody can defeat me, not that I am very strong, but that I am already defeated. Nobody can defeat me.

The ordinary person is the most beautiful phenomenon in the world -- just living moment to moment, not expecting, not asking. Whatsoever comes, accepting. Whatsoever comes, not only accepting, but accepting with a deep thankfulness, a gratitude.

When you are ordinary, whatsoever comes is more than you ever expected. When you are extraordinary, when you think extraordinarily, something very great: a Napoleon, a Hitler, then everything is always something unfulfilling. Everything is lower than your expectations. You are such a great man; whatsoever happens is always below you. When you are ordinary, everything is more than you ever expected, and when this feeling comes, that it is more than you ever expected, you feel a gratitude. That gratitude is the inner shrine. In that gratitude, for the first time, the light from the Beyond descends.

Create this shrine of gratitude inside and soon you will find a light has come into it. The shrine is not dark, and this light doesn't belong to this world. It comes from the Eternal.

Returning to the Source

Chapter #4
Chapter title: Suppose My Hand Were Always Like That?

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MOKUSEN HIKI WAS LIVING IN A TEMPLE IN THE PROVINCE OF TAMBA. ONE OF HIS ADHERENTS COMPLAINED OF THE STINGINESS OF HIS WIFE.

MOKUSEN VISITED THE ADHERENT'S WIFE AND HELD HIS CLENCHED FIST BEFORE HER FACE.

'WHAT DO YOU MEAN BY THAT?' ASKED THE SURPRISED WOMAN. 'SUPPOSE MY HAND WERE ALWAYS LIKE THAT, WHAT WOULD YOU CALL IT?' 'DEFORMED,' REPLIED THE WOMAN.
THEN HE OPENED HIS HAND FLAT IN HER FACE AND ASKED: SUPPOSE IT WERE ALWAYS LIKE THAT -- WHAT THEN? 'ANOTHER KIND OF DEFORMITY,' SAID THE WIFE.

'IF YOU UNDERSTAND THAT MUCH,' FINISHED MOKUSEN, 'YOU ARE A GOOD WIFE.' THEN HE LEFT. AFTER HIS VISIT THIS WIFE HELPED HER HUSBAND TO DISTRIBUTE AS WELL AS TO SAVE.

The greatest art is to attain a balance, a balance between all opposites, a balance between all polarities. Imbalance is the disease and balance is health. Imbalance is neurosis, and balance is well-being.

I have heard: Mulla Nasrudin went to his psychiatrist, and he rambled upon his miseries, troubles, and finally he concluded: I am afraid. It seems that I am getting neurotic. The psychiatrist smiled and said: Nasrudin, if that is true, then you must be happy and grateful that you are neurotic. Nasrudin, was shocked. He said: What? -- happy that I am neurotic? Why? Said the psychiatrist: Because that is the only normal thing about you.

Neurosis is the only normal thing not only about Nasrudin, but about everybody else also. Mind has to be neurotic. Neurosis is not a disease; neurosis is mind itself, so neurosis cannot be cured. With mind remaining there, neurosis is bound to follow it like a shadow. Hence all psychiatry fails. At the most, it can make you normal, but to be normal is nothing but to be normally neurotic -- neurotic like everybody else, not in your own way; just following the highway, not an individual path. People who are in madhouses have private neuroses. You have a mass neurosis. That's why you cannot be detected; you are just like everybody else. And people are in the madhouses who have tried to attain their own style of neurosis. They are individualists. That's the only difference. And this has to be so, because mind itself, the very functioning of the mind, is neurotic. Try to understand this.

Mind is never in the middle -- cannot be. When you are in the middle, the mind simply disappears. Mind is always at the extreme -- either this or that. That's why mind divides the world into white and black, into life and death, into hate and love, into friend and foe. The world is neither white nor black -- the world is some sort of grey. One pole is white, another pole is black; just in the middle where black and white merge and meet and become one, is the reality. But mind sees in polarities It says: Either this is true or this is untrue. And I have not come across a truth which has not got some lie in it. Neither have I come across a lie which is not true in a certain sense.

Lies have fragments of truth in them -- that's why they work. Otherwise, how can a lie work? Why are people such liars? -- a lie has a fragment of truth in it. You cannot invent an absolute lie, impossible. And you cannot talk about the Absolute Truth -- that too is impossible. That's why a Lao Tzu goes on saying: If you speak, you have already entered into the world of lies. The Truth cannot be said. The moment you say it, a fragment of it is bound to be a lie.

Existence is not divided into either-or, it has no duality. It is one energy flowing from this end to that. Both banks of the river are joined together underneath -- they are part of one land. They appear to you to be

two because you have not entered the river and you have never gone to the very bottom. The banks are not two, they belong to one land. But for the river to flow, they appear to be as two. Existence is just like two banks meeting underneath, and mind is just looking at the surface. So mind says: I am at this bank, and you are at that. You are against me. If you are a friend, then you are on this bank with me; you are an enemy if you are on that bank. But both the wings belong to one earth. The mind cannot see so deeply. The mind is the phenomenon on the surface -- hence dualities. Existence is one, it cannot be otherwise. There are not two existences, only one exists. But because of the rhythm you are alive -- you inhale and exhale. That inhalation and exhalation becomes like two banks for your river to flow, but you are neither.

The breath comes in, the breath goes out; it gives a rhythm -- two banks. And that rhythm is beautiful if you are not stuck to some extreme. Even in breathing, the mind is always choosing. Rarely does it happen that you can see a person who exhales and inhales equally -- rarely. If you come to a point where you can exhale and inhale and remain just in the middle, you will attain to Enlightenment. As you are, you only inhale, you never exhale. The body exhales and forces the air out -- you again inhale. Just watch your breathing -- you pay more attention to inhalation, you go on inhaling. Exhalation is just left to the body. The body throws air out, you inhale again, because deep down you think that inhalation is life and exhalation is death. In a way it is true, because the first thing a child does after birth is to inhale.

Life starts functioning with inhalation. Hence, you identify life with inhalation. And the last thing a man who is going to die will do will be to exhale. You cannot die with inhalation, can you? So deep down, the unconscious feels that exhalation is death and inhalation is life. You cling to inhalation. And if you cling to one pole, you will become a mind. Exhale, inhale -- remain in the middle and don't choose. Don't choose. Don't choose between the opposites -- remain in the middle. Because if you choose one opposite, you become unbalanced. Imbalance is neurosis.

Then you become addicted to one pole, and life is a rhythm -- it needs the other. It is neither sound nor silence, it is both. Silence is one pole and sound is another pole, and life is just the rhythm between these two polarities. Don't choose!

If you choose sound, you will become addicted to sound, to noise, to the outside. You will become an extrovert, because sound is outside. Inside is silence. If you choose silence, you will become an introvert. Then you will close yourself completely towards the existence that exists without. You will move in and in, and that movement will not be a rhythm because you have denied the other pole. Rather, this movement will be a dead stagnancy. You will be stuck with it, you cannot be ecstatic. With silence and sound both, you simply move between these polarities because you are neither. You are just in the middle -- you are the rhythm. My left hand and my right hand are both me; sound and silence are both me; life and death are both me. Don't cling. Exhalation, inhalation -- both are me.

If you cling to one, then your life will be a neurosis, because what will you do with the other? -- it is there. And whether you choose to or not you have to move to the other. How can you stop exhalation? And if you stop exhaling, how will you be able to inhale? Look at the beauty: you exale -- the moment you exhale, you have created a situation for a deep inhalation. When you inhale, you have created a situation for a deep exhalation. The opposite is really not the opposite. How can it be the opposite? Inhalation depends upon exhalation, exhalation depends on inhalation. How can they be enemies? How can there be any antagonism? They are friends, they are not foes. They are playing a game in which they appear to be opposites, but deep down they are one earth.

Don't choose love against hate because then, you will be in trouble -- because then where will you put hate? Hate is there, as much part of you as love. Remain in the middle. Let hate have its own way. Let love have its own way. You simply watch from the middle, don't move to the extreme. If you move to one extreme, what will you do with the other? You will then become afraid of the other, and the other is going to come. Because that which you have chosen cannot remain alone -- it depends on the other.

You fall in love with a man or a woman, then you become afraid of hate, anger and conflict. But what will you do? -- they are bound to come. Your so-called love depends on them; it cannot exist alone, it is a

rhythm. The opposite is needed.

Have you ever seen a river with one bank? Life is a river, and mind tries to flow with one bank -- that is the neurosis. There are peaks and there are valleys. There are high moments and there are low moments. Don't get obsessed with any high peak, otherwise, what will happen to the valley? Have you seen a peak without a valley?

Go to the Himalayas -- the higher the peak is, the deeper the valley will be. Near Everest, the deepest valley exists -- it can only exist there. Only such a high peak can allow such a deep valley; and there is a balance. The valley has to be deep to the same extent as the peak has gone high. They balance each other. Watch a tall tree reaching to the sky. The roots are hidden, but the roots go deep down to the same extent: if the tree has grown one hundred feet, the roots have to grow one hundred feet deep down. Otherwise, what will support the tree?what will support this one hundred foot tree? And if the tree chooses just the height and tries to deny the roots, it will die. And this is what you have been doing. This is what the whole of humanity has been doing. That's why the whole of humanity has shrunk, caved-in. Everything has gone wrong because you want only high moments.

People come to me and they say: Yesterday I was ecstatic, and now I am low. You have to be. What will support the ecstasy? What will support the peak? The peak could not exist alone -- this valley was bound to follow.

Watch the waves in the ocean. The higher the wave goes, the deeper is the wake that follows it. One moment you are the wave, another moment you are the hollow wake that follows. Enjoy both -- don't get addicted to one. Don't say: I would always like to be on the peak. It is not possible. Simply see the fact: it is not possible. It has never happened and it will never happen. It is simply impossible -- not in the nature of things. Then what to do?

Enjoy the peak while it lasts and then enjoy the valley when it comes. What is wrong with the valley? What is wrong with being low? It is a relaxation, A peak is an excitement, and nobody can exist continuously in an excitement. You will go completely mad. That's why when you love a person, you have to hate the same person. But don't be afraid of hate, just accept it. If you love deeply, you will hate deeply. If you don't love much, you will not hate. The moment husbands and wives stop fighting, love disappears. If you see a couple absolutely okay it is a dead couple. The love has disappeared long before. They are fighting no more -- then they are in love no more. Now there are no more valleys, so there are no more peaks.

Lovers fight -- only lovers can fight; they depend on fighting. And they know that nothing is wrong, because when they fight they create a situation to move deeper into love. It is a rhythm. If you have been a lover, which is a rare thing, you know that just before making love, if you have been fighting and angry and trying to kill each other, and then you make love, then the orgasm has a high peak such as can never be attained ordinarily. Because when energies move farther away -- hate means energy is moving farther away -- there comes a point when you have moved as far from each other as you were before you fell in love. Just the same point has come again. You are two individuals, completely independent, all communication has dropped. You are again strangers, not knowing who the other is. This was the situation when you fell in love. If you don't escape, you will fall in love again -- the whole romance, a new honeymoon. And if you cannot get the honeymoon again and again, love will become stale. It will be just a dead thing. You will have to carry it like a burden.

That's why marriage exists. Marriage has been invented by a cunning and clever people, mathematicians. In marriage, there is no peak, no valley. You simply move on plain ground. You never fall in love, there is no trouble. Marriage is security, not love. Marriage is an arithmetic, it is not romance. It has been invented by a cunning people. They simply stop all possibility of any fight, anger, hate. They simply stop all possibilities of dangerous situations, insecurities. Marriage is always an okay affair: never at the peak where you can dance, never at the valley where you will weep. But a person who has not known dance, who has not known weeping, is simply not alive.

One should laugh and one should weep also. Laughter and weeping are two banks -- balance is needed. If you really laugh, you will also weep. And what is wrong with weeping? Tears are beautiful. If you have laughed, if you have laughed deeply, tears become very, very beautiful. They carry... they carry something of the laughter, because deep down the banks are one, they are not two. On one pole laughter, on another pole tears; one pole smiles, another pole cries, but deep down they are joined together. If you have laughed totally, you will weep totally, and both are beautiful. Totality is beautiful. But if you cling, then you can never be total. When you weep, you cling to the laughter; you try to smile, you try to force a smile because you don't want this weeping and crying. 'This is bad, this is ugly,' and you force a smile. Tears are in the eyes and you force a smile. This smile is false -- this is neurosis. When the body wants to weep and you are smiling, this is schizophrenia. This is how the split starts, how a person becomes two. Totality is lost. Then remember, when you laugh it can never be total.

If you cling to one pole, you become afraid of totality. You cannot weep totally, how can you laugh totally? That's why the belly laugh has simply disappeared from the world. You don't know what a belly laugh is -- when you not only laugh, but the belly laughs. The whole body vibrates, not only you, but from head to toe everything laughs. That laughter is mad because you are totally in it.

Look at the absurdity of the world: only a madman can be total. You are afraid, because you know well that you have suppressed tears so if you laugh deeply, tears may come. And it happens. You may have noticed many times, if you start laughing deeply immediately you feel tears are coming. You feel confused -- why are tears coming? Tears are coming because you have been suppressing them, and you have never allowed a totality. And now you laugh totally: the suppressed needs expression, the suppressed flows, the suppressed seeks a moment; the door is open -- it flows.

When you open the door, remember that the enemy will also enter with the friend. If you want that only the friend should enter, it is impossible. Then you will have to close the door so that the enemy may not enter. But then the friend cannot enter -- it is closed. And if you see deeply that it is the same person who is the friend and the foe; if you deny the foe entry, the friend is also denied. If you say: I am not going to weep, you are saying: I am not going to laugh. If you say: I am not going to hate, you are saying: I am not going to love. If you say: I am not going to become low, depressed and sad, you are saying: I am not going to be blissful. Both are one, so you cannot choose. You can simply be aware and remain in the middle. When you are in the middle, you can see that both are your wings.

Think of this situation: if a bird flies with one wing,, what will happen to it? If I can move wholly, totally to my right side, I will be paralyzed. The left will simply be paralyzed. And if the left is paralyzed, do you think that the right can be alive? How can the right be alive if the left is paralyzed? They live in a mutual dependence -- not even dependence, they live in oneness. Can you say where your right side ends and your left side begins? Where exactly is the demarcation? -- no boundaries are there. It is a circle: left goes into right, right goes into left. It is a circle.

That's why in China, they have made the *yin-yang* symbol. It is a moving circle and this circle exists in every dimension. A man is not man, he is also a woman. A woman is not only a woman, she is also a man. There are moments when a woman is man, there are moments when a man is woman. And you become afraid: I should not be a woman. I am not effeminate, I am male, and I should never betray any feminine qualities. This has been taught for centuries all over the world. Even to small boys you say: Don't be a sissy. What nonsense! You even start poisoning a small boy: You are a man. Behave like a man -- don't be girlish. The right side is male and the left is female in the boy. The same is true in a girl. If the girl starts behaving like a tomboy, everybody is afraid. If she starts climbing a tree, then you say: What are you doing? You are a girl! Behave like a girl. Girls never do this. They only play with toys. and arrange marriage and make a house.

I was staying with a family. My friend and his wife had gone somewhere and three small children were playing. Two were playing in the room, and the smallest one was sitting just near the porch on the steps. So I asked him: Why are you not playing? He said: I am also playing, but I have been watching. said: You have

been just sitting here, outside on the porch. He said: Yes, because I am the baby who is going to be born. They are playing mommy and daddy, and I am waiting for the right moment.

The girls play 'house'. Boys are not expected to do that. You create a division. You create the split from the very beginning. And then, neither is man total nor is woman total, because man, always half-paralyzed, cannot be a woman. That's why a man is not allowed to weep. Only women weep. Man seems to be more clever than God. Why are there tear glands in the eyes? If man is not to weep, then God seems to be a fool. He goes on giving man tear glands in the eyes, and you never weep, you never use your tear glands. Then you also cannot laugh, because the half is paralyzed -- you cannot move. And a woman is not supposed to laugh loudly, that doesn't look feminine, that doesn't look lady-like. Then half is paralyzed there also.

Remember, you are both! And remember this always: wherever you see an opposite polarity, you are both, and neither is to be chosen. You are both and you have to accept both and enjoy both. And nothing is wrong. If you are a man, nothing is wrong in moving to the other polarity sometimes and just being feminine. Just weep like a woman -- it is so beautiful, so relaxing. It is such a benediction. Just weep like a woman, cry like a woman, laugh like a man -- it is such a great phenomenon. Because the moment you move to the opposite, you become total. Psychoanalysis and psychiatry really can't help much because they go on accepting the division. Even a Freud is as much a suppressed personality as anybody else; sometimes even more -- very uptight. Nobody seems to be relaxed. If you are relaxed, there is no need to meditate, because meditation is medicinal -- it is medicine. If you are healthy there is no need for it. And I have not come across a single human being who is not in need of meditation. That means the whole of humanity is sick; the whole earth is a great hospital.

Try to look at it. And when I say try to look at it, look at it within yourself. Don't look to the right and to the left. I am talking to you; just see the whole point. And if you can see the whole point of your split being, nothing is to be done. Simply drop helping this split to continue. By and by, move from the extremes to the middle. Hence, Buddha called his path 'The Middle Way,' *madhyam nikaya*. Hence, Lao Tzu says his path is 'The Golden Mean.'

It is said of Confucius that he was passing through a village, and he asked a villager: Have you got any wise men in this town? The villager said: Yes, we have our own wise man. Confucious said: What is the reason that you call him wise? Can you say something? The man said: Yes -- he is a great thinker. Even coming out of his house, he stops and thinks three times about whether to come out or not. Confucius said: Three times? Three times is too much. Once is not enough, three times is too much. Twice will do.

You see the point? He said: Just the middle will do. Once is not enough, thrice is too much; you have moved to the other extreme. There are people who will not think once. These are the fools about whom it is said: Where angels fear to tread fools simply rush in. These are fools. But a person who thinks thrice has gone to the other extreme. Again the foolishness has entered from the other extreme, because to be extreme is to be foolish. He is again stupid. People may call him wise because they are the first type of fools, and this man is just the opposite. But opposite to a fool, you will be a fool. Fighting a fool, how can you be a wise man? This extreme, that extreme, both are foolish. So Confucious said: Just in the middle, twice will do. And this has to be remembered because this is the whole point of this Zen story. Try to understand it.

MOKUSEN HIKI WAS LIVING IN A TEMPLE IN THE PROVINCE OF TAMBA. ONE OF HIS ADHERENTS COMPLAINED OF THE STINGINESS OF HIS WIFE.

MOKUSEN VISITED THE ADHERENT'S WIFE AND HELD A CLENCHED FIST BEFORE HER FACE. 'WHAT DO YOU MEAN BY THAT?' ASKED THE SURPRISED WOMAN. 'SUPPOSE MY HAND WERE ALWAYS LIKE THAT, WHAT WOULD YOU CALL IT?' -- Always clenched, always a fist closed, what would you call it?

'DEFORMED,' REPLIED THE WOMAN. THEN HE OPENED HIS HAND FLAT IN HER FACE AND ASKED: SUPPOSE IT WERE ALWAYS LIKE THAT -- WHAT THEN? 'ANOTHER KIND OF DEFORMITY,' SAID THE

WIFE. IF YOU UNDERSTAND THAT MUCH,' FINISHED MOKUSEN, 'YOU ARE A GOOD WIFE.' Then he left.

AFTER THIS VISIT, THIS WIFE HELPED HER HUSBAND TO DISTRIBUTE AS WELL AS TO SAVE.

Zen believes not in teaching, but in situations. This Mokusen Hiki could have talked, could have given a long sermon, but he didn't do anything like that. He simply went to the woman and held a clenched fist before her face. He created a situation.

A situation is an existential phenomenon. Just talking, teaching, won't do, because talking and teaching goes to the head. And even if the head is convinced, nothing happens out of it. You know this very well. You are convinced of many things, but you just go on doing the contrary. You are convinced that anger is poisonous, but does that make any difference to you? Whether you say anger is poisonous or not, you go on being angry. You have been repenting continuously -- again and again the same phenomenon, you feel completely helpless. The head knows anger is wrong, but nothing happens through it.

You know very well what is wrong but that doesn't transform your life. You know very well what is right but that doesn't come into your being. It remains something in the mind -- a conviction, an argument, a rationalization. It remains knowledge, but it never becomes understanding. Understanding means that you have learned it through your whole being; you have learned it through an existential situation. It has not been given only through words. All the Masters have been doing that -- they create situations. In a situation, you have to act. In a situation, your totality is called in, challenged.

This woman must have been shocked. 'What is this Enlightened Master doing? What a foolish thing?' He didn't say a single word, he simply came to arouse. He showed a clenched fist in her face, she must have been shocked. This was no way to behave when he had not said a single thing. He had not given a single opportunity for the head to come in. The whole woman was challenged -- she must have been ready to fight. Something was going to happen. 'This man seems to be mad.' And then he asked a question: What would you call it if my hand continuously remained like this? She said: Of course, deformed.

This was a perception; something dawned on her. The whole situation showed that this is deformed: if you cannot open your hand, if it is always closed, this is a deformity.

And such a deformity has happened to you. You cannot exhale, you simply inhale: this is a deformity. You cannot give, you can only possess: this is a deformity. You cannot share, you can only go on holding. You go on holding everything -- you cannot share it. You have completely lost the language of sharing but this is a deformity. A miser is a deformed human being. He has completely lost something in him that can share. He holds, and holds, and holds, and this holding just becomes a grave.

Why are you holding if you cannot share? Why are you alive if you cannot love? What are you seeking if you cannot be ecstatic? And ecstasy comes through a balance: you simply possess a thing to share it, then possession is not ugly. Then you are simply waiting to share it.

It happened: Two monks were travelling. One monk believed in renunciation of everything, so he would not carry a single PAISE. He was against money, absolutely against -- he would not touch it. By the evening they came near a river, and they had to cross the river; the river was very vast. They had to ask the ferry-boatman to take them. He asked for money. The other monk was a hoarder; whatsoever he could get he would hoard. He was a miser. And there had always been an argument, a continuous argument between them about what is right. One would say: Money is useless. It is dirt -- as all the ascetics have always said, which is nonsense. The other would say: Money? -- money is life. Without money you cannot even live. It is not dirt. And there was no end to their argument. The ferryman asked for money. The money-hoarder, the miser said: Now, what will you do? I have money. I will go to the other shore, to the town, and you will have to stay here. This is a wild and dangerous area. Now what do you say? The other monk simply smiled and didn't say anything. Of course, the friend paid for him also.

When they had crossed, the man who had smiled, who has against money said: Now see what has happened. Because you gave the money to the ferry-boatman, that's why we could pass. If you had been miserly about it, we would have died on the other shore. You renounced money that's why we have come to this bank. Now we are safe. And I always say, money has to be renounced. Now you see! The argument again came to the same point. Who was right?

Both were wrong. And remember this, in argument both sides are always wrong. Because if there is not something wrong, an argument cannot continue forever and ever. The worldly people are wrong. The other-worldly people are exactly as wrong as the worldly people, otherwise the argument cannot continue for centuries and centuries. Miserly people are wrong, and people who renounce are wrong. People who possess are wrong, and people who renounce are wrong. Somewhere there is a mid-point where you simply see that money is necessary and to renounce the money is also necessary. To hoard money is necessary, and to share it is just as necessary. If you can create a balance between hoarding and sharing, then you have come to the point from where understanding becomes possible.

So don't be for or against, just try to understand. Wherever there are opposites, always remember not to choose one opposite against the other. You will be wrong. It doesn't make any difference which one you choose. For me, to be at the extreme is to be wrong. Both the monks were wrong, but I was not there. They must be arguing somewhere in other bodies -- the same argument, because this type of argument cannot be concluded.

That's why people who say: There is God, have not proved anything. And people who say: There is no God, they also have not proved anything, because God both is and is not: life and death, positive and negative, presence and absence. That's why they have not been able to prove anything. Both parties have been continuously arguing. Millions of ages have passed and not a single conclusion has been reached through philosophical argumentation. You can go on and on. If you have a clever mind, you can go on and on. Mind never reaches to any conclusion -- it cannot reach. It chooses one part and the other is involved in it -- you cannot deny it.

People who say: God is not; if they really think that God is not, then why bother? But they bother even more: they continuously argue, they write big books, they devote their whole lives to prove that God is not. What foolishness! If God is not, why are you wasting your life proving it?

I know a man who for thirty years continuously has been writing against God. He came to see me, and he said: I would like to have a consultation with you. I told him: There is no possibility. Whatsoever you say, I will say 'yes'. He said: Whatsoever I say? What do you mean? -- for thirty years I have been trying to prove that God is not. I told him: Whether God is or is not, that is irrelevant, but why have you wasted your thirty years? Now who will give them back to you? There is no God, so you cannot even ask Him for another life. But why bother? This is an obsession. You are neurotic. If God is not, simply drop the idea. You just leave it. 'No,' he said, 'I have to prove it to convince others.' But if God is not, let others believe. Why are you worried? He was worried, terribly worried. God was an obsession from the negative pole.

And then there are people who go on proving that God is. They too waste their time. If God is, live Him! If God is not, then live His absence. Why be bothered?

But no, when mind chooses an extreme, it always feels that something is wrong -- the imbalance. You *have* to prove it. Why? -- because you feel an imbalance. If God is, then the imbalance becomes more apparent, so you try to prove it. You are not trying to convince others, you are trying to convince yourself that there cannot be any imbalance, because there is no God. 'I am right' -- you are trying to prove this. And what is the need? If you are right, what is the need to prove it? You are right, you are happy, you live happily -- finished. God will take care of Himself.

But no, you cannot sleep because God is not. You are worried because God is not. There are people who worry that God must be, they go on making others believe -- they try to convince. Who are they trying to

convince? It is not a dialogue, it is a monologue. Whatsoever you try to prove is really of your inner imbalance. You would like it if the other didn't exist. Then, then you could feel a balance. But the other is. The other is -- it haunts you. Atheists, theists, for-against people -- it haunts them. You have to balance yourself, then it simply drops. All problems drop when you are balanced. We cannot solve any problem, remember. Problems simply disappear when we are balanced. Problems are just symbolic indications -- they are not the real disease. The real disease is the imbalance.

There are people who live with a clenched fist; they hoard -- they hoard everything. They don't know, because hoarding becomes their habit. They hoard everything, anything -- rubbish. You may not be aware that they even become constipated because they hoard. You will always find a miser constipated. He cannot relax, he cannot give anything out of himself; he even hoards excreta. And then he seeks a remedy for constipation. There is no remedy for constipation. The remedy is to relax and share. When you share, the body relaxes totally because it is a total organic unity. A person who can love will never be constipated, impossible -- because he shares all his energies. And if he can share his heart, why should he hoard excreta? No, the hoarding is a closing. You go on shrinking within yourself -- you cannot give anything. You have lost the very dimension of giving.

Go to the misers' houses. Just a few days ago there was news. In New York, two brothers lived. For thirty years, they didn't allow anybody to enter their house. Nobody knew what they were doing within the house. They never married, because misers never want to fall in love. A woman can be dangerous. And when a woman enters, you never know what she will do with your money. She is bound to waste it. So they never married, they never fell in love. And they hoarded and hoarded things, every type of thing.

Just a few days ago, just two or three months ago, they both died from an electric shock. Something went wrong and they died. Then the police opened the house. They found millions of dollars worth of every sort of thing; it was impossible to enter into the house. There were fifty television sets, forty-nine never opened -- just in their boxes -- radios, frigidaires, many just unpacked -- they had never used them.

They used to live on milk. One brother would go and bring the milk in the morning, that was all. He would bring milk and a newspaper. They would read the news. And what' were they doing inside? -- arranging things. And they had made such a mess. It was a three storey building. All three storeys were filled with things; one had to creep because there was no space left.

It took many days for the police to bring the things out, to count how many things there were, and how many dollars they had left behind. They had never put any money in the bank, because nobody knows, banks can go bankrupt. And they lived like poor beggars. They could have lived rich lives, but a miser always lives a poor beggar's life. A miser is really a beggar, the ultimate in beggary. You cannot find a greater beggar than a miser. He has it and he cannot use it. Then there are other types of people. They are just the reverse image of a miser. They renounce everything -- they escape.

It was said of Vinoba Bhave, that if you brought money to him he would simply close his eyes. He would not touch, he would not look at the money.

This seems to be another extreme. Why be so afraid of money? Why this fear? Why close your eyes? What is wrong with money? Nothing is wrong with money, but you are afraid. This is the reverse image of the miser, because the man is afraid that if he looks at the money then the desire for it will arise.

Remember, if you are afraid of looking at money, at a beautiful woman, if you are afraid to look, what does it show? It shows that a fear is there that if you look at a beautiful woman, the desire for her will arise. You are afraid of the desire and you have suppressed it. Then you cannot even look. This is the most obscene type of mind. If you cannot look at a beautiful woman, what are you doing? Your whole sexuality has become cerebral. You cannot even use your eyes now. No, they are not eyes -- they have become genital organs. You are afraid, because if you look then you don't know what will happen. You are afraid of yourself, that's why you cannot see. One can move from one extreme to another. One can hoard money or one can throw it to the dogs and escape from it to the Himalayas. But both types are the same.

Twice is enough, once is not enough, thrice is too much. Why can't you remain in the middle? Because in the middle, mind disappears. It is just like the pendulum; the pendulum goes on moving to the right and to the left. You know that if the pendulum is moving from right to left and from left to right the clock is functioning. If the pendulum is maintained in the middle, balanced, all movement gone -- the clock stops. And when the pendulum goes to the left you only think it is going to the left, but it is gathering momentum to go to the right. So where is it going? When it goes to the left it is gathering momentum. This going to the left is nothing but a preparation to go to the right. It goes to the left, gathers the energy, the momentum, then it goes to the right. Left-right it moves. Those two extremes keep it moving.

Mind is a movement between extremes. It is a travel, a continuous movement between two. In the middle mind simply disappears, because movement disappears. When there is no movement, you are a being for the first time, you are in a state of being. Everything stops, time, space -- everything has disappeared.

It doesn't mean that you stop functioning. It simply means that now, your headquarters have changed; they are in the middle. Now you will function from the middle. You will go to the left, you will go to the right. You can go to the left without any fear. You can go to the right and to the left, retaining yourself in the middle. That's why I call it the greatest art to be in the middle.

If you are a miser, it is very easy to simply get fed up with your miserliness. And then you move to the other extreme -- you throw everything. You renounce everything and you become an ascetic. If you are a playboy, it is very easy to become a monk and move to a Catholic monastery, or to become a Jain, or to come to India and go to some ashram. If you are a playboy, it is very easy, because you have touched one extreme. Now with that you are frustrated, finished. You think it is finished but it is now following you to the other extreme. It is pushing you to the other extreme. One bank is finished, but that bank is throwing you to the other bank.

Both banks are the same; neither is the river. You have to be in the middle so that you can flow with the river. This bank or that, what is the difference? You were stuck on this bank, now this bank is throwing you to the other bank and you will be stuck there. And what is the difference? The other bank is 'other' only because you are on this bank. When you are on that bank, this bank will become the 'other'. And that's what happens to many people: they leave the world in search of the other world, then they are stuck with the other bank. This world looks at the other world and then the desire for it arises.

If you could open the heads of the monks, the ascetics, you would be surprised. If you could make a window in their heads and look into it, the whole world, THIS world goes on and on. A man who has escaped from women will think continuously of women and nothing else.

Mulla Nasrudin was telling me one day about his new girl friend, and he was bragging so much. He said: She is the most beautiful woman in the world, a regular mirage. I asked him: You may be right, she may be the most beautiful woman in the world, but you are using a wrong word. Why a regular mirage? A mirage means you can see it, but you cannot touch it. Mulla Nasrudin said: Exactly. That's my girl. You can see her but you cannot touch her -- a regular mirage.

Look at your monks. They live in a regular mirage. Girls are there. They can see, but they cannot touch. That is the only difference. Your girls, you can touch also. They cannot touch, they live in their dreams. If you escape from something, that something will become a dream in you; it will haunt you. Never try to escape from anything. Fear cannot help. Escape is simply foolish. Situations help -- escapes never. Just try to find the middle in every situation. And what is the middle? How can it be maintained?

I talked about a peak and a valley. You can find a mid-point; that will not be the middle I am talking about. You can make a hut just in the middle, neither in the valley nor on the peak. You can just measure the whole thing, come to a point which is the middle, and make your hut and live there. But that is not the middle I am talking about. That's very easy. That too can be done. That too can be done; you can live just

half-half: you hoard half, and half you share. That is not the mid-point, because a mid-point is not a fixed point; it changes with every situation. It changes with every situation, it is not a static thing -- it is a dynamic awareness. And one never knows.

Mulla Nasrudin once said to his wife: I am going. I have arranged a great feast for a friend. And that friend is not only a friend, he is a great businessman, and there is a possibility that we will come to some understanding, and a new business can be started. And he was very, very hopeful. His wife was also happy. She said: It's okay. So he went and then he returned. The night had almost gone; it was two o'clock in the morning. His wife was waiting for him, and she asked: What happened? How was the deal? He said: Fifty-fifty. The wife asked: What do you mean by fifty-fifty? He said: Only I turned up there. My friend never came. Your fifty-fifty can be a deception. It is not a fixed point. You cannot measure it. It is a constantly changing flow of awareness. And in every moment, you have to regain the balance again. It is not something that you have always been. It is just like a tightrope walker: it is not that once he has attained the balance, finished -- then he goes on. With every single step, the balance has to be attained again. Sometimes he feels that he is falling towards the left; immediately, he moves towards the right to gain balance. Then when he feels that the opposite is happening, that he has leaned too much to the right, he moves immediately to the left. With every single step, one has to attain balance. It is not something that you have attained and finished with. It is a process.

Be more aware. Be more aware when you exhale, be more aware when you inhale. And don't cling to either of them. Earn money -- share -- be aware. Don't think of the quantity. Because there are people, particularly Mohammedans, who share a fixed quantity. They have to share one-fifth of their income. So they have been sharing, but that makes no difference, because it is not a question of a fixed amount, it is a question of awareness. Sometimes you have to give all; that is the mid-point. Sometimes you have not to give anything, because that is the mid-point. One never moves -- one moves. One is fully alert not to cling to any polarity. And one cannot plan. Mind always wants to plan, because once you plan there is no need to be aware. You can become an automata, a robot, and go on -- you have a fixed discipline. That's why in all the monasteries, they have a fixed discipline; no need to be aware. 'Do this, this is. right. Don't do that, that is wrong' -- finished. You need not be aware. You simply become a robot. You know what is right, you know what is wrong.

I tell you, the right becomes wrong and the wrong becomes right when situations change. Sometimes, something is right, because the situation is totally different. Another time, the same thing is wrong. And nobody can say beforehand what is right and what is wrong. So no moral code can be given. All moral codes kill you, they poison you. All commandments are poisonous, because they give you a fixed thing: Do this. But situations change. And in changing situations, the same thing is immoral.

Morality and immorality are not commodities, things. They are not things, they are processes. And that is the subtlest point to be understood about life. People come to me, they say: We listen to you, but that is too difficult. You just give us a discipline; what to do, what not to do, so we will follow.

If you want moral codes, I cannot give you any because I know all codes are poisonous. And you ask for codes. That's your trick to escape from awareness, because without codes, you will have to be constantly aware and constantly feel: What is the situation? What is right NOW? What is wrong NOW? THIS MOMENT will decide. Nobody else can decide. Then you have to be very, very alert.' To make you alert, I don't give you any code. I have no code. Awareness is the only discipline, the only commandment.

I have heard that this happened in a small class: The teacher asked: Who is the greatest man in the world? It happened in America, so one child said: Abraham Lincoln. The teacher was not satisfied. She asked another child; the other child was Negro.' He said: Martin Luther King. Then a small child raised his hand. She asked: Who is the greatest man in the world? He said: Jesus. Of course, Jesus. The teacher was surprised. She said: Yes, your answer is right, but I am surprised, because you are a Jew. So the boy said: Yes. I know, you know, everybody knows that Moses is the greatest man in the world, but business is business.

Life is always changing. Nothing is static. And whatsoever you know will not be of much help. You have to look at the situation, the whole situation. And if your response to it is with a perfect awareness, it is right. Then you'll never repent for it. And then you grow through it, then you become more aware.

Awareness has no past, awareness has no future, awareness has only this: here -- now. sometimes you will act like a Christian, perfectly Christian, sometimes you will act like a perfect Buddhist, and sometimes you will act like a perfect Mohammedan. Nobody is. Sometimes the Koran, sometimes the Gita, and sometimes the Bible; then you never decide beforehand. You are never prepared for it. Anybody who is prepared is wrong.

In life, there are no rehearsals. You cannot rehearse a situation, you cannot be ready for it. You move unprepared. And when you realize this fact, that to move unprepared is to create the situation to be more aware, then the situation decides and you are not really the decider. The whole thing, you and the Total, meet in that moment and the thing happens. You are not the decider. You are not a victim. You acted as the organic unity of existence, and decided at that moment. You are also not responsible; you have not done anything, you have just been a vehicle -- this is the mid-point. To be a witness, to be aware, to be alert, to act consciously, with mindfulness, is the mid-point.

So remember, don't try to find a fixed mid-point. It is nowhere to be found. And nobody else can decide for you. Not even you can decide for the future. These are all tricks of the mind which make you neurotic. Just move unprepared. This is the preparation -- move unprepared. Move and let things happen. You just be aware and let things decide themselves. And I tell you, when you are aware, everything fits. Suddenly everything falls into a cosmos -- it is not a chaos. Out of that unknown happens what is right. If you decide, out of you happens what is wrong.

HE THEN OPENED HIS HAND FLAT IN HER FACE AND ASKED: SUPPOSE IT WAS ALWAYS LIKE THAT, WHAT THEN? 'ANOTHER KIND OF DEFORMITY,' SAID THE WIFE.

The situation was such that the wife came to an understanding. The woman could understand, and the Master said nothing else. He said: You understand that much; that is enough. You have understanding. Nothing else am I to say to you. You are a good wife. Then he left, and it transformed the woman; she could understand, she could FEEL. Whatsoever he did in that moment became a light. The clingingness disappeared, but it was not replaced by the opposite. She became able to share.

But how can you share if you don't have anything? That's why in India, you will find people who have renounced. They have nothing to share, nothing. They are simply unsharing, because they have moved from hoarding to the other extreme. Now they cannot even share, because they have nothing to share.

Don't move to the extreme; have something to share. And this is not only about things, this is about you. If you have yourself, only then can you share. If you have individuality, only then can you share. If you have love within you, only then can you share. If you ARE, only then is there a possibility of sharing. And this is the mystery: you have to be there so that in some moments you can disappear, and not be there. You have to attain to a presence, then you can also be absent. If you become too present and you cannot be absent, then you are hoarding. If you become absolutely absent, you have no presence, then you have renounced.

But remember, neither is hoarding sharing, nor is renouncing sharing. Sharing is just in the middle. You hoard a little -- you share a little, and you always make a balance. You move in the middle. You sometimes go to this bank; you sometimes go to that bank. Sometimes you lean to the left and sometimes to the right; but you lean to the left just to be in the middle, you lean to the right just to be in the middle.

Become like a tightrope walker, for such is life -- just a tightrope walk.

Returning to the Source

Chapter #5
Chapter title: How Does Buddhism Explain Egotism

15 December 1974 am in Buddha Hall

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THE PRIME MINISTER, KUO TZU I, OF THE TANG DYNASTY, WAS AN OUTSTANDING STATESMAN, A DISTINGUISHED GENERAL, AND THE MOST ADMIRED NATIONAL HERO OF HIS DAY. BUT FAME, POWER, WEALTH AND SUCCESS COULD NOT DISTRACT HIM FROM HIS KEEN INTEREST AND DEVOTION TO BUDDHISM. REGARDING HIMSELF AS A PLAIN AND HUMBLE DEVOTED BUDDHIST, HE OFTEN VISITED HIS FAVORITE ZEN MASTER TO STUDY UNDER HIM.

HE AND THE ZEN MASTER SEEMED TO GET ALONG VERY WELL. THE FACT THAT HE WAS THE PRIME MINISTER SEEMED TO HAVE NO INFLUENCE ON THEIR ASSOCIATION. THERE WAS NO NOTICEABLE TRACE OF POLITENESS ON THE ZEN MASTER'S PART, OR OF VAIN LOFTINESS ON THE PART OF THE MINISTER; THE ASSOCIATION SEEMED TO BE THE PURELY RELIGIOUS ONE OF A REVERED MASTER AND AN OBEDIENT DISCIPLE.
ONE DAY, HOWEVER, WHEN HE WAS PAYING HIS USUAL VISIT TO THE ZEN MASTER, HE ASKED THE FOLLOWING QUESTION: YOUR REVERENCE, HOW DOES BUDDHISM EXPLAIN EGOTISM? THE ZEN MASTER'S FACE SUDDENLY TURNED BLUE, AND IN AN EXTREMELY HAUGHTY AND CONTEMPTUOUS MANNER HE SAID TO THE PREMIER: WHAT ARE YOU SAYING YOU NUMSKULL? THIS UNREASONABLE AND UNEXPECTED DEFIANCE SO HURT THE FEELINGS OF THE PRIME MINISTER THAT A SLIGHT SULLEN EXPRESSION OF ANGER BEGAN TO SHOW ON HIS FACE.

THE ZEN MASTER THEN SMILED AND SAID: YOUR EXCELLENCY, THIS IS EGOTISM.

Ego is the basic problem, the most basic. And unless you solve it, nothing is solved. Unless ego disappears, the Ultimate cannot penetrate you.

The ego is like a closed door. The guest is standing outside. The guest has been knocking, but the door is closed. Not only is the door closed, but the ego goes on interpreting. It says: There is nobody outside, no guest has come, nobody has knocked, just a strong wind is knocking at the door. It goes on interpreting from the inside. without looking at the fact. And the door remains closed. By interpretations, even the possibility of its opening becomes less and less. And a moment comes when you are completely closed in your own ego. Then all sensitivity is lost. Then you are not an opening, and you cannot have a meeting with existence. Then you are almost dead. The ego becomes your grave.

This is the most basic problem. If you solve it, everything is solved. There is no need to seek God. There is no need to seek Truth. If the ego is not there, suddenly everything is found. If the ego is not there you simply come to know that Truth has always been around you, without and within. It was the ego which wouldn't allow you to see it. It was the ego that was closing your eyes and your being. So the first thing to be understood is what this ego is.

A child is born. A child is born without any knowledge, any consciousness of his own self. And when a child is born the first thing he becomes aware of is not himself. The first thing he becomes aware of is the other. It is natural, because the eyes open outwards; the hands touch others, the ears listen to others, the tongue tastes food and the nose smells the outside. All these senses open outwards.

That is what birth means. Birth means coming into this world, the world of the outside. So when a child is born, he is born into this world. He opens his eyes, sees others. 'Other' means the thou.

He becomes aware of the mother first. Then, by and by, he becomes aware of his own body. That too is the other, that too belongs to the world. He is hungry and he feels the body; his need is satisfied, he forgets the body. This is how a child grows. First he becomes aware of you, thou, the other, and then by and by, in contrast to you, thou, he becomes aware of himself. This awareness is a reflected awareness. He is not aware of who he is. He is simply aware of the mother and what she thinks about him. If she smiles, if she appreciates the child, if she says: You are beautiful; if she hugs and kisses him, the child feels good about himself.

Now an ego is born. Through appreciation, love, care, he feels he is good, he feels he is valuable, he feels he has some significance. A center is born. But this center is a reflected center. It is not his real being. He does not know who he is. He simply knows what others think about him. And this is the ego: the reflection, what others think. If nobody thinks that he is of any use, nobody appreciates him, nobody smiles, then too an ego is born -- an ill ego: sad, rejected, like a wound; feeling inferior, worthless. This too is the ego. This too is a reflection. First the mother -- and mother means the world in the beginning -- then others will join the mother, and the world goes on growing. And the more the world grows, the more complex the ego becomes, because many others' opinions are reflected.

The ego is an accumulated phenomenon, a by-product of living with others. If a child lives totally alone, he will never come to grow an ego. But that is not going to help. He will remain like an animal. That doesn't mean that he will come to know the real Self, no. The real can be known only through the false, so ego is a must. One has to pass through it. It is a discipline. The real can be known only through the illusion. You cannot know the Truth directly. First you have to know that which is not true. First you have to encounter the untrue. Through that encounter you become capable of knowing the Truth. If you know the false as the false, Truth will dawn upon you.

Ego is a need; it is a social need, it is a social by-product. The society means all that is around you -- not you, but all that is around you. All, minus you, is the society, and everybody reflects. You will go to school and the teacher will reflect who you are. You will be in friendship with other children and they will reflect who you are. By and by, everybody is adding to your ego, and everybody is trying to modify it in such a way that you don't become a problem to the society.

They are not concerned with you. They are concerned with the society. Society is concerned with itself, and that's how it should be. They are not concerned that you should become a self-knower. They are concerned that you should become an efficient part in the mechanism of the society. You should fit into the pattern. So they are trying to give you an ego that fits with the society. They teach you morality. Morality means giving you an ego which will fit with the society. If you are immoral, you will always be a misfit somewhere or other.

That's why we put criminals in the prisons -- not that they have done something wrong -- not that by putting them in the prisons we are going to improve them, no. They simply don't fit. They are troublemakers. They have certain types of egos of which the society doesn't approve. If the society approves, everything is good.

One man kills somebody -- he is a murderer. And the same man in wartime kills thousands -- he becomes a great hero. The society is not bothered by a murder, but the murder should be committed for the society -- then it is okay. The society doesn't bother about morality. Morality means only that you should fit

with the society. If the society is at war, then the morality changes. If the society is at peace, then there is a different morality.

Morality is a social politics. It is diplomacy. And each child has to be brought up in such a way that he fits into the society, that's all. Because society is interested in efficient members. Society is not interested that you should attain to self-knowledge. Society is always against religion. Hence, the crucifixion of Jesus. the murder of Socrates -- because they also didn't fit.

Two types of people don't fit. One: someone who has developed an anti-social ego; he will never fit. But he can be put on trial. There is that possibility. You can torture that man, you can punish him, and he may come to his senses. The torture may be too much, and he may be converted. Then there is another type of man who is impossible for the society -- a Jesus. He is not a criminal, but he has no ego. How can you make a man who has no ego fit? He looks absolutely irresponsible, but he is not. He has a greater commitment to God. He has no commitment to the society.

One who is committed to God doesn't bother. He has a different depth of morality. It doesn't come from codes -- it comes from his self-knowledge.

But then a problem arises because societies have created their moral codes. Those moral codes are man-made. Whenever a Jesus or a Buddha happens, he doesn't bother about the man-made conventions. He has a greater commitment; he is involved with the Whole. Each moment he decides his response through his awareness, not through conditioning; so nobody knows about him, about what he will do. He is unpredictable.

Societies can forgive criminals, but they cannot forgive Jesus and Socrates -- that's impossible. And these people are almost impossible. You cannot do anything:about them because they are not wrong. And if you try to understand then, they will convert you -- you cannot convert them. So it is better to kill them immediately. The moment the society becomes aware, it kills them immediately because if you listen to them there is danger. If you listen to them, you will be converted. And there is no possibility of converting them, so it is better to be completely finished, to have no relationship with them. You cannot put them in prisons, because there also they will remain in relationship with the society. They will exist. Just their existence is too much -- they have to be murdered. And then, when priests take over, then there is no problem. The Pope of the Vatican is part of the society; Jesus never was.

That is the difference between a sect and a religion. Religion is never part of any society. It is universal, it is existential, and very, very dangerous. You cannot find a more dangerous man than a religious man, a more rebellious man than a religious man, a more revolutionary man than a religious man. Because his revolution is so absolute that there is no possibility for any compromise with him. And because he knows what he is doing, he is so absolutely certain, that you cannot convert him. And he is infectious. If he is there he will spread like a disease, he will infect many people.

Jesus had to be killed. Christianity can be accepted, but not Christ. What is Christianity? Christianity is society's effort to replace Christ. Christ is dangerous, so society creates a Christianity around him. Christianity is okay because it is a social phenomenon, a social politics. The Church is okay, the priest is okay -- the prophet is dangerous. That's why three hundred religions exist on the earth. How can there be three hundred religions!

Science is one. You cannot have a Catholic science and a Protestant science. You cannot have a Mohammedan science and a Hindu science. Science is one. How can religion be three hundred? Truth cannot be sectarian. Truth is one and universal. Only one religion exists. Buddha belongs to that religion. Jesus belongs to that religion. Krishna, Mohammed, they all belong to that religion. And then there are three hundred religions -- these are false religions, these are tricks the society has played with you, these are substitutes, imitations.

Look, Jesus is crucified on the cross, and what is the Pope of the Vatican doing? He has a gold cross

around his neck. Jesus is hanged on the cross, and around the Pope's neck the cross is hanging. And it is a gold cross. Jesus had to carry his own cross -- that cross was not golden. How can crosses be golden? His was very, very heavy. He fell while carrying it on the hillock of Golgotha. Under the weight, he fell, he fainted. Have you seen any priest fainting under the weight of the golden cross? No, it is a false substitute. It is a trick. Now this is no longer religion.

This is part of the social politics. Christianity is politics, Hinduism is politics, Buddhism is politics. Buddha, Jesus, Krishna, they are not social at all. They are not anti-social -- they are beyond society.

So there are two dangers for society: anti-social people, criminals; you can tackle them. They may be dangerous, but something can be done about them; they are not that dangerous. Then there is a group of people which is beyond society. They are impossible. You cannot change them. They will not be ready to make any compromise.

The society creates an ego because the ego can be controlled and manipulated. The Self can never be controlled and manipulated. Nobody has ever heard of the society controlling a Self -- not possible. And the child needs a center; the child is completely unaware of his own center. The society gives him a center and the child is by and by convinced that this is his center, the ego that society gives.

A child comes back to his home. If he has come first in his class, the whole family is happy. You hug and kiss him, and you take the child on your shoulders and dance and you say: What a beautiful child! You are a pride to us. You are giving him an ego, a subtle ego. And if the child comes home dejected, unsuccessful, a failure, he couldn't pass, or he has just been on the back-bench, then nobody appreciates him and the child feels rejected. He will try hard next time, because the center feels shaken.

Ego is always shaken, always in search of food, that somebody should appreciate it. That's why you continuously ask for attention.

If the husband comes into the room and doesn't look at his wife, the trouble is there. If he is more interested in his newspaper, the trouble is there. How dare you be more interested in the newspaper when your wife is there? That's why it has always been a misery. If a man is very, very great, then his wife is always a problem. The contrary will also be so: if a wife is very, very great, her husband will be a problem. Ask the wives of great men. A great man has many deeper things to do. A Socrates; he was more interested in meditation than in his wife, and that was a wound. Socrates' wife was continuously nagging. He was more attentive to somewhere else. 'Something is more important than me?' This shakes the ego.

I have heard:. Mulla Nasrudin and his wife were coming out from a cocktail party, and Mulla said: Darling, has anybody ever said to you: How fascinating, how beautiful, how wonderful you are? His wife felt very, very good, was very happy. She said: I wonder why nobody has ever told me this. Nasrudin said: Then from where did you get the idea?

You get the idea of who you are from others. It is not a direct experience. It is from others that you get the idea of who you are. They shape your center. This center is false, because you CARRY your real center. That is nobody's business. Nobody shapes it. You come with it. You are born with it.

So you have two centers. One center you come with, which is given by existence itself. That is the Self. And the other center, which is created by the society, is the ego -- it is a false thing -- and it is a very great trick. Through the ego the society is controlling you. You have to behave in a certain way, because only then does the society appreciate you. You have to walk in a certain way; you have to laugh in a certain way; you have to follow certain manners, a morality, a code. Only then will the society appreciate you, and if it doesn't, your ego will be shaken. And when the ego is shaken, you don't know where you are, who you are. The others have given you the idea. That idea is the ego.

Try to understand it as deeply as possible, because this has to be thrown. And unless you throw it you will never be able to attain to the Self. Because you are addicted to the center, you cannot move, and you

cannot look at the Self.

And remember, there is going to be an interim period, an interval, when the ego will be shattered, when you will not know who you are, when you will not know where you are going, when all boundaries will melt. You will be simply confused, a chaos. Because of this chaos, you are afraid to lose the ego. But it has to be so. One has to pass through the chaos before one attains to the real center.

And if you are daring, the period will be small. If you are afraid, and you again fall back to the ego, and you again start arranging it, then it can be very, very long; many lives can be wasted.

Enlightenment is always sudden. There is nothing like gradual Enlightenment. The gradualness comes if you are not daring, it comes out of your fear. Then you take one step towards the center, the real center, and you become afraid -- you come back. It is just like a small child standing on the door thinking to go, but there is darkness. He looks out, comes back, again gathers a little courage, again looks.

I have heard: One small child was visiting his grandparents. He was just four years old. In the night when the grandmother was putting him to sleep, he suddenly started crying and weeping and said: I want to go home. I am afraid of darkness. But the grandmother said: I know well that at home also you sleep in the dark, I have never seen a light on. So why are you afraid here? The boy said: Yes, that's right -- but that is my darkness. This darkness is completely unknown.

Even with darkness you feel: This is mine. Outside -- an unknown darkness. With the ego you feel: This is my darkness. It may be troublesome, maybe it creates many miseries, but still -- mine. Something to hold to, something to cling to, something underneath the feet; you are not in a vacuum, not in an emptiness. You may be miserable, but at least you ARE. Even being miserable gives you a feeling of 'I am'. Moving from it, fear takes over; you start feeling afraid of the unknown darkness and chaos -- because society has managed to clear a small part of your being.

It is just like going to a forest. You make a little clearance, you clear a little ground; you make fencing, you make a small hut; you make a small garden, a lawn, and you are okay. Beyond your fence -- the forest, the wild. Here everything is okay; you have planned everything. This is how it has happened.

Society has made a little clearing in your consciousness. It has cleaned just a little part completely, fenced it. Everything is okay there. That's what all your universities are doing. The whole culture and conditioning is just to clear a part so that you can feel at home there.

And then you become afraid. Beyond the fence there is danger. Beyond the fence you are, as within the fence you are -- and your conscious mind is just one part, one-tenth of your whole being. Nine-tenths is waiting in the darkness. And in that nine-tenths, somewhere your real center is hidden.

One has to be daring, courageous. One has to take a step into the Unknown. For a while all boundaries will be lost. For a while you will feel dizzy. For a while, you will feel very afraid and shaken, as if an earthquake has happened. But if you are courageous and you don't go backwards, if you don't fall back to the ego and you go on and on, there is a hidden center within you that you have been carrying for many lives. That is your soul, the *atma,* the Self. Once you come near it, everything changes, everything settles again. But now this settling is not done by the society. Now everything becomes a cosmos, not a chaos; a new order arises. But this is no longer the order of the society -- it is the very order of existence itself.

It is what Buddha calls *dhamma,* Lao Tzu calls *tao,* Heraclitus calls *logos.* It is not man-made. It is the very order of existence itself. Then everything is suddenly beautiful again, and for the first time really beautiful, because man-made things cannot be beautiful. At the most you can hide the ugliness of them, that's all. You can decorate them but they can never be beautiful.

The difference is just like the difference between a real flower and a plastic or a paper flower. The ego is a plastic flower -- dead. It just looks like a flower, it is not a flower. You cannot really call it a flower. Even

linguistically, to call it a flower is wrong, because a flower is something which flowers. And this plastic thing is just a thing, not a flowering. It is dead. There is no life in it.

You have a flowering center within. That's why Hindus call it a lotus -- it is a flowering. They call it the one-thousand-petalled lotus. One thousand' means infinite petals. And it goes on flowering, it never stops, it never dies.

But you are satisfied with a plastic ego. There are some reasons why you are satisfied. With a dead thing, there are many conveniences. One is that a dead thing never dies. It cannot -- it was never alive. So you can have plastic flowers, they are good in a way. They are permanent; they are not eternal, but they are permanent. The real flower outside in the garden is eternal, but not permanent.

And the eternal has its own way of being eternal. The way of the eternal is to be born again and again and to die. Through death it refreshes itself, rejuvenates itself. To us it appears that the real flower has died -- it never dies. It simply changes bodies, so it is ever fresh. It leaves the old body, it enters a new body. It flowers somewhere else; it goes on flowering. But we cannot see the continuity because the continuity is invisible. We see only one flower, another flower; we never see the continuity. It is the same flower which flowered yesterday. It is the same sun, but in a different garb.

You need very penetrating eyes to see the invisible continuity. The invisible continuity is God. If you can see, this is the same flower in a different body. That's what Hindus call the theory of reincarnation. Christianity, Judaism, Mohammedanism, they all miss the beauty of it, so all the three religions by and by became materialistic. They had to, because the invisible had been missed.

I am here. You are here. You have been here millions of times before. It is an eternal recurrence; in different bodies, different shapes -- but the continuity is the same. And we call that continuity the soul. Not this body, forms change; the formless, it remains. And this is the way for it to be eternal; otherwise it cannot be eternal.

Death is a way to rejuvenate oneself again. You exhale; this is the way to inhale again. You die; this is the way to be reborn. Each moment you die; the body is doing the same.

You ask the physiologists -- they say the body dies and renews itself every moment. Every cell will die. If you live seventy years, then at least ten times the body will have died completely. But gradually it changes. One cell dies, another is replaced, leaves fall down. It goes on.

Just a few days ago, the almond tree outside became completely naked. All the leaves fell down. This is the way. Now it is young again. Now new leaves have come. The old have gone, the new leaves have come. But the leaves are not the tree. The tree is that source from which leaves come, and that source is hidden.

The old drops so that the new can come. The old body dies so that the new body can come. This is how existence exists eternally, always dying always coming back. It is a wheel; the spokes go up, then they go down. This is how the wheel moves.

The ego is a plastic thing, but it looks permanent. Remember, eternity is not permanence. Eternity moves through movements. Eternity moves through change. Eternity is continuous change, and yet it remains the same: changing, yet remaining the same, moving, yet never moving.

The ego has a certain quality -- it is dead. It is a plastic thing. And it is very easy to get it, because others give it. You need not seek it. There is no search involved. That's why unless you become a seeker after the Unknown, you have not yet become an individual. You are just a part of the crowd. You are just a mob. When you don't have a real center, how can you be an individual?

The ego is not individual. Ego is a social phenomenon -- it is society, it is not you. But it gives you a function in the society, a hierarchy in the society. And if you remain satisfied with it, you will miss the

whole opportunity of finding the Self.

And that's why you are so miserable. With a plastic life, how can you be happy? With a false life, how can you be ecstatic and blissful? And then this ego creates many miseries, millions of them. You cannot see, because it is 'your own darkness'. You are attuned to it.

Have you ever noticed that all types of miseries enter through the ego? It cannot make you blissful; it can only make you miserable. Ego is hell. Whenever you suffer, just try to watch and analyze, and you will find, somewhere the ego is the cause of it. And the ego goes on finding causes to suffer.

I was staying at Mulla Nasrudin's house once. The wife was saying very nasty things about Mulla Nasrudin, very angry, rude, aggressive, just on the verge of exploding, very violent. And Mulla Nasrudin was just sitting silently and listening. Then suddenly she turned towards him and said: So again, you are arguing with me! Mulla said: But I have not even said a single word. The wife said: That I know -- but you are listening very aggressively.

You are an egoist, as everyone is. Some are very gross, just on the surface, and they are not so difficult. Some are very subtle, deep down, and they are the real problems. This ego comes continuously in conflict with others because every ego is so unconfident about itself. It has to be -- it is a false thing. When you don't have anything in your hand and you just think that something is there, then there will be a problem. If somebody says: There is nothing, immediately the fight will start, because you also feel that there is nothing. The other makes you aware of the fact.

Ego is false, it is nothing. That you also know. How can you miss knowing it? It is impossible! A conscious being, how can he miss knowing that this ego is just false? And then others say that there is nothing -- and whenever the others say that there is nothing they hit a wound, they say a truth -- and nothing hits like truth. You have to defend, because if you don't defend, if you don't become defensive, then where will you be? You will be lost. The identity will be broken. So you have to defend and fight -- that is the clash.

A man who attains to the Self is never in any clash. Others may come and clash with him, but he is never in clash with anybody.

It happened that one Zen Master was passing through a street. A man came running and hit him hard. The Master fell down. Then he got up and started to walk in the same direction in which he was going before, not even looking back. A disciple was with the Master. He was simply shocked. He said: Who is this man? What is this? If one lives in such a way, then anybody can come and kill you. And you have not even looked at that person, who he is, and why he did it. The Master said: That is his problem, not mine. You can clash with an Enlightened man, but that is your problem, not his. And if you are hurt in that clash, that too is your own problem. He cannot hurt you. And it is like knocking against a wall -- you will be hurt, but the wall has not hurt you.

The ego is always looking for some trouble. Why? Because if nobody pays attention to you, the ego feels hungry. It lives on attention. So even if somebody is fighting and angry with you, that too is good because at least the attention is paid. If somebody loves, it is okay. If somebody is not loving you, then even anger will be good. At least the attention will come to you. But if nobody is paying any attention to you, nobody thinks you are somebody important, significant, then how will you feed your ego? Others' attention is needed.

In millions of ways you attract the attention of others: you dress in a certain way, you try to look beautiful, you behave, you become very polite, you change. When you feel what type of situation is there, you immediately change so that people pay attention to you.

This is a deep begging. A real beggar is one who asks for and demands attention. And a real emperor is one who lives in himself; he has a center of his own, he doesn't depend on anybody else. Buddha sitting

under his Bodhi Tree... if the whole world suddenly disappears, will it make any difference to Buddha? -- none. It will not make any difference at all. If the whole world disappears, it will not make any difference because he has attained to the center.

But you, if the wife escapes, divorces you, goes to somebody else, you are completely shattered -- because she had been paying attention to you, caring, loving, moving around you, helping you to feel that you were somebody. Your whole empire is lost, you are simply shattered. You start thinking about suicide. Why? Why, if a wife leaves you, should you commit suicide? Why, if a husband leaves you, should you commit suicide? Because you don't have any center of your own. The wife was giving you the center; the husband was giving you the center.

This is how people exist. This is how people become dependent on others. It is a deep slavery. Ego HAS to be a slave. It depends on others. And only a person who has no ego is for the first time a Master; he is no longer a slave.

Try to understand this. And start looking for the ego, not in others, that is not your business, but in yourself. Whenever you feel miserable, immediately close your eyes and try to find out from where the misery is coming and you will always find it is the false center which has clashed with someone.

You expected something, and it didn't happen. You expected something, and just the contrary happened -- your ego is shaken, you are in misery. Just look, whenever you are miserable, try to find out why.

Causes are not outside you. The basic cause is within you -- but you always look outside, you always ask: Who is making me miserable? Who is the cause of my anger? Who is the cause of my anguish? And if you look outside, you will miss. Just close the eyes and always look within. The source of all misery, anger, anguish, is hidden in you, your ego. And if you find the source, it will be easy to move beyond it. If you can see that it is your own ego that gives you trouble, you will like to drop it -- because nobody can carry the source of misery if he understands it.

And remember, there is no need to drop the ego. You cannot drop it. If you try to drop it, you will attain to a certain subtle ego again which says: I have become humble. Don't try to be humble. That's again ego in hiding -- but it is not dead.

Don't try to be humble. Nobody can try humility. And nobody can create humility through any effort of his own -- no. When the ego is no more, a humbleness comes to you. It is not a creation. It is a shadow of the real center. And a really humble man is neither humble nor egoistic. He is simply simple. He's not even aware that he is humble. If you are aware that you are humble, the ego is there.

Look at humble persons. There are millions who think that they are very humble. They bow down very low, but watch them -- they are the subtlest egoists. Now humility is their source of food. They say: I am humble, and then they look at you and they wait for you to appreciate them. 'You are really humble.' They would like you to say: In fact, you are the most humble man in the world; nobody is as humble as you are. Then see the smile that comes on their faces.

What is ego? Ego is a hierarchy that says: No one is like me. It can feed on humbleness -- 'Nobody is like me, I am the most humble man.'

Once it happened: A monk came to me and he was talking about his humility, and I said: You are nothing. I know a man who is more humble than you. Suddenly anger, ego, and he said: Who is that man? Show him to me. That is not the point -- I told him: That is not the point. I am not going to show him to you. But try to understand, because suddenly the ego comes in and says: How is somebody else daring to be more humble than me?

It happened once: A fakir, a beggar, was praying in a mosque, just early in the morning when it was still dark. It was a certain religious day for Mohammedans, and he was praying, and he was saying: I am

nobody. I am the poorest of the poor, the greatest sinner of sinners. Suddenly there was one more person who was praying. He was the emperor of that country, and he was not aware that there was somebody else there who was praying -- it was dark, and the emperor was also saying: I am nobody. I am nothing. I am just empty, a beggar at your door. When he heard that somebody else was saying the same thing, he said: Stop! Who is trying to overtake me? Who are you? How dare you say before the emperor that you are nobody when he is saying that he is nobody.

This is how the ego goes. It is so subtle. Its ways are so subtle and cunning, you have to be very, very alert, only then will you see it. Don't try to be humble. Just try to see that all misery, all anguish comes through it. Just watch! No need to drop it. You cannot drop it. Who will drop it? Then the DROPPER will become the ego. It always comes back.

Whatsoever you do, stand out of it, and look and watch. *whatsoever* you do -- humbleness, humility, simplicity -- nothing will help. Only one thing is possible, and that is just watch and see that it is the source of all misery. Don't say, don't repeat 'watch', because if I say it is the source of all misery and you repeat it, then it is useless. YOU have to come to that understanding.

Whenever you are miserable, just close the eyes and don't try to find some cause outside. Try to see from where this misery is coming. It is your own ego. If you continuously feel and understand, and the understanding that the ego is the cause becomes so deep-rooted, one day you will suddenly see that it has disappeared.

Nobody drops it -- nobody can drop it. You simply see; it has simply disappeared, because the very understanding that ego causes all misery becomes the dropping. The very understanding is the disappearance of the ego.

And you are so clever in seeing the ego in others. Anybody can see someone else's ego. When it comes to your own, then the problem arises -- because you don't know the territory, you have never travelled on it. The whole path towards the Divine, the Ultimate, has to pass through this territory of the ego. The false has to be understood as false. The source of misery has to be understood as the source of misery -- then it simply drops. When you know it is poison, it drops. When you know it is fire, it drops. When you know this is the hell, it drops. And then you never say: I have dropped the ego. Then you simply laugh at the whole thing, the joke that you were the creator of all misery.

I was just looking at a few cartoons on Charlie Brown. In one cartoon he is playing with blocks, making a house out of children's blocks. He is sitting in the middle of the blocks building the walls. Then a moment comes when he is enclosed; all around he has made a wall. Then he cries: Help, help! He has done the whole thing. Now he is enclosed, imprisoned. This is childish, but this is all that you have done also. You have made a house all around you, and now you are crying: Help, help! And the misery becomes millionfold -- because there are helpers who are also in the same boat.

It happened that one very beautiful woman went to see her psychiatrist for the first time. The psychiatrist said: Come closer please. When she came closer, he simply jumped and hugged and kissed the woman. She was shocked. Then he said: Now sit down. This takes care of my problem, now what is your problem? The problem becomes multifold, because there are helpers who are in the same boat. And they would like to help, because when you help somebody the ego feels very good, very, very good -- because you are a great helper, a great guru, a Master; you are helping so many people. The greater the crowd of your followers, the better you feel. But you are in the same boat -- you cannot help. Rather, you will harm.

People who still have their own problems cannot be of much help. Only someone who has no problems of his own can help you. Only then is there the clarity to see, to see through you. A mind that has no problems of its own can see you, you become transparent. A mind that has no problems of its own can see through itself, that's why it becomes capable of seeing through others.

In the West, there are many schools of psychoanalysis, many schools, and no help is reaching people,

but rather, harm. Because the people who are helping others, or trying to help, or posing as helpers are in the same boat.

I was reading Wilhelm Reich's wife's memoirs. He was one of the most significant psychoanalysts, one of the most revolutionary -- but when the question comes to one's own problems, the difficulty arises. His wife has written in her memoirs that he was teaching others not to be jealous -- that love is not possession, it is freedom. But about his own wife, he was always jealous. If she would laugh with someone, there would be misery immediately. And he was making love to many women, but would not allow his own wife even to smile with someone; even to just sit and talk he wouldn't allow. Whenever he would go out -- sometimes he had to go to see his patients -- the first thing he would do when he came home was to inquire about where his wife had gone, who she had met, who had come to the house, and there would be a cross-examination. His wife says that she was simply surprised. This man was so wise with others -- but with his own....

It is difficult to see one's own ego. It is very easy to see others' egos. But that is not the point, you cannot help them. Try to see your own ego. Just watch it. Don't be in a hurry to drop it, just watch it. The more you watch, the more capable you will become. Suddenly one day, you simply see that it has dropped. And when it drops by itself, only then does it drop. There is no other way.

Prematurely you cannot drop it. It drops just like a dead leaf. The tree is not doing anything. Just a breeze, a situation, and the dead leaf simply drops. The tree is not even aware that the dead leaf has dropped. It makes no noise, it makes no claim -- nothing. The dead leaf simply drops and shatters on the ground, just like that.

When you are mature through understanding, awareness, and you have felt totally that ego is the cause of all your misery, simply one day you see the dead leaf dropping. It settles into the ground, dies of its own accord. You have not done anything so you cannot claim that you have dropped it. You see that it has simply disappeared, and then the real center arises. And that real center is the soul, the Self, the God, the Truth, or whatsoever you want to call it. It is nameless, so all names are good. You can give it any name of your own liking. Now listen to this beautiful story.

THE PRIME MINISTER, KUO TZU I, OF THE TANG DYNASTY, WAS AN OUTSTANDING STATESMAN, A DISTINGUISHED GENERAL, AND THE MOST ADMIRED NATIONAL HERO OF HIS DAY.

Remember, when you are at the peak, it is very easy to be humble. I will repeat it -- when you are successful, when you have come to the peak, it is very easy to be humble. When you are nowhere, nowhere in the hierarchy, it is very difficult to be humble. A poor man finds it more difficult to be humble than a rich man. A politician who is defeated finds it more difficult to be humble than the politician who has won. Look at the top people in the world. They are always humble. They can afford to be. Now there is no danger to their egos. They have already attained. They don't bother about your attention. You don't mean anything to them -- now they have attained. They can be humble; they can afford to be. That's why great leaders are always humble. But that humility is not the humility of a Buddha, not that of a Lao Tzu; that humility is false.

When you are no one, then to be humble is very difficult. When you are defeated, then to be humble is very difficult because the ego is so hurt -- it needs food, it is hungry. When you have won, you are victorious, you are on the crest of a wave reaching higher and higher; you can bow down because everybody knows without anything being said, who you are. There is no need for you to declare it, the whole world knows it already. Then you can bow down and be humble.

Kings are more humble than beggars. And then people think: What beautiful persons these kings are, these leaders. Nothing is beautiful. You can see their real face when they are defeated, never before. Then to be humble is very, very difficult. When the whole of life is humiliating, then to be humble is difficult. When everybody appreciates and everybody cheers you, then you can bow down with a smiling face. There is no need for you to claim -- it is already established. This has been my experience with people. If somebody

comes to me, and he has already arrived somewhere in life, he is always humble. He bows down deeply, he sits on the floor. He is established. This humbleness is good for his ego. Whenever somebody comes who is frustrated, who has gambled and lost, who is nobody, then it is hard for him to sit on the floor.

One man wrote a letter to me saying: I can come and see you only if I also have a chair, otherwise I will not come. I know this man is very, very defeated, humiliated by life. He cannot bow, he cannot surrender, he cannot be humble. He is so humiliated that it has become a wound. Now humility looks like humiliation.

But both are in the same boat. One is defeated, one feels hurt; one feels that he has to stand, he has to claim, he has to fight for it, the other is established, there is no fight -- he already knows.

It happened that Henry Ford once went to England. At the airport he inquired about the cheapest hotel in London. And the man recognized him, because just on another day there had been pictures in the newspapers about Henry Ford's coming. So he said: If I haven't forgotten, if I remember well, you look to me to be Henry Ford. But you are dressed so shabbily; your coat looks so old, rotten, and why are you inquiring about the cheapest hotel? Henry Ford said: Whether I have a new coat or old, I am Henry Ford and everybody knows about it. It makes no difference -- I am Henry Ford. Whether the coat is old or new makes no difference. The man said: And I know well that when your sons come, they ask for the costliest hotel. Henry Ford laughed and said: They are still not established and they feel insecure. They are known as 'sons of Henry Ford', they are nothing by themselves. I am something by myself, so the cheapest hotel won't make any difference.

A rich man need not declare that he is rich. A poor man always declares. The richer you grow, the less declaration there is. Have you observed it in life? Everywhere it happens. An ugly woman will have more ornaments, a beautiful woman need not. The more a country becomes beautiful, the more women become beautiful, the more things drop, by and by. There is no need for ornaments and gold. By themselves, they are enough. But an ugly woman cannot afford that. She has to carry many, many ornaments -- diamonds, rubies, because only through those ornaments is she somebody, otherwise not. This happens in all the dimensions of life. But both are in the same boat.

This Prime Minister was a very humble man. BUT FAME, POWER, WEALTH AND SUCCESS COULD NOT DISTRACT HIM FROM HIS KEEN INTEREST AND DEVOTION TO BUDDHISM. REGARDING HIMSELF AS A PLAIN AND HUMBLE DEVOTED BUDDHIST, HE OFTEN VISITED HIS FAVORITE ZEN MASTER TO STUDY UNDER HIM.

This too has to be understood: but fame, power, wealth and success could not distract him from his keen interest.... They never distract anybody. It is difficult to be devoted to religion when you are poor, a failure. It is very, very easy when you are a success to have a keen interest in religion, because you have succeeded in this life, you have reached to the top. And this man is a Prime Minister, he has reached to the top; there is nowhere else to go now. Now he will take a keen interest in meditation, religion, God -- because a man like Kuo Tzu I, a Prime Minister, a hero, has to possess God also. A man so successful has to succeed in the other world also. That's why whenever a country becomes rich, affluent, immediately a keen interest in religion arises.

Now nowhere else in the world is there so much keen interest in religion as in America. It has to be so. If you ask poor Indians why so many Westerners come to India, they simply think them crazy -- there is nothing here.

I am here in Poona; how many people do you see here from Poona? -- not a single one that you can recognize: They are simply wondering why you madmen have come from the West to listen to me. You must have gone crazy, or I must have hypnotized you. Something is wrong. They need not bother even to come and listen and to see whether something is wrong or not. They are already convinced of it. Why?

They are not rich, they are not successful, they are not established. When you fail in this world -- you struggle to succeed here in this materialist world first. When you succeed, then you would like to succeed in

the other world also.

So this is my understanding: that only a rich country can be religious; poor countries can never be religious. Sometimes poor persons can be religious, because individuals can be exceptions, but masses -- never. Sometimes it happens that a poor person becomes religious and achieves to the Ultimate -- a Nanak, a Kabir, a Jesus -- but ordinarily masses cannot afford to be religious unless they are established. Religion is the last luxury. And I am saying it not in any condemnatory tone. It is so; you have to be able to afford it. And when you have got everything and you feel you have nothing, then for the first time a keen interest arises to seek the Unknown.

HE AND THE ZEN MASTER SEEMED TO GET ALONG VERY WELL. THE FACT THAT HE WAS THE PRIME MINISTER SEEMED TO HAVE NO INFLUENCE ON THEIR ASSOCIATION. THERE WAS NO NOTICEABLE TRACE OF POLITENESS ON THE ZEN MASTER'S PART, OR OF VAIN LOFTINESS ON THE PART OF THE MINISTER; THE ASSOCIATION SEEMED TO BE THE PURELY RELIGIOUS ONE OF A REVERED MASTER AND AN OBEDIENT DISCIPLE.

But this is only on the surface. Deep down the prime minister is the Prime Minister. Deep down he is somebody very, very important. Deep down he has the same ego as everybody else. This situation, this appearance on the surface is just skin-deep. To find the reality you will have to go a little deeper. The Prime Minister may have been fooled, but the Master is not fooled by it. Others may have been fooled; they may have thought: What a great man this Prime Minister is, so humble, comes and sits at the feet of the Master, so religious, rare to find such a man -- but the Master is not fooled by the appearance. Appearance means nothing.

The real thing is that which is deeper. And this Prime Minister is a polished man. He has succeeded with the world, now he is trying to succeed with this Master also with his polished mannerisms. But you cannot deceive a Master. If you can deceive a Master, he is not a Master at all.

ONE DAY, HOWEVER, WHEN HE WAS PAYING HIS USUAL VISIT TO THE ZEN MASTER, HE ASKED THE FOLLOWING QUESTION: YOUR REVERENCE, HOW DOES BUDDHISM EXPLAIN EGOTISM?

Deep down, you cannot really fool yourself either. How can you? You know what you are doing. While you are deceiving, then too you know that you are deceiving. You can deceive the whole world, but how can you deceive yourself? It is impossible. You may not be alert, but the moment you become alert, you know what you have been doing.

This too is a deception. He doesn't ask a direct question. He doesn't say: I am an egoist, so Master, tell me what to do about it. These cunning people always ask indirect questions. I know many of them. One man came to me and he said: One of my friends is impotent. So what to do? And I could see that this man was impotent, but he was talking about his friend. So I asked him: Why didn't you send the friend? He could have told me that one of *his* friends is impotent -- What about it? What to do? Why did you trouble to come? Your friend could have come and told me the same. Then he became disturbed.

People talk indirectly and problems are personal. And they talk philosophy; they ask questions like: How in Buddhism is egotism explained? What nonsense! What has it to do with Buddhism? Egotism is your problem. Why make it indirect? If you make it indirect, you will miss. You will not be able to understand because from the very beginning you are deceiving. And you may be thinking that you are asking about Buddhism and egotism, then a theory can be given to you, a hypothesis, a philosophy, a system, but that won't help -- because each individual has his own problem, and each individual has his own problem in a unique way.

If you say: I am an egoist, what to do about it? my answer will be different. If you ask what Buddhism says, the answer will again be different. Buddhism -- then it becomes a, generalized thing, and no individual is a general thing. Every individual is so individual, so authentically individual, unique, that you cannot help

an individual by a general theory. No, it will not suit. Every individual needs a direct approach.

Never ask a philosophical question. It is useless. Just ask a personal question, just ask directly.

And that's what the Master had to do with this Prime Minister. He had to bring him down from the peaks of Buddhism to the reality of his own being, because those peaks didn't belong to him. That was not his problem really.

People come to me; they ask whether God exists or not. What are you going to do with God? Leave Him to Himself. What are you going to do? If He exists, what will you do? If He doesn't exist, what will you do? It looks like your mind is not facing real problems and is avoiding them through imaginary problems.

God is an imaginary problem for you. Anger, ego, sex, passion, hate: they are real problems. You don't ask about them -- you ask about God. How are you concerned with God? There is no relationship. I see people who believe in God and people who don't believe in God. I don't see any difference. Can you detect whether a man is an atheist just by looking at his behavior? -- no. How can you know whether this man believes in God and that man doesn't believe in God? They both behave the same way. If you insult them, they will both get angry. What is the difference? If you hurt their egos, they will both get mad. So where does God come in? This is a trick -- you want to avoid real problems. The words 'god', *'moksha'*, 'truth', are like blankets. You cover all the problems with them and hide them. They are not problems, they are blankets. And those who answer them help you to avoid the reality

YOUR REVERENCE, HOW DOES BUDDHISM EXPLAIN EGOTISM? THE ZEN MASTER'S FACE SUDDENLY TURNED BLUE, AND IN AN EXTREMELY HAUGHTY AND CONTEMPTUOUS MANNER HE SAID TO THE PREMIER: WHAT ARE YOU SAYING YOU NUMSKULL?

Everything has changed immediately now. The Master has beautifully brought the Prime Minister to the reality, to the earth, just with a single word, 'you numskull'. A single word can make that miracle happen -- because you are not aware, that's why. Otherwise, the Premier would have laughed, and he would have said: Yes, you are right. Now what about Buddhism and how it explains egotism? But just a single word....

How much you are addicted to words! A single word, and the whole situation changes? And what is a word? Just a sound with no meaning really, because meaning is just a contract of the society, between people: We will mean this by this. It is just a social contract. What does 'numskull' mean? -- nothing, just a sound. If you don't understand English, what does it mean?nothing, just a sound. If you understand English, then there is trouble. Somebody calling you 'numskull'? -- immediately philosophy disappears and reality comes up. All mannerism was skin-deep. 'Your Reverence' -- all skin-deep. He was bowing down and saying 'your Reverence'. What type of reverence is this which a single word can destroy? Skillful are the Zen Masters.

WHAT ARE YOU SAYING YOU NUMSKULL? THIS UNREASONABLE AND UNEXPECTED DEFIANCE SO HURT THE FEELINGS OF THE MINISTER THAT A SLIGHT AND SULLEN EXPRESSION OF ANGER BEGAN TO SHOW ON HIS FACE.

Yes, it was unreasonable. And unexpected. Masters are unreasonable and unexpected. You cannot predict them. They are like the wind, or like the clouds moving in the sky. Where they are going nobody can say, because they don't follow any map. They simply go wherever the wind moves. They have no goal, they have no direction. They simply live in the moment. You cannot say what a Master is going to do -- never. A Master is unpredictable because he is not planned for the future. He is not prepared in any way. He moves in the moment, looks at the situation, and responds. A Master never reacts, he responds. A man who is aware never reacts, he responds. You react. Try to understand the difference.

Reaction is a deep-rooted habit. Response is not a habit. It is an alive sensitivity to the moment. Response is real. Reaction is always unreal. Somebody insults you and you react. Reaction means: between

the insult and what you do, between these two, there is not a single moment of awareness. You react through habit as you have reacted in the past -- but the situation is totally different. Somebody insults you on the street and then a Master insults you. The situations are totally different. Somebody insulting you on the street is just like you. It is a totally different situation. And then a Master, a Buddha insults you -- he insults in a totally different way. He is creating a situation. He is giving you a chance not to react, not to follow the old pattern of habits, not to move and behave like a robot, but to become alert and aware.

If this man had been a little alert, a little aware, a little mindful, he would have laughed, he would have bowed down and touched the feet of the Master, because a Master insults you only when there is deep love and compassion. Otherwise, what is the use? A Master insults you to show you something. A Master can get angry in some moments, but he is not angry -- it is part of his compassion.

Just the other day, one *sannyasin* told me that he had been in contact with a Gurdjieff group, and he said there seemed to be no compassion in that system. He is right. Gurdjieff was deeply compassionate; he never showed it. He was very ferocious -- even Zen Masters could not beat him. But if you could tolerate him a little, if you could be with him in spite of him, then by and by you would feel what deep compassion he had. And it was only because of deep compassion that he was so hard, because he knew that with you compassion wouldn't help. Your hearts have gone so dead, they have become stony. Much hard work is needed.

If one is simply kind to you, he will not be able to change you. He has to be very hard. But if you can be a little aware, and live with a man like Gurdjieff, be around him, be in his presence for a few days, by and by you will see the inner core -- one of the most deep people -- deep in compassion, but he has become hard through experience. If he shows compassion from the beginning, you think you are allowed to have your weaknesses, you think you are allowed to remain as you are; you think there is no need for any transformation. His compassion becomes a food for your weaknesses. No, that won't do.

When a Master insults or becomes angry, don't judge by ordinary standards, don't judge by your ordinary experience. Wait a little and don't react. The Prime Minister reacted immediately.

THIS UNREASONABLE AND UNEXPECTED DEFIANCE SO HURT THE FEELINGS OF THE MINISTER THAT A SLIGHT AND SULLEN EXPRESSION OF ANGER BEGAN TO SHOW ON HIS FACE.

He must have really been a polished man. Even anger was coming, but very slightly. It was not exploding.

He must have suppressed himself very deeply. He was a cultured man, really cultured. But even to that cultured man, just a small word, 'numskull', and a sullen expression and a slight anger started to show on his face. Now the situation is real. A Master is there, without any ego; and the Prime Minister is there -- now the ego is showing up, now the real has surfaced.

THE ZEN MASTER THEN SMILED AND SAID: YOUR EXCELLENCY THIS IS EGOTISM.

And it has nothing to do with Buddhism. It has something to do with you. The Master was really skillful. He created such a situation by just using a single word.

Once it happened that a press reporter went to see Gurdjieff. And you cannot find greater numskulls than press reporters. They are the most surface people; they have to be because newspapers exist on the surface. Gurdjieff looked at the man, then looked at one woman who was sitting just by his side, a disciple, and he asked the woman: What day is it today? She said: Saturday. Gurdjieff became suddenly angry and said: How is it possible? Yesterday was Friday, so how can today be Saturday, you fool! The woman was shocked. Had he gone suddenly mad? And the reporter simply left. Then Gurdjieff laughed. What a way to get rid of numskulls! And he said: If this person cannot see the point of my being unreasonable and mad, he will not be able to understand what I am doing here. It will be impossible, because it is without reason. It is

unreasonable, it is irrational. And you cannot sort it out through the head. If he cannot wait. if he judges so immediately, then he will not be able to judge what I am doing here. So it is better to get rid of him in the very beginning.

You live through reason, and whenever you see something irrational, you immediately make a judgment. Immediately! That is a reaction. Otherwise there are millions of possibilities.

This press reporter could have thought: It may be just a joke, no need to judge. This press reporter could have thought: This man seems mysterious. Let's see -- wait. And the whole thing is so absurd, this Gurdjieff asserting that this can't be Saturday when just yesterday it was Friday. The whole thing is so absurd. There must be some deep hidden meaning in it. Wait, don't judge. But this needs awareness. And what are you going to lose if you wait? Gurdjieff created many situations, and millions of misunderstandings are still rumored about him around the world. Nobody knows what type of man he was. Nobody can know, because you try to reach through reason, and the work that a Master is doing is beyond reason -- it is supra-rational. But to you it will look irrational because you don't know what supra-rational is. To you it will look irrational; that is because of your standpoint, the place where you are standing, from where you are looking, your attitude, your over-addiction to reason. It will look irrational. If you follow a Master, by and by you start feeling that it is not irrational, it is supra-rational. It is not rational, that is right, but it is not irrational either. It may not look rational to you, but when your quality of being changes, then a new vision, a new clarity, a new perceptiveness happens to you. And then things settle in a different way. Then it starts seeming to be supra-rational; not irrational, but superior to reason, greater than reason, vaster than reason. But then one has to wait. And Masters always try to create situations, because through situations reality surfaces.

And what a beautiful thing the Master said. Then the Master smiled. You cannot smile immediately after anger -- no, because you are not a Master. Even if you try to smile. you will feel so much tension in your lips, that you will not be able to relax them. After anger you cannot smile immediately; you will need time, so the anger subsides.

It is said of Gurdjieff that sometimes he would create two impressions on two people in a single situation. If somebody was sitting to his right and somebody to his left, he would look to the left with such anger, and then he would look to the right with such a beautiful smiling face -- then both friends would carry different interpretations. One man would say: This man is dangerous, looks like a murderer. The other would say: I have never seen such a gentle, smiling, Buddha-like face. To some, he would look like a Rasputin, a Ghenghis Khan, a Tamurlaine; to some, he would look like a Buddha, a Jesus, a Socrates -- and he could create this immediately just by turning left and right.

This is possible. This is not possible for you, because you react. When you react, you are a victim, you are possessed by the emotion, you are not a Master. When you don't react, you simply create a situation.

The Master looked angry, condemning, when he insulted the Prime Minister. And when the insult had done its work, and the real Prime Minister had surfaced, he smiled and said: Your Excellency, this is egotism.

Returning to the Source

Chapter #6
Chapter title: Where Can You Go And Not Be Loved

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WHEN YANG CHU WAS PASSING THROUGH SUNG HE SPENT THE NIGHT AT AN INN.

THE INNKEEPER HAD TWO CONCUBINES -- ONE BEAUTIFUL, AND THE OTHER UGLY. THE UGLY ONE HE VALUED, AND THE BEAUTIFUL ONE HE NEGLECTED. WHEN YANG CHU ASKED THE REASON, THE FELLOW ANSWERED: THE BEAUTIFUL ONE THINKS HERSELF BEAUTIFUL, AND I DO NOT NOTICE HER BEAUTY; THE UGLY ONE THINKS HERSELF UGLY, AND I DO NOT NOTICE HER UGLINESS.

YANG CHU SAID TO HIS DISCIPLES: REMEMBER THIS -- IF YOU ACT NOBLY AND BANISH FROM YOUR MIND THE THOUGHT THAT YOU ARE NOBLE, WHERE CAN YOU GO AND NOT BE LOVED?

The ego exists through self-consciousness; it cannot exist otherwise. But remember, self-consciousness is not the consciousness of the Self: self-consciousness is not self-remembering, self-consciousness is in fact not consciousness at all. It is an unconscious state. When you are self-conscious you are not alert, you are not aware; you don't know that you are self-conscious. If you become aware, self-consciousness disappears. If you become a witness, then it is not found there.

Remember one criterion: whatsoever disappears through awareness is illusory, and whatsoever remains through awareness, not only remains, but becomes more crystallized -- is real. Make it a criterion -- consciousness is the touchstone.

In a dream if you become aware that you are dreaming, then the dream disappears immediately. Not even a split second it can remain there. The moment you become aware that it is a dream. it is no more there, because the very nature of a dream is illusory -- it exists because you are not. When you are, it disappears. It exists only when you are unconscious. If you take this as your touchstone and touch all that happens to you through it, there will be so much happening within you, such a great transformation is possible through it, that you cannot imagine it beforehand.

Anger is there; if you become aware, it disappears. Love is there; if you become aware, it becomes more crystallized. Then love is part of Existence, and anger is part of dreaming. If you are unaware, then you exist; if you become aware, you simply dissolve, you are no longer there -- then God exists.

And you both cannot exist together -- either you or God. There is no choice and there is no compromise. You cannot say: Fifty-fifty, a little I and a little God. No, that's not possible. You are simply not found, and God is.

So self-consciousness is not a right word, because consciousness is used in it, and it is a very unconscious state. It will be better, if you will allow me, to call self-consciousness self-unconsciousness. Whenever you feel you are, something is ill.

Chuang Tzu says: If the shoe doesn't fit, then you are conscious of the feet. If the shoe fits, the feet are forgotten. It is because of a headache that you become aware of the head. If the headache disappears, where is the head?

Along with the headache, the head also disappears. When something is wrong it becomes like a wound.

When you are ill, then this so-called self-consciousness exists. When everything fits, is a harmony, and there is no discord, the shoe is not pinching, everything is absolutely okay; you are not self-conscious. Then you are. In fact, for the first time you are, but you are not self-conscious.

For example, whenever you are ill, you become body-conscious. You are weak, you have a fever, something is wrong in the body; you become body-conscious. It hurts -- you become body-conscious. When the body is absolutely okay, healthy, in a state of well-being, you are not conscious of it; not that you don't know that you are healthy, but no self-consciousness is needed. You are simply healthy. A state of well-being surrounds you.

But in this state, there is no division between the state and the knower. You are one with it. It is not that you FEEL well-being, you ARE well-being, so who will be conscious of it? There is no division, so who will know about it? Only in disease does the division come in. You are totally one with the body when the body is healthy. When the body is ill, a rift happens; you are broken asunder. You are not together. The body exists somewhere, you exist somewhere else.

In meditation, you are one with your consciousness, so it doesn't function and exist as a mind. You are one -- there is no division. When there is no division and unity comes in, all self-consciousness disappears. Let me repeat, because you can misunderstand it. It is not that the Self disappears, just the self-consciousness disappears.

And remember, you will not be in a state 'of unconsciousness; you will be perfectly aware, but not self-conscious. You will be perfectly aware, fully aware, but there will be only awareness, no division who is aware of whom -- no subject, no object, simply a complete, a total state -- a circle of awareness. That awareness in which self-consciousness is not is egoless. And that awareness has a grace, a beauty, a beauty that doesn't belong to this world.

Even an ugly person will become beautiful in that state; ugly as far as the criterions of this world go, but suffused, illuminated with something from the Beyond. The body, the shape may not be beautiful, but it is filled with some unknown grace. And then you forget the body; the grace is so much that you simply cannot attend to the body -- you feel the grace.

All saints are beautiful, not that their bodies are always beautiful -- no. But they are filled with some unknown bliss which touches you, a Face which fills the milieu around them. They carry their own climate, and wherever they are, suddenly you feel the climate has changed. And that is such a tremendous force that you cannot look at their bodies; their bodies simply disappear, their bodilessness is so much.

Your body is seen because the bodilessness is not there. You are just the body; nothing is illuminating it from the within. You are an unlit lamp, so only the lamp is seen. When the light comes you forget the lamp -- when the light comes out of it then who bothers about the lamp? And if the light is so much, you cannot even see the lamp.

All saints are beautiful. All children are beautiful. Observe the fact. Every child is born beautiful; you cannot find an ugly child. Difficult, very, very difficult to find an ugly child. All children are born beautiful. Then what goes wrong? -- because later on all people are not beautiful. All children are born with grace, but then something goes wrong; somewhere the growth stops, and everything becomes ugly. Later on you cannot find so many beautiful persons in the world. And as you grow old, you become more and more ugly.

It should be just the opposite, if life moves in the right direction. If you know the art of how to live beautifully, how to live with grace, how to live through the Divine, not through the ego, then just the opposite will be the case. Every child will grow more and more beautiful, and old age must be the culmination of beauty. It has to be. If the life has been lived according to nature, TAO, DHAMMA, if it has followed an inner discipline, not forced; if you have loved, if you have been aware, if you have been meditative, then every day you become more and more beautiful. And an old man who has passed through all the turmoils, all the ups and downs of life, who has known maturity, who is now seasoned, will have a

beauty which nobody else can have.

In the East it has happened, that's why the East worships the old, not the young, because the young is still incomplete. The young has to pass through many things yet, and there is a possibility that something may go wrong. When an old man is beautiful, now there is no possibility of his falling down; he has known all, he has passed through all the experiences, all the anguish of existence, all the miseries, all the blessings. He has seen nights and days, he has moved to the peaks and to the valleys, and he has attained an inner integrity through all these experiences. Now he is balanced, now there is no right or left, now there are no extremes; now he neither longs for peaks nor avoids the valley -- she simply accepts. Life has prepared him for this acceptance. Life has prepared him not to fight but to let go. And when you can let go, you have attained.

A young man tries not to let go and he fights. A young man tries to conquer. A young man is foolish; he does not know that the victory comes through let-go -- he cannot know, it is difficult to know. He will have to pass through many frustrations, only then will he become aware that frustrations are the other aspect of expectations. He will have to pass through many defeats, only then will he come to know that victory belongs to those who don't fight, who give way, who don't fight against the current, who don't try to go upstream, who simply leave themselves wherever nature puts them.

Only those who have come to an inner harmony with nature are victorious. Now there is no fight, because how can the part fight the Whole? And how can the part be victorious against the Whole? It is absurd, but a young man has to try.

An old man reaches to total acceptance; in this total acceptance he is the most beautiful, and he is not self-conscious -- he cannot be, because ego is created, Others change like the weather. Sometimes they appreciate you -- in fact, they are not appreciating you, by accident you have come to them at a time when they are in a good mood. They appreciate you because they are feeling generous, in a good mood. Come to them when they are in a bad mood; they cannot appreciate you, you look ugly to them. Their appreciation doesn't depend on you; their appreciation or condemnation depends on their own moods. And how can you control the moods? They are millions, there is no way. You cannot control your own mood; how can you expect to control others' moods? If you depend on others, you will always be in a continuous trembling and shaking.

A mature man, a man who understands simply drops the whole idea -- it is absurd, it is meaningless. He simply lives his whole life unself-consciously and then beauty arises, then grace happens, then something from the Beyond starts pouring into him.

And here is the paradox: when this happens many will become aware of you. Many will feel the beauty, the benediction that you carry with you, the grace that happens just in your presence. Many will feel it when you are not self-conscious. When you are self-conscious you become ugly. When you are self-conscious the very effort to impress makes you ugly.

And this you can watch in life. It may be difficult for you to catch it in yourself, because it is very difficult to watch oneself -- watch others. Why does a prostitute look ugly? She may have a beautiful body, but why does she look ugly? Because she is too self-conscious; she depends on the attention of others: she is a commodity, she is on sale, she is always in the window for others to appreciate and look at because that is her whole life, her business. A prostitute cannot live without self-consciousness. How can she live without attracting others? The body may be beautiful, but you cannot find beauty in a prostitute -- it is impossible.

And sometimes a homely woman suddenly appears to be beautiful, just a homely woman doing her housewife's work: preparing food because the husband may be coming, waiting for children, just waiting for the lover, sitting near the steps looking far away in the distance; suddenly you feel a beauty around her. She is homely, in no way can you call her beautiful, but you feel the beauty. What is happening there? Waiting for the lover, she is unself-conscious. She is not worried about you, she is not asking for anybody's attention, she is totally absorbed. She loves somebody, she is not self-conscious.

If you love somebody then you need not be self-conscious, and if you are self-conscious, you cannot love because the ego will become the barrier. If you are not self-conscious, only then is love possible.

That's why the more egoistic a person is, the less possibility is there of love. And when there is no love you are in a vicious circle: you think people don't love you because you don't appear beautiful, so you try to be more beautiful; you become more and more self-conscious -- the more self-conscious you become, the less a possibility is there; and if you become absolutely self-conscious it is almost impossible -- nobody can love you. You will simply put off anybody who comes near. You are a closed person, nobody can enter you.

An unself-conscious person is simply open. He doesn't expect much but much happens. If you expect too much then nothing happens. This story is beautiful. Try to understand it.

WHEN YANG CHU WAS PASSING THROUGH SUNG HE SPENT THE NIGHT AT AN INN. THE INNKEEPER HAD TWO CONCUBINES -- ONE BEAUTIFUL, AND THE OTHER UGLY. THE UGLY ONE HE VALUED, AND THE BEAUTIFUL ONE HE NEGLECTED.

This is a parable so don't take it literally. In fact, everyone has two concubines. You may have one wife, but that is only on the surface. Everybody has two wives, one beautiful, one ugly; because every person has two aspects, one beautiful, one ugly. Even a beautiful person in certain moments is ugly, and just the reverse is also true; an ugly person is in certain moments beautiful, because ugliness and beauty are not parts of the form -- they belong to the within.

Have you observed a beautiful person in certain moments when he or she becomes totally ugly Have you seen a beautiful woman with lust in her eyes? -- suddenly everything goes ugly, because lust is ugly. Have you seen an ugly woman with love in her eyes? -- suddenly everything becomes beautiful. Love beautifies -- lust makes you ugly, anger makes you ugly -- compassion beautifies.

The more you think inside your mind, the more ugly and tense your face becomes. If you don't think, if you live without much thinking, more meditatively, everything becomes beautiful. The faces of Buddhas always become feminine. That's why Hindus never depict their Enlightened persons with beards and moustaches, no. Have you seen any pictures of Buddha, or Mahavir, or Krishna, or Ram with a beard or a moustache? Not that beards never came to them, because that would have been a deformity; that would have meant that something was biologically wrong, physiologically wrong, some hormone was missing. No, they had beards and moustaches, but the Hindus have completely dropped them. They don't depict them because they are depicting something of the inner. They are showing through the statues of Buddhas that these men became completely feminine. Why feminine? -- because grace is feminine, beauty is feminine.

The body loses all violent concerns; it becomes more round. Muscles are not needed for a Buddha. Muscles belong to wild animal-hood. The body becomes more and more round, shapely, more and more feminine. When aggression disappears muscles also disappear because they exist for a particular purpose; for aggression, for violence.

Look at the pictures or at the bodies of Mr. Universes: they are wild animals; they are no more human beings. And their bodies are also not healthy. They have been forcing their bodies into unnatural shapes. They may look like lions, but they are not even human beings. They are appreciated because we are still animalistic.

If you become more beautiful and graceful, less aggressive and violent, then you will choose a man like the Buddha to be Mr. Universe; not the animals that you choose but a body which has lost violence and aggression, which is completely at ease, relaxed, ready to love, not to fight.

Everybody has two aspects. Just watch people. I say watch people so that finally, eventually you can watch yourself. It is very difficult to watch yourself because you are so near to yourself. There is no

distance so observation becomes difficult.

Once, Mulla Nasrudin was put in a mental hospital, he had to be. But just after a few minutes, he pushed the call-bell. The nurse rushed in and she asked: What is the matter? Nasrudin said: You people, why have you put me in this room with this nut? -- there was another person there -- Why have you put me here with this nut? The nurse said: The hospital is crowded and it is difficult to find a single bedroom for you. And we know that he is a nut, but is he annoying you in any way? Nasrudin said: Yes, it is impossible for me to be here with him, he is annoying me. He goes on looking all around and saying: There are no lions here, no scorpions, no snakes, no tigers, no crocodiles; no, nothing is here. He goes on saying this and it annoys me. As you can plainly see, the room is full of them.

It is very easy to see what is wrong in somebody else. It is very, very difficult to observe oneself. That's why I say, first start watching people. They are you -- through them you will understand yourself. Just start watching people, they are you. Watching them you will come to a point where you can understand yourself better. Look at people on the street, at how self-conscious they are, how continuously ego-oriented. Look at your leaders, politicians, your so-called saints; how self-conscious they are -- continuously on show: in the market, in the show-window, but never at home. They are like commodities for sale. And it doesn't matter whether you are a very costly commodity And it doesn't matter whether you are a very costly commodity or a cheap commodity; a person is not a commodity. Mulla Nasrudin once met a woman in the train, and he said: Would you like to sleep with me? I will give you one thousand rupees. The woman hesitated a little and said: No, what do you think I am? Mulla Nasrudin said: Then I can give you ten thousand rupees. Now it was difficult to say 'no' to the offer, because to everybody there comes a limit when the price reaches a certain amount. The woman said: Okay. Nasrudin said: How about one hundred rupees? The woman said: What are you saying? What do you think I am? Nasrudin said: That we have decided. Now, a little haggling about the price. That we have decided -- what you are.

Ten thousand or ten rupees, that is not the point. Are you a commodity? Why are you so worried about what people think about you? Are you for sale? Then why so much self-consciousness? And everything goes wrong.

You notice people talking beautifully with each other -- everybody talks -- but just put the man or the woman on a platform and tell him to talk to you; something goes wrong. He was never at a loss for words before, now he cannot find them; he starts stuttering, trembling. And he's usually a good talker. With friends he talks perfectly well. What happened? Now he has become self-conscious. Standing on the platform he has become a commodity: Now what will people say, will they appreciate me or not? Now he is troubled. Now it is an ego-trip. When he is talking with friends it is not an ego-trip; he is a charming talker. But on the platform almost everybody becomes boring.

Mulla Nasrudin once became mayor of his town. He was a good talker, you could talk with him for hours together; a good story-teller, a beautiful man. But he became the mayor and it was very difficult. He started boring the people of the town. He would talk too long, and then he would be at a loss when to stop. So he told his secretary not to write such long speeches, because people were getting bored. The next day he delivered a talk; there was some celebration, the year was ending, but people still got bored. He was very angry. He told the secretary: What is the matter? I told you to write a short speech and you again did the same, and people got bored. The secretary said: I had written a short one but you read all three copies.

When you are self-conscious you are completely unconscious. You don't know what you are doing. You are so afraid that you don't know what is happening. Self-consciousness is a disease.

Animals are beautiful, all animals. Have you seen an animal ugly? Have you ever seen an ugly bird, an ugly deer? Can you find an ugly tree? -- then what has happened to man? When everything is so beautiful in the world, what has happened to man? There is nothing like an ugly tree or an ugly bird or an ugly animal. They are all beautiful, they are all graceful; they are so perfectly alike. If you go into the forest and see one thousand deer moving, you will not find a single deer too fat, too thin, ugly or beautiful. You will not be able to make any distinction -- they all look alike.

What is the matter with man then? Why do so many people become so ugly and so fat; either thin or fat, but never in balance? They don't exist in a relaxed way. They are tense, self-conscious. When you are tense you will start eating more. When you are relaxed you eat only as much as is needed. The body decides, not you.

If you are tense, you will eat more. Tense people tend to eat more because eating becomes an occupation; through eating they can forget themselves. Tense people become ugly because the tension is not only in the mind, it affects the body.

Body and mind are not two, there is no division. Mind is just the other pole of the body and the body is the other pole of the mind. Visible mind is body; invisible body is mind. Subtle body is the mind; gross mind is the body. You have a psychosomatic structure -- it is one.

When the mind is tense, then your face starts showing the worries, then your skin starts showing the tension. And if it has become a deep-rooted thing, then the body takes the shape; the mind becomes the mould and the body takes the shape. Just by watching the face of a man, you can see what is happening in the mind.

Hence, face-reading exists as a science. It is a science, because your face shows what is happening in your mind. You see that whatsoever you do: eating, sleeping, moving, walking, relating with people, sitting alone; whatsoever you do, the body and mind are always together.

If you eat more, that shows that your mind needs love, and you are in such a deep need of love that food has become a substitute. People who are in need of love will eat more, and the more they eat, the less exists the possibility of anybody falling in love with them. Then it becomes a vicious circle -- they eat more.

And a deep association exists between love and food because every child receives love and food together, from the same mother -- they become deeply associated. In fact, the child gets food first, milk, and then by and by, he becomes aware of the love that is flowing from the mother. So whenever you cannot find love you will fall back on food; you will start eating more; it will become a substitute.

You walk -- everything shows around you. If you are tense you walk in a tense way, as if you are carrying a burden, a mountain on your head; something is hanging around your neck. Even if you shake hands, if you are worried and tense, the hand will be dead, there will be no warmth in it, it will be cold. It is like a dead branch of a tree: no more life moves in it.

Because when you are tense the whole energy is absorbed in the head. When you are relaxed, the energy moves all over; then the energy has a flow. When you are tense it becomes blocked. Tense, you are like a river in hot summer; only in some spots little pools are left, but the bed is dry. Somewhere you can find a little dirty pool, but there is no flow; so again sand, so again a little pool.

This is how a tense man is: there is no flow of energy-many blocks, many dry beds, and somewhere a little pool exists and that pool is bound to become dirty. When energy is flowing you are fresh. When energy is moving without any blocks you are river-like, and the ocean is not far away. When you are a summer river; when everything is dried and only pools of energy exist, and there is no interlink between your energy pools, then you can never reach to the ocean; then God is the farthest thing possible. Flowing, He is near -- non-flowing, He is very, very far away. Flow is needed, and when you flow you are beautiful.

Look at a child, watch a child; he is a flow, a river-like flow. He moves like wind and he never tires.

They have been doing some experiments at Harvard University. One very, very healthy person was told to follow a child for twenty-four hours. Whatsoever the child did, he had to do -- whatsoever. If the child jumped he had to jump, if the child went out, he had to go out, the child lay down, he had to lie down. Within eight hours he was completely exhausted; he couldn't follow for twenty-four hours. And the child

was never tired.

What was happening? -- the river was flowing. When a river is flowing, a constant source of energy is available. The man simply said: I cannot follow any more. This boy is driving me crazy and I am tired, exhausted. I feel that my mind will crack any moment, because he is doing such absurd things, without any rhyme or reason, and I have to follow him. And the boy enjoyed tremendously, that somebody was following him and he had become the leader.

Just watch a small boy. What is happening? Nothing, just a simple thing: he is not a dry river in the summer -- he is a flood. He is a river in the rainy season, millions of streams are falling into him, and you can be the same.

But the more you become self-conscious, the more a deep tension goes into you. Self-conscious, you start shrinking; unself-conscious you open and spread. And everybody has two concubines. Everybody is himself the two concubines.

WHEN YANG CHU WAS PASSING THROUGH SUNG HE SPENT THE NIGHT AT AN INN. THE INNKEEPER HAD TWO CONCUBINES -- ONE BEAUTIFUL, AND THE OTHER UGLY. THE UGLY ONE HE VALUED, AND THE BEAUTIFUL ONE HE NEGLECTED. This looks irrational, but it has a deep reason. WHEN YANG CHU ASKED THE REASON, THE FELLOW ANSWERED: THE BEAUTIFUL ONE THINKS HERSELF BEAUTIFUL, AND I DO NOT NOTICE HER BEAUTY: THE UGLY ONE THINKS HERSELF UGLY, AND I DO NOT NOTICE HER UGLINESS.

Try to understand this arithmetic of existence, paradoxical, but real. And if you can understand it many things will change in you immediately.

If you demand something it will not be given to you. If you don't demand, you will suddenly find millions of streams falling into you -- every door is open. Demand and you will be denied; don't demand and the whole existence belongs to you. Possess and you will lose; don't possess and nobody can take it from you. Be self-conscious and you will not be a Self; be unself-conscious and you attain to the inner crystallization, the integrity which is the Self.

The fellow said: The one thinks herself beautiful. When somebody thinks himself or herself beautiful, there is a constant demand: Look at me, I am beautiful, appreciate me. And beauty is a delicate phenomenon -- you cannot demand. If you demand, in the very demand you have become ugly. If you demand, I repeat, the very demand makes you become ugly, because demand is ugly. If you demand and you are asking for it too much, nobody is going to give to you. Your demand becomes aggression -- it is violent, and how can violence be beautiful? How can aggression be beautiful?

Somebody who thinks himself or herself beautiful is constantly aggressive. You cannot live with such a person happily -- almost impossible, because the demand is too much. And when somebody demands, you will feel a sudden feeling not to give; because one wants to share, one wants to give, but one wants to remain one's own master. If you have to fulfill a demand you become a slave. Nobody wants to be a slave.

And this is not only so for beauty, it is so for every dimension of life. If somebody says: I am a Realized man; and demands recognition continually, it is difficult. In the very demand the man proves his ignorance.

Hence the UPANISHADS say: The man who thinks he knows does not know. Hence Socrates says: When I became a knower, I realized that I am the most ignorant one.

A man who *knows* becomes ignorant, and all those who are ignorant know much. They demand: I am a knower. It is the demand of an ignorant mind. Those who know, they never demand, because the moment you become knowing what do you know? -- you know nothing.

Existence is so vast, so mysterious, how can you know it? All claims to knowledge are egoistic, and

only one who is not egoistic, who becomes completely unself-conscious, who does not know who he is enters into the mysteries.

It happened: Bodhidharma reached China. He took the lotus flower of silence, the light of Buddha, the awakening, the secret, the key. The Emperor came to visit him. He asked many questions. He said: I have done many, many things, good deeds. What will the outcome be? Bodhidharma said: Nothing. You will fall into the deepest hell. One who has done a good deed should not be self-conscious about it, because a good deed becomes a bad deed if you are self-conscious about it -- that is the only sin.

The Emperor was a little shocked. He asked other questions and he received only shocks. He asked: Tell me something about the holy sacred Buddha? Bodhidharma said: There is nothing holy and nothing sacred. Because if you think something is holy then self-consciousness takes it over. If you think: I am holy, then you are bound to look at others as sinners. So Bodhidharma said: There is nothing holy, nothing sacred. Angry, the Emperor asked: Who are you to be talking like this before me? Bodhidharma said: I don't know.

This is the perfect knowledge. Bodhidharma said: I don't know who I am to be talking here before you. Look at the beauty of it; he says: I don't know who I am. In this no-claim, he claimed all.

When you claim you miss. Saying 'I don't know', he effaced himself completely, utterly. This man is absolutely unself-conscious; he has attained to the Self.

THE BEAUTIFUL ONE THINKS HERSELF BEAUTIFUL AND I DO NOT NOTICE HER BEAUTY.

She would like it to be noticed. Whatsoever you want that people should notice, nobody will notice. You will be a constant drainage of their energy -- you will drain them of their energy, you will be a burden, a bore. And everybody will escape from you; nobody will like being near you. A self-conscious person is like a heavy burden: you come near him and suddenly you feel a fever because he is demanding something.

THE UGLY ONE THINKS HERSELF UGLY AND I DO NOT NOTICE HER UGLINESS.

And the ugly thinks herself ugly.... She is humble, she doesn't claim anything, she doesn't ask, she doesn't demand any notice. She doesn't say that she is this or that, she simply knows that she is ugly. So if you lover her she feels grateful. If somebody notices her she feels thankful. And when you feel thankful and grateful, you become beautiful. Whatsoever somebody says to her, she feels it is too much: I was not in any way worthy of it. I am ugly. She is not expecting anything, so whatsoever happens is a bliss, a happiness. If you expect you will be frustrated; if you don't expect you will be fulfilled.

Said the fellow: The ugly one thinks herself ugly and I do not notice her ugliness. She has become so humble, so simple, so egoless, so unself-conscious that I cannot notice any ugliness in her.

YANG CHU SAID TO HIS DISCIPLES: REMEMBER THIS -- IF YOU ACT NOBLY AND BANISH FROM YOUR MIND THE THOUGHT THAT YOU ARE NOBLE, WHERE CAN YOU GO AND NOT BE LOVED?

You are destroying yourself by claiming things: you claim that you are wise and then life proves you to be fool; you claim yourself to be very attractive and life doesn't take any notice of you; you try to prove that you are beautiful and everything proves that you are ugly. Because there is nothing more ugly than the ego, and all claims are egoistic.

Drop claims and simply remain with the fact. Don't claim anything don't ask anything, don't demand. Don't think that you are very, very worthy and then much will happen to you -- the whole existence will accept you. When you accept existence, existence accepts you. When you claim, in every claim you are complaining: I was more worthy.

Just a few days ago a man came to see me, he insisted. Ordinarily, I don't want to see persons who have never meditated, who have never listened to me, because it is going to be futile. But he insisted so I said: Okay. He had been writing letters to me for many years where he said: There is a deep problem that I would like to discuss with you, and I am in much misery. He talked continuously for half an hour saying that he is a graduate of Oxford, that he is in the Secretariat on a very high post of the Ministry of Education in New Delhi, and he has done this and that. I tried again and again to bring him to the point: What is the problem? But he would not come to the point. He went round and round. I said: But your time is nearly finished, come to the point. These are not problems. You are a graduate of Oxford, okay, it is not a problem. What is the problem? Then he said: The problem is that too much injustice has been done to me. I am a very capable man with many degrees and achievements, and nobody takes any notice of me, so how can I tolerate this injustice? He would have liked to be the Prime Minister or the President or something, but then too it would not be just because nothing can be just if you have expectations. I told him: There is no problem. The problem is not how to tolerate injustice, the problem is how to drop the claim of being worthy.

If you think too much of yourself, if you think of yourself as somebody significant, then every day, every moment you will find that injustice is being done to you. Nobody is being unjust. Who bothers about you? Who has time to do injustice to you? Who cares? But you feel that the whole world is being unjust to you. Nobody is being unjust to you; it is your claim.

Lao Tzu says: If you want to be the first in the world, you will find yourself to be the last. And if you are able to stand at the back, just to be the last, you may find yourself to be the first.

Efface yourself completely; a clean state, not claiming anything, nothing written on it. Become clean, don't be self-conscious and suddenly you feel that all the doors that were closed have opened. They were never closed -- it was you.

A rare phenomenon happened. You must have heard about Houdini, the great magician. Only once in his life did he fail, otherwise he could open any type of lock within seconds without keys. How he did the whole thing has yet remained a mystery. He would be tied with chains, locked into a trunk and thrown into the sea and he would escape within seconds. He was thrown into all the great prisons of the world and within seconds he was out. England has one of the best police, one of the best detective departments, Scotland Yard, but they could not do anything. Whatsoever they did, within a few seconds he was always out. Only once did he fail; it was in France. He was thrown into a cell in a prison, and he could'nt get out of three hours. Nobody could believe what had happened: Is he dead? And then he came out, perspiring, completely tired. A joke had been played on him and he missed: the door was not locked and he was trying to open it.

How can you unlock a door which is not locked? If it is locked there is a way, something can be done. He never expected the door not to be locked. He tried and tried in every way, but the door was not locked, there was no lock on it, and he could'nt see it for three hours. Then how did he come out? -- just from tiredness he fell down and the door opened.

Existence is not denying you anything. There is no injustice, there has never been, there cannot be. How can the mother be unjust to the child? Existence is your mother; you come out of it, you go back into it. How can existence be unjust to you? It is you claims, your egoistic claims that create the problem.

YANG CHU SAID TO HIS DISCIPLES: REMEMBER THIS -- IF YOU ACT NOBLY AND BANISH FROM YOUR MIND THE THOUGHT THAT YOU ARE NOBLE, WHERE CAN YOU GO AND NOT BE LOVED?

If you efface yourself, love rushes towards you from every side -- everybody falls in love with you. If you efface yourself, if you are nobody, everybody falls in love with you -- everybody; even a stranger suddenly feels love for you. This I say to you from my own experience, that if you efface yourself, everybody is in love with you. If you try to be somebody it is impossible: nobody can love you.

Without ego you are accepted everywhere: you are a guest, you are accepted everywhere. Without ego, whatsoever happens you will feel a benediction; with ego, whatsoever happens you will be miserable. Because it is not what happens that matters, it is the you to whom it happens.

The ego is a deep discontent -- it cannot be satisfied, it is a bottomless pit. Whatsoever you throw into it disappears; it always remains hungry, that is the nature of it. Nothing can be done about it. You can simply drop it, otherwise you will always remain dissatisfied.

Egolessness is contentment. Egoless, you don't expect anything, and just a small child smiles at you, but it is so beautiful. What else could you need? Suddenly you see a flower and the flower sends its perfume to you. What else could you need? What more could you want? The whole sky goes on filling with stars, the whole life becomes a celebration because now everything is beautiful. Without expectation everything fulfills -- just to breathe is enough, just to breathe is such a bliss. Otherwise, with the ego....

I have heard: Mulla Nasrudin went to his bank. The bank was celebrating the hundredth year of its existence, so they made it a point that whosoever came first was to be given many presents: a car, a television set, this and that, and a cheque for ten thousand rupees. By coincidence, Mulla Nasrudin entered. He was garlanded, photographed, interviewed, and many gifts were piled on him: notes, a TV set, and a car which was standing out. When everything was finished he said: Now, is everything finished so that I can continue to my destination? They asked: Where were you going? He said: To the complaint department. He had come to complain about the bank, and even all that had happened would not do. He couldn't forget the complaint.

The ego is always going to the complaint department. Whatsoever happens is meaningless because even if God comes to you, you will say: Wait, let me first reach the complaint book. The ego is headed towards the complaint book; nothing can satisfy the ego.

The whole effort is useless; drop it. If you simply efface yourself, abide in non-ego, abide in egolessness, drop self consciousness and become more conscious, then suddenly everything fits, suddenly everything falls into a harmony; nothing is wrong. There is no injustice going on. You feel at home everywhere, and only in this moment of at-homeness, the existence takes a new color -- it becomes Divine, it becomes spiritual; never before it.

So the search for God is not a search for some person outside of you. The search for God is a search for this moment of total fulfillment. Suddenly the door is open -- it was never closed. It appeared closed to the ego. With no ego in between, the door is open; it has always been open.

Existence is open -- you are closed; existence is simple -- you are complex; existence is healthy -- you are ill. Nothing is to be done to existence; something is to be done to you. And nobody else can do it for you, you have to do it.

Watch your self-consciousness, feel the misery that follows it like a shadow. If you want to get rid of the shadow, you have to get rid of the ego. You have been trying to get rid of the shadow, but how can you get rid of the shadow? -- it follows ego. You have to drop the ego, then the shadow disappears.

Returning to the Source

Chapter #7
Chapter title: Snowflakes As Beautiful As These Don't Fall

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FOR NEARLY TWENTY YEARS, HOUN, A LAYMAN DEVOTED TO THE STUDY OF ZEN, LIVED AT YAKUSAN TEMPLE, AND UNDERTOOK DISCIPLINE UNDER MASTER IGEN.

THE DAY CAME WHEN HE DECIDED TO RETURN TO HIS FAMILY. THE MASTER ASKED TEN OF HIS DISCIPLES TO SEE HIM OFF AT THE GATE.
IT WAS SNOWING, AND HOUN, LOOKING UP, SAID: LOVELY, SNOWFLAKES AS BEAUTIFUL AS THESE DON'T FALL ELSEWHERE.

'ELSEWHERE', SAID ONE OF THE TEN, 'WHERE IS THIS ELSEWHERE?' AT THIS HOUN SLAPPED HIS FACE.

'WHY DID YOU DO THAT DEAR LAYMAN?' ASKED THE DISCIPLE, RUBBING HIS CHEEK.

'HOW CAN YOU POSE AS A ZEN-MAN?' HOUN SAID ANGRILY.'YOU'RE DOOMED TO HELL.' 'AND YOU?' THE DISCIPLE CRIED. 'WHAT ABOUT YOURSELF?' HOUN SLAPPED HIM AGAIN.

'YOU'VE EYES, BUT YOU WON'T SEE,' HE SAID OVER HIS SHOULDER AS HE MOVED OFF,'AND YOU HAVE A MOUTH, BUT YOU'RE DUMB.'

A few things before we enter this beautiful anecdote. First, time should be forgotten completely. If you want to enter meditation time should not be of concern to you. If you are in a hurry then nothing is possible, and this has become a most deeply rooted problem for the modern man. The West has made people too time-conscious, not knowing where they are going, but speeding to get there because time is short.

I have heard: Once a pilot communicated on the intercom to his passengers: It seems everything has gone wrong: the radar is not functioning, the radio is out of order, even the compass has ceased to function; but don't be worried, we are keeping the same speed.

But this is what is happening to the modern mind: everything is out of order except speed. Where are you going? For what are you going? Of course, you are going fast, but you are going so fast that you have no time to look at where you are going and why you are going there.

People come to me and they say: I can stay here only one day. is meditation possible? They ask: Can you give me something so that I can know the Divine? They are childish, juvenile -- they have not grown up at all. They don't know what they are saying.

Is God something one can give to you as a gift? Is God a certain technique, so that the formula can be given to you and you can work it out later on? Is He something like a material key that can be given to you and you can unlock the door? This search needs tremendous patience, infinite patience. This is the first requirement -- you should simply forget about time.

What is time? It is a very anxious state of mind: you are too much worried about tomorrow, too much worried about the future, too much worried about the past. You are pulled in these two opposite directions, the past and the future, and you are worried because you have not gained anything in the past. You are worried: Who knows? The same may also happen in the future as has happened in the past -- nothing. You

have achieved in the past, and it may be that you may not achieve anything in the future, so you are in a hurry. But just hurry won't help because it disturbs you.

The modern man is farther away from God not because he is more materialistic, no. Man has always been materialistic, he has to be, because a man is ninety-nine percent body. Man has always been materialistic -- this is nothing new.

Is it because of too much scientific training and education? No, science is not against God. It may not be for God, but it is not at all against God. It simply says: God is not my concern at all; He is not. They exist on different planes. Science cannot say yes or no to God; they are not moving in the same dimension, the dimensions differ. So science has not made man atheistic.

Then what is making people atheistic, farther away from God? No, not Communism. Communism may have created new gods, but it has not destroyed the old one -- it cannot. Communism itself is a religion. Then what? To me, it is time-consciousness, which is a new factor in the world, a new factor in human consciousness which is creating trouble. And it has become particularly deep-rooted in Christianity and Judaism; it has become very, very deep-rooted. And the cause of it is that Christianity, Judaism and Islam, they are all three from the same source -- Judaism. All three are Jewish.

In the world there are in fact only two religions: one is Hindu, the other is Judiac. Mohammedanism and Christianity come out of Jewish source -- just off-shots. Buddhism, Jainism and Sikhism comes out of Hinduism; they are just off-shots.

There is a deep-rooted problem in Jewish thinking, and that is: they deny rebirth; they deny the theory of a circle of births. They believe in only one life and that dominates the West. If there is only one life, then you will be in a hurry, because time is short and too many things have to be done; you cannot move at ease. That's why so much speed: everything is moving fast, everybody is worried that life is slipping out of their hands and you have only one life.

In the East it is believed that you have millions of lives: there is no hurry, time is not short, no need to be worried about it; enough to waste and even enough always there is reserve -- it is eternal. You will be born again and again, again and again -- it is a circle; you go, you come again, you go, you come again, so there is no need to be worried about time. That's why in the eyes of the West the East looks lethargic, lazy, not doing anything. Nobody is worried, people can relax under the trees -- no hurry; but this no-hurry helps religion. The mind which is too time-conscious may create many materialistic miracles but it will miss the inner dimension. Because the inner dimension is approached only when you are absolutely patient. You will miss many things if you are patient, that is right, but you will never miss yourself.

If you want to create an empire of things, possessions, then be in a hurry; then think that time is money and very precious, and use it to create more and more things. But you will be lost. When you die you will have piled a great empire of things, but dying, you will come to realize that you have not achieved anything. The whole effort has been a failure because unless you achieve yourself, nothing is achieved. Unless you come to yourself, you have not come to any point. Life may have been a journey, but you have not reached the goal.

So about this you have to decide; you have to drop time-consciousness. Simply forget about time, time is always available. It is not like money, it is like the sky -- it is always available, you cannot exhaust it, so don't run. You can sit at ease, you can relax, you can sit like a Buddha. Look at the statue of Buddha, sitting as if there is no time. He doesn't seem to be in a hurry.

It is said in one of the old Zen stories: Once two monks were crossing a stream in a ferry-boat; one was very old, the other was very, very young. When they got off the ferry boat they asked the man who had brought them to this shore: Will it be possible for us to reach the town where we are headed before the sun sets? Because it was a hilly track and the sun was just going down, at the most they had one hour. They had to arrive before sunset because once the doors of the town were closed, then the whole night they would

have had to remain in the forest outside of the town. And it was dangerous, wild animals were there. The ferry-boatman said: Yes, you can reach if you go slowly.

The old man could understand because a certain wisdom happens in old age. Youth is always in a hurry. This is paradoxical. An old man should be in a hurry because time is short, but it is always the opposite. The young man is always in a hurry even though there is enough time, because this hurry comes from an inner energy -- ignorance. An old man can understand.

The old man said: Yes, I understand; but the young man said: You are fools, you both. How can one reach if one goes slowly? I am not going to listen to this stupid nonsense!

He started running, it was a hilly track, and he was in such a hurry. That which was to happen, happened. He fell down: he was hurt, wounded, all his things scattered. Then the old man caught up because he was coming slowly. He looked at the young man: he was crippled, blood was flowing, and he said: Now how will you be able to reach? You tried to reach quickly and now you cannot reach at all. It is said that the young man was devoured by wild beasts, but the old man reached by the time the sun was setting. He reached the door just in the nick of time and he entered the city.

This is a parable. In fact, the track is hilly. When you are moving towards the Divine, the track is hilly. There are valleys and peaks and you can fall at any moment. The territory is dangerous and millions of wild animals are all around. You have to reach the gate before the gate closes. But if you run fast you will not be able to reach, because when you run fast you cannot be conscious.

Have you ever tried running fast? If you run very fast, the very speed gives you an intoxication. That's why there is so much addiction to. speed. If you drive a car, the mind wants to go more and more and more and more fast. It makes you intoxicated. Speed releases certain chemicals in the body and in the blood; that's why you would like to go on pressing the accelerator. More people die every year in car accidents than in a world war. The Second World War was nothing, more people die every year in car accidents. People go on getting more and more speedy; then they become intoxicated. A moment comes when they are not in their minds and the speed has taken over.

Start running one day and just watch what happens -- a moment comes when the speed takes over: that is the acceleration of speed. And just the opposite happens if you slow down. What is a Buddha doing under the tree? -- slowing down the speed, nothing else. What am I continuously teaching you? -- slow down the speed; come to a point where there is no speed within you, nobody running. In that moment awareness happens -- you become Enlightened.

And there are two poles: one is speed; then you are intoxicated, you become unconscious; the other is no speed -- slowed down completely, totally, an absolute stop. Suddenly you become Enlightened.

This is the first thing to be understood: slow down your speed. Eat slowly, walk slowly, talk slowly, move very, very slowly, and by and by, you will come to know the beauty of inactivity, the beauty of passivity. Then you are not intoxicated, you are completely aware and conscious.

The second thing: you cannot pose as an Enlightened man. Many people try it and they can also deceive many others, because fools are everywhere. But you cannot pose before a man who knows. But that is my regular habit. I have always lived a regular life.

Deceiving others is your regular habit; it has gone into your very roots. You do it without knowing that you are doing it, that's the problem. You go on posing. If it is a regular habit, how can you suddenly drop it when you come to a Master? There also the regular habit will persist.

Mahakashyap. Sariputra, Modgalayam, all the great disciples of Buddha had to wait for two years before Buddha would start teaching. Sariputra asked: Why do we have to wait for two years? Buddha said: Just to provide a gap so that your old habits slow down, because if they persist, you will not listen to me; if

they persist it will not allow you to see me; if they persist, whatsoever you do will be a confusion. Just two years -- let things slow down. Two years, don't do anything. Just remain silent and watchful so that you can become aware of things which you have been doing continuously without knowing that you were doing them.

Posing, showing, being that which you are not is dangerous: and with a Master it is absolutely dangerous because it is not going to help anybody and you are missing an opportunity. Never pose. If you pose then the authentic cannot surface; then the posture remains all around you. If you have many faces, then when and how will the original face surface? Allow the original face to come; drop all postures, drop all faces. For a few days you will feel dizzy without a face. You will feel very uncomfortable, without your old pattern and habits. For a few days you will feel that you have lost your identity. That's okay, that's how it should be.

One has to lose one's identity in order to regain the real identity; one has to lose all faces to gain the real face -- that which you had before you were born, and that which you will have after you have died. When you are no more, the original will be with you. Never pose. Now try to enter this story.

FOR NEARLY TWENTY YEARS, HOUN, A LAYMAN DEVOTED TO THE STUDY OF ZEN, LIVED AT YAKUSAN TEMPLE, AND UNDERTOOK DISCIPLINE UNDER MASTER IGEN.

Twenty years! One-third of life and he waited as if there was no hurry. Twenty years! Just think! Two days seem to be too long, two months, two years; twenty years seem just a whole lifetime. He must have come near about when he was twenty, a young man, and when he came out of the temple, he was already old. Your whole youth, your whole energy has to be devoted to the search. Remember, time-consciousness will be a barrier.

There is a Zen story: One old man was dying. He called his son and told him: I would like you to attain to meditation before I die, because in my whole life I have come to realize that nothing is more important. So I am not giving you riches, I am not giving you any prestige or power of this world; this is going to be my only gift: you go to a Master and learn meditation.

The boy was afraid to leave because the father was old and any day he could die; he was just on his death-bed. But when the father said: You have to go; he had to go.

He reached a Zen Master and told him the whole My father is very, very old, almost dying, and he wants me to learn meditation before he dies. He would like to see my meditative face and I would like to make him happy, so just tell me how long will it take for me to become meditative. The Zen Master said: Three years. The young man said: I will make as much effort as possible, I will put my total energy into it; then how long will it take, how long? The Zen Master said: Thirty years.

He said: What are you saying? I am saying that I will put my total energy into it; and before that you said three years. The Master said: I thought that you would put your total energy into it, that's why I said three years. But when you say: Now I will put my total energy -- thirty years; and if you ask about time again, it will be impossible -- ninety years.

The boy said: But my father is dying. The Master said: What can I do? Everybody has to die, that is not my concern. Meditation doesn't bother about who is dying or who is not dying. Never ask about time again, or else leave me. The boy watched the Master: he was the right man, the fragrance was there, the quality that exists around a Master -- he could feel it, he could touch it exactly. It was there all around him, like a light, an aura.

He said: Okay. He touched the Master's feet and said: I will never ask about time, and you start the teaching. The Master said: Good. You clean the house and whenever the time is right, I will start.

Three years passed and he had not even started, but by this time the young man had also become perceptive. He could understand that he had been foolish to ask about time. These three years slowed him down. He was just cleaning the house the whole day, and cleaning the house is not a mental thing. You have to do it with the body, so by and by, the mind stops. He became perceptive and he could see that he had been foolish -- the question was nonsense. And now there was no point in asking.

The Master knows whenever the right moment comes and he will start. One day he thought inside that he knew, and the time was right. On that very day the Master started -- and what was the start?

He came from behind and attacked the boy. The boy was sweeping and he attacked him with a wooden sword. The boy screamed and jumped. The Master said: This is my first teaching -- now be aware. At any moment I will attack, so don't just simply clean and wash and sweep, be alert, I am a dangerous man. And then the attacks started.

Within three months the boy was so alert -- he had to be, because at any moment from anywhere, the Master would come like the wind and attack. He started dodging, he learned the trick, he became more and more alert, and more and more happy.

By the third month, the Master said: This won't do. Now in sleep also, remain alert. I will come at any moment and jump on you. The Master brought his mattress into the boy's room and said: I will sleep here.

Now even sleep was not to be left alone. The boy learned by and by -- because the Master would jump at least twelve times each night. He would attack at any moment. The moment the boy would be falling into sleep, he would attack. He became so alert that again by the third month the body slept, but he remained alert; he started dodging in his sleep. The moment the Master would jump, he would already be out of his bed. Even in his sleep, with closed eyes, he became so perceptive -- he had to.

Then the Master said: It is not enough. Now tomorrow I am going to purchase a real sword. This wooden sword won't do. Remain alert because now I will be attacking you with a real sword. You miss once, and finished.

But by this time the awareness was penetrating very, very deeply. The boy laughed because he knew that now he could not miss a single moment. Now he became so perceptive that the Master had no need to attack, because the moment the Master would *think* to attack, the boy would say: Wait! No need. You are an old man. Why? Just by thinking -- the Master would think inside and the boy would say: Wait, you may kill yourself. Three months passed, nine months, and the Master said one day: Now you are ready, you can go to your father.

The boy thought: This old man has been torturing me in every possible way; I'm grateful because I have become aware and meditative. But would it not be good before I leave, to attack this old man and see what happens? The old man started laughing. He said: Remember, I am an old man.

Time should not be a concern, because time is against meditation. Time is mind and in meditation there is no time. Meditation is beyond time; there is no space, no time.

When you are deeply in meditation, you don't know what time it is, you cannot know; you cannot feel time -- and you don't know where you are, you cannot feel space. And if you go a little deeper, you don't know who you are. Everything disappears -- time, space, and all the configurations of time and space: the ego, everything disappears; you simply ARE. This is the being, this is the Truth. Twenty years?

.... HOUN, A LAYMAN DEVOTED TO THE STUDY OF ZEN LIVED AT YAKUSAN TEMPLE, AND UNDERTOOK DISCIPLINE UNDER MASTER IGEN.

Zen doesn't believe in renouncing the world. If you renounce, it is okay; if you don't renounce, it is also

okay. It is up to you, both are good. The basic thing is not the world or renouncing the world; the basic thing is to be alert and aware wherever you are. Even a layman, a householder, can attain to the perfect Enlightenment. In this, Zen is very, very liquid. It gives you total freedom. Your style of life in this world doesn't matter.

Hindus have insisted that you have to renounce the world. Jains have insisted that you have to renounce the world. Even Buddha insisted. Buddha in fact had no householders as his disciples. The whole Indian tradition is for renouncing the world. But Lao Tzu, Chuang Tzu, they lived in the world; they lived fully aware.

Chuang Tzu's wife died and the corpse was lying there. People were gathering, the neighbors, waiting to take the body, and he was sitting under a tree beating a drum and singing. The King himself had come to pay his respects. He also respected Chuang Tzu very much, and his wife was dead so he had come. But when he saw Chuang Tzu beating a drum, he couldn't contain himself.

He said: Not weeping I can understand, but singing and beating a drum! It is going too far. What are you doing? Chuang Tzu said. She lived with me, she was a beautiful woman, she served me, she loved me, she gave me many beautiful moments, she was really lovely; can't I even give her a good good-bye? She is leaving, it may not be possible for us to meet again. Can't I even sing and beat a little drum while she is leaving? She lived so long with me and she has done so much for me. Can't I do even this much?

This is a perfectly alert man. He has not renounced his wife; he has lived in the world like an ordinary man. But he is not ordinary, he is extraordinary.

Buddhism and Tao met, and Zen was born, so Zen says both are good. If you live in the world, it is okay, but live with alertness. If you renounce, if you feel like renouncing, that too is good, but renounce with alertness. So the basic thing is not the form, but the spirit.

This Houn was a layman. He was not a BHIKKHU, he was not a SANNYASIN; he had not renounced life. But what a man! For twenty years, he had not gone to his family. What more of a renunciation can you ask? For twenty years he had not remembered the family; for twenty years he had not talked about it; what more of a renunciation can you ask? And when he became Enlightened, the Master said: Now you can go.

Now he is going back to his family. He is totally transformed but he is going back. The wife may be waiting, the children may be there, the old parents may be there; maybe they are dead. He is going back.

There is a saying in Zen that before you are Enlightened, rivers are rivers and mountains are mountains. When you start meditating, rivers are no longer rivers and mountains are no longer mountains; everything is topsy-turvy. Then you attain; again everything falls into line -- rivers are rivers again, mountains are mountains again. Just in the middle everything is disturbed, then everything settles again. Of course, it settles on a totally different plane.

Now this man is returning to his wife, but he is no more a husband. This man is returning to his children, but he is no more a father. This man is returning to his old parents, but he is no more a son. This man is returning back to his shop, but he is no more a shop-keeper.

Zen says: It is up to you. And there are different types of people; Zen gives freedom to all. There are people who would like to remain in the mountains -- good. There are people who would like to remain in the markets -- very good. Zen says that it is up to you; the style of your life is up to you. That is not the thing to be worried about. The basic thing is to be alert. This Houn attained alertness: he became aware and conscious.

THE DAY CAME WHEN HE DECIDED TO RETURN TO HIS FAMILY. THE MASTER ASKED TEN OF HIS DISCIPLES TO SEE HIM OFF AT THE GATE.

He was ready, he was going back, and the Master asked ten of his disciples to see him off at the gate. This 'ten' is symbolic, ten are the senses. Five senses: touch, smell, sight, hearing and taste are outward; and five are the inward senses. Because as you can see outwardly, so can you see inwardly. When you see outwardly, your outer eyes function. When you see inwardly, the inner eye functions. Five are the senses for moving out; five are the senses for moving in. And these five senses each have two vehicles: two eyes, two ears, two hands -- there is a duality. The five senses through which you enter inwards each have one vehicle, one eye -- that is called the third eye, one ear -- you can call it the third ear, one nose -- you can call it the third nose; five pairs going outwards, five units going inwards. In all they are ten. So the Master tells his ten disciples to go and give him a good good-bye at the gate.

This is symbolic, this happens. When someone attains Enlightenment, the senses come up to the gate from where they leave you, from beyond where they cannot go, from where enters the Beyond. The senses come to a certain point from where they leave you. And they have lived with you so long; it is good that they should come and see you off at the gate.

IT WAS SNOWING, AND HOUN, LOOKING UP, SAID: LOVELY, SNOWFLAKES AS BEAUTIFUL AS THESE DON'T FALL ELSEWHERE.

A Buddha also has to use your language; an Enlightened person also has to use your words, but the significance changes. He cannot use them in the same sense that you do because the sense comes from the user, not from the words. His meaning is different. For example, no Buddha, no one who has attained, can make any comparisons or use comparative words. If he says: This is good, he doesn't mean that something is also bad. But for us, duality exists.

If somebody says: You are beautiful, immediately you compare it with ugliness. But when a Buddha says: You are beautiful, he is simply saying it, not in any comparative sense; he is not thinking of anything which is ugly and comparing it to you. His words don't carry any comparison.

He says: You are beautiful; and he will also say the same to somebody else, and somebody else: You are beautiful. He can even say: You are the most beautiful person in the world; but don't think that he is comparing the whole world to you. Wait a little -- he will say the same thing to somebody else. Because to him everything is 'the most beautiful'. He is not saying anything about you. In fact, he is saying something about his own quality: whosoever comes near him he feels to be 'the most beautiful'. It is his feeling that he is showing through it, it is nothing about you. Don't be deceived by his words, because you will think in comparisons.

One day, Mulla Nasrudin came to me and I said to him: Nasrudin, many people say that you are effeminate. He said: They are right, in comparison to my wife, I am.

We think in terms of comparison. If somebody says to everybody: You are beautiful; to us the meaning of that word 'beautiful' is lost. Because if you don't tell anybody that they are ugly, what do you mean by your word 'beautiful'? If somebody says: Everything is good, nothing is bad, then what is the meaning of his word 'good'? To us the word 'good' carries meaning only in comparison to 'bad'.

An Enlightened person has to use your words with the different quality of his consciousness. He doesn't compare.

This man Houn is Enlightened. He says: Lovely, snowflakes as beautiful as these don't fall elsewhere. How many comparisons he is using! -- 'Lovely' -- to us it simply appears that this man must be saying that something else is not lovely, otherwise what is the meaning of 'lovely'? Snowflakes as beautiful as these... immediately to our minds it seems that he is making comparisons with other snowflakes... as these don't fall elsewhere; immediately we think that he is comparing this moment, this here and now with something else, somewhere else.

But he is not; he is simply expressing how he feels at this moment. He is not comparing. At another place, he will again look up and say: Lovely, such snowflakes, such beautiful snowflakes fall nowhere else. He will say the same thing everywhere.

Buddha is reported to have said: You taste the sea anywhere, and you will find it salty. You have to watch a man who has attained; a man of understanding -- you have to watch -- and you have to drop your old habits of comparison.

Once it happened: A man came to Buddha, and Buddha said: Beautiful. You are a beautiful person. I have never come across a person like you. One of the chief disciples, Ananda, was sitting nearby. Ananda was always present. He became uneasy. When the man left, he said: But you told me the same thing, and you have been saying the same thing to others, to many people, and I have been hearing this. What do you mean?

Buddha laughed and said: Everyone is beautiful, so beautiful that everyone is more beautiful than everybody else. Nonsense? How can everyone be more beautiful than everybody else? Everybody else is included in everyone.

He is not saying anything about the person; he is saying something about his consciousness. When you attain, the whole world simply becomes a blessing. When you attain, suddenly everything is beautiful, illuminated, luminous -- nothing is dark, nothing is sin, nothing is evil. When you are fulfilled, you look around and everything is so fulfilled, so complete, so perfect: that perfection is total because you have attained it. A man who has attained cannot condemn.

Just a few days ago, the roof fell down at the back of this house. And the first thing that came to me was: How beautiful a ruin! It was so perfect, you could not make a better ruin than that. It was simply perfect. Everything fell so beautifully, in such a pattern, as if someone had done it. It was not just in accident; it was as if someone had created it.

If you can see things with perfect awareness, everything is good. You feel blessed by everything and you can bless everything. This is what was happening.

HE SAID, LOOKING UP: LOVELY, SNOWFLAKES AS BEAUTIFUL AS THESE DON'T FALL ELSEWHERE. 'ELSEWHERE,' SAID ONE OF THE TEN, 'WHERE IS THIS ELSEWHERE?'

And he is right, because a man who has attained is expected not to compare. Comparison belongs to the ignorant mind. Comparison is part of the ignorant mind, so how can a man who has attained talk in terms of comparison? An Enlightened man is always here and now. How can he talk about elsewhere? There is no elsewhere for an Enlightened man.

This disciple must have heard all these things; he must have accumulated them in his memory and reason, he must have been a head-oriented person. He immediately raised a question: Elsewhere? What do you mean? Where is this elsewhere? You are bringing in comparisons, and we have heard that a man who has attained never compares -- he lives without comparison, he does not know comparison at all.

If you live only this moment, how can you compare? How can you say: This moment is beautiful. You are bringing other moments in and you are comparing -- then other moments were not so beautiful. What type of attainment is this? Where is this elsewhere?

AT THIS HOUN SLAPPED HIS FACE.

Why did he slap his face? -- to bring him to his senses. You need to be slapped many times, because

sometimes just an answer won't help, it will create more questions. And when there is a head-oriented person you cannot answer him because the answer will create many more new questions. The more you answer, the more questions arise. Slapping is needed.

Have you ever observed, if somebody suddenly slaps you, the mind stops immediately for a moment? When it is unexpected, absolutely unexpected, who will expect such an irrational act? And they had come to see this man off. They were not thinking that he would be rude. He slapped -- he tried to bring the disciple back down.

Remember, neither has your consciousness any mind, nor your body. Mind exists just in between it is a ghost phenomenon. If you are totally in the body, mind disappears. If you become totally conscious, then too mind disappears. If you cannot become totally conscious, then a Master will slap you to at least bring you back to the body, because at that moment also there is no mind.

That's the beauty and the appeal of sex; it slaps you so deeply that you come back to the body -- for a single moment, thinking is lost. And that is why in a war, people feel very exhilarated, euphoric, because when you are facing death suddenly you are in the body, the mind has disappeared. Many things appeal to you only because they give you a shock.

A gambler -- what is the appeal in gambling? He puts all that he has at stake; now nobody knows what is going to happen. The unexpected is waiting just around the corner. He is thrilled and he cannot think -- thinking leaves for a moment. When the dice fall on the table, there is no thinking, there is simply waiting. In that waiting there is no mind. The man has come totally to his body.

Mind disappears and that is the best moment, the most relaxed. But with the body it cannot disappear forever, only for a moment. It is just like when you take a dive into the water. How long can you remain there? You can force yourself to remain a little bit and then you will be out again. You can take a dive into the body -- sex is a dive into the body, gambling is a dive into the body, alcohol is a dive into the body. You can take a little dive and then you are back again, more frustrated.

But Zen Masters have used slapping because it can make you a little more awake and in that awakening, it is possible to see the man who has slapped you. And he is the answer; no answer can be given. Whenever you ask, the person is the answer.

He is bringing you to the body so that mind disappears. And you can look at this person, but you can also miss. If you become too concerned about the slapping and why you were slapped, you are also making a question out of the slapping. Then you miss.

This man is saying: Please come closer. Stop asking, stop thinking, just look at me. In the shock you can look.

AT THIS HOUN SLAPPED HIS FACE. 'WHY DID YOU DO THAT DEAR LAYMAN?' ASKED THE DISCIPLE, RUBBING HIS CHEEK.

He is too concerned with the slap. The point is missed, he has made a question out of it; and the point is not to make question out of it, but to look at the man who has slapped.

And this Houn was really beautiful at that moment, at his peak; twenty years' effort had come to its culmination. He was moving back into the world; he was returning to the point where mountains and rivers again become mountains and rivers. He had touched the source and was moving to the circumference, to the world to test whether it is real or not.

It is easy to attain something in an isolated monastery. It is easy to feel that something has been attained there, but the real test lies in the market, in the world, there where the situations are, where the challenges

are. Will he be able to stand it?

This man was coming from the source, carrying the freshness, the fragrance of the source. At the moment, he was most beautiful; just as fresh as a dew-drop in the morning, as fresh as a new lotus just opening its petals. That is the most beautiful state of consciousness.

He slapped this man in a deep compassion to bring him to feel: Don't bother about questions. I am here. Look at me.

'WHY DID YOU DO THAT DEAR LAYMAN?' ASKED THE DISCIPLE, RUBBING HIS CHEEK. 'HOW CAN YOU POSE AS A ZEN-MAN?' HOUN SAID ANGRILY.' YOU'RE DOOMED TO HELL.'

'How can you pose as a Zen-man? You are asking a question as if you know.'

Remember, there are two types of questions: one question comes out of ignorance -- it is beautiful, and one question comes out of your knowledge -- it is ugly. A question that comes out of ignorance can be answered. And a Master will help you to find the answer. A question that comes out of your knowledge -- you cannot be helped.

That's why Houn said: How can you pose as a Zen-man? -- you are doomed to hell. Because all those who know without knowing, they are doomed to hell. All scholars, if they don't become alert, aware, and see that they are hiding their ignorance through theories, creating a screen of knowledge around themselves, trying to hide the fact that they don't know but posing as if they do know, are doomed to hell.

A sinner can reach heaven, but it's unheard of for a scholar ever to reach. Because if you think you already know, all doors are closed for knowledge to enter. That's why he said angrily: You are doomed to hell. How can you pose as a Zen-man?

'AND YOU?' THE DISCIPLE CRIED. 'WHAT ABOUT YOURSELF?' HOUN SLAPPED HIM AGAIN.

Houn is present there, he can be felt. You can drink and eat him in that moment; he can become part of you, he is available.

And this disciple asks: And you? The disciple cries: What about yourself? His ego is hurt: Me -- and doomed to hell? His ego comes in. The slapping has not awakened him; he has gone deeper into sleep. Now he is in a fighting mood, his anger is arising. And he says: What about you? Where are you going? I am going to hell, but where are you going?

HOUN SLAPPED HIM AGAIN. 'YOU'VE EYES BUT YOU WON'T SEE,' HE SAID OVER HIS SHOULDER AS HE MOVED OFF,' AND YOU'VE A MOUTH, BUT YOU ARE DUMB.'

A man at the peak of his glory....'I am here, he said, 'I am here and you have eyes, but you won't see, 'and you have a mouth, but you are dumb.'

A mouth is dumb if it is used by the mind. Then it is just chattering mechanically. A mouth is not dumb when it is not used by mind, but by silence. So remember, there are dumb people chattering continuously and there are silent people who really have a mouth, who are not dumb, but they don't chatter. They only say that which they have known, they only say that which can be helpful, they only say that which is needed by you. Talking is not their need; they talk just to help you.

You talk -- it is a mad need within you, because you cannot be silent. You go on talking just to avoid silence. Your talk is a monologue. You are not talking to the other, the other is just an excuse. And he also

is not talking to you. He is not listening to you, neither are you listening to him. He is posing as if he is listening, he is just waiting for the right moment when he can start talking. He is just waiting for the right link from where he can go on, from where he can take over.

I have heard: A leader had come to a town. Many people gathered to listen to him, but by and by, they all left. By the time the leader had finished his talk, only Mulla Nasrudin was left. The leader was very thankful and he said: I'm very, very grateful. I never thought that you were such a lover and such a follower of mine. Nasrudin said: I'm not, that is not it. I am the next speaker here, so if you are finished, 'I should start.

When somebody is listening to you, remember, he is the next speaker; he is just waiting for you to finish. And if you go on and on, he will tell people that you are a bore, but what he really means is that you never gave him a chance to bore. Those people who never give you any chance to start are called bores. They go on and on. They never give you a small space so that you can take over.

A Master speaks -- his words come from his silence, from his inner silence. You speak -- your words come from your inner madness. That's why Houn says: You have eyes, but you won't see. Why can't you see? -- because your eyes are filled with many thoughts. Just as the sky is covered completely by clouds in the rains, you cannot see where the sky is; when thoughts are too many, floating in your eyes, you cannot see. When thoughts are floating too much in your mind, you are dumb.

Be silent. First attain to silence, then your word carries a tremendous force and energy; then whatsoever you say or don't say has a significance; every gesture of yours is a poem. Even if you sit silently, you release a tremendous energy around you -- it is a communion.

Silence is the source of all energy, but you talk through your madness. You have an obsession with talk. That's why if you are put into isolation for a few days, you will start talking to yourself. After the third week, you cannot wait any more for somebody to listen; you start talking to yourself. You cannot wait any more. Now there is so much talk that it has to be thrown out.

Your talking is a catharsis, it is a cleansing. But why cleanse yourself on others? Why throw your dirt on others? If you want to clean yourself, clean yourself alone. Close your doors and talk to yourself as much as you like. Ask questions and give answers and make it a game. It will be good, because that's all that you are doing anyway. But when you do it with others, you are never aware of what nonsense you are doing. Alone, you will become aware. Do it alone and soon you will realize what you have been doing your whole life.

Then by and by, the more you become aware, the more words disappear, clouds disappear. When the inner sky is without clouds, when your eyes are without words and thoughts, and your mouth is filled with silence, then... then you have eyes, then you have ears, then your senses are completely vacant -- they are vehicles, mediums. Then communion is possible.

Returning to the Source

Chapter #8
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THERE ARE SOME BEAUTIFUL LETTERS CARVED OVER THE GATE OF THE OAKU TEMPLE IN KYOTO WHICH SAY: THE FIRST PRINCIPLE. PEOPLE COME FROM FAR AND NEAR TO ADMIRE THEM. THE ORIGINAL CALLIGRAPHY WAS DONE ON PAPER BY THE MASTER KOSEN. WHEN KOSEN WAS DRAWING THE CHARACTERS THERE WAS A PUPIL STANDING BY WHO HAD MIXED THE INK. 'NOT SO GOOD,' SAID THE PUPIL AT KOSEN'S FIRST TRY. 'THAT'S WORSE THAN THE FIRST ONE,' SAID THE PUPIL TO THE SECOND TRY. AND SO IT WENT ON. AFTER THE SIXTY-FOURTH TRY, THE INK WAS RUNNING LOW, SO THE PUPIL WENT OUT TO MIX SOME MORE. 'JUST A QUICK ONE WITH THE LAST OF THE INK,' THOUGHT KOSEN, 'WHILE THAT PUPIL IS OUT OF THE WAY.' WHEN THE PUPIL RETURNED, HE TOOK A GOOD LOOK AS THIS LATEST EFFORT, AND SAID: A MASTERPIECE!

A few things before we enter this beautiful story. First, if you are divided, then a conflict arises not only in the mind, but in your bio-energy -- then you are two. And if you are two, energy is wasted in the conflict; the energy is dissipated. Unless you are one, nothing can be done. As far as the inner journey is concerned, your oneness will be needed more and more. On the surface it is okay; you can go on doing the day-to-day work even if you are divided.

Just imagine a circle with a center: if you draw two lines from the periphery towards the center, on the periphery they are divided; the more you come towards the center, the more the gap becomes less and less and less; just near the center the gap is almost not; at the center the gap disappears. At the center everything becomes one; at the periphery everything is divided, is two.

When you are self-conscious you are two, because then you exist at the periphery. When you are not self-conscious you are one, because then you don't exist at the periphery, you exist at the center.

If you are an egoist, you are dissipating your energy because the ego exists at the periphery. The ego exists for others; it has to be on the periphery. When you are totally alone in your innermost being the ego doesn't exist. You are but the ego is not and when you are, without the ego, your energy is tremendous. When you are without the ego, you are a God. Then you are undivided, and the source of energy is infinite.

At the periphery everything is divided, and not only divided, but in conflict. It is as if I am fighting both my hands -- right fights the left, left fights the right. What will happen? Is there any possibility of either hand being victorious? -- no possibility, because both hands are mine The right cannot win because it is mine; the left cannot be defeated -- it is mine.

Behind both hands I am one, so there is no possibility of any victory. And all victories will be just dreams, pretensions. I can fool myself, I can put my right hand on top of my left and say: Now the right has won. I can change the situation in a single moment; I can put the left on top of the right and say: The left has won. This is what you have been doing continuously.

If you fight with yourself, there is no victory. Nobody is going to be defeated, nobody is going to win; the whole game is stupid. But one thing is certain -- if you go on fighting with yourself, you are dissipating energy. The right cannot win, the left cannot win -- you will be defeated in the end. It is suicidal, you are destroying yourself.

When you are one, you become a creator, when you are two, you become suicidal -- you destroy yourself. And how do you become two? Whenever self-consciousness arises, you become two. Whenever you look at others and feel; What do they think about me? -- you become two.

That's why all that is beautiful cannot happen when you are two. A creator has to forget everything, he has to forget the whole world; only then something from Beyond descends.

One great English poet, Coleridge, has left only seven poems completed, and he was one of the greatest masters. He left thousands of poems incomplete. Forty thousand in all have been calculated; only seven complete.

Just before his death somebody asked: What is the matter with you? The whole house is filled with incomplete poems, and a few poems need just a touch -- the last line, or three lines are there one line is missing. Why can't you complete them?

Coleridge is reported to have said: Who can complete them? I have never written a single word. When I am not, then something descends. Only three lines came; I was waiting for the fourth but it never came. And I cannot complete it because it will come from a different plane of being. I was not when these three lines came, and I would be there too much when the fourth is added. I could add it, but that would be just false. It would be something imposed -- it won't have a flow, it won't be authentic, it won't be true. So what can I do? I can simply wait.

He waited for certain poems for twenty years, and then the line, the missing line would descend, and he would add it.

It is said about one of the greatest poets of India, Rabindranath Tagore, that whenever he would be writing a poem or painting a picture, he would become so self-conscious that he would forget to eat, he would forget to drink, he would forget to sleep. Even his wife would come but he would not be able to recognize who was standing before him. So whenever he was in a creative mood, nobody would disturb him, nobody would go near his house. He was in such a different state of being that to disturb him could be fatal. For three days, four days, even for weeks, he would not eat, he would not do anything. He had become just a vehicle -- he was ONE.

It happened that Rabindranath's book, GEETANJALI, for which he was awarded the Nobel Prize, became world famous. He translated it himself because he wrote in.Bengali. The original was Bengali and he translated it into English himself. But he was not so confident, it is easy to translate prose, it is very, very difficult to translate poetry, even if it is your own.

Poetry exists somewhere beyond grammar -- it is more music, less language, it is more a feeling and less a thought. It eludes, and that is the beauty of it -- you cannot fix it. It is like a river moving, it is not like a pond. Prose is like a pond, poetry is like a river.

Rabindranath tried for many days; he would work on single pieces. Then he translated it completely. But not confident, he asked C. F. Andrews for help. C. F. Andrews was one of the colleagues of Mahatma Gandhi, he worked for India's independence very deeply. C. F. Andrews looked through it and he said: It is wonderful, beautiful! Only at four places would I like to change it because at four places it is not grammatical. So he changed it at four places, just four words, and Rabindranath was very happy. Andrews said: It is okay now.

Rabindranath took it to London. Before it was to be published he called a small gathering of poets at the house of Yeats, one of the great poets of England. Almost twenty poets, all known, had gathered -- they listened. Then Rabindranath asked: Do you feel that something is missing? Yeats stood and he said: At four places something is wrong. Rabindranath was surprised. He couldn't believe it because nobody else knew that C. F. Andrews had changed the book at four places. He asked: What are those four places? -- and they were exactly the same places. Yeats said: At these four places the flow has stopped. Someone else has put in those four words, not you.

Yeats was a very perceptive poet; he could feel that the river had somewhere become a pond, that someone else from a different plane of being had entered, that something had become like a block; the river was not flowing as easily afterwards as it had been flowing before. There was a stone, a rock somewhere. Grammar is like a rock -- it is dead.

Rabindranath then said: Yes, C. F. Andrews suggested these words, and he is an Englishman, so he knows better. English is not my mother tongue. He added: These were the four words I had used before Andrews corrected it. Yeats said: They are ungrammatical but they are poetic, they have the flow, so forget the grammar and retain the flow.

At the very center, the flow is the thing. Grammar is irrelevant, grammar exists on the surface; at the center -- only a flow of energy. A different plane of being is needed. When something from the Beyond descends into you, you are needed to be one.

These are the two planes of humanity: duality, the plane of duality, what Hindus call DWAITA, the plane of two; and non-duality, the plane of one, the plane of the non-dual. When you are divided you are in this world; when you are undivided, you have transcended -- you are no longer here, you have penetrated into the Beyond. Then boundaries meet and the boundaries meet in you. So the whole effort is how to become undivided, how to become one.

Just the other night a girl came to me and she said: I am already a *sannyasin* inside. Why divide the outside from the inside? Is there really a division between inside and outside? Where is the demarcation line? Can you draw a line and say:

Beyond this is inside? Where? -- at the body can you draw a line? If the body dies, you die, If the body is not there, where are you?

At the mind then? -- if the mind becomes unconscious you become unconscious. Who are you without the mind? Where do you divide? -- everything is linked.

At the periphery it is outside; at the center it is inside, but the periphery belongs to the center. Can you have a center without a periphery? -- then what type of center would that be? The center belongs to the periphery. Can you have a periphery without a center? -- they belong to each other. They are just like two banks of a river -- the river flows in between and you cannot divide.

You are hungry -- you don't say: Hunger is inside so how can I eat the food which is outside? You eat the food and the food becomes your blood, and the blood becomes your bio-energy, and your bio-energy becomes your thinking, and your thinking becomes your heart, your feeling, and your feeling becomes your witness, and your witness becomes the Divine, the Ultimate. There is a subtle digestion on every plane.

You take the food, it is outside. The moment you have taken it in, you digest it, the non-essential is thrown out again; the essential moves towards the center. You have digested it -- it has become blood, bones, flesh -- the body. Then again a digestion takes place -- the most subtle of it is again absorbed. It becomes your bio -- energy, what scientists call bio-plasma. It becomes electricity in you.

But then again, a digestion happens; the essential in it is again absorbed inwards -- it becomes your thoughts. Thought is subtle electricity. Then again you move inwards.

Thinking is digested into feeling -- it becomes your heart, so love is still a more subtle bio-energy than thinking, but that too is not the end.

Again in love, that which is more subtle is absorbed and digested -- it becomes your witness, your meditation. It becomes your awareness, but that too is not the end because still the witness is there, and when the witness is there the division is there.

The division has become narrow; you are coming almost to the center but the division is still there. You are a witness -- the subject and the object. Of what are you a witness? The division is still there.

Then at the last jump energy has become totally centered; the object and subject disappear. Then there is

no witness, then you have gone to the Beyond, then you are as if you are not. You are and you are not; you have become the Whole.

This is the state, the final state where in one way you are totally, utterly annihilated, and in another way you have become the Whole. The son disappears, now you have become the Father. Now there is no Jesus, just the Supreme-most Father exists -- the son is absorbed. Where will you draw the line between that which is outside and that which is inside?

Many people come to me and they say: Inside we are already SANNYASINS. But is there really a division on the outside? And if you divide you become two; if you become two, then the conflict arises, the whole game of inner war, an inner politics arises -- who is to dominate whom? Either the outside is to dominate the inside, or the inside is to dominate the outside. If the outside dominates the inside you become a materialist. If the inside dominates the outside you become a spiritualist. In either case you are half, you are not whole.

When the outside and inside disappear, nobody dominates anybody, because a domination is not a good state of affairs. The one who dominates will be thrown sooner or later, the oppressors will become the oppressed, and the oppressed will become the oppressors. It is just a fight between your left hand and right hand and the whole game is a pretense. Remember this paradox: the more you go inwards, the less of the outer there is. When you really reach to the innermost, inner and outer both disappear. Then you are nothing, and everything.

In a school a teacher was asking tricky questions, and then she said: Charlie Brown, how will you define nothingness? Without a single moment's hesitation Charlie Brown said: Nothingness is a balloon with its skin off. That is you at the last moment, the skin off -- nothingness. But then you have become the Whole because the skin was dividing you from the Whole.

And where is your skin? Self-consciousness, the ego is your skin. When the ego is off you become nothing and the Whole simultaneously, because they both mean the same thing.

The second thing to be understood: you may have observed in yourself and in others also, that there is a very deep urge to become unconscious. Puritans cannot understand it, moralists cannot understand it, hence the appeal of all types of alcohols, drugs, chemical intoxicants -- why? Preachers go on preaching against it but it has not changed a single person; not a single man has been changed through it. Humanity goes on moving on its path: puritans go on condemning, but nobody listens to them.

It cannot be an ordinary thing, something extraordinary is involved. That's why it is so difficult to try to change an alcoholic -- very, very difficult, almost impossible. Why is there so much appeal in becoming unconscious? -- because self-consciousness is such a disease, it is such a burden. And there are only two ways to go beyond it: one is to fall into unconsciousness, the other is to become superbly conscious. Either move to superconsciousness, or move to unconsciousness. Self-consciousness is such a tension, such an anguish and anxiety, so move either to alcohol, or move to God.

God and the devil, God and alcohol are not opposites really. If God is Supreme Consciousness, then unconsciousness is the opposite pole.

I have heard: Once it happened that a social worker who was trying to convert people towards, religion and against sin, against alcohol, came to see Mulla Nasrudin. She said: Last time I came to see you, you were sober, and it made me tremendously happy. But now you are again intoxicated and it makes me very, very unhappy. 'True,' said Mulla Nasrudin beaming with happiness. He said: This time it is my turn to be happy.

Alcohol, unconsciousness, may not give you happiness. but at least it helps you to forget unhappiness. You forget your anxieties, and through the chemical help you drop the division, the division into two, the self-consciousness.

Self-consciousness is the greatest tension in the mind. That's why sometimes you would like to be alone; you would like to go to the Himalayas, and forget the whole society.

Society is not the problem, but when the other is present, it is very difficult to be self-unconscious or to be unself-conscious -- both are the same.

It is difficult when the other is present to forget yourself; the thou creates the I within you, they are two polarities. When nobody is there and you are alone, you feel a certain relaxation. That's why people go to the forests. But then too they become bored, because when you are alone tension is not there, but boredom enters because excitement disappears.

Excitement is a sort of anxiety -- anxiety is a sort of excitement. If you are after excitement, you cannot be meditative, you cannot move to a solitary place, you cannot move inwards, because there you will be alone and there is no excitement. Excitement needs the other. Alone, how can you be excited? -- nothing is happening, how can you be excited? For anything to happen the other is needed. So if you are alone you become bored. If you move with society, live in relationship, then you become much to tense.

So going into loneliness won't help. But if you can drop your self-consciousness while living in society with others; in relationship if you can drop your self-consciousness, suddenly there is no tension and no boredom, and life is a constant celebration without any excitement. It is a very silent celebration. It is a joy, but without any excitement; it is a very, very cool happiness; it is a deep fulfillment, but without any excitement.

A Buddha is so fulfilled, but there is no excitement about it. He's simply fulfilled. He has not achieved anything, nothing new has happened, but he has simply become so content with himself that it is very, very cool state of enjoyment -- it is a cool state of bliss.

Remember, that is the difference between bliss and happiness: happiness is excitement; bliss is happiness without excitement. If there is excitement, sooner or later you will get bored, because only when the excitement is new it is excitement. But how can you be excited about the same thing again and again?

You are excited about a woman or a man, but when the honeymoon is over, then the excitement is also over. Almost always, by the end of the honeymoon, a marriage ends -- then there is just a hang-over, because you are looking for excitement, and excitement cannot be a continuous phenomenon. Unless your love is cool, not cold remember, but cool -- cold is dead, cool is alive, but without any excitement -- it is bound to turn into boredom.

In the world everything ends in boredom, it has to. When you attain to the innermost core of your being, you are happy without any cause, you are happy without any reason, you are happy without any excitement. There will be no boredom. And this is what happens in love also.

You need love, because only in love do you become self-unconscious; only in love does the other disappear. There is no need to be 'I'. With someone you love you can be alone. Even if the lover or the beloved is present you can be alone. The deepest possibility in love is that it helps you to drop self-consciousness.

But if you have to continuously carry the other's presence, if you have to behave accordingly, if you have to follow rules, if you have to plan even in love what to say and what not to say, then this love is sooner or later going to turn sour, bitter, because self-consciousness is there.

Wherever you find self-consciousness disappearing: in alcohol, in love, in meditation, you feel good. But alcohol cannot give you a permanent state; love can give that to you, but that possibility is very, very difficult.

Remember, love is more difficult than meditation because love means living with the other and without the self. Meditation means living with oneself, forgetting the other completely -- it is a less difficult dimension than love. That's why those who can love don't need meditation; they will reach through love.

Jesus says: Love is God. But to love is very difficult. It is difficult because the other enters with all his problems. The other is ill -- you are ill, and when two ill persons meet, illness is not only doubled, it is multiplied.

It is very difficult to love, but if you can love then there is no need for any meditation. Love will become your meditation and you will reach through it. If you cannot love, if you feel it difficult then meditation is the only door.

Only one in a million reaches through love; others reach through meditation. Once you become meditative love also becomes easy, and then you can love. If you love then meditation comes as a shadow of it.

You have to decide how to drop your self-consciousness. There are two methods: one is through love, through a relationship; living with the other, and growing -- it is a difficult path, very, very arduous -- there is nothing more difficult than that; and the other is living in meditation. You have to choose.

If you grow in love, meditation will happen like a shadow. Love and meditation are two aspects of the same coin; if you have gained control of the one aspect, the other follows. If you meditate, love will follow -- if you love, meditation will follow. This you have to choose.

Meditation is easier -- love is more difficult. Unless you want to move into the difficult unnecessarily -- that is for you to decide -- with meditation love comes automatically. This is my feeling: that ninety-nine percent in one hundred have to go through meditation, then love will happen. Only one percent can go through love, and meditation happens. This is the state of affairs, this is how things are. But one thing is certain, that in either case self-conscious is to be dropped. Now try to understand this story.

THERE ARE SOME BEAUTIFUL LETTERS CARVED OVER THE GATE OF THE OAKU TEMPLE IN KYOTO WHICH SAYS: THE FIRST PRINCIPLE. PEOPLE COME FROM FAR AND NEAR TO ADMIRE THEM. THE ORIGINAL CALLIGRAPHY WAS DONE ON PAPER BY THE MASTER KOSEN.

Zen uses all types of skills to grow in meditation; calligraphy is one of them. If you have seen Japanese or Chinese calligraphy, you will become aware of a certain quality -- there is flow. No other language can do that, because every other language has an alphabet. The Far Eastern languages -- Chinese, Japanese, don't have an alphabet. They are pictorial languages; not the pen, but the brush is used, and the flow is the quality.

So a calligraphy is not only that which is written, it also carries something. of the Master who has done it -- the flow. Change is not allowed, you cannot correct it; you have simply to do it in one stroke. A very skilled Master, a very mindful state is needed. You cannot change it, you cannot correct it. If you correct it, the whole point is lost because then the ego enters. You simply have to flow with it.

These are pictures and the basic thing is not that which is written, the basic thing is that which is hidden. You will be surprised. On the gate of a temple only these words are written: The First Principle. What type of message is that? -- The First Principle, it says nothing. If you go and read these words: The First Principle, what does it say? There is no message in it.

The First Principle is 'flow' -- it is not written; these words are just an indirect way. If you *look* at the calligraphy, there is the first principle, the flow. If you can flow, if your energy can flow without any blocks you will achieve. But the moment you become self-conscious, block enters, immediately.

It is just like falling into sleep -- if you become self-conscious you cannot fall into sleep. Now the West is suffering from insomnia, and sooner or later the whole world will suffer, because sleep needs self-unconsciousness.

And yet the whole civilization teaches you how to be more self-conscious -- walk, do, move in life, the whole training is how to be a subtle egoist. The Western psychology says that a mature ego is needed; the whole Eastern effort is that a mature egolessness is needed.

In fact, when you become egoless, only then you are mature, never before.

Ego is a juvenile phenomenon. It is childish, it is foolish, it is idiotic, because through ego you simply cut yourself off from the universal flow; then you are no longer a part of it. It is as if a wave in the ocean says: I am total, I do not belong to the ocean -- I have nothing to do with the ocean, I am separate. Ego is separation, and whenever a wave says: I am separated, the wave is foolish. The wave is one with the ocean, ocean waves in it.

Real maturity is to attain an egolessness -- a balloon with the skin off -- then you are fully mature, a Buddha, one who is now awakened. Western psychology teaches that you should become a mature ego -- it is good. If you are attaining it just to throw it, then it is good, because you can throw a thing only when you have it.

Attain an ego, it is good, but don't get caught in it. It is something to be attained and thrown. It is something you have to get, because if you don't have an ego, how will you achieve surrender? This has been a constant problem for me.

Eastern people come to me: Indians, Japanese, they can surrender very easily. They are almost ready to surrender, but they have nothing to surrender. Western people come to me; they are very, very antagonistic to surrender, and they have something to surrender. If they surrender, they will grow. And Eastern people, before they surrender something they have to attain a mature ego.

Remember only that which you have can be surrender. If you don't have an ego, what are you going to surrender? The Western psychology takes the first step and the Eastern religion takes the last. They are complementary. Unless Western psychology and Eastern religion meet, man is going to remain in trouble.

What is in these words, 'The First Principle'? They say nothing. But 'The First Principle' is not the point, the words are not the point .The point is, the point was, for the Master to make them with such a flow, that even a touch of self-consciousness is in them. Whosoever loves to read between lines will be able to read at this temple gate.

And why at the gate? -- because that is the gate of the temple. If you are self-conscious, you cannot enter a temple; that is the first principle. If you have self-consciousness, an egoist mind, you cannot enter the temple. If you drop your self-consciousness, only then you can enter.

And what is a temple? -- it is an emptiness. It is nothing surrounded by walls -- it is an emptiness. You drop the ego outside. This was the problem for the Master: to write these three words in such a flow, that while he was writing them, not even a single touch of the self entered into them. Difficult, because you will not be able to judge this unless you know how self-consciousness can destroy the flow. The first principle is to be in such a flow that 'I' is no block -- you simply live in a let-go.

Nothing is like Japanese or Chinese calligraphy; no language can do that, only they can do it -- pictorial, flowing, doing it with a brush. Years of training are needed. First a man has to be taught the skill of calligraphy, and that alone won't do because just skill is not the point. A very egoist person can become very skillful but that is not the point.

First one has to learn calligraphy for years and then the Master says: Now drop it for a few years. forget

about it. For three or four years, the disciple has to forget about it. He will do other things: gardening, cleaning, many millions of things, but not calligraphy. He has to completely forget it so that the skill doesn't remain in the ego, on the surface, but the skill settles, and settles, and settles at the center, reaches to the very bottom of the river.

Then the Master says: Now -- now you can do calligraphy. But do it without any self-consciousness, do it as if you are not the doer, as if someone else is doing it through you; you become just instrumental and just move with the energy. That was the point, and it was going to be on the gate.

THE ORIGINAL CALLIGRAPHY WAS DONE ON PAPER BY THE MASTER KOSEN. WHEN KOSEN WAS DRAWING THE CHARACTERS THERE WAS A PUPIL STANDING BY WHO HAD MIXED THE INK.

... standing by who had mixed the ink. The ink has to be mixed fresh constantly; ready-made ink is not used. These are all symbolic things -- everything should be fresh, moving in the moment. A pupil stands by who goes on preparing the ink, and the Master goes on doing the calligraphy.

But when the pupil saw the first calligraphy complete, he said: Not so good. At Kosen's first try this became the problem: immediately the Master became aware of the disciple, that he was standing there judging, looking. And when somebody is judging it is very difficult to remain self-unconscious. He became self-conscious; a slight tremor in the hand, a slight fear, a slight effort, because somebody was going to judge -- he became afraid, a slight nervousness entered him.

Mulla Nasrudin was invited to speak in a ladies' club. A woman entered into the room and asked Nasrudin: Are you feeling nervous? He was just about to speak after a few minutes. Nasrudin said: No, I have never felt nervous, never in my life! -- but he was trembling as he spoke. The woman said: Then what are you doing here in the ladies room? Nervous, he had not noticed that he was in a ladies' room. He was not conscious, he was walking up and down.

When you are nervous you are not yourself. When you are self-conscious, you are not your true Self; you are afraid, there is a slight trembling inside because others are going to judge whether they appreciate you or not -- a fear has entered.

I have heard about one Zen Master, Bokuju, that he would talk to his disciples even though sometimes the disciples would not come at the right time. He would start talking and there was no one to listen. Sometimes he would talk for so long that the disciples would simply disappear, but he would continue.

I have known a man in my own life. I had a teacher, a rare teacher. I was the only student in his subject, so he told me: Remember one thing, because I don't follow rules; when I am speaking, I cannot remember time, so if you feel uneasy, or you would like to go to the bathroom, simply go and don't disturb me. And then return silently, sit and I will continue. While you are gone I cannot disrupt my flow, so it is for you to go and come, but don't disturb me. And don't wait, because nobody knows when I will stop. I may start when the bell rings, but I cannot stop, because how can the bell control me? Starting by it is okay, but stopping? If something is incomplete, how can I stop? -- I will have to complete it. So if you are fed up or bored, simply go. I tried many times -- I would be outside up to half an hour, and when I returned he would be speaking and there was nobody there.

This type of man could not be nervous because he was not bothered about whether somebody was listening or not; he was not bothered about whether somebody was judging him or not. But Kosen was bothered he was not yet a Perfect Master. This showed that he was more interested in the judgement of others than in doing his own thing. He was not yet centered. He was almost at the center, approximately he had reached, but something was missing.

'NOT SO GOOD,' SAID THE PUPIL AT KOSEN'S FIRST TRY. 'THAT IS WORSE THAN THE FIRST ONE,' SAID THE PUPIL TO THE SECOND TRY. AND SO IT WENT ON.

-- He must have become more and more worried --

AFTER THE SIXTY-FOURTH TRY, THE INK WAS RUNNING LOW, SO THE PUPIL WENT OUT TO MIX SOME MORE. 'JUST A QUICK ONE WITH THE LAST OF THE INK,' THOUGHT KOSEN, 'WHILE THAT PUPIL IS OUT OF THE WAY.'

The pupil was outside, so while he was out of the way, Kosen wanted to give it a last try. Because when the pupil was out Kosen was not self-conscious; nobody was there to judge.

'JUST A QUICK ONE WITH THE LAST OF THE INK WHILE THAT PUPIL IS OUT OF THE WAY.'

When the pupil is out of the way, the ego is also out of the way. While the pupil is out Kosen is also out. Because of the pupil, Kosen could not NOT BE; because of the pupil he had to be there. When the pupil was out of the way, Kosen was also out of the way -- the passage was clear, there was nobody. The pupil and Kosen had both disappeared.

WHEN THE PUPIL RETURNED, HE TOOK A GOOD LOOK AT THIS LATEST EFFORT, AND SAID: A MASTERPIECE!

How had it happened? He failed sixty-four times and the sixty-fifth time, he attained. How did it happen? -- sixty-four times he was there to do it; the last time he was not there to do it -- it had been done by the Beyond.

When you are not, the Beyond functions; when you are, the Beyond cannot function because you are in the way.

Not only did this calligraphy become a masterpiece, but through this calligraphy, Kosen became a Perfect Master; never again could anybody bother him, never again was he nervous, never again was he self-conscious -- never again! This became a revelation, a realization. He could see through and through what the problem was: it was not the pupil, it was he himself; it was not his eye and judgement, it was his own ego.

Remember this, because a moment will come in your meditation when only you will be in your way, nobody else. A moment is bound to come in your own growth also, when everything is clear and only you are in the way.

So never think about what others are thinking about your meditation. Never think about others: why they are judging you, how they are judging you. Their judgement is their affair, it is their business, it has nothing to do with you. You do your thing and do it totally; efface yourself utterly, then everything starts happening.

The moment the doer leaves, everything starts happening because the doer is the problem. Let it happen. If meditation is not happening, you are still doing it. You are still a doer, you are still watching how and what others are thinking, whether they will judge you mad. If their judgement is in your mind you cannot be total, you are divided.

Only the ego thinks about others, because it depends on others. It is nothing but a collection of others' opinions, what others say about you. You are continuously on display, an exhibitionist: 'What are others thinking, what are others saying?' Because of these others your ego remains, becomes more and more solid, crystallized.

Have you ever observed that whenever you are not thinking of others and not thinking of what they

think about you, suddenly you have a different flow of energy within you, an unblocked flow -- there is no block and the river flows to the ocean? And then whatsoever you do becomes a masterpiece -- whatsoever! Your quality is now totally different. Now you exist on a different plane altogether and whatsoever you do, even a very small thing, becomes totally different. It becomes 'the first principle'.

If you are total, even if you remove your shoes before you enter this house, you remove them in a different way. It becomes 'the first principle'.

If a calligraphy, just three words, 'The First Principle', can become a great message, why not shoes? The way you walk becomes 'the first principle'. You walk unself-consciously -- you walk like an animal, like a bird, or you sit under a tree and you sit like a tree, unself-conscious. And then suddenly, many millions of things start flowering within you. The only problem is that you are, and the only solution is that you should not be there.

Just give way; don't stand there, just give way, just put yourself aside. Difficult -- that's why it is the *first* principle. But once you can do it, the temple is opened -- you have entered. There is nobody blocking the way except you.

Look at how you do things and you will always find the ego. People saying prayers always look around; go to a mosque and watch, go to a temple and watch. If many people are there, then people say their prayer with a fervor. If there is nobody to look at them they simply do it in haste, as if the prayer is not addressed to God but to the bystanders, to the onlookers.

This is happening continuously, whatsoever you do. You are not enjoying the act, you are enjoying others' opinions. And what value does it carry, what is the meaning in it, why are you here? -- just to be judged by others that you are a very good man, a religious man, a meditator, a seeker after Truth? Truth doesn't seem to be so important as others saying that you are a great seeker after Truth.

People come to me every day. I watch. Something is happening to someone's back, maybe just a back-ache. He comes to me, and if I say: It is nothing but a back-ache, go to the doctor; he doesn't feel very good. If I say: It is your kundalini rising, and look at his face, he feels very happy, tremendously happy. And in a hundred cases, ninety nine cases are back-ache. He says: Something is happening in the third eye. But it is nothing, just a headache. If I say: Go and take aspirin or something, he simply feels badly. I see it in his face. He had come for something else, for recognition that he is growing, that he is reaching somewhere. Through headaches no one has ever reached. Not only does headache have to be left behind, but the head itself has to be left behind.

Watch yourself, be alert to what you are doing. Don't be a fool, and don't befool yourself. It is so easy to, but the Ultimate can happen only when this foolishness disappears. Nothing else will help. Unless you want to go on accumulating more junk around your ego, watch whatsoever you do and remain alert. Don't go on moving like a somnambulist and don't try to seek any recognition from others. Just be alert, and watch and wait -- and the Ultimate will happen to you. Because through watching, you will disappear. Through forgetting about others you will forget your own ego.

Even with God people have the same relationship -- they pray loudly just to get some recognition from the Ultimate. Because no recognition can come from that source, they have created mid-agencies: priests, popes; they can give you recognition.

God never recognizes you. God recognizes you only when you are not, and that's the trouble. That's why priests exist; they can give you recognition. They can tell you: Yes, you are growing. If you are growing, there is no need to ask anybody; the growth will speak for itself, and even if the whole world denies it, it doesn't matter. If you are growing, the growth itself will say; you will feel it, you will be fulfilled through it. You will not go asking. God gives no recognition to you.

That's why in this century we have said: God is dead. If He doesn't give us recognition, how can He be

alive? If He does not come and give us a certificate, how can He be alive? He should recognize us -- only then.

We would like to carry our egos to the very end; because He is not there to affirm. And unless you also become a nobody like Him, there is no possibility of meeting Him. We have created priests, great churches; they give you certificates.

I know a man. He is the head priest of a small Mohammedan community in India. He gives a letter; exactly, literally a letter; he writes a letter referring a man's name who is going to die to God, saying that he has donated this much and he has done that much, and this and that, so 'take care of him'. The letter is to be put into the grave with the man. And people feel very, very happy; they donate, they give money, they fast, they pray just to get a big certificate. You are dying in your grave and the letter will remain there.

I was speaking to this community once. I told them: You just go and dig your own graves and you will find those letters there. But they were afraid to dig because if they were to find the letters there, then the whole edifice would fall. Then what to do? Then who would give them recognition?

Don't ask for recognition because all recognition is the effort of the ego. Don't look at others, just watch yourself. When you grow, you know. When you flower, you know. When you are blessed you will know. If you grow there is no possibility not to know; it is absolutely certain that you will know.

But because in our lives we continuously live with other, always looking in their eyes, at how they feel, at how they think about us, we go on and on. Then the habit becomes a fixed pattern. When you move into the other world you carry the same habit.

Just a few days ago one man came to me and he said: I have become Enlightened. I said: It is very good, now everything is finished. Why you have come to me? He answered: Just to check. What type of Enlightenment is this that you are not certain of it?

There was a case against Mulla Nasrudin. Because he was drunk, he had insulted somebody, so he was taken to court. The magistrate said: Nasrudin, are you here again? Are you guilty or not? Nasrudin said: Guilty your honor, but I would like to be tried to make certain. Nobody is certain even about himself, and everybody is looking at the other.

Once it happened that Mulla Nasrudin's four-year old child asked him: Daddy, why you married Mummy? Mulla Nasrudin stared at the child for a few seconds and said: So, you also are not certain why? You also are asking why? Also I am not certain. He added: If you can find out some day why I married your Mummy, please tell me.

You live in an uncertainty; your only certainty is others' recognition. When you start moving to the Beyond this is not needed. And that is the temple, and the first principle is at the door: drop yourself -- drop yourself utterly. You cannot be allowed to enter. When you are not, then you are allowed. Then you flow into the temple; then there is no blockage of energy.

Try it -- be watchful and move in the world as if you are alone -- there is nobody, move in the world as if it is a total loneliness -- there is nobody. If nobody is there your self-consciousness will drop by and by. Then the pupil will be out, and with the pupil, you also will have gone out.

'JUST A QUICK ONE WITH THE LAST OF THE INK,' THOUGHT KOSEN, 'WHILE THAT PUPIL IS OUT OF THE WAY.' WHEN THE PUPIL RETURNED HE TOOK A GOOD LOOK AT THIS LATEST EFFORT, AND SAID: A MASTERPIECE!

If you can put yourself out of the way, your whole being will say -- masterpiece! You become the masterpiece. There are two types of creators in the world: one type of creator works with objects -- a poet, a

painter, they work with objects, they create things; the other type of creator, the mystic, creates himself. He doesn't work with objects, he works with the subject; he works on himself, his own being. And he is the real creator, the real poet because he makes himself into a masterpiece.

You are carrying a masterpiece hidden within you, but you are standing in the way. Just move aside, then the masterpiece will be revealed.

Everyone is a masterpiece because God never gives birth to anything less than that. Everyone carries that masterpiece hidden for many lives, not knowing who they are, and just trying on the surface to become someone. Drop the idea of becoming someone because you already are a masterpiece. You cannot be improved. You have only to come to it, to know it, to realize it. God has Himself created you, you cannot be improved.

Here, I'm not teaching you to improve your life -- no, not me. I am simply teaching you to know the life that is already there, that has already always been there, that is already the case.

Just put yourself aside, so your eyes are not filled with the ego, your being is not cloudy, and the sky becomes open. Suddenly, not only you, but the whole Existence says: A masterpiece! This is 'the first principle'.

Returning to the Source

Chapter #9
Chapter title: He Did Not Feel It So Deeply

19 December 1974 am in Buddha Hall

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AN OLD MAN WHO WAS BORN IN YEN, BUT GREW UP IN CHU'U DECIDED TO RETURN TO HIS NATIVE COUNTRY.

WHILE HE WAS PASSING THROUGH THE STATE OF CHIN HIS COMPANIONS DECIDED TO PLAY A JOKE ON HIM.
POINTING TO A CITY THEY SAID TO HIM: THIS IS THE CAPITAL OF YEN. THE OLD MAN COMPOSED HIMSELF AND LOOKED SOLEMN. INSIDE THE CITY THEY POINTED OUT A SHRINE: THIS IS THE SHRINE OF YOUR QUARTER. HE BREATHED A DEEP SIGH. THEY POINTED OUT A HUT: THIS WAS YOUR FATHER'S COTTAGE. TEARS WELLED UP. THEY POINTED OUT A MOUND: THIS IS YOUR FATHER'S TOMB. HE COULD NOT HELP WEEPING ALOUD.

HIS COMPANIONS ROARED WITH LAUGHTER: WE ARE TEASING YOU -- YOU ARE STILL ONLY IN CHIN. THE OLD MAN WAS VERY EMBARRASSED.
WHEN HE REACHED YEN, AND REALLY SAW THE CAPITAL, AND THE SHRINE OF HIS QUARTER, AND HIS FATHER'S COTTAGE AND TOMB, HE DID NOT FEEL IT SO DEEPLY.

Your whole world is in your mind. Or rather, your whole world *is* your mind -- nothing else exists. Whatsoever you see is a projection. Whatsoever you feel is also a projection. That's why Hindus have always been saying that the world is illusory. It is a mirage, it appears but it is not there. And how can this illusion be transcended?

If you can understand it as an illusion, you are already on the way to transcending it. If a dream is realized as a dream, you are already moving away from it, you are awakening.

The world that you see is not the reality, because the reality can be seen only when there is no mind. With a mind in between, the reality cannot be seen -- it is colored. You project your mind on it -- it becomes a screen.

You see a woman as very, very beautiful; others don't see that beauty at all. Does the beauty belong to the woman or to your mind? If it belongs to the woman, then everybody would see her as beautiful. But you can find persons who will look at her ana will be simply disgusted. You can find persons who will not become in any way aware that she is beautiful. And you think that the woman is beautiful -- so where is beauty? Is it in the woman or in your mind? Is it objective or just a subjective phenomenon?

It happened once: I was sitting near the Ganges in Allahabad with a friend. We were talking of God, of meditation, when suddenly the friend lost contact with whatsoever we were saying. I also felt that something had happened, so I asked: What has happened? Because you are no longer here. He said: I cannot be. Look!

Just near the bank a woman was taking a bath but we couldn't see her face. Her back was towards us; a very slender, proportioned body with long hair. And the friend was too much excited -- he was excitement. He said: Wait, I cannot talk about God and meditation right now. It is possible. I will have to go and look at this woman; the body seems to be so beautiful and proportioned. So I said: You go and be finished. You can imagine the romance that was in his step. He walked filled with an illusion, a projection. He walked very softly and delicately, but when he reached her, he suddenly became sad. He came back, and I asked: What happened? He said: She is not a woman at all. He is a *sannyasin* with long hair. For a moment, he was in a dream.

But he could have been a homosexual -- then just the opposite would have been the case. If she had been a woman, useless. Then the *sannyasin,* a beautiful male body, would have become the poetry within him.

A homosexual exists in a different world; his projection is different. A heterosexual exists again in a totally different world; his projection is also different. Then there are auto-erotic people who do not bother about homosexuality or heterosexuality; they are so confined to their own bodies -- they exist in a totally different world. And there are people who have transcend sex; they exist in a totally different world. So the world is not out there, it is somewhere within you.

Then there is a point when there is no mind -- this world that you have known up to now simply disappears. Not that nothing remains, not that everything dissolves into nothingness -- no. But all that you have known simply disappears, and the Unknown is faced for the first time.

The world is a projection, existence is not. When the world disappears, existence is there in its absolute glory -- magnificent! But now it is not a projection because there is no projector inside.

Mind is a projector -- watch it! Because this is one of the roots of all your misery, and all your happiness also.

A man who understands is neither happy nor unhappy, he is neither in anguish nor in bliss -- and that is the bliss. He simply exists without any projection. Nothing can make him more happy, nothing can make him more unhappy. He is simply, for the first time, in a deep contentment -- nothing disturbs. And he can see what existence is.

Those who have seen in such a way, without the mind, say that the world is not, God is. The world is a projection -- God is not a projection, God is the reality. And you have been missing it. You have been missing through the projections; you see something else, what you would like to see.

A woman doesn't exist, a man doesn't exist. Woman exists because you are sexual. If within you sex disappears, woman disappears. But there will be somebody, your wife will not simply disappear into thin air. She will be there but she will no longer be a wife, and she will not be a woman.

Suddenly all projections disappear, and there is God. Your wife becomes a God, your child becomes a God, the tree becomes a God, the rock becomes a God. Existence is God. Existence is Divine -- but that you cannot see, because that is the screen on which your Projections are being imposed.

That's why Buddhas have always said that if you have any desires, you cannot know the Truth because your desire will color it. If you want to achieve something you will not be able to know reality. The very effort to achieve something, a desire, will color it.

When you are desireless, when you are not in any way ambitious, when you are not moving to achieve something, when you are simply a being, totally still and quiet, then suddenly the reality appears to you.

So this is the mechanism -- you and the reality, and in between these two, the mind. This is the mechanism of the unreal, the illusory, MAYA. You and the reality and no more mind in between; suddenly, all that is there is revealed, all mysteries open. But when the mind drops the bridge drops. You and reality become one because now there is no dividing line.

Right now, you are there, the mind is there and the world is there: the trinity that all the religions have talked about -- the Father, the Son, the Holy Ghost. Hindus call it TRIMURTI. You must have seen three images, of Brahma, Vishnu, Mahesh; three faces together. These three faces disappear because these three faces are illusory. Hidden just behind these three faces is one. With that one, there is no object, no subject -- you simply see whatsoever is. That which is, is revealed. But to come to this understanding you will have to understand your illusions, and you have known many. But you never learn anything.

Somebody asked a very old Sufi mystic, Bayazid, when he was dying on his bed: Would you like to say something about man so he can be profited by it? He said: One thing -- man never learns.

You have passed through many experiences, and what have you learned? You remain the same, you go on playing the same game. Have you watched this, that you remain the same? Situations may differ but the game remains the same.

You fall in love with one woman. The moment you fall in love, you cannot believe that a moment will come when this love will disappear -- you cannot believe! It is simply impossible to think that your love can disappear. Then it disappears, then you are fed up with the woman. The same woman was your dream, your desire, if you had not possessed her, you would have cried and wept your whole life. You possess her, you achieve, and sooner or later the boredom sets in. You are fed up, you would like to escape. In that moment you never think back. You never move backwards and see that this is the same woman that you were mad for. One day you were mad to get her, now you are mad to get away from her. One day you were thinking that this was the most beautiful person in the world, and now this same person is the most disgusting. How often do husbands think of killing their wives? How often do wives think of killing their husbands? How often do children, small children, think of killing their parents?

A small boy came back home from school and he was very sad. The mother asked: What is the matter? Why are you so sad? He said: There was a psychoanalyst in our school. He came to test all the boys, and I am the only abnormal one, so I am sad. The mother said: What is your abnormality? What has he said? The boy said: He asked a question, that the children should write whether they would like to kill their parents or not, and I am the only one who wrote 'no'. Everybody else wrote 'yes', so the psychoanalyst said: You are

the only abnormal child. Every child wants to kill his parents.

A moment comes when the lover would like to kill the beloved; and she was the goal of all his desires, of all his dreams, of all his poetry. How happily he was thinking of being with her, but it was only in the dreams. Reality is difficult -- it destroys, shatters all dreams. Now he wants to get rid of her, and he will never learn anything.

Sooner or later, he will fall in love again with another woman, and the same thing will be repeated again. The same, with no difference. Again he will think that this is the most beautiful person. Again he will think that now there is no need to seek anybody else, now he is fulfilled, he has got the right person. And he will not be able to see that this is the same pattern. Within a few days again he is finished; again the search starts -- somebody else.

Do you ever learn anything? Have you ever learned anything? And if you don't learn, how can you become mature? And if you don't learn and you repeat the vicious circle again and again, it becomes more and more solid within you, reaches to your very foundations. This is the state of ignorance.

If you start learning, then the circle breaks from somewhere. Then you start seeing the whole pattern of your mind, how it functions -- first in love, then fed up, then again in love, then fed up -- the circle revolves. And if you understand it, suddenly one day the very understanding of its nonsense brings you out of it. Nothing is to be done; you have just to understand, you have just to learn through life.

Move! -- have as many experiences as possible, because experience is the only school. Move and don't be afraid; but learn -- just moving won't do. You have been moving and travelling; that won't help. If you just go on moving in an unconscious way things will become more and more engraved. You will become almost a robot, you will become predictable -- everything can be said about you.

That is why astrology exists; not because anybody knows what stars say, not because anybody knows what is written in your hand, no. Astrology exists because you are predictable, you move in a vicious circle.

One young girl was showing her hand to a gypsy woman. The woman looked at her hand and said: You have fallen in love... The girl was surprised because she had been hiding the fact from everybody.... and the man you have fallen in love with is six feet three inches in height... She was even more surprised: Exactly!... and he has black hair, long flowing black hair. Now it was unbelievable! Then the gypsy girl said: On his right thigh he has the small mark of some wound. It was too much, so she said: How can you know these things through the hand? She said: Who is knowing it through the hand? It is because of your wedding-ring! That wedding-ring was mine three years ago?

You are predictable because you move in a certain pattern, and everybody moves in a certain pattern. If you say just anything to anybody, there is a fifty percent chance of its being right, and fifty percent is too much. Astrologers are clever, nothing else; just cunning. They go on talking and just watching you, how you are feeling. They feel the track just by your face, because you are nodding. You also have a very subtle nod when you say 'yes' inside.

A doctor comes to check me, a very good man. But I need not ask him anything because he goes on nodding or saying no inside. If he checks my chest, he nods. Then I say to myself: Okay, no need to ask him -- a very subtle nod. He will take my blood-pressure and he will nod but he is not aware.

You also are not aware that when you show your hand to somebody you are making indications: Yes, this fits. When a line fits then you are caught, because on that line now, robot-like you will move. You become predictable. Only for a few minutes in the beginning is the palmist in a puzzle, just a few seconds. Once he catches the scent, once he finds the line on which you have been moving, once you nod, you are caught. Now he can go on saying things and they will fit.

You are a robot. Only when you become Enlightened do you become unpredictable. Then no astrologer

can say anything about you.

One astrologer came to see me in Bombay, a very famous man. We were discussing and he was saying: No, this is a science. I said: You do one thing; you predict one year for me and I will contradict it completely. If you say that I will not die, I will die; if you say that I will die, I will not die. You predict one year and then decide. He said: Okay, I will come back. He never came again. I inquired many times, because before that he often came.

But about you, things can be said because you move like a mechanism. You cannot change, you are in a grip. If you have fallen in love, you will say the same things that you have said to other girls.

Mulla Nasrudin fell in love with a woman. He said: You are the most lovely person in the world. The girl felt very much, of course. She became very happy, flattered. Looking at her face, Nasrudin said: Wait! Because I have been telling other women this also.

You are the same -- just watch. When you fall in love, you repeat yourself exactly, exactly! Not a single thing changes.

Mulla Nasrudin divorced his wife, and after twelve years they met at a function. By accident they were sitting side by side when Nasrudin became very drunk. He had been drunk the day he proposed to this woman, and again he was drunk. Ho said: What about one more try? -- can we get married again? The woman said: Over my dead body! Nasrudin laughed and he said: You have not changed a little bit. She had said exactly the same thing thirty years before when they got married, and exactly the same situation was repeated on that day also: they met at a function, accidentally sitting by each other's side, and Mulla Nasrudin became very drunk, so he proposed. No man can propose if he is not drunk. How can he propose? And that day also the woman had said: Over my dead body!

Just go back, just see, watch. You may have missed the moment of watching but you can do one thing -- you can relive it. It also is easier.

Reliving is a very beautiful process, a great and deep meditation. If you can live with full awareness in the moment, there is no need. But you cannot; right now it is not possible. So do one thing -- relive. Just close your eyes every night before you go to sleep and go back. Don't remember, relive! When you remember you stand aloof; that won't help. Just relive the whole moment.

You are proposing to a woman; what are you saying? -- what did you say exactly? Say it again, move into the situation again, become the young man you were. And the woman -- look at her, as beautiful as she was that day. Move slowly... and you will see many women, and the same.

That's why Hindus say the world is a wheel. The word *samsar* which Hindus use for 'the world' means a wheel. The symbol on the Indian national flag is a wheel. That symbol is taken from Buddha because Buddha said that the world is like a wheel. And you are clinging to the wheel, and you go on moving with the wheel,

Become aware that you are repeating. Repetition is unconscious. Become aware that you have been behaving like a robot, not like a man. Become aware. Go back and watch, relive the moments and see that you have been doing the same thing again and again -- the same anger, then again the repentance, the same marriage, and again the divorce, the same falling in love, and then getting fed up. If you can see and watch the repetitiveness of your life, the very understanding that you have been repeating will become a consciousness.

Next time you propose to another woman, you will feel a sudden surge of energy in you, and you will be able to see and feel: No more repetition. Then things will be different.

Learn through life, otherwise things are not going to be different. Everybody thinks: This time it is

going to be different. You are not different so how is it going to be different this time? And if you observe closely you will see that not only do you repeat, you fall in love again and again with the same type of man or woman, the *same* type. It has to be so.

I have heard about one man who was divorced eight times. And then he suddenly became aware: What is happening to me? Is somebody playing a joke or what? Because I always fall in love with the same type of woman again.

Nobody is playing a joke; you are choosing. And if you remain the same and you have not learned, how can you choose another type of person? Again the same type of person will appeal to you. You will fall again in love with the same type of person, then the same circle will be repeated. Eight or eighty times -- it makes no difference. If you remain the same you will do the same. You will again find the same person first appealing, then disgusting.

Learn! Learn through life -- and the greatest lesson is that you don't see reality as it is. You project on it, and when you project, you are bound to become frustrated sooner or later, because the reality cannot adjust to your projection. How can the reality adjust to your projection? Who are you? You have to adjust to reality, reality has not to adjust to your projection. That's why you are in misery -- because you feel every time that something goes wrong. Nothing goes wrong. You start with a dream and the reality doesn't believe in your dream -- that's all. How can you force reality to adjust to your dream?

I see a door in the wall -- my dream, and then I start walking through it -- I am hurt. Not that the wall is there to hurt me; the wall is absolutely unconcerned. If I see a door in the wall, I will be hurt because the wall is not going to concede to my dream.

Reality is vast; it is the Whole. You are just a part and you will only become mature when you stop making this absurd effort. And this is what I call SANNYAS -- a man, a woman who has come to realize: The reality cannot adjust to my dreams, so I will adjust to reality. Immediately, a revolution happens.

You are childish if you go on trying again and again to make reality adjust to your demands, dreams, desires -- to you. Who are you? But this fallacious notion comes up.

When a child is born the mother is the only reality. He is in contact only with the mother and every desire is fulfilled: he is hungry and mother gives him milk; he is thirsty and water is given; he is feeling wet, the clothes are changed; he is not feeling warm, a blanket is put over him -- everything is fulfilled. And every child is a dreamer, has to be. The child starts feeling as if he is the center of the world -- he is here to demand and the world is there to fulfill. If you continue to try it, you remain a child.

I see people not growing at all. They reach their graves but in fact they have remained in their cradles, still playing with toys, still dreaming. Then they weep and cry because the reality doesn't bother about them; they feel frustrated, they feel aggressive, they feel that everywhere something is going wrong and against them -- as if the reality is the enemy.

It is neither enemy nor friend -- it is neither. If you are aware, it becomes your friend; if you are unaware, it proves to be your enemy. In itself it is neither. Reality has no prejudice about you, as a friend or an enemy. Reality simply exists there in all its purity. It is up to you.

If you start fighting with it, it becomes your enemy; if you start adjusting to it, if you start accepting it, if you start flowing with it -- not upstream, but wherever it leads -- if you simply leave yourself to it, it becomes your friend. That is trust; that is SHRADDHA, faith.

Science is conflict, religion is trust. What in fact is science? -- it is an effort to remake reality according to human dreams. It may seem in the beginning that you are succeeding, but sooner or later the success itself proves to be the greatest failure. Wherever science has succeeded, it has come to failure -- wherever! It has changed the whole bio-sphere, and now ecological problems have come up.

Whatsoever science has done will have to be undone sooner or later. Wherever it succeeds it proves to be a failure. Man is not getting happier; this century is the most unhappy century in the whole history of man. Never before has man been so unhappy. And man has succeeded so much, but succeeded in something which is basically wrong.

You are forcing, you are aggressive. Science is like a rape on nature. You can rape a woman but that is not a success; that is not a success at all, that is a failure. Only a man who has failed completely will try rape. One who cannot love will try rape. But rape is not love. Love is when the woman opens herself, surrenders, yields, becomes receptive, celebrates, dances; but then it is not aggression.

Religion is like love, science is like rap. The whole of nature is suffering because of this rape, and it is only a childish effort. You will not see an old ancient country being scientific, no. They have come to that point many times, and they have realized many times that it is childish.

In India, five thousand years ago a war happened. They call it MAHABHARATA, the Great Indian War. If somebody reads about it and analyzes it deeply, it seems they again had come to invent all the weapons we have invented. They had something like the H-bomb, because the description of the destruction is so vast that it could not have been done otherwise. They destroyed the whole country; not only the whole country, the whole world. That time, that moment is history has now almost become a myth because no record exists. The destruction was so vast, so total, that all the records were lost. After that, India has not tried again to be scientific -- it was such a failure. It proved to be destructive, nothing else. Now in the West, we are again reaching that culmination point.

But remember, the whole effort is wrong because of a basic thing, and the basic thing is: that your try to force reality into your dreams. Who are you and what is your dream? You are here for few days -- the reality exists beginningless. You will disappear from here again and the reality will exist eternally.

Who are you -- a dream which exists in reality for seventy years. Seventy years is nothing for reality. And then, a dream within the dream which tries to force reality to fall according to itself. All utopians are foolish, childish.

Those who know, they have come to know that the reality cannot be changed; the only thing that can be changed is oneself. And if one changes, suddenly one can see: this is the wall and that is the door. Then there is no effort to pass through the wall; one moves through the door. Reality becomes a friend.

In the West humanity now feels as if man is a stranger, not at home. If you fight with reality you are bound to feel, some day or other, that you are a stranger -- not only a stranger, but that the reality is against you.

In the East we have always felt that man is at home; reality is the mother, reality is the womb -- we are not strangers, we are not enemies -- reality loves us, that's why we are here. Reality creates us because reality loves us, and we are at home.

But you will not feel that 'at homeness' unless you try to learn one basic thing: drop your dreams. You live according to your dreams and you prove to be a fool in the end. This story is just to show this: how projection affects you. Let us try to understand it.

AN OLD MAN WHO WAS BORN IN YEN, BUT GREW UP IN CHU'U DECIDED TO RETURN TO HIS NATIVE COUNTRY.
WHILE HE WAS PASSING THROUGH THE STATE OF CHIN HIS COMPANIONS DECIDED TO PLAY A JOKE ON HIM.

POINTING TO A CITY THEY SAID TO HIM: THIS IS THE CAPITAL OF YEN.

It was not. But once the old man started to think: It is my country, my capital, here I was born -- a dream started. He was very emotional about it. He had come back to a town and it was not his town, but that was not the point.

If you think it is, then it is; if you don't think it is, then it is not.

Have you ever observed that you can pass through a graveyard and if you don't know that it is a graveyard, you can go singing and laughing? If you know, impossible. If you know it is a graveyard you cannot pass through it alive. You will have to face many difficulties, not because the graveyard creates the difficulties, but because of the thought: This is a graveyard -- you project.

I used to live with one of my relatives. In the night, he gnashed his teeth many times, so I used to play jokes. Whenever somebody new would be staying, I would tell him: Don't move through this room at night, it is very dangerous. A man who used to live here died in the First World War. He had been recently married, married to a very young, beautiful woman -- poor but beautiful, but with only one eye. The man went to war and he never came back. Nobody ever informed the poor woman that he had died. She inquired and inquired; she would go again and again to the post office for a letter. It never came. Then the woman also died, just waiting and waiting and waiting.

She still waits here as a ghost and whenever a new man comes to this house she thinks: Maybe, perhaps my husband has come back. She comes at night, has just one eye and wears a red sari. So it is good to tell you because if we don't tell you and it happens, you may get scared. She never harms anybody, she simply looks. And when she feels he is not the man, she throws the cover-sheet angrily and walks out.

As it happens, almost always people would say: I don't believe it! And this is the right victim! Whenever someone says: I don't believe, he is the right victim. The more forcibly he says that he doesn't believe, the more forcibly he is suppressing a fear.

I would tell him: That is not the question, whether you believe or not -- but it is an experience. We are not forcing any belief on you, you will come to know. I myself never used to believe. but when I saw... what can one do?

Then by and by, the man would start asking: And er... how to know that the woman is in the room?? I would tell him: You will hear a certain noise, as if someone is crunching his teeth.

The man who used to sleep in that room, eight, ten times during the night he would do it -- a few people do. Something is wrong with their stomachs at this time, they are tense, then they crunch their teeth.

One woman came and I told her the story. She said: I don't believe it at all -- a very educated woman, she had a Ph.D. from some university, and thought herself an atheist. I said: That is not the point, this night will prove it. She said: But, I don't believe! I said: That's very good. We don't force belief, but it is just our duty to make you aware that this is going to happen. It always happens.

At twelve in the night I went to sleep, and just when I had put the light out, she screamed. I went in, I looked at her -- she was completely unconscious, she had fainted. The moment she went to her bed and put the light out, the man did his thing exactly at the right moment. It took four or five minutes for her to come to. She would look at the corner of the room, close her eyes and faint again!

The whole night I had to wait on her. In the morning she was still feverish. I said: There are no ghosts, don't be bothered. She said: Now I cannot say. The woman was just standing in the corner gnashing her teeth, one-eyed and wearing a red sari. I have seen her!

This was a joke in the beginning, and the whole family with whom I lived all knew. But by and by, they

also became afraid. They said: But when it happens to so many people, there must be something in it. Nobody would sleep in that room, not even the man who crunched his teeth. He said: No, I cannot sleep. Maybe something is there. Maybe because of that woman I crunch my teeth, because the doctors say nothing is wrong. Maybe she forces me, or it is something she is doing.

A time came when if somebody needed something from that room, they would come to me. 'You go, because nobody else is ready to...'

A few years ago, I visited the room. They had locked it because they said that when I left, nobody was ready to enter that room. And sometimes now in the night, even though that man who used to crunch is no more, that sound is heard.

People project; that's why so many ghosts exist. It doesn't depend on reality, it depends on your mind. If you are afraid, you create something through your fear; a counterpart will immediately come into reality. If you love, you create something; a counterpart immediately comes into reality. You live in a shell of your own mind, it covers you like a capsule.

So remember, there is not one world; there are as many worlds as there are minds. If in a home there are five people, there are five worlds. That's why it is so difficult to communicate -- because the other lives in his own world and you live in yours. It is difficult to penetrate.

The town was not the town of his childhood, it was not his birthplace. They were playing a joke.

They said: THIS IS THE CAPITAL OF YEN. THE OLD MAN COMPOSED HIMSELF AND LOOKED SOLEMN. INSIDE THE CITY, THEY POINTED OUT A SHRINE: THIS IS THE SHRINE OF YOUR QUARTER -- this is the temple, your parents worshipped here, and you were initiated a Buddhist in this shrine. HE BREATHED A DEEP SIGH. THEY POINTED OUT A HUT: THIS WAS YOUR FATHER'S COTTAGE. TEARS WELLED UP. They are creating a world around him. THEY POINTED OUT A MOUND: THIS IS YOUR FATHER'S TOMB. HE COULD NOT HELP WEEPING ALOUD.

They have created a world, they have given him a screen, and all his projections have been brought out. HIS COMPANIONS ROARED WITH LAUGHTER: WE ARE TEASING YOU -- YOU ARE STILL ONLY IN CHIN. Your town has not yet been reached, we are passing through another town. THE OLD MAN WAS VERY EMBARRASSED.

When you come to realize, you also will be embarrassed, absolutely embarrassed. Your whole life has been a trick played not by companions, but by your own mind. You were thinking it was beautiful and it was not. You were thinking it was ugly, and it was not. You were thinking this was to be achieved, and it was worthless, and you were thinking this is not of any worth, and it was not so. Everything is topsy-turvy; you live in a chaos.

People come to me and they say: What is the need of a Master? Why is a Master needed? A Master is needed to bring something beyond the mind into you, something foreign. Otherwise, how will you be brought out of your mind? You cannot bring yourself out of your mind. It will be just like pulling yourself up by the strings of your own shoes -- you may try a little jump but again you will be back on the same earth.

Somebody is needed to pull you out, to slap you, to shock you; to shock you so much that your sleep is broken, that your dream is broken. How are your going to do it on your own? And whatsoever you do, your mind will be the doer -- and mind is the problem. Your mind is the problem. How can you come out of it? How can you take a jump out of it? Whatsoever you do will be done by it, whatsoever you think is happening will be created by it. And all the interpretations will be given by the mind.

One night, a policeman saw Mulla Nasrudin. It was late, the whole city had gone to sleep. Mulla was passing, drunk, playing on a mouth-organ. He stopped Nasrudin and said: You are drunk again Nasrudin.

You will have to accompany me. Nasrudin said; Sure thing! What you wanna sing?

'You will have to accompany me,' he had said, but when a drunken man listens, he interprets in his own way.

Once he was caught and brought to the police station. He was very angry and annoyed. He was shouting: Why have you brought me here? What do you think I am? -- and many things, as drunken people do. Then the sergeant who was at the desk said: You have been brought here for drinking. He said: Then it is okay -- when do we start? A drunken man has his own interpretation; so he said: Then it is okay, beautiful, when do we start.

Your mind will interpret, and who will be a check on it? Who will tell you that this is your own mind again playing a trick? And your mind is so old, so ancient -- thousands of lives! It is so deep-rooted; who will shake you out of it?

Somebody who is not asleep like you is needed. That is the meaning of a Master, nothing else. But your mind says: I can do it on my own, no need. Then you have already chosen the Master -- your mind is your Master.

There are only two possibilities: either your mind is your Master, or you choose someone who is awakened. With the mind as your Master you're not going to grow at all. You are listening to the wrong source. Just because it is yours doesn't make any difference. Illness is also yours, but you go to a doctor and you leave it to him.

Krishnamurti has been saying that there is no need for a Master. He is right -- and absolutely wrong also. He is right because when you become awakened, you also know that there was no need, you were dreaming. When you become alert, dreaming stops, and then you can't feel what the need was.' It was just a dream, I could have shaken myself out of it.' But it is an afterthought. Even Krishnamurti needed Annie Besant and Leadbeater -- he had his own Masters.

It is an afterthought. When a thing happens, then you can always feel: I could have done it. But when it has not happened, you cannot even think because your thinking will also be a part of your dream.

A Master is needed when you are asleep. When you become awakened, you also will think a Master was not needed. Then for you, of course, the Master is not needed. But then many will be deluded because many egoists will surround you, as you will find. You cannot find anywhere else such a mass of egoists as you will find near Krishnamurti, because the moment the egoist hears that no Master is needed, he feels very happy. He says: Right! He always thinks he is the Ultimate; no need to surrender to anybody because ego resists surrender. And this man says that no Master is needed -- egoists feel very happy. Around Krishnamurti you will find all sorts of egoists because it seems very good, very convenient -- no need to surrender.

That is what the ego asks, that's what the ego always insists on -- no surrender. Because once you surrender, a foreign element enters you. That is the meaning of a Master. You say: Now I will not listen to my mind. I have listened enough and I have reached nowhere. I will not listen. Now I will listen to you. Something foreign has entered, something that was never in you before. A new element enters into you, and this new element becomes a crystallizing center.

Now, the mind will say: Do this! -- but you cannot listen to the mind, you have to listen to the Master. The mind will go on saying things for many years, but if you go on listening to the Master, by and by, the mind will feel tired. Now you don't listen to it, you don't feed it; the mind feels starved, it goes on shrinking. A moment comes when it falls dead -- it falls dead. In that very moment you become awakened.

What did these people do to this poor old man? They helped to create an illusion. The illusion was there, and it must have been very real because tears welled up.

THEY POINTED OUT A MOUND: THIS IS YOUR FATHER'S TOMB. HE COULD NOT HELP WEEPING ALOUD.

Your father will die someday, everybody has to die -- and you will weep and you will cry. Are you certain he was your father? -- or has somebody played a joke? How can you be certain that he was your father?

That is the difference between belief and faith; A woman knows who the mother is -- that is faith; and a father simply believes that he is the father but he doesn't know. There is no way of knowing it. Fatherhood is a belief, motherhood is a faith. Faith depends on knowing, belief depends on just believing. There is no base to it.

How do you know your father is real and not a joke played on you? But if he dies, whether it is a joke or not makes no difference. Tears well up; you cry and you shout. And if somebody comes and says: Don't be bothered much, he was not your father, suddenly there will be a change -- then your father is not dead. You live in your mind.

I have heard that a house was on fire and the owner was crying and weeping. He was going mad. Then somebody said: Why are you weeping and crying? I was present just yesterday and your son has sold the property. It is no longer yours. The man said: Yes Is it so? Tears simply disappeared, and he was enjoying the whole scene just like a spectator. Then somebody came and said: Yes, it was talked about. There was talk of selling it, but nothing has been decided. Why are you laughing and enjoying? It is your property. Again tears welled up. He started beating his chest and he said: I cannot live any more! This is my whole life, my whole life's effort. And then the son came and he said: Don't be bothered, everything is okay. The money has been given and the man is not aware at all. He lives in another town, he is not aware. The moment the house caught fire, I ran to the other town. Everything is finished; I have taken the money. Again the father began laughing and enjoying.

This is your world, this is how you are behaving -- just thoughts; just thoughts and then you cry and weep, just thoughts and then you laugh and enjoy, just thoughts and you are happy, just thoughts and you are miserable. Somebody tells you: You are beautiful -- and you are so happy; somebody says: You look ugly -- and you are so unhappy. Just words! What are you doing?

Become a little more alert, otherwise you will be very embarrassed. When death comes everybody is embarrassed. The whole life has gone to the dogs. As far as I know, at the moment of death there is less a fear and more an embarrassment. The whole thing is gone! You were thinking that your wife would go with you, because she always said: I cannot live without you, and she is already planning to get remarried.

Mulla Nasrudin's wife was dying and she said: Nasrudin, you must remember at least one thing. I know you will get married again, no point in denying it, don't try to deceive me. I know you will get married but you have to promise me one thing: don't give my clothes to any other woman. Nasrudin said: Never! I will never give them away -- and anyway, they will not suit Fatima, she is too thin. Already, everything is decided.

And you believed, and you wasted your life for children who don't belong to you, for a wife, for a husband, for money, for prestige. You destroyed your whole life, the whole opportunity.

One feels embarrassed at death. You may feel afraid of death right now, but when death comes, nothing can be done -- one accepts it. But then the whole life seems to be absurd, meaningless.

THE OLD MAN WAS VERY EMBARRASSED. WHEN HE REACHED YEN, AND REALLY SAW THE CAPITAL, AND THE SHRINE OF HIS QUARTER, AND HIS FATHER'S COTTAGE AND TOMB, HE DID NOT FEEL IT SO DEEPLY.

He learned something, he really learned something. He became a little more mature. What do these tears signify if they can come just by a projection? What is the meaning of all this feeling, emotion? And it was just a mound -- not his father's tomb, and he was crying. Now the real tomb is there, but what is the difference between a real tomb and an unreal tomb? They are both mounds -- somebody may be playing a trick. Even if nobody is playing a trick what difference does it make?

It was not his home, somebody played a trick; he felt so emotional and sentimental. This may be his home, but what is the difference? -- he learned.

This is the message of this story -- learn through experience. By and by, all sentimentality stops, drops. And remember one thing: sentimentality, not sensitivity, belongs to the mind. Sensitivity doesn't belong to the mind, sentimentality belongs to the mind. A man who is aware is absolutely sensitive, but not sentimental. There is a vast difference, an absolute difference.

What is sensitivity? -- sensitivity is not a projection. Sentimentality is a projection. If this old man had really been an awakened one, from the beginning he would not have bothered to go to the old town where he had been born, because that is sentimentality. What difference does it make where you were born? You are the one who is never born. He would not have been bothered about where his father lived, and where his father's tomb was. What difference does it make? The body comes from the earth and goes back to the earth -- dust unto dust. The body is not your father.

If the man had been aware you could not have played any trick on him. In the first place he would not bother, and even if passing through the town, somebody had said: This is your father's tomb, he would have said: It is okay, everybody dies. He would not have felt embarrassed. There would have been no problem. Sentimentality will always feel embarrassed.

A man of awareness is sensitive. 'Sensitive' means, if somebody is dying, he will serve. If somebody is dying and needs him, he will care. If somebody is dying he will share whatsoever he can share. There is no point in crying and weeping because you don't help that way.

One man is weeping because he is hungry, and you sit by his side and you also weep because you feel very much for that man -- this is sentimentality. Your weeping will not become bread for him, he will remain hungry. Instead of one man weeping in the world, now two men are weeping. You have doubled crying and weeping. It is not going to help. Do something!

A sensitive man will to something. A sentimental man will weep and cry, but a sentimental man will always be thought to be sensitive. A sensitive man will not look as sensitive, because he will be doing something. If someone is hungry he will try to find something for him to eat; if he is thirsty, he will go and fetch water. You will not see tears welling up, and you will not see him beating his chest, rolling on the ground saying: This man is hungry!

You will not be able to see he is sensitive because sensitivity is subtle. He cares -- the difference is subtle and delicate. A Buddha will not weep because you are in misery, he will help -- he will help you to come out of your misery. If you are in misery, a sentimental man becomes miserable himself. He will cry and weep and you will always feel that he loves you very much -- this is not love. He is as ill as you are. If he really cared, he would do something. He would try to change, try to transform you.

It happened: There was one woman whose only child had died. Buddha was in the town at that moment. The woman had only one child and her husband was already dead. Gautami was her name. So she started crying and weeping and she would not allow the neighbors to take the dead body, to burn it. She clung, she would not allow, and she carried the dead child all over the town asking people to help, to give some medicine. People said: Now nothing can be done, the child is dead. But she would not listen.

Then somebody suggested: Go to Buddha -- he is an awakened man, he can do a miracle. You go to him! So she ran there, and what did Buddha do? Not a tear came to his eyes. The woman must have felt that he was very hard; he had no heart. She said: Don't you have any heart? My child is dead, do something! -- just touch him and he will become alive. You are Enlightened, you are a god, you can do anything; just have mercy on me! Buddha said: I will do something, but you do one thing first. Leave the dead child here and you go into the town. The town is not very big, only three hundred people. Go and knock on every door and just ask them for one thing, because for the miracle I will need a few mustard seeds. But a condition has to be fulfilled -- the child will come back, but you have to bring mustard seeds from a house where nobody has ever died. In her misery the woman could not see the point.

When you are miserable, your eyes are filled with that you cannot see, you cannot think clearly. She ran. A dying man believes anything. A man who is drowning in a river even clings to So if a Buddha says to go....

She ran from one home to another; she knocked at every door. And people said: Woman, have you gone mad? -- mustard seeds we have, we can give them to you, the crop has just come. But we cannot fulfill the condition because many people have died in this house. She ran all over the town, all over the town, knocking at doors and asking, but in every family somebody had died. There was no family where life had not been destroyed by death.

By and by her tears dried -- she started to understand what Buddha meant. By the time she had completed the circle of the whole town, she was a different woman. She went to Buddha and Buddha asked: Have you brought the mustard seeds? She started laughing and she said: You played a trick, now initiate me into SANNYAS. I have come to understand that life is death. My child has died and you were really compassionate. Even if you had done a miracle and the child had become alive, it would not have led anywhere -- the child would have had to die again. It would not have been a real miracle and it would have deceived me further. You have made me aware that whosoever is born is going to die. The child has died, the child's father has died; I also am going to die sooner or later. Initiate me -- teach me that which never dies, teach me the deathless.

And she added: Forgive me, because I was unconscious. I said something to you which was not true; I said to you that you are hard, you are like a rock, that your heart is not a heart. But I know I was wrong. Not a single tear came to Buddha. He is not sentimental, he is sensitive.

When you are sensitive, only then can you help. If you are sentimental you create more mess. When a man understands, he becomes more and more sensitive -- he helps, he cares. And he will never feel embarrassed. A sentimental man will always feel embarrassed, because something is wrong. You also know when you are behaving in a foolish way, you also know.

WHEN HE REACHED YEN, AND REALLY SAW THE CAPITAL, AND THE SHRINE OF HIS QUARTER, AND HIS FATHER'S COTTAGE AND TOMB, HE DID NOT FEEL IT SO DEEPLY.

He has learned a little... and if this learning goes on and on and on, a moment comes when you see the Reality as it is. Then there is no misery because the whole mind has been dropped. Then you are face to face with the real. There is no happiness, no unhappiness, because both are projections of the mind. And when both disappear, there is peace; when both disappear, there is a bliss.

Don't misunderstand me -- bliss doesn't mean happiness; bliss means the absence of both happiness and unhappiness. Happiness will be disturbed by unhappiness, unhappiness will be disturbed by happiness they are polarities, the wheel is moving. Bliss is never disturbed; it is silence, it is peace, it is a tranquillity -- *absolute* peace. You have come to understand; now nothing disturbs.

Now you move in the world with no-mind, you move in the world with no projection. And then everything is beautiful. Not your beauty of course, because your beauty carries ugliness in it. Now

everything is beautiful, but this beauty transcends both your beauty and your ugliness. All dualities are transcended.

Try to learn from every experience -- that is the only meditation. Don't allow any experience to just go down the drain -- learn something. Learning will remain with you. The experience will go, but learning will remain with you. And when an accumulation of understanding comes to a certain degree, there is an explosion.

It is just like when water is heated up to a hundred degrees: the water disappears and becomes a totally different thing. The quality changes, it evaporates. Ordinarily water flows downwards, but when it evaporates it starts moving upwards -- the dimension has changed.

You are like water. If you don't learn you will go on moving downwards. Learn! Learning is a heat, a seasoning, a maturity, a fire. Learn more and you create more fire within you; and then comes the moment of a hundred degrees -- and a jump. Suddenly, the downward dimension disappears -- you are moving upwards. You are moving higher and higher and higher, you have become a cloud.

This is possible only through experience; when experience becomes learning, and learning becomes understanding -- understanding is the essence. It is not a memory, it is just the very essence of all that you have known. You cannot explain your understanding to anybody, no. It is not knowledge, it cannot be given.

A Master has to create situations for you to learn, to understand, to gather a momentum, a fire.

You must have seen pictures of pyramids. They were made by very, very secret schools in Egypt. The word pyramid means 'fire within', and the pyramid is made in such a way that it accumulates energy. Just now scientists have become aware that the shape of a pyramid is a great accumulator of energy. Just the shape, just the triangular shape accumulates energy. They became aware of the phenomenon by accident. One scientist was working in the pyramid of Giza. While he was working, a dog entered, and he unknowingly closed the door and went away for a holiday. When he came after three weeks, the dog was found dead, but the body was mummified -- automatically. The dog was dead but the body was not deteriorating at all.

Then he tried many experiments on cats, mice, and he was surprised; Something miraculous is happening in the Giza! A body dies, it has to deteriorate.... Then he tried a small experiment: he made a small model pyramid, and put a mouse in it, and the mouse died and was mummified. The body didn't deteriorate.

Now they have made a patent in Germany -- they have made a cardboard pyramid for razor-blades. You shave your beard and put the razor in the pyramid; the next day it is automatically sharpened again and one single razor can do for a whole life-time.

The word 'pyramid' means fire within. The whole human body is like a pyramid. If you move deeper, you will come to understand that near the navel, an energy shape exists which is triangular. And near the navel, just inside the triangle, in the middle, there exists a fire.

It is a very, very tiny flame right now. If you learn more, and your learning becomes understanding -- you carry the essence of it -- you will feel a heat growing near the navel. In Japan they call it HARA. The heat grows, and as the heat grows near the navel, you start changing. A moment comes when you feel a burning fire near the navel; it becomes almost intolerable. And then suddenly, everything changes. At one hundred degrees your body becomes totally different.

The flow of the body is no longer downwards -- sex disappears, because sex is the downward flow. Suddenly the energy is going upwards. And then the energy reaches to the topmost peak of your being, the SAHASRAR, from where it enters into the Divine. So learn more, don't move unawares. Awareness is fire.

When Heraclitus says that fire is the root of all existence, he is right. He knows something -- fire is the root of all existence. Not the fire that you see; that fire is just one of the forms.

Understanding is like fire: it burns you completely; you as you are right now -- the ego, the mind. It gives you a different dimension: you become a cloud and you move in the sky. You have gained wings.

Don't allow any experience to go by without your learning something through it. Each single moment is valuable, learn something. When tomorrow comes and the sun rises, you should not be the same -- you must have learned. These twenty-four hours are valuable; you must learn.

And by learning, I don't mean that you should know more; you should *understand* more -- Even an ignorant person can be a very understanding person; ignorant in the sense that he is not educated, he doesn't know much. And a very educated person, an 'Oxford man', can be absolutely non-understanding, but he knows.

Can you feel the difference? Knowledge comes through memory, through mind. Understanding comes through experience, through existential experience, not through memory.

Returning to the Source

Chapter #10
Chapter title: So Teng Died Standing On His Head

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WHEN TENG YIN FENG WAS ABOUT TO DIE HE SAID TO THE PEOPLE AROUND HIM: I HAVE SEEN MONKS DIE SITTING AND LYING, BUT HAVE ANY DIED STANDING? 'YES, SOME,' THEY REPLIED.

'HOW ABOUT UPSIDE-DOWN?' ASKED TENG. 'NO, NEVER SUCH A THING,' THEY SAID. SO TENG DIED STANDING ON HIS HEAD AND HIS CLOTHES ALSO ROSE UP, CLOSE TO HIS BODY.
IT WAS DECIDED TO CARRY HIM TO THE BURNING GROUND, BUT HE STILL STOOD THERE WITHOUT MOVING. PEOPLE FROM FAR AND NEAR GAZED WITH ASTONISHMENT AT THE SCENE.

HIS YOUNGER SISTER, A NUN, HAPPENED TO BE THERE. SHE GRUMBLED AT HIM: WHEN YOU WERE ALIVE, YOU TOOK NO NOTICE OF LAWS AND CUSTOMS; AND EVEN NOW YOU'RE DEAD, YOU'RE MAKING A NUISANCE OF YOURSELF.
SHE THEN PRODDED HER BROTHER WITH HER FINGER, AND HE FELL DOWN WITH A BANG. THEN THEY WENT OFF TO THE CREMATORIUM.

Death is the root of all fear, and if there is fear, you cannot live. With fear there is no life. If there is fear you are already dead.

This is the vicious circle -- you are afraid of death, and because of fear you cannot live, you are already dead. Then you become more afraid and the fear creeps into your very center; you become just a trembling.

As I see you, you are just a trembling. If you dig deeply, you will always find the fear of death. This fear is the root of all fears. In any fear, whatsoever the form of the fear, somewhere the fear of death is hidden. Why are people so afraid of death? Is death really a phenomenon to be afraid of?

The first thing to remember is that you don't know death. You have not known it, so how can you be afraid of something that you don't know? that's impossible. You can be afraid of something you know, but of something that is totally unknown, absolutely unknown how can you be afraid? Fear needs an object to be afraid of.

You cannot really be afraid of death, you must be afraid of something else. That something else is an unfulfilled life -- you have not been able to live, you have not been able to achieve a fulfillment, you have not been able to overflow, you have not been able to celebrate. Your life has been an emptiness, a hollowness, a nothing.

Death is coming near and you have not been able to live yet -- this creates the fear. Death is coming near and you will be no more, the opportunity is being taken away. Every moment you are losing life and you have not lived yet -- this creates the fear.

Death is approaching -- that is not the fear, The fear is that you have not lived yet and death is knocking at the door; the time to leave has come and you are yet unfulfilled. If you have lived, you have a fulfillment, a contentment, a deep gratitude. You have flowered -- there is nothing more to achieve. Then you are not afraid of death; rather, you welcome it.

You have achieved: now death comes like a deep sleep after the day's labour -- a whole day of achievement, of fulfillment, of reaching, of meeting, of encountering, of flowering, and then death comes like a deep sleep. You welcome it. When the tree has flowered, death is welcome; when the tree is still struggling to flower, there is fear.

If you are afraid of death that is simply one indication that your life has been a wastage. It has been like a desert, nothing has flowered in it. It has been like a pond, closed in itself and not moving anywhere. It has not been like a river -- flowing, dancing, running towards the Ultimate.

When a river reaches to the ocean there is a death. When a pond dries, becomes more and more dirty, evaporates, that too is death, but both are so absolutely different.

When a river reaches to the ocean it is a fulfillment because there the river will die and become something greater. It is a jump, a jump from the finite to the infinite: the river losing itself, its identity, and becoming the ocean. Nothing is lost and everything is gained.

But a pond drying up, not reaching anywhere, a no ocean anywhere, just drying in itself, is also dying. You are like a pond. That's why there is the fear of death. Be like a river, and then there is no fear of death.

Death itself is like a sleep. Sleep is a temporary death, so if a person becomes very afraid of death he is also bound to become afraid of sleep. In the West, insomnia has now become a common phenomenon; almost everybody is suffering from it. It is not only because of mental tensions that insomnia exists. Deeper than the tensions, is fear, the fear of death. You cannot let go.

I know a person who is so afraid of death that he cannot sleep, because he is afraid that he may die in his sleep. He tries to remain awake -- he talks, reads, listens to music, but he is afraid of going into sleep. And if you are afraid for many, many days, it becomes a habit; unknowingly you create a barrier against sleep.

In the West people are afraid of death, and if they are afraid, how can they go into sleep? Sleep is like

death, so logically they are right -- if you are afraid of death, you should also be afraid of sleep. They are similar phenomena; sleep is a temporary death. After the day's labour, the work, you are exhausted -- you need a death so that you can be reborn, so that in the morning you are again rejuvenated, fresh, young. And in sleep, death is exactly what happens.

Have you observed the fact that in sleep you are not the same person at all? You don't remember who you are, you don't remember whether you are rich or poor, you don't remember your own face, you don't remember who your father is and who your mother is; you don't remember anything that you have learned, anything that has been cultivated in you you drop everything at the door and you go to sleep. That's why it is so refreshing, because you get rid of yourself. You are like a burden -- you leave it at the door and you fall into sleep.

Sleep opens a different dimension where identity, ego, nothing of this world exists. That's why it is so fresh, so refreshing in the morning you come back to life, a new day starts, a new life.

The fear of death will automatically create a fear of sleep and a fear of love. Because love also is like death -- you die in it. That's why people cannot love. They talk about it, they fantasize, they imagine, but they never fall in love. Even if they try, they try to manipulate the phenomenon, not allow it, because love is so much like death.

Four things are similar: death, love, sleep and meditation; their qualities are similar. And the basic similarity is that you have to dissolve -- and people are afraid of all of them. If you are afraid of death you will be afraid of sleep, of love, of meditation.

Many come to me and they say: How to love? It is not a question of how, and when you ask 'how', you are trying to manipulate -- you would like to remain in control, so whenever you Want you can push the button on or off. You would like to remain the master of the whole thing.

But nobody can be in possession of love. Love possesses you, you cannot possess it. Love controls you, you cannot control it. Love means you are no longer there, something else has come. That's why love is so rejuvenating.

Even if an old man falls in love, suddenly, you will see that his face has become younger. His eyes are no more old; his body may be old, but his total being suddenly becomes young. Why does it happen? -- for this very reason: you can allow a let-go; you move to the original source of energy where rebirth is possible. You only touch the deathless core when you are ready to die. That is the paradox -- you touch the deepest core when you are ready to die. If you cling to the surface and you are afraid, afraid to let go, then you remain on the surface; and the surface is the body.

People who are afraid of love are not afraid of sex. Love is dangerous, sex is not dangerous -- it can be manipulated. There are now many manuals on how to do it. You can manipulate it -- sex can become a technique. Love can never become a technique. In sex, you try to remain in control; then even sex will not help to reach the Ultimate. It will go to a certain point and you will drop back because somewhere it also needs a let-go.

That is why orgasm is becoming more and more difficult. Ejaculation is not orgasm, to give birth to children is not orgasm. Orgasm is the involvement of the total body: mind, body, soul, all together you vibrate, your whole being vibrates from the toes to the head. You are no longer in control; existence has taken possession of you and you don't know who you are. It is like a madness, it is like a sleep, it is like meditation, it is like death.

So even in sex, you let go up to a point, but you don't allow totality, because if you allowed totality then the ego could not exist. And this is the problem -- you are afraid of death because you are not capable of living totally.

Love, meditation, sleep; nothing is total. In your activity you are also not total, because if you were total, there also a moment would come when you are lost. Losing yourself has become the problem, you cannot lose yourself, you cannot relax -- you have to do something. You go into the garden and dig a hole, but you are not total. If you really were total while digging the hole you would forget yourself completely the self-consciousness would disappear.

You are self-conscious but not conscious of yourself; you are aware but there is an ego. You are aware of the total -- the trees, the sun's rays, the breezes blowing, the birds singing, your activity -- the digging of the hole, the mud coming out -- you are aware of everything except yourself. If you became conscious of yourself, in that moment an orgasmic feeling would happen. It is like deep love, it is like sleep, it is like death. You will come out of it totally different and new.

If you don't move into a let-go, life cannot happen to you. It happens through that passage when you are not. When you are not standing in the way, then life happens to you, then you feel fulfilled. When you are fulfilled there is no fear of death. When there is no fear of death, you become more and more capable of let-go.

And if you have really known what life is, who bothers about death? If you have really known what life is and celebrated it, then death is not the end -- then death is the culmination, the peak, the highest let-go. Then love is nothing, a sexual orgasm is nothing, sleep is nothing. If you have lived life rightly, fully, then death is the greatest bliss, because it is the greatest let-go. The more intense and total the let-go, the more the bliss. This is the rule, this is the law. So what to do?

If you want to live, allow death also -- it is like having two wings. It is not a thing somewhere in the end, it is a process: the day you were born you began dying. It is not life here and death there, life now and death then, no. You cannot divide them; they are together, they have to be.

Life is death. Life and death both are two wings. The day you are born, that same day you start to die. It is a process; you inhale -- it is life, you exhale -- it is death. In the morning you get up -- it is life, in the evening you go to bed -- it is death; you work, act -- it is life, then you relax -- it is death; it is continuous, every moment it is there. And if you avoid death you will also be avoiding life. If you don't want to exhale deeply how can you inhale deeply? If you don't want to relax, how can you act deeply? -- you won't have any energy.

If you are afraid of sleep, in the morning you will not wake up fresh and you will feel sleepy the whole day. Then everything gets mixed up. You are neither alive nor dead, but just dragging on. And this is a bad situation -- just dragging on. Either be alive or be dead, but don't drag on. In either case, being dead totally, you will attain to a greater living totally, you will attain to a greater death, because they are two aspects of the same coin. Once you can see that life implies death, that every act of being alive is also an act of dying, you have seen the Total.

Then life is not serious, then it is fun. It becomes serious because of the fear of death. You cannot laugh loudly because of the fear of death; you cannot enjoy because of the fear of death; you cannot do anything -- because of the fear of death.

Death is always around the corner like a black shadow following you. It doesn't allow you to do anything. Then you become serious and you start thinking: How to attain the deathless? Then you start searching for how to become immortal, how to find the secret, the elixir.

These are all nonsense searches, it is not true seeking. Nowhere does there exist something chemical, alchemical, like elixir, ambrosia -- no. The secret is in seeing life and death as a single process. You cannot find the secret anywhere -- the philosopher's stone exists nowhere, it exists in this fact: that life and death are together. They are one process, a unitary phenomenon. Then you are not afraid. Then rather, on the contrary, you are thankful to death, because life becomes possible only because of death. Through death, life becomes possible; through dying everything is renewed.

So death is not against life, it is not the opposite, it is not the enemy. It is *through* death that life becomes possible -- you are alive because you can die. If you cannot die, you will not be alive at all. You don't know for what you are asking if you ask for deathlessness! Then you will be like a rock; then you cannot be alive.

Look at the flower that bloomed this morning.... Just near the flower there is a rock. By the evening, the flower will be gone but the rock will be there, because the flower is more alive and the rock is not so alive. The flower is dead by the evening. What do you want? -- to be a rock-like phenomenon or a flower-like phenomenon? Why does the flower die so soon? -- because it is so alive, so intensely alive that death comes quickly; it doesn't linger on. The flower was not dragging; it lived the moment, it lived totally -- it danced under the sky, it enjoyed the sun, the breeze. For a moment it was eternity. The flower laughed, the flower sang, the flower did whatsoever was to be done, and by the evening, the flower was ready to die -- and without a single tear in her eyes, without weeping and crying.

Look at a dying flower -- the petals have already fallen on the ground but you can never say that it is ugly -- it is beautiful in death also. Then look at a man dying; he becomes ugly. Why? -- because of the fear. Fear makes you ugly. If you are too afraid you will become more and more ugly. The flower is fulfilled; now the time to rest has come and the flower is going to rest, and when the rest is over the flower will come back.

Again and again.... Life is an eternal recurrence, death is just a rest. You need not be worried about it, you simply live. And if you live then you are not serious. If you are afraid of death, then you are serious. To be sincere is one thing, to be serious is another. A man who loves life is sincere, authentic, but never serious. Life is not like an illness. If you are looking at death and are obsessed with death, then life is just serious -- then you will become a long-face. You may move to the monasteries, to the temples, go to the Himalayas, but you will remain a long-face. It is fear that has taken you to the monastery.

Remember, an authentic religious person is not fear-oriented, he is love-oriented. A really authentic religious person becomes religious to enjoy life more, to enjoy it deeply and totally. He is not scared. A real religious man looks at life as a game: it is not business, it is a game. Hindus call it LEELA, a play; not even a game but a play.

There is a difference between a game and play. Children play, but you even make a game out of play. Then it becomes business-like, then even in playing you are seeking victory, success, gain, profit.

Life is a play. There is nothing to be achieved out of it, it itself is the goal; there is nowhere to reach, it itself is the Ultimate. Life is not moving to achieve some goal, it is not going anywhere. It is just like children playing, you cannot ask them: For what are you playing? What is the purpose? They will laugh at your foolishness. They will say: We are simply playing. It is so beautiful! Profit is not their concern, and profit should also not be your concern, but play.

Life is a moment to celebrate, to enjoy. Make it fun, a celebration, and then you will enter the temple. The temple is not for the long-faced, it has never been for them. Look at life -- do you see sadness anywhere? Have you ever seen a tree depressed? Have you seen a bird anxiety-ridden? Have you seen an animal neurotic? No, life is not that, not at all. Only man has gone wrong somewhere, and he has gone wrong somewhere because he thinks himself to be very wise, very clever.

Your cleverness is your disease. Don't be too wise. Always remember to stop; don't go to the extreme. A little foolishness and a little wisdom is good, and the right combination makes you a Buddha -- a little foolishness and a little wisdom. Don't be just wise or else you will be a long-face; don't be just a fool or else you will become suicidal. A little foolishness, enough to enjoy life, and a little wisdom to avoid the errors -- that will do.

But one has to know the right combination, and the right combination is always different for each

individual. My right combination cannot be your right combination; nobody is a model for anybody else. You have to find your own balance because everybody is so unique. But always remember not to destroy foolishness completely, because in certain moments to be foolish is to be wise.

Everybody should remain open. In certain moments you should be like children, in certain moments you should simply forget the business of life, purposelessly just enjoying the moment, doing foolish things: dancing and singing, playing with and collecting pebbles on the shore, and nobody inside you says: What foolishness are you doing? -- this time can be devoted to making money. At this time you could be in the office or in the shop and your bank balance could be growing. What are you doing -- are you a child?

If the child in you is completely lost, then you can never be religious. Religion is for children. That's why Jesus insists: Only those who are like children will be able to enter into the kingdom of my God. But what does being a child mean? Observe a child -- he is wise. He is a fool also, but when it is needed he can be wise, very wise.

I was staying with a family for a few days and a small boy in the family was reading a book. On the book cover there was a picture of Atlas supporting the earth. So I asked the child: Do you know who this Atlas is? He said: Yes, he is a great giant who supports the whole world. So I said to him: Correct, but who supports Atlas? He thought for a moment and then he said: I think he must have married a rich wife.

They can be wise, and they are fools. When a child is wise the wisdom has the freshness of a dew drop in the morning -- it is not stale. Your wisdom is stale, contaminated. You have collected it, you have borrowed it, you have taken it from others -- it is not your own. What do you know that is your own? You have collected from many sources. That is knowledge, not wisdom.

Wisdom is a response, a fresh response to the moment; knowledge is an old, rotten, collected thing. You don't respond to the moment; you bring the past, the memory into it and you react through it. Wisdom is response, knowledge is reaction. To already have the answer, a ready-made answer before the question has been raised -- is not wisdom. A child is wise because he has no knowledge. He has to look around, he has to feel, he has to think, he has to respond -- he does not know.

It is a Christian myth that when Jesus went to the sea he sea turned into red wine. Christian theologians have been trying to explain it: How can the sea turn into red wine? They have had much difficulty; puzzled, and no answer has yet been found. But a small child found the answer -- that small child was Lord Byron, who became very famous later on as a great poet.

He was a small child in school and the question was asked: Why and how did the sea turn into red wine when Jesus reached it? The answer was fixed, ready-made; it had been taught already. All the other children started writing their answers, only Byron waited with closed eyes. The teacher came many times, but he was so meditative that she thought it better not to disturb him -- he was thinking so much.

And of what can a child think? -- because thinking is always of the known. If you know, you can think; if you don't know, what can you think?

Thinking is possible only if you know something -- then you can think. But if you don't know, you don't know. What was he doing? -- the child was sitting silently, but he looked so beautiful. Then in the end he simply wrote a single sentence, and the sentence was: Seeing that my Lord had come; the sea became shy and turned red.

When Jesus had come, my Lord had come; and the sea, seeing that my Lord had come became shy like a girl. The beloved has come, and that shyness was on the face of the sea. Only a child can answer that way because he does not know the answer -- but this is beautiful! All the theologians are foolish before this child. He had said the right thing; he had explained the whole thing.

A certain wisdom exists when you are innocent. But innocence is ignorance, and of course, a certain

foolishness exists when you are innocent, when you are ignorant. A child is beautiful because he is both -- innocent, wise in his innocence, and a fool, foolish in his innocence. And a child is the right proportion for you. Remember, you will have to attain to a second childhood before you can enter into the Kingdom of God.

A second childhood is even more beautiful than the first, because in the first you were not aware. In the second you will be fully aware. This is how Zen Masters behave -- you will find them sometimes just foolish, and in certain moments you will find them so wise that you cannot believe how this foolishness can exist with such wisdom. And you in your knowledge also are foolish, but your foolishness is contaminated, it is not innocent. When foolishness is innocent it has a wisdom of its own, and when foolishness is contaminated by knowledge it is simply idiocy; it has no wisdom.

I have heard that Albert Einstein was staying with a very knowledgeable woman who knew much. In the night they were sitting near the window and the woman said: Look outside Dr. Einstein. This star, this Venus is so beautiful; it looks like a beautiful woman. Einstein said: My dear lady, it is not Venus, it is Jupiter. The lady said: Dr. Einstein, you are simply amazing! -- you can even judge the sex of a planet from such a far away distance! She said: Venus? -- Venus is feminine, Jupiter is masculine. You are amazing! How can you judge the sex of a star from so far away? And the woman was very knowledgeable, a professor in some university, but foolish in her knowledge.

And whenever you are foolish through your 'knowledgeability' you are idiotic, simply idiotic. Be foolish like a child: if you don't know, you don't know -- don't pretend. A child can simply say: I don't know. Can you say so simply that you don't know? It is so difficult to say 'I don't know,' because when you say it the 'I' drops. And unless you can say that you don't know, you will never be wise. Only through ignorance does the ego drop, and when there is no ego you have attained to a second childhood.

You will not be able to understand this Zen Master if you can't see this quality of a wise fool, of foolishness in one's wisdom -- a man who takes life as fun. When he takes life as fun he also takes death as fun. Nothing is a problem to him -- he accepts everything, he is playful. Now try to understand this beautiful story.

WHEN TENG YIN FENG WAS ABOUT TO DIE -- he was a Master, a very well known Master -- HE SAID TO THE PEOPLE AROUND HIM: I HAVE SEEN MONKS DIE SITTING AND LYING, BUT HAVE ANY DIED STANDING?' YES, SOME,' THEY REPLIED.'HOW ABOUT UPSIDE-DOWN?' ASKED TENG. 'NO, NEVER SUCH A THING,' THEY SAID.

Death is coming near, death is going to knock at the door, and the Master says: How shall I receive it? -- the guest is coming; how shall I be the host, how shall I receive it?

You die, a Master receives death. You die clinging to life, not ready to die. You have to be snatched away and that's why your whole being becomes ugly. A Master prepares; he is even asking for the posture: What posture shall I die in? Because death should be received in a unique way. It doesn't come every day; it is a rare guest. One should prepare, one should be ready.

And what type of Master was this Teng to say: I have seen monks die sitting and lying.... Ordinarily, people die lying on their backs, not even sitting. Only a few people, those who die in meditation, who die meditatively, die sitting. Otherwise, ninety-nine percent of the people die on a bed.

... BUT HAVE ANY DIED STANDING?' YES, SOME,' THEY REPLIED.

A few people, a few rare persons have died standing. They too die standing because they are very meditative. There are certain techniques which can only be done standing. For example, Jain techniques, Mahavir and his techniques, all have to be done standing. He meditated standing for years; he would sit only when tired, otherwise he would stand.

A certain silence immediately comes to you if you stand quietly. Try it in the corner of your room: just in the corner stand silently, not doing anything -- suddenly the energy also stands inside you. Sitting, you will feel many disturbances in the mind, because sitting is a posture of a thinker. Standing, the energy flows like a pillar and is distributed equally all over the body. Standing is beautiful.

A technique is to do the meditation just standing -- try it because some of you will find it very, very beautiful. If you can stand for one hour, it is just wonderful. Just by standing and not doing anything, not moving, you will find that something settles within you, becomes silent. A centering happens, and you will feel yourself like a pillar of energy; the body disappears. So a few meditators have died standing.

'HOW ABOUT UPSIDE-DOWN?' ASKED TENG.

Standing in a SHIRSASHAN, a head-stand posture; nobody has ever died like that! You cannot even sleep in that posture; dying must be very difficult because the blood circulates towards the head. So nobody has ever tried this Teng is the only one who has not only tried it, he did it. It was an absolutely impossible posture for dying because you cannot even sleep in it.

For sleep, a certain phenomenon is needed in the body: the blood should not be circulating towards the head. That's why we use pillows, to make the head a little higher than the body so the blood is not flowing towards the head. If the blood is flowing towards the head, the head continues thinking. The more civilized you become, the more the size of your pillows increase; then you need one, two, tree pillows. A great thinker has to use five, six, seven pillows, because the blood circulation has to be stopped. That's why after eating, sleep becomes easier because the blood circulates towards the stomach. The body now has a more basic function to perform and that is to digest the food. Thinking cannot be allowed; thinking is a luxury.

When you have eaten too much, then you can think; when you are starving you cannot think. That's why many religions have used fasting as a meditation, because if you fast you cannot think. The body needs energy for more basic functions; energy cannot be given to the head -- it is a luxury. That's why animals don't think, they have not come to that standard of life yet.

The more rich a country, the more thinking there is; the poorer a country, the less thinking there is, because you cannot afford energy for thinking. If you fast, you will feel that in the night it is difficult to sleep, very difficult, because with nothing to digest the whole energy moves towards the head. The movement of energy towards the head has to be stopped, only then you can sleep. It is difficult to sleep standing in an upside-down posture.

'HOW ABOUT UPSIDE-DOWN' ASKED TENG. 'NO, NEVER SUCH A THING,' THEY SAID.

-- 'We have never heard of it, what are you talking about? A person standing on his head and dying?'SO TENG DIED STANDING ON HIS HEAD, AND HIS CLOTHES ALSO ROSE UP, CLOSE TO HIS BODY. That is possible. Until a few years ago, it would have simply been a myth, but now there are scientific explanations for it. It is possible because the body is electricity, it is nothing but bio-electricity. When somebody dies, the body becomes a pillar of energy and that pillar leaves the body. If it is very magnetic energy, as it has to be with a Master, the clothes will just be magnetized.

Not only did Teng die upside-down, but his clothes rose with his body, they clung to the body. If you rub your clothes on your body you will feel a certain electricity created in the clothes. The body is electric and when the body dies the electricity leaves the body; it is pulled upwards. Just with that flow those clothes might have risen. There is no need to think about it as a myth or a story -- it is possible.

SO TENG DIED STANDING ON HIS HEAD.

Is death so easy that you can die upside-down? Yes, death is easy if you have lived. Then you can choose the right moment to die. You must have heard about many saints making a prediction that they will be dying on a certain day, a certain time. People think that they know how to read the future. That is nonsense, nobody can read the future. Future means that which remains invisible. Then what do they do?

If I say to you: After seven days pass I will be dying in the morning at six o'clock sharp -- so don't miss it, then what will you think? You will think: How is it possible? To the mind, the only possibility seems to be that somehow I know the future. That is not the truth, nobody knows the future. But a man who has lived totally can decide when to die. He is not predicting, he is simply saying that he has decided to die on a certain day at six o'clock in the morning.

If you have lived -- and when I say lived, I mean totally _ then you know what life-energy is. You come to know all the nooks and crannies. of life energy; then you know all its tides, when it comes to flow and when it ebbs, where there is a peak and where there is a valley -- then you know all its nuances. If you have lived totally, you know yourself totally. Then you can decide when to die, there is no problem. It is as simple as saying: I will leave this room at six o'clock. What is the problem? -- at six o'clock you leave the room! But you have to know yourself, the room, and where the door is.

YOU ARE NOT AWARE OF WHO YOU ARE; you are aware of only a very minute fragment of your being: that is your mind -- and that too, not fully. Nine tenths of your being remains a dark continent; it is yet an Africa, you never enter into it. In your inner being the geography is not yet completely mapped; you don't have your own map. Once you know your map, the inner geography, the topography, then when the right moment has come, you can simply decide to leave. You can leave this body because this body is just a house, an abode -- it is not you. A Master is unidentified with the body, unidentified with the mind; he can decide. So Teng stood on his head and died. Even this impossible posture of standing on one's head can be used. If you know how to live, you know how to die, because they are both one.

Another thing to be understood is why was he joking about death? Death is a serious affair and he is making fun of it! Standing on his head, he is making fun of death. He is saying that if you have lived, lived a life of celebrations, then you can die celebrating -- it is fun. When you know that you are not going to die, that something in you is eternal, then the whole of life becomes fun. It is a great cosmic joke and you can play with it.

In his death, Teng was giving a message to his disciples: Everything is fun, don't be too concerned about anything. Just live the moment while it lasts, live it and enjoy it!

This is my feeling also: that if there is any God, He is not going to ask you: What right things have you done and what bad things have you done; what sins have you committed and what virtues have you followed, no. If there is any God, He is going to ask: Has your life been a celebration or a sadness? That's the only thing that can be asked.

When the whole existence celebrates, why are you standing separate, alone, isolated? And then you feel that you are a stranger. When flowers flower, Why do you stand aloof? -- why not flower? When birds sing, why do you stand aloof? why not sing, why not become a participant?

Religion is a participation in the mystique that is all around you, in the mystery that is all around you. It is not an effort to know, it is an effort to be, to be a participant. Then everything is beautiful -- life is beautiful and death is beautiful, and you can play a joke.

A rare man this Teng was. The disciples were very afraid of what to do. Never before had there been such a precedent; nobody had died standing on his head. What to do with such a man?

IT WAS DECIDED TO CARRY HIM TO THE BURNING GROUND, BUT HE STILL STOOD THERE WITHOUT MOVING.

If you have been an energy pillar in life, an unmoving pillar, if you have attained anything in life that has become crystallized, then you can even use your death.

There are many versions of this story. In one version the sister came and said: Why are you making a fool of yourself? Teng laughed and fell dead.

PEOPLE FROM FAR AND NEAR GAZED WITH ASTONISHMENT AT THE SCENE. HIS YOUNGER SISTER, A NUN, HAPPENED TO BE THERE.

She lived in another monastery for women. She came, not because the brother had died, she came just to see the foolishness that he was doing. She was a sister to Teng and she could teach him the last lesson.

SHE GRUMBLED AT HIM: WHEN YOU WERE ALIVE YOU TOOK NO NOTICE OF LAWS AND CUSTOMS, AND EVEN NOW YOU ARE DEAD, YOU'RE MAKING A NUISANCE OF YOURSELF.

This Teng is one of the rebellious Zen Masters. He lived a life without any laws and without any regulations. He lived a life without any enforced discipline. Not that he was not disciplined, he was absolutely disciplined, otherwise how could he have stood on his head and died? He was not only disciplined in life, he was disciplined in his death.

You cannot find such an absolute discipline with no enforced discipline. This discipline came from his inside -- he followed his own way, he never followed anybody. He had rules but the rules were not fixed by any outside code; they came out of his own awareness. Of course, he was a nuisance to other people.

It is said of Teng that when he lived with his own Master and was himself a disciple, he would sleep long after everybody else was up and the whole monastery was working. It would be nine o'clock in the morning and he would still be sleeping. Once the Master came and he said: Teng, what are you doing? This is a monastery -- one has to get up in the BRAHAM MURHUT, at five o'clock. It is reported that Teng said: Of course I always get up in the morning, I always get up in the BRAHAM MURHUT! The Master said: What are you saying? It is nine o'clock; four hours ago the sun has risen! Teng said: Whenever the *braham* within me wants to get up, then I get up. That is the *braham murhut*, the moment of God. When the God within me wants to get up, who am I to make rules? -- I get up immediately, I never lose a single moment. Whenever the God within me wants to get up, jump out of the bed; whenever he wants to go to bed, I jump into bed. Who am I, Master, to create a disturbance? And the Master said: You are right -- you have found the right *braham murhut*.

It is said about him that he would never eat according to rules, because in a Buddhist monastery you have to follow rules, everything is fixed. That has a beauty of its own, and for some people, that fixed routine suits very well. But don't try to follow Teng; you may not be a Teng.

Remember, for some people, almost fifty percent, a routine helps, because whenever something becomes routine, you need not worry about it, it takes care of itself. If it is five o'clock, you have to get up. You need not decide it every day, because to decide every day will create more anxiety and thinking. If it is six o'clock, you have to go to the meditation, so you go; it is seven o'clock, so you go for breakfast. At breakfast, fixed things are given every day, so you need not think about what is going to be given. You need not even desire because there is no point -- the breakfast is fixed, it is always the same. And this way the routine continues. By and by, it becomes a robot-like thing around you; you are completely free of decisions. You can do other things -- you can meditate, you can become aware; you need not be worried about the petty things around you. To fifty percent of the people, this suits perfectly; to fifty percent this never suits. To fix themselves into a routine becomes a worry and an anxiety for them; they are not made that way.

One has to feel oneself, one has to feel how one is made and never follow anything else. First just feel yourself, and there are only two possibilities: either you can live a life of spontaneity, or you can live a life of discipline. Both are good because the basic thing is to become alert and aware.

Teng never followed any rules -- whenever he felt hungry, he would eat, even though it might be midnight, whenever he was not hungry, he would not eat, although many days would pass. It was not fasting because fasting has to be forced. It was not a fast, he was not feeling hungry so it was okay, he would not eat. Many nights he would not sleep if he was not feeling sleepy; if he was feeling, for days together he would sleep.

That's why the sister said: WHEN YOU WERE ALIVE YOU TOOK NO NOTICE OF LAWS AND CUSTOMS, AND EVEN NOW YOU ARE DEAD, YOU ARE MAKING A NUISANCE OF YOURSELF.

The sister was also an Enlightened woman, otherwise she would have been crying and weeping. She is not crying and weeping; on the contrary, she is giving right advice to this dying man -- a fool who was always a nuisance. Now, even in death, the sister is a totally different type.

This has been my feeling: that women are the types who will need an outer discipline. In that fifty percent of people, forty per cent will always be women who would need discipline. There are reasons for it: the whole of nature has made women to follow a certain law. That's why every twenty-eight days the period comes, the body follows a routine. If there is something wrong, only then is that discipline broken. Otherwise, it is absolutely fixed.

A woman's body follows laws -- it has to because she is going to give birth to a child; she is going to become a mother and a child cannot be left with somebody who moves in an individual way. A woman has a collective unconscious, not an individual unconscious. She has to, because a purpose has to be fulfilled through her -- the child will come in nine months. And if a woman is healthy, everything will be a routine. If you can make a routine, everything will become healthy. So the sister belongs to the opposite polarity.

From the very beginning you will feel that a girl behaves differently than a boy. The girl is more graceful, more rounded, more obedient -- not rebellious. A boy from the very beginning is a trouble-maker, rebellious. If you say: Don't do this; then he is bound to do it. A boy is totally different. Even in the womb, a mother can feel whether the child is going to be a boy or a girl, because the boy starts kicking in the womb. You can feel the girl remain absolutely silent and relaxed, but the boy starts kicking. Even in the womb the male energy is different from the female energy.

This sister must have been always telling him: You are wrong. But he was true to himself even in his death. He was true to himself when he was alive and he is true to himself when he is dead. He had remained a true, authentic man -- true to his own being, not following anything, just following his own life-energy wherever it led. But the sister was also true to herself -- even when the brother was dead she was not weeping and crying. The last advice that could be given she was giving. She said: You were a nuisance in your life. You created trouble for others because you never followed any laws and customs. And now, even in your death, you are a nuisance to yourself.

SE THEN PRODDED HER BROTHER WITH HER FINGER AND HE FELL DOWN WITH A BANG. THEN THEY WENT OF TO THE CREMATORIUM.

Both of them knew that there is no death. It is said that when the brother fell down with a bang, the sister just went back to her monastery.

If you take life easily, if you enjoy life, if your life by and by becomes a fulfillment, the same will be your death. What are we doing? We are not enjoying life, we are only preparing to enjoy it -- and life is here and now, no preparation is needed. I see people always preparing -- they are preparing to live a great life somewhere in the future. They will be afraid of death because in the future death is waiting. And your life is

also in the future. You are making a house, purchasing a car, and this and that, accumulating things; just getting ready to live. You will never be ready, and by the time you are ready, death will knock at your door. That's the fear: that death may come before you are ready. A man of understanding lives life here and now, every moment he lives it. For him there is no death because there is no future life. He exhausts the moment, he lives it totally, he enjoys it, he thanks God for it, he is grateful.

Where is the fear of death if at this moment you are alive? Here at this moment, you are alive -- where is the fear of death? Don't try to get ready to die, just live. And I tell you, everybody, as he is, is ready to live this very moment.

Don't miss this moment, and don't ask for long preparations. That way you will never be ready. And the mind gets a habitual form: always thinking of tomorrow, tomorrow -- it becomes fixed. By the time you have accumulated wealth the mind will again be telling you: Tomorrow, tomorrow. 'Tomorrow' is the disease of the mind.

A new life comes into existence when you live now. A new life is a 'now' life. Then where is the fear? Who is worried about death? Then you can play a joke in the end. And if you live, you start feeling what life is. It is felt only through living; there is no other way to feel it. It is just like swimming -- you swim and you learn; swimming comes through swimming, life is felt through living.

You postpone, you don't feel life; you feel death all around. Through postponing you will feel death, through living you will feel life. If you feel life, it is eternal. It has no death to it, it never dies; it goes on and on and on, and each moment is eternity.

Remember it as deeply as possible: don't postpone, don't move into tommorow -- here, now, is all that you need. Enjoy it, and the more you enjoy, the more will be given to you. That is what Jesus meant when he said: Knock and the door shall be opened unto you. Ask and it shall be given. This very moment the door is there. Ask, knock, live! -- don't postpone.

This is the whole message of all those who have become awakened: Today is enough, tomorrow will take care of itself. And tomorrow never comes; it is always today. If you know the knack of living here and now, you will be able to live every moment that comes. Even at the moment of death, you will be able to live. This is what this Teng did -- he lived the moment of death. And if you can live the moment of death, how can you die? Then you change your death also into life.

Just the opposite is happening to you right now: you are changing your life into death because of postponement. Tomorrow, always getting ready, ready, ready, and when the moment comes your mind is still getting ready. Drop all postponements, knock at the moment, and you will be as beautiful as the lilies in the field that Jesus talks about: Not even Solomon at the peak of his glory was so beautiful.

You are beautiful, why are you wasting yourself? You are Divine, why are you wasting yourself? You are the Ultimate, why are you getting lost in tomorrows, in future preparations, in the mind? Why are you wasting your life energy in the desert of time? Be here and now, and this 'now and here' becomes the door. And the door is always waiting for you -- just knock. Just for the knocking, it opens.

The Revolution

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THERE IS NOTHING BUT WATER IN THE HOLY POOLS,
I KNOW, I HAVE BEEN SWIMMING IN THEM.
ALL THE GODS SCULPTED OF WOOD AND IVORY
CAN'T SAY A WORD.
I KNOW, I HAVE BEEN CRYING OUT TO THEM.
THE SACRED BOOKS OF THE EAST ARE NOTHING BUT WORDS.
I LOOKED THROUGH THEIR COVERS ONE DAY SIDEWAYS.
WHAT KABIR TALKS ABOUT
IS ONLY WHAT HE HAS LIVED THROUGH.
IF YOU HAVE NOT LIVED THROUGH SOMETHING,
IT IS NOT TRUE.
I HAVE BEEN THINKING OF THE DIFFERENCE BETWEEN WATER
AND THE WAVES ON IT. RISING,
WATER'S STILL WATER, FALLING BACK,
IT IS WATER. WILL YOU GIVE ME A HINT
HOW TO TELL THEM APART?
BECAUSE SOMEONE HAS MADE UP THE WORD 'WAVE',
DO I HAVE TO DISTINGUISH IT FROM 'WATER'?
THERE IS A SECRET ONE INSIDE US.
THE PLANETS IN ALL THE GALAXIES
PASS THROUGH HIS HANDS LIKE BEADS.
THAT IS A STRING OF BEADS ONE SHOULD LOOK AT
WITH LUMINOUS EYES.

THE gods of the past are dead. And they cannot be revived again. They have become irrelevant to human consciousness; they were created by a very immature mind. Man has come of age. He needs a different vision of the gods, he needs a different kind of religion. He needs to be freed from his yesterdays, because only then can the tomorrow become possible. The old has to die for the new to be.

It is good that the old gods are gone -- but it is difficult for humanity to say goodbye to them. Humanity has become too familiar with them. They have been a great consolation and comfort and convenience, they have been a sort of security. propping them one feels frightened, scared.

Mind wants to remain with the known because the known is the familiar, the trodden. Mind is always afraid to move into the unknown. The unknown on the one hand challenges, attracts, on the other hand creates fear. It is unpredictable, one cannot know beforehand what will be the outcome. And mind is always orthodox, it is conventional. Mind is a convention, mind is traditional, mind is tradition. So the problem is always there -- mind clings with the past and life wants to go into the future, and there is a constant tug of

war between mind and life.

Those who choose mind remain dead. Those who choose life against mind are the salt of the earth.

It is not only that the gods of the yesterdays are dead, the very concept of a personal god has no more any meaning. In the future there will not be gods, there will not even be one god, there can only be godliness. Try to understand it. God cannot have a form in the future, and if you insist on the form there will be no religion. Only a formlessness can be conceived -- a quality, not a person; an energy, not a being. Not God but godliness. Not any particular religion -- Christianity, Hinduism, Islam -- but only religiousness.

Those who can see this can have a great transformation in their lives. Those who can see the point that God has to be dropped in favor of godliness and religions have to disappear in favor of religiousness, they are the people of the future. And I am talking only to those people who belong to the future. I am not interested in the dead, I am not interested in the graveyards. And the graveyards can be beautiful... but that is not the point, they are still graveyards.

Life is an adventure. An ongoing adventure, a continuous adventure into the unknown. That's where logic and life part ways. Logic remains with the old. Logic cannot have any leap, it doesn't allow any quantum leap -- by its very nature it cannot allow it. It has to move step by step, it has to follow the premises. The conclusion is nothing but something that was contained in the premises and has become manifest; it is nothing new. Logic never arrives at the new, it only makes the old manifest. It makes the old understood, it makes the old clear, it makes the old transparent. But it never arrives at the new. It cannot, because for the new there is no context in the old. That's why it is new, because it has no roots in the old. It is utterly new. It comes from nowhere, it comes out of nothingness. It has no support from the past.

That's why I call it a quantum leap. It doesn't move step by step, it doesn't move by argumentation. It is not a syllogism, it is a song. And it bursts forth in your being if you allow it. It is mysterious. It cannot be explained, because all explanations come from the past. It remains unexplained. But that's the beauty of it, the mystery of it, the wonder of it, the awe of it. It is an Aha! experience. You can have it but you cannot make a theory out of it. The moment you make the theory you have converted life into death, you have reduced life into death.

The moment you try to analyze something -- and explanation means analysis, dissection -- you destroy its organic unity. You see a rose flower, it is there in all its beauty -- but unexplained, unexplainable. It is there to be loved, to be celebrated. You can have a dance around it, you can sit in silence with it, and there will be great joy and great insight; But your mind demands explanations. Your mind says 'What is the meaning of this rose flower?' There is none. It is beyond meaning. You want to have an explanation -- why does it exist, for what? And you are losing track of its reality, you are getting absorbed in the mind which comes from the past. You may compare it now with other flowers that you have known. Or you may dissect it, you may try to get into its reality by logic.

By the time you understand it -- you can understand its chemistry, not its poetry -- by the time you have understood its chemistry, by the time you have some explanations for it, it is gone. The flower is no more. You have a few chemicals in your hands -- they are not the flower. They may have been the constituents of it but they are not its organic unity. And a flower is not just a sum total of its parts, it is more than the sum total' of its parts.

That's what I mean by poetry. When something is more than the sum total of its parts it is poetry. You cannot reduce the whole to its parts, because the whole has something which the parts can never have -- it has an organic unity. You cannot grasp it, you cannot hold it in your hand, you cannot put it down into a theory, you cannot write a scientific paper about it. It is beyond grasp, it is very elusive. T.he more you chase it, the more you will miss it. You have to enjoy it to know it truly, you have to love it to know it truly.

But love never gives any explanation. It gives great insight, great intuition, it brings a great vision to you. But there is no explanation. You cannot create a doctrine, a dogma.

The future is going to belong to those who can have poetry of the heart. The past was too logical. Even the so-called religious people were nothing but logicians. In the garb of theology they were spinning and weaving logic, in the name of God they were creating philosophy. The highest form of the religion of the past was philosophy, and the lowest form was superstition. And both are false.

One needs a poetry of religion, a mysticism.

Kabir is a harbinger, a herald of the future, the first flower that heralds the spring. He is one of the greatest poets of religion. He is not a theologian, he does not belong to any religion. All religions belong to him, but he is vast enough to contain all. No particular religion defines him. He is a Hindu and a Mohammedan and a Christian and a Jaina and a Buddhist. He's a great beauty, a great poetry, a great

orchestra.

And the man was utterly illiterate. The man was a weaver, a poor man. In India he is rare -- Buddha was the son of a king, so was Mahavira, so was Rama and so was Krishna. India has been always interested too much in riches -- notwithstanding what its leaders go on saying to the world, that it is spiritual. It has been too materialistic, and not even honest about it. Even when Indians talk against material things they are materialists. If they praise Buddha they praise because he renounced the kingdom -- the value is still in the kingdom. Because he renounced such wealth, that's why he's worshipped.

Kabir is rare, he is a poor man. In Kabir, for the first time a poor man is recognized as a man of God. Otherwise it was a monopoly of kings and princes and rich people.

Kabir is the Christ of the East. Christ was also illiterate -- the son of a carpenter -- and Christ also speaks in the same way as Kabir. They have great similarities. They belong to the same earth, they are very earthy, but both have great insights. Unsophisticated they are, uncultured, uncivilized. Maybe that is the reason why their sayings are so potent. Their wisdom is not that of the universities, they have been never to any school. Their wisdom comes from the masses, their wisdom is out of their own experience. It is not learned, it is not scholarly, they are not pundits and rabbis. They are ordinary people. In Kabir, in the East, for the first time a poor man has come to declare the beauties of God.

It is very difficult for a poor man to declare the grace of God, it is very difficult for a poor man to be religious. This is my understanding -- that if you find a rich man and not religious, then he is stupid. A religious consciousness is bound to happen if you are rich. Much awareness is not needed for it, your very riches will prove to you the futility of this world. If you have all, you have to become religious, that is inevitable -- because when you have all you will be able to see, even a stupid person will be able to see, great intelligence is not needed, that 'I have got all, and I have nothing inside me. ' If this does . not happen to a rich man then he is really very very foolish, utterly stupid.

To be religious for a poor man is very difficult, great intelligence is needed -- because a poor man has nothing. To see that the world is meaningless is very difficult when you are poor. You have not experienced the world -- great insight is needed to see that which you don't have, to see its futility. Because of that, my appreciation for a Christ or a Kabir is far more than for a Buddha or a Mahavir. They had all; they went through the world. Buddha had all the beautiful women of his kingdom available to him. If he became aware that there is nothing in physical beauty, that it is a dream, it is natural. He had all the luxuries possible to a man twenty-five centuries ago. If he became alert that they don't satisfy, much intelligence is not needed for it. They don't satisfy -- the actual experience proves that they don't satisfy, that the discontent remains the same.

But for a Kabir or a Christ it is very difficult. They are not kings, they are poor people; even their necessary needs are not fulfilled. There is every possibility of hoping and dreaming and desiring. To see that the world is meaningless will need a great genius. So Kabir is illiterate but a man of great intelligence -- of eyes so penetrating that he can even see the futility of that which he has not got. He can SEE it without having it in his own hands, his perception is so clear. He brings the first glimpse of a future religion.

The future religion will not be of ritual. There will not be much worship ping Bud there will be much celebration. And in fact to celebrate is the only real worship. There will be much singing and much dancing, but not offered to any god in particular, just offered to existence itself. A pouring of the heart, a communion of the heart. Dance itself is enough, it need not be for somebody. The song in itself is enough, it need not be addressed. The prayer in itself is enough, it need not be done in a temple or a church or a mosque. In fact it need not be done at all, just a prayerful heart is enough. And it will be a religion which will not be confined by any doctrine, by any dogma -- a religion which will not supply a philosophy but will certainly give you the vision of a different dimension of reality.

Remember, Kabir is a rebel. And I make a great distinction between a rebel and a revolutionary. A revolutionary is not much of a revolutionary. A revolutionary is against something, he is an extremist. The orthodox, the conventional, the traditional, is the rightist; the revolutionary is the leftist -- but they are part of the same game. Just like the right hand and the left hand belong to the same man, the rightist and the leftist belong to the same mind.

I have heard about a great Russian saint, his name was Avvakum. Avvakum believed that an individual should cross himself not with three fingers (symbolizing the trinity) but by two (symbolizing d e dual nature of Christ, that Christ is man and God both). He is thought to be a great revolutionary. Now what kind of nonsense is this? Whether you cross yourself with three fingers or two fingers, what difference does it

make? But Avvakum is thought to be a great revolutionary saint. And the people must have thought so -- because he was crucified, he was killed. Those who murdered him were stupid people and Avvakum doesn't seem to be much of an intelligent man either; He was so adamant about this that to the very end he dutifully, defiantly, crossed himself with two fingers as he was engulfed in flames at the stake in 1682 -- courtesy of the church. He crossed himself with two fingers in the flames, to defy.

But what revolution is there? Three fingers or two -- trivia. Your revolutionaries are always like that. The orthodox people are foolish and the revolutionaries are not very intelligent either. They go on doing the same thing on opposite poles. But those poles are of the same energy, the same kind of mind.

Religion is not revolutionary, it is not orthodox, it is rebellion. These new dimensions are nowhere on the right or on the left, these new dimensions are up. Up is an entirely new framework whose very premises and goals transcend the conventional right and left. Left or right, they are all conservative, they are all down. Rebellion is an up dimension; it is neither right nor left. It is a totally new kind of energy, moving upwards; it has a different vision of life.

Kabir believes in the up dimension. What is up? The past is down, the old is down, the familiar is down. The unfamiliar, the unknown, the mysterious, is up. Be up. Never belong to the dimension of the down. That's where people are. Christians and Hindus and Mohammedans and Jainas and Buddhists, they go on living just as if crawling on the earth. They don't fly. Religion gives you wings to go into the infinite.

Listening to the sutras of Kabir, remember it. He will be very very shocking, he will shatter your mind. Out of his compassion he will destroy, he will create a kind of emptiness in you -- because only in that emptiness God is: God as godliness. Only in that emptiness is meditation, and only in that emptiness do you start seeing for the first time.

Nicholas of Cusa has pointed out that the word for God 'Deus' comes from 'theory'. 'Theory' is a beautiful word from which 'theory' comes. 'Theory' has become very ugly, but 'theory' is beautiful -- it simply means 'I see.'

Religion gives you eyes, it is simply a clarity. Remember, clarity does not give you explanations -- but it makes you able to live, it makes you able to love. Clarity does not give you meanings but it gives you significance. Again, they are different things. A meaning is a mind thing, a significance is a life experience -- it is existential.

I have heard, Albert Einstein used to say 'Religion without science is blind, and science without religion is lame.' With a little change, I would like to agree -- but that little change has much to say. Einstein says 'Religion without science is blind.' That is not right. Rather, 'Religion without science is lame, and science without religion is blind' -- because religion gives eyes. It gives insight into reality, it gives insight within and without. Yes, it is true -- without science religion is lame, it cannot walk.

You can see it in the East, the East is lame -- actually lame. And the West is blind, actually blind. Science gives energy, power, speed, technology, but it does not give you insight into what to do with it. It gives you insight only into matter, but not insight into your own being. So the insight into matter goes on becoming greater and greater technology, and you don't know what to do with it. And when technology is there you have to do something with it. Science gives power without giving you wisdom, that is the danger. And religion gives you wisdom without giving you power, that is the danger. In the East, people have eyes but no power to do anything.

The future will have a new kind of synthesis happening: science and religion meeting and merging into each other. Then man will not be lame and man will not be blind.

Kabir's approach will give you many glimpses of the future, what kind of religion is possible. It may shock you many times, it may be disturbing to you many times. But remember, all growth is painful -- and with Kabir you can grow immensely.

Kabir is not interested in giving you any answers -- because he knows perfectly well there is no answer. The game of question and answers is just a game -- not that Kabir was not answering his disciples' questions; he was answering, but answering playfully. That quality you have to remember. He is not a serious man; no wise man can ever be serious. Seriousness is part of ignorance, seriousness is a shadow of the ego. The wise is always non-serious. There can be no serious answers to questions, not at least with Kabir -- because he does not believe that there is any meaning in life, and he does not believe that you have to stand aloof from life to observe and to find the meaning. He believes in participation. He does not want you to become a spectator, a speculator, a philosopher.

He says: Jump into life! Become part of it, throb with it. And then you will know -- although you will

never be able to transfer your knowledge through words to anybody else. Truth is not transferable. But you will become truth and you will be a light in this dark night of life and you will become a path into this jungle of life.

Many will have insights in your presence, you will be a catalytic agent, but you will not be able to give ready-made answers.

There can be no serious answers to questions about the meaning of life, for to ask about life is to stand back from life and pretend one is not it. And from there you have taken a false step from the very beginning. And the first step wrong, and all your steps will be wrong. Questions at best are a form of play and may be enjoyed as such. And there are no right answers, only light ones. Let me repeat it: And there are no right answers, only light ones, given and taken lightly by those who know that they play.

That is the game between a master and a disciple. Whatsoever Kabir is saying has not been written -- it is addressed to his disciples. This is a spontaneous outpouring of his heart. He was a singer, he was a poet: somebody would ask something and he would sing a song spontaneously. And nobody has ever sung such songs.

The enlightened man is not other than the fool. Remember, while moving in the company of Kabir, that the enlightened man is not other than the fool. What makes a man enlightened is the realization that he is as a fool. 'My mind is that of a fool' says Lao Tzu. Kabir will agree perfectly, totally. 'How empty it is' says Lao Tzu ' -- as empty as the mind of a fool.' Emptiness takes nothing seriously, raises no one thing up over another. Worship ping nothing, it celebrates all.

Kabir is a celebrant. He celebrates all -- all colors of life, the whole rainbow of it. What he is going to say to you is not philosophy but pure poetry. It is not religion but a hand beckoning, a door half opened, a mirror wiped clean. It is a way back home, a way back to nature.

Nature is God to Kabir -- the trees and the rocks and the rivers and the mountains. He does not believe in the temples and the churches and the mosques, he believes in the living reality. God is there, breathing, flowering, flowing. And where are you going? You are going to a temple, man-made, to worship an idol, again manufactured by man, in his own image.

Kabir calls you back from the temples and the mosques: What are you doing there? He calls you back to celebrate life.

I have heard:

The old man of Zen, Dr D. T. Suzuki, was asked by a student at a lecture once: 'When you use the word REALITY are you referring to the relative reality of the physical world, or to the Absolute Reality of the spiritual world?' Saying nothing, Suzuki closed his eyes. ('Doing a Suzuki' the students called it, for at such times it could not be known whether he was profoundly meditating or jut fallen asleep.) After a full minute that seemed very much longer, Suzuki opened his eyes and said 'Yes'

This is the way of a wise man. Questions don't mean much, this way or that. Answers don't mean much, this way or that. Life has to be lived without questions and without answers, only then do you live in its authenticity. So go to life -- that is the only temple where God can be found. And with no questions and with no answers, just go silently, innocently. IGNORANTLY. Just go there and let life take possession of you.

Don't try to possess life -- that's what the ego goes on doing. Don't try to grab it, allow yourself to be possessed by it. Be overwhelmed by it, be flooded by it, and you will know. And you will know so deeply that you will never be able to say 'I know.' You will know so intimately that you will not be able to reduce it to knowledge.

Only superficial things can be reduced to knowledge. The profounder a truth, the harder it is to reduce it to knowledge. The knowledge seems so pale, and truth is so alive. Knowledge is bloodless, heartless. And truth is the beating of the heart and the circulation of the blood and the breathing of the air, and love, and dance.

Now the sutras.

THERE IS NOTHING BUT WATER IN THE HOLY POOLS...

In the East the holy pools have been believed in for ages -- that if you go to the Ganges you will be purified; nothing else is needed. Very cheap, very easy to do. But very tricky; you are be fooled by the priests. Kabir says, 'There is nothing but water in the holy pools' -- he takes the hammer in his hand and he starts destroying your so-called religion. The holy pools halve been of immense value to the Hindus. The water certainly cleanses the body but it cannot cleanse the soul. How can it cleanse your consciousness? You commit wrong, and you go and take a dip in the Ganges and you think it is finished.

It happened, a follower of Ramakrishna was going to the Ganges on a certain auspicious day, and he asked permission of Ramakrishna. Ramakrishna was not like Kabir. A very polite man, he would not take a hammer in his hand. But truth is truth. He would hit with a flower, not with a hammer -- but hitting is hitting, and sometimes a flower hits more deeply than a hammer. He said 'Good, you go -- the Ganges is beautiful, it purifies. But remember one thing: don't come back, remain in the Ganges for ever. Because the moment you get out, the effect is lost. And have you seen the trees on the bank of the Ganges?' And the devotee said 'Yes, there are big trees on the Ganges.'

And Ramakrishna said 'Have you ever pondered over it, why they are standing there?' He said 'No, I have never thought about it.' And Ramakrishna said 'When you take a dip in the Ganges and you go underwater, naturally, the Ganges is so pure that your sins leave you immediately. But they jump on the trees and sit there. And when you are coming back home they jump upon you again.'

But this is saying the same thing. It is just that Ramakrishna's and Kabir's way of saying it are different -- Kabir is just blunt, Ramakrishna is polite.

Just look at the stupidity of human mind. For thousands of years it has believed that by going to a holy pool, to a river or to a pond, all will be good. And in the same way others have believed other things -- going to sacred cities, Jerusalem, or the Weeping Wall, or going to Kaaba. They are all the same stupid attitudes. You want to find cheap ways to get rid of all that you have been doing, you don't want to take its responsibility on yourself. You don't want to transform yourself, that's why you find these cheap ways. You remain the same.

Man has not changed -- because of these things. And these things became a great consolation. A murderer goes to the river, a holy river, and takes a dip in the river and feels perfectly good. The same is being done by the Christians when they go to confess. You go to the priest and you confess, and you think it is finished just by confessing it. And next day you are ready to do it again. And you know that there is not much of a problem, you can do it again and go and confess again. You can go every year to the Ganges, take a dip, and the whole year is clean and you have earned great virtue.

When you think over it, it looks so stupid. But that's how man has lived up to now. In the name of religion, man has just been postponing his transformation. And the real religion should be a transforming force. But the so-called religion has not been a transforming force; on the contrary, it has been a hindrance. It has been the greatest obstacle in man's change.

So religious people go on moving in a circle. They go on doing certain things, hoping that everything will be okay, and they remain the same. They God year in, year out, to the temple. They go on playing with their beads, they go on repeating sacred names, and they remain the same -- not even a slight change. Nothing ever changes. In fact their beliefs are their ways to protect themselves from change; their beliefs are their defenses, their beliefs are the arm our around themselves. They want to remain the same. They still want to have that pleasure also, that they are religious, that they are holier then others -- that they are not ordinary people, they are extraordinary. And these things give you beautiful dreams of yourself being extraordinary, superior, holier-than-thou. These are ego trips.

THERE IS NOTHING BUT WATER IN THE HOLY POOLS,
I KNOW, says Kabir, I HAVE BEEN SWIMMING IN THEM.
ALL THE GODS SCULPTED OF WOOD AND IVORY
CAN'T SAY A WORD.
I KNOW, I HAVE BEEN CRYING OUT TO THEM.

And Kabir says it out of his own experience. He had been going to all these places -- to the temple and to the mosque and to the holy river and to the sacred places, he had travel led along. But he was traveling with eyes open, watching what is happening. And nothing was happening. He says it out of his own

experience. He is not a theoretician, remember it always -- whatsoever he says, he says because he has experienced it. His statement has a validity; he is not only philosophizing, it is not only an idea, that there is nothing but water in the holy pools. He says:

> I KNOW, I HAVE BEEN SWIMMING IN THEM. ALL THE GODS SCULPTED OF WOOD AND IVORY CAN'T SAY A WORD.

And you go on praying to them. And see the absurdity of it, the ridiculousness of it: you have created them! You have purchased them from the marketplace and then you start worship ping them. They are playthings, toys to play with, and you go on deceiving yourself. And you can be so auto hypnotized by your own deceptions that the whole life can go down the drain without knowing a single glimpse of truth.

Destroy all these idols. It will be painful, because they have a certain consolation. It will become very very painful, because you will be left alone with no god to cry to, to pray to. You will be left alone in this vast emptiness of existence. But that is the first step towards reality, towards the true God, towards godliness.

Be naked of all beliefs and be free of all idols.

> ALL THE GODS SCULPTED OF WOOD AND IVORY
> CAN'T SAY A WORD.
> I KNOW, says Kabir, I HAVE BEEN CRYING OUT TO THEM.

He had prayed for many years -- he is not just saying it, he cried his eyes out. He was weeping and crying and weeping and crying and praying. And then one day suddenly he realized the fact: 'To whom am I addressing this? There is nobody, the temple is empty! The god has never been there. It is a man-made temple manufactured by the stupidity of man, manufactured for certain securities. Because man cannot remain alone, he creates a god. God is nothing but a childish desire that you always need a parent. It is a father-fixation or a mother-fixation.

The child is born. He is born in security, comfort, convenience. The mother takes care, the father takes care, he is protected. He grows in this protection, in this caring loving atmosphere; he becomes accustomed to it. He starts getting the idea that he will be always cared for this way, always protected this way, always loved this way. It is natural for a child, because one learns by one's experience. Sooner or later he will have to stand on his own feet. Sooner or later the mother will die, the father will disappear, he will be left alone. Now a problem will arise: 'Who will care? Who will love me? Who will protect me?' Now all his securities are gone. And now he creates imaginary securities. He says 'There is a god' -- God the Father, or God the Mother.

Why do you call God 'The Father'? It has something to do with your father. Why do you call God 'The Mother'? It has something to do with your mother. It is a projection, it is a wish-fulfillment.

Kabir will absolutely agree with modern psychology and its approach. It is a father-fixation, a parent-fixation -- because your real parents are gone, you create unreal parents. You cannot remain alone. You are still childish deep down, still immature deep Down; you are not an individual yet.

To be an individual one has to be free of all idols, all projections. To be an individual one has to live in insecurity without any arm our. One has to live vulnerably, without any protection; one has to live dangerously. Because you are afraid, you create a god. Your god is out of your fear.

And the real God is never out of fear. From where does the real God arise? The real God arises out of love. And the false god arises out of fear. Keep it in your mind: Whenever you pray out of fear your prayer is false, pseudo, a sheer wastage of time. When you pray out of love your prayer is true. Only love is true. But the difference has to be understood. When you pray out of fear you ask some god somewhere in the sky to give love to you. It is begging. You are a child, you need a father. Your own father has betrayed you, died, your own mother has not been true to you for ever. Now you need a father or a mother who will be for ever and ever -- an immortal father and mother, an eternity. But you want love.

A child wants love, a grown-up man gives love -- that is the difference between a child and a grown-up man. And the so-called grown-ups are not all grown-ups. Growing in age is not real growth, growing in consciousness is real growth. Growing is not necessarily growing up, it may be just a passage of time. You only grow old, you don't grow up. You only age, you don't become wise.

The child simply takes. It is natural; the child cannot give, he can only take. He takes milk from the mother, he cannot give anything in return. He cannot even say thank-you, he simply takes. And he takes it without any gratitude; he is not even grown-up enough to feel gratitude. He takes it for granted that this is how things are and this is how things should be.

When you are a grown-up, when you start giving, when you start sharing love... And this is one of the greatest problems each and every human being has to face. I observe it every day. Couples come to me and they find a thousand and one problems, though those are not real problems. The real problem is that both are immature -- others are just excuses. Both are immature, both are asking for love, and nobody is grown-up enough to give it. Hence the problem: two beggars begging from each other and nobody is ready to give, nobody has anything to give. Naturally they both become very very angry.

Just watch. When you love a person what is the motive? You want to be loved? Then it is childish. Or you want to share your love, you have so much that you would like to share it, you have so much that you would like to shower it -- then it is mature. Immature love is a beggar, mature love is a king.

Out of fear you create a god which is immature, as immature as you are. Out of love you start seeing God -- godliness, rather. Love gives you eyes to see that this whole existence is full of divinity. Then you don't call God 'The Father' or 'The Mother'; in fact then you don't give it any name.

Lao Tzu says 'I don't know His name, so I will call it Tao. But this is just to indicate. I don't know His name.'

Godliness has no name, no limitation. Wherever you pour your love you will discover it. Pour your love on a tree and the tree becomes God. Pour your love on a woman and the woman is a goddess, pour your love on a man and the man is a god. Pour your love anywhere, and suddenly love makes it possible, love creates the miracle, and God is discovered. Pouring love is the way to discover God.

But your gods are not discovered gods, they are invented gods, invented out of fear.

ALL THE GODS SCULPTED OF WOOD AND IVORY
CAN'T SAY A WORD.
I KNOW, says Kabir, I HAVE BEEN CRYING OUT TO THEM.
THE SACRED BOOKS OF THE EAST ARE NOTHING BUT WORDS.
I LOOKED THROUGH THEIR COVERS ONE DAY SIDEWAYS.

If you also try to look sideways you will also find nothing but rubbish in the so-called sacred books. Rubbish of the ages, junk. But you will have to look sideways. What does he mean by 'sideways'? Look without the eyes of belief, look without any prejudice. Look courageously, daringly, don't be afraid in looking, and you will be surprised. In the Bible, in the Koran, in the Vedas, just look directly. Very rarely will you come across a gem; otherwise all is rubbish. One wonders why it has been collected in the so-called sacred scriptures of the world. But if you look with a prejudiced eye, with the belief that whatsoever is written there is truth and nothing but truth, then you will not be able to understand Kabir.

Kabir is saying: Burn the scriptures, be free of the scriptures -- because by being free of the scriptures you will be free of mind, by being free of scriptures you will be free of thoughts. You will attain to a kind of innocence, a not-knowing innocence. And from that point knowing starts. First become ignorant. Remember, a learned man is not needed, a learning man is needed. And there is an immense difference between the two. The learned man thinks he has arrived, he knows. And the learning man knows that he does not know, so he goes on learning.

Never become knowledgeable, then you will know. And there are wonders upon wonders to be known. The reality is inexhaustible -- you can never come to a point where you can say 'Now I have known all.' The more you know, the more you understand that more is yet left to be known. The greater becomes your insight, the greater becomes the mystery of life. At the ultimate stage of knowing, all knowledge disappears. Mystery surrounds you. You are surrounded by something which by its very nature cannot be known. And you are not separate from it to know it; you are one with it, you are part of it.

THE SACRED BOOKS OF THE EAST ART NOTHING BUT WORDS.

And remember, the word can create great illusions. Somebody comes here and shouts 'Fire! Fire!' and you will start running. The very word triggers something in you -- fear. The word 'fire' is not fire, the word

'god' is not God and the word 'love' is not love. And the word 'food' is not food; it will not help in any way to satisfy your hunger. The word 'water' will not quench your thirst.

And what is there in the sacred scriptures? Words upon words. They cannot nourish you. You will need God Himself, not the word 'god'. Only then, and ONLY then, will there be contentment.

I LOOKED THROUGH THEIR COVERS ONE DAY SIDEWAYS.
THE SACRED BOOKS OF THE EAST ARE NOTHING BUT WORDS.
WHAT KABIR TALKS ABOUT IS
ONLY WHAT HE HAS LIVED THROUGH.
IF YOU HAVE NOT LIVED THROUGH SOMETHING,
IT IS NOT TRUE.

Go on watching your mind, how pretentious it is. It goes on saying many things which it has not experienced. This is dishonesty, this is cheating. If you don't know a thing, say it clearly to yourself and to others: 'I don't know. ' That honesty will help you. If you have known something, only then say that you know. And you will be unburdened -- because ninety-nine percent of the knowledge that you carry is just a burden. It is not your experience, it is borrowed. And all that is borrowed is untrue -- from whom you have taken it doesn't make any difference. You may have taken it from a man who knew, you may have taken it from Kabir or Christ or Krishna -- that doesn't make much difference. From whom you borrow, it doesn't make any difference; the moment you borrow it, it is false.
Truth cannot be borrowed.

I see something. But when I say it to you, it is not my vision that reaches you but only my words. The vision is left with me; only words leave me. Those words are empty. And you will collect those words, and you will think they have come from a man who knows, so they must be true. They are not.
Truth is only when there is experience.

So when Kabir is saying it he is not only saying it against ancient scriptures, he is saying it against his own words too. Remember it with me too. You cannot see truth just by collecting my words. And the temptation is great. When you see a man who knows, his words have such authenticity, such vigor, such passion, that his passion is infectious. Beware of the temptation. When I say something to you I say it so totally that you can start believing in it. But that will be a belief, and you will only be cherishing words.

I have seen the beauty. But when I talk about it to you it is no more the same. You can ask then why do I talk in the first place? Why does Kabir talk? If words cannot say it, then why talk at all? There is still some reason to talk. Words cannot give you the truth, but words can create a thirst in you. I cannot transfer my truth to you, but I can make you feel that truth exists. Now the journey starts -- don't think that the journey has ended. Words can put you on the way, they cannot give you the truth. But from a man who knows, they come like flames. They burn you. They create a great desire in you to know, to see, to be.

But those words are not enough. Don't sit upon them! Let me be infectious to you as far as your thirst, hunger, for truth is concerned. But my words are words, Buddha's words are words, all scriptures are words. The wise person will just take the indication that truth exists: 'Now I have to search.' The search has to be individual.

WHAT KABIR TALKS ABOUT
IS ONLY WHAT HE HAS LIVED THROUGH.
IF YOU HAVE NOT LIVED THROUGH SOMETHING,
IT IS NOT TRUE.
I HAVE BEEN THINKING OF THE DIFFERENCE BETWEEN WATER
AND THE WAVES ON IT. RISING,
WATER'S STILL WATER, FALLING BACK,
IT IS WATER. WILL YOU GIVE ME A HINT
HOW TO TELL THEM APART?

To to the sea and see the waves rising. Are the waves separate from the ocean? Is the ocean separate from the waves? Has anybody ever seen a wave separate from the ocean? Has anybody ever seen the ocean without waves? They are together. In fact to say 'together' is not right, because they are one. What is a wave? An ocean waving, an ocean in movement. And what is an ocean? All the waves together, all the

waving together. Waving is an aspect of the reality of the ocean.

But words create separation. When you say 'the wave', 'the ocean', there is a difference. If you look in the dictionary, the dictionary cannot say 'the wave is the ocean' or 'the ocean is the wave.' The dictionary will go into the etymology of the words 'wave', 'the ocean' -- they are separate. The dictionary has to keep them separate, otherwise words will enter into each other and there will be great confusion. They have to be kept separate, compartmentalized. But only words are separate; in reality nothing is separate.

The tree is separate, the earth is separate, but in reality the tree is never separate from the earth and the earth is never separate from the tree. In words the sky is separate from the earth, but in reality they are together.

The reality is a togetherness. All things are hanging together, inter linked, intertwined, members of each other. If you start working from one thing you will end up with the whole.

That's why Tennyson is reported to have said 'If I can understand a single flower in its totality, root and all, I will have understood the whole universe.' He is right, he has a great insight there. If you can understand a single flower in its totality, root and all, you will have understood all the stars and all the suns and all the moons and all the men and all the women and all the earths and all the planets. Because if you go deeper and deeper and deeper you will find in a single small flower the whole is involved. You cannot understand it separately. Without the earth what is it? And without the sun what is it? There will be no color without the sun, without the earth there will be no form.

And who knows how many more things are involved in it? Without the stars maybe roses will not be the same. Who knows what pulsations the roses get from the stars? And certainly without the human eye the rose will not be the same. It will not have any color -- the moment you don't look at the rose, it is no more rosy, because the color exists only in relationship with the eye. When there is an eye there is color; without the eye there is no color.

When you go to Niagara and you hear that great sound of the Niagara Falls, it was not there, it jumped into existence the moment you came there -- because without the ears there is no sound. If there is nobody around the Niagara Falls there is no sound, it falls silently. Because how can the sound be created without the ear? For thousands of years Niagara went on falling and falling silently, because there was nobody to hear it. Then there must have entered some adventurous prim-itive, and the moment he came close by, the Niagara burst into great sound. The ear is a must.

Now scientists say, even scientists -- poets have always been saying this, but now even scientists say that when you love a rosebush bigger flowers come to it. Love somehow gives a warmth, nourishment.

In Canada they have been experimenting with what effects music can have on roses. In a certain university the experiment was done; they were surprised, they could not believe it. The same kind of flowers were divided into two parts -- a dozen plants on one side, a dozen plants on another side. One part of the plants was fed with Ravi Shankar's music, and another part with jazz. The plants that were fed upon Ravi Shankar's sitar all started leaning towards the instrument, all leaning -- became fans, all leaning.

And on the other side where jazz was given to the plants they were all leaning to the other side, all escaping, trying to escape -- because rooted they cannot escape, but all trying to escape. And the flowers were bigger with Ravi Shankar and the plants were double, their length was double. And they were all watered the same way, manured the same way, looked after the same way. When they were planted they were of the same height, and there was no other difference. The same light, the same earth, everything was the same -- just the music was different.

Life is so much intertwined, everything is part of everything else. Only in words do things exist; in reality no thing exists. It is all together, it is one thing. It is good that Buddha calls this 'nothing', because no thing exists. You cannot call it anything, say what it is; it is all together. Men and women and animals and birds and trees and mountains and stars: all is one.

I HAVE BEEN THINKING OF THE DIFFERENCE BETWEEN WATER
AND THE WAVES ON IT. RISING,
WATER'S STILL WATER, FALLING BACK,
IT IS WATER. WILL YOU GIVE ME A HINT
HOW TO TELL THEM APART?
BECAUSE SOMEONE HAS MADE UP THE WORD 'WAVE',
DO I HAVE TO DISTINGUISH IT FROM 'WATER'?

Beware of language. Language creates so many games, and you can be caught in those games. That's why the insistence of all the great mystics of the world that the reality is known in silence. When language is completely dropped, only then is the reality known -- because language creates barriers.

BECAUSE SOMEONE HAS MADE UP THE WORD 'WAVE',
DO I HAVE TO DISTINGUISH IT FROM 'WATER'?
THERE IS A SECRET ONE INSIDE US.

The unknown one, the secret one, the mysterious one. He is within and without. That secret one is a wordless reality, a silence, a profound silence. Alive, but soundless. Throbbing -- but no name can be given to it.

THERE IS A SECRET ONE INSIDE US.

Why does Kabir call it 'secret'? Because language is not applicable to it. Language makes everything public. The moment you can say something it becomes public; saying means making it public. When you cannot say a thing, when there is no way to say it, it remains secret. If something can be said it cannot be kept secret. Philosophies are public, your so-called religions are public, your scriptures are public. And the truth is a secret. Not that somebody is keeping it a secret, not that somebody is hiding it -- its very intrinsic nature is such that it cannot be said.

Lao Tzu says: The Tao cannot be said. And the moment you say it, you have falsified it.

THERE IS A SECRET ONE INSIDE US.
THE PLANETS IN ALL THE GALAXIES
PASS THROUGH HIS HANDS LIKE BEADS.

And you are not small. Nothing is small. If everything is together then nothing is small, then everything is just a door to the whole. If you go deeper into yourself you will reach to that profound depth which is the depth of all. Only on the periphery are we separate; at the center we are one. The center is one, only peripheries are different.

Your name is different, my name is different, but my reality and your reality are not different. Your body is different, my body is different, but the body is just a dressing, a clothing. The reality that is clothed in the body is not different.

Drop language, and then see. And you will find the secret one throbbing in you, breathing in you. And you will see it is the same breathing in somebody else. It breathes in a thousand and one ways, but it is one. Life is one. Life is God -- not the word 'god' but life, not the word 'life' but life itself.

THERE IS A SECRET ONE INSIDE US.
THE PLANETS IN ALL THE GALAXIES
PASS THROUGH HIS HANDS LIKE BEADS.
THAT IS A STRING OF BEADS ONE SHOULD LOOK AT
WITH LUMINOUS EYES.

But you will need luminous eyes to see this reality, to recognize this secret one inside you. To recognize this vastness, this totality, this wholeness, you will have to create luminous eyes. What does he mean by 'luminous eyes'? Your eyes are too dusty, the dust goes on collecting. It is like a mirror which has collected so much dust that it reflects no more. What dust? Beliefs, religions, idols, ideals, ideologies, scriptures, -isms. All kinds of dust have accumulated on your eyes. It is really a miracle how you go on seeing the little bit that you do -- even that should not be, because with so much dust...

Scientists say that we see only two percent of life. Ninety-eight percent remains unavailable because of our prejudices. We see only that which we want to see, we see only that which we are prepared to see, we see only that of which we are not afraid. We don't see things which we are afraid of, which we don't want to

see; we go on avoiding. By and by the mind becomes very very narrow and we see only a small bit of reality. And we go on claiming that reality to be the all, and we go on claiming that 'My truth is the whole truth.' And much conflict and controversy arises out of it.

Kabir says: You will have to create luminous eyes. Empty eyes are luminous eyes. Drop all dust. Sacred or mundane, drop all dust; holy or profane, drop all dust. Cleanse your eyes: that's what meditation is all about.

Let your past disappear from your being. Be here now, and you will have luminosity and you will be able to see. God is not somewhere else -- you need not go to the Himalayas. God is not somewhere high in heaven, God is here now! This very moment! But your eyes are not luminous, you cannot reflect Him. God is not to be searched for, your eyes have only to be clean, unburdened. Let the past disappear.

Says Jesus: Let the dead bury their dead. Disconnect yourself from the past -- and this has to be done every day, because the past is created every day. What is today will become your past tomorrow. The moment it is past, loose hold of it, don't cling to it, let it go. It is no more significant, no more of any value. If you can let the past go, you will be available. That availability is luminosity. You will have eyes which can reflect, which can see; you will have become mirrors. Meditation is the way of becoming a mirror.

And all the things Kabir will be saying to you are only to help you to become meditators. God need not be worried about. Let only one thing remain in the deepest of your heart -- that you have to bloom into a meditator. And all else will follow it.

The Revolution

Chapter #2
Chapter title: The Stretched Soul Makes Music

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The first question:

I HAVE JUST RECENTLY BEEN HELPED TO DISCOVER THAT NOBODY IS PERFECT AND TO LET GO OF MY FANTASY OF A PERFECT PERSON. NOW I AM LEFT WITH MY FEELINGS OF LOVING AND HATING THE SAME PERSON AND I FIND IT DIFFICULT TO LIVE WITH SUCH INTENSE, SEEMINGLY POLAR OPPOSITES IN MYSELF. ANYTHING TO DO?

PRABHU Maya, the first thing to remember is that the idea of perfection is the root cause of all neurosis. Humanity has not been healthy because of the idea of perfection. Man has suffered immensely, and unnecessarily. Erase this word 'perfection' from your vocabulary.

'Perfection' means you are creating a tension in your life between that which is and that which should be. And that tension is what creates schizophrenia. You become split; you are no more one, you become two. And you will never again be Open because there is no end to your imagination. You can always imagine a better state of affairs. Wherever you are, you can always have your goal somewhere there on the horizon. And the horizon is never achieved.

You remain unfulfilled -- not because life makes it difficult for you to be fulfilled; life is all for your fulfillment. You remain unfulfilled because of your imagination. Life is ready to deliver all that you need, this very moment -- but your idea of perfection becomes a barrier. Then you cannot love, then you cannot

live, then you cannot sing, then you cannot dance. All celebration will disappear from your life; you will be pathological.

And that's what has been taught by the so-called moralists and the so-called religious, down the ages. For thousands of years, man has been conditioned to be neurotic. Joy is when you accept yourself as you are. Joy is a function of immense acceptance.

'Perfection' means you reject yourself. And remember, when you reject yourself you naturally reject others too. A perfectionist is hard upon himself and is hard upon others too. He cannot relax and he cannot allow anybody else to relax. Let-go is impossible for him, and he will condemn anybody who is living a relaxed life.

These neurotics have created hell as a punishment for all those who are not perfectionists. Naturally, they suffer here, they suffer deeply. They ONLY suffer, their life is a suffering. They have crucified themselves; now they cannot allow you to go on enjoying life. They say 'Okay, you can enjoy for the moment. But remember, finally you will be thrown into eternal hell.' That is their joy, that you will have to suffer eternally. They are suffering only for the moment -- sooner or later they will be free from this life and they will be in paradise, and they will enjoy all kinds of joys that they have never allowed themselves here. And you will be suffering in hell -- and eternally, for ever.

That is a pathological mind. It is not capable of enjoying, and it is not capable of forgiving others for enjoying.

Drop this word 'perfection', it is a dirty word. And it is one of the root causes of your misery. You can never be blissful with this attitude towards life. Then you are always bettering, then you are always improving. Your whole energy is lost in improving yourself, and the day never comes when you can enjoy. When can it come? How can it come? You can always imagine a better state of affairs.

The horizon goes on receding back. You go on approaching it but you never arrive. You cannot arrive; it is an imaginary phenomenon, it is illusory. This is the first thing I would like you to understand.

The second thing: Imperfection is a fundamental law of life. Man is the only animal who is imperfect. Dogs are not imperfect, each and every dog is a perfect dog. Cats are not imperfect, trees are not imperfect, rocks are not imperfect. In this whole vast existence man is the only animal who is imperfect. And that is where his glory is -- because in imperfection there is growth, in imperfection there is opening, there is evolution. When you are perfect there is nowhere to go. Perfection will be suicide for humanity.

Just think, what will you do when you are perfect? In the first place it cannot happen. In the second place, IF it happens, what will you do then? The perfectionist will be at a loss, utterly at a loss -- because he knows only one way of life, and that is to go on improving. Now there is no more to improve he will commit suicide.

Man's glory is that he is the only animal who grows. Out of his imperfection man has become a tremendous power. The child of man is the most helpless child, and out of that helplessness great things have happened. Man is born with very weak instincts. That's why he becomes intelligent -- he has to become intelligent, he has to substitute his weaker instincts with a stronger intel-ligence. A dog need not do anything, a dog is perfect; he lives through his instincts he never allows his in-telligence to grow. What is the point? The instincts are doing far better, more perfectly, than intelligence will ever be able to do.

Intelligence is there because you are weak in your instincts. Man has developed all kinds of technologies, science, because man is very weak. Just watch: he cannot run like a wolf or a dog, he is not strong like a lion or a tiger, he is not swift like a deer. Out of these imperfections he has done great things. He has developed weapons because he is weak physically; he could not have survived without weapons. He is delicate, he is not strong. Because he is not speedy he has developed speedy vehicles. Because he is prone to illness and disease he has developed medicine.

Out of imperfection man blooms. Because he does not know, he has developed philosophies and religions. No dog has developed a philosophy or a religion. There is no need; the dog knows already, knows instinctively. The dog is not ignorant, so there is no need to know. Man is ignorant, it hurts. He tries to know, he becomes curious, he explores, he becomes adventurous.

All animals are satisfied; only man is continuously in discontent. That's his beauty. Out of his discontent he grows, he finds new ways of growth. Only man is anxious, anxiety-ridden. Hence he develops meditation techniques. Just watch: whatsoever you have -- in culture, in art, in philosophy -- is out of your imperfections.

Don't be bothered about perfection. Replace the word 'perfection' with 'totality'. Don't think in terms of having to be perfect, think in terms of having to be total. Totality will give you a different dimension. That's

my teaching: Be total, forget about being perfect. Whatsoever you are doing, do it totally -- not perfectly, but totally. And what is the difference? When you are angry the perfectionist will say 'This is not good, don't be angry; a perfect man is never angry.' This is just nonsense -- because we know that Jesus was angry. He was really angry against the traditional religion, against the priests, against the rabbis. He was so angry that single-handed he drove all the money-changers from the temple, a whip in his hand. And he was shouting at the top of his voice, and they became frightened -- his anger was so intense, passionate. It is not just an accident that the people he was born to had to kill him. He was really angry, he was in rebellion.

Remember, the perfectionist will say 'Don't be angry.' Then what will you do? You will repress your anger, you will swallow it; it will become a kind of slow poisoning in your being. You may be able to repress it but then you will become an angry person, and that is bad. Anger as a flare-up once in a while has its own function, has its own beauty, has its own humanity. A man who cannot be angry will be spineless, will not have guts. A man who cannot be angry will not be able to love either -- because both need passion, and it is the same passion. A man who carrot hate will not be able to love; they go together. His love will be cold. And remember, a warm hate is far better than a cold love. At least it is human -- it has intensity, it has life, it breathes.

And a man who has lost all passion will be dull, stale, dead, and his whole life will be angry. He will not express it, he will go on repressing. Layer upon layer, anger will accumulate; he will be simply angry. You can go and see your so-called mahatmas and saints, they are angry people. They think they have controlled their anger, but what can you do with a controlled anger? You can only swallow it. Where will it go? It belongs to you, it is. part of you, it will remain there unexpressed.

Whenever anger is expressed, you are released from it. And after the anger you can again feel compassion; after the anger and the storm is gone you can again feel the silence of love. There is a rhythm between hate and love, anger and compassion. If you drop one thing, the other will disappear. And the irony is that whatsoever you have dropped, you have only swallowed it. It will become part of your system. You will be simply angry for no reason at all; your anger will be irrational. It will show in your eyes, in your sadness, in your somberness, in your seriousness. You will become incapable of celebration.

When I say replace perfection with totality, I mean when you are angry be totally angry. Then just be anger, pure anger. And it has beauty. And the world will be far better when we accept anger as part of humanity, as part of the play of polarities. You cannot have East without having West and you cannot have night without having day and you cannot have summer without having winter. We have to accept life in its totality. There is a certain rhythm, there is a polarity.

It is the stretched soul that makes music. And souls are stretched by the pull of opposites -- opposite bunts, tastes, yearnings, loyalties. Where there is no polarity, where energies flow smoothly in one direction, there will be much doing but no music, much noise but no music. The music is created by the meeting of silence and sound, the music is created by the polar opposites.

Just look at life. If there are only men on the earth there will be no more music, if there are only women on the earth there will be no more music. The music is between the polarities: man and woman, yin and yang, Shiva and Shakti. Only the stretched souls can create music -- stretched between polarities. A man who can be angry and totally angry will be able to be in love and totally in love.

And this too has to be understood, that it is a fact that you love a man and you hate the same man. You love and hate the same person -- who else? When you have invested your love in somebody, naturally you have invested your hate too, because hate and love are two aspects of the same coin. Lovers fight, they are intimate enemies. And whenever the fight disappears between two lovers, love also disappears. It cannot exist without the fight.

There is an inner mechanism. When you love a person you want to come close-to him, you want a deep intimate relationship. But after a deep experience of intimacy you want to separate too, you want to go far away. You have feasted, now you would like to fast, otherwise there will be nausea. You can love and you can be intimate only for a certain amount of time. You cannot eat for twenty-four hours, you cannot love either. If a person eats for twenty-four hours he is mad. And he will not enjoy food -- in fact he will enjoy vomiting more than food; out of necessity he will have to vomit.

It is said about Nero that he was so much obsessed with food that he had four doctors following him wherever he would go. And those four doctors' duty was to make him vomit. He would eat too much and the doctors would make him vomit, and then he would eat too much again -- immediately. To make it possible for him, so he could eat many times in a day, the only way was to help him vomit. Now this is madness. And how can you enjoy food when you are continuously vomiting? It is nauseating, the very idea is

nauseating. And when you digest it you will throw your whole system into a chaos. It is the mind being destructive to the body.

When you eat, enjoy it totally. But then there is a need for six to eight hours' fast -- only then does the hunger arise again. The same is true about love. When you love a person you come close; you eat of him, he eats of you, you participate in each other's being. You come closer and closer and closer, to a point where no more closeness is possible. Then the reverse process sets in: you have to go away to come back again -- you have to fast to feast again.

That is the inner mechanism of why lovers fight. The fight is a way to go away from each other so that they can start feeling hungry for each other again; then they come back again. Now drop fighting, then you will be stuck. Then you will never be able to come together again. That's what happens with husbands and wives. A moment comes, they become fed-up with fighting and they stop fighting, they become polite to each other. They become very very careful -- they call it care but it is not care, it is just an avoidance of ugly scenes. But then they remain separate for ever, then they keep a certain distance. Then they never come close, because they have understood it by experience that if you come close you will have to go away. And the only way to go away is by fighting -- otherwise how can you go away? Loving is coming closer, fighting is going away. It is hard to go away; you have to create a rationale to go away. You have to hate the person so that you can be away from the person, you can forget all about him and you can be alone. Togetherness and aloneness, this is the polarity.

You say, Prabhu Maya: I HAVE JUST RECENTLY BEEN HELPED TO DISCOVER THAT NOBODY IS PERFECT AND TO LET GO OF MY FANTASY OF A PERFECT PERSON.

You will not find a perfect person. And if you can find one you will not be able to love him either, because he will be so inhuman. He will be like a machine. Machines are perfect, but you cannot love a machine unless you are mad. There are people who love machines, there are people who love their cars; they are just mad. And there is a reason in it, why they love cars: they have become incapable of loving human beings. Because it is risky. To love a car, there is no risk; you can shout at it, you can abuse it, it will not retaliate, it will not say a thing.

You see? When people become incapable of loving human beings they start loving pets, animals -- because a dog is always good to you. Dogs are such great politicians; they know your stupidity. They know -- whenever you come they start wagging their tails. Even if you are angry at them they go on wagging their tails. They never react, they are always loving. They are not like your wife or your husband, they are always loving. But can't you see that their wagging the tail continuously is false, pseudo? It is sickening -- mm? The poor dog is just trying to be a diplomat, and you enjoy it. You have fallen from your humanity.

And I am not saying don't love dogs, I am simply saying this should not be a substitute for loving human beings. And then people have even fallen from there -- because a dog is after all a dog; sometimes he forgets his diplomacy, sometimes he is really angry, sometimes he becomes natural and authentic. Sometimes he is indifferent, he doesn't bother about you -- you are standing there waiting for his wagging tail and he is not wagging it. He is in his dream, he is seeing his own fantasies, he does not care a bit. Then people fall even deeper, they regress -- then they start loving machines. Those machines become their dolls, mechanical toys.

This state has been created because we expect perfection. No woman can be perfect, otherwise she will not be a woman. No man can be perfect, otherwise he will not be a man. And if you can find a perfect man you will not be able to live with him. He will be utterly boring. He will be sheer boredom -- he will be an incarnation of boredom, an AVATARA of boredom.

You cannot live with your so-called saints. That's why people have invented worship. They worship the saint, and they say goodbye -- they don't live with the saint. It is very difficult to live with a saint, he is so dry. desert-like. He will make you a desert also. He will kill you as you are, he will reduce you to a certain formula a prescription, a morality, a religion -- but he will not leave you in freedom. He will be a bondage, a prison.

Avoid, if you can avoid, perfect people. It is very difficult to find them in the first place -- but if you can find them, escape as fast as you can and never look back.

I HAVE JUST RECENTLY BEEN HELPED TO DISCOVER THAT NOBODY IS PERFECT AND TO LET GO OF MY FANTASY OF A PERFECT PERSON. NOW I AM LEFT WITH MY FEELINGS OF

This is beautiful. This is how it should be, this is natural. To avoid this, man has been creating many many strategies. One strategy is: love one man and hate another. That is a strategy. Indians love Indians and hate the Pakistanis. That is a strategy, otherwise you will have to hate and love Indians -- and it is easier too. Everybody tries to find a scapegoat. Christians love Christians and hate Mohammedans or Hindus, Jainas love Jainas and hate Buddhists or Mohammedans -- you will have to find a scapegoat.

But this is pointless; it doesn't help, it can't help. Your hatred is bogus, so is your love. Both are artificial, comfortable but untrue. That's why man has to invent a devil also with God: love God and hate the devil. Otherwise you will have to love and hate God.

In that way, the East is far more insightful. You have to love and hate God. God is both the creator and the destroyer, God brings life and God brings death. It is God who creates the roses and it is God who creates the thorns in the rosebushes. It is God who gives you health and all the blessings of life and it is God who gives you illness, old age, disease and all the curses of life.

But for that you need a very profound vision. The easier and more simple way is: divide. Let God become the direction of your love and the devil the direction of your hate. This is easier, but then your love for God will be just so-so, lukewarm -- because it is false; this is not a true God.

Existence is one. And it is good to hate the same person you love, because then the play of hate and love will create music. Otherwise, just hating one person will not create music -- there will be sound but no silence, and there will not be music. And loving one person will not be an opportunity, an occasion, for creating music either -- because there will be silence but there will be no sound.

Sound and silence together, dancing hand in hand, embracing each other -- music is created. Music is bliss. Don't be afraid. Hate the same person and love the same person, that's how it should be. Don't become puzzled by it. Difficulties will be there, because you have been taught 'How can you hate the person you love?' -- you have been taught that dichotomy. But you have to understand, the teaching is false.

How can you NOT hate the same person if you love him? -- that's what I say to you. You will have to hate the same person you love -- and understanding it, even hate is accepted. When hate is accepted, your love has transcended. When love and hate both are accepted totally, you have a transcendence, a great insight, a profundity -- that there is a love that contains both love and hate. Only that love is real love which can contain hate too.

Why are you so much afraid of hate? Because your love is too small, tiny. You know that if there is hate, the hate will destroy love. Only poor lovers are afraid of hate. Real lovers can hate as much as they like, and they know, they trust, that love will transcend, that love will conquer finally -- there is no fear.

The second question:

I WANT TO PRAY TO GOD. PLEASE TEACH ME THE WAY.

DON'T bother God, He's got his own problems. Don't you see whatsoever He creates dies? Keep your problems to yourself. Why should one want to pray to God? God does not need your prayers. You may be in need of those prayers, but they will not be anything more than vocalizing your desires, your de-mands, expressing your complaints. That's what people are doing in the name of prayer -- complaining and complaining and complaining, and saying 'Things should not be like this.' Trying to help God to become a little more wise.

No, prayer is not needed, what is needed is meditation. Meditation has no reference to God. Meditation transforms you; it takes no account of God. And you don't know about God in any way -- how will you pray to something unknown, something x-y-z? In what language are you going to pray to God? You don't know Him at all. And there are people who say 'By praying to God you will come to know Him.' But prayer presupposes as a requirement, basic requirement, that you should KNOW, only then can you pray. You should know, only then can you love. How can you love an unknown God? Your prayer will be formal; it will be nothing but a cliche.

Meditation is a totally different dimension. Kabir will suggest meditation, Buddha has suggested meditation, I suggest meditation. Meditation is a different approach -- it has nothing to do with God, it has something to do with you, with your mind. It has to create a silence within you, a deep utter silence. In that utter silence you will start feeling the presence of God.

Prayer is a consequence of real meditation. Only a meditator can pray -- because he knows, because he feels, because now God's presence is not just an argument, not a logical thing, but something experienced, something lived. And then prayer is no more a corn plaint. Then prayer is a surrender, then prayer is pure love -- no desire attached to it, no conditions. It is sheer gratefulness.

Let prayer come after meditation. Meditate. Meditation will prepare your heart, it will cleanse you. It will cleanse you of your thoughts, it will throw out all the rubbish that you have been carrying in your head for ages, for lives; it will make space for prayer to happen. Meditation is like preparing a ground for a rose bed: prayer is like a rose. First you have to prepare the ground -- you have to remove the weeds, you have to change the soil, you have to throw out all the stones.

Meditation prepares the bed. And only in a prepared bed can you plant roses. Otherwise weeds will overrun your roses and weeds will exploit the whole soil and your roses will not get much -- they will be poor roses. And if there are stones in the ground the growth of the roses will be stunted.

First prepare the ground, then prayer happens on its own accord. Prayer is something that you cannot do. Meditation is something that you CAN do, because it has something to do with your mind -- it is your mind, you can do something with it. Prayer has something to do with God. God is beyond, far away, one does not know where. What is His address? What is His name? Where to send these prayers? So you can go on praying to empty skies and deep down you know that this is all futile. But maybe... perhaps it works, perhaps it doesn't work, but it costs nothing, so one goes on praying.

First prepare yourself in meditation. Meditation means a thoughtless silence, a thoughtless awareness. Peace. When that peace is there, one day prayer bursts forth. You simply see a bud opening in your being, your heart becomes a flower and there is much fragrance. That fragrance is prayer. You bow down. Now God is no more far away, He is very close by -- you are bridged by your flowering.

Prayers done without meditation are formal, foolish. Prayers done without meditation are meaningless -- a sheer wastage of time and energy and life.

I teach you meditation. And prayer cannot be taught. When meditation has happened, one day you stumble upon prayer. Prayer is grace. Meditation can be of effort, but prayer happens effortlessly. Forget about prayer and forget about God; you have first to do great work upon yourself. Be absolutely concerned with only one thing: how to drop the mind. In the dropping of the mind is all -- prayer will arise. Prayer is a reward to a meditator; it is a consequence.

About this, the Eastern mystics are very clear -- from Patanjali to Krishnamurti, they all teach meditation. And the reason is that the work has to be with the human mind. Prayer means a dialogue with the universal mind. Wait, be patient, first be capable of that dialogue. And then you need not go anywhere -- when you are silent you hear that still small voice within your heart. In fact the dialogue is always started by God from the other side. You cannot start the dialogue, you can only be receptive; on your end a great receptivity is needed. And the moment you are ready, suddenly something is connected and the bell starts ringing. But the call comes from the other side. It is God who calls Adam 'Where are you? Where are you hiding?'

When Adam committed his sin, his mistake -- when he ate the fruit of the Tree of Knowledge -- he became very much afraid of God. God had prohibited it; now he had betrayed, he had been disobedient. He started feeling guilty. And God started searching for him -- and he was hiding behind this bush and that, and God was shouting all over the Garden of Eden 'Adam, where are you?'

Since that day, God has been calling and you are hiding behind this bush or that.

You need not have any prayer. You only need a silent heart which can hear the shouting God, the call of God. He is calling you, you need not call Him. Just be a deep receptivity. That's what meditation is all about, it makes you receptive. In that receptivity you start hearing God talking to you.

Real prayer is when God talks to you, unreal prayer is when you talk to God.

The third question:

I HAVE BEEN TO SEE A GREAT NUMBER OF TEACHERS AND I HAVE GIVEN UP ALL THE PLEASURES OF LIFE. I HAVE FASTED, BEEN CELIBATE, AND STAYED AWAKE NIGHTS SEEKING ENLIGHTENMENT. THIS WAY I HAVE SUFFERED A LOT AND YET I HAVE NOT BECOME ENLIGHTENED. WHAT SHOULD I DO?

GIVE up suffering. You seem to be a masochist, You love suffering -- these are all just excuses to

torture yourself. Don't torture yourself any more; your torture is the barrier. Only a celebrating person becomes enlightened. How can you become enlightened by suffering? Suffering is pathological, it is morbid, it is neurotic. It is not natural, it is ugly.

But that's what has been taught. Remember one thing: humanity has been dominated by the patho-logical, it has not been dominated by the healthy. And there is a certain reason behind it. Because the healthy is too busy enjoying, he does not bother to dominate others. The unhealthy cannot enjoy; he puts his whole energy into dominating. One who can sing a song and can dance a dance, sings and dances -- he celebrates under the stars. But one who cannot dance, is crippled, is paralyzed, he lies down there in the corner and plans how to dominate people. He becomes cunning.

You will be surprised that hunchbacks, blind people, ugly people, are very cunning, very clever. They have to be; that is how they try to throw their weight around. One who can create, creates. And one who cannot create, destroys -- but he has to show to the world: 'I am here.'

The people who become interested in politics are always ill people. No healthy person has ever been interested in politics -- where will he find time for politics? He is so happy loving, he is so happy dancing, he is so happy creating. Heaven is showering on him -- why should he want to go to New Delhi?

I have heard about a man who went to his party chief; he wanted a ticket to stand in the elections. The party chief just jokingly asked him 'What is your intention, what is your motive? Why do you want to fight for parliament?' The man was also in a joking mood, he said 'I want to become the prime minister.' The chief could not believe it, he said 'Are you mad?' And the man said 'Is that a condition?'

Yes, that is a condition. The ill and the unhealthy and the ugly and the untalented, the uncreative, the mediocre, the stupid -- they are all very very clever in dominating people. They find ways and means to dominate; they become politicians, they become priests. And naturally, what they cannot do they cannot allow anybody else to do. They are against all joy.

How can a cripple allow you to dance? Just think of it. He cannot dance -- the only way he can feel good is if he can create a poison in your mind that dance is a sin. Then he feels perfectly okay, immensely happy. If he can create the idea that dance is a sin then he is no more a cripple, he is a saint. Look at the reasoning behind it. If he cannot enjoy, he can at least poison your enjoyment. And all the cripples can gather together and they can all put their heads into it and they can create great morality, they can condemn everything. And it is possible for logic to condemn any and everything -- you just have to search for the negative and you will find it, because the negative is part of all positivity.

For example, I was just saying that when you love, you hate the person also. Now, love is the positive part, hate is the negative part. A man who is impotent and cannot love can always fall upon the negative, can always magnify the negative, and can always tell you 'Listen, if you are in love you will suffer. You are falling in a trap, you will be in misery.' And naturally, whenever hate moments come and you are in misery, you will remember him -- he was right.

And they are bound to come. And there is a natural tendency to be aware of illnesses rather than to be aware of health. When you are healthy you tend to forget about your body. But when there is a headache or some pain or some ache in the stomach you cannot forget your body -- it is there, very prominently there, emphatically there; it knocks at your doors, it wants your attention.

So when you are in love and happy you tend to forget. But when there is fighting, hatred, anger, you tend to magnify it. And those cripples -- the moralists, the priests and the politicians -- they are shouting in a chorus 'Look! We told you beforehand but you didn't listen to us. Renounce love! Love brings misery. Renounce this, renounce that -- renounce life!'

And if you can go on repeating such things continuously, they have an impact; people become hypnotized. You have become hypnotized. You say you have been fasting, you have been a celibate. What has fasting to do with enlightenment? What has celibacy to do with enlightenment? Irrelevant. All that you have been doing -- 'I have been awake nights seeking enlightenment...' Can't you seek enlightenment in the day? And why should you be awake in the night? Why go against nature?

Enlightenment is not something against nature. It is the fulfillment of nature, it is the crescendo of nature, the climax. It is optimum nature. It is through being with nature that you arrive at it -- not being against it. It is not going against the current, it is flowing with the current. The river is already going to the sea, you need not start swimming against it. And that's what you have been doing.

Now you ask 'What should I do?' Give up suffering, give up your attachment to suffering. You are not in

search of enlightenment, you are in search of suffering -- enlightenment is just an excuse.

Love life, be more happy. God can come only to a happy soul. Only when you are utterly happy is there a possibility, otherwise not -- because misery closes you, bliss opens you up. Have you not watched it, observed it, in your own life? Whenever you are miserable you become closed; a hard shell surrounds you. You start protecting yourself, you surround yourself with a great arm our -- because you know you already have so much pain, you cannot afford any more hurt from anywhere. You have to harden your surface.

Miserable people always become hard; they lose softness, they become like rocks. A happy person is a flower -- he is so happy, he is so blessed, that he can bless the whole world. He is so blessed that he can afford to be open. He has nothing to fear. All is so good, all is so friendly, the whole existence is befriending him -- why should he be afraid? He can open up. He can invite existence, he can become a host to existence. Only in that moment, God enters you. Only in that moment, light penetrates you and you become enlightened.

Enlightenment is not something that has to be fought for, it is something that you have to allow. It comes in a moment of let-go. In surrender it comes.

Now, you have been a warrior. And to warriors God is not available. God is available only to lovers. God is the Beloved, He is available only to a loving heart. Love life, love His creation -- that is the only way to love God. Creation is the visible God. He is green in the trees and red in the roses and gold in the rays of the sun. He is silver on the surface of a lake when the moon is mirrored. He is laughter, He is tears. He is this life in its totality. Don't become an escapist and don't brag about your masochism as spirituality. Give up suffering and start a joyous journey. If you want to enter into my temple then it has to be not celibacy but celebration, not a fast but a feast.

The fourth question:

OSHO, YOU EMPHASIZE PLAYFULNESS, LEELA. BUT IS IT POSSIBLE FOR A PLAYFUL MIND TO BE A PLASTIC SURGEON OR A SCIENTIST?

The question is from Prem Leeladhar. He is a plastic surgeon, hence the question.

REMEMBER that all that has ever been invented in the world has been invented out of playfulness. You will be surprised to know that all that you see has been invented by playful people, not by the serious people. The serious people are too much past-oriented -- they go on repeating the past, because they know it works. They are never inventive.

When a bullock cart is doing well, why bother? why waste time in inventing a car? And who has ever heard of a car? -- you must be mad. The utilitarian cannot be interested in it. He will say 'For what? The bullock cart is doing perfectly well.'

But there are people who are playful, who cannot be contained by the past, who always go on playing with things. And out of that playing, new combinations arise. Inventiveness is a dimension of playfulness.

And you ask me: IS IT POSSIBLE FOR A PLAYFUL MIND TO BE A PLASTIC SURGEON OR A SCIENTIST?

It is only possible for a playful mind. The non-utilitarians are the discoverers, the explorers. The utilitarian always asks what the profit is in it. For example, people have reached to the moon. The utilitarian, the business mind, asks 'For what? You cannot find a market there, there is nobody -- this is a sheer wastage! Why put in so much energy and so much effort and so much money? And people are starving on the earth.' The business mind, the economist, will say that this is not right.

But there are people who are more interested in going to the moon -- for no reason at all. These are the people who bring the future into the present. Right now you also cannot think of any utility, but who knows? The earth may become very inhospitable to man -- it is becoming so. Man has done so much harm that the earth cannot forget and forgive it. Man has been such a disaster, he has destroyed the ecology of the earth. The earth is angry, revengeful.

The earth one day may become absolutely against humanity. It may not provide food. Then the only way to survive will be to move from this planet to some other planet. It may not be the moon -- but the moon is

not the end of the explorers' playfulness, that is just a station on the way. It may be some other planet which will be more green,-more alive. The earth is dying; it is a dying planet, it is an old planet.

But only later on will people say 'Great inventors were these people who landed on the moon.' Right now, every practical, pragmatic person is against it. That's how it has always been. Many weapons and tools were to begin as playthings -- the bow was a musical instrument before it became a weapon, and the wheel was a plaything before it was used as a tool. In many excavations it has been found that there have been civilizations, prehistoric civilizations, which had no bullock carts but which had toys with wheels.

Ornaments came before clothes, you will be surprised -- before clothes, ornaments came into the world. There are still primitives who are naked but they are as much interested in ornaments as you are -- even more so. Clothes are a practical necessity, but ornaments just playfulness. Man is not as economical an animal as economists suppose. Man is more an aesthetic animal than economical; he loves beauty more than utility.

The first domesticated animals were pets. And it has been suggested that grain was first cultivated tot to raise food but to make beer. Now my Germans will be happy. And I agree with it.

Art is older than production for use, and play older than work. Man was shaped less by what he had to do than by what he did in playful moments. It is the child in man that is the source of all his uniqueness and creativeness, and the playground is the optimal milieu for the unfolding of his capacities and talents. Wherever man becomes more of a utilitarian he loses the capacity to explore. Wherever man starts condemning things of luxury he becomes dull, stupid.

You will see it in the East: people have become dull, people have lost all joy of invention -- because all luxury has been condemned; it is a sin to seek comfort. But if you are not seeking comfort then there is no point in exploring, if you are not seeking luxury then all search stops. Then all that you need is a shelter, food, clothes -- but there you are finished.

And when you don't explore you don't become rich, when you don't explore you stop growing. In the East it has happened, it has happened terribly: because the so-called priests and religious people condemned all luxuries, man became uninventive. The East is poor because of the saints -- because people are bound to remain poor if they don't explore. If people are satisfied with just whatsoever is the case they become more and more poor every day, because every day more and more people are born and the place becomes more and more crowded. And they cannot find any way out of it; they take it for granted as their fate.

Man is a luxury-loving animal. Take away play, fancies and luxuries, and you will turn man into a dull sluggish creature, barely energetic enough to obtain bare subsistence. A society becomes stagnant when the people are too rational or too serious to be tempted by baubles.

When I say playfulness is the source of all discoveries, I mean it. The greatest calamity that can happen to a man is that he becomes too serious and too practical. A little bit of craziness, a little bit of eccentricity, is all for the good.

The fifth question:

OSHO, WILL YOU BE MY CATALYST TOWARDS GOD-REALIZATION?

MY approach is that the more you forget about God, the better. Leave Him alone. Realize yourself. This is again an escape from your problems: God-realization, nirvana, moksha -- these are avoiding your real problems, these are ways you start going outward. Go inward. Self-realization is the thing -- God-realization comes out of it, grows out of it. It will take care of itself, you need not worry about it.

At least do a small thing: know who you are. You don't even know yourself, and you have started working for God-realization? I can be a catalyst to self-realization. And out of self-realization, God-realization comes on its own accord.

But remember, to be a catalyst is a very thankless job -- because if I am to be a catalyst for your self-realization, I will also be a catalyst for many ugly things that you are carrying within you. I will be a catalyst for your anger and I will be a catalyst for your hatred and I will be a catalyst for your greed and I will be a catalyst for your violence and I will be a catalyst for your suicidalness, murderousness -- all that you are carrying. And behind all that is hidden yourself. You will have to cat hart all that -- only then. Don't be angry with me. You yourself are asking -- you are asking 'Will you be my catalyst?' That's what I am, that's what a master is supposed to be. That's his function, to be a catalyst.

And that is what sannyas means from your side -- to allow me to be your catalyst. Sannyas is a gesture that you are ready to go with me; even if I am going to hell you are ready to go with me. And remember, the way to heaven goes through hell. Then don't be angry...
I have heard:

A girl learned that compulsive emotion-reactions were called stresses. And the more she learned, the more stresses she discovered. Her job was a stress, and the improper fit of her clothing was a stress. Taking the garbage outside was a stress, and washing the dishes was a stress.
Now, stresses are tricky things, they can be redirected. For example, the girl had a boyfriend who liked to remind her of stresses. At dinner, she said 'I just hate asparagus!'
And he helpfully replied 'That's a stress!'
At the theater. she remarked 'I can't stand waiting in lines!'
'Merely a stress' he said.
As you may imagine, the direction of the stresses began to change, and it was not long before her boyfriend became the target of her anger.
'You are becoming a stress' she said.
But the young man felt bound to explain her error. So he told her that all stresses -- that is, all compulsive emotion-reactions -- were inside her. That the external circumstance was only a trigger, a catalyst, that caused a stress to come out in the open. Therefore, his helpful comments were not the cause of her stresses, since they all came from inside of her.
Still full of anger at him, but appreciating her logical position, she exercised her only option. With glaring eyes and a contemptuous tone, she turned to him and said 'You catalyst!'

Remember, I am ready to become your catalyst. Don't be angry -- because it is going to be a rough journey. The end is beautiful but the journey is rough, it is arduous. To encounter oneself is painful -- because for centuries you have not been encountering yourself, you have been avoiding all possibilities of encountering. So much garbage has gathered there -- it is going into your basement where you have not been for years but where you have been throwing all kinds of junk.

A catalyst has to be a catalyst totally. And first the negative things start surfacing. And only when you are finished with the negative, then the positive.

Many people ask me why I insist so much on growth groups here -- because no ashram anywhere in India has growth groups. My insistence is for a certain basic reason, it is very fundamental. The modern mind is very much repressed -- the more cultured you become, the more repressed you become automatically. Those other ashrams in India have no notion of the modern mind; they still live at least three thousand years ago. They still think that Buddhist meditations will do, or Patanjali will do.

And I know perfectly well that Buddha and his meditations and Patanjali and his methods are of immense value. But they cannot work directly on the modern mind. They were not invented for the modern mind, they were invented for a different kind of mind -- more primitive, more simple, more innocent, more childlike.

Before you can do vipassana or zazen you will have to go through groups like encounter and primal therapy and gestalt. They will destroy, they will take the poison out of your system. Then you will again be a primitive -- innocent, childlike. Then vipassana can work, otherwise not.

So here, in this place, first we emphasize catharsis. And when the catharsis is complete, only then the second step, meditation, starts. So you can think of my approach in three steps: the first is catharsis, the second is meditation, the third is prayer.

The last question:

WHY DO YOU ALWAYS SPEAK FOR NINETY MINUTES?

THERE are many reasons, but because ninety minutes are soon going to be complete, I will tell you about only a few. The first is, after thirty minutes one third of you fall asleep. After sixty minutes, two thirds. After ninety minutes, all. Then I have to leave.

And the second: I have no wife here. First you will have to understand a story, then you will understand

my answer. What do I mean by saying that I don't have a wife?

It is said of a great political leader that whenever he would speak he would go on and on, non-ending, but whenever his wife was present his speech would be very short and sweet. His secretary was perfectly able to understand what the matter was: when the wife was present he was afraid. So there was no curiosity about this, but about one thing he was very curious. Before the leader would start speaking, the wife would always send a small note through the secretary. It was always so.

One day, just out of curiosity he looked at the note. There was not much -- just a single word: KISS. He thought 'She loves him so much, always sends a note saying "KISS" before he starts.' So that day, when he found the leader alone he said 'You have a far-out wife! Living with her for thirty years, and she is still so romantic -- every time you speak she sends a note saying "KISS". '

But the politician became very sad, and he said 'You don't understand; it is a code word. It means "Keep It Short, Stupid."'

The Revolution

Chapter #3
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ARE YOU LOOKING FOR ME? I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.
YOU WILL NOT FIND ME IN STUPAS,
NOR IN INDIAN SHRINE ROOMS,
NOR IN THE SYNAGOGUE, NOR IN CATHEDRALS,
NOT IN MASSES, NOR KIRTANS,
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NOR IN EATING NOTHING BUT VEGETABLES.
WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY.
YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.
KABIR SAYS, 'STUDENT, TELL ME, WHAT IS GOD?
HE IS THE BREATH INSIDE THE BREATH.'
WHAT HAS DEATH AND A THICK BODY DANCES BEFORE WHAT HAS
NO THICK BODY AND NO DEATH.
THE TRUMPET SAYS, 'I AM YOU.'
THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.
TRY TO LIVE TO SEE THIS!

EVOLUTION has a logic in it. One thing leads to another, rung by rung, step by step. There is a kind of inevitability. Evolution is mechanical, it is continuous. There are no gaps in it, no leaps in it, nothing new ever happens. Only the old goes on becoming manifest. Evolution moves in one dimension. It is predictable, you could have seen it before. It is very rational, it is sane.

But revolution is more than sanity, it is more than logic. It is not inevitable, it has many surprises in it. It jumps, it leaps, it is a quantum leap. The quantum leap is its basic innermost core.

That's why I say Karl Marx has no understanding about revolution. His revolution is inevitable; his revolution is something that is going to happen on its own accord, without any intention on man's part. It is going to happen out of the past by itself -- just as a seed becomes a tree: it HAS to, because the seed already contains the tree. The tree is not really something new, it is contained in the seed -- unmanifest, but still it is contained; the seed is the blueprint of it. When the tree arrives it is only a revelation of that which was hidden -- it has come into the open. But the tree is not anything really new. There is no revolution between the seed and the tree, there is evolution.

Marx says that the communist revolution is inevitable, it is a natural consequence of capitalism. If it is so, then it is not revolution. Then it is simply evolution; why call it revolution? Revolution means something new happens -- something that was not going to happen on its own accord, something that can happen only through human intention, human consciousness. Something that cannot happen without the help of human consciousness -- that is revolution.

Revolution is a surprise, revolution is a miracle. It should not have happened but it has happened. It is mysterious.

Up to man there has been evolution, from the fish to the man there has been evolution. But from man to a Buddha, from man to a Christ, from man to a Kabir, it is not evolution. It is revolution -- the revolution I call it, the only revolution. You will not become a Buddha unless you become conscious, unless you prepare the ground for it to happen. It is not like old age -- every young man will become old, but every man is not going to become a Buddha. You will have to choose it, you will have to work for it, you will have to look for it. A deliberate conscious effort will be needed on your part -- only then is there a possibility.

Evolution is inevitable, it has a kind of inexorable logic about it. Revolution has no logic about it. It is a poetic leap, it is from one dimension into another dimension. Evolution is horizontal, revolution is vertical -- it penetrates other realms of being.

Unless one takes possession of one's own being very consciously, the revolution is not going to happen. You will go on growing but your growth will be horizontal. The monkey becomes man, the man may even become a superman -- more powerful, technically more equipped, scientifically stronger -- but it will not be anything new. It will not be Christ consciousness; man will remain on the same plane.

You can see it, monkeys and man are not very different. The difference can at the most be quantitative but not qualitative. Maybe the monkey is more stupid than man, or man is a little more intelligent than the monkey -- but there is no gap. And Charles Darwin is right that man has evolved out of the monkey. It is evolution. Given time, given opportunity, the monkey was going to become man. Given time, given opportunity, the man is going to become superman. Remember, the superman is not equivalent to a Buddha, the superman is not equivalent to Christ. The superman is in the same line where you are, where monkeys are, where fish and other animals are. It is the same line, the same ladder -- of course on a higher rung, but the ladder is the same.

Revolution brings another dimension. The old and the new are not joined together; there is a gap, a discontinuity. Evolution is understandable, because it is logical, it is Aristotelian. Revolution is mysterious; it is not understandable, you have to go through it to know it. Revolution is a little crazy -- because it is neither mathematical nor mechanical. It is not unconscious either, as the evolutionary process is. It is a conscious grip upon reality, a conscious hold of your being. You don't carry the blueprint for it, you have to create it.

That is the beauty of religion -- religion is the science of revolution. All other sciences only describe what evolution is. Religion is the only science of revolution; it prepares you for the jump, the quantum leap.

There can be no reason to jump. Reasoning is remaining -- there can only be reasons to remain with all that is old and known and secure underfoot. Logically, when one comes to an empty space, en-counters an abyss, a discontinuity, one ought to halt. All logic will say 'Halt! Stop! Turn back! You have come to a cul-de-sac, now there is no more go -- if you take another step you will die. Facing you is an abysmal depth, you will be lost for ever.' Logic will say, reason will say, mind will say, 'Halt! Stop! Go back! Find another way towards achievement. This is not the way, this way has ended.'

But life is that which leaps. Logic is that which says 'Stop!' And life is that which leaps. That life is religion. And unless you have that life which leaps, you can't have religion, you don't know what religion is. Christianity is not religion, Hinduism is not religion. This leap, this courage, this adventure, this movement from the known into the unknown, from the lighted path into the darkness of the unknown, from the familiar into the unfamiliar, from the comfortable and the convenient into the hazardous -- this life is religion.

Kabir sings of this revolution, of this life, of this religion. He is the poet of man's dream of becoming

God.

Religion essentially consists only of this desire. You have been told again and again by the theologians that religion consists in knowing who God is. That is not true. The real desire is to become God -- not to know God. Theologians are not very courageous, they are cowardly. You cannot be satisfied unless you have become a God. By knowing God nothing will be fulfilled -- by knowing God you may even be in more turmoil and discontent, because then you will know that you are not God.

Knowledge cannot satisfy -- only being. The East says: Knowing God is not the search. The desire, the dream, that haunts man and goes on haunting him down the ages, life after life, is to become God. Whenever somebody asks 'How to know God?' he is asking a wrong question, a cowardly question. The courageous person will ask 'How to become God?' -- because in fact that is the only way to know Him too. By becoming, knowing happens. The real knowing is possible only by becoming.

The Zen masters say: If you want to know a bamboo, if you want to paint a bamboo, become a bamboo. That is the only way to know it. How can you know the bamboo from the outside? From the outside there will be only guesswork, speculation, inference, philosophy -- but not knowledge. You can know the bamboo only when you have become the bamboo -- when you know the bamboo from its inside, from its inferiority, when you feel like a bamboo. When you know how it feels when the wind comes and makes the bamboo a dancing girl, how it feels when you become a dancing girl in the wind -- only then do you know. You know only when you come to feel from the innermost core of the bamboo AS the bamboo. When you feel how it feels in the morning when the sun rises and knocks on the bamboo, wakes the bamboo. How it feels when a bird comes and sings, how it feels when the sky is full of stars, how it feels to the bamboo -- from the outside you can only guess, and that will be a human guess.

No, there is no way to know from the outside. And if you cannot know even a bamboo from the outside, what to say about God? God means the totality of existence. You have to dissolve into this totality. This can be done only by great intention, by a fiery intention. It needs risking. Only those who risk totally, find.

This intention that brings revolution has to be understood. Only then will you be able to follow Kabir. His sayings are cryptic. He does not expound, he does not explain, he simply declares. His sayings are that of a poet. He is not a systematic philosopher; he says one thing and then another. You will have to link those sayings with each other, you will have to make a garland -- when the thread of understanding runs through the flowers, then only will you understand.

The first thing I would like to tell you today is: Revolution becomes possible only through the chemistry of intention. A total intention to become the whole, to fall into the whole, to abandon oneself into the whole.

A recently translated Dead Sea Scroll records a disciple asking Jesus 'Master, how can we get into the Kingdom of Heaven?' Jesus answers 'Follow the birds, the beasts, the fish, and they will lead you in.' A very strange saying. What does Jesus mean by saying 'Follow the birds, the beasts, the fish, and they will lead you in'? He means you have to be lost like the birds are lost -- they don't have any self in them. The fish does not know that she is separate from the ocean -- she is the ocean. The bird has no idea of any self, of any ego -- when flying in the sky he is the sky. When alive he is life, when dead he is death. He does not cling, he does not hoard, he is not worried, he feels no responsibility. He is not: that's what Jesus means. If you want to know God you will have to disappear as you are.

That's what I mean by 'The Revolution': you will have to disappear as you are. You will have to become innocent -- so much so that there is no self in you. When there is a self you are always cunning; the self is the root cunningness. With the self you cannot be innocent. If with the self you are innocent, that innocence will be nothing but a cultivated innocence -- plastic, synthetic, false, a pretension, nothing but hypocrisy. Yes, you can pretend to be innocent, but that is not going to help you at all. The self can only pretend. When the self disappears you are innocent. Innocence is meditation, innocence is prayer, innocence is all.

Kabir calls his path the path of SAHAJ YOGA, the yoga of spontaneity. He says: Be innocent and spontaneous, and the totality will follow.

The stillness of God is not apart from the dance of our every day, it is at the heart of it. It is not by leaving the world that we come upon the heart of it, but rather by abandoning ourselves to the dance, by living fully and fearlessly at each and every stage of ourselves, that we move to the next stage. Or rather, we find ourselves moved as the bud finds itself a flower or the ungainly caterpillar is suddenly a winged thing, a honey-taster, a wanderer in summer gardens.

These words have to be remembered: innocence, spontaneity. Innocence like the bees and the birds, spontaneity like the fish and the flower. Utter selflessness, and you have arrived.

You have been told that if you seek you shall find. But I say unto you: Don't believe he who claims to

have sought and found, but only he who has found without seeking. Seeking is basically the self. If you seek, that means the self is functioning. The journey starts in seeking but ends in a non-seeking mind. The journey starts with intention but ends in spontaneity. You have to learn two things: first you have to learn a great intensity to search, and then, very paradoxically, you will have to learn to drop that intensity and that seeking. Without intense search you will never move. And with that search and that intensity you will remain confined in the self.

So these are the two steps -- paradoxical, but immensely valuable. And they have an inner consistency; from the outside it is not visible. First you have to seek and search. Jesus says 'Ask and it shall be given, seek and you shall find, knock and the door shall be opened unto you.' This is the beginning of the journey -- intensity, intention, search. But this is only the beginning.

The second step is, Lao Tzu says 'Seek and you shall not find. Don't seek, and find.' These are not two separate paths, these two steps are on the same path.

So Kabir drives the point deep into your heart that first a great flame-like desire is needed to be God. But then finally that very desire becomes the last barrier -- that has to be dropped too. Once that is dropped and you are innocent, things start happening. The bud opens and becomes a flower, the caterpillar becomes a butterfly. The sutras.

ARE YOU LOOKING FOR ME?

God is asking.

ARE YOU LOOKING FOR ME? I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.
YOU WILL NOT FIND ME IN STUPAS,
NOR IN INDIAN SHRINE ROOMS,
NOR IN THE SYNAGOGUE, NOR IN CATHEDRALS,
NOT IN MASSES, NOR KIRTANS,
NOT IN LEGS TWISTED AROUND THE NECK,
NOR IN EATING NOTHING BUT VEGETABLES.
WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY.
YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.
KABIR SAYS, 'STUDENT, TELL ME, WHAT IS GOD?
HE IS THE BREATH INSIDE THE BREATH.'

Go slowly. Savor each word of this strange man.

ARE YOU LOOKING FOR ME?

GOD asking man. Yes, that has been always so -- God is always asking you 'Are you looking for me?' Of course you don't hear, because you are so full of noise. You are so full of your OWN noise, you can't hear this still small voice within your heart. And God has been asking and asking. He asks every moment of your life -- day in, day out, year in, year out. He asks when you are happy, He asks when you are not happy. He asks when you are awake, He asks when you are asleep. He goes on asking. In each beat of your heart the question waits for you.

ARE YOU LOOKING FOR ME?

Don't go far away. Don't search for me somewhere else -- because, God says, I am here.

I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.

This is one of the most profound sayings. Get deep into it, dig it. He is in your wife, He is in your friend,

He is in the children playing on the street, He is in your &lend, He is in your foe -- because only He IS. He is in these birds singing, and in the trees, in me and in you. Yes, He is in the next seat, He is in your neighbor.

And where are you going to seek Him? People go far away. They travel to the Himalayas, they go to Tibet. For what? For whom? For God? As if God is not here. They look into the scriptures, they search in the past, in the Vedas and in the Bible and in the Koran. As if God has ceased to be. As if God is no more a contemporary, as if for God you always have to go into the past. As if in those days He USED to exist and now He has ceased to exist. Or you imagine God in some afterlife. When you have left this body and this earth then in heaven, in some imagined dreamland, you will find God.

Kabir says: He is here! He is now! The here and the now consist only of Him and nothing else. To look for Him somewhere else is just a way to avoid Him. That's an escape from God; you are be fooling yourself. Looking for Him somewhere else is just a way of avoiding Him, it is just a way so that you need not look here now. People go to the temples and to the synagogue and to the churches just to avoid Him -- because He is there in their houses.

He is in your every breath. You need not go anywhere: come home and you will find Him. Don't go anywhere -- that is the sure way of not finding Him. That's why you have not been able to find Him up to now, because you don't look close by. And He is in the corner. He is in the breeze that comes and plays with your hair, and He is in the sun rays dancing on your face, and He is in the lake. Start looking for Him at close quarters. And one day you will be surprised to find that He is your within beyond.

ARE YOU LOOKING FOR ME? I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.

Contemplate on this, imbibe this. Just feel the shoulder of your neighbor -- for a moment remember it...

I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.

No, it looks not possible. In the neighbor? In your wife? In your husband? In your child? Your mind says no. That is bringing God too much down on the earth, and we have become accustomed to keep Him far away. It is safer to keep Him far away, you need not worry about Him. He is happy in His heaven and you are happy here, and there is such a long distance between you two that there is no need to worry about Him. To have Him so close you will feel uncomfortable. To see Him in your child will be difficult, because the child sometimes is naughty and the child sometimes drives you nuts -- how can you see God in him? How can you see God in your woman who is constantly nagging YOU? How can you see God in your man who is always angry?

No, God has to be somewhere far away. You don't want Him to become real, you live with an abstract God. But the abstract God is a dead God, it is only a concept. Let Him become flesh. That is the meaning of Kabir when he says:

ARE YOU LOOKING FOR ME? I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.

Let God be of bones and flesh and blood. Let Him be real! We have lived with the unreal God too long and we have suffered because of this unreal God. Don't divide the world and the other world. That is the meaning of Kabir -- he is saying that there is only one world. There are two ways to look at it, but the world is one, the world is not two. There is no other world than this, this is the only world there is. This is that; the other world is contained in this world.

But there are two attitudes. You can see this world just from the outside -- then it is material, then it is mundane, profane. If you look at it from the inside then it is sacred, holy. Then you don't divide God and His creation; then He is in the creation. Then He IS the creation, He is the creative energy.

This is a great jump into understanding -- to conceive of God as real human beings, beasts, birds, trees,

rocks. Bring your God to the earth! You have exiled Him in heaven and then you go on crying 'How to find Him?' You have thrown Him away, you have debarred Him, you don't allow Him to enter into your earth and your earthly existence. Open your doors, drop your wrong conceptions that God is somehow other-worldly. Let Him become flesh. That is the meaning of God coming to earth in Krishna, in Christ, in Buddha. Whenever somebody has understood it he has become a symbol of God on the earth -- he has become a God-man.

Christians missed the mystery of Christ, they forgot the whole message contained in the metaphor. Christ is a metaphor: if you KNOW, God walks on the earth, drinks with you, eats with you, holds your hands, hugs you. The people who lived with Jesus, even they were not very accepting of the phenomenon, they were also very doubtful. 'Is Jesus God? Is he really the son of God?' They knew perfectly well that he was the son of Mary and the carpenter Joseph.

That's why it was impossible for Jesus to work in his own village. That's why he had to say 'A prophet is never accepted by his own people.' If Jews could not accept him, that is just part of human nature; it is nothing special to Jews. How could they accept him? They knew perfectly well he was born out of the womb of a woman, an earthly womb. 'How can he be God? He is just like us, not at all different. How can he be the son of God?' They were waiting for a messiah who would come from the clouds. And this man comes from the womb, as everybody else comes.

He will come sitting on the clouds, the real messiah. He will not have the body, this rotten physical body. He will have a spiritual body of light -- it will not have any weight; he will not have blood and bones, he will not be flesh. Then they will accept him.

But whenever God comes, He comes in flesh. And He is always rejected. It is not surprising that people rejected Jesus. Even his own disciples were doubtful; they all abandoned him in the last moment.

Once a Christian missionary came to see me and he asked 'What do you think -- why was Jesus crucified?' I said 'It is not such a great question or any complicated problem. It is simple: because his disciples did not believe in him.' He was not waiting for that answer. He said 'What do you mean?' I said 'They could not protect him. They could not die for him, they could not stand for him, they could not be witnesses to the world.'

Just think -- a few hundred disciples, if they were ready to die with him on the cross, it would have been a totally different world. They would have been a proof. They would have said 'We trusted this man. We trusted in him in life, we trust in him in death. We celebrated with him, now we are ready to die with him.'

They all escaped. The day Jesus was crucified there was nobody. Only one disciple was lurking behind the crowd -- even he said thrice 'I am not a disciple of Jesus.' When he was brought down from the cross only three women were there to take him down. A prostitute was there -- Mary Magdalene was there -- but where were the disciples, the apostles? They had all escaped; they were afraid. Their doubt surfaced, their trust was not total, their surrender was phony. They could not protect this man.

This has never happened in India; this is a surprise. Jesus was crucified so easily because the disciples could not protect him. In India it has never happened -- Buddha was not crucified, nor was Mahavir crucified, nor Krishna. And they were not less dangerous people than Jesus, they were MORE dangerous. Kabir was not crucified -- why?

India knows how to protect. When something of the divine comes it is very fragile. It can be destroyed very easily like a flower -- you can just throw a stone on a rose and it is gone. It does not prove that the rose was not as significant, as real, as the rock. It simply proves that the rose was very delicate, belonged to some other dimension of life, was alien here amongst rocks.

Buddha was saved. Those ten thousand disciples were continuously around him. They knew perfectly well that what he was saying was dangerous, the society would not tolerate it -- the society was not tolerating it -- but they created a great wall of protection. Their trust was immense. Buddha was more fortunate than Jesus.

In the East, the tradition of the master and the disciple is so ancient and so many masters have walked on the earth that the East knows how to protect a master. Jesus was not crucified because the Jews were cruel, no. Hindus are just as cruel as Jews, Mohammedans just as cruel; there is not much difference. He was killed because his disciples were impotent. They escaped, they were not ready to sacrifice themselves for him. They were friends only when everything was going well. When the journey became rough then it was not their cup of tea. Then they escaped; then they simply denied him.

God walks many times on the earth in a very visible form but then too you cannot accept Him, in a very luminous form but then too you cannot accept Him -- because He has to take the same form as you. Because you condemn yourself, you cannot accept God in the body. But that is the only way for Him to exist -- that is the only way for anything to exist.

Kabir is declaring that God is found in flesh. He is as real as you are...

YOUR SHOULDER IS AGAINST MINE.
YOU WILL NOT FIND ME IN STUPAS...

Don't waste your time. Don't go in search of sacred places...

NOR IN INDIAN SHRINE ROOMS,
NOR IN THE SYNAGOGUE, NOR IN CATHEDRALS,
NOT IN MASSES, NOR IN KIRTANS,
NOT IN LEGS TWISTING AROUND THE NECK...

Kabir says: You can go on practicing yoga for lives, and you will not find Him. Of course yoga will give you better health -- that is another matter; that has nothing to do with God. Yoga may help you to live longer, that is another matter -- what has that to do with God?

And you can go to the temples and the mosques and the churches, and they will give you comfort and consolation. But consolation is not going to help either. In fact that will be destructive, because all consolation hinders your intensity to seek and search. The temples are pseudo-places -- they have been created as substitutes so people can have cheap religion. Nobody wants to risk, nobody wants to pay the price. People want some cheap religion available to them, so whenever they feel a hunger for God they can go to the temple and to the priest and can have consolation: 'Yes, I have done something.'

That simply puts the fire of their search out; it puts out the fire. All consolations destroy your urge to search -- what is the point when you can find consolations so cheaply? All consolations have to be taken away from you. That is the revolution of Kabir: Destroy all consolations. And your so-called religion is nothing but a consolation. When there is no consolation you will have to search -- it will become a continuous urge in you. The fire will grow and grow and it will enflame your being.

NOR CAN YOU FIND HIM
IN EATING NOTHING BUT VEGETABLES.

Now, these are all stupid things. But people ARE stupid, and they want something very mediocre to believe in. Now, there are people who think that if you go on eating vegetables, just vegetables and nothing else, you will attain to God. And I am not saying that to be a vegetarian is bad -- it is good. That is not what Kabir means. He says: It is irrelevant. To be a vegetarian is good, more human, more aesthetic -- but it has nothing to do with the search for God. And if you think that this is enough, then your very idea will become a barrier. Then you will be complacent. Then you will sit m your home eating your vegetables and you will think 'All that can be done, I am doing.'

But you can go on eating vegetables and you can go on vegetating. That is not going to help.

And remember again, Kabir is not saying that vegetarianism is not good -- he was a vegetarian. But these are irrelevant points. You can do yoga exercise, you can be a vegetarian -- good, but nothing to do with God as such. And if you think this is enough, more than enough, all that one can do, then you are stuck. Then you will not move, then there will be no revolution in your life -- you will live in misery and you will die in misery. And God was so close by. And just a touch, just one experience, one glimpse, would have transformed you to utter joy.

WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY.

Kabir says: When you LOOK for me... When there is the intention, the desire, the utter desire to know --

when you are ready to stake all for that desire -- that is the meaning of:

WHEN YOU LOOK FUR NOEL YOU WILL FINAL ME INSTANTLY

Not even a single moment do you have to wait -- because God is not far away, so there is no need for any time to elapse. You are not to journey to Him, you have just to be awake. And your great intensity for the search will make you awake.

Have you ever tried a simple experiment? You want to get up early in the morning, five o'clock, and at night when you go to sleep you simply make a deep desire. You put a seed in your being: 'At five o'clock I am going to be awake. Nothing is going to hinder me, I will suddenly find myself awake.' If you have not tried it, try and you will be surprised -- just a deep desire to be awake at five, and at five you will find you are awake, your eyes are open. Suddenly sleep disappears.

And one more surprise will be waiting for you, that it is exactly five. The body has a clock inside it; the body has an understanding of time, a very accurate understanding of time. Just the intensity, just the honesty, the sincerity -- the only thing to remember is the sincerity. When you are saying 'I will get up at five' don't be insincere. Underneath, don't go on saying 'Who bothers? -- this is just an experiment, and it is not going to happen, and it is so cold... anyway, just to see whether it happens or not...' If these things are there then it will not happen; you will have destroyed it. Trust it and it will happen.

And the same is true about your metaphysical sleep. You are asleep metaphysically, because you don't know who you are. That is the metaphysical sleep. You don't know what this existence is -- that is the metaphysical sleep. If you make an intense total desire to wake up, you can wake up instantly this moment. It is you who have decided to remain asleep, it is you who can come out of it; nobody else is responsible for it. And don't go on throwing responsibility on others, because that is what keeps you asleep -- if others are responsible for your sleep then what can you do? When others change, when they decide to wake you, then you will wake up.

Mind is so cunning, it goes on finding explanations. There are people who say 'When God wants us to be awake He will wake us. Meanwhile, we sleep. What can we do? It is fate.' These are cunning tricks. God is constantly calling you, but He never interferes with your freedom. He respects your freedom; your freedom is far more valuable then anything else. So if you decide to be asleep, you remain asleep. He goes on calling but He does not disturb you, He does not come and shake you and shock you. That's why His voice is called 'the still small voice'. He goes on speaking in such silent ways that if you want to hear you will hear, if you don't want to hear there is no need to hear.

WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY.

In the poetry of Kabir, in his philosophy, this idea 'If you look for me' is very central. What exactly he means is that the look has not to be lukewarm. You can meet with God only when you are boiling at a hundred degrees -- only then do you evaporate. Only then does the visible meet with the invisible -- the earth starts moving into the sky, only at a hundred degrees' temperature. Ninety-nine won't do -- you will become hot but you will not evaporate. Total intensity is needed, totality is needed.

All partial efforts are useless. If you are doing partial efforts it is better not to. Why waste time? -- because it is not going to happen; you could have done something else. Whenever you are total in it, it happens instantly. And when you look for God the look has to be so total that there is no looker in it -- just as when the dance is total there is no dancer in it, only dance.

When you are listening to me totally there is no listener in it, only listening. When I am speaking to you there is no speaker in it, only speaking. Whenever the dancer is there AND the dance then there is not totality. Then the energy is divided into two, the dancer and the dance; then there is a contradiction in it. But when-ever the dancer disappears into the dance, it is what meditation is all about.

When you are looking for God, BE the look and disappear in the look. Just become the eyes and forget everything else, and instantly it is revealed.

YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.

The word that Kabir uses for 'the tiniest house of time' and that has always been used in the East is PAL. PAL means the gap between two moments. One moment passes, another comes, between the two there is a tiny gap -- has to be, otherwise one moment will overlap the other. It is a very very tiny space, but it has to be there to make those two moments distinct and separate. It is very swift, but that gap is the door -- through that gap you enter into eternity. That gap is called PAL. In English there is no word for it; in English 'the tiniest house of time' is the moment. But what is between two moments? Look at my two fingers: between the two fingers there is a gap -- those two fingers can be as close as possible but there is a gap. That gap between two moments is called PAL. That is the tiniest, that is the atom of time.

That PAL IS the door to now. That gap is the present. One moment has become past, another moment is still in the future, and between the two is the gap, the present.

YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.
KABIR SAYS, 'STUDENT, TELL ME, WHAT IS GOD?
HE IS THE BREATH INSIDE THE BREATH.'

Whenever you ask about God you ask as if God is there like a problem to be encountered. You ask as if you are standing outside God and speculating, observing Him. You ask as if God is an object. God is not an object, God is your subjectivity. God is not there outside, God is your inferiority, your innerness. That is the meaning when Kabir says:

HE IS THE BREATH INSIDE THE BREATH.

Watch your breath and you will come to know what he means -- you will see one thing which cannot be seen unless you watch your breath. Buddha made it a great technique for meditation, watching the breath, because through watching it you will come to know the breath inside the breath.

The word 'breath' means life. In Sanskrit the word for breath is prank: prank means life. In Hebrew the word for breath means spirit. In all the languages of the world, breath is thought to be synonymous with life or spirit or soul. But breath is not the real soul -- you will come to this experience only when you watch.

Try a small experiment: sitting silently, just start watching your breath. The easiest way to watch is from the entrance of the nose. When the breath comes in, feel the touch of the breath at the entrance of the nose -- watch it there. The touch will be easier to watch, breath will be too subtle; in the beginning just watch the touch. The breath goes in, and you feel it going in: watch it. And then follow it, go with it. You will find there comes a point where it stops. Just somewhere near your navel it stops -- for a tiny tiny moment, for a pal, it stops. Then it moves outwards again; then follow it -- again feel the touch, the breath going out of the nose. Follow it, go with it outside -- again you will come to a point, the breath stops for a very tiny moment. Then again the cycle starts.

Inhalation, gap, exhalation, gap, inhalation, gap. That gap is the most mysterious phenomenon inside you. When the breath comes in and stops and there is no movement, that is the point where one can meet God. Or when the breath goes out and stops and there is no movement.

Remember, you are not to stop it; it stops on its own. If you stop it you will miss the whole point, because the doer will come in and witnessing will disappear. You are not to do anything about it. You are not to change the breath pattern, you are neither to inhale nor to exhale. It is not like pranayam of yoga, where you start manipulating the breath; it is not that. You don't touch the breath at all -- you allow its naturalness, its natural flow. When it goes out you follow it, when it comes in you follow it.

And soon you will become aware that there are two gaps. In those two gaps is the door. And in those two gaps you will understand, you will see, that breath itself is not life -- maybe a food for life, just like other foods, but not life itself. Because when the breathing stops you are there, perfectly there -- you are perfectly conscious, utterly conscious. And the breath has stopped, breathing is no more there, and you are there.

And once you continue this watching of the breath -- what Buddha calls vipassana or anapanasati you -- if you go on watching it, watching it, watching it, slowly slowly you will see the gap is increasing and becoming bigger. Finally it happens that for minutes together the gap remains. One breath goes in, and the

gap... and for minutes the breath does not go out. All has stopped. The world has stopped, time has stopped, thinking has stopped. Because when the breath stops, thinking is not possible. And when the breath stops for minutes together, thinking is impossible, absolutely impossible -- because the thought process needs continuous oxygen, and your thought process and your breathing are very deeply related.

When you are angry your breath has a different rhythm, when you are sexually stimulated you have a different breath rhythm, when you are silent a different breath rhythm again. When you are happy a different breath rhythm, when you are sad a different rhythm again. Your breathing goes on changing with the moods of the mind. The vice versa is also true -- when the breath changes, the moods of the mind change. And when breath stops, mind stops.

In that stopping of the mind the whole world stops -- because the mind is the world. And in that stopping you come to know for the first time what is the breath inside the breath: life inside life. That experience is liberating. That experience makes you alert of God -- and God is not a person but the experience of life itself.

WHAT HAS DEATH AND A THICK BODY DANCES
BEFORE WHAT HAS
NO THICK BODY AND NO DEATH.

In this experience you will see that there are two things within you: the deathless and the mortal. The body is mortal, full of death. And inside the body there is a transcendence which is deathless.

WHAT HAS DEATH AND A THICK BODY...

The gross body, the physical body, is mortal. This mortal body goes on dancing before something which has no death and no thick body, no gross body. Inside you there is a witness, an eternal witness -- before that eternal witness all dance continues. The body goes on dancing in a thousand and one ways: the dance when you were a child, and the dance when you were young and in love and in passion, and the dance when you become old and the passion disappears and wisdom arises -- and so many dances.

But all these dances are of the mortal body, the body that is made of physical elements and will disappear. It is only a combination for the time being; it is a compound, it cannot last for ever. It is a machine -- but behind the machine, behind this mortal body, there is something immortal, deathless. That is your consciousness -- call it God, call it the soul, or call it whatsoever you feel like.
This innermost core of your existence is God.

HE IS THE BREATH INSIDE THE BREATH.
WHAT HAS DEATH AND A THICK BODY DANCES
BEFORE WHAT HAS
NO THICK BODY AND NO DEATH.

THIS IS YOUR REAL LIFE. You are too much attached with the body, identified with the body, that's why you are so much afraid of death. Otherwise, to be afraid of death is ridiculous -- because you cannot die; you in your innermost core cannot die. You only go on changing houses, from one body to another. You have lived in many bodies, you have passed through many bodies.

When Buddha became enlightened, the first thing he said to nature was this -- he looked at the sky and said 'Now you will not need to create another house for me.' Strange words. To whom was he talking? He was just saying to nature in general, at large: 'You will not have to trouble yourself again, you will not need to make a body for me. I have understood who I am.'

In that understanding, one is freed from the body of death. In that moment...

THE TRUMPET SAYS, 'I AM YOU.'

In that moment the whole existence, God, says to you: I am you.

THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.

And now this has happened for the first time to you. You are just a beginning student, just on the threshold of the temple of God -- but when it happens...

THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.

God comes and bows down to you, the whole existence bows down to you. The great miracle has happened: you are no more, the self has disappeared. The whole existence celebrates it, worships it, bows down to you.

THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.
TRY TO LIVE TO SEE THIS!

Kabir says: Try to live to see this -- don't go without seeing it. Realize this, this is the goal of all spirituality.
And remember these words of Michael Adam:

Life is a dance... the dance goes on with us and without us. The dance is: it always is... stones dance as surely as stars. A rock is a slow dance; a flower is a little faster... The choice is ours: to dance with the quick, or to join the procession of the dead. The way of the dead brings security, comfort, fame, so that there can be no good reason to join the dance. To give a motive to this way of life, which is the way of love, is to belittle it. The whole point is its pointlessness. One dances for no reason, as the rose opens in the morning and is for no reason red. There is no virtue in it.

The dance of life is God's dance. You can participate in it or you can withhold yourself. There is every reason to withhold -- the society is afraid of all those people who start dancing with God, because they become dangerous, they become rebellious, they become free. They are no more slaves, they throw their chains, they get out of all prisons. They dance in the streets, they dance under the stars, they participate in God's dance. They are not afraid of death, so they cannot be reduced to slaves.

The fear of death is the root cause that you can be converted into a slave. Without fear, who can reduce you to a slave? A fearless man cannot be reduced to a slave, so society tries in every way to make you afraid. The society does not want you to know that you are life eternal. It does not want you to know that death is illusory, that it doesn't happen really, that it only appears to happen -- that death is utterly false, that it is a lie. The society does not want it, the society wants you to live in illusions. The truth is too much.
'The choice is ours: to dance with the quick, or to join the procession of the dead.' But the society is the procession of the dead. Corpses -- walking around, moving around, manipulating each other, bossing each other about. The choice is ours. Remember: if you respect life you should not allow any death to settle in you, you should not allow any fear to settle in you. And you should not compromise -- there is no need.

But 'The way of the dead brings security, comfort, fame, so that there can be no good reason to join the dance.' The society respects the crippled, the paralyzed, the dull, the stupid, the dead -- they are good people, they are civilized people. It kills a Christ, it poisons a Socrates, it tries in every way to destroy a Buddha. But it respects the ordinary, the mediocre, the bourgeois, the middle-class -- there is an investment in it. If you want to enjoy the dance of life -- and without enjoying it you will be missing the whole opportunity, a great opportunity, a great benediction -- if you want to enjoy the dance of life you will have to take this risk. You will have to drop all desire for fame, you will have to drop all desire for respectability.

If you can drop the desire for respectability, one day it happens -- the miracle:

THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN

TO THE BEGINNING STUDENT.
TRY TO LIVE TO SEE THIS!

You must have heard a famous philosophic saying: NETI NETI. It means 'not this, not that'. The philosopher goes on saying 'This is not God, that is not God.' Ask the philosopher 'What is God?' and he never answers it. He simply goes on saying what is not God. 'NETI NETI: this is not God, that is not God' -- his method is that of elimination. He says 'When I have denied all that is not God then whatsoever is left is God.' This is a very roundabout way, very long, unending.

It is as if you ask somebody 'Who is the man named Rama?' -- and the person starts taking you on a tour of the world and he says 'This is not Rama, this is not Rama, this is not Rama...' Millions and millions of people are there, and he goes on and goes on and denies everybody who is not Rama. And then -- if that day ever comes -- he says 'Now whosoever is left and has not been pointedly denied is Rama.' By that time you may have forgotten your question.

Kabir says just the polar opposite. The philosopher says: NETI NETI -- not this, not that. Kabir says: ITI ITI -- it is here, it is here, this, this. Kabir says: He is everywhere. There is no need to deny, there is no need to go on saying 'This is not God, that is not God.' This is it. Everything is it. ITI ITI.

This approach is very realistic, very earthly. That's why he says:

ARE YOU LOOKING FOR ME? I AM HERE IN THE NEXT SEAT...
ITI ITI.
... YOUR SHOULDER IS AGAINST MINE.
YOU WILL NOT FIND ME IN THE STUPAS,
NOR IN INDIAN SHRINE ROOMS,
NOR IN THE SYNAGOGUE, NOR IN CATHEDRALS,
NOT IN MASSES, NOR KIRTANS,
NOT IN LEGS TWISTING AROUND THE NECK...
ITI ITI: I am here, I am here.

... NOR IN EATING NOTHING BUT VEGETABLES.
WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY...

ITI ITI -- because I am here, because I have always been here, because I have never gone anywhere else. ITI ITI.

YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.
KABIR SAYS, 'STUDENT, TELL ME, WHAT IS GOD?
HE IS IN THE BREATH INSIDE THE BREATH.'
WHAT HAS DEATH AND A THICK BODY DANCES
BEFORE WHAT HAS
NO THICK BODY AND NO DEATH.
THE TRUMPET SAYS, 'I AM YOU.'
ITI ITI.
THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.
TRY TO LIVE TO SEE THIS!
ITI ITI.

The Revolution

Chapter #4
Chapter title: Forth from your Caves

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The first question:

YOU SAID THE OTHER DAY 'JUST LOVE AND ACCEPT YOURSELF.' GRADUALLY SELF ACCEPTANCE HAS BEEN GROWING IN MY LIFE. I HAVE HAD SEVERAL MOMENTS OF EXPERIENCING UNCONDITIONAL LOVE FROM THE UNIVERSE.
IN THESE THREE WEEKS SINCE BECOMING A SANNYASIN, THE MOST DIFFICULT AND MIND-BLOWING EXPERIENCE FOR ME HAS BEEN THE REALITY OF YOUR UNCONDITIONAL ACCEPTANCE OF ME AND EVERYTHING I AM AND DO. I FEEL IT LIKE A SOFT CARESSING SMOKE FROM SOME DISTANT FIRE ENVELOPING ME AND PENETRATING THE WALLS OF MY EGO. THROUGH SO MANY WAYS YOUR UNCONDITIONAL ACCEPTANCE COMES TO ME FOR THE FIRST TIME IN MY LIFE. I WEEP AS I WRITE. WHAT IS HAPPENING?

PREM Samma, life is happening, God is happening. This is what life is all about. The moment you accept yourself you become open, you become vulnerable, you become receptive. The moment you accept yourself then there is no need for any future, because there is no need to improve upon anything. Then all is good, then all is good as it is. In that very experience life starts taking a new color, a new music arises.

If you accept yourself, that is the beginning of accepting all. If you reject yourself you are basically rejecting the universe; if you reject yourself you are rejecting God. If you accept yourself you have accepted God. Then there is nothing else to do but to enjoy, to celebrate. There is no complaint left, there is no grudge; you feel grateful. Then life is good and death is good, then joy is good and sadness is good, then to be with your beloved is good and to be alone is good. Then whatsoever happens is good, because it happens out of God.

But you have been conditioned for centuries not to accept yourself. All the cultures of the world have been poisoning the human mind, because they all depend on one thing: Improve upon yourself. They all create anxiety in you -- anxiety is the tense state between that which you are and that which you should be. People are bound to remain anxious if there is a 'should' in life. If there is an ideal which has to be fulfilled how can you be at ease? how can you be at home? It is impossible to live anything totally, because the mind is hankering for the future. And that future never comes -- it cannot come; by the very nature of your desire it is impossible. When it comes you will start imagining other things, you will start desiring other things.

You can always imagine a better state of affairs. And you can always remain in anxiety, tense, worried -- that's how humanity has been living for centuries. Only rarely, once in a while, has a man escaped out of the trap. That man is called a Buddha, a Christ.

The awakened man is one who has slipped out of the trap of the society, who has seen it -- that this is just absurdity. You cannot improve upon yourself. And I am not saying that improvement does not happen, remember -- but you cannot improve upon yourself. When you stop improving upon yourself, life improves you. In that relaxation, in that acceptance, life starts caressing you, life starts flowing through you. And when you don't have any grudge, any complaint, you bloom, you flower.

So I would like to say to you: Don't lose this thread that has fallen into your hands. This is the most valuable thing that you can learn here, that you can see with me -- this is what I would like to impart to you all: Accept yourself as you are. And that is the most difficult thing in the world, because it goes against your training, your education, your culture. From the very beginning you have been told how you should be. Nobody has ever told you that you are good as you are; they have all put programs in your mind. You have been programmed by the parents, by the priests, politicians, teachers -- you have been programmed for only one thing: just go on improving upon yourself. Wherever you are, go on rushing for something else. Never rest. Work unto death. My teaching is simple: Don't postpone life. Don't wait for tomorrow, it never comes. Live it today!

Jesus says to his disciples 'Look at the lilies in the field. They toil not, they weave not, they spin not --

yet even Solomon was not so beautiful as these poor lily flowers.' What is the beauty of the poor flower? It is in utter acceptance. It has no program in its being to improve. It is here now -- dancing in the wind, taking a sunbath, talking to the clouds, falling asleep in the afternoon warmth, flirting with the butterflies... enjoying, being, loving, being loved.

And the whole existence starts pouring its energy into you when you are open. Then the trees are greener than they look to you, then the sun is sunnier than it looks to you; then everything becomes psychedelic, becomes colorful. Otherwise everything is drab and dull and Grey.

Accept yourself: that is prayer. Accept yourself: that is gratitude. Relax into your being -- this is the way God wanted you to be. In no other way did He want you to be, otherwise He would have made you somebody else. He has made you you and nobody else. Trying to improve upon yourself is basically trying to improve upon God -- which is just stupid, and you will get madder and madder in trying that. You will not arrive anywhere, you will have simply missed a great opportunity.

I accept you as you are. That is just to impart to you to do the same to others.

Jesus is reported to have said to his disciples 'I give you the eleventh commandment: love. Love others as I have loved you.' Note that emphasis -- 'Love others as I have loved you.' And this he calls the eleventh commandment. 'The new commandment I give to you: accept others as I accept you.'

- Let this be the color of my sannyasins: acceptance. Let this be the characteristic of my sannyasins: acceptance, utter acceptance. And then you will be surprised -- life is always ready to shower its gifts on you. Life is not a miser, God always gives abundantly -- but we cannot receive it, because we don't feel that we are worthy to receive it.

That's why people cling to miseries -- they suit their programming. People go on punishing themselves in a thousand and one subtle ways. Why? Because that fits with the program. If you are not as you should be, you have to punish yourself, you have to create misery for yourself. That's why people feel good when they are miserable.

Let me say it: People feel happy when they are miserable, they become very very uneasy when they are happy. This is my observation of thousands and thousands of people: when they are miserable everything is as it should be. They accept it -- it fits with their conditioning, with their mind. They know how horrible they are, they know that they are sinners. You have been told that you are born in sin. What stupidity! What nonsense!

Man is not born in sin, man is born in innocence. There has never been any original sin, there has only been original innocence. Each child is born in innocence. We make him feel guilty -- we start saying 'This should not be. You should be like this.' And the child is natural and innocent. We punish him for being natural and innocent and we reward him for being artificial and cunning. We reward him for being phony -- all our rewards are for phony people. If somebody is innocent we don't give any reward; we don't have any regard for him, we don't have any respect for him. The innocent is condemned, the innocent is thought to be almost synonymous with the criminal. The innocent is thought to be foolish, the cunning is thought to be intelligent. The phony is accepted -- the phony fits with the phony society.

Then your whole life will be nothing but an effort to create more and more punishments for yourself. And whatsoever you do is wrong, so you have to punish yourself for every joy. And even when joy comes -- in spite of yourself, mind you, when joy comes in spite of yourself, when sometimes God simply bumps into you and you cannot avoid Him -- immediately you start punishing yourself. Something has gone wrong -- how can this happen to a horrible person like you?

Just the other night, Ashoka was asking me 'You talk, Osho, about love, you talk of offering your love. But what have I got to give to anybody?' He asked 'What have I got to offer to my beloved?'

This is the secret idea of everybody: 'I have got nothing.' What have you not got? But nobody has told you that you have all the beauties of all the flowers -- because man is the greatest flower on this earth, the highest evolved being. No bird can sing the song that you can sing -- the birds' songs are just noises, although they are still beautiful because they come out of innocence. You can sing far better songs, of greater significance, of much more meaning. But Ashoka says 'What have I got?'

The trees are green, beautiful, the stars are beautiful and the rivers are beautiful. But have you ever seen anything more beautiful than a human face? Have you ever come across anything more beautiful than human eyes? On the whole earth there is nothing more delicate than the human eyes -- no rose can compete, no lotus can compete. And what depth! But Ashoka asks me 'What have I got to offer in love?' He must

have lived a self-condemning life; he must have been putting himself down, burdening himself with guilt.

In fact, when somebody loves you, you are a little bit surprised. 'What -- me? The person loves me?' The idea arises in your mind: 'Because he does not know me -- that's why. If he comes to know about me, if he comes to see through me, he will never love me.' So lovers start hiding themselves from each other. They keep many things private, they don't open their secrets, because they are afraid that the moment they open their heart the love is bound to disappear -- because they cannot love themselves; how can they conceive of anybody else loving them?

Love starts with self-love. Don't be selfish but be self-full -- and they are two different things. Don't be a Narcissus, don't be obsessed with yourself -- but a natural self-love is a must, a basic phenomenon. Only then out of it can you love somebody else.

Accept yourself, love yourself, you are God's creation. God's signature is on you and you are special, unique. Nobody else has ever been like you and nobody else will ever be like you; you are simply unique, incomparable. Accept this, love this, celebrate this -- and in that very celebration you will start seeing the uniqueness of the others, the incomparable beauty of the others. Love is possible only when there is a deep acceptance of oneself, the other, the world. Acceptance creates the milieu in which love grows, the soil in which love blooms.

You ask me, WHAT IS HAPPENING? I WEEP AS I WRITE.

That's beautiful -- because there are things which can only be said by tears; no word is more adequate. There are things which can only be sung in tears -- they are too deep for words; only tears can relate them, convey them. Good -- weep in joy, celebrate your tears. Life is happening to you.

And life happens only when there is no desire for any future, when you are ready to die this very moment. If death comes, your acceptance is so total that you will embrace death. You will not ask for even one more day's time -- for what? You have been living your life so totally, you are so fulfilled, that death can be accepted. Then there is no need to seek God, God will seek you. You just live in joy, and see -- miracles start happening.

In fact, the desire for God is the denial of Him. The real religious person has no desire as such for God, there is no need. He lives intensely, he lives totally -- out of that totality God arrives. God is a by-product, a consequence, of a life lived totally. And you will be surprised to know, the godly know nothing of God -- because God is not separate. The godly know nothing of God, they don't think about God, they simply live God. They are gods.

And the wise know nothing of wisdom. It is only the fools who think about wisdom, it is only the ignorant who think about knowledge. It is only the ungodly who pray to God. The really godly simply live God in their life -- drinking water they drink God, eating food they eat God, swimming in the ocean they swim in God. Dancing, it is God dancing. Loving, it is God loving. The word 'god' becomes irrelevant, because their whole life becomes godly. And acceptance is the door to it.

Learn more and more acceptance and unlearn your rejections. And if you understand this, you will understand something very significant: you will understand laughter. Otherwise the ordinarily so-called religious know nothing of laughter. The churches are empty of laughter, they have become cemeteries; they no more belong to life, they are graveyards. And the moment you enter into a church you are entering a graveyard -- serious, somber, unlaughing, unloving, undancing. Look at God's life. Can you see anything church like? Look at the trees and the moon and the sun -- can you see anything church like? The church is such a human creation -- and not only human but pathological, sickening. It is just not part of the flow of life. It is like a rock in the river, it hinders.

God is always the God of love and laughter and light.

I have heard:

In ages past, there was a time when the world was very somber. And God sent an angel down to His people with greetings. The people were curious about God and they asked the angel many questions. They asked 'What does God most love?' And the angel replied 'Laughter.' But no one believed him. None laughed, and the world was somber and it remained somber.

Then the angel returned to heaven and told God what ha;l happened. So God devised a plan. He wrote a long list of severe rules, regulations, ethics and morals, and bade the angel return to the world and deliver them. The people listened carefully as the angel read: 'It is forbidden to do all of these things. And you may

never listen to those, may never say this, nor think that!'

And this time the people believed. But when the angel had gone, they began doing all of the forbidden things. And God was pleased, for the plan had worked, and all the people began to laugh.

The real God is always a God of laughter. Whenever you think of God think of Him laughing, think of Him rolling on the floor with great laughter, and you will be closer to God. When you really laugh, for that moment you are no more on the earth, for that moment all weight disappears. For that moment the window opens, you are divine. Whenever you laugh you are closest to the divine, whenever you love you are closest to the divine. Whenever you sing and dance and make music, that is what real religion consists of.

The second question:

I WANT TO TAKE SANNYAS BUT MY WIFE IS OPPOSED TO IT. SHE THINKS THAT AFTER TAKING SANNYAS I WILL NOT BE INTERESTED IN HER. I CANNOT DENY HER DOUBTS AS I HAVE NO EXPERIENCE OF SANNYAS. CAN YOU PLEASE HELP US OSHO?

The question is from Pradip J Shah.

IT has to be understood very deeply, because many are the reasons for it. The wife is afraid because our so-called relationship is a relationship of possessiveness. It happens every day -- the wife wants to take sannyas, the husband is opposed; the husband wants to take sannyas, the wife is opposed. It is very rarely that a couple jumps together. And whenever a couple jumps together, that shows that they are really in love.

Something is missing, hence the fear. The wife is afraid because sannyas will be a new interest in your life. Who knows? You may not remain interested in her. At least you will not be interested as much, because there will be a conflict between two interests. But the wife is suspicious because deep down she is jealous, she is afraid. Her love is not a certainty, her love is not sure, it is shaky.

If she really loves you she will give you freedom. Love always gives freedom -- freedom to be yourself, whatsoever you decide. You decide to be a poet, you decide to be a painter, you decide to be a vagabond, you decide to be a sannyasin -- whatsoever. Love gives freedom, love trusts. Your wife's trust is missing in you, she is afraid. Fear arises only when love is not total. When love is total the fear is impossible. And seeing here... your wife must have eyes, she can see that my people are the most loving people you can find anywhere. You can see my sannyasins -- they are not anti-love, anti-life. I am all for love.

Your wife's fear would have been right if you were becoming an old traditional kind of sannyasin -- if you were going to become a Buddhist monk or a Catholic monk or a Hindu sannyasin or a Jaina mini, if you were going to become like that, your wife's fear would be right. But with me, with my sannyasins, the fear is at surf.

But my feeling is she is really afraid of you becoming more loving. Maybe you will start feeling love for other people -- because I give freedom to you. She wants to keep you in her hands; she is afraid of so much love energy here. It is not really the fear of sannyas, it is the fear of the love energy that is released here, it is the fear of the love climate that you find here. It is freedom that is making her afraid.

But rather than preventing you from sannyas she should try to understand more about love. That will be enriching for her. This fear should make her meditate on ally she is afraid, why she can't trust. Love always trusts. It is only unloving domination, possessiveness. that is doubtful.

From my side I can say that you will become more loving than you have ever been. Maybe that too is a fear. People can take only so much love and so much joy; they are afraid to go the whole way. People are so afraid to live, they live crippled lives. And of course, you are an Indian. India has forgotten how to live; for centuries India has not known how to live. It has forgotten the ways of love -- it knows only marriage, it does not know anything about love.

Marriage is a device to prevent love happening. Marriage is a trick, a legal trick, so that love never happens. You live together, you live in comfort and convenience, but the danger is avoided. Love is dangerous -- one never knows where it will land you. And love is very fleeting. It is like a rose flower -- in the morning it was there, by the evening it may be gone. It may not be gone, but nobody can be certain beforehand. Marriage is a plastic flower. You can depend on it, it is reliable, it will be there. Of course it has no fragrance in it, no life in it -- but people are more interested in permanence than in life. And remember,

only death is permanent. Life is fleeting. Life is always a wave -- one moment it is there, another moment it is gone. So is love. Marriage is man-made, it is synthetic.

Now, Pradip, you are an Indian. You may be living in the West -- that doesn't change much, it only changes you on the surface. That change is skin-deep, or not even that -- maybe that change is only as deep as the cosmetics go; it is superficial. Deep down you are an Indian -- deep down you are as afraid as any Indian is afraid of love, deep down you are as condemnatory of love as any Indian is. Deep down you know sex is sin, your wife knows sex is sin. Deep down, love is a bondage -- that's what you are conditioned to believe.

And now trying to become a sannyasin is taking a risk. In fact this is your love affair -- hence the wife i. afraid. You are falling in love with me: now she will feel jealous. And in a way she is right -- because once you are in love with me then nothing will be more important. Yes, not even your wife. Then the only way for the wife to remain in your heart will be to become a sannyasin -- otherwise you will start drifting from her. So intuitively she is right. And I always suggest to couples to take the jump together. If it is possible, take the jump together, become meditators together, so you grow together.

Otherwise the gap is bound to arise. One becomes a meditator, another remains a non-meditator: the non meditator soon will find that the meditator has become a different person -- it is hound to be so. And the meditator will soon find that he is not interested in the non-meditating person -- because meditative energies meet easily; a non-meditative person and a meditative person are bound to fall apart.

If you become a sannyasin and the wife remains a non-sannyasin then there IS danger, and the wife is intuitively right. But to prevent you from taking sannyas will also be dangerous -- the very prevention will become a rift. You will start feeling angry, you will start feeling that your freedom has been paralyzed, crippled, that you have been interfered with. You will never be able to forgive your wife, you will never be able to forget the wound; you will take all kinds of revenge on her.

So I cannot say don't take sannyas, because that will destroy your marriage more certainly than sannyas. All that I can say is: Let your wife also become a sannyasin. Grow together, grow hand in hand.

And one thing is certain -- because I am not anti-life, anti-love -- if you love each other it will grow. It will take new depth, it will take new plenitude, it will have new qualities arising in it. And it is always good to take jumps, because you become new and everything becomes new with it. Otherwise, by and by, one gets bored. The routine is always boring, you cannot avoid it -- the same wife, the same house, the same job, the same you, the same children -- there is a limit to tolerating it, then it becomes intolerable. It is like going to see the same movie again and again and again -- you will go mad. Or you will have to devise ways so that you can sit in the movie house without seeing it -- that will be your only protection.

That's what happens in marriage, the husband stops seeing the wife -- not that he does not look at her; he looks but he doesn't see. The wife stops seeing the husband. Do you remember for how long you have not seen your wife? And you live with her, day in, day out -- but can you remember how long it is since you have really looked at her? Husbands and wives go on avoiding each other's eyes -- they look and yet they don't look; their look is just a pretension. Even when they look at each other they are thinking of a thousand and one things. That is the only way to avoid getting too bored: become closed, don't see what is happening. Don't taste what you are eating, then you can go on eating the same thing again and again.

But if you taste it then sooner or later you will start feeling that this is too much. Even if you like a certain thing, if you eat it every day, soon the time will come when you will say 'Now I am fed-up with it.' You like the woman, you like the man, you love -- but sooner or later the moment comes...

There are two ways Roy avoid that moment. One is, become dull. That's what people have chosen -- because to become dull is easy, it needs no intelligence. To become dull is easy because it is a kind of fall; it is down-going. The other is, become so sensitive that you can find something new in your wife every day, and he come so alert that your very alertness keeps everything new, goes on making everything fresh. And go on moving. There is no need to remain the same person for ever -- go on moving.

Now if the desire for sannyas has arisen in you, take the jump, take the risk. That will help you It will he a kind of renewal, a resurrection -- the old will he gone and the new will be born. And if your wife loves you she will come, she will understand. If she is not coming right now, don't be worried. Just for that, don't stop yourself taking sannyas -- because then your marriage will be on the rocks, more certainly on the rocks. By becoming a sannyasin there will be a little trouble hut that trouble will soon settle -- because I am not anti-life. Your wife will understand that her fear was not true.

Through your meditations you will become a better person -- more loving, more affectionate, more caring. She will not lose anything. And sooner or later the understanding will help her to also take the jump.

If she is sensitive and loving she will take the jump with you.

Remember, love knows how to go into the unknown. Love knows how to throw all securities, Love knows how to move into the unfamiliar and the uncharted. Love is courage. Trust love.

And you ask me, CAN YOU PLEASE HELP US? I CANNOT DENY HER DOUBTS AS I HAVE NO EXPERIENCE OF SANNYAS.

There are two ways to know about sannyas. One is -- the best -- by becoming one. The next best is by seeing my sannyasins, by watching my sannyasins. That is next best, because that is from the outside; you will not have the inside experience. Watch my sannyasins: they are laughing, they are loving, they are dancing, they are celebrating. What more do you desire? They have thrown all kinds of burdens Ann all kinds of inhibitions and all kinds of taboos. They have fallen utterly in love with life, they have taken away all barriers.

Live with my sannyasins, watch them, experience them, feel them. Empathize with them, so you call have a certain feeling of what it is. It is difficult to define because it is a subjective change. The change on the outside is just a gesture -- the change is inner. It is being in personal contact with me, it is being linked with my consciousness, it is being committed. It is getting involved in some journey which leads you from one unknown to another unknown.

It is very difficult to define sannyas. One cannot paint light or love or life -- only the things upon which it lights. The ten thousand lighted things, they can be painted. You cannot paint light directly -- you can paint a green leaf upon which the light is falling and have a dance, you can paint a rock upon which the light is falling, or you can paint an eye which has got the light in it -- but you cannot paint light directly; there is no way. You can only paint lighted things.

If you want to know what sannyas is, there is no way to know directly. You can just see the people to whom sannyas has happened -- you will have to see the lighted things. One cannot speak of Tao or Go ;l but only of the things that reveal it. Look at me. Look into my eyes. And if the depth calls you forth from your caves then plunge in! By becoming a sannyasin, by and bye you will come to feel what it is. Even then you will not be able to define it, but you will be able to know it. Sannyas is an experience -- just like love.

The third question:

IN AMERICA EVERYBODY SEEMS TO BE TENSE AND FRUSTRATED WHILE IN INDIA EVEN THE BEGGARS APPEAR TO BE HAPPY AND CONTENTED. WHY?

BECAUSE they are beggars. They cannot afford to be frustrated. Frustration first needs a few requirements to be fulfilled: it needs affluence. Only a rich society can be tense; a poor society cannot be tense. It has nothing to do with religion, remember -- because you have been told this again and again by the Indian so-called-spiritual peddlers who go to the West. They go on talking to you and saying that India is contented because it is religious. That is utter bulls hit. It has nothing to do with religion. India is simply poor, that's why India is contented. It will be difficult for you to understand why a poor man seems to be more contented. There are basic reasons. First, a poor man has much to hope for -- that hope brings contentment. A rich man has nothing to hope for -- all that he could have hoped for is available and it has failed. He has the best kind of house, the best kind of car, the best kind of woman, the best kind of children, money in the bank -- now what?

Now he knows there is nothing to hope for. The future is dark, the future is nothing but despair; there is no light that he can live for. He knows he will go on increasing his money, but that will only be the same thing in more quantity. You have ten million dollars, you will have fifty million dollars -- but how is it going to make any difference? Ten million dollars are not making you happy -- how can fifty million dollars make you happy' You are disillusioned.

America is disillusioned -- because America, for the first time in human history, has succeeded in becoming rich. Because of this disillusionment there is tension. Life seems to be meaningless; there is no point -- why go on living? It is not accidental that Americans commit suicide more than any ode else, go mad more to. In anybody else, need psychiatrists more than anybody else -- it is just the consequence because they have succeeded.

They have fulfilled all the desires of humanity. For centuries man has been thinking how to become

affluent -- as they have become affluent. You have heard the proverb: Nothing succeeds like success. I would like to change it: Nothing fails like success. When you succeed then you know what failure is: you have arrived and all is empty. You have reached the mirage. When you were in the wilderness. in the desert, the mirage was a reality -- it was an oasis, a green patch of land, and you were thirsty and you were moving, moving towards the oasis.

America has arrived. And there is no oasis at all; it was just illusory, a mirage. You are frustrated. Those who have not yet arrived, they still have hope. The beggar seems to be contented, because he can hope for tomorrow -- he still has illusions, he has still to succeed. It has nothing to do with religion; that contentment has always been there with poor people.

But the religious peddlers, they exploit the situation very much. They say 'Look at India. We don't have anything; still there is spiritual contentment.' It is not spiritual, it is not contentment, it is just that illusions are still alive. If you want a society to remain happy, make certain that it remains poor. When a society becomes rich it becomes unhappy. To me, only after that unhappiness has been felt in the guts can a man become religious -- never t fore it.

To me, America is the country where religion is possible. Not India. India has still to succeed and fail in its success -- then. Yes, Buddha could I come religious -- he was affluent, he had all.

There are many other reasons also. The untalented are more at ease in a society that gives them valid alibis for not achieving, than in one where opportunities are abundant. The untalented never comes to know about his untalentedness unless opportunities are given. He goes on believing that he is talented, only opportunities are not available. If he was educated he would have shown to the world who he is -- but he is not educated, because education was not possible for him. But when all are educated then you suddenly see that all are educated but all are not talented. Then suddenly the difference is felt that there are geniuses and there are dull stupid people. And the stupid people are in the majority. And it is very difficult to accept that you are stupid -- it hurts.

The untalented are more at ease in a society that gives them valid all is for not achieving, than in one where opportunities are abundant. There, the untalented t cannot escape the confrontation with an ineffectual self -- in America you cannot avoid it. In India there are a thousand and one alibis available: opportunities are not there, occasions are not there, education is not there -- you can go on believing that you are a great genius; there is nobody to destroy your belief. But when all opportunities are given and suddenly you find that you are impotent, you cannot find any alibi, great despair settles in.

That despair can become a revolution in your life if you try to understand. Otherwise you will be drowned by it: you will commit suicide. Whenever a man has all the opportunities possible, two alternatives open before him. Either he has to commit suicide -- slow or fast, that is another matter -- or he has to transform his being. Suicide and religion are the alternatives.

Religion is transforming your being: a revolution. Suicide is seeing the point that you are useless, meaningless. Why go on living? -- destroy yourself. Religion also destroys you but it creates out of destruction. Suicide only destroys you and there is no creation out of it.

America is in a suicidal grip. In India, people don't commit suicide so easily -- there is so much to hope for, opportunities are just on the way; one has to prove oneself, one has to go into life, become famous, this and that. In America all opportunities have happened -- you are suddenly stuck: either you have to transform your being, or life cannot have any meaning any more.

The less we have, the more there is to be hoped for. Hence a condition of perpetual scarcity has become the very foundation of the Indian mind. India is very afraid of becoming rich and creates all kinds of hindrances to becoming rich. India propounds philosophies which keep it poor -- Gandhism is the latest trend. If India follows Gandhism it will remain poor for ever. India goes on cherishing poverty -- it praises poverty, as if poverty is a value, a great value. The poor man is far superior to the rich man, the people who live in dirty villages are far greater than the people who live in good nice houses. The man who lives in a nice house feels guilty in India -- he is committing something very very bad, a sin. In fact he should go and live in a hut and be poor.

If you cherish poverty you will remain poor. And, I say to you, it has become a perpetual condition in the Indian mind. And the politician knows it. He talks about how India can become rich, but whatsoever he does keeps India poor -- talking is one thing, doing is completely another -- because he also knows that once people become rich they become dangerous, they become rebellious. They demand more, and the 'more' cannot be fulfilled; then they become frustrated. It is better to leave them as they are -- poor, and happy in their poverty. Rather than making them rich, make them feel good that they are doing something great by

remaining poor.

Remember it always: when the Indian so-called mahatmas go to the West and talk about Indian contentment and satisfaction, it is nothing. All poor societies are contented -- it has nothing to do with India; you can go into any poor society and it is contented. The poor man has nothing to lose and much to gain. That is the beauty -- that he goes on enjoying.

And remember, it has always happened in history that whenever an advanced culture wants to become religious... and every advanced culture one day or other wants to become religious -- because through advancing, through progressing, one fails; end then religion is bound to take possession of your soul. So every progressive culture, every advanced country, one day or other starts looking for religion, for God, for meditation, for prayer. And then something strange happens: the advanced culture always has to go to look in some backward culture for religion. That has always been happening. It is strange, a strange logic -- the advanced culture always has to go to the poor and backward culture for religion.

If you want to learn science you go to the advanced -- if India wants to learn more about engineering and physics and chemistry, the Indian goes to the West. If the American wants to know about meditation, prayer, God, he comes to India. This is strange -- strange, because the advanced culture has to go further ahead to find real religion, not go back. But there is a psycho-logical reason in it: it is a kind of regression.

When you are too much in stress you tend to become childish, you go back to childhood. If a young man feels too much stress he starts falling backwards, he becomes a child. He behaves in a childish way, he starts doing childish tantrums -- he cries, he weeps, he becomes illogical. Stress gives him the idea, 'Go back. Childhood was golden, it was paradise. Go back.' But that which has been lost has been lost. One can never go back.

I am not teaching you Eastern religion, I am not teaching you Indian religion. I am teaching you a far advanced religion that belongs to the future, not to the past. That's why India is not very happy with me -- they would:l like me to teach you THEIR religion, their poverty; they would like you to be taught some kind of Indian-ness by me. They are angry at me. They are happy with Maharishi Mahesh Yogi. They are not happy with me, they cannot be -- because I don't give YOU THEIR tradition . I am not here to perpetuate any past. I am here to herald the new, the future. And one cannot go backwards, one can only go ahead. Going backwards is regression, going backwards is just a consolation -- it is not going to help, it will not give you growth. Growth is possible: go on, go ahead. You have become affluent. you are rich; now the problem has arisen. You have achieved what you wanted to achieve and now it is proved to your heart's desire, heart's content, that it is futile.

Now go ahead. Now become more mature -- now see the futility of immature desires, now see the futility of the immature games that you have been playing with your life. Now move inwards, now penetrate your innermost core. There is no need to go to any backward culture .

Remember, I only happen to be here in India because I have to be somewhere. I only happen to be here. When you come to me you are not coming to India -- because I don't represent India. I represent a global future. I am not confined by Indian ideas, concepts, boundaries. My vision is of the future: you have to go ahead -- materially you have become rich, now you have to become rich spiritually .

I respect richness in all its aspects -- even the material richness, because that helps you to go towards spiritual richness. I don't praise poverty in any way, neither outer nor inner. I am all for richness -- be rich materially, so that one day you are finished with that dream and your energies can move unhindered towards inner richness.

Yes, the inner world is the kingdom of God. It is a kingdom -- you have to become kings, emperors. Unless you have become a god in your innermost kingdom, you will remain unfulfilled. So this has to be understood very clearly. There are two possibilities. When you listen to Maharishi Mahesh Yogi you are listening to the past. He says he is bringing the message, ancient message of the Hindus, taught in the Vedas, and he is coming directly from the Himalayas. I have never been interested in the Himalayas, I am not interested in the Vedas, and I am not interested in any ancient message -- that is all childish, juvenile. The old and the told has to be forgotten.

I am giving you a new insight into religion. You need not be poor to be religious -- in fact you cannot be religious unless you are rich. A totally different kind of religion will arise for the first time in the world: the religion of the affluent people -- those who have all that they need, and because they have all, they know it is futile.

When you go to the Maharishi he gives you consolations, he gives you tranquilizers. You are in stress, you are in anguish, he gives you a mantra -- repeat the mantra, it will console you, it will help you to have a

good sleep. A mantra is always good for producing sleep. It is one of the ancient methods to have good sleep, it creates sleep -- because a mantra is nothing but repetition of a certain word or sound. When you repeat it too much it creates boredom. Go on repeating 'Ram-Ram-Ram' -- how long can you remain unbred? And boredom is the basis of sleep. When you are bored you start falling asleep -- that seems to be the only escape from this continuous 'Ram-Ram-Ram.'

It has been done down the ages. Mothers know -- that's what a lullaby is, a transcendental meditation for the child. Mm? The mother repeats a certain line and now the child is helpless. He cannot escape, he cannot say no, he has been tucked under the blanket and the mother repeats a lullaby. And the child feels bored and bored and bored and falls asleep.

That's what you are doing when you are doing a transcendental meditation -- you are torturing yourself with a repetition. It will give you boredom; boredom will bring you sleep. It will be very consolatory -- your pace will be reduced, your speed will be reduced -- but you will not grow, not at all.

Remember, the tension has not to be reduced, the tension has to be overcome. The tension has not to be reduced, the tension has to be transcended -- you have to go beyond it, not below it. Don't be an escapist; USE all life's opportunities to go beyond them.

And the last question:

I WANT TO BE A GREAT MAN, FAMOUS AND KNOWN AND POLITICALLY POWERFUL. THIS AMBITION HAUNTS ME DAY AND NIGHT. OSHO, CAN YOU HELP ME?

WHAT do you want to become? Jimmy Carter? Brezhnev? Morarji Desai? You must have gone off your rockers! I will only tell you one story.

It happened in New Delhi. Jimmy Carter -- or let us call him Reverend Jimmy Carter -- Comrade Brezhnev and Mahatma Morarji Desai went for a morning walk. This little kid is sitting in front of his house playing, when Reverend Jimmy Carter comes to the child and says 'Hello, Bonny. What are you doing?'
The little boy says 'Mixing shit with sand.'

Somewhat taken aback, he says 'And what are you making?'
The boy says 'Jimmy Carter.'

This upsets Jimmy Carter very much, and he is standing on the side muttering to himself. Comrade Brezhnev, seeing Jimmy Carter so pigged off, asks him 'What's going on?'
'Why' says Carter 'that rotten kid is sitting there mixing shit with sand and making a Jimmy Carter.'

Deep down, Brezhnev feels very happy and thinks 'The kid must be a communist!' But to Jimmy Carter he says 'Wait. I will go and talk to the kid.' He reaches the kid and says 'Tell me, boy, what are you doing?'
'Mixing shit with sand.'
'And what are you making?'
'Brezhnev.'

Now of course they both are pigged off and are standing on the side talking about how rotten that kid is. Then Mahatma Morarji Desai asks them what the problem is. They explain just what has happened with the rotten kid. Morarji says to them 'Look guys, you gotta understand something about child psychology. I am older than you both -- and, by the way, I know more about urine and allied subjects than anybody else in the world. Let me go to the child.'

Deep down he feels very happy that the child seems to be a follower of the Indian policy of non-alignment -- neither for America nor for Russia: Neutrality. 'Now watch what happens when I go over to the kid.'

So Mahatma Morarji Desai walks over, he puffs out his chest as he always does and in a haughty way, as only a mahatma can walk, he walks over to the kid and says 'Hello, little boy. And just what are you doing?'
'Mixing shit with sand' comes the reply.
'I'll bet I know what you are making' says Morarji Desai. 'I'll bet you are making Morarji Desai.'

Oh no' says the boy sadly. 'I haven't got enough shit for that.'

The Revolution

Chapter #5
Chapter title: The Pilgrims of Love

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I TALK TO MY INNER LOVER, AND I SAY, WHY SUCH RUSH?
WE SENSE THAT THERE IS SOME SORT OF SPIRIT
THAT LOVES BIRDS AND ANIMALS AND THE ANTS.
PERHAPS THE SAME ONE WHO GAVE A RADIANCE TO YOU
IN YOUR MOTHER'S WOMB.
IT IS LOGICAL YOU WOULD BE WALKING AROUND
ENTIRELY ORPHANED NOW?
THE TRUTH IS YOU TURNED AWAY YOURSELF,
AND DECIDED TO GO INTO THE DARK ALONE.
NOW YOU ARE TANGLED UP IN OTHERS, AND HAVE FORGOTTEN
WHAT YOU ONCE KNEW,
AND THAT IS WHY EVERYTHING YOU DO
HAS SOME WEIRD FAILURE IN IT.
THE BHAKTI PATH WINDS IN A DELICATE WAY.
ONE THIS PATH THERE IS NO ASKING AND NO NOT-ASKING.
THE EGO SIMPLY DISAPPEARS THE MOMENT YOU TOUCH HIM.
AND THE JOY OF LOOKING FOR HIM IS SO IMMENSE
THAT YOU JUST DIVE IN,
AND COAST AROUND LIKE A FISH INT HE WATER.
IF ANYONE NEEDS A HEAD,
THE LOVER LEAPS UP TO OFFER HIS.
KABIR'S POEMS TOUCH ON THE SECRETS OF THIS BHAKTI.

ONE must understand the Ah! of things and then all is understood. They say that philosophy begins in wonder. Perhaps. But philosophy always tries to destroy wonder -- it wants to kill its mother. The whole effort of philosophy is to demystify existence.

The more you think you know, the less you have awe, wonder, reverence, love. Existence then seems to be stale, flat; there are no more mysteries in it. And of course when there is no mystery outside, there is no poetry inside. They go together, they are parallel: mystery outside, poetry within.

The poetry can arise only if life remains worth exploring. The moment you know, poetry dies; knowledgeability is the death of all that is beautiful in you. And with the death of poetry you live a life which is not worth living -- it can't have any significance, it can't have any celebration. It cannot bloom, it cannot dance; you can only drag. So maybe those who say that philosophy begins in wonder are right, but I would like to add one thing more: it tries to kill its mother.

Religion is born in wonder, lives in wonder. Religion begins in wonder and ends in more wonder. That is the difference between philosophy and religion -- both may have their beginning in wonder but then they part ways. Religion starts looking into mysteries and finds that those mysteries go on deepening. The more you know, the less you know, and the ultimate in knowing is ignorance. You become utterly ignorant, you don't know anything at all. A state of innocence is achieved.

In that state of innocence, poetry comes to its perfection. That poetry is religion.

Philosophy is against religion -- notwithstanding what the philosophers go on saying. There cannot be a religious philosophy as such; all philosophies are anti-religious -- because all philosophies search for knowledge, and religion searches for being. And these are diametrically opposite dimensions. Knowledge is superficial, peripheral. Being is central, essential. Being is when you are not, knowledge is when you are too much. Knowledge is an ego trip, being is egolessness.

Philosophy will give you ideas that you know. And religion will make it clear to you that you don't know and that you DON'T know -- that truth is not only unknown but unknowable. And when you face the unknowable truth within and without, the poetry bursts forth, you are in a dance.
In that innocence is samadhi, ecstasy.

So remember it, that religion is not any philosophic endeavour. It is poetic, utterly poetic. Religion is poetry. It is not an accident that many great mystics have spoken in poetry. Kabir is one -- his poetry is immensely beautiful. He knows nothing of language, he knows nothing of grammar, but whatsoever he says is pure poetry. He does not bother about the forms, the styles; he knows nothing of poetics. But he is a poet, and one of the greatest.

Sometimes, if the heart has poetry, even prose becomes poetry. And sometimes, when the heart has no poetry, even poetry is prose. Poetry does not depend on the form of the expression, it depends on the content -- it depends on the innermost core that is expressed in it.

Plato, one of the greatest philosophers of the world, said that in his utopian state, 'Republic', poets would not be allowed. Poets would be thought of almost like criminals. Why? What is wrong with the poet? There is something wrong with the poet in the eyes of a philosopher -- because the poet is illogical and the poet remains in the state of innocence and the poet trusts the mystery of life. And the poet does not try to know; the poet tries TO LIVE this mystery, this existence. He is not worried about the why of it, he is not concerned with analyzing it, dissecting it.

When he comes across a flower he enjoys it. He loves it. He talks with the flower, he communicates, he dances around it, he celebrates it. But he is not bothered why this flower is red or yellow. 'Why is this flower there at all? Why? Accidentally? Or is there a plan behind it?' No, the why never happens to the poet. He takes things as they are -- he does not go into their past, he does not go to the original cause, and he does not bother about the ultimate end. This moment is all for the poet; he is absorbed in the here and the now.

And religion is the ultimate form of poetry, the essential form of poetry. So I say to you: One must understand the Ah! of things, and then all is understood. Remember, understanding is not knowledge, knowledge is not understanding. Knowledge is objective, understanding is subjective. You understand when you love. Knowledge is possible only when you are not involved in any kind of sympathy -- love, compassion.

The scientist makes it an absolute criterion of knowledge that the knower should not be involved in the known. You should remain objective, you should remain aloof, indifferent. You should not get into the thing that you are trying to know; you should remain outside, utterly outside, uninvolved. Only then will your knowledge be valid.

The poet understands, the religious mystic understands -- they don't know. And understanding is possible only when you participate -- not that you stand outside, but you dive in. To understand a flower means to become a flower, to understand a woman means to become that woman. To understand a man means to participate so totally with the man that all boundaries are merged, that your beings start overlapping each other, that there comes a moment of meeting when it is very difficult to say who is who.

When two beings pulsate in such unison that it is almost as if they are one -- when their heartbeats are in a rhythm, when they breathe as if there is only one soul, maybe two bodies but one soul, when the participation is so total -- then only do you know.

Religion says: Existence is available to under standing but not to knowledge. The very requirement of knowledge -- that of being objective, an aloof spectator -- debars you. You will know much but you will not understand at all. You will go on gathering knowledge, you will become very much informed, but deep down you will not have any insight into the reality of things. The Ah! of things has to be understood, must be understood. And understanding needs participation, understanding needs courage to dissolve yourself. Understanding needs a very adventurous mind who is ready to melt.

If you can melt with existence then you are religious. That melting I call prayer. When somebody has melted so deeply with existence that he is not there as a knower separate from the known, but the knower and the known have become one -- in that moment the secrets are revealed. But then the mystery is not destroyed, the mystery is deepened even more.

Remember it always: if the mystery of your life goes on deepening then you are on the right track. If you start feeling that there is no mystery in life and you become knowledgeable, you are on the wrong track. Avoid philosophy and take a deep plunge into poetry. Be as much of a poet as possible -- because the mystic is the growth of the poet. The poet is on the way to being a mystic, and only a poet can be a mystic.

It is better to read poetry than philosophy, it is better to sing poetry than to ponder over philosophical problems. Philosophical problems are superficial. And the whole effort is based on one thing: philosophy takes it for granted that life can be reduced to knowledge. And that is utterly absurd. Life cannot be reduced to knowledge; life is so vast, it is so infinite. And how can you reduce it to knowledge? -- because you are part of life. And even if for logic's sake we can accept that one day comes when you have known all, you will still have remained unknown. The knower will have remained unknown.

And if the knower himself remains unknown, what is the point of all your knowledge? In your own house there is darkness -- so what is the point of all the light that you see all around? You live in darkness, you are darkness. And there is no way to know the knower. Who will know it? -- because knowledge means you will have to divide again.

Poetry means unite, knowledge means divide. Poetry means make bridges, and knowledge means break bridges.

If the modern man looks so sad, empty, the reason is that philosophy has succeeded -- the reason is that philosophy has released much knowledge. And the universities go on stuffing your heads with knowledge.

Remember with Kabir, Kabir is a poet, not a philosopher. A mystic. He understands, but he does not know. In understanding, you feel; it is from the heart. You have the taste of life, it is on your tongue, but you cannot say it. No word is adequate to say it, no language potent enough to say it. All expressions look so pale compared to the understanding that arises in a mystic that he can say it only through silence, or at the most through poetry.

Poetry is very close to silence, because it says and yet says it not. That is the definition of poetry: it says and it says it not. It uses words in such a way that the silence is not disturbed. It uses sounds but in such a skillful way that the silence is enhanced; not destroyed.

Joseph Campbell has said: 'Those who desire and strive for salvation most earnestly are in their zeal bound the more, since it is exactly their self-seeking that is giving them their pain... When the Buddha extinguished ego in himself, the world burst into flower. But that, exactly, is the way it has always appeared to those in whom wonder, and not salvation, is religion!'

Let wonder be your religion -- not salvation, salvation is again a philosophic concept. Let wonder be your dimension. Attain to wondering eyes again -- you had them once when you were a child. All children are born full of wonder, but we destroy their wonder. We stuff their minds with knowledge -- knowledge which is futile, knowledge which only destroys life. Knowledge which maybe is useful, utilitarian, but in the ultimate sense is just ho-hum. You go on stuffing the minds of innocent children and sooner or later you succeed. They are helpless, and your success is their failure. Once they start feeling that they know, they have lost track.

That track has to be found again. Yes, it is lost, but it can be regained -- because deep down somewhere you are still wondering; the knowledge remains only on the surface. Just dive within yourself and you will touch that core of wonder which is still there. You are still a child.

And sometimes that child comes up. In moments of love, in moments of joy, sometimes listening to music or seeing a sunset, that child surfaces -- and again you are running after butterflies and again you are collecting seashells on the beach, and again your eyes have a sparkle and again your heart is beating in a new rhythm. It happens to everybody once in a while.

The religious person makes it his very life. The religious person is one who makes it his very style: he lives in wonder, he breathes in wonder, he walks in wonder. Everything creates wonder in him -- a pebble or a dry leaf is as wondrous as anything. The whole life is full of miracles for him. If you have the eyes of wonder then the miracle is everywhere; it is spread all over the place.

The existence is made of the stuff called miracle. It is miraculous, from one end to another -- you just need to have eyes which are still capable of wonder. Eyes which are still capable of wonder are young, and eyes which are no more capable of wonder are blind and old and dead.

Clean your eyes of dust. By 'dust' I mean knowledge. If you can learn only one thing being here with me, if you can learn wonder, you have learnt all. If you can unlearn your knowledge you have learnt all. If you can become innocent again as you were in your childhood, you are very close to God.

That's why Jesus says 'Unless you are like children you will not enter into my kingdom of God.' And remember, that kingdom is not far away -- it surrounds you. That kingdom is here. You are still in it, you have just lost the eyes to see it. The kingdom is not to be gained, eyes have only to be regained, rediscovered -- and it is not a difficult phenomenon, because you once had those eyes. They are only covered with dust. The mirror has become covered with a layer of dust, but the mirror is there. Remove the dust, and again things will become beautiful, again things will have meaning and significance .

If you become too knowledgeable then this whole life is nothing but a tale told by an idiot, full of fury and noise, signifying nothing. It is not accidental that all the modern thinkers of the world, East or West, are continuously thinking and talking about. discussing and analyzing, the concept of meaninglessness. This is the age of meaninglessness. And why? Why has this age become the age of meaninglessness? Because man has become very knowledgeable. Universal education, schools, colleges, universities: the dream of knowledge is fulfilled. Everybody knows. And because everybody knows, nobody understands.

You will have to renounce knowledge. I don't ask you to renounce your family, your wealth, your world. But I certainly ask you to renounce your knowledge, your mind, your head.

The sutras.

I TALK TO MY INNER lover, and I say, why such rush?

The original is: ARE MAN DHIRAJ KAHE NA DHARE -- Oh my mind, why can't you be patient? Why can't you wait, why can't you trust?

ARE MAN DHIRAJ KAHE NA DHARE

WHY is there always such a rush? Kabir asks. He is asking his own mind. He says 'Why are you continuously rushing somewhere? -- somewhere else.' The mind is always going somewhere else; the mind is never here, never for a single moment. Try to understand this: the moment the mind is here, the mind disappears. In the present, the state of no-mind blooms. Mind can only exist either in the past or in the future; it cannot exist in the present. Hence it is always running.

And these are the two possible ways to run: either it goes backwards to the past, either you start dreaming about the past -- you stir memories, nostalgia, wounds, hurts, pleasures, you go into the past and you start remembering them -- or you start planning for the future: desires, imaginations, projects. With these two, mind is perfectly happy; mind has space to rush, run, to go from one place to another place.

The present has no space in it for the mind, the mind cannot move in it. You can be in the present but mind cannot be. Mind is a monkey -- it jumps from one branch to another, it goes on jumping. It cannot stay in any place, it cannot remain patient, there is always a hurry.

Kabir says:

ARE MAN DHIRAJ KAHE NA DHARE.

Oh my mind, why can't you be patient? Why can't you wait? Why can't you be herenow? Why are you in a constant rush? Why are you always hurrying? for what? Where are you going?

I TALK TO MY INNER LOVER, AND I SAY, WHY SUCH RUSH?

Try to understand the mechanism of the mind. The mind can only live either out of the past or out of the future. The mind feeds on that which is not, the mind lives through that which is not -- the past is no more, the future is not yet, both are non-existential. And the mind feeds on the non-existential. Hence those who have come to see their mind say that the mind is non-existential. Because it lives on the non-existent it cannot be existent itself. It is a shadow; it is not reality. One has to stop rushing and running. That's what meditation is all about: stopping the mind herenow, bringing it to the present. And you will be surprised -- the moment you bring it to the present it melts and disappears. It is as if you take a candle into your dark room and darkness disappears. The darkness cannot face the candle. If the candle is not there, the darkness is there -- bring the light in and the darkness is no more there. The darkness was only the absence of light; it

was an absence. It had no existence of its own, it was shadowy, non-existential.

You cannot bring darkness into a room, and you cannot throw darkness out of a room. You cannot do anything with darkness directly, because nothing can be done directly with that which is not existent. You can do something with light, light has existence. Even if you want to do something with darkness you will have to do it with light. If you want no more darkness, bring light in; if you want darkness, put light off. But you are doing something with light and something happens to darkness. Darkness is a shadow, an absence of light. It has no positivity in itself, it is simply negation.

So is mind -- it is the absence of the present. If you are present in the present, mind disappears like darkness. If you are not present in the present, mind is there. Mind can exist only if you rush and run -- the more you rush, the more mind you have; the less you rush, the less mind you have. And if you are suddenly quiet and calm -- not going anywhere, past or future, not going at all; no movement in the mind, all is quiet, not a ripple -- you will be surprised: there is no mind in you.

Mind is negativity, no-mind is positivity. In language, because of the word 'no', 'no-mind' seems to be a state of negation and mind seems to be very positive. But that is not true. No-mind is a positive phenomenon, mind is a negative phenomenon. Mind cannot face no-mind.

And all the mystics down the ages have been emphasizing only one thing. The mystics may be Buddhist, Hindu, Christian, Mohammedan -- it doesn't matter, because a mystic is not confined by any outer religion. But the message is very clear, single and one. The message is: Attain to no-mind, become a no-mind.
How to become a no-mind? Exist in the present.

I TALK TO MY INNER LOVER, AND I SAY, WHY SUCH RUSH?

The mind will give you a thousand and one arguments. It will say 'If you don't plan ahead you will miss. If you don't prepare now, what are you going to do tomorrow? The tomorrow has to be planned today.' It is very clever in reasoning -- impotent existentially, but very potent rationally. It will say 'If you don't look back, how are you going to learn from your past? One has to look back, one has to sort things out. One has to continuously go back -- to learn, to condense, essential lessons so that you can use them in the future. And one has to plan for the future, one has to be ready for the future. '

Logical, rational, convincing. But remember one thing: If you have lived your past -- and who else has lived it? -- then the lesson has gone deep into your blood and bones, into your marrow. You need not remember it, it is digested in you. People remember, or try to remember, only things which have not been digested, which are not yet part of your being If something becomes part of your being you need not think about it; it is there. If you are burnt by fire, next time you come across fire you don't have to repeat, you don't have to tell your mind 'Listen, last time you were burnt by fire. It hurts very much. Now don't go near it.' You don't make this syllogism, this syllogism will look very silly. You have been burnt, now you know; there is no need to repeat it -- you will avoid the fire. The knowledge has become part of your being.

There is never any need to go into the past. And who is going to plan for the future? YOU are planning for the future. If you are capable to plan right now, why can you not do it tomorrow when the situation confronts you? For example, you are going for an interview tomorrow. You are thinking about it -- 'What I am going to say, how I am going to enter the office, how I am going to sit' -- you are preparing for it. It is going to happen tomorrow, tomorrow you will be twenty-four hours wiser -- why plan for it today? You will be there, nobody else is going; you will be there giving the interview -- why can't you be spontaneous? why can't you trust yourself?

And I am not saying that you are not to book for the train if you are going tomorrow. I am not saying that you are not to think ahead, how much money you have and how much you can waste in a certain thing and how much you have to save -- those are trivia; they don't disturb you, they are mundane things. When I am saying don't project into the future, I mean the psychological future. And when I say don't go into the past, I mean the psychological past.

Somebody insulted you yesterday. Now don't brood over it, there is no need. Don't play with the wound, it will hurt more. And if you face the man today, don't react out of your yesterday -- don't say to yourself 'Because this man insulted me, now I have to take revenge. '

Look at the man as he is right now! He may be coming to you to apologize. Look at him as he is right now. Don't look through the past, otherwise you will be misinterpreting him. This happens every day -- you say something, your wife understands something else; the wife says something, you understand something

else. Communication seems to be impossible. By and by, husbands and wives become afraid of saying anything at all, because the moment you say anything there is misunderstanding.

Why can't people who love each other, who live with each other, understand each other? The problem is the past. The wife interprets through the past, the husband interprets through the past. Nobody is listening to the present, nobody is there -- they both are there like ghosts. The past is there, the present is not there -- and because of the past, the clash.

One of the greatest problems facing humanity is communication -- how to communicate, how to say things so that you are not misunderstood. But even if you are silent, silence can be misunderstood. It is misunderstood -- if the husband is silent too much, too long, the wife jumps on him. She says 'What is the matter with you? Why are you silent?' Now even silence cannot be understood rightly. Because of the past, because of your loaded mind, everything goes astray. Everything becomes entangled, everything becomes complex. And because of the past, you cannot listen to the present clues.

Those who have been working in the world of communication and who have been searching for the mechanics and dynamics of communication, they say seventy percent of communication is non-verbal. But you don't see that seventy percent. Your husband is saying something to you, your wife is saying something to you -- those words are only thirty percent of the communication. The body is saying something -- the body language. The face is saying something -- the tone, the eyes. All those things are saying something; the seventy percent consists of them. But who is there to see that?

You simply listen to one word and you immediately go into the past, and you know what she means. And before she has completed the sentence you have already arrived at a conclusion. You are already ready to answer -- you have not listened to her, and your answer is ready.

When two persons are talking, just watch their faces. One is saying something, the other is preparing to answer it; he is not listening.

I have heard:

It happened in a university, two professors went mad. It is not surprising. In fact the surprising thing is what others were doing -- why were they not mad? To be a professor and not mad is not right, something is abnormal; a professor normally has to be mad. So there was nothing exceptional about it.

Both were friends, both were kept in the same asylum room. The psychiatrist who was looking after them was surprised by one thing: whenever they would talk, one would listen very attentively -- so much so that the psychiatrist had never seen anybody listening so attentively. And he would keep quiet -- that one would remain completely silent and attentive and listening. And when the other would stop then the one who was patiently listening would start. And the problem before the psychiatrist was this: their sayings were not related to each other at all. One was talking about the sky and the other was talking about the earth, and one was talking about the East and the other was talking about the West.

They were not related at all, not even in appearance; they were utterly unrelated. But that was okay, because with mad people you expect that. But why did one listen so attentively, for what? -- because when he talked in his own turn it was something absolutely different, not relevant at all, not in the context at all.

He was wondering very much, he became curious, he enquired. He went in and said 'One thing makes me very curious. You listen so attentively to each other. but when you talk then your talks are not related at all. Then why do you listen so attentively?'

And they both laughed and they said 'We know the rules of conversation. This is a rule of conversation: when one speaks, the other has to listen. And as far as the second thing -- that what we say is not related -- have you ever heard any conversation which is related?'

Watch your own conversation -- is it related to what the other has said? Only in appearance. You try to make it related, but only in appearance. Basically you are like two parallel lines which never meet. Dialogue seems to be impossible. All is monologue -- you are talking to yourself and the other is talking to himself. Two monologues together look like a dialogue only in appearance.

It has to be so, because we use the mind. And the mind is the past. Dialogue is possible only between two persons who exist in a state of no-mind. Then even silence is communicative, then even holding hands is immensely communicative, then looking into each other's eyes is enough, more than enough. Great understanding arises -- you need not complete your sentence and you are understood. Just a small hint...

One poet has said 'Love is when the sentence need not be completed and it is understood.' Love is when language need not be used and one is understood -- when silence is dialogue. But that is possible only when

you stop this mind's constant rushing into the past and future.

ARE MAN DHIRAJ KAHE NA DHARE.

Oh my mind, why are you so impatient? Where are you going? For what? What goals are there to achieve? All that is needed is here -- where are you going? Please be patient, wait, trust.

WE SENSE THAT THERE IS SOME SORT OF SPIRIT
THAT LOVES BIRDS AND ANIMALS AND THE ANTS.

Kabir says: Can't you see? There is some universal spirit which takes care of everything -- of birds and bees and trees and mountains and rivers and stars. Can't you see the harmony in existence? Can't you feel some hidden hand taking care of everything? Everything fits so perfectly, it cannot be just a chaos. There is a cosmos -- some hidden power is working behind it.

Then why are you so much worried about yourself that you have to prepare for tomorrow? No tree prepares for tomorrow, no bird thinks of tomorrow, no beast ever projects for the future. Then why are you unnecessarily worried for the future? Can't you see the cosmos around you? Everything is taken care of. Do you think that that universal spirit -- God, Tao, Dhamma -- will not take care of you? Do you think the universal spirit has abandoned you?

WE SENSE THAT THERE IS SOME SORT OF SPIRIT
THAT LOVES BIRDS AND ANIMALS AND THE ANTS.

Listen to the word: Kabir says 'We sense.' Sensitivity is needed, sensitiveness is needed. It is not a question of knowledge; Kabir does not say 'We know.' He simply says 'We sense' -- it is a FEELING that something goes on caring for everything in existence. A small bud is taken care of, the smallest in existence is taken care of -- and man is the greatest flowering. How can God abandon you? Be patient, wait, trust. This is the meaning of trust: sensing the cosmos, sensing the universal spirit mothering everything and everybody, one trusts.

PERHAPS THE SAME ONE WHO GAVE A RADIANCE TO YOU
IN YOUR MOTHER'S WOMB.

Have you forgotten? Who was taking care of you when you were in your mother's womb? You were not taking care of yourself -- you were not worried from where to get oxygen, from where to get food. Something was happening on its own, of its own accord. You were fed. The mother was breathing for you, the mother was eating for you, the mother was doing exercises for you. For nine months you had not a single worry in the world, no responsibility.

Psychologists say that that experience of nine months in the mother's womb is the root cause of the idea of moksha, paradise, heaven. And they are right -- because everybody has that unconscious experience, unconscious memory, that for nine months there was no responsibility. no worry. All was absolutely beautiful; things were perfect, everything was in harmony. That unconscious memory makes you grope for a paradise. The search is again for a womb -- of course a universal womb, a cosmic womb.

PERHAPS THE SAME ONE WHO GAVE A RADIANCE TO YOU
IN YOUR MOTHER'S WOMB.

The same one takes care of the trees and the birds and the beasts. Why are you so much worried about yourself? You need not worry, you can wait. Things happen when they are needed to happen; things are bound to happen when they are needed to happen. All goes well -- just trust.

Remember the difference. The theologian will say to you 'Believe in the concept of God.' The mystic

says 'There is no need to believe in the concept of God, just SENSE the harmony in existence.' It is not a concept, it is not a belief -- you can sense it, it is everywhere. It is almost tangible.

The moment the child is born the mother's breasts are full of milk; suddenly the milk starts flowing. Somebody is taking care, some universal law is taking care.

Psychologists have been very much puzzled by two world wars. In the First World War, for the first time they became aware that after the war more boys were born than girls. It was strange. Why? Is there somebody planning for it? -- because in the war more men are dead than women. Suddenly the ratio changes -- ordinarily they are fifty-fifty, but after the war, immediately following the war, for two or three years there is a boom of boys. They waited; they could not understand what was happening. After the Second World War even more prominent was the case, because more men had died. Suddenly again, less girls were born, more boys were born.

There is a subtle law that keeps everything in balance. Kabir says 'Sense it.' He does not say believe in it; belief is theology. Sense it, feel it, be open to it. Look all around and you will find God's signature everywhere.

The bird starts making its nest before the time comes when it will be laying the eggs. And the bird is unaware of what is happening. Somebody is guiding. Call it 'nature'; if the word 'god' offends you, call it nature -- it doesn't make much difference, it is the same. But one thing is certain: things are taken care of.

ARE MAN DHIRAJ KAHE NA DHARE.

Then why this impatience, why this planning? Then why this hurry, then why this worry? Be patient. Wait, trust, sense -- those invisible hands are all around.

IS IT LOGICAL YOU WOULD BE WALKING AROUND
ENTIRELY ORPHANED NOW?

Kabir says: If you are a logician then just think -- is it logical that only man is an orphan and everything has a mother to look after it? Why should man be an orphan? The universal mother is your mother too. You are not strangers here, this is your home -- you are as part of it as trees and stars. In fact you are the most valuable part of existence. Through you God has for the first time become conscious. Through you God is doing something like a miracle, through you God is creating the greatest flowering. How can you be an orphan?

The atheist is one who thinks he is an orphan. And the religious person is one who trusts that he is not an orphan -- he senses some hands.

IS IT LOGICAL YOU WOULD BE WALKING AROUND
ENTIRELY ORPHANED NOW?
THE TRUTH IS YOU TURNED AWAY YOURSELF,
AND DECIDED TO GO INTO THE DARK ALONE.

Kabir says: God has not gone away from you, God is still standing there -- only you have gone away from Him. You are keeping your back to God. You have taken a very absurd notion: the ego. You have started thinking that you are separate from existence -- that's where the fundamental fallacy is. You think you are separate from existence, that you have to prove yourself, that you have to attain something, that you have to do something. You think you are separate! A wave thinking itself separate from the ocean will go mad, a leaf thinking itself separate from the tree will go mad. That's what has happened to man.

You are not separate, you cannot be separate. Not for a single moment can you live without being in God. Even when you deny God, God goes on showering life into you, God goes on breathing in you. God is your life.

But because of consciousness this fallacy has become possible. Animals cannot think they are separate and trees cannot think they are separate. Only man can think that he is separate, because only man can think. So the greatest blessing has been turned by you into the greatest curse. Only man can know that he is one with God. No tree can know it. The tree lives in God but it cannot know that it is one with God -- it is

unconscious, it is fast asleep.

Only man can know that he is one with God. But with that the second thing also comes into existence: you can think that you are separate too. You remain one; whether you think you are one or separate, it does not make much difference. But as far as your mind is concerned, when you think you are separate you become worried. Stress arises, strain arises, you become tense.

Just meditate over it. The moment you think you are one with the whole, there is relaxation; a sudden let-go happens. You need not keep hold of yourself, you can relax. There is no need to remain tense, because there is no private goal to be attained by you. You flow with God. God's goal is your goal, His destiny is your destiny. You don't have a private destiny -- the private destiny brings problems.

THE TRUTH IS YOU TURNED AWAY YOURSELF,
AND DECIDED TO GO INTO THE DARK ALONE.
NOW YOU ARE TANGLED UP IN OTHERS, AND HAVE FORGOTTEN
WHAT YOU ONCE KNEW.

And each child has known it once. If you can relive those nine months of the womb your life will be transformed. That's why I say primal therapy is on the right track -- not yet a complete phenomenon, because it takes you only to the point when you were born. The primal scream can help you to go to that point where you screamed for the first time. But the real thing is not the primal scream but those nine months before the scream.

Those nine months, those utterly peaceful days, that paradise. Those heavenly moments, timeless, that silence undisturbed -- that has to be penetrated. After the primal scream the real work starts; then you have to start reliving those nine months in the womb. They will give you the first taste of trust -- a tongue-tip taste of Tao. And once you have remembered that, once you have recapitulated it consciously, your life is transformed. Then you live a relaxed life; then trust is born in you. Then you are no longer struggling, then there is no conflict, no fight. There is nobody to fight with and nobody to fight it.

All fighting, all struggling, disappears. That melody, that music, is meditation.

NOW YOU ARE TANGLED UP IN OTHERS, AND HAVE FORGOTTEN
WHAT YOU ONCE KNEW,
AND THAT IS WHY EVERYTHING YOU DO
HAS SOME WEIRD FAILURE IN IT.

Have you not watched it in your own life? All that you do goes on failing. You still don't see the point -- you think that you didn't do it as it should have been done, that's why it has failed. So you try another project and you fail again. Then you think that your skill is not enough, so you learn the skill and then you fail again. Then you think 'The whole world is against me' or 'Fate is against me' or 'I am a victim of people's jealousies.' You go on finding explanations for why you fail, but you never strike the real ground of your failure.

Kabir says: Failure means you-minus-God. That's Kabir's understanding. Failure is equal to you-minus-God, and success is equal to you-plus-God. Without God there is failure -- and you are not only without God, you are against God. Then the failure is an absolute certainty; you cannot even succeed accidentally. The man who is without God may sometimes succeed accidentally, because sometimes he may think he is without God, and he is not -- sometimes his direction and God's direction may be the same; he will succeed. But the man who is deliberately against God goes on failing, goes on failing. He cannot succeed.

Success is within God and with God. And remember, by 'God' I don't mean a person sitting somewhere in heaven, but the cosmic spirit. Sense the cosmic spirit, the Tao -- the law that pervades, permeates, the whole existence. Out of which you are born, and to which one day you will return.

It is said of Saint Theresa that she wanted to make a great cathedral, one of the most beautiful in the world. She gathered the people of the village where she lived -- poor people; they all laughed. They said 'But where -- from where are we going to get that much money?' She said 'Don't worry, I have money.' They laughed even more; they thought 'This woman has gone completely mad -- because she is a beggar! What

money has she got?'

She had two small coins, the smallest -- two paisa. They laughed uproariously; they said 'You have gone completely insane. With just two small coins you are going to create this great cathedral?' And she said 'Yes, I have two coins, and God -- plus God.'

And she succeeded. The cathedral stands. She created one of the most beautiful cathedrals with just two small coins. But she said 'That is not the point -- two coins or no coins. The real thing is: God is with me, I am with God. That is my real power.'

When you are not and God is, you are immensely powerful. When you are and God is not, you are impotent.

Kabir says:

AND THAT IS WHY EVERYTHING YOU DO
HAS SOME WEIRD FAILURE IN IT.

Somehow or other, it goes on failing. Have you not tasted this failure in your life again and again? With one woman it fails, with one man it fails, with another woman it fails, with another man it fails. In this job it fails, in that job it fails; you go on failing and failing and failing. And still you don't see the point, you don't learn the lesson -- that you are bound to fail. You as you is the root cause of failure.

Drop the 'you', drop the 'I', and let God do. And then there is no failure, there is no possibility of failure; then there is no frustration. Live in God and you will live a healthy, sane, holy, life.

THE BHAKTI PATH WINDS IN A DELICATE WAY.
ON THIS PATH THERE IS NO ASKING AND NO NOT-ASKING.
THE EGO SIMPLY DISAPPEARS THE MOMENT YOU TOUCH HIM.
AND THE JOY OF LOOKING FOR HIM IS SO IMMENSE
THAT YOU JUST DIVE IN,
AND COAST AROUND LIKE A FISH IN THE WATER.
IF ANYONE NEEDS A HEAD,
THE LOVER LEAPS UP TO OFFER HIS.
KABIR'S POEMS TOUCH ON THE SECRETS OF THIS BHAKTI.

HERE ARE THREE PATHS. The first is the path of action -- the hardest, the most difficult, the most masculine. Moses, Mohammed, Rama, Patanjali, Gurdjieff -- these people belong to the path of action. Something has to be done to attain to God; great effort is needed, absolute effort is needed, it is arduous and uphill. But there are people who always like to go the harder way. That is their choice -- they love it, they love the challenge of it.

The second path is the path of knowledge. It is in the middle -- neither too hard nor too simple, neither too easy nor too complex. The first is very complex, Gurdjieff is very complex. The second is the path of knowledge, just in the middle. Buddha -- Buddha called his path the middle way, MAJJHIM NIKAYA -- Mahavira, Shankara, Ramana, Krishnamurti: these are the people who walk on the path of knowledge. It is not as arduous as the first, and it is not as relaxed as the third; it is just in the middle. People who are not too masculine and are not too feminine follow this path.

The third is the path of love -- the path of devotion, BHAKTI. Narada, Chaitanya, Meera, Sahajo, Ramakrishna -- these are the people on that path. It is the most simple, most direct, closest. You cannot find anything easier. This is the shortcut; it is not uphill. You need not do anything -- on this path doing will be your undoing. You need only relax and trust.

ARE MAN DHIRAJ KAHE NA DHARE: Oh my mind, why can't you wait? Why can't you wait for the spring? When the spring comes the trees will bloom and the birds will sing. Wait! Why can't you trust? The whole existence trusts. Trees never go neurotic, birds and animals never go psychotic -- unless they are put in a zoo. There sometimes they go mad, because there they start imitating man, there they are shadows of man. In the wild no animal has ever been known to be mad. In the zoo sometimes it happens -- the zoo creates madness; the human-made structure around the animal drives him mad.

Why is man mad? Doing things on his own, trying tO prove his ego: 'I am somebody' -- that is his neurosis.

On the path of love you simply trust. Things happen when they are needed to happen. If they are not happening then they are not needed.

A great Sufi mystic used to pray to God every day, morning and evening. And he would thank Him after his prayer: 'You are so great, you are so beautiful. You always take care of me, you always fulfill my needs; whatsoever I need, you give me.'

The disciples were getting a little bit tired -- because there were moments when they knew that things were not going right, and this old man would go on thanking, morning and evening. Once it was too much. They were travelling towards Kaaba, they were going on the pilgrimage, and in three villages they were refused entry -- because they were rebels, and Mohammedans are very orthodox people, very traditional; they can't sympathize with any rebellion.

Doors were not opened for them in three villages. They were hungry for three days, tired -- the hot sun and the desert, no food, no shelter. An:l the old man prayed and said 'God, you are so great. you are so beautiful. You are just unbelievably beautiful! You always fulfill our needs, and whatsoever we need you always provide.'

One disciple could not tolerate this any longer. He said 'Stop this nonsense! For three days we have been hungry, for three days we have been in the desert, thirsty, no shelter. And you are thanking your God again?'

And the old man laughed and he said 'Yes, because for those three days this was our need. To be thirsty, to be hungry, to be refused and rejected. this was our need -- because whatsoever happens is our need.'

This is trust. This is the path of love. It knows no complaint, it expects nothing. So you cannot frustrate a devotee. How can you frustrate this old man? There is no possibility. Even if you kill him he will die thanking his God: 'You are great. You always fulfill my needs. This was my need -- to be killed.' His trust is absolute. In that trust, things simply happen.

On the path of action you have to do much. On the path of knowledge not that much, but you still have to do something. On the path of love you have only to disappear. You are not to do anything -- you have to stop doing and let God do through you. You have to become a hollow bamboo so that He can turn you into a flute.

THE BHAKTI PATH WINDS IN A DELICATE WAY.

This the most delicate of all the three. It is like a roseflower, it has great beauty. It is feminine -- it is receptivity, sensitivity, passivity. It is love, it is of the heart. Just as a bud opens to the sun, the devotee opens to God. In fact to say that the devotee opens to God is not true -- he simply allows God to open him. He does not hinder, that's all. He does not prevent, he does not obstruct, that's all.

That happens in the morning when the sun rises? The buds simply allow the sunrays to open them. They don't create any barriers, they don't create any resistance. They are there, relaxed, ready -- the rays come and the rays open them silently. The bud is not opening itself, remember; the bud is simply allowing itself to be opened.

The devotee allows God to open him. He is a sunflower -- wherever God moves, he moves. He is always facing the sun; he is always ready to be moved, to be transformed. He has no idea of how things should be.

That's what Jesus says on the cross: Let Thy kingdom come. Let Thy will be done.

The path of love is like a delicate rose; it is the feminine path. And only those who are really heart people can follow the path. You will have to become more and more sensitive, receptive, passive, allowing -- that is the meaning of the word 'surrender'.

ON THIS PATH THERE IS NO ASKING AND NO NOT-ASKING.

There is no desire and there is no no-desire; the lover simply has nothing to worry about. He does not say 'Fulfill this' -- because he has no desire. And he does not even say this: 'Look, I have no desire, I have attained the state of desirelessness. Now let me bloom.'

On the paths of action and knowledge, no-desire has to be attained. On the path of action, no-desire, desirelessness, has to be attained through action, me-thods, devices. On the path of knowledge, no-desire

has to be attained through meditation, through awareness. On the path of love, neither desire nor no-desire is needed.

The bhakta, the devotee, simply relaxes as he is. He does not try to make himself worthy of God. He says 'What can I do? Worthy, unworthy, as I am, here I am. I am available: whenever You feel the time has come, shower on me. I will wait with open doors: whenever You think You can come and become a host, I am ready. Worthy, unworthy -- that You have to think about. Good or bad., that is not my concern. Sinner or saint, I don't know anything about this. This is what I am. Accept me, reject me -- that is up to You.'

The devotee simply relaxes, surrenders. To be pious, to be virtuous, that too is a kind of ego -- a subtle ego, a pious ego, but ego all the same. The devotee says:

ON THIS PATH THERE IS NO ASKING AND NO NOT-ASKING.
THE EGO SIMPLY DISAPPEARS THE MOMENT YOU TOUCH HIM.

The moment you surrender.

Kabir's original words are: SADHAN KE RAS-DHAR MEN -- In the juice of the surrender, in that juicy relaxation, when I am not, You start flowing like a flood into me. In that juice of Your coming to me, I disappear.

SADHAN KE RAS-DHAR MEN.

You come like a flood and You take me away.

THE EGO SIMPLY DISAPPEARS THE MOMENT YOU TOUCH HIM.
AND THE JOY OF LOOKING FOR HIM IS SO IMMENSE
THAT YOU JUST DIVE IN,
AND COAST AROUND LIKE A FISH IN THE WATER.
IF ANYONE NEEDS A HEAD,
THE LOVER LEAPS UP TO OFFER HIS.

The juice of love dissolves the ego naturally, with no effort. On the path of action and on the path of knowledge you have to fight to dissolve the ego. The bhakta does not fight to dissolve the ego, he simply puts his ego at the feet of the divine -- and by the very touch, the moment you touch the divine, the ego disappears, the ego dissolves. The devotee knows the chemistry, the alchemy, of dissolving the ego. And he is ready to give his head. That is his surrender.

IF ANYONE NEEDS A HEAD,
THE LOVER LEAPS UP TO OFFER HIS.

The original words are: SAIN SEVEN MEN DET-SIR -- 'In the service of the master he offers his head.' On the path of love you have nothing to lose but your head. The head represents the ego, the head represents thinking, the hell represents mind. The head represents that you don't trust. When you trust, what is the need for your head? The head represents your doubt. When there is no doubt, the need for the head disappears.

SAIN SEVEN MEN DET-SIR.

Serving his master, his God, the devotee drops his head.

KABIR'S POEMS TOUCH ON THE SECRETS OF THIS BHAKTI.

The translation is not very accurate. The original is:

KAHE KABIR MAT BHAKTI KA PARGAT KAR DINA RE -- Kabir says, 'Look I I have revealed the greatest secret of love to you.'

KAHE KABIR MAT BHAKTI KA, PARGAT KAR DINA RE.

I have revealed to you the fundamental secret, the secret of the secrets -- of devotion, of love. Throw your head into the feet of the divine. Drop your doubt and your thinking and your mind: take a jump, a plunge, into the whole. Trust the whole.

This is the secret of the secrets. And this single key opens all the doors of heaven.

Remember it. Many of you will reach through this path because this is the simplest, the easiest -- and also the most majestic too, the most magical too. The other two paths are dry. The path of love is very green -- it is not like a desert, it is a garden. There are birds singing and flowers blooming and breezes blowing. You can go dancing -- then why go serious? You can go laughing -- then why go serious?

If you can choose the path of love, then choose it. If it is impossible, only then choose the second -- the path of knowledge, awareness. Or, if you cannot choose even that, only then choose the path of action -- that is the hardest and most desert-like.

Down the ages, those who have arrived, almost ninety percent of them have been the pilgrims of love. Nine percent have been the pilgrims of knowledge, and only one percent the pilgrims of action.

Kabir has given you the secret: Trust. Let that one word become your whole Bible, your Koran, your Veda. It can transform you. It is a master key -- it opens all the doors.

The Revolution

Chapter #6
Chapter title: The Birth of the New

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The first question:

OSHO, WHY IS GROWTH PAINFUL?

Growth is painful because you have been avoiding a thousand and one pains in your life. By avoiding you cannot destroy them -- they go on accumulating. You go on swallowing your pains; they remain in your system. That's why growth is painful -- when you start growing, when you decide to grow, you have to face all the pains that you have repressed. You cannot just bypass them.

You have been brought up in a wrong way. Unfortunately, until now, not a single society has existed on the earth which has not been repressive of pain. All societies depend on repression. Two things they repress: one is pain, another is pleasure. And they repress pleasure also because of pain. Their reasoning is that if you are not too happy you will never become too unhappy; if joy is destroyed you will never be deep in

pain. To avoid pain they avoid pleasure. To avoid death they avoid life.

And the logic has something in it. Both grow together -- if you want to have a life of ecstasy you will have to accept many agonies. If you want the peaks of the Himalayas then you will also have the valleys. But nothing is wrong with the valleys; your approach just has to be different. You can enjoy both -- the peak is beautiful, so is the valley. And there are moments when one should enjoy the peak and there are moments when one should relax in the valley.

The peak is sunlit, it is in a dialogue with the sky. The valley is dark, but whenever you want to relax you have to move into the darkness of the valley. If you want to have peaks you will need to grow roots into the valley -- the deeper your roots go, the higher your tree will grow. The tree cannot grow without roots and the roots have to move deep into the soil.

Pain and pleasure are intrinsic parts of life. People are so much afraid of pain that they repress pain, they avoid any situation that brings pain, they go on dodging pain. And finally they stumble upon the fact that if you really want to avoid pain you will have to avoid pleasure. That's why your monks avoid pleasure they are afraid of pleasure. In fact they are simply avoiding all possibilities of pain. They know that if you avoid pleasure then naturally great pain is not possible; it comes only as a shadow of pleasure. Then you walk on the plain ground -- you never move on the peaks and you never fall into the valleys. But then you are living dead, then you are not alive.

Life exists between this polarity. This tension between pain and pleasure makes you capable of creating great music; music exists only in this tension. Destroy the polarity and you will be dull, you will be stale, you will be dusty -- you won't have any meaning and you will never know what splendor is. You will have missed life.

The man who wants to know life and live life has to accept and embrace death. They come together, they are two aspects of a single phenomenon.

That's why growth is painful. You have to go into all those pains that you have been avoiding. It hurts. You have to go through all those wounds that somehow you have managed not to look at. But the deeper you go into pain, the deeper is your capacity to go into pleasure. If you can go into pain to the uttermost limit, you will be able to touch heaven.

I have heard: A man came to a Zen master and asked 'How shall we avoid heat and cold?'

Metaphorically, he is asking 'How should we avoid pleasure and pain?' That is the Zen way of talking about pleasure and pain: heat and cold. 'How shall we avoid heat and cold?'
The master answered 'Be hot, be cold.'

To be free of pain the pain has to be accepted, inevitably and naturally. Pain is pain -- a simple painful fact. Suffering however is only and always the refusal of pain, the claim that life should not be painful. It is the rejection of a fact, the denial of life and of the nature of things. Death is the mind that minds dying. Where there is no fear of death, who is there to die?

Man is unique among creatures in his knowledge of death and in his laughter. Wonderfully then, he can even make of death a new thing: he can die laughing. It is only man who knows laughter; no other animal laughs. It is only man who knows death; no other animal knows death -- animals simply die, they are not conscious of the phenomenon of death.

Man is aware of two things which no animal is: one is laughter, another is death. Then a new synthesis is possible. It is only man who can die laughing -- he can join the consciousness of death and the capacity to laugh. And if you can die laughing, only then will you give a valid proof that you must have lived laughing. Death is the final statement of your whole life -- the conclusion, the concluding remark. How you have lived will be shown by your death, how you die. Can you die laughing? Then you were a grown-up person. If you die crying, weeping, clinging, then you were a child. You were not grown-up, you were immature. If you die crying, weeping, clinging to life, that simply shows you have been avoiding death and you have been avoiding all pains, all kinds of pains.

Growth is facing the reality, encountering the fact, whatsoever it is. And let me repeat: Pain is simply pain; there is no suffering in it. Suffering comes from your desire that the pain should not be there, that there is something wrong in pain. Watch, witness, and you will be surprised. You have a headache: the pain is there but suffering is not there. Suffering is a secondary phenomenon, pain is primary. The headache is there, the pain is there; it is simply a fact. There is no judgment about it -- you don't call it good or bad, you don't give it any value; it is just a fact.

The rose is a fact, so is the thorn. The day is a fact, so is the night. The head is a fact, so is the headache. You simply take note of it.

Buddha taught his disciples that when you have a headache simply say twice 'Headache, headache.' Take note. But don't evaluate, don't say 'Why? Why has this headache happened to me? It should not happen to me.' The moment you say 'It should not' you bring suffering in. Now suffering is created by you, not by the headache. Suffering is your antagonistic interpretation, suffering is your denial of the fact.

And the moment you say 'It should not be' you have started avoiding it, you have started turning yourself away from it. You would like to be occupied in something so that you can forget it. You turn the radio or the tell on or you go to the club or you start reading or you go and start working in the garden -- you divert yourself, you distract yourself. Now that pain has not been witnessed; you have simply distracted yourself. That pain will be absorbed by the system. Let this key be very deeply understood: If you can witness your headache without taking any antagonistic attitude, without avoiding it, without escaping from it; if you can just be there, meditatively there -- 'Headache, headache' -- if you can just simply see it, the headache will go in its time. I am not saying that it will go miraculously, that just by your seeing it will go. It will go in its time. But it will not be absorbed by your system, it will not poison your system. It will be there, you will take note of it, and it will be gone. It will be released.

When you witness a certain thing in yourself it cannot enter into your system. It always enters when you avoid it, when you escape from it. When you become absent then it enters into your system. Only when you are absent can a pain become part of your being -- if you are present your very presence prevents it from becoming part of your being.

And if you can go on seeing your pains you will not be accumulating them. You have not teen taught the right clue, so you go on avoiding. Then you accumulate so much pain, you are afraid to face it, you are afraid to accept it. Growth becomes painful -- it is because of wrong conditioning. Otherwise growth is not painful, growth is utterly pleasant.

When the tree grows and becomes bigger do you think there is pain? There is no pain. Even when a child is born, if the mother accepts it there will be no pain. But the mother rejects it; the mother is afraid. She becomes tense, she tries to hold the child inside -- which is not possible. The child is ready to go out into the world, the child is ready to leave the mother. He is ripe, the womb cannot contain him any more. If the womb contains him any more the mother will die and the child will die. But the mother is afraid. She has heard that it is very painful to give birth to a child -- birth pangs, birth pain -- she is afraid. And out of fear she becomes tense and closed.

Otherwise -- in primitive societies those tribes still exist -- childbirth is so simple, with no pain at all. On the contrary, you will be surprised, the greatest ecstasy happens to the woman in childbirth -- not pain, not agony at all, but the greatest ecstasy. No sexual orgasm is so satisfying and so tremendous as the orgasm that happens to the woman when she gives birth to the child naturally. The whole sexual mechanism of the woman pulsates as it cannot pulsate in any lovemaking.

The child is coming from the deepest core of the woman. No man can ever penetrate a woman to that core. And the pulsation arises from the inside. The pulsation is a must -- that pulsation will come like waves, great tidal waves of joy. Only that will help the child to come out, only that will help the passage to open for the child. So there will be great pulsation and the whole sexual being of the woman will have tremendous joy.

But what actually has happened to humanity is just the opposite: the woman comes to feel the greatest agony of her life. And this is a mind creation, this is wrong upbringing. The birth can be natural if you accept it. And so it is with your birth. Growth means you are being born every day. Birth does not end the day you were born -- on that day it simply starts; it is only a beginning. The day you left the womb of your mother you were not born, you STARTED being born; that was just the beginning. And a man goes on being born till he dies. It is not that you are born in a single moment. Your birth process continues for seventy, eighty, ninety years, however long you live. It is a continuum.

And every day you will feel joy -- growing new leaves, new foliage, new flowers, new branches, rising higher and higher and touching new altitudes. You will be getting deeper, higher, you will be reaching to peaks. Growth will not be painful. But growth IS painful -- it is because of you, your wrong conditioning. You have been taught not to grow; you have been taught to remain static, you have been taught to cling to the familiar and the known. That's why each time the known disappears from your hands you start crying. A toy has been broken, a pacifier has been taken away.

Just the other day, one man wrote to me: 'You spoke against transcendental meditation -- and I was planning to go to Maharishi Mahesh Yogi to learn levitation. Now I cannot take a jump into you, otherwise I will never be able to levitate.'

He was very hurt. A pacifier has been taken away. TM is a pacifier, a pseudo-tit: you can go on sucking it and it keeps you pacified. He was very hurt that I called TM mantra 'a lullaby'

I can change my statement: let us call each lullaby a TM mantra, if it satisfies you. And what are you going to do? Even if you learn levitation, how is it going to help your growth? In the first place, don't be foolish, don't be deceived. In the second place, for the argument's sake if it is accepted that you have learnt levitating, that you can rise four feet high above the earth, what are you going to do? Why bother? You can sit in a chair four feet high! and enjoy it! Even if you are four feet high without the chair, how does it help spiritual growth? Even if you can fly like a crow...

Chetna has asked me 'Osho, do you come sometimes in the form of a crow flying?' She must be reading Carlos Castaneda. Now, don't be victims of spiritual fiction. But your mind feels very good with these things, you start feeling something is happening -- you can levitate, you can walk on water, you can fly like a crow. But you will be YOU! The same stupid person. Nothing will have changed. You won't become more intelligent by flying like a crow -- otherwise all crows would have been enlightened. And by levitation you will not become a Buddha.

Do the real thing; don't go after toys. People go on getting involved with toys their whole life.

A man came to Ramakrishna, and he said 'I can walk on the Ganges.' Ramakrishna asked seriously 'How long did it take for you to walk on the Ganges?' The man said 'Eighteen years. I had to work hard with a Himalayan master in Tibet.' Ramakrishna said 'But it puzzles me -- because whenever I want to go, just one paisa to the ferry man and he takes me to the. other side. Eighteen years? Worth one paisa! It puzzles me -- are you stupid or mad or something?'

Remember, only one thing is going to help you: awareness -- nothing else. Growth will remain painful if you don't accept life in all its ups and downs. The summer has to be accepted and the winter too.

This is what I call meditation. Meditation is when you are emptied of all that is old and told and done to death. Then you see. Or rather, then there is seeing: the birth of the new. But you will have to go through many pains, many agonies. It is because you have lived in a certain society, in a certain culture -- Hindu, Mohammedan, Christian, Indian, German, Japanese. These are different ways of avoiding pain, and nothing else. You have been part of a culture, that's why growth is painful -- because culture tries to make you not grow; it wants you to remain juvenile. It does not allow you to move psychologically as you move physiologically.

In the First World War and then again in the Second World War, psychologists became aware of a very strange fact -- that man's average mental age is not more than twelve or thirteen. Even the man who is seventy, his mental age is somewhere between ten and thirteen. What does it mean? It simply means he stopped growing at ten; the body continued but the mind stopped.

No society allows grown-up minds. Why? Because grown-up minds are dangerous for the social structure; they are rebellious. They are dangerous for the social structure because they will see all the kinds of stupidities that go on in the name of culture, society, nation. Now see: the earth is one, and man still remains divided. All the problems of humanity can be solved if nations disappear. There is no problem, actually there is no problem; the basic problem is the boundaries of the nations. Now the technology is there which can feed all the people of the world, there is no need for any starvation. But that is not possible, because those boundaries won't allow it.

Once nations disappear, the problems can be solved. But if the problems can be solved, then where will the politician be? He is there only to solve your problems. He exists there and becomes very important because you have problems -- because there is starvation and there is war and there is this and that. If all these problems can be solved... and they can be solved now by science. In fact politics is outdated. There is no need for any politics any more; science has come of age and can solve all the problems. But then the politicians will be gone -- they will be gone with the problems. So they go on talking about how to solve the problems and they go on creating situations so that problems are not to be solved. These nations, their boundaries, prevent it.

A grown-up person will be able to see all this nonsense -- a grown-up person will be able to see it

through and through. A grown-up person cannot be reduced to a slave.

Now in Soviet Russia, people have to be forced to remain juvenile, immature. Otherwise they would throw out this foolish kind of government that exists there, they would throw out this dictatorial totalitarian regime -- they would not be able to tolerate it for a single moment if they were grown-ups. Now the Soviet society has to force them to remain ungrown-up -- dependent, that's what I mean by 'ungrown-up'. Remain dependent.

There is not a single society which is communist, neither Russia nor China; no society which is socialist -- because the basic element of socialism is missing there: the freedom to grow. In fact, it will look paradoxical, but the capitalist countries are more socialistic than the communist countries. If socialism exists anywhere else in little bits it is in the capitalistic world, not in the so called communistic or socialistic countries -- because the basic ingredient of socialism is that each individual has a birthright to growl to be himself. You cannot be your-self in a communist world. The communist society can exist only if you are a juvenile, if you are kept pressed down into your childhood and you remain dependent.

That's why a country becomes 'the mother country', or it even foolishly becomes a fatherland or a motherland. Why mother and father? What do countries have to do with mother and father? There is a certain logic in it. No father wants his son to be really grown-up, because if the son is really grown-up then he will go on his own. No mother wants her daughter to be really grown-up; if she is really grown-up she is gone. Every mother tries unconsciously to keep the daughter juvenile, dependent. Then she will always look up towards the mother; whenever she is in a difficulty she will search for the mother.

In India, it happens -- a person may be sixty years of age and may not feel independent, because his father is still alive. In India a man becomes grown-up only when the father dies. This is ugly. You have to wait for that -- when your father dies then you will be able to be on your own. But a man who has lived for sixty years as a dependent, how can he become independent suddenly when the father dies? He will only pretend; deep down he will remain dependent.

The family depends on dependence, the society depends on dependence -- they all depend on your non-growing selves, they all try to keep you stuck somewhere. That's why there is pain. The pain is not because of growth but because your culture, your society, has a great investment in you and it does not allow you to grow.

Take hold of your being. Face your pains and throw off all kinds of bond ages -- because only by being free of all bond ages will you be able to sing your song and dance your dance. And that's what prayer is. If you have been able to sing the song that you brought in your heart, you are fulfilled. Then you are a tree which has bloomed.

IN SPRING, HUNDREDS OF FLOWERS; IN AUTUMN, A HARVEST MOON.
IN SUMMER, A REFRESHING BREEZE; IN WINTER, SNOW.
IF USELESS THINGS DO NOT HANG IN YOUR MIND,
ANY SEASON IS A GOOD SEASON.

It is a Zen saying. 'If useless things don't hang in your mind...' Growth is painful because you are carrying so many useless things in your mind. You should have dropped them long before. But you have not been taught to drop anything, you have only been taught to hold everything -- meaningful, meaningless. Because you are carrying so many hangups, hence the growth is difficult. Otherwise growth will be so smooth, just like a bud opens into a flower.

The second question:

I AM ALWAYS FEELING GUILTY AS IF I HAVE COMMITTED GREAT CRIMES. HOW CAN I DROP THIS GUILT? IT IS DESTROYING ME AND ALL THE POSSIBILITIES TO LIVE MY LIFE JOYOUSLY.

THAT'S what I was saying just now. You have been programmed in such a way that you cannot live joyously. All joy has been contaminated, all joy has been poisoned, all joy has been condemned. And you have heard it repeated so many times -- from the priest, from the parent, from the teachers, from everybody -- that it has he come a very very ingrained Idea in you that there is something wrong in being joyous.

Go back, remember your childhood days. Whenever you were happy somebody was bound to come across and say 'What are you doing? Why are you shouting? Why are you dancing? Daddy is reading his

newspaper, it will be disturbed.' Daddy and his foolish newspaper, and suddenly your joy is crippled. You wanted to run in the sun and it was not allowed; you were forced to sit in the room in a dark corner. You wanted to climb the trees but that silly homework was there and it had to be done. You wanted to talk to the birds and play with the dogs and the children and you were forced to sit in a prison-like school for six hours, seven hours...

You don't see what you are doing to your children, you don't see what has been done to you. Small children are being forced to become prisoners; their life starts being crippled from there. They are not allowed to move -- and they are bubbling energies. They would like to sing, they would like to burst into songs and dance and they would like to climb trees and mountains and they would like to swim in the rivers and the oceans. But that dance is not allowed, that celebration is not allowed. What is allowed is unnatural and what is not allowed is natural.

We have to find a human kind of education in the world; the education that exists is very inhuman. We have to find ways so that children can play in the sun and still learn a little arithmetic. That can be done -- once we know that arithmetic is not so important as playing in the sun, once that thing has been decided, then we can find ways. A little arithmetic can be taught, and a little is needed. Everybody is not going to become an Albert Einstein. And those who are going to become Albert Einsteins, they won't bother playing in the sun -- their joy is arithmetic, that is their poetry. Then it is different, then it is totally different; then the growth is not hindered and guilt is not created.

I myself was never interested in my childhood in playing any games, but nobody was preventing me. I was more interested in great poetry, I was more interested in great philosophy, I was more interested in religion -- that was my game, that was my play. That is another thing. If somebody enjoys poetry let him enjoy poetry, and if somebody enjoys working in a carpenter's workshop let him enjoy that -- each according to his need.

And there should be no evaluation as to who is high and who is low. The carpenter is not low and the mathematician is not high; the mathematician is enjoying his thing an;l the carpenter is enjoying his thing. If anything has to be said, this is the thing -- that the joyous person is right and the sad person is wrong.

So whatsoever brings joy to your life is virtue. But just the opposite has been taught to you: Whatsoever brings joy to you is a sin, and whatsoever makes you miserable is virtue. The priest depends on it, the church depends on it; all kinds of exploitations are possible. Once a man has been distracted from his being, his joy, then all kinds of exploitations are possible.

You ask: I AM ALWAYS FEELING GUILTY AS IF I HAVE COMMITTED GREAT CRIMES.

You have not committed, nobody has committed great crimes. All crimes are small. Yes, the so-called great crimes are also small; great crimes don't exist. Man cannot do great things -- neither great virtues nor great crimes. All that man can do is small. Man is small and limited. Great things can be done only by God -- you forget about it. All that you can do with your small life is to have a little joy, to have a little light, to have a little laughter.

The priests, the popes, the so-called saints, are all against you. And if you look deep down into their beings you will be surprised: they are the same kind of people as you are. If they are courageous enough to confess you will be surprised: they are as human as you are. Their dreams are as much full of sexual fantasy as your dreams are -- in fact more so, because they are more repressive. Their dreams are absolutely sexual; you may have non-sexual dreams too, but priests cannot have anything else. When you fast, you have to feast in your dreams -- the body wants it.

I have heard:

Two brothers died at the same time and arrived at the Pearly Gates together, where they were interviewed by Saint Peter. He said to the first brother 'Have you been good during your life on earth?'

And he replied 'Oh yes, Your Saintliness. I have been honest, sober and I industrious and I have never messed around with women.'

'Good lad' said Saint Peter and gave him a beautiful gleaming white Rolls Royce. 'There is your reward for being a good boy.' Then he said to the other brother 'And what about you?'

He said 'Well, I have always been very different from my brother. I have been crooked, drunk, idle, and a devil with the women.'

'Oh well' said Saint Peter 'boys will be boys. And at least you have owned up to it. You can have this, then.'

And he gave him the keys to a Mini Minor.

The two brothers were about to get in their cars when the one who had been naughty started roaring with laughter. The other one said 'What's so funny, then?'

He said 'I have just seen the vicar riding a bike.'

Your so-called saints ;end priests, they are made of the same clay as you are. And I am not saying that there are not people who have transcended -- there are. But those people are the people who have gone through the world deeply, who have suffer.l all its agonies and who have enjoyed all its pleasures. Those who have been totally in their living -- they transcend. Not through repression but through experience, transcendence comes.

There have been people like Buddha and Christ, Kabir and Krishna -- but these are the people who have not repressed. These are the people who have gone as deeply as possible into life, who have understood all its ways, who have seen all its possibilities. And seeing it, understanding it, becoming aware of it, they have gone beyond it. There comes a tranquility, a stillness, a silence, a purity, an innocence -- but that is not cultivated. Nobody can cultivate innocence. If you cultivate innocence it will not be innocence, it will be something plastic, synthetic. It will be a cultivated innocence; it will not be true, it will not be authentic.

You cannot cultivate saintliness. It comes; it is a fragrance. When you live your life utterly involved, committed, it comes, it certainly comes. One day suddenly you see all has passed -- days and nights, summers and winters, all has passed. You have looked all around, you have seen everything, you have understood all: in that understanding is transcendence. That understanding is transcendence.

Otherwise you can go on repressing. And repression is out of fear, not out of understanding. You are afraid of hell, you are afraid of being punished. You are afraid of greater sufferings, so you avoid pleasure. Here you suffer, and there you will also suffer. One who suffers in this world will suffer in the other too, because the other world arises out of this world. The other world is a continuity with this world -- if you suffer in life you will suffer after death too. In fact you will have become so skillful in suffering that even if you go to heaven you will find some ways and means to suffer. You may stand on your head and do sirshasan there.

Nobody can prevent you from standing on your head, you can do it anywhere. You will find ways and means to torture yourself again. One becomes habituated if it becomes your style of life -- and it becomes so.

My approach is Dionysian, I am a disciple of Dionysius: Live and love life. Enjoy this occasion as deeply as possible, as totally as possible, and out of this living experience you will grow. A maturity will come to you; you will ripen and you will carry the fragrance with you. That fragrance is heaven. Nobody goes to heaven -- those who go to heaven, they have to carry their heaven in their heart. Nobody goes to hell -- those who go to hell, they have to carry their hell in their heart.

I have heard:

A man died -- a very rich man, a very politically powerful man, very cruel, very ambitious. The whole town went to give him the final send-off. People were feeling really happy that the calamity was gone, that this plague was gone -- the procession was big. And when the procession was moving slowly towards the cemetery a truck full of fuel, wood, coal, by accident somehow got in the middle of the procession and started following; it was also moving in the same direction -- it started following the dead man's body.

People started laughing. Somebody said 'This is too much. We know that he is going to hell, but we never knew that you have to carry your fuel too!'

But that's how it happens; you have to carry your fuel too. The hell type is one who lives constantly in misery, in guilt, in the fear of punishment. Whatsoever you fear will happen -- because when you fear, you think about it constantly: you will make it happen.

Love life, don't be afraid. You belong to this universe, this is your home; you are not outsiders here. Relax -- don't feel alien and don't be afraid. Forget that old God of the Old Testament. That God has died -- that God died with the people who wrote the Old Testament; that form of God has disappeared. If you watch, observe, the growth of the Bible you will be surprised. First, the God is very cruel; the God of Abraham and Moses is very cruel. That is man's first glimpse of God -- very crude, primitive. God says 'I am a jealous God, I am very revengeful. If you don't obey me you will suffer in hell.'

A God who is revengeful? God -- and revengeful? That has nothing to do with God. That is the idea of

the people who were creating it; that shows something about the people who created it. They must have been revengeful people, they must have been angry aggressive people. That is a primitive concept.

Then, slowly slowly, God is no longer so revengeful. He becomes a just God, the God of justice -- not revengeful but just. And by the time God reaches Jesus He becomes love -- not even just, but loving.

In the Bible, God passes through three stages between the Old and the New Testament. Revengeful, violent, first. Then just. And then love, loving.

In the future, a new vision of God has to penetrate human consciousness: God as non-personal, God as no person. The world is full of godliness, but there is no God. This is the new concept I bring to you: The world is full of godliness, from rocks to the stars, but there is no personal God. There is nobody to punish you -- the idea of punishment is an invention of the priests to exploit you, to make you afraid. Remember, this is the mechanism: if you want to exploit somebody make him afraid. Make him tremble, let fear enter his soul, and he will never be a free man. Once fear enters into your soul you cannot be a free man. Then you are constantly afraid to do that which you want to do but for which there is punishment. And you go on doing that which you never wanted to do, just in order to get some rewards.
I have heard;

Six friends went on a hunting trip. One of them would have to do all the cooking. The appointed cook would stay in the cabin, handle all the chores, and of course be excluded from the day's fun. The arrangement would hold until someone complained about his cooking. Then the complainant would be obliged to become the cook.

There was great excitement when lots were drawn to determine just who would be saddled with the disagreeable task. Joe became the unfortunate one.

For two days, Joe fretted and sweated. On the third day he thought he'd go berserk. The other five were frolicking, shooting and having fun, and he was shut up in the hot stuffy room of the little cabin. Joe decided that a desperate situation demanded a desperate remedy. So he flung a turd into the soup and stirred it till it was dissolved.

That night he served brown onion soup. Sam took a spoonful. As he put it to his lips and tasted the noxious liquid he blurted out 'My God! This tastes like shit!' Then, suddenly realizing what the penalty would be, he added 'Tastes just like shit -- but I like it!'

That's what is happening to you. The fear of hell... So it tastes just like suit but you go on saying 'I like it.'

Be courageous and drop all this nonsense. There is no hell and there is no heaven; you create your heaven and you create your hell. There is nobody anywhere to punish you or reward you. Forget those childish ideas of God -- that if you are good Daddy will come with toys, and if you are bad then you will have to miss your lunch or your dinner and you will be locked into the bathroom or something will happen. There is nobody. You are free.

But I am not saying that you cannot create hell for yourself -- you can. The fundamental has to be understood; whether you want to create heaven or hell, the fundamental is the same.

Love, enjoy, celebrate, and you will be creating heaven -- because whatsoever you are, if you are happy, if you are joyous, you share your happiness and your joy. You can share only that which you are -- and when you share it, it rebounds on you. That is the law. Life reflects and echoes whatsoever you throw at life -- it comes back, a thousandfold it comes back. Smile, and the whole existence smiles at you. Shout and abuse, and the whole existence shouts and abuses you. And you are the root cause; you create the whole process.

It is not that the existence is interested in shouting and abusing you. The existence is neutral; it simply reflects, it is a mirror. You make an ugly face, and you see an ugly face in the mirror. And you smile, and the mirror smiles.

And remember, the rewards and punishments don't come from the outside; you create them. You are the occasion for them, you are the soil. You are free -- but by freedom I don't mean that you are irresponsible. In fact, in freedom you become utterly responsible -- because you are responsible for yourself; nobody else is. No god is responsible for you, you are responsible. If you are miserable, remember, you must be creating it. Find out how. And you will find the reasons -- try to search for the reasons and you will find them. If you are happy, then too, look within for why you are happy. And go on creating those situations more and more: you will become more and more happy.

The third question:

I AM ALWAYS LISTENING TO INNER VOICES. BUT ONE VOICE SAYS ONE THING AND ANOTHER SAYS JUST THE OPPOSITE. WHAT SHOULD I DO?

There are many people here who go on listening to inner voices. These inner voices are just crap. These are just fragments of your mind; they have no value at all. And sometimes you may think that you are listening to some inner guide or you are listening to some master from the beyond -- Master K H, or some spirit, some Tibetan spirit -- and you can go on imagining these things. And you will be simply be fooling yourself.

These are all your fragments. And if you go on following them you will go crazy -- because one part will pull you to the north, another part to the south. You will start falling apart. Remember, this is neurosis -- you have to learn to watch all these voices. Don't trust any. Only trust silence. Don't trust any voice, because all voices are from the mind. And you don't have one mind, you have many. That fallacy persists -- we think we have only one mind. That is wrong.

You have many minds. In the morning, one mind is on top. By noon, another mind is on top. By the evening, a third mind -- and you have many. Gurdjieff used to say that you have many selves, Mahavira has said that man is polypsychic. You are a crowd! If you go on listening to these voices and following them you will be simply destroying your whole life.

A young man was looking for work. In order to learn what he should do, he decided to meditate until he heard his inner voice. So he sat down and meditated for a very long time until he heard a voice from within. It said 'Be a carpenter.' So the young man took a job in a woodworking shop and on the first day he broke the saw. The second day he cut his hand. And on the third day he got sawdust in his eyes and had to leave.

That night he thought 'There is a lesson to be learned here, for everything that happens to us is for the purpose of learning. Nature is speaking to me, if only I can hear. I shall meditate and it will come to me.'

And while he meditated a new voice within him said 'The lesson is that you must persevere in your tasks.' So the next day the young man returned to the work again and ruined a fine cabinet. The following day he drilled a hole too deeply, hit a water pipe and caused a minor flood. Then he was fired. But he remained cheerful and said to himself 'All of this is for my benefit, it is to teach me some lesson for my own growth. I shall try again to listen and to understand.'

While he meditated another voice spoke from inside of him. It said 'The lesson is that you should not strive against nature. If your work is unfruitful do not work at all, for nature will always provide for you if your heart is open.'

So the young man spent the next day strolling through a pretty forest waiting for providence to supply his needs. As he passed beneath a large tree a branch suddenly broke off and fell on him, knocking him to the ground. He rubbed his bruises for a few minutes, then looked up at the clouds and addressed the sky. 'I don't understand. I have followed the advice of all my inner promptings, yet everything is going wrong.' But the sky made no reply and the young man sighed deeply and thought to himself 'I give up. I don't care what the lesson is. I shall do exactly as I please and I certainly won't listen to any more voices.'

Just then another voice inside of him said 'Aha! That is the lesson.'

You will go crazy. And you are asking me 'What should I do?' You should not do anything according to these voices. You should wait for silence to arise. Watch them -- indifferent, aloof, distant. Simply look at them, observe them, without getting identified with any voice. It will take a little time for you to create the distance, because there are voices which are very very satisfying, there are voices which are very gratifying to the ego.

A man was saying to his friends in a teahouse 'Last night I was meditating, and an angel appeared. And he said "You have been chosen by God to be the new prophet."'
One of the friends asked 'But why you?'
The man said 'I also asked the angel "Why me?" He said "Because you're goddamned gullible."'

Don't believe in any voice. Just remain aloof, just watch. And watching, they will disappear -- because if

you don't get identified you will not be feeding them and nourishing them. When all the voices have gone, then there is utter silence left. That silence is the voice of God.

Remember, God has no voice except silence. He never says anything. There is nothing to say; there is no verbal communication. But that silence, that utter si-lence, gives you clarity, gives you light, makes you capa-ble of moving rightly. Not that it gives any directions, not that it gives you any maps, not that it supplies you any guides -- nothing of the sort. It simply gives you eyes to see your path. And then you start moving in life with eyes. Ordinarily you are moving blind. A blind man needs guides a blind man needs voices a blind man needs maps. A man who has eyes needs nothing.

God comes to you as silence. God IS silence. Remember it: only trust silence an.l nothing else -- otherwise you will get trapped by the mind again and again. And to be trapped by the mind is to be in misery. To be free of the mix(l is to know what bliss is, is to know what benediction is.

The last question:

I HAVE BEEN OBSERVING THAT WHENEVER PRESS PEOPLE COME TO THE ASHRAM THEY ARE ALWAYS LOOKING FOR SOMETHING NEGATIVE -- SEX, MONEY, ETCETERA, ETCETERA. CAN'T THEY SEE WHAT IS HAPPENING HERE?

They can see. They see it but they can't report it. You have to understand. The people who read the newspapers and the magazines are constantly searching for the negative, they are looking for the negative. To them, good news is no news. Only the bad news is news, only the negative has appeal for them. If somebody murders it is news, if somebody rapes it is news.

George Bernard Shaw used to say that when a dog bites a man it is not news, but when a man bites a dog it is news. Something unusual, something that should not be, has to be reported. Only then are people thrilled. People live on negativity. And the consumer decides; because he purchases, his needs have to be fulfilled.

The people who read the newspapers are sexually repressed; they are hankering for something sexual. That is a vicarious satisfaction but they are hankering for it. People are interested in money -- their whole interest is in money, money is their god. So when the newspaper people come here, that is natural; they will only be looking for something negative. And if they can find it... and you can always find it; whatsoever you search for, you will find.

The rosebush has thorns too, and they only look for the thorns. And not only that, they magnify the thorns -- because they have to make stories out of it. They simply don't talk about the flower. Nobody is interested in the flower.

You can see -- all your novels, all your stories, all your poetries, all your fiction, all your movies, they have the same theme: Sex and Violence, Sex and Death. These are the two taboos in the world; man has not been able to accept sex and death. And because man has rejected them they take revenge and they come from all sides -- they are echoed and reechoed and they go on falling on man. Whatsoever is rejected will come and knock at your doors.

So don't be angry at the press people. They simply serve a certain need of the neurotic masses. They don't come here to report about meditation -- who is interested in meditation? They don't come here to report about inner growth -- who is interested in inner growth? They come here to find something that they can report to their readers which the readers will feel is news.

I have heard:

An author who had been well established for a number of years brought a manuscript to his agent. After a month or so, the agent returned the manuscript to him saying 'Jim, I'm sorry. I hate to tell you this but your stuff is now over the hill. Just too damn old-fashioned. Not enough zip in it. People nowadays only want to read something with sex in it. You gotta dish it out straight, and in large portions.'

'Okay' replied the writer 'I'll try it! See you in a month.'

Five weeks later, the writer came back with a new manuscript. The agent read a few paragraphs, handed it back, and said 'Jim, I'm sorry, but you don't have a chance with a thing like this.'

'What!' cried the author. 'Why, there's six fucks on the first page alone!'

'Yeh, I know' replied the agent. 'But in order to get to those you've gotta read halfway down the page.'

Nobody is patient enough even for that. Who bothers to read half the page? It has to be exactly in the title, otherwise nobody is interested. This simply shows a very very neurotic state of human mind. It has nothing to do with the press people, it has to do with humanity at large. Man's interest is morbid.

There was once another writer who submitted to 'The Readers Digest' a story that was titled 'The Day I Met a Grizzly Bear in the Great North Woods.'
'Good story' said the editors of the magazine 'but the title needs more juice.'

So the writer tried again. This time he titled the story 'How My Life Was Changed the Day I Met a Grizzly Bear in the Great North Woods.' 'You're on the right track' replied the editors. 'Give it another try.'

The exasperated writer then wrote 'How I Found God the Day I Met a Grizzly Bear in the Great North Woods.'

But the editors still were not satisfied and the story remained unpublished until the writer submitted it again a few weeks later under the title 'The Day I Fucked a Grizzly Bear and I Found God in the Great North Woods.'

It simply shows the utterly neurotic state of humanity. Don't be angry with those poor press people -- help them to find something negative. Make them happy and make their readers happy.

The Revolution

Chapter #7
Chapter title: It is Time Now!

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I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.
A LAMP BURNS AND HAS NEITHER WICK NOR OIL.
A WATERPLANT BLOSSOMS AND IT IS NOT ATTACHED TO THE BOTTOM.
WHEN ONE FLOWER OPENS, ORDINARILY DOZENS OPEN.
THE MOON BIRD'S HEAD IS FILLED WITH NOTHING BUT THOUGHTS
OF THE MOON,
AND WHEN THE NEXT RAIN WILL COME
IS ALL THAT THE RAIN BIRD THINKS OF.
WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?
IT IS TIME TO PUT UP A LOVE-SWING!
TIE THE BODY AND THEN TIE THE MIND SO THAT THEY SWING
BETWEEN THE ARMS OF THE SECRET ONE YOU LOVE.
BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.
BRING YOUR FACE UP CLOSE TO HIS EAR,
AND THEN TALK ONLY ABOUT WHAT YOU WANT DEEPLY TO HAPPEN.
KABIR SAYS, 'LISTEN TO ME, BROTHER, BRING THE FACE, SHAPE,
AND ODOR OF THE HOLY ONE INSIDE YOU.'

EXISTENCE is godful. It is overflowing with God. Yet we see Him not. We are blind -- blind because of our beliefs. The more beliefs you have, the more blind you are; your eyes become covered with beliefs and you cannot see that which it.

Only a naked mind can see God, only a naked heart can fuel God. You can go on searching with all your philosophies and your religions and your dogmas; you will never find Him. You will not find Him anywhere -- and He is everywhere. Something is blocking the way.

If you are a Hindu you will not be able to see God. If you are a Mohammedan you will miss because you are a Mohammedan. If you are a Christian you have already created the obstacle. Don't be a Hindu and don't be a Mohammedan and don't be a Christian, then there is a possibility to know God. And then you need not go anywhere else -- wherever you are, God comes to you. God has been always coming to you, He has been knocking on your doors. But you are so full of your own noise, of your own scriptures, that you can't listen to that still small voice.

He comes in a thousand and one ways -- He goes on coming, He goes on hoping. But you are stubborn. And the irony is that you think you are searching for God.

The first sign of a seeker is that he drops all dogmas. How can you seek with a belief inside you? You have already accepted a belief; without knowing the truth you have already arrived at a conclusion. A mind full of conclusions is incapable of knowing. Only a mind that has not yet concluded is capable of knowing, because that mind is receptive.

Drop your knowledgeability, drop your learning, drop all that you have gathered from others. And you need not go to search for God: He comes. Only He is -- to say 'He comes' is not right, because He is already here. He surrounds you; He is your within and your without. You breathe Him. Whenever you embrace anybody you embrace Him, whenever you love anybody you love Him. You may not recognize it, but all your love flows towards Him.

God is not separate from existence. But the philosophers and the theologians have given you the i.:lea that God is the creator. God is not the creator, God is creativity. It is not that He created the world one day and finished it and then has been far away resting. No, He is continuously creating it.

Don't divide the creator and the creation; that division is false. There is no creator and there is no creation, there is only creativity. When a flower blooms it is God blooming again, when a bird sings it is God singing again, when the sun rises it is God rising again, when you open your eyes it is God opening His eyes again. In nature that creativity is unselfconscious. In man that creativity is trying to become conscious. Man is the morning, nature is the night. In nature God is fast asleep, in man He is trying to become awake.

That's why Kabir insists so much for SURATI -- remembrance, awareness, consciousness. The more aware you are, the more you will be godly. You are already godly, but only in awareness will you recognize the fact. Only in awareness will you be able to see who you are.

A few things before we enter into the sutras. In the East, we have not thought of God as separate from existence. Not like a potter who makes a pot -- then the pot is different from the potter. Not like a painter who paints a canvas -- once he has painted, he is separate from the painting. The painter may die and the painting will live -- the painting has its own life now; the painter is not needed.

In the East, we have conceived of God as a dancer. You cannot separate the dance and the dancer. God is nataraj, the dancer of all dancers. You cannot separate the dancer and the dance, they are always together. If there is a dances there is the dancer; the dance has no other life than the dancer. And when the dancer is really in dance he is not separate from his dance either. The dancer dissolves into his dance.

Remember that metaphor, it is very symbolic and significant; it will help you to move into godliness more easily. Prayer is not needed, remembrance is needed. You are that already -- all that is needed is to remember who you are.

I have heard an ancient parable. a very famous one.

There was once a very great master, his name was Ribhu. He had one rare disciple, his name was Nidagha. Ribhu hoped too much -- seeing the potentiality of Nidagha -- he was working hard on him.

The master works hard only on those disciples who are more potential than others. There are differences Of potentiality. There are a few who are only casually interested; much is not possible with them -- whose passion to find God is lukewarm, cannot even be called passion. There are a few whose thirst is intense, who are ready to risk all. God is not just one item in their life's search, but the only phenomenon that they would like to know.

Nidagha was rare. Ribhu was working hard on him.

Although the master taught his disciple the Supreme Truth of the One Absolute Reality without a second, Nidagha, in spite of his erudition and understanding, did not get sufficient conviction to adopt and follow the spiritual path of Self-knowledge, but settled down in his native town to lead a life devoted to the observance of ceremonial religion.

That's what I mean when I say if you are a Hindu or a Mohammedan or a Christian you will not find God. Those are ceremonial religions, those are poor substitutes for the real thing. They cannot nourish you. They can only keep you in a kind of consolation, convenience, comfort. You can go on telling yourself 'Yes, I am doing whatsoever is needed. I go to the temple, to the church, I pray twice, or five times, I do all the rituals.'

But religion is not a ritual. And religion is not a ceremonial thing, it is not a social formality. It is gambling. It needs guts. It needs you to put your whole being at stake -- and to stake that which you know for that which you don't know needs real courage, because you cannot in any way predict the outcome. It is going into the dark; it is leaving that which you know for that which you don't know. And you never know whether you are going to be a loser or a winner. All is vague. Great courage is needed.

Nidagha had the potential, the master was aware of the potential. But Nidagha himself was not aware of the potential -- he escaped from the master into ceremonial religion. He said 'I will read the scriptures, I will do the rituals, I will do whatsoever is asked by the priest.'

And remember, the priest asks only the superficial -- it only scratches your skin; it never goes into your heart, it never transforms you. Avoid the priest.

But the sage loved his disciple as deeply as the latter venerated his master. In spite of his age, Ribhu would himself go to his disciple in the town, just to see how far the latter had outgrown his ritualism. At times the sage went in disguise, so that he might observe how Nidagha would act when he did not know that he was being observed by his master.

Yes, that's what a master has to do -- to go on observing you, to go on observing you in those moments when you are completely forgetful of the master, to see what is really happening in your life -- because what you pretend is not the real thing. You can go to the temple and you don't mean it. You can pray and those words are only lip-service; they don't come from your innermost core. You can read the scripture without reading it at all. You can go on moving through empty gestures, mechanical gestures -- you can deceive the ordinary person. But you cannot deceive the master. He will look through your empty gestures.

So Ribhu was after his disciple, and sometimes he would go in disguise.

On one such occasion, Ribhu, who had put on the disguise of a village rustic, found Nidagha intently watching a royal procession. Unrecognized by the town-dweller Nidagha, the village rustic enquired what the bustle was all about, and was told that the king was going in procession.

'Oh! It is the king. He goes in procession! But where is he?' asked the rustic.

'There, on the elephant' said Nidagha.

'You say the king is on the elephant. Yes, I see the two' said the rustic. 'But which is the king and which is the elephant?'

'What!' exclaimed Nidagha. 'You see the two, but do not know that the man above is the king and the animal below is the elephant? Where is the use of talking to a man like you?'

'Pray, be not impatient with an ignorant like me' begged the rustic. 'But you said "above" and "below". What do they mean?'

Nidagha could stand it no more. 'You see the king and the elephant, the one ABOVE and the other BELOW. Yet you want to know what is meant by "above" and "below"?' burst out Nidagha. 'If things seen and words spoken can convey so little to you, action alone can teach you. Bend forward, and you will know it all too well.'

The rustic did as he was told. Nidagha got on his shoulders and said 'Know it now. I am ABOVE as the king and you are BELOW as the elephant. Is that clear enough?'

'No, not yet,' was the rustic's quiet reply. 'You say you are above like the king and I am below like the elephant. The king, the elephant, above and below -- so far, it is clear. But pray tell me, what do you mean

by I and YOU?'

When Nidagha was thus confronted all of a sudden with the mighty problem of defining the 'you' apart from the 'I', light dawned on his mind. At once he jumped down and fell at his master's feet, saying 'Who else but my venerable master, Ribhu, could have thus drawn my mind from the superficialities of physical existence to the true Being of the Self? Oh, benign master, I crave thy blessings.'

If you look at yourself, at your knowledge, at all that you think you know -- if you observe it, you will be surprised that you know only words. I, thou, above, below, king, elephant -- just words. You don't know who is behind the words.

Who is this person you go on calling 'I'? You have lived with this person, you ARE this person, but do you know who you are? Do you know the woman you love or the man you love, who is the other? You must be fast asleep; you have not even known who you are.

And you start searching for God, and you start searching for the totality, for the whole. And you do not even know this small tiny reality of your being.

Kabir says: Only awareness will help. You will have to become more aware. You will have to light a small candle of consciousness in your heart -- that light will help. You will have to become more silent, you will have to drop the noises in your head; that continuous procession of thinking will have to be stopped. And once that procession is no more there and your heart is alert, aware, conscious, you will be surprised: God has always been there. You have been meeting God every moment of your life -- you have been breathing Him, He has been beating in your heart, He has been pulsating in your energy. He has been your love and He has been your anger, and He has been your birth and He will be your death. God is simply the name of the totality that life consists of.

God is not separate and far away, He is very close by -- just in the corner. And you go on rushing for Him, you go on searching for Him. Your eyes have become fixed on the distant, on the faraway. That's why you go on missing Him.

The sutras.

I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.
KOUN MURALI - SHABD SUN ANAND BHAYO.

KABIR SAYS: The music has penetrated, it has overwhelmed me. But from where it comes I cannot decipher. Whose flute is this? I cannot see the dancer -- the dance I can see. I cannot see the singer -- the song has reached me. Yes, God is not a singer but a song. There is nobody behind the flute. This is very difficult for us to understand: there is nobody behind the flute like a person, there is nobody behind the universe. The universe is it -- it is THIS. The universe is not a symbol for somebody else, not a sign for somebody else. The universe itself is God.

If you can't understand this you will go on looking somewhere in a faraway land beyond life. And you will go on missing -- because He is here and you look there, He is now and you look then. He is so close that even if you close your eyes you will find Him. He is the very core of your being.

KOUN MURALI - SHABD SUN ANAND BHAYO.

From where comes this music? says Kabir. Who is playing on His flute? The music has come to me, I am permeated by it. Great bliss has descended upon me, I am blessed by it. But from where does it come? What is the source of it? Who has caused it?

Nobody has caused it. That dual logic has to be propped. The music is the musician and the dance is the dancer. Anal the flute is the flute-player too -- there are not two. The moment you create duality you create problems which cannot be solved. And that's how it has been, down the ages. All philosophy depends on duality -- I/thou, mind/matter, body/soul. The world/God.

But watch deep inside your own being. Is the mind separate from the body? Is there really any separation, any debarking line? Can you divide? Can you say 'This is mind and this is matter'? The body and the mind are not two things. You are body/mind -- you are psychosomatic, you are one unity. The body is

the visible part of your being and the being is the non-visible part of the body. The body is your surface and you are the body's depth. But they are not separate.

The world is the body of God. They are not separate, it is one reality. They are two because we cannot yet understand the one. This is the difficulty with the mind -- the mind can understand only by dividing, the mind can understand only by analyzing. The mind always divides: that is the way to understand.

You see a dancer and you say 'I am seeing the dance and there is a dancer behind it.' You see a man running on the beach and you think there is running and the runner. There are not two; the running is the runner.

But all the languages of the world -- almost all the languages, except a few primitive languages -- create this illusion of duality. And it is very difficult for these languages to explain their duality. If you look in the dictionary and you want to know what mind is, you will find the definition: 'That which is not matter.' And if you look for matter you will find the definition: 'That which is not mind.' Now, what kind of nonsense is this?

You know neither mind nor matter. Matter has to be defined by saying 'It is not mind' and mind has to be defined by saying 'It is not matter.' And the definitions look very clear cut, but nobody has been able to really demark the two separately. They are not; they are one. They are just as one as hot and cold -- the hot is nothing, the cold is not separate from the hot. They both exist on the same ladder, it is one energy. But the distinction is useful.

Life and death are also not two. It is the same energy, in action and in rest. Just because an energy has gone into rest you need not call it separate. Speaking, non-speaking, you are one -- when you talk and when you are silent, you are one. Just because talking and silence look so different you don't become two; you remain one.

But because of this dichotomy, great problems have arisen in the world of religion. If you think you are separate from the body then you start fighting with the body. Then the holy seems to be the enemy, then the body seems to drag you into the world. Then your life pattern becomes that of repression.

And if you think God is separate from the world, naturally you start thinking that the world distracts you from God. So avoid the world, move into a monastery, escape into a desert or a forest, so that the world cannot drag you into its mire.

Once you start seeing God and His world as one, life becomes a totally different phenomenon. Then you are no more life-negative; you become life-affirmative.

And Kabir is a life-affirmative mystic. He never left his home, his wife, his children. He never went anywhere; he never went to the Himalayas. He lived in his home, just the ordinary life of a householder -- and yet became an enlightened one. He never escaped from any situation. He remained rooted in the earth: he was earthly and yet godly. And that is the highest synthesis.

And that's what I would like my sannyasins to be: Be in the world, because this world is God's world. Love life, and loving life you will be loving God. Search into life, and the deeper you go, the more you will find that the world is transforming its qualities. The earth becomes sky if you go deep into it, the body becomes the soul if you go deep into it. The question is only of depth.

Kabir says:

I KNOW THE SOUND OF THE ECSTATIC FLUTE, BUT I DON'T KNOW WHOSE FLUTE IT IS.

Nobody has ever known. Only the song is heard; the singer is never found. Only the music is heard; the musician is never found. And there is no need for the musician to be there, there is no need for the dancer -- the dancer has dissolved into his dance, the singer has become the song.

Remember the difference between the dancer and the dance. When you say 'dancer' it looks like something static. When you say 'dance' it is something moving, dynamic, it is alive. The dancer is closed, the dance is open. The dancer looks like a thing -- confined, defined. The dance remains undefined. The dancer is a kind of blocked energy, stuck somewhere. The dance is a rove;like movement. Think of God as movement, dynamism, energy. Don't think of God as substance, as matter, as static. Think of God as action -- as creativity, not as a creator.

I KNOW THE SOUND OF THE ECSTATIC FLUTE...

And when you are silent and when you are listening you will hear the sound, you will hear the music. It is ecstatic -- but there is nobody behind it.

... BUT I DON'T KNOW WHOSE FLUTE IT IS.
A LAMP BURNS AND HAS NEITHER WICK NOR OIL.
JOT BARE BIN BATI.

Kabir says: This is a miracle! I am puzzled.

A LAMP BURNS AND HAS NEITHER WICK NOR OIL.

It is illogical, it is absurd. It should not be so, but it is so. The dancer is not there, only the dance is. It is illogical -- how can the dance be without the dancer? You will have to learn dancing, you will have to go into the experience.

One of the greatest dancers of this century was Nijinsky. People were puzzled by his dance. Never before and never after has such a miracle been seen on the stage. There were some moments when Nijinsky would get so lost in his dance that everybody in the audience would feel that the dancer had disappeared. And a miracle would happen: he would start jumping so high that it is not possible, the gravitation does not allow that much height. And not only that -- when he would start descending he would come so slowly, as if it was in his control. He would not fall, as expected. He would descend so slowly, as if he had no weight, as if he was just a feather or a dry leaf falling slowly slowly from the tree -- in no hurry.

He was asked again and again 'What happens?' And he would say 'If I want it to happen it does not happen. I have tried and I have failed. Whenever I try I fail; my failure is absolutely certain. But when I am lost in my dance, when I disappear, suddenly weight also disappears from me. And I am also surprised just as you are surprised, because it looks so illogical. I don't feel the gravitation any more. It is not that I manage falling slowly; it simply happens. When I am not there, that miracle happens.'

Now, Nijinsky will know what Kabir means -- that there is nobody playing on the flute. God has become His flute, His song, God has become His creation. He has descended into you, into trees, into rocks. God exists no more as a person anywhere. He has become His world.

There is a famous Zen story, as illogical as Zen stories are.

A painter was asked by an emperor to paint the Himalayas on his palace wall -- he was a lover of the Himalayas. The painter was a Zen master; he took three years -- three years to live in the Himalayas, to feel the Himalayas. And the emperor said 'You will take three years?' He said 'I have asked only for the minimum time -- because unless I become part of the Himalayas I will not be able to paint it. How will I know? I have to go and get lost in the Himalayas.'

And after three years he came back and painted the wall -- in three days. The emperor came to see. It was a miracle; he had never seen the Himalayas so beautiful -- even the real Himalayas were comparatively a little pale and faint and flat. And he became so interested that he asked 'I can see a path winding around the mountains. Where does it go?'

And the painter said 'Wait, let me go and see.' And he disappeared into the painting. He never came back again.

This is absurd -- but significant. It says something. That's how it has happened with God, He has disappeared into His painting. You cannot find Him separate now. You can find Him only in a tree dancing, in the wind or a river winding its path towards the ocean, or in a child laughing or in tears. You can find Him only in His creation now.

So those who are looking for a God as a person separate from existence are looking in vain.

A LAMP BURNS AND HAS NEITHER WICK NOR OIL.

A WATERPLANT BLOSSOMS AND IS NOT ATTACHED TO THE BOTTOM.

A lotus with no roots, and a lamp without wick or oil. A flute singing a song, and nobody behind it. Uncaused. Yes, it is not logical. But life has no obligation to be logical. Logic is man's effort -- life is bigger than that. Kabir is trying to tell you about his experience of the uncaused -- his experience of pure energy which is not a person.

When you enter into God you don't enter into Him as if He is a person, you enter into Him as a flood of energy. The lotus blooms but you will never find the roots anywhere. And the light burns bright but there is no oil and no wick.

These words are just to indicate that only those who are ready to become illogical can get into the reality. The logician will go on, round and round, and will never arrive at the center of reality -- because.the center of reality is absurd. It follows no logic, it is not according to any philosophy. It is simply there, a paradox.

And to meditate is to live that paradox. To become a sannyasin is to drop logic, is to go into the illogical. If you move logically you move in a human work, if you cling to logic you will remain on the surface. You can spin and weave beautiful philosophies out of logic but they will be dead, they will never be alive. Life is illogical.

And this is one of the findings of modern physics too. This has always been the finding of real metaphysics; now this is corroborated by modern physics too. The deeper the physicist has entered into matter, he has become more and more puzzled -- because at the very core of matter all is absurd. Electrons and neutrons and protons follow no logic, they behave in a very illogical fashion -- and you cannot impose any logic on them. Modern physics is very close to mysticism.

My own feeling is that whenever you enter into anything deeply you will come across the absurd -- because the center is absurd. And it is good that it is absurd. A logical thing will be a poor thing; it will have no splendor, it will have no mystery in it. Only the illogical can have mystery in it, only the illogical can be mysterious. And only the illogical can have splendor and beauty.

I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.
KOUN MURALI-SHABD SUN ANAND BHAYO.

From where does it come? Who is playing it? Great ecstasy has happened to me, says Kabir, but it is all out of the blue, out of nowhere. I cannot pinpoint the source; I cannot indicate from where, from what direction it comes, who has showered upon me such blessing. But great blessing has happened. Who cares from where it comes? Who cares whether there is anybody playing the flute or not? The song is so beautiful, the song is so absorbing, the song makes one so drunk, that it is pointless to bother. Whether God has one thousand hands or two hands or four hands, whether God looks like the Christians paint Him or the Hindus paint Him -- that is all meaningless, irrelevant; that is not to the point at all.

Once the blessing has showered on you, when the cloud of the unknown has rained on you, when you have seen that light, that eternal light, that perpetual light, which needs no oil and no wick... and when you have seen that lotus which blooms and has no roots in the earth, which blooms without roots.... To show the paradoxicalness of reality, Kabir is using these metaphors.

A LAMP BURNS AND HAS NEITHER WICK NOR OIL.
A WATER PLANT BLOSSOMS AND IT IS NOT ATTACHED TO THE BOTTOM.
WHEN ONE FLOWER OPENS, ORDINARILY DOZENS OPEN.

And Kabir says one thing more: When one flower opens it is never just the one flower -- it triggers a process; then flowers go on opening. It is not that one blessing comes to you, or one song -- once the one has come then it is a non-ending process. The first flower may be difficult but the others simply go on coming. The first experience is difficult, difficult because you don't allow it. Once you have allowed it then it is not only one flower opening -- a thousand and one flowers go on opening. Your whole being becomes full of the fragrance of millions of flowers. Buddha has said 'When my lotus opened I saw millions of

lotuses opening all around. When I became enlightened' Buddha is reported to have said 'I saw the whole existence becoming enlightened.'

One light starts burning in you and the whole of life becomes aflame. Then you see each and everything as luminous. You can see only that which has happened to you; you cannot see that which has not happened to you.

If you come across Christ you will not recognize him. How can you recognize him? -- nothing like that has happened to you. Even those twelve apostles who lived with Christ -- dined with him, slept with him, moved with him, walked with him -- were always suspicious, always doubtful, as to whether he was really the Christ. 'Is he really the messiah we have been waiting for?' Their problem is natural -- how can they recognize anything that has not happened in them? You can recognize only that which you know. Nothing like that has happened to them -- they have not tasted of God at all; not even a drop of God has entered into their being. And here is this man, drunk with God. They can only trust -- but the doubt goes on coming.

When Buddha walked, people couldn't recognize him. Recognition starts coming only when people start becoming enlightened. Then they recognize, then they can see. You can see only that which you have known already. And then it is not only that you know that a Buddha is a Buddha or a Christ is a Christ -- then suddenly you see ordinary trees and ordinary rocks are all Buddhas and all Christs. Then the whole of life is full of God: it is Godful.

WHEN ONE FLOWER OPENS, ORDINARILY DOZENS OPEN.
THE MOON BIRD'S HEAD IS FILLED WITH NOTHING BUT THOUGHTS OF THE MOON...

In India there is a bird called the moon bird. It continuously looks at the moon, unblinkingly it goes on looking at the moon. It is mad after the moon -- it is a lunatic, it is moonstruck, it is mad.

THE MOON BIRD'S HEAD IS FILLED WITH NOTHING BUT THOUGHTS
OF THE MOON,
AND WHEN THE NEXT RAIN WILL COME
IS ALL THAT THE RAIN BIRD THINKS OF.

And there is another bird, the rain bird, which only thinks of one thing -- when the rain is coming again. They are lovers.

Kabir says: Unless you become a lover like this, a moon bird or a rain bird, you will not find Him. Until your whole being is full of ONE -- one longing, the longing for the Beloved -- you will not find Him. When the longing is absolute and total, suddenly He is there. You will hear the sound of the ecstatic flute, you will see the lamp that burns without wick or oil, and you will see the lotus blooming. And one lotus triggers the process and the whole existence becomes just lotuses and lotuses and the whole existence is full of the fragrance of the divine.

But when? Just like the moon bird, you have to long for God. An intense intention, a tremendous longing, a total desire, a passion that knows no distraction. A passion so absolute that waking you think of God, that sleeping you dream of Him, that eating you think of Him, that walking you think of Him. When truth becomes such a concentrated search, nobody can miss for long.

WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?

The original has not been rightly translated. The original is: TAISE SANT SURAT K HOKE HOGAYE JANAIN SANGHATI -- 'Just like the moon bird or like the rain bird, the seeker remembers and remembers only God.'

TAISE SANT SURAT K HOKE

He becomes a moon bird, he becomes a rain bird, he longs only for God. His heart burns with one

passion, he knows only one desire. All his desires are dissolved into one desire -- he becomes a torrent of one desire.

RAISE SANT SURAT K HOKE

His heart beats for one, he breathes for one, he lives for one. His whole life is turned towards God: the search for truth, the search for the total, the search for the universal spirit. Just like that, the seeker remembers and destroys the wheel of life and death for ever.

HOGAYE JANAIN SANGHATI.

One who longs for God so totally goes beyond life and death -- he knows transcendence. He becomes capable of hearing the sound of the ecstatic flute. And when you hear that music so totally it is not only that God is music -- when you hear that music so totally you are also music.
Meditate on this line of T.S Eliot:

MUSIC HEARD SO DEEPLY
THAT IT IS NOT HEARD AT ALL, BUT YOU ARE THE MUSIC.

God is music, from one side. And when you hear it you are also music, from another side. Then the singer is no more and the listener is no more; they have become dissolved into one music.
I have heard a beautiful story.

It happened in Lucknow, a great musician came to the city. But he was a little bit eccentric, as musicians are prone to be. The king was very much interested, he was a lover of music -- he asked the musician to come to the palace and play on his sitar for him.

The musician said 'There is a condition. While I am playing, everybody has to sit like a marble statue. Nobody should move, not even in appreciation. Nobody should shake his head -- and if somebody shakes his head, his head has to be cut off.'

The king was surprised by this condition. But he was also a madman. He said 'Okay. The music has to happen.' So the people of the city were informed: 'If you come, beware, come prepared. Nobody is allowed to move. '

And it naturally happens when you hear great music YOU ARE moved -- actually moved. Your body starts throbbing with it, you start pulsating with it, the beat enters into your being. People were also very much puzzled; they had never heard of such a condition. In fact a musician loves seeing that people are moved -- that tears are flowing and people are swaying, that the music has reached their heart and touched them and moved them.

Thousands of people were interested to hear him play, but only a few hundred came. They all sat like statues in yoga postures, unmoving, afraid, and the king placed a few people around the audience with naked swords. It was a strange sight. And the musician played -- and he was a great musician, incomparable -- and after one or two hours a few heads, a dozen or so, started shaking. The king was worried. Those dozen people were caught; when the musician had stopped, those dozen people were caught. And the king asked 'Do you really mean it? Should we kill them?'

The musician said 'No. These are the people I would like to play for now -- for them I would like to play. Let the others go, they are worthless. I wanted to find these people, and that was the only way. That's why I made the condition. These are the people who were really moved -- even death was meaningless -- who were really drowned, drunk, who became the music.'

Yes,

MUSIC HEARD SO DEEPLY
THAT IT IS NOT HEARD AT ALL, BUT YOU ARE THE MUSIC.

In that ecstasy of God's approaching you, entering you, neither is there a musician behind that music, nor are you left. Only music is left. That's what Pythagoreans have called 'the divine harmony'. Pythagoras is one of the most penetrating mystics in the West, one who comes very close to the Eastern heart -- who is really a man of the East accidentally born in the West. Pythagoras would have understood what Kabir means, that all is lost in that music and only music remains.

The duality has melted into oneness. The knower and the known are dissolved; there is only knowing. The lover and the beloved have dissolved; there is only loving. And remember, I am not saying there is only love, I am saying 'loving' -- so that you remember that love is not a thing but a process. A dynamic process, an ongoing process. That music is our search.

WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?

Who are you searching for? Ask this question. In moments of silence, in moments of meditation, let this question go like an arrow into your heart.

WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?

When you have fallen in love with a woman have you really fallen in love with a woman? or has the woman simply been a window to something higher, greater, bigger? You have fallen in love with a friend: you must have seen some glimpse of the beyond. Whenever you fall in love you fall in love with God. Apparently it is not so, you fall in love with a man or a woman -- but those are windows. And that's why love is so frustrating.

It is as if you have seen the sun rising from the window and you have fallen in love with the frame. Now, sooner or later you will be in despair -- because that frame of the window is not the sun rising. That beauty does not belong to the window; the window only allows you an approach to the beauty. You cling to the frame, and later on you find it is as if you have been cheated and deceived. All lovers find it finally. And naturally then they are angry at the other -- they think the other has been cheating. All lovers experience this.

The husband thinks the wife has cheated him, the wife thinks the husband has cheated her. Nobody has cheated; there was a misunderstanding. The window had given them a glimpse of the beyond -- the sky and the bird on the wing, and the sun and the moon and the stars, and the breeze that comes from the window -- it had opened a dimension. But the window is not that dimension. And you started decorating the window, and you went to a court and got married to the window. Now you will be frustrated. Sooner or later you are carrying your window everywhere like a cross on your shoulders, and you are burdened. And you think 'For what? How did I become deceived?'

If you can remember that it is always God whom you love... It is always God; God is your original object of love. Yes, sometimes it shows in the eyes of a woman, in the face of a man -- that is just a reflection, that is just an echo. Feel grateful to the window, feel grateful to the echo, feel grateful to the mirror that has reflected something of the beyond. But go in search of the beyond.

If love grows rightly it will become prayer. The woman will become your temple, the man will become your temple. You will feel grateful to the woman but you will know that God looked through the eyes of the woman towards you. And you will search for that God.

This is my observation: whatsoever you fall in love with, even sometimes ugly things like money you are still searching for God. Because money gives a feeling of unlimitedness. When you don't have money you feel very much limited -- you want to purchase a thing and you cannot. Your money gives you a certain freedom -- only so much freedom, but your freedom is hampered from everywhere. Hence people fall in love with money. They are really searching for freedom, and freedom is with God. They are searching for an experience of expansion, they are searching for some spiritual experience, through money. It is not possible through money -- they have misunderstood, they have misinterpreted.

Yes, money gives a certain freedom -- you can purchase more, you can shop more, you can do many more things. But you are not more. Having is not being. You possess more, but you are not more because

you possess more. In fact the more you possess, the more you feel your inner poverty -- compared to your possessions you look even more poor than before. So a very paradoxical thing happens: the richest man in the world feels the poorest in the world. Now he knows that he has possessed all that he can possess -- but he is still as small, he has not grown.

People seek ugly things like political power -- that too gives a feeling of potentiality, of power. When you are the president of a country of course you are more powerful; when you can destroy people or save people you feel more powerful. But the search is for God -- because only with God are you really powerful. The political power is only a substitute and does not mean much; it is deceiving yourself.

Those who have looked into the human mind deeply, their observation is that whatsoever you fall in love with, you are really searching for God. Searching in a wrong way, in a wrong direction, but still searching for God.

WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?
IT IS TIME TO PUT UP A LOVE-SWING!
KABIR says: Enough is enough. You have searched in money, you have searched in power, you have searched in men and women, you have searched in many other ways. It is time now...

IT IS TIME TO PUT UP A LOVE-SWING!

Time to move in the real direction of love, time to search for the real Beloved.

TIE THE BODY AND THEN TIE THE MIND SO THAT THEY SWING
BETWEEN THE ARMS OF THE SECRET ONE YOU LOVE.
BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.

The original has a beauty of its own: NAINAN BADAR JHAR LAO -- 'Let your eyes become clouds pouring rainwater.' Let tears flow from your eyes in a deep longing for God. Feel that you are missing your beloved -- cry for it, weep for it, let your tears become your prayer. All other prayers are poor compared to the prayer that happens through tears. All words are poor.

NAINAN BADAR JHAR LAO.

Now let your eyes become clouds: pour tears. Words are futile -- when you bow down in prayer it is better to cry, it is better to weep. It is pointless to repeat prayers that have been taught to you in your childhood -- those words no more have any meaning; you can repeat them mechanically, they are very superficial. Let your heart cry.

BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.

Now, here the English translation has missed the whole point.

SHYAM GHATA UR CHHAU RE.

You will have to understand the metaphor. In the East, Krishna and Rama have been painted as blue. There is no blue race in the world. There are white and there are black and there are yellow people and red people, but there is no blue race in the world; nobody is blue. But Krishna and Rama have been painted in the East as blue-coloured for a certain reason. It is a metaphor. It is not a reality, it is not fact, it is a myth -- hilt of treat meaning.

You must have seen it: when the river is shallow it is white, when the river becomes deep it becomes blue -- depth gives it a color of blueness. So blue has become the symbol for depth. The sky looks blue: if you ask the scientist he will say there is no color in the sky, the sky is simply colorless -- it looks blue because of infinity; that infinity gives it the appearance of blueness. It is not colored blue, blue is an appearance. So blue is the color of infinity.

And in a hot country like India, when the first clouds come the whole country rejoices. The thirsty earth desires and prays for the first clouds to come. And the first clouds are blue clouds, full of rain. So Krishna's name has become associated with the blue clouds. One of his names is 'Shyam', it means blue -- blue like the cloud full of rain. When the rain showers, the heart is fulfilled.

SHYAM GHAYA UR CHHAU RE.

Kabir says: Let your eyes become clouds, let your eyes become nothing but tears of prayer, and cover yourself over entirely with the blue cloud of Krishna. The translation has missed it:

AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.

It has nothing to do with night, it has nothing to do with the shadow of the night. It has something to do with the infinity of God, with the blueness of God. And if you understand the metaphor of night rightly then the translation that way can be allowed...

Night also has a few things about it. One is, the darkness of the night is unlimited, infinite. Light is always finite, limited; darkness is always unlimited, unbounded. And light creates a kind of tension -- that's why it is difficult to fall asleep in the day. In the night you can rest easily, relax easily; the darkness is relaxing, calm and quiet. The darkness is like the womb of the mother, you can lose yourself in it -- in that way, God is a dark relaxing night.

Relax into the infinite darkness of God.

To the Western ears 'darkness of God' will sound a little odd. because in the Bible God is always symbolized as light. In the East, we have symbolized God with everything possible -- with light, yes, with darkness too. Light has a few qualities which God has and darkness also has a few qualities which God has -- because God is both day and night, summer and winter, life and death. He has to have the qualities of all the polarities; God is the unity of polar opposites.

BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.
BRING YOUR FACE UP CLOSE TO HIS EAR,
AND THEN TALK ONLY ABOUT WHAT YOU WANT DEEPLY TO HAPPEN.

Again the translation is inadequate -- not only inadequate but has missed the point, the vital point in it. The original is: AVAT AVAT STRUT KI RAH PAR -- 'Slowly slowly, make yourself listen to him.' The translation has gone to just the opposite.

These versions are from Robert Bly; he does not know Hindi. He has great poetic insight, that's why I have chosen his translations. There are many translations available which are done by people who know Hindi, or done by Indians, but they don't have any poetic insight. The translations are accurate but very unpoetic. They are literal -- but Kabir is a great poet and to translate him literally is not accurate. Then it is only the body, and the soul is missing.

Robert Bly is a poet, has the poetic insight, but he does not know Hindi. So sometimes he has missed, sometimes he has done just the opposite. For example, in this line:

BRING YOUR FACE UP CLOSE TO HIS EAR...

The original is: AVAT AVAT SHRUT KI RAH PAR. 'Bring your ear close to his face' -- that will be

more accurate. 'Slowly slowly, make yourself listen.'

SHRUT does not mean just hearing, it means listening -- and there is a difference. Sometimes you hear but you don't listen -- sometimes you are hearing because your ears are open and there is no way to close them. One can close one's eyes but one cannot close one's ears; they are simply open, so you hear. But only rarely do you listen.

When you are there, totally there in your hearing, then it becomes listening. When one listens attentively, Lovingly. sympathetically, when there is no argument going on inside, when the mind is not wandering anywhere else, when there are no more thoughts moving in the mind, then hearing becomes listening. That is called SHRUT -- right listening.

Kabir is saying 'Slowly slowly, make yourself listen to Him.' The right prayer is not to say anything to God. What have we to say to Him? What can we say to Him? The right prayer is to first prepare yourself to listen to Him, what He has to say to you. Become receptive, open, absorbing. Slowly slowly, make yourself listen to Him.

And when you have become so silent, so utterly silent that you can hear whatsoever He has to say, listen: the sound of the ecstatic flute is heard. It is ALWAYS being played -- the existence is full of His music. The wind blowing through the trees is His music, these birds are His music. All the sounds in existence are His music. But you have never been able to listen yet. You have heard, but you have not listened.

Kabir says: First become ears, be a silent listening -- and only then will you be able to say something to Him.

But people start their prayers by saying something to Him -- that's how prayers have gone wrong. First listen; then you may have something to say to Him. What can you say then? A thank-you, a thankfulness, a gratitude.

So real prayer consists of two parts. First, becoming silent, listening to God's music. And second, a thankfulness. The real prayer demands nothing, asks for nothing, CANNOT ask, desires nothing. The real prayer is a desire less silence. And after that music has been heard what is there to say? A gratefulness, a gratitude, has to be expressed.

Bring yourself, slowly slowly, to a silent listening. And then you will be able to say something to Him.

KABIR SAYS, 'LISTEN TO ME, BROTHER, BRING THE FACE, SHAPE,
AND ODOR OF THE HOLY ONE INSIDE YOU.'

Become so receptive, become a womb, become feminine. The path of love is the path of the feminine. Whosoever follows it, man or woman, has to become feminine. The path of love is not aggressive, the path of love is not of active search and seeking; the path of love is a passive receptivity. One waits like a woman waits for the lover. One is a womb ready to become pregnant with God.

Remember this metaphor of the womb. On the path of love you have to become a womb -- utterly silent and passive, not doing anything, just being.

One who looks is not looking. In looking there is no one -- looking is a state of emptiness, as listening is. Truly listening, we are nothing; truly looking, we are nothing. It is not a matter of doing, but of being. 'The way to do is to be' says Lao Tzu. The way to do is to be -- no other doing is needed on the path of love. Just be; calm and collected, just be. Wait. Let your eyes be full of tears, let your heart be full of passion -- but wait. Be aflame -- but wait. There is no need to go anywhere, there is nothing to be done -- just being. The way to do is to be.

But this frightens people; emptiness frightens people.

I have heard, Pascal confessed: 'The eternal silence of these infinite spaces terrifies me.'

That's why people are so full of unnecessary things. They go on clinging to rubbish. 'The eternal silence of these infinite spaces terrifies me.' Without, there are infinite spaces, utterly silent. And within you there are infinite spaces, utterly silent. And between these two silences you go on creating noise. That noise keeps you separate from God.

Let that noise disappear, and these two silences become one. In that becoming one, is the meeting with the Beloved. Those who know will not be afraid, those who have tasted a little bit will not be afraid.

Leonardo Dan Vinci said: 'Amongst the greatest things which are to be found among us, the Being of Nothingness is the greatest.'

Buddha said the same thing again and again: To be nothing is to be all. To be totally empty is to be totally full.

A great Zen artist, Hakusai, at the end of a long life, joyously exclaimed 'At last I do not know how to draw!' This is knowing how to draw -- this is responding from innocence, from a state of not-knowing.

One starts living when one does not know how to live -- as the grey seal in the blue wide way does not know how to swim, and the white gull, ignorant of how to fly, does not try nor worry whence and where and to what end it lives and flies and dies.

On the path of love, knowledge is not needed, but a state of innocence. Doing is not needed, practicing is not needed, but a state of loving. Eyes full of tears and the heart full of prayer -- wordless prayer, silent prayer.

All that men strain and strive to become is at best as unnecessary as painting red roses red. At worst it is unnatural -- striving to be spiritual, by whatever means, is putting legs on a snake. It is not needed at all, it is unnecessary. Don't try to put legs on a snake. You may think you are being very compassionate, but you will destroy the snake, you will kill the snake. The snake need not have any legs.

All that men strain and strive to become is at best as unnecessary as painting red roses red. At worst it is unnatural -- striving to be spiritual, by whatever means, is putting legs on a snake. One cannot strive to be natural, for striving is unnatural. On the path of love there is no striving, no effort, no practicing of anything. No yoga postures, no religious rituals, but just an innocent heart unburdened of all knowledge, unburdened of all borrowed rituals. To see this is to cease to strive. Empty of every wish to be other than we are, we are already other than we were. All that the religions have reached after is already given in grace -- if we will have the grace to see it.

Yes, it is already given in grace. Only one thing is needed, a grace to SEE it. On the path of love one simply relaxes and becomes graceful. A great dignity arises out of no-striving; a great calmness surrounds the bhakta, the devotee, the lover. The lover becomes utterly beautiful -- something of the beyond starts filtering into him and through him.

All that the religions have reached after is already given in grace -- if we will have the grace to see it. There is nothing to be done but to see that there is nothing to be done, and no one to do it. Yes, remember, the doing creates the illusion that you are a doer. Doing stopped, the doer automatically disappears. And when there is no doing and no doer you have arrived; you have arrived home.

To see this is emptiness. All that the religions do to be rid of the self is like shouting at an echo to stop. The ego need not be dropped -- stop doing, and it disappears of its own accord. In love, the ego melts and disappears. Trying to drop the ego is stupid -- the more you try to drop it, the more you will find it. It is like shouting at an echo to stop -- the more you shout, the more you will be echoed. You will be in a vicious circle.

The path of love knows no striving, no doing, no practicing, no discipline, no methodology. It knows tears, it knows passion, it knows a silent awaiting. God comes to you, you need not go to Him. He has always been coming to you, He goes on knocking on your door. But you don't listen, you are so full of your inner noise. He is everywhere but you don't see -- you are blind because of your beliefs.

Let these beliefs go and let this noise disappear and God will find you. And when God finds you there is great celebration.

I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.
A LAMP BURNS AND HAS NEITHER WICK NOR OIL.
A WATER PLANT BLOSSOMS AND IS NOT ATTACHED TO THE BOTTOM.
WHEN ONE FLOWER OPENS, ORDINARILY DOZENS OPEN.
THE MOON BIRD'S HEAD IS FILLED WITH NOTHING BUT THOUGHTS
OF THE MOON,
AND WHEN THE NEXT RAIN WILL COME
IS ALL THAT THE RAIN BIRD THINKS OF.
WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?
IT IS TIME TO PUT UP A LOVE-SWING!

TIE THE BODY AND THEN TIE THE MIND SO THAT THEY SWING
BETWEEN THE ARMS OF THE SECRET ONE YOU LOVE.
BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.
BRING YOUR FACE UP CLOSE TO HIS EAR,
AND THEN TALK ONLY ABOUT WHAT YOU WANT DEEPLY TO HAPPEN.
KABIR SAYS, 'LISTEN TO ME, BROTHER, BRING THE FACE, SHAPE,
AND ODOR OF THE HOLY ONE INSIDE YOU.'

The Revolution

Chapter #8
Chapter title: This Orange Epidemic

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The first question:

AS I COME TO UNDERSTAND MORE DEEPLY HOW COMPLETELY THE MIND HAS BEEN CONDITIONED IT SEEMS TO ME THAT EVEN THE GURU-DISCIPLE RELATIONSHIP IS AN EXPRESSION OF THIS CONDITIONING. FOR MAN TO BE TOTALLY LIBERATED, MUST HE NOT ALSO TRANSCEND THIS TRADITIONAL BELIEF BY LEAPING THROUGH LOVE IN THE WONDER AND MYSTERY OF LIFE ITSELF, BEYOND THE FORM OF GODS OR GURUS? IF MY HEART MAKES A LEAP OF SURRENDER THROUGH A GURU, DOESN'T THAT VERY ACT OF CREATING AN AUTHORITY OUTSIDE OF MYSELF BECOME A SUBTLE FORM OF BONDAGE? I HAVE JUST DESCRIBED MY MIND-HEART SEARCH FOR TRUTH. CAN YOU PLEASE GO INTO THIS MORE DEEPLY?

THE master is not a person, the master is a presence. How can you have a relationship with a presence? Either you see it and you dissolve into it, or you don't see it. But there is no possibility of any relationship. There has never been a relationship between the master and the disciple; the word 'relationship' is irrelevant there. It may appear so to the outsider, but the outsider is not in the know of things. The outsider cannot be relied upon, just because he is the outsider -- he does not know things as they really are in the inside.

A disciple knows no relationship with the master, he is simply one with the master. And how can a master know any relationship with the disciple? He is not, he has disappeared -- that's why he is a master. A master is not a person but a presence. And you cannot be related to a presence. The moment you recognize the presence you are dissolved. You merge, you melt, you disappear.

A master is a door, a master is a gesture of the unknown, a master is a beckoning light. But not a person at all. An open door, a voice calling from the wilderness, a provocation, a seduction into the divine, an invitation. But not a person at all.

So the first thing to be understood is: the master-disciple 'relationship' is a misnomer word. It really appears so from the outside, because of course you see the master and the disciple. And naturally, they are together, so they must be related. But it is not togetherness. It is not union, it is unity; they are no more two in their inner beings.

The second thing: you are not supposed to surrender to the master. If you do it, it will be a conditioning

and you will miss the whole point. Surrender happens; you find yourself surrendering. The moment you find a presence of the divine on the earth. a presence of the unknown in the body -- when you look into the eyes of a master and you see the open door -- surrender happens. It is not that you do it; if you do it you have missed it. A surrender done is not a surrender at all. Then it is a mind thing; then the mind is conditioned by your doing.

Who is this doer? Mind is the doer. Whether you do or you don't, either way you remain the doer. One person surrenders, tries to surrender, makes efforts to surrender. Another holds himself back, avoids surrender. Both are missing the point.

Surrender is a happening. The disciple simply finds he is melting, he is disappearing. His boundaries are getting blurred, he is becoming cloudy, he is becoming a nebula. Great courage is needed. Surrender cannot be done -- but if you are cowardly you can escape from it, you can prevent it, you may not allow it to happen. So it is not something that the disciple has done. If the disciple has done it then there is a relationship. And all relationships are conditioning.

And remember this too, that a master is not an authority. The master has no authoritarian attitude. He helps -- he is an occasion for growth, an opportunity, not an authority. He simply indicates. A Buddha only points the way. And that way is also not pointed to because the master has a fixed system -- the way is not pointed according to a system, the way is pointed according to you.

Remember this always, that any system of liberation may work once for one individual, because individuals are so unique. Each individual is such a uniqueness -- that's why he is called the individual. There has never been anybody like him, and there will never be again. So no system is really applicable to him.

Then what is a master doing if he is not dishing you out systems? He is simply helping you to grow whosoever you can grow to, whatsoever you can grow to. He is not trying to grow rose flowers. If you are a marigold he helps you to become a marigold, if you are a rose flower he helps you to become a rose flower, if you are a lotus he helps you to become a lotus. He has no prejudice, he has no system; the master simply looks into you. A master is a gardener, he helps your seed to be dropped into the soil. He assures you: 'Don't be afraid.' The master is a gesture of assurance.

Naturally you are afraid, every seed is afraid -- because what is the guarantee that if he dissolves into the soil there will arise a tree and the tree will bloom? A seed will never be able to see it; the seed will be gone. You will be gone; you will never see your Buddhahood. You will never be able to say 'Yes, this is what I was looking for' -- because the one who was looking for it has to dissolve before it can happen. So you are moving into the unknown.

The master is at the most an occasion. Seeing into the master, feeling empathy with the master, feeling love for the master, you are assured: you can take the jump into the unknown. The master is not an authority, he is not giving you orders, he simply points to the moon. The finger is unimportant -- if you cling to the finger then it is your problem; then you have a need to depend.

Authority is created by the need to depend. The master is not authoritative, but the disciple may be in search of authority -- then he will create the authority. He will create here, he will create there, he will find some way somewhere. The father, the mother, the wife, the husband -- you can create your authority anywhere -- in a book. You can create an authority even with a person who goes on denying authority.

For example, J Krishnamurti. Those who want to depend, they depend on J Krishnamurti too. He may say 'I am not an authority, and there is no need for any authority, there is no need for any master' -- but still there are followers, and very adamant followers. That is your need; you will fulfill it somewhere or somewhere else. But a master is not an authority. A master does not enforce any structure on you, he does not give you any discipline; he only gives you eyes to see your path. He gives you a clarity -- not particular instructions but just a clarity. He hits you hard on the head, he makes you alert.

It happened in a house, in the middle of the night the house caught fire. The whole house was burning, and the master of the house was fast asleep, drunk. Everybody escaped except the master. Then the neighbors realized that he would not be able to come out because he was so drunk -- he was always drunk in the night. So a few people rushed in -- it was risky -- and they started dragging him out. But he was drunk and fast asleep and he was heavy and it was difficult to take him out of the window. And that was the only possible way to take him out -- the door was burning. They tried from one window, they tried from another window, and it was becoming more and more difficult.

Then one wise old man said 'Hit him hard on the head! Wake him. Then he will find the way to get out;

then we need not worry.' And they hit him hard on the head and he opened his eyes and they all jumped from the window and he also jumped from the window.

A master simply hits you HARD to make you aware. Then your awareness will do everything. He simply helps you to come out of your sleep, out of your somnambulism. He is not an authority -- he does not say 'Go right and then move left and then...' A master never gives particular details; he cannot, in the very nature of things -- because THIS type of disciple has never been there before; nobody knows into what kind of flower he is going to grow, what his destiny is.

And if you find somebody giving you particular instructions, avoid him. Then he is not a master. Then escape from him, he will destroy you -- he has a certain image, he will create that image in you. He does not care about you, he does not love you, he has no compassion. He has a certain idea that he wants to implant: you are just a victim, you are just an opportunity for him to work out whether his idea, his ideal, can become a reality or not. You are just a canvas and he wants to paint HIS picture on you, you are just a block of stone and he wants to sculpt a statue that he is carrying in HIS head. Then he is not a master.

A master simply listens to you. Watches you, observes you, loves you, permeates you, envelops you. And slowly slowly starts helping you to be yourself. A master is not an authority. And the master in fact cannot be an authority, because he does not give you answers. He simply helps you to understand your question. He makes your question profound, he gives depth to your question.

The real answer does not put an end to the question but to the questioner. A real master does not put an end to your questions, he puts an end to you. He kills you. He kills you so that you can be that which you are destined to be.

Now listen to the question again. The questioner must be a newcomer here: Len Shemin. AS I COME TO UNDERSTAND MORE DEEPLY HOW COMPLETELY THE MIND HAS BEEN CONDITIONED...

Who is this one who has come to understand profoundly and deeply? Is it not the same mind? The dog trying to catch its own tail! What is profound in it? If you have understood profoundly you should not have asked the question. If you have seen that you are separate from the mind that is conditioned then there is no questioning.

No, this is not your understanding, this is knowledge. You must have gathered it from people like J Krishnamurti and others. This is not your understanding. Otherwise the problem is solved. And if this is your understanding -- that a master will create an authority, that the relationship between a disciple and a master will again be a new kind of conditioning -- then why are you asking me the question? Because this will create an authority.

You say: CAN YOU PLEASE GO INTO THIS MORE DEEPLY?

Why do you need me to go into it more deeply? If I go more deeply into it, it will be conditioning you. How can my answer have any importance to you if you have understood that all answers from the outside are conditioning? This will be an answer from the outside. You should not ask such a question.

But the question has arisen. And I trust more in the question than what you say in it. It shows that you have been thinking about it, reading about it -- but this is not your own meditative understanding.

You say: AS I COME TO UNDERSTAND MORE DEEPLY...

Understanding is a totally different phenomenon than knowledge. Understanding transforms your being -- in understanding, the question is finished. And remember, understanding is never more and less. You cannot say 'As I understand more deeply' -- understanding is depth; you cannot use the word 'more'. Knowledge is shallowness, understanding is depth. To say 'a deep understanding' is to repeat the same thing; it is tautology, because 'depth' means the same as 'understanding'.

Either you see or you don't; there are no degrees between the two. There is no quantitative difference between two understandings. Knowledge and understanding -- yes, there is a difference, an immense difference; they don't exist on the same plane. Knowledge can be more or less, because knowledge is quantity; you can have more knowledge, you can have less knowledge. You can accumulate, you can go on accumulating, you can learn more, you will have more.

But understanding is simply understanding. It is sheer understanding, there are no degrees in it. The moment you understand, you simply understand and the matter is closed. But we go on calling our knowledge understanding.

AS I COME TO UNDERSTAND MORE DEEPLY HOW COMPLETELY THE MIND HAS BEEN CONDITIONED...

And this is the mind again, because all knowledge is accumulated through the mind. Understanding arises in the no-mind. Knowledge is accumulated in the mind, it is the mind trying to be clever. And this mind can be fool you so immensely.

Now, there are people who go on listening to 1 Krishnamurti for years -- I know people who have listened to him for thirty years, forty years. And he goes on repeating the same thing, he has a single theme. He is a very very consistent man; he never contradicts, he is very logical. And he moves in one dimension -- a one-track mind. Now what are these people doing listening to him for forty years? They are accumulating knowledge. They start forgetting, then they go to listen to him again, then he reminds them again. The memory is deepening -- not understanding.

And after forty years of listening, they are in the same situation. Nothing has changed, their being has not been touched by it. But they become very very egotistic -- rather than coming to a surrender they become very very egotistic. And remember the difference between these two words 'egoist' and 'egotist'. An egoist is one who believes in the ego, and the egotist is one who practices it and is true to his belief.

People listening to I Krishnamurti become very egotistic. In fact their joy in listening to Krishnamurti is of the ego. It feels very good that you have utter freedom, that you are liberated, that you need not surrender to anybody, that you need not bow down to anybody, that you need not pray, that you need not meditate -- that just by listening or just by thinking, you will become enlightened. It feels very good, because there is no torture of growth, no pain of growth. And the greatest pain is to surrender -- that is avoided. The ego becomes more and more subtle and feels very secure.

But joy is not there. Playfulness is not there. You will not find fragrance around these people -- because the more the ego settles and becomes confident about itself, the less is the possibility of its disappearing. And only in the disappearance of the ego comes the fragrance. Only when you die are you reborn.

You say: AS I COME TO UNDERSTAND MORE DEEPLY HOW COMPLETELY THE MIND HAS BEEN CONDITIONED IT SEEMS TO ME THAT EVEN THE GURU-DISCIPLE RELATIONSHIP IS AN EXPRESSION OF THIS CONDITIONING.

Have you ever been in a guru-disciple relationship? Have you ever been on the inside of it? Without being an insider you will not be able to know anything about it. It is as if you are talking about light and you are a blind man and you have never seen light. You are talking about music and you are deaf and you have never heard any sound. And because you have never heard any sound you have never heard any silence either -- because to hear silence, ears are as much needed as they are needed to hear sound.

Don't carry on the idea that a deaf person is always in silence. No, not at all; he knows nothing of silence, he cannot know anything of silence. Don't go on carrying the idea that the blind man remains always in darkness. He cannot know anything of darkness, because to see darkness you need eyes as much as you need eyes for light. Both are experiences of the eye -- light and darkness. The man who is blind cannot say anything about light, he cannot even say anything about darkness.

Have you ever been in the guru-disciple relationship? Only then will you be able understand it, what it is. It is an experience, an incredible experience -- but one has to go into it, into it totally. One has to abandon oneself into it utterly, one has to be drunk, only then does the taste arise.

Now, Krishnamurti is against the masters. And the reason is that he was brought up by some very authoritarian people. Not masters -- teachers maybe, but not masters. He was brought up the theosophists and they were bent upon making a messiah out of him. They wanted to make a world teacher, and they forced him into that pattern. Never before was a man so much tortured and forced into a certain mound.

Buddha's messiah-hood was a natural growth of his own search. Christ became Christ on his own accord. In fact just the opposite has been the case before -- a Buddha has to fight to declare that he is the messiah. Nobody was willing to accept him; people were denying, people were rejecting, as always. They crucified Jesus because he declared himself the Christ.

It happened in just the opposite order with Krishnamurti. He had no idea what it means to be a Christ or a Buddha. And these foolish theosophists, Leadbeater and Annie Besant and the lot, they were all trying to make a messiah out of him, they were after manufacturing a messiah. They really disciplined him so much -- everything was watched, he was never allowed any freedom, he was constantly accompanied. They decided what clothes he should wear and when he should go to bed and when he should get out of bed and what prayers to do -- early in the morning, three o'clock, a small child...

They caught hold of him when he was only nine and they started torturing the child. Not only that, they even forced him to write books. THEY were writing those books. Krishnamurti does not even remember when he wrote the book, the famous book, AT THE FEET OF THE MASTER. He does not remember having written it at all. Just a nine-year-old child, how could he write that book? But these people wanted to prove that he was a born messiah, that he had come from the other world. They forced a book in his name.

And instructions were coming from the high quarters, from masters who roam in the sky, spirits -- Master K H and others -- and letters were arriving. And these people were making those letters too; never before in the whole history of religion has such a forgery been done. They did it to impress this small child -- they did tricks, they managed strategies.

Krishnamurti would be sitting with closed eyes and a letter would drop from the roof. Now, a nine-year-old child naturally trusts and believes. And somebody would be hiding on the roof -- those people were even caught and brought to the court. And the letters were written and those letters would fall in his lap, and he was being instructed from on high.

Just think of the abnormal situation in which he was brought up. He was not allowed to move with any woman, or if he was allowed he was allowed to move only with very aged women with whom he could only have a relationship of son and mother. Even then there were suspicions. He was allowed to move with a very old woman but the old woman fell in love with the boy. The boy was really beautiful -- it was just a motherly love but very passionate. And then the relationship was broken by the theosophists. They were afraid -- they did not want him to get into any human relationship, he had to be purely superhuman.

Food was to be decided by them. He could not go to a movie, he could not play with other boys; that was not right for a messiah. He had to be superhuman. They enforced inhuman standards upon him in order to make him superhuman.

Naturally, the day he became strong enough, he revolted. When he was twenty-five he revolted. He got fed-up with the whole nonsense of becoming a world teacher. He simply declared: 'I am not a teacher and I am not a messiah.'

That conditioning still lingers somewhere around his personality. He is not yet free of those ugly theosophists, he is still living that nightmare. That's why he is against the masters. He has never been with a master, he was with these people who were not masters at all. Cunning frauds, charlatans, they wanted to exploit the whole world through Krishnamurti. They wanted to remain behind him and manipulate him in every way. It was a great conspiracy against humanity, and it is good that he revolted.

But I think it was too much and he cannot forget it and he cannot forgive them. He is against masters, naturally -- I can understand. If I had been in his situation I would have been against the masters.

I would like to ask you: Have you ever been in relationship with a master, which is not a relationship at all? Have you ever dipped into the being of a master? Have you for even a single moment entered the door of a master? Then you will not ask this question, because then all those doubts will immediately disappear, instantly disappear. You will not say that THE GURU-DISCIPLE RELATIONSHIP IS AN EXPRESSION OF THIS CONDITIONING. If it is a relationship and a conditioning, it is not a guru-disciple relationship.

FOR MAN TO BE TOTALLY LIBERATED, MUST HE NOT ALSO TRANSCEND THIS TRADITIONAL BELIEF...?

Yes, man has to transcend all beliefs -- but to be with a master is not traditional and is not a belief. It is very alive; it is not traditional. What is traditional about me and you and your being with me? What is traditional? Can there be anything more anti-traditional? Where is there any belief in it?

Yes, trust is there, but not belief. Belief is a substitute: one goes on deceiving oneself with belief and thinks that one has trust. Trust is a totally different phenomenon. Belief is of the head, trust is of the heart. Belief is a thought, trust is a feeling. If you feel me, you trust me. If you only intellectually understand me, then belief will be created. Belief makes you a student, not a disciple, and whoever you get that belief and knowledge from becomes a teacher, not a master. That's the difference between a teacher-and-student and a

master-and-disciple relationship.

A master does not teach you, he simply makes his being available to you and hopes that you will also do the same. When these two beings are available to each other, miracles start happening.

'Liberation' is a beautiful word but very much misused. What do you mean by 'liberation'? You say: FOR A MAN TO BE TOTALLY LIBERATED.... What do you mean by 'total liberation'? You must be having some idea somewhere that 'I will be liberated one day, but I will remain after liberation.'

You don't understand at all. Liberation is not of the 'I' but from the 'I'. You are to be liberated from yourself. In liberation you will not find yourself at all; you will be gone for ever. The liberation will not be your liberation, it will be liberation only because you will not be there. Liberation is from you; it is not yours.

Now, it will be very difficult, almost impossible, to do it on your own. Something has to penetrate you from the beyond -- only that can take you out of yourself. For example, you go to sleep, you are fast asleep and the alarm goes off. That alarm comes from the outside into your sleep and disturbs your sleep: your eyes open up.

Gurdjieff used to say: Man is a prisoner, and he has lived in the prison so long that he has completely forgotten that he is a prisoner. And the prison is so big that you cannot feel it, because you never see the boundary. The boundaries are very subtle -- the walls ARE there but they are very subtle and transparent, made of pure glass, crystal glass. And you have lived in the prison so long that you think this is your home, this is your life. this is how life is supposed to be. Unless somebody comes from the outside and says 'This is a prison, and I know what freedom is' even the desire to be free will not arise in you. That is the chain.

A master is one who is outside the prison, is one who is awake. He can create devices, occasions, for you to be awake. He can create some disturbance in your sleep.

All these meditations that you are doing here are nothing but efforts to disturb your sleep -- to shake you up, to shock you so deeply that it goes beyond your shock absorbers and reaches you. To shout -- a master goes on shouting. Jesus said: Go on the housetops and shout as loudly as you can.

A master is one who shouts loudly. There are many shock absorbers around your you have buffers which absorb anything that comes from the outside. The alarm won't work if your ears are closed; if you are using ear-plugs the alarm won't reach you. And. just to be safe, people have created many shock absorbers, many buffers around them. Otherwise life will be miserable, very miserable. There are so many shocks happening every moment that you cannot allow them to reach to you. To prevent the bad you have created the buffer -- but it prevents the good too. To prevent the enemy you have closed the door and locked it and bolted it. But now it prevents the friend too.

Unless some ray from the beyond enters your being, unless you taste something of the transcendental, even the desire to be liberated will not be there. A master does not give you liberation, he creates a passionate desire for liberation. He makes you aflame with an unknown passion that you have never known before, never felt t fore.

Just think of a world where Buddha never existed. where Christ never walked, where Kabir never sang. Just drop a hundred names from human history and you would be in a totally different situation. You would not be thinking of liberation at all; you would not be thinking of freedom, of moksha, of nirvana. It is because of these few people who go on shouting in spite of you, whether you hear or not -- it is because of these people that the word 'freedom' has some meaning, that the word liberation' strikes you.

It is good that one wants to be totally liberated -- one has to go beyond all beliefs and one has to go beyond all relationships. But the relationship between a master and a disciple is not a relationship and it is not a belief. And one has to go beyond all tradition -- but it is not tradition at all. Tradition exists when you go on following a dead master.

For example, if you are a Christian you are traditional. But the people who moved with Jesus when he was alive were not traditional. The Jews were traditional, they were following Moses or Abraham; they were traditional. But the few people who were moving with Jesus and risking their life, they were not traditional. Now Christians are traditional. My sannyasins are not traditional; when I am gone they will be traditional.

Tradition exists between a dead guru and an alive disciple. With an alive master and an alive disciple, how can tradition exist? There is no tradition, the relationship is immediate. It is not a belief, it is trust.

The second question:

I HAVE BEEN LONG IN SEARCH OF A FULLY ENLIGHTENED PERFECT MASTER, AND AT LAST I HAVE FOUND YOU. OSHO, WILL YOU ACCEPT ME AS YOUR HUMBLE DISCIPLE?

No. Because you are not humble and you are not a disciple. You are dangerous. What do you mean by 'fully enlightened'? Have you ever heard of somebody partially enlightened? What do you mean by 'a perfect master'? Have you ever come across an imperfect master?

These are your ego trips. You call yourself a humble disciple, but you are not humble. In fact that's why you have to say that you are a humble disciple. A humble man never knows that he is humble. It is out of your ego that the idea arises, the desire arises -- such a great man as you, how can he be a disciple of an ordinary master? A man like you, and a disciple of an ordinary master? You have to find the fully enlightened, the perfect master. I cannot accept you.

Meditate over this story.

A young man wished to find the Perfect Master. He travel led to India and visited a famous yogi. But when the young man tried to open a dialogue, the yogi would not speak. So he travelled on.

This was not his idea of a perfect master. A master is one who teaches. Now this man simply sits there, silent, like a stupid man. Maybe he is silent, but there is no message. He is not the messiah -- how can one be a messiah without a message?

Then he went to Japan and entered a monastery, but the venerable master seemed to him overly harsh and ruthless. The master used to beat people, throw them out of the windows, jump upon them even while they were asleep. Now, this was not his cup of tea.

Arriving in Iran, he met a Sufi who gave him meaningless answers to his very serious questions. He would ask about the East and the Sufi would talk about the West. He would ask about the earth and the Sufi would talk about the sky. Now this was ridiculous, this man was mad.

Finally the young man climbed the high mountains of Tibet and, in an ancient Lamasery on a windswept cliff, he was permitted an audience with the head Lama, a famous master of the region. To the young man, the Lama was not sufficiently austere, for he was surrounded by silks, gold and other riches. Yet the Lama's words seemed wise, and the young man believed that this was the closest he would come to finding the Perfect Master. So he begged permission to become a disciple of the Lama. The Lama replied 'No.'

When the young man asked why, the Lama said 'Because I will only accept the Perfect Disciple.'

So I say no, I accept only perfect disciples. Can't you see so many perfect fully unenlightened people here? I also believe in perfection if you believe in it. And I know that you must be finding many faults in me. Can't you see the Impala car? A perfect master moving in an Impala car -- have you ever heard of it? But this may be the closest that you can come. No, I don't accept neurotic people. All kinds of perfectionism create neurosis. Be a perfectionist and you will end up in a mad asylum.

Drop all that nonsense, don't ask for impossible. Be human. Nothing is perfect in the world, not even God. Because if something is perfect it is dead. And God is not dead yet -- notwithstanding what Nietzsche says, God is not dead yet. And God will never be dead, because God will never be perfect. He is always growing; out of imperfection there is growth. When you are perfect then what is left except suicide? What will you do when you are perfect?

All growth is possible because something always remains to be done. One goes on learning, one goes on growing. Yes, let me say to you: Even after enlightenment one goes on growing. From perfection to perfection one goes on growing. One is never absolutely perfect, because absolute perfection means death.

Life is imperfect. That's why life IS. Only death is perfect.

Now you are asking for a dead man. And what will a dead man teach YOU? He is bound to teach you suicide. I am not dead, and I would like people who are alive. Drop all kinds of perfectionistic attitudes and ideals. My approach is that of being total -- not being perfect but being total. Be total.

And, you will be surprised to know, if you can key total in anything you become perfectly imperfect. You are happy with your imperfection, you are in love with it, there is no desire to drop it -- then it has a very different flavor to it, the flavor of growth. Then you know more and more flowers will be opening. Remember, the first flower of the spring is not the whole spring, it is only indicative. And when one flower

blooms, says Kabir, thousands bloom. They go on blooming, there is no end to it.

When we say Buddha became enlightened on a certain night on a certain day, what do we mean? We mean the first flower of the spring happened. Now there will be millions and millions of flowers opening, to eternity. The first has opened, the opening has started, now there is no end to it.

Your idea of an enlightened person is that that day everything ended. My idea of enlightenment is: that day everything started! Before that day there was nothing. That day, things for the first time became alive. Buddha is still blooming somewhere -- the spring continues. The first flower is only an indication of the coming spring.

The third question:

WHEN I CAME TO THE ASHRAM ONE WEEK AGO, I FELT THE STRONG ENERGY AND LIKED THE ATMOSPHERE. THE NEXT DAY ALREADY I FELT HOW I WAS OPENING MY HEART THROUGH THE MEDITATIONS, SUFI DANCES AND SO ON, AND I WAS REALLY HAPPY. I WAS READY TO START GROWING, TO IMPROVE MYSELF.
AND NOW I'M REALLY SAD, LONELY, REJECTED. I SUDDENLY REALIZED THAT JUST GROWING FROM A SEED TO A BIG TREE IS NOT THE ONLY IMPORTANT THING. WE SHOULD BE ABLE TO SHARE ALL THE LOVE WE FEEL, ALL THE ENERGY WE GET. WE ARE NOT LIVING ALONE ON EARTH. WE ARE A COMMUNITY, A BIG FAMILY, SUPPORTED BY LOVE. AND IT IS EXACTLY THIS THAT I'M MISSING AT THE ASHRAM. I WANT TO ENJOY BOTH PARTS OF ME -- THE GROWING AND IMPROVING PART, AND THE HUMAN LOVE OR SHARING PART -- I'M ONE WHOLE PERSON. IS CONTACT AND LOVE FEELING SO DIFFICULT TO FIND HERE? OR ARE WE EXPECTING TOO MUCH? I'M REALLY SO CONFUSED, I DON'T KNOW WHAT TO DO ANYMORE.
PLEASE GIVE ME AN ANSWER TO HELP ME.

THE first thing: this happens to almost everybody who comes to me, because you have become addicted to misery. When you first come here you are simply in awe. For a moment the shock of the energy that is available here makes you forget your old habitual patterns -- shakes you up, wakes you up for a moment into a different kind of reality. But those habits, those old habits, can't leave you so easily. They come back in new forms.

And this is one of the easiest forms. You see people are happy here, people are dancing and joyous, and you would like to be happy. But then suddenly you start thinking about the world. The beggars on the street, the poverty, the starvation and the wars -- all kinds of problems simply start coming from every direction to your mind. And your mind starts saying 'When the world is in such misery how can you be happy? You have to share, you have to go and serve. You are not alone, you exist in a society -- you are part of it, you have to serve the society.' This is a very very cunning device of the mud.

Just the other day, I was looking at a cartoon. Snoopy is dancing, really going crazy, utterly blissful, in samadhi. And Lucy looks at him and says 'Stop this! Stop this! The world is in great misery. Can't you see that people are suffering? How can you be so happy when the world is in such hell?' There is great condemnation in her eyes. For a moment even Snoopy stops. And Lucy says 'Are you not aware, you stupid? Are you not aware of what is happening in the world? Is this the time to dance in such a mad abandoned way?'

Snoopy says 'But my legs are feeling very very happy and I'm really enjoying it. And thank God that I am an ignorant person.' And he starts dancing again.

This question is from Christiane. Now, Christiane, your inside Lucy is arising. And you will find many Snoopys dancing here and your mind will say 'What? People singing Alleluia? This Aneeta is mad and these people are mad. And the world is in such misery. How can you be so unloving? How can you be so hard? Where is your compassion?' And these are just devices of your mind to make you miserable again, to keep you at that level of misery.

And that is not going to help the world. What are you going to share with the world? Tell me, Lucy, what are you going to share with the world? What have you got to share? You can share only that which you have -- if you are blissful you can share bliss, if you are miserable you will make the world more miserable.

At least dance, let your legs feel good. One person happy means a small part of the world has become happy. By becoming happy you are creating a happy world, by dancing you are creating a dancing world,

because you are the world. And yes, your Christian mind, Catholic mind, missionary mind, will find many problems. 'How can people be so selfish, just enjoying?'

But these selfish people will create a vise, a different vise, in the world -- they are already creating it. More and more people will get drunk through their dance. more and more people will feel their legs are becoming alive, that d song wants to burst forth in their heart too. More and more people will get infected by this orange :disease. It has to spread to epidemic proportions -- that is the only way to transform the world, there is no other way.

By serving people you cannot transform anything, because you don't have joy. You serve out of duty, you serve out of your misery. And your misery goes on showing on your face, in your being. You pulsate misery -- that's all that you can share right now. What else have you got?

You say: AND NOW I'M REALLY SAD, LONELY, REJECTED. I SUDDENLY REALIZED THAT JUST GROWING FROM A SEED TO A BIG TREE IS NOT THE ONLY IMPORTANT THING.

It is the only important thing. Then the flowers come on their own accord; you need not pull them out of the tree. The only thing, the only important thing, is to grow and become a big tree. Let your roots go deep into the earth and your branches high into the sky, and enjoy the sun and the moon and the stars and the wind and the rains, and forget about the whole world, and your flowers will bloom. And that fragrance will reach to people, to whomsoever it concerns -- it is unaddressed but it will reach people. But whether it reaches anyone or not, that is not the point. Even if a single individual is happy, a part of the world is transformed.

Meditate on these words of Walt Whitman:

'I exist as I am. That is enough. If no other in the world be aware, I sit content. And if each and all be aware, I sit content.'

It doesn't matter. When the seed comes to bloom it doesn't matter whether anybody is getting the fragrance or not. It is released: it will reach people. It will reach people who are ready to receive it. It will not reach to all, because there are people who are living with closed eyes, there are people who are living with closed ears, there are people who are living with closed noses -- it will not reach to them. But only they are responsible for it.

I am creating a blissful milieu here. It will pulsate its energy to whomsoever it concerns.

But this mind comes to everybody who is a newcomer here. And this mind is a trick. The mind is very tricky, very diplomatic. If you cannot find any immediate reason to be miserable you can always find millions of reasons in the world to be miserable. You are simply searching for excuses to be miserable. Remember, the hardest arithmetic to learn is the arithmetic that makes you capable of counting your blessings.

People go on counting their miseries -- not only their own, they go on counting others' miseries too. Then of course they are burdened. The world has always been in misery -- if Buddha had bothered about it he would never have become enlightened. Do you think there were no more wars there? people were not poor? people were not sad, depressed? They were -- more so than they are today.

But it is your choice. If you choose to be miserable there are great opportunities; you can fall upon any opportunity. But if you want to be blissful there are very few opportunities available in the world, because very few people are courageous enough to allow happiness to happen -- they destroy it.

I teach self-fulness. And remember, self-fulness is not selfishness. A self-ful person is the only altruistic person, because he creates whatsoever is great in his being. And in that very creating, sharing starts happening. You need not go and make an effort to share it -- if it is there it starts overflowing. The dance cannot be contained, the joy cannot be contained. They overflow, they start reaching other people, they are contagious.

Listen to the whole question again: WHEN I CAME TO THE ASHRAM ONE WEEK AGO, I FELT THE STRONG ENERGY AND LIKED THE ATMOSPHERE. THE NEXT DAY ALREADY I FELT HOW I WAS OPENING MY HEART THROUGH THE MEDITATIONS, SUFI DANCES AND SO ON, AND I WAS REALLY HAPPY. I WAS READY TO START GROWING, TO IMPROVE MYSELF. AND NOW I'M REALLY SAD, LONELY, REJECTED. I SUDDENLY REALIZED THAT JUST GROWING FROM A SEED TO A BIG TREE IS NOT THE ONLY IMPORTANT THING.

It is the only important thing. All else follows. Jesus says 'Seek ye the kingdom of God and all else shall be added unto you.'

WE SHOULD BE ABLE TO SHARE ALL THE LOVE WE FEEL...

But if you are not joyous you cannot be loving either. Love is a function of joy. People go on thinking they are loving. You have not known love, you have not even tasted a single drop of it. Love happens only when you are full of joy; love is a shadow of joy, it doesn't happen directly. Only a blissful person is a loving person. A miserable person goes on saying that he loves, but in the name of love something else is masquerading. He NEEDS love, that's true -- he is a beggar. And because he needs love, he pretends at least to show that he gives because nobody is going to give you love if you don't at least pretend to give.

Watch. What do you mean when you say 'I love you'? Do you really love? Or do you simply feel 'This person is so beautiful, if he or she loves me that will be fantastic'? Now you have to throw a net, a trap: you say 'I love you.' You are just a beggar -- you are waiting to get his or her love; you are bargaining. And the other is doing the same, remember -- the other is also saying 'I am deeply in love with you. I would like to share my love with you.' And the other is also needy and greedy. Two greedy persons just pretending to give -- they really want to GET.

That's why all lovers feel cheated and frustrated. Sooner or later the faces are worn out and the reality comes up. And you are demanding love -- she demands and you demand and there is conflict and there is fight. The fight between lovers is the fight between two demanding hearts, two greedy persons. If it is only a sharing, why fight? Sharing knows no jealousy, only greed knows jealousy. Then you are afraid and you are constantly watching the woman, whether she is giving her love to somebody else -- because if she is giving some love to somebody else, that much love is lost towards you.

You are greedy. 'Was she laughing with that man? She never laughs like that with me. What is happening?' Suspicions arise. 'Why should she laugh with anybody else? Because there is only a certain quantity of laughter. And she laughed with that man: now she will not laugh with me.' You live in an economy of scarcity. Mm? She kissed that man, now how can she kiss you? The kiss is finished! Now you are at a loss; you have been cheated.

This is all greed pretending to be love. It is not sharing, it is an effort to get: 'How to get more?' And naturally the greedy mind tries to give less and to get more -- that's what income is. And both are trying to make profit out of it: give less and get more. When you need, smile. You know? Whenever your wife smiles you become afraid. Have you not observed it? Whenever you come home and you find her smiling just standing at the door, your heart sinks. She will demand something. Maybe she has seen a diamond in the market or a necklace or a sari or something -- she is going to demand. Otherwise she never smiles. She is such a miser, she keeps her lips tight together; even if you smile she pretends that she has not seen your smile -- she never responds.

And when the husband comes with ice cream or with flowers... And you have forgotten -- for years he has never come with ice cream or with flowers and you are suspicious: he must have committed something wrong, he must have been with some woman. This is just a way to create a substitute -- he is feeling guilty. And the woman starts searching in his pockets and the diary and the phone numbers, for some clue somewhere. Otherwise he never brings ice cream...

You are always trying to get, and the other is trying not to give. This you call sharing? What have you got to share, Lucy? You have not got anything to share.

First create some joy, some dance, some song. Then sharing happens on its own accord. You need not do anything to share; you HAVE to share when you have too much. Just like a rain cloud, it has to shower. Just like a flower, it has to spread its perfume. Or just like a lamp, it has to spread its light.

You say: WE SHOULD HE ABLE TO SHARE ALL THE LOVE WE FEEL ALL THE ENERGY WE GET.

You don't have any love. It is very rare to come across a loving person. You may find lovely persons, but loving persons are very rare.

WE ARE NOT LIVING ALONE ON EARTH.

That's true, you are not living alone on earth, there are many miserable people like you. You belong to a miserable society, you live in a hell. And you have to learn how to be alone, otherwise you will never get out of this hell. You will have to learn how to be alone. That's what sannyas IS.

A person who can be blissful alone has gone beyond any kind of dependency. And he is the person who can go into the world and give his love to people, because he no longer needs anything from them -- he can simply go on giving unconditionally. He no longer belongs to the crowd. He can go into the crowd, because the crowd cannot distract him from his own center. He can live in the crowd and he will not be a part of the crowd, he can live in the crowd and the crowd will not be in him.

That's what meditation is all about, to be capable of being alone. And remember, aloneness is not loneliness. Loneliness is the state of the person who cannot live alone; loneliness means you are dependent on the crowd, on the other. Aloneness means you are happy with yourself, you are not dependent on anybody. The moment you are not dependent you are an emperor, you are a god, a goddess. Now you have something to share, you can go into the world.

I WANT TO ENJOY BOTH PARTS OF ME...

You have none. Neither this nor that.

... THE GROWING AND IMPROVING PART AND THE HUMAN LOVE OR SHARING PART...

They are both together, aspects of one phenomenon, and you have none yet. From where to start the journey? First you have to be joyful, then love will come. First you have to grow and become mature -- this is the definition of maturity. A child is born, he simply gets. A child is just a mouth and nothing else, a stomach. He goes on getting everything from everybody. That's why you give him a toy and the toy goes into the mouth. He is just the mouth, nothing else: a hunger. He wants to swallow everything -- he wants to swallow the mother, he wants to swallow the whole world. He cannot give anything; he is very very miserly, he hoards.

And naturally we accept it, because he is so helpless and what can you expect a small child to give? He cannot even say hello or hi, he cannot respond. You take it for granted -- he is so small, you give to him. The mother gives, the father gives, the family gives. The whole world is in a very very giving mood towards the child.

But the child is also learning a trick. He is learning that you can get without giving, that there is no need to give. He is creating a habit, a character, which keeps people immature for their whole life. You may be seventy and you still go on asking that everybody should give love to you. You may t e seventy, your children may be fifty and forty, and their children may be there, and you still go on hankering that everybody should give love to you. You are immature; you never grew out of your childhood.

A mature person is one who has changed the whole pattern of his being. He is now ready to give. He has taken enough from the world. now he is ready to live. Growth means you start becoming mature, growth means you start dropping your childhood patterns. And this is the basic change that has to happen.

It is very rare to find a mature person; they are all asking and asking, they are all mouths. Nobody is ready to give. That's why there is so much misery in the world -- all are beggars begging from each other. Nobody is ready to give, nobody has anything to give.

Please first start growing, start becoming a little more mature. And after you have attained a certain maturity you will see, you are capable of giving. But then there is no duty to give: it is not that you are obliging anybody. In fact you cannot resist giving. You cannot contain it, it is too much, it has to go. You have to empty yourself, otherwise it becomes burdening.

You say: I WANT TO ENJOY BOTH PARTS OF ME -- THE GROWING AND THE IMPROVING PART, AND THE HUMAN LOVE OR SHARING PART .

Start by growing, and the sharing will follow.

I AM ONE WHOLE PERSON.

Not yet. That's what you are searching for. You are fragmentary, you are so many people -- not one. You are not whole. The day you become whole you become holy too. That's what I am teaching here: how to become whole, how to become holy. And you have been taught never to become whole. All the so-called religions go on teaching you never to become whole: Deny the body. Then how can you become whole? Deny this, deny that, renounce this, renounce that. Then how can you be whole? Only in total acceptance is wholeness possible.

I accept life as it is in its totality. From sex to super consciousness, from body to soul, from the lowest to the highest, all has to be absorbed. Nothing has to be rejected, nothing at all. Then you will be whole. A Christian cannot be whole, a Hindu cannot be whole, a Jaina cannot be whole. Christ is whole but a Christian is not. The Buddha is whole but the Buddhist is not.

People love conflict. Either they have to fight with others or they start fighting with themselves, either they have to create misery for others or they create misery for themselves. People are torturers -- either they have to be murderers or they become suicides. Avoid both. Be in love with life. Nothing is wrong -- the wrong cannot happen, the wrong cannot exist, because it is only God that exists. Out of God all is good.

You can become whole if you partake of this occasion that is available to you.

And one thing more about this question: Again and again you have said 'I was ready to start growing, to improve myself... the growing and improving part...' They are two separate things. The improver is never a grower. They are not only separate, they are diametrically opposite -- the grower is never an improver. You have to understand it.

The man who is trying to improve upon himself has ideals. He has certain ideals, fixed ideals: he has to be like that. For example, Christ may be your ideal. Then you have to become Christ. That is improving -- then you will have to deny many things which don't fit with Christ. You may be trying to become a Buddha. Then you will have to deny and cut many parts of your being; they will not fit with Buddha.

You cannot fit with anybody else, you can only be yourself. An ideal will be needed, and all ideals are poisonous. How are you going to improve upon yourself? You will need examples. You will need a blueprint, a map, an image: this is how you should be. Buddha, Krishna, Christ -- you will have to choose some image and then you will have to imitate the image. Then you will become an imitation; you will never become a Christ.

Have you ever heard of anybody becoming a Christ except Jesus? And for two thousand years how many people have tried to improve upon themselves! Millions have suffered, and suffered in vain. Their misery was pointless, their monasteries were nothing but prisons -- but they did hard work. And all went down the drain. Not a single Christ has happened again -- it cannot happen, in the nature of things. God does not like repetitions. He is always origin all He always creates a new being. You are a new being! Don't try to improve upon yourself -- because the idea of improvement will naturally, necessarily, mean that you are following some image, some example, some pattern.

Growing is totally different. A tree grows, a Christian improves upon himself. A tree grows -- it knows not to what, where; it has no idea of the future, it simply grows. It finds growing a joy, so it goes on growing. It goes on putting out new leaves and new foliage and new buds and new flowers. It is simply growing with no program.

If you are trying to follow a program you will never grow, you will only become an imitator. You will become false, you will become pseudo, you will become artificial, synthetic. Growth need not be an improvement, not at all -- it MUST not be an improvement. Growth is spontaneous and natural: just be yourself and do your thing, and do that which is needed in this moment. Respond to here and now, and you will be growing. Trees are growing, birds are growing -- why should you not be growing?

Says Kabir: He looks after the birds and the bees -- why do you think that you are an orphan? Who has given you this wrong notion that the universe does not protect you, that the universe does not mother you? You are in the womb of God, He takes care. This is trust. The trees trust and they grow.

Man is distrustful. He takes growth into his own hands, he says 'I have to be this.' The 'should' has to be dropped. And you have it in mind to improve upon yourself: you will never be happy and you will never grow. At the most you can become a very very artificial thing.

I have heard:

A man who had married an old maid for her money took his bride on a honeymoon. They had obtained two berths on a deluxe train going to the Rockies, and she of course occupied the lower.

In their private compartment, all was cozy. She went to the bathroom and filled two glasses with water.

As he peered from the upper berth, he saw her take out her false teeth and put them in one of the glasses, and then take out her glass eye and put it into the other glass. He almost fainted.

Then she took off her wig, revealing a totally bald head. He gazed at his bride in horror.

Now she turned out the lights, got into her bed, and coyly said 'Well, Joe, if you'd like to come down, I've something nice for you.'

'Hand it up' he answered.

If you improve upon yourself this is going to happen. All will be false, utterly false. Growth knows no future, it follows no pattern, it simply happens spontaneously. Improvement is a mind trip, growth is of the whole being. Growth is holy, improvement is ugly.

The Revolution

Chapter #9
Chapter title: The Sword of Love-and-Death

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THE DARKNESS OF NIGHT IS COMING ALONG FAST,
AND THE SHADOWS OF LOVE
CLOSE IN THE BODY AND THE MIND.
OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU.
NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.
DRINK THE HONEY THAT IS ALL AROUND THAT FLOWER.
WAVES ARE COMING IN:
THERE IS SO MUCH MAGNIFICENCE NEAR THE OCEAN.
LISTEN: SOUND OF IMMENSE SEASHELLS! SOUND OF BELLS
KABIR SAYS, 'FRIEND, LISTEN,
THIS IS WHAT I HAVE TO SAY:
THE GUEST I LOVE IS INSIDE ME!'
FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.
JUMP INTO EXPERIENCE WHILE YOU ARE ALIVE.
THINK AND THINK WHILE YOU ARE ALIVE.
WHAT YOU CALL 'SALVATION'
BELONGS TO THE TIME BEFORE DEATH.
IF YOU DON'T BREAK YOUR ROPES WHILE YOU'RE ALIVE,
DO YOU THINK GHOSTS
WILL DO IT AFTER?
THE IDEA THAT THE SOUL WILL JOIN WITH THE ECSTATIC
JUST BECAUSE THE BODY IS ROTTEN --
THAT IS ALL FANTASY.
WHAT IS FOUND NOW IS FOUND THEN.
IF YOU FIND NOTHING NOW, YOU WILL SIMPLY END UP
WITH AN APARTMENT IN THE CITY OF DEATH.
AND IF YOU MAKE LOVE WITH THE DIVINE NOW,
IN THE NEXT LIFE YOU WILL HAVE THE FACE
OF SATISFIED DESIRE.

THEN PLUNGE INTO THE TRUTH,
FIND OUT WHO THE TEACHER IS,
BELIEVE IN THE GREAT SOUND!
KABIR SAYS THIS:
'WHEN THE GUEST IS BEING SEARCHED FOR, IT IS THE
INTENSITY OF THE LONGING FOR THE GUEST
THAT DOES ALL THE WORK.
LOOK AT ME...
YOU WILL SEE A SLAVE OF THAT INTENSITY.'

THE greatest mystery in life is not life itself but death. Death is the culmination of life, the ultimate blossoming of life. In death the whole life is summed up, in death you arrive. Life is a pilgrimage towards death. From the very beginning, death is coming. From the morn.en of birth, death has started coming towards you, you have started moving towards death.

And the greatest calamity that has happened to the human mind is that he is against death. Being against death means you will miss the greatest mystery. And being against death also means that you will miss life itself -- because they are deeply involved in each other; they are not two. Life is growing, death is the flowering of it. The journey and the goal are not separate -- the journey ends in the goal.

Death has to be taken as the crescendo. Then a different vision arises. then you don't avoid death, then you are not anti-death -- then you are thrilled by its mystery and you start enjoying it and contemplating it and meditating on it.

And death comes in many ways. When you die, that is only one of the forms of death. When your mother dies, that is a death to you too -- because the mother was involved in you, she was occupying a great part of your being. And the mother has died -- that part inside you has died. Your father will die, your brother, your sister, your friend. Even when your enemy dies, something will die in you, because the enemy was also involved in you. You will miss something, you will lack something, you will never be the same again.

So it is not only in your death that death comes; death comes through many ways. Death is always coming. When your childhood disappears and you become a young man or a young woman, can't you see? Death has happened. The childhood is no more there, the childhood has died, that door is closed. You cannot move back, you cannot recapture it, it is gone for ever: you have died as a child. And then one day the youth moves into old age: he has died again. There are a thousand and one deaths.

In fact if you look deeply, penetratingly, you will see each moment you are dying, because each moment you are changing -- something is slipping out of your being and something is entering your being. Each moment is a birth and a death. You flow between these two banks, birth and death. Your river of life is possible only because of birth and death -- and it is each moment that it is happening.

It happens very silently. You cannot hear its footsteps, it makes no noise. It goes on happening -- and it happens so continuously that you don't see it, it is so obvious. The obvious is forgotten, it becomes part of your life. You only take notice of something which happens suddenly, you only take notice of something which is abrupt. And death is continuous -- that's why you don't take any note of it.

And these are not the only forms of death; there are even more subtle forms of death. When you fall in love you die. Love is death -- death in its purity. And only those who are ready to die will be able to love. If you are afraid to die you will also be afraid to love. That's why love is missing in the world. People go on thinking about love -- they fantasize about it but they don't move into it. Because love is death. And death frightens you.

Lovers die into each other. And only those who are ready to die into each other become lovers. Others are only playing the game. The game of love is not real love, it is phony. And millions of people go on being phony -- because they are afraid of death, therefore they are afraid of love too. And love always brings death in. Love is a door for death and death is a door for love.

Or when you meditate, then too you die. Hence people are afraid of going into deep meditation. Every day somebody comes to me: 'Now, Osho, it is happening. And I am frightened, I am frightened to my very roots. Meditation is happening; I feel a kind of disappearance. Now protect me.' He was eager to meditate -- when it was not happening he was very worried about it. Now it is happening; that creates worry. And I know why -- because when he was reading about meditation and hearing about meditation he became greedy about it, without becoming aware that it will lead one into a deep death.

Or you surrender to a master. That is one of the most profound deaths: the ego dies and disappears. These are all deaths, and death is always coming.

You must have heard these famous lines of John Donne: 'Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls -- it tolls for thee.'

Whenever anybody dies anywhere, death knocks at your doors too. And not only a human being: a dog dies, a crow dies, or a leaf becomes pale and dies and drops from the tree -- you are dying. Because we are involved in each other, we are parts of each other, we are members of each other. Man is not an island; we are all in a kind of togetherness. And death is happening each moment in millions of ways all around the world. Existence lives through death, existence renews itself through death. Death is the greatest mystery -- more mysterious than life, because life is only a pilgrimage towards death.

And only those who are in love with death will be able to know what life is. People don't live -- they can't live, they are so frightened of death.

I have heard: Ludwig Wittgenstein, a great philosopher, was staying at another great philosopher's house -- Bertrand Russell. 'While staying at Bertrand Russell's home one night, Wittgenstein tramped back and forth, keeping Russell awake. Russell asked the reason. Wittgenstein said he was trying to decide whether to commit suicide or not. Russell said "Well, hurry and make up your mind, for I want to get some sleep."'

Russell joked about it but missed the point. Russell was a very rational man, realistic, pragmatic, logical. Wittgenstein was also a great logician, greater than Bertrand Russell, but he knew the limits of logic too. He knew that there is something beyond logic and he knew that life reveals its mysteries only in death. And he remained fascinated with death his whole life -- he was always contemplating whether to commit suicide or not. By 'suicide' he does not mean the ordinary suicide -- he is asking whether to disappear or not.

And one can disappear in two ways. One, the ordinary way, the ordinary way of dying -- resisting, fighting. The other way is relaxing, enjoying, ecstatic about it. That's what he calls suicide. Voluntarily, dancing, thrilled by the adventure -- that's what he calls suicide. Suicide means being ready of one's own accord, taking a few steps to meet death and embrace death.

This is one of the greatest problems each single individual has to decide. Don't die an ordinary death -- reluctant, fighting, angry, in rage, clinging, greedy for life. Die lovingly. Only then will you be able to understand these sutras of Kabir -- they are of immense value and of immense splendor.

THE DARKNESS OF NIGHT IS COMING ALONG FAST,
AND THE SHADOWS OF LOVE
CLOSE IN THE BODY AND THE MIND.

A very strange statement.

TINVIR SANZ KA GAHIRA AVAI
CHHAVAI PREM TAN-MAN MEN.

THE night is coming fast, the night is becoming darker and darker, all light is disappearing. Life is being drowned by death, death is coming like a flood -- CHHAVAI PREM TAN-MAN MEN. But Kabir says: I am surprised that my body and mind are both so full of love. And death is coming -- it should not be so.

Ordinarily it is not so. When death comes your love disappears absolutely. You become dry like a desert, all that is green in you disappears. How can you love when death is coming? Who can think of love when death knocks on the door? How can you afford to think of love when death is so close by? Love is a luxury -- when death is far away you can afford it.

In fact lovers think that they are not going to die. Lovers tend to forget about death -- they start feeling love is eternal, it is for ever and ever. Love is possible, ordinary love I mean, is possible only when you can think, imagine, that there is no death. Only then is there time and space to show love, to grow love, to reap love. If death is coming...

Just think: you are sitting by the side of your beloved holding her hand and suddenly a messenger comes and says that within five minutes you are going to die. The beloved will disappear, she will not be there at

all. Your hand may still be in the hand of your woman but your hand will not feel anything at all. Your hand will be a dead hand. You will become cold, all warmth will disappear.
Death is coming. Who can think of love?

That's why only young people can afford to be in love -- death seems to be far away, very distant. If it is going to happen it is so far away, there is no need to worry about it. As you grow old, love becomes difficult because death is coming closer in many ways. Your hairs are turning Grey, your face is getting wrinkles, your body is becoming weak, you are losing something every day. And whatsoever you lose cannot be reclaimed again. You are dying. As you become old, love seems to be almost impossible. And if old people are always thinking about young people as fools, they have a reason to think so. The reason is, they can now see the foolishness of love.

When death is there, love is foolish, love is absurd. If there is no death then love is possible, then love is beautiful. If death is there, what is the point of love? It is only a kind of hallucination. Maybe love is a natural drug that your body secretes; it is chemical.

The old man starts thinking -- as his juices start getting drier and drier, as he starts becoming a desert, he also becomes very wise and he starts thinking that love is foolish and stupid. Only young people are so foolish that they can think of love -- otherwise what is the point? He can't see any beauty anywhere any longer. He starts seeing people as skeletons, he starts seeing people as rotten bodies, as dirty things. How can you fall in love with skeletons?

Just think of your beloved as a skeleton. And hug the skeleton. Just think of the bones... No, you need youth to be fool you -- that's what the old man starts thinking. He is dying. And when death enters from one door, love disappears through another.

That's why I say Kabir's statement is strange and of immense value. He says:

THE DARKNESS OF NIGHT IS COMING ALONG FAST,
AND THE SHADOWS OF LOVE
CLOSE IN THE BODY AND THE MIND.
CHHAVAI PREM TAN-MAN MEN.

'My body and mind are becoming over flooded with love.' This is how one should die. If death destroys your love then you have not known real love; then you were really in delusion -- that love was not true love. Then you have not yet found your beloved, then you have not seen God in your beloved. Otherwise, as death comes closer, you will feel full of love -- over flooded, overflowing.

Why? Because now you as a separate entity are going to disappear completely into the Beloved. Then death is no more death, but God. And this is the miracle of meditation, that it transforms death into God. And if meditation can transform death into God, what to say about life? It naturally transforms life into great ecstasy.

One should learn how to live and how to die. This is the way to die -- full of love, full of prayer, ready to go on that adventure called death. The body will be going; you as a separate phenomenon will disappear into the whole. But that is the hankering of love -- love WANTS to disappear, love wants to die, love wants to become one with the whole. It does not want to remain separate.
This longing to be one with the whole is love.

Remember, if death reminds you of love then you are on the right track. If love reminds you of death then you are on the right track. If your love is possible only by denying death then your love is false. And if the very idea of death destroys your quality of love then you have not yet known what love is.

Death and love go together, they are aspects of the same energy. When death fulfills your love, and when in love you are ready to die -- when they have the same taste and the same flavor -- then for the first time you have really become aware of the mysteries of life, love and death.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU.

'Open the window to the west...' This is a metaphor. The east represents the rising sun, the birth. And the west represents the setting sun, the death. Kabir says: Open the window to the west. Now get ready, open the window to the west, the sun is going to set. Be quick, open the window to the west, don't miss this beauty of the sunset. You have seen the beauty of a rising sun, now dance with the setting sun. You have

lived your life, now live your death.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU.

The original is: DUBAHU PREM-GAGAN MEN -- Disappear in the inner sky of love. Open the door for death and disappear into the inner sky of love. Let there be a meeting of death and love, let death and love become one. And then one knows what God is.

Yes, the meeting point of love and death is the experience of God. And you go on asking what God is, and you go on asking about God as if it is a question to be answered by some theologian or a philosopher. It is an EXPERIENCE, and only available to the most courageous -- because it is a meeting of death and love.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE INNER SKY OF LOVE.

Then you will know what God is. God is love from one side, and death from another side. And there are two types of religion in the world -- religions which have taken the love side of God and emphasized it, and the religions which have taken the death side of God and emphasized it. Christianity has taken the love side, Buddha has taken the death side.

Kabir transcends both sides, and says: There is no need to choose. Let both be there -- why choose? Let death and love meet.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE INNER SKY OF LOVE.
DUBAHU PREM-GAGAN MEN.

'Be drowned by both love and death.' Kabir has a very transcending insight. Jesus says 'God is love' -- that is the positive side of God. Buddha takes the negative side of God -- his path is the path of the negative, via negative. Christ says yes, Buddha says no. And God is both, yes/no. God is both and yet beyond -- He cannot be confined in the yes and He cannot be confined in the no. Buddha says 'nirvana'. Nirvana means death -- the word literally means 'putting out a lamp'. Nirvana means 'putting out a flame'. Just like that, you disappear in death.

Death is God for Buddha. That's why Buddha chose the yellow robe for his monks -- yellow is the color of death. The leaves become yellow before they die; the man becomes yellow, the blood disappears from his face before he dies. Yellow is the color of death.

Kabir is both Buddha and Christ. He says 'Why choose? God is both.' But why have Christ and Buddha chosen? Because if you don't choose you look very illogical. God, both love and death? It looks absurd -- it does not fit with our categories of thinking. God, both light and darkness? God, both creative and destructive? God, both good and evil? It doesn't fit. Because it doesn't fit, we create the devil.

Christians have created the devil. Because if God is love then who is hate? And hate exists, in fact exists more than love. Hate seems to be more of a power, a greater power, and has more grip on the human mind, than love.

Have you not seen it happening everywhere? When a country goes to war the country becomes united. When the country is not at war there is no unity. When your family is fighting with some other family you become united, you show great love for the members of the family. But when there is no fight, no hatred, no war, you start fighting amongst the family.

In India it has happened. Hindus and Mohammedans have lived together here for many centuries. When India became free it was a problem -- they were killing each other. And the only solution was to separate the country into two parts. It was hoped that if Mohammedans had their separate country, Pakistan, and Hindus had their country as Hindustan, there would be no problem; they would live at peace. But that has not happened. Mohammedans and Hindus no longer fight, because they have separate countries, they are not together. But Pakistan started fighting amongst itself: Mohammedans started fighting Mohammedans, and Bangladesh was created. And Hindus started fighting amongst themselves.

India is a big country. The Hindi-speaking people are fighting the non-Hindi-speaking people, the Gujaratis are fighting the Maharathis, the south is fighting the north -- and a thousand and one fights entered. One fight disappeared and a thousand and one fights entered. When Hindus and Mohammedans were fighting, there was unity amongst Hindus and there was unity amongst Mohammedans. And this is the story of the whole history of humankind.

People are not together because of love, people are together because of the common enemy. The common enemy unites them. Adolf Hitler said in his autobiography 'Whether there is an enemy or not, you have to go on shouting that the country is in danger.' People remain united that way; if there is no real enemy, create a false enemy. But a country can remain united only if there is an enemy -- true or false, that doesn't matter.

People are together only when they are in hate. Hate is a greater passion in the world. Creators are very few and far between. One painter, one poet, one dancer, one singer -- creators are very few, one in a million. And the remaining people? They are destructive people. And destruction has many ways of showing itself. You may not be able to see, because sometimes you have become accustomed to it. For example, a person likes to eat continuously and goes on stuffing himself. He is destructive; he simply enjoys destroying food. Ask the psychologists; he is a destructive person. No creative person ever eats too much -- he cannot. Your teeth are your ancient weapons. When man was just an animal like other animals and had no bayonets and no swords, teeth were your weapons for violence. Now you cannot just bite anybody, now you cannot use your teeth in that way; that looks very vile and ugly.

Sometimes that too happens, that people bite each other -- especially the so-called lovers. Mm? What kind of love is this? Those who have been searching into the deeper mysteries of love, they say a kiss is only a phony bite. You want to bite but your culture, your civilization, prevents you. So you go only so far. And if two lovers go too far into kissing, biting arises. If you go on and on, it is called a love bite. How can love be biting?

In one of the most ancient scriptures on love, the Kamasutra of Vatsayana, he describes the beauties of the love bite. And there are many kinds of love bite, just as there are many ways of kissing -- French, and this and that. The love bite has its own methods, techniques and art.

Your teeth are your condensed violence. When you cannot use them the only way available for a civilized man is to go on eating, to go on stuffing. A creative person is never an over-eater. And when somebody comes to me and says 'How to stop eating? How to stop? -- because now the body is becoming ugly, it is gathering too much fat: what to do about it?' -- my suggestion is that unless you become creative you cannot stop it. Dieting won't help; sooner or later you will start eating again with revenge. Unless your energies become creative you will remain in it; you will go on stuffing yourself. You may not have thought about it that way: people are destructive.

From where does all this destruction come? So the Christians had to invent the devil. The devil is just a scapegoat to unburden God, so God remains pure love and the devil becomes pure hate. But in life nothing is pure, all is mixed. Life and death are mixed, love and hate are mixed, creativity and destructiveness are mixed, war and peace are mixed, men and women are mixed. It is a great mixing of the polar opposites.

Christ's choice for love is the choice of a positive mind. Christ is very positive; his religion is a positive religion. Buddha's choice is for the negative, he is a negative mind. But both have chosen -- and when you choose, something has to be left outside the choice.

Kabir is courageous enough to be absurd. He says God is both: love and death.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU.
NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.
CHET-KAMAL-DAL RAS PIYO RE.

Just at the innermost core of your being there is a lotus of consciousness, full of the juice of immortality.

NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.

But that flower can be experienced only when love and death are experienced together -- otherwise not.

That flower blooms only when love gives it nourishment and death showers on it like rain. When love and death both enter into the flower it opens -- otherwise not. The perfect flowering of a human consciousness is of love and death.

NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.
DRINK THE HONEY THAT IS ALL AROUND THAT FLOWER.

THE original is very beautiful: CHET-KAMAL-DAL RAS PIYO RE -- 'Be conscious of the flower that you have been carrying within yourself for ages. Let death awaken you, and let love give you the ecstasy of awakening.' Both are needed -- the shock of death is needed to awaken you, and also the nourishment of love. If there is only the shock of death you may fall into a coma. If there is only the nourishment of love you will go into hallucinations.

The shock of death will not allow you to go into hallucinations, into any inner lsd-trip. And love and the nourishment of love will not allow you to dry up because of death. You will remain green because of love and you will remain alert because of death.

Have you observed it? Whenever you are in danger you become more aware. In fact that is the reason why people sometimes love to be in danger. When you are driving a car, there arises a longing to go faster and faster. When you are going at a hundred miles per hour there is great awareness. All thinking disappears -- when you are going at a hundred and twenty miles per hour, how can you think? Mind stops. Mind cannot afford to think, it is too risky -- the thought may distract you, and there is death. You have to be absolutely alert, on guard.

That's why people go mountain climbing -- it helps awareness. They may not be consciously searching for awareness, but those who know, they say man seeks dangers just to feel the thrill of consciousness. Whenever death is close by you become aware. And whenever there is love you bloom.

Alone, love will take you into hallucinations, dreams, fantasies. Alone, death will make you aware, but so frightened that you will shrink, that your inner source will close. They are both needed together. And that is the method of Kabir, and that's my method too. The work that we are doing here is going to prepare you so that you can...

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE LOVE SKY WITHIN YOU.
NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.
DRINK THE HONEY THAT IS ALL AROUND THAT FLOWER.
WAVES ARE COMING IN...

If you allow these two things -- if you allow this paradox, if you allow this absurdity of death and love both throbbing in you, dancing in you hand in hand -- then, then you will experience...

WAVES ARE COMING IN.

The original is far better: LAHAR LEHU YA TAN MAN MEN -- 'Let the divine flood this, THIS body.' This very body the Buddha. You need not go anywhere else; you need not have any heavenly body, you need not become an angel. In this very body, in this very ordinary body, the extraordinary happens. Just allow love and death together, and waves start coming in, waves from the beyond.

LAHAR LEHU YE TAN MAN MEN.

And this very body becomes a dance, a vibration, a streaming energy, a pulsation. Then it breathes in the divine, then it beats in the divine. Then this very body is transformed. Then: This very body the Buddha.

WAVES ARE COMING IN:
THERE IS SO MUCH MAGNIFICENCE NEAR THE OCEAN.

If you allow death and love to happen together, for the first time you will come close to the infinity of existence, to the ocean-like vastness of existence. And waves will come and drown you. And in that drowning you will find yourself. In that disappearing you will become for the first time a being. Yes, you will not exist as a separate individual; you will lose your definition, you will not be this and that. But you will be all.

LISTEN: SOUND OF IMMENSE SEASHELLS!

Kabir says: If you have followed me up to now, and if you have opened the window to the west and you are ready to disappear into love, then...

LISTEN: SOUND OF IMMENSE SEASHELLS! SOUND OF BELLS
KABIR SAYS, 'FRIEND, LISTEN,
THIS IS WHAT I HAVE TO SAY:
THE GUEST I LOVE IS INSIDE ME!'

The host is the guest. When love and death meet in you, the host and the guest are known to be as one. The guest is not separate from you. You have been unnecessarily waiting for him, he will never come, because he is already inside you. He cannot come. He has already come; from the very beginning he has been inside you. He is you: the seeker is the sought, the observer is the observed, the meditator is the meditated upon. But the division exists between the meditator and the meditated upon, the seeker and the sought, the knower and the known, the host and the guest.

Why this division? This division exists because of an inner and far deeper division, the division between love and death. When that division disappears, all divisions disappear. Let me repeat it: There is only one division in life, and that is the division between love and death. All other divisions are by-products of it. Once the fundamental division is no longer there, all divisions simply disappear on their own accord; they lose all substance.

KABIR SAYS, 'FRIEND, LISTEN TO THIS,
THIS IS WHAT I HAVE TO SAY:
THE GUEST I LOVE IS INSIDE ME!'

He is me. I am that.

FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.
SADHO BHAI, JIVAT HI KARO ASHA.
KABIR says that people are postponing, they live in postponement. People live in the tomorrows -- they say 'Yes, when death comes we will try.' But you will not be able to do it when death comes; you will not be prepared for it. And death comes so suddenly. Death is always an accident, because it comes without informing you, without warning you. When it comes, it comes -- and suddenly it is there and all is finished. Unless your whole life has been a preparation for it you will miss the point, unless your whole life you have been learning how to die, unless you have not been missing any opportunity to die in love, in friendship, in trust, in surrender.

Your mother dies: don't miss that opportunity. When a sannyasin comes to me and says 'My mother is dying, my father is dying' I tell him 'Go and be with your dying father and experience death.' One shrinks away. One wants to think 'My father is dying, not I.'
'Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls -- it tolls for thee.'

Even in the death of a stranger you are dying. Whenever there is death, go close, get involved, allow it, let it happen to you. When your father is dying, when his breathing is becoming hard, feel it, empathize with

him. Feel what he is feeling, become him, and let a death happen to you too. And you will be immensely benefited. You will be thankful to your father for his life and for his death too -- he gave you much when he was alive and he gave you even more when he died.

When your woman is dying, when your man is dying, be close. Feel the heartbeat of a dying friend, a lover, a beloved -- let that experience become your experience too. And, slowly slowly, knowing death in its many aspects, you will come to recognize it as a friend, not as an enemy; as a great rest and relaxation. It is not against life. It is only because of death that life is possible. Without death, life will not be possible.

When a rose flower is disappearing in the evening, its petals are falling, sit there and meditate. Feel yourself as a flower with your petals falling. Early in the morning when the sun rises and the stars disappear, feel yourself disappearing with all the stars. And when the sun has risen and the dewdrops on the grass leaves start disappearing, feel yourself disappearing like the dewdrops. Feel death in as many ways as possible. Become a great experience of death.

And you have to do the same with love. Not only experience your own love, experience everybody else's love. Two lovers are passing, hand in hand, in a deep deep communion: feel that communion, be thrilled by it. People ordinarily become jealous and antagonistic. Lovers are not allowed. If two lovers are on the street hugging each other, the police are bound to take them to the police station. Even in advanced countries -- maybe nobody interferes, but nobody likes it either. People are offended.

Why does love offend? Love should be a blessing. Whenever two persons are in love you should feel nourished. Love is happening, a flower is blossoming, and you are offended? Don't miss any opportunity. Wherever love is happening, great energy is released. God is present.

But have you watched? People are offended. And if somebody comes close to the lovers, lovers are offended. If somebody stops and simply starts enjoying two lovers, they are offended -- 'What are you doing here?' Only for a few seconds are you allowed to see, then it is ungentlemanly. Then you have to go on your way; you cannot even look back. You cannot go close to the lovers and thank them for being in such deep love. You don t go to the lovers and hold their hands in silence, just to show your gratitude. No, you simply start walking a little faster. You avoid them. You look at something else, somewhere else; you pretend that you have not seen them.

What kind of nonsense is this? You missed an opportunity. It is as if a lotus has flowered and you look somewhere else. How can you look at a lotus flowering? -- it is so ungentlemanly. It is as if the moon is there in the sky and you cannot look at the moon, your culture prohibits it.

Love is the greatest flowering on this earth. No rose is as beautiful as the energy between two lovers. Eyes are needed to see it and the heart is needed to feel it. No moon has anything compared to that light which arises between two lovers.

Nourish yourself from all kinds of love experiences. Love and death both have to be experienced and then you will become rich. Then you will attain to great peaks of joy. And finally, only then will you be able to know God -- because God is the experience of love and death together, in a single instant.

Kabir says:

SADHO BHAI, JIVAT HI KARO ASHA.

Hope while you are alive. Do something while you are alive!

FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.

Don't postpone it. People go on postponing -- they say 'Yes, when the time comes we will see; we will pray, we will meditate. And I am still young and death is far away.' And then people have created philosophies. People are more interested in what happens after death than in what happens before death. There are hundreds of books written all over the world in all the languages about the mystery of what happens after death. People are very interested.

People come to me, they write letters to me: 'Tell us something -- what happens after death?' And I tell them 'First see what happens BEFORE death! "After" is not a relevant question. You are alive: just see what is happening right now.' But they are not interested in the right-now; their mind is always spinning and weaving about the future. The mind is a distraction from reality.

FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.
JUMP INTO EXPERIENCE WHILE YOU ARE ALIVE.
THINK AND THINK WHILE YOU ARE ALIVE.

Kabir offended the so-called religious people very much. All really religious people offend the so-called religious -- they are not politicians, they are not diplomats, they call a spade a spade. They simply say what the truth is.
I was reading a story the other day.

A British minister and a bureaucrat were driving down the countryside when their driver pulled up and said to the minister 'Sorry, sir, but I am lost.' The minister then let down his window and asked the man standing on the roadside 'Man, can you tell me where I am?' The man looked at him and coolly replied 'Yes, certainly sir, you are in your car.'

Even as the minister turned red in the face, the bureaucrat interrupted to say softly but firmly 'Excuse me sir, but I think his answer is very good.'
'How?' shot back the minister. The bureaucrat replied 'It is short, accurate, and raises no controversy.'

The really religious person is a rebel and raises MUCH controversy; he is controversial. Kabir created much controversy while he was alive -- because for centuries the Indian mind has been thinking about what happens after death. The Indian mind has become focused so much on the life beyond death, the afterlife, that it has completely forgotten to live right now. It has completely forgotten how to live in this moment; the afterlife has become its obsession.
Kabir says:

FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.

Don't think that when you are dead you will go to paradise, to heaven. You will remain the same wherever you are. Death is not going to transform anything, unless you become rich through the experience of life and death every moment.

JUMP INTO EXPERIENCE WHILE YOU ARE ALIVE.
THINK AND THINK WHILE YOU ARE ALIVE.
JIVAT SAMAZE JIVAT BOOZE.

The original is far deeper than the translation. It does not say 'Think and think while you are alive.' It says 'Understand and be' -- JIVAT SAMAZE JIVAT BOOZE. Understanding is not just thinking. Understanding is more of the heart than of the head -- it is more an insight, an experience, rather than an intellectual argument. It is not thinking ABOUT; it is going into things, experiencing them, understanding them.

Love as much as you can, then you will understand what love is. By thinking about love you will not understand -- about and about, you will go round and round, and you will never reach to the center of it. You can read much about love, because much has been written. You can go to the library and consult books. There are thousands of volumes on love and almost all are written by people who never knew what love is -- because one who knows what love is will not bother. He will not write poetry about love, he will LIVE the poetry of love. The people who write poetry about love are the people who have missed love and are just creating some substitute for it: their poetry is the substitute.

JIVAT SAMAZE: understanding comes through life and the experience of living. JIVAT BOOZE: and when under-standing comes, it is not that you know about love. You become love. That is the difference between knowledge and understanding. When knowledge comes, you remain separate from the knowledge. When understanding comes, you become one with it.
'Understand and be' says Kabir.

WHAT YOU CALL 'SALVATION'
BELONGS TO THE TIME BEFORE DEATH.

Don't look for any salvation in the afterlife. Salvation is HERE, because salvation is through experience. Salvation is not through renunciation, salvation is not through virtue, salvation is not through doing good to people. Salvation is through experiencing life as deeply, as intensely, as passionately as possible. Virtue arises out of that passionate living. Good happens to people -- it happens naturally without any effort on your part.

The do-gooder is not a good person and the good person is never a do-gooder. The good person is one whom good follows just like his shadow. He does not intend to do it, he has no intention to serve anybody, but his life becomes a service. It comes effortlessly.

WHAT YOU CALL 'SALVATION'
BELONGS TO THE TIME BEFORE DEATH.

Because the body is the occasion to experience, the mind is the occasion to experience. These are opportunities, gifts from God -- and you go on missing. Experience as much as you can, experience all that is available, don't be afraid and shy. Don't be afraid of ANYTHING. Wherever you feel something intriguing, wherever you feel something that creates curiosity in you, go into it. Don't be afraid of committing errors, don't be a coward -- because only those people grow who are ready to commit as many errors as needed. Those people who go on avoiding errors remain stuck and immature. Growth comes through many errors; errors are part of growth.

WHAT YOU CALL 'SALVATION'
BELONGS TO THE TIME BEFORE DEATH.
IF YOU DON'T BREAK YOUR ROPES WHILE YOU'RE ALIVE,
DO YOU THINK GHOSTS
WILL DO IT AFTER?

If you cannot know truth while alive, how will you be able to know truth when you are dead? Life gives you three-dimensional opportunities -- of the body, of the mind, of the soul. Death will take two dimensions away from you -- your life will be one-dimensional, of the soul only. This three-dimensional school of life is the greatest possibility to know, to understand, to be.

THE IDEA THAT THE SOUL WILL JOIN WITH THE ECSTATIC
JUST BECAUSE THE BODY IS ROTTEN --
THAT IS ALL FANTASY.
WHAT IS FOUND NOW IS FOUND THEN.
ABAHUU MILA TO TABAHUN MILEGA.

If you can get it RIGHT NOW, only then will you be able to get it THEN. Kabir is very emphatically in favor of living here now.

But people are interested in fantasy, in dreams. People are not really interested in growth; they are more interested in seeing light, in seeing visions, in hearing inner voices, in feeling the arousal of kundalini, in the opening of the chakras, in miracles. People are more interested in rubbish.

Every so often, a disciple wrote to his master and summed up his current attitude with a brief statement, so that the master might know his spiritual progress.

In the first letter, he wrote 'I feel a great expansion of my inner awareness.' The master threw the letter in the waste-paper basket.

The second letter said 'I see that all things are interrelated, a part of each other.' And the master was indifferent.

Next came 'God is in everything.' And the master yawned.

After that, his words were 'Each thing in the universe is the essence of perfection.' And he didn't give it a second look.

Then he wrote 'All my actions, even the most trivial, are profound manifestations of spirituality.' And when he read it, he said 'Ho-hum.'

And then 'As I write to you, I sit in an ecstatic state of timeless bliss.' And the master didn't even open the letter.

But after that there was a lapse in correspondence. And so, after a time, the master wrote to the disciple and reminded him that he had neglected to describe his current attitude. He wrote back and replied 'Who cares?' And the master laughed aloud and was glad, for this was real spiritual progress.

Don't be a victim of fantasies. Spirituality is not a sensational experience -- it is maturity, it is let-go, it is becoming desire less. Nothing is really experienced. Spirituality is not really an experience, because all experiences are bound to be separate from the experience. Spirituality is the disappearance of all experiences. You are left alone and there is no object in your consciousness; consciousness is pure like a mirror and nothing is reflected in it.

That mirror like consciousness reflecting nothing is spirituality. And that can happen only right now. Now or never.

ABAHUU MILA TO TABAHUN MILEGA.
WHAT IS FOUND NOW IS FOUND THEN.
IF YOU FIND NOTHING NOW, YOU WILL SIMPLY END UP
WITH AN APARTMENT IN THE CITY OF DEATH.
AND IF YOU MAKE LOVE WITH THE DIVINE NOW,
IN THE NEXT LIFE YOU WILL HAVE THE FACE
OF SATISFIED DESIRE.

But the love has to be made now. There is no other time, now is the only time. And there is no other space, here is the only space. If you can make love to the divine make it NOW. Don't say 'tomorrow', don't say 'later', don't say 'next life'. Don't postpone it! Postponing is one of the greatest insults to existence and God. God is ready now. And you say 'tomorrow'? God wants to make love to you right now, and you say 'tomorrow'? This is insulting existence -- and you have been insulting it for many many lives. This is the sin, the original sin.

AND IF YOU MAKE LOVE WITH THE DIVINE NOW,
IN THE NEXT LIFE YOU WILL HAVE THE FACE
OF SATISFIED DESIRE.

What is satisfied desire? Desirelessness is satisfied desire. When desires disappear there is contentment. And desires cannot disappear unless you have made love to God. No other experience is going to satisfy you. In fact the definition of God is nothing but this: that experience which satisfies you so totally that desire never arises again. That experience is God: the ultimate experience that leaves you contented for ever and for ever.

THEN PLUNGE INTO THE TRUTH,
FIND OUT WHO THE TEACHER IS,
BELIEVE IN THE GREAT SOUND!
SATT GAHAI SATGURU KO CHINHEN.

A great statement: 'Accept the Truth and recognize the master.' What does Kabir mean by it?

SATT GAHAI SATGURU KO CHINHEN.
DROP beliefs, they are not true. Drop philosophies, they are not true. Burn all your scriptures, they are not true. Only silence is truth. A silent mind, or a no-mind, is truth. SATT GAHAI: truth is inside you, and you are searching outside. All search outside is going to lead you from one lie to another lie You can go on changing your lies and your churches -- that is not going to help you. Drop all outward search.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU, INTO THE LOVE SKY INSIDE YOU.

That is where truth abides -- truth is in your inner silence. Let thoughts disappear. SATT GAHAI: when thoughts have disappeared you will know what truth is. And when you have started experiencing a little bit of truth inside you, only then will you be able to recognize the master.

A student cannot recognize the master, only a disciple can. The difference is great. A student looks through the head -- he thinks, argues for and against. The disciple is one who looks through the heart -- silently looks, observes, with no prejudice. In that non-prejudiced state something from the master starts flowing into the disciple, some vibe. Yes, there is no better word than 'vibe' -- some vibe, invisible to everybody else, enters into the disciple. The master knows and the disciple knows that it has happened: they are bridged.

But you can become a disciple only if you are meditating. If you are only thinking, you will never become a disciple. Meditation will give you a little glimpse, a little taste, that the truth is inside you: now you need somebody who can throw you into your own inside. On your own it will be very difficult to go into your own inside, because you will be going into love and death -- which frightens, which scares.

The master does not give. you anything, he simply gives you your own being. He gives you that which you already have. He takes away, certainly, a few things from you -- your fear, your unconfidence in yourself, your doubt in your possibility, in your capacity, in your potential. He takes your doubts away.

Kabir says: SATT GAHAI SATGURU KO CHINHEN. Only two things are needed: start moving inwards, and recognize a master.

THEN PLUNGE INTO THE TRUTH,
FIND OUT WHO THE TEACHER IS,
BELIEVE IN THE GREAT SOUND!

And when the master and the disciple meet, great music arises, a great melody is born -- because it is the most harmonious phenomenon in the world. Yes, deeper than that which happens between two lovers, because the meeting of two lovers is ordinarily of two bodies or at the most of two minds. The meeting between the master and the disciple is between two souls -- it is the deepest love possible. Great music is heard.

That is 'the Word' the Bible talks about: 'In the beginning was God, and God was with the Word and God was the Word.' The word, the sound, or what the Zen people have the best way of expressing as 'the sound of one hand clapping'.

The master and disciple become one. And then the sound arises: one hand clapping. That sound is what the universe consists of. That sound, it is called AUMKAR -- the sound of AUM, the sound of all sounds, the ultimate sound -- that is the very fabric of this existence. Physicists say that this existence consists of electricity, and sound is a form of electricity. The mystics say the existence consists of sound, and electricity is a form of sound. Maybe they are saying the same thing in two ways, from two different angles, but mystics and modern physics agree.

For the first time in human history, the mystic and the scientist have come to a tremendous agreement. This agreement is of great significance -- it will herald a new age, it will be the beginning of a new step and a new journey.

PLUNGE INTO THE TRUTH,
FIND OUT WHO THE TEACHER IS,
BELIEVE IN THE GREAT SOUND
KABIR SAYS THIS:
'WHEN THE GUEST IS BEING SEARCHED FOR, IT IS THE
INTENSITY OF THE LONGING FOR THE GUEST
THAT DOES ALL THE WORK.
LOOK AT ME...

YOU WILL SEE A SLAVE OF THAT INTENSITY.'

A PASSIONATE longing for god -- so intensely, utterly, that you become aflame with only one desire, that all else disappears.

A man came to Baba Farid; Farid was a Sufi mystic. The man said 'I have heard that you have come to know God. I have come from far away. Tell me what God is and how God can be known.'

Farid said 'Right now I am going to the river to take my morning bath. You come along and if possible I will answer there.'

The seeker looked a little puzzled -- 'Why can't he answer it right now? Why should he answer there?' But he had heard that mystics are eccentric people: 'Maybe some idea of this madman...' He followed.

Far id told him 'You also throw off your clothes, be naked and come into the river. Perhaps then I can answer.' The man thought 'This is going too far: "Throw off your clothes"?' But there was nobody else on the riverbank, so he said 'Why not?' He threw off the clothes and jumped into the river.

Far id was a very strong man. He jumped upon the seeker and started drowning him in the river and pushed him hard. The seeker was a very thin and weak man -- must have been a philosopher, must have been thinking too much, must not have cared about the body -- and Farid was killing him, murdering him. But only for one minute, and the weak and thin man threw Farid away. He tried so hard to come up that Farid could not hold him any longer.

Then they faced each other. The man could not understand. He said 'It is my own fault that I followed you; I should have been a little more intelligent. You are a madman! What were you doing? You were murdering me!'

Farid said 'These things later on. First I want to ask one thing: how many thoughts did you have while I was pulling you down into the water?'

He said 'Thoughts? There was only one thought, and that too was not a thought: "How can I get out?" And that too was not a thought -- it penetrated my whole being, it saturated my whole being, it permeated every cell of my body. It was not a thought.'

Far id said 'That you have understood. When you desire God so passionately, you will know -- not before that.' God is not a philosophical theory, it is an experience of intense passion.

Kabir says:

'WHEN THE GUEST IS BEING SEARCHED FOR, IT IS THE
INTENSITY OF THE LONGING FOR THE GUEST
THAT DOES ALL THE WORK.'

Nothing else is needed -- no method, no technique. If the intensity is great then that will do the work. In fact all the methods and techniques only help your intensity. They don't really help you to go to God, they only make you more and more aflame.

The master cannot help you to see God but he can create great thirst in you. He can impart his thirst, he can impart his fire, he can put you on fire. And that does the work. Once you are afire then there is no problem: the thing is going to happen to you.

'LOOK AT ME!' SAYS KABIR.
'YOU WILL SEE A SLAVE OF THAT INTENSITY.'

That intensity cuts the knot, that intensity becomes a sword. In a single stroke you are no more the old person, you become the new person. And Kabir believes in THAT kind of work. He says to his disciples: 'Come with me only if you are ready to put your house on fire. Come with me only if you are ready to cut off your head.'

He is not interested in solving the problem, he is interested in destroying the problem utterly.

I have heard a small story.

Once there was a man called Gordon. When he was a little boy, his parents tied a monkey on his chest. Every day they made the knot tighter and more complicated, until the monkey was almost a part of Gordon's body. With this handicap Gordon found it difficult to have any fun or play with other children, and it interfered even more with his life when he grew up. So he decided to go to a doctor and get rid of the

monkey.

The first doctor he went to said 'Well, if you will lie still and don't give me any back talk, maybe we can do something.' So, week after week, Gordon lay still while the doctor tried to unravel the knot. At the end of a few years there were some loose ends, but the knot still held firm. Then Gordon got tired of going to that doctor and stopped.

The next doctor looked at the knot carefully and said 'That's awful. It's not just a knot, it's a double knot.' He was a good doctor, but he couldn't get the knot untied.

Gordon went to a third doctor. This doctor looked at the knot carefully, took out a sword, and with one blow cut right through the center of Gordon's knot, so that the rope fell off and the monkey ran away.

When the first doctor heard about this, he came to look. He said 'That's not fair. You're supposed to unravel it. And besides, Gordon has a big white spot where the monkey used to be.' And he said to the second doctor 'Don't worry, it's not gone for good anyway. Gordon will soon be back for more treatment.' And Gordon said to the third doctor 'He's right, that was cheating. You were supposed to unravel it. And I do have a big white spot where the monkey used to be. And besides, I miss my monkey.'

So the third doctor said 'I'll tell you what. Let's have some fun. We'll paint designs on the white spot where the monkey used to be.' So they painted pictures and designs on the white spot. At first Gordon didn't like the idea, but he soon began to enjoy it. 'They're only watercolors' said the third doctor 'and they'll wash off any time. And in any case, after a while the white spot will go away and you'll look just like everybody else.'

But Gordon's friends, when they heard about Gordon having fun like that, said 'Disreputable. Disgusting. Cynical. Everybody knows you're not supposed to have that kind of fun. Why can't he stick to standard methods of having fun?'

Remember, this is how things are in the world. Your psychoanalysts, your counselors, your therapists, are all trying to unravel the knot. And in that unraveling things are getting even more messed up.

Kabir believes in cutting the knot with one stroke of the sword. And it can be done -- that's really the only way to do it. But the scholars and the pundits were not happy with Kabir. They started saying 'This is unfair. You're supposed to unravel the knot. And even the people whose knots are cut don't like it when those knots are cut. They start missing their monkeys, and the white spot is also there.

This story is beautiful. This is not the story of somebody else, this is your story. And all the parents and all the societies and all the cultures go on putting a monkey on you and tying the monkey tightly to you. That's what your knowledge is, that's exactly what your mind is: a monkey tied on by the society. The mind has to be cut -- and psychoanalysis and things like that simply go on unraveling it.

Have you ever seen any man fully psychoanalyzed? There is no possibility -- because mind is not just like a rubbish heap, that you can go on throwing out the rubbish and one day the mind will be empty. No: the mind manufactures rubbish. It is not easy: while you are emptying it, it is creating more rubbish -- fresh rubbish, stronger rubbish, better rubbish. It goes on creating. Only for a few moments will you feel a kind of unburdening, and again it is there. No person is fully psychoanalyzed, no person can be -- because psychoanalysis tries to unravel the knot.

Mystics believe in drastic methods. The situation is such, desperate, that only a drastic thing can help. A sword is needed. Kabir is a sword. And you can also create your own sword. The sword is created by two energies: love and death.

The Revolution

Chapter #10
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The first question:

THE REVOLUTION FEELS TO BE HOT, HEADY AND SHARP. WHEREAS LOVE FEELS TO BE SOFT, SMOOTH AND DELICATE. HOW DO LOVE AND REVOLUTION GO TOGETHER?

JUST as man and woman go together. Just as the head and the heart go together in you, just as the body and the soul go together in you. The heart cannot exist without the head and the head cannot exist without the heart. They are the positive and the negative, yin and yang. Life consists of polar opposites -- and whenever you choose one against the other you will only be half, you will never be total.

The totality has to be courageous. And the greatest courage is to accept the polar opposites, because those polar opposites are illogical -- it should not be so, but it is so. The roots move downwards in the earth and the tree moves upwards. And the upward movement of the tree depends on the downward movement of the roots. It should not be so, it is so illogical.

Fried rich Nietzsche said that if you want to go to heaven you will have to send your roots to hell. And he is right. Without touching hell you will not be able to touch heaven either. Without being a sinner you cannot be a saint. And the man who has never been a sinner and has become a saint will be a poor saint, a very poor saint. His saintliness, his holiness, will have no richness in it.

The day lives with the night and through the night. And you are awake because you have been asleep, and you can rest because you have been working. Life depends on.the polarities -- choose one, and you destroy the whole rhythm.

That's what has been happening -- the question is very relevant. Revolutions in the past have been of the head. That's why they have failed. Can't you see, all the revolutions have failed? French or Russian or Chinese. Why have revolutions been a failure? The reason, the deepest reason, is because there was no heart. They were only from the head, they lived on logic. And life is illogical .

Marx is logical, life is not logical. Marx is bound to fail; the failure is intrinsic in the very choice. Religions have failed -- why? They have been choosing. They have been choosing spirit against matter, they have been choosing God against the world -- that's what their failure consists in. Choose and you will fail. Be choiceless and accept the whole. It needs real courage to accept the whole, because the whole consists of opposites. The whole consists of yes and no. In fact the 'and' only exists in language. The whole really consists of yes/no -- there is no 'and' even between the two to join them; they are one.

And when you can see the whole as one, the world disappears into God and God disappears into the world. And the man disappears into the woman and the woman disappears in the man, and the heart and the head both dance together hand in hand. To me, that is wholeness. And to be whole is to be holy.

And then arises a revolution -- the real revolution which transforms. Kabir is revolutionary in that sense of totality.

Just the other day, we were talking about love and death. Buddha has chosen death, his religion depends on death. Christ has chosen love, his religion depends on love. Buddha is very very intellectual -- there exists no other religion which is so rational: the religion of analysis. Buddha does not say a single word which cannot be proved logically. That's why he will not use the word 'god', because God cannot be proved logically. He will not talk about anything that cannot be talked about and cannot be proved. He is utterly rational.

Christ follows the feeling, the emotion. His statements are absurd. Just think of a few statements of Jesus. they are absurd. He says 'Those who have, more shall be given to them. And those who have not, even that which they have will be taken away.' Very anti-communist. Those who have should be given more. And Jesus says 'Those who are the first will be the last in my kingdom of God, and those who are the last will be the first. And if you really want the kingdom of God then be poor in spirit. If you go on holding to yourself you will lose. If you lose yourself you will find.'

This will look utter nonsense to Buddha. These statements are not the statements of reason. These statements are the statements of love, of feeling, of intuition. That's why Jesus could say 'God is love.'

Kabir says: Life and death are together, and there should be no effort to choose. Love and death are two aspects of one energy. Here is his revolution -- he creates the greatest synthesis that has ever been tried. How can love and death be one? They ARE one. Kabir is not trying to prove anything, he simply reveals. He is not explaining anything and he is not giving a philosophy to the world. He simply illuminates -- whatsoever is the case, he illuminates it, he brings light. And you can see that love and death are one, matter and mind are one, the creator and the creation are one.

I call him revolutionary because he remains choice less. He does not choose, he allows life as it is. He has no prejudice, for or against. He never renounced life, he lived in the marketplace. But he transformed his marketplace into a meditative space. He lived in the world but he was not OF the world. He walked on earth but he walked in such a graceful way that he never touched the earth. Dualities disappear in him.

Revolution of the head will be political, because it will be violent. The thinking process is a process of violence. Thought is a rapist -- it dissects, it kills, it cuts into fragments. That's why science cannot say anything about the whole. It goes on dividing and dividing and dividing; it talks about the smallest, it does not talk about the total at all. It has no conception of the total -- the total is completely forgotten, as if the total does not exist. As if all that exists are electrons, neutrons and positrons. And soon they will be dividing them too. They go on dividing.

That is the process of the mind. Mind divides, love unites. Religions talk about God, the total, the whole; they don't talk about the part or the fragment. But religion remains lopsided, just as lopsided as science.

A new vision is needed in the world -- a new vision which will be as scientific as possible and as religious as possible. That I call revolution. The world is waiting for that revolution, the world is hungry for that revolution -- where religion and science can disappear into each other, where East and West can become one for the first time, where the materialist and the spiritualist are no more enemies but are holding hands in deep friendship. Because that is what is happening in life itself: matter is holding hands with spirit. The materialist need not be against the spiritualist, nor need the spiritualist be against the materialist. That is stupid. And that stupidity has lasted really too long and man has suffered too much.

The revolution that is hot, heady and sharp, is bound to remain superficial. And the revolution that comes from love will go deep, will arise from the very center. But remember, you are not to choose the center against the circumference -- because without the circumference the center cannot exist, just as the circumference cannot exist without the center. They go together. The center is the center only because there is a circumference, and the circumference is a circumference only because there is a center. Take one away and the other disappears.

If man remains alone on the earth and all the women are destroyed, do you think man will last long? -- or vice versa. That's what has been happening. Man has created a culture, a society, which has not taken any note of the woman. That's why this society is ugly and this culture is crippled. That's why humanity is paralyzed -- only half has been dominating and the other half has not even been consulted, the other half has not been allowed its say.

All human societies up to now have suffered tremendously. There have been wars and wars and wars -- the whole history of humanity consists only of fighting and violence and murder. The heart is not allowed any place in its the woman exists almost in a non-existential way. This is the misery. The woman has to be accepted, respected: the woman will bring balance. The woman represents the other half, the opposite. Man alone is only half the story.

The revolution that is only of the head is masculine, and the revolution that is only of the heart is feminine. Both are not total revolutions. The total revolution will be a balance, a symphony: the woman and the man singing in chorus, singing the same song from two different angles. The song is one, the singers are two -- they meet in the song, they merge in the song. That song will have beauty, utter beauty.

The second question:

WHAT ABOUT FOOD? IS IT NOT ABSOLUTELY ESSENTIAL TO BE A VEGETARIAN FOR SPIRITUAL GROWTH?

WHAT you do is never essential, what you are is always essential. Being is essential, doing is not

essential. Being is essential, having is not essential. Consciousness is essential, character is not essential -- because it is not character that creates consciousness but consciousness that creates character.

If you are religious, if you are spiritual, things will change around you. You may become a vegetarian, you may not. It depends -- people are different. But to be a vegetarian cannot be an essential condition for being spiritual. There have been spiritual people who were vegetarians, and there have been spiritual people who were not. And it is good that life consists of variety, it is good that life consists of different kinds of people. Otherwise it would be utterly boring.

Just think -- only Mahaviras, roaming around the earth, naked vegetarians. No Krishna, no Christ, no Buddha, no Mohammed, no Mansoor. It will be a very poor world, it will be really ugly. And remember, Mahavira is beautiful but too many Mahaviras won't be beautiful.

God never creates the same person again. And the reason is that once is enough, once is more than enough. God is completely satisfied. He never repeats, He never duplicates. He believes only in originals, He has no carbon copies.

So I cannot say that food has any essential thing to contribute to your spirituality. But your spirituality may change your food habits. That too cannot be predicted; I keep your freedom intact. less used to drink, and he is not less spiritual because of that. Patanjali will never be able to even conceive of a spiritual man drinking, but that is Patanjali's angle of seeing things. Jesus will not be able to understand: 'Why is Patanjali not drinking? If Patanjali cannot drink, then who else? If Patanjali cannot celebrate, then who else? He should be dancing, he should be singing, he should be celebrating -- he has arrived.'

But celebrations are also different. Somebody may celebrate by fasting, somebody may celebrate by feasting. People are different. If you can remember this you will never become a fanatic. Otherwise the danger is always there: on the path of spiritual growth the greatest danger is that of fanaticism. All so-called religions are fanatic, because they only allow that which THEIR scripture says, and THEIR founder says -- everything else has to be denied. That is making life very very limited. And life is unlimited, it is an infinity.

You ask: WHAT ABOUT FOOD? I don't talk about food, I talk about you -- the real thing is to happen there. When it has happened then I am not worried about you; then whatsoever you do will be right. Let me say it in this way: There is no act which is right and no act which is wrong, there are only persons who are right and persons who are wrong. When the right person does something it is right, when a wrong person does something it is wrong. Right and wrong are not qualities of any act -- all depends on who is behind the act.

For example, it happened: Buddha said to his disciples, to his monks and nuns, 'Whatsoever is given to you, you have to eat it. You should not demand, you should not become a burden on the society. You should simply go and stand before a house and if the people feel like giving they will give. You are not even to ask and you are not to give the details of what you need. Whatsoever is given, accept it in deep humbleness, gratitude, and eat it.' One day it happened, a monk was returning after begging food from the town and a crow flew upon him and dropped a piece of meat into his begging-bowl. Now, Buddha had said 'Whatsoever is given...' The monk was disturbed. He had not asked for this meat; it had fallen, it was in the bowl, he had not desired it. What should he do? He started thinking 'Should I throw it away or should I eat it? -- because Buddha has said "Don't throw anything away. People are starving, food is always a scarcity. Don't throw anything away; eat whatsoever is given." Should I throw it away or should I take it?'

The problem was such that there was no precedent. So he thought 'It is better to ask the Buddha.' When the assembly gathered he brought his begging-bowl and he asked the Buddha 'What am I supposed to do?'

Buddha closed his eyes, for a moment he meditated. He meditated because of two seasons. One: if he says 'Throw it away' then he will be creating a precedent of throwing things away. Then later on -- such is the cunning mind of man -- people will think that Buddha has given the freedom, if you feel that something is wrong you can throw it away. But then they will start throwing away foods that they don't like. That will be a wastage .

And then he thought 'Crows are not going to drop meat every day. This is just an accident and the accident should not be made a rule -- it is an exception.' So he said 'It's okay. Whatsoever is given, even if the crow has dropped meat, you have to eat it.'

That transformed the whole Buddhist history -- in subtle ways. The monks and the nuns started spreading the news to people that whatsoever is given, even if meat is given, they would accept it. And Buddhism became a meat-eating religion just because of that crow.

You see? The crows are more important than your Buddhas. They transform things. Man is so stupid that he will follow a crow rather than a Buddha.

I don't give you any particular instructions, what to eat or what not to eat. I simply teach you one thing: become more and more conscious, become more and more aware, and let your awareness decide.

Life is so complicated that if I start giving you details about everything -- 'This has to be eaten and this has not to be eaten' -- it will never be a complete guide for you; things will always be left. You can look into Jaina scriptures, they give every detail. That's why Jaina scriptures are not even worth reading. They go into such unnecessary detail: how many clothes the monk should have, how much food he should eat, how he should eat -- standing or sitting. How he should beg, how many things he should accept, how many monks should go walking together for their begging, whether nuns and monks should be together or not, or how much distance should be kept -- the details are infinite. If a nun is ill, whether the monk should touch her body or not. Then there are details within details: if she is old or young -- if she is old it is okay, if she is young, no. When a nun is taking a bath should the monk look at her or not... Now, this goes on and on. The scripture doesn't seem to be religious at all, it is concerned with such stupidities. And still it cannot be complete -- because what about whether a monk should go to a movie or not? There were no movies, so you are at a loss; you have to decide yourself. Whether a monk should see a photograph of a nun or not... Now, there were no photographs -- and you cannot add anything to the scripture, it cannot be improved upon. So you have to always invent things for yourself.

When one has to find one's own way, why create this jungle of details? I simply give a light to you -- and that light will be enough, you will be able to find your path. I don't give you the map and I don't give you instructions: 'First go a hundred miles this way, then move to the right and then to the left.' The journey is such that no details are possible.

I would like to share a parable with you.

AMONG the youth of the country, there began a resurgence of interest in foods. Many different diet theories were offered, telling what was best to eat, and how and when to eat it. And with these theories came fierce loyalties, for eating is a very serious subject.

One young man said 'Whole grains only, with fruit and nuts.' And his girlfriend added 'Vegetables and fruits don't mix.' Her roommate believed 'No vitamin C, but lots of D and E.' And her cousin advised 'Fast one day out of every ten.' And she had a friend who worked in a health food store, who said 'Minerals are the key.' And every evening she ground her teeth on a tablespoon of highly-advertised garden soil, attractively packaged.

Some discovered miraculous healing properties in certain foods, and for a time there were shortages of figs, apricot kernels, yak butter, sawdust and earthworms. But if these foods could be modified to bring out all their natural goodness, they might be even better. One young man read that vitamins are trapped within the cell walls of foods, and he began to prepare his meals with a blender. He blended bread, fruit and cheese with wheat germ, kelp and strawberry yogurt, and each of his meals came out a nutritious grey glue.

Then the dietary habits became more exotic. One very serious man learned that certain yogis can exist on air alone; and he tried it for a time. And he had a close friend who learned of an ancient practice of turning the stomach inside-out to improve digestive secretions. But he was forced to stop when the neighbors complained of the unusual sounds.

Now, the confusion was caused by the fact that each theory was a little bit true. And people changed from diet to diet and felt guilty because they continued to like the things they weren't supposed to. Yet their diet loyalties remained strong and, as these things go, each one believed his current diet to be the panacea for all mankind. And for all the debates heard throughout the land, the most frequent and heated was the question of vegetarian-versus -meat. One day, a wise man arrived in the city. A crowd gathered around him and he was asked all manner of questions. He was asked about Mind, Soul, God, Stars, Love, Fate, and the significance of the Sanskrit language. These were all non-controversial topics. But then a young man asked 'Should I eat meat?'

A hush fell over the crowd, for this was important. The wise man answered with another question: 'How do you feel when you eat meat?'

The young man thought about that for a moment, then said 'Well, not as good.'

And the wise man replied 'Then don't eat it.' And there was a murmur of approval from the vegetarians in the crowd.

Then another young man rose and said 'I like meat and I feel fine when I eat it.'

And the wise man said 'Fine, then eat it.' And there was a murmur of approval from the meat lovers. Then the voices became louder and the debate started anew.

Just then the wise man started to laugh. At first it was a chuckle that softened the serious crowd so that several grinning faces were seen. And the sight of the wise man sitting on the little dais laughing was so infectious that the crowd began to laugh with him. And as it often happens, there was one among the crowd that had an especially funny laugh, and this so tickled the wise man that he began to shake up and down until he nearly fell off his seat. And this so pleased the crowd that an enormous peal of laughter arose and echoed through the streets. And passers by, without knowledge of what had caused it, were so affected by the pleasing sound that they stopped and joined in, until a great throng of laughing people had gathered.

The sight and the sound of so many people enjoying themselves made the wise man... well, it went on and on until not one among them could remember having such a nice time. But the nicest thing of all was, on that day nobody had indigestion.

Remember that. Whatsoever goes well with you is fine. Don't impose unnecessary structures upon your being. You are already in a prison, don't create bigger prisons for yourself. Although remember one thing: work as diligently as possible for becoming more conscious. Forget about character; character is a concern of the stupid and the mediocre. Let your whole concern be consciousness. And when you are conscious, when you are a little bit alert, aware, when a light starts burning in your inner being, when you are able to see, many things will change. Not according to any structure, not according to any ideology, not according to any fanaticism -- but according to your own understanding, things are bound to change.

My own feeling is -- remember, it is my feeling; it need not be a commandment to you -- my own feeling is that if you become more and more alert and aware, you will find it less and less possible to eat things which depend on hurting animals, which depend on destroying animals' lives. But this is not a commandment, and this has nothing to do with spirituality. It simply has something to do with an aesthetic sense.

To me, the question is more about a esthetics than about spirituality. In that sense I will call Mahavira more aesthetic than Jesus. Spiritual they both are, but Mahavira is more aesthetic. It is simply ugly to eat meat -- not unspiritual, remember, not a sin -- just ugly, dirty. To depend on killing animals -- just visualize -- for your small taste buds which can be satisfied in many other ways, torturing millions of animals around the earth is anesthetic. You are not showing poetry, you are not showing feelings.

Spirituality is possible. But a man should not only be spiritual, he should have some aesthetic sense too. The question is like this: If you ask me 'Is it essential to have a Picasso painting in my bedroom to become spiritual?' I will say it is not essential. You can become spiritual without a Picasso painting; no painting is needed. But having a painting in the room is aesthetic -- it creates a milieu of art around you, a sense of beauty. And once you understand this difference you will not be a fanatic, because art does not create fanaticism. In that way, art is more non-violent than your so-called religions -- they create fanaticism.

If you write poetry, if you paint or if you dance, it has nothing to do with spirituality. Just by painting you will not become spiritual. A man need not be a painter to become a spiritual person; spirituality is apart. But a spiritual man may like to paint. Zen masters have been painting and they have created wonders. Zen masters have been writing poetry, and their haiku are some of the greatest insights into beauty, into splendor, into reality.

Nobody has been as penetrating as the Zen poets, and in a few small words. They have written such great poetry -- to write that poetry others need to write great books, big books; they go on writing and writing, and even then not much poetry is found. But it has nothing to do with spirituality. Spirituality is possible without being a poet, without being a dancer, without being a musician. But if you are a musician, a poet, a dancer, your life will have more fulfillment. Spirituality will be at the center and all these values will be on the circumference. You will have a far richer life. A spiritual person can be a poor person -- he may not have any capacity to enjoy music.

In fact that's what is happening in the world. If you go and see a Jaina monk and you talk about classical music he will not understand a single word of what you are talking about. And he will say 'Don't talk about worldly things to me. I am a spiritual person, I don't listen-to music.' If you talk about poetry he will not be interested. His life will be dry, it will not have juice. He may be spiritual but his life will be a desert.

And when it is possible to be spiritual and a garden too, why prefer the desert? When you can be spiritual and poetic too, why not have both? Have as many dimensions to your life as possible, have a

multi-dimensional life. Become more aesthetic, more responsible. But I don't give you any details. And remember always, these are not essentials for being a spiritual person -- they will not help your enlightenment and they will not debar it. But the journey can be very very beautiful or it can be very very desert like. It all depends on you.

My own approach is to help make your journey a joy. Not only the end -- the spiritual person is only concerned with the end. He is in a hurry, impatient to reach the end; he does not bother what is happening on the roadside. And millions of flowers bloom there too, and birds sing songs and the sun rises and in the night it is full of stars. And all this too is beautiful. Let the journey also be beautiful.

When you can pass through these enchanted lands, why not? But your concern should basically be for more consciousness. And whatsoever that consciousness makes luminous for you, follow it. Let your consciousness be the only law. I don't give you any other law.

The third question:

> YOU HAVE SAID MANY TIMES THAT AT FIRST GREAT EFFORT IS NEEDED, BUT THERE COMES A POINT WHERE EFFORT CEASES. THEN ONE REACHES THE LIMIT OF ONE'S EFFORTS; FURTHER PUSHING TO OPEN THE DOOR IS FUTILE. THEN ONE DAY, ONE STEPS BACK AND THE DOOR OPENS OF ITS OWN ACCORD.
> AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT, I HAVE COME TO THE POINT WHERE I HAVE LOST INTEREST IN LIFE, IN KNOWLEDGE, IN MEDITATION, IN ATTAINMENT. NOTHING SEEMS TO MATTER ANY MORE. YET I DO NOT FEEL I HAVE COME TO THAT FINAL PEAK OF EFFORT WHERE NOW THE OBVERSE OF EFFORT IS HAPPENING -- THE YIN COMPLEMENTING THE YANG.
> ARE THERE NOT MANY MINOR PEAKS AND VALLEYS IN WHICH THE ENERGY REVERSES ITSELF AND WE REST WITHOUT EFFORT, BEFORE THE FINAL CESSATION OF EFFORT? HOW DOES ONE RECOGNIZE THE FINAL PEAK?

The question is from Elsie Albright.

FIRST: you ask, YOU HAVE SAID MANY TIMES THAT AT FIRST GREAT EFFORT IS NEEDED BUT THERE COMES A POINT WHERE EFFORT CEASES. THEN ONE REACHES THE LIMIT OF ONE'S EFFORTS; FURTHER PUSHING TO OPEN THE DOOR IS FUTILE.

No, I have not said that, that further pushing of the door is futile. The further pushing of the door becomes impossible. Only then have you reached the peak of your efforts. It is not futile, it is not that you decide that now it is futile. No -- you cannot push. You have put your whole energy into it, now there is no more left. It is not a question of deciding on your part whether to push any more or not. If you decide, that simply means the peak was not yet close by, it was far away. You could have pushed a little more but you decided that it was futile. I have not said that.

The peak is reached only when it becomes impossible to push. You simply fall down. You have put in all that you had and there is no more left. You simply collapse. In that collapse you reach the ultimate in effort.

Remember, it is not a decision on your part to stop making any more efforts. No, you cannot make any -- even if you decide to, even if you think 'A little bit more.' You are exhausted, you are spent, there is no more left in you. You simply collapse. Remember the word 'collapse'.

And then I have not said that FURTHER PUSHING TO OPEN THE DOOR IS FUTILE. THEN ONE DAY ONE STEPS BACK AND THE DOOR OPENS OF ITS OWN ACCORD. I have not even said that.

You cannot step back. If you can step back you could have stepped ahead. It takes the same energy -- if you can go one step back why can't you go one step ahead? No, you simply collapse; you don't go anywhere, going becomes impossible. Forward or backward is irrelevant, you simply can't go anywhere. You collapse on the spot where you are; all going simply disappears.

And I have not said either that the door opens of its own accord. I have been saying that the door is already open. The door has never been closed. But because you were pushing, your push was creating the closedness of the door. Your effort to attain was preventing you; your desire to reach was the barrier.

Now, in this state of collapse, you open your eyes and there is no longer any desire. Suddenly you see: your eyes have clarity. The desire was like a cloud on your eyes. Now there is no desire to achieve anything, nothing is left, you are simply spent. When you open your eyes in that state of spentness, your eyes are clear. It is a rebirth; you are born again. Your eyes have a luminosity they never had: you can simply see the

door is not closed.

In fact the door exists not. You were creating it; your pushing, your effort, was really an effort to prove yourself. All efforts prove only one thing: the ego. They don't prove anything else. Effort means the ego is trying to prove itself, to prove to the world that 'I am somebody.' And when the 'I' exists, God becomes absent. Because you are too full of the 'I' you cannot see God. You are blind.

When the 'I' is no more there, you are spent, finished. You can see: God is present. And then one sees that God has always been present -- there was no need to ever go anywhere to find Him. Only He is. HE IS.

You say: AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT.

All search is for the ego. No search is for enlightenment. You cannot search for enlightenment -- the search creates the seeker, and the seeker is the barrier. The search goes on creating you more and more. Somebody is searching for money: he is not searching for money, remember, he is searching for the ego -- that can only be projected through the money. Nobody searches for money.

You have been searching for political power -- you wanted to become a president of a country or a prime minister. Nobody is searching for political power; political power is just an excuse to project the ego. We understand that -- we call these searches worldly. I would like to remind you: all search is worldly -- search for God, search for enlightenment, or whatsoever you like to call it. Searching is worldly because search means desire, and desire is the world.

You cannot desire God. God happens only when there is no desire, so to desire God is a contradiction in terms. You cannot desire enlightenment: enlightenment is only when there is no desire left, so it is a contradiction in terms.

One can only understand desire. In understanding the desire, the desire disappears. One sees the stupidity of desire, one sees the illusoriness of desire. One sees how the desire creates tensions, anxieties, how the desire creates madness. Seeing it -- just seeing it in its totality and its madness -- is getting rid of it. Not that you have to try to get rid of it, because that will again be another desire. This has to be understood very deeply because this is one of the most profound things to understand: seeing that desire leads nowhere, one simply ceases to desire. And in that moment, that cessation of desire, enlightenment happens.

You say: AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT.

That is where you are wrong. All that search is an ego search, all that search is an ego trip. You don't call it money, you don't call it power, you don't call it prestige -- now you call it enlightenment. You have simply changed the name. You have only changed the label; the container is the same and the content is the same. You are deceiving yourself. There is no other-worldly desire, all desires are worldly.

When desiring ceases, the other world opens. The other world is hidden in this world. But because your eyes are full of desire, full of the ego, you cannot see it.

Just watch. You are in the market and somebody comes and says your house is on fire. You rush towards the house, you cannot see anything else. Somebody may be saying hello, good morning, somebody may be insulting you, shouting at you, but you don't notice anything. Your house is on fire: you don't have time, you don't have consciousness, for all that is going on in the marketplace. A magician is showing his tricks and you rush by: your house is on fire. A beautiful woman passes by: on any other day you would have stopped, your breathing would have stopped, but today it doesn't matter. You can't even remember whether she was a woman or a man, beautiful or ugly, young or old.

And this is not an ordinary phenomenon, to forget whether she was a man or a woman, because this is the only thing that you never forget. You can forget the name of a person, you can forget his religion, you can forget his address, his phone number. You can even forget his face, you can forget his age, you can forget everything -- but you never forget whether he was a man or a woman. Have you ever observed the phenomenon? You never forget this. Have you ever wondered whether he was a he or a she? It never happens -- because your man simply goes so deeply towards the woman, your woman is attracted so deeply by the man, that you cannot forget. It becomes part of your consciousness.

But when your house is on fire there is a possibility, you may not remember. What is happening? Your eyes are projected towards the fire. And it may be just a rum our -- when you reach home, the children may be playing and there is no fire; somebody played a joke. But it still worked. You were projected so much into the future that you became absent to the present.

That's what is happening in desire. You want money: it will take ten years', twenty years' work to arrive. Now twenty years' future is projected. You start planning: when you have money what house you are going to purchase and what car, and what woman you are going to marry, and how you will live -- twenty years' time, and you start projecting. Now your eyes start moving away and away, farther and farther away from the present.

And God is present, God is not in the future.

Enlightenment is now or never. So when you think about enlightenment you are always thinking of the future. That's what Kabir says again and again: It is here! It is now! Don't project it in the future, otherwise you will miss it. Enlightenment is not like a treasure hidden somewhere that you have to search for. Enlightenment is your nature, it is you. It is already given, you need not go anywhere for it.

But you have been going to this master, to that master, to this religion, to that religion. That's what you mean: AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT... You went wrong from the first moment; your first step was wrong. Enlightenment cannot be desired, it cannot become a goal. Once you make a goal out of it you will go on missing -- one life, two lives, a thousand lives.

Now you say: I HAVE COME TO THE POINT WHERE I HAVE LOST INTEREST IN LIFE.

It is because of that enlightenment that you have lost interest in life because life is present and enlightenment is far away. And you are interested in the faraway -- how can you be interested in the close, the obvious? Life is this woman, this man. Life is this food, life is this music, life is this. ITI ITI: this and this and this. And enlightenment is that -- far away; maybe it will take millions of lives to travel to it. And you will have to climb mountains and you will have to swim oceans and then you will arrive.

If you become interested too much in the future you start losing contact with life, you start losing interest in life.

You say: I HAVE COME TO A POINT WHERE I HAVE LOST INTEREST IN LIFE, IN KNOWLEDGE, IN MEDITATION, IN ATTAINMENT.

You have lost interest in life. You have not yet lost interest in knowledge, otherwise you would not have. asked the question -- for what? A question means a search for knowledge; a question is that and nothing else. A question is a groping for knowledge, for more knowledge. That is true that you have lost interest in life. That happens to all enlightenment seekers.

That's where I am against the tradition. I don't want you to become an enlightenment seeker, I want you to become enlightened this very moment. I want you to declare to yourself: 'I am enlightened.' And live an enlightened life after that, don't become unenlightened again! -- because the mind tends to become unenlightened again. One moment you say 'Okay, I am enlightened.' But then something happens and you become unenlightened. Somebody insults you, so you say 'For a moment let me be unenlightened again. Later on I will see. First I have to see to this man and I have to show him that you can't take me for granted, you can't take me as if I am enlightened. I will show you that I can still be unenlightened.'

There are a thousand and one temptations to become unenlightened again and again and again. And I know, many times you HAVE become enlightened. And I am not saying that those moments are wrong or those moments are illusory -- no. You have touched it, you have penetrated it, you had a vision. But it didn't last; you were not capable enough to keep it flowing. For a moment it came like lightning, and then it was gone. You could not make a small lamp out of it.

I have not come across a single man in my life who has not had enlightened moments. You yourself don't believe that you can be enlightened, so you don't even take note of them. Some day walking on the beach and the sun is beautiful and the breeze is salty... and a moment comes, a door opens. Suddenly you start seeing things as you have never seen them. You are utterly lost in the moment; there is no past and no future. You have forgotten who you are, you have forgotten what you want to become, you simply ARE -- in tune with the ocean and the wind and the sun. This is enlightenment -- although I know you are not capable of living in it, because you have not created a meditative space inside you. So it comes and goes.

If you have created a meditative space inside you, that meditative space will be able to contain it. That's what meditation is all about: the capacity to contain enlightenment. Enlightenment comes to everybody -- but you have so many holes in your being, it flows out, it simply leaks out.

Seeing a tree in full bloom, the spring has come and you are in a kind of awe. Seeing the green and the

red and the gold of the tree, you are transported into another world. This is enlightenment. You fall back; the gravitation is too much. Your wife comes and says 'What are you doing here?' -- and you are back again in your unenlightened state.

And you are not courageous enough to accept the fact, because you don't respect yourself. You have been taught by the so-called religious people to condemn yourself. You cannot accept that 'Enlightenment can happen to me. It happens to Buddha -- okay. It happens to Christ -- maybe. But it can't happen to me. To me? It can't happen to me.' You have not respected yourself, you have not loved yourself.

Otherwise enlightenment comes to everybody, all and sundry. It comes to sinners, it comes to saints. Enlightenment has no condition for coming. In fact to use the word 'coming' is not right -- it arises. The impact of the sun and the beach, the impact of the morning breeze, and it arises inside you, a wave. Then it relapses back because you don't have the space to contain it.

Be meditative and you will be able to contain that moment for longer periods. And when you are totally meditative... and what do I mean by 'meditative'? When you are totally thoughtless. It is thought that functions as a hole in your being -- and you have so many thoughts, so you have so many holes. Your bucket is full of holes: with this bucket you go to a well and you try to draw water. When you lower the bucket down into the well, when it is in the water it is full of water. Then you start drawing it and the water starts leaking. By the time it reaches your hands it is empty.

And it is not that it was not full of water when it was in the well -- it was. Exactly like that, it happens: there are moments when you are full of enlightenment.

Making love to your woman it happens. In that orgasmic space suddenly you are enlightened. You are a Krishna, and your wife, your beloved, is a Radha. You are no longer ordinary human beings. Suddenly you belong to eternity and not to time. Suddenly you are no longer physical bodies -- you have Buddha bodies in that moment. But then it is lost; you fall back.

It is like jumping. You can jump, and when you jump you lose the earth, the gravitation -- for a moment you are part of the sky. But then you fall back because you don't have wings.

You will have to grow wings. Meditation is not really a search for enlightenment; enlightenment comes without any search. Meditation is just growing wings, or creating a space inside you so that when the guest comes you can persuade the guest to live inside you and become the host.

AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT I HAVE COME TO THE POINT WHERE I HAVE LOST INTEREST IN LIFE...

The religious people always come, are bound to come, to that point where they lose interest in life -- because your religions are against life, anti-life. And life is God, so your religions are all anti-God.

... IN KNOWLEDGE... No, that you have not lost -- the question still arises.

... IN MEDITATION... No, that you cannot lose, because you have not known what meditation is. How can you lose interest in something which you have not known? You can lose interest only in something which you have known -- familiarity creates boredom. Meditation you have not known. If you had known meditation, enlightenment would have happened.

And you say: I HAVE LOST INTEREST IN ATTAINMENT.

That too you have not lost. All that has happened through your search for enlightenment is that your life has gone down the drain. You have missed your life. But it is never too late -- you are still alive and breathing, and the possibility is still there.

NOTHING SEEMS TO MATTER ANY MORE. YET I DO NOT FEEL I HAVE COME TO THAT FINAL PEAK OF EFFORT...

Your feeling is right, you have not come to the final peak of effort.

ARE THERE NOT MANY MINOR PEAKS AND VALLEYS IN WHICH THE ENERGY REVERSES ITSELF AND WE REST WITHOUT EFFORT BEFORE THE FINAL CESSATION OF EFFORT?

Yes, there are many; millions, in fact. Before the absolute enlightenment -- what Buddha has called parinirvana -- before the absolute enlightenment there are many many satoris, many samadhis. Small, big, many. Before you utterly disappear, you come many times to small peaks, big peaks. And many times it happens: the door opens. That's what I would like you to be aware of.

Be alert of all that is happening around you. In your very ordinary life the extraordinary is hidden. It calls you sometimes, it is heard. Sometimes it is very visible, almost tangible; sometimes it is very close, you can hug it. Yes, sometimes it is far away -- in fact what is happening is that whenever your mind is clouded too much by thoughts it is far away. The quantity of your thoughts is the distance. Whenever your mind is less burdened with thoughts it is close by. Whenever there are only thin layers of thought and you can see through them, peek through them, it is very close -- you can hug it, it is tangible.

When your thoughts are utterly gone, a state of no-mind has arisen in you. Then it is you -- not even close. Enlightenment is you. But you have disappeared, you are no more to be found. Before that, many small satoris happen.

Here, to my sannyasins, it is an almost everyday phenomenon. It happens all the time, and it happens in such ordinary situations that one cannot believe it. Great trust is needed. It happens in such ordinary situations that it shatters all your ideas that it can happen only in the Himalayas or it can happen only in a sacred place or it can happen only somewhere where the world is almost non-existential or it can happen only when you are alone in a cave in Tibet.

No, it happens everywhere, it happens all the time. It happens walking on the street, it happens talking to a man. It happens sitting silently in your room, it happens taking your bath. It can happen any moment, it can happen any place. But one thing has to be remembered: it can be seen by you only when there are no thoughts. Otherwise you are engrossed so much in your thoughts. you go on missing it.

The fourth question:

WHAT IS THE DIFFERENCE BETWEEN LIKING AND LOVING, TO LIKE AND TO LOVE? AND ALSO, WHAT IS THE BETWEEN ORDINARY LOVE AND SPIRITUAL LOVE?

THERE is a great difference between liking and loving. Liking has no commitment in it, loving is commitment. That's why people don't talk much about love. In fact people have started talking about love in such contexts where no commitment is needed. For example. somebody says 'I love ice cream.' Now how can you love ice cream? You can like, you cannot love. And somebody says 'I love my dog, I love my car, I love this and that.'

In fact people are very very afraid of saying to a person 'I love you.'

I have heard: A man was dating with a girl, for months together. And the girl was of course waiting, waiting -- they were even making love but the man had not said to her 'I love you.'

Just see the difference. In the ancient days, the ancients used to fall in love. Now people make love. You see the difference? Falling in love is being overwhelmed by love; it is passive. Making love is almost making it profane, almost destroying its beauty. It is active, as if you are doing something; you are manipulating and controlling. Now people have changed the language -- rather than using 'falling in love' they use 'making love'.

And the man was making love to the woman but he had not said a single time 'I love you.' And the woman was waiting and waiting and waiting.

One day he phoned and he said 'I have been thinking and thinking to say it to you. It seems now the time for it has come. I have to say it; now I cannot contain it any more.' And the woman was thrilled and she became all ears -- for this she was waiting. And she said 'Say it! Say it!' And the man said 'I have to say it, now I cannot contain it any more: I really like you so much.'

People are saying to each other 'I like you.' Why don't they say 'I love you'? Because love is commitment, involvement, risk, responsibility. Liking is just momentary -- I can like you, and I may not like you tomorrow; there is no risk in it. When you say to a woman 'I love you' you take a risk. You are saying 'I love you: I will remain loving you, I will love you tomorrow too. You can depend on me, this is a

promise.'

Love is a promise, liking has nothing to do with any promise. When you say to a man 'I like you' you say something about you, not about the man. You say 'This is how I am, I like you. I like ice cream too, and I like my car too. In the same way, I like you.' You are saying something about you.

When you say to a person 'I love you' you are saying something about the person, not about you. You are saying 'You are lovely.' The arrow is pointing to the other person, and then there is danger -- you are giving a promise. Love has the quality of promise in it and commitment and involvement. And love has something of eternity in it. Liking is momentary; liking is non-risky, non-responsible.

You ask me: WHAT IS THE DIFFERENCE BETWEEN LIKING AND LOVING? AND ALSO, WHAT IS THE DIFFERENCE BETWEEN ORDINARY LOVE AND SPIRITUAL LOVE?

Liking and loving are different, but there is no difference between ordinary love and spiritual love. Love is spiritual. I have never come across ordinary love; the ordinary thing is liking. Love is never ordinary -- it can't be, it is intrinsically extraordinary. It is not of this world.

When you say to a woman or a man 'I love you' you are simply saying 'I cannot be deceived by your body, I have seen you. Your body may become old but I have seen you, the bodiless you. I have seen your innermost core, the core that is divine.' Liking is superficial. Love penetrates and goes to the very core of the person, touches the very soul of the person.

No love is ordinary. Love cannot be ordinary, otherwise it is not love. To call love ordinary is to misunderstand the whole phenomenon of love. Love is never ordinary, love is always extraordinary, always spiritual. That is the difference between liking and love: liking is material, love is spiritual.

The fifth question:

WHY DO YOU TELL JOKES? AND WHY DON'T YOU LAUGH AT YOUR OWN JOKES?

FIRST: Religion is a complicated joke. If you don't laugh at all you have missed the point; if you only laugh you have missed the point again. It is a very complicated joke. And the whole of life is a great cosmic joke. It is not a serious phenomenon -- take it seriously and you will go on missing it. It is understood only through laughter.

Have you not observed that man is the only animal who laughs? Aristotle says man is the rational animal. That may not be true -- because ants are very rational and bees are very rational. In fact, compared to ants, man looks almost irrational. And a computer is very rational -- compared to a computer, man is very irrational.

My definition of man is that man is the laughing animal. No computer laughs, no ant laughs, no bee laughs. If you come across a dog laughing you will be so scared! Or a buffalo suddenly laughs: you may have a heart attack. It is only man who can laugh, it is the highest peak of growth. And it is through laughter that you will reach to God -- because it is only through the highest that is in you that you can reach the ultimate. Laughter has to become the bridge.

Laugh your way to God. I don't say pray your way to God, I say laugh your way.to God. If you can laugh you will be able to love. If you can laugh you will be able to relax. Laughter relaxes like nothing else.

So all jokes to me are prayers -- that's why I tell them.

And you ask: WHY DON'T YOU LAUGH AT YOUR OWN JOKES?
Because I have heard them before.

And the last question:

OSHO, I SEE THAT THE PEOPLE HERE AROUND YOU ARE VERY MUCH EXCITED ABOUT SOMETHING. BUT I DON'T UNDERSTAND WHAT EXACTLY IT IS.

HENRY David Thoreau said 'Only that day dawns to which we are awake.' If you are fast asleep in the morning you will not see the sun rising and you will not hear the birds singing and you will miss all that celebration that goes on in the morning. If you are awake, only then does the day dawn for you.

For a blind man there are no rainbows, no colors. Unless you have eyes, rainbows don't exist. For a deaf person there is no music, no sound.

Remember, something is really happening here. And I can understand your question, and people around me ARE really excited. Something is happening to their innermost core. They are moving into a different dimension, they are opening something unknown in their being. They are discovering themselves, they are growing, they are feeling grounded and centered.

The trees grow only if their roots grow in the earth. With man it is just the reverse: man grows roots only if he grows. Trees grow only if they have roots, man can have roots only if he grows. And when you feel rooted in existence you feel it is your home. Then you don't feel an alien, you don't feel a foreigner, you don't feel an outsider. It is all yours -- all the stars and all the suns and all the moons, it is all yours. There is no need to possess anything because the whole universe is yours.

This I call real renunciation. Not that you renounce meaningless things: somebody renounces money and thinks he has done a great obligation to God, he has renounced money. What are your notes to God? What do they mean in the universal? They don't mean anything; they are very local. In fact that which seems money to you is not money in China.

You may be surprised that savages, down the ages, have been fighting for such things that you will not conceive how they did, and why. For feathers, savages have killed each other, or for seashells or for bones or bone ornaments. Now we laugh -- this is stupid. But what are your currency notes? A feather is far more valuable than your currency note because the feather has a beauty which nature has given to it. Your currency note is as valuable as you pretend it to be, or has as much value as you have agreed that it will have. It is an agreement, a contract.

And savages look foolish because they will fight for small things. For what have you been fighting? And it is not only that you fight for these small things, meaningless, utterly meaningless and ridiculous -- your so-called saints are valued very much because they renounce these stupid things. Either you cling to these but you value them, or you renounce them but you still value them. Otherwise what is the point of renouncing them?

I don't teach renunciation. I teach that the whole world is yours, so why possess? What is the point of possessing? You possess moons and stars, you possess God. What else do you need?

Something is happening to my people here. You must be new to this place and you will not know why they are so much excited. Let me tell you one anecdote.

A teacher asked the children in her art class to depict on the blackboard their impressions of the most exciting thing they could think of.

The first little boy went to the board and drew a long jagged line. 'What's that?' asked the teacher.
'Lightning' the boy replied. 'Every time I see lightning I get so excited I want to yell!'
'Fidel' said the teacher. 'That's a very vivid picture.'

The second child, a little girl, drew a wavy line with the broad side of the chalk. That was her idea of thunder, she explained, which always made her feel excited. The teacher said that her picture was excellent, too.

Then little Neal stepped to the board, drew a single dot, and sat down. 'What's that?' queried the teacher, a bit perplexed.
'It's a period,' replied Neal.
'Well, Neal, what's so exciting about a period?' 'I don't know, teacher' the boy answered. 'But my sister has missed two of them, and my whole family's excited!'

Now, the child cannot understand what is happening. The sister has missed two periods: it is beyond his comprehension. But the whole family is excited -- he can see that.

You must be new here, a child. Go orange and you will understand what is so exciting, what is going on here. You will have to participate in it to know it -- you will have to become part of this mad family. Go orange.

Rinzai: Master of the Irrational

Talks on Zen
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OUR BELOVED MASTER,
RINZAI BECAME KNOWN AS THE MASTER OF THE SHOUTS. ON ONE OCCASION, A MONK ASKED,
"WHAT ABOUT THE CARDINAL PRINCIPLE OF THE BUDDHA-DHARMA?"
RINZAI SHOUTED -- THE MONK BOWED.
"DO YOU SAY THAT'S A GOOD SHOUT?" RINZAI ASKED.
THE MONK COMMENTED: "THE THIEF IN THE GRASS HAS MET COMPLETE DEFEAT."
"WHAT'S MY OFFENSE?" RINZAI ASKED.
THE MONK REPLIED, "IT WON'T BE PARDONED A SECOND TIME."
RINZAI GAVE A SHOUT.

Maneesha, this silent and beautiful evening we are going to start a new series of meditations on the sutras of Rinzai. Rinzai is one of the most loved masters in the tradition of Zen.

The first transmission of the light happened between Gautam Buddha and Mahakashyapa. The second great transmission happened between Bodhidharma and his successor. Bodhidharma took the ultimate experience of consciousness from India to China; Rinzai introduced the same consciousness, the same path of entering into oneself, from China to Japan.

These three names -- Mahakashyapa, Bodhidharma and Rinzai -- stand like great peaks of the Himalayas.

One of the most difficult things is to change an experience into explanation, and from one language to another it becomes almost an impossible task. But Bodhidharma managed it, and Rinzai also managed. This transmission of the lamp has to be understood deeply; only then will you be able to understand the sutras that follow.

No language is able to translate an inner experience, a subjective experience, for the simple reason that language is created for the objective world, about things, about people. No language has been created about the innermost center of your being, for the simple reason that when two men of the same experience meet there is no need to say anything. Their very presence, their very silence, the depth of their eyes and the

grace of their gestures is enough.

There are only three possible situations. Either two enlightened beings meet, then language is not needed; they both meet beyond language, their meeting is the meeting of no-mind.

The second situation is if two unenlightened people meet: they will talk much, they will use great words, much philosophy, much metaphysics, but it will all be meaningless. It will not be supported by their experience. They are just parrots, repeating other people's words. Obviously they cannot create the language for the buddhas. They have no idea what it is in the innermost core of your being.

The third possibility is a meeting between an enlightened person and an unenlightened person. The enlightened person knows, the unenlightened person does not know. But although the enlightened person knows, it is not enough to convey it. To know is one thing; to transfer it into language is another thing.

You know what love is -- you can sing a song, you can dance, but you cannot say a single word about what love is. You can have it, you can be overwhelmed by it, you can know the absolute experience of love, but still you cannot bring even a fragment of it into words. Words are not meant for it. To transfer it from one language to another language is almost an impossibility.

Even Buddha did not say anything to Mahakashyapa. Mahakashyapa simply lived with Buddha for many years sitting silently under his tree. He never asked a question, he simply waited and waited and waited. The longer he waited the more silent he became. The longer and deeper his patience, the greater became his trust and his love and his gratitude. Just by waiting he was going through a metamorphosis. He was changing into a new man. Nobody would have known it if by chance this incident had not happened.

A great philosopher of those days, Maulingaputta, came to Buddha. In India in those days it was a very common tradition that teachers would go to other teachers to discuss matters. With great respect they would fight tooth and nail, and whoever was defeated would become the disciple of the victorious one.

Maulingaputta had defeated hundreds of teachers and he had come to Gautam Buddha now with five hundred followers to challenge him. This challenge was not antagonistic; this challenge was absolutely in search for truth.

Maulingaputta said with deep respectfulness, "I want to challenge you to have a debate with me."

Buddha said, "There is no problem... but that will not decide anything. You have been discussing with hundreds of teachers and you have been victorious, not because you have the truth but because you are more logical, more argumentative, more sophisticated than the others. It does not mean that you have the truth; it simply means you are better educated -- you have done your homework better than the others, you are clever, more intelligent and have a sharper logical capacity. But that does not mean you have the truth.

"Do you want to inquire about the truth or just to have a debate? -- because with these hundreds of debates, what has happened? You have gathered hundreds of followers and you don't have the truth yourself. Now you have taken responsibility for hundreds of followers. Do you understand what you are doing?"

Those days were of tremendous honesty. Maulingaputta said, "You are right. I don't know as an experience what truth is, but I can argue about anything. I have been trained in argumentation." He was a sophist. Sophists can argue either for or against, it doesn't matter.

In Greece, before Socrates, there was no philosophy, but only sophistry. Teachers were roaming around teaching people how to argue. It does not matter for what, and whether you are right or wrong is irrelevant. What is relevant is whether you have a weightier argument than the other.

Socrates changed the whole history of philosophy in the West. He said that this is absolutely stupid. Just being logically more proficient does not mean you have the truth. Somebody may have the truth... and it is more probable that the man who has the truth may not be able even to say it. The question of arguing about it, for it, does not arise. He may not even find words to convey it.

Buddha said to Maulingaputta, "If you are really a man in search of truth, then sit down by my side for two years as if you are not -- no questions, no communications -- and after two years I will remind you that the day has come; now you can challenge me."

At this moment Mahakashyapa, who had been there for thirty years with Buddha, suddenly burst out laughing. The whole gathering of ten thousand monks could not believe it: this man had never spoken a word to anybody, not even to Buddha. He had never come even to touch his feet or to say hello. He remained sitting far away under his tree. He had monopolized the tree and nobody else could sit there. What had happened that he suddenly started laughing so loudly? Maulingaputta said, "What is the matter?"
Buddha said, "You can ask him yourself."

Mahakashyapa said, "The matter is simple. This man, Gautam Buddha, is cheating you. He cheated me;

he told me also to remain silent for two years. Now thirty years have passed, and the question does not arise. My silence has deepened. Now I know who I am. I know the very height of my consciousness. Not that I have found any answer -- there is no question and no answer, just a pure clear silence.

"So if you want to ask him, we will all enjoy. You can ask, but this is the time to ask. Don't wait for two years. That's why I laughed: again he is back to his tricks. There are many here who came with the same desire" -- Sariputra and Moggalyan and other great philosophers of that time had come with the same desire to discuss -- "but this barrier of two years' silence is very dangerous. If you want to ask anything now, right now is the time. That's why I laughed."

Maulingaputta had brought a beautiful lotus flower as a gift for Gautam Buddha. Buddha called Mahakashyapa and gave the lotus flower to him. This is called in the Zen tradition "the first transmission." Nothing has been said, but everything has been heard. Mahakashyapa's silence and his childlike laughter were enough to prove he had found it. The giving of the lotus flower to Mahakashyapa is a certificate.

In this way Mahakashyapa became the first patriarch of the Zen tradition. After him there have been six others. Again and again from master to disciple the flame has been transferred in silence. The sixth was a woman, and Bodhidharma was her disciple. Those were the golden days -- when a woman, particularly in the East, was not thought to be inferior to man. She could become the master. She transferred her understanding to Bodhidharma and told him, "Your work is to pass over the Himalayas and go to China."

It is a difficult task, first, to go by foot across the Himalayas. It took three years for poor Bodhidharma to reach China. And then the greatest barrier was that he knew nothing of Chinese -- it would be difficult even if you knew Chinese -- but he managed. He was surrounded slowly, slowly by people who were really thirsty.

All that was happening was that he would sit silently facing the wall. He sat for nine years continuously, and those who wanted to sit would come and sit around him. Just sitting around him without any language, without any communication, some energy started moving. Something started happening to people. Their lifestyles changed, their lives became a grace and a beauty.

After fourteen years Bodhidharma left China and went back to disappear into the Himalayas. He was too old now. You cannot find a better place to disappear than the Himalayas -- utter silence, eternal snows which have never melted, thousands of places where nobody has ever reached.

Before leaving he called four of his disciples and told them, "I am leaving, my time has come. This body cannot contain me anymore. Soon my consciousness will open its wings and will be gone. Before it happens, I want to reach to the Himalayas. I have called you four; one of you is going to be my successor. So this is a great test. I am asking the same question to all four. Who is my successor will depend on your answers."

Bodhidharma asked, "What is the essence of my coming from India to China?"

The first man said, "You have come to spread the great experience of Gautam Buddha."

Bodhidharma said, "You are right, but barely. You are just my skin. Sit down."

He looked to the next disciple, who said, "Your coming to China means bringing the very revolution in the innermost being from unconsciousness to consciousness."

Bodhidharma said, "A little better, but still not satisfactory. Sit down."

He looked at the third disciple, and the third disciple said, "You have come to spread that which cannot be said."

Bodhidharma said, "You are far better than the other two. But even saying this much, that nothing can be said about it, you have said something. Just sit down. The first one has my skin, the second one has my bones, you have my flesh."

He looked at the fourth one who had only tears of gratitude and joy and just collapsed at the feet of Bodhidharma without saying a word.

Bodhidharma told him, "You have my very marrow, you are my chosen disciple. What others could not say with their words you have said with your tears. What others could not say with great significant statements, you have stated by your gratitude."

Rinzai comes after a few more patriarchs. And just as Bodhidharma was sent by his master, Rinzai's master sent him to Japan. It was again the same difficult task, but just as Mahakashyapa succeeded and Bodhidharma succeeded, Rinzai also succeeded in creating silence, in turning people inwards.

The message is not linguistic.

The message is existential.

The master can only create a certain situation, a certain device in which, if you allow, if you are

receptive, you can be transformed. This transformation is almost a death and a resurrection. Your old personality will fade away; your original face will show.

The face that you are carrying right now is given to you by the society, by the culture, by the education, by the parents. Your personality is not your originality; your originality has been covered with all kinds of lies, convenient to the society and the vested interests.

Being with a master your personality is going to drop just as dead leaves drop. You will remain utterly naked, as you were born. All knowledge that you have borrowed will disappear. You will be as innocent as a child. In this innocence there is no need to say anything.

That's what happened to Maulingaputta. After two years he completely forgot about the time. Those two years were of such silence.... For a few days he counted, then he dropped the idea of counting. For a few days thoughts passed through his mind, but how long can they...? If you are not interested in them, if you are just a mirror, they come like clouds and go away, without leaving any trace behind. After two years he was pure innocence -- no question, no answer, no debate, no challenge. Those were all parts of the personality that had melted down in those two years living in the energy field of a buddha.

Buddha himself told Maulingaputta, "Have you forgotten? Today two years are complete. Now if you want to challenge me, if you want to ask any question and discuss anything, I am ready."

Maulingaputta touched Buddha's feet and said, "Mahakashyapa was right. I am no more; who is there to challenge you? I am no more; who is going to ask the question, and who is going to listen to the answer? These two years passed so soon. It seems as if just the other day I had come here. You have done a miracle."

Buddha said, "I have not done anything. Just being in my presence, slowly, slowly your heart starts being in a kind of synchronicity with the master's heart. By and by you melt down in the warmth and love of the master. This has been my experience -- that at least two years is the time necessary to complete the process. Forgive me for keeping you waiting for two years, but there is no other way of reaching from heart to heart, from being to being."

Rinzai did the same miracle in Japan, and his credit is tremendous because in Japan Zen reached to the highest peak. The seed was born in India, in Gautam Buddha. It was carried as a flower by Mahakashyapa for six generations. Bodhidharma, who carried it as a full blown flower to China, was the seventh. Even the emperor came to receive Bodhidharma; his fame had reached before him. But the emperor could not understand the ways of Zen.

Zen has a certain way, a certain approach which is not available to any other religious tradition. It is unique, a category in itself.

The emperor Wu had come from far away, from his capital to the border of China, to receive Bodhidharma. He was shocked at what he saw, because Bodhidharma was carrying one shoe on his head and one shoe was on his foot.

Now, the emperor was a very sophisticated man; he had a great court of very cultured people. This kind of behavior... but just because of his sophistication and culture he could not say anything about it. He was not yet even introduced. He avoided seeing the shoe sitting on Bodhidharma's head.

The emperor asked -- because he was the man who had made thousands of Buddha statues in China, had brought one thousand scholars from India to translate in combination with Chinese scholars all the Buddhist scriptures into Chinese. He had done much and converted the whole country into a land of Buddha. Obviously the monks used to say to him, "You have accumulated too much virtue. All these virtuous acts... immense is going to be your reward in the other world." So he asked Bodhidharma, "I have done all these things; what is going to be my reward?"

Bodhidharma said, "You idiot! You will fall directly into hell. You are asking for a reward? The very idea of reward is of greed. The very idea of achieving something is not a reflection of your wisdom."

The emperor was shocked, his court was shocked -- but how to get away now? This man is not the right man to bring into the country. Still he asked another question, did not take any note of the insulting language that Bodhidharma had used. He said, "Your Holiness..." and he could not complete his sentence.

Bodhidharma said, "There is nothing holy, nothing unholy. All is empty, just pure nothingness. These divisions of the mind, the sacred and the profane, the holy and the unholy, the saint and the sinner, do not exist as you enter into deeper meditations. All divisions disappear. So don't call me `your holiness'; I have left behind that kind of childish language of being holy, of being unholy. Be straightforward."

The king said, "My mind continuously remains cluttered with thoughts. I have been reading the Buddhist scriptures, and they all say that unless you are thoughtless and yet perfectly aware you will not find the truth."

Bodhidharma said unexpectedly -- he was a very unexpected man, you could not have predicted his behavior -- he said, "If that is the problem, come early in the morning. I am not entering China, I am going to live outside in this small temple. You can come early in the morning, at three o'clock. But come alone -- no courtiers, no guards, no arms. Just come alone, and I will put all your thoughts aside from your mind. I will bring silence to your mind."

The emperor was very much afraid. This man seems to be almost insane. The whole night he could not sleep, was hanging between whether to go or not to go, alone "... and that man is so mad, keeping one shoe on his head, calling me `idiot,' and he has a big staff and he has told me not to bring any arms. He can do anything: he may hit me, he may throw a rock" -- he thought all kinds of things.

But by the time of going he felt a great pull: "Whatever he said, however he behaved, he has a tremendous presence and a great magnetic pull. I will risk it."

He went to the temple, and Bodhidharma was waiting for him. Bodhidharma said, "It is a very simple matter. You just sit here and I am sitting in front of you. You see my staff -- if I feel that some thought is stubborn and is not leaving you, I will hit your head. Your work is only to watch your thoughts without any judgment. Just be a witness."

The emperor thought, "Perhaps I have taken a wrong step. This man can hit any moment, because my mind is full of thoughts. But let us try, now that I have come. It will look very cowardly to go away." So he sat before Bodhidharma, just watching his thoughts.

The watching of the thoughts implies no judgment, no appreciation, no identification. Just watch as you watch the crowd passing on the road, or you watch the clouds moving in the sky -- with no judgment. Your mind is only a screen. A few clouds are moving; you simply watch. You are the watcher, and everything else in the world is the watched.

As the morning sun was rising the whole aura of the emperor changed. Just within two hours there was no thought left. Witnessing is such a fire, the only fire that can bring you to your truth, that can burn all your falsity, all your phoniness. Bodhidharma saw the changing face, a new grace arising. He shook the emperor and asked him, "Is there any thought anymore?"

The emperor fell at his feet and told him, "You certainly did it! I pray you, don't leave China. All those scholars and monks and priests are simply parrots. They go on talking about witnessing and watching, but you have given me the experience. Without teaching me about witnessing you have simply made me a witness. I don't need anything anymore."

The moment you find your witness, you have found your ultimate eternal being. That is your purest consciousness. That makes you a buddha, and it is everybody's potential.

Rinzai managed to transform the whole fabric of the Japanese consciousness. He did more than anybody else. He brought new dimensions into meditation. It is unbelievable but he managed to transform everything into meditation. For example archery... Now, nobody can think that archery can be a meditative act; but Rinzai maintained that every act, if you do it with full awareness, just as a witness, not as a doer, becomes meditation.

A little note about Rinzai, master of the irrational.

RINZAI, ALSO KNOWN AS LIN-CHI, WAS BORN IN THE EARLY NINTH CENTURY AND WAS TO BECOME THE FOUNDER OF ONE OF THE MOST SIGNIFICANT SCHOOLS OF ZEN.
BRILLIANT AS A CHILD, LATER, WHEN RINZAI BECAME A PRIEST, HE STUDIED THE SUTRAS AND SCRIPTURES. REALIZING THE ANSWER DID NOT LIE WITHIN THEM, HE WENT ON PILGRIMAGE, VISITING OBAKU AND DAIGU, TWO GREAT MASTERS. AFTER HIS ENLIGHTENMENT HE BECAME PRIEST OF A SMALL TEMPLE ON THE BANKS OF THE HU-T'O RIVER.

Maneesha has asked:

OUR BELOVED MASTER,

RINZAI BECAME KNOWN AS THE MASTER OF THE SHOUTS. His speciality consists... he used shouts as a method to silence you -- a sudden shout.

You are asking about God, you are asking about heaven, you are asking about great philosophical or theological problems and the master immediately shouts. Your mind gets a shock, almost an electric shock. For a moment you are not, only the shout is. For a moment the mind stops, time stops -- and that is the whole secret of meditation.

Many mystics around the world have used sounds, but in a very superficial way. Rinzai used shouts in a

tremendously deep way. His shouts would become just like a sword entering in you, piercing to the very center.

You can understand... when you shout Yaa-Hoo! your mind disappears. Yaa-Hoo! has no meaning, but shouting it you get suddenly thrown to your own center, and once you have touched your own center, even for a simple glimpse, your life has started changing.

Rinzai would shout at the disciples to give them a first experience of their centering. You are both a circumference and a center. You live on the circumference; the shout simply pushes you to the center. Once you experience being at the center you suddenly see the whole world changing. Your eyes are no more the same; your clarity and transparency are absolute. You see the same green leaves greener, the same roses rosier, the same life as a festival, as a ceremony. You would love to dance.

And then the disciples, once they learned that the shout can help them to reach to their very center... It was a strange sight when Rinzai started accepting disciples near the river. The disciples would be shouting around the whole valley, and the valley would resound with shouts. You could tell from miles away that you were somewhere close to Rinzai. It was not only that he was shouting, but that shouting was a method to throw you from the circumference to the center.

There are many ways to throw you to the center. Every way is valid if you reach to your center, because your center is the only immortal part in you. Everything else is going to die.

Today Professor Barks is here. He has done a tremendous job in translating Rumi. He has come as close as possible, but I don't think he knows that Rumi's whole effort by whirling is to find the center. If you whirl for hours, you will see slowly that something at the very center is not moving at all, and that is *you*. Your body is whirling, but your consciousness is a pillar of light.

Rumi attained his first enlightenment by whirling for thirty-six hours continuously. People thought he was mad. Even today a small group of his followers continues. They are called whirling dervishes. But the point is the same: whirling, your whole body becomes a cyclone, and your witnessing self becomes the center. Everything moves around you, but the center remains unmoving. To know this unmoving center is to know the very master key of all the mysteries of life.

Rinzai had no idea about Rumi, neither did Rumi have any idea about Rinzai, but both were working on the same strategy -- somehow to force you to the center. As your consciousness becomes deeper, as it becomes an easy thing to go to the center just like you go in your house and come out, you have become a buddha.

Then slowly, slowly your center starts changing your circumference. Then you cannot be violent, then you cannot be destructive; then you are love. Not that you love -- you *are* love. Then you *are* silence, then you *are* truth, although the old you has disappeared. That was your circumference, that was the cyclone that is gone. Now, only the center remains.

Rinzai's method is far simpler than Rumi's. Very few people will be able to whirl for hours, but shouting is a simpler method. Anybody can shout and can shout wholeheartedly, and it can be very intense and urgent. Whirling you will take hours to find out the center; shouting, a split second and you are at the center.

The anecdote...

RINZAI BECAME KNOWN AS THE MASTER OF THE SHOUTS. ON ONE OCCASION A MONK ASKED, "WHAT ABOUT THE CARDINAL PRINCIPLE OF THE BUDDHA-DHARMA?"

Now, he is asking something important. What is the cardinal principle of the religion of Buddha?

RINZAI SHOUTED -- THE MONK BOWED.
"DO YOU SAY THAT'S A GOOD SHOUT?" RINZAI ASKED.
THE MONK COMMENTED: "THE THIEF IN THE GRASS HAS MET COMPLETE DEFEAT."
"WHAT IS MY OFFENCE?" RINZAI ASKED.
THE MONK REPLIED, "IT WON'T BE PARDONED A SECOND TIME."
RINZAI GAVE ANOTHER SHOUT.

The first shout of Rinzai was perfectly good. The monk bowed down because he felt a great relief by moving from the circumference to the center. But Rinzai was a little suspicious. Because everything in this world becomes traditional, it had started becoming traditional that Rinzai will shout and you have to bow down to show that you have understood it, that it has reached to your center. It was becoming a tradition.

This is very unfortunate. Everything becomes a habit, a ritual, a tradition, and loses all meaning. Now, his bowing down may be true or may be just a mannerism. That's why Rinzai asked, "DO YOU SAY

THAT'S A GOOD SHOUT?"

THE MONK COMMENTED: "THE THIEF IN THE GRASS HAS MET COMPLETE DEFEAT."

What does he mean by this? The monk is saying, "You have been found being unsuccessful. Your shout missed."

THE MONK COMMENTED: "THE THIEF IN THE GRASS HAS MET COMPLETE DEFEAT."
"WHAT IS MY OFFENSE?" RINZAI ASKED.
THE MONK REPLIED, "IT WON'T BE PARDONED A SECOND TIME."

The monk is saying, "Your shout missed." He is not saying that shouting at him a second time will not be pardoned; he is saying, "Your being a failure will not be pardoned -- IT WON'T BE PARDONED A SECOND TIME. The first time I forgive you; you missed, you did not reach to my center. I bowed down because you tried, you tried hard. But the second time it will not be pardoned."

Anybody reading it will think that he is saying, "If you shout a second time it will not be pardoned." That is not the case. He is saying, "Your failure will not be pardoned a second time."

RINZAI GAVE A SHOUT -- and the anecdote ends suddenly. After the shout there is silence. The second shout succeeded. Now the monk is silent, Rinzai is silent.

There have been long progressions for reaching to yourself, like yoga. But devices like Rinzai's are very simple, don't require any discipline as a prerequisite. Anybody... no need of having a certain character; good or bad, sinner or saint, it does not matter. What matters is to reach to the center, because at the center you are neither a sinner nor a saint. Your being a sinner or a saint are all on the periphery. Our whole society lives on the periphery; all our divisions are very superficial.

I am reminded of a great follower of Buddha, Nagarjuna. He lived naked. Perhaps Nagarjuna is the greatest logician that has walked on the earth. Aristotle is no comparison to him, neither is Shankara; Nagarjuna's argumentation is the most refined. But he used to live naked -- a beautiful man -- and even kings and queens were disciples to him. In a certain capital the queen was his disciple. She asked him, "You will have to give me a favor. I want to take away your begging bowl."

He said, "That is not a problem. You can have it."

She said, "That is only half of it. I have prepared a begging bowl for you. This one you give to me; it will be a present, the most precious to me in the whole world. And I have made a begging bowl which you cannot reject, you have to accept it."

He said, "I have not seen it either."

She said, "Seeing or not seeing is not the question. First, give me the promise that you will not reject it."

So he said, "Okay, I will not reject it."

She brought out the bowl, and it was made of solid gold, studded with diamonds. Nagarjuna said, "You don't understand the situation. Whether I reject it or not, I will not be able to keep it even for a few hours. A naked man carrying a begging bowl made of solid gold, studded with great diamonds -- do you think I will be able to keep it? But I have promised, so I will accept it."

A thief was watching the whole transaction. He followed Nagarjuna. He knew that this fellow lives outside the city in a dilapidated temple, and every afternoon after he has taken his food, he goes to sleep. This is a very good time to take this begging bowl away. Anyway, somebody is going to take it away....

So he went and he was hiding behind a wall by the side of a window watching that somebody else does not enter inside. Nagarjuna made his place to sleep and he had complete awareness that somebody had been following him.

"Why keep him unnecessarily waiting? Anyway I am going to sleep and he will take the begging bowl. It is better to give it him. Why make him a thief?" So he threw the begging bowl outside the window where the thief was sitting.

The thief could not believe it. This is really a strange man. A strange desire arose in the thief that it would be good to have a little time to sit at this man's feet, so he asked from the window, "Can I come in?"

Nagarjuna said, "What do you think I have thrown the begging bowl for? -- to bring you in. Come in. That was just an invitation."

The thief could not understand, but was very much impressed by the man.

Nagarjuna said, "I did not want to make you a thief, that's why I have thrown the begging bowl. Now you can have it."

The thief said, "It is so precious; you are a man of great mastery over yourself. I also hope one day I will not be a thief but a master like you."

Nagarjuna said, "Why postpone it? It is a very simple secret. You *can* become a master."

He said, "You don't understand. I am a thief, I am a born thief. I cannot resist the temptation."

Nagarjuna said, "It does not matter at all. You can remain a thief. I will give you a small meditation: whatever you do, even if you go to steal in the palace, just be a witness of what you are doing. I don't want you not to be a thief; do whatever you want to do, but do it with full awareness. Just be a witness."

He said, "This seems to be simple. I have been going to many saints. They say, `First you drop stealing, otherwise you cannot be religious.' You are the first man who is not asking me to drop stealing."

Nagarjuna said, "Those saints that you have met are not saints. No saint will ask you to drop stealing. Why? Do it perfectly well. Just remain a witness."

The thief could not understand the strategy. After the third or fourth day he came back to Nagarjuna and said, "You are very clever. In these four days there have been so many opportunities to steal, but as I go to steal, to take something, immediately my hand relaxes. The moment I witness myself stealing it seems to be so embarrassing that I pull my hand back. For four days I have not been able to steal anything."

Nagarjuna said, "Now it is your problem; I have nothing to do with it. You can choose. You can choose witnessing, or you can choose stealing."

The man said, "Only in these four days have I been able to feel my own dignity. I cannot drop witnessing. I am coming with you."

What witnessing does is again throw you back to your center. At the center you are a buddha. On the periphery, who you are does not matter. Once you start living at the center, slowly, slowly your circumference will start changing its colors. It will become as pure as you are at the center. It will become as compassionate as you are at the center. It will take all the fragrance of the center in all your activities.

The authentic religion does not preach morality. Morality comes on its own accord. The authentic religion teaches you to be centered in yourself. Then everything that is good follows, and what is bad simply does not arise. It is not a question of choice; choicelessly you are good. It is not that you are being good; you cannot be otherwise.

This is the miracle of Zen.

Zen simply means witnessing.

These shouts throw you to the center, and once you have learned to be at the center, you will know that on the periphery you are always a beggar, and at the center you are always an emperor. And who wants to be a beggar?

Religion is the alchemy of transforming beggars into emperors.

A great Zen poet, Ikkyu, wrote:

CRAZY MADMAN,
BLOWING UP A CRAZY WIND,
WANDERING HERE AND THERE,
AMIDST BROTHELS AND WINE SHOPS.
IS THERE AN ENLIGHTENED MONK
WHO CAN MATCH ME
EVEN FOR A SINGLE WORD?
I PAINT THE SOUTH; I PAINT THE NORTH;
I AM PAINTING THE WEST AND EAST.

He is saying "People think I am crazy...." CRAZY MADMAN, BLOWING UP A CRAZY WIND, WANDERING HERE AND THERE, AMIDST BROTHELS AND WINE SHOPS.

An authentic buddha is not afraid of brothels and wine shops. The saints who are afraid are really repressed people; they are not transformed beings.

IS THERE AN ENLIGHTENED MONK WHO CAN MATCH ME?

A buddha can move with absolute freedom in the marketplace. Those who renounce the world are the cowards, the escapists, and they have destroyed all the religions of the world. All the religions are in the hands of the cowards.

An authentic religious man is a lion, and he is so centered in himself that he is not worried about being anywhere. He is so certain of his purity, of his eternity, of his divinity that he knows that if a thief comes to

him, it is the thief who will have to change; if a prostitute comes to him, it is the prostitute who will have to change.

Our so-called saints are so much afraid. Their fear shows their repressions. A repressed man is not a religious man; he is simply sick, he needs psychiatric treatment.

Maneesha has asked:
OUR BELOVED MASTER,
OUR LOVE FOR MUSIC, POETRY, DANCE, OUR LOVE FOR LOVE ITSELF -- DOESN'T THAT SUGGEST AN URGE IN US TO DISAPPEAR?
IF THAT IS SO, WHY DOES MEDITATION, THE ART OF DISAPPEARING, NOT COME MORE NATURALLY TO US?

Maneesha, music, poetry, dance, love are only half way. You disappear for a moment, then you are back. And the moment is so small....

Just as a great dancer, Nijinsky, said, "When my dance comes to its crescendo, I am no more. Only dance is." But that happens only for a small fragment of time; then again you are back.

According to me, all these -- poetry, music, dance, love -- are poor substitutes for meditation. They are good, beautiful, but they are not meditation. And meditation does not come naturally to you, because in meditation you will have to disappear forever. There is no coming back. That creates fear.

Meditation is a death -- death of all that you are now. Of course there will be a resurrection, but that will be a totally new, fresh original being which you are not even aware is hidden in you.

It happens in poetry, in music, in dance, only for a small moment that you slip out of your personality and touch your individuality. But only because it happens for a small moment, you are not afraid; you always come back.

In meditation, once you are gone in, you are gone in. Then, even when you resurrect you are a totally different person. The old personality is nowhere to be found. You have to start your life again from ABC. You have to learn everything with fresh eyes, with a totally new heart. That's why meditation creates fear.

The UPANISHADS say that the master is a death. It is an incomplete sentence. The master is a death but also a rebirth, a resurrection. A master is nothing but meditation. A master simply gives you a meditation; he cannot do anything else. He gives you the meditation to die and to be reborn.

A meditator can play music and it will have a totally different significance. A meditator can write poetry, but then the poetry will not be only a composition of words. It will express something inexpressible. A meditator can do anything, but he will bring to it a new grace, a new beauty, a new significance.

Music, poetry, dance or love can become hindrances to meditation if you stop at them. First comes meditation, and then you can create great poetry and great music. But you will not be the creator; you will be just a hollow bamboo flute. The universe will sing songs through you, will dance dances through you. You will be only an address -- c/o you. Existence will express itself, and you will be just a hollow bamboo.

Meditation makes you a hollow bamboo; then whatever happens through that hollowness, that empty heart belongs to existence itself.

Then existence sings songs. There are very few songs which existence...

For example, in the Bible, the Old Testament, the Song of Solomon is existential. It is very strange that Jews don't want even to mention the Song of Solomon. They are very much worried if somebody discovers the song. It is so beautiful, so authentic and true, but in this world of falseness, phoniness, hypocrisy, anything authentic is suspected.

The UPANISHADS, the BOOK OF TAO or the BOOK OF MIRDAD, very few sculptures... some old classical music -- a few pieces have descended from existence itself and the musician has been just an instrument, he has allowed it to take shape, to take form through him. As far as I am concerned, poetry and music and love and dance are more religious activities than the so-called religious rituals, because at least they give you a little glimpse. If you follow that glimpse you will enter into meditation.

Meditation directly and naturally does not attract you because of a great fear of death. You don't know after death whether there is going to be a resurrection or not. That's the place where a master is needed to give you a promise, a trust: "Don't be worried. That which is dying is not you, and that which is arising is your original being."

But you can have a master only if you can trust someone. It is going into very dangerous ways. Meditation is the most dangerous thing. You need someone who has been on the path, who has been

treading on the path, coming and going. You need someone who can create courage, encouragement and trust in you that you *can* take the quantum leap.
Now it is Sardar Gurudayal Singh's time.

One morning Nancy Reagan is sorting out the laundry when she comes across one of Ronald's white shirts. It seems Ronnie's ball-point pen broke, and it spread a nasty red stain with a dark center on the chest pocket of the shirt.

When Nancy gives the shirt to her Chinese laundryman, Wank, he holds it up, and looks at the stain for a couple of minutes.
Then, shaking his head with approval, Wank says to Nancy, "Nice shot!"

Ronald Reagan is brought to trial on a charge of molesting a female chimpanzee at the Washington Zoo. He is convicted quickly by a unanimous decision.

Afterwards, old Judge Grump looks at Reagan and says, "Mr. President, sir, do you have anything to say to this court before I pass sentence on you?"

"Your honor," says the senile president, "only one thing: If I had known there would be such a fuss about all this, I would have married the bitch!"

Father Dingle goes to Jerusalem for a holiday to see all the holy relics. Out of curiosity, he goes to visit the famous Jewish shrine, the Wailing Wall. When he gets there, he watches in amazement as all the Jewish men pray wildly, waving their arms and with their whiskers whirling in the breeze.

Suddenly, he notices a man standing quite calmly, talking softly to the wall, without any wild gestures at all.
It is strange because Jews cannot talk without waving their hands.
Father Dingle goes over to the man and introduces himself.

"Good afternoon! My name is Father Dingle," says the priest, "and I couldn't help noticing that your method of praying is different from everyone else around here."

"Praying?" says Moishe, the old Jew. "Who is praying? I am *talking* to God! I am asking for his advice."

"Oh!" says Father Dingle, in surprise. "Well, I don't want to be nosey but what kind of advice?"

"All types of advice," replies Moishe. "Like: Should I let my son go to Poona? Should I let my daughter marry her no-good, American boyfriend? How to persuade my wife Ruthie to be more adventurous in bed? -- things like that."
"I see," says Father Dingle. "And what does God tell you?"

"Ha!" says Moishe. "Tell me? I've been standing here for thirty years and he has told me nothing! It is like talking to a brick wall!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.
Close your eyes...
Feel your body to be completely frozen.
Now look inwards, collecting your total consciousness
with a great urgency
as if this is going to be your last moment.
Penetrate into the center of your being.
The moment you reach the center
you *are* a buddha.

Suddenly, thousands of flowers
start showering on you.
The whole universe starts rejoicing.
At this moment only consciousness is there.
All divisions disappear...
just a witnessing...
and slowly, slowly the Buddha Auditorium
becomes a lake of consciousness.
Not ten thousand buddhas,
but one buddhahood --
just a lake without any ripples.
This is your original face.
The whole revolution of religion
is to bring the buddha
from the center to the circumference.
How blissful and how peaceful
the moment has become!
The evening was beautiful in itself
but the presence of ten thousand buddhas
has made it a majestic splendor.
To make the witnessing more clear,
Nivedano...

(Drumbeat)

Relax.
Just watch.
The body is not you,
the mind is not you,
you are only the witnessing.
This experience of witnessing
is the ultimate truth of your being.
This is what the UPANISHADS have called
satyam, shivam, sundram --
truth, good, beauty.
In this space you are eternal.
You have never known any birth,
you have never known any death.
All that happens on the circumference.
At the center there is no death, no birth...
just a pure sky.
You are blessed to be here
in this tremendously valuable moment.
Gather as many flowers and fragrances...
persuade the buddha to come along with you.
Soon Nivedano will be calling you back.
Before that, witness the path that you have gone through.
You will be coming back through the same path.
This acquaintance with the path
that leads from the circumference to the center
is of uttermost importance,
because you will have to go
again and again and again
till your circumference and center become one.
When Nivedano calls you back,

remember that you are a buddha.
Come back with the same grace
and the beauty
and the joy
and the blissfulness.
Nivedano...

(Drumbeat)

Come back,
but come back as a buddha,
silently, peacefully,
with a great grace.
Sit for a few moments, just to recollect
and remember where you have been,
what path you have followed.
What you have experienced
has to become part of your daily life.
You have to express your buddha
in your actions, in your gestures,
in your words,
in your silences.
Slowly, slowly the old disappears
and the new is born.
This new man
is the only hope for the whole world.
We have to spread the message
to every human being around the earth,
"You are the buddha;
just you have forgotten it."
Remember,
it is not something to be achieved,
but only remembered.
Hence it is very easy and very obvious.

Okay, Maneesha?
Yes, Beloved Master.

Rinzai: Master of the Irrational

Chapter #2
Chapter title: Empty heart, empty mind

25 October 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION RINZAI SAID, "WHOEVER COMES TO ME, I DO NOT FAIL HIM: I KNOW EXACTLY WHERE HE COMES FROM. IF HE SHOULD COME IN A PARTICULAR WAY, HE WOULD BE AS IF HE HAD LOST HIMSELF. IF HE SHOULD NOT COME IN A PARTICULAR WAY, HE WOULD HAVE BOUND HIMSELF WITHOUT A ROPE. NEVER EVER SPECULATE HAPHAZARDLY. UNDERSTANDING AND NOT UNDERSTANDING ARE BOTH WRONG. I SAY THIS STRAIGHT OUT. ANYONE IN THE WORLD IS FREE TO DENOUNCE ME AS HE WILL."
THE MASTER FURTHER SAID, "EACH STATEMENT MUST COMPRISE THE GATES OF THE THREE MYSTERIES, AND THE GATE OF EACH MYSTERY MUST COMPRISE THE THREE ESSENTIALS. THERE ARE TEMPORARY EXPEDIENTS, AND THERE IS FUNCTIONING. HOW DO ALL OF YOU UNDERSTAND THIS?"
THE MASTER THEN STEPPED DOWN.

Maneesha, Rinzai is right. The way you walk, the way you talk, the way you see -- all your gestures indicate your inner reality. It cannot be otherwise, because whatever is shown on the circumference must be coming from the center.

Rinzai is saying, "I can see the person in his wholeness, and whether he is enlightened or not, just by the way he walks or the way he talks." This statement is significant in the sense that enlightenment is not an intellectual phenomenon; it is existential. It transforms your total being.

So whatever you do, it does not matter what it is -- even if you don't do anything but simply sit down silently -- you cannot deceive a man of enlightenment. He will be able to see through and through, straight into your being. Whether you are silent or speaking does not matter. Even if you are sleeping... the enlightened man sleeps in a different way than the unenlightened. It simply shows that all our actions, gestures, words, silences, arise through our being. All these waves come from the very center.

The unenlightened person creates a different aura around himself. He has no presence; he is almost absent. He is a somnambulist, as if walking in sleep, stumbling in the darkness.

The enlightened man simply is a man whose inner being is full of light. He does not stumble, he does not grope. He has nothing to choose.

This I emphasize: the enlightened man is choiceless. He has not to choose what is good and what is bad. Whatever comes out of his spontaneity is bound to be good, is bound to be beautiful, is bound to be a tremendous grace. His every action or inaction is not only a blessing to himself -- he has so much of it that he can bless the whole world.

The enlightened man has become part of the abundance of cosmic reality. He is no more a miser, a small island. He has become a vast continent. He is no more an individual.... First he dropped his personality and attained individuality; then he drops his individuality too and attains to cosmic reality. At that point, he is everywhere and nowhere. Everything around him changes.

So if you see such a man and if your vision is clear, there is no need for him to say to you that he is enlightened.

There is a small incident:

One of Gautam Buddha's disciples, Manjushri, became enlightened. He had been meditating for almost twenty years, and those who had already become enlightened immediately recognized him. Sariputra told him, "Why don't you go and tell the master?"

Manjushri laughed. He said, "Do I have to go to the master for recognition? I know that whenever he comes across me, he will see it. I don't have to say it." And that's how it happened.

The next morning, when Gautam Buddha was going for a morning walk, he came by the side of the tree where Manjushri used to meditate. He stopped, he looked around, and he said, "Manjushri, you should have come and announced your enlightenment. Do you think you can hide fire? All around you there are flames declaring your enlightenment. All around you flowers have blossomed, which may not be visible to the ignorant, but anybody who is enlightened will recognize you whether you say it or not."

Manjushri touched Gautam Buddha's feet and he said, "This was the reason that I did not come to you. If it is authentic, if I am not in a hallucination, if I am not imagining that I have become enlightened, then it is better that Gautam Buddha himself recognizes it, rather than my going to him. He knows hundreds of people who have become enlightened under him. If he passes by me without recognizing it, that simply

means my time has not come yet, I am simply imagining."

And that was not the only incident -- because under Gautam Buddha more people became enlightened than under any man in history. Ten thousand monks continuously followed him, and all they were doing the whole day was simply meditating, just witnessing their minds. In time, in season, the right climate, the right moment... one by one they started exploding.

My experience is that it is very much a triggering process. If one person becomes enlightened and you are sitting close by him, something may trigger in you. Just his changed energy can give a push to your own energy.

Our enlightenment is not something of a kind that has to be achieved; it is already there, it is our very nature. It is the simplest thing in the world, and that has made it the most difficult.

Going within yourself just needs a small push, and that push need not be physical. It is not physical; it is more something like magnetic energy, or something more like electricity. You don't see it, but it can travel from one person to another person, if the other person is ready enough. He will be surprised by the explosion.

Gautam Buddha allowed ten thousand people to be always with him simply to create an energy field. Somebody is a step ahead of you, somebody is two steps ahead of you, somebody is very close to the explosion. If he explodes, he can create a chain reaction and those who are just behind him may catch the fire. Hence in Zen it is called the transmission of the lamp, or transmission of the light.

But nobody can act like an enlightened man; it is not possible, because enlightenment has no particular form. Each enlightened being is so unique that you cannot imitate. And imitation takes you away from yourself. The more you imitate, the less is the possibility of your becoming enlightened.

So one has to learn how to be with an enlightened man. It is not something to be learned; it is not something like a teaching or a discipline. It is a way of receptivity, of opening, of allowing the master to enter in you.

We are ordinarily very afraid. We keep a distance from each other, and we keep our defenses. We are afraid that somebody may offend us. Defense is necessary. Somebody may humiliate us, somebody may hurt us, so we go on creating defensive measures around our being, and we always keep a little distance even from those we love.

Adolf Hitler never married for the simple reason that he could not allow anybody in his room while he was asleep, because who knows, everybody is a stranger.... He got married just three hours before his death, when the enemies were bombing Berlin and it became absolutely certain that there was no possibility now except defeat. It was only a question of hours.

In the middle of the night he called a priest into his bunker and got married. His friends said to him, "What is the point now that you are preparing poison?"

He said, "Now there is no danger; I will die married. This woman has always been hankering to be married, and I was postponing it." Now there was no point in any defense. He got married and the next thing they did was they both took poison and went on a spiritual honeymoon.

But the fear of not keeping people at a distance is always there. One has to become aware of being with a master. You have to drop your defenses, that's all. You have simply to be open and available. Keep your doors open. At the right moment the master is going to step in -- not physically, but just his spiritual energy is going to give a new dance to your being.

Rinzai's statement is significant.

ON ONE OCCASION RINZAI SAID, "WHOEVER COMES TO ME, I DO NOT FAIL HIM: I KNOW EXACTLY WHERE HE COMES FROM."

He does not mean the place from which he is coming, but the space from which he is coming, in what space he is, in what state of consciousness.

IF HE SHOULD COME IN A PARTICULAR WAY, HE WOULD BE AS IF HE HAD LOST HIMSELF.

He will come stumbling, fumbling. He will look... in his eyes you will find that he is simply lost. He does not know where he is going or why he is going. Almost exactly that is the situation for the majority of humanity. Nobody has the sense of direction; they are all just groping.

Rinzai is saying, "I never fail anybody. I simply see straight to which place this man is coming from, in which space he is. I see whether he is hesitant, doubtful, uncertain, looking for guidance, or is full of knowledge which is borrowed, and has a great ego as if he knows."

IF HE SHOULD NOT COME IN A PARTICULAR WAY, HE WOULD HAVE BOUND HIMSELF WITHOUT A ROPE.

Everybody looks as if they are free; nobody is handcuffed, nobody is bound by a rope. But look a little closely: you are bound by too many ropes, which are pulling you in certain directions, and perhaps in contradictory directions. That creates split personalities, that creates fragmentary personalities.

You may call those ropes love, you may call those ropes ambitions, desires, jealousies, hate -- it does not matter what you call them, they are all ropes. But if your mind has any content in it, that content becomes your rope.

Only a contentless mind knows what freedom is.

From the outside everybody looks free, but Rinzai is talking about the ropes that are invisible. And you can understand, you can see your own ropes -- your fixations with the mother, with the father, with the wife, with the husband, with the children, with your friends, with your enemies.

It happened when Mahatma Gandhi was shot in 1948. Jinnah was the man who had fought Gandhi his whole life for a separation of the country into two parts -- a separate and sovereign country for Mohammedans. He was sitting in his garden reading a newspaper when his secretary came running and told him that Gandhi had been shot, he was dead. The secretary could not believe that Jinnah had tears in his eyes. He did not say anything, he simply went back into his room. In fact, at the same moment Jinnah died. He became sick and he never came out of his room.

Many times he was asked, "Why should you be so much concerned? You were perfectly healthy. This news of Gandhi..."

Jinnah said, "Now I can see that even with enemies there is a certain relationship. Without Gandhi I am no more. And if Gandhi can be shot by a Hindu, I can be shot by a Mohammedan any moment." He had never had guards around his home before Gandhi was shot. He had refused, saying that "Even to conceive that any Mohammedan will do any damage to my life is just absurd. I have fought for them, I have given them their country." But the day Gandhi died, he immediately ordered that guards should be put around his home.

Nobody could understand that it would be such a shock to him. He himself could not understand it: "I should rather be happy that Gandhi is dead, but my eyes are full of tears. Without Gandhi I have lost myself. Fighting with him was my whole life. Half of my life is finished. Now I have to live a crippled life" -- and he never became healthy again, he died just a few months afterwards.

If you look around yourself you will find many ropes -- almost a net. And if there was one rope only, it would be easy to cut it and be free. There are so many ropes... your whole personality consists of ropes. Even though those ropes make you a prisoner -- they give you nothing but misery and trouble, they don't allow you to have your dignity and your mastery -- somehow they are long-time acquaintances and to drop them feels like you are cutting something of your own being. They have become your second nature.

It happened in the French Revolution that the revolutionaries opened the doors of a great prison thinking that they were doing something great. That prison was meant only for people who were to be imprisoned for their whole lives, the very dangerous criminals, so their handcuffs had no keys, because there was no need, they would never be free. So after handcuffs were put on and chains on their feet, the keys were thrown in a well which was just in the center of the prison.

The revolutionaries tried to cut off their handcuffs, their chains, and they could not believe that the prisoners were so resistant. Somebody had lived for forty years, somebody for fifty years -- there was even a man who had been there for seventy years, and he said, "Now the eyes cannot tolerate even to come out in the light. We have been living in dark cells, and after seventy years the world must have changed too much. Even our own friends and wives, most of them must be dead. Even our children won't recognize us.

"It is so cozy and comfortable here -- no work, the food is given. It is rotten, but it is given at least every day, you don't have to work for it; you don't have to look for employment. And we have become so accustomed to our small dark cells that we cannot conceive now of another kind of life." But revolutionaries are revolutionaries; they are stubborn people. They forced them. They cut their chains and their handcuffs and forced them out of jail. But they were surprised that by the evening they were all back.

It is something so important, it is far more important than the French Revolution itself. The prisoners begged them, "Don't force us. Outside does not exist for us. The gap is too big -- seventy years -- and we are living very happily." A few of them said, "We cannot sleep without the chains." They have become almost like teddy bears.

The same is the situation of almost everyone: your chains have become teddy bears. However dirty, smelly, greasy and Italian, but on every airport, on every railway station you will find children dragging their teddy bears. They will not leave them because they cannot sleep without them. With them it feels so warm and they have been such friends, no quarrel.

We are all accustomed to many ropes.

Rinzai is saying, "IF HE SHOULD NOT COME IN A PARTICULAR WAY, HE WOULD HAVE BOUND HIMSELF WITHOUT A ROPE."

Only if he comes like a lion roaring, alone, no more part of the crowd, no more dependent on the crowd, no more a Christian, no more a Hindu, no more a Buddhist -- if he has thrown all the scriptures and all the conditionings away, he will come in his full glory, a man in his total dignity.

This dignity is not a comparative thing. It has nothing to do with anybody else; it is not relative. It is his own nature come to full blossoming. He has thrown all hindrances away.

If you come across a man who has no ropes, no chains, no conditionings, you will immediately see the difference between yourself and that person. His freedom will be almost tangible and you will see your slavery clearly in comparison to him. Of how many things you are a slave! Your slavery is multidimensional. But you go on living because everybody else is also living in the same way. You think perhaps this is the only way of life.

This is not the only way of life. In fact, it is not a way of life at all. It is a way of missing life. Without blossoming into your full potential, you have dragged yourself from the cradle to the grave, but you have not lived.

I have heard about a man who died, then he recognized that "My God, I was alive!" -- but now it was too late.

Most people will realize only when death strikes, "I have lived without living. I have not danced, I have not blossomed, I have not known myself, and death has come." And death means all doors are being closed. Now one knows nothing of what is going to happen. There is no more future. You cannot plan for tomorrow, and all yesterdays are gone -- great opportunities to become awakened, great opportunities to become a buddha.

You have missed.

Rinzai goes on, "NEVER EVER SPECULATE HAPHAZARDLY. UNDERSTANDING AND NOT UNDERSTANDING ARE BOTH WRONG."

This a tremendously important statement: UNDERSTANDING AND NOT UNDERSTANDING ARE BOTH WRONG. Ordinarily you will say, "Understanding is right and not understanding is wrong." But I will support Rinzai. He is right. It is not a question of understanding or not understanding, it is a question of realizing.

For example, a blind man can understand what light is intellectually, but what is that understanding? A blind man can write a treatise on light, on colors, and can be very logically right. But what is that understanding? He has never seen colors.... And this is the situation.

People are writing about God, describing in detail as if they have seen God, quarreling with others because they have a different conception of God. For thousands of years people have been fighting about God, about heaven and hell, and nobody seems to realize the fact that these are all hypotheses. Nobody has seen God. So if somebody says, "I understand about God," it is as futile as not understanding about God.

The question is *knowing* -- directly, straightforwardly. The question is being one with the truth, not knowing the truth from far away, from others' experience, from scriptures. You cannot borrow truth; it is not a commodity.

You have to *become* the truth.

Even if a person says, "I have seen truth," it is wrong, because you cannot see truth -- truth is not something material -- neither can you see God. If you see, it is hallucination.

That's why Buddha has said to his disciples, "If I meet you on the way, just don't hesitate, cut off my head and throw me out of the way. Pass me without looking back" -- because in meditation it is always possible that the last barrier will be the master. That is your last love, your great love affair. You may pass through all other small matters, psychological fixations, but what are you going to do with the last rope?

It happened in Ramakrishna's life:

Ramakrishna was a great devotee, and the path of devotion is full of imagination. Mind has the capacity to hypnotize itself and can see the object of imagination just standing before it.

You should pay attention to the fact that no Mohammedan or Christian ever experiences Krishna, no

Hindu ever experiences Jesus. They all see what they imagine, what they believe in, what is their hypothesis. If you continuously go on insisting on a certain hypothetical concept of God, one day you will see that hypothesis becoming a reality.

Ramakrishna was a devotee of the Mother Goddess of Calcutta. An enlightened man, Totapuri, was just passing by. He looked at Ramakrishna and he felt great compassion for the poor fellow. He told Ramakrishna, "You think that you have experienced the Mother Goddess."

Ramakrishna said, "See, I have talked with her, and not one day but every day." He was an honest man, and what he was saying was absolutely true.

Totapuri laughed and he said, "Listen, that Mother Goddess is nothing but pure imagination. Unless you drop that you will never become enlightened. So sit down. I will remain here for three or four days, just for you. I have to help you in somehow dropping the Mother Goddess."

Now that was a very difficult matter. Ramakrishna had loved the Mother Goddess his whole life, danced before her. And he was not a traditional fellow; he was very untraditional, very loving, very innocent -- so much so that twice the trustees of the temple in which he used to worship, where he was the priest, had to call him saying, "This is strange what you are doing...."

First he would taste the food that was to be offered to the goddess, and then he would offer it. Now this is absolutely wrong according to the Hindu tradition. First you should offer it to the god and then you can distribute it, you can eat it.

But Ramakrishna said, "My mother always used to taste it first and then she would give it to me. I don't care about anybody, I know what the reason was. The reason was whether it is worth giving. Is the taste right? Is the sweetness not too much or too little? I cannot offer it without tasting it first."

He used to fight with the Mother Goddess. Nobody could understand what was happening. He would lock the temple for three or four days and would tell the Mother Goddess, "Remain inside the temple, because you are not doing anything for your devotees. So many people come and they ask you and their prayers are not answered. I am the priest here; it is my duty to take care. Now remain locked up. After three or four days I will see you again."

The trustees said, "You are here as the salaried priest. Your work is to worship every day."

He said, "That is not the question. The question is that the Mother Goddess has to listen to me. When she listens I prepare such good food for her and bring so many roses and so many flowers. When she is really listening to the prayers I dance the whole day. But when she is not listening, becomes adamant, then I am also a man of some dignity...."

Totapuri said to Ramakrishna, "You sit in silence. You don't have any other ropes that I can see, just this one rope. So when you see the Mother Goddess arising in your imagination, just take the sword and cut the mother in two pieces. They will fall, and with them will fall the last barrier."

Ramakrishna said, "From where am I going to get the sword?"

Totapuri said, "From where have you got this Mother Goddess? -- from the same place. It is your imagination. That is also your imagination; only imagination is needed to cut it."

It took three days, because he would go into meditation and the Mother Goddess would be standing there, and he would forget all about Totapuri. He would forget all about the sword, and tears would start flowing from his eyes, and Totapuri would shake him saying, "What are you doing?"

Ramakrishna said, "What to do? -- because once I see her, she is so beautiful.... Don't force me to cut her."

Totapuri said, "Listen, I can see even from the outside: your face immediately changes when you see the mother. I have brought a piece of glass, and the moment I see that you are seeing the mother -- because your tears start flowing, your face becomes so beautiful -- I will make a cut just on your third eye center with the glass. I have to do this because tomorrow I leave. I cannot waste any more time. This is the last chance: either you do it or I am finished with you."

And Totapuri said, "When I cut your forehead and blood starts flowing, don't hesitate, just take the sword and cut the mother."

Ramakrishna cut the mother and he remained silent for six days. Totapuri remained for six days, and when Ramakrishna opened his eyes he thanked Totapuri and said, "If you had not come, I would have lived my whole life with the hallucination. My last barrier has fallen away."

Ramakrishna became enlightened after he had cut the last barrier. But even the followers of Ramakrishna don't mention this incident, because this incident makes the whole effort of worshipping futile. If you have finally to cut it, why start it in the beginning?

Neither understanding is needed -- because understanding is intellectual -- nor not-understanding, because that too is intellectual. You can be a theist, you can be an atheist, that does not matter; both are intellectual standpoints. You have to drop them both and you have to see without any prejudice, without any hypothesis, without any belief system. Only then... then you don't see the truth, you become the truth. And unless you *become* the truth you are not enlightened.

So see the difference: it is not a question of seeing God, it is not a question of seeing Buddha. It is a question of *being* a buddha. There are not three, the one who sees, the one who is seen, and the process of seeing; there is only one.

You are it.

This is the greatest understanding Gautam Buddha brought into the world.

Rinzai is saying, "I SAY THIS STRAIGHT OUT. ANYONE IN THE WORLD IS FREE TO DENOUNCE ME AS HE WILL."

THE MASTER FURTHER SAID, "EACH STATEMENT MUST COMPRISE THE GATES OF THE THREE MYSTERIES, AND THE GATE OF EACH MYSTERY MUST COMPRISE THE THREE ESSENTIALS. THERE ARE TEMPORARY EXPEDIENTS, AND THERE IS FUNCTIONING. HOW DO ALL OF YOU UNDERSTAND THIS?"

THE MASTER THEN STEPPED DOWN.

What are the Three Mysteries? Our every experience is divided into three: the observer, the observed and the process of observation. You can take it to different dimensions -- the knower, the knowledge, and the process of knowing. Unless these three mysteries become one, when the observer is the observed also...

When you *are* a god, then all the mysteries disappear, then the whole existence is clearly available to you. All the doors are open, nothing is hidden. The whole splendor of existence is available, but it is available to a consciousness which has come to a peak where there is no subject and no object and nothing relating them, where the three have become one.

This oneness is the buddhahood, is your buddha nature.

In this oneness you become part of the cosmic whole -- and not just a part. It is the strangest experience: when a dewdrop disappears in the ocean, you can say that the dewdrop has become a part of the ocean, but the reality is that the dewdrop has *become* the ocean. There is no question of being part. Part is still apart, there is a distance. Just pure oneness...

William James gave the right words for this experience: the oceanic experience. You have become the whole ocean.

Rinzai is saying that he will be denounced -- denounced by all devotees, denounced by all those people who keep a distance between you and God. He will be denounced by all those who cannot conceive that you are in your intrinsic reality nothing but a divine force, and the whole existence is a divine dance. "But," he says, "it does not matter if I am being denounced. I have to say the truth."

Zen is the only way of seeing the truth without any belief. If you have a belief already, your belief will become the barrier. One has to be utterly belief-less. I am not saying that you have to be a DISbeliever; that is again a belief. Believing or disbelieving, both are belief systems. Theist and atheist are both two extremes of one concept, of one hypothesis. One is saying yes, the other is saying no, but both of them are absolutely unaware of the truth.

That truth cannot be denied, and no evidence can be given, or proof. One has to live it; only life is a proof. When somebody has reached to the point where he is truth, obviously all his actions are bound to change. All his life patterns are going to be different.

Rinzai is right that he can see the moment somebody enters into his temple in what space he is, what are his ropes: Has he any direction in life or is he just going haphazardly like dead wood floating in a river? Has he any consciousness that each moment he is missing the significance and meaning of life or is he just sleepy, keeping himself occupied so that the question, the ultimate question does not arise?

Ikkyu, a great Zen poet, writes:

FORESTS AND MEADOWS,
ROCKS AND GRASSES
ARE MY COMPANIONS.
THE "WRONG WAYS" OF THIS
"CRAZY CLOUD" WON'T BE CHANGED.
ORDINARY PEOPLE CALL ME A FOOL
BUT I'M NOT BOTHERED.
SINCE I'M ALREADY LABELED

"HERETIC" AND "DEMON," THERE'S NO NEW PUNISHMENT LEFT FOR MY AFTERLIFE!

A man of truth is bound to be condemned, because our whole lives are lived on consolations, which are lies. We are all under the opium that religions have been supplying to us. The moment a man comes out of this state of sleepiness, the whole crowd will be against him, because his behavior will change so totally from the crowd's.

The crowd cannot tolerate anybody who behaves differently. The reason is a great fear that perhaps he may be right. And he looks right: his beauty is changed, his grace has changed, his words have an authority which they never had before. His silences are deep. He is surrounded by an aura of a new energy.

This makes people very much afraid -- afraid that "this man may be right; then we have missed our whole lives. This man somehow has to be destroyed." It is not for no reason that Socrates and Anagoras were poisoned and al-Hillaj Mansoor was crucified. Sarmad and Jesus... and there are hundreds of others who have been stoned to death or burned alive, and their only crime was that they had attained the truth.

Now this reminds me that in South America in the early part of this century a small tribe was discovered living in the deep forest -- only three hundred people, but all blind. They had no idea that they were blind because they had never seen anybody with eyes -- and there was no question of seeing because they had no eyes.

A scientific researcher heard about this tribe, so he went into the forest, lived with the tribe to understand them, did not offend them by saying that they are blind, pretended that he was also just like them. He found that the reason why they were all blind was a certain fly. When the child is less than six months old, if that fly stings the child, he will become blind.

So there were children who had eyes, but the fly was a common fly in every house everywhere, so it was impossible for any child to get away. And nobody can remember the past beyond the fourth year or the third year at the most; nobody can remember what happened when they were six months old.

So the whole tribe lived and they lived perfectly well. They managed to farm something, they managed to bring wood for winter. They managed to bring water from the well. They became adapted to the life of blind people. And because the whole society was blind, only this young researcher could find the fly. If after you are six months old that fly bites you, you will not become blind, so only for six months a child has to be protected. But there was no question of protection in the tribe; they had no idea what was happening. A six-month-old child cannot say, "Protect me from the fly."

He remained so long there that he fell in love with a woman. He wanted to marry her, but by and by the tribe became suspicious of the man. Although they were blind, they started finding that this man walks in a different way, talks in a different way, knows things that they don't know. He says, "Now it is sunrise"; he says, "Now the whole sky is full of stars" -- and those blind eyes could not see any star.

Slowly, slowly they found that this man had some way which was different from them. They forced him, saying, "You have to be honest with us. What is the difference between us and you? -- because we don't see any sunrise, we don't see any sunset, and you talk about flowers and colors, and you talk about stars. Where are these things? There must be some difference between us and you."

He had to be honest with those poor blind people. He said, "I have eyes and you don't have eyes. Although you are born with eyes, a common fly here destroys the eyes before the child passes the six-month limit. I can be of much help; I can bring medical help to kill these flies and perhaps some way to cure you also, so you can see."

But they refused. They said, "We are so happy as we are, we don't want any disturbance. And as far as your marriage -- the condition is that we will have to destroy your eyes; otherwise we cannot believe a man with eyes.... You can do any harm to us and we will be absolutely vulnerable."

So they gave him time: "You can think for twelve hours. If you want to marry the woman, we will destroy your eyes. We will find them. And if you want your eyes, then you cannot live with us and you cannot marry the woman."

That night he thought many times, "What to do? These idiots don't want to be helped. They are perfectly happy in their blindness." One can understand that there will be trouble if three hundred blind people suddenly get eyes.... You see your wife and you say, "My God! This buffalo is my wife?!" And you see your own face in the mirror and you cannot believe that this is you, because you have never seen your face. Everything is going to be disturbed.

That researcher escaped in the night, dropping the whole idea of helping them, dropping the idea of getting married to the woman. His idea had been that he should get married and then take away the woman to the civilized world where she could be treated, and if he succeeded in treating her, then he could bring a medical team and treat all those three hundred people.

The same is the situation with every buddha. He brings a new light, a new life, a new eye. But you start stoning such people. The only crime of Socrates was that he wanted to teach people how to find the truth. The only crime of al-Hillaj Mansoor was that he declared, "Ana'l haq! I myself am God" -- but he was not declaring it as part of an ego-trip, because he was saying, "You are also God, you simply don't know it. I know it."

Al-Hillaj Mansoor's case is particularly special. His teacher was Junnaid, and Junnaid said, "Mansoor, I too know I am God, but I also know the crowd will not tolerate such a declaration. You keep it within yourself; you help people to recognize that they are gods, but don't start declaring that you are God. You will not be tolerated."

But Mansoor was young. Junnaid was old and he had seen what kind of people were all around. Mansoor did not listen to him and started declaring, "I am God, and you are God also; the difference is just that you are not aware and I am aware." He was completely butchered, it cannot be called crucifixion. Jesus' crucifixion was simple. Mansoor was cut piece by piece, legs, feet, hands, eyes, tongue, head -- piece by piece he was just destroyed.

Why does it happen? These people become a danger to our consolations. They start declaring things which we are afraid to know. We don't *want* to know who we are, because that may disturb everything in our life. We have a settled circumference; if we know the center, we will have to change everything on the circumference. It is risky. And we are living in our misery and in our suffering, but it has become such a familiar way of living. Everybody is living in the same way -- so why take the risk?

But the presence of a man like al-Hillaj Mansoor provokes you to change your life. It irritates people, it annoys people that somebody knows more than they know. They cannot tolerate such a person. To think in this world is the most criminal act; to know in this world is to prepare for your own crucifixion.

Professor Coleman Barks has asked a question:
I FEEL VERY GRATEFUL FOR YOUR ENLIGHTENMENT, YOUR WISDOM, YOUR DARING EXPERIMENTS, YOUR LIFE.
THANK YOU!
RUMI SAID, "I WANT BURNING, BURNING...." WHAT IS THAT BURNING? SHAMS SAID, "I AM FIRE." DO YOU HAVE ANY WORD ON SHAMS? FROM SHAMS?
WHAT DO THE BURNING AND THE FIRE HAVE TO DO WITH MY OWN ENLIGHTENMENT?

Coleman, you have asked a very dangerous question! -- because burning has nothing to do with your enlightenment. On the path of enlightenment there is no question of burning.

But because you are in love with Mevlana Jalaluddin Rumi... I also love the man. But you have to understand that Sufism still depends on a hypothetical God. It is not free from the hypothesis of God. And particularly Sufism has the concept of God as a woman. Love is their method -- love God as totally as possible. Now you are loving an impossible hypothesis, and totality is asked. You will feel the same kind of burning, in a more intensive way, as lovers feel on a smaller scale.

Lovers feel a certain burning in their hearts. A deep longing and desire to meet with the beloved creates that burning. To love God is bound to create a very great fire in you. You will be on fire because you have chosen as your love object something impossible; your object of love is hypothetical. You will have to weep and cry, and you will have to pray, and you will have to fast, and your mind has to continuously repeat and remember the beloved.

The mind has the capacity to imagine anything and also has the capacity to hypnotize itself. After long repetition you can even see God, just the way you imagined. It is a by-product of your mind. It will make you very happy, you will dance with joy.

I have been with Sufis and I have loved those people. But they are still one step away from being a buddha. Even though their poetry is beautiful -- it has to be, because it is coming out of their love -- their experience is a hallucination created by their own mind. In Sufism, mind is stretched to the point that you become almost mad for the beloved. Those days of separation from the beloved create the sensation of

burning.

On the path of *dhyan*, or Zen, there is no burning at all because there is no hypothesis, no God. And it is not a question of love. A man of Zen is very loving, but he has not practiced love; it has come as a by-product of his realization. He has simply realized his own buddhahood. There is no question of another, a God somewhere else in heaven. He has simply reached his own center of life, and being there he explodes into love, into compassion. His love comes after his enlightenment, it is not a method for enlightenment.

But for Sufis, love is the method. Because love is the method, it remains part of the mind.

The effort on the path of Zen is to go beyond mind, to attain no-mind, to be utterly empty of all thoughts, love included. Zen is the path of emptiness -- no God, no love, nothing is to be allowed; just a pure nothingness in which you also disappear.

Who is there to feel the burning? Who is there to feel the fire?

So although I love Sufis... I don't want, Coleman, to hurt your feelings, but I would certainly say that you will have one day to change from Sufis to Zen. Sufis are still living in imagination; they have not known the state of no-mind. And because they have not known the state of no-mind, however beautiful their personalities may become, they are still just close to enlightenment, but not enlightened. Remember, even to be very close is not to be enlightened.

And the reason is clear: Sufism is a branch, an offshoot of Mohammedanism. It carries almost all that is good in Mohammedanism. But Mohammedanism is the lowest kind of religion. Mohammedanism, Judaism, Christianity -- all are hypothetical.

There have been only two religions which are not hypothetical, Buddhism and Taoism. Zen is a crossbreed of these two, and the crossbreed is always better than both the parents. It is the meeting of Buddha and Lao Tzu; out of this meeting is born Zen. It is not Buddhism, it is not Taoism; it has its own individuality. It carries everything beautiful that comes from Buddha and everything great that comes from Lao Tzu. It is the highest peak that man has ever reached.

Hinduism is a mess: thirty-three million gods! -- what do you expect? Hinduism has remained a philosophical, controversial, hypothetical religion. It has not been able to reach the heights of Buddha. Buddha was born a Hindu but revolted against this mess, searched alone rather than believing. That is one of the most important things to remember. Any religion that begins with belief is going to give you an auto-hypnotic experience.

Only Taoism and Buddhism don't start with a belief. Their whole effort is that you should enter yourself without any concept of what you are going to find there. Just being open, available, without any prejudice, without any philosophy and scripture -- just go in, open-hearted, and when you reach to the point where mind is silent, not a single thought moving...

According to Tao and Buddha, even God is a thought. When there is no thought, you reach the highest Everest of consciousness. At that point you know that every living being has the potentiality of being a god.

Buddha is reported to have said, "The moment I became enlightened, I was surprised: the whole of existence is enlightened, only people don't understand. They are carrying their enlightenment within themselves and they don't look at it."

Buddha has reported his past lives' experiences. When he was not an enlightened man but was just a seeker, he heard about a man who had become enlightened, so he went to see him. He had no idea of what enlightenment is, and he had not come with any prejudice for or against. But as he came close to the man, he found himself bowing down and touching the man's feet. He was surprised! He had not decided to do it -- in spite of himself he was touching the man's feet. That was one surprise. And as he stood up, the second surprise was even bigger: the enlightened man touched *his* feet. He said, "What are you doing? You are enlightened, it is perfectly right for me to touch your feet. But why are you touching *my* feet?"

And that man laughed. He said, "Sometime before, I was unenlightened. Now I am enlightened. You are unenlightened now. Someday you will become enlightened. So it is only a question of time. As far as I am concerned, you may not know it but I can see your hidden treasure."

So everybody is a buddha, either aware of it or unaware of it. No hypothesis comes into the path of Zen.

What Rumi is saying -- "I WANT BURNING, BURNING..." -- is the mind focused on a hypothetical beloved, and the burning desire to meet him, to melt in him. But it is an objective god -- it may be woman or man, it does not matter.

In Bengal, in India, there is a small sect which believes that only Krishna is male and everybody else is female. Because everybody is female and there is a great burning to meet the lover, the god, they sleep with a statue of Krishna in their bed.

But these are all mind games. Except for Gautam Buddha and Lao Tzu, and the people who became enlightened from their lineages, the whole of humanity is living in hypotheses. I appreciate the poetry of Rumi, I appreciate the beauty of many Sufi mystics, but I cannot say that they are enlightened. They are still groping, and their groping will stop only when they drop this hypothesis of God.

The search has to be inwards, not outwards. Any search that is outwards is going to change your personality. It can make it more beautiful, more loving, but it is just imagination.

It happened that one Sufi master who was very much loved... his disciples used to come to me and say, "When our master comes, we want you both to meet."

I said, "On one condition: your master should be my guest for just three days, and you have not to come for three days."

So the master came, as he used to come every year for a month or two to that place. He was a lovely man, very fragrant, very radiant, very joyful. He used to dance and sing and play on instruments. When he came to my house, I closed the door and told the disciples, "Now you disappear, and for three days leave him with me."

The master said, "What do you want?"

I said, "You put your instruments away, and for three days don't think about your beloved God."

He said, "What is the purpose of this?"

I said, "The purpose will be known after three days. Just for three days be normal. You are abnormal."

He said, "You are a strange fellow! I am abnormal?"

I said, "Just drop this idea of a hypothetical God. Have you seen God?"

He said, "I see God everywhere."

I said, "When did it start happening?"

He said, "It took twenty years for me to see God in everyone. Finally, I started seeing."

I said, "That's why I am saying that for three days, don't do anything you have been doing. For these three days take a holiday from your practice of seeing God in everyone."

Just in one day it was finished! The next day he was very angry with me. He said, "Just let me go. You have destroyed my twenty years' effort. For just one night I followed your idea, and now in the morning I don't see any God anywhere."

I said, "A God that you have been seeing for twenty years disappears within a single night -- what is it worth? Can't you see that it is a hypothesis that you have imposed? And twenty years are not needed for such programming -- such programming can be done within hours."

A person can be hypnotized just for seven days continually and told he will see God everywhere, in everyone, and he will be very joyful, very loving. Within seven days the person can be programmed just like a computer, and he will start seeing God. But this is not the way of truth.

Coleman, it is perfectly good: enjoy Rumi's beautiful poems, enjoy beautiful Sufi stories. I have enjoyed them. But I warn you, don't get lost into them. They are just a game of the mind, a strategy of self-hypnosis.

I said that you have asked a dangerous question. I don't want to hurt your feelings and your love, but I have to say the truth even if it hurts. One day you will feel grateful to me.

Sufism is nothing. You can find good poetry anywhere. And if you want, bring any Sufi to me and I will take away all his experience within one hour. These are abnormal people, hypnotizing themselves.

The real thing is to come to a point of DEhypnotizing yourself, because every society has already hypnotized you. A Hindu thinks Krishna is a god, and never bothers that Krishna stole sixteen thousand women from different people. He was married only to one woman. But sixteen thousand women -- any beautiful woman, and his soldiers would catch hold of her; he just had to make a sign that they should take her to the palace.

Krishna behaved with women like they were cattle, and he never thought that they have children, they have husbands, they have their old parents, or their husband's parents, and he is destroying their whole family life. And what is he going to do with sixteen thousand women? He is not a bull. Even a bull will be tired. Sixteen thousand -- it is a record. Still, no Hindu will question the point.

Rama is God to the Hindus, and nobody questions that he killed one poor untouchable, a young man, just because he heard somebody reciting the Vedas. The Hindu society has maintained the caste system for five thousand years, and the untouchable, the *sudra*, the last, is not allowed to read any religious scripture. He is not allowed to be educated either. Untouchables are not allowed to live in the city; they have to live outside the city. They do all the dirty work of the city and they live the poorest life in the world. Their whole dignity and manhood is taken away.

And this young man had not read anything, he simply heard some brahmin reciting the RIGVEDA. Just hiding behind the trees out of curiosity, he was caught hold of, and when he was brought to Rama because he had committed this great crime, Rama told his people, "Melt some lead and pour it into both his ears, because he has heard the Veda, which is prohibited."

The man certainly died. When you pour burning lead into the ears, you cannot expect the man to remain alive. He fell dead then and there. And no Hindu questions it. Even people like Mahatma Gandhi just go on repeating the name of Rama; he is a god.

And this is the situation all over the world, with every religion. I have looked in all nooks and corners, and except Zen I don't find any religious phenomenon which is absolutely pure and which has not committed a single crime against humanity. It has only contributed more beauty and more grace and more love and more meditativeness.

So it is perfectly good, Coleman; enjoy the poetry, but don't think that these poetries are coming out of enlightenment. They have not even heard the word enlightenment. No word exists in Persian, in Urdu, in Arabic, equivalent to enlightenment. They have "God realization," realization of the beloved -- but the beloved is separate from you.

The whole point is that even if you find a god which is separate from you, millions of others must have found him before. You will be in a crowd. And what are you going to do when you meet God? -- say, "Hello, how are you"? There is nothing much in just meeting -- you will look embarrassed and God will look embarrassed: Now what to do with this Professor Coleman? "It was very good... you were doing good translations, but why have you come here?"

Now don't do any such thing, creating any embarrassment for God. There exists no God. What exists is godliness, and that godliness surrounds you. We are all in the same ocean.

An ancient story is: A young, very philosophical-minded fish asked other fish, "We have heard so much about the ocean; where is it? I want to meet the ocean."

Everybody shrugged their shoulders; they said, "We have also heard about the ocean, but we don't know where it is."

An old fish took the boy aside and told him, "There is no other ocean anywhere. We are *in* it. We are born in it, we live in it, we die in it. *This* is the ocean."

And I say unto you, the same is true with us. We are born in godliness, we live in godliness, we die in godliness. Just one thing has to be remembered: either you can pass through this tremendous experience of life asleep, or fully awakened.

Meditation is the only way to make you aware. And once you are fully aware, all around is the ocean of godliness. The very life, the very consciousness is divine. It expresses in all the forms -- in the roses and in the lotuses and in the birds and in the trees. Wherever life is, it is nothing but godliness. We are living in the ocean of godliness. So don't search anywhere. Just look within, because that is the closest point you can find.

Sufism is beautiful but is not the ultimate answer, and you should not stop at Sufism. It is a good training to begin with. End up with Zen.

And it is a great, surprising thing, that from the peaks of Zen you will be able to understand Sufism more than you can understand by living in the Sufi circles. Some distance is needed, and Zen gives you the distance. From that distance you can witness all the religions. What are they doing? -- playing games, beautiful games, but games are games after all.

You are asking, "What do the burning and the fire have to do with my own enlightenment?" Nothing at all. You are enlightened in this very moment; just enter silently into your own being. Find the center of your being and you have found the center of the whole universe. We are separate on the periphery but we are one at the center. I call this the buddha experience.

Unless you become a buddha -- and remember, it is the poverty of language that I have to say "Unless you become...." You already *are*. So I have to say, unless you recognize, unless you remember what you have forgotten....

Every child in its innocence knows, and every child goes astray because of so much knowledge being poured in by the parents, by the priests, by the teachers. Soon the child's innocence is completely covered with all kinds of bullshit.

The whole effort of meditation is to cut through all the dust that society has poured upon you and just to find that small buddha-nature you were born with. The day you find the buddha-nature you were born with, the circle is complete. You have again become innocent.

Socrates in his last days said, "When I was young I thought I knew much. As I became older I started thinking I knew everything. But as I became still older and my consciousness became sharper, I suddenly realized I don't know anything."

It is a beautiful story that in Greece there is -- used to be, now it is ruins -- the temple of Delphi. And the oracle of the temple of Delphi declared that Socrates was the wisest man in the whole world. The people who had known Socrates rushed to tell him, "The oracle has declared you the wisest man in the world!"
Socrates said, "The oracle for the first time is wrong. I know nothing."

The people were very much in a puzzle. They went back to Delphi and told the oracle, "You say he is the wisest man and he says he knows nothing."

The oracle said, "That's why he is the wisest man in the world. He has again become a child. He has come back home."

Maneesha has also asked a question:
OUR BELOVED MASTER,
YOU HAVE BEEN SPEAKING ON THE EMPTY HEART OF ZEN. LAST NIGHT WE SPENT AN EVENING LISTENING TO RUMI'S EXPRESSION OF THE SUFI HEART.
COULD YOU TALK OF THE DIFFERENCE BETWEEN THE TWO?

The reality is that what the Sufis call the heart is just part of their mind. The mind has many capacities: thinking, feeling, imagination, dreaming, self-hypnosis -- these are all qualities of the mind. In fact there is no heart as such; everything is being done by the mind.

We have lived with this traditional division, that imagination and feeling and emotions and sentiments are of the heart. But your heart is just a pumping system. Everything that you think or imagine or feel is confined into the mind. Your mind has seven hundred centers and they control everything.

When Zen says empty heart it simply means empty mind. To Zen, heart or mind are synonymous. The emphasis is on emptiness. A mind that is empty becomes the door to the divine that is all around -- but first it has to be empty.

Sufism is a beautiful imagination. Zen has nothing to do with imagination. Everything has to be emptied out. The name of Rumi is beautiful in a sense: not in Persian but in English, `roomy' means empty. The room either can be full of furniture or it can be without furniture, simply a room. That empty room contains the whole space, the whole existence.

Sardar Gurudayal Singh must be waiting. Coleman has asked a very serious question, and Sardar Gurudayal Singh is thinking, what happened about his time?

Betty Cheese, the wife of Chester, and Miss Goodbody, the unmarried schoolteacher, go on holiday together in Jamaica. They are lying around on the beach, thoroughly enjoying themselves, when Miss Goodbody says, "I think I will send a postcard to my boyfriend, Herbert."

"That's a good idea," says Betty. "I will send one to Chester." So the two girls run off and buy a couple of postcards.

Miss Goodbody writes on hers, "Dearest Herbert, The place is beautiful, wish you were here."

Betty Cheese writes, "Dearest Chester, The place is here, wish you were beautiful!"

Ronald Reagan and Mikhail Gorbachev are scowling at each other across the conference table in Geneva. They are perched on the brink of nuclear war, in a dispute over who has control of the small oil-producing country, Abu Dhabi.

"Look here, Reagan," says Mr. Gorbachev. "Why should we destroy the whole world just because of a small piece of real estate?"

"You are right," replies Reagan. "But how can we settle this argument without a war?"

"Simple," says Gorbachev. "You and I can have a contest of courage right now -- man to man."
"Great!" says the senile president of America. "What shall we do?"

"Well, in Russia," says Gorbachev, "we settle things like this: we just stand in front of each other, and each one of us gets to take a good kick at the other, right between the legs. Whoever can get up the quickest afterwards is the winner."
"Great idea!" says Reagan. "Let us get started."

The two men stand up, and Gorbachev goes first. He winds up and lets fly a mighty kick that nails Ronald right in the nuts. Reagan screams, falls over, and rolls around on the ground with his eyes popping out. After about five minutes of this, he manages to drag himself to his feet.
"Okay," gasps Ronnie, "now it's my turn."
"Oh!" says Gorbachev. "Never mind -- you can have Abu Dhabi!"

Herbert Hoop reaches the age of thirty-two and decides to take out a life-insurance policy. He goes along to the Ripoff Insurance Agency and is shown into the doctor's office for a complete physical examination.
After a thorough check-up, the doctor tells Herbert to get dressed.
"All the tests came out fine," says Doctor Bandaid. "But if you don't mind me making a personal observation, you have absolutely the smallest prick I have ever seen. Do you have any problems with it?"
"Well," says Herbert, "I have been married for ten years and we have two lovely kids and a good sex life. The only problem I have with my prick is that I have difficulty finding it in the daytime."
"Really?" says Bandaid. "And what about at night?"
"That is no problem," replies Herbert. "Then there's two of us looking for it."

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...
Close your eyes, feel your body to be completely frozen. Now look inwards with your total consciousness and with a great urgency as if this is going to be your last moment of life. Pierce the center like a spear. It is not far away, just one step.
The moment you reach your center you will find a tremendous silence, a great serenity, and a joy that you have never known before. Flowers will start showering on you, because existence rejoices very much. Any evolution of consciousness -- when ten thousand people are at their center, it is a momentous event.
This moment you *are* the buddha. You don't have to become, you have always been. Your work consists in bringing this buddha from your hidden center to the periphery of your life, to your activities, to your relations.
Slowly, slowly bring the buddha from the center to the circumference... and you have passed through the greatest revolution possible. I know no other authentic revolution than this.
Just witness carefully. Buddha is not in front of you, you *are* the buddha. Be careful about it. If you see the buddha outside, cut the head of the buddha immediately. Your witnessing is the buddha. Your very isness, your very life, your very being is the buddha.
To make it more clear,
Nivedano...

(Drumbeat)

Now witness. You are not the body, you are not the mind, you are just a witness, a witness of emptiness, a witness of nothingness, and suddenly from the very center of your being arises a great blissfulness, a great ecstasy.
At this moment the Buddha Auditorium has become a silent lake of consciousness. You have melted into each other. You are just part of the ocean. Don't ask where the ocean is. Thisness, suchness is the ocean. To be here now is the ocean, and the oceanic consciousness is the ultimate freedom.
Before Nivedano calls you back, gather as much experience and the flowers and the fragrance and persuade the buddha to come with you. He comes... he is your intrinsic nature. Just as he can be at the

center, he can be at the circumference.

That fortunate day certainly comes one day that your whole life becomes filled up. All your activities, all your gestures become so graceful, so divine. Your very silence becomes such a song. Your unmoving center becomes such a dance.

And one who knows his center, also knows his eternity, his immortality. Buddhas don't die, neither are they born. They simply appear and disappear into the same ocean just like waves.

Nivedano...

(Drumbeat)

Come back, but come as buddhas, peacefully, silently, gracefully. Sit for a few minutes to collect the space you have been in, the path you have trodden.

You have to go deeper and deeper every day, you have to bring more and more of the buddha to the circumference of your life.

It happens, certainly -- I say it with absolute authority because it has happened to me. Why cannot it happen to you? It is our birthright, just you have to claim it.

Okay, Maneesha?

Yes, Beloved Master.

Rinzai: Master of the Irrational

Chapter #3

Chapter title: Either experience or just go home

26 October 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ON ONE OCCASION RINZAI SAID, "FOLLOWERS OF THE WAY, YOU SEIZE UPON WORDS FROM THE MOUTHS OF OLD MASTERS AND TAKE THEM TO BE THE TRUE WAY, SAYING, `THESE GOOD MASTERS ARE WONDERFUL, AND I, SIMPLE-MINDED FELLOW THAT I AM, DON'T DARE MEASURE SUCH OLD WORTHIES.'
"BLIND IDIOTS!" COMMENTED RINZAI. "YOU GO THROUGH YOUR ENTIRE LIFE HOLDING SUCH VIEWS, BETRAYING YOUR OWN TWO EYES. IT IS ONLY THE GREAT MASTER WHO DARES TO DISPARAGE THE BUDDHAS AND PATRIARCHS. FROM OLDEN DAYS OUR PREDECESSORS NEVER HAD PEOPLE ANYWHERE WHO BELIEVED IN THEM. ONLY WHEN THEY HAD BEEN DRIVEN OUT DID THEIR WORTH BECOME RECOGNIZED. IF THEY HAD BEEN COMPLETELY ACCEPTED BY PEOPLE EVERYWHERE, WHAT WOULD THEY HAVE BEEN GOOD FOR? THEREFORE IT IS SAID, `THE LION'S ONE ROAR SPLITS THE JACKALS' SKULLS.'"

Maneesha, there are a few essential things which make Zen absolutely different from any religion, any sect, any kind of discipline, teaching. The most important of these essentials is that Zen is a revolution. All other religions are servants to the vested interests.

The rich people and the powerful people, the politicians, have dominated all the religions. The priests have been nothing but servants to these criminals. It is such a worldwide conspiracy that no one recognizes it. It is so obvious and so simple that we are from the very beginning, from our very childhood, being programmed.

This programming is done with all the good intentions in the world. The parents love you, but their love is as unconscious as they are. The parents want you to follow the same path as they and their forefathers have followed. Neither have they come to know the truth, nor have their forefathers. They just go on teaching old words to the small children, who are absolutely in a helpless situation.

The children cannot prevent them. Firstly, they are dependent on the parents for food, for clothing -- for their whole livelihood. And secondly, they do not know what is being done to them. Taking them to the temples, to the mosques, to the churches, to the synagogues... they feel happy. They don't know that they are being enslaved in a very subtle way. They rejoice because all their parents, their neighborhood, their society rejoices. They don't even question what is being put into their minds. They had come with a clean slate, but every moment something is being written on the clean slate.

The universities are slaves, the colleges are slaves -- because they depend for their existence on the government money. So the politicians dominate....

Just now, because Ronald Reagan is against Charles Darwin's theory of evolution... Being a fundamentalist, fascist Christian, he can only see that the world was created -- that is the Christian standpoint -- that the world was created in its wholeness, there is no question of evolution. But Charles Darwin's tremendous inquiries show that there *is* evolution; the world was not created as complete, it is always incomplete and evolving. It is none of the business of any government to prevent new ideas from being placed before the students.

Now Ronald Reagan is trying to ban Charles Darwin from America. His book on evolution has been banned from the libraries, from the universities. Now even to use his name is a crime.

Galileo for the first time wrote in his book that the old idea of the sun moving around the earth is only supposition; it is not the truth, it only appears so. The truth is just the contrary: the earth moves around the sun.

Now, it was against the statements of the Bible, and the Bible is the word of God, and God can never commit a mistake. What to say about God -- even the pope is infallible, and he is a very faraway relative to God; he does not commit, CANnot commit any mistake. And particularly when God himself has made the world -- he knows better than Galileo whether the sun is moving around the earth or the earth is moving around the sun.

Galileo was old, almost on his deathbed. He was dragged to the pope's court and he was forced to change the statement. He tried to persuade the court, saying that, "I am also a Christian; I am not an atheist. I believe in God, I believe in Jesus -- but this is a scientific fact and a small fact which has nothing to do with religion."

The pope said, "It has much to do with religion. If one thing is wrong in the Bible, then people can start thinking, `Who knows, other things may be wrong also.' We cannot allow anything to be wrong in the Bible. It is the very truth. You have to change it; otherwise face death."

Galileo said, "Death I am facing anyway, but just for your joy I will change the statement. But remember, I will have to make a footnote...."

The pope did not ask what footnote; he said, "You just change the statement and whatever footnote you want to write, write it."

Galileo did a great job. He changed the statement, and underneath in the footnote he said, "Whatever I say, it makes no sense. The earth still goes around the sun. Who am I to decide?"

Now, the fear of all these kinds of primitive minds -- their gods, their greed of heaven, their fear of hell -- is being imposed continuously on the child. It is continued in the educational systems. No educational system exists in the world at this moment which can be called creating rebels, not creating slaves. The world is full of slaves.

You will be able to understand Zen and Rinzai, their tremendous effort to bring the rebel into the world, to create a religion which is also rebellion. Of course, every rebellion has to be against the past.

The common masses think that the more ancient a scripture is, the truer. They fight, their scholars continuously argue that "our scriptures are more ancient," and they don't understand a simple thing: that the more ancient a scripture is, the more primitive it is going to be, the more fallible, and more stupid, because man's consciousness has been continuously growing -- objectively in science, subjectively in energy fields

like Zen.

This statement will shock the priests and the so-called religious people, but it is absolutely true.

Rinzai says on one occasion, "FOLLOWERS OF THE WAY, YOU SEIZE UPON WORDS FROM THE MOUTHS OF OLD MASTERS AND TAKE THEM TO BE THE TRUE WAY, SAYING, `THESE GOOD MASTERS ARE WONDERFUL, AND I, SIMPLE-MINDED FELLOW THAT I AM, DON'T DARE MEASURE SUCH OLD WORTHIES.'"

It is thought that all that is old is gold. This is not always the case. It may be just gold plated, simply polished to look like gold.

Truth has nothing to do with being old or new. In fact it is always the new, because consciousness is continuously growing and finding more and more space and new mysteries.

The same attitude existed with scientists in the early days of science's growth, three hundred years ago, when it started growing as a separate world from religion. They had still the mind of the fanatic and they started using the same mind about scientific truths -- that these truths are eternal.

It is only in this century, with Albert Einstein, that it became clear that not even scientific truths are eternal. Those truths only show our limitations. If we have better eyes and better instruments we will be able to see much more, which will destroy the principles.

Now the situation is such that science is growing with such vastness, such speed, that you cannot write a big volume on scientific research, because by the time your big volume will be finished it will be out of date. So science has to depend now on papers, periodicals. The moment you find something you have immediately to publish it in scientific journals or papers, because the next month nobody knows -- somebody may find something else and make you out of date.

Rinzai is saying, "People think anything that has come from the mouths of old masters..." In the first place you cannot decide who is the master unless you encounter him. Old masters may be just fiction, just an idea that has been implanted in you and has gone so deep in your consciousness that you don't question it.

Millions of people are worshipping such superstitious things, and they don't ask a question. If you raise a question you will be dragged to the court: you have hurt somebody's religious feeling. Truth is not important, but some idiot's religious feeling. That idiot cannot be religious in the first place; how can he have religious feeling?

But the masses go on carrying the dead. Now there is no way to prove it, no evidence that these people were enlightened, that what they have said is true. They may have been just poets, they may have been just good writers, they may have been good philosophers, clever and articulate. But because the person is not present, it is very difficult to see his aura, it is very difficult to feel his presence.

It is very difficult, if the master is dead, to find out in his words anything living. The words are alive when they are just coming fresh from the empty heart of the master, and their life is very short. Just for a moment, if you are receptive, they may enter into your being. If you start thinking about them, by that time they will be dead. It is an immediate transmission.

So the old masters... just because they are old and worshipped by many people for many centuries, does not make any sense.

Rinzai is saying to his followers, "FOLLOWERS OF THE WAY, YOU SEIZE UPON WORDS FROM THE MOUTHS OF OLD MASTERS AND TAKE THEM TO BE THE TRUE WAY, SAYING, `THESE GOOD MASTERS ARE WONDERFUL, AND I, SIMPLE-MINDED FELLOW THAT I AM, DON'T DARE MEASURE SUCH OLD WORTHIES.'"

How can I question? How can I measure? I am an ordinary man and these are extraordinary people. Some have claimed that they are prophets of God, some have claimed that they are messengers of God, some have claimed that, like Jesus, they are the only begotten son of God. They are very rare people; how can you question them? You are an ordinary human being.

But the truth is, all these prophets and messiahs and messengers of someone who does not exist are exploiting people. What they say is just words, but they are hiding behind masks of being prophets.

These people who claim to be prophets are psychologically sick. Just to be human, purely and utterly intelligent, with an empty heart to experience the world, is enough. You don't have to be a prophet, you don't have to be a messenger, a *paigambar*, a messiah.

But this strategy of being a prophet, a messiah, a messenger, is to make their own statements authoritative. They are speaking in the name of God, and unfortunately God does not exist.

I am not in agreement with Friedrich Nietzsche, who said that God is dead. He said really a great thing,

but I don't agree because God has never been born, so how can he die?
God is only the accumulated fear of humanity.

Man feels so insecure surrounded by death, surrounded by all kinds of anxieties and anguishes of the world, he needs psychologically a protector, somebody there above to whom he can pray in times of difficulties, on whom he can rely, who will be just and compassionate and merciful. Man has projected all these ideas on a hypothesis of God.

There are egoistic people who can proclaim, "I am the prophet. I have been sent specially by God to deliver the message." But the message is so rotten that it proves it is not even written by a good writer.

Just look at your PURANAS: they are so filthy, pornographic. But no Hindu ever inquires, "Does God write pornography?" They are obscene. Koran or Bible or Hindu PURANAS, they look so childish. They don't have the polished, sophisticated look even of a great writer like Leo Tolstoy or Fyodor Dostoevsky. They are written by uneducated people.

Mohammed could not write, he was absolutely uneducated, so whatever he has said has been written by his followers. Jesus was uneducated, a carpenter's son, the poorest of the poor. He could not read or write, but he had gathered from meetings of rabbis, listening to the rabbis in the synagogues. He must have been a megalomaniac, proclaiming himself the only begotten son of God. Not a single statement shows any originality. It is simply repetition of the old.

But people go on believing in them, neither asking their credentials, nor bothering that their claims show a certain psychological sickness, that they want to be known as superior to human beings when their acts show that they are not even human.

Mohammed married nine women. Now it will create a chaos in the world, and he has put in the Koran that it is every Mohammedan's birthright to marry four women at least. Now, in nature the proportion of men and women is equal; nature knows how to keep the balance.

Psychologists became aware after the first world war, and more aware after the second world war, that nature is not unintelligent; there is some great intelligence functioning behind it. Because in the wars many men died, the proportion, the balance was disturbed; there were many more women than men. After both the wars more boys were born than ever before.

Ordinarily, if one hundred girls are born, one hundred and fourteen boys are born, because boys are not, as you think, stronger than girls. They are more fragile, they are more prone to be sick, so by the time they get married, fourteen boys have already died and the balance comes equal -- a hundred girls, a hundred boys.

But after the world war, suddenly -- that gives an indication that nature wants to keep the balance -- the centuries-old one hundred girls, one hundred and fourteen boys simply changed. After the war it became one hundred and forty, one hundred and fifty boys to one hundred girls, because the old proportion had to be restored.

If every man starts marrying four women, what about the three men who will be left without women? Do you think they will just sit silently doing nothing and let the grass grow by itself? They will corrupt the whole society. For them you will have to manage prostitutes. They will create all kinds of sexual perversions and you will have to be too protective of your wives, because the fear will be there that there are three persons around who are unmarried.

Then there is every danger that you cannot love four wives equally; you must have one wife you love more. Four wives will not be equally beautiful either. There will be constant conspiracy and constant jealousy and constant fighting among the four wives to possess the husband, so the whole life will be a continuous struggle -- and outside you have left three persons in search of a woman.
Now, will God send this kind of message?

And if you say to Mohammedans that this is absolutely stupid, God cannot commit such a mistake... He himself created one man, one woman, and that is a sure proof he wants keep the balance. He created Adam and Eve, he did not create four Eves. One was enough to destroy Adam's peace. One was enough to drag him out of heaven.

In a small school, the schoolteacher was asking the boys, "Can you relate the story of God becoming angry because of the disobedience of Adam and Eve?"

One boy stood up and said, "Everything is clear. Just one thing I don't see how he managed, because in the books nothing is written about it. It says God drove them out of paradise...." The little boy was asking in which kind of car. It must have been a Ford -- but were there cars in those days, in Eden? He drove them out, and driving certainly implies that there was some vehicle. The boy was asking what kind.

But he has created only one woman and one man; that is enough proof that existence needs a certain balance. This idea of Mohammed's was only an emergency. It is not a dictate from God and it is not forever to be true. It was only in a particular situation in Saudi Arabia where there were more women and less men, because men were continually fighting, so the proportion had come to such a situation that unless one man marries four women, three women will remain unmarried, and that will create trouble. So it was simply a matter of a certain situation; it cannot be made a principle for eternity.

But even now, far away from Arabia, in India, even the Indian constitution accepts that a Mohammedan can marry four women. Now, Mohammedans cannot find four women themselves, so they have to abduct other people's wives, daughters. And you will be surprised to know that even though they got a separate country saying that they could not live with Hindus, still in India they want a separate land of their own. Now the original country is divided into three countries, Bangladesh, Pakistan, Hindustan, and still India has the greatest Mohammedan population in the whole world. No other country has this big a population of Mohammedans. From where is it coming?

If one man marries four women, naturally he can create four children in a year. If four women marry one man, that will not do....

I mean, if four men marry one woman, still there will be one child. The opposite will not work. I committed a mistake! I am not infallible, you should remember that. I am neither a prophet, nor a messiah; I don't accept any god. I am just myself -- why should I be a prophet or a messiah in the service of some hypothetical god? I am not a postman. All these prophets are postmen, but they think they are very great.

Rinzai is saying that this superstitious idea has to be dropped. He is very clear.

He says, "BLIND IDIOTS!" COMMENTED RINZAI. "YOU GO THROUGH YOUR ENTIRE LIFE HOLDING SUCH VIEWS, BETRAYING YOUR OWN TWO EYES. IT IS ONLY THE GREAT MASTER WHO DARES TO DISPARAGE THE BUDDHAS AND PATRIARCHS. FROM OLDEN DAYS OUR PREDECESSORS NEVER HAD PEOPLE ANYWHERE WHO BELIEVED IN THEM. ONLY WHEN THEY HAD BEEN DRIVEN OUT DID THEIR WORTH BECOME RECOGNIZED. IF THEY HAD BEEN COMPLETELY ACCEPTED BY PEOPLE EVERYWHERE, WHAT WOULD THEY HAVE BEEN GOOD FOR? THEREFORE IT IS SAID, `THE LION'S ONE ROAR SPLITS THE JACKALS' SKULLS.'"

A very significant statement, very unique. He is saying that if you are accepted by everyone, that simply means you belong to the mediocre masses -- you are a Mahatma Gandhi, you are not a Socrates.

A man of truth is bound to be burned alive or stoned or poisoned or crucified, because he will stand against the masses and their consolations. He will say things which are not contained in their scriptures. He may even contradict their scriptures.

You can see, as an existential example.... I have not done any harm to anybody in my life but I am condemned all over the world for the simple fact that I will not accept any lie as a consolation. Consolation is only for the cowards. It is good for the mediocre.

The man of truth is bound to contradict many superstitions which have been hanging around you for centuries, and as time has passed they have become more precious. The man of truth, the man of experience, of enlightenment, is bound to contradict many of your so-called religious leaders.

Rinzai is saying, "If anything Buddha says" -- even Buddha, and he is a follower of Buddha -- "even if Buddha says something which does not conform with my experience, I am going to contradict him."

This has been Zen's tradition, a very living tradition. They will worship Buddha, they will offer songs and flowers to Buddha's statue, but as far as their experience is concerned, if Buddha goes against it, then they don't care. They trust their own consciousness, and if it comes to this point, they will have to contradict even Gautam Buddha.

This, ordinary people cannot understand. They think that either you worship Buddha, or you don't. But Rinzai is saying that you can love even though you may not agree.

Buddha is a personality really worth loving. No other man of that grandeur has walked on the earth -- but that does not mean that he is infallible. He committed many mistakes, and the man of experience will expose him although he follows him and loves him, respects him, has tremendous gratitude. That does not mean that anything that is not right should be overlooked.

Rinzai is saying, "IT IS ONLY THE GREAT MASTER WHO DARES TO DISPARAGE THE BUDDHAS AND PATRIARCHS. FROM OLDEN DAYS OUR PREDECESSORS NEVER HAD PEOPLE ANYWHERE WHO BELIEVED IN THEM."

Zen does not want anybody to be a believer. Either experience or just go home. Except experience, no

belief is going to help.

So those who have followed Zen masters were not followers, they were fellow travelers. They were rejoicing in the master's enlightenment. They were drinking as much of his wisdom as possible, and they were finding the path so that they could also experience the same lightning experience which dissolves all questions, all answers, and leaves you simply innocent, centered -- eternity in your hands. But they were not followers, and this is very difficult for the ordinary masses to understand.

One Hindu monk was traveling with me in the train some thirty years ago and he was very well known in North India. He asked me, "How many followers have you got?"

I said, "No, I don't have any followers."

He said, "You don't have any followers? Then in what way do people think that you are a master?"

I said, "Mastery has nothing to do with followers; otherwise the more followers you have the greater master you are. Then nobody can compete with the pope. He has six hundred million Catholics: he is the greatest master."

I told him, "I have fellow travelers. I have friends.... Friendship is giving respect to a person, dignity to a person. Following humiliates."

Never be a follower, because that means you are just a shadow, just moving in the footprints of somebody else, not trying to find your own path and your own being. Followers are weaklings.

A man of courage finds his own path. He can rejoice in the enlightenment of someone. He can love someone to the extent that he can call him his master, but the master can never call *him* a follower, only a friend who is just a little behind -- a few steps more and he will also become a buddha. To reduce him to a follower is very insulting and humiliating. But all the religions have done that; they have reduced the whole humanity into slaves.

"FROM OLDEN DAYS," says Rinzai, "OUR PREDECESSORS NEVER HAD PEOPLE ANYWHERE WHO BELIEVED IN THEM."

They discouraged people from believing in them; they encouraged people to trust in themselves. And that's where the paths of all the religions become separate from Zen. They are all trying to gather more converts, more Hindus, more Catholics, more Mohammedans. It is a political game; it is not religion.

Did you see when the pope came to India? -- the president and the prime minister of India were present to receive him. They don't come to receive any *Shankaracharya*, they don't come to receive any Acharya Tulsi, they don't come to receive any Mohammedan Sufi. What is special about the pope? He has six hundred million people behind him; he has a tremendous political power.

But Zen is not interested in political power. It has a totally different kind of power -- the power of love. That does not reduce you into a slave, into a shadow, but raises you up to the same state of being in which the master is.

Buddha is reported to have said, "I will not be satisfied unless all those who have been with me become buddhas. Less than that will not satisfy me. If you want me to rejoice and celebrate, then don't waste time -- become buddhas." This is a very human, very respectful approach. And another very important thing he says....

Before I say it... there was one important thinker in India, Mahatma Bhagwandin. Only two persons were known as *Mahatma*, Mahatma Gandhi and Mahatma Bhagwandin. Mahatma Gandhi was a politician; all his gestures were just to catch voters. But Mahatma Bhagwandin was an independent thinker. It was just coincidence, but I used to meet him once in a while in some conference or somewhere. He loved me, and the day he died I was present in Nagpur. Just by coincidence, I had been coming from a lecture tour, from Chaanda and Wardha, to Nagpur, and just as I was going into Nagpur University to speak, somebody told me that Mahatma Bhagwandin was on the verge of death. So I dropped the lecture and I went to see him.

He had become absolutely a skeleton. He held my hand and he told me, "It is good that you have come, and so unexpected. Just one thing I always wanted to say to you and I have never said it. Now there is not much time, I should say it. You will have to live a life of persecution. You will be condemned by millions, because whatever you say goes against the mass mind. But," he said, "don't change your path. Whatever happens -- even if crucifixion happens it does not matter. What matters is that truth should be proclaimed."

Rinzai is saying that only when these old masters had been driven out did their worth become recognized. When the masses had stoned them, thrown them out of the crowd, spread all kinds of lies and rumors about them, only then were they recognized.

IF THEY HAD BEEN COMPLETELY ACCEPTED BY PEOPLE EVERYWHERE, WHAT WOULD THEY HAVE BEEN GOOD FOR?

Rinzai is making a very pregnant statement. If you are accepted everywhere, respected everywhere, it simply means you are good for nothing. It simply means that you are a cunning diplomat, that you go on saying things that appeal to people, that you never say anything that may hurt the mass mind, the retarded people. You don't speak from your heart and your experience, you simply look at the people and you speak what they want to hear.

That's what your priests and mahatmas are doing. Whatever you want to hear they repeat like parrots. It is a very vicious circle. You wanted to hear it; they repeated it. They became very respectable to you because they have confirmed your lie as a truth, they have helped your consolation. You will raise them into great mahatmas and saints. But saints have never been rebellious.

I have to make it clear that all your saints were diplomats, clever and cunning. Whatever you wanted they did. They confirmed your beliefs, howsoever stupid, and they became great in your eyes.

The really great are those whom you have crucified. Their fault was that they did not console you; they simply stated the fact, the truth. That truth is a lion's roar.

Rinzai is right when he says, "THEREFORE IT IS SAID, `THE LION'S ONE ROAR SPLITS THE JACKALS' SKULLS.'"

The ordinary, retarded humanity I call retarded because it has been found after the first world war... At that time the psychologists had discovered how to measure intelligence. So they measured the intelligence of soldiers and they were surprised: they were all below fourteen percent. You can have one hundred percent intelligence; fourteen percent is a very retarded intelligence.

The speaker of the Indian parliament, Lok Sabha, was angry with my statement when I said that all these politicians are retarded. He wrote a letter to me saying, "You have insulted the parliament. You will have to answer, otherwise legal action can be taken against you."

I told Neelam, my secretary, to write an answer to the speaker, to whatever questions he has asked. In those answers, as a preface, I told her to write that I am ready to bring a group of psychoanalysts to the parliament to check the intelligence of the members "... and if it is proved that it is below fourteen percent, you all will have to resign. If it is proved that it is not the truth, they have an average of above fourteen percent, I am ready to suffer any punishment for it.

"A legal judgment will not be decisive. The only way to prove whether I am right or wrong is first to take a psychological test of all the Lok Sabha members. Either they will all have to resign, including you, or I am ready for any punishment. There is no need to go to the court; the Lok Sabha itself can decide any punishment. I am perfectly ready for it."

He became silent, and I have been waiting for almost two years now. He saw the point, that I will create trouble. Those politicians are chosen by the ordinary masses; they represent the ordinary. They are not great intellectuals, intelligentsia.

But he must have looked at the situation. He knows in this parliament people throw shoes at each other in argument, they beat people, they have to be dragged by police officers out of the parliament house. All their actions prove that they are retarded people, but clever enough to persuade the masses, because the masses are even lower.

But his silence is great. His silence proves he understood the point -- that it will be a worldwide uproar if the whole parliament is proved to be retarded. And there is every possibility... He knows what goes on happening every day in the parliament.

Rinzai is saying, "ONLY WHEN THEY HAD BEEN DRIVEN OUT DID THEIR WORTH BECOME RECOGNIZED. IF THEY HAD BEEN COMPLETELY ACCEPTED BY PEOPLE EVERYWHERE, WHAT WOULD THEY HAVE BEEN GOOD FOR? THEREFORE IT IS SAID, `THE LION'S ONE ROAR SPLITS THE JACKALS' SKULLS.'"

One man of ultimate intelligence is enough to drive the whole humanity against him. Twenty-one countries have banned my entry. Strange... what can I do on a three weeks' tourist visa? I am not a terrorist, I don't carry bombs; I am against any kind of violence. But whole parliaments without a single person objecting decided that not only can I not enter into their country, but I cannot refuel my airplane at their international airports, I cannot even land my airplane on their airports. They say that my presence will be disturbing to their morality. Just on the airport, miles away from the city, my presence will be spoiling the

morality, the religion, their way of life, their tradition, their orthodoxy. Just standing at the airport in my airplane....

In England, which is thought to be one of the most intelligent countries, I had to stay only for six hours and I wanted to stay only in the airport lounge. I had both things -- I had my own airplane, my own pilot, and I had also purchased a first-class ticket, so that they could not say that the lounge is only for first-class ticket people.

The chief of the airport was in a very embarrassing position. He said, "What can I do? The home ministry says on the phone that this man should not be allowed even in the lounge. He is a dangerous man."

I said, "You can check my luggage. I am not carrying any bombs. In what way can I disturb the morality of England and their religion? And if their religion and morality can be destroyed so easily, are they worth keeping?"

He phoned again to the home ministry and the reply was the same -- that if I want to stay I can stay six hours only in the jail, but not outside the jail. And I had to stay for six hours in the jail because the flying time of my pilot was over. Every pilot has a flying time -- that was the difficulty -- and it is against flying laws to fly overtime, so the pilot has to rest for six hours. I and my few friends who were traveling with me had to rest in the jail. The same happened in many places. It is now almost one man against the whole world.

The archbishop of the Greek Orthodox Church, the most ancient church of Christianity, threatened the prime minister and the president that if they didn't remove me immediately he would dynamite the house in which I and my friends were living. We were living on an island just for the duration of the four weeks' visa; we were not going to stay there. I had not stepped out of the garden of the bungalow in which I was staying.

But the archbishop of the Christian church, the oldest church, forgets completely about the teachings of Jesus, that you should love your enemy. I am not even a friend.... But this is the world we are living in. A world full of slaves with different trademarks -- Hindu, Mohammedan, Christian.

Zen is a revolutionary statement about religiousness.

A Zen poet, Ikkyu, wrote:

RAIN HAS FALLEN SINCE DUSK,
WAILING OVER THE HSIANG RIVER.
YET THE HOMELESS TRAVELER
SINGS WITH HIS WHOLE SOUL.
THIS BLUE SEA AND BLUE SKY
HOLD THE ESSENCE OF MY HEARTBEAT.

Zen is a religion of beauty.

You know the Upanishadic description of the ultimate reality, *satyam, shivam, sundram*. Either a man can reach to the ultimate by finding the truth of his being, satyam, or he can reach by finding the divinity of his being, the goodness, or he can reach to the ultimate by finding the eternal beauty of his being.

Zen is a religion of beauty. The strange fact is that if you can get one, the other two follow automatically. If you attain to truth, satyam, then shivam and sundram will follow automatically. They are one thing looked at from three standpoints.

Because beauty is the heartbeat of Zen it has been more creative. It has created great poetry, great paintings. It has transformed ordinary things like archery or swordsmanship into meditation. It is not a non-creative religion; it has created and added to the beauty of existence.

Maneesha has asked a question:
OUR BELOVED MASTER,
CAN ONLY OTHER ENLIGHTENED BEINGS, OR PEOPLE WHO ARE YET TO COME, BE CONTEMPORARIES OF A MASTER?

Yes, Maneesha, because enlightenment is beyond time, so all enlightened people are contemporaries. The distance in time between them does not matter at all at that peak that is rising beyond time.

Whoever reaches... the distance between two persons may be twenty-five centuries or five thousand years, but that distance is in time. That distance is a measurement of the mind, and enlightenment is both

beyond time and mind. Hence, only enlightened people can be contemporaries.

The unenlightened has the *potential* to explode into enlightenment, and this very moment he will be moving in the world of the buddhas. This very moment he will find himself standing beside Gautam Buddha and Rinzai.

I am reminded of a small anecdote.

In Zorba the Buddha Rajneesh Restaurant in heaven, Gautam Buddha, Confucius, and Lao Tzu are all sitting around a table, and a very beautiful young sannyasin carrying a very beautiful jar comes along and asks, "Would you like to have a taste of life?"

Confucius immediately closed his eyes and he said, "Enough is enough. I have lived life and I don't want anything to do with life at all."

Buddha said, "I would like to have a sip first to see how it tastes" -- Buddha was always on the middle path. So he took a sip and he said, "It is very bitter."

The girl was going to ask the same to Lao Tzu, but before she could say anything he took the whole jar and drank all the juice, and he said, "Unless you drink it wholly and totally, how can you know? This Confucius is behaving as much like an idiot as he used to behave on the earth -- closing his eyes. Buddha is behaving the same way he used to behave on the earth -- always the middle path. Unless you know the whole, you don't know."

So when you become buddhas, you will be meeting all kinds of fellows, you will be contemporaries of all the buddhas of the past. But you carry the potential this very moment.

Maneesha has asked another question too:
OUR BELOVED MASTER,
ARE YOU NOT THE GREATEST, THE MOST DARING ICONOCLAST OF ALL TIME?

Unfortunately, Maneesha, I am.

It is time for Sardar Gurudayal Singh.

Baron Fuzz-butt, a nobleman at the court of King Arthur of Merrie England, has a reputation for being very gallant towards women.

"There is no such thing," he announces one day, "as an ugly woman."

He is overheard saying this by a woman who has a nose that is really squashed flat on her face, and she confronts Fuzz-butt.

"Confess the truth!" she cries. "You are now face to face with an ugly woman!"

"Not at all, madam," replies Baron Fuzz-butt gallantly. "You are like all women, an angel fallen from heaven. You were just unlucky that you fell on your nose!"

Gorgeous Gloria starts dating Rock Hunk, the film star, and soon moves into his penthouse apartment, high above the smog of San Francisco.

One evening, Gloria comes back from shopping to find that Rock is not at home. Feeling hungry, she looks in the freezer and finds that it is empty, so she goes out to eat at a restaurant.

By chance, she goes to the same restaurant where Rock is having a quiet candlelight dinner with Luscious Lucy, another of his girlfriends.

Gloria takes one look at the scene and quickly makes her way towards their table.

Rock Hunk looks up as Gloria comes storming across the restaurant, and then quickly looks away again as though he does not know her.

"What's the matter, darling?" snarls Gloria, as she reaches the table. "Don't you recognize me with my clothes on?"

Leroy, the black dude, is sitting up in a tree one day in Central Park, New York, enjoying the view. He is dozing off when a young white couple comes and sits on the park bench below him. The couple starts petting and kissing, and before long they are sprawled on the bench, making love.

Just then a policeman walks up and arrests the young couple for indecent exposure. The cop sees Leroy sitting up in the tree and drags him along as a witness.

The next day, in court, Leroy is in the witness stand, and the judge says, "Now, Leroy, will you tell the

court what you saw?"
"Yes, your honor!" cries Leroy. "They was a-fucking!"

"Now look here!" snaps the judge. "You cannot use language like that, or I will hold you in contempt of court! Now, tell me again: what were they doing?"
"They was a-fucking!" cries Leroy.
"Right!" says the judge. "I sentence you to one month in jail for contempt."

A month later Leroy is back in the witness stand and the judge asks him again what he saw.
"Your honor!" cries Leroy. "They was a-fucking!"
"One month in jail for contempt!" cries the judge, and Leroy is taken away.

This goes on, month after month, for the next few years. Finally, when Leroy comes back for the two-hundredth time, the judge says, "Look, Leroy, I am completely fed up with this case. We are all a lot older now; surely you can tell me, in decent language, what happened that day in the park!"
"Okay, your honor," says Leroy, "let me put it like this:
His pants was down
Below his knees,
His balls was swayin'
In the breeze.
His you-know-what,
Was you-know-where,
And if that's not fucking,
Give me the electric chair!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes, and feel your body to be completely frozen.

Now look inwards with your total life energy, with your whole consciousness and with a great urgency, as if this moment is the last moment. Penetrate into your center of being just like an arrow.

There, at the center, you are a buddha and a contemporary of all the buddhas. Even this very moment time has disappeared... mind has been left behind. You have gone beyond both.

This silence, this blissfulness, this utter serenity... Only one thing remains, witnessing, because witnessing is another name of the buddha.
Hold on to witnessing as Nivedano will give you the signal to relax.
Nivedano...

(Drumbeat)

Hold on to the witnessing.

You are not the body, you are not the mind, you are just a pure consciousness, an awareness. As you become deeply aware, your individual entity disappears. This Buddha Auditorium really becomes a buddha lake. I can see your consciousness melting and merging into a lake without any ripples.

At this moment this place is the holiest, because nowhere else in the world are ten thousand people trying to reach to the center.
This center has to be brought slowly, slowly to your ordinary activities.

The same witnessing, the same silence, the same grace, the same joy -- whatever you do around the clock, remember you are a buddha and you have to keep the dignity of a buddha, and your whole life will be transformed.

Now, collect as much awareness, as many flowers that have been showering on you... The beauty, the

truth, the good, you have to carry them back.

This evening was beautiful on its own accord, but the ten thousand buddhas melting into an ocean made it a historical moment.

There were days in the past when in many places this golden moment was happening. Now all those places have disappeared.

I am trying to revive a forgotten language.

Nivedano...

(Drumbeat)

Come back... but don't forget that you are a buddha. Silently, peacefully, carrying a great awareness with you, remain in this awareness twenty-four hours a day. Slowly slowly it will become your very heartbeat. You will not have to remember it; it will be there just like an undercurrent in all your actions, gestures, words, silences.

Collect the experience.

Remember the golden path that you have gone in by, and have come out from the same path.

Okay, Maneesha?

Yes, Beloved Master.

Rinzai: Master of the Irrational

Chapter #4
Chapter title: How coarse

27 October 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONE DAY WHEN RINZAI AND PU'HUA WERE BOTH ATTENDING A DINNER AT A PATRON'S HOUSE, RINZAI ASKED: "A HAIR SWALLOWS UP THE GREAT SEA, AND A MUSTARD SEED CONTAINS MOUNT SUMERU. IS THIS THE MARVELOUS ACTIVITY OF SUPERNATURAL POWER OR ORIGINAL SUBSTANCE AS IT IS?" PU'HUA KICKED OVER THE DINNER TABLE.
"HOW COARSE!" EXCLAIMED THE MASTER.
PU'HUA RETORTED, "WHAT PLACE DO YOU THINK THIS IS -- TALKING ABOUT COARSE AND FINE!"
THE NEXT DAY RINZAI AND PU'HUA AGAIN ATTENDED A DINNER. THE MASTER ASKED, "HOW DOES TODAY'S FEAST COMPARE WITH YESTERDAY'S?"
PU'HUA KICKED OVER THE DINNER TABLE AS BEFORE. "GOOD ENOUGH," SAID RINZAI, "BUT HOW COARSE!"
PU'HUA COMMENTED, "BLIND MAN! WHAT HAS BUDDHA-DHARMA GOT TO DO WITH COARSE AND FINE?" RINZAI STUCK OUT HIS TONGUE.

Maneesha, before I discuss this small and yet significant anecdote about Rinzai, I have to introduce to the Museum of Gods a gift from Rafia.

For a few months there has been a very strange tension arising in American traffic, because so many cars are on the road that you can walk home faster than you can take your car. For three hours, four hours, five hours people are simply stuck. Naturally, there is a limit to patience, and a few people started bringing their guns.

In San Francisco and L.A. six persons were shot for no reason, but just because after honking for five hours and not being able to move one inch, they became so angry -- and anger is inside everybody, just it needs a certain time to surface -- that they shot people who were absolutely unknown to them. These people were not blocking the way, they were not the cause; they also were blocked. Nobody knew where the flow of the traffic had been stopped or what had happened -- whether it was an accident or a truck had turned over.

Seeing this situation, that six people have been killed within a week, other car owners started purchasing guns, because it is getting very dangerous; at least in self-defense, even if you are not going to kill somebody, you can show your gun.

But the situation was becoming worse because in America you don't need any license for guns. They are freely available in the market. The license is needed for the seller, the shopkeeper, not by the owner of the gun. It is absolutely stupid to give people weapons that are dangerous to life, but the constitution of America allows it.

It was allowed in the beginning, but now it has become a solid tradition. The constitution allowed guns to people to kill Red Indians. Red Indians were killed just like animals -- hunted, chased deep into the forest or into the mountains. Now America belongs to non-Americans, the whole of America, and strangely enough the American constitution talks about freedom, about freedom of speech and individuality, and they themselves are holding onto somebody else's land.

It seems that the whole world is blind.

France has sent as a gift to America the Statue of Liberty, and America is the greatest slave land today. In fact the slavery is such that there is no possibility for the Red Indians -- to whom the land belongs -- ever to be back again in power. They have been crippled completely. Most of them have been killed, and the rest are forced to live on reservations, in deep forests, not allowed to live in the cities, and they are given pensions.

One would think this is very compassionate, but the real reason for giving them pensions -- not work -- is a very psychological strategy. What will they do with the money? They will drink alcohol, they will go to prostitutes, they will gamble, and they will produce more and more children, because each child brings more pension. They have completely forgotten the very idea of freedom, that this is their land.

At that time guns were allowed freely for everybody, and that situation continues. Still you can have almost any kind of gun, automatic or semi-automatic -- and if the government says that only six people were killed, you can be sure at least eighteen people must have been killed. Always remember, any government report is bound to be a lie. If it is concerned with the enemy, then too it is a lie.

A few months ago, when the Russian nuclear plant had an accident, American radio immediately declared that two hundred people had died. "Their dead bodies have been found, and many more may have been consumed by the fire."

A group of journalists from Europe came to explore the situation -- and only four persons had died. The American radio has not even been asked for an apology. From where did they get the idea of two hundred dead and many more consumed by the fire? So when it is concerned with others they lie, when it is concerned with themselves they lie.

Politicians' main function seems to be lying.

And this mad humanity seems to be concerned continuously with war. As far back as you can see, there are wars and wars and wars, and each war has taken millions of lives.

Genghis Khan killed forty million people, Tamerlane killed thirty million people alone -- and they did not have very sophisticated means. Data is not available about many other killers. Alexander the Great and Napoleon and Ivan the Terrible all killed... their greatness depends on how many people they have killed. Adolf Hitler killed thirty million people. Joseph Stalin killed in his own country one million Russians.

It seems the main purpose on this earth is to kill; and particularly in America today they are piling up weapons, knowing perfectly well that they have enough weapons to destroy this earth many times. But it seems to be a mania, a kind of neurosis.

Rafia has brought a small gift for the Museum of Gods, and it is not a toy. In the beginning it was produced as a toy. Now the so-called intelligent and civilized and mature people are carrying it with

themselves, and psychologists are even suggesting that it is helpful. If you are feeling angry, rather then using a machine-gun, use this small instrument. If you are wanting to use old methods, then the middle button is for bombing... (THE MASTER AIMS A SMALL BLACK BOX AT THE AUDIENCE AND PUSHES THE MIDDLE BUTTON, MAKING BOMBING SOUNDS FOR SOME TIME. SEE PHOTO ON PAGE 190.)

The first button is for death rays...

(HE PUSHES THE LEFT BUTTON, MAKING ELECTRONIC SIREN SOUNDS.)

And the third button is for nuclear weapons, missiles...

(HE PUSHES THE RIGHT BUTTON, MAKING SOUNDS LIKE FLYING MISSILES THAT LAND WITH LOUD EXPLOSIONS.)

Buttons exactly like these are going to destroy humanity. And why have people started carrying this toy? Psychologists suggest that it helps to release your anger.

If there is somebody you want to kill, three ways are available. For a faraway enemy -- this is the latest witchcraft -- send nuclear missiles...

(HE PUSHES THE BUTTON, MAKING MORE MISSILE SOUNDS.)

If the enemy is very close by, bombing is better...

(HE PUSHES THE BOMBING BUTTON AGAIN.)

If you don't want to destroy things, only life, then death rays are good...

(HE SENDS OUT SOME MORE DEATH RAY SOUNDS.)

Now it is being carried by adult, mature people in their pockets. It seems that killing has become a god in itself. There have been war-gods, whose only function is to create war; there have been destruction-gods -- for example Shiva, in Hindu mythology, is the one who will destroy the whole of humanity. I don't think Ronald Reagan will be able to compete with Shiva. He is trying his best to be the Shiva of Hindu mythology.

This small instrument shows the mind of man. Death rays simply kill life; they don't destroy your houses, they don't destroy your furniture, they don't destroy anything but only the living. You will be destroyed, your plants, your trees will be destroyed, and all that is dead will remain. Just think of a place where everything alive has been destroyed and only dead things are standing untouched: it will create a nightmare to your mind.

And this small instrument is exactly the replica of what Gorbachev and Ronald Reagan are carrying with themselves. It is just a question of pushing a button, and immediately life will disappear from this earth. It has never been so easy to destroy.

All religions have been life-negative, and that is the cause of this much destructiveness in the human mind. If they had told people to learn silence and peace and meditation, and love life, and dance life, then these idiots like Ronald Reagan would not have happened. It is all the religions that are destroying man's love for life, man's love for joy, man's love for laughter, for dancing, for playing music, for singing. Everything has been denied by the religions, and the ultimate consequence is that the whole creative energy in man has turned to being self-destructive.

Nobody analyzes exactly why people are so much interested in destroying. Where has the joy of creating gone? The whole responsibility lies with the religions. These politicians are simply carrying the ideologies that religions have preached. Any kind of ideology that is life-negative is dangerous -- more dangerous than death rays, more dangerous than nuclear missiles.

If we want to save the world from being destroyed unnecessarily, a world which has created people like Buddha and Mahavira and Bodhidharma... An earth that is capable of reaching to such heights of consciousness is worthy to be saved. The whole universe is so vast, yet we are not certain that anywhere life has reached to such heights as we have come to. It is suspected that five hundred planets in the whole universe must have some kind of life, but it is just guesswork -- although it is being done by scientists, so it must have some possibility.

Nobody can say with absolute certainty that there is anywhere else in this vast universe a consciousness of a buddha -- and you are destroying this earth, which is the only place in this vast universe a small planet has come to the highest peak of consciousness. It is not only a crime against humanity, it is a crime against the whole universe.

War is not a god, and man has not to be sacrificed to it. But the only way to save man from this destructiveness that is coming closer and closer is to spread more love, is to spread more meditation, is to spread more freedom, more individuality. More life-affirmation is the only way to prevent this beautiful

earth and its tremendous possibilities from being destroyed.

Even though man has remained mad, fighting continuously, a few individuals have been creating also. We can be proud of Leonardo da Vinci, we can be proud of Michelangelo, we can be proud of Leo Tolstoy, we can be proud of Fyodor Dostoevsky, we can be proud of Chuang Tzu, we can be proud of Rinzai. Thousands of flowers, in spite of the madness of the masses, have still grown up and blossomed, have left tremendous fragrance that is still alive, goes on moving from one being to another being.

The politicians have to be prevented in any case because it is not only destroying this humanity, it is destroying the only living place in the whole universe. The earth has taken four million years to bring about human beings, and all human beings can become buddhas. Perhaps four million years more may be needed.

And a buddha is such a beauty, is such a grace, is such a rose, that to turn the whole earth into a graveyard will be the greatest crime. But it will remain unrecorded because there will be no one to record it. It will consume everyone; nobody is going to be the victor, nobody is going to be the defeated. The only difference will be ten minutes: if Russia starts the war, within ten minutes -- just ten minutes -- American missiles will be on the way. If America starts, within ten minutes Russian missiles will be turned towards America.

So only a time span of ten minutes... and everybody will be consumed alive in the greatest fire that has ever happened on the earth -- millions of wars together, not only destroying man but animals, trees, anything that has life.

So this is Rafia's very significant gift... because war has been the undeclared god of the mad humanity up to now.

The director-general, Avirbhava, is not present, she is sick, so Anando, the associate director-general of the Museum of Gods, should take it for your museum.

(ANANDO COMES FORWARD TO TAKE THE SMALL BLACK BOX, AND AS SHE SITS DOWN A MISSILE SOUND ACCIDENTALLY GETS TRIGGERED. EVERYONE, INCLUDING THE MASTER, STARTS LAUGHING. SEE PHOTO ON PAGE 191.)

Don't start bombing here!

Maneesha has brought a very small anecdote, but very difficult to understand. Many may have read it without knowing what it signifies. But you have to understand it very clearly; it has great significance, but in a Zen way.

ONE DAY WHEN RINZAI AND PU'HUA WERE BOTH ATTENDING A DINNER AT A PATRON'S HOUSE, RINZAI SAID: "A HAIR SWALLOWS UP THE GREAT SEA, AND A MUSTARD SEED CONTAINS MOUNT SUMERU. IS THIS THE MARVELOUS ACTIVITY OF SUPERNATURAL POWER OR ORIGINAL SUBSTANCE AS IT IS?"

What he was saying is of great significance. Have you ever thought that even a simple mustard seed can make the whole earth green? Any seed, a single seed, contains infinity. First it will become one plant, and that plant will bring hundreds of seeds; then each seed will become again a plant, and that will become a continuous chain, unending. The whole earth just needs one single seed of anything, and it will soon be green all over.

Rinzai is saying that the smallest life contains the eternal life; the small and the bigger are not different.

He is making a significant statement, but PU'HUA KICKED OVER THE DINNER TABLE.

"HOW COARSE!" EXCLAIMED THE MASTER.

The disciple, rather than saying anything in response to it, kicked over the dinner table. What is he saying by kicking over the dinner table? He is one of the intimate disciples of Rinzai, and he is saying, "This is not the right place to say such great and immensely meaningful things. The people who have arranged this dinner cannot understand what you are saying."

The master said, "HOW COARSE! It is not expected from you to be so coarse. You could have acted in some more sophisticated way and told me that, `This is not the right place to make such great statements. Great statements can be made only to great people, people who have the open being and the silence of no-mind. Only they will understand this.'"

PU'HUA RETORTED, "WHAT PLACE DO YOU THINK THIS IS -- TALKING ABOUT COARSE AND FINE!"
THE NEXT DAY RINZAI AND PU'HUA AGAIN ATTENDED A DINNER. THE MASTER ASKED, "HOW DOES TODAY'S FEAST COMPARE WITH YESTERDAY'S?"

PU'HUA KICKED OVER THE DINNER TABLE AS BEFORE. "GOOD ENOUGH," SAID RINZAI, "BUT HOW COARSE!"
PU'HUA COMMENTED, "BLIND MAN! WHAT HAS BUDDHA-DHARMA GOT TO DO WITH COARSE AND FINE?" RINZAI STUCK OUT HIS TONGUE.

Zen is a very playful religion. Rinzai sticking out his tongue to his disciple must be absolutely unparalleled. No master anywhere in the world would have done such a thing. But Zen accepts with absolute certainty that whatever the master's action is, it has significance. He is not condemning Pu'hua, but just making a laughingstock of him.

He is saying, "Whichever the place, whether the person can understand or not, you still can make great statements. They fall into the person like seeds. Perhaps not today, but tomorrow or the day after tomorrow, when the rains come the seeds may sprout." You may not understand today, you may ignore it today, but who knows about your tomorrows? Tomorrow you may suddenly become aware of what a great seed has been sown in your unconscious mind.

So Rinzai's standpoint is that it does not matter whether the person is capable of understanding it or not. If you have it, share it. Don't be bothered whether the person deserves it or not.

Everybody intrinsically is a buddha. Sooner or later he will understand it. It may not happen in your life, you may be dead -- but the day he will understand it, he will bow down to the earth in deep respect, in gratitude that when he was not even prepared you had delivered to him the very master key which opens all the doors of existence.

He is not agreeing with Pu'hua, whose standpoint is very ordinary and practical. Pu'hua says, "What is the point of saying things to people which are absolutely irrelevant to their mind?"

But even that which is not understood this moment... you may suddenly get it in the middle of the night. Suddenly a great realization may come as you are relaxed and silent, and you will see what you have missed. But it does not matter if you miss in the morning and get it in the evening. Whenever you get it, it is always early.

Rinzai's standpoint is that of a great master.

I am reminded of Jesus' once saying -- and Pu'hua will agree with that saying -- "Don't go on throwing your seeds; they may fall on stones, they may fall on roads, they may fall on the boundaries of fields where people walk. They may sprout, but still they will be killed. Throw your seeds in the very good soil."

Pu'hua will absolutely agree with Jesus. But that is a statement not out of abundance, not out of your too-much-overflowing energy; that is the standpoint of a miserly man.

Rinzai says, "Don't bother! Even the stone sometimes becomes a fertile ground. Don't bother, because the more you give the more you have, so it does not matter even if it falls on the wrong ground. You should not be the choosers; that is judgmental. Who are you to choose who is worthy and who is not worthy?"

He is perfectly right, and although Pu'hua seems to be more pragmatic, practical, still he has something to contribute to the anecdote.

At the end he says, "BLIND MAN! WHAT HAS BUDDHA-DHARMA GOT TO DO WITH COARSE AND FINE?"

Because Rinzai has made the statement, "Your kicking over the table is very coarse," he says, "BLIND MAN! WHAT HAS BUDDHA-DHARMA GOT TO DO WITH COARSE AND FINE?"

It is true, buddha-dharma has nothing to do with coarse and fine. It has to go beyond both. That's where RINZAI STUCK OUT HIS TONGUE -- just making a laughingstock of Pu'hua, but not denying him, or that what he was saying was right.

So the anecdote is very strange in the sense that Pu'hua is right on a very practical ground, and Rinzai is right as far as the ultimate is concerned. Both are right, just their rightness is concerned with different contexts.

Where Rinzai is, he is sharing himself out of abundance. He is just a rain cloud so full of water that it does not matter where it falls; he has to unburden himself.

And Pu'hua is also right, but on a much lower level. He is saying, "You should give your insights only to those who understand." But if buddhas become so miserly, life will lose many significant explosions in people's consciousness, because sometimes a casual visitor suddenly catches fire.

Life is so mysterious that somebody may be searching for truth for years and will be getting even farther away from it by his searching -- searching in a wrong direction. And somebody may be a casual visitor who has nothing to do with truth, who has never thought about it, but he is innocent, he has no prejudice, no idea. Coming close enough to a master he may suddenly become aflame.

So one never knows, one should not be judgmental. If you have it, share it with the stones. Even the stones one day can become buddhas. Share with everyone -- with the blind, with the deaf, because their day will also come. It is only a question of time. Everybody is going to become a buddha, everybody is on the path. However far astray you go, you will come back. You have to realize your being and its potential.
Ikkyu wrote:

STRAW-SANDALED,
WITH EMACIATED LEGS AND NO INTIMATES,
ONLY THE PILLAR MOVES WITH ME,
ACCOMPANYING MY SONG.
THE CUCKOO LAMENTS
WITH ITS BLOOD:
IT IS SPRING IN MY HEART.

He is saying, "I am a poor beggar -- STRAW-SANDALED. I have only sandals of straw -- WITH EMACIATED LEGS AND NO INTIMATES, ONLY THE PILLAR MOVES WITH ME."

What is this pillar? In Zen they call the consciousness your real pillar. ONLY THE PILLAR MOVES WITH ME, ACCOMPANYING MY SONG. THE CUCKOO LAMENTS WITH ITS BLOOD; IT IS SPRING IN MY HEART.

It does not matter that you possess money or power, it does not matter that you are an emperor. All that matters is whether you possess the pillar of consciousness -- your whole being just lighted inside, no darkness. In that very moment it is spring for you. Thousands of flowers will start blossoming around you.

It is one of the great contributions of Zen that whenever one person becomes enlightened the whole existence rejoices in it, because we are all connected, so deeply connected that even if one person becomes enlightened, his enlightenment is a moment of joy for the whole existence. Not only man, but trees will rejoice, the birds will sing, the whole sky will be filled with tremendous love for you. It starts showering on you.

It is so clear when your enlightenment happens that you have been a welcome guest to all the mysteries of existence. Your springtime has come.

Maneesha has asked:
OUR BELOVED MASTER,
WITH THE PATH OF SUFISM, THE WAY OF THE HEART BEHIND US, WHERE DOES THE DEVOTEE FIT IN?

Maneesha, the devotee fits in everywhere. Of course the context becomes different.

In Sufism, the devotee is devoted to God to such an extent that al-Hillaj Mansoor started shouting, "I am God!" The devotee disappears into God. But God is a hypothesis, so the devotee in Sufism is only living in a very great hallucination. It is his mind's projection.

But the devotee in Zen has no hypothesis, he is not devoted to any God or to any fiction. His devotion is to a living human master. It is not a fiction, it is a real being-to-being contact.

So don't think that the devotee has no place in Zen. In fact, in Zen the devotee has a more authentic and real meaning. In Sufism it is only imagination, great imagination. It will bring many flowers, will make the person very blissful, but it is just like a person who is intoxicated.

It is not a coincidence that in Sufism they have wine, and *saki* -- the woman who brings the wine -- and God conceived of as a woman. The man who gets deeply involved in Sufi imagination almost looks mad, but you can see he is very joyful; he dances and sings, his whole energy is now being dominated by his imagination.

But if a person, by drinking alcohol or by taking marijuana, dances and sings, do you think it has any significance in the ultimate sense? It is just chemical. Soon the chemical will be out of the body and with the chemical going out of the body, the person is back down to the earth, more shattered than he was ever before. Imagination is a certain release within you of something intoxicating.

That's why I said to Coleman yesterday, "You bring a Sufi to me, and within one hour I will bring him down to the earth. Otherwise he is flying in the sky."

There have been cases when people under LSD thought they could fly. It was so clear for them, without any doubt, that they flew out from a seventeen story building. It was not a question of courage, it was not a

question of any decision; they were so certain under the impact of LSD that they were found shattered on the earth in pieces.

Sufism is a much lower state, but very simple to be intoxicated with. But the devotee on the path of Zen does not disappear, he simply takes a new context. Now it is a question of coming closer to a living master. It is not a question of coming closer to God, which is only a hypothesis. You can come close to God only in imagination, and you don't know the powers of imagination.

It happened that Ramakrishna tried many paths. He was the first man in the history of seekers who had tried many paths to see whether they reach to the same point or not. So whatever was available around him in Bengal, he tried. There is a sect which believes that only Krishna is the male and everybody is a female. He followed that path also. It is absolutely imagination, but the story shows the power of imagination.

For six months Ramakrishna lived like a woman, and his disciples were completely shocked to see that he started walking like a woman. Not only that, but his breasts became like a woman; not only that, but he started having periods. Even doctors could not believe it. His voice changed; and when he started having regular periods, his disciples tried to hide the fact, because if others knew they would laugh. They persuaded him to change this path: "You have gone too far!" -- and it took almost six months for him to be his own self again.

Imagination is not a small thing, it has tremendous power. If you follow imagination -- and all the religions have been doing that -- you will see Krishna and you will see Christ. But all that seeing is just your projection. You want to see Krishna, you insist on your imagination producing Krishna, and it will produce. But you are falling into a trap of your own mind.

A devotee in any other religion is devoted to God; only in Zen is his devotion towards a living master. There is no question of imagination. Imagination has to be avoided completely if you want to know the truth.

Now it is time for Sardar Gurudayal Singh. Where is he? Anando, send missiles!
(ANANDO SHOOTS DEATH RAY SOUNDS IN SARDARJI'S DIRECTION.)
No, I think bombs will be better!
(ANANDO SENDS SOME BOMB SOUNDS ACROSS THE AUDITORIUM.)

Bert Badbreath suspects his wife, Luscious Lucy, is cheating on him, so he hires Manfred Sneek, the private detective, to follow her.

Manfred gets hot on Lucy's trail, watching her in bars, nightclubs and hotels all over the city. The next morning, Sneek comes back to report to Bert.

"I followed her into the Crawling Cat bar," says Sneek, "and then she gave me the slip. And then I traced her to the Rotten Jazz nightclub, and she gave me the slip there too."
"This is getting ridiculous," cries Bert. "What happened next?"
"Well," says Sneek, "then I traced her to Screwing Sands hotel...."
"Don't tell me," interrupts Bert. "She gave you the slip there, too!"
"That's right," reports Sneek, with a big grin, "and also her panties!"

A landscaping crew has a large, fully-grown pine tree suspended in the air on chains from a boom truck. Suddenly the boom moves sharply and the tree swings around, hitting a brand new Cadillac parked by the side of the road.

Betty Cheese jumps out of the smashed car and looks at the damage. "You will have to come with me and explain this to my husband," she says to one of the men.

"Don't worry, lady," replies the landscaper. "My company will pay for the damage."

"No, you don't understand!" cries Betty. "I want a witness to be there when I tell Chester that I was *parked* and a tree ran into *me*!"

Doctor Horton, the anthropologist, stumbles upon a tribe of cannibals in the middle of the jungle. Standing in the center of their village is a tall pole with a hat hanging on the top.

Immediately, Doctor Horton recognizes the hat and shouts to the cannibal chief, "My God! That is Doctor Fracture's hat! He is my best friend!"

"He *was* your best friend," says the cannibal chief, picking his teeth with a toothpick. "Last night he was our dinner."

"You *ate* him?" cries Doctor Horton.

"Yup," says the chief. "First we chopped up his legs, then we deep fried them and served them with lots of Pepsi-Cola."

"Really?" exclaims Doctor Horton.

"Yup, " replies the chief. "Then we boiled his arms in garlic sauce and ate them, also with lots of Pepsi-Cola."

"Really?" cries Doctor Horton in disbelief. "You really ate *all* of him?"

"Yup, " says the chief. "All of him, with lots of Pepsi-Cola."

"You mean," shouts Doctor Horton, "you even ate his... his... his *thing*?"

"That's right, we ate his thing," says the cannibal. "But not with Pepsi-Cola -- with Coca-Cola... because things go better with Coke!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards with your total consciousness and with a great urgency, as if this is going to be your last moment.

The center is not very far away, and as you come closer to the center you will start feeling a coolness, a fragrance, an immense silence, and a great joy.

This moment, when you are at the center, you are only a witness. The body is far away, the mind is far away -- you have left them all.

You are just a mirror, alert, aware, watchful, and flowers start showering on you -- new fragrances, the peace that passeth understanding. Suddenly you are part of the whole cosmos.

In this Buddha Hall, ten thousand buddhas have disappeared.... Just one buddha-consciousness...

To make it clear,

Nivedano...

(Drumbeat)

Just remain a witness. The body is there, the mind is there, but you are neither the body nor the mind. You are an eternal witness.

Since existence began, you have been there as a witness in different forms. Witnessing is your exact nature, and to realize this witness is to become a buddha.

All boundaries disappear, and the Buddha Auditorium becomes a lake of silent consciousness without any ripples, so silent that it becomes almost a mirror.

You are fortunate to be here at such a momentous event. The whole humanity is so poor in comparison to you. You may not have anything, but if you have your buddha awakened, you have all the treasures of existence in your hands.

You have to bring this awareness, this witnessing, this buddhahood, from the center to the circumference of your day-to-day life.

In every action, buddha should be expressed. In your silence, buddha should be present. In your songs you should allow the buddha to sing. In your dances, you should not dance; allow the buddha to dance.

Slowly, slowly your whole life is completely overtaken by your innermost core. The difference between the circumference and the center disappears.

That is the most precious moment.

In Zen they call it coming back home.

Soon Nivedano will be calling you back. Collect as much flowers and fragrance... Persuade the buddha to come with you. He has come always; just a right persuasion...

At the center he is only a seed, at the circumference he will become the flower.
Nivedano...

(Drumbeat)

Come back, but come back as a buddha -- with the same grace, with the same beauty, with the same blissfulness.

Sit down for a few moments just to recollect the space you have been in, the path, the golden path that you followed towards your center, and the same path you have followed back.

Remember, the buddha is not an achievement, it is a revelation. You have always been a buddha; just a little recognition and your whole life goes through a transformation.
This is the only revolution worth calling a revolution.

Okay, Maneesha?
Yes, Beloved Master.

Rinzai: Master of the Irrational

Chapter #5
Chapter title: Relax and disappear

28 October 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
RINZAI ONCE WENT TO VISIT ONE OF UNGAN'S DISCIPLES, ANZAN. ON THAT OCCASION HE ASKED ANZAN: "WHAT IS THE WHITE COW OF THE DEWY GROUND?"
ANZAN RESPONDED BY SAYING: "MOO! MOO!"
RINZAI COMMENTED: "YOU ARE DUMB!"
ANZAN SAID, "HOW ABOUT YOU?"
RINZAI OBSERVED,
"YOU ANIMAL!"
ON ONE OCCASION RINZAI ASKED A NUN, "WELL-COME OR ILL-COME?"
THE NUN SHOUTED.
"GO ON, GO ON, SPEAK!" CRIED RINZAI, TAKING UP HIS STICK. AGAIN THE NUN SHOUTED. RINZAI HIT HER.
ON ANOTHER OCCASION RINZAI ASKED LO'PU, "UP TO NOW IT HAS BEEN THE CUSTOM FOR SOME MEN TO USE THE STICK AND OTHERS TO GIVE A SHOUT. WHICH COMES CLOSER TO THE HEART OF THE RECIPIENT?"
"NEITHER," RESPONDED LO'PU.
"WHAT does COME CLOSE?" ASKED RINZAI.
LO'PU SHOUTED. THE MASTER HIT HIM.

Maneesha, the deeper I look into Zen, the more things become crystal clear. One thing is its absolute uniqueness in the world of religions.

In comparison to Zen, all the religions look like entertainment. Formal rituals, social conditionings -- Zen goes through them like a sword cutting all the ropes that bind you. It has no ritual, it has no mantra, it has no way of sacrificing anything to anyone. The very basis of sacrifice, God himself, is missing in Zen.

Without God you cannot create rituals, sacrifices. Without God all your religions will look absolutely meaningless. If God is removed, what will become of Hinduism and Islam and Christianity? With the removal of a hypothesis the whole edifice of those religions falls completely to the ground. It is a single hypothesis, and a hypothesis is not a reality. A hypothesis is only man's projection.

It is true man wants some security, it is true that man wants some safety. He is insecure in this vast universe, too small and too alone, too helpless. And there is always death: any moment it can knock at your doors.

Out of all these insecurities, anxieties, fears, has arisen the hypothesis of God. People cling to it, because without it their lives will become such an anxiety, they will go insane. Taking God away from them, you are taking their very sanity, their very intelligence, their mind, their whole conditioning of millions of years.

According to me, unless you are able to throw away the hypothesis of God and heaven and hell, all projections, you cannot be an authentic seeker. You have to drop all that which has made the so-called religions around the world. Their base is the same; they may create much theology around the hypothesis, they may fight with each other over their theologies, but essentially they are all the same.

Their gods may have different faces, but the god is there. Their hell and heaven may have different climates, but they are there. They go on arguing about that which is imaginary, and they think that this argumentation, which they have continued for centuries, is of some importance. In fact, it is an effort to deviate man's mind: fight over the non-essentials so nobody raises the question... nobody has the time to ask about the essentials.

Zen is pure essence, unpolluted, uncorrupted by any non-essential. You cannot take away anything from Zen, because it is only a declaration of your self-nature; neither can you add anything to Zen, because anything added will be artificial.

Zen is absolutely in favor of nature. It is not against entertainment; in fact only Zen is capable of laughing, of entertainment, but its entertainment is not different from its enlightenment. The very quality of entertainment differs.

J. Krishnamurti, a man who struggled for ninety years -- his last words have some great meaning. One of my friends was present there. Krishnamurti lamented, he lamented his whole life. He lamented that "people have taken me as an entertainment. They come to listen to me...." There are people who have listened to him for fifty years continually, and still they are the same people as had come for the first time to listen to him.

Naturally it is annoying and irritating that the same people... Most of them I know, because J. Krishnamurti used to come only once a year for two or three weeks to Bombay, and slowly, slowly all his followers in Bombay became acquainted with me. They all were sad about this point: What should be done? How can we make Krishnamurti happy?

The reason was that Krishnamurti only talked, but never gave any devices in which whatever he was talking about became an experience. It was totally his fault. Whatever he was saying was absolutely right, but he was not creating the right climate, the right milieu in which it could become a seed. Of course he was very much disappointed with humanity, and that there was not a single person who had become enlightened through his teachings. His teachings have all the seeds, but he never prepared the ground.

Zen does not deny entertainment the way J. Krishnamurti condemned it in his last testament to the world. He said, "Religion is not entertainment." That's true, but enlightenment can be vast enough to include entertainment in it.

Enlightenment can be multidimensional. It can include laughter, it can include love, it can include beauty, it can include creativity. There is nothing to keep it from the world and from transforming the world into a more poetic place, a more beautiful garden. Everything can be brought to a better state of grace.

Zen does not talk about great principles, that has to be noted. It simply creates the device and leaves you to find the way out. Obviously it has been immensely successful. Not a single Zen master has ever lamented that "my disciples have not listened to me. I have been an utterly disappointed failure. Humanity has betrayed me." Not a single Zen master even mentions it once.

If something does not succeed, that only means your device was not right. You have not looked into the person and into his potential rightly. Perhaps your device was good for somebody else but not for this person.

Zen has only created devices, leaving you completely free to find the truth. And it is strange, more people have become enlightened through Zen than through any other religion of the world. The other religions are very big, and Zen is a very small stream. You can see these small things, and a master uses them in such a way that they start pointing to the moon.

RINZAI ONCE WENT TO VISIT ONE OF UNGAN'S DISCIPLES, ANZAN. ON THAT OCCASION HE ASKED ANZAN, "WHAT IS THE WHITE COW OF THE DEWY GROUND?"

It is one of the Zen koans. It does not mean anything; it simply gives you a puzzle that cannot be solved. Now, asking somebody, "WHAT IS THE WHITE COW OF THE DEWY GROUND?" -- what kind of metaphysical question is this? No religion will ask such a question.

I am reminded of a small child who used to come to visit Picasso often, and who lived nearby, in the neighborhood. He became very friendly with Picasso. He was just five or six years old, but very daring. Seeing Picasso painting continually, one day he also brought a paper and showed it to Picasso saying, "Look at my painting."

Picasso looked at his painting and he said, "My God, what is this?"

The boy said, "It is a cow eating grass."

Picasso said, "You have defeated me. Where is the cow?"

The boy said, "Don't ask stupid questions. The cow has gone home. After eating the grass, do you think the cow will remain there?"

Picasso said, "Okay, but where is the grass?"

The boy said, "You are absolutely unintelligent. When the cow has eaten the grass, how can it be there?" It was just a plain paper that he had brought.

Picasso said, "I love your intelligence. It really puzzled me when you said the cow you have painted, and I could not see any cow. I have been puzzling the whole world and you have puzzled me."

The Zen koans are puzzles without any answer. ANZAN RESPONDED BY SAYING: "MOO! MOO!" No answer is the right answer. One has to be utterly in silence; only silence can answer a Zen koan. But Anzan has used his mind and tried to figure out some way to indicate what the white cow is. He has brought the mind in.

RINZAI COMMENTED: "YOU ARE DUMB! Do you think you can deceive me by making such sounds? Can't you speak? Are you dumb?" The koan needs a response. This moo, moo won't do.

ANZAN SAID: "HOW ABOUT YOU?" He was thinking, "What could be more appropriate than this answer?" In fact, no answer is ever appropriate for a Zen koan. That has to be remembered. Don't look for any answer, just look for silence. Just be utterly silent. In your silence the master will be able to see your answer.

ANZAN SAID, "HOW ABOUT YOU? -- if you think my answer is not right, and I am dumb."

RINZAI OBSERVED, "YOU ANIMAL! Making the sound moo, moo you have proved that you are still using the animal mind."

In Zen, mind is an animal heritage, and unless you go beyond mind, you are not an authentic human being. Just your body is that of a human being, but your mind is a very long process of four million years of animals; it contains all the animals you have gone through. You are not newcomers, you are old, as old as the time life has existed on this earth, and you have passed through all the phases of animals. Your consciousness carries a tremendous past.

So when Rinzai says, "YOU ANIMAL!" he is not condemning him. He is simply stating the fact that he is still using the animal mind. Only when you are in a state of no-mind do you go beyond the animal. You go beyond your past, you open up to the universe; you are no more simply repeating your past heritage. Your past heritage is the heritage of all animals.

His saying this is not condemnatory; in Zen there is no condemnation. People may misunderstand, but he is simply saying that you are using the animal mind to figure out what the answer will be. I wanted you to go beyond the human mind, beyond the animal mind, because no-mind only is the answer to every koan, to every question, to every quest. A single answer -- no-mind. Be so silent that there is no thought at all. So it does not matter what the koan is, the answer is the same: utter silence, going beyond the animal mind.

ON ONE OCCASION RINZAI ASKED A NUN, "WELL-COME OR ILL-COME?"
THE NUN SHOUTED.

"GO ON, GO ON, SPEAK!" CRIED RINZAI, TAKING UP HIS STICK. AGAIN THE NUN SHOUTED. RINZAI HIT HER.

Now, it will look absolutely absurd to anybody who has been brought up with a rational education. What is happening here? A nun comes, Rinzai asks her, "WELL-COME OR ILL-COME?" THE NUN SHOUTED. That was not the right answer.

When a man like Rinzai asks, "WELL-COME OR ILL-COME?", he is saying that if you come with the mind, you are ill-come; if you come with no-mind, you are well-come. Only no-mind is well-come. In the world of Zen, mind is the only thing that has to be thrown out, and then you have the whole universe available. You are welcomed by the whole universe.

Just because of your mind you are in a cage. You are not accepted by the universe, you are not showered with flowers by the universe because you are a prisoner of your own thoughts in a small skull. You are a prisoner, and a prisoner cannot be welcome.

Rinzai is saying, "Are you a prisoner, or should I welcome you as a free person?" -- free from the mind.

THE NUN SHOUTED. Her shout does not show that she has understood Rinzai. This is a difficulty -- that as time passes everything becomes traditional. The shout was invented by Rinzai, but slowly, slowly it became a traditional answer: whenever you find yourself in a difficulty and you cannot answer, now you have a traditional answer. You can shout.

But the shout is not applicable everywhere. Somewhere it may be: if Rinzai had asked something which was meaningless, a good shout would have been the right answer. But what he has asked is so meaningful that you cannot respond with a shout. You have to respond with silence. You have to show your no-mind. You have to show that you are well-come.

Even though the nun shouted... "GO ON, GO ON, SPEAK!" CRIED RINZAI, TAKING UP HIS STICK. AGAIN THE NUN SHOUTED. She has just learned like a parrot.

You can learn anything like a parrot, that is the difficulty. You can learn great philosophy, you can learn theology, you can learn words of great beauty and you can repeat them without even knowing exactly their implications.

Now, in Zen this became a problem. When shouting or hitting with the stick is taken as a tradition, it loses all meaning. THE NUN SHOUTED; Rinzai did not take any note of it. He said, "GO ON, GO ON, SPEAK! Are you well-come here or ill-come?" He ignored her shouting, he gave her another chance.

But the woman seems to have been stubborn, incapable of learning. AGAIN THE NUN SHOUTED. This was too much. Rinzai took up his stick, but did not hit her because she was not worthy of a hit. She was not even able to understand a simple question. She has only learned the shouting as a ritual. She is so poor as far as consciousness is concerned, she does not deserve a hit from a man like Rinzai.

In Zen, when the master hits you, it means he is showing his love, he is showing his acceptance. By hitting you he is giving you an indication of his approval. That is a kind of certificate. Disciples long for years to be hit by the master. It is a very different world that Zen has created.

In the ordinary world, if you hit somebody you know perfectly well what will happen. But in Zen it is totally different. The master hits only when there is a person who deserves it. The hit is a very secret approval. No outsider will understand what is going on. It is not for the outsiders; it is only for the insiders, the very few who can understand.

Rinzai cried, "GO ON, GO ON, SPEAK!" But she seems to have been very stubborn. This was the time Rinzai should have hit her, but he simply cried, taking up his stick...

AGAIN THE NUN SHOUTED. Now this was too much. RINZAI HIT HER -- and this hit was not of approval, this hit was against her stubbornness.

So you should remember that in Zen everything is flexible. It has no certain, fixed meaning. In a different situation it may mean something different. He tolerated her shouting but finally he had to hit her.

RINZAI HIT HER. It is not a hit of approval, it is a hit to break down her stubbornness and to bring her to her senses. "Just shouting will not help. I am asking you, `Speak!' I am asking you a direct question: Are you well-come? Do you think you deserve to be welcomed? Then show it. Your shouting does not show it."

Three times he gave her the chance, and the stick after three times is not of approval. He hit her just to bring her to her senses. Perhaps a stick even in such circumstances may stop her thinking for a moment. Obviously it is going to.

She was thinking she was doing the right thing: it was the shouting invented by Rinzai himself. He introduced shouting in Zen. Rinzai is the founder of shouting, so she must have thought that she was doing the right thing. But she did not understand that shouting can be right in a certain situation, wrong in another

situation. Here, he has not put before her any koan. His question is very simple.

He is asking, "Are you well-come here? Do you deserve, do you think you deserve?" -- because you don't waste the time of a man like Rinzai. First you have to deserve his company, and the only way to deserve the company of a buddha is silence, utter silence. Just be. If the nun had simply touched the feet of Rinzai and sat down, that would have been the right answer. But she missed.

Devices are not necessarily always successful. In life there is no such thing as a device that is always successful, because different persons give a different context. The same device may be helpful to one person, and with another the same device may completely fail.

ON ANOTHER OCCASION RINZAI ASKED LO'PU, "UP TO NOW IT HAS BEEN THE CUSTOM FOR SOME MEN TO USE THE STICK AND OTHERS TO GIVE A SHOUT."

There have been masters who simply used always the stick, and Rinzai has introduced shouting; his disciples who have become enlightened have used shouting rather than hitting. The purpose is the same. A shout is also a hit, but very subtle. Perhaps it goes deeper than a stick. The stick only touches your skin, may go as deep as your bones; but a shout may penetrate to the very being, because it is an invisible force. A stick is a material, ordinary thing; it can hit the body but it cannot hit the consciousness.

So he is asking Lo'pu, "UP TO NOW IT HAS BEEN THE CUSTOM FOR SOME MEN TO USE THE STICK AND OTHERS TO GIVE A SHOUT. WHICH COMES CLOSER TO THE HEART OF THE RECIPIENT?"

"NEITHER," RESPONDED LO'PU.

"WHAT DOES COME CLOSE?" Rinzai asked again. LO'PU SHOUTED. In his shout he is saying that shouting comes close.

THE MASTER HIT HIM. This hit is of approval, of great joy, because shouting was the invention of Rinzai himself, and certainly shouting goes deeper. So this hit is of great approval: Lo'pu, you are right.

Zen has a very flexible methodology. It does not give commandments to be followed for generations; it does not give general principles which are applicable in every situation to every person. It is more intimate and more personal.

Rinzai used shouting, but after him only his disciples who became enlightened continued. Finally it disappeared. The stick still continues, because the stick is more visible, more material, and we always tend to understand the material more easily than the immaterial. A shout is an immaterial thing.

Rinzai has given a tremendous device, but it is for very intelligent people to know the difference when the shout is of approval or of disapproval. He also used the stick. Now Lo'pu has shouted, so giving him a shout will not be right. The master hit him. He needs a more clear-cut approval that he is right.

Zen never became the religion of the majority and it will never become. It will remain always for the chosen few, for the rare ones, just because it does not console you by giving any opium, and it does not give you promises and hopes for the future life. It insists on remaining in the present. Don't move backwards or forwards, because the present moment is the only moment you ever have been in and will ever be in. Whenever it is, it is the present moment.

So the past is meaningless; there is no point in studying the past scriptures. The future is irrelevant; there is no need to bother about paradise and heaven. There are such great treatises written in such detail....

I entered a temple and they had there a map of their projection: the earth is in the middle and then underneath the earth is hell and above the earth is heaven -- and it showed exactly where in heaven God lives. I asked the priest who was showing it to me -- and it was an ancient map -- "Do you know where Timbuktu is?"

He said, "Timbuktu? Never heard of it."

I said, "You don't know where Timbuktu is? Do you know Constantinople?"

He said, "You are just making these names up."

I said, "I am not making these names up. You don't know even this earth, and you think you know heaven and you know hell? What are the grounds on which you know these things?"

He said, "I don't know. This is an old map. It is an ancient temple."

I asked him, "Does anybody else in your whole city, in your whole community know?"

He said, "I don't think so, because I am the priest, and if I don't know, nobody knows. But we believe..."

And that is where Zen departs from all religions. The moment you say, "We believe," you become

undeserving of any Zen compassion. You cut yourself off from the Zen clouds which can rain and bring your potential to flowering.

Never say, "I believe." That is one of the greatest lies invented by man. If you know, say, "I know." If you don't know, say, "I don't know." Belief has no place at all in existence. What do you mean when you say, "I believe"? You are saying, "Although I don't know, I think it must be so."

But try it in ordinary life and then you will understand. Because you are using it for hypothetical things, nobody takes note of it. Tell some woman, "I believe I love you," and she will give you a good slap. Believe? -- either you love her or you don't love her, but what can it mean, "I believe..." or perhaps, "I believe that I love you"? You cannot deceive any woman. A woman is so earthly.

Now even Sardar Gurudayal Singh is laughing. He tries to deceive women, but does not succeed much. Just look at his turban -- rainbow-colored! But once in a while he succeeds. There are a few cuckoos around whom no sannyasin wants to be with. People give them the address of Sardar Gurudayal Singh -- and with cuckoos he manages perfectly well.

Just a few days before one cuckoo's letter came saying that she has become enlightened. I said, "It is good! You just go to Sardar Gurudayal Singh. That is the right place, and he is the right person to give you the recognition. Either you will make him enlightened or he will make you unenlightened. Something is bound to happen. You just go" -- and I heard that Sardar has made her unenlightened.

She is very sad that she was sent to such a man who does not take anything seriously. He laughs at her enlightenment, and his laughter has created a doubt in her, "Who knows whether I am enlightened or not? If Sardar Gurudayal Singh is laughing..."

There are always cuckoos around. They become enlightened, they become unenlightened -- ups and downs. One day they are enlightened... And you will always find such cuckoos around Sardar Gurudayal Singh. So no need to inform me. Whenever you become enlightened, just go to Sardar Gurudayal Singh!
Ikkyu wrote:

I ALMOST LOST MY MIND
BETWEEN STUDYING AND SEVERE
TRAINING.
BUT LIFE'S MOST VALUABLE THING REALLY
IS THE FISHERMEN'S SONGS.
ALONG THE HSIAO RIVER,
THERE'S SUNSET AND RAIN,
CLOUDS AND MOON,
EXCELLENCE BEYOND WORDS
SINGING NIGHT AFTER NIGHT.

Ikkyu is one of the most loved haiku poets, and you can feel why he is so much loved. He is not a dreamer, he is a very earthly man.

I ALMOST LOST MY MIND BETWEEN STUDYING AND SEVERE TRAINING. BUT LIFE'S MOST VALUABLE THING IS THE FISHERMEN'S SONGS.

When he heard the fishermen's songs near the Hsiao River... He is saying the fishermen's songs along the Hsiao River are the most valuable thing -- more valuable than the holy scriptures, because the fishermen's songs are so spontaneous, so authentic.

THERE'S SUNSET AND RAIN, CLOUDS AND MOON, EXCELLENCE BEYOND WORDS SINGING NIGHT AFTER NIGHT.

Haikus are to be visualized. Just visualize the great river Hsiao and the silent night and the fishermen singing, night after night... and after each song the silence deepens.

These poems are not poems in the ordinary sense, they are pictorial, depictive. They have color, they have form, they are almost tangible. You can hear the fishermen's songs, you can hear the waves of the Hsiao River. Night after night... and the moon and the clouds and the rain and the sunrise and the sunset... all are paintings rather than poetry.

That is the difference between ordinary poetry and haiku. Ordinary poetry is a composition of words. Haiku is a very strange phenomenon: it is a painting in words -- not in colors, but in words. It is a very alive thing.

Maneesha has asked:
OUR BELOVED MASTER,
IS IT USEFUL FOR THOSE OF US WITH YOU TO TRY TO UNDERSTAND WHAT IS HAPPENING IN OUR MEDITATION AND GROWTH, AND TO BE ABLE TO ARTICULATE IT? OR DO WE JUST NEED TO WATCH?

Maneesha, you just need to watch. The moment you start thinking, "What is happening?" mind will come back. If you start analyzing, mind will come back. Whatever you do, except watching, mind will come back. That is the only enemy to be avoided, and watching is the only shelter in which the mind cannot enter.

Your question is significant. One tends to think, "What is happening?" and analyze it. But one is unaware of the fact that in this effort of analyzing, finding explanations, mind has come back from the back door. By watching, we are trying to get free from mind. All other activities belong to the mind.

So you need only to watch, you need only to get as deep in watching as you can. Go deeper and deeper to such an extent that mind is left miles back, and only a pure witness is there. That is your pure gold, that is your buddha.

Now it is Sardar Gurudayal Singh's time.

Mungo, a big black gentleman, walks out of the jungle and into an African town looking for work. He hears of a job at the local factory, and goes along for an interview.

"You can have the job," says the white boss, "but you must understand one thing: I don't want you to bring any friends or relatives here. I know what you jungle people are like. This job is for *you* only. Understand?"

"Yes, I understand, boss!" says Mungo. "No friends. No relations. Just me, myself, alone!"

The next morning, when he arrives to start work, Mungo walks through the factory gates followed by a little black pygmy.

"Hey!" shouts the boss, "I thought I told you, no relatives and no friends!"

"But boss," stammers Mungo, "he is not my friend or my relative -- he is my lunch!"

In a small village in southern Italy, Giovanni and Maria get married. But Giovanni lives in a small cottage with all his family, so the young couple have to spend their wedding night sleeping in the same room as everybody else.

In the middle of the night, Giovanni and Maria start to make love, but suddenly Maria cries, "Ah! Giovanni, it hurts-a too much!"

"Really?" says Giovanni. "Okay, I will-a go to the cupboard and put-a little olive oil on-a my noodle."

So he gets up, steps over his father, his mother, his sister, his grandfather and grandmother, and finally gets to the cupboard. He puts a little oil on his prick and then goes back to Maria.

But after a few minutes, Maria cries again, "Ah! Giovanni, remember I am-a virgin! It hurts-a too much."

"Okay," says Giovanni, "I will put-a some more olive oil on-a my noodle." So he climbs over his father, mother, sister, grandmother and grandfather and puts some more oil on his prick. Then he goes back to Maria.

But the same thing happens again. This time, Giovanni has climbed over everyone and got to the cupboard, when suddenly his grandfather sits up in bed and shouts, "Hey, Maria! Go easy on-a the oil! What-a the hell will we use for salad-dressing tomorrow -- Giovanni's prick?"

Pope the Polack is setting out on his Catholic pilgrimage to America, when he gets lost in the Rome International Airport. He wanders around the corridors, pushing his luggage trolley, and somehow gets on a flight to London.

Arriving at London Airport in his long gown and rocket-shaped hat, the Polack pope walks up to the immigration desk, where he is asked to fill out a form. The pope copies all the details out of his Polish passport and then hands the form to the official.

"There is one section that needs completing," says the official, eyeing the Polack's strange clothing and pointing to the paragraph marked `sex'.

"Oh, yes!" says Pope the Polack. "That should read: Twice a day."

"Really?" says the official. "But I don't want to know *that*, what I want to know is: male or female?"

"Oh, I see what you mean," replies the Polack pope, with a wink. "I like both!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes and feel your body to be completely frozen.

Now look inwards with your total consciousness with your total life energy and with an urgency as if this is your last moment of life. Only with such urgency you can reach to the center of your being.

Your center of being is also the center of the whole cosmos. At the center we are all one. Just witness deeply. The deeper your witness... the fog disappears and you can see yourself as a buddha.

The experience of being a buddha is the greatest experience in life. Suddenly from all over flowers start raining, existence becomes so loving. In this silence everything becomes a dance. Even silence becomes a song.

Deeper and deeper... let your arrow of consciousness penetrate as deep as possible. The path is small. A little courage and suddenly you are at the center, freed from the body, freed from the mind, you are ready to disappear into the cosmos. To be nobody is the greatest blissfulness.

Nivedano...

(Drumbeat)

Relax, and just disappear in the ocean of consciousness that is surrounding you. We are nothing but fish in the ocean. This moment the Buddha Auditorium has become a lake of consciousnesses without any ripples.

Such joy, such peace... and the experience of your being immortal, eternal. You have been here always and you will be here always. There are only two ways of being here: one is in bondage, another is in freedom. Watchfulness takes you out of the prison and opens the doors of the infinity.

You are not the body, you are not the mind. You are only this witnessing consciousness. This is your freedom. This is your original face. This is the buddha you have been searching for.

You have to bring all this experience slowly, slowly to your circumference, to your daily life. In your ordinary activities the buddha has to be expressed. In your love, in your other relationships, in your friends, in the marketplace, sitting or walking, talking or silent, you should remember you are a buddha.

Nivedano...

(Drumbeat)

Come back, but bring all that is at the center to the circumference. Come back as a buddha, gracefully, peacefully, in absolute silence and you know what Zen is.

This bringing of the buddha to the surface is the whole science of Zen. To transform every being into his original face -- that is the face of the buddha -- is my work, and it is your work too.

The more buddhas we have around the earth, the more the earth is protected from destructive forces. The more buddhas we have around the earth, the more beautiful it will become.

Okay, Maneesha?
Yes, Beloved Master.

Rinzai: Master of the Irrational

Chapter #6
Chapter title: All you can do is drop your mind

29 October 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
WHEN RINZAI ONCE VISITED HORIN, HORIN SAID: "INTO THE SEA, THE MOONLIGHT FALLS CLEAR AND SHADOWLESS, BUT THE WANTON FISH DECEIVE THEMSELVES."
RINZAI COMMENTED: "IF THE MOONLIGHT ON THE SEA IS WITHOUT SHADOWS, HOW CAN THE FISH BE DECEIVED?"
HORIN THEN SAID: "SEEING THERE IS WIND, WAVES ARISE; PLAYING WITH THE WATER, THE ROUGH SAIL FLAPS."
RINZAI SAID: "THE FROG IN THE MOON SHINES BRIGHTLY ALONE, AND ALL RIVERS AND HILLS ARE AT PEACE. THE LONG BREATH OF THE WIND IS THE VOICE OF AUTUMN IN EARTH AND SKY."
HORIN SAID: "THOUGH YOU MAY SPREAD YOUR THREE INCHES OF TONGUE, AND ILLUMINATE THE CELESTIAL QUIETNESS, JUST TRY AND SAY A SINGLE WORD TO FIT THE OCCASION!"
RINZAI RESPONDED: "WHEN YOU MEET A MASTER SWORDSMAN, SHOW HIM YOUR SWORD. WHEN YOU MEET A MAN WHO IS NOT A POET, DO NOT SHOW HIM YOUR POEM."

Maneesha, the way of Zen requires certain conditions to be fulfilled. They are not the conditions that other religions require; they are the conditions of receptivity, of awareness, of listening, of an understanding of the wordless, a deep penetration into silence. No other religion asks you these things. They want you to be virtuous, to be moral, not to indulge in adultery. Their requirements are very superficial.

Zen requires real qualities of being. Only then the master can impart his understanding of the ultimate. In other words, Zen is not a theology, but a being-to-being communion. The disciple has to rise to the same height as the master, otherwise he will miss whatever is being said to him. These qualities will bring him very close to the height of the master.

A master certainly knows at what height you are and he speaks accordingly. He never wastes a single word or a single moment.

Maneesha has brought this small anecdote, which will explain to you what Rinzai, who was the founder of Zen in Japan, is about.

WHEN RINZAI ONCE VISITED HORIN, HORIN SAID: "INTO THE SEA THE MOONLIGHT FALLS CLEAR AND SHADOWLESS, BUT THE WANTON FISH DECEIVE THEMSELVES."
RINZAI COMMENTED: "IF THE MOONLIGHT ON THE SEA IS WITHOUT SHADOWS, HOW CAN THE FISH BE DECEIVED?"

All deception is taking the shadow for the real. But strangely enough -- perhaps you have never observed it -- a shadow itself cannot cast a shadow. Hence the ancient law that if you see a man without a shadow, remember he is a ghost, because a real man will have a shadow. Only a man who appears as a man but is transparent -- you can pass your hand through him and you will not touch anything -- will not make any shadow.

The reflection of the moon in the lake is a shadow itself. How can it cast a shadow? That is impossible. But what Horin wanted to say is not anything unnecessary or non-essential.

He said, "INTO THE SEA, THE MOONLIGHT FALLS CLEAR AND SHADOWLESS, BUT THE WANTON FISH DECEIVE THEMSELVES."

What do they deceive themselves about? What is their deception? What is their illusion? Their illusion is to take the reflection as the real moon.

But RINZAI COMMENTED: "IF THE MOONLIGHT ON THE SEA IS WITHOUT SHADOWS, HOW CAN THE FISH BE DECEIVED?"

The fish can certainly be deceived, because even men are deceived by shadows. Rinzai's question is clear and from a height of consciousness. Everybody in the world is deceived by shadows. What are all your imaginations? What are all your dreams?

Have you ever considered the fact that while dreaming you never think that this is unreal? While awake you may think perhaps that all you are saying is unreal, only a dream; but in a dream you can never think that it is a dream, for the simple reason that if you are so much aware as to experience the dream as a dream, the dream will stop. Dreaming can continue only in a very unconscious, unaware state.

The real question is not about the fish. The fish is only a symbol. The real question is about the man.

"IF THE MOONLIGHT ON THE SEA IS WITHOUT SHADOWS, HOW CAN THE FISH BE DECEIVED?"

There is only one way for the fish to be deceived, and that is to take the reflection as the real moon.

Horin missed the point. He started explaining why the fish gets caught into a deception. That was not what Rinzai wanted him to do. For him the fish was not the point at all, neither was the reflection of the moon. His concern was this, that what to say about a fish, even men are deceived by shadows -- and not only in dreams, but in actual life when they are awake. Every day you continue to get deceived, but you are not aware, hence it does not hurt you and your dignity.

You see a woman as very beautiful -- and she is certainly beautiful, but where does that beauty go after the honeymoon? Then you want to kill the same woman for whom you were ready to die one day.

You can appreciate other women's beauty, but I have never heard of any husband appreciating his own wife's beauty. Perhaps what he saw was not the real woman as she is; he saw the woman as he wanted to see her.

It was a dream projection, and a dream projection cannot be prolonged for long. Sooner or later the dream projection drops away, and suddenly you see the real person. Nothing has changed: the woman is the same, the man is the same, but neither the woman thinks you are the same man she fell in love with, nor do you think she is the same woman you had fallen in love with.

What happened? Just within a week... and if you are intelligent enough, then just over the weekend. It depends on intelligence. The idiots can live out their whole lives. The more intelligent a person is, the sooner he will see his projections, imaginations dropping, the clouds disappearing, and he will see the pure sky without any clouds -- and it is going to change his opinion.

Rinzai is saying that we are all living in shadow. You think, you project, you imagine, you dream. The greatest lovers in the world were those who never met; their love is eternal. People sing songs of Siri and Farhad, of Laila and Majnu, of Soni and Mahival, and the only reason why their love is remembered is that they were never allowed by their parents and the society to be together.

If Laila and Majnu had got married, you would never have heard their names. Have you ever heard any story, any poetry concerning a married couple? I at least have searched enough, and I have not found it. It seems to be intrinsically impossible, because as they come close, their projections start falling. If they are kept away, forced to be apart, then their dreams become even more beautiful. Their imagination takes wings.

And not only in this matter but in other matters also, you live in shadows, in your hopes. What have you got in your hopes? Just empty imagination that tomorrow something will happen that has not happened up to now, and you will feel fulfilled. It never happens. What happens tomorrow is death, and death creates fear for a simple reason you may not be aware of.

The fear of death is that it takes the future out of your hands. You have been living in the future in your imagination, and death comes and puts a full stop. No more tomorrow. The future is simply your idea of how things should be. The existence has no obligation to you to fulfill your desires and your hopes. People even give promises, people say to each other, "I will love you my whole life," not knowing at all that the whole life is a long thing.

One man was saying to his girlfriend, "I will love you my whole life."

Then for a moment he became silent, and the woman said, "Why have you become silent suddenly?"

He said, "Just tell me one thing. In your old age, will you start looking like your mother? -- because then I cannot give that promise. Suddenly I thought, `What am I saying? In the old age this woman is going to look like the mother-in-law!'" And mother-in-laws... it is just strange that people don't shoot them.

I have heard, a hunter was going into the forest for hunting. His wife insisted on going and she also insisted on taking his mother-in-law. Not to create any trouble he said, "Okay, there is no harm in it. You can sit in the top of a tree and you can see."

The mother-in-law was not too old to climb a tree, so she was sitting in a small tree when a lion came near. The wife saw it from her tall tree and shouted to her husband, "Just see, one lion is very close to my mother."

The husband said, "It is not my problem, it is the lion's problem. Now he has got into trouble. If he wants to get out, he will get out. You just keep quiet."

People expect something, and it is never fulfilled. There is always frustration all around. People are living in despair, and the reason is that what they expected... existence has no desire, no reason to go according to their expectations. If you want to be happy, go along with existence and its ends wherever it takes you.

That's what I mean by let-go: you simply drop your projections, your imaginations, and let the existence take hold of your whole life. Then there is no despair, because there is no possibility of being frustrated. There is no anguish and no anxiety; you are relaxed with existence. Whatever happens, that is good.

The whole existence is wiser than you, so whatever happens -- Buddha says suchness -- just whatever happens, remember, such is the nature of existence. Don't stand aloof and against existence; be part, and feel a certain oneness.

That oneness can be called suchness, or isness, or thisness, but the meaning is that whatever happens is good. You have to find out the beauty of it and the joy of it. Only such a man can be blissful; otherwise there is always the feeling of being deceived.

Every man -- out of a thousand, perhaps one man dies without the idea that he has been deceived by life. Almost everybody dies with the idea, "What was it? Seventy years I struggled; what is the game?" All your expectations are shattered, all your dreams are broken, all your promises remain unfulfilled. You are dying a bankrupt.

Almost everybody dies a bankrupt as far as his expectations are concerned. Only a man of let-go is not deceived by anything. He takes everything that comes in the way happily and joyously, and if things change, he allows the change without any hindrance, without creating any barriers to prevent the change. Such a man knows no deceptions. He knows life has never deceived him, but has always fulfilled those longings which he was not even aware of.

HORIN THEN SAID: "SEEING THERE IS WIND, WAVES ARISE; PLAYING WITH THE WATER, THE ROUGH SAIL FLAPS."

He did not understand that Rinzai was not talking about the fish, and he is trying to explain his own statement without listening to what Rinzai has raised as a question.

RINZAI SAID: "THE FROG IN THE MOON SHINES BRIGHTLY ALONE, AND ALL RIVERS AND HILLS ARE AT PEACE. THE LONG BREATH OF THE WIND IS THE VOICE OF AUTUMN IN EARTH AND SKY."

Everything is as it should be. So peaceful are the hills in the full moon night... rivers are at peace, dancing in the full moon night. Because of their dance the full moon's reflection becomes a silver spread over all. Everything is silent and peaceful, there is no frustration in the hills, there is no frustration in the rivers. Even the frog in the moon shines brightly alone.

If you look at nature, just taking man and his mind away, everything is bliss, everything is buddha. It is only man's mind that creates trouble, because it cannot allow a let-go.

THE LONG BREATH OF THE WIND IS THE VOICE OF AUTUMN IN EARTH AND SKY.

And there is great joy that autumn is coming. The moon is full of blissfulness and all that shines in the moonlight, except man...

Man can also be as happy as the hills and as peaceful as the rivers if he looks at the moon and the surroundings without any mind. With no thought, he will also become part of the whole scene.

But man remains always concerned with his own stupid ideas. When the whole existence is rejoicing, it

is only man who is worried. Have you ever seen a tree worried? No animal is ever worried. Even in dying, it dies peacefully. Such is the way of existence, that anything that is born is going to die.

But man's mind intrudes, always creates problems, because it expects things to be different than they are. He is not ready to accept the suchness of existence; he wants it according to him. This, according to him, is the whole misery. Everybody is trying that everything should be according to him. One may say it, one may not say it, but even without saying it, your mind is weaving thoughts about how things should be brought according to YOUR idea -- and this is impossible.

You cannot change existence.

All that you can do is drop your mind.

HORIN SAID: "THOUGH YOU MAY SPREAD YOUR THREE INCHES OF TONGUE, AND ILLUMINATE THE CELESTIAL QUIETNESS, JUST TRY AND SAY A SINGLE WORD TO FIT THE OCCASION!"

RINZAI RESPONDED -- and his response is of fundamental importance: "WHEN YOU MEET A MASTER SWORDSMAN, SHOW HIM YOUR SWORD. WHEN YOU MEET A MAN WHO IS NOT A POET, DO NOT SHOW HIM YOUR POEM."

Each according to his worth, each according to his receptivity. You are not yet able to receive one word and understand it. I cannot recite a poem to you, because you will not understand it; you will certainly misunderstand.

I have heard, a thief was brought into the court, and the judge said, "Why have you entered this man's house?"

The poor thief said, "I have entered to steal something. But the man was so strange: he caught hold of me, and when I tried hard to escape he said, `Don't be worried, just sit down and listen. I have written a new poem.' I thought it was better to listen silently, but the poem went on and on and on. And he was holding me by the hand, so this way the whole night he tortured me. I didn't understand a single word of what he was saying, and I could not escape either.

"By the morning the police came, and now I am standing here before you with only one hope: that you will not give me the punishment to listen to this poet again. I am ready even to go to the gallows. I had no idea that this house belongs to a poet, otherwise I would not have entered."

Poets are like that. It is very difficult for them to find audiences. They go on searching around to see if they can find somebody, and everybody goes on running away saying, "I have to do some special work. Right now I am not available." Who wants to waste time?

"Unless you are a poet," Rinzai is saying, "don't say anything to a person who is not worthy of it, because that is insulting him, that is degrading him, that is taking his dignity, that is bringing up his unworthiness. So don't ask me for a single word; you are not yet capable of receiving it. You have not understood a single thing, and you went on explaining. You are not a fish and you don't know what goes on in the mind of the fish.

"Talk about man and talk about his deceptions, and find out the reason why he gets deceived. It is his own resistance to existence, and an effort to give a mold to the whole life -- which is not possible. He is trying the impossible and goes on failing."

This failure is not just his mistake. It is not that he has not been doing rightly; whatever he does he will be a failure. Nobody can be wiser than the cosmic existence. So the wise people allow themselves to go along with the existential river, not even asking, "Where are we going?"

Existence is going nowhere. It is simply here, just playing with thousands of forms, thousands of situations, creating more and more consciousness, more and more happiness, more and more love. If it is not happening to you, it simply means you are keeping your doors closed.

Just open your heart and relax with existence and suddenly you will see, THE FROG IN THE MOON SHINES BRIGHTLY ALONE. No company is needed, no richness is needed -- just a poor frog. No political position is needed -- and all rivers and hills are at peace. They don't have anything, but they have peace, which you cannot purchase.

THE LONG BREATH OF THE WIND IS THE VOICE OF AUTUMN IN EARTH AND SKY. Just be with existence wherever it is going and you will be unworried. Your tensions will disappear. You will be as happy as a child, you will be as beautiful as a flower.

Ikkyu wrote:

WHEN YOU BREAK UP A CHERRY TREE
AND LOOK,

THERE ARE NO FLOWERS AT ALL;
THE FLOWERS ARE BROUGHT BY THE
SPRING WIND.
EVEN THOUGH YOU SOAR BOUNDLESSLY
EVEN BEYOND THE CLOUDS,
JUST DON'T RELY ON
THE TEACHINGS OF GAUTAMA.

Two things Ikkyu is saying: one, you cannot bring the flowers, which will come in their own time. You have to wait, you have to be patient. You cannot ask, "Why are the cherry flowers not coming?" The tree is there, you are watering the tree.... You can even, Ikkyu says, break up a cherry tree and look inside the tree to find where the flowers are hidden. There are no flowers at all.

The flowers are brought by the spring wind. Let the spring come, let the right moment and the climate and the right wind reach the cherry tree. It will blossom suddenly, it will explode into immense beauty.

The cherry tree is waiting; it is not in a hurry, it is not running somewhere to catch up with spring. It is simply waiting silently, joyously. Spring comes; even if it is a day or two late, what does it matter? It has always been coming.

The second thing Ikkyu says: EVEN THOUGH YOU SOAR BOUNDLESSLY EVEN BEYOND THE CLOUDS, JUST DON'T RELY ON THE TEACHINGS OF GAUTAMA. That can be said only by the Zen masters about their own originator: "Don't rely on Gautama the Buddha's teachings" -- because his teachings were in a different context. He was talking to a different kind of people. You may not be that kind of person at all, and the times have changed; those teachings may be no more relevant.

Only rely on your own consciousness. Even Gautama's consciousness is not reliable. He is not saying that Gautama is wrong; he is saying that Gautama was dealing with situations fifteen hundred years before.

I have told you of an instance when just in a single day... In the morning a man asked Gautam Buddha, "Is there a God?"
And Gautama said, "No, there is no God."
In the afternoon another man asked, "What do you think about God?"
Gautama said, "Yes, God is."

You can understand the trouble Ananda, who was continuously with him, was in. He started having a migraine. What kind of man is this? In the morning he says, "There is no God," and in the afternoon he has forgotten completely, and he is saying, "There is God."

He waited for the time in the night when there would be nobody around, but before that a third person came in the evening, sat down and asked Gautama, "I have no conception either for or against God. Just help me to understand."

And Gautam Buddha did not say anything to the man, but on the contrary simply closed his eyes, remained silent. Seeing this, the other man also closed his eyes and sat. He thought perhaps Buddha was going to say something in his silence and they both remained in silence for two hours.

The man felt so beautiful and so fresh and so young, so rejuvenated, that after two hours he opened his eyes and he was a changed man. He touched Gautam Buddha's feet, thanked him and told him, "I was not expecting that much. You have given me more than I had asked. You have given me a taste. I had come only to ask a question; you have taken me to the experience itself. I will remain grateful to you my whole life."

In the night Ananda said, "You should at least think of me. The whole day I have been in such a trouble. What kind of man are you? In the morning you say no, in the afternoon you say yes, in the evening you don't say anything, but just remain silent -- and that fellow gets the answer and you have not said anything."

Buddha said, "The first man, to whom I said, `There is no God,' was an atheist, and he had come to get a confirmation of his atheism, that if Gautam Buddha also is an atheist, then there is no problem. Atheism is certainly the right approach. There is no God.

"The second man had also come for confirmation of his own prejudice. He was a theist and he wanted support. They were not seekers, they were only asking for consolation. They had already got the idea; they were simply asking me to support their ideas. They were satisfied with their ideas without ever moving into any new space.

"But the third man was really a seeker. He plainly said, `I don't have any idea for or against.' For such a man only silence is the answer. And because he had no prejudice, seeing me closing my eyes and becoming silent, he immediately understood the hint. He closed his eyes and he went deep into silence. Although I had

not said anything to him, he went away immensely richer than he had come.

"And Ananda," Buddha said, "you should not be disturbed, because none of these questions were yours. It is not your problem."

Ananda said, "It is not my problem, but I have ears and I am always close to you."

Buddha said, "You will have to learn that I don't have any fixed philosophy so that I can hand over immediately ready-made answers. I have to see the person, his capacity. I don't want to insult anybody. I don't want to give something which they cannot understand, which is going to be over their heads."

If this was the situation in Buddha's own time, Ikkyu is right: JUST DON'T RELY ON THE TEACHINGS OF GAUTAMA. Find out your own sources. Go deeper into your own being. You will find there the affirmation of Gautam Buddha.

But don't rely on the teachings. Just don't sit with the scriptures, reading them for years, studying them for years. That is not going to help. Gautam Buddha had not read those scriptures before he became enlightened, so it is absolutely certain that they cannot be the cause of anybody's enlightenment. Just do what he did; don't be too much concerned what he said. Whatever he said was meant for his contemporaries, for his time, for the people he was talking to.

Do what Buddha did. He became a no-mind, and becoming a no-mind, you will have to throw even Buddha and his scriptures out of your being. Only in this emptiness is there a possibility of the cherry blossoms of your being coming from the potential to the actual. You can bring the spring by bringing the no-mind.

As no-mind comes, thousands of miracles follow. But don't desire those miracles; if you start desiring them, you will never have the no-mind, because those desires will not allow the mind to be empty.

So remember, it is one of the most significant things for a seeker that he should not become too much concerned about the search. He should remain playful. "If there is a truth in existence, some day, somewhere I am going to encounter it."

But don't be serious, just be playful. In playfulness you are relaxed, and in relaxation, utter relaxation, you will find Gautam Buddha himself, so why bother about his teachings? When you can find Gautam Buddha himself, then why bother about dead scriptures? Ikkyu is right, absolutely right.

Maneesha has asked a question:
OUR BELOVED MASTER,
IS THE WITNESS A PRESENCE OR SIMPLY AN ABSENCE -- THE ABSENCE OF IDENTIFICATION WITH BODY AND MIND?

Maneesha, it is a difficult question -- difficult only because your mind never accepts contradictions, and existence absolutely is in favor of contradictions. In fact, existence is made of contradictions. So these two words, presence and absence, are both right.

In the witness there is absence, certainly, of your personality, of your mind, of your thoughts, feelings -- anything that you are carrying within your mind is absent. If you look from this side, it appears that no-mind is empty mind.

But the moment all these things are emptied out, the potential of your being starts growing -- a new presence which was hindered from growing by all the furniture that you have been carrying in the mind. Now that all that furniture and all those stones are thrown and the soil is ready, there comes a new presence.

So both are there as far as your mind is concerned. Meditation is an effort of creating absence. But when the mind is really absent, in that silence, in that unlimited space, your potential starts glowing, radiating, flowering. Suddenly you are full of cherry blossoms, a new presence, a new fragrance.

So absence and presence are both together in your meditation. On the one hand you are emptying, on the other hand the empty space is being filled with your potential. Before there was no space for it to blossom.

Meditation is simply creating a space for your potential to come to flower. A man of meditation has such a presence that you can feel it.

In my dining room I have got a small statue of Buddha. It is only a statue, but when Jayesh came for the first time and saw it, he said, "This statue has a great presence." I have loved that statue and carried it from India to America, from America to India, because it has a presence. It is only a statue, but a statue of a meditating buddha. Something of meditation in that very posture radiates a very alive aura.

I have brought another statue for your Buddha Auditorium, to be placed just at the gate, so you can see that even a statue, because it is in a meditative posture, radiates something. Just sitting by the side of the

statue you will find something flowing from the statue towards you. It is not a worship, it is just being silently close and watching the posture. Because the posture is of meditation, something of meditativeness radiates even from the stone.

So when you are meditating, you are doing both the things: on one hand you are throwing away all that is garbage, and on the other hand you are helping roses to blossom. You will have an absence and you will have a great presence, together: absence of all that was ugly in you, and presence of all that is beautiful.

It is time for Sardar Gurudayal Singh. I hope he is still in his rainbow-colored turban. That turban has a special presence!

It is the farewell party at the White House for Ronald and Nancy Reagan. Everybody gets pretty drunk and Nancy Reagan offers to give George Bush, the president-elect, a private tour of the presidential bedroom.

When they get back to the party, George Bush looks for Ronald Reagan and finds him slumped on a couch, fast asleep.

"Hey, Ronald," says Bush, shaking Reagan roughly. "Do you have any pictures of Nancy in the nude?"
"What?" mumbles Reagan, in shock. "You idiot! Of course I don't!"
"Okay," says Bush, holding up his camera. "Wanna buy some?"

Doris and Jeff Dull have been married for six years and have three kids. But Jeff has a strange habit -- he will only make love with the lights off.

Doris puts up with this for as long as she can, but one night her curiosity gets the better of her. She and Jeff are making love in the usual way when suddenly she snaps the light on, and to her horror, she sees that Jeff is making love to her using a cucumber.

"You impotent wimp!" shouts Doris. "So this is why you never wanted the lights on! It's disgusting -- explain yourself!"

"Okay, dear," says Jeff, calmly. "I can explain the cucumber, if you can explain our three kids!"

Adolf Hitler pushes the doorbell at the Pearly Gates of Heaven and demands to be admitted. He kicks up such a fuss that Saint Peter calls Jesus to come and deal with the situation.

"I want to come in," cries the Fuhrer, "and I will reward you highly if you let me stay."

"What do you mean?" asks Jesus. "You cannot possibly come in. Just look at what you did on earth!"

"Look," says Hitler, taking Jesus to one side, "if you let me in, I will personally present you with Germany's highest award for bravery, the Iron Cross."

"Really?" says Jesus. "That's a very tempting offer. Just let me make one phone call."

So Jesus calls up God the Father. "Dad," says Jesus, "I've got Adolf Hitler here at the Pearly Gates, and he wants to come in. What do you think?"
"Jesus Christ!" shouts God. "Are you kidding? The guy is a psychopath!"

"I know, Dad," says Jesus, "but you see, he has made me this terrific offer. He wants to give me the Iron Cross!"

"The Iron Cross?" shouts God, in amazement. "You idiot! Look what happened when you got that wooden one!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards with your total life energy, with your total consciousness, and with an urgency as if this is going to be the last moment of your life.

Only with urgency can you reach to the center of your being, and at the center of your being you are the buddha. To realize this is to create the right space for all kinds of transformations in your life. Let this experience sink into every fiber of your being.

The buddha has only one quality, and that quality is witnessing. The buddha is made of witnessing, of watching. Just watch, and in your very watching your buddhahood deepens.

This evening, this moment you are the most fortunate ones on the earth, because to be a buddha is to be a Himalayan Everest of consciousness. Then you don't have to follow any discipline, any morality. All that is good comes behind you like a shadow.

Just remain a witness around the clock. Whatever you are doing, do it with full awareness and with a grace that shows that you have recognized the buddha in the deepest core of your being.

To make it more clear,

Nivedano...

(Drumbeat)

Just watch, be a witness.

You are not the body, you are not the mind; you are simply the witnessing, and this witnessing is the buddha.

The spring has come and the cherry tree has blossomed into thousands of flowers. Collect as many flowers and as much of witnessing...

Persuade the buddha to come from the hidden secrets of your life into the circumference, into your day-to-day life. He always has come, just the right persuasion is needed, and showing him your worthiness by witnessing.

Collect as much of this relaxed moment, of this let-go, before Nivedano calls you back.

This moment the Buddha Auditorium is no more the gathering of ten thousand buddhas. It has become a lake of tremendous consciousness without any ripples. You are the fish in the ocean. Don't ask where the ocean is.

Nivedano...

(Drumbeat)

Come back, and bring your buddha with you. Silently and gracefully, sit for a few moments just to remember where you have been, what golden path you have followed, what your center is like.

The silence, the beauty, the blissfulness -- you have to spread it on your circumference in every action, in every gesture, in every word, in every silence. You should remain a buddha in spite of any situation.

Being with me, you have got an opportunity which is no more available anywhere on the earth. It used to be available in many, many places. Those golden days have passed.

My effort is to give you a glimpse of those golden days when thousands of people in different places were trying to reach to the ultimate consciousness, to immortality, to eternity.

Without reaching to your center you are a cherry tree which will never find its spring. The moment you reach to your center you allow the spring to come to you. Your whole life becomes a dance, a poetry, a song.

Okay, Maneesha?

Yes, Beloved Master.

Rinzai: Master of the Irrational

Chapter #7

Chapter title: There is no final destination

30 October 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE, WHEN KINGYU SAW RINZAI COMING TO HIS MONASTERY, HE SAT IN HIS ROOM HOLDING HIS STICK CROSSWISE. RINZAI STRUCK THE STICK THREE TIMES WITH HIS HAND, THEN ENTERED THE MONK'S HALL AND SAT DOWN IN THE FIRST SEAT.
KINGYU CAME IN, SAW RINZAI, AND SAID, "IN AN ENCOUNTER BETWEEN HOST AND GUEST, EACH SHOULD OBSERVE THE CUSTOMARY FORMALITIES. WHERE ARE YOU FROM, AND WHY ARE YOU SO RUDE?"
"WHAT ARE YOU TALKING ABOUT, OLD OSHO?" ANSWERED RINZAI.
AS KINGYU WAS ABOUT TO OPEN HIS MOUTH TO REPLY, RINZAI STRUCK HIM. KINGYU PRETENDED TO FALL DOWN. RINZAI HIT HIM AGAIN. KINGYU SAID, "TODAY THINGS WERE NOT TO MY ADVANTAGE."
AT A LATER TIME, ISAN ASKED KYOZAN, "IN THE CASE OF THESE TWO VENERABLE ONES, WAS EITHER THE WINNER OR LOSER?"
KYOZAN SAID, "WHEN ONE WINS, ONE WINS UNCONDITIONALLY. WHEN ONE LOSES, ONE LOSES UNCONDITIONALLY."

Maneesha, the anecdote that you have brought can be understood only if you understand Zen's position about conditionality. In our lives everything is conditioned -- conditioned by circumstances, conditioned by traditions. When I say everything is conditioned, I mean nothing is yours; everything has come to you from the outside. You are just a gathering point. On your own you are nothing, you are utterly empty.

Zen wants you to approach life unconditionally. That means without any prejudice, without any precondition, without any expectation. You can be total only if you are standing at your very center.

You love, but your love is conditional. You have friends but your friends are conditional. Just a small change in circumstances and the lovers become enemies and the friends are no more friends.

Machiavelli had a great insight when he wrote the book THE PRINCE. Although it is a book of diplomacy and has nothing to do with religion, there are insights which can help you to understand. Machiavelli says, "A king should never tell to his friend what he cannot tell to the enemy, because no one knows: who is a friend today may be an enemy tomorrow, and who is an enemy today may be a friend tomorrow." He is laying down a diplomatic policy -- but our whole life *is* diplomatic. We say things because the listener will appreciate them; then it has become conditional. To say the truth we don't have to consider at all whether it will be liked or not.

Gurdjieff used to teach his disciples unconditionality as a basic principle for finding the truth. If you put any conditions, those conditions will be the barriers, and what are all your religions except conditions?

When a follower of Krishna or a follower of Christ sits for meditation, his desire is to see Krishna -- he is expecting existence to be according to his desire -- and the Christian is asking for Christ. Because of their conditioned minds it is possible Hindus may see Krishna. The Christian will not see Krishna and the Hindu will not see Christ; they will see according to their conditions. They will see their own conditions in a kind of hallucination, and they will feel immensely joyous that they have realized God.

All your so-called saints are simply psychopaths. They don't understand that the basic foundation of finding the truth is to first clean your mind of all conditions. Approach existence absolutely empty. Allow existence to say something. Don't ask.

That's where Zen comes to be the highest kind of religiousness. Just compare it to Jesus' saying to his followers, "Ask and it shall be given unto you" -- but ask. What you can ask will be some desire, some longing, some passion, some greed. What can you ask? -- and existence has no obligation to fulfill your

asking.

Jesus goes on by saying, "Knock and the doors shall be opened unto you." It seems as if existence is closed; unless you knock, the doors will not be opened.

The truth is, existence has no doors, so where are you going to knock? And existence is every moment available; your doors are closed. Are you going to knock on your own doors? And who is going to open them?

Jesus says, "Seek and ye shall find." Beautiful words, and if you don't understand, then great poetry. But if you understand, then they are not fundamental statements of a religious consciousness.

A religious consciousness will just change the whole thing into its opposite: seek and you will miss; don't seek and you have already found. Knock and you will be knocking in vain, because existence has no doors; it is in every dimension open. Ask and you will be living in an illusion. It will be given to you not by existence, but by your own imagination.

Don't put any condition on existence, don't put any pressure on existence. Just be available and rejoice, whatever comes to you. And existence comes in such abundance to the unconditional man that it is simply surprising. You had not asked and all the treasures, all the splendors, all the mysteries, are your own. You were not seeking, and the truth is already there.

You *are* the truth, the whole seeking is stupid. The more you seek, the farther you will go away from the truth. So stop seeking -- and complete stoppage of desiring, seeking, asking, they are all the same things. Just remain at your center, available and open, unconditionally, and you have found that which cannot be said.

In this background you should understand this anecdote.

> ONCE, WHEN KINGYU SAW RINZAI COMING TO HIS MONASTERY, HE SAT IN HIS ROOM HOLDING HIS STICK CROSSWISE. RINZAI STRUCK THE STICK THREE TIMES WITH HIS HAND, THEN ENTERED THE MONKS' HALL AND SAT DOWN IN THE FIRST SEAT.

Obviously the first seat belonged to Kingyu; he was the master of the monastery. And this is strange behavior from a guest, that he knocks first the stick of the master three times, and then, without saying anything, enters the assembly hall and sits in the place of the master.

> KINGYU CAME IN, SAW RINZAI, AND SAID, "IN AN ENCOUNTER BETWEEN HOST AND GUEST, EACH SHOULD OBSERVE THE CUSTOMARY FORMALITIES."

That's where Rinzai differs, and any great master will differ. Kingyu had many more disciples than Rinzai, because the masses could understand him more clearly. He was following in a way the formalities of the masses. He expects Rinzai also...

He says to Rinzai, "IN AN ENCOUNTER BETWEEN HOST AND GUEST" -- he thinks he is the host, which formally he is, and Rinzai is a guest, which formally he is -- "EACH SHOULD OBSERVE THE CUSTOMARY FORMALITIES."

There Rinzai does not agree, and no great master can agree. Traditional formalities? Then what is Zen all about? It is the revolution against the formal. It is all for the spontaneous, not for the customary.

> "WHERE ARE YOU FROM, AND WHY ARE YOU SO RUDE?"

He is not rude. On the surface he will appear rude to anybody, but he is exactly expressing his position. When he struck three times on the stick, he told his host, "Try to understand that a greater master is here. You are only a formal teacher."

Those three strikings on the stick show that from now onwards, "formally, you are the host; but in existence I am the host, you are the guest." What is true on the surface is not necessarily true at the center.

Rinzai is saying, "A master has come to a disciple." He has made it clear by striking the stick of Kingyu that from now onwards, "While I'm here, I am the master." He is not being rude, he is simply being straightforward, and that is the quality of an authentic master.

Kingyu asked him, "WHERE ARE YOU FROM, AND WHY ARE YOU SO RUDE?" He could not understand the behavior, although the behavior is clear. The master has struck three times on Kingyu's stick, and he is sitting in his seat in the assembly hall.

Rinzai is saying, "You are a mere teacher, you are not yet a master. Whatever you know is mere knowledge, it is not your own existential experience."

"WHAT ARE YOU TALKING ABOUT, OLD OSHO?" ANSWERED RINZAI. OSHO is a very

honorable word. Just in a single word he has said, "I have not been rude; I have just declared that I have come here."

"WHAT ARE YOU TALKING ABOUT, OLD OSHO? You are old and you are well respected by me, but that does not mean that you know the truth. You have strived hard your whole life, you disciplined yourself, you have been training yourself, but you have not yet got the point. I respect you, your old age, your lifelong effort.

"I am not rude, but truth has to be said even if it appears to be rude. WHAT ARE YOU TALKING ABOUT, OLD OSHO?"

By the word `osho' he has made the position clear: "I am not rude, and I cannot be rude to anybody. It is really out of compassion that I have struck on your stick, showing you that you don't deserve to have it. It should be in my hands. You did not understand, that's why I had to come to the assembly hall and sit in the position where you used to sit.

"Obviously you are feeling insulted, but all I am saying is that the moment a real master enters, then he is always the host, he is never the guest."

AS KINGYU WAS ABOUT TO OPEN HIS MOUTH TO REPLY, RINZAI STRUCK HIM. He did not allow him to speak, because it is not a question of speaking, it is not a dialogue.

Try to understand: don't be bothered about words, but the actual situation. He was going to open his mouth means he was going to say something. Rinzai struck him to say, "Don't say anything, see! Don't get lost into explanations, just see the situation, just look into my eyes!"

KINGYU PRETENDED TO FALL DOWN. RINZAI HIT HIM AGAIN -- because no pretensions are allowed in Zen. Either you fall down, not by any effort but as a happening... You don't pretend; it is not a drama.

KINGYU PRETENDED TO FALL DOWN. RINZAI HIT HIM AGAIN. Now this hit is for his pretension -- not only this pretending to fall, but his whole life is a pretension. He is not a master, yet he has been pretending to be the master.

KINGYU SAID, "TODAY THINGS WERE NOT TO MY ADVANTAGE."

That is not the response of one who has understood. He is still thinking in terms of advantage. He has not understood the meaning of the behavior of Rinzai. He throws the responsibility, like everybody else in the world, on destiny, on *kismet*, on the lines of the hand, on the birth chart -- all kinds of stupid excuses. "What can I do? TODAY THINGS WERE NOT TO MY ADVANTAGE."

The reality is that Rinzai did too much, gave him again and again opportunities to understand -- which would have been one of the greatest days in his life -- that a master has walked down from his hill to his monastery, uninvited, and tried to wake him up. But he is thinking of advantages....

AT A LATER TIME, ISAN ASKED KYOZAN, "IN THE CASE OF THESE TWO VENERABLE ONES, WAS EITHER THE WINNER OR LOSER?"

This was asked century after century in Zen: "What happened that day? Who was the winner and who was the loser?"

AT A LATER TIME, ISAN ASKED KYOZAN -- both great masters -- "IN THE CASE OF THESE TWO VENERABLE ONES, WAS EITHER THE WINNER OR LOSER?" KYOZAN SAID, "WHEN ONE WINS, ONE WINS UNCONDITIONALLY. WHEN ONE LOSES, ONE LOSES UNCONDITIONALLY."

This is such a profound statement; it means the question of being a winner or loser is meaningless. The point is, whatever happens it should be unconditional, it should be spontaneous. To be a failure spontaneously is as valuable as to be victorious. The real value is in spontaneity, in unconditionality.

If you fail, you accept your failure unconditionally, with joy. That's a gift of nature. One never knows, even a dark night may turn into a beautiful dawn. You should not start having opinions about who has won and who has lost. Both the participants in a Zen encounter should remain spontaneous whatever happens. The value is in the spontaneity; it has been taken away from victory completely.

Victory is part of a struggling world, a world with conditions, a world with desires. Zen pays no attention to victory or defeat; they are both meaningless. What is meaningful is spontaneity. It is possible that the spontaneous one may be defeated and the victorious may not be unconditional. In the eyes of Zen, the defeated one is at a higher state.

It happened once, a Zen samurai, a Zen warrior, had come home early from the front, and he found the servant making love to his wife.

Being a man of Zen, he said to the servant, "Don't be worried, just finish your job. I am waiting outside. You will have to take a sword in your hand and fight with me. It is perfectly okay whatever is happening. I am waiting outside."

This poor servant started trembling. He does not even know how to hold a sword, and his master is a famous warrior; he will chop off his head in a single blow.

So he ran from the back door to the Zen master who was also the master of the warrior. He said to the master, "I have got into trouble. It is all my fault, but it has happened."

The master listened to his story and he said, "There is no need to be worried. I will teach you how to hold the sword, and I will also tell you that it does not matter that your master is a great warrior. All that matters is spontaneity. And in spontaneity you will be the better, because he seems to be confident: there is no question of this servant surviving; it will be almost like a cat playing with a rat.

"So don't be worried. Be total, and hit him hard, because this is your only chance of living, survival. So don't be half-hearted, don't be conditional, thinking that perhaps he may forgive you. He will never forgive you. You will have to fight with him. You have provoked and challenged him. But there is no problem: as far as I can see, you will end up the winner."

The servant could not believe it, and the master said, "You should understand that I am his master also, and I know that he will behave according to his training. Knowing perfectly well that he is going to win, he cannot be unconditional -- and you have no other alternative than to be unconditional. Just be total. You don't know where to hit, how to hit, so hit anywhere. Just go crazy!"

The servant said, "If you say so, I will do it. In fact there is no chance of my survival, so why not do it totally!"

Seeing that the time had come, he learned how to hold the sword, and he came back and challenged his master, "Now come on!"

The master could not believe it. He was thinking the servant would fall at his feet and cry and weep and say, "Just forgive me!"

But instead of that the servant roared like a lion, and he has got a sword from the Zen master. He recognized the sword, and he said, "From where did you get it?"

The servant said, "From your master. Now come, let it be decided once and for all. Either I will survive or you will survive, but both cannot."

The master felt a little tremble in his heart, but still he thought, "How can he manage? It is years' training.... I have been fighting for years in wars, and this poor servant..." But he had to take out his sword.

The servant went really crazy. Not knowing where to hit, he was hitting here and there and just... The samurai was at a loss, because he could fight with any warrior who knew how to fight -- but this man knows nothing and he is doing all kinds of things. The servant pushed him to the wall, and the master had to ask him, "Please forgive me. You will kill me. You don't know how to fight -- what are you doing?"

The servant said, "It is not a question of doing. It is my last moment; I will do everything with totality."

The servant became the winner, and the warrior also went to the master and said, "What miracle have you done? Within five minutes he became such a great warrior, and he was making such blows, so stupid that he could have killed me. He knows nothing but he could have killed me. He pushed me to the wall of my house, his sword on my chest. I had to ask to be forgiven and tell him that whatever he is doing it is perfectly okay and to continue."

The master said, "You have to learn a lesson, that it is finally the totality, the unconditional absoluteness... whether it brings defeat or victory does not matter. What matters is that the man was total, and the total man never is defeated. His totality is his victory."

That's what Kyozan is saying: "WHEN ONE WINS, ONE WINS UNCONDITIONALLY." He does not take any credit that "I am the victor"; it is always the unconditional consciousness that is the victor.

"WHEN ONE LOSES, ONE LOSES UNCONDITIONALLY." There is no question of any defeatism; there is no question of feeling a failure. He gave his total effort. But if nature wants that the other should win, it is perfectly okay. "I have not left anything, I did my best and was total, and I was absolutely spontaneous. More than that I cannot do."

So when two warriors fight in Japan -- and it happens often, even today -- most probably nobody wins and nobody is defeated, because both are total. Their efforts are so spontaneous that finally they end up without winning or being defeated. Very rarely is a person defeated, and whoever is defeated, it is just circumstantial. The victor does not declare himself and his egoism; on the contrary, he embraces the defeated and he appreciates the way the defeated fought. It was spontaneous and total, "and it is just by

chance that I am the winner and you are not. It is just by chance. But as far as your spontaneity and totality are concerned, you are absolutely equal to me."

This is a very different approach. Victory or defeat are no more the values. A great shift in values takes place: spontaneity, absoluteness, putting all that you have at the stake, that is valuable. Whether victory happens or defeat happens, that is not material.

One German professor, Herrigel, was one of the first Western disciples of a Zen master in Japan. He was learning archery. He was already a great archer in Germany, because there values are different. He was a great archer because he was always right one hundred percent, his arrow reaching to the exact middle of the target, the bull's-eye. In Germany your success will be counted by the percentage -- a hundred percent, ninety percent, eighty percent. That is the way it is counted all around the world, except in Japan.

In Japan, when Herrigel had learned archery for years in Germany and had become the champion archer of Germany, he heard about a different valuation. He went to Japan and remained there for three years with a master. He could not understand why the master was always saying, "You missed" -- and his arrow was always reaching exactly to the bull's- eye.

The master said, "That is not the point, whether your arrow reaches the bull's-eye or not. The point is that you should be spontaneous. Forget about the target. Remember that you should be spontaneous, you should not make an effort."

Three years passed, but the German professor, Herrigel, could not understand what this man was talking about. Every day he would try, and the master would say, "No!"

Finally he decided to go back: "This is useless, wasting time!" He could not understand what this spontaneity is. He could not understand how you can be spontaneous when you are an archer. You have to take the bow in your hand, you have to aim, you have to be exact so that your arrow reaches to the point -- how can you be without effort? Some effort is absolutely needed. And you will agree that he was not wrong.

But Zen will not agree. The Zen master continued working, without getting bored or fed up that three years have passed and this man cannot relax.

Herrigel told him after three years, "Tomorrow I have to leave. I'm sorry that I could not understand. I still carry the idea that I am one hundred percent right, so how can you say that I don't know archery at all?"

So the next day, early in the morning, he went to see the master for the last time. The master was teaching somebody else, so he sat there on the bench and just looked. For the first time he was not concerned; he was going, he had dropped the idea of learning archery through Zen, so he was totally relaxed and was watching, just watching how the master took the bow in his hand and how he totally relaxed as if not concerned at all whether the arrow reaches to the target or not, with no tension and with no desire, being just playful and relaxed.

He had been seeing the master for three years, but because he was full of desire he could not see that his archery was totally different: the value is not in the target, the value is in your gesture, in you. Are you relaxed? Are you total? Is your mind absolutely silent? A different orientation... because the archery is not important, the meditation is important. And a man of meditation, although he does not care about the target, simply reaches the target, with no mind, in utter clarity, in silence, relaxed.

Zen has brought a different valuation to everything. In China they have a saying that when a musician becomes perfect, he throws away his instruments; when an archer becomes perfect, he throws away his bows and arrows. Strange, because what is the point of becoming a perfect archer and now you are throwing away your bows and arrows?

One man declared to the emperor of China, "Now you have to announce it and recognize me as the greatest archer in China. I am ready for any challenge." And he was absolutely perfect, just like Professor Herrigel -- one hundred percent successful.

But the king said, "Have you heard about an old archer who lives deep in the mountains?"
He said, "I have heard about him, but I am ready to contest."

The king laughed. He said, "You should go and meet that old man. If he recognizes you, I will recognize you, because I don't know archery.... But he is a great archer, perhaps the greatest, so you should go. Bring his recognition, and my recognition is available. But without asking him I cannot do it. It is not a question of a challenge."

So the man had to travel to the high mountains, where he found a very old man whose back was bent, who could not stand straight. He asked, "Are you the archer?"

The man said, "I used to be. But perhaps half a century has passed, and when I became a perfect archer, according to my master, I had to throw away my bows and arrows. You think you are a perfect master; have

you come for recognition?" The king had sent information to him that he was sending somebody.
The man said, "Yes."
The old man said, "Then why are you carrying the bow and the arrows?"
The man said, "Strange... That's what my mastery is."

The old man laughed. He brought him out of his small cottage to a mountain cliff. The old man was so old, maybe one hundred and forty years old, and the cliff went so deep underneath, thousands of feet into the valley. If you just missed a single step or trembled or hesitated, you were gone. The old man walked to the very edge of the cliff, half his feet hanging off the cliff, half his feet on the cliff.

The young man could not believe his eyes. The old man said, "Now you also come. There is enough space here for one more!" The young man tried just two steps and sat down, trembling, seeing the situation.

The old man laughed and he said, "What kind of archer are you? How many birds can you kill with a single arrow?"
The young man said, "Of course one bird."

The old man said, "You have to learn under a Zen master. It is a sheer wastage of one arrow, just one bird. My master never allowed anybody the certificate unless he was able with one arrow to bring down the whole flock."
The young man said, "How many can you bring down?"
He said, "You say the number."

Just then a flock of birds flew over. The old man just looked, and seven birds fell down.
The young man said, "My God!"

The old man said, "When you can look with totality, your very eyes become arrows. But you are a novice; you could not come to the edge of the cliff. If you are trembling inside, then your archery cannot be perfect. You may manage to hit the targets, but that is not the point. The point is that you have an untrembling total presence. Then your total presence becomes as sharp as any arrow.

"That's why the ancient proverb: When the musician becomes perfect, he throws away the musical instruments. Now his very voice, his very being is musical; now the very air around him has a music. And when the archer becomes perfect, his untrembling totality becomes almost a death ray, if he looks towards a flock of birds, or a flock of animals."

The master said, "You go back and learn from this point. The target is not the target; *you* are the target. Become total -- and if I am alive, I will visit you after five years to see whether I can give you the recognition. Or if I am gone, my son will come after five years. He is as great an adept as I am, and you will be able to recognize him, because whatever I can do with my eyes, he can also do."

After five years the old man came. These five years the archer tried his best to be total, and he succeeded. The old man asked, "Where are your bows and arrows?"

He said, "It must be two years by now, but it seems like centuries have passed and I have not seen the arrows and the bow. Now I can do what you were able to do."

The old man did not ask for a test, he simply gave the recognition. He said, "I can see in your eyes the unwavering totality. I can see in your body the spontaneous relaxedness. You can go to the king and tell him that the old man gives the recognition, and just for your recognition I have come down from the hills."

Zen brings a new valuation into everything. It is not a life-renouncing religion, it is a life-transforming religion. It transforms everything, it negates nothing. But one thing has to be remembered: unconditionality, totality, spontaneity -- strange values, because no religion talks about them, and they are the authentic values that will give you the alchemy to change your being.

All religions talk about formalities, etiquette, manners. They are all concerned with your polished personality. They make you pretenders, they make you actors, but they don't change your center.

This a beautiful anecdote, and Kyozan is saying, "WHEN ONE WINS, ONE WINS UNCONDITIONALLY." There was no desire to win, one was simply playful, enjoying the very art and enjoying the meditativeness and spontaneity. Now whatever happens, that is not the concern.

Of course when two persons will be fighting, one will be defeated, one will be victorious. What does it matter who is victorious and who is defeated? All that matters is whether both are at the same degree of concentration, at the same degree of unconditionality. Whoever is higher in unconditionality -- he may be the defeated one, but according to Zen he is at a higher point of consciousness, and that is real victory. The formal victory is another thing.
Ikkyu wrote:

MYSELF OF LONG AGO,
IN NATURE
NON-EXISTENT:
NO FINAL DESTINATION,
NOTHING OF ANY VALUE.

He is giving you the very manifesto of Zen. MYSELF OF LONG AGO, IN NATURE... I have disappeared in nature, I don't know when, I have not kept a diary and I don't remember that I was anything else at any time.

MYSELF OF LONG AGO, IN NATURE NON-EXISTENT: I don't find myself, I find only nature. No final destination... I am going nowhere. There is no final destination, because final destination will mean death.

Life is a continuity always and always. There is no final destination it is going towards. Just the pilgrimage, just the journey in itself is life, not reaching to some point, no goal -- just dancing and being in pilgrimage, moving joyously, without bothering about any destination.

What will you do by getting to a destination? Nobody has asked this, because everybody is trying to have some destination in life. But the implications...

If you really reach the destination of life, then what? Then you will look very embarrassed. Nowhere to go... you have reached to the final destination -- and in the journey you have lost everything. You had to lose everything. So standing naked at the final destination, you will look all around like an idiot: what was the point? You were hurrying so hard, and you were worrying so hard, and this is the outcome.

I have told you about one of Rabindranath's stories. It is a song. The story says in song, "I have been searching for God for centuries. Sometimes he was around the moon, but by the time I reached there he had moved to some other star. I saw him at another star, but by the time I reached there he had moved again. This went on and on, but there was great joy in that he *is* there, and one day I am going to find him. How long can he hide? How long can he escape?

"And it happened that one day I reached a house where there was a board saying that this was the house of God. I had a great sense of relief that my destiny was fulfilled. I went up the steps and I was just going to knock on the door when I became aware that, `Just wait, have a second thought! What are you going to do if God comes and opens the door? What will you do next?'"

Your whole life has been a journey, a pilgrimage, finding, searching. You are trained as a runner since millions of years, and suddenly you meet God and you don't have anything to say. What *will* you say?

Have you ever thought that if you meet God by chance, neither will you have anything to say, nor will he have anything to say? You unnecessarily burned yourself out, finished. Final destination means ultimate death.

Ikkyu is right when he says, "NO FINAL DESTINATION, NOTHING OF ANY VALUE" -- everything is just to enjoy and dance and sing. But don't ask about value; don't ask what is virtue and what is good. Rejoice in everything, and go on in different pilgrimages knowing perfectly well that life is not going to end anywhere, the journey will continue, the caravan will continue. There is no place where the road ends.

Maneesha has asked:
OUR BELOVED MASTER,
WHEN THERE IS NOTHING TO PERCEIVE -- NO INPUT FROM THE BODY OR THE MIND AND SO ONE HAS NOTHING BY WHICH TO DEFINE ONESELF -- IS WHAT IS LEFT WITNESSING? THERE DOES NOT EVEN SEEM TO BE A WITNESS, BUT JUST THE AWARENESS THAT THERE IS NO ONE THERE.

That's exactly right. There is no witness, there is only witnessing. There is only consciousness, but no personality to it, no form. There is only awareness, like a flame arising from nowhere and disappearing into nowhere, and just in the middle you see the flame.

Have you watched a candle, where the flame goes? Gautam Buddha himself used as the word for the ultimate experience, blowing out the candle. Nirvana means blowing out the candle. Nothing is, just a pure awareness, not even confined into your individuality, but just a floating cloud, no firm shape -- a tremendous isness, a great joy.

But it is not *your* joy; you are absent. Then arises in your absence the joy, the blissfulness. The moment

you are not, then the witnessing is pure. And this witnessing brings the greatest benediction possible. This witnessing is the buddha.

We have been serious. Now Sardar Gurudayal Singh, a man of great patience... Even if I go on the whole night talking seriously, he will still wait that his time will come. A great trust. That's why he can laugh before the joke is told: it shows a great trust that whatever happens, something good is going to happen.

"My wife is like Venus De Milo," says Paddy into his beer one night.

"Really?" says Seamus, in surprise. "You mean she has a shapely body and stands around naked?"

"No," replies Paddy. "She's an old relic and not all there! Many parts are missing."

"Well, in that case," says Seamus, "my wife is like Mona Lisa."

"Why is that?" asks Paddy. "Is it because she is Italian and has a mysterious, seductive smile?"

"No," replies Seamus. "It's because she is as flat as a canvas and belongs in a museum!"

Little Ernie gets the idea that it might be fun to become a politician when he grows up. So his dad takes him to Washington to watch the inauguration of the new American president, Adolf Ramsbottom.

Little Ernie notices Father Fungus, the bishop of New York, standing on the podium next to the new president.

"Dad," whispers Ernie, "is the priest there to pray for the president?"

"No, son," replies his dad. "The truth is that the priest looks at the president -- and then prays for the rest of the world."

Kowalski goes into a crowded bar for a few drinks after work. A couple of hours later, he feels the need to take a shit, so he asks the bartender for directions to the toilet.

"It's upstairs," replies the barman, "down the hall, turn left, and second door on the right."

Kowalski, who is pretty well plastered by now, blinks at the bartender, and sets off in search of the toilet.

He manages to get up the stairs all right, but gets confused from there onwards. Finally, completely lost and desperate to relieve himself, he pulls up a loose board from the floor and makes his deposit. But what Kowalski does not know is that this floorboard is right in the middle of the ceiling of the bar below.

When he gets back downstairs, he finds that the bar is completely deserted. The place smells awful. Kowalski goes over to the bartender, sits down at the bar and orders another drink.

"Where did everybody go?" asks Kowalski, drunkenly.

"My God!" replies the bartender. "Where were you when the shit hit the fan?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes and feel your body to be completely frozen.

Now look inwards with your totality and with an urgency as if this is your last moment. Deeper and deeper, like a spear, move towards the center. It is not far away, and the moment you reach the center you are just a witness, witness of the body, witness of the mind and witness of many new things -- a silence, a peace, a deep serenity, a cool breeze fragrant with thousands of roses.

At the center you belong to the eternity. At the center you are the buddha.

The buddha is never born and never dies; it is your very nature.

Recognize your very nature as carefully as possible, because slowly, slowly we have to bring the buddha to our ordinary life -- in our actions, in our gestures, in our responses.

To bring the buddha from the hidden center to the circumference of life is the whole art of religion.

Everything else is non-essential, commentary.
To make it more clear,
Nivedano...

(Drumbeat)

Relax and watch. The body is lying down, but you are not the body; the mind is there, but you are not the mind.
You are just a pure witness.
You are not a person either.

Suddenly, the Buddha Auditorium has become a lake of silent consciousness. Individuals are gone, like dewdrops in the ocean. A tremendously precious moment...

Persuade the buddha, collect all the flowers that are showering on you the peace, the silence, the blissfulness. You have to bring them out in your actions, gestures, words, silences.

My effort is to bring out as many buddhas around the world, fully recognizing themselves... because that is the only protection against the stupid politicians and the warmongers. They are determined to destroy this beautiful planet.

Only a buddha-consciousness spreading like wildfire and taking over the hearts of millions of men can protect this small, beautiful planet.

In the whole universe -- so vast, unbounded, infinite -- this small planet only is alive, and this small planet only is conscious, and this small planet has been able to reach to the highest consciousness in the buddhas.

Before Nivedano calls you back, remember to gather as much experience of being on the center and bring it with you.

Persuade the buddha every day... Sooner or later the spring will come, and you will, without any doubt, recognize your buddhahood. And your recognition is not only of your buddhahood; your recognition is that the whole life is capable of being at the highest peak of consciousness.
Nivedano...

(Drumbeat)

Come back, but bring the buddha with you.

Show the buddha in every action -- even getting up, sitting down. Show the beauty and the grace and the music.
Life has to become a poetry, a painting, a music, a dance.

Okay, Maneesha?
Yes, Beloved Master.

Rinzai: Master of the Irrational

Chapter #8
Chapter title: Holidays are not for saints

31 October 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
RINZAI SAID, "I EXPOUND THE DHARMA OF MIND-GROUND, BY WHICH ONE CAN ENTER THE SECULAR AND THE SACRED. BUT YOU ARE MISTAKEN IF YOU SUPPOSE THAT YOUR REAL AND TEMPORAL, SECULAR AND SACRED CAN ATTACH A NAME TO EVERYTHING REAL AND TEMPORAL, SECULAR AND SACRED. THEY CANNOT ATTACH A NAME TO THIS MAN. FOLLOWERS OF THE TAO, GRASP AND USE, BUT NEVER NAME -- THIS IS CALLED THE `MYSTERIOUS PRINCIPLE.'"
WHEN HE DECIDED THAT HIS DAYS WERE ALMOST OVER, RINZAI PUT ON HIS FINEST ROBES AND SEATED HIMSELF IN ZAZEN. HE SAID TO HIS DISCIPLES, GATHERED AROUND HIM, "AFTER I AM GONE, DO NOT DESTROY MY TREASURY OF THE TRUE EYE OF THE LAW." HIS CHIEF DISCIPLE, SANSHO, SAID, "WHO WOULD HAVE THE CHEEK TO DO THAT?" RINZAI RESPONDED, "AFTERWARDS, IF SOMEONE ASKS YOU A QUESTION ABOUT THE TRUE EYE OF THE LAW, HOW WILL YOU REPLY?" SANSHO EXCLAIMED: "KWATZ!" RINZAI COMMENTED, "WHO WOULD HAVE THOUGHT THAT A BLIND DONKEY WOULD DESTROY IT?"

Maneesha, this is the last talk on the beautiful series, RINZAI: MASTER OF THE IRRATIONAL. To be with Rinzai... it has been a beautiful time. To make him our contemporary, just for a few moments, was pure nectar. This will be the last talk on Rinzai.

Before discussing Rinzai's sutra and the anecdote, Avirbhava, the director-general of the Museum of Gods, has brought a great new member. First I will tell you about the new member of her museum. His name is Dragon.

"According to the Old Testament, the dragon is said to have descended from the Babylonian female dragon called Tiamet. In Christianity the dragon represents the devil; hence, paintings of numerous saints' lives depict combat between them and a dragon, representing God and the devil.

"Where the West sees the dragon as evil, the East considers him to be benevolent. In China it was said that when he died, the emperor ascended to heaven like a dragon. It was believed that when a dragon ascends to heaven, the pressure of its feet on the clouds causes rain. Also in Chinese mythology the dragon is a messenger of heaven who revealed yin and yang, the two forces of the universe, to the Yellow Emperor. "In the I-Ching the dragon symbolizes wisdom.

"In Japan, the three-clawed dragon represents the emperor, having both imperial and spiritual power."

This Museum of Gods is immensely significant. It declares the end of all gods. They belong only to the museums. That is the very purpose of the Museum of Gods. Their relevance to life is finished; they can only be remembered as mythologies, as fictions, as exploitations by the priesthood, as pathological inventions of insane people.

The future man will not have a god; the future man will *be* a god. For long enough we have been under fictitious entities. It is time to declare ourselves free from all fictions.

The new man's god is no more in the heaven, it is in his own being -- more intimate, more close. The new man will not worship the god, the new man will live the god, will sing the god, will dance the god; he himself will be the temple of the god. Hence I have called the new man the buddha.

Now I will call Avirbhava to bring the dragon.

(A GREEN, PAPIER MACHE DRAGON ENTERS GAUTAMA THE BUDDHA AUDITORIUM FROM THE BACK AND STOMPS AROUND THE HALL. EVERY ONCE IN A WHILE IT SPRAYS FROM ITS FANGED MOUTH STEAM AND SMOKE. EVERYBODY IS LAUGHING WHILE ORIENTAL MUSIC PLAYS. LAUGHTER, CHINESE MUSIC, HAND-CLAPPING. SEE PHOTO ON PAGE 190.)

The sutra:

OUR BELOVED MASTER,
RINZAI SAID, "I EXPOUND THE DHARMA OF MIND-GROUND, BY WHICH ONE CAN ENTER THE SECULAR AND THE SACRED. BUT YOU ARE MISTAKEN IF YOU SUPPOSE THAT YOUR REAL AND TEMPORAL, SECULAR AND SACRED CAN ATTACH A NAME TO EVERYTHING REAL AND TEMPORAL, SECULAR AND SACRED. THEY CANNOT ATTACH A NAME TO THIS MAN."

`Mind-ground' simply means the empty mind. Only the ground is left, only the foundation is left, and everything else is gone. Even to have dreams you have to be alive. Do you think a dead man can dream?

Your life functions as a ground for all your projections, for all your imaginations, for all your gods in heaven and hell, and all kinds of mythologies, theologies and philosophies. But for all, the ground is the mind.

Zen does not go beyond the essential ground of mind. It does not grow any mythology on it, it does not grow any system of beliefs on it; it simply remains with the silent mind -- and the silent mind is exactly no-mind. These are different expressions only. You can say `no-mind' because there are no thoughts; you can call it `mind-ground' -- there are no thoughts either.

This mind-ground can describe things as sacred, as profane, as material, as spiritual, as astral, as ethereal -- this mind is capable of naming thousands of things, real and unreal. But it cannot name *this* man. Rinzai is pointing to his own realization, and the new man that is born out of realization. The mind-ground cannot give a name to *this* man -- the new man, the man of Tao, or the man of enlightenment.

Why can it not give a name to it? Because a name is a thought, and Zen does not accept any thought, sacred or profane; it accepts only the pure consciousness, the empty heart. Nothing should be echoing in it.

Hence, this mind which can create such great mythologies... Millions of people have lived under the impact of fictitious gods. The whole game is of the mind. It can create God, it can create the devil, it can create anything you want, but not *this* man. The man who is enlightened is no more. How can you name him? The man of enlightenment is dissolved in the cosmos; now he has no more any form or any boundaries. How can you name him?

So the whole process of naming things, which you think is thinking, is not of any worth; just the very ground of consciousness is valuable. Anything you grow on that ground is futile. It is capable of giving you anything you want. Its power of imagination is immense, knows no limits -- but they will all be fictions, hallucinations, mirages. Whenever you come to the truth, the mind is incapable, absolutely impotent and incapable of naming it.

Truth has no name, it is nameless. Your ultimate being has never been named, and there is no way to give it a name. When you find it, you are so absorbed and overwhelmed by it that you disappear; only *it* remains. The luminosity, the love, the compassion, the grace -- all are there, but you have disappeared. Who is going to name it?

Your disappearance means opening the doors of the universal. By disappearing, I mean you disappear in the ocean. Now, when the dewdrop has disappeared in the ocean, where to find it? How to name it? All that you can say is that it has become one with the ocean. It was a small ocean, that's why it could become one with the ocean. It kept itself small, within limits. Today it dropped its limits, slipped from the lotus leaf, disappeared in the ocean. But that does not mean that it has died; it simply means that it has become too big, that you can no longer call it a dewdrop.

Rinzai's last statements... "FOLLOWERS OF THE TAO, GRASP AND USE, BUT NEVER NAME -- THIS IS CALLED THE `MYSTERIOUS PRINCIPLE.'"

Tao is exactly at the same height of understanding as Buddha. The word `tao' does not mean anything. It was under compulsion that Lao Tzu called it tao -- a meaningless word -- just as Buddha has called it dhamma.

His whole life Lao Tzu never wrote. Even the emperor insisted that "You should write down your experiences. They will be valuable for the coming centuries."

Lao Tzu said, "You don't know what you are asking for. Nobody can write it, nobody can pronounce it. One can live it, love it, one can be dissolved into it, one can be resurrected into it, but nothing can be said about it. Words are too far away, too much misleading."

His whole life Lao Tzu denied every proposal from the disciples that "You have lived a great life of utter silence, of peace and blissfulness; it will be a great loss to humanity if you don't write down just a small treatise, a few sutras, a few footprints that can show how you reached to this height, in what direction we have to move -- just to guide us."

But Lao Tzu said, "I would love to say, but I cannot corrupt the purity of the experience. The moment I say it, it will be corrupted. The words are too small and the experience is immense. Please just forgive me!"

This had been his attitude his whole life, but at the end he said to his disciples, "Now it is time that I retire into the Himalayas. My death is not far away, and I would like to meet my death and welcome her in the right place" -- and there cannot be any more right place than the eternal silence of the Himalayas.

It is not only Lao Tzu, but many have moved in their last days to the Himalayas and disappeared in the eternal snow. The Himalayas have a mysterious attraction: because of the height, because of the untrodden paths, there are still thousands of places where man has not reached, which are absolutely unpolluted by

man and his ugly radiations.

Lao Tzu took leave of his disciples, but he got into trouble, because the emperor informed the guards on all the ways that go to the Himalayas. There were guards on every way that led to the Himalayas going out of China. He informed the guards, "Wherever you find Lao Tzu crossing the Chinese border, hold him prisoner. Be very respectful, but make a deal with him that if he wants to go to the Himalayas, he has to write the treatise of his experiences -- just the essential hints."

He was caught, with great respect, and he was given the cottage of the guard, and he was locked up and told, "Until you write down the essential experience and the steps towards it -- we are under strict orders -- you will not be allowed to leave China and move into the Himalayas."

Under such loving compulsion, finding no way out, Lao Tzu wrote his book, THE BOOK OF TAO. He starts from the very first line, "Truth cannot be said. The moment it is said, it becomes untrue."

All those who read this small treatise are warned from the very beginning that these are words, and words cannot carry the wordless silence. This is the preface to his own treatise: "I am being forced, so I am writing it, but this is not the truth. You cannot get the truth from a book." Such honesty!

Rinzai says, "FOLLOWERS OF THE TAO, GRASP AND USE" -- they grasp the mind-ground, they grasp their very being, and use it -- "BUT NEVER NAME -- THIS IS CALLED THE `MYSTERIOUS PRINCIPLE.'" They get hold of it, they use it in their whole life, they become one with it, but they never say a single word about it, what it is.

You have to live with a master who has attained to it, perhaps in deep silence, sitting with the master. Your heart and his heart may start synchronizing, dancing in the same tune, getting into a harmony. Nothing will be said, nothing will be heard, but everything will be understood. Because of this it is called the "mysterious principle." Nobody has said it, nobody has ever heard about it, but thousands of people have lived it.

Religion is not an explanation, it is an experience. It is nothing to be studied, it has to be lived. That's where all the religions have gone wrong. They have become scriptures, they have become temples, churches, synagogues, they have created prayers, rituals, according to the masses. Whatever the masses need they are ready to supply: just remain in their fold, because the presence of the followers is their political power.

Your so-called religions -- I want to clarify it, with absolute certainty -- are nothing but hidden politics. Their faces are religious, but those faces are not real, they are masks. Deep inside is pure politics and nothing else. Naturally they have to conform to the masses. It is so laughable, so ridiculous a thing that the religions have to conform to the masses, who know nothing, just in order to keep them in the fold.

I have heard about three rabbis in New York, talking to each other. The first rabbi said, "My synagogue is the most sophisticated, because I even allow people to smoke or drink inside the synagogue while the preacher is preaching. There is no harm in smoking or drinking. This is a modern idea of a synagogue."

The second rabbi said, "That is nothing. I allow people even to make love -- what is the harm? The preacher is preaching and people are enjoying, loving each other. Love is the message!"

The third one said, "You are still far behind my synagogue. My synagogue is the last word, because in front of my synagogue hangs a big board saying that on Jewish holidays the synagogue will remain closed!" Now, you cannot improve on that.

Considering the people... Gurdjieff used to say, "If you consider the people, you will never be religious." Never consider anybody. Just search for your truth and live accordingly, even if it goes against the whole world. Don't make any compromises or any considerations. A man of authentic religion is a man of no compromises and no considerations.

WHEN HE DECIDED THAT HIS DAYS WERE ALMOST OVER, RINZAI PUT ON HIS FINEST ROBES AND SEATED HIMSELF IN ZAZEN.

These small symbols show the very fine quality of the man. They are indications, for those who can understand, that he is preparing himself to meet death. Obviously he should put on his finest robes and seat himself in zazen. He should meet death in a beautiful silence of meditation.

HE SAID TO HIS DISCIPLES, GATHERED AROUND HIM, "AFTER I AM GONE, DO NOT DESTROY MY TREASURY OF THE TRUE EYE OF THE LAW."

I have explained to you that Zen calls what in India we have for thousands of years called the third eye -- the eye that looks within -- the true eye of the law. These two eyes look outwards, and it is very symbolic

that outside everything is always divided in two. If there is night, there is day; if there is love, there is hate; if there is friend, there is enemy.

To look outside it is absolutely necessary that you should have two eyes. But to look inside, these two eyes should melt into one. And as you turn inwards, there is only one eye of the law, one eye of Tao, or simply the third eye.

He asked his followers before his last breath, "AFTER I AM GONE, DO NOT DESTROY MY TREASURY OF THE TRUE EYE OF THE LAW. I have given you a treasury, I have introduced you to the mysterious principle, I have made you aware of the third eye; don't let anybody destroy it."

HIS CHIEF DISCIPLE, SANSHO, SAID, "WHO WOULD HAVE THE CHEEK TO DO THAT? Who can destroy it, who will have the guts, the cheek to do it?"

RINZAI RESPONDED: "AFTERWARDS, IF SOMEONE ASKS YOU A QUESTION ABOUT THE TRUE EYE OF THE LAW, HOW WILL YOU REPLY?" SANSHO EXCLAIMED: "KWATZ!" RINZAI COMMENTED, "WHO WOULD HAVE THOUGHT THAT A BLIND DONKEY WOULD DESTROY IT?"

Sansho is responding exactly... Shouting "Kwatz!" was introduced by Rinzai into the Zen tradition. When you cannot answer a question, when a question is not answerable, then a good shout immediately puts the other person, at least for a moment, in silence. That is your answer. You are saying, "Be silent and you will know!" -- not saying so much in words, but just giving a good shout. The man simply is shocked.

For a moment the mind becomes alert: "What is going on? I have asked a very logical, rational question and this fellow shouts at me!" And the shout comes so quickly, without reason and rhyme, that the mind cannot work out the meaning of it. So it becomes silent -- at least for a few moments.

Sansho gave a good shout, "Kwatz!", but that was not the right thing.

RINZAI COMMENTED, "WHO WOULD HAVE THOUGHT THAT A BLIND DONKEY WOULD DESTROY IT?" He is saying that it is always destroyed by the blindness of man. Before a blind man you may shout as much as you want; it won't help him to have the third eye. He cannot even look outwards, how can he look inwards? He does not know what `look' means.

Every great religious peak is destroyed after the death of the master by blind donkeys. You will not be able to recognize them, because these blind donkeys are not the donkeys you know. These blind donkeys are the pundits, the rabbis, the bishops, the popes, the shankaracharyas. These blind donkeys go on destroying everything, because they have to manipulate the public mind. They are not concerned about saving the truth. Who cares about the truth? -- the real question is how many followers you have.

Everybody cares about having more power, and there is only one power outside, and that is the power of having the masses behind you. But to have the masses behind you, you have to be behind them. You have to come to all kinds of compromises, otherwise they will not follow you.

They have already had a prejudiced mind for centuries. They know what is right and what is wrong -- and they know nothing! They know what is truth, what is God, what is heaven, and you cannot change their conditionings. It will be easier for them to leave you and go to some other fold, where their prejudices are nourished.

It is a very strange situation: where your ignorance is nourished you feel happy, and where your ignorance is exposed and killed you feel very unhappy, because you are so much identified with your ignorance. This is your blind donkey-ness.

Rinzai is saying that there is no way to save the third eye, except if *you* have it and you go on transmitting it to other recipients. It cannot be saved in scriptures, it cannot be saved in any other way. The only way to save it is to *have* it -- and have it in such abundance that you can share with others.

RINZAI THEN DIED, IN ZAZEN -- sitting in the Buddha-posture. THE YEAR WAS 866 OR 867, AND HE LEFT BEHIND HIM TWENTY-TWO ENLIGHTENED DISCIPLES.

It is a great contribution to human consciousness. To leave twenty-two enlightened disciples is to raise the level of consciousness -- a single man's great effort and great contribution. And throughout these eleven hundred years Rinzai's disciples have continued to become enlightened. It is still a living stream, flowing, it has not got lost into a desert.

The desert is that of the scholars. That desert is being created by the universities and the colleges and the schools. In that desert everything gets lost. In the vast deserts of Sahara, small streams of consciousness simply get lost, rather than reaching to the ocean. All scholarship leads you away from the ocean, because all these scholars are the servants of the vested interests. They have a certain interest, and for that interest they can compromise everything -- and they have compromised everything.

If he has not created living fires around him, every great master is going to be forgotten. Humanity loses much when a master is forgotten. There have been thousands of mystics, and even their names are forgotten.

Anando is compiling a book on all the mystics I have spoken on. She talked to Professor Coleman Barks. He was very much interested; he wanted to publish it himself. But he said, "From where has he found these three hundred? I have not even heard these names -- three hundred buddhas!" He has left, otherwise I would have sent him the message that I am still living and I am going to speak on at least two hundred more. There are more still, but even their names are lost.

You are listening to people and their sutras which have been forgotten by the majority of humanity. My effort is to revive all those golden peaks in your consciousness, so you can have the trust that "If so many people became enlightened, there is no reason why I cannot become enlightened."

My speaking on these people has a single purpose: to create a trust in you about yourself, that your destiny is to be a buddha.

Ikkyu wrote:

WHETHER I ELEVATE THIS MESSAGE
OR PUT IT DOWN,
EVERYTHING UNDER THE HEAVENS
IS THE IMPERIAL DOMAIN.
I SALUTE AND SAY,
"SO BE IT... SO BE IT."

That is another version of total relaxation with existence, another version of let-go, another version of suchness, thisness, isness.

He is saying, "WHETHER I ELEVATE THIS MESSAGE OR PUT IT DOWN, EVERYTHING UNDER THE HEAVENS IS THE IMPERIAL DOMAIN. I SALUTE AND SAY, `SO BE IT... SO BE IT.' Whatever happens, my absolute determination, my absolute commitment is that whatever happens is good. So be it."

It may seem sometimes that something is a misfortune -- but still Ikkyu is right. Many times blessings come in disguise, and those who are ready to accept even misfortunes joyfully, they transform the misfortune into a joy. Just by accepting them, without any resistance, is the way of transforming them into a beautiful space.

SO BE IT.

Whatever happens, don't have any grudge, don't have any complaint against existence. That is the purest message of Zen.

Maneesha has asked:
OUR BELOVED MASTER,
FROM RECOGNITION OF AN INTERNAL, UNWAVERING WITNESS, TO WORSHIP OF AN EXTERNAL GOD FOR WHOM PEOPLE KILL -- CAN WE REALLY MAKE THE JOURNEY BACK TO THE WITNESS AGAIN WITHIN A SPLIT SECOND, WITH JUST ONE STEP? UNLESS I'M ACTUALLY SITTING IN FRONT OF YOU, REMEMBERING TO WITNESS SEEMS SUCH AN UPHILL TASK!

Maneesha, it is not an uphill task, it is a downhill task! The ego is always ready for an uphill task; it is a question of *downhill*. To be just natural, simple, nobody, cannot be an uphill task. So first change the idea: it is not an uphill task, it is downhill.

And secondly you say, "Unless I'm actually sitting in front of you, remembering to witness seems such an uphill task!"

You are making it uphill. If it is possible in front of me, what prevents you when you are not sitting in front of me? If it is possible in front of me, then it is possible anywhere.

And you say, "Unless I'm actually sitting in front of you..." But how can you be certain that I am actually here? You don't have any proof of my being here. You cannot believe your eyes -- they deceive you many times. It may be simply just that the whole assembly has fallen asleep and you are all dreaming me; I am the dream of you all.

You cannot determine whether anything outside your witnessing has any reality or not. Because of this, the great philosopher Shankara continuously insisted and proved to the whole of India that the outside world

is just a dream, maya, illusion. And there are parallels in the West: Bradley and Bosanquet both tried the same idea -- that you cannot say whether the outside is real or unreal, because in a dream you start believing in the dream.

Your believing is not very reliable. In a dream, do you ever doubt, "Perhaps I am in a dream"? In a dream you are so deeply involved that the dream becomes actual, so actual that if you are having a nightmare, and a lion or a dragon is just sitting on your chest, you will wake up out of fear, and you will experience a great relief that it was a dream. But even the dream has its effects: your breathing shows as if you have been running fast, your perspiration shows that your body has believed, your mind has believed, that the dragon was a reality.

There is no way to prove that the outside is not another dream -- maybe a little longer, seventy years long; maybe a special dream that when you go to sleep it waits for you, and when you wake up it continues again. But there is no way to prove rationally that the outside is really there. It may be, it may not be.

So don't be worried about my actuality. I may be just a device... in fact, I *am* a device. If you can become a witness in front of me, you know that you have the capacity to become a witness. Then there is no reason to make it an uphill task. Just be playful about it.

I know in the beginning you will forget many times. Just try to understand this simple thing: when you forget, don't be bothered; otherwise, what happens is you forget witnessing, and then you remember, "My God, I forgot!" -- and now you start repenting. That is also forgetting again. What you have forgotten is forgotten. Now you have remembered, continue.

Never repent for those moments which have gone. They are gone. If you start repenting, you will be destroying more moments. And man's mind is such that it can forget. Now that I have said, "Don't repent!" it will repent, and then it will repent that it has repented, and the witnessing will be far away.

So just make it simple: when you forget, you forget. That chapter is closed. Now you are remembering -- remember, witness. Slowly, slowly the gaps of forgetting will become smaller, fewer. It needs a little time. You are not seasonal flowers which appear in a few days and disappear in a few days. You are flowers of eternity.

So there is no need to worry about it; if for a few moments you forget witnessing, it is perfectly okay. Now, witness! Don't give a single thought for that which is gone. It is natural, don't feel guilty.

I never want anyone who belongs to me to feel guilty for anything. Whatever has happened, so be it! Now you are aware, witness. You will fall again, many times you will forget, many times you will wake up. This is the natural process. It is nothing personal; it has to happen to everybody.

So take it easy, and just go on growing, more and more witnessing and less and less forgetting. A time comes -- has to come -- when even if you want to forget, you cannot. Then you will be angry with me -- really angry that "Now I want to forget and I cannot forget!" Now you are very happily trying to witness, but the day you will be a perfect witness, you will be angry at me, because there is some beauty in forgetting a few things. But you cannot forget... your witnessing has become so solid that you cannot take even a holiday. Holidays are not for saints.

Now Gurudayal Singh has declared the time for the saints.

Old Herbie the tramp knocks at the door of an inn named George and the Dragon.

A big woman opens the door and says, "What do you want?"

"Could you spare a poor man a bite to eat?" asks Herbie.

"No!" screams the woman, slamming the door.

A few minutes later, Herbie knocks again.

"Please, miss," asks the tramp, "could I have a little something to eat?"

"Get out, you good-for-nothing!" shouts the woman, "and don't you ever come back!"

After a few minutes, Herbie knocks on the door again.

The woman answers it.

"Pardon me," says Herbie, "but could I have a few words with George this time?"

You will get it in the night, exactly in the middle of the night!

Donald Dixteen is standing at a public urinal, when big black Rufus runs in. Rufus frantically unzips his pants, whips out his twelve inch whacker, and starts pissing buckets.

"Wow!" cries Rufus with relief. "I just made it!"

"Really?" says Donald, eyeing Rufus' massive machinery. "Will you make me one too?"

It is Halloween night in Washington and there is a Ghosts and Ghouls party at the White House. Nancy Reagan, George Bush and all the White House staff are dressed up as monsters and witches, with hideous, ghostly masks. Everyone is waiting excitedly for Ronald Reagan himself to appear.

"I can't wait to see Ronnie's costume," says Nancy, who is dressed as Dracula's daughter, with a carving knife stuck through her neck.

"Me neither," replies Bush, who is disguised as Frankenstein for the evening. "Last year Ronald really scared the shit out of everybody when he was carried in in that coffin!"

Just then, the door opens and in walks Reagan. But to everyone's disappointment he is dressed as usual, in his dark-grey business suit. In his hand is a little black box.

"Oh, Ronald!" cries Nancy. "What a shame! We all thought you were really going to scare us this year."

"Scare you?" exclaims Reagan, looking round at the assembled ghosts. "I'm seventy-five years old, I'm senile, physically weak and mentally retarded -- and with this little box I can destroy the whole world! Doesn't that scare you?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes. Feel your body to be completely frozen.

Now look inwards, with all your consciousness, with your total life energy, and with an urgency as if this is going to be your last moment.

Just like a spear, move towards the center. At the center you are just a witness, a pure silent space, witnessing the body, the mind -- also witnessing the flowers showering on you, also witnessing that your individuality is dissolving, that you are becoming a part of the ocean.

At this moment, when you are at the center of your being, you are a buddha. And remember, the buddha is not made of bones and blood and marrow. The buddha is made only of witnessing. Whenever you are only a witness, you are a buddha.

And this is so simple, because it is so natural. It is your very being.

This eternity... this universe is absolutely happy with you, is rejoicing with your silence.

To make the witnessing absolutely clear,

Nivedano...

(Drumbeat)

Relax, let go. Remember the last words of Ikkyu, "So be it...."

Utterly silent, serene, the Buddha Auditorium has become a lake of consciousness. Individuals are gone; there is not even a ripple on the lake.

You are blessed. At this moment, nowhere else in the world are ten thousand buddhas sitting in meditation, witnessing and creating a tremendously powerful energy-field.

We are trying to revive a golden past -- not of the ordinary masses, but only of the buddhas. The world has only one possibility to survive, and that possibility is to spread buddhahood around the earth as fast as you can. Otherwise, within twelve years this immensely beautiful planet will be simply dead -- nothing alive, not even a wild flower. And it is unfortunate because this is the only planet in the whole universe which has grown to the point where one can become a buddha, where one can become an immortal.

At this moment you *are* immortal.

At this moment death does not exist for you.

At this moment you have the very secret miraculous principle in your hands. Use it, be it -- there is no

name for it -- sing it, dance it, but remain utterly silent about it. Saying anything about it is betraying the miraculous principle.

Spread the fire of buddhahood to all the nooks and corners of the earth. That is the only protection against nuclear weapons.

Now collect as much of the experience as you can before Nivedano calls you back, and persuade the buddha -- go on persuading every day. Inch by inch he will come closer to the circumference. Bring him with you.

Everybody is pregnant with a buddha. Just it takes a little time... because for centuries you have never thought about it. It is so new to think that you are a buddha, so rebellious to think that you are a buddha.
But as far as I am concerned, this is a simple fact, a simple truth.
Gather as much as you can.
Nivedano...

(Drumbeat)

Come back, but come with the same serenity, silence, grace, beauty, and sit for a few moments remembering the space you have been in, remembering the path, the golden path, that you have followed to reach your center.

Remember that at the center only witnessing is the truth. Everything dies, only witnessing remains.

Witnessing is our eternity, but live it in your actions, in your words, in your responses, in your silences, in your songs, in your dances.

We can create a world of great splendor, in spite of all the idiots who are determined to destroy it.

Okay, Maneesha?
Yes, Beloved Master.

Sat Chit Anand

Truth Consciousnes Bliss
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BELOVED OSHO,
IS THERE ANY DEFINITION OF THE ULTIMATE EXPERIENCE OTHER THAN SATYAM-SHIVAM-SUNDRAM -- "TRUTH, GODLINESS AND BEAUTY"?

The experience of the ultimate, Maneesha, is always the same. But the expression can be different. The expression depends on the mystic; the experience does not depend on him.

The first definition I gave you is the definition by the poetic, aesthetic, sensitive individual, for whom *satya* can come -- the truth can come -- only as beauty. And truth and beauty create the ultimate peak of godliness. The poet cannot imagine that beauty will not be a part of the ultimate unity. His eyes are receptive to beauty. Truth comes to him and is transformed, in his expression, as beauty. Beauty is the god of the poet, of the painter, of all creative artists.

So the first definition was the definition from the artistic soul. Most of the mystics have been poets -- not ordinary poets, concerned with the mundane, but poets of the sacred. This sensitivity of the poet is essential to arrive at the definition of the ultimate experience as "Truth, Godliness and Beauty."

But there are other mystics also, who are not poetic ... because to be a poet takes a certain talent. Everybody can be a mystic, because the mystic is our very being, the unfolding of the mystic rose within us. But not everybody can be a poet. Poetry is a talent, though it comes very close to mysticism. So either the poet becomes the mystic -- then comes the definition *satyam-shivam-sundram* -- or the mystic suddenly finds himself filled with tremendous beauty and starts singing and dancing out of his spontaneity. He may not be linguistically right; that is not his concern ....

Meera, Kabir, Farid -- they were not poets from the very beginning. They became poets when the experience happened. Perhaps a talent that was dormant in them became suddenly active as they opened their hearts to the universe. Everything opened. An immense poetry -- which no poet can write, because the poems are not compositions; they are their heartbeats, they are their very life -- started flowing through them.

But there are other people who have attained to the ultimate: for example, Gautam Buddha or Socrates or Pythagoras or Lao Tzu. They are not poets. They don't have that talent of being a poet, either in the beginning or at the end of their experience. Their definition is bound to be different.

The experience, remember, is always the same. But the expression will depend on the individual.

The second most important definition, which is in the same category as *satyam-shivam-sundram*, is *sat-chit-anand*. *Sat* means truth; *chit* means consciousness; *anand* means bliss. Certainly, in any definition, truth is going to be the essential part that cannot be dropped. It is the experience of ultimate truth -- just as in the first definition, in the second definition *sat* remains the most prominent. But two new things come in: consciousness and blissfulness.

The first definition, although beautiful -- tremendously beautiful -- will not become the experience of many, because the talent to be a poet is rare. The second definition is going to be the experience of many more.

Meditation brings you to the final peak of consciousness -- that is *chit*, exactly in the middle. On one side is truth; on another side is bliss. As meditation flowers, you find that on one hand truth has revealed to you all its mysteries and on the other blissfulness is showering all its treasures on you.

It is as significant a definition as the first, but you can see the difference: there is no place for *sundram*, beauty; the person has no sensitivity towards beauty. But the person is absolutely alert and conscious of great blissfulness overflowing in him and a feeling, an indubitable feeling, that he has arrived home. That is his truth.

In Sanskrit, unlike English, words can be joined together. Sanskrit has an approach ... and perhaps the approach has come from the enlightened ones. So many people have become enlightened in this land. They have left their impact on Sanskrit, the language. They will not say Sat-Chit-Anand the way I have explained it to you. I have cut one word into three, just to explain it to you, because in English there cannot be one word for all three. You cannot join truth, consciousness, blissfulness into a single word. The Sanskrit word is *sachchidanand*. All three words are joined. *Sat* is there, *chit* is there, *anand* is there -- but they are not separate, and there is no gap: *sachchidanand*.

It is significant to remember that the experience is one orgasmic, organic, unitary experience. It does not come in parts as *sat*, as *chit*, as *anand*. It comes into existence in a totality, and that totality is *sachchidanand*. To denote, to emphasize the unity -- that neither can *sat* exist without *chit*, nor can *chit* exist

without *anand* -- they have used a joined word: *sachchidanand*.

It is not only a question of language. Deep down it is an experience that they all come together. In fact there is no way to create demarcations, that this is truth and this is consciousness and this is bliss. Suddenly they are all within you. In other words, truth is consciousness and bliss; or vice versa, bliss is consciousness and truth.

The division I made was just to make you understand. Now I want you to be aware that in experience itself there is no division. It has the fragrance of blissfulness, it has the light of consciousness, it has the revelation of truth -- all simultaneously and together. They are not steps to each other. It is not possible to drop one of them and experience the other two. They are an intrinsic unity, an organic unity.

This is also a very beautiful definition, and it is applicable to more mystics than the first definition.

Gautam Buddha would never have defined the ultimate experience in terms of beauty. Beauty somehow carries a sense of our ordinary life. You may say it is a much higher beauty, but still something remains in it. The moment you say "beauty," you come down to the body, you come down to the flowers, you come down to the sunset. But the beauty the mystics are talking about is not the beauty of these tiny experiences. It is the beauty of the whole, of which we have no idea ... of which we have not even dreamed.

But the second definition that I am giving to you today is absolutely a unity. Nothing of it at all connects with our unconsciousness and its world -- neither truth, nor consciousness, nor bliss. In a way it is purer. In a way it simply makes it clear that you have gone beyond the mundane and entered into the sacred. The whole vision has changed. Not even a trace from the mundane is left. It can be said to be a more authentic definition than the first, and more mystics have defined their experience with the second definition.

Naturally -- most probably -- you will come to the second definition if you ever come to experience the ultimate. Very few of you may experience beauty -- that is a minority definition. But I respect minorities, so I have taken it first.

This is the majority definition: more logical, more perfect, but less sensitive, less human. The first was more human; at least there was a connecting link between our ordinary world and the extraordinary experience. In this definition all bridges are broken. You are no more part of the ordinary. You have simply transported your consciousness to the extraordinary which is not visible to the eyes, which is not tangible: you cannot hear it, you cannot see it, you cannot taste it.

But in the first definition the word *sundram*, beauty, gives a sense that your eyes are capable of seeing it; perhaps your hands can feel it, perhaps your ears can hear the beautiful music in it. The word 'beauty' functions almost as a bridge. In the second definition there is no bridge, but a quantum leap. You simply jump from the mind to no-mind.

Only no-mind can be aware of truth; only no-mind can be filled with consciousness; only no-mind can be showered with thousands of flowers of bliss. Nothing relates to your ordinary world. In this way it is purer.

Both have their own pros and cons, and I want you to be aware of them. But remember: don't choose the definition. First choose the experience, then the definition will come on its own accord. If you choose the definition first, it may not fit your individuality and the definition itself may become a hindrance.

Go deeper into meditation. Experience is the thing that matters. Then how you express it is dependent on you. Most probably you will define it as sachchidanand: truth, consciousness, bliss. It is more universal, because very few people are poets.

I am reminded of Rabindranath Tagore. He absolutely insisted that there is only one definition of the ultimate experience, and that is *satyam-shivam-sundram*. He could not conceive of the ultimate experience not having *beauty* in it. He could drop anything but beauty. His poetic soul was even ready to say that you can drop truth, you can drop godliness, but please save beauty.

It happened that Mahatma Gandhi wanted the temples of Khajuraho ... which are some of the most beautiful creations of man -- there is nothing comparable on the whole earth. The temples of Puri and Konarak, which are similar, have not achieved the perfection of Khajuraho. There must have been at least one hundred temples, very big temples, and you cannot find even a single inch which has not been carved, which has not been made beautiful. Naked men and women in different postures of love ... naturally Gandhi was very much annoyed, and he wanted at first to demolish these temples.

Seventy temples had already been demolished by the Mohammedans, because Mohammedans have a fanatical attitude that God cannot be represented in any statue, picture or anything.

It is perfectly okay if it is your idea, but to interfere with somebody else's idea becomes idiotic. Somebody wants his god to be expressed in a statue -- who are you? But every religion thinks it is

responsible for the whole of humanity and it intends to impose its idea on every human being. So when the Mohammedans came, they could not believe it; they destroyed seventy temples of tremendous value.

But thirty of these temples were hidden in thick forest, so they were saved. Now what Mohammedans had done, Gandhi wanted to do -- for a different reason, but what he wanted to do was the same, to demolish them. He was afraid that, "These temples will show the whole world that we are not very moral people, that we are not puritans."

What kind of temples are these, in which each temple has thousands of couples carved in stone? Full-sized men and women, so beautiful that once you have seen a Khajuraho temple woman, a statue, no woman will look beautiful to you! Every woman will look just a faded memory of something real. Those stones are so real ...

I used to go to Khajuraho -- it was very close to my university, just a hundred miles, so whenever I had time I would drive there. The guide finally became a sannyasin -- because he was himself ashamed to show them to people; but I told him, "You don't understand. You need not be ashamed. These pictures, these statues, this sculpture is not obscene. There is not a single hint of obscenity, although they are absolutely naked in loving embrace, making love. But there is not a single hint of obscenity unless your mind is full of obscenity."

One European prime minister was going to come to see Khajuraho, and one of my friends was the education minister of the state in which Khajuraho is. And the prime minister of India informed the education minister, "I am busy and I cannot come; otherwise I would have come with the guest to show him Khajuraho. So it is your responsibility, because you are the most educated minister in your state, to take him to Khajuraho."

He was my friend; he phoned me and he said, "I am very much ashamed that Khajuraho is such an embarrassing place. And when outsiders come who have seen only churches in the name of religion, they cannot believe that this is a temple, a holy place. And I, myself, feel guilty, so I cannot explain and I don't know what to explain."

I said, "I will come." I went there with the guest and the education minister -- and he was just shrinking in himself, because you cannot conceive of any possible loving posture that is not carved ... in such beauty, such tremendous beauty that it is almost as if the stones have become alive. It seems the woman is just going to come out of the wall in which the statue is carved. So alive ...

The education minister remained outside and I took the guest in. He was amazed with the beauty, that bodies can be made so beautifully in stone, can give such life to the stone, such warmth. He had never thought that such a thing exists anywhere in the world. And I explained to him, "These are on the outer side of the temple, and you should note one point -- that inside the temple there is no sculpture, no statues; just absolute silence."

He said, "This is a revelation! This is strange; statues should be inside the temple. Why are they outside and inside there is nothing, just silence?"

I said to him, "These temples were made by the greatest psychologists that have appeared on the earth, some three thousand years ago." They were called tantrikas; their whole approach was called tantra. The very word 'tantra' means expanding consciousness. They had made these beautiful temples all around the country.

Mohammedans have destroyed them; it was just fortunate that these were in a thick forest, hidden. And only meditators used to go there; there was no village surrounding the temples. By fortunate coincidence they were saved.

I told him, "The secret is, tantra believes unless you have gone through all sexual experiences to the point when sex does not matter to you at all ... that is transcendence of your energy. And that is the point when you are capable of entering into the inner sanctum of the temple. You are ready for the nothingness of Gautam Buddha; you are ready for pure silence."

So meditators used to meditate for months on those statues. And it is a great strategy, because looking at all those statues, a moment comes ... something in your unconscious disappears. Not just looking -- once it was months of training, sometimes years of training. But they were not allowed inside the temple until they became uninterested in these sexual scriptures. When their master saw that somebody had become completely uninterested -- even sitting before the most beautiful woman he was sitting with closed eyes -- then he was allowed to enter into the temple.

Now, those sexual thoughts are the major thoughts in your mind. Every three minutes the ordinary man thinks at least once of sex, and every five minutes every woman thinks at least one time about sex. These

are the very subtle mistakes which God made when he created the world; that's why I say there is no God, to relieve him of all this responsibility. This is a disparity which is dangerous!

When we came out, the prime minister was very much impressed. But the education minister had waited outside. Although he had not gone in, he was still feeling embarrassed. And just to hide his embarrassment he told the guest, "Don't take much note of it. It was a small current of thinkers who created these temples, and we are ashamed -- they are so obscene."

The guest said, "Obscene? Then I will have to go again and see, because I did not find anything obscene." Those naked statues look so innocent, so childlike ... and they are not there to provoke your sexuality.

Obscenity is a very subtle phenomenon, very difficult to make a distinction whether something is obscene or not. But this should be the criterion -- I think this is the only criterion: obscenity is when it provokes sexuality in you. And if it does not provoke sexuality but just a sense of tremendous splendor and beauty, it is not obscene. But it will depend on individuals. The same statue may look to someone obscene, and to someone else a beautiful piece of art.

I told the education minister, "Your mind is full of obscenity. This guest from the outside is far more clear. He did not raise a single question about the obscenity of the temple."

But Mahatma Gandhi's mind was full of sex his whole life. When India became free, he thought that now was the chance: either dismantle them, destroy them, or at least do what he had been insisting from the 1930's: if you don't want to destroy them, cover them up with huge mud hills -- the temples are very high. So they will remain there, and once in a while if you want to show them to some special guest from the outside you can remove the mud, clean the place, and then put the mud back again.

It was Rabindranath who opposed Mahatma Gandhi's proposal, saying, "It is sheer stupidity. I have seen those temples; they have inspired me to great heights. Under their inspiration I have written such beautiful poems. And they are the greatest heritage of one of the most significant schools of psychologists, who have penetrated so deeply into human psychology and life energy that they found a way, a device to transform it to make men free of sexuality." Because Rabindranath resisted, Gandhi could not cover them with mud.

It was Rabindranath who insisted that the only definition that is exactly right is "truth, godliness, beauty." If something has to be dropped from the definition, you can drop truth, you can drop godliness, but beauty you cannot drop.

Beauty is the sky for the poet, for the painter, for the musician -- and how is it possible that the ultimate truth should be ugly? It has to be the most beautiful experience. But the definition will be applicable to only a very few people. The second definition will be applicable to a vast majority of people.

There is one difference more that has to be remembered. The first definition is outgoing -- truth is at the center of being, then godliness surrounds it, and then another circle of beauty. But that beauty is not beyond the beauty of the trees and the flowers and human faces. Everything that is beautiful in the world is a joining link with the ultimate.

Rabindranath was the first man in history who said beauty *is* truth. Nobody has ever said that. There have been people who have said truth is beauty, but nobody who dared to say that beauty is truth, putting beauty on the highest peak. That will be possible only to those who can feel the sensitivity of the beautiful. It is not for all.

But the second definition is not so outgoing. It does not go out at all. Truth, consciousness, bliss -- all are inside you. None of these three experiences takes you out.

In psychological terminology, the first definition can be said to be of the outgoing consciousness, expanding consciousness -- just as when you throw a pebble into a silent lake, and waves start moving towards the farther shores. The first definition is expanding, outgoing. Psychologists have a special word for it; they call it 'extrovert'. And certainly the poet is an extrovert, because he sees the beauty of the trees and the beauty of the stars and the beauty of the birds singing. He is an extrovert.

The second definition is 'introvert'. It concentrates on your very being -- because it is enough, there is no need to go out.

Truth, consciousness, blissfulness.

In still other words, it can be said that the first definition is that of the *bodhisattvas* and the second definition is of those who are the *arhatas*, and I have explained to you these two kinds of enlightened people. The *arhatas* simply become pillars of silence, joy, truth, but they never share it. They never bother to initiate anyone, they never guide anyone. And the *bodhisattvas*, the moment they have attained, start spreading like ripples all around to the farther shores of humanity. They want to reach to everyone.

But nothing can be done about it: you cannot change it; your individuality already contains an inbuilt program for whether you will turn into a bodhisattva or into an arhata -- you cannot decide it. You will have to pass beyond the mind, and then only will you realize who you are, a bodhisattva or an arhata.

Sachchidanand is absolutely inner, introvert -- your interior subjectivity. It has nothing to do with anyone else. It is another thing that somebody may get attracted to you, it is another thing that many may get magnetically pulled towards you, but the arhata himself does not make a single move to transform anybody or to give him a hand to pull him out of his ditch. If somebody is interested, he can come. But the arhata does not take the responsibility of being anybody's master. If you insist, he will say something to you, but as telegraphically as possible.

The bodhisattva functions totally differently: sharing is his joy and he wants this very world to become more beautiful. He wants to contribute to the world in some way, so when he leaves the world, he leaves it a little more beautiful compared to the world he had come to seventy or eighty years before.

But the arhata is simply unconcerned with anyone. He is just a pillar of consciousness. If somebody can learn something from his lifestyle, that's another thing. But he is not a master. He is only a mystic.

This second definition has to sink deep in you, because most of you will find this definition finally. Remember this beautiful word *sachchidanand*.

BELOVED OSHO,
IS IT TRUE THAT YOU MAKE THINGS HAPPEN TO US ACCORDING TO OUR NEEDS IN THIS VERY MOMENT, OR DOES YOUR AURA CAUSE US TO CHOOSE THE HAPPENINGS OURSELVES?
MY MOTHER IS SUFFERING FROM CANCER AND MULTIPLE SCLEROSIS, AND HAS BEEN FEELING STRONG HEALING ENERGY IN THE LAST WEEKS. SHE THOUGHT YOU HAD BEEN SENDING IT. HOW DO YOU MANAGE TO ARRANGE ALL THESE LEARNING SITUATIONS AND SEND ALL THE NECESSARY ENERGY TO YOUR SANNYASINS ALL OVER THE WORLD?

Prem Tarani, there are a few things which I would like to put on record. First, I never do anything. Second, if you want, all my energies are available to you, but that is your doing. Third, it is possible if you are in deep trust and love with me to become unconsciously a transmitter to your mother of a healing energy.

But please don't make me responsible for anything. The responsibility is very dangerous -- it is walking on a razor's edge. Today you find your mother is healing, and you praise me and love me and trust me. But no mother can live forever. The day she dies, your whole love, your trust in me, will simply disappear because I allowed your mother to die, because I did not give her the healing energy. That's why I want my hands from the very beginning to be completely clean.

I don't accept praise because I know behind every praise there is the possibility of condemnation. I am condemned already too much all over the world. At least leave a few people who don't condemn me! But you may not be aware that this is how things go wrong. People start expecting and if their expectations by some coincidence are fulfilled, they are immensely grateful. But it is only a coincidence. If they are not fulfilled, then I am "the god who has failed." First they make me a god, just to declare finally that I am the god who has failed.

I am simply enjoying my energy. It is overflowing and enough for anybody who wants to share it. But the whole doing is theirs.

So, remember: it is *your* trust, it is *your* love, it is *your* devotion that may become a transmitting medium to your mother. Because you love me and trust me, because you love your mother and want her to be healed, it is possible for a subtle energy to reach her. But you are the doer -- that is my emphasis. I am not the doer.

What you are saying is beautiful, and it will be difficult for anyone other than me to reject it. Just go to any so-called guru -- India is so full of them -- and if you say such a thing, he will say, "That's perfectly right. I am taking care of the whole world."

But as far as I am concerned, I cannot even take care of myself! I am certainly a lazy guy. I will not take such trouble to reach your mother. Otherwise it will become difficult for my sannyasins to die. And just as a symbol I have made samadhis for the sannyasins who have died -- so you remember that I am not going to protect you!

When death comes, it is perfectly good. Let it come. I may even help death rather than you. Because death will relieve you of all pain and all stupidities and all diseases ... and particularly the fear of death! Once you are dead, you are no more afraid -- even of death -- and you will rest in your grave for eternity. So

why should I prevent you?

But if you go and say these things to somebody else, he will be immensely happy. These are the people who go on creating wrong concepts in people's minds.

My thing is very clear: I am available; if you trust me you can draw as much energy as you want. If you don't trust me, you have closed the doors yourself. But it is always your doing, it is never my doing. I cannot take the credit for it. The credit goes to you, Tarani. You must be in deep love with your mother and because you are in deep trust with me, you can become a medium for a healing energy to reach to your mother.

As far as I am concerned, my whole teaching is doing without doing, action in inaction. But this kind of misunderstanding happens.

Two cannibals, a father and son, are walking through the jungle checking their mantraps when they find a beautiful white girl who is in distress. The son, an impulsive boy, exclaims, "Look, Dad! A white girl. Let us eat her right now."

His father, who has had more experience in the world and has been to the mission school, pauses thoughtfully and says, "No, son, let us take her home and eat your mother."

Different people take different approaches ...

When an Englishman does not get on with his wife, he goes to the pub; a Frenchman goes to his mistress, a Greek goes to sea, a German goes to war, an Australian goes to a cricket match, an Indian goes to the Himalayas, an American goes to his lawyer and a Japanese goes to commit hara-kiri.

Just different people, different understandings. But here with me ... and this one is for you all.

Rubin Moskowitz went to one of the best restaurants in New York and treated himself to a huge meal with all the trimmings, finishing up with a Havana cigar.

Finally, the waiter brought the bill on a silver tray. It came to ninety-nine dollars and ninety-nine cents, so Rubin paid with a hundred dollar bill.

About five minutes later, he called the waiter back and asked for his change. Without altering his expression, the waiter left but returned a moment later with his silver tray. On it sat a penny and a packet of condoms.

Rubin was shocked and demanded an explanation. The waiter lifted his nose in the air and said, "Sir, it is the policy of our restaurant to encourage customers like you not to reproduce."

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #2
Chapter title: Gratitude is the only prayer

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BELOVED OSHO,
CAN ONE REALLY MISS YOU? WHEN LOVE AND THIS INCREDIBLE PULL ARE THERE, CAN ONE

Prem Anugraho, it seems almost impossible to miss the goal when you are just one foot away, but people have missed even then. How far away was Judas from Jesus? He was his most cultured, educated and sophisticated disciple. In fact, he was the only one who was educated amongst all the others; and he was really close. But life always remains unknown: it is not something like mathematics or logic, where you can come to a conclusion.

Just because he was so close, he missed. It is very illogical, but if you go deep down, you can understand the psychology of it. Because he was very close, he was hoping -- perhaps unknowingly -- that he would be the successor of Jesus. I am not saying he was intentionally trying to be the successor. In fact, it was obvious that there was nobody else except Judas to succeed Jesus. In every way he was qualified. In every way Jesus showered his love and his blessings on him.

But the day Jesus said, "Nobody is going to be my successor. I have not come here to create a dynasty, because my kingdom is of the other world. It is the kingdom of God," that distance of just one foot became a distance of thousands of miles. The same night, Judas betrayed Jesus. He sold him to the enemies for only thirty silver pieces. Of course, it was done in a very emotional, hasty way -- again unconsciously.

This is the trouble with man. His actions are not conscious. Hence you cannot even condemn him. He is groping like a blind man in darkness, not knowing where he is going and why he is going. He becomes a little alert when it is too late, when he has done it. And then, there is no way to undo it.

When Judas sold Jesus for thirty pieces of silver, he was not aware exactly of what he was doing and what it was going to lead to. On the day Jesus was crucified, Judas was in the crowd with tears in his eyes and he threw away those thirty pieces of silver. He had never thought that this was going to be the consequence of an act done in anger, rage, frustration -- he was not thinking that this would mean crucifixion.

And twenty-four hours after Jesus' crucifixion, he hanged himself in a tree, committed suicide. Christians don't talk about Judas much. In fact, his psychology should be understood more clearly, because he is not alone. It has been happening almost always, with every great master. Strangely enough, those who were very close have gone far away. And those who were far away -- had never thought, dreamed, of being very close -- came close.

There is some very subtle psychological background to it. Gautam Buddha was betrayed by one of his cousin-brothers, Mahavira was betrayed by his son-in-law. And in both cases the situation is the same as with Judas. Because they were so close, they naturally hoped -- without being conscious of it -- that they were going to be successors.

Now, nobody can be a successor in enlightenment. It is not a treasure of this world, you cannot inherit it. You cannot become enlightened just because your father was enlightened. You cannot become enlightened just because you are very close to somebody who is enlightened. The distance of one foot or the distance of one mile or the distance of one light-year makes no difference. Distance is distance.

I insist on this, Anugraho, so that you will not miss. I do understand your love, your gratitude, your deep commitment. You are asking, "Can one really miss you?" It should not be so. One should not miss; there is no reason at all. But man is so unconscious that he does not function reasonably. He functions irrationally. He functions without any understanding of his own actions, intentions, hidden desires, ambitions.

You are saying, "When love and this incredible pull are there, can one really go astray?" One should not go astray if one is conscious, but the possibility cannot be denied. You have to forgive me, the possibility cannot be denied. The closer you come to a master, the more you are lost, the more you are dissolved. In the fear of dissolution, the fear of your personality being lost, you may start backing off.

You have to understand that this fear is there. Even the moth that is magnetically attracted towards a flame does not go directly into the flame. I have been watching moths -- strangely enough, they never go directly into the flame. They first go round and round, perhaps hesitating, perhaps having another thought, perhaps taking time, a little more time before they take the jump. Because the jump into the flame is going to be their death on one plane. And the other plane on which they will be reborn is not yet -- there is no guarantee about it.

Only your trust is the guarantee, your love is the guarantee. Other than that, you don't have any solid foundation. You are taking a jump like a gambler.

And the ultimate is available only to the gamblers, not to the businessmen who are continuously counting pros and cons, whether this will be profitable or this will be a loss. These people will go on

counting for millions of lives. They may come across a Gautam Buddha, a Jesus or a Socrates, but seventy or eighty years are not enough for them to come to a conclusion. Only a gambler, in a single moment, can take the jump.

I hope, Anugraho, you will be able to take the jump. Nobody can prevent you except yourself. You have asked a very significant question, a question that implies the very quantum leap of the disciple to the devotee, the quantum leap from personality to individuality, from a dewdrop to the ocean.

Have you ever seen a lotus flower with its leaves just above the water? In the night dewdrops gather on the leaves. They look so beautiful in the early morning sun, far more beautiful than any pearls, far more alive, far more radiant. But they are slipping slowly from the leaves, finally dropping into the ocean.

A dewdrop slipping from a lotus leaf is the situation of a disciple.

So close to the ocean and yet -- because of the closeness itself -- a tremendous fear arises: to pull oneself back. You are saying, "And this incredible pull ..." Just because of this incredible pull, one can start resisting, because you don't understand all the subtle workings of your mind. Nature, as it is, has to be understood if you want to transcend it.

In all the medical "-pathies" developed around the world -- homeopathy or ayurveda or acupuncture -- except allopathy, nobody has exactly understood the inner function of nature in man's body and mind. I say, except allopathy, because others may be sometimes helpful, but they are not scientific. And others are helpful not in a small way either; if you look at their help, it is tremendous.

In almost seventy percent of the cases, ayurveda will be successful, acupuncture may be successful, homeopathy may be successful, naturopathy may be successful. But remember the seventy percent -- it is no more than that because seventy percent of diseases are false. They are just in your mind, they don't really exist. That's why you don't need real medicine; any hocus-pocus will do. And seventy percent is not a small percentage so I would not like these "-pathies" to disappear from the world. I want them to be recognized, because seventy percent is a big percentage.

And strangely enough, those seventy percent of the cases are the most difficult as far as allopathy is concerned. Allopathy finds itself in a difficulty: how to deal with a person who has no disease but believes he has? Allopathy has no way to help such a person.

So only thirty percent remain to be helped by allopathy. It is a strange world. Thirty percent to the most scientific approach and seventy percent to all kinds of hocus-pocus -- superstitious approaches which really don't make any change, but they help. The most scientific approach of allopathy is based on a deep understanding of nature, and that is that the body has a resistance of its own.

Because of this fact, naturopathy condemns allopathy. Allopathy goes on injecting viruses into patients because the allopathic understanding is, the moment the body gets a virus, it immediately creates antibodies. It immediately starts fighting, it has a resistance of its own. The whole body immediately goes on red-alert to destroy the disease.

Naturopathy condemns it because they think you are poisoning people with diseases. You are supposed to take out diseases and you are, on the contrary, putting poisonous viruses into people's bodies.

Naturopathy cleans people's bodies by fasting, by strange methods that you cannot believe. But they can help only those people who are not suffering from any real disease.

It is the same situation with the mind -- a scientific approach to the mind will make it clear. The closer you come to the master in deep love, in an incredible pull, your biological mind -- which is thousands of years old -- immediately creates an anti-pull as a protection, as a defense: you are moving towards a danger. Because of the danger of your personality's death, the mind immediately pulls back.

You always keep a little distance from people you love. You can come very close to the person you don't love. There is no fear, because there is no question of merging or melting. You can come close to your enemy without any problem, because you are not going to melt into the enemy. You can rub shoulders with the enemy without any fear. But with the friend, mind always keeps a little distance. Coming too close is risky. You may not be able to get back again into your old personality. And in fact, the risk is real.

So when you ask me, "With this incredible pull, can one really go astray?" -- just because of this incredible pull, one may go astray. Just to avoid it, one may take a different route. So if somebody is clear about it, the missing can be avoided.

As far as I know, neither did Jesus ever say to his disciples that it is possible to miss, nor did Mahavira, nor did Gautam Buddha. They all took it for granted that those who have come to them, have come to them. But I see deeper into the nature of man, and even their disciples prove what I am proposing.

Jesus had never thought even in his dreams that Judas would sell him for thirty silver pieces -- almost

impossible. He loved the man so much. And Judas loved him so much. That's why after twenty-four hours Judas felt so repentant that the only way he saw to get out of this guilt was to commit suicide. To go on living with this guilt was more difficult than committing suicide. He also could not believe it. He loved Jesus so much ... how could he have done such a thing?

But the whole psychology of man has not been explored. Because it has not been fully explored there are corners, dark corners, which you go on forgetting. You simply remain attentive to the lighted spots of love and trust, and you forget completely that there are corners and nooks in your being where there is no light, no love, no trust. They are also part of you. And in a strange way, they are more powerful than your love and your trust.

On what grounds can I say that? I say it on a very fundamental ground -- because your love is spent, your trust is spent, but your dark spots are unspent. Their whole energy is gathering. They are the antibodies against your love, against your trust. They are your doubts, they are your distrust, they are your hate, and they are accumulating.

You go on sharing your love, you go on sharing your trust. What about your hate, what about your distrust, what about your doubt? These go on accumulating. Naturally, these phenomena are the phenomena of darkness. So they hide in dark corners in your being, just waiting for the chance when they can take revenge with full vengeance.

Any moment, when you start wavering a little, hesitating a little -- to go one step more or wait -- those forces which are repressed in you immediately take possession of you. And they are so powerful that they can pull you away from the source that was going to be a rebirth to you. They can pull you away from your love, from your trust, from your commitment. They can pull you away from the ultimate revolution that was going to happen within you.

But if you are aware, alert, watchful, and not allowing any dark corners inside you, making every nook and corner of your mind full of light, then of course it is impossible to miss. And it is impossible to go astray.

Anugraho, your very name means gratitude. And to me, gratitude is the only prayer. But these small words like gratitude contain so much that you should go deeper into them, so that you can become aware of the whole territory. Your gratitude should not remain a small lighted spot in your being. It should become your whole being. Only then are you absolutely safe from going astray, from missing the message, from missing the master.

Remember, I am not a missionary. And I am not trying to convince you about any ideological, intellectual, philosophical theorization. That is very simple. It is necessary for you to understand that not even a single philosopher has ever been betrayed by his students. I have been wondering about it: what happened? Jesus is betrayed, Mahavira is betrayed, Buddha is betrayed. What happened to the great philosophers like Aristotle, Hegel, Kant? They had thousands of students. But nobody betrayed, because they were only students, far away; they never became disciples, they never came close. What to say about devotees? They never came so close, where the distance is almost negligible, non-existential. That is the reason why they were not betrayed.

And their whole philosophical teaching was just intellectual: they were giving you arguments in support of their system of thought. And they were great intellectuals: at the most you could argue with them, but you could not win.

Those students who were by the side of Plato or Aristotle or Hegel or Kant, those students were not great intellectuals. They could raise questions, they could argue a little bit, but those philosophers were tremendously logical and they had worked out their systems with such minute detail that it was impossible to win in argument with them. Every argument with them meant that you would finally be more convinced.

But it was just a communication from one head to another head. There was no question of coming close to the heart. There was no question of love or trust. I am not trying to convince you of any ideology. I am trying to impart to you a new being, a new transformation. It is more than mind can do; it is much more than words can express. It is something that goes on happening without words, without mind.

Slowly, slowly, the more you start feeling my presence, the more you become accustomed to my silences of the heart, the closer you will move. The final stop will be when you have come too close. Just for a moment you will have to think whether to go one step more or a few steps backward or move away -- it is too dangerous. The moth has come very close to the flame. Any more closeness and death is sure.

The ancient seers of the East describe the master as death. Strange definition! When I first came across it ... death? But slowly, slowly it became clear. To me they were right, yet their definition is only half. I say,

the master is death *and* resurrection.

Just to stop at death is very dangerous. It will give a totally different idea to the disciple, making him even more afraid. He has to be assured of a resurrection. And that is only possible not by intellectual argumentation, but by opening your heart to the disciple, inviting him within you. By and by his fear will disappear.

He will start feeling a new energy arising in him and a new life and a new way of seeing things and a new approach of looking at the world. And everything becomes so psychedelically beautiful, so colorful, so blissful. Then one does not care. One knows one is on the right path. And it is not a conviction, it is a realization that one is on the right path.

Each moment the silence is becoming deeper, each moment the joy is becoming wider, bigger. Each moment new flowers are continuously blossoming, new fragrances are surrounding you. Each moment you are coming to something tremendously valuable. But you cannot figure it out unless you have entered into it.

Anugraho, a missionary is an ugly phenomenon. I am absolutely against anybody being a missionary. Neither does he know anything, nor can he help anybody towards knowing or towards being. A master is a totally different thing. A missionary can be prepared in a school, in a college. There are colleges around the world where missionaries are prepared.

Just a few days ago I was telling you about a Catholic missionary college, where a professor told a student, "When you have become a missionary, how are you going to deliver your sermons in the church? For instance," he said, "when you are talking about heaven, let your face show a radiance, let your eyes become lighted, let your whole being, your body, indicate that you are thrilled."

The student asked, "That's okay, but what about when we are talking about hell?"

The professor said, "For hell, your normal face will do. You don't have to make any effort."

A Catholic is trying to convert a Jew ... he is really taking on a very difficult job. I am the only person who is deeply conversant with the Jews. Half my sannyasins are Jews. It has never happened before and it will never happen again! Jews are difficult people ....

A Catholic trying to convert a Jew tells him that if he becomes a Catholic his prayers will certainly be answered, because the priest will give them to the bishop, who will give them to the cardinal, who will give them to the pope, who will shove them up into heaven through a hole in the Vatican roof, which just matches a hole in the floor of heaven, where St. Peter will take them to the Virgin Mary, who will speak on their behalf with Jesus, who will say a good word for them to God.

The whole channel, of all the right people!

The Jew repeats this whole story with an astonished air, ending with, "You know, I guess it must be true, because I have always wondered what they do with all the shit in heaven. They must throw it down through that little hole in the Vatican, where the pope gives it to the cardinal, who gives it to the bishop, who gives it to the priest, who gives it to you, and now *you* are trying to give it to *me*!"

It is in fact an absurd activity to convert anybody just by words. It is not conversion, it is just salesmanship. Authentic conversion comes by experience. But experience is possible only if you allow yourself -- you become vulnerable, receptive to someone who has arrived.

Perhaps it was possible with Jesus: it is not possible with the pope. Just look at his picture! Can you think this man can radiate anything that will thrill your heart? And he is God's representative, he is the infallible representative of God. Look at his face! He is just a stupid Polack; everybody knows it. You cannot make a Polack infallible simply by choosing him as pope; that goes against all the laws of existence.

But if, Anugraho, it happens in your life that you come close to a man who is at home, who has arrived, then don't be worried about taking any risk. Every risk is a great opportunity to have the taste of the infinite, to become one with the eternal mystery of existence. Hence I say again, there is no need to miss, but people are unconscious and go on missing. There is no need to go astray, but people are not alert; hence it is very difficult to prevent them from going astray.

The master can only look on helplessly with tears in his eyes when somebody turns back, goes away; because the master cannot interfere in your independence, in your freedom, even if it is the freedom of going astray, the freedom of going away. He will allow. He respects you and loves you and he cannot enforce anything on you.

BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN THE MASTER SEEING THE DISCIPLE, AND THE DISCIPLE SEEING THE MASTER?

Niyama, the master sees you not only as you are, but also as what you can become. He sees in your seeds the spring and the flowers. When you see the master, it will depend from what distance you are seeing. If you are just a student you will see his beautiful words, arguments, ideology. If you are seeing him as a disciple you will see him much more in his silences than in his words, much more in his presence than in his presentation, much more in his eyes than the ideas and the philosophies he is talking about, much more in his gestures, in his grace.

But if you are looking at him from the space of a devotee, then you will see only a mirror, in which your ultimate being is reflected.

So what you will see depends, as far as you are concerned ... It will depend on where you are, where you are standing, at what distance. But as far as the master is concerned, whatever your distance, he sees only two things: what you are right now and what your potential is, which can explode any moment. He will see in your bud the open flower, with the fragrance released.

But there are many who may not even be students, who may be just spectators or just curiosity-mongers. In them the master sees nothing. They are so far away in darkness that it is impossible to see who they are and what they can become. Their distance is too great and they are surrounded with such darkness. Neither will they be able to see anything in the master ... perhaps a faraway echo of his words, but nothing more.

Hymie Goldberg entered the synagogue and began to pray, "Dear God," said Hymie, "please let me win the lottery."

Then he left the synagogue and went home. Nothing happened that day so he returned to the synagogue the next day. "Please, God," beseeched Hymie, "please won't you let me win the lottery?"

He went home and again there were no results, so he arrived back in the synagogue the following morning. "Almighty God," Hymie wailed, "I beg of you, let me win the lottery!"

Suddenly, he heard God's reply, "Hymie!" God thundered. "Meet me at least halfway! Buy a lottery ticket!"

Even without a lottery ticket he wants to win the lottery, just by asking God! Obviously, only to such people has God ever spoken. They irritate so much that he forgets that he's not supposed to speak. Now this fellow will torture him every day ... and he is not even purchasing a ticket.

With the master also you have to meet him at least halfway!

BELOVED OSHO,
ACCORDING TO YOU, WHAT IS THE MOST HILARIOUS THING IN THE WORLD?

Niyama, according to me the most hilarious thing in the world is man. Amongst all the animals, trees, mountains, rivers, oceans, stars, clouds, man is the only hilarious animal.
I will give you a few examples:

Hamish MacTavish became a sergeant with the Scottish Highlanders' regiment. One day he walked into the pharmacy and deposited an old condom on the counter. "How much for a repair job?" he asked.

"Well," replied the chemist, "with washing, drying, patching, lubricating, and re-rolling it comes to thirty pence."
"My God," said MacTavish, "how much for a new one?"
"Fifty pence," replied the chemist.
Tucking the condom back in his kilt, MacTavish walked out saying, "I will talk it over with the lads at the barracks and let you know our decision tomorrow."

One day, Paddy, who worked in the local brewery, fell into a gigantic barrel of beer and drowned. When

his wife was informed of the accident she asked if she could see the scene of the tragedy.

At the brewery the foreman explained to her, "He was climbing this ladder when he slipped and fell into the beer and drowned."

"How terrible!" exclaimed Maureen. "It must have been an agonizing death."

"I would not say exactly agonizing," replied the foreman. "He managed to get out twice to go to the bathroom!"

An American, an Englishman and a Frenchman are discussing a good example of `savoir faire'.

"Well," said the American, "if you came home and found your wife in bed with another man and you did not kill the son-of-a-bitch, that would be a good example of `savoir faire'."

"Nonsense, old chap," says the Englishman, "if you came home and found your wife in bed with another man and you said, `Please carry on, sir,' that is `savoir faire'."

"Non! non!" cries the Frenchman. "If you came home and found your wife in bed with another man and you said, `Please, sir, carry on,' and the man was able to continue -- *that* is `savoir faire'."

Except man, nothing is hilarious in the world. Just watch around you. And it is not that there are only a few examples, there are so many examples. In fact every man -- if he watches himself -- will find himself behaving in a hilarious way in many situations. Or if you are alert enough and a witness, you will find so many people ... you cannot believe why the world is so sad, when so much hilariousness is going on. It should be a continuous festival of laughter.

That's what my concept of an authentic humanity is: it will be hilarious, enjoying every moment. It will not be serious, it will not be saintly. It will be utterly human and absolutely respectful of its humanity, its laughter, its dance, its song, everything that human beings are prone to.

Niyama, be more alert and watch and note down whenever you see something hilarious happening -- and particularly in my place. Where do you think I get all these jokes? My people just go on watching each other and creating jokes and informing me. I never go out. But people are learning watchfulness, so they come across so many hilarious things in themselves and in others .... They go on preparing jokes for me.

I'm never short of jokes, because in my place in twenty-four hours there is nothing else to do. It is a continuous carnival.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #3
Chapter title: We are the pilgrims of the unknowable

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BELOVED OSHO,

SITTING IN FRONT OF YOU, I FEEL SOMETHING TREMENDOUS IS HAPPENING TO ME, WHICH I DON'T UNDERSTAND AT ALL. I FEEL SO THANKFUL, BUT I DON'T KNOW WHY AND FOR WHAT. TEARS ARE COMING, BUT I CANNOT SEE ANY REASON. I LEAVE DISCOURSE WITH UNSTEADY KNEES, AS IF I HAD DONE TWENTY-FOUR HOURS' HARD WORK. BUT WHAT HAPPENED? IS IT A MATTER OF MY UNDEVELOPED AWARENESS THAT I DON'T GRASP WHAT IS HAPPENING, OR DOES MY MIND WANT AN ANSWER WHERE THERE IS NO ANSWER?

Vimal Paro, it is one of the perennial questions that you have asked. Every seeker on the path, one day or another stumbles on the same question. It is the mind which wants to know everything, because the knowing mind becomes powerful over what it knows. Then that becomes its own territory. But existence consists of three layers: one is that of knowledge -- that which has already been known. Mind is perfectly at ease with it. The other is the territory of the unknown, which will become known sooner or later: what is known today was unknown yesterday; what is unknown today is bound to be known tomorrow. Mind is a little uncomfortable with it, but not much. It knows that, although it is still beyond its territory, it cannot remain beyond its territory much longer.

The first territory belongs to all the religions of the world. That's why they are all past-oriented. They don't have any tomorrows, only yesterdays.

The second category belongs to the scientific world. They are perfectly at ease with the yesterdays, because the tomorrow is going to be based on the yesterday. But their focus is on the unknown. That is the adventure of science, to go on conquering the unknown and making it known; in other words to demystify the universe. That is the basic purpose of all scientific research: there should be no mystery in the world; everything should be known.

Science is mind's final growth: therefore it cannot go beyond mind. The very word `science' means knowledge. Hence science does not divide existence into three categories, but only into two: the known and the unknown.

And there is a third category, which I call the unknowable. We are the pilgrims of the unknowable. To move into the unknowable feels very scary to the mind, because the unknowable can in no way be made part of knowledge. It can never become the dominion and the empire of mind. It will always remain a mystery.

You can live it, but you cannot know it. You can experience it, but you cannot reduce your experience into knowledge. You can dance it, you can rejoice in it, but you cannot transform its basic quality of being mysterious into knowledgeability. Knowledge is absolutely unmysterious.

This is the world of the mystic. This is the world of *sat-chit-anand* -- truth, consciousness and bliss.

These words are absolutely unknown to science, and these words are absolutely scary for the mind. Neither does it know truth, nor does it want to know the truth; lies are so beautiful and comfortable. Truth is dangerous for the mind, because mind's whole basis is false and phony. The moment truth arrives mind has to leave, its time is over. The arrival of truth is instant death to the mind: all its empire simply disappears.

Nor is the mind interested in consciousness. In fact, the mind tries in every way to remain unconscious as much as possible. Down the ages, every society and every culture has condemned alcohol and other intoxicating drugs, but to no effect -- they have survived and they go on growing more and more influential. The reason is: mind wants to drown itself in unconsciousness, which is its only relaxation. Otherwise there is always tension, because the unknowable is very close. The mind wants to forget all about the unknown, all about truth.

You will be surprised to know that science is not interested at all in discovering the truth. It is interested in discovering relative truths. Relative truths are simply relative lies! You can use the words as synonyms.

Just try ... If you say to someone, "I love you relatively," what will it mean? It will simply mean that you love many more people too. "Relatively," you can say, "I love you too." You hate many people relatively -- you don't hate just that person. With love, you are really saying, "I love you, relatively." But no lover has ever made such a statement. Every lover says, "I love you totally, absolutely."

Science is interested only in the objective world, where you can never come to the ultimate truth, because from the very beginning it is boycotting the subjective world. So its truth is going to remain always relative. The scientist is interested in objects, but he is not interested in himself.

To be interested in oneself means to be interested in truth, to be interested in consciousness, to be interested in bliss. But those are fearful, dangerous paths for the mind -- any one of them .... And in fact they all three come together as three aspects of one experience. The moment you experience truth you also

experience a tremendous explosion of consciousness and, at the same time, an immense overflowing of bliss from your own heart.

In this flood of light, mind finds itself incapable even of opening its eyes. It is a bird of darkness, just like the owl -- in the day it closes its eyes, in the night its day begins -- and the overflowing bliss becomes almost like a flood. It will take away all dead wood, which mind has collected as knowledge. And consciousness will dispel all the dark corners in which mind is hiding itself, repressing its desires, repressing its anger, greed, lust and a thousand and one other things which have been condemned by the society.

Mind's greatest fear is not death. Its greatest fear is enlightenment. Death is nothing to be worried about, it cannot take away anything from the mind, but illumination is going to destroy the mind completely.

Your question, Paro, is really mind trying to figure out what is happening to you. And what is happening to you is beyond the capacity of mind, which is why you are afraid, shaky, worried. I will read your question: "Sitting in front of you, I feel something tremendous is happening to me, which I don't understand at all."

Neither do I! Nor has anyone ever known what it is -- no Gautam Buddha, no Jesus Christ, no Socrates; nobody has ever known what it is. But they have all drunk of it, felt its sweetness, its fragrance, its music. But everything is so vast, so tremendous, they cannot reduce it into words so that mind can figure out what it is.

Unless something is reduced to language, mind is incapable of understanding it. Mind is a linguist, full of words and language. That is its only treasure and if something cannot be brought into language, it remains outside the world of mind. But mind is only a small part of you: you are far bigger; hence you can experience many things, which mind cannot understand.

You are saying, "I feel so thankful ..." You are experiencing the inexpressible. All that you can do is feel grateful. You cannot even say for what you are grateful, because that `what' is part of the mystery of existence.

This is a good indication that what is happening to you is bringing a thankfulness. And thankfulness or gratefulness is far more important than any knowledge, because it transforms you. Knowledge only informs you.

You can find great scholars, full of knowledge, but their lives are empty and poor. Nothing happens in their lives. Underneath the load of their knowledge they have not lived. They are simply carrying the load, because that load makes them respectable in a world of ignorant people. These same people -- if they were surrounded by mistakes -- would be laughed at.

Mohammed used to say, "A man of knowledgeability is just a donkey carrying holy scriptures." He may feel very proud amongst other donkeys, who are carrying mundane things: one carrying salt, another carrying mud, another carrying sand, another carrying wood -- naturally the donkey who is carrying holy scriptures is a priest among the donkeys. He is a great scholar among the donkeys and all the donkeys are going to be respectful to him; he is no ordinary donkey.

So it is with your scholars, great professors, great priests, great rabbis -- they have wasted their lives on books. I am not against books, but you should remember that is only one dimension; it is not your whole life. If your whole life becomes full of books, you are just a bookcase, otherwise utterly empty.

Books can enhance your life. If you have some life, if you have some love, you may be able to find in poetry something which even the poet may not have been aware of. If he was just a man of mind then what he has written is only a composition of words, according to the rules of grammar and language. But a mystic can read in those words something which in fact, he pours into them, which is not there.

And one of the significant qualities of the mystic is thankfulness, not even knowing for what: "But I don't know why and for what" -- that's exactly the right thing. Full of gratitude for the unknowable, full of gratitude for that which is beyond the capacity of the mind. You are touching new horizons, you are flying close to the stars. Mind cannot reach there. That's why there is thankfulness.

"Tears are coming, and I cannot see any reason." They are not tears of rationality. In fact nobody has heard of rational tears, nobody has ever experienced that tears are flowing from his eyes because two plus two is four -- my God, two plus two is four brings tears!

Knowledge cannot bring tears. Tears are indicating something very deeply significant, that you have touched something which can only be expressed by tears or laughter or dancing -- which are all irrational. You cannot explain them rationally!

I gave Shunyo a small antique Rolex watch for Veeresh. I told her, "Find him and give it to him."

She came running back to me saying, "Veeresh is really crazy. When I gave him the watch, he simply started crying and dancing. I could not believe it! He did not say anything, he is simply dancing outside!"

And because she was searching for him, she told Anando also to look for him. After Shunyo had given the watch to Veeresh, Anando found him and she could not believe either -- "What has happened?" Just tears and laughter together, and he was dancing, jumping. She brought him close to my room, to inform Shunyo.

And Anando said, "It is strange ... What has happened to him?"

Shunyo said, "It is nothing, just that Oshohas given a watch to him."

It is irrational, but a man who knows only reason knows only a desert of a life. He does not know the roses. He does not know the beautiful sounds of the birds, which don't mean anything -- they are irrational. In fact, even to call them songs is not quite right. The birds are just making sounds for no reason at all, just out of tremendous gratefulness to this beautiful morning, to the sun, to the trees; just for another day to breathe in, to fly in the sky, to love, to sing and dance. They are making sounds because they don't know how to thank the universe in any other way.

When you also come to experience something of the heart, you will find a tremendous desire to cry. That crying is not out of sadness. Those tears are more valuable than any pulse. Those tears are still warm, those tears are still alive, and those tears are saying that you have touched something beyond words, beyond mind. They are of immense joy and gratefulness, sensitivity and helplessness -- helplessness because you cannot express what you are experiencing in words.

In fact anything that is great in life has no reason.

Once Picasso was painting by the side of a rosebush and a man was standing there watching for almost an hour. Finally he could not resist the temptation and said to Picasso, "Excuse me, sir, but I cannot see any reason for what you are painting. I have looked at it from every side ... I can't even figure out what it is!"

Picasso looked at him and said, "Just look at the roses. Go to them and try to find out why they are there. I am so much harassed and nobody asks the birds, nobody asks the peacock, `Why this beautiful tail, with so many beautiful colors?' Nobody asks the cuckoo -- the sound is so sweet, almost incomparably sweet -- nobody asks the trees, `Why are you green?' And every idiot comes to me to ask, `What are you doing, what is the meaning of it?' Go to God and ask him, `What is the meaning of this whole universe?' I am a small creator, he is a big creator ... Just go -- perhaps he knows the reason."

But I know, if you meet God, he will not know the reason either. What reason can he supply for why he painted the peacock's feathers so beautifully? What was the reason? Why has he given a long white tail to the bird of paradise?

You will find it here in my garden. It comes and goes seasonally. Just two days ago, it came again. For a few months it had disappeared. It has such a white tail, so snow-white, and the bird is very small and black. And such a small bird, carrying such a long white tail -- it does not make any sense. Because of the tail, the bird can hardly fly. He simply jumps from one tree to another tree. Now what reason could there be? But he is so beautiful, just the combination of colors is so beautiful.

Beauty need not be rational; nor does bliss need to be rational, nor silence. Meditation is not a rational endeavor: it is basically irrational. To be more accurate, it is suprarational: it goes beyond reason and all its concepts.

Picasso was right, because he was simply saying that nobody asks God ... Everybody goes to pray in the church, in the synagogue, in the temple, and nobody asks him, "What is the purpose of it all?" The sun goes on rising every morning, creating such a beautiful sunrise over the oceans, over the mountains, creating so many beautiful colors on the horizon -- for a strange reason which I don't know.

I was a student in a university which has, perhaps, the best location in the whole world -- certainly in India. I have visited many universities, but the University of Sagar, a very small place, has some special quality to it -- not the university, but the mountain and the lake. The university is on the mountain, a small mountain, but the lake is very vast, miles long.

I have seen the horizon being painted every morning by God, every evening by God in many places around the world, but I have never seen so many psychedelic colors as he manages at Sagar University. I have never seen such colors as when the sun rises over the lake and when it sets over the mountains. It spreads so many colors, absolutely without any reason, just out of sheer abundance!

After seeing the mornings and evenings in Sagar I have been searching for the same colors, but I have not found them anywhere. Every place seems to be poor as far as mornings and evenings are concerned. Sagar is a small place. The only beautiful thing is that it has a university in one of the most beautiful places.

But why should God be so generous? There is no reason.

Even if you meet God, he cannot explain anything to you. That's why I have removed the very hypothesis of God. There is no need of God, because to accept God is to put so much burden and tension and worry and concern on the poor fellow. It is better that he is not. It is not that I'm against God -- it is just out of my love and compassion. I feel he should not be! My own way of denying God is totally different from an atheist's -- they are against him. I am absolutely for him, but he is not there.

Picasso was right when he became angry. Another time it happened ... One very rich woman, super-rich, asked him to make a portrait of her. He said, "I don't paint portraits."

She said, "The price is not a question at all -- whatever you demand -- but I want a portrait from you, just because you don't do portraits! I want something unique; nobody will have a Picasso portrait in the whole world except me. I'm ready to pay whatever price you say, but you will have to do a portrait."

Picasso thought for a moment to himself, "Ask such an enormous amount that the woman will escape." So he said, "Five million dollars."

The woman said, "I will give you six. Start painting; I am already prepared."

Now he was caught, so he had to paint the portrait. When the portrait was complete, the woman said, "Everything is beautiful, but just tell me one thing: where is my nose? I cannot find it ...."

A nose is the very center of your face. If you can find a nose, then you can figure out where the eyes are, where the mouth is, where your ears are and everything. But without finding the center ....

The woman said, "Just tell me about the nose, everything else I will figure out!"

Picasso said, "I told you already that I don't do portraits, because this kind of problem always arises later on. I don't know where your nose is. I knew when I was painting, but now all that I know ... It is a beautiful painting, so many beautiful colors -- who cares about the nose? Just don't tell anybody that this is your portrait!"

Picasso, in a certain way, has come closer to mysticism than any other painter, because whatever he has painted is not to be understood, but only to be experienced. His colors, his combination of colors are just unbelievable. He has defeated God many times. But don't ask the meaning, don't ask the reason, don't bring it within the mind, just enjoy!

And you know it already, when you are enjoying a really good ice cream ... What do you call it? Tutti-frutti? You don't ask the reason! You don't ask the meaning. And when you go to Sarjano's place for pizza, do you ask, "What is the meaning of it?" Taste is enough. I don't even know what it is, because I never tasted it but I'm feeling saliva coming into my mouth, what about you? And I will never taste pizza I can promise you, because I love to keep a few things mysterious!

You are saying, Paro, "I leave discourse with unsteady knees ..." I also leave in the same way. I somehow manage to reach my room. You are saying, " ... as if I had done twenty-four hours' hard work." The reason for unsteady legs is that you are drunk with something that is not chemical drugs or alcohol, but something of consciousness, something of truth, something of bliss, which can make you as drunk or even much more drunk than any alcoholic beverage.

And now you are asking me, "But what happened?" Don't ask such questions! Something really happened. If you ask questions there is a danger that it may stop happening; it is a very shy phenomenon. Allow it to happen, enjoy as much as you can, and don't be worried about unsteady knees. The more you stop asking questions or figuring out what is happening, the less you will feel that you have worked hard for twenty-four hours.

To ask about the unanswerable creates great tension. It really creates the feeling of hard work and failure, because you can never succeed! Even if you work your whole life you cannot succeed.

"Is it a matter of my undeveloped awareness that I don't grasp what is happening ...?" No! With developed awareness you will be finding your knees even more unsteady. It is simply what you recognize yourself: "Does my mind want an answer where there is no answer?"

Yes, stop doing that!

Dolores marries old Mr. Pincus because she figures she will get his money without having to put out much. On their wedding night she giggles when he takes out a condom and lays it on the night table.

"Darling," she murmurs, "don't you think you are being a little cautious? After all, you are eighty-eight."

But Mr. Pincus only snickers and moments later takes cotton wool from the drawer and stuffs it up his nostrils. He then takes out a pair of earplugs.

"Darling," she says, "I understand the condom, but what are you doing now?"

"Honey," he replies, putting in his ear plugs, "you might as well know now that there are two things I can't stand in life. One is a woman screaming, and the other," he says as he snaps off the light, "is the smell of burning rubber."

Hymie Goldberg worked hard all his life and became very rich. But now he's on his deathbed with his wife Becky by his side, and he is dispersing his worldly possessions.

"My Cadillac," he begins, "with the push button motorcycle-cop detector, I leave to my son, Sam."

"Better you should leave it to Joe," says Becky. "He is a better driver."

"All right," whispers Hymie. "My Rolls Royce I leave to my daughter, Linda."

"You had better give it to your nephew, Willie," interrupts Becky. "He is a very careful driver."

"All right. Give it to Willie," continues Hymie. "And my twelve-cylinder Jaguar, I give to my niece, Sally."

"Personally," says Becky, "I think Judy should get it."

Hymie raises his head and shouts, "Becky, please! Who is dying? You or me?"

BELOVED OSHO,
THE DEEPER AND DEEPER I GO INTO MEDITATION, THE FATTER AND FATTER I AM GETTING. AM I IN DANGER OF EXPLODING?

Dhyan Yogesh, first a small story: Once there was a Japanese meditator called Wu, whose master lived in a little house on the other side of the river. One morning, after a particularly "good" meditation, Wu felt so overjoyed that he dedicated a small poem to his master.

He wrote: "At the peak of the mountain, the sun is rising in the East. Sitting here in my lotus posture, the three worldly evils cannot affect me."

He folded the paper and gave it to his servant to take to the master. The master looked at the paper and wrote a few words on it, telling the servant to take it back to Wu. Wu was most upset to have his poem returned, especially when he opened the paper and found three words written underneath it: "Fat, fat, fat."

Wu immediately ran down to the river and swam across as fast as he could to his master's house. Prostrating himself in front of the master, he said, "Oh, Master, I wrote you this poem as an expression of my love for you and look what you have done!"

"So," said the Master, "you sit on top of the mountain and feel that the three worldly evils cannot affect you any longer, but three little words are enough to blow you right across the river."

Don't be worried about your getting fatter.

You are saying, Yogesh, "The deeper and deeper I go into meditation, the fatter and fatter I am getting. Am I in danger of exploding?"

I hope so! That's the whole purpose of your being here -- exploding!

But becoming fat is not because of meditation. Perhaps you are meditating too much and not doing enough exercise. You will have to do two things ... I hate exercise myself -- but then you have to reduce your calories. I have to live on only six hundred calories per day. That is now. A few days ago I was living on twelve hundred calories per day.

If you don't want to exercise, then you will have to cut down on the stuff that you go on putting in your mouth. Meditators are known to become fat because they forget completely that meditation is sitting silently, doing nothing, and the fat grows ... So either start doing some exercises or cut down on your food.

Gautam Buddha had to cut one meal completely from his disciples' diet. They could eat only once, not twice a day; and of course not five times a day with different names: breakfast, lunch, coffee-break, supper, and the last -- just a little bit before you go to sleep. He had to cut from two meals, which are common in India, to one meal. That means fifty percent.

Mahavira was even more ... because he was teaching longer periods of meditation than Gautam Buddha. Gautam Buddha had an alternating system: one hour meditation, one hour walking. That repeated walking one hour and meditating one hour kept the balance. And then only one meal a day.

But Mahavira had no such alternating system. People were in meditation for eight hours, ten hours, twelve hours. He also insisted on one meal but he had made another condition: that you had to eat it

standing. Nor could you use plates; you had to use only your hands. So whatever comes within your two hands, cupped -- that's all. And eat it standing, because when you are sitting, you are at ease, comfortable.

We make our meals as comfortable as possible: comfortable chairs, table, beautiful plates, candlelight, some fragrance, flowers, and then you go on, course upon course. So if you are meditating as well, then naturally you will become more and more fat.

There is also a reason for this fatness other than the food: a meditator slowly becomes less and less interested in sex. That has two by-products: one is, the little gymnastics that you used to do in sex are dropped and that may have been your only exercise; secondly, the moment you drop sex, you become more interested in food.

People who drop sex automatically start eating a little more: the way life begins creates this connection. The child becomes aware of his mother's breast and the food that comes from it at the same time. Later on the breast becomes a sexual symbol, but the association with food is very deep in your unconscious. The people who drop sex -- in this place it is otherwise; sex drops people -- start eating more to substitute, because eating is connected with man's sexuality.

So you have to be aware, Yogesh: exploding is perfectly good, but that is an exploding of consciousness, an explosion of your inner being, not an explosion of your body.

People are already afraid of coming close to me, and if you do this kind of exploding then I am going to lose all my crazy people. So please, be kind towards yourself and be kind towards me. Cut down on your food, make an alternating system: meditation, walking, jogging, running, anything that gives your body enough exercise to absorb your food.

And it is tremendously significant ... If you can make an alternating way your meditation will go even deeper, because when the body is tired, it relaxes quickly. When it is not tired, it does not relax quickly.

That is one of the reasons why rich people cannot sleep. Their bodies are not tired. Sleep is part of relaxation. Laborers, beggars, sleep so deeply that even emperors feel jealous. The whole body is so tired, because they are working the whole day, that it is impossible for them not to fall asleep immediately.

You will be surprised to know that there are aboriginals in India, in Burma, in Thailand and in other Far Eastern countries who don't dream. And the reason is that they are so tired, their work is so hard, that by the time they go to sleep they fall so deeply asleep that they miss a layer of dreams. The first layer is of your waking consciousness; the second layer is of your dreaming consciousness; the third layer is of your dreamless sleep; the fourth layer is your awakening, enlightenment. Because their lifestyle is so hard -- just to have a little food, just to survive -- they don't dream.

When they first came in contact with the Christian missionaries -- and Christian missionaries are now being trained in psychoanalysis ... Christianity is the most cunning religion in the world. Seeing that the old style of priesthood was getting out of date, they started sending their missionaries to learn psychoanalysis -- because they could see that, in the future, psychoanalysis is going to replace the priesthood.

The psychoanalyst is the future priest. He is already taking his place. He has become the most highly paid professional in the world, and all that he does is analyze your dreams.

So when these missionaries, trained in psychology, reached the thick forest in Burma, in Thailand, they could not believe what they found. When they asked the aboriginals, "What did you dream last night?" the aboriginals looked at each other and said, "What does he mean by `dream'?" They have never dreamed.

For two reasons they have not dreamed: one, their life is not of repression. A repressed person dreams more because, whatever is repressed, mind has to get rid of in dreaming. It is a kind of catharsis -- mind unbinding itself. Secondly, it is only those who cannot go to the deeper layers of sleep who are stuck in the dreaming layer. Once in a while you slip into the deeper layer, where there is no dream. But again you surface.

Your sleep graph is not just the same the whole night. Sometimes you are very superficial, sometimes you are going very deep. Sometimes you are again superficial, just on the verge of waking. Sometimes you go very deep, almost close to death. On one superficial layer is your life and on the deepest layer is your death. And just below your superficial layer is the dreaming layer. Many aboriginals completely miss dreaming.

You will be able to go deeper into your meditation, into your relaxation, because relaxation is essential for your meditation. Make it a point to jog, jump, run, and then when you feel tired, utterly tired, sit down or lie down and meditate. And you will find that you are not getting fatter and your body is not going to explode. But your consciousness is going to explode into the tremendous phenomenon we call enlightenment.

The East has never bothered about dreams and the East has been concerned for thousands of years about consciousness. It is a strange phenomenon. The West became concerned with consciousness only one hundred years ago, and it immediately jumped on dreams. The whole psychological endeavor became dream analysis. One wonders what happened ....

The East has been concerned for at least ten thousand years about consciousness. Its whole genius has been focused on searching deeply into consciousness -- more than has happened anywhere else. This has been the only contribution to human evolution as far as consciousness is concerned.

The East is poor. It has not developed science, it has not developed technology, because it has put all its intelligence into one direction and that is consciousness. But the strange fact is, even after ten thousand years Eastern psychology has nothing to do with psychoanalysis-type psychologies, which are concerned with dream analysis.

What is the reason? The reason is Christianity. Christianity is the most repressive religion in the world. It represses everything. And because of that repression the layer of dreams becomes bigger and bigger and bigger. Now Western psychoanalysts say that a man dreams six hours per night if he sleeps eight hours. For only two hours, once in a while, he goes a little deeper and does not dream. Otherwise, for six hours he is dreaming.

What happened to the Eastern explorers of consciousness? They did not come to such a thick layer -- six hours! And strangely, the conclusion of Western psychology is that if you are not allowed to dream that amount of time, you will not feel refreshed in the morning. They have tried experiments:

One man is disturbed whenever he is dreaming ... and it is very easy to know when a person is dreaming, because whenever a person is asleep without dreams there is no movement of the eyes under the eyelids. You can see that there is no movement. The moment he starts dreaming, he is looking at a film and his eyes start moving. You can immediately check whether the person is dreaming or not -- very simple.

So one person in this experiment is disturbed. Whenever he moves his eyes he is immediately awakened, then allowed again to sleep. When he goes to sleep, again he will dream. The whole night the disturbance continues. He can only sleep those two hours when he does not dream.

And another person in another room is being disturbed differently. Whenever he is not dreaming, he is disturbed, he is awakened -- and allowed to dream six hours without disturbance.

The conclusion is -- and it has been repeated many times in many psychological labs around the Western world; the result is very strange; nobody had ever thought such a result would come out of it; not even the psychoanalysts had ever thought about it -- the result is that the man whose dreams are disturbed is disturbed the whole day. He feels tired, tense, sad, depressed. He feels that he has not been able to sleep, he is utterly tired ... and because of this continuous disturbance the whole night, he wants to sleep again.

The other person, whose sleep time was disturbed but not the dream time, has no problem. He gets up rejuvenated, fresh, with no tiredness.

The conclusion is that you need dreams more than sleep. Your body, your physical well-being, depends on dreaming, not on sleep, which has been the traditional concept. Traditionally it has been understood that dreams are a kind of disturbance. Now the situation is totally different: dreams are not a disturbance, they are a tremendous help.

But this is the Western mind and the experiment is confined to Western people. They should not apply their conclusion to the whole of humanity. Their conclusion belongs only to the Christians. A meditator starts dreaming less and less, and once you are at the very peak of meditation dreams disappear.

Primitive people, aboriginals don't dream at all. The East has not paid any attention to dreams, because it would have been futile. There was not such a repressive attitude in the East before Christianity came. All the repression that you see today in India or in other Eastern countries is not part of its heritage. It has been brought by Christian missionaries. Although Hindus are not Christians, Christian ideology has penetrated every religion in the world. They may not have been able to convert everybody into Christianity, but they have fed their ideology into every mind!

Just see: Hindus were perfectly at ease with the temples of Khajuraho; they never thought that they were pornographic. And today? Even if you are just a little bit less clad than you are clad now, that's enough to disturb the Indians. It is not Indian culture; it is Indian culture polluted by Christianity. Indians were never worried! All Indian gods have their wives: the Christian god has no wife.

Before Mohammedanism -- which is a by-product, just as Christianity is, of Judaism -- India was a totally different world, absolutely unrepressed. There was no question of repression at all. With Mohammedans repression started entering into the Indian mind, and with Christianity it became absolute.

Mohammedans came to India nearabout thirteen centuries ago. Before that there were no repressive ideologies preached; people were more innocent. Hence, a method like Vipassana -- which is a Buddhist method -- was possible for meditation: just watching the mind silently and meditation happens.

Meditation was not something arduous or difficult, but to the Western mind or even to the Eastern mind today -- which is absolutely overtaken by the Western ideology -- watching the mind is not an easy job. So much garbage and so much crap has been forced into the mind that you go almost crazy just watching it. It is a film which begins, but never ends. You can go on watching day in, day out, year in, year out and the mind is always ready to supply new images, new dreams.

It is because of this I had to create a few other devices -- Dynamic, Kundalini, and others -- before you could enter into a silent witnessing meditation like Vipassana. I have made devices to help you cathart, throw out your garbage rather than waste time in watching it.

It can be thrown out by Latihan -- tremendously beautiful -- but it is not a meditation; it is only a clearance. It can be done by Dynamic Meditation even better than by Latihan -- because Latihan has some dangers, which I have cut out of the meditation. Sometimes Latihan people go mad, because they cannot stop.

It is an Indonesian method which became immensely successful in the fifties in Europe and America. It never became successful in the East, because in the East -- particularly in Indonesia, which is a backward country -- there is nothing to cathart! The man who invented Latihan was Bapak Subuh -- he called his philosophy *subud*. He has taken the word `Subud' from `Buddha', which means `the great awakening'. But Latihan cannot bring the great awakening. It became fashionable in the West and then disappeared completely, because it created many people who had to be put into mental asylums -- for the simple reason that it has no stop built into the process.

Once you start Latihan you are overtaken by the process of catharsis, and it goes on and on and you don't know what to do. You are almost without any control. But Dynamic Meditation I have divided into different sections. Latihan has to be done alone; Dynamic Meditation has to be done under instruction. Then once you have learned it you can do it alone. Under instruction, after each ten minutes, the process can be changed. So you are always in control. It never becomes so big as to take all control into its own hands.

These devices are needed just to clear the rubbish that Christianity has created, and to bring you to a state of naturalness, simplicity ... And from there the only way is witnessing, which is called, by Buddha, Vipassana. Vipassana means `looking at'.

If you want to do Vipassana, or any silent meditation, Dynamic Meditation becomes absolutely essential, because Christianity having poisoned your mind, that poison has to be thrown out. You have to go completely crazy to throw it out; otherwise that craziness remains inside you, and won't allow you to get into a silent, watching, witnessing meditation.

So do some Dynamic Meditation, do some jogging, do some running, swimming and when you feel utterly tired, when you feel an intrinsic need to relax, you are free from Christianity. Then you can sit silently, then you can watch your mind -- and it is not much. You have thrown out almost ninety-nine percent of it. Maybe here and there a few pieces are clinging because they are very old and have become glued to you ... Just watch them.

Watching is a process of ungluing those small pieces hanging here and there in the mind. Once they also disappear, you don't have a mind, you have a vast sky opening. That is the explosion, and that explosion will bring you to sachchidanand, to truth, to consciousness, to bliss.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #4

Chapter title: You can be showered by flowers of bliss

23 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHEN I LOOK AT MY LIFE, IT IS RICHER AND MORE FULFILLED THAN I COULD HAVE EVER EXPECTED. I AM FILLED WITH GRATITUDE THROUGH ALL THE LOVE, UNDERSTANDING AND SHEER JOY THAT BEING WITH YOU HAS BROUGHT ME. WHY THEN, BELOVED OSHO, DO I THINK OF DEATH SO LONGINGLY?

Devageet, there are many things which have to be understood before you can see the answer to your question arising within your own consciousness. There are questions I cannot answer, but I can manage a situation around you, around your question so that the answer arises within you. And only such answers are significant. It is a roundabout way. I could have said the answer directly, but then it wouldn't be your answer. And I want every answer to be your own.

Just as the question is yours ... it has an individuality, a certain beauty, a certain aliveness. It comes out of your heart, just as a flower comes out of the juices of the tree. It is not something imposed from outside. It is something that grows from the very roots up to the top.

Just as your question is yours, my whole effort here is that your answer should also be yours. So while I am answering you, this is the first thing to be understood: my answer is only a device to trigger your answer. I don't want my answer to become your answer, which will be borrowed and dead.

Your question is very significant. It is not an ordinary question out of curiosity. Its significance also lies in its depth, in its existential meaningfulness. This question cannot be asked by each and everyone. Unless you have touched a certain depth within your being, only then is this question possible. Every question shows the heart of the questioner. Just by looking at your question, I can see what is happening within you. It must look very strange and absurd, because you are saying, "When I look at my life, it is richer and more fulfilled than I could have ever expected."

This is the first thing to be remembered: whenever something beyond your expectations is fulfilled, you will always find a deep desire to die; because who knows, tomorrow may not bring the same contentment, the same joy, the same beauty, the same experience. It is better to die at this peak rather than in any despair, in sadness, in misery. Why not die in a moment of celebration? Why not make death also a celebration? But that is possible only when you are at the peak of fulfillment; it is not possible when you are in the valleys and in the darkness.

So whenever you feel fulfilled, contented, so contented that you could never have expected it, you will find arising in you a natural, very spontaneous desire: that this is the right moment to die -- at the highest peak of your life. What more can there be? Why go on living? It is risky to live, because one can always lose this height. It is risky to live because one can become accustomed to this joy, this happiness; one may start taking it for granted; it may become just an ordinary thing. One may forget that it is extraordinary and happens only very rarely to very, very few human beings. You may not be aware of all these considerations. But these are the reasons why the desire to die at such a moment arises.

You are saying, "I am filled with gratitude for all the love, understanding and sheer joy that being with you has brought me. Why then, Beloved Osho, do I think of death so longingly?" It is one of those contradictions of existence, those mysteries of existence. For example, the poor man is never frustrated, because he has something to hope for: tomorrow may bring good news; there is some possibility that tomorrow he may not be poor. It is the rich, the super-rich man, who becomes frustrated, because tomorrow is not going to be something different or new, something more than he has already. Tomorrow has become

absolutely hopeless; hence the frustration.

People in poor countries don't suffer so much as far as the mind and consciousness is concerned. As the country becomes rich, logically one would expect that the people should become happier, more contented. Now the misery is gone: starvation is not there, medical care is there. Everything is good: you cannot expect more. But suddenly, there is a sadness that starts settling in the rich countries, in rich societies. And the sadness comes because they start forgetting the misery of starvation and they cannot see the future bringing any new meaning, any new flowers. Everything will now be static, routine.

Hence more people commit suicide in rich countries than in poor countries. Logically it should be vice versa: in poor countries people should commit suicide; but they do not because they still have hope. Life today may not be meaningful, but who knows about tomorrow? Things change. They have seen poor people becoming rich, they have seen all kinds of changes happening.

There is no need to feel hopeless, because all possibilities are open. They just have to make an effort, and if they fail -- it doesn't matter -- they must make more effort. But the idea of suicide does not arise at all.

I have moved amongst the poor for decades. It is almost impossible to find a poor man asking about suicide, about meaninglessness, about frustration, about anguish, about angst. These are not their questions at all. These questions arise only at a certain stage of affluence, luxury, comfort. More people go mad in the rich countries than in the poor. The ratio is large, the difference is great.

Even if in a poor country somebody does commit suicide or go insane -- which is very rare -- his reasons are totally different from the reasons of a rich man. The poor man may commit suicide, but not out of frustration, not out of meaninglessness, not out of discontent. He knows nothing of contentment and he is not tired of his discontent, because there is always a possibility that discontent may become contentment, the poverty may change.

In poor countries, the people who commit suicide are either retarded -- they cannot manage to live; their minds are not able to cope with life and its situations -- or they commit suicide because they are blind, crippled, paralyzed. But these are not the reasons in a rich society.

The same is true of your spiritual life. Devageet, you feel it as a question. I feel it as the sheer outcome of your joy, fulfillment, contentment. To me it is a beautiful experience, not a question, not a problem to be solved, but something to be understood. It is indicative that you are coming closer and closer to the ultimate sachchidanand, to the truth, to the explosion of consciousness, to the highest peak of bliss. Just before one is coming close to home, one starts feeling as if one has arrived. But it is only "as if." It is so beautiful that one cannot think things can be even better.

But I want you to be still discontented. I want you to hope still, because I know there is much more that is possible for you than you can conceive. I can conceive, because I have known much more and I know that there is no limit to growth. But this point comes to every seeker and searcher at some stage. And this has to be passed, otherwise it can become a danger. It has to be transformed into an indication. It is simply an indication that you have come to the very limit of your mind.

But you are more than your mind, and beyond the mind, there are no limits at all. Then there are skies upon skies, and as you move over one peak, you have another peak immediately confronting you. This existence is inexhaustible. And when I am saying this, I am saying it with absolute authority, because I have passed the moment about which you are asking. I have also felt at one time, "What more can there be? Why go on unnecessarily breathing, why go on every day getting up, knowing perfectly well that what has to happen has happened?" Now it is sheer habit that every evening you have to go to sleep, every morn- ing you have to get up. What is the point of it all?

But I have lived through a very strange space. I have never accepted any limit to anything. When this moment came to me, I insisted that I could not accept that this is all. Life must be much more. And what is the harm in searching? You can die tomorrow or the day after tomorrow. What is the hurry? Why today?

So the first thing is: you are free to die any time. There is no problem, but it is better to inquire more, to investigate more, to explore more ... And I promise you that soon you will be surprised to find that at the moment when that desire to die was so strong, you were simply passing through the boundary line of your mind, going beyond the mind into the no-mind. And, in fact, once you have passed this point, you will know for the first time what real life is.

Fulfillment, contentment, feeling richer are all irrelevant. Life is much more. It cannot be confined to these small words: gratitude, love, understanding, sheer joy. Once you have passed through all of them, you will be surprised that there is so much to existence for which no word exists in any language, and which mind has no capacity to understand. Certainly it is not contentment -- contentment is a very poor word. It is

not just joy, it is not just love. It is so much more that I can only say that these words are like a teaspoon and you are trying with the teaspoon to empty the ocean.

It happened ... One of the great philosophers of Greece, Plato, was a contemporary of Diogenes. They were continuously in controversy because Diogenes was a mystic and he knew things which Plato could not even dream of, although Plato was a great philosopher. And in the books and the histories of philosophy, you will find Plato, you will not find Diogenes. But the real thing was with Diogenes, not with Plato, who was a great thinker, a giant intellectual. Diogenes was a simple, childlike, innocent man, but he knew something which thousands of Platos together could not know.

One day, when Plato was on a morning walk by the side of the sea, he saw a man. It was early in the morning, a little dark -- the sun had not risen yet. He could not figure out who the man was. This man was Diogenes and in a spoon he was bringing ... He would go to the ocean, take the water in the spoon -- he had made a small hole in the sand -- pour the water into the sand, and then go back.

Plato, standing there, saw him doing it. He looked like a madman. For a moment he thought, "I should not interfere." But such is the mind -- it becomes curious: "Maybe he is not mad; perhaps he is doing something meaningful and I am not aware of it. And what is wrong if I ask him?" So he said, "Please forgive me for interrupting. I don't want to interrupt you -- you may be involved in some great work -- but what is going on?"

Diogenes said, "I am trying to empty the ocean."

Plato said, "My God, with this teaspoon?"

And then the sun was rising and Diogenes started laughing and said, "Plato, what else are *you* doing?" Then Plato recognized Diogenes. He used to live naked, but that day he was covered with a cloth, just to hide himself, so Plato would not know him at first. Otherwise he might not have interrupted.

Plato was simply stunned, he could not answer. Diogenes said, "That's what you are trying to do. Your mind is nothing but a teaspoon and with it you are trying to exhaust the oceanic existence. What I am doing is just to remind you ... I know it is not possible. You should also remember that what you are doing is impossible."

Devageet, it is fortunate to come to such a point when one feels so happy that one would like to die. But my suggestion is: wait a little, because I know something more than that. I have passed that point, and the day I passed that point, life for the first time opened all its mysteries to me. Since then, not for a single moment has the desire to die arisen in me, for the simple fact that now I know: there is no death. There is more life and more life and more life. And there is no end to this inexhaustible existence.

Hymie and Becky are having a holiday in Florida when one night a hurricane hits the coast. Becky gets extremely upset and cannot sleep a wink. Hymie, however, is sleeping soundly. "Hymie," cries Becky shaking him awake, "this house is rocking as if it will blow away."

"Relax," says Hymie, "go to sleep. We are only renting it."

All the houses that you have rented have blown away many times. This time also you are renting a house, and it will blow away one day. But *you* are going to continue.

You are an eternal pilgrim.

Your pilgrimage is not going to end anywhere.

Pilgrimage itself is the goal, there is no goal to pilgrimage.

The elderly man goes to visit a physician for a check-up. The doctor notices that his hands are shaking like leaves in the wind. "You must drink a lot," says the doctor.

"No, I don't," says the old guy, "I spill most of it."

Come to such a point, Devageet, when you start spilling most of it. Don't be contented so early. It is not even the beginning yet.

BELOVED OSHO,
ONCE A WEEK I COOK UNFERTILIZED FRIED EGGS FOR THE WHOLE COMMUNE'S BREAKFAST IN ORDER THAT EVERYBODY'S BRAIN BECOMES SHARPER AND MORE INTELLIGENT. HOWEVER, AFTER COOKING ONE THOUSAND FRIED EGGS, I DON'T FEEL LIKE EATING ANY MYSELF. IS IT OKAY

FOR ME TO DROP IMPROVING MY BRAIN AND JUST ENJOY ITS LACK OF ACTIVITY?

Vimal .... A writer had been out too late the night before, and in the wrong places. Nursing a magnificent hangover, he stops at a small restaurant for breakfast. "What will you have?" asked the waiter.

"All I want is two fried eggs and some kind words," says the bleary-eyed writer.

Presently, the waiter returns with two pale-looking fried eggs. "Here are your eggs, sir," he says. "And now for the kind words: don't eat them."

BELOVED OSHO,
THE OTHER MORNING IN DISCOURSE I WAS OVERWHELMED BY YOUR CLARITY AND YOUR BEAUTY AND GRACE, AND FELT SO GRATEFUL AND VULNERABLE. THANK YOU, OSHO. I ALSO REALIZE THAT I AM STILL NOT SEEING YOUR TOTAL RADIANCE AND SPLENDOR. THIS BRINGS SADNESS AND FRUSTRATION. OSHO, IS IT TRUE THAT WITHOUT BEING ENLIGHTENED WE CANNOT SEE YOU AS YOU REALLY ARE -- SACHCHIDANAND? CAN WE ONLY CATCH A GLIMPSE?

Anand Surendra, one has to learn a little patience. Everything that has ever happened to any human being is going to happen to you, because you have all the potential. You contain all the Gautam Buddhas, all the Jesuses, all the Socrateses. You contain the whole potential of humanity within you. And if you can see in me a certain clarity, beauty, grace, and if you can feel grateful and vulnerable, then you are on the right track. That's how one starts growing slowly.

It is true when you say, "Osho, I also realize that I am still not seeing your total radiance and splendor." But you are fortunate even to see a glimpse, because there are millions of people in the world who will not be able even to see the glimpse. On the contrary, they will only see everything evil that man has ever imagined -- no glimpse of splendor, no glimpse of clarity, no glimpse of grace, but only a fear, a danger; danger to their morality, danger to their religion, danger to all that they think is valuable.

There are millions of people who would like to destroy me. It is really a miracle that I am still alive in spite of those millions of people whose deepest desire is expressed by the United States Attorney General. He told a press conference that all he wants is that, "Osho should never be seen by anyone, never be heard by anyone. In short, I want him to be completely silenced."

The way he said it was so absolutely violent that the journalist who was interviewing him asked, "Do you want him to be murdered or assassinated?"

And for a moment the Attorney General remained silent and then said, "Not exactly. But we have more sophisticated methods to silence him." Now he is not simply speaking his own mind. He is expressing the minds of many.

So you should be happy, not sad that you don't belong to those millions. You should feel fortunate, not frustrated that at least you are capable of seeing a faraway glimpse of the Himalayas. Just a little patience, a little closeness, a little more love, a little more gratitude, a little more openness, and you will start moving towards the ultimate splendor. It is not my property. It came into existence when I was no more. It is the property of existence itself.

So don't be at all sad. There are many present here who have come far closer than you, who have looked into me more deeply than you. They are not in any way more special than you. They have just been patient -- years of patience, years of silence, years of meditation, and this is nothing compared to the eternity of time.

And one day you will find that you have come so close that you can touch the beauty, you can touch the truth, you can dance in the music of eternal consciousness. You can be showered by flowers of bliss.

Yes, Sat-Chit-Anand -- truth, consciousness, bliss. All are possible to you. In fact, they are your birthright. You just have to claim them ... and the claim needs a little patience.

There is a Sufi story: A king stopped his horse. He was passing by a nursery that belonged to a poor gardener. And he looked at the poor gardener -- he had stopped for a special reason. He had wanted to stop many times. He used to pass through that beautiful place where the nursery of the poor gardener was -- it was the most beautiful way to the palace.

Today he could not contain his curiosity. The curiosity was that the man looked so old ... certainly he had passed at least one century. Perhaps he was one hundred and twenty or even more. He looked so old and yet he was preparing small plants and working the whole day on those plants.

And those were plants of trees which take at least one hundred years to grow to their full height. Their lifespan is long -- they live at least four thousand years. After one hundred years, they are still just children. They can count on a lifespan of four thousand years, but only after one hundred years do they start flowering -- not before that. And after one thousand years, they start giving fruit.

The king was puzzled: this man seemed at least one hundred and twenty years old. "Is he mad, or what? He cannot expect to see the flowers of these trees, to say nothing about the fruits. And he is working so hard in his old age, the whole day in the hot sun" -- it was a desert land.

He stopped and went close to the old man and said, "I watch you every day, and I see how hard you work, but a question ... Every day I go on repressing it, not wanting to interfere. But you will have to forgive me -- I want to ask one thing: Do you think you will be able to see the flowers of these plants?"

The old man laughed. He said, "No, I will not be able to see the flowers of these plants. But do you see just behind my hut those huge trees, thousands of years old? They are the same trees. They are giving me fruits, they are giving me flowers."

The king said, "I can see them, but I still don't understand. What do you mean by bringing those trees in?"

The man said, "If my parents or my forefathers had also thought that they would not be able to see the flowers, to say nothing about the fruits, there would not have been those trees. I am not thinking about myself. I am thinking about my forefathers and about my future children. I owe them something.

"If my forefathers were so patient that they could be happy that some children whom they could never know would enjoy the fruits and the flowers of these beautiful trees ... Do you think I am a worse human being than my forefathers? Can't I think also of someone, far away in the future, being thankful towards me?"

The king wrote in his biography: "The old gardener has shocked me with his patience and with his infinite love and compassion and trust."

Somebody, some day, is bound to see the flowers. And as far as your inner growth is concerned, it is not a question of somebody else seeing the flowers. *You* are going to see and can't you be patient -- just a little patient?

Just today I received a letter from one of my old sannyasins in Holland, Amrito. He is a famous Dutch writer, with all possible qualifications, degrees, honorary degrees. He has written many books, including at least eight books on me. Today I received a letter saying he is writing another book on me and is coming for my blessings in just a few days. The title of the book is, TEN YEARS OF PREPARATION. Ten years ago he became a sannyasin, and still he calls those ten years just a preparation.

This patience is needed. In a hurry, you can get only seasonal flowers. They come and go. The deeper your patience, the greater will be your growth. Surendra, there is no need to be frustrated or to be sad. Not even a single sannyasin, if he is honest and sincere in his search, is going to fail. Success is absolutely sure and guaranteed.

But you have to remember that it is not the path of the curious, it is not the path of information gatherers. It is the path of those who are ready to go through the transformation, who are ready to drop their personalities, their defense measures, who are ready to open their hearts to receive the light that is rising on the horizon. It is simply a case of receptivity, sensitivity, sincerity and an honest search.

Your success is sure.

Miss Bradshaw, a comely high school teacher, had saved money for several years and was finally aboard a sleek ocean liner for her long-anticipated trip to Europe.

Aboard ship she wrote, "Dear Diary ... Monday: I felt singularly honored this evening -- the captain asked me to dine at his table. Tuesday: I spent the entire morning on the bridge with the captain. Wednesday: the captain made proposals to me unbecoming an officer and a gentleman. Thursday: tonight the captain threatened to sink the ship if I do not give in to his indecent proposals. Friday: this afternoon I saved one thousand and six hundred lives."

Just wait ... And it is only a question of saving your own life, not the lives of one thousand and six hundred people. Here I am not the savior; here everybody is a savior -- not of anybody else, but of himself. For the first time in the whole history of mankind we are making a new effort to give the respect and the dignity and the responsibility to every person to save himself.

For centuries this dignity was not given to human beings. Krishna was trying to save Hindus and Christ

was trying to save Christians. Everybody was trying to save somebody else. And they have not been able to transform the world. Krishna has failed, Buddha has failed, Jesus has failed, Moses has failed. When I say they have failed, I don't mean they have failed in their own enlightenment. I mean they have failed in their promises to humanity. They were absolutely successful as far as *they* were concerned.

But the moment they started telling people, "I will save you, I am the savior, I am the prophet, I am the messenger, I am God's incarnation," then they misled people; because people stopped seeking, searching on their own. They just hoped that if they believed in Krishna, in Buddha, in Jesus ... then it would not be their responsibility to transform themselves into a new and higher state of consciousness.

This has not happened. In this sense I say, "All the saviors of the past have failed." And I don't want to belong to the failures. I am not a savior. I have saved myself -- I think that's enough. Now you save yourself.

BELOVED OSHO,
I HAVE NEVER BEEN NEAR SO MUCH AUTHENTIC LAUGHTER AS I HAVE HERE IN YOUR PRESENCE. AS I MAKE MYSELF AVAILABLE TO THE LAUGHTER HAPPENING AROUND ME, I NOTICE MYSELF WITHDRAW AND BECOME SERIOUS. INSIDE I LONG TO LET GO AND TO BECOME A PART OF THE LAUGHTER AROUND ME, BUT MY MIND AND BODY RESIST.
WHY DO I FEEL INCAPABLE OF AUTHENTIC LAUGHTER? AND, IS THERE A WAY FOR ME TO REGAIN MY NATURAL CAPACITY TO LET GO IN A BELLY LAUGH?

Anurag Saleen, you are a victim, but you are not alone. Almost the whole of humanity is a victim: victims of pretensions, victims of having masks, victims of not being natural, because being unnatural pays -- society gives respect to the false. Society is not respectful to the authentic and to the real, because the false can be controlled, and society is deeply interested in controlling everybody.

But the authentic cannot be controlled, and society is very much afraid of those people who are authentic and real and themselves, because they cannot be enforced into any slavery, into any obedience, into being oppressed or exploited.

The desire for reward keeps society respecting the false. And because the false is respected, each small child slowly starts following the false. Parents teaching, teachers teaching ... the whole effort is to give you a certain mold that is acceptable to everybody. The end result is a phony world, where nobody is real, where smiles are false, where love is only a word.

Just today I received news from England. A survey has been made of people aged between five and twenty-five. A single question was asked: "What are the two values which you think the most significant and important in life?"

And it is shocking to see the answer, from the five-year-olds up to the twenty-five-year-olds.

The answers are: money and success. These two things are the most important in life: not love, not laughter, not meditation, not blissfulness, not even God. Money and success. But in a world where money and success are everything, you cannot be authentic -- it is dangerous. You will have to repress your individuality and compromise at every step for success, compromise at every step for money.

I am reminded of a young man. His name was Subhash Chandra. He became a great revolutionary and I have tremendous respect for him, because he was the only man in India who opposed Mahatma Gandhi; he could see that all this Mahatmahood is simply politics and nothing else. Indians believe themselves to be very religious. It is just a belief -- nobody is religious. And Mahatma Gandhi was playing the role of a saint simply to be the leader of the majority of the country. All those who thought they were religious were bound to be in favor of Mahatma Gandhi.

Just one single man, Subhash, opposed and immediately the phoniness was apparent. What happened was this: Mahatma Gandhi used to say, "I am beyond love and hate. I am beyond anger, violence," because that was his whole philosophy to go beyond violence and become nonviolent, become so loving that you love even your enemy.

Subhash was well known for not being in agreement with Mahatma Gandhi, although he was in the same party. There was only one party which was fighting for the freedom of the country, so all freedom lovers were in the party. And Subhash stood as a candidate to be the president of Congress, and immediately Mahatma Gandhi's phoniness was revealed.

On the one hand he was teaching that you have to love your enemy, and then seeing that Subhash, if he

became the president of Congress, would be dangerous to his philosophy and to his leadership, he became a totally different kind of man. Subhash did not believe in hypocrisy, and there was a possibility of his winning. The only man who could defeat him was Mahatma Gandhi himself, but that would bring him down, very much down, from his great saintliness.

So what he did was this: he supported a certain man, Doctor Pattabhi Sitaramayya, as his candidate. And he thought that because he was declaring him as *his* candidate, the doctor would certainly win. But Subhash was very much loved by young people, by the young blood, and this fellow, Doctor Pattabhi, was absolutely unknown. He was an obedient follower of Mahatma Gandhi, so he would serve him, but he was not known to the country.

And Subhash was almost a lion: he fought and, unbelievably he won. Gandhi did not participate in the gathering where he was going to be declared the president. He forgot all his philosophy.

In fact, Subhash proved to be a far greater man. Seeing that Gandhi was trying to create a split in the Congress -- which would be a split in the movement for the liberation of the country -- he resigned from the presidency, just so that the movement would remain one. He sacrificed himself completely; so as not to get into a fight, he moved out of the country.

He showed this sincerity from the very beginning. He was educated in England, belonged to a very rich family of Bengal, was going to be one of the top bureaucrats. He was trained for the Indian civil service in Britain, as were all top bureaucrats, most of whom were English. Very rarely was an Indian chosen -- not more than one percent. Otherwise on some small excuse, Indians were rejected.

Shree Aurobindo was rejected and you will not believe on what grounds. He had come first in every subject, he was one of the geniuses of this century. Only in horse riding could he not succeed. But what has horse riding to do with being a top officer? This was a strategy: he was a scholar and he became world famous, but he was rejected.

Every method was tried to reject Indians. Subhash they could not manage to reject. All their strategies he managed to overcome, so very reluctantly Britain accepted Subhash for their ICS. One thing more remained, which was a formality: every ICS officer had to appear for a personal interview before the governor-general. It was just a formality once you had passed the examination. Subhash entered into the office of the governor-general.

Bengalis always carry an umbrella -- one never knows why. Whether it is raining or not, whether it is hot or not; it may be winter and there is no need; they may have to carry it by their side, but they will carry it. An umbrella is absolutely necessary for a Bengali. If you see anybody carrying an umbrella, you understand: he is a Bengali. Now, there is no need to carry an umbrella into the office of the viceroy; at least you should leave it outside. But Bengalis will not leave their umbrellas.

Subhash kept his hat on, and carried his umbrella into the office. And he took a chair. The governor-general was very angry. He said, "Young man, you don't understand manners. Who passed you in the examinations of the ICS?"

Subhash said, "What manners?"

The governor-general said, "You have not taken off your hat and you have not asked my permission to sit down." The governor-general was not aware what kind of man this was. Subhash immediately picked his umbrella up and hooked the governor-general's neck into it. They were alone in the office, so ....

And Subhash told the governor-general, "If you want manners, then you should learn manners also. You remained sitting. You should have stood first. I was a guest. You did not remove your hat. Why should I remove mine? You did not ask my permission to go on sitting, why should I ask your permission? Who are you, do you think? At the most you can reject me for the ICS, but I will not leave it in your hands. I don't want to join the service." And he went out of the office, leaving the governor-general almost in shock. He never dreamt anybody could do such a thing.

Any person who has any dignity, any self-respect, society is afraid of. Society wants you to be obedient, to be servile, to be compromising, to be always ready in every situation to surrender. It does not want you to be rebellious. But individuality is intrinsically rebellious; you cannot do anything about it; the only way is to put it under a blanket of personality, to cover it from every nook and corner, and not allow it even a window to breathe.

So everybody is suffering inside. A closed, invisible wall of personality is surrounding you that does not allow you, Anurag Saleen, to gain your naturalness, your spontaneity, to have a belly laugh, even though *here* nobody is preventing you. In fact, it is impossible to go on holding yourself, controlling yourself, and not being spontaneous and relaxed. This is not your usual society. All these people are rebellious

individuals.

But even here, you are carrying your mind, your unconscious, your conditioning. You will have to put it away. Others may not be able to help in your ultimate salvation, but others can help you have a belly laugh.

So whoever is sitting by the side of Anurag Saleen, please help her. Tickle her! It is just a question of breaking her barriers. So tonight, I am telling this joke for Anurag, wherever she is. If she does not want to be helped by others, she should relax and have a good laugh. Otherwise, if you see anybody who is not joining in, tickle. There may be others who will be helped besides Anurag.

Hymie Goldberg is drafted to fight in Ronald Reagan's latest war with Iran. However, he manages to convince the draft board officer that he is half blind and is sent home.

That evening, Hymie goes to the cinema and when the lights come on he notices that a member of the draft board is sitting next to him. Without a moment's hesitation Hymie taps him on the shoulder and asks, "Excuse me, Madam, is this the train for New Jersey?"

Now look for Saleen. And anybody you find who is not laughing, tickle them. Don't be shy.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #5
Chapter title: Existence must be laughing at man

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BELOVED OSHO,
FINALLY I HAVE COME HOME TO MYSELF WITH A SILENCE AND SERENITY NEVER KNOWN BEFORE.
I FEEL LIKE A FLOWER BUD READY TO OPEN, YET I DO NOT FEEL IN TOUCH WITH THE ENERGY OF LOVE AND JOY THAT WOULD ALLOW THIS FLOWER TO BLOOM.
IT IS ALMOST AS IF I HAVE NOT YET FULLY OPENED MY HEART TO MYSELF.
OSHO, AM I MISSING SOMETHING OR IS IT JUST A MATTER OF TIME?

Deva Jayan, the flowers don't open unto themselves. Otherwise they could have opened in the middle of the night. They open to a rising sun in deep welcome, in gratitude and prayer. They open to the songs of the birds.

And you are trying to do something utterly stupid. You are trying to open your heart to yourself. Do you understand what it means? How can you open your heart to yourself? Who are you, other than your heart? If you are trying to open your heart to yourself, it will close more and more because you are the center of the heart. The petals will have to come close to you ... they will become a bud ... Even the open flower will start closing.

This is something very significant to understand: you can open to existence, but not to yourself. *You* are the one who is the barrier. But you seem to be accustomed to the old human habit of making somebody else responsible.

I will read your question: "Finally I have come home to myself with a silence and serenity never known before."

Remember -- underline the word *myself*. When one really comes home, there is no self found. Gautam Buddha has to use a negative word, *anatta*. Anatta means `no-self'. When you really come home you are not to be found at all.

If you are still finding yourself, you have not come home. Your absence is the home. Your ego is taking you astray and it will give you the sense that you have come home just to prevent you -- giving you some false substitute of a home. But this has to be remembered as a definitive criterion: when you come home you never come to yourself.

You come to the ultimate. You come to Sat-Chit-Anand. You come to truth. You come to consciousness. You come to bliss.

But in the world of truth, consciousness and bliss, where are you going to find this rat you call "myself"? I knowingly use the word `rat' because rats have been found, scientifically, to survive under any conditions. They eat almost one-fifth of the food of humanity. One-fifth is a big lot -- twenty percent -- while half of humanity is starving. And they grow fast. Their birthrate is faster than any Indian; they don't believe in birth control at all; they are all followers of the Vatican Pope, they are all Catholics.

There has been a very revealing experiment somewhere in the oceans on a small island where both America and France have been experimenting with atomic weapons, nuclear weapons. The whole island has no population, except rats.

All the trees have died. There is a tremendous amount of atomic radiation which can kill any human being, but the rats have not died. They quickly became immune to any radiation.

It was thought that in the third world war all life will disappear. Now it is known rats will live, third world war or no third world war.

All kinds of poisons have been used on rats to save crops. The rats have not died, but the people who ate those crops died.

Your ego is just like a rat. It has the immunity and the adaptability for any situation, whatever you want. You want serenity? You want silence? You want to come back home? Just name it and your ego will give it to you. But anything that is centered on "myself" is going to be wrong.

Remember, no-self is your reality, your authentic reality. And how can you be silent with yourself? The self is the cause of all chaos in you, the self is the cause of all anxiety and misery in you. How can you be silent and find serenity? Your ego is deceiving you. If one has to beware of any enemy, it is the ego, it is the self. You have not come home yet.

You say, "I feel like a flower bud ready to open, yet I do not feel in touch with the energy of love and joy that would allow this flower to bloom." From where are you going to be in touch with the energy of love and joy? From yourself? Yourself is a false entity; it has no energy and no love.

If you want energy and love for the nourishment of the bud that you feel, then you have to be open to all dimensions of existence and allow existence to reach to you in sun rays, in the songs of the birds. Just listen to their chit-chat, to the trees, to the mountains, to the moon, to the stars, to all living beings, particularly to human beings.

You have to become a receptacle. The ego never wants to be a receptive entity -- it goes against the egoistic structure, it goes against its pride. The ego can give, but it cannot take. But it has nothing to give. Unless you take from existence you have nothing to give. Before giving you have to learn getting.

Open to existence, to the starry night, to the day full of flowers, full of the rays of the sun, to human beings who are all potential buddhas. Throw open all your doors and windows and the bud will start opening on its own accord. Do you think any gardener goes to the bud and tries to open it? If you try to open a bud forcibly, you will destroy all possibility of having a beautiful flower ... Something crippled, something distorted, something aborted -- you did not allow it to open on its own accord. Every bud opens on its own accord. It just has to grow and be ready when the sun rises.

Just wait for the sun.

Again, you are saying, "It is almost as if I have not yet fully opened my heart to myself." I wonder that you could not see your question and its utter stupidity. To open to yourself? That is almost like trying to fly by pulling on your shoestrings. Rather than opening the bud, you may destroy it. You will fall flat on the

earth and forget all about buds and flowers.

The ways of the ego are very subtle and very clever. And then you say, "Osho, am I missing something?" -- you are missing everything -- "or is it just a matter of time?" Don't throw the responsibility on time. What does poor time have to do with you? Time will not open your bud.

You need to be aware that the simple process of opening is always towards the beyond. Opening cannot be towards yourself -- that's an absurdity. If you understand what I am saying, then you will be aware that you are full of words which you don't understand.

The question you have formulated has not arisen in your being. You have tried hard to make it very beautiful. You have used good words, but words are empty things unless they have content. And you cannot deceive me. In your question I can read your whole biography, not only the past but something of the future too.

If you go on this way, you will never reach what you call your home and you will never blossom. You will never know what spring is. You will have to change your whole approach. Right now you seem to be very knowledgeable. But knowledge is all rubbish. You don't have any experience of anything.

Even about the bud you are simply talking. There is nothing like a bud in you. It cannot be in this wrong situation which surrounds you. Your ego is too strong -- it would crush any bud. Your ego is just like a bulldozer. Poor rosebuds cannot stand against a bulldozer.

If you change from all this knowledgeability and accept your ignorance about the path, about the workings of your mind, then you will still be missing meditation. And meditation needs patience. Right now you are already a bud, without any meditation. You are already hoping to open unto yourself, which is really unique, because in the whole of history no mystic has talked about opening unto "yourself."

Deva Jayan, everything is possible -- you just have to remove the hindrances: the greatest hindrance is the ego; the second hindrance is knowledgeability without experience; the third hindrance is imagination without seeing clearly that there is no bud yet.

I can see it. I don't know where you are, who you are, but I can see through your question -- the bud *cannot* be there. Your question is very revealing. You have not reached home; perhaps some caravanserai ... an overnight stay but in the morning you have to move on.

Home is when everything stops -- time and mind -- and nothing moves. Home is an eternal moment which begins but never ends. Home is when there is absolute nothingness ... no self, no I. In this nothingness only buds of silence and serenity can grow. And if you are open towards the universe, then it showers with nourishment and all buds start opening on their own accord.

Meditate, so that you can go beyond mind and self. Certainly meditation will take a little time. Because you are so full of bullshit you will have to clean the ground. You are in tremendous misunderstanding.

Chiang Kai-shek, the dictator of China before Mao Tse-tung came to power, was one of the most powerful people on the earth. He had become very old -- he was ninety years -- when Mao removed him from power. He escaped to Formosa, a private resort for the dictator.

He changed the name of Formosa to Taiwan and made it the capital of China. The whole of China was gone, but he made this small island the capital of China and continued to remain dictator of the whole of China. There was no China in his hands, yet because of American support mainland China was not represented in the U.N. Chiang Kai-shek's Taiwan represented China in the U.N. for many years -- you cannot believe what kind of politicians are sitting on your chest. This man Chiang Kai-shek when he was dethroned in utter desperation, old age, sickness -- he had passed ninety -- was being interviewed in Taipei by an American reporter from NEWSWEEK.

"And when was the last time you had an election, General?" the reporter asked.

Chiang Kai-shek winked and said, "Just before bleakfast."

People's egos are such, even at the age of ninety ... that idiot is saying he had an erection just before breakfast.

There is a loud knock on the door and the psychiatrist hurries to answer it. "Doc," says a frightened voice, "I must talk to you about my brother. He breaks thermometers, drinks the mercury and throws away the glass."

"What?" shrieks the horrified shrink. "He throws away the glass? That is the best part!"

There are psychoanalysts who are far more insane than their patients but the ego goes on playing its games because they have qualifications, certificates. The ego very much enjoys degrees -- Ph.D.'s and

D.Litt.'s -- and they never look at the fact that they are either neurotic or psychotic themselves.

It is a known fact that psychoanalysts go mad four times more often than any other profession. It is strange. These are the people who are supposed to help humanity out of all kinds of neurosis, psychosis, but they themselves go to the mental asylum four times more than any profession in the world.

And every psychiatrist -- it is hilarious -- once in a while goes to another psychiatrist to be psychoanalyzed. After six, eight months, they themselves need psychoanalysis. Now on what grounds can these people help those who are in real need of help? But the ego never even suspects that something may be wrong. It always pretends to be right.

The meditator is the only person in the whole world who begins his first step with a deep feeling that, "I am ignorant. I don't know anything." With this ignorance comes innocence, side by side. And with this ignorance all the crap of your knowledge and words and imagination drops away. With this ignorance, slowly slowly, you settle into being just like a child with a clarity, a purity, a silence, an alertness.

All that is needed is a deep recognition that you know nothing, a recognition that your ego is not you. You are simply the silence which has been taken over by the ego. You are a land conquered by an enemy and you are being identified with the enemy.

Jayan, everything is possible, but you have to begin from the right point with humbleness, with openness, with receptivity. And a silence and a patience and a trust will arise on their own accord. Yes, many, many flowers will blossom in your being too, but you have to put things right.

BELOVED OSHO,
SOME PEOPLE DO THINGS INSTINCTIVELY. IS INSTINCT THE SAME AS INTUITION? OR IS INSTINCT ANIMAL-LIKE, AND INTUITION ONLY HUMAN?
BELOVED MASTER, PLEASE COMMENT ON THE DIFFERENCE, IF THERE IS A DIFFERENCE.

Dhyandeep, instead of two words, you will have to understand three words, because you have a past and you have a present and you have a future. Instinct is what belongs to your animal past. It is very old, very solid. It is the inheritance of millions of years. And when I say it is animal-like, I am not condemning it. With the word `animal' the priests of all religions have associated some condemnation, but I am simply stating a fact, no condemnation at all.

Our past was an animal past. We have passed through all kinds of animals. Our evolution has been from fish up to man, passing through all the species of animals. It has been a long, long journey to arrive at mankind.

Intellect is human: it is our present. That's how we function, through intellect. All our sciences, all our businesses, all our professions -- whatever is going on in the world -- our politics, our religion, our philosophy, they are all based on intellect. Intellect is human.

Instinct is almost infallible, because it is so old, so ripe, so mature. Your eyes are blinking; are you doing it? They go on doing it by themselves. This is instinct. Your heart is beating; your breathing is going in and out; it is not up to your intellect to look after all these essential things of life. They are in the hands of instinct, because instinct is absolutely infallible. It never forgets to breathe, it never forgets anything.

But intellect is very fallible, because it is very new, a very recent arrival. It is just groping in the dark still trying to find what it is, where it belongs. And because it does not have roots in experience, it substitutes experience with beliefs, philosophies, ideologies. They become the focus of intellect. But they are all fallible, because they are all man-made, manufactured by some clever guy.

And they are not applicable in every situation. They may be right in one situation and in another situation they may not be right. But intellect is blind, it knows not how to deal with the new. It always brings the old answer to the new question.

Paddy and Sean are sitting opposite the local whorehouse in Dublin, discussing the virtues of the Catholic faith. Suddenly, Gideon Greenberg, the local rabbi, approaches the door, looks left and right, then hurries up the stairs.

"Did you see that?" roars Paddy. "I'm glad I am a Catholic."

Ten minutes later, the Anglican priest approaches the door, looks around quickly, then dashes up the stairs.

"Another hypocrite," laughs Paddy. "Thank God I am a Catholic."

A few minutes later Sean nudges Paddy and says, "Hey, man, look! There is Father O'Murphy coming this way."

The two men watch in stunned silence as the Catholic priest disappears up the stairs into the whorehouse. Suddenly Paddy jumps to his feet, crosses himself and shouts at Sean, "Where is your respect? Stand up and take off your hat! There must be a death in the house!"

Now the whole thing has changed. Intellect lives through prejudices; it is never fair. Just by its very nature it cannot be, because it has no experience.

Instinct is always fair and shows you exactly the natural way, the relaxed way, and the one that the universe follows. But strangely, instinct has been condemned by all religions and intellect has been praised. Of course, if everybody follows instinct, there is no need of any religion, no need of any god, no need of any priest.

Animals don't need God and they are perfectly happy. I don't see that they are missing God. Not a single animal, not a single bird, not a single tree is missing God. They are all enjoying life in its utter beauty and simplicity with no fear of hell and no greed for heaven, no philosophical differences. There are no Catholic lions, there are no Protestant lions and no Hindu lions.

The whole existence must be laughing at man, at what has happened to man. If birds can live without religions and churches and mosques and temples, why cannot man? The birds never fight religious wars, neither do the animals, nor the trees. But you are a Mohammedan and I am a Hindu and we cannot coexist. Either you have to become converted to my religion or -- be ready -- I will send you to heaven immediately! Because of the fact that, if instinct is praised, religions lose any rationality, any reason to exist, they praise intellect.

And the third thing, which is your future, is intuition. So these three words have to be understood.

Instinct is physical. Your past, based on the experience of millions of years, infallible, never commits any mistake and does miracles in you of which you are not even aware.

How does your food become blood? How does your breathing go on functioning even when you are asleep?

How does your body separate the oxygen from nitrogen? How does your instinctive world of nature go on giving to every part of your body what it needs? How much oxygen is needed in your head for the mind to function? The exact amount is sent through blood running all around the body, distributing fresh oxygen, taking out the old, used, dead cells, replacing them with new ones and taking them back to places from where they can be disposed of.

Have you ever thought when you cut your nails why you don't feel the pain, or when you cut your hair why you don't feel the pain? They are dead cells of your body and this is the way instinct disposes of them. If they were living, then they would hurt just as if you had cut your finger. You would feel wounded and you would feel immense pain. But when you cut your hair, you don't feel anything, because they are dead already.

The scientists say that what instinct does for man, we are not yet capable of doing. And in a small body the instinct does so many miracles ... If someday science is going to do the work of a single human body, it will need at least one square mile of factory for a single human being. Tremendous machinery! And still it will not be infallible. Machinery can break, can stop. The electricity can go off.

But for seventy years continuously, or even one hundred years for a few people, or even one hundred and eighty years for a few people, the instinct goes on functioning perfectly well: the electricity never goes off; not a single mistake is committed; everything goes according to plan, and the plan is in every cell of your body. Scientists are trying to read it but because it is in code language, nobody knows how to read it.

The day we can read the human cells, we will be able to predict everything about a child even before he is born, even before he is in the mother's womb. The sperm of the father has a program and in that program your age, your health, what kind of diseases you will have, your genius, your intelligence, your talents, your whole destiny is contained.

Like instinct, on the other polarity of your being, beyond the mind -- which is the world of intellect -- is the world of intuition. Intuition opens its doors through meditation: meditation is simply a knocking on the doors of intuition; intuition is also completely ready; it does not grow; you have inherited that too from existence.

Intuition is your consciousness, your being.
Intellect is your mind.
Instinct is your body.

And just as instinct functions perfectly on behalf of the body, intuition functions perfectly as far as your consciousness is concerned. Intellect is just between these two -- a passage to be passed, a bridge to be crossed. But there are many people, many millions of people, who never cross the bridge. They simply sit on the bridge thinking they have arrived home.

The home is on the further shore, beyond the bridge. The bridge joins instinct and intuition. But it all depends on you. You may start making a house on the bridge -- then you have gone astray. Intellect is not going to be your home. It is a very small instrument to be used only for passing from instinct to intuition. So only the person who uses his intellect to go beyond it can be called intelligent.

Intuition is existential.
Instinct is natural.
Intellect is just groping in the dark.
The faster you move beyond intellect, the better.

When Billy Graham sang, "All I want is Jesus," five thousand people joined the Protestant church.

When Pope the Polack sang, "Ave Maria," ten thousand people joined the Catholic church.

When Frank Sinatra sang, "There's a gold mine in the sky," one hundred thousand Jews joined the Air Force.

Intellect functions that way. And Jews are intelligent people -- if there is a gold mine in the sky, why waste time here? Just immediately join the Air Force.

Intellect can be a barrier to those who think nothing is beyond it. Intellect can be a beautiful way to those who understand that there is certainly something beyond it. Science has stopped at intellect. That's why it cannot figure out anything about consciousness.

The intellect without your intuition awake is one of the most dangerous things in the world. And we are living under the danger of intellect, because intellect has given science immense power. But the power is in the hands of children, not in the hands of wise people.

Intuition makes a man wise. Call it enlightenment, call it awakening; those are simply different names for wisdom. Only in the hands of wisdom can intellect be used as a beautiful servant. And the instinct and intuition function together perfectly well: one on the physical level, another on the spiritual level.

The whole problem of humanity is getting stuck in the middle, in the mind, in the intellect. And then you will have misery and you will have anxiety and you will have agony and you will have meaninglessness. And you will have all kinds of tensions without any solution anywhere to be seen.

Intellect makes everything a problem and knows no solution at all. Instinct never creates any problem and does not need any solution, it simply functions naturally. Intuition is pure solution, it has no problems: intellect is only problems, it has no solution. If you rightly see the division, it is very simple to understand: unless instinct is available, you will be dead. And unless intuition is available, your life has no meaning -- you just drag on. It is a kind of vegetation.

Intuition brings meaning, splendor, joy, blessings. Intuition gives you the secrets of existence, brings a tremendous silence, serenity, which cannot be disturbed and which cannot be taken away from you.

With instinct and intuition functioning together, you can also use your intellect for right purposes. Otherwise you have only means but no ends. Intellect has no idea of any ends. This has created today's situation in the world. Science goes on producing things but it does not know why. Politicians go on using those things not knowing that they are destructive, that they are preparing for a global suicide.

The world needs a tremendous rebellion that can take it beyond intellect into the silences of intuition. The very word `intuition' has to be understood. You know the word `tuition'. Tuition comes from outside, somebody teaches you -- the tutor. Intuition means something that arises within your being; it is your potential; that's why it is called intuition.

Wisdom is never borrowed and that which is borrowed is never wisdom. Unless you have your own wisdom, your own vision, your own clarity, your own eyes to see, you will not be able to understand the mystery of existence.

As far as I am concerned, I am in absolute favor of instinct. Don't disturb it. Every religion has been teaching you to disturb it. What is fasting but disturbing your instinct? Your body is hungry and asking for food, and you are starving it for spiritual reasons. A strange kind of spirituality has been possessing your being. It should be called simply stupidity, not spirituality.

Your instinct is asking for water, it is thirsty; your body needs it. But your religions ... Jainism does not

allow anybody even to drink water in the night. Now as far as the body is concerned, it may feel thirsty, particularly in summer in a hot country like India and Jainas exist only in India.

In my childhood, I used to feel very guilty because I had to steal water in the night. I could not sleep without drinking at least once a night in hot summers. But I used to feel that I was doing something that should not be done, that I was committing a sin.

Strange and stupid ideas are being forced on people. I am in favor of the instinct and this is one of the secrets I want to reveal to you: if you are in total favor of instinct, it will be very easy to find the way towards intuition, because they are both the same, even though functioning on different layers. One functions on the material level, another functions on the spiritual level.

But intellect goes on creating repressive methods for the instinct. Celibacy for instance creates perversions -- homosexuality, sodomy -- because it is not part of your instinctive program.

To accept your instinctive life with absolute joy, without any guilt, will help you to open the doors of intuition, because they are not different, just their planes are different. And just as instinct functions beautifully, silently, without any noise, so does intuition function -- and even more silently, far more beautifully.

Intellect is a disturbance. But it depends on us whether we make it a disturbance or use it as a stepping-stone. When you come across a stone in the street, either you can think it a hindrance or you can use it as a stepping-stone to a higher plane. Those who really understand use intellect as a stepping-stone.

But the masses are under the control of religions which teach them, "Use your intellect as a repressive force for instinct." They get involved in fighting with instinct and forget all about intuition. Their whole energy becomes involved in fighting with their own life force. And when you are continuously fighting with your instinct ....

A Jaina monk is supposed to remain naked all the year round, even in the winter months, even in the cold night. He cannot use a mattress, he cannot use a blanket, he cannot use anything to cover his body, day or night. He has to fast. The longer he fasts, the greater a saint he becomes in the eyes of the same kind of conditioned people -- thirty days, forty days ....

Jainism is the only religion in the world which allows you to leave the body if you want, but you cannot do it quickly by jumping into a river, or by cutting off your head, or by drinking poison. These methods are too simple. Jainism believes in austerity, arduousness -- no shortcut is allowed.

You have to fast. And if a healthy young man fasts, it takes ninety days for him to die, ninety days of utter agony. He can neither sleep, nor can he be at ease for a single moment. And every day he goes on becoming thinner, every day two pounds are disappearing. By the time ninety days have passed, he will be just a skeleton. Only then will he die. These ninety days he suffered hell unnecessarily, but this is spiritual.

This is fighting against the body. This is conquering the body and the material. This is spirit conquering the body.

Just a few months ago one Jaina monk did this kind of suicide. They call it *santhara*. And I wonder that a government which is against suicide takes no note of these people. They should be prevented. They should be put in jails, with others who attempt suicide ... because what does it matter what kind of means you use for suicide? Whether you die within nine minutes or ninety days does not matter. And if you allow the Jaina monks, then why should you prevent others?

And the prevention is also very beautiful. If you are caught committing suicide -- if you have committed, nothing can be done -- but if you are caught committing suicide, then you will be sent to the gallows. Strange punishment! That's what he was doing himself! Now why waste unnecessary years of time in courts, cases, judges, advocates and finally, because he was trying to commit suicide, you sentence him to death. The poor fellow was doing it himself, without any expense to the country.

And after that Jaina monk, one of his disciples, an old woman, started ... Because her master has gone, now she does not want to live. And these people are surrounded by thousands who respect them, because this is the greatest sacrifice and the greatest victory of spirituality over materialism. From all over the country thousands of people will come to touch their feet, and all that they are doing is simply committing a crime. But they are not criminals, they are saints.

It is the same situation in all the religions, with different superstitions. They turn the energy of your intellect against your instinct, and that spoils all possibilities of opening the flower of your intuition. That is the mystic rose that will lead you to the ultimate ecstasy and to immortal life.

But people seem to be absolutely in the hands of the dead past. Whatever the old scriptures have told them, they go on doing it, without ever considering the whole science of man. These three are the layers of

the whole science of man.

Instinct should be allowed a relaxed flow. Never disturb it with the intellect for any reason. And intellect should be used as an opening for intuition. It has just to give way for intuition to take over your life. Then your life is a life of immense light, of luminosity. It becomes a constant festival.

But it seems the majority of the world consists of very retarded people. They never think about their life themselves. Whatever they are told, they do. They never bother whether it comes from right sources or wrong sources.

You may be born a Catholic or a Hindu or a Mohammedan. But your birth does not ensure that your religion is right. Your birth and your religion have no connection. But up to now wherever you are born decides your religion. The child has not chosen the religion; the religion is imposed on him. And a constant repetition of all kinds of lies makes him more and more unintelligent, superstitious, retarded, idiotic.

Paddy and Sean are eating their lunch on the construction site. Suddenly Paddy says, "Yuck! I just ate a worm in this apple."

"Well," says Sean, "drink some water and wash him down."

"To hell with him," replies Paddy, throwing away the applecore. "Let him wash himself."

You are surrounded with these kinds of people all over the world. You have to keep alert not to get trapped in the way everybody is imprisoned.

Being with me, if you cannot be unimprisoned, unfettered, then you will not find any other place on the earth where you can be free. To me, freedom is the most fundamental value. And only in freedom can you grow to the highest peak, can you become an Everest.

Only in freedom will your intuition blossom and bring immense treasures to you.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #6
Chapter title: I have found my people

24 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
SITTING WITH YOU IN DISCOURSE A FEELING OF MAGNIFICENCE AND UTTER LUXURIOUSNESS,
WHICH FEELS SO DIFFERENT FROM MATERIAL LUXURY, KEEPS ON ARISING IN ME.
MOST PRECIOUS MASTER, WOULD YOU LIKE TO TALK ABOUT THE LUXURIOUSNESS OF BEING
WITH A LIVING MASTER?

Sadhan, there are two worlds side by side: the world of matter and the world of consciousness. The

world of matter is known to the mind but the world of consciousness is only known when mind disappears.

We are all born as a mind and existence gives us every opportunity and every challenge to go beyond it. Very few dare, but those who dare, only they are the people who have known life in its immense beauty, its luxury, its joy, its music, its harmony, its eternal silence and peace. Only those few people have really lived; the others are only somehow dragging themselves from the cradle to the grave.

Mind can never know what authentic luxury is. It cannot know *anything* of the real; it knows only about the unreal, about the world that is made of the same stuff as dreams are made of. Mind has its own limitations.

There is no question of condemning the mind. Your eyes can see but your eyes cannot hear. There is no reason to condemn the eyes because you cannot hear the music. Why can you not hear the sound of the running water? Why can you not hear the songs of the birds and the tremendous silence of the stars? Eyes can only see. And there is no question of any condemnation.

Ears can only hear. It is absolutely absurd to condemn the ears because they cannot see the light of the sun and the moon, because they cannot see the rainbow and its colors and the flowers and their tremendous beauty.

All our five senses have their own windows into existence. And all our five senses combined is our mind. These five senses are five doors or windows of the mind into existence. But because all these five senses can go only outwards, you can see what is outside you but not what is inside you. You can touch what is outside you but not what is inside you.

All senses are doors opening to the outside world. And the world of consciousness is within. Mind has no way even to have a glimpse of the world that is hidden inside you. They are just side by side. There is not a difference of miles or even a few steps. They meet on a boundary line, they are running parallel. And just as parallel lines never meet, they never meet. You will have to jump from one line to another line.

The mind hankers for luxury, for comfort, for joy, for love, and it tries also to make things that it longs for, but they are bound to be just outward things: a beautiful house, beautiful furniture, a beautiful garden. Everything that you can think of, the mind can manage -- but only on the outside.

It is only a very faraway echo of the inner beauty, of the inner luxury, of the inner richness. But the inner, which is so close, remains almost closed to millions of people. Their whole lives they are playing with toys and never come to know the real.

And the real was not far away. It was just a change of gestalt. This word `gestalt' is German. No other language has exactly the same word, hence it is used in all the languages without being translated. But it can be explained so that you can see what it indicates.

Just thirty or forty years ago a psychology came into being and became very fashionable. It was gestalt psychology. It has faded now. But there is some significant meaning in the very word `gestalt'. The psychology may prove true or untrue -- that is not my interest. My interest is in the simple word `gestalt'. That psychology has contributed a tremendously beautiful word.

In gestalt psychology books you will always find a picture to explain the meaning of gestalt and sometimes you will find that kind of picture in children's books: a beautiful young woman -- it is just a line drawing. And what is expected of you is to go on staring, without blinking, at the beautiful face of the woman. And suddenly you see something has changed. Nothing has changed: you are the same, the book is the same, the picture is the same. But in a strange moment, in a strange way, something has transpired between your vision and the lines of the picture. Instead of a beautiful young woman, you see a very ugly old woman. You cannot believe it when it happens for the first time. Then go on staring -- it will happen again. The old woman will disappear and the young woman is there. You *cannot* see both together.

That is a very significant point to understand. You can't see both together because they both consist of the same lines. Once you start seeing the beautiful woman then your gestalt has changed; you are seeing the same lines in a different combination. But because they are the same lines, you cannot see the old woman. When you start seeing the old woman, the gestalt has changed, your vision has changed. The same lines that were making the beautiful woman, the young woman, are now constituting the old woman.

So you can see both but only separately, and why does it happen? Because your mind is in a constant change. It cannot remain at the same point long enough. It is not accustomed to being static. It is a dynamic force. So when you are staring at the beautiful woman, the mind gets bored. It wants some change, but you don't allow any change. You go on focusing, staring, then the mind finds a way of its own. It changes the gestalt, it changes the combination of the lines, and suddenly you see an old woman.

I think you will understand the meaning of gestalt: the meaning is a sudden change of your vision. That

which was not in front of you, that which you were not seeing, suddenly becomes visible. And that which you were seeing has suddenly disappeared. And you can't see both together.

In the history of world philosophy I would like you to understand something parallel, a gestalt. There have been philosophers like Shankara, in India, Bradley in England, Hegel in Germany, and many more all over the world. These three can be said to be the most representative of a certain gestalt. They all say that the world is illusory, it is only an appearance. It is not a reality, it is not more than a dream. The real is experienced only in your innermost being. Except for your inner being, everything that you see is just ephemeral. In India they call it *maya*. The word *maya* means: as if you are seeing a magic show in which nothing is real. Or it can also mean `a mirage' -- what happens in a desert when you are too thirsty, tired. You suddenly see far away a beautiful small oasis, trees, a lake. You see not only the lake, you see the reflection of the trees in the lake.

It is impossible to deny the reality of an oasis. But as you come close the oasis goes -- simply where, you cannot say. It simply disappears. There are no trees, and there is no lake and there is no reflection of the trees. The people, the travelers, the caravans that have been passing through deserts know very well where are the true oases and where are only ephemeral oases. But to the new traveler it is impossible to make any distinction. They look exactly the same.

The desert creates such an illusory reality, and because of your thirst you tend to believe in it. If you were not thirsty perhaps you may not have believed. You would have suspected, doubted, you would have questioned. But you are so thirsty that this is not the time to disbelieve in the oasis. To disbelieve in the oasis is simply to accept death because of thirst. You are so thirsty you start trusting, believing in that which is just created by the rays of the sun, reflected from the sand of the desert.

When the rays reflect back they shimmer, they move. And those shimmering rays going back to the sun create the illusion of water, just as the water shimmers. And in those shimmering rays a kind of mirror effect is created, and because of that mirror effect anything that is around it is reflected. This mirage is another meaning of *maya*.

The world by Shankara, by Hegel, by Bradley is rejected as only appearance, not authentically true. It is as true as a dream, but not more than that. And there is another school of philosophers in India. The greatest of that school is Vrihaspati.

In Greece the greatest of the other school is Epicurus and in Europe, Karl Marx. These three are representative of materialism. They say matter is the only reality and consciousness is illusory. They say just the opposite: what you see as objects, material -- that is the only true world. Your body is true, but you are not true. Your consciousness is only an ephemeral effect, a by-product, just like the mirage in the desert.

Strange that these two kinds of philosophies have existed always side by side. And strangely, neither a single materialist has ever crossed the line to become a spiritualist nor vice versa -- they both go on parallel ... Not a single person is being convinced by the arguments of the other.

My own standpoint is beyond both. I can see that they are each too much attached to one gestalt. One is saying that the young woman is real and the old woman is just false. The other is saying the old woman is real and the young woman is just false. But as far as I am concerned, the young woman and the old woman are not separate. Either both are true or both are untrue, because they are made of the same lines. If you deny the old woman is real, take out all the lines that make the old woman, and you will find the young woman has also disappeared. Or vice versa: if you think the old woman is real, then take away the unreal young woman's lines and the old woman will disappear. They are really two ways of seeing the same reality.

To me there is no division. To me it is a question of transcending the duality of parallel lines, of not getting caught into any gestalt, but going beyond both gestalts and *seeing*, as a witness, the matter and the mind. And *you* are far away from both. Then opens up a new world of luxury, a new world of grace, a new world of magnificence.

Sadhan, what you are saying is immensely important. Your question is one of those few questions which everybody has to understand, because everybody will have to encounter the reality implied in the question. You are saying, "Sitting with you a feeling of magnificence and utter luxuriousness, which feels so different from material luxury, keeps on arising in me."

Trust in it. Settle more and more deeply in it, because you are on the right path! What is happening to you, sitting here with me in communion, is just your own inner world opening. If you love me and you trust me, then there is no need to keep your heart closed. There is no need to keep your defenses, there is no need to keep distances, there is no need to have any fear. If love cannot destroy your fear and if trust cannot take

away your security measures, it is not worth calling it love, it is not worth calling it trust.

The whole experience of being with a living Master is that the disciple slowly, slowly relaxes, puts away all the defenses -- there is nobody who is going to hurt him -- starts coming closer, because there is no fear. The whole world lives in fear, in such deep fear that we have created very hidden defense arrangements ... For example: in the West people shake hands, and it is thought to be a friendly gesture. It is not! It was basically out of fear that people started shaking hands; because it is the right hand which is dangerous -- you may be carrying a weapon. It is better to shake hands and be completely assured that the other is not carrying any weapon. It is a very strange world. Shaking hands was a gesture of enmity, not of friendship. That's why the left hand is not used in shaking hands, because the right hand is your active hand. If you are carrying something dangerous, it will be in your right hand.

In the East people were even more alert and conscious, because people were more cowardly than in the West. The whole philosophy of nonviolence has made them cowardly. They have found an even better way, because when you shake hands you come too close. That is dangerous, coming too close, and even the left hand can be used to wound you, to shoot you.

Unfortunately there are "leftists" and their number is not small -- ten percent of the whole population! Most of them have been forced to use their right hands. That's why you don't see so many left-handed people, because in the school the teachers force, "Write with your right hand; the right hand is right and the left hand is wrong." And everybody makes you a laughingstock ... So people start -- although it is difficult for them to use their right hands, they are born leftist! -- but slowly slowly, if you try, the right hand starts working. It will never be as good as that of the born "rightists." It will always remain secondary.

But in a right-handed world, what can you do? Ninety percent of people are right-handed. Only ten percent of people are left-handed. They are in such a small minority, most of them disappear into the right-handed crowd. Very few remain left-handed their whole life. It needs a little individuality, it needs a little courage to declare, "If my left hand is active, I am not going to force the right hand upon my nature unnecessarily." But there are very few people who will take that stand against the whole of society.

So one thing: coming too close is dangerous, and still the left hand is left out: it can carry a small knife and that may be enough to kill you. The East has found a better way. Rather than shaking hands, it puts both hands together, to show you that both hands are empty. And then there is no need to come very close. You are there, I am here, you are showing that both your hands are empty, I am showing that both my hands are empty.

Slowly slowly, in the East it took on not only a meaning of friendliness, but even a meaning of spirituality: "We are bowing down with folded hands to the God within you." But the reality was just the opposite. It was a defense measure to make you aware that, "I am not your enemy, and I also want assurance that you are not my enemy." But you still keep your distance! Who knows? The person may be hiding a knife in his clothes, he may not show it in his hands. And it has been happening, it is not that it has been only a fear!

Even great kings, hugging another king -- as if they are in deep friendship and love -- have killed. When they were hugging, they were also carrying a knife, a small knife in their hands. And it was enough -- if you wound the person in the right place, you can kill him, even with a small knife. There are many cases on record. So-called great emperors and kings have behaved in such an ugly way, inviting another king as a friend and then killing him! If emperors can do that, what about ordinary people?

I am just telling you one example -- there are of course many -- of a defense that you use without knowing it which has just been handed down by the older generation.

My grandfather used to have a dog and he never went -- wherever he went -- without the dog. Even if he was going to a marriage ceremony, to a party, he would go with his dog. His dog would be sitting by his side. I would be sitting by his other side and I would say, "This looks very bad: I am reduced to the category of your dog! When you want me to come with you, at least you can leave your dog at home."

He said, "You are too young to understand."

I said, "When I am old enough so that I can understand, just tell me. I have been listening to every person: `You are too young.' Always too young. When will I be able to understand?"

He said, "That's a good point. In fact, we use this strategy just to avoid unnecessary inquiries."

So I said, "You just tell me today, I'm old enough to understand."

He said, "The reality is I always take my dog if I am invited to eat food anywhere. First I give it to my dog. Unless I'm sure that there is no poisoning ..."

I said, "You are taking it too seriously! Who is going to poison you?"

He said, "You don't know. I have seen people poisoned."

And he was right, I can realize that, now I have been poisoned myself. Then I remembered the old man, that he was right. If I had a dog with me ... But I am not allowed to have a dog. That is the difficulty. My doctors don't allow it. They say I am allergic. No defense at all!

And then when I read Gautam Buddha was poisoned, and it was a food poison ... My grandfather was dead, but I thought if he was alive I would have gone to him and asked his forgiveness -- because I had laughed at him. If Gautam Buddha had his dog with him ....

You are living in a very murderous society, where every kind of crime is happening. Naturally man has learned to close himself from every side, out of sheer defense. But when you come to a master, there is no need to have any defense. And slowly slowly, as you become more and more in tune with the master, your defenses drop. Windows open, fresh breezes and fresh sunrays enter.

And the master is not a master if he is not a fresh breeze. A master is not a master if he is not a sunrise to your being. A master is not a master if he does not come into your heart as a song, as a dance, as a celebration.

And there cannot be anything more luxurious, more graceful, more delicious. And slowly, slowly you start learning a new lesson: that it is not only to the master that you have to be open. You have to be open to the trees too; they are not going to harm you. You have to be open to the stars too; they are not going to harm you. And this vast universe is here. You have just to be open to this whole universe and suddenly all the stars descend and come close to you, dancing within your heart. And the trees start having a certain communication with you. And the flowers smile.

There are strange stories -- I used to think they were only stories, but slowly slowly my own experience said to me, "They are not stories."

About Mohammed the story is -- when he was in the desert of Saudi Arabia -- that a cloud always moved over his head, wherever he went. It seems to be very unlikely that clouds would be so sensitive. But every contemporary source ... because Mohammed is not very ancient -- only fourteen hundred years have passed, not much -- all contemporary sources of Mohammed describe that fact, even the people who were opposite to him have described the miracle: "We may be in disagreement with his philosophy and religion but we cannot deny the fact, because we have seen with our own eyes. Wherever he moves in the desert a cloud is always moving with him, giving him shadow, always keeping him in cool shadow."

About Gautam Buddha there are stories -- perhaps they are historical facts. Perhaps one day, sooner than you can think, even science is going to authenticate that these stories, which have up to now been thought only mythological, are not mythological. It is said that, "When Gautam Buddha sat under a tree -- just to rest -- even if it was not the season, the tree would immediately bloom with flowers, and flowers would shower on Gautam Buddha."

As scientists understand more and more the sensitivity of trees, it seems possible that the openness of Gautam Buddha may have had a deep effect on the very heart of the tree, that even the poor tree could not resist the temptation, although it was not the season, to welcome Gautam Buddha with a few flowers.

This whole existence can become a luxury. You just have to learn the art of being open.

It happened that in the university where I was teaching for almost nine years, there was a long row between two university buildings. One building was for the arts faculty and the other building was for the science faculty. And between these two buildings there was a long row of very beautiful trees. They give deep shadow, and in the summer there are so many flowers -- red flowers -- that the trees seem to be on fire. And when there are hundreds of these trees, it looks as if the whole forest is on fire. So many flowers come to them simultaneously that you cannot see the leaves anymore, just flowers -- such beautiful flowers.

And there were at least two dozen trees between the two buildings, and just a small road joining the two buildings. And the idea must have been to cover that small road with these lush, green, beautiful trees so that they will cover the whole road -- the small road between the two buildings -- and will keep the shade even in the hottest summer.

But no one knows what happened. When I had joined that university all the trees were alive. And I had chosen one tree, which was the most beautiful, to park my car under. Nobody was parking their car there, because a parking lot was available on the other side of the building. I was even told that this was not the place to park.

I said, "Unless you show me any ordinance from the university that I cannot park my car under this tree, I am going to park my car under this tree. Even if I have to leave the university, I will leave, but I will park here as long as I am part of the university."

So the vice-chancellor understood, "It is unnecessary to quarrel with this man. He may resign just for this reason, and there is no harm, let him park." And it was just outside his office -- he could see me and my car from his window. And my idea to park the car there had some reasons. Because I was mostly out of town without any leave, I had told my chauffeur, "Every day, before the vice-chancellor comes to the university -- he comes nearabout twelve -- at eleven thirty you park my car under the tree. That will keep him thinking that I am in the university. And just as he leaves you can bring the car back home."

It was because of his window that I had chosen that tree, but he was not aware of the fact that it was really the window, not the tree, because my insistence was that, "I love this tree and I will keep my car under this tree as long as I am in this university." And he used to look out of his window and remained happy, thinking that I was in the university.

Slowly slowly, some kind of disease happened to those trees, so that all the trees died, except the tree I was parking my car under. The vice-chancellor was very much surprised. All the trees completely died. They were without leaves, barren, and the new leaves never came. One day I was parking the car. He came to the window and he called me, waved to me and said, "It is very strange. I am sorry I was preventing you from parking your car. But it is not only me, many people feel that it is just because of you and your car that this tree has remained alive. Because all the trees have died, not a single exception, just *your* tree." And it had become known as *my* tree. Nobody else dared to park his car or anything; everybody knew that it was *my* tree ....

And the vice-chancellor himself said, "I am sorry that I was preventing you. If you had listened to me, this tree also would have died. And this tree is the only tree that I can see from my window."

I myself did not think that it had anything to do with me. Then I left the university and after two years I went again, just to meet the vice-chancellor and my friends, colleagues. I was passing through the city and I thought ... And as I went there I saw that my tree had also died. Then I also became a little suspicious -- perhaps the vice-chancellor and those other people were right.

And he reminded me ... As I reached his office he said, "I knew it would happen. The day you resigned I looked at the tree and I felt it, that it was going to happen. And within three months -- just three months -- the tree died."

And I had left the tree absolutely young, luscious green, full of flowers. Perhaps there was something that was happening in the being of the tree, some love, some trust, some opening, some friendliness. Modern researchers say that trees are more sensitive than human beings, they go through the whole range of emotions: fear, love, anger, compassion. They go through all these emotions far more deeply than human beings.

So it is not only a question of being open to a master, Sadhan. It is really a question of being open. The master is only an excuse. Use the master as an excuse, so that you can learn the language of trust, the language of openness, the language of communion with existence, and you will find your life will become inwardly rich, every day more and more. And you will find a grace in your being that you were never aware was possible.

I am in favor of this luxury, this richness. People have always misunderstood me -- perhaps that is my destiny. I have been condemned all around the world as the guru of the rich. If understood in my sense, I am certainly the master of the most rich, the most sensitive, the most loving, the most luxurious people in the world.

But those who have been condemning me, they are not condemning in my sense. They cannot even understand that there is any inner luxury possible. To them luxury means outside things. Richness means money. But to *my* people it has to mean the inner, always the inner. Whatever I am saying is for the inner, not for the outer.

On the outside there is nothing of much value, just the mundane world, with all kinds of greed, struggle, competitiveness, violence. The outside is ugly. I would like the outside also to be beautiful and rich and luxurious, but it can happen only when the inside has changed. The first and the foremost change has to be inner. The outer will follow it.

A shipwrecked sailor, who has been living alone on an island for five years, awakens one morning to see a ship anchored close by and a small boat coming towards the shore.

He races to the beach and is greeted by an officer who steps out of the boat and hands him a packet of newspapers.

"What are these for?" he asks, amazed.

"With the captain's compliments, sir," replies the officer. "He suggests that you read what the newspapers say about the world first and then tell us if you still want to be rescued."

Sadhan, what do you think, did the man decide to be rescued or not? I have been thinking about him, but I cannot imagine that he decided to be rescued.

If you read five years of newspapers, the only conclusion will be to get rid of this world. It is not worth living. It is not worth being with these people. As far as I am concerned I have forgotten that world of the newspapers completely.

I have found *my* people. I have found my world. I have found a small planet of my own, where love is the only law, where laughter is prayer, where dancing is divine, where every moment is sacred, and where to be natural is the only spirituality.

Because I could manage to find my people, I am alive. Otherwise, I would have managed long ago to be crucified by all kinds of idiots, who are always willing ... They would have been very happy and I would have been very happy, because this world does not seem to be worth living in. And it is very difficult. What I have done is almost unprecedented: to find my *own* kind of people, who can understand me, who can have a rapport with my innermost being. Otherwise there is nothing but misunderstanding in the world.

A very proper Englishman goes into a bar one night, sits down, but does not order a drink. The bartender, an unusually friendly guy, asks him if he would like a drink on the house.
The Englishman shakes his head.
"I tried liquor once," he said. "Did not like it."

Still trying to be friendly, the bartender asks him if he would like to join a couple of the boys for a few hands of poker.

The Englishman shakes his head. "Tried gambling once," he says. "Did not like it. In fact, I would not be sitting in this place at all, but I promised my son I would meet him here."

"I see," says the bartender. "Your only child, I assume."

Because everything he tries only once and then -- finished!

BELOVED OSHO,
WATCHING YOUR PEOPLE ARRIVE IN LARGER NUMBERS EVERY DAY MAKES ME FEEL SO HUMBLE, AND FULL OF JOYFUL TEARS IN KNOWING THAT WE ALL HAVE THIS ONE THING IN COMMON -- OUR LOVE FOR YOU.
IT IS SUCH A GIFT TO BE JUST ONE OF ALL THESE LOVING SMILES WHO SIT AT YOUR FEET EACH DAY IN CHUANG TZU.
BELOVED MASTER, AGAIN AND AGAIN, THANK YOU FOR BEING HERE.

Jivan Mary, it reminds me ... Mulla Nasruddin was coming home. The sun had set. There was still some light, but it was getting darker every moment. He was passing by the side of the graveyard when he saw far away a few people coming on horses. He could make out that they had swords. He immediately concluded that there was danger: "It seems my last moment has come."

So he jumped over the wall of the graveyard and there was a fresh grave dug. To avoid those dangers that were coming, he lay down in the grave, closed his eyes, stopped his breathing.

Those people had seen this fellow. And they saw also that he jumped over the wall. And they thought, "It seems to be a thief or something."

It was a marriage party. And in many places in the East -- particularly Mohammedan countries -- when people go to a marriage party, they go on their horses with their swords.

Again it reminds me of shaking hands; because in the beginning the marriage party was really a party of enemies, who were going to force some family at the point of a sword to give their daughter to their son. It was not a friendly affair. Marriage was in the beginning an invention. It was a question of conquering, forcing a certain family, whether they were willing or not ... It was a power struggle. It must have been thousands of years ago, but since then the marriage party still carries swords.

In India, being a very nonviolent country, the whole marriage party does not carry swords. But the man who is going to be married, he carries not a sword, but a small knife -- just symbolic.

I have asked many of my friends when they were married, "Why do you go on carrying this small knife? I don't see any point."

They said, "Neither do we see any point, but just traditionally ..."

I said, "At least you should have inquired. There must have been some reason, some time back."

And I told them that, "This is just the last remnant of a historical fact thousands of years old: that women were thought to be commodities and they had to be conquered. There was no other way except force. It is ugly to carry these knives, because they are symbolic of that old, primitive, barbaric stage."

They said, "But our parents, family, everybody will be very much annoyed and even the other party will not like it. They have also forgotten that this is a symbol of antagonism, not a symbol of any friendship or love."

So *that* was a marriage party. But Mulla thought, "So many swords, there is danger."

And those people thought, "This man seems to be some thief, or what? Suddenly, as he saw us, he jumped over the wall." So they all came, jumped over the wall and looked all around -- "Where has that man disappeared?"

Mulla was looking at them silently. Because one cannot continue to stop one's breathing, once in a while he was breathing and then watching, to see what finally happens.

Finally they came all around the grave and they saw this is not the way a man is buried. He is uncovered, fully dressed, has his shoes on, even his umbrella with him. They have never seen a dead body carrying an umbrella, shoes, and then lying in this -- the cold night is coming ... And who are the people who have left the body uncovered?

And Mohammedans don't make graves like Christians, their graves are just pure mud. They just pour the mud on top of it, that's enough. They are poor people. They cannot manage to have marble -- at the most a small stone on which they put the name of the person, that's all.

But what kind of thing is this? And when they looked close by, they saw that he was breathing also once in a while. And when they were all surrounding him silently, Mulla opened one eye. They could not believe what kind of fellow he is, and they were very angry.

They asked him, "Why are you here?"

Mulla said, "I can ask the same question to you. Why are *you* here? And perhaps you don't know the answer. So I will answer from both sides: I am here because of you! And you are here because of me!"

Jivan Mary, I am here because of you.

You are here because of me.

It is absolutely irrational, but truth is truth!

You have not asked any question, so I decided that, since for many days I have not given you any sutras to meditate upon, I should use this great opportunity that Jivan Mary has given to me. A few sutras for her and for you all to meditate upon ....

A woman who looks like a dream usually gives a man insomnia.

Some people sleep with one eye open; others wake with both eyes shut.

If at first you don't succeed, try someone else.

Two is company, three is the result.

The best way to make your dreams come true is to wake up.

Sometimes the best way to liven up the party is to leave.

It is better to be in the missionary position than never to have any religion at all.

The only time most people look like their passport photographs is during a hijack.

In these days of jet travel, the only journeys that take a long time are the ones from your house to the airport.

A husband who gets his breakfast in bed is in hospital.

Married life is like sitting in a bathtub -- after a while, it is not so hot.

Marriage is like a violin. After the beautiful music is over, the strings are still attached.

Nobody is ever satisfied. Poor men wish they were rich, rich men wish they were handsome, bachelors wish they were married, and married men wish they were dead.

The fastest way to discover your bad habits is to move in with your lover.

God gave black men rhythm because he made such a mess of their hair.

And the last: Sex is the most fun you can have without laughing.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #7
Chapter title: A bird with two wings

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BELOVED OSHO,
SAT-CHIT-ANAND ... MEANING OR NO MEANING, JUST THE SOUND OF IT TOUCHES MY HEART DEEPLY.

Vimal, *sat-chit-anand* is included in those few words of all the languages of the world which have descended from the highest peak of consciousness. They are pure music, they are absolute poetry, they are no ordinary words. And if they touch your heart without even knowing the exact meaning, the reason is that they are re-echoing the soundless sound of those who have entered into that space.

Sanskrit can be proud that it has never been a living language used in the marketplace. Sanskrit lovers try to prove just the contrary. They try to prove that once it was a living language in which people talked, just like any other ordinary dialect. But I insist on my difference.

I want to know why their insistence is for Sanskrit to be a living language used by ordinary people. They think if a language is not used by ordinary people then it loses something of importance, it is a dead language. Certainly it has never been used by the people, but it is not a dead language.

It is a language of the mystics. It is the language of those who know. It is not worldly, that's true. It is something otherworldly, and this is not a criticism. In fact, this is the extraordinariness of the language, that it was only used by a very few people of tremendous understanding. Their each word has immense significance, because it is coming out of a deep experience of reality of their own being.

The so-called living languages are mundane. They are for the marketplace, for day-to-day use: naturally, they cannot contain something of the beyond. Perhaps Sanskrit is the only language ... and it is also the mother language of all the civilized languages of the world.

It is rare in the sense that the people who formulated it were not thinking of the material side of existence, but were more concerned that the words used would reflect something of consciousness, heights of consciousness, of love, of compassion, of ecstasy. Their words are mantras, sacred. They are coming from the very source of our life. It is possible.

Vimal, you say, "*sat-chit-anand* ... Meaning or no meaning, just the sound of it touches my heart deeply." It is a soundless sound; or, in other words, the sound of silence, the sound of ultimate experience, the sound when *you* are no more -- only the universe remains. Certainly you can avoid meaning. You can say "meaning or no meaning," because meaning is of the mind.

But Sat-Chit-Anand has a significance which goes far higher than meaning. It is just a fragrance which has left the flower. The flower is visible -- part of this world, part of matter -- but the fragrance, you cannot

catch hold of it. You can feel it, it can touch you deeply. It can reach to your innermost core, but still you cannot figure out the meaning of it. You cannot figure it out, what it is in reality.

The meaning is irrelevant here; significance becomes the relevance. Not that it has no meaning, but basically it has only significance. And the significance is that the very sound, Sat-Chit-Anand penetrates into the heart, breaking all the barriers and all the bars and all the defense measures. It resounds within your being, creating a subtle harmony, a deep peace, a strange feeling of fulfillment, of being at ease with the world, with the universe, with existence itself -- at ease not only with existence, but with yourself too.

It is a pure silence, as if water can be condensed into ice, and the ice can be again melted into water. That is the reality of such beautiful sounds. They can be condensed into meaning, but their basic reality is to melt within you and to reach to each fiber of your being, to each cell, to give it a dance.

These are the mystic sounds. They are very few. I have talked to you about *satyam-shivam-sundram, sat-chit-anand, hari om tat sat, om mani padme hum, om-shantih-shantih-shantih*. These five I have chosen as the most significant, as the most deep-going. I will try to give you the meaning also, because that meaning will help the significance to become deeper. That meaning will not only touch your heart, it will also touch your intelligence. And you have to be touched in your totality to be transformed.

I will begin with the last one. That is the sound every Eastern scripture ends with ... *om-shantih-shantih-shantih*. It means "The soundless sound, or the sound of silence: peace ... peace ... peace ..." Just giving you the sense of the whole scripture in these few telegraphic words. Every scripture in the East ends with the same. It may be Hindu, it may be Buddhist, it may be Jaina -- it doesn't matter.

They are all different in their philosophies. They are all different in their theologies. They are different religions continuously in controversy for at least ten thousand years. But strangely, they all end their scriptures with the sound of silence: peace ... peace ... peace ... It seems they are all different roots of this experience.

They may differ about their roots, about the description of their roots. They may quarrel, they may contradict each other, but as far as the end is concerned, when they reach to the highest peak of consciousness, all that is found is the sound of silence and utter peace, so deep that they have to repeat it three times: peace ... peace ... peace ...

The fourth is used by the Tibetans, although it takes almost all the words from Sanskrit: *om mani padme hum*. It is a very mystic statement. It says, "The diamond in the lotus ... the sound of silence." You cannot conceive a more beautiful thing than a beautiful diamond in the most beautiful flower on the earth, the lotus. They are trying to convey to you the beyond in some way comprehensible to the mind: the sound of silence -- *om* -- the diamond in the lotus. I have loved it from my very childhood. Just the words, "the diamond in the lotus ..." They have managed in the most beautiful way to express the beyond.

And the third is *hari om tat sat*: "the sound of silence ... this is the only truth."

And the second is, *sat-chit-anand*: "truth, consciousness, bliss."

And the first is, *satyam-shivam-sundram*: "truth, godliness, beauty."

These five I can say to you belong to the universal religious consciousness, not to any organized religion, because they have come from individual mystics. They have poured their heart, they have poured their enlightenment, they have poured their awakening into these five mantras.

There is no word in English to translate *mantra*. It means a sacred word, not of any use in the day-to-day life experiences, but only significant when you go beyond this visible world and enter into the invisible consciousness. A mantra is a secret key. It opens the door to the ultimate.

But the meaning, Vimal, is also significant, because you are in the mind. The sound may have gone deeper into your heart, thrilled you, but still it is good not to leave the mind completely out of your experience; because it can become a disturbance, it can become very vengeful.

Don't antagonize your mind. It can disturb everything. Have you watched how it disturbs your body? When you are in anger your whole body is disturbed: your stomach is disturbed, your blood pressure goes high, you start suddenly perspiring -- even in an air-conditioned place. There have been many cases of heart attack in intense anger. The heart suddenly stops. The mind can disturb the body on one hand: it can disturb the heart on another hand. Very few people know its disturbances in the heart because that is not a common experience.

But if you don't know the meaning, if the mind is not satisfied, soon it will start creating suspicion, doubt, skepticism. Soon it will start saying to you that you are being irrational, and you will be affected. And the impact of Sat-Chit-Anand on your heart will start disappearing if the mind is not in cooperation.

My whole effort is to transform your total being, not leaving anything outside, because nature does not

intend it so. And when the mind can be persuaded to go along with you, there is no need to create an opposition. I am against creating any kind of unnecessary conflict and split in your being. It is better to create a bridge between mind, body and being.

And the meaning is also tremendously beautiful. *Sat* means truth. And the longest search of man has been for that, because without knowing the truth, we know nothing. Truth is the very meaning of our existence. Without knowing truth we are just accidental, we don't have any meaning.

Perhaps something has gone wrong in nature and we are the product of it -- freaks. Unless you know the meaning of yourself, you cannot have a deep relationship with the cosmos. The meaning is going to become a bridge with the cosmos. And unless you feel some meaning, some truth in your being, you are not yet aware of a deep communion with the whole.

Truth is the experience of being in deep communion with the eternity of existence, and with the wholeness and the perfection and the grandeur and the magnificence of that which is.

Truth simply means that which is.

It is pure isness.

And the revelation of this truth to you is only possible if your *chit*, your consciousness, rises to its ultimate flowering.

It is consciousness that is going to discover the truth. Hence, meditation is emphasized. Meditation will not give you the truth, it will give you more and more consciousness, and finally, consciousness gives you two things: on one hand, truth, and on the other hand, a tremendous bliss. You become almost like a bird with two wings. Truth is your one wing, bliss is your other wing. And you are pure consciousness.

In this experience you can fly like an eagle across the sun into the unknown. Then this whole universe belongs to you. Then wherever you are, you are at home. Then whatever you are, you are in utter peace. Then whatever happens is beautiful and brings tremendous gratitude to you.

Prayer becomes your very heartbeat. You don't pray in synagogues and in churches and in temples and mosques. Those are for the irreligious. Those are for the hypocrites. Those are for the pretenders. The authentic religious man has prayer in his heartbeats. He is continuously feeling a tremendous gratitude to all that existence has made available to us -- life ... love ... laughter ...

BELOVED OSHO,
IS MAN REALLY THE MOST HILARIOUS ANIMAL?
WOULD YOU GIVE US A FEW MORE EXAMPLES?

Devageet, this is more like you. The other day you were asking about death. That is not at all a reflection of your individuality. You are a man who can understand laughter as one of the most religious qualities. It has never been accepted by any religion as a religious quality.

But I am never in agreement with any superstition, howsoever old and ancient it may be. And I don't care at all what others have believed, lived. I trust my own experience more than any holy scripture, more than any great saint or sage.

My experience about laughter is that it is the most purifying, the most healthy, the most rejuvenating, the most refreshing, and the most total experience. It can be your first experience of totality. You can laugh totally.

And another beautiful thing about it, it is not only of the mind. Mind may trigger it, but soon it spreads all over you. It is overwhelming. There are beauties upon beauties as far as laughter is concerned. When you are laughing, one of the greatest things is that mind cannot think. And if you are alert, you can experience a space of no-thought, which is the experience of meditation.

And laughter gives you a childlike innocence. It helps to unburden you of unnecessary seriousness, which all the religions have been burdening you with. They have taken away even the smiles from your lips -- what to say about laughter? They have been preaching seriousness. They are afraid, as if God will feel offended if you laugh.

And I cannot conceive of God in any other position, in any other posture, than laughing. If he exists at all, he must be laughing twenty-four hours at the hilariousness of humanity; because we don't know the whole of humanity, we know only a few people here and there. God must be watching all over humanity, and so many circuses going on.

Friedrich Nietzsche said, "God is dead." But the question is, "Who killed him? Or what was the disease, if he died naturally?" Sometimes I have this idea: perhaps laughing since eternity, he popped off. There is a limit to everything. You must all feel compassionate towards poor God.

But in another way, he enjoyed more than anybody else. He may have been disturbed once in a while -- "What kind of man have I created?"

And it is a well established fact that after man he stopped creating. Seeing man, he must have become aware that, "I have committed a mistake. Now it is time to stop creation."

He did not stop at horses, he did not stop at buffaloes, he did not stop at millions of species of birds and insects and animals and trees. But suddenly the day he created man -- since then, nothing has been heard about him. He became so much worried about what he had done. So either he died out of too much laughter, or he committed suicide, seeing what these creatures are doing whom he has created in his own image.

Devageet, a beautiful young woman is strolling through the zoo, and finally stops in front of the monkey cage. Seeing no monkeys around, she asks the keeper, "Where are all the monkeys today?"

"They are inside their house, miss," he replies. "It is the mating season."

"Will they come out if I throw them some peanuts?" she asks.

The keeper scratches his head and says, "I don't know, miss. Would you?"

The great novelist has been locked away in a mental asylum for years. But at last there seems to be some hope of recovery. For three months he sits at his typewriter in his room, writing out a new novel. Finally he announces that it is complete and brings it to the top shrink who grabs it eagerly and starts to read: "General Jones leaped on his faithful horse and yelled, `Git up! Git up! Git up!'"

Then the shrink thumbs through the rest of the book, "Why, there is nothing here but five hundred pages of Git ups!" he says.

"I know," says the writer. "Stubborn horse."

Lord Dottingham returns home from fox hunting a little earlier than usual and finds Lady Dottingham in bed with his best friend, Sir Arthur Carpley. His lordship stands stiffly in the bedroom doorway and loudly berates his wife for her unfaithfulness.

With thunder in his voice he reminds her that he had taken her from a miserable existence in the London slums, given her a fine home with servants, expensive clothes, and jewels.

As Lady Dottingham is by this time crying loudly, his lordship turns his wrath on his supposed friend. "And as for you, Carpley," he shouts, "you might at least stop while I am talking!"

BELOVED OSHO,
THE OTHER DAY I FELL IN LOVE WITH MILAREPA. IT WAS SO BEAUTIFUL, BUT AFTER TEN MINUTES IT WAS GONE.
OSHO, IS THIS THE WAY THINGS REALLY GO?

Lolita, I wonder that the love affair continued for as long as ten minutes. With Milarepa, things are more speedy. Of course, this is the way things really go. But with Milarepa they go with express speed. His love affairs are just hit and run.

He is really a great guy -- my musician. Only the music seems to be his really permanent love affair. Everything else is just on the margin. And ten minutes are more than enough. And he never repeats any mistakes; he commits mistakes every day, but always new ones.

I sometimes have thought about the word `mistake'. Who made that word? That's what he goes on doing. Take this Miss, take that Miss. He understands exactly the meaning of the word `mistakes'.

But for you, Lolita, I feel really sad. But there is no problem. Here there are almost all Milarepas. My people are the unfit people of the world; this is a gathering of the unfits. But they fit with each other perfectly well, so don't be worried, fall in love again. Remember the American motto, "Try it again, and again, and again."

I don't know if it is going to happen ever, but the trying is beautiful in itself. Hoping that it is going to happen keeps you alive, keeps you young. The day a woman thinks it is not going to happen, she becomes old. And no woman wants to become old.

I have heard ... A politician was asking a friend at a meeting of women, "How do I keep them quiet just for five minutes? Because I feel so embarrassed -- I am delivering my election campaign speech and they are all talking. Nobody is listening. But they are voters so I have to talk to them, but how to keep them quiet?"

The friend said, "It is not difficult. The first thing is that you should shout loudly, `Who is the oldest of you all?' Then there will be utter silence, and in that silence deliver your speech."

They say that a woman takes at least six years passing from thirty-five to thirty-six. So don't be worried. You are young and you have the tremendously beautiful name of Lolita, a romantic name. I think some other Milarepa is going to meet you after this meeting. Many Milarepas may be thinking, "Who is this Lolita?" Even Milarepa himself may be thinking, "Have I committed a mistake?" But this is the way things happen.

During the geography class, the teacher looks at little Ernie and says, "What is the matter, Ernest? Why are you looking so unhappy?"
"I didn't get no breakfast," Ernie replies.

"You poor dear, but to get on with our geography lesson ..." says the teacher pointing to the map, "where is the Mexican border?"

"In bed with Mama," says Ernie. "That's why I didn't get no breakfast."

Mrs. Applebottom becomes angry with the French maid and after a series of stinging remarks about her abilities, she dismisses her. But the French girl will not allow such abuse to go unanswered. "Your husband," she cries, "considers me a better cook and housekeeper than you, madam! He told me so himself."

Mrs. Applebottom looks at the girl scornfully and makes no comment.

"Also," says the angry girl, "I am better than you in bed!"

"And I suppose," snaps Mrs. Applebottom, "my husband told you that too!"

"No madam," says the maid, "the chauffeur told me that."

But in a way, Lolita, you are fortunate that you got rid of Milarepa in just ten minutes. I know a few other great lovers who got into trouble with Milarepa and for years they went dragging on. And Milarepa is not the one to look back.

A man pinned under his wrecked car is being questioned by a policeman.
"Are you married?" asks the cop.
"No," replies the man, "this is the worst fix I have ever been in."

And you are out of the worst fix. Rejoice. But never stop falling in love because unless you fall in love, how are you going to rise again? Falling is a strategy of rising again and again. Finally, when you are risen the way Jesus Christ has risen, there will be no need to fall again with any Milarepa.

Love is good, love is nice -- even for ten minutes. Don't count the minutes. A single minute of love is equal to eternity; ten minutes is equal to ten eternities.

Try my other Milarepas, Lolita. It is a little difficult, because other Lolitas have already made them so fed up that the moment they see anybody coming closer to them to fall in love, they escape. Any excuse and they fly away.

I am receiving letters every day from my sannyasins asking, "What has happened to your male sannyasins? In the whole world it is the man who hangs around a woman, chases her. In your commune it is just the opposite. It is the woman who has to chase the man and the man seems to be utterly enlightened."

But the men are enlightened because of you all -- poor sannyasins have never been chased by so many women. So rather than getting into another hell of an affair, they simply close their eyes.

Even a man like Devageet is thinking of dying. I did not tell the real reason that day, but I cannot keep any secrets!

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #8
Chapter title: You're not plugged in

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BELOVED OSHO,
WHAT IS MISUNDERSTANDING?

Devageet, misunderstanding is obviously the mother superior of mistakes. Man lives almost half awake, half asleep. Hence whatever he understands is only half. With each of his understandings there is a shadow, a deep unconsciousness which continues to misinterpret, to distort, to confuse whatever small light, whatever small consciousness he has got.

His consciousness is certainly very small -- just a thin layer, not more than skin-deep. And his unconsciousness is long, deep, nine times more than his consciousness. That dark night is within you. It has never seen the light of the day. So whatever your consciousness tries to see, to hear, your unconsciousness, which is nine times more -- its weight, its pressure is tremendous -- distorts it.

You think you have understood something, but it is always finally a misunderstanding. The misunderstanding is not coming from outside, neither is it coming from your conscious mind. It is coming from your darkness within. And unless that darkness disappears, there is no way to get rid of misunderstandings.

Understanding is almost equal to wisdom, almost synonymous to awakening. It is a transformation of your whole unconsciousness into consciousness, as if suddenly the sun has arisen and the whole night with all its darkness has disappeared.

Ordinarily we think that sometimes we misunderstand, but that most of the time we understand. I want to emphasize, that *all* the time you misunderstand. It is not your fault, it is just the very situation. Because you are only a very thin consciousness with such a thick layer of darkness, you cannot do anything else than perhaps sometimes understand something.

Otherwise, almost all the time, everything is distorted. It is not in your control not to distort it. What is in your control is to start getting deeper into your being, bringing more awareness to the dark parts of your being. Awareness is just like the light. And as the light goes deeper into you, the darkness, the unconsciousness, will disappear. The moment you are fully conscious there will be no misunderstanding possible.

It has been asked again and again to the people who are awakened: "Can the awakened one misunderstand?" And the answer has always been, "No." It is impossible for the awakened one to misunderstand. It is just not possible. Just as the man of eyes goes through the door, not through the wall, a man of fully enlightened being naturally understands everything as it is in its true nature. In other words, the moment you are in your true self, you will be able to understand everything in its true authenticity.

Before that, you cannot avoid misunderstanding. And it is good to understand that you cannot avoid

misunderstanding. That will help you in many ways: it will make you humble; it will take away your arrogance; it will take away your so-called knowledgeability; it will put aside your ego which depends on all kinds of misconceptions; it will bring more innocence to you.

And in innocence meditation becomes easier. When the ego is not there a great barrier is removed. And when you are humble you can see that by the very nature of your being -- as you are now -- in ten situations, nine times there is misunderstanding. Perhaps one time there may be understanding.

But you cannot even figure out when it is understanding and when it is misunderstanding. Your light is so dim. Everything is vague. And one moment, just like a flash, a lightning, you see something, and another moment it is all darkness. And what you have seen seems to be just like a dream. Perhaps it is right, perhaps it is not.

In fact, if you are alert enough, you will start using the word `perhaps' more. If you are asked about anything, you will not be so deterministic, you will not be so definitive; you will not be so arrogantly certain; you will not talk in terms of absolutes, you will become more relative. You will say `perhaps'. "Perhaps it is so. It is very difficult ...."

For example, you feel you are in love with someone. It is very difficult to say, "Perhaps I love you." But it is true. More than that is not possible in the state man is in. Your love is only a `perhaps', because what is love today can turn into hate tomorrow. Or maybe tomorrow is too far away. What is love *this* moment may disappear the next moment. Just a moment before you were so absolutely certain. And a moment afterwards you yourself cannot believe what has happened to you. Have you gone mad? What made you so certain?

You trusted too much in the one-tenth part of your mind, and you forgot completely about the unconscious mind which is so vast. And it is so dark that you don't know what is going on there, what is cooking there. Just on the surface you are thinking of love and deep down there is hate and anger and jealousy and all kinds of wild sentiments, emotions, prejudices. And you are sitting on the volcano.

If you are alert, as one great enlightened man, Mahavira -- even after his enlightenment, when he could be absolute in his statements without any conditions ... even after his enlightenment he continued to use the word `perhaps' about every question that he answered. He was the first man in the whole history of mankind to bring in the concept of relativity. All that we can say is only relatively true -- perhaps for the moment, but we cannot say it's forever. We cannot make any unconditional statement.

It is one of the reasons, because of his `perhaps', that he could not gather a very big gathering of disciples -- one of the greatest enlightened persons. But people want certainty; they are living in uncertain lives. People want beliefs; they are drowning. Their situation is like the old Jew who had fallen on the street with sunstroke and was almost dying. And a Christian priest saw the crowd. He entered the crowd and he said, "The old man needs me. Just let me come in. He is dying!"

And he went by the side of the Jew, not knowing that he was a Jew, and whispered in his ear, "This is the moment! Remember God, God the Father, Holy Ghost, Jesus Christ the Son, the only begotten Son of God. Remember."

The old Jew opened his eyes and he looked at the crowd and said, "Who is this crazy man? I am dying and he is talking in puzzles. What God? What Holy Ghost? Who is the only begotten son? I am dying here and this idiot ..."

People do not want puzzles. People want clear-cut belief systems. But Mahavira never gave a single belief system to anyone. If you ask him if God is, he will say, "Perhaps." But a God who is a `perhaps' is not much of a God. You cannot worship a God who is a `perhaps'. Then your prayer will be `perhaps'. You cannot create a religion out of the idea of relativity. `Ifs' and `buts' are prohibited from religious systems.

And people don't want anything that will create more confusion in their minds, howsoever great the source from which it may be coming. They are searching for some small beliefs that can give them a kind of security, safety, a God who will be their protector, to whom they can pray in difficult times. And almost all the time is a difficult time. And if you don't have even a God to pray to, you are left in deep aloneness.

And a man like Mahavira, rather than giving you some comfort, some consolation, tells you `perhaps' about everything. No consolation. But he has a great insight about you. He knows even if you believe in God, your belief is only an `if'. It cannot be more than that, because your unconscious knows nothing about God. Have you ever dreamed about God?

I have asked many, many people, "Have you ever dreamed of God?" They say, "No." The unconscious has not even heard the word `God'. And nobody has repressed God so deep into himself that it becomes part of the unconscious and uncoils in your dream like a djinn coming out of a bottle. And you will meet neither Jesus Christ nor Buddha. It is very strange.

Your unconscious is your greater reality, and Mahavira is correct when he says only `perhaps' about everything. He is making you aware that in your situation nothing can be more certain than that. Change the situation, make your whole being full of light -- it does not mean that you will become absolutely certain. It simply means all questions will disappear. There will be no answer.

In authentic totality of consciousness, there is no question. You don't ask about God or hell or heaven. You simply don't ask about anything. You are so silent. Out of your silence questions cannot come. Questions grow in the mind, and you are so far away and beyond the mind -- in your innermost center -- where there is no question and there is no answer. You are tremendously fulfilled, contented, at ease ... with existence, with yourself, with everything.

Questions mean that you have some kind of tension, some kind of not-at-easeness. Some trouble is there that brings the question. Something is haunting you and you are incapable of figuring it out.

But when your whole being is full of light and all darkness has disappeared, you are so in tune with existence that even to say you are in tune with existence is not right. It will be right to say that you are one with existence. Or this will be even better to say: you *are* existence. All separation has disappeared.

There is no questioner.

There is no quest.

You have arrived home.

In that state there is understanding but there is nothing to understand. This is the strange situation of man. When he wants to understand, he cannot. When he is capable of understanding, there is nothing to understand.

The newlyweds walk up to the hotel desk and ask for a suite.

"Bridal?" asks the clerk, noticing the `Just Married' signs on their luggage.

The young bride blushes and says, "No thanks, I will hold his shoulders until I get used to it."

This is misunderstanding.

Old man Finkelstein was brought to court on charges of sexually molesting a teenage girl.

The judge dismissed the case because the evidence would not stand up in court.

Mendel Kravitz returns home one day to find a stranger on top of his naked wife, with his head resting between her ample breasts.

"Hey!" yells Mendel. "Just what are you doing?"

"Why, er, I'm listening to music," replies the stranger.

Mendel puts his head beside the stranger's head and declares, "I don't hear any music."

"Of course you don't," replies the stranger. "You're not plugged in!"

BELOVED OSHO,
FINALLY IT HAS HIT ME TOO!
SEX AND RELATIONSHIP HAVE DROPPED ME. JUST WHEN I FELT THAT I WAS IN THE JUICIEST RELATIONSHIP, ENJOYING SEX LIKE NEVER BEFORE, SUDDENLY I COULDN'T STAND IT ANYMORE. ALL THE LONGING FOR THE OTHER, FOR SEX AND INTIMACY, HAS GONE. I AM FEELING SO GOOD AND RELAXED BY MYSELF, WITH A LOT OF LOVE IN MY HEART, BUT WITHOUT ANY DIRECTION. BELOVED MASTER, CAN YOU EXPLAIN WHAT IS HAPPENING? HOW COME IT IS HITTING SO MANY OF US ALL AT ONCE? IS IT CONTAGIOUS? HAS IT TO DO WITH THE STAR CONSTELLATION, OR ARE YOU COOKING SOMETHING?

Nandan, you are here not as a separate ego, but as part of one phenomenon. So when anything starts happening it is bound to happen to many simultaneously. It will have a chain effect. It does not happen in the world, because people are not in any way deeply connected with each other. There is no communion. There are communities, but there is no communion.

And this is a commune. The whole purpose of your being here is to melt and merge with all who are present here. There is no friend, no enemy. All are in love with me. Their sole purpose is exactly what the other day somebody has said: Our whole purpose here is one, we all love you. It is a loving commune where you are all equal, where you are no longer competitive, where there is no struggle of any kind going on, just

a tremendous music and a silence drowning you all into oneness, without your even knowing it. You are slipping deeper into a whole.

This wholeness brings a new health and a new joy and a new kind of love. Sex is a very primitive thing. It is an animal heritage. Nothing is wrong in it, it is just very old. And as you grow more and more mature, you start searching for something new and greater, something better and higher, something superior. Sex seems to be something below you -- a little childish, a little immature.

It is good. There is a time when you can fool around. And while you are meditating your maturity comes sooner, your centering comes sooner, your awareness about things becomes clearer every day. And sex is going to be the first victim of your awareness -- then other things will follow -- because sex is the very root of your animality.

Once sex drops off, as if a tree has lost its roots, then branches cannot remain green any longer. Then the flowers cannot remain alive any longer. The tree, in fact, has died with the roots. A few days perhaps, it may manage to remain standing. A few days the leaves will remain green and a few days, perhaps, the flowers will remain apparently alive. But basically the tree is dead the moment the roots are cut.

Your anger, your jealousy, your violence, your inferiority complex, your superiority complex, all kinds of your neuroses, psychoses are just branches. They will start dying by themselves. Once you have gone beyond sex without fighting with it ....

And that's my basic difference with all religions. They have been trying to drop sex. I am not telling you to drop it. I am telling you to be more mature, to be more meditative. And while you are not mature, sex is perfectly right. Nothing is wrong in it, there is no condemnation. Be playful and rejoice in it.

Here, for the first time, a totally original experiment is going on. Sex is accepted with deep respect: it is our heritage; we are born out of it; it is in our every fiber and every cell. To condemn it is to condemn oneself.

Trying to drop it means only to repress it into the unconscious. And then things become more and more complex and perverted. Once you start repressing sex into your unconscious ... There is no other place in you -- whatever you repress goes into the unconscious.

The unconscious is your basement, where you go on throwing all that you don't want, that you don't want to show to the world. But whatever you throw in the unconscious creates a very strange problem and that problem is: you start becoming afraid of your own unconscious. You cannot go there, even with a lamp in your hand, because you know what you are going to encounter.

I was staying in a friend's home. They were a little old-fashioned, so their bathroom and their toilets were not attached to the house, but a little distance behind the house. There was a small lawn, and beyond the lawn were their toilets and bathroom.

They had one small boy, just one child. And his mother was saying to me, "Somehow, while you are here, help us to teach this boy that there is no fear. Each time he has to go to the bathroom or to the toilet, somebody has to follow him. While he is inside, the doors have to be kept open and the person has to stand there -- if it is night, then with a lamp. And the doors have to be kept open so that the person who is standing outside does not disappear."

I talked to the boy. I said, "What is the problem?"

He said, "I am very much afraid of ghosts."

I said, "How did you become afraid of ghosts?"

It was the parents themselves who had made him afraid of ghosts.

He said, "When I do not want to go to sleep they force me to go to sleep. When I don't want to get up early in the morning they force me to get up early in the morning. And to make this happen they frighten me with ghosts, saying, `If you don't go early to bed ghosts may trouble you in the night. And if you don't get up early in the morning ... Remember -- we are warning you -- there are ghosts all around sitting in the trees, invisible people.' And they have convinced me, so I am afraid of going, particularly in the night, to the bathroom or to the toilet. And now they want me to go alone, and nobody is interested to stand there outside while I am inside. And because of this I have to keep the doors open."

I said, "Why don't you do one thing: take the lamp yourself. And when there is light, you can see if a ghost is anywhere."

He said, "Please don't tell me such a thing. I can go in darkness but I can never go with a lamp."

I said, "What is the reason?"

He said, "The reason is clear. In darkness somehow I can dodge the ghosts. But when I keep a lamp, they all see me. Don't suggest that idea. If I have to go, I will go in darkness. At least they can't see me. And

if I feel that something is there, I can run, I can dodge, I can shout, I can do something. But with a lamp, all the ghosts in all the trees will see me, and say, `He is going now. This is a good time.'"
I said, "This is right. Your logic is perfect."

I have always remembered this whenever I have talked about your unconscious and your repressions. If you repress all that you have been told is ugly, then there is no possibility of your ever becoming a meditator, no possibility of your ever becoming enlightened. That is the reason why in the West enlightenment has not happened.

Half of the whole world has remained absolutely unaware of the greatest experience in life, for the simple reason that Christianity is the most repressive religion in the world. It goes on forcing ... And other religions are not much different, just a little more lenient.

It is not surprising that all the psychologists, psychoanalysts, psychiatrists are born in the West, not in the East. It was a necessity in the West. Christianity has created the necessity because it has created the disease. It has created the repressive mind. It was absolutely necessary for a Sigmund Freud and a Carl Gustav Jung and an Alfred Adler to somehow help the Western part of humanity become acquainted with the unconscious. Christianity has cut humanity completely away from the unconscious. And unless the unconscious becomes part of the conscious, becomes conscious itself, there is no way of your ever being beyond the animal, which you are repressing within yourself.

Sex should never be repressed. Sex should be lived in its totality, with joy, without any guilt. And then what Nandan is saying and so many sannyasins have been feeling, one day comes: you were rejoicing in it so much, and suddenly it drops away.

Now all the religions have been against me, are still against me, and they will remain against me for at least five centuries. Such is the stupidity of humanity. And they cannot see that the simple experiment is so successful, that a young woman like Nandan, who is saying that she was having the juiciest affair of her life, "enjoying sex like never before," poor Nandan was not aware that this is how sex drops.

I don't tell you the real secrets because then you may become afraid and you may not enjoy. And you will remain a little less juicy, just to prolong the journey a little more. When you are enjoying sex at the highest peak, that's when it slips suddenly out of your hands.

But it is a beautiful experience, one of the most beautiful experiences, the moment sex drops on its own accord. It happens only to those few people who have lived with intensity, have loved with intensity, have not felt guilty at all, have not listened to any religion or any tradition or any past, who have lived almost like Adam and Eve -- as if they are the first people on the earth and they don't know anything of repression. No priest has been able to pollute them. No religions have poisoned their minds. If you can be ... And that's my whole effort here, to make you into Adam and Eve, as if you are the first people on the earth, just driven out from the Garden of Eden, fresh.

What she is saying is tremendously important. I will read it to you. "Just when I felt that I was in the juiciest relationship, enjoying sex like never before, suddenly I could not stand it anymore." One can get free from sex only when one has seen the whole scene in its totality and there is nothing anymore to be discovered, when one has inquired, lived all the possibilities of sexual relationships. Then what can you do except let it go? You are finished with it. You have come to the end of the book.

"Suddenly," Nandan is saying, "I could not stand it anymore. All the longing for the other, for sex and intimacy has gone. I am feeling so good and relaxed by myself, with a lot of love in my heart, but without any direction." The disappearance of sex does not mean disappearance of love. It really means appearance of love. Sex was a very primitive phenomenon. There was not much love in it, only biological infatuation.

If you have observed animals making love, you may have noticed one thing: they don't look happy. They look almost as if they are in torture. And in fact, that is the reality -- that it is a biological slavery, just a biological, hormonal, chemical slavery. It hurts those who have a little more consciousness.

And as your meditation grows, you will see more and more that it is not a sin, it is simply stupidity. There is no need to be forgiven for it, because it is not a crime and there is nobody to forgive you. And you have not committed anything for which you should feel guilty and ashamed.

But the moment you are free of it, suddenly you will feel a tremendous relaxation, because sex is a tension. You may not have felt it before, because it was constantly there. So one becomes accustomed and immune to it. The moment it disappears, suddenly -- a great relaxation. Sex is the need of the other. In the very need of the other, there is dependence.

That's why no wife can really respect the husband, nor can the husband respect the wife. They hate each other. Now, psychologists are perfectly right when they say that husbands and wives are intimate enemies.

And the reason? The reason is: you cannot love someone on whom you have to depend. Now, the man has to depend on the wife. He has a sexual need and the wife takes every opportunity to torture him. That is her only opportunity to torture him.

The man tortures her in many other ways. She is dependent financially. She has not the freedom to move in society; she has not the freedom to feel independent, liberated. Even the women who think they are liberated are not liberated. They are only reacting. They are still in the same old grip, only they have gone to the other extreme.

The moment you feel you are no longer dependent on anyone, a deep coolness and a deep silence settles inside, a relaxed let-go. It does not mean you stop loving. On the contrary, for the first time you know a new quality, a new dimension of love: a love which is no more biological, a love which is closer to friendliness than any relationship. That's why I am not even using the word `friendship', because that `ship' has drowned so many people.

Your love becomes more like an aura around you which can be shared with anyone, even with a stranger. In fact, it is not a question of doing anything when you are sharing. It becomes simply your nature. You are just loving. In the past you used to fall in love with some individual. Now you don't fall *in* love with anyone ... You *are* love.

Wherever you are, you carry your fragrance. Wherever you are, you carry your fresh breeze, your relaxed coolness. And you will feel tremendous freedom. This is true liberation of women, of men, because both are slaves of each other.

The women's liberation movement does not take account of the fact that she is not alone in bondage; man is also in bondage -- because both are dependent on each other. After the whole day the man comes home, and the woman immediately lies down and has a headache. The whole day there was no head, no headache, nothing. The moment she hears the car of her husband moving into the car porch, immediately, strangely, with the husband comes the headache. They both come simultaneously.

Just a few days ago I was telling you that one day Hymie Goldberg came home and just shook his wife awake and gave her two aspirins.
She said, "What for?"
He said, "Take it."
She said, "But I don't have a headache!"
He said, "That's great. So let us go!"

Now he has tricked the woman. Now she cannot say she has a headache. She has refused the aspirin, not knowing Hymie Goldberg's subtle logical strategy.

Once this longing for the other -- the dependence on the other -- disappears, your life takes off into a new plane of existence. It is beautiful, Nandan, when you are in a commune like this where life is accepted in its totality without any condemnation, where there is no God except life. Naturally this experience will go on spreading because you are so close to each other. Not that somebody is your husband and somebody is your son and somebody is your mother and somebody is your father, no, just for the simple reason that in the center you have someone who disappeared a long time ago.

But still, your love is directed towards that same entity which has become only a presence, is no more a person. The closer you come to me, the closer you will be coming to each other. And it will not create any relationship. It will be simply a freedom: freedom to love, freedom to be friendly, freedom to rejoice in each other's happiness, freedom to dance, not even knowing with whom you are dancing. There is no need. It is perfectly beautiful to dance with a stranger.

Here, nobody knows from what country you are, nobody knows with what religion you have been conditioned, nobody knows to what caste you belong. Nobody bothers about all these stupidities humanity has been burdened with for centuries. Suddenly -- just a pure humanness, a pure consciousness, a song that goes on from heart to heart, a rhythm that spreads like ripples in a lake. So if something happens to one, it is going to happen to many.

Certainly I have been cooking it for many years. I am waiting for that day when you are all free of all kinds of slaveries -- and sex is the greatest slavery. Your greatest anxiety, your greatest jealousy, your greatest violence -- all are rooted in your sex. But still I want you to live it, not repress it. One day it will disappear.

And it is joyful that Nandan has not become afraid or worried, because people who are coming from the West are in a difficulty. They have become accustomed to think of life and sex as synonymous. They are not. Life is vast: sex is a small thing. In the West when sex drops, the person may think to commit suicide.

Now, what is the point anymore?

Just the other day I heard you had an evening with my therapist, Veeresh, and Neelam may have suggested to him ... Being my secretary, it was her duty to suggest that Veeresh not talk about sex and drugs. And Veeresh said, "My God, then what is there to talk about? These are the only two things, that's all, the whole of life!"

In the West the idea has become very settled -- in a subtle way, deep down in every being -- that the moment your sex is gone ... Now, what are you doing? Just take your gun and shoot yourself. I have heard a statement: You know you are getting old when you have been with a boy all night and all that comes is the morning. It seems to be almost a tragedy in the West. In fact, it should be rejoiced -- that all that comes is the morning. Now Nandan, all that will come will be the morning. Start enjoying the morning.

A tremendous harm has been done to humanity by the people, whether in the West or in the East, who have been against life, against sex, because they are the people who keep people filled with sexuality for their whole lives. They are the people who are responsible for so much sexuality, so much pornography, so much obscenity in the whole world. But nobody blames them, nobody even thinks about the relationship, about who has made humanity so stupid that even an eighty-year-old man only thinks of sex. A tremendous misunderstanding ....

Sex certainly has to disappear, not by force but by deep understanding that comes only through experience. And then arises a celibacy which has a beauty of its own. The Hindu celibate monks, the Jaina celibate monks, the Catholic celibate monks cannot understand the beauty of the celibacy that will happen to my sannyasins. Just the word will be the same, but the levels will be so far away from each other. The celibacy of a Catholic monk is nothing but perverted sex. It will create all kinds of complexities in his being.

The celibacy that is happening to Nandan and to my people is a freedom, freedom from all complexities. It is a growth beyond biology. Because the enlightened people and the sages of the past went beyond sex, the ordinary man misunderstood the whole thing. He thought perhaps they have attained that great wisdom because they have left sex behind, so if we leave sex, we will also attain to wisdom. It looks logical, but it is fallacious.

The people like Gautam Buddha have not repressed sex. They have lived it in its totality. I don't think anybody in the whole world has lived a life of sex so totally, so intensely, as Gautam Buddha. By his twenty-ninth year he had come to the situation where Nandan is: sex simply became meaningless, just an old game -- how long can you go on playing it? -- and not a very clean game either.

But the misunderstanding, even by his own monks, was being continued for twenty-five centuries in the East. They thought that because he had left sex ... they could not see the difference between leaving sex and sex leaving you. From the outside it appears the same.

One thing was certain: that sex was no more part of his interest, his longings, his desires. But sex was not repressed by him.

But those who were seeing from the outside the great wisdom that arose, the great radiance, the great beauty, the explosion of *sachchidanand*, their simplistic logic was: "This man has left sex. That's why he has attained to truth, to consciousness, to bliss. So if we also leave sex, we too will attain to the same state of being." For twenty-five centuries the monks have been doing that, but not a single Gautam Buddha has been produced.

And I have been condemned my whole life, so much so that I have started enjoying it. When for a few days nobody condemns me for something, I start thinking, "What has happened to the world?" And the condemnation has been basically on a single point, that I was telling people, "You live sex joyously and it will leave you one day, so silently that you will not even hear the footsteps when it is going away. You will suddenly see yourself on a totally different plane of existence." But that old fallacy persists; not only persists, all the vested interests of all the religions of the world want it to continue.

A big, tall Cherokee Indian named Brown Bear comes into the bar with a six-shooter tucked in his belt. He is a giant of a man, so no one asks him why he is carrying a bucket full of horse manure in one hand and a black cat in the other. He puts down the bucket.

"I will have a whiskey!" he roars at the bartender.

After drinking it, in one gulp, he orders another and then another.

All of a sudden, Brown Bear pulls out his gun and starts shooting the bucket, drops the cat and chases it around the bar on his hands and knees. When Brown Bear finally catches it, the trembling bartender raises

his head above the bar and asks, "What the hell was that all about?"

Brown Bear replies, "My father told me to be more like a white man, so I came here to have a few drinks, shoot the shit and chase a little pussy."

A little French boy comes to England in order to learn English. As his plane leaves Paris he learns the word `take-off'. During the flight he is looking through a magazine about Africa and learns the word `zebra'. When he arrives in England, the family he is staying with have a new baby and he learns the word `baby'. The next day he comes to the school and the pretty young teacher asks him if he has learnt any English words yet, and the little boy replies, "Take-off ze bra, baby."

Little Ernie took his paper up to the teacher for marking and as she bent over the desk, he looked down the front of her blouse and said, "Teacher, I see something."

The teacher was extremely embarrassed and said, "Ernie, that is very rude. Tomorrow, don't come to school." The next week Ernie was sitting in the front row when the teacher was writing on the blackboard. She dropped her chalk and, with her back to Ernie, bent down to pick it up.

Ernie got up and without a word headed for the door.

"Where are you going?" asked the teacher sternly.

"Teacher," said Ernie, "my school days are over."

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #9
Chapter title: Skies beyond skies

26 November 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
THE BEAUTIFUL STATEMENT SAT-CHIT-ANAND HAS TRUTH FIRST, CONSCIOUSNESS SECOND AND BLISS THIRD. IS THERE SOME INEVITABLE SEQUENCE AMONGST THEM?

Amrito, there is no sequence amongst truth, consciousness and bliss. They are not steps of a hierarchy, but they come one after another. Neither of them is higher than the other two, so in the way we understand it, sequence is not there. The actual experience of *sachchidanand* happens simultaneously. In fact, these three words: *sat*, *chit*, *anand* -- truth, consciousness, bliss -- do not indicate three experiences. It is just the poverty of language that we cannot contain the whole experience in one word. Our words are so poor. The experience is absolutely an organic whole: whatever happens, happens simultaneously.

But perhaps as far as the human mind is concerned, a very different kind of sequence may be needed to comprehend what happens. In the statement Sat-Chit-Anand, truth comes first. The natural tendency of the

logical rational mind is that truth must come first in experience and then consciousness and then bliss. In actual experience you start with meditation, which brings you wider and wider consciousness. At the ultimate peak, when the explosion happens, suddenly you find yourself fully conscious.

Then on one hand, you find truth and on the other hand, you find bliss. This all happens in a split second. Perhaps it is better to say: it happens in no time. Even a split second takes some time.

It happens in timelessness. But for the mind's understanding -- which is not the ultimate understanding, but only a relative understanding -- you can say the enlightened person experiences consciousness; and as the consciousness comes into existence, suddenly he becomes aware of the truth that was hidden in the unconscious -- because now there is no unconscious -- and the bliss that was also hidden in the unconscious.

I have told you it is almost like a bird, a single unity. The bird has two wings: truth, bliss, and the bird's own body can be called consciousness. But you cannot divide them: you cannot say what comes first and what comes second. The whole bird comes; without the wings, it cannot come and without the bird, the wings cannot come.

Or take another example: you suddenly put the switch on in a dark room. Do you think that first you see the table, then you see the chairs, then you see the wall and then you see this and that? So many things are in the room. But when the light comes, they all suddenly become clear to you without any sequence -- nothing is first, nothing is second. They were all hidden in darkness. Once light is there, darkness is no more. You immediately become aware of the existence of everything that is there.

And your being is certainly a bird. The ancient seers have called it `the golden bird' -- consciousness as the body, truth and bliss as the wings, and the whole sky full of stars is yours. Not only this sky; the mystics have been aware of skies beyond skies.

Now even the scientist agrees that this sky cannot be the only sky. The expansion of scientific consciousness has also brought a vast universe. There was a day in the middle ages when it was thought the earth is the center and the sun and all the stars are moving around it.

It was a very small and cozy world, and nobody bothered about what was beyond it. As scientific exploration goes deeper and deeper, they become more and more mystical in their statements. Now they know existence has no limits.

And what we think of as stars are not stars. Each star is a bigger sun than our sun. Our sun is a very mediocre sun, although it is very big in comparison to the earth. It is sixty times bigger than the earth. It looks vast next to the earth, but in comparison to the faraway stars which look so small that we call them "twinkle-twinkle-little-stars" ... They are *not* twinkle-twinkle-little-stars. They are far greater suns than our sun.

Our sun has its own solar system, made up of Earth, of the moon and of all the other planets. Each sun has its own solar system, and up to now they have counted at least three million suns.

Amongst these millions of stars, the most mystical experience that has been encountered by the scientists is that they all are running away from the center -- as far as possible, with a tremendous speed. It means the sky is available for them, they can go on ... They have been going on for billions of years and their speed is the same as the speed of light.

The speed of light is the ultimate speed, physicists have concluded. There is no higher speed according to them. It is tremendous. You will have to work it out. In one second light travels one hundred and eighty-six thousand miles. You have to multiply it by sixty -- that will be the distance light travels in one minute. Then you have to multiply it by sixty again -- so you will have one hour of the light's travel. Then twenty-four -- that is one day's travel of light. Then three-hundred and sixty five -- that is one light year. And that is the lowest unit of measurement as far as light and its speed is concerned.

One light year is just like one meter, one yard, one foot. There are stars thousands of light years away. The nearest star is four light years away. Even to reach this star seems to be impossible. Four light years -- we don't have any vehicle, any rocket, that can go at the speed of light. And the trouble is intrinsic. The trouble is that at the speed of light, everything melts. Because it is so fast and the friction is so great, everything burns out and melts into light.

We don't have any metal, artificial or natural, that can remain intact at the speed of light. And without the speed of light, there is no possibility of reaching to those stars which are millions of light years away.

Scientists say that this earth was separated from the sun about four million years ago. There are stars which will never know that this earth ever existed, because the day this earth was born, their light started coming towards it, but has not yet arrived, even at that tremendous speed. And scientists reckon the earth may go out of existence before these light rays reach here. Just in between two light rays your whole earth

life begins, comes to a peak and ends.

These stars have infinite space available -- that is the sky. And now it is absolutely certain that there is no limit. These stars can go on forever, as far as they want. We are citizens of an unlimited universe.

Just as there is this vastness outside ... existence is always in balance. That means the same tremendous expanse is within you -- because the within and without should be in balance. The within will be exactly as vast, as infinite, as the without.

Physicists are the mystics of matter and the mystics are the physicists of consciousness. In this small statement of sachchidanand, the mystics are saying that a whole infinite universe within you becomes available simultaneously in an explosion of consciousness. The explosion of consciousness only brings light. Everything is there already -- has been there forever -- waiting for you to be awake.

There is no sequence in the way we understand sequence. But there is a certain secret to be understood: without consciousness coming to its peak, you will not become aware either of truth or of bliss. But once you have become aware, you know they are all one.

This is a far more meaningful, significant trinity than the Christian one. Their trinity seems to be fictitious: God, the son, the holy ghost -- it is good for children's books, because they cannot understand sachchidanand. They say they can understand the holy ghost, they can understand the father, they can understand the son. But that is a very stupid fiction. With no rationale, with no evidence, Christianity goes on claiming it. Its whole structure depends on it.

The mystics' trinity seems to be based far more on experience, on truth. It is not a fiction. And it is available to you without any prayer, without any holy scripture. Just *you* are enough, because you contain that infinity. All that is needed is to look inwards. Allow your consciousness to grow so that it fills you with light and dispels all darkness, and you will find the most precious treasure within yourself.

In the experience, there will not be any division between truth, consciousness and bliss. It will come all at once, showering on you. But the moment you bring that experience into language, you have to make one into three -- so as not to be unfair to the tremendous experience that has happened. No single word can say anything about it. It will be a very partial statement, and any partial truth is more dangerous than a lie. At least the lie can be detected: the partial truth is very dangerous, because it may not be detected. It gives you the feeling that it is true.

These three words contain almost three universes. Each is a sky unto itself. There is no limit to your consciousness. You can go in the inner world just as far away as stars are going in the outer world. Neither does bliss have any limits, nor does truth have any limits. And when three things don't have any limits, they cannot be three. Three unlimited things are bound to become one. So the experience is of one organic whole, not in sequence. But in language the difficulty is that we have to write words in sequence.

Languages like Chinese, Japanese, Korean -- Far Eastern languages -- are far better than alphabetical languages, because alphabetical languages have to put everything in a sequence, in a sentence. One thing will be followed by another and then by another, one word by another word, one line by another line, one paragraph by another paragraph, everything in sequence.

The non-alphabetical languages have disappeared from the world, except from the Far East. In the beginning, all languages in the world were non-alphabetical, they were pictorial. For example, if you see an elephant, you see the whole elephant as one unity. But if you have to describe the elephant, you cannot describe it as one unit. You will have to tell about its legs like pillars, you will have to tell about its ears like big fans and so on and so forth. It is a big animal. And in reading your sentence about the elephant, one who has never seen an elephant is bound to think that there is a sequence.

In Chinese, the situation is different. The elephant is not described the way we write about it. There is only a symbol of the elephant.

I remember one symbol I cannot forget: a symbol of a roof of a house, just a plain roof -- anybody can understand the roof -- and two women sitting under the roof. One of my friends was learning Chinese. I asked him, "What is it?" He said, "This symbol means `fight', `war'. Two women under one roof? There is going to be a third world war without any doubt."

Whoever made the symbol must have been a great psychologist. Knowingly or unknowingly, he has expressed so much in such a small symbol. If you have to write about it in an alphabetical language, you will have to use a few sentences to say the whole thing.

The mystic has always been in tremendous difficulty: how to say the unsayable? But he has tried, and he has tried his best in the East, because the East has known the mystic for almost ten thousand years. Ten thousand years is the minimum time that I am talking about.

And the whole genius of the East has been concentrated on only one point and that is the discovery of oneself. And that discovery has always culminated -- whether the mystic was in China, or in India, or in Arabia, or in Japan, it makes no difference -- the mystery has brought them to the same point of sachchidanand. They have all found tremendous bliss. Their lives have become absolutely authentic and truthful, and their beings have become absolutely conscious. There are no unconscious parts anymore lingering in them.

And this can be seen by people who have a receptivity, sensitivity and intelligence -- who have eyes to see it, who are not standing with closed eyes saying, "There is no light." You will have to open your eyes. Any mystic belonging to any age, to any country, to any part of the globe, reveals the same truth, because truth is the unchanging, unmovable center of the whole of existence.

If you can find yourself in company with a mystic, and you can be unafraid, and open your heart so that he can pour his experience into you, he can only give to you. You need not be worried. He is not going to take anything from you. You don't have anything in the first place. And what you have, you are unaware of.

The mystic can pour his light within you and can make you aware of all that is hidden in you -- your hidden splendor. This is the authentic relationship between the master and the disciple. The master does not teach anything. He simply pours his light into the heart of the disciple. There is no philosophy to be taught, there is no teaching that the student has to be converted to -- there is only an experience that has to be transferred.

For centuries it has been known as the transmission of the lamp. It is a beautiful expression: `transmission of the lamp'. The master simply allows you to have his fire, to make your dark house also light. He loses nothing, but you gain tremendously. Hence the great gratitude that has been felt by the disciples for the master, because you cannot repay him -- there is no way. What he has given to you is invaluable. All that you can do is feel a heartfelt gratitude. This gratitude is the only authentic connection between the disciple and the master.

And as the disciple also becomes aware, he rises to the same status as the master.

A beautiful story: When the master of a great seeker, Rinzai, saw that the moment had come when Rinzai was going to be of the same status as the master himself, he called Rinzai and slapped him hard. Rinzai said, "But I have not done anything, I have not even said anything. You have been beating me for years." It is a very loving gesture, this beating. Only Zen has come to understand that it is out of sheer love that the master slaps the disciple.

And the master said to Rinzai, "This is my last slap to you. I could not resist the temptation of enjoying it once more, because from tomorrow you will be a master yourself."

So playful. Both laughed, both enjoyed it. Rinzai remembered it his whole life. He became a much better known master than his own master, but he never forgot the last slap that the master had given. He continuously remembered that, "He loved me so much that there was not a single day that he would not beat me -- on any excuse."

It looks very strange to the logical mind, but logic has nothing to do with the inner world. Rinzai said, "Now I understand how much effort that old man was taking in slapping me. In fact, his hands were hurting more than I was hurting, because I was young, healthy. He was very old, but he did not miss. As I was reaching close to my enlightenment, he knew it before I knew it."

Naturally, the master knows before the disciple that you are just on the brink. And that slap was not just a slap. To the outsiders it was a slap, but to both the master and the disciple, that slap was a push beyond the boundary that was making him still think of himself as a disciple. With the last slap, he was recognized as a master, not with certificates -- they are so inhuman, so dead -- but with a living contact.

And then both the men, the old man and the young, laughed late into the night, and the whole monastery thought: "What is happening?" People were looking from every window and door -- "What is happening?" And both were laughing tears of joy.

The next day, the master did not appear for his morning sermon. He sent word to Rinzai, "Now you can go. Now, you can do what I have done to you. You can transmit the lamp to others. I am too old -- just take the whole responsibility of the monastery."

And Rinzai said, "When you said you were hitting me for the last time, I immediately understood that now I have to be responsible for this whole monastery. With your last slap, you have retired. That's why I was crying, because you are retiring. Without you, I do not want to be enlightened. Let me remain a disciple. Don't retire. But you have done it already. I was perfectly happy and I was not thinking that it was going to happen so soon."

What has he experienced, when the master slapped him the last time? Just a sudden explosion -- sachchidanand.
There is no sequence, Amrito.
It is all simultaneous.
It is all together.
It is one without any order.

BELOVED OSHO,
LAST NIGHT, I NOTICED YOUR BEARD. IT IS REALLY A MAGNIFICENT THING; IT REMINDS ME OF A LION'S MANE. DOES A BEARD LIKE YOURS COME WITH ENLIGHTENMENT? OR DO YOU HAVE TO BE BORN WITH IT?

Vimal, such a beard comes with your birth. Enlightenment cannot give you such a beard. You can see it: Gautam Buddha has no beard, not only no beard, no mustache either. Don't be fooled. Great masters of the Jainas, called *tirthankaras*, are without any beard, without any mustache. In fact, both traditions -- the Jaina and the Buddha tradition -- have a strange idea which their scholars have not been able to explain, and which has been questioned for twenty-five centuries at least.

But I don't belong to any tradition. That's why I have a certain objective insight into things. I can give the reason. It was not that they were shaving themselves twice a day -- just that they had no beards and no mustaches from their very birth. They never grew them. In fact, in Jainism, it has become a part of the definition: unless a master is without a mustache and beard, he is not a master, because their twenty-four great masters are all without beards, without mustaches. I cannot believe that all these people were missing some hormones which create the beard, which create the mustache in man and not in women.

Once in a while some women may have -- particularly in old age -- a little mustache, a little beard. Sometimes it happens in young age also.

I knew a very beautiful young girl. She was the daughter of one of the principals of a Leonard Theosophical College of the Christians. The principal was very much interested in me -- that's how I came to know the girl. She was very intelligent, very beautiful; she got married in America, got a D.Litt. from America and now teaches in America -- but all her beauty was in trouble because of a beard. She had to shave it every day twice. Still, the black spot -- if you came close to her, and she was so beautiful -- that black spot was making her feel very inferior.

When I saw her last with her husband ... they both came for six months to teach in the Leonard Theosophical College in Jabalpur -- and then six months in some other theosophical college in America. The last time I saw them must have been thirty years ago. I told her, "You will suffer unnecessarily your whole life from inferiority because of this beard. And the more you shave it, the bigger it becomes. And you are in America. It is a simple thing -- just a little change in your hormones and it will disappear. You need some more female hormones. You have some male hormones. The balance is not right."

She said, "I never thought about it and nobody ever told me." Then I received her letter a few months after she had gone to America saying, "I am very grateful that my beard has disappeared." It is a question of hormones. In old age women start growing beards because their female hormones are finished, but their male hormones are still there, active. They have lived the life of a woman, but they have not used their male part, so the balance has changed. In old age many women start growing a beard. But in old age, nobody takes much notice.

I cannot believe that all these twenty-four tirthankaras, spread over five thousand years, all had unbalanced hormones. What could be the reason? And the same was the question about Buddha. I don't believe that they did not have mustaches or beards. My own understanding is that it is only a symbolic expression, that as you become more and more aware, you become more and more delicate -- graceful as a woman. Instead of having male qualities, which are the qualities of a warrior or a soldier, you start having the qualities of compassion and love and grace and beauty of a woman.

Those statues don't represent the people exactly; they represent only a metaphor. They are not photographs. They are very objective pieces of art -- twenty-four tirthankaras of the Jainas. You can go into any Jaina temple. If it is big enough, it will have twenty-four tirthankaras. If it is not big enough, then they place three statues and mirrors on both the sides and small windows for you to look in.

When you look in, those mirrors go on reflecting each other. So instead of three, you see a line of

hundreds, as far as you can see. The first mirror reflects the second mirror, then that mirror reflects the other mirror, and this goes on and on. So as far as you can see and strangely, you can see exactly twenty-four tirthankaras -- a great artistic device ...

But if the temple is very poor, then you will find only one statue of Mahavira. But one thing is -- it is striking too that Jainas have not been able to explain it -- all the statues look similar, exactly similar. The only difference is a small symbol underneath their legs -- a line represents Mahavira.

Even the priests cannot say which is Mahavira. First he has to look. You may not understand how he manages to tell that this is Mahavira, and this is Abhinava and this is Meminaka. There are different symbols for each master, but their statues are exactly the same. That too is impossible. Twenty-four persons exactly the same? The same height, the same nose, the same eyes, the same face, the same body -- it is not possible. And for centuries they have been at a loss to answer, because they have been looking at those statues as factual.

I look at those statues as symbols. Those statues are saying nothing about the bodies of those twenty-four masters. They are saying something about their having exactly the same experience. Their same faces, their same eyes, their same heights indicate only one thing: that what has happened within them is the same. Now, how to say it in a sculpture? The great artist must have found a tremendously beautiful way to say through their statues that, "We are not making their portraits; we are not photographers. We are trying to represent through the statue their inner experience."

And because the inner experience was the same -- sachchidanand -- there was no need to make any differences in the bodies.

Vimal, you are a little bit crazy, but not more than me. I insist: if you want this kind of beard, you will have to be born with it. It does not come with enlightenment. Enlightenment has no concern with your beard. Even a woman can become enlightened. That does not mean she will have a beard. This kind of beautiful beard comes only with your birth.

And I have been very reluctant to listen to my parents. They were all insisting that this does not look right, "You should cut your beard." I said, "I want to keep the original hairs just as existence has given them to me. I am going to return them to existence exactly the same way. I am not going into this stupid business of shaving every day. Moreover, I am so lazy -- someday I may shave half, and the other half ..."

The priest had been invited to preach at a mental hospital. During the sermon he noticed that one of the patients paid very close attention, his eyes fixed upon the priest's face, his body bent eagerly forward. Such interest was most flattering. After the service the priest noticed that the man was speaking to one of the attendants. So, as soon as possible, the priest asked him, "Did that man speak to you about my sermon?"
"Yes," said the attendant.

"Would you mind telling me what he said?" asked the priest.

"Well," said the man reluctantly, "what the man said was: `Just think, he is out, and I am in.'"

Vimal, we are all in. There is no out. Out we have dropped. You are my people -- insiders.

BELOVED OSHO,
STANDING IN THE QUEUE FOR BREAKFAST THIS MORNING I OVERHEARD TWO GERMAN GIRLS TALKING: "WHO THE HELL IS THIS GUY MILAREPA ANYWAY? OSHO GIVES HIM SO MUCH JUICE!" THE OTHER REPLIED, "OH, HE'S NO ONE REALLY! DON'T YOU KNOW? OSHO JUST INVENTED HIM AS A JOKE!"
JUST THEN, LOKITA WALKED UP, PUT HER ARMS AROUND ME, LOOKED DEEP INTO MY EYES AND SAID IN A SEXY VOICE: "HI, SCHNOOKSY, DID YOU HEAR THE DISCOURSE THIS MORNING?" ONE LOOK IN HER EYES AND I KNEW I WAS IN TROUBLE AGAIN. I FORGOT ALL ABOUT MY BREAKFAST, EXCUSED MYSELF, AND RAN BACK TO MY ROOM. I CLOSED MY EYES AND BEGAN REPEATING, "VIMAL, VIMAL, VIMAL."
BELOVED MASTER, AM I HAVING WHAT PSYCHOLOGISTS CALL AN "IDENTITY CRISIS?" I AM ALSO WONDERING, WHO THE HELL IS THIS GUY, MILAREPA?

Milarepa, you have created more trouble than you are aware of, because Jivan Mary committed a mistake in typing the name of Lokita. She typed the name `Lolita'. And there began such a chaos, because the boyfriend of Lolita was immensely freaked out. He suspected that this Lolita was having a love affair with Milarepa. And Lolita was crying and weeping and trying to convince him. But hearing about Lolita's beauty, many new lovers started knocking on her door, saying, "Don't be worried. If Milarepa has left after

ten minutes, we are here." "For what are they here?" And the boyfriend freaked out even more.

And Lokita was enjoying immensely. She changed her name to Lolita. She dropped her own name Lokita. So many were following her and, Milarepa, the girl who hugged you was not Lolita. It was Lokita who has changed herself into Lolita. But you are such a fool that you have forgotten completely who this woman is. And naturally, just a ten minute love affair -- who remembers the name, or the face?

I have heard about a man who married ten times. And when he married the tenth time, after three months he discovered that he had married this woman once before. When you marry ten times, memory has a limitation. You are not a computer. Milarepa changes people ten times every day. So naturally, when Lokita hugged him again, telling him that she was Lolita, he thought, "My God. I am again in trouble." You will remain in trouble always, Milarepa.

And now these girls are saying, "Who the hell is this guy Milarepa anyway?" and "Osho gives him so much juice." I have to give it to him, because the poor fellow has to distribute his juice all around. If I don't give him juice, you will find him lying flat on the bed, finished. I have to keep him alive. Do you have any objections? And it is too much that the other replied: "Oh, he's no one really." He is one of my craziest disciples and I will not tolerate such insulting remarks. And she said, "Don't you know Osho just invented him as a joke?"

He is not a joke, although his whole life is full of jokes. But he is a real person, just sitting here, keeping his head down, avoiding the girls. He is becoming a little old -- I may take him out of the circus. But I never take anybody out of the circus unless he requests me, and Milarepa has not requested yet. So I feel he needs a little more experience, a little more anxiety, a little more tension, a little more trouble. Let him have it to his heart's content.

The old bull's active days are over -- soon Milarepa's days will also be over -- but the farmer permits him to stay in the pasture with the cows. Of course, the farmer lets a young bull loose in the field as well, and he goes to work immediately.

Watching this, the old bull started snorting and pawing the ground with his hooves. "You are wasting your time," says the farmer. "You are too old for that sort of thing now."

"I know," says the old bull, "but I can show him I am not a cow, can't I?"

Poor Milarepa is not a joke, just an old bull that I am keeping in the pasture with the cows. Not to be caught, he finishes his love affairs quickly -- ten minutes. That must be the minimum time in the whole world. A love affair finished in ten minutes! Perhaps three minutes honeymoon, two minutes married life, five minutes trouble, and it is finished. The fact is, now he is getting old. Everybody is getting old. But he has to go on proving that at least everybody should know he is not a cow.

And for you, Milarepa -- you need not be afraid of the cows. You need not go to your room and lock it and feel that again another crisis has arisen and start repeating, "Vimal, Vimal, Vimal." `Vimal' is not a transcendental meditation. This is not going to help. And don't be so afraid of women -- just a little longer.

I came across a statement just the other day: There is nothing in the world better than the love of a good woman unless, of course, it is the love of a bad woman.

And here you will find the greatest women in the world -- fed up with the world. They have come here to meditate. But a woman is fundamentally love. Her meditation cannot be without love. A woman is not much interested in sex. She is much more interested in warmth, in cuddling, in friendliness, in love. Man is much more interested in sex.

These are the fallacies which show that God never created the world, because nothing fits together. He does not seem to understand that man and woman have to live together. They should be made in such a way that they fit with each other, but they are absolutely misfitting. Man's sexuality is genital and local. It's like a local anesthesia.

My personal physician, Amrito, in the beginning used to tell me when he took my blood: "Now, the prick." Finally he understood that what he is doing is nonsense. It is not the prick. Now he does not say that. I have been watching while he changed his idea. Now he does it silently without saying anything.

But man is nothing but the prick. Women have a totally different kind of being. Her whole body needs love. It is not sexuality. Her whole body is orgasmic. That's why there is tremendous trouble. Man comes to orgasm quickly -- within two minutes -- and the woman has not even started. The woman takes a little time. Her whole body has to become ready, ecstatic. Her whole body has to join the dance. Only then can she feel orgasmic joy. So she is not actually interested in the prick. She is more interested in hugging, in being close

to you, in the warmth of your body. She wants to be surrounded by your love, she wants to surround you with her love.

As more and more people will be feeling that sex is dropping away, that does not mean that you have to escape when you see a woman approaching you, and close yourself in the room and repeat the transcendental mantra: "Vimal, Vimal, Vimal." You have to change your old idea of love. It was not love, it was pure sex. When sex drops, you can meet with the woman on a higher level, for which she has always been longing and suffering.

For millions of years women have suffered because man has not been able to give them what they need. Man has simply used them for his sexuality. They feel almost like a commodity to be used, and then the man turns over and goes to sleep and starts snoring. This is so ugly and the woman is crying. She has fear. After each lovemaking the woman cries, because she has not got anything. Her standard of love is higher than the standard of man.

And as more and more sannyasins will be dropping out of sex, they should start learning the language of love, of warmth, of friendliness. No woman is going to feel offended that you have dropped sex. In fact, she is going to be immensely happy that now love can move on a higher level, which was always her deepest longing.

This difference between women's and men's orgasmic capacities has been one of the causes of the greatest misery of humanity. And nobody has ever tried to bridge it. Either the woman has to be brought lower, which is impossible, because her whole body is orgasmic -- she cannot become locally orgasmic. The only way possible is that man learns the language of love and becomes the same as the woman, his whole body needing a shower of love. That will take almost ninety percent of the misery from the world.

But it can happen only if the man comes to a point where sex drops by itself, because this is the deepest reason for man's and woman's conflict. And they are not aware of it, so they fight on any other excuse -- continuously misunderstanding. Man says something, the woman understands something else. The woman says something, the man understands something else.

It is almost impossible to have an intelligent conversation between two lovers. I have never heard of anything like that. You can have an intelligent conversation with somebody else's woman, but not with your own woman. With your own woman you can only fight, or you can read your newspaper.

Two Italians meet each other in the Ashram Pizzeria.
"Are you going to Goa?" asks the first.
"No, I'm-a going to stay-a," replies the friend.

The pope was giving another of his speeches to a lively crowd of Italian youngsters. He was trying hard to make his point. "You must not use-a the pill!"

A young, pretty signorina stepped forward and said, "Look, Polack! You no play-a da game, you no make-a da rules."

This goes on, this misunderstanding. But with my people I hope to create a very deep understanding of all that is hidden inside in the darkness. I am trying to bring it out in every possible way, so that you can become aware of your whole being and what the real authentic cause of your misery is. And if you are thinking of some false causes of your misery, you are not going to get out of misery.

Nancy Reagan comes back from her medical examination with a smile on her face.

"Why the grin?" asks Ronald Reagan with a sour face.

"Because," she boasts, "Dr. White told me I have the figure of a woman half my age."

"Oh, yeah? And what about your seventy year old ass?"

"Come to think of it," replies Nancy, "he didn't say a thing about you."

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #10
Chapter title: Each moment is the goal

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BELOVED OSHO,
IS NOT THE INQUIRY INTO `SACHCHIDANAND' THE SAME AS BADARAYANA'S "ATHATO BRAHMA JIGYASA"?

Maneesha, Badarayana's statement, "*athato brahma jigyasa*" is one of the most potential statements ever made. It means, "Now begins the inquiry into the ultimate." It is the first statement in his BRAHMASUTRA: MAXIMS ABOUT THE ULTIMATE, one of the greatest mystic books in the world. This is the first sentence of that strange book, but one of the most significant books that has ever been written.

I call it strange because Badarayana is not much known in the world, although in India he is the only mystic on whose maxims thousands of commentaries have been written. Each of his statements is so pregnant with meaning that you can go on commenting on it in a thousand and one ways. Still it seems something inexhaustible has remained behind. This is the only book which has commentaries, then commentaries on commentaries, then again commentaries on those commentaries.

For almost two thousand years all the great geniuses of this great country have been in some way or other connected with Badarayana. And still his name is not known in the world. Perhaps the reason is that nothing is known about him except the book. About his personal life absolutely nothing is known. Whether he was a historical person or not is very difficult to say. But one thing is certain, whoever wrote the book, whatever his name was, was certainly one of the greatest mystics of the world. So what is the problem calling him Badarayana?

The book is historical; it has existed for two thousand years and is one of the books -- the only one -- which has been spread through so many commentaries, in so many complexities, that almost every philosopher in India became involved in some way or other. There is no other book in the world which has been commented upon so much. It can mean only one thing: that his statements are almost mines of meaning. You can go on digging and you will go on finding more and more, fresher sources of water, fresher sources of meaning and significance.

Maneesha, *sachchidanand* is not equivalent to *athato brahma jigyasa*. *Athato brahma jigyasa* -- "Now begins the inquiry into the ultimate" -- is the first step and *sachchidanand* is the last step. What begins as an inquiry ... *sachchidanand* is not an inquiry, it is the ultimate result of the inquiry. You have come to the conclusion. The statement of Badarayana is the beginning and *sachchidanand* is the end. They are not synonymous, although they are connected deeply with each other. Without the inquiry there is no possibility of realizing the conclusion. Hence Badarayana comes first.

And this small statement has to be understood, because this is for every beginner. And as far as the ultimate is concerned one is always a beginner. One is always coming close to it, closer and closer and closer, but something always remains inviting you, calling you forth, challenging you, a higher peak. You

were thinking you have arrived but still there is something left. And this pilgrimage continues.

I have started saying that there is no goal, only the pilgrimage. In other words, the pilgrimage in itself is so divine, so holy, that to be bothered and to be anxious about the end of it can only mean one thing: that you are not interested in the journey, you are interested in the end of the journey. You are not enjoying each moment of your pilgrimage. You are looking forward, ahead, for the time when you will have reached and then you will celebrate. And that is a wrong approach from the very beginning.

Each moment is the journey and each moment is the goal.

You have to live as if you have already arrived, although you will never be in a moment when you can say, "I have arrived." You can only say, "I am coming home. I can see the home coming closer and closer." But it is good that you never come. Once you have come, you come to a full stop, and life knows no full stops. Yes, colons, semicolons, commas, everything is allowed -- but a full stop absolutely no, a hundred times no, because a full stop will mean that life has come to an end, life has come to the grave.

Life never comes to an end.

It never terminates in death.

It is an ongoing process.

Hence, Badarayana's statement has to be understood very lovingly and very deeply. Each word of it is pure gold.

First, it has been commented upon by different commentators, giving different colors to it. You are not accustomed to it because in the West the very phenomenon of commentaries has not happened. Nobody comments on Kant, nobody comments on Hegel, nobody comments even on Socrates, nobody comments on the BIBLE. The very phenomenon of commentaries is absolutely Eastern. And the reason is, that the great philosophers of the West came into existence when writing had arrived, when it was not any more a question of memorizing -- you could write a treatise.

And when philosophers like Kant or Hegel or Feuerbach write, they write with all possible implications, complexities, meanings. They also write keeping in mind that if somebody is going to contradict them, what their points are. They are also keeping in mind what the arguments of the opposite philosophy can be, and they are already replying to them -- although nobody has opposed them, nobody has even understood what they are writing about. So their writings are very complete in a way, full and entire. They have not left anything for anybody else to add.

In the East commentaries started for a certain historical reason. It is at least ten thousand years old -- that is the very orthodox view about the history of philosophical development in the East. There are people who think it is far more ancient than ten thousand years. And because there was no writing -- writing was not yet invented -- every Master had to speak in small maxims, not elaborate treatises, but in small *sutras*. The word *sutra* means `the thread'.

They are giving you the very minimum to remember, because to remember a vast amount of a great philosophical treatise will not be possible. And there is a danger of forgetting something, there is a danger of adding something of your own. So the way of the sutras was the only possibility -- to write in such a condensed way that every disciple of any master can remember the small, seed-like maxims.

But they are only seeds. They indicate the way, they indicate a certain direction. Unless your heart becomes a soil for those seeds, they will not sprout into leaves, into branches, into flowers, into fruits. Those seeds contain everything that is going to happen, they have the whole inbuilt program. If you allow that seed to enter into your being, as it sinks deeper and deeper, you will realize all that is contained in it. It will become a reality in you.

But because individuals are different, because individuals are unique, each individual heart is not the same soil, not the same territory, not the same land. The seed will have to grow according to the soil. Somebody's heart may be very fertile, creative. The tree may become very huge, the foliage may be very green, and when the spring comes there will be thousands of flowers and fruits.

But somebody's heart may be very hard. The seed is the same, but the soil is not going to help the seed much. The seed has to grow against all odds, against all hindrances. The heart is not going to help but on the contrary it will hinder. It is just a seed which has fallen into a land full of stones. It may grow but it won't be the same as in a fertile creative heart. It may not attain to the same height; it may even be a bit crippled; it may not have much foliage; it may come to only a few flowers.

But the uniquenesses are such -- somebody is a poet and the seed may become poetry. And somebody is a musician and the seed may become music. And somebody is a sculptor and the seed may become a beauty in stone. It will all depend in which kind of heart the seed falls. And there are many more implications.

It is possible that one heart may be very fertile and it may bring thousands of flowers. And one heart may not be so fertile and it may not bring thousands of flowers but just one flower -- very huge, very big. Those thousand flowers will not be in any way competitive to this one flower. In numbers they may be many, but the beauty of this one flower has almost accumulated the whole beauty of thousands of flowers.

I had one gardener with me for many years while I was teaching in the university. I had a beautiful garden. And this old man I had chosen for a certain reason -- he was somebody else's gardener, some army officer's gardener. He was winning every year the competition for growing the biggest roses. I used to go to see because the whole city was involved in the competition.

All the rich people -- officers, bureaucrats, professors, doctors, those who could afford a garden -- were participants. But I was not interested in the people who were participating. I was interested in finding out who the gardener was, because the poor gardener was not even mentioned when the trophy was given to the winner. It was given to the owner of the garden. I was looking out for the gardener, because this army officer could not be a gardener himself -- the poor gardener was not even there.

I followed his car. I looked around his house, I watched, and I found the gardener was working. When the army officer went in, he did not even tell the gardener, "I have won the trophy because of you. In fact, it belongs to you." He simply went into his garage and then into his house.

I went into his garden. The old man, a poor man, was working. I asked him, "Have you heard that your roses have been chosen as the best for this year?"

He said, "Nobody has told me yet."

I said, "How much is this army officer giving you as salary?"

He said, "Not very much."

I said, "Whatever he is giving, I will give you double. You can tell me later how much he is giving. You just bring whatever you have into my car and come with me."

He said, "But he is a dangerous man. He will search for me with his gun!"

I said, "Don't be worried, I am no less dangerous. You don't worry."

So I brought him into my own house and I told him, "You start working, and every year I will not be going to the competition, you will be going. And all the trophies that you win will be in the house that I have given to you."

He could not believe it. And he said, "But what about the army officer?"

I said, "I will take care of him. You need not be worried about it."

And then I saw how he was winning. His whole art was never to allow any rosebush more than one flower. He would cut all the buds and leave only the biggest bud.

I asked him, "What is the secret of it?"

He said, "The secret is simple. The rosebush has a certain amount of juice. It can be distributed in a hundred flowers, but if you don't allow it to be distributed it is bound to assert itself into one flower."

I remained nine years in that university. For nine years continuously he was the winner. And his secret was just to allow one flower to grow. So it is possible ... These are the uniquenesses I am talking about -- that the same seeds in different hearts will bring different manifestations.

And that is how commentaries begin. The master dies. He had thousands of disciples who have listened to him. Now they start thinking, what is the significance of a certain statement or of a certain word? In the East it has been a very delicate affair. Not brutal logic, but a very subtle, very feminine art.

The word *athato* can mean `now', it can mean `here now', it can mean `from now', it can mean `from this point onwards'. Because of these different meanings growing in different hearts, the whole meaning of the sentence will change. Just the first word will change the whole meaning.

For example, to a man or a woman whose heart is the heart of a devotee, the heart of a lover, *athato* will mean, "Enough of love; now begins the inquiry into the ultimate. Enough of this world and its pleasures, now begins the inquiry into the ultimate." To the logician, the same word will mean: "Enough of logic, enough of rationality, enough of philosophy; now begins the real inquiry into the existential" -- not into words, not into philosophical investigations, but into an existential experience.

To a poet it may mean: "Enough of the poetry, enough of all that life I have lived up to now; the time has come to enter on the path in search of light, in search of the truth. I have sung songs of joy, I have sung songs of beauty."

But a time comes when you are tired even of your own creativity -- how long? Just as you become tired of the woman you loved so much, of the man you loved so much, you become tired of your creative dimension for which you would have sacrificed your life. A moment comes when it seems that you have

been playing like a child, collecting seashells on the sea beach, or making castles of sand. Beautiful utopias, but it is enough!

You have not gained anything of the eternal, of the timeless, of the immortal. How long are you going to wait? Now is the moment to change the direction of all your genius and intelligence. Then *athato* will mean something different, different from what it can mean to a businessman, to what it can mean to a king. He has been on a power trip, he has conquered as much as he wanted, he is tired.

I am reminded of one of the greatest emperors, perhaps in the whole of world history. He was Ashoka. He could have become a world conqueror far more easily than Alexander the Great. He had far bigger armies, far more developed technology, far more riches. And he was on the way to becoming a world conqueror, but the first victory was enough. He conquered what is now the state of Orissa. In his days it was called the land of Kalinga. He conquered the country of Kalinga.

Millions of people had to be killed, massacred, because the people of that place were ready to die but not to be conquered. The situation was such that the fight would continue until not a single man remained and Ashoka would be victorious only over millions of corpses. Halfway, Ashoka trembled, seeing millions of people massacred, and seeing the point that these are not the people who are going to give way. Either life in freedom, or death -- there is no other alternative for them. They will not accept any kind of slavery.

When he became absolutely certain of it, he thought for a moment -- just in the middle of millions of corpses -- "Is it worthwhile? What will be the point? Killing these brave people and just becoming victorious over a country of the dead ... You will feel repentant your whole life, because you have destroyed so much life. And not the life of ordinary people, but people of tremendous courage, who have given you absolute alternatives: `Either we will live in freedom or we will die in freedom. Slavery is not acceptable. You may be a great king, you may have great power, but we have at least the power to die -- you cannot take it away from us.'"

The country was poor. It was not in any way comparable to the vast empire of Ashoka. Ashoka's empire was the biggest India has ever been -- from Afghanistan, which is now a separate country, Pakistan, which is now a separate country, Sri Lanka, which is now a separate country, Burma, which is now a separate country, Nepal, Bhutan, Sikkim, Ladakh ... India has never had so big a map as it had in the time of Ashoka.

Just this small country of Kalinga was independent, and they were poor. They did not have an army, nor the technology, just courage -- such a courage that they had only two simple alternatives: "We will live in freedom or we will die in freedom; we don't know any other alternative." In fact, Ashoka had become challenged in a way -- he had to see how these people for centuries had been free without an army, with just human courage and dignity and pride. It was a great challenge to the great emperor, who could have crushed them without any effort. He had already killed half of the country.

But then suddenly a turn came to his own consciousness, and he saw that this was simply being stupid: "You are destroying a beautiful, proud people and you are able to destroy because you have bigger armies, you have more weapons, you have better horses, better weapons, but you don't have better human beings than you are destroying. Your people are simply servants who are fighting because they are being paid. These people are fighting without arms, without horses, just because they love freedom. It is ugly to destroy these people -- this will be destroying a beautiful variety."

He returned home. His generals asked, "What is the matter? We are winning."

Ashoka said, "This is not victory, this is simply murder. And I am not a murderer. If I cannot conquer them alive, I don't want to conquer. I don't want to be called in history a conqueror of corpses. Forget about it."

And the whole thing became such a nightmare in the mind of Ashoka that the moment he reached his palace he came to a transformation point: he renounced the empire. He said, "Of what use is this whole empire? Enough of it! I don't want any conquering or anybody to conquer, anybody to invade, and I don't want any empire."

Ashoka became a disciple of Gautam Buddha. Gautam Buddha had died two hundred years before, but his disciples were alive, his enlightened disciples were still there. It may have been the third or fourth generation, but there were people who had the same flavor and the same charisma, the same magic.

Ashoka became a disciple, renounced the world, started living like a beggar in his own capital, begging for his food every day in his own capital. And because he became a sannyasin, this word *athato* would bring to his mind a totally different meaning than it could bring to the mind of a poet, or to the mind of a creative artist, or to a painter.

And like the meaning of *athato* will be the meaning of *brahma jigyasa*. To the theist, *brahma* will mean

`the God'; to the atheist, *brahma* will mean `the ultimate reality' -- not a personal God, but an impersonal reality. And *jigyasa*, `inquiry', will also take different forms. To someone it may become meditation, to somebody else it may become yoga, to somebody else it may become prayer. It will depend on your potentiality and according to your potential the seed will take form.

This simple sentence has been commented upon by almost one thousand commentators. I have gone through so many commentaries and it has been such a joy to see the same small sentence -- just three words -- take such different meanings. And on the different meanings of this first sentence will depend the whole commentary on all other sutras, all other maxims.

Maneesha, it is not equivalent to sachchidanand but it is the beginning. And sachchidanand -- truth, consciousness, bliss -- is the ultimate realization of this small beginning which becomes deeper and deeper and bigger and bigger, and sooner or later becomes your whole life. Badarayana's sutra is only a hint that it is time to change: it is time to become a seeker; it is time to behave like a mature person; it is time not to waste your life anymore on mundane activities.

It is time for the pilgrimage.

Your boat has arrived.

It is time to go into the unexplored seas, to the untraveled path; to be alone and to go within; to be alone and to be absolutely free and independent; to find your roots in existence. And the day you start finding your roots in existence will be the moment when you have touched the edge of your very life springs. That will be the time of a certain conclusion. Your life is no more a question, but becomes an answer. And that answer is Sat-Chit-Anand. Those three words are irrefutable.

God can be argued against. In fact, half of the world is now communist and does not believe in God. Buddhism, which is the third greatest religion after Christianity and Mohammedanism -- they don't believe in God. Jainism, which is a minority religion -- but they don't believe in God either. In fact, if you accumulate all the numbers, there are more atheists in the world than theists. It has never been so before. The world was always a theist majority and an atheist minority. The balance has reversed. Today there are more atheists in the world than theists.

And the theist is not much of a theist either. Just by name he is theist. Scratch his skin a little and you will find a doubt inside. He believes in God, he goes to the church, he goes to the temple, but his is not a faith which has no doubt within it. It is a faith which has been sitting on a repressed doubt. It is a belief -- just underneath is the doubt. I have never come across a single theist who *really* believes. He may say, "I *really* believe," but the more he says "I *really* believe," the more he exposes himself.

When you say to someone, "I really love you," what do you mean? Is not love enough? This emphasis of "really" makes the whole thing bogus. It is like in a movie -- it is not true, it is a Hollywood love affair.

Truth cannot be denied either by theists or by atheists or by agnostics. And these are the only three possibilities, the only three alternatives. The agnostic is the most intelligent of all three.

The agnostic says, "I don't know, I am still trying to know. I am on the path, but I have not come to any conclusion yet." He is the most honest of the three -- not really getting into either belief or unbelief. Keeping himself neutral so that he is not prejudiced, so that he is not carrying a certain opinion already, just keeping himself without any prejudice, without any opinion, so that when he comes across the truth, he can realize it as it is, not as he wants it to be. An opinion will give color, distortion. Opinion will create its own illusions, hallucinations.

The agnostic is the most significant seeker of truth. But there are very few agnostics in the world. Perhaps most of them are here, going onto the path with open eyes and with a clean heart, ready to accept truth as it is, with no desire to project anything onto the truth. The agnostic cannot deny the beauty of Sat-Chit-Anand; he can say "I am searching," but he cannot say anything against it.

Neither can the theist deny it. He may say, "This is what I mean by God: my God is truth, my God is consciousness, my God is bliss." There is no problem -- it is just a question of words that only idiots fight about. If this is what you mean by God, then it is perfectly okay. But then don't pray, because there is no person who is going to listen and say hello to you.

Sachchidanand is just an experience. If you want it to be synonymous with your idea of God, there is no harm, but remember there is no need to create temples and mosques and synagogues and churches for it. It is an experience that is going to happen within you, not without.

Nor can the atheist deny it. He can deny God as a creator. He can laugh at the very idea of a personal God, because there is no evidence and no proof for it. It is simply pure fiction invented by cunning priests for the gullible, for those who are still childish and have some father fixation -- they need somebody to

protect them, a great father.

Not even the atheist can deny the reality of truth, nor can he deny the reality of consciousness, because he is already a little bit conscious. If this much consciousness is possible, what is the problem? Why can't more grow? This small consciousness that we have is enough proof that there is a possibility of growth, of expansion.

We may not know bliss, but we have known moments of peace, we have known moments of silence, we have known moments of joy. Bliss is altogether something tremendously vast. But if you have seen a dewdrop you have seen all the oceans, because a small dewdrop is enough proof that water exists. And if there is a dewdrop, what is the problem? There may be oceans. And the formula that makes the dewdrop, H2O, makes all the oceans. It is the same formula. It is the same foundation.

These are the three kinds of people in the world. None of them can deny sachchidanand. That's the beauty of mystical experiences.

Theological belief systems don't have this greatness. They can be denied, refuted, laughed at. There is no way to defend them. There is no way to prove them. But the mystical experiences belong to a totally different category. It is something that would be absolutely inhuman for anybody to question, because to question it is to question the very meaning of life. To question it is to question your very existence, your very consciousness, your very experience of pleasure, peace, silence, joy. It is not possible.

Just a few days ago the records of the Nobel Prize committee were made available ... the public is being allowed to see them every fifty years. Fifty years of records: how many people were considered for the Nobel Prize, why certain people were rejected for the Nobel Prize; why it was given to certain people ... All those records were opened just a few days ago. And I came across the strangest thing -- I could not believe that they could have done such an ugly and nasty thing: Leo Tolstoy was denied the Nobel Prize on the grounds that he was a kind of mystic.

I have never thought that it can be a crime, that one of the greatest creative artists ... Incomparable are his novels -- perhaps no one will ever be able to write such a great novel as WAR AND PEACE. And the man was not only a novelist, but a man who lived whatever he was preaching. His preaching may be under dispute, you may not agree with him -- that's another thing.

I myself don't agree with him because he was preaching poverty. He was a very rich man, he was a faraway cousin of the Czar. He belonged to the royal family of Russia and he had immense land, thousands of slaves. Everything that was possible in those days was available to him, but he did not use anything, he lived like a poor man. His whole family lived like a royal family, but he used to live in the servants' quarters, not in the palace. At least he was a sincere man: whatever he thought was right, he did it.

And the Nobel Prize committee mentions it, that he was a Christian and he has written the most beautiful books on Christianity. I don't think there has ever been another theologian who has written so beautifully about Christianity. But the Nobel Prize committee declared that the Nobel Prize will not be given to him because his ideas about Christianity are not orthodox, they are very much his own.

Tolstoy believed in a mystical Christianity. He did not believe in the orthodox, traditional Christianity. He had his own ideas about Christianity, as if to have one's own ideas about religion is a crime. And he was not accepted because his Christianity was a kind of mystic Christianity. This mysticism became the barrier. His name was proposed and rejected.

There have been many other names which have been rejected on strange grounds -- and even politicians have been given the Nobel Prize.

It is very strange. Leo Tolstoy is as important a person as Jesus Christ himself, but I think Jesus Christ would also have been denied the Nobel Prize because he was not an orthodox Jew. He was proposing his own ideas about religion -- mystical Judaism.

Naturally, you cannot give a Nobel Prize to a man who finally was crucified. He cannot be accepted as a respectable, prestigious person. He was hanged on the cross just like any other criminal. On each side of him there was a criminal. He was treated exactly like any other criminal, or even worse. No other criminal was forced to carry his own cross.

And it was certainly difficult. I know it by my own experience. Against all their own constitution and all their own laws, they handcuffed me, they chained my legs ... Not only that -- they were not satisfied -- they put another chain on my waist. Even that was not enough: they put both my hands in handcuffs and chained them to the chain on my waist, so I could not even move my hands. To the crowds who were greeting me, I could not even wave my hands. That was the strategy -- that I could not even wave my hands to the crowds who had come to greet me. And they chained my feet so close together that walking was impossible.

So I know how difficult it must have been for Jesus to carry a cross in such a situation, a heavy cross. Perhaps because he was only thirty-three, young, healthy, and a son of a carpenter, accustomed to carrying big logs from the forest to his father's workshop, continuously working with wood, that he was able to somehow carry the cross. But three times, on the way, he fell. And whenever he fell with the cross, they hit him hard with their sticks, lashed him and forced him to get up and take the cross on his back. Certainly a Nobel Prize cannot be given to such a man. It will be very insulting to the Nobel Prize committee.

We are living in an insane asylum. Mysticism is the highest flowering of human consciousness. And to deny Leo Tolstoy the Nobel Prize on the grounds that he is a mystical person is so absurd, but so indicative of the insanity of humanity and of the people who are powerful, because they are the members of the Nobel Prize committee. The King of Sweden is the chairman. And all the others are highly respectable, prestigious people.

I don't think any one of them is even worth the dust under the feet of Leo Tolstoy. But they are denying that man who has created novels which are sheer poetry. And the beauty of his novels is so alive that if you want to choose just ten great novels of all the languages of the world, you will have to include at least two novels of Leo Tolstoy in those ten.

And it was a strange phenomenon that Leo Tolstoy, Anton Chekhov, Fyodor Dostoevsky, Maxim Gorky, Turgenev -- five great novelists -- were contemporaries. If you are going to choose ten novels, five will be from these five people. Perhaps all ten will be from these five people, because they have all written such great novels: THE MOTHER by Maxim Gorky has no comparison in the whole world; or FATHERS AND SONS by Turgenev; or THE BROTHERS KARAMAZOV by Dostoevsky; or ANNA KARENINA by Leo Tolstoy.

Perhaps these five people will cover almost all ten places -- they will not leave room for anybody else. But none of them received the Nobel Prize -- not only Leo Tolstoy, none of them, and each was better than the winner. It is very difficult out of these five to vote who is the best.

And they were all friends. They lived in the same city -- Moscow. It is a strange combination, it has never happened: five such unique geniuses in the same city, creating novels such that you cannot choose which is better. And defeating the whole world -- past, present and perhaps future -- because there seems to be no possibility to improve on THE BROTHERS KARAMAZOV or Maxim Gorky's THE MOTHER. But none of them got the Nobel Prize.

I have come to know only about Leo Tolstoy. I don't know why the others were refused. Perhaps Maxim Gorky was refused because he was pro-communist. Turgenev may have been refused because he was an atheist. These are just my assumptions. I don't know their records. But these names must have come before the committee. It was impossible that they were not proposed and rejected. But the same grounds will do for all.

They were all mystics in their own ways. They were all seekers of the ultimate in different directions, but they were all moving towards sachchidanand. They had all come to the point, of *athato brahma jigyasa* -- "Now is the time to begin the inquiry."

And their novels reflect their inquiry. They are not ordinary novels the way that novels are written today. Today novels are written to be read just once and thrown away. You cannot read a modern novel twice unless you are utterly stupid. I have not come across a single modern novel which can be read twice by any intelligent man. But these five people -- their novels you will have to read many times to grasp the meaning.

One time you will be simply acquainted with the superficial story, but you will become aware that there is much more that you are missing. You will have to read twice, and suddenly you will become aware how much you had missed the first time. Perhaps the third time you may be able to touch their depth. And it is a constant joy, once in a while after two, three, four years, to read them again.

Because in these three or four years your consciousness has developed, your experience has developed. You are no more the same. The novel is the same, but you are no more the same. Now you can see better, now you can understand more, now you can dig deeper. These are novels which have to be read all your life, again and again. And every time you will find something new that you had missed, something great. And you will be shocked that you missed it.

And that was the beauty of all the ancient sutras. They are so condensed in meaning that you can go on reading again and again and you will find new meanings. And as your consciousness grows, those meanings will become deeper and deeper. As your experience on the path becomes richer, those sutras will have a new music, a new dance for you.

I have been thinking of speaking on Badarayana's BRAHMASUTRA, but I am keeping that for the last. Once I speak on Badarayana's Brahmasutra, then I will not speak again. Because there is nothing that can be better than Badarayana's BRAHMASUTRA -- that is the end. So I am keeping it aside. If you want me to continue to speak, don't let me speak on Badarayana! If you allow me to speak on Badarayana, then remember ... Just once in a while, here and there, you can ask questions, but the whole sutras I have kept for my last communion with you, my last transmission of the lamp.

BELOVED OSHO,
THE MUSICIANS ARE PLAYING. WE ARE WAITING FOR YOU TO BE WITH US. THERE IS A MOMENT WHEN THE AUDITORIUM IS FULL WITH SILENCE. THEN YOU COME ... OSHO, WHAT IS THIS MAGIC OF WAITING?

Anand Premartha, there is certainly a deep magic -- almost a miracle -- when you are in silence, in trust, in love, just waiting.

The moments of waiting are moments of meditation. Because you are waiting, expectant, your mind stops functioning. You are so concentrated in your waiting that there is no energy left for the mind -- that is the secret, the magic.

And waiting for me is only just a taste of the ultimate waiting for truth. If just waiting for me you feel so much that it is inexpressible, so much that you can only call it magic, learn something from it. The same waiting is needed for the ultimate to happen to you. It also comes like a guest.

People have a wrong idea, and the wrong idea is created by people just like me, without any intention of creating it. In fact, nobody wants to create it, but somehow language interferes, distorts, and creates something which was never intended. For example, everybody thinks he is going in search of the truth. The difficulty is: how to say the right thing? The language seems to be perfectly good for saying the wrong thing. The moment you start saying the right thing, it doesn't fit with the language, with the grammar, with ....

The reality is that you are not going anywhere, you are just going to remain here-and-now. Truth and consciousness and bliss are going to come to you. They are going to be your guests.

You are the host. All that you need is an open door, waiting, just like one waits for one's friend, or for one's beloved, looking far away, as far as the eyes can see, looking towards the faraway horizon, waiting.

I am reminded of a Sufi story ... It is not just a story, it is a historical fact. Another great emperor of India was Akbar. Mohammedans pray five times a day and Akbar was very particular. One day he had gone hunting in the forest with all his friends, and they all got lost.

Evening was descending, the sun was setting and it was the time to pray. So Akbar stopped under a huge tree, tied his horse to the tree and sat on the ground to do his last prayer of the day. And as he was praying, a woman, a young woman, ran just by his side, giving him such a shock -- it seemed as if she was mad or blind -- that Akbar fell down. Still, she did not look back.

Akbar naturally was very angry. Mohammedans in prayer are very particular nobody should disturb them. It can become a very dangerous thing and for the emperor ... An ordinary village girl, not caring at all, running like mad and hitting the emperor ... The emperor fell down -- because Mohammedans pray sitting on their knees, so it is very easy just to push them a little and they will fall down.

It is very difficult to push a Buddhist or a Hindu when he is praying, because he is sitting in a lotus posture. It is a very locked posture -- you cannot just push him. He is very strong in his posture. But to push the Mohammedan is very easy, howsoever strong he may be -- his posture is such, sitting on his knees.

Akbar finished his prayer quickly because he wanted to catch hold of the girl. She could not be allowed to do such things. If she could behave with the emperor in such a way, what to say about other people? But he could not figure out -- it was getting dark -- where she had gone. But he waited, thinking she must come back to the village. He was just outside the village.

And finally she came. Akbar stopped her and said, "Do you remember what you have done?"
She said, "I don't remember anything. Do you?"

Akbar said, "You seem to be very strange. You don't understand. You are talking with the emperor of the country."

She said, "I understand, but I don't remember anything of what you are talking about."

He said, "What am I talking about? I have been praying here and you ran in such a way that you pushed

me, and I fell down. You disturbed my prayer!"

She said, "Perhaps if you say so, it must have been so, but you have to forgive me. I was going to wait for my lover just on the road which runs through the forest. I wanted to greet him -- he is coming after many years -- just outside the village. I could not remain sitting in the house and waiting. It is just one mile distant, but he will be waiting, thinking that I must be standing just by the side of a tree where we used to meet when we were young. That's why I was so much concentrated that I did not know I had committed any mistake. Please forgive me, it must have been committed without my knowing at all."

She was so innocent and tears came to her eyes because she had hurt her own emperor. "You can give me any punishment, otherwise it will remain heavy on my heart. But just one question before you punish me: you were in prayer -- still you were not so much in concentration as I was, because I don't remember at all. It cannot be that I hit you ... it cannot be one-sided. Your body also must have touched my body, but I don't remember having seen anybody on the way -- praying or falling or anything. I don't remember that anybody touched my body. So I am puzzled, and I would like to be clear about it. Is your prayer not as strong as as my love?"

Akbar remembers it in his autobiography, AKBAR NAMA. He says, "I had to ask forgiveness from that village girl. I have never forgotten her face, and I have never forgotten that my prayer is just formal. If I am lost in my prayer and my love, in my gratitude towards the ultimate, then how can I be aware that somebody has touched me, pushed me, or that my body has fallen? I would not have been aware of anything. But I *was* aware and that makes it certain that my prayer is just superficial.

"That girl's love was far deeper. She was closer to God than I was, although she was not concerned with God at all." A tremendous statement of understanding ...

Premartha, you are saying, "The musicians are playing. We are waiting for you to be with us. There is a moment when the auditorium is full with silence. Then you come ... Osho, what is the magic of waiting?"

It is prayer.
It is love.
It is trust.
It is gratitude.
It is the whole of religion.

If you can learn waiting, and if waiting can become your moment-to-moment experience, whenever you are not involved in ordinary things, and you can find time ... Anytime, day or night, just in your bed, sit silently and wait. Wait for the guest.

And I promise you, the guest has always come. The waiting has never failed. It has always been an absolute success, but not the success of your ego -- it is the success of your humbleness.

It is the victory of your being, not the victory of your mind. It is the victory of your silence, of your love. Learn waiting and you have learned all about meditation.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #11
Chapter title: Each living being sooner or later is going to become a god

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BELOVED OSHO,
WHY IS COMMUNICATION SO DIFFICULT, PARTICULARLY BETWEEN LOVERS?

Premda, communication as such is difficult. Of course it is more difficult between lovers. But first you have to understand the general difficulty of communication. Each mind has been conditioned by different parents, different teachers, different priests, different politicians. It is a different world in itself. And when two minds try to communicate, as far as the ordinary mundane things are concerned, there is no difficulty. But the moment they start moving beyond things into the world of concepts, communication starts becoming more and more difficult.

For example, Gautam the Buddha does not have any God in his philosophy. He is far more free from God than even Frederick Nietzsche. At least Frederick Nietzsche states that God is dead. The implication is clear that it used to be alive, now it is dead. Gautam Buddha does not talk about God at all. It is so irrelevant that he does not pay any attention to the subject.

Now to a Christian, or to a Hindu, or to a Mohammedan, it is impossible to conceive of a religion without God. God is the center of most of the religions. Only three religions are free of God. One is Gautam Buddha's, another is Mahavira's, and the third is Lao Tzu's.

When for the first time Christian missionaries came into contact with Buddhist scriptures they could not even conceive the idea that a religion could be without a god. What kind of religion will there be if there is no God? How are you going to pray? To whom? Who is going to send his prophets and his only begotten son? Who is going to send saviors for you? Who is going to judge whether you are to be sent to hell or heaven? God removed, hell and heaven are also removed. God removed, punishment and reward are also removed. God removed, the very idea of judgment is removed. Then there is no sin, and no virtue. Who will decide it?

And they were even more surprised that Gautam Buddha is known by his disciples and now even by those who are not disciples, as Bhagwan Gautam Buddha. Now Bhagwan means God. This was very puzzling. Gautam Buddha does not believe in any God. How does he allow his disciples to address him as Bhagwan?

The same is the situation with Jainism. They are even more strict about the absence of God. Buddha simply ignores the whole subject. It is not worth any consideration. Jainism does not leave it, because there is a danger of the whole thing cropping up again, once Mahavira is gone. He wants it to be clearly stated that there is no God, there never has been any God and there is no creation because there is no creator. It is an evolving world.

What Charles Darwin found two thousand years later was known to Mahavira, that it is not a creation, it is an evolving world. It has been here forever and will be here forever. The whole concept of creation and a creator is just idiotic. Mahavira was very strict; he did not want God in some disguise to pop up when he was gone just because people have a certain unconscious hankering for it. It gives a certain false consolation to people. To avoid the false consolation is absolutely necessary if you really want to be consoled. If you authentically want to be at peace with existence, then all that is false and based only on belief has to be discarded.

But again the problem -- the followers of Mahavira addressed him as Bhagwan. Now communication becomes difficult, because Bhagwan means a totally different thing to the Buddhists and the Jainas, than it means to the Hindus, Mohammedans, Christians, Jews. Their whole concept develops in a totally different way.

For the religions which are God-centered, God comes in the beginning, before everything. He creates the world and nobody bothers from where he comes. If there was no world at all, how did he manage to exist and where? There must have been a small island, or some cloud -- something. God cannot exist in nothingness, and if God can exist in nothingness, then what is the problem? Why bring him in unnecessarily? Existence is perfectly good, autonomous, not dependent on a despot which you call God.

According to those who do not believe, he is whimsical, because for eternity he just remained silent.

What was he doing? Smoking? Taking drugs? Or just dreaming? Sleeping? In a coma? What is the situation? -- because according to Christians he created the world only six thousand years ago. And six thousand years is such a stupid idea, because India has scriptures which are far more ancient than the Christian God.

The RIGVEDA according to the Hindu scholars -- and I support them on that point .... I don't think RIGVEDA is something great, perhaps two percent of it has something beautiful and spiritual, ninety-eight percent is simply crap. So I don't agree with their idea that RIGVEDA is written by God, but I certainly agree with their concept that RIGVEDA is ninety thousand years old, because the proof and evidence are intrinsic. Ninety thousand years ago, there occurred a certain constellation of stars, which has not happened again since then. That constellation of stars is described in RIGVEDA in absolute and perfect detail. Now there is an astronomical argument which is irrefutable. You cannot do anything. The whole of astronomy supports it -- this kind of constellation has happened.

But according to their measurements also it happened ninety thousand years ago, and according to the Hindu scholars also it happened ninety thousand years ago. And because it is described in such detail it cannot be said that RIGVEDA was written as Christians think, just three thousand or at the most five thousand years ago. People who were writing RIGVEDA five thousand years ago cannot in any way describe something which happened eighty-five thousand years before. There was no astronomical technology in their hands, and anyway somebody would be needed to remember it. And who is going to remember eighty-five thousand years before? Just think how long you can remember back. Your father, your grandfather, perhaps your great-grandfather ... Beyond that it is vague. It is not that the world began with your great-grandfather just because you cannot remember further back.

These religions -- Hinduism, Judaism, Mohammedanism, Christianity -- are all God-oriented. They believe God created the world. In fact they are believers in the concept of creation. And creation needs, naturally, a creator. But the whole scientific approach proves just the opposite. It is not a creation. Creation implies completion. That's what the BIBLE says. In six days God created the world in its perfection, and then on the seventh day he rested, and nobody knows what happened to him. Where did he go? Because the world was perfect, there was no need for him.

Evolution means the world is never perfect: it is trying to be perfect. It is evolving. Creation is something dead: everything has come to a full stop. That is a very dead idea about existence. Existence is a constant flow towards higher beings, higher consciousnesses. Certainly God did not create Gautam Buddha. And you cannot say that Adam and Eve had the same consciousness and the same sachchidanand as Gautam Buddha. Gautam Buddha is a very evolved being and the evolution is going on without God managing it. Existence is accepted by Buddhism, Jainism and Taoism as autonomous and eternal. That looks meaningful. But God is removed completely.

And the Christians who were translating Buddhist scriptures were worried why Buddha did not prevent his disciples from calling him Bhagwan. They could not understand that in Buddhism, Bhagwan takes on a totally different meaning. It means the Blessed One. The same is true about Jainism.

God-oriented religions have their god in the beginning and then not even a trace is found of that god. Atheists have been challenging him, but he seems to be either deaf or perhaps Nietzsche is right, he is dead. Or perhaps Gautam Buddha is right that he never existed. Who can give the proof?

One great English atheist, Edmund Burke, had asked a very simple thing. Addressing a big meeting of an atheist association, he said, "If God exists I will wait for five minutes" -- looking at his watch -- "and I don't want him to do something great as he did for Moses" -- he separated the ocean into two parts and gave a way for Moses and his followers to pass through the ocean surging on both sides. No walls, just water. A valley miles deep and on both sides water standing on its own -- he said, "I don't want to give him that much trouble. All I want is for him to stop my watch within five minutes, and I will believe." And God could not even do that.

Atheists have been continuously challenging God, but no answer. In fact he has not left his address with us. Even if you want to write a letter you cannot. Those who think the whole hypothesis of God is nonsense find your prayers very childish. Whom are you addressing? Where is he? You have not seen him. You know nobody who has seen him.

In Jainism and Buddhism, God comes at the end of evolution, and that is a more significant meaning. Then there is not a single God. That is also significant to remember, that a single God is bound to become a dictator. And the world cannot be really free under a dictator -- a Joseph Stalin, Adolf Hitler, Ronald Reagan. And God is not elected by you. You are just puppets in his hands. As he created you out of mud,

any day he can bulldoze you back into mud. There is no higher court of appeal. The whole idea of creation is whimsical. Buddhism says every living being is on the way to becoming a god. God is the ultimate evolution of consciousness. That's why Buddha did not prevent his disciples from addressing him as Bhagwan.

Nor did Mahavira. They are Bhagwan, but their meaning is totally different. They are not creators of the world; they don't claim any stupid, ridiculous idea; they are very straightforward. They are simply saying that consciousness evolves from animal to man, from man to God. So every living being one day is going to become God. The whole world will be full of gods. And this seems to be more scientific ... just one solitary God, and existence looks so poor. And that solitary God, what will he do? Marijuana? Hashish? Or play cards with the Holy Ghost? What is he going to do from eternity to eternity?

But that's how communication becomes difficult. The Hindu papers in India never write my name as Bhagwan. That is a taboo, because Bhagwan means `one who created the world'. I certainly am not so mad as to create this world.

Christians will be worried .... When I was in my first jail in America, I was sharing the cell with a criminal who had been there for many years. I was puzzled ... I was first lying and resting -- what else to do? But that man would get up -- he had his BIBLE -- and he would put the BIBLE on the bed, sit on the floor, put his head on the BIBLE and pray to God. His name was Bobby.

So one day I shook him and I said, "Bobby, what are you doing? If you are such a great Christian, you would not have been in jail. You have murdered, and you never thought about God, and about the BIBLE and everything. And God cannot help, because for four years you have been praying ... and have you ever looked inside this BIBLE? Just putting your head on the BIBLE is not going to move the BIBLE into your head. It is not a creeping thing, it is just dead words."

He was very much shocked. And he said, "I also wanted to ask you. When I heard that you are called Bhagwan, I was very surprised. Certainly you have not created the world."

I said, "If I had created the world, you would not have been in it. You are enough proof I have not created this world."

He was very shocked. He said, "You seem to be a very strange person."

I said, "God has to be a strange person. And you are stupid, Bobby. I am sitting here and you are putting your head on a dead book. Turn towards me."

He said, "But you are not a Christian."

I said, "I am a god. Are you interested in God, or in a Christian God?"

He said, "You are raising problems that I have never thought about. Yes, it is true, I am interested in God, but if you are God, then why are you in jail?"

I said, "This is nothing, Bobby. Who was Jesus Christ?"

He said, "He was God -- God's only begotten son."

And I said, "If he can be crucified, what is the problem of my being in jail? Your Christian God would also have been in jail. Because he has not been found yet, he is out of jail."

He said, "That seems to be logical because Jesus Christ was crucified."

He became friendly, very friendly. Just three or four days ago I received a letter from another jail. Bobby had been moved to another jail. He told his new cell-mate about me, and told him, "Write a letter to Bhagwan to tell him that poor Bobby remembers him." He also said, "Bhagwan will have forgotten my name, but he shattered all my beliefs. Just being five days with him was enough."

God created the world in six days: Bobby was finished in five days, because I explained to him the simple fact that "God is the final evolution. Bobby, one day you are going to be a god. But it is not going to happen by prayer."

The religions which believe in God are bound to believe in prayer. That's why in the West meditation has never developed. Only religions that don't believe in God have developed meditation. Because God is out there somewhere, you have to pray, you have to depend on him. If he listens, good, if he does not listen, what can you do?

Meditation is developed by those whose god is inside. That's where I find people like Jesus Christ contradictory. On the one hand he says, "The kingdom of God is within." And then every day he prays to a God somewhere above the skies. This is a simple contradiction which cannot be explained in any way. If God is within, then meditation is the way, not prayer. Prayer to whom? To yourself. That is the only way of getting deeper into your consciousness and finding the godliness which I call sachchidanand.

So when a Buddhist or a Jaina is talking to a Hindu or a Christian, if they mention the word God, there

will be no communication at all. The Christian will hear one thing: he will hear about the God who created the world six thousand and four years ago, on the first of January of course, a Monday -- because he cannot create in the middle of the calendar. There was no calendar before he created the world. The calendar starts with the world. You can't have a calendar when there is no universe. Where will you hang it? Simple problems. Where will you print it? So Christians don't say January the first, Monday. I am saying it. But if he ever created the world, at the same time he must have created the calendar.

The moment the Christian thinks of God, he immediately thinks of this whole thing that is lined up in his mind. When a Buddhist says Bhagwan, there is no question of creation. He is not looking backward, he is not looking into the past, he is looking forward. He is looking forward to everybody's evolution, into the ultimate flowering of consciousness, truth and bliss. Each living being, sooner or later, is going to become a god. One day the whole of existence will be full of gods. And that will be its ultimate evolution.

How to communicate? On each single word you have different opinions, prejudices, conditions. The words are the same, but the moment you say them, and the other hears them, he is not hearing the same meaning, he is hearing a different meaning. Of course the word is the same, but the word triggers a totally different meaning. So if your communication is about higher things, it is more difficult, almost impossible.

As far as lovers are concerned, Premda, they have still more difficulty in communicating, because the feminine mind functions differently, and the masculine mind functions differently. And man has been conditioned by society in a different way to how the woman is conditioned. And both have to live together, twenty-four hours. It becomes heavy. It becomes heavy because whatever the man says, the woman hears something else. The woman is not much in the head, she is much more in the heart: the man is much more in the head. That creates a great disparity.

The man is perfectly good in arguments ... A man and wife were fighting and the man said, "Sit down, be calm and quiet and let us reason it out."

The wife said, "Never, because whenever we reason anything out, you are victorious. No reasoning! I am going to break things like furniture, burn clothes, if you are not going to agree with me."

And the man said, "Wait. You are right. It is not a question of reasoning, because each time I say, `Calm down, sit quietly and let us argue it out,' *you* are the winner." The woman has her own arguments: breaking plates. Of course those plates are ones which need to be broken. She never breaks the really beautiful ones. She hits the man with the pillow, but hitting somebody with a pillow is not violent. It is a very nonviolent fight, a soft pillow. She throws things at the man, but never aims at him. She aims here and there. But that is enough to create havoc in the neighborhood. That's what she wants, that the whole neighborhood should know what is happening. That humbles the husband. He starts crawling and asking, "Forgive me. I was wrong from the very beginning. I knew it."

As couples settle, the husband forgets all about arguing. When he enters into the house, he takes a deep breath, and prepares himself for any irrational thing that is going to happen.

A man saw written on a board in front of a restaurant, "Here you will feel at home." Reading it, he entered. The waitress came and she asked, "What can I do for you?"

He said, "First, bring me chappatis, but all burned." The waitress could not understand. "Vegetables, without any salt. Milk which has gone rotten." The woman thought, this man seems to be mad. "And then come here and sit before me and nag." The waitress thought, "A strange customer, but let us try." What can be done? She brought burned chappatis, rotten vegetables without any salt, milk which is no longer milk, it is almost curd. And then the man said, "Sit before me, and start nagging me."

The woman said, "What kind of person are you?"

He said, "What kind of person? Go out and look at the board you have put in front of the restaurant, `Here you will feel at home.' This is how I can feel at home; otherwise not, because this is what my wife has been doing to me for years. Now I have become accustomed to it. If you don't nag me, I cannot eat, I have no appetite at all. Once you start nagging, I immediately start feeling hungry."

It is conditioning. With lovers it becomes difficult, more difficult than for ordinary people, because the ways a woman comes to conclusions are not logical, they are hunches. But they are mostly right. Logic may fail, but her hunches don't fail. She has a certain intuitive approach -- man has only an intellectual approach. And certainly the intuitive approach has a back door to know reality. Intellect simply goes knocking on the front door and nobody opens it. The back door is always open.

It is just after midnight and there is a knock on the doctor's door. Dragging himself out of bed, and poking his head out of the window, he peers down at the figure on the doorstep. "Well?" he asks.

The woman looks up and says, "No, sick."

Even in small words like `well', the woman functions differently. Once that is understood then some kind of communication is possible.

A man goes into the pharmacy and says to the aging female assistant, "I'd like ten condoms please, miss."
"Don't you `miss' me!" snaps the assistant.
"Okay," he replies. "Then give me eleven."

"No! No! A hundred times no!" cried the centipede to his wife, crossing his legs.

It is not only in the human world; even among the animals you will find the same conflict going on all over the world.

Old man Finkelstein is desperate to get married, but so far he has not met with any success.
Finally he advertises for a wife in the local newspaper. He gets almost two hundred replies, most of them from men, who write, "You can have mine."

The pompous judge glares over the courtroom at the woman tramp who has been dragged into court on a charge of vagrancy.
"Have you ever earned an honest dollar in your life, you good-for-nothing?"
"Yes, your honor," replies the woman. "I voted for you in the last election."

Lovers, unless they come to a state of meditative consciousness, will not be able to communicate. Their communication will always be a conflict. It will never be a communion. The only possibility is that if both evolve their consciousness to a point where it goes beyond the mind, then all conditionings are left behind. Even the biological differences are left behind. The consciousness that goes beyond mind is no longer male, no longer female.

Now there is a possibility to have some -- not only conversation -- but communion. A deep understanding is possible. But without meditation, no such possibility exists. And for thousands of years man has lived in this situation of no communication and he has become accustomed to it -- man has become accustomed, the woman has become accustomed. And they think nothing can be done about it: in fact I am the first man who is saying something can be done about it. Neither Gautam Buddha, nor Jesus, nor Moses, nor Lao Tzu -- none of them even thought about it. Yet it is one of the greatest problems.

Every house is full of this conflict. Children grow up in the atmosphere of this non-communication. And naturally they start learning the same strategies as their parents. It is almost as if every husband has forced the woman into slavery, and every woman has taken revenge. It is natural. She has reduced every husband to a hen-pecked husband.

It is a very vicious circle. Man has taken away the freedom of woman, has taken away her education, has taken away her culture, has taken away her freedom of movement in the society, has taken away her financial independence. Naturally she is burning with anger, and has been for centuries. Whatever she could do as a personal reaction to this was to torture the husband in a thousand-and-one ways. She has invented her own ways. If she is unhappy, the husband is going to get a cold tea, may have to miss his lunch, or may find in the office when he opens his tiffin that there is nothing.

It is said that Akbar once asked his courtiers, "Do you think in the capital there are a few strong men who are not hen-pecked?"

All the courtiers said, "We think this is a vast capital. There may be at least a few people."

But Birbal, the most intelligent man of this court, said, "My Lord, I think there is not a single man on the whole earth who is not hen-pecked. Husband means hen-pecked."

The emperor was a little angry. He said, "What do you mean?" Birbal said, "I mean exactly what I have said. These courtiers, these great warriors, your generals, they are saying there may be some people in the capital. None of them has raised his hand claiming he is not a hen-pecked husband. You yourself are asking the question, but can you raise your hand and say that you are not hen-pecked? And remember your Allah. Don't lie."

The emperor was completely stunned and he said, "I cannot lie, that's true. About me, it is true. My wife tortures me. That is the only place where I am no more emperor. But these people are saying `a few people'!"

Birbal said, "I am ready to investigate the whole capital. Give me your two beautiful Arabian horses. You have one white, one black. I will take those two horses and go for an investigation."

He went to many people, strong people, wrestlers, professional fighters, warriors, but they all said ... He told them, "If you can say that you are not hen-pecked you will have to come to the court and declare it. Then you can choose one of the horses. These are the greatest horses in the world. You will never find, you could never afford ... this is the very best breed. They have been brought from Arabia only for the emperor. One horse is yours, you can choose."

But they said, "We love the horses. They look great, but we are sorry we cannot say anything. If our wives come to know that we have declared we are not hen-pecked, there will be great difficulty -- much more difficulty than any horse is worth."

Finally he found a gardener, a poor man, but a very strong man -- seven feet high -- who was digging a hole, and Birbal asked, "Are you hen-pecked?" He did not answer, he showed his muscles which were almost like steel.

He said, "Give me your hand in my hand."

Birbal himself was a warrior, a fighter. He gave his hand, but the hand of the gardener was almost like steel. As he pressed Birbal's hand, Birbal hit the roof. He said, "Let me go. You will kill me." Certainly it seemed so, because he had not even answered about hen-pecked or anything, he was simply asserting, "Don't dare to ask such a question of me!"

Birbal said, "Then you can choose one horse, whichever you like. Certainly you are not hen-pecked." And he called inside for his wife to come out. She was a small woman, very thin. And he said to her, "Which horse should I choose? -- because I don't want any quarrel later on. You tell me the color."

Birbal said, "Stop! Now you don't choose any. It is finished. You are a hen-pecked husband." But even Birbal wondered how this small woman was harassing this giant of a man. He came back to the court with two horses and told the emperor, "There is not a single person."

It has deep roots in the psychology of man. Because man has misbehaved for centuries with women, women have found their own small strategies. They cannot revolt because they are so dependent. They have been crippled, they cannot become a class separate from man like the proletariat and the bourgeoisie, the poor and the rich, who can fight and have a great revolution like the communist revolution in Russia. That is not possible because each woman is attached to a single man. Women can't function as a class, so they cannot go against man as a class, but each single woman finds her own strategy for torture.

And it is very easy for her to torture. The fundamentals of the strategy are -- first she makes the man completely dependent on her for his food, for his clothes, for his bed, for everything. This is absolutely unconscious. And when the man becomes completely dependent on the woman, then if there is any conflict, he does not get any food ... and he cannot cook. And he will not get fresh clothes because he cannot wash them himself. He knows nothing about it. He will not get a bed prepared for him because he has never prepared it. He does not know what to do.

In the house the woman rules so totally that at any moment she can withdraw, and that's enough. She has not to do anything active and violent, she can simply withdraw. And the man becomes almost a helpless child.

Communication is possible with equals, and communication is possible beyond the mind. You will find here with my people, slowly, slowly a communication is developing. As their consciousness goes higher, they will start understanding many things which they were not able to understand before. They will not only understand their own unconscious, they will also understand the woman's unconscious. They will not only understand their own minds, they will also understand the feminine mind, and vice versa. And because they both are beyond, there is a possibility of tremendous understanding.

The world will be at peace only when man and woman have come to a deep understanding. And with that deep understanding there will be great love, great compassion, great friendliness. It is an absolute to be achieved. Without it man can never become civilized.

BELOVED OSHO,

MY SPELLING ERROR, "LOLITA" FOR "LOKITA," HAS CREATED HAVOC AROUND HERE! LOVERS OF

LOLITA ARE TEARING AROUND CALLING, "WHERE IS MY LOLITA?" AND LOKITA IS DYING TO BE CALLED LOLITA, AND MILAREPA DOESN'T KNOW WHICH IS LOLITA AND WHICH IS LOKITA! THIS WOULD HAVE TO BE A "ONCE" MISTAKE!

Jivan Mary, they say history repeats itself, and history repeats itself because man is unconscious. So he goes on committing the same mistakes again and again. Although he decides every time that he is not going to commit the same mistake, the decision remains hanging in the conscious -- it never reaches into the unconscious, from where all actions arise. And there is no communication between the conscious and the unconscious. There is no bridge. They don't know each other. Nobody has ever introduced them to each other. And you will find this everywhere.

A smoker decides, this is the last cigarette. Enough is enough. I am not going to smoke again. And within two or three hours he feels so uneasy, so uncomfortable, so tense and under stress, he forgets all about the decision. He thinks, "Just one more cigarette is not going to kill me."

And this has been going on for years. He decides, and even when he is deciding, he knows this is not going to happen; but let us try one more time, perhaps ... The problem is that the mistakes are unconscious. Unless your consciousness becomes deep enough so that it reaches the very bottom of your unconscious, you will have to repeat mistakes.

I was once an editor of a daily newspaper. In this small life I have done so many things. There I became aware of what they call `proof-reader's blindness'. I have seen it myself that the proofreader goes on making the same mistake again and again. It seems to be strange that he goes on missing the same word. There seems to be some unconscious reason behind him, that pulls him back or makes him blind and he passes the word without exactly reading it, or passes it quickly. And once he has committed that mistake he can read the whole passage many times with the wrong word, he will simply become unaware.

There may be some deep wound inside. For example, a man who has failed utterly in love, for whom love has left only a wound in his being, the word love he will pass quickly, without realizing it. He will see that it is written perfectly correctly with right spelling, but he is not looking at it. He does not want to look at it, because it opens his wound. The same is the situation of the typist, Jivan Mary. It is not a different thing. You can commit the same mistake again and again, because man is not conscious, his whole life is a repetition.

Just the other day I was telling you a man married ten women. He went fast -- three months, four months, was more than he could live with one woman. But finally he not only found that the tenth woman was a woman he had married once before, he also found that he always ended up with the same kind of woman. After three or four months he becomes fed up and divorces, but when he falls in love again, within two or three days he finds, "My God! Although she is a different woman, she has the same character."

He does not know that his choice is coming from the unconscious, and his decision is coming from the conscious. They are two separate parts of his being. He loves a certain kind of woman, a certain hair style, a certain kind of eyes, a certain color, a certain face, a certain nose, a certain curvature of the body. He is not aware why he falls in love with a certain woman, but it is going to be always the same woman in a different dress, with a different name. It is his choice, because he is the chooser, but he again finds the same kind of woman, and the same kind of woman will show the same kind of character sooner or later. The man was puzzled as to what was happening, but he was not aware it was happening because of his unconscious. This is our whole life story. We go on making the same mistake. We are bound to do it because we have not done anything to change the very structure of our consciousness.

Jivan Mary, it is possible not to commit the same mistake again. But you will need not just to be more alert in typing, you will have to be more conscious in your whole life -- each moment -- you will have to be more meditative. Then even to commit a mistake once becomes difficult. But you can commit once, that is allowed. Twice you cannot. Your whole being knows there is no division, your house is not divided; your house is one, you are one, you are not split. But what do we go on doing? With one hand we make something, and with the other hand we destroy it. And we are not aware that both are our hands. It needs a tremendous revolution in your consciousness.

Hymie Goldberg gets a phone call from his lawyer. "What do you want to hear first, the bad news or the terrible news?" the lawyer asks.

"Hell!" says Hymie. "Give me the bad news first."

"Okay," replies the lawyer. "The bad news is that your wife has found a picture worth a hundred

thousand dollars."

"That is *bad* news?" cries Hymie. "In that case, I can't wait to hear the terrible news."

"The terrible news," replies the lawyer, "is that the picture is of you and your secretary on Miami Beach!"

An old chicken farmer is very proud of his brood, so when two smartly dressed city gentlemen ask to look at them, he quickly obliges.

"A very fine bunch of chickens," says one of the men.

"Thank you, sir," replies the farmer.

"And what do you feed them on?" asks the second man.

"Special chicken fertilizer, imported from China," says the old man, proudly.

"A-ha!" cries the first man. "Just as we suspected. That is illegal. You will be fined two thousand dollars."

A month later, two more well-dressed men show up and ask the farmer what he feeds to his magnificent chickens. The old man, wiser than the first time, says, "I just feed them on shit."

"A-ha!" say the men. "We are from the Health and Hygiene Department, and what you are doing is illegal. You will be fined two thousand dollars."

A few weeks later, another city gentleman arrives and asks the same question. This time the farmer shrugs and says, "Listen, mister, I just give them fifty cents each and tell them to go to the market and buy what the hell they want!"

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #12
Chapter title: I am the ultimate

27 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE MOST FUNDAMENTAL UPANISHIDIC STATEMENT IS AHAM BRAHMASMI. IS IT CONNECTED IN ANY WAY TO SACHCHIDANAND?

Anando, the statement in the UPANISHADS, *aham brahmasmi*, is perhaps the most fundamental and the most essential experience of all the mystics of the world. The UPANISHADS are the only books which are considered not to belong to any religion, yet they are the very essence of religiousness.

This statement, *aham brahmasmi*, is a declaration of enlightenment -- literally it means, "I am the divine, I am the ultimate, I am the absolute." It is a declaration that, "There is no other God than my own inner being." This does not mean that it is a declaration of a single individual about himself. It is a

declaration, of course, by one individual, but it declares the potential of every individual.

It denies God as a separate entity. It denies God as a creator. It denies God as a ruler. It simply denies the existence of God, other than in our own existence. It is the whole search of the Eastern genius. In thousands of years they have discovered only one thing: don't look for God outside your own being. If you can find him you can find him only in one place and that is in you -- other than *you* all the temples and all the mosques and all the synagogues and all the churches are inventions of the priests to exploit you. They are not in the service of God; on the contrary they are exploiting all the potential gods.

Aham brahmasmi is perhaps the boldest statement ever made by any human being in any age in any part of the world, and I don't think it can be improved upon in the future, ever. Its courage is so absolute and perfect that you cannot refine it, you cannot polish it. It is so fundamental that you cannot go deeper than this, neither can you go higher than this.

This simple statement *aham brahmasmi*, -- in Sanskrit, is only three words. In English also it can be translated in these few words: "I am the Ultimate." Beyond me there is nothing; there is no height that is not within me and there is no depth which is not within me. If I can explore myself I have explored the whole mystery of existence.

But, unfortunately, even the people of this country -- where this statement was made some five thousand years ago -- have forgotten all about the dignity of human beings. This statement is nothing but the ultimate manifesto of man and his dignity. Even in this country, where such individuals existed who reached the ultimate awakening and illumination, there are people who are worshipping stones. There are people who are enslaved by ignorant priests. There are people who are living in the bondage of a certain religion, creed or cult. They have forgotten the golden age of the UPANISHADS.

Perhaps that was the most innocent time that happened in the history of man. At that time the West was almost barbarous, and that barbarousness somehow has remained as an undercurrent in the western consciousness. Otherwise, it cannot be just coincidental that the two great world wars have happened in the West. And preparation for the third is also happening in the West -- just within a small span of half a century.

The days of the UPANISHADS in this land were the most glorious. The only search, the only seeking, the only longing, was to know oneself -- no other ambition ruled mankind. Riches, success, power, everything was absolutely mundane.

Those who were ambitious, those who were running after riches, those who wanted to be powerful were considered to be psychologically sick. And those who were really healthy psychologically, spiritually healthy, their only search was to know oneself and to be oneself and to declare to the whole universe the innermost secret. That secret is contained in this statement, "Aham brahmasmi." The people who followed the days of the UPANISHADS in a way have fallen into a dark age.

You will be surprised to know that the idea of *involution* has not appeared at all in the Western mind, only the idea of evolution, only the idea of progress. But the mystics of the UPANISHADS have a more perfect and more comprehensive approach. Nothing can go on evolving forever. Evolution has been conceived by the UPANISHADS as a circle and, in fact, in existence everything moves in a circle. Stars move in circles, the sun moves in a circle, the earth moves in a circle, the moon moves in a circle, climates move in a circle, life moves in a circle.

The whole existence knows only one way of movement and that is circular. So that which seems to be going up one day will soon be going down. Again it will come up -- it is just like a wheel and the spokes of the wheel. The same spoke will come up, will go down, will come up, will go down.

Evolution is incomplete if there is not any complementary idea of involution. Materially man has evolved. Certainly there were no railway trains and there were no atomic weapons and there was no nuclear war material, there was no electricity, there was nothing of the technology that we have become accustomed to living with. Materially, man has certainly evolved, but spiritually, the situation is totally different.

Spiritually, man has not evolved. According to the UPANISHADS, man has gone deeper into darkness. He has lost his innocence and he has lost his blissfulness and he has lost his simple experience of: "I am the mysterious, I am the miraculous; I am the whole cosmos in a miniature form, just as a dewdrop is the whole ocean in a miniature form." The dewdrop can declare, "I am the ocean," and there will not be anything wrong in it. Certainly a particular individual is only a dewdrop, but he can declare, "Aham brahmasmi," and there is nothing wrong in it. He is simply saying the truth.

The UPANISHADS talk about four stages of man's fall, not of evolution. The first stage, when the UPANISHADS came into being, is called the "Age of Truth." People were simply truthful, just as small

children are simply truthful.

To lie, one needs some experience. Lying is a complicated phenomenon, truth is not. To lie you need a developed memory, you have to remember what kind of thing you have said to one person and what kind of thing you have said to another person. A lying person needs a good memory. A man of truth needs no memory because he is simply saying that which is the case.

The child has no experience other than the truth, other than what he experiences. He cannot lie. The days of the UPANISHADS are the days of man's childhood, of purity and innocence, of deep love and trust. The first age the UPANISHADS call *satyuga*, the Age of Truth. Truth was not a long journey. You were not to go anywhere to find it. You were living in it.

The situation was exactly expressed by Kabir in a symbolic parable: A fish in the ocean, who must have had a philosophic bent, started inquiring of other fish, "I have heard so much about the ocean, but I want to know where it is."

The poor fish that she questioned had also heard about the ocean but they were not so curious, so they never bothered about where it was. They said, "We have also heard about the ocean, but where it is we have never bothered to ask, and we don't know the answer."

And the young philosopher fish went on asking everybody, "Where is the ocean?" And they were all stunned. They had heard about it from their forefathers -- it had always been known -- but as far as an exact description or experience was concerned, nobody was able to explain it to the young fish.

Finally the young fish declared, "You are all stupid. There is no ocean at all." Nobody could answer the fish.

Kabir says the same is the situation of man. Man goes on asking, "Have you seen God? Have you seen the mysterious, the miraculous?" And all he can hear is, "We have *heard* about it, we have *read* about it ..." But there was a day when people were so innocent, childlike, that they *knew* it -- that they are surrounded by the ocean, that the ocean is not to be searched for, it is within and without. They are part of it, they are born in it, they live in it, they breathe in it, and they will one day disappear into it. They are part and parcel of the ocean.

But every child has to grow. And just as every child has to grow, Satyuga, the Age of Truth, could not remain forever. It produced the great scriptures called the UPANISHADS -- the word is so beautiful: it simply means `sitting by the side of the master' -- those are recordings from the notes of disciples who were sitting in silence by the side of the master. Once in a while, out of his meditation, he would say something; out of his heart something would be transferred to the disciple, and the disciple would take a note. Those notes are the Upanishads.

Satyuga, the Age of Truth, disappeared -- the child grew. The second stage is called *treta* -- it is compared to a table. The first, Satyuga, the Age of Truth, was almost like a table with four legs, absolutely balanced. *Treta* means three. One leg of the table has disappeared. Now it is no more a table with four legs, with that certainty, with that trust, with that grounding, with that centering, with that great balance ... Now it is only a tripod, three legs.

Certainly something is missing. It is not so certain -- some doubt has arisen, trust is no longer complete and perfect, love is no more unpolluted. The disciple's question is not coming from his whole being, just out of his head. But still, there was much yet to happen. The child went on growing. As far as age is concerned it seems a growth, but as far as innocence is concerned it is an involution. Both are going side by side: evolution as far as age and body are concerned, and involution as far as innocence, trust and love are concerned.

After Treta humanity fell still more. The stage after Treta is called *dwapar*. One leg is lost again -- now everything is unbalanced. Standing on two legs, how can a table have trust, certainty, security, safety, balance? Fear became the predominant quality rather than love, rather than trust. Insecurity became more prominent than a tremendous feeling of being at home. But things went on growing in one direction: as far as material growth is concerned, there was evolution; in another direction as far as consciousness is concerned, there was a continuous fall.

After Dwapar, the age of two legs, is the age we are living in. It is called *kaliyuga*, the Age of Darkness. Even the last leg has disappeared. Man is almost in a state of insanity. Instead of innocence, insanity has become our normal state. Everybody is in some way or other psychologically sick.

I am talking about these four ages for a particular reason, because the statement that was made in innocence in the days of the UPANISHADS has become absolutely incomprehensible to our people, to our contemporaries. Even the people who are the inheritors of the UPANISHADS are afraid to declare that, "I

am God," that, "I am the Absolute" -- what to say about others? Others have their own prejudices.

For example, when Christians started translating the UPANISHADS they were shocked. They could not believe that there are in existence scriptures so tremendously poetic, beautiful, but what they are saying goes against Christianity, against Judaism, against Mohammedanism, even against today's Hinduism. Even the Hindu is not capable today of declaring, "I am God." He has also become impressed and influenced by Christianity to such an extent.

Christian missionaries started condemning the UPANISHADS because if the UPANISHADS are right, then what to do with the BIBLE? The BIBLE absolutely declares, just as the KORAN declares, that there is only one God. If the UPANISHADS are right then there are as many gods as there are living beings. Some may have come to manifestation, some may be on the way, some may not have started the journey yet but will start finally.

How long can you delay? You can miss one train, you can miss another train, but every moment the train is coming. How long can you go on sitting in the waiting room? And people go on becoming buddhas, and people go on becoming seers and sages, and you are still waiting in the waiting room with your suitcases. How long can you do that? There is a limit when you see that so many people have left already -- the whole platform is empty -- you will take courage that perhaps it is time to move.

For Christianity the problem was that everybody cannot be God. They cannot even accept everybody to be the son of God, what to say about God? Only Jesus is the son of God.

You are only puppets made of earth. God made man with mud and breathed life into it. It is just a manufactured thing, and if a puppet starts declaring, "Aham brahmasmi" -- "I am God" -- the puppeteer will laugh, saying, "Idiots! You are just puppets and your strings are in my hands. When I want you to dance you dance, when I want you to lie down you lie down, when I want you to breathe you breathe, when I want you not to breathe you can't do anything."

For Christianity it was a tremendous challenge, and they started finding arguments against it. Their first argument was that the person, the seer, the sage -- whoever he may be, because even the name is not mentioned in the UPANISHADS -- who declared for the first time, "Aham brahmasmi," the Christian missionaries started saying that he was a megalomaniac, that he was suffering from a big ego. They were full of prejudice. They could not see the simple fact that it was not the ego that was declaring -- because the UPANISHADS say it clearly: unless your ego disappears, you cannot even understand the meaning of "I am the Ultimate."

It is not the declaration of ego. This declaration is possible only on the death of ego. That is a clear-cut statement in the UPANISHADS. But Christian missionaries went on misinterpreting the UPANISHADS to the West, distorting and commenting that these people were almost mad. Obviously, to a Mohammedan or to a Christian, the idea that somebody says, "I am God," is very shocking.

I have told you about the story -- it happened in Baghdad in the days of Khalif Omar. He is the most famous Khalif of the Mohammedans, and he is thought to be a very understanding and very moderate, liberal man. But you will see his liberality in the story.

A man is brought to him who has been declaring in the marketplace, "God has sent me as his prophet just as he sent Hazrat Mohammed as his prophet a thousand years ago. But now things have changed, questions have changed, new answers are needed. Now I bring the latest dissemination, the latest edition of God's message to the world. I accept Mohammed was a prophet, I accept that Jesus was a prophet."

Mohammedans don't accept Jesus as a son of God. They accept Jesus as a prophet of God, because to accept Jesus as a son of God will mean their prophet, Hazrat Mohammed, becomes secondary. He is just a prophet, not a son, not even a son-in-law. Religions continuously are interpreting each other with their prejudice. This has been a contention between Mohammedans and Christians. Mohammedans are willing to accept that he was a prophet, a great prophet, there is no doubt about it -- but don't say that he was the son of God!

This man in Baghdad declared, "I have come with the latest message," but Mohammedans have closed the door with Hazrat Mohammed, as Jainas have closed the door with Mahavira, as Buddhists have closed the door with Buddha. Every religion is a closed religion. It does not allow anybody else to improve upon it. The fear that somebody someday will declare, "I am bringing the latest message" -- then even the holy KORAN will become just like the newspaper of yesterday. What can you do with it?

To avoid this humiliation Mohammed declared, "This is the last message given by God to the world; now there will be no more prophets. Before me there have been prophets, but now they are all out of date. I bring the last message."

Jainas are not ready to accept another after Mahavira -- the twenty-fourth tirthankara, the twenty-fourth prophet of the Jainas -- they don't accept the twenty-fifth. Because the twenty-fifth may turn things upside down. And after twenty-five centuries things have to be turned upside down, because everything has changed.

It is sheer stupidity that you go on following someone who had answered questions which were relevant twenty-five centuries before. Now those questions are not relevant. New questions have arisen, new doubts have arisen, they have to be satisfied and you cannot satisfy them with your old ... That's why every new generation finds itself slipping out of the hands of the old generation; because the new generation can see the irrelevance. Their questions are different and you are answering something which they have not asked in the first place. But every religion has been the same in the sense that they all close the doors -- no more improvement.

That man was caught immediately and brought to the court of Omar. This is the most heinous crime in a Mohammedan country because Mohammed has said, "There is only one God -- the God that I preach -- and there is only one holy book -- the book that I preach -- and there is only one prophet who is the final statement, and I am that. After me everything will remain the same, no changes will be acceptable."

When the man was brought to Omar's court, Omar told him, "Take back your statement that you are a prophet."

That man laughed. He said, "It is not in my hands. I have been chosen by God to be the prophet. Only he can take it back."

Mohammed's follower and representative -- his pope, that's what Omar was -- said, "Remember you are playing with fire. Except death, there is no other punishment. I give you seven days to consider." And he told his soldiers, "Take this man to the jail, strip him naked, bind him to a pillar and beat him continuously for seven days -- no food, no water, no sleep. And after the seventh day I will come to the jail to inquire whether he has changed his mind or not." And this is a liberal, moderate, considerate, very understanding Mohammedan! What to say about the fanatic? Just don't talk about the fanatic.

And the soldiers did what they were told. After seven days Omar arrived. The man was just wounds and more wounds -- blood and nothing else. He was almost dying and Omar asked him, "Have you changed your mind or not?"

The man said, "When I was coming from heaven, God told me, `Remember, to be a prophet is not an easy profession. You will be stoned, you will be condemned, you will be punished, you may be put into jail, you may even be sentenced to death. Be prepared. To be a prophet of God is a very dangerous thing.' You have proved that God was right -- I am his prophet."

Even Omar was stunned: this man seems to be utterly mad. And just then he heard from another pillar another naked man who was caught one month before because he was declaring, "I am God myself." Now Mohammedans cannot tolerate that -- from a prophet perhaps.

If a Mohammedan is very literate, very cultured, non-fanatic, he may say "perhaps," because if Mohammed can be a prophet, if Jesus can be a prophet, if Buddha can be a prophet, if Moses can be a prophet -- all these have been accepted by Hazrat Mohammed -- then what is the problem? Why cannot this poor fellow be a prophet? First listen to him -- what message he has brought. Nobody is listening to his message, and people are trying to kill him even before he has delivered his message. Maybe there is something in his message. If there is nothing in his message there is no harm. Let him think himself a prophet. But if he has some essential message then it will be very wrong on our part.

But if somebody says, "I am God," the way the UPANISHADS are saying it, this is simply, absolutely unacceptable. And that man had been caught one month before and Omar had completely forgotten that he had been put into jail to consider ... That man shouted, "Omar, remember, this man is lying because I have never sent him as my prophet. After Mohammed I have never sent anybody as my prophet. I am God, Mohammed is the prophet, and the holy KORAN is the message. This man is absolutely mad." This is a historical fact. Omar could not believe it. What to do now?

When Christians -- particularly the learned, scholarly missionaries -- started translating the UPANISHADS, they distorted it in every way and they made comments, saying, "This is a statement of somebody who is utterly insane, whose ego is too big. And he is not religious at all, because a religious man should be humble. How can a religious man declare, `I am God'?"

This is very strange about religions. They can see the faults of each other but they cannot see their own faults. When Jesus declares, "I am the only begotten son of God," they don't see any ego -- it is humbleness.

The UPANISHADS are not egoistic. They are not saying that the one sage who declares, "I am God," is

saying something only about himself. He is saying that you are also God -- just as I am God, you are God. We are all part of a godliness. We are all part of the same ocean. This fish and that fish are not different; they are all born out of the same ocean and they will all disappear into the same ocean.

The UPANISHADS' statement is not egoistic at all, but religions which are God-centered cannot accept it easily. Even Hindus, whose forefathers made this statement, have become so cowardly that now they do not dare to make such a statement. They themselves think that it is egoistic. Christianity and Mohammedanism have both impressed too much -- even on the Hindu mind. The Hindu mind is no longer pure Hindu.

You will be surprised to know that even the greatest Hindu of this century, Mahatma Gandhi, three times in his life was almost on the verge of becoming a Christian -- he was ready to be converted into a Christian. I have tried to figure out Mahatma Gandhi ... He is ninety percent Christian, nine percent Jaina and one percent Hindu.

He was born in Gujarat, which is still the area most significantly under the impression of Jainism. So from his very childhood, although he was born a Hindu, he was impressed by Jainism. All his nonviolence is not a Hindu idea. It is a Jaina idea. All his five great principles that were to be followed by his ashramites are five great principles of the Jainas -- nothing of the Hindus, although he used to read the BHAGAVADGITA every morning, every evening before his twenty, twenty-five disciples.

His ashram was not like this place. It looked just like any slum, where twenty percent lived without even mosquito nets. Instead of mosquito nets, kerosene oil was delivered to them. For what? To put on their faces, on their hands. Anything that was exposed on the body -- rub it with the kerosene oil. Even mosquitoes don't come close to you. How can you sleep? The smell is such a stink -- even mosquitoes remain away and you have to sleep.

I remained only for one day, and before the evening -- when I heard that this is going to happen -- I said, "I am going. This is not the place for me." From where did he learn this kind of stupidity? Not from the BHAGAVADGITA, although to convince the Hindus that he is the Mahatma of the Hindus he read the BHAGAVADGITA every morning, every evening ... And the BHAGAVADGITA is one of the most significant philosophies of violence, not of nonviolence. It was perfectly in tune with Adolf Hitler, with Benito Mussolini, with Joseph Stalin, with Mao Tse-tung, but not with any religious person. And it is such a strange thing that not a single man ever asked Mahatma Gandhi in his long life, "Why do you go on calling that BHAGAVADGITA `my mother'?" It was just a political stunt so the Hindus would remain behind him.

But the whole philosophy of the BHAGAVADGITA is of violence. Krishna is teaching war. He is convincing one through the whole BHAGAVADGITA, from the first sentence to the last -- of only one single thing, and that is war. He is speaking to Arjuna, his disciple, who wants to escape from war. In fact, Arjuna seems to be more of a Jaina than Krishna, because while Krishna goes on trying to convince him, Arjuna goes on arguing against war, against violence.

Finally he says, "I don't see the point. Millions of people will be killed, just for my ambition to sit on the golden throne. I don't think that I will feel happy when I see millions of corpses around me, including my brothers, my relatives, my friends, my colleagues, my elders, my teachers .... Killing all these people just to become a king -- I don't see the point." He said, "I will feel so embarrassed, so repentant, I may commit suicide. It is better I should move towards the Himalayas. I am finished with the world if this is the way the world has to run. I am no more part of it. I want to become a sannyasin."

But Krishna prevented him and prevented him in a very cunning way. He said to him, "It is God's intention that you should fight; going away from the war is denying God's intention." Because Arjuna believed that Krishna was a prophet of God, he had to submit unwillingly, reluctantly.

This was the book he was reading day and night. He even made a commentary on it, and naturally he was in a difficulty -- how to make any sense of nonviolence in a book which is completely based on violence? So he says it is only a metaphor, that the war never did happen. That is the strategy that he takes in his commentary of BHAGAVADGITA: the war never happened. This is the first time in five thousand years that anybody has said that this war never happened. It denies five thousand years of conviction that the war happened.

And the war not only happened, it destroyed the whole of India -- its spine was broken. The war was so great and the impact of it was so big that it made the whole of India cowardly. It was because of this war that Krishna preached that India became a slave country for two thousand years. It lost its nerve, it lost its dignity, it became so nervous about war because it saw what happened in this war -- almost half the country was killed.

Every family was in mourning; somebody was massacred from every family. There was not a single family which remained outside the war. That war's nightmare has followed India for five thousand years. It has created such a fear. It is almost like the people who have seen Hiroshima and Nagasaki. If you talk about war with them, what do you think their reaction, their response will be? Certainly they don't want war anymore -- they have seen the worst.

But Mahatma Gandhi, in a very cunning and political way, in the very beginning says that this whole episode of war is just a metaphor: it is war between the good and the bad, it is war between the right and the wrong, it is war between the light and the darkness. It is not a historical thing, hence there is no question of violence. A war between light and darkness is certainly not going to be a bloodshed -- neither light nor darkness has any blood.

This man, Mahatma Gandhi, admits that three times he was on the verge of becoming a Christian, but just the politics of India prevented him. Because if he was going to become a Christian, then he would not be the leader of the Hindus. He would be hated by the Hindus, and they are the majority of the country.

It was just politics that prevented him from becoming Christian, otherwise he himself would not have accepted this Upanishadic saying. He never talked about the UPANISHADS. He must have been afraid to talk about the UPANISHADS because what will he make of the statement "Aham brahmasmi"? It cannot be said that it is a metaphor. It is an actual, realized fact.

And you are asking, Anando, what is the connection between this great statement -- it is actually called *mahavakya*: `the great statement' -- with another statement of the same significance, *sachchidanand*. Sachchidanand consists of three words, as I have told you: Sat -- truth; Chit -- consciousness; Anand -- bliss. These three experiences make one capable of asserting the great statement, "Aham brahmasmi." They are deeply connected. In fact, if sachchidanand is the flower, then "Aham brahmasmi" is the fragrance, so deep is the connection between the two.

Certainly, "I am the Ultimate" is the very conclusion of the whole search of the East -- of all the Buddhas, of all the mystics. A single sentence can be called the conclusion of the whole of India. But God-centered religions will not be ready to accept it. That simply shows that their understanding is not of truth, not of consciousness, not of bliss.

Their understanding is of a very low order: it is not an experience, but only a belief. One is a Christian only by belief; a Jew only by belief; a Mohammedan only by belief. What the UPANISHADS are saying is not any belief -- it is direct, immediate experience. And they are so poetic, so mystic, that there is no comparison in the whole world's literature.

But this final flowering and fragrance is possible only if you start with meditation and not with prayer. These two ways will take you to different conclusions: prayer will take you more and more into fiction and meditation will take you more and more into truth. Meditation is to go withinwards, and prayer is to look upwards, into the empty sky, with all your desires and greed and demands, with all your fears and insecurities. God is to you, if you are on the path of prayer, a consolation and nothing more, but if you are on the path of meditation, God will become one day your very own self, your very own existence.

One day a meek little man is kneeling in church praying. "Please, God," he mumbles, "please make my boss give me a raise so that I can keep up the payments on my house, and so that my children don't go hungry ..."

Just then the church door bursts open and a big black guy in sunglasses strolls in whistling a tune. He goes up to the altar, raises his hands and says, "Hey, man. You up there, God! I really dig you, man. Give me a beautiful new woman, a big new car, and a huge new mansion to live in. And I want it fast."

He then turns around and walks out. The little man is shocked and continues to pray.

Next week the little man is back, still praying for the same things, when he is startled by a screech of brakes outside the church. In walks the big black guy with a gorgeous woman by his side. He strides up to the altar and says, "Hey, God! Thanks, man, for the car and the girl. And hey, man! The house is superb!"

After the black guy has gone, the little man goes up to the altar and says, "Dear God, you answered his prayers. Why don't you answer mine?"

A voice booms out from behind the altar, "Sorry, man, I just don't dig you!"

If you want fictions, prayer is the path. All the religions that are based on prayer are not authentic religions.

But meditation is a totally different route. It takes you inwards; it takes you away from the world

towards your own being. It is not a demand, it is not a desire, it is not greed, it is not asking or requesting anything. It is simply being silent, utterly silent, moving deeper and deeper into silence ...

And a moment comes of sublime silence, and then a sudden explosion of light and you will feel yourself saying, "Aham brahmasmi." Not outwards, because you are not saying it to anybody in particular -- it will be just a feeling in the deepest core of your being. No language is needed, just an experience that, "I am the whole, I am the all. And just as I am the whole, everybody else is," so there is no question of any ego or megalomania.

The Christian missionaries who interpreted the UPANISHADS were absolutely prejudiced and had no understanding about meditation and no understanding about the higher qualities of a true religion. They knew only an organized church. In comparison to the UPANISHADS, every religion of the world looks so `pygmy', so childish.

Those organized religions don't give you freedom. On the contrary, they give you deeper and deeper bondage and slavery. In the name of God you have to surrender, in the name of God you have to become a sheep and allow a Jesus or a Mohammed to be a shepherd. It is so disgusting, the very idea is so self-disrespectful that I cannot call it even pseudo-religious. It is simply irreligious.

The UPANISHADS are the highest flights of consciousness. They don't belong to any religion. The people who made these great statements have not even mentioned their names. They don't belong to any nation, they don't belong to any religion, they don't belong to those who are in search of some mundane thing.

They belong to the authentic seekers of truth.
They belong to you.
They belong to my people.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #13
Chapter title: Diplomacy is a contagious disease

28 November 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
AGAIN AND AGAIN, EVERYTHING I WANT TO SAY SEEMS UNSAYABLE. QUESTION AFTER QUESTION BURNS FIERCELY AND VANISHES AS QUICKLY. AND YET, THERE'S AN UNCONTROLLABLE LONGING FOR YOU TO POINT ME IN THE RIGHT DIRECTION. OTHERWISE, HOW CAN I KNOW THAT I'M NOT ALREADY ASTRAY?

Anand Savita, you may have been astray, but certainly now you are not astray. If questions arise and disappear it is a great symbolic indication. If you want to ask something and you find it unsayable, it means

something from beyond the mind is longing to be expressed; words fail, mind cannot manage to bring it down to the world of language.

And this is something to be remembered by you all: if you are getting more silent, more peaceful, more calm and cool, it is an intrinsic indication that you are in the right direction. If things are otherwise -- you are becoming more disturbed, more anxiety-ridden, feeling more anguish, feeling as if you are falling apart -- it is a sure indication that you have gone astray.

I want you to remember the criterion yourself, because the criterion is intrinsic. It is not imposed from outside, it is not arbitrary. You can see very clearly -- according to the symptoms -- silence, blissfulness, a kind of peace that passes understanding; and you need not worry at all, these things can happen only on the right path. They never happen if you go astray.

If you are miserable, feeling meaningless, feeling no significance in life, if your life has no music, no poetry, but is just a stale, dead dragging, you have clear-cut symptoms in your hands that you are no more on the right path.

The right path is just as if you are coming closer to a beautiful garden. You may not see it, it may not yet be visible, but you can start smelling the fragrance, you can start feeling the cool breeze, you can start hearing the birds in the trees singing far away. You can start seeing that things are becoming greener, livelier, you are approaching closer to the garden.

But if things are becoming dry, losing all juice, the trees are becoming bare, without foliage, without flowers, and the path is becoming sandier and sandier and all coolness is disappearing -- instead you are feeling hot and perspiring -- you know you are moving towards the desert.

This is exactly what happens in your inner world. There is a desert called `the mind' and there is a garden called `the heart'. If you are moving towards the heart, everything is right, because the heart is the bridge to your being. The heart is not the goal, but it is a sure indication that you have left the mind behind, that the desert has been left behind.

The heart joins the mind and being just like a bridge. And as you start moving on the path of the heart things start becoming more beautiful, more loving. You are surrounded by a new energy, a new life, as if you are getting rejuvenated every moment.

The day you reach your center will be the experience of *sachchidanand*. But before that experience of truth, consciousness, bliss, these small indications will help you on the path. They are the milestones.

As far as I can see, you are going perfectly right, because you are feeling things which cannot be said -- they must be coming from the heart. Only the heart is without language. It is silent, it speaks in silence. You can say, silence is its language. And you find it difficult to say them, because saying is the function of the mind. The feeling is in the heart and the mechanism of expression is in the mind. So if something is arising in the heart, mind feels absolutely impotent. This is good news.

"And the questions," you say, "appear one after another, burn fiercely and vanish as quickly." That's how it happens to every meditator. You don't have to ask them! Even before you can ask them they are no more there. It means you are coming closer to the answer within yourself. It may not be very clear to you what is the answer, but the question disappears without torturing you, without becoming a nightmare, without being stubborn, persistent, harassing you to ask it!

That shows you are enclosed in the mind. Mind knows only questions. The heart knows only answers, and the being is beyond both. It knows neither questions nor answers. It is simply beyond all kinds of duality.

I have told you many times, but I love the incident so much, because in the contemporary world, and particularly in the West, nothing like it has ever happened .... In the East it has been happening to the Sufis, to the Zen monks, to the masters of meditation, but in the West this small incident stands unique -- just like a burning torch in a dark night.

Gertrude Stein, a great poetess, is dying, she is breathing her last breaths. And she was loved by many people, she had many friends. She was a woman of tremendous creative qualities. Her poetry comes closest to the haikus of the Zen masters or to the poetry of Kabir, Nanak, Farid. Her poetry has something essentially of the East; she had some glimpses of the mystic experience.

At the last moment -- it is evening and the sun has set and darkness is settling -- she opens her eyes and asks, "What is the answer?"

And those who have gathered to say good-bye to her are puzzled: "Has she gone senile, insane? Perhaps death has shocked her and she has lost her rationality." Certainly no man with a reasonable mind will ask, "What is the answer?" because unless you have asked a question, asking, "What is the answer?" is very

irrational.

There was silence for a moment. Then one very close friend asked, "But you have not asked the question. How can we answer?"

And Gertrude Stein had a faint smile and said, "Okay, so tell me, what is the question?"

And then she died, so they had no time left to say, "This question is as absurd as your first. First you asked for the answer without asking the question; now you are also asking the question from us! There are thousands and millions of questions. Who knows what question you want to be answered?"

In fact, Gertrude Stein was passing beyond mind when she asked, "What is the answer?" She was passing beyond the heart when she asked, reluctantly, smilingly, "Okay, what is the question?" And then she passed beyond.

It was one of the most beautiful deaths in the West. In the East we have known many beautiful deaths. It is very difficult for people to make a beautiful life. But there have been people who have lived beautifully and died even more beautifully! Because to them death comes as a culmination, as a climax of life, as if the whole life becomes a flame of fire -- in a single moment, in total intensity -- before disappearing into the universal. She was not losing her mind in the sense that it is usually understood, but she was certainly going beyond mind and she was also going beyond the heart.

Beyond these two diametrically opposite centers in you is a being which is utterly innocent of any questions or of any answers. It is so fulfilled in itself, so completely contented that there is nothing left to ask and there is nothing left to answer.

My own understanding is that Gertrude Stein died enlightened. The West has no understanding of enlightenment. They simply thought she was going crazy. But it was not craziness, it was a moment of great celebration. What she could not attain in her life, she attained in her death. And she gave the sure indications: no question, no answer and you have arrived home.

Savita, you are perfectly good. I have been watching you, looking into your eyes, into your face ... It has changed so much. I remember when you came the first time to me, years ago. I remember it exactly -- how hard your face was, how intellectual your questions were. You have a beautiful face and a beautiful being, but you could not manage to hide the hardness.

It was beyond you, you were in your head. Then the face loses all grace. It is still beautiful as far as the figure is concerned, but it loses something essential to beauty: the grace. Now I see that your heart must have taken over your head. Your face shows a grace, your eyes show a silence, you show a certain grounding, a certain centering -- small things.

When you had first come to me I could see how fidgety you were. You could not sit even for a few minutes in the same position. It is not a question of the body only. It is the mind that is continuously moving, that is continuously changing, that affects the body. Now I see you sitting almost like a marble statue: no movement, and your face is so radiant with love. You are surrounded with a new experience. You are perfectly on the right path. And the day will not be far away when your face will start radiating the light of illumination. Meanwhile, rejoice as much as you can and be grateful to existence with your total being.

Just one thing I would like to add: you have become very silent. So silent that perhaps you find laughter a little disturbing. I would like you to remember always that silence is not disturbed by laughter, it is deepened. Laughter to me is an essential quality of religious experience. It involves you totally.

But it happens when people are on the path, growing, there comes a moment when their silence becomes a little serious. It is natural. They have never known silence. It becomes a little shadowed with seriousness. And with seriousness there is hiding behind it a little sadness. Both can be destroyed, if you learn a little laughing, a little singing, a little dancing.

I want you to reach to the ultimate as a child, giggling with joy -- that's the only way to greet existence when you meet the ultimate. You should enter with laughter, dancing, singing, because only your laughter and your singing and your dancing can show your gratitude. No other words are possible!

Just for you, Savita:

Yossel Moskowitz has four daughters and insists on meeting each of their boyfriends before he allows them to be taken out. The first boy arrives and says, "My name is Jim and I have come to take Kim for a swim. Is she in?"

He seems nice enough, so Yossel lets them go. The second lad arrives and says, "My name is Joe, and I have come to take Flo to the show. Can we go?" He, too, is given permission.

Soon there is a third boy at the door who says, "My name is Lance and I have come to take Nance to the

dance. Any chance?" So, off they go.

Half an hour later a drunk staggers to the door and says, "Hi! My name is Buck ..."
But Yossel shouts, "She is not in!"

The circus audience holds its breath as the crocodile trainer cracks his whip. The crocodile opens its huge mouth and the trainer puts his arm inside it. He cracks the whip again and the crocodile shuts its mouth with terrific force, but stops an inch from the trainer's arm. The audience gasps and then goes wild with applause.

Next, the trainer takes out his prick, cracks his whip and the crocodile opens its mouth. Then he puts his prick inside the crocodile's mouth and cracks the whip again. The crocodile shuts its mouth with tremendous force, but again stops an inch away.

The crowd gasps as the trainer takes a huge wooden mallet and hits the crocodile over the head as hard as he can. But still the animal won't bite. He then cracks his whip, removes his unscratched prick and the crowd goes wild.

Then the trainer asks the audience if anyone else would like to try this trick. A little old lady rushes into the ring and says, "Yes, yes, let me try! But please don't hit me so hard with the hammer!"

BELOVED OSHO,
I AM DEEPLY GRATEFUL TO EXISTENCE THAT I CAN BE HERE BESIDE YOU AND THAT YOU ARE AVAILABLE FOR ME.
I BELIEVE YOU ARE MY ONLY AUTHENTIC MIRROR. ALL THE OTHER MIRRORS AROUND ME SEEM TO REFLECT MY MASKS AND THE ROLES I'M PLAYING. HOW CAN I BECOME MORE SENSITIVE TOWARDS MYSELF?
HOW CAN I SAY "YES" TO WHAT I AM, AND "NO" TO WHAT I AM NOT?

Atit Kaviraj, it is one of the great problems for the seeker to be caught in duality. And the duality comes in such a way that you may not recognize it at all. It seems so right, it seems that it is going to help you in your growth, but no duality can help you grow. All duality has to be left behind: neither "yes" nor "no," neither you nor me, neither your false self nor your idea of your authentic self. Both have to be left behind.

In essence, the moment you are not divided in any kind of duality you suddenly fall into tune with existence. Existence knows no "yes," no "no." It knows no duality. It is absolutely simple. There is no complexity in it.

Now, what you are asking is a complex question. You are asking, "How can I say `yes' to what I am, and `no' to what I am not?" You don't have to! You simply stop saying anything! You go into a non-saying silence within yourself. Otherwise you will get into such complexities that they will hold you back from going in.

These are all mind questions. In fact, every question is a mind question. Sometimes they are so beautiful that you may think they are coming from beyond the mind. But from beyond the mind no question ever comes. It is unquestioningly in tune with existence.

I will read your question. You say, "I am deeply grateful to existence that I can be here beside you and that you are available for me." Do you see the duality? It is very subtle. First, you are making a distinction between yourself and existence by being grateful to existence, as if you are apart.

Do you think my hand can be grateful to me? Do you think my eyes can be grateful to me? Do you think I have to be grateful to my heart? I am one whole! In fact, to feel one with existence is the only gratitude, but that will not be expressed into words. It will overwhelm you. You may dance with joy that you have come, but you will not say anything.

You are saying, "I am deeply grateful to existence ..." That is where you are making your first duality. If you are really grateful to existence you will disappear. There will not be anyone to say "Thank you" to existence. And that is true thankfulness.

Secondly you say, " ... that I can be here beside you and that you are available for me." Another duality, again your mind is making a distinction between yourself and me. Is there any need to make the distinction? Can't you come close, so close that you cannot see the other? To see the other as the other, you need a distance.

And you say, "I believe you are my only authentic mirror." You are too much in the mind. I am insisting

every moment, each day, when I am with you: religion is not a question of belief, and I want you to be free from all beliefs. But the mind is very much attached to beliefs. That's its way, its strategy, to prevent you from reaching the truth. Truth is an experience, not a belief.

The moment you say, "I believe," without your knowing you are declaring your ignorance. Belief is based on ignorance. A man says, "I believe in God." He knows nothing about God, whether he exists or not. It is his belief, he is projecting his belief. When somebody says, "I believe I am in love with you," what do you think about him? He *believes* that he is in love with you. He does not know exactly, he has not felt it throughout his being. His heart has not danced with the feeling of love. It is still a belief in the head.

You say, "I believe ..." and that shows nothing but an imprisonment in the mind. `Belief' is a word belonging to the mind. Beyond mind there is no question of belief. Either you know or you don't. And then, " ... that you are my only authentic mirror." How can you come to this conclusion with a belief? Have you seen all the mirrors in the world? How can you decide I am your only authentic mirror? And that too based on a belief? Just look how your mind is playing tricks with you! And what is the reason that mind is giving you to believe that I am your only authentic mirror?

I have heard about a woman who was ugly, really ugly, repulsively ugly. She was very much against mirrors. Her idea was that all those mirrors were making her ugly, because whenever she was *not* looking in the mirror she was not ugly. She was so against mirrors that in her own house there was no mirror, and she used to immediately break other people's mirrors, hit them hard. She used to carry a staff with her; if somebody, somewhere, had a mirror, she never bothered that it was not her possession; she would immediately hit the mirror, breaking it into pieces.

The whole village where the woman lived was in utter despair. They said, "In the first place, this woman is so repulsive. Secondly, she goes on destroying our mirrors. We are poor people, but her argument is, `These mirrors are making me ugly! It is a conspiracy of the mirror manufacturers. Because when there is no mirror, I am perfectly okay.'"

Finally one clever guy in the village went to the city, to the factory where mirrors were produced, and he asked them to produce a mirror in which an ugly woman starts looking beautiful.

Mirrors can be made in many ways. If you have seen ... there are many places in big cities where you can go into a mirror house. And there are different kinds of mirrors: a few make you thin and tall; a few make you very fat and very short; a few make your nose so long that not even a Jew could have it; a few make your nose almost disappear -- flat, no nose; a few make one of your eyes small and the other big .... There are thousands of kinds of mirrors.

In Indore, one of the big cities of India, there is a mirror-house. One of the richest men of India -- he is dead now -- was Sir Seth Hukumchand. He was given as many titles by the British government as you can conceive. It needed at least half a page to write all his titles. He was Sir Seth -- Seth is Hindi, it comes from the Sanskrit root *shrestha*. It means `the best'. And the British government was giving titles to only a few people. I think he was the only Sir Seth in the whole of India: best amongst the best!

He was not a king, but he was given the title of *Raja* -- the king. He owned almost three-fourths of the buildings in the whole city. Even the Maharaja -- Indore was a state, a beautiful state -- even the Maharaja had to borrow money from Sir Seth Hukumchand. He had a huge amount of money and he made Indore as beautiful as possible -- he was not a miserly man.

He had a beautiful collection of horses, such as I have never seen. I have seen many horses in many places, but the horses that he had were absolutely unique and rare: such proud horses, so strong ... And he had made a big palace for the horses, a marble palace. He was the only person in the whole world who had a Rolls Royce made completely of twenty-four carat gold -- even the engine! Nothing was to be used except gold. And he had made a beautiful temple, completely of glass.

He had also made a mirror-house. In his mirror-house there must have been at least a thousand or more mirrors. It took hours to move from one room to another room, from one mirror to another mirror. You could not believe that mirrors could be of so many curves, so many different types -- they can change you so much.

So the factory produced a mirror which would make the woman look beautiful. The man brought the mirror to the woman and said, "Before you break it, just have a look in it. This is a very authentic mirror!"

The woman looked into it and she was so beautiful, she hugged the mirror, she kissed the mirror. She said, "I was absolutely right in destroying all the false mirrors. This is the only real mirror." Now, this was the false mirror.

Now, how do you decide that I am your only authentic mirror? Perhaps close to me you feel beautiful,

close to me you feel silent, close to me you feel meditative, close to me you feel joyous. Your mind is supplying the reason: "The mirrors around me seem to reflect my masks and the roles I am playing."

How do you know which is the mask and which is the original face? Are you certain? How can you be certain -- because a belief can never be certain -- that what you feel near me is your original face? Perhaps my presence and my people's presence and the silence that surrounds this strange temple -- godless, but so full of godliness; prayerless, but so full of prayerfulness ... You start feeling these things, they infiltrate into your being and you feel happy, thinking, "Perhaps this is my reality, this is my original face. Everybody else reflects only my mask."

But if you are really experiencing it, why do you go on keeping your masks? Throw them away! Then no mirror will be able to reflect that which is not! If you see that this is a mask, immediately destroy it! Not the mirror, mind you! Destroy the mask!

I have heard .... A man was reading his newspaper and the wife was standing behind him, looking at what he was reading -- wives are very suspicious. The wife read that a famous doctor had declared how many diseases happen because of alcohol. And she jumped immediately, because every wife seems to be appointed by God himself to cure her husband. I don't see that there is any other purpose for a wife. Her whole life she devotes to curing the husband of all kinds of wrong habits: cigarettes, alcohol, other women. And all that they succeed in doing is to create a hypocrite!

She immediately told the husband, "Why are you reading all this nonsense? Read this -- what the famous doctor is saying: `Alcohol can cause all these diseases; it will take ten years off your life!' Stop drinking alcohol!"

The man said, "Okay, from tomorrow."

The woman could not believe it. She had been torturing him since they had been married. It must have been twenty years, and he had never agreed to drop it, and so suddenly. He said, "Okay, from tomorrow."

Tomorrow morning came, but the newspaper did not come. The wife asked, "What happened to the newspaper?"

He said, "I have told you, I will stop from tomorrow, not the alcohol, but such stupid newspapers!"

Don't destroy any mirror, because the mirror is innocent. If it shows you your mask, drop the mask! Then every mirror will reflect your authentic face. And when every mirror starts reflecting your authentic face -- the mirror of your servant, the mirror of your wife, the mirrors of your children, the mirrors of your parents, the mirrors of your friends, even the mirrors of your enemies -- when they all reflect the same face, then only can you be certain that you have come to the original. Otherwise, you go on changing masks.

With his wife, a man has a mask which looks made in England: long face, so serious, grumpy, utterly fed up with the world, everything is wrong. And you can see the same man with somebody else's wife and he is smiling so much, he has dropped the English face completely. He has become an Italian!

You just watch how you change your mask. Before your servant you have a different mask -- you are the boss. And before your master, before your own boss, you have a different mask.

Even animals learn tricks with human beings. Otherwise, they are simple people. Have you seen dogs? If they know that somebody is welcome in the house, they will also welcome with their tails wagging. If they know that somebody is not welcome in the house they will not wag their tails; they will bark and keep the stranger away. But sometimes poor dogs, not being capable of much discrimination, find themselves in a fix ....

Somebody comes and they don't know exactly whether he has to be welcomed or chased out. So they do both things: from one side they go on barking, from another side they go on wagging the tail -- diplomatic! They are waiting for the response of their boss. When their master comes out, if he shakes hands with the person, the barking stops, the wave of the tail continues. And if the master is angry and says, "Why have you entered the garden? Get out!" the dog's tail stops completely and he rushes to chase the man out of the garden, barking as loudly as he can.

Diplomacy is a contagious disease. Before your boss ...

You may not have a tail, though Darwin says that once you had one. He even found the joint in your backbone where the tail was joined, where it was plugged in. That is certain proof that you once had a tail; because otherwise why should you have this place where a tail can be plugged in? This was his basic argument to prove that man has come from apes. The only thing missing is the tail! He studied skeletons and found that there had been a tail -- the part where it used to be attached is still in your body.

It is fortunate that you have lost it. Otherwise, when you see your boss or your wife, you would

immediately start wagging your tail. And it will look very odd to have buttons on both sides of your pants, because you have to keep your tail hidden. It would not be for everybody, only for certain people with weepy eyes. For ordinary people there is no need to bring your tail out.

But your face shows the same expression: the boss may be shouting at you -- you go on smiling, ear to ear your lips are spread. Deep down you want to kill that man immediately, to shoot that man. Deep down you are calling him "bastard." But on your face that ear to ear smile: although he is harassing you, calling you all kinds of names, saying that you are lazy, that you are always a latecomer and it cannot be tolerated anymore, that you have to mend your ways, otherwise you will be fired.

If you watch ... With a friend you have a different mask, with the enemy you have a different mask, with a stranger you have a different mask.

The authentic, the original face, is possible only when you remove all masks, when you start behaving humanly and equally to all. He may be the servant or he may be the master. Both are human beings and both need their dignity and respect. Whether it is your friend or your enemy, it doesn't matter. Both are human beings and both need their dignity and their respect. You will find your original face not in a mirror, but only when you have destroyed all your masks.

My effort is not to give you a mirror which gives you a good feeling that you have a beautiful face, that this is your original face. I want you to find your original face, and the only way is to use any mirror that you come across -- and every human being is a mirror ....

The beggar -- have you watched him? He will not ask you for anything if you are alone on the street, because he knows that alone you are not going to give him anything, except the advice that, "You are strong enough, you don't have to be a beggar. Don't be a parasite, just go and find some work. You are the people who have destroyed this country."

The beggar will follow you and when there are people around, then he will ask, then he will hold your legs, your feet, saying, "Give me something. I am dying. For three days I have not eaten anything!" And you will give! Deep down you hate him, deep down you want to hit that beggar. But you will give something because you want to keep your prestige, your mask, before the people, so they will think, "He is a very generous man, a great man, very religious. He knows what charity is."

But they don't know what is going on inside you. You know that fellow, and that every day he has been saying the same thing to you: "For three days I have not eaten anything." And still he gets away with it in a crowd. So you will find beggars in places where there is a crowd: in the marketplace, near the movie hall, before your customers if you are a shopkeeper, before your friends, before anybody to whom you have been bragging about your kindness and your compassion and your greatness.

Beggars know perfectly well ... and it is not only one-sided -- that only you are saying something else inside while giving him some money. The beggar is also saying something else inside, he also has masks. He knows that he has got the idiot in the right place. He knows that now you cannot escape. He is thinking he is making a fool of you but on the surface he is saying, "Great will be the reward in paradise. God will give you a thousand times more."

I was in Allahabad, speaking in the Allahabad University, and as I was entering the university a beggar caught hold of me. And Allahabad is one of the most prominent Hindu religious cities, because it is where three holy rivers meet. Hindus think that where three rivers meet -- they call it *sangam*, `the meeting' -- that place becomes holy. And in a holy place you will find more beggars than anywhere else, because naturally everybody who comes there pretends to be holy and to prove it he has to give to the beggars. The more he gives the more holy he is.

And the beggar caught hold of me, thinking me just like anybody else. The professors were there who were waiting to receive me. He must have thought, "This is the right time." And he said, "If you give me just one rupee, God will give you a million times more."

I said, "If you have such an intimate relationship with God, ask directly! Why put me in between unnecessarily. I don't have any contact with God and I don't want a million rupees -- what will I do with them?"

The beggar said, "My God! I have never seen such a man! You don't need one million?"

I said, "I don't need even one rupee, and I don't have one!" He looked at me, surprised. I said, "You have to believe me; you can check. I don't even have pockets. Where to keep one rupee?"

He looked at my robe. There were no pockets. He said, "You are the worst fellow I have come across. And it seems you don't believe in God."

I said, "You are right! I neither believe in money nor in God. You have to find somebody else who

believes in money and who believes in God and who believes in respectability." I don't believe in anything. All these professors ... I don't care ... Because I don't brag, I said to the beggar, "If this is the way a transaction is made, you give *me* one rupee and get one million rupees from God."

He looked at me and he said, "This is too much! Not a single man in my whole life has asked one rupee from me. There have been people who have not given, but asking ...!"

I said, "According to your ideology, I am just giving you a chance of getting one million rupees in paradise. Don't miss the opportunity! You have given the opportunity to many people in your life. I am giving *you* the opportunity, I am the only man who is missing out on one million rupees for just one rupee. Do it. It is a bargain!"

He simply turned his face from me and ran away. I said, "Where are you going? I will be coming wherever you go unless you give me one rupee. And I am going to stay in this city for ten days!"

The professors said, "You have done a miracle. We have been trying to get rid of this beggar. He stands just in front of the door. It looks so ugly, and he harasses everybody, and everybody has to give something. But you have done something great. He has run away! We have been trying, but he is a strong fellow. And every professor was afraid that he may be vengeful, thinking, `When I go out of the university, he may give me a good lesson, so it is better not to bother him.' He is almost a wrestler, but he has run away!"

And for ten days he didn't appear at the university gate. When I left the university I told the professor in charge, who had arranged my lectures in the university, "Please post me a card if he returns."
He said, "What do you mean? Are you coming back?"

I said, "No, I just want to know whether he comes back or not."

And I received after three or four days the news that after exactly ten days -- on the eleventh -- he was present: "He is again torturing us."

You have to find the original face that you brought when you were born, when you were without the crippling by society, without the impositions of masks by your parents, without the diplomacy learned in life. You can find it, but you will have to find it in all the people you meet. And whenever you see any mask, drop it.

Those masks are not going to help you. Those masks are the barriers between you and the ultimate. Once those masks are dropped, suddenly you find there was no other barrier, you are one with the universal energy, you are one with the cosmos.

Little Ernie has been driving his mother crazy, so she starts visiting a psychiatrist. On her second visit the shrink asks her, "Have the tranquilizers calmed you down?"
"Yes," replies Ernie's mother.
"And how is your little Ernie?" he asks.
She looks up and says, "Who cares?"

So be silent, calm and quiet -- meditation is a non-medicinal tranquilizer -- and then you will not care whether you are facing your servant or your boss, friend or enemy ... Who cares? They are all human beings, equally respectable, equally beautiful. There is no need to make any judgment.

And finally you are saying, "How can I become more sensitive towards myself?"

First start becoming sensitive towards trees, rivers, mountains, oceans, because they will not be in any way attacking you. So you need not have defense measures. Your insensitivity is nothing but your defense. People become hard just to protect themselves. So first start with the beautiful existence around you. Trees won't attack you; be a little more sensitive. Stars won't attack you; be a little more available. There is no need to be afraid. Mountains, clouds, the sun and the moon -- just become open to them.

I'm giving you the first step in becoming sensitive, because *why* are you insensitive? That has to be looked into. You are insensitive because it is a very tough society with tough competition.

For the whole of life everybody is at everybody else's throat; cut as many throats as possible and you will be a great man.

Just the other day I was looking at the data: Genghis Khan alone killed forty million people; Nadir Shah alone killed thirty million people; Tamerlane also killed forty million people, and the statistics are not available for Alexander the Great, Napoleon Bonaparte. But the data is available on Joseph Stalin: he killed thirty million Russians after the revolution. Adolf Hitler killed six million Jews in Germany, and in total -- because of him -- thirty million people were killed in the second world war.

It is a very insane society. One has to protect oneself, otherwise you will be killed for small things.

My eye specialist, Premda, is here. And he has brought me a beautiful pair of glasses. And he told me a story about those beautiful glasses: they have become so precious and so valuable -- their design is unique -- that just in New York six people were killed, because they had those sunglasses, and it was very difficult to get them. The price is too much and the waiting list is long -- six months, eight months. Who is going to wait for eight months? Not in New York! Things have to be done quickly, people want everything to be done with speed. Instant coffee -- that is the motto. Six persons were killed, just for a pair of glasses. It is unbelievable.

But this is how things are going on. You may not be clearly aware of it, for your unconscious goes on protecting you. That's what makes you insensitive.

I used to live with a friend. He was a very rich man. I watched his strange behavior: when he came into the house, he would walk so fast and he would not look here or there. The servants were working in the garden, the gardeners were working, his children were playing, and whenever he came all his children would become serious. He would keep that same hardness even with his wife.

After watching two or three days, I had to tell him, "It is strange behavior."

He said, "You don't know .... If I just relax a little bit my wife says, `We need a new car. This car is one year old. New models have come out.' I have to keep a hard, stony face. That keeps her afraid to mention the new car. If I relax a little bit every child starts asking for money. Servants, if I even just stand a little bit ..." He never looked at his own garden, he never looked at the beautiful flowers.

I said, "What is the purpose of this garden? You never go inside the garden, you never look at the roses, you never sit on the lawn. And you have the most beautiful lawn."

He said, "It is dangerous; once I go into the garden the *mali* comes, asks for a raise in his monthly salary. If I say anything about the roses like, `You have grown beautiful roses,' that's enough! I don't want to raise the salaries, so I have to avoid my own garden!"

He was a totally different person outside his house than he was inside his house. I knew him only outside his house. That's why I accepted his invitation when he said, "I have a big bungalow -- half is empty. Why don't you come? And you love a garden. I have a beautiful garden and you can have half the bungalow."

I said, "What will I do with half the bungalow? Just one room is enough for me."

He said, "But you can have it for guests or others."

So I moved into his house. Then I came to see a totally different man. I told him, "This is an ugly attitude. And you have enough money to purchase a new car, you have enough money to raise those poor servants' salaries a little bit, you have enough money to give some money to your own children for toys or for sweets or something. It is not going to make you bankrupt."

I gave him an absolute ultimatum: "If you don't change, I cannot live in your house. Only if you change will I live in your house. I cannot see this ugly behavior with your own children. They are so happy, running, enjoying. The moment you come they all become serious, they all start reading their books, doing their homework.

"I see your wife is so relaxed when you are not here. She brings things for me -- tea or coffee -- or if she prepares some sweets she brings some for me. She is such a lovely lady, but the moment you enter the house, she becomes just a mirror image of you.

"This I cannot tolerate. I give you three days! Either you change or I will change houses. I was perfectly happy in my own house. You dragged me here unnecessarily and not only will I leave the house, you will lose a friend, too."

He said, "But three days is too short a time to change such a long habit."

I said, "How many days do you want?"

He said, "It is difficult to say. I will try my best, but don't make a deadline. I am unkind to these people, I accept; don't you be unkind to me."

I said, "That's okay, I will remain here. I will not make a deadline, but it is better that you be quick. Otherwise I will not inform you -- any night I can disappear." It took him almost six months to relax in his own house. And he was perfectly relaxed outside of it.

Your sensitivity first has to learn to be sensitive with the universe, which is not attacking you. You need not be afraid. Then be sensitive with human beings. That will be a little difficult. You may find yourself in the same position as my friend. But it is worth it. And only when you are sensitive to the universe, to the human beings, to the animals, at last you can be sensitive to yourself. That is going to be the final step.

Because you have been condemned from the very beginning -- you have been taught, "You are

worthless, you don't deserve even to exist, you have to earn respectability, prestige ..." you have become very hard upon yourself. This is called discipline. This is used to create men with steel spines. Every society is trying, every parent is trying, so that his children will become `Stalins'. That is the Russian word for a man of steel. Because they are preparing you for a world where you will find only struggle, cunningness, cheating, hypocrites, all kinds of con men.

So you have become very hard inside. Relax from the outer circumference of your being and then go on moving inwards. Finally you will be able to relax in your deepest core and that is the meeting with existence.

And finally you ask, "How can I say `yes' to what I am, and `no' to what I am not?" There is no need. When you know what you are, it is enough. That which you are not will disappear. It is you who are clinging to it. It is not your false personality that is clinging to you! To know the real is to be free from the unreal. There is no question of choice: it is not that you have to choose that this is the real, and that is the unreal, how to say yes to the real, how to say no to the unreal.

In the very understanding that something is unreal, you have said no to it. In the very understanding that something is authentic and real, you have already said yes to it, without saying a single word. Just knowing the difference between the false and the authentic, between the mask and the original face, is enough.

Meditate deeply and all that I have said to you will become absolutely clear. Don't start thinking about it, otherwise you will get more into puzzles, more into complexities.

Just sit silently and meditate on whatever I have said to you. And a great clarity is bound to come. It always comes. It has come to many of my people. There is no reason, Atit Kaviraj, why it will not come to you.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #14
Chapter title: Spiritual pregnancy

28 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OFTEN THESE DAYS I FEEL AS IF I AM PREGNANT. IT IS NOT A DOWN-PULLING BURDEN. IT RATHER FEELS LIKE A WEIGHTLESS, BUT EXPANSIVE SOMETHING IN MY BELLY AND MY CHEST. IT IS A VERY STRANGE SENSATION FOR A MAN. I AM NOT SHOWING ANY SIGNS OF PREGNANCY YET -- MY BELLY IS STILL FLAT AS USUAL BUT NOW I HAVE EXPOSED MYSELF, AND THERE IS NO HOLY GHOST TO BLAME AND I AM CERTAINLY NOT THE VIRGIN MARY.
BELOVED MASTER, WHAT IS IT THAT I AM PREGNANT WITH? IS IT YOU?

Premda, I hope it is me. In fact, every disciple has to come to this stage where he feels almost pregnant with the divine. It is a spiritual pregnancy. But because we are too much identified with the body, it may

even seem that the body is also pregnant.

But something *is* growing within you. It is not part of the body, you need not be a Virgin Mary. And, of course, holy ghosts are not available anymore, only unholy ghosts -- there are a few: one lives with Anando; another has been found in the Vipassana go-down. But they are all unholy ghosts, they don't do holy things. So you need not be worried about them.

Moreover, even the holy ghost has not been able up to now to do a miracle, to make a man pregnant. It would have been more in tune with the Christian ideology if Joseph, rather than Mary, had become pregnant. That would have been a great miracle. A Virgin Mary, a poor girl, becoming pregnant -- it is not a great miracle, anybody can do it.

But the disciple, Premda, certainly passes through a stage of immense value and beauty. And something transcendental, something more than you have ever thought about yourself, something beyond the grasp of your mind, is growing within you. This is the lotus I have been talking to you about. This is the flowering that brings a man or a woman to the ultimate opening towards the unknown, unknowable, inexpressible.

In a way, through this pregnancy, you are born again. You give birth to your own authentic self which has been up to now only a seed. But the seed longs to become a flower. And on the way, you will feel something very similar to pregnancy. You will feel light -- you will not be feeling heavy like a pregnant woman -- because it is not something material that is growing in you. It is something spiritual, nonmaterial that is opening within you. It will bring you more and more light, make you more and more unfettered, more and more free.

Meditators for centuries have felt that when deep in meditation, they suddenly find as if they have lost all weight, as if gravitation no more functions on them. And in a certain way, it is right. It no more functions on their spiritual being. The spiritual being is not matter. Hence gravitation cannot have any pull on it. And the weight arises because of the gravitation and its pull.

You don't have weight, not even your body has weight. Weight is a normal name for a scientific fact and the scientific fact is the gravitation force on the earth. You are pulled by that force. It is good for you -- otherwise you would become like balloons, moving upwards, and you would not be able to find how to come back down to the earth.

It happens to astronauts when they move beyond the gravitation field. The gravitation field of the earth is two hundred miles around the earth. The moment the rocket passes two hundred miles, the strangest experience happens to the astronauts. They suddenly lose all weight. If they are not sitting with their belts on, they start floating inside the rocket, just like birds. Even birds feel the gravitation, that's why they become tired. They can fly only for a certain time. Then they have to rest.

But the astronaut in the rocket has no gravitational pull. On the moon, when astronauts have landed, they have another very strange experience: because the moon has only one eighth of the gravitation of the earth -- it is eight times smaller than the earth, hence its forces of pulling are also eight times less -- so the astronaut feels very light, not as light as he was feeling on the way to the moon, but still eight times less.

If you were eighty kilos, you feel only ten kilos. And because the astronaut feels eight times less weight, he can jump eight times further. He can simply jump over your house, just from this street to another street. He can jump to your terrace with no difficulty. There is no problem, because it is only the pull of the earth that is preventing him.

He has to walk very carefully on the moon. He is afraid, because he is feeling so light. If the same thing happens as was happening on the way -- in the rocket -- then he is finished. On the way, between the moon and the earth, he was able to come out of the rocket, he can float around the rocket. Tremendous experiences, but still they are physical.

But as your spiritual being starts growing within you, or starts coming into your vision -- just a faraway vision of a mountain peak, covered with eternal snow -- suddenly you can start feeling, even from far away, a certain coolness and a certain ancientness and a certain eternity. As you will become more aware, Premda, of your inner being, it will appear, as now, as if you are pregnant. You will see that you are not pregnant with anybody else, but that your own potential, your own ultimate possibility, is trying to unfold its petals.

You must have seen Gautam Buddha's statues ... always sitting on a lotus flower. In the East, the lotus has always been the symbol of ultimate flowering, because there is no other flower so big and so beautiful and so symbolically significant. The lotus grows in mud, dirty mud. That is one of the similarities: your body is nothing but dirty mud, and the lotus grows in the dirty mud. The lotus emerges from the water and its petals are so silky that the water cannot touch them. They remain always untouched by water. Even dewdrops settle on them in the night -- particularly in winter -- and in the morning you can see the dewdrop

is sitting on the petals of the lotus, but the lotus is not wet. The dewdrop and the lotus are still separate. And soon a little breeze ... and the dewdrop will start falling off the lotus leaves or the lotus petals.

That is the second symbol for a spiritual man who lives in the world: just like a lotus flower he is untouched by the world, as the lotus flower is not touched by the water in which it grows, in which it lives, in which it dies -- but remains untouched by it.

These two things: growing in the dirty mud, growing beyond the dirty mud and the water, and still never being touched .... That is the essential quality of a sannyasin: being in the world, but not of the world. Being in the world, but not allowing the world even to touch you.

The authentic sannyasin does not escape from the world. He is not a coward. But in the past unfortunately the cowards became sannyasins and they gave a bad name to the whole spiritual regeneration of man. Cowards found it very rational that they were leaving the world, because the world corrupts. But the world corrupts you only if you are corruptible, the world corrupts you because you are ready to be corrupted, in fact, you are hankering to be corrupted. If you are not ready to be corrupted, nothing can corrupt you.

These cowards created a strange situation for future humanity -- for you, for everybody. They created a kind of rift between the ordinary world and themselves. They were spiritual beings, because they left the ordinary mundane marketplace and moved to the Himalayas or to the forests or to some desert.

But they were really moving away from a situation of which they were afraid. They knew that if they remained in the world, they were going to be corrupted. They were fully aware of their tendencies: their desires, their lust, their greed, their anger, their violence. They were fully aware of the whole range of things that corrupt your spirituality, that bring you down, deep into the mud.

But just escaping from reality does not transform you. You may live for thirty years in the Himalayas, and if you come back to the world you will find yourself the same man, with the same greed, with the same ambition, with the same anger, with the same lust. Perhaps in these thirty years you have gathered too much of all that made you afraid. You are more cerebrally sexual than you had been before, because thirty years of repression is going to collect the sexual energy and the sexual dreams and the sexual mind. And it will become such a great force that it will be beyond you. It is going to drive you insane.

And the same is true about all that is ugly -- the greed, the desire for power, domination, anger, violence. Remember one thing always: whatever any man has ever done, you are also capable of it. If somebody has murdered, never think that you are not capable of doing it. If somebody has committed suicide, never think for a single moment that you are incapable of doing it. If somebody has gone mad, don't feel good that you have not gone mad -- you are also carrying the same possibility.

But as we all have the possibilities for evil, so we have the possibilities of becoming a Gautam Buddha. If one man was capable of becoming a buddha, an awakened one, every man from that very moment should remember he is capable of the same. But unfortunately, in the past, it became almost synonymous that to be a sannyasin meant renouncing the world. It was a very ugly and unfortunate association.

My whole effort is for you to remember that you have to become a lotus flower, not a coward. You have to live in the world and yet live in such a way that you remain untouched. If everybody starts renouncing the world, where will you go? If everybody goes to the Himalayas, then buses will be reaching there -- teashops, restaurants will be needed. The whole marketplace will be there. And for all these people you will need a movie-house too, and television sets and transistors. Every sannyasin having his own transistor in his ear, deep in the Himalayas. It will be simply stupid. The whole idea is wrong. Where can you escape if everybody goes there?

You can see it happening in the West. On every weekend, on every beach, there is not a single inch of space. All kinds of ugly bodies filling the whole beautiful beach and they are doing the same things they were doing at home: they are lying down and reading the same newspaper, looking at the same PLAYBOY, listening to the same radio. And they have been driving for eight hours, bumper to bumper -- tortured, irritated, annoyed.

It is very difficult for a driver not to be angry. If you can drive -- particularly in America -- without any anger, you are a saint. Just a few days ago I heard that people have started carrying guns in their cars, because the traffic is too much, and horns don't help. Just a few weeks ago six persons were shot dead just because there is a limit to patience. You go on honking the horn and the person ahead does not listen, and he is not responsible, because there is somebody ahead of him who is not listening.

Thousands of cars and the speed has gone back to the primitive age. Now a bullock cart in India goes faster than the best car goes in America. You can walk and you will reach earlier to your destination than if

you were driving.

People became so angry that six people were shot with no enmity -- they were strangers. And there was fear that this will spread. Last week, the news came to me that millions of people have purchased guns, just in these last few weeks. It has been the all-time biggest sale of guns.

And the government has relaxed, has become very lenient. It was first taking much care whom to license. Now it is not much of a problem at all. Anybody can get a gun if he has the money. And millions of people have purchased guns. They are carrying their guns perfectly visible to the other drivers -- listen to the honk, otherwise ....

Great traffic, and where are you going? To the sea beach -- for what? To be alone? For once at least, to be alone, on the weekend to lie down on the sea beach and to rest and relax ... with the gun. And eight or twelve hours driving and then one hour's rest in that ugly crowd -- then back home, twelve hours driving.

In the whole world more accidents happen on the weekends than on any working day. More people are murdered on the weekends than on any other day. More people commit suicide on the weekends than any other day. Working days are more peaceful. But what is the problem, that everybody is renouncing the world and going to the beach ...?

It is good that people have not become renouncers. They have listened to all kinds of teaching. A few crazy people went to the monasteries, a few crazy people went to the Himalayas, but only a very small minority. Most of the people simply felt a little guilty, and to cover that guilt they worship those people who have renounced the world.

But I don't teach you renouncing the world. I teach you rejoicing in the world. This is an absolutely new method, a new definition of sannyas: not renunciation, but rejoicing, and still remaining beyond everything that surrounds you. This is your true spiritual birth.

Premda, you are pregnant with your own potential. You are pregnant with your own new life, new birth. This is going to happen to everybody. It is something to feel blessed about. It is something to sing and dance about and celebrate.

BELOVED OSHO,
BEING YOUR SANNYASIN HAS GIVEN ME THE SENSE OF FREEDOM OF NOT BELONGING TO ANY PARTICULAR PLACE, COUNTRY OR EVEN NATIONALITY. IT'S REALLY GREAT. I'VE FELT ABLE TO MOVE ABOUT WITHOUT MUCH FEAR AND TO BE COMMITTED WITHOUT FEELING IMPRISONED. WHY THEN, AFTER NINE YEARS, DO I FEEL A BITTER SADNESS MIXED WITH THIS SENSE OF FREEDOM?

Prem Islamo, freedom has two sides and if you have only one side of it, a single side, you will feel freedom mixed with sadness. So you have to understand the whole psychology of freedom.

The first side is freedom *from*: from nationality, from a certain church, from a certain race, from a certain political ideology. This is the first part of freedom, the foundation of freedom. It is always *from* something. Once you have attained this freedom, you will feel very light and very good and very happy. And for the first time you will start rejoicing in your own individuality, because your individuality was covered with all those things that you have become free of.

But this is only one half and then there will come sadness, because the other half is missing. Freedom *from* is fulfilled, but freedom for what? Freedom in itself has no meaning, unless it is freedom *for* something, something creative -- freedom to sculpt, freedom to dance, freedom to create music, poetry, painting. Unless your freedom turns into a creative realization, you will feel sad. Because you will see that you are free: your chains are broken, you no longer have any handcuffs, you no longer have any chains, you don't have any prison, you are standing under the starry night, completely free, but where to go?

Then comes a sudden sadness. What path to choose? Up to now there was no question of going anywhere -- you were imprisoned. Your whole consciousness was concentrated on how to get free, your only anxiety was how to get free. Now that you are free, a new kind of problem has to be encountered. What to do now that you are free?

Just freedom in itself does not mean anything, unless you choose a creative path. Either you go deeper into meditation for self-realization -- that's what I was talking about: unless you become like Premda, pregnant -- or if you have a certain kind of talent that has not been allowed to develop because of your fetters -- you could not compose music because your hands were in chains, you could not dance because

your feet were in chains ... If you have a talent to be a dancer, then be a dancer. Then your freedom is complete, then the circle is complete.

Freedom *from* and freedom *for* -- this is not something new that you are facing. It is being faced by every person who struggles first for freedom and then suddenly finds, "Now that I am free, what am I going to do?" Up to now, he was so occupied, so engaged, so very busy. Even in his dreams he was thinking only of freedom. And he has never thought about what he is going to do when he will get freedom.

Prem Islamo, what has happened is beautiful. But something more is needed. You have to become a creator. You have to find some creativity that fulfills your freedom, otherwise the freedom is empty. You need either to create something or to discover something. Either bring your potential to actuality or go inwards to find yourself, but do something with your freedom.

Freedom is only an opportunity for you. It is not in itself the goal. It simply gives you the whole opportunity to do whatever you want to do. Now you are free and you are feeling sad, because you have not used this opportunity yet. Meditation will do, music will do, sculpture will do, dancing will do, love will do. But do something with your freedom. Just don't sit with your freedom, otherwise you will become sad.

Freedom has to be a creative force in your life, not just a negative kind of freedom. The first part is negative: it is simply getting rid of the prison, it is getting rid of the chains. That you have done: now you are standing underneath the sky, completely lost.

Perhaps you have never realized that the imprisoned person has a certain reason for remaining imprisoned. That's why millions of people in the world remain prisoners of religion, of caste, creed, nation, color. All kinds of prisons they go on tolerating -- not without reason. Their reason is that when they are imprisoned they don't have any responsibility, they don't have to be creators, they don't have to find some positivity in their freedom. It is enough for them to remain imprisoned, because then others will go on taking care.

Why are people Christians, why are people Hindus, why are people Mohammedans? Because Jesus will take care. You need not be worried. All that you have to be is just a slave of the Christian church. And the Christian church will take care of all your sins and of all that is needed. One feels absolutely unburdened with responsibility -- no responsibility.

But remember one thing, fundamental to the whole question of freedom: responsibility and freedom are together. If you don't want to have responsibility, you can't have freedom either. They both come together or they both go together. If you leave responsibility, you have to accept slavery in some way or other.

Now, you had dreamed about freedom without ever thinking that great responsibility will follow. Freedom you have, but you have not fulfilled the responsibility. Hence, a sadness lingers around you. You are absolutely capable of destroying this sadness. If you were capable of destroying your slavery, your chains, you are certainly capable of being creative. If you were able to destroy prisons, you can certainly make, create something beautiful.

My own experience is: unless you become a creator in some way, your life will remain empty and sad. The only blissful people are the creators. It may be simply the creation of more consciousness, more experience of sachchidanand, more truth, more consciousness, more bliss. It may be simply an inner world of creativity or it may be something outer. But freedom has to become responsible, positive.

Your freedom is still negative. It is good that you are out of the prison, but it is not enough. Now you have to earn your bread. Up to now, *they* were supplying the bread. With the chains, they were supplying you a shelter, they were giving you clothes.

In American jails I asked many prisoners who were with me, "How long have you been here?" One young man was with me in the first prison. I asked him how long he had been in, because he was not more than twenty-five.

He said, "I was twelve when I was first brought to prison for selling drugs. But in prison, I found that I am free of all responsibility. Everything is supplied, medical care is available. No problem, no worries about tomorrows -- from where the bread will be coming tomorrow. There is no worry. So since then, I have been coming again and again back to the prison. When they release me, I commit some small crime and I am back. And I love the place and I love the people. The first time I was afraid, but soon I found this is a better home."

This is how people become jail-birds. He was absolutely happy. Everybody knew him -- the doctor, the nurses, the jailer -- and he was a nice person. He was very much interested in health. I watched him because there was nothing else except him to watch. As many times as he will find time from television ... Otherwise, he was sitting before the television, and even watching the television he will start doing pushups.

He was known as "the prince" by the other prisoners, because he was a nice person -- no bad habits, nothing. He just found that the jail seems to be the most simple way of living. And I asked the nurses, "Why do you call him `the prince'?"

They said, "He wants the best clothes, and he fights for them and he gets them -- because he is known to everybody. He wants the best food. He wants everything that is available for the prisoners. He does not allow anybody else to be his partner in the cell, because he has so many of his own things. One bed is for his sleep and on the other bed he has all kinds of things.

"He leaves those things with the nurses when he has to go out of the jail, and he says, `I will be coming within a week at the most, so keep my things ... I will be coming.' And within a week he is back, and the magistrates know and everybody knows that he will be coming back -- there is no point to it."

Even the doctor told me that there is no point in sending him out, because he comes back hungry, with dirty clothes. Nobody gives him any service, nobody gives him any employment. Again he becomes a street person. Here, he is the healthiest prisoner, because he does so much exercise the whole day. Even while looking at the television, he is doing exercise too. And he sleeps without any anxiety for tomorrow. Everything will be available in the morning.

So many people inside the churches, inside synagogues, inside temples, attending the mass .... Almost everybody is a member of a religion, a member of a nation, a member of a family, a member of an association, a political party, Rotary Club, Lions Club. People go on finding more and more chains. It seems to be very cozy. You have so much protection and no responsibility. Freedom means: you will have to be responsible for every act, for every breath; whatever you do or don't do, you will be responsible.

People are really in deep fear of freedom, although they talk about freedom. But my own experience is: very few people really want freedom; because they are subconsciously aware that freedom will bring many problems that they are not ready to encounter. It is better to remain in a cozy imprisonment. It is warmer, and what will you do with freedom? Unless you are ready to be a seeker, a searcher, a creator ... Very few people want to go on a pilgrimage or to go into deeper silences of the heart, or to take the responsibility of love. The implications are great.

Prem Islamo, you will have to dispel that darkness, otherwise sooner or later you will enter into some prison. You cannot go on burdening yourself with sadness. Before the burden becomes too much and forces you back into some slavery, into some imprisonment, change the whole situation by being a creative person. Just find out what is your joy in life, what you would like to create, what you would like to be, what you want to be your definition.

Freedom is simply an opportunity to find a definition for yourself, a true, authentic individuality, and a joy in making the world around you a little better, a little more beautiful -- a few more roses, a little more greenery, a few more oases.

I am reminded of Madame Blavatsky, the founder of the Theosophical Society. She used to carry two bags in her hands, always. Either going for a morning walk or traveling in a train -- those two bags were always in her hands. And she was throwing something out of those bags -- from the window while sitting in the train -- onto the footpath outside, by the side of the train.

And people used to ask, "Why do you go on doing this?"

And she laughed and said, "This has been my whole life's habit. These are seasonal flower seeds. I may not come back on this route again" -- she was a world traveler -- "but that does not matter. When the season comes and the flowers will blossom, thousands of people who pass every day in this line of railway trains will see those flowers, those colors. They will not know me. That does not matter.

"One thing is certain: I am making a few people happy somewhere. That much I know. It does not matter whether they know it or not. What matters is that I have been doing something which will make somebody happy. Some children may come and pluck a few flowers and go home. Some lovers may come and make garlands for each other. And without their knowing, I will be part of their love. And I will be part of the joy of children. And I will be part of those who will be simply passing by the path, seeing the beautiful flowers."

A man who understands that freedom is nothing but an opportunity to make the world a little more beautiful, and to make himself a little more conscious, will not find himself sad.

It is good, Prem Islamo, that you asked, because if you had not asked, you might have carried this sadness which would slowly have poisoned your very freedom. A negative freedom is not very substantial, it can disappear. A freedom has to become positive.

BELOVED OSHO,
IS IT TRUE THAT WOMEN REALLY THINK DIFFERENTLY FROM MEN? OR IS IT JUST SUPERSTITION?

Milarepa, it is not just superstition. And it is beautiful that it is not a superstition. The world needs the variety. Just think -- a world where only men exist or a world where only women exist ... it will be a poor world, very poor. Man and woman are polarities. It is between them that the world becomes colorful, beautiful.

Yes, there are problems too. Flowers don't come alone, they come with their thorns also. Days don't come alone, they bring their nights with them.

Existence believes in polarities. It functions by what Karl Marx has called the dialectic. The very process of evolution is dialectical. It is between the polarities that the whole of existence develops.

The woman is more intuitive, more instinctive. If she is not a meditator, she will be only instinctive. She thinks with her body. She is more rooted in the body than man, she is more aware of her body than man; and the body is our whole experience of the past evolution of millions of years.

Man is more in the mind, more intellectual. But intellect is a very late development. While instinct is very ancient and very deep, intellect is very superficial and very new, very childish. If man becomes meditative, he will find it more difficult to get rid of the intellect, because his whole education and upbringing is based in the mind, in the intellect. And to be a meditator, he has to drop all that he knows.

The woman can become more easily a meditator, because the jump from instinct to intuition is very simple. The jump from intellect to intuition is very difficult. But unfortunately, through the centuries the woman has not been allowed to participate in the world of meditation. She has been, in fact, rejected by almost all religions. The reason is clear: because all religions were against the body, and the woman is body-oriented. Rejecting the woman, they were really rejecting the body orientation. They were all against the body. All their religious ideologies were intellectual.

And certainly the woman cannot participate easily in intellectual activities. She feels bored, she thinks, "What nonsense does man go on talking about when there are so many juicy things happening?"

Man thinks the woman is good just to be used for her sexual body. But she is not good for any intellectual conversation, or any philosophical conversation. Men and women both know that the other is a little off the wall. And they both agree on that point.

I have heard it said that man was made before woman to give him time to think of an answer to her first question.

Mendel Kravitz is stark naked in front of the open window doing his morning exercises. His wife enters the room and calls out, "Mendel, you idiot! Draw those curtains. I don't want the neighbors to think that I married you for your money." Absolutely a different logic -- that man may not have thought about it.

The priest with a reputation for his sermons on hellfire was leaving the neighborhood.

One old lady comes up to him and says, "I am sorry you are leaving, Father. We never knew what sin was until you came."

A handsome tomcat had just moved into the neighborhood, and all the other cats were very interested. One of them has the first date. "Well," they all cry the next morning, "how did you get on?"

"A completely wasted evening," replies the pretty cat. "All he would talk about was his operation."

There is certainly a great difference between man's and woman's ways of thinking, looking at things. But it makes life juicier, spicier. The world needs all kinds of musical instruments to create an orchestra. Just one kind of musical instrument will be really boring. The woman has not been respected by the past. That has kept the world in many ways poor, because the woman has not been allowed to express her way of looking at things.

She has been forced to think like man, to behave like man, to be just a shadow of man, but not to be herself. This was something absolutely ugly and to be condemned. I condemn it unconditionally. The woman should be allowed her way. She has not to be a carbon copy of man, she has not to think like the

man. She has to think like herself, she has to be herself, and this will give the world a greater polarity.

And the further away are the individualities of man and woman, the deeper will be the attraction between them. They should be strangers to each other -- only then can they fall in love with each other. They should remain mysteries forever to each other. Only then can their love be a joy, a continuous discovery.

But the woman has been crushed. Her mysteries have been crushed. She has been used only as a production factory -- not given the human rights which are basic. And that has made the world boring, ugly. Man has dominated to such an extent that the whole history is filled only with wars. If the woman was allowed as much equality of opportunity for growth, the world would not have seen so many wars. Because in every war it is man who is killed, but it is woman who suffers.

It is easy to be killed, it is far more difficult to suffer. The mother suffers for her sons who are killed. The wife suffers when her loved ones are killed. The sister suffers when her brothers are killed. And their agony is going to last for their whole life. For those who are killed, it is a very small thing. It happens within seconds -- and you are gone. But the woman for centuries has been just suffering.

No woman wants war because she is the ultimate victim, not man. It is man who creates war, it is man who fights war, but it is the woman who suffers. The woman is half of the world -- if this half of the world was also allowed to have its say, history would have been different. It would have been more peaceful, more loving, more sensitive, more aesthetic. There is still time to allow woman to be purely herself, unpolluted, unimpressed by man. And we will have a better world and a better humanity.

Milarepa, it is not unfortunate that they think differently. It is immensely significant and something to be deeply rejoiced in. But the woman needs her whole freedom. The world has lived under man's domination too long. It is time that woman had her share in participating in everything that is happening in the world. She has to contribute her part, which is going to be different from man's part.

And it will create a more harmonious whole than we have been able to create up to now. It has been a half circle. It has to be made a full circle. Life has to become total -- man and woman together, contributing to the world all that they are born with: their different potentials, their different languages, their different ways of thinking, seeing, being.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #15
Chapter title: The impossible is only an idea of the mind

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BELOVED OSHO,
WHAT IS THE GENERATION GAP?

Vimal, the generation gap is a very new thing in the world. Just half a century ago, nobody had ever even heard the term `generation gap'. And man has been here for thousands of years. But no society, no culture, no civilization was bothered with the generation gap. So, a few things have to be understood: how it came into existence, what it is, and what its final implications are.

In the past, by the age of six or seven at the most, children used to follow their fathers' professions, whatever it was, and howsoever little they could help ... If the father was a carpenter, the boy would try to bring wood, to help him in his own little way. And this was the only way that was available for the child to learn.

Always the older generation was the wiser generation. Just being old was enough to be wise, because knowing came only through one door, and that was experience. And experience needs time. Obviously the children were so new they did not have enough time to compete with the older generation. The older generation knew much more about everything -- it had lived longer. That was the only measurement.

Those who had lived long became more and more respected because they were more experienced. They knew more things than others. This created the phenomenon of respect for the old. So whatever the older people were saying was bound to be right. There was no hesitation, there was no question, there was no doubt in the minds of the younger people. They believed in the older generation's religion, they believed in the older generation's superstitions, they believed in everything that the older generation was handing over to them.

The generation gap was not there, the generations were overlapping. The older generation, before retiring, prepared the newer generation to take over the work. So there was an overlapping time of twenty years, thirty years, in which the younger generation was working under the older generation. And the older generation had all the power, all the prestige, and it molded the new generation according to its own ideals, morality, manners, etiquette.

There was no opportunity for the youth to declare their individuality. They were part and parcel of the older generation. They had come out of the womb of the mother, but they never came out of the womb of the older generation. By the time the older generation was retiring, becoming very old or dying, they became individuals, but by that time they themselves were old. And they had to take care of the new generation that had come into being. So it was a very deeply connected world.

How did the generation gap come into being? It is dependent on many factors. Scientific progress has given people time for their children to be educated in the schools, colleges, universities. Now a new door has opened for learning. In the whole past there was only one possibility to learn and that was from the older generation. Now a new door has opened for learning, fast learning.

Experience moves at a very slow pace, but education depends on your intelligence. You don't have to depend on the pace at which education is moving. And during these twenty-five years of education, you are no more under the control of your parents, of your society, of your priests.

In these twenty-five years you have no responsibility, you are not married. In the past, marriage used to happen too early -- seven years, eight years, ten years, was old enough to be married. A ten-year-old boy gets married with a seven-year-old girl, and with the phenomenon of marriage comes a tremendous responsibility -- they have almost become adults.

In other words, what I want to say is that in the past there has never been anything like youth. From children people became adults. Youth was missing. Youth is a new phenomenon, the younger generation is a new phenomenon. It is a by-product of scientific progress. Scientific progress has given so much technology and children are allowed to have many years in the universities to learn.

Secondly, when there was no science -- and it was not long ago, just three hundred years -- nothing was changing. Everything was as it had always been. The bullock cart was there for centuries. It was still the only vehicle. So the older generation knew everything, because everything was old.

With scientific progress the world of great books has completely disappeared. And the progress is going faster and faster, so fast that scientists no longer write big books, out of fear that if you write a big book, by the time it is completed, it will be out of date; scientists are simply writing papers in the periodicals.

It was perfectly good for Charles Darwin to take thirty years to write a single book. Now it would simply be stupidity. By the time you are finished, all that you have written is wrong. Science has gone so far, and the speed of science is so great that you cannot write with the same speed.

And science has developed into such a huge tree, with so many branches, that now to call anyone just a scientist is not right. It does not give you the right definition. He may be a physicist, he may be a chemist, he may be a mathematician. And the branches go on dividing into new branches. Now there is a new

chemistry which has its own independent world -- biochemistry.

Mathematics is no longer just one science. The old mathematics which is used in the ordinary world is no longer relevant for nuclear physics. It needs a new mathematics. So there are new mathematicians. The theorems of Euclidean geometry are no more relevant; there is now opposing them a totally new science, non-Euclidean geometry, which does not believe in any definitions of Euclid. For two thousand years Euclid was valid.

For two thousand years Aristotle's logic was the only logic. It is no more the case. There is non-Aristotelian logic, there is non-Euclidean geometry, and every day sciences go on growing into different dimensions. And each dimension is so vast that the man who knows nuclear physics may not be aware at all what chemistry is doing, or what is happening in the world of biology, or what is happening in the world of medical science. The scientist is no longer a man working alone, but only a specialist. Because of this specialization, things are moving very fast. Everybody has taken a small part and is developing it to its ultimate end.

When the student comes back home after five years in the university, he knows more than the older generation. That is the problem, that is what is creating the generation gap. To him even his own parents look foolish, out of date, knowing nothing. This has taken away the respect that was taken for granted in the past. You cannot respect someone who looks to you completely out of date, out of tune, who does not know what has happened in the last twenty-five years.

The growth and the pace of growth is such that what did not happen before in twenty-five centuries now happens in twenty-five years. Naturally, a tremendous gap between the older and the newer generation is bound to happen. It is inevitable. The newer generation knows more, for the first time in the history of man, than the older generation.

If a student is intelligent enough, he can know more than the professors. He just has to spend more time in the library and be acquainted with the latest developments. The professor is already twenty years behind. All the professors, all the teachers, all the parents, all together are complaining of one thing, that the newer generation is not respectful towards them. But they can't see one simple thing, that the whole reason for respectability has disappeared. You have to accept it, there is no other way. The person who knows more cannot respect the persons who don't know that much.

And this gap is widening. It has stopped the communication between the older generation and the newer generation, because conversation is so difficult. The parents have their own egos, they are not going to sit at the feet of their own children and learn from them. And the children have their own egos, they know more. Why should they sit at the feet of their parents and learn from them things which have proved to be completely wrong? They speak almost different languages.

The influence of the older generation on the newer generation is completely gone. The relationship has become more and more formal -- it is just a remnant of the past -- but its substance, its soul, is dead. And this is going to happen more and more because science is developing every day with greater speed in all dimensions.

Specialization is a new thing in the world. In the past, you used to have a family doctor. Now you cannot have one because there are all kinds of specialists. The family doctor used to treat you as a whole organism, but now you have been divided into parts, because each part is so detailed that a person goes on researching it his whole life, and yet he does not come to the end.

So there are specialists who will be only taking care of your eyes. To you eyes look small, but once you enter into the world of specialization, the eyes have their own whole world. It is not a small thing, it is a very complicated phenomenon. There is a specialist who understands the brain. There is the specialist who takes care of your skin. Dermatology in itself is such a big science that there is no time for the person to think of other things. Somebody takes care of your ears, somebody takes care of your tuberculosis, somebody takes care of your cancer.

You can't have a single person taking care of you anymore, because there is no such thing as a physician, just purely a physician. In fact, there are only consultants who direct you ... Their whole work is to direct you to the specialist you should see, because specialization has gone to such minute details that you need a consultant to decide to which specialist you should go.

And your body is no more taken as a whole organism, it has been dissected. Science dissects everything into segments, because each segment is so big that the whole body cannot be understood by one man alone. So when a student comes home, specializing in eyes, he is not going to listen to his father or mother about old recipes for any cure for the eyes. He knows so much more that they seem simply ignorant and their

recipes simply foolish, superstitious.

The older generation will have to learn one thing: no more to expect respect. On the contrary, if you want to be still respected, give respect to your own children. This advice is meaningful only because of this generation gap. In the past it would have been meaningless. The older generation used to give love and the younger generation used to give respect. That was a settled thing for thousands of years.

Now everything is unsettled. It is a chaos. And because the older generation is not getting the respect, they are withdrawing their love. The whole communication, the old relationship, is on the rocks. The new generation is expected still to respect, to listen, to follow, which is impossible.

In fact, the older generation will have to listen now and will have to give respect to the new people. And only if the older generation is humble enough to give respect to their own children, will the children perhaps be able to give respect. There is no other possibility. All communication lines are broken, because they speak different languages. And it is not their fault, it is simply the situation.

"I never slept with a man before I slept with your father," declares the stern mother to her wild daughter. "Will you be able to say the same thing to your daughter?"

"Yes," replies the girl, "but not with such a straight face!"

"Just look at me!" declares old man Rubenstein. "I don't smoke, drink or chase women, and tomorrow I will celebrate my eightieth birthday."

"You will?" asked his son curiously. "How? You neither smoke, nor drink, nor chase women. How are you going to celebrate?"

All lines of communication are completely blocked, but what old people are doing -- condemning the new generation -- is wrong. I can see the reason why things have changed. The new generation is not responsible. It is not their crime. It is simply a totally different set of circumstances. And the older generation should show a little more understanding, a little more clarity, a little more readiness to listen to the new generation, because they are the future. In the past, the past used to rule the future. Now things are otherwise: the future is going to rule over everything.

I have been a teacher and I have been attending conferences of professors of the universities. And the whole problem to them was: how to create discipline, how to create respect? The students were getting out of hand, no discipline, no respect. I was the only exception. Finally they started dropping me from their conferences, because I said to them, "The whole responsibility is yours."

In the past there were children married before they were ten. Sometimes children were even married when they were still in their mother's womb. Just two friends will decide that, "As our wives are pregnant, if one gives birth to a boy and the other gives birth to a girl, then the marriage is settled, promised." The question of asking the boy and the girl does not arise at all. They are not even born yet. They are not even certain yet whether both may be girls, both may be boys. But if one is a boy and another is a girl, the marriage is settled.

And people kept their word, their promises. My own mother was married when she was seven years old. And her parents had to tie her to a pillar inside the house when the marriage party was coming and there were many fireworks. And at the reception there was music and dance. And everybody was out of the house, and my mother reminds me still that, "I could not understand why only I was left inside the house and tied! They wouldn't let me go out." She had no understanding what marriage was. She wanted to see, like any child, everything beautiful that was happening outside -- the whole village had gathered, and she was crying.

My father was not more than ten years old, and he had no understanding of what was happening. I used to ask him, "What was the most significant thing that you enjoyed in your wedding?"

He said, "Riding on the horse." Naturally, for the first time he was dressed like a king, with a knife hanging by his side, and he was sitting on the horse, and everybody was walking around. He enjoyed it tremendously. That was the most important thing that he enjoyed in his wedding.

A honeymoon was out of the question. Where will you send a ten-year-old boy and a seven-year-old girl for a honeymoon? So in India the honeymoon never used to exist, and in the past, nowhere else in the world either.

And when my father was ten years old and my mother was seven years old, my father's mother died. After the marriage, perhaps one or two years afterwards, the whole responsibility fell on my mother, who

was only nine years old. Two small daughters my father's mother had left, and two small boys. So four children, and the responsibility on a nine-year-old girl and a twelve-year-old son.

My grandfather never liked to live in the city where he had his shop. He loved the countryside. He had his own beautiful horse. And when his wife died he was absolutely free. You will not believe it, but in his time -- and it is not long ago -- the government used to give land to people for free. Because there was so much land, and there were not so many people to cultivate it.

So my grandfather got fifty acres of land free from the government. And he loved living sixteen miles away from the city where he had left the whole shop in the hands of his children -- my father and mother -- who were only twelve and nine years old. And he enjoyed creating a garden, creating a farm, and he loved to live there in the open air. He hated the city.

Now how can you think that there could be a generation gap? My father never had any experience of the freedom of young people of today. He never became young in that way. Before he could have become young, he was already old, taking care of his younger brothers and sisters and the shop. And by the time he was twenty he had to arrange marriages for his sisters, marriages and education for his brothers.

I have never called my mother, "Mother," because before I was born she was taking care of four children who used to call her *bhabi*. Bhabhi means `brother's wife'. And because four children were already calling my mother bhabhi, I also started calling her bhabhi. Even today I call her bhabhi, but she is my mother, not my brother's wife. And they have tried hard to make me change, but it comes so natural to me to call her bhabhi. All my brothers and sisters call her mother. Only I am crazy enough to call her bhabhi. But I learned it from the very beginning, when four other children ...

And then I had a rapport with my uncles and with my father's sisters, a friendliness. They were a little older than me, but there was not much distance. I never thought of respect. They never thought of respect to be received. They loved me, I loved them.

It was a totally different world just seventy years ago. Generations were overlapping, and there used to be no youth. Now youth has come into existence and it will be growing bigger, because as machines are going to take more and more jobs in the factories, in the offices, what are you going to do with people? They cannot be left doing nothing, otherwise they will do something absurd, something irrational, something insane. They will go mad. So you have to extend the period of their education. From twenty-five, soon it will be thirty-five ...

And you will have to give them a very small period of employment. And my own understanding is that there is going to be a second layer of university. After ten years of work, not more than that, you will be retired. By the time you are forty-five, you are retired. The best way will be to have another university that begins at the age of forty-five. It will be good, beneficial to the world, because knowledge will expand with such tremendous speed.

But it will be very difficult as far as human relationships are concerned. They change with small things. You may not even think ... For example, in the past when there were no cars, it was impossible to fall in love with a girl who did not live in your own neighborhood. And then too it was very difficult, because all the neighbors knew you, all the neighbors knew the girl, all the neighbors knew your parents, the girl's parents. Immediately you would be reported. And you could not go far away.

The moment the car came into existence and was put into the hands of the young people, love became a tremendous phenomenon. Now taking your girl to any faraway place where nobody knows you, nobody knows the girl, nobody is going to complain to your parents, it has become very easy.

It has also become very easy to take every day another girl, because the first girl will never know where you have gone. The car has managed a totally new world of love affairs. The inventors of the car would have never thought about it, that it would change the whole structure of society.

In America the average person lives in one city for not more than three years, remains in one job not more than three years, remains in one marriage not more than three years. Strange, but things are changing so fast. When you change your job, it is not only the job that changes. You have to change the city, the place you live in, the house. You become acquainted with new secretaries, new typists. You were getting fed up with the old ones, but the new ones bring new life to you.

One of my attorneys was going to come this week and he informed me that, "I am sorry. I will not be able to come because my wife is divorcing me, so I am going through the process of divorce. And I will end up almost a pauper, because she is a powerful woman. Everything is in her name -- the house, the car -- so once we are divorced, I am on the streets. She is going to take everything. And living with her has become so difficult that I would prefer to be on the streets than continue living with her. The person who is going to

marry her I think of as my best friend, because he is taking the whole responsibility, not realizing what is going to happen to him soon."

In the past people lived in one village their whole lives. Perhaps they went once in a while to the nearby town or city. But even today in India there are millions of people who have not seen a railway train, because they have never gone that far from their small village. They are perfectly satisfied in their village. They are poor, but they don't have the longing to go anywhere. They have a small piece of land and they are too attached to it -- they cannot leave it.

America is continuously on the move. It is the car that keeps people moving. When I was in America I wanted to see it, but I could not see it. Five years I was there. And I inquired: "I don't see railway trains. I never come across railway crossings." I was informed that most of the people are flying. The remaining ones who enjoy traveling use their cars. Trains are almost old-fashioned. It takes seven days for the train to cross America. Who is going to waste seven days in a train? The distance can be covered by plane within two hours. You can have your supper in London, your lunch in Bombay, your coffee break in Tokyo, your supper in New York.

With this speed, there are bound to be many implications; old ties cannot remain. So people have their girlfriends all around the world. It was not possible in the past to have a girlfriend if you were married. Even if you were not married, then too it was not possible to have a girlfriend. It was against the older generation's morality. They never gave you the chance. Before you could even think of any girl, you were married. Marriage came almost naturally. Just as you got your sister, your brother, you got your wife. Before you became aware what was happening, you were already caught. There was no question of choice.

And there is a certain human psychology. If you are living, for example, with your sisters, with your brothers, you simply love them. Not that they are very beautiful or something unique. They are just your sisters, they are your brothers, and you have lived so long together that a liking naturally arises. In the past, love had no existence, it was only liking. You had lived together with your wife for years before you could make love to her, and a certain liking ...

And there was no other alternative. So you were almost in chains. You could not have any friendship with any woman. That was prohibited. Your only possible relationship was with your own wife, and that, too, deep in the darkness of the night when everybody was asleep. You could not even whisper -- somebody might wake up -- because families were extended families; under one roof there were living fifty people, forty people.

It was good in a way, because you never saw the woman, her whole topography. You never saw the man. Everything was happening in the dark. You never got fed up. Now everything is happening under electric light and there are idiots who even have cameras fixed in their bedroom to take pictures of what kind of stupidity they are doing, so later on they can enjoy them in their photo album.

Small things make such long-lasting and deep changes in life that one is not aware that this is going to happen. The new generation is going to have a greater future and the older generation has to learn for the first time to be humble, loving. Perhaps if they are humble and loving they may be still respected for their love and for their humbleness, and there may continue a certain communication. But they have to understand clearly that they represent past and the new generation represents future, and the gap is big.

And if they go on sticking to their ideologies and to their churches and to their superstitions, the gap will become bigger. It looks strange to learn from your own children, but I don't think it is strange -- just the situation has changed. For thousands of years, children have learned from you. Now it is time to have a change. Start learning from your children. Start looking at the world through the eyes of your children, and the gap will disappear.

But the gap will disappear only if the older generation changes its attitudes. It is not going to disappear the way they are behaving all over the world. They are trying to force the new generation to go according to them, as they have always been going. But they don't see that the whole world has changed.

Nothing is anymore the same. New things have brought new possibilities. The inventors had no idea what their inventions would do, but small things can have a tremendous effect. The world cannot be the old way again. People cannot leave all the facilities, comforts and luxuries that technology and science have given to them.

So the gap is going to become bigger and bigger, unless the older generation proves more prudent. Now is the time to prove that you are really wise. Up to now, it was just taken for granted. This is the challenge to the older generation to behave wisely and intelligently. Then the gap can be bridged. But it will be bridged from the side of the older generation, not the younger generation.

BELOVED OSHO,
WHEN I SEE YOU, SOMETIMES I SEE A TWINKLE OF CHILDLIKE INNOCENCE, A WARMTH THAT I CALL LOVE. AND SOMETIMES I SEE A VAST EMPTINESS, AS COOL AND CRYSTAL-CLEAR AND IMPERSONAL AS THE NIGHT SKY. ARE BOTH THESE QUALITIES IN YOU? ARE BOTH THESE QUALITIES IN ME? IT SEEMS IMPOSSIBLE BUT TRUE.

Sarito, you have stumbled on a very significant truth. The childlike innocence and the warmth of love that you see are not contradictory to "a vast emptiness as cool and crystal-clear and impersonal as the night sky." In fact, they are both sides of the same coin. If you become childlike, innocent, there will be a warmth and love in you. But on the other side of the coin, you will be just like the cool, impersonal nothingness, just like a starry night.

Both these things happen together. The first happens -- the coolness, the nothingness -- and then the innocence of the child brings the warmth. But it is always difficult for the intellect to figure out when it sees something which appears to be opposite.

For example, if you dig up the roots of a rosebush, you cannot conceive that these roots are connected with the roseflowers. The roots are ugly. There seems to be no likeness in any way possible between the roseflowers and the roots. But the roots are giving all the juice and life to the roseflower. It is the roots which are giving the color, the liveliness, the warmth, the beauty to the roseflower.

Life is full of such apparent opposites. This is your inner opposite: if inside you, you become as cool as the starry night -- nothingness, impersonal -- this will be your root; then your childlike innocence, warmth, love, will be your expression as a flower. They cannot exist separately.

This is in me and these qualities are in you too. Once you have become aware of the phenomenon, it won't take a long time for you to realize the same roots and the roses within you. Only when you experience it within you, will you be able to understand -- not just intellectually, but existentially. But you have certainly stumbled on a tremendously great truth.

You are saying, Sarito, "It seems impossible but true." Truth *is* impossible, but anyway it happens. It only appears impossible, but it is our very potential. Existence is so full of mysteries: never think in terms of impossibilities. Everything is possible. The impossible is only an idea of the mind.

Can you understand how these green trees are growing upwards, against gravitation? It is impossible. But they are managing perfectly well, all the trees of the world, and they have never thought about gravitation, they don't care about it. Scientists have been very much troubled that trees grow one hundred and fifty feet high. And not only the trees, but the juice, the water, has to go upwards without any pumping system in the tree. How is it managing? You cannot take water one hundred and fifty feet high without an electric pump.

But these trees have their own mystery, and it is so subtle that when scientists became aware of it they could not believe it: that for millions of years these trees -- ignorant, uneducated, not knowing anything of science -- have been doing a miracle. The miracle is that on the top where every tree is searching for the sun ... That is the trick: every tree is searching for the sun. So whenever the trees grow thick, the trees will also go higher. It is a competition. Whoever goes higher will survive longer.

They are seeking the sun so the sun can evaporate water from their tops. And it is a connecting link; they function like blotting paper. When on the top the sun takes the water as vapor, the top becomes dry, the blotting paper becomes dry. It goes on taking the water from underneath and the second layer of blotting paper becomes dry. And because the second layer has become dry, it takes water from a lower one.

In this way, for one hundred and fifty feet the tree goes on carrying its water without any pumping system.

But it needs the sun, otherwise it will die. It is the sun against gravitation. The tree is managing a conspiracy against gravitation in combination with the sun. With the help of the sun it is going higher, taking juices from the roots.

It has been found that roots have a certain sensitivity which even we don't have. A few people have it. You must have heard of a few people who can just walk around and tell you where you will find water. But these people also take help from the trees, which you may not have noticed. They always carry a branch, a fresh branch cut from the tree, in their hands. The whole trick is that they carry the branch in their hands. Their hands are very sensitive. They don't know anything about water but the tree branch knows. So

wherever the tree branch gives them a jerk -- just so slight that you cannot see, but they can feel the jerk -- the tree branch is interested, there is water.

They are deceiving people, they are trying to show that they are working a great miracle. It is not a miracle, it is a simple method the trees have been using. Wherever the water is, the branch is bound to move. And they have only to be sensitive to the branch, where it moves, which side, where it points. And they will go round and round, again and again, to the same point, to make completely sure where the point is, where you will find water.

It has been found that roots of trees move hundreds of feet away just to find water. But how do they manage to know that a hundred feet south or north there is water and, strangely enough, even water in a water pipe, a hundred feet away? The tree roots are so sensitive towards water that although the water may be going through a pipe, they become aware of it. And it has been found that they break the pipe. They enter the pipe and they start drinking *your* water for their own purposes, sending it one hundred and fifty feet high. It is stealing, and they don't pay any taxes. They don't care about your water corporation. But they manage.

In the commune in America we were living in a desert. Only one type of tree grows in that desert. That tree has learned ways to exist in the desert, it has adapted itself to desert life. As the camel is adapted to the desert, those trees are also adapted.

Their whole strategy is -- because they don't have any water as far as their roots are concerned -- to gather moisture from the air, particularly in the night when the desert becomes cool and there is moisture, humidity. From each leaf, from every branch, they suck the moisture, and that is their only way of existence. They don't use their roots, because as far as the roots are concerned, it is pure desert; there is no water at all. But they learned a new method -- just the opposite -- of absorbing moisture through the leaves.

Ordinary trees everywhere evaporate water from the leaves and suck water from the roots. But desert trees function in a totally opposite way. They don't use their roots. They use their roots only to keep them standing, just as a support for them to stand -- that's all. It is sheer intelligence that in the night they will suck all the moisture in the air, and they live perfectly well.

It is a wrong idea that existence is unintelligent. It is more intelligent than you can think. Its whole functioning is full of intelligence and nothing is impossible. You just have to find the right way and then impossibles become possibles.

Your mind is a little cowardly. Your mind wants things according to it, it wants everything in accordance with its own conditioning. That makes many things impossible. You have to learn not to force existence to be in accordance with you. That is the irreligious way and you are not going to win.

The religious way is to be humble and function according to existence. Be natural and let nature decide the course of your being. And nature is tremendously intelligent. It gives you birth, it gives you life, it gives you your intelligence. Unless it is an ocean of intelligence, from where can you get your intelligence -- which is small, certainly, in comparison to the universal intelligence?

It is my experience that both these things come together, Sarito. A silent nothingness, impersonal coolness ... But remember not to hear me as saying "coldness"; I am simply calling it "coolness." Coldness is a totally different thing: coldness is a closedness. Coolness is not a closed experience, it is very lively, very open, a fresh breeze passing through you continuously. You are being renewed every moment -- that's why you are cool.

And because you are impersonal, you are innocent. Otherwise you cannot be innocent. And because you are innocent and alive and fresh every moment, there comes a certain loving warmth in you which is unaddressed to anybody -- just like a fragrance. Anybody can rejoice in it who is capable of being receptive.

I want my people to make this impossible possible. When this impossible becomes possible, you will have the total existential understanding of Sat-Chit-Anand, of truth, of consciousness, of bliss.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #16
Chapter title: God is your concentrated fear

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BELOVED OSHO,
WHEN I WAS COMING FOR DISCOURSE, MY HEART WAS TREMBLING WITH FEAR; I FELT AS IF I WAS GOING TO DIE. DEATH SEEMED TO BE VERY CLOSE.
LATER IN THE DISCOURSE, I FELT AN INFINITE JOY FROM SOME UNKNOWN SOURCE. ARE THESE JUST TWO COLORS OF LOVE FOR YOU, OR IS IT SOMETHING ELSE? WILL YOU PLEASE COMMENT?

Chaitanya Bharti, death is always close by. It is almost like your shadow. You may be aware, you may not be aware, but it follows you from the first moment of your life to the very last moment. Death is a process just as life is a process, and they are almost together, like two wheels of a bullock cart. Life cannot exist without death; neither can death exist without life.

Our minds have an insane desire: we want only life and not death. We don't look at the existential truth, we always cling to our own insane desire. Any desire that goes against nature is insane. And this desire is in almost every living creature, not only human beings. Even the trees are afraid of death, but trees can be forgiven. They are not conscious beings, they are only unconscious -- fast asleep.

But you are a little bit awake: you can sense the presence of death. Hence the possibility opens for a deeper understanding, that life and death are all together, two extremes of one energy. Life is the active force and death is the inactive force. Life is the positive electricity and death is the negative electricity, but they cannot be separated.

You are saying, "When I was coming for discourse, my heart was trembling with fear; I felt as if I was going to die." Those who are aware are aware that death is possible at any moment -- the very next moment and you may be gone. This awareness is going to help you to live this moment as deeply as possible, because death can cut your roots without informing you, without any previous intimation that, "I am coming." It simply comes. You know only when it has happened. But it is not the greatest misery. The greatest misery is that when there was the chance and the opportunity, you did not live -- you went on postponing.

Life is an opportunity. Death is the end of the rope. If you understand death your life will become intense and total. But instead of understanding death, you become overwhelmed by it. Hence the heart starts trembling with fear. And fear is not going to help at all, fear is going to cloud your mind even more. Out of fear, there has never been any understanding.

So whenever you feel fear, it is a tremendous opportunity to understand that life is momentary, it is ephemeral, it is made of the same stuff as dreams are made of. How real the dream looks when you are asleep -- in fact, more real than your experiences when you are awake. You may have never thought about it, but while you are awake you can doubt: "Perhaps what I am seeing may be just a dream." I may be a dream, you may be a dream, this whole communion may be happening just as a dream. Soon you will be awake and you will find, "My God! It was just a dream."

There is a possibility when you are awake to suspect, to doubt the reality that surrounds you. But when you are asleep, you cannot even doubt the existence of the dream. It is so real, it is more real than reality. Have you ever doubted any dream, thinking that perhaps what you are seeing is a dream? The moment you doubt, you are awake, and the dream is immediately finished. The dream can remain there only if you are totally asleep, so deep that no doubt, no suspicion, can arise in you.

But to those who have understood both life and death as nothing but two aspects of one reality, the dream and the so-called reality of your waking consciousness are not basically different. Just as in the morning you wake up and the dream life is finished, one day in death you wake up into another reality and all that was real up to then -- for seventy years -- becomes just a dream. Not even a trace of it is left anywhere in your consciousness.

Death is a constant reminder that, "I can come any moment. Be prepared." And what is the preparation? The preparation is: live life so totally, so intensely, be so aflame with it that when death comes there is no complaint, there is no grudge. You are absolutely ready because you have lived life so totally, you have known all its mysteries -- there is no point in living anymore. Death has come exactly at the right time, when you may have thought to die yourself. I call that death perfect which comes at the moment when you yourself may have thought, "It is enough."

Death comes and you understand that life has been lived totally, so now there is no point to go on breathing and go on waking and sleeping unnecessarily -- because nothing new is going to happen. Now everything is past and there is no future. In such a moment, death is a welcome guest. And unless you are ready to welcome death, know well that you have missed life. Those who feel sadness and fear about death are the people who have missed the train. But in our unconsciousness, we are all continuously missing the train. The train is moving every moment, just in front of you, but somehow you go on missing.

I have told you about those three professors, all belonging to the Department of Philosophy. And they were talking, standing on the platform. They had come to send one of them off for a long journey, to give him a send-off. But they got so involved in their talking and discussions that the train left. It was only when the last compartment was moving just in front of them that they all three became aware. They all ran. Two jumped into the compartment, one could not.

An old man, a porter on the railway station, was watching the whole scene. And this man standing there was looking so sad that the old man said, "I can understand that you missed the train, but don't be worried, because within two hours another train will be coming."

He said, "I am not worried about myself. I am worried about those two fellows who have entered the compartment. They had come to send *me* off ..." But such was the rush -- and everything had to be done so quickly.

This is our state. It can happen to anybody, just because our actions arise out of our unconsciousness. Your heart trembling with fear is nothing but your misunderstanding. As far as death is concerned, what you experienced is true for everybody, every moment, until you die. It is not true only for those who are already dead. In one thing they are better off than you: they cannot die anymore -- no fear, no trembling of the heart. They just lie down and rest in their graves. Nothing is going to happen to them anymore.

But as long as you are alive, the possibility of death is absolutely certain. Only the timing is not certain. But the happening is absolutely certain. What does it matter whether you die after seven days or seven years or seventy years? One thing is certain: that you are going to die. Life is not something that you can go on missing. Otherwise at the moment of death you will feel the greatest misery and pain, the deepest agony, from missing the whole opportunity that was given to you.

And existence gives so abundantly, it is not miserly. You are just not alert enough to use the opportunity to transform yourself into something immortal, eternal, into some experience which will make you beyond the reach of death. Just fearing death is not of any help. If you see that death is following you, it is time to start searching deeper into yourself for that point which is beyond death. We have been calling that point *sachchidanand*: the truth of your being, the ultimate consciousness of your life, and the tremendous blessing of your coming to flower.

You are also saying that as you sat in the discourse you felt "an infinite joy from some unknown source." There is nothing mysterious about it. You came to the discourse trembling, overwhelmed by the fear of death, and here you saw laughter and music and you became one with the commune. You forgot your tiny ego and its fear of dying. You fell into deep harmony with all who are present here.

This harmony is the source of your joy, not any unknown source. This harmony is the source of your infinite joy, and this harmony is also the source of your deep feeling of love for me.

It is not something unknown, it is something very clear, you just have to be a little more conscious. Then this clarity will give you all the clues to things that go on happening in your being, but you don't know from where they come, where they are going. Everything seems to be a misunderstanding. But out of harmony, out of love, out of joy, arises understanding.

One day a psychiatrist was invited by the local women's club to give a talk about sex. He accepts the invitation, but because his wife is a bit of a prude, he tells her he is going to talk about fishing. The next day the psychiatrist's wife happens to meet the sponsor of the talk in the local supermarket.

"Your husband," gushes the woman, "gave a splendid speech last night."

"I am surprised to hear that," replies the wife. "After all, he has no experience in that area."

"Come on, now," says the other woman blushing, "he seemed to know a great deal about the subject."

"Maybe," replies the wife, "but he only tried it twice. The first time he threw up after eating what he caught and the second time he lost his rod!"

But that kind of misunderstanding goes on. You have to be a little more clear.

BELOVED OSHO,
AGAIN I FEEL THIS FEAR INSIDE ME: THE FEAR OF CONNECTING WITH YOU REALLY DEEPLY; THE FEAR OF FALLING APART, AND THEN NOT BEING ABLE TO FUNCTION ANYMORE IN THIS WORLD; THE FEAR OF BEING HELPLESS AND ABSOLUTELY VULNERABLE.
WHAT TO DO? MY MIND IS ALREADY SET THAT ENLIGHTENMENT IS NOT GOING TO HAPPEN TO ME BEFORE THE DEATH OF MY BODY. IS THIS OKAY?

Niren, fear arises in many situations. Deep down it is always there, but not active. It is inactive, so that you don't become aware of it. But fear is the very foundation of unconscious life. All your actions arise out of it. You want money, you want power, you want prestige. What are all your ambitions, except to cover up your deep hidden fear? Perhaps money may be a security, perhaps power may make you more protected, secure, safe. Your respectability, in society, your religion, God ... all these are by-products of fear.

Why do you believe in God? You have not seen him, you don't have any evidence that any such thing exists anywhere. But you know that without God you will not be able to repress your fear. Your fear needs God. It is a fear-oriented hypothesis.

Your fear needs a father figure to protect you in dangerous situations, to help you when you need the help, to become a light in your darkness, to support you when you feel you are falling into an abysmal abyss. God is your concentrated fear.

And there are lesser gods. Money is a lesser god -- more visible, hence more people cling to money. But they don't want to take any chances, so they also go on donating to the church, just to keep a bank balance in God's bank. And here they go on clinging to the money, because in life it seems money gives a certain security. At least tomorrow is certain. You will have food, you will have the house, you will have your wife, you will have your husband, you will have your children.

Our whole life seems to be circling around the center of fear. It is present twenty-four hours, but we become aware of it only in certain situations: either you start feeling the presence of death, perhaps you have seen somebody dying, perhaps you have seen somebody very old on the road and it has reminded you about the next step ... That fellow is going to step in a grave soon, but how far are you? You are also in the same queue. Maybe a little longer distance, but sooner or later -- and the queue is becoming shorter every moment. You are coming to the window.

Anything may trigger the idea of death in you -- just a dry leaf falling from the tree is enough to remind you of death. Just a few days before it was so green and so young, so beautiful. It used to dance in the morning sun. What has happened?

A dying leaf falling from the tree was the cause of Lao Tzu's enlightenment. Because seeing the dry leaf falling, he accepted his death so totally that there was no question of any fear. If this is how life functions, then there is no question of fear.

Have you ever thought about it -- that death is the only certainty in life? Everything else may fail. Love may fail, money -- you know what is happening in America. Nothing is certain. Just a few days ago the dollar was on top, the biggest and the strongest currency in the world. It will never be again. It has gone down the drain. There is no possibility for it to rise again. It will have to go even lower. And how proud the

dollar was! And now its place has been taken by the German mark or by the Japanese yen. The Japanese yen is now the topmost, but it cannot remain at the top.

Nobody can remain at the top forever. Once you have reached the top, the next thing is to fall. How long can you balance? It is almost like in a circus, when somebody is balancing on the rope. How long? Just for a few seconds it is possible to manage it, and that too needs tremendous exercise and rehearsals. And still, the fear is there. Underneath there is the net, because even after so many rehearsals, so much practice, nobody knows -- anything is possible. The rope may break, because the rope has not been trained not to break ... Just any small thing: the woman who is walking may have a sneeze just in the middle of the rope. You cannot say -- anything is possible. And you cannot prevent a sneeze.

Money is more visible. People believe in money more than in God. They may pretend that they believe in God more, but their actual life shows something else. But the reason is the same. Whether it is money or power or prestige or God or religion, the reason is the same. You are living in fear and you are trying to protect yourself somehow. And death is only one of the reasons that makes you aware of fear.

Love can also make you aware of fear, because love is also a kind of death. Your ego has to die, only then is love possible. It is a very partial death, but still something close to death. Hence people talk about love, but are very afraid of love. They talk about love because they feel very lonely. That loneliness creates fear.

Man is really in great trouble. The old proverb is right which says, "Life is not just a bed of roses." It is not. Such great dilemmas! Loneliness creates fear. Out of that fear you want to be in love, to be intimate with someone so that your loneliness disappears. But as you come closer to somebody ... Again, another fear -- that you may be lost.

You have to be humble enough to reach to somebody's heart, otherwise there is no way. The ego will be a barrier, it will keep a distance. And love is possible only when there is no distance at all -- the ego has to give way. And that ego giving way appears to be almost a death, because you have been so much identified with the ego.

So man is split. Half of him wants to love, half of him pulls back -- don't go any further, you are too close, there is danger. Your fear is, Niren, that if you come in deeper communion with me, you will fall apart. Naturally, nobody wants to fall apart. And a great fear arises.

But there is a strong magnetic pull also, because deep down you know that whatever can fall apart is not you. And whatever can fall apart is going to fall apart sooner or later. How long can you hold it? It is not your authentic reality. It is just all false personality, which needs continuous holding. Not even for a moment can you leave it alone, otherwise it will fall apart.

I know a few people who are afraid even to sleep. When I came to know the first person who was afraid to sleep, I could not think what must be the problem. I went because his son had come to me -- he was my student. And he said, "My father is in tremendous misery. Apart from that, he is a successful man. He is rich enough, there is no need to worry."

Then I asked, "What is the problem?"

He said, "The problem is, he is afraid of sleep. He says `What is the guarantee that I will wake up?'"

Now, how to give this man a guarantee? And naturally the fear seems to be logical. There is no guarantee. You may not wake up. Many people have not woken up. Once they have gone to sleep, they have gone. But if you become afraid of such things, life becomes absolutely impossible. So he keeps himself awake and he keeps his whole family awake. He is driving everybody mad.

His son said to me, "Do something, because to keep himself awake, everybody else has to be awake. He will not let anybody sleep. He knocks on everybody's doors saying, `Are you awake?' Just a few minutes of sleep and his knock comes. Because if everybody sleeps in the house it will be very difficult for him to remain awake. All the lights have to be on. And he goes on making everybody stay awake because there is a danger."

Now this man looks insane, but if you try to understand, you will see that this is your fear also. You are saying, Niren, you are afraid that you will fall apart. And I guarantee: you *will* fall apart! So what is the fear? Do it once -- once and for all! Then there will be no fear. Fall apart and let us see what falls apart. Not your legs, not your hands, nor your eyes ... Nothing that is really yours is going to fall apart, only your false notions about you. Your personality, your ego, your knowledgeability, these are the things which are going to fall apart. But they are not worth holding.

Once they are gone you will have a far more beautiful space available to you. Don't cling to things which don't have any authentic reality. And the authentic reality need not be supported by you. It is there, it

is not going to fall apart. Only the false can disappear, only your shadow -- not you.

But why should you be afraid if your shadow disappears? Your shadow is not you. Your shadow has nothing to do with you. It has no reality, it has no existence, it has no meaning in your life. But you have become identified too much with your shadows. I have read AESOP'S FABLES more deeply than the greatest holy scriptures of the world, because AESOP'S FABLES have more significance and more meaning and tremendous psychological truths, which your holy scriptures are completely missing.

One of the parables in Aesop is: a fox gets up early in the morning as the sun is rising. She comes out of the cave looking for some breakfast. But then, just as she comes out, she looks at her shadow. In the early morning sun the shadow is very long. She says, "My God! I am this big! Even a camel will not be enough for breakfast." She starts searching for a camel -- it will be even better if she can get an elephant.

But time passes and she does not come across any elephant, any camel, and it is getting hot, and in fact the time for breakfast has passed. It is time for lunch and she is feeling really hungry. The sun has come just above her head. She looks another time at her shadow. It has shrunken completely, it is just under her. She says, "My God, I never thought that hunger can do that much. I have shrunken. I used to be so long -- just in the morning -- so huge and just missing one breakfast ... Now even if I can get a rat, that will do -- even for lunch."

Just a small parable written for children, but if even an old man can understand it ... It has a tremendous psychological truth. We are all living identified with our shadows and the fear that the shadow may disappear. It is better not to come too close to someone who can make your shadow disappear, who can make you aware of what is false in you and what is not false; because the moment you become aware about the false, it falls apart.

But my suggestion to you, Niren, is: rather than trembling your whole life about the false, being afraid about its death, it is better once and for all to get it finished.

And you are saying, "And then not being able to function any more in this world." Strange fears! I have been functioning perfectly well in this world. My family was also worried, my neighbors were also worried, my friends were worried, my professors, my teachers. Everybody was worried except me, saying, "How are you going to manage?"

And I used to tell them that, "Trees can manage, animals can manage. I don't think there is much of a problem. The whole existence is managing. I will also find some way."

But my father was very much concerned. Almost in tears he would say to me, "I am worried. I have loved you so much, although you have given me more trouble than any of my children. But perhaps because of that, I have loved you more than any of my children." And he had enough children -- eleven children. Whenever he would find me alone he would say, "I continuously think of your future, because you are going to be good for nothing."

I said, "You are right. I am going to be good for nothing. But you need not be worried, because I don't see any problem in being good for nothing. Existence will take care."

And he proved right. I turned out to be good for nothing. I have never done anything -- neither good nor bad -- but I have lived perfectly, totally, intensely. The way I wanted to live, I have lived that way, without caring even if the whole world was against me. I have not cared. I have lived my own way, my style, because I don't think that I have to listen to anyone. I have my life and I am responsible only to myself, to nobody else.

Why are you so afraid that you cannot function anymore in the world if you come closer to me? All these people are closer to me and they are all functioning perfectly well, better than anybody else. And then you ask me, "What to do?" First thing, just fall apart. Come closer, become good for nothing, and just see how existence takes care of you. A little trust.

And then, fear upon fear: "My mind is already set that enlightenment is not going to happen to me before the death of my body." Here there are so many enlightened people. They don't tell it, because if they tell it people laugh about it. So they keep it secret, but they know perfectly well that they are enlightened. And they are all alive, more alive than you will find people anywhere else. And their enlightenment has not disturbed anything.

My enlightenment is not a small thing that can be disturbed because you smoke cigarettes. You can smoke, just smoke in an enlightened way! My enlightenment does not prevent you from anything -- just change the quality. It does not teach you to escape from the world.

I am absolutely in favor of the world.

I call those people cowards whom you have worshipped as saints. I call them people who have betrayed

the beautiful earth. And I want my people not to betray the earth. You can reduce my whole vision of life to a single sentence: not to betray the earth. Trust it, it is your mother, it is your very source of life.

And why should you be so certain that you will not become enlightened before the death of your body? If so many people can become enlightened ... Just remember one thing: become enlightened and don't say it to anybody. Saying creates trouble. Then people start asking questions: "You are enlightened, so why are you doing this? And why are you doing that? And why are you going to the Blue Diamond?" Once you say you are enlightened, you are in trouble.

Once it happened ... I was going from one meeting to another meeting in Bombay, and one of my very close friends was driving me. And we came to a bistro, a beautiful place. He just jokingly asked me, "Should we go in?"

I said, "That's a great idea."

He still thought that I was not going to go in, but he wanted to see how far the thing would go. So he stopped his car. I got out of the car. He started feeling a little nervous.

I said, "Come on!"

He said, "But if somebody knows you and knows me there will be trouble."

I said, "Don't be worried. You just come behind me."

He had to come because I entered and there was a striptease going on. A woman was dancing nude and I pulled up a chair, just in the front. The manager had heard me speak somewhere. He came running to touch my feet and my friend was perspiring ... It was air-conditioned.

I said, "You are not enlightened. I am enlightened. Why are you perspiring? And he is touching my feet, not yours." Even the naked woman came to touch my feet. When the manager came, naturally ... And my friend was almost having a nervous breakdown. You will not believe it -- I had to drive because he was not in a position to drive. He was lying back, just resting, getting better before we reached the next place.

And he said, "This is the last time. I will never drive you anywhere. You have almost killed me!" Because not only the manager came, the woman came and all the customers, and there were nearabout three hundred people in the bistro. "And there were many who recognized you, who recognized me." And there was great silence, all the music stopped, everything went topsy-turvy.

And the manager asked me, "What can I do?"

I said, "You just bring good ice cream."

So I ate the ice cream. He had not even the courage to ask for payment and we went out. You don't ask payment from an enlightened man.

But since that time my friend stopped driving me. Before that he used to drive me in Bombay from one place to another place. Since that day he lost his nerve.

What is the problem? Just become enlightened. Don't tell anybody! And then you are free to do anything you want. Inside you are enlightened. Outside you are free to act. I am not taking you away from the world. I am teaching you the art of how to be in the world and yet not be part of it.

You are hoping to get enlightened when your body dies so that you don't commit any mistake. But if you are committing so many mistakes, you can commit them even when you are dead. Committing mistakes is something which becomes habitual. If you have been committing mistakes all your life, do you think just by death you will stop committing mistakes? You will commit them somewhere else, but you will continue. Don't wait -- death will come. But you don't have to postpone enlightenment until after death.

The reason is clear: you are worried that enlightenment means you will have to remain just like me in my room. This is *my* way. It is not necessary for you to be in your room. You can be in anybody's room. Here it is happening every day. People see somebody suddenly coming out from somebody else's room. They cannot believe what is happening. In fact, it seems no room belongs to anybody. People are simply changing every night. And all are enlightened people. I don't take enlightenment seriously. It is the most hilarious thing in the world.

Niren ...

Paddy decides to go rabbit shooting, but when he gets to his favorite field he sees the village priest is already there. Paddy watches with fascination as the priest holds his finger over a rabbit hole and immediately a rabbit pops out. The priest grabs it and puts it into a sack. He repeats this unusual but very successful technique until his sack is full of rabbits. Paddy stops the priest and asks him how he does it.

"Easy," says the priest. "Put your finger on your wife's pussy and then hold it over a rabbit hole. They can't resist the smell, so when they come out, grab them!"

As this sounds much easier than shooting, Paddy rushes home to find Maureen bent over scrubbing the floor. He lifts up her skirt and applies his finger as instructed.

Without looking up, Maureen giggles, "Holy Moses, Father! Rabbit hunting again?"

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #17
Chapter title: Politicians are great criminals

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BELOVED OSHO,
IS THERE ANY DIFFERENCE BETWEEN THE CRIMINALS AND THE POLITICIANS?

Amrito, the criminal is poor; he is uneducated, unsophisticated and simple-hearted. The politician is a hypocrite -- cunning, diplomatic, sophisticated. But their essential reality is the same. In other words, the criminal is a politician who could not succeed, and the politician is a criminal who has succeeded in attaining power.

But their psychologies are not different. They both want power and domination; they both want to do things without any concern for the consequences; they are both end-oriented, they don't bother about the means. Their basic philosophy is the same: the ends justify the means. If you succeed, then how you have succeeded -- using right means or wrong means -- does not matter. Success proves that your means were right. It is the end that proves your means were right.

They are both violent. But if you have to choose between the two, the criminal is certainly the better. He does harm, but his harm is very limited -- maybe he kills someone. But Genghis Khan alone killed forty million people; Tamerlane killed thirty million people; Nadir Shah killed forty million people. The exact numbers Alexander the Great, Napoleon Bonaparte and Ivan the Terrible killed are not available. But they must have succeeded in killing far more than Tamerlane, Genghis Khan, Nadir Shah.

But numbers for Joseph Stalin and Adolf Hitler are available. Joseph Stalin alone killed more than one million people after the revolution in Russia. Adolf Hitler killed six million Jews inside Germany, and in the whole second world war he killed nearabout thirty million people.

Criminals have a very limited score. Politicians are great criminals, so great that you accept them as your heroes, so great that they create history.

I have known politicians in the highest posts and I have seen criminals. And I was amazed by the fact that criminals have done whatever wrong they have done out of innocence. They were not aware of the law, they were temperamental. In a certain moment of rage and anger they became mad and they did something, but their act was not premeditated. And that makes a tremendous difference.

The politicians I have known have done far greater harm to humanity. And they go on doing harm,

because they have all the powers of the armies, of the bureaucracy. And they do it not out of innocence. Their actions, howsoever ugly, are preconsidered, well planned.

But they belong to the same category; politicians are bigger criminals, that is the only difference -- the difference of quantity. The criminals are simple human beings. Their only fault is their unconsciousness. And they don't take note of what the outcome of their action will be. They don't plan it well.

One of my teachers, an old Mohammedan, always used to be in charge of the examinations. He was a very beautiful man. He never married. I asked him once, "Why have you never married? You are such a beautiful man. You could have got a very beautiful woman."

He said, "It is difficult. I can afford only one thing." And he loved clothes so much that he had three hundred and sixty-five dresses -- every day a different dress. And he said, "It is difficult to maintain both a wife ... And I am a poor teacher. In one year's time the turn of a dress will come, and by that time people have forgotten about it." So he was always looking at new dresses -- very costly. His whole salary was going into clothes. But he lived in a beautiful small house, very well decorated with a beautiful garden.

He was very much respected and because of that respect, he was always chosen to be in charge of the examinations. Before the examinations, he would tell the students, "Remember one thing: to do wrong is not wrong, but to be caught doing it is wrong. You are free to do whatever you want to do -- copying, cheating. You may be carrying books inside your clothes, notes ... Everything is allowed, just don't get caught red-handed. I am going to do my work: I will make every effort to catch you. So I warn you; don't blame me later on.

"If you are courageous enough and you are certain that you are cunning enough to get away with whatever you are doing, it is perfectly okay. But if you are caught, you are finished -- your one year is lost. So I will give two minutes' time for you to think. Either you bring all your notes, all your books, that you are hiding in your clothes -- anything that you are doing which is not allowed in the examination ... Just bring it here. I will keep my eyes closed so you don't feel embarrassed, because I don't want anybody to feel embarrassed. After two minutes ... then it is your responsibility."

And he would sit with closed eyes, a very sincere man. He simply did not want to embarrass anybody. And students would come with books and notes. Some would even come with notes written inside their shirts and they would have to sit the whole time without shirts. But they knew the man was very clever, you could not deceive him.

And when people started coming, then others would lose their nerve, and they would come. Within two minutes his table was full of notes, clothes, handkerchiefs ... People had to run out to wash their hands, because they had written notes on their hands. Within two minutes everything was clean. And he would ask, "Can I open my eyes or are you still doing it?"

He was saying something immensely important: the politician is the criminal who has not been caught, and the criminal is the politician who is not clever enough, who has been caught. And the criminal was doing a very small thing, on a small scale. But basically they are not different. The politicians are ugly creatures in the sense that they go on interfering in other people's lives.

One night Hymie Goldberg is coming home. It is a dark night and he is late. And a man comes close to him and says to him, "I have been robbed. The robbers have taken away everything. All that I have got is this gun." He puts the gun on Hymie Goldberg's chest and he says, "Now, you have two alternatives: either you give me money or I give you death."

There was a great silence. Even that murderer started feeling a little nervous, because Goldberg was just standing there. And he said, "Have you heard me or not?"
Hymie said, "I have heard, but let me think."

But it is very rare to find such people who decide between money or death. Probably most people would give you the money, because anyway, if you are dead, the money will be gone. What is there to think about? But Goldberg has a thousand years of heritage. He is a perfect Jew.

The ordinary criminal uses direct means. That's why he is caught. The politician uses very indirect means. It is very difficult to catch hold of him.

Indira Gandhi told me once, "I never write anything, I simply phone, because writing can be used as a proof against me any day." This is great planning. She would call the governor of a state and say, "Do it." But she would never write anything. Now, a verbal communication -- there is no record of it. And she said, "There are stupid politicians who go on writing things when they are in power."

And she showed me a whole file. That was her whole power. The file had come as an inheritance from her father, who was the first prime minister of India. He was collecting material against all the politicians -- although they were men of his own party -- proofs that could be exposed any moment if the man tried anything against the party or against the party leader. If anyone wanted to leave the party he could not leave because Nehru knew ...

The file became such a terror that even the great leaders of this country were afraid of it. Nobody knew exactly what was collected in the file, because everybody was doing all kinds of wrong things.

Just a few days ago ... There was one president, Sardar Zail Singh, and he had ample proofs against the prime minister that he was not listening to him, he was not even asking him for necessary signatures. Without those signatures, nothing can be done. The president is only a nominal head in India, but his power is the signature. And things were happening without Singh's signature.

But he could not do anything, because when he was chief minister of Punjab, he had been caught red-handed taking a big bribe. The investigation was started, and completed, and it was proved in the investigation that he was a criminal, but Rajiv never passed that file on to him. He never said a single word about it to the newspapers or to the country. This was a key thing.

So, when Zail Singh wanted to say some things to the country which were going to be against the prime minister, he was told, "It is perfectly okay, you can speak but your file is in my hands: it will be exposed. You will be immediately arrested."

He could not ask for an extension to be the president again. And even though he is no longer a president, he cannot say anything against the government though he knows everything, for the simple reason that his own crime will be immediately exposed. When he was president he was immune, he could not have been arrested. But now he is an ordinary citizen. He will be arrested, harassed ... Every harm can be done to him.

Politicians work in criminal ways. Ronald Reagan was saying to the senate that he would not sell armaments to Iran -- because of course Iran is anti-American -- and, "How can I sell armaments to Iran which can be used one day against America?" He was saying this to the senate and underneath, in the darkness, armaments were being sold to Iran. Nobody would have known it.

And because all those armaments were sold without his own senate and the country knowing about it, all the money must have been going into his own pocket. He was caught red-handed, because when Iran and America had a conflict a few months ago, Iran used American armaments against America. It was a puzzle: how have they got American armaments?

And it was clear to the senate that Ronald Reagan had done another tremendously criminal thing: he has put billions ... trillions of dollars into very sophisticated armaments which he does not have people trained to operate. And he has been selling the old armaments which his whole army is trained to use. Now, this is creating the situation where, if America gets into a war with a country like Russia, there is no chance for America to win. It will have all the sophisticated arms, but no experts to operate them. And it has sold all its old armaments for which the whole army is trained.

Even a small country like Iran managed to fight with America, for the simple reason that it knows perfectly well that what Ronald Reagan is doing is against America, against his own country -- just for his own interest, because he cannot run again for president. He has been president twice already, so this is the last chance to gather as much money as he can manage, by any means.

Now this is the ugliest thing that one can do to one's own country. Do you understand the facts? People are not trained and you have wasted trillions of dollars on arms which scientists have recently invented, for which years of training will be needed. And you have taken away all the old armaments for which people are trained, and you have sold them. And you have sold them because you think that you have got better armaments, so there is no need for the old armaments. But just having the better armaments is not enough -- you need people to operate them.

In just a small conflict with Iran, it became clear. America had the best missiles, but they all missed, because the people who were using them had no idea what to do with them, how to use them. The more sophisticated the armament, the more training and expertise is needed. Reagan has put the whole country into the most dangerous situation.

And just the other day I received a letter from a very well-known fighter for human rights. He has exposed what Ronald Reagan and his company are doing: they are trying to distort the whole constitution. In America, religion and state should remain separate -- that is the constitution of a secular state. And every religion should have the same opportunity; no single religion should be the dominant religion. It is not a religious state.

But Ronald Reagan is a fundamentalist Christian. That is the most fanatical group of Christians. And he has conspired with all the Christian bishops, Christian divine healers, and now he has in his hands the majority of the people.

The country is Christian and he is trying in every way to impose Christianity on American citizens. He has been trying for a long time, as he was when I was there. And the Supreme Court refused. He was trying to make the Christian prayer, approved by the church, compulsory in every school, in every college, in every university: every educational institution should start the workday only after they have said the Christian prayer.

But he failed, because the Supreme Court decided that this is against the constitution. He went roundabout: he said, "It is against the constitution if the government enforces it. Right. But if the parents enforce it, the constitution has no power over it." So, he argued, in non-governmental institutions which get governmental support -- they are semi-governmental, not under the government's direct control, like colleges, even universities, schools in the thousands -- the parents can decide, because they are the trustees of those institutions. They can decide: "In our institution, Christian prayer will be the beginning point."

This was going in a roundabout way. And now, a few judges have become very old, so he has changed them. There are nine judges: all that he needs is five judges in his favor. Four judges have become old and have retired. The American constitution allows the president to appoint the Supreme Court judges, because the people who made the constitution could never have conceived a situation where suddenly four judges would retire. If one judge retires it does not make any difference. The president can place his own man, but the eight remaining judges will be there to oppose him -- he will not have the majority.

It is the first time in the whole history of America that four judges have been appointed by the president. One judge who is very sick and very old insists on remaining -- because he says he is the only defense for constitutional rights. If he retires then the fifth judge will also be Ronald Reagan's. Then five judges are enough, and whatever he wants, he can do. He can overrule the constitution, he can even change the constitution.

And that old man is being harassed from every side to retire. He is sick in the hospital, but he is reluctant to retire. "Because," he says, "once I retire, America loses all its constitutional rights. It becomes a Christian country. No other religions will have the independence to exist. They will be dominated by the Christians."

But how long can that man last? And because Ronald Reagan's term is coming to an end soon ... that man can be killed, that man can be poisoned, that man can be declared naturally dead -- he is old and in the hospital. And I have every suspicion that before Ronald Reagan retires that man is going to die. Either he will retire or he will die. And they will find ways, which are very easy, to kill that man, just to get Reagan's man appointed.

And the chance may never come again for a president to appoint five judges. He can change the whole constitution, he can change everything that is beautiful in the American constitution. Religion can become dominant over the whole country -- one single cult, one single creed.

Politicians are criminals with very clever, cunning, planning minds. Criminals are poor people, small politicians -- not knowing how to do things. They go on doing things and getting caught.

Ronald Reagan and his entourage are flying to Japan when the plane is forced to land in the Pacific Ocean. Escaping from the plane they are washed up on a desert island and find themselves without food or water.

The next morning they notice the wreckage of the plane only two hundred yards from the shore, but they also see sharks.

"I'll swim out and get some food," volunteers one man, "I used to be a lifeguard." He dives into the water but the sharks soon find him and he is forced to return.

Another man steps forward, "I am the President's bodyguard and those sharks had better watch out!" He gets twenty yards into the surf before racing back to the beach with sharks snapping at his heels.

Suddenly Reagan jumps up. "I am the President and I can manage it. I will bring back some food," he declares. No one takes much notice, but when he strides down to the beach everyone becomes alarmed.

He enters the water and immediately eight sharks form a two-lane escort, and help him to the plane and back again.

"It is a miracle!" cries Nancy.

"Nonsense!" snaps Reagan. "It is just professional courtesy."

Just the same category of people -- what those sharks are doing on a small scale, the great president is doing on a greater scale. Naturally the poor sharks show professional courtesy ... A great hero! They escort him like bodyguards, take him to the plane and back.

Amrito, there is not much difference in their approach, in their attitude. The world will be far better if politicians and criminals, who belong to the same category, disappear from the world. And it will be easy to make criminals disappear, because their demands are not much and perhaps their situations are forcing them to be criminals.

Somebody cannot manage to have medicines for his dying wife and he steals. You cannot call him a criminal. In fact, the society is criminal which does not make arrangements for a dying wife. That man is simply breaking the rule of a criminal society. But he will be called criminal, because the society owns the courts, the judges, the law, the constitution, everything.

Most of the criminals are created by situations. Most of the politicians are created by their own ambition. Hence they are the most dangerous people in the world. And if the world wants to be at peace, politicians should disappear entirely from this planet. And once they disappear, criminals will disappear without much effort. They are simply shadows of the politicians. The politicians have created a society which is basically criminal.

I have told you the story about Lao Tzu. He was made the chief justice by a Chinese emperor who thought that he was the most wise and the most respected human being in the whole empire. He could not find a better chief justice.

Lao Tzu told him, "It won't last long. If you say so, I will accept the post. But you don't know me, you have just heard about me."

But the emperor was stubborn as emperors are supposed to be. He said, "No. You have to accept this post."

The first case that came before Lao Tzu was about a great thief who had stolen a lot of money and armaments from the richest man of the empire.

The man was so rich that he was lending money to the emperor. He was far richer than the emperor himself. And naturally, he had never expected what happened. The man -- the thief -- was caught red-handed. So there was no question that he should not be punished. Lao Tzu heard the whole thing, both sides, and gave the judgment that, "The thief and the rich man, both, should be sent to jail for six months."

The rich man could not believe his ears. He said, "What is going on, what kind of justice is this? I have been robbed and you are sending me to jail?"

Lao Tzu said, "According to me, you are the real criminal. He is just your shadow. You have accumulated the whole wealth of the country, you have left everybody poor, beggars. You have exploited so much that now it is a natural consequence: people will steal from you. I cannot send your shadow to jail without sending you also. The shadow alone cannot go to jail. It will go only with you."

The rich man said, "Then I want to have an audience with the emperor before you implement your judgment."

And he told the emperor what kind of madman he had chosen: "Just try to understand. If today he is sending me to jail, tomorrow you will be my companion in jail, because we belong to the same profession. I exploit people, you exploit people. Our whole profession is to be parasites. And you have put that crazy guy who ... Never in history has such a judgment happened."

The emperor also became alerted and thought, "This is dangerous. Perhaps that man was right when he said, `You don't understand me, and you don't understand my way of thinking. You are taking an unnecessary risk by appointing me your chief justice.'"

Lao Tzu was relieved immediately.

BELOVED OSHO,
WHY DO YOU ALWAYS LAUGH AT THE POPE? ARE YOU AGAINST HIM FOR ANY PERSONAL REASONS?

Dhyan Yogi, I have no antagonism against anybody in the world for personal reasons. I laugh at the

pope for absolutely impersonal reasons. First, he pretends to be the only infallible man in the whole world, which is absolutely absurd, because the whole history of popes shows that is not right.

One pope burned Joan of Arc because she had become so powerful, so respected by people, that the pope started feeling jealous. She had freed France from slavery. And certainly a young girl with such courage had never been seen in the whole of history. It was obvious that she would have tremendous love and respect from the people. She had brought freedom to them as a gift.

The pope was very jealous. In fact, he felt that people had been paying more attention to her than to him. He declared her a witch and once the pope declared any woman a witch, the only punishment was to be burned alive. And Joan of Arc was burned alive. It was very shocking to the whole of Europe.

And slowly, slowly the sympathy towards her became so strong that after three hundred years, another pope came along who saw that it was impossible to remain as the highest and the most important person unless something was done about Joan of Arc, because her glory had become far greater than it was before she was burned.

And the pope decided that it was a mistake to think of her as a witch. "She is a saint," he declared. "From now onwards, she will be known as Saint Joan of Arc." And her grave was opened -- just burned bones were there. Those bones were taken out after three hundred years, worshipped, taken to the special graveyard where only saints have their graves, and the pope himself came for this great moment to confer sainthood on those dead bones. The woman had been burned three hundred years before. On what grounds can the pope say that he is infallible?

Such cases are many. If one pope decides she is a witch and another pope decides she is a saint, both cannot be right. Both can be wrong, but both cannot be right. If one is right, then the other is wrong. The idea of infallibility is laughable. It is sheer arrogance. And the pope declares that he is the direct representative of Jesus. The truth is that the tradition of popes started three hundred years after Jesus' crucifixion. There is a gap between the beginning of the tradition of the popes and Jesus. The gap is of three hundred years. How could Jesus have appointed them to be his representatives?

But nobody asks them, because they are surrounded with Christians who simply believe whatever they say. The pope before this pope was a homosexual. It was known to everybody, because before becoming a pope, he was a cardinal in Milan, where he was continuously moving with his homosexual boyfriend. And the whole of Milan knew it. It was the talk of the town. It was so ugly.

And then he was chosen to be the pope. And immediately, the first thing he did was to appoint his boyfriend as a secretary. Secretaries seem to be strange people, but to have a woman as a secretary is understandable. And that boyfriend was hanging around him -- no secretarial job or anything. That was just a facade to keep him in the Vatican. And these people go on talking about infallibility ... They go on talking about their direct connection with God.

I don't have any personal antagonism, Dhyan Yogi, and particularly towards this pope, although he is the worst that has ever happened in the long line of popes.

When Nathan Nussbaum returns to America from Europe, his partner in the men's clothing store wants to hear everything about the trip.

"And I even went in a group to see the Vatican," says Nathan, "where we were blessed by the pope."

"The pope?" exclaims the partner. "What does he look like?"

"Nothing special," answers Nathan. "I would figure a size forty-four, short."

A tailor has his own understanding about things. I also have my understanding and I am not a tailor ... I can see the whole stupidity of all the popes that have been in power. One pope forced Galileo to change in his book his lifelong research proving that the earth moves around the sun. "Change it, otherwise you will be punished by being burned alive. Because the BIBLE says -- and the BIBLE can never be wrong, because it is the written word of God himself ... You have to change it and write that the sun goes around the earth."

Galileo was very old and sick. He said, "There is no problem. I will change it. Just one thing you have to remember: my changing it does not make any difference. The earth will still go around the sun. Neither the earth reads my books, nor the sun reads my books. If you say ... I am not a stubborn person and I don't care which one moves. This is my research. Even if I change it, tomorrow somebody is going to discover it again; because this is the fact."

But for the pope the question was totally different. If one thing is found wrong in the BIBLE, then the whole BIBLE comes under suspicion. Who knows? If one thing is wrong, other things may be wrong also.

And if God can write wrong things -- is fallible -- where does the pope stand?

And particularly this pope, who is a Polack ... I am worried, immensely worried, about what they are going to find after this pope dies, although he will live longer than they think.

Popes in the past have not lived more than one year, or two years, because they became pope at the very end of their life. It is a long hierarchy. They start as the lowest of priests, they become bishops, they become cardinals, and then finally, two hundred cardinals choose the pope. It is very rare and only very old people are chosen, for the simple reason that they will be dying within a year or two, when another cardinal can be chosen.

This is a simple strategy in politics. But they forgot ... this Polack has completely forgotten to die. He was chosen with the hope that he would follow the tradition because he was old. But he is enjoying so much being the pope that he has been becoming younger, not older. And now all the cardinals are in a fix -- what to do? And where are they going to find somebody after the Polack dies? You will have to find someone more stupid, more idiotic, and I don't think there are people outside Poland who can manage to be more stupid than this man.

Two Polacks are leaving school to go out into the world. One of them asks the other, "And what are you going to do with your life?"

"Well," replies the other, "I have decided to be a chicken farmer."

Five years later they meet on the street and the first Polack asks, "How is the chicken farm going?"

"My God," replies the other, "it was a complete disaster. All my chickens died."

"Why," asks his friend, "what happened?"

"I am not sure," the other Polack replies. "I either planted them too deep or too close together!"

Polacks have a speciality -- his was the farming of chickens. I am not against the pope, I am against the whole ideology that the pope represents. I am against the idea of God, I am against the idea of the son of God. I am against the idea that any human being is pretending to have a direct phone connection to God.

The whole Christian theology is so poor that if you understand religion a little bit, as an experience, you will be surprised that Christianity is counted as a religion at all. There is nothing religious in it. No meditation -- not a single pope has been enlightened. Even the man who created the whole of Christianity was not enlightened.

Christianity was not created by Jesus. He remained a Jew his whole life. He was born a Jew, lived a Jew, died a Jew. He never knew that he was a Christian. And he was not trying to create a new religion at all. There is not a single statement by him to that effect. He was continuously trying to prove himself a Jewish prophet for whom the Jews had been waiting for thousands of years, the awaited great prophet after Moses.

And the Jews were angry because of this. If he had created a new religion, there would have been no problem. If he had wanted to create a new religion, the Jews might have laughed at the whole thing, that a son of a carpenter whose birth is suspicious ... Holy ghosts don't exist, at least in Judaism -- some hooligan may have done the trick. They would have laughed, but because he was continuously harassing them to accept him as their prophet -- that was impossible.

Sometimes it is good to understand things from their background psychology. Why was it so difficult for the Jews to accept Jesus as their last prophet? Obviously he was not educated, he was not even a rabbi, he had no learning about the Jews' scriptures. At the most, he was suffering from megalomania. But these were superficial reasons to reject him.

The deeper reason is: the last prophet was their hope. And the hope was that the last prophet will redeem them from their misery, from their suffering. Jews have suffered more than any race in the world. And they were living with the hope that the last prophet will come one day and the coming of the last prophet will be the end of the dark night.

And they have believed -- because of Moses -- that they are the chosen people of God. And the chosen people of God having a carpenter's son as their last prophet, of whom it is well known that he is not the son of his own father ... Because he was born after the marriage but before nine months, so certainly he was not the son of Joseph!

Mohammedans never refer to Jesus as the son of Joseph. They also don't believe in the holy ghost. The holy ghost has been invented by Christianity, just to cover up an old slander.

Mohammedans call Jesus, *ibn Marian*: Jesus, the son of Mary. This seems to be more sincere. They don't bring anything else into it, they simply drop Joseph out. One thing is certain -- that he is the son of

Mary. The Arabic for Mary is Marian. And in Arabic, everybody has to write his name and his father's name. Because the father is uncertain they write Jesus' mother's name: Jesus Ibn Marian -- the son of Marian.

The Jews were hoping for a prophet, a great prophet who is going to deliver them from all their suffering. And Jesus was not doing anything to redeem them from all of their suffering. They could not accept him, because to accept him would have destroyed their hope. And that hope was the only thing they were living for. It is a very strange phenomenon.

Hymie Goldberg was on a ship -- his first journey -- and was suffering from sea sickness. The captain came to him and told him, "Don't be worried, because never in the whole history of shipping has anybody died of sea sickness."

Goldberg said, "Please don't say such a thing, because death is the only hope that I am living for, hoping that I will die. This sickness -- and you are telling me ... You think you are consoling me, but you are taking away my only hope."

Nobody wants to destroy their hope, because life is so empty. We are filling it with hopes. The poor man is thinking he will become rich. The uneducated person is thinking if he cannot become educated, at least his children will become educated. But everybody is living through hope, because the present is absolutely empty. They can only imagine a fulfilled future.

Jesus did not give that fulfillment. That was given by the hope that one day the prophet will come. Of course, they will never accept anyone, because no man is capable of redeeming you from suffering; it is not only Jesus. Nobody else after him has tried, because seeing the result ... Otherwise, the Jews will crucify the other fellow also, because you cannot redeem anybody from his suffering.

It is a simple thing: everybody creates his own suffering and only he is capable of redeeming himself. You cannot throw the responsibility on some prophet who will come and redeem you from all misery, all anguish. And the Jews are utterly tired, but hope is the only light in their dark night. And Jesus wants to take away that hope also? This was the underlying psychology. They could not accept Jesus.

It is a strange thing that the founder of Christianity was a Jew who never knew anything about Christianity. He never founded it. It was founded by a man who was against Jesus. His name was, in the beginning, Saul. And he was so much against Jesus that he was traveling towards Jerusalem to convert back people who had become Christians. Jesus was gone, he was dead. This man Saul was moving ... He was a fanatic Jew, and he wanted to change back those Jews who had been converted into Christians.

But something happened on the way. My own understanding is that it was a sunstroke, because he was a very violent and angry man, too hot. And the sun was too hot and he was passing through the desert, day and night moving towards Jerusalem. And one day, just in the middle of the day, when the sun was hottest and he was burning with a deep desire to convert back all the Christians, he got a double sunstroke. He fell into a coma.

And in his coma, he saw Jesus Christ. The reason is very simple: if you are so much against Jesus Christ you will be continuously thinking only of Jesus Christ. In that coma he saw Jesus Christ coming in all his glory. It was just a dream, but that transformed the man. He changed his name to make it a point that, "I am no more the same person." From Saul, he became Paul. And this Paul was the founder of Christianity. He was the first pope! A very strange pope.

I think between Paul and the Polack Pope, there is not much difference -- they are all living in a coma. But they have nothing to do with Jesus. I have a certain love for Jesus, although I cannot say he was an enlightened man -- but very close. He was just with the wrong kind of people. Always choose your company very intelligently.

He finally came to his senses after the crucifixion. He did not die on the cross, he escaped to India. His grave is here in Kashmir. I have been to his grave. It is strange that no Christian takes note of that grave. If they take any interest in the grave it will show that Jesus died here, and they believe that after resurrection he simply went to paradise. If they mean it symbolically -- Kashmir is known as the paradise of the earth -- that's perfectly true. He *had* come to paradise, but he did not fly towards the sky.

And he lived a long life -- one hundred and twelve years. But he had learned the lesson: one crucifixion is enough. And here in this country, everybody knows so much of spirituality that you cannot teach. At the most, you can become a disciple. There is no possibility of anybody becoming a master or a prophet or a savior. Here everybody, even villagers, nine hundred million people are spiritual prophets. Everybody

knows the scriptures like parrots.

So coming to Kashmir with his small group of friends and fellow travelers, he simply remained silent, just working on those few people he had brought. The village is still in existence, because he used to call himself `the shepherd'. In Kashmiri the word for `shepherd' is *pahalgam*. The village is called Pahalgam, the village of the shepherd. And you can see by the noses of the people you find in Pahalgam that once they were Jews. In fact, the whole of Kashmir was once Jewish.

It was a tribe ... Moses was taking them to Jerusalem, to Israel, not knowing himself where Israel was. For forty years they wandered in the desert. The great prophet, Moses ... Almost seventy-five percent of his followers died in that forty-year tedious journey in the desert, and I don't think they ever found Israel. What they found was a helplessness. Finally Moses was too old and not willing to search -- it is enough, he has searched enough. They settled on some land ... It was just to give a sense to his people. And they were no more his people, they were the third generation. And there was almost no relationship between Moses and the people he had brought.

Those who had come out of Egypt with him had died long before. And the young people were not very interested in his leadership, in listening to him. One tribe of the Jews had got lost in the desert. Just as an excuse, because he was feeling uneasy with his people ... They were new and young and they knew nothing about Moses or his miracles: that he had separated the ocean, that he had gone to see God and God gave him ten commandments -- they had not seen all this, they came afterwards.

Moses was not comfortable with them. So he said to them, "You settle and I will go look for where our one tribe has got lost." And that one tribe had reached Kashmir. In fact, Kashmir was a far better place than Israel. And when that last tribe found Kashmir, they really believed that this was the true holy place, so beautiful that there was no comparison in the whole world.

You will be surprised to know that Kashmir was Jewish, but Mohammedans forced all the Jews of Kashmir to be converted to Mohammedanism. But their faces, their noses, are so prominently declaring that they are not Mohammedans, they are not Hindus -- they are Jews.

And a strange coincidence: Moses died in Kashmir, and Jesus also died in Kashmir. Both graves are in Pahalgam, just near a forest, and the family that still looks after those two graves is Jewish. That family has been looking after those two graves for generation after generation. Those are the only two graves in India on which the inscription is in Hebrew.

But Christians will not take note of it. I used to talk to Stanley Jones, one of the very famous Christian missionaries. And he said, "I can understand why you insist that I come with you, you want to show me. But we want to be clear with you, we don't want to see the grave of Jesus, because that will destroy our whole idea that Jesus was directly called by God to heaven."

People protect their superstitions and are not ready to encounter reality. And continuously for eighteen hundred years these popes have been protecting all kinds of Christian superstitions which don't correspond to reality. I am not against them, I am not against anybody in the world personally. But I am against all kinds of prejudices, all kinds of nonsense, all kinds of rotten ideologies that go on existing in the name of religion.

I simply want religion to be purified. I want there to be no religions in the world, but only religiousness ... just a quality, not any organized church. No holy scripture, but the whole of life holy, and everybody coming to a consciousness which transforms his actions, his being into religious qualities -- *sachchidanand*.

Everybody has to become the truth, the consciousness, and the bliss.

Okay, Maneesha?

Yes, Osho.

Chapter title: The only riches are of the heart

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BELOVED OSHO,
YOU ARE RUNNING WITHIN ME LIKE SILENT WATER, MERGING ME SLOWLY INTO AN INNER SMILE!
THANK YOU FOR BEING WITH US!

Satyadeva, the path of a seeker is full of beautiful spaces, and is also full of desert-like moments. It is full of joy, just as you see in the morning when the sun is rising and the birds start singing and the flowers smile all over the earth. But it is not always so. There are moments of immense darkness. One feels lost, one does not know where one is, whether the night is going to end or not.

It is something to be very deeply understood: the path is up and down, it is not always

ecstatic. And it is good that it is not always ecstatic, otherwise you will be utterly tired by ecstasy. You cannot smile twenty-four hours a day, you need a little rest, too. Those moments when one feels dark, lost, are moments to relax. And those moments when one feels a joy, a smile, are the moments to rejoice.

But one should not start choosing. Both are equally acceptable, both are equally inevitable. You need to understand this equality of both moments -- dark and negative; light and positive. And you are not asking for only the joyous moments. You are not asking for anything at all. You are simply rejoicing, whatever existence gives to you. Whatever the gift -- maybe a dark night or a joyous morning, tears or smiles -- it does not matter. Your gratefulness remains the same.

Only such a seeker, whose gratefulness never wavers, whatever happens, is equally rejoiced. He is equally thankful for it.

It is a little difficult ... When things are going well, it is easy to be thankful. But real thankfulness is when things are not going well -- then is the fire-test of your gratitude. And only through such moments does your gratitude become more and more solid, concentrated, centered. You start growing roots. It is very easy, when everything is good, to feel thankful to God, to feel thankful to existence.

You are saying to me that you are thankful because I am with you. Your thankfulness should remain the same when I will not be with you. Only then is your thankfulness not situation-oriented, but centered in your being; not dependent on the outside, but springing from your inner being.

It is yours only when no outer change can change it. And for that you have to learn the art of choicelessness. You are saying, Satyadeva, that I am running within you like silent water, merging you slowly into an inner smile. It is beautiful, but these are the moments for you to be reminded of the moments when the smile may not be there, when you may not hear the sound of the running water that is bringing the smile to you.

There are dark nights of the soul and your real test, whether you are an authentic seeker or just a superficial curiosity-monger, is not the beautiful moment. The real test is the moment when everything seems to be lost, when everything seems to be against ... And if you can still smile and be thankful to existence, then things will start changing for you. Slowly, slowly, there will be smaller gaps of darkness and longer spaces of light. As your choicelessness deepens, the dark moments will disappear.

A day comes when there is no night any more. A day comes when it is always dawn and the birds are singing and the flowers are blossoming and you have a smile that is not an effort, hence you cannot be tired of it. It is simply there, just like the fragrance of the flowers. They are not tired of it. Or just like breathing -- twenty-four hours a day, seventy years continuously -- you are not tired of it.

Only after a choiceless state of consciousness, one comes to the moment when one can remain orgasmically blissful every moment, each moment. And that is our target.

I have been working with thousands of people. And the trouble is that when things are going well, they are very thankful. When things are not going well and I go on making them aware that there will be times when things will not be going well -- it is just how existence functions, how existence creates a dialectic between the opposites for your growth -- they become angry at me. Just as you are smiling and being thankful, they become revengeful, angry. And in both cases I am not involved at all.

When you are thankful, I am not involved. And when you are angry and resentful, I am not involved. It is just you in both cases. This has to be deeply recognized: it is always you. You cannot throw the responsibility onto me. But if I accept your thankfulness, naturally you will tend to throw the responsibility of your resentment on me too.

So I always feel a little hesitant whenever I hear the words: "Thank you, Bhagwan." Then I know there is danger. I am getting into trouble, because what will you do when the smile disappears and tears come to your eyes of sadness, of depression?

There are valleys and there are peaks. The path is long. When you are on the sunlit peaks, you shout with joy, thankful. But when you are dark, deep in the valleys, completely lost, you start being resentful. Remember: it is always your experience, don't project it onto me. It is better to be independent and take the responsibility. It will make you mature; and it will save me from the trouble of your resentments, your anger. I have no problem: you can be resentful, you can be angry, it is all the same to me.

Whether you are thankful or ungrateful, it is all the same to me. I want you to learn the art of choicelessness, so that it becomes the same for you, too. And the beauty of thankfulness, when there is nothing to be thankful for, is just a great miracle, magic, a moment of tremendous transformation. It needs great intelligence. I hope, Satyadeva, you will prove to have that intelligence. I trust in everybody that they have the right intelligence to understand the deepest mysteries of life.

One day a Polack walks into a store and asks for some egg-ski, some milk-ski and bread-ski. The shopkeeper looks at him and says, "Are you Polish?"

"Yes," replies the embarrassed Polack. "How did you know?"

"Simple," says the shopkeeper, "you put `ski' on the end of all your words."

The Polack walks out determined to improve his English. So for five years he goes to night school. When he is satisfied, he goes back to the market, walks into a store and says in an impeccable English accent, "My good man, please give me a dozen eggs, a bottle of milk and a loaf of bread."

The shopkeeper looks at him and says, "Are you Polish?"

"My God!" exclaims the Polack. "How the hell do you know that?"

"Simple," says the shopkeeper. "This is a hardware store."

Prem Hasya, that which is the
authentic, the truth, is always
beyond the grasp of the mind.

If you can grasp only this much -- that it is beyond the grasp of the mind -- you have done more than is ordinarily possible for a human being. Mind is a very small thing and existence is tremendously big. Existence is so oceanic, so infinite, so eternal ... And our minds are so small that it is not a wonder that whenever you come close to the truth, you feel that your heart has fallen into a certain harmony.

Your being has moved from its sleeping state into a certain awakening, but your mind remains in a very stunned and shocked state. The truth is beyond the mind, but not beyond the heart -- the heart can grasp it. But this is the trouble: the heart cannot say anything about it. Yes, it can dance, it can sing, but it cannot use any language. Language is confined to the mind.

And as far as your being is concerned, which is deeper than the heart, it can have the full comprehension of the truth. But the very comprehension of the truth by your being makes it utterly silent. The very understanding makes your being filled with the feeling of the mysterious, the unknowable. The being cannot even do what the heart can do. It remains just as if it is no more. All has become silent, although the silence is very much alive. It is not the dead silence of a graveyard, it is the silence of the starry night -- immensely alive.

But the deeper you go, the further you are from language. Even dance is a language, even gestures are a language, even your eyes -- without saying anything -- can say much. But as you go deeper and deeper, there is the world of *sachchidanand*, there is the truth and consciousness and bliss. Everything becomes utterly silent. Mind is left far, far away. The mind cannot hear even faraway echoes of what is happening in the being.

Yes, mind can hear something of what is happening in the heart. The heart is very close to the mind, although deeper. Mind can feel that a certain harmony is arising, a certain peace, a certain joy. It can understand the heart dancing with abandon. But mind cannot express it in language. So it has a certain feeling from the heart, just a cool breeze passing through the mind. It can have a little taste -- something sweet is happening somewhere deep, but how to say it?

I have told you the story, which is an ancient story, especially made for such a question ... Two beggars live in a forest, near a city. Naturally they are enemies, because they are in the same profession and in competition. One is blind and one is lame. And they are always quarreling about their clients. You don't know what beggars say about you. They have their clients, they have their territories.

I always used to give one rupee to a beggar whenever I went in or out of the railway station. And in those days I was traveling for almost twenty years continuously. One day I found that the old beggar was gone and a young man was standing there. I asked him, "What happened to the old man?"

He said, "I am his son-in-law."

I said, "You may be his son-in-law, but what happened to the old man?"

He said, "He has given this territory to me in dowry. And he has moved to another place, to the bus stand."

I said, "I had no idea that I was being given in dowry to somebody."

And he said, "He has informed me about you, that you will give me one rupee. You are on my list."

I said, "People don't know that they are somebody's property, that they can be given in dowry."

Beggars are continuously fighting. There is great struggle and competition. And those two beggars had been enemies for years. But one day the forest caught fire. The blind man was perfectly able to walk and run, but it was dangerous. He could not see whether he was going in the right direction, where there was no fire, or whether he was running through the fire towards more.

The lame man could not run on his own. And the fire was spreading so fast and the winds were so strong, but he could see that there was still a possibility to get out. There were a few places where the fire had not reached yet. But soon it would be reaching there. Soon, they would be covered by fire from all over the place. They both forgot all their antagonism, competition. This was not the time to fight, this was a time to unite.

And the blind man took upon his shoulders the lame man, and they became one personality. Now they had eyes and they had legs, both. The lame man could see, and direct where they had to run, and fast -- and which directions had to be avoided. And the blind man was strong enough to run, carrying the lame man on his shoulders. They came out of the forest without being injured.

This ancient story is about your mind and your heart. Your heart can see, but cannot say. Your mind can say, but cannot see. If you are capable of bringing your heart and mind closer, your love and logic closer, your experience and expression closer, perhaps mind can also say something significant. It may not be complete, it may not be an entire expression, but it may be an indication in the right direction. It may be a finger pointing to the moon. It may not be the moon, but it can indicate towards the moon.

You have been listening to one of my discourses on the inescapable, and you say, Hasya, "Each time I feel I have grasped it, but it escapes me." The moment you feel, "I am grasping it," or "I have grasped it," that is the point where it escapes from your hands. There are things which you can grasp, but you cannot say, "I am grasping it." Remain silent. Rejoice in the moment but don't say anything.

It is almost like my open hand ... I have the whole sky in my hand, but with my closed fist the sky has escaped. My closed fist is empty. The moment you say, "I have got it," you have closed your fist. You *had* got it, but you should have remained silent, utterly silent. The moment you say, "I have got it, I am grasping it, this is it," you have made it very small. It was too big, it cannot be confined to these small words. Your fist is too small and the sky is too big, but you can have the whole sky in your open hand. There is no problem.

You can have the fragrance of all the flowers in the garden with the open hand, but if you close your fist there is nothing left -- not even stale air. Fragrance cannot be grasped in your fist.

This is one thing which is fundamental for everyone to remember: when you feel that you are coming closer to something great, remember not to say anything -- just rejoice in it. You are allowed to sing a song which has nothing to do with it; you are allowed to dance, enjoy -- which has nothing to do with it. And your grasping will become deeper with your dance, with your song, with your music, or you can simply sit silently.

Deep down, you are experiencing, something is singing and your whole being is feeling a new

sweetness, a new liveliness, a new love radiating around you. But beware not to say, "I have got it." The moment you say, "I have got it," you have missed it. Immediately, you will find, "It has escaped me." Then you are in a vicious circle. Then you run after it, and the more you run the less is the possibility to understand it, to come closer to it.

It comes only when you are silent and relaxed. It comes only when you are not even looking for it. It just comes out of the blue, from nowhere -- you don't hear its footsteps. But when it comes, rejoice. Rejoicing is the only way to keep it around you. The deeper you can rejoice, the deeper you can take it in with your breathing, with your heartbeats -- but don't say a single word. Every word is a disturbance.

And it is a very shy experience. It does not allow itself to be exposed to mind, to intellect, to reason, to logic. The moment you bring those in it moves out through the back door.

One of the great mystics, Kabir, has the right symbol for it. He says it is like a shy, newly married girl. In the West, that girl has disappeared. But in the East, once in a while, you can find that shy, newlywed girl. And Kabir symbolizes, with that girl, the experience of truth.

You have to be very sensitive and very alert, otherwise it will escape. It cannot expose itself to your logic: that is too harsh a world. It cannot expose itself to language: that is too primitive, language has no grace. There is no possibility for the inescapable experience to be reduced to ordinary communication.

The moment you say, "I have got it" ... Why do you say it? If you have got it, enjoy it! Just old habits ...

I have heard ... A drunkard entered into the pub. He could not believe his eyes. There were three men and one dog sitting around a table playing cards.

He went around and around, again and again, watching: "Is it really a dog or a man?" He was too drunk so he was suspicious, thinking that, "It may be that I am seeing something which is not the case." But he managed to figure out again and again that, "If I can see the three persons as men, it is not possible that only the fourth -- the same person again and again -- I see as a dog." Finally he said, "My God, this dog seems to be very intelligent. Is he playing cards with you three?"

The owner of the dog said, "Yes, he can play but he is not very intelligent."

The drunkard said, "What are you saying?"

He said, "I am his owner, I know him. Whenever he gets a good hand he wags his tail. That's where he exposes himself. Then the whole thing goes wrong; that is the time when he should not wag his tail. He is a great player, but the tail ... old habits. He becomes so joyful that he cannot stop. I have been telling him thousands of times, `You are a great player. You should not behave like a dog,' but dogs are, after all, dogs ..."

And that is the situation of the mind. The moment your heart feels something, the mind starts wagging its tail. It says, "I have got it." And just because of the old habit something tremendously important is spoiled.

An Englishman, an Arab and a Frenchman are sitting at a sidewalk cafe in Casablanca, when a gorgeous oriental woman walks past them.

The Englishman drops his teacup and exclaims, "By Jove!"

The Arab murmurs reverently, "By Allah!"

The Frenchman smiles and breathes a soft: "By tomorrow night."

Just different habits.

It is Monday morning in Washington and Ed Meese comes into the president's office looking very depressed.

"My God, Ed," says Ronald Reagan. "You look terrible. What happened?"

"Well, Mr. President, sir," replies Meese, "I had a terrible week. On Monday I crashed my car and had to pay ten thousand dollars to get it fixed. On Tuesday my daughter ran off to Poona. On Wednesday the stock market crashed. On Thursday I caught my wife in bed with the gardener. On Friday my son died, and on Saturday my house burned down."

"Good Lord," cries Reagan, "what a terrible week. Was there nothing positive in it?"

"Oh yes," replies Meese. "On Sunday I got my AIDS test result."

BELOVED OSHO,
COULD YOU PLEASE SPEAK OF THE MYSTERIES OF THE HEART?

Prem Nivedana, that's what I have been saying: the mysteries of the heart cannot be spoken. You can experience ... and there is no need for any explanation, for any expression. We are accustomed to figure out everything rationally. It is an old, long, perhaps a million-year-old habit.

We feel a little uneasy if we cannot figure out something completely rationally, logically. That which remains unexpressed haunts us. The whole of science is born out of it. It is the haunting of the unknown. It becomes almost a nightmare. It is perfectly good for science to be haunted by the unknown because the unknown can be made into the known.

Outside your being there are only two categories -- the known and the unknown. What is known today was unknown yesterday, what is unknown today may become known tomorrow, so those two categories are not really different. It is only a question of time, inquiry, adventure, and everything that is objective perhaps can be reduced one day into the single category of the known.

But in the inner world, the world of the heart you are talking about, there is a third category, the unknowable. That's why science does not accept anything inside you. Science does not accept you at all because to accept you is to accept a mystery which is unknowable. And the scientific mind will become almost insane because the unknowable cannot be made known. That is simply the nature of it.

And the mind wants everything to be known, just as Roger Bacon said -- his was one of the most significant scientific minds -- `Knowledge is power' and mind wants power. And the way to power is to know more and more and finally to know everything. The unknown is beyond mind's power.

You cannot dominate the unknown. How can you dominate it? You don't know about it. The whole territory is in darkness. You have first to bring the territory into light, within your control.

Mind is a politician and the whole of science is a by-product of the mind. And you can see the connection: finally what mind creates goes into the hands of the politicians.

What Albert Einstein created reached the hands of President Truman. When he wrote the letter to the American president, Roosevelt, saying, "I am working on splitting the atom," he was welcomed immediately into America, and given all the facilities. Now Truman was the President. When he heard that Truman was going to drop those atom bombs which resulted from his researches ... and he had created them only for an emergency, such as if the fascist countries were going to win and destroy the whole democratic world, then as a last resort atom bombs could be used and the whole situation changed.

Without Albert Einstein Germany was hindered in its atomic research. But because Einstein was a Jew and Germany was killing Jews by the millions -- although he was not going to be killed because he was too important for Adolf Hitler's victory and his idea of conquering the whole world -- still, as a protest, he escaped from Germany and he wrote a letter to Roosevelt, a very famous letter. He was immediately welcomed: "You come and you can have all the facilities that you want to work on the atom."

Truman decided to drop atom bombs on Hiroshima and Nagasaki without any reason: there was no urgency, there was no emergency; Germany had already fallen and Japan was going to fall within two weeks at the most. There was no way for Japan to stand alone without Germany. Japan's forces were already losing their morale and they knew perfectly well that, "If Germany is gone, how long can we stay?" All the generals of Truman told him, "It is absolutely absurd to drop atom bombs, because within two weeks or even before that Japan is going to kneel down before us."

Now, it is absolutely ugly to destroy two huge cities. And they had nothing to do with the war. Small children, old parents, wives -- they had nothing to do with it. They were simply citizens living in those cities.

And Albert Einstein wrote another letter, hoping that just as his first letter was welcomed, the second would also be welcomed. He was utterly disappointed. But I could have told him that he should not write the second letter, that nobody would even answer it.

It was not answered because he was saying that, "It is absolutely wrong, immoral, when a country is falling apart by itself ... I have not done all this research for such a situation. If Japan was winning I would have been the first to suggest that it was time to drop the bomb, but Germany is finished, Japan is almost finished. Dropping the atom bomb on an enemy who is losing ground every day is absolutely absurd and inhuman, and I protest against it. Please don't do it."

But nobody even answered, nobody even cared. Einstein died in great sadness and depression. When

asked, "If you were given another chance to be born, would you not like again to be a physicist because much that you have been doing has been left incomplete? Obviously you would like to complete it," he said, "Absolutely not. If I am given another chance I would rather be a plumber than a physicist, because my whole life has been used by the politicians. I have been deceived ..." But the whole of science is in the same position. It is not a superficial phenomenon. The reasons are deeper -- perhaps the scientists are not even aware. Mind is the politician and the whole of science is nothing but the search for power. And that's what politics is -- a search for power in another direction, and one day finally they are going to meet.

One day the scientist is going to need the support of the politician, because scientific instruments, labs, are becoming so complicated and so costly. No scientist will be able to afford them, as in the old days. Galileo could work in his own house with a small lab of his own -- private. That is no longer possible. A nuclear plant has to be supported by a great nation with a huge amount of money, and thousands of scientists have to be supported.

A single scientist cannot work ... Things have become so complicated that all scientific research has finally to be subordinated to the politicians. And once you are in their hands -- just servants -- they are going to use whatever you produce for their own purposes. You may not be producing them for destruction. That is not the point. You are producing under politicians, with their money, with their power. You are simply a servant. You are not going to decide what is going to be done with your discoveries, with your inventions.

The politicians have their own ends, but I can see a very deep connection. It is the same mind that moves in the direction of science, a search for power: reduce the unknown into the known, and mind becomes powerful. The politician is also in the same search, the search for domination, power. And if science can support this, then the politician is willing to manage all the money, all the manpower, all the intelligence that is needed by science. But whatever it produces will be used for more power, for more domination, for a world-conquering, destructive process.

But the heart, Nivedana, has nothing to do with the known or the unknown. The heart is concerned with the unknowable. You can experience it, you can have all of it -- the whole mystery of it, but don't ask for its demystification. That's what we are always asking: that the mystery should be explained in a logical and rational way, so we can become powerful over the mystery.

This is an ego trip. Knowledge is an ego trip. The heart is the world of love, not of logic, and the heart is not at all concerned with any ego trips. It knows nothing of the ego. It is very humble, very simple, very childlike.

You are asking, "Could you please speak of the mysteries of the heart?" I can manage, I am managing even this very moment for you to experience something of the mysterious, of the unknowable. It is surrounding you here.

In this silence you can have a taste, you can enter into the mystery of the heart, but slip down from the head. Don't ask for any explanation. Just be a little child who does not ask anything, who accepts everything.

Do you remember your childhood? It will help. Mostly we forget all about our real childhood. Do you remember the time when you were only two years old? You don't. People start remembering only from nearabout four years old. That is the end of childhood. You have become part of the society. You have started learning its alphabet, its manners.

And parents feel very happy when a child starts being mannerly, starts talking with people the way grown-ups should talk. Parents feel immensely happy but they don't know what they have destroyed. They have destroyed a mysterious world -- the world of fairies, the world of the wonderlands. The child was living in an innocence that they have completely erased.

That's why if you go backwards trying to remember, you will be finally stuck somewhere near the age of four. And the women perhaps may be stuck at the age of three, because girls are one year ahead of boys. They mature sooner. They become civilized one year earlier. They behave better.

Experienced mothers have told me that even in their pregnant state, after the third or fourth month, they can feel whether it is a girl or a boy, because the boy starts playing football. The girl remains quiet, relaxed, but the boy starts kicking here and there. That is going to be his lifelong thing. He is starting to rehearse before he comes out. Girls are quieter: boys cannot even sit quietly for a few moments; they need continuous occupation, something has to be done. And this remains a lifelong thing.

Because the girls are more centered and more silent they start learning social manners better than the boys. Boys have many other occupations -- so many things have to be done, so they are always diverted. In

schools, in colleges, in universities, they can't compete with the girls.

Girls are always coming first in the class, are always getting the gold medals. It is very strange that all their gold medals are used only for finding a good husband. That means a rich husband -- a doctor, an engineer, somebody with the possibility of being a professional success. But boys cannot compete with girls for the simple reason that their minds are diverted into so many directions that they cannot concentrate.

If you go backwards you will be stuck either at the age of four or at the age of three. But what happened in those three or four years you don't remember, because nothing logical happened, nothing rational happened, you did not ask for any explanation.

You simply enjoyed the beautiful colors of the flowers, you enjoyed running after butterflies, you enjoyed collecting seashells, colored stones. And you were so immensely happy for no reason at all. Just because you had collected some seashells you thought, "What can be more beautiful? What more could Alexander the Great brag about?" You had the whole world in your hands because you had collected a few wildflowers.

You were so much enjoying, rejoicing, but you have forgotten all that authentic childhood. The mystic has to learn again to be a child. But because you have been a child, the second childhood is not difficult. It is already there deep down in your being. It has to be rediscovered ... I will not say "discovered," I would refer to it as "rediscovery" -- you have known it already.

And once you enter into that magic circle of your childhood, you will know the mysteries of the heart. But nobody can speak about them. And it is good that nobody can speak about them, otherwise you will never discover them yourself. You will remain with the explanations, with the ideologies. Hung up in the head you won't enter into the mysteries themselves. But now nature leaves no other alternative. Either you have to go into the heart yourself or you have to remain a superficial human being without any significance and without any grandeur.

Be a child again.

That is the whole psychology of meditation.

Miss Goodbody, the pretty young school teacher, noticed that little Ernie had a gleam in his eye and his gaze followed her all around the room. He obviously had a crush on her, so she called him aside after school.

"Ernest," she begins, "your grades have been slipping lately and I notice that you are not paying attention in class. Is something distracting you?"

"Yes, Miss Goodbody," says Ernie in a soft voice.

"By any chance," she asks compassionately, "is it me?" Little Ernie nods and the teacher smiles. "That's very sweet," says Miss Goodbody, "I'm very flattered. And to tell you the truth, I hope to have a husband one day who is as bright and cute as you."

"Then why not me?" asks Ernie.

"Well," says Miss Goodbody, "I don't want a child."

"Okay," replies Ernie, "I promise to be super-careful."

Just start being a little more poetic, start loving more the things of the heart -- music, painting, sculpture. Arrange your life not around the head but around the heart, in friendship, in love, in compassion. Rather than going after explanations, go after experiences, and you will be preparing the right path towards the heart.

One day, it explodes in tremendous luminosity and fills your whole being with a light of the beyond. And then you don't need any explanation. The experience itself is yours -- what is the point of any explanation? Explanations are for those who are utterly poor as far as experience is concerned. I don't want my people to be poor. I want you to be as rich as possible, and the only riches are of the heart.

And once you are richer in the heart, then a new dimension opens towards the being. You cannot bypass the heart. From the head there is no direct route to the being. First you have to come into the heart, and then only can you pass deeper into being. And from being there is the ultimate quantum leap into the cosmic, into the ultimate, into the absolute. You disappear just like a dewdrop in an ocean.

Moishe is employed as a groom working in the Czar's stables. One day the crown prince comes rushing into the stable. "Moishe," he calls, "get the finest carriage ready. The princess is coming home, I just received a telegram ... The best harness with the bells and feathers."

While he is getting everything ready, Moishe notices that one of the horses has an erection. "Hey!" he says to the horse. "Who had the telegram, you or the prince?"

Moishe must have been an innocent person. These innocent people are not counted at all by our so-called sophisticated society. We don't pay any respect to children. We don't pay any respect to those whose eyes are still filled with wonder. We have created a world just out of the head denying everything else, even the existence of the heart.

You ask the physiologist and he will say there is no mystery in the heart -- it is just a pump, no heart is there. It is simply a pumping station for the blood -- what kind of mysteries are you asking about? A pumping station is a pumping station. The physiologist will not accept that you are feeling a deep love arising in your heart. He will laugh. He will say, "In a pumping station? Love arising?" He will not accept that because of love you are having a heartache -- not possible. There may be some malfunctioning in the mechanism, but it can't be love.

Science cannot accept the existence of love. Neither can it accept the existence of your heart, nor the existence of your soul, nor the existence of any mysteries which are beyond logic. Maybe today they are beyond, but tomorrow they are going to be explained away.

I say unto you: science is a very incomplete approach to life. And our society is very lopsided, because it has not taken note of the inner which is as big as the outer. There is a vast universe outside you and there is a universe similarly vast inside you. You are just standing between two infinities, two eternities ... And because you are standing just in between these two wonderlands, you have the opportunity to enjoy both.

I am not against the outer. I am against the emphasis that only the outer exists and there is no inner. The inner is far more important because it is your very being. Not knowing it, not experiencing it, not going deeper into it, your life will remain empty, just a long, long, drag -- boredom, depression. Nothing will flower in you, no songs will be heard within your being, no sunrises, no flowers, no stars. And all was possible, you just never moved inwards.

Moving inwards is the path to the divine. Moving outwards takes you towards objects but you are not an object. You are a deep subjectivity and this subjectivity has to be explored. That is the ultimate mystery.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #19
Chapter title: Whenever you close your umbrella you have glimpses

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BELOVED OSHO,
IS THERE ANY DIFFERENCE BETWEEN THE STATE OF NO-MIND AND BEING PRESENT?

Shunyam Kaveen, it is an intellectual question, nothing to do with your experience; because if you have experienced even a glimpse of no-mind, all questions including this will simply disappear.

Questions belong to the territory of the mind. No-mind means absolute silence -- no question, no answer, no thought at all. Hence we call it no-mind.

First you have to understand the mind, because that's where you are, that's from where the question is arising. Unless you understand your space -- the point from where you are raising the question -- you will not be able, even intellectually, to comprehend some difference between no-mind and being present. There is no difference in experience, just two names for the same experience from two different aspects, two different angles.

No-mind is experienced within you. Nobody else can see it; it is purely subjective. With no-mind comes tremendous presence. When you are in the mind you are almost absent. The quantity of your presence or absence has to be measured by your consciousness. You have such a small layer of consciousness -- that's your only presence. Otherwise, ninety percent you are absent.

But the man of no-mind is one hundred percent present. You can feel his presence from the outside. You cannot see his no-mind. The presence of his being is a radiation of a silent state within. That is beyond you, but if you are available, receptive, you can experience something of the tremendous presence of his being. In each of his gestures, in each of his looks, in each of his words, or even in his silence, you can be touched by his presence of being.

The presence of being comes into existence only when the person as such disappears. It is the melted state of the person -- the presence -- as if the flower has disappeared and only the fragrance has remained. You cannot catch hold of it, but you can be surrounded by it. Such people who have their being absolutely present -- one hundred percent alert -- are known in the world of language as having charisma. There is no other charisma. There is only one charisma and one charismatic aura and that aura comes from no-mind. But no-mind is the center within and the aura is the circumference of that mind, that no-mind.

When inside you everything becomes silent, you are no more as you used to be -- a person. Now you are just a fragrance, a presence ... But your presence has deepened. It has become a solid pillar of light.

Anybody who is intelligent is bound to feel something new that he has never experienced before. So these are two viewpoints: one is the inner experience of no-mind, and the other is from outside. It is the by-product of no-mind, the presence of being.

But first you have to understand the mind, because that's where you are and that's from where the journey has to start towards no-mind, culminating finally into a beautiful fragrance -- awareness -- a magic aura around you.

People have named it in different ways, because people are different. Somebody will say, "It is a hypnotic force." Somebody will say, "It is something like magnetism." Somebody will say, "It is mesmerism." Somebody will say, "It is charisma." Somebody will say, "We don't know exactly what it is." One thing is certain: it has a tremendous gravity, it pulls you towards itself. And if you are courageous you can be drowned in it and you can be transformed in that drowning. It will be your death and your resurrection, both. As you are, you will die, as you should be, you will be born.

But mind is a very dark place. To comprehend light from there is almost like a blind man trying to comprehend light.

A young English gentleman returns from a stay at a stately home.
"How was your weekend?" asks a friend.
"Well," he replies, "if the soup had been as warm as the wine, and the wine had been as old as the chicken, and the chicken had been as tender as the maid, and the maid had been as willing as the duchess, it would have been a perfect weekend."

This is how the mind functions. If you look into your mind you will start laughing at your own mind. It is never in the present. It can't have presence because the basic quality is missing. It is *never* in the present. Either it is in the past, which is no more -- just a memory, a faded memory, a faraway echo; perhaps a dream that you had seen sometime, but not more than that -- signatures on the water. You have not even completed your signature and it has disappeared. That's how the past goes on disappearing. You have not even lived it and it slips out of your hands. And then the mind goes on thinking about it.

So either the mind is past-oriented or it is future-oriented. Because it has missed the past, out of sheer necessity a projection arises about the future. The past is no more in your hands, it is gone, and gone for

ever. There is no way to bring it back. All that you can do is to project into the future whatever you wanted to do, however you wanted to live ... Naturally, while you are thinking about the future, making it fuller than your yesterdays, you are missing the present moment. Your mind moves like a pendulum from the past to the future, from the future to the past. It never stops just in the middle, where reality is.

You are always real, but your mind is always unreal. You are always in the present, you cannot be anywhere else. But your mind is never here, it is all over the world. It will not be just at the point where you are. Except for that place, it can roam all over the world. It can go to the moon, it can go to Everest ... Everything is possible for it, whether it is memory or imagination, but the mind has no contact with the present. Your body is far more present, it is totally different from your mind.

And very strangely, all the religions have condemned the body, not the mind; because they themselves were using the mind for the faraway future, farther away than ordinary people think about. You think about tomorrow or the day after tomorrow, or the next year at the most. But all the religions were thinking about a future beyond death. Their heaven and their hell and their God are all so far away from the present moment.

And remember: *you* will always be in the present moment. And the distance between you and those imaginary spaces in the future will remain the same. It won't change.

Because all the religions were using mind as their foundation, they had to deny the body. It is very unfortunate, but nothing can be done about it. It has happened.

Your consciousness is exactly in the present, just like your body. So I am in favor of your body, because it shares one thing in common with your being: your being is in the present, your body is also in the present. Only the mind is continuously moving here and there, never coming home.

There is a reason for it not to come home: in the present the mind has no function. What can the mind do in the present? The mind's capacities consist of memory, which is the past, or imagination, which is the future. That is the whole capacity of your mind. There is no place for the present moment. The mind will not know what to do.

In the present you cannot remember, you cannot imagine; in the present you can be! But in the present you can be only when mind is no longer functioning. Hence, my approach is totally different from all religions: I want you to respect your body, because it is in the present, and that will give you the clue -- a direct root to your being; because the being is also in the present.

Just leave the mind aside ... But we are against the body, we are very condemnatory of the body, not knowing at all that this condemnation of the body is breaking the bridge to your being. A man of authentic spirituality is deeply in love with his body, because he knows body shares many things with being. Mind shares nothing, either with body or with being. It is an absolute stranger that has been forcibly put into you by the culture, the religion, the society. They are using the mind to enslave you.

And because you are *in* the mind you continuously go on asking about things of which you have no experience. You don't know what no-mind is, except a word. You don't know what presence of being is, except that you have heard about it. Just words won't do.

Move away from the mind ... And when I say to move away from the mind, I am saying to move away from the inner chattering. That is the only disturbance that is preventing you from knowing yourself and this beautiful existence. Because your body is in the present, you are in the present, existence is in the present ... They are all herenow. Only the mind is a strange phenomenon. But you have been manipulated by others so much ... Your educational systems, your friends, your family -- everybody is trying to make you a great mind. In other words, everybody is trying to pull you away from the present moment.

I am reminded of a great German philosopher, Immanuel Kant. He is a specimen of those people who are absolutely in the mind. He lived according to mind so totally that people used to set their watches, whenever they saw Immanuel Kant going to the university.

Never -- it may rain, it may rain fire, it may rain cats and dogs, it may be utterly cold, snow falling ... Whatever the situation, Kant will reach the university at exactly the same time all the year round, even on holidays. Such a fixed, almost mechanical ... He would go on holiday at exactly the same time, remain in the university library, which was specially kept open for him, because otherwise what would he do there the whole day? And he was a very prominent, well-known philosopher, and he would leave the university at exactly the same time every day.

One day it happened ... It had rained and there was too much mud on the way -- one of his shoes got stuck in the mud. He did not stop to take the shoe out because that would make him reach the university a few seconds later, and that was impossible. He left the shoe there. He just arrived with one shoe. The students could not believe it. Somebody asked, "What happened to the other shoe?"

He said, "It got stuck in the mud, so I left it there, knowing perfectly well nobody is going to steal one shoe. When I return in the evening, then I will pick it up. But I could not have been late."

A woman proposed to him: "I want to be married to you" -- a beautiful young woman. Perhaps no woman has ever received such an answer, before or after Immanuel Kant. Either you say, "Yes," or you say, "No. Excuse me." Immanuel Kant said, "I will have to do a great deal of research."

The woman asked, "About what?"

He said, "I will have to look in all the marriage manuals, all the books concerning marriage, and find out all the pros and cons -- whether to marry or not to marry."

The woman could not imagine that this kind of answer had ever been given to any woman before. Even no is acceptable, even yes, although you are getting into a misery, but it is acceptable. But this kind of indifferent attitude towards the woman -- he did not say a single sweet word to her. He did not say anything about her beauty, his whole concern was his mind. He had to convince his mind whether or not marriage is logically the right thing.

It took him three years. It was really a long search. Day and night he was working on it, and he had found three hundred reasons against marriage and three hundred reasons for marriage. So the problem even after three years was the same.

One friend suggested out of compassion, "You wasted three years on this stupid research. In three years you would have experienced all these six hundred, without any research. You should have just said yes to that woman. There was no need to do so much hard work. Three years would have given you all the pros and cons -- existentially, experientially."

But Kant said, "I am in a fix. Both are equal, parallel, balanced. There is no way to choose."

The friend suggested, "Of the pros you have forgotten one thing: that whenever there is a chance, it is better to say yes and go through the experience. That is one thing more in favor of the pros. The cons cannot give you any experience, and only experience has any validity."

He understood, it was intellectually right. He immediately went to the woman's house, knocked on her door. Her old father opened the door and said, "Young man, you are too late. You took too long in your research. My girl is married and has two children."

That was the last thing that was ever heard about his marriage. From then on no woman ever asked him, and he was not the kind of man to ask anybody. He remained unmarried.

The mind is very impotent in a way. It cannot give you any existential juice, any existential experience, and that is the only thing that matters. So please move away from mind. Don't ask the difference, because there is no difference between no-mind and being present. No-mind is the inner subjective experience and being present is available for everybody. It is the circumference and no-mind is the center. But they are both together. Neither the circumference can be without the center nor the center can be without the circumference.

But the circumference can be experienced, and that's what has attracted millions of people to a man like Gautam Buddha or Chuang Tzu or Jesus or Moses ... It was their integrity, their individuality, their solidity. In comparison to them, people felt hollow. They had immense presence. Other people looked just like shadows, without any souls.

George Gurdjieff started saying to his disciples for the first time in the whole of history -- he just died in the year nineteen hundred and fifty ... He started saying a very strange thing, and although it is not right, he is not wrong. He started saying to people, "You don't have souls." What he meant was: "You don't have any presence, your being is hollow. Inside you there is nothing but darkness, unconsciousness, absence. Everything is absent."

You have been told for centuries that you are born with a soul. It is absolutely wrong according to Gurdjieff. I know and *he* knows that what he is saying is not the truth, but it is a device. He is making you aware of your hollowness, of your emptiness, and he has chosen the best way to hit the nail on the head. He is saying, "You don't have souls! Forget all that nonsense that tradition has been telling you. That was a deception, but you accepted the tradition that, `We have souls already, there is no need to seek and search.'"

He said, "You will have to create the soul, you cannot have it just through birth! Through birth you get only the body. Through your upbringing you get your mind. And through a conscious effort to transcend into the beyond, you will achieve the soul."

He said definitively that only a very few people have lived with souls. And without a soul, what are you? A cabbage, a cauliflower? I have heard there is some difference between cabbages and cauliflowers. And the difference is that the cabbage is uneducated and the cauliflower has college degrees. But that does

not make much difference -- both are vegetables. Your life is a vegetation.

Of course I cannot agree with Gurdjieff as far as the truth is concerned. But I agree with him and his compassion -- that he did not bother about the truth, he bothered more about you. He wanted to make you aware that unless you do something, you are not going to create a soul. Soul is your own creation. But he went too far. I am not ready to deny you the soul, I only deny you the awareness of it. You are born with the soul as you are born with the body. Mind is a social product. You are not born with the mind. That's why a Mohammedan has a different mind and a Hindu has a different mind and a Christian has a different mind. You can see their differences of mind.

Since India's freedom, for forty years Hindus have been fighting for only one thing, as if that is going to solve all human problems ...

The greatest rich man of India, Jugal Kishore Birla -- he is dead now -- had been hearing about me. Finally, he could not resist the temptation, and he invited me to his palatial house in New Delhi.

The man who had brought me the invitation -- I was staying with him -- was the M.P. from my constituency, and I could not say no to him. He was an old man, seventy-five years old. And he was the only man other than Winston Churchill who had remained a member of parliament for sixty years continuously without any gap. He was called `the Father of Parliament'. He entered parliament when he was only fifteen. He belonged to one of the richest families himself and they belonged to the same caste, Jugal Kishore Birla and he himself.

He persisted. I was reluctant. I said, "What purpose is going to be served by my meeting that old man? I know about him ... Perhaps he does not know as well about me."

But he insisted, "He is not far away, and he has been very interested in you and he wants to talk to you."

So I went, and what was the first thing he asked me? He said, "I can give you a blank checkbook. You can use as much money as you want. All that has to be done is somehow to create a movement in the country so that cow slaughter is stopped."

I said, "What is going to happen if cow slaughter is stopped?"

"All problems of the world will be solved."

Only a Hindu mind can think that: that by not killing cows all problems will be solved. This is such a stupid idea. But the Hindu has been so much influenced for centuries, continuously conditioned that the cow is the mother -- although they don't accept the bull as their father, which is a logical and rational approach.

I asked Jugal Kishore Birla, "Do you accept the bull as your father?"

He said, "What are you talking about?" He became angry.

I said, "Don't become angry. If the cow is your mother, then some bull is bound to be your father."

He looked at the M.P. who had brought me and I said, "You can keep your checkbook. Perhaps you will find some idiot who can do this work. I cannot say to anybody that the cow is my mother."

He said to the M.P., "What is the matter? Is he not a Hindu?" Because a Hindu cannot think that anybody can deny that the cow is the mother.

I would have no objection if they were accepting all animals as mothers, as fathers, as brothers, as sisters, at least as faraway cousins. It would have been acceptable; it would have been a beautiful world if people accepted animals as their brothers and sisters. But just choosing the cow -- that is the Hindu conditioning, that is the Hindu mind.

Every person gets a mind ready-made, and that mind is being forced into him by all methods and means. That is the only part that has not been given to you by existence. Existence has given you the body: love the body, rejoice in the body, let the body dance without any guilt and without any fear of these religions, and you will be coming closer to your being through the body.

Nobody has come closer to the being through the mind. Mind is the most arbitrary, artificial creation by the society to subdue the individual, to destroy his individuality, and to destroy the discovery of his own being.

You are born with the soul, but you are absolutely unaware of it -- because of the mind. The mind never allows you to be in the present. That's the reason my insistence on meditation is so strong -- because meditation simply means a method to get rid of the mind.

The moment the mind is not there, suddenly you are in a new space: so fresh, so beautiful, so blissful. That is your soul, that is your no-mind. And once you have entered that space, that space starts growing around you and creates a certain energy field. That becomes your presence of being.

BELOVED OSHO,
I SUSPECTED YOU OF STEALING MY CREATIVITY, AND IN MY UNCONSCIOUSNESS MADE A SECRET BARGAIN WITH YOU: "OKAY, TAKE IT. AND IN EXCHANGE GIVE ME LOVE AND MEDITATION AND BLISS AND MYSELF." YOU GAVE ME GLIMPSES, AND THEN THEY TOO DISAPPEARED, AND I WAS ANGRY AT YOU.
BELOVED THIEF -- I LOVE CALLING YOU `BELOVED THIEF' -- BELOVED THIEF, WILL YOU STEAL ME?

Prem Pankaja, you are saying, "I suspected you of stealing my creativity." That's absolutely wrong. In the first place, what was your creativity? Third-rate, trashy novels? You know it perfectly well. You thought it to be creativity? I have not stolen your creativity.

Just by being here you became aware what kind of rubbish you were writing. Yes, those novels were selling -- because there are people hungry for trash, just waiting for something third-class, because they cannot comprehend anything better. I have not stolen your creativity, because my whole purpose is to *give* you creativity. And if your old creativity is gone it is because you are now more understanding, more alert, more conscious, and you cannot go on creating that trash.

I have cleaned you of all rubbish. You had come to me with a mind full of bullshit! It has been a tremendous work to clean your mind. And you tell me that I have stolen your creativity? Now there is the possibility of your being creative. Now you can create something really beautiful, something that remains even when you are gone, which has a longer life than your life.

Even today the absurd stories of Chuang Tzu are as beautiful, as enchanting as they would have been to his contemporaries. Twenty-five centuries have passed, but those stories of Chuang Tzu still retain the freshness of this morning's roses. And he wrote nothing but absurd stories -- absurd for the simple reason that the whole humanity is absurd -- to make you aware how absurd you are.

One morning he woke up very sad. That was very strange, because he was a man who was continuously blissful, an enlightened being. His disciples said, "This is a very strange experience. We never expected that you could ever be sad."

He said, "But something happened. I was also not expecting it, but it happened. Things go on happening without your expectations. And I am in such a dilemma."

They said, "Just tell us, perhaps we can be of some use, of some help."

He said, "I will tell you, knowing that nobody can help me, neither you nor anybody else. But I will tell you, just to give you some idea of how much I am in a dilemma.

"Last night when I went to sleep, I knew perfectly well that I was Chuang Tzu. And in the night I had a dream that I had become a butterfly."

All the disciples laughed. They said, "You are too much. A dream is a dream, don't be bothered about it."

Chuang Tzu said, "You have not heard the whole story. Then in the morning when I woke up, I found that I am Chuang Tzu again."

So they said, "The problem is solved. What is the problem? It was just a dream, it has passed away. You are again Chuang Tzu."

He said, "You idiots, you don't understand the problem. The problem is: if Chuang Tzu can become a butterfly, then what is the guarantee that it is not now the butterfly who has become Chuang Tzu? And do you want me to be a butterfly? My problem is that a great doubt has arisen in me. I think perhaps the butterfly has gone to sleep now and is dreaming that she is Chuang Tzu. If Chuang Tzu can dream that he is a butterfly, what is wrong with vice versa? The butterfly can dream. And I have lost my identity. Who am I, I ask you?"

They were all silent. He had been telling absurd stories: now he has created an absurd situation. What to say to this man? And he was their master, so they could not be rude to him. They said, "We should go and meditate over it. What else can we do?"

Then his chief disciple, Lieh Tzu, came and all the disciples said, "Perhaps you can do something. The master is very sad. He is sitting in his bed, not coming out."

Lieh Tzu listened to everything, then went to the well, pulled out a bucket of water, carried in the bucket of water, and poured it on Chuang Tzu.

He said, "You idiot, what are you doing?" And he jumped out of bed.

Lieh Tzu said, "I am bringing you to your senses. Now tell me who you are, a butterfly or Chuang Tzu?"

Chuang Tzu laughed. He said, "My son, if you had been here before, you could have saved me from so

much sadness. The whole morning I was waiting for you, hoping that perhaps you would find some solution."

Lieh Tzu said, "Should I bring another bucket?"

Chuang Tzu said, "No, this is enough. I have found my identity. The water was too cold and you have spoiled my bed too."

Now the story is still fresh, it will never be old. It will always remain fresh, as if it has just happened now. You can see the whole thing: Chuang Tzu jumping out of the bed and saying, "If you had been here before, you could have saved me from so much sadness."

Creativity is a very rare phenomenon. For example, Kahlil Gibran, when he was only twenty-one years old, wrote his first book: THE PROPHET. And then his whole life he tried to write something better than THE PROPHET, and he failed. There are at least thirty books written by a more mature, more experienced, more educated man, but even the last book he wrote before he died is nothing compared with THE PROPHET.

If you ask me, only THE PROPHET is the creative expression of his being. Everything else is just *mind* trying to be creative. THE PROPHET came out of his being without any effort. He was so young, and he was not thinking that he was going to produce a masterpiece which would remain significant for centuries. And once he had produced it and the whole world had responded with such great respect -- it has been translated into all the languages; people find it holier than any BIBLE or any KORAN or any BHAGAVADGITA.

But he himself got into trouble not knowing that THE PROPHET came out of no-mind. He was just playing; he had no idea that he could become a great writer. He was not writing for anybody. He was filled with insights and he was putting them on paper.

His friends persuaded him, saying, "This is a great work, you should publish it." He was reluctant, hesitant, thinking, "I was only twenty-one years old when I wrote this. People will laugh."

But finally they succeeded in persuading him, and the book was published. After that he tried thirty other books along the same lines. But they looked like carbon copies, faraway echoes of THE PROPHET -- but not that solidity, not that intuitiveness, not that beauty, not that grandeur.

And it is not only with Kahlil Gibran; it is so with many creative people. All that they have produced is not creative. It is production, composition, it may even be good, but it is not something that is going to be eternally fresh and young. Unless something remains eternally fresh and young you have not created anything.

Michael Naimy has written one book, THE BOOK OF MIRDAD, which in quality goes even higher than Kahlil Gibran's THE PROPHET. But Mikhail Naimy is again in the same trap. He must have thought that if he could write THE BOOK OF MIRDAD -- which should remain as long as man is on this planet, one of the greatest creations of man ... He struggled his whole life, but he could not surpass it. THE BOOK OF MIRDAD had happened to him.

Creativity is not something that you do, you simply allow the universal force to function through you. You become just a medium. You give your hands, your body, your heart, your being to existence and then existence sings a song and it becomes eternal, as eternal as existence itself. Only that is creativity. Other than that, I cannot conceive of anything creative.

I have not stolen your creativity, Pankaja; I *want* you to be creative! You have the possibility, the potentiality, but you are wasting your potential on absolutely meaningless novels. Yes, they were giving you money, they were being sold. But nobody will read your novels twice; once is enough, more than enough. And anybody who reads your novel will read it and then throw it out of the train window. It is of no use after that. It is just ordinary trash, and you know it.

But you don't know one thing: that you have the possibility of becoming a creator. I have taken away your so-called creativity to give you an authentic relationship with existence, so something great can be born out of you. And that is the greatest bliss and benediction any man can experience: when existence uses you as a medium. That means existence has loved you enough, accepted you deeply -- your worth, your value. Existence needed you.

And this is one of the things to be remembered: that the greatest need of man is to be needed. If nobody needs you, you will commit suicide. And if existence itself needs you, you will be raised to such heights that you have never dreamed of.

I would like you to be a creator. And it is good that you are finished with your old so-called creativity.

And you are saying, " ... and in my unconsciousness made a secret bargain with you: Okay, take it. And

in exchange give me love and meditation and bliss and myself."

You are asking too much. I am an old Jew. For all your trash you have made a secret bargain with me to give you "love, meditation, bliss and myself"! There is no need to make a bargain with me. I am not a businessman. Once upon a time I was a Jew, but no more.

You can have all -- love, meditation, bliss and yourself -- for nothing. You don't have to pay for them, but you will have to work for them. You will have to work upon yourself.

I am showering love, but you are protecting yourself with an open umbrella. Now if I take the umbrella you will say, "You are stealing again." And I don't want to interfere in your freedom. It is your umbrella and if you want to open it, it is your decision. But you can close it -- it is not raining. Just keep it by your side.

You are from England ... These two places are strange: England and Bengal in India. No psychoanalyst has ever tried to figure out why these people are umbrella-fixated. They talk about father-fixation, mother-fixation, what about umbrella-fixation?

And again you are wrong, Pankaja: "You gave me glimpses ..." I have never given you any glimpses. Whenever you closed your umbrella you got them. And this is beautiful, first you think that I gave you glimpses, then naturally I know the second thing is going to happen: " ... and then they too disappeared, and I was angry at you." Now don't pull me unnecessarily into *your* mess! Just look at your umbrella. Whenever you close it you have glimpses; whenever you open it, glimpses disappear. It has nothing to do with me.

Just watch your mind. Whenever your mind comes in, glimpses disappear. You allow the mind in spite of me: whenever your mind is absent in spite of you, you have the glimpses. Don't throw the responsibility on me in any way. I can neither give you glimpses nor can I take them away. I never interfere in anybody's freedom. To me it is sacrilegious; your freedom is such a sacred thing to me. I want you to be dignified in your freedom.

These words that you write take you in the wrong direction. You start looking for me to give you something. You have everything you need: you just need to discover it within yourself. I can show you the way, I can show you the methods ... That's what I am doing every day. Somehow -- from some angle, from some aspect -- perhaps you may discover how to find your treasure. It is *your* treasure, and if you have lost it, it is your own blindness.

Mind is utterly blind. Put the mind aside and you will regain your insight. The Hindus in this country have called it the third eye: when you move beyond mind you have a strange experience, an eye opening inwards. You start seeing your own splendor. You are as full of bliss, splendor, glory as any Gautam Buddha.

Existence is very communist. It gives you the inner treasures equally. Differences arise because you discover the treasures slowly.

But the last thing you are saying is right. You are saying, "Beloved thief -- I love calling you `beloved thief' -- beloved thief, will you steal me?"

Perhaps only in this country ... God has been given many names -- the Sufis have given one hundred names: ninety-nine can be pronounced, the hundredth can be experienced but cannot be pronounced -- but in India there are thousands of names given to God. The most beautiful is *hari*. And hari means `the great thief'. Really courageous are the people who call God `the great thief', because he steals your heart!

So you can say -- although I have not stolen anything -- I take away only that which does not belong to you! And I give you only that which you have got already! So my work is very simple. But if you love the word `thief' -- it is an ancient name of God -- you can use that name, whether I steal anything from you or not.

Sometimes I think of stealing your umbrella. What will I do with the umbrella? Thinking about it, I don't need it. I have never had an umbrella in my whole life. So once in a while I become attracted -- why not have Pankaja's umbrella? That is the only experience I'm missing. But then it is unnecessary -- because I never go anywhere. If I keep the umbrella open inside my room, you will start thinking, "Now he has really gone crazy."

But it will be great if you can simply make a gift of your umbrella to me. In that way I cannot say no to you -- I never say no to anyone. You will enjoy giving a gift, although I know the umbrella is very old. I will not even touch it, my doctors don't allow me. They go on insisting, "You should not touch old rotten things." They say, "You are allergic, you should not touch such things."

But still I will accept your umbrella, just so that you can get rid of it. I will throw it away; there is no other way. It cannot enter into my house, but just to help you to get rid of it ... as a gift. And once you are vulnerable, open, and receptive, all my love is yours. Meditation will grow on its own accord with your

trust.

And as far as the last thing is concerned: "Will you steal me?" I have done that already; otherwise you would not have been here. The people who are with me are the people I have already stolen. I have to do strange things, steal people from different countries.

Every country is angry. The German government is angry that every German who goes to Poona simply disappears, never comes back! Now the Japanese are trying to compete with the Germans. Wives come and they forget all about their husbands. Husbands come and they write to me, "I don't want to go back home, although I have a wife and children. What do you suggest?"

What can I suggest? You have got a good opportunity to escape. Just be here. If your wife really hates you, she will come! It all depends on how much she hates! She may even become a sannyasin, just to harass you.

Pankaja, you need not be worried about that. Pankaja goes back and forth. She goes to England and then within a few days she is back. I can understand her problems, but once you are *my* people, then you don't belong to any family, to any race, to any nation, to any religion. You belong to the whole universe.

Mrs. Grumblebum is always calling on the doctor for medicine for her aches and pains. One day the cures fail. She dies and is buried in the local cemetery.

Two weeks later, the doctor himself dies and is buried in the plot next to Mrs. Grumblebum. The mourners are just leaving the cemetery, when the doctor hears a tapping noise on the side of his coffin.
"Well, Mrs. Grumblebum," he asks, "what is it now?"

"Please, doctor," she says, "can you give me something for worms?"

Just old habits, although they have died. Pankaja, it is just old habit that you think you are separate from me and my people. Drop that old habit. That which you used to be is dead; there is now someone absolutely new.

Paddy gets a little high at the party and starts to make a play for the luscious babe playing the piano. But in his drunken fog he trips, and the piano cover closes on his fingers.

His wife, Maureen, goes over and picks him off the floor. "Remind me to put a piece of ice on your black eye when we get home," she says soothingly.
"But I haven't got a black eye," says Paddy.

"I know," replies Maureen, "but you're not home yet."

Pankaja, you are a long-time, old sannyasin, but you have never been totally here. And it happens to people who have been working with their mind and intellect. They cannot be in this silence, in this presence. They become fidgety, their mind starts dreaming about going here and going there. And for years you have been repeating the same cycle. You cannot go away from me, you cannot go away from this silence. Wherever you go I am going to haunt you. So you go on coming back, but this split situation of going and coming disturbs your getting in touch with your being.

For a few days you try, and as you come closer to experiencing something, that is the moment when the mind makes much trouble and it starts dreaming of going somewhere. Always remember: mind creates trouble only on the boundary line. It is an indication that this is the moment to remain in your meditations. Perhaps only one step more and you will be out of the fog of the drunken mind. But before reaching the boundary line, you go away.

So you have been coming and going for years. Many things that would have happened to you, you yourself have managed not to let them happen to you. It is time enough. And I am not going to be here forever! I don't want you to repent when I am gone, because then you will think you have missed an opportunity -- perhaps for many lives.

It will be easy to find another Gautam Buddha sometime in the future, because he is a traditional saint. It will be possible to find a Jesus Christ -- it is almost certain you will find him someday, because he was not enlightened. He has to come back to the earth.

But you will not find me again, for two reasons: I am not going to come back to any body again; and for the second reason -- you will not find even a similar person again. I have been so eccentric, crazy, so different from the traditional saint, that I don't think anybody else after me is going to dare copy me. It is impossible. You will repent.

There is still time -- your spring can come. There is still time for you to achieve your ultimate potential. But don't waste it in wavering. If you go on taking the plant from one place to another place to another place, it will never grow roots. You have to leave it in one place so that it can grow roots.

And without roots there are no flowers. You are longing for the flowers, but you are not taking care of the roots.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #20
Chapter title: Response ability

1 December 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THANK YOU FOR LETTING US TASTE FROM YOUR OCEAN OF CONSCIOUSNESS. BOTH KRISHNAMURTI AND GURDJIEFF WERE TALKING ABOUT THEIR WAVES OF CONSCIOUSNESS. BELOVED MASTER, ARE THEY THE WAVES OF YOUR OCEAN?

Shridhar, J. Krishnamurti and George Gurdjieff are not just two waves in the ocean of consciousness. They are the very ocean of consciousness itself. The moment you become enlightened you are no longer an individual. You lose your ego, and with the ego you lose all your limits, all your boundaries. They are not waves of my ocean; the ocean belongs to no one. I am the same ocean as they are.

You are also the same ocean as I am. You just have to wake up and realize the fact that your imprisonment is your imagination, that your fetters are nothing but your thoughts, that your bondage is nothing but your own unconscious way of living. Otherwise you are as oceanic as any Gautam Buddha, as any Lao Tzu, as any Kabir, as anyone who has ever realized his ultimate, his sachchidanand.

We are not separate. We belong to one existence without any demarcation lines. All limitations are mind projections. The moment you are beyond mind and you can see without the mind directly, you will be surprised that the trees and the stars and the oceans ... There is nowhere any demarcation. The flowers of the trees are your flowers, the greatness of the stars is your greatness, and the smallness of the grass leaves is your smallness. The moment you start feeling this universalness, you have come home.

But remember always not to put me above anybody else, just because I am your master. So don't say that I am the ocean and J. Krishnamurti and Gurdjieff are just waves. That is ugly.

You may not be aware from where these kinds of ideas continuously come. And this is not only the case with you ...

Just today, Hasya was telling me about some Korean master, Su. He is going to come soon. He has disciples. Lani has just come from Korea. In the Korean language they have published more than thirty-five books of mine. Hundreds of people are interested in coming. They were not even aware where I am, and

whether I am still alive or some past master.

Not only the so-called disciples go on praising their master as the highest. Even the so-called masters ... certainly they are not masters, just so-called. When master Su's disciples asked him, "What are the categories between you and Bhagwan?" he said he belongs to the first category of enlightened people and Bhagwan belongs to the third category of enlightened people.

Now such a man cannot be enlightened, to say nothing of first, second and third category, because there are no categories in enlightenment. How can you be enlightened and still belong to a certain category? The category is a limitation.

But the so-called masters will always put themselves higher than anybody else. The ego lingers on, whether you are in the world of matter, money, power, prestige or whether you are pretending to be a seeker, a searcher, a spiritual being. Even when you start declaring yourself as enlightened you are playing the same old game with new names. There is no difference at all.

I am waiting for master Su to come. He is going to be in trouble! He does not know me. In the first class enlightened category ... Why should a master who belongs to the first class come to a third class enlightened man in the first place? This is strange! So let him come. He will have to stand in line for the first time in his life.

Once you are enlightened there are no categories. Enlightenment simply means going beyond all categories, all mind trips, all ego trips. It is simply becoming one with the universe.

The reason for people like master Su is the simple pious ego, now acting in the name of spirituality. The game is old: one has to be on the top. But why do the disciples do this? The reason is the same. If I am the greatest master, then naturally -- you are my disciple -- you are the disciple of the greatest master. You are no ordinary disciple, you are not a disciple of a third class enlightened man!

I have told you about one religious cult that exists only around the area of the Taj Mahal. They are called Radhaswamis. They were very much disturbed by the presence of the Taj Mahal. Now the Taj Mahal has nothing to do with their spirituality. But the disturbance began when their master died -- they determined to make his memorial better than the Taj Mahal.

The Taj Mahal is unique in the whole world, there is no other building that can be compared to it. And it was made by a great emperor. It took thirty years in building, and almost ten thousand stonecutters, sculptors ... Master builders were gathered from faraway countries, the best from Iran, from Turkey, from Egypt, from Arabia. And the emperor who was making it had the whole empire of India and all the money was pouring into it.

These ten thousand people worked almost ... When they had come they were young; by the time the Taj Mahal was completed, either they were old or dead. The second generation was working. Sometimes they had come old -- they were famous so they were brought -- so the third generation was working.

And the emperor who was making it as a memorial to his wife, Mumtaj, was also making on the other side of the river Jamuna his own memorial. When he died he would be buried there. Emperors took care while they were alive to make their memorial too, because after they were dead nobody was going to bother to put so much money and effort into it.

But his whole treasure was finished with the wife's memorial. His own memorial has only the foundation stones. He could not complete it because he was dethroned by his own son and kept in jail. And the son immediately dropped the plan of the second memorial.

The Taj Mahal is made of white marble, all Italian marble. And the other memorial, just on the other side of the river -- at the end he was going to make a bridge -- was going to be exactly the same as the Taj Mahal, but in black marble. He was creating a beautiful symmetry. The architect was going to be exactly the same, the building exactly the same, just the marble was going to be white on the wife's memorial and black on his own memorial.

Now these followers wanted to try to make something better than the Taj Mahal, because thousands of tourists were coming every day to see the Taj Mahal. Naturally they thought it was not only a question of prestige, it was also a question of business. It had been going on for almost one hundred years.

They had been able to make only the ground floor. Certainly they have made it far better than the Taj Mahal, but there seems to be no possibility that they will be able to complete it. They wanted to make it a three-story building, so it goes higher than the Taj Mahal, but all the money that they could collect from their followers from all over India is finished. For one hundred years continuously thousands of workers have been involved in making it.

I have seen ... Their pillars are so beautiful, so creative: on the pillars they have made creepers in

marble. And the creepers have green flowers of green marble and roses on top of the creepers made in rubies, emeralds, diamonds. They have certainly made it clear that if they complete it -- even incomplete -- it has gone beyond the Taj Mahal. They are immensely happy. They invited me when I was speaking at Agra University ... They invited me to show me their incomplete memorial. They have done a tremendously great job.

They took me inside. Inside they have a map drawn on the marble and on the map there are fourteen divisions. And they have put all the enlightened people that they could think of in the division to which he belongs. There are not only three categories ... According to them there are fourteen. Mohammed is in the third division, Jesus is in the fifth -- so is Moses. In the sixth is Mahavira and Buddha. In the seventh, Kabir, Nanak, and in that way they went on. Names are engraved in marble.

And in the fourteenth there is only one man, their own master, who was not known outside Agra. All his following is centered in Agra. A few people have moved to different places, but basically, it is a one-city-oriented religion. They asked me what was my opinion about this map.

I said, "Who has made this map?"

They said, "It is in our holy scripture. Our master himself has made this."

I said, "Your master is right. He is in the fourteenth."

They looked at me, because before me they had shown that map to many people. Everybody disagreed because their masters were put in the fifth degree, somebody's master in the third degree, somebody's master at the most in the seventh. After the seventh, the other six planes are empty. The fourteenth, the highest reach of consciousness, has been achieved by their master. Naturally no Hindu will agree, no Mohammedan will agree, no Jaina will agree, no Jew, no Christian, no Buddhist. Nobody is going to agree. I was the first man to agree with what they said.

They said, "You are the only man who understands."

I said, "Certainly, because I am on the fifteenth and I know your master is trying, making every effort, to enter into the fifteenth. I don't allow him! He tries hard, but I don't open the door. And as long as I am there on the fifteenth -- and there is no sixteenth, so I cannot go anywhere else -- your master has no chance."

They said, "Fifteenth? But in our scripture there are only fourteen."

"I think that's natural. Your master knows about only fourteen because he has never entered the fifteenth."

They were very much shocked and angry. Their whole desire is that their master is accepted as the highest, then they are certainly the most significant people on the earth, following the greatest master. And the master was also on the same trip because in his own writing, which nobody reads except his own disciples -- and they are not many, but they are very rich people ...

They showed me their scripture. He has written with his own hand the names of Gautam Buddha and Jesus and Kabir on lower steps, and his own name he has written on the highest. That very stupidity shows that he is not even on the lowest, the first floor. He does not know anything about enlightenment.

He may have been a learned scholar. That seems to be a possibility, because he writes well. But he is writing everything as a parrot, repeating from old Indian scriptures. There is not a single statement which is original.

I asked them, "Show me something that is original. A man who has reached to the highest plane of consciousness must say something which nobody has said, because nobody has reached to that plane. Show me something. Because all that is written in it has been said by people who are just on the third, fourth, fifth ... What is your master's own statement? What is his testimony?"

They could not find a single statement in their whole book which was not stolen. But this thing goes on and on.

The man who brought me to Poona for the first time, nearabout thirty years ago, was a follower of Mahavira and he was also a follower of Mahatma Gandhi. He lived with Mahatma Gandhi in his ashram for years. His name was Rishabhdas Ranka. Many people of Poona must know him. Because Mahatma Gandhi was teaching continuously that all religions are the same, essentially the same -- no religion is higher than the other, they are all equal -- he also learned, like a parrot, to repeat it.

And then he wrote a book on Mahavira and Gautam Buddha, and he showed me the manuscript. I simply saw the title and I said to him, "Just look at your title. I don't have to read your book -- your title says everything." In his title he writes, `Bhagwan Mahavir' and `Mahatma Gautam Buddha'. `Bhagwan' is used for Mahavir, and for Gautam Buddha, just `Mahatma'. There are so many mahatmas; `Mahatma' is not something very special or unique.

I said, "You are writing this book to show that Jainism and Buddhism are equal, and their message essentially is the same. And Gautam Buddha and Mahavira are equally enlightened."
He said, "Yes."

I said, "Then why this difference? Either put `Mahatma' in front of both the persons or put `Bhagwan'."

Now he was in a great dilemma. He could not write `Mahatma Mahavir'. The Jainas would kill him, they would expel him. He was a Jaina ... Nobody, not a single Jaina in twenty-five centuries, has made such an insult -- writing about Mahavira as just a mahatma. Mahatmas are available in this country for one rupee a dozen. They are so cheap, every village has its own mahatma.

And he was not willing to write `Bhagwan' before Gautam Buddha because no Jaina accepts Gautam Buddha as equal to Mahavira. He is enlightened, but not of the same height. Mahavira's enlightenment is complete; Buddha's enlightenment is incomplete -- partial enlightenment, not total.

And the same is the situation of the Buddhists. They will not be ready to call ... I have asked Buddhist monks. One Buddhist monk was born an Englishman, but got converted when he was young and became a Buddhist monk. I don't know whether he is still alive or not, but he was a world famous man, Sanghrakshita. He lives in the Himalayas, in Kalimpong.

He used to come to the university where I was teaching and he became interested in me, because he was always invited to the Philosophy Department. I used to raise questions and he was in difficulty trying to answer them. But he was a very nice person, he never became angry. On the contrary, if he could not answer me he used to ask if I had some idea of what the answer could be. I said, "I never ask anything unless I know the answer."

We became friends. He even started staying with me while he was in the city. I asked him, "What do you think about Mahavira?" Mahavira and Buddha were contemporaries.

He said, "About Mahavira? He was enlightened, but not so completely as Gautam Buddha."

The same nonsense goes on around the world. But the reason the disciples are concerned or the so-called masters are concerned is the same. It is the ego that needs a certain kind of gratification.

Shridhar, as far as J. Krishnamurti and George Gurdjieff are concerned, they are both enlightened. Both have disappeared in the same ocean in which all enlightened people have always disappeared. And beyond enlightenment there is no distinction. There is no question, because the person is no more.

When the dewdrop falls into the ocean, do you think there will be differences, that when another dewdrop falls into the ocean, it will only partially fall into the ocean? Can a dewdrop fall partially into the ocean? Is it possible for any dewdrop to be different from any other dewdrop? They will all become the ocean.

I am a clear-cut, straightforward person. I don't want any nonsense to grow around me, and I want the same to be true about you. When I say that every enlightened being disappears into the same universe -- and there is no question of anybody being higher or lower -- you have to learn it. It is the first time that anybody is telling his disciples to drop the ego which is hiding behind the idea that, "I have got the greatest master."

It has nothing to do with the master, it has something to do with your own ego. Drop it. I am not the greatest master. In the world of masters there is no one who is great, and there is no one who is not great. All these categories are of the mind, they don't apply when mind is no more.

You are simply an utter silence, a pure presence with no person there. It is the same experience, the same taste, the same sweetness, the same blissfulness, the same truth, the same consciousness, the same ecstasy.

BELOVED OSHO,
"LIVING IN THE HERE AND NOW, ACTING SPONTANEOUSLY," WILL I FIND THAT MY ACTIONS WILL STILL BE GUIDED BY EXPERIENCE AND RESPONSIBILITY?

Dhyan Prabuddha, I find it always difficult to answer questions which are only intellectual, which arise out of your fear, out of your reason, but not out of your experience, not out of your meditation. You are saying, "living in the here and now, acting spontaneously," and the statement is within inverted commas. You must be quoting me, it is still not your experience. Just because I have been saying that, "living in the here and now, acting spontaneously" is all that can be said about meditation, and that if this is possible, everything else will settle down on its own accord, your mind starts spinning questions.

You are asking, "Will I find that my actions will still be guided by experience and responsibility?" You don't know anything about spontaneity, you don't know anything about living here and now. Not only that, you don't know anything about responsibility and you don't know anything about experience.

Your whole question is absolutely rootless, but I will try to answer it because I don't want to hurt you. You don't yet deserve it. Once you start deserving, then I don't hesitate. Then I hit you this way and that way and you rejoice in it. But when you are not ready, I try to be as polite as possible.

Now, you are saying, " ... guided by experience ...," which means guided by the past. And if you are here and now, how can you ask this question? It is a contradiction in terms. Guided by experience? Experience is certainly of the past. In other words you are saying, "Being here and now, will I still be guided by the past?" Then you are not here and now. Then the past is more important than using the here and now to guide you.

Then you are afraid: perhaps if you act spontaneously, you may lose responsibility. And you don't understand even the meaning of the word responsibility. The society has been so cunning. It has destroyed our most beautiful words, given them distorted meanings. Ordinarily in your dictionaries `responsibility' means duty, doing things the way you are expected to do them by your parents, by your teachers, by your priests, by your politicians, by somebody else.

Your responsibility is to fulfill the demands made upon you by your elders and your society. If you act accordingly, you are a responsible person; if you act on your own -- individually -- then you are an irresponsible person. And your fear is: in acting spontaneously, here and now, there is a danger -- you may start acting individually. What will happen to your responsibility?

The fact is that `responsibility', the very word, has to be broken into two words. It means `response ability'. And response is possible only if you are spontaneous, here and now. Response means that your attention, your awareness, your consciousness, is totally here and now, in the present. So whatever happens, you respond with your whole being. It is not a question of being in tune with somebody else, some holy scripture, or some holy idiot. It simply means to be in tune with the present moment. This ability to respond is responsibility.

But without experience you will not be able to see the contradiction in your question. Yes, I say you will be able to act with absolute response-ability. But it will not be the responsibility that you have been taught and conditioned for. It will be a totally new phenomenon.

It will be just like a mirror. If you come in front of it, it responds, it reflects you. The moment you have gone out of its focus, it is again silent. It is not a photographic film that catches your reflection. It remains always clean and available. Whoever comes in front of it -- it will respond with totality and reflect the reality. The consciousness which is in the present is just like a mirror.

Any situation comes ... There are times when you are in the present in spite of yourself. For example, if walking on the path you suddenly come across a long snake, are you going to be guided by past experience? Are you going to be responsible? You will forget all that you have learned: all teachings, all scriptures, all teachers, parents. Suddenly you will find the here and now because this is not a time to think about what to do, what is right and what is wrong. You will simply jump out of the way. This will be responsibility, spontaneity.

Or your house is on fire and you are taking a shower, naked. Are you going to dress before you get out of the house? Put your tie right? Polish your shoes? Have a look in the mirror? See whether all the buttons are in the right holes? No, there is no time. The house is on fire. You have to jump out of your bathroom window. And you will jump even without a towel around you. You will simply jump naked, just out of the shower through the window. This is spontaneous. It is not guided, because you have not been continuously experiencing your house catching fire. It has never happened before. So there is no past experience to guide you. And nobody, your father or your mother or your teacher has ever told you that if you are under the shower naked, and the house catches fire, at least put the towel around yourself before you jump out of the window. Nobody has taught you. There is no book. I have looked into all the books about etiquette, not a single book is giving any guidance. If you are waiting for guidance you will be stuck in the bathroom. You will search in your mind and you will not find any guidance at all.

And if you think you cannot do anything without guidance, then you are finished. Then there is no more life for you, no more future. The window was open. You could have jumped. But it has to be a spontaneous action in the moment, here now. And I call it absolutely responsible, responsible to life, responsible to your own being. You are avoiding committing suicide.

But you have not lived a single moment here and now. And you have never acted spontaneously. Hence

the fear is natural, that if you act spontaneously, what about the guidance that you have been given -- do this, don't do that? What about all those ten commandments? What about all the religious and moral teachings?

When you are acting according to past experience and teachings and conditionings, you are not a real person. You are absolutely phony, because you are not looking at the real situation. You are searching for the right answer in the memory. And the memory has never come across such a situation.

Every situation is so new, that you cannot be guided by experience. If you are guided by experience, it is going to be wrong action and that is the whole misery of the world. Everybody is acting wrongly, trying to be right -- this is the trouble -- trying to be in tune with past experience. But this situation has never happened before. This is so new.

I was driving from Jabalpur to Nagpur. And just outside a small village the car broke down. I was hoping to reach the nearest government rest house, because it was time for my afternoon sleep. So I took out a blanket and went under a tree, and the three persons who were with me simply watched what I was doing. And I went to sleep. They said, "This is strange. We are looking embarrassed and stupid, we are sitting here, and he has gone to sleep already. And he does not bother that the car is broken and something has to be done. And he was driving. And we don't know how to drive, we don't know what has gone wrong." They all three came and shook me.

I said, "Don't disturb me. Wake me at two! Car or no car, but I have to have my sleep."

They said, "This is strange, where should we go now?"

I said, "Go to hell, but don't disturb me!"

They said, "This is strange, you were driving us."

I said, "Forget all about it. Now the car is not worth driving. Find some car. While I am asleep, do something!"

At two o'clock I woke up. All three were sitting by the side of the car, very sad-looking, hungry. I said, "What are you doing?"

They said, "What can we do? We are feeling very hungry and ..."

I said, "At least, the village is near, you could have gone there."

They said, "We could not leave the car, all our luggage and everything is in it."

I said, "Then at least one person could have gone, two could have remained here. Or two could have gone, one could have remained here."

They said, "Nobody trusts anybody."

I said, "This is strange. I went to sleep, I trusted you all, though I knew perfectly well with a broken car, where could you go?"

Then I stopped a car and I asked the man who was driving if he knew anything about cars to have a look at mine, because I have never looked under the hood. I have never ... That is the work of Avesh or Anandadas, but I have never opened the hood. I don't know what is inside it. Whether a ghost runs it or an engine is there, I don't know at all. I simply know how to drive. That too is illegal, because I cannot keep both things in mind. When I am driving, I am driving. And then as fast as the car can go, it goes. I cannot bother that the government thinks it should go fifty-five miles per hour.

I think all these governments are a little unintelligent. If you don't want a car to go beyond fifty-five, then why are cars allowed to be produced which can go one hundred and forty miles per hour? Strange! It is such an absurd situation. If you allow cars to be produced to go one hundred and forty miles per hour, you are giving me permission. And I trust that if the car says one hundred and forty, it will go a hundred and forty.

So I told the driver just to have a look. And there was nothing wrong, just something small and he fixed it within fifteen minutes.

Those three people said, "This is strange. So many cars have passed, but the idea did not arise in our minds to stop a car and ask somebody to look at ours."

I said, "You must be waiting for experience to guide you."

To me this was a new situation, my car had never broken down before. In fact I had never driven alone. Somebody was always driving ahead of me; sometimes two cars were driving, one behind me, one ahead of me, just to take care of my car. This was the first time that I had tried to go on my own.

Those two cars prevent me from being illegal. If my front car does not move at more than forty miles per hour, how can I? So they keep me within the limit. I wanted to try the car at its full speed and that was the reason why it broke down, because although they say it should go a hundred and forty but nobody tries

it. Nobody thinks that the roads are made for only fifty-five miles per hour. And in India, they are not even made for that much.

And the traffic is so crazy -- many, many centuries all going along in the traffic. A bullock cart, a camel, an elephant, you name it and you will find it in the traffic. And cows are resting in the middle of the road and because they are mother cows, you cannot disturb them. And father bulls ... they are standing in the middle of the road and, being a nonviolent country, you cannot do anything against them. You cannot take them to the court or ...

Life brings every day new situations. And if you are waiting to be guided by past experience, you will miss the opportunity to act responsibly, to act spontaneously. To me the greatest morality is to act spontaneously. And you will always be right, because your full awareness will be involved. More than that you cannot do. More than that existence cannot demand from you. And if you are focused totally in the present, what more can you do? You are bringing your whole energy and consciousness to solve the question, to get out of the situation. More than that is not possible. So whatever happens is right.

This whole idea of responsibility and being guided by experience is told to you by people who don't want you to be here and now. They go on giving you advice on how to act, what to do, but they don't know that life does not go according to their guidelines. Their guidance becomes misguidance in any real moment.

A rich old woman whose husband has just died decides to get married. But this time she wants to have some fun. So she advertises in the world press for a young, strong twenty-year-old virgin. She gets thousands of replies, all accompanied by a photograph, but she is particularly attracted to a huge, bronzed Australian from the outback.

She flies him to New York and they are married the next week.

On the wedding night, the old bride is fixing herself up in the bathroom when she hears strange noises coming from the bedroom. She opens the door to find the huge Australian moving all the furniture to the sides of the room.

"What are you doing?" she cries.

"Well," replies the man, "if it is going to be anything like making love to a kangaroo, we are going to need all the space we can get!"

That man is guided by experience. He has known only how to love a kangaroo. If you bring a man from the outback of Australia, you are in for trouble. The poor fellow is simply guided by his past experience that the space seems to be too small. If it is going to be something like making love to a kangaroo, who is going to jump all over the place ...

Don't be bothered by the past. What is past is past. And you have to be in the present. And this is the only way to be response-able. This is the only way to be adequate to the situation you are facing. Otherwise you will find yourself always inadequate.

A woman who loves rock and roll music goes to the local tattoo artist and says, "I want a tattoo of Elvis Presley on the inside of my thigh. Can you do it?"

"Sure," says the man.

When he has finished, the girl looks down and says in disgust, "That does not look like Elvis. No way! I am not going to pay you for that."

"Okay," says the artist, "let me try again on your other thigh." When he has finished, the woman is furious. "That does not look like Elvis either," she exclaims.

"Wait a minute," says the tattoo artist in desperation, "I will go out and bring in a guy off the street; if he can identify the tattoos, will you pay me?"

The girl agrees, so he rushes out and finds a drunk staggering along the road. He drags him into the studio, points at the girl's spread thighs and says to the drunkard, "Can you recognize these two tattoos?"

The drunk says, "I don't know about the guys on the thighs, but that guy in the middle is definitely Mick Jagger."

So you have to respond to the reality.

A wild, Irish wedding reception is brought to a premature end when Paddy grabs the microphone and announces, "The party is over. We have run out of booze, there is no food left, and somebody has fucked the

bride."

As everyone is heading towards the doors discussing what had happened, another announcement is made, "It is okay, folks, you can come back. We have found another case of Guinness, Maureen is making some sandwiches, and the guy who fucked the bride has apologized. So everything is okay, come back!"

You have to respond to every kind of situation in the world. Past guidance is not of much help. Every moment you will be coming across something new. The world is very inventive. That's why all so-called religious people who are guided by the past look so sad. They are always missing the train. They go on looking for guidance, but this is not the situation for which the guidance was given. It may have been right in a certain moment, in a certain situation, but it is nothing that can be eternally true.

Only one thing is eternally true, and that is your consciousness. And if you can bring your consciousness to the present, you cannot go wrong. Whatever you do out of that consciousness is always going to be right, not according to any criterion, but just because it is coming out of a total awareness. Out of total awareness nobody has ever done anything wrong. According to me, right is what comes out of your spontaneity and out of your consciousness and out of your presence here and now.

And what is not out of your spontaneity, consciousness and your being here and now is wrong. There is no other criterion than what I have just told you. All other criteria are dead. They may have been living at one time, but that time is past. Heraclitus is right, you cannot step in the same river twice. And he was stating something about life and existence.

Hence there cannot be any guidance. All guidance will create trouble for you. You have to be kept absolutely clean of all guidance, so that you can respond with total awareness to the present situation without any hesitation, without any thinking. Just out of your silent awareness arises the response and it is the most beautiful, the most honest, most authentic answer that could have come to anybody.

Because humanity has been forced always to be guided by the past, there is so much misery. If what I am saying is listened to by humanity, there will be great joy all over the earth, immense laughter, immense rejoicing, no repentance, no guilt, no confessions.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #21
Chapter title: Seriousness is a sickness

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BELOVED OSHO,
IS THERE LAUGHTER IN THE MYSTERIOUS SILENCE OF SACHCHIDANAND? THERE MUST BE, BECAUSE YOU ARE SUCH A LAUGHTER; OR IS YOUR LAUGHTER JUST FOR US?

Devageet, the cosmos is full of laughter, but a laughter that is very silent, a laughter that you can feel but cannot hear, a laughter that spreads all over your being. You can feel the lightness and the benediction that it brings to you, but there is no way to hear it, and there is no way to compare it to the laughter we are aware of.

It was for this reason that all the ancient awakened ones have not talked about laughter. The danger was that you may think the laughter that you know is the laughter of the ultimate. The difference is very great. Our laughter is simply ripples on the surface of the lake. The cosmic laughter of sachchidanand is the whole lake, but without ripples -- utterly silent and serene, still, just like a sweetness, joyfulness, very delicate, very subtle. The ancient awakened ones never mentioned it, just as they have never mentioned many other things out of a certain fear of misunderstanding.

They have not mentioned that there is an orgasmic joy in the experience of enlightenment. It is sheer fear that the moment they use the word `orgasmic' you will think about sexual orgasm. It is not sexual, it is nonsexual. But as far as the orgasmic experience of utter relaxedness, of absolute stoppage of time and mind is concerned, it is the same.

I have dared to walk on paths untrodden by the ancient awakened ones because my feeling is that the fear of misunderstanding should not prevent one from saying the truth. And if one is too afraid of being misunderstood, then there is nothing to say, because everything is going to be misunderstood. You talk about truth and it will be understood as a fact. You talk about consciousness, and people will think, of course, that they are conscious. Maybe it will be a bigger consciousness, but there is not going to be any qualitative change. Yet there *is* going to be a qualitative change.

In fact every quantitative change at a certain point turns into a qualitative change. You heat water. Up to ninety-nine degrees it is water. The moment it reaches a hundred degrees a transformation happens. Water starts disappearing into vapor. This is a qualitative change. You can quench your thirst with the water, but not with the vapor.

Water always goes downwards, it moves towards the sea, which is the lowest level. Vapor goes upwards: it creates the clouds. Their paths are different, their qualities are different. Water is visible, vapor soon becomes invisible.

Or, from the other side, at a certain point water can become ice. The qualities are different. Water is continuously flowing, ice has lost that flow. It is static, it has become almost like a stone.

Quantity at a certain point brings a new quality. Out of fear of being misunderstood, many things have not been said to humanity. Not that they were not known to those who have come to the highest peak, but they have chosen to speak only of certain aspects. Even those certain aspects are misunderstood. And many they have left unsaid. They know that when you reach, you will experience.

I don't want to leave anything unsaid. I don't function out of fear at all. And I trust my people's intelligence more than any awakened person has ever trusted.

Mahavira never allowed his male and female sannyasins to be together -- a fear that they might fall back into their old habits. He arranged that the women sannyasins should remain separate from the men sannyasins. If you go into details you can see the fear. The women sannyasins should always bow down to the men sannyasins, even if the male sannyasin may be just one day old. He may have taken sannyas just one day before, still a sixty-year-old woman sannyasin has to bow down to this young person. She has been a sannyasin for sixty years. The reason? The reason is that whenever a woman bows down to a man there is a protection. She is paying so much respect to you, you cannot behave in any disrespectful way towards her. And according to Mahavira, even to think about sex will be disrespectful.

But all these details have a hidden psychology of fear. All male sannyasins and women sannyasins had to move in a group of five; nobody was allowed to move alone. Why? Lions move alone because they are unafraid. What is the fear? Why should five men move together? So they can keep an eye on each other, that nobody falls below the discipline, that nobody does things which are not allowed.

Five women moving together will keep alert about each other, will see that nobody falls in love, nobody becomes too much attached to anyone. Mahavira has put four against one. Their jealousy, their competitiveness, and their very nature of putting the other down will keep them alert. But this is functioning out of fear.

And I know Mahavira was not afraid as far as he himself was concerned. He was afraid about his disciples. That means he was not as respectful to the disciples and their intelligence as he should have been. My feeling is, if I am not respectful towards you and I cannot trust you, then no arrangement is going to help. And all these people in the past ... although they thought of every detail, there were always loopholes.

Sannyasins have been finding ways for perverted sex.

Gautam Buddha was afraid even to initiate women in his commune as sannyasins. He remained very stubborn. But that was out of a certain fear that if women entered in the commune ... He did not believe in his own sannyasins. He knew that they would start falling back into their biological heritage.

Hence many things have not been said and many disciplines have been created which ultimately turn into fetters. And all these people were trying to help you to attain ultimate freedom. But if you want freedom, then you have to start with freedom. If you start with bondage, you cannot end with freedom. Freedom has to be the first if you want freedom to be the last, because it is a growth. They fettered their people so tightly. In Buddhism there are thirty-three thousand rules of discipline. Now, you have put almost the whole Himalayas on the chests of your sannyasins. They are small things ...

A sannyasin is going to preach in faraway places where Buddha cannot go, because he is too old. Before he leaves, Buddha says, "Remember a few things. Don't talk to a woman."

The young sannyasin must have been a man of tremendous courage. He said, "Generally, you are right. There is no need for me to talk to any woman. But there is a possibility ... at least one percent you should keep open. Ninety-nine percent of the time I will not talk, but there can be a situation in which talking becomes absolutely necessary. If I am standing on a crossroad and I don't know where to go, where the village is, and a woman comes by, should I ask her or not? Or should I remain stuck on the crossroad? Or a woman falls into a ditch and I am passing by, should I ask her if I can help?"

Buddha was silent. Then he said, "Okay, for one percent you are allowed. Remember, that is only in emergency situations. But never touch a woman." The man was again raising the same question. "There can be a situation when you have to touch a woman. A woman falls on the road, maybe sunstroke, maybe epilepsy, maybe some kind of coma ... Do you want me not to touch her? There are emergency situations when it will be very uncompassionate not to touch the woman. And I think compassion is the foundation of your philosophy."

Very reluctantly Buddha said, "Okay, in emergency situations you can touch a woman, but remember one thing, whenever you are close to a woman, speaking to her or touching her, be very alert. Don't get back to your old habits, which are tremendously powerful, because they belong to your whole past of millions of years."

But that one percent emergency becomes the loophole. Who is going to decide what is emergency and what is not? So all the rules, thirty-three thousand in all, have their loopholes. You cannot have a foolproof system. Human beings are human beings.

My approach is totally different. My approach is to bring men and women so close together that there is no need to keep arbitrary disciplines. Just their very closeness, slowly, slowly, will make them drop their differences. Their closeness and understanding about each other will help them go beyond the biological heritage.

The farther away you put them, the stronger is the magnetic force. One is more attracted towards the unknown, the unachievable. If the woman is sitting far away, first she looks immensely beautiful, just a goddess who has descended to the earth, because you cannot smell her perspiration, nor do you know that her teeth are false; you know nothing. From far away all grass looks greener.

My own understanding and approach is totally different from anyone who has lived before me. I want to bring the male and female sannyasins as close as possible, with no restrictions, with no repressions, with no inhibitions. Sooner or later they are going to be fed up. That is my hope. The whole arrangement here is to make you completely bored.

And every day somebody writes, "Sex has fallen away." That's great if it falls away! Repressed sex is bound to create a psychological sickness within you. But when sex drops on its own accord just like a dead leaf dropping from a tree, it does not leave any wound on the tree. When sex drops out of understanding, not with your effort but on its own accord and your unconscious is not carrying any repression, your whole being is purified.

So I am saying everything that has not been said. Laughter has been completely avoided, because it seemed that it destroyed your seriousness. And all the masters of the past wanted you to be serious about your search. They misunderstood one thing, that sincerity about the search is one thing, and seriousness about the search is not the same thing. I want you to be sincere and authentic about your search -- not only about your search, but about everything, because you cannot be sincere only in one dimension. If you are sincere, then all dimensions of your life are sincere.

But seriousness has been misunderstood as sincerity. Seriousness is a sickness. A serious seeker is

searching for truth with sadness, with a burden on his head. He is not interested in the pilgrimage. He is only interested in the end, the goal, the paradise, the heaven, whatever name has been chosen by the master. My own understanding is: there is no heaven, and there is no paradise, there is no goal. Life is an eternal pilgrimage.

Now, making people serious is making them sick for eternity. They will lose all joy, they will shrink, all their juice will be gone. They will not see the beauty of the path and the trees and the mountains that they will be passing through, because seriousness does not allow these things. Seriousness condemns all this as mundane.

To me, there is no division like mundane and sacred. It is one universe. There are not two universes. Yes, the same universe you can look at in a mundane way, you can look at in a sacred way. The distinction is not between two universes, the distinction is only in two outlooks. And my feeling is, the more joyous you are, the more full of juice, love, laughter, music and dance, the more your journey will become a tremendously beautiful pilgrimage.

And because there is no goal ... Life is eternal, hence there cannot be any goal. All ideas of goals are contradictory to the idea of eternal life. And if life is eternal, then you have to enjoy each moment as if you have reached the goal. Each moment is a goal in itself. Don't wait to rejoice when you have reached the goal. That kind of goal does not exist. Use every moment as if you have arrived. It is always as if you have arrived. You are always arriving.

And I don't think existence wants you to be serious. I have not seen a serious tree. I have not seen a serious bird. I have not seen a serious sunrise. I have not seen a serious starry night. It seems they are all laughing in their own ways, dancing in their own ways. We may not understand it, but there is a subtle feeling that the whole existence is a celebration. I teach you celebration. And laughter has certainly to be one of the major ingredients in this celebration.

You are asking, Devageet, "Is there laughter in the mysterious silence of sachchidanand?" Certainly! But a laughter which is very silent. A soundless sound. A ripple-less lake. Full of joy, but it is too much to be expressed. There is no seriousness in the ultimate experience of existence.

And the second thing you are asking is also true. "There must be, because you are such a laughter; or is your laughter just for us?" The laughter of the ultimate experience is silent. You can have a very delicate feeling, but it is not tangible, you cannot hear it. It is more like a whisper. So the second thing is also true, I am absolutely nonserious. I am laughter, but the laughter that I have achieved in my disappearance into the whole you cannot hear. I have to laugh for you the way you can understand it.

As far as I am concerned, there is no need for me to remain in the body even for a single moment more. I have done my homework. Whatever I am doing -- talking to you, laughing with you, rejoicing with you -- my silence, my words, are all dedicated to you, to provoke a certain synchronicity.

It is said Buddha never laughed. And you can see Jesus ... it is impossible that that face can laugh. Mahavira cannot laugh. There is only one man ... and because of his laughter all the houses I have stayed in have been called Lao Tzu House. Lao Tzu is the only man who was born laughing. Every child is born crying. That is absolutely unique about Lao Tzu. There are many things in his life which are unique, but nothing to be compared with the fact that he was born laughing. Everybody was shocked. His mother and father could not believe it. Even a smile would have been too much, but he was laughing. And he remained a laughter all his life.

He had chosen Chuang Tzu as his disciple just because Chuang Tzu was continuously making everybody laugh. He was creating such absurd stories that nobody in the whole world literature can be compared to him. The stories are so complicated and so absurd, you cannot figure out the meaning. But certainly they tickle you. There are points when you suddenly start laughing. Lao Tzu loved Chuang Tzu for the simple reason that he was an absolutely nonserious man.

Except these two enlightened ones, nobody has laughed. But because of their strangeness they have not been able to create a religion like Christianity or Hinduism or Mohammedanism. What they have created has remained an individual approach. They never created any organized church, a pope, a priest, an imam, a shankaracharya. Nobody has succeeded them. Once in a while some individual understands the significance. They have not even named their religion. It is simply called Tao. And Tao means only `the path' -- no goal. They understood exactly what I am saying: that there is no goal, but only the path.

And unless you learn to enjoy the journey itself, you will become more and more serious -- because the goal is not there -- the farther you move on the path, the more shrunken and dead you will be. If you want to remain in tune with life, then remain always in celebration. Find out in every moment, in every situation, a

possibility of festivity. And I don't know a single situation in which you cannot find some way to celebrate.

Even death I have been teaching you to celebrate. Somebody has become free from the body, and you are crying. Feel ashamed! Somebody is out of jail and you are weeping. You wanted the poor fellow to remain always in the jail! Unless you know how to turn the worst into the best, you are not aware of the real essence of sannyas.

So certainly I am laughing for you, speaking for you, living for you, but it is not in any way making you obliged to me. It is just my joy. You need not even be thankful towards me. It is out of my own joy that I will continue to rejoice with you as long as existence goes on giving me a little more time to linger on this shore.

My time is up, that is certain. It has been up for almost thirty-five years. But existence is very understanding and very intelligent and very compassionate. It knows that I am not living for myself. And to take me away is not just taking *me* away, it is taking away millions of people's laughter, their joy, their possibility of flowering; and existence will not do it. It will allow me a longer holiday. Nor am I in a hurry to reach to the other shore, because I know both the shores are the same; one is on this side of the river, the other is on the other side of the river. When you reach the other side you know it is the same shore, there is nothing different.

And existence understands certainly that my body or my mind are no more a bondage to me. I am no more confined to them. I am already free. Death is not an urgency to make me free. I will continue until I penetrate into the deepest core of your being. All that I have experienced I would love you also to experience. Hence I am not keeping anything secret.

A psychology professor is teaching a class and tells his students that he is going to conduct a survey about sex. He says to the class, "If you have sex once a day, raise your hand." About fifteen percent of the students raise their hands.

"Okay," says the professor. "If you have sex three times a week, raise your hand." About forty percent raise their hands.

"Interesting," says the professor. "If you have sex once a week, raise your hand." Another twenty percent do.

Then the professor asks, "If you have sex once a month, raise your hand." A few hands go up.

"And lastly," says the professor, with a smile, "does anyone have sex once a year?"

A little guy in the back of the room starts waving his arms wildly, with a huge grin on his face.

"And what are you so happy about?" asks the professor. The guy gets up, begins to dance and sing, "Tonight is the night!"

The pope decides to visit America. When his plane arrives, a big crowd is there to meet him. As the pope steps off the plane, the crowd chants, "Elvis, Elvis, Elvis!"

He says to them, "My children, thank you very much, but I am the pope, not Elvis."

He is picked up in a long white limousine that has Elvis written on the side with big sparkling letters. As he steps into the limo he says, "Bless you, but I am the pope, not Elvis!"

He is taken to the hotel where there is a huge crowd standing behind police barricades shouting, "Elvis! Elvis! Elvis!"

The pope says with growing irritation, "Thank you my children, but I am the pope, not Elvis!"

At last he gets to his room and as he begins to unpack his bags, the door opens and in walk three beautiful women, all dressed only in their underwear. The pope looks at them for a moment and then says, "Okay girls. It is one for the money, two for the show, three to get ready and go man, go!"

BELOVED OSHO,
I AM SURE THAT NO MAN HAS EVER BEEN LOVED SO MUCH BY SO MANY WOMEN. HOW DOES IT FEEL TO HAVE THE BIGGEST HAREM IN THE WORLD?

Deva Manja, it really feels great! I can repeat the pope: "Okay girls. It is one for the money, two for the show, three to get ready and go man, go!"

It is true what you are saying, that no man has ever been loved so much by so many women. But you

don't know one secret. One woman is dangerous; so many women are not dangerous, they fight amongst themselves. I am completely at ease. They don't have time to fight with me; that is the beauty of having a great crowd of women. It is certainly the biggest harem.

And the second secret you have to understand: it is a love that is not of the ordinary kind. It is a love that has the same fragrance as prayer. It is a love that is the ultimate expression of trust. It does not have hate as its counterpart. It is love totally purified from any impact of its opposite. And moreover, listen to this small joke.

The women of the harem are sitting in a circle, casting dice on a thick persian carpet. Slowly, the dice make their way round the circle to the hands of each excited player. All of a sudden, the cry goes up. "It is Camelia tonight! Poor Camelia!"

With a deep sigh Camelia rises, and with dragging footsteps she goes out through the velvet curtains.

"I would hate to be that poor kid," remarks Gloria. "That is the third time this week she has had to wash the dishes."

The women who love me, they have to wash dishes. They have to clean my clothes, they have to make my bed, they have to cook my food, they have to make my clothes. They have to do all kinds of things, take care of my garden, take care of my body. This is a totally different kind of harem. It is not the harem of the Arabian Nights.

Love here is prayer. And because it is prayer, there is no jealousy. Otherwise, so many women, if they are in love in a biological sense, will create a chaos. They will start killing each other, just out of jealousy. But I know my people, jealousy does not touch them at all.

And it is not only the women, this harem has a speciality. It has men too. There has never been any harem where men were also in the same love, in the same trust, with the same heart dancing, rejoicing. But you are right, it is certainly something that has never happened before.

Although Mahavira initiated women, all his caretakers were male sannyasins, not a single woman. I see some hidden fear somewhere. Some repressed sexuality seems to be still lurking in the shadows, not very strong, but he has not forgotten his past completely. At least in his mind one thing is certain, the women can drag him down.

The same was true with Gautam Buddha, although finally he had to concede. His own mother died after his birth, and his mother's sister never married -- just to look after the child. This second mother, Mahamaya, in her old age came to ask for initiation. He had refused for almost twenty years, hundreds of women, but he could not refuse Mahamaya. He was too much obliged to her. She had given him more than any real mother would give. All that he was, Mahamaya had contributed to. It was impossible to say no to her. So reluctantly he had to give her initiation into sannyas. But once one woman had entered, he could not prevent other women; then hundreds of other women entered.

But as far as personal staff was concerned, those who were taking care of his body, of his day, of his food, every small detail, they were all men -- not a single woman. Not even Mahamaya was allowed. I think it is something not worth appreciating. I love Gautam Buddha, but what can I do? I can see things which are not right. They are small things. Nobody has noticed them. For twenty-five centuries nobody has criticized that women were not allowed. They could have cooked better. They would have looked after him better. They could have taken care of his health better.

Every woman is a born mother. Even a small girl has the qualities of a mother. The man can do the same things, but it doesn't come from his inner being. There are male nurses in hospitals -- not yet in India, but in American jails I came across them. In my first jail there were five women nurses and one male nurse. That male nurse looked stupid.

In India the word `nurse' has become feminine. We cannot conceive that a man is a nurse. He can be a doctor, but a nurse? It seems to be cuckoo. And I saw that man who was the nurse, because each week one day he was to take care of me. And I could see the difference. The women nurses were making me at home even in the jail. They were trying to bring the best clothes, they were changing my bedsheets and my pillow covers every day, which is not done -- it is usually once a month -- they were changing everything every day.

They used to go to the market specially to bring fruits and vegetables, because I would not eat the jail food which was non-vegetarian. They would go to the market themselves and they would bring so many fruits and so many vegetables. And I told them that I could not eat that much. But a woman is basically a

mother.

They cleaned the whole place so that I would not suffer from any smell. They had come to know that I am allergic to smell. They were cleaning every day. And when they were cleaning they would remove me from the place, because while they were cleaning the dust might have disturbed me.

But when the male nurse was there, there was no question of making me feel at ease. On the contrary, the male nurse was torturing me. He would come to my cell and he was interested in philosophy. And he would start asking questions and I would say to him, "Just don't harass me."

But he would say, "I may never see you again." And once it was two o'clock in the night and I said, "It is enough! And now I will not be able to sleep at all, you have tortured me so much. And a nurse is not supposed to torture, you have to help me."

He said, "You don't think about me. I will never be able to see you again. So I will ask as many questions as have been in my mind."

Not a single female nurse ever asked a single question. It is a totally different world on the inside of a woman.

My effort is to create the same quality of love and trust in the men who have by chance joined my caravan. And those qualities are arising. If those qualities don't arise you remain stuck in the head. If those qualities arise then you can enter into the heart. The woman is born with those qualities of the heart, the man is born with the qualities of the head.

And a disciple has to be feminine. Whether he is male or female doesn't matter, because without reaching to the heart, there is no way towards being, and no way of disappearing into the universal life source, sachchidanand.

One day, young Herschel tells Hymie, "Dad, I have these urges all the time." Hymie tells him to go and visit the rabbi.

"Rabbi," says Herschel, "even in the middle of the night I get an erection."

"Pray harder," advises the rabbi. Herschel goes home and a few days later approaches Hymie.
"Dad," he says, "I still keep getting these urges."

"Go and see the rabbi again," Hymie advises. The rabbi is out, so the rabbi's wife asks Herschel about his problem.

"I get these terrible strong urges," explains Herschel.

"Oh, that's simple," replies the rabbi's wife. She takes him into the bedroom and makes love to him.

When Herschel gets home, Hymie asks, "What happened?"

"It was wonderful," Herschel replies. "The rabbi's wife has more sense between her legs than the rabbi has in his head."

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #22
Chapter title: Mind is a con man

2 December 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
DURING THE AWARENESS WALK IN THE VIPASSANA GROUP TODAY, I OBSERVED THAT MY SPEED WAS SLOWING DOWN AND HAD STOPPED. THERE SEEMED TO BE NO NEED FOR MOVING. TO WHERE, FOR WHAT? THERE WAS SIMPLY NO GOAL ANYMORE.
OSHO, WOULD YOU TALK ABOUT THE SECRET OF BEING IN A BODY AND WHAT KEEPS IT MOVING?

Shridhar, it is ambition, it is some desire, it is some hope in the future that keeps the body moving. The word for this ambition, desire, hope used by Gautam Buddha is *tanha*. It contains all these things. You are always looking ahead for something to happen in your life; you have not lived yet. The past is empty; you know it has been a desert. The only way to move is to keep your eyes far away on some star. It is just your imagination, but it is enough to keep the body moving.

If it has not happened up to now, there is no guarantee that it will not happen in the future. Tomorrow is always open, and it is the tomorrow that keeps the body moving and the mind moving and not only in one life: the Eastern understanding is far deeper than the Western understanding about the inner secrets.

All the mystics born in the East may disagree on every other point, but on one point their agreement is absolute, and that is the point of reincarnation. It is not only in one life that you go on moving because of some desire or many desires. You go on moving from one life to another life, from one womb to another womb, but the reason is the same: movement means you have something in the future to be achieved.

Your future is alluring you. You are fascinated by all the possibilities that can be yours. You are not at all finished, because the past was empty. The future can be fuller, richer, better. It is this hope that keeps on and never dies. Every day you will find it disappointed, every life you will find it disappointed. But still the future is there, always available, open, and giving you as many chances as you want.

It can happen in a deeper meditation that you come to a full stop, to a state of unmoving, just a feeling that there is no need to move, no need to go anywhere, because there is nowhere to go. You have been running after shadows for so many lives, yet everything has proved to be meaningless, and you never arrive at any goal.

In deep meditation the realization can come that there is no goal and all movement is futile. If there is no goal, there is no need to move, since all movement is goal-oriented; they are together. If the goal disappears from your mind, you will find yourself slowing down, in your body, in your mind. A deep relaxation will start settling. It is one of the most beautiful experiences. The meditation is actually meant to bring you to this full stop, where for the first time you are no more motivated by any desire, by any ambition, by any longing.

For the first time future has disappeared. It has never been in existence, it was only your imagination. Future is your projection of unfulfilled desires. The more unfulfilled you are, the bigger a future you have. The more unfulfilled is your being, the richer the dreams you have of the future. But it is just in your mind.

We divide time into three tenses: the past, the present, the future. But it is a wrong division. Time consists only of the present, and mind consists only of past and future. You are mixing two things together.

Meditation will help to give you the clarity to divide them exactly as they are. Mind is memory of the past and mind is imagination for the future. But time itself is undividedly only present. You never meet yesterdays, and you never meet tomorrows. What you actually encounter, always, is the present moment.

The moment you realize this, you start settling withinwards. All movement is outwards, all movement is extrovert. No-movement is introvert, no-movement is going inwards, just settling at the very center of your being -- not even a ripple, no thought, no dream, no desire.

This is actually the state of meditation. Mind has gone with the movement; it was another name of movement. It kept you busy and occupied with the future, with the past, with everything except the present. It was very reluctant to come to the present. That's why people find it difficult to meditate.

Mind pulls them either towards the past, where it is perfectly happy, or towards the future, because only in the past or in the future can it live. The present is nothing but death for the mind. But death for the mind is the beginning of your authentic life. Mind keeps you living an unauthentic life. All your despair, all your agony, all your misery are the children of your mind. As movement stops, mind stops. Suddenly you are here and now. For the first time you touch existence. For the first time you are awake. The dream of the

mind, the sleep of the mind is no longer there.

In this awakening moment you find yourself -- not the ego that you used to think is you, not the old personality that you always believed in and had remained identified with. That personality, that ego, was all part of the mind; with the mind, they have all disappeared. All that fog is no more there -- just a crystal-clear clarity, a transparency, a silence, alive, full of peace and a subtle joy so deep that you have never known such a depth before. You could not have even conceived or dreamed of it.

This is not only your self, this is the universal self too. Because it is also the universal self, Gautam Buddha decided to call this experience `no-self', simply to emphasize that you are no more. Existence is: you are gone. Now the whole has taken over. You are conscious, conscious for the first time in totality.

And new things start happening to you. They are just the opposites of what mind was creating. Instead of agony, you have ecstasy; instead of misery, you have tremendous blissfulness; instead of despair, you are utterly at ease; instead of feeling a meaninglessness, for the first time you see the significance and the beauty and the glory that has been bestowed upon you by existence. And without any effort on your part a tremendous urge arises to thank the whole, to be grateful, to dance in gratitude, to sing in gratitude.

To me, the only true prayer is that which comes out of gratitude, not addressed to any god, not addressed to get anything, but addressed to the whole of existence for all that it has already given to you. It is so much. You suddenly see that you don't deserve all this. You have never earned anything of it: all this beauty, all these blessings, all this ecstasy. You cannot conceive that it is your earning. It is simply a gift from the beyond. You can only bow down to it -- not to anybody in particular, just to the whole that surrounds you. As a fish is surrounded by the ocean, you are surrounded by the whole.

Shridhar, you are saying, "During the awareness walk in the Vipassana group today, I observed that my speed was slowing down and had stopped. There seemed no need for moving. To where, for what? There was simply no goal anymore." There is certainly no goal. Existence is enough unto itself: a goal is needed only for those who are feeling empty. Once you know your fullness, you don't have any space for any goal left within you. You are not only full, you are overflowing. And the question of going anywhere does not arise, because wherever you are, you are in the whole, wherever you are, you are in the same ocean.

Hence a tremendous transformation arises in you. All your past lives ... continuous movement, from one body to another body, from one life to another life. But the same desires, the same greed, the same anger, the same violence, the same competition, the same jealousy.

The Eastern word for the world is *sansar*. And *sansar* means the wheel. You go on moving on a wheel. It is the same wheel. It goes nowhere, you are just clinging to some spoke of the wheel, and the wheel goes on moving. You think you are reaching somewhere; you are not reaching anywhere. But because you continuously think that you are reaching somewhere, you never look inwards to find you are already there where you want to be.

The home that you are searching for is within you. And the god that you have been seeking is within you. You are the greatest treasure of consciousness in this whole existence. The moment you realize your glory and splendor, you see yourself as an Everest high in the sky, you cannot conceive that anything more can be added to you. Your fulfillment is so complete that there comes an absolute stop and this stop becomes the explosion of enlightenment, of awakening, of your buddha nature.

What has been happening to you, Shridhar, is tremendously beautiful. Allow it to happen more and more; go deeper into this stopping; go further away from movement and you will be closer to yourself. Don't be again caught into the net of the mind. It does not leave so soon. You may have a few glimpses, but it does not allow you to have more than small glimpses. Immediately it grabs you back, again a desire arises, again the tomorrow becomes real, again the future becomes significant and the movement and the thought process -- and the whole mind is back.

On an extended business trip overseas, the Englishman is asked whether he misses his wife. "I don't miss her all that much," he replies. "One day a week I hire a local woman to come in and nag."

Mind is your wife. Whether you are man or woman, it does not matter. Mind is your wife and a constant nag. It goes on nagging you and you have become so accustomed to it that sometimes you even have to hire a woman to nag you, because life seems to be so empty without somebody nagging you. Mind is continuously giving you new illusions, new hallucinations, new delusions; it is very inventive. It goes on creating new goals for you. If old goals are finished, if you have realized that there are no such goals, it will invent new goals.

That's how religious people have come to invent paradise, heaven, God -- these are new goals. Old goals have been dropped, but the mind is very clever. It immediately comes from the back door with a new goal. It says, "It is very good. Money is not the goal of life. And power is not the goal. Neither is respectability nor anything of this world. The real goal is God."

God is a mind invention, just as money is a mind invention. Heaven is as much a mind invention as is respectability, name, fame -- they are all mind projections. I emphasize it again and again to you that there is no God. I have nothing against God; I cannot have because he does not exist. My emphasis is for a different reason -- I am not an atheist -- my emphasis is so that when mind starts stopping in your meditations, it cannot give you goals like God, paradise, heaven, because those are the last tricks in its bag.

I am removing them, for the simple reason that it is very easy to get rid of greed. But it is very difficult to see that heaven is nothing but your greed. It has come in such a beautiful name with such a great religious aroma around it, with such spirituality. Nobody thinks that God is your greed. Nobody has exactly said in the whole history of mankind that God is your greed, that God is nothing but the last effort of the mind to nag you again to move.

All that mind wants is to go on moving. Don't stop, because when stopping, the mind starts trembling. To stop means digging a grave for the mind, and of course, nobody wants to die. And your mind has been with you so long, it wants to remain with you -- an old friendship, a long companionship. In misery, in happiness, it has been with you. It has done everything that you wanted. It has played all kinds of roles: it has lied for you; it has always been a support for you; when life was continuously dark, it was giving you glimpses of a faraway star: "Don't be worried. If today it is dark, tomorrow it is not going to be dark. It is not going to be dark forever. One day, the sunrise is certain."

This long, long friendship -- and suddenly you stop; the mind tries in every way to push you, to nag you into some new project. Old projects are no longer working; it is a great salesman.

I have heard ... A man was complaining to a real estate agency, "Where is that old fellow who sold me land?" The owner of the agency asked, "What is the problem?"

He said, "What is the problem? I am going to shoot him. He has sold me land which is at least twelve feet deep below the road. In the rainy season it will become a lake. And I have purchased it to make a house for myself. My house will be drowned. Just tell me where that old fellow is!"

The owner said, "Right now, he is not in the office. But when he comes back I will talk to him and if something has gone wrong, we will settle it. I will send him to your house."

And when the old salesman came, the owner was very angry, "This is too much. What have you done?"

He said, "I told him everything. I have told him that he will have the most magnificent house within the lake. Make the house and wait for the rains. And it is surrounded with such beautiful hills."

The owner said, "Beautiful hills?"

He said, "Yes, but they are thousands of miles away. They are very difficult to see. Only once in a while, when the sky is very clear, you can see them. And I have shown him."

But the owner said, "Something has to be done. He is very angry. He wants to shoot you."

He said, "Don't be worried. Just give me those two boats that we have been stuck with for many years and we have not been able to sell to anybody. They are getting completely rotten. Just give me those two boats."

The owner said, "What are you intending to do?"

He said, "I am going to sell those two boats to that man who wants to shoot me."

The owner said, "If you want to try, good luck to you! Take those boats, but be careful. That man is really angry. I am not joking."

And after an hour the man came and he said, "I have sold those two boats. When I again described the beauty of the lake and when I said, `How secure your house will be. Nobody can reach it. And these beautiful boats ... You can just go in the boat to your house. And unless you want somebody else to come, nobody can come in. No beggars to torture you, no guests, no neighbors -- just think of it. And in a beautiful lake, surrounded by hills and the hills reflected in a full-moon night.'"

The man said, "Done. You give me the boats."

And the old salesman said, "Now, remember: don't give my address to that man, because this illusion that I have given to him is not going to last long. Soon he will come to his senses, because that place is really not worth anything. First to make a house there, and then the house will be half drowned. No electricity, no telephone, no neighbors, and the mountains are thousands of miles away; they don't reflect in

the lake.

"That man is going to be angry and now he is stuck with those two boats. He does not know that they are not going to work, and he will not know until the rains come. He will be drowned in those boats; he will not reach to his house; you know those boats perfectly well."

But a salesman can manage to create an illusion. Just the description, and the mind is a great salesman. It goes on selling you new goals and you never think that all that it has ever sold you has failed. Nothing has ever succeeded. It is really a con man. It goes on creating, inventing new ideas and you are ready, because you are empty, to be filled by any kind of rubbish. Your present is not a rejoicing; your past has just been tears; you get caught in the future dreams very quickly.

Shridhar, deepen your experiences. Let them happen more often. This is the whole purpose of all the meditations that are happening here, to bring you to a full stop. Then suddenly, the energy that was moving outwards, starts settling inwards. When all your life forces have centered at the very roots of your being, you will start growing in a new direction.

Now it will not be a movement, it will be a growth. Movement is always horizontal; growth is vertical. The tree grows vertically; you move horizontally. The world is horizontal; spirituality is vertical.

Once your energies are all concentrated in the roots, there will be new sprouts, new foliage, new branches, and you have started moving upwards towards the stars. And this is not an old movement, it is a totally different phenomenon. The horizontal movement we know, when we say somebody is growing old. The vertical movement is when we say somebody is growing up.

Just becoming old is not going to lead you anywhere except to death and a new life with the old desires again -- the same circle. Once your life starts growing instead of moving, it takes a totally different dimension upwards, against the gravitation of this world towards the open sky. And only in this growth, one day your potentiality blossoms.

The day you see your flowers opening up and releasing their fragrance, you have come to know for the first time something that can be called spiritual. And it is not a goal. The trees are not growing towards some goal, they are growing towards their potential, which is intrinsic, which is hidden in them. They want to come to a point where what is hidden becomes available to the whole of existence. What is in the seed comes into the flower.

Enlightenment is your flowering.

Meditation will bring you to the point from where your existence takes a new dimension -- the dimension of enlightenment. You can call it sachchidanand.

BELOVED OSHO,
SITTING CLOSE TO YOU THESE LAST FEW MORNINGS AND LOOKING INTO YOUR EYES, I FELT SO MUCH LIKE A SMALL CHILD, FULL OF INNOCENCE AND EXCITEMENT. MANY TIMES I WANTED TO WAVE MY HAND IN THE AIR WILDLY AND SHOUT: HELLO, HELLO, HELLO, MY MOST BELOVED. BELOVED MASTER, CAN YOU TALK ABOUT THIS BLISSFUL INNOCENCE THAT I AM FEELING AND HOW IT RELATES TO MEDITATION?

Anand Pankaj, the innocence of a child has a similarity to the innocence of a sage. But it is not exactly the same. Because of the similarity, many mystics have used childhood as an example. You don't know anything about what happens in the innermost world of a sage. You need some examples of something that you know about. So one thing has to be remembered: all those examples are not exactly what will happen in your ultimate state of realization, but they are certainly some indication.

The child is innocent, but his innocence is more ignorance than wisdom. You cannot call a child wise. His innocence is natural. But his ignorance is also side by side with his innocence. They are almost together. The child's innocence is overshadowed by his ignorance.

The sage also has the same innocence, but there is no longer any overshadowing ignorance. His innocence is absolutely pure, unpolluted. And because his innocence is no longer associated with ignorance, it brings a transformation to the very quality of his innocence. It becomes wisdom. The child is ignorant, the sage is wise.

But the innocence has the same quality: the association has changed. The child has the same innocence, but associated with ignorance; hence it has no value. The sage has the same innocence, but no longer associated with ignorance it has immense value; wisdom has blossomed. The child does not know, but he

does not know that he does not know: the sage also does not know, but he knows it -- and that makes a great difference.

Because the child does not know he is ignorant, he is bound to accumulate knowledgeability to cover up his ignorance. He also wants to be knowledgeable like anybody else -- as quickly as possible. The wise man is no longer ignorant, hence he does not need any knowledge. With ignorance, knowledge has also gone. It is just like when you are sick, you need medicine. And when you are healthy again, the medicine is thrown away.

Knowledge is a medicine for ignorance. But when there is no ignorance, what are you going to do with all your medicines? Give them to the Lions Club. These people go on accumulating all kinds of medicines.
The wise man is not knowledgeable.
His wisdom has a totally different quality.
He sees. He is a seer.

He is not informed, but he is transformed. He has come to a new stage of consciousness from where he can see far away.

P.D. Ouspensky uses this for an example -- his master Gurdjieff also used to use the same example. You are sitting under a tree. You can see the road on both sides to a certain extent and then it goes beyond your vision. You cannot see more than that. Somebody is sitting in the tree. His vision of the road will be far bigger than yours. He will see miles on one side, miles on the other side. If from the left side a bullock cart is coming on the road, he will see it, but for you it is still in the future. For him it is in the present. For you it is in the future, because you don't see it. A time will come, soon you will see it. Then it will become present for you.

And a time will come when it will move away on the road towards the right and soon you will not see it again. It will become past. But to the man sitting in the tree, when it was future for you, it was present. When it was present for you, it was present for him. When it has become past to you, it is still present to him. He is seeing from a higher viewpoint.

The man of wisdom is innocent, but on a far higher level; he is not childish. His innocence is out of maturity; his innocence is out of tremendous experiences. The child is without any experience; the sage has passed through all kinds of experiences, good and bad, and he has transcended them. He has again become a child, but his childhood, the second childhood, is based on a very solid ground which cannot be taken away.

So what you have been feeling, Pankaj, is beautiful, but remember, it is not the place to stop. It is the place to begin. It is beautiful to have a childlike innocence, but it is still far away from the authentic innocence of maturity.

Paddy climbs the flag pole and begins shouting as loudly as he can. The cops arrest him and he is charged with disturbing the peace. Later he is sent to a psychiatric hospital for examination.

"How do you explain your behavior?" asks the head shrink.

"It is like this, doctor," replies Paddy. "If I didn't do something crazy once in a while I would go nuts."

An innocent man is saying something immensely wise. He is saying, "If I didn't go crazy once in a while I would go nuts." It is a well-known, well-established fact that women go crazy once in a while -- any excuse. And if there is no excuse at least nature has provided them with the period. Then whatever they do is acceptable. Their craziness cannot be condemned; they have a rationalization. But even without the period they can go crazy at any moment. That saves them from going nuts. It is only men who go nuts, because they don't go crazy once in a while, they go on accumulating. Rather than going crazy in installments, they go wholesale. Just look in the madhouses of the world: there are four times more men than women.

It is not a small difference. Four times more men go mad. And what is the strategy of the woman so she avoids that much madness? She often goes crazy. So in installments -- just a little bit of craziness today, and a little bit tomorrow -- she divides it, and all the time she remains sane. There is no need for her to be in a madhouse.

Man has been told from his very childhood: "You are not supposed to go crazy like women. You are not even supposed to weep and cry. Tears are not allowed to men. Even if somebody dies, you have to keep yourself together; you are not to behave like a woman." Because of this nonsense teaching, four times more men than women are in madhouses.

I have made it absolutely compulsory that every day in the morning you do the Dynamic Meditation.

That is nothing but giving you a chance every day of installment craziness, so the whole day you remain sane. It is enough for twenty-four hours. Then again comes another morning and you go crazy. None of my people is ever going to be mad. (A LOUD LAUGH CAUSES GENERAL LAUGHTER.) You look! Sardarji is going crazy. But he goes crazy once in a while, so he is going to remain the sanest man.

After five days locked away in their hotel room, the honeymoon couple finally decide to go out for the evening. The husband calls the front desk to find out what is playing at the movies. "Darling," he calls out to his wife, "do you want to see Oliver Twist?"

"Honey," she calls back, "if you show me one more trick with that thing, I'll scream."

Two old cows are standing together in the pasture chewing the cud, when one of them looks up and says, "Look, here comes that cross-eyed bull. We had better separate or he will miss us both."

Different women have different reactions when their husbands kiss them in bed. The French woman says, "Ooh-la-la, Pierre, ooh-la-la, your kisses are ooh-la-la." The English woman says, "Jolly well done! I say, Winston, your kisses are jolly well done." The Jewish woman says, "You know, Sam, the ceiling needs painting."

This is a crazy world. From your innocence, if it is childlike innocence, the ways depart in two directions. Either you will end up in this big madhouse that you call the world. Or if you move in a different direction and the path is available, you can end up with great wisdom: you can be a sage.

You just have to remember what is the difference between these two paths. The path that goes to the madhouse, the big madhouse you call the world, is very crowded. Avoid crowds. Be certain that where everybody is going is the wrong path. The ordinary logic says, "That is the right path, because everybody is on it; how can it be wrong?"

But I say unto you: find the path where nobody is going. There is every chance you will end up being wise. Your very first step alone is the right step towards ultimate realization. It is the cowards who go with the crowd. And I have never heard of cowards becoming enlightened. They can become Christian sheep, but they cannot become lions. And I would like my people to be lions. Choose a path which leads you more and more deeply into aloneness. Choose a path which is not traditional, which is not orthodox. Choose a path which is basically revolutionary. Each step is a revolt against all that is past and old. That rotten crap is driving the whole world mad.

And on this path you are no longer a Christian. You cannot be, because to be a Christian means to be part of a crowd. You are no longer a Hindu, because you are no longer part of a crowd, you are an individual. And only individuals have ever become awakened. Crowds never become enlightened. Only individuals, only people who have guts and courage to be alone are capable of stopping the movement of the mind and can settle into their inner innocence.

The deeper you go within yourself, the purer the sources of consciousness that you will find. When you reach to the very center of your being, you have reached the center of the universe. Then blossoms wisdom; you become a sage. This is a rebirth, a resurrection. You die as the world wanted you to be and you find exactly what existence has been longing for you to be. Existence gives you all that you are asking, longing for.

The so-called mad world will only promise you, but the goods are never delivered. People die in this world after a whole life of simple despair and anguish. If you want to live ecstatically and die ecstatically, you will have to choose the path of aloneness. And that is the path of meditation too, because your absolute aloneness is always inwards.

Outside you will always meet with a crowd -- on any path. You may have chosen a path which seems to be silent with no traffic, but ahead you don't know. On every path you will find some crowd. Sometimes a bigger crowd -- Catholics -- sometimes smaller crowds, but you will find them.

There is only one path, which goes inwards, where you will not find a single human being, where you will find only silence, peace. Then you will find yourself, and after that even *you* will not be there.

The aloneness becomes so thick and dense that you cannot be there, you cannot have an `I', an ego, a sense of separation from existence. Your `I' is nothing but a sense of separation. And when you find yourself one with existence, no knowledge is needed. In your innocence, you will know all that is great, all that is beautiful, all that is true. But it will not be a repetition from any scripture and it will not be anything

borrowed. It will be truly yours, it will have your signature on it.

And this is one of the greatest blessings in life, to have some experience which is absolutely yours and not a carbon copy. Only that which is absolutely new, original, arising from the very sources of your being can give you satisfaction, fulfillment, contentment and a deep understanding of all the mysteries of life and existence.

It is good to start with innocence, but remember there are two kinds of innocence: one is of the child and another is of the meditator. The meditator also becomes a child, but that is on such a different level, at such a great height -- as if the child is in the valley and the enlightened man who has again become a child is on the sunlit peak. The distance is tremendous. But there is a certain similarity, a thread running from the child to the heart of the sage. The child cannot understand the sage, but the sage can understand the child. Always remember it as a fundamental rule: the lower cannot understand the higher, but the higher can always understand the lower.

And in your life, if anything can be compared with that high peak, it is your childhood. Try to rediscover it. Don't cover it with knowledge so that you can forget it. Remove all knowledge, so that you can rediscover your innocence. As you remove your knowledge, you will be removing your mind itself, because your mind is a collective name for your knowledge. It is not any entity -- just as we call these trees around here `the garden', but the garden is only a collective name. If you go looking for the garden, you are not going to find it; you will always find individual trees, rosebushes, seasonal flowers, but you will not find the garden as such anywhere.

Remember, we get lost with collective names many times. We start thinking that those collective names are realities; they are not. Society does not exist. Organized religion does not exist; it only pretends. Christianity, Islam, Buddhism don't exist -- all pretensions. What exists is the individual.

The mind does not exist, it is only a collective name for all your knowledge. Take out by and by all that you know and when all that you know has been taken away, you will not find any mind there, not even a container in which all that knowledge was contained. There is no container. Being purely innocent, centered in yourself, knowing that life is a mystery and there is nothing to know, that knowledge is by its very nature impossible, we are surrounded by the miraculous. And it is beautiful that we are surrounded by the miraculous, because that makes life a continuous excitement, an ecstasy.

You never tire of discovering new spaces within you. You are never bored, because there is always something new the deeper you move within yourself. And the deeper you move within yourself, you are moving towards existence itself, because deep down you are rooted in existence. If a tree moves deep into its roots, it will find the earth, it will find the ocean. It is rooted in the earth, deriving water from the ocean.

If we move into our center ... You will be surprised to know that our center also has its roots in existence, though they are not visible roots. Our consciousness is just like air. It is not visible, but you can feel it. You can feel when the air is cool and you can feel when the air is hot. You can feel your consciousness in many ways: when it is pure, it is cool; when it is impure, it is hot. Impure with anger, impure with greed, impure with desires, impure with goals -- then it is hot, then it is not at ease, then there is no peace inside. But when all these desires have left you, there is a tremendous coolness which goes on growing.

And as you come closer to yourself, you are coming closer to the universe. And the greatest moment in your life is when you accept the mystery of existence as it is without asking any question. You have understood one thing, that existence is mysterious and is going to remain mysterious. There is no need of any knowledge. That means you have settled with the universe as mysterious and you have settled with yourself as innocent.

This is the second birth. In India we have called this state *dwij*, the second birth. And this is our search here.

Now, here is something to make your silence deeper.

Herman is an eternal optimist, and whatever happens to him, he always says, "Well, it could have been worse."

One day his neighbor, Amos, comes home and finds his wife in bed with a strange man. In a fit of rage, Amos shoots them dead, and is later arrested for murder.

While everyone is discussing the tragedy, Herman says, "Well, it could have been worse."

"How could it be worse?" says an angry neighbor. "Two people are dead and a nice guy like Amos is going to prison for the rest of his life."

"Well," insists Herman, "if Amos had come home on Thursday afternoon, I'd be dead!"

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #23
Chapter title: The great love affair with the universe

3 December 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I LOVE TO CRY AND TO FEEL THIS SWEET PAIN OF LONGING IN MY HEART THAT HAS BEEN VISITING ME FOR A WHILE. IT SEEMS TO BE A TREASURE THAT IS BRINGING ME BACK AFTER HAVING BEEN LOST IN THE MIND. I HAVE EXPERIENCED A STILLNESS BEYOND THIS PAIN AND TEARS; YET, SOMETIMES IT FEELS AS IF I WOULD LOVE TO CRY MY WAY TO GOD.
BELOVED, BEAUTIFUL MASTER, IS IT POSSIBLE TO INDULGE TOO MUCH IN THIS SENSATION IN MY HEART?

Prem Udgita, there are a thousand and one ways to reach to the ultimate. If your crying is out of joy, then your tears are more valuable than any laughter can be. It all depends on the quality. Tears can be of pain, tears can be of blissfulness, tears can be of silence, tears can be of gratitude. And when tears are of gratitude it is not suffering, it is rejoicing -- just in your own style.

I don't deny any possibility of reaching to the divine. And all possibilities are available. Just choose the one that suits you best. Don't be concerned and don't compare with others; that brings complexity. Just watch yourself. If your tears are helping your growth, making you richer, making you more loving, making you more lively, if you feel tears are bringing your spring closer, these same tears will turn into flowers. So you have to be careful.

The criterion is simple: anything that gives you a feeling of fullness, overflowing; anything that gives you a sensation of your interiority, your subjectivity; anything that makes you aware of the immense mystery that you are and that the whole existence is, means you are on the right path.

And everybody has to move on his own path. There are no highways to the divine. Everybody has to move, not on ready-made pathways, but on the contrary, as you move you make your own path. And it is going to be only for you, especially for you. Nobody else will be able to walk on the same path. No two individuals are the same. Their uniqueness is such that their paths cannot be the same either. No two enlightened persons in the world have reached to the ultimate explosion in the same way.

And this has created a great difficulty. You follow someone. Naturally he knows the way, he has reached. And he teaches you the way, forgetting completely that you are not him. Your path is going to be different. So the only authentic masters are those who don't give you details of the path, who don't give you a map to follow, a guidebook to carry with you. That guidebook may have been exactly the right thing for the master himself, but it is not going to be the right thing for you.

Although you would like the consolation of being definite, certain, guaranteed, these are wrong desires. These are the desires which create hindrances. The master can only give a guarantee to you if you move on *his* path. He knows it, he has traveled on it. He knows the pitfalls; he can make you aware of mistakes which he had committed. But this is going to be too cheap, and existence is not cheap at all. It is the costliest.

And the problem for the authentic master is to give you not guidance, but only a longing, such a tremendous longing that it can make its own path. The master cannot give you the path, he can only create in you such a tremendous thirst that the thirst will create the path for you.

It is going to be different for everyone. Existence loves variety. And it is good that variety is acceptable to existence, otherwise life would have been utterly boring. Not only the ordinary life, but the extraordinary life of a seeker would also be boring. You would be like railway trains moving on fixed rails from one station to another, shunting from here and there.

No, you are not railway trains. You are far more like wild mountain rivers which go on changing their paths, which go on moving towards the ocean on their own intuitive indications. There is no guidebook, there is no map, there was never anything like that. But every river has reached to the ocean. From all directions, from wherever it arises -- it does not matter. In the deepest being of the river, one thing is certain: it is a river. It belongs to the ocean. However long may be the journey, and however tedious may be the path, nobody can prevent it from reaching the ocean. It does not need any support, it simply starts moving on its own. It makes its way.

The same is true about enlightenment, the experience that brings you to your absolute flowering. You have to trust in yourself. The master can create the trust. The master can create the great love affair with the universe. The master can create a sweet pain of longing in your heart.

But the so-called ordinary teachers belonging to different religions don't create these things. They take them for granted, as if everybody is longing for God. The churches are full, the temples are full, the synagogues are full. There is a deception all around the earth that everybody is religious.

But these same people who go to the churches, to the synagogues, to the temples, to the mosques, are the people who commit all kinds of crimes against humanity, against themselves. These are the same people who create wars and massacres and rapes. It is a very strange world. And every Sunday they are in the church. So on the one hand you can see everybody is religious and on the other hand, if you have a little deeper insight, you can see nobody is religious.

Who has created this kind of situation? The priests, the missionaries, the teachers who are more interested to put you on a certain path, with a certain dogma and a certain discipline. You are not important to them. What is important to them is Christianity, Hinduism, Buddhism. But you should remember, thousands of years have passed and we have not been able to produce another Gautam Buddha, or another Jesus, or another Lao Tzu.

And it is not that millions of people have not tried the same path, but the path that leads Gautam Buddha to his highest consciousness does not lead anybody else anywhere except to a certain phoniness, hypocrisy. I don't want any of you to be hypocrites. That is the ugliest thing that can happen to anyone.

But how to protect you from being a hypocrite? The only way is, I should not give you any direct instructions about the path. On the contrary, I should give you so much thirst, so much longing, so much sweet pain in your heart, that the very longing starts finding its own path, making its own path. All of you will reach one day to the same height of consciousness, but from different directions, from different territories. It is beautiful that the whole existence, wherever you are, has a way towards the highest consciousness.

Nothing is wrong about your tears. And you are asking, Udgita, "Is it possible to indulge too much in this sensation in my heart?" No! You cannot indulge too much. There is no such thing as too much indulgence in love, too much indulgence in trust, too much indulgence in search, too much indulgence in longing, there is no such thing.

You are always less than your potential. Your potential is tremendous. But remember, these tears, this sweet pain in itself is not the goal. It is just the beginning of a long journey, a beautiful journey. So don't stop at it. That is the only possibility of missing. Indulge as much as you can manage. And the more you can manage, the more you will be able to see that much more is still possible. There is no end to it, but don't make it your whole lifestyle, it is just a beginning. The seed is dissolving, and there *is* pain, and the new sprouts will be coming. But nowhere is there a stop. Just go on growing; you will pass through many different climates. Just keep the thread of longing alive and you cannot go astray.

The only fear is, I remind you again, that you may start enjoying this suffering. If it is not becoming a search, it will become a suffering. That's how masochists are created in the world. They start loving their suffering. Tears are beautiful, but just to remain at tears is dangerous. Who is going to reach the ocean? Your tears have to become oceans, you have to move onwards. Your longing has to become deeper and deeper every day. Tears are a good beginning. And these same tears will bring you to greater joys than you have ever dreamed of.

Mendel Kravitz saves up for many years to buy a really fine tailor-made suit, his very first. But after he's been out in it for an hour, he notices that there are things wrong with it. He goes back to the tailor.
"The arms are too long," says Mendel.
"No problem," replies the tailor. "Just hold your arms out further and bend at the elbows."
"But the trouser legs are too long," says Mendel.
"Right," replies the tailor. "No problem, just walk with your knees bent."
"But the collar is too high, it's halfway up the back of my head!" says Mendel.
"Okay, just poke your head out further," says the tailor.
So Mendel goes out into the world with his first tailor-made suit. As he's passing a couple in the street, the woman says, "Look at that poor man! He must have had polio."
"Yes," her husband replies. "But he must have a great tailor, his suit fits him perfectly."

And there are thousands of teachers like this tailor. They are not concerned with you. They are concerned with their suits. They will make you crippled. They will pull your hands this way and that, your legs this way and that, they will pull your neck. They will almost put you on a traction machine to fit the suit. You are made for the suit, not the suit for you. That's what all the religions of the world are doing. They are not made for you, you are made for them. So you have to behave according to their principles, their criteria, their path. Otherwise you are wrong.

And I say to you, you are not made for any creed, any dogma, any philosophy, any religion. You are just made for yourself. And you have to find your own way of living, your own way of seeing, your own way of silence, your own way to bliss. Religion is absolutely an individual phenomenon.

The greatest calamity that has happened is that all religions have become collective. And the moment a religion becomes organized, it is no longer a religion, it is just a kind of politics in the name of religion. It has no concern with people.

Joseph Stalin killed thirty million Russians after the revolution. And do you think Russia had thirty million capitalists? Even to find thirty capitalists in the pre-revolution Russia would have been very difficult. It was a poor country, one of the poorest. The revolution was made for the proletariat and then thirty million proletarians were massacred because they did not fit with the idea of the revolution that Stalin had. You have to fit with somebody's idea, otherwise they immediately declare you are unfit. They condemn you.

As far as I am concerned, to be unfit in your society is a great compliment. You are all unfits. I have been gathering all kinds of unfits. They fit with me perfectly well. The more far-out unfits they are, the closer they come to me, because I can see they are individuals. They have risked everything for their individuality, for their uniqueness. They have not allowed anybody to enslave them, any society, any religion, any political ideology. These are the real people, the very salt of the earth.

I want you all to be just yourself -- not followers of anybody, including me, but only fellow travelers. You can exchange your experiences with each other, but you don't have to exchange your paths, because your path is just your path, exclusively yours. Nobody will ever pass on that path again, and nobody has ever passed on that path before -- only you.

This is the beauty of existence -- that it gives space to everyone, each unique individual.

BELOVED OSHO,
SOMETIMES, WHILE FEELING INFERIOR AND LONELY BECAUSE OF MY HANDICAPPED BODY AND WHEELCHAIR, I SUDDENLY BECOME AWARE THAT AS LONG AS I CAN FEEL THIS PAIN, I AM VERY ALIVE. IN THESE MOMENTS, THERE IS ABSOLUTE JOY INSIDE ME, SO MUCH GRATITUDE FOR EACH AND EVERY THING.
BELOVED MASTER, IS IT REALLY POSSIBLE TO GROW EVEN THROUGH SUFFERING?

Prem Amido, I understand your situation and the problem, but you are facing your situation with great courage. I am happy with you. You *are* suffering because of a crippled body, but you are not the body. Nor are you crippled, your consciousness is as free as anybody else's. Of course your path is going to be a little difficult. Your body is going to create continuous suffering for you.

But perhaps, if you are alert enough -- and I can see you are -- you can change suffering itself into a blessing in disguise. It is one of the most significant things to understand. Why have all religions insisted that their saints and sages should be very austere, ascetic, almost torturing themselves? They were not crippled like you, but they made themselves crippled in many ways.

There was one Christian saint in Alexandria, twelve hundred years ago, on an old pillar some thirty feet high. He remained sitting on that pillar; it was part of a ruin of a beautiful temple. He never moved from that pillar until he was dead; he never came down. You can understand his suffering. It was self-created. He had to sleep on that pillar, sitting; very dangerous, any moment he could fall. People used to bring food and he used to pull the food up with a rope. And he was defecating from the top of the pillar, pissing from the top of the pillar. He had no shelter in sun, in rain, in cold, but he became very famous.

And this is not a singular case. Millions of saints of different religions have created a situation of suffering for themselves, either by fasting ... One Hindu mystic even took out his eyes. And eyes are the most sensitive part of your body. Eighty percent of your connection with existence is through the eyes. The other four senses between them have only twenty percent. To pull out your eyes with your own hands is to destroy eighty percent of your life. But he was very much respected.

What happened to all these people? I have seen saints in India, standing for twelve years, fifteen years, not for a single moment sitting down or sleeping, just standing. They have a certain device on which they keep their hands, and by and by the upper part of the body shrinks and their legs become like elephants'. Now even if they want to bend them they cannot.

I have seen saints who have been living only on tea, no other food. Now, tea is not food, it is not a nourishment. All these people were under the illusion that when you are living comfortably, without any pain, without any suffering, you may forget yourself, you may lose your awareness. They are using suffering as a means to awareness.

I am not in support of it, but, Prem Amido, as far as you are concerned, you are not creating the suffering. The suffering is there. You can use it to remain alert. And you are rightly observing that the pain keeps you feeling that you are still alive. I have seen you laughing. You cannot dance, but I have seen every effort in your whole being that you want to dance. The body is preventing it; the body is not in the right position. You cannot do anything about it, but you can use this natural suffering for creating a more clear awareness, more consciousness. And then suddenly you will feel even grateful to the suffering.

I am not saying that people have to create suffering, that is stupid. I am saying that if you find yourself in suffering, use that suffering for your inner growth. That is intelligence. And, Prem Amido, I see immense intelligence and a consciousness which wants to celebrate. Even if your body is not cooperating with you, don't be worried. The body is going to die one day -- everybody's body dies -- but you are going to be eternally here. It is your consciousness that really matters.

It is perfectly good: you can grow even through suffering. One can grow from any place where one finds oneself; growth is possible from infinite sources. Just go on enjoying even the pain because it keeps you alert to your being alive. Most of the people whose bodies are not crippled like your body, may be in the last account losers, not winners. They are so comfortable with their body that they remain identified with the body. You cannot identify with your body, it is too painful. You have to separate yourself from the body and this very separation will bring you witnessing, watching, alertness.

There may be many problems for you, but you can change every problem into a device; you have to. I have many sannyasins who are in the same position as you, in a wheelchair. But strangely enough -- I have watched all of them -- they become immensely joyful, laughing, loving.

The other day I had another question from you which I did not answer. I felt your pain myself. You were saying that you would also like to love someone. I can understand -- a natural instinct, and the instinct does not know that your body is crippled. And the people have become so body-oriented that they don't look inside the body to a beautiful human being. They just look at the body. Naturally, no woman will feel attracted towards you; it hurts. It hurts me too, that's why I did not answer the question. I was waiting for you to ask some other question. Then I would talk about your first question too.

Take that too as part of your whole suffering. You are alone. Don't feel lonely. Just feel a deep aloneness and let that aloneness grow with your consciousness of suffering and pain. Accept it that perhaps nobody is going to love you, but you can love yourself. You can love the trees, they are not so fussy. You can love the stars in the night. They will not object that "Amido, you don't have the right body." You can love the whole universe. And perhaps in my place there may be some woman compassionate enough, meditative enough, who may be able to see your consciousness and will not bother about your body.

Anyway, women don't care much about the bodies of men. They are very conscious about their own bodies, but no woman is interested in the body of the man. In fact, when the man is making love to them, they close their eyes. They don't want to see all the gymnastics that the poor fellow is doing on top of them. They are praying to God, "Finish it soon!" because a man making love does not have the same face, it becomes distorted. He is perspiring, huffing and puffing; love seems to be such an arduous thing, like going uphill. He himself knows it is stupid, but still the man wants the light to be on. He is interested in the woman's body.

Most men don't feel satisfied with a wife for the simple reason that she lies down almost dead, with closed eyes. She is just a victim, somehow waiting for this guy to finish. These people start going to the prostitutes. The prostitutes are phony, because they don't love these people, they love only their money. They moan and groan and they scream as if the man is doing great, making the woman so satisfied. This is all phony, this is all acting; this is the attraction of the prostitutes around the world for as long as man has been in existence. The prostitute is satisfying the customer. And the greatest satisfaction of the customer is to feel that he is man enough to satisfy a woman. And when he sees the woman moving from side to side, groaning, moaning, shouting "ooh-la-la" -- all phony -- he feels great!

But the wife does not behave in the same way, because he is not her customer in the first place. It is not a business. Secondly, it is an everyday affair. In fact, every time a husband tries to make love to the woman, she makes excuses. Sometimes it is a period and sometimes it is a headache and sometimes she is too tired, and sometimes the cook has left. There are a thousand-and-one excuses. She simply wants to avoid the encounter.

The woman is not interested in the man's body. Even now, because of the women's liberation movement, there have come into existence a few new things for which history has no precedents: male prostitutes, and PLAYGIRL, a pornographic magazine to compete with all kinds of playboy magazines. But I don't think it is natural to women: it is simply a reaction against men. Women are more interested in your loving qualities, more interested in your being, in your consciousness, in your friendliness.

It is possible, Amido, perhaps it is possible only in my place, that some compassionate woman may give you some experience of love. One has to transcend it. But I can understand your difficulty. You have not experienced it, so transcendence becomes absolutely impossible. But as far as you are concerned, don't hanker for it. Perhaps nature and existence do not want you to be in the same foolish game as all other human beings.

But biology is biology. It asks some woman to complete the man, otherwise both are incomplete. So you just wait in your wheelchair. And I know there are women of tremendous compassion who may come and take your wheelchair and you with it. Then don't make a fuss, because you don't have much choice. You can keep your eyes closed. Just a woman is enough; don't be romantic. Leave that for other fools.

Ronald Reagan has always had a complex about his small prick. One day he is taking a piss next to Ed Meese when he notices that Meese's prick is enormous.

"My God, Ed!" exclaims Reagan. "*That* is a fair-sized organ!"

"Well," says Meese, "it wasn't always this big. But every night I gave it three whacks against the bedpost, and before I knew it, it started to grow."

Reagan thinks this over very carefully and then decides to give it a try. When he goes up to bed that night, Nancy is already asleep. So he tiptoes over to the bed and whacks his prick against the bedpost three times. Nancy wakes up and murmurs, "Ed, is that you?"

BELOVED OSHO,
FOR THREE DAYS I HAVE FELT SUCH A LITTLE SPACE INSIDE, SUCH A LITTLE FLAME. AND THE ONLY FEELING THAT I HAVE IS TO PROTECT THIS LITTLE FLAME. I FEEL SHE IS SO FRAGILE, I JUST WANT TO KEEP HER, TO CARESS HER, AND WHEN I TOUCH HER, SO MANY TEARS COME.

OSHO, BELOVED, IS IT OKAY JUST TO TAKE CARE OF HER, TO ENJOY HER PRESENCE JUST BY MYSELF, BECAUSE IT IS HARD TO SHARE HER NOW. I AM AFRAID TO LOSE THIS SPACE.

Yogishwar, it happens to everybody when he discovers his inner life. It is a flame. And in the beginning it is small. And the natural tendency of the mind is to protect it, not to share it. But whatever is the natural tendency of the mind is not necessarily the logic of existence. If you don't share it, you will kill it. Only by sharing will it grow. You have to understand a totally different economics. One is the economics that if you share, your money will be less and less and less.

One day a man was stopped in his car by a beggar. He was in good spirits because he had won a huge amount of money in a lottery, just a few minutes before. He took a ten-dollar bill and gave it to the beggar. And when he was giving it to the beggar he saw that the beggar's clothes, although old and rotten, must have been very costly in the beginning. His face also looked that of a cultured, sophisticated ... The way he spoke also gave the hint that he did not come from a poor family.

Naturally, the man in the car asked him, "What happened, you don't seem to belong to the world of beggars, neither your clothes, nor your voice, nor your accent, nor your language, nor your face. Everything denies that you have been related to a poor beggar family. You seem to come from a very high class."

The beggar laughed. He said, "You are right. Once I used to be in better cars than the one you have. But I committed the same mistake that you are committing. I went on giving to people. Now you are giving ten dollars. I have not even asked for one dollar. Before I could ask, you have handed me ten dollars. If this is the way you are going, soon you will be standing by my side."

Ordinary economics wants you to be miserly because it is concerned with the quantitative world. If you give some quantity to somebody, you have that much less. But the world of consciousness is not the world of quantity: it is the world of quality. The more you give, the more you have. It follows just the opposite rule of ordinary economics.

But your mind knows only the ordinary economics. So it is afraid that if you start sharing this small flame that has arisen in you and is giving you so much peace and bliss and joy -- it is so small that, shared, it will be gone, and you will be again in darkness. But it is not true. What is true -- if you don't share it, it will be gone. If you share it, it will grow. Sharing is the principle tool of higher consciousness for growth. If you want this flame to become your whole life, a fire, a flame, then share. Don't be bothered about its smallness.

The seed is always small. But if the seed is afraid to dissolve into the soil, a huge tree will never come into existence, nor will thousands of flowers and fruit and millions of seeds -- out of one small seed. The scientists say just a single small seed can make the whole planet green. But it has to dissolve into the soil. If it protects itself, becomes defensive, remains closed, soon it will be a rotten seed. Then nothing will grow out of it.

Let your inner flame be a constant sharing so it is always fresh. And it will become more and more as you become less and less miserly. The more your compassion, the more your love, the more you give without any thought of getting anything in return, the more this flame will come to its full height. So don't get into this trap of the mind. Mind knows nothing about higher economics, higher mathematics, it knows only the much lower world of money, of things, and naturally its experience prevents it from sharing.

You are asking, Yogishwar, "Is it okay just to take care of her, to enjoy her presence just by myself?" No. It is not okay. It is exactly the wrong thing to do. Your fear is, "because it is hard to share her now." No, it is not hard. Howsoever small it is, it can be shared.

I have told you an ancient Sufi parable .... A dark night; it is raining hard; it must be twelve o'clock. Some stranger knocks on the door of a poor man's hut. The hut is so small that only the husband and wife can sleep there, but the husband says to the wife, who is closer to the door, "Open the door." The wife is reluctant. She says, "But where are we going to arrange for him to sleep? We don't have any space here."

But her husband, who is a Sufi mystic, says, "Don't be worried. If there is enough for two to sleep, there is enough for three to sit and gossip. And the night is not very long, half is already past. But a man lost in the forest, in the darkness, and in so much rain ... Don't be ugly and don't listen to your small mind; just open the door."

The door is opened, the man comes in completely soaked with water. The Sufi gives him his only other dress and tells him, "Forgive us; we have a small hut -- we are poor people -- but our hearts are not poor. We cannot arrange for you to sleep, but we will all sit together. And I don't know much about the world because I live in this forest. For years I have not gone out. And you seem to be a man of the world, so you

can tell us many things that we may not have heard, about what is going on in the world. So let us enjoy the night."

The stranger was very happy that at least he could get shelter. Otherwise he would have been lost in the forest where there were wild animals. And the rain was so much, he was shivering. But with closed doors and a small space, he soon started feeling better ... in changed clothes and talking with the mystic. And the mystic was a great listener; he listened to his experiences in the world, what was happening in the world.

And just then, another knock ... Now the stranger was sitting close to the door. And the Sufi said to him, "Please open the door." He was reluctant. This is how mind functions. Just half an hour before, he was in the same situation outside. He had forgotten all about it.

He said, "What do you mean? Open the door? There is no space."

The Sufi said, "That's what my wife was saying when you were knocking. I know there is no space for sitting as we are sitting, but we will be sitting a little closer and the night is getting colder. Our being closer will give us warmth. We don't have anything else to keep you warm. It is a good chance, don't miss it. Open the door."

Naturally the stranger understood the point. He himself had been in the same position. So he opened the door. Another stranger who had lost his way, soaked with water ... The Sufi said to his wife, "You give him your other dress, and ask forgiveness to the stranger because he will have to put on a woman's dress, but we don't have anything else. And we will sit closer to each other. It doesn't matter, dresses are not male or female. They don't have sexual differences. Dresses are just dresses."

The man was feeling so cold that he was willing to put on the woman's dress. And now they were sitting very close together, touching each other, but they all felt better because now they were feeling much warmer. And the Sufi asked the second stranger, "We were talking about the world, what is happening. If you have something to say -- perhaps you have passed through different experiences than the first stranger -- tell us. A very small part of the night remains. Soon there will be sunrise, the rain will stop. And then you can find your way. And if you cannot find your way, I will come with you to the nearest village. From there you can move wherever you want."

So the other man started telling his experiences. And it was a beautiful night: the music of the rain, the silence of the forest, the closeness and the warmth, and strange stories. And just then came another knock, but a very strange knock. It did not seem to be that some man was knocking. But the Sufi said, "Open the door. It is not a man, don't be worried; it is a donkey, a wild donkey. But he is very friendly to me and the rain is so much that he cannot tolerate it. So he has come."

But now the new stranger who was near the door said, "This is crazy. There is no space. We are sitting so tightly, close to each other, where is the donkey going to stand?"

The man said, "You are a man, you could have found some other place, but that poor donkey does not have that much intelligence. But he knows my love, he recognizes me. Don't be worried, we are sitting, now we will be standing and we will keep the donkey in the middle of us all so he also becomes warm. And the poor fellow, where can he go? Open the door!"

The door had to be opened and the donkey walked in and now they were all standing around the donkey. And the stranger who came just before the donkey said, "You seem to be a very strange fellow. You disturbed your wife's and your sleep, then you disturbed your sitting at ease when you allowed me in. Now you have even disturbed the sitting. We have to stand the whole remaining part of the night."

He said, "No, I am not a strange man. I am just a human being who knows how to share. And this is a poor man's place. It may look small, but it has enough space."

The question is not of the outer space, the question is of the inner space. There is no emperor's palace where there seems to be enough space -- although it has so much space. The reality is, the palace has enough space, but the heart of the emperor has no space at all. And if you understand rightly, then what the Sufi is saying is that the real emperor is one who has the inner space and the capacity to share with others. A man may be a great emperor, but have almost nothing, no space inside him. He cannot share.

Don't fall into this trap. Something tremendously beautiful is happening to you. If you can learn the higher economics of sharing -- and I say it with an absolute guarantee -- the flame will grow bigger. It will soon be bigger than you. But if you want it to disappear, then protect it. It is almost like a candle. If you cover it by something, to protect the flame because it is windy, the flame may disappear. If for protection you cover it with anything, you have killed the flame already. But if you keep it open, the flame is capable enough to move with the wind. It won't disappear so easily.

Your inner flame is eternal. It cannot die. But if you don't share, that means you don't deserve it. It will become smaller and smaller. And this is the trouble with the mind: you will become more and more afraid that it is becoming smaller, "Now I have to protect more." The more you protect, the more you are killing it. Sharing is the rule to protect it; not only to protect, but to help it grow.

Ronald Reagan goes into a bar in Washington looking for some action. He sees three women sitting together, a blonde, a brunette and a redhead.

To the blonde, he says, "I'm the President; how much would it cost me to spend the night with you?" "Two hundred bucks," she says.

He asks the brunette the same question and she says, "Three hundred bucks."

Then he asks the redhead, and she says, "Mr. President, if you can raise my skirt as high as my taxes, then get my panties as low as my wages, then get that thing of yours as hard as the times, and screw me the way you screw the public, believe me, Mr. President, it won't cost you a penny."

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #24
Chapter title: The energy field of the master is a womb

3 December 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE OTHER DAY IN DISCOURSE, YOUR BEING, YOUR BEAUTY, STRUCK ME LIKE A HUGE WAVE. I WAS AGAIN A CHILD, LOOKING WITH BIG EYES. IT WAS LIKE A WINDOW OPENING TO SOMETHING UNKNOWN, YET KNOWN.
BELOVED MASTER, WOULD YOU LIKE TO SPEAK ON THIS EXPERIENCE? WHAT IS THIS AMAZEMENT?

Gyanesha, this amazement is pure love. A love unfettered by biological conditions. It is trust: a trust that has not been asked for, a trust that does not make you a slave, but gives you absolute freedom. This amazement is the whole secret that happens between the master and the disciple. Perhaps there is no other miracle in the world that can be compared to this. It is invisible, particularly to those who are unacquainted with anything like a master-disciple communion. It is something from being to being.

It will be good to have this comparison. Sex is from body to body. The ordinary so-called love is from heart to heart. And trust is the highest form of love from being to being. As you go deeper, things go on becoming more and more amazing, more and more unbelievable, but more and more an experience so definitive that you cannot doubt it. It is a transfer, a transmission between the being of the master and the disciple.

Your description about it is very accurate: as if a window has opened. Suddenly where there was just darkness, a cool breeze comes and a window opens and the whole sky with all its stars becomes available to you. Certainly one is stunned. The mind stops. And because the mind stops one feels as if one has become a child again.

You are also right in saying that it is something unknown, yet seems to be very much known. It is both. You have known it; it was your first experience as you were born and opened your eyes; your senses were immensely sensitive. Each day that has passed has been making them more and more insensitive. What people think of as the growth of a child is simply the death of the child.

The child knew something which even the old people don't know. But his knowing was so simple that he could not formulate it into words. He could not say anything about it. He was seeing the roseflower in the garden and he was seeing the green, lush trees, but he had no idea what was green and what was a tree and what was a rose, what was a flower. He was seeing everything with better eyes than you have, because your eyes are too much covered with dust.

Life is a continuous traveling in which your senses become tired, dust-covered, your mirror no longer reflects, but distorts. And sometimes it stops even distorting, it is no longer a mirror. A thick layer of experiences covers it so totally that it becomes impossible for it to reflect anything.

The child's eyes are pure, clean; so are his ears and other senses. The first moment when he opens to the world, he is filled with amazement and wonder. But there is no way for him to convey it. He has lived for nine months in a dark tunnel. No light penetrated there. No roses bloomed there. He was almost a part of his mother's body. He was not an individual.

He was not even breathing by himself. It was the mother's breath that he was getting his oxygen from. He was being nourished by the mother. He had not even dreamed ... He was not yet a separate entity. He was just like the hand of the mother or the leg of the mother, just part and parcel. His life was dependent on the mother's life, he was sharing it.

The moment of birth is a great trauma, because the child naturally feels afraid, worried. He cannot think that it is going to be a birth into a bigger world, into a vast universe, that miracles are waiting for him. He can only conceive birth as a death. Just think about the child coming out of the mother's womb. He cannot conceive that he is going into authentic, individual existence, that he is moving into a vaster universe. For nine months he has known a certain life and he is being taken away from it. He cannot conceive life as something that is going to happen. He can conceive it only as a death compared to what has been happening for nine months. He is freaking completely. He does not want to come out.

That's why there is such a struggle and it takes the mother so much time. The child does not want to come out of the womb. He clings with absolute force. His life is being destroyed. He does not know what is happening, who is throwing him out of his home. It is the child who is creating all the pain for the mother because he is resisting coming out. But he has to come out. He cannot live forever in his mother's womb.

Except for one exceptional story, in the whole of history there is no incidence where somebody has lived longer than ten months at the most in the mother's womb. Just one man lived there for eighty-four years. His name was Lao Tzu. He is a strange man. You cannot predict a man like Lao Tzu, what he will do. For eighty-four years he lived in his mother's womb. And when he was born he was already so old, all his hairs white, a long beard, and the strangest thing ... he came out laughing. From the very start he behaved in a way that nobody has ever done. Nobody has even tried.

This story about Lao Tzu cannot be historical, because you have to think about the mother too. Carrying a child for eighty-four years, the mother would have been dead long before.

The scientific fact is that every human child is born incomplete. Many other animals are born complete. That's why they become immediately independent from the mother, from the father, and soon they have moved on their own way. They don't create a family. A family is the need of the helpless child. A family is not created by man and woman, the family is created by the helplessness of the child. The child is not complete.

In fact a child needs at least four years in the mother's womb. But the mother cannot manage that long, a four-year-old child in the womb. Even nine months is too much. It is just the infinite compassion and love of a woman that there are children in the world. If it were the other way round, that the man was going to become pregnant, you could take it for granted that no child would be born in the world. The man is so impatient. Nine months! Carrying such a load which goes on growing inside you ... You cannot eat, you cannot drink, you are throwing up because there is no space inside you: the child is growing and taking all the space.

It is only because of the patience of a woman that humanity exists. But beyond nine months even the woman is not capable. Scientific understanding is that the child, *every* child, is a kind of abortion, even the natural birth. The child is born incomplete. That's why for four years at least he will need absolute support -- and that is the minimum I am talking about. The actual fact is that a child often needs the support of the family for up to twenty-five years. Until he comes from the university with a Ph.D., he is dependent. He is still somehow part of the womb.

But the first moment of every child's birth is a tremendous experience for the child. He is expecting to die. He is almost certain that it is going to happen. His life is being destroyed by unknown forces. Why is he being thrown out of his house? He has not known any other kind of life. The only life he knows is in the womb. He thinks he is going to die, but suddenly finds that instead of death, birth has happened. Instead of dying, for the first time he has become alive. The womb was only a preparation. It was not his life. It was just preparing him so that he could move into life.

The womb was just like a nursery where plants are prepared and then they move into gardens the moment they are strong enough to face the sun, the wind, the rain, and all kinds of problems and responsibilities of existence. The moment the experience of death turns into its opposite, the experience of life, the child has his first amazement which is never transcended unless he is born again in a spiritual sense.

The mother's womb was one preparation. The master's womb is another preparation. The energy field of the master is the womb. And you are being prepared to die to the past, to die to your personality that you have known as yourself and to enter into a new quality of life which you have not even dreamed of. So when you enter into this new life, it brings great amazement. You cannot believe it. But you are right: in a way you know it, in a way you don't know it. You know it because your first birth had something similar in it. This is the same phenomenon on a higher level. The master is your death and he is also your resurrection.

Passing through the master you are going to enter into a life which is eternal. No mother can give you an eternal life. She can give you only a mortal life, the life of the body which is going to die sooner or later. In fact it starts dying from the very first moment. It takes it seventy, eighty or a hundred years to reach the grave, but it goes on moving towards the grave. You think that on each birthday you are celebrating life? You are wrong. Each birthday you are celebrating death. Each birthday means one year has slipped by. You are more dead than you have been, and you are coming closer to the grave. The queue is becoming smaller and smaller.

The day my father died I counted how many persons are still in the queue in which I am standing. Two sisters of my father had died, two brothers of my father were alive, so they were the only two persons between me and the window. Just a few days ago one uncle died. Now there is only one uncle between me and the window. So I know how one gets closer and closer to the grave. Each moment you are moving, without your knowing, towards death.

The mother cannot give you a birth which is eternal. The mother herself knows nothing about the eternal. The master is another womb, another energy field, another preparation for a new life. The old is going to be ending any moment and if you don't get acquainted with the new you have wasted your whole life in utter futility.

Once in a while you will be very close to the master but this is going to be a zigzag way. Sometimes you will be very close and then you will have that amazement of a new life dancing very close by. You can hear the music. You go on coming closer but then you go farther away. Your coming to the master is not a straight line without looking back. There are a few people who have the guts not to look back, who never waver for a single moment, who don't go astray here and there, who go on coming closer and closer. Every step is towards the master's being.

But not all are so fortunate, not all are so courageous. They come close and they see that it is going to be death -- like the child who in a certain unconscious way would like to be free of this small space he has been imprisoned in for nine months, but is not conscious of it. He is coming closer to getting out of the womb, but then he steps back. Who knows? To go into the unknown ... it may be worse than the known. It may be the very end of your existence.

But what happens to the child is very unconscious, dark. What happens to the disciple is not *that* unconscious because by becoming a disciple he is making every effort to become more and more alert. Once in a while he comes very close when suddenly he sees through the master a glimpse of the new life. That is the amazement. That is the wonder. And that is going to be your guarantee that passing through the master is not going to be just a death. It is going to be the beginning of a new eternal life. Hence the joy. Hence the ecstasy.

It has been a beautiful experience, Gyanesha. Now, don't move even a single inch backward. Much more is ahead. Just go on coming closer, be ready for a merger, for a melting, for disappearing as you are. Only then can you appear as you should be. And that life knows no end. You have transcended death, you have reached to the eternal source of life. This is the search.

And the master is certainly a window. You have to pass through him. Any master who tries to stop you somewhere, who wants you to cling to him, not to pass through him and go ahead is not authentic, is pseudo. Take a jump from the window into the infinite, the eternal, the ultimate. If he is not a window to jump into Sat-Chit-Anand -- into truth, into consciousness, into bliss -- then he is not an authentic master. If he wants you to remain loyal to him, if he wants you only to believe in him, if he insists that you remain always a shadow of him, then he is your enemy, he is not your friend.

And most of the so-called masters in the past have been your enemies. That's why you are still shadows, you are still not authentic beings. They did not allow you ... they enjoyed the game which is a very pious game of ego: "I have so many disciples." The ego is so subtle, it can catch your neck in any place. It does not matter whether you are trying to be spiritual, the ego can still manage to live with you.

I have heard about a master who used to live alone deep in the forest. One day a seeker came who was searching for a master. He had been to many masters, but had found nothing but ego trips in the name of spirituality. He had just left another master who was continuously bragging about how many disciples he had. He never forgot to tell any stranger who came to him how many disciples he had. The seeker watching the whole scene that seemed to be a circus, felt it was not a place for spiritual growth because the man in the center was himself still not out of the games of children, the ego games.

So he went in search into the forest. Perhaps somewhere in the deeper forest he might find a master. And he found an old master, very silent, very serene and he felt that perhaps this was the right man. And he told him, "I have been searching. I have been to many masters, but I was not satisfied."

The old man asked, "What was your trouble? Why were you not satisfied?"

He said, "They were all playing a political game, the politics of numbers. They were all comparing with each other who had more disciples, who had the king as a disciple, who had the prime minister as a disciple, who had the richest man as a disciple. It seemed they were much more influenced *by* the king, by the prime minister, by the richest man than they were influencing those people."

The old man said, "Then you have found the right man. I don't have a single disciple. Now you need not go anywhere. I am the only one who has no disciples." Such are the ways, so subtle and so cunning ... Now he is enjoying the idea that he has no disciples, he is the only one.

But that young seeker said, "Once you accept me as a disciple, you will not be able to claim what you are claiming now. I will not disturb your ego, I am going in search of an authentic master."

The man said, "But what more do you want? I don't have any disciples, I am the only one!"

He said, "That is the problem, they are all trying to prove this, that they are the only one -- the only one who has ten thousand disciples, the only one who has twenty thousand disciples. You are the only one who has no disciples. But the idea that `I am the only one, unique,' continues to haunt you. And that is preventing your own spiritual explosion."

And such masters are bound to have a mutual conspiracy. They will pretend that they are the saviors and they will enjoy the idea that they are not only saviors, but the *only* savior. And the disciples who will follow them will enjoy the ego, that they are the disciples of the *only* real savior: all others are following fools, idiots, all kinds of stupid people. "We are following the right person." This is a mutual conspiracy. They are both fulfilling each other's egos.

I don't want you to be a shadow, I don't want you to believe in me, I don't want you in any way to be in a certain bondage or commitment. I want you simply to use me as a window so that you can go beyond. Beyond the window is the real, is the true, is the beautiful. You have used a very beautiful word, `window'. I am certainly nothing but a window. And if you can pass through me I will be, more than you can conceive, grateful to you because my only concern is that I should not become a bondage to you, I should not become an imprisonment, a slavery -- to anyone.

My love cannot allow any kind of bondage forced upon you, any belief, any discipline. I want you to be individuals in your own right, unique, growing to your own potential. At the most I can only be a window to the beyond, to the starry night. And it is something that you have known before on a small scale when you were born. Now you have to know it on a bigger scale, on a higher scale, so that you can be reborn.

These were exactly the words Jesus used to the professor who had come to see him in the middle of the night. When everybody was asleep he came, very silently, and woke up Jesus. In the dark Jesus said, "What

do you want?"

He said, "I have heard so much about you and once in a while in the crowd, standing behind the crowd, I have listened to you. I am a professor and I have been afraid to come to you because people think I know already. What is the need for me to go to a carpenter's son who is uneducated, who knows nothing? So I could not come in the daytime. But your words have such authority. They haunt me day and night. I have come in the night so nobody knows. I have a few questions to ask."

Jesus said, "Such a coward who doesn't even have the courage to meet me in front of others, will not be able to understand what my answers are going to be. So first, be reborn and then come to me."

What does he mean by "be reborn"? He is saying, "Drop all this rubbish knowledge, this personality, this respectability, this prestige of being a professor. Be reborn. Be a child again and then come to me, because only innocence can understand another innocence. Only heart can understand another heart. Only a silent being can understand another silent being."

Remember this experience, Gyanesha, and much more is going to happen. But don't expect it, just let it happen on its own. Even your expectation can become a block. This happened spontaneously. Remember it: everything that is going to happen is only going to happen spontaneously, not according to your expectations. So just be here, enjoy this relaxed communion of seekers, this silence that is resounding in so many hearts, this music that joins everybody who is here with invisible threads.

Out of this rejoicing and singing and dancing, you will become more and more spontaneous and more and more available to me. You will be coming closer and closer to the window. And the unknown will start becoming more and more familiar and cozy. The coldness of the unknown will disappear. And remember that the unknown is not enough. You have to move still further, you have to reach to the unknowable. Only then will you have entered into the mystery of existence.

But it is going to happen. Just get ready. And I am not asking much for you to be ready. Every religion has been asking too much. In India there have been three religions who have asked so much from the disciples that one life was not enough. Many, many lives were needed for preparation. After many, many lives you may become enlightened.

And I say unto you, you can become enlightened *this* very moment -- because my preparation is a totally new dimension. It is about being spontaneous, having a rejoicing heart, being in tune with love. It is more musical, harmonious, it is more relaxed.

My whole approach can be condensed into two words -- let go.

BELOVED OSHO,
WHEN JESUS ASCENDED TO HEAVEN HE WENT ALONE. WHEN MOHAMMED ASCENDED, HE RODE HIS HORSE.
BELOVED MASTER, WILL YOU DRIVE?

Prem Nivedana, the question you have asked is very complicated. It is not an easy question. First, I am not going the way Jesus and Mohammed went. My way is just the opposite. They have all been going to heaven. To be frank with you I am not interested in heaven! My whole interest is in hell -- because all the beautiful people are there: musicians, dancers, poets, painters, great creators in all dimensions; all the people who had some color to their being; people who had some juice. They are all in hell, not in heaven.

In heaven you will find only dry bones. I cannot tolerate their company for a single moment. Just think of yourself surrounded by saints. It will be so suffocating. Heaven is no longer the place to go. If you want to meet Leo Tolstoy and Bertrand Russell and Albert Einstein, if you want to meet Gautam Buddha, Lao Tzu and Chuang Tzu, if you want to meet Dostoevsky, Chekhov, Turgenev, if you want to meet Van Gogh, Picasso, then hell is the place.

So the first thing, I am not going where Jesus went or where Mohammed ascended with his horse. I am not going that way. Whatever I have heard about that place does not appeal to me at all. For example, water is not available, because the rivers are of milk and honey. I cannot take a bath in honey or milk. And it is such ancient milk: by this time it must have turned into curd, turned into butter, butter into ghee! It will be stinking. You cannot even get a coca-cola there. No cold drink, just that rotten honey and milk.

Just think! So ancient ... and all kinds of dirty saints are swimming in those rivers and doing all kinds of nasty things. India has produced more saints than any other country and you know what Indian saints will be doing, defecating around those rivers -- because an Indian is an Indian: he cannot change his habits, his

civilization, his culture. Indians think that the people who go to a toilet are dirty people. Why not go under the open sky, in the open air? Why go into small cabins? In my childhood I used to hear this. Most of the houses, almost ninety percent of the houses in India don't have any attached bathroom or toilet. It is thought to be something against Indian culture.

And saints in particular, even if there is an attached bathroom and a modern toilet where they are staying, cannot go in it, because their religious scriptures don't allow them to defecate in water. The modern toilet has water in it, so they cannot. They have to find very dry land, only then can they defecate. And for centuries, with millions of saints in heaven it must have become the dirtiest place possible. I am not interested at all.

You will be surprised that it is true not only about India. Just a hundred years ago there was a case in the Supreme Court of America against a man ... The Christian church brought a case, because he had brought from Europe all that was needed to make an attached bathroom with toilet. The Christians who brought the case to the Supreme Court said that God never created any house with an attached bathroom. That's true. God himself goes in the open! No scripture of any religion mentions that he has an attached bathroom. It was so obvious and the Christian church said, "This man is going to spoil the whole morality of the country, the whole culture of the country. He should be prevented. You can have outhouses far away from your house but you cannot be allowed to have a toilet, a bathroom inside the house. Are you mad or something?" And it is not a very old story, just a hundred years ago.

It was because of the intelligence of the Supreme Court of America that they gave the man permission. They said, "There is nothing wrong in it. There is nothing against religion in it. God may not have created it, but we can see that this is perfectly clean." But I don't think any modern technology has reached heaven. All saints are against anything new. And everything that you are enjoying on the earth is new. It was not created in those six days when God created the world. I don't see any mention of shampoo or hair conditioner or soap. No mention of anything. It is all man-made. Whatever comforts you have and whatever luxuries you have, all are man-made. God left this world almost in chaos. In six days you cannot hope for much more.

My own tailor ... I was going on a journey for two to three months. I was not coming back, and I told him, "I need my clothes ready by Saturday evening."

He said, "But there are only six days." He was a Christian.

I said, "In six days God created the whole world and you cannot create two or three dresses for me?"

But he was a very beautiful old man. That's how we had become friends and he had become my tailor. He said, "Okay, I will, but have another look at the world! That will be the situation of your clothes too."

I said, "Then you take your time, because I don't want my clothes to be in the same situation as the world is even today."

He said, "You are a sane man. I will try my best. But I am a poor tailor; even God could not manage."

In the heaven of all religions there are beautiful women available for the saints as a reward. Strange reward! Their whole life they were told not to look at women: don't touch them, don't think of them. All the religions say woman is the cause of all your misery, all your sins. And in the end you end up with the same reward. But those call girls in heaven have remained stuck at the age of sixteen. They have always been sixteen.

Here also women get stuck in many places. Sixteen, then for two, three years they are sixteen, but not more than that. Then nearabout twenty-six they will again get stuck. They hop. The age of thirty-five is the longest gap, because now it is more dangerous to go ahead. It has been calculated that at the age of thirty-five all intelligent women stop growing, at least for six years. In six years' time they will be thirty-six. This way it is very difficult to find out the actual age of a woman.

But in heaven they are stuck at sixteen for millennia. Now what kind of girls are these saints being given? They are not only second-hand or third-hand; how many saints have used the same girls? Most probably they are made of plastic, so that once in a while after dry cleaning the girl is again ready. Pump in the air and the girl is ready. I suspect plastic not without any reason -- I never suspect anything without any reason -- but because the scriptures say they don't perspire.

Skin is bound to perspire. It is impossible for skin not to perspire, because it is the perspiration that keeps your temperature constant. If you don't perspire when it is hot, your temperature will go too high, and your lifespan as far as temperature is concerned is not much. In years, it may be seventy or eighty long. But as far as temperature is concerned, from ninety-eight to one hundred and ten -- that is only twelve degrees -- is the span. If on a hot summer day you don't perspire, the heat will bring your temperature to one hundred and five, and at one hundred and five you start being delirious. At one hundred and six or seven you start

hallucinating. By a hundred and ten you are finished. The perspiration keeps you constantly at ninety-eight degrees, because the body goes on releasing water and the heat goes on evaporating the water. It is deceiving the heat. The heat gets involved in evaporating the perspiration and forgets to heat you up. The perspiration does not allow the heat to enter the body, it keeps it out.

You don't perspire when it is cold. Even if you try you cannot. When you are cold you shiver. That is another way to keep the inner temperature again at ninety-eight degrees. By shivering you keep yourself hot, otherwise the cold will bring you down. On both ends there is a limit. Above, there is a possible range of at least twelve degrees. Below ninety-eight there is not even that much possibility -- just two or three degrees and you shiver. You think that because you are shivering it is not good; you don't know it is saving your life. Your teeth will start chattering. That is keeping you warm.

But those girls in heaven, if they are dead, either the saints just don't know exactly what they are doing or perhaps after life-long repression even corpses are enough.

I have heard about one drunkard. He was caught by the police in France because he was making love to a dead woman who had drowned and been brought by the waves to the shore. In the night the drunkard had staggered there and found a beautiful woman, so he made love to her.

He was caught, and in the morning when asked in the court, "Why were you making love to that dead woman?" he said, "I thought she was English! I had no idea that she was dead. You cannot punish me because of a misunderstanding."

What are those saints doing there? I have never heard of any intelligent man going to heaven. Now, Mohammed going on his horse ... you think this looks intelligent? The poor horse will unnecessarily suffer with the saints. What does he know about saintliness? He will miss his girlfriend, and Mohammed will have no idea that the poor horse ... because in heaven there is no provision for horses.

I am not going that way, that much is certain, and neither are you. From my window you will jump directly to hell! I have already fixed my window in the right direction. I want you to be in the best company. Every genius is there. As far as saints are concerned, most of them are retarded. At least in thirty-five years continuously roaming around this country, which produces nothing but poverty and saints, I have not come across a single saint who can be called intelligent.

I met one saint who even Mahatma Gandhi declared a great saint of modern India. Once he was a professor. His name was Professor Bhansali. Then he became a follower of Mahatma Gandhi and entered his ashram. It was not much of an ashram, just a miniature heaven. You could get some idea from Mahatma Gandhi's ashram of what is going to happen in heaven. Bhansali became a great saint because for six months continuously he was eating only cow dung and drinking only cow urine. And he became a great saint! Even Gandhi declared, "I have seen saints, but Bhansali is superb."

Now do you call this intelligence? When I saw Bhansali I told him, "You are an absolute idiot!" He was very angry.

He said, "Mahatma Gandhi used to call me a saint!"

I said, "He was in the same category as you, but you surpassed him."

If you want beautiful company, people of intelligence, genius, creativity, you will find them all in hell -- all great scientists, all great technologists. And they have already transformed hell completely -- no new scripture is written, so nobody knows how things have changed. Hell is no longer the same. It has become the most beautiful place in existence because all the great people are there.

And you are asking me, Nivedana if I am going to drive. From earth to hell the road is exactly as it was from Antelope to Rajneeshpuram. It is an American county road. I don't want to drive on it. Avesh and Anandadas are going to take my limousine and I am going to rest on the way. Avesh is needed because that road is long and no car has ever traveled on that road, so a mechanic is good; and a perfect driver, Anandadas, is needed. And nobody knows how long the road is because there are not even milestones, nor any traffic. So they can both take turns driving. And I always travel asleep. In trains and airplanes and cars, I always travel sleeping, because why bother unnecessarily? This is the right time to have a good sleep.

So I will be sleeping and it will be the first time anybody has gone to hell sleeping beautifully, restfully. People go towards hell in such fear, tension, paranoia. I am going there; many of my sannyasins are already there. Many I will send even before I go, just to prepare everybody that I am coming. We are going to create a real commune there. I think with God it will be very difficult. With the devil I can manage. I can initiate

him very easily into sannyas.

So Nivedana, if you are thinking to go to heaven, drop that idea. You are coming with me! I never go alone: one car ahead, one car behind. In one of the cars, Nivedana will have a place. He asked the question because listening to me talking about Jesus and Mohammed and others, he must have thought that I am going to take the same route. No, Jesus and Mohammed are both repenting, but there is no exit from heaven. Once you enter, you enter for eternity. You cannot get out. That is one more difficulty. You cannot go as a tourist, just a three-week tour to see whether this is the place where you would like to stay for eternity.

I think he got into a misunderstanding because I have been using these names with deep love and respect -- and with deep compassion, because these poor fellows did not realize that where they were going was the wrong place.

But once we are all in hell, we will try to create some back door in heaven from where we can pick up the right people who are in the wrong place. There are not many. Only very few people have got into the wrong place who are worth taking out.

Nancy and Ronald Reagan go out to a restaurant for dinner. The waiter approaches them and asks Nancy what she would like to eat.

"I would like to have a steak," says Nancy.

"And would you like to have some wine with your meal?" asks the waiter

"Yes," she replies. "A bottle of your finest."

The waiter then asks, "Then how about the vegetable?"

"Ah," says Nancy, "he will have the same as me."

Identical twin brothers Hamish and Gordon lived in the same town. Hamish was married but Gordon was single and used to have an old rowboat.

It happens that Hamish's wife dies on the same day that Gordon's boat sinks.

The minister's wife meets Gordon in the street and, mistaking him for Hamish, says, "I am very sorry to hear about your great loss."

"Ah," says Gordon, "I'm not sorry a bit. She was a rotten old thing from the start. Her bottom was all chewed up. The first time I got into her she made water faster than anything I have ever seen. She had a big crack and a big hole at the front, which just got bigger every time I used her. Then the other day, four guys came around looking for a good time and they asked if they could rent her. Well, the crazy fools all tried to get into her at the same time, and she cracked right up the middle."

The minister's wife collapsed.

Just misunderstanding, Nivedana. A few people have entered heaven without understanding the whole situation, and now they are repenting, but nobody has ever done anything to save them from heaven. These people used to think that they were going to save you. Now they are caught themselves in this situation and nobody comes to their help.

I have plans. First let us settle down in hell, then we will try to take out a few really juicy people who are suffering, surrounded by saints. Saints are absolutely dead people who learned in their whole life only one thing, and that was how not to live, how to be almost dead in this so alive existence. Their whole life's training will follow them in heaven too. They will continue with their long, sad faces, they will go on torturing themselves.

I can see Jesus feeling more pain and agony than he would ever have felt on the cross. Heaven is not the right place. Only wrong people, people who deny life, people who are against love, people who are against every celebration end up there.

People who love life, rejoice in life, love to dance and sing, for them hell is the right place. And you will find there all kinds of giants, all kinds of revolutionaries, all kinds of rebellious people. All those who did not agree with the world the way God has made it, who wanted to improve upon it, they all have gathered there in hell; and these are not the people to sit silently. They have improved hell. They have changed the whole face. Beautiful restaurants, discotheques, and no discrimination between nations or religions or races or colors ... sheer joy! And all those stories about hell fire are no longer true. They have used that fire in running railway trains, factories. Whatever you have heard about hell is no longer true at all. Everything has changed.

So you keep your suitcases ready. Only in hell are suitcases allowed, not in heaven. In heaven any kind of stupidity is allowed: Mohammed's going, sitting on his horse; it is allowed. But if you take a suitcase

with you and toothpaste, you won't be allowed in.

In India Jaina saints never use any mouthwash; they never clean their teeth; they never take a shower. That is part of their discipline. They stink so badly that when they used to come to see me, I had to tell them, although it looked very unmannerly, to sit as far away as possible. I am allergic to smells and this saintly smell was so bad, so foul, because they have not taken a bath for twenty or thirty years, they have never washed their mouths, they have never cleaned their teeth.

You will have to meet some Jaina saint: it is an experience. Then you will never think of heaven because these people will meet you there.

These are smaller saints, but even greater ones have already arrived centuries before. They ate standing on their heads and because they were allowed to eat only once a day, they would eat too much, so their bodies were thin. Only their bellies were big. They looked so ugly that I have thought many times that there should be an international competition for ugliness, just as there is a beauty competition. Then Jaina saints would come first, without any doubt.

They live naked. So there is no need for them to remove clothes, etcetera. They have removed them already. And just seeing them one feels such pity that this calamity has happened to these people. Their faces show no life. All that is alive is their belly. Just looking at their belly rising up and down, you can see that they are still here. Otherwise nothing shows any sign of life. Everything is dead.

Nobody has given you the right description of heaven and hell. I am giving it to you. From now onwards never think of heaven, always think of hell. And when we reach there we can change the signboard. It is so easy for us. We will have all the craftsmen to do all kinds of things. Change the board to: "The Real Heaven." If the word `hell' hurts you, it is only a question of changing the board. And once the devil becomes Swami Anand Devil ... I will tell Swami Dhyan Yogi to keep his name and his mala ready.

The poor devil has suffered badly at the hands of God. He has never done anything wrong. There is no description anywhere that he has done anything wrong. And still he has been appointed to take care of hell. But once we are there we will relieve him of his duty. We will take care, he has done enough; he needs retirement.

Nivedana, your question is really significant because it completes my theology.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #25
Chapter title: Nobody is planning except man

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BELOVED OSHO,
I ALWAYS HEAR YOU SAYING NICE THINGS ABOUT THE WOMEN. COULD YOU NOT STICK UP FOR THE MEN ONCE IN A WHILE?

Anand Heeren, it is a very difficult question. I could not sleep the whole night. I tried and tried hard to find something nice about men, but I have to admit to you there is nothing that can be said. You can see for yourself.

An interviewer for a ladies' magazine is questioning a famous British general about his sex life. "Excuse me, sir," she begins, "but can you recall the last time you had relations with your wife?"

His upper lip stiffens for a moment and then he says, "Yes, of course I can, it was nineteen forty-five."

After a moment's silence the woman says, "That was a long time ago."

The general glances at his watch and says, "Not so long really. It is only twenty-one forty-nine."

Hymie Goldberg sends his eldest son to India on a cultural exchange, but is very upset when he comes back as a sannyasin. Not knowing what else to do, he phones his old friend, Moishe Finkelstein, and tells him the sad news.

"Funny you should say that," exclaims Moishe. "*My* son went to Poona and he *too* came back a sannyasin." The two old friends decide to go to the rabbi for help.

When they have told the rabbi their unhappy tale, the rabbi scratches his head and replies, "Funny you should say that. *My* son also went to Poona and *he* came back a sannyasin. We had better go to the synagogue and pray to God for advice."

So the three old Jews go down to the synagogue and pray fervently for guidance. Suddenly there is a clap of thunder and a voice from above says, "Funny you should say that, *my* son also went to Poona and became a sannyasin: Swami Jesus Christ."

Man is a funny thing. If any of you find anything nice about man, please inform me. I accept my failure absolutely.

BELOVED OSHO,
CAN ONE LIVE WITHOUT PLANNING? NOT COUNTING THE DREAMS ABOUT A HAZY FUTURE, I SEE THAT A LOT OF MY MIND ACTIVITY GOES INTO PLANNING -- FOR NEXT WEEK, FOR NEXT MONTH. AND WHEN I TRY TO ACT SPONTANEOUSLY I LOOK LIKE A WEATHER VANE THAT DOES NOT KNOW HOW THE WIND BLOWS.

Veet Shrira, the problem of planning for the future is one thing: to start living in the future is another thing. The planning about the future is in the present. And the more you are in the present, the better you can plan: the activity of planning is in the present.

The problem with the mind is, it starts living in the future. It starts thinking of beautiful golden days that are coming. That is not planning; it is daydreaming.

I can understand planning, but remember, planning for the future is not equivalent to living in the future. Planning is a present moment activity. And the more you are present, the more you have clarity and transparency so you can plan without any haziness or dreams lurking around you.

You are saying, "I see that a lot of my mind activity goes into planning -- for next week, for next month."

This is not being in the present. Being in the present there is no mind. Mind cannot exist in the present and when there is no mind there is clarity, absolute clarity, and with this clarity you can see into the future; then something of immense importance will happen to you. But mind activity is simply living in the future: next week, next month, next year, next life.

You are postponing living, in the name of planning. You should *live*, not postpone! You should live the moment and while you are living the moment -- with the clarity that it gives to you -- you can visualize. It is not mental activity. You can visualize a better moment that is coming to you. You have lived this moment, you know you can go even deeper, you know you can rejoice more, there is no limit to it. And when the next moment is coming you immediately go deeper into it, more rejoicing, more playful, more humorous.

And you have only one moment at a time. So if you know how to live one moment you can plan your whole life in that very living. You have tasted something of reality; next moment you can have a bigger

chunk. But there is no need to plan for it, because in planning you will forget to live.

To the man who lives spontaneously two things happen: one, he never postpones; second, his future is lived through his present, through his experience of the present. Then planning is not a mind activity, but an expansion of consciousness, an understanding of life that goes on deepening every day more and more. And the deeper you are, the more beautiful, more human, more fulfilled will be your actions.

You are also saying, "And when I try to act spontaneously I look like a weather vane that does not know how the wind blows."

There is no need to know. The man who is spontaneous, just like the weather vane -- the weather vane never worries whether the wind is blowing south or north or east or west -- wherever the wind is blowing the weather vane simply turns towards that side. It shows in what direction the wind is blowing. It has no resistance. It is absolutely free to move in any direction. It does not fight with the wind. It is absolutely spontaneous and never lives in the past, nor in the future. It simply represents the present.

You have chosen a very beautiful word, `weather vane', for a spontaneous life. But what is the point of a weather vane knowing where the wind is blowing? Your mind wants to know where the wind is blowing, because your mind has its own plans against existence. It wants the winds to blow towards the west and they are blowing towards the east. Then the mind is frustrated, angry and somehow, reluctantly, he manages to go towards the east. But by the time he does that -- the wind has no idea of your mind or of fulfilling your expectations -- the wind starts blowing towards the west and the mind feels again frustrated saying, "This is a strange situation: when I want to go east the wind blows west; when I agree, `Okay, let us go to the west,' the wind changes."

These are the people who have made the proverb: Man proposes and God disposes. There is no God and nobody disposes. Your very proposition is wrong. Proposing anything from your side means you are not trusting existence. Just be a weather vane which slowly moves without any reluctance, without any resistance, wherever the wind is blowing. It enjoys all directions. The whole of life has to be enjoyed; existence in all its colors has to be enjoyed.

But the mind is one of the most stupid things that you are carrying within you. When it is morning it is longing for the evening, when it is evening it is longing for the morning; it is the root cause of all your misery and frustrations.

What is the need? I cannot understand why the weather vane should want to know how the wind blows. Can you figure it out? Is there any need? Do these trees know where the wind is blowing? Do the stars know? Except man nothing in this whole existence is reluctant to go with existence. That's why everything is happy, blissful. They don't have riches; what do these poor trees have? But they have spontaneity. When the wind blows they dance, when it does not blow they rest. Both are equally acceptable.

A tremendous trust exists between the earth, the sky, the wind, the sun. When the sun starts rising in the morning, the trees wake up. They don't need any alarm clock. And when the sun sets, they all start going to sleep. As the sun sets, the birds start coming back to their nests -- it is time to rest. Nobody teaches them to go early to bed. Nobody teaches them ... in the morning as the sun is rising they all wake up, start singing, making sounds of joy, rejoicing, welcoming another day.

Life is so abundantly giving -- again the sky, again the sun, the beauty of the morning and the birds are so happy, they cannot contain themselves. Their singing is not planned. When they had gone in the evening to their nests to rest, they had not planned, "Next morning, whatever happens, I am going to sing!" There is no need. When the morning comes, the singing will come on its own accord. It is a synchronicity, a deep communion with existence.

The flowers don't decide, they don't have a committee, they don't have files, they don't make any decision, any planning for the future. When the spring comes they will blossom, and when the fall comes, the trees will become naked, all their leaves will fall. There is no sadness anywhere; the trees are not full of tears, because all their foliage is gone.

No, they enjoy this too. Standing against the sky without any leaves, a tree has a beauty of its own. It has a beauty when the foliage comes, but that is a beauty of a different dimension.

Existence has all colors and nobody is planning except man. And nobody is in such a mess as man, because by your planning you are really trying to postpone living.

Shrira, there is no need to know where the wind blows. Just go with it. It will never mislead you, because this whole existence is ours; wherever we end up, it is our home. The wind cannot take you out of existence, but your mind takes you out of existence. Only your mind is capable of taking you into dreams which don't exist, which are unreal, illusory, and you get caught so much in them that you forget that

existence never misleads you -- it cannot!

Only the spontaneous person is in tune with existence. And only the spontaneous person is always blissful, because whatever happens, he immediately finds himself in tune with it. He has no desires of his own, no projections, no propositions of his own. He has simply accepted himself as part of the cosmos. And wherever the whole is going, he is also going, joyously, because the whole is certainly wiser than the part. And we are such small parts that all our planning makes us look stupid.

In this whole universe there is no planning at all. Everything is moving without any plan, every moment going deeper. Only man remains superficial: without living he goes on and on thinking to live sometime, but that time never comes.

Mrs. Rachel Saperstein has just sent the kids to school when the phone rings. "Is your husband's name Amos Saperstein?" asks a voice.

"Yes it is," she replies.

"This is the police," says the voice. "There has been an accident and we would like you to come and identify the body."

Mrs. Saperstein arrives at the morgue, and an attendant shows her a body covered in a white sheet. He lifts the sheet. "Was this your husband?" he asks.

Mrs. Saperstein's eyes widen. "Oy, oy, oy!" she cries. "How did you -- yes, that's my husband -- how did you ever get your sheets so white?"

Just a woman's mind! The husband is dead and she is worried about how you get your sheets so white!

Mind takes you away from reality every moment. Except mind you don't have any other problem, neither sin nor past lives' evil acts; nor has God written your destiny on your forehead or in the lines of your hand or in the constellation of the stars. Your whole problem is very simple if you understand: it is your mind constantly taking you away from existence.

When I say, be spontaneous, I simply mean one thing, always one thing: don't be a mind! Because mind can never be spontaneous. Mind is a mechanism of postponing. It will never allow you to live!

I have heard about a man who realized that he was alive only when he was dead. Then suddenly he realized, "My God, seventy years I was alive, but I never lived." And what can you do in your grave? You cannot even turn this side or that, they don't leave much space in the grave. You lie down flat for eternity.

My suggestion is, Shrira, in your grave you can plan. You will have enough time and you can plan dreams as weird as you want. Right now while you are alive, live; when you are dead there is no problem -- you can allow the mind to plan. In fact it will be a good companion in the grave: being so alone, the mind chattering will keep you entertained.

But while you are alive the mind has to be stopped from functioning on its own accord, stopped unless you want to use it. It has to be reduced to a servant. It has become the master. Spontaneity will bring it to its reality. It is just a mechanism. It was not meant to be your master. Your consciousness is your master.

But although people learning yoga stand on their heads, it was never meant by existence for you to stand on your head; otherwise it would have given you legs on your head like two horns, or it might have made you a tripod -- three legs, perfectly balanced -- or legs with wheels, so you can go on moving on your head ...

Existence certainly means you to be on your legs, not on your head, but man is strange. Mind was given to you to be used as a servant. And as a servant it is beautiful and great. It is a bio-computer and nothing else. But you have made it your master. And the master has been reduced to a dormant state. When the servants become masters, the most dangerous thing is that first they destroy the master.

It happened in a Mohammedan king's life ... He used to love his cook's food very much; he had one of the best cooks. And one day the cook -- because they had become very friendly -- was serving him food and chit-chatting. He said, "Sometimes I wonder how it must feel to be a king."

The king just jokingly said, "Do you want to become a king? I can make you one for twenty-four hours."

He said, "It will be a great joy. I have always been wondering how it feels to be the king of a great kingdom."

So the king made the cook a king for twenty-four hours. And the first thing he did: he ordered the crucifixion of the king. For twenty-four hours he was the king, so the king was crucified. And the cook proved a real crook. He then remained forever the master.

Once a servant is in the position of a master, his first act will be to repress the master somehow to such a

state that he cannot assert himself. That is his only fear. If the master comes back, he will have to descend from the throne.

Your consciousness has been reduced into darkness, your light has been turned into darkness, your treasures have been hidden, your being has been disconnected. The mind has to do all these things just to remain in power.

A meditator tries to put things in their right place. The mind should be the servant and consciousness has to be brought back to the throne. And immediately you will have a spontaneous life. There is no other kind of life at all.

BELOVED OSHO,
IS IT POSSIBLE TO BECOME ENLIGHTENED IN A REALLY EASY AND RELAXED WAY, WITH NOT TOO MUCH EFFORT AND LOTS OF NAPS?

Gayano, you are asking *me*, a man who has never done anything. Just through relaxation ... without any effort and lots of naps! Mostly I am asleep. I just get up to talk to you in the morning, then I go back to sleep; then I get up again in the evening to talk to you and go back to sleep. My total hours of sleep must be eighteen. Six hours I am awake, two hours with you, one hour for my bath, for my food and the remainder I am in absolute *samadhi*. And I don't even dream -- so lazy!

And you are asking me the question. This is my whole philosophy, that you should not make any effort, that you should relax and enlightenment comes. It comes when it finds you are really relaxed, no tension, no effort and immediately it showers on you like thousands of flowers.

But all the religions have been teaching just the opposite, that enlightenment is very arduous, it takes life-long efforts, perhaps many lives and then too there is no certainty, no guarantee. You can lose the way even when you are only one step away from enlightenment. And you don't know the way towards enlightenment! So there is every possibility of losing the way, of going astray. By chance a few people have stumbled upon enlightenment. It was just by accident.

Millions of people have been trying and finding nothing and they are not aware that their very search is making them too tense; their very effort is creating a state in which enlightenment cannot happen. Enlightenment can happen when you are so silent, so relaxed, that you are almost not. Just a pure silence and immediately the explosion, the explosion of your luminous soul.

The people who have been very arduous simply destroyed their intelligence, or their body, and I don't think they attained to enlightenment. The very few people who have attained to enlightenment have attained in a relaxed state. Relaxation is the very soil in which the roses of enlightenment grow.

So it is very good that you want to be relaxed, at ease, with no effort and lots of naps. This is the recipe. You will get enlightened. You can get enlightened today! Enlightenment is your innermost being. Just because you are so much engaged in effort, in seeking, in searching, doing this, doing that, you never reach to your own self. In relaxation you are not going anywhere, you are not doing anything and the grass starts growing by itself.

All that is needed is alertness, intelligence, consciousness, which are not efforts; witnessing, watching, which are not tensions. They are very joyful experiences. You don't get tired of them. You get very calm and quiet. Intelligence has not been known to be a part of your so-called saints. They destroyed it completely by their stupid efforts. And I say unto you, all efforts for enlightenment are stupid.

Enlightenment is your nature! It is just that you don't know, otherwise you *are enlightened* already. As far as I am concerned you are all enlightened, because I can see your luminous flame within. When I see you, I don't see your figure, I see your being, which is just a beautiful flame.

It is said that Gautam Buddha was surprised that the moment he became enlightened the whole existence became enlightened, because his own eyes changed, his own vision changed. He could look as deep into himself as he could into everyone, even animals and trees. He could see that they are all moving towards enlightenment. Everything needs to realize its own nature; without that life is not a joy, not a festivity.

Just be a little intelligent, Gayano, and enlightenment will happen on its own accord; you don't even have to think about it.

A woman walks into a bank and goes to the bank president's office. She walks straight up to his desk

and says, "I would like to make a ten thousand dollar bet."

"I am sorry, madam," replies the president, "but this bank does not take bets."

"I don't want to bet with the bank," she says, "I want to bet with you. I bet that by ten o'clock tomorrow your testicles will be square."

"I think you are a fool," says the president, "but I will take the bet. Be here at ten tomorrow, and bring ten thousand dollars."

At nine fifty-five, the woman walks in with a tall, stately looking gentleman. "Who is this guy?" asks the president.

"He is my attorney," replies the woman. "He has come to see that everything is done right."

"Okay," says the president, and laughing he pulls down his pants.

The woman reaches over and feels if they are square. At that moment, the attorney collapses in a dead faint. "What is up with him?" asks the president.

"Well," replies the woman, "I bet him fifty thousand dollars that by ten this morning I would have a bank president by the balls."

Just be a little intelligent!

The manager, looking angry, strides over to Paddy's desk and taps him on the shoulder.

"Listen," he says, "do me and everyone a favor and stop whistling while you work."

"Hey, man," says Paddy, "who is working?"

A cannibal chief treats himself to a Mediterranean cruise, and on the first night he sits down for dinner and asks for the wine list. He orders a bottle of French wine and consumes it immediately. Then the waiter approaches him and asks if he would like to see the menu.

"No thanks," the chief replies. "Just bring me the passenger list."

A Catholic missionary is captured by cannibals and is surprised to find out that the chief has been to school in England and speaks perfect English.

"I can't understand it," says the indignant priest. "How could you have spent so much time in civilization and still eat people?"

"A-ha!" says the chief. "But now I use a knife and fork."

Just be a little intelligent. The world is not intelligent. It is functioning in a very unintelligent way and is creating all kinds of miseries for everyone rather than helping them to be happier. Everybody is pulling on each other's legs, dragging them into deeper darkness, into deeper mud, into deeper trouble. It seems in this world everybody enjoys only one thing: creating misery for others. That's why such a cloud of darkness surrounds the earth. Otherwise there would have been a continuous festival of lights -- and not ordinary lights, but lights of your very being.

Why have the priests succeeded in convincing man that enlightenment is a very difficult, almost impossible task? The reason is in your mind. Your mind is always interested in the difficult, in the impossible, because that gives it a challenge and the ego needs challenge to become bigger and bigger and bigger.

The priests were successful in convincing you that enlightenment is very difficult, almost impossible. In millions of people only once in a while a man becomes enlightened. Their idea was that you should not become enlightened. To prevent you from enlightenment they used a very clever device. They challenged your ego and you became interested in all kinds of rituals, in all kinds of austerities, self-torture. You made your own life as deep an anguish as possible.

But these people who have made their life a torture, masochists, cannot become enlightened. They go on becoming more and more endarkened. And these people living in darkness start crawling like slaves very easily, because they have lost all their intelligence, all their consciousness in their strange effort.

Have you seen a dog in winter just resting in the sun in the early morning? He sees his tail and immediately becomes interested. What is it? He jumps to catch the tail. But then he becomes crazy, because this seems very strange. As he jumps, the tail also jumps. Yet the distance between the dog and the tail remains the same. He goes round and round. I have watched: the more the tail jumps the more determined he becomes; he uses all his will-power, tries this way and that way to catch hold of it. But the poor dog does not know that it is not possible to catch hold of it. It is already part of him. So when he jumps, it jumps.

Enlightenment is not difficult, not impossible. You don't have to do anything to get it. It is just your intrinsic nature, it is your very subjectivity. All that you have to do is for a moment relax totally, forget all doing, all efforts, so that you are no longer occupied anywhere. This unoccupied consciousness suddenly becomes aware that, "I am it."

Enlightenment is the easiest thing in the world, but the priests never wanted the whole world to become enlightened. Otherwise people would not be Christians, they would not be Catholics, they would not be Hindus, they would not be Mohammedans. They have to be kept unenlightened. They have to be kept blind to their own nature. And they have found a very clever way. They are not to do anything, they have just to give you the idea that it is a very difficult, impossible task.

Your ego became immediately interested. The ego is never interested in the obvious. It is never interested in that which you are. It is only interested in a faraway goal -- the farther the goal, the greater the interest. But enlightenment is not a goal and it is not even an inch away from you -- it is you!

The seeker is the sought.
The observer is the observed.
The knower is the known.

Once you understand that your very nature is enlightenment ... in fact, the Sanskrit word for religion is *dharma*. It means nature, your very nature. It does not mean a church, it does not mean a theology, it simply means your nature. For example, what is the dharma of fire? -- to be hot. And what is the dharma of water? -- to flow downwards. What is the nature of man? What is the dharma of man? -- to become enlightened: to know one's godliness.

If you can understand the easiness, no, effortless achievement of your nature ... I'll call you intelligent only if you can understand this; if you cannot understand this, you are not intelligent, you are simply an egoist who is trying ... Just as some egoists are trying to be the richest man, a few other egoists are trying to be the most powerful, a few egoists are trying to become enlightened. But enlightenment is not possible for the ego: riches are possible, power is possible, prestige is possible, and they are difficult things, very difficult.

Henry Ford, one of the richest men of his time though he was born poor, was asked, "What is your desire in the next life?"

He said, "I don't want to be the richest man again. It has been a continuous self-torture my whole life. I have not been able to live. I used to reach the factory early in the morning at seven o'clock, and the manual workers would reach at eight o'clock, the clerks would reach at nine o'clock and the manager would come at ten o'clock and leave at two o'clock; everybody else would leave at five o'clock and I had to work late into the night, sometimes up to ten, sometimes up to twelve.

"I worked hard to become the richest man and I became the richest man. But what is the point? I could not enjoy anything. I worked harder than my laborers. They enjoyed life more. I had no holidays. Even on holidays I used to go to the factory to work out plans for the future."

It is difficult, but you can become the richest man if you make enough effort. It is difficult, but you can reach the top of Everest if you make enough effort. But if you make any effort at all, enlightenment becomes impossible for you. If you bring your mind with all its tensions and worries to work out your enlightenment, you are moving in the wrong direction, away from enlightenment.

You need a total let-go, an utterly peaceful, tensionless, silent state of being. And suddenly ... the explosion. You are all born enlightened whether you realize it or not.

Society does not want you to realize it. Religions don't want you to realize it. Politicians don't want you to realize it, because it goes against every vested interest. They are living and sucking your blood because you are unenlightened. They are able to reduce the whole of humanity into stupid labels: Christian, Hindu, Mohammedan, as if you are things, commodities. They have labeled on your forehead who you are.

In India you will actually find brahmins with symbols on their foreheads. You can see the symbol and you can recognize to which class of brahmin this man belongs. These are means or commodities. They have their symbols marked on their foreheads. You may not have your symbol marked, but you know deep down it is engraved within your being that you are a Christian, that you are a Buddhist, that you are a Hindu.

If you all become enlightened, you will be simply light, a joy to yourself and to others, a blessing to yourself and to the whole of existence, and you will be the ultimate freedom. Nobody can exploit you, nobody can in any way enslave you. And that is the problem: nobody wants you to become enlightened. Unless you see the point you will go on playing into the hands of the vested interests which are all parasites. Their only function is how to suck blood out of you.

If you want freedom, enlightenment is the only freedom. If you want individuality, enlightenment is the only individuality. If you want a life full of blessings, enlightenment is the only experience. And it is very easy, utterly easy; it's the one thing you don't have to do anything to get, because it is already there. You just have to relax and see it.

Hence in India we have nothing parallel to Western philosophy. Philosophy means thinking about truth, `love of knowledge'. In India what we have is a totally different thing. We call it *darshan*. And darshan does not mean thinking, it means seeing.

Your truth is not to be thought about, it has to be seen. It is already there. You don't have to go anywhere to find it. You don't have to think about it, you have to stop thinking so that it can surface in your being.

Unoccupied space is needed within you so that the light that is hidden can expand and fill your being. It not only fills your being, it starts radiating from your being. Your whole life becomes a beauty, a beauty that is not of the body, but a beauty that radiates from within, the beauty of your consciousness.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #26
Chapter title: Nobody is a German

4 December 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
ENJOYING LIFE SEEMS TO BE THE ONLY THING I DO, AND I FORGET THAT I AM A SEEKER. BUT WHEN I THINK ABOUT IT, A QUESTION ARISES: WHAT AM I SEEKING FOR?

Deva Charu, enjoying life is in itself a beautiful experience, but it is not enough. All the religions of the world have condemned it. Their condemnation has created a guilt feeling. So even though people are enjoying life, deep down they are feeling that they are doing something wrong, something they should not do. So their enjoyment remains halfhearted. They are in a deep split, a kind of schizophrenia.

Part of them is pulling them away from the enjoyment and part of them is pulling them towards it. It becomes a very subtle tension. But according to me enjoying life in its totality and intensity is the very foundation of finding the higher and the ultimate significance of life. Enjoyment is blind, hence even if you are enjoying life, deep down a question remains: What is the significance of all this enjoyment? That's from where seeking arises: a desire to find the meaning -- is "eat, drink and be merry" all?

There have been two traditions in the world. One consists of those who are life-negative, life condemners, life poisoners. They have been in the majority, because most people love the negative. To condemn anything is very easy. To criticize anything is very easy. But to appreciate anything needs intelligence.

There is a beautiful story by Turgenev, THE FOOL. A sage came to a village where the village idiot was condemned by everybody; the moment he opened his mouth people would start laughing, expecting him to say something stupid. The poor man came to the sage and told his misery, that he is the laughingstock of the whole village. As far as possible he keeps completely quiet, but even his quietness is condemned: "Look at that idiot. He thinks that we are all fools who are talking and he is something spiritual; being silent, meditative!" "If I talk, I am condemned; if I don't talk, I am condemned. Show me the way to get out of this miserable state."

The sage said, "I will give you the secret. And after one month I will be coming back; then you can tell me what happened in this month."

The secret was very simple. The secret was: "Do not say anything on your own account, but whenever somebody says something, immediately criticize. If somebody says, `Look, how beautiful is the full moon,' don't miss the opportunity. Immediately say, `What is beautiful in it? Prove what is beautiful in it. Do you know what beauty is?'

"It is very difficult to define it. Everybody knows that the full moon is beautiful. But perhaps you have never asked yourself, `Do you know what beauty is?' And if you don't know what beauty is, how can you say anything is beautiful? The statement that something is beautiful implies that you know the definition of beauty. So immediately jump in and ask, `What is the definition of beauty?'"

Not even the greatest philosophers who have been thinking all their lives about beauty and nothing else, like Croce who has written volumes upon beauty, end up with anything definable. The whole effort, hundreds of pages, and the conclusion is that it is indefinable.

"Just go on this way. If somebody says, `That man is very virtuous,' immediately ask, `What is virtue? How do you know, on what grounds, what authority?'

"Never make any statement of your own, so nobody can criticize you. And you go on criticizing everybody, don't miss a single opportunity, and ask for a definition."

And after one month the sage came and the idiot fell at his feet and said, "Your secret has done miracles. Now I am supposed to be the wisest man in my village. In just one month!"

To negate needs not much intelligence. To affirm needs tremendous intelligence. So there has been a majority tradition of condemners. That is the easiest way to prove yourself superior. They condemn everything, they condemn the whole world.

There has been a small stream of affirmers also. But they are looked upon in a very derogatory way. These are the materialists. The majority thinks itself spiritualist. Yet there is a small stream which says, "Eat, drink and be merry. This is all. There is nothing else to seek and search for."

My situation is a little complex. I accept the materialist as far as he is saying, "Eat, drink and be merry." But I deny that this is all. I accept the spiritualist's search for something higher, but I refute the spiritualist for his condemnation of life, enjoyment, the small joys of life.

I am a materialist-spiritualist. Begin with this very earth and rise up to the sky, to the highest stars. This is one single universe. There are not two universes, one materialist and one spiritualist. Matter and spirit are continuously meeting with each other, dancing hand in hand.

You have to be a materialist to begin with. But don't stop there. That is only a beginning. The second thing that will make your journey complete is the search for significance. Otherwise every enjoyment is going to become boredom sooner or later. If you don't know the significance, if you don't know the eternal meaning of life, if you simply live superficially -- I am not saying it is evil, I am saying it is incomplete. It is getting lost in the very beginning. It is very superficial.

Life has depths beyond depths, and unless you reach to the very bottom and touch something eternal, you will not know the significance of existence, the splendor and the glory and the abundance of blessings. Your enjoyment will pay well for a long time. But then you will know that, "Eat, drink and be merry," was not enough. It was good enough, but not enough.

So I affirm materialism, I affirm spiritualism, because to me your body and your soul are not two separate existences. Matter and spirit are just two aspects of one energy. I accept the whole of life, body and soul, matter and spirit, this world and the beyond all together as one single organic whole.

To me the really holy man is one who accepts the whole without denying anything. The materialist denies the spirit. The spiritualist denies matter. Both are in some way denying. Neither is a holy man. The holy man is one who accepts the whole without any denial. The whole orchestra of existence -- different instruments, but they are all playing the same music, the same significance, the same glory.

Deva Charu, you are saying, "Enjoying life seems to be the only thing I do." Nothing is wrong in it, it is

a good beginning. But soon you will get fed up with it. How long can you enjoy the mundane things of existence? Just try to enjoy anything, then repeat it.

I have told you the story of Mulla Nasruddin. He was appointed the adviser of the emperor; it is a Sufi story.

The first day he was sitting with the emperor at his dining table and the cook had made stuffed *bindhis*. The king liked them very much and Mulla Nasruddin said, "Your liking is supported by all the wise people of the past. Those who know about vegetables say that bindhi is the ultimate in vegetables; it cures all diseases; it keeps you healthy, young; it gives you a longer life. It is very good that you like it." The cook heard everything. He thought, "My God, I never thought that bindhi was such a miraculous thing."

So, next day he prepared bindhi again, and Mulla Nasruddin praised it again. On the third day he again prepared bindhi. On the sixth day the king threw the plate away and shouted at the cook, "Have you gone mad? I am bored with this bindhi. Can't you find any other vegetable? Have I to live my whole life eating bindhi?"

And Mulla Nasruddin immediately said, "There are many critics who say that bindhi is very dangerous to life, to youth. It brings many kinds of diseases. Old age comes sooner and death is a tremendously painful thing."

The king said, "And up to now you have been praising it. It is because of your praise that the poor cook has been cooking it every day. And now suddenly you have changed."

Mulla said, "Listen, I am your servant. I am not the servant of bindhis. I don't know anything about bindhi. But if you like bindhi, I will appreciate it. You pay me, I am your servant. If you throw the plate away, I will condemn it."

Just look at your enjoyments. You fall in love with a woman or a man. How long does it remain? Before the honeymoon is over it is finished. Now you are wondering how to get out of it. Your enjoyments cannot give you a meaningful life, they are very superficial. I am not against them; that you have to remember. Once in a while bindhi is okay, but to think that it is all is dangerous.

You are saying, "And I forget that I am a seeker." You will miss the opportunity. Enjoy life, but remain watchful. All that a seeker needs is a certain awareness that follows him like a shadow. Whatever you are doing, just remain alert.

The English word `sin' is very significant; not in the way Christians interpret it, not according to the dictionaries, because they have been influenced by the religions, but according to its original roots: the word `sin' simply means forgetfulness. And that gives a totally new dimension to the word -- a beauty. It is nothing for which you can be thrown into hell. It is something that you can manage. It is not concerned with any action in particular; it is concerned with your awareness.

To be aware is to be virtuous. And to remain in unawareness is the only sin. You may be doing good things without awareness. But those good things are no longer good, because they come out of darkness, unconsciousness, blindness. And as far as awareness is concerned, a man who is full of awareness, alert, cannot do anything wrong. It is intrinsically impossible.

Awareness brings so much clarity, so much perception, so much understanding that it is impossible to do anything that can be harmful to anyone. It is impossible to interfere with somebody's freedom or somebody's life. You can only be a blessing to existence, nothing else. So to forget that you are a seeker is dangerous. It is falling into sin. This is the only sin I accept as sin.

And, Charu, you are also saying, "But when I think about it, a question arises: what am I seeking for?" The seeking is not for anything, the seeking is to know the seeker, who you are.

There are two kinds of seeking: one is for money, for power, for prestige, for name, for fame, for anything outside you. That is not our seeking. That is not the seeking which can take you to higher states of consciousness and being. This is a totally different kind of seeking. The first seeking goes forwards, outwards. It is objective.

You are a seeker of the inner, of the subjective. Your search is for yourself. You don't know who you are. And not to know oneself is such an ignorance, such an indignity, such a self-insult, that no man who understands a little bit can forget about it.

Just a little intelligence and you will agree with Socrates and all those great people who have been telling you, "Know thyself, be thyself," because without knowing yourself, you cannot be yourself. You will never come to a flowering. Your roses will remain unexpressed. Your fragrance will not be released to existence.

Do you want to remain just a seed? Or do you want to grow with great green foliage and beautiful roses?

Unless your roses dance in the sun, in the wind, in the rain, you have not known how much life was hidden. It is almost like an iceberg. Only one part you see, nine times more is hidden underneath in the water.

You know yourself only in a small way. And because you know yourself only in a small way, you remain small. You can know yourself in a greater way. And the way that opens all the doors of your being, all the mysteries, all the secrets, will make you part of this vast universe. You will be as big as the ocean. There is no need to remain a dewdrop.

Rachel had lived a good life, marrying four times, and now she is standing before the Pearly Gates.

Father Abraham checks her file and says, "I notice that you first married a banker, then an actor, then a rabbi and lastly an undertaker. What kind of system is that for a respectable Jewish woman?"

"A very good system," replies Rachel. "One for the money, two for the show, three to get ready and four to go!"

If this is going to be your only way of living, your style of life, your system, your philosophy, then enjoyment is enough. But not to know oneself is to deprive oneself of tremendous significance. Not to know oneself is to keep oneself away from the godliness of this cosmos. Not to know oneself is the ugliest thing that can happen to anyone.

Please remember, you are a seeker not for something, but for yourself.

BELOVED OSHO,
WHAT IS IT THAT DIVIDES ME?

Prem Pankaja ... Just a day before I had answered her, "Don't keep your umbrella open, because I go on showering on you and you go on protecting yourself." So poor Pankaja has sent her umbrella to me. But this is not the umbrella I meant. What am I supposed to do with this umbrella? It was only a symbol, I never meant your real umbrella. This you can take back. You may need it.

When I say umbrella I mean all your defense measures. You are defending yourself. That's what keeps you divided. On the one hand you want to go whole-heartedly into the search for your own being, on the other hand you are afraid to go totally. You have other interests, other investments, and if you go totally into the search for your own being, you wonder what will happen to your other investments.

For example, she is a novelist. She is always afraid that if she goes deeper into meditation, her so-called creativity for writing third-class novels will disappear. That is certain. It will disappear, because as your meditations deepen, you will not be able to write those trashy novels. That does not mean your creativity will disappear. Your creativity will be refined. Perhaps you will write something really great, something that becomes part of the great literature of the world.

Whatever you have written up to now is just like the daily newspaper. After one reading you just have to throw it away. You wait for it every morning so eagerly and after ten minutes it is useless. Not so is the case with Fyodor Dostoevsky's novels or Leo Tolstoy's or Maxim Gorki's. They will remain as long as man is on this planet. They will remain super-creations of human consciousness. Their beauty, their peaks are such that you cannot finish them in one reading. You will have to read them again and again. And each time you read them, you will find new meanings, new depths, new significances.

Pankaja, what keeps you divided is that you don't understand there are higher categories of creativity. I am reminded of one of the great Indian painters, Avnindranath Tagore. He was one of the uncles of Rabindranath Tagore. Rabindranath became world famous because of the Nobel Prize. Avnindranath is not known so much because he was a painter, but India has never known such a painter. Each painting is unique. He had a student who became an even greater painter than Avnindranath. This disciple's name was Nandlal Bose.

And one day it happened ... Avnindranath and Rabindranath were of the same age, although Avnindranath was an uncle to Rabindranath. They were very friendly and they were discussing something, and just then Nandlal came to show his master something he had painted.

In Bengal, where these people happened to be, there is a certain class of painter. They are very poor people, but traditionally they paint only one thing and that is pictures of Krishna. In Bengal people love Krishna, and from generation to generation a certain class has been doing only one thing: painting beautiful

paintings of Krishna. But they are poor people, and their paintings are sold very cheap.

On this occasion Nandlal had also made a picture of Krishna. Krishna's birthday was coming close and he wanted to show it to his master. Rabindranath, who was present, could not believe his eyes: Nandlal had done such a superb painting. He had seen thousands of paintings of Krishna, but he could not remember any painting that could be compared to it. Even Avnindranath had painted Krishna and the painting of Krishna was hanging on the wall of his sitting room. And Rabindranath looked at both the paintings: Avnindranath's painting was not comparable to Nandlal Bose's. The disciple had defeated the master.

This was the first surprise, and the second thing that happened was even more surprising and shocking. Avnindranath took the painting, looked at it, threw it out of the door and told Nandlal, "You idiot, you don't know how to paint. You should go and learn from those poor people." Their caste is called *patia*, who paint Krishna's pictures, and their pictures in those days were sold at the most for four annas, which is one fourth of a rupee.

And to tell to Nandlal to go to the patias and learn how to paint Krishna was very humiliating. Rabindranath had never seen Avnindranath so angry. Deep in his mind he thought that perhaps he was feeling jealous, because Nandlal's painting was far superior to his own painting. Rabindranath himself was a great painter in his own right; he could judge perfectly well.

Nandlal touched the feet of Avnindranath and disappeared. For two years nothing was heard about him. And Rabindranath told Avnindranath many times, "What you have done is absolutely absurd. You know perfectly well he has defeated you."

Avnindranath said, "I know it. The moment I saw his painting, I immediately could see that one of my disciples is going to carry my tradition far ahead of me. But if I had accepted his painting, he would have stopped. I can see much more potential in him. I had to reject that great painting." And when Nandlal had left, Avnindranath took the painting inside, cleaned it, removed his own painting from his sitting room and put Nandlal's painting there. There were tears in his eyes, and Rabindranath said, "It is a strange drama. What is the need of all this?"

He said, "You don't understand. I love Nandlal. I cannot accept that this is his whole potential. He has much more potential and I have to hit him hard to bring all his resources into flowering."

After two years Nandlal came back. He looked just like those beggar painters of Bengal. He had lived amongst them, painted like them, learned their art; whatever the master said, he did. And finally he painted another painting of Krishna and he could see the difference. The first painting was great, but this was far greater. It was almost three-dimensional. It was as if Krishna was going to come out of the painting at any moment, it was so alive. He was full of gratitude towards his master who had insulted him.

This can happen only in the East. It is not possible in the West. The West does not know many dimensions of love. It is unaware. Avnindranath's behavior was out of love, out of great trust, and Nandlal understood it. He touched the feet of the master before he disappeared. And for two years he moved all over Bengal, searching for any painter with whom he could sit and learn his art. And when he came after two years, he brought this second painting. People could not believe he was the same man, he had become so thin. He could not earn much, because he was living with poor people. And he was also selling his paintings at the same cost.

And when Avnindranath looked at his painting, he ran to Rabindranath's house. They both lived in the same university that Rabindranath had founded in Shantiniketan, the `House of Peace'. It is a university on its own, unique in the whole world, where beauty is God, where painting and music and dance are rated far higher than physics, chemistry or mathematics. These sciences are taught, but they are not thought to be the highest creations of man. They are lower, mundane. They can produce things, but they cannot create.

I am telling you, Pankaja, this story because you need not be afraid of losing your creativity. This is not the place where you are going to lose anything that is significant. Yes, you will lose many things which are false in you: your personality, your ego. But you will not lose anything that has any sincerity, that has any authenticity behind it. That is part of your real being. That will grow.

In this garden your reality, your truth, your consciousness, your bliss are going to grow. Yes, many things will disappear which need to disappear and you are clinging to those things. That is creating a division. You are becoming more schizophrenic, more a split personality. You are half here and half not here, and I need you to be totally here.

A man was very embarrassed about his small prick. So one day he decided to go to the doctor for a new one.

"We have three sizes for you to choose from," began the doctor. "We have the regular six-inch model, then we have the super eight-inch classic, and last we have the ten-inch super deluxe."

"Wow," says the man. "I will go for the ten-inch super deluxe." So the doctor went into the next room and brought out the ten incher for the man to look at.

"Well, doc," says the man, "I love it. It is really great. But do you have it in white?"

People have artificial personalities. Everything seems to be artificial, synthetic. You cannot tell even whether the man sitting by your side is real or synthetic.

Just a few days ago in Japan ... Japan is the only country right now which is using robots instead of men in their factories. A robot can work for twenty-four hours without getting tired; it can work seven days a week without creating any trouble -- no strikes or labor unions. Hundreds of robots, mechanical men, are working. And their work is more efficient than men's. Their productivity is immense. Where a hundred people were working, just one robot is enough. So they are very cheap.

A few weeks ago a strange thing happened which scientists have not been able to explain. If it goes on happening again and again, perhaps they will have to remove all the robots. In one factory, for no reason at all ... and it is not expected of robots, because they are completely planned from the very beginning. They cannot do other than what they are built for. They have an inbuilt program that directs them.

But without any inbuilt program, a few robots in one factory simply killed six men. All they have to do is to give a good hug and the man is gone, because these are steel people. They look like human beings, but they are made of steel. And they were not programmed for it. How did they come to figure out that hugging was needed?

One of my sannyasins in New York runs a hugging therapy, where the whole work is to hug each other, and go on hugging till you get tired and fed up. Then you will never think of hugging anybody again in your life. He is a little crazy, but he finds crazy clients who pay him just to do this stupid act of hugging each other until they are tired and finished, and many feel that they have been helped immensely; they have been cured of their desire to hug. In New York everything is possible. But suddenly these robots learned the hugging therapy and the poor human beings who were just passing by ... they picked them up, hugged them, finished them.

The scientists who created those robots are simply shocked. It is a very difficult problem. If these people start doing things on their own, they can do anything. They can create havoc in society, they can run in the streets, they can stop cars. They can do anything. If they can hug, everything is possible. It is good they did not kiss. But they could do.

And the people who write science fiction have already written that in the twenty-first century men will be slowly, slowly replaced by mechanical men, by robots -- because they will never die. There is no way for them to die for the simple reason that all their parts are replaceable. If a hand goes wrong, it can be replaced; if their heart no longer functions, it can be replaced. They can be plugged into the electricity or they can be fitted with a battery, and they will look just like you. They can be taught to speak any language. Everything can be built-in in their heads, in their computers.

What science fiction says has every possibility of happening. Then you will not know whether you are falling in love with a real man or a robot. You will know only when the robot suddenly runs out of battery power. Then only you will know: My God, this is a robot! But call the technician and he will fix the battery and he will again be talking all sweet things to you, sweet nothings, "I love you." He just has to be programmed. And he can be programmed with the good dialogues from all the films, and songs to sing; he can dance, he can sing. Just keep aware that his battery is intact.

It is no longer science fiction. In Japan it is already happening. There is so much false in you that if you become aware of it, you will come to a great revelation.

Pankaja, this revelation is still missing in you. You are too much of a head and you have trained yourself as an intellectual. Your whole life structure is based on intellect. And here you have to come down from the head to the heart. Nor is the heart the full stop of the journey. From the heart you have to come even deeper to the being, and from the being to the universal, cosmic, eternal life. The head is the farthest point from your real life.

But your whole training goes against your real life. That is dividing you. You will have to choose. If you choose your head, you choose a miserable life, superficial, meaningless, anxiety-ridden. But if you choose to get out of the head, then be more meditative, be more feelingful, be more of the heart, be more sensitive.

Whenever I look at Pankaja, I feel a deep sympathy for her. She is completely enclosed in the head. She has forgotten the way to the heart. She is a woman, hence it is not very difficult to find the heart again; for a

man it is a little more difficult. He is naturally head-oriented. The woman is heart-oriented.

So what Pankaja is suffering from is headache; she has to come down to the heartache, which is another name for love. It has been the same situation for many years. It is time for you, Pankaja, to decide. Either forget me completely and be at ease with your head and your superficial life, or take the risk. Sannyas is nothing but risking the known for the unknown, risking the false for the real. But you don't know the real; you know only the false. And the trouble is, unless you drop the false you will not be able to see the real.

Hence a strange thing has been happening in the East of which the West is unaware, and that is a totally new dimension to love which we call trust, *shraddha*. If you can look into my eyes, trust me when I say you have a real self. Don't be worried about risking the false. Of course, it has to be only on the grounds of trust. I cannot do anything to make you see the real, unless you drop the false.

You can drop the false only if you trust my word or you trust my eyes or you trust my presence. It is not belief. Belief is always in a certain doctrine, philosophy. Trust is personal, intimate, the highest quality of love, what the Zen people call the great love affair.

If you feel that what I am saying is not just borrowed knowledge but my own experience, then take a jump. It is not a big jump. If you can manage to take a jump from the real to the false, just think: from the false to the real is a very small jump. You are only losing that which you don't have; and you are going to get that which is your reality.

BELOVED OSHO,
THIS MORNING I SUDDENLY REALIZED THAT THERE IS NOTHING INTERESTING IN WOMEN. IS IT TRUE?

Veet Prayas, I was expecting at least a dozen Germans to get angry at me -- just the Germans. I love Germans. The majority of my sannyasins are Germans. And even the German government is afraid of me, knowing perfectly well that I have a certain grip on the German youth. It is not without reason that they have passed a law in their parliament that I cannot enter Germany, though I have never asked to enter. Not only that, I cannot land my jet on any German airport for refueling. Such great fear and such a brave race ...!

But I was waiting and I was absolutely right. Not a single person from any other country -- and people from almost every country of the world are present here -- but only Germans were very angry. I had said, "I don't see anything nice in man." This was certainly said to provoke the Germans, and they got caught. They are simple fellows in a way; they could not see the device.

Veet Prayas is also a German. I have chosen two representatives from twelve letters. Prayas is asking, "This morning I suddenly realized that there is nothing interesting in women." This is his reaction.

Now I would like all the women in the ashram to boycott Prayas completely for seven days. Wherever any woman sees him, say to him, "Ooh-la-la," not more than that. And within seven days he will start seeing everything beautiful, even in the ugliest woman. It will take seven days; for other people it would not take that much time.

Seeing the situation, one of my doctors, Swami Devageet, did a great research, finding out what is nice in man. And he became so influenced that finally he decided that from Swami Devageet he wants to change his name to Ma Devageet. This is his research -- now I don't know how to say it, whether to say he or she. At least in the beginning, I should start with he, unless he declares that he has changed to Ma.

He is saying, "I have researched deeply into the knotty problem of men's good points. It was not easy, but certain attributes have come to light. Men, it seems, are the best at:
putting out the garbage,
frightening small children,
piddling on the toilet seat,
carrying suitcases,
putting hair in the bathroom sink,
making babies,
making spaghetti,
shouting at rickshaw drivers,
leaving dirty underwear in the bedroom,
snoring in bed,

fancying everybody else's woman except their own,
grossing out people at breakfast time,
putting dirty footprints on the clean sheets,
falling asleep in the middle of lovemaking,
being unresponsive to any emotional
situation,
providing the main topic for gossip,
giving women someone to henpeck,
paying the rent,
fixing things which are always worse
afterwards,
emptying the fridge at midnight,
breaking the best china,
leaving the bed unmade,
leaving the kitchen sink clogged with food.
But most of all, men are the biggest pricks in the whole of humanity."

The other sample that I have chosen, says:

> BELOVED OSHO,
> I WANT TO DEFEND MY MALE RACE. EXISTENCE GAVE MAN THE CAPACITY TO FIGHT AGAINST EXISTENCE, TO SWIM AGAINST THE STREAM, TO BE A DOER, TO SAY NO. HEARING YOU AND YOUR THERAPISTS, I TRIED TO DROP THIS AND THIS EFFORT TO DROP ONLY GAVE ME MISERY. I DON'T BELIEVE EXISTENCE MADE ME A MAN IN ORDER TO BECOME FEMALE WITHOUT EVER BLOSSOMING INTO THE FULL POTENTIAL OF MY MALENESS, OF MY MIND. PLEASE COMMENT.

Swami Antar Mario, Germany is the only land in the whole world which is called fatherland. Every other land is called motherland. I said I love the German people -- except a small inheritance that they have been carrying for centuries, a male chauvinist idea of themselves. It has created two world wars and it may create the third. It is not new that Mario is saying, "I have to defend my male race." This very idea of defending and the idea that he has to fight existence, he has to be a doer, he has to say no ...

And here, trying to drop effort, he has not been able to. He only became more miserable. What kind of man are you, if you cannot drop effort? How are you going to defend the male race? Many women are dropping effort, and you cannot drop effort. You are defeated already.

And why this fear of let-go, of going with the current? Why this fear of saying yes to existence? Just an ego trip .... It is one of the ugliest things in anyone, because it is the wall that prevents you from seeing beyond yourself. You are surrounded by a prison of your own and you cannot see beyond the walls, you don't know the sky, you don't know the stars, you don't know this whole existence is in a tremendous let-go.

Everything is effortlessly moving. The trees are growing. Do you think they are making any effort to grow? The stars are moving with tremendous speed. Do you think they are making any effort? You are breathing. Do you think it is something to do with your effort? Your heart is beating. Is it something to do with you and your doing? If it was dependent on your doing, in sleep you would forget to breathe, you would forget the heart, whether it is beating or not. And then no chance ... In the morning you would not even be able to remember that in the middle of the night you forgot to breathe. Once finished, finished. The whole existence is in a tremendous let-go.

Adolf Hitler exploited the German race only because of this male chauvinistic mind. He himself was not a giant intellectual. He was a retarded schizophrenic, a psychologically sick person, but he impressed the whole German race with all kinds of stupid ideas. For example, that Germany was not ruling over all the world because of the Jews. It is as absurd as to say that Germany is not ruling over all the world because of the bicycles. Unless we destroy bicycles, there is no chance for Germany to rule over the world. What have the poor Jews done?

But he was convincing, because he shouted loudly. He organized big rallies which proved to people that they must be wrong, he must be right; and he killed more people than anybody else in the whole history of man. But he is not responsible alone: every German is responsible. You supported him; you supported the

very idea that you have to fight with existence to prove your manliness. You have to say no, but remember: a person who cannot say yes will always remain insane.

`No' belongs to death, `yes' belongs to life. Life is yes-saying. The deeper your yes, the deeper your surrender to existence, the greater is your bliss. Otherwise you become absolutely mechanical, like robots. And the very idea that you are special above any other race is simply nonsense. If Germany can drop this male chauvinistic attitude, can accept women as equal to men, not only will Germany be at ease and in peace, it will help the whole world to remain in peace. War can be dropped. Instead of war, more love, more friendliness, more joy can become our daily experience.

Helmut's new car has just been delivered. So he offers to give a lift to some of his friends who are going to a wedding. Unfortunately he has not been told even how to start the car, so after he has finished bluffing for a while, he confesses his ignorance.

The others are also German, not too smart either, but luckily at least Herman can read. He reads out from a button near the steering wheel, "Push to start." So they all get out to push.

A German traveling salesman has been on the road for weeks, when he sees a sign which reads, "Mother Murphy's House of Pleasure, straight ahead." He drives on a mile and the sign is repeated. This goes on every mile, until he reaches the last sign, which says, "You are here! This is it! Mother Murphy's House of Pleasure!"

He is feeling pretty horny, so he pulls into the drive, where all he finds is a little wooden shack, but he decides to try it out.

He walks in and finds a little old lady sitting in a rocking chair. He apologizes and is beginning to leave, when she says, "You are in the right place, sonny. This is Mother Murphy's. Just give me fifty bucks and go through that door over there."

So he goes through the door and finds himself in the backyard, and the door locks behind him, so he can't get back in. He is really angry, and looking around, he sees a small sign in the next field, so he goes over to read it. It says, "You have just been screwed by Mother Murphy."

At least here, drop your German-ness; that is your disease. And it is not only about you. The Indians have to drop their Indian-ness; that is their disease. And the Italians have to drop their Italian-ness; that is their disease.

Nations are just man-made boundaries; races are stupid discriminations; religions are man-manufactured. And they are all dividing man against man. Sannyas is an effort to bring a new world into existence, where nobody is a German and nobody is an Indian and nobody is a Japanese; where nobody thinks that he is superior, where nobody thinks that women are inferior and slaves, where equality and equal opportunity to grow is simply accepted as natural.

I did not say that man has nothing to offer. He has much to offer. In fact all science, all technology is going to be man's offering to existence, but he has to remember that the works of the intellect and reason are not the highest creations of man. The higher creations come from the heart, in songs, in music, in poetry, in dances. Unless you can celebrate, what use is all scientific progress? And without a woman there is no celebration.

You put a hundred men together and they will all be serious. Just bring one woman in and immediately all their eyes start sparkling, they become interested. Life starts being juicy; something is going to happen. Man without woman is half, and woman without man is half. They are part of one whole.

I did not say anything in favor of men, because men have done so much wrong to women that now it is better not to say anything about men's talents and genius. It is better to bring out the women's genius and talents. It is simply a compensation.

I know there are a few things which only men can do, and there are a few things which only women can do. And that makes life more beautiful and more attractive. Between these two polarities life becomes a magnetic pull. Between these two polarities of man and woman many mysteries happen. The whole romance of life, the whole poetry of life is because of the polarity of man and woman.

But man has ruled over women for millennia. He has been given every opportunity and chance and woman has been repressed continuously, has been crippled. She has not been allowed to compete with man shoulder to shoulder in life. That's why we don't know how many Gautam Buddhas on the women's side did not get the opportunity to blossom. We don't know how many Albert Einsteins have simply been denied any

possibility for growth.

It is a very strange thing that even dimensions like poetry, music, dance are dominated by men. The greatest dancers in the world have been men, not women. In fact, women should have been ahead of any male dancer. But one needs opportunity. One needs education, one needs training. If you bar the whole of womankind from education, training, discipline, you are making the whole society and the whole world poor, unnecessarily poor.

My emphasis is to give respect to women -- and equality is not against men. It is a world which belongs to you both and you both have to be together to make it as beautiful and as divine as possible.

Man alone -- look at your question, Mario -- you have been creating only wars. In three thousand years, five thousand wars ... Is life just to fight? Is life just to kill, massacre, rape? Your whole history is full of murder and you call those murderers your great men. Alexander the Great ... And you don't see that small murderers are being jailed, sentenced to death, and big murderers become your heroes.

And it is because the woman has been completely cut off from contributing anything to life; otherwise there would not have been so many wars. No woman is interested in war, it is simply against the feminine nature. She is interested in love, she is interested in a beautiful house, she is interested in a beautiful garden around the house. She is interested in small things, but those small things make life worth living. She is not interested in creating atomic weapons, nuclear missiles. She cannot understand what man goes on doing. Is he insane or something?

Half of humanity is dying of starvation and the politicians who are all men and the generals who are all men go on piling up nuclear weapons. They have already more than they need -- seven hundred times more than they need to destroy this whole world. All that is living on the earth -- trees, birds, animals, human beings, anything that is living -- we have already seven hundred times more than enough material to destroy it. And still they go on piling it up.

Do you think this is sanity when half the human race is dying of starvation? This is happening because man alone has been contributing to existence. He has not the compassion of a woman; he has only the hardness of a man. He does not allow the softness of woman to influence world affairs.

We need a very balanced life, in which the man and the woman contribute equally. Life will be more peaceful, more lovable, more joyous. It will become a tremendous celebration. And in that celebration, my hope is we will be able to go beyond the ordinary, mundane enjoyment into the cosmic bliss, into satchitanand; into truth, into consciousness, into bliss.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #27
Chapter title: Crossianity

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BELOVED OSHO,
YOUR INNER BEAUTY I CAN ONLY FEEL AS FAR AS I HAVE DISCOVERED MYSELF. BUT FOR TEN YEARS, WHENEVER I SEE YOU ENTERING THE AUDITORIUM, THERE IS THIS SURPRISE ABOUT YOUR UNBELIEVABLE OUTER BEAUTY TOO.
OSHO, IS THE OUTER APPEARANCE ALWAYS JUST A REFLECTION OF THE INNER?

Pragito, the outer beauty comes from a different source than the inner. The outer beauty comes from your father and mother: their bodies create your body. But the inner beauty comes from your own growth of consciousness that you are carrying from many lives.

In your individuality both are joined, the physical heritage from your father and mother and the spiritual heritage of your own past lives, its consciousness, its bliss, its joy.

So it is not absolutely necessary that the outer will be a reflection of the inner, nor will vice versa be true, that the inner will correspond with the outer.

But sometimes it happens that your inner beauty is so much, your inner light is so much that it starts radiating from your outer body. Your outer body may not be beautiful, but the light that comes from your sources, your innermost sources of eternal life, will make even a body which is not beautiful in the ordinary sense appear beautiful, radiant.

But vice versa it is never true. Your outer beauty is only skin-deep. It cannot affect your inner beauty. On the contrary the outer beauty becomes a hindrance in search of the inner: you become too identified with the outer. Who is going to look for the inner sources? Most often it happens that the people who are outwardly very beautiful, are inwardly very ugly. Their outer beauty becomes a cover-up to hide themselves behind, and it is experienced by millions of people every day. You fall in love with a woman or a man, because you can see only the outer. And just within a few days you start discovering his inner state; it doesn't correspond to his outer beauty. On the contrary it is very ugly.

For example, Alexander the Great had a very beautiful body but he killed millions of people, just to fulfill his ego that he is the world conqueror. He met one man, Diogenes, when he was on his way to India, who lived naked, the only man in Greece who did, unique in a way. His beauty was tremendous, not just the outer, but the inner radiance was so much and so dazzling that even Alexander had to stop his armies when he was close by in a forest near a river. He stopped the armies and went to see Diogenes alone; alone, because he did not want anybody to know that there exists a man who is far more beautiful than Alexander himself.

It was early morning and Diogenes was taking a sunbath, naked on the riverbank. Alexander could not believe that a beggar ... He had nothing, no possessions -- even Buddha used to have a begging bowl, but that too Diogenes had thrown away. He was absolutely without any possessions, exactly as he was born, naked.

Alexander could not believe his eyes. He had never seen such a beautiful personality and he could see that this beauty was not just on the outer side. Something infiltrated from the inner; a subtle radiation, a subtle aura surrounded him. All around him there was a fragrance, a silence.

If the inner becomes beautiful -- which is in your hands -- the outer will have to mold itself according to the inner. The outer is not essential, it will have to reflect the inner in some way.

But the converse is not true at all. You can have plastic surgery, you can have a beautiful face, beautiful eyes, a beautiful nose; you can change your skin; you can change your shape. That is not going to change your being. Inside you will still remain greedy, full of lust, violence, anger, rage, jealousy, with a tremendous will to power. All these things the plastic surgeon can do nothing about.

For that you will need a different kind of surgery. It is happening here: you are on the table. As you become more and more meditative, peaceful, a deep at-onement with existence happens. You fall into the rhythm of the universe. The universe also has its own heartbeat. Your heartbeat, once it starts in rhythm with the universal heartbeat, will have transformed your being from that ugly stage of animality, into authentic humanity.

And even the human is not the end. You can go on searching deeper and there is a place where you transcend humanity and something of the divine enters in you. Once the divine is there, it is almost like a light in a dark house. The windows will start showing the light; even the cracks in the wall or the roof or the doors will start showing the inner light.

The inner is tremendously powerful, the outer is very weak. The inner is eternal, the outer is very temporary. How many years do you remain young? And as youth fades away you start feeling that you are

becoming ugly, unless your inner being is also growing with your age. Then even in your old age you will have a beauty that the youth may feel jealous of.

Remember, from the inner the change to the outer happens, but I am not making it inevitable. Most often it happens, but sometimes the outer is in such a rotten state that even the inner radiation cannot change it.

There have been cases on record: one very great mystic of India -- I have spoken on him for almost half a year continuously. His name was Ashtavakra. And what he has written is tremendously important; each sentence has so many dimensions to be explored, but the man himself was in a very difficult situation.

Ashtavakra -- the name was given to him, because he was almost like a camel. In eight places he was distorted in the body -- one leg was longer, one arm was shorter, his back was bent -- in eight places he was distorted. That's how he was born, with a crippled, distorted body. But even in a crippled and distorted body the soul is as beautiful as in the most beautiful body.

He became enlightened, but his body was too rigid to change with his inner change. His eyes started showing something of the beauty, but the whole body was in such a mess.

The story is that the emperor of India in those days was Janak and he was very much interested in philosophical discussions. Each year he used to call a big conference of all the scholars, philosophers, theologians or whoever wanted to participate. It was a championship competition.

One very famous philosopher, Yagnavalkya came a little late. The conference had started and he saw standing outside one thousand beautiful cows. Their horns were covered with gold and diamonds. This was going to be the prize for the champion. It was a hot day and the cows were perspiring.

He told his disciples, "You take these cows. As far as winning the competition is concerned, I am certain. Why should the cows suffer here? You take them to our place." They had their own place in the forest.

Even Janak could not prevent him, because he knew that he had been the champion continuously for five years, and he would be the champion this time, because there was nobody else who could defeat him. It is not right to take the reward before you have won, but his victory was so certain to everybody that nobody objected. And his disciples took away all the cows.

While Yagnavalkya was discussing, a very unknown scholar was also present in the conference. Ashtavakra was this unknown philosopher's son. His mother was waiting for her husband to come home. It was getting late and the meal was getting cold. So she sent Ashtavakra to bring his father home, because he could not win the competition. Why should he unnecessarily waste his time? He was a poor scholar and there were great scholars there. Ashtavakra went. There were at least one thousand people in the conference, the highly cultured and sophisticated scholars of the country.

As Ashtavakra entered, looking at his distorted body they all started laughing. But Ashtavakra was a man of tremendous integrity. As they started laughing, he laughed even louder. Because of his loud laugh they stopped. They could not believe that *he* was laughing.

Janak asked him, "I can understand why they are laughing -- because of your body; but I cannot understand why *you* are laughing. And you stopped all their laughing with your laughter." A single man stopped one thousand people's laughter.

Ashtavakra said to Janak, "I thought this conference was for scholars and philosophers, but these are all shoemakers. They can understand only the skin. They cannot see the inner, they can only see the outer."

There was a great silence. What he was saying had a great truth in it. Janak dissolved the conference and said, "Now I would like to inquire of Ashtavakra only. He has defeated you all just by his laughter and his statement that, `You can't see the inner, you can only see the outer; you are all shoemakers.' Shoemakers work with the skin of different animals. I dissolve the conference and, Yagnavalka, return those one thousand cows, because you also laughed. And when Ashtavakra laughed, you also stopped!"

It was a very strange situation; it had never happened before. And then began the long inquiry of Janak, the emperor. He asked questions and Ashtavakra answered them. Each answer in itself carried so much meaning and significance.

Because his body was in such a bad shape he could not get identified with it. Sometimes blessings come in such disguise. He could not go out, because wherever he went people would laugh, "Look at that man! Have you seen anything uglier than this?"

So most of the time he was in the house, meditating, figuring out, "Who am I? Certainly I am not this body, because I can be aware of this body, I can observe this body from within. Certainly that awareness has to be different from the body."

Because of his crippled body he experienced enlightenment. The only barrier is identification with the

body. But he could not identify, the body was so ugly. He never looked in a mirror; it would have been such a shock.

But Yagnavalkya had to return those one thousand cows to Ashtavakra's house. He was young and he defeated one thousand old philosophers, well-versed in the ancient scriptures.

It is one of the strangest things in this country that on every book written by any prominent mystic there have been hundreds of commentaries, but nobody has commented before me on Ashtavakra. And he must be at least five thousand years old. For five thousand years nobody has bothered to look into his statements, which are so significant.

But his inner enlightenment, his inner understanding could not change his outer appearance. And yet for those who are going deeper into themselves, the outer does not matter. They would have seen even in Ashtavakra tremendous beauty, but it would not have been of the outer circumference, but of the center.

Most often the inner change changes the outer, if the outer is not too rigid. But the outer never changes the inner.

You need to have eyes, going deep into people's beings, which is possible only if you are going inwards yourself. The deeper you go into yourself the deeper you can look into other people's beings. And then a totally new world opens its doors.

Flanagan is on his deathbed and Father Murphy has come to give him the last rites. "Open your eyes," says the priest. "We have got to save your immortal soul." Flanagan opens one eye, closes it and tries to doze off. He is having such a nice snooze.

"Come on now!" says Father Murphy. "If you don't want to confess, at least answer me this: do you renounce the devil and all his works?"

"Well, I don't know," says Flanagan, opening one eye again. "At a time like this it doesn't seem very smart to upset anyone."

The inner comes out, you cannot hide it much. Now he is being very calculating. At the time of death, unnecessarily annoying anybody ... and who knows where you are going? It is better to keep silent.

A wealthy widower and his beautiful daughter are on a sea cruise. By chance the girl falls overboard, and Rubin Fingelbaum, aged seventy, splashes in afterwards and rescues her. After the two are brought on board the ship, the widower throws his arms around Rubin.

"You saved my daughter's life," he cries. "I'm a rich man -- I will give you anything! Ask for whatever you want!"

"Just answer me one question," replies Rubin. "Who pushed me?"

What is inside is bound to come outside.
How can you hide it?

An old black preacher had used the letters B.S., M.S. and Ph.D. after his name for many years without ever having had anyone from his congregation ask what they meant. Finally a nosey old woman questions him about it.

"Well, sister," he answers. "You know what B.S. stands for, don't you?"

"I sure do," says the lady indignantly. "Bull shit!"

"Right," says the preacher. "And M.S. just means more of the same, and Ph.D. means piled high and deep."

That's the inner side of most people: bull shit, B.S.; M.S., more of the same; and Ph.D., piled high and deep.

No plastic surgeon can change it. But you are capable of changing it yourself. It is within your hands. Nobody can do anything about your inner being except you. You are the master of your inner world. And as the inner world becomes silent, naturally your eyes become deeper, with an oceanic depth. As your inner being becomes cloudless your face also becomes cloudless, just an open sky. As your inner being comes to discover the source of your life, the flame of your life, something of that flame starts radiating from every pore of your body.

This is the rule. Ashtavakra is an exception. Exceptions don't make the rule, they only prove the rule.

But it has never happened vice versa before, and I don't think it can ever happen.

We are all trying to be beautiful on the outside: all kinds of make-up, all kinds of things are going on to make your outer beautiful.

I have heard ...

A man was catching flies. Finally after two or three hours' effort he caught four flies. He told his wife, "I have caught four flies: two are male, two are female."

The wife said, "My God, how did you figure out who is male and who is female?"

He said, "Easy! Two were sitting for almost two hours on the mirror and two were for two hours reading the newspaper!"

We are so much identified with the periphery of our being that we have forgotten that the periphery does not exist in itself. There must be a center inside. And the search for the center is the only religious search -- not for God, not for heaven, not for any rewards for your virtues, not to avoid hell and punishment.

There is only one authentic religious search and that is to know your innermost being. It is the being of the whole universe. By entering your innermost temple you have entered the real temple. All other temples are false, man-manufactured; all other gods in those temples are false, they are man-manufactured.

Only one thing is not man-manufactured and that is your innermost dignity, your innermost grace. That grace starts flooding your outer being too. And that grace transforms not only the inner, but gives a new look to your outer being: an innocence, a serenity, a depth, a peace, a love, and these are all flowers blossoming around you. Then even your periphery becomes so beautiful, so musical, such a dance of rejoicing ...

But you should start from the inner.

BELOVED OSHO,
WHAT IS CIVILIZATION?

Milarepa, civilization has not happened yet. It is a false idea that we are civilized people -- civilized people and continuously preparing for war?

Even the animals don't eat, don't kill their own species. It is only man who kills his own species -- no lion will kill another lion, no dog will kill another dog. No lion will eat another lion. Man is the only one who can be a cannibal. There are still small groups around the world in isolated places who are cannibals. They are remnants of the past, but they are still there.

In Africa there is a small cannibal colony in the thick forest. There used to be three thousand at the beginning of this century; now they are only three hundred because, when they cannot find anybody else, they have to eat somebody from their own group. They are getting reduced in numbers -- they eat their own children, they eat their own parents. Once in a while they get a Christian missionary, but that is very rare.

Once they caught a very fat Christian missionary and they were immensely happy. There was dancing and celebration, a big pot on the fire was boiling and the Christian missionary asked, "What is this celebration for? I have come here to give you a taste of Christianity."

They said, "You wait, soon we will have the first taste of Christianity."

He said, "How are you going to have the first taste of Christianity if I don't give it to you?"

They said, "Don't be worried, you will have to give it."

He said, "I don't understand what you are talking about."

They said, "Look at that fire and the big pot. We will put you in the pot. When the water is hot enough, we will make a soup of you and that will be our first taste of Christianity!"

Once perhaps the whole of humanity was cannibal.

In emergency situations one falls back. For example, when there was a famine in Bengal, people were found eating their own children. You cannot conceive it, but rather than die it seems to be logical and rational to eat your own children. Those who were not able to do such a thing sold their children, knowing perfectly well that the people who were purchasing their children would eat them. And with the money they purchased other people's children. This way they protected their conscience a little bit, but not much, because it was absolutely clear what was going to happen.

In emergency situations man shows his real face; otherwise our civilization is only a mask.

In a civilized humanity a few things are absolutely necessary. One: there should be no possibility of war because it is life-destructive. And a civilized humanity will have the sensitivity not to destroy life in any form.

George Bernard Shaw had around his house a beautiful garden where he had collected exotic roses from different countries, different colors, different fragrances. A friend had come to see him and he saw the roses. He could not believe that there were so many colors and so many different fragrances. When he went inside he asked Bernard Shaw, "You have such beautiful flowers, but you don't put them in a flowerpot inside your sitting room?"

Bernard Shaw said, "I am a civilized man. I love children, but that does not mean I should cut off their heads and decorate my sitting room with them. I love roses, but that does not mean that I have to cut the living flower from its life source and put it here in my sitting room. That would be uncivilized behavior."

Even to cut a flower is uncivilized behavior, what to say about people like Genghis Khan, who killed forty million people; Tamerlane, who killed thirty million people; Nadir Shah, he again killed forty million people, and statistics are not available about many others. Alexander the Great, Napoleon Bonaparte, Ivan the Terrible ... no data is available, but they must have killed more people than Genghis Khan, Tamerlane, Nadir Shah. Data is available on Joseph Stalin, Adolf Hitler, Benito Mussolini, and they were not very far away from our present time, just forty years ago. They killed millions of people for no reason at all.

This destructiveness is a death-oriented ideology and it is so deeply rooted in our minds that it keeps us below the animals.

Man, Milarepa, is not yet civilized. His civilization will begin by dropping war, by dropping nations. What is the need of nations if you are not going to fight? Nations are needed for wars. Why create these stupid lines on the map of the world?

The world is one. There are no natural lines dividing nations. Then why do you go on? There is a deep desire to dominate and there are so many people in the world to dominate: they need many nations. Otherwise just a single government, a functional government for the whole world will be enough.

What is the need of so many laws, if man is civilized? What is the need of so many courts, jails, so many legal advisers, if man is civilized? A civilized man will not commit murders, a civilized man will not rape women ... but we keep this whole paraphernalia of courts, laws, constitutions, legal experts; for whom?

Man is still a criminal. And these jails, these judges and these laws prevent nothing. Jails go on growing, judges go on increasing -- more and more of them; more courts, more legal experts, thousands of colleges around the world producing legal experts every year. But even they cannot manage, for the criminals increase at a faster rate, and they don't have a college, they are not educated.

Something is basically wrong, something is missing. What is missing? I call it meditation.

Only meditation can make humanity civilized, because meditation will release your creativity and take away your destructiveness. Meditation will bring your compassion and will take away your cruelty. Meditation will make you responsible to your own being and then you cannot be a criminal.

To be a criminal needs great unconsciousness. Meditation destroys your unconsciousness, opens the doors of light and suddenly what you were doing in the darkness starts disappearing.

A civilization can be based only on meditation. The only people who have been civilized were people who were in touch with their own being: a Gautam Buddha, a Socrates, a Pythagoras, a Lao Tzu; these people are civilized. Only individuals once in a while have been found civilized, but the collective mass is still far below the standard of civilization.

It *has* to happen!

And Milarepa, those who are with me, they have to create the foundation for a civilization, for a civilized humanity, by becoming themselves civilized.

It was the night before the wedding, and young Herschel Goldberg is having a drink with Moishe Finkelstein, his future father-in-law.

Soon the conversation turns to Ruthie, the bride-to-be.

"Well," says Moishe, a little the worse for drink, "are you going to be a man and do it tonight, or are you going to be a mouse and wait until tomorrow night?"

Before he can stop himself, Herschel blurts out, "I guess I am a rat, sir -- I did it last week."

These are your civilized people.

On honeymoon, the young French bride is becoming exhausted by her ardent eighty-year-old husband. During a short lull, while he is shaving, she sneaks out and staggers into the hotel coffee-shop downstairs.

"I don't get it," says her friend, the waitress. "Here you are, a teenage bride with an ancient husband, and you look a wreck. What happened?"

"The old goat double-crossed me," sobs the bride. "He told me he had been saving up for sixty years, and I thought he was talking about money!"

Just look around, look at people's behavior and you will be surprised. This idea that we have become civilized is very dangerous. It is preventing us from being civilized, because once you accept that you are civilized there is no need to work for civilization. Once you accept you are healthy, there is no need to remove any sickness that you may be suffering from. The first thing to be recognized is that you are sick! Then only can something be done for your health. But if you deny sickness, which has been done for centuries by your so-called politicians ... They deny that we are uncivilized people, they say we are civilized people.

And this camouflage prevents us from being civilized. We have completely accepted the idea and forgotten that we have to see whether it is true or not. It is certainly not true. Unless each man comes to the consciousness of a Gautam Buddha, there is no question of civilization.

After I left America, the U.S. attorney for Oregon gave a press conference in which he was asked, "Why have you let Osho go -- and not jailed him?"

And the U.S. attorney said, "There are three reasons: one, our priority was to destroy his commune and we could not destroy it if we had not deported him."

But why should they be interested in destroying the commune? The commune was not hurting anybody. It was the most civilized group of people in the whole world. Five thousand people living for five years together in a desert, with no rape, no madness, no stealing, no murder, no suicide. And people were so happy and so joyous. Why was the U.S. attorney interested in destroying the commune? In fact the commune became a pain in their neck. They could see what *is* possible. No court, no laws, no army, no police and yet five thousand people are living peacefully, lovingly, understandingly.

This was hurting the politicians of America, because soon people would start comparing: "Why is it not happening all over America?" That was their number one priority -- to destroy the commune.

"Second," he said, "we did not want Osho to become a martyr."

It implies that they had the intention to murder me, but they were afraid that murdering me would mean creating a new Christianity.

If the Jews had not crucified Jesus there would not have been any Christianity at all. That's why I never like to call it Christianity. I call it Crossianity. It has nothing to do with Jesus, it has everything to do with the cross. And you can see that cross hanging around the necks of all the missionaries and the bishops and the cardinals and the priests and the pope. The cross is the center. Anyway Christ was a Jew! And he always remained a Jew. He had never even heard the word `Christian'. He died a Jew. But the cross created a great sympathy towards him.

That was the fear, that if they assassinate me, the danger is that sannyas will become a far more solid movement around the world.

But there was every desire, otherwise he would not have mentioned it. Whatever you say shows not what you are saying but what is hidden behind it. Mentioning that, "We did not want Osho to become a martyr," shows the desire that if it had been possible without making me a martyr they would have certainly preferred to assassinate me. But he said, "We will do everything to silence him."

And they did everything to silence me. Twenty-four countries they influenced not to allow me in their territories. The Indian government is under their pressure, making every effort ... They cannot do anything to me, but they can do one thing: they can ensure that no news media reaches me, that no seekers from outside India reach me. They are making all kinds of efforts to prevent people coming to me. Naturally I will be silenced. It will be equivalent to killing me without a cross.

And the third thing is the most interesting that he said. He said, "Moreover Osho has not committed any crime; we don't have any proof, we don't have any evidence."

This recognition by the U.S. attorney for Oregon ... and still I was fined four hundred thousand dollars! They don't have any proof and they don't have any evidence, they don't think I have committed any crime. For what have I been fined? And they know perfectly well, I don't have a single dollar. I have not touched

money for almost thirty-five years!

Perhaps they were hoping that because I don't have any possessions ... how was I going to pay? Almost half a million dollars! So naturally, if I could not pay them they would have an excuse to put me in jail for at least twenty years, thirty years.

And you call this world a civilized world? And for what did they deport me? They did not allow me even to stay a single night! I was ordered from the court directly to the airport; my jet was ready, its engine was kept running. "You move out of America immediately."

What was the problem? Why could I not stay at least for the night? The reason was they were afraid I might appeal to the higher court, I might go up to the Supreme Court. It was better to throw me out of America, so I could not do that.

And this is a civilized world! And America is very proud of its civilization. Absolutely innocent people are being tortured. Thirty million people in America are beggars. They are just on the street, with no food, no shelter, no clothes; they don't know from where they are going to get their food tomorrow. And exactly the same number -- a strange coincidence -- thirty million Americans are suffering from too much weight. They are looked after in the hospitals, because they cannot be left alone in their houses. Devageet was right that in the middle of the night they empty the fridge.

Thirty million people are dying of overfeeding and thirty million people are dying without food. Is this civilization? Can't a simple understanding be there: "Don't eat too much and what remains can save thirty million people?" Not eating too much is going to save the other thirty million who are dying of starvation. As they go on eating, sixty million people are unnecessarily dying.

You call this an intelligent world, a civilized world, a cultured world? No, I refuse! A hundred times NO! This world is not yet civilized. It needs civilization, certainly. But up to now no effort has been made to civilize it.

And strange things go on happening. I have been continuously receiving letters from sannyasins from all over the world that they want to come, but the moment they mention `meditation', that they are going to India for meditation, the Indian embassies refuse them. They say, "India is not for meditation." And for almost ten thousand years India has been the center of meditation, and pilgrims from all over the world have always moved towards India in search of meditation.

Now who are these idiots who are preventing people from coming to India because they want to learn meditation? They are allowing people who want to see the ruins of old forts, castles, caves. That's perfectly okay, you are a tourist. But if you are going to learn meditation, you are not to be allowed.

The fear is that if you are going to learn meditation you will end up in Poona. And this is the only effort which is being made on a large scale around the world to make people civilized. But no politician wants people to be civilized. No country wants people to be civilized. They want a pretense, a hypocrisy, but not a deeper transformation.

We have to create that revolt around the world. It is not against anybody, it is against your own false ideas, your false personality, your masks. You have to discover your original face, you have to discover your authenticity and you will be creating a small energy field. Whoever comes close to you will feel the flavor of civilization, of culture, of humanness, and if you go really deep into your being you can radiate something which is the only argument and the only proof that the world is not dead, that it is alive, it is intelligent, it is divine.

All religions should disappear from the world. Only religiousness is enough. And religiousness need not be organized: it is each individual's communion with the universe. There is no need of Christians or Hindus or Mohammedans. There is only need of religious people, seekers, lovers of meditation, dropping all their masks, courageous enough to expose their original face to the world.

When the world has its original face, it will be a civilized world, Milarepa, not before that.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #28
Chapter title: Existence needs you

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BELOVED OSHO,
WHAT IS THE TRANSCENDENTAL?

Deva Paro, the moment you start witnessing yourself, you will see three layers of existence within you. One is the outermost; anybody can observe it; it is objective; it is material; it is your body.

The second layer behind it is your mind, your thoughts, your dreams, your expectations. Only you can see them, nobody else can see them from outside. They are not objective: they are subjective, but they certainly are. They exist in their own way; you cannot deny them their existence. Certainly on a different wavelength, not as solid and physical as the body, but you can see them, they direct your life, they are your hopes, your projections, your expectations.

The first layer is called the objective and the second layer is called the subjective. But beyond both there is a witness which can watch both the body and the mind, the material and the nonmaterial. This witness, this consciousness, this awareness, is beyond both. It is neither material nor non-material, because it is beyond both. And you cannot go beyond it. You cannot witness it. You have come to the very end of the rope, you have come to the very bottom of existence. This awareness is called the transcendental, because it transcends the duality of body-mind. And to be centered in it, you have come home, because there is no way beyond it. Here ends the road.

Suddenly you find everything in its perfection. Nothing is missing, nothing needs improvement, refinement; everything is as it should be. And this feeling, that everything is as it should be, brings a tremendous gratitude. The perfection of existence fills you with tremendous joy that you are a participant in a perfect existence, that you are an invited guest, that you are welcome here, that the whole existence needs you. If you were not here, it would miss you. There would remain some place vacant. Nobody else can take your place. This gives you individuality and dignity and a great blissfulness. For the first time you are at ease with existence, with trees, with stars, with the ocean. The whole becomes your home. This is the transcendental.

It is called transcendental because it transcends all duality and brings you to a state of oneness. This is the ultimate outcome of a meditative consciousness.

Maharishi Mahesh Yogi calls his meditation Transcendental Meditation. That is an unnecessary repetition of words. "Meditation" is enough, or "transcendental" is enough, because both mean the same. Meditation brings you to transcendence and every transcendence is nothing but the ultimate flowering of meditation. And what he calls Transcendental Meditation is neither transcendental nor meditation; it is just chanting a certain name.

You can chant your name. It gives a certain relaxation. The great English poet Tennyson, without being initiated by Maharishi Mahesh Yogi -- there was no question of it because he existed a long time before Maharishi Mahesh Yogi was born -- just found it by himself because he had to sleep in a room separate

from his parents. They were rich people, they could provide each child with a separate room of his own. But he was so small and the nights were so dark. There was great fear -- and particularly in England, which seems to be the most ghost-haunted country in the whole world.

It is strange, but nowhere in the world will you find so many ghost-haunted houses, so many people concerned about ghosts. So naturally the little child, Tennyson, was very much worried when it became dark and the lights were put off. Finding nothing else to hold on to, he discovered a trick. He would repeat his own name continuously: "Tennyson, Tennyson, Tennyson, Tennyson," just to avoid all kinds of ghosts who must have been around in the darkness hiding in the nooks and corners of the room. He became so occupied with his own name that a certain curtain was created protecting him from all sides, so there was not even a small gap for any ghosts to enter in.

He found -- strangely, accidentally -- what Maharishi Mahesh Yogi calls Transcendental Meditation. He became utterly silent, peaceful, and fell into deep relaxed sleep. And in the morning when he woke up, he would wake up with the same repetition -- Tennyson, Tennyson -- that he had gone with into sleep.

This is something to be understood. Anything that you go to sleep with, the last thing that you remember before sleep falls over you, will be the first thing you remember as you become awake, even before opening your eyes. Psychologically of course you were not aware of it, but you repeated the same thing the whole night.

If Tennyson repeated his own name while he was falling asleep, slowly, slowly the sleep became deeper and the word Tennyson became farther and farther away like an echo, until finally he forgot all about Tennyson and fell into an unconscious state. But that word continued in the unconscious as an undercurrent. That's why in the morning, the first thing he remembered was his own name.

You can try it. Anything you fall asleep with will remain flowing within you and you will have to encounter it in the morning when you wake up. This means the whole night he was repeating consciously at first, then unconsciously, then again consciously, the same name. Naturally he could not dream. He could not think of anything else. His sleep became a very silent, deep, dreamless sleep -- what Patanjali calls *sushupti*. Modern psychology is still not aware of it.

Patanjali, the man who first wrote the whole science of yoga ... It happens very rarely that a single man creates a whole science. It is now five thousand years old, but in these five thousand years, nothing has been added to the science of yoga. It remains exactly the same. And I don't think there is any possibility in the future either to make any improvement. A single genius completed the whole thing, not leaving anything out of it that could be added later on. Patanjali calls this state *sushupti*, dreamless sleep. It is a beautiful state, very healthy, very nourishing, very rejuvenating.

But it is not meditation. It is just a kind of hypnotic sleep. By repeating your own name continuously you create a certain kind of boredom. Obviously, if you repeat Tennyson, Tennyson, how long can you remain interested? Soon you start feeling boredom, and boredom is a very good state for bringing in sleep. Whenever you feel bored you start falling into sleep. The mind finds a way to get out of boredom -- by going to sleep. That's why in every church you will find almost everybody asleep, just having a good Sunday-morning sleep.

I have heard about a priest who was very famous and his congregation was very big. And the reason for his congregation being big was that there was no other preacher who was so boring. It was a strange reason. But he bored people to such an extent that even people who were suffering from insomnia fell asleep. The whole night they could not manage it, with all their sleeping pills, but the preacher was really a genius. His voice was so boring; what he was saying he had said so many times that people could hear it even in their sleep. And he was also happy; with everybody asleep the whole church was silent.

He had only three sermons; there was no need to have more, three were enough. Nobody was awake so nobody knew which he was giving; nobody could repeat what they had heard. Everybody said that the man certainly cast a hypnotic spell.

Just one old man sitting in front of him, the richest man of the city, was a trouble. He snored. His snoring was not a trouble; the trouble was that because of his snoring, many people could not sleep. The preacher was very much disturbed that if it continued many people would stop coming. They came only to have a good morning sleep on Sunday. It was so rejuvenating, one hour's sleep, that it was enough to keep them relaxed, calm and quiet for the whole week. He had to find some way -- and he found it. The old man always used to come with one of his great-grandchildren, just a small boy, but very alive. In fact, in the whole congregation only he was awake.

The priest pulled the boy aside one day and said, "Listen, I will give you a quarter of a dollar if you can

keep your old man awake. Whenever you see he is snoring, just start nudging him. Wake him up. Don't let him sleep. And a quarter dollar every week is certain." The boy said, "Done."

The next week the old man could not figure out what had happened to the boy. He used to sit always silently by his side. The moment he started snoring he started waking him up.

Out of the church he asked, "What is the matter with you? You did not let me sleep at all!"

He said, "The priest is giving me a quarter of a dollar to keep you awake."

The old man said, "Then you should have told me before. I will give you half a dollar to let me sleep!" He said, "Done."

The next week the preacher watched. Again many times he gestured to the child, gave all indications, but the child simply sat there smiling, not even bothering about the priest.

The priest thought, "What has happened? Has he forgotten completely?" When everybody was sleeping he even showed him a quarter dollar. The child said no, just waved his hand. "Strange ..." After the meeting he got hold of the child and asked, "What is the matter?"
He said, "My old man is giving me half a dollar."

The priest said, "Half a dollar? I will give you one dollar, but don't let that old man sleep!"
He said, "Done."

But the priest thought, "I cannot compete with that old man because he is very rich. I am a poor priest." He said to the boy, "Listen. I am a poor priest, more than that I cannot give."

He said, "It all depends on the old man. If he says he is going to give me two dollars ... You are a man of understanding, business is business."

And that's how it happened finally. The old man said, "Two dollars," and the boy again stopped.

Finally the priest had to talk to the old man himself. "Let us clarify the whole thing. I am not worried about your sleep. My problem is that because of your snoring many people cannot sleep and they are complaining. My congregation is the biggest in the city because they enjoy such a beautiful sleep. Anything boring is helpful."

Now they have created many machines which simply create the noise of the ocean, the waves coming to the rocks, splashing, making their sound. You just have to plug into the mechanism and it gives you the continuous sound of the waves, and many people are helped by it. They fall asleep, it is so boring.

What Maharishi Mahesh Yogi is teaching people is a kind of dreamless sleep. It is not meditation. Meditation is awakening, not going to sleep. I have nothing against it, he just should not call it Transcendental Meditation. It is simply hypnotic sleep. He is using a wrong name and exploiting people because of the wrong name. People think it is meditation. This is sheer conmanship.

In the East we have known for centuries that chanting is good for sleep, and sleep is good for health. So there is nothing wrong in it, just fifteen minutes or ten minutes in the morning and ten minutes in the evening. If you can do it, you will have better health, a better sense of well-being, so there is nothing wrong in it. But it is not meditation.

Meditation is just the opposite. It is awakening. It is becoming fully aware of your body, of your mind. And you have simply to be watchful. You don't have to repeat anything, because repetition means you have fallen into identifying with the thought process.

Chanting is also a thought process. Repeating a mantra or a name of God -- Hindu, Mohammedan, Christian, it doesn't matter. You can simply count from one to a hundred and back again, from a hundred to ninety-nine, ninety-eight, ninety-seven, then go back. Go up, go down. Just climb the whole ladder up to a hundred and again come down. Four or five times you will be able to do it and then you will fall asleep. But the whole night you will have to do that, climbing up, coming down, climbing up, coming down. It may even be tiring, so that in the morning you may feel your back is hurting, something has gone wrong, you feel giddy. The first thing that you will find in the morning is that you are coming down or going up. The whole night it has continued. Don't choose such a thing.

It is perfectly good for Tennyson; he did it his whole life. In his autobiography he says, "I don't know what the secret of it is. I simply stumbled on it out of fear. But I found it so peaceful, so relaxing, leading me into such deep sleep, that I have used it my whole life. Whenever I have time, I repeat my own name, just sitting in the bus or in the railway train. There is nothing to do. I just close my eyes and go on repeating my name. And it is so peaceful and so silent." But it is a silence which is of sleep, it is a peace which is of sleep.

You will not become aware at the very moment it is happening; you will become aware when you awake. You will see you have passed through a peaceful land. Only the remnants like a memory hang

around you -- some fragrance. But you have passed through the garden completely asleep. When you wake up, you find you must have passed through a garden because you can still smell the roses.

I entirely support what Maharishi Mahesh Yogi is doing. But I absolutely disagree with his using a name which simply exploits people who do not know what meditation is. He is giving something very cheap in the name of meditation. Meditation is always the essential awakening, witnessing, watchfulness, consciousness. It is never unconscious. It is never a deep sleep. It is a deep awakening. The moment you are alert, you can see the body, you can see your mind, and you can experience yourself. And beyond this `yourself' you cannot go. You cannot go behind it or beyond it. It is your very being. You cannot jump out of it. It is not a dress that you can jump out of.

It is you yourself.

It is your very essence.

This essence is transcendental.

But all religions have created their own ideas about meditation. Except Gautam Buddha, no other religion has been able exactly to find the right meaning of meditation. Hence he remains a pillar of light to all those who are seeking, searching. All other religions have fallen into the trap of chanting, prayer, mantras, rituals. A single man in the whole of history stands alone like an Everest denying everything except witnessing. That's what he means by *vipassana*. It is the art of witnessing all your actions, physical or mental.

And as you watch them, they slow down. Your body becomes more at ease, tensionless; your mind becomes slowly, slowly thoughtless. And when the body is completely silent, and the mind is without any thought, your whole being is filled with a light that you have never known before. It is not the ordinary light that needs any fuel. It is your very being radiating. From this moment onwards your journey will take a new turn. On each step a new mystery will open its doors. You will be becoming more and more part of the miracles of existence.

And existence is a mystery. It is not something that you have to solve. It is not a problem, nor is it a puzzle; there is no solution to it. No philosophy can demystify it. You can experience it, you can enjoy it, you can dance it, you can live it, but you cannot know it.

The young mother is skeptically examining the new educational toy. "Isn't it rather complicated for a young boy?" she asks the assistant.

"It is the very latest idea," replies the girl. "It is designed to adjust the child to live in today's world. Any way he tries to put it together is wrong."

But this small anecdote is true about existence. Any way you want to explain it, your explanation is wrong. Those who know it do not try to explain it. They only describe its beauty, its truth, its glory, its blissfulness. They only give you some indications that may create a longing in you to find out what it is.

Once you enter into it, you will forget all about finding out what it is. Enjoying it so much, who cares what it is? And what are you going to do with your explanations? And anyway there is no explanation. The whole existence is only an experience without any explanation. This is its transcendentalness. It transcends all understanding, all knowledge, all explanation, all philosophy. But you can experience it. You can become one with it. It is always ready to absorb you. Just as the ocean is ready to absorb any dewdrop. Existence is always waiting and willing, welcoming. You just you have to learn a little courage, just a little courage.

One jump and you are gone forever into the mysterious. You yourself become a mystery. Every mystic is a mystery. He has become one with the ultimate mystery. Mysticism is not a religion because it has no theology, no philosophy, no doctrine, creed, cult. It explains nothing. It simply shows you the way to move into the unexplainable. It opens the door of the unknowable and pushes you in.

There is a beautiful story about the Great Wall of China. It must be a story because nobody has found the spot up to now. But it has been reported for almost three thousand years that there is a spot on the China Wall ... The wall is thousands of miles long and broad enough for a car to move on it. It is one of the miracles man has achieved. Millions of people died in making it. It took hundreds of years to build. They created almost a mountain against invaders.

It was reported again and again that there is a spot somewhere on the China Wall where, if you place a ladder and go up the wall ... whoever has done that simply reaches the top of the wall, laughs loudly and jumps down the other side, which is so deep a ditch that you cannot find even his pieces. The man is finished. But before jumping he laughs very loudly, perhaps the first belly laughter that he has ever laughed,

with his whole body. It was the most mysterious point on the wall. And many have reported that they have seen people reaching to the point where they will laugh and jump. Nobody knows why they laugh.

Many have tried, determined not to laugh whatever happens, and even if they laugh, not to jump, but whoever has gone to the point, even with absolute determination, suddenly forgets all determination, laughs loudly and jumps. Nobody knows any explanation yet of why it happens. And nobody comes back to tell you.

I don't think there is any such point on the China Wall, but perhaps it is a parable about mysticism. Something like that happens the moment you reach and the door opens. You have a good laugh and you jump.

But the mystery remains a mystery. And that is the beauty of the mystic, that he does not try to demystify existence. He loves the mystery; the mystery has a certain romance about it, its unknowability is exciting. It is a great challenge, a great adventure for all those who have souls strong enough to go on such a pilgrimage.

Mysticism is transcendentalism.

BELOVED OSHO,
WHEN THE OLD ROAD HAS COME TO ITS END AND THE NEW PATH IS NOT SEEN YET ...
WHEN THE PAST HAS NO MORE MEANING AND THE NEW DAWN IS STILL FAR AWAY ...
WHEN EVERYTHING LOOKS OLD AND FUTILE AND THE NEW HAS NOT ARISEN YET ...
WHEN I KNOW WHAT I AM NOT AND I DON'T KNOW WHO I AM ...
WHEN THERE IS NO HOPE, NOT EVEN FOR A NEW HOPE ...
BELOVED MASTER, IS THIS THE DARK NIGHT OF THE SOUL? WILL I SEE THE DAWN?

Sarjano, it seems you have come to the point of the China Wall that we were looking for. Just have a good laugh and jump! The past is finished, there is no meaning in it. According to you, you have understood what is false, so there is no question of clinging to it; you don't have anything to lose. Why not have a good laugh and jump?

It never happens the way you are asking. You remain intellectual. You are saying the darkness has gone but the light has not come. Now what am I supposed to do? It can't happen in the very nature of things. The moment you understand the false as false, instantly you know what is real. These two things don't happen separately. There is not a gap of time, they happen together. Here you understand what is false, and immediately, instantly, you know what is real. How can you understand the false as false if you don't understand the real as real? Without the understanding of the real you cannot call anything false.

So your question may look very relevant -- it is not. I will read it so you can see.

"When the old road has come to its end and the new path is not seen yet ..." Then what are you seeing? That's just what I was saying, have a laugh and jump. The old road is finished and the new you cannot see. Certainly there must be a valley. Just say, "Giddup!" and take a jump! It does not need an answer, it needs a little courage. But I say to you, in the very nature of things it does not happen. "When the old road ends ..." That is where the new road begins. The end of the old is the beginning of the new. They are not two separate things; there is not a gap between the two.

If there had been a gap, then it would have been impossible to find the new, because you would need something to join the old to the new. What will you call it? Old or new? A bridge, a road, you will need something to make the join -- what will you call it? If you call it old, then when you were saying the old is finished, it was not finished. If you call it new, you have already found it, you just move on. No, there is no gap ever. In existence there are not gaps; everything is continuous.

Do you know when you became young and your childhood ended? Can you remember the day, the date, the hour, the minute, the second? Everything is continuous. Do you know the day you will become old? Will you be able to mark it on the calendar? "Today I am becoming old. Youth is finished. Now begins old age." You never know. Things are continuous. Yes, one day you realize that you are old now. But it is not the moment when you become old. You don't become old in a single moment. It is a process. It goes so slowly without making any noise.

If you see that "the old road has come to its end and the new path is not seen yet ..." I cannot concede that. If the old is seen as ending, that is the beginning of the new. Move on it.

"When the past has no more meaning and the new dawn is still far away ..." It does not happen. You are

asking a very intellectual question, but existence has no obligation to fit with your intellectual categories. Existence goes on its own way. You have to fit with it. If the past has no more meaning, you have become new. The dawn has come; the birds must have started singing, the flowers must be opening, the sun is rising.

Have you ever seen a gap between the night and the day? When the night ends the day begins: when the day ends the night begins, immediately. There is no gap at all. If there had been a gap there would have been immense difficulty how to jump it. The day has ended, you are standing there and the night has not begun. Now how to jump? Where to go? Nature does not leave anything incomplete.

You say, "When everything looks old and futile and the new has not arisen yet ..." How then can it look old and futile? With what are you going to compare it? When you say everything looks meaningless, it implies that you have a certain understanding of meaning. You know what meaningfulness is. Only in comparison to meaning can you say that something looks meaningless.

Only in comparison to life can something look like death. If you don't know anything about life, you cannot describe somebody as dead. These categories are combined. They are two sides of the same coin.

But you go on and on: "When I know that I am not and I don't know who I am ... When there is no hope, not even for a new hope ... Is this the dark night of the soul? Will I see the dawn?" It is nothing so great as you are making it. The dark night of the soul is experienced only by very great mystics. It is not, Sarjano, spaghetti! The dark night of the soul means you have come close to the dawn. The darker becomes the night, the closer is the dawn. The dark night of the soul is a moment of celebration because the dawn is not far away. If the dark night has come, then the dawn is implied in it. It is *bound* to come, in fact it *has* come. It is not separable from the dark night.

But you have a habit, Sarjano, of complaining. This whole question is nothing but grumbling, complaining, that you have done everything that was needed. The old is finished, the false is dropped, the dark night of the soul has come, and nothing is happening. You remind me of Moses.

Moses is standing facing the Red Sea. Behind him in the distance, clouds of dust rise from Pharaoh's army, hot in pursuit. Suddenly with a mighty roar, the waters part, opening an escape.

Moses looks ahead at the wet roadway and the cliffs of water on either side. He lifts his face to the sky and murmurs, "Tell me something, God, how come I always have to go first?"

Such a great miracle is happening and he is not going to thank God. He complains about why it always happens that he has to go first.

If all that you are saying is really happening, be thankful. If the old has ended, you will see the new. If everything has become meaningless, you will find authentic meaning. If the dark night of the soul has arrived, dance, rejoice, the dawn is not very far away.
But always be grateful.

Prince Edward, the Queen of England's youngest son, meets one of Khadafi's daughters at a party and they fall in love. Edward tells his mother that they want to be married, which puts the Queen into a dilemma. On one hand she is pleased, because it will dispel all the rumors about Prince Edward's homosexuality, but on the other hand, to have any allegiance with Libya will annoy Ronald Reagan considerably. Her motherly instincts get the better of her and she consents to the marriage. But, still not trusting the girl's motives, the Queen instructs James Bond to spy on the young couple. The next morning Bond reports back to the Queen.
"What happened, Double-O-Seven?" she asks.

"Well," says Bond, "first she said to him, `I offer you my honor,' then he said to her, `I honor your offer.'"
"So what happened next?" asks the Queen excitedly.

"Well," says Bond, "after that it was ON her, OFF her, OFF her, ON her, all night long!"

What you need, Sarjano, is a good laugh and just jump. If the old road has ended, jump. You will be on the new road. Certainly you cannot be on the old road. If everything has become meaningless that is a great freedom. It means the very effort of trying to find meaning in things is an exercise in utter futility. Life has significance but no meaning. Meaning is a mind trip. Significance is a great love affair of the heart.

And Sarjano, you are not potentially a man of the head. You are potentially a man of the heart. But everything is topsy-turvy in you, upside down. You have not realized a simple fact about yourself, that you

are a man, not of logic, but of love. Drop all intellectual bullshit. Get deeper into your heart and you will be able to see the new light, the new path, the new dawn. They are here, but your eyes are closed. The head is blind. Only the heart has eyes.

But it is strange that almost every culture of the world, every society, and every civilization that has up to now pretended to exist, they all say love is blind -- without exception. But I want you to be absolutely clear about it.

Only love has eyes.

Logic is blind.

But all these societies wanted you to be fixed in the head and forget all about heart, because heart is not much use in the marketplace. What is needed there is head, what is needed there is cunningness, cleverness, what is needed there is reason. Love is not needed at all in the world that we have created. That's why it is ugly and miserable. Without love man cannot get rid of misery, despair, anguish. He is bound to suffer. Only love is the savior, the redeemer.

Just get down from your ladder a little towards the heart. The heart is exactly in the middle between your head and your being. Once you are down in the heart, you will have a totally different vision of things. And then I can tell you one step more. From the heart to the being is a very relaxed, silent, peaceful journey with no hindrances. But from the head there is no direct way to the being.

And society has played a tremendously criminal trick on every human being. They have cut the heart completely away from you. This is the strategy so that you cannot reach to your being. You can reach to the being only via the heart. And heart has been ignored by your education, by your religion, by everybody. It has been forced into darkness.

So you are hung up in the head and you cannot go anywhere. You can only go on making questions, intellectual gymnastics, but it is all meaningless, futile. Rather than questioning, you should start moving towards the heart. That is the true rebelliousness, love revolting against logic. And then from love to being is a very simple, very joyful way. It is a garden path full of roses.

Looking at your question, all that I can feel, Sarjano, is that you are not supposed to be an intellectual, a heady person. You are not. I have seen your tears and I have seen your laughter and I know that you are misplaced. It is within your hands to revive your heart which has been repressed and drop your head which is not your destiny. It is nobody's destiny. The destiny is to realize the being, and the being can be realized only via the heart. Unless you know and learn the art of love, unless you are sensitive and creative, unless you forget all Aristotelian logic, you will never reach to your being.

And your being is the place where Sat-Chit-Anand -- truth, consciousness, bliss -- are waiting for you. Just a small effort from head to heart, then there is no effort needed at all. Effortlessly you will slowly sink from your heart into the being.

This reminds me that all the Eastern mystics have been saying that no effort is needed to find yourself, because they were all from the very beginning trained to be in the heart. The modern mind, particularly the Western mind, finds it difficult to understand that you can achieve anything without effort. Some effort has to be made. The reason for this problem is that the modern man is head-oriented and the people who were talking about effortless let-go were heart-oriented. The situation has changed.

That's why the modern man finds it difficult to understand the mystics of the East. There is a certain gap that has arisen. They were talking in the language of the heart, you are listening in the language of the head and there is no communication between head and heart.

Moving from the head to the heart is the first step of any authentic meditation. And the second step, you don't have to take. It happens on its own accord. And there are only two steps. One you have to make, that is from head to heart. And the other happens spontaneously on its own accord. You simply relax and you will find yourself slipping deeper and deeper, and one day suddenly, all is achieved. All that was missing has become available. The whole is yours. The whole mystery is yours.

BELOVED OSHO,
BEING NEAR YOU, I FEEL UTTERLY AT HOME, AS IF IN THE RIGHT SOIL. IN THE WEST, I WORRIED: "HOW TO BE NEAR OSHO SOONER?" AND OFTEN FOUND IT IMPOSSIBLE TO BE MEDITATIVE.
OSHO, IS IT REALLY POSSIBLE TO GROW AND FLOWER IN THE HARSH ENVIRONMENT OF THE WEST?

Prem Chhando, it is certainly difficult in the harsh environment of the West to grow into meditation. But it is not impossible. It is certainly arduous, because the whole surrounding is against meditation. Everything is mind-oriented and meditation is a state of no-mind. The whole education, the culture, the society, the people, they are all believers that there is nothing beyond mind. Mind is their whole world.

And meditation simply denies mind and wants to go beyond it. So I can understand, it is difficult. But even in the West you can find silent moments when society cannot interfere. In your own room, in the middle of the night, when everybody has fallen asleep, when the noises of city life have disappeared, you can find the East just in your bedroom. When you have some time, weekends, holidays, you can move to some solitary place, you can go to a forest. Don't go where everybody else is going, just avoid those places. And you can always find ... The West is not as populated as the East. Here it is very difficult to find a place where people are not.

I have heard a story about the first astronaut. When he landed on the moon, he found a few Indians sitting in a corner, smoking beedies. He said, "My God, how did you manage it? You don't have enough technology, particularly space technology, you don't have anything at all, how did you manage to reach, and not only one person, a whole group?"

They said, "It is very simple, there is no need of any technology. We just stood upon each other's shoulders and went on standing. Finally we reached the moon."

It is so crowded in the East, it is very difficult to find ... but the West is not so crowded. You can still find very silent, very peaceful places which have not been spoiled by the society, which is mind-oriented. Trees don't get educated in your universities, nor have the mountains heard anything about the Vatican. Just take a small boat onto the ocean, and you are out of the West. You don't have to go far away, just on a river or the ocean. Just stop your boat there and the sunrise will be as fresh as it has ever been, West or East does not matter. And the starry night above will be as young and as beautiful and as unpolluted as it has always been from eternity.

So you just have to be a little alert to find moments, spaces where you can relax, where you can meditate. I'm not telling you to meditate sitting in a London street. That is possible when you have known meditation and you have passed on that path many times, then it doesn't matter whether it is London or New York. Anywhere you can slip inside yourself. And your inner being does not belong to the East or to the West; it is transcendental to all dualities.

But the problem certainly is there and the only way to solve it is, when you can manage to come here, be here. Then forget the West completely and don't waste your time on anything else. Put your whole energy into meditation. Once you are centered in your being, once you know the inner path, then wherever you are you can manage to go to the center without any difficulty. Even when you are dying, it will not make any difference. You may be sick, it will not make any difference.

A strange thing happened with one great English philosopher, C.E.M. Joad. He was always against George Gurdjieff. And in modern times Gurdjieff was the only man, very authentic, who has taken the message of inner crystallization from the East to the West.

Many others have gone to the West: most of them are just hocus-pocus; they have gone to the West just to earn money. Now all over the West there are Indian monks, Japanese monks, Tibetan monks, but these are not authentic people. Their only desire is to exploit the gullibility of Western humanity.

Because the West has developed its mind to such an extent, you cannot defeat it intellectually. You cannot defeat it in wars, but it has forgotten its inner world completely, so completely that any idiot can exploit it, saying they will show the way. The West has become lopsided. The intellect has gone very far and the heart has remained very small, untrained, uneducated. So when somebody comes and brings a message about the heart, the West has no way to understand whether the man is phony or authentic.

As far as I know, nobody has made such a tremendous effort as George Gurdjieff to bring the Eastern methods of self-realization to the West. But even a man like C.E.M. Joad, a great philosopher, who has written many beautiful books on philosophy, laughed whenever George Gurdjieff's name was mentioned: "That man is just a cheat, a fraud. There is nothing inside, no center. What crystallization? He is just using these words and cheating people."

But C.E.M. Joad fell sick and death was coming close, and the doctor said, "You are not going to live more than six weeks. So whatever you want to do, do!" At that moment he realized, "Perhaps there may be something inside: I had been denying it only intellectually, I don't really know. And I have been laughing at that man Gurdjieff, but my laughter was insensitive. I have not understood him at all, I have never gone to him and he was teaching in London itself."

Finally he asked a friend, "Can you bring George Gurdjieff to my place? At least I can ask his forgiveness for making a fool of him without understanding him or his message. I have been criticizing him without understanding him."

Some friend brought Gurdjieff and Gurdjieff sat by the side of the bed of C.E.M. Joad. Joad said, "Please forgive me. I may not have another chance to see you again because my death is coming closer."

Gurdjieff said, "Forget about all that. It is death that has inspired you to call me. It is death that has made you waver about your whole life-long stand that mind is all. But it is good! There is enough time. Six weeks will do. Even six minutes are enough. And a man of your caliber can even manage in six seconds. Just close your eyes -- I am sitting here by your side -- and watch your mind. Don't do anything else, simply watch."

When death is so close, one is ready to do anything. If death had not been so close, Joad would have argued that except mind there is nobody who is going to watch, but there was no time to argue. It was better to experiment with what this man is saying -- there can be no harm. He was amazed when he started watching the mind. He forgot about Gurdjieff, he forgot about his death, he forgot by and by all the thoughts, and there was an immense silence in the room surrounding him. It took almost three hours.

When Gurdjieff woke him up, he told him, "I am immensely happy, watching your face changing deeper into silence, watching your eyes, that they have become unmoving." You can see even from the outside, the eyelids, whether eyes are moving or not. If there are thoughts inside or dreams or anything, your eyes will be moving. If thoughts stop, dreams stop; if there is nothing on the screen of the mind, the eyes stop. So Gurdjieff was watching, sitting there, as Joad's eyes stopped moving and his body was almost relaxed, as if there was no fear of death, and his face started changing with his inner experience. As the witnessing grows, the face starts having a certain grace, a certain beauty.

Gurdjieff said, "You have done it. Now these six weeks are enough. You continue. And you have twenty-four hours every day. While you are awake, lying down -- you have been told to rest which is good -- use this opportunity that has been provided by death and you will die a very crystallized being. You are intelligent enough to understand the situation, that before death comes, you have to know something in you which is deathless."

There were tears of gratitude in C.E.M. Joad's eyes. He didn't say a single word, but those tears said everything, his gratitude, his apology. And those six weeks were the most important in his life. His last statement to his friends was, "I had never thought that it would be Gurdjieff finally who would help me on my new journey, who would help me to know something that is immortal and eternal."

So wherever you are, just go on meditating. And it is just a question of a little intelligence to find a silent corner, a silent space. Once in a while move into the forest, to the ocean, to the mountains, and just meditate. The West cannot prevent you. If you cannot come here then you have to find something there. But whenever you are here, devote your total time to meditation. All I would like you to do is to become so centered that you know the path very well. Become so acquainted with it, that even in the crowd of any Western city you can manage to go inwards. Nobody can prevent you.

One day, while decorating the bathroom, Hymie Goldberg repaints the toilet seat, but forgets to tell Becky about it. So when she uses the toilet, she gets stuck to it. She sits there screaming and crying until Hymie comes and unscrews the seat. He helps Becky to the bed and lies her face down.

Calling the family physician, Hymie does not tell him what has happened, but explains that there is no way that Becky can come to his office.

Reluctantly the doctor agrees to call by on his way home. When he arrives, Hymie shows him into the bedroom, where Becky gets up on her hands and knees to display her problem.

"Well, Doctor," says Hymie, "what do you think?"

Stroking his chin, the doctor replies, "I think it is lovely, but why such a cheap frame?"

So whenever in the West enjoy all kinds of stupidities that are going around. There are so many idiots in the West. Forty-three percent of people in America believe in flying saucers. Never before has there been such a great crowd of idiots in the world. Millions of people believe in crystals. It seems humanity is on the verge of absolute insanity. So enjoy. When you are in the West enjoy all kinds of foolishnesses that are going around in the name of New Age.

And while you are here, meditate, so that you can get in contact with yourself. That is the only religion there is. All else is simply exploitation of people who have lost grip of themselves, of life, who have

forgotten how to approach their own being. And they have become vulnerable to exploitation by any kind of conmanship.

And there are so many people doing all kinds of things that it seems soon there will be no possibility for any authentic religious movement. All these fake and fraudulent people are destroying possibilities for any authentic movement. So while you are there enjoy all the games that are being played in the name of spirituality. Here things are absolutely simple.

Except witnessing, I don't teach anything else. So just witness your mind and the meditation will be happening. And once you have got in tune with your being, you know the way, you know the how. Then it does not matter where you are. Alone or in the crowd, in the silences of the forest or in the noises of a marketplace, it is all the same. You can simply close your eyes and disappear inwards.

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #29
Chapter title: The master is death

6 December 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
IF, IN A STILL AND CALM AND SILENT MOMENT, I WHISPER, "KILL ME NOW," WILL YOU DO IT?

Anand Rakesh, I have every intention to kill you, because without killing you you can't have a new life. You will go on living the old, rotten personality, which keeps you company and gives you a certain consolation. But the company is of misery and the consolation is only a hope; it never materializes. Just because it is old, you feel at ease with it.

Howsoever dark and howsoever painful, man has the greatest adaptability. He can adjust in any situation, if he becomes accustomed to it. It needs only time.

You can see it happening in poor countries like India. Nearabout five hundred million people are starving, but they won't revolt, they won't bring a revolution. They will starve and die, hoping for some god's messenger, *avatara*, some savior to save them.

It is strange how blind man can be. So many saviors have come to the earth, so many messengers have come -- not a single one has been able to effect any change in human life. On the contrary they have made it more miserable, because they imposed unnatural systems of thought which go against your very potentiality. But the hope continues. It is the hope that keeps the starving person from revolting.

And secondly, this poverty, this hunger has become so much part of his life, almost his life-style, that he does not conceive of any possibility of another kind of life. He will go on living, but he has been living for centuries in starvation, undernourishment, in slavery. It is simply unbelievable how man adapts to the old, to the acquainted, to the known, and is afraid of the unknown. He may have nothing to lose, but still the fear of

the unknown is very deep-rooted in man.

Perhaps it is from your very birth that the fear of the unknown settles in. And that is the bottom of your unconsciousness. Every child is born into an unknown world. He has to leave the known world of the mother's womb; reluctantly he leaves it. He makes as much effort to cling to it as possible. It is just by nature -- it is impossible for him to remain there any longer -- that he has to come out. But he comes trembling, not knowing where he is going, what kind of existence, what kind of life. He is accustomed to the life of the womb. Hence the first thing that he experiences is the fear of the unknown. And that fear remains haunting him all his life.

You are asking me, Rakesh -- but you may not have looked deeply into your question -- "IF ..." And remember, I don't like `ifs' and `buts', so this is not a true thing that you are asking; you are simply supposing; it is hypothetical. `If' means the beginning of a hypothesis.

"If, in a still and calm and silent moment ..." Do you know any still, calm and silent moment? Is it your existential experience? If it were so, you would not start the question with `if'. But as far as I am concerned, if you are in a silent, calm and still moment, I will not wait for you to whisper, "Kill me now"; I will kill you before that. I don't postpone anything and I don't wait for anything, because the next moment is so uncertain.

And when you are calm and still and silent, from where will the question come? From a silent space when you are enjoying life in its real essence, when it is the most juicy experience, from where will the whisper come, "Kill me now"? In fact your stillness, your calmness and your silence has already killed you. And it is pointless to kill a man who is already killed. I am a lazy man, I don't make unnecessary efforts. Once killed, killed for ever.

But this very experience of death in silence is the beginning of a new life ... very fresh, very young, just a green sprout, just the early morning cool breeze. It does not have the old connotations about death that your mind may be filled with: darkness, danger, angels of death surrounding you, pulling your soul out from your body while you cling to the body.

Death is a tremendously beautiful experience, perhaps the most significant moment in your whole life. It is the very climax, the crescendo, as if your whole life has become concentrated in a single moment.

It is a known fact all over the world that sometimes people drown, but don't die; they are saved. All these people have a strange experience, all over the world this similar experience. When a person is drowning, he knows he is dying. He has no idea that he will be saved. He comes up from the water one or two or three times at the most, just for a few seconds. But in those few seconds a strange thing happens: he starts seeing his whole life as a film, passing fast before him from the day he can remember up to the moment when he is drowning, as if the whole mind exposes itself, all its memories.

It has been a great question mark for the scientists. How is it possible within two or three seconds to see your whole life, which has taken you seventy years to live? But it happens. The film goes quickly. You see your whole life. If the man is saved he will tell people that he saw his whole life.

This is about the ordinary man with a very small consciousness. When an enlightened man is dying he not only sees his whole life, he also sees death as the highest peak he has ever experienced. It is not an enemy, but a great friend; because it is not the end but the beginning of a greater life, of an eternal life.

So you need not even whisper and I don't literally have to kill you. Your silence, your calm, your stillness will do my work. I have to kill indirectly, otherwise it will be illegal and criminal. I don't touch you, I simply teach you something which is going to kill you. No court, no law can say anything against me, that I kill you. I was teaching you silence, meditation, I was teaching you to be joyous, I was teaching you stillness, and no court, no law, no lawmakers have any idea that this is the situation in which one finally dies as far as the old is concerned and is reborn into a totally new vision with fresh eyes.

The whole world changes for you. It is no longer separate. It is not something you have to conquer, to fight, to prove your manliness. No! It is something so tremendously close to your heart, it surrounds you with such warmth and love, that you simply allow a let-go. In that let-go is the crucifixion of the old and the resurrection of the new.

Ancient scriptures say, "The master is death." They are right, but only half right. The master is also the resurrection. But as far as the disciple is concerned he has no idea about resurrection, he only sees death.

And there is a very subtle psychology behind it, Rakesh. You have not lived peacefully, you have not lived in stillness, you have not lived in silence; your life has been just vegetation. Naturally when you find stillness, calmness and serenity, a desire deep within you arises that this is the right moment to disappear. You have never seen such a beautiful space. This is the space, not to go back from, but to go deeper into and

disappear.

It all comes automatically. Death will happen to you, if you meditate to the very end. It will happen at the very center of your being, and from there, just as a seed dies in the soil and a sprout arises out of the death of the seed, you will die; but something fresh, young, eternally fresh, green, will arise out of your death. On your death will blossom roses of your enlightenment. The new life will be the life of light, the life of blessings, the life of love.

It has nothing to do with your old idea of death. You have to learn a new alphabet, a new language with new connotations. As you become a meditator you cannot go on carrying the old associations with words which have been given to you by society, which is absolutely unconscious.

You don't need me to kill you. Although I am making every effort to kill you, I cannot kill you directly. And killing you directly is not going to help. It will be simply murder -- of a vegetable! It is not a crime, in fact, because a vegetable cutting knife would be enough. You are not yet there to be killed. You are so fast asleep, so dormant, it can be said you are absent.

First be present in this silence, which is still an `if' for you. Make it a reality. In this silence will arise your presence and with that presence you will feel death as a welcome guest. It takes you out of the grip of the old and helps you to move into the cosmic existence. It is a blessing, but only for those who are conscious. Otherwise it is a curse for those who are unconscious.

In the Upanishads there is a very beautiful story:

An old man, a very rich man, a super-high-caste brahmin, very learned in scriptures, is distributing to other brahmins gifts, because he knows he is going to die soon. His small son, whose name is Nachiketa, looks at the things that he is distributing. They are all rotten junk; people give these things as gifts. I have been watching gifts; they go on moving from one hand to another hand. Nobody uses them; they are so useless that the moment you get them you start looking for somebody to give them to.

He had thousands of cows -- in those days in India cows were the symbol of richness. How many cows you have -- that was your bank balance. But he has chosen the oldest cows, which no longer give milk. And in India an old cow is a burden. You cannot kill it, because it is your mother. It does not give you milk, but you cannot keep your mother starving. That is irreligious.

You will not believe what Manu says in his scripture, which dominates Hindu society even today after five thousand years. It says, "To kill a cow is almost equal to killing one hundred untouchables, the SUDRAS." The cow is so valuable that if you can kill one hundred sudras -- the untouchables, the poor, the poorest of the earth -- the crime will be the same. And you can be forgiven by God if you kill one hundred sudras, but you cannot be forgiven if you kill a single cow.

So he was giving old cows to other brahmins and as that boy was innocent he could not see the point. He asked his father, "What are you doing? These people are already poor and starving and you are giving them old cows, which I know perfectly well don't give any milk. These poor brahmins cannot manage to find themselves two meals a day. How are they going to feed these cows?"

And he was so persistent again and again that the father became angry. He said, "Be careful, I will give *you* away too!"

He said, "To whom will you give me?"

In anger the father said, "I will give you to death."

So he waited while all the brahmins passed. The ceremony of giving things was over and he asked the father, "But death has not come and you were going to give me to death. I will have to go in search of death, because in a way in your anger you have already given me to death."

The father knew ... "Where can he search for death?" He said, "Okay, go and search. If you can find him I will give you ..."

The story is very beautiful, although from this point it becomes allegorical.

The little Nachiketa -- one of the most beautiful names as far as seekers are concerned -- goes on and on asking everybody where he can find Death. And finally he ends up at the house of Death.

But Death has gone to take a few people whose time has come. So he meets the wife. The wife, seeing a high-caste brahmin -- and such an innocent child -- asks him to come in.

He said, "No, unless Death invites me I will not come in. I will sit outside." The wife brings food for him, something to drink.

He refuses. He says, "I will fast until Death comes." Three days have passed and the wife is very concerned: the little boy has not eaten anything, has not drunk anything.

Finally Death comes and Nachiketa says, "My father has given me to you."

Death says, "But you are too young. Your time has not come and your father has no right to give you. When your time comes I will come myself. You took such a long journey unnecessarily and then you have been fasting. Even I feel sad for you. What can I do for you? You just tell me -- I will allow you three wishes. You can have all the money that you want, you can have a great kingdom if you want, if you have any desire for a beautiful woman, you can have her. Whatever you want, just say and I will do it."

Nachiketa says, "If I am a king, will you come or not?"

And Death says, "Strange questions you are asking. I will have to come one day finally, whatever you are, whether a king or a beggar."

He says, "Then there is no point in asking for a kingdom. And certainly death will be the same for the richest man. So there is no point in asking for money. Since you *are* going to come, I don't see any point in asking anything of the world. I will ask you only one question: When you come, am I going to die *really* or is it just a facade? Am I just going to change bodies like houses? You have to tell me the truth."

Death is at a loss, because this is *his* secret. But the promise has been given, so Death says, "It is very difficult for me to answer you, but I have to be truthful to such an innocent inquiry. I have never killed anyone. I have simply changed their old, rotten bodies, their old, rotten minds and given them new bodies. And there are a few who have lived so totally and so consciously that they don't need to come back into the world as a separate entity. They don't get another body again. To them I give the whole of existence to disappear into. They will be in this cosmos not as separate units, but one with the whole."

This is one of the most beautiful stories -- very significant. The proverb I told you which says, "The master is death," here shows the reverse: "Death becomes the master."

And Nachiketa says, "Then there is no problem. I don't have to be afraid of you. You are just a fiction and nothing else. Those who are unconscious believe you are a reality; those who are conscious know that you are a fiction, just an appearance."

BELOVED OSHO,
FOR OVER THIRTEEN YEARS NOW, YOU HAVE BEEN IGNORING ME. WHAT I COULD NEVER FULLY GRASP IS THAT WHAT YOU IGNORED WAS MY NEEDINESS, GREED AND ALL KINDS OF GARBAGE. FOR MY PART, THOUGH I HAVE BEEN PHYSICALLY CLOSE TO YOU, I HAVE MANAGED IN MY IGNORANCE AND FEAR TO KEEP A CERTAIN DISTANCE. REALLY I HAVE BEEN IGNORING YOU. BELOVED MASTER, FROM THE FIRST DAY I KNEW I WAS YOURS. BUT I WAS, AND STILL AM, A COWARD AND AN IDIOT.

It is again Anand Rakesh. In the first question he was ready to die. But it was an `if' question. Now he is far more real. Now he is exposing his thirteen-year-long, strange, insane behavior.

I don't ignore anybody, but this is part of the human mind's work, that it projects everything onto somebody else. It ignores, but it projects on somebody else that he is being ignored. In fact somebody else becomes a mirror. You see your own face, but you think there is somebody in the mirror -- small children do it, but as far as spirituality is concerned, everybody is a small child.

It is worth watching, when small children start moving a little, just put a big mirror before them and they will be stunned. Seeing the other child there will be a few moments of utter silence, mixed with fear, but then curiosity takes over. They try to touch the other child, and the other child also is touching them. They become clear that there is no danger, but where is the other child hiding? Behind the mirror? I have seen with my own eyes the child go behind the mirror to find where the other child is. He cannot conceive that it is just a reflection. And the master is a mirror: he only reflects you.

But you go on projecting all kinds of things on him. When you are in a good mood, he is a great master: when you are in a bad mood, he is just a fraud. Your conception about the master goes on changing every day. Sometimes he is so beautiful, and sometimes he is just the incarnation of the devil. Sometimes he is the Christ and sometimes the same person becomes the anti-Christ. But you never see the point that all these concepts and projections are yours.

The master is only a mirror, a very clean mirror, it shows your reflections. At least you have come to a situation where you can realize it; thirteen years are not wasted.

You say, "Really I have been ignoring you." Experiencing this, your life will take a new turn. Thirteen years you have been wandering zigzag, wanting my attention, but still keeping a distance. People go on doing that because all have a split mind.

The physiologists have just discovered what the meditators have known for centuries, that you don't have one mind, you have two minds. In your skull your mind is divided into two hemispheres, the right and the left. And they don't have any connection between each other. They are not on speaking terms with each other. They don't in fact know the other. And strangely enough, there are a few things which only the left-side mind is capable of doing. And there are other things which only the right-side mind is capable of doing.

They need a great harmony so that they don't destroy each other's efforts. That's what goes on happening. What the right mind creates, the left mind destroys. They don't know each other: they don't have any idea that there is anybody else. One mind decides one thing, the other mind cancels it.

But in meditation a bridge happens. Other than by a meditative mind it has not been possible to create this bridge. The bridge happens on its own accord. As you become silent, calm and quiet both minds start functioning together in harmony. Your life becomes integrated, you are out of the schizophrenic world.

This realization that I have been ignoring you is of great importance, Rakesh. From now on, you can start moving in the right direction. You say, "From the first day I knew I was yours. But I was and still am a coward and an idiot." These are great realizations.

Almost everyone is a coward, but hiding the fact so deeply that even *he* becomes unaware of it. Everybody thinks that he is a very brave man, but in fact to think of yourself as brave is nothing but a repressive technique of your cowardliness. This is a pose that you are putting on to cover your cowardliness. You can only become really brave when you know that death is a fiction. Before death becomes a fiction, it is absolutely natural that you will feel a certain cowardliness within you.

It is better not to cover it up. It is better to understand it because that is the way to get rid of it, to find ways that can make you aware that death is a fiction. Then you are no longer a coward. And the same is true about your being an idiot. The world is full of idiots. It is very difficult to find someone who is not, but everybody believes he is an intellectual giant. He may not say that to others, it wouldn't look right. He leaves it to others to understand, but he knows himself that he is an intellectual giant. And because nobody recognizes his great intellect, he feels very offended.

I have come across many intellectuals who are feeling very offended that they don't have any recognition. I said, "If you are certain of your intelligence, you don't need anybody's recognition. Do you need anybody's recognition that you have eyes? You never thought about it." Only a blind man will think about it: "If somebody could recognize that I am not blind, it would be a great joy. "

Realizing that one is an idiot is simply realizing that one is unconscious. The word `idiot' is a little strong, just pure whiskey without water. You have to realize that your actual nature is simply unconscious. And out of your unconsciousness you go on doing things which prove to be idiotic.

The psychiatrist marries a very ugly woman. And when asked by a friend about his reasons the shrink replies, "I know that her face looks like the back end of a bus, that she has a terrible figure, that she is cross-eyed and stupid, but wow, what dreams she has!"

He has married her for her great dreams. The psychoanalysts are interested in dreams and nothing else. Even the people who are concerned with your psychological sanity are themselves sitting in the same boat which you are in. There is not much difference.

Young Ruthie, the daughter of Hymie Goldberg, is watching her mother Becky as she tries on her new fur coat.

"Mum," she says in disgust, "do you realize how much a poor, dumb animal had to suffer, so you could have that coat?"

"Ruthie," snaps Becky angrily, "how dare you talk about your father like that."

Out of our unconsciousness we are looking at things, seeing things which are not there, hearing things which have not been said. Our whole life is a mess, because we are not alert.

Becky Goldberg is watching the local news on the TV while Hymie is involved with a crossword puzzle.

"Darling," she says, "did you hear that? A man in New York has swapped his wife for a season ticket to the New York Yankees. Would you do a thing like that?"

"Hell, no," replies Hymie. "The season is half over."

"Gentlemen," announces the drunk at the registry office, "I want to register this birth of twins."
"Why do you say `gentlemen'?" inquires the official. "Can't you see I am here all alone?"
"You are?" gasps the new father staggering back. "Maybe I had better go back to the hospital and have another look."

Perhaps he has seen twins where there was only one. He is seeing many gentlemen when there is only one.

If you can understand that you are unconscious, it is the beginning of becoming more conscious. Nobody can remain unconscious if he realizes it, because then he knows that all his life's misery and suffering is born out of this unconsciousness. And there is no point in changing symptoms.
Up to now he has been fighting with symptoms: how not to be miserable, how not to suffer, how not to be angry, how not to be jealous. These are all symptoms and you cannot fight with symptoms. You have to go to the roots and the root is simply your unconsciousness, out of which all these poisonous things go on growing.
Once you reach to the root then the only way is not to bother about anger or suffering or misery, but to put your whole attention and energy into making the unconscious conscious. In other words: what I call meditation is just an effort of transformation from unconsciousness to consciousness, from darkness to light.

A few years ago, when Ronald Reagan is still a third-rate movie actor, his little daughter is watching him in the shower. She points to his testicles and asks what they are.
"Those are my apples, dear," replies Reagan. Quickly the child runs away and tells her mother what Reagan has said.
Nancy replies, "That's nice, dear, but did he tell you about the dead branch they are hanging on?"

Okay, Maneesha?

Yes, Osho.

Sat Chit Anand

Chapter #30
Chapter title: Be Adam and Eve

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BELOVED OSHO,
WHAT IS THE RESPONSIBILITY OF LOVE?

Gyan Raga, the mind creates questions. They may look very relevant and rational, but they are against

experience, against existence. And because the whole world is communicating with each other only through the mind, nobody raises his voice against such questions, that they are basically wrong.

For example, this question is fundamentally wrong. It is out of total misunderstanding. Love knows no responsibility, because love itself is responsibility. To separate love and responsibility is simply stupid. But all moral systems of the world separate it. Their idea of responsibility does not correspond with existence, but only with their logic.

And it has to be understood that logic is man-manufactured. It does not grow in the fields. It is not like the mountains and the stars and babies. It is simply a mind projection. And it has dominated humanity for centuries. It has destroyed many valuable possibilities, potentialities. It has closed many doors to the mysteries of life. It has made man almost blind to light, to consciousness, to bliss, to truth.

But its domination has been so long that it isn't easily apparent that it goes on committing mistakes against existence. I would like to dissect this question as minutely as possible. Only dissection of the question will make you aware that it does not need an answer.

Responsibility, according to all moral codes, is a kind of duty; and a duty is a burden. You have to do it, because you have been told to do it in spite of yourself. It is a should. And you feel guilty if you don't do it. You feel you are escaping from your responsibility. If you do it, you feel enslaved, destroyed as an individual, destroyed as freedom. So on both counts, you are in trouble.

Morality makes man psychologically sick. It gives ideas which are going to make you uneasy whatever you do. Whether you follow them or not makes no difference.

You are told, "This is your responsibility towards the nation." Now, the nation is a fiction. There are no nations in the world as far as nature is concerned, existence is concerned. All your maps are just meaningless and a better humanity is going to burn them all, because all the boundaries that discriminate against any part of humanity are ugly, insane.

I have told you a story ...

When India was divided into two nations, India and Pakistan, a rumor was heard that there was a madhouse just on the boundary. Neither India nor Pakistan was interested to take the madhouse. But something had to be done. It had to go somewhere. Finally, the chief superintendent of the madhouse called all the mad people and asked them, "Do you want to go to India?"

They said, "No, we are perfectly happy here."

The superintendent said, "You will be here. Don't be worried about that. Just tell me -- do you want to go to India?"

They all looked at each other and they said, "People think *we* are mad! Something has gone wrong with our superintendent. If we are going to be here then the question does not arise of going to India. Why should we go to India?"

The superintendent was in a difficulty how to explain to these insane people. He said, "Then would you like to go to Pakistan?"

They said, "No, not at all. We are perfectly happy here. Why should we go anywhere?"

He again tried to explain to them that, "You will be here, whether you choose India or Pakistan. You are not going anywhere."

Then they said, "It seems to be very strange. If we are not going anywhere, then why should we even be asked about it? We are here."

It was impossible to convince them that it is not a question of physically moving to India or Pakistan. It is a political question: "Under which country, within which boundary do you want to remain?" Finally it was decided by the officials that the madhouse should also be divided into two parts. One will be in India, one will be in Pakistan. They raised a huge wall, just dividing the whole madhouse in two.

And I have heard that the mad people still climb up on the wall, talk to the people on the other side and say, "We cannot figure it out. We are here, you are here, but you have gone to Pakistan and we have gone to India -- just because they have raised this wall. And the strangest thing of all is that they think *we* are mad."

It is a mad world. All boundaries are absolute nonsense. Anything that divides man from man is inhuman, uncivilized, uncultured. But nobody asks whether nations are a fiction, and because you never ask you start believing in the reality of nations. Then arise questions of responsibility towards the nation. You even have to sacrifice your life for the nation which is a fiction. No such thing exists anywhere, no India, no Germany, no Japan, no America. It is a single planet, one humanity.

But because of the fiction, people go on killing each other. Real people are killed for an unreal idea. Responsibility towards the nation has been the cause of all the wars. If all those people who had gone to the

wars had refused: "We are not going to kill anybody for a fiction and we are not going to be killed for a fiction," there would have been no wars, no politicians. The world would have been a peaceful, beautiful place to live in.

For centuries we have done nothing else except fight, except kill. Our only profession seems to be war. Sometimes we fight, and sometimes we prepare for a future fight. But all the time we are engaged in a single profession, that of murderers, because we have been taught a stupid idea: responsibility towards your nation, responsibility towards your religion. All the religions have been teaching that your life is not more valuable than your religion. It is such a strange idea. All these things should be for man, not vice versa. A religion exists to help man, not to destroy man. But all religions have been destroying man, none has been helping.

They say, "It is your responsibility, if your religion is in trouble or if your religion is trying to conquer bigger territories, to acquire more people, it is your responsibility to sacrifice." It reminds me of the primitive religions, because it is a relic of those days. In the ancient book of the Hindus, RIGVEDA, they sacrificed to a fictitious God. Nobody has seen him, nobody has any idea what you mean by the very word. There exists no proof, no evidence, no witness. But for that unreal, fictitious God, which is just a hypothesis, even men were sacrificed before a stone statue -- a statue that you have made.

There is mention in RIGVEDA of *narmedh yagna*. Sacrificing man to God was the greatest ritual. And the man who was ready to be sacrificed was thought to be a saint. Those who could not do such a thing were thought to be cowards, not fulfilling their responsibility. Dying for God -- what can be more valuable than that?

After man, they started sacrificing animals. Today all the Hindus of this country continuously try to stop cow slaughter. But they are not aware that their forefathers in the RIGVEDA were themselves killing cows as a sacrifice to God. And they were eating the meat of the cows, because stone statues don't eat. You can offer and then you can take it back as a divine gift. Everything is yours: you are killing the cow, you are offering to a stone god who cannot eat and then you are taking it back and distributing it to all the worshippers. And these people are continuously trying to stop cow slaughter. They were killing horses, they were killing all kinds of animals. They are still killing.

In Calcutta, at one of the most famous temples of the mother goddess Kali they still kill every day a few goats and then the goats' meat is distributed as *prasad*, as God's gift to the worshippers. And this is a vegetarian country. A strange kind of vegetarianism! But in the name of God, everything is allowed. When they stopped sacrificing man -- because it became more and more hammered in by people like Gautam Buddha and Vardhamana Mahavira that this is absolutely ugly and uncivilized, it is just a strategy to hide your cannibalistic tendencies, in the name of religion you are eating man -- because it was criticized so much, finally they dropped killing man.

But something had to be substituted. So even today, people who are using the substitute may not be aware what they are doing. They have found a substitute in the coconut, because it looks like the head of a man -- with two eyes, a little nose, a small beard, hair -- and in Hindi the head is called *khopari*, and the coconut is called *khopera*; there is not much difference. And if you want to visit any temple, you will have to take coconuts. You don't know what you are doing! The statues once were bathed in human blood. Now, that has become difficult. Coconuts are being used, so the statues are colored red. Why red? Blood red.

In the name of God, which is a fiction, your responsibility was to sacrifice yourself. In the name of religion, there have been crusades: Mohammedans killing Christians, Christians killing Mohammedans, Mohammedans killing Hindus, Hindus burning Buddhists alive. And the greatest problem is that what you are doing to man is in the name of something for which you cannot provide any existential proof.

But responsibility ...! Responsibility to your parents, responsibility to your wife, responsibility to your husband, responsibility to your children ... Perhaps you may never have thought about it that if you love your children, there is no question of responsibility. Because you love, you do things, you enjoy doing it. Nobody can enjoy responsibility. It is too big a word, too heavy. If you are educating your children, is it responsibility or your love?

If it is love, then there is no question of any burden; you are not doing something reluctantly in spite of yourself, because it has to be done. But you are concerned about respectability, what others will say. You will be condemned, so you have to take care of your old parents -- out of responsibility, not out of love.

Love is completely forgotten, because love needs a revolution in your consciousness. It is not so cheap as responsibility. Responsibility can be taught to you by the priests, by the teachers. Nobody can teach you love. Love you have to find yourself, within your being, by raising your consciousness to higher levels. And

when love comes, there is no question of responsibility. You do things because you enjoy doing them for the person you love. You are not obliging the person, you are not even wanting anything in return, not even gratitude.

On the contrary, you are grateful that the person has allowed you to do something for him. It was your joy, sheer joy. Love knows nothing of responsibility. It does many things, it is very creative; it shares all that it has, but it is not a responsibility, remember. Responsibility is an ugly word in comparison to love.

Love is natural. Responsibility is created by the cunning priests, politicians who want to dominate you in the name of God, in the name of the nation, in the name of family, in the name of religion -- any fiction will do.

But they don't talk about love. On the contrary, they are all against love, because love is unable to be controlled by them. A man of love acts out of his own heart, not according to any moral code. A man of love will not join the army because it is his responsibility to fight for his nation. A man of love will say there are no nations, and there is no question of any fight.

When I was a student in the university, it was made compulsory for every student that they should join army training. Otherwise they would not be given their postgraduate certificates. It was my last year in the university. I went to the vice-chancellor and told him, "It goes against my consciousness, it goes against my heart to learn anything destructive. And I refuse absolutely to join any training that you are providing for students. I don't care whether you give me the certificate or not."

He immediately said, "But don't you feel any responsibility for your nation?"

I said, "Where is the nation? I have never come across it, except on the map."

And I told him a story about two men sitting on the sea beach who suddenly began to beat each other, so a crowd gathered. They were somehow separated and the police came, they were arrested and taken to the court and the magistrate said, "I know you both. You have been known in the city as the best of friends. What happened?"

They both felt very ashamed and they looked at each other. "You tell him what happened," and the other said, "Better you tell it."

The magistrate said, "What can be such a secret that you are having so much difficulty in saying it?"

They said, "It is not a secret. It is simply so shameful that we don't want to say it, but ... if you insist, we will have to speak. We were sitting -- we are great friends -- just sitting on the beach, and this person, my friend, said that he is going to purchase a buffalo. I said, `Buffalo? But remember, she should not enter into my field. I am going to purchase a farm and if she enters into my farm, I will not tolerate your buffalo simply because you are my friend. I will kill your buffalo.'

"My friend said, `This is too much. Buffaloes are buffaloes. And I cannot follow my buffalo the whole day wherever she goes. She *will* go into your farm and I will see then who kills my buffalo. I will kill anybody who kills my buffalo. I will not remember that you are my friend. You are my enemy if you kill my buffalo.'"

And the thing came to such a point that the man who had made it clear that he would not tolerate the buffalo, made a square with his finger and said, "This is my farm. Now let us see where your buffalo is." He does not have a farm yet, nor has the other any buffalo. Both are thinking to purchase. But the other said, "This is your farm," and he brought his finger running across the farm saying, "This is my buffalo. Now do what you want to do." And the fight started.

The magistrate said, "This is too much. Neither does he have the farm, nor do you have the buffalo. You should at least have waited."

They said, "It was a hypothetical question, but we forgot that it was hypothetical. We became so hot. Please forgive us."

We have all forgotten that many hypotheses are asking us to do things which we would never do in our senses, in our intelligence, in our consciousness.

You are asking, Raga, "What is the responsibility of love?" You don't understand those words. And you don't understand because you have not loved yet. That's the only reason that you don't understand. If you had loved, you would have experienced a responsibility arising out of it, with no sense of duty, with no sense of burden, but just a sheer joy, a dance, a song of the heart. You are doing something that is needed. You never think that you are obliged.

Love never obliges anybody. Love is always obliged that you allowed the heart to shower upon you its flowers, its joys, its songs. Love is obliged to you for your receptivity. Responsibility always thinks, "I have

done well and everybody should know it. And everybody should feel obliged. I have sacrificed so much for the freedom of the country; I have done so much in the war in defending the country; I am working so hard so that my children can be educated, can be well-nourished, so that I can provide facilities for my grandparents or my parents." But you find this a burden. You are crushed under it. It is not a joy, it is not blissfulness, it is not ecstasy.

My grandfather loved very much. He was old, very old, but he remained active to the very last breath. He loved nature almost too much. He lived in a faraway farm. Once in a while he would come to the city, but he never liked it. He always liked the wild world, where he lived.

Once in a while I used to go to him and he always liked somebody to massage his feet. He was becoming so old and he was working so hard, so I would massage his feet. But I told him, "Remember, I am not fulfilling any responsibility. I don't have any responsibility towards anyone in the world. I love you, and I will massage your feet but only up to the point where it is not troublesome to me. So when I stop, never ask me to do a little more. I will not. I am doing it out of my joy, not because you are my grandfather. I could have done the same to any beggar, any stranger, just out of love."

He understood the point. He said, "I never thought that responsibility and love are two things. But you are right. When I am working on the field, I always feel I am doing it for my children and their children, as a duty. It is heavy on my heart. But I will try to change this attitude of responsibility. I may be too old to change -- it has become a fixation in my mind -- but I will try to change."

I said to him, "There is no need. If you feel it is becoming a burden on you, you have done enough. You rest. There is no need to continue working, unless you enjoy the open sky and the green field and love these trees and the birds. If you are doing it out of joy and you love your children and you want to do something for them, only then continue. Otherwise stop."

Although he was old, something synchronized between me and him. That never happened with any other member of my family. We were great friends. I was the youngest in the family and he was the oldest, just two polarities. And everybody in the house laughed, "What kind of friendship is this? You laugh together, you joke with each other, you play with each other, you run after each other. And he is so old and you are so young. And you don't communicate the same way with anybody else, nor does he communicate the same way with anybody else."

I said, "Something has happened between us. He loves me and I love him. Now it is no more a question of any relationship; neither am I his grandchild nor is he my grandfather. We are just two friends: one is old, one is young."

Once you taste love, you will drop the word responsibility completely. Hence your question, "What is the responsibility of love?" is simply irrelevant. Love needs no responsibility. And responsibility knows no love. And I don't teach you any responsibility, because I don't want you to be sacrificed in any fictitious name. I want you to live as naturally, existentially as possible. Don't live according to hypotheses. Don't live according to moral codes. Don't live according to Manu or Moses. Live according to your own heart and whatever you do will be right. Never ask anybody what is right. Only a man who has no heart asks that kind of question. Let your heart respond to your question: your answer is not going to come by any scripture, any holy tradition.

I have heard ... When God made the world, he went to the Babylonians and asked them: "Would you like to have a commandment?"
They said, "First tell us what the commandment is."
And he said, "Thou shall not commit adultery."

And the Babylonians said, "Then what shall we do? No, we don't want any such commandment."

He went to the Egyptians with the same result. He went to other people -- the same. They all asked, "What is the commandment? Don't trick us into some trouble. First be completely clear: what is your commandment?"

And then finally he went to Moses and said, "Would you like to have a commandment?"
Moses said, "How much?" And God said, "It is free."
Moses said, "Then I will have ten."

And because of this Jewish mind, millions of Jews since that time have been living according to those ten commandments.

I was in Greece and one of my sannyasins, Amrito, told me that the Greek Orthodox church is very

old-fashioned, very traditional. It insists on every woman being a virgin until she gets married. She has been one of the most beautiful women herself. When she was young she was chosen as the beauty queen of Greece and since then she has been a topmost model. She was telling me about this emphasis of the Greek church on virginity. I asked her, "But is it followed?" She said, "Don't ask such a question. You will not find a single virgin in the whole of Greece."

I remember she told me that in a church a priest was hammering hard the fact that, "If you are not a virgin, you will suffer eternal hellfire. So stand up if any woman is a virgin." Nobody stood up, everybody was looking down. He said, "I give you another chance. Stand up! At least for God's sake, one or two women should stand up." Finally, one woman with a small baby stood up. And the priest said, "You think you are a virgin?"

She said, "No, I am not a virgin. This baby is virgin. But she cannot stand on her own. And she is the only virgin in the whole congregation. She is only six months old, so I have to stand up."

People have been forced into all kinds of nonsense. And they have been made to feel guilty if they don't follow the codes. If they follow them, they become unnatural; they start becoming miserable, they become unnecessarily tense; they lose all juice in life, because they are going against life.

Love is not a religious commandment. Love is your very innermost longing, your very nature. Responsibility is imposed from outside and it is needed only by those who have not grown up in love.

If you are grown up in love, you can throw away all responsibility. Love is enough unto itself.

Raga, your question makes me feel sad that you have not experienced love yet. But this is the situation of the greater part of humanity. Forget all about responsibility, search deep in your being for the space which we call love. Once you have found that space within you, it expands. On its own it starts growing. It goes spreading around you, radiating around you. It becomes your very aura, your very energy field, and whoever comes into that energy field is touched, deeply touched with your joy, with your celebrating realization, with your love. But it is not a responsibility at all.

Little Ernie is playing with the girl next door. "Let us play Adam and Eve," he says. "You tempt me to eat the apple and I will give in."

Be Adam and Eve, as if you are the first people in the world. You don't have any past, you don't have any Moses and you don't have any Manu and you don't have any Confucius. There is no past.

Adam and Eve had a certain freedom which you don't have, because they had no past, only an open future. You don't have any future, because you are always looking at the past and the past is gone. You can see the dust a long way back on the road, but you cannot reach again to the same place. What is gone, is gone.

And remember, existence has not given you eyes in your neck. If it was the intention of existence that you should look back, it would have given you eyes in the back of your head. What is the point of giving you eyes looking forward when you are not looking forward?

Responsibility is looking backward; love is looking forward. Be innocent like Adam and Eve, as if you have just arrived fresh and you don't have anything to do with the past. You have to find your own way; there is no guide, there is no holy scripture, there is no prophet, no savior. You are left alone to find your path. You will not find responsibility, you will find spontaneity. You will not find duty, you will find love.

And if your life is nothing but pure love, you don't need any other spirituality. Love is the best name you can give to God. Because love is something which is not a hypothesis. It is your intrinsic reality. And it is the most precious thing in you.

A Jewish boy is courting a Catholic girl. "I'm sorry I could not see you last night," she says, "but I had to go to confession."

"I hope you don't tell the old priest all about the things we do when your parents are out," says the boy.

"Sure, I do," she says. "But don't worry. I just slip Father Murphy ten bucks and he makes things okay for me."

The next evening the Jewish boy arrives at the Catholic church to see the priest. "Aha," says Father Murphy. "My son, I suppose you have come for confession."

"No Father, not likely," says the boy. "I have come for my commission."

In fact, all your religions are nothing but business. And the boy is right to ask for a commission!

Love is not business and love is not a sin. Love is your greatest virtue. Love is your highest flowering. Sharing it is sheer joy. Don't call it responsibility. That word has become too heavy by continuous use by those people whose vested interests are served by it. Love serves nobody. It gives you individuality and a tremendous sense of freedom. Love makes you courageous enough to assert your uniqueness in a world where only the crowd respects those who belong to the crowd.

The unique person does not belong to the crowd. He stands alone and aloof like a very tall tree reaching towards the stars. The small bushes, naturally, feel jealous. Hence every great man in the world is going to be condemned by the pygmies. They will find all kinds of excuses to condemn anyone who has something unique in him. Any individual who is not surrendering his freedom to the crowd is going to be condemned. But I want you to be individuals, not respectable people. They are the ugliest people in the world.

Yes, those who are thought to be respectable are the most condemnable, because they have sold their souls for their respectability. They have become slaves of a crowd which knows nothing of the higher things of life, the higher values of life.

Just be yourself, silent, peaceful, meditative, and love will arise in tidal waves and will go on coming to you from unknown sources which are hidden inside you. Those sources are as oceanic as any great ocean in the world. And you can share that love without humiliating anyone and without feeding your ego; these two things are done by responsibility, which feeds your ego, makes it stronger and humiliates the other person.

You may not be aware that whenever you do something because of responsibility, the other person can never forgive you. You have insulted him. But when you do something out of love, nobody feels any humiliation because love is humble, it cannot humiliate. Responsibility is not the quality of a humble person, it is the quality of the egoist who wants to make everybody obliged to him, who wants everybody to be a beggar and he the giver. He always wants to keep the upper hand. Nobody can forgive such a man. They may give him respect in the crowd, but behind his back, they all feel utterly insulted. And they take revenge.

Love never humiliates; hence there is no question of revenge. It simply rejoices in giving: it gives and it forgets. It does not even remember to whom it has given, what it has given. It does not keep an account of all that it has shared. It goes on, moment to moment, singing its song to whoever is capable of understanding it. Whoever is capable of receiving it will receive it. But he is not doing any social service, he is not a public servant. He is a man who knows how to celebrate. He is celebrating himself.

In the three hundred years of America, there have not been many men who can be compared to the great mystics of the world. Only one man, a poet, comes very close to the mystics, Walt Whitman. One of his beautiful songs is: I CELEBRATE MYSELF. America has not paid much attention to Walt Whitman, but he is the only one in the three hundred years of America's life who has reached the highest peak possible.

When he says, "I celebrate myself," he is saying everything about love. "And if you can rejoice in my celebration, you are welcome. If you can be my guest, I invite you to celebrate." Love celebrates, it is not a responsibility at all.

BELOVED OSHO,
WHY IS IT SO HARD TO ACCEPT BEING A FAILURE? I WOULD RATHER SACRIFICE MY WELL-BEING THAN ADMIT THAT I HAVE FAILED.

Deva Vineeto, the question you have asked is the question of all those people who have been trained to be egoists. And unfortunately the whole of modern education, based on modern psychology, teaches everybody to be an egoist, strong, crystallized.

The idea is that you are being prepared by education for a world which is competitive. It is a constant battle. Everybody is your enemy, because everybody is your competitor. And unless you have a very strong ego, you will not become a president, you will not become a prime minister, you will not succeed in becoming the richest man in the world. You will remain a nobody, left by the side of the road, and the whole caravan of competitors will go on ahead of you. You will be crushed under everybody.

This fear has been created in every child from his very beginning that you have to be very strong, otherwise you will be crushed. Everybody is trying to be victorious in some way or other. Everybody is competing to reach ahead, to become somebody special. Your question has arisen because of this wrong teaching, this utterly inhuman teaching. You are a victim of a wrong world, of a wrong civilization, of a

wrong educational system.

You are asking, "Why is it so hard to accept being a failure?" It hurts the ego; otherwise there is no problem.

I have told you one incident that I have never forgotten and will never forget.

In India, there is one day every year devoted to the worship of snakes. On that day, all over India, there are wrestling competitions. My school used to be for many years the champion of the whole district. This was due entirely to a single student who failed every year in matriculation. The school was happy about it, because he was a good wrestler.

The principal and the teachers all said to him, "Don't be worried. You can fail as much as you want, but every year you have to bring the championship to the school. And when you are tired, we will give you some employment in the school. Don't be worried about your employment, although you are not even a matriculate. We will make some arrangements, we can make you a peon: you do not need to be a matriculate."

And he was very happy that a job was guaranteed and every year he was the hero. But the year I reached my matric class that man unfortunately passed the examination. The whole school was sad and sorry. The principal called me and said, "Now find somebody, for up to now we have been winning."

I said, "It is a difficult thing to find a wrestler of his quality." He was doing nothing but exercises the whole day, morning till evening. And the school was providing him with as much milk as he needed, because every year he brought the championship ... "It will be very difficult to find somebody, but I will try."

In my class there was a man, a young man, not very strong and not in any way a wrestler, but a very beautiful person with a great sense of humor. I told him he would have to do this.

He said, "I have never fought anybody. I have never been in any competition. I have never done any exercise. And the people who will be coming from other schools are trained."

I said, "Don't be worried. Somebody has at least to participate. At the most you can be a failure."

He said, "If that is all, then I am ready." And what he did left an impact on everybody.

It was going to be decided in the semi-finals ... and because my school was continuously the champion every other school was afraid. They were still thinking that because of our man we would finally win. So they had brought a professional wrestler who was not a student. They could find no other way to defeat our man who had won continuously for ten years.

Naturally, they had to find some way. So they looked and found a wrestler who was not too old and they shaved him well and prepared him perfectly as if he were a student. But he was a trained wrestler and our candidate was not a wrestler at all. He asked me, "What am I supposed to do?"

I said, "Make it fun. Don't be worried." I had once seen a wrestler ... the village where I lived was famous throughout the area for wrestlers. There were so many gymnasiums in that small village and wrestlers from outside used to come to fight with the wrestlers of the village.

Once I had watched a wrestler and had become very friendly with him. His style was very new. First he would dance around. The other wrestler is standing in the center, looking embarrassed, and he would dance. And he had a very beautiful body. He would dance all over the place. And his dance made the other man feel embarrassed and a little afraid also: "If this man is dancing with such joy, there must be some strategy that will defeat me." And then he would suddenly jump to the ground. He was not a very strong man, but he had a very beautiful body, a very proportionate body.

And he had made the man so much afraid by this time, by his dancing which was so out of the ordinary -- nobody danced. There was no real need because most of the time he would win. I liked the man very much. He used to stay in a temple nearby, so I went to visit him and I said, "This is very beautiful. This is how things should be. You have a great psychological insight."

So I told the boy, "You do the same. First you dance around. Make the other fellow feel completely embarrassed. And we are here, because the competition is going to happen in our school. All the students, all the teachers will be there. We will clap when you dance. We will laugh and cheer you. So you dance, and don't be worried about that man. Let him stand in the middle, embarrassed, worried: what is going to happen, what is happening?"

So he danced and we clapped and shouted and cheered and that man looked near defeat. Nothing happened. But the boy that I had chosen was no match for him. He was a wrestler and this boy had no idea. He danced and then he simply jumped into the middle and fell flat on the ground. In Indian wrestling, the person who falls on the ground with his back touching the ground and the other person sitting on his chest is

thought to be defeated and the man sitting on the chest is the winner. So that boy without fighting simply fell in front of him and we all cheered him and the man could not think what to do.

The boy said, "Sit on my chest. Sit down, and be victorious!" The man could not bring himself to sit down on the chest of this man who had fallen by himself. He looked all around and the boy was smiling.

And the referee came in and said, "What do you want to do with your opponent?"

He said, "I am simply puzzled. What kind of wrestling is going on? -- because to sit on this poor boy's chest looks so ugly. I have not fought, how can I be victorious? And he is telling me to sit down. He is almost ordering me."

They were declared to be equal. And we took the boy on our shoulders and we danced around. And the principal called to me, "You managed ... at least to be equal. I had no hope that this was possible and when I saw that boy that you had chosen I thought the trophy was gone. But you trained him well."

I said, "I trained him only for dancing. What he did was absolutely spontaneous. Seeing the situation he said, `I am going to be defeated. What is the point of fighting unnecessarily and being harassed. Just lie down, rest.'"

But he was a very humble person with a great sense of humor.

You feel unnecessarily worried that you cannot accept being a failure. You are saying, "I would rather sacrifice my well-being than admit that I have failed."

Vineeto, the very idea of being competitive is egoistic. It is sick. There is nothing wrong in being a failure. Just be a total failure! Do everything that you can do and if failure comes out of it, accept it with dignity. Somebody has to fail, somebody has to win. You should not be so much attached to your own ego that you always have to win. Once in a while, just for a change, failing is not bad. As much can be learned by failure as can be learned by victory. You can learn egolessness, you can learn humbleness, you can learn accepting whatever life brings to you. And all these things will give you a maturity. Then who is bothered who is the winner and who is the failure?

People are unnecessarily concerned that the whole world is watching. Nobody has time. Everybody is interested in his own competition.

After being elected as President of America, Ronald Reagan returns to the small town where he grew up. "I suppose you folks here all know of the great honor that has been conferred on me?" he asks an old school friend.

"Yes," comes the reply.

"And what do they all say about it?" Reagan asks.

"They don't say anything," replies the man. "They just laugh."

Who cares? People simply laugh that this idiot has become the president. In fact, if you are a failure, you may have the sympathy of everybody. But if you are a winner, you won't get anybody's sympathy.

But one should take life almost like a playground. One should learn gamesmanship. One should know that somebody has to be the winner and somebody has to be the loser. And if you are a humble man, you would like yourself to be a failure rather than deprive somebody else of victory. Perhaps you have never thought about the possibility of enjoying failure because you have given the chance to somebody else of enjoying the victory. His victory depends on you. You could have deprived him of victory.

But all that is needed is a deep awareness to think and to see that these are the only two possibilities. Fight with your total energy and intensity, but it is not necessary that you should be the winner. And when the other wins, rejoice in his victory too. It was a beautiful game. Don't feel defeated. Your failure is a defeat only if you have not put your whole energy into it. If you do, you can make your failure more valuable than victory itself.

Deva Vineeto, you seem to be a very serious person. Take life as a game, enjoy every side of it: the failure, the victory, going astray or finding the right path, the darkness of the night and the beautiful dawn. Enjoy both sides, all the possibilities, and learn from every experience something that brings you more maturity. And learn to be a little less serious and a little more understanding. Have a little more sense of humor. Just for you, a small story ...

Three women die and arrive at the Pearly Gates, where they are met by Saint Peter. "Did you avoid sex on the earth?" he asks the first lady.

"I absolutely avoided it," she replies.

"Very good," says Peter. "Here is a golden key, it will open the doors of paradise."

Then he turns to the second woman and asks, "What about you?"
"Well," she replies, "about half and half."
"Okay," says Peter. "Here is a silver key, it will open the doors of purgatory."
Then he asks the third woman, "What about you?"
"Me?" she replies. "I did all the things you can imagine and also many things you can't imagine!"
"Great!" says Peter. "Here is the key to my room, I'll be coming there in a minute."

Okay, Maneesha?

Yes, Osho.

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BELOVED OSHO,
WHAT IS THE MYSTIC CONCEPTION OF ULTIMATE REALITY?

Maneesha, the mystic's conception of the ultimate reality is the only authentic, real experience. It is not a thought or a concept, but an existential experience.

But the mystic does not deal with the mind. His whole effort is to get rid of the prison of the mind. The mystic is not a philosopher; his world is beyond all philosophies. Philosophies are simply by-products of mental processes. They do not reflect the reality, they only reflect you. That's why there are so many philosophies in the world, contradicting each other.

The reality is one. How can there be so many philosophies? -- there are not so many mystical experiences. There is only one experience; neither time changes it, nor space. Since millennia, the mystic in every country, in every race, in every age has experienced the same reality. The philosopher thinks about

reality; the mystic simply drops all thinking. In his silence, utter silence and serenity, he becomes a mirror, and the reality reflects itself.

The mystic is the greatest flowering of human consciousness. His ultimate vision can be described in three beautiful words which have been used for thousands of years and there has not been any improvement on them. They are three words from the ancientmost sources: *Satyam*, *Shivam*, *Sundram*.

Satyam means the truth -- not what you think about it, but what it is; not your idea about it, but its reality. To know this truth you have to be utterly absent. Your very presence will distort the vision, because your presence means the presence of your mind, your prejudices, your conditionings. You are nothing else but a bundle of all that has been forced upon you by the religions, by the society, by the so-called leaders of humanity.

Your absence means absence of all prejudices, all borrowed knowledge, absence of the Christian, absence of the Hindu, absence of the Mohammedan... just a pure sky, a pure being. I am using the word absence to deny all that is not you.

But don't misunderstand me; this absence of you is your real presence. Only the prejudices are absent, the ego is absent, your knowledgeability is absent -- but your being shows in its utter purity. You disappear as a personality and there remains only a pure presence. So it is absence on one side of all that is false in you, and it is presence on the other side of all that is real in you. In this state you don't think, you simply see.

This seeing of existence is the first experience of the mystic contained in the word satyam. Satyam means the truth -- not any conception about it, but truth itself.

The second word, shivam, means virtue -- all that is good, all that is valuable, all that is the most precious in you, the ultimate good. The man who comes to experience the truth starts living the truth immediately. There is no other alternative. His living the truth is shivam. Shivam means truth in action, truth in your life, truth in your love, truth in your friendship, truth in your eyes, and truth in your heart. Shivam is the action of truth; truth itself is the center of the cyclone. But if you experience the truth, the cyclone around you becomes shivam. It becomes pure godliness.

A man of truth is the only proof that the world is divine. No argument can prove that the world is divine.

I am reminded of one of the greatest mystics, Ramakrishna. When asked by a logician, "What is truth? Do you have any argument, any evidence for it?" Ramakrishna laughed hilariously.

He said, "I am the argument, and if you cannot see in my eyes the proof and the evidence, you will not find it anywhere else. I am the only proof that existence is not dead, that existence is not only matter; that existence is not only available to science, that existence is much more than matter, that you are much more than the body, that you are much more than the mind...."

But this "much more" cannot be proved by any logician, any scientist; only the mystic is the proof. He can also not prove it by words, but only by his way of life. The way of life of the mystic is the only possibility to come in contact with the divine which is all around you. You are living in the very ocean of the divine, but the mystic becomes your first window through which you can see the non-material, the spiritual, the beyond.

Shivam is the mystic in action -- his gestures, the music in his words, the poetry of his life, the light and the depths of his eyes. Whatever he does, whether he is chopping wood or carrying water from the well, you can see that there is a subtle difference. He is total in his every act, and that totality brings the third word, sundram.

Sundram means beauty. So this is the mystic trinity: satyam, the truth; shivam, the good, the divine; and sundram, the beauty.

You have seen the beauty of the flowers, you have seen the beauty of the stars, you have seen the beauty of a bird on the wing, you have seen beauties upon beauties of sunsets and sunrises.

But the greatest beauty is to see the totality, the intensity of the mystic. That is the greatest flowering in existence of consciousness itself. It is available only to those who are humble enough to receive it, who are not living a closed life of fear, of paranoia, but who are living a life of love, with all the windows open, and are ready to go with life wherever it leads.

These receptive souls are the only real seekers in the world. These receptive souls are blessed with their experience of sundram: the beautiful rose that is opening in the heart of the mystic. These three words are so unique, so incomparable, there is nothing parallel to them.

Truth is the experience, shivam is the action that comes out of the experience, and beauty is the flowering of consciousness of the man who has experienced truth. These three are the ultimate reality for

those who are on the mystical path.
This is a mystery school.

All my effort is not to give you knowledge, but to take all knowledge away from you, to make you so innocent, just like a newly born child who is fully conscious, sensitive, alert, but knows nothing. His not knowing makes every child experience something which is available only to the greatest sages of the world.

To understand the psychology and the development of religious consciousness, I would like you to start with the child. It is the child's experience that haunts intelligent people their whole life. They want it again -- the same innocence, the same wonder, the same beauty. It is now a faraway echo; it seems as if you have seen it in a dream.

But the whole of religion is born out of the haunting childhood experience of wonder, of truth, of beauty, of life in its beautiful dance all around. In the songs of the birds, in the colors of the rainbows, in the fragrance of the flowers the child goes on remembering deep in his being that he has lost a paradise.

It is not a coincidence that all the religions of the world have the idea in parables that once man lived in paradise and somehow, for some reason he has been expelled from that paradise. They are different stories, different parables, but signifying one simple truth: these stories are just a poetic way to say that every man is born in paradise and then loses it. The retarded, the unintelligent completely forget about it.

But the intelligent, the sensitive, the creative go on being haunted by the paradise that they have known once and now only a faint memory, unbelievable, has remained with them. They start searching for it again.

The search for paradise is the search for your childhood again. Of course your body will no more be a child's, but your consciousness can be as pure as the consciousness of the child. This is the whole secret of the mystical path: to make you a child again, innocent, unpolluted by any knowledge, not knowing anything, still aware of everything that surrounds you, with a deep wonder and a sense of a mystery that cannot be demystified.

This is something of fundamental importance to understand. The scientist is trying to demystify existence. His whole effort is to make everything known. The very word science means knowledge.

The work of the mystic is exactly the opposite of the work of a scientist. The mystic does not want to demystify existence; on the contrary, he wants to become part of this enormous mystery itself. He does not want to become a knower, he wants to disappear in the mystery of existence.

I am reminded of a beautiful story. Of course it cannot be true, but it is so significant that whether it can be true or not, I don't care.

A Chinese emperor called all the painters of his empire, which was one of the greatest empires in the world. He himself was in deep love with painting and he asked the painters, "I want to declare one of you the master painter of my empire. You are going to be my guest and you have to paint. I will come to see your paintings and whichever painting proves to be the best, the painter will become part of my royal court and the master painter of the whole empire -- with many rewards."

Thousands of painters participated in this competition. One old painter said to the king, "It will take at least three years for me to complete the painting, and I a have few conditions. While I am making the painting, nobody should enter into my house. I don't want anybody to see the incomplete painting. When the painting is complete, I will invite you."
The king said, "Three years? -- this is too much."

The painter said, "Then I can get out of the competition. Three years is nothing. You don't know what I am going to paint."

Reluctantly the emperor agreed. All the other painters finished their work, somebody in one week, somebody in two weeks, at the most four weeks. But the king was not satisfied. He was waiting for the old man because without seeing his painting he cannot declare his judgment.

After three years the old man came and asked the emperor, "Now the painting is complete, you are welcome." He was painting in the king's palace itself. He had been given a beautiful palace which was guarded twenty-four hours a day so that nobody should enter for three years. Let the painter do his work unhindered, uninterfered with.

The emperor was waiting for three years. It is a long time and he was old and he was afraid that perhaps death may come before then. But fortunately he was still alive. With great wonder in his heart he entered the palace where the painter had done his work. He had painted on a whole wall of the palace, a beautiful forest with a small river flowing, and a small footpath going into the deep forest and disappearing into the mountains that he had painted.

The king could not believe his eyes. It was almost miraculous -- magical. He was in awe. After a long

silence he asked the painter only one question: "I am very much interested in this little footpath that goes around the forest, is seen sometimes around the mountains and then disappears. Where does it go?"

The painter said, "There is no other way to know unless you walk on it."

The king completely forgot that it was only a painting. He was so overwhelmed by the beauty that he took the hand of the painter in his hand and they both walked on the path and disappeared into the mountains. They have not returned yet.

This is the way of the mystic.

He disappears into existence not to return.

The scientist remains always an outsider, speculating, dissecting, analyzing, but he is not part of what he is doing. He is just a neutral objective observer.

The mystic is not an observer.

The mystic joins the dance. He dances with the trees, he dances in the rain, he dances with the peacocks. He sings songs with the birds. He slowly, slowly merges and melts into existence. He does not demystify it, he makes it more mysterious. He glorifies it, he gives it its splendor, its majesty. He makes it the most profound orgasmic experience.

The mystic is a lover, not a knower. His path is of love, not of knowledge. Love is his God, not logic. Through his love he has come to realize three things: satyam, shivam, sundram -- the truth, the godliness of existence and the tremendous beauty... the unbelievable poetry, the song of the silence, the music without songs.

Only the mystic knows without any knowledge.

The scientist has knowledge but knows nothing. A man of the caliber of Albert Einstein said to his friends before dying, "If there is another life, I would not like to be a scientist or a physicist again. This has been a sheer wastage. I have known so much, but I know nothing about myself. What is the use of all this knowledge? My inner world remains dark and I have been watching faraway stars and the galaxies and the nebulas and I have not looked at myself."

Only a man of tremendous intelligence can see the point: Albert Einstein was not dying with contentment, with joy, but with a deep frustration and disappointment.

The world may think that he was one of the greatest, most successful men, perhaps the greatest scientist that has ever walked on the earth. But ask him... He has missed all that is beautiful, he has missed all that is divine, he has missed all that makes life a rejoicing.

The mystic's concern is to create a song in your heart and a dance to your feet and a joy that never fades in your very being.

Maneesha, remember these three words. They are the most beautiful words ever uttered by anyone, and they reveal the very essence of the ultimate reality -- satyam, shivam, sundram.

BELOVED OSHO,
I WAS READING AN ARTICLE ABOUT WOMEN BEING FED UP AND THE RESPONSIBILITY IS FROM MEN. IS IT TRUE?

Milarepa, it is true... but only half true. Man is also fed up, and the responsibility is of the women. In fact we are all in the same boat -- man or woman, they are all fed up -- because our way of life is utterly wrong. Neither are men responsible for women's boredom nor are women responsible for men's frustration.

You will have to go deep into the psychology of frustration. The first thing to remember is that you are frustrated, you are fed up, you are bored only if you were expecting otherwise. If you were not expecting anything...

I am not fed up, and I don't see any possibility... To the very last breath I will remain with the same wondering eyes I was born with. I am also living in the same world in which you are living. I am not bored, because I never expected anything. Hence frustration is impossible.

Women are fed up because they have been expecting too much from man, and the poor man cannot fulfill all that. Women are more imaginative; they make a hero out of any Tom, Dick, Harry. With their romantic eyes idiots appear to be Gautam the Buddhas.

And slowly, slowly as they come closer to their great heroes, they don't find the giants, they find ordinary poor human beings. Then great frustration sets in. They magnify it and exaggerate it -- but you

cannot live in exaggerations and you cannot go on living looking through a magnifying glass. Sooner or later you have to come to terms with reality.

The reality is just the henpecked husband, and utterly uninteresting. And the man -- he is not so imaginative but his biological instinct makes him almost intoxicated, and when he is intoxicated by his biological instinct then any ugly woman appears like a Cleopatra. His eyes are covered with biological madness.

The people who called love blind were not wrong. The man starts seeing with closed eyes; he is afraid to open his eyes because the reality may not be so great. But how long can you go on living with closed eyes? Sooner or later you have to see the woman you have been infatuated with.

The biological infatuation disappears very soon; it is chemical, hormonal. Once you are sexually satisfied with the woman, all blindness, all madness disappears. You are again rational, sane, and you see just an ordinary woman. Naturally, to avoid her you start reading the newspaper; men are sitting before their TV's. In America they have done a survey: the average American man looks at the TV seven and a half hours per day. And naturally the woman feels fed up.

I have come to know that people are even making love to each other and watching the television at the same time. Even the greatest sexologists, Vatsyayana, Pundit Koka, Sigmund Freud, Havelock Ellis, have not dreamed about a day when people will make love while they are seeing the television. They are so bored with everything... television is a refuge.

But the psychology is simple: you start expecting things from others and you start believing in your expectations. Soon your expectations are shattered against the reality. That is the reason why men are fed up, women are fed up -- everybody is fed up. The world is full of bored people.

Boredom is perhaps the most significant phenomenon that has happened to the twentieth century. Man was never so bored before. In the ancient days, when man was a hunter and there was no marriage and no possibility of monotony, he was not bored, there was no time to be bored. The woman was not bored; there were possibilities of choosing new men. Marriage settled everything in the name of safety and security, but it took away exploration.

One of the Urdu poets has a beautiful song in which he says, "If you" -- he is addressing God -- "if you were in favor of marriage, then why did you give me eyes? Then why did you give me intelligence?" Idiots are not bored... and you will be surprised, blind people are not bored.

The more intelligent you are the sooner you will be bored, that is the criterion. The most intelligent, sensitive, creative people are the most bored people, because one experience is enough. To repeat it is only for the idiots.

As the world has become more and more settled financially, socially -- marriage, children, education, retirement, pension, insurance... people are even paid in advanced countries for their unemployment -- it has taken away all the joy of exploration. Everything has become so settled and controlled that there seems to be only one possibility to explore, in the West particularly, and that is suicide. Only that has remained unknown.

They have experienced sex and found it is just foolishness. They have experienced drugs and found that it is just deceiving yourself. Now there seems to be no adventure, no challenge, more and more people are committing suicide. It is something to be noted that the suicide rate is not increasing in the poor countries. The poor people seem to be less bored, less fed up, because they have to think about food and clothes and shelter; they don't have time for boredom. They cannot afford it.

The richer the society... where everything is available, how long can you go on living in a settled, monotonous, secure, insured, guaranteed lifestyle? People of great intelligence start committing suicide.

The East has also known times of richness, but fortunately the East has found a better substitute for suicide, and that is sannyas. When people became fed up, like Gautam Buddha -- because he had all the luxuries possible, and how long can you go on repeating the same luxuries every day? By the age of twenty-nine he was finished with the world. He had experienced everything; there were no more possibilities in the world.

One dark night he escaped from his kingdom, his security, his safety. He dropped all that and became a beggar in search of something which would be eternally fresh, which would never become old, which would never become boredom. The search for the eternally fresh is the search of sannyas.

There is a source within you which is eternally fresh; it never becomes old, you can never get fed up with it. And when I am saying this, I am saying it from the same source. My words are coming from the same source. If you can taste them, if you can feel them, you may have some glimpse of a faraway land

where everything goes on becoming new every moment, where dust does not gather on any mirror.
That world is within you.

But you are interested in a woman, and the woman is interested in you. The woman cannot find your eternal source of joy, neither can you find your eternal source of joy, because you are focused on the woman. We are all focused on others, and that which can give you a continuous joy is within you -- but you never look within.

People are ready to go to Everest, people are ready to go to the moon, to Mars in search, but you don't know that even if you reach Everest you will look simply stupid. What will you do there? How long did Edmund Hillary remain on the top of Everest? Not more than two minutes. He risked his life -- and hundreds of others had died before him, trying to reach the same peak. And as far as I can see, Edmund Hillary standing on the highest Himalayan peak in the world must have looked very embarrassed. It was good that there was no one to see him. After two minutes he was bored: Go back home.

What are you going to do on the moon? It is a strange situation... When the first Russian astronaut, Yuri Gagarin -- who reached closest to the moon in the history of man -- came back, he was asked by the journalists, "What was your first thought when you reached the moon?"

He said, "The first thought... I looked at the earth. It was looking so beautiful from there. It is eight times bigger than the moon, and from the moon it shines exactly as moon shines, but eight times more. The moon becomes just as ordinary as the earth."

It is only from far away that you catch the reflected rays of the sun. The moon has no light of its own; when you reach the moon, it is the most deserted, the ugliest spot possible, because there is no water, no greenery, no roses. Nothing happens there at all -- it is just a desert, utterly dead.

"But from the moon," Yuri Gagarin said, "my first thought was, `My beautiful earth...'" Strange, when you live on the earth, you don't bother about the earth. Yuri Gagarin had lived his whole life on the earth and he had never thought, "My beautiful earth..."

And the second thing he said was, "When I uttered to myself `my beautiful earth,' I remembered that I am a communist and I belong to the Soviet Union. But from the moon the earth is no longer divided into the Soviet Union and Germany and Japan and America and India." All these stupid lines that we have created on the map don't exist on the earth. For the first time, from the moon, he felt one humanity, one earth -- and so beautiful.

Yuri Gagarin was in India. I met him in New Delhi and I asked him, "Since you have been back to the earth, have you ever thought again, "How beautiful is my earth'?"

He looked at me shocked. He said, "Nobody has asked that question and I have never thought that about the earth again."

Man looks always to faraway things; he seems to be completely unaware of that which is obvious, that which is close.

You are the closest to you, that's why you go on missing it. And there is no way to take you away from yourself. Wherever we will take you, you will be -- you cannot be separated from you. Hence you cannot say, "My beautiful being..." You will have to learn the art of entering into yourself. You will have to be more subjective than objective.

Subjectivity is the essence of mysticism. You will have to start looking inwards. That's what we call meditation; it is nothing but looking inwards, reaching to the point of your very life source. And once you have touched your very life source, there is no boredom, your life is a constant celebration.

Otherwise, Milarepa, whether you are man or woman, to be bored is going to be your destiny.

Becky Goldberg was becoming extremely upset and lonely, because all her husband, Hymie did all day and all night was watch television. So she went to the pet shop to find a companion.

"If you are looking for an unusual pet," said the shop owner, "this cage contains a giant goony bird, whose beak and claws are capable of destroying anything."

"How horrible," said Becky.

"Not at all," the man replied. "The goony bird is remarkably well-behaved, completely obedient. He will only destroy something if he is given the command, such as `Goony bird, the chair,' or `Goony bird, the table.' Then he will fly into action.'"

"Could he destroy a TV set?" asked Becky.

"Of course," said the man. "He will turn it into a pile of scrap in a matter of seconds".

So Becky bought the goony bird and took him home. Sure enough, Hymie was in front of the TV, so she

opened the bird's cage.

Hymie looked up and said, "What sort of pet did you buy, dear?"

"I bought a goony bird," said Becky, preparing to give the command. Hymie went back to watching TV and said, "Goony bird, my ass!"

Okay, Maneesha?
Yes, Osho.

Satyam Shivam Sundram

Chapter #2
Chapter title: My presence says all

7 November 1987 pm in Gautam the Buddha Auditorium

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BELOVED MASTER,
THE OTHER MORNING WHEN I HEARD YOU TALKING ABOUT SEXUAL ENERGY, AIDS AND BIRTH CONTROL, I FELT SUCH A PURE RIGHTNESS ABOUT EACH THING THAT YOU SAID. YOU ARE THE INTELLECTUAL GIANT OF THE CENTURY. THERE IS NO COMPETITION.
I ALSO FEEL THE SENSE OF URGENCY. WHAT CAN I DO TO SPREAD YOUR WORDS OR IS THAT SOMETHING ONLY YOU CAN DO?

Deva Barkha, the question you have asked has raised many questions.

First, I am not an "intellectual giant of the century." That kind of misunderstanding is very much possible, particularly because whatever I have to say has to be said through the intellect. But intellect is only a means, a vehicle, a medium; it is not the source of what I am saying. It is not the meaning of my life and my being. I am not an intellectual. In fact, I am the most anti-intellectual person who has ever existed on this earth. I will have to explain to you.

Intellect is thinking about things you do not know. How can you think about things you do not know? It is simply groping in the dark.

I am reminded of the old definition of a philosopher. A philosopher is purely intellectual. The old definition of a philosopher is of a man who is blind, in the darkest night, in a house which has no light. He is searching for a black cat which does not exist.

The intellectuals go on doing great gymnastics of the mind. They go on thinking about things which they do not know. Naturally, they never come to any conclusions. And it is impossible to come to any conclusion, to any realization through intellectual processes; hence the whole philosophical effort of the world has been an exercise in utter futility.

All philosophy is bunk. No philosopher has contributed to the world any new insight, any new consciousness, any new festivity, any new celebration to man's consciousness. No philosopher has contributed to the beauty of this planet and this humanity. But they have been doing tremendous work all

their lives, creating great systems of thought which are nothing but castles in the air, soap bubbles.

The greatest intellectuals and philosophers of the world are just children, playing on the sea beach, making castles of the sand. You cannot live in those castles; in fact, just a little breeze and your castle disappears.

Mind can be used in many ways. One is the way of the intellectual: he goes round and round and round, about and about and about. He moves in a circle which is of course unending -- every circle is unending -- he travels much but he never reaches anywhere. This is the most futile use of your mind.

The other way is to use the mind not in circles but as a straight, horizontal line -- one-dimensional. That's how the scientific, the mathematical, the logical genius uses the mind. He moves in a straight line, but horizontally. He comes to certain conclusions, he comes to certain discoveries, he comes to certain inventions. He enriches the world as far as matter is concerned, as far as technology, machines and knowledge about objects is concerned.

At least his effort is not absolutely useless. It may be harmful, but it is not useless. Because the one-dimensional man is blind, he goes on searching, seeking, but knows not what is the ultimate purpose of all his seeking and searching.

Hence, even a man like Albert Einstein ends up finding atomic energy.

He was not a man who was violent or destructive; he was a man of peace. But if you are blind and you go on searching in directions without knowing where you are going, you are bound to end up in areas which are not healthy, which are not life-affirmative, which may be even dangerous to human beings. And that's what Albert Einstein's whole life's effort has proved: Hiroshima and Nagasaki are the ultimate conclusion of his discoveries.

Science is a blind search. It has no sense of direction; it does not know the meaning, the significance of human life. It does not understand that man is not only matter. That horizontal, straight line can never discover anything more than matter; hence, science has become confined to a materialist conception of the world. It is one of the most dangerous conceptions. A man like Karl Marx -- a great genius, a giant as far as intellectuality is concerned -- ended up with materialism.

Marx concluded that man is nothing more than a by-product of matter, an epiphenomenon. The moment the body dies, nothing remains, everything dies. There is no difference between a man and a machine. The machine has no soul, neither does the man have any soul. The ultimate result was that his follower, Joseph Stalin killed thirty million Russians after the revolution, without any difficulty.

If man is only a machine, there is no question of compassion and love, and there is no question of violence either. If you destroy a bicycle you will not feel any prick in your conscience. You have not killed anybody, you have not murdered anybody -- a bicycle has no consciousness, no life. It is already dead; how can you murder a dead thing?

Because of Karl Marx's materialist communism, Joseph Stalin was able to kill thirty million people of his own land without any trouble, without a single night feeling any disturbance in his mind about what he was doing. He tortured more men than any other man in the whole of history.

It was possible for Adolf Hitler to destroy six million Jews in Germany and altogether nearabout forty million people in the second world war.... A materialist conception about man is going to be destructive, because it is coming out of a blind search.

Mind can also be used as a ladder going downwards; that's how the psychologist uses it. From consciousness to sub-consciousness, from sub-consciousness to unconsciousness, from unconsciousness to collective unconsciousness... they have yet reached only so far. One rung of the ladder is still to be reached -- they will certainly reach it, they are groping towards it -- and that will be the final conclusion of all our psychological in-depth research.

The last rung of the ladder will be the cosmic unconsciousness, utter darkness -- a darkness that knows no dawn. Psychology is moving into the darker chambers of human beings; it is making man more and more at ease with his animality. Those dark chambers belong to his animal past. This is not the right use of the mind either.

There is one more use, and that is the way the mystic uses the mind. It is just the very diametrically opposite dimension of the psychologist -- the ladder going upwards. From our so-called consciousness, which is very thin, almost negligible... just scratch it a little bit and it will disappear and your unconsciousness arises.

In the East this consciousness is called only the so-called consciousness. It is so thin, skin-thin, that it has no bearing on our spiritual growth. If you move upwards, you reach for the first time to the authentic

consciousness that comes through meditation, awareness, alertness, witnessing. Your consciousness becomes a tremendous force. Your whole life starts revolving around your consciousness. It is no more possible for anyone to drag you into unconscious worlds, no more possible for anybody to drag you backwards into the animal past -- those dark nights of the soul that we have passed, but which are still dormant in our being.

This small consciousness that we have is not enough to fight with the nine times more powerful unconsciousness. That's why you decide one thing but you do something else. Perhaps you have never looked into the fact of your decision making -- small decisions, not of any great importance. You decide to wake up early in the morning at five o'clock, and even when you are deciding it, deep down you know it is not going to happen -- and it does not happen.

At five o'clock the alarm clock goes off, you pull your blanket over you, you start convincing yourself that it is too cold, too early, "I am still not fully satisfied with sleep. In fact, just now I was going deeper into sleep and this crazy alarm clock disturbed me. There is no hurry. Tomorrow I can wake up at five o'clock."

And this has been going on your whole life. There are millions of people who have never seen the beauty before the sun rises, the utter silence of the sky, the tremendous magnificence of the stars, the music of celestial silence. In fact, between four and six, when the sun rises, those two hours are perhaps the most peaceful, the most magnificent in your twenty-four-hour day. But there are millions of people in the world who will never know about it, although they have decided many times.

But what goes wrong? Your consciousness decides and your unconsciousness cancels. You have heard the proverb: Man proposes and God disposes.... There is no God, but I know there is somebody who disposes. It is your unconsciousness, it is your dark layers of being. Your thin consciousness decides, but your thick layers of darkness cancel, dispose. They have never known about your decision, there is no communication between your consciousness and unconsciousness.

Going beyond this consciousness is the whole alchemy of meditation. To attain to an authentic consciousness which cannot be canceled or overruled by any unconsciousness that may be dormant in your being... Then the emperor has arisen in you, the master has arisen in you.

The second layer, beyond authentic consciousness, is superconsciousness. You become open to the beyond, to the mysterious and to the miraculous. Beyond the superconscious is the collective superconscious: you start losing your I, your ego, your separateness from existence. Your dewdrop starts melting into the ocean. Collective superconsciousness... and you are almost on the threshold of the divine.

Beyond the collective superconsciousness there is only one step more, and that is cosmic superconsciousness. This cosmic superconsciousness has been called by Patanjali, *samadhi*, by Gautam Buddha, *nirvana*, by Mahavira, *kaivalya*. In the East there are a thousand and one words for that ultimate experience. No language is so rich as to be able to translate all those words with their different nuances, different fragrances.

In English we are utterly poor -- faraway echoes, not authentic translations. These are the words which are being used: enlightenment, self-realization, illumination, the ultimate awakening -- but these are very poor words.

And why don't they exist in thousands of languages in the world? Because the experience has not existed in those languages. For example, Eskimos have twelve words for snow. No other language has twelve words for snow, but because Eskimos live with it day and night, all the year round, their whole life, they experience snow in different ways. They know the subtle differences.

In the same way, the cosmic superconsciousness has been expressed by different awakened beings according to their own taste, according to their own choice. Mahavira calls it ultimate aloneness, *kaivalya*, because he enjoys the freedom of being absolutely alone. Everything else has disappeared, only aloneness and the purity of it and the utter virgin silence of it; there is no "other" to create any hell... just absolute silence.

And when there is no other, aloneness is only a word, because how can you be alone without the other? The very word `alone' loses all meaning if there is no comparison and context with the other. Mahavira is aware of it. But, he says, this word *kaivalya* comes closest to the experience. The experience is beyond it.

The mystic uses intellect to transcend intellect; therefore, I say unto you, I am not an intellectual. My whole effort is to help you to go beyond intellect, to reach to the cosmic consciousness, to go beyond thinking. Those who are thinking are still children, playing on the seabeach. Only the mystic is mature, only the mystic goes beyond the horizon. Only he has the courage of an eagle to fly across the sun.

I am not an intellectual.

I am simply a mystic.

I don't think about reality, existence, truth; I am experiencing them. They are my very being.

But, Barkha, it is not only you, there are many, very sincere people, very honest, who commit the same mistake.

Just the other day I saw a review of my two books, THE REBELLIOUS SPIRIT and THE NEW MAN, by one of the best and the most honest, sincere and courageous journalists of India, M.V. Kamath. And he says the same thing you are saying, that I am the greatest intellectual of the second part of the twentieth century. He thinks he is praising me -- and he has an honest intention, but he does not understand me.

As I looked at his review, things became more and more clear. He is an intellectual and naturally that is his only measure. He knows nothing of mysticism, and he commits the fallacy of all the intellectuals. With all good intentions he says in his review that if I was not a controversial man, always surrounded by controversies, I would have had many more admirers in the world.

Now, he does not understand a simple thing, that no great intellectual has ever existed in the world without controversy. Intellect is intrinsically controversial; only idiots are not controversial.

And secondly, he says I would have had many admirers.... With great love he says that, but the misunderstanding is there with all the good intentions and love and respect. The intellectual likes admirers; the mystic does not care at all. The intellectual, the artist, the showman, the politician all exist on the admiration of people. Their whole life is how to get more and more admiration. That is their nourishment. That's how they go on inflating their egos.

The mystic has no concern at all about admiration. He is so fulfilled, so contented that there is no need for any other nourishment. His nourishment showers over him from the beyond. He has found the very life source; he does not live upon the opinions of others. He can stand alone against the whole world.

And that's what I have been doing all my life: standing all alone -- the majority of one against the whole world. The reason why I can manage to be against the whole world is because I have found my own life source. I don't depend on anyone. I don't need any admiration, any compliments, any rewards, any Nobel prizes. I am enough unto myself.

I am not an intellectual, I am not a giant. I am a simple person who is utterly lost into the beauty of this glorious existence.

I have disappeared into the whole.

I don't exist separately.

If the outsiders think like this -- and M.V. Kamath is an outsider and perhaps deep down afraid of coming closer to me. He ends his review by saying, "Osho needs to be read. You don't have to listen to him and you don't have to see him; you have just to read him. He is the master of words, he brings magic to ordinary words."

Now, he does not know that I am not a master of words, I am not a poet, I am not a creative artist. I use words just out of sheer necessity, feeling always guilty because what I want to say, no word is big enough to convey. I am committing a certain crime against truth every moment I utter a word, because no word is capable of bringing truth to you.

It is perfectly okay for an outsider, but it is not okay for you. You know that if my words have a certain beauty, it is not of the words. It comes from my silence. It comes from my wordless innermost fragrances. Because these words are coming from my heart, they carry some beats of my heart with them.

But you know me. You have heard me and you have seen me and you have felt me, and you are perfectly aware that if the written word impresses a man like M.V. Kamath and he thinks that is enough, more than enough, he is unnecessarily clinging to a limitation.

I speak words only to provoke you to come to me. If you get satisfied with my words that is a calamity. Those words were only provocations, invitations, calling you forth..."Don't be afraid, come a little bit closer."

The spoken word is alive, the written word is dead. The written word may be beautiful but it is a corpse. The spoken word is still warm, is still carrying the silences of the heart. And to say that there is no need to see me is just to show your blindness.

My words say something.

My silences say more.

My presence says all.

If you can be in tune with my presence, if my heartbeats can become your heartbeats, only then you will understand my words and the transcendental meaning that surrounds them but becomes visible only to those

who drink from my well. Otherwise, to the outsider, it remains invisible.

You have to become an insider. You have to taste the presence of a master, of a mystic. Only then you know that man is not just what you see in the world; man contains worlds beyond worlds, skies beyond skies.

A mystic is a window into the ultimate, a finger pointing to the moon.

I am not an intellectual, but the fallacy is created because I am compelled to use intellect and words to convey that which is not intellectual, which is not logic, that which is pure love. Out of sheer necessity I have to speak, but my speaking is not that of an orator. I am not a master of words; my speaking is just a simple conversation. At the most, I am only a storyteller, a man who loves to touch your hearts by different devices. Words are only one of the devices.

Barkha, you are saying also that "there is no competition." In the world, everywhere, there is competition. Only in the inner, in the subjective, there is no competition ever. Between two Gautam Buddhas there is no competition.

It happened... I have told you many times, I love it so much. I rejoice in telling it. It happened that two great mystics, Kabir and Farid, had a meeting. The meeting continued for two days. The disciples of both were immensely excited in the beginning, thinking that something great is going to be communicated by Kabir to Farid or by Farid to Kabir.

But as time passed their excitement turned into great frustration because neither Kabir spoke nor Farid. Both remained absolutely silent. Sitting side by side, holding each other's hand in deep love, once in a while smiling, giggling -- and those smiles and those giggles irritated the disciples even more -- they never uttered a single word.

And the day of departure came soon. Farid had to go; he was on a pilgrimage and just because Kabir's village was nearby, his disciples told him, "It will be a great occasion if we stay at least for one or two days with Kabir." And Kabir's disciples also asked him, "It will not look right if we don't invite Farid, who is passing by the side of the village."

Farid agreed, and Kabir himself came to receive Farid outside the village. They hugged each other, and two days passed in utter silence. Those two days appeared for the disciples like two centuries. After two days they hugged each other again, had a good belly-laughter, and departed.

As they parted the disciples of both, who had been keeping themselves controlled with great difficulty because of the presence of the other master and his disciples -- and the same was the situation with the disciples of the other master. When they were left alone, the disciples of Kabir were very angry. They said, "You have been talking to us every day... and what happened to you? You simply became as if you don't know how to speak!"

Kabir said, "You don't understand. We are both in the same space: two bodies, one soul. Who is going to speak to whom? And what is there to speak? He knows it, I know it..."

The same was the reply of Farid to his disciples: "Don't be stupid. That fellow is exactly where I am. You are not perceptive enough, otherwise you could have seen. Our bodies were separate, but our beings were merging and melting into each other. There was no need to say anything. Everything was understood without being said."

There is no competition ever in the world of the mystics. Even if all the mystics of all the ages gathered together, there would not be any competition. There would be great rejoicing, dancing, singing, but there would not be any addresses, any lectures, any discourses. And there would be no question of competition.

Competition is a word belonging to the ego, and the mystic comes into existence when the ego disappears. There is no question of any hierarchy -- who is higher, who is lower, who is greater. All these childish categories are left far behind.

And finally you say, "I also feel a sense of urgency." That's beautiful. Everyone of you should feel the sense of urgency, because you are blessed with the presence of a master. You are blessed to be in tune with a mystic. In me you have seen Gautam Buddha, Jesus Christ, Zarathustra, Kabir, Farid. They are all one with me.

You *should* feel the urgency, because what I am saying to you the whole world needs -- and needs it urgently.

And don't think that only I can spread the message. I can ignite you, I can make you aflame. Then go and shout from the housetops and spread the fire around the world.

If you are touched by me, if you are thrilled and your heart has started dancing, then go with deep compassion for anyone who is ready to share your joy.

Share it, spread it.
Humanity needs it more than ever.

BELOVED OSHO,
WHY DO I ALWAYS HAVE TO CRY WHEN I AM TOUCHED BY LOVE?

Anand Mumuksha, you are fortunate. If love cannot bring tears to your eyes, then that love is dead.

It is a great misfortune that tears have become associated with sadness, with sorrow; that is only one dimension of their being. But their more significant manifestation is in love, in gratitude, in prayer, in silence, in peace. When you are feeling so full, tears are just the overflow of your contentment, of your joy.

Tears have to be given a new meaning, a new poetry and a totally new dimension -- which they have lost because humanity has lived in misery and tears have become part of that misery.

Secondly, because humanity has been dominated by man he has made it a point of his ego and pride that he will not cry. It is feminine to cry, it is womanish to have tears. It is not true. It is an ugly, male chauvinist idea -- not only ugly, but unnatural and untrue, because man's eyes have as many tear glands as women's eyes have. Nature has not made any difference in tear glands.

It is obvious that the intention of nature is not to discriminate between man and woman, but man for centuries has been very egoistic and he feels that tears are a kind of weakness. He has stopped his tears, but he is not aware what the consequence of it has been. He has also stopped his love -- and he has created situations for himself which are dangerous.

More men go mad than women, for the simple reason that man goes on controlling. A moment comes that the repression becomes too much and there is a breakdown. The woman does not control; when she feels like crying, she cries. She is more natural than man. That has given her a few more experiences that man has missed. The woman is healthier; she lives longer, five years more than man. She is more calm and quiet. Less women go crazy, less women commit suicide, although they talk about it. Sometimes they even try it, but very half-heartedly.

But man goes on accumulating, and a point comes where he is no more in control. Either he commits suicide or he commits murder or he goes mad.

Just here is sitting one of my attorneys in America, Swami Prem Niren. He came into deeper and deeper contact with me when I was for those twelve days in American jails. He followed me from jail to jail, and he was the only person who was seeing me all those days, almost every day. His eyes were always full of tears, and I could see how much he loves me and how helpless he felts. He was doing everything that it was possible to do.

All the other attorneys were paid; naturally they were simply doing their job. He was the only attorney who was not a servant, who was a lover; who was not being paid. He was one of my sannyasins; my life was at risk, and it was natural for him to fight with totality and intensity. The last day, when I was released from the jail, we were sitting in the hotel. We had our own hotel, our own disco, our own restaurant in Portland, in Oregon, America.

In our own hotel, he was sitting by my side with another of my sannyasins, Isabel, and he was crying like a child. And just the other day he was sitting on this side of me and then I again saw tears. Two years before I had left him in America with tears, and yesterday I found him again with tears.

But perhaps he is not even aware about his tears. When he came here just few days ago, he talked to one of my secretaries, Anando: "Why does Osho go on saying this, that `my attorneys had tears in their eyes'?"

When I heard this, I could not believe it -- and just yesterday he was sitting here with tears.... Perhaps thousands of years of conditioning have blocked his awareness of his own tears, of his own love, of his own femininess.

A better world, a better humanity, and more people will enjoy tears. They are such a blessing.

You are asking, "Why do I always have to cry when I am touched by love?"

What do you want? What more do you want? Certainly you are thinking that those tears are something wrong. Crying when touched by love is something wrong? -- you are carrying a wrong conditioning. It is absolutely right. When touched by love, what can you do? Words won't help; only tears can convey what is happening deep down in your heart.

Tears are the most valuable treasure that you have.

But man has been distorted everywhere, man's nature has been pruned according to the ideas of the vested interests. Nations need armies and they do not want man to be at all touched by love. Their tears have to be dried up and their love has to be blocked; otherwise they will not be able to kill and murder and massacre people -- people who are just like you, and people who have not done anything wrong to you, and people whose wives, whose children, whose old parents may be waiting for them just as your parents, your wife, your children are waiting for you.

But to create the soldier, man has to be destroyed completely. He has to be made into a robot -- and robots don't cry, robots are not touched by love. Because armies were needed, man was distorted. Because women were not needed in the armies, they were left by the side. It was good for women because they have remained more natural.

Never be ashamed of your tears. Be proud that you are still natural. Be proud that you can express the inexpressible through your tears. Those tears are your songs, unuttered. Those tears are your heart which cannot use words. Never feel ashamed of your tears. Eyes which have lost their tears have lost their most beautiful, their most glorious treasure.

I would like my people particularly to be absolutely natural, to be utterly innocent, uninhibited. And when tears are flowing, rejoice: you are still alive... because don't you know dead people cannot cry, dead people cannot have tears? And the people who think they are alive and cannot cry and cannot have tears, are living in a fallacy. They have died long before. The day their tears died, they also died, because their love died.

Except love you don't have any soul.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #3
Chapter title: Learn the art of living with the eternal

8 November 1987 am in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHY AM I NOT CURIOUS ABOUT ANYTHING ANYMORE?

Devageet, twelve hundred years ago there was a mystery school exactly like this. The mystery school belonged to one of the greatest Sufis, Mevlana Jalaluddin Rumi. The Turkish word *mevlana* means Beloved Master; it has never been used for anyone else.

In front of his mystery school was written in bold letters: "This place is not for those who are only curious."

Curiosity has no spiritual meaning.

Curiosity is something like itching in your mind: if you itch it goes; if you don't itch it goes also.

Curiosity has no passion in it; it is very superficial. Just by the way, an inquiry, a question arises in you

-- but it is not your quest, you are not to dedicate your life in searching for the answer to it. You are not even going to commit yourself to the exploration.

Curiosity is cheap. If somebody answers, good; if nobody answers, that too is okay. You are not deeply interested... it is not arising out of your heart. Curiosity has to disappear before you can attain to a passionate inquiry into existence.

So, Devageet, it is not a bad sign, but a tremendously important indication that you are on the right path. The path does not belong to the curious ones; it belongs to those who are committed, dedicated, who are ready even to sacrifice their lives for the experience of truth. As the curiosity disappears you are no more a student, you become a disciple.

That's the only difference between the student and a disciple. The student is only curious, gathering knowledge from all the sources without much concern. It is not his essential search, just gathering knowledge to cover up his ignorance. But the ignorance remains there, and the more it is covered, the more dangerous, because you start forgetting it. And a man who has forgotten his ignorance is a man utterly lost.

To go on remembering that you are ignorant is to go on remembering that the night is not over and your morning has not yet come -- that you have to go a long way still before the darkness will disappear and you will see the first signs on the horizon of the sun rising with all its colors and all its beauty and all its blessings.

The curious person is not at all accountable for anything deep. The moment you become passionately interested to know, it becomes a question of life and death. Without knowing, your life seems to be just a desert without any oasis anywhere. You *have* to know; only then will your life have some significance, some meaning, some relevance, some reason to go on existing.

But the disciple is only a beginning, not the end -- but the right beginning. A moment comes when your passionate longing to know turns into still deeper waters. It becomes a longing not just to know, but to *be*.

Knowledge is always something there; there is a distance between you and the known. You are not one with it; the knower is separate from the known. That is the state of knowledge. It cannot quench your thirst. The water is there, you are there, but there is no connecting link. Your thirst will become even more fiery.

That great moment also comes in the life of the disciple when he drops the quest for knowing and starts the quest for being.

The curious is interested only in information.

The disciple is interested in knowledge.

The devotee is interested in transformation. He is not contented to know the truth; he will be contented only when he *becomes* the truth.

And in fact it is just poverty of language that I have to use the word `becoming'. No one ever becomes the truth, because everyone is already the truth. Truth is your very being, not your becoming. It is not a process, it is not a path that has to be traveled, it is not some faraway goal that you have to reach.

Truth is something in your innermost being that has always been there from eternity to eternity whether you know it or not. Whether you realize it or not, whether you recognize it or not, it does not matter; it is there.

The devotee does not become the truth, he discovers that he *is* the truth. And this discovery is the greatest discovery possible for human consciousness.

So it is perfectly good that you are not curious about anything anymore. It is a sign of maturity, of moving from the state of the student to the disciple. And as I know you, Devageet, you have already moved even from the state of the disciple to the ultimate glory of being a devotee. Your quest, your inquiry is no more a dry exploration. It has become your love, it has become your very heartbeat. Naturally, all curiosity will disappear.

One day you will realize that even to know about truth, to know about godliness, to know about beauty... you are no more interested in knowing. Knowing about water is not going to help. Even knowing it scientifically, that it consists of oxygen and hydrogen, is not going to quench your thirst.

The most glorious moment on the path comes when your whole interest and passion becomes concentrated on a single point of discovering yourself, of discovering that you have always been, you are, even in this moment, and irrespective of whether you understand or not, you will remain always your authentic, your essential, your existential being. It contains all:

Satyam, shivam, sundram.

The truth, the godliness and the tremendous beauty that arises from the recognition of your being truth, of your being part of a divine existence. Your every gesture becomes a dance, your every silence becomes a

song, your words become aflame with a new fire, with a new light -- your whole life becomes a source of a magnetic force.

Just a few days before, a child was born in France. The mother had been working in an atomic plant. While she was pregnant for nine months she was exposed to atomic radiation and the doctors and the surgeons were very interested to know how it had affected the child.

And they were surprised: the child was very healthy, very radiantly healthy. They were thinking he may be blind, they were thinking he may be crippled. Those people had never seen such a beautiful child, so alive and so vibrant.

But then there was another shock and surprise: as they put the child on the table, all the instruments of the surgeons and the doctors started moving towards the child. The child had become a magnetic force.

Exposure to continuous radiation in very minute doses has been found by Japanese scientists to be very healthgiving. Bigger doses can kill; as the quantity becomes bigger it becomes dangerous. A qualitative change comes in through greater quantity. At the very minimum, soft doses of radiation can create immense health and well-being.

One scientist in Japan has been working for twenty years in Hiroshima and Nagasaki on this particular project: Is there any possibility of a certain quantity of radiation being life-affirmative? When he came back after twenty years to the university he belongs to, his colleagues could not believe it. They had all aged twenty years and that man seemed to have become younger than when he had gone. He is sixty-five, but he looks forty-five. He had discovered a tremendous thing.

He loves me immensely, and he has sent me a few small things. Just a small bottle of radioactive material... he has been using it for one year. He just puts it in his bathtub and the water becomes radioactive, but in a very soft and minimum dose. He has sent me a belt that he has been using for one year; it is filled with radioactive material from Hiroshima, and that belt, he feels, has taken away his old age, has taken away his diseases.

He was immensely concerned about my health, and he is going to come here. I have not used those things that he has sent, because what is a soft dose to one person may be too much to another. I have a very delicate physical structure, so I am waiting for him first to see the difference between me and himself, and then to decide.

As you move from the disciple to the state of the devotee, suddenly you start radiating something that has been dormant in you for centuries. You become a magnet -- not an ordinary magnet, but a spiritual magnet. People will start moving towards you, not knowing why, but experiencing a tremendous desire to be with you and a great feeling of well-being and a great turning inwards.

I had started my journey alone, and without informing anybody I found that my caravan is becoming bigger and bigger and bigger. People from faraway lands around the world have come, wondering why they are coming, not knowing the inner pull.

Devageet has the heart of a small child, utterly innocent. His transformation from disciplehood to the glorious space of being a devotee has come to him very naturally, very spontaneously, without any effort on his part. Just being in my presence, just being with me he has moved millions of light-years.

It is natural, Devageet, that your curiosities will disappear. Soon you will find another thing disappearing -- your longing for knowledge. These are good indications of coming back home.

Perhaps just one step more and you will have forgotten curiosities, questions, quest for knowledge, and you will simply relax in the new light that you have found within yourself, perfectly at ease, cool and calm, not a single worry in the world, at ease with the trees and the birds and the ocean and the stars.

You love to laugh, you have a great sense of humor, and according to me all the religions in the past have missed the great religious quality of the sense of humor. The reason was that they were all against life, they could not be for laughter; they were all against love, how they could be in favor of laughter? They were life-denying, not life-affirming ideologies.

Hence you don't see a single instance in the life of Jesus when he would have laughed. Even before he was crucified he lived like he was continuously being crucified. The crucifixion of Jesus seems to be the ultimate outcome: this guy will never be satisfied unless he is crucified.

"Why were you kissing my young daughter in that dark corner last night?" said the angry father.

"Now that I have seen her in the daylight," said Ernie, "I sort of wonder myself."

In the darkness you have been curious and you have been many more things, but in the light you start

sort of wondering, "What have I been doing?"

It was the couple's twenty-fifth wedding anniversary and the wife said, "Darling, you have been a very good husband over the years and I would like to show you my appreciation. Is there anything that you would like on this special day?"

The husband thought for a while and then said, "Yes, actually there is. You have always forbidden me to look into the top drawer of your cupboard. I would really like to see what is in there."

His wife agreed and he opened it. Inside there were two eggs and about ten thousand dollars in cash. "What are the eggs for?" he inquired.

"Well," said his wife, "I guess it's time you should know. Every time I was unfaithful to you, I put an egg in the drawer."

"Twice in twenty-five years," smiled the husband, "that's understandable. But what is all that money?"

"Well, darling," she replied, "Each time I had a dozen eggs, I sold them."

Devageet, it is very good not to be curious about unnecessary things, because one never knows....

BELOVED OSHO,
I REALLY ENJOY MEDITATION AND AM ABSOLUTELY CONTENTED WITH MY LIFE. BUT NOW IT HAS BEEN SO LONG SINCE I HAD ANY GREAT PASSION OR GREAT JOY OR GREAT PAIN THAT I AM WONDERING IF I HAVE BECOME DULL AND STUCK, OR IF THIS IS THE WAY THINGS ARE SUPPOSED TO BE.

Deva Avesh, it is part of this great pilgrimage. The moment you become contented, in the beginning it feels the journey is over and you are tremendously blissful. But as time passes contentment settles down, you are peaceful, you are happy, you are at ease.

But an old habit of millions of lives starts raising its head: there seems to be no excitement... have you become dull? or have you died? This is just an old habit and it has to be understood.

Excitement is for those who are miserable. Without excitement they cannot live; their misery will be too heavy. A little excitement in their lives, a new love affair, getting a lottery opened in their name -- these small things keep them going. These excitements function like lubrications and they go on in their miserable lives hoping another excitement may be coming. And what are your excitements? Moving into a new house and you are excited...? Purchasing a new car and you are excited...?

I have heard about a man who was tired of his beautiful house. Finally, everything becomes tiring, boring. The house was beautiful, and just behind the house was a beautiful lake and beyond the lake the mountains and the forest -- but the same scene every day, morning, afternoon, evening... There was no excitement.

He called a real estate agent and told him that he wanted to sell this boring house. The real estate man was completely puzzled. He had never seen in his life such a beautiful house with such peaceful surroundings. It was almost paradise.

So he said, "I will advertise it and it will be sold, there is no problem." And he advertised it in the newspapers.

The next day the man read the advertisement and he was so excited -- a beautiful marble house surrounded by a lake and just beyond the lake a primeval forest, thick, with trees so high as if they are trying to touch the stars. The description was so poetic and of course there was no mention of his name or his address, only the phone number of the real estate man.

He immediately phoned and said, "Whatever the price, I want to purchase this house."

The real estate man said, "This is too difficult a problem; this is *your* house!"

He said, "My God, you have written such a poetic piece about it. I had completely forgotten the lake; I had started taking it for granted. The forest, the mountains... Yes, I remember now; when I entered this house for the first time there was so much excitement."

But excitement is a momentary thing. You cannot remain excited forever; otherwise your blood pressure will rise so high you will simply pop off! Excitement always means going up to a certain point and then going down; it is always up and down. Falling back into misery, searching again for some excitement... this is the ordinary run of life.

But when you attain to contentment through meditation, when you come to a peaceful inner space where nothing moves, where time stops... in the beginning it is a tremendous ecstasy, not only excitement. But soon you will become accustomed to it, and that's what is happening to you. Neither have you become dull, nor are you stuck. It is just natural. It is the way things are supposed to be.

You have to learn a new art of seeing your contentment, your peace, your silence, your happiness, not as something that you had yesterday too. You have to learn to forget completely the past. To be more exact, you have to die to the past, so that every day your peace and your contentment are fresh, ecstatic, as if you have discovered them just now.

Die every moment to the past and be reborn again and again.

Each moment has to be a death and a resurrection. Unless you learn the art of dying and resurrecting, you will feel a little bored, because it is the same, always the same, nothing changes.

Your millions of lives in the past you have lived only through changes, hoping for some excitement. Arriving you have to learn some new art; some new dimension has to open into your being -- how to live with the eternal.

You have known only living with the changing, with the impermanent, with the ephemeral. Now learn the new art of living with the eternal, the unchanging, the absolutely still, unmoving -- something beyond time and space.

Once you have learned this new art, you will find every day new flowers in your contentment, new stars in your silence, new showers of blissfulness and ecstasy. But you have to forget your yesterdays, otherwise it will look like the same repetition.

I am not bored... and I have lived in utter contentment, in absolute peace. Nothing moves within my being. All is totally silent and still. But because I never think of yesterdays -- what is past is past, I have never looked back -- I am immensely ecstatic every moment. It is the same contentment, the same peace, the same silence, but because I go on dropping the past it is always new for me.

Learn the art of keeping the eternal always fresh. Don't allow any dust to gather on the mirror of the eternal.

A Zen story:

In the world of Zen it is a beautiful tradition that masters send their disciples to other masters just to see the reality from some other angle. Even masters who have been contradicting each other their whole lives exchange disciples, so the disciple can see the truth from a totally different standpoint.

It happened, one disciple was getting into the same space as Deva Avesh. He was utterly content, there was no complaint, nothing was missing. But this eternal silence without any change was against the old, very deep rooted habit of the search for excitement. Now there was no excitement possible.

The master called him -- he had not been calling him for many days -- and then slapped him. The disciple could not believe it. He had not said anything, he had not done anything. He asked, "Why have you hit me?"

The master said, "You needed a little change. And moreover you have to go to the monastery of my eternal enemy, opposite. Now you have to live with that master."

The disciple said, "But you have always been contradicting him. You have never agreed on any point with that man, neither has he ever agreed with you. Why are you sending me to him?"

The master said, "Never ask the master why. He knows, and there is no need for you to know it. You simply go and ask the other master to accept you as a disciple."

His whole contentment, meditation, silence, everything was disturbed. Tidal waves of thought... he had forgotten completely. This was too much: for what was he being punished? He forgot all about boredom and that life has no more any excitement. Now there was great excitement. But if the master says, "You have to go..."

He went to the other master very reluctantly, very unwillingly, almost in a state of split. He knew that that man is wrong; he had been listening to his master and he was so logical in his refutation of the other man....

But finally he knocked on the doors of the monastery. The master himself came out and he said, "What is the matter? What do you want? You belong to my enemy."

The disciple said, "I know it. I never wanted to come here but your enemy, my master, has sent me to request of you that I should be accepted as your disciple."

The master said, "This is very strange. And you followed whatever he said?"

The disciple said, "I had to. He hit me very hard also, and he is a dangerous fellow. If I don't follow he

will beat me every day, morning, afternoon, evening, in the middle of the night. He is not reliable. I thought it prudent to come to you."

The master closed his doors in his face saying, "Your master is very compassionate. Go back to him."

This was even more puzzling. He said, "You have been contradicting my master, writing books against him, teaching your disciples not to listen to him, not even to talk to his disciples -- and today suddenly you have changed your mind?, you say, `Your master is very compassionate'?"

The old man laughed and he said, "Yes, he is very compassionate. Out of compassion he disturbed you to give you a sense that `don't be stupid. You are settling... all the waves in your mind are disappearing, all the thoughts becoming silent.' It is out of his compassion that he has disturbed you and he has sent you to me so that I can disturb you more. I am against him, I am against everything that he says, but I am sorry I cannot accept you. You will have to go back. You have already arrived... just one step more!"

He went back to his master and said, "He has rejected me and the reason he gives is that `your master is too compassionate. Go back to him.'"

The master said, "Start meditating again."

And again it was excitement and again a beginning into the unknown. But soon, because he was already a great adept, things settled... contentment, peace. But now there was no more desire for excitement, it was stupid.

But it comes to everybody out of a deep-rooted inheritance of your past lives. It is so deep rooted that it has gone into your blood, into your bones, into your marrow.

You are not becoming dull and you are not stuck. You yourself are saying, "I really enjoy meditation and am absolutely contented with my life, but now it has been so long since I had any great passion or great joy or great pain that I am wondering if I have become dull and stuck, or if this is the way things are supposed to be."

Avesh, this is the way things are supposed to be.

Bernie had been out of town and was surprised when he got back to find his wife, Stella, in bed with a strange man. The stranger, naked and obviously well satisfied, was sprawled on the bed.

"Why you son-of-a-bitch!" Bernie exploded.

"Wait, darling," cried Stella. "You know that fur coat I got last winter? This man gave it to me. Remember the diamond necklace you like so much? This man gave it to me. And remember when you could not afford a second car and I got a Toyota? This man gave it to me."

"For God's sake, it's drafty in here!" shouted Bernie. "Cover him so he does not catch cold!"

Avesh, just be a little understanding. Everything is going perfectly beautifully.

Just a few jokes for you -- not to disturb you, but just as a little holiday from your contentment, just for a few moments to forget your meditation and contentment.

It was a late night again in the bar when the door opened and a voice called out, "MacTavish your house is on fire."

One man rushed out and after running a hundred yards down the street, suddenly skidded to a halt. "Wait a minute," he said to no-one in particular, "My name is not MacTavish."

The veteran preacher was instructing a class of new ministers on the importance of facial expressions harmonizing with their sermons.

"When you speak of heaven," he said, "let your face light up, let it be bright with a heavenly gleam, let your eyes shine with reflected glory. But when you speak of hell -- well, your ordinary face will do."

A Frenchman, a Swiss and an Italian are on a flight to Italy in their little private plane. As the weather gets bad they get lost in the clouds. The Frenchman puts his hand out of the window and suddenly says, "I touched the Eiffel Tower; this must be France."

After a while the Swiss puts his hand out of the window and says, "We are home. This is Switzerland; I touched the mountains."

Finally the Italian sticks his hand out of the window and says, "This must-a be Italy."

"How do you know?" asked the others.

The Italian pulls his hand in and says, "They stole-a my watch-a."

Okay, Maneesha?
Yes, Osho.

Satyam Shivam Sundram

Chapter #4
Chapter title: A quality which is immeasurable

8 November 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
HOW CAN I LOVE BETTER?

Indradhanu, love is enough unto itself. It needs no betterment. It is perfect as it is; it is not in any way to be more perfect. The very desire shows a misunderstanding about love and its nature. Can you have a perfect circle? All circles are perfect; if they are not perfect, they are not circles.

Perfection is intrinsic to a circle and the same is the law about love. You cannot love less, and you cannot love more -- because it is not a quantity. It is a quality which is immeasurable.

Your very question shows that you have never tasted what love is, and you are trying to hide your lovelessness in a desire of, "how to love better." No-one who knows love can ask this question.

Love has to be understood, not as a biological infatuation -- that is lust, that exists in all the animals; there is nothing special about it; it exists even in trees. It is nature's way of reproduction. There is nothing spiritual in it, and nothing specially human.

So the first thing is to make a clear-cut distinction between lust and love. Lust is a blind passion; love is the fragrance of a silent, peaceful, meditative heart. Love has nothing to do with biology or chemistry or hormones. Love is the flight of your consciousness to higher realms, beyond matter and beyond body. The moment you understand love as something transcendental, then love is no more a fundamental question.

The fundamental question is, how to transcend the body, how to know something within you which is beyond -- beyond all that is measurable. That is the meaning of the word `matter.' It comes from a Sanskrit root, *matra*, which means measurement; it means that which can be measured. The French word `metre' comes from the same root.

The fundamental question is, how to get away from the measurable and how to enter into the immeasurable. In other words, how to go beyond matter and open your eyes towards more consciousness; and there is no limit to consciousness, the more you become conscious, the more you realize how much more is possible ahead. As you reach one peak, another peak arises in front of you. It is an eternal pilgrimage.

Love is a by-product of a rising consciousness. It is just like a fragrance of a flower. Don't search for it in the roots; it is not there. Your biology is your roots; your consciousness is your flowering.

As you become more and more an open lotus of consciousness, you will be surprised -- taken aback -- with a tremendous experience which can only be called love. You are so full of joy, so full of bliss, each

fiber of your being is dancing with ecstasy. You are just like a rain cloud that wants to rain and shower. The moment you are overflowing with bliss, a tremendous longing arises in you, to share it.
That sharing is love.

Love is not something which you can have from someone who has not attained to blissfulness. And this is the misery of the whole world: everybody is asking to be loved, and pretending to love. You cannot love because you don't know what consciousness is. You don't know the satyam, the shivam, the sundram.

You don't know truth, you don't know the experience of the divine, and you don't know the fragrance of beauty. What have you got to give? You are so empty, you are so hollow.... Nothing grows in your being, nothing is green. There are no flowers within you. Your spring has not come yet.

Love is a by-product... when the spring comes and you suddenly start flowering, blossoming, and you release your potential fragrance. Sharing that fragrance, sharing that grace, sharing that beautitude is love.

And there is no question of making it better. It is already perfect; it is *always* perfect. If it is, it is perfect. If it is not perfect, it is not there. Perfection and love cannot be separated.

If you had asked me, Indradhanu, "What is love?" it would have been more truthful, honest, sincere, authentic. But you are asking me, "How can I love better?" You have already accepted as a fact that you know what love is -- not only that, your question implies that you already love. Now the question is how to better it.

I don't want to hurt you, but I am helpless, I have to say the truth to you. You don't know what love is. You can't know because you have not yet gone deeper in your consciousness. You have not experienced yourself. You know nothing of who you are. In this blindness, in this ignorance, in this unconsciousness, love does not grow. This is a desert in which you are living. In this darkness, in this desert, there is no possibility of love blossoming.

First you have to be full of light, and full of delight -- so full that you start overflowing. That overflowing energy is love. Then love is known as the greatest perfection in the world. It is never less, and never more.

But our very upbringing is so neurotic, so psychologically sick that it destroys all possibilities of inner growth. You are being taught from the very beginning to be a perfectionist, and then naturally you go on applying your perfectionist ideas to everything, even to love.
Just the other day I came across a statement:

A perfectionist is a person who takes great pains, and gives even greater pains to others.

And the outcome is just a miserable world.

Everybody is trying to be perfect. And the moment somebody starts trying to be perfect, he starts expecting everybody else to be perfect. He becomes a condemnor. He starts humiliating people. That's what all your so-called saints have been doing down the ages. That's what your religions have done to you -- poisoned your being with an idea of perfection.

Because you cannot be perfect, you start feeling guilty, you loose respect for yourself. And the man who has lost respect for himself has lost all the dignity of being human. Your pride has been crushed, your humanity has been destroyed by beautiful words like perfection.
Man cannot be perfect.

Yes, there is something which man can experience, but which is beyond the ordinary conception of man. Unless man also experiences something of the divine, he cannot know perfection.

Perfection is not something like a discipline; it is not something that you can practice. It is not something for which you have to go through rehearsals. But that is what is being taught to everybody, and the result is a world full of hypocrites, who know perfectly well that they are hollow and empty, but they go on pretending all kinds of qualities which are nothing but empty words.

When you say to someone, "I love you," have you ever thought what you mean? Is it just biological infatuation between the two sexes? Then once you have satisfied your animal appetite all so-called love will disappear. It was just a hunger and you have fulfilled your hunger and you are finished. The same woman who was looking the most beautiful in the world, the same man who was looking like Alexander the Great -- you start thinking how to get rid of this fellow.

It will be very enlightening for you, Indradhanu, to understand this letter written by Paddy to his beloved Maureen:
My darling Maureen,

I met you last night but you did not show up. Next time I will meet you again whether you show up or not. If I am there first, I will write my name on the gatepost to let you know. And if it is you that is first, rub

out my name and nobody will be any the wiser.

Darling Maureen, I would climb the highest mountain for your sake, and swim the wildest sea. I would endure any hardships to spend a moment by your side.

Your ever-loving, Paddy.

P.S. I'll be over to see you on Friday night if it is not raining.

The moment you say to someone "I love you," you don't know what you are saying. You don't know that it is just lust hiding behind a beautiful word, love. It will disappear. It is very momentary.

Love is something eternal. It is the experience of the buddhas, not the unconscious people of whom the whole world is full. Only very few people have known what love is, and these same people are the most awakened, the most enlightened, the highest peaks of human consciousness.

If you really want to know love, forget about love and remember meditation. If you want to bring roses into your garden, forget about roses, and take care of the rosebush. Give nourishment to it, water it, take care that it gets the right amount of sun, water. If everything is taken care of, in the right time the roses are destined to come. You cannot bring them earlier, you cannot force them to open up sooner, and you cannot ask a roseflower to be more perfect.

Have you ever seen a roseflower which is not perfect? What more do you want? Every roseflower in its uniqueness is perfect. Dancing in the wind, in the rain, in the sun... can't you see the tremendous beauty, the absolute joy? A small ordinary roseflower radiates the hidden splendor of existence.

Love is a roseflower in your being. But prepare your being; dispel the darkness and the unconsciousness. Become more and more alert and aware and love will come on its own accord, in its own time. You need not worry about it. And whenever it comes it is always perfect.

Love is a spiritual experience -- nothing to do with sexes and nothing to do with bodies, but something to do with the innermost being.

But you have not even entered into your own temple. You don't know at all who you are, and you are asking about love. First, be thyself; first, know thyself, and love will come as a reward. It is a reward from the beyond. It showers on you like flowers... fills your being. And it goes on showering on you, and it brings with it a tremendous longing to share.

In human language that sharing can only be indicated as `love'. It does not say much, but it indicates the right direction. Love is a shadow of alertness, of consciousness.

I teach you to be more conscious, and love will come as you become more conscious. It is a guest that comes, that comes inevitably to those who are ready and prepared to receive it. You are not even ready to recognize it....

If love comes to your door, you will not recognize it. If love knocks on your doors, you may find a thousand and one excuses; you may think perhaps it is some strong wind, or some other excuse. You will not open the doors. And even if you open the doors you will not recognize love because you have never seen love before; how can you recognize it?

You can recognize only something which you know. When love comes for the first time and fills your being you are absolutely overwhelmed and mystified. You don't know what is happening. You know your heart is dancing, you know you are surrounded by celestial music, you know fragrances that you have never known before. But it takes a little time to put all these experiences together and to remember that perhaps this is what love is. Slowly, slowly it sinks into your being.

Love is not to be found in poetry. My own experience is that the people who write poetry about love are the people who do not know love. I am personally acquainted with great poets who have written beautiful poetry about love, and I know they have never experienced love. In fact their poems are just substitutes, consolations. By writing about love they are deceiving themselves and others that they know love.

Only mystics know love. Other than mystics there is no category of human beings which has ever experienced love. Love is absolutely the monopoly of the mystic. If you want to know love you will have to enter into the world of the mystic.

Jesus says "God is love." He has been part of a mystery school, the Essenes, an ancient school of mystics. But perhaps he did not graduate from the mystery school, because what he is saying is just not right. God is not love, love is God -- and the difference is tremendous; it is not just a change of words.

The moment you say God is love you are simply saying that love is only an attribute of God. He is also wisdom, he is also compassion, he is also forgiveness. He can be millions of things besides love; love is only one of the attributes of God. And in fact, even to make it a small attribute of God is very irrational and

illogical, because if God is love then he cannot be just; if God is love then he cannot be cruel enough to throw sinners into eternal hell. If God is love then God cannot be the law.

One great Sufi mystic, Omar Khayyam, shows more understanding than Jesus when he says, "I will go on just being myself. I am not going to take any notice of the priests and the preachers because I trust that God's love is great enough; I cannot commit a sin which can be greater than his love. So why be worried? -- our hands are small and our sins are small. Our reach is small; how can we commit sins which God's love cannot forgive? If God is love then he cannot be present on the last judgment day to sort out the saints and throw the remaining millions and millions of people into hell for eternity."

The teachings of the Essenes were just the opposite; Jesus quotes them wrongly. Perhaps he was not very deeply rooted in their teachings. Their teaching was "Love is God." That is such a tremendous difference. Now God becomes only an attribute of love; now God becomes only a quality of the tremendous experience of love. Now God is no more a person but only an experience of those who have known love. Now God becomes secondary to love. And I say unto you, the Essenes were right.

Love is the ultimate value, the final flowering.

There is nothing beyond it.

Hence, you cannot perfect it.

In fact, before you attain to it you will have to disappear. When love will be there you will not be there.

A great Eastern mystic, Kabir, has a very significant statement -- a statement that can be made only by one who has experienced, who has realized, who has entered into the inner sanctum of ultimate reality. The statement is, "I had been searching for truth, but it is strange to say that as long as the searcher was there, truth was not found. And when the truth was found, I looked all around... I was absent. When the truth was found, the seeker was no more; and when the seeker was, truth was nowhere."

Truth and the seeker cannot exist together.

You and love cannot exist together.

There is no coexistence possible: Either you *or* love, Indradhanu, you can choose. If you are ready to disappear, melt and merge, leaving only a pure consciousness behind, love will blossom. You cannot perfect it because you will not be present. And it does not need perfection in the first place. It comes always as perfect. But love is one of those words which everybody uses and nobody understands. Parents are telling their children, "We love you" -- and they are the people who destroy their children. They are the people who give their children all kinds of prejudices, all kinds of dead superstitions. They are the people who burden their children with the whole load of rubbish that generations have been carrying and each generation goes on transferring it to another generation. The madness goes on... becoming mountainous.

Yet all parents think they love their children. If they really loved their children, they would not like their children to be their images, because they are just miserable and nothing else. What is their experience of life? Pure misery, suffering... life has been not a blessing to them, but a curse. And still they want their children to be just like themselves.

I was a guest in a family. I was sitting in their garden in the evening. The sun was setting and it was a beautiful, silent evening. The birds were returning back to the trees, and the small child of the family was sitting by my side. I just asked him, "Do you know who you are?"

And children are more clear, more perceptive than the grownups, because the grownups are already spoiled, corrupted, polluted, with all kinds of ideologies, religions. That small child looked at me and he said, "You are asking me a very difficult question."

I said, "What is the difficulty in it?"

He said, "The difficulty is that I am the only child of my parents, and as long as I can remember, whenever some guests come, somebody says my eyes look like my father's, somebody says my nose looks like my mother's, somebody says my face looks like my uncle's, so I don't know who I am, because nobody says anything looks like me."

I said, "This is really difficult."

But this is what is being done to every child. You don't leave the child alone to experience himself, and you don't leave the child to become himself. You go on loading on the child your own unfulfilled ambitions.

My personal physician is Dr. Amrito. His father was also a well-known physician. His father has left in his will a strange condition; Amrito will be able to get his heritage if he fulfills the condition. The condition is that the day he is accepted by the Royal College of Physicians as a fellow of the society, he will be able to get the money from the bank. If he never becomes a fellow, if he is not accepted by the Royal College of Physicians, which is the most significant fellowship in the whole world as far as physicians are concerned...

When I came to know about it, I could see the incomplete ambition of the poor father. He would have longed his whole life to become a fellow of this royal society. Now he is burdening his son with his ambition. He will be gone, but still he wants his ambition to be fulfilled. And if the son cannot fulfill the condition he will be left as a beggar on the streets, he will not be able to inherit his father's lifelong savings. And he is the only son... the money will rot in the bank, but he cannot get it.

Fortunately he managed, and managed far better than the father would ever have dreamt of. He became -- he was accepted as a Fellow of the Royal College of Physicians, the youngest in their whole history. People are accepted when they become old, experienced, when they have written many books and papers and done many researches and contributed much. Amrito did everything very quickly. He was the youngest fellow of the royal society.

Every parent is wanting that his child should be his image. But a child has a destiny of his own; if he becomes your image he will never become himself. And without becoming yourself, you will never feel contentment, you will never feel at ease with existence. You will always be in a condition of missing something.

Your parents love you, and they also tell you that you have to love them because they are your fathers, they are your mothers. It is a strange phenomenon and nobody seems to be aware of it: just because you are a mother does not mean that the child has to love you. You have to be lovable; your being a mother is not enough. You may be a father, but that does not mean that automatically you become lovable. Just because you are a father does not create a tremendous feeling of love in the child.

But it is expected... and the poor child does not know what to do. He starts pretending; that's the only possible way. He starts smiling when there is no smile in his heart; he starts showing love, respect, gratitude -- and all are just false. He becomes an actor, a hypocrite from the very beginning, a politician. We are all living in this world where parents, teachers, priests -- everybody has corrupted you, displaced you, has taken away from yourself.

My effort here, Indradhanu, is to give your center back to you. I call this centering, meditation. I want you simply to be yourself, with a great self-respect, with the dignity of knowing that existence needed you -- and then you can start searching for yourself. First come to the center, and then start searching for who you are.

Knowing one's original face is the beginning of a life of love, of a life of celebration. You will be able to give so much love because it is not something that is exhaustible -- because it is immeasurable, it cannot be exhausted. And the more you give it, the more you become capable of giving it.

The greatest experience in life is when you simply give without any conditions, without any expectations of even a simple "Thank you." On the contrary, a real, authentic love feels obliged to the person who has accepted his love. He could have rejected it.

When you start giving love with a deep sense of gratitude to all those who accept it, you will be surprised that you have become an emperor -- no longer a beggar asking for love with a begging bowl, knocking on every door. And those people on whose doors you are knocking cannot give you love; they are themselves beggars.

I have heard about two great astrologers...

Every morning they used to meet on a certain crossroad. From there their paths separated; they practiced in different parts of the city. But it was almost a daily ritual, meeting on the crossroad before departing towards their sections of the city. They used to show their hands to each other asking "What is my destiny today?"

They were great astrologers -- they were telling people their destinies, and they did not know their own destinies, for which they had to consult another astrologer, who was consulting them! They each read the lines of the other and predicted.

Beggars are asking each other for love, and feel frustrated, angry, because the love is not coming. But this is bound to happen. Love belongs to the world of emperors, not of beggars. And a man is an emperor when he is so full of love that he can give it without any conditions.

Then comes an even greater surprise: when you start giving your love to anybody, even to strangers -- the question is not to whom you are giving it, just the very joy of giving is so much that who cares who is on the receiving end? When this space comes into your being, you go on giving to each and everybody -- not only to human beings but to animals, to the trees, to the faraway stars -- because love is something that can be transferred even to the farthest star just by your loving look. Just by your touch, love can can be transferred to a tree. Without saying a single word... it can be conveyed in absolute silence.

And when I am saying it, I am not only saying it. I am a living example of whatever I am saying to you. Can't you feel my love?... although I have never said it to you. It need not be said, it declares itself. It has its own ways of reaching into the very depths, into your being.

Indradhanu, first be full of love, then the sharing happens. And then the great surprise... that as you give, you start receiving from unknown sources, from unknown corners, from unknown people, from trees, from rivers, from mountains. From all nooks and corners of existence love starts showering on you. The more you give, the more you get. Life becomes a sheer dance of love.

To me, this is the state of enlightenment, pure love. And except pure love, there is no God.

BELOVED OSHO,
COULD YOU TELL ME IF YOU ARE CRUCIFYING ME, OR BURNING ME?

Jayesh, just now I have been talking about love. Your question opens another dimension of love.

There is a cross on which a man like Jesus was crucified; it is of destruction and death, hate, violence and anger. It does not create anything, it only destroys. It is ugly.

But there is also another cross, the cross of love. It destroys in you all that is false, and it resurrects in you all that is authentic, all that is true. It kills you on one hand, and it revives you on the other hand. It kills only that which you are not, but you have been identifying yourself with it. It destroys your false identity, your personality, your hypocrisy.

And as your falseness is destroyed, your truth shines forth -- radiates with tremendous beauty. The ancient seers of the East have called the master a death and a resurrection. The disciple goes through the being of the master; all that is false will be burned, and all that is true will come out in its immense glory and splendor, freed from all chains and bondages, in absolute beauty, freedom, grace and eternal joy.

Jayesh, I am certainly crucifying you -- but this is the you that you are not. Every creator has to destroy to create. Just see a master sculptor...

I am reminded of a very beautiful story about Michelangelo. He was passing through the market where marble rocks were sold, and in front of the greatest shop he saw lying on the other side of the road a huge marble rock. He asked the shopkeeper, "How much will it cost for me to take that rock?"

The shopkeeper said, "It has been lying there for almost a decade. Nobody seems to have any interest in it; you are the first man in these ten years who has even inquired about it. I will give it to you for free. You just take it away; it is unnecessarily taking up my space. It is so ugly and so strange that I don't think you can make anything out of it."

The sculptor took it, and after three years he came back to the shop and invited the owner to see something that he had made. He had made a beautiful statue of Jesus with his mother, when Jesus was brought down from the cross. He is lying almost dead, bleeding, unconscious, in the lap of his mother.

Just a few years ago the statue was destroyed by a madman. It was thought to be one of the greatest pieces of art, and the madman destroyed it, and told the court, "I have destroyed it deliberately to become world famous." He became world famous; his picture was all over in all the magazines and papers. His name suddenly became world known.

But in this beautiful statue -- I have seen a picture of it -- Jesus looks so beautiful, and his mother with tears in her eyes...

The statue looks so alive that it seems Jesus is going to stand up. It is one of the most mysterious creations of man.

The owner of the shop could not believe it when the sculptor said, "It is from the same rock that you have given me for free.

The shopkeeper asked him, "But how could you even dream that that ugly rock could be transformed into such a beautiful piece?"

The sculptor said, "I had not dreamt about it. In fact, as I was passing by the side of the rock, Jesus called, `I am encaged in this rock, help me to be freed' -- and all that I have done is not to create Jesus and Mary, I have simply taken away the unnecessary parts of the rock. My work has been only of eliminating the false, the unnecessary, and what has remained is God's grace."

The function of the master is the same -- to take away all that is false in you. And the real, the true and the authentic will be revealed the moment the false is taken away. The master never gives you anything; he

only takes away the false, and the truth is already there. Just the unnecessary has to be eliminated.

Yes, Jayesh, I am crucifying you so that you can have a resurrection. But my cross is that of love; it is not to kill you. In fact you are dead as you are. It is to give you a taste of eternal life. It is to revive you, it is to call you from your grave to come out. Yes, in the beginning it looks like crucifixion, but it is really part of the process of resurrection.

Your question is significant. And you are asking me also, "Could you tell me if you are crucifying me or burning me?"

As far as burning is concerned...

Just the other day, a woman came from England. Her sister was a sannyasin. Almost ten years ago, in an accident -- and it was her own fault -- she burned herself. We tried everything that was possible here and when we saw that in India perhaps she would not be able to recover -- all her skin had been burned -- I sent one of our doctors to take the girl back to England where better and more up-to-date facilities are available.

He took her to England. We arranged all the expenses for her traveling, for her medical care in England, but she could not be cured. She died. And after ten years this woman comes, very angry, saying "We cannot forget it ever. My mother is still angry... I am angry that you killed my sister."

Amrito said, "This is strange. It was her own fault she got burned. We managed every expense here, and seeing that perhaps she needs better facilities, more up-to-date technology, we took her to England. We made every arrangement... Accidents can happen anywhere."

When I heard this I said, "These people seem to be absolutely stupid. They don't know anything about India."

Here, everybody finally gets burned! There is of course one alternative: you can get burned and then you can die, or you can die first and then you can be burned. The choice is yours! Most people choose the second -- it is just a question of liking -- but everybody here in this country has to be burned finally.

So if you are asking about burning, it will happen -- but not right now, Jayesh; there is much more for you to do. And as far as you are concerned, burning is not your problem; it is the problem of other sannyasins. You will be dead -- unless you choose the other alternative.

You are too young yet to think about such things. I will give you a few maxims to think over instead:

"The saints are the sinners who keep on trying."

Meditate over it....

"Take a risk. Even a turtle gets nowhere until he sticks his neck out."

"A man does not need twenty-twenty eyesight to appreciate a thirty-six, twenty-four, thirty-six vision."

"Nothing wrong ever happens at the right time."

"Save your money" -- it is particularly significant for Jayesh, because he is my treasurer -- "Save your money; you never know when your friends will need it.

Jayesh is a busy man, extremely busy, hence a special maxim for him:

"A busy man is usually a happy man, unless he is busy scratching."

"Never judge a woman's feet by the shape of her shoes."

"Success is when you have your name in everything except the phone book."

"Salesmanship is the difference between rape and rapture."

"Whiskey may not cure a cold, but no remedy fails with such satisfaction."

"Not all philosophers are married men, but all married men become philosophers."

Jayesh, this is not the time for you to be burned, this is the time to have a good time.

The priest, traveling on a first class sleeper train, had a double compartment all to himself. Having just finished his dinner in the dining car, he returned to his compartment, but was shocked to find two scantily-dressed, sexy-looking girls inside.

He immediately cried out, "You girls are in the wrong compartment. I'm a respectable man, the pillar of my community, and there has never, ever been the smallest whiff of scandal about me in my whole life. So," the priest continued, pulling himself up to his full height, "*one* of you girls will have to go!"

Jayesh, when the burning will come, it will come. We will celebrate it -- it is a promise. Meanwhile, enjoy life as much as you can. It is none of your business to worry about things which are going to happen after your death.

Life is so precious, not a single moment has to be wasted in thinking what will happen after death. Here in India, it is certain, burning will happen. So you can be absolutely unworried and unconcerned. You will

not be the one who will have to take care of the burning, and you will not be the one who will be burned on the funeral pyre. You will be a witness standing in the crowd of the celebrant sannyasins. The only difference will be -- that you will not be visible anymore.

But that is not a misfortune. Just think of the great adventures when you become invisible!

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #5
Chapter title: Remember the art of let go

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BELOVED OSHO,
WHY IS IT SO DIFFICULT TO BE IN A STATE OF LET-GO?

Puja Kavina, the world needs workaholics. It needs people to be slaves, to be proletariats, to be laborers and function just like machines; hence all the so-called moralists and puritans have been teaching people that work has some intrinsic value. It has none.

It has some value, but of the lowest kind. It is a need; because people have stomachs they need bread and butter. They need clothes and a roof over their heads. This natural need has been exploited to the extreme. People are forced to work, but whatever they produce does not come to them; it goes to the people who don't work.

The society has been forever an exploitive society. It has been divided into the haves and the have-nots. The have-nots have to work just to survive, and the haves go on accumulating mountains of money. It is a very ugly situation -- inhuman, primitive, insane. The people who work are poor, hungry, starving; they don't have time for literature, for music, for paintings. They can't even conceive that there are worlds of tremendous beauty, of art. They cannot even imagine that there is something like meditation. It is enough for them to get one meal a day.

Just the other day I was informed that Ethiopia is ready for another famine. Just a year ago millions of people died in Ethiopia and the whole world watched -- not only watched, America destroyed billions of dollars worth of foodstuff, dumped it in the ocean. But it cannot be given to the poor who are starving. The countries of Europe destroyed even more, because they had so much surplus... mountains of butter. And the new crops were coming so they needed the old crops to be taken out of their warehouses. They were short of warehouses and just nearby one thousand people in Ethiopia were dying every day, just out of hunger.

And the European countries spent two billion dollars just to destroy the surplus foodstuff. It is not known how much was the cost of the food that they destroyed in the ocean; two billion dollars is only the

cost of destroying it.

And now, again, Ethiopia is facing another calamity. And the European countries have agreed with Ethiopia that they will give their surplus, but only on one condition.... Man seems to be one of the most useless things in the world. It seems man exists for all kinds of conditions and ideologies, not vice versa. The European countries had a condition, because in Ethiopia there is a Marxist government, and they made a condition: "We will give you food -- we have surplus, there is no problem -- but you will have to stop your Marxist plans absolutely."

The food was supposed to have reached by now, but it has not even moved from the warehouses in Europe. And the reason the European countries are not giving is, "You are still continuing your Marxist plans."

Can you see the insanity of it? They are more concerned with Marxist plans, which have nothing to do with them. They are not concerned with millions of people again dying. And it is not only a question of other countries -- naturally nobody has the responsibility for other countries -- in the same country...

For example, in America thirty million people are on the streets without food, without clothes, without shelter. And it is a strange, ironical coincidence that exactly the same number of Americans, thirty million, are dying in hospitals, in nursing homes, because they have stuffed their bodies with too much food, and they cannot stop. They will die because of eating too much, and a similar number of people will die because they don't have anything to eat.

These thirty million people are eating the share of the other thirty million who are on the streets. They are ready to work, but there is no work. And when there is no work, nobody is interested in feeding the poor. The poor are fed only if they are needed for work.

Down through the ages the majority has been poor, and their survival was dependent on their utility as productive mechanisms. The moment they were not needed they were left to die in hunger and starvation. And they are the real owners of the whole wealth of the world, because they are the producers. But the cunning people have managed conspiracies with politicians, with priests, to keep the society divided into two different categories: those who are really human beings -- the people who are rich, super-rich -- and those who are just in name human beings, but are being used as commodities, as productive mechanisms.

Because of this situation the vested interests have been teaching down the ages only one thing: that is work, and work hard so that you can produce more, and the rich can become richer.

The value of work is only to produce enough for everybody. Perhaps four or five hours work a day would have been enough for the whole of humanity to live peacefully and comfortably. But this insane desire to be rich, this insane greed which knows no limits... without any understanding that the more money you have the less is the value of your money.

It is a simple law of economics: the law of diminishing returns. You have one house; it is valuable, you have to live in it, you need it. You have two houses, you have three houses, you have hundreds of houses... the value goes on diminishing as the number of houses goes on growing. There is a small class in the world which has absolutely valueless money.

For example, the richest man in the world is now a Japanese who has twenty-one billion dollars cash in his banks. What is he going to do with it? Can you eat it? And money attracts more money; just from sheer interest that man will go on becoming more and more rich. Beyond a certain limit money loses all value.
But greed is absolutely mad.

The whole human society has lived under a kind of insanity.

That's why it is so difficult, Kavina, to be in a state of let-go -- because it has been always condemned as laziness. It was against the workaholic society. Let-go means you start living in a saner way. You are no longer madly after money, you don't go on working continuously; you work just for your material needs. But there are spiritual needs too! Work is a necessity for material needs. Let-go is necessary for spiritual needs. But the majority of humanity has been completely boycotted from any spiritual growth.

Let-go is one of the most beautiful spaces. You simply exist, doing nothing, sitting silently, and the grass grows by itself. You simply enjoy the songs of the birds, the greenness of the trees, the multidimensional, psychedelic colors of the flowers. You don't have to do anything to experience existence; you have to stop doing. You have to be in an absolutely unoccupied state, with no tensions, with no worries.

In this state of tranquility you come into a certain tuning with the music that surrounds us. You suddenly become aware of the beauty of the sun. There are millions of people who have never enjoyed a sunset, who have never enjoyed a sunrise. They cannot afford it. They are continuously working and producing -- not for themselves, but for the cunning vested interests: those who are in power, those who are capable of

manipulating human beings.

Naturally they teach you that work is something great -- it is in their interest. And the conditioning has become so deep that even you don't know why you cannot relax.

Even on holidays people go on doing something or other. They cannot enjoy a holiday, just relaxing on the sea beach and enjoying the ocean and the very fresh and salty air. No, they will do any stupid thing. If they have nothing to do they may just take their refrigerator apart -- which had been functioning perfectly well -- or they may destroy an old grandfather clock, which had been functioning for centuries; they are trying to improve upon it. But basically they cannot sit silently; that is the problem. They have to do something, they have to go somewhere.

On every holiday people are rushing towards health resorts, sea beaches, not to rest there -- they don't have time to rest, because millions of people are going there. Holidays are the best time to remain at home, because the whole city has gone to the sea beach. Bumper to bumper, cars are going... and by the time they reach the beach it is full of people; they cannot even find a small place to lie down. I have seen pictures of sea beaches. Even the ocean must be laughing at the stupidity of these people.

For a few minutes they will lie down, and then they need ice cream and they need Coca Cola. And they have brought their portable television sets and everybody is listening to his transistor. And then the time is over, because again there is the marathon race back towards home.

On holidays more accidents happen in the world than on any other days: more people are killed, more cars are crashed. It is strange! And for five days in the week -- the working days -- people are hoping, waiting with great longing for the holiday. And in those two days which are the weekend, they are simply waiting for their offices and their factories to open.

People have completely forgotten the language of relaxation. They have been made to forget it.

Every child is born with an inner capacity; you don't have to teach the child how to relax. You just watch a child -- he *is* relaxed, he *is* in a let-go. But you won't allow him to enjoy this state of paradise. You will soon civilize him.

Every child is primitive, uncivilized. And the parents and the teachers and everybody are after the children to civilize them, to make them part of the society. Nobody bothers that the society is absolutely insane. It will be good if the child remains as he is, is no longer initiated into the society and your so-called civilization.

But with all good wishes the parents cannot leave the child alone. They have to teach him to work, they have to teach him to be productive, they have to teach him to be competitive. They have to teach him, "Unless you are at the top you have failed us."

So everybody is running to be at the top.

How can you relax?

When, for the first time in India, railway lines were laid down... I have heard a beautiful story: The British engineer who was overseeing the work that was going on was amazed to see that every day a young Indian, a villager, would come and lie down under the shade of a big tree and watch the workers working and the engineers instructing them. The engineer became interested: a strange fellow; every day he comes. He brings his food with him, he takes his lunch and rests, sleeps in the afternoon under the shade of the tree.

Finally the engineer could not resist the temptation and he asked the villager, "Why don't you start working? You come anyway every day, and you waste your time just lying down watching."

The villager asked, "Working? But for what?"

The engineer said, "You will earn money!"

The villager asked, "But what will I do with the money?"

The engineer said, "You stupid, you don't know what can be done with the money? When you have money you can relax and enjoy!"

The poor villager said, "This is strange, because I am already relaxed and enjoying! This is going in such a roundabout way: working hard, earning money and then enjoying and relaxing. But I am doing it already!"

Children come with the intrinsic, intuitive quality of let-go. They are utterly relaxed. That's why all children are beautiful. Have you ever thought about it? All children, without exception, have a tremendous grace, aliveness and beauty. And these children are going to grow, and all their beauty and their grace will disappear.

It is very difficult to find a grown-up man with the same grace, with the same beauty, with the same aliveness. If you can find a man with childlike innocence and relaxation, you have found a sage.

That's how we have defined the sage in the East: he attains his childhood again. After experiencing all the ups and downs in life, finally he decides, out of experience -- the decision comes by itself -- that what he was in his childhood he has to be again before death comes.

I teach you let-go, because that's the only thing that can make you a sage. No church will help, no theology, no religion, because none of them teach you let-go. They all insist on work, on the dignity of labor. They use beautiful words to enslave you, to exploit you. They are in conspiracy with the parasites of the society.

I am not against work; work has its own utility -- but only utility. It cannot become your life's all and all. It is an absolute necessity that you need food, that you need clothes, that you need a shelter. Work, but don't become addicted to work. The moment you are out of work, you should know how to relax. And it does not need much wisdom to relax; it is a simple art. And it is very simple because you already knew it when you were born; it is already there, it just has to be made active from its dormant position. It has to be provoked.

All methods of meditation are nothing but methods to help you to remember the art of let-go. I say remember, because you knew it already. And you know it still, but that knowledge is being repressed by the society.

Simple principles have to be remembered: The body should be the beginning. Lying down on your bed -- and you lie down on your bed every day, so nothing special is necessary -- when you lie down on the bed, before sleep comes, start watching with closed eyes the energy from your feet. Move from there -- just watch inside: Is there some tension somewhere? in the legs, in the thighs, in the stomach? Is there some strain, some tension? And if you find some tension somewhere, simply try to relax it. And don't move from that point unless you feel the relaxation has come.

Go through the hands -- because your hands are your mind; they are connected with your mind. If your right hand is tense, the left side of your brain will be tense. If your left hand is tense, the right side of your brain will be tense. So first go through the hands -- they are almost the branches of your mind -- and then reach finally to the mind.

When the whole body is relaxed the mind is already ninety percent relaxed, because the body is nothing but extensions of the mind. Then the ten percent tension that is in your mind... simply watch it, and just by watching the clouds will disappear. It will take a few days for you; it is a knack. And it will revive your childhood experience, when you were so relaxed.

Have you ever watched? Children go on falling every day, but they don't get hurt, they don't get fractures. You try it; whenever the child falls you also fall.

One psychoanalyst was trying some experiment. He announced in the newspapers, "I will pay enough money if somebody is ready to come to my house and just follow my child for the whole day. Whatever my child does, you have to do that."

A young wrestler turned up and he said, "I am ready; where is the child?"

But by the middle of the day the wrestler was flat on his back. He had already got two fractures, because everything that the child was doing he had to do. And the child got excited: This is strange! So he would jump unnecessarily, and the wrestler had to jump; he would climb the tree, and the wrestler had to climb; and he would jump from the tree, and the wrestler had to jump. And this continued. The child completely forgot about food, about anything; he was enjoying so much the misery of the wrestler.

By the afternoon the wrestler simply refused. He said to the psychoanalyst, "Keep your money. This child of yours will kill me by the end of the day. I am already ready to go to the hospital. This child is dangerous. Don't do this experiment with anybody else."

Every child has so much energy, and still he is not tense. Have you watched a child sleeping? Have you watched a child just sucking his own thumb, enjoying it, dreaming beautiful dreams? His whole body is in a deep let-go.

It happens -- it is a known fact -- every day, all over the world, drunkards fall but they don't get fractures. Every morning they are found in some gutter and brought home. But it is a strange fact that they go on falling....

I have heard about a drunkard who was coming home and got hit on the head by an electric pole. He looked at the pole and he saw at least eight poles. He said, "My God, how am I going to reach home?"

He tried this way and that way, but nothing helped. Every time the same electric pole would hit him hard. Finally he shouted for help. A policeman came and asked, "What is the matter?"

He said, "I am surrounded by electric poles and I cannot get out. And you know my wife! I have to reach home. It has been almost two hours that I have been struggling! Who has made this? -- because in the

day I saw that there was only one electric pole!"

The policeman took him out from those imaginary poles. He had been struggling for two hours, but he was not hurt, because a drunkard is relaxed.

I have known accidents in which only drunkards remained unhurt; everybody else was hurt.

Once a train fell from a bridge -- that happens two, three times almost every year in India. Bridges simply collapse, particularly the newly built bridges, because there are so many people to be bribed before you can get the government permission to build the bridge, that finally the constructor, the builder, has to take money out of the bridge -- he has spent so much. You have to bribe almost every person who is concerned.

Naturally he does not use cement, but only sand. So the first time the train comes on the bridge... with the bridge the whole train goes into the river.

Just near my village, once it happened. I rushed to see: only one man had remained without being hurt, and that was the village drunkard. When I saw him he asked me, "What has happened? In fact, I don't know why I was traveling in this train. Some idiots put me in the train. I resisted, but before I could get out the train moved and then suddenly I found myself swimming in the river. I don't know what happened in the middle. The middle portion of the story is completely missing!"

I said, "You just come home with me, because everybody else has to go to the hospital." A few people were unconscious, a few had died, a few had many fractures, multiple fractures. Everybody was in a mess except that drunkard, who was asking me, "What has happened?"

I took him back home. He was asking me on the way, again and again..."You can tell me, I will not tell anybody."

I said, "I don't know. *You* were on the train."

He said, "That I know. I remember a few people had pushed me in the train. And I was absolutely reluctant, because I didn't want to go anywhere. I was going to my home! I thought perhaps the train is going towards my home. And then finally I found myself in the river. But in a way it is good, because for at least two, three months I have not taken a bath. And the cold water in the river has also made my senses come back. I am a little conscious."

The drunkard will not get hurt, because he does not know he is falling, so he does not become tense. He simply falls without becoming tense. It is the tenseness that gives you fractures. If you can fall relaxed you will not be hurt. Drunkards know it, children know it; how did you manage to forget, Kavina?

Start from your bed, every night, and within a few days you will be able to catch the knack. And once you have known the secret -- nobody can teach it to you, you will have to search within your own body -- then even in the day, at any time, you can relax. And to be a master of relaxation is one of the most beautiful experiences in the world. It is the beginning of a great journey towards spirituality, because when you are completely in a let-go, you are no longer a body.

Have you ever observed a simple fact: that you become aware of your body only when there is some tension, some strain, some pain? Have you ever become aware of your head without a headache?

If your whole body is relaxed, you simply forget that you are a body. And in that forgetfulness of the body is the remembering of a new phenomenon that is hidden inside the body: your spiritual being.

Let-go is the way to know that you are not the body, but something eternal, immortal.

There is no need of any other religion in the world. Just the simple art of let-go will turn every human being into a religious person. Religion is not believing in God, religion is not believing in the pope, religion is not believing in any ideological system.

Religion is knowing that which is eternal within you: satyam shivam sundram -- that which is the truth of your existence, that which is your divinity, and that which is your beauty, your grace, your splendor.

The art of let-go is synonymous with experiencing the immaterial, the immeasurable: your authentic being.

There are a few moments when, without being aware, you are in a let-go. For example, when you are really laughing -- a belly laughter, not just from the head, but from your belly -- you are relaxed without your knowing, you are in a let-go. That's why laughter is so health-giving. There is no other medicine which can help you more in attaining well-being.

But laughter has been stopped by the same conspirators who have stopped your awareness of let-go. The whole of humanity has been turned into a serious, psychologically sick mess.

Have you heard the giggle of a small child? His whole body participates in it. And when you laugh, it is very rare that your whole body laughs -- it is just an intellectual, heady thing.

My own understanding is that laughter is far more important than any prayer, because prayer will not relax you. On the contrary, it may make you more tense. In laughter you suddenly forget all the conditioning, all the training, all seriousness. Suddenly you are out of it, just for a moment. Next time you laugh, be alert about how relaxed you are. And find out other times when you are relaxed.

After making love you are relaxed... although the same company of conspirators does not allow you to be relaxed even after making love. The man simply turns to the other side and pretends to go to sleep, but deep down he is feeling guilty that he has committed a sin again. The woman is crying, because she feels she has been used. And it is absolutely natural to feel so, because she gets no nourishment from love. She never gets any orgasmic experience. Just fifty years ago there was not a single woman in the whole world who had experienced orgasm. In India it is extremely difficult to find a woman who knows what orgasm is.

There cannot be a greater conspiracy against humanity. The man wants to finish the whole thing as quick as possible. Inside him he is carrying THE BIBLE, the KORAN, SHRIMAD BHAGAVADGITA, and they are all against what he is doing. He is also convinced that he is doing something wrong. So naturally, the quicker it is over the better. And afterwards he feels tremendously bad. How can he relax? He becomes more tense. And because he is so quick the woman never comes to her peak. By the time she starts, he is finished. Naturally, the woman starts believing that man is something more like an animal.

In the churches, in the temples, you will find only women, old women particularly. And when the priest talks about sin, they know! It was absolutely sin, because they had gained no pleasure out of it; they were used like any commodity -- sexual objects. Otherwise, if you are free of guilt, free of all inhibitions, love will give you a tremendous experience of let-go.

So you have to look into your life, where you can find some natural experience of let-go. Listening to me you can experience a let-go. It happens every day, but you are not aware. I can see your faces changing, I can see your silences deepening. I can see when you laugh that your laughter is no longer chained and handcuffed, that your laughter is now your freedom. I can observe every day: you go on becoming more and more relaxed, as if you are not listening to a talk, but listening to soft music, not to words but to my silences.

If you cannot experience a let-go in my presence here, it will be very difficult for you to find it anywhere else. But there are moments when you are swimming. If you are really a swimmer you can manage just to float, not to swim, and you will find tremendous let-go -- just going with the river, not even making any movement against the current, becoming part of the current.

You have to gather experiences of let-go from different sources, and soon you will have the whole secret in your hands. And it is one of the most fundamental things, particularly for my people. It will free you from the workaholic conditioning.

It does not mean that you will become lazy; on the contrary, the more relaxed you are, the more powerful you are, the more energy gathers when you are relaxed. Your work will start having a quality of creativity -- not production. Whatever you will do, you will do with such totality, with such love. And you will have tremendous energy to do it.

So let-go is not against work. In fact, let-go transforms work into a creative experience.

A few jokes for you, Kavina, and for you all to have a total laughter. It takes away all tensions from your face, from your body, from your stomach, and you feel suddenly a totally different kind of energy within you; otherwise most people are continuously feeling knots in their stomachs.

Nathan Nussbaum went to consult a world-famous specialist about his medical problem.
"How much do I owe you?" asked Nat.

"My fee is five hundred dollars," replied the doctor.

"Five hundred dollars? That's impossible!" exclaimed Nathan.

"In your case," the specialist replied, "I suppose I could adjust my fee to three hundred dollars."

"Three hundred dollars for one visit? Ridiculous!" cried Nathan.

"Well then," asked the doctor, "can you afford one hundred and fifty dollars?"
"Who has so much money?" Nathan moaned.

"Listen," said the doctor, "just give me fifty dollars and be gone."

"I can give you twenty dollars," said Nathan. "Take it or leave it."

"I don't understand you," said the specialist. "Why did you come to the most expensive doctor in New York?"

"Listen, doctor," explained Nathan, "when it comes to my health, nothing is too expensive."

Paddy's friend, Joe, was taking a night course in adult education. "Who is Ronald Reagan?" he asked Paddy.
"I don't know," Paddy replied.
"He is the president of the United States," said Joe. "Now, do you know who Margaret Thatcher is?"
"No," said Paddy.
"She is the prime minister of Britain," said Joe. "You see, you should go to night school like I do."
"Now I have a question for you," said Paddy. "Do you know who Mick O'Sullivan is?"
"I don't," admitted Joe.
"Well," said Paddy, "he is the guy who is screwing your wife while you are at night school."

Jesus and Moses are out one Sunday afternoon for a round of golf. Moses drives first and the ball goes straight down the fairway. Jesus gets ready and on his first drive slices the ball into some tall grass.
"Holy Moses!" cries Jesus. But Moses, being a good fellow, offers Jesus the chance to place his ball on the fairway with no penalty. But Jesus is stubborn and turns down the offer. Moses then says, "Come on Jesus, you can't take a shot in such tall grass."
"If Arnold Palmer can do it," replies Jesus, "so can I." Jesus then takes a smash and knocks the ball, `splash!' into a pond. Then Moses hits his second shot straight onto the green and returns to watch Jesus. Jesus is rolling up his jeans.
"Jesus, please!" cries Moses, "I implore you to just place your ball on the fairway. It will take a miracle to make such a shot!"
"If Arnold Palmer can do it," replies Jesus, "so can I," and he strides off across the top of the water. A gardener, who has been watching the scene, approaches Moses and says, "Just who does that guy think he is, Jesus Christ?"
"No such luck," replies Moses. "He thinks he is Arnold Palmer!"

BELOVED OSHO,
WHAT IS IT TO GIVE AND WHAT IS IT TO RECEIVE? I UNDERSTAND NOW THAT I AM ONLY JUST BEGINNING TO GLIMPSE THESE. RECEPTIVENESS FEELS LIKE DYING TO ME, AND AUTOMATICALLY EVERYTHING INSIDE GOES ON RED ALERT! HELP! EXISTENCE SEEMS SO HUGE.

Prem Dhiresha, I can understand what is troubling you. It is troubling almost everybody. It is good that you have recognized it because now, changing the situation is possible. Unfortunate are those who are suffering from the same problem but are not aware of it; because of their unawareness there is no possibility of any transformation.
You have taken courage to expose yourself. I am immensely glad about it. I want all my people to be courageous enough to expose themselves, howsoever ugly it seems.
The conditioning is to go on hiding the ugly and go on pretending about the beautiful. That creates a schizophrenic situation: you go on showing yourself, what you are not; and you go on repressing yourself, what you are. Your life becomes a continuous civil war. You are fighting with yourself, and any fight with yourself is going to destroy you. Nobody can win.
If my right hand and left hand start fighting, do you think any hand can win? I can manage sometimes to let the right hand feel good as a winner, and sometimes to change the situation and let the left hand feel it is the winner. But nobody can be really the winner, because they both are *my* hands.
Almost every human being is carrying a split personality. And the most significant fact is that he identifies himself with the false part and he denies his reality. In this situation you cannot hope to grow up as a spiritual being.
What Dhiresha is saying is tremendously important to understand. She is asking, "What is it to give?" Have you ever asked yourself what it is to give? You think you are already giving so much to your children, to your wife, to your girlfriend, to the society, to the Rotary Club, to the Lions Club... you are giving so much. But the fact is, you don't know what it is to give.
Unless you give yourself you don't give at all.
You can give money, but you are not the money. Unless you give yourself, that means unless you give

love, you don't know what giving is.

"... And what is it to receive?" Almost everybody thinks he knows what it is to receive. But Dhiresha is right in questioning and exposing herself that she does not know what it is to receive. Just as unless you give love you don't know what it is to give, the same is true about receiving: unless you are capable of receiving love, you don't know what it is to receive. You want to be loved, but you have not thought about it: are you capable of receiving love? There are so many hindrances which won't allow you to receive it.

The first is, you don't have any self-respect; hence when love comes towards you, you don't feel yourself adequate enough to receive it. But you are in such a mess that you cannot even see a simple fact: because you have never accepted yourself as you are, you have never loved yourself... how can you manage to receive somebody else's love?

You know you are not worthy of it, but you don't want to accept and recognize this stupid idea that has been fed to you, that you are not worthy of it. So what do you do? You simply refuse love. And to refuse love you have to find excuses.

The first and the most prominent excuse is that "it is not love -- that's why I cannot accept it." You cannot believe that somebody can love you. When you yourself cannot love you, when you have not seen yourself, your beauty and your grace and your grandeur, how can you believe it when somebody says, "You are beautiful. I can see in your eyes a depth, unfathomable, of tremendous grace. I can see in your heart a rhythm, in tune with the universe."

You cannot believe all this; it is too much. You are accustomed to being condemned, you are accustomed to being punished, you are accustomed to being rejected, you are accustomed to not being accepted as you are -- these things you can take very easily.

Love will have a tremendous impact on you, because you will have to go through a great transformation before you can receive it. First you have to accept yourself without any guilt. You are not a sinner as the Christians and other religions go on teaching you.

You don't see the stupidity of the whole thing. Some guy far away in the past, one Adam, disobeyed God, which is not much of a sin. In fact, he was absolutely right to disobey him. If anybody had committed a sin it was God, by prohibiting his own son, his own daughter, from eating the fruit of knowledge and eating the fruit of eternal life. What kind of father? What kind of God? What kind of love?

Love demands that God should have told Adam and Eve, "Before you eat anything else, these two trees have to be remembered. Eat as much from the tree of wisdom and eat as much from the tree of eternal life as you like, so that you can also be in the same space of immortality in which I am."

That should be a simple thing for anyone who loves. But God prohibiting Adam from wisdom means he wants him to remain ignorant. Perhaps he is jealous, afraid, apprehensive that if Adam becomes wise, he will become equal to him. He wants to keep Adam in his ignorance so that he remains inferior. And if he eats the fruit of eternal life, then he will be a god himself.

This God who prevented Adam and Eve must have been very jealous, utterly ugly, inhuman, unloving. And if all these things are not sin, then what can sin be? But religions have been teaching you, Jews and Christians and Mohammedans, that you are still carrying the sin that Adam committed. There is a limit to stretching lies out so long. Even if Adam had committed a sin, you cannot carry it. You were created by God, according to these religions, and you are not carrying godliness, but you are carrying Adam's and Eve's disobedience.

This is the Western way to condemn you -- you are a sinner. The Eastern way comes to the same conclusion, but from different premises. They say everybody is loaded with immense sin and evil deeds, committed in millions of past lives. In fact, the burden of a Christian or a Jew or a Mohammedan is far less. You are only carrying the sin that Adam and Eve committed. And it must have become very diluted... centuries upon centuries. You are not a direct inheritor of Adam and Eve's sins. It has passed through many millions of hands; by now the quantity must be almost homeopathic.

But the Eastern concept is even more dangerous. You are not carrying somebody else's sin.... In the first place you cannot carry somebody else's sin. Your father commits a crime -- you cannot be sent to jail. Even ordinary human common sense will say that if the father has committed the sin or the crime, *he* has to suffer. The son or the grandson cannot be sent to the gallows because the grandfather committed a murder.

But the Eastern concept is much more dangerous and poisonous: it is your own sin that you are carrying, not that of Adam and Eve. And it is not a small quantity; it has been growing with each life! And you have lived millions of lives before this life, and each life you have committed so many sins. They are all accumulated on your chest. The burden is Himalayan; you are crushed under it.

This is a strange strategy to destroy your dignity, to reduce you into a subhuman being. How can you love yourself? You can hate, but you cannot love. How can you think that somebody may be able to love you? It is better to reject it, because sooner or later the person who is offering you his love is going to discover your reality, which is very ugly -- just a long, long burden of sin. And then that person is going to reject you. To avoid rejection it is better to reject love. That's why people don't accept love.

They desire, they long for it. But when the moment comes and somebody is ready to shower you with love you shrink back. Your shrinking has a deep psychology. You are afraid: this is beautiful, but how long will it last? Sooner or later my reality will be revealed. It is better from the very beginning to be alert.

Love means intimacy, love means two persons coming closer, love means two bodies but one soul. You are afraid: your soul? a sinner's soul, burdened with the evil deeds of millions of lives...? No, it is better to hide it; it is better not to come into a position where the person who wanted to love you rejects you. It is the fear of rejection that does not allow you to receive love.

You cannot give love because nobody has ever told you that you are born a loving being. They have told you, "You are born in sin!" You cannot love and you cannot receive love either. This has diminished all possibilities of your growth.

Dhiresha is saying, "I understand now that I am only just beginning to glimpse these."

You are fortunate, because there are millions of people in the world who have become completely blind to their own conditionings, the ugly burdens that the older generation has given them. It is hurting so much that it is better to forget all about it. But by forgetting it you cannot remove it.

By forgetting a cancer you cannot operate upon it. By not recognizing it, keeping it in the dark, you are taking the greatest unnecessary risk against yourself. It will go on growing. It needs darkness; it needs that you don't know about it. It will cover up your whole being sooner or later. And nobody else will be responsible for it except you.

So if, Dhiresha, you feel that you are having glimpses, a few windows are opening in you.

"Receptiveness feels like dying to me." Have you ever thought about it? Receptiveness feels like dying to you -- it is true. Receptiveness feels like dying because receptiveness looks like humiliation. To receive something, particularly love, means you are a beggar. Nobody wants to be on the receiving end because that makes you inferior to the giver.

"Receptiveness feels like dying to me and automatically everything inside goes on red alert." This red alert is implanted in you by the society which you have always respected, by the same people you have thought are your well-wishers. And I don't say that they are intentionally trying to harm you. They have been harmed by others and they are simply transferring whatsoever they have received from their parents, from their teachers, from the older generation.

Each generation goes on giving its diseases to the new generation, and naturally the new generation becomes more and more burdened. You are the inheritor of all the superstitious, repressive concepts of the whole of history. What goes on red alert is not something that belongs to you, Dhiresha. It is your conditioning that goes on red alert.

And your last sentence is just an effort to find a rationalization for it. That is also one of the great dangers everybody has to be aware of.

Don't rationalize.

Go to the very roots of every problem.

But don't find excuses, because if you find excuses you cannot remove those roots.

The last statement of Dhiresha's is a rationalization. Perhaps she has not been able to see its intrinsic quality. She says, "Help! Existence seems so huge."

Now she is thinking that she is afraid of receiving because existence is so huge, that she is afraid of giving because existence is so huge. What is the point of giving your small love, just like a dewdrop, to the ocean? The ocean will never know about it; hence there is no point in giving and there is no point in receiving either. Because the ocean is so huge, you will be drowned in it. Hence it looks like death. But this is your rationalization.

You don't know anything about existence; you don't know anything about yourself -- which is the closest point of existence to you. Unless you start from your own being, you will never know existence. That is the starting point, and everything has to begin from the very beginning.

Knowing yourself, you will know your existence. But the taste and the fragrance of your existence will give you courage to go a little deeper into the existence of others. If your own existence has made you so blissful... it is a natural longing to enter into other mysteries that surround you: human mysteries, mysteries

of the animals, mysteries of the trees, mysteries of the stars.

And once you have known your existence you are no longer afraid of death.

Death is a fiction; it does not happen, it only appears... It appears from the outside. Have you ever seen your own death? You have always seen somebody else dying. But have you seen yourself dying? Nobody has; otherwise even this minimum of life would become impossible. You see every day somebody dies, but it is always somebody else; it is never you.

The poet who wrote, "Never ask for whom the bell tolls; it tolls for thee," has a deeper understanding than you. He must have been a Christian, because when somebody dies in a Christian village the church bell rings to inform everybody -- people who have gone to their farms, to their orchards, people who have gone to work somewhere. The church bell reminds them: somebody has died. So they all have to come back to give the last farewell.

But the poet has a tremendous insight when he says, "Never ask for whom the bell tolls; it tolls for thee."

But in your actual life it never rings for thee. One day it will ring, but then you will no longer be here to hear it. You never think of yourself at the threshold of death -- and everybody is standing on the threshold. You always see somebody *else* dying -- hence the experience is objective, not subjective.

The other is not really dying, but only changing houses. His life force is moving into a new form, into a new plane. Only the body is left without life energy -- but the body never had it.

It is just like in a dark house a candle is burning and the whole house is lighted. Even from the outside you can see the light from the windows, from the doors, but the house does not have the light as an intrinsic part of it. The moment the candle finishes the house will be in darkness. In fact it has always been in darkness; it was the candle who was the light.

Your body is already dead. What gives you the impression that it is alive is your life force, your being, which radiates through the body, which fills the body with aliveness. All that you have seen when people die is that something has disappeared. You don't know where it has gone -- whether it has gone anywhere, or simply ceased to be. So from the outside the fiction of death has been created.

Those who have known themselves know without any doubt that they are eternal beings. They have died many times, yet they are alive.

Death and birth are only small episodes in the great pilgrimage of the soul. Your fear of death will disappear immediately the moment you come in contact with yourself. And that opens a totally new sky to be explored. Once you know that there is no death, all fear disappears. The fear of the unknown, the fear of the dark... whatever the form, all fears disappear. You start for the first time being a real adventurer. You start moving into different mysteries that surround you.

Existence becomes for the first time your home.

There is nothing to be feared: it is your mother; you are part of it. It cannot drown you, it cannot destroy you.

The more you know it, the more you will feel nourished; the more you know it, the more you will feel blessed; the more you know it, the more you will be. Then you can give love because you have it. And then you can receive love because there is no question of rejection.

Prem Dhiresha, your question will be helpful to all my people. I thank you for your question and for your courage to expose yourself. This courage is needed by everyone, because without this courage you cannot hope for any possibility of transformation -- into a new world, into a new consciousness, into your authentic being, which is the door to ultimate reality and to ultimate benediction.

Okay, Maneesha?

Yes, Osho.

Chapter #6
Chapter title: Every enlightened man has all the flavors of truth

9 November 1987 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
I DON'T UNDERSTAND WHY ENLIGHTENED MASTERS ARE CRITICAL OF EACH OTHER. ARE THEY NOT ALL WORKING TOWARDS THE HIGHER GOOD?
ARE THEY NOT DIFFERENT FLAVORS OF THE SAME TRUTH?

Anand Varuni, the question you have asked is almost impossible to answer for the simple reason that you are not enlightened yet. You don't know the ways of the enlightened ones. You don't know their devices, you don't know their methods; hence the misunderstanding.

An ancient story may help you.... In a great city there were two big sweet shops, and one day the owners of both the shops for some reason started fighting with each other. Naturally, they had no other way to fight so they started throwing sweets at each other. And the whole city gathered and people were enjoying the sweets that were falling on the street.

When two enlightened masters criticize each other it brings tremendous joy to those who can understand. Its taste is just unbelievable. They are not enemies, their fight is not of the ego. Their fight has a totally different context.

They fight because they know one thing: that the goal is one, but the paths are many. And each master has to defend his path, knowing perfectly well that the other paths are as valid as his. But if he starts saying that all the paths are valid, he will not have the impact, the influence on his people. The journey is long and he needs absolute trust.

He is not a philosopher propounding a system of philosophy. His basic concern is that your commitment to the path should be total. To make it total he condemns all other paths, he criticizes all other ways. It is just out of compassion for you. He knows the people on the other path will also reach; and he knows that out of compassion the master on the other path has to criticize him, has to criticize his ways.

This is just a simple methodology to protect the disciple from influences that can take him astray. And the mind is very, very clever in going astray. If all the paths are valid, then what is the necessity of commitment? If all the paths are valid, then what is the necessity of being total?

If all the paths are valid, then why not travel all the paths, why not go on changing, enjoying different ways, different methods, different sceneries? Each path will pass through different lands: there are paths that will go through the desert, and there are paths which will go through the mountains, and there are paths which will pass through beautiful, flowering trees.

But if you travel some time on one path and then you change the path, you will have to start again from ABC. Whatever you have learned on one path is invalid on another path, and if you go on keeping it within you it is going to create tremendous confusion. You are already in a great mess; no master wants you to be more confused!

Your mind always wants change. It does not know devotion; it loves fashions, its interest is always in some novelty. So it will go on moving from one path to another path, becoming more and more confused because each path has its own language, each path has its own unique methods, and each master is going to defend his path against all the other paths.

If you move on many paths you will collect contradictory arguments; you will become so much divided you will not know what to do. And if it becomes your habit to change paths -- because the new has a certain

attraction for the mind -- you will move a few feet on one path, a few feet on another path, but you will never complete the journey.

One day Jalaluddin Rumi took all his students, disciples and devotees to a field. That was his way to teach them things of the beyond, through the examples of this world. He was not a theoretician, he was a very practical man. The disciples were thinking, "What could be the message, going to that faraway field... and why can't he say it here?"

But when they reached the field, they understood that they were wrong and he was right. The farmer seemed to be almost an insane man. He was digging a well in the field -- and he had already dug eight incomplete wells. He would go a few feet and then he would find that there was no water. Then he would start digging another well... and the same story was continued. He had destroyed the whole field and he had not yet found water.

The master, Jalaluddin Rumi, told his disciples, "Can you understand something? If this man had been total and had put his whole energy into only one well he would have reached to the deepest sources of water long ago. But the way he is going he will destroy the whole field and he will never be able to make a single well. With so much effort he is simply destroying his own land, and getting more and more frustrated, disappointed: what kind of a desert has he purchased? It is not a desert, but one has to go deep to find the sources of water."

He turned to his disciples and asked them, "Are you going to follow this insane farmer? Sometimes on one path, sometimes on another path, sometimes listening to one, sometimes listening to another... you will collect much knowledge, but all that knowledge is simply junk, because it is not going to give you the enlightenment that you were looking for. It is not going to lead you to the waters of eternal life."

Masters enjoy tremendously criticizing others. If the others are really enlightened, they also enjoy being criticized. They know that the purpose of both is the same: to protect the vagrant mind of the disciple, to keep him on one track, they have to deny that there is any other path anywhere that can lead you except this one.

This is not said out of an egoistic attitude; this is said out of love. This is simply a device to make you committed, devoted. The journey is long, the night is long, and if you go astray you can go on round and round for eternity without finding anything.

But in your unconscious state of mind, in your unenlightened space of being, the question seems to be relevant. You are asking, Varuni, "I don't understand why enlightened masters are critical of each other."

Don't bother *why* they are critical about each other; you will understand it when you become enlightened. Before that it is none of your business! If enlightened people enjoy criticizing, they must have some reason of their own, and you are not in a state to understand.

Gautam Buddha, one of the most famous enlightened persons in human history had eight contemporaries who were enlightened in the same small state of Bihar in India. Even the name `Bihar' came about because eight enlightened masters were continuously wandering, finding their people, searching for those who could fall in tune with them. *Bihar* means wandering; the name has come from those eight enlightened people -- and they were condemning each other like anything.

Two out of the eight have left traditions which are still alive. One was Gautam Buddha; the other was Vardhamana Mahavira. Gautam Buddha has left the great tradition of Buddhism. Mahavira has left another tradition, Jainism. Both were in the same space, but immensely critical of each other -- no agreement on any single point.

It happened many times that they were in the same city. Once it happened that they were staying in the same caravanserai. Half of the serai was occupied by Gautam Buddha and his disciples and half of the serai was occupied by Mahavira and his disciples. It has been traditionally asked why they did not meet. Neither the Buddhists have the answer, nor do the Jainas. Both were enlightened; it would have been tremendously beautiful that they should have met.

But I know why they did not meet: they did not want their disciples to be confused. Gautam Buddha's approach was not that of a warrior, but that of an utterly relaxed human being. Mahavira had a totally different approach, of utter austerity, of great discipline, of arduous effort; the way of the warrior was his way. Mahavira, in comparison to Gautam Buddha, was an extremist.

Gautam Buddha insisted on the middle way: Avoid all extremes. Just be exactly in the middle and you are right. Every extreme is dangerous because it excludes the other extreme, and the truth should not exclude anything. The truth should be inclusive of all. So just be in the middle and both the extremes become like the two wings of a bird and the bird is just in the middle. You can use both the extremes to fly

across the sun to the farthest star.

But Mahavira's standpoint was that unless you choose a single dimension of effort and unless you are totally devoted to it, without being worried that you are becoming extremist... Only from the extreme point can you jump into the beyond.

Now, both are right. But if a person who has never followed any path hears that both are right, he will be simply confused. Before your enlightenment you have to choose. After your enlightenment you are absolutely free to declare that all paths lead to the same place. But while you are leading people on the path you have to be consistently insistent that except this path everything else has to be completely forgotten.

You have to be one-pointed, just like an arrow moving towards the target, not bothering about other arrows moving from different angles, different aspects. If the arrow starts thinking of different angles and different aspects it is not going to reach the target. It will be lost in utter confusion.

People who have followed Mahavira have arrived and people who have followed Gautam Buddha have also arrived. If you ask me, what brings them home is totality, absolute dedication, unconditional commitment. It does not matter on which path you are, these conditions will have to be fulfilled.

In fact, the path does not matter at all. What matters are these three conditions: if you can fulfill these three conditions, even the wrong path will lead you to the right goal. And if you cannot fulfill these three conditions, the path may be absolutely right -- you are not going anywhere!

And, Varuni, one thing more has to be understood: this I was saying about the enlightened ones, but there are many who are simply fake. *You* cannot make the distinction.

Just a few days ago I received a big letter from one of my very learned sannyasins, Swami Doctor Amrito. He has many Ph.D.s and D.Litt.s, and has written many books. He has written eight books about me. Now there is some man in Holland who talks as if he is enlightened, and many sannyasins are going to him. My international secretary, Ma Prem Hasya, seeing the situation has announced in all the newspapers that the man is fake and sannyasins should not go there.

Amrito himself was going there, so he was very much shocked because he was also thinking that the man seems to be enlightened. And I know that man cannot be enlightened even without knowing him, because I know his master. I don't know that man; I know his master. He used to live in Bombay and once I went just to have a look at him.

He was known as Beedie Baba, because he was continuously smoking Beedies. Great enlightenment! -- except that, I could not see any indication of enlightenment, only a great chainsmoker.

This Dutch man became his follower. He was surrounded with a few uneducated, uncultured Indians... because he used to smoke beedies and talk about the ultimate. In India every village has one or two idiots doing the same business. This is the country of idiots and enlightened ones!

But for centuries the enlightened people have talked and the idiots have gathered all the beautiful words. It is very easy to talk about the ultimate, *brahma*, and quote a few statements from the scriptures. Every Indian is a spiritualist -- but just on the surface. Deep down I have not seen more materialist people in the world anywhere -- so much greed, so much ambition, so much repressed lust, and on the surface, a parrotlike spiritual talk.

The Indian consists not of one person, but two. The real population of India is not nine hundred million, it is double that, because each Indian is two Indians! One is the real, which is hidden in darkness, and one is the unreal, which goes on repeating beautiful phrases.

The Western seekers don't have any understanding about these parrots, so when they hear great words about which their tradition knows nothing... Their minds are conditioned by a very poor Christianity, mundane, ordinary, which does not have great philosophical flights.

But in India you can talk to anybody and you will be surprised that everybody knows about reincarnation and everybody is afraid of death. Strange! -- if you know about reincarnation, why should you be afraid of death? Indians are the most cowardly people in the whole world. And when I say this I have absolute evidence for it. There is no other country in the world which has been enslaved for two thousand years continuously.

Why did India remain enslaved for two thousand years? A country which knows about reincarnation, which knows that the soul is eternal, which knows that you cannot be killed... But this knowledge is only parrot knowledge; when the time comes, this knowledge is not of any help.

Small tribes have ruled over this big, vast continent, because nobody wants to get into trouble unnecessarily. And because for centuries this country has been hearing beautiful words, tremendous revelations, everybody has become by and by saturated with them. So he is capable of rationalizing

everything, even slavery.

For twenty centuries the Indian scholars, the Indian saints were even rationalizing the state of slavery -- that it is a fire test of your patience, of your trust in God, of your nonviolence. And behind these beautiful words there was nothing but cowardliness. Because the Indians are afraid of being killed, that's why they don't kill others. It is dangerous. If you start killing others, you have to risk your life too. The Indians have chosen not to fight and they have made a great philosophy out of it, of "nonviolence". It is protective of their cowardly souls.

They are the most poor people in the world: half of the population is starving and any day in the coming thirteen years, five hundred million people are going to die in this country. But still they will go on rationalizing that it is fate, it is destiny, that everything is in the hands of God. Not even a leaf on a tree moves without God's orders; everything happens according to God. If he wants us to be slaves, what can we do? If he wants us to be poor, what can we do? If he wants us to have more and more children, what can we do?

The rich go on becoming richer and the poor go on producing more and more children.

Even the poorest beggar knows more about metaphysics, about great ideologies... And when the Western man comes -- he may be well educated but his education is of science, his education is of logic, his education makes him a great intellectual. But in the heart he remains very naive. Then any Beedie Baba, any idiot can make a great impact on him.

This Dutch man lived for months together with Beedie Baba. He does not mention his well-known name, Beedie Baba; he mentions only his legal name, Nisargadatta Maharaj. He has written many books on Nisargadatta Maharaj; he has made Nisargadatta famous all over the world. I have looked through those books -- sheer nonsense.

Now Amrito has written to me, "Osho, you have to tell Hasya to withdraw her statement, because I have seen this Dutch man and to me he looks enlightened."

Enlightened people don't look enlightened, they *are* enlightened! And poor Amrito, this is not for the first time... He gets caught anywhere; it has happened many times. And he is going round and round. He met another idiot's follower; that idiot was Muktananda, and he had an American follower, Baba Free John. Now he has changed his name, because now he declares himself enlightened and he has dropped any connection with Muktananda. Now he has become Da Free John.

And Amrito went there and inquired of me, "Can I write a book on Da Free John?"

I said, "Amrito, if your whole life is just to write about any idiot you come across, then don't waste your time in Holland -- come to India, and you will find so many people. Go on writing."

He has written about Sri Aurobindo, he has written about J. Krishnamurti, he has written about Da Free John, he has written about me, and now he is caught up with this other Dutch fellow.

"If this is going to be just your profession, to write, if you are some kind of spiritual journalist, then it is okay. But this is not going to lead you towards enlightenment."

He became very confused. It was bound to happen, because when he read my statement about Sri Aurobindo -- that he was not enlightened -- Amrito was shocked. Now, what can I do about it? I know he was not enlightened and he was befooling people. He was declaring to people -- and that was the only attraction, because thousands of people around the world became interested in Sri Aurobindo for a single reason.

He was telling people, "Up to now there have been enlightened people, self-realized people; they have attained to immortality. But now I have come to bring a new experience to the world and that experience is *physical* immortality. Spiritual immortality many have attained; I have brought the whole alchemy of making you physically immortal."

Naturally all kinds of people who are afraid of death immediately became interested -- and these kinds of statements have a beauty. Naturally, you cannot contradict Sri Aurobindo while he is alive; he is the proof that he is immortal. And you cannot contradict him when he dies, because whom to contradict!

One day he died. And, one of my friends was also there in his ashram. "For three days," he told me, "it was not declared to the world that Sri Aurobindo had died." They kept it as a secret, because this would shatter all the following and the whole business.

But how long can you keep a dead body? And they were thinking and believing in the ashram of Sri Aurobindo that he had gone deep in samadhi; he would come back. But instead of coming back, his whole body started stinking. When the body started stinking, then they became worried: "It seems the fellow is gone!"

Then they declared to the world, "Sri Aurobindo has gone so deep in his samadhi that the doctors are saying he is dead."

So they have made a beautiful marble grave for him and they are still waiting -- many have left but a few idiots are absolutely impossible -- they still believe that one day he will knock from inside. He has gone in search for the alchemy for his disciples to become physically immortal.

Then there was a woman who was really running the ashram. She was a film actress from France, and she had become attracted to the idea of immortality. Women will be very much attracted to it, particularly film actresses whose professional life is very short, just five to seven years. Before that they are extras, after that again they are extras. Naturally they want physical immortality, and if in the middle of youth they can become physically immortal, they can remain always on the top of the list of celebrities.

This French actress became the mother of the ashram. After Sri Aurobindo died, while she was alive she managed the false and absolute lie of Aurobindo. She said, "He has gone in search of a few missing links. But I am here; I am immortal"... and by coincidence she lived almost a hundred years. So naturally she created the idea in many that perhaps she was the chief disciple and Aurobindo had made her immortal. But one day she also popped off.

And when I told Amrito, "Don't get into all this nonsense," he said, "I had never thought about all this." But he goes on from one person to another person. Just curiosity... seems to be unquenchable curiosity.

Varuni, it is not only enlightened people criticizing other enlightened people; they have also to criticize those who are not enlightened and are pretending to be so. It is absolutely a necessity that the false should be exposed. That too is part of compassion, so you don't get caught up with the false.

And you are asking, "Are they not all working towards the higher good?"

You cannot understand anything about the people who are enlightened. They are not working at all -- neither for higher good nor for anything else. They are simply delighting and sharing their love, their light, their life, everything they have, their blissfulness and their peace and their silence. And this is simply a delight, it is not a work. They are not working for some higher good; they *are* the highest good themselves, there is no need for them to work for any higher good. This is Christian language.

I have told you that the man who is enlightened is satyam, shivam, sunderam. He is the very truth itself; he is not working for any other truth. He is godliness himself; he is not working for any other good. And he is beauty himself; he is not trying to lead you towards some beauty. He is present. You can drink out of his well and be absolutely contented, right now, this very moment.

A man of enlightenment is no longer interested in the future. There is no future as far as he is concerned; everything is always in the present. Existence is always in the present. His whole joy is not to lead you towards some good, but just to bring you back to yourself -- because all that is beautiful, all that is good and all that is great is within you, not anywhere else.

And finally, Varuni, you are asking, "Are they not different flavors of the same truth?"

By the very nature of the situation you cannot ask the right question. And I am compelled to give you the right answer although you are asking the wrong question:

Every enlightened man has all the flavors of truth. It is not that one enlightened man has one flavor, another enlightened man has another flavor; this one has a different perfume, that one has a different perfume...

The moment you are enlightened truth blossoms in you with all the flavors together simultaneously. Every enlightened man is complete and perfect in himself. There is nothing missing in him.

It will be good for you, rather than asking about enlightened people and worrying about what they are doing and why they are doing it... The simple way is: become enlightened and you will know!

Between enlightenment and the state of unenlightenment, it is a very long distance call. And languages are different: something is said, something else is heard -- and this has been going on for centuries, misunderstanding upon misunderstanding.

The phone rang at the maternity hospital and an excited voice at the other end of the line said, "Send an ambulance quickly. My wife Maureen is about to have a baby!"
"Calm down," replied the nurse. "Tell me, is this her first baby?"
"No," said Paddy, "this is her husband speaking."

Paddy was very, very ill indeed, so Maureen sent for the doctor. After a brief examination the doctor announced that Paddy was dead.

"I am not," said Paddy from his bed.
"Be quiet," said Maureen. "Do you think you know better than the doctor?"

"My wife, Bridget," Sean confided to Paddy, "is an angel."
"You are lucky," said Paddy, "my wife Maureen is still alive."

Hymie Goldberg was having his first session with the psychoanalyst.
"Do you cheat on your wife?" asked the shrink.
"My God," said Hymie, "who else could I cheat on?"

A Californian psychiatrist was driving along in his car, when he saw a man lying on the sidewalk. He stopped his car and got out. It turned out the man had been mugged and left for dead.
"Quick," said the shrink, "tell me who did this to you; he needs help immediately!"

An Indian businessman who had made millions after a childhood of poverty was on his deathbed giving advice to his son.
"Listen, son," he said, "I owe my success to two principles -- honesty and wisdom. Honesty is if you promise to deliver some goods, no matter what happens, even if it means bankruptcy, deliver!"
"I will try to remember, father," replied the boy. "And what about wisdom?"
"Wisdom is simple, my boy," continued the father. "Never make any promises."

From the place you are, don't be worried about the actions of people who are existing on a totally different plane. If you really want to understand them, reach to the same consciousness and you will understand without fail.

I have been acquainted with almost all the enlightened people who have lived on the earth. My whole life I have been searching in every nook and corner of the earth, and a few things have emerged out of my research into the enlightened being.

They are absolutely perfect in all dimensions possible, with all flavors, and it is a sheer necessity for them to criticize others knowing perfectly well that the people they are criticizing will understand their compassion. They may have moved through different paths; they *have* moved. It is almost like a mountain: you can move from different directions, you can choose different pathways, you will have different experiences on the way. But when you reach to the top it is the same experience, absolutely the same sweetness, the same fragrance.

But if you belong to the category of the *arhatas* you may remain silent, without criticizing anybody, because you don't have any followers. Therefore arhatas -- there are two categories of people who have achieved enlightenment; one is called the arhata. The literal meaning of the word is one who has conquered.

The second is the *bodhisattva*; the literal meaning is one who has awakened. The ultimate experience is the same, whether you are an arhata or a bodhisattva. But there are differences in their actions and in their words.

Arhatas have remained silent; naturally there is no question of criticizing anybody. They have never asserted any truth, they have never tried to manifest any of their experience. They have never bothered that somebody may be there who can be helped. They never become saviors of anybody. They have a very small boat; only one can sit in their small boat, and they go to the further shore alone. Because they don't have disciples, there is no question of any criticism. They are the silent ones.

But the bodhisattvas are people of immense compassion. The arhatas in comparison look a little hard, unconcerned about others who are struggling in darkness and death. Bodhisattvas are tremendously interested in giving you a hand and pulling you up from your ditch and putting you on the right path. And of course the right path is the path that *they* have followed; that is the only path they know exactly. They don't know about any other path, because they have never followed it. And it is absolutely correct to make it completely certain to the disciple that this is the only path, so he does not go astray.

By the time the arhatas and the bodhisattvas reach to the peak, they experience the same light and the same bliss and the same ecstasy. But the arhatas still remain silent. Bodhisattvas still remain concerned about people who have been left behind on the path.

There is a beautiful story about Gautam Buddha, who was a bodhisattva: When he reached the gate of paradise, there was great celebration because never before had such a great enlightened being reached

paradise. He had a beauty of his own, a grace that was incomparable, and a compassion that was infinite.

The doors were wide open, there was celebration in paradise. But the story is that Gautam Buddha refused to enter paradise, on the grounds that he had left many on the way; he would stand at the gate until the last human being had entered the gate. He would be ultimately the last.

The story says that he is still standing outside the gate, waiting for his disciples and devotees whom he has promised... He cannot go against his promise.

Gautam Buddha criticized the seers of the VEDAS, he criticized the seers of the UPANISHADS, he criticized Mahavira, he criticized everybody that he could find -- Krishna, Rama, all the Hindu gods. Continuously for forty-two years he was criticizing every old scripture, every old prophet, every old savior.

But he was not an enemy of anyone. He was criticizing all those people so that you could be unconditioned, so that you could be freed from the clinging with the past which cannot help you.

When a living enlightened being is present, he cannot allow you to remain clinging with the dead, which can only be a weight on your heart but cannot become wings for your freedom.

It needs tremendous insight and meditative understanding to have a little glimpse of the world of the enlightened person. I have criticized many: only a few of them were enlightened; most of them were simply frauds. The frauds have to be absolutely exposed to humanity.

Even those who were enlightened have become only a tradition, a convention, a dead belief. You have to be freed from their grip also, because they cannot help you, they can only hinder your path. They can become your chains, but they cannot become your freedom.

I can become your freedom.

I *am* your freedom.

When I am gone I hope there may still be courageous people in the world to criticize me, so that I don't become a hindrance on anybody's path. And those who will criticize me will not be my enemies; neither am I the enemy of those whom I have criticized. The working of the enlightened masters just has to be understood.

You should remember only one word, and that is compassion -- compassion for you, compassion for all those who are still not centered in their being, who are still far away from themselves, who have to be called back home.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #7

Chapter title: A beautiful servant, a dangerous master

10 November 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
HOW DOES WATCHING LEAD TO NO-MIND? I AM MORE AND MORE ABLE TO WATCH MY BODY, MY THOUGHTS AND FEELINGS AND THIS FEELS BEAUTIFUL. BUT MOMENTS OF NO THOUGHTS ARE FEW AND FAR BETWEEN. WHEN I HEAR YOU SAYING "MEDITATION IS WITNESSING," I FEEL I

UNDERSTAND. BUT WHEN YOU TALK ABOUT NO-MIND, IT DOESN'T SOUND EASY AT ALL. WOULD YOU PLEASE COMMENT?

Prem Anubuddha, meditation covers a very long pilgrimage. When I say "meditation is witnessing", it is the beginning of meditation. And when I say "meditation is no-mind," it is the completion of the pilgrimage. Witnessing is the beginning, and no-mind is the fulfillment. witnessing is the method to reach the no-mind. Naturally you will feel witnessing is easier. It is close to you.

But witnessing is only like seeds, and then is the long waiting period. Not only waiting, but trusting that this seed is going to sprout, that it is going to become a bush; that one day the spring will come and the bush will have flowers. No-mind is the last stage of flowering.

Sowing the seed is of course very easy; it is within your hands. But bringing the flowers is beyond you. You can prepare the whole ground, but the flowers will come on their own accord; you cannot manage to force them to come. The spring is beyond your reach -- but if your preparation is perfect, spring comes; that is absolutely guaranteed.

It is perfectly good, the way you are moving. witnessing is the path and you are starting to feel once in a while a thoughtless moment. These are glimpses of no-mind... but just for a moment.

Remember one fundamental law: that which can exist just for a moment can also become eternal. You are given not two moments together, but always one moment. And if you can transform one moment into a thoughtless state, you are learning the secret. Then there is no hindrance, no reason why you cannot change the second moment, which will also come alone, with the same potential and the same capacity.

If you know the secret, you have the master key which can open every moment into a glimpse of no-mind. No-mind is the final stage, when mind disappears forever and the thoughtless gap becomes your intrinsic reality. If these few glimpses are coming, they show you are on the right path and you are using the right method.

But don't be impatient. Existence needs immense patience. The ultimate mysteries are opened only to those who have immense patience.

I am reminded...

In old Tibet it was customary, respectful, that every family should contribute to the great experiment of expanding consciousness. So the first child of each family was given to the monasteries to be trained in meditation. Perhaps no country has done such a vast experiment in consciousness.

The destruction of Tibet at the hands of communist China is one of the greatest calamities that could have happened to humanity. It is not only a question of a small country, it is a question of a great experiment that was going on for centuries in Tibet.

The first child was given to the monasteries when he was very small, five or at the most six years old. But Tibet knew that children can learn witnessing better than grown ups. The grown-ups are already utterly spoiled. The child is innocent and yet the slate of his mind is empty; to teach him emptiness is absolutely easy.

But the entrance of a child into a monastery was very difficult, particularly for a small child. I am reminded of one incident... I am telling you only one; there would have been hundreds of incidents like it. It is bound to be so.

A small child, six years old, is leaving. His mother is crying, because life in a monastery for a small child is going to be so arduous. The father tells the child, "Don't look back. It is a question of our family's respectability. Not even once has a child in the whole history of our family ever looked back. Whatever is the test to be given for entrance into the monastery -- even if your life is at risk, don't look back. Don't think of me or your mother and her tears.

"We are sending you for the ultimate experiment in human consciousness with great joy, although the separation is painful. But we know you will pass through all the tests; you are our blood, and of course you will keep the dignity of your family."

The small child rides on the horse with a servant riding on another horse. A tremendous desire arises in him when the road turns, just to have a look again back to the family house, its garden. The father must be standing there, the mother must be crying... but he remembers that the father has said, "Don't look back."

And he does not look back. With tears in his eyes, he turns with the road. Now he cannot see his house anymore and one never knows how long it will take -- perhaps years and years -- until he will be able to see his father and mother and his family again.

He reaches the monastery. At the gate of the monastery the abbot meets him, receives him gracefully, as

if he is a grownup, bows down to him as he bows down to the abbot. And the abbot says, "Your first test will be to sit outside the gate with closed eyes, unmoving, unless you are called in."

The small child sits at the gate, outside the gate with closed eyes. Hours pass... and he cannot even move. There are flies sitting in his face, but he cannot remove them. It is a question of the dignity that the abbot has shown to him. He does not think anymore like a child; so respected, he has to fulfill his family's longing, the abbot's expectations.

The whole day passes, and even other monks in the monastery start feeling sorry for the child. Hungry, thirsty... he is simply waiting. They start feeling that the child is small, but has great courage and guts.

Finally, by the time the sun is setting, the whole day has passed, the abbot comes and takes the child in. He says, "You have passed the first test, but there are many more peaks ahead. I respect your patience, being such a small child. You remained unmoving, you did not open your eyes. You did not lose courage, you trusted that whenever the time is right you will be called in."

And then years of training in witnessing. The child was only allowed to see his parents again after perhaps ten years, twenty years had elapsed. But the criterion was that until he experiences no-mind, he cannot be allowed to see his parents, his family. Once he achieves no-mind, then he can move back into the world. Now there is no problem.

Once a man is in a state of no-mind, nothing can distract him from his being. There is no power bigger than the power of no-mind. No harm can be done to such a person. No attachment, no greed, no jealousy, no anger, nothing can arise in him. No-mind is absolutely a pure sky without any clouds.

Anubuddha, you say "How does watching lead to no-mind?"

There is an intrinsic law: thoughts don't have their own life. They are parasites; they live on your identifying with them. When you say, "I am angry," you are pouring life energy into anger, because you are getting identified with anger.

But when you say, "I am watching anger flashing on the screen of the mind within me" you are not anymore giving any life, any juice, any energy to anger. You will be able to see that because you are not identified, the anger is absolutely impotent, has no impact on you, does not change you, does not affect you. It is absolutely hollow and dead. It will pass on and it will leave the sky clean and the screen of the mind empty.

Slowly, slowly you start getting out of your thoughts. That's the whole process of witnessing and watching. In other words -- George Gurdjieff used to call it non-identification -- you are no more identifying with your thoughts. You are simply standing aloof and away -- indifferent, as if they might be anybody's thoughts. You have broken your connections with them. Only then can you watch them.

Watching needs a certain distance. If you are identified, there is no distance, they are too close. It is as if you are putting the mirror too close to your eyes: you cannot see your face. A certain distance is needed; only then can you see your face in the mirror.

If thoughts are too close to you, you cannot watch. You become impressed and colored by your thoughts: anger makes you angry, greed makes you greedy, lust makes you lustful, because there is no distance at all. They are so close that you are bound to think that you and your thoughts are one.

Watching destroys this oneness and creates a separation. The more you watch, the bigger is the distance. The bigger the distance, the less energy your thoughts are getting from you. And they don't have any other source of energy. Soon they start dying, disappearing. In these disappearing moments you will have the first glimpses of no-mind.

That is what you are experiencing. You say, "I am more and more able to watch my body, my thoughts and feelings, and this feels beautiful." This is just the beginning. Even the beginning is immensely beautiful -- just to be on the right path, even without taking a single step, will give you immense joy for no reason at all.

And once you start moving on the right path, your blissfulness, your beautiful experiences are going to become more and more deep, more and more wide, with new nuances, with new flowers, with new fragrances.

You say, "But moments of no thoughts are few and far between." It is a great achievement, because people don't know even a single gap. Their thoughts are always in a rush hour, thoughts upon thoughts, bumper-to-bumper, the line continues, whether you are awake or asleep. What you call your dreams are nothing but thoughts in the form of pictures...because the unconscious mind does not know alphabetical languages. There is no school, no training institute which teaches the unconscious language.

The unconscious is very primitive, it is just like a small child. Have you looked at the books of your small children> If you want to teach the child, you have to make a big picture first. so you will see, in childrens' books, pictures, colorful pictures with very little writing. The child is more interested in the pictures. He is primitive, he understands the language of pictures.

Slowly slowly you make the pictures and the language associated -- whenever he sees the mango he knows, "It is a mango." And he starts learning that underneath the picture of the mango there is a certain word describing it. His interest is in the mango, but the word 'mango' slowly becomes associated. As the child grows, pictures will become smaller and language will become more. By the time he enters the university, pictures will have disappeared from the book; only language will remain.

By the way, it reminds me to tell you that television has taken humanity back into a primitive stage, because people are again looking at pictures. There is a danger in the future -- it is already apparent that people have stopped reading great literature. Who bothers to read, when you can see the film on the TV? This is a dangerous phenomenon, because there are things which cannot be reproduced in pictures. Great literature can be only partially reproduced in pictures. The danger is that people will start forgetting the language and its beauty and its magic, and they will again become primitives, watching the television.

Now the average American is watching television for seven and a half hours every day. This is going to destroy something which we have achieved with great difficulty. Now, this man who is watching television for seven and half hours per day...you cannot expect him to read Shakespeare, Kalidas, Rabindranath Tagore, Herman Hesse or Martin Buber or Jean Paul Sartre. The greater the literature, the less is the possibility of putting it into pictures.

Pictures are colorful, exciting, easy, but they are no comparison to language. The future has to be protected from many things. Computers can destroy can destroy people's memory systems, because there will be no need -- you can keep a small computer the size of a cigarette packet in your pocket. It contains everything that you will ever need to know. Now there is no need to have your own memory; just push a button and the computer is ready to give you any information you need.

The computer can destroy the whole memory system of humanity that has been developed for centuries with great difficulty. Television can take away all great literature, and the possibility of people like Shelley or Byron being born again in the world. These are great inventions, but nobody has looked at the implications. They will reduce the whole of humanity into a retardedness.

Anubuddha, what you are feeling is a great indication that you are on the right path. It is always a question for the seeker whether he is moving in the right direction or not. There is no security, no insurance, no guarantee. All the dimensions are open; how are you going to choose the right one?

These are the ways and the criteria of how one has to choose. If you move on any path, any methodology and it brings joy to you, more sensitivity, more watchfulness and gives a feeling of immense well-being -- this is the only criterion that you are going on the right path. If you become more miserable, more angry, more egoist, more greedy, more lustful -- those are the indications you are moving on a wrong path.

On the right path your blissfulness is going to grow more and more every day, and your experiences of beautiful feelings will become tremendously psychedelic, more colorful -- colors that you have never seen in the world, fragrances that you have never experienced in the world. Then you can walk on the path without any fear that you can go wrong.

These inner experiences will keep you always on the right path. Just remember that if they are growing, that means you are moving. Now you have only a few moments of thoughtlessness... It is not a simple attainment; it is a great achievement, because people in their whole lives know not even a single moment when there is no thought.

These gaps will grow.

As you will become more and more centered, more and more watchful, these gaps will start growing bigger. And the day is not far away -- if you go on moving without looking back, without going astray -- if you keep going straight, the day is not far away when you will feel for the first time that the gaps have become so big that hours pass and not even a single thought arises. Now you are having bigger experiences of no-mind.

The ultimate achievement is when twenty-four hours a day you are surrounded with no-mind.

That does not mean that you cannot use your mind; that is a fallacy propounded by those who know nothing about no-mind. No-mind does not mean that you cannot use the mind; it simply means that the mind cannot use you.

No-mind does not mean that the mind is destroyed. No-mind simply means that the mind is put aside. You can bring it into action any moment you need to communicate with the world. It will be your servant. Right now it is your master. Even when you are sitting alone it goes on, yakkety-yak, yakkety-yak -- and you cannot do anything, you are so utterly helpless.

No-mind simply means that the mind has been put in its right place. As a servant, it is a great instrument; as a master, it is very unfortunate. It is dangerous. It will destroy your whole life.

Mind is only a medium for when you want to communicate with others. But when you are alone, there is no need of the mind. So whenever you want to use it, you can use it.

And remember one thing more: when the mind remains silent for hours, it becomes fresh, young, more creative, more sensitive, rejuvenated through rest.

Ordinary people's minds start somewhere around three or four years of age, and then they go on continuing for seventy years, eighty years without any holiday. Naturally they cannot be very creative. They are utterly tired -- and tired with rubbish. Millions of people in the world live without any creativity. Creativity is one of the greatest blissful experiences. But their minds are so tired... they are not in a state of overflowing energy.

The man of no-mind keeps the mind in rest, full of energy, immensely sensitive, ready to jump into action the moment it is ordered. It is not a coincidence that the people who have experienced no-mind, their words start having a magic of their own. When they use their mind, it has a charisma, it has a magnetic force. It has tremendous spontaneity and the freshness of the dewdrops in the early morning before the sun rises. And the mind is nature's most evolved medium of expression and creativity.

So the man of meditation -- or in other words, the man of no-mind -- changes even his prose into poetry. Without any effort, his words become so full of authority that they don't need any arguments. They become their own arguments. The force that they carry becomes a self-evident truth. There is no need for any other support from logic or from scriptures. The words of a man of no-mind have an intrinsic certainty about them. If you are ready to receive and listen, you will feel it in your heart:
The self-evident truth.

Look down the ages: Gautam Buddha has never been contradicted by any of his disciples; neither has Mahavira, nor Moses, nor Jesus. There was something in their very words, in their very presence that convinced you. Without any effort of converting you, you are converted. None of the great masters have been missionaries; they have never tried to convert anyone, but they have converted millions.

It is a miracle -- but the miracle consists of a rested mind, of a mind which is always full of energy and is used only once in a while.

When I speak to you, I have to use the mind. When I am sitting in my room almost the whole day, I forget all about the mind. I am just a pure silence... and meanwhile the mind is resting. When I speak to you, those are the only moments when I use the mind. When I am alone, I am utterly alone, and there is no need to use the mind.

Anubuddha, you say, "When I hear you say 'Meditation is witnessing,' I feel I understand. But when you talk about no-mind, it doesn't sound easy at all."

How can it sound easy? -- because it is your future possibility. Meditation you have started; it may be in the beginning stages, but you have a certain experience of it that makes you understand me. But if you can understand meditation, don't be worried at all.

Meditation surely leads to no-mind, just as every river moves towards the ocean without any maps, without any guides. Every river without exception finally reaches to the ocean. Every meditation, without exception finally reaches to the state of no-mind.

But naturally, when the Ganges is in the Himalayas wandering in the mountains and in the valleys, it has no idea what the ocean is, cannot conceive of the existence of the ocean -- but it is moving towards the ocean, because water has the intrinsic capacity of always finding the lowest place. And the oceans are the lowest place... so rivers are born on the peaks of the Himalayas and start moving immediately towards lower spaces, and finally they are bound to find the ocean.

Just the reverse is the process of meditation: it moves upwards to higher peaks, and the ultimate peak is no-mind. No-mind is a simple word, but it exactly means enlightenment, liberation, freedom from all bondage, experience of deathlessness and immortality.

Those are big words and I don't want you to be frightened, so I use a simple word, no-mind. You know the mind... you can conceive of a state when this mind will be non-functioning.

Once this mind is non-functioning, you become part of the mind of the cosmos, the universal mind. When you are part of the universal mind your individual mind functions as a beautiful servant. It has recognized the master, and it brings news from the universal mind to those who are still chained by the individual mind.

When I am speaking to you, it is in fact the universe using me. My words are not my words; they belong to the universal truth. That is their power, that is their charisma, that is their magic.

BELOVED OSHO,
ARE THERE REAL DIFFERENCES IN DIFFERENT RACES, OR IS IT JUST SUPERSTITION?

Maneesha, there are differences not only in the races, but even in the individuals. Each individual has a uniqueness about himself. There is no other individual exactly like you. You are alone.

And this is the dignity of the individual -- that he is not a replica, not a repetition, not a carbon copy. What is true about individuals is in a different way true about races. Because each race of humanity has passed through different terrain, a different history, it has grown different psychologies, different minds. It is absolutely natural that the Eskimos will certainly be different from the people who have not even known how it feels when snow is falling.

Eskimos have twelve names for snow; no other language has twelve names for snow, because only Eskimos know the slight differences which make twelve names which are not synonymous. But to know those slight and subtle differences you have to be in the same geography, in the same climate, and you have to pass through the same experiences.

Different races have passed through different lands, through different experiences, and naturally they have grown certain characteristics. According to me that makes the earth more beautiful, because it gives variety.

But your question is, "Are there real differences... or is it just superstition?"

There are real differences -- and there are many more which are only superstitions, they are not real differences. Naturally, a man born in Tibet will have different superstitions from a man born in India. For example heaven, according to the Indian tradition, is a very cool place, almost air-conditioned, cool breezes all day long, never hot. But Eskimos and Tibetans will not agree with this heaven. They are tired of cold.

In fact, in Tibet for centuries it has been a strange tradition that whenever a child is born, he is immediately dipped into ice-cold water nine times -- a just-born child! Nine children out of ten die -- but the reasoning behind such an act is out of deep understanding of Tibet. If a child is not strong enough to survive those nine dips in the ice-cold water, it is better for him to die, because he will remain sick, unhealthy, miserable his whole life.

It looks cruel, because it is killing almost nine children out of ten. But it is out of compassion, not out of cruelty; they know perfectly well what is ahead. If the child is not capable, has not the stamina to face Tibetan ice -- eternal ice which has never melted all year round -- if he is weak from the very beginning, his whole life will be a miserable life. It is better to die before suffering a life of unnecessary pain and misery. The child who survives proves certainly to be capable of living in the eternal snows -- perfectly healthy.

Tibetans are very healthy people -- but the reason is that the unhealthy ones have been canceled from the very beginning. Their heaven is warm and remains warm all the year round. Snow never falls in their heaven, it falls in their hell -- the hell is utterly cold, far worse than Tibet.

These are all superstitions.

These also make differences.

One of my friends, a professor of Sanskrit, wanted to go to Tibet. He was doing certain research on a few Sanskrit scriptures which have disappeared from India, but their translations exist in Tibet. He wanted to translate them back into Sanskrit.

Those were very important scriptures, particularly concerned with Gautam Buddha. Perhaps Hindus have burned those scriptures in India, but because Tibet became Buddhist, before they were destroyed they were translated into Tibetan. They exist in Chinese, they exist in Japanese; only in Indian languages they don't exist -- and Buddha was born in this land, he was speaking the language of the people of this land.

So this man's research was really very significant in bringing Buddha back to his own land. But he was a high-caste brahmin, and he had learned Tibetan with great effort. Of course Sanskrit was his family

language. He belonged to a very learned family; they used Sanskrit in their family instead of any other language of the people, so he was perfectly capable of translating from Tibetan into Sanskrit.

But I told him, "I expect to see you back within three days."

He said, "What are you saying? It will take at least three years."

I said, "Forget all about it. I know you -- and I know something about Tibet."

He said, "I don't understand, you always make strange statements."

He went to Tibet. He was a high-caste brahmin with all the superstitions of the brahmins. The brahmin has to take a cold bath in the river before sunrise; then he has to do his religious worship -- and only after that he can take his breakfast. As he reached Tibet, he remembered me. My statement was not wrong. He took only one bath and that was enough; he forgot all about translations.

By the third day I had to receive him at the airport. I said, "What do you think about my statement?"

He said, "I would have been killed in three years. Just one day was enough. Even now I am still shivering; the coldness has entered into my bones. Without taking a bath before sunrise I cannot even take my breakfast. So the choice was either to live without food or to have a cold bath before sunrise."

I said, "That's why I had said what I said. You are a fanatic brahmin; you will not drop your stupid idea. It is perfectly good in India... In fact the best time to take a bath is before the sun rises; only then it is cool. As the sun rises things become hotter. The moments before sunrise are the most beautiful in India. But that is not the case with Tibet."

Now, the Dalai Lama, the head of the state of Tibet and also the head of the Buddhist church of Tibet, has escaped from Tibet. He lives in India -- and thousands of Tibetans have come with him.

I was taking a meditation camp in Bodhgaya, where Gautam Buddha became enlightened, and thousands of Tibetans had come just to pay their respects to Gautam Buddha and the place and the tree under which he became enlightened. Hearing that I was also staying just near the place where Gautam Buddha became enlightened, and hundreds of my people were meditating there, they became curious. They came to see me.

I have never felt so miserable in my life -- because they stink and I am allergic to smells. They are the most smelly fellows in the whole world. Their holy scripture says, "At least one bath every year is absolutely necessary." They are covered with the dust of Indian roads, perspiring -- but they will not take a bath. Only one bath per year is allowed. They use the same clothes they were using in Tibet, many layers of clothes. It is very difficult to make a Tibetan naked: you take off one layer of clothes, another layer... you take off that you find another layer. And each layer becomes dirtier.

I had to tell my people, "Prevent these people from coming to me." They have been living now for years in India, but they have not changed their superstition.

A more intelligent humanity will not follow superstitions, will not follow what is right in one place but may not be right in another place. Intelligence demands that you respond to the situation in which you are. So there are superstitious differences, and those differences make humanity not beautiful, they make humanity stupid.

I believe in the old saying, "when in Rome, act like Romans: order spaghetti." That's why I have refused my sannyasins...

They have been continuously trying to persuade me to come to Italy and I am saying no, either spaghetti or me!

And this is not a superstition. One of my secretaries, a beautiful Italian woman, well educated -- she was a professor in the university of Rome. She had all the degrees in philosophy, post graduation, Ph.D., D.Litt., and she was the first Italian to come into contact with me. She destroyed my interest in spaghetti, because she prepared spaghetti one day for me.

That woman never used to take a bath. I don't think she had ever taken one in her whole life. Her face had layers of powder, centuries old; she went on putting more powder but she would not take a bath. I used to tell her to sit a little far away.

Very lovingly she brought the spaghetti. I could not refuse -- it looked too unmannerly -- so I said to her, "Leave it on my dining table, but you leave the room."

She said, "I would just like to see you eating spaghetti."

I said, "Please leave the room, and then I will take care of the spaghetti." And as I went close to my dining table, the spaghetti smelled exactly like the woman smelled. I had to throw it down the toilet. Even after twenty years, whenever I remember I start smelling the spaghetti. I don't know the real smell of spaghetti, but I don't want to know.

But there are beautiful differences which should be protected.

Humanity should remain a beautiful garden of all kinds of flowers. Even the wild flowers should be protected. They all make life richer, more beautiful, more adventurous.

The people that run international car shows have discovered that the nationality of the visitors can be determined by the way in which the visitors approach a car. If a visitor opens the hood to look at the engine, he is a German. If he is interested in the style and the lines of a car, he is French. If he tries the horn, he is Italian. And if he checks the size and the price-tag, he is a Jew.

"Man, am I scared!" confided Paddy to Seamus, looking furtively around the pub. "I just got a card from a guy saying that he would shoot me if I did not stay away from his wife."

"Well, stay away from his wife," advised Seamus, "and you have got no problem."

"How can I?" moaned Paddy, "he did not sign his name."

Hymie Goldberg was telling his friends about his sailing holiday and how his boat had capsized in rough weather, throwing him into the water.

"I had abandoned all hope," said Hymie, "and as I sank for the third time, my past lives seemed to rise up before me in a series of grim, realistic pictures."

A murmur of sympathy came from the group listening. But before Hymie could continue, his friend Moishe Finkelstein spoke up sharply saying, "And did you happen to notice a picture of me lending you five dollars in late 1960?"

The sun never sets on the British Empire... because God would not trust an Englishman in the dark.

Nathan Nussbaum from Israel is visiting Paris. He goes to a brothel and insists on the services of a girl called Gloria. Gloria is unavailable, but when Nathan shows a thousand-dollar bill, she is brought to him and they spend the night together.

On the following two nights again a thousand-dollar bill changes hands and Nathan and Gloria spend the nights in passion.

Finally Gloria asks why she is receiving such generous attention.

"Well," says Nathan, "you see, I am from Israel."

"Why, so am I," exclaims Gloria.

"Yes, I know," replies Nathan. "It happens that your grandmother lives in the same building as my parents and when she heard I was going to Paris, she asked me to give you the three thousand dollars you asked for."

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #8

Chapter title: Just learn to be yourself

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BELOVED MASTER,
WHY AM I SCARED TO ACCEPT MYSELF THE WAY I AM?

Kalyan Mitto, everybody is in the same situation. Everybody is scared to accept himself the way he is. This is how all the past centuries of mankind have cultivated, conditioned every child, every human being.

The strategy is simple but very dangerous. The strategy is to condemn you and to give you ideals so that you are always trying to become someone else. The Christian is trying to become a Jesus, the Buddhist is trying to become a Buddha, and it seems so clever a device to distract you from yourself that perhaps the people who have been doing it are themselves unaware.

What Jesus said on the cross, his last words to humanity, are immensely significant in many ways -- in this context particularly. He prayed to God, "Father, forgive these people because they know not what they are doing."

This is applicable to every father and to every mother, to every teacher and every priest and every moralist -- the people who manage culture, society, civilization, who try to mould every individual into a certain way. Perhaps they also don't know what they are doing. Perhaps they think they are doing everything for your good. I don't suspect their intentions, but I certainly want you to be aware that they are ignorant, they are unconscious people.

A small child is born in the hands of an unconscious society. And the unconscious society starts moulding the child according to its own ideals, forgetting one thing which is the most fundamental: the child has a potential of his own; he has to grow not into a Jesus or into a Krishna or into a Buddha, he has to grow to be himself.

If he does not grow to be himself he will remain utterly miserable his whole life. His life will become just a hell and a curse, and he will not know what has gone wrong. He has been put in the wrong direction from the very beginning.

The people who have put him in the wrong direction are the people he thinks love him, he thinks are his benefactors. They are in actuality his greatest enemies. The parents, the teachers, the priests and the leaders of the society are the greatest enemies of every individual that has been born on the earth up to now. Without being aware, they are distracting you from yourself.

And to distract you, you have to be made absolutely conditioned about one thing: that you are unworthy, undeserving, of no use at all as you are. Of course, you *can* become worthy of respect, dignity, if you follow the rules and regulations given to you by others. If you are able to manage to be a hypocrite you will be a prestigious citizen of the society.

But if you insist on being sincere, honest, authentic, yourself, you will be condemned by everybody, and it needs tremendous courage to be condemned by everybody. It needs a man with a steel spine to stand on his own and declare himself: "I am not going to be anybody else but myself, good or bad, acceptable or not acceptable, prestigious or not prestigious. One thing is certain, that I can be only myself and nobody else."

This needs a tremendous revolutionary approach towards life. This is the basic revolt which each individual needs if he wants ever to be out of the vicious circle of misery.

You are asking me, "Why am I scared to accept myself the way I am?" Because you have not been accepted by anyone the way you are. They have created the fear and the apprehension that if you accept yourself you will be rejected by everybody.

This is an absolute condition of every society and every culture that has existed up to now, that either you accept yourself and be rejected by all, or you reject yourself and gain the respect and honor of your whole society and culture. The choice is really very difficult.

Obviously the majority is going to choose respectability, but with respectability come all kinds of anxieties, anguishes, a meaninglessness, a desertlike life where nothing grows, where nothing is green, where no flower ever blossoms, where you will walk and walk and walk and you will never find even an oasis.

I am reminded of Leo Tolstoy. Just a few days ago in Moscow there was an international exhibition of

books, and one of my sannyasins, Lani, was there. She was surprised -- and my Russian sannyasins were there, and they were also surprised: world-famous publishing houses were exhibiting their books, but our stall was the most crowded. At any time there were not less than one hundred people the whole day the exhibition was open.

One old man, looking at my picture, asked Lani, "Is this man something like Leo Tolstoy?" -- just because of my beard. Tolstoy had a beautiful beard.

Tolstoy used to have a dream which psychoanalysts of different schools have been interpreting for almost the whole century. The dream was very strange -- but not to me. To me it needs no psychoanalysis, but simple common sense. The dream was every night repeated continuously for years. It was strangely nightmarish, and Tolstoy awoke in the middle of the night every night, perspiring, although there was no danger in the dream.

But if you can understand the meaninglessness of the dream... that was the problem that became the nightmare. That dream represents almost everybody's life. No psychoanalytic school has been able to figure out what kind of dream this is -- because there is no parallel, it is unprecedented.

The dream used to be the same every night: a vast desert, as far as you can see just desert and desert... and two boots, which Tolstoy recognized as his, go on walking. But he is not there... just the boots go on making noise in the sand. And it continues, because the desert is endless. They never reach anywhere. Backwards he can see the prints of the boots for miles, and ahead he can see the boots going on walking.

Ordinarily you will not think it is a nightmare. But if you think a little more closely -- every day, every night the same dream of utter futility, reaching nowhere. There seems to be no destiny... and nobody is in the boots, they are empty.

He told all the well known psychoanalysts of his day in Russia. Nobody could figure out what it meant, because there is no book which describes any dream which can even be called a little bit similar to this. It is absolutely unique.

But to me there is no question of any psychoanalysis. It is a simple dream, representing every human being's life. You are walking in a desert because you are not walking towards the goal that is intrinsic in your being. You are not going to reach anywhere. The more you go away, the more you will be going away from yourself. And the more you look for any meaning... you will find utter emptiness and nothing else. That is the meaning. The man is missing; only the boots are walking.

You are not in what you are doing.

You are not in what you are being.

You are not in what you are pretending. It is utter hollowness, pure hypocrisy. But the way it has been created is a simple method: Tell everybody that as you are you are absolutely undeserving even to exist. As you are, you are just ugly, an accident. As you are you should be ashamed of yourself because you don't have anything worthy to be honored and respected. .pm6

Naturally, every child starts doing things which are supposed to be honorable. He goes on becoming more and more false, more and more phony, more and more away from his authentic reality, his very being -- and then the fear arises.

Whenever a longing is felt to know yourself, it is followed immediately by great fear. The fear is that if you find yourself you are going to lose respect for yourself -- even in your own eyes.

The society is too heavy on every individual. It makes every effort to condition you so heavily that you start thinking that you *are* the conditioning, and you become part of the society, against your own being. You become a Christian, you become a Hindu, you become a Mohammedan, and you forget completely that you were born just as a human being, with no religion, with no politics, with no nation, with no race.

You were born just a pure possibility of growth.

According to me, sannyas is to bring you back to yourself, whatsoever the consequences, whatsoever the risk. You have to come back to yourself. You may not find a Jesus there; there is no need. One Jesus is enough. You may not find a Gautam Buddha; it is perfectly okay, because too many Gautam Buddhas in existence will be simply boring.

Existence does not want to repeat people. It is so creative that it always brings something new in each individual, a new potential, a new possibility, a new height, a new dimension, a new peak.

Sannyas is a revolt against all societies and all cultures and all civilizations, for the simple reason that they are against the individual.

I am absolutely for the individual.

I can sacrifice every society and every religion and every civilization, the whole history of mankind, just

for a single individual. The individual is the most valuable phenomenon, because the individual is part of existence.

You will have to drop your fear. It has been imposed on you, it is not natural. Watch every small child: he accepts himself perfectly; there is no condemnation, there is no desire to be anybody else. But everybody, as he grows, is distracted. You will have to gather courage to come back to yourself. The whole society will prevent you; you will be condemned. But it is far better to be condemned by the whole world than to remain miserable and phony and false and live a life of somebody else.

You *can* have a blissful life. And there are not two ways, only one single way: that is, you have just to be yourself, whatever you are.

From there, from that deep acceptance and respect for yourself, you will start growing. You will bring flowers of your own -- not Christian, not Buddhist, not Hindu, just absolutely your own, a new contribution to existence.

But it needs immense courage to go alone on a path leaving the whole crowd on the highway. To be in the crowd one feels cozy, warm; to go alone, naturally one feels afraid. The mind goes on arguing within that the whole of humanity cannot be wrong, and I am going alone. It is better just to be part of the crowd because then you are not responsible if things go wrong.

Everybody is responsible. But the moment you depart from the crowd you are taking your responsibility in your own hands. If something goes wrong, you are responsible.

But remember one very fundamental thing: responsibility is one side of the coin and the other side is freedom. You can have both together or you can drop both together. If you don't want to have responsibility, you cannot have freedom, and without freedom there is no growth.

So you have to accept responsibility for yourself and you have to live in absolute freedom so that you can grow, whatever you are. You may turn out to be a rosebush, you may turn out to be just a marigold flower, you may turn out just to be a wild flower which has no name. But one thing is certain: whatever you turn out to be, you will be immensely happy. You will be utterly blissful.

You may not have respectability; on the contrary, you may be condemned by everybody. But deep inside you you will feel such ecstatic joy that only a free individual can feel. And only a free individual can grow in higher layers of consciousness, can reach to the heights of Himalayan peaks.

Kalyan Mitto, society has kept everybody retarded, it has turned everybody stupid. It needs idiots; it does not want intelligent people around. It is afraid of intelligence because intelligence is always in revolt against slavery, against superstition, against all kinds of exploitation, against all kinds of stupidities, against all discriminations between races, nations, classes, colors.

Intelligence is continuously in revolt.

Only the idiot is always obedient.

Even God wanted Adam to be an idiot, because it was his vested interest that Adam and Eve remain idiots so they go on worshipping God.

In my vision the devil is the first revolutionary of the world, and the devil is the most significant person in the whole of history. The whole civilization and progress owe much to the devil -- not to God at all. God wanted only a stupid Adam, a stupid Eve; and if Adam had followed God you would still have been chewing grass in the Garden of Eden!

Man has moved *because* he revolted against God. God was the establishment. God represents the establishment, authority, the power and the domination. Anybody who is intelligent cannot be converted into a slave; he would rather die than become a slave. He cannot be exploited and he cannot be dragged away from his own center.

My people have to learn the fact that I believe only in the religion of revolt. Except that, there is no religiousness; except that, there is no possibility of your consciousness rising to the highest potential that you are carrying as dormant energy.

Paddy had recently joined his local skydiving club and had gone up for his first jump. Everything was going perfectly until it was Paddy's turn to jump.

"Hold it," shouted his instructor, "you are not wearing your parachute!"

"Oh, that's okay," replied Paddy, "we are just practicing, aren't we?"

Society needs these idiots. They are perfectly obedient, docile, ready to be exploited, ready to be reduced almost into animals.

Kalyan, don't be afraid of accepting yourself. That's where your real treasure is, that's where your home is. Don't listen to the so-called wise -- they are the poisoners who have killed millions of people, destroyed their lives, taken away all meaning and significance...

It does not matter who you are. What matters is that you should remain exactly what you are, because from there starts growth.

A few sutras for you to meditate upon... Perhaps they may give you some courage, some intelligence.

"Everybody is ignorant, only on different subjects"...

So don't be worried about being ignorant; everybody is.

"All men are born free, but some get married."

So just be alert, and freedom is yours!

"Illusion is the first of all pleasures."

Remember, the life of growth goes beyond the mundane life of pleasures. Pleasure is not something very significant; it is just like scratching your skin: it feels pleasant, but just for a little while. If you go on scratching you will bring blood, and then pleasure turns into pain. And you all know that you have turned all your pleasures into pain.

A man of intelligence searches for something that can never be turned into pain and anguish and anxiety and suffering. What I call bliss is not pleasure, because bliss cannot be turned into its opposite. There is no opposite to it.

The search should be for the eternal, and everybody has the capacity to experience the eternal. But the pleasures of the physical body or biological infatuation or the pleasures of eating food keep people engaged and take away the small time they have here on the earth to grow.

I have heard: A man went to a psychiatrist and said, "I am very much concerned. My wife goes on eating and eating and she goes on sitting on the sofa the whole day looking at the television, and even while she is looking at the television she is eating something -- ice cream... or if she is not eating something, at least she is chewing gum. But her mouth continues... Now she has lost all beauty; she has become just a bag of skin with no curves anywhere. What am I supposed to do?"

The psychiatrist said, "You try one thing. It is a sure success; I have tried it on many patients" -- and he gave him a photograph of a beautiful nude girl.

The man said, "My God! How is this picture going to help?"

The psychiatrist said, "You have to understand the whole strategy. Put it inside your refrigerator. Stick it with real German glue, so your wife cannot take it away. Whenever she opens the refrigerator she will see herself, and this beautiful girl.... Perhaps she will start reducing her weight. Just give her a comparison."

For three or four months the psychiatrist waited and waited, and finally he went to the man's home to find out what had happened. He could not believe it: the man was sitting on the sofa; he had become so fat and he was watching television, chewing gum. The psychiatrist said, "What is the matter? What happened to you?"

The man said, "It is that damned picture! Because of the picture I started going to the refrigerator, just to have a look. But when you open the refrigerator then naturally you want something. The very flavor of so many nice things... so each time I open the refrigerator I start eating. So your device worked, but it backfired."

People are behaving so stupidly in their lives. Now a person who goes on eating -- the doctors are prohibiting it, everybody is telling them that it is dangerous -- what pleasure do they have? It is just a small patch on the tongue which experiences taste; once the food has passed that small patch you don't know any taste, any pleasure. It must be utter stupidity.

But people are after all kinds of pleasures, not even aware that they are wasting immensely valuable time. This is the time when somebody becomes a Gautam Buddha. This is the time when somebody becomes a Socrates. The same time, the same energy, the same potential... but you are wasting it in running after things which are meaningless.

"Chivalry is a man's attempt to defend a woman against every man except himself."

"Even when you are on the right track you will get run over if you just sit there."

"To do nothing is the most difficult thing in the world."

Everybody is doing something. Only very few people know the art of sometimes not doing anything. When you are not doing anything you are simply and purely your being.

Doing and being are two ways of living your life, two styles of living your life. The life of doing is

mundane; the life of being is sublime, is divine. I am not saying drop all doing, I am saying doing should be secondary in your life and being should be primary. Doing should be only for the necessities of life and being should be your real luxury, your real joy, your real ecstasy.

"To be perfectly happy one must be perfectly stupid."

Whenever you see a happy person, remember it. Stupid people are very happy, because they don't know for what they are here. They don't know that there is some task to be fulfilled. They are almost like retarded children who go on playing with teddybears. Your teddybears can change their shape: somebody's teddybear is money and somebody's teddybears are women, and somebody's teddybears are men. But whatever you are doing -- and you are feeling very happy that money is accumulating, that you have found a new girlfriend, that you are promoted to a higher position -- you are utterly happy. Unless you are stupid it is not possible.

A man of intelligence will be able to see without fail that all these small things of life are preventing you from the beyond. They keep you engaged here, which is not your home. They keep you engaged in a life which is going to end up in a graveyard.

The intelligent man starts asking -- and this becomes his fundamental search and quest -- "Is there something beyond the graveyard or not? If there is nothing beyond the graveyard, then this whole life is just a dream and meaningless. Unless there is something beyond, life cannot be significant and life cannot be meaningful."

But the stupid person is immensely happy with any toys that the society provides him. Don't be stupid.

"To err is human, to admit it is divine."

It is absolutely human to commit mistakes. To admit, without any guilt -- you are simply admitting your humanity by admitting your mistakes -- brings a transformation in your being. Something of the divine, something of the beyond starts opening up.

"Every cloud has a silver lining and even old clothes have their shiny side."

"If it was not for the optimist, a pessimist would never know how happy he is not."

People are continuously comparing themselves with others. They become happy, they become unhappy because of the comparisons.

I was meeting a very famous Hindu saint. He told a few other people who had gathered to listen to what transpired between me and him, "The secret of happiness is always to look to those who are unhappy. Look at the crippled and you will feel happy that you are not crippled. Look at the blind and you will feel happy that you are not blind. Look at the poor and you will feel happy that you are not poor."

I had to stop that idiot. I said, "You don't understand a simple fact. Once a person starts comparison, he cannot stop comparing only with those who are unfortunate. He will also look at those who are richer than him, who are more beautiful than him, who are stronger than him, who are more respectable than him. Then he will be miserable. You are not giving him the secret of happiness; you are giving him the secret of being in absolute misery."

But it has been taught down the ages -- in different words, but the essential secret is the same -- in almost all the religious scriptures: Feel contented because there are people who are so miserable. Thank God that you are not so miserable.

But this cannot remain one-sided. Once you learn the way of comparison, you can not only compare yourself with those who are inferior to you; you will have to compare inevitably also with those who are superior to you -- and then there will be immense misery.

In fact, comparison is not the right thing to do. You are yourself, and there is nobody else with whom you can be compared.

You are incomparable.

So is the other person.

Never compare. Comparison is one of the causes of keeping you tethered to the mundane, because comparison creates competition, comparison creates ambition. It does not come alone, it brings all its companions with it. And once you become competitive there is no end to it; *you* will end before it does. Once you become ambitious you have chosen the most stupid path for your life.

Henry Ford was once asked -- and he seems to be one of the wisest men of this century, because his small statements make so much sense. He was the first man to say that "history is bunk," and that is absolutely true. He was asked, "What have you learned through your successful life?" -- he was one of the

most successful men you can conceive; from poverty he rose to be the richest man in the world -- and what he said has to be remembered.

Henry Ford said, "Through all my successful life I have learned only one thing: I have learned climbing staircases, climbing ladders. And then when I reach the last rung of the ladder I feel so stupid and so embarrassed, because there is no longer anywhere to go.

"I cannot tell the people who are behind me struggling hard to reach the top of the same ladder, where I am feeling stupid. For what have I been struggling? -- nobody will listen to me if I say to them, `Stop wherever you are. Don't waste time -- because there is nothing. Once you reach the top you are stuck. You cannot get down because that looks like falling back. You cannot go ahead because there is nowhere to go ahead.'"

The presidents, prime ministers of countries just feel stuck. Now they know there is only one thing that can happen, and that is the fall. There is nothing to rise to; there is nowhere to go except to fall from the place where they have been. So they cling to their seats.

But this is not the right kind of life. First you go on climbing ladders, struggling with people; then ultimately you are stuck and you cling to the last rung so that nobody can take you away from it. Is this a madhouse?

Man has turned this planet into a madhouse. If you want to be sane, first be yourself without any guilt, without any condemnation. Accept yourself with humbleness and simplicity.

This is a gift of existence to you; feel grateful, and start searching for what can help you to grow as you are -- not to become a carbon copy of somebody else, but just to remain your original self.

There is no ecstasy greater than to be your original face.

BELOVED OSHO,
IS THERE ANY POSSIBILITY THAT I WILL EVER GROW UP?

Dhyan Nirvikar, I love the way you have asked the question. It is out of a sincere humbleness. And just because it is arising out of a simple humbleness it opens the doors for your growth.

You are asking, "Is there any possibility that I will ever grow up?"

There are all the possibilities; for the humble heart everything is possible. For the egoist nothing is possible. For a person who can accept that "I am nobody," all doors open suddenly. All the mysteries of existence become available.

For the man who can say, "I do not know," a miracle becomes possible. In his acceptance of not knowing he starts becoming wise, because he starts becoming like a child, utterly innocent.

There is every possibility of your growing up. And particularly in this buddhafield, if you are not functioning out of your ego, if you have left your ego outside the Gateless Gate, then everything is possible for you. Then the whole existence is available for you. The only thing that blocks is the small ego.

One sometimes wonders why this small ego, phony, false, prevents people from growing. Logically it seems very ridiculous, but existentially it is something like a small speck of dust falls into your eyes and the whole existence disappears. Your eyes are closed, you cannot open your eyes. Those small pieces of dust have taken the whole existence away from you. The rainbow in the clouds and the sun and the rain -- all have disappeared.

Logically it should not be so: such small dust particles cannot prevent you from seeing the whole sky, but really they do. It is not a question of logic; it is question of actual, existential reality.

The small ego functions just like a small dust particle in your vision, and it prevents you from looking at all the possibilities which are available, which have always been available. Just remove that small particle from your eyes. Nothing is changing. All was always available; your eyes were just not able to see it.

With your humbleness, Nirvikar, great miracles are possible. Just remain humble, innocent, receptive, available, waiting for the guest to knock on your doors.

Two nuns were walking through the woods one evening when they were jumped on by two men who dragged them into the bushes and began to rape them. Sister Mary, bruised and battered, looked up at the sky and began to pray softly, "Forgive him Lord, for he knows not what he is doing."

Sister Teresa looked over and said, "That's a pity, mine does."

A gorgeous blonde walked into the dentist's office and was obviously very nervous. "Oh doctor," she cried, "I'm so scared. You know, I think I would rather have a baby than have a tooth filled."

"Okay," said the dentist warily, "but make up your mind before I adjust the chair."

Just remain innocent and laughing and rejoicing and you need not be worried about your growth. It will be happening on its own accord. You don't have to do anything for it; you have just to create the right atmosphere.

And we have already created that atmosphere here. You can be benefited by this atmosphere if you don't remain an outsider, just a spectator or a curious person.

If you are here, then melt and merge in this beautiful communion which is incomparable in the sense that nowhere on the earth is anything similar happening. Where people are laughing, rejoicing, dancing, singing, melting into each other, the growth will come on its own accord.

Just learn to laugh, learn to dance, learn to sing, learn to be yourself, utterly fulfilled and grateful to existence.

Paddy and Maureen had just had their eighteenth child, so Maureen went to the doctor and asked if he could give her a hearing aid. "A hearing aid?" asked the doctor. "How will that help you plan your family more effectively?"

"Well," said Maureen, "I'm a little bit deaf, so every night when Paddy says, `Would you like to go to sleep or what?' I always say, `What?'"

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #9
Chapter title: The great affair

11 November 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
I FEEL AND KNOW IN MY HEART, I AM YOUR DISCIPLE. I DON'T FEEL I AM YET A DEVOTEE ALTHOUGH I ASPIRE TO BE ONE. IS IT THE NATURE OF BEING A DEVOTEE THAT ONE KNOWS ONE HAS BECOME ONE? OR DOES THE INNOCENCE OF THE DEVOTEE MAKE THE AWARENESS OF IT NOT POSSIBLE?

Antar Farid, the question you are asking is certainly significant. Its significance is very subtle. I will have to go step by step to make it clear to you.

These are the stages a seeker moves through: the student, the disciple, the devotee. The fourth is also there but it does not belong to the seeker, it belongs to the one who has arrived; that's why I am not counting it. The seeker is on the path. The student is not aware that he is a student. He may think he is a disciple, he may think he is a devotee; his functioning is absolutely unconscious.

I am reminded of a case -- it happened in the life of a Sufi mystic, Junnaid. A man came; he wanted to be a disciple. Junnaid looked at him for a long time. The man started feeling a little nervous: Why is he looking so long and so silently?

Finally Junnaid said, "To be a disciple is very difficult."

The man said, "Then I am ready to be a devotee."

Junnaid said, "That is even more difficult. The only thing that is not difficult here is to be a master."

The man said, "If that is the case I am ready to be the master."

Junnaid told his disciples and devotees, "This is a case of unconsciousness. He is not even a student, but the longing is to be a master if it is easier."

The student comes almost accidentally. Perhaps he reads a book, perhaps a friend talks to him and he becomes curious. But curiosity is so superficial; it cannot make you committed and devoted for a long journey. It is very momentary. Hence the student is not accepted in the mystery schools. He is too unripe; he has to wander a few days more or perhaps a few lives more before he can be accepted by a master as a disciple.

Another Sufi story will explain it to you clearly. A man left his home and his village in search of a master. Just outside the village he met an old man sitting under a tree so silently and so peacefully that he thought, "Perhaps he may know somebody who is a master; otherwise, how I am going to find...

Each master is so unique that there are no symptoms that can be recognizable. The young man went to the old man sitting under the tree and asked him, "Do you know a master?"

The old man said, "Certainly. Do you also want to know him?"

He said, "That's why I have asked you. Show me how I can reach the master and how I will recognize him."

The old man said, "It is easy. He will be very old -- at least thirty years older than me -- and he will be sitting under a tree." And he described the tree, what kind of tree it is, and he described the moment of meeting. He described even the movement when they will meet in such detail that the young man was puzzled how he could manage this.

"But," the old man said, "it will take at least thirty years for you to find him."

The young man thanked the old man and went on in search. Now he has some symptoms, a certain tree that he can recognize: in the evening when the sun will be setting... an old man who will be thirty years older than the man he has just left. Of course it is going to be a long journey, wandering here and there. But the old man had said things with such authority, with such certainty that it was almost indubitable.

He wandered in the desert, and he never came across the same tree again that was described. He never met a man who was thirty years older than the old man. Every evening when the sun was setting he looked all around -- and no master appeared.

Utterly frustrated and disappointed, now he himself becoming old, tired, tattered with the journey in the desert, he came back home. Strangely enough, the old man was still sitting under the tree.

The last time when he was there and the old man was describing the tree -- its leaves, its flowers, its fruit, its height, its foliage, its deep shadow even in the middle of the sunny day -- he never looked at the tree under which the old man was sitting. He was describing the same tree... but now he recognized it. After wandering for thirty years looking at every tree, he had become accustomed to look first at the tree.

"My God," he said, "this is the tree! I never came across the same tree anywhere" -- and the old man was certainly thirty years older. And all the descriptions that he had given about the master were absolutely apparent in the old man.

The sun was setting and the old man said, "So you have come. I had to wait so long. I was already old enough and ready to die, but just for you I had to wait thirty years."

The young man said, "This is so stupid. Why did you not tell me the first moment I met you, that this is the tree and you are the master?"

The old man laughed. He said, "I told it in every possible way, but you were not ripe. Your understanding was almost absent. These thirty years have ripened you and now you can recognize that which you failed to recognize when you met me. I am your master."

The student is very accidental; there is every possibility that he will never become a disciple. He may go

from one place to another, he may gather much knowledge. But he will never become aware of his own being, which is the only true knowledge in existence, the only knowledge that takes you away from darkness to light and away from death to immortality and away from ignorance to innocence -- the only knowledge that is not information but transformation.

The student is not aware that he is accidental, that he is only curious, that the search has not begun yet because deep in his heart he is not ready to go on a long pilgrimage.

The disciple knows perfectly well that he is a disciple. The first rays of understanding, awareness have penetrated his being. He knows for sure that he is no more a student; he feels it deep in his heart without any doubt that the miracle has happened, he has become a disciple.

He feels the dedication, he feels the love, he feels the commitment. Even if it takes lives to reach, he knows he is on the right path and he will certainly reach. He knows perfectly well that he has found the master. It is not an intellectual understanding; it is something intuitive just like love.

In fact the Zen masters have called it "the great affair." Love is a small affair -- but to find a master is a great affair because there is no other love which will be deeper and more fragrant and more profound than that which exists between the disciple and the master. And the disciple is perfectly aware of it.

But the devotee is again a totally different phenomenon. The devotee never knows -- but not because he is unconscious like the student. Devotion comes so slowly, not making any noise, that you don't hear the footsteps.

The disciple simply grows just as the child grows and becomes a young man. The young man grows and one day becomes old... but you cannot find when it happened. The disciple grows slowly, slowly into a devotee. And to be a devotee is such a total transformation that only the master becomes aware that you have changed from the disciple to the devotee. You yourself cannot be aware of it.

But the difference between the unawareness of the student and the absence of awareness of the devotee is tremendous. The devotee is so full that there is no place left from where he can stand aloof and be aware what is happening. He is completely enveloped with the experience. It is so absorbing that he cannot be watchful of it.

To be watchful, to be alert, you need a certain distance. The devotee has lost all distance. It is the master who recognizes for the first time the change, that the climate has changed; the disciple is no more a disciple.

Another Sufi story may help you. Sufis have such beautiful stories, unparalleled, that each story opens a new vision.

This Junnaid I mentioned was himself once a seeker. He used to tell his disciples, "When I met my master, the master never looked at me for three years. I was sitting from morning till evening. So many people were coming and going and he was talking to people and he did not look at me, as if I did not exist for him yet. But I was persistent because I had felt the presence of the master and I had tasted the sweetness of his surroundings. I remained -- in fact the more he ignored me, the more I became certain that there is some secret in his ignoring me."

After three years the master looked at him for the first time. That was the recognition that he was not a student, but a disciple. A student would have got lost in three years; no student can stay that long waiting just for a look. Then another three years passed and he never looked again.

After three years the master looked again and smiled too, and his smile went almost like a sharp sword into the heart of Junnaid. Why had he smiled? -- but the master did not give him a chance to ask. He started talking to other disciples.

Three years passed again, and one day he called him close and kissed his forehead and said, "My son, now you are ready. Now you can go and spread the message."

But no message had been given to him.

For nine years he had been there. The only message was that once he was looked at, once he was smiled at, and once he had been kissed on his forehead.

But if the master is saying you are ready, it must be so. Touching the feet of the master in gratitude he left.

He used to tell his disciples, "I met a very strange man. In nine years he prepared me without even looking at me -- but on each change he made the indication. When he became certain that I was a disciple and whatever happened I was going to stay there, he looked at me. But his look was such a shower of love... I could have waited for it for three lives; three years were nothing. The way he looked at me, with such deep love and compassion, I was immensely glad. I was bathed almost in a new experience.

"Without telling me anything... in those three years my mind had stopped functioning. I just went on

looking at the master, his every gesture, and slowly, slowly there was nothing to think about. I even forgot for what purpose I was sitting there -- and that was the day he looked at me. I knew the purpose and I was fulfilled immensely.

"But then three years again passed, and when he smiled the whole existence smiled. Every fiber of my being felt his smile -- such a soft touch, but it went deep into my heart. I knew something had happened, but I was not aware at that time what had happened. I had passed from disciplehood into devoteehood.

"The day he kissed my forehead, he sealed my certificate as a master. His kiss on my forehead was his only final message. It took me years to figure out slowly what he had meant."

The kiss of the master to the disciple, to the devotee, is a declaration that the merger has happened, the melting has happened and now you are ready to spread all around the fragrance that you are filled with.

The student is unconscious. The disciple starts becoming conscious. The devotee is so conscious that he cannot be conscious of his consciousness. It has to be a recognition from the master, because from the devotee the distance between himself and the master is absolutely nil. From the devotee one grows into a master, but it is a spontaneous and natural growth.

Farid, I remember these Sufi stories because of your name. Farid is the name of a great Sufi master. You are right: "I feel and know in my heart, I am your disciple." I agree with you.

You say "I don't feel I am yet a devotee although I aspire to be one." Just drop the aspiration and you are one. Only the aspiration is blocking the way. Aspiration is simply a beautiful name for desire, greed.

Just drop the aspiration and there is no hindrance for your transformation. You will be transmuted from disciplehood into the wider world of a devotee.

Certainly you have stumbled upon a beautiful fact which cannot be possible just through intellect. You say, "Is it in the nature of being a devotee that one knows one has become one or does the innocence of the devotee make the awareness of it not possible?"

The second part of your statement is correct; the very nature of the devotee makes it impossible for you to recognize it. There is no space left to stand aside and see. Every knowledge, every awareness needs a distance. You have to stand away; then you can see and watch, and you can know and you can be aware.

But the devotee has lost all distances between himself and his knowing. He himself has become awareness. Now who is there to be aware of awareness?

This has to be understood: you cannot be aware of your awareness, because if you can be aware of your awareness you will be falling into a logical regress. Then you will have to be aware of your awareness of your awareness... and there is no end to it. Always finally you will have to decide that now this is enough. In fact you cannot be aware of your awareness because you *are* awareness.

It comes from the recognition of the master. He can see the transformation, the change of the climate in your being.

And every master has many things to do. One of the most important things, the final thing, is to give you the indication, the kiss of recognition on your forehead you that you have entered into the most mysterious experience of life.

Farid, you will never become aware of your being a devotee, but your longing to be a devotee is a hindrance. Drop it immediately! Don't take time in dropping it, don't postpone.

There are things which should never be postponed, because the tomorrow is never certain. There are things which have to be done just here, immediately, and you will see many doors opening which your aspiration was blocking.

But once you enter into those mysteries you will not be aware, because you will become the mystery itself.

BELOVED OSHO,
WHAT DOES IT MEAN TO BE IN THE MIDDLE?

Anand Niyama, it means many things to be in the middle. I will have to start my answer from Gautam Buddha, because he was the first man to use the words "to be in the middle," and of course nobody has been able to improve upon the meanings that he gave to the word `middle.'

He called his path the middle path. The first meaning is that if you can avoid both the extremes, the rightist and the leftist -- if you can be exactly in the middle of both the extremes, you will not be in the

middle, you will have transcended the whole trinity of extremes, *and* the middle. If you drop both the extremes, the middle disappears on its own accord. Middle of what...?

Gautam Buddha's insistence on the middle is not on the middle; it is in fact a subtle way to persuade you for transformation. But to tell you directly to be transformed may make you apprehensive, afraid. To be in the middle seems to be very simple.

Gautam Buddha played with the word out of sheer compassion. His own word for the middle is *majjhim nikaya*, the middle path. Every extreme has to exclude the other extreme; every extreme has to be in opposition to the other polarity. The negative is against the positive, the minus is against the plus, death is against life. If you take them as extremes, they naturally appear as opposites.

But the man who can stop exactly in the middle, immediately transcends all the extremes and the middle together. And from the higher standpoint of the transformed being, you can see there is no opposition at all. The extremes are not opposites, not contradictories, but only complementaries.

Life and death are not enemies, they are part of one single process. Death does not end life, it simply renews it. It gives it a new form, a new body, a new plane of consciousness. It is not against life; looked at rightly, it is a process of refreshing life, of rejuvenating life. The day is not against the night...

In existence there is no opposition in anything; all opposites contribute to the whole. Existence is an organic unity. It does not exclude anything out of it, it is all-inclusive.

The man who can stop in the middle comes to know this tremendous experience, that there are no opposites, no contradictories. The whole existence is one, and in that oneness all contradictions, all oppositions, all contraries disappear into a single unity. Then life includes death, then day includes night.

A man who can experience this organic unity becomes fearless, becomes without any anguish and angst. For the first time he realizes his vastness -- because he is as vast as the whole existence.

One of the great disciples of George Gurdjieff, P.D.Ouspensky, has written a book. I must have seen thousands of books, and perhaps no other man in the whole world can claim to know more about books than I know. But in this whole experience of thousands of books I have never come across another book which can be compared in any way with P.D.Ouspensky's TERTIUM ORGANUM.

TERTIUM ORGANUM means the third canon of thought. He gave this name to this great and incomparably unique book because there have been two other books in the past: the first was written by Aristotle, and he called it the first ORGANUM, the first principle of thought; and the second was written by Bacon, and he called it NOVUM ORGANUM, a new canon of thought.

Then Ouspensky wrote TERTIUM ORGANUM, the third canon of thought, and he declared just in the beginning of the book that "although I am calling it the third canon of thought, it existed before the first canon of thought ever existed."

This book contains so many mysteries that each page, almost each paragraph, each sentence seems to be so pregnant with meaning... This is the only book...

I used to love underlining my books, that's why I have never been interested in reading books from any library. I cannot underline a book that has been borrowed from a library, I cannot put my stamp on it. And I hate to read a book which has been underlined by somebody else, because those lines which have been underlined stand out and they unnecessarily interfere in my own conception, my own flow.

This is the only book which I started underlining and I recognized after a few pages that every line has to be underlined. But I could not be unjust to the book. All my books in the library are underlined. Knowing perfectly well after a few pages that this book can be left not underlined, but that will be unjustified... so I had to underline the whole book. In that book there are so many things -- and one is significant in the reference I am talking about.

P.D.Ouspensky was one of the greatest mathematicians of his time. He knows perfectly well what he is writing, and he says that in mathematics the part can never be bigger than the whole. It is obvious: how can the part be bigger than the whole? But he goes on to say that mathematics is not all, "I have come to know the mystical experience with my master, George Gurdjieff, and now I can say there is a higher mathematics, the mystical mathematics, where the part not only can be equal to the whole, but sometimes it happens that it is bigger than the whole."

Now you are entering into a strange world, where the part cannot only be equal to the whole, sometimes it can be bigger than the whole. It is simply absurd as far as logic is concerned -- and from the mouth of a man who is one of the greatest mathematicians, and he knows it. He makes it clear that "I am embarrassed making this statement. As a mathematician I should condemn it. But what can I do against the existential experience? When it comes to experience, then mathematics or no mathematics, I have to state it exactly as

it is."

The moment somebody transcends the opposites and comes to know them as complementaries, he is not only part of the whole, he becomes the whole.

And let me tell you the final absurdity. Once in a while -- in a man like Gautam Buddha, or in a man like Mahavira, or Chuang Tzu, or Lao Tzu -- it happens that the part becomes bigger than the whole. Absolutely illogical, absolutely unmathematical -- but still absolutely right.

A Gautam Buddha not only contains the whole but because of his transformation he is a little bit more than the whole. The whole is not aware of its complementariness. Gautam Buddha is aware of its complementariness, and that's where he transcends and becomes bigger than the whole although he is just a part of it.

Anand Niyama, to be in the middle is one of the great methods of transforming yourself into the ultimate. To prepare yourself for being in the middle you will have to drop all extremist ideas. And all your ideas are extremist -- either leftist or rightist, either Christian or Mohammedan, either Hindu or Buddhist. You have chosen; you have not allowed a choiceless consciousness, accepting everything that is.

All your prejudices are your choices. I am against all your prejudices, just to bring you into the middle.

The pope heard that a certain lady in Ireland had produced ten children, so he sent one of his cardinals to grant her his blessings.

When he met the lady the cardinal was disgusted to learn that she was not a Catholic. "Do you mean to say," he thundered, "that I have come all this way to meet a sex-mad Protestant?"

If she had been a Catholic, she would have received the blessings of the pope. But unfortunately she is a Protestant... Immediately the prejudiced mind changes its position from blessings; it starts cursing. He calls that poor woman "a sex-mad Protestant"!

This is the way of all prejudices. A sannyasin is one who has no prejudices, who has not chosen any ideology to be his own, who is choicelessly aware of all that is. In this choicelessness you will be in the middle. The moment you choose, you choose some extreme. The moment you choose, you choose against something; otherwise there is no question of choice. Being in a choiceless awareness is another meaning of being in the middle.

It happened that a very beautiful young prince -- his name was Shrona -- listened for the first time to Gautam Buddha. Buddha was visiting the capital of the young man's kingdom, but listening to Gautam Buddha, the prince immediately asked to be initiated. He was well known as a sitar player and he was also well known for luxurious living, utterly luxurious.

It was said that even when he was going upstairs, rather than having a railing on the staircase, naked, beautiful women used to stand all along the staircase so that he could move from one woman's shoulder to another woman's shoulder. That was his way to go upstairs. He used to sleep the whole day because the hangover of the night before was too much; the whole night was a night of celebrations, drinking, eating, music, dance. There was no time for him to sleep in the night.

All these things were known, well known to the people. Gautam Buddha had never hesitated to give initiation to any man before. Now he hesitated. He said, "Shrona, I know everything about you; I would like you to reconsider, think it over. I am still going to stay in this capital for the four months of the rainy season."

For four months, in the rainy season, Gautam Buddha never used to move around, nor did his sannyasins. Eight months of the year they were continuously wandering and sharing their experiences of meditation and higher states of consciousness. But because twenty-five centuries ago there were only mud roads, and Buddha had not allowed his disciples to have any possessions -- not even an umbrella, no shoes, and just three pieces of cloth. One was for any emergency, and two so that you could change every day after the bath; more than three was not allowed. In the rainy season when it was pouring it would have been difficult to keep those three cloths dry, and to walk in the mud, in the pouring rain might make many poor sannyasins sick.

For that reason he had made it a point that for four months you remain in one place, and those who want to see you can come. Eight months you should go to every thirsty person; for four months let others come to you.

So he said, "There is no hurry, Shrona."

But Shrona said, "Once I have taken a decision I never reconsider. You have to give me initiation right

now."

Buddha still tried to persuade him that "there is no harm in reconsidering it, because you have lived a life of utter luxury. You have never walked on the road, you have been always in a golden chariot. You have never come out of your luxurious palace and gardens. You have lived continuously with beautiful women, with great musicians, with dancers. All that will not be possible when you become a sannyasin -- not even two meals a day" -- a Buddhist sannyasin is expected only to have one meal.

... Gautam Buddha's insight has been proved correct by science after twenty-five centuries of criticism. Now science has come to the same conclusion: if you can reduce your food to half, your diseases, sicknesses, illnesses will also be reduced to half, and your life will be doubled. Now it can be said scientifically that Buddha was right. It was not a deprivation; it was really a very healthy measure.

He told Shrona, "You will not be able. And I don't like anybody to return to the world, because that makes him lose his self-respect. That's why I say, `Consider...'"

Shrona said, "I have considered again and again and I still want to be initiated right now. The more you tell me to consider the more I become adamant and stubborn."

Gautam Buddha had to relent and give him initiation, and from the very second day there was trouble -- but a trouble that no sannyasin of Gautam Buddha had expected. A trouble that perhaps Gautam Buddha had expected started happening.

When all the sannyasins had three pieces of cloth, Shrona started living naked -- from one extreme to the other extreme. When all the Buddhist sannyasins were walking on the road, Shrona would always walk by the side of the road in the thorns. When the other sannyasins were resting under the shade of the trees, Shrona would always stand in the hot sun in the middle of the day.

Within just six months a beautiful young prince became almost old, a skeleton, black; one could not recognize that this was the man who used to be a great prince and was famous for his utterly luxurious life. His feet were bleeding, his whole body had shrunk, and one night after six months Gautam Buddha went to the tree under which he was sleeping. It is one of the rare occasions when Buddha went in the night to any sannyasin for any reason. There is no other incident, at least in the Buddhist scriptures. This is the only incident.

He woke Shrona up and asked him a very strange question: "I have heard that when you were a prince you were also the greatest sitarist in the country. Is that right?

Shrona said, "You could have asked at any time. I don't see the point in the middle of the night."

Gautam Buddha said, "Just wait a little, you will see the point."

Shrona said, "Yes, it is true."

Buddha said, "Now the second question is, if the strings of the sitar are too tight, will there be any music born out of those strings?"

Shrona said, "Of course not. If they are too tight they will be broken."

Buddha said, "If they are too loose, will there be any music?"

Shrona said, "You are asking strange questions in the middle of the night. When the strings are too loose they cannot create any music. A certain tension is needed. In fact to play on a sitar is simple. The real mastery is to keep the strings exactly in the middle, neither too tight nor too loose."

Buddha said, "This is the point I came to make to you. Life is also a musical instrument: too tight and there is no music, too loose and there is no music. The strings of life have to be exactly in the middle, neither too tight, nor too loose; only then is there music. And only a master knows how to keep them in the middle. Because you have been a master sitarist I would like you also to become a master of life. Just don't move from one extreme to another, from luxury to austerity, from pleasures to self-torture. Try to be exactly in the middle."

Gautam Buddha in a sense is one of the most profound psychologists that the world has produced. To be in the middle in every action of your life -- always find the middle and you have found the path of meditation and the path of liberation.

BELOVED OSHO,
WHEN I ENTER THE GATELESS GATE MY BODY IS FILLED WITH SOME TYPE OF UNCONTROLLABLE VIBRATION. SITTING IN YOUR PRESENCE IN BUDDHA HALL WITH CLOSED EYES MY WHOLE BODY VIBRATES AND TEARS FLOW FROM MY EYES. I FEEL THE VIBRATION DEEPENING AS IF SOMEONE HAS TOUCHED ME. HOWEVER, I GET LOST IN THE DARKNESS WITH CLOSED EYES AND I AM VERY

MUCH FRIGHTENED OF WHAT'S HAPPENING. THEN I TRY TO STOP ALL THIS BY KEEPING MY EYES WIDE OPEN.
OSHO, WOULD YOU PLEASE COMMENT."

Yoga Suresh, it is natural that when something from the unknown starts happening one feels afraid. Although you are seekers and you want the whole sky to open for you -- you want the unknown to touch your heart, you want the stars to enter in your being -- you are not aware that when things start happening you will be afraid and trembling.

Now, whatever is happening to you is absolutely good. But the fear is natural, and you will have to overcome your fear. It is perfectly good to sit with closed eyes when so much is happening around you and you are feeling strange vibrations and a soft touch to your heart.

Don't close your eyes out of fear; close your eyes for deeper exploration. There is nothing to be afraid of. This is our existence, this is our world, and there are many many things of which we are unaware.

As you become more receptive, you will become aware of subtle vibrations and naturally you will start thinking, "Am I going mad or what?" You will start feeling things which, if you are not aware and clear, can drive you nuts.

Close your eyes with love for a deeper contact with those vibrations. Those are the vibrations of a buddhafield. You are fortunate that they are touching you -- but your fear can stop the whole process. If you want to be afraid, be afraid only of your fear. Except that, there is nothing to be afraid of.

Close your eyes. But when you close your eyes, another fear comes -- of darkness. There is nothing in darkness to be afraid of. It is so silent, so beautiful, so vast. In the light you are always surrounded by the crowd -- of people or trees, but you are always crowded. Only in darkness are you absolutely alone.
That aloneness creates fear.

But our whole effort is to teach you aloneness, to teach you to love without any choice. Light or darkness, both should be explored. Light has its own beauties, its own colors, its own rainbows, its own flowers. Darkness also has its own silences. Light comes and goes, darkness remains.

Darkness is far more eternal than light. It is always there; it does not need any fuel, it is not dependent on anything, on any cause. You cannot destroy darkness; you can destroy light without much difficulty. You cannot do anything directly with darkness; it is there and it will remain forever. Search for its beauties, search for its depth. Out of fear, first you close your eyes. Then another fear grips you -- of darkness -- so you open your eyes, but then the whole experience starts disappearing. Get out of this misunderstanding.

If you can, just trust me a little bit. I give you the guarantee that what is happening to you is for your good, for your well-being. You are not only entering the Gateless Gate, you are really entering into the gateless gate within you.

Allow it to happen. Rejoice in it so that it can happen more. Dance. In welcoming it, allow your whole heart to be receptive to all these vibrations. You have entered a mystery school. You have to prepare yourself for many more mysteries ahead, but if you misunderstand you will lose something great that was beginning to grow within you.

Be absolutely assured that what is happening to you is going to happen to all. These experiences happen like a chain. If one person becomes absolutely immersed in these unknown vibrations, he will become infectious, contagious to others.
Spread your vibrations to others.

Sitting by the side of someone, focus with your eyes closed on the person; particularly, if you can, focus with closed eyes on the neck of the person. Sit behind him. The neck is the most receptive center... and those vibrations will start moving into the other person too. You will see that he is becoming fidgety, looking all around, What is happening?

Every day sit behind somebody else. You have a great and a very enjoyable task. Just sit behind Avirbhava, and you will see the expression... But don't misunderstand what is happening to you. Welcome it.

A young lady living in Canada received a present from a friend in Mexico. It was a tiny Chihuahua dog, the so-called Mexican hairless breed.

During the Canadian winter the tiny dog, who was used to tropical heat, began to shiver uncontrollably. No matter how many blankets she put on it, the poor dog could not get warm.

In desperation the girl jumped on her bicycle and pedaled down to the village drugstore. She asked the

druggist if he could give her something to keep her Chihuahua warm and maybe grow some hair on it.

The druggist blushed and said, " Miss, I think that is something you should see your doctor about."

The girl was about to leave when the man added, "But I will tell you one thing, miss, riding that bicycle is only going to make things worse."

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #10
Chapter title: Only the meditators comes to know his whole being

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BELOVED OSHO,
RIGVEDA SAYS, "LET NOBLE THOUGHTS COME TO US FROM EVERY SIDE." DO YOU AGREE WITH THIS STATEMENT?

Chaitanya Kirti, I do not agree with RIGVEDA and its statement. It appears only to the intellectuals as true.

But those who know, know perfectly well that thoughts are simply thoughts. They are neither noble nor ignoble. They are all chains, prisons; how can they be noble? Mind itself is your slavery, how it can be noble? And the ugliest thing in the statement of RIGVEDA is that it is asking, "Let noble thoughts come to us from every side." You are already too full of all kinds of crap and you are inviting more crap to come to you from every side?

How can I agree with this statement? It may have been made by a great Hindu seer and saint, but because of this statement, this very statement, whoever has made it has shown his ignorance about human consciousness. He does not know the state beyond the mind.

Unless you know the state beyond the mind you are as blind as anyone else, as ignorant as anyone else, with only one difference: you are a hypocrite, you are a pretender, you are showing the world a false face and hiding your reality. Any man who has made this statement is utterly ignorant about spiritual reality. It does not matter that the statement is contained in the ancientmost holy book of the Hindus. To me, each statement has to stand on its own authority. It doesn't matter from where it comes, who utters it, the statement itself intrinsically is wrong. It shows only one thing: that whoever uttered it was also wrong.

The whole process of religious consciousness is getting rid of thoughts. Yes, noble thoughts are included in it. It doesn't matter whether your chains are made of gold or just steel; in fact, the chains that are made of gold are more dangerous than the chains made of steel. Because the chains made of gold can be misunderstood as ornaments, you can start being attached to them, and then there is no possibility of freedom at all.

To call any thoughts "noble" is one of the most dangerous statements to make. It goes against all mystical experience. No thought is noble, and therefore no thought is ignoble either. Thoughts are just thoughts. Their function is to keep you clouded so that you cannot see the sun. Their function is to keep you in darkness so you cannot see the light of the day. They surround you in thick layers and keep you disconnected with existence. This separation is our misery. This is our anguish, this is our hell.

All thoughts have to be removed, irrespective of whether they are made of gold or of steel. Whether they appear to be good or bad, whether they come in moral packages or immoral packages, does not matter. In fact, again I would like to repeat: Thoughts that appear to be noble are more dangerous than those that are apparently ignoble, because there is a tendency within you to get attached to anything that is noble, moral, puritan.

Once you get attached to your chains, how are you going to be free? Once you become attached to your cage, how are you going to open your wings in the sky?

Chaitanya Kirti, RIGVEDA is certainly the ancientmost scripture in the world. That does not make it in any way significant, it simply makes it more primitive than any other scripture. It was written by more barbarous and more primitive people, less civilized, less cultured, and you can see it in the lifestyles of the Vedic seers.

You can see the difference between a Gautam Buddha and any seer, any sage of the VEDAS. They had many wives -- and not only that, they had many other women purchased in the slave markets. Can you conceive of Gautam Buddha purchasing a woman auctioned in the marketplace? It is simply inconceivable to reduce a woman to a commodity, just a sexual object to be used. And all the vedic seers without any exception had many wives and had many women purchased from the auctions in the marketplace.

You will be surprised to know, sometimes words go through such a transformation that one becomes absolutely unaware of their meaning. Now the word *vadhu* has lost all its original meaning. Now it means the newly-wed wife; but in the times of the VEDAS, `vadhu' meant a woman who had been purchased from the marketplace. You can treat her as a wife, you can use her as a sexual object, but her children will not be legitimate. They will be orphans, illegitimate and condemned by the society.

Strange... the people who are producing them are praised as seers and sages. Their very act of purchasing women is so ugly that to call them sages is simply stupid; they are not even worthy to be called human. And then to produce from those women children who will be condemned for their whole lives as illegitimate...

I say unto you, there is not a single child in the whole world who is illegitimate. Parents may be illegitimate, but not children. How can a child be illegitimate? Every child comes into existence from the same source of life, with the same purity and dignity. No child brings a certificate that "I am legitimate;" and no child comes with a seal on his forehead that he is illegitimate.

But these so-called seers were accumulating immense money. They were in favor of the ugly caste system of India -- in fact they created it. One fourth of the country is condemned to live like cattle, and the responsibility goes to the VEDAS. They were very ordinary people; if you look at the prayers that they have written in the VEDAS, you can see their utter ordinariness.

And that has continued to be the inner unconscious of the Indian mind. They were greedy people, purchased lands, slaves, and they were very jealous, jealous of each other. They were not humble people, and they were jealous even of their own wives. They had many wives, and they had many purchased women who were almost like prostitutes. But they wanted their wives to be absolutely dedicated only to them. They were very angry people, ready to curse anybody -- not only for this life but even for future lives -- on any slight provocation. And they have still a certain existence in the Indian mind.

Just a few days ago, Jayesh was telling me -- because he is looking after all the problems that the Indian government and the Indian bureaucracy have created for the ashram. One ex-attorney general of Maharashtra appeared to be very much interested in me.

Jayesh asked him, "Have you ever heard Osho, have you ever read anything?"

He said, "I have not read anything, I have never heard him."

Jayesh said, "Then in what ways are you interested in him? And why do you want to help me in solving the legal problems against the ashram which are absolutely invalid?"

He said, "I simply want to help, because it is a blessing to work for Osho." Jayesh was very much influenced, but in the next sentence the man said, "I will work just for the sheer joy and the blessings that will come to me from working for Osho. But money also is needed...."

Jayesh asked me what to do with such people. "He knows you not, he has never read you, he has never

heard you. He talks about blessings, looks very spiritual -- and ends up with the sentence that money is also needed."

I said to him, "Ask him to choose between the two: either the blessings or the money."

He said, "Osho, you will destroy my whole work. He is the man I am depending on."

I said, "But make it clear... because he cannot have both."

He said, "It was better I should not have told you. Now I am in a fix. I know he needs money, I know he is working for money. And if I ask this question, he will certainly be very much annoyed."

This greed, this money infatuation, this materialism comes exactly down from the seers of the RIGVEDA. It still constitutes the unconscious of the Hindu mind. On the surface, everything is spiritual; underneath, everything is so ugly, so obscene. And the beauty of it is that the Indians go on condemning the whole world as materialist; they are the only spiritual people.

But my own experience is that I have not come across more materialist people in the whole world than the Indians. Yes, they have a spiritual mask which the others don't have, so the others appear to be materialist. And Indians are very much conditioned to talk about spirituality, the ultimate reality; it is just common heritage to talk about great things. But when you scratch a little bit, you will find the most ugly human beings in the world. And the responsibility goes to such people.

The man who said, "Let noble thoughts come to us from every side," has been praised by Hindu scholars down the ages. I am the first in the whole history of mankind who is condemning this man and his statement. His statement shows absolutely clearly that he knows nothing of meditation.

Noble thoughts are simply noble chains, noble prisons, noble poisons. Every thought has to be dropped; whether it is good or bad, that is immaterial. You have to rise into a state of thoughtlessness. That state is the only nobility in the world.

That is the only authentic spirituality.

But the moment you go beyond thought, you are no more a Christian, no more a Hindu, no more a Jew, no more a Buddhist. All these are thoughts. To be a Hindu means you have certain kinds of thoughts; to be a Mohammedan means you have chosen a different collection of thoughts. What is the difference between a Hindu and a Christian? -- just the thoughts. Once they both go beyond thoughts, what will be the difference? In the silences of the heart, everybody is exactly the same open sky without any clouds.

Chaitanya Kirti, a few sutras for your meditation. You need them urgently, because you are reading the wrong kind of literature. The first sutra:

"Not all saints are playing a practical joke on the public. Some are genuinely mad."

Second: "If everyone does what they believe to be right, there will be assuredly utter chaos in the world."

Third: "If you see the good in everybody, you are an optimist or you may be simply nuts."

Fourth: "Just when I nearly had the answer, I forgot the question."

BELOVED OSHO,
WHAT IS REAL AUTHENTIC FRIENDLINESS?

Anand Shantideva, the question you have asked is very complex. You will have to understand a few other things before you can understand what real authentic friendliness is.

The first is friendship. Friendship is love without any biological tones to it. It is not the friendship that you understand ordinarily -- the boyfriend, the girlfriend. To use the word friend in any way associated with biology is sheer stupidity. It is infatuation and madness. You are being used by biology for reproduction purposes. If you think you are in love, you are wrong; it is just hormonal attraction. Your chemistry can be changed and your love will disappear. Just an injection of hormones and a man can become a woman and a woman can become a man.

Friendship is love without any biological tones. It has become a rare phenomenon. It used to be a great thing in the past, but a few great things in the past have completely disappeared. It is a very strange thing that ugly things are stubborn, they don't die easily; and beautiful things are very fragile, they die and disappear very easily.

Today friendship is understood either in biological terms or in economic terms, or in sociological terms -- in terms of acquaintance, a kind of acquaintance.

But friendship means that if the need arises you will be ready even to sacrifice yourself. Friendship means that you have made somebody else more important than yourself; somebody else has become more precious than you yourself.

It is not a business.

It is love in its purity.

This friendship is possible even the way you are now. Even unconscious people can have such a friendship. But if you start becoming more conscious of your being, then friendship starts turning into friendliness. Friendliness has a wider connotation, a far bigger sky.

Friendship is a small thing compared to friendliness. Friendship can be broken, the friend can turn into an enemy. That possibility remains intrinsic in the very fact of friendship.

I am reminded of Machiavelli giving guidance to the princes of the world in his great work, THE PRINCE. One of his guidelines is, Never tell anything to your friend which you would not be able to say to your enemy, because the person who is a friend today may turn into an enemy tomorrow.

And the suggestion following that is, Never say anything against the enemy, because the enemy can turn into a friend tomorrow. Then you will be very embarrassed. Machiavelli is giving a very clear insight: that our ordinary love can change into hate, our friendship can become enmity any moment.

This is the unconscious state of man -- where love is hiding hate just behind it, where you hate the same person you love but you are not aware of it.

Friendliness becomes possible only when you are real, you are authentic, and you are absolutely aware of your being.

And out of this awareness, if love arises it will be friendliness. Friendliness can never change into its opposite. Remember this as a criterion, that the greatest values of life are only those which cannot change into their opposite; in fact there is no opposite.

You are asking, "What is real authentic friendliness?"

It will need a great transformation in you, Anand Shantideva, to have a taste of friendliness. As you are, friendliness is a faraway star. You can have a look at the faraway star, you can have a certain intellectual understanding, but it will remain only an intellectual understanding, not an existential taste.

Unless you have an existential taste of friendliness, it will be very difficult, almost impossible to make a distinction between friendship and friendliness.

Friendliness is the purest thing you can conceive about love. It is so pure that you cannot even call it a flower, you can only call it a fragrance which you can feel and experience, but you cannot catch hold of. It is there, your nostrils are full of it, your being is surrounded by it. You feel the vibe, but there is no way to catch hold of it; the experience is so big and so vast and our hands are too small.

I said to you that your question is very complex, not because of the question, but because of you. You are not yet at the point from where friendliness can become an experience.

Be real, be authentic and you will know the purest quality of love -- just a fragrance of love surrounding you always. And that quality of the purest love is friendliness. Friendship is addressed to someone, somebody is your friend.

Once Gautam Buddha was asked, "Does the enlightened man have friends?" and he said, "No." The questioner was shocked because he was thinking the man who is enlightened must have the whole world as his friend.

But Gautam Buddha is right, whether you are shocked or not. When he says, "The enlightened man has no friends," he is saying he cannot have friends because he cannot have enemies. They both come together. Friendliness he can have, but not friendship.

Friendliness is unfocused, unaddressed love. It is not any contract, spoken or unspoken. It is not from one individual to another individual; it is from one individual to the whole existence, of which man is only a small part, because trees are included, animals are included, rivers are included, mountains are included, stars are included. Everything is included in friendliness.

Friendliness is just the way of your being real and authentic; you start radiating it. It comes on its own accord, you don't have to bring it. Whoever comes close to you will feel the friendliness.

That does not mean that nobody will be your enemy. As far as you are concerned, you will not be an enemy of anyone, because you are no more a friend to anyone. But your height, your consciousness, your blissfulness, your silence, your peace will annoy many, will irritate many, will make many, without understanding you, your enemies.

In fact the enlightened men have more enemies than the unenlightened. The unenlightened may have a

few enemies, a few friends. The enlightened men have almost the whole world antagonistic towards them, because the blind people cannot forgive the man who has eyes, and the ignorant cannot forgive one who knows. They cannot feel love towards a man who has attained to his fulfillment, because their egos are hurt.

Just the other day I received four letters from four different American prisons. All the four prisoners are asking for sannyas. One American prisoner has been reading my books. Since I was in that prison for one day, the authorities became interested, the prisoners became interested, so they must have ordered my books. The prisoner has been reading those books.

Although he is an American, he writes that "Osho, reading your books, listening to you on the television, and when you were in the prison for one day, I was also here" -- he has been there for almost five years. "It was a blissful experience for me and I will never forget the day we were together in the same cell; it has been the most important day of my life. And I have been carrying something in me which I want to express to you.

"You have not committed any sin -- of that I was absolutely certain the moment I saw you -- but to be innocent seems to be a greater crime than any other. And because you were talked about on the radio, on the television, your books were read all over the country, there came a moment when you were more important a figure than the president of America. That's what triggered the whole process of destroying your commune, imprisoning you -- just to humiliate you."

I was surprised that a prisoner would have such a deep insight. He is saying that "people like you are bound to be condemned, because even the greatest, most powerful people look like pygmies before your consciousness and your height. It is your fault," he is saying to me. "If you were not so successful, you would have been ignored. If your commune was not so successful, nobody would have bothered about you."

The enlightened man has no friends, no enemies, but only a pure love, unaddressed. He is ready to pour into anybody's heart who is available.

That is, Shantideva, real authentic friendliness.

But such a man will provoke many egos, will hurt those who think they are very important and powerful people. The presidents and the queens and the prime ministers and the kings will become immediately worried, concerned. A man who has no power has suddenly become the focus of attention of the people, attracts more people than the people who have power and money and prestige. Such a man cannot be forgiven. He has to be punished whether he has committed any crime or not. And a man of enlightenment cannot commit a crime; that is just a sheer impossibility.

But to be innocent, to be friendly, to be loving for no reason at all, just to be yourself is enough to trigger many egos against you.

So when I say, "The enlightened man has no enemies," I mean that from his side he has no enemies. But from others' side, the greater his height, the more will be their antagonism against him, the more will be the enmity, hatred, condemnation. This is how it has been happening for centuries.

Nirvano was just telling me the other day that the day I was fined four hundred thousand dollars -- more than half a crore rupees -- knowing perfectly well that I don't possess a single paisa, a single cent, the attorney who was working for Nirvano told her, "They have done it again."

She asked him, "What are you saying?"

And he said, "Yes, they have done it again. They have again crucified Jesus, they have again punished a man who is utterly innocent -- but his innocence hurts their egos."

Shantideva, just an intellectual understanding will not be enough -- although it is good to have some intellectual understanding, because that may help you move towards existential experience. But only the experience will give you the full taste of the tremendous sweetness, the beauty, the godliness and the truth of love.

BELOVED OSHO,
CAN IT BE TRUE THAT SEX IS ALREADY OVER? I HAVE BEEN YOUR SANNYASIN FOR FOUR AND A HALF YEARS AND MY BODY IS THIRTY-ONE YEARS OF AGE. I NEVER PLANNED TO DROP SEX, BUT NOW IT FEELS LIKE IT HAS DROPPED ME. AM I A QUICKY OR WHAT?

Dhyan Satyama, the place you are in and the space you are in... four and a half years is really too long. You can understand by the laughter of the people. They are in the same boat.

If you meditate, sex is going to drop by itself.

Sex is part of your unconsciousness, and it is a blissful experience if it drops by itself. If you force it to drop, it never drops. On the contrary, it becomes perverted; it starts finding ways from the back door. Unless it drops by itself, it never drops.

Meditation is the secretmost method of going beyond the body and all that the body contains. Sex is part of your body, your biology, it is not part of your consciousness. The moment you start rising up in your consciousness, sex is left far behind. Naturally, at the age of thirty-one one starts wondering, "Something seems to have gone wrong.... Nothing has gone wrong, everything has gone right. You should feel blessed that you are free from the greatest imprisonment of your being.

Adam and Eve were standing underneath the tree of knowledge, looking at the apple in Eve's hand. Eve turned to Adam and said, "After we have eaten the apple, we are going to do WHAT?" Naturally the poor woman was not yet aware about what. And they had eaten only one apple... It seems you have been eating too many apples; then one becomes a quicky.

Little Ernie's mother was worried about his progress at school, so she took him to see the psychiatrist. The shrink decided to give him an aptitude test and asked the nurse to put a hammer, a wrench and a screwdriver on the table. "If he grabs the hammer," said the shrink, "he will be a carpenter. If he grabs the wrench, he will be a mechanic. If he grabs the screwdriver, he will be an electrician."
Ernie fooled them all. He grabbed the nurse.

It does not matter what your age is; sex has nothing to do with age. It can disappear at any moment or it may not disappear even when one leg is in the grave. It all depends whether your life is just a horizontal phenomenon or something vertical also.

That verticalness can happen any moment, particularly for those who are in meditation. You can start moving differently than any other animal is capable of -- except a few men. It is unfortunate that I have to say "except a *few* men"; intrinsically, every man is capable of going beyond sex.

But people think sex is life; the moment sex disappears, they think, now there is no point in going on living. Sex was their meaning, their very salt. These are the poorest people in the world who have not known anything beyond the lowest; they have never raised their eyes towards the stars.

"A man has reached old age when he can't take yes for an answer."

So it doesn't matter... at the age of thirty-one you have become a wise old man. And the beauty of a wise old man is tremendously valuable in comparison to the foolishness of all those who are just young. The young people are bound to fool around; it is rare at this age, to be able to get out of this stupidity that we call youth.

Dhyan Satyama, you are exactly what I would like every sannyasin to be. This place is a place for transformation, and the only energy you have got to be transformed is sex.
Sex is your basic life force.

If you transform it into higher forms, it is going to disappear from its lower manifestations. But you are not going to miss anything; at each higher state the energy will give you more and more blissfulness. The higher it rises... it becomes a tidal wave of blissfulness. You start feeling orgasmic in every fiber of your being. Sexual orgasm seems to be a faraway echo, almost as if you have seen it in a dream -- just a faint memory.

Because what you are now experiencing is so authentic and so real, so solid, you will not need a companion. That too is one of the basic dependencies, and that's why all couples are in constant fight. The reason is that nobody wants to be dependent on anyone. It takes away your dignity, your individuality, your freedom. It makes you in a subtle sense a slave.

The man who loves a woman will hate the woman, because that woman has become a necessity, and one hates to be dependent on anyone. And the same is the case for the woman. Every woman hates the husband, has to hate him, because she has become dependent on him for momentary pleasures which don't last long.

A meditator finally comes into a space where he does not need anyone to give him pleasure. He is full of blissfulness, overflowing, he can share, he can fill the whole world with his blissfulness. His very being has become orgasmic.

Now that is something tremendously significant to be remembered: you are both, man and woman together. Because you are born of a father and a mother -- half of your being has been contributed by your

father and the other half by your mother -- naturally you cannot be just man or just woman. It is a fallacy perpetuated for centuries that man is man and woman is woman. It is absolutely wrong.

Every man has his woman within him and every woman has her man within her. Only the meditator comes to know his whole being. Suddenly his inner woman and the inner man melt and merge into each other. That creates an orgasmic state in him. Now it is no more a momentary experience that comes and goes; it is something that continues, day in, day out, like heartbeat or breathing. Every moment he is in an orgasmic state.

Naturally, sex disappears. A greater experience has come in. The sun has risen; what is the use of having a candle unnecessarily burning? You are bound to blow it out. If somebody keeps his candle burning in the sun, it only shows one thing: that man is blind.

A meditator comes to know such a vast experience of joy that all other pleasures simply fade away.

You are asking, "Can it be true that sex is already over?"

Yes, it is true, and you need not repent for it. Don't look back, look ahead. Something greater is going to open in your being, something like a lotus, which will give you absolute fulfillment and contentment, and freedom, independence, individuality. For the first time you will feel you are able to fly alone into the vast sky of existence. Your need for the other has disappeared -- that is what sex is, the need for the other -- and in this state of orgasmic experience within yourself, without the help of anyone else you become capable of sharing your love, not bargaining, not even hoping for something in return.

In other words, this is what I was just talking about: friendliness -- friendliness towards the whole existence. Nothing is greater, more glorious. Nothing is more of a splendor and a miracle.

You are saying, Satyama, "I have been your sannyasin for four and a half years and my body is thirty-one years of age." The body can be of any age....

There are two things which are not necessarily of the same age as the body. The lowest of these two is well understood by the psychoanalyst; the higher is still beyond them. Psychology is still struggling to stand up. It is crawling on the ground at the lowest level of human energies; hence, about the lower it has found a few fundamental truths.

One is the mental age: a man may be seventy years old, yet his mental age may be only fourteen -- or vice versa. In cases like Mozart... when he was only four years of age he was able to play on musical instruments like a great master; at the age of five he was already becoming famous. Even great masters of music could not believe the phenomenal energy of Mozart. At the age of five, he was almost as mature mentally as very few people become at the age of seventy.

Psychology has accepted that body and mind don't grow together. Sometimes, most of the time, the mind is lagging behind and the body goes on growing. A few times, in rare cases, the mind grows ahead and the body lags behind.

When Emerson, a great creative and sensitive man, was asked about his age, he said, "Three hundred and sixty years." The people who were present could not believe it; they could not believe that Emerson, a man of truth, a very innocent man, a man loved and respected by all those who could understand the heights of consciousness... why should he lie about such a thing? Three hundred and sixty years old? -- he does not look more than sixty. What to make of it?

Finally, one man asked, "Perhaps I could not rightly hear what you said. Will you please repeat it?"

Emerson laughed and said, "Why are you going in a roundabout way? Why don't you say directly that you cannot believe that my age is three hundred and sixty years?"

Then another man said, "Now we have to ask you. You look only sixty at the most; you will have to give us evidence that you are three hundred and sixty years of age. And a man of your integrity is expected not to lie."

Emerson said, "I am not lying. I have lived so much in sixty years that you will be able to live only in three hundred and sixty years. According to my intensity and totality of life, I have lived in sixty years as much as an ordinary man will live in three hundred and sixty years. I am not lying; it all depends how you live."

Meditation changes your life pattern completely.

This has still to be recognized by psychology. But the psychology of the enlightened ones knows perfectly well that consciousness can go on growing. It need not grow simultaneously with the body.

Adi Shankara, the founder of a systematic, philosophical system for the Hindus, died at the age of thirty three. He became enlightened somewhere about the age of seven. When he was seven his father had died. He was the son of a poor father, a poor brahmin; the mother was only living for him, the only son. At the

age of seven, Adi Shankara asked his mother that he wanted to renounce the world. Can you conceive of a child of seven years old thinking of renouncing the world? -- must be another Mozart, a Mozart of spirituality.

The mother said, "Your father has died and you want to renounce the world. Don't you think of me?"

Adi Shankara said, "I can only promise you one thing: before you die I will be present, so in your last moments you can die peacefully. But right now, allow me to renounce the world. I want to become a sannyasin and to go in search." The mother refused.

Not to hurt her, Shankara remained for a few days more. One day he went to the river. He used to go for his bath every day, but that day he insisted that his mother should also come with him. The mother was a little concerned: why he was so insistent? But when he became absolutely adamant that "if you don't come, I will not go for the bath. Then I cannot worship and then I cannot eat either," so the mother had to go.

The mother was standing on the river bank and the little child, seven years old, was caught by a crocodile. A crowd gathered, but there was nothing that could be done. Both the feet of the boy were inside the mouth of the crocodile, and Shankara shouted to the mother, "Now there are only two possibilities: either you give me permission to renounce the world and become a sannyasin or the crocodile is going to eat me. It is up to you to decide. Be quick!"

It is a strange story. How did the crocodile conspire in this? And the mother of course immediately shouted, "I allow you, you can become a sannyasin. Even this much will be a solace to me, that you are still alive."

And the story goes that the crocodile immediately left him and disappeared. Must have been a very saintly crocodile... Whatever the case -- perhaps it is only a parable -- one thing is certain: that Adi Shankara at the age of seven must have convinced his mother that either she had to allow him to be a sannyasin or she had to be ready for his death. How he managed it, that is a different matter. But one thing is certain: he gave her the clear-cut choice, either death or sannyas. Obviously the poor mother had no choice; she allowed him.

At the age of seven, Adi Shankara became a sannyasin. In the whole history of the world there is no other case parallel to Shankara. Somewhere between the age of seven and eleven -- there is no historical record of it, but it seems just between seven and eleven -- he must have become enlightened. At the age of eleven he started writing his great commentaries on the UPANISHADS, and on one of the greatest and most complicated scriptures that exists in India, Badrayana's BRAHMASUTRAS.

At the age of eleven it is almost impossible even to understand it -- and Shankara wrote the greatest commentary. It has defeated all the great commentators of the past and all the great commentators that came after him. Nobody has been able to go beyond these flights of consciousness and bring such tremendous meaning to the almost dead scripture of Badrayana, BRAHMASUTRAS. The way he interprets is possible only after enlightenment. Each small word... the way he gives a turn to its meaning. Something which was looking very ordinary immediately becomes extraordinary. He has the touch that transforms everything into gold.

By the time he was thirty-three, he had written all the great commentaries on all the great scriptures, and he had traveled all over the country and defeated all the so-called great philosophers, theologians, priests. At the age of thirty-three he died.

Consciousness is not limited to your physical age.

Consciousness can go far ahead of you, your body.

So don't be worried, Satyama. You are saying, "I never planned to drop sex, but now it feels like it has dropped me." That's the right way. You should never drop sex with conscious effort, because that is only repression. You should not pay any attention to sex. Your whole focus should be towards meditation, and one day sex is going to drop just like an old leaf dropping from the tree, not making even any noise, silently falling into the earth and disappearing.

I have given you the name Satyama. I would like to explain to you that that name belonged to an ancient seeker. He was also in the same category as Adi Shankara. When he was just nine years old, he asked his mother, "I would like to go to a forest monastery and learn all about myself, before it is too late."

The mother said, "My son, you are creating a difficulty for me. But if you have decided, then I will not stand in your way. Just one thing you have to remember: in that forest monastery the first question that will be asked will be, `What is the name of your father?' -- and I don't know the name of your father. When I was young, being poor I used to serve in many houses, and I have been sexually abused by so many rich people. I was so poor I could not fight back, neither was anybody ready to believe me. Those people were powerful,

and my whole concern was you. I don't know who your father was out of so many people who have forced me to make love against my will.

"So when you are asked in the university, you have to say the simple truth. Your name is Satyakama, and your mother's name is Jawali. As far as your father is concerned, your mother has said that while young she has been abused, exploited by so many rich people, so she does not know who exactly your father is. ... So please call me not by my father's name, call me by my mother's name. My name is Satyakama, my mother's name is Jawali. You can call me Satyakama Jawali."

He went to the forest university. And the first thing the *calpati* of the university, the head of the university asked him was, "What is your caste?"

He said, "I don't know."

"Who is your father?"

He said, "I don't know. I asked my mother, and this is the story she has told me.... You can call me Satyakama Jawali."

The old man could not believe that a mother could be so truthful as to say this to her own son, and the son also could be so truthful as to repeat it to a stranger without feeling any guilt or any humiliation -- with utter dignity, with absolute acceptance, whatever is the case. The old man must have been a man of immense understanding. He said, "You are accepted, Satyakama Jawali, because at the age of nine you are so truthful. And your mother is also great. Her respect for truth is immense. You don't know your caste... I know your caste. You are a born brahmin" -- the highest caste in India -- "because of your truth. I can deduce logically that you must belong to the highest caste. You are accepted." This Satyakama one day became enlightened.

I have given you the name Dhyan Satyama -- just another form of Satyakama. Remain truthful to yourself and to the world and the day of your illumination is not far away.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #11
Chapter title: You cannot hurt a humble man

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BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN BEING HUMBLE, BEING SHY, AND JUST HIDING OUT OF FEAR?

Anand Shantideva, the difference between being humble, being shy, and just hiding out of fear is immensely great. But man's unawareness is such that he is not even capable of making distinctions between

his own actions and responses to reality; otherwise, the difference is so clear that even to ask the question is useless.

First you have to go deeper into the word `humble'. All the religions have given it a wrong connotation; by humble they mean just the opposite of the egoist. It is not so. Even the exact opposite of the ego will still be ego, hiding behind facades. It is shown once in a while in the so-called humble man: he thinks he is more humble than anybody else -- and that is the ego. Humility knows no such language.

I have told you the story of three Christian monks. Their monasteries were close to each other in the mountains and they had to pass each other at the crossroads every day. One day it was too hot and they decided to rest a little and to talk to each other a little. After all they are all Christians; they may belong to different sects, but their fundamentals are Christian.

As they sat down under the shade of a tree, the first one said, "It is absolutely clear that your monasteries may have something, but you cannot find such wisdom, such scholarship as you will find in our monastery."

The second one said, "You have raised the question, hence I have to say this: your monastery may have scholarship, but that is not the question. Nobody is more austere, disciplined than the people of our monastery. Their austerity is incomparable, and in the ultimate moment of judgment, remember, scholarship will not be counted. What will be counted will be austerity."

The third man laughed and he said, "You both are right about your monasteries, but you don't know the real essence of Christianity, and that is humbleness. We are the tops in humbleness."

Humbleness and the tops? -- then it is simply a repressed ego. Out of greed, out of tremendous greed to enter into paradise and to enjoy all its pleasures, a man is capable of repressing his ego and becoming humble. Before I can tell you what true humbleness is you have to understand the false humbleness. Unless you understand the false it is impossible to define the true. In fact, in understanding the false the true arises in your vision on its own.

The false humbleness is just repressed ego, pretending to be humble but desiring to be the tops. The authentic humbleness has nothing to do with ego; it is absence of the ego. It has no claim of being superior to anybody. It is a simple and pure understanding that there is no-one who is superior, and there is no-one who is inferior; people are just themselves, incomparably unique. You cannot compare them as superior or inferior.

Hence the authentic humble man is very difficult to understand because he will not be humble the way you understand it. You have known hundreds of humble people, but they were all egoists and you are not insightful enough to see their repressed ego.

Once a Christian missionary woman, a young, beautiful woman came to my house. She presented me with THE HOLY BIBLE and a few other pamphlets, and she was looking very humble. I told her, "Take all this rubbish away from here. This HOLY BIBLE of yours is one of the most unholy scriptures in the world," -- and immediately she exploded; she forgot all humbleness. I told her, "You can leave the BIBLE. It was just a device to show you who you are. You are not humble; otherwise you would not have been hurt."

Only the ego is ever hurt.

You cannot hurt a humble man.

True humbleness is simply egolessness. It is dropping all personality and the decorations that you have accumulated around you, and just being like a small child who does not know who he is, who does not know anything about the world. His eyes are clear; he can see the greens of the trees more sensitively than you can see. Your eyes are full of the dust that you call knowledge. And why have you collected this dust which is making you blind? -- because knowledge in the world gives a tremendous energy to your ego. You know and others don't.

The humble man knows nothing. He has come back the full circle to his childhood innocence. He is full of wonder. He sees mysteries everywhere. He collects stones and seashells on the seabeach, and rejoices as if he has found diamonds and emeralds and rubies.

In my childhood, my mother was very much troubled by me -- and so was my tailor, because I used to tell him, "Make as many pockets as possible."

He said, "On only one condition -- that you don't tell anybody who has made this dress. Because of you I am losing customers. They say, `This tailor has gone a little cuckoo'"... because I had pockets in front, at the back, by the side, on the pants as many as possible.

I told him, "wherever you can find a little space, make a pocket."

He said, "Are you mad or something?"

I said, "You can think anything, but I need so many pockets" because by the river of my village there were so many beautiful colored stones, and I had to collect them, and I needed different pockets for different colors.

My mother was very angry because I would go to sleep with all my stones in my pockets. When I was asleep, then she would start pulling my stones out of my pockets: "How can you sleep with so many stones?" I told her that this is cheating; nothing should be done to me while I am asleep.

Childhood has an immense clarity. In that clarity, in that transparency, in that perspective the whole world looks a miracle.

The humble man comes back to this miraculous existence. We take it for granted, but you don't see how from the same soil a lotus flower blossoms, and a rosebush, and millions of other flowers. The earth has no colors; from where do those beautiful colors come? The earth is very rough; from where do the velvety roses come? The earth has no greenery; from where do the green trees come?

The humble man is as if a child again. He has no claim, but only gratitude -- gratitude for everything; even gratitude for things for which you cannot conceive how one can be grateful.

A Sufi mystic, Junnaid, was on a religious pilgrimage with his disciples. In his mystery school it was almost a routine for the disciples to pray with the master. And his prayer was always the same, ending with a thankfulness to God: "How am I going to pay? You are giving me so much, you are pouring over me so much bliss, and you never think how I am going to pay for it. I don't have anything other than gratefulness. Forgive me for my poverty, but I thank you for all the great things that you have given to me."

Nobody had objected to it. The mystery school of Junnaid was flourishing, people were coming from faraway places; it had become one of the richest schools of the Sufis. But on the pilgrimage the disciples started wavering about the last part of the prayer.

One day they passed through a fanatic village. Mohammedans don't believe that Sufis are real Mohammedans -- and Sufis are the only real Mohammedans in the whole world. Mohammedans -- the orthodox Mohammedans, the priests -- condemn Sufis that they have gone astray because they have left the crowd and they have started moving on their own lonely paths. They don't bother about tradition, and they declare clearly that "if something is wrong in the tradition we are going to correct it.

For example, Mohammedans pray to God in their prayers, and end the prayer that the God of the Mohammedans is the only God; there is only one God, and there is only one holy book, KORAN, and there is only one prophet, Hazrat Mohammed.

Sufis never complete the whole thing; they simply say there is only God -- and nothing else. They drop the two points that there is only one holy book, KORAN, and there is only one prophet, Hazrat Mohammed. This hurts the orthodox Mohammedans.

Sufis are very humble people and open to receive from all the sources -- they don't bother whether it comes from Christian sources, or Jewish sources, or Hindu sources. Truth is truth; from what door it enters into your being is immaterial.

That fanatic village did not give them shelter, did not give them food, did not even allow them to drink from their well. It was desert country and this continued to happen for three days. They were sleeping in the cold night in the desert, shivering the whole night, hungry, thirsty, rejected, condemned -- and in one last village they were even stoned. Somehow they survived and escaped.

But the master continued his prayer, just the same as he was doing it in his mystery school: "How much you have given to us! Your compassion is infinite! And you know our poverty -- we cannot give you anything except our heartfelt gratitude."

Now this was too much. Three days no food, no shelter, cold nights in the desert... the disciples could not tolerate it. Junnaid is going a little too far. One of the disciples said to him, "At least for such days, drop this last part."

Junnaid said, "You don't understand. God has given us these three days as a fire test. His compassion is infinite; he was just trying to see whether our trust is also infinite or not, whether our trust has some conditions. If you were received by these three villages, welcomed, given good food, shelter to rest" -- because Mohammedans respect people very much who are going for a holy pilgrimage -- "then you would have agreed with my prayer. Because until now you have never disagreed, for the first time God is giving me the opportunity to show that it is not only on good days that I am grateful; whatever happens, my gratefulness will remain unwavering. Even in my death I will be dying with the same words on my lips."

A humble man lives an unconditional life of gratitude -- not only gratitude to God, but gratitude to

human beings, to trees, to stars, to everything.

Being shy is another way of the ego. It has been converted almost into something ornamental. A person who feels shy, particularly women in the East, are thought to be very graceful because they are so shy -- but they are shy because it is thought to be great.

In the West, slowly, slowly that shyness is disappearing from the women because it is no more thought to be of any value. It simply shows a long tradition of slavery. The modern woman in the West has thrown it away because it was also a binding chain, and for liberation it needs to be broken.

What are the moments when you start feeling shy? Those are the moments when somebody praises you; those are the moments when somebody says, "You are so beautiful" -- and you know that it is not true, there are not so many beautiful people around. But almost everybody will come across an idiot who will say, "You are so beautiful!" And then a shyness comes because you know it is not true, but it is very ego-fulfilling.

You can try, you can tell the ugliest man or the ugliest woman, "My God! The world has never seen anything like you. You are so beautiful that even Cleopatra would have been nothing compared to you" -- and even the ugliest woman will not deny it. In fact she will say, "You are the only person who has the sensitivity..."

It happened that I was expelled from a college.... I was expelled from many colleges and many universities; that way it gave me great richness. Nobody has belonged to so many colleges and so many universities. In the city where I was there were twenty colleges; time came when not a single college was ready to accept me.

I asked those principles, "What is the problem?"

They said, "You are not the problem. Certainly we cannot say you are the problem, because from every other college you have been expelled -- not because you are a problem, but because you create such situations that professors start resigning. Nothing can be said against you, because you are only asking relevant questions. But because the professors cannot answer them they feel very humiliated. We don't want our staff to be disturbed."

Only one college remained, and I thought now it was better not to approach directly but to find some indirect way. So rather than going to the office of the college, I inquired about the principal, his qualities, what he likes and what he does not like. And from every source I collected all information about the principal. They said, "He is a very religious man. Early in the morning, at four o'clock, he disturbs the whole neighborhood -- because he is a very big fellow, very fat, and he is a devotee of Mother Kali of Calcutta. He has a big statue in his house, he has made a temple, and when he starts shouting what he calls prayer..he is the only man in the city who can address a meeting of ten thousand people without any microphone. And he becomes so utterly intoxicated by his own words...."

I said, "That will do."

I went to the principal's house early in the morning at exactly four o'clock. He was in his temple, just a small cloth wrapped around him -- otherwise he was almost naked -- and he was shouting continuously, "Jai Kali, Jai Kali, Jai Kali..." The words mean "victory to the Mother Goddess."

I was sitting in the corner of his temple and I also started shouting, "Jai Kali!" He looked around, because this was the first time that anybody had joined him. I shouted with all my strength, because I cannot speak without a microphone. But it was an absolute necessity....

He asked me, "Who are you?"

I said, "Just a devotee of the Mother Goddess of Calcutta -- but I am a small devotee, you are a big devotee. I have just come to sit at your feet, because in this whole city you are the only religious man."

He said, "You are the only man who has ever understood me; otherwise all the neighbors are reporting me to the police, and my staff in the college think me a little cuckoo."

I said, "All those idiots are of no importance. A man of heart and love declares you to be the greatest devotee of Mother Kali. You are the most spiritual man I have come across."

He said, "Can I do something for you?"

I said, "Nothing much... I just want to be admitted to your college. Although there are twenty colleges, when I have the opportunity and chance to be under your grace, I would not get entrance into any other college."

He said, "You are admitted. And the day you come, sign the forms. I give you a scholarship, and if you want to move into the hostel you will not be charged. You are the only person who has understood me in my whole life. Not even my wife, not even my children -- everybody thinks I am insane, something is wrong."

I went to his college and he welcomed me at the gate. Even his own staff of professors and students could not believe it. He took me by his side into his office and he told me, "You are not going to pay anything in this college. But as people came to know that you were being admitted... they are as afraid of you as they are afraid of me. So there is only one condition... Because I don't want to disturb the whole staff -- they are all against you, and I know they are all against me too; they are all irreligious, materialist people -- so you will have to forgive me. Just one condition... you should not attend any classes."

I said, "I don't care about classes. Can I attend the temple?"

He hugged me, and with tears in his eyes he said, "At this early age you have such a pure heart. The doors of my temple will always be open for you. I keep it locked because there is fear of the neighbors destroying the statue. But I will give you a copy of the key, so whenever you want you can go there. Lock the door from inside, so even if a crowd gathers, don't be worried. These kinds of distractions always come on the path of religious seekers."

I said, "Don't be worried."

When I graduated from his college I had not attended a single lecture. I was moving to another city for my post-graduation, so I thought it was better to tell him the truth. I went to him, met him in the temple, and I said, "It is very heavy on my heart; I want to tell you the truth. You said that I understand you, and I am the only person who understands you. I beg your pardon, but I don't understand you either -- and I am absolutely certain that some nuts and bolts are either loose or tight."

He said, "What are you saying?"

I said, "I have graduated and now there is no problem. It was a simple bribe, a spiritual bribe." And when I had said to him, "You are the greatest religious person I have come across," even that fat and very big man looked shy. It is the ego again playing a different game.

The egoless person never feels shy. If you say anything untrue about him, he will refute it himself. He wants to expose himself in his absolute authenticity.

And the last thing, "just hiding out of fear." All are different expressions of the ego: a false humbleness, being shy -- knowing perfectly well that what is being said is not true -- and the third, hiding out of fear. Except ego, there is no element in you which ever feels fear, because ego is the only thing which is false and which has to die. Neither will your body disappear -- it will just go back to its basic elements -- nor is your consciousness going to die. It will move in its journey to higher levels and forms of expression, or finally it may disappear into the universal consciousness.

But that is not death. That is becoming greater, vaster... infinite and eternal. It is not a loss. The only thing that is going to die, and has been dying continuously each time you have died -- the body goes to the material elements, the consciousness goes to the universal consciousness, or into a new form of consciousness -- the one thing that dies again and again is the ego. So ego is the root cause of all fear in you. A man who is egoless is also fearless.

Shantideva, it is just intellectual discrimination as far as you are concerned. It is not intellectual distinction as far as I am concerned; it is my experience. The day my ego disappeared, I found a totally new kind of humbleness. I have found that there is nothing to be shy about, and I have not been hiding in any way out of fear.

This can become your experience too, and unless it becomes your experience, just intellectual understanding will not be enough. Meditation can help you to get rid of the ego and all these three things will disappear. But in an unconscious state it is very difficult to make a distinction between the authentic humbleness and the bogus.

A man was saying to me, "Not only don't I know what tomorrow will bring, I'm still not exactly sure what yesterday brought."

We are all living like a somnambulist who walks in his sleep. Our consciousness is so shallow, and our unconsciousness is so deep... All our actions come from our unconscious; all our decisions come from our conscious. That's why our decisions and our actions are never synonymous. You say something but you do something else, because in yourself there is a great split.

The doer is the unconscious, and the conscious mind is so small it can only do the talking. So everybody talks beautifully. Even the greatest poets, painters, artists of different dimensions -- what they are doing with painting or sculpture or poetry is only from their conscious minds. It is their way of talking, it is their way of expressing -- communicating with others. But it is a very unfortunate experience that if you come in contact with these people personally, they are more ordinary than the ordinary people. And they have written such golden poetry....

I happen to know almost all the great poets of this country, because I was traveling all over the country, and I was meeting every kind of people. I was surprised: I had read their poetry, and I had loved their poetry, but I could not believe that such ordinary men could rise to such heights. Slowly, slowly I became aware of a split. The conscious mind talks and it talks beautifully, but the unconscious mind does not know anything about your conscious.

As far as action is concerned and your lifestyle is concerned, it is going to come from your unconscious. It is vast, it is your heritage of millions of years of human evolution; it is tremendously powerful. Remember, if you are in the grip of the unconscious, there is no way to see things exactly as they are.

Except meditation, there is no other way to bring light into the unconscious darkness of your being. As your meditation grows your consciousness grows, your unconsciousness diminishes. At the ultimate point your consciousness is total, and your unconsciousness has disappeared completely. That is the moment when your words and your life and you are all synonymous. Then there is no split, no division, no antagonism.

As far as ordinary humanity is concerned, it may appreciate beautiful paintings, but its appreciation is again an expression of the ego.

I have heard about a very rich woman who had purchased a Picasso. She was keeping the Picasso painting in her drawing room. She could not understand what it was, she could not even figure out whether it was hanging upside-down or rightside-up. Many times even Picasso was puzzled, what has he painted?

Picasso was certainly a great artist, but not a conscious artist. He has poured the colors in the most beautiful combinations, but his paintings don't have any headings to them. He himself could not figure out what they were all about, and once when he was asked he was very angry. He said, "Nobody asks the rose, nobody asks the trees, nobody asks the sun and the moon, what is *their* meaning. Then why do you harass me, continuously asking, "What is the meaning of the painting?"
It is just beautiful, it has no meaning."

The woman was just an exhibitionist: she wanted to show that she had a Picasso painting -- one million dollars worth. But it happened many times... a critic would come to see and would say "It is fake." Immediately the painting would be removed. Then another critic would come and say, "I want to see the painting" -- and it had been thrown in the basement. He would say, "Who says it is fake? It is absolutely authentic" -- and again it would come into the drawing room. This happened many times.

Your ego is a very subtle phenomenon. If anything fulfills it, it is good. If it does not fulfill it, it is bad. And everybody pretends to appreciate great music, just to show that he understands great music, great poetry, great literature -- just to show that he understands. But the reality is totally different. Ego never wants to accept one thing -- ignorance.

Little Ernie was getting very tired of the long sermon at the church. In a loud whisper he asked his mother, "If we give him the money now, will he let us go out?"

This is pure innocence: If he is after money, give him the money and let us get out. Why get tortured? But only a child can say that, and I would like all my sannyasins to be children again.

"Boys," said Father O'Flanagan to his bible class, "you should never lose your tempers. You should never swear, or get excited or angry. I never do. Now to illustrate -- you see that big fly on my nose? A good many wicked men would get angry at that fly, but I don't. I never lose my temper. I simply say, `Go away, fly, go away.' And then suddenly he jumped and said,"JESUS CHRIST! It's a bee, the son of a bitch!"

So thin is the layer of consciousness.... Our pretensions, our promises are not more than just skindeep. He forgot all about the great sermon he was giving; he acted exactly how he was telling others not to.

Shantideva, it will be good not to be only curious about distinctions between things.

Become more of a meditator, then the answer will arise within you yourself. Only *your* answer can make you truly wise. You can accumulate answers from others but you will still remain otherwise.

BELOVED OSHO,
EVERY ANSWER YOU GIVE, NOT QUESTIONED BY ME, I STILL TAKE VERY PERSONALLY. IS THAT POSSIBLE?

Again it is Anand Shantideva. In a way whatever I am saying applies to you all, more or less, because I am talking about the very structure of human consciousness and being. People are not much different, so the question may be coming from anyone -- it is also your question too. So there is a possibility -- and in fact it should be the case always -- that the question perhaps is not yours but the answer is for you. Somebody else has asked your question.

My experience is that it is always good to let somebody else ask your question. Then you can listen more attentively, more peacefully, more at ease -- it is poor Shantideva's!

Shantideva cannot listen so peacefully and so silently. He will be tense, worried -- because nobody knows what I am going to say. Most probably he will get a few hits, so he is sitting in a defensive posture. Everybody else is enjoying, at the cost of poor Shantideva.

But Shantideva, there is no problem. You will have your chance when somebody else asks; you can relax and you can listen and laugh. But remember one thing: any question that any human being can ask will be relevant to you too, because we are all in the same boat. Maybe quantitatively somebody may be more involved in the question, somebody less; but it is impossible, unless you are enlightened, unless there is no question left in you, but only the answer...

This is one of the miracles of existence: when there are questions you don't have the answer, and when the answer comes, the questions disappear just like when you bring the light in the room and the darkness disappears. The questions and the answers never meet. They cannot face each other, because the question is only a shadow, a darkness, an absence of light.

But my answer cannot become your answer. Your answer is hidden in your own being at the deepest center. You will have to search for it. I can give you indications, I can give you devices. I can show you the path, but you will have to walk alone. I cannot come along with you because it is an inner journey.

Little Hymie, on his ninth birthday, walked into the local pub and yelled to the barmaid to bring him a scotch on the rocks. "What do you want to do?" exclaimed the pretty barmaid. "Get me into trouble?"

"Maybe later," replied little Hymie, "But right now I want the drink."

Very few people get beyond the age of thirteen or fourteen as far as mind is concerned. That creates a strange situation. Physically they look older and you start expecting from them something wise, but you don't know their mental age is still thirteen or fourteen, and they will behave according to their mental age, not according to their physical age.

At the annual gathering of the MacTavish clan, Hamish MacTavish suddenly raced to the microphone, interrupted the singing of "Blue Bells of Scotland," and cried, "Hoots! Hear this all ye fine and loyal MacTavishes! It is my money purse, lost it is! There is a hundred pounds in that purse and whoever brings it up here, now, I will give a reward of fifteen pounds!"

From the back of the crowd came a voice, "I will give twenty-five."

In real situations you are bound to behave according to your actual mental state. Ordinarily you can pretend to be a wise old man, but your wisest old men are still as retarded as anybody else.

Mulla Nasruddin was sitting on his balcony and suddenly he shouted to his servant, "Bring my glasses, quick."

The servant brought the glasses, but he said, "What is the hurry?"

Mulla said, "What is the hurry? -- you idiot, a beautiful woman was passing and I could not figure out whether she was a woman or a man. I needed glasses quick. But you came a little late and that beautiful woman is no more on the street; she turned the corner into a smaller lane."

One day Mulla Nasruddin is walking on the road. All his hair has become absolutely white. He finds a beautiful young girl and he pinches the girl's backside. The girl shrieks and says, "You are an old man, the age of my grandfather. All your hair is white -- and what are you doing?"

Mulla Nasruddin said, "It is true that my hair is white, but my heart is still black -- and I follow my heart, not my hair."

Shantideva, it is perfectly good that you take my answers to questions not asked by you very personally. That's the right attitude. It doesn't matter who has asked; what matters is that the question is also yours,

lurking somewhere in your unconsciousness. Because the other has asked, it has surfaced. My answer is as much for you as for the man who has asked the question.

I am talking to you all almost as if to one individuality. I am not answering questions for different people because my understanding is that all questions are human, and those who are understanding enough will take as much out of the answer for themselves as they can without thinking whose question it was.

And it is easier, I repeat again, to understand the answer when it is not your question because you are relaxed. It has nothing to do with you, it is somebody else's problem; you can listen more attentively, more totally. The person who has taken the trouble to ask the question cannot relax while I am answering.

You can feel it, Shantideva, right now. You will be tense, because I am not a reliable man. Sometimes I am good, sometimes I am not; sometimes I can be absolutely mad. If you can provoke me by your question, then I can behave just like a bull in a china shop.

The third question is also from Shantideva, so I am not going to answer it today. It is enough. We will take his question another time. Three questions in one morning session -- he will get dengue fever!

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #12
Chapter title: Buts, ifs and hows

12 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
HOW CAN I LEAVE MY EGO OUTSIDE THE FRONT GATE? IT FOLLOWS ME LIKE A SHADOW AND EVEN HIDES BEHIND MY BACK AND THEN I AM NOT ABLE TO SEE IT.

Anand Shantideva, the question shows you have not understood the meaning of the ego. It is not something visible or tangible; it is not even a shadow that follows you. It is something that sits upon your head, that's why you cannot see it. It is all that you know about yourself, your name, your respectability, your power; whatever you have, it is your ego.

The ego is simply a mind formation. To understand it is a very subtle process. The society you have been brought up in does not want you to know yourself. But it will be very dangerous not to allow you to know yourself and to leave you in a state of chaos. The danger is that in that chaos you may start looking for yourself.

One cannot live in a chaos. One has to find the center of the cyclone; it is an absolute necessity for survival. The society creates the mind as a substitute for your being. And on its own part, the mind creates the idea of "I," the ego. That substitute is absolutely necessary to keep you away from yourself, because

once you believe that this is *you*, the very question of any search for yourself does not arise.

That has happened to millions of people who have lived on this earth and that is happening even today to the millions of people that are on the earth. Today we have more ignorance in the world than ever, just because of the population.

Now there are five billion idiots on the earth. It has never happened before; it is absolutely unique. You are living in a world which is very special -- five billion people knowing nothing about themselves. The ignorance was never so thick and the night was never so long. But whatever the case with the world, each individual is capable of coming out of this darkness. The first thing he has to realize is that he does not know himself. And whatever he knows *about* himself is just opinions imposed on him by others.

Somebody has said to you, "You are so intelligent" -- and it was so satisfying to believe in it that you have believed it. It needs tremendous courage to disassociate yourself from all that you have been believing you are.

Shantideva, you *are* the ego; hence you find it difficult to leave it outside the gate. Because you don't know anything else about yourself except the ego, if you leave it outside you will be leaving yourself outside. It can be left outside the gate only if you understand the very structure of it.

To keep you engaged and busy it is a false substitute so that you don't have time, you don't have energy, you don't have any need to look for your authentic self.

In short, you are completely false.

I don't believe in compromises. Either you are real or you are unreal; it is not possible that half of you is real and half of you is unreal. The real and the unreal cannot meet. It cannot be that a certain percentage in you is real and the remainder is unreal. It is impossible. It is not allowable by the universal law of consciousness. The real and the unreal never meet.

Have you ever seen light and darkness meeting? Either it is light or it is dark; you cannot have both together in your room -- one sitting on this side of you, the other sitting on the other side of you so that you can enjoy both the light and darkness.

A meditator enters into his mind and starts watching how the mind functions. Just the very fact of watching the mind makes him aware that he is not the mind, and he is not anything that belongs to the mind. He is a faraway entity, qualitatively different, just a pure watching... in other words: just a pure mirror which only reflects the reality but is not imprinted by any reality.

If the ugly face comes in front of it, without any judgment it shows the ugly face in its full detail, without any condemnation. And when the beautiful face appears, there is no appreciation and no evaluation either. It shows the ugly face and the beautiful face with the same detached, faraway reflective witnessing.

The moment you become a witness there will be no need to leave your ego outside the gate. In fact, the ego will have left you; even if you run after it you cannot catch hold of it.

So the right process has to be understood. The ego is not something like your umbrella and your shoes and your raincoats that you leave outside the gate.

The ego is hidden inside your mind. Of course you cannot leave your head outside, and the ego comes along wherever you go.

The ego has to be understood. In that understanding it disappears. Only a witness knows that the ego is a false entity and you need not fight with any false entity.

Do you ever fight with darkness? When you find darkness in your room, do you struggle with it to throw it out? Do you wrestle with it? Do you start taking out your sword to cut off the head of darkness? If you do any of these stupid things, you will simply show your unintelligence. You will not be able even to touch it -- the darkness that is in your room. You cannot put it into bags and take the bags our and throw them into the neighbor's yard.

With the negative nothing can be done directly. If you want to do anything with the negative, do something for the positive. When you don't want darkness in the room you bring the light, you don't bother about the darkness. Your whole approach is totally different. You bring the light in and the moment the light is in you don't find any darkness.

The same is true about your ego. It has no existence of its own; it is a false substitute that has been given to you so that you can go on playing with it and completely forget the search for the real self. And the demands of this false ego are immense, never fulfilled. It will demand money, it will demand respect, it will demand power, and you go on fulfilling it but it will always remain empty.

You cannot make an egoist contented. The ego is always like an open wound; It goes on growing bigger. The more you try to fill it the more you find it is empty and the more demanding it becomes. You become

almost a slave to a false entity. Your whole life is wasted in ambitions created by the ego.

The ego is the most dangerous invention that society has managed to create. So when you want to drop... don't think in terms of dropping it, because even the word `drop' gives you the idea that it *is* something. It is nothing. You cannot drop it, you cannot put it out of doors.

You have to look into the reality of it.

In deep meditations you have to become a witness of all the functioning of the mind, because the ego is the combined by-product of your mind's functioning. Its thoughts, its desires, its ideologies, its prejudices, its politics, its philosophy, its religion -- everything contributes in some way to create a certain ego in you.

I had a professor, Doctor Das, a very famous philosopher not only in India but in almost every country. He had been teaching around the world, and he had come back to India to his home just to retire. He was my teacher for only three months; after those three months he went into retirement. But those three months were of great revelation to me and to him.

The first day when he entered the classroom I was sitting in his chair. He looked so embarrassed standing by my side and I was so relaxed in the chair -- the students started laughing and he said, "What is going on?"

I said, "Nothing is going on. I find this chair more comfortable than the other chairs; and I am not a stupid person, I can choose what is right for me."

He said, "You seem to be a very strange person. This chair is for the teacher."

I said, "Then there is no problem. I will teach. What is the problem? -- if this chair is for the teacher, then the teacher is sitting in it. You can find some other chair and sit down."

He was an old man, a world-famous philosopher, and his ego was immensely hurt. He said, "You don't understand with whom you are talking."

I said, "I understand perfectly well. *You* don't understand with whom *you* are talking."

But I did not leave the chair. I told him that whatever he wants to do, he can do. He can go to the vice-chancellor, he can bring the vice-chancellor... "I am going to remain in this chair."

He said, "What is the purpose of all this mess?"

I said, "The purpose is to show you that it is not my sitting in the chair that is hurting you, it is your ego. If you accept it I will leave the chair. If you don't accept, then you can bring anybody to help you... but as far as I know the students, nobody is going to help."

He waited a minute. There was utter silence in the class. Everybody was afraid that if the vice-chancellor came and the proctor came, there was going to be trouble for me. They would immediately expel me. I had already been expelled from so many places, but I always continued to do strange things. What was the need to sit in his chair?

But Doctor Das was certainly an intelligent man. He did not go out. He said, "Perhaps you are right. It is my ego that is hurting, it is not a question of the chair."

I said, "Then I can leave it. But remember, before you retire you have only three months more in this university. It will be good if you retire but don't take your ego away with you. Leave it here in this chair for somebody else to use."

I left the chair, and he was in such confusion that he told the students, "Today it will not be possible for me to teach." And to me he said, "I would like you to come with me to my home. I want to discuss some important matters with you."

He was an unmarried man. He had written many beautiful books, and before encountering him I had read everything that he had written. He took me in his car to his home. On the way he said, "I am sorry that I did not understand your purpose. You are the first man in my life who has pointed out my ego. I certainly have a very big ego and it went on becoming bigger and bigger as I became more and more respected in the world of philosophy. You will have to help me to get rid of it. I am also feeling the torture of it, I am also feeling the burden of it, but I don't know what to do with it."

He had never thought about meditation. Philosophers never meditate; their whole approach to life is intellectual. They think about and about everything, but never become a witness of any experience -- particularly the experience of their inner thought processes.

Shantideva, if you really want to get rid of the ego, you will have to go so deep into your meditations that you can create a distance between you and your mind. Immediately you will see the phoniness of your ego, and the moment you have seen it, it is dropped. Not that you can drop it -- but your seeing it, your understanding it, your witnessing it... and it drops on its own accord.

Little Elmer was in the toy section of the huge department store checking out the latest electronic kids' toys. Over the loudspeaker came an announcement, "Ms. Ethel Evan is missing her son Elmer Evan. Will little Elmer please come to the manager's office immediately."

Little Elmer was visibly depressed. "Damn it," he grumbled, "I am lost again."

But in fact everybody is lost -- lost because you don't know who you are, lost because you have not encountered your being, lost because you are not a real, integrated individual but only a phony personality.

An Englishman was marooned on a desert island where he was looked after by a beautiful native girl. On the first night she gave him the most exotic drinks. On the second night she fed him the most delicious food imaginable. On the third night she said to him, "Would you like to play games with me now?"

"Don't tell me," replied the passionately excited Englishman, "that you have got a football here as well!"

An Englishman is just an Englishman....

Everybody has grown a certain ego, and the ego goes on dominating you in every sphere of life. It dictates to you the style in which you should live. It dictates to you what is right and what is wrong. And if you look deeply, the day you will be able to see your ego as a false entity you are bound to feel so sorry for yourself that you have been dictated to by a false entity your whole life. Now you will be able to see that whatever you have been told is right is nothing but nourishment for the ego, and whatever you have been told is wrong is nothing but deprivation of nourishment to the ego.

All your right and wrong, all your moral and immoral acts, all your good and evil can be demarcated with a single thing, a definition perhaps you may never have thought about. All that fulfills your ego is moral, virtuous, spiritual, religious, and all that goes against your ego is a sinner's life, a criminal way of living, immoral, unspiritual, condemnable. All the honor is for the person who is not fulfilling the demands of the ego.

Once you become a witness, you can see this subtle strategy, this whole psychology of destroying you and keeping you away from yourself and the very center of existence.

Your ego is your hell, your ego is your misery, your ego is the cancer of your soul. The only way out of it is to become a witness of your mind processes.

BELOVED OSHO,
THE OTHER NIGHT DURING DISCOURSE I REALIZED THAT I AM SO STUBBORN AND PIGHEADED. I ALWAYS HAVE THIS "BUT" INSIDE ME AND I DON'T KNOW HOW TO JUMP OVER IT.
OSHO, HOW CAN I SURRENDER TO YOU TOTALLY?

Vimal Kavisha, your question is tremendously interesting. You say, "The other night during discourse I realized that I am so stubborn and pigheaded." The moment anybody realizes that he is pigheaded, he is no more. And no pig can ever realize that he is pigheaded; that's an impossibility. If you have realized that you are pigheaded, one thing is absolutely certain: you are not a pig.

And you have also realized that you are so stubborn. I would like humbly to say to you that you are not, because a really stubborn person will jump any "but," howsoever big it is. It will become a challenge to his stubbornness.

You are asking, "I always have this `but' inside me and I don't know how to jump over it."
Just be pigheaded and stubborn and jump!

Moreover, I have never asked you to drop your buts and ifs. You cannot -- your mind is always schizophrenic, it is always split in diametrically opposite directions. So one part of the mind says one thing and the other part immediately contradicts it; that is the "but". One part wants to complete the sentence but the other part comes in.

But I have never asked you to drop it, jump over it! -- you have misunderstood me. I only want you to understand whatever is the case within you. Just the understanding is enough to dispel all darkness.

These are the languages of the ego: How to jump? How to drop? Every "how" is born out of the ego; the man of understanding simply wonders, "Where is the ego? Where are all those `buts' and `ifs'?"

They have simply disappeared. In the intense light of your awareness all these things cannot exist.

And finally you say, "Osho, how can I surrender to you totally?"

Vimal Kavisha, from where did you get the idea that you have to surrender to me? You have to surrender to existence, not to me. That's my continuous fight with all the religions: they all want you to surrender to them.

A few months ago the Catholic pope even declared that you are not allowed to confess to God directly; he has called it one of the greatest sins. You have to go via the right channel. First you have to confess to the priest who has a direct line with God. Then he will persuade God on your behalf -- but you cannot do it directly.

Even God is not allowed to you... you have to surrender to the priest, to the pope, to the shankaracharya, to the imam, to the prophet. And who are all these people? -- most probably the highly egoistic personalities who are enjoying the ego of being a prophet, who are enjoying the idea that they have come to save the world, that they are the saviors who are enjoying the idea they are the only begotten son of God. They don't have any evidence -- not even a birth certificate. These people seem to be very pious egoists, and their piousness hides their ego.

I am not a savior. Surrendering to me is absolutely futile. I am not a prophet; I am not even a faraway cousin of any god. I am simply just myself.

And do you understand the responsibility when you surrender yourself to anybody...? You are also surrendering your freedom. You are becoming a slave in the name of religion and spirituality. And this slavery goes far deeper than the ordinary slavery when your body is enslaved. This is spiritual slavery. You can revolt against physical slavery. That has been imposed on you by others.

This spiritual slavery you have accepted on your own. You have surrendered to someone -- a Jesus Christ, a Gautam Buddha, a Mahavira; how can you revolt? In two thousand years not a single Christian has revolted against Jesus Christ; in twenty-five centuries not a single Buddhist has revolted against Gautam Buddha. The simple fact is, it is your own surrender; you never think of it in terms of slavery.

I have never asked you to surrender to me even partially what to say about totally.

Surrender to existence, surrender to the stars and the ocean and the mountains, and they will not become a bondage to you. They will give you freedom and they will give you tremendous blessings. The whole existence will become your home. Surrender to the whole. In that surrender there is some significance, because in that surrender the ego will disappear.

And the surrender can only be total; it cannot be partial. You cannot say I surrender to existence twenty percent, thirty percent; it is not a business deal. It is not in any way a negotiation. Either one hundred percent or zero percent -- these are the only two simple alternatives.

But remember never to surrender to any man. Howsoever the man may be bragging, all men are just made of the same flesh and the same bones nd the same marrow as you. Just a few cunning people, pretenders, hypocrites take advantage of your innocence and start calling you the sheep and they become the shepherds. And you enjoy being called the sheep and you don't feel the humiliation in it and you don't see that you are being spiritually insulted. On the contrary, you think that it is something to rejoice about, that the shepherd, the only begotten son has accepted you.

In the first place there is no evidence of God; in the second place there is no evidence that he has any wife; in the third place there is no evidence that he has ever produced a son. He is described in the scripture as omnipotent -- and he is finished by giving birth to only one son in all eternity? And I don't think he knows anything about birth control methods, because they were not in existence in the beginning when he was creating the world. He himself never created them.

Neither does God exist, nor are there messengers of God, nor are there prophets of God, nor are there only begotten sons of God. All these people have only one thing more than you: their egos are very big -- so big that they can convince themselves of any illusion, of any hallucination. The best way to get convinced of any illusion is to spread if to people. When a few people start believing in you... and there are always people ready to believe. People believe in anything -- interplanetary visitors only six inches in height, forest green in color, who come and meet people...

Just the other day I received a letter from a sannyasin couple saying, "We both have been visited by these green visitors from faraway planets, and now we are feeling very much afraid because they have promised they will be coming again and again and they want to know more and more about human life. What do you say? What are we supposed to do? Should we meet them or avoid them or escape from this place?"

And whenever such cuckoo letters come to me I have only one answer: Send these fellows to Kaveesha -- that is her department -- because I am tired of counseling about such things.

People are ready to believe any stupid thing because they are so hollow that if anything seems to be filling them... It is said that to a drowning man even a straw seems to be a saving device; he clings to the straw, knowing perfectly well that a straw cannot save him, and that on the contrary, he will also take the straw with him down the river. All your beliefs are nothing but straws you are clinging to because you know you are drowning.

Vimal Kavisha, I don't want you to surrender to me. It is against my whole conscience. You are my fellow travelers; I cannot degrade you and I cannot humiliate you. If anything I can give you more dignity and more self-respect. To me, that is the authentic function of the master. Only the fake, so-called masters demand surrender.

Yes, I also preach surrender, but the surrender is to be not to me but to the whole. And it will be easier for you to surrender to this infinite beautiful cosmos. Your "but" will disappear.

But never surrender to anything less than the whole. That kind of surrender is going to be your slavery. That has been the slavery of the whole of mankind for thousands of years.

I teach you freedom, not surrender.

I teach you totality in your living, and I teach you tremendous respect and love and gratitude for the whole.

You must have got this idea from all kinds of bogus scriptures that are continuously being written by ignorant people. But they are so ignorant that they cannot be aware of their ignorance, and out of their ignorance they go on saying all kinds of things. And because those things have been repeated so often they have become almost true.

Beware of the crowd-psychology and beware of the human past. It has been ugly, utterly ugly. Unfortunately we inherit it, but fortunately there is a possibility to disinherit it. You can cut yourself off from the whole past and you can start a totally new approach and a new style of life that is in tune with existence -- not in tune with THE HOLY BIBLE, not in tune with holy KORAN, not in tune with me, but in tune with the whole existence.

Unless you fall in tune with the universal heartbeat, whatever you do I cannot call spiritual. It will be some kind of slavery -- maybe some new kind, but slavery is slavery whether it is old or new.

Bridget and Maureen were returning from church, where the priest had just preached a sermon on married life.

"What did you think of the sermon?" Bridget asked.

"I wish," said Maureen, "that I knew as little about marriage as he did."

It is a very strange world. Here, people who are not married, who have taken the vow of being celibate for their whole life, teach people about marriage, and these idiots are called by others, Father. Father to whom? All your religious scriptures teaching you how to live are written by people who have renounced life. They don't know even the ABC of life and they are cowards because they escaped from life and its struggle and its challenges and now they are trying to preach to people the essential meaning of life, the fundamentals of life.

People who have never loved anybody write treatises on love. It is a very strange world. And these strange people never think for a moment that they don't have any authority to talk about anything that they have not experienced -- but it is so ego-fulfilling to preach, to advice, whether you know it or not.

It happened once that I was invited to a religious conference. A Jaina monk spoke before me, and he was saying beautiful things. But I could feel the vibe of the person -- whatever he was saying was just like a parrot. He knew nothing. It was not in his eyes, it was not in his face, it was not in his gestures, it was not in his words. They were so hollow, so empty, although they were from the scriptures.

I had to speak after him. I was very new in that city and the monk who had spoken before me was a very famous man in those parts, so people had really come to hear him. I was too young and absolutely unknown in that part; it was the first time that I was visiting that city. So as he stepped down, people started leaving.

I had to shout on the microphone that everybody should stop wherever he was, Naturally, they had never heard such a man. I told them, "Sit back down in your seats. You don't know me... just give me five minutes and then I will order you to be out. After five minutes I will stop and anybody who wants to go should immediately go -- but five minutes is absolutely my right. You have invited me and you are misbehaving

with me."

So they all sat down feeling that "this is a strange man. Perhaps there may be something..." And in those five minutes I criticized the monk who had spoken before me.

I said, "The first thing is, he knows nothing about what he was saying." There was a shock wave because they all had respected that old man -- he was almost seventy-five. And I said, "Although he is seventy-five, he is utterly retarded. He does not know how to interpret the scriptures he has been quoting. All these interpretations are misinterpretations, and I am going, to contradict him point by point."

And then I told the people, "Now five minutes are over. Anybody who wants to leave should immediately leave." Not a single person left out of almost ten thousand people. It was too difficult now to leave; they wanted to know exactly what I was going to say against the monk.

I contradicted the monk completely, in absolute detail, not leaving anything to be improved upon. The monk must have been a sincere man. There are still a few people around who were present in that meeting, and one I particularly remember is Ishwarbhai from Bombay and his wife Guna.

I remember them because after that day they became my people, and Ishwarbhai's wife Guna told me, "When you were in the middle of destroying that Jaina monk so completely, I told my husband, `It is time we got out of the crowd. There is going to be a riot without any doubt. After this man is finished there is going to be immense fighting.'"

Ishwarbhai was also willing, but he said, "It seems dangerous -- but even to move is also dangerous because that man is strange...." They were sitting in the front row. "He will immediately stop and he will say, `Sit down.' And I cannot stand up, I am feeling so shaky. We have been hearing that old monk for years; we thought he knows -- and he is sitting there with his head down. It seems that perhaps this young man is right."

After the meeting that old monk sent two messengers to me saying, "I would like to meet you because it is the first time in my life that anybody, and all that I was quoting was practiced and rehearsed, and I have been preaching for years so it has become almost my profession. But nothing was spontaneous and nothing was supported by my own experience, because I don't know what consciousness is, what meditation is.

"Just one thing you will have to grant me, because I am the head of my whole community and they won't allow me to go to the place where you are staying. They are already angry at you that their long-standing teacher has been completely contradicted. But because I am not supporting them, I am saying you were right -- so although they are angry they cannot do anything. But one thing they could certainly do: they made it clear to me, `You cannot go to see that man at his place. If you want to see him, invite him to your own place. It is a question of the prestige of our community.'"

So when those two strangers came to me, I said, "There is no problem. I don't have any community and I don't have any chains on me. I am a free man, I can go anywhere; nobody can prevent me. I am ready to come with you."

They were not thinking that it would be so easy. I went, and there was a big crowd, great sensation, apprehension in the air that there may be some trouble. But when they saw me coming alone they could not believe it, because I had been informed that they were violently angry against me.

Their teacher, their master, the man to whom they had surrendered, had been utterly humiliated. Although I had not humiliated the man -- this was my way of giving respect to him, to bring him to his reality, to wake him up; it is not humiliating. And as I went into the temple where the man was staying, he asked me, "I would like to talk to you in aloneness, so please, everybody should go out and close the door."

As the door was closed, that old man -- I can still see his face and his tears -- simply started crying like a child. I said, "You don't have to feel so desperate. There is still time."

He said, "But seventy -- five years are lost... and not a single man ever told me that what I am talking is parrot talk. In the beginning for a moment I also felt a certain anger arising in me, my ego hurt, but then I thought it was better to listen to you to the whole thing. And as I listened to you, slowly, slowly it became clear that you were right -- I don't know myself. And without knowing myself I have been preaching things which it is really not only criminal but absolutely a sin to tell people, when it is something that you don't know yourself."

Sharon was supporting Paddy at the altar at their wedding, when the priest announced that he would not perform the ceremony so long as Paddy was drunk.

"Take him away from here," he told Sharon, "and bring him back when he is sober."

But Father," wailed Sharon, "he won't come when he is sober."

Who will come to get married when he is sober? A certain kind of drunkenness, a certain unconsciousness. You are repeating in your unconsciousness about surrender, about totality.... You have heard these words -- and perhaps you have heard these words from me, but you have managed the meaning which you wanted.

Surrendering to me is giving your responsibility to me, and there is no way that any individual can perform your spiritual journey on your behalf. So one day you will be frustrated, then you will be angry, then you will start condemning me because you wasted ten years and you have not reached anywhere. It is such a great stupidity -- but you will not recognize that from the very beginning you had chosen a wrong way.

You have not listened exactly to what I am saying. You are managing to hear what you want to hear. To surrender to the whole... you don't feel that you can condemn the whole one day if nothing happens. Then people will laugh and they will say, "What do you mean by the whole? The stars, the sun, the moon, the sky, the mountains, the rivers -- do you think these are going to transform you?" You will be laughed at -- but I want to tell you that only such a surrender can bring a transformation to you.

The transformation is not brought by the stars, neither is it brought by the mountains, nor by the whole. The transformation is brought by your surrender and your totality, but remember the meaning of surrender and totality. Ten years or ten lives... you cannot go back if surrender is total. You cannot take back your surrender one day and say, "Now I am no longer surrendered."

If you do that, that means that all the time you thought you were surrendered, you were not. Surrender is absolute, unconditional, and there is no way to take it back. That's why I insist on totality. Don't hold anything back. Just give up all to the whole to which it belongs.

You have come out of the whole.

You belong to the whole.

Your life every moment is nourished by the whole. Just allow the whole to take over your being completely, entirely, and in the right moment, in the right season, the spring comes and the flowers start blossoming.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #13

Chapter title: A peace that passeth all misunderstanding

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BELOVED OSHO,
WHY AM I FORCING SITUATIONS ACCORDING TO MY WILL, INSTEAD OF ACCEPTING THEM AND

LETTING THEM JUST HAPPEN? I HAVE A FEELING THAT MY BODY MAKES ME AWARE OF IT, REACTING WITH HIGH FEVER.

Devam Navyo, the upbringing of man is so poisonous, so crippling, that it destroys all that is significant and valuable in you and replaces it with cruelty, violence, a desire to dominate. The whole of society from all sides supports this destruction of your innocence; it is favorable to them.

Forcing anything simply means you are forcing *against* yourself. This creates the schizophrenia, the split personality which is fighting with itself. This is the most ugly and destructive device which has been used by the vested interests for thousands of years. They found a simple clue for how to destroy the individual. The individual is a danger -- a danger against exploitation, a danger against slavery, a danger against any kind of enforcement. An individual would die rather than submit.

Individuality has a dignity.... But man has been taken away from his individuality by a simple device. Put the individual in conflict -- and you know the ancient proverb: a house divided cannot stand for long.

You are continuously fighting with yourself because you have been given such stupid ideas about yourself: you have to choose between either your nature, your relaxedness with nature, or thousands of years of conditioning -- and conditionings go deeper and deeper every day. Pleasure has been condemned, non-seriousness has been condemned, playfulness has been condemned. The whole of humanity has been turned into utter seriousness, and seriousness is a psychological sickness. It can seep deeper and can make even your soul sick.

There is nothing to be serious about in the world.

There are only three things that happen in your life. One has already happened, and you could not do anything about it -- your birth. Another is death; again, although it has not happened yet, you cannot do anything about it. So drop these two things completely, they are beyond your grasp. Between these two remains life, love, rejoicing.

A man who is alive cannot be suppressed so easily. A man who loves has a clarity of vision and cannot be befooled by any politicians. And a man who knows how to be playful will not be found in any church, any temple, any mosque, any synagogue. Those are the places where people go who have died before their death -- those who have taken a standpoint against life, love, against playfulness, against joy, against the whole universe.

But if you become blinded by these conditions, then you will start repressing within yourself any possibility that can make you more lively, more loving, more blissful, more ecstatic. It is a struggle between you and your whole past. The past is long; it has gone to your very roots. But if you are alert enough there is still time to get out of the net, out of the chains of the past.

A man who is free from the past is the only man who is free to live in the present. And a strange thing to be remembered: the man who is free from past, as if he is absolutely new and fresh on this beautiful planet, will also be automatically free from future.

Future is a projection of the past. The past exists no more the future does not exist yet -- but the past gives you ambitions and desires and all kinds of stupid ideas of greed and desire. Automatically you start looking at the future as a refuge.

And the reality consists only of now, the present. It has nothing to do with the past and nothing to do with the future. It is so concentrated in this moment that if you can be in this moment, all that you are seeking and searching will be fulfilled.

This moment is the door to the divine.

My whole effort here is to pull all my people away from the past and from the future and just make them available to the intense beauty of the present.

Live moment to moment, dropping the past continuously, as dust gathered on the mirror. A man who is contented in the present will never bother about the future. You think about the future because your present is misery; you are in utter agony. To avoid it, not to look at it, you focus on faraway goals. Those goals are never to be fulfilled. You will become addicted with ambitions and goals; but remember, wherever you will be, it will always be present, never future.

Once you have forgotten to live the present you have already died. It is another matter that it may take sixty, seventy or eighty years for you to be buried or burned on a funeral pyre -- but you have died long before. The moment you have lost contact with the present your death has happened. But if you can regain the contact again, resurrection is possible.

Only the present can give you the space to relax and not to force anything. It is the past that gives you

ideals, moralities, against nature. You cannot win against nature; it is so big and so huge and you are simply a small dewdrop in the ocean of nature. The dewdrop cannot fight with the ocean. It has just to relax and become one with the ocean.

According to me, an authentic sannyasin, a seeker of truth, is a seeker of the present.

You are asking, Navyo, "Why am I forcing situations according to my will?" These are stupid ideas that have been given to you. You don't have any will; the very idea of willpower is absolutely a fallacy. The will belongs to existence. You can participate in that will if you drop your personality, your separation; you will have the universal will within you. You don't have individual wills, but it is ego-satisfying when people tell you that you are a man of great will.

What is man? Just a fistful of dust... Yes, something is also present within that dust, but that does not belong to you. That belongs to the total.

Secondly, why are you forcing situations? Have you not seen a river coming from the mountains? It comes from high peaks where the snow has never melted, passing through valleys, passing through unknown territory. Where is the river going? It is utterly relaxed, with no goal to be tense about, nowhere to reach. Each moment it is enjoying the trees it is passing by, the mountains it is descending. And one day, every river without exception reaches the ocean.

But every man is not so fortunate. Most of them get lost in a desert and evaporate on a funeral pyre. Only a few fortunate ones, the blessed ones, reach the ocean. The secret is so simple and so obvious; that's why it misses you.

Who are you to force situations? What power have you got to force situations? Situations are coming from existence itself. The wiser course will be to be in accord with them, not in discord. In accord you can ride on those situations; but the moment you start fighting... you are so tiny and the universe is so vast, there is no possibility of any victory. Then frustration sets in. Then misery, agony, suffering follow.

Be just like a white cloud passing in the sky without any desire to reach anywhere. There is no need; you are already there. What more do you want? And if the winds are blowing towards the south, the white cloud goes towards the south. Each moment of floating high above, on the air, in the sky, is such an ecstasy that who cares whether the direction is south or north or east or west? And if suddenly the winds change and they start moving again towards the north, the cloud does not complain; it does not say that this is illogical, "we were going towards the south and suddenly for no reason at all you started moving towards the north again." Without any resistance the cloud simply starts moving with the winds wherever they are going. There is no conflict between the cloud and the wind.

And that should be the right standpoint of all seekers of truth: no conflict with nature, no conflict with existence, and all your misery, all your tension, all your anguish and angst will disappear on their own accord. They are your creation. Of course you are not totally responsible; they are the heritage of a long, ugly, unnatural past.

What kind of situations do you try to change? Love arises in your heart, but the society says that love is blind, beware of it. It is infatuation; it is a kind of slavery and you will repent for it, so it is better from the very beginning not to allow such things. And the head is full of all this kind of morality, puritanism, and you start fighting with your heart.

Your head and your heart are not together, that is the problem. Your head is full of all kinds of nonsense, and that nonsense does not belong to you. It has been given to you by your parents, by your society, by your teachers, by your professors, by your priests, by your politicians. You have a head full of all kinds of bullshit, and this head tries to dominate over the heart, which is still beyond the capacity of anybody to distort, to contaminate.

That is the only hope for man -- to listen to the heart and go along with it. Then your life will become a blissful pilgrimage. All the methods of meditation I teach you... in short, it can be said they are nothing but bringing you from the head to the heart, from logic to love, from ego to egolessness, from your separation to a deep merging and melting with the whole.

The whole knows better -- and the whole knows nothing of your ideals, the whole knows nothing about your moralities and conceptions of right and wrong. But the miracle is, the moment you merge with the whole, everything is right and everything is good and everything is beautiful.

Satyam, shivam, sundram.

It is true, it is divine, and it has a beauty that is not of this earth.

Navyo, you are also stating... What I said just yesterday to Shantideva, "Don't ask so many questions, otherwise you will have dengue fever..." You have got dengue fever. You are saying, "I have a feeling that

my body makes me aware of it reacting with high fever." It is not high fever, it is simply dengue fever. It will go within two days, so don't be worried. It is bound to happen in this city of Poona, where the mosquitoes must be at least twenty times more than the people -- and not small mosquitoes, Maharashtrian mosquitoes, very stubborn!

I am reminded... I was staying with one of the Buddhist monks, one of the most learned in India, Bikkshu Jagdish Kashyap, in Sarnath. There were so many mosquitoes that even in the daytime we were sitting inside the mosquito net. He would sit in his mosquito net; I would sit in my mosquito net. I asked him, "Jagdish Kashyap, do you know why Buddha never came again to Sarnath? It is a strange thing that Sarnath is the only place where Buddha visited only once and stayed only one day...."

He visited Vaishali twenty times, and hundreds of towns he visited dozens of times. In forty-two years of continuous preaching he was always on the move, but no one has ever wondered in the whole of history, why he did not come to Sarnath again.

Jagdish Kashyap told me, "I am a great scholar of Buddhist scriptures, but I cannot answer your question. How can you find such strange questions?"

I said, "Write down in your scriptures that Buddha never came back to Sarnath because he had no mosquito net!"

And when I came to Poona, I realized the mosquito net is far more necessary in this religious, cultured city. You can see all around -- even in such a hall you have to put up the mosquito netting. I have looked at the mosquitoes; they are bigger than the mosquitoes of Sarnath.

Don't be worried about the dengue fever, it will go.

BELOVED OSHO,
WHAT IS RELIGION?

Milarepa, religion is not what people understand it to be. It is not Christianity, it is not Hinduism, it is not Mohammedanism. Religion is a dead rock.

I teach you not religion, but religiousness -- a flowing river, continuously changing its course, but ultimately reaching the ocean.

A rock may be very ancient, far more experienced, far older than any RIGVEDA, but a rock is a rock, and it is dead. It does not move with the seasons, it does not move with existence; it is simply lying there. And have you seen any rock with any song, with any dance?

To me religion is a quality, not an organization.

All the religions which exist in the world -- and they are not a small number, there are three hundred religions in the world -- are dead rocks. They don't flow, they don't change, they don't move with the times. And anything that is dead is not going to help you -- unless you want to make a grave, and then perhaps the rock may be helpful.

All the so-called religions have been making graves for you, destroying your life, your love, your joy, and filling your heads with fantasies, illusions, hallucinations about God, about heaven and hell, about reincarnation, and all kinds of crap.

I trust the flowing, changing, moving... because that is the nature of life. It knows only one thing permanent, and that is change. Only change never changes; otherwise, everything changes. Sometimes it is fall and the trees become naked. All the leaves fall down with no complaint; silently, peacefully, they merge back into the earth from where they have come. The naked trees against the sky have a beauty of their own, and a tremendous trust must be there in their hearts, because they know that if the old leaves are gone, the new will be coming. And soon new leaves, fresh, younger, more delicate, start coming out.

A religion should not be a dead organization, but a kind of religiousness, a quality which includes truthfulness, sincerity, naturalness, a deep let-go with the cosmos, a loving heart, a friendliness towards the whole. For these no holy scriptures are needed.

In fact, there are no holy scriptures anywhere. The so-called holy scriptures do not even prove that they are good literature. It is good that nobody reads them, because they are full of ugly pornography.

One of my friends, when I said this, started working on the HOLY BIBLE, and now he has found five hundred solid pages of pornography. If any book has to be banned from the world, it is the HOLY BIBLE. But that friend does not know that the HOLY BIBLE is just nothing. If you look into the Hindu PURANAS,

you will be surprised. They are the ancientmost editions of PLAYBOY. Not only the human beings but even the gods described there are such ugly, dirty old people, it is strange... and they are still worshipped as gods.

For example, the moon is worshipped as a god by the Hindus, by the Jainas, but the story is that the moon was very much sexually interested in a beautiful woman who was the wife of a saint. In India the saints go to take a bath early in the morning before the sun rises, and that was the time when the moon would come -- of course, in disguise, because gods can do anything. He would knock on the door and the wife would think her husband was back. The moon would make love to somebody else's wife and then disappear.

Almost all the so-called Hindu gods are rapists. And they are not satisfied that in heaven they have the most beautiful women -- of course not covered with skin, but covered with plastic. But they had no word for plastic in those days, it seems. They say that the heavenly girls -- the word is *apsara*, which you can translate very accurately as a call girl; they are not ordinary prostitutes, but very high class -- they don't perspire.

When I came to know this -- that they don't perspire -- I started thinking, How is it possible for a man or woman with skin not to perspire? Plastic seems to be the only alternative. And they remain stuck at the age of sixteen; they never grow up. For centuries they are only sixteen.... And how many saints have enjoyed them? I don't think they can even remember the number over millions of years.

An authentic religiousness needs no prophets, no saviors, no holy books, no churches, no popes, no priests -- because religiousness is the flowering of your heart. It is reaching to the very center of your being. And the moment you reach to the very center of your being, there is an explosion of beauty, of blissfulness, of silence, of light. You start becoming a totally different person. All that was dark in your life disappears, and all that was wrong in your life disappears too. Whatever you do is done with utter totality and absolute awareness.

I know only of one virtue, and that is awareness.

If religiousness spreads all over the world, religions will fade away. And it will be a tremendous blessing to humanity when man is simply man, neither Christian nor Mohammedan nor Hindu. These demarcations, these divisions have been the cause of thousands of wars all through history. If you look back at the history of man, you cannot resist the temptation to say that we have lived in the past in an insane way. In the name of God, in the name of church, in the name of ideologies which have no evidence at all, people have been killing each other.

Religion has not happened to the world yet.

Unless religiousness becomes the very climate of humanity there will be no religion at all. But I insist on calling it religiousness so that it does not become organized. You cannot organize love. Have you ever heard of churches of love, temples of love, mosques of love? Love is an individual affair with another individual. And religiousness is a greater love affair with the individual directed towards the whole cosmos.

When a man falls in love with the whole cosmos, the trees, the mountains, the rivers, the oceans, the stars, he knows what prayer is. It is wordless.... He knows a deep dance in his heart and a music which has no sounds. He experiences for the first time the eternal, the immortal, that which always remains in every change -- which renews its life afresh. And anyone who becomes a religious person and drops Christianity, Hinduism, Mohammedanism, Jainism, Buddhism -- for the first time he declares his individuality.

Religiousness is an individual affair. It is a message of love from you to the whole cosmos. Only then will there be a peace that passeth all misunderstanding. Otherwise these religions have been parasites exploiting people, enslaving people, forcing people to believe. And all beliefs are against intelligence, forcing people to pray words which have no meaning because they are not coming from your heart, but only from your memory.

I have often told the beautiful story of Leo Tolstoy. The story is about three villagers, uneducated, uncultured, who lived on a small island in a big lake. Millions of people were coming to them, worshipping them, and the archbishop of old Russia, before the revolution, became concerned. The churches were empty, nobody was coming to the archbishop. And the Russian church is the oldest church in the world, very orthodox, and people were going to those three persons who were not even initiated into the secrets of Christianity -- how had they become saints?

In India it is easy to become a saint, but in Christianity it is not so easy. The English word `saint' comes from a root, *sanctus*. It means that unless you are sanctioned, certified by the pope or the archbishop, you cannot be accepted as a saint. But people were saying those three people were so saintly....

In anger one day the archbishop took a motorboat and went to those three people who were sitting under

a tree. He looked at them and he could not believe it: what kind of saints are these? In the very beginning he introduced himself and declared, "I am the archbishop." The three saints all touched his feet. Now he felt relaxed, "These are fools... and things are not yet gone so far that they cannot be controlled."
He asked them, "Are you saints?"

They looked at each other, and they said, "We have never heard the word. We are uneducated, uncultured. Don't talk Greek to us; just simply say what you mean."

"My God," said the archbishop, "you don't know what a saint means? Do you know the Christian prayer?"

Again they looked at each other, and nudged each other as if to say, "You tell him."

The archbishop now became really powerful. He said, "Tell me what your prayer is."

They said, "We are very uneducated, we don't know what Christian prayer is. We have made a prayer of our own."

The archbishop laughed. He said, "Nobody makes his own prayer. Prayer has to be authorized by the church. What is your prayer, anyway?"

They felt very embarrassed, very shy, and finally one said, "Because you are asking, we cannot refuse. But our prayer is not much of a prayer.... We have heard that God has three forms -- God, the Holy Ghost, and the Son -- so we thought to make a prayer of our own. Our prayer is: You are three, we are three, have mercy on us."

The archbishop said, "You idiots, do you think this is a prayer? I will teach you the prayer authorized by the church."

But the prayer was too long, and all the three spoke together: "This long a prayer we cannot remember. We will try our best, but please repeat it one time more." And they asked him to repeat it a third time, because it was too big. "If we remember the beginning, we forget the end. If we remember the end, we forget the beginning. If we remember the beginning and the end, we forget the middle."
The archbishop said, "You need education."

But they said, "We cannot write, otherwise we could have written your prayer. Just one time more and we will try our best."

The archbishop was very happy that he had converted three idiots who were being worshipped by millions of people. He said the prayer a third time, they touched his feet, and he went back into his motorboat.

Just as he was in the middle of the lake he saw a huge something coming towards him. He could not believe it, "What could it be?" He started praying. As they came close, he understood that it was those three idiots walking on the water. He said, "My God, only Jesus has ever walked on water."

And they came with folded hands saying, "We forgot the prayer, so we thought... one more time."

The archbishop, seeing them standing on the water, realized the fact. He said, "You don't need my prayer. Your prayer is perfect. I have been praying my whole life, I have reached the highest post in the Orthodox Church of Russia, but I cannot walk on water. God seems to be with you. You just go and do your old prayer."

They were very happy. They said, "We are so grateful, because that long prayer would have killed us!"

Here is a beautiful story saying that the traditional, the orthodox religion becomes dead. Religiousness has to arise within your heart as an individual offering of love and fragrance to the cosmos.

Even God is not necessary for a religious person, because God is an unproved hypothesis, and a religious person cannot accept anything unproved. He can accept only that which he feels.

What do you feel? -- the breathing, the heartbeat... The existence breathes in and out, the existence goes on giving you your life every moment.

But you have never looked at the trees, you have never looked at the flowers and their beauty, and you have never thought that they are divine. They are really the only God that exists.
This whole existence is full of godliness.

If you are full of religiousness, the whole existence simultaneously becomes full of godliness.
To me, this is what religion is.

BELOVED OSHO,
WHY DO I GET SO SENSITIVE? WHERE DOES IT COME FROM AND IS IT POSSIBLE TO SHARE SENSITIVITY?

Prem Anugita, every child is born sensitive, utterly sensitive. But the society does not want so many sensitive people in the world; it wants people with thick skins. It needs laborers, it needs soldiers, it needs all kinds of hard people who have bypassed their hearts. It needs professors, intellectuals, it needs scientists. They are the people who don't know anything about their own hearts, about their own sensitivity.

It is absolutely blissful that you are feeling sensitive. Perhaps a woman is more capable of being sensitive than a man because she is not going to be a soldier, she is not expected to kill people. A woman is more sensitive than a man because the society has rejected the woman for any important work.

It has been a blessing in disguise. The woman has remained still human, while man has become a monster. His whole work seems to be either to kill or to be killed. His whole life is devoted to accumulating more and more war weapons. It seems the second world war has not satisfied him; he is preparing for the third. And remember, whenever a soldier dies on the front, a father dies, a son dies, a husband dies. Men fight and kill each other and women suffer.

And because women have suffered for centuries, they have become more and more sensitive to subtle nuances of joy, of suffering, of pain, of pleasure. Don't ask, "Why do I get so sensitive?" Sensitive you are born, it is your birthright. When you don't feel sensitive you can ask the question, "Why I am *not* feeling sensitive?" Sensitivity is one of the great qualities of being religious.

It is told of one of the great men of this century, George Bernard Shaw, that a man had come to meet him, a creative artist, a novelist, and he saw so many beautiful flowers in his garden that he could not believe it. When he went into George Bernard Shaw's room there was not even a single flower there. He asked him, "This is strange... you have so many beautiful flowers in your garden, in abundance; can't you pick a few flowers for a vase in your room?"

George Bernard Shaw said, "I love children too. They are as beautiful as any flower, but I don't cut their heads to decorate my sitting room. The flowers will blossom, they will dance in the rain, in the sun, in the wind. There they are alive. I am not a butcher; I cannot cut a flower off from its life source, and I don't like corpses in my room." He was right. He was a sensitive man, very sensitive.

You are asking, "Where does it come from?" It comes from your very being. Don't look for any outside source; it is your nature. "And is it possible to share sensitivity?" Of course.

You may have observed that when shaking hands with a few people, you feel as if you are shaking hands with a dead branch of a tree -- no life, no warmth, no energy. And you will have also experienced shaking hands with someone else, and you feel something is being transferred, something has transpired between your energies -- a warmth, a loving friendliness. These are the people that if you sit with them you will feel nourished. And those others, like dead branches of a tree -- if you sit with them you will feel strangely as if you are drained.

Sensitivity can be shared in a thousand and one ways. The most fundamental is a lovingness -- not a love relationship, but just pure lovingness, without any conditions, not asking anything in return; just pouring your heart on people, even on strangers, because it is overflowing with sensitivity. Now the scientists say you can shake hands with a tree, and if you are friendly you will feel tremendous sensitivity in the tree itself.

There are old stories, unbelievable, which cannot be factual -- but one never knows, maybe they are factual. It is said that whenever Gautam Buddha passed, trees which had been without leaves suddenly grew leaves to give him shade. Whenever he sat under a tree, suddenly thousands of flowers blossomed and started falling over him. It may be simply symbolic, but there is a possibility of its being real too. And when I say that, the modern scientific research about trees is in my support.

It was the first Indian Nobel prize winner, Jagdishchandra Bose, who proved to the scientific world that trees are not dead. He was given a Nobel prize for it. But since Jagdishchandra Bose much has happened. He would be tremendously happy if he could come and see what scientists have managed.

Now they can have something like a cardiogram attached to the tree. A man comes to the tree, a friend with love in his heart, and the tree starts dancing even without any wind and the cardiogram becomes very symmetrical. The graph on the paper becomes almost a harmonious beauty.

When another man comes with an axe, with the idea to cut the tree, even if he has not come close, the graph of the cardiogram goes berserk. It loses all symmetry, all harmony; it simply goes insane. Something is going to harm the tree. It is strange because the tree has not been harmed; it is just an idea in the woodcutter's mind. The tree is so sensitive that it catches even your ideas. And the same man comes with

the axe, not desiring to cut the tree, and the graph remains sane. There is no fear, nervousness in the tree.

And another thing they became aware of was that if one tree is trembling with fear -- they had not thought about it... One scientist just put a few cardiograms on other trees surrounding, and when the tree started trembling with fear, other trees also participated. They must have been old friends. Growing in the same grove, they must have shared their love with each other, they must have been friendly. They also reacted immediately.

The whole of existence is full of sensitivity -- and man is the highest product of this existence. Naturally, your heart, your being, is ready to overflow. You have been hiding it, repressing it; your parents and your teachers have told you to be hard, to be strong, because it is a world full of struggle. If you cannot fight and compete you will be nobody.

So a few people like poets, painters, musicians, sculptors, who are no more in the competitive world, who are not hoping to accumulate billions of dollars, are the only people who have some trace of sensitivity left.

But a meditator is on the way of the mystic; he will become more and more sensitive. And the more you share your sensitivity, your love, your friendliness, your compassion, the closer you will come to the goal of being a mystic.

Even small children, particularly male children, are deprived from the very beginning are told that "you are not supposed even to cry." It is something condemnatory. Women can weep and cry because they have never been accepted up to now as equal human beings. They are somewhat subhuman; so it is allowed for them -- these women are weak. Sensitivity has been thought to be weak.

The strong person should not have any sensitivity. When he cuts off people's heads he will not think twice. The day President Truman ordered the first atom bombs to be dropped on Hiroshima and Nagasaki -- which killed more than two hundred thousand people -- he remained awake till he received the message that the atom bombs had been dropped, and according to the calculations they had functioned perfectly well. Then he went to sleep.

In the morning he was surrounded by the news media and their first question was, "After killing two hundred thousand innocent people" -- because they were just citizens, they were not soldiers -- "could you sleep in the night?"

And President Truman said, "Of course! I slept as deeply as possible for the first time in a few months. The work is done perfectly. Now Japan is bound to surrender. When I received the news, I was so contented that for once I slept the whole night without even waking up."

These are the insensitive people -- and his name is "True Man!" Since that day I have started calling him President *Untrueman*.

But from the very childhood, the head is trained and the heart is left absolutely untrained.

Ernie was talking to Ronnie, the little boy from next door.
"How old are you?" asked Ernie.
"I don't know," replied little Ronnie.
"Do women bother you?" inquired Ernie.
"No," said Ronnie.
"Then," said Ernie knowingly, "You are four."

Prem Anugita, my final suggestion to you is, keep climbing upwards. You may never reach the top, but it is definitely the right direction. Sensitivity is the beginning of a new opening in your being. Don't be afraid; just go on climbing higher and higher. Become more and more sensitive. Hopefully, it will bring you the ultimate flowering of humanity -- the mystic rose.

It was a very special day in Paddy's household and Maureen came down to breakfast with an air of expectancy.

"This is our tenth wedding anniversary," she whispered to Paddy, who was reading the newspaper, "so let's have a chicken from our own farm and celebrate."

Paddy looked up and said, "Why kill an innocent bird for what happened ten years ago?"

"Some young man is trying to get into my room through the window," screamed old Mrs. Kleinman into the telephone.

"Sorry, lady," came back the answer, "you've got the fire department. What you want is the police department."

"No, no," she pleaded, "I *want* the fire department. What he needs is a longer ladder!"

"My poor husband," said Mrs. Ginsberg to her psychoanalyst, dragging her husband behind her. "He's convinced he's a parking meter."

The analyst looked at the silent, morbid fellow and asked, "Why doesn't he say something for himself? Can't he talk?"

"How can he," said Mrs. Ginsberg, "with all those coins in his mouth?"

You are living in a very insane, pathetic world. If you don't take yourself out of the mob psychology and manifest your authentic reality, you will be drowned in the mess of the whole world.

In my vision, a sannyasin is one who is making every effort to get rid of the insanity that he has been conditioned for.

Sensitivity will help immensely to make you sane, sensible. And if you go on moving in the right direction it will become your meditation, and finally your mystic experience of enlightenment.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #14
Chapter title: Nuclear weapons, and a cowardly soul

13 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE UNITED STATES GOVERNMENT PROUDLY PROCLAIMS ITSELF THE LAND OF THE FREE AND THE HOME OF THE BRAVE AND POINTS TO ITS CONSTITUTIONAL PROTECTIONS OF FUNDAMENTAL RIGHTS. AT THE SAME TIME IT TWISTS AND BREAKS ITS OWN LAWS TO PERSECUTE YOU WHO EMBODY FREEDOM AND TRUTH. IT SEEMS THE POLITICIANS ALWAYS TELL THE BIGGEST LIES IN THE LOUDEST VOICE. THE WORST TYRANTS TALK MOST ABOUT PEACE AND FREEDOM. COULD YOU PLEASE COMMENT.

Prem Niren, there are many questions in your question, many implications of tremendous importance. I would like to go step by step, giving you the total view of the situation that exists in the United States of America.

And what I am going to say is not only true about the United States of America; it is more or less true about every nation dominated by the cunning, clever and crooked politicians.

The first thing you say is, "The United States government proudly proclaims itself the land of the free and the home of the brave and points to its constitutional protections of fundamental rights."

The first thing to be noted about the United States of America is that the land does not belong to the so-called Americans; the land belongs to the natives, the Red Indians. And America is, in fact, one of the most strange places to talk about freedom and democracy. If they really mean what they say, then all Americans are foreigners except the Red Indians -- simple hearted, innocent people who have been forced to live in forests, in special reservations. The whole land is theirs, but they don't rule it. Those who rule it are from either Britain or France or Italy or Switzerland or Sweden or Belgium or Greece; they all come from European countries. If they are really sincere, they should pack their luggage and go back home.

It is a strange kind of democracy in which the people of the land, the real owners of the land have no participation at all. And the foreigners, the invaders who have killed mercilessly the innocent people of America, are proudly proclaiming freedom, democracy, basic human rights, freedom of expression and all kinds of nonsense. Especially Americans should not use these words at all. It is the greatest slavery that is still in existence. And there seems to be no possibility that Red Indians will ever again be rulers, owners of their own land, because they are poor, they don't have modern war technology.

What irritated the Americans most was when I said to them, "You are just as much foreigners as I am here. The only difference is that I am new, you are old tourists. I have come with a valid visa, and you entered America with your guns, not with your visas. In what way have you become citizens of America? Who accepted you? At the point of the gun you just destroyed the poor people, peaceful people, and proclaimed yourselves Americans -- and you call the real Americans, Red Indians." It gives the sense as if America belongs to the Americans, it creates an illusion.

The Americans are all invaders, and if they have any self-respect and dignity they should leave America and go back home.

They have deported me. This is strange... foreigners deporting another foreigner. At least I had a valid visa and I was not an invader. They are invaders and entered America with force and violence -- and now they have become the proclaimers of freedom and democracy. The day America will be free, it will be in the hands of Red Indians. It is the greatest land of slavery today.

As far as their constitution is concerned, Americans have been very proud, proclaiming that they have one of the best constitutions. The latest research has just been published. Just two or three days ago I received the information that all that is beautiful in the American constitution is borrowed from the Red Indians and their old, ancient books of wisdom. So the so-called "great American fathers," the founders of America, were simply thieves and nothing else. They have not mentioned, not even once, that they have borrowed the whole constitution from the poor Red Indians and their books of wisdom.

And you are saying, "At the same time it twists and breaks its own laws to persecute you." It has been persecuting the Red Indians; if it decided to persecute me, there are valid reasons for their persecution.

One of the most shocking things to the fundamentalist Christians of America -- and Ronald Reagan belongs to that group -- was this. They have always been sending missionaries to the East, to the poor countries of the East. There are thousands of missionaries all over India, converting the beggars into Christians, the orphans into Christians, the prostitutes into Christians, the aboriginals into Christians, the uneducated, uncultured. But they have not been able to convert a single cultured, educated, high class brahmin or a Jaina or a Buddhist.

Their shock was that I was there and the most cultured and educated people of their country, doctors, surgeons, scientists, engineers were dropping Christianity and becoming sannyasins. And I am not a missionary; I have never told them... I have never promised them any salvation or any heavenly pleasures. I have not told them that "I will be your protector against hell." I was simply telling them what is true and what is divine and what is beautiful.

Satyam, shivam, sundram.

Christianity has nothing to offer to the educated and the cultured. The shock was tremendous. Before me also there have been many people from the East, but they were all cunning, clever, and the Christians were not annoyed with them. For example, Vivekananda: he was the first Indian who was very much appreciated by the Christians, because he proclaimed that Christianity is teaching essentially what all religions are teaching. This was very ego-fulfilling.

When I said that Christianity is the lowest as far as the hierarchy of religions is concerned... It has nothing to be compared with Zen or Sufism or Hassidism; it has not even known the word meditation. All that it consists of is hypothetical. In fact, it *prevents* people from experiencing truth; its emphasis is on

believing in God and believing in Jesus Christ.

Whenever a religion emphasizes belief, it is against wisdom, it is against enlightenment. It does not want you to become high peaks of consciousness and freedom. It simply wants you to become just a seed and the shepherd, Jesus Christ will take care of you. It takes away your responsibility and you think, "This is very good. We are unburdened". But with responsibility, automatically your freedom disappears. A Christian is the poorest religious person in the world.

Before me there was Ramateertha, but he praised Christianity just as Vivekananda did. These are not authentically enlightened people; their whole interest is in how to get more admirers. And it is very easy to get admirers in a Christian country, if you admire Christianity; in the Mohammedan country, if you admire Mohammedanism you will have thousands of admirers. It is a very mutual conspiracy: they fulfill your ego, you fulfill their egos.

I am a simple person and I simply say whatever is the truth. Whether it hurts you, shocks you or not, it does not matter. To me truth is what matters -- and certainly only the very cultured cream of the society has been attracted towards me. I cannot attract the beggars, I cannot attract the orphans, and I cannot attract the aboriginals, because they will not even be able to understand what I am saying. Everybody is not capable of understanding the music of Mozart or Wagner; you will need very trained ears to understand those great masters.

And as far as spirituality is concerned, it is the highest point of intelligence. Unless you have that intelligence you are bound to misunderstand. Authentic religion is only for very few people, because it requires a tremendous preparation beforehand.

The American Christians were tremendously puzzled how to prevent their educated and cultured people from moving towards me, because that will become ultimately a movement where even less cultured people will start following the more cultured. That is human nature. When people see that all the geniuses, scientists, engineers, doctors, surgeons are moving towards a certain magnetic force, a certain charisma, the others also start following without even understanding. That was the danger.

And the politician was also in difficulty. His difficulty was that I had created a commune of five thousand people according to my ideas, which go essentially against a Christian society, or a Hindu society, or a Mohammedan society -- against any organized religion. I am against it because to me truth can never be organized. It is an individual affair -- just between one individual and the cosmos.

This was appealing to all those who had the intelligence. The commune became an alternative society in the eyes of the politicians. They could see the great success of the commune -- it was the highest quality of communism -- and they could not believe that five thousand people were living there, and there was no murder, no theft, no rape. Women could move in the middle of the night alone without any fear. And because my concepts about marriage, about family, about education, are absolutely against the traditional concepts, their fear was that if this commune went on succeeding, there would arise more communes.

I am absolutely anti-political.

Deep down I am an anarchist.

My ultimate goal finally is that there should be a humanity without any government. Government is a condemnation of every one of us. The very existence of the government and the police and the army shows that we are still not civilized; otherwise there is no need for courts, judges, police officers. What is the need of them?

If man is really man, if people become meditators and their criminal mind disappears, then the politician is naturally alerted. It is dangerous. If this commune succeeds, then there will be more communes arising in the country, and the politician will be in danger.

I have been condemning the politicians and the priests together, because they are two sides of one coin. They are conspiring together against humanity. They have made a division: the politician will rule the body of man, and the priest will rule his soul. And they will support each other, because their interest is the same -- domination over humanity.

My effort to make life absolutely based on freedom and to destroy all possibilities of domination by anybody, naturally brought the politicians and the Christian priests together.

This persecution was not the simple persecution that every religion does against any competitive religion. This was a very unprecedented persecution. All religions, all societies, all nations were against a single man who had no organization, but only friends and lovers and fellow travelers.

It is a strange fact that Christians are against Hindus, Hindus are against Jainas, Jainas are against Buddhists, Buddhists are against Mohammedans -- but as far as I am concerned they are all together. On

one point at least I have created a unity: they are all my enemies, because I am hammering on the basic roots of every religion, which are the same.

You are saying, Niren, "At the same time, it twists and breaks its own laws to persecute you who embody freedom and truth." That is my crime. freedom and truth.

Politicians are very happy if you simply talk about it, but if you start creating a certain group of people who start living truth, who start living in freedom, then the danger immediately arises in the hearts of the priests and politicians. They are perfectly at ease if you are only talking.

I was not only talking....

My effort is that I want to see whatever I am saying as a realized experience for all those who have come in some deep loving commitment with me. This was the danger.

You say, "It seems that politicians always tell the biggest lies in the loudest voice. The worst tyrants talk most about peace and freedom." There is some hidden psychology behind it.

First, the worst tyrants talk most about peace and freedom. They have to, just to create a facade around them, so that you cannot see their reality in the smoke of their talk of peace and freedom. They have to make much fuss around themselves just to hide behind it. And the biggest lies come in the loudest voice from the politicians.

One of my vice-chancellors was one of the greatest legal experts of his times. He had three offices, one in London, one in New Delhi and one in Peking, and he was continually running from China to India, from India to England, and he was fighting the greatest cases. I was not his student, but even though he was a vice-chancellor, he loved law so much that he used to teach law in the university, and I used to go to his class. I had a certain friendship with him which arose by accident.

I used to go for an early morning walk at three o'clock in the morning, and by chance he was also a lover of going at three o'clock. We met every day on a lonely place by the side of a lake. I have never seen such a beautiful lake with so many lotus flowers; it was almost covered with flowers. And just by the side there was a huge forest and mountain, and a small path going around the lake.

We were the only two persons every day, so naturally we started talking to each other, we became friendly. He told me that he would be very happy if I sometimes turned up to his class, although I was not a student of law. I said, "What will be the point?"

He said, "At least you will be a challenge to me. I have lived my whole life challenging the greatest legal experts all around the world, I feel sorry... why have you joined the philosophy department? You should have been in the department of law, because your logic is so sharp and so clear."

So I started going to his class, and I started arguing with him. I had no idea about law -- but logic I understand, and law is simply a by-product of logic, just logic applied. But if you understand logic in its purity, you can understand law without any difficulty.

One day he was saying in the class -- it was the final day before the examinations and he said to his students, "My last advice to you is this: If you have facts in your hands and you also have the support of the law, be calm and quiet. Lay out your facts, lay out your laws. There is no need for you to be excited, angry or in a fighting mood; that will spoil the whole thing. You just be utterly silent. Evidence and law is enough.

"But if you don't have any evidence for your case and you have only the law, then bring all the law books in your car to the court and make as much fuss as possible about laws, ancient precedents, ancient decisions by other courts. Create a jungle of laws. Because you don't have any evidence for your case, it all depends how much you can enforce on the mind of the judge that your position is logical and legal.

"But sometimes there are situations when you don't have evidence for your case and neither do you have any support of the law. Don't be worried. Shout as loudly as you can. Go on hitting on the table of the judge. Let everybody present shake and be afraid, and make it a point that you must be having all the evidence and the laws, otherwise you could not be roaring like a lion. All depends on how loud you are and how many times you hit on the table of the judge."

Whenever you see politicians telling the biggest lies in the loudest voice, you should know that lies can only be told in loud voices. The loudness of the voice hides the lies. Truth can be whispered, but lies can only be loudly declared. Their strength lies in your voice.

Truth is self-evident.

Just whispering it is enough.

Prem Niren, what happened with me in America and with my people has to become a historical fact, exposing both the religions and the politicians, and all their bogus talk and great words.

Niren himself was one of my attorneys. In fact he was my chief attorney, because he was my sannyasin

and all the other attorneys were chosen by him; he was the coordinator. The others were paid, only he was working for love. You cannot depend on the paid people because their interest is in money; they don't care what is true and what is not true.

Secondly, you can never be sure of their own prejudices -- which I became aware of sitting silently for three days in North Carolina. They were all insistent that I should not say a single word. They were afraid that if I said anything, the case would become too long, complicated, and that I may say things which may become contempt of court and it will complicate things.

Their insistence was that I should remain completely silent. So I enjoyed complete silence for three days, watching, witnessing what those attorneys were doing. And the first thing that came to my notice was that although they were fighting for me, their hearts were with the American government. Although they were fighting for me, their conditioning was for the Christian church, so deep down they were not for me. Except Niren, I could not feel any of the attorneys -- and they were the best attorneys in America.

But a man may be an attorney or a judge, it doesn't matter; he is still a human being with the whole unconscious conditioning. Even they -- being Christians, being Americans -- could not accept my approach towards life's problems. And moreover I was a non-American, a non-white, against whom they have deep prejudices. Because they were paid so much money, they were ready -- but they were simply paid people, servants, and I could see that their arguments were half hearted, as if deep down they wanted that I should be persecuted, that I should be fined, that I should be jailed. Except Niren, I could not feel the sincerity and honesty in any of those attorneys.

There came a situation when one of the best -- Peter Schey, who is head of the department of law in a Californian university... Niren must have been his student, so he had employed him. He was one of the best experts, there is no doubt about it, but at a certain point Niren came running to me in the jail and said, "Peter Schey seems to be sick. A few things he is not willing to say under the oath of truth, so what should we do?"

I said, "There is no problem. Instead of Peter Schey, you simply go to the witness stand. Only you can overcome the prejudices of Christians."

Niren did a beautiful job. And he brought in Peter Schey in a roundabout way in his witnessing. "Peter Schey told me..."and then he repeated the whole thing that was supposed to be told by Peter Schey. I was sitting by the side of Peter Schey and I could see his head down, afraid that this man was bringing him in. I could see their split personality: For money, they could not deny, but just for money they could not go against their prejudices either. It was a strange experience.

One of our attorneys, Jack Ransom, told this to Niren. Niren informed me, "We are fighting a losing battle, because the people we depend on like Jack Ransom" -- a topmost attorney -- "told me that `we cannot fight as totally as we could have fought for any American, because Osho will go to India. We have to live in America and we cannot annoy these magistrates and judges, because we have to be continually in the courts in front of them. This is not our last case.'"

Niren again became very shaken: If our attorneys are saying that they will only go so far, not more than that; they cannot annoy the magistrate; they cannot annoy the judge -- even if he rules illegally, against the constitution...

And that's what happened finally. They did everything against their own constitution, against their own law.

Just the other day I was informed by Barkha, who was an important sannyasin in the commune... She was the head of the commune police. Because the commune had become a city, was incorporated as a city, the government wanted the city to have a magistrate, a police department. We did not want non-sannyasins to be in the commune, because they would feel strange and our people would feel strange, so the only way was to train our own people as police, as magistrate. So one woman was the magistrate; Sangeet is here, she was the city attorney; and Barkha is here, she was the city's police chief.

The day I was arrested and I was shown on all the television stations of America, the chief of police of Oregon phoned Barkha. Barkha was working under him as chief of police of the city of Rajneeshpuram. He phoned to tell her that this was absolutely illegal; you cannot arrest anybody without an arrest warrant. And even if you have to take somebody into custody in special cases when the warrant has not arrived yet, but you have been told to do so, then you cannot put handcuffs and chains on the person, because he is not yet confirmed by the magistrate as a criminal.

But that's what was done. And the police chief said, "I am feeling so sad and sorry that they arrested Osho with twelve loaded guns, and they did not show any arrest warrant, they did not even show verbally what was the cause of arrest."

When he saw the second day that I had been taken to another jail and I was descending from the staircase of the airplane with handcuffs, chains on my hands and feet, with another chain around my waist to which the handcuffs were also joined -- I could not even scratch a fly which was sitting on my head -- he said, "It is absolutely unprecedented. A man who has no warrant against him, a man who has done no wrong..."

In three days the government attorney could not prove a single thing against me, and he accepted in his summarizing statement that "we have been unable to prove anything against Osho." Still, the way they were behaving was simply for humiliation.

But you cannot humiliate me -- and they felt it. Even the jailers said to me, "Everything is being done to humiliate you -- but it is strange, we don't see any humiliation. You are taking it so coolly and so silently and so peacefully as if this has been your whole life's practice."

I said, "Who knows, it may be in the future. So I am training myself, because one never knows about tomorrow -- this may be my whole lifestyle for the future, and I never miss a single moment of learning."

According to every psychoanalytic school, politicians suffer from inferiority complex. In fact, if a man does not suffer from inferiority complex he will not try to dominate anyone. The very effort to dominate is just to convince oneself that "I am not inferior, I am superior to those whom I rule, whom I dominate." It is strange that your presidents, your prime ministers are all psychologically sick people. They are full of jealousies, competitions.

The commune became their jealousy, because the commune was living according to my ideology. I am against poverty; hence in the commune there was nobody poor and nobody was rich either. There was not a single beggar, and the commune itself was comfortably rich. It had its own airport, its own four airplanes, hundreds of cars, one hundred buses -- particularly for the celebration days when people used to come from all over the world.

On celebration days the population of the commune -- which was only five thousand -- used to rise to twenty thousand. We had every arrangement for twenty thousand people. We created new kinds of tents which can be air-conditioned, which can be centrally heated, which can be used around the year, whether it is hot or cold, or snow is falling. These were our own invention. They could be folded in ten minutes and could be put up again in ten minutes. We were keeping those tents for the fifteen thousand people coming for festivals.

The festivals were exactly what festivals should be -- twenty thousand people eating together under one roof, and while people were eating, somebody was playing guitar and somebody was dancing and somebody was playing on the flute. That was my idea always, that people should live as festively as possible. Their lives should be one long celebration. Happy people can never be forgiven -- and the commune was one of the happiest collections of people that has ever happened on the earth. You could not find a single person who was miserable; misery was simply sent away to other American cities.

In five years not a single fight between two sannyasins... The whole of America, and particularly the politicians, became jealous. This is dangerous, because if people come to know more and more about it... And they were going to know because every day planes were landing in the commune with television reporters, all kinds of news media.

For a time it looked as if Rajneeshpuram had become the capital of America. I was more on television than the president of America. Naturally, jealousy arises...

I was not even a tourist. Because my tourist visa expired in three months, I asked for an extension. That expired again in three months, and then I applied for a permanent residentship and the immigration department was in trouble. The trouble was that they could not say yes to me, because the government was pressurizing them, the church was pressurizing them, "This man should not be allowed in America."

They could not say yes and they could not say no either, because if they had said no I could have gone to the court: on what grounds can they say no to me? They have six categories of people who can be allowed to stay in America as permanent residents; I fulfilled five categories. Only one category I could not fulfill, and that was marriage. But if the worst came to the worst I could have fulfilled that too. There was no problem in it.

They could not say no, they could not say yes, so for five years I was there without any visa, without any permission. A man without a visa who is getting more attention than the president of a country is naturally going to create in these inferior beings, psychologically sick and almost retarded, a great violence. Then they forget all the constitutions and all the laws that they have themselves made.

Paddy was showing...
(THERE IS AN OUTBURST OF SUDDEN AND SURPRISED LAUGHTER AS OSHO, AFTER ALL THIS SERIOUS TALK, BEGINS READING A JOKE!)
I will have to begin it again.

Paddy was showing Sean his pet turtle. "Wow," said Sean, "that certainly is a magnificent turtle."
"Maybe," replied Paddy, "but he is very shortsighted."
"Shortsighted?" asked Sean in surprise. "How can you tell?"
Paddy smiled and said, "He has fallen in love with my old army helmet."

Politicians are almost like Paddy's turtle -- very shortsighted. The day America deported me, I told a few of my friends who had come to send me off at the airport, "This is the beginning of their downfall."

Existence functions in its own way, not according to human stupidities. After Socrates, what happened to Greece? It was at the highest peak of consciousness -- but the day they poisoned Socrates, they poisoned themselves. Never again in these twenty-five centuries could they become a world power. What happened to Judea which crucified Jesus? It has disappeared from the map completely.

The day they fined me without my having committed any crime, and forced me to leave America immediately, they were not aware that existence is more just than any human court or any human constitution can be. I told my friends, "My leaving America... you will soon see it falling from being a world power" -- and it has come true. Now America is falling every day into a ditch, and I declare that it will never again be the world's greatest economical power as it has been.

Existence supports even a single innocent man against a whole country, against a whole government, because existence has no fear of your atomic missiles, your nuclear weapons. It does not care about anything except innocence. The only value in the eyes of existence is the eyes of a sage, so utterly innocent and mystified and wondrous that for a single sage like Socrates or Jesus, the whole country can be removed, erased from history.

Sean and Paddy were having a drink at the pub when Sean said, "I heard you having a great argument with Maureen, your wife, last night. How did you make out?"
"Ah," said Paddy, "she came crawling to me on her hands and knees."
"Is that so?" said Sean. "What did she say?"
"She said," replied Paddy sipping his beer, "come out from under the bed you coward."

America behaved with me and my people like utter cowards. If they had any guts, they could have called me to their senate and I was ready to answer all their questions and I was ready to defend all my ideas. That would have been dignified, rather than forcing me into a jail under loaded guns and then trying to poison me. And because they failed in sending me for twenty or thirty years to jail, they managed to have a bomb planted under my seat.

Just today I have received the whole investigation report. I had asked them whether they have investigated how the bomb entered the jail with all their security and how it managed just to be under my seat. Now comes long report with so many contradictions and stupidities.

The report says that at four o'clock, just after the judgment was given by federal judge Leavy against me, an anonymous phone call came to the police station, to the jail, and to a television station, that a bomb had been placed under a certain seat in the visitor's room. And the report says -- it is from the police department of Portland -- that "we searched the whole place, we evacuated the whole ground floor. But it was only a threat, no bomb was found."

I have asked my legal secretary to write to them, "If you had evacuated the whole ground floor, why did you take me to that ground floor? You evacuated everybody from the ground floor and immediately you took me there." The first thing I had noticed was that there was nobody on the ground floor, where there used to be hundreds of people working. I asked the man who had taken me there, "What happened to all the people -- some kind of holiday?" If it was a bomb threat, then certainly they should not have taken me on that ground floor.

But it was not a bomb threat, and the ground floor was not evacuated because of the bomb threat. It was evacuated so that if the bomb under my seat exploded, nobody else would be hurt. When I asked that man, he said, "I don't know. Perhaps it is a shift change."

I said, "I do understand a little bit about shift changes. The second shift people should be here; then only can the first shift people go. This gap cannot be left between the two."

He became shaky and he said, "I don't know at all anything about what happened," and he left me inside the waiting room -- exactly the waiting room where that anonymous call had indicated that under a certain seat there was a bomb, which was going to explode at five minutes to six.

That was their calculation, that the case would take at least that much time; not before five would the court decide. And after the court's decision my fine had to be filed and only when my fine was paid, would I be allowed to be taken to the jail. So they had calculated perfectly -- nearabout six I would come back to take my clothes.

But because there was no trial... The government was not ready to go for a trial, knowing perfectly well that they didn't have any evidence against me. They had seen the same government attorney general who was fighting for three days in the court of North Carolina conclude his speech, "We don't have any evidence against him." Now, what more they could do?

It was absolutely clear that if they went for trial they would be defeated. And they told my attorneys, "You should remember one thing: the case you can win, but it may take ten years or twenty years; we can go on postponing it. And the second thing you should remember is that the government of the United States of America is not going to be defeated by a single individual. If you are interested in saving Osho's life, it is better not to go for a trial."

That's why the case was finished within two minutes. I reached the jail too early... In the waiting room where they were going to deliver me my clothes, there was only one man, and he was shaky. The form in his hand showed that his whole being was shaking. I asked him, "Something is wrong with your hand? -- or something is wrong with the form?"

He said, "You sit on this seat, and just wait. It will take ten or fifteen minutes for me to get my boss's signature on the form -- which was an absolute lie, because there was no place on the form where anybody else's signature was needed. It was a simple form saying that I had received my clothes back. Only my signature was needed.

When he went out, locking the door from outside, he indicated the chair on which I had to sit. That was the same chair under which the bomb was found. Perhaps he had gone to ask what had to be done now, because he may not have been aware what the decision in the court had been. If I was released, then there was no need to explode the bomb; if I was going for trial, then it was better to finish it on the first day. Why wait unnecessarily for years of trial and millions of dollars to be wasted?

Looking at the police department's report, it is absolutely clear that now they are trying to make it simply a rumor. But if it was a rumor, why did they evacuate the prison? And if they believed in the rumor and evacuated the prison, they should not have taken me in there. It is so clear.... So what they have been doing for investigation is finding out who phoned. They found out the locality from where the call had come, but in that locality there are many people and many phones. That is the end of the street. The investigation has stopped. Where to go from there?

Even a certain belief in an anonymous phonecall was stupid, because the jail was so secure and safe; it was perhaps the most modern jail in America. It opened only three months before I entered it. It has all the latest security equipment -- doors which open only with remote control buttons; nobody can open them by hand. And there were doors beyond doors... as far as I remember, there were three doors through which they took me in.

Just inside the car they had the remote controller, and the first gate would open. The gate was a solid steel rock rising up just to give space for the car to move in. Then there was the second gate, and the second gate would open only when the first gate had come down. And then there was a third gate, and the third would open only when the second had come down. That was all automatic.

It is absolutely impossible for any individual who is not an insider to reach inside and plant a bomb.

The American government may have the nuclear weapons, but it has a very cowardly soul. They could not encounter a single individual. That very day I thought, "How are these people going to manage in the third world war with the Soviet Union?" And now their situation is becoming worse every day.

It will be good for you to be reminded that it was not Columbus who first discovered America. It has been discovered many times, and then it was found that it was not worth discovering. Then it was hushed up.

In Turkey there exists a map eight hundred years old which has America on it, exactly as you have it on any modern map. That was four hundred years before Columbus discovered America -- but that is also not

very old.

In Mahabharata, a great war that happened five thousand years ago in India, the hero of the war was Arjuna, the greatest archer perhaps of all time. He married many wives from different countries, and one of his wives was Mexican. Of course America was known... but it has been hushed up again and again. Perhaps the time has again come to hush it up.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #15
Chapter title: Choose the flowers, leave the thorns

14 November 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
FROM WHAT I HEARD YOU SAY, I UNDERSTOOD THAT FOR ENLIGHTENMENT TO HAPPEN, MEDITATION IS A PREPARATION, BUT ALSO AN INTENSE URGE IS REQUIRED, A REALIZATION THAT NOTHING ELSE REALLY MATTERS. I SEE MYSELF BEING INTERESTED IN ALL KINDS OF THINGS, ALL KINDS OF MIND-STORIES, MUSIC, WOMEN, SENSE PERCEPTIONS. WILL THESE INTERESTS PREVENT ENLIGHTENMENT?

Anand Virendra, there is a very ancient story that an old man came to his master and said," I have been to see a great number of teachers and I have given up a great number of pleasures. I have fasted, been celibate, and stayed awake all night, seeking enlightenment. I have given up everything I was asked to give up and I have suffered, but I have not been enlightened. What should I do?"
The master replied, "Give up suffering."

Virendra, neither music can prevent your enlightenment, nor sense perceptions, nor women. Only one thing can prevent your enlightenment, and that is suffering. Enlightenment is the ultimate celebration, so any small celebrations that you are having will become just like steps towards it. But suffering cannot become a step towards enlightenment.

You are asking, "I see myself being interested in all kinds of things, all kinds of mind-stories..." They will disappear as your meditation will grow, just as when you bring the light in, the darkness disappears. The darkness can never be a hindrance. You cannot say that the darkness is so thick and so old that whenever I bring the light in, the light goes off. Darkness cannot put the light off.

Your mind-stories are just soap bubbles. Once you have touched even a glimpse of meditation -- what to say about stories, mind itself disappears.

Music will be deepened as your meditation grows; your music will have new flavors, new flowers, new fragrances. Your music will become more and more in tune with your meditation. Ultimately the music

comes to a point of perfection when no instrument is needed... but pure silence, without any sounds. In fact, what you call music is a play between sound and silence. Those who emphasize the sound miss the deeper meaning of music. The deeper meaning is between two sounds, in the gaps.

Meditation is not against music. On the contrary, music has been born out of meditative consciousness. When it was used for the first time, it was used to express something about meditation. But the gestalt has to change; from sound the emphasis should change to the silence. And meditation will do that miracle automatically.

As far as women are concerned, it is impossible to become enlightened without women. They are the real driving force. People say that behind every great man there is a woman. That may be right, may not be right, but behind every enlightened man there are many women -- torturing him, harassing him until finally he decides it is better to become enlightened. If there is no woman to harass you, why should you try to become enlightened in the first place? Women have not become enlightened for the simple reason that no man is harassing them. So don't be afraid of women; they are an immense help, absolutely necessary.

Sense perceptions are not a hindrance. Your sensitivity, your perceptivity will become deeper as your meditation deepens. So, finally, the old man in the story was given the right answer by the master. That's my answer also to you.

Just get rid of suffering.

Nothing else in the world can prevent your meditation.

BELOVED OSHO,
SOMETIMES, SITTING WITH YOU IS PURE DELIGHT. MY WHOLE BODY IS FLOODED WITH A STRANGE AND LOVELY FEELING, LIKE A SILENT ORGASM THAT HAS NO TOP OR BOTTOM. BUT MORE OFTEN I FEEL SO BUSY WITH MY ACHES AND PAINS AND THOUGHTS THAT I CAN'T BE HERE, I CAN'T SEEM TO RELAX INTO MYSELF, OR LET ANYTHING BE. THEN I GET REALLY WORRIED THAT THERE IS SOME UNCONSCIOUS RESISTANCE. CAN YOU TELL ME IF I'M FIGHTING OR WHAT? AND IF I AM FIGHTING, WHAT FOR?

Yoga Sudha, what is happening "sometimes" will start happening more and more. Your emphasis, your attention should be on what is happening, not on what is not happening. You have to understand a fundamental law: attention is nourishment.

Your question is: "Sometimes, sitting with you is pure delight." Why sometimes? -- if it can be even once a delight to sit with me, then pour your whole attention into what is happening that is making you so delight-full, so peaceful, so relaxed. Once in a while you will find that the mind is "so busy with my aches and pains and thoughts that I can't be here." Old habits, long friendships, drop slowly. These aches and pains and thoughts are your old habit.

It is a miracle that sometimes you come out of your old structure, out in the open sky. Just pay more attention to these moments, nourish them, relish them. And when it does not happen, don't be worried. Just remember one thing, that it is an old habit -- but don't give it any attention, don't be bothered. It is absolutely human. For centuries, for many lives we have not known anything other than misery, pain, agony. Naturally they have gone deep into our unconscious.

There is no fight at all that is happening within you; it is just that an old habit takes possession of you. You should remember, "It is just a habit and I am not to be concerned with it, not to be bothered with it." Let it be there and soon those old habits will start falling like dead leaves from the trees.

In fact, there seems to be no problem; it is just that you are not aware of your habits, unconscious accumulations. It is good that they are coming up, because that is the only way to get rid of them. Don't repress them, otherwise they will go on coming up. And don't give them attention, otherwise you are giving nourishment to things that should be starved and allowed to die.

Your whole focus should be on those beautiful moments that happen to you, those orgasmic spaces. Fill them with all your energy, and slowly, slowly it is an absolute inevitability that that which is blissful is going to win over the suffering. That which is ecstatic is going to win over the agony -- unless you decide to pay more attention to the agony and take the ecstasy just for granted. Then there will be trouble.

So the only thing to remember is to pour your attention and love, and rejoice and feel grateful for those moments which give you orgasmic blissfulness. The others are not to be even talked about. Let them come... it is good that they are surfacing.

Now there are three things you can do: either you can repress them -- then you will not get rid of them, they will come again -- or you can give nourishment to them; that will make them stronger and your orgasmic moments will become shorter, less.

The third thing is, don't repress them and don't give any attention to them. Just accept them. It is your past, it is dead, it will go away by itself. Don't even fight with them, because fight is another name for suppression, and fight is also giving attention to them.

Sandy MacTavish, a young Scotsman, went down to London for a holiday. When he returned, his friend Hamish asked how it was. "Alright," said Sandy, "but they are funny folk down there."
"Why is that?" asked Hamish.
"Well," said Sandy, "one night, very late, it must have been about two in the morning, a man came banging on the door. He screamed and shouted and was in a really nasty temper -- at two o'clock, man."
"And what did you do?" asked Hamish.
"I did not do anything," said Sandy, "I just went on quietly playing on my bagpipes."

Just a little awareness, and all problems can be solved so easily!

But the mind's tendency is negative -- and it is not only for you, Sudha, it is for all to remember: mind tends to be negative, because the negative balance of the mind is big. Your suffering has been long, your pains have been too many, your agonies too much, your failures innumerable.

If you count the moments of joy, you will be surprised; in the whole life of a man he may not be able to find even ten moments of joy to be counted on the ten fingers. But if you want to listen to his miseries, the story is so long it is his whole life... a seventy-year-long story of misery.

And if you think of many other past lives... the same is true about them. Naturally, the negative is too heavy on you. It is such a mountainous load, it is a vast dark night around you. And what are your pleasures? -- just a few fireflies here and there in the deep darkness. Naturally you tend unknowingly, unconsciously, to pay more attention to the negative; you don't pay attention to the positive. The positive has been so small that it has not made even a dent in you.

Because of this negative habit a small thing becomes so big, and it prevents your energy from flowing towards the positive. I want you to pay all your attention to the positive and ignore what is negative. That's what Gautam Buddha's advice has been.

Buddha's word for ignoring the negative was *upeksha*. It is a very beautiful word. Ignoring is a literal translation of upeksha, but it misses something immensely valuable which I will have to explain to you. Upeksha is ignoring, *plus*. When you ignore something, there is a possibility that even in ignoring you are paying attention; although you are ignoring you are paying attention. You may not look at somebody, but you are keeping yourself from looking. You may not be speaking to somebody, but you are holding; it is the same whether you are speaking or you are holding it back.

Upeksha means, as if the negative does not exist, as if it is just a shadow which will disappear on its own... no attention at all. You don't pay attention to your shadow, or do you? The whole day it follows you and you don't take any note of it. That is upeksha.

Ebenezer MacTavish was known to be the grumpiest farmer in the neighborhood. One year when MacTavish's apple crop was exceptionally good, a neighbor was confident that he would not complain.

"I'll bet you are happy with your apple crop," said the neighbor, "just about every one of them is a perfect apple."

"I suppose they are alright," replied MacTavish grudgingly," but what am I going to do? I have got no rotten ones to feed to my pigs."

That is the tendency of the negative mind. Even in paradise you will find so many wrong things that the paradise will not be a paradise with the negative mind; it will become a hell. Psychologically speaking, the negative mind is hell and the positive mind is heaven.

I have told you the story of Edmund Burke, one of the great English philosophers. He was very friendly with the archbishop of England. They had graduated together and they loved each other very much. The archbishop was waiting for some day when Edmund Burke would come to listen to him. But he never came, although the archbishop was always going to any meetings that were addressed by Edmund Burke. This was very strange.

Finally, he invited him specially: "This Sunday you have to come. You have not heard me even once and I have been hearing you each time you speak."

Very reluctantly, Edmund Burke said, "If you invite me, I will come."

He came, sat in front. The archbishop had prepared his sermon as perfectly as he could because Edmund Burke was there and he wanted to impress him. But all the time he was becoming more and more nervous because Edmund Burke was sitting there with the same face, with no movement of any emotions, no encouragement in his eyes, no joy in listening to what was being said. The archbishop thought, "This is strange: he is sitting just like a dead man -- and I am trying my best, it is the best sermon that I have ever delivered."

Coming back home there was a long silence. Finally, as they were parting, the archbishop could not resist the temptation. He asked, "What is the matter with you? Are you sick or something? -- because I did not see a single emotion on your face. If the sermon was not good, then there should have been some emotion; if it was good, then too... But you remained almost like a stone statue. When people were laughing you did not even smile; when people were crying I did not see that your eyes were wet with tears. You behaved strangely, and I had prepared the best sermon of my life."

Edmund Burke said, "You created such contradictory statements that it is enough that I did not hit you then and there. I was holding myself back; that's why I looked like a stone statue. If I had been relaxed I would have come near to you and given you a good hit!"

The archbishop said, "But what was so bad that you wanted to hit me?"

Edmund Burke said, "You made two statements without realizing that they are contradictory. First you said, those who believe in Jesus will enter into paradise. Secondly, you said, those who are living a moral life will enter into heaven."

The archbishop said, "But what is the contradiction?"

Edmund Burke said, "You studied philosophy with me, but you don't understand philosophy at all. What about a man who is living an immoral life but believes in Jesus Christ? And what about the man who is living a moral life and does not believe in Jesus Christ? That's where the contradiction is. It is not apparent to you or to your listeners, but you cannot deceive me."

The archbishop thought about it. Certainly it was a contradiction.

Edmund Burke said, "You can answer me now. A man who has lived his whole life, moral, good, but does not believe in Jesus Christ -- what is going to happen to him? What happened to Socrates? Because Jesus Christ was born five hundred years later, Socrates had no idea of Jesus Christ, and he never believed in anyone else. But he was one of the most pious, most moral, and one of the greatest human beings that the earth has produced.

"What about Gautam Buddha? -- who did not believe in any Jesus Christ, who did not believe in any Hindu gods, who did not believe even in the existence of God, but lived one of the greatest lives you can conceive. You cannot find a single fault in his life.

"Have they gone to hell? And if the law of your God sends Socrates, Gautam Buddha, Lao Tzu into hell, your God cannot be said to be just, cannot to be said to be compassionate -- seems to be absolutely ugly and cruel. All that he wants is belief in him. And I know millions of people who believe in Jesus Christ, who come to your churches, who believe in your God, who believe in your HOLY BIBLE, and live an utterly ugly, immoral life, do all kinds of crimes, commit all kinds of sins. What is your answer?"

The archbishop was taken aback. He had never thought about the implications. Very few people think about implications. He said, "Right now I am not able to answer, but next Sunday... Give me seven days to think, because you have raised a very fundamental question and I am caught in a dilemma. If I say yes, a moral man will enter heaven even if he does not believe in Jesus, then naturally the question arises: What is the need to believe in Jesus? And if I say a man who believes in Jesus is bound to go to heaven, then the question arises: If that is enough, then why bother about living a moral life? Why not enjoy all kinds of sins and crimes? So just give me seven days to figure out how I can come out of the dilemma."

Edmund Burke said, "Granted. I will come again next Sunday. Be ready with the answer."

Those seven days were the most torturous days for the archbishop. However he tried, he was always caught in the dilemma. Utterly tired, he could not sleep; the whole night he was thinking but there seemed to be no answer arising.

On Sunday he got to the church earlier than ever before, just to pray to Christ in silence and ask him, "Now help me. I cannot manage to find the answer. You give me the answer" -- because he had not slept for seven days.

Utterly tired, when he was praying he fell asleep at the feet of Jesus Christ and he saw a dream. He was in a train, a very fast train, and he inquired, "Where are we going?" Somebody said, "You don't know where we are going? We are going to heaven." He felt very relaxed, because this was a great chance to see whether Gautam Buddha, Socrates, Chuang Tzu, people like that were in heaven or not. He was immensely happy.

When the train stopped at the railway station of heaven, he looked out of the window and he could not believe his eyes. It was just a desert -- no greenery, no flowers, dead trees without leaves, and under those dead trees were sitting even more dead saints, with no juice. The dust had gathered on them, because they had been sitting there for centuries. He said, "My God, if this is heaven, what will be the situation in hell?"
never heard of these people here." He inquien his eyes, and who he said, "We have never heard of these people here." He inquired of another man who said, "Gautam Buddha? Socrates? Lao Tzu? From where did you get these names? These fellows are not here." He was shocked because even though he was an archbishop, a fanatic Christian, still, to put Gautam Buddha in hell seemed to be too cruel.

He rushed to the railway station to inquire, "Is there any train going to hell?" The train was ready, so he jumped in. As they started coming closer to hell, strangely, the air became cooler, there was beautiful greenery all around, beautiful lakes and so many flowers, and everybody looked so happy. People were playing on their musical instruments, a few people were dancing.

He said, "This is hell?" He got down, inquired of the stationmaster, "Are you certain this is hell?" The stationmaster said, "Absolutely certain. What is your problem?" The archbishop said, "My problem is, I want to know whether Gautam Buddha, Socrates, Lao Tzu, Chuang Tzu, all these people who never believed in God, who never believed in Jesus -- are they here?"

The stationmaster said, "You see all this greenery and all these flowers and all these crops and you see all this singing and dancing? It started when Gautam Buddha, Socrates, Lao Tzu and people like that started coming into hell. They transformed the whole face of it. Now there is nobody in hell who wants to go to heaven."

This was even more shocking, and the very shock of it woke him up. The early members of the congregation had started coming. Edmund Burke had arrived. The archbishop must have been a very sincere man; that day he did not deliver any sermon, he simply told his whole dream. And he said, "I don't have to conclude. You can draw the conclusion yourself.

"My own simple understanding now is that wherever there are good people, there is heaven. I used to think that heaven was a certain place; now I think heaven is a certain spirituality, a certain flowering of your being. Wherever these people are -- whether they believe in Jesus or not, whether they believe in THE BIBLE or not, that is irrelevant. I have seen both: I have seen the believers, and heaven seems to be completely a graveyard; and hell seems to be such an oasis that even I am wondering what to do -- to continue to believe in Jesus Christ, or start living like a Gautam Buddha."

It all depends whether you are paying too much attention and allowing your consciousness to go to the negative. All your saints are negative; condemning everything is their whole profession. There are millions of people who are not sensitive, but continuously negative. They cannot see anything good anywhere. If by chance they come across something good they pass it by with absolute indifference. They don't count the roses, they only count the thorns. They are so accustomed to viewing things negatively that it is almost impossible for them to see any beauty anywhere. All is wrong. Naturally, a person who thinks all is wrong is going to live in a world which is all wrong, in suffering, in misery, in pain, in agony.
A sannyasin has to change his gestalt.

Try to find the positive, the beautiful, and you will be surrounded with the positive, the beautiful, and the blissful. I am not saying that there are not wrong things in the world; I am not saying that there are not thorns in the rosebush. It is a question of your emphasis. If you look at the roses you will be so ecstatic that who cares about the thorns. But if you look only at the thorns -- and not only look, but count them -- you are going to have bloody fingers, and in that pain you will forget all about roses.

Life is absolutely balanced between the positive and the negative. Now it is your choice which side you want to be -- in heaven or in hell. Wherever you want to be, try to find it in your life every moment. And whenever you have found something positive, pour all your attention and all your love on it. That will make it grow; that will make it more and more important in your life, more and more taking the space of your being.

Remain absolutely indifferent about the negative. I am not saying it is not there; it is there because a few people need it. A few people are so much in love with the negative that if there is no negative they will die out of sheer agony: now there are roses and no thorns, what am I going to do? Everybody looks so beautiful,

nothing ugly, everything seems to be so right, nothing is wrong.... They will lose all interest in existence. Their only interest was in the negative.

But they are both there. There are positivist thinkers in the world -- particularly in America -- who say, "Go on thinking about the positive, because the negative does not exist. It is always the positive; the negative is your imagination."

I don't agree with them. The negative is not your imagination, neither is the positive your imagination. They both are there absolutely balanced. It is up to you to choose.

I have heard about a young man meeting an old lady. That old lady belonged to a positivist group which was very prominent fifty years ago in America, Christian Scientists. They believe there is no negative, everything is divine; there is nothing wrong, everything is right. They forget completely that if there is nothing wrong, how are you going to define right? If there is nothing negative, how are you going to define positive? If there is no darkness, how are you going to define light? But it was a very interesting, attractive philosophy.

The old woman asked the young man, "I have not seen your father coming to our weekly meetings."
The young man said, "He is very sick."

The old woman said, "All nonsense. Has he forgotten our philosophy? Sickness is your imagination. Just go home and tell him, 'Sickness is your imagination.' There is no sickness, no death, nothing wrong in the world. It is God who created the world; how can there be wrong?"
The young man said, "I will convey your message."

Three weeks passed and the old man still did not turn up. Again the woman encountered the young boy and asked him, "Did you convey my message?"
He said, "I did."

The old woman said, "But he has not turned up to the meeting."

The young man said, "I am sorry to tell you that now he imagines he is dead!"

He could not say that he *is* dead because that woman will immediately jump upon him with all kinds of positive philosophy -- how can he be dead? So he managed to say that now he *imagines* himself to be dead, what can we do?

"We had to put him in a grave. He is so certain that he does not speak, he does not breathe; he believes so much that he is dead that his pulse is gone, his heartbeat is gone. We tried hard your way. I told him, I whispered in his ear, 'It is all imagination; remember your positivist philosophy' -- but his imagination is so strong..."

You live in a world, in an existence which has both. Out of sheer necessity it needs balance in opposite polarities. But you need not be worried about that which makes you miserable.
Choose the flowers and leave the thorns.

BELOVED OSHO,
I SEE THAT I AM EAGER TO DROP MY JEALOUSY, JUDGMENTS, GREED, ANGER, ALL THE BADDIES.
YET AT THE SAME TIME I AM RELUCTANTLY CLINGING TO THE PARTS OF MY PERSONALITY I STILL ENJOY INDULGING IN -- MY PASSION, MY CLOWN, MY GYPSY ADVENTURER.
WHY AM I SO AFRAID THAT JUST TO BE THE WATCHER WILL BE BORING?

Deva Dwabha, I can see you must be in a great conflict. You say, "I see that I am eager to drop my jealousy, judgments, greed, anger, all the baddies. Yet at the same time I am reluctantly clinging to the parts of my personality I still enjoy indulging in -- my passion, my clown, my gypsy adventurer. Why am I so afraid that just to be the watcher will be boring?"

It seems you are not experienced enough. You have just heard these great things: if you drop your jealousy, judgments, greed, anger and all the baddies, you will have all the pleasures and blissfulness of paradise showering on you.

In fact you are not really interested in dropping them. If you can get all the pleasures and ecstasies of enlightenment and still can keep your jealousy, judgments, greed and anger, I think you will be immensely happy.

The trouble is you will have to choose. How can you drop your greed and jealousy and judgments and anger, if you enjoy your passion, your clown, your gypsy adventurer?

My suggestion is, first enjoy as much as you can your gypsy adventurer, your passion, your clown. Be

completely fed up with them. Don't get in a split.

That happens to many people, hearing great words: they create a split within themselves. I don't want you to be schizophrenic; I want you to be psychologically and spiritually healthy.

My suggestion is, first indulge in your passions as much as you can till you get really bored. This has to be the first step. Then only can you take the second step very easily. It is the first step which is preventing you from taking the second step. When you are utterly finished, you are bound to drop all greed, jealousy, judgments, anger. What are you going to do with these things? It is one complete package... But begin with your passion, because I have never heard that there has ever been a single person in the world who did not become fed up with his passion.

Yes, if you live a lukewarm life you may not get fed up. But live totally, pour your whole energy into your passions, into your clownhood, into your gypsy adventurer, and soon you will see that what you were thinking was going to bring great blessings to you has only destroyed your energies and has left you like a spent cartridge.

Only then will you be able to drop jealousy -- and there will be no need to drop it. Then they will all drop on their own accord. Then on the third step you will not be able to ask this: Will the watcher be boring?

Do you think I am bored? I am not even bored with you. Every day, morning, evening, I come with such joy to see you. I never remember that you are the same people I have seen the night before.

I am absolutely fresh every moment. The watcher is not boring; the watcher is such an utter silence, such tremendous peace and such a joy arising within yourself, not coming from outside. And the watcher brings you experiences that you have not even dreamed about.

You have heard the word `ecstasy' but you don't know what it is. You have heard the word `truth'; you don't know what it is. You have heard the word `beauty' but if somebody asks you what it is you will not be able to answer.

The watcher brings satyam, shivam, sundram to you. It opens the door of truth, of godliness, of immense beauty and eternal life. It gives you new eyes, new perception. The trees look greener than they are looking now, and even a small wild flower gives you so much joy, so much wonder.

The whole world becomes such a mystery.

There is no question of being bored.

The world for the watcher goes on changing so quickly. It is only for the people who are blind -- and I call all those people blind who don't have their watcher awake; that is the only spiritual blindness. That's why you think these are the same trees, these are the same birds, this is the same sun, this is the same ocean. You can't see that existence goes on renewing itself every moment.

I love to quote Heraclitus, who says, "You cannot step in the same river twice." Finally I have improved upon Heraclitus. I say you cannot step in the same river even once, because the river is constantly flowing.

But to the blind it seems it is the same river. You are each moment becoming different; otherwise how do you come to youth from your childhood? If your first photograph, taken the day you became part of your mother's body, is shown to you, you will have to see it with a magnifying glass, and it will be nothing but a full point. You will not be able to recognize where your nose is, where your ears are, where your eyes are. Is this me? But once it was... and since then things have been changing continuously.

Do you remember what the date was when you suddenly became a young man or a young woman from a child? It doesn't happen suddenly; it goes so gradually that unless you are a watcher you will not be able to see the subtle changes that are happening every moment all around. For the blind it is the same world.

Deva Dwabha, you are asking, "Why am I so afraid that just to be the watcher will be boring?"

You are afraid not because you know that the experience of being a watcher will be boring... There is not a single instance in the whole history of mankind that any watcher, any meditator has said that the inner experience is boring. That is not the fear. You don't know what is going to be the inner explosion when the watcher arises.

Your fear is that the watcher will not arise unless you drop your passion, your clown, your gypsy adventurer. Your fear is of change. You don't know anything about the watcher; in fact as far as I can see you must be utterly bored right now, because only a bored person becomes a gypsy adventurer, running from one place to another. You see all these tourists...

This is a different class of humanity and a different category, the tourist. They are utterly insane people, loaded with cameras, and always in a hurry; even if they come to the Taj Mahal, they don't have much time, they immediately take a few photographs and the taxi moves on. They have not seen the Taj Mahal; they

were adjusting their cameras. By the time the taxi wallah starts honking that it is time to go, there are many other places to see... and finally they decide, back at home, relaxed, "We will look at the album and we will appreciate the beauty of the Taj Mahal and the Himalayas and Kashmir."

This seems to be such a stupidity. You could have purchased all those photographs in your own town. They are available... and you cannot have better photographs than those that are available because they are taken by great, professional photographers. Your photographs will be just amateur. You went around the world just to collect photographs?... What was the fear to remain with the Taj Mahal at least for twenty-four hours?

Those who know the Taj Mahal the way I know it remain there exactly fifteen days. When the moon starts rising, the first day of the moon, you have a beautiful Taj Mahal, just a glimpse for a moment and then there is darkness. Then the second day more light... the third day more light. As the light grows, the Taj Mahal also becomes more and more clear, as if a dream is becoming a reality.

And on the full moon night exactly, nearabout nine o'clock, the Taj Mahal is the most beautiful. The combination of the full moon and the Taj Mahal has been made not by ordinary architects; it has been made by Sufi mystics. It has been made to create gratitude and prayer in you. It is not a place for tourists, it is a place for seekers.

Seekers are not in a hurry; they will wait, they will look at the Taj Mahal from every side in different lights, in the day, in the night. In the morning when the sky is full of stars, the Taj Mahal has a different beauty. The beauty goes on changing. That is the grandeur of this Taj Mahal -- and this is the grandeur of this whole existence. The Taj Mahal is just a representative.

The adventurer, the gypsy is really a bored person. He is trying to get rid of boredom, so he goes on running from one place to another place, from one woman to another woman. He gets bored quickly with everything, runs after another thing, thinking perhaps he will not be bored there. But he forgets completely that *things* are not boring, *you* are bored.

Wherever you are, you will be bored.

If Deva Dwabha comes to meet God himself, she will take a few photographs -- what else to do? -- and will start getting fed up. The same God, eternally ancient... how many pictures can you take? You can finish your whole roll of film and then you are stuck with this old dull and dead God. You will start running, even if it is to hell, and you will enter into it; maybe there is some adventure there. But you will get bored in every place, because boredom is your approach and attitude; it is not a quality of things. What is your passion? How long does it take you to get fed up with one passionate relationship? Perhaps one night, or perhaps that is too much.

There is a Sufi story. A king was very much angry because he wanted a beautiful woman, a poor woman in the city, to be his lover. But the most shocking thing was that she was in love with one of his servants. That was too much, too humiliating and insulting. When the king wants her, the girl refuses, and she is interested in a poor servant of the same king.

He asked his council of wise men what should be done. The oldest of them suggested both should be brought to the court, stripped naked, tied together embracing each other, and "let them stand in your garden for twenty-four hours surrounded by guns so they cannot escape."

The king said, "What? Allowing them to embrace naked in my garden? What kind of advice are you giving me?"

The old man said, "I am old enough, and I know how long it takes one to be bored. Just do it, and in the morning you will see the result." This young man and young woman have been hankering and dreaming about when they will get married and when they will go for a honeymoon and how beautiful it is going to be. Perhaps there has never been such a beautiful honeymoon ever, because nobody has ever loved so much. Every lover thinks that way. Every lover thinks, "I am the first and foremost lover in the world."

But when they were brought and made naked and told to embrace each other, it looked very awkward, surrounded by a gang of people with loaded guns -- and the whole court was watching. But the order had to be followed, so they embraced each other and then they were tied so that they could not separate from each other.

And you can see what happened in twelve hours: they pissed on each other, they had to defecate also, and it became such a stinking phenomenon.... That was really the greatest honeymoon. It was a hot night in New Delhi, and they were perspiring and stinking and just hoping for when the morning comes... They started hating each other that night, in just twelve hours. Everything became very condensed.

In your life it is spread in a thin layer, so it takes a little time, fifteen days. They were experiencing it

really totally and intensely. That is passion.

In the morning they were released, and the story is that they ran away from each other never to see each other again. They had seen enough, more than enough. They never met again in their lives. They both left New Delhi, just so as not to see that ugly man again, that ugly woman -- that bitch who was pissing on him.

What is your passion? Make it total and intense, and within twenty-four hours you will be finished with it. And then a few more experiences perhaps... it depends on your intelligence. If you are intelligent one affair is enough. If you are an idiot, then you may go on hoping for your whole life that perhaps another affair will be the right one.

The more intelligent a man or a woman is, the sooner comes the realization that all these lusts, passions, are sheer stupidity. And if you can understand the reason for your being an adventurer, that deep down it is your bored life that goes on seeking for new avenues -- perhaps somewhere, someplace you will not feel bored... You go on running, just simply wasting your life.

And the day your passions are gone, how can you be jealous? Jealousy is a by-product of your passions. And when you are no more interested in anybody, except the exploration of your own being, judgments will fall away. And when you discover your treasure, the hidden splendor within you, your greed will disappear.

When you are feeling so fulfilled, how can you be angry? That anger will destroy your contentment and your fulfillment.

But the secret of all this transformation is watching. No meditator in the whole of history has ever felt bored. In fact, the meditators are the only people who destroy boredom completely. They are so thrilled by existence, they are so thrilled just by their consciousness, they are so thrilled by falling in tune with the heartbeat of the universe that it is impossible to be bored. It is changing every moment; it is every moment a new universe, and it is every moment a new dance, a new song, a new music, which you have never heard before.

Moishe Finkelstein had just entered the parlor of a familiar whorehouse when to his great surprise he saw his father coming down the stairs. Moishe reeled back in surprise. "Dad," he exclaimed, "what are you doing in a place like this?"

Old man Finkelstein was equally stunned, but recovered quickly." Now Moishe," he said nonchalantly, brushing off his suit, "for twenty lousy dollars would you want me to bother your dear, hard working mother?"

People go on finding strange excuses... but the real thing is, they get bored.

Hymie Goldberg had been having lunch in the same restaurant for twenty years and every day he ordered chicken soup with never a change. But one day Hymie called the waiter back after receiving his soup. "Yes, Mr. Goldberg?" inquired the waiter.

"Waiter," said Hymie, "please taste this soup."

The waiter was shocked. "What do you mean, taste the soup? For twenty years you have been eating the same chicken soup every day. Has it ever been different?"

Hymie ignored the waiter's comments. "Please taste this soup", he repeated.

"Mr. Goldberg," cried the waiter, "what is the matter with you? I know what the chicken soup tastes like."

"Taste the soup!" Hymie demanded.

"Okay, okay," said the waiter. "I will taste it. Where is the spoon?"

"Aha!" cried Hymie.

He is not bored with the soup -- the spoon is missing.

Deva Dwabha, first be finished with your passions; it is too early to be a watcher. And as you are finished with your passions and your adventures, you will find your anger and jealousy and greed disappearing. Then will be the right time, the right moment to start the ultimate adventure of being a witness, a meditator, a watcher.

First, play around with the toys you are playing with. In each child's life a moment comes where he throws his toys away and forgets all about them. In each intelligent man or woman's life also comes the time when he is finished with the toys of ordinary life, which are available even to the animals. Then comes an urgent urge to go beyond animals, to go beyond this so-called human society, to inquire into the very life

source, one's consciousness. Then you have entered a mystery that is unending.

You will never be bored -- this I say to you with absolute authority, because I am not talking about it, I am within it, part of it. I have never felt a single moment of boredom.

But I will not tell you to believe in what I say; I can only tell you to proceed step by step, so that one day you can also experience this immense benediction. It is your birthright.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #16
Chapter title: Going inwards, going godwards

14 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHY AM I ALWAYS RUNNING SO FAST? IS THERE SOMETHING THAT I DON'T WANT TO SEE?

Prem Amita, it is not only you; almost everybody is running as fast as he can from himself. And the problem is, you cannot run away from yourself.
Wherever you go you will be yourself.

The fear is of knowing oneself. It is the greatest fear in the world. It is because you have been so immensely condemned by everybody for the smallest things -- for the smallest mistakes, which are absolutely human -- that you have become afraid of yourself. You know that you are not worthy.

That idea has sunk very deep into your unconscious -- that you are not deserving, that you are utterly worthless. Naturally, the best way is to get away from yourself. Everybody is doing it in different ways: somebody is running for money, somebody is running for power, somebody is running for respectability, somebody is running for virtue, saintliness.

But if you look deep down, they are not running *for* anything, they are running *from*. This is just an excuse, that somebody is running after money madly; he is deceiving himself and the whole world. The reality is that money gives him a good excuse to run after it, and hides the fact that he is running from himself. That's why when he accumulates money, he comes to a point of tremendous despair and anguish. What has happened? That was his goal; he has achieved it -- he should be the happiest man in the world.

But the people who succeed are not the happiest people in the world, they are the most miserable. What is their anguish? Their anguish is that their whole effort has failed. Now there is no more to run after, and suddenly they are encountering themselves. At the highest peak of their success they meet nobody else but themselves. Strangely enough, this is the fellow they have been running from.
You cannot run from yourself.

On the contrary, you have to come closer to yourself, deeper into your being, and to drop all the condemnatory tones that have been handed over to you by everybody you have known in your life. The parents, the husband, the wife, the neighbors, the teachers, the friends, the enemies, everybody is pointing to something that is wrong in you. From no source comes any appreciation.

Humanity has created a very strange situation for itself in which nobody is at ease, nobody can relax, because the moment you relax you face yourself. Relaxation becomes almost a mirror, and you don't want to see your face because you are so much impressed by the condemnatory opinions of others.

Even the smallest pleasures have not been allowed to you by your church, by your priests, by your religion, by your culture. Only misery is acceptable -- not pleasure. In this situation it is very natural for you to feel, when from every source, from every direction comes only condemnation, that you are a sinner. Every religion has been shouting for centuries that you are born in sin, that suffering is your destiny. You have been condemned from so many sources without exception that it is very natural for any individual to be impressed by this vast conspiracy. Everybody is caught into it.

And if you try to understand it you will be very much surprised. Just as others have condemned you, you are condemning others; it is a very mutual conspiracy. Just as your parents have never accepted you as being of any worth, you are doing the same with your children, without ever becoming aware that everybody is what he is; he cannot be otherwise. He can pretend to be otherwise, he can be a hypocrite, but in truth he will always remain himself.

Your running away is nothing but creating more hypocrisy, more masks so that you can hide yourself completely from the eyes of everyone. You may succeed in hiding yourself from others, but how can you succeed in hiding yourself from yourself? You can go to the moon; you will find yourself there. You can go to Everest; you may be alone but you are with yourself. Perhaps in that aloneness on Everest you will become more alert and aware of yourself.

That is one of the reasons why people are also afraid of aloneness; they want a crowd, they want always to have people surrounding them, they want friends. It is very difficult for people to remain silent and peaceful in aloneness. The reason is that in aloneness you are left with yourself -- and you have accepted the stupid ideas that you are ugly, that you are sensuous, that you are lustful, that you are greedy, that you are violent; there is nothing that can be appreciated in you.

Prem Amita, you are asking, "Why am I always running so fast?" Because you are afraid you may be overtaken by yourself. And the implications of running so fast have many dimensions. This running fast from yourself has created a craziness about speed: everybody wants to reach somewhere with as much speed as possible.

It happened once, I was coming from a place called Nagpur, back to Jabalpur, and I was traveling with the vice-chancellor of Nagpur University, and the car broke down on the road. I have never seen anybody become so miserable.

I told him, "There is no hurry. Nobody is waiting for your there, and the conference for which you are going is going to begin in twenty-four hours, and Jabalpur is only three hours away. There is no problem: either we will get the car repaired, or we will call another car from Jabalpur to come, or we may get some lift, or buses are continually passing by. There is no problem... you need not be so miserable."

He was sitting in the car and I went to look for somebody. It was a small village, but maybe some mechanic or some help would be possible, or perhaps the landlord of the village would have a car. When I came back from the village, that man was almost in tears. I said, "What is the matter?"

He said, "I cannot afford to be alone. It exposes me so deeply, it makes me utterly naked before myself. It makes me aware that I have wasted my whole life -- and I don't want to know it."

I said, "Your not knowing it is not going to help you in any way. It is better to know it, and it is better to go deeper into yourself. That's why this misery and aloneness..."

Aloneness should be one of the greatest joys.

People are running. It does not matter where they are going; what matters is whether they are going at full speed or not.

You are asking, Amita, "Is there something I don't want to see?" There are many things. Fundamentally, it is you that you don't want to see -- and it is because of a wrong conditioning.

My whole approach of inner transformation is that you will have to drop your conditionings. Whatever has been said about you by others, simply drop it. It is absolutely crap. They don't know about themselves; what can they say about you which can be truthful?

And the opinions that you have collected from others... just try to watch from whom you are collecting

your opinions. They are not from a Gautam Buddha, or from a Jesus, or from a Socrates; they are from people who are as ignorant as you are. They are simply passing on others' opinions that have been given to them.

There is a beautiful story. Whether it is factual or not does not matter; its beauty is in its meaning. One of the greatest emperors India has known was the Mogul emperor, Akbar. He can be compared only to one man in the West, and that is Marcus Aurelius. Emperors are very rarely wise people, but these two names are certainly exceptions.

One day he was in his court talking with his courtiers. He had collected the best people in the country -- the best painter, the best musician, the best philosopher, the best poet. He had a small, special committee of nine members who were known as the nine jewels of Akbar's court.

The most important of them was a man called Birbal. Immensely intelligent and a man of great sense of humor, he did something which was improper to do in front of the emperor. Every emperor has his own rules -- his word is the law -- and Birbal behaved against something about which Akbar was very stubborn. Akbar immediately slapped Birbal. He respected Birbal, he loved Birbal, he was his most intimate friend, but as far as the rules of the court were concerned... he could not forgive.

But what Birbal did is the real story. He did not wait for a single moment; he immediately slapped the man who was standing on his other side. The other man was shocked, and even Akbar was shocked. He used to think that this man is very wise: I she mad, or what? I have slapped him... This is strange, absolutely absurd and illogical.

And the other man was standing there shocked and Birbal said, "Don't stand there like a fool, just pass it on!" So that man slapped somebody else who was standing by the side -- and now the game became clear: you have to pass it on.

In the night, when Akbar went to sleep with his wife, his wife slapped him. He said, "What is the matter?"

She said, "It has been going on around the city, and finally it has reached to its original source. Somebody else has slapped me, and when I asked, `What is the matter?', I was told that this is the game Akbar has started. I thought it is better to finish it, to complete the circle."

And the next day, first thing, Birbal asked, "Have you received my slap back or not?"

Akbar said, "I had never thought that this would happen!"

Birbal said, "I was absolutely certain, because where will it go finally? It will go around the city. You cannot escape; it is bound to come to you."

For centuries everything goes on being transferred, being passed on from one hand to another, from one generation to another generation -- and the game continues. This is the game that you have to come out of. The only way to come out of it is to rediscover your self-respect, attain again your dignity which you had when you were a child, when you were still not contaminated, when you were not yet conditioned and poisoned by the society and by the people around you.

Be a child again and you will not be running away from yourself. You will be running within yourself -- and that is the way of the meditator. The worldly man runs away from himself, and the seeker runs within himself to find the source of this life, this consciousness. And when he discovers the source, he has discovered not only his life source, he has discovered the life source of the universe, of the whole cosmos.

A tremendous celebration arises in him. Life becomes just a song, a dance, moment to moment. One becomes absolutely free from all the jargon that the society has handed down. One simply throws away all conditionings, all traditions, the whole past.

I say unto you, only one thing you have to renounce, and that is the past and nothing else.

If you can renounce the past you will be absolutely fresh, just born, and to be in that freshness is such a blessing, such an ecstasy, you cannot even think of going away even for a single moment. The man who knows himself never takes any holiday. But most people go on behaving stupidly....

An American was driving along a small country lane in Ireland when he was horrified to see a cartload of hay coming out of the field into the narrow road. He jumped on the brakes but couldn't stop in time, and ended up driving through the fence into the field where the car burst into flames.

"Bejabers!" exclaimed Paddy to his friend Seamus, who was driving the hay cart, "Some of these tourists are terrible drivers. We only just got out of that field in time."

The old farmer, plowing his fields with a pair of bulls, was asked by a neighbor why he did not use

oxen.

"I don't want to use oxen," replied the farmer, "I want to use bulls."

"Well," continued the neighbor, "If you don't want to use oxen, why don't you use horses?"

"I don't want to use horses!" retorted the farmer, "I want to use bulls!"

"Well, perhaps," tried the neighbor, you could try using that new tractor your son has just bought."

"I don't want to use tractors, either, I want to use bulls." reaffirmed the farmer.

"Why do you only want to use bulls?" asked the neighbor at a loss.

"Because," said the old boy, "I don't want them to think that life is all romance."

This is simply the situation in which you are born, in which you have been conditioned. Nobody wants you to know that life is simply romance. And that is my crime -- because that is my whole teaching, that life is nothing *but* romance.

The newlywed couple flew to Miami and checked into the honeymoon hotel. For days nothing was seen of them, until the morning of the sixth day, when they came to the dining room for breakfast. As the waiter approached their table, the bride turned to her husband and said, "Honey, do you know what I would like?"

"Yes, I know," he replied wearily, "but we have to eat sometime."

So once in a while it is good to have a breakfast; otherwise, life is a continuous romance. And I teach you not only the romance of the body, which is very ordinary; I teach you the romance of the spirit which is eternal, which begins but never ends. But this is possible only if you start going inwards.

Going inwards is going Godwards.

Going inwards is the whole secret of all alchemical transformation of being. Running away is simply wasting tremendously valuable time, and a life that could have been a great song, a great creativity, a tremendous festival of lights. The farther away you are from yourself, the darker your life will become, the more miserable, more anxiety ridden, more wounded, condemned, rejected by yourself.

And the farther away you are the more difficult it becomes to find the way back home. You have been going away from yourself for many many lives, but if you move on a right, meditative path you are not gone very far.

Meditation is the short cut from where you are to where you should be. And meditation is such a simple method that anybody, even a small child, can enter into its wonderland.

Amita, rather than running away, run withinwards. Come closer to yourself to have a better look. Nobody else can see your inner reality; only you can see that splendor and that glory. Because nobody else can see your inner beauty they go on condemning you. Only you can assert your blissfulness, only you can assert ultimately your enlightenment.

Even then people will be suspicious. They were suspicious about Socrates, they were suspicious about Gautam Buddha, they were suspicious about Jesus. Their suspicion is rooted in fact in their own unawareness of their inner being.

How can they believe Gautam Buddha, that in the inner silences of the heart is the ultimate ecstasy? They don't know anything of the inner, not even the ABC. They don't know anything about ecstasy. They may listen to a Gautam Buddha, just because of his presence, his charismatic eyes, his magnetic vibration, but when they go home, they will start suspecting, doubting.

And this is happening even here. I receive many letters saying that "when we listen to you everything seems to be absolutely right. As we reach home doubts start arising; the mind starts saying to us that we have been hypnotized.

There are millions of people who want to come close to me but are afraid, for the simple reason that they may be hypnotized. It is something far deeper than hypnosis. You are not hypnotized, you are simply taken into a different vision of your own self. It is not something like magic; you are not being befooled, you are being awakened.

The word `hypnosis' means asleep, and my whole work is to awaken you. You are already asleep and you have been asleep for lives together.

It is time to wake up.

You have wasted too much valuable time, energy, opportunity already. But still there is time and the moment you wake up, for you the night ends and the dawn begins.

BELOVED OSHO,
I AM BECOMING MORE AND MORE CONSCIOUS OF THE BARRIERS I HAVE BUILT UP IN MYSELF OVER THE YEARS AGAINST BEING A JOYFUL SELF-LOVING OPEN BEING. IT FEELS LIKE THE WALL IN ME IS GETTING STRONGER AND STRONGER THE MORE I AM AWARE OF IT, AND I CAN'T COME THROUGH. DO I FIRST NEED MORE COURAGE?
MY BELOVED BEAUTIFUL MASTER, COULD YOU PLEASE HELP ME WITH YOUR UNDERSTANDING?

Shunyam Para, it is the same question again. I have been answering Amita but I have also answered you, although you have phrased your question in a different way. A few small details are different; otherwise it is the same problem. I will discuss those small differences in detail.

You say, "I am becoming more and more conscious of the barriers that have built up in myself over the years against being a joyful self-loving open being. It feels like the wall in me is getting stronger and stronger the more I am aware of it, and I can't come through."

The first thing to understand is that the wall is not becoming stronger; it is only that your awareness is becoming clear. There is no reason at all why the wall should become stronger when you are becoming more aware. It is simply like when you bring the light in your dark house, you start seeing the cobwebs and the spiders -- not that they have suddenly started growing because you have brought light in. They have always been there; it is just that you are becoming aware, alert.

But don't think that they are growing. Your light has nothing to do with their growth. Yes, it reveals their presence. Your growing awareness is revealing the presence of your prison walls.

And you say, "I am aware of it and I can't come through." Because these walls are not true walls -- they are not made of bricks or stone, they are made of only thoughts -- they cannot prevent you. You just have to know the secret of how to come through them. If you start struggling within your thought processes, which constitute the prison walls, then you will get into a tremendous mess. One can even go insane.

That's how people go insane: they are surrounded by so many thoughts and they are trying hard to come out of the crowd and they go on getting deeper and deeper into the crowd, and then naturally a breakdown follows. Their nervous system cannot sustain so much pressure and so much tension. They have opened Pandora's box. It was all hidden there, but they were blissfully unaware of it. Now they have brought a meditative awareness; suddenly they see a great crowd so thick that the more they try the more they feel their impotence against the walls that are surrounding them.

If you start fighting with them then there is no way; you will become sooner or later tired, tethered, you will find yourself slipping from your sanity. But if you use a right method, instead of a breakdown you will have a breakthrough. The right method to deal with all that you feel you are surrounded with is to be just a witness -- not to fight, not to judge, not to condemn. Just remain silent and still, purely witnessing whatever is there.

This is almost a miracle. I have not come across any miracle other than the miracle of meditation, the miracle of witnessing. If you can witness, you will be surprised that the strong wall is becoming thinner, the crowd is dispersing; slowly, slowly you see doors and gaps through which you can get out.

But there is no need to get out. Remain where you are. Just go on witnessing. As your witnessing will become stronger, the wall that surrounds you will become weaker. The day your witnessing will be perfect, you will find there has been no wall, nothing is surrounding you, the whole sky is available to you. Rather than fighting with thoughts, fighting against wrong conditionings, just become a pure witness.

Fighting, you cannot win.
Without fighting victory is yours.
Victory belongs only to those who can witness.

Hymie Goldberg was having trouble getting Becky, his wife, to make love to him anymore. So one night just before bedtime, he offered her a glass of water and two aspirins.

"What are you giving me these for?" Becky asked. "I have not got a headache."

"Great," said Hymie. "Let us get started."

This headache was the problem. Every day, whenever poor Goldberg would ask, the wife was having a great headache. This time he worked through a different methodology. Becky could not understand that now he is using a very wise strategy -- offering aspirins even before she has said she has a headache. So just be a little wise....

Doctor Klein finished the examination of his patient and then said, "You are in perfect health, Mr. Levinsky, your heart, lungs, blood pressure, cholesterol level, everything is fine."
"Splendid," said Mr. Levinsky.
"I will see you next year," said Doctor Klein.

They shook hands, but as soon as the patient had left the room, Doctor Klein heard a loud crash. He opened the door and there, flat on his face, lay Mr. Levinsky. The nurse cried, "Doctor, he just collapsed. He fell down like a rock."

The doctor felt his heart and said, "My God, he is dead." He even put his hands under the corpse's arms.
"Quick," said the doctor, "take his feet!"
"What?" cried the nurse.

"For God's sake," said the doctor, "let us turn him round. We have to make it look like he was coming in!"

Just be a little intelligent. It is said that intelligence is not of much use unless you are intelligent enough to know how to use it.

Just the other day I came across a tremendously great discovery. It says that every idiot you meet in the world is the end-product of millions of years of evolution. Intelligence is certainly rare but the people who have gathered around me -- just the fact that they had the courage to be here is enough proof of their intelligence. Now you have to put your intelligence into action.

"My God," sighed Paddy, "I had everything a man could want -- the love of a gorgeous woman, a beautiful house, plenty of money, fine clothes."
"What happened?" asked Seamus.

"What happened? Out of the blue without any hint of warning, my wife walked in."

Just be alert. There are dangers on every step. A man who decides to be a meditator has to be very cautious.

Lao Tzu's statement is that a man of meditation walks always as if he is passing through an ice-cold stream in winter, very careful, very alert.

Unless you are very careful and very alert, the millions-of-years-old mind and its functioning is going to be difficult to transcend. Although the strategy is simple, sometimes the simple seems to be the most difficult -- and particularly when you are absolutely unacquainted with it.

Meditation is only a word to you. It has not become a taste, it has not been a nourishment, it has not been an experience for you; hence I can understand your difficulty. But you have also to understand my difficulty: your diseases may be many, but I have only one medicine, and my difficulty is to go on selling the same medicine for different patients, different diseases. I don't care what your disease is, because I know I have got only one medicine.

Whatever your disease I will discuss it, but finally you have to accept the same medicine. It never changes. As far as I know, in these thirty-five years it has never changed. I have seen millions of people, millions of different questions, and even before I hear their questions, I know the answer. It does not matter what their question is; what matters is how to manage to bring their question to my answer.

The maths teacher turned to little Ernie and said, "Ernest, if your father borrowed three hundred dollars and promised to pay back fifteen dollars a week, how much would he owe at the end of ten weeks?"
"Three hundred dollars," Ernie quickly replied.

"I am afraid," said the teacher, "that you don't know your maths very well."

"I am afraid," said Ernie, "that you don't know my father."

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #17
Chapter title: You have to put aside your fear

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BELOVED OSHO,
I HAVE HAD A GLIMPSE OF WHAT IT COULD BE TO JUST BE. BUT SO MUCH FEAR COMES UP ABOUT DOING NOTHING, I HAVE THIS SENSE THAT I AM STUCK. WHAT IS THIS FEAR?

Deva Tharsita, the first glimpse of one's own being is inevitably unbelievable, firstly because you have not known it before so you cannot recognize what it is. It is so vast that what you have been thinking of as yourself is just like a dewdrop coming in contact with the ocean.

The fear is necessary. The dewdrop cannot think in other ways except that slipping into the ocean is death. Although it is not true, we have to be compassionate towards the dewdrop too. It is beyond its comprehension. The ocean is so vast -- it is almost a necessity to think, "I will disappear and be lost."

Naturally one becomes tremendously afraid. Only one thing can be done and that is to have courage and take a jump. That's the fundamental function of the master, to tell you that "I was also a dewdrop one day. I was also afraid when I came closer to the ocean. I was also as much in deep trembling as you are, but there was no way of going back. I have known being a dewdrop for millions of lives and it has been nothing but misery and darkness, anxiety. Why not take a chance and see?"

It is risky; one never knows what is going to happen when the dewdrop simply disappears in the ocean." But I can say to you that the dewdrop does not disappear in the ocean. On the contrary, the ocean disappears in the dewdrop. The dewdrop becomes the whole ocean. It is not death, of which you have to be afraid; it is the eternal life, for which you have been searching.

I have given you the name Tharsita; Tharsita means one who is thirsty. Now that you have come so close to the glimpse of what it means just to be, don't turn back. Turning back is only for the cowards. This is the most precious moment. Allow it to happen.

The whole of history is a witness that those who have allowed themselves to disappear into the vastness of existence have not really disappeared. On the contrary, for the first time they have found themselves -- so huge, without any limits, without any boundaries, without any bondages. This is freedom, to be oceanic; to be a dewdrop is to be imprisoned in a small boundary.

Your self is only a dewdrop. The ocean is a no-self.

Gautam Buddha has the right word for it. The language he used was the people's language of those days, Pali. In Pali the self has much more meaning than in the English language. The Pali word for self is *atta*. The very word is not synonymous only with self, but also contains ego, arrogance. And the word for when the atta disappears into the oceanic existence is *anatta*. The ego is lost, the arrogance is lost, the anxiety is lost; death disappears, and for the first time you are really and totally alive, in a cosmic sense. For the first time you have touched the eternal.

This fear grips everybody. Those who can understand even the language of mountains and trees, those

who are so sensitive they can feel -- there are many references from enlightened people that when the river comes traveling thousands of miles from the mountains and the valleys and the plains and comes to the ocean, for a moment it trembles. Great anxiety grips it. A moment of decision, a decision of tremendous importance -- whether to go back.

But there is no way to go back. You cannot travel backwards in time. You have only one possibility: to go ahead. If the river cannot go back, at least it certainly looks back to all those beautiful mountains it descended, to all those beautiful primeval forests it passed, to all those beautiful people. All the memories... just a moment of looking back. But it cannot stay long; it has to take a plunge into the ocean, knowing perfectly well that "this is going to be my death."

But it is not a death. The river itself becomes the ocean. It is expansion of your consciousness, of your being. You are becoming synonymous with the universe.

You have to put aside your fear.

If you don't put aside your fear and you cling to it, there is danger, because once you start clinging to your tiny self there is no way to persuade you to take the jump.

That's why I said, this is one of the fundamental functions of the master -- to persuade you and show you that I have jumped and I am more alive than I have ever been. I have not lost anything; I have conquered the whole existence. Hence the master can say to you, "Come, follow me."

There are complications in things: unless you have a deep love for the master and an absolute trust, in this moment of fear he will not be of any help. Your trust and your love give nothing to the master, remember; it simply gives you the opportunity to be courageous.

Just the other day one sannyasin asked me a question, "If I can say only yes and not no, then what kind of freedom is this?" You *can* say no, but remember that this freedom of saying no is the freedom of the tiny dewdrop which is saying no to the ocean.

Before you became a sannyasin the freedom was yours: you could have said no, you could have said yes. Once you have said yes, then your yes has to be total; there has not to be any space for no. Otherwise, when you will need the yes more, the no will arise in you. It will support your fear, it will support your ego, it will support your self.

I have no objection, because I am not going to lose anything. You can say no as loudly as you want. But remember, you have come here for a transformation, and only after the transformation will you know the real taste of freedom. What freedom can you have by just saying no or yes? Your yes is as stupid as your no. *You* are stupid.

And when you say such things and you ask questions like this, I am amazed. Why did you become a sannyasin in the first place? -- because sannyas is a commitment, it is a dedication, it is a declaration of your love, your trust. It is a declaration to the skies: "Now I am dropping the no from my being. It has tortured me enough. It has been a disease. I am entering into the world of yes, into life-affirmation."

And the yes to the master is not only to the master, because the master is only a window to the universe. You are saying yes to the universe. Only in that yes will you expand and know tremendous freedom. Your yes and no are just stupid games of the mind.

But if you are still feeling to enjoy the no, you can enjoy -- but then sannyas is not for you. Perhaps a few more lives, and if you can meet somebody like me again, which is not necessary...

The day Gautam Buddha died, Ananda burst into tears. Gautam Buddha said, "Ananda, you have been with me for forty-two years; it is more than enough. Whatever I had to give to you, I have given. You don't need me. Why are you crying?"

Ananda said, "I am crying because even while you were alive and I was with you day in, day out twenty-four hours a day for forty-two years..." He even used to sleep in the night in the same room where Buddha was sleeping. Who knows what Buddha may need in the night? He served him and followed him almost like a shadow.

Ananda said to Buddha, "I am crying because I have not become enlightened yet, and you are leaving the body. I cannot conceive of having such an opportunity in the future to be again so close and so intimate with a man like you. What will become of me?"

Buddha said, "Don't be worried. Your yes was mixed with no" -- and there was a reason for it.

Ananda was an elder cousin-brother of Gautam Buddha, so just the ego saying that "I am the elder brother of Gautam the Buddha..." And when he took sannyas he told Gautam Buddha, "Listen, once I have become a sannyasin I don't have any right to go against your will; your will will be my will. But I am still not initiated, so before initiation I am still your elder brother and you have to listen to me. I have three

conditions; promise me that you will never go against those conditions."

Buddha said laughingly, "What are those conditions?"

The conditions were not great -- but a condition is a condition whether it is great or small. The condition carries an undercurrent of no. He is making it clear from the very beginning that "these three things you cannot touch." One was, "You cannot send me away from you. I will always remain with you; you cannot find any excuse like `go and propagate the word' -- that is not possible. I will remain with you; wherever you will go, I will go.

"The second condition is that I will even sleep in your room. And the third condition is that even in the middle of the night, if I want to ask a question or one of my friends wants to ask a question, I will bring the friend in and you will have to answer. You cannot say, `I am tired, the whole day's journey on foot... then the whole day hundreds of people coming to meet me and their questions.... At least in the middle of the night, don't disturb me.' You cannot say that."

Buddha said, "You are my elder brother and I cannot deny you. So I promise, all these three things will always be fulfilled." And then Ananda took initiation.

The last day, after forty-two years, Buddha said, "Those three conditions have been the barrier. Many came after you and became enlightened, and you had the first opportunity. But when a dewdrop starts making conditions on the ocean it is creating barriers. Although you thought that you had made those conditions when you were not a sannyasin, the consciousness and its current are the same. You may not be aware, but I have been aware that deep down in you, you still carry that ego that `I am the elder brother; I have a particularly special place.' Nobody else has made any conditions."

Initiations cannot be conditional. You are a sannyasin; you should have thought beforehand that you are going on the path of yes. And this path of yes will end in freedom. If you think you need the no also, then the whole world is free -- everybody has the no, the yes, everybody has his mind.

The effort on the path of sannyas is to drop your mind, and your mind can be dropped only if your no is dropped. Let me say it in other words:

No is mind.

Yes is your soul.

You can choose; still there is no problem.

But remaining a sannyasin you cannot continue to have the no. Freedom will come, but it will come from the door of yes. That will be real freedom.

But many sannyasins go on writing to me, strange questions that surprise me. Just the other day in the newspapers, one sannyasin has given an interview. In the interview he was asked, "When Osho was in the jails of America, were you disturbed?

He said, "One day Osho is going to leave the body. He cannot be eternally in the body, so we have to accept it; it was a good opportunity to accept his absence."

The answer on the surface looks perfectly right. It is true, I am not going to be in the body forever. But are you going to live in the body forever? -- the sannyasin has completely forgotten that. There is every possibility you may pop off before me. You are becoming accustomed to my absence, and sannyas is to become accustomed of my presence. Underlying it, the invisible writing is that you are saying no, "I am enough unto myself."

But I would like to remind you that even if I leave the body, I am not going to leave you. I will haunt you in your dreams, I will harass you as much as I can. And remember, when I am in the body the harassment is not so much; when I am without the body, I will simply touch you and you will freak out!

So pray that the longer I live in the body, the better for you. And if you become so accustomed to my presence, so deeply accustomed... my life source is eternal just as your life source is. Body or no body, I will be here. I have been here always.

Those who will be open to me -- and that opening means those who will still be ready to say yes to me -- will be able to be blessed far more in the silence of my unembodied presence. Then they are benefited while I am in the body. But to say that it was a good opportunity for you to become accustomed to my absence means that somewhere deep down the no is floating.

The relationship between the master and the disciple is not an ordinary relationship; there is no other relationship which can be compared to it. Even love falls far below -- even in love you remain two, struggling, fighting, trying to dominate each other. Only in the relationship between master and disciple you are no more two; There is no fight, no struggle.

The master is already absolute yes, and slowly, slowly you also become absolute yes. Only then is the

meeting, the merger, the dewdrop slipping into the ocean.

Tharsita, if you are too much afraid, stuck, there is every possibility you will remain always thirsty. Because when you come close to the water you become afraid, the water is not going to come to you....

An old farmer went to the circus for the first time. Before he went into the big tent he saw a camel in a cage and stopped in amazement to look at it. He had never seen such wobbly legs, such dozy eyes, such floppy lips and such a huge hump for a back. Soon everyone was inside the tent and the circus began, but the old man was still staring in disbelief at the camel. Finally, after about half an hour, he turned away in disgust, "Darn it!" he cried, "there ain't no such animal."

He tried hard to figure out, how such an animal is possible. Now the only way is to deny it, to get unburdened; otherwise that camel will trouble him.

If you become afraid of the ocean, of the very isness of life, the only way to be away from it is to say, "It was just a hallucination, an illusion, a dream. It was not a reality." You can protect your small ego, but that is the cause of all your troubles.

You have to be very watchful about your ego, because the language of the ego is no. The language of your being is yes. The language of the ego is doubt; the language of the being is trust. And only from trust can you grow into satyam, shivam, sunderam -- into the ultimate truth, into the ultimate godliness, into ultimate beauty.

Your no will make you more and more small and ugly. Have you ever watched? -- whenever you say no, something in you shrinks; whenever you say yes, something in you expands. Whenever you say yes, you are in tune with the universe, and whenever you say no, you declare your ego as separate from life, from existence.

It is up to you. In love you will find yourself filled with yes; in hate you will find yourself filled with no. In blissfulness there is no space for no; in misery there is nothing else but no.

So it is not as simple as you think; these simple words yes and no belong to two different planes of life: no to the lowest and yes to the highest.

BELOVED OSHO,
SUDDENLY, SITTING WITH YOU AGAIN, I TINGLE INSIDE. YOUR BEAT INSIDE THE TABLAS -- A MAGIC MOMENT. IS THAT THE QUALITY OF NON-DOING?

Anand Rupesh, the question you have asked is immensely significant. You say, "Suddenly, sitting with you again, I tingle inside. Your beat inside the tablas -- a magic moment. Is that the quality of non-doing?" Yes, Rupesh, but only a beginning. There is much more to non-doing but it is a good beginning, a small taste, just a small glimpse. But if you can go on growing in that direction, it has shown you the way.

When you are just sitting silently, then even the noises of the birds and the silent trees and a faraway cuckoo... they are no longer separate from you. You suddenly expand; you are not just hearing them, you become them.

And particularly, Rupesh, it will be helpful for others too that you have used the word `again' -- "suddenly, sitting with you AGAIN..."

Mind's tendency is to take things for granted; then it falls asleep. Because there has been a gap and you have come after waiting long, you cannot take me for granted; that is giving you a deep communion. You can keep this communion alive every day. You can make it deeper. But your arrow is directed in the right direction.

You say, "I tingle inside. Your beat inside the tablas -- a magic moment." It all depends on you. You can turn every moment of your life into a magic moment. I am only just helping you to have a few glimpses and to learn the knack of how to transform your life into a constant flow of magical moments -- each moment bringing more and more wonder, each moment opening new mysteries.

Yes, Rupesh, this is the first experience of non-doing. You are not doing anything, you are just being here. The highest peaks of consciousness are when you are just a being -- not doing anything, unmoving, utterly silent, as if you are no more. Suddenly the whole existence starts showering flowers on you.

Man is trained for doing, because society needs him as laborers in different directions, for production,

for the greedy, for the cunning, for the powerful. He has to be turned into a slave whose whole life is nothing but doing from morning till night. He is not even rejuvenated by sleep and again he has to go to work on the roads, to work in the fields, to work in the orchards.

Out of this vested interest society has made doing very prominent and respectable. It has completely forgotten that there is another dimension to life. I am not saying you should not do anything. You have to eat, you have to clothe yourself, you need a shelter, so some kind of doing will be needed. But doing should be only utilitarian; it will not give you the great experiences for which life is an opportunity. Your doing will give you a survival.

But just to survive is not to be alive. To be alive means to have a dance in the heart. To be alive means to have each fiber of your being full of the celestial music. To be alive means to experience the eternal flow of life force within your veins. That is possible not by doing; that is possible only by non-doing. So non-doing is the ultimate value. Doing is just mundane -- out of necessity you have to do something.

But there is enough time -- twenty four hours a day. You can devote five or six hours to ordinary necessities, and still there are eighteen hours left. If you can find even two hours for non-doing, you will be enriched so much that you cannot conceive beforehand -- because when you are not doing anything, you are not. Then what is?

This whole silence of existence, this whole beauty of all the flowers, this infinitude of the sky surrounding you, all become part of you. And the touch of the eternal and the infinite and the deathless brings so much joy that even when you are doing, slowly, slowly you will find even in your doing those joys, those ecstasies are entering into your work.

Then the work is no longer work. Doing is no longer doing; it becomes your creativity. Whatever you do now, you do with your totality. And the whole existence supports you, goes on filling you with more juice so you can pour that juice into your actions, into your doings. Suddenly you become a magician yourself. Whatever you touch becomes gold. Wherever you move, existence goes on welcoming you, and whatever you do, howsoever small, becomes part of your meditation.

I don't want you to follow the old pattern, which was basically faulty: meditate for one hour and then for twenty-three hours destroy whatever you have meditated. There are even Sunday religions like Christianity: just one day, for one hour, go to the church for a good morning's sleep, that's enough. Then for six days you can do everything that goes against all divine values -- but there is no fear because one day again you can sleep in the church and you will be feeling very refreshed, all sin gone. Then you are again ready to sin and commit all kinds of crimes and ugly things -- anger and hatred and rage -- because the church is there on Sunday and everything will be settled again.

In Catholic Christianity they have developed really very sophisticated cunningness; they call it confession. You have to go to confess to the priest; he gives you punishment, and he prays for you and persuades God that you should be forgiven. Then you are free again for one week to do whatsoever you want, because you have a means to get out of all stupidities.

It happened once, a bishop and a rabbi were very deep friends, and they decided to go to the golf course. But strangely enough, on that day there were so many confessors that they were standing in a queue. The bishop was quickly finishing them, but still the line was long.

Finally the rabbi came into the cabin where the bishop had only a small window to hear the confession from the other side. The bishop said, "I am sorry but the line is too long."

The rabbi said, "Don't be worried. You just get ready; I will finish the line."

He had seen the bishop; just when he came in a man was saying, "I have raped a woman," The bishop had said, "Ten dollars in the donation box." Finished -- the rape is finished with ten dollars. It seems the rate for rape is ten dollars.

The bishop went away and the rabbi took a seat. Another man came and said, "Forgive me, Father, I have committed three rapes."

The rabbi said, "My son, don't be worried -- forty dollars in the donation box."

The man said, "It seems the rate has increased. I have committed rapes before, too, but it was always ten dollars. For three it comes to thirty. What do you mean by forty?"

The rabbi said, "Don't be worried, those ten are an advance. You can commit one more."

Rabbis understand business far better than anybody else. The man was also happy: "This is new. We have never heard of paying in advance for our sins, so we need not come again to bother you." These are strategies. This is not religious, this is psychological exploitation.

The only religion is the religion which teaches you non-doing.

Only when you start coming in communion with the universe, a tremendous change happens in you. Even your doing starts becoming just an expression of your non-doing. The day your doing also becomes an expression of non-doing, you have come back home. You have touched the ultimate beauty and the blessing of existence.

Rupesh, it is good -- but don't get stuck. It is only a beginning. On the path, it is always a beginning. Yes, the end also comes, but even the beginnings are so beautiful that you have to be reminded of two things: don't lose the track, and secondly, don't feel that you have arrived.

The day you arrive there will not be any need for anyone to say anything -- not even for you to say anything. The arrival is so tremendous that it brings its own self-evident certainty.

The distance between the beginning and the end is not something fixed; it is relative. One can move from the beginning to the end in a single moment. It is only a question of totality and intensity. One can go on moving for years if he is partial, just partly involved. If spiritual evolution is not the only focus of all his energies, then there is a danger he may get stuck somewhere because he has so many things to do.

Spirituality needs a certain kind of concentrated effort. It demands your total being; you cannot hold anything back. The more you hold back, the longer the journey becomes. I would like your journey to be as short as possible.

Humanity has almost forgotten what it means to feel the heartbeat of the universe, what it means to be filled with an absolute silence that is not the silence of the graveyards, which is the silence that music creates, which is the silence that is created by the wind passing through the pine trees.

Judge Jeffreys leaned forward and said, "Are you trying to tell this court that the defendant actually strangled his wife in a disco, in front of three hundred people?"
"Yes, sir."
"But didn't anyone try to stop him?" Judge Jeffreys asked in amazement.
"No, sir. Everyone thought they were dancing."

We have even forgotten what dancing is: the woman is being killed and three hundred idiots think they are dancing. Our so-called modern musicians and dancers are all cuckoos, but they have tremendous influence on other cuckoos. From the Beatles to the Talking Heads, all these people need psychiatric treatment. But instead of psychiatric treatment they became heroes.

You just have to be a little articulate cuckoo and then all cuckoos immediately start rushing towards you.

Old Sammy Moskowitz was walking home late one night when he was stopped by a man with a gun who hissed, "Your money or your life." There was a long silence while old Sammy just stood there. The robber became restless, looking around in case anyone was coming. He waited a bit longer and then hissed again: "Come on, your money or your life."

"Okay, okay," old Sammy replied. "Just a minute, I'm thinking, I'm thinking."

We have made mundane things so important that even life has lost all its value. We have made ourselves laughingstocks -- but we all are in the same boat, and nobody reminds us. A man who does not know the silences of the heart, a man who does not know a merger and melting with the universe, a man who has never felt what William James used to call oceanic experience -- such a man has never been born. He was a miscarriage. He lived, he breathed, he walked around, but he was just a somnambulist -- and he died, too.

It is a strange fact that people who have never lived, die. Life needs immense centering and deep meditativeness. Only very few people in the trillions of people who have been around this planet have really lived.

One day it happened, Gautam Buddha was visited by one of the emperors of those days, Prasenjita. Naturally, nobody interfered because the emperor was talking to Gautam Buddha, although everybody wanted to be close to hear what was transpiring. But one man, a *bhikku*, a sannyasin, had to interrupt. He asked forgiveness from both, because he had to leave before sunset to spread Gautam Buddha's message to the people, but he could not leave without touching the feet of Gautam Buddha.

He was to be gone for many months, and the sun was just going to set, so he said to Prasenjita, "Forgive me, I don't want to interrupt you. Just a single moment... I want to touch the feet and I will be gone. I have to leave, but I can leave only before sunset."

He touched the feet -- he was an old man nearabout seventy-five -- and Gautam Buddha asked him, "Bante" -- that was Gautam Buddha's word of deep respect for sannyasins -- "Bante, how old are you?"

The old man said, "I feel ashamed to say it, but I am only four years old."

Prasenjita could not believe it. A seventy-five-year-old man! -- it is absolutely impossible that he is only four years old. And when Gautam Buddha accepted it, it was even more amazing. He said to Gautam Buddha, "This man does not look four years old."

Buddha said, "Perhaps you are not aware.... The way we count life, unless one enters into deep meditation, realizes the light that radiates from a center, he is not thought to be born. This man experienced his first glimpse of himself four years ago. Those seventy-one years that passed before were of deep sleep; they cannot be counted as his age."

Prasenjita was very much puzzled -- but it was true, and he touched Gautam Buddha's feet and said, "Help me also to be born again. Up to now I have been thinking I am alive. You have made me realize that I am dead."

Gautam Buddha said, "Just the realization that up to now you have been dead is a great beginning."

Now, I have been teaching continuously for meditation, and you have been listening to me for years. It is time to start it. Listening only won't help. And that will be your first birthday -- when you realize who you are.

It happened only in Gautam Buddha's commune that life was counted from the day you touched your innermost core. Otherwise only corpses are walking, moving around, doing all kinds of nasty things, creating wars, nuclear weapons, destroying beautiful cities like Hiroshima and Nagasaki. These are the works of the dead people.

The whole history that you are being taught in the colleges, in the universities, is not the history of the living; it is the history of the dead people. The living people have been so few that if you make a history of them, every child is going to be very happy.

A teacher was asking Ernie, "Why do you hate the past?"

Ernie said, "Because past creates history and I hate history."

In fact, the history that is being taught has to be burned completely. It is better that humanity forgets its nightmares -- Genghis Khan, Tamerlane, Alexander the Great, Ivan the Terrible, Napoleon Bonaparte, Adolf Hitler, Joseph Stalin, Benito Mussolini -- and the combination of them all, Ronald Reagan.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #18
Chapter title: The mystic rose

15 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHAT IS THE SECRET OF THE MAGIC ROSE?

Milarepa, it is not a question suitable to you, but I will answer anyway.

The mystic rose is an ancient symbol of tremendous importance.

Charles Darwin propounded a theory of evolution. Most of it is relevant, but he has missed something very basic. He only thought of the evolution of the human skeleton. He was continually comparing the skeletons of other animals with human skeletons. The ape, the chimpanzee, certain species of monkeys, have almost a similar skeleton; that's why he finally concluded that man has come either from apes or from chimpanzees or from monkeys.

Of course he was laughed at all over the world, particularly by the Christians, because Christianity has a very stubborn, fanatic attitude which was never so clear before Charles Darwin's proposing the theory of evolution. Even today, most people are not clear what the problem is, why Christians are so much against Charles Darwin.

Christians believe that God created the world in its completion in six days. Obviously, when God creates something it is bound to be complete and perfect; hence the question of evolution does not arise. Evolution means things are evolving, becoming better, more perfect, reaching to higher levels. This was against the idea of a fixed creation; hence Charles Darwin was criticized, condemned.

I remember... There was a small school and the teacher was explaining to the students how God created the world. One small boy, whose father was a scientist and had been teaching him about the theory of evolution, stood up and said, "But my father says something else. He says we are born out of the monkeys."

And the Christian teacher said, "As far as *your* family is concerned, he may be right. We are not discussing your family here. You can see me later after the class."

But that was the attitude all over the world -- not only of Christians but of Hindus and of Mohammedans. They thought that Charles Darwin had taken away their dignity as the greatest and the most superior creation of God. He has destroyed their ego trip, that God created man in his own image. Now this fellow is saying God that created man in the image of a monkey. Nobody was ready to accept it.

I am also not ready to accept it, but my grounds are different. It is not a question of comparing skeletons; the evolution is in the consciousness, not in the body. Man has a body, monkeys have their own bodies, chimpanzees have their own bodies.

Even Charles Darwin was very much puzzled: How can a monkey suddenly become a man? As far as we know, at least since ten thousand years, there has not been a single case when suddenly a monkey jumped out of a tree and became a man. If it has not happened in ten thousand years, it is inconceivable that it could ever have happened.

His whole life he was looking for some missing links: the gap between the monkey and man seems to be too big. He wanted to find a few missing links so he could make smaller gaps: the monkey becomes something else, then something else becomes something else, and then finally a small difference... and the animal becomes man.

But he could not find any missing link. Because he was born in the West and had the attitude of a materialist, that caused the whole trouble. Otherwise he was saying something of immense importance.

Evolution needs to be not of the body but of consciousness; then it becomes a spiritual progress. But Darwin had no idea of any spirit in man. To him, man was just the body and nothing more.

I propound a theory of spiritual evolution, and that has been the basic of all mysticism in the world.
Man is born as a seed.

To accept the seed as your life is the greatest mistake one can commit. Millions of people are born as seeds, fresh, young, with tremendous potential of growth. But because they accept the seed as their very life, they die as a rotten seed; nothing happens in their life.

The symbol of the mystic rose is that if man takes care of the seed that he is born with, gives it the right soil, gives it the right atmosphere and the right vibrations, moves on a right path where the seed can start growing, then the ultimate growth is symbolized as the mystic rose -- when your being blossoms and opens all its petals and releases the beautiful fragrance.

Unless you blossom into a mystic rose, your life is nothing but an exercise in utter futility. You are born unnecessarily, you are living unnecessarily, and you will die unnecessarily. Your whole biography can be reduced to a single word: unnecessary.

But if you can blossom and release that which is hidden in you, you have fulfilled the longing of existence. You have given back to existence the fragrance that was hidden in your seed. You have come to fulfill your destiny.

The mystics have never accepted man as the ultimate product. Man is only a beginning and one should

not die as a beginning; that is ugly, insulting, damaging to your dignity. Man should reach to the absolute fulfillment -- not only for his own contentment, but for the contentment of the cosmos. That is the secret of the mystic rose.

Yes, in a few traditions the mystic rose is also called the magic rose. Both words are meaningful. It is certainly magic when you see within yourself the blossoming of the rose, the beauty of it, and the divinity of it, and the truth of it.

Satyam, shivam, sundram.

You cannot believe your own eyes. You have never dreamed that you contain so much, that your potential is so valuable, that your interiority is a treasure inexhaustible, that you need not be in debt to existence forever. You can return to existence a millionfold what existence has given to you. That moment is of great joy, not only on your side but on the side of the whole cosmos.

The experience is such a mystery that there is no way to demystify it. You can experience it but you cannot explain it -- that is the meaning of the word `mystic' -- you can have it, but you become almost dumb. You cannot utter a single word that may carry something of that rose, its beauty, its fragrance, its dance, its music -- nothing can be carried through any word.

The word `magic' is also meaningful. Things like this only happen in magic. Unbelievable... you see with your own eyes things which should not be happening but they are happening.

One of the greatest losses to India happened when India became divided from Pakistan, and that was the last thing the politicians ever thought about.

In my childhood I encountered it almost every day, because all over the country the streets were full of magicians.

I have seen with my own eyes things which even today I cannot figure out how they were managing. Of course there were tricks behind them; there was no miracle, neither were they claiming that they were performing miracles. They were simple people, poor people, not arrogant, but what they were doing was almost a miracle.

I have seen magicians in my childhood putting a small plant of a mango tree, just six inches high at the most... In front of everybody they would dig the hole, put in the plant, then cover the plant and then chant in gibberish so you cannot understand what they are saying. The pretension is that there is some communication between them and the hidden plant.

The moment they remove the cover, that six inch mango plant has ripe mangoes. And they would invite people -- you could come close, you could see that those mangoes were not in any way tied on. People would come and see and they would say that they are grown, not attached.

The magician would offer those mangoes to a few people so that they could taste that they were not false or illusory -- and people would taste them and say, "We have never tasted such sweet mangoes in our whole life!" And there was no claim for any miracle.

I have seen magicians bringing from their bellies big round balls of solid steel. They would be so big it was difficult to take them out of their mouths -- people were needed to pull them out of their mouths -- and they were so heavy that when they were thrown on the earth they would make a dent.

The magician would go on bringing bigger and bigger balls.... It was a trick -- but how were they managing it? And they would throw those big balls, almost the size of a football -- they would throw them in the air and they would fall and create such a big dent in the earth. They would tell people, "You can try" -- and people would try, but they were so heavy that it was difficult to pick them up. And they all have come -- a dozen or more, all around -- from the belly of the magician.

He would show, half naked, the upper part of his body naked -- he would show that the ball was moving upwards. You could see that the ball was moving upwards, that it was stuck in his throat, and you could see and you could go and touch and feel that the ball was inside. Then, with great difficulty, he would bring it into his mouth and he would cry, tears coming, and ask people somehow to take it out, because he is not able. They would destroy all his teeth to help him -- and the miracle was that as they were taking it out, the ball was becoming bigger. By the time it was completely out, it was so big that that man's belly could not contain even a single ball, to say nothing of one dozen balls.

But all these magicians were Mohammedans, because it was not a very creditable job. These were street people. Because of the division of Pakistan, all those Mohammedan magicians have moved to Pakistan. They were coming from faraway Pakhtoonistan, Afghanistan. But now the roads are closed; now you don't see the magicians anywhere.

Otherwise it was almost an everyday affair -- in this marketplace, in that street, near the school,

anywhere where they thought they could gather a crowd.

I have seen with my own eyes something which sometimes I wonder whether I have seen it or dreamed it. I have not dreamed for thirty-five years... but the thing is such that it is absolutely unbelievable that it really happened.

A magician came to our school. The school was a very big school, with almost one thousand students and nearabout fifty teachers. Even the principal of the school, who was a postgraduate in science, first rejected the man: "We don't want any nonsense here."

But I had seen that man doing impossible things, and I told him, "You wait." I went into the office of the principal and said, "You are missing a tremendous opportunity. You are a scientist.... I know this man; I have seen him performing. I can ask him to do the best that he can, and what is the harm? After school time, those who want to see can stay."

Those magicians were so poor that if you could give them five rupees, that was too much. I told the magician that I had convinced the principal, he was ready to allow it after school -- "but you have to do the greatest trick that you know. On your behalf I have promised -- and he is a man of scientific mind, so be careful. There will be fifty graduates, postgraduates, so you have to be very alert. You should not be caught, because it is also a question of my prestige."

He said, "My boy, don't you be worried."

And he did such a thing that my principal called me and said, "You should not associate with such people. It is dangerous."

I said, "Have you any idea what he did?"

He said, "I don't have any idea, and I can't even believe that this has happened."

The magician threw up a rope which stood in the air just like a pillar -- a rope which has no bones, nothing, it was just coiled and he had carried it on his shoulder -- ordinary rope. He went on uncoiling it and throwing it out, and soon we could not see the other end. What happened to the other end?

All magicians used to have a child who was their helper. He called the boy, "Are you ready to go up the rope?"

The boy said, "Yes, master" -- and he started climbing the rope. And just as the other end of the rope had disappeared, at a certain point the boy also disappeared. Then the magician said to the crowd, "I will bring the boy down, piece by piece."

I was sitting by the side of the principal. He said, "Are you going to create some trouble for me? If the police come here and see that a boy is cut into pieces..."

I said, "Don't be worried, he is just performing a magic trick. Nothing is going to be wrong. I have been watching him in many shows -- but this I have never seen."

The magician threw a knife up and one leg of the boy came down, and everybody was almost breathless. He went on throwing knives... another leg... one hand... another hand... and they were lying there on the ground in front of us, not bleeding at all, as if the boy was made of plastic or something. But he was speaking... he was doing all the things the magician was saying. Finally came his body, and just the head remained.

My principal said, "Don't cut his head!"

I said, "Don't be worried. If he has cut him... what does it mean? If the police come, you will be caught."

He said, "I was saying from the very beginning, no nonsense here, and now you are talking about police. I have always been suspicious of you; perhaps you may have informed the police beforehand to come at the right time."

I said, "Don't be worried."

And then the magician shouted into the sky, "Boy, only your head is there; let it drop." The head came rolling down, and he started putting the boy together again. He joined him perfectly well, and the boy started collecting his things and said, "What about the rope? Should I start pulling it back?" The magician said, "Yes" -- and the boy started pulling the rope back and coiling it.

I had only heard about the rope trick, which is world famous. Akbar mentions in his AKBAR NAMA, his autobiography. Since Akbar it has been a rumor in the air that there are magicians who can perform it, but no authoritative account is available. One British viceroy, Curzon, mentions in his memoirs that he saw the rope trick in New Delhi before his whole court.

I was making every effort to find some magician -- so many magicians were passing through my village, and I would ask them, "Can you perform the rope trick?"

They said, "It is the ultimate, and only very rare masters in magic can do it."

But this man -- I had not asked him particularly for the rope trick, but he did it. Even today I cannot believe it. I can see the whole scene, I can see the principal freaking out -- and all the magician got was five rupees.

Magic simply means something unbelievable, so absurd, so irrational that you cannot find a way to figure it out. That's why both the words have been used, the mystic rose or the magic rose. But even the rope trick is nothing compared to your inner flowering. Because you don't think you have anything inner, just hollowness... but in that hollowness is the possibility and the potentiality of a rose blossoming.

And this is no ordinary rose; it does not die. It is not that in the morning it blossoms, dances the whole day, sings songs, plays with the wind and the rain and with the sun, and by the evening all the petals are fallen to the ground and tomorrow you will not find even a trace of it.

This inner rose is eternal. Once you have found it, it will be always within you.

But, Milarepa, I repeat again, these are not questions suitable to you. What is suitable to you... I will tell you this small joke.

Rubin Moscowitz went crazy and was committed to the local lunatic asylum. Immediately he started causing trouble there, because he demanded kosher Jewish meals. So the staff hired a chef to prepare this special food for Rubin. One Friday night after a delicious dinner, Rubin leaned back in his chair and lit up a large Havana cigar. This was too much for the director of the asylum, and Rubin was summoned to the office.

"Now, look here, Moscowitz, you get the best meals of anyone here because you claim you only eat kosher food. And now, on your sabbath night, you flout your religion and smoke cigars!"

Rubin shrugged his shoulders and said, "Why are you arguing with me? I am crazy, aren't I?"

What is the point of arguing with a crazy man? He can do anything, any time, any day. He can ask for special Jewish food, kosher food, and he can flout his religion. On Friday nights the traditional Jewish community stops everything; nothing has to be done on the sabbath. From the night, as the sun sets on Friday, nothing has to be done. And to smoke a Havana cigar... But Rubin is perfectly right to say, "Why are you arguing with me? Don't you know I am crazy?"

So is Milarepa. When he asks crazy questions, that looks very perfect; they have the quality of his being in them. But asking such questions as, "What is a mystic rose?" is not for you, Milarepa. It is for Kaveesha, the head of the cuckoo department.

BELOVED OSHO,
YOU SAY WE DON'T KNOW WHAT LOVE IS. WHAT IS IT I FEEL FOR YOU? IT CARESSES MY HEART, IT MAKES ME LAUGH AND CRY, IT MAKES ME FEEL ECSTATIC, IT TAKES ME DEEP INSIDE. BELOVED MASTER, WHAT IS IT?

Prem Gatha, it must be the beginning of a great love affair.

But remember the difference between ordinary love affairs and the great love affair. The great love affair is qualitatively different from what you call love affairs. Your love affairs are just soap bubbles. One day you are in deep love and another day -- or perhaps the same day -- the soap bubble is gone and with it your love affair too. It is momentary.

The great love affair is really not with the master, but with the universe through the master. The master is at the most only a window through which you can see the whole sky with all its stars.
You don't fall in love with the window frame.

There are many who have fallen in love with the window frames too; what is being worshipped in temples, in mosques, in churches, in synagogues is just windows -- and those windows also are not present there. Once they used to be; two thousand years ago, three thousand years ago, four thousand years ago there used to be a window.

Those who were contemporaries of the window must have condemned it, because it takes them away from their mundane activities. It disturbs them -- their peace, their life, their business, their job. Why was Jesus crucified? Why was Socrates poisoned? Why were many attempts made on Gautam Buddha's life?

The simple reason is that these people were disturbing everybody. Whatever you are doing is wrong; wherever you are is not the right place; your greed is wrong, your anger is wrong, your jealousy is wrong,

your lust is wrong, your desire is wrong.

They were not telling you something that was not right; they were absolutely right, but their right was disturbing your life. Then they became almost a harassment to everybody. People like Jesus going around a small country, Judea, harassing people that this is not the real world; these parents and these children, these are not your real relatives... Your real father is in heaven, and unless you believe in me there is no way to find your real father.

People were distracted, could not figure out what was right. These people were creating confusion. "Blessed are the poor," Jesus was saying, "because they shall inherit the kingdom of God." It was disturbing to the rich and it was also disturbing in a certain sense to the poor, because every poor man is trying to be rich. Now this man is saying that you are blessed as you are, so don't try to become rich.

The rich were very angry because Jesus was saying, "Even a camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven." Whoever heard him was disturbed. People could not sleep at ease. People could not do their work.

And if you don't listen to him and don't believe him... at the last day of judgment he will choose his people and the remainder will be thrown into utter darkness, into hell for eternity. Then there is no possibility of your liberation.

Naturally, such things are bound to disturb people. Finally they could not endure to be disturbed anymore. They had to crucify Jesus -- just to have peace in the land, just to have a certain relaxedness in life.

Their contemporaries have always been condemnatory to people who could have led you to the ultimate. But there is something strange: nobody wants to go to the ultimate. And there are a few people like me whose whole business is that whether you want to or not, it does not matter; they are bent on taking you to the ultimate. They are ready to sacrifice themselves, but they will not leave you, they will haunt you for centuries.

Now Moses is still haunting people, Jesus is still haunting people. Gautam Buddha is still nagging.... But once these people die, you start feeling a little guilt that you did not listen; perhaps the man was right. Your own experiences in life teach you that jealousy is not right, anger is not right, greed is not right, and what these people were teaching perhaps *was* right -- and you killed them. Now that guilt takes revenge.

Once I was asked, "Why does Jesus have more followers in the world than anybody else?" I said, "The simple reason is the crucifixion."

Mahavira was never crucified, so there was no guilt. But because Jesus was crucified, people started feeling guilty, started thinking about it: perhaps that innocent man... he had not done any crime and we killed him. They found blood on their hands; now how to wash it?

Guilt turns into worship.

This is a strange psychology. The moment you start feeling guilty, the only way to get rid of the guilt is to worship the man whom you have crucified. The worship will help you to feel good: although you crucified him, now you recognize that you committed something wrong, and you are ready to do everything....

You will worship him, you will pray, you will read the HOLY BIBLE, you will follow him for centuries. You will become a fanatic -- just as fanatical as were the contemporaries of Jesus who crucified him. They were fanatically against him and their descendants will be fanatically for him. This is a very strange psychological change that happens, again and again.

If you can behave with me just humanly while I am alive, there is a possibility of a window opening for you. And if you can love and if you can trust, then nothing is impossible. Only very few will be able to do it, but only those very few will be able to attain something -- not the millions of Christians who are worshipping someone whom they crucified. Their worship is only a compensation; it is not love. It is a consolation, not love.

Love has a totally different quality. It is a rejoicing, it is feeling blessed in the presence of the person with whom the great love affair is happening.

Prem Gatha, your question is, "You say we don't know what love is." Even if you start loving you will not know what love is. You will experience it, you will be full of it, you will be overflowing with it, you will be able to share it, but you will not be able to understand what it is; because love is one of the ultimate mysteries of life.

You are asking, "What is it I feel for you? It caresses my heart, it makes me laugh and cry, it makes me feel ecstatic, it takes me deep inside. What is it?"

Don't seek for any explanation. Every explanation becomes a disturbance in the growth of the mysterious. Never ask what it is. If you are rejoicing in it, it must be right. If you are celebrating it, it must be right. If you are dancing it, you are on the right path.

But never ask what it is, because the moment you start asking what it is you start making it something intellectual. It is something of the heart which knows experience but does not know any explanation. Something tremendously beautiful is happening to you, but don't give it a name. Words are dangerous beyond a certain stage. If you give it a name, you may think you have come to the end.

Don't call it love. You are on the right path, you are in the right direction, but don't give it any name. If you call it love you will become satisfied and you will stop growing -- "What more can there be? You have arrived at the final stage: it is love." Please avoid giving names; just remember that you are on the right path.

One day the mystic rose will open within you and the fragrance will be released. Even then, don't give it a name. Existence is so eternal, there are no boundaries to growth. There are skies beyond skies, and there are peaks beyond peaks.

That's the beauty of existence, that it ends nowhere. It is always an adventure; it is always a pilgrimage; it is always a searching, searching for more, searching for deeper realities. But you never come to an end so that you can say, "I have passed the final examination." There is no final examination as such.

Hymie Goldberg went to see a fortune teller. After he had sat down in the darkened room, the fortune teller said, "I will read your palm for fifty dollars, and that entitles you to ask three questions."
"Questions about what?" asked Hymie.
"About anything," replied the psychic.
"But is not fifty dollars an awful lot to charge for that?" complained Hymie.
"Maybe," said the palmist, "and what is your last question?"

In life the last question comes very soon; but in real existence, even the first question never arises. One goes on becoming more and more silent. In that silence questions don't grow, and when there are no questions, the possibility of any answer becomes impossible.

Those who know -- they don't know the answer. We call them the awakened ones, the enlightened ones, because they have dropped all their questions; now they don't have any questions in them. If you want to call the answer this absence of questions, you can call it that -- but there is no answer either.

A man is stretched out on his back across four seats in a theater. The usher comes down and says, "Mister, you will have to get out of those four seats. You are only entitled to one."

The man only grunts and does not move. The manager comes down and says to the man, "Mister, you will have to get up. All you are entitled to is one seat." The man grunts and does not move.

Finally a policeman is called in. He walks down the aisle and says to the man who is still on the four seats, "Get out of those seats!"

The man grunts, and policeman says, "Okay, wise guy, where are you from?"
The man moans and says, "The balcony."

Prem Gatha, you love to laugh. Everybody should love to laugh, because in my vision of religiousness laughter is far more valuable than any prayer. Prayer is just intellectual. Laughter is total; your body, your mind, your heart, everything joins in it. You laugh as a single unitary whole.

Three famous surgeons were bragging together over their morning coffee.

The first said, "I grafted an arm onto a man and now he is a professional golfer."

"That's nothing," said the second, "I grafted a leg onto a man and now he's one of the world's best long distance runners."

"So what?" said the third, "I grafted a smile onto a donkey and now he is the president of America."

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #19
Chapter title: A blessing from beyond

16 November 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
SOMETIMES I HAVE THE FEELING THAT SEX HAS DROPPED ME, BUT IT SEEMS I HAVE NOT GOT IT YET. OR I JUST DON'T WANT TO ACCEPT THE FACT OF IT. CAN YOU HELP ME TO UNDERSTAND WHAT IS GOING ON?

Sarjano, the Western mind has completely forgotten that sex is not life; hence everyone born in the West carries in his unconscious the idea that the moment sex is finished, all is finished. This is not true. On the contrary, the moment sex falls away from you, real life begins. On the graveyard of sex grows the mystic rose. It is not only happening to you, it is going to happen to every sannyasin who is honestly and sincerely seeking the truth.

Sex is so childish, so stupid that if you take a photograph of yourself making love, you will be surprised to note a few things: the woman you are making love to has closed her eyes because she cannot bear to see you in such a stupid activity. The only way is to keep the eyes closed and let this ugly moment pass. And that's why people have chosen the nighttime to make love -- except a few idiots. You will see yourself doing such gymnastics, huffing and puffing and perspiring over the poor woman -- and you are not even ashamed that the fragile woman is under you and you are on top!

But you are so much engaged in this futile activity that you are not aware of it. In fact, in a few cities in Europe and America there are restaurants, hotels which have a very special attraction. I have heard about one man who asked, "What is this special attraction?"

The manager said, "The fee is high, but if you are interested and you have the money, you will get one of the most gorgeous woman to make love to."

He could not resist the temptation, so he paid the money and he was led into a room. Certainly the woman was gorgeous, and as he started making love, he started hearing a few giggles from this side, a few giggles from that side. He could not understand what was happening. He has made love many times, but giggles? -- and from all sides?

When the lights came on, he could see that those people had made a great arrangement. There were peepholes around the room -- it was a round room -- and people were watching him through magnifying lenses; that's why those giggles were coming. He said, "My God, these restaurant people are cheating!"

He went back out and he said, "What is all this? You never told me."

The manager said, "The fee for watching the show is much more. There is no harm; tomorrow you can watch the show. And what is a show if there is no watcher?"

He paid the money -- because he felt that the people who were giggling were enjoying more than he was enjoying -- and the next day he sat by a magnifying hole and he enjoyed it so much that he started giggling

himself. The person who was watching the show by his side said, "What you are giggling at? This is nothing; you should have come yesterday! The man was absolutely mad!"

Sex has been kept hidden for centuries, in the darkness of the night, with the eyes of the woman closed. When it begins, at nearabout thirteen or fourteen years of age, it is a biological device for reproduction. It has nothing to do with you; you are just being used by the blind forces of biology. And if you are understanding enough, my own calculation is that by the time you are forty-two you will start feeling that sex is dropping. Not that you have to drop it -- let me insist again and again, you should never drop it because that is the only way to keep it alive to the very last breath of your life.

What you will do by dropping it is what has been done by monks -- Hindu, Christian, Buddhist -- all over the world. They call it celibacy -- a beautiful name for an ugly fact. In the name of celibacy they are repressing their sex.

Sex is a vital energy because it reproduces life. You cannot repress it; it will find perverted ways to come out -- in homosexuality, in sodomy. And the ultimate perversion of all the religious teaching is the disease AIDS. It is the outcome of your so-called celibacy.

But nobody is condemning the Vatican, nobody is condemning shankaracharyas that they are responsible that at least ten million people in the world today are sufferers from AIDS. These are the data only from the Western world, because the East has not yet the facilities, the processes, the experts to find the AIDS virus. So these ten million people belong to the Western part of the world.

Hundreds of people are dying every day because AIDS has no cure; it is slow death. Between six months and two years, you will be dying slowly. Dying quickly has a beauty about it; you don't suffer. But hanging in the limbo, knowing perfectly that there is no cure, two years of your life becomes a horrible nightmare. You don't think about anything except death.

If you repress sex, you are not going to transform the immense energy contained in it. But if it drops by itself through your meditations and through your understanding, with no effort on your part, it will release such a tremendous beauty and openness to your being that all you have been always dreaming and thinking will become a reality.

And just as I said, Sarjano, it is going to happen to every sannyasin. I call it celibacy only when sex drops, not before it. If you force it before it drops by itself, you are simply becoming perverted. This is a fundamental law of life.

You can change the natural flow of life energy, but once it gets perverted, then it becomes very complicated. First you have to bring it back to the natural state and then only transformation is possible. Perversion cannot be transformed.

It is not only you; your ancient girlfriend has also written to me. Her name is Prem Premal. She says,

BELOVED OSHO,
IS IT POSSIBLE THAT SEX HAS DROPPED ME AND I DID NOT REALIZE IT?

It seems it is very hard for the Western conditioning to realize the disappearance of sex with joy and as a blessing from the beyond. Because they believe only in the material body, sex becomes the only possibility of having any moments of orgasmic joy -- if you are fortunate enough, which millions are not.

Only once in a while somebody will get a little glimpse of orgasmic joy. Your conditioning prohibits it. In the East, if sex drops by itself it is a celebration. We have taken life in a totally different way; we have not made it synonymous with sex. On the contrary, while sex continues you are not mature.

When sex drops a great maturity and centering comes to you, and a true celibacy, an authentic *brahmacharya*. And now, because you are free from the chains of biology which are the only chains that are making you a prisoner of blind forces, you open your eyes and you can see the beauty of the whole existence. You will laugh in your days of celibacy about your own stupidity, that you once thought that is all that life has to offer.

I have heard about an old drunkard who was sitting early in the morning on the sea beach, and he saw a young man doing pushups. The drunkard could not believe it. He went around the young man; he looked from this side, he looked from that side. Finally he could not contain his curiosity, and he said, "My poor boy. Why are you unnecessarily perspiring and doing these pushups? Your girlfriend is not here" -- because he knew only the pushups which people go on doing in the name of love.

Sarjano and Premal, it is perfectly okay -- and not just okay -- that sex is disappearing. As sex disappears you will find authentic love growing in you. Sex is not love; it is just a fallacy, a blindness. You are tricked by biology into believing that this is love.

But once sex has disappeared your whole life energy is redeemed from its animal past. And just as sex was reproducing more and more children, sex-freed energy starts giving you every moment a new birth. Your whole life becomes fresh, growing in a new direction. Sex is horizontal; love is vertical, it takes you upwards to higher realms of being. And the higher you are in your love, the closer you are to the ultimate truth. The day your love has reached to its climax, you will experience what I have been defining as satyam, shivam, sundram -- the truth, the godliness and the beauty.

Then these experiences are not momentary glimpses any more. They become part of you, you become part of them. They become just like the heartbeat -- they are with you for eternity.

But I can understand your problem: up to now you have known only one joy and that was sex. You are absolutely unaware that there are skies beyond skies and you are just creeping on the earth. You are not aware that you have wings and you can fly just like an eagle across the sun into the faraway sky. The whole sky becomes your kingdom.

Because of this fact, a misunderstanding arose. Down the ages mystics have experienced it, and because they experienced that sex is functioning as a blinding force, as imprisoning you, they started condemning sex. The misunderstanding was that people started thinking that if sex can be repressed, they will also become part of the mystical world and its experiences.

Nobody has had the courage to say that this is not a true understanding of the fact. Celibacy is not something to be practiced, it is not something to be rehearsed, it is not something to be imposed on you by any method, any effort, any doing. Celibacy comes when sex disappears on its own accord. Certainly the word `celibacy' has tremendous meaning in my sense.

But the misunderstanding was that seeing the mystical people rejoicing and dancing and singing and their eyes and their faces and their charismatic pull, people started repressing sex, thinking it is sex that is preventing them from knowing higher realms of being. There lies the great misunderstanding.

My effort -- which has brought me condemnation from all over the world from all religions, because they are all living in this misunderstanding -- has been to destroy this misunderstanding. I am not for sex, but I am not against sex either. It has a time, its season, its climate, and that time should be given to it. It is absolutely a natural phenomenon, but it should not spread beyond its limits. Just as at the age of fourteen it appears, if you live it totally, intensely, without any guilt created by religions, you will be out of the imprisonment by the age of nearabout forty-two. This is an average; those who are more intelligent may get out of it sooner. Those who are a little dull witted will take a little more time.

But misunderstandings are everywhere.

Just before the operation, the high-powered surgeon was explaining all the new recovery techniques to his patient. "Now, you should begin walking as soon as possible," explained the doctor. "On the first day, you must walk around for five minutes; on the second day ten minutes, and on the third day you walk for at least an hour. Do you understand?"

"Yes, doctor," answered the apprehensive patient, "but is it all right if I lie down during the operation?"

Things were not going so well for Gilroy and Loretta when they went to bed together for the first time. Gilroy was working away hard, but Loretta was not responding at all. Finally in exasperation he asked her, "What is the matter?"

"It's your organ," Loretta replied, "I don't think it is big enough."

"Well," Gilroy replied indignantly, "I did not think I would be playing in a cathedral."

There is so much misunderstanding in the world. It creates confusion, it creates chaos, and when everybody has misunderstood something and you stand alone to make them understand, they feel offended.

Not a single religious leader has refuted logically whatever I am saying, because they don't have any logic. But they have been condemning me without refutation, and because they are all together in the same boat, naturally it seems that I am alone against the whole world.

But what I am saying is a simple truth to understand. You cannot bring sex in forcibly -- can you make a seven-year-old child potent enough to reproduce children? The very idea looks absurd. Sex comes on its own accord; it is a certain maturity of your body, of your chemistry, of your physiology that brings it at the age of twelve.

If the coming is not in your hands, the going is also not going to be in your hands; it will go at the age of forty-two without any problem. Just one thing has to be remembered: don't be corrupted by your religions,

don't be corrupted by your scriptures, don't be corrupted by your so-called saints. They are the most poisonous people on the earth. They have destroyed man in so many ways that their crimes are uncountable.

The greatest crime is to create a guilt against sex, because it keeps sex alive beyond its natural boundary. So even a person of seventy is still thinking of sex. In fact there is nothing else for him to think about -- retired, what else can you do? You have to simply think about it and talk about it. Sex, which used to be a part of the physical body, has moved and become just cerebral, just in the mind.

Even at the time of death, most people die with some sexual image floating in their minds. This is ugly, and the responsibility is on your so-called saints. Neither do they understand the psychology and the science of the transformation, nor do they care that what they are teaching is going to destroy people's lives.

I teach you that when the sex energy is starting to function, allow it full support. At the age of nearabout eighteen or nineteen man has his greatest sexual energy; that is the peak point. But your society prevents you: you have to go to the college, you have to go to the university, you have to come back after university -- maybe twenty-five years old -- and then you will have to be married.

But at twenty-five years old, you are already six years downhill. This is absolutely unscientific. Boys and girls in the colleges and in the universities should live together, not in separate hostels, and they should be given all that the scientific approach has found out about sex. In the past, of course, it was a little difficult, because of the problem of the girl becoming pregnant. But now there is no problem at all. The pill has been the greatest revolution in the world -- even greater than the Russian revolution!

And now two more pills have come into existence which have made sex simply a fun, nothing to be worried about. The first pill was to be taken by the woman for a certain period of time; only then was it possible to prevent pregnancy, and that too was not a hundred percent sure. It used to happen that you were not expecting your lover and he suddenly comes and you have not taken your pill.... And the human mind is so stupid that it goes on thinking that nobody gets pregnant every time; it is very rare, so there is nothing to worry about. You can take the chance. But that chance has always proved very dangerous.

I have heard about a man traveling with a busload of children. Somewhere he stopped for the children to take some drinks, tea or something. The manager of the small hotel asked him, "My God, are all these children yours?"

He said, "They are not my own. I am a salesman for birth control methods; these are my failures. I am going to take them to the factory to show the owner that something is wrong with his birth control methods. Just count these children.... And all the parents are now waiting with loaded guns to kill me, because I have given them a one hundred percent guarantee."

The first pill was not a hundred percent guaranteed. The second pill is tremendously important. The second pill is to be taken *after* you have made love, so there is no problem, there is no risk. And the third pill is even more important because it brings about the equality of men and women. Why should only the woman take the pill? The third pill can be taken by the man.

If one looks in a scientific way without any prejudice, then every young man or young woman who is at the peak of sexual potency should be allowed to make love without any guilt. But we force them to remain repressed about sex, and by the time they are declining in their energies we allow them to get married.

Two problems arise out of it. First, for twenty-five years you have been telling them that sex is wrong, to prevent them from getting into any sexual relationship. Twenty-five years is one third of your life; it is a long time to create a great prejudice against sex.

And then suddenly in one day everything changes; you allow them to get married. This is idiotic -- because what will happen to twenty-five years' propaganda against sex? And those who are getting married are also idiots; they don't ask the priest and their parents, "What will happen to that twenty-five years' conditioning? Now you are giving us license to make love, but what about those twenty-five years that you prevented us?"

So the first problem is that man is the only animal in the whole world... Man is the most intelligent animal, but absolutely unintelligent as far as sex is concerned. There are no sex classes for deer and lions and horses and donkeys. They don't need to be taught about sex at all; it comes naturally.

But because of twenty-five years' constant insistence from the religion, from the society, from the university, from the parents, man gets confused. On the honeymoon he does not know what to do.

I have heard about a young man who got married and went to the honeymoon hotel in a holiday resort. It was a full moon night. The woman immediately undressed and lay down on the bed, but the young man was sitting at the window looking at the full moon. Minutes passed, hours were passing, and the woman said, "What is the matter with you? What are you doing there? It is our honeymoon."

The man said, "Shut up. When I was coming here, I asked my mother, `Any advice?' She said, `This is the greatest night of your life. Don't miss a single moment.' So I am waiting and watching the night, the greatest night. Don't distract me."

But this is bound to happen, and then the second thing happens: a deep guilt feeling about sex, that it is sin. If you are carrying the idea that something is sin you cannot really enjoy it. Your sin will be holding you back. Your guilt will be making you feel ashamed of yourself: What are you doing? So no man, no woman is prepared to make love in deep joy, in freedom. On the contrary, everybody is prepared against love.

This is the reason why people don't get rid of their sexuality at the age of forty-two; they will continue even if they live eighty years. Society spoils people in such a way -- and perhaps they are also doing it absolutely unconsciously. They are taking away your home -- the experience that was possible for you, but which happens only when sex drops on its own accord.

Then the freedom has a totally different meaning. You have not achieved it; it has been bestowed upon you from the beyond. Existence has accepted that now you are ready for greater mysteries. You are no more to cling to your teddybears; you can move on into ecstatic lands, into experiences of bliss that know only a beginning but no end. You can move towards finding the truth of your being and the truth of existence.

It seems very strange that I am condemned for teaching sex to people. In fact I am teaching them the natural celibacy, but to bring the natural celibacy the sex also has to be natural. Sex is not the goal, but only a staircase.

If it can be natural, without any guilt, without any poison, you will reach beyond it and you will be immensely surprised that only now you have become mature. Now the bodily pleasures don't have any meaning, because in comparison to your spiritual blessings, blissfulness, they all fade away.

Sarjano, what is happening is perfectly good -- but particularly for an Italian it is a little difficult to accept. But the moment you became my sannyasin, you dropped all boundaries and discriminations that make men different from each other. My sannyasins are simply the first world citizens. They don't belong to any nation and they don't belong to any church.

The other day I received a letter from Australia. Just like other lands and other continents, Australia also has a Rajneesh Foundation, and we have thousands of sannyasins in Australia. The Theosophical Society of Australia was selling my books up to now, and those books were their best sellers. This time, when the representative of the Australian Rajneesh Foundation went to the Theosophical Society, they said, "We have been ordered by our world headquarters that your books should not be sold."

The sannyasin saw that books that were written against me were being sold, and he asked about it and the man said, "I love Osho myself, and his books were our best sellers. I even wrote a letter that this is not right, but they overruled my letter and they said, `You have to do what you have been told. Books against Osho can be sold, but literature of Osho or any literature written in his favor is banned.'"

It was not a surprise to me -- but it is very inconsistent with the Theosophical Society's own philosophy. They pretend that they are synthesizing all religions, all philosophies, all approaches -- just excluding my standpoint! They are exposing themselves, because this letter banning my books must have gone not only to Australia; it must have gone to Japan, it must have gone to America, it must have gone to other countries in Europe.

What is their fear? Their fear is that they cannot make my approach fit with all other religions' approaches. It stands aloof and apart and alone in its own majesty.

They cannot answer, and they are not ready to confront me publicly. So from the back door they try to destroy whatever I'm trying, which is to help humanity come out of the garbage that has been accumulating in you for centuries behind very good names.

Sarjano, it is a festive moment if sex has dropped from you -- and it must have dropped, because the certificate is there from Prem Premal. Now you can move from ordinary animal life into authentic transformation. It is the same energy that is involved in sex.

If sex drops you have so much energy for meditation, you have so much energy for friendliness, you have so much energy to be creative -- and you are a creative person.

Now with all this energy released you can manage so much creativity in your work that you may not have even dreamed about. This creativity will bring to you your self-realization.

BELOVED OSHO,

I WANT SO MUCH TO GIVE YOU NOTHING IN RETURN, BUT I HAVEN'T FOUND IT YET. AND THE SOMETHING I WANT TO GIVE YOU IS ALREADY IN YOUR EYES.
THANK YOU FOR SINGING MY HEARTSONG.

Deva Sundaryo, the question you have asked is not just a question from your mind; it is the very heartbeat of your inner being. You are saying, "I want so much to give you nothing in return, but I have not found it yet. And the something I want to give you is already in your eyes. Thank you for singing my heartsong."

First, you will never find anything to give me in return, because here we are not in a marketplace, here we are not selling God or selling love. Here we are simply rejoicing, relishing what has happened to me and what is going to happen to you. It is not a business; it is authentic religiousness.

But I can understand the desire -- one feels like giving something -- and the sadness that you can't find anything to give.

Just that you feel to give it is enough; you have given it.

And you say, "And the something I want to give you is already in your eyes." From where will it come into my eyes? You have all given, without knowing, your love, your trust, which you see in my eyes. My eyes are more your eyes than mine.

A gift that is given without knowing is the real gift. What you see in my eyes is just the joy and the blissfulness of you all growing, of you all expanding in consciousness, of you all coming closer to satyam, shivam, sundram.

Just as a gardener becomes immensely happy when he sees thousands of flower blossoming in his garden... I am also a gardener. You are my garden, and I would like every one of you to become a mystic rose, fully grown, utterly blissful. What you see in my eyes is your future.

And you say, "Thank you for singing my heartsong."

There is no need, Sundaryo, to thank me. It is simply my joy to bring song and dance into your heart. It is not that I am doing it for any return; in fact, I should be thankful towards you that you were courageous enough to open your heart and allow my dance and song and music to fill it. You could have remained closed.

Nobody's heart can be opened forcefully. It opens only when you are totally in love and relaxed, without any fear. If you allow me in, I should be thankful, because I am the guest and you are the host.

A great Zen master entered the hall where all the disciples had gathered for the evening meditation. "There is good news tonight and bad news," he said. "First, the bad news: there is no good news. Now the good news: you don't have to listen to the bad news."

Hamish MacTavish, the old Scottish gamekeeper, returned from taking the new minister on a grouse-shooting trip over the highland moors.

As he sank wearily into his chair beside the fire, his wife Margaret approached with a cup of tea.

"Here's a cup of tea for you, Hamish," said Maggie. "And is the new minister a good shot?"

Hamish puffed on his pipe, staring into the fire and replied, "Aye, a fine shot he is. But it is marvellous indeed how the Lord protects the birds when he's shooting."

I am not an archer, nor a shooter, but strangely enough my arrows reach to your heart -- and because God is dead, nobody can protect you.

Just a joke for you, Sundaryo; you need a good laugh. Last night you did great. I went on hearing your laughter for almost half an hour. I loved it so much that my people are starting to learn how to pray. Don't be miserly as far as laughter is concerned; that is the only miserliness I hate.

Solomon and Deborah won a contest. The first prize was a week's stay at the Watergate Hotel in Washington.

When they got to their suite, Debbie was acting nervously.

"What is the matter, darling?" asked Solly.

"This is the Watergate Hotel," replied Debbie.

"May be the place is still bugged."

Solly looks behind the curtains, behind the lightshade, picks up the carpet and sees a brass disc with four

screws. He unscrews the disc and puts it in his pocket.
The next morning, the manager knocks on the door.
"Good morning," he says, "how do you like the suite?"
"Fantastic," replies Solly.
"How did you like the champagne and caviar we sent you? And the flowers?"
"Just great," replies Solly, "But why are you asking so many questions?"
"Well," replied the manager nervously, "we had a terrible accident last night in the honeymoon suite downstairs. The young couple were trapped together on their bed all night long after the chandelier fell on them."

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #20
Chapter title: The radiation of enlightenment

16 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE OTHER DAY YOU WERE TELLING US THE EFFECTS OF RADIOACTIVE MATTER ON THE BODY. BUT I AM FEELING AND EXPERIENCING THE RADIATION OF A BUDDHA -- AN ENORMOUS ENERGY RADIATING FROM YOU WHICH NOT ONLY REJUVENATES BODY-MIND CONTINUOUSLY, BUT MAKES US LAUGH, DANCE AND CELEBRATE.
PLEASE COMMENT.

Narendra Bodhisattva, the question that you have asked has been asked for centuries. Perhaps it is one of the oldest questions mankind has raised whenever there was a man who has come to know himself. It was felt around Gautam Buddha, it was felt around Lao Tzu, it was felt around Mahavira, and thousands of others who were more blessed than the ordinary humanity.

But it has been felt only by those who were receptive, those who were in deep love; it has not been felt by those who were closed. It has not been felt by those who had come just like spectators -- by the curious -- but only by the disciples, and more clearly by the devotees.

So two things are involved in it. A man who has come to know himself -- certainly all the darkness that was within him is no more. He has become purely a luminous phenomenon, and his luminosity is very delicate and very subtle.

It is not like the radiation that comes from an atomic explosion. The radiation from an atomic explosion will affect all; whether you are open or closed doesn't matter. The radiation from an atomic explosion is a violent aggression against anyone who comes across it.

But the radiation of one who is awakened is a very delicate phenomenon. It is just like a fragrance: if you have the understanding and the courage to receive it, only then will you be able to know it; otherwise, thousands of people passed by Gautam Buddha realizing nothing. They were puzzled why others were feeling so much, why others were in tears of joy.

The radiation of the awakened, of the enlightened, is nonaggressive; that is one of the most significant things to be understood. In no way is it going to transgress your individuality unless you invite it, unless you are in a state of welcome, unless you are waiting for it. Unless you are ready to be a host it won't knock on your doors.

And naturally, if it does not knock on your doors you will feel that all these people who are experiencing radiation, light, joy, seem to be a little strange, because the majority of humanity has not felt it. The majority of humanity is completely closed -- not even a single window of the heart is open.

It is almost the same as if a blind man denies that there is sun and there is light. As far as he is concerned, he is right. He has never seen the sun and he has never seen the light.

I have told you the most illuminating story, about Gautam Buddha and a blind man. It contains so much that if you can comprehend it in its totality, it may help you to open your eyes, to open your heart.

A blind man was brought to Gautam Buddha, and the people who had brought the man told Buddha, "This man is not only blind, he is a genius in logic, in argumentation. We all know there is light, we all know there is sun, there is moon, there are stars, but we cannot convince this man. He lives in our village and he argues so well against all of us that sometimes we start thinking that perhaps we are deluded.

"His arguments are very strong. He says, `I am absolutely willing to accept your sun, your moon, your stars, your light -- but just let me touch your light. I want to feel it. If touching it is difficult, let me smell it. If that too is difficult, beat it like a drum so I can hear the sound of your light. Or I am ready even to swallow it, to have some taste of it.

"`But unless at least one of my four senses is convinced, I can only say to you that you are in an illusion. And moreover, I feel that you want to humiliate me by declaring this stupid idea about light, so that you can claim you have eyes and I don't have eyes. You want simply to insult me.'"

Hearing that Gautam Buddha was passing by the nearby village, they rushed there. They thought that perhaps this would be the only moment, the only chance and opportunity to take this blind man to a man who is ultimately awakened and may be able to convince him about light. If he fails, then there is no hope.

Gautam Buddha laughed and he said, "As far as I am concerned, I absolutely agree with the blind man, because he confirms my attitude about truth. Unless you experience it, don't believe it. And because he cannot experience light, it does not matter whether light exists or not; he is absolutely correct not to believe in it. Every belief is far more dangerous than blindness, because every belief is spiritual blindness."

The blind man for the first time could not believe that somebody of the status of Gautam Buddha would support him. Tears came from his blind eyes. Gautam Buddha said, "Don't be worried. I have the best physician of the land with me." A great king, Prasenjita, had offered Gautam Buddha his own personal physician, because he was fragile, old, and he needed somebody to look after him.

So Gautam Buddha said, "Don't be worried. I will call the physician; he is just in another camp. Let him treat you. You don't need an awakened man, you need a physician, talented, a genius, because no other argument can convince you. And you should not be convinced by any other argument."

The blind man was taken to the physician, and Gautam Buddha said, "Stay in this village till you have cured his eyes."

It was not a difficult job. Within six months the man's eyes were cured, and the moment he saw the light he rushed to the other village, far away, where Buddha was. Dancing, in utter joy, he fell at Gautam Buddha's feet and told him, "If I had not met you I would have remained blind. In fact I was defending my blindness with all my arguments. But you are a man of tremendous discrimination. You did not argue with me; you simply said, `I am not a physician and your problem can be solved only by a physician.'"

This is the situation with the majority of humanity, and that's why it was so easy to crucify Jesus. The day he was crucified thousands of people had gathered to see the miracle of his resurrection, but none of them was seeing the man who was the real miracle. They were utterly blind and closed to the radiation of Jesus.

There is certainly a radiation which is of the highest quality, but it is available only to those who can raise their consciousness also to that height. And if not the consciousness, at least their longing, their thirst, their openness... Then even a faraway star can be seen.

But if you are standing with closed eyes and you insist on your closed eyes, then it becomes almost

impossible to help you. You are your greatest enemy. You can be your greatest friend too. You are your greatest friend when you make yourself available to higher realities, to higher layers of consciousness, to farther away stars.

With the opening of your heart, your wings also start opening. With the understanding of the light radiating from the awakened one, there happens a synchronicity. Your heart also starts trembling in the beginning. Then the trembling changes into a dancing, and a moment comes when the master's heartbeat and your heartbeat become one. All division, all separation is dissolved.

Perhaps science will never be able to understand this radiation of the illumined being, because science needs something material that can be experimented upon. This is not something material; it is as immaterial as love, it is as immaterial as gratitude, it is as immaterial as poetry, as music. In life, all that is great is immaterial -- and this is the greatest experience of immateriality.

Narendra, it all depends on you. There are people who may stand on the bank of a river and remain thirsty because they are keeping their back towards the river. They are adamant and stubborn; they may die of thirst but they will not change their position. Man's ego is such a barrier that it prevents everything that is a nourishment to his being and a push towards the heights.

In one of his beautiful poems, an Indian mystic, Kabir, says, "Unless you bow down and make a cup of your hands to fill it with the water of the river, you are going to remain thirsty. You may be standing in the river, but if you are not ready to bow down a little, the river is helpless. It cannot jump to your lips, it cannot jump to quench your thirst."

The ego does not allow you the opening. The ego is very much afraid of anything of the beyond. Just a ray from the beyond and it is enough to kill your ego forever. So the ego lives in a dark cell, and no light should enter into it.

The radiation of the enlightened one is so delicate and so respectful of your individuality and your dignity that it will not interfere. It will not enter without your invitation, without your receptivity.

Even here, sometimes spectators arrive, sometimes just curious people arrive, knowing nothing -- not knowing that this is not the place for the curious, this is not the place for the egoist. This is a place only for those who come with an open heart, who come with deep love and trust. It is not the purpose of this place to convey to you more information and knowledge. The purpose is to raise your being to heights which are its birthright.

Just three days ago, one man wrote a letter. Because I said that these space visitors are just hallucinations, illusory, he must have got freaked out -- perhaps he has met some faraway visitor from another planet -- and he wrote a very angry letter. His handwriting and his spelling show that he must be an American; he has not signed his name -- an utterly cowardly person.

I never answer any question unless it is signed, because the person should take the responsibility for asking it. To whom am I going to address my answer? I cannot say, "To whomsoever it may concern..."

And his anger -- which is just the other side of cowardliness -- is so much that he has threatened that if I don't answer his question, he will stand up and make trouble in the gathering of seekers. I have waited for three days, but the guy has not stood up. He is afraid that if sometime in the future it is discovered that life exists on other planets and visitors have been coming to the earth, "then you will be proved wrong." His point is, can an enlightened man commit a mistake?

As far as I am concerned, my first mistake was becoming enlightened, and my second mistake was to make people aware about my enlightenment. Otherwise I would not have been tortured by all kinds of idiots and such fools.

Remember one thing, I am the first enlightened man in the whole of history who accepts that there is every possibility of his committing mistakes. I don't say I am infallible like the pope; I don't say I am omniscient, omnipotent, omnipresent like Gautam Buddha, Mahavira, Krishna, because that creates problems. Christians claim these same qualities for God and Mohammedans also for their God. But their God is in constant difficulty, and Krishna and Buddha and Mahavira are all in constant difficulty because they claim something which is not right.

For example, there was no reason for Christianity, for the pope, to force Galileo to change in his book where he has written, "The common understanding is not right. People think that the sun goes around the earth, but my whole discovery, my whole life's effort has made me aware that the situation is just the opposite. It is the earth that goes around the sun."

Now, the problem was that in the BIBLE it says that the sun goes around the earth. Galileo was sick,

almost on his deathbed, in his old age -- he was seventy-seven -- and he was dragged to the court of the pope and the pope forced him to change the statement.

Galileo, even at that age, must have had an immense sense of humor. He said, "There is no problem. Why are you so worried? You could have just sent me the message. But can I ask what it is that is hurting you?"

The pope said, "It is a question of God's prestige. In the BIBLE it says that the sun goes round the earth, and if you contradict it you are telling us that God and God's son are not omniscient -- they don't know the future, what is going to happen; they don't know even what is already happening. God made the earth and God made the sun and he does not know... You will spoil our whole religion."

Now, religion is not at all concerned with whether the earth goes around the sun or the sun goes around the earth, or both go anywhere. What concern is it for the religious? -- let them go. But the problem is, the omniscience: the all-knowing God becomes fallible.

Galileo said, "I will change it without making any difficulty -- but one thing I want you to know: whether I change it or not, the earth will still continue to go around the sun. It is not in my hands. What can I do? -- I can change it in my book, but in the footnote I will make it clear that I cannot help it; it is simply beyond my capacity. I can write anything you want me to write, but in the footnote am I allowed to state the fact?"

And in fact he changed the statement in his book, but in the footnote he said, "Don't be bothered about whatever I say; it does not make any difference. The earth still continues to go around the sun. If they don't listen to me, what can I do?"

Because Jainism does not believe in any God, naturally the number two becomes number one -- in Christianity, Jesus is only number two -- in Jainism, Mahavira is number one. Because Jainism has no God, Mahavira has the highest position, and he says that the moon is the place where virtuous people go. This means that up to now, only one or two Americans have been virtuous. For Mahavira it was good to say that the moon was the paradise -- it looks like paradise, so beautiful -- and nobody could criticize him because nobody had gone there.

But now the situation is different. Two virtuous people have visited the moon and they have not found anyone there -- not even Mahavira. It is just absolute desert, unlivable, because the oxygen is eight times less than on the earth so you cannot survive; you have to continuously keep yourself going with artificial oxygen.

You cannot grow anything because there are no rains, the ground is absolutely dry. You cannot dig a well, there has never been any water. And because there is no water, that's why there are no clouds. For the clouds to form, water is needed so that in the hot sun the water evaporates and becomes clouds. When it becomes cool the vapor again turns into water and rains. There is no water; hence there is no possibility of clouds, no rain, and nothing grows on the whole moon. The moon has never known a single roseflower.

But now Jainism and its followers are in difficulty. I was traveling in Gujarat and a Jaina monk was collecting millions of dollars to create a scientific lab to prove that all these people, Russians and Americans, are deceiving the world. They have not reached the moon; all they are sending are simply photographic tricks.

I asked him, "Why are you worried and why are you collecting so much money? What is your concern if they are sending photographic tricks? -- it is good entertainment for the whole world."

He said, "It is a question of Mahavira's omniscience. Our whole religion is at stake. If these people are right, then Mahavira is wrong. And if he can be wrong in one thing, what is the certainty that he is not wrong in other things?"

This is the fear, and this is why science has been continuously fighting against religion for progress and religion has been creating hindrances of all kinds. Every progress in science will prove the BIBLE wrong, and finally it proves God wrong.

All these saviors and prophets and messengers have claimed the same three qualities: that they are all-powerful, omnipotent; all-knowing, omniscient; and everywhere present. These people... I don't belong to their category.

Whenever I see something that shows utter stupidity... I don't care about the consequences. I say unto you, even the enlightened man has the right to commit mistakes. Because his enlightenment is concerned only with one thing -- knowing himself. It does not mean that he knows everything in the world, past, present, future. Knowing oneself does not mean that "whatever I say about other things is bound to be right forever."

But you don't understand the ways of a master. I am perfectly aware that there are a few scientists who guess -- it is not a certainty -- that there may be life on other planets. But it is only a scientific guess. And I know that many people have seen flying saucers, and six-inch-tall green people descending from them. But one thing is very strange: all the people who have seen these things are either cuckoos, lunatics, whimsical, schizophrenic -- not even a single intelligent person has come across any flying saucer. It is very strange; it seems that the people who are coming in flying saucers have a certain communication with the cuckoos.

If the man who wrote the letter to me has some connection with these flying saucers and these green people... just tell them to land here and I will be the first to accept their existence. But I cannot trust lunatics; not even a single person on the whole earth who has some credibility has encountered these things. Faraway farmers, drunks, people who have escaped from lunatic asylums, only they see them. They even communicate with them -- and in what language? I wonder.

If these people from other planets want to communicate with the earth, they should descend in Oxford, in Cambridge, in Harvard -- somewhere where the geniuses, the intelligent, the cultured people are with whom some connection can be created. They should meet some scientists, and their acceptance will become the acceptance of the whole world.

What I was saying was that at this moment it is simply a cuckoo phenomenon. I am not saying that in the future there may not be some connection with other planets -- who am I to predict about the future? And if the future finds my statements incorrect, that's perfectly alright; that's how humanity progresses. If I am entitled to find incorrect statements in Jesus, Buddha and Socrates, how can I be so illogical and irrational as to not allow the future to find incorrect statements from me? That is how humanity progresses.

If everything was written once and for all five thousand years ago in RIGVEDA, then there is no possibility of progress. And all these people have been very insistent: for example, Jesus said, "I am the only begotten son of God." Why this emphasis on "only begotten son"? There can be other cuckoos who can declare, "I am a cousin to Jesus"..."I am Jesus' younger brother,"..."I am his..."

Neither does Jesus have any certificate, nor do these people have any certificate. What is the solution? How are you going to decide?

Mohammed says, "I am the last messenger of God." Why the last? -- life still continues, existence still continues. But Mohammed wants to make it certain that nobody ever finds anything to be corrected in his statements. God has sent his final message to humanity; now there is no question of any improvement.

That's why Mohammedans are one of the most poor in their literature, in their philosophy -- because the doors are closed. Not a single person has written a commentary on the KORAN, because you cannot be allowed to write a commentary on the KORAN. The KORAN cannot be corrected, cannot be made a question of dispute between different interpretations; hence no commentary has been allowed.

I have commented on hundreds of mystics, many of them Sufis who are in revolt against the orthodox Mohammedan structure. When Sufis heard about my commentaries on Sufism, at least two or three times a year I received beautiful printed copies of the KORAN, with letters saying, "You are the only person who can write a commentary, because you are not a Mohammedan. Mohammedans cannot do anything against you; they cannot expel you."

But my problem was different. Many times, listening to their invitation, their love, I opened the KORAN, read a few pages. There is nothing to comment on. It is written by an illiterate Mohammed who could not even make his own signature. He has dictated it, and others have written it. It is such a childish thing.

I have tried my best to find a few fragments here and there; then I will choose those fragments and comment on them. But I have been a failure -- and this has happened many times, because each time a deep, loving, respectful request came to me, I thought, "Let me look again." But it is the same KORAN; there is nothing that has to be commented on and if I really commented then I would have to contradict it on every point.

Evolution means nobody is infallible. It is a misunderstanding that the enlightened man cannot commit mistakes; the enlightened man is not a chemist, is not a druggist, is not a doctor, is not a tailor, is not a shoemaker.

What do you want the enlightened man to be -- all-knowing? I cannot even make a cup of tea; in my whole life I have never made one, just out of fear that it may prove I have committed a mistake! I don't do anything, out of the consideration that if you don't do anything, at least one thing is certain: you are infallible. The moment you do something, there is every possibility to commit a mistake!

Self-knowledge does not mean omniscience. To know oneself does not mean you know all the stars,

astronomy; it does not mean you know all physics, it does not mean you know nuclear weapons.

But I am the first man in the whole of history who is accepting authentically and sincerely that self-realization, or awakening, or enlightenment, or buddhahood, is confined to a certain sphere. It is confined to one's own consciousness. All darkness disappears; one becomes a luminous being. One is utterly blissful, ecstatic, one's life becomes a living poetry. If people approach such a person with joy, with love, with openness... certainly enlightenment is contagious and there is no cure for it.

Just to make you a little less serious, because I hate seriousness... All these talks about enlightenment and awakened people are so desertlike that I have to plant in a few places some oases.

Two rival poets met in a tea shop, and over a pot of tea each started boasting about the progress they had made in their careers.

"You have no idea," bragged one, "how many people read my poetry now. Why, my readers have doubled."

"Wonderful! Congratulations!" cried the other poet, enthusiastically, pumping his hand. "I had no idea you got married!"

A playboy with a permanent leer on his face got into a crowded lift in the hotel where he was staying. The lift was operated by a very pretty young girl and as she let people off at each floor she was finally alone with the playboy. He came up close to her and said, "Sweetheart, I imagine you must be tired after a day of all these stops and starts?"

"The stops and starts," she replied, "don't bother me. What I can't stand is the jerks."

BELOVED OSHO,
WHY AM I NOT IN THE FRONT ROW?

Anand Anado, before I answer your question, there is another question also which will make your question complete.

BELOVED OSHO,
WHY AM I IN THE FRONT ROW?

Mukesh Bharti...

A Lufthansa airliner had to make an emergency landing at sea. The captain assured the passengers that they would be picked up shortly and that the plane would remain afloat for at least thirty minutes. After twenty minutes had passed no rescue boats had arrived, and the captain announced, "Everybody who can swim, get on the left wing. And everybody who can't swim get on the right wing. Now for the people on the left wing -- when the water gets to your knees, start swimming. And for the people on the right wing -- thank you for flying Lufthansa."

Anado and Mukesh Bharti, those who are in the front row are the people who cannot swim, and those who are not in the front row are the people who can swim. Okay?

BELOVED OSHO,
OFTENTIMES, WHEN I CLOSE MY EYES AND LOOK INSIDE, I GET IN TOUCH WITH A DEEP LONGING IN MY HEART, FOR NOTHING IN PARTICULAR, JUST A LONGING.
BELOVED MASTER, IS THIS A HINDRANCE ON THE PATH, OR IS THIS THE FIRE THAT KEEPS ME GOING?

Prem Amiyo, it is one of the most beautiful experiences to have a pure longing, not knowing for what. The moment you know for what the longing is, the longing becomes a desire -- and a desire is a hindrance, a

bondage. But a pure longing, a heartache, not knowing at all for what, no objective in the vision, no goal to reach, but just a pure fire -- it burns all the hindrances, it burns all the rubbish that centuries have put around you.

This is the fire that Zarathustra taught his disciples to worship. But as it has happened with every great master, the followers of Zarathustra are still worshipping fire. You will be surprised to know that even here in India, when the followers of Zarathustra escaped from Iran against Mohammedan invasion and against Mohammedans' forceful conversion of people into their religion... Mohammedanism knows only one argument, and that is the sword: either be a Mohammedan or they will cut off your head. They don't allow any other alternative.

So at one time the whole of Iran was full of the followers of Zarathustra. Now there are no followers of Zarathustra; they have all been converted into Mohammedanism -- but a few escaped and landed in India. So a great religion has become confined to a small space, Bombay.

But they have not forgotten one thing -- the fire. Still, after twenty-five centuries, in Zarathustra's temples that ancient fire continues to be burned. They never allow it to go out; they go on putting new fuel, watching twenty-four hours a day that the fire should not go out. Zarathustra had taught them that once the fire goes out you are dead.

But Zarathustra was talking about the fire that Prem Amiyo is asking about. It is the fire of pure longing that burns in your heart and that burns everything that is not you. And out of this fire comes your twenty-four-carat gold character -- you in your authenticity.

Don't be puzzled about it. It is natural when for the first time you feel something like a longing but with no object; it is puzzling to the mind. Mind knows the longing for money, the longing for sex, the longing for power, the longing for prestige. But longing without any object... it goes beyond mind.

But it is the most beautiful experience to go through this fire. It is not hot; it is cool, it is calm, it is something magnificent. It makes you a temple. It will burn everything false and unauthentic in you. It will kill your hypocrite, it will destroy your divisions of being, your schizophrenic structure of mind. It will bring you into your utter purity and innocence. Your mystic rose will blossom in this fire.

So be happy, sing and dance. You are on the right path.

Two old English gentlemen were sitting in their London club when one said, "Ah yes, my late wife was a most remarkable person, a very religious woman. She never missed a day in church and at home it was prayers and psalm singing from morning to night."

"Remarkable, " said his friend, "how did she come to die?"

The first man puffed on his cigar and said, "I strangled her."

Prem Amiyo, don't let others know about your fire. Don't let others know the transformation that is going on within you, because people become more antagonistic about your inner transformation than anything else. They can tolerate your having great power as a president, as a prime minister, or being the richest man in the world. This they can tolerate.

But they cannot tolerate it if your essential being in its crystal clear purity starts soaring. This is a great insult to them because they feel that this was possible for them too, but they have been wasting their time in stupid games. Now you remind them of what they have missed. The only way to forget is to destroy you.

All the great illumined people have been killed, destroyed, poisoned, for the simple reason that the crowd could not tolerate it, it was too much. They were flying so high that it was hurting millions of people: "They belonged to us, they have been amongst us, and it is humiliating that they have attained such height and such flight and we are still crawling on the earth. The only way to forget our humiliation is to destroy them." They don't think of the other possibility.

A few think of it, and those few go through the transformation. Those few are very blessed. Those few start looking at those who have reached to the height as their pioneers, as glimpses of their own future and their potentiality. They start also moving in the same direction.

But these people are very few. The majority take the easiest course, and that is to destroy those who create unnecessary disturbance, the disturbance in your business, disturbance in your love affairs, disturbance in everything.

The greatest wound is in the ego -- that you cannot reach to that height and somebody else has reached. And the last thing, for everybody:

The U.S. Navy was looking for recruits to fight in its latest war against Iran. Due to lack of interest, the draft was reintroduced and an unfortunate young student was called up. During his physical examination he pretended to have poor eyesight, in order to be judged unfit to fight.

But the doctor did not believe him, so he sent for a gorgeous young nurse and told her to take off her clothes. "Describe what you see, young man," the doctor demanded.

"All I see is a blur, doctor," the student replied.

"Well," said the doctor, "your eyes may not be as good as they should be -- but your missile is pointing straight at the gulf."

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #21

Chapter title: Only the meditator knows there is no death

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BELOVED OSHO,
FOR ABOUT SIX MONTHS I HAVE BEEN WAKING UP EVERY MORNING WITH A DEEP FEAR OF DEATH. I MUST BE MISSING THE MOST IMPORTANT EXPERIENCES IN MY MEDITATION TO BE SO AFRAID OF DEATH IN MY SLEEP. YEARS AGO, I WOKE UP EVERY MORNING WITH A SMILE AND DEEP HAPPINESS THAT I HAD FOUND YOU.
OSHO, I AM STILL SMILING, AND THE HAPPINESS TO BE WITH YOU HAS DEEPENED EVEN MORE -- IT'S JUST THAT THE MORNINGS ARE A BIT DIFFERENT.
CAN YOU PLEASE SHINE SOME LIGHT ON THEM?

Prem Nishi, there are a few important things to be understood. They will become the background and you will be able to understand your question.

My work is not to answer you, but to help you to solve your questions. This is a totally different kind of work.

Our whole education system is based on giving ready-made answers. Because of those ready-made answers you never develop your intelligence; there is no need. You ask the question and a computer teacher answers them.

I cannot do that tremendous harm to your intelligence, so my answers have to be looked at in a totally different way. I will give you the background, all the implications, and the question will be solved by you, not answered by me.

Unless a question is solved by yourself, your intelligence never becomes sharp, your consciousness never becomes alert. You go on accumulating ready-made answers in your mind, in your memory, which is simply a load, of no use. In any situation which is fresh and new you will be at a loss what to do, because

you don't have the ready-made answer.

I am working from a totally different angle. I want you to be capable, conscious, alert, intelligent, so whenever a new situation arises -- and every day you are going to face a new situation -- you are capable to respond with certainty on your own. It is a joy when you find an answer to any question yourself.

This should be the fundamental of all educational systems. It is not. They have chosen the cheapest way, the shortcut: you ask the question and they will give you the answer.

I don't give you an answer while I am answering you; I am trying to put your whole situation before you. If you can become aware of the whole situation the answer will arise on its own, in your own intelligence. It will become a flame within you. And because it is yours, you will have a certainty, indubitability, a tremendous trust in it.

Any answer given from outside -- you can believe it, but you cannot trust it. You can manage, you can force yourself to believe it because the person who has given it seems to be the right person. But all these are guesses -- and a belief is not a trust. Belief is always in somebody else; trust is something that arises in you as a fragrance of your being, as your intelligence sharpening, as your consciousness growing.

The question is, "For about six months I have been waking up every morning with a deep fear of death. I must be missing the most important experiences in my meditation to be so afraid of death in my sleep."

The situation is just the contrary: Because your meditation is deepening, that's why your morning is filled with the fear of death, not vice versa.

You say you used to wake up every morning "with a smile and deep happiness that I had found you. Osho, I am still smiling, and the happiness to be with you has deepened even more -- it is just that the mornings are a bit different."

Because your joyfulness, your blissfulness has deepened, because your meditation is going perfectly well, that's why in the morning when you wake up there is a fear of death. It is not a bad sign; it is tremendously important for you to understand that it is absolutely beautiful.

Why does it happen? -- because meditation and death are almost synonymous. Meditation brings you the realization of your being, on the one hand; on the other hand it kills your ego, and you have been attached, identified with the ego, not with the being. So the first experiences of deepening meditation feel like you are dying.

And why in the morning only? -- because as meditation deepens your sleep deepens. Your sleep becomes more silent, thoughtless, a tremendous serenity. While you are doing meditation with effort, the very effort does not allow it to go deeper. But once you have tasted something of meditation your sleep automatically moves in the direction of meditation. It is so delicious that when there is nothing to do you are relaxed, your consciousness starts slipping into deeper layers of meditation.

In the morning when you wake up a fear arises of death, because meditation *is* death of the ego. But the death of the ego is the beginning of your authentic life. Once this is understood, slowly, slowly the fear of death will disappear.

Secondly, you being a woman... the fear of death is deeper in woman than it is in man. These are the uniquenesses and differences between man and woman. The woman wants to remain always young, particularly the modern woman. When she is thirty-five, to reach thirty-six takes almost six years. She does not want to grow older, because she knows unconsciously that every growth is going to end up in death. And particularly for a woman -- her youth is her life and the modern stupidity has given it more emphasis that a woman's life is just while she is young. The moment she is old, she is a used cartridge, she is of no use.

A young couple was sitting on the beach on a full-moon night and the woman as usual was insisting to get married....

Why are women so insistent to get married? -- because they know unconsciously that this beauty, this youth is very momentary, and after it is gone it will be very difficult to find anyone to be married. It is even difficult when you are young and beautiful to get someone intelligent to get married to you.

The man looked at the woman and he said, "I will marry you, sweetheart, just wait."

The woman said, "I cannot wait anymore. You have been telling me this for almost two years."

The man said, "If you insist we can get married today."

The woman asked one question, which perhaps is inside every woman: "You love me so much; will you love me also when I am old?"

The man was shocked with the very idea of her being old. He said, "You are putting me in a dilemma. Just one thing you have to tell me: when you are old will you look like your mother? If so then I am

finished, I don't want to get married!"

But every woman is naturally afraid when she becomes old. Man has reduced woman into a commodity. Fresh, young, juicy, she has a market value; as all these phenomenal, momentary things pass by, her price in the marketplace goes down. In her old age, unless she has attained some insight into her consciousness, which is always young and fresh and which need not be dependent on anybody else, death is really a great horror. The very word death is associated with something terrible.

You need not be worried, Prem Nishi, about death. Meditation is the cure, the cure from the fallacy that one dies. Nobody has ever died, *ever*. Death is simply the greatest fiction, in which we go on believing because we always see somebody else dying, we never see ourselves dying. So knowingly or unknowingly we go on believing, "It is always the other who dies."

Obviously, when you die you will die to others. And in this continuous flow of millions of years, everybody has only seen somebody else dying. Nobody has seen himself dying, except very exceptional people whose meditation has gone so deep that the moment they are separated from their body they know that the body was always dead, consisted of dead materials; the life that was showing in the body was just the inflow of eternal life that was reflected in the body.

The constant river of eternal life flowing within you makes your body also look alive. The moment the eternal flow has moved, has changed its course, your body comes to its reality. But *you* never die. And the whole art of meditation is to make you aware and alert that you are not the body.

This is a good symptom, very significant, that as your meditation is deepening, your joy is deepening, your happiness is deepening. Logically you must have thought that when meditation deepens, happiness deepens, joy becomes greater. This *is* a strange thing: then every morning getting up with the fear of death seems to be absolutely illogical, irrelevant, because even before your meditations, before coming to me, you were getting up without the fear of death. There are millions of people who will get up every day, but they will not be at all afraid of death because their consciousness never goes to that depth where they can feel in their sleep that the ego is dying.

But being a woman, naturally you are more afraid. Meditation will take that fear away and meditation will also take away the idea that one is man and one is woman, because those things belong to the body. The consciousness is transcendental; it is neither male nor female.

"There is only one thing I want," she told him. "All I want is a solid gold boy scout knife."
He offered her yachts, cars, mink coats -- but she insisted for a solid gold boy scout knife.
The stunned suitor went away and had one especially made. A week later he brought it, and asked her, "Is this all you want to make you happy? What are you going to do with it?"
She opened a huge chest and put the knife in amongst hundreds of others gold knives.
"Why?" he asked.
The girl replied, "Well right now I am very young and beautiful and everyone wants me. But some day I'm going to be old and ugly -- and can you imagine what a boy scout will do for one of these?"

This is the way people live -- so unconsciously! The greatest unconsciousness is that which makes you believe that you are what you appear, your body. It does not allow you to know that you consist not of what you appear, but your inner witness. That witness can see the body as separate from itself, it can see the mind as separate from itself, it can see the ego and everything separate from itself.

The moment the witness awakens in you... and meditation is nothing but nagging the witness to wake up. Meditation is a woman! She goes on nagging and finally the poor fellow, the witness has to wake up!

Once the witness has awakened you have come to a point of transformation. Now you will not be identified anymore with all that is mortal. Now you will know from your inner sources with absolute unconditional certainty your eternity, your immortality. And unless a man knows that he is deathless, the fear somehow lurks in his mind. You can try to forget it....

It is easier to forget it when you are young, because you can go on doing all kinds of foolish things when you are young. But when you are old and left alone -- because the young fools are doing their own things, nobody takes care of you... Nobody even bothers whether you exist or not -- then one finds oneself in a deep depression. Except death, there is no future. Life has passed away; one cannot go back, and ahead... ahead is only death.

Ronald Reagan was addressing a massed gathering of American farmers. He began by telling a couple

of jokes to try and get the men of the land on his side. Realizing that this was not working he tried another approach. He drew himself up to his full height and began, "Fellow pioneers! I want you to know that when I became president, the country's economy stood on the edge of an abyss. I am proud to tell you that since then we have made a brave step forward!"

When you are old, there is no step forward, just an abyss, abysmal.
Only the meditator knows there is no death.

His certainty that there is no death is not based on scriptures, borrowed knowledge, because such things cannot be based on scriptures and borrowed knowledge. Nothing helps except your own realization. And the old woman particularly becomes very frustrated: she was so much loved, so much appreciated; now nobody looks at her. Hence her fear of death becomes many times greater than man's.

Frank was talking to his wife Alice, while the little old lady sat in the living room, knitting.

"Now look, Alice," he whispered, "I don't want to sound harsh, but your mother has been living with us for twenty years now. Isn't it about time she got an apartment of her own?"

"*My* mother?" gasped Alice. "I thought she was *your* mother."

They have not even bothered to inquire who's mother she is, and for twenty-five years... This shows a deep ignoring, tolerating.

But, Prem Nishi, this is not going to happen to you! You are already on the right path and the symptom of death arising in the morning is very indicative that your meditation is going deeper and making you aware that the ego is not you. Your sleep is perfectly good, your day is perfectly good; then why is it happening only in the morning?

It is because the whole night you are enjoying a silent, meditative state, but as you wake up the old habit of getting identified with the ego grips you. A silent knowledge that this ego is going to die "and I am this ego!" makes you afraid, worried, anxious.

But the situation is very clear: If you understand what I am saying you should rejoice that this fear of death is coming at the right moment. The morning is the right moment.

In India for centuries we have the word *sandhya*, for prayer. Sandhya means twilight. In the evening when the day turns into night and in the morning, when the night turns into day, there is such a tremendous change that these are the two points chosen by India to be alert, conscious, because if you can be conscious in these two moments, your meditation will become perfect very easily.

Because of the shifting of gears as the day moves into night, in the night you are no more an ego. That's why the night is so relaxing, that's why it is so rejuvenating, that's why you feel after a beautiful sleep that you have become again young and fresh. All tiredness is gone and you are again ready to work. Because the ego was left when the sun was setting you were simply pure consciousness. And in the morning the reverse happens: from simple consciousness you again jump into the old bullock cart of your ego. And for a moment the fear.

The modern, contemporary society is very confused, because people go to sleep in the middle of the night, wake up at eleven o'clock in the morning. They have disturbed the whole harmony with nature. When there was no light, no electricity, no kerosene oil, as the sun was setting people were preparing their beds. There was nothing else to do. It was in a deep synchronicity with nature -- nature is going to sleep, the trees are going to sleep, the birds are returning back to their trees and they are preparing to go to sleep, everything is going to sleep, except man.

There are a few men whose real life begins in the night. They are upsetting their balance with nature. Particularly for the rich people who can afford to sleep the whole day and drink and eat and listen to music or see a dancer, their whole night is an Arabian night. Day seems to be a little stale; it is better to pass it by sleeping.

But even those who are not very rich have forgotten that when the whole of nature is going to sleep it is better to follow it. Don't be left out of nature's harmony. And when the whole of nature is waking up, wake up. With the sunrise you should also rise up -- with the birds singing and flowers opening and bees buzzing around the flowers and butterflies opening their wings and the birds moving again into the sunlight to distant places, this is the time for you to wake up!

These two moments... Sandhya means evening, and sandhya also means the meeting of day and night. So there are two sandhyas: one in the evening, one in the morning when the day and night separate. In those

gaps you can enter very deeply into meditation, and it is meditation alone which can help your witnessing self to be completely unidentified with all that is ephemeral, dreamlike. One day it is there, another day it is gone... only fools can go on playing with the ephemeral.

A little intelligence is enough to make you aware that the real search is not for the ephemeral but for the eternal. And unless you have found the eternal your life was a wastage. It was a tremendous opportunity given by existence to you, but you did not use it.

Prem Nishi, your symptom is perfectly good, so rejoice in it. Go deeper in meditation, go deeper in your happiness, go deeper in your dance and the fear of death will disappear. And not only the fear -- even death will disappear, because death does not exist.

BELOVED OSHO,
SINCE I HAVE BEEN ABLE TO TRUST MORE AND MORE IN EXISTENCE, EVERYTHING IS GOING SO EASILY, SO SOFTLY, SO BEAUTIFULLY. I GET EVERYTHING I NEED, AND EVEN WHEN SOMETHING GOES WRONG, AFTER A WHILE I CAN SEE ITS SENSE. I FEEL SO THANKFUL THAT I CAN SEE THAT EXISTENCE IS ALWAYS PROVIDING THE RIGHT THING FOR ME. IT GIVES ME SO MUCH TRUST. WOULD YOU PLEASE TALK ABOUT IT?

Prem Parijat, the phenomenon of trust has to be understood a little more clearly; then I can discuss your question.

First, trust has to be unconditional, not just that nature goes on fulfilling your needs, existence goes on giving you help, supports you.... What about if it doesn't support you? What about if it creates hindrances on your path? Your trust will disappear. This trust is not very authentic.

And another thing to remember: the trust in existence can only be real if you trust in yourself, because you are the closest experience of existence. Otherwise, when things are going right you will trust; when things are not going right the trust will start disappearing.

One man once came to me and he said, "I trust in God absolutely."

I said, "How have you found absolute trust in God? I have not even found God yet!"

He said, "I have been married for seven years and no child was coming our way. Finally somebody suggested to me, "It is your irreligiousness. Trust God and you will have a child.'"

And the man said, "I was suspicious, but I said, `What is the harm in trying? At the worst there may not be any child -- and anyway it is not coming.' So I started worshipping the elephant god Ganesha, whose temple was just close to my house. Strangely enough, after nine months my wife gave birth to a beautiful child. I trust in God absolutely, particularly the elephant god."

I said, "As far as I know, you are a lecturer of science in a college."

He said, "That's true."

I said, "Then a simple thing has to be understood: no scientific experiment is thought to be conclusive unless you make many experiments and always come to the same conclusion, without exception."

He said, "That's true."

So I said, "You start now with your elephant god a few other things." He was a little afraid. I said, "Don't be afraid; absolute trust knows no fear! Now start asking the elephant god for a girl. You have got a boy; you need a girl too."

He said, "My wife also insists for a girl."

So I said, "Try it! It is only a question of nine months, and then I will give you another experiment."

Nine months passed, ten months passed, and the man did not turn up, so I had to go to his home. I knocked on his door saying, "What happened? What happened to your elephant god?"

He said, "Forget all about this god. That was just accidental, just a coincidence, because I have been praying and praying, morning and evening and ten months have passed, and my wife is not even pregnant!"

I said, "Just one failure and your trust has disappeared?"

When everything is going smoothly and beautifully, you can trust. But you are trusting somebody else -- God, God's only begotten son, any messenger of God, a prophet, a *tirthankara* or a Gautam Buddha, it does not matter. You are trusting somebody else and things can go wrong any moment. The basic trust has not to be in existence, it has to be within you.

You should learn to become more conscious and alert to trust yourself. Do you trust yourself? If you

trust yourself, that cannot be for any particular reason. That will be unconditional trust. And out of that unconditional trust will grow many branches: you will become a huge tree with great foliage. You will trust love, you will trust the truth, you will trust godliness, you will trust beauty; you will simply trust because your heart is full of trust and there is not even a shadow of distrust. Even if you want to distrust, you cannot.

Only when you cannot distrust, even if you want, have you come to the very center of your being, from where arises the trust in existence, in life, in people, in trees.

And that is not because of any conditions; trust itself is such a blessing, in itself such an ecstasy! Once you have tasted it within yourself you would like to taste it in the whole cosmos. If it is so great just within you, how much greater it will be when you trust everything. It does not depend on any condition to be fulfilled.

You say, "Since I have been able to trust more and more in existence..." How do you manage to trust more and more in existence? On what grounds? The existence gives you birth, which is a pain; the existence gives you life, which is nothing but misery; the existence gives you hopes which are never fulfilled; the existence gives you promises and the goods are never delivered; and finally the existence makes you old, and then one step more -- Ronald Reagan's step forward -- and you are finished.

What has been able to create in you more and more trust in existence? And remember there are things which either you have or you don't have; you cannot have them more or less.

Love is another dimension of trust. Have you ever thought about it? People go on saying, "I love you more and more." But love does not know any quantities; it is a quality, you cannot measure it less or more -- one kilo or two kilos or three kilos. It is good that people don't use that: "I love you two kilos, and it is growing. Don't be worried, soon you will see I will be loving you three kilos."

It is not a quantity, it is not part of the world of quantities, it is not matter that it can be measured into more or less. Trust is the highest fragrance of love. You cannot say, "I have been able to trust more and more." You are saying it because existence -- perhaps just by coincidence -- has been of great support to you, or perhaps you are imaginative enough that whatever existence brings to you, you start imagining, "This is what I always wanted.

In either case it is not trust, so first I would like you to see that trust is not a quantity, but a quality. Either you have it in total or you don't have it in total; either it is nil or it is one hundred percent. You cannot divide it in slices; it is indivisibly one, organically one.

But I can understand why you say "more and more" -- because every day you find everything is going so easily. But everything is not going so easily in Ethiopia. Everything is not going so easily for the millions of poor on the earth. Everything is not going so easily for the millions who are sick and ill and just on the waiting list of death.

What is going easily? You cannot find a more insane world than that which surrounds you. There are millions of people behind bars in the jails; things are not going easy for them. And there are millions of people who cannot manage even a single meal in a day; things are not going easy for them. And don't be so egocentric as to say that if they are going easy for you then you can trust existence.

What about the whole world? How many people are committing suicide? How many people are murdering each other? How many people are insane? Things are not going easy for them. If that is your criterion of trust, soon it will disappear. A small accident, a car crash and things are no more going easy.

One of my old sannyasins and a man who has reached very close to enlightenment -- any day he will explode into luminosity -- is sitting here, Pungalia. He was the man who invited me to Poona twenty-five years ago. In these twenty-five years many have come and gone, but he has remained unwavering and is going deeper and deeper into meditation. Such a man can say that he trusts in himself, because every moment and every day he is reaching closer to the light that has been searched for by all the seekers of the world.

Because of his inner experience and the blissfulness and the peace and the silence, he can spread his wings towards existence, towards people, and can find trust. But it will not be more and more; it will come on its own accord the day the small distance that has remained is crossed.

It often happens when the caravan reaches to its destination after crossing miles and miles of desert and sand, tired and tattered, but the hope of reaching to the goal... But just as they come close to the goal, everybody wants to relax a little. Now that they have reached there is no hurry; they suddenly feel tired because now there is no question of hope keeping them together. The destiny has arrived. So just before they take the last few steps and enter into the temple, they sit outside the temple; they are so tired.

This happens to every traveler in the inner world. Those few steps when you have reached seem to be

the longest steps. But as you get relaxed and as you see the light radiating from the temple, as you hear the celestial music, as you hear some beautiful dance going inside, you cannot remain outside long; you will have to stand up and enter into the temple.

The moment somebody enters in his own temple of being he knows there is no death, he knows there is no disease, he knows there is no problem. Then the trust arises. Then the trust in the master who has helped for no other reason than simply that he loved and loved abundantly. Then love arises towards all those who have helped, the friends and the enemies both. And then a trust arises in the whole existence, because it is the whole existence that has brought you in different ways to the highest peak of consciousness. There is nothing else than gratitude.

You say, "Everything is going so easily, so softly, so beautifully." It is good, but don't depend on this. What is beautiful today may become ugly tomorrow, and what is smooth today may become very tough tomorrow, and what is so soft may become the greatest hindrance. One never knows about tomorrow.

Rather than focusing your eyes on the trust in existence, first find *your* center, because that is the only guarantee that the trust in existence will be unconditional; whatever happens, there is not going to be any change in your trust.

You are saying, "I get everything I need. And even when something goes wrong, after a while I can see its sense. I feel so thankful that I can see that existence is always providing the right thing for me. It gives me so much trust. Would you please talk about it?"

Prem Parijat, you are living in an illusion. You don't mention any trust in yourself, and a man who has not experienced it in his own being can only imagine. And you have tremendous capacity of imagination: if things are going good, naturally anybody howsoever stupid will trust. When things go wrong your trust must be wavering a little, but you wait -- perhaps finally, in the end, what looked wrong is not wrong. Then again the trust settles more deeply. But this trust is not going to transform your being, because this is a secondary trust, it is not the primary trust.

You are making a castle of sand. Everything is going right, the castle is coming up and you trust in existence that no disturbance... But you never know! Just a strong wind may disturb your castle, destroy it, or just a small child out of joy may come and jump on your castle and it will be finished. There are a thousand and one possibilities of the castle being destroyed. Perhaps you will console yourself that "there must be something good for me in the destruction of the castle. Perhaps it is time to go back home. I'm feeling so hungry; that's why existence destroyed the castle. Go back home and eat something. Existence is taking so much care...."

In this sense your trust is not very trustworthy. It may give you a few beautiful moments, but they are like a dream. I would like you to have a trust so solid that whatever changes it will remain with you without any change. But the beginning has to be from within. From within you can reach to the without, but not vice versa.

It is good that you have been thinking of trust. It is good that trust -- the very idea has been surrounding your mind and its atmosphere. Don't feel hurt if I say to you that this is the time you should turn your trust, the arrow towards yourself. Do you trust in yourself? And you are the closest to existence; existence penetrates you to your very being.

You should begin from ABC, not from somewhere in the middle or somewhere at the end. You are beginning almost at the end, XYZ. This is not a right way of progression; there is danger because the whole alphabet is missing. Start from ABC and let it grow spontaneously to XYZ. It will grow, it certainly grows. Your being is an immense potential of growth. Start from the being.

All the religions of the world have been distracting man from himself. They say, "Pray to God, believe in God, trust in God; he will take care." And we know that for thousands of years, nobody has taken care of this world. If God was taking care then there was no need of Genghis Khan and Tamerlane and Nadirshah and Adolf Hitler and Joseph Stalin and Ronald Reagan -- no need at all. If this is what you think of as caring about existence then there would have been no Hiroshima, no Nagasaki. In three thousand years man has fought five thousand wars: certainly nobody is taking care.

All kinds of diseases go on growing. When I was a child tuberculosis was the greatest disease; now it is just like the common cold. Nobody is too much worried if you have tuberculosis; there are medicines available. But those medicines have not been given by any God; they have been given by science, they are man-made.

Then came cancer, and now has come an utterly ugly disease, AIDS. Right now on the earth there are ten million people who are suffering from AIDS. And this is not the total survey of the whole earth; it is the

survey only of the Western countries.

Just to give you a total view, I can say that if the Eastern countries are also surveyed, where homosexuality has existed longer than in the West, there may be at least twenty million people suffering from AIDS -- which has no cure. Is existence taking care? Is God taking care? And these ten million people are the courageous people who have allowed themselves to be examined. There may be many more who are hiding out of fear, because the moment a man is found with AIDS he becomes dangerous to everybody. Friends turn into enemies, lovers forget all about love, his own family closes their doors, he becomes an outcast. This is a double calamity -- a certain death in from six months to two years, and the people for whom he has lived, even his own children, his wife, his parents, his friends have thrown him away: "Even to touch you is dangerous."

The AIDS virus can come from any liquid coming out of the body, even perspiration, saliva, tears -- anything coming out of the body can carry the virus. And the virus seems to be immortal; no medicine kills it. It becomes immune to all kinds of treatment. Who is caring for this existence?

So don't just feel that your life is going goody-goody. You can trust existence -- I'm not against trust, but it should grow roots within your being and then it should spread its branches all around. Then perhaps you will have the perceptivity that existence is taking care. Even in a calamity like the disease AIDS perhaps existence is taking care to make man aware that no sexual perversion should be permitted. Existence is telling all the religions, You are responsible for creating homosexuality. Homosexuality was born in monasteries, in monks, in nuns, because men and women were separated. That was unnatural.

You may have the perception that existence is not against; it is simply trying to clean all the crap that has gathered into human mind, human beings, so much that it has to be taken out.

But to have that perception you need a trust in yourself. And how will you find this trust? It is not a belief; it is not just a Christian sermon from any stupid missionary who knows nothing about religion at all, but has crammed beautiful phrases from the BIBLE and is telling you things which have created all the troubles in the world. More people have been killed by religious wars than by political wars. In the name of God, in the name of religion there have been so many crusades, jihads, religious wars, that one can not believe that these people are going to bring a better humanity, a loving earth.

If you have the perceptivity that arises out of trust within yourself, it is not a belief. The Christian missionary and all other missionaries of other religions only create belief. Belief is a fake trust; trust cannot be created in you by anyone.

You will have to dig deep through meditation to find the pure waters of trust within your being. It is going to be your own work on yourself. It is going to be your own creative exploration, adventure. Yes, Buddhas can show you the path, but they cannot help you in any other way. I can tell you about meditations, but I cannot do meditations for you. Except through meditation you will not be able to find trust in yourself.

And the day of finding the trust in yourself is the greatest day in your eternal life. It changes all the vision, all perception, all judgment about existence and about other people. The trust goes on growing and spreading all around you. Only then will you have unconditional trust in existence.

Prem Parijat, you are groping for the right thing, but in the wrong direction. Change your direction: grope within. You will find it. If your longing and your thirst are strong enough, there is no reason why you cannot find it. It is just there within your being, not far away.

You don't have to climb Everest; you have just to settle into your own center, unwavering, undistracted, in utter silence and peace, and the trust will grow out of it without any of your effort. Only that trust is trustworthy. Then no changes in the world, no changes in people are going to make even a dent in your trust; otherwise just a small thing and all your so-called believing, trusting disappears.

I remember the attorney-general in Madhya Pradesh came running to me one day and he said, "You are immediately needed. My father had a heart attack and he loves you so much." His father was an all-India figure, Dada Dharmadhikari, a very intelligent person who had been in deep contact for almost forty years with J. Krishnamurti.

Whenever he used to come to visit his son he would always come to me, and I was telling him, "All your J. Krishnamurti jargon is only intellectual. It won't help you at the right time."

He said, "No, in forty years it has reached to my bones, to my blood, to my marrow. There is no question that it can be shaken by anything."

I went to his home; they had arranged for him to relax in a dark room. I entered without making any noise because I heard somebody saying, "Hare Krishna, Hare Rama."

I said, "Dada Dharmadhikari cannot say that -- and there is nobody else." As my eyes became

accustomed to the dark room I went close, without making any noise. Very silently he was whispering, "Hare Krishna, Hare Rama."

I shook him and I said, "Dada, what are you doing? This goes against your J. Krishnamurti completely. Have you joined the Hare Krishna, Hare Rama movement so suddenly? I had seen you yesterday and you were a Krishnamurti-ite."

He said, "Don't harass me at this moment. I *know* there is no God and I know this Hare Krishna, Hare Rama is just foolish. But just in case... who knows if God exists? And what is the harm? I'm lying down and just repeating my childhood mantra that has been given to me by my traditional guru who said, `In any difficulty, repeat it and you will be helped.' I'm dying; this is not the moment to discuss."

I said, "This *is* the moment to discuss, because I have been telling you for almost twenty years that all your Krishnamurti jargon is intellectual. At the right moment it will disappear. Now this is the moment: now say to me, There is no God!'"

He said, "At this moment I cannot say that, it is too risky. You just leave me alone, because only a few minutes are left and perhaps maybe not even a few minutes. Let me repeat my mantra. If he is, I will tell him, `I repeated the mantra. Forgive me for all my stupidity when I used to tell people that there is no God and things like that.' If he is not, there is no problem -- but I can't take a chance."

But he did not die; it was only the first heart attack. People die almost always when the heart attack comes for the third time. He survived, and after four or five days I went to see him. He was sitting in the garden, in the sun.

I said, "What about Hare Krishna, Hare Rama?"

He said, "All that is nonsense."

I said, "Have you forgotten?"

He said, "No, I have not forgotten, but in weakness, in helplessness one starts looking for some help from the beyond."

I said, "Then all your intellectual, philosophical argumentation is only superficial. If it can't help you in your helplessness then it is of no use."

You can trust existence as an intellectual effort, and you can go on managing your intellectual effort. But in any helpless moment you will start forgetting about it all, and you will come to your reality which you have been hiding. I would not like to put you in such a mess as Krishnamurti has put millions of people. I have come across many of them; just their intellect is full of the answers that Krishnamurti has been repeating continuously almost for seventy years.

Krishnamurti lived long, ninety years, and he started speaking when he was twenty. I think nobody else has ever conditioned people's minds for seventy years -- and he was against conditioning people's minds. He conditioned them so much -- and he was a great intellectual, a great rationalist. He could convince people very easily, and he convinced them. But all that conviction melted immediately when a person was dying. Dada Dharmadhikari was one of his very close friends.

Never start from the secondary; always remember as a fundamental rule to start from the primary. And the primary reality and existence is you.

Hidden within you is satyam, shivam, sundram -- the truth, the godliness and the utter beauty of it. That is the seed; take care of it, and you will soon have a vast tree arising in you, spreading its branches in all directions with millions of flowers.

But the beginning is you, and unless you begin right from the interior of your being, all your beginnings are wrong.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #22

Chapter title: Unknown territories, unexplored skies

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BELOVED OSHO,
SEX SEEMS TO BE DROPPING ME. IS MUSIC NEXT?

Milarepa, sex is dropping so many people that the problem is not that sex is dropping you also, the problem is that many others may start picking it up! Dropping is okay; avoid picking up.

And I can understand your worry. You are asking, "Sex seems to be dropping me. Is music next?"

Music is not something biological; it is not something concerned with your chemistry or physiology. Music is not even of the mind. Music is something... a space between mind and meditation. It is one of the most mysterious phenomena. To conceive of it in intellectual terms is almost impossible for the simple reason that it is beyond mind -- but it is not yet meditation.

Music can become meditation -- it has both possibilities -- it can come down and become mind. Then you are only a technician, not a musician. You may be playing perfectly on the instruments, without any faults, but still you are only a technician. You know the technique perfectly and entirely, but it is not your heart and it is not your being; it is just your knowledge.

Music can go higher and further away from mind, and then it starts becoming closer and closer to peace and silence. One is a musician only when he understands the sound of silence, and one who understands the sound of silence is capable of creating sounds which are synonymous with silence. That is the most miraculous thing. Then the musician has come to his full flowering. Beyond *this* music starts the world of meditation.

In fact, as far as the East is concerned, the ancientmost sources say one thing definitively about music, and that is that it was born out of meditation. People who went deep into meditation enjoyed the silence of it, loved the peace that seems to be unfathomable. They wanted to convey that you are far more than you think you are, far bigger than you think you are; you are as big as the whole universe -- but how to say it? Words are very poor philosophical concepts, almost like beggars.

The ancient meditators tried to find some way to convey their peace, their silence, their joy, and those were the people who discovered music. Music is a by-product of meditation.

But you can go both ways: either from meditation you can come to music as an expression, a creative expression of your experience; or you can go from music to meditation, because music brings you closer and closer to meditation as music becomes immense silence, sounds merging into silence, sounds creating deeper silences than you have ever known. Then you are very close to the boundary of your meditation.

You need not be worried about music. Music is not in the same category as sex, although in the West the modern music has fallen so low that it has come very close to the category of sex. Only that music is appreciated in the West which provokes sexuality in you. Sex is the lowest point of your life energy, and if music is used to provoke sexuality, then naturally it has to fall to the same category.

Superconsciousness is the highest point of your life energy. When music reaches superconsciousness, it provokes within you unknown territories, unexplored skies. It can become a door to the divine. Just as it can become a door to the animal on the lowest, on the highest it can become the door to the divine.

Man is only a bridge to be passed. Man is only a bridge between the animal and the divine. You should not make your house on the bridge -- bridges are not for making houses on -- you have to pass on, from this shore to that further shore.

Your fear that perhaps music is going to be the next to be dropped comes from your Western conditioning, because in the West only that music is appreciated which is sexual. The West has completely forgotten its own great musicians who have almost touched the superconscious. But even the greatest musicians in the West could not go beyond life energies, they could not reach to the cosmic energies.

I am reminded of two stories -- both historical, both actual. One is about a man who wanted the emperor of China to declare him the greatest archer of the empire. Certainly he was, and the emperor was absolutely willing to send a message around the empire: that if there is anybody who thinks he can be a competitor, he should arrive on a certain date at the capital. If nobody comes, then this man is going to be declared the greatest archer of the whole empire.

The emperor's father had died when he was just a child. The father, before dying, gave the child to his very devoted servant and told him, "Now you take care of him. It is your responsibility to see that the empire is not taken over by anybody thinking that now only a child is left. As soon as he is of age, immediately declare him to be crowned as emperor."

The servant had served so well, so wisely, so cleverly, that he saved the empire for the child for almost fifteen years. So he was not just a servant, he was almost a stepfather, and the emperor had great respect for him. That old man said to him, "Wait, this man is a good technician as far as archery is concerned -- I have seen him working -- but he does not know what ultimate archery is. He is a good technician; his targets are never ever missed."

The emperor said, "If he never misses the target, if his archery is one hundred percent perfect, then why are you telling me that he is not a great archer?"

The old man said, "I know an archer, and I can compare. You don't know... There lives in the high mountains an old man, older than me. Nobody knows how old he is, and he himself has never bothered to count his years, but certainly he must be more than a hundred years old. I have seen what archery can be at the highest, so I would like to suggest to this young archer to go to the mountains. I will give him an introductory letter. He should be with the old man for a few days and he will forget all about being the greatest archer."

The archer could not believe it: Who can be greater than me? What can be better than my art?

But the emperor said, "I cannot do what you are asking me to do; you will have to do what the old man has said. You go to the mountains with this letter and be with this old archer and watch and see the difference between the technician and the real master."

The archer also became interested, although he could not figure out intellectually who could be better, what could be greater than him. But he had no idea....

It took many days for him to reach the old man, who lived on a high mountain. He was so aged, his back was bent down and he could not stand straight. The archer could not see anything in the old man's small cave which gave any indication of archery, not even a bow, no arrows. He said, "You are sure you are the man for whom I have come?"

The old man said, "I am absolutely sure, because except me nobody lives on this mountain. Looking at your letter I see you think that you are a great archer. If you are a great archer then why are you carrying this bow with you and these arrows? These are good for the beginners, the learners, but not for the masters."

The archer said, "But without arrows, without a bow, what kind of archer will I be?"

The old man came out and took him to a cliff high above the valley -- a very narrow cliff and underneath was a valley thousands of feet deep. Although his back was bent -- he could not stand straight -- he went without any trembling or without any wobbling; he simply went to the very edge of the cliff. His feet were half off the cliff; he was standing only on his toes and he called the archer, "Come on!"

The archer said, "My God, just a little wind and you are gone, just a small mistake and you are gone, gone forever. Not even bits and pieces of your body will be found, the valley is so deep and so dangerous." The old man was standing there as if he were standing in his own home.

The archer tried, but he could go only one or two feet and then he was so trembling with fear that he sat down. But that was not enough; then he lay down on the stone, clinging to the cliff and he said, "Help me!" -- and the old man was at least five or six feet further away.

The old man said, " What kind of archer are you? If the archer cannot stand on this small cliff without trembling, how can he be called an archer? If your hands are trembling -- people may not be able to know it, but you cannot deceive a master. You practice for a few days on this cliff, coming to the very edge and standing there without any fear, without any nervousness."

The man said, "Even trying that is dangerous. Even the rehearsal may finish me. Is there not some other

way to learn archery?"

The old man said, "Then the other way is..." and the old man raised his head. Seven cranes were flying overhead and he looked at each crane and the crane fell immediately to the earth -- seven cranes without any arrows. He said, "Unless your eyes become arrows you are not a master. So go home, learn to be a master. If I am alive, I will come myself when I think you may be ready. Or if I am not alive, look -- my son is coming. I will give him all the instructions and send him. If he approves you, the emperor can declare you without any contest the greatest archer of the empire."

The man went home trembling, and even when he reached home the trembling was still there. He had never thought that a man can shoot a bird just by looking at it. He had never thought that just eyes can function like arrows; just the idea is enough. It needs the support of an absolutely untrembling, fearless heart, when just the idea to come down is enough and the bird will come down.

He started trying. Twenty years passed, and one day a young man came. He had forgotten completely. The young man asked him, "I don't see the bow and arrows I saw last time, when you came to see my father. He is dead, but he has left instructions for me. The first question is: Where is your bow and where are your arrows?"

The man remained silent for a moment and then he said, "I have heard these words. I remember, perhaps there was a time when I used to have a bow and arrows. But since I saw your father, for the first time I have understood the old Chinese proverb: When an archer becomes perfect, he throws away his bow and arrows. When a musician becomes perfect, he forgets all about his instruments. He himself is music, his very being is music. I don't know any more... but your father gave me in a very strange way the whole teaching."

He took the young man out, looked at a bird and the bird fell down. The young man said, "Now you can go with this letter my father has left for you to the emperor."

He said, "Now who cares to be declared by the emperor to be the master of archery? Forget all about it. Who can declare it? Who has the authority to examine me? If your father was alive... perhaps he had the authority to declare me, but nobody else. It has nothing to do with the emperor, it has nothing to do with the empire.

"But you are the son of my master. Although he has only taught me very little, that little has grown into a huge mastery within me. The old man is not alive; I touch your feet instead because you come from his own blood. And when you go back, take these roses from my garden on my behalf and put them on the grave of your father. Although he will not be able to hear, tell him that his teaching has not gone in vain. The man has really become a master and he has no longer any desire to be declared the champion of the empire. All longing has disappeared, all desire has disappeared. I am feeling so fulfilled and so complete that I cannot conceive that anything more can be added into my being. And I owe everything to your old father."

Milarepa, when music becomes perfect it does not drop; you become music itself. Your every gesture, your eyes, your hands, your feet, your whole being starts throbbing into a music which is in tune with the universal music. Don't be worried about it.

London fog was swirling over the river Thames as a young tramp settled himself for a night on the embankment. Suddenly he was awakened by the sound of a beautiful woman alighting from her Rolls Royce. "You poor man," she said, "you must be terribly cold and wet. Let me drive you to my home and put you up for the night."

Of course the tramp climbed into the car beside her. After a short drive they came to her mansion. The door was opened by the butler whom she instructed to give the tramp a meal, a hot bath and a comfortable bed in the servant's quarters.

Some while later the woman slipped on her negligee and hurried along to the servants' wing. Knocking on the door she entered the room and seeing that the light was on, asked the young man why he was not sleeping.

"Surely you are not hungry?" she asked innocently.

"No, your butler fed me royally," he answered.

"Then perhaps your bed is not comfortable?" she continued.

"But it is," he said, "it is soft and warm."

"Then you must need company," she said. "Move over a little."

The young man was overjoyed. He moved over and fell in the river Thames.

So don't be worried, Milarepa.
All that is dream will drop.
All that is real will remain.

BELOVED OSHO,
THE OTHER DAY I VISITED SITA MA. I LOOKED INTO HER EYES AND FELT ALMOST AS IF TIME HAD STOPPED AND EXPLODED. COMPLETELY OVERWHELMED AND WITH MUCH RELUCTANCE I CAME AWAY, LAUGHING AND CRYING. CAN YOU TALK ABOUT THE MOMENT WHEN TIME STOPS, WHEN I FEEL AS IF EVERYTHING IS RUSHING AT ME AND AT THE SAME TIME, AWAY FROM ME, ALL IN A SPLIT SECOND WHICH ALSO SEEMS LIKE A LIFETIME AND LEAVES ME FEELING LIKE A SMALL CHILD?

Prem Sono, the question about time and its stopping is immensely complex. For centuries philosophy has been trying to figure out what time is. There have been many different standpoints, but none of them seems to be supported by logic and rationality.

The ordinary idea of time is that it is like a river that is flowing by your side. That which has passed is the past; that which is passing is the present; that which is going to pass is the future. It is if time is a flux, a movement, and you are standing still and time goes on moving.

But it is not true that you are standing still. Once you were a child, now you are young, now you are old, now you are dead. You are not standing still; you are continuously changing. Because of this fact there have been philosophers who propounded a second theory, that time is static, it is always the same; what changes is you. You are the flux from childhood to youth, from youth to old age, from old age to beyond. Because you cannot conceive your own changing process, it is so subtle and so quick, you project it on time.

Nobody knows what time is, where time is. Nobody has ever seen it, nobody has ever touched it. Nobody has ever come to grips with time and its existence.

Then three hundred years ago science became interested in what time is, because philosophy had not given any satisfactory answer. Science came to a point where it needed an answer about time. Without it, its many hypotheses remain simply hypotheses. It was a gap that had to be filled.

Albert Einstein proposed something which has been temporarily accepted. In science, nothing is accepted permanently -- because one never knows, tomorrow somebody else may bring a better hypothesis. So science is always hypothetical. That is the beauty of science and that is the ugliness of religion. Because religion goes on insisting that whatever is written in the holy scriptures is true and true forever, no change is possible. How can there be any change when the holy scriptures of all the religions are written by God?

Science has a more significant attitude. Everything is, at the moment, hypothetically right. Nobody can say anything about what will happen the next moment. That is the meaning of relativity: when we say something is true, it simply means that relatively it is true. In comparison to other hypotheses, this hypothesis is relatively true. But tomorrow somebody may introduce some new hypotheses, and in comparison to them it may no longer be true. Something new may become true -- but that too will remain only hypothetically true. Science is very honest.

Albert Einstein stated something very great about time, that it is only a dimension of space. We have always known that space has three dimensions; Einstein added the fourth dimension to space, and it fits very well with his physics and it fits very well with all that has been discovered, taking it as a hypothetical truth. So many things, so many discoveries, so many inventions and they all prove reflectively the truth of the hypothesis.

If time is only a dimension of space -- and you never ask whether space is moving or static, nobody ever asks. Space is always there, the same. It is the same sky, it is the same space; things in it may change but space remains unchanging. And if time is also a dimension of space, that means it does not change at all.

You are saying that you felt in a moment as if time had stopped. Those moments are great, tremendously great, when you experience that time has stopped. In fact, time is always in a state of being the same. It is not a flux; it is not a river -- the old idea.

Time is always present -- never past, never future. Things go on passing, disappearing, new things go on coming, but time itself is only a dimension of space, absolutely static. So when time stops for you, it is not time that stops; what stops is your mind.

Your mind is in a constant flux -- so many thoughts, so many ideas, so many imaginations and dreams

and projections, and they have all stopped. Because your mind stops, suddenly you realize time has stopped.

But in fact the stopping of the mind only reveals to you the reality of time. It is never moving, it is unmoving. It is just here, it is just now. It has never changed, and it will never change. Everything in it changes, but time itself remains absolutely unchanged.

The moment your mind stops moving, suddenly you realize that time has stopped. So it is significant to understand that it is your mind that has stopped, not time.

J. Krishnamurti used to say again and again, "Mind is time." This is a strange statement, particularly for those who do not understand the state of no-mind. Because when the mind disappears, time also disappears -- time that you used to think of as a flux -- stopping of the mind is a revelation which appears to you as a stopping of time.

But as you grow more and more meditative and your mind becomes more and more silent, you will become aware that as your silence, your peace, your mindlessness is growing, time is disappearing.

When the mind is absolutely still, there is no time. That means there is nothing which you can think of as changing, nothing visible that you can conceive of as time. Hence the ancientmost treatise on meditation says that those moments when time stops are the moments when you experience meditation. And those are the moments which have given an inclination, a vision, a glimpse of something beyond the mind. Looking at a sunset, you are so absorbed that the mind stops at the beauty of the sunset. Suddenly there is no time.

Time is a reflection of your mind. You can watch it in many ways. When you are miserable, time passes very slowly -- strange, why should the time pass so slowly? and when you are happy and joyous, time passes fast.

There is a statement in the Bible which says, Those who are thrown in the darkness of hell will remain there forever. One of the great agnostic thinkers of our times, Bertrand Russell, has written a book, WHY I AM NOT A CHRISTIAN, and he insists on that point very much. And logically -- and he was a logician and a mathematician -- you will be convinced when you look at his argument.

Bertrand Russell accumulated all the facts which made him decide not to be a Christian. He was born a Christian, he belonged to a large family, and he himself had the title of Earl -- a very respectable man, a Nobel prize winner. One of the points is that this is absolutely unjustified. Because Christians believe in only one life, in his seventy years, how many sins can a man commit? If you commit sins from the day you are born, without sleeping, without eating, without doing anything else, just committing sins and sins and sins to the very last breath, still, how many sins can you commit?

In the first place it is not possible. You will need sleep -- even sinners need sleep -- you will have to eat food, you will have to earn your bread, you will have to take time for your bath, for changing your clothes, for shaving your beard. If you count, very little time is left in a seventy-year lifespan when you can commit sins.

Bertrand Russell himself says, "I have noted down how many sins I have committed, and I have also included the sins that I wanted to commit, but could not. Even if I am punished for those sins which I never committed but only thought about, then too the hardest and cruelest judge cannot send me to jail for more than four and a half years."

For such small crimes an eternity of hellfire...? God seems to be insane. There should be some judgment. And he has omitted the point that the same is true for virtue: how much virtue can you do? -- and for that little virtue that you do, eternal paradise? There has to be some limit. And neither are there sinners who need to be eternally in hellfire.

Do you understand what is meant by eternity, unending, forever? Just think what it means -- *forever* -- and your mind will feel tired. Wherever you go, go on, go on... it never comes to an end. Hellfire just for the few small sins that you loved somebody's wife, you picked somebody's pocket -- eternal hellfire? And just because you donated to Mother Teresa's orphanage and you made a hospital for the poor and opened a school for the poor, you will have eternity in paradise with all pleasures, joys -- unending! Is there some measure, is there some justification?

The book was published nearabout seventy years ago, and in seventy years not a single Christian theologian has been able to answer Bertrand Russell. On all other points I agree with him, he is perfectly right -- in fact not only he, *nobody* should be a Christian -- but on this point I have a disagreement because it involves the concept of time.

Perhaps he was not aware that he was talking about time, and he should take note of it. I think the Bible is right and closer to Albert Einstein than Bertrand Russell, particularly on this point, because the fire in hell will appear as if it is eternal. Pain seems to make time longer. Time seems to be something like elastic, and

very cunning: when you are in pain it goes on stretching longer and longer; and when you are blissful and happy, the moment you realize you are blissful it is gone.

But this happens not because of time; this happens because of the mind. When the mind is feeling blissful, time stops. And because time stops you cannot count how many minutes, how many hours, how many days... But when you are in misery your mind is running -- so many thoughts, so many worries, so many anguishes -- time becomes very long. In a certain way this means that miserable people live longer lives and happy people die sooner.

Meditation is the way to stop the very idea of time as flux. Meditation is a total stillness. Nothing moves. That's why you felt for a moment that time had stopped. It was just something else that had stopped -- it was your mind.

But this is our way of looking at things. You don't even know your own face unless you look at it in a mirror.

When you see that time has stopped, watch immediately what is happening within you. Has the mind stopped? I am giving you a clue: whenever time stops, immediately find out if your mind has stopped. In fact the mind stops first, and then only do you discover that time has stopped.

Now you have a key in your hands: let your mind stop completely and time stops completely. You start living in a timelessness.

For example, I don't know what date today is. When Anando or Neelam come for some signature from me, they immediately tell me the date, because I don't know what date it is. What do I have to do with dates? I use my watch only when I come to talk to you, because I am afraid I may continue for eternity! The whole day I don't look at the watch; I don't need to.

I don't know exactly... In the morning when I wake up it often happens that I forget whether it is morning. I have cut every day into two days: in the afternoon I sleep for three hours so when I wake up again the problem arises, is it morning or is it afternoon? From my inside no answer comes.

For almost thirty-five years I have lived in absolute timelessness. I don't know when the new year begins and ends. To me, the day my ego disappeared, my mind became silent, the whole existence has become silent and still, unmoving.

And you are saying, Prem Sono, "At the same time... it seems like a lifetime and leaves me feeling like a small child."

There are two things to be remembered about the experience of being a child. One is to be childlike, which is immensely beautiful. Jesus says: Unless you are born again just like a child...

But remember, he is not saying exactly as a child, but *just like* a child -- something similar to the child's consciousness. But that does not mean that you are as ignorant as a child; you are just innocent as a child, but not ignorant as a child.

Childhood has two dimensions: one is ignorance, the other is innocence. Both are mixed, but we have to make a clear-cut division. And we have two different words; when we say, "You should be born again like a child," it is one thing, and when we want to condemn somebody we say, "Don't behave in a childish way." That childish way is not the way of "just like a child"; the childish way takes only the ignorant part of the child, and "just like a child" takes only the innocent part of the child. We are dividing the child into two different dimensions.

Always remember -- because one can forget, listening again and again to "be just like a child"; you may start being childish, but that is not the meaning.

The little boy was putting his shoes on by himself for the first time, but he put his right shoe on his left foot and vice versa. When he had finished, he ran to his mother: "Look Mummy," he said proudly, "I put them on all by myself."

"That's very good," said his mother, "but I am afraid you have put them on the wrong feet."

The little boy looked down, and then said confidently: "No, Mummy, these are definitely my feet."

A reporter asked Ronald Reagan, "Mr. President, with all the problems in the world today, how do you manage to sleep at night?"

"I sleep like a baby," replies Reagan. "I cry a little and I wet the bed."

I don't want you to be that childish.

BELOVED OSHO,
I HAVE ALWAYS HEARD YOU SAY, "STOP DOING. WATCH." SEVERAL TIMES LATELY I'VE HEARD YOU SAY THAT THE MIND SHOULD BE THE SERVANT INSTEAD OF OUR MASTER. IT FEELS THAT THERE IS NOTHING TO DO EXCEPT WATCH. BUT THE QUESTION STILL ARISES: IS THERE ANYTHING TO DO WITH THIS UNRULY SERVANT BUT TO WATCH?

Prem Niren, there is nothing else to do with this unruly servant but just to watch. Apparently it appears too simple a solution for too complex a problem, but these are part of the mysteries of existence. The problem may be too complex; the solution can be very simple.

Watching, witnessing, being aware seem to be small words to solve the whole complexity of mind. Millions of years of heritage, tradition, conditioning, prejudice -- how will they disappear just by watching?

But they do disappear, because as Gautam Buddha used to say, "If the lights of the house are on, thieves don't come close to that house, knowing that the master is awake." Because the light is showing from the windows, from the doors, you can see that the light is on and it is not the time to enter into the house. When the lights are off, thieves are attracted to the house. Darkness becomes an invitation. As Gautam Buddha used to say, the same is the situation about your thoughts, imaginations, dreams, anxieties, your whole mind.

If the witness is there, the witness is almost like the light; these thieves start dispersing. And if these thieves find there is no witness, they start calling their brothers and cousins and everybody, "Come on."

It is as simple a phenomenon as the light. The moment you bring the light in, the darkness disappears. You don't ask, "Is just light enough for darkness to disappear?" or, "When we have brought the light, will we have to do something more for the darkness to disappear?"

No, just the presence of the light is the absence of the darkness, and the absence of the light is the presence of darkness. The presence of the witness is the absence of the mind, and the absence of the witness is the presence of the mind.

So the moment you start watching, slowly, slowly as your watcher will become stronger your mind will become weaker. The moment it realizes that the watcher has come to maturity, the mind immediately submits as a beautiful servant. It is a mechanism. If the master has arrived, then the machine can be used. If the master is not there or is fast asleep, then the machine goes on working things, does whatsoever it can on its own. There is nobody to give orders, there is nobody to say, "No, stop. That should not to be done."

Then the mind becomes slowly convinced that it is the master itself. And for thousands of years it has remained your master, so when you try to be a witness it fights, because it has completely forgotten that it is only a servant. You have been so long absent that it does not recognize you. Hence the struggle between the witness and the thoughts.

But final victory is going to be yours, because nature and existence both want you to be the master and the mind to be the servant. Then things are in harmony. Then the mind cannot go wrong. Then everything is existentially relaxed, silent, flowing towards its destiny.

Prem Niren, you don't have to do anything else but to watch.

Paddy bought a parrot at an auction. He asked the auctioneer, "I have spent a great deal of money on this parrot -- are you sure he can talk?"

The auctioneer replied, "Of course I am sure; he was bidding against you."

Such is the unawareness of the mind, and such are the stupidities of the mind. I have heard that the Irish atheists, seeing that the theists have started a dial-a-prayer service, also started one -- although they are atheists. But the competitive mind... They have also started started a dial-a-prayer service; when you phone them up, nobody answers.

Two tramps were sitting by a campfire one night. One of them was very depressed. "You know Jim," he mused, "the life of a tramp is not as great as it is made out to be. Nights on park benches, or in a cold barn. Traveling on foot and always dodging the police. Being kicked from one town to another. Wondering where your next meal is coming from; being sneered at by your fellow man..." His voice trailed off and he sighed heavily.

"Well," said the other tramp, "if that is how you feel about it, why don't you go and find yourself a job?"

"What!" said the first tramp in amazement, "and admit that I'm a failure?"

Mind has become accustomed to being a master. It will take a little time to bring it to its senses. Witnessing is enough. It is a very silent process, but the consequences are tremendously great. There is no other method which can be better than witnessing as far as dispersing the darkness of the mind is concerned.

In fact there are one hundred and twelve methods of meditation; I have gone through all those methods -- and not intellectually. It took me years to go through each method and to find out its very essence, and after going through one hundred and twelve methods I was amazed that the essence is witnessing. The methods' non-essentials are different, but the center of each method is witnessing.

Hence I can say to you, Niren, there is only one meditation in the whole world and that is the art of witnessing. It will do everything -- the whole transformation of your being. It will open the doors of satyam, shivam, sundram: the truth, the godliness and the beauty of it all.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #23
Chapter title: Jump into life's deepest waters

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BELOVED OSHO,
WHY SUCH AN ENORMOUS FEAR OF ALLOWING MYSELF TO BE REALLY ALIVE?

Veet Vishada, the fear of allowing oneself to be really alive is not the fear of life; it is a very camouflaged fear of death. If you are alive, you will die. Death is the culmination of life. The fear of life is not basically fear of life; it is basically fear of what life will bring ultimately to you, and that is death.

But mind is very clever at camouflaging things and giving you directions which are not right. They take you away from the actuality of your inner subjective experience. How can one be afraid of life? for what?

All that we have got is life: all the music, all the dance and all the songs and all the beauty and all the search for truth belong to a man who is fully alive. What fear can there be about life?

Life has to be lived so totally and so intensely that you can squeeze each minute's juice without leaving a single drop behind. Only such a life is authentic, great; only such a life does not come to an end in death, but comes at the moment of death to the door of the divine.

Death is a complex experience, just as life is -- perhaps more complex, because life is spread over seventy or eighty years and death is condensed in a single moment, a split second. Because of its condensedness... it is a miracle. Those who have not lived only experience death. And those who have lived fully experience an eternal release into the universal consciousness; for them death becomes a friend.

But begin with life, because life is the beginning and death is the end. If you are afraid from the very beginning you will not give nourishment to the rosebush, you will not give water, you will not care about it. You will not come close to it, you will not shower your love on it. The rosebush is going to shrink, is going to die without roses, without ever having experienced any beautiful moment of blissfulness or ecstasy. It will simply shrink; it will never know that it had the possibility of tremendous beauty and the fragrance of roses. Naturally the state of such a rosebush is very depressive. It will die in anguish without knowing what life was. It will know only death.

This is a simple logic to be remembered: if you don't live life fully, you will have to experience death. And death is just a fiction, but you will feel it almost more than your actual life, because you have never lived life -- it has been just a faint, faraway echo; at the most it consisted of the same stuff as dreams are made of. But you have never lived actually, you have never loved actually, you have never danced actually. You have always stayed away from wherever there was a life source to rejuvenate you; you did not allow yourself the rejuvenation, you did not allow life to visit you and to be your guest.

Although you seemed to be alive, that life was only medical. You were breathing, you were talking, you were sleeping, you were waking up, you were working -- these are the symptoms for medical science of a man who is alive.

But the mystics know much, much more than medical science. They know that these are only symptoms, but they are not life, and that life can exist without the symptoms or the symptoms can exist without life.

I am reminded of one Indian mystic, Brahma Yogi. For almost thirty years he was learning a single thing, because he wanted to prove to medical science -- he himself was a doctor -- that your symptoms are not synonymous with life. It is a strange world. He exhibited it in Oxford, in Cambridge, in Harvard, in Tokyo, in Calcutta.

This is what he used to do. He would sit in deep meditation and slowly his breathing would stop, the pulse would go away, the heartbeat would not be there and the doctors would check -- the best doctors of those universities -- and a dozen doctors would write a death certificate for him. All the symptoms that medical science thinks of as death were totally fulfilled in the man; there was no possibility of his being alive.

His condition was that when they found him dead they should immediately sign the death certificate. After ten minutes, slowly he would start breathing again, the pulse would come back, the heartbeat would come back, and slowly he would open his eyes and smile at the doctors. He collected these death certificates so many times, in so many medical colleges, in so many universities, that it became a great puzzle. The doctors could not believe it; all the symptoms had been absolutely clear. What was his secret?

His secret has been known for centuries in the East. I don't want you to waste thirty years just to prove it -- that is useless -- but on a smaller basis you can experience it while you meditate. As meditation deepens, your breathing becomes slower, silent.

You know perfectly well that when you are angry, humiliated, your breathing becomes faster, your heartbeat becomes faster. When suddenly you hear some good news, that you have won a lottery, your heart beats so loudly that even the neighbors can hear it.

You know your heartbeat, your breathing change with your emotions. In meditation you are going beyond emotions, beyond thoughts. Naturally, breathing becomes so silent that unless you try to hear it very closely, it is very difficult.

In Zen, when a meditator goes very deep, the only way to find whether he is alive or dead is to bring a mirror in front of his nose. You cannot hear his breathing, but on the mirror the breathing leaves a little vapor. That remains the only sign that he is alive.

The heart starts going into a subtler rhythm, the pulse becomes so slow, almost invisible. Before quartz watches with batteries came into existence, I was in a difficulty. Automatic watches function perfectly, but they depend on your pulse. Your pulse goes on giving them movement, and the movement of your hands. The moment you put them away, within two or three hours they stop.

I have tried almost all the best watches in the world which are automatic, but on my hand they don't go even for three hours. From the moment I put them on my hand, within five or ten minutes they stop, because everything is so silent. And unless I have to move my hands... and that is only when I am speaking to you; otherwise my hands are in complete relaxation with my body.

Finally they said that no automatic watch is going to work on me so I have to use either the winding watch, which is an older version, or a quartz watch which runs on a battery.

Brahma Yogi proved beyond doubt to almost all the experts of the world that symptoms of life are only

outer. The life source can remain so still inside that you don't have any way to find it from the outside. Only the person who is alive knows its beauty, its luminosity, its blissfulness. But those are not the things that any stethoscope will be able to catch -- blessings, blissfulness, ecstasy. There is no instrument to find them.

If life can be dissociated from symptoms -- Brahma Yogi never said this, I am saying it -- then the other possibility also becomes a reality. It may be that millions of people are only suffering from symptoms of life; inside there is nothing. Just like a robot, they have a physiology, a biology, a chemistry, a brain which has an inbuilt program to go on running for seventy years. It will go on running.

You will be surprised to know that even in the grave, hair goes on growing, nails go on growing, because their inbuilt process is such that it does not need life at all. If you dig up a grave, you are going to be amazed; the man's hair has become very long, his nails have become very long. You may freak out, "Is this man really dead or has he befooled us?"

But the world is full of corpses all around -- corpses because they are afraid of life. And why are they afraid of life? They are afraid because if they enter the stream of life, finally they will have to face death. But their logic is absolutely absurd.

The experience of all those in the whole history of mankind who have lived totally and intensely, who have burned their life's torch from both the ends together, is that they never came across death. They were so alive that a great transformation happened at the moment of death. They don't die, they don't become unconscious; they simply move either in a new form of life, or if they have become so awakened that there is no need for any other form, they move into the formless universe. The whole universe becomes their body and their being. That is the ultimate peak that you are capable of. But if you are afraid of life, then it is very difficult.

In India there is a plant, a very beautiful plant. Its name is also very beautiful; its name is *chhuimui*. It means "very touchy." You just touch one leaf of the plant and the whole plant immediately closes; all its leaves close, the whole plant looks as if it is completely dead. It has few leaves, just two leaves, and if you touch one leaf they both will close and the whole plant will immediately go into an emergency situation. Some danger... and it takes at least fifteen minutes for it to wait and see whether the danger is gone. Then slowly, slowly it opens its leaves again.

If you are chhuimui -- so touchy that the moment life comes close to you, you immediately close up -- then for what are you living? You are already dead. People are dead in different degrees: a few are a hundred percent dead, a few are fifty percent, a few are thirty percent. The more religious, the more virtuous, the more moralist, the more puritan -- they don't have more than five percent, or even less. The great saints have even shrunk more; they live only one percent, because they can still breathe. Except for that, there is no sign of life.

The fear of death takes you away from life.

But the reality is that unless you live a hundred percent -- or if you can manage it, a little more too -- then death is not going to happen to you. You will never experience any death, but only a change of house. Everybody will know that you are dead, but what have you to do with everybody else? You will know that you are alive, and more alive than you were ever, because the body is a hindrance, a cage, an imprisonment.

Mind is so heavy and loaded with garbage. You don't see that your consciousness is carrying almost a Himalayan load of thousands of years; its back is bent. The moment your consciousness is freed from the body, it comes into the open, into the clear, under the sky, under the stars. And this freedom is the freedom from all past, because all past is carried in the body, in the brain.

Consciousness is always new.

But because you are identified with the body, you think that some time you are young, and then you are old and then one day you die. It is your identification with the body that is creating the trouble.

Veet Vishada, you will have to learn from ABC about life, love, laughter. You have got such a small timespan; don't waste it in fear. Jump into life's deepest waters. Only life can redeem you from death. What ordinarily seems to be the end of life is not the end of life for those who are awakened. It is the beginning of a totally new life, far greater, far bigger, far more luminous.

You start falling in love; at least you may become ten percent alive. Start enjoying food; you will become a little more alive. Start enjoying the beauty that surrounds the world, and you become more alive.

Keep yourself free from all bondages such as marriage, because I don't know anything else which comes so very close to death as marriage. Two persons, both are alive, and both are sitting by each other's side, dead -- completely dead. I can say from far away, seeing a couple walking, whether they are husband and

wife. If you see their faces, long, saintly, they are husbands and wife. If you see them laughing, enjoying, joking, then the wife belongs to someone else -- or it may be vice versa: the husband belongs to somebody else.

If you really want to be more and more alive, then come closer in every area of life with intensity and totality.

Life is a blessing, it is not a sin.

Life is a gift, it is not guilt.

Life is the greatest thing that existence has given to you, for nothing. Just because you have not paid for it, you don't recognize its value. Don't lose a single moment; when there is a chance to dance, don't sit in the corner and be just an onlooker. Participate. When people are laughing, don't participate just not to look stupid; laugh with your whole heart. Don't be worried whether anybody else is laughing or not.

You should always look at my sannyasin, Sardar. He does not care whether anybody else is laughing or not; when he feels like laughing, he laughs. He is always the first; then others follow, slowly, slowly, thinking that everybody is laughing so it is okay, there is nothing wrong here.

Meditation will help you to come closer to life. Love will help to bring you closer to life. Creativity will bring you closer to life. Enjoying small things which have been condemned by your stupid so-called saints will bring you closer to life.

In Mahatma Gandhi's ashram, even tea was banned. Now, tea is not much of a sin; there is just a little caffeine in it, but no sin at all. No religious scripture says that tea is a sin. And to destroy people's taste, he has invented a new chutney, a new sauce. You have seen the neem trees here? -- just taste one of the leaves and you will never forget it. It is the bitterest tree in the world. He used to make everybody in the ashram... He used to sit with everybody to eat, and he checked whether the neem chutney was given to everybody or not. That was a strategy to destroy your taste.

One American writer was preparing to write his biography, and he was allowed to stay in Mahatma Gandhi's ashram for a few weeks. He remembers that the most difficult thing was that neem chutney, twice a day. "The first day I could not believe it -- am I being poisoned or what? Then he explained to me the greatness of this chutney." In ayurveda, neem is thought to be the most valuable plant in the world; it has great qualities, it purifies the blood. It is just that its taste is hell.

So when Mahatma Gandhi explained it to him, being a newcomer he took a small taste and said, "My God!" He thought it was better not to destroy the whole meal; he should gulp it all at one time and drink water so that he could enjoy the food.

When he gulped it, Gandhi called the cook and said, "I told you he would love it. Bring him another chutney!"

The biographer said, "My God, so now I cannot even gulp it."

Neem chutney was virtuous because one of the fundamentals in his ashram was taken from Jainism; that is, tastelessness. Now these are the people who are against life. You should not taste food, you should not enjoy beautiful clothes, you should not enjoy the ordinary things of life -- a good comfortable bed, a small beautiful house with a beautiful garden and flowers.

Do you know that in Gandhi's ashram all flowerpots used to grow only wheat; he was against roses. Roses are very luxurious and they represent the capitalists, and what India needs is wheat. How much wheat will his two or three pots give to nine hundred million people?

But it was symbolic of his mind and it was symbolic of the mind of all so-called saints. Self torture... and the only way to torture yourself is to deprive yourself of anything living, loving, beautiful.

Just try to understand that my whole approach is life-affirmative. To me, anything that denies life is irreligious; and up to now all the religions have been irreligious in that sense. They were denying life any affirmation, and naturally, the more you shrink away from life, the more you feel already dead. You drag yourself from your cradle to the grave. The only thing that you can enjoy is the ego fulfillment that people think you are a saint.

Farmer Giles decided to write his will. He called his three sons and gave each one a duck, with the instructions that whoever sold their duck for the most would inherit the farm.

The first son went to market and sold his duck for ten dollars.

The second son sold his duck to the neighboring farmer for fifteen dollars.

The third son, who was a bit of a dreamer, was carrying his duck to town when a village girl approached him and offered to make love with him if he gave her the duck.

It turned out that they had such a good time together, she wanted to give him back the duck if he would make love with her again.

Weak at the knees from his experience, and wandering along the country lane with his duck, the young man was knocked over by a car and the duck was killed.

The motorist jumped from his car and pushed a twenty dollar note into the young man's hand, apologizing all the while for his careless driving.

The young man dusted himself off and arrived home, tired and tattered. Farmer Giles asked him how he had got on.

"Well," said the boy, "I got fucked for a duck, I got a duck for a fuck, and I got twenty dollars for a fucked up duck."

Just look at the lighter side of life and enjoy it to its fullest, and all fear will disappear. Only experience of life and love and laughter will dispel the darkness of fear.

I have offered to the Jews in Israel... They have been deceived by the American and British politicians who gave them the land of Israel. Perhaps it was the most cunning thing that has happened in this century. The Jews thought it was great, but they could not understand the conspiracy.

American and British politicians happened after the second world war to possess the land. It should have been given to Palestine -- which has been for centuries a Mohammedan country -- but because they had great armies there and the land was occupied, they gave the land to the Jews. This is the ugliest thing that anybody could have done.

The conspiracy was that the Jews are surrounded -- Israel is a small place -- on all sides by Mohammedans, bloodthirsty Mohammedans, and the land that is now Israel had been in their hands for centuries. The Mohammedans had lived there and they could accept the idea that their land should go back to the Jews, who had lost it centuries before.

For centuries the Jews have been homeless, with no land. They could not see that with an ocean of Mohammedans all around they would be tortured continuously, terrorized, bombed. Their life was not going to be a life, but a continuous struggle to survive, and finally they would have either to disappear or to leave Israel again.

And when I say this... Both England and America are Christian countries; if their intentions were really good, then the Vatican pope should have given recognition to Israel. But he has not given recognition to Israel; for him Israel does not exist as a sovereign country. That shows the reality of the Christian mind.

The Jews have been tortured for two thousand years because they crucified Jesus, and now this is a crucifixion for all the Jews -- Israel. They have poured their money into it, they have come from faraway lands, they have been working hard, because it is a desert; and besides there is continuous harassment from the Mohammedans who are not going to accept that Israel is not theirs. On their maps they still show Palestine, not Israel.

The trouble has increased more and more just now, in a way in which the Jews were not even aware would happen. There are outside enemies all around, and now there are inside enemies. Firstly, the Mohammedans who have been living for centuries in the land are still there; they function as informers to the Mohammedans, because their devotion is to Mohammedanism.

And now something new, inconceivable is happening... because some Jews have come from Europe, and a few Jews have been living in Palestine for centuries. They are the most orthodox; because they have not seen the world, they don't know what is contemporary. The Jews from Europe are far more advanced -- and then the Jews from America are almost not Jews. Now they are fighting; now these three sections of Jews are fighting continuously because the orthodox want to rule over all the Jews. The Americans have enjoyed freedom; they don't follow the old orthodox concepts. And the same to a lesser degree is true about the European Jews -- so now they are killing each other.

I said that since America has illegally and criminally taken over the commune land, I offer it to the Jews of Jerusalem to make it a new Jerusalem, a new Israel. And ask the American government -- if they are so helpful, then why not give them the whole state of Oregon? Anyway, half the land of Oregon belongs to the federal government of America; it is very easy to give Oregon as a beginning. As a token of my love and my understanding, I give my commune's land where we have wasted three hundred million dollars.

It is not a small place; it is one hundred and twenty-six square miles. My idea was to make the commune at least one hundred thousand sannyasins -- and they would not have been crowded, it was so big, vast.

Just now I have received the latest joke about Jews moving to Rancho Rajneesh.

Finally, the very last Jew moved with all his belongings to the former Rancho Rajneesh.

With all their energy the new inhabitants threw themselves into working on the fields and the creeks, on reopening the shops and hotel, and on making a kosher kitchen from the former Magdalena.

Since they had to leave their mourning wall in Jerusalem... They have a long ancient wall in Jerusalem, just to mourn, cry, weep. The louder you cry, the more tears come from your eyes, the more religious you are. Every day you can see this circus -- hundreds of people standing by the old wall, crying, weeping. I cannot conceive what kind of religiousness this is.

So the only problem in Rancho Rajneesh was that since they had to leave their mourning wall in Jerusalem, the rabbis decided to build a huge new one at the east side of Rajneesh Mandir.

When the wall was finally built, all the Jews went there to mourn and to pray to God. When one of the rabbis returned to the synagogue, the rabbi who had stayed behind asked him how it was at the new mourning wall.

"Not very good," the other replied. "I could not stop them from dancing and singing."

Naturally, in my place mourning is not possible. I may not be present there, but I have left enough of my vibration there. My people have left enough dance and enough music there in the air. The rabbi was very much shocked that instead of mourning, they were dancing and singing.

To me, dancing and singing can be an intrinsic part of a religious life, but not mourning. Mourning you should leave to the dead; it does not suit the living.

BELOVED OSHO,
SINCE YOU HAVE COME OUT AGAIN, I'M MELTING AWAY IN DISCOURSES. IT FEELS AS IF FIGHTING HAS STOPPED OR BECOME LESS.
IS IT AWARENESS THAT WILL HELP ME STAY IN THAT MELTING SPACE OF "YES," TRUST AND ACCEPTANCE; OR IS IT NATURAL TO MOVE THROUGH ALL DIFFERENT KINDS OF CYCLES? IF I FALL BACK INTO FIGHTING, "NO" AND TENSION, IS IT DUE TO UNAWARENESS?

Prem Karima, the more awareness you have, the more you will find your heart filled with yes. The less awareness and you will find your heart filled with no. Yes brings joy, love, blissfulness. No makes you a desert where nothing grows, but only despair, anguish, angst.

You are asking me, should you remain alert and aware to keep your peace, your silence, your trust? or go in circles, sometimes yes, sometimes no?

The question arises from your old habit. This yes is so new to you... although it is blissful, the old friends, misery and fighting and no and anguish, suffering, will try in every way to pull you back into their company.

And to come out of this vicious circle is one of the absolute necessities of being a sannyasin. Unless your yes is so pure that there is no shadow of no in it, you will not be able to progress on the path of enlightenment. The old friends will pull you backwards.

Be courageous and be strong and don't be impressed and influenced by the old gang which has always been around you. But if you like tension, if you like suffering, if you like miserableness, then it is a different matter. I don't want to interfere in your freedom of choice.

There are people who love their misery; in fact they magnify it, exaggerate it. They only talk about misery, nothing else, and if you don't listen to their misery they become antagonistic to you. The psychology behind these miserable people, who are in the majority in the world, is that when they are miserable people give sympathy to them.

It is obviously a very subtle human ego. When you see somebody in misery, you sympathize, because you are feeling happy deep down that you are not in this stupid fellow's position. And secondly, to sympathize makes you higher; you are not in a position that somebody else should sympathize with you.

The miserable person misunderstands your sympathy as love. Sympathy is not love; it is just a poor plastic substitute. Love is a real authentic living phenomenon. Misery is just asking for love -- but nobody loves a miserable person; at the most you can manage to sympathize and run away.

What are you going to gain by being tense and unaware? You are going only to lose. For the first time you are out of the clouds and the sun is clear -- and you are asking me, "Should I go again behind the black

clouds?" I cannot suggest that, but I cannot impose on you any order that you should not.

If you want to move in circles and if it is your joy, you can do it. But remember, those who move in circles never progress. Progress has to be on a straight line, not in circles.

There is one caterpillar in Africa -- a certain species of caterpillars very religious people in the old sense of the word -- which always follows the leader; wherever he goes, they go behind. One scientist was working on these caterpillars and their strange behavior. Thousands of caterpillars will be going... they don't know who is ahead of them, who is the leader, but somebody must be.

He managed a small experiment that will be helpful to you. He brought a big round plate and put the caterpillars on that round plate. They started moving, but because the plate was round, soon they made a circle. Everybody found somebody else was ahead, so that must be the leader. Even the leader thought somebody was ahead, so somebody must be a bigger leader than me.

You will not believe the result of the experiment. For three days continuously they moved on; they were not going anywhere, but they could not stop either. Somebody was ahead, somebody was behind, and they stopped only when they started dying. By and by, other caterpillars threw those who died in the middle of the plate and continued their journey, their great pilgrimage. Finally they all died, but even the last one remained true to the tradition: without eating anything, without drinking anything, the poor fellows just followed the old ritual.

But you are not a species of caterpillar, you are human beings with intelligence. There is no need to go in circles of yes and no; it will never lead you anywhere. Whatever you will gain with yes, no will cancel. Whatever misery, tension, suffering you will gain with no, yes will destroy. But nothing will be in your hands, ever.

Unless you learn to move in a straight line like an arrow towards the goal, you will never reach anywhere. Don't be stupid, that's all I can say to you.

You are a beautiful person... because I hear Milarepa has fallen in love with you, and Milarepa is a very choosy fellow! Why not be beautiful inside also? -- because the inside beauty is a thousandfold deeper than the outer beauty. The outer beauty fades one day -- and whether it fades or not, Milarepa is going to fade away. He is not a monogamist; he does not believe in monotony. He believes in new pastures, adventures, it does not matter with whom.

But only your inner beauty can bring you close to me. Just beware of your mind dragging you into unawareness.

Yussel Rabinowitz and his wife Bessie were hiding from the Nazis in a secluded Berlin basement. One day Yussel decided to get a breath of fresh air, but while out walking he came face to face with Adolf Hitler himself. The German leader pulled out a gun and pointed to a pile of horse-shit in the street. "All right, Jew!" he shouted, "Eat that or I'll kill you."

Trembling, Yussel did as he was ordered. Hitler began laughing so hard that he dropped his gun. Yussel grabbed it and said, "Now you eat, or I'll shoot!"

The fuhrer got down on his hands and knees and began eating. While he was occupied, Yussel sneaked away and ran back to his basement. He slammed the door shut, bolted and locked it securely.

"Bessie, Bessie!" he shouted. "Guess who I had lunch with today!"

Okay, Maneesha?

Yes, Osho.

Chapter title: A handful of dry leaves

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BELOVED OSHO,
WHEN I HEAR YOU SAY THAT YOU ARE ONLY HERE FOR US, I FEEL SUCH AN URGENCY ARISING IN ME, SUCH A DEEP URGE TO MOVE DEEP INSIDE BEYOND ALL MY LITTLE PIDDLY TRIPS AND LIMITATIONS, AND YET INSIDE REALIZING SUCH A DEEP HELPLESSNESS.
IS THERE ANY SECRET OR SHORT CUT, SO I DON'T MISS?

Prem Turiya, the path that leads to your innermost being makes you feel more and more a tremendous urgency as you come closer to the center of your being. The farther away you are from yourself, the less is the magnetic pull of your being. It is a simple scientific fact.

As you come closer to the magnetic field, you become more and more aware of a tremendous urgency. Something is going to happen, something that is going to transform you completely, something for which you have been waiting for many, many lives -- something that you are not even aware what to call it. This is one part of the feeling of urgency.

The second part is that the closer you are to realization... a deep fear arises, will you be able to make it? When you were far away there was no question of missing; you were certain that you had missed it -- there was a certain certainty. But as you come closer to the peak, a human fear arises: are you going to make it in such a short time, with your little energy?

And as you see the peak, you also can see that your problems are so trivial, your pleasures are also very trivial, that your whole life is childish. Your fights, your friendships, your love affairs seem to be so small and so stupid that you want to get out of them as quickly as possible.

Before, you were never in such an urgency to get out of them, because you had never realized what your potential is, to what heights you are entitled, so you went on playing with toys. But now that a vision has arisen and is becoming more and more clear, you can see all your involvements, commitments, relationships, everything, as so small compared to your inner consciousness.

And those small things are clinging to you since many lives; they are parasites, they are not going to leave you easily, because to leave you means certain death to them. It is your blood they thrive on, and the moment you realize that these small things are preventing you, such small things...

I am reminded of a beautiful story that Gautam Buddha used to tell his disciples. It is a strange story and perhaps no Buddhist has ever commented on it. Only a buddha can comment on it, not a Buddhist; only a man of absolute awareness can see what Buddha was trying to say through this small story.

He said that a man who was blind was lost in a big palace which had one thousand doors, but nine hundred and ninety-nine were closed; only one door was open. The man was blind and he had to grope to find the door. Out of nine hundred and ninety-nine doors... he goes on looking -- some door may be open. And finally he comes to the door which is open. But then suddenly he feels a strong desire to scratch his head. He starts scratching his head and passes the door, and again, nine hundred and ninety-nine doors... And who knows what will happen next time when he comes to the one thousandth door? Just a stupid desire to scratch the head...

What Buddha was trying to say is that your problems are not very big; you are far bigger than your problems. Your intrinsic capacities are immense, incalculable. Your problems are utter trivia, but you are so much involved in those small problems that you cannot see beyond them.

But, Turiya, when you come closer to yourself you stand between two things. On one side your whole

past, which is nothing but a long, long history of stupidities; and your future, which is so close, so luminous, such a splendor that naturally a great urgency arises: How to get rid of this whole past? How to get rid of this mind? How to get rid of all these problems that have been torturing you, all these nightmares that you have been suffering, and take a quantum leap to reach to your very center, where no problem has ever entered, where no thought has ever arisen, where nothing is small and trivial, where everything is satyam, shivam, sundram -- where everything is nothing but pure truth and pure divineness and pure beauty.

And when you see it so close, another urgency arises also. Hearing me say that I am here only for you, a trembling fear that perhaps you may not be able to make it before I have to leave my body, on the one hand; and on the other hand, the feeling of urgency is not only for you, but for the whole of humanity too. Are we going to spread the fragrance of enlightenment? Have we the capacity? Have we the courage to fight against the enormous ignorance all around?

You have as much power and as much capacity as any Jesus, any Socrates, any Gautam Buddha, because essentially we come from the same source, essentially we have the same potential.

But I can understand your feeling of urgency. My only suggestion is to avoid making this urgency a problem; otherwise this will be another trivia. Just be absolutely contented that you have come so close. Be contented that you can see what is trivia and what is significant. Be content that I am still with you and the phenomenon of transformation can happen in a split second.

Be content that if I can stand alone against the world with all kinds of prejudices, you are also capable. You have to stand alone just to represent me. The day you will be able to stand alone against superstitions, prejudices, religions, politicians, that day will be a day of celebration for you because you have represented me with your total being.

It is perfectly good to feel the urgency, but don't try to find any short-cut or any secret, because there is none. If there were some secrets I would have given them to you. I am in a deeper urgency than you are; if there were any short-cuts, do you think that I am miserly, that I would not give them to you? and that I would unnecessarily torture you on long, arduous paths when a short-cut was available?

I have heard about a man who was driving; he stopped his car and asked an old farmer who was smoking, sitting by the side of a tree, very relaxed, "How far is New Delhi?"

The farmer asked, "Are you going the way your car is facing?"

The man said, "You are strange. I am asking how far Delhi is."

The farmer said, "Without knowing, I cannot answer. First answer my question: Are you going in the direction your car is facing? Then Delhi is really too far; I don't think you will be able to make it."

The man said, "I thought you were a simple farmer, but you seem to be a philosopher."

He said, "I am a simple farmer. You have left Delhi almost fifty miles behind. If you turn your car back, Delhi is very close. But if you go in this direction then you will have to go around the whole earth, and then too there is no certainty that you will reach Delhi. There are a thousand and one ways you can go astray."

Gautam Buddha was passing through a forest. It was fall time and the whole forest was full of dry leaves and naked trees were standing against the evening sun, looking so beautiful. Ananda, his close disciple, asked him, "I wanted to ask it many times, but other people were present. Now fortunately a few disciples have gone ahead, a few are coming behind, and this is a moment I am alone with you and I can ask the question." And his question was, "Have you told us everything that you know or are there some secrets that you are holding back?"

Gautam Buddha bent down, filled his hand with dry leaves, showed him those dry leaves in his hand and said, "Whatever I have told you is just like these few dry leaves; what I have not told you is just like the whole forest full of dry leaves. But it is not because I am a miser, it is not because I wanted to hold it back from you; even to say these few leaves has been such a difficult task. I have wasted my whole life in conveying something about these few leaves, but these few leaves are enough as far as understanding all the leaves of the forest are concerned. If you can understand these few leaves, just a handful, you have understood all the leaves of the whole forest."

It is a question of understanding. You do not have to know all the oceans to come to the conclusion that ocean water is salty. From anywhere, just a little taste of the ocean will give you the taste of all the oceans which you may never visit.

Whatever was necessary, whatever was essential I have been telling you. Whatever is left untold is left untold because there is no way to tell it. If you can understand what I have told you, you will come to a situation, a position, a consciousness, a perceptivity, where you can know all that which I have not been able to tell you.

But I am not holding anything back from you.

Turiya, this is a moment that you should be contented that you have come so close. Your urgency should not turn into a discontent; otherwise you will be thrown back far away.

Your urgency should be transformed into a deep contentment and a rejoicing that you have been able to be a fellow traveler of one who is fully awakened, and you have been a fellow traveler of many who are also searching and seeking with tremendous intensity something which the whole world is unaware of. If this contentment settles in you, perhaps the quantum leap will happen on its own accord.

Nathan Nussbaum met his old friend, Benjamin Rosenblatt, in the street one day.
"How are things?" asked Benjamin.
"Good," replied Nathan.

"Good?" says Benjamin. "You seem to have plenty of troubles."

"No, no" said Nathan nonchalantly, "it is always good. In summer I am good and hot. In winter I am good and cold. My roof leaks, so when it rains I get good and wet. Also that nag of a wife always makes me good and mad. And when I am at home, I feel good and worried. Believe me, I am good and tired of it all!"

I am not talking about such contentment. Your contentment should be a song, a dance, a rejoicing, a love, a sharing. Your contentment should not be dead; it should be alive and dancing.

BELOVED OSHO,
BEING HERE AND MEDITATING, I FEEL I AM DROWNING INSIDE MYSELF MORE AND MORE, AND ALTHOUGH I RELATE WITH PEOPLE, THEY SEEM FAR AWAY ON MY PERIPHERY. AT THE SAME TIME, I AM RECEIVING SO MUCH: YOU KEEP POURING AND POURING YOUR LOVE OVER ME. BELOVED, BEAUTIFUL MASTER, WHY AM I SO MISERLY IN GIVING TO OTHERS, WHEN I AM RECEIVING SO MUCH FROM YOU?

Paritosh Gyano, I am happy to know that your meditation is going deeper, becoming more alive, and you are feeling as if you are drowning inside yourself more and more. It is one of the great blessings that happen to all meditators.

The meditator is the most blessed person in the whole universe. He is the very cream of the universal evolution.

And I can also understand your problem. You say, "... and although I relate with people, they seem far away on my periphery." They don't seem, they *are*.

The moment you are at your center, everything is on the periphery. You had not realized it before because you were also on the periphery, so people looked very close; you were in the crowd. But as you move inwards, nobody can go with you, you have to go alone.

The moment you are drowning within yourself you are going farther and farther away from your own periphery. Everybody else is out of that periphery; they are not even on that periphery.

This is the beauty that existence has bestowed upon you as individuals. Nobody can enter your individuality, nobody can interfere. You can be killed, you can be crucified, but your freedom, your soul, your consciousness remain untouched even by your death.

Alexander the Great was going back from India, and at the very frontiers of India he remembered that his teacher, Aristotle, the father of Western logic, had asked him, "When you come back from India you will be bringing gifts for everybody; bring just one thing as a gift for me.

Alexander said, "Just say, and it will be brought to you."

He said, "I want to see a sannyasin. I have heard so much from travelers about sannyasins. It seems they are a different species of humanity; it seems they are far above us. If you can bring a sannyasin I will be immensely happy."

Alexander said, "This is a small thing. If you had asked me to bring the Himalayas I could have dragged it back to Greece. A sannyasin? -- no problem."

And he remembered, although he had collected so much garbage. At the last he remembered, "My God, I have forgotten to bring a sannyasin." But he was still on the frontiers of India, so he inquired of people, "Can I find a sannyasin nearby?"

They said, "It is a little difficult if you really want an authentic sannyasin; otherwise, this country is full

of sannyasins."

Alexander said, "I want an absolutely authentic sannyasin, because I cannot offer to my teacher a phony fellow. Wherever you tell us I will go."

They said, "You don't have to go too far. Just a few miles back you may have passed by the side of a river where an old sage lives. He lives naked, and as far as we know in this part of the country there is no one who has a higher consciousness, more blissfulness, than this old sage."

Alexander sent two of his generals first, because he thought it was below his dignity to go and ask the sannyasin. Those two generals went, and the sannyasin was standing naked by the side of the river. They told him, "Alexander the Great wants you to be the royal guest. Everything you need, all the luxuries possible will be made available to you for your whole life, but you have to come with us to Greece."

The sannyasin looked at them and said, "You seem to be utter idiots. A man who calls himself Alexander the Great must be just an egoist, and a sannyasin cannot accept the invitation of any egoist. I can come running to somebody who is humble, even without invitation. Just go back and tell your Alexander the Great what I have told you."

Although they were great generals of Alexander, they started shaking, became nervous. The old man was so strong; his voice just pierced like arrows in their hearts. They came back and they told Alexander that that man was difficult.

Alexander said, "How difficult? I have never met any difficulty in my life. I am the world conqueror. I will see myself; I am coming, just lead the way."

On the way those two generals trial to persuade him: "It is better to leave this man alone. He seems to be very strange; he says that the person who calls himself `the great' is simply ignorant, does not know anything, and he says, `I would have come to anyone uninvited if there was simplicity, innocence, love, humbleness, but power cannot move me a single inch.'"

Alexander said, "You don't be worried. He does not know me and he does not know my sword." He pulled out his sword as he reached the sannyasin, just to make him afraid. He was thinking the sannyasin would become afraid, but he started laughing.

Alexander looked very embarrassed. What to do...? The sannyasin said, "Yes, that's perfectly okay. You can cut off my head. Cut it! -- I am ordering you."

Alexander said, "Nobody orders me!"

The old man said, "You are strange. What do you want of me?"

Alexander said, "I want you to come with me to Greece. You will be my royal guest."

He said, "I used to be a king myself. I dropped my kingdom, I dropped all my possessions in search of something which is immortal -- and I have found it. That's why I ordered you to cut off my head. Why are you feeling so shaky? You are a world conqueror; I am a poor sannyasin with nothing."

Alexander said, "Don't make me mad by your statements. I am a dangerous man; I can really cut off your head."

He said, "I am more dangerous than you. When the head falls on the ground, you will be seeing it from the outside, I will be seeing it from the inside. You cannot kill me. I have reached the point where there is no birth and no death; that's why I say you cannot move me a single inch. All your power is just impotent."

Against a single sannyasin the power of a world conqueror is absolutely impotent, for the simple reason that the man of meditation knows that he is not the body. And everything else that he used to be identified with -- the wife, the children, the money, the power, the prestige are all left far away. Just a pure consciousness, just a flame of light has remained within him which is indestructible.

Krishna says, in one of his most beautiful statements, "Nainam Chhindanti Shastrani" -- you cannot cut me with weapons -- "Naham Dahati Pavakah" -- and you cannot burn me with fire. You are absolutely powerless as far as I am concerned.

Your experience, Gyano, is perfectly right. Just a little change... which will come automatically as you will be drowning more and more into yourself. A moment is bound to come when you will see it does not just seen that people are appearing far away on the periphery; they really are. From your very innermost center you cannot call them, you cannot communicate with them. Your innermost center is so transcendental to their ordinary, ignorant, unconscious selves that there is no bridge possible.

You are also saying, "At the same time, I am receiving so much: you keep pouring and pouring your love over me. Why am I so miserly in giving to others?" Just wait a little more. Soon you will be overflowing, all miserliness will be gone.

Why are people miserly? You have to understand their psychology, the psychology of miserliness. It is

strange that even the greatest psychoanalysts, psychologists, don't think of fundamental problems. Now, miserliness is one of the fundamental problems. Nobody wants to give; everybody wants to get.

The psychology is simple. The miserliness arises because you are empty and you want to fill it with something -- anything. You are always a beggar waiting for somebody to give something to you.

But your inner emptiness is vast; it cannot be filled by money, power, prestige, respectability. You may have all and still you will feel the same emptiness. In fact the more you have the more you will become aware of the emptiness, and then arises a tremendous anguish: "I have done everything to fill the emptiness and all that has disappeared into the dark hole and I am as empty as ever. My whole life has been a sheer wastage."

But if your meditation is going deep and you are feeling my love showering on you... It can shower only on a meditator. It is not in my hands; I go on overflowing to everybody, but the non-meditators are keeping their umbrellas open. From wherever I want to reach them they move their umbrellas. They are hiding behind their umbrellas. They think this love is something like rain: you have to protect yourself.

But because you are not keeping your umbrella open to protect yourself, soon you will be overfilled. Only love in a meditative consciousness gives you the feeling of fullness, and after fullness comes overflowing, and that overflowing takes away all your miserliness.

It is the emptiness that creates miserliness; it is overflowing love that takes it away. The miserliness is only a symptom of emptiness. It won't last much longer because you are aware of receiving and you are grateful for receiving; you are opening up and becoming more and more available. You need not be worried about miserliness. Soon you will find you are overflowing, sharing yourself with others.

The only real sharing is the sharing of your being -- not your money, not your house, not anything else, but only of your being. Only that belongs to you; everything else is not authentically yours.

You were born only with your being. That is yours -- and then you accumulate many things which are never yours; the day you die, you cannot take them with you. You lived in an illusion that they are your possessions. The fact is that they possessed you; they were not your possessions.

Your only possession is your being, and when the being radiates, those radiations are your love, your compassion, your fragrance, your celebration. Out of sheer necessity you are bound to share them, because the more you share them, the more becomes your bliss.

So sharing is not an economic loss; sharing is the way of getting more and more from your innermost core. Deep down at the very bottom you are joined with the universal energy. You cannot exhaust it. You are just like a well: go on taking water out and new water goes on running in.

If you stop -- and that's what the miserly person does; the miserly person is afraid that if this water is taken by all the neighbors, "Who knows -- rains may come late or may not come at all and I will be suffering from water loss." He covers and locks his well. That is the mind of the miserly person. But he does not know that his well's water will die, it will become poisonous. The longer it is kept locked, the deadlier it will be. This is not wisdom; this is utter ignorance.

The wise man invites the neighbors to take as much water as they can. The more water is taken out... your small well is joined with the vast oceans underneath the ground. It has its currents which go on bringing fresh water.

If you want yourself to remain continuously fresh, share. That is the only way of remaining continuously fresh, continuously alive, continuously young. Even in your old age your eyes will show that you are young or even perhaps that you are just like a child.

But our minds are managed according to all kinds of wrong psychologies. Somebody is a Hindu, somebody is a Mohammedan, somebody is a Christian; it is very difficult to find somebody who is simply a man. Other than my sannyasins, you cannot find simple human beings.

I have not voted in my whole life for the simple reason that on the form that has to be filled at the census time -- the officers used to come around -- there is a column to be filled asking your religion. I told them that I had come without religion; as far as I remember I had not brought any certificate saying what religion I belonged to. They would look at each other and say, "You must be born to some family...."

I said, "Yes, the family has its religion, but that is not my religion. If my father is a doctor, do you think I will be a doctor? If my father is a murderer, do think I will be a murderer? And if he is a Catholic, why should I be a Catholic? There seems to be no connection."

They said, "Then it is very difficult, because our officers ask that every piece of information should be filled in."

I said, "I am not much interested in being counted. You can take your form.... And neither am I

interested in voting, because it will be such a trouble to choose who is the bigger of the two idiots. I don't want to get into unnecessary trouble. There are enough troubles already."

I am not on the census list of India. And I don't want any of my sannyasins to be Hindu or Mohammedan or Christian, to be German or to be American or to be Japanese or to be Indian. These are small cages which don't allow you to grow into your fullest capacity. They keep you starved as far as consciousness is concerned, they keep you starved as far as love is concerned. They keep you empty, and then necessarily miserliness is bound to be there.

I want you to be full. But the only way to be full is to be meditative, there is no other way. If by chance you can meet a master, then don't protect yourself, don't defend yourself; just open yourself completely.

Perhaps the master functions almost like a raincloud: he showers on you and everything becomes green in you and flowers start blossoming in you and then you cannot prevent the fragrance of the flowers going into all directions, sharing the joy and the dance that have happened to your being.

But our minds are made really in such primitive, unintelligent, inhuman ways that it is unbelievable that even in the twentieth century... We are not living in the twentieth century; everybody is living in different centuries. I have never come across contemporaries. Somebody is still hanging onto ten thousand years ago, somebody five thousand years ago, somebody two thousand years ago. It is very rare -- at least I have not come across a single human being who is my contemporary, and perhaps in this life I can't hope to meet anyone.

And this is my last life, so you can understand my trouble. I will never meet a single contemporary. I am trying hard to make you my contemporaries, and perhaps it may happen. It all depends on how intelligently you can get rid of the past conditionings.

Moishe Finkelstein, having been shipwrecked on a desert island for three years, is finally reached by rescuers. Proudly he shows them around the island pointing out the irrigation system, the pastures and orchards, the barn, the house and all his other constructions. At the end of the island are two small buildings, and those he announces are the synagogues.

"Two of them?" he is asked. "But you are alone here."

"Well," he says, "this is the one I go to and this is the one I would not even be seen dead in."

Two different sects of Jews -- one belongs to him and the other belongs to the enemies. But he has built both because without the enemy there is no joy; without any fighting and quarreling... Although he is alone, even this much is enough consolation, that no one goes in that synagogue. He has made it, but it brings tremendous contentment to him, looking at that synagogue, that nobody goes there. Such is the situation of almost all human beings.

In India there are the Jainas, a small minority religion but of tremendous literature and great heritage. Philosophically, religiously, they have penetrated very deeply into human psychology. But on the surface that does not matter. Who looks into the scriptures? Who has the time? They have two major sects; there are smaller sects also, but there are two major sects which worship the same masters, which believe in the same scriptures but make their temples separately.

The only difference -- you will not be able to believe it -- is that one sect, the Digambaras, believe that Mahavira, their great master, meditated with closed eyes. The Shvetambaras, the second great sect, believe that Mahavira meditated with open eyes. This is the only difference -- but it is enough that they fight with each other, riots happen, they burn each other's temples without even bothering that the other temple also is the temple of Mahavira.

I was passing once through a small city in Madhya Pradesh and I saw a Jaina temple. I stopped my car because I saw on the temple's door three locks; those three locks made me stop and inquire what was the matter. One lock is perfectly okay -- but even one lock is not needed because a stone statue cannot escape. One lock can be allowed, but why three locks?

People gathered around my car and I inquired about it. They said, "It is a very sad story. The Jainas to whom this temple belongs are very few in this village. We are so few that we could not manage to have two temples. Finally we decided that we should make one temple, because after all we are all followers of Mahavira; the only difference is of open and closed eyes.

"So we will use a device: half the day it will belong to one sect... The stone statue is made with closed eyes, so half the day -- from the middle of the night until twelve o'clock in the day -- it will belong to the Digambaras; they can do whatsoever they want. The other half of the day it will belong to the Shvetambaras

-- and they have made false eyes, open eyes that they put on the stone statue just like you put on glasses. It looks very idiotic but it fulfills their conditioning, and then they worship."

But it used to happen often, because all religious people are more or less of the fanatic type... I don't see that anybody who is not the fanatic type can be part of any religion. A non-fanatic person is bound to be out of all these stupid ideas because he can see that this is nonsense, and he cannot belong to any nonsense. Fanatical people are always ready to fight; they are looking, searching for any excuse to have a good fight. Although they have made the temple together, they have purchased the statue of Mahavira together, every day there was trouble.

The trouble was created by the most fanatically religious people. For example, the Digambaras would be worshipping and they would go on worshipping after twelve. Now, the Shvetambaras would be waiting outside the door; this they could not tolerate. They would rush in and start putting the eyes on Mahavira, and the Digambaras would take those eyes off again, saying, "Wait, don't disturb our worship!" -- and that worship was prolonged only for the fight.

The Shvetambaras could have waited; there was no hurry. If the Digambaras want to worship fifteen minutes more, let them worship; there is no harm. You can worship afterwards. But they could not tolerate it. It was a question of prestige. It would happen so often that they would beat each other and send each other to the hospital with fractures.

Finally, the police were getting reports every day, so one day they came, they drove everybody out and put the second lock on the door. Then they had a case in the court, and because the case was in the court, the court decided to put a lock on the temple. Till the decision, nobody can touch that lock, and that's why there were three locks.

Now almost twenty years have passed. What judgement can the poor magistrate give? on what grounds? Can he say whether Mahavira was meditating with open eyes or closed eyes? or even in the first place whether Mahavira ever existed or not? Even that is not certain. And he himself, not being a Jaina, was not interested at all, and there was no argument in favor or against.

I had to delay my journey. I informed them at the place where I was going that I would come one day late. I had to meet the magistrate. I went to see him and I asked him, "This is strange. Many magistrates have come and gone, and you have not been able to decide a simple thing?"

He said, "You say `a simple thing'? Now, how to decide? -- the one party says open eyes, the other party says closed eyes, and both have their scriptures. Now, who to believe? Who is right?"

I said, "There is no problem. On my own authority I say to you that he meditated with half closed eyes." He said, "My God! I never thought about it."

I told him, "In fact, that is easier than with closed eyes. If you meditate with closed eyes the possibility is that you may fall asleep. If you meditate with open eyes... you cannot meditate. Some woman passes and everything is disturbed and you cannot prevent it. You can close your eyes but you cannot prevent it. All kinds of things are moving all around, so the real meditator -- to avoid the outside world and to avoid sleep -- meditates with half open eyes. Half open eyes means he looks only four feet ahead, so he just finds a place where within four feet nobody will move. That's why meditators have been going to the mountains and faraway places."

He said, "That's absolutely right. Tomorrow I am going to give the decision. But how to make the half open eyes?"

I said, "It is easy. If they can make fully open eyes artificially, you can order them to make half open eyes. Only then will those three locks be removed."

That is the only place in the whole of India where Mahavira is sitting with half open eyes. No time to sleep, no time to enjoy women, flowers, rivers, mountains, nothing. Just half open eyes... day in, day out. But both the parties agreed, seeing the point that twenty years have passed; now it is better to settle, and this seems to be a perfect compromise.

So that is a very unique temple in the whole of India. Otherwise Shvetambaras have their temples where they keep the eyes open -- there is no need for anything artificial, they just tell the sculptors to make the eyes open -- and Digambaras tell the sculptors to keep the eyes closed.

It was a strange case that both together had contributed to the building of the temple -- but such is the mind, everywhere. It is not that one person is so illogical; it is the whole of humanity.

This is a lesson in logic...

The professor said, "If the show starts at nine and dinner is at six and my son has the measles and my brother drives a Cadillac, how old am I?"
"You are forty-four," said a student promptly.
"Right," said the professor. "Now tell the rest of the class how you arrived at the correct answer."
"It was easy," the student said. "I have got an uncle who is twenty-two and he is only half nuts."

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #25
Chapter title: Just learn to be aware in all situations

19 November 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
INSIDE, THERE IS SOMETHING THAT I CANNOT LOOK AT, I CAN ONLY BE IT. AND THEN I AM AT THE CENTER OF EXPERIENCING MY MIND, MY BODY, AND WHAT COMES TO MY SENSES. THIS FEELS ECSTATIC, YET IS VERY SUBTLE, AND EASILY DISAPPEARS WHEN I AGAIN IDENTIFY WITH WHAT IS EXPERIENCED. IS THIS MY MIND ENTERING BY A BACK DOOR, OR AM I GOING IN THE RIGHT DIRECTION?

Prem Vijen, the experience that you are going through happens to everyone when he first comes into contact with his being. Our whole experience of the past is of identification. When you are full of anger, you don't say, "I see anger in my mind," you say "I *am* angry." In fact you are not angry, you are just a watcher. The anger is on the screen of the mind.

But identification is the greatest spiritual disease. We get very easily identified because for centuries that has been our habit. So when for the first time you get out of identification, you become centered, naturally you cannot see your being, just as you cannot see your eyes.

To see your eyes you need a mirror and to see your being you need a master, or someone who is already totally centered. In his presence you may be able to see reflected -- just as in a mirror things are reflected -- your being. But you cannot see directly your being.

I have been telling you many functions of the master. This is one of the most subtle and perhaps the last function. The master is already settled. You are wavering: one moment you are at the center, then you can see your body and your mind and your thoughts and feelings. There is a gap between you and your body-mind system. But the gap is very small and very fresh, and the habit of being identified is very old and very strong.

So one moment you feel you are the being... but the very desire to see the being disturbs the whole

thing. You cannot see it. You need a mirror to see it, and no ordinary mirror will do. You need a mirror of consciousness... And then too you will not be seeing your being, just the reflection of it. In the completely silent and settled lake of somebody's consciousness, you may be able to see a reflection of your being.

But to try to see your being alone is not possible; it just is not in the nature of things. You can be the being -- you are the being. You can experience the ecstasy of being there at the very center; you can feel immense joy, fulfillment, contentment. But the moment the desire to see it arises you have already slipped out of it, you have come back into the mind.

Because the gap is very small you will not even be aware when you are slipping. But it is a tremendously significant experience that you are going through. If the gap is small today, tomorrow it may be bigger. If the gap has already happened, the day is not far away when the desire to see yourself will disappear.

You will simply be yourself, full of ecstasy. And as you become centered, everything else -- your body, your mind, your thoughts -- will go on becoming farther away from you. Just a little patience, and just a little awareness...

You say, "It is very subtle and easily disappears when I again identify with what is experienced." Being is never experienced. Experience means a memory, it is already past. Being is always a process of experiencing.

Perhaps the word experiencing does not exist in the dictionaries, but that's exactly the existential situation. It is always a process which goes on deepening. You can never come to a moment when you can say, "I have experienced." That will be the moment when you have fallen out of the flow of experiencing.

"Is this my mind," you are asking, "entering by a back door, or am I going in the right direction?" Both are true. When you are centered within yourself and feeling ecstatic, you are going in the right direction. The moment you start thinking about it, what this experience is, how to see it, the mind is coming from the back door.

You have to avoid the mind completely. As far as you are concerned, there is no enemy in the whole world except mind. Mind is your enemy for the simple reason that your whole experience of past is accumulated there.

And you have always experienced identification.... You say, "I am thirsty, I am hungry," without ever thinking what you are saying. Just look at the process: are *you* really hungry, or are you aware that there is hunger in your body? Are *you* really thirsty, or can you experience the thirst in your throat, in your body?

But because of the language which has been made up by people who are not enlightened... There exists no enlightened language in the world yet -- and perhaps never will exist -- for the simple reason that language is needed for communication.

There are only three possibilities of communication. Two ignorant persons can communicate very easily; they are in the same boat. They are surrounded by the same darkness, their identifications are same.

Secondly, communication is a little difficult, but can happen, between an enlightened person and one who is ignorant. The difficulty is created by the ignorant person, because he knows the language of ignorance but he does not know the language of enlightenment; hence, constant misunderstanding. But the enlightened people of the world have tried their hardest somehow to reach you. They have succeeded in reaching a few people only. The task seems to be immensely difficult.

And there is a third possibility -- two enlightened people. But they will sit in silence, that is their communication. So I don't see any possibility that there will ever be an enlightened language.

The language that we have created is basically faulty. For example, when you say "the tree," you make a noun of a process. The tree is not static; it is treeing, it is growing. Even when you see with your own eyes a river flowing, you don't use the word rivering, you use the word river. River makes it something static. It never is -- not even for a single moment. It is constantly flowing; that's its intrinsic nature.

The same is true about everything that we have made static. You are growing, even this very moment. When you came this morning to see me you were younger; now you are a little older. By the time you will be going, you will be very much older.

Existence consists not of nouns and pronouns; existence consists only of processes. Hence, we cannot use the word experience, we can only use the word experiencing. We cannot use the word love, we can only use the word loving. We cannot use the word friendship, we can only use the word friendliness.

But then talking with people will become impossible: "I am coming from rivering. On the way I saw many people becoming old...." People will think you have gone cuckoo. In fact you are stating the actual facticity, the very existential nature of things, beings. Everything is always in constant movement;

howsoever slow, the movement is there.

You have to learn something very basic that in the inward world, please, don't use the wrong language. The wrong language is not only a mistaken language, it becomes your mind also. And your mind is full of all wrong identifications of the past.

You are entering into a totally new territory of your being. This territory belongs to no language, it belongs only to silence. So when it happens, remain utterly silent and relish it. Rejoice in it, feel it, taste it, but don't try to see it. Don't try to figure out what is happening. Don't bring your logic in and don't bring your old intellectual acumen to try to understand something which is beyond intellect.

Soon the gaps will become bigger, and a day finally comes, Vijen, when you are settled and nothing can distract you from your being. You will see your mind and you will see your body, but on the periphery. And even when they are taken away, killed and destroyed, you will not be affected because you are no more identified.

It is the identification that has to be understood.

A man had a very beautiful house that even the king wanted to purchase. He had made it with such love -- he himself was an architect -- and the king was jealous because even his palace was not so beautiful. All sorts of rich people had offered that whatever money he wanted he could have, but the man always refused. The palace that he had made was a small palace, hidden in a thick garden, with shrubs, rosebushes. One day he had gone out and when he came home there was a vast crowd and his house was on fire. Either it may have been the conspiracy of the king or the conspiracy of other people who were very jealous of his house. He was an old man, but tears started flowing from his ... eyes. It was not just a house for him, it was his very creativity. He was so identified with it, as if it was not the house burning but him. Such a deep attachment...

And then his son came running and told him, "Father, you need not cry for that house. Last night I sold it to the king. He was offering any price we want and there was no question of any negotiation, so I asked three times the price. We can make a house three times bigger, and then the king will know... It is already old and you have so many new ideas, it is a good opportunity."

The moment he heard that the house was sold, tears disappeared. In fact he started laughing -- this is a great coincidence. He started talking with son and with his neighbors, "Perhaps I may purchase the land back, because what is the king going to do with the land? And I will make a three times bigger and more beautiful palace." He started already dreaming about the future, and the palace was burning.

His second son came running and he told him, "Yes, my older brother is right. We had agreed to sell, but it was only verbal. Neither had the money been given to us, nor had even a sales deed been written. We were waiting for you." Again the tears came -- because now the king is not going to purchase it, he is not going to give the money. He forgot all about the palace three times bigger and he was again crying like a small child. What happened?

The attachment... the identification... the moment you are unidentified with your body, even if the body is on the funeral pyre there will be no problem for you. It is as if somebody else is being burned. You can also stand by the side in the crowd and nobody will see you.

To be in the being, more and more one has to learn unidentification with everything. Use everything but don't get attached. I have been telling you to be in the world but don't be *of* the world. Be in the world, but don't let the world enter in you. I have been saying the same thing in other words. Don't be identified. Use this whole existence, but don't be possessive. Remain aloof, aware and silently watching.

A man had been bitten by a dog, but did not give it much thought until he noticed that the wound was taking a remarkably long time to heal. Finally he consulted a doctor who took one look at the wound and ordered the dog brought in.

Just as the doctor suspected, the dog had rabies. Since it was too late to give the patient a serum the doctor felt he had to prepare him for the worst.

The poor man sat down at the doctor's desk and began to write. The physician tried to comfort him.

"Perhaps it won't be so bad," he said. "You needn't make out your will right now."

"I'm not making out my will or anything," replied the man. "I'm just writing out a list of people I'm going to bite."

This is awareness. Even in such a bad situation he is not identified with the body or death or anything. He is calm and cool and writing a list of the people in the city, all of whom at least he will bite before dying. A very alert mind, a very centered being.

BELOVED OSHO,
RELAXATION HAS ALWAYS BEEN ONE OF THE MOST VALUABLE STATES OF BEING FOR ME. "WATCHFULNESS" SEEMS TO BE POSSIBLE ONLY THEN, OR AT LEAST SO MUCH EASIER. BELOVED MASTER, WOULD YOU LIKE TO COMMENT ON HOW "RELAXATION" IS CONNECTED TO "AWARENESS"?

Sadhan, they are not only connected with each other, they are almost two sides of the same coin. You cannot separate them. Either you can begin with awareness, and then you will find yourself relaxing... What is your tension? Your identification with all kinds of thoughts, fears, death, bankruptcy, the dollar going down... all kinds of fears are there. These are your tensions, and they affect your body also. Your body also becomes tense, because body and mind are not two separate entities. Body-mind is a single system, so when the mind becomes tense, the body becomes tense.

You can start with awareness; then awareness takes you away from the mind and the identifications with the mind. Naturally, the body starts relaxing. You are no more attached, and tensions cannot exist in the light of awareness.

You can start from the other end also. Just relax... let all tensions drop... and as you relax you will be surprised that a certain awareness is arising in you. They are inseparable. But to start from awareness is easier; to start with relaxation is a little difficult, because even the effort to relax creates a certain tension.

There is an American book -- and if you want to discover all kinds of stupid books, America is the place. The moment I saw the title of the book, I could not believe it. The title is, YOU MUST RELAX. Now if the must is there, how can you relax? The must will make you tense; the very word immediately creates tension. `Must' comes like a commandment from God. Perhaps the person who is writing the book knows nothing about relaxation and knows nothing about the complexities of relaxation.

Hence, in the East we have never started meditation from relaxation; we have started meditation from awareness. Then relaxation comes on its own accord, you don't have to bring it. If you have to bring it there will be a certain tension. It should come on its own; then only will it be pure relaxation. And it comes....

If you want to you can try from relaxation, but not according to American advisors. In the sense of experience of the inner world, America is the most childish place on the earth. Europe is a little older -- but the East has lived for thousands of years in the search for its inner self.

America is only three hundred years old -- in the life of a nation three hundred years are nothing -- hence, America is the greatest danger to the world. Nuclear weapons in the hands of children... Russia will behave more rationally; it is an old and ancient land and has all the experiences of a long history. In America there is no history. Everybody knows his father's name, forefather's name and that's all. There your family tree ends.

In India it is very difficult. One of the scholars of this very city, Lokmanya Tilak, proved -- and his proof has not yet been disproved by any argument by other scholars. Now almost the whole century has passed, but his evidence is such that it cannot be disproved.

The Western scholars used to argue that RIGVEDA, the most ancient book in the world, is five thousand years old. There was a difficulty because according to Christianity God created the world four thousand and four years before Jesus Christ, so now it is only six thousand years old. Now they have to put everything, fit everything into six thousand years; beyond that they cannot go. Going beyond means going against Christianity, against THE BIBLE, against Jesus Christ, and it is too risky.

Lokmanya Tilak proved with intrinsic logic that in RIGVEDA there is a description of a certain constellation of stars about which astronomers are absolutely certain that it happened ninety thousand years ago. There is no way to describe it unless these people had been the observers of that constellation, and it has not happened since then.

Lokmanya Tilak proved that RIGVEDA may not be older, but it is certainly ninety thousand years old. And one thing brings another thing in. In RIGVEDA, the founder of Jainism, Adinatha, is mentioned with great respect. That means that if Hinduism is ninety thousand years old, Jainism must be even older, because nobody talks with such respect about contemporaries -- particularly contemporaries who are not willing to agree with you.

Adinatha did not agree on any point with Hinduism; that makes it certain that he was not a contemporary. Perhaps by the time RIGVEDA was written, he had been dead for a thousand years. People

have a certain tendency to be respectful about the dead, and the longer they are dead, the more respectful they become. So I am giving you a recipe: if you want to become respectable, be dead, and everybody will be respectful to you.

Have you watched? -- when somebody dies, nobody speaks anything against him. It is simply etiquette and mannerism.

In one small town a man died. The tradition is that before a man is lowered down into his grave somebody should say some good things about him. Everybody looked at each other -- but because he was such a rascal they could not find single word. He had tortured almost everybody in the town; he was such a harassment that everybody was deep down very happy that finally he had died: "Now we can relax a little." So nobody was ready to say something good about the man, because everybody knew that people would laugh if they said something good.

Finally one man stood up and said, "Compared to his other four brothers he was an angel. His other four brothers are still alive; you should not forget that fact." And it was true; those other four brothers were even more nasty, more dangerous. But he managed to say something good about the man -- that compared to the four brothers he was an angel.

RIGVEDA mentioning Adinatha with deep respect can mean only one thing, that Adinatha was dead long before. About contemporaries, it is very difficult, it hurts your ego... and particularly for those who are not in agreement with you. Not only that, but their arguments are far superior to yours and you cannot even answer them. Then it becomes very difficult to respect them, and condemnation comes on them from all sides. But RIGVEDA has a whole passage devoted just to making Adinatha almost a god, with not a single word of criticism.

On this point Jainism can be said to be even older than ninety thousand years. Now, these people have history. America is just a baby -- or not even a baby, just in pregnancy. Compared to ninety thousand years... maybe it has just been conceived. It is dangerous to give these people nuclear weapons.

There are political, religious, sociological, economical problems, all torturing you. To begin with relaxation is difficult; hence, in the East we have never started from relaxation. But if you want to, I have a certain idea how you should start. I have been working with my Western sannyasins and I have become aware of the fact that they don't belong to the East and they don't know the Eastern current of consciousness; they are coming from a different tradition which has never known any awareness.

For the Western sannyasins especially, I have created meditations like dynamic meditation. While I was taking camps of meditators I used a gibberish meditation and the kundalini meditation. If you want to start from relaxation, then these meditations have to be done first. They will take out all tensions from your mind and body, and then relaxation is very easy. You don't know how much you are holding in, and that that is the cause of tension.

When I was allowing gibberish meditation in the camps in the mountains... It is difficult to allow it here because the neighbors start going mad. They start phoning the police and the commissioner, saying, "Our whole life is being destroyed!" They don't know that if they would participate in their own houses, their lives would come out of the insanity in which they are living. But they are not even aware of their insanity.

The gibberish meditation was that everybody was allowed to say loudly whatever comes into his mind. And it was such a joy to hear what people were saying, irrelevant, absurd -- because I was the only witness. People were doing all kinds of things, and the only condition was that you should not touch anybody else. You could do whatever you wanted.... Somebody was standing on his head, somebody had thrown off his clothes and become naked, running all around -- for the whole hour.

One man used to sit every day in front me -- he must have been a broker or something -- and as the meditation would begin, first he would smile, just at the idea of what he was going to do. Then he would take up his phone, "Hello, hello..." From the his corner of his eyes he would go on looking at me. I would avoid looking at him so as not to disturb his meditation. He was selling his shares, purchasing -- the whole hour he was on the phone.

Everybody was doing the strange things that they were holding back. When the meditation would end there were ten minutes for relaxation and you could see that in those ten minutes people fell down -- not with any effort, but because they were utterly tired. All the rubbish had been thrown out, so they had a certain cleanliness, and they relaxed. Thousands of people... and you could not even think that there were a thousand people.

People used to come to me and say, "Prolong those ten minutes, because in our whole life we have never seen such relaxation, such joy. We had never thought we would ever understand what awareness is, but we

felt it was coming."

So if you want to start with relaxation, first you have to go through a cathartic process. Dynamic meditation, latihan, kundalini or gibberish. You may not know from where this word gibberish comes; it comes from a Sufi mystic whose name was Jabbar -- and that was his only meditation. Whoever would come, he would say, "Sit down and start" -- and people knew what he meant. He never talked, he never gave any discourses; he simply taught people gibberish.

For example, once in a while he would give people a demonstration. For half an hour he would talk all kinds of nonsense in nobody knows what language. It was not a language; he would go on teaching people just whatever came to his mind. That was his only teaching -- and to those who had understood it he would simply say, "Sit down and start."

But Jabbar helped many people to become utterly silent. How long you can go on? -- the mind becomes empty. Slowly, slowly a deep nothingness... and in that nothingness a flame of awareness. It is always present, surrounded by your gibberish. The gibberish has to be taken out; that is your poison.

The same is true about the body. Your body has tensions. Just start making any movements that the body wants to make. You should not manipulate it. If it wants to dance, it wants to jog, it wants to run, it wants to roll down on the ground, you should not do it, you should simply allow it. Tell the body, "You are free, do whatever you want" -- and you will be surprised," My God. All these things the body wanted to do but I was holding back, and that was the tension."

So there are two kinds of tension, the body tensions and the mind tensions. Both have to be released before you can start relaxation, which will bring you to awareness.

But beginning from awareness is far easier, and particularly for those who can understand the process of awareness, which is very simple. The whole day you are using it about things -- cars, in the traffic -- even in the Poona traffic you survive! It is absolutely mad.

Just a few days ago I read about Athens. Athens is even worse than Poona. The government made a special seven day competition for the taxi drivers and they had put golden trophies for those who were the best at following traffic rules, the second and the third. But in the whole of Athens they could not find a single person. The police were getting worried; the days were almost finished, and the last day they wanted to find anyhow three -- they may not be perfect, but those prizes had to be distributed.

One man they found was following the traffic rules exactly, so they were very happy. They rushed towards him with the trophy, but seeing the police coming towards him the man went against a red light. Who wants to get unnecessarily into trouble? The police were shouting, "Wait!" -- but he did not listen, he was immediately gone, against the light. They tried with two other people, but nobody would stop, seeing the police. So after seven days' effort, those three prizes are still sitting in the headquarters of the police, and Athens is going on as rejoicingly as ever.

You can have a little taste in Poona, but still you survive because you remain alert, aware. Perhaps the worst traffic situation is in Italy. That's why I was telling you the other day that the people who sell cars have come to the conclusion that if the man first tries to look at the engine of the car he is a German. If the man first looks at the beautiful lines and curves of the car he is French. But if the man first looks at the horn, whether it works or not, he is an Italian -- because the real thing is the horn, otherwise you cannot survive.

You are using awareness without being aware of it, but only about outside things. It is the same awareness that has to be used for the inside traffic. When you close your eyes there is a traffic of thoughts, emotions, dreams, imaginations; all kinds of things start flashing by.

What you have been doing in the outside world, do exactly the same with the inside world and you will become a witness. And once tasted, the joy of being a witness is so great, so other-worldly that you would like to go more and more in. Whenever you find time you would like to go more and more in.

It is not a question of any posture; it is not a question of any temple, of any church or synagogue. Sitting in a public bus or in a railway train, when you have nothing to do just close your eyes. It will save your eyes being tired from looking outside, and it will give you time enough to watch yourself. Those moments will become moments of the most beautiful experiences.

And slowly, slowly, as awareness grows your whole personality starts changing. From unawareness to awareness is the greatest quantum leap.

Hymie Goldberg was on holiday in Ireland, driving his new Mercedes. He came to a small farm where the road went right through a large puddle. Paddy was standing next to it, so Hymie leaned out and asked if the puddle was shallow.

Paddy said, "Yes," so Hymie drove on, only to have his car sink slowly out of sight.

Spluttering with rage and dripping wet, Hymie shouted at Paddy, "You idiot! Why the hell did you tell me it was shallow enough to drive through?"

Paddy scratched his head and said, "I don't understand it. The water only came half way up my ducks."

Just learn to be aware in all situations. Make a point of using every situation for awareness.

A man rushed into the "Pig and Whistle" pub in great agitation.

"Does anyone own a great big black cat with a white collar?" he said in a nervous voice. There was no reply.

"Well, does anyone *know* of a large black cat with a white collar?" asked the man again, raising his voice above the general noise of the bar. But still there was no answer.

"Oh dear!" muttered the man, "I think I've just run over the priest."

The difference between a politician and an English lady...

When a politician says yes, he means maybe. When he says maybe, he means no. If he says no, he's no politician.

When an English lady says no, she means maybe. When she says maybe, she means yes. If she says yes, she's no lady.

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #26
Chapter title: This great adventure

19 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THIS MORNING THE TOP OF MY HEAD FLEW OFF TO GREET YOU. LIKE A LIDLESS POT I SAT DRINKING YOU IN.
SUDDENLY A QUESTION POPPED UP: ALL THE HISTORICAL REBELLIONS HAVE A HUGE "NO" AT THEIR SOURCE. YOUR REBELLION OF THE SOUL IS CENTERED IN THE MYSTERY OF "YES." WILL YOU PLEASE SPEAK TO US ON THE ALCHEMY OF "YES"?

Devageet, there are a few very fundamental things to be understood.

First, there has never been a rebellion in the past, only revolutions. And the distinction between a

revolution and a rebellion is so vast that unless you understand the difference you will not be able to figure the way out of the puzzle of your question. Once you understand the difference...

Revolution is a crowd, a mob phenomenon. Revolution is a struggle for power: one class of people who are in power are thrown out by the other class of people who have been oppressed, exploited to such a point that now even death does not matter. They don't have anything. Revolution is a struggle between the haves and the have-nots.

I am reminded of the last statement in the COMMUNIST MANIFESTO by Karl Marx. It is tremendously beautiful, and with a little change I can use it for my own purposes.

First his exact statement: he says, "Proletariat" -- his word for have-nots -- "Proletariat of the world unite, and don't be afraid because you have nothing to lose except your chains."

Moments come in history when a small group of people, cunning, clever, start exploiting the whole society. All the money goes on gathering on one side and all the poverty and starvation on the other. Naturally this state cannot be continued forever. Sooner or later those who have nothing are going to overthrow those who have all.

Revolution is a class action, it is a class struggle. It is basically political; it has nothing to do with religion, nothing to do with spirituality. And it is also violent, because those who have power are not going to lose their vested interest easily; it is going to be a bloody, violent struggle in which thousands, sometimes millions of people will die.

Just in the Russian revolution thirty million people were killed. The czar's whole family -- he was the king of Russia before the revolution -- was killed by the revolutionaries so brutally that it is inconceivable. Even a six-month-old girl was also killed. Now, she was absolutely innocent, she had done no harm to anybody; but just because she belonged to the royal family... The whole royal family had to be destroyed completely. Seventeen people were killed, and not just killed but cut into pieces.

It is bound to happen in a revolution. Centuries of anger ultimately turns into blind violence.

And the last thing to remember: revolution changes nothing. It is a wheel: one class comes into power, others become powerless. But sooner or later the powerless are going to become the majority, because the powerful don't want to share their power, they want to have it in as few hands as possible.

Now, you cannot conceive in this country... There are nine hundred million people, but half the capital of the country is just in Bombay. Nine hundred million people in the whole country, and half the capital of the whole country is just in a small city. How long can it be tolerated? Naturally, it comes automatically. Revolution is something blind and mechanical, part of evolution. And when the powerful become the smaller group, the majority throws them away and another power group starts doing the same.

That's why I say revolution has never changed anything, or in other words, all the revolutions of history have failed. They promised much, but nothing came out of it. Even after seventy years, in the Soviet Union people are still not getting enough nourishment. Yes, there are no more the old czars and counts and countesses and princesses and princes... But in a vast ocean of poverty, even if you remove those who have power and riches it is not going to make the society rich; it is just trying to make the ocean sweet by dropping teaspoonfuls of sugar in it.

All that has happened is a very strange phenomenon that nobody takes notice of. Only poverty has been distributed equally: now in the Soviet Union everybody is equally poor. But what kind of revolution is this? The hope was that everybody would be equally rich.

But just by hoping you cannot become rich. Richness needs a totally different ideology of which mankind is absolutely unaware. For centuries it has praised poverty and condemned richness, comfort, luxury. Even if the poor revolt and come into power, they don't have any idea what to do with this power, how to generate energy to create more richness, comfort and luxury for people, because deep down in their minds there is a guilty feeling about richness, about luxury, about comfort.

So they are in a tremendous anguish, although they have come to power. This is the moment they could change the whole structure of the society, its whole productive idea. They could bring more technology; they could drop stupid kinds of wastage.

Every country is wasting almost ten percent of its income on the army. Even the poorest country, even this country is doing the same idiotic thing. Fifty percent of the people in this country are on the verge of any day becoming an Ethiopia, a bigger Ethiopia. In Ethiopia one thousand people were dying per day. The day India starts becoming another Ethiopia -- and it is not far away -- then one thousand will not do; it will be many thousands of people dying every day.

By the end of this century the population of India will be the biggest in the whole world. So far it has

never been; it has always been China who was ahead. By the end of the century -- and there are not many years left, just within twelve years we will be reaching the end -- India will have one billion people. Five hundred million people are bound to die, because there is no food for so many people.

But still the politicians, those who are in power are not concerned at all what happens to humanity. Their concern is whether power remains in their hands or not. They can sacrifice half of the country to death, but they will go on making efforts to have atomic weapons, nuclear missiles.

It is a very insane kind of society that we have created in thousands of years. Its insanity has come now to a high peak, there is no going back. It seems we are all sitting on a volcano which can explode any moment.

Revolutions in the past have happened all around the world, but no revolution has succeeded in doing what it promised. It promised equality, without understanding the psychology of human individuality. Each human individual is so unique that to force them to equality is not going to make people happy, but utterly miserable.

I also love the idea of equality, but in a totally different way. My idea of equality is equal opportunity to all to be unequal, equal opportunity to all to be unique and themselves. Certainly they will be different from each other, and a society which does not have variety and differences is a very poor society. Variety brings beauty, richness, color.

But it has not yet dawned on the millions around the world that revolution has not helped, and they still go on thinking in terms of revolution. They have not understood anything from the history of man.

It is said that history repeats itself. I say it is not history that repeats itself; it only seems to repeat itself because man is absolutely unconscious and he goes on doing the same thing again and again without learning anything, without becoming mature, alert and aware.

When all the revolutions have failed some new door should be opened. There is no point in again and again changing the powerful into the powerless and the powerless into the powerful; this is a circle that goes on moving.

I don't preach revolution.

I am utterly against revolution.

I say unto you that my word for the future, and for those who are intelligent enough in the present, is rebellion.

What is the difference?

Rebellion is individual action; it has nothing to do with the crowd. Rebellion has nothing to do with politics, power, violence. Rebellion has something to do with changing your consciousness, your silence, your being. It is a spiritual metamorphosis.

And each individual passing through a rebellion is not fighting with anybody else, but is fighting only with his own darkness. Swords are not needed, bombs are not needed; what is needed is more alertness, more meditativeness, more love, more prayerfulness, more gratitude. Surrounded by all these qualities you are born anew.

I teach this new man, and this rebellion can become the womb for the new man I teach. We have tried collective efforts and they have failed. Now let us try individual efforts. And if one man becomes aflame with consciousness, joy and blissfulness, he will become contagious to many more.

Rebellion is a very silent phenomenon that will go on spreading without making any noise and without even leaving any footprints behind. It will move from heart to heart in deep silences, and the day it has reached to millions of people without any bloodshed, just the understanding of those millions of people will change our old primitive animalistic ways.

It will change our greed, and the day greed is gone there is no question of accumulating money. No revolution has been able to destroy greed; those who come in power become greedy.

We have passed through a revolution just now in this country, and it is a very significant example to understand. The people who were leading the revolution in this country against the British rule were followers of Mahatma Gandhi, who preached poverty, who preached non-possessiveness. The moment they came into power all his disciples started living in palaces which were made for viceroys. All his disciples who had been thinking their whole lives that they are servants of the people became masters of the people.

There is more corruption in this country than anywhere else. This is very strange -- this is Gandhian corruption, very religious, very pious, and the people who are doing it were trained, disciplined to be servants of the people. But power has a tremendous capacity to change people; the moment you have power you are immediately a different person. You start behaving exactly like any other powerful people who have

gone before.

I was very young when India became independent, so I have been watching this independence for forty years. My whole family was involved in the freedom struggle, and when freedom came there was so much celebration all over the country. But each year the celebration became less and less, and sadness started settling.

I used to tease my father, my uncles, who had all been to jail, suffered as much as possible, and because all the elders were in the jails, we suffered too because there was nobody to look after the children. There were only women and children left, and Indian women cannot be of much help. They cannot even come out into society; they are not capable of earning money.

I know how difficult it was when all the elders of the family were thrown into jail. After the freedom I used to tease them, "Is this freedom? You destroyed your family, you destroyed yourself, you suffered and you made us suffer. Is this freedom?"

And my father used to say, "Don't say such things. We know this is not the freedom that we have been fighting for. We were thinking that when the country becomes free, everybody will enjoy freedom."

But nothing has changed. Only the Britishers are gone, and in their place a single party has been ruling for forty years. Now it is not just a single party, but a single family; it has become a dynasty -- and the exploitation continues and the poverty continues -- it has grown at least a hundred times more since the British Empire has been gone.

Everything has deteriorated -- the morality, the character, the integrity, everything has become a commodity. You can purchase anybody; all you need is money. There is not a single individual in the whole country who is not a commodity in the marketplace; all you need is money. Everybody is purchasable -- judges are purchasable, police commissioners are purchasable, politicians are purchasable. Even under the British rule this country has never known such corruption.

What has the country gained? The rulers have changed, but what does that signify? Unless there is a rebelliousness spreading from individual to individual, unless we can create an atmosphere of enlightenment around the world where greed will fall down on its own accord, where anger will not be possible, where violence will become impossible, where love will be just the way you live... where life should be respected, where the body should be loved, appreciated, where comfort should not be condemned. It is natural to ask for comfort.

Even the trees... In Africa, trees grow very high; the same trees in India don't grow that high. I was puzzled, what happens? I was trying to find out why they should grow to the same height but they don't, and the reason I found was that unless there is a density of trees, trees won't grow high. Even at a lesser height the sun is available, and that is their comfort, that is their life, that is their joy. In Africa the jungles are so thick that every tree tries in every way to grow as high as possible, because only then can it have the joy of the sun, the joy of the rain, the joy of the wind. Only then can it dance; otherwise there is nothing but death.

The whole of nature wants comfort, the whole of nature wants all the luxury that is possible. But our religions have been teaching us against luxury, against comfort, against riches.

A man of enlightenment sees with clarity that it is unnatural to demand from people, "You should be content with your poverty, you should be content with your sicknesses, you should be content with all kinds of exploitation, you should be content and you should not try to rise higher, to reach to the sun and the rain and the wind." This is an absolutely unnatural conditioning that we are all carrying. Only a rebellion in your being can bring you to this clarity.

You say, Devageet, that in history all the rebellions were based on "no." Those were not rebellions; change the word. All the *revolutions* were based on "no." They were negative, they were against something, they were destructive, they were revengeful and violent.

Certainly, *my* rebellion is based on "yes" -- yes to existence, yes to nature, yes to yourself. Whatever the religions may be saying and whatever the ancient traditions may be saying, they are all saying no to yourself, no to nature, no to existence; they are all life-negative.

My rebellion is life-affirmative. I want you to dance and sing and love and live as intensely as possible and as totally as possible. In this total affirmation of life, in this absolute yes to nature we can bring a totally new earth and a totally new humanity into being.

The past was "no."

The future has to be "yes."

We have lived enough with the no, we have suffered enough and there has been nothing but misery. I want people to be as joyful as birds singing in the morning, as colorful as flowers, as free as the bird on the

wing with no bondages, with no conditioning, with no past -- just an open future, an open sky and you can fly to the stars.

Because I am saying yes to life, all the no-sayers are against me, all over the world. My yes-saying goes against all the religions and against all the ideologies that have been forced upon man. My yes is my rebellion. The day you will be able also to say yes it will be your rebellion.

We can have rebellious people functioning together, but each will be an independent individual, not belonging to a political party or to a religious organization. Just out of freedom and out of love and out of the same beautiful yes we will meet. Our meeting will not be a contract, our meeting will not be in any way a surrender; our meeting will make every individual more individual. Supported by everybody else, our meeting will not take away freedom, will not enslave you; our meeting will give you more freedom, more support so that you can be stronger in your freedom. Long has been the slavery, and long has been our burden. We have become weak because of the thousands of years of darkness that have been poured on us.

The people who love to say yes, who understand the meaning of rebellion, will not be alone; they will be individuals. But the people who are on the same path, fellow-travelers, friends, will be supporting each other in their meditativeness, in their joy, in their dance, in their music. They will become a spiritual orchestra, where so many people are playing instruments but creating one music. So many people can be together and yet they may be creating the same consciousness, the same light, the same joy, the same fragrance.

It is a long way -- "no" seems to be a shortcut -- that's why it has not been tried up to now. Whenever I have discussed it with people, they said, "Perhaps you are right, but *when* will it be possible that the whole earth will say yes?"

I said, "Anyway we have been on this earth for millions of years and you have been saying no -- and what is your achievement? It is time. Give a chance to yes too."

My feeling is that no is a quality of death; yes is the very center of life. No had to fail because death cannot succeed, cannot be victorious over life. If we give a chance to yes based in rebelliousness it is bound to become a wildfire, because everybody deep down wants it to happen. I have not found a single person in my life who does not want to live a natural, relaxed, peaceful, silent life.

But that life is possible only if everybody else is also living the same kind of life.

I can understand the fear of people that individual rebellion may take a long time, but there is no problem in it.

In fact each individual who passes through this rebellious fire becomes at least for himself a bliss and an ecstasy, and there is every possibility that he will sow the seeds around him. But he has not failed; he has conquered, he has reached to the very peak of his potential. He has blossomed. There is nothing more that he can think of; the whole existence is his.

So as far as that individual is concerned the rebellion is complete. He will be able to sow seeds all around. And there is no hurry; eternity is available. Slowly, slowly more and more people will become more and more conscious, more alert. Enlightenment will become a common phenomenon.

It should not be that only once in a while there is a Gautam Buddha, once in a while there is a Jesus, once in a while there is a Socrates -- the names can be counted on only ten fingers. This is simply unbelievable. It is as if your garden is full of rosebushes, thousands of rosebushes, and once in a while one rosebush blossoms and gives you roses. And the remaining thousands remain without flowers...?

Unless a rosebush comes to blossom it cannot dance -- for what? It cannot share; it has nothing to share. It remains poor, empty, meaningless. Whether it lived or not makes no difference.

The only difference is when it blossoms and offers its songs and its flowers and its fragrance to existence and to anybody who is willing to receive. The rosebush is fulfilled. Its life has not been just a meaningless drag; it has become a beautiful dance full of songs, a deep fulfillment that goes to the very roots.

I am not worried about time. If the concept is understood, time is available; enough time is available.

In the East we have a beautiful proverb: The man who loses the path in the morning, if he returns home by the evening he should not be called lost. What does it matter? In the morning he went astray -- just little adventures here and there -- and by the evening he is back home. A few people may have come a little earlier; he has come a little late, but he is not necessarily poorer than those who have come earlier. It may be just vice versa: he may be more experienced. He has known more because he has wandered more; he has known more because he has committed more mistakes. He is much more mature and experienced because he has gone wandering so far astray. And then coming back again, falling and getting up... he is not

necessarily a loser.
So time is not at all a consideration to me.

Devageet, my rebellion is absolutely individual and it will spread from individual to individual. Sometime this whole planet is bound to become enlightened. Idiots may try to wait and see what happens to others, but they also finally have to join the caravan.

The very idea of enlightenment is so new, although it is not something that has not been known before. There have been enlightened people, but they never brought enlightenment as a rebellion. That is what is new about it. They became enlightened, they became contented, they became fulfilled, and a great fallacy happened and I have to point it out. Although I feel not to show any mistakes of the enlightened ones -- I feel sad about it -- but my responsibility is not for the dead. My responsibility is for those who are alive and for those who will be coming.

So I have to make it clear. Gautam Buddha, Mahavira, Adinatha, Lao Tzu, Kabir, all these people who became enlightened attained to tremendous beauty, to great joy, to utter ecstasy -- to what I have been calling satyam, shivam, sundram, the truth, the godliness of the truth and the beauty of that godliness.

But because they had become enlightened they started teaching people to be contented: "Remain peaceful, remain silent." This is the fallacy. They attained contentment after a long search. It was a conclusion, not a beginning; it was the very end product of their enlightenment, but they started telling people that you can be contented right now: "Be fulfilled, be silent."

That's how they became anti-rebellious, without perhaps knowing that if a poor man remains contented with his poverty it is dangerous; if a slave remains contented with his slavery, that is dangerous.

So all the enlightened people of the past attained to great heights, about which there is no doubt. But there is a fallacy that they all perpetuated without exception. The fallacy is that they began telling people to start with that which comes in the end. The flower comes only in the end; one has to start with the roots, with the seed. And if you tell people to start with the roses, then the only way is to purchase roses of plastic. The only way to be contented without meditation is to be a hypocrite, because deep down you are angry, deep down you are furious, deep down you want to freak out, and on the surface you are showing immense peace. This peace has been like a cancer to humanity.

You can see it happening in this country more clearly than anywhere else, because this country was fortunate, blessed by more enlightened people than any other country -- but unfortunately, because so many enlightened people committed the same fallacy, this country remained for twenty centuries continuously a slave. This country has remained for centuries poor, hungry, starving; no science has developed, no technology has developed. Who is responsible for all this?

Because these people were loved, respected -- and they deserve to be loved and respected -- when they committed fallacies, naturally nobody could imagine that they could make mistakes. Their greatest mistake was to teach people things which come only in the end; if you try to bring them in the beginning you will become simply a hypocrite, a pretender. You will start having a mask. On the surface you will be one person; inside you will be just the opposite, and a house divided cannot stand for long.

Man is divided into false personality and authentic individuality. Every man on the earth who is not in deep meditation is schizophrenic; there is no need for any other symptoms. It is just the natural, almost natural condition, from being told for thousands of years to be hypocrites.

The alchemy of yes, Devageet, can make you one single integrated individual. It can bring you back your lost dignity. It can bring you back the capacity to stand alone in absolute blissfulness, not needing anybody, not being dependent on anything. It will take away all your spiritual diseases -- greed and jealousy and violence and lust -- and it will bring a tremendous showering of all that is great, incalculably great, so great that you cannot say, "I have got it," you can only say, "Existence has given it to me." It is always a gift from the beyond; your ecstasy, your blessing, your truth, your benediction, simply shower on you.

But you will have to learn to say yes in absolute totality to nature and to existence. Your hypocrisy will not do -- saying yes with your personality and deep down your individuality is saying no. What is deep down is more authentic than what shows on the surface; the surface is always made-up.

A very tight-haloed English vicar was preaching his sermon in a very snobbish English church when he kept being interrupted by a black American in the congregation.
"The lord says..." began the preacher.
"Far out man!" came a cry from the back.
"The rich shall perish..."

"Hey man, right on!" the American called.
"And the mighty shall..."
"Hallelujia!" came the response from the back.
The vicar managed to get to the end of his sermon, but at the end went up to the American and said, "Excuse me, I'm afraid in this country we like to keep a bit of decorum. We try to keep a stiff upper lip. It is the queen's own country, this is a place of God, and I frankly found your behavior rather disconcerting."
"Hey man, I'm sorry, you are right on. I just loved the quaint way you gave us all that great shit about Moses and the Ten Commandments and I thought I would throw a few thousand greenbacks in your direction for this great thing going on here."
"Cool man!" said the preacher.

It does not take much to find out what is deep inside. All decorum, all culture is so superficial; it will be a tremendous joy to see people in their authenticity, in their reality, without any decorum, without any make-up, just as they are. The world will be tremendously benefited if all this falseness disappears.

The alchemy of yes and the rebellion based on yes are capable of destroying all that is false. And can discover all that is real and has been covered for centuries, layer upon layer by every generation, so much that even you yourself have forgotten who you are.

If suddenly somebody wakes you up in the middle of the night and asks you, "Who are you?" you will take a little time to remember who you used to be in the night before when you went to bed.

It happened that George Bernard Shaw was going to deliver a lecture some distance away from London. On the way in the train came the ticket-checker. Bernard Shaw looked in every pocket, opened all his suitcases, but the ticket was not there. Finally, he was perspiring and the ticket-checker said, "Don't be worried, I know who you are; the whole country knows, the whole world knows. The ticket must be somewhere, you don't be worried. And even if it is lost, I am here to help you get out at the station, wherever you want to get out."

George Bernard Shaw said, "Shut up! I am already in confusion and you are making me more confused. I am trying to remember where I am going! That ticket was the only thing... I am not searching for the ticket for you, idiot; I don't care about you, you can get lost. Bring me my ticket!"
The man said, "But how can can I find your ticket?"

George Bernard Shaw said, "Then what am I supposed to do? Where should I get down? Because unless I know the name of the station..."

It is almost the same situation with everybody. You don't know who you are; your name is just a label that has been put upon you, it is not your being. Where are you going? -- you don't have any ticket to show you where you are going to get down, and you are just hoping that somebody may push you somewhere, or maybe somewhere the terminus comes and the train stops and it does not go anywhere else....

But why are you traveling in the first place? In fact, for all these fundamental questions you have only one answer: I don't know. In this state of unawareness your revolutions cannot succeed. In this state of unawareness your desire for freedom is just a dream. You cannot understand what freedom is. For whom are you asking freedom?

My idea of a rebellion based on yes means a rebellion based on meditation, for the first time in the history of man. And because each individual has to work upon himself, there is no question of any fight, there is no question of any organization, there is no question of any conspiracy, there is no question of planting bombs and hijacking airplanes.

Some idiot at the Poona airport has put on the computer, "Beware of the sannyasins of Osho; they can hijack airplanes!" It is really a very insane world. One of my sannyasins who has to go often to Bombay and come back says, "Every time I see that computer I start trembling inside that they may catch hold of me and ask, `Why do you come again and again? Are you intending to hijack an Indian Airlines airplane? It is enough that you come once -- but why do you come and go at least three times in the week?'"

He was saying, "What to do? By road it seems you are going to hell, and on the airplane they have that computer.... Every time I am there, immediately the computer says, `Beware of sannyasins.'"

I am not interested in hijacking airplanes, neither am I interested in destroying any governments. But it will be the final result of my individual rebellion based on meditation: governments will disappear. They have to disappear; they have been nothing but nuisance on the earth. Nations have to disappear. There is no need of any nations; the whole earth belongs to the whole of humanity. There is no need of any passports, there is no need of any visas.

This earth is ours, and what kind of freedom is there if we cannot even move? Everywhere there are barriers, every nation is a big imprisonment. Just because you cannot see the boundaries you think you are free. Just try to pass through the boundary and immediately you will be faced with a loaded gun: "Go back inside the prison. You belong to this prison. You cannot enter into another prison without permission." These are your nations!

Certainly, a rebellion of my vision will take away all this garbage of nations, and discriminations between white and black, and give the whole of humanity a natural, relaxed, comfortable life. This is possible, because science has given us everything that we need, even if the population of the earth is three times more than it is today.

Just a little intelligence is needed -- which will be released by meditation -- and we can have a beautiful earth with beautiful people, and a multidimensional freedom which is not just a word in the dead constitution books but a living reality.

Devageet, one thing finally to be remembered: the days of revolution are past. We have tried them many times, and every time the same story is repeated. Enough. Now something new is urgently needed. And except the idea that I am giving to you of a rebellion, individual and based on meditativeness, there is no other alternative proposed anywhere in the world.

And I am not a philosopher; I am absolutely pragmatic and practical. I am not only talking about meditative rebellion, I am preparing people for it. Whether they know it or not doesn't matter. Whoever comes close to me is going to become a rebellious individual, and wherever he will go he will spread this contagious health. It will make people aware of their dignity, it will make people aware of their potentiality. It will make people alert to what they can become, what they are, and why they are stuck.

My sannyasins' function is not to be missionaries, but to be so loving, compassionate, such fragrant individuals... It is not a question of converting people from one ideology to another ideology. It is a far deeper transformation -- from the whole past to a totally new and unknown future. It is the greatest adventure that one can think of.

You are fortunate to be part of this great adventure.

BELOVED OSHO,
DURING YOUR DISCOURSE THE OTHER MORNING, AN OLD QUESTION AROSE WHICH IS DISTURBING MY CONTENTMENT. THE QUESTION IS: WHAT DO I DO WHEN I FIND THAT WHAT I AM LOOKING FOR IS WHAT IS DOING THE LOOKING?

Prem Hareesh, your contentment is not much of a contentment! A contentment that can be disturbed by a small thought cannot be valued very much. This is the contentment I have been talking about that has been created by the past enlightened people -- a superficial layer. And your thought was more significant than your contentment, so it is better it is disturbed.

The question that arose in you is more significant: "What do I do when I find that what I am looking for is what is doing the looking?" This is the ancientmost question, always asked by meditators in some way or other.

And this is the time when the master tells you, "Don't do anything."
There is no need to do anything.

If you understand your question... I will repeat it again: "What do I do when I find that what I am looking for is what is doing the looking?" There is no question of doing if you have got the point. It is not a question, it is a revelation.

Nancy Reagan had been looking over every paper fan in the pushcart, feeling them, holding them, waving them back and forth. Finally she bought the cheapest -- a one-dollar fan.

The next day she returned holding the fan which was ripped down the middle.

"Look what is happening," she said to the shopkeeper. "I want my money back."

The shopkeeper said, "I am not a rich man, madam. How much did I charge you for this fan?"
"A dollar." she answered.

"And what did you do with it?" asked the shopkeeper.

"I am not silly: I waved it back and forth in front of my face."

"Well," said the shopkeeper, "that is your problem. That's what you do with a five-dollar fan. With a

one-dollar fan you hold the fan still and you wave your head!"

With your small contentment you should not raise such five-dollar questions!

Hareesh, you don't have to do anything. Just put the fan aside. You don't know the whole story, and I think nobody here knows how the story ends. But I think if you wave the fan from side to side you destroy the fan; if you wave your head from side to side you will destroy your head. It is better not to wave anything. Put the fan back and sit still just like a buddha, doing nothing.

If you have felt the question arising in you, that "what I am looking for is really the one who is looking," this is a tremendously beautiful understanding and revelation. Now don't ask to do anything; just sit silently at ease with the energy that was involved in looking. You *are* it!

This is for all -- particularly for Ronald Reagan so that he does not feel bad that I talked about Nancy Reagan. People are very disturbed if you talk about their wives and don't talk about them.

Ronald Reagan is sitting in the barber's chair having a haircut, when the barber casually says to him, "Hey, Ronnie, the newspapers reported today that Osho told a great joke about you."
"Yeah? What did he say?" asks Reagan.

"It was about how you became the president of the United States after a surgeon grafted a smile onto a donkey!"

Reagan, who shows no sign of discomfort, mumbles to the barber, "Yeah, very funny. Just finish my haircut, and I will have a shave as soon as you are finished."

"Hey, Ronnie," continues the barber, "and did you hear what Osho said about you being worse than Adolf Hitler, Mussolini, and Ivan the Terrible put together?"

Ronald Reagan's face turns bright red but he does not say a word.

The barber continues, "And did you hear what Osho said about...?"

Ronald Reagan interrupts the barber, saying, "Will you just get on with the haircut. Why are you always so interested in Osho, anyway?!"

"Well," replies the barber, "besides the fact that he is a very far out guy, every time I mention the name Osho, your hair stands on end and it makes it a lot easier to cut!"

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #27
Chapter title: Love: the conscious path of the ego

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BELOVED OSHO,

SITTING WITH YOU, THERE ARE TWO PARTS OF ME OPERATING, ONE OPPOSING THE OTHER. ONE PART LOVES AND TRUSTS YOU MORE THAN ANY MAN I'VE EVER MET. THE OTHER IS JUST PLAIN AFRAID OF YOU -- AFRAID OF YOUR UNWAVERING TRUTH AND THE AUTHORITY THAT IT GIVES YOU... AFRAID OF HOW VULNERABLE I FEEL IN FRONT OF YOU... AFRAID THAT YOU COULD HURT ME. YET DEEP INSIDE, I KNOW THAT YOU COULD NEVER HURT ME. WOULD YOU TALK ABOUT THE DISCIPLE'S TRUST IN, AND FEAR OF, THE MASTER?

Deva Satyarthi, it is a pure misunderstanding that you have two parts -- one loves me and one is afraid of me. You are dividing yourself into two persons, a split personality, just because you don't understand the deep relationship between love and fear. The psychological background has to be understood.

Love is almost like a death. When you die your physical body dies and you don't experience it, because most of the time you die after you have gone into unconsciousness, so you don't feel your death. Only people whose meditation has become complete can see their death, because they don't go into unconsciousness.

The fear is, if you replace the word love with death... Love is a conscious death, not of the body but of the ego. The ego has been dominating you for many births, for many lives. Its domination has become almost permanent. Love is the only experience that can dethrone it.

If in love you cannot lose your ego, then you can never lose it. And you are not the ego, remember; it is a false idea of yourself, accepted and acquired in ignorance. In love you need humbleness, in love a trust arises on its own. The person you love, you can expose yourself to in total vulnerability. But you don't know that with love this shadow is always there, that it is a kind of death.

Particularly your personality feels immensely troubled that you are in such deep love.

So as far as I can see there is no division in you; it is just that you don't understand the relationship between love and fear. It is absolutely natural for every person who loves to feel fear, because he does not know that love is nothing but a graveyard for your ego, and because you are identified with the ego you think it is going to be your death.

All this may not be on the conscious level; it may be going on underneath, in the darkness, in the unconscious part of your psychology.

On the conscious level you think perhaps you are split into two opposing camps. They are not opposing camps; they are two branches of the same tree, but the tree is hidden in the unconscious and you see only the branches in the conscious. Naturally, they look like two separate things.

So the first thing is to understand exactly that love is death of the ego, the personality, the false. There is no way to have both, love and ego. Either you can have the ego or you can have love -- but make it a conscious thing.

Just a few days ago, one of the most intellectual and experienced journalists of India, M.V.Kamath, wrote a review of my two books, THE REBELLIOUS SPIRIT and THE NEW MAN. In his review he said a few things that perhaps he himself was not aware of... the unconscious is very deep, and nine times bigger than your conscious. He said that I am the greatest intellectual giant of the second part of the twentieth century. And at the same time, in the next sentence he said that if I were not always surrounded by controversy I would have more admirers in the world than I have today.

My secretary has written to him saying, "Can you give a single name of any intellectual giant in the whole history of man who was not surrounded by all kinds of controversies while he was alive?" A little part he sees -- that which comes to his conscious mind -- but something unconscious erupts. Secondly, he has said in his statement that I do not have to be heard or seen: I am a master of words; just reading me is enough. He was thinking that he was praising me, calling me a master of words, telling his readers that "there are so many statements in his writings which are quotable and I feel a little jealous and think I would like to have written them."

My secretary wrote to him, "You have never seen Osho, you have never heard him. You seem to be an intelligent person; on what grounds are you saying that just reading him is enough? I have listened to him, I have listened to him speaking, and I can assure you that the spoken word has a life of its own, it is still warm. The printed word is dead. If you are so much influenced by the printed word, come at least once, on our invitation -- Bombay is not far away from here, just a fifteen minute flight -- and see the difference between the spoken word and the printed word."

You can also hear the spoken word on the radio or from the tape recorder, but if you see me speaking then something more is added to it. Then your two senses are working, your ears and your eyes. Ears are not

that sensitive; eyes have eighty percent of the sensitivity, and the remaining four senses have only twenty percent. To see is a totally different thing.

Seeing a master means feeling his presence, looking into his eyes, watching his grace. That is not possible from the written word. And if you are influenced so much by the written word that you declare the man as the greatest intellectual giant, it seems to be absolutely necessary that you should listen to him, you should at least see him once.

Yesterday his reply came, a very strange letter. He does not answer any question raised by my secretary. He cannot; he knows he has committed mistakes unconsciously.

Another question was also raised by my secretary: "A man of truth does not bother about admirers; from where did you get the idea? Was Gautam Buddha interested in admirers? Was Jesus Christ interested in admirers? It would not have been difficult to get admirers; even stupid politicians manage it. It is a simple strategy. Just say the things that they want to hear and you will get admirers.

"Osho is neither a politician, nor an actor, nor a showman. He is not interested at all in getting your admiration. He is a non-compromising man; he will say only what he feels to be true. Even if the whole world condemns him, crucifies him, it won't make any difference; he will go on saying what he feels is right and true."

A crowd of admirers cannot make a lie into truth, and neither does being alone against the world mean that your truth has become a lie. Truth has always been spoken by single individuals, and they were always condemned by the masses, by the crowds, for the simple reason that every truth destroys your prejudices, destroys your so-called knowledge, makes you realize that you are utterly ignorant and you don't know anything.

But he has not answered anything, although he has written a letter. On the contrary, in the letter he writes, "I will not come to listen to or to see Osho. I would not have gone to listen to and see Gautam Buddha, or Socrates, or Jesus Christ." And he himself sees the point that "perhaps you may think that I am an egoist. Certainly I am." This is the answer, the whole answer.

But it seems he feels that to be an egoist is nothing to feel ashamed of. This is the modern education, which has given one of the most idiotic ideas to the whole educated world. The whole structure of education is based on the childish psychology of the West, which says that every person should have a strong ego, otherwise he cannot survive in the struggle of life. And the function of education is to strengthen your ego. That's why, without feeling any shame or embarrassment, M.V. Kamath says, "Perhaps you will think that I am an egoist. I am."

But I could not conceive of a man saying that he would not have gone to listen to Gautam Buddha, or to Jesus Christ or to Socrates. Just an ordinary journalist, with such an ego -- people are so much accustomed to the ego that they don't see it. It is so close to their eyes that it keeps them blind.

Satyarthi, you are moving in a different direction from the ego. You are moving towards love, trust; you are moving towards truth, being. The ego has to be left. It has to be completely left, and you can leave it only if you are conscious of it.

The second thing: you say, "The other is just plain afraid of you." Everybody is afraid of love; that's why even lovers keep a little distance, and even lovers go on fighting so that the distance remains. They never come too close, where they can become one, because becoming one means you have lost yourself. That is your ego influencing you. Unless love is big enough that you can become one with the beloved, your love will remain absolutely incomplete, and you will remain in this split between love and fear.

What have you got to lose? Why should you be afraid? Sometimes it puzzles me. You don't have anything to lose -- and what have you gained through your ego? What has been the benefit of it? Perhaps fights, struggles, conflict... Being very touchy, just a small thing will insult you: if somebody who used to say hello to you one day just passes by you without saying hello, that's enough to keep you awake the whole night: "I am going to show that son-of-a-bitch! He did not say hello to me."

You don't have anything to lose; just a fear of which you have not been able to be aware. But this is the time to be aware of it.

You are saying, "... afraid of how vulnerable I feel in front of you... afraid that you could hurt me." I *am* going to hurt you! -- there is no need to be afraid. That's my whole function here, to hurt you so much that finally you drop the ego -- because *that* is what gets hurt. Nobody can hurt, nobody can humiliate, nobody can insult your authentic being; it is the phony part that starts getting enraged, feeling wounded by small things.

But as far as I am concerned, I promise you I will hurt you. So at least you can be at ease; there is no

need to hang in a limbo... "Perhaps he may hurt me." No, I am *certainly* going to hurt you. Unless I hurt you, I cannot change you. But I don't hurt *you*, I hurt only what is false in you. You wanted some other kind of promise....

You say, "Yet deep inside, I know that you could never hurt me." You are wrong. You cannot persuade me not to hurt you -- I cannot lose my whole profession!

And finally you say, "Would you talk about the disciple's trust in, and fear of, the master?" Both are absolutely together -- one. When you trust the master, the trust comes from your real being -- ego cannot trust anybody -- and the fear comes from the ego.

If your fear is too much, then you will turn against the master and will start condemning him, saying lies about him just to protect yourself from people who will say that you are betraying your master. It is strange that people have lived with me for ten, twelve years, worked... and when their ego was hurt in some way, left me. Even after being here with me for ten or twelve years they could not understand:

How can I help if I don't operate on your ego and separate it from you?

Gautam Buddha used to say, "I am a physician." Twenty-five centuries later, I cannot say that I am only a physician; I am a surgeon. After twenty-five centuries some evolution is needed.

These people lived twelve years with me but they never wrote a single word about me, they never brought a single person to me. But the moment they left me they started writing books against me; suddenly they became great writers.

It is simply a defense mechanism. They are trying to tell the whole world why they have left me -- because I am not what they used to think. Still they are unaware that it is not my problem that they have left, it does not matter to me. Thousands of people have come and gone; I don't know even their names. While they are here on my surgery table I do whatever I can do, but a few idiots escape while the surgery is only half done.

I have heard about a politician. He had gone to a great surgeon, a brain surgeon. The politician was very important and he was contesting for the presidency of the country, so the brain surgeon had called all his colleagues and told them to be very careful. But they saw so much crap in his brain that they finally thought that it was better to put him in a coma and take out the whole brain and give it a dry cleaning.

While they were cleaning his brain in another room, the man came to a little, and at that very moment one man came in and said, "What are you doing lying here? You have been chosen the president of the country!"

So he jumped off the table. The surgeons saw that he was jumping off the table and they could not believe it; they said, "Wait, your brain is being washed!"

The politician said, "For five years at least I will not need it. You can keep it and clean it completely. I have become the president of the country; what do I need the brain for?"

Shiva used to be sitting by my side every evening in darshan. He was a guard -- not my bodyguard, just one of the guards -- and his function here was that when people in darshan sometimes fell down, if they felt such an upsurge of energy that they could not manage to sit, his function was to take them back to their seats or take them and make them lie down by the side.

I had never seen anything that could be called intelligent in him. He never wrote a single word, he never wrote any book about his experiences here. Perhaps he was so insensitive that although he was amidst tremendous experiences happening, his insensitivity did not allow him to be aware of it.

The day I left for America he followed me. Certainly in America there was a different arrangement; the whole commune was a different kind of functioning organization, and he was not chosen to be a guard. He came twice, but I was in silence and isolation so he could not approach me.

The others who were in the office said, "We don't need you as a guard because we have been confirmed by the American government as a city. We have a police department so now guards are not needed."

Of course we did not allow any non-sannyasin to be in the police department. We sent our own people for the training; our own people were the policemen, so there was no need for guards. Those policemen were functioning under the chief of police of Oregon.

Shiva was so much hurt because his power had been taken away that he wrote a book, BHAGWAN, THE GOD THAT FAILED. If he had been authentic and true he should have written, SHIVA, THE GUARD THAT FAILED. But nobody looks at himself; people always project on others.

Satyarthi, at least you are aware of the split. Just go a little deeper in your meditation and the split will disappear. It is simply a confusion because you don't know that love is followed by fear as a shadow. Unless

that shadow disappears, love is never complete and flowering.

But words are sometimes very dangerous. No dictionary exists in which you will find love in any way associated with fear. But the truth is, it is always following love to the very end when the master simply takes out his sword and finishes it completely. So I cannot promise you not to hurt you, but it will be a healing wound. It will bring you to more health and to more togetherness, to your authenticity and your being.

Don't be deceived by words, because words have not been coined by enlightened people.

The suave, impeccably dressed gentleman approached the menswear counter and was greeted by a beautiful, shapely, young attendant.

"Good afternoon," she murmured huskily, "and what is your desire?"

"My desire," he said, after giving her a long appreciative look, "is to take you in my arms, rush you to my apartment, open a magnum of champagne, put on some romantic music, and make hot love to you. However, what I need now is new shirts."

The word `desire' created the whole trouble. He had come only to purchase shirts; if the girl had asked, "What is your need? what is your requirement?" things would have been different.

Sometimes words play such a tremendously meaningful role in our lives. Just a single word and your ego immediately picks it up and your whole consciousness becomes clouded and dark.

Satyarthi, it is good that you have exposed yourself; that shows that your love is greater than your fear. Now move your energy more towards love and leave the fear without energy. It will die by itself. It is only a shadow.

BELOVED OSHO,
IS IT POSSIBLE THAT INSTEAD OF WATCHING THE THINKING, I AM THINKING OF WATCHING?

Yogananda, it is not only possible, it is absolutely certain that instead of watching the thinking you are thinking of watching. But if you have become aware of it, the change is possible. If you can think of watching, why can't you watch thinking? Just try. It is not a difficult process, it is simple.

But most people do that. They are thinking of watching and are deceived by themselves and start feeling that great things are happening: The watcher has come in and soon all these thoughts will disappear and the no-mind is not very far away.

When people say to me that meditation is going very well, I am a little suspicious. If the meditation is going very well, you don't have to say it to me; I can see it. It will change your eyes, it will change your posture, it will change your walk, it will change your speaking, it will make you more and more silent -- a pool of peace without any ripples of thoughts.

But human mind is very cunning; it tries to the very end to deceive you. And you are very naive, you go on being deceived.

Sadie Moskovitz took her old grandmother to the movies. It was an epic about the Roman Empire. In one scene a lot of unarmed prisoners were thrown to the lions. The old grandmother broke out into loud wails, crying out, "Ah, those poor people."

Sadie was very embarrassed and whispered fiercely, "Don't scream like that, Grandma. Those are Christians.

Choked, Grandma said, "I see." She was quiet at once, but then began wailing louder than before.
"Grandma," demanded Sadie, "what is it now?"

"Over there," said Grandma, pointing, "that poor little lion at the back. He's not getting any Christian."

Beware of your mind more than anything else in the world. It is the greatest deceiving device which has been created by your body, physiology, chemistry, biology. It keeps you tethered to the body and does not allow you to open your eyes to your consciousness. It keeps you engaged; it does not give you even a little holiday. The danger is that if you are given a little holiday you may become aware of your inner grandeur, the beauty of your being and the enormous truth and the glory of it. And once you have seen that splendor,

you are not going to be deceived anymore.

Yogananda, now change it. Instead of thinking of watching, start watching the thinking. Even if the thinking is about watching, watch. It does not matter what is the object of thinking -- it can be watching -- don't get at all disturbed. You go on watching even thinking about watching and the watching that you will be doing will reveal secrets and the mystery of your being. And as they are revealed, mind disappears.

Mind is only there while you are utterly unconscious and ignorant. When more light is brought by meditation, watching, mind disappears like darkness. It is not a strong enemy; it is just that you have never tried to go beyond it.

Watching is simply a process of going beyond the mind, far away, looking at the mind, watching what is going on. Whatever the mind is doing you simply see it; don't appreciate, don't condemn, don't judge, because all these things are part of thinking.

Watching knows no judgment, no condemnation, no justification, no appreciation. Watching is simply like a mirror; standing before the mirror you may have a beautiful face but the mirror does not smile at you. You may have an ugly face but the mirror does not feel disgusted. You may have no face at all; the mirror is unconcerned.

Watching is simply exactly like a mirror reflecting the mind. Whatever is going on, the mirror reflects but makes no comments. This is the secret to getting beyond the mind, farther and farther away from it. Soon you will see that your mind is just a faraway echo -- you can't even figure it out what it is muttering -- and then it disappears.

The attachment with the mind is through your condemnation or appreciation. Even when the mind disappears, don't say to yourself, "Aha, this is it." Then the mind has come back from the secret door that it knows.

Just remain silent.

There is no need to say "Aha!"

There is no need to say "This is it!"

Relish and enjoy the silence that has come around you. Where mind was just a marketplace, you have entered into the silences of the heart.

Enjoy, dance, but don't say a single word.

BELOVED OSHO,
THE OTHER MORNING YOU LOOKED SO YOUNG IN MY EYES. I LOVE YOU.

Mukta, perhaps the other morning you became aware of my eyes and became aware of your love. But as far as I am concerned, you are the only sannyasin amongst millions who has loved me from the very first day you entered into my room some twenty years ago.

Mukta is one of those unwavering people that have become very rare in the world. She had not come for me; she had come just to accompany another sannyasin. That other sannyasin has disappeared long ago. She used to come to India at least two or three times a year to see me. She was American, very rich, and was constantly thinking that when her father dies... That old fellow was holding all the money.

Then I went to America, but she never came to the commune. The old man had died, and now she had all the money. She was afraid if she came to the commune and saw me it would be difficult. She had been telling me again and again, "Osho, don't be worried. He cannot live forever. Once he is gone, our ashram is not going to have any trouble about money."

I said, "This is very ugly. The very idea is ugly and poisonous."

But he died and she became one of the richest women in America. She never came to see me in five years while I was in America and the last thing she did when she found that the American government was trying to destroy the commune or in some way deport me...

The U.S. attorney general had said, "Our main purpose is to silence Osho absolutely."

One journalist asked him, "What do you mean? Do you want to assassinate him?"

He said, "No, we have more sophisticated means to silence him."

She became afraid that if the American government found out that she was my sannyasin... She sent a letter from her attorney.

This is a strange world and gives tremendously hilarious moments. When I saw the letter I could not

stop laughing. The letter said, "I have never been connected with Osho and I am not at all interested what happens to him or to the commune. I have never been to the commune. This is from my attorney to inform you that I have never been associated with you."

She must have become afraid. It is very difficult when you are passing through dark nights; even your own shadows leave you.

But Mukta is made of a different metal. She had come with that sannyasin just to see India; she had no conscious intention even to meet me. She came to see me just accidentally because that woman was coming to see me. And miracles happen in the world: that woman is lost, and Mukta has never left me for a single moment -- here, in America, going around the world. She has left her home, she has left her husband, she has left her children, she has left all the heritage that her old father has left for her. She never went there to get that heritage; her other sister has swallowed the whole thing.

She has never complained about anything. She has never differed in her mind for a single moment; she has passed from disciplehood to the state of devotee long ago.

So it may have been, Mukta, that "the other morning you looked so young in my eyes. I love you" -- but I have been loving you for twenty years. I can remember the first day you entered into my room in Bombay. Sitting on the sofa, I had a very clear perception that you had not come with Pratima, that sannyasin, but that Pratima had come with you, my future sannyasin.

And the same day Mukta became a sannyasin.

Such unwavering trust and love is the only miracle worth calling a miracle. Jesus walking on water is not miracle.

The Mother Superior was passing through customs and the customs officer asked her if she had anything to declare.

"Nothing at all," she said.

"What's in the bottle?" asked the suspicious inspector.

"Only holy water," declared the Mother Superior.

The inspector pulled the cork. "Aha! It is whiskey!"

"Glory to God," cried the Mother Superior, "it is a miracle!"

And this is for you all.

The morning after.

ITALIAN GIRL: Now you will-a hate me!

BRAZILIAN GIRL: You call that a samba?

RUSSIAN GIRL: My body has belonged to you, but my soul will always remain free.

AMERICAN GIRL: Who are you? I must have been drunk.

GERMAN GIRL: After we rest awhile, maybe we go to the beer garden, ja?

SWEDISH GIRL: I tank I go home now.

FRENCH GIRL: For this I get a new dress, oui?

JEWISH GIRL: I should have held out for a new mink coat.

JAPANESE GIRL: Now you know it is not so.

ENGLISH GIRL: There, dear, do you feel better now?

And finally, a sannyasin girl: My God, you REALLY want to go to Dynamic Meditation?

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #28

Chapter title: Become an outsider

20 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
MORE AND MORE IT HAPPENS THAT I'M ALONE, AND I AM BEGINNING TO LOVE AND ENJOY THIS SILENT SPACE. BUT A FEAR IS COMING UP: I AM AFRAID THAT IN THIS WAY I WILL LOSE CONTACT WITH OTHERS AND I WILL BECOME A STRANGER.
I FEEL A LONGING THAT BRINGS ME TOWARDS YOU, BUT A PASSION AND DESIRE TO FALL IN LOVE WITH SOMEONE SEEMS TO BE NO MORE THERE.
MY BELOVED MASTER, CAN YOU PLEASE TELL ME WHAT IS HAPPENING? AM I RIGHT OR AM I GOING ASTRAY?

Shantam Arjun, the question you have asked raises many significant questions which will be useful for everybody. You are asking, "More and more it happens that I am alone, and I am beginning to love and enjoy this silent space. But a fear is coming up: I am afraid that in this way I will lose contact with others and I will become a stranger."

To be a sannyasin *is* to be a stranger.

To be a sannyasin is to be an outsider.

You do not belong anymore to the crowd; you have chosen the path of a lion, to be alone, rather than the path of a sheep, to be always in the crowd. Now that it is happening to you, that you are beginning to love your aloneness, a fear is also arising that you may become a stranger; you may lose contact with others.

Have you ever thought what you have gained from the contact with others? What is the end result of being in the crowd, except misery, anxiety, agony? What has been the contribution of the crowd to you? Yes, it has given you greed, it has given you violence, it has given you ambitions, which are all ugly. It has given you self-hatred, it has given you a constant desiring for the future -- but that is a strategy to take you away from the present.

And remember, your longing for the future is never going to be fulfilled. All fulfillment is in the present. And the only people who have attained anything worthwhile are the people who have the courage to be strangers.

There is certainly a fear in the beginning, because the more you become a stranger, the more you are condemned; the more you become a stranger, the more you feel yourself without any support. You were always supported and you have forgotten that you can stand on your own; there is no need of any support. In fact all supports have made you crippled. If a child is supported, carried from the very beginning, he will never learn to walk on his own.

To be an outsider means you have dropped all that has been given by the past as heritage. That heritage has nothing beautiful in it; it is full of bloodshed, wars, hatred. There is not a single thing that comes to you as heritage which can be rejoiced in. If you are alert -- and your aloneness is bound to make you very alert -- you will be able to see that you have been carrying all kinds of garbage given to you by the older generation. There is not anything of any value, because anything of any value has to be discovered by yourself; it cannot be given to you by anyone else.

In the crowd, the idea is very strong that you can gain knowledge from others; that you can become wise from others' advice; that you can become religious by believing in others; that you can become spiritual if you are obedient to the commandments of God. But it is always others you have to look up to. You yourself are absolutely worthless; anything of value is going to happen to you only through others. This idea has

been propagated and everybody has been poisoned by this idea. That is the fear when you start moving on a small footpath, leaving the superhighway.

They say -- or they used to say in the past, but it is no longer relevant -- that all roads lead to Rome. But not all footpaths -- every footpath moves on its own, to its own destiny. Now even the roads have revolted; they have forgotten Rome completely. It is very rarely that any old rotten road may be going to the Vatican.

The fear is natural, but it has to be dropped. To be carried away by the fear will be very unintelligent.

Secondly, experience shows that in the beginning, by being alone in your own silent spaces of the heart, you feel you are losing contact with others. But don't you see me? Can you find a man who is more an outsider and a stranger in the whole world? Yes, I have lost contact with all kinds of idiots; now I only have contact with those who are thirsty and those who are understanding and those who want to evolve into spiritual beings. Now this commune of friends and fellow travelers has a totally different meaning than being in the crowd.

The crowd crushes your individuality, destroys your freedom, humiliates you to such a point that you start hating yourself instead of loving yourself. The society has been dominated by a very wrong psychology. It looks logical but it is not *psychological*. And logic is something man-made; psychology is not something man-made.

The logic behind humiliating each individual to such a point that he cannot love himself is that if you love yourself, how are you going to love others? And the society and the family and the nation and the religion -- everyone is interested in your loving others. Love your wife, love your children, love your parents, love your teachers, love everybody except yourself. It is a simple logic -- that if you love yourself, you will not care much about the wife or the husband or the children or the parents or the priests.

This fear has dominated humanity for thousands of years. But this fear was absolutely wrong because it has not created what they were thinking. It is a simple psychological fact that a man who cannot love himself cannot love anybody else. But that is not logical, that is a psychological truth. If you cannot love yourself, you don't know even the taste of love or what love means.

So you can pretend: you love your children, you love your wife, you love your husband, you love your parents -- but it is all pretension. If so many people in the world were loving, where does war come from? From where is all kinds of violence continuously coming? From where is hatred arising if everybody is so loving?

You have to love your children, your wife, your husband, your parents, your priests, elders, neighbors -- there are even teachers like Jesus who say you have to love your enemies too. Just don't love yourself! This strange logic has destroyed your very roots of loving.

I say unto you: first and foremost, love yourself. And if you can love yourself, others will start getting your love very naturally, without any pretensions, very spontaneously. A man full of love soon starts overflowing. You cannot contain your love into the small space you have within you; your love is far greater than you are. Your love can fill the whole earth. A single man's love can fill the whole universe. It is so vast that you can go on sharing with everybody.

But if your very source remains closed, then all that is left is to pretend. Everybody is pretending; that's why there is so much talk about love, so much poetry, so much literature. And if you look around, you don't find love anywhere, you never encounter it.

I want the whole universe to be a loving, rejoicing universe. But I see where humanity has failed, where its teachers, messengers of God and saviors have taken a wrong route. They listened to logic and they forgot that logic is absolutely man-made; it has nothing to do with your nature. Nature has no obligation to fulfill logical conclusions. If your nature can be heard, it will become a simple thing to understand.

Love yourself, so that all your loving sources become open, all blocks are removed. And if you can love yourself -- with all your frailties, with all your weaknesses, with all your errors -- you can love anybody in the world. You will have tremendous compassion and understanding, because you commit the same mistakes; the same are your errors, the same are your frailties.

The people who have never loved themselves have never come in contact with themselves. Yes, they are in contact with others, but it is a very strange situation: if you are not in contact with yourself, how can you be in contact with others?

Who is going to be in contact with others?

Who are you?

At that point you simply don't know. You know that you have a contact with your friend, you have a contact with your children, you have a contact with your mother -- but who are you? And the same is the

situation of your mother, your friend, your children -- they don't know who they are. Nobody knows who he is, and everybody is in contact with everybody else. Can you think of any greater insanity than this situation?

Once you become an outsider, settled, confirmed, you will be surprised that now authentic contacts start happening, because now you are in contact with your own being. You have such a magnetic pull that those who are seeking, those who are searching, those who are longing for something to happen in their life -- those who don't want to live an empty and meaningless life will start coming in contact with you.

This contact will have some great significance. You will be fulfilling each other without destroying each other. You will be loving but not possessive. You will help but you will not enslave. You will support -- but not to exploit; just out of your love, friendliness, out of your understanding, whatever happens will be right.

Of course you will not be part of the big world of retarded people whose mental age is not more than fourteen. This is enough for being a postman or a stationmaster or a president -- any trivia. I don't see any difference between a stationmaster and a president of a country: both are small flies pretending to be something great. You will not be in contact with these psychologically retarded people, but you will come in contact with real, authentic, intelligent, loving human beings who have understanding, who have compassion. And because they can love themselves, they can also love you.

My experience, Arjun, is very different. The moment my blindness disappeared, the moment I found my own being, I could not believe how people started coming to me. I had not advertised myself in any newspaper, and suddenly, walking on the streets, somebody would stop me, feeling a little embarrassed that he is stopping an absolute stranger. He would say, "Something in you makes me feel to be friendly with you."

I would say, "How many friends can I manage?"

One of the friends arranged a bungalow for me. It was big enough, but soon it was continuously full of guests coming from faraway places. I told the friend, "Something has to be done because we don't have space." I have suffered from lack of space my whole life, and I am still suffering. A few sannyasins are continuously searching for more space, because more people are coming, threatening that they are coming!

I have never found myself a stranger. On the contrary, I have found people who are on the same wavelength. I have found people who are filled with the same music. Slowly, slowly people started coming from outside India, and now perhaps this is the only gathering in the world which has its brothers, its sisters, in every country.

Yet there is no church, no dogma, no belief system. What is holding all these people together? I am not promising you any heaven or paradise, and neither am I threatening you with any hell "if you don't believe in me, beware of eternal darkness and hellfire." Neither am I making you afraid, nor am I making you greedy for pleasures in heaven. I am not promising you anything; in fact I am taking away all the promises which others have given to you.

Why has this small commune of friends become an international commune? I don't feel you will remain for long a stranger or an outsider if you authentically enjoy your aloneness and the beauty that showers when you are a pure silence and nothing else, and the flowers that blossom in that spring of aloneness. You will find for the first time those people to whom you belong.

It will not take much effort on your part to search for them. It is very difficult to search, but if you simply remain in your silence, your silence will be heard more loudly than any noise. Your love will start radiating, spreading its net, pulling people without their being even fully aware of where they are going and for what. They will realize only when they have arrived and become a part of this big caravan. What is happening to you is one of the greatest things that can happen to a person.

You say, "I feel a longing that brings me towards you." The same longing will be felt by many, which will bring them to you just as a longing has brought you to me. Learn from this.

I have nothing to give you.

I cannot give you a direct contact with God, because as far as I am concerned there is no God, and there is no heaven and no hell. That's how I am dismantling all beliefs that the past has given to you. I want you to be without beliefs, without promises, without future, without past -- just enjoying the moment in its fullness.

This is your moment, just as it is my moment.

And if in our rejoicing we meet, it does not create a bondage. If in our total living of the present we find ourselves in deep love, in deep friendliness, it does not create any chains, it does not make any contracts; it has nothing to do with the next moment. This moment lived totally and intensely becomes almost equal to

eternity. It is enough unto itself.

You are saying, "But a passion and desire to fall in love with someone seems to be no more there." Once you have tasted something of higher quality, it is simply natural that things of lower quality will not attract you. If a longing has arisen in you to come close to me... now you cannot think of continuing your old passions and desires and love affairs which you used to think were great. Now you are having the greatest love affair possible.

Such affairs will be happening more and more. You will live on a totally different plane of consciousness, and lower planes will be left far behind. But you are not a loser, you are a winner. You are growing.

You are worried whether you are right or you are going astray. As far as the crowd is concerned, you are not right, never can be right, and you are certainly going astray. That will be the judgment of the crowd. Because you have left the crowd, their scriptures, their religions, their ideologies, you don't belong to them, naturally, according to them you are not right, can never be right, and you have certainly gone astray.

But according to me you have rightly gone astray. Nothing could have been more right than going astray from the crowd.

A doctor who worked in a psychiatric hospital got a flat tire in the parking lot, and when he took the wheel off he dropped the wheel-nuts down the drain. He was at a loss what to do when one of the inmates walked up and told him to take one nut from each of the other wheels and that would last until he got to a garage.

The doctor was very impressed and said, "That's good thinking on your part, young man. Why are you in here?"

The man replied, "I'm crazy, not stupid."

It is perfectly good here to be crazy, but not to be stupid. This place is for all kinds of crazy people, because they are the very cream of humanity. But this place is not for nuts, not for stupid idiots. You have certainly gone astray from the crowd, but you have found your people here.

I never for a single moment think that there is a world beyond you.

You are my world.

I have completely forgotten what is happening in the world -- whether it exists anymore or not, whether the third world war has happened or has yet to happen. I am not concerned with it at all; my concern is only with the people with whom I feel a synchronicity, the same heartbeat.

And once you start feeling the same heartbeat with these beautiful people who are here and around the world, you will not feel lonely. You will certainly remain alone, but you will never feel lonely. You will remain a stranger to the world, but I have gathered all kinds of strangers; you will not be a stranger here.

Here everybody is a stranger, everybody is an outsider. Amongst my people, nobody will condemn you, nobody will say that you are worthless. You will be loved and respected as you are, not as you should be. Shoulds we have dropped; we live in the existential and the real. We don't insist that "first you should be according to my ideal and then I will love you."

Once when I was a child my father told me, "Unless you follow the religion of our family, which our ancestors have followed for thousands of years, you will not get my love."

I said, "If there is a condition, then you love your ancestors, you love your religion, you love your ideals, moralities -- you don't love me. Unless your love is unconditional it is not love, and if it is not unconditional I am not going to accept it. Don't think that it is just you who are in the situation of loving me; I am also a part of it. I can reject it. If I see even a small condition hiding behind it, I am the last person to accept it. I can live without your love, but I cannot accept a love which has a condition attached to it. It is not love at all."

The whole day he must have thought about it. In the night when I was going to sleep he came and he said, "I am sorry. I understand what you said. Perhaps I was just imposing my ideals on you in the name of love."

How can love impose ideals on anyone? Love simply accepts you as you are; there is no need to be somebody else. I call a place holy only where love is unconditional, shared without asking anything in return, not even in a subtle way.

So, Arjun, don't be worried. You may be a little crazy; that is absolutely acceptable, lovable, because a man who is not a little crazy is too much of a square. He does not have any juice.

Now my Veeresh is here, hiding himself; this is the crazy type of man I am talking about. He has been following me everywhere on my world tour, but always hiding, just like that. He has not even a desire to be recognized -- "I have been following you all around the earth" -- but a pure love. He goes on working for me in Europe, in every possible way, doing whatever he can do. He puts his total energy into it and when he comes here -- and he must be wanting to come here every day -- he hides.

That's the way of unconditional love. It is enough that I have looked into his eyes. It is enough... If I can catch hold of him once in a while he is fulfilled, he is contented; that I have recognized him, I remember him -- that's enough.

You cannot expect anything unexpected from a man who is not at all crazy, has no color, no juice. He is just an ordinary businessman type -- not a poet, not a painter, not a singer, not a musician, not a dancer, not a meditator. These things are closed for your so-called sane, sober, respectable people of the society. These respectable people have not contributed anything to the world to make it more beautiful; only the people who have been called crazy by their contemporaries have been the creative people, the contributors. The whole evolution depends on them.

Just think about the first monkey who jumped out of the tree and became a man.... What do you think other monkeys would have thought about him? "Look at that crazy guy -- is this the way to be a monkey? standing on two legs, on the earth? An outsider, a stranger..." They must all have laughed and enjoyed very much that this fellow has gone crazy, and it must have been talked about for centuries, from generation to generation amongst monkeys. Perhaps they still talk about it -- that just one crazy monkey has created five billion crazy monkeys on the earth.

People like Gautam Buddha or Socrates or Pythagoras or Jesus are all outsiders and strangers to their contemporaries. They are all thought to be a little off the track, a little outlandish. And because the crowd, the majority is there... and they write the history books. They don't talk about the authentic contributors, they talk about the destructive people. The whole of history is full of Adolf Hitlers, Benito Mussolinis, Joseph Stalins. Very rarely, in the footnotes, you will find something about Pythagoras, Heraclitus, Plotinus, Kabir -- perhaps not even in the footnotes. And these are the real people who have lived, who have loved and who have created as much humanity, as much consciousness as is possible to a single individual.

Rejoice in being a stranger; rejoice in being an outsider. That is your way to satyam, shivam, sundram. That is the way which will bring you the truth, and the divine, and the tremendous splendor and beauty that follows on its own accord.

BELOVED OSHO,
NOT COUNTING THE DISCOURSES, IS TWENTY MINUTES OF MEDITATION A DAY ENOUGH TO SEE ME ALONG THE PATH AND LEAD ME TO EXPERIENCE THE SATYAM, SHIVAM, SUNDRAM YOU ARE POINTING US TOWARDS?

Vimal, first you cannot be allowed not to count the discourses, because your meditations cannot happen without these discourses. These discourses are the foundations of your meditation. I am crazy but not *that* crazy that I should go on speaking four hours a day if it does not help you in meditation! Do you think I am trying to distract you from meditation?

And then you are such a miser, Vimal. I never thought you were so miserly that just twenty minutes in twenty-four hours... not even twenty-four minutes!

You have missed my basic standpoint completely. I don't want you to think of meditation within limits; I want meditation to become your very life. In the past this has been one of the fallacies: you meditate twenty minutes, or you meditate three times a day, you meditate five times a day -- different religions, but the basic idea is that a few minutes every day should be given to meditation.

And what will you do in the remaining time? Whatever you will gain in twenty minutes... what are you going to do in the remaining twenty-three hours and forty minutes? Something anti-meditative, and naturally your twenty minutes will be defeated. The enemies are too big, and you are giving too much juice and energy to the enemies and just twenty minutes for meditation. No, meditation in the past has not been able to bring a rebellion in the world because of these fallacies.

These fallacies are the reasons I want you to look at meditation from a totally different standpoint. You can learn meditation for twenty minutes or forty minutes -- learning is one thing -- but then you have to carry whatever you have learned day in, day out. Meditation has to become just like your heartbeat.

You cannot say, "Is it enough, Osho, to breathe for twenty minutes every day?" -- the next day will never come. Even while you are asleep you continue breathing. Nature has not left the essential functions of your body and life in your hands. Nature has not trusted you, because if breathing were in your hands you would start thinking how much to breathe and whether it is right to breathe while you are sleeping. It looks a little odd doing two things together -- sleeping *and* breathing. Breathing seems to be a kind of disturbance in sleeping. But then the sleep will be eternal!

Your heartbeat, your blood circulation are not under your control. Nature has kept everything that is essential in its own hands. You are not reliable; you can forget, and then there is no time even to say, "I am sorry, I forgot to breathe. Just give me one chance more!" Even that much opportunity is not there.

But meditation is not part of your biology, your physiology, your chemistry; it is not part of ordinary natural flow. If you want to remain just a human being for eternity, you can remain there. Nature has come to a point of evolution where more than this is not needed: you are perfectly capable of reproducing children and that's enough. You will die, your children will continue. Your children will carry on the same stupidities that you were doing. Some people will be coming into the congregation, into the churches; some other idiot will be giving sermons, and the whole thing will continue -- don't be worried.

Nature has come to a point where now, unless you take individual responsibility, you cannot grow. More than this nature cannot do. It has done enough. It has given you life, it has given you opportunity; now how to use it, it has left up to you.

Meditation is your freedom, not a biological necessity. You can learn in a certain period of time every day to strengthen meditation, to make it stronger -- but carry the flavor of it the whole day.

First, while you are awake -- the moment you wake up, immediately catch hold of the thread of remaining alert and conscious, because that is the most precious moment to catch the thread of consciousness. Many times in the day you will forget -- but the moment you remember, immediately start being alert. Never repent, because that is a sheer wastage of time. Never repent, "My God, I forgot again!"

In my teachings there is no place for any repentance. Whatever has happened is gone, now there is no need to waste time on it. Catch hold again of the thread of awareness. Slowly, slowly you will be able to be alert the whole day -- an undercurrent of awareness in every act, in every movement, in everything that you are doing, or not doing. Something underneath will be continuously flowing.

Even when you go to sleep, leave the thread only at the last moment when you cannot do anything because you are falling asleep. Whatever is the last thing before you fall asleep will be the first thing when you wake up. Try it. Any small experiment will be enough to prove it.

Just repeat your own name while you are falling asleep: half awake, half asleep, go on repeating, "Vimal, Vimal, Vimal." Slowly, slowly you will forget repeating, because the sleep will grow more and more and the thread will be lost. It is lost only because you are asleep, but underneath your sleep it continues. That's why in the morning when you wake up and just look around, the first thing you will remember will be "Vimal, Vimal." You will be surprised: Why? What happened? You slept eight hours, but there has been an undercurrent.

And as things become deeper and clearer, even in sleep you can remember that you are asleep. Sleep becomes almost a physiological thing and your spirit, your being, becomes a flame of awareness, separate from it. It does not disturb your sleep; it simply makes your sleep very light. It is no more the sleep of the old days, when your house was on fire and you went on sleeping -- that was almost like a coma, you were so unconscious.

Your sleep will become thin, a very light layer, and your inside will remain alert. Just as it has been alert in the day, it will be even more alert in the night, finally, because you are so silent, so relaxed. The whole nuisance world becomes completely silent.

Patanjali, the first man in the world to write about meditation, says that meditation is almost like dreamless sleep, but with only one difference. In dreamless sleep you are not aware; in *samadhi*, in the ultimate state of meditation, there is just a little difference -- you are aware.

Vimal, you can continue to learn, to refresh for twenty minutes every day, to give more energy and more roots -- but don't be satisfied that that's enough. That's how the whole of humanity failed. Although the whole of humanity has tried in some way or other, so few people have been successful that many people by and by stopped even trying, because success seems to be so far away. But the reason is that just twenty minutes or ten minutes won't do.

I can understand that you have many things to do. So find time -- but that time is not meditation; that time is only to refresh yourself, and then again you will have to work, earn, do your job, and a thousand and

one things. Just remain alert whether it is still there inside or it has disappeared.

This continuity then becomes a garland of twenty-four hours. Only then, Vimal, will you be able to experience satyam, shivam, sundram -- not before it.

A lion was walking through the forest taking a poll to determine who was the greatest among all the wildlife animals. When he saw the hippopotamus, he inquired, "Who is king of the forest?"
"You are," said the hippopotamus.

Next he met a giraffe. "Who is king of the forest?" he inquired.
"You are," said the giraffe.

Next he met the elephant. He gave him a good rap on the knee and said, "And who is the king of the forest?"

The elephant picked him up in his trunk and swung him against the tree. As the lion slid down, brushing himself off, he said, "You don't have to get so mad just because you don't know the right answer."

Vimal, unfortunately I know the right answer. I will not get mad at you, but certainly I will tell you where you are wrong and where you are right.

First, sitting with me in these discourses is nothing but creating more and more meditativeness in you. I don't speak to teach something; I speak to create something. These are not lectures; these are simply a device for you to become silent, because if you are told to become silent without making any effort you will find great difficulty.

That's what Zen teachers have been telling their disciples: "Be silent, but don't make any effort." Now, you are putting the person into such a difficult fix: Don't make any effort and be silent.... If he makes any effort he is wrong -- and there is no way to be silent without making any effort. If it were possible to be silent without any effort there would have been no need of any master, there would have been no need of teaching meditation. People would have become silent without any effort.

I have gone as deep into Zen efforts as possible. They have been working for almost fourteen centuries, since Bodhidharma. They are one of the greatest groups in the world, totally devoted to a single thing, and that is meditation. There is no other experiment anywhere which has been done for so long a time continuously. But still there are not many Zen masters.

Yes, there are more masters in the stream of Zen than in any other stream in the world, but still they are very few compared to the people who have been working. I have been searching out what was the basic mistake -- and this is the basic mistake, Vimal: those Zen masters told them the right thing, but not in the right way. I am making you aware of silences without any effort on your part. My speaking is for the first time being used as a strategy to create silence in you.

This is not a teaching, a doctrine, a creed; that's why I can say *anything*. I am the most free person who has ever existed as far as saying anything is concerned. I can contradict myself in the same evening a hundred times, because it is not a speech, so it has not to be consistent. It is a totally different thing, and it will take time for the world to recognize that a tremendously different experiment was going on.

Just in a moment, when I became silent, you become silent.... What remains is just a pure awaiting. You are not making any effort; neither am I making any effort. I enjoy to talk. It is not an effort.
I love to see you silent.
I love to see you laugh.
I love to see you dance.

But in all these activities, the fundamental remains meditation.

This is for you all, absolutely unrelated with anything.

Hymie and Becky Goldberg are with their teen-age son, Herschel, on holiday in California. Herschel is jogging down the beach when he happens to see someone drowning, not far from the shore. Rushing into the surf, he pulls the man out. Much to his surprise it is Ronald Reagan.

The president sits up in the sand, and when he finally manages to catch his breath, he says, "Young man, that was a heroic deed you just did. In such uncertain times as today, with the stock market crash and the Middle East crisis, the world can't do without me. Tell me son, if there is anything I can do for you, just let me know."

Herschel thinks for a minute, "You know there is one thing."

"Name it," Ronald Reagan urges.

"I would like to be buried with my surfboard in Surfers' Paradise Beach, here in California."

The request takes Ronald Reagan by surprise. "I don't understand," he says. "From the looks of you, you're in perfect health."

"Oh, I am," answers Herschel. "But when my father Hymie Goldberg finds out whose life I just saved, he's gonna kill me!"

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #29
Chapter title: Therapy, hypnosis and meditation

21 November 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
WHILE USING HYPNOSIS IN THE SERVICE OF MEDITATION, I HAVE NOTICED THAT THE LINE BETWEEN THERAPY AND MEDITATION IS DISSOLVING. AS WITNESSING CAN BECOME EASY AND NATURAL IN HYPNOSIS, IT SEEMS TO PROVIDE THE GROUND FOR A QUANTUM LEAP INTO NO-MIND.
BELOVED MASTER, WOULD YOU SPEAK ON THE TRANSFORMATION OF HYPNOSIS INTO MEDITATION?

Prem Purna, it is one of those crimes that Christianity is responsible for. There was a day when hypnosis was a recognized door towards meditation, but Christianity in the Middle Ages condemned hypnosis alongside witchcraft. That condemnation still lingers on, even in the minds of those who are not Christians but who are influenced without their knowing by Christian ideas.

Why was Christianity against hypnosis? You will be surprised to know it was against hypnosis because it leads directly to meditation; neither the priest is needed nor the church is needed -- not even God is needed. This was the trouble.

If meditation succeeds in the world there are not going to be any religions anymore, for the simple reason that you will be in direct contact with existence and yourself. Why should you go through brokers and all kinds of agents who know nothing, except that they are knowledgeable, except that they have been disciplined for years in how to influence people and win friends.

It is not something religious that they are doing. What they are doing is the politics of numbers: gather as many numbers as possible into your fold; that becomes your strength and your power.

Hypnosis was a danger to the priesthood, and Christianity is absolutely based from the very beginning on priesthood. Jesus does not declare himself to be enlightened, nor has any other Christian after him declared him to be enlightened. He declares something nonsensical -- that he is the only begotten son of

God. God is a hypothesis, and hypotheses are not Indians who go on producing children. Hypotheses are barren; they produce nothing.

Just the other day I received from Germany... There was a Protestant conference of Christians, and they had invited our sannyasins. They were hoping to refute our sannyasins and their ideas, but the whole thing backfired. There is nobody in the world who can refute my sannyasins because we are proposing neither beliefs nor hypotheses.

We are simply living life.

Our philosophy is not something beyond the clouds; it is something rooted in the earth. It is something as scientific as anything can be.

This question had arisen there, and there was great difficulty because the sannyasins said, "Osho is enlightened and Jesus Christ is not." And the priests of Protestant Christianity could not produce any evidence that Jesus was enlightened; there is no statement anywhere. All that he was proclaiming was that he is the only begotten son of God. In fact that is a definite indication of UNenlightenment.

He does not know himself, and he is pretending to know God. And his prayer is just like our Vimal -- twenty minutes and the religion is finished! Then the remaining time you are free to do everything irreligious, and then again for twenty minutes you refresh yourself for your irreligiousness. The statements that Jesus has made are so ordinary because he was simply repeating the old prophets.

The sannyasins have informed me that it was a strange situation when they confronted the high priests of Protestant Christianity. They looked at each other, what to do? Enlightenment has not been a Western experience, and the reason why it could not happen in the West is Christianity.

Christianity never wanted you to be directly connected with existence. You have to go via the priest, the pope, the son, and THEN God. In between, the mediators are many. And nobody knows who is lying... Of course you can never discover, because you don't have any direct line with God. The priest has a direct line with the pope, the pope has a direct line with Jesus, Jesus has a direct line with God -- and the numbers are not given in the telephone directories.

Hypnosis was the door, has always been the door to meditation. Once a man enters into the world of meditation, he has such clarity, such a strength, so much life arising in him that he no longer needs any father in heaven. He no longer needs any priest to pray for him. He himself has become prayer -- not prayer to any God, but simply a prayerfulness, a gratitude to the whole.

It was absolutely necessary for Christianity to condemn hypnosis and to condemn it as something created by the devil. For the same reasons witchcraft was brutally destroyed; millions of women were burnt alive because they were also doing the same thing. They were trying to contact the ultimate on their own without going through the proper channel of the church.

Your question is very significant, Purna. You are asking, "While using hypnosis in the service of meditation..." Hypnosis in itself can be used dangerously unless it is used in the service of meditation. I will have to explain to you what exactly is meant by hypnosis and how it can be misused if it is not used singularly in the service of meditation.

Hypnosis literally means deliberately created sleep. It is now known that thirty-three percent, that is one third of humanity is capable of going into the deepest layers of hypnosis. It is a strange number, thirty-three percent; strange because only thirty-three percent of people have the aesthetic sense, only thirty-three percent of people have sensitivity, only thirty-three percent of people have friendliness, only thirty-three percent of people are creators. And my only experience is that these thirty-three percent of the people are the same, because creativity and sensitivity *are* meditation, are love, are friendliness. All need essentially one thing: a deep trust in oneself, in the existence, and a receptivity and opening of the heart.

Hypnosis can be created in two ways. Because of the first, people became impressed by the Christian propaganda that it is dangerous. That is hetero-hypnosis: somebody else hypnotizes you, a hypnotist hypnotizes you. There are so many wrong ideas attached, and the most fundamental is that the hypnotist has the power to hypnotize you. That is absolutely wrong. The hypnotist has the technique, not the power.

Nobody can hypnotize you against yourself, unless you are willing. Unless you are ready to go into the unknown, untraveled darkness, no hypnotist can manage to hypnotize you. But in fact hypnotists don't deny that they have the power; on the contrary, they claim that they have the power to hypnotize people.

Nobody has the power to hypnotize anyone. Only you have the power to hypnotize yourself or to be hypnotized by somebody else -- the power is yours. But when you are hypnotized by somebody else it can be misused.

The process, the technique, is very simple. The hypnotist hangs a crystal from a chain just over your

eyes, and tells you, "Don't close your eyes until you cannot keep them open. Fight to the last, keep your eyes open! "And the crystal shines in your eyes. Naturally, eyes have to blink continuously to keep themselves from getting dry. They are the most delicate part of your body. You blink your eyes because your eyelids function like windshield wipers on a car: they bring liquid to your eyes and they clean your eyes of any dust, or anything that may have entered. They keep your eyes fresh and always showering.

The hypnotist says, "Stop blinking; just stare at something shiny!" -- shiny because anything shiny will soon make your eyes tired. If you are told to look at a powerful enough electric bulb just hanging above your head, naturally your eyes will get utterly tired. And you are told that you are not to close them, unless you feel they are closing by themselves.

This is one part. The other part is that the hypnotist is continuously saying that your eyes are becoming very heavy, your eyelids seem to be utterly tired... Just by your side he is repeating these words continuously, that your eyes are becoming tired, the lids want to close -- and to you just the opposite direction has been given so that you go on fighting to the last. But how long can you fight?

It takes no more than three minutes at the most, because double processes are going on. You are focused on the light which is tiring your eyes, and the hypnotist goes on repeating like a parrot, in a very sleepy voice, that sleep is coming over you. You cannot resist; it is impossible now to keep your eyes open.

Now these suggestions... and the person is fighting, he knows that his eyes are becoming tired, and the eyelids are becoming heavy, burdened. A point comes within three minutes, not more than that, when he cannot resist the temptation to let them close. The moment the eyes are closed, the man starts repeating, "You are going into deep sleep, and you will be able only to hear my voice and nothing else. I will remain your only contact."

The person goes deeper and deeper into sleep, with continuous suggestions. There is a point when he stops hearing anything else except the sleepy voice of the hypnotist saying, "You are going deeper, deeper, deeper" -- and then he tests whether you have gone deeper or not. He will prick your hand with a safety pin, but you are so asleep that you cannot know about it, you will not feel it.

In fact, in the Soviet Union they have started hetero-hypnosis even for operations; no anesthesia is needed. A person can go so deep given the right conditions: a very sleepy atmosphere, dim, neither dark nor light, and a shining, forcefully shining light focused on his eyes; a very subtle music in the room, beautiful fragrance... all these help him to go into such a deep sleep that operations can be done, have been done, and the person knows nothing.

So the hypnotist tries a few things: he takes your hand up and lets go of it, and the hand falls because you cannot hold it, you are fast asleep; in sleep you cannot hold it up high. He lifts your eyelids up, he looks into your eyes and only the white of your eyes is seen; your pupils have moved upwards.

The deeper the hypnosis, the higher your pupils will move upwards. That happens in deep sleep every day, and that also happens when somebody dies. That's why all over the world people immediately close the eyelids of a dead person, for the simple reason that it is so frightening to see somebody with completely white eyes. In India it has been known for centuries that when a man is going to die, his eyes start slowly moving upwards, and the sign and symbol is that he cannot see the tip of his own nose.

You can see... Remember: the day you cannot see your nose -- because when the pupils of the eyes are moving upwards; they cannot see the tip of the nose -- six months at the most.

So the hypnotist opens the eyelid and sees whether underneath it is white, and all that used to be there, your pupil, has moved upwards. Then he is certain that you are no longer capable of hearing anybody, you are no longer capable of disobeying him; whatever he will say, you will do.

This is the danger. He can say to you, "Just take out all your money and hand it over to me," and you will immediately take out all your money and hand it over to him. He can take your ornaments or he can tell you to sign any document that may create trouble for you, for example that you have sold your house, or donated your house.

There is one thing more to be understood, which is very dangerous: he can give a post-hypnotic suggestion. A post-hypnotic suggestion means that he can say to you, "After ten days you will come to me, you will have to come to me, bringing all your money, all your ornaments, anything valuable that you have. Leave it on my table and simply go back."

It is possible to give a post-hypnotic suggestion that after twenty-four hours you will shoot somebody. All these orders will be followed because the person does not know... as far as his consciousness is concerned, he has no idea what has happened under deep hypnosis. Deep hypnosis reaches your unconscious.

These were the dangers that Christianity exaggerated, saying that this is against religion, against morality. A woman can be raped and she will not know, or a woman can be told, "You have fallen in love with me," and a great romance will begin from the moment she wakes up. She will feel a little hesitant because her conscious mind will not understand what has happened, but there is no communication between the conscious mind and the unconscious. The unconscious is so powerful -- nine times more powerful -- that when the unconscious wants to do something, the conscious may start protesting but that protest is futile.

All these things were spread, wildly exaggerated among man. But the purpose of the church was not to save you from these dangers; the purpose was that hypnosis should become condemned so that nobody can enter from that door into the ultimate realm of satyam shivam, sundram.

Christianity kept people completely ignorant about another kind of hypnosis; that is self-hypnosis, not hetero-hypnosis. Only hetero-hypnosis can be misused; autohypnosis or self-hypnosis cannot be misused. There is nobody; you are alone.

You can do the same thing by yourself. You can put an alarm clock on, and then repeat three times that within fifteen minutes, when the alarm goes off, you will come back from your deep hypnotic sleep. And then the procedure is the same.

You look at the light, and you do what the hetero-hypnotist was doing. Looking at the light, you go on repeating inside, "My eyes are becoming heavy, heavy... heavier, heavier. I am falling into sleep. I cannot keep my eyes open anymore; I am trying my best, but it is impossible" -- and it also takes exactly three minutes. That is the maximum; it may happen in two minute, it may happen in one minute, but the longer you struggle, the deeper will be the hypnosis.

I have heard about a man, an old man, who was torturing his family. Every day he would figure out how many diseases he had. The doctors were tired; they said he had no diseases. He listened to the medical program on the television and learned the names of the diseases. Then he started torturing the family, "I am suffering from this, I am suffering from that. Nobody is taking care of me." This was simply a way for an old man to attract attention.

Nobody gives attention to the old people, so they find their own ways. They become more irritable, more angry, more fussy; they have their own techniques to attract attention. Their whole lives they were nourished by attention, but now nobody looks at them, nobody even bothers whether they exist or are finished.

One Indian singer, who loves me, Jagjit Singh, tells a beautiful joke. One of his friends who lives in London had come, so he asked him, "How are you?"

He replied, "Alright."

Jagjit Singh said, "And how is your wife?"

He replied, "She is also alright."

"And how are your children?"

"They are also alright."

Jagjit Singh finally asked, "And what about Daddy?"

And the man said, "Daddy? -- he has been alright for almost four years." Four years ago he had died, so the friend is saying that he has been alright, completely alright, *forever* alright since four years ago!

Old people have only these methods to attract attention -- that they are suffering from migraine, that they have a stomachache. The greater their medical vocabulary is, the more they will manage.

Finally, doctors started refusing, saying, "He is a mad person. He has no sickness, no disease; we have checked him so many times."

But the son said, "What can we do? -- we should bring the doctor."

So the doctors finally suggested that perhaps a hypnotist may be helpful: "Bring the hypnotist, so he can hypnotize him and tell him that he is absolutely alright. That is the only medicine he needs. If his unconscious grips the idea of being alright, then there is no problem."

The sons were very happy, and they brought the hypnotist. He looked like a doctor with his bag and paraphernalia, with his small Sigmund Freud beard, with one glass on one eye -- one has to be properly dressed according to his profession, and this is impressive! -- and he asked the old man, "What are your troubles?"

The old man listed so many troubles. The hypnotist said, "Okay, you just lie down. I will be holding this pendulum which shines because it has a battery attached. You have to keep your eyes on it until you cannot keep them open."

Old people become very cunning and very clever after a long life's experience. The old man thought,

"This seems to be a con man by the way he is dressed... and what kind of treatment is going on?" He thought, "Let us see." He did not wait for three minutes, he immediately closed his eyes, and when the hypnotist took his hand, he dropped it. He knew all the tricks... an old man, he has seen everything in the world!

The hypnotist said, "He is completely at ease and asleep. Now I will give him the suggestion that `you are perfectly alright, you don't have any disease and you will not harass your children with diseases that don't exist!'" And the old man remained silent.

His sons were very happy: "Why have we never thought of the hypnotist? We have been wasting so much money paying the doctors, and all that they say is `You harass us. Although you give us money, it is sheer harassment. The man is not sick at all.' This man is the right man!"

The old man was lying completely still. All suggestions over, the hypnotist collected his fee. One of the sons went out the door to see him off to his car, but even before he returned, the old man opened one eye and asked, "Has that crackpot gone or not?"

If you immediately close your eyes, nothing will happen because you will remain conscious. Whatever the hypnotist is saying, he will look like a crank: What nonsense is he talking? "Your eyes are becoming heavy" -- they will not become heavy. "You are falling deep in a sleep" -- you are not falling, you are perfectly alert. And he is cheating; he is saying that you don't have any diseases!

But if you are doing a session of self-hypnosis, there is no danger. You just go through the whole process, looking at a bright thing that tires your eyes -- that is its only function -- and you go on repeating what the hypnotist was repeating, but inside your being. Finally, you will find you cannot keep your eyes open; they are closing. You have lost control over them. That feeling of losing control over your eyelids immediately gives you the feeling that you are certainly falling into deep sleep.

As long as you are aware, you go on repeating, "I am going deeper, deeper, "and a moment comes when you have gone deepest into your unconscious. And after ten minutes the alarm will go off, and you will come back from your unconscious to the conscious. You will be surprised how fresh, how young you are feeling within yourself -- how clean, as if you have passed through a beautiful garden full of flowers, with a cool breeze.

You can also give yourself post-hypnotic suggestions. They have to be given at the last moment when your eyes are closing and you feel that now you will be going deeper. Before going deeper you start saying, "From tomorrow my health will be better." Just choose one thing, not too many; don't be greedy! And just a fifteen-day session or three-week session just on yourself, whatever you are saying... perhaps that your meditation will go deeper from tomorrow. You will find that your meditation is going deeper and you can create a very beautiful link.

When the meditation goes deeper, then you can suggest to yourself, "Tomorrow my hypnosis will go even deeper." You can use both to bring you to the very depths of your unconsciousness.

Once you have touched the depths of your unconsciousness, then you can start a second suggestion: "Although I will be in the dark unconscious, a slight awareness will remain so that I can see what is happening." And then go on repeating, "My awareness which was slight is becoming bigger and bigger and bigger..." And one day you will find the whole unconscious is lighted with your alertness -- and that's what meditation is.

Hypnosis can be used, should be used, without any fear. Either together, by people who trust each other and love each other, so there is no fear that they will exploit... you are with your very intimate friends; you know that they cannot harm you, you can open yourself, you can be vulnerable. Or just yourself... by yourself it will take a little longer, because you have to do two persons' work yourself. That is a little disturbance.

But now, because tape recorders are available you can dispose of the other person completely, and give the suggestion part to the tape recorder. And the tape recorder certainly cannot misuse it; it cannot tell you to kill your wife, unless you have put that on the tape. Then I cannot help; whatever you put in the tape recorder it will repeat!

You can put the whole process in the tape recorder, all the suggestions of falling into sleep, heaviness of the lids, going deeper. And then when you are deepest -- a gap of four, five minutes, so you settle in your deepness, then from the tape recorder comes the voice saying that your meditation will become deeper from today, that you will not have to struggle with your thoughts. The moment you will close your eyes, the thoughts will start dispersing themselves.

The tape recorder can be immensely helpful because there is no question of anybody to trust. You can

trust your tape recorder without any fear. And you can lock the door so that nobody plays with your tape recorder -- otherwise somebody may trick you!

Self-hypnosis has to be in the service of meditation; that is its greatest use. But it can serve health, it can serve long life, it can serve love, it can serve friendliness, it can serve courage. All that you want, self-hypnosis can help you with. It can dispel your fears of the unknown, it can dispel your fear of death; it can make you ready for being alone, silent, peaceful. It can make you able to continue an undercurrent of meditation the whole twenty-four hours.

You can even suggest, "While I am asleep my small flame of awareness will continue all through, the night without disturbing my sleep."

Purna, you are saying, "I have noticed that the line between therapy and meditation is dissolving. That has been my deep desire for long. Therapy should dissolve into hypnosis, and hypnosis should dissolve into meditation. Then we have created one of the greatest forces for enlightenment, which has never been used in the past.

Therapy has never been used. Therapy will cleanse you of all garbage, it will take away all your conditionings; therapy will help you to cathart anything that has been there and you have been repressing inside. Therapy will throw it out.

Therapy is a beautiful cleansing process, and a mind cleansed will fall into hypnosis more easily, without any struggle. Perhaps even those who are not easily available to self-hypnosis or to hypnosis -- the people who don't belong to the thirty-three percent -- With therapy even they may start belonging to the group which is available for hypnosis. Therapy can change one hundred percent of people into authentic candidates for hypnosis.

So therapy has to be used in such a way that it slowly dissolves into hypnosis, and then hypnosis has to be used so that it can become steps going towards meditation.

These three things together I propose to be my trinity. God and the holy ghost and Jesus Christ... forget all that nonsense. That is not a trinity. But something scientific, something that you can do yourself, something that is possible to be practiced... Except for that, religion is so full of garbage, and people have become more interested in the garbage and forgotten the essential. In fact, the essential has become so small in comparison to the Himalayan garbage that has accumulated on top of it down the centuries that it is even difficult to find where it is.

What I am proposing is a simple thing: you don't need any priest, you don't need any church, you don't need any holy scripture. All that you need is a little understanding and a little courage. Cathart totally in therapy. You don't know how much crap there is inside you. When you start catharting, then you will know -- "My God, is this me or somebody else? What am I doing? What am I saying?"

Sometimes what you say does not even make any sense. But it has been there, otherwise it cannot come to you. It has been a hindrance to your meditation, and it will be a hindrance to your going deep into hypnosis. It will become a barrier somewhere in-between.

So therapy has to be the first thing. The second thing is hypnosis, and the third thing will grow out of it -- your meditation.

The ultimate in meditation is enlightenment.

When meditation comes to its completion, then your whole being becomes full of light, full of blissfulness, full of ecstasy.

BELOVED OSHO,
THE OTHER MORNING IN DISCOURSE, FOR A FEW MOMENTS I FELT AS IF MY FACE WERE DISAPPEARING. IT WAS A VERY PLEASANT SENSATION, AND, AT THE SAME TIME, A FEELING OF ASTONISHMENT AND SURPRISE AROSE. WOULD YOU PLEASE SAY SOMETHING ABOUT THIS?

Prem Gatha, it was not your original face that was disappearing; what was disappearing was your mask. Only the mask can disappear. The original face can be covered, but it cannot by any means be made to disappear. The mask is used to cover your face; we have many masks and we go on changing them as the situation requires.

If you are seeing your servant, you have one kind of mask. You are the master. When you are facing your boss, you have a different mask; although he is humiliating you, you are still smiling. The original face cannot smile, so it is only a mask; deep down you are cursing but you have to smile; otherwise your job is in

danger.

I heard of an office where the boss used to come only for one hour, but when he came, he would gather the whole office, the clerks, the typists, and tell them jokes. He had only three jokes to tell, and it was a very strange situation: those people had heard those jokes thousands of times, but still when he told them -- because there were only three, that means each joke would be repeated at least twice in a week -- they would laugh so loudly and clap as if they had heard them for the first time.

Even the boss sometimes thought, "What is the matter? Do these people forget all about it?"

But one day the secret was disclosed. One typist girl did not laugh. Everybody looked at her: what has happened to her? She has always been laughing louder than anybody....

The boss also was very much hurt that he had told a joke and she was simply sitting there, not even smiling. He said, "What is the matter with you?

She said, "Nothing is the matter with me. I have accepted another job; now I will laugh there, not here. Let these idiots continue to laugh. It is because of your jokes that I am changing my job! I am tired because you have told these jokes so many times that sometimes I find myself telling them to myself. It has become such a difficult thing... in the night, in my sleep I am telling the joke and then I wake up perspiring. These three jokes have become my nightmare.

"I have changed my job and now for the last time I have come just to see how it feels not to laugh. I am feeling so good because for the first time it is my original face that you are seeing; otherwise all these people who are laughing and opening their mouths ear to ear, these are only masks. Inside they are cursing you, they want to kill you. They know that unless they kill you... "They talk when you are gone, and I have been here listening to their talk. They are thinking, How to kill this fellow? -- because unless you kill him, he will kill you! Those three jokes are enough to kill anyone; they have become almost their blood, their bones, their marrow. Even while typing they forget and start typing the joke. If year after year you have to hear the same thing and you have to pretend..."

What you felt, Gatha, was certainly beautiful. This is my only longing, to see you in your original faces. Let these masks disappear; just become yourself and you will feel light, you will enjoy it. The first time you may feel astonished, but as it will go on happening again and again, astonishment will disappear and the pleasantness will become deeper. A moment comes when a person becomes absolutely original. Then his whole life is full of blissfulness.

You have been forced to wear masks because you are expected to behave in a certain way, to talk in a certain way, to dress in a certain way. You don't have any freedom. The society imposes on you a complete imprisonment, from all nooks and corners. This is your slavery and this is your misery. This is your pain and this is your hell.

Get out of all this falseness and just be simple -- as simple as the birds singing, as simple as the trees enjoying the sun, as simple as small children.

Little Hymie Goldberg was taken to a seance. When he arrived, the medium asked Hymie if there was anybody he would like to contact and speak to.
"I'd like to speak to my granny," said Hymie.
"Certainly, my dear," said the medium, going into a deep trance. She began to moan and talk in a strange voice, saying; "This is your granny speaking from heaven... a wonderful place in the skies... Is there anything you would like to ask me, Hymie?"
"Yes, granny," said Hymie, "what are you doing in heaven when you're not even dead yet?"

A childlike innocence.

Little Ronnie was growing up.
"Mom," he asked one day, "where do babies come from?"
"Why, the stork brings them," replied his mother.
"But, mom," asked Ronnie, "who fucks the stork?"

Okay, Maneesha?

Yes, Osho.

Satyam Shivam Sundram

Chapter #30
Chapter title: In search of the ultimate new

21 November 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
WHY IS THE NEW SO SCARY? MY WANTING AND NEED FOR RECOGNITION ARE GONE ALONG WITH THE DOING. EVEN THOUGH DEEP INSIDE I AM TREMENDOUSLY THANKFUL AND HAPPY, I FIND PART OF MYSELF FEELING GUILTY. I SEE AS WELL THAT LAZINESS IS NOT ONE OF MY QUALITIES. BELOVED OSHO, I CAN'T FIND THE NEW WAY FOR ME TO BE TOTAL IN MY WORK. IT IS BECOMING VERY PAINFUL. CAN YOU PLEASE BRING SOME LIGHT AND GUIDANCE TO ME?

Anand Candida, the new is always scary, for the simple reason that it is new; you don't know how to face it. All your knowledge is suddenly found to be absolutely meaningless, because there is no answer in your experience and knowledge that can be an authentic response to the new.

You suddenly find yourself ignorant, helpless, not knowing what to do; hence the scariness. Otherwise, instead of being afraid you would have a totally different experience with the new. You will explode with joy. If you are an explorer, an adventurer, then the new will fill you with tremendous ecstasy, and you will see in this new a possibility for your intelligence to function.

With the old, the intelligence has no need to function. Your memory functions. You know the answer already; the answer is part of your memory system. But memory is not intelligence, remember.

Intelligence is the capacity to rejoice in the new with openhearted welcome, with intense clarity. Just by watching the new, from your very innermost core will arise the response. That is the way of the meditator. The meditator is continuously confronted with the new. In fact, he is in search of the ultimate new, which will never become old, which will always be fresh.

That is the quality of satyam, shivam, sundram. Truth is never old; neither is the godliness that surrounds you from all dimensions, nor the experience of beauty. The roses may come and go, the expressions of beauty may come and disappear, but the experience of beauty is always there exactly the same.

You are asking, Candida, "Why is the new so scary?" ... Because you are still in the mind and you don't know what meditation is.

Mind loves the old. With the old the mind is very at ease because it knows all the answers. It does not feel helpless, it does not feel that it has to choose this way or that way. It knows exactly what is the right answer. The mind never wants you to come in contact with the new; it keeps you going round and round with the old.

Meditation is just the opposite of mind. As mind is confined to the old, meditation is an exploration of the expansion of the whole universe. The meditator wants to come each moment to the new, because only with the new does his intelligence become more sharp; only with the new does he himself become new. Only with the new is the way towards the ultimate.

The old is dead. Of course the old seems to be very comfortable. It seems comfortable because you don't have to do anything. You don't even have to be intelligent. You can remain retarded and yet pretend to the world that you are a great intellectual because your memory is filled with all kinds of information.

The memory is not part of your consciousness; the memory is part of your body. The memory is just a mechanism like any computer: you feed it with information and whatever you feed it, it is perfectly comfortable with. It knows it. And knowledge gives you a certain power. You are within the territory where you are the ruler, you know everything.

The unknown, the new, suddenly exposes your ignorance, and that hurts. You don't want to know your ignorance; that's why the new is scary. But your ignorance is enormous, your knowledge is just a dewdrop. If you don't want to remain a dewdrop, closed, absolutely nonreceptive and insensitive to the tremendous existence that is available to be yours any moment, gather courage and come out of your smallness. The moment the dewdrop takes a jump into the ocean... that's exactly the situation of a man who takes a jump from the mind into meditation.

Mind is so small. Existence, life, is so vast, so infinite that unless you come out of the mind you will live the life of a prisoner and a slave. A slave cannot know what dance is, a slave cannot know what freedom is and the joy of freedom and the blissfulness and the ecstasy of being vast, oceanic.

My work with you is to persuade you to come out of your caves, which are dark, although they look very cozy to you because you are acquainted with them.

It happened in the French Revolution... France had the greatest prison, the Bastille, where only prisoners were sent who were going to be there for their whole life. They could only enter there, they could never come out. Once a person entered there... it had only a door to enter, it had no exit.

There are only two places like this in the world, and strangely, both are prisons. One is a Catholic monastery in Europe where whoever enters, enters forever. There are still almost ten thousand monks in that monastery. They cannot come out again -- at least not while they are alive. Dead, they are free to go out; in fact others will throw them out.

And the other place, where prisoners were thrown in, was the Bastille. The Bastille had small caves for prisoners, thousands of caves, dark caves with no light. The prisoners were handcuffed, chained, and the keys of their chains and handcuffs were thrown into a well that was in the middle of the prison. They were never going to be opened, so what was the point of collecting thousands of keys unnecessarily? There was no point; those people would die, then their chains would be cut, not opened, so there was no need.

In the French Revolution, the revolutionaries immediately thought as a priority, to open the doors of the Bastille and allow thousands of prisoners their freedom. They were thinking that they were doing something great. They could not have expected the response of the prisoners -- the prisoners refused. They said, "We have lived here, somebody twenty years, somebody else thirty years...." There were a few people who had lived there fifty, sixty, seventy years.

Now a man who has lived there for seventy years must be nearabout a hundred years old. His whole life experience is confined to a small cave. He cannot come out of it; he is chained and tethered to the cave wall. He cannot even move out of the cave just to see the sky or the stars or the moon. Naturally, such a person will be afraid to go back into the world after seventy years.

Almost everybody he used to know must either be dead by now... or else, where is he going to find them? Their names have faded away, their faces have faded away; a faraway seventy long years... And who knows if they will recognize him? If he cannot remember them, who is going to recognize him? -- a man condemned to be in prison for life. And what will he do? From where will he get his food and his clothes, and where will he be sleeping? He will need a shelter too.

Now it is almost a forgotten language to work, to earn, and at this age, old, sick, tattered, who is going to give him work or employment? Anyway, even ordinary prisoners who have been in prison for a few months don't easily get any employment; who is going to trust a man who has been in jail seventy years? It is too risky.

Here everything is comfortable. It may look uncomfortable to an outsider, but for the man who has lived in the cave for seventy years... It may have been uncomfortable in the beginning for a few days, a few months, but man has a tremendous capacity of adaptability. In any situation, if you force him, he will start adapting to the situation.

And seventy years -- or even fifty years is a long time, half a century. Now he has started feeling perfectly cozy, comfortable, no worry about bread, no worry about tomorrow, no worry about anything. He has forgotten the names of his children, he has forgotten who used to be his wife, and what happened to all

those people. No, he does not want to go out.

The revolutionaries could not believe it. "We are giving you freedom and you are as scared as if we are going to kill you."

And those prisoners said, "That's exactly what we are feeling -- that you are going to kill us. We are perfectly happy here. Just excuse us; we cannot fulfill your expectations, it is too late."

But revolutionaries are stubborn people. They did not listen to the prisoners; they cut their chains, they cut their handcuffs, they forced them out with the same violence with which they had one day been forced in. Against their will they had been brought in; against their will they were brought out.

Many of them could not even open their eyes because the light was too much. Their eyes had become too weak, too delicate, living in darkness; their eyes were no longer capable of opening in the sunlight. Many of them had forgotten how to walk. But the revolutionaries were adamant; they did not listen to their cries, their tears. Revolutionaries are revolutionaries; they forced them -- almost three thousand prisoners -- out of the Bastille.

There was nobody to receive them, and they moved around the city like dead people, almost like ghosts. They could not recognize anything. Seventy years before, things had been totally different. Nor they could see anybody who was contemporary to them. By the evening almost all of them had returned back to the prison. They fought the revolutionaries who were preventing them from getting into the prison.

They said, "We cannot live outside. Who is going to give us food? And who is going to take care of us, medical care, shelter, clothes? Who is going to be responsible for all this? -- you?"

And the most amazing thing they said was, "We cannot sleep without chains and without handcuffs. We have become so accustomed to them, it feels that something is missing. We cannot sleep -- we tried in the day under some trees, but unless we feel the load, the weight of the chains on the feet, on the hands, we cannot sleep. So please don't harass us. Life has harassed us enough; now at the end we don't want to change our lifestyle."

Finally the revolutionaries also recognized their problem. They had not thought about this, that man becomes adapted to a certain situation, and then it is his territory. In that territory he is perfectly comfortable and cozy.

My own experience is... I have talked with beggars who had bank balances. I don't have a bank balance; I never did. It just happened by chance that because I was continuously traveling I used to come to the railway station in Jabalpur at least ten or fifteen times a month, either going or coming.

There used to be an old beggar outside the railway station. Because the first day I had given him one rupee, he would not accept less than that, and he never asked more than that. So he had become adapted, I had become adapted; that one rupee I had to give him. In fact, if sometimes I came and I did not find the beggar, I would miss him. I would enquire, "Where is the old man?" We had become very friendly, and if sometimes I could not find him the next time I would give him two rupees -- one for the time when I missed him, because it had been very heavy on me.

One day just as I was passing the station I saw him. I was not going out of town, but I was just driving by the railway station, going to meet the doctor of the railway employees at the railway hospital. There I suddenly saw in the corner the old man talking to a young boy, and that young boy was my student. I stopped my car and waited. When they were finished they were both shocked. The father was shocked... but I could not understand why. I said, "Why do you look so shocked?"

The father said, "I have been hiding it from everybody, but I cannot hide it from you. He is my son and he is your student, and I am preparing him to become at least a doctor."

I asked the boy, "You never told me that you are the son of a beggar."

He said, "My father never allows me. He never meets me anywhere where people can see, because if people come to know I am the son of a beggar it will be difficult -- difficult in the college, difficult for getting further admission into new colleges. It will become impossible, and my father will be exposed: he can educate his son to become a medical doctor and still he is continuing to beg. He brings me the best of clothes...." I used to see him: of the whole class, he had the best clothes, the best shoes, everything the best.

That day I asked the old man, "How much bank balance do you have?"

He said, "Now I cannot hide it from you, and I trust that you will not expose the fact that he is my son. I have thirty thousand rupees in the bank."

I said, "With thirty thousand rupees you can start a shop, a small factory. Why do you go on begging in your old age?" He said, "Begging is so comfortable. Everything else can make me bankrupt, but begging can never make me bankrupt. And my earning is more than any shopkeeper or small factory owner. I earn

nearabout fifty rupees per day" -- even a doctor in India does not earn that much, nor a professor. And he said, "I have my customers, and why should I unnecessarily go into something new about which I don't know anything? Begging is my heritage; my father was a beggar, my father's father was a beggar, and they were all rich men."

For the first time I became aware of a new dimension of human mind: it does not matter what condition you are in; slowly, slowly you settle down. And once you have settled down you don't want even to budge, because then again you will have to start from ABC. Again you will have to start learning, again you will have to start facing problems. Right now there are no problems: you know all the answers to all the questions that can arise in a certain situation in which you have become completely enclosed.

It is cozy and it is comfortable to live in the old, but it will not bring the flowers of freedom and it will not open the whole sky for you to open your wings and fly. It will not allow you to have aspirations for the stars; it will not allow you to move in any direction or dimension. You will remain just like a dead grave where nothing moves.

Candida, the new *is* scary, but the new is what I teach you. You will have to drop your fears, you will have to drop your ugly coziness, you will have to drop your small comforts. These are the things you have to pay for the greater joys, the higher realms of being, tremendous possibilities of ecstasies. You will not be a loser, but in the beginning you have to risk something.

It is good you are aware that the new makes you scared. For centuries man, animals, everybody has been living with the old. Only man has risen once in a while to have a glimpse of the new. Think about buffaloes... can you conceive that at any time in the millions of years of evolution, buffaloes have eaten any other grass than they eat today? The same grass... can you conceive that one day buffaloes will be different? They are so settled, so utterly settled and so contented.

You cannot make a buffalo a buddha.

They are perfectly at ease.

Why should they bother?

The whole animal kingdom is lower than man only for one reason, which is that man is an explorer; he has somewhere hidden in him the adventurer. His mind may be afraid, scared, but his consciousness wants to have communion with the universe, to touch the stars, to open up to all the beauties and the truth and the godliness of existence.

You will have to shift your emphasis from mind to meditation, and all fear will disappear. You will have to shift your attention from your comfortable, cozy, but old and dirty and rotten state towards something new, fresh, young -- from the body to the consciousness, from mind to no-mind. Then every moment you are confronting the new.

And one is thrilled with the new. Once you have learned that the new is not your enemy the fear simply disappears; on the contrary, you start searching for the new. The day you start searching for the new with joy and a dancing heart, you have become a sannyasin.

That is my definition of a sannyasin.

I define my sannyasins from many dimensions; I want to give you the idea of sannyas from as many aspects as possible. The search for the new is one of the aspects of a seeker.

You are saying, "My wanting and need for recognition are gone, along with the doing. Even though deep inside I am tremendously thankful and happy, I find part of myself feeling guilty. I see as well that laziness is not one of my qualities. I can't find the new way for me to be total in my work. It is becoming very painful."

Candida, all your problems are your creations. First, you should be immensely happy that the need for recognition is gone. That is a great achievement. You are no more dependent on others' opinions; for the first time you are just yourself and you don't need anybody to approve.

This is the beginning of the birth of individuality. Otherwise people are only cogs in the wheel; whatever others say they believe, even about themselves. All that they know about themselves is what others have said. They go on collecting all kinds of opinions and that's what their self-knowledge consists of. It is a great experience that the need for recognition is gone. You should be happy with it rather than making some problem out of it.

Mind is very clever and very cunning. Even if you are feeling very ecstatic, mind will say beware, you may be just having a hallucination. And it will destroy your blissfulness -- "My God! It is possible it may be just a hallucination!" When you are having pain the mind never says that -- not in the whole history of

mankind. When you are having a migraine the mind never says that it may be just illusory.

But if you are having a beautiful space within you, as if a rose is flowering, the mind is going to jump on it immediately: "You are daydreaming, this is all hallucination, illusion. You are being hypnotized." And you immediately listen to the mind, because you have listened to it for centuries. It is just a habit.

Along with the recognition, you are saying, your doing has also gone. That's an even greater achievement than the first. If the doing is gone, the doer must have gone also -- but I suspect that's where the problem is. Doing is gone but the doer is there: that is creating the tension. That is making you feel a part of yourself as guilty.

Who is this part?

If doing is gone, nothing is wrong. In fact it is one of the basic fundamentals for enlightenment to happen that your doing should go. That does not mean that you will not do things; you will do things but they will not be fulfillments of your ego or projections of your mind. They will be spontaneous and you will rejoice in doing them, or vice versa: because you rejoice you do them.

But it seems the doer is still hiding somewhere within you. So a part has disappeared, but the other part is still there creating a feeling of guilt: to be lazy, not to do anything -- this is not good. You should do something, you should not become a parasite. That doer goes on creating problems for you, anxiety for you.

If you have been able to let the recognition go, the doing go, release the doer also. But remember, that does not mean that you will become lazy. That is a wrong interpretation by the mind. Mind always interprets wrongly anything that is going to become a step leading beyond mind. When you feel let-go, mind will say, "This is laziness." Mind is a great condemnor. It enjoys condemning others, it enjoys condemning you; its only joy is to condemn.

You are saying, "Even though deep inside I am tremendously thankful and happy, I find part of myself feeling guilty." That part you have to become aware of and drop it.

If you can just drop so much, why carry this small part of being guilty? You have not done any wrong to anyone. You are just feeling guilty because the society brings you up with the idea to do something, be somebody; don't remain a nobody, don't become a good-for-nothing. Leave your footprints on the pages of history.

What kind of stupidity is this? Why should I leave my footprints on the pages of history? -- to torture the future children? And why should I be somebody special? Those are ego trips.

Much has disappeared, but something of the ego has remained which is making you guilty and which is calling you lazy. But this is not laziness; this is relaxation, let-go. And out of this let-go, out of this relaxation will grow new flowers. The difference is that laziness is barren, nothing grows out of it, it is a desert. So soon you will see the difference; just don't cling to the word laziness. Drop it, it is a very negative and destructive word.

I have never done anything in the eyes of the world. My family from the very beginning used to say to me, "You are going to be good for nothing" -- and they proved right. I am good only for nothing. They were very much concerned, "How are you going to live your life? How are you going to manage?"

And I always told them, "Don't you be worried. If I am not worried, why should you be worried? Something or other will happen, don't be worried."

But they remained concerned, and they continually told me, "This is laziness, this is not good."

And I told them, "This is not laziness, it is my meditativeness. I am just simply being silent. And you will see: if it is laziness, you will find my life a desert where nothing grows. And if I am right and it is a let-go, then you will see that although it may not be visible to ordinary people, those who have eyes can see. Those who have ears can hear that my life has become a song, a dance, a celebration, so many flowers, and that I am so contented and so fulfilled."

I have not known for a single moment any feeling of guilt. Just learn the right language on the path of meditation. Your language belongs to the mind; when you change the track from mind to meditation you will have to change many words which mind uses but which are not applicable in the world of meditation. Call it let-go and suddenly you will feel a tremendous relaxation. Call it laziness and immediately some condemnation, some anxiety, something painful... Learn the new language, because you have chosen to be on the path in search of the new and the unknown.

I am also against laziness. Laziness is simply dullness, it is stupidity. But let-go is the greatest quality a man can achieve. Relaxation is one of the most beautiful experiences, which can bring you so many gifts from the beyond that you are absolutely unaware of. Change the language.

If laziness is not one of your qualities, good. Let relaxation be one of your qualities. Relaxation,

non-doing don't disturb at all; just your life becomes more creative, rather than being more productive. Again, those two words make the difference.

Mind calls productivity activeness, and creativity is not counted. It takes time for authentic creativity to be realized. Just the other day, one of van Gogh's paintings was sold for forty million dollars. A few months before, one of his paintings was sold for fourteen million dollars, and at that time it was said that was is the most one could imagine; no painting had fetched fourteen million -- now what to say about forty?

This man lived in poverty, hungry, starving, because he could not sell a single painting. And he was not demanding forty million dollars; sometimes he was ready to give one painting just for one meal. Sometimes just for one cup of tea he was ready to give one of his paintings. But people were not willing, even for just a cup of tea: "We don't have space, where will we put it? You just find someone else." To them it was a problem, "Where to put it? -- we don't have space."

It was when he was no more there, one hundred years after his death, that slowly, slowly the time for his recognition came. This is the case with almost every genius. Every genius comes, for absolutely unknown reasons, before his time. Why can't these people wait a little? It is just that they arrive when their contemporaries are not here; by the time their contemporaries are here, they are gone, so they never know.

Do you think Jesus will ever know how many Christians there are in the world now? Do you think Socrates will ever know that now his name is something for Greece to be proud of? -- otherwise, without his name, Greece is nothing. It is his teachings and his disciples, Plato and Aristotle, that kept Greece at a peak of intelligence, because I don't think anybody else in the whole of Europe has been able to transcend the sharpness of intelligence that Socrates had. Perhaps his contemporaries have not yet arrived, although twenty-five centuries have passed.

When van Gogh's paintings were recognized people started searching them out. He must have painted thousands of paintings and just went on giving them away -- to friends, as gifts, or for a cup of tea or for a meal. People accepted his paintings just not to look crude, not to look uncivilized. They thought, "Once he is gone then we can put the painting in the basement. Nobody was hanging his paintings in their sitting rooms, because anybody looking at the paintings would think that this man had gone crazy: why is he putting up this painting?

Van Gogh's ideas looked crazy at the time, but his time came later. His whole family condemned him, saying, "You have not done a single thing and you are a parasite on your younger brother" -- because his younger brother went on supporting him just enough so that he could survive.

Van Gogh could not eat every day of the week; four days he was eating and three days he was fasting -- one day eating, one day fasting, one day eating, one day fasting -- because with whatever he could save from those three days, he would purchase colors, paints, canvasses, brushes for his painting. There was no other way.

Nobody has painted with such love and with such joy, with his own life and his own blood. He destroyed himself in painting. Now there is so much search going on in the basements of Holland and Italy where he lived; his paintings have been found in people's basements, and now the prices of those paintings are unbelievable.

The last one was sold the day before yesterday for forty million dollars. When the painting was sold a few months ago the critics were saying, "This is the end; nobody can purchase any painting for a higher price than this." He had set a record -- fourteen million dollars. Before this, the record had been only three million dollars for somebody else's painting. But this was a big jump, to fourteen million, and within three or four months another of his paintings went for forty million dollars -- and I can conceive that the price of his paintings may go still higher.

Just now two hundred more paintings have been found and those, too, not in good condition. Now, this man was one of the greatest creators the world has known, but he was not a doer, he was not a producer. If he had even had any skill -- carpentry or shoemaking or tailoring -- he would have earned enough and everybody would have respected him as a man who earns his living. But he was continuously condemned for being absolutely lazy, and nobody knew what he was doing.

The whole day would pass and he would forget completely about eating or even drinking water, he was so absorbed in his painting. Only when the night would descend and it would become difficult to see, then he would recognize that the day was gone. He was so poor he could not even manage to purchase a few candles; he used to paint outside his house sometimes in the night under the street lamp.

His brother must have been sensitive. He was young and certainly he understood something about paintings because he was working as a salesman in a shop where paintings and other pieces of art were sold.

So he had a certain understanding, and he loved his brother, but what could he do? He himself was a poor man, somehow surviving, and more than that was not possible for him.

But one gift certainly he wanted to give to his brother -- that he should not die before seeing at least one of his paintings sold. So somehow he collected some money and asked a friend, "Go and purchase a painting from my brother. I just want to give him the consolation that his life has not been absolutely futile; at least he sold one painting."

But the man he had chosen had no sensitivity for paintings, so he simply went to van Gogh and said, "I would like to purchase a painting."

So joyful, van Gogh said, "Come! I don't have a big place, but I have many paintings."

The man said, "Any will do" -- and that hurt van Gogh very much.

He said, "Any will do? You don't want to see my paintings? You don't want to choose?"

He said, "It doesn't matter, don't waste my time. Any will do."

He said, "Then I am not going to sell, and it is absolutely certain you have been sent by my brother. Just get out and get lost! -- and tell my brother that this is not the way to console me. Now I am feeling more hurt and wounded than ever."

Then even his brother never tried again.

Creativity happens in a state of let-go; productivity needs tension, anxiety, a doer, ego, recognition. Creativity needs no recognition, no ego, no doer -- just the sheer joy of creating it.

At least van Gogh could show his paintings. I cannot even show my paintings.

But you are my paintings.

I have been creating in my own way something very invisible and subtle which cannot be shown and which cannot be sold, and nobody will ever know about it. It will not be recorded anywhere how many people were transformed, how many people changed their lives from the lowest to the highest peak of illumination. But nobody can say that I have been uncreative. Day and night I am working -- but I am not a doer.

One of my friends had come from the Soviet Union and he shook hands with me and he said, "You should never go to the Soviet Union."

I said, "Why?"

"Because anybody touching your hands will immediately shrink back."

I said, "But why?"

He said, "Because your hands are bourgeois, you have never done anything, and in the Soviet Union to be bourgeois is the worst condemnation. You need the proletariat's hand, the laborer's hand, rough."

I said, "My God, then first I will try -- if I have to go to the Soviet Union -- to make my hands as rough as I can."

This is true that I have never done anything. But I am not lazy; I have never thought for a moment that I am lazy, although I have never done anything. Even if I am thirsty I trust somebody is going to appear; and somebody always has appeared, so there is no need to distrust in the future.

In America, when my bail was set at five hundred thousand dollars -- that's near about seventy-five lakh rupees -- even the jailer who was taking me back to jail was worried. He said, "From where will it come? The figure is too big. In my whole life I have never seen or heard of anybody's bail being set at five hundred thousand dollars. How are you going to manage? -- and you look so relaxed and so cool...."

I said, "I don't bother about such things. Something will happen."

He said, "But how will it happen?"

I said, "That I don't know. How is not part of my language. It *will* happen!"

He looked surprised; he could not believe it. But within ten minutes it happened, and he came running to me and said, "You were right, your bail has been deposited!" He said, "It is unprecedented that for a person against whom no crime has yet been proved, there is no evidence against him -- and yet such a large amount for bail. But you are stranger than the judge, because you remain so cool and so silent."

When I went into the jail I had gone immediately to take my shower, because it was my shower time. The jailer was standing there and he said, "You cannot miss your shower even today? If nobody pays your bail, then you will be in jail for at least twenty years."

I said, "That is not the concern right now; right now the concern is to take a good shower. I have always trusted. After my shower you come to see me."

And after my shower he was standing outside the bathroom. He said, "Somebody has given the bail" -- he could not believe it. "How are you managing things?

I said, "I have never managed. In my whole life I have never done anything deliberately -- but things go on happening."

Once you are in a let-go existence takes care of you. Then you are relaxed. If existence wants you to be in jail for twenty years, that's perfectly good; if it wants you to be out to prepare other people for jail, that too is good. It depends on existence, whether it is satisfied with one or many.

Now I am out, preparing many; sooner or later, in every country my people will be in jails -- and that too, to convert the prisoners into sannyasins. I have new sannyasins in almost every jail, and they go on asking for guidance. Now I have to send a few sannyasins to them.

From here, it is difficult for me to guide people all over the world. They are in jails and they want guidance for meditation, and they have problems. The best way will be for my people to start visiting just once in a while, as a holiday.

And finally you are asking, Candida, for some guidance from me. That is a very dangerous thing. I rarely give guidance, and whenever I give guidance something goes wrong. It is my experience that many times people have got married and come for my blessings. Nirvano would say, "Don't ask for his blessings, because once he has blessed you, you are finished." And she was right, because she had been watching: whoever gets my blessings, within a few days they are separated, something goes wrong.

Now, yesterday I had given some advice to Vimal. Vimal seems to be clever; he did not take it. But poor Rafia picked it up, and now do you see what has happened to Rafia? He writes:

BELOVED OSHO,

I DID WHAT YOU SUGGESTED.... I had not suggested it to him! I WENT TO SLEEP SAYING, VIMAL... VIMAL... VIMAL... I was not suggesting this to him ... AND SURE ENOUGH, I WOKE UP SAYING, VIMAL... VIMAL... VIMAL... EVERYTHING WAS GOING GREAT UNTIL I STARTED HUGGING A BEAUTIFUL INDIAN GIRL, SHOWED UP FOR THE WRONG JOB, AND STARTED SPEAKING WITH A PRONOUNCED ENGLISH ACCENT. NOW I AM CONFUSED. BELOVED MASTER, WHO AM I?

Because the girl he hugged was Vimal's girlfriend and the job he reached was Vimal's job, not his job... But the whole night repeating "Vimal... Vimal... Vimal..." certainly he became confused -- "Who am I?"

So when you ask for guidance, be very intelligent in applying it. The best is first to see if somebody else applies it and what happens to him.

This beautiful silence... this is my creation.
Thousands of lotuses suddenly start flowering.

Thousands of hearts suddenly become a tremendous harmony, a song, a blissfulness.

Just the other day I said a few words about Veeresh, one of the most sincere, honest and authentic therapists. And just now as I entered I saw him again. He was crying just like a child, with utter joy.
These tears are my creation.

They will not be recorded in any history book, but they will transform many who will come in contact with him. With his tears he has bridged his heart with my heart, his being with my being. He is one of the silent workers who go on doing, without bragging about anything.

This joke is for Veeresh, not to have any more tears but to have great laughter.

A frustrated spinster was a menace to the police. She kept phoning up to say that there was a man under her bed. Before long she was sent to the mental hospital where she was treated with the latest drugs until one day she declared that she was cured.

"You mean, Miss Rustavian," asked one of the panel of shrinks, "that you can no longer see a man under you bed?"
"No, I can't," she replied, "I can see two."

The doctors consulted and diagnosed her complaint as malignant virginity, for which there was only one kind of injection that would cure her. They decided to shut her up in her bedroom with Big Don, the hospital handyman. Big Don was told of her complaint and that he would be locked up with her for an hour. He said that it would not take so long.

As the bedroom door closed an anxious group gathered outside. From inside was heard, "No, stop it, Don! Mother would never forgive you."

"Stop yelling! It has got to be done sometime! It should have been done years ago."
"Have it your way by force then, you brute!"
"It is only what your husband would have done if you had married."
The medics could not wait. They burst into the room.
"I have cured her!" cried Don.
"He's cured me!" called out Miss Rustavian. "He has chopped the legs off the bed!"

Okay, Maneesha?

Yes, Osho.

The Search

Talks on The Ten Bulls of Zen
Talks given from 01/03/76 am to 10/03/76 am
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The Search

Chapter #1
Chapter title: The Search for the Bull and Discovering the Footprints

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1. THE SEARCH FOR THE BULL
IN THE PASTURE OF THIS WORLD,
I ENDLESSLY PUSH ASIDE THE TALL GRASSES IN SEARCH OF THE BULL.
FOLLOWING UNNAMED RIVERS,
LOST UPON THE INTERPENETRATING PATHS OF DISTANT MOUNTAINS,
MY STRENGTH FAILING AND MY VITALITY EXHAUSTED, I CANNOT FIND THE BULL.
I ONLY HEAR THE LOCUSTS CHIRRING THROUGH THE FOREST AT NIGHT.

COMMENT:
THE BULL HAS NEVER BEEN LOST. WHAT NEED IS THERE TO SEARCH? ONLY BECAUSE OF SEPARATION FROM MY TRUE NATURE, I FAIL TO FIND HIM. IN THE CONFUSION OF THE SENSES I LOSE EVEN HIS TRACKS. FAR FROM HOME, I SEE MANY CROSSROADS, BUT WHICH WAY IS THE RIGHT ONE, I KNOW NOT. GREED AND FEAR, GOOD AND BAD, ENTANGLE ME.

2. DISCOVERING THE FOOTPRINTS

ALONG THE RIVER BANK UNDER THE TREES,
I DISCOVER FOOTPRINTS!
EVEN UNDER THE FRAGRANT GRASS I SEE HIS PRINTS.
DEEP IN REMOTE MOUNTAINS THEY ARE FOUND.
THESE TRACES NO MORE CAN BE HIDDEN THAN ONE'S NOSE LOOKING HEAVENWARD.

COMMENT:
UNDERSTANDING THE TEACHING, I SEE THE FOOTPRINTS OF THE BULL. THEN I LEARN THAT, JUST AS MANY UTENSILS ARE MADE FROM ONE METAL, SO TOO ARE MYRIAD ENTITIES MADE OF THE FABRIC OF SELF. UNLESS I DISCRIMINATE, HOW WILL I PERCEIVE THE TRUE FROM THE UNTRUE? NOT YET HAVING ENTERED THE GATE, NEVERTHELESS I HAVE DISCERNED THE PATH.

We enter on a rare pilgrimage. The Ten Bulls of Zen are something unique in the history of human consciousness. Truth has been expressed in many ways, and it has always been found that it remains unexpressed whatsoever you do. Howsoever you express it, it eludes, it is elusive. It simply escapes description. The words that you use for it cannot contain it. And the moment you have expressed, immediately you feel frustrated as if the essential has been left behind and only the nonessential has been expressed. The Ten Bulls of Zen have tried in a single effort to express the inexpressible. So first, something about the history of these ten bulls.

Basically, there were eight pictures, not ten; and they were not Buddhist, they were Taoist. Their beginning is lost. Nobody knows how they started, who painted the first bulls. But in the twelfth century a Chinese Zen master, Kakuan, repainted them; and not only that, he added two more pictures, and eight became ten. The Taoist pictures were ending on the eighth; the eighth is emptiness, nothingness. But Kakuan added two new pictures. That is the very contribution of Zen to religious consciousness.

When one moves on an inner journey one leaves the world, renounces all that hinders the path, renounces all that is nonessential so that the essential can be searched, sought. One tries to become unburdened so the journey can become easier, because the journey, this journey, is towards the height, the greatest height there is -- the very pinnacle of human possibilities, the very climax. One leaves the world, one renounces the world; not only the world -- one renounces the mind, because the mind is the cause of the whole world. The world of desires, the world of possessions, is just the outer part. The inner part is the mind: the desiring mind, the lustful mind, the jealous, competitive mind, the mind full of thoughts; that is the seed.

One renounces the outer, one renounces the inner, one becomes empty -- that's what meditation is all about. One becomes totally empty. But is this the end? The Taoist pictures ended with nothingness. Kakuan says this is not the end -- one comes back to the world, one comes back to the marketplace; only then is the circle complete. Of course, one comes totally new. One never comes with the old; the old is gone, gone forever. One comes totally renewed, resurrected, reborn -- as if this man had never gone; as if this man is coming totally fresh and virgin. One comes back to the world and again one lives in the world yet lives beyond it. Again one becomes ordinary -- chopping wood, carrying water from the well, walking, sitting, sleeping -- one becomes absolutely ordinary. Deep inside, the emptiness remains uncorrupted. One lives in the world but the world is not in your mind, the world is not within you. One lives untouched, like a lotus flower.

These two pictures bring the seeker back to the world, and Kakuan has done a tremendously beautiful thing. One comes to the marketplace; not only that, one comes with a bottle of wine, drunk -- drunk with the divine -- to help others also to be drunk, because there are many who are thirsty, there are many who are seeking, there are many who are stumbling on their path, there are many who are in deep darkness. One comes back to the world because of compassion. One helps other travelers to arrive. One has arrived, now one helps others to arrive. One has become enlightened, now one helps others towards the same goal. And each and everyone is searching for the same goal.

The Taoist eight bulls are good but not enough; beautiful, but something is missing in them. Emptiness is perfect, but there is a perfection still to be attained. Emptiness is perfect, let me repeat it, but still there is a perfection yet to be attained. Emptiness is perfect in a negative way. You have renounced, it is negative, but you have not loved yet. The positive is missing. Unhappiness is gone, misery disappears, but you are not yet ecstatic. You have attained to silence and silence is beautiful, but your silence is not yet a fulfillment, it is not an overflowing; it is not a blissful dance of your inner being.

Here Kakuan goes beyond Taoism and beyond Buddhism -- because both ended on emptiness, as if the

journey was complete. You have reached Everest, cool, collected, calm. Now what is the point of going back to the marketplace? But if your meditation does not become compassion, then your meditation is still somehow hiding your ego, then your meditation is still selfish.

If you don't cry, if tears don't come to your eyes for others, and if you don't start moving back to the world to help people who are stumbling, then somehow your meditation is still not religious. It has helped you; you may be feeling very, very good, but unless it becomes a compassion and overflows in all directions, the tree has come to a stopping point, it has not yet flowered. The tree is green, healthy, perfectly beautiful looking, but a tree without flowers is not fulfilled. A tree without flowers may look beautiful but there is still a perfection to be attained. The tree must bloom, the tree must release the fragrance to the winds so it can be carried to the very ends of existence.

Kakuan brings the seeker back into the world. Of course, he is totally different so naturally the world cannot be the same. He comes to the marketplace but he remains in his meditation; now the marketplace cannot become a distraction. If the marketplace becomes a distraction, then your meditation is not yet complete. If anything can distract you, then your meditation has been a forced thing -- you have made yourself still, you have controlled yourself somehow. Your meditation is still not spontaneous, it is not a natural flow. It has not happened to you; you have made it happen. Hence the fear of coming back to the marketplace.

You will find many sannyasins in the Himalayas who are stuck there with the eighth bull -- empty, silent. There is nothing wrong with them, at the most you can say nothing is wrong with them, but you cannot say that they have bloomed, you cannot say their fragrance is released to the winds. Their light is still burning only for themselves. It has a certain ugliness in it. One may not see it immediately, but if you ponder over it you will see that this is selfishness. In the beginning it is good to be selfish, otherwise you will never grow; but in the end, with the meditation coming to a real completion, crescendo, the ego must disappear, the selfishness must disappear. You should become one with the whole.

And not only that -- Kakuan says one comes with a bottle of wine. Tremendously significant! -- one comes drunk with the divine. One is not only silent, one dances, one sings, one becomes creative. One is not simply escaping and hiding in a cave. One is so free now that there is no point in hiding anywhere. Now freedom is one's quality. The world becomes a new adventure. The circle is complete: from the world back to the world; beginning from the marketplace, ending again in the marketplace. Of course, totally different -- because now you don't have a mind, so the marketplace is as beautiful for you as the silent Himalayas; there is no difference. And people are thirsty. You help them, you show them the path.

Buddha has said that when somebody becomes a *siddha*, attains, the possibilities are two. Either he remains quite contented in his attainment, not moving out of it; then he becomes like a pool of water -- fresh, cool, silent, with no ripples, but a pool of water; in a way static, not a river, flowing. Buddha has used two words. If you become a pool of water he calls you *arhat*. Arhat means one who has attained to perfection but is not at all concerned with others. And another word he uses is *bodhisattva*. If your meditation flowers into compassion you have become a Bodhisattva; then you help others and your ecstasy is being shared.

Kakuan painted ten pictures of the whole search of man -- and man is a search. He is not only an inquirer: he is inquiry. From the very moment of conception the search starts. If you ask scientists they will say that when a man and woman meet, the man releases millions of cells and those cells start running somewhere, towards the female egg. They don't know where it is, but they run fast. The search has started. They are very tiny cells but they are seeking the egg. One of them will reach; others will perish on the way. One of them will reach the egg, will be born into the world. From that moment the search has started, the inquiry has started. Until death the search continues.

Socrates was dying. His disciples started crying and weeping; it was natural, but he said to them, "Stop! Don't disturb me -- let me inquire into death. Don't distract me! You can cry later on, I will be gone soon. Right now, let me inquire what death is. I have been waiting my whole life for this moment to go into the reality of death."

He was poisoned. He was lying on his bed watching what death is, inquiring what death is. And then he said to his disciples, "My feet are getting numb, but I am still as much as I was before. Nothing has been taken away from me. My feeling of my being is as total as before. My feet are gone." Then he said, "My legs are gone, but I am still the same. I cannot see myself reduced to anything less. I remain the total." Then he said, "My stomach is feeling numb, my hands are feeling numb." But he was very excited, ecstatic. He said, "But I still say to you: I am the same, nothing has been taken away from me." And then he started

smiling and he said, "This shows that sooner or later death will take my heart also -- but it cannot take me." Then he said, "My hands are gone, now even my heart is sinking, and these will be my last words because my tongue is becoming numb. But I tell you, remember, these are my last words: I am still the same, total."

This is the inquiry into death. From the very conception to the very end, man is an inquiry into the search for truth. And if you are not searching for truth, you are not a man. Then you have missed. Then at the most you look like a man, but you are not *man*. Your humanity is only in appearance but not in your heart. And don't be deceived by appearances: when you look in the mirror you can see that you are a man, that proves nothing. Unless your inquiry grows to such heights that your whole energy is transformed into inquiry and you become a quest, you are not man.

That is the difference between other animals and man. They live, they don't inquire. They simply live, they don't inquire. No animal has ever asked: What is truth? What is life? What is the meaning of life? Why are we here? From where do we come? To what goal are we destined? No tree, no bird, no animal -- this big earth has not asked this. This tremendously vast sky has never inquired about this.

This is the glory of man. He is very small but bigger than the sky, because something in him is unique -- the inquiry. Even the vast sky is not so vast as man, because there may be an end to the sky, but there is no end to man's inquiry. It is an eternal pilgrimage -- beginningless, endless.

These ten bulls are a pictorial representation of the inquiry, the inquiry that I call man. Kakuan painted the pictures but he was not satisfied. They are tremendously beautiful pictures, but he was not satisfied. Truth is such that whatsoever you do you remain discontented. It cannot be expressed. Then he wrote poems -- to substitute. First he painted these ten pictures; feeling dissatisfied, he wrote ten small poems to supplement them. Whatsoever was missing in the pictures he tried in the poems. Again he felt dissatisfied. Then he wrote ten commentaries in prose. I know then too he must have felt unsatisfied, but then there was nothing else to do. Truth is vast, expression limited, but he had tried his best. Nobody had done that before or after.

Painting is the language of the unconscious. It is the language of visualization. It is the language of children. Children think in pictures, hence in children's books we have to make many, many pictures, colored pictures. The text is very small, pictures are very big -- because that is the only way to persuade children to learn to read, because they can learn only through the pictures. The primitive mind thinks in pictures.

That's why it is thought that languages like Chinese must be the most ancient, because they are pictorial. The language has no alphabet; Chinese, Japanese, Korean don't have any alphabet -- they have thousands of pictures. That's why it is very difficult to learn Chinese; an alphabet makes things very simple. For each thing, a picture! How many things are there in the world?

And pictures can never be very accurate. They only give you a hint. For example, if in Chinese you have to write 'war', 'fight', 'conflict', then Chinese has a pictogram: a small roof, and under the roof two women are sitting -- that is 'fight'. One roof and two women! That means, one husband and two women -- fight. But this is just indicative, a hint.

Children think in pictures, in dreams. Whatsoever they have to think, first they have to visualize it. All primitives do that. That is the language of the unconscious. You still do it; howsoever articulate you are with language, and howsoever proficient you have become in rational argumentation, still in the night you dream in pictures. The more primitive you are, the more colorful your pictures will be; the more civilized you have become, your pictures become less and less colorful. They become, by and by, black and white.

Black and white is the language of civilization. The rainbow is the language of the primitive. Black and white is not a true language, but we tend... all people who have been trained in Aristotelian logic tend to think in black and white, good and bad, night and day, summer and winter, God and devil -- black and white! And there are no other mid-stages. Who is in between God and the devil? -- nobody. This is not possible. Watch a rainbow: seven colors. Black on one side, white on the other side, and between these two a great range of colors, step by step.

The whole of life is colorful. Think in colors, don't think in black and white. That is one of the greatest diseases that has happened to humanity. The name of the disease is 'Aristotle-itis' -- it comes from Aristotle. You say: This man is good. What do you mean? And then you say: That man is bad. What do you mean? You say: This man is a saint, and that man is a sinner. What do you mean? Have you ever seen a sinner in whom the saint has completely disappeared? Have you ever seen a saint in whom the sinner has completely disappeared? The difference may be of degrees; it is not that of black and white.

Black and white thinking makes humanity schizophrenic. You say: This is my friend and that is my

enemy. But the enemy can become a friend tomorrow, and the friend can become an enemy tomorrow. So the difference can be, at the most, relative; it cannot be absolute.
Think in color -- don't think in black and white.

Visualization is the language of children, of all primitive people, and of the unconscious. Your unconscious also thinks in pictures.

Kakuan first tried the unconscious language because that is the deepest: he painted these ten bulls. But he felt dissatisfied. Then he wrote ten poems as a supplement, as an appendix. Poetry is mid-way between the unconscious and the conscious: a bridge, a misty land where things are not absolutely in the dark and are not absolutely in the light -- just somewhere in the middle. That's why where prose fails, poetry can indicate. Prose is too superficial; poetry goes deeper. Poetry is more indirect but more meaningful, richer.
But still Kakuan felt dissatisfied, so he wrote prose commentaries.

First he wrote the language of the unconscious, the language of painters, sculptors, dreamers; then he wrote the language of the poets, the bridge between the unconscious and the conscious -- of all art. And then he wrote the language of logic, reason, Aristotle -- the conscious. That's why I say such an experiment is unique; nobody else has done that. Buddha talked in prose. Meera sang in poetry. Unknown painters and sculptors have done many things -- Ajanta, Ellora, the Taj Mahal. But a single person has not done all three things together.

Kakuan is rare, and he must have been a great master. His painting is superb, his poetry is superb, his prose is superb. It rarely happens that one man is so extraordinarily talented in all the directions, all the dimensions of consciousness.
Now the poems of Kakuan:

The Search for the Bull....

IN THE PASTURE OF THIS WORLD,
I ENDLESSLY PUSH ASIDE THE TALL GRASSES IN SEARCH OF THE BULL.

The bull is a symbol of energy, vitality, dynamism. The bull means the very life itself. The bull means your inner power, your potentiality. The bull is a symbol, remember that.

You are there, you have life also -- but you don't know what life is. You have the energy, but you don't know where this energy comes from and to what goal this energy is going. You *are* that energy, but still you are not aware of what that energy is. You live unaware. You have not asked the basic question: Who am I? That question is the same as the search for the bull: Who am I? And unless this is known, how can you go on living? Then the whole thing is going to be futile, because the basic question has not been asked, has not been answered. Unless you know yourself, whatsoever you do is going to be futile. The most basic thing is to know oneself. But it happens that we go on missing the most basic, and we go on worrying about trivia.
I have heard one anecdote:

A young woman who was planning her wedding, visited the hotel where the reception was to be held. She was busily looking over the place, pointing out where the punchbowl would be, where the bridesmaids would stand, and then she said to the hotel manager, "In the receiving line, my mother will stand here, and I will stand next to her, and here on my right will stand what's-his-name."

She has forgotten the name of the husband! In life it happens continuously that you go on making arrangements about the useless, and about the most essential you become completely oblivious.

What is your name? The name with which you have become acquainted as yourself is just a given name, it is just utilitarian. Any other name will do just the same. You are called Ram, you can be called Hari, it will not make any difference. What is your real name? What is your original face? Who are you? You will make big houses, you will purchase big cars, you will manage this and that, and when you die you will leave a big account in the bank -- all nonessential, and without ever going for the real quest of who you are.

The bull means your energy -- the unknown strange energy that you are, the tremendous energy out of which you have come into being, which goes on growing in you like a tree. What this energy is -- that is the meaning of the bull.

IN THE PASTURE OF THIS WORLD,

I ENDLESSLY PUSH ASIDE THE TALL GRASSES IN SEARCH OF THE BULL.

What are the tall grasses? Symbolic. Poetry talks in symbols. Painting paints the symbols, poetry talks the symbols. Desires are the tall grasses in which your bull is lost. So many desires, pulling you to this side and that. So many desires! Constantly a tug-of-war: one desire pulls you to the south, another to the north.

In a small school the teacher asked, "Now, can anyone tell me where we find mangoes?"
"Yes, teacher," replied a little boy. "Wherever woman goes -- man goes."

Wherever woman goes.... Man goes on following the woman, the woman goes on following the man. The whole of life is just a running after this desire or that. Finally, nothing is attained; only frustrated dreams, a heap of frustrated dreams. Look back -- what have you attained? You have been running and running -- where have you reached? These are the tall grasses.

Money attracts, power attracts -- and without asking oneself: Why should I run after these things? we go on running. In fact, because the whole society is running, every child gets the disease by inheritance. Everybody is running -- the child learns by imitation. The father is running, the mother is running, the brother is running, the neighbor is running, everybody is running -- for power, prestige, money, things of the world. Unaware, the child is also forced into the main current of life. Before the child can start thinking, he is already running.

In our schools we teach competition, nothing else. In our schools we prepare children for the greater competition of life. In our schools, in fact, nothing is going on except a rehearsal: how to fight, how to manage yourself, and how to leave others behind, how to come out on top. But nobody asks the basic question: What is the point? Why should one hanker for the top? What are you going to do when you have reached the top? When you have become a president of a country, what are you going to do? How is it going to fulfill you?

It is as if a person was thirsty and we put him on a track which leads to more and more money. He comes, struggles hard, accumulates much money, but the money is not related to the thirst at all. Then suddenly he feels frustrated. Then he says: Money cannot do anything; but now it is too late.

See what your inner need is, and then work for it, and work diligently for it, intelligently for it. But first see what your inner need is. And the inner need can be recognized only when you recognize who you are.

If you can understand the quality of your energy, you will be able to understand what is going to fulfill you. Otherwise, not knowing oneself, one goes on running. The running is almost mad. Stop by the side of the road, meditate a little, reconsider what you are doing, why you are doing it. Don't run in a fever because running will make you run faster. Running will make you, by and by, incapable of stopping. You will go on doing something or other; it will become a habit. Without it you will not feel alive.

I know people who have earned enough money; now they can retire. In fact, they have been saying their whole life that once they have attained to such money, they will retire. But they don't retire.

I know one man. In the past twenty years I have stayed with him many times. Whenever I visited Calcutta I would stay with him and he would always say, "I am going to retire; now I have enough. Just a few things have to be arranged, because it is not good to leave things incomplete, and then I will retire."

Last time I visited him I asked him, "When? Will you retire after your death? And you go on saying that first you have to complete things but you go on starting new things, so they will never be completed."
He said, "No, now I have fixed a time, that after ten years I will retire."

He was sixty then, now he is dead. He worked hard and he lived like a beggar just hoping that some day he was going to enjoy. But by the time he had money, he had become obsessed with having more, to have more....

One very basic thing has to be understood: these things are not going to fulfill you because they are not basic needs. One needs something else. But that something else has to be searched for within yourself; nobody else can give you the direction. You have your destiny within you. You have the blueprint within you. Before you start running after anything, the most fundamental thing is to close your eyes, get in tune with yourself, with your energy, and listen to it -- and whatsoever it says is good for you. Then you will feel fulfillment. By and by, you will come closer and closer to your blooming, to your flowering.

But people are afraid to become themselves. People are very afraid to be themselves, because if you try to be yourself you will become alone. Everybody is unique and alone. If you try to be yourself, you will feel aloneness. So people follow others, the crowd; they become one with the crowd. There they do not feel

alone... surrounded, so many people are there. If you meditate, you will be alone, and if you get mad after money, you will never be alone -- the whole world is going there. If you search for God you will be alone; but if you search for politics, power, then the whole world will be there, you will never be left alone.

People are afraid of being alone. And people can never know themselves if they are afraid of being alone, they can never search for the bull.

Walter Kaufmann has coined a new word for a certain fear that has always existed but for which there has never been a word. He calls it 'decidophobia'. People are afraid to decide anything on their own: 'decidophobia'. They allow others to decide for them, then they don't take the responsibility.

You were born accidentally into a Hindu family, or a Christian family; then you allowed your parents to decide your religion. How can your parents decide your religion? Who are they to decide your religion? -- and how can it be decided by birth? Birth has nothing to do with religion. How can birth decide? Their parents decided their religion and so on and so forth; you will decide the religion of your children.

Borrowed -- there must be some deep fear in making a decision on your own. The fear is that if you decide on your own, who knows? -- it may be wrong. It is better to let others decide; they know more, they have more experience. Let tradition decide, let society decide, let the politicians decide, let the priests decide. One thing is certain: others have to decide so you are free of the responsibility of making a decision. Hence people go on following others, and everybody goes on missing his own individuality.

There are two ways to avoid decision. One is: let others decide. Another is: never decide, simply drift. Both are the same because the basic thing is not to take the responsibility of deciding. New generations have chosen the other alternative: drifting. The older generations have chosen the first alternative: to let others decide. You may not allow your father to decide, but that doesn't mean that you are going to decide yourself -- you may simply drift. You may do things, whatever happens... you may become a driftwood.

In both ways the search becomes impossible. The search means decisiveness. The search means taking risks. So remember this word 'decidophobia'. Don't be afraid, drop this fear. Who else can decide for you? Nobody can decide anything for you. Yes, others can help, others can show the path, but the decision has to be yours -- because through your decision your soul is going to be born.

The more decisive you become, the more integrated you become. The more you take the responsibility of commitment... of course, it is very dangerous, but life *is* dangerous. I know there are many possibilities of going astray, but that risk has to be taken. There are possibilities you may err, but one learns by erring. Life is trial and error.

I have heard:

In the eighteenth century, France had its effete and privileged aristocracy, and a poor scholar was hired to teach geometry to the scion of one of the nation's dukedoms.

Painstakingly, the scholar put the young nobleman through one of the very early theorems of Euclid, but at every pause, the young man smiled amiably and said, "My good man, I do not follow you."

Sighing, the scholar made the matter simpler, went more slowly, used more basic words, but still the young nobleman said, "My good man, I don't follow you."

In despair, the scholar finally moaned, "Oh, monseigneur, I give you my word that what I say is so."

Whereupon, the nobleman rose to his feet, bowed politely, and answered, "But why, then, did you not say so at once so that we might pass on to the next theorem? If it is a matter of your word, I would not dream of doubting you."

But life is not a matter of anybody's word. It is not a theorem, it is not a theory. You cannot accept it just because somebody else is authoritatively saying it is so. Authority is a trick. Behind it you hide your fear.

You have to decide. Decisions can be fatal but there is no other way. You may go astray, but nothing is wrong in it. Going astray, you will learn something, you will become richer. You can come back and you will be happy that you went astray, because there are many things which can be learnt only by going astray. There are millions of things which can be learnt only if you are courageous enough to make mistakes. Remember only one thing: don't make the same mistake again and again.

If religion is decided by others, then there is no need to search. Your father says: God is. Your mother believes in heaven and hell, so you believe. The authority, the priest, the politician, says something and you believe it. You are avoiding; through belief you are avoiding trust. Belief is the enemy of trust. Trust life! Don't believe beliefs -- avoid them! Avoid beliefs -- Hinduism, Islam, Christianity. Seek on your own. You may come to find the same truth. You *will* come, because the truth is one. Once you have found it you can

say: Yes, The Bible is true -- but not before. Once you have found it you can say: Yes, the Vedas are true -- but not before. Unless you have experienced it, unless you become a witness to it personally, all vedas and all bibles are useless. They will burden you, they will not make you more free.

IN THE PASTURE OF THIS WORLD,
I ENDLESSLY PUSH ASIDE THE TALL GRASSES IN SEARCH OF THE BULL.
FOLLOWING UNNAMED RIVERS,
LOST UPON THE INTERPENETRATING PATHS OF DISTANT MOUNTAINS,
MY STRENGTH FAILING AND MY VITALITY EXHAUSTED,
I CANNOT FIND THE BULL.
I ONLY HEAR THE LOCUSTS CHIRRING THROUGH THE FOREST AT NIGHT.

The search is difficult because the truth is unknown. The search is difficult, because the truth is not only unknown -- it is unknowable. The search is difficult, because the seeker has to risk his whole life for it.

Hence Kakuan says: FOLLOWING UNNAMED RIVERS.... If you are following scriptures you are following named rivers. If you are following a certain religion, a sect, a church, then you have a map -- and there cannot be any map for the truth. There cannot be any map because truth is private and not public. Maps become public; they are needed so that others can also follow. On the map, super highways are shown, not small footpaths; and religion is a footpath, not a super highway. You cannot reach God as a Christian or a Hindu or a Mohammedan. You reach as you, authentically you, and you cannot follow anybody's path.

FOLLOWING UNNAMED RIVERS,
LOST UPON THE INTERPENETRATING PATHS OF DISTANT MOUNTAINS,
MY STRENGTH FAILING AND MY VITALITY EXHAUSTED,
I CANNOT FIND THE BULL.

And there comes a moment in the search when one feels completely exhausted, tired. One starts thinking it would have been better if he had never started his search. One feels so frustrated that one starts feeling jealous about those who have never been bothering about such things. This is natural, but that is exactly the moment when the real search starts.

This exhausted energy, this tiredness, is of the mind. The mind feels tired because the mind is always happy in following maps. With the known, the mind remains the master; with the unknown, the strange, the mind is completely at a loss. The mind cannot figure it out, what is going on -- the mind feels tired, the mind feels exhausted. The mind says: What are you doing? Why are you wasting your life? Move back! Come to the world, be as other people are! Follow the crowd, don't try to be individual.

Hence, you never see hippies beyond the age of thirty-five. By that time they are tired. By that time they start thinking of marriage, of settling, of a house. By that time they start becoming squares. By that time they have forgotten all about revolution and rebellion and all that nonsense. They become part of the status quo; tired, exhausted; in fact, repentant, feeling sort of guilty. This moment comes in everybody's search. It is an essential moment. And if you can move, even feeling exhausted, tired, frustrated; if you can still move on and on, then the mind is dropped and the first glimpses of meditation appear.

The second poem:

ALONG THE RIVER BANK UNDER THE TREES, I DISCOVER FOOTPRINTS!

If you go on, if you don't listen to the mind and its game of tiredness, exhaustion, and this and that.... The mind wants to pull you back -- to the fold, to the crowd. The mind wants you to belong to a sect, to a church, so that you need not decide every step on your own. Everything is decided already, everything is ready-made. You have just to believe in it.

ALONG THE RIVER BANK UNDER THE TREES,
I DISCOVER FOOTPRINTS!

EVEN UNDER THE FRAGRANT GRASS I SEE HIS PRINTS.
DEEP IN REMOTE MOUNTAINS THEY ARE FOUND.
THESE TRACES NO MORE CAN BE HIDDEN THAN ONE'S NOSE
LOOKING HEAVENWARD.

Mind dropped. And the mind is dropped only when you go on and on when the mind is saying to stop; if you don't listen to the mind and you say: I am going to inquire, I am going to search. If you are tired, you can drop. The mind will cling to you a little while more. But if you don't listen and you remain aloof and unconcerned and your eyes focused there on the goal, on the bull, you will come to discover footprints. They have always been there, only you were much too crowded with thoughts, much too clouded by the mind. Hence you were not able to see those subtle footprints.

ALONG THE RIVER BANK UNDER THE TREES,
I DISCOVER FOOTPRINTS!
EVEN UNDER THE FRAGRANT GRASS....

I told you that the tall grass represents desires. And now, even under the grass, even under your same desires, you find the same footprints of the bull. Even under desires you find God hidden. Even under the so-called worldly things, you have been seeking something of the beyond.

If a man is searching for more and more money, what in fact is he searching for? -- money? If he is searching for money, then there will come a point where he will be satisfied -- but that point never comes. It seems he is searching for something else. Mistakenly, searching for money, he is trying to find something else. He wants to be rich....

Let me tell you it this way: A man who is searching for money wants to be rich but he does not know that to be rich is totally different from having money. To be rich means to have all the experiences that life can give to you. To be rich means to be a rainbow, not black and white -- all the colors together. To be rich means to be mature, alert, alive.

The man who is searching for money is searching for something else; that's why when money is achieved, nothing is achieved. The man who is searching for power, for what is he searching in fact? He wants to be a god. And in the world, he says, if you have power you can pretend to be a god. Behind his search for power, the same search for God is hidden. So when he attains to power, suddenly he will feel powerless inside, impotent; outside, riches; inside, poor, a beggar.

EVEN UNDER THE FRAGRANT GRASS I SEE HIS PRINTS.
DEEP IN REMOTE MOUNTAINS THEY ARE FOUND.
THESE TRACES NO MORE CAN BE HIDDEN THAN ONE'S NOSE
LOOKING HEAVENWARD.

And then one is surprised: How was it possible that I couldn't see these footprints? They are just in front of me! They have always been there, like one's nose. But if your eyes are closed or clouded, then you cannot see.

I have heard one anecdote:

It was late at night and due to several detours a man had become completely lost. He stopped at a farmhouse to ask the way, "Am I headed in the right direction for Atlanta?" he inquired of the woman who opened the door.

"Which way you headed?" she asked.

Unsure of the direction, he tried again: "I mean, are my car lights pointed that way?"

"Yes, sir," said the woman. "At least the red ones are."

This is the situation. The faster you run, the more confused you get. The more speedy you get, the more and more confusion happens to you. By and by, you lose all sense of direction. You simply go on zooming from here to there. Speed itself becomes the goal, as if, running fast, one feels one is reaching somewhere; hence the attraction for speed. It is a neurosis.

The whole of science is engaged in making things more and more speedy. Nobody asks where you are

headed for. And as I see it, your red lights are showing the right direction. Somewhere behind you, you have already left home. Somewhere at the very source of your being is your home. But only one thing is fortunate about you: that is, that whatsoever you do, you cannot go very far from home because whatsoever you do is a sort of sleep-walking.

A woman was very upset. "My husband," she told the doctor, "seems to be wandering in his mind."
"Don't worry about that," said the doctor. "I know your husband. He can't go far."

I know you. You can't go far -- because in fact, you are simply dreaming about the speed, about the going, about the goal. You are fast asleep. It is all happening in your mind, not in reality.

Hence, Zen says that if you are ready, this very moment enlightenment is possible -- because you cannot go far. If your traveling is real traveling, then sudden enlightenment is not possible. You will have to come back. The same distance you will have to travel again.

And you have been traveling for millions of lives. If the same distance has to be traveled back again, then enlightenment is almost impossible. If enlightenment is going to be gradual, it is almost impossible. Zen says it has to be sudden: as if a person is fast asleep and dreaming, and dreaming that he has gone to the moon. But in the morning he opens his eyes -- where will he find himself? On the moon? He will find himself here, now. The moon will disappear with the dream.

The world is a dream. Not that it does not exist, not that it is *not* -- the world is a dream because the world that you think is, is nothing but your dream, because you are asleep, unconscious, sleepy, moving, doing things. It is fortunate that you cannot go far! You can become awakened this very moment.

Now the prose comment for the first sutra:

THE BULL NEVER HAS BEEN LOST. WHAT NEED IS THERE TO SEARCH? ONLY BECAUSE OF SEPARATION FROM MY TRUE NATURE, I FAIL TO FIND HIM. IN THE CONFUSION OF THE SENSES I LOSE EVEN HIS TRACKS. FAR FROM HOME, I SEE MANY CROSSROADS, BUT WHICH WAY IS THE RIGHT ONE I KNOW NOT. GREED AND FEAR, GOOD AND BAD, ENTANGLE ME.

The bull never has been lost -- because the bull is you. The bull is your energy, it is your life. The principle of your dynamism is the bull. The bull has never been lost. What need is there to search? If you can understand that, then there is no need to search. Then that very understanding is enough. But if that understanding does not dawn on you, then the need for search.

The search is not going to help you to reach the goal because the goal has never been lost. The search is only going to help to drop greed, fear, possessiveness, jealousy, hatred, anger. The search is only going to help you drop the hindrances, and once the hindrances are not there, suddenly one becomes aware: I have always been here, I have never gone anywhere else.

So the whole search is negative in a way. It is just like when somebody makes a statue out of a marble block. What does he do? He simply chips unessential parts away, and by and by the image appears.

Somebody asked Michelangelo.... He was making a statue of Jesus -- somebody said, "Your creation is great."

He said, "I have not done anything. Jesus was hiding inside this marble block and I just helped him to be released. He was already there, just more marble was there than was needed. The unessential was there -- I have cut away the unessential. I have simply discovered him, I have not created him."

In fact, the marble block had been discarded by the builders. Walking around the church which was going to be built, Michelangelo asked the builders, "Why has this marble block been thrown away?"

They said, "It is useless." So he took it away -- and one of the most beautiful images of Jesus came out of it.

Michelangelo used to say, "When I was walking by the side of this block, Jesus called me. Hidden inside the block he said, 'Michelangelo, come and release me!' I have done only negative work."

The bull is already there. The seeker is the sought. Just a few unnecessary things are crowding you. The search is negative -- drop them and you discover yourself in all your glory.

THE BULL NEVER HAS BEEN LOST. WHAT NEED IS THERE TO SEARCH? ONLY BECAUSE OF SEPARATION FROM MY TRUE NATURE, I FAIL TO FIND HIM. IN THE CONFUSION OF THE SENSES I

LOSE EVEN HIS TRACKS. FAR FROM HOME, I SEE MANY CROSSROADS, BUT WHICH WAY IS THE RIGHT ONE I KNOW NOT. GREED AND FEAR, GOOD AND BAD, ENTANGLE ME.

The comment on the second sutra:

UNDERSTANDING THE TEACHING, I SEE THE FOOTPRINTS OF THE BULL. THEN I LEARN THAT, JUST AS MANY UTENSILS ARE MADE FROM ONE METAL, SO TOO ARE MYRIAD ENTITIES MADE OF THE FABRIC OF SELF. UNLESS I DISCRIMINATE, HOW WILL I PERCEIVE THE TRUE FROM THE UNTRUE? NOT YET HAVING ENTERED THE GATE, NEVERTHELESS I HAVE DISCERNED THE PATH. UNDERSTANDING THE TEACHING, I SEE THE FOOTPRINTS OF THE BULL.

Understanding the teaching.... Buddhas, millions of buddhas, have been on this earth. They have all taught the same thing. They cannot do otherwise. The truth is one, descriptions many. The truth is one -- they have all talked about it. Now, if you try to understand you will be able to discern the footprints of the bull. But rather than understanding, you try to follow -- and there you miss.

Following is not understanding. Understanding is very, very deep. When you understand, you don't become a Buddhist. When you understand, you become a buddha yourself. When you understand, you don't become a Christian. When you understand, you become Christ yourself. Following will make you a Christian. Understanding will make you a christ -- and tremendous is the difference. Following is again 'decidophobia'. Following means: Now I will simply follow blindly. Now there is no question of my own decision. Now wherever you go, I will go. Understanding is: Whatsoever you say, I will listen, I will meditate. And if my understanding arises and gets in tune with your understanding, then I will follow my understanding.

Teachers are helpful, they indicate the way. Don't cling to them. Following is a clinging -- it is out of fear, not out of understanding.

Once you become a follower, you are losing the track. Once you become a follower, one thing is certain: that you are not inquiring any more. You can become a theist and you can say, "God is, I believe in God." You can become an atheist and you can say, "I don't believe in God. I am an atheist, or a communist," but in both the cases you have joined a church. You have joined a doctrine, a dogma. You have joined a mob, a crowd.

The search is individual, full of danger. Alone one has to move. But that is the beauty of it. In deep aloneness, only in deep aloneness where not even a thought is present, God enters in you, or is revealed to you. In deep aloneness, intelligence becomes a flame, bright. In deep aloneness, silence and bliss surround you. In deep aloneness, eyes open, your being opens. The search is individual.

What am I doing here? I am trying to make you individuals. You would like to become part of a crowd, you would like that because it is very convenient and comfortable to follow like a blind man. But I am not here to make you blind. I am not here to allow you to cling to me, because then I will not be in any way helpful to you. I will allow you to be close to me, but I will not allow you to cling. I will allow you all the possibilities to understand me, but I will not allow you to believe in me. The difference is subtle but great. And remain alert, because your mind will tend to throw all responsibility on me.

That's what you mean when you say: I have surrendered. It is not a surrender of trust -- it is out of decidophobia, out of fear, a fear of being alone. No, I am not here to make your journey comfortable, convenient, because it cannot be made comfortable and convenient. It has to be hard, it is hard, it is uphill. And in the last moment, in the final moment of what Zen people call *satori*, even I will not be there with you. Only up to the gate can we be fellow travelers. When you enter the gate, you enter alone.

So on the whole path I have to make you capable of being alone. I have to help you drop fear, to help you to become decisive. Trust life -- there is no need of any other trust. Trust life and it leads you spontaneously and naturally to the ultimate, the truth, God -- or whatsoever you want to name it.

The river of life is flowing towar ds the ocean. If you trust, you flow in the river. You are already in the river, but you are clinging to some dead roots on the bank, or you are trying to fight against the current. Clinging to scriptures, clinging to dogmas, doctrines, is not allowing the river to take you with her. Drop all doctrines, all dogmas, all scriptures. Life is the only scripture, the only bible. Trust it and allow it to take you to the ocean, to the ultimate.

Enough for today.

The Search

Chapter #2
Chapter title: Dropping the Why

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The first question:

BELOVED OSHO, I DON'T KNOW WHY I AM HERE.

Nobody knows -- and there is no way to know it, and there is no need to know it. This constant questioning -- why am I here? why am I doing this? -- this constant hankering for the *why*, is a disease of the mind. No answer is going to satisfy you, because the why can be asked again. If I say something -- you are here because of this -- the why will be pushed back a little, that's all. You will again ask: Why? The why is nonending.

Once you understand it, you drop it. The why is ridiculous. Rather than asking: Why am I here? it is better to use the opportunity, it is better to flower, it is better to exist authentically. And this is the beauty of it, that once you start existing authentically, truly, once you stop all nonsense thinking and you start delighting in life, once you are no more a philosopher, the why is answered. But it is not answered by anyone from the outside -- it is answered by your own life energy.

The answer *is* possible, but it is not going to come like an answer, it is going to come like a lived experience. The answer is going to be existential, not intellectual. The question is intellectual. Drop it! Rather, be! Otherwise, you can go on asking.... For centuries man has asked millions of questions; not a single question has been solved by speculation, thinking, logic, reason. Not even a single question is solved. On the contrary, whenever people have tried to answer a question, the answer has created a thousand and one more questions.

Who created the world? -- and it has been answered: God created the world. And then immediately the question arises: Who created God? or, Why did he create the world? When did he create the world? And why did he create such a world? -- so miserable, so hell-like? The one who was answering you that God created the world must have been thinking that your question would drop; but out of one answer a thousand and one questions arise. Mind is a question-creating mechanism.

So the first thing to understand is: drop why. Immediately you become religious. Continue with the why -- you remain philosophical. Continue questioning and you remain in the head. Drop questioning -- suddenly the energy moves in a new dimension: the dimension of the heart. Heart has no questions, and there hides the answer.

It will appear paradoxical, but still I would like to say to you: When your questioning stops, the answer comes. And if you go on questioning, the answer will become more and more elusive.

Why are you here? -- who can answer it? And if it can be answered, you will no more be a man, you will become a mechanism. This mike is here and there is a reason for it; it can be answered. The car is there in the porch; the why can be answered. If *your* why also can be answered, you become a mechanism like a mike or a car -- you become a utility, a commodity. But you are a man, not a machine.

Man means freedom. Why is there freedom? You can raise the question, but the question is foolish. The

why about man cannot be answered. And if the why about man cannot be answered, how can it be answered when you put it for the ultimate, for God? Even about man the why cannot be answered -- about God also it is almost impossible even to raise the question rightly.

My effort is not to answer your questions, but to make you aware that out of a hundred questions, ninety-nine are simply foolish. Drop them! And once you have dropped the foolish questions -- they look *very* philosophical -- the one question remains. And that question is no longer concerned about irrelevant, nonessential things. That one question is concerned about existence, about you, your being. Not *why* you are here, not about the purpose of your being here, but about your being here -- who you are: Who am I?

This *can* be known -- because for it there is no need to go to anybody else; you can go inside. For it, there is no need to look in the scriptures -- you can look withinwards. For it, you have just to close your eyes and move into inner silence. And you can have the feel -- who you are. You can taste the flavor -- who you are. You can smell it, you can touch it. This is existential questioning. But *why* you are here, I don't know. And there is no need to know about it.

The second thing to be understood: that whenever you ask such questions, they are indicative of certain states of mind. For example, whenever you are miserable, you ask why. Whenever you are blissful, you never ask why. If you are suffering, you ask: Why am I suffering? But if you are dancing blissfully, at ease, deep in contentment, do you ask: Why am I blissful? Then the why looks ridiculous.

We ask why about something which is not acceptable to us. We ask why about suffering, misery, hell. We never ask why about love, happiness, blissfulness, ecstasy. So the why is simply an indication that you must be miserable. So rather than asking why you are here, ask why you are miserable. Then something can be done, because misery can be changed.

Buddha used to say to his disciples: Don't ask metaphysical questions, ask existential questions. Don't ask who created the world, don't ask why he created the world. These questions simply show that you are living in misery. Ask why you are miserable -- then the question is alive and something can be done about it, something which will change your misery, which will transform the energy that is involved in misery, will release it from the misery. And the same energy can become a flowering of your being.

You are here -- who are you? And that question you cannot ask me. A *real* question has to be faced by yourself. How can I answer your question -- who you are? If you cannot answer, then how can I answer your question, who you are? Whatsoever I say will be from the outside -- and you are there deep, very deep within yourself. You have to move deep, you have to fall into your own abyss, into that inner space where only you are and nobody else; not even a thought passes by.

Only in that space will you have the answer -- not a verbal answer, not that somebody will say from within you that you are a soul, or you are God. Nobody will say anything because there is nobody -- pure silence. But that silence is the answer. In that silence, you *feel*, you *know*. There is no need to give you any information. No words are needed. You have touched your rock bottom, your innermost core.

It happened -- a small boy was initiating his younger brother about the school:

Said the first grader to his four-year-old brother: "The smart thing for you to do is not to learn to spell your first word. The minute you learn to spell 'cat' you are trapped. From then on the words get longer and longer and longer."

If you are here, you have spelt the word cat. And the question is asked by one of my sannyasins, Yoga Pratima. You have spelt the word cat already. Now the words will become longer and longer and longer -- you are trapped! So rather than asking why you are here, use this opportunity. Allow me and allow yourself... towards a transformation of your being. Allow me to enter you! Don't ask stupid questions. Open your doors.

Rather than answering you, I can help you towards an inner transformation where all questions disappear -- and *the* answer appears. But that is experiential. You will know it, but you will not be able to tell others. You will know it, your whole being will show it; your eyes will say something about it, there will be a glow around you. People who have eyes to see, they will be able to see that you have known it. But you will not be able to say who you are. No word can express that -- it is so tremendously vast. You can have it, but you cannot express it.

So what do you want? Should I give you a verbal answer why you are here? Can't you imagine, whatsoever I say will be irrelevant? I can say: Because in your past lives you have earned many good karmas, you have been very virtuous -- that's why you are here. Is that going to help? That will make you

even more egoistic. That will create a barrier between me and you. Rather than being open, you will become more closed.

What do you want? Do you want that I have called you as a chosen few? You have not come, but you have been called? You would like such answers, but they are meaningless and harmful -- because once you start feeling that you are the chosen few you will miss me, because all these are the tricks of the ego. It goes on playing so many games.

Don't ask for answers. Ask for *the* answer. Then I can show you the way, I can lead you towards the temple. Once inside the temple, you will know. And there is no other way to know it.

Knowing from somebody else can never really be knowledge. It remains, at the most, information. Knowing from somebody else is never intimate. It remains just on the periphery. It never penetrates to your innermost core, it never hits home. Philosophy and religion differ in this. Philosophy goes on thinking in terms of questions and answers, reasoning, syllogism, logic -- it is thinking. Religion is not thinking at all. It is more practical -- as practical as science, as pragmatic as science. The method of religion is not speculation; the method of religion is experience. Meditate more, and in the interludes, in the gaps, in the intervals, when one thought has gone and another has not come in, you will have the first glimpses of satori, samadhi.

This word 'interlude' is very beautiful. It comes from two Latin words: 'inter' and 'ludus'. Ludus means games, play, and inter means between. Interlude means between the games. You are playing the game of a husband or a wife; then you play the game of a father or a mother. Then you go to the office and you play the game of being a banker, a businessman -- a thousand and one games you play, twenty-four hours. Between two games, interludes.

Go into yourself. For a few moments every day, whenever you can get an opportunity, drop all games, just be yourself -- neither a father, nor a mother, nor a son, nor a banker, nor a servant: nobody. These are all games. Find out the interludes. Between two games, relax in, sink in, drown into your own being -- and there is the answer.

I can show you the way to drown in interludes, but I cannot give you the answer. The answer will come to you. And it is true only when it comes to you. Truth has to be one's own -- only then is it truth, only then does it liberate. My truth will become a theory to you; it will not be a truth at all. My truth can blind you, but cannot make your eyes more perceptive. My truth can surround you as a security, but it will be borrowed -- and truth cannot be borrowed.

The second question:

BELOVED OSHO, PLEASE EXPLAIN THE DIFFERENCE BETWEEN 'DECIDOPHOBIA' AND DISCIPLEHOOD.

The question is complex, and you will have to be very alert to understand it, because with complex questions misunderstanding is more possible than understanding.

The first thing: disciplehood is a great decision. You can become a disciple only if you drop your decidophobia -- because it is a great decision, it is a commitment. You cannot become a disciple if you are afraid of taking, making decisions. This is the greatest decision in one's life -- to trust somebody else as the master, to trust somebody else and stake your whole life. It is a gamble. Much courage is needed. Too many people come to me; they say they would like to become sannyasins, but they are afraid. The decision is too much, and a thousand and one things have to be considered before they take the decision.

Decidophobia means you are afraid of deciding anything. Disciplehood is a decision. If you are born a Hindu, that is not disciplehood. If you are a born Hindu and a shankaracharya comes to your town and you go and pay your respects, that is not disciplehood. You never decided in the first place to be a Hindu. This is coincidence, your Hinduism is just an accident. Somebody else is a Christian, and the pope comes and he goes to pay his respects -- this is not disciplehood. He has never decided to be a Catholic or a Christian.

In fact, you remain a Hindu or a Christian because you cannot decide to get *out* of them. It is not a decision, it is a lack of decision. Because you are afraid of deciding, you continue whatsoever you have got from tradition, heritage, from your father and mother. Just think: people deciding their religion by their blood -- is there any greater stupidity possible? Religion being decided by your blood? Then take the Mohammedan's blood and the Hindu's and the Christian's blood, and go to the expert and ask him which is

the Hindu's blood and which is the Mohammedan's blood. No expert can show you; blood is simply blood. There are differences in blood, but those differences are not religious.

Deciding your religion just by birth, it is as if you are deciding your future by the I Ching, or going to an astrologer, deciding your future by the stars, or Tarot cards. These are not decisions, these are tricks how not to decide. Somebody else decides for you. The book of I Ching was written five thousand years back -- somebody, nobody knows his name now, is deciding for you. You ask so-long-dead people to decide your future. You ask the past to decide your future. But it is helpful in a way, because you are no longer needed to decide. If you are a Hindu, just by your birth... you have not decided it. Your disciplehood is not disciplehood, it is decidophobia.

Just look: in small things you think so much, and in great things you don't think at all. If you go to the market to purchase clothes, *you* decide -- ordinary things, trivia, you decide. It is as if there is a rule that if you drive your car slowly then drive carefully, but if you are going beyond fifty miles per hour then close your eyes. In small things -- purchasing clothes or toothpaste or soap -- you decide. Religion, God, meditation, prayer, you leave to somebody else to decide.

In great things you want to be blindfolded, and tradition works as a blindfold. People who are not born blind become almost blind because of a constant blindfold. Blinkers are on your eyes. Somebody's blinkers are known as Hindu, somebody's as Christian, somebody's as Jaina, but they are all blinkers, blindfolds, given to you by the society because you are afraid of opening your eyes. So better let somebody else decide; then you are freed of the responsibility, and you can say: We are obedient. Tradition is great, we simply follow the tradition. The past is great, and we follow the past.

You can rationalize these things, but this is not disciplehood. Disciplehood is always a personal choice. For example, you are here. I am neither a Christian, nor a Hindu, nor a Mohammedan, nor a Jaina, nor a Buddhist, and if you decide to go with me, it is going to be a decision. If you suffer from decidophobia, you cannot go with me; then you will remain within your fold in which you were born accidentally.

Once you decide -- and 'decide' means *you* have to decide, the responsibility is yours and personal, it is a commitment. And I know it is very difficult to decide; hence much courage is needed. You can be Hindu easily; you can be Christian easily. But to walk with me you will have to drop your decidophobia. Only then do you become a disciple.

So it depends what type of disciplehood you are keeping in your mind. In the world there are very few disciples. Yes, the people who decided to go with Jesus were disciples.

Jesus passes by a lake, and two fishermen have just thrown their net in the lake. He comes by their side, puts his hand on one of the fishermen's shoulders. The fisherman looks at Jesus -- those tremendously penetrating eyes, those tremendously silent eyes, more silent than the lake -- and Jesus says to that man, "What are you doing? Why are you wasting your whole life in catching fish? Come with me, I will teach you how to catch men. Why go on wasting your life catching fish? Come follow me!"

A great moment. The man must have wavered between decidophobia and disciplehood. But then he gathered courage, he threw the net into the lake, and he followed Jesus.

By the time they were getting out of the town, a man came running and said to the fisherman, "Where are you going? Your father who was ill is dead. Come back home!"

And the fisherman asks Jesus' permission: "Let me go for three, four days so I can finish with the last rites for my dead father, and then I will come."

And Jesus said, "Forget all about it. There are enough dead people in the town, they will bury the dead. You come follow me!" And he followed, he forgot all about his dead father.

This is disciplehood. Those who followed Jesus were disciples, but Christians are not disciples; now they are following a dead tradition. Those who followed Buddha were disciples, but Buddhists are not disciples. *you* are my disciples; some day or other your children's children will also remember me -- they will not be my disciples. If your children start remembering me, loving me, because of you, then they are not related to me -- then they have a fear of decision. Don't create that fear in your children's minds. Let them decide themselves.

Life can become very rich if people are left to decide. But the society tries to force decisions on you. Society is afraid that if it does not decide for you, you may not be able to decide. But, in fact, because of this, by and by you lose the capacity to decide things. And once you lose your decisiveness, you lose your soul.

The word 'soul' means an integrated unity within you. It comes out of great, fatal decisions. The more you decide and the more risky the decision is, the more integrated you become, crystallized.

If you have decided -- and remember the emphasis -- if *you* have decided to be with me, this is a great revolution in your life, a momentous phenomenon. But if you are not the deciding one -- you came here because your wife was here or your husband was here, your friends were here and you came here and you saw so many people moving in orange, and you started feeling an outsider, and you started feeling a little uneasy, that you look alien, and because of that you also took sannyas -- then this is decidophobia, this is not disciplehood; then you have followed the crowd. Your sannyas is not worth anything -- because it is not your sannyas at all. You have imitated. Never imitate. Be decisive on your own, and every decision will give you more and more integration.

And this is a great decision -- to commit yourself, to get involved totally, to move with me towards the unknown. The mind will create a thousand and one doubts, hesitations; the mind would like to cling to the past -- but if you decide, in spite of all this, you rise above your past, you transcend your past.

But don't try to be clever. Try to be authentic and true. Don't try to rationalize... because you may have taken sannyas without any decision on your part. You may have drifted with the crowd. Then you will rationalize it. You will say: Yes, this is my decision. But whom are you trying to kid? You are deceiving only yourself.

I have heard an anecdote:

The mother was scolding her oldest son: "I have told you before that you should let your little brother play with the toys half the time."

"I do!" protested the kid. "I use the sledge going downhill and let him use it going uphill -- half the time!"

Don't try to be clever. You can call your decidophobia a disciplehood -- but you are not deceiving me, you are deceiving only yourself. Be clear about it. Great clarity is needed in the search for truth.

The third question:

BELOVED OSHO,
WHY DOES SO MUCH REACTION COME TO ME AGAINST DISCIPLINE?
AND AN ATTRACTION AND A VOICE SAYING, "YOU MUST!"
IS THERE A DIFFERENCE BETWEEN OBEYING AND SURRENDER?

There is a great difference. Not only a difference: obeying and surrender are diametrically opposite. Listen well.

If you are surrendered then there is no question of obeying. Then my voice is your voice; you don't obey it. Then I am no more separate from you. If you are not surrendered, then you obey it, because my voice is separate from yours. You manage to obey, you enforce a certain discipline on yourself. There must be some greed behind it. You must be looking for some result. So you obey, but deep down you remain separate. Deep down the resistance goes on continuing. Deep down you are still fighting with me. In the very word 'obey' there is resistance.

Obeying is ugly. Either surrender or be on your own. Obeying is a compromise: you don't want to surrender, one thing; and you are not confident to remain on your own, another thing. So you compromise. You say: I will remain on my own, but obey. I will listen to you, whatsoever you say, and will find ways and means to obey it.

Surrender is a totally different thing. There is no duality in surrender. When a disciple surrenders to a master, they have become one; that moment the duality has disappeared. Now the master is no more thought of as separate, so who is going to obey and who is going to obey whom?

"Why does so much reaction come against discipline?"

Because the surrender has not yet happened. Otherwise, discipline is beautiful; there is nothing like discipline. If surrender has happened, then you don't enforce discipline, it comes spontaneously. When I say something to you, and you are surrendered, you hear my voice as your own. In fact, you will see immediately that this is what you wanted to do, but you were not clear about it. You will be able to understand that I have told you something about which you were groping in the dark. You had a certain feel for it, but things were vague -- I have made them clear for you. I have spoken for you. I have brought your

own heart's desire to you.

In surrender that is going to happen. Then what is the point of calling it 'obeying'? It is not obedience. In obedience, a certain conflict is hidden.

I have heard one anecdote:

One man had been having trouble with a teenage son, so he sent him out to a cattle ranch operated by an old friend. After the youth had been working on the ranch a couple of months, he asked about his progress.

"Well," said the rancher friend, "he's been working good. Already he speaks cow language."

"Sounds all right."

"But," said the old cowman seriously, "he ain't learnt yet to think like a cow."

That's the difference. Once you start thinking like a cow then there is no question of any obedience, disobedience. Once you start thinking like me, then there is no question, then there is no problem, no conflict, no struggle, no effort. In fact you are not following me, you are following yourself. In deep surrender this happens.

Ordinarily, people have a very wrong notion about surrender, particularly in the West. Surrender is a deeply Eastern concept. People think that in surrender your individuality will be lost. Absolutely wrong, one hundred percent wrong. In surrender your personality is not lost. In fact in surrender your personality for the first time becomes clear; because if you surrender, you surrender the ego, not the personality, not the individuality. Just the wrong notion that you are somebody... you drop that notion. Once that notion is dropped, you are at ease, you grow; your individuality remains intact, in fact grows bigger and bigger. Of course there will not be the feeling of 'I', but a tremendous growth will happen.

If surrender is not there, then millions of questions arise about how to obey.

I was called to a seminar; many universities' vice-chancellors and chancellors had gathered there. They were much worried about the indiscipline in the schools, colleges and universities, and they were much worried about the new generation's disrespectful attitude towards the teachers.

I listened to their views and I told them, "I see that somewhere the very basis is missing. A teacher is one who is respected naturally, so a teacher cannot demand respect. If the teacher demands respect, he simply shows that he is not a teacher; he has chosen the wrong profession, that is not his vocation. The very definition of a teacher is one who is naturally respected; not that you have to respect him. If you *have* to respect him, what type of respect is this going to be? Just look: 'have to respect' -- the whole beauty is lost, the respect is not alive. If it has to be done, then it is not there. When it is there, nobody is conscious about it, nobody is self-conscious about it. It simply flows. Whenever a teacher is there it simply flows."

So I asked the seminar: "Rather than asking students to respect the teachers, you please decide again -- you must be choosing wrong teachers, who are not teachers at all."

Teachers are as much born as poets, it is a great art. Everybody cannot be a teacher, but because of universal education millions of teachers are required. Just think of a society that thinks that poetry is to be taught by poets and everybody is to be taught poetry. Then millions of poets will be required. Of course, then there will be poets' training colleges. Those poets will be bogus, and then they will ask: Applaud us! -- because we are poets. Why are you not respecting us? This has happened with teachers.

In the past there were very few teachers. People used to travel thousands of miles to find a teacher, to be with him. There was tremendous respect, but the respect depended on the quality of the teacher. It was not an expectation from the disciple or from the student or the pupil. It simply happened.

If you are surrendered, obedience simply happens without any self-consciousness. Not that you have to follow -- you simply find yourself following. One day you simply recognize the fact that you have been following, and there has been no conflict, no struggle. The more you try to be obedient, the more resistance will grow.

I have heard:

A woman complained to her doctor: "You just don't know how bad I feel. Why, I can't even eat the things you told me not to!"

Once you say to somebody: Don't do this! a deep desire arises to do it. Don't eat this -- a deep desire arises to eat it. Mind functions always negatively; the very function of the mind is to negate, to say no.

Just watch yourself, how many times you say no in the day, and reduce that quota. Watch yourself, how

many times you say yes -- increase that quota. And by and by you will see just a slight change in the degrees of yes and no, and your personality is changing basically. Watch how many times you say no where yes would have been easier; there was no need really to say no. How many times you could have said yes, but either you said no or you kept quiet.

Whenever you say yes, it goes against the ego. The ego cannot eat yes; it feeds itself on no's. Say: No! No! No! and within yourself arises great ego.

Just go to the railway station: you may be alone at the window to purchase a ticket, but the clerk will start doing something, he will not look at you. He is trying to say, "No." He will at least make you wait. He will pretend that he is very busy, he will look into this register and that. He will force you to wait. That gives a feeling of power, that he is no ordinary clerk -- he can make anybody wait.

It happened just in the beginning days of Soviet Russia, when Leon Trotsky was the war minister there. He was very strict with rules, discipline, this and that. There was going to be a great meeting of the Communist Party, and he was in charge to issue passes. He completely forgot that he also needed a pass to enter the hall. When he went there the policeman who was standing at the gate stopped him. He said, "Where is your pass?"

Leon Trotsky said, "Don't you recognize me?"

He said, "I recognize you perfectly well -- you are our war minister. But where is your pass?"

Trotsky said, "Look at the other passes you are holding in your hands. They are signed by me."

The policeman said, "Maybe, but this is the rule, that nobody can enter without a pass. So go back home and find a pass."

Leon Trotsky has written in his diary, "I could see how powerful he was feeling that day -- saying no to the war minister, making him feel tiny."

People go on saying no. The child says to the mother: Can I go outside and play? and immediately, without thinking for a single moment, she says: No! Politics! What is wrong in being outside, going outside and playing? And the child is *going* to go; the child will insist, and he will go into a tantrum, and then mother will say, "Okay, you can go." This could have been done in the first place, in the very beginning, but even a mother cannot lose an opportunity to say no.

The first thing that comes to your mind is no. Yes is almost difficult. You say yes only when you feel absolutely helpless and you have to say it. Just watch it! Make yourself a yea-sayer; drop no-saying, because it is the poison of no on which the ego feeds itself, nourishes itself.

A religious man is one who has said yes to existence.

Out of that yes, God is born.

Yes is the father of God.

That yes attitude is the religious attitude.

But remember: I don't insist on obeying. Either be with me totally, or don't be with me at all. Compromise is not good, compromise kills. Compromise will make you lukewarm, and nobody can evaporate from that state. Compromise comes out of fear. Take courage: either be with me or don't be with me -- but don't be in a limbo. Otherwise, one part of your mind will go on saying: I have to follow, I have to do this, and another part will go on saying: No, why should I do it? And this constant conflict within yourself dissipates energy, it is destructive. It will poison your whole being.

The fourth question:

BELOVED OSHO, WHAT IF THERE ARE NOT ANY GAPS?

Look within, it has never been so and you cannot be an exception. All seekers who have gone within have gone through the gaps. The gaps are there, but you have not looked and hence the question has an 'if'. Please don't ask 'if' questions. I am not talking about theories, I am talking about facts.

It is as if somebody says: What if there is no heart within? But the if is just speculative. Close your eyes and you will hear the heartbeat. If you are to ask the question, the heart is bound to be there.

If you are there to raise this question, the gaps are bound to be there. Without gaps, thinking cannot exist. Between two words the gap is a necessity; otherwise the two words will not be separate, they will

overlap. Between two sentences there is a gap -- necessarily so, otherwise there will be no division between the sentences, between two thoughts.
Just look within....

At the supper table one night a farmer was very angry.

"Where were you boys when I called for you to help me an hour ago?" he demanded.
"I was in the barn setting a hen," said one.
"I was in the loft setting a saw," said another.
"I was in grandpa's room setting the clock," said the third.
"And I was in the pantry setting a trap," said the fourth son.

"A fine set you are!" exclaimed the farmer. "And where were you?" he asked, turning to the youngest son.
"I was on the doorstep setting still."

So find a few moments when you can be just "setting still"; immediately you will be in the gaps. Sitting silently, you will be in the gaps.

Thoughts are intruders; gaps are your real nature. Thoughts come and go. The emptiness within you always remains; it never comes, never goes. The emptiness is the background, thoughts are moving figures against it. Just as you write on a blackboard with white chalk -- the blackboard is there, you write with white chalk -- your inner emptiness functions as a blackboard, and on that blackboard thoughts move.

Slow down! Slow down a little. Just sit silently, relaxed, not doing anything in particular. If you ask 'if' questions, you are wasting time. In the same time and with the same energy, those gaps can be experienced and you can become immensely rich. And once you have tasted the gaps, then the hold of thoughts on you will disappear.

The last question:

BELOVED OSHO, WHO CARES?
IS THIS CREATIVE INDIFFERENCE, OR SLEEP?
PLEASE COMMENT.

Creativity can never be indifferent. Creativity cares -- because creativity is love. Creativity is the function of love and care. Creativity cannot be indifferent. If *you* are indifferent, by and by all your creativity will disappear. Creativity needs passion, aliveness, energy. Creativity needs that you should remain a flow, an intense, passionate flow.

If you look at a flower indifferently, the flower cannot be beautiful. Through indifference, everything becomes ordinary. Then one lives in a cold way, shrunken in oneself. This calamity has happened in the East, because religion took a wrong turn and people started thinking that you have to be indifferent to life.

One Hindu sannyasin came to see me once. He looked around my garden, and there were many flowers, and I was working in the garden when he came to see me. He said, "Are you interested in the flowers and gardening?" On his face there was a look of condemnation. He said, "But I was thinking you must be indifferent to all these things."

I am not indifferent. Indifference is negative, it is suicidal, it is escapist. Of course, if you become indifferent many things will not bother you; you will live surrounded by your indifference. You will not be distracted, you will not be disturbed, but just not to be distracted is not the point. You will never be happy and overflowing.

In the East, many people think that to be indifferent is the way of religion. They move away from life, they become escapists. They have not created anything. They simply vegetate and they think they have attained something -- they have not attained anything.

Attainment is always positive and attainment is always creative. God is creativity -- how can you reach God by being indifferent? God is not indifferent. He cares about even small blades of grass, he cares about them also. He takes as much care to paint a butterfly as he takes care to create a buddha.

The whole loves. And if you want to become one with the whole, you have to love. Indifference is a slow suicide. Be in deep love, so much so that you completely disappear in your love, that you become a pure creative energy. Only then do you participate with God, hand in hand you move with him.

To me creativity is prayer, creativity is meditation, creativity is life.

So don't be afraid of life, and don't close yourself in indifference. Indifference will desensitize you, you will lose all sensitivity; your body will become dull, your intelligence will become dull. You will live in a dark cell, afraid of the light and the sun, afraid of the wind and the clouds and the sea -- afraid about everything. You will wrap a blanket of indifference all around you and you will start dying.

Move! Be dynamic! And whatsoever you do, do it so lovingly that the very act becomes creative and divine. I am not saying that you all should become painters and poets; that's not possible. But there is no need also. You may be a housewife -- your cooking can be creative. You may be a shoemaker -- your shoemaking can be creative. Whatsoever you do, do it so totally, so lovingly, so intimately; get involved into it so your act is not something outside. You move in your act, your act becomes a fulfillment. Then I call you religious. A religious person, a religious consciousness, is immensely creative.

Never use the phrase: Who cares? That attitude comes from the ego -- who cares? No, if you really want to grow, care more. Let care be your whole style of life. Care about each and every thing. And don't make any distinction between the great and the small. Very small things... just cleaning the floor, do it with deep care, as if it is the body of your beloved, and suddenly you will see you are being born anew through your own creativity.

Each creative act becomes a rebirth for the creator, and each indifferent act becomes a suicide, a slow death. Be overflowing. Don't be misers. Don't try to hold -- share! And let care be your very center of life. And then there is no need to go to the church, no need to go to the temple, no need to kneel down before any god and pray. Your butterfly life, your way of life, is prayer. Whatsoever you touch will become sacred. I say whatsoever, unconditionally.

Love makes everything sacred. Carelessness makes everything ugly.

Enough for today.

The Search

Chapter #4
Chapter title: Perceiving the Bull

4 March 1976 am in Buddha Hall

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3. PERCEIVING THE BULL
I HEAR THE SONG OF THE NIGHTINGALE.
THE SUN IS WARM, THE WIND IS MILD, WILLOWS ARE GREEN ALONG THE SHORE.
HERE NO BULL CAN HIDE!
WHAT ARTIST CAN DRAW THAT MASSIVE HEAD, THOSE MAJESTIC HORNS?

COMMENT:
WHEN ONE HEARS THE VOICE, ONE CAN SENSE ITS SOURCE. AS SOON AS THE SIX SENSES MERGE, THE GATE IS ENTERED. WHEREVER ONE ENTERS ONE SEES THE HEAD OF THE BULL! THIS UNITY IS LIKE SALT IN WATER, LIKE COLOR IN DYESTUFF. THE SLIGHTEST THING IS NOT APART FROM SELF.

4. CATCHING THE BULL
I SEIZE HIM WITH A TERRIFIC STRUGGLE.

HIS GREAT WILL AND POWER ARE INEXHAUSTIBLE.
HE CHARGES TO THE HIGH PLATEAU FAR ABOVE THE CLOUD-MISTS,
OR IN AN IMPENETRABLE RAVINE HE STANDS.

COMMENT:
HE DWELT IN THE FOREST A LONG TIME, BUT I CAUGHT HIM TODAY! INFATUATION FOR SCENERY INTERFERES WITH HIS DIRECTION. LONGING FOR SWEETER GRASS, HE WANDERS AWAY. HIS MIND STILL IS STUBBORN AND UNBRIDLED. IF I WISH HIM TO SUBMIT, I MUST RAISE MY WHIP.

I wonder whether you have observed it or not: that man is the only animal who draws his picture, his own picture. No other animal has ever done that. Not only does he draw pictures of himself, he stands before a mirror, looks at himself mirrored, reflected. Not only that -- he stands before the mirror, looks at his reflection, and looks at himself looking at his reflection, and so on and so forth. Because of this, self-consciousness arises. Because of this, ego is born. Because of this, man becomes more interested in reflections than in reality.

Watch your own mind! You become more interested in a pornographic picture than in a real woman. Pictures have a tremendous grip over the human mind; hence man lives in a fiction. And self-knowledge is not possible in fiction. You have to become more interested in the real than in the reflected. Mirrors have to be broken. You have to come back home; otherwise, you go on further and further away from yourself.

This interest in reflections, fictions, dreams, thoughts, images, is the basic cause why man cannot know himself. He is not interested at all in himself. He is more interested in the opinion of others, what they think about him. That again is a mirror. You are constantly worried what people think about you. You are not worried at all about who you are -- that is not a real quest -- but about what people think you are. Hence you go on decorating yourself. Your morality, your virtue, is nothing but a decoration so that in others' eyes you can look beautiful, good, righteous, religious. But this is a great loss.

If people think you are religious, that does not make you religious. If people think you are happy, that doesn't make you happy. And once you are on the wrong track, you can miss your whole life.

Become more interested in being happy than being thought happy. Become more interested in being beautiful rather than being thought beautiful -- because thoughts cannot satisfy your thirst, thoughts cannot satisfy your hunger. Whether people think you are well-fed or not is not the question; you cannot deceive the body. Real food is needed, pictures of food won't do. Real water is needed, pictures of water, formulas about water, won't do. H2O cannot quench your thirst. Once you understand this, then the discovery starts; then you are in search of the bull.

Watch yourself. You will catch yourself red-handed many times a day when you are not thinking about reality but about fictions. Looking in a mirror and thinking that you are looking at yourself is one of the most absurd things. The face that is mirrored is not your face; it is just the surface, it is just the periphery. No mirror can mirror your center. And the circumference is not you. The circumference goes on changing every moment; it is a flux.

Why are you so much attracted to the form? Why not to the real? A man who is in search of his self, who has become interested in self-knowledge, goes on breaking all mirrors. He does not smile because people are looking at him and a smile will give a good impression about him, he smiles when he feels to. His smile is authentic. It is not dependent on people, it is not dependent on onlookers. He *lives* his life. He is not trying always to convince an audience that "I am so and so."

Remember: people who are too much concerned about convincing others are empty people, hollow within. They don't have anything authentic. Otherwise, the desire will disappear. If you are a happy man you are a happy man and you don't think about it, that it has to be reflected in others' eyes. You don't go on collecting opinions. Whatsoever identity you think you have, just analyze it and you will see thousands of people have said things about you and you have gathered them. Something your mother said, something your father said, your brother, friends, society, and you have gathered all that. Of course, it is going to be contradictory because of so many people, so many mirrors. Your identity is self-contradictory. You cannot call it a self, because a self is possible only when you have dropped living in contradictions. But for that you have to go within. The first step of understanding is that your self is already waiting for you -- within you. You need not look into anybody else's eyes.

Don't believe in mirrors -- believe in reality.

I have heard, once it happened:

An old clergyman advised a politician to go out into the rain and lift his head heavenward. "It will bring a revelation to you," he promised.

Next day the politician returned. "I followed your advice," he said, "and water came down my neck and I felt like a fool."

"Well," said the old clergyman, "for a first try, don't you think that's quite a revelation?"

If you can understand your foolishness, it is quite a revelation -- yes it is, because from that point begins a journey.

A man who is constantly worried about his impression in others' eyes, how he looks in mirrors, is a fool, because he is wasting a great opportunity in which tremendous experiences are possible. But he has not taken the first step, afraid because he will look like a fool. Don't be afraid of foolishness, otherwise you will remain a fool.

One day or other you have to recognize the fact that up to now you have lived in deep stupidity. And if you go on living this way -- through mirrors, reflections, opinions -- you by and by lose your individuality, you become part of the masses, you lose your soul. Then you are not an authentic individual.

The word 'mass' comes from a Latin root *massa*. Massa means something which can be molded, kneaded. And when I say you become a mass, I mean that you are being continuously molded by others, kneaded by others. But you allow it, you cooperate with it. You take all sorts of trouble to become a part of the mass, of some crowd, because alone you lose your identity. Your whole identity is through the crowd.

That's why people, when they become retired, die sooner. Psychoanalysts say that at least ten years' life is cut. Politicians, when they are in power, are very healthy; once they are out of power, their health disappears, they die soon -- because out of power their whole identity starts disappearing like a dream. Out of the office, suddenly you are nobody. You have been nobody your whole life, but you go on believing in the fictions that you create around you.

A man who is a great officer thinks himself great; once his post is gone, all the greatness is gone. A man who is rich thinks himself rich through his riches; he feels he is somebody. If he becomes a bankrupt suddenly, it is not only that his wealth disappears, his soul disappears, his whole identity is gone. It was a paper boat, it was a house of playing cards -- a small breeze and everything is gone.

Self-knowledge means that you have come to understand one thing: that you have to know yourself immediately, directly -- not through others, not via others. There is no need to ask anybody; how stupid it is to ask somebody: Who am I? How can anybody answer it? Go withinwards -- that is the search of the bull. Go into your own energy; it is there. Just taste it, just merge with it.

Once you have understood that you have to seek your identity within yourself, in total aloneness, you are becoming free from the masses, from the crowd. Individuality is born, you are becoming an individual, unique. And remember: when I say 'individual' I don't mean an egoist. An egoist is always part of the masses. The ego is the total of all the opinions that you have gathered from others about you, and hence the ego is very contradictory. Sometimes it says you are not beautiful, very ugly; sometimes it says you are very beautiful, very lovely; sometimes it says you are a fool; sometimes it says you are a wise man -- because in so many situations so many things have been said to you about you, and you have gathered all of them.

The ego is always in trouble. It is a false entity. It appears as if it is, and it is not.

When you become individual.... The word is good: it means indivisible. Individual means that which cannot be divided, that which cannot suffer any split, that which cannot be two, dual or many, that which is absolutely one, no division exists; then you are an individual. It has nothing to do with the ego. Ego is a barrier towards it because ego is always divided, so much so that many times people come to me and I ask them: Are you happy? -- they shrug their shoulders. I ask them: Are you unhappy? -- again they shrug their shoulders. They are not definite about what state of mind they are in, because there are many states of mind together within them. They would like to say both yes and no to every question.

I have heard about a political leader who was suffering from a split personality, the beginning of schizophrenia. He was hospitalized. In ordinary things also, he had become very indecisive. He could not make ordinary decisions: whether to go to the bathroom or not, to eat this or not, to wear these clothes or not -- small things, trivia. And anything that had to be decided would create trembling in him. He was treated six months in the hospital, and when the doctors decided that he was perfectly okay they told him, "Now you can go. You are now normal; the problem has disappeared. What do *you* say?"
He said, "Yes and no."

The ego is many, it is never one. Because it has been collected from so many different people it cannot

be one. *You* are one, the ego is many. And if you think that you are the ego, then you are on the path of madness. Once you understand this, you can see the footprints of the bull.

Once I traveled all over the country with a friend. He was constantly with his camera. In the Himalayas he was not interested in the Himalayas -- he was interested in taking pictures. One fullmoon night we were looking at the Taj Mahal, and he was interested in taking pictures. After a few moments together, I asked him, "What are you doing? The Taj Mahal is here; I don't see you looking at the Taj Mahal. You are constantly worried about your pictures, whether the pictures will come out or not, the light is proper or not."

He said, "Why be worried about the Taj Mahal? Later on I am going to make a beautiful album of the whole journey. Then I can sit and see things."

This is 'kodakomania': interested more in pictures than in the reality. Become more interested in reality. And whenever your mind tries to pull you away from reality -- in pictures, fictions, dreams -- become alert, come back. Come back to the present moment.

One doctor used to come here; now he has been transferred from Poona. He was continuously taking notes; while I was speaking, he would take notes. I told him, "While I am speaking, try to understand it."

He said, "But taking notes is good, because later on, at home, with ease, I can go through them and understand."

Now this man will never be able to understand what I am saying, because it is not a question of taking notes; it is a transfer of a certain vision. He never looked at me because he was looking at his copy. And I don't think that he could write notes either, because by the time he wrote, something else had been said and he missed this. They would be just fragmentary. And then he would make a whole out of them -- that whole would be his, not mine.

You have to be here with me in reality, totally here with me. Then... then a new understanding arises. And that should become your way of life, the very style. Constantly be engaged in reality, participate in reality. Don't be an onlooker, and don't get too much interested in pictures; otherwise, by and by, you will lose the capacity to be aware of reality. But mind has old, deep habits, and it is going to be a constant struggle in the beginning. The mind is like a salesman.

I have heard an anecdote:

The salesman for a junior encyclopedia got his foot in the doorway and was trying to fast-talk the young mother of a five-year-old into taking a set of the books.

"These books will answer any question your child will ever ask," he assured her. "You will never be at a loss for an answer with these." He patted the boy on the head, "Go ahead, sonny. Ask me a question, any question, and I'll show your mother how easy it is to answer by looking in one of these books."

The little fellow thought a moment, and then asked, "What kind of car does God drive?"

Life is like that. And mind is like the salesman and the Encyclopedia Britannica. The mind goes on accumulating things, cataloging all the experiences -- categorizing, classifying, filing, so that in future when the time comes they can be used. But life is so alive that it never asks the same question again. And if you are too much in your mind, then always whatsoever you answer is not to the point -- it can never be. Life goes on changing every moment. It is like a small child asking, "What kind of car does God drive?"

You can manage to find some answer about this also -- a Rolls Royce, or something else -- but the child is not going to ask the same question again. Next moment he will be asking something else. The child's curiosity is more than any encyclopedia. And life is so innovative that no book can answer real situations.

So try to be more alert rather than more knowledgeable. If you become too much knowledgeable, you will collect pictures, memories; you will go on taking notes; you will go on comparing your notes. You will come to a beautiful rose, and you will compare with some other roses that you have seen in the past; or you may compare with some other roses which you hope to see in the future -- but you will never look at *this* rose. And only this rose is true! The roses that are accumulated in your memory are unreal, and the roses that you dream about are also unreal. Only *this* rose is real. Remember *this*, here now.

If you shift your energy from mind towards awareness, you will be immediately aware of the footprints of the bull. Ordinarily, you follow the crowd. It is convenient, it is comfortable; it is like a sedative. With the crowd you need not worry; the responsibility is with the crowd. You can leave all the questions to the experts. And you can depend on a long tradition, the wisdom of the ages. When so many people are there doing one thing, it is easier to imitate them than to do your own thing, because once you start doing your own thing, doubts arise: maybe... are you right or wrong? With a great crowd doing something, you become part of it. The question never arises whether you are right or wrong. "So many people can't be wrong," the

mind goes on saying, "they must be right. And for so many centuries they have been doing the same thing; there must be some truth in it." If doubt arises in you, then doubt is your fault. For centuries and centuries a crowd has been doing a certain thing. One can follow easily, imitate. But once you imitate others, you will never be able to know who you are. Then self-knowledge becomes impossible.

In the Malayan language, they have a word, *lattah*. It is very beautiful. The word means: people imitate others because they are frightened; out of fear people imitate others. Have you watched? If you are sitting in a theater and suddenly the theater is on fire and people start running, you will follow the crowd -- wherever the crowd is going. It happens when a ship is sinking, the greatest problem becomes this: that the whole crowd runs towards one direction, they all gather together on one side, which helps the ship to sink sooner.

Whenever you are in fear, you lose individuality. Then there is no time to think and meditate, then there is no time to decide on your own; time is short and a decision is needed. In times of fear people imitate others. But ordinarily, also, you live in lattah, you live in a constant frightened state. And the crowd does not like you to become different, because that creates suspicion in others' minds also.

If one person goes against the crowd -- one Jesus or one Buddha -- the crowd doesn't feel good with this man, the crowd will destroy him; or, if the crowd is very cultured, the crowd will worship him. But both ways are the same. If the crowd is a little wild, uncultured, Jesus will be crucified. If the crowd is like the Indians -- very cultured, centuries of culture, of nonviolence, of love, of spirituality -- they will worship the Buddha. But by worshipping they are saying: We are different; you are different. We cannot follow you, we cannot come with you. You are good, very good, but too good to be true. You don't belong to us. You are a god -- we will worship you. But don't trouble us; don't say things which can unhinge us, which can disturb our peaceful sleep.

Kill a Jesus or worship a Buddha -- both are the same. Jesus is killed so the crowd can forget that such a man ever existed, because if this man is true.... And this man *is* true. His whole being is so full of bliss and benediction that he is true; because truth cannot be seen, only the fragrance that comes out of a true man can be felt. The blissfulness can be felt by others, and that is a proof that this man is true. But if this man is true, then the whole crowd is wrong, and this is too much. The whole crowd cannot tolerate such a person; it is a thorn, painful. This man has to be destroyed -- or worshipped, so we can say: You come from another world, you don't belong to us. You are a freak, you are not the normal rule. You may be the exception, but the exception only proves the rule. You are you, we are us: we will go on our path. Good that you came -- we respect you very much -- but don't disturb us. We put Buddha in the temple so that he need not come into the marketplace; otherwise he will create trouble.

Out of fear you go on following others. Out of fear you cannot become an individual. So if you are really in search of the bull, then drop fear, because the search is such that you will be moving in danger, you will be taking risks. And the society and the crowd is not going to feel good. And the society will create all sorts of troubles for you, so that you can come back and become normal again.

The first thing I told you about man is that he is more interested in pictures than in reality, more interested in mirrors than in reality, more interested in his own image than in himself. And the second basic thing about man to be remembered is: man is the only animal who stands erect -- the only animal who walks on his two hind legs. This has created a very unique situation for man.

Animals walk on their four legs. They can look only in one direction. Man stands on his two feet -- he can look in all directions simultaneously. There is no need to turn his whole body; just the turning of the head and he can look in all directions. Because of this possibility, man became an escapist. Whenever there is a danger, rather than fighting, encountering the danger, he escapes. In the same situation where the animal will have to encounter the enemy, man tries to escape. All directions are available. The enemy is coming from the north -- a lion is standing there -- now, all directions are available for man; he can run away, he can escape.

Man is the only escapist animal. Nothing is wrong in it as far as fighting with animals is concerned -- and man has been in the wild for long. Still he goes on escaping from lions and tigers; must have had great experience in the past. But that escapism has become a deep rooted mechanism in man. The same he goes on doing with psychological things.

If there is fear, then rather than encountering it he goes in another direction -- prays to God, asks for help. Feeling poverty, inside poverty, rather than encountering it he goes on accumulating wealth, so that he can forget that he is poor inside. Seeing that he does not know himself, rather than encountering this ignorance he goes on collecting knowledge, becomes knowledgeable, like a parrot, and goes on repeating borrowed things.

These are all escapes. If you really want to encounter yourself, you will have to learn how not to escape. Anger is there; don't escape from it. Whenever you feel angry, you start doing something to become occupied. Of course, if your energy moves in another direction, anger is repressed. It cannot get any energy from you; it falls back into the unconscious. But it will take revenge; sooner or later it will find an opportunity again and will come up out of all proportion to the situation.

If sex arises in you, you start doing something else, you start chanting a mantra. But these are all escapes. And remember: religion is not an escape. The religions that you know are all escapes; but the religion I am talking about is not an escape -- it is an encounter. Life has to be encountered. Whatsoever comes before you, you have to look into it deeply, because that same depth is going to become your self-knowledge.

Behind anger are the footprints of the bull. Behind sex are the footprints of the bull. If you escape from sex, anger, greed, this and that, you will be escaping from the footprints of the bull -- and then it will be impossible to find who you are.

These two things: that man is interested in fictions more.... Have you seen people in the theater looking at a movie, how different they are there? They cry; if something happens on the screen, tears go on flowing from their eyes. In real life you don't find them so kind, so compassionate. In real life they may be very hard. But looking at a picture -- and nothing is there on the screen; just light and shadow, a game, a dream -- they cry and weep and they laugh, and they become excited. Rather than watching the movie, it will be more valuable if you watch the audience. What is happening to these people?

Man seems to be more interested in illusions than in reality. And if you try to awaken somebody from his illusions he gets angry; he will never forgive you. He will take revenge -- you disturbed him. These fictions of the mind and a constant readiness to escape are the two problems which have to be faced.

I have heard: One mother wanted to spend Saturday afternoon downtown, and father, a statistician, reluctantly agreed to give up his golf and sit with the children. On her return, the father handed over the following report on the afternoon:

"Dried tears -- nine times. Tied shoes -- thirteen times. Toy balloons purchased -- three per child. Average life of balloon -- thirteen seconds. Cautioned children not to cross the street -- twenty-one times. Number of Saturdays I will do this again -- zero."

A statistician is a statistician. Mind is very mathematical; that's why mind has become so powerful. That's why it is so difficult to get out of the mind. So much is invested in it: your whole efficiency, your whole caliber, your whole career -- everything depends on the mind. And in meditation you have to come out of it. Hence many times you decide to come out, but deep down you go on clinging.

Mind pays in many ways. Particularly in the world, if you exist with no-mind you will not be able to compete, you will not be able to struggle violently; you cannot become a part of the cut-throat rat race which is continuously going on. In this crowd of mad people, you will not be able to participate. You will walk down the street by the side; you will find a footpath of your own.

Of course, *you* will become rich, tremendously rich, but the society will not count it as riches. You will become beautiful, tremendously beautiful, but your beauty will be incomprehensible to the mediocre minds of whom the society consists. You will become very, very happy, blissful, silent, but people will think that you have gone crazy -- because misery to them seems to be the normal state of the human mind. To be miserable seems okay, but to be blissful seems a sort of madness. Who has ever heard of a man being happy without being mad? It does not happen.

So if you are really in search of the bull, you will have to take this risk of getting out of the mass. And you can get out of the mass only if you can get out of the mind, because the mass has created your mind.

The mind is the *inner* mass. The mass has created a mechanism inside you; from there you are controlled. The society believes in certain things; those beliefs the society has inculcated in you. Deep down, when you were almost unaware, it hypnotized you into a certain role. If you do something against it, immediately conscience will say no. That conscience is not really conscience; that's a substitute, a social trick, politics. The society has created certain rules inside your mind, and if you go against them, immediately from your inside comes the voice of the society: Don't do it. It is wrong. It is a sin. The society will force you from the inside to feel guilty.

If you want to get out of the so-called conscience, and achieve a real and authentic conscience, then a great effort is needed. And the whole effort is going to be this: a shift of consciousness from mind to no-mind, from conscience to consciousness.

Conscience is given by society; consciousness arises in you. Conscience is borrowed, stale, rotten; conscience comes from the past which is no more -- and life has changed completely. Consciousness comes from you. Consciousness is always of the present, it is always fresh. Consciousness will make you integrated -- consciousness *is* integrity.

The word 'integrity' is a Latin word; it comes from two roots -- 'in' and 'tangere'. Tangere means pure, whole, uncorrupted, virgin. A man of integrity is whole; not many -- one. A man of integrity is pure, uncorrupted by the past, virgin. And out of that virginity arises the fragrance which we call religion.

Morality is not religion. Morality is a social trick.

Religion is individual discovery -- *you* have to discover religion.

Morality can be given; religion never.

Now the sutras:

The third sutra: Perceiving the Bull.

I HEAR THE SONG OF THE NIGHTINGALE.
THE SUN IS WARM, THE WIND IS MILD, WILLOWS ARE GREEN ALONG THE SHORE.
HERE NO BULL CAN HIDE!
WHAT ARTIST CAN DRAW THAT MASSIVE HEAD, THOSE MAJESTIC HORNS?

The fourth sutra: Catching the Bull.

I SEIZE HIM WITH A TERRIFIC STRUGGLE.
HIS GREAT WILL AND POWER ARE INEXHAUSTIBLE.
HE CHARGES TO THE HIGH PLATEAU FAR ABOVE THE CLOUD-MISTS,
OR IN AN IMPENETRABLE RAVINE HE STANDS.

The third sutra is about sensitivity.

I HEAR THE SONG OF THE NIGHTINGALE.
THE SUN IS WARM, THE WIND IS MILD, WILLOWS ARE GREEN ALONG THE SHORE.

When you become sensitive, sensitive to all that is happening around you -- THE SONG OF THE NIGHTINGALE -- when you become sensitive to everything that is happening to you, and surrounding you, then THE SUN IS WARM, THE WIND IS MILD, WILLOWS ARE GREEN ALONG THE SHORE.

The religious search is different from a scientific search. In a scientific search, inquiry, you have to be concentrated, so much so that you forget the whole world. There have been cases: a scientist was working in his lab and the house caught fire, but he was not aware of it. He had to be dragged out of the house. He was so concentrated... so narrow becomes the consciousness that everything else is excluded, bracketed off: only one object, like a target.

In India we have a great epic poem, Mahabharat. Bhagavad Gita is only one part of it. The Pandavas and the Kauravas, the cousin-brothers, are being taught by a master archer, Dronacharya. One day he has put the target on a tree, and he asks every disciple what he is seeing. Somebody says, "I see the tree and the sky and the sun rising." Somebody says, "I see the tree, the branches, the birds on the tree." And this way he goes on.

And then he comes to his chief disciple, Arjuna, and he asks, "What do you see?"

Arjuna says, "I can't see anything -- just the target."

And Dronacharya said, "Only you can be a great archer."

Concentration is a narrowing of consciousness. A concentrated mind becomes very, very insensitive towards everything else.

This is meditation: becoming aware of *all* that is happening, without any choice, just choicelessly aware.

I HEAR THE SONG OF THE NIGHTINGALE.
THE SUN IS WARM, THE WIND IS MILD, WILLOWS ARE GREEN ALONG THE SHORE.

HERE NO BULL CAN HIDE!

In such a sensitivity, how can the bull hide? The bull can hide if you are concentrated in one direction; then there are many directions in which the bull can hide. But when you are not concentrated in any direction, just open to all directions, how can the bull hide? A beautiful sutra! Now there is no possibility, because there is not a single corner which is outside your consciousness. There is no hiding place.

Through concentration you can avoid. You become alert about one thing at the cost of a thousand and one other things. In meditation, you are simply aware without any bracketing. You don't put anything aside. You are simply available. If the nightingale sings, you are available. If the sun is felt, touches you on the body and you feel the warmth, you are available. If the wind passes by, you feel it, you are available. A child cries, a dog barks; you are simply aware. You don't have any object.

Concentration is objective. Meditation has no object to it. And in this choiceless awareness, mind disappears -- because mind can remain only if consciousness is narrow. If the consciousness is wide, wide open, the mind cannot exist. Mind can exist only with choice.

You say: This singing of the nightingale is beautiful. In that moment, all else is excluded -- mind has come in.

Let me tell you in this way: Mind is a narrowing state of consciousness, consciousness flowing through a very narrow passage, through a tunnel.

Meditation is just standing in the open sky, available to everything.

HERE NO BULL CAN HIDE!
WHAT ARTIST CAN DRAW THAT MASSIVE HEAD, THOSE MAJESTIC HORNS?

And suddenly the bull is seen! In great sensitivity, suddenly you become aware of your energy, pure energy, sheer delight.

WHAT ARTIST CAN DRAW THAT MASSIVE HEAD, THOSE MAJESTIC HORNS?

No, no artist can draw it. It is the real bull, it is not a picture.

The prose comment:

WHEN ONE HEARS THE VOICE, ONE CAN SENSE ITS SOURCE. AS SOON AS THE SIX SENSES MERGE, THE GATE IS ENTERED.

This is what sensitivity is all about -- all your senses merged into one sensitivity. Not that you are eyes *and* ears *and* nose, no -- you are eyesearsnose all together. There is no gap. You see and you hear and you touch and you smell and you taste *all* together, simultaneously. You have not chosen any sense in particular.

Ordinarily, we all choose. A few people are eye-oriented: they only see, they cannot hear so well -- they are sound-blind. If some great music is going on, they simply feel restless: What is there to listen to? If there is something to be seen, they are ready. They may enjoy a dance, but they will not enjoy singing.

There are ear-oriented people who can enjoy sound and singing, but their eyes are dull. And the same with other senses. Each person has devoted his energy to one sense and that has become a dominating factor, a dictatorial factor. Particularly eyes have become very important, and eighty percent of your energy is devoted to the eyes. Other senses suffer badly because only twenty percent is left for all other senses. The eye has become an Adolf Hitler. The democracy of your senses is lost.

That's why whenever you see a blind man you feel more compassion than you feel towards a deaf man. In fact, your compassion is needed more for the deaf man because a deaf man is cut off from society completely. Because human society is basically language, *all* communication is cut off. A blind man is not so much cut off from society. A deaf man is in a more difficult plight, but nobody feels as much pity for him as for a blind man. Why? -- because eyes are eighty percent of our civilization.

That's why, if somebody attains to truth, we say he is a great seer. Why seer? Truth can be heard, truth can be tasted, truth can be smelt. Why do we just call him a great seer? -- because of the eyes. We are eye-oriented. And this is a very unbalanced state. Each sense has to be given its total freedom, and all the

senses should merge into one great current of awareness, sensitivity.

A real man of understanding lives through all the senses; his touch is total. If a real man of understanding touches you, immediately you will feel a transfer of energy. Suddenly you will feel something inside you has been awakened; his energy has touched your sleeping energy. Something arises in you.

If you hear the voice of a man of understanding, his content is significant, but even his voice is significant. Something touches your heart, something soothes you. His voice surrounds you like a warm blanket -- his voice has warmth, it is not cold. It has a singing quality in it, a poetry.

The sutra says:

WHEN ONE HEARS THE VOICE, ONE CAN SENSE ITS SOURCE. AS SOON AS THE SIX SENSES MERGE, THE GATE IS ENTERED.

Here Zen is superb. No other religion, no other development, has touched so deeply on the right path. Senses should remain alive -- not only that: your senses should fall in a deep inner rhythm and harmony, they should become an orchestra. Only then can truth be known, only then can you catch hold of the bull.

WHEREVER ONE ENTERS ONE SEES THE HEAD OF THE BULL!

And then, when your senses are totally alive and merging into each other, and you have become a pool of energy, WHEREVER ONE ENTERS ONE SEES THE HEAD OF THE BULL!

THIS UNITY IS LIKE SALT IN WATER...

Your awareness moves through all your senses like salt in water.

... LIKE COLOR IN DYESTUFF. THE SLIGHTEST THING IS NOT APART FROM SELF.

And out of this wholeness of sensitivity arises the self, the *atman* -- your authentic being. Create a rhythm, create a harmony, create an orchestra of your being. Then the bull cannot hide anywhere.

I SEIZE HIM WITH A TERRIFIC STRUGGLE.

Struggle is going to be there, because the mind is not going to lose its power easily. The mind has been a dictator for so long; now you want the dictator to come down from the throne -- it is impossible. The mind has become accustomed to bossing you and bullying you. It will give you a tough fight. It will go on following you, and it will go on finding weak moments when it can again overpower you.

I have heard a very beautiful anecdote:

The family was gathered at dinner. The eldest son announced he was going to marry the girl next door.

"But her family did not leave her anything," the father objected.

"And she spends all her salary," added the mother.

"What does she know about football?" asked the younger brother.

"Did you ever see a girl with so many freckles?" demanded the sister.

"All she does is read books," grumbled the uncle.

"And doesn't dress with what I would have called good taste," snapped the aunt.

"But she doesn't forget the paint and the powder," chimed the grandma.

"Yes," said the son, "but she has one big advantage over all of us."

"What's that?" came the chorus of voices.

"No family!" retorted the son.

The family resists always. Now the son is going to get married; that means another woman, a stranger, is

now going to become the most important person in his life. The family feels shaken. No family ordinarily, normally, accepts such a situation -- it fights.

In India, love is not allowed. Marriage has to be arranged by the family. The father has to think about it, the uncle has to think, the brothers, the mother; everybody except the person who is really concerned, who is going to be married. He is not to be asked, as if he has no part in it. He is going to live with this woman to whom he is going to be married, but he is not even asked. Then the family does not feel threatened; it is their own choice.

But if a son comes and says: I have fallen in love, the whole family feels antagonistic. The antagonism is because now a stranger is going to become very, very important. The mother will never feel at ease with the daughter-in-law. There is going to be a constant bickering and fighting -- because the mother was supreme up to now, and suddenly she is deposed. Now another woman, a stranger, who has not done anything for this boy, has become supreme. A conflict arises.

The same happens with the inner search: your mind is your inner family. Whenever you want to do something new, whenever you want to move into the unknown, the mind resists, the mind says: No, this is not good. The mind will find a thousand and one rationalizations, and it is going to give you a hard struggle. That is natural, so don't be worried about it -- it has to be so. But if you persist, you will become the master. Just perseverance, persistence is needed.

I SEIZE HIM WITH A TERRIFIC STRUGGLE.

But once you have seen the bull, the energy of your being, you can catch hold of it. Of course, it is going to be a struggle, because the mind has remained in power so long:

HIS GREAT WILL AND POWER ARE INEXHAUSTIBLE.
HE CHARGES TO THE HIGH PLATEAU
FAR ABOVE THE CLOUD-MISTS, OR IN AN IMPENETRABLE RAVINE HE STANDS.

And this energy, this bull, is inexhaustible. Sometimes it is standing on the top of a hill, at a peak of experience. Sometimes in a valley, a deep ravine.

Once you become sensitive to the world around you, then your sensitivity can be turned towards the inside, towards your inner home. It is the same sensitivity with which you hear a nightingale sing, with which you feel the warmth of the sun, with which you smell the fragrance of a flower. It is the same sensitivity that now has to be turned withinwards. With the same sensitivity you are going to taste *you*, smell *you*, see *you*, touch *you*.

Use the world as a training for sensitivity. Always remember: if you can become more and more sensitive, everything is going to be absolutely right. Don't become dull. Let all your senses be sharp, their tone sharp, alive, full of energy. And don't be afraid of life. If you are afraid of life, then you become insensitive so nobody can hurt you.

Many people come to me and they say they would like to fall in love with someone, but they cannot because they are afraid they may be rejected. If somebody approaches them, they close themselves with the fear: Who knows, the other may create some trouble. Who knows, with the other some problem may arise. It is better to be sad and alone than to be happy together with someone, because that happiness may bring dangers.

Let me tell you one story:

Tired of being engaged, he decided to cancel it in a diplomatic manner.

"Darling," he said one day, "we were never meant to be mates. Our temperaments are too different. We will only be bickering and fighting."

"Sweetheart," she said, "you have got the wrong idea. We love each other like two turtle doves."

"Really, my darling, we'll never agree, and between us there will always be friction."

"No, it will be like Romeo and Juliet. I will be a perfect wife and we will never have a quarrel."

"Darling, I'm telling you that there will never be anything but arguments between us."

"But, sweetheart, I say...."

"See," he yelled, "what did I tell you? We are fighting already!"

People are afraid. If they move in any relationship, they may be rejected. If they move in any relationship, they may not prove adequate. If they move in any relationship, then their reality will surface and the masks will drop. They are afraid because the other may leave some day, so it is better not to get involved; otherwise it will hurt very much. Then they become insensitive. They move blindfolded in life -- and then they ask: Where is God? God is all around. You need to be sensitive, and you can see the bull anywhere.

Behind each tree, and behind each rock, the bull is hiding. Touch with love and even the rock responds, and you can feel the bull there. Look lovingly at the stars and the stars respond; the bull is hidden there.

The bull is the energy of the total. You are part of it. If you are alive and sensitive, you can feel the whole.

The prose commentary:

HE DWELT IN THE FOREST A LONG TIME, BUT I CAUGHT HIM TODAY! INFATUATION FOR SCENERY INTERFERES WITH HIS DIRECTION. LONGING FOR SWEETER GRASS, HE WANDERS AWAY. HIS MIND STILL IS STUBBORN AND UNBRIDLED. IF I WISH HIM TO SUBMIT, I MUST RAISE MY WHIP.

Now there is a difficulty with the word whip. Ordinarily, the association comes to the mind as if you have to be very violent, you have to take the whip in your hands. But in Buddhism the whip is not a repressive symbol, not violent. The whip is simply awareness.

For example: if somebody suddenly comes with a sword to kill you, what happens? In that moment, mind stops. The sword flashes in your eyes, and the mind stops. The moment is so dangerous that you cannot afford the luxury of thinking. Suddenly there is a break: the mind is no longer there, and no-mind arises.

In dangerous situations, spontaneously, meditation happens for a single moment. Again you will be back -- but it happens suddenly. You are driving a car and there is going to be an accident; and a moment, just a moment before, you become aware that now an accident is going to happen -- your brake is not working, or the car is slipping. In that moment all thought stops. Suddenly, you are in a state of meditation, awake, alert. That is the meaning of the whip.

In Zen monasteries, disciples meditate and the master goes on moving with a stick, his staff. And whenever he sees somebody dropping, falling into sleep, he hits hard on the head. A sudden jerk... energy becomes alert, a momentary glimpse. Sometimes satori has happened that way. The master hits hard; you were falling almost asleep... try to understand it. When you are falling asleep, you are on the threshold. From that threshold, two doors open: one door goes into sleep, another door goes into samadhi. That moment is very pregnant. Ordinarily you will fall asleep -- your old routine. But you are on the threshold, and if at that time you can be made alert and aware, your life may have a glimpse of satori, samadhi.

Patanjali, in his Yoga Sutras, also says that deep sleep is like samadhi, with only one difference: the awareness is not there. In samadhi, you are as deep asleep as in any sleep, but you are alert. The whole mechanism is asleep; body, mind -- both are asleep. But you are alert. So sometimes it has happened that a man was hit on the head by the master and he became enlightened. This is the whip of Zen.

IF I WISH HIM TO SUBMIT, I MUST RAISE MY WHIP.

The struggle is going to be difficult. One should be aware of it from the very beginning so that you don't get disheartened on your journey. It is going to be difficult. Mind has a very negative attitude about your inner search; it is against it. And it is much easier to be against anything than to be for it. It is much easier to say no than to say yes -- the mind is a no-sayer.

I have heard about one law expert, Clarence Darrow. He was a noted, world-famous criminal lawyer:

He had found himself on the dissenting side of arguments since youth. And now he was to debate with another attorney.

"Are you familiar with the subject?" he asked Darrow.

"No," Darrow admitted.
"Then how can you engage in debate?"
"That's easy," said Darrow. "I will take the negative side. I can argue *against* anything."

It is very, very easy to argue against anything. No-saying comes easily to the mind. Once you say yes, things become difficult. No simply cuts the whole thing; there is no need to go any further. For example, if I tell you: Look, these trees are beautiful, and if you say yes, and I ask why -- Why do you think these are beautiful? -- it is going to be very difficult to prove. For thousands of years, philosophers have been thinking about what beauty is and nobody has yet been able to define it. So if I ask why, you will be in difficulty. But if you had said no then there would be no problem, because now it will be a problem for me -- to prove that they are beautiful. You simply say no.

No is very economical. Yes is dangerous. But remember once you say no, you become less alive. A man who goes on saying no, no, no, becomes more and more insensitive. No is a poison -- be alert. Try to say yes more, even if it is difficult -- because with the yes the mind will lose its hold on you. With the no, the hold will become more and more strong.

And the mind is going to follow you to the very end. Only at the very end, just on the steps of the temple of God, does mind leave you -- never before it. It goes on following you.

One businessman had died and gone to hell. He had hardly warmed up when he was slapped on the back by a hearty hand. Into his ear boomed the loud voice of a persistent salesman who had pestered him while on earth.
"Well," laughed the salesman, "I'm here for the appointment."
"What appointment?"
"Don't you remember?" the salesman asked. "Every time I called on you at your office on earth you said you would see me here!"

Now they are in hell.... The mind will persistently follow you to the very end. It leaves only at the last moment. Hence the struggle is difficult -- but not impossible. Difficult, but possible.

And once you have attained something of the no-mind, then you can see that whatsoever you have done was nothing compared to what you have got. You will feel as if you have not done anything -- so precious is the innermost experience of finding your own energy, your life energy.

The last thing: the bull is always waiting for you. That bull is not somewhere outside you. The bull is your innermost core. Between the bull and you there is a big wall of mind, of thoughts. Thoughts are the bricks, transparent bricks made of glass. So you can see through them and you may not even be aware that there is a wall between you and reality.

I have heard that a fish one day asked the queen fish in an ocean, "I have been hearing so much about the ocean, so much talk about the ocean -- but where is this ocean?"

And the queen fish laughed and she said, "You are born in that ocean, you are born out of that ocean, you live in that ocean. Right this moment you are in it and it is in you. And one day you will again disappear in the ocean."

But the question seems relevant, because how can the fish know? -- because the ocean has always been there, not missed for a single moment. It has been so obviously there, so naturally there, and so transparently there. One thing is certain: that the fish, the mind of a fish, is going to be the last thing to know anything about the ocean. So close, hence so distant. So obvious, hence so hidden. So much available, hence one is not aware of it.

Man also lives in an ocean of energy -- the same energy inside, the same energy outside. You are born of it, you live in it, you will dissolve in it. And if you are missing it, it is not because it is very far away -- you are missing it because it very close. You are missing it because you have never missed it. It has always been there. Just become more sensitive.

Listen to the nightingales more deeply. Listen to the trees, the music that surrounds you. Listen to everything, look at everything, touch everything with so much intensity and so much sensitivity that when you look at anything you become the eyes, when you hear anything you become the ears, you touch anything and you become the touch. And you are not stuck in any sense -- all the senses merge into one. All the senses become one sensitivity... and suddenly you find you have always been in God, you have always been with God.

To me, the whole training is how to become more and more sensitive. Other religions have told you to become insensitive, to kill and destroy your sensitivity. I tell you to make life as intense as possible -- because, finally, God is not separate from life. Being alive to life is being alive to God. And that is the only prayer; all other prayers are home-made, man-made. Sensitivity is the only prayer God-given.

Be alert, aware. Hear the song of the nightingale. Allow the sun to touch you and feel the warmth. Let the breeze not only pass by you but pass through you, so it goes on cleansing your heart. Look! WILLOWS ARE GREEN ALONG THE SHORE. HERE NO BULL CAN HIDE! It is impossible for God to hide. God is not hidden, only you live with blindfolds on your eyes. You are not blind! God is not hidden! Just blindfolds are on your eyes.... Those blindfolds are of thoughts, desires, imaginations, dreams, fictions -- all fictions.

If you can drop fictions, if you can renounce fictions, suddenly you are in reality. So I don't ask you to renounce the world, I ask you to renounce the dreams -- that's all. Only renounce that which you have not got. Only renounce that which is not really there in your hands; you simply imagine it is there. Renounce your dreams and reality is available.

The struggle is going to be a little hard because the mind will not be so easily convinced -- because it is going to be the death of the mind. So that too is natural, that the mind will resist. The death of the mind is your life. And the life of the mind is your death. If you choose mind, you commit suicide as far as your inner being is concerned. If you choose your self, you will have to drop the mind.

And that is what meditation is all about.

Enough for today.

The Search

Chapter #5
Chapter title: Happiness Knows No Tomorrow

5 March 1976 am in Buddha Hall

Archive code:	7603050
ShortTitle:	SEARCH05
Audio:	Yes
Video:	No
Length:	99 mins

The first question:

BELOVED OSHO,
YOU SAY THAT MIND'S SUBSTANCE IS MEMORY AND INFORMATION.
DOES READING THEREFORE INFLATE AND INVIGORATE THE MIND?

It depends. It depends on you. You can use reading as a food for the ego. It is very subtle. You can become knowledgeable; then it is dangerous and harmful. Then you are poisoning yourself, because knowledge is not knowing, knowledge is not wisdom. Wisdom has nothing to do with knowledge. Wisdom can exist in total ignorance also. If you use reading just as a food for the mind, to increase your memory, then you are in a wrong direction. But reading can be used in a different way; then reading is as beautiful as anything else in life.

If you read the Gita not to collect information but to listen to the song of the divine -- which is not in the words but between the words, which is not in the lines but between the lines -- if you read the Bhagavad Gita as a song of the divine, if you listen to the music of it, then it has a tremendous beauty and it can be

helpful. In certain moments of deep absorption you will become one with the divine.

This can happen listening to the song of a bird also, so the question is not of the Gita, Bible or Koran -- the basic question is of the listener. *How* do you listen? Are you just greedy to know more? Then the Gita, Koran, Bible will all poison you. If there is no greed, you will just read it as a beautiful poem; it has tremendous beauty in it. You are not trying to fill your memory with it, but you are just being aware; reading, watching, observing, moving into it as much as possible but remaining at the same time aloof -- a watcher on the hills. You should not be impressed, because all impressions are like dust gathering on the mirror. If you are not impressed -- I am not saying not inspired, that is totally different. To be inspired is totally different than to be impressed. Anybody can be impressed, but to be inspired you need great intelligence, understanding.

Inspiration is getting in tune with a certain scripture, to be meditative with it -- not through the mind but through your totality. If you read the Gita that way, you are reading the Gita with your blood, with your guts, with your heart, with your mind, with your body. Everything that you have, your totality, is there. When you are simply collecting information, only your head is there and nothing else. Then you gather impressions and you have missed.

Listening to me the same is possible. You can listen to my words; you can listen to me. If you listen only to the words you will leave a little more knowledgeable than when you had come here; your burden will be more not less. You will be deeper in bondage, not freed, because whatsoever I am saying, these are not words. Listen to the silence in them. Listen to the person who is speaking through them. Be with me! If you forget my words, nothing is lost. But if you carry only my words and you forget me, everything is lost.

Listening to me should not be through the head only, but with your totality. You are a unity. Everything is joined together. When you listen to me, listen from the heart, listen from the feet, the hands -- become totally a listener, not just the head. If the head listens, then it goes on comparing with whatsoever you have known before. It goes on interpreting and, of course, *your* interpretations are yours not mine.

Everybody, if he is listening from the head, is going to listen from acquired knowledge, from some conclusions already achieved. Then he is not pure, not uncorrupted. Then he is listening from a corrupted mind -- and whatsoever you interpret will be your interpretation.

I was reading one anecdote; it happened in a small school:

The teacher was telling the pupils about the discovery of America -- Columbus and his journey and the discovery. One small boy was very, very excited, was listening very intently, attentively. So the teacher asked him to write an essay on the discovery of America. This is what that brilliant boy wrote:

"Columbus was a man who could make an egg stand on end without crushing it. One day the King of Spain sent for him and asked: 'Can you discover America?'

'Yes,' Columbus answered, 'if you will get me a boat.'

He got the boat and sailed in the direction of where he knew America was. The sailors mutinied and swore there was no such place as America, but finally the pilot came to Columbus and said, 'Captain, land is in sight.'

When the boat neared the shore Columbus saw a group of natives. 'Is this America ?' he asked them.

'Yes,' they replied.

'I suppose you are Indians?' Columbus went on.

'Yes,' said the chief, 'and you are Christopher Columbus, I take it?'

'I am,' said Columbus.

The Indian chief then turned to his fellow savages and said, 'The jig is up. We are discovered at last.'"

A child listens with a childish mind, his own interpretations. Everybody listens with his own mind -- then you are hearing but not listening.

In India, when somebody is reading an ordinary book it is called 'reading'; but whenever somebody is reading the Gita we have a special term for it: we call it *path*. Literally translated it will mean 'lesson'. Ordinary reading is just reading -- mechanical; but when you read so deeply absorbed in it that the very reading becomes a lesson, then the very reading goes deep in your being and is not only part of your memory now but has become part of your being. You have absorbed it, you are drunk with it. You don't carry the message in so many words, but you have the essence in you. The very essential has moved into your being. We call it 'path'.

In reading a book, once you have read it the book is finished. To read it twice will be meaningless;

thrice will be simply foolish. But in path you have to read the same book every day. There are people who have been reading their Gita every day for years -- fifty, sixty years -- their whole life. Now it is not reading because it is not a question of knowing what is written in it; they know, they have read it thousands of times. Then what are they doing? They are bringing their consciousness again and again to the same tuning, as if Krishna is alive before them, or Jesus is alive before them. They are no longer reading a book -- they have transformed themselves into a different space, in a different time, in a different world.

Read the Gita, sing it, dance with it, and allow it as much as possible to go withinwards. Soon words are left behind but the music goes deeper. Then even that music is left behind -- only the rhythm resounds. And then even that is gone. All the nonessential is gone, only the essential... and that essential is inexpressible. It cannot be said -- one has to experience it.

So if you read, it depends on you whether reading is going to help you become free, or whether reading is going to make you a greater slave. Whether it is going to become a freedom or an imprisonment, it depends on you.

A music teacher took her class to a concert in the hope of further developing their musical appreciation. After the program she took them out to eat and they had cakes, ice cream and other goodies.

Just as they were ready to go home, the teacher asked the youngest of them, "Well, did you enjoy the concert?"

"Oh yes," he replied happily, "all except the music."

If you read the Gita or The Bible only from the head, you will be enjoying everything else except the music; and the music is the real thing. That's why we have called it Bhagavad Gita -- the song of the divine. The whole thing is in the innermost coherence of it. It is poetry, it is not prose. And poetry has to be understood in a totally different way from prose.

Prose is logical, poetry is illogical. Prose is linear, it moves in a straight line. Poetry is not linear, it is circular, it moves in circles. Prose is for ordinary things and ordinary experiences. There are experiences which cannot be expressed in prose. Those experiences need poetry. Poetry means a more liquid form. Poetry means a more singing, dancing, celebrating form. All great scriptures are poetry; even if they are written in prose they are poetry. Poetry can be written in prose and prose can be written in poetry. So it is not a question only of linguistic form -- it is a question of its very essence.

So when you read the Koran, don't read it -- sing it! Otherwise you will miss, you will miss everything and you will think you have understood everything -- because the whole thing is in the music. If the music surrounds you, of the Koran, Bible or Gita, and you have a dancing feeling, your energy is in sheer delight, overflowing, tears, laughter, dancing; if you feel as if a new breeze has entered into your being -- then you don't gather dust.

To read is to know a certain art. It is to get into deep sympathy. It is to get into a sort of participation. It is a great experiment in meditation. But if you read the Gita the same way as you read novels you will miss it. It has layers and layers of depth. Hence, path -- every day one has to repeat. It is not a repetition; if you know how to repeat it, it is not a repetition. If you don't know, then it is a repetition.

Just try it for three months. Read the same book -- you can choose any small book -- every day. And don't bring your yesterday to read it: just again fresh as the sun rises in the morning -- again fresh as flowers come this morning, again fresh. Just open the Gita again, excited, thrilled. Again read it, again sing it, and see. It reveals a new meaning to you.

It has nothing to do with yesterday and all the yesterdays when you were reading it. It gives you a certain significance today, this moment; but if you bring your yesterdays with you, then you will not be able to read the new meaning. Your mind is already full of meaning. You think you already know. You think you have been reading this book again and again -- so what is the point? Then you can go on reading it like a mechanical thing and you can go on thinking a thousand and one other thoughts. Then it is futile. Then it is just boring. Then you will not be rejuvenated by it. You will become dull. That's why, out of a hundred, ninety-nine religious persons are dull. Their intelligence is not sharp -- almost stupid. It is very difficult to find a religious man and not stupid, because they are repeating the same ritual every day -- but the wrong is in their minds, not in the rituals. You can do the same thing absolutely new, there is no need to repeat it.

You love a woman, then the woman is new every day. Reading the Gita or Koran is just like a love affair: every day new. Maybe the words are the same, but the same words can carry different meanings. The same words can penetrate into your being from different doors. The same words in a certain moment can

have a certain significance which they will not have in any other context. The meaning depends on you, not on the words you read. *You* bring meaning to the Gita, or Koran, or Bible, not vice versa.

Of course, after twenty-four hours you are more experienced. You have lived life twenty-four hours more. In fact, you are not the same person. The Gita is the same -- you are not the same person. After twenty-four hours, how much water has flowed in the Ganges?

One day you are in a mood of love. Another day you are in the mood of sadness. One day you are overflowing, another day you are a miser. Different colors and shades of moods, and in different shades and colors you will be reading the same book. Again and again, and the Gita becomes millions of doors. You can enter it from so many ways, from so many doors, and *you* bring the meaning. The meaning is yours.

One day when your mind has stopped functioning completely and you are just a flow -- when I say mind has stopped functioning completely, I mean you don't bring the past at all; mind is the past -- if you don't bring the past at all and you can read and listen, then your reading has become a meditation. Yes, reading can be helpful, but ordinarily it proves to be harmful, because the way you behave with books is harmful to you. You simply collect; you go on collecting dead facts. You become a junkyard -- maybe an encyclopedia, but you lose the inner coherence, the inner music, the inner harmony. You become a crowd: so many voices, no unity. This is not getting integrated, this is disintegration.

So whatsoever you do -- it is not only a question of reading, listening -- whatsoever you do, it will depend on you.

The second question:

BELOVED OSHO, I TOOK SANNYAS FROM SWAMI SHIVANAND OF RISHIKESH AFTER READING HIS BOOK BRAHMACHARYA AND OTHER BOOKS OF HIS.
AFTER SOME YEARS, I WAS ATTRACTED TO SRI RAMANA MAHARSHI AND THEREAFTER TO SRI AUROBINDO DUE TO HIS INTEGRAL APPROACH TO THE DIVINE. FROM 1959 ONWARDS I WAS DOING MEDITATION ON THE LINES INDICATED BY SRI AUROBINDO AND THE MOTHER.
THEREAFTER J. KRISHNAMURTI'S APPROACH ATTRACTED ME, NOW YOURS.
I ENJOY AND FEEL HAPPY WHENEVER I READ SRI AUROBINDO'S WORKS, SINCE HE EMPHASIZES LIVING A FULL LIFE AND REALIZATION OF INTEGRAL DIVINE AND GIVES MUCH EMPHASIS TO PHYSICAL TRANSFORMATION.
YOU ALSO EMPHASIZE NOT TO NEGATE LIFE BUT TO LIVE FULLY, AND HAVE GIVEN A NEW MEANING TO SANNYAS.
HENCE I AM HERE TO EMBRACE THIS ALSO.
I WONDER WHETHER I AM ON THE RIGHT PATH OR DRIFTING?
WHAT IS THIS MULTIFARIOUS ATTRACTION IN ME?
COULD YOU HELP ME WITH A RIGHT PATH IF I AM DRIFTING?

The first thing to be understood: Before one can come to the right door, one has to knock on many doors. Life is an adventure -- of courage, daring, and basically it is trial and error. One has to go astray many times to come to the right path. And when I say the right path, I don't mean that Sri Ramana's path is not right, but it must not have been right for the questioner; otherwise there is no need.

Once you have come to the right path for you... and it is always a question of the individual, it has nothing to do with Ramana, Aurobindo or me; it is a question of you. If you have come to me and you feel at home, then your journey has finished. Now there is no need to drift any more, now you can settle and start working -- because in drifting work is impossible.

It is as if you start constructing a house and just in the middle you are attracted to something else and you leave it and you start another house; and just in the middle again you are attracted to something else. Then you will live like a vagabond. The house will never be completed. One has to settle somewhere, one has to commit somewhere, one has to take the fatal decision. But it is not difficult. If you have courage, it happens.

One has to be available to many sources. It is good that you have been to Shivanand, to Ramana, to Aurobindo. It shows you have been seeking -- but it also shows that nowhere could you feel at home. So the journey continues. The journey has to continue until you come to a point where you can say: Yes, I have arrived. Now there is no need for any more departures. And you can relax. Then the real work starts.

Whatsoever you have been doing is just moving from one place to another. The journey is exciting, but the journey is not the goal. One becomes enriched by the journey. You must have become enriched being

open to so many sources; you must have learnt many things -- but still the journey continues. Then you will have to seek again and again.

Now you are here. Try to see and try to understand: do you fit with me, or do I fit with you? Sometimes it is possible that you may have learnt only one thing -- how to drift again and again, how to go away again and again. It can become a mechanical habit. Then you will be gone from here also. So don't allow mechanical habits to lead you. If you don't fit with me it is perfectly good to go away, because then your being here is going to be a sheer wastage of time for you. But if you fit, then take courage and be committed -- because only after the commitment does real work start, never before it.

You think you have been to Shivanand and you think you have been initiated by him, but the initiation has not happened yet, otherwise you would not have been here. Initiation means a commitment: that now one has looked all around -- now this is the place to settle. Shivanand may have initiated you, but you have not taken the initiation yet. You have been just a visitor. You have not become intimate with any system of growth.

It is as if the plant has been removed from one place to another again and again. The plant cannot grow; the plant needs that it should settle on one ground so that roots can go deep. If you go on removing the plant again and again, the roots will never grow; and if roots cannot go deeper, the plant cannot go higher.

Hence commitment. Commitment means: now this is the soil for me and I am ready to settle for it. It is risky because, who knows, a better soil may be available somewhere else. So the risk is there, but one has to take that risk some day or other. If you go on and on just waiting for something better, something better, the time may be lost, and by the time you have arrived you will be dead.

The real thing is work. It is good to go around, have a look, visit many places, many people -- but don't make it a habit. That habit is dangerous. It won't allow you roots. And if roots are not there, the tree cannot be alive, flowers are not possible; fragrance will not spread from you, your life will remain empty.

So the first thing: don't make your past a pattern to be repeated in the future. Now you are here: don't do the same thing to me as you have been doing to Shivanand, Ramana, Aurobindo. You don't know what you have done.

It happened:

A great painter, James McNeill Whistler, is reported to have displayed a just-completed painting to Mark Twain.

Mark looked at the painting judiciously from a variety of angles and distances while Whistler waited impatiently for the verdict.

Finally, Mark leaned forward and, making an erasing gesture with his hand, said, "I'd eradicate that cloud if I were you."

Whistler cried out in agony, "Careful! The paint is still wet!"

"That's all right," said Mark coolly, "I'm wearing gloves."

You must be wearing gloves. You think you were initiated by Shivanand, but it has not happened. Your gloves won't allow it. You must be living in a capsule, closed. You must be clever, logical, cunning. You have been on the alert not to be committed anywhere deeply. Hence, before the commitment happens, you move.

You say: "I took sannyas from Swami Shivanand of Rishikesh after reading his book, Brahmacharya, and other books of his."

Now, if you are impressed by a book written on brahmacharya, it shows much about you. You must have something of a problem concerning sex. It has nothing to do with brahmacharya or Shivanand. You must be obsessed somehow with sex -- hence the appeal of brahmacharya. You must have been repressing sex. You must have been brought up with wrong ideas about sex; hence you become impressed by Shivanand's book on celibacy.

It is not that you are impressed by Shivanand -- you are still following your own mind. You could not surrender to him. The phenomenon that you call initiation was intellectual; by reading the books, not by being in the presence of the master. You must be an intellectual, calculating, theorizing. This won't allow you to move in a deep relationship -- and the relationship between a master and a disciple is the deepest, deeper than the relationship between a lover and the beloved.

You may have been impressed by what Shivanand has written, but deep down you search for it again and again. It is not Shivanand that you are impressed, influenced by. You have certain ideas in your mind;

wherever you find those ideas appreciated, you feel good. With me it is going to be dangerous. I am not going to appreciate any of your ideas; they are all rubbish. I say that even without knowing what your ideas are, because that is not needed. Unless you are aware, all your ideas are rubbish. So it is not a question of saying that this idea is rubbish and that is good. To me, all thoughts are rubbish; only awareness is valuable. And awareness has no ideas in it. It is a simple, pure light of consciousness.

So it is going to be difficult with me. You may have come to the man now who can shake and shock you. With Shivanand, you thought *you* were with Shivanand, but basically, deep down, you felt that Shivanand was with you; that's why you lingered there a little while. This is not going to be so here with me. I am not going to be with you, remember; you have to be with me. I am not going to be with you, I repeat, you have to be with me.

So I am not going to fulfill your expectations in any way. If you have theories, I am against them already without knowing them, because I am against mind and my whole emphasis is how to become a no-mind.

But the questioner seems to be too much in the head: then he became interested in Sri Aurobindo, "because he emphasizes living a full life and realization of the integral divine." You have some fixed ideas, so whosoever seems to be following your ideas you become impressed by. In fact, you remain impressed only with your own ego. You have been playing an ego game. You have been on an ego trip -- that's why Shivanand, Ramana, Aurobindo, nobody could help you.

As far as I know, if somebody comes back from Ramana, then there must be something very deeply wrong. With Shivanand it is not much of a problem, with Aurobindo also it is not much of a problem. Shivanand is just ordinary. Aurobindo is a great intellectual -- a *mahapundit*, a great scholar. So if somebody comes away, nothing is lost; you have not lost much because there was nothing in the first place to be gained. But if you have come away from Ramana, that shows something deep like a cancer in your soul, because persons like Ramana are very rare -- thousands of years pass, then sometimes that quality of being arises. Ramana is like a Buddha, a Jesus, or a Krishna -- a very rare phenomenon. But I know why you could not get in tune with Ramana -- because of your Shivanands and your Aurobindos. To get in tune with a Ramana means to drop your ego completely. Great courage is needed.

Now you are here. If you are really a seeker, then gather courage and drop the ego and the past. Forget the past; it has been nothing but a nightmare. And don't go on repeating it; otherwise, you can go on repeating to the very end of time, changing from one person to another. This can become a habit; this shows simply your restlessness. Otherwise to come back from Krishnamurti would have been almost impossible. There is no need.

So now become aware of your basic trouble: something in you is betraying your whole effort; something in you is continuously causing clouds around your intelligence. Your awareness is not sharp.

It happened:

The little girl was invited to dinner one night at the home of a friend. The hostess, knowing that many children don't like spinach, asked if she liked it.

"Oh yes," the little girl replied. "I love it."

When the platter was passed, however, she refused to take any.

"But, dear," said the hostess, "I thought you said you liked spinach."

"Oh, I do," explained the child, "but not enough to eat it."

Going to Shivanand, Aurobindo, Ramana, Krishnamurti -- and you have some idea that you like and you love these people, but your liking is not enough. You don't love enough; otherwise you would have eaten them and they would have transformed you.

Become aware! As it is you have wasted a long time already. You can also go from *this* door empty-handed, but remember, the responsibility is yours. If you take courage I am ready to give you whatsoever can be given. But for visitors nothing can be given, and even if it is given they will not be able to understand.

If you are tired of your journey, going from one place to another, from one person to another, if you are really tired, then here I am ready to give you whatsoever you are seeking -- but you will have to fulfill one condition, and that is: a total commitment. Unless you become part of my family, nothing can be given. I would like to give you something even then, but you will not be able to take it; or, even if you take it, you will think it is nothing -- because your mind will continuously befog you. It won't allow you to understand, it won't allow you to see directly. It won't allow you to see what type of game you have been playing with

yourself.

Up to now it has been a drifting. Become aware how much you have wasted. Many opportunities were there but you have missed them. Now don't miss this opportunity! But I know: the mind gets in a rut, it becomes a pattern. You go on repeating the same thing again and again, because you become very efficient in repeating it. Now get out of that vicious circle. I am ready to help if you are ready to take my help. And such a help as this cannot be forced on you. You have to take it or not take it. Your freedom has to decide it; it is your choice.

And don't ask: What is the right path? All paths are right or wrong. It is not a question of deciding which path is right. The only thing to be decided is which path fits you. Of course, Ramana has a certain path -- very simple, absolutely nonintellectual. The head was not required at all on that path; the head was to be dropped. If you had allowed him, you would have been beheaded by him. The head was not part of his path. It is a path of the heart.

Just the opposite is Krishnamurti. The path is absolutely true, but the head has to be used and transcended, not to be dropped. That's why Krishnamurti appeals tremendously to intellectuals -- nothing of the heart; everything is analysis, dissection. He is a great surgeon; he goes on dissecting. You give him any problem -- he does not, in fact, answer it; he simply dissects it. And if you are listening with deep participation, sympathy, it will be possible that through his dissection he gives you an insight -- not the answer, but the insight -- and that is *your* insight. He simply dissects the problem. He is a rare intellectual man; gone beyond intellect, but has gone through it. Ramana bypasses intellect, he never passes through the intellect; his path is of the heart. Krishnamurti's path is of intellect, of the head, of understanding, dissection, analysis.

Shivanand is not yet enlightened. He has no path -- stumbling in the dark. A traditional man, he can make you knowledgeable, but he cannot help you towards the ultimate understanding. A good man, a very good man, but just a good man, not yet a Jesus or a Buddha, not yet a Krishnamurti or Ramana -- a simple man. If he becomes enlightened some day in some life, he will be like Ramana -- his path will not be of the head. But he is not yet realized.

And then there is Aurobindo: his path is as yet the path of an unenlightened person, moving towards it but yet in the dark. The morning is not very far away, but it has not happened yet. If some day it happens, then he will be a man like Krishnamurti; he will go through the head -- a great scholar, he has much appeal for those who like logic-chopping, hair-splitting.

And here I am: all paths are mine, or no path is mine. I am more concerned with individuals. When *you* come to me, I don't have a certain path to give you. I look at you to find which path will be suitable for you. I have no fixed path; I have wandered on all the paths, and all paths are true. If it fits, then any path can lead you to the ultimate. If it doesn't fit, then you can go on struggling, fighting, but nothing is going to happen; you are trying to pass through a wall. You will be hurt, wounded, that's all; nothing is going to happen.

I don't belong to any path, hence all paths belong to me. And I am more concerned with the individual seeker. If I see that devotion, worship, prayer, will be helpful to you, I teach you that. If I see meditation will be helpful to you, I teach that. If I see that just understanding, pure awareness, will be helpful, I teach that. If I feel that awareness is going to make you very tense, does not fit with your type, then I teach you to be lost completely in something, absorbed completely in something. Dancing, get into it so much that you become the dance and there is nobody watching it; don't create any separation and division between you, become the act.

Hence I am going to be very, very contradictory, because to one person I will say something, to another I will say something else, sometimes even just the opposite, diametrically opposite. So whatsoever I have said to you, somebody may come and say to you: Osho has said something else to me. Don't listen to anybody. Whatsoever I have said to you, I have said to you. Otherwise, you will be confused.

Millions of paths go towards God. In fact there is nowhere else to go. Wherever you are going, you are going towards God. All paths lead to him. But when you are seeking, only one path can lead you. If you start walking on all paths together, you will be lost. One has to choose a path. So please don't repeat your old pattern.

Now it will be very difficult. I am hurting your ego knowingly -- because when I say Aurobindo is not enlightened, I immediately can feel what is happening to you. It is not a question of Aurobindo -- whether he is enlightened or not enlightened, who bothers? It is his problem; it is not my problem, it is not your problem. But if you have been following Aurobindo and I say he has not yet become enlightened, your ego is hurt. You, and following an unenlightened person? -- never, it is not possible!

When I say Shivanand is good but ordinary, mediocre, of course you will feel hurt because you have been initiated by Shivanand, and how is it possible? -- you, so intelligent, being initiated by a mediocre man? No, it is going to hurt, but I do it knowingly.

I will create every sort of trouble for you so that if you stay, you really stay. If you decide to stay, it will be a real decision to stay with me. I am going to be hard. Shivanand, Ramana, Krishnamurti, Aurobindo, it seems, have been too compassionate towards you; hence you could drift.

I will make every effort so that you can go away. I will create a struggle within you, a friction, because that is the only way now; otherwise your old habit will go on functioning. If you come and ask for sannyas from me, I am not going to give it to you easily... because you have been taking things very easily. This sannyas is going to be arduous.

The third question:

BELOVED OSHO,
I CAME TO A POINT WHERE I SAW THE EGO CAN BE DROPPED RIGHT NOW -- BUT THEN I HAD TO SEE THAT I DON'T WANT TO DROP IT.
BUT I WANT TO WANT.
CAN YOU BRING LIGHT TO THIS PLACE?

Let me tell you a few anecdotes:

After being promoted to a high position in government, one man visited the town where he was born.

"I suppose the folks here have heard of the honor that has been conferred on me?" he asked a former schoolmate.

"Yes," came the gratifying reply.

"And what do they say about it?"

"They don't say anything," was the reply. "They just laugh."

You think your ego is something valuable? People simply laugh at it. Except you, everybody else is against your ego. Except you, everybody knows the ridiculousness of it -- about *your* ego; I am not talking about their egos.

What is the ego? It is a very ridiculous standpoint. The ego says, "I am the center of the universe." The ego says, "The universe exists for me." Ridiculous standpoints! Just a small understanding will be enough -- not much light is needed. Just a small light will be enough. You are not the center of the world -- because the world was there when you were not, and the world will be there when you are not there. You cannot be the center. You are not the center.

If there is a God, then only God can say 'I' -- nobody else. It's okay as a formal expression, but only God can say 'I' because he is the center of the world. But he never says anything like that; he has been keeping quiet. Man goes on saying 'I'. Why? -- because it is very, very disorienting to feel that you are not the center of the world, that you are not the end and the purpose of the world, that the whole world has not been waiting for you; that without you the world *can* exist. It is very disorienting. If you feel this, you feel shaken -- as if the earth has been taken away from beneath your feet and you are hanging in a bottomless abyss.

The ego gives you a rock to stand on, but the rock is imaginary, it is just a dream. The ego is a declaration that "I am separate from others, separate from the trees, separate from the sky, separate from the sea, I am separate from others" -- but are you? Are you really separate from others? In millions of ways you are joined with everything else.

You are joined with your mother, your father, and your father is joined with his father and mother, and so on and so forth. It goes on and on. You are joined with the air every moment. If you don't breathe, you will die. You are joined with the sun rays; if the sun simply forgets one day to rise in the morning, we will be dead within ten minutes. You depend on water, you depend on food. How can you say you are not joined with the trees? We are deeply connected with everything else -- that is the meaning of ecology. It is one system.

To say 'I' is simply absurd. You cannot be independent -- totally independent you cannot be; then how can you say 'I'? Just look at the ridiculousness of the I. I am not saying to drop it, because in the first place it is not there so I cannot tell you to drop it. To say to you: Drop it! means that I accept that it is there. It is not

there; it is simply a ridiculous notion, an idea with no substance in it. It is made of the same stuff as dreams are made of. So I cannot say: Drop it! I can only say: Wake up! Be awake! I can only shock you so that you can open your eyes and see that it is not there. Awareness is needed -- I don't teach egolessness, no.

For centuries religious people have been teaching egolessness. That doesn't seem to work out. Then people become egoistic about their humbleness. Then they say: Nobody is more pious than me and nobody is more religious than me." Look at the so-called religious people. You will never find more sharp egos anywhere else. They go on trying to hide behind words, rituals, prayers, but the ego is there.

Walter Kaufmann has coined a new word; he calls it 'humbition'. Humility, humbleness and ambition he has joined together: humbition. And he says humbition is very good. But humbition is not possible -- it is impossible. You can make a word out of two diametrically opposite things, but they cannot be joined. A humble man cannot be ambitious, and an ambitious man cannot be humble. But people go on trying to find some ways how to hide -- now humbition: I am humble and yet ambitious. This is impossible! A humble man is nonambitious, nonegoistic.

So I am not going to tell you to become humble or humbitious. I only want to point out to you that the ego you are clinging to is not there in the first place. It is just an idea. And everybody knows this about your ego as you know about others' egos, but the stupidity is that no one becomes aware of his own nonsense.

The question is: "I came to a point where I saw that the ego can be dropped right now." You have not come to the point -- because if you come to the point, there is no way to stop the ego dropping by itself.... If you come to the point of understanding, it is not that you understand that now you can drop the ego. If you come to that point, you suddenly see there is no ego to be dropped or to be carried. You simply start laughing. The jig is up: at last America is discovered! Not that after understanding you have to drop it; in the very understanding it drops.

It is just as in the morning when you awaken: do you drop your dreams? Can you say, "In the morning there came a moment of wakefulness where it was absolutely clear to me that if I want I can drop my dreams"? No, that's not possible. If you are awake, dreams are no more there -- not that you have to drop them, they *are* dropped! The very act of awakening drops them. There is no need to drop them separately. Here arises understanding: there disappears the ego. It is simultaneous; not even a single moment's gap is there.

"But then I had to see that I don't want to drop it." You missed. In the first place, the understanding has not been there. Hence the second part, that you felt that you don't want to drop it. But if understanding arises, there is nobody to drop it or not to drop it, and there is nothing to be dropped or not to be dropped.

Whenever you think that understanding will arise, you think you must be there and understanding will arise. No, you will not be there. In understanding you disappear, just like the dew on the grass leaves disappears, evaporates, when the sun rises.

You *are* the ego. About whom are you talking?

You are talking as if you are separate from the ego and ego is something you can drop or carry. Who are you then when ego is dropped? You are dropped in it.

I have heard about one movie star who claimed he had not slept well for twenty years. He was vacationing at the home of a friend in the Himalayas. One morning the friend noticed the star looked a little more drawn and tired than usual. "Did you get any sleep?" he asked.

"Yes, I slept," was the reply, "but I dreamt that I didn't."

People go on playing hide-and-seek with themselves. You think you came to an understanding and then you decided not to drop it, and now you are asking me because you want to want to drop it. Understanding is enough, there is no need to want to want to drop it. It drops when you are in that state of understanding, in that space of understanding.

So I am not worried about your ego. Forget about it! It is a shadow phenomenon; why be bothered? Rather, become more and more aware and understanding. You go on becoming more and more aware, and one day you will come and say to me: Now I am aware and I have been trying to find out where the ego is, and I cannot find it.

Bodhidharma went to China. The emperor said, "I am in a deep turmoil within. I am very ambitious. Although I have one of the biggest empires in the world, the ego still feels discontented."

Bodhidharma laughed and said, "You have come to the right person. Do one thing: come early in the

morning at four o'clock. But remember to bring your ego with you; otherwise what can I do if you don't bring it?"

The emperor felt a little confused: What does he mean? He asked again, "What do you mean?"

Bodhidharma said, "Exactly what I am saying, that's what I mean. Bring your ego with you and I will be ready to finish it forever. But come alone; no need to bring any guards or anything."

Four o'clock in the night? -- and this man seems to be very ferocious and nobody knows what he will do. The emperor could not sleep. He tried to forget the whole thing and not go, but then there was attraction also: Maybe this man knows something, and he seems to be so confident." He had seen many great saints, this and that, and nobody had said so easily, "Bring it, and I will finish it forever!"

So finally he decided to go. He went there. Bodhidharma was sitting with a big staff in his hand. The emperor approached trembling.

Bodhidharma said, "Alone? Where is your ego?"

The emperor said, "It is not a thing that I can bring. It is always in me."

Bodhidharma said, "Then it's okay. Sit down and close your eyes, and find out where it is hiding in you. The moment you catch hold of it, just tell me."

Trembling, alone in that temple outside the town, the emperor for the first time in his life closed his eyes to meditate and he started looking around: Where is the ego? One hour passed, another hour passed. The sun was rising, and the emperor was sitting in such a blessed state. Bodhidharma shook him and said, "Now, it is enough -- two hours! Where is it?"

And the emperor started laughing. He bowed down and touched Bodhidharma's feet and he said, "I cannot find it."

Bodhidharma laughed and he said, "See! I have finished it. Now whenever you have this wrong notion of ego, don't go asking other people how to drop it. Just close your eyes and try to find where it is."

Those who have gone in have never found it there. It is as if I give you a torch and tell you to go in the room and find where the darkness is hiding. You take the torch, you go into the room, but the darkness is not there. If you take the torch with you, the darkness is not there. If you don't take the torch, then it is there. Darkness is an absence of light. Ego is an absence of awareness. If you bring awareness to your being, suddenly it is not there.

So I don't tell you to drop it, and whosoever says it has not understood anything.

Whosoever preaches: Drop your ego! has not understood anything about the ego -- it is not there. You cannot drop it, you cannot carry it. It is simply ridiculous.

The last question:

OSHO, HOW CAN I SURRENDER WHEN JUDAS IS IN THE WAY?

Nobody is in the way, no Judas, but the mind has a tendency to throw its responsibility on somebody or other. The mind goes on finding scapegoats. And this is the trick of the mind to save itself, to protect itself.

Except for you yourself there is nobody in the way; only you are obstructing the path. Don't call it names. Don't say Judas; don't say Devil, Satan, Beelzebub; nobody is hindering your path. But once you believe that somebody else is hindering, you are relieved. So it is not you, so what can you do? Somebody else is obstructing the path. But I say there is nobody.

Religious people, so-called religious people, have always been creating such things. They have created a devil, so whenever you commit a sin it is the devil who tempted you. One feels relieved: So it is not me after all, it is the devil. Hindus don't talk about the devil, they have their own mythology: that in a past life you committed wrong karmas. Those karmas are forcing you to do wrong karmas now. Again you are relieved -- so what can you do? The past life cannot be changed now. And if you ask these Hindus: How did it happen that in the past life I committed wrong karmas? then they say: In another life you had done wrong things.

But in the first place, in the very beginning, *how* did sin start? Then they become angry. They say: Don't ask such questions -- you have to believe. The same question can be asked about people who believe in the devil. And there are more people who believe in the devil than those who believe in God, because God is not of much use -- the devil is of much use. God, in fact, is a little troublesome. If God is, then you feel a

restlessness; but if the devil is, you feel unburdened, you can throw all your responsibilities on the devil. You commit murder -- the devil tempted you. What can you do, a helpless victim?

Remember, this is not going to help. Don't pity yourself so much and don't try to appear like a victim. This is a trick of the mind. Except you, nobody is hindering the path. And except you, nobody is going to help you. So don't throw responsibilities. Take all the responsibilities there are, because only through accepting them will your maturity happen.

But people go on using devices -- and their devices look very logical. Of course, when you become angry and go almost mad, later on you repent, you feel guilty. Now how to manage it logically? Later on you say: I never wanted to do it. Later on you say: In spite of me it happened. Later on you have to repaint your image. You have been mad, and you have always been thinking about yourself that you are one of the most wise and sane persons in the world. Now that image is broken. What to do? Bring in the devil, Judas -- anything will do. You have not done it, somebody has *forced* you to do it.

In the story, when Adam is expelled from the garden of Eden, the same thing starts. Adam throws the responsibility on the woman, Eve. He says, "Eve seduced me to eat the fruit." Of course, Eve says, "I have done nothing; the serpent...." And the serpent cannot say anything, so it is finished! So with the serpent, everything is okay. Poor serpent!

Everybody is trying to shift the responsibility on somebody else. If the serpent could speak he would say, "God -- he created me and he created me in such a way that I had to do it."

Logic goes on finding ways and means -- and looks very logical. But I have not come across anything more illogical than logic.

Let me tell you one anecdote:

The old blacksmith in a small town was telling a friend that when he was a young man his mother wanted him to be a dentist and his father urged him to become a blacksmith.

"And you know," said the old man, "it's a lucky thing that my father had his way, because if I'd been a dentist I'd have starved to death."

"How do you know that?" asked the friend.

"Well," said the blacksmith, "I can prove it. I've been right here in this shop for over thirty years and doing a lot of blacksmithing, but not once in all that time has a living soul asked me to pull a tooth."

Looks logical. Logic looks logical -- it is not logical. And in small things it may be logical, but when you come to the deep, ultimate questions of life, logic is the most illogical thing. It is good in arranging small things, managing small things, but life is bigger than logic. Logic is only a part, a very tiny part in life.

Listen to life. Close off and meditate more inside yourself. Close your eyes and meditate more, and see who is barring your path. Judas? There is nobody except you. If you are doing something wrong, take the responsibility on yourself, because that is the only way to transcend it one day. If *you* are doing it then the possibility is open: if you want not to, you may not do it. But if somebody else is forcing you to do it, then the possibility is lost, then freedom is impossible.

Freedom and responsibility go together; they are two aspects of the same coin. If you want freedom, you have to be responsible for whatsoever you are doing. If you don't want the responsibility, then you lose your freedom also.

Everybody likes to be free and nobody wants to be responsible. We go on shifting responsibility. And in shifting responsibility to others' shoulders, you are throwing all possibilities of freedom also. Become responsible! If you have been angry, you have been angry. Don't say: In spite of me. Don't bring in Judas Don't say: Somebody else, some other force, has possessed me. No, nobody is possessing you.

Whatsoever is happening, it is your choice. You have chosen it that way. You may be completely unaware how you have chosen it, because sometimes you want one thing and you choose another -- that creates the problem. You think you want one thing and you choose another. Or, you wanted something else, you have also chosen that same thing, but the result is different.

For example: you try to dominate people -- that's your choice. You want to dominate people, but when you dominate people they fight -- because they are also wanting the same thing. They will try to dominate you, and now you don't like it -- the struggle, the jealousy, the hell that is created all around it. And you say: I never wanted it. But you wanted to dominate people, that was the seed.

Always look for the cause. If the effect is there, the cause is bound to be there. And the effect cannot be, is not possible, if in the first place you have not chosen the cause. People want to challenge the effect, but they don't want to change the cause. This is the ordinary mind, the mind which is stupid.

The intelligent mind is of a totally different quality. Whenever it doesn't want any effect, it goes deep into the cause and drops the cause -- then there is no problem!

You want people to love you, and you are getting angry and hateful, and you do all sorts of things to people, and you want them to love you; and when they don't love and they also hate you and they are also angry at you, then you say: These things are happening and I have never chosen them to be there. You *have* chosen them. You wanted something else, but your choice is wrong. Look at the cause.

Just a few days ago, a sannyasin came and he said nobody loves him here; he loves everybody and nobody loves him. He was very angry. I asked him to bring a few witnesses whom he loves and who don't love him, and I would ask them what they say. They would say the same thing, that they love and nobody is returning their love. He was not ready to bring any witness.

Everybody goes on thinking that he loves people and nobody returns the love, but it has never happened that way. It is against the law; it is against *dharma*, against the ultimate law of life. If you love, love comes in return. If it is not coming, go deeper; somewhere in the name of love you have done something else.

One man asked his boss one day if he could borrow the farmer's car on October 30. The date was about a month away.

"Sure," said the farmer, the boss. "You can borrow the car. What's happening then?"

"I'm getting married that day."

"Fine!" said the farmer. "Who's the lucky girl?"

"Well, I ain't picked her out yet," was the reply. "Wanted to be sure of getting the car first."

Nonessential things. You want to be sure of them first and you think the essential is going to follow. Change that attitude: think of the essential first; the nonessential follows. Think of the essential first! What is essential? The effect is not essential -- the cause is. The other is not essential -- *you* are.

Whatsoever is happening today, you have managed somehow -- unaware, unconscious, but you have sown the seeds of it; now you have to reap it. People go on thinking that if they can manage the nonessential, the essential will come.

For example, people think if they can earn enough money they will be happy. It is not so. If you are happy, you will be wealthy -- that's right, you will be rich. If you are happy, you will be rich. A happy person cannot be otherwise. He may not have big palaces, but still he will be rich. He may be a beggar on the street, but still he will be rich. But you first try to have much wealth, then you think you will be happy. It never happens that way, because wealth cannot be a cause of happiness. Happiness is always a cause of wealth.

You think that essential things will come: First let me manage the nonessential. By managing the nonessential I will create a situation. First, power, prestige, wealth -- all nonessential things.

Try to look deep into your being, and think of the essential. Be happy! Right this moment you can be happy. Nobody is barring the path. And if you cannot be happy right this moment, you can never be happy. Happiness has nothing to do with the future. Happiness knows no tomorrow, because happiness does not depend on anything else. It is just an attitude. You can be happy right now as you are.

Try to be just happy for no reason at all, and you will be surprised! You can be happy for no reason at all, because happiness is the reason for many things, it is a basic cause. You *can* be happy -- try it. You have been trying the other way, now try it from the basic cause. First have the cause -- be happy -- and then effects will follow by themselves. And always remember not to find scapegoats -- that is a sure way to miss your life.

Enough for today.

The Search

Chapter #6

Chapter title: Taming the Bull

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5. TAMING THE BULL
THE WHIP AND ROPE ARE NECESSARY,
ELSE HE MIGHT STRAY OFF DOWN SOME DUSTY ROAD.
BEING WELL TRAINED, HE BECOMES NATURALLY GENTLE.
THEN, UNFETTERED, HE OBEYS HIS MASTER.

COMMENT:
WHEN ONE THOUGHT ARISES, ANOTHER THOUGHT FOLLOWS. WHEN THE FIRST THOUGHT SPRINGS FROM ENLIGHTENMENT, ALL SUBSEQUENT THOUGHTS ARE TRUE. THROUGH DELUSION, ONE MAKES EVERYTHING UNTRUE. DELUSION IS NOT CAUSED BY OBJECTIVITY; IT IS THE RESULT OF SUBJECTIVITY. HOLD THE NOSE RING TIGHT AND DO NOT ALLOW EVEN A DOUBT.

6. RIDING THE BULL HOME
MOUNTING THE BULL, SLOWLY I RETURN HOMEWARD.
THE VOICE OF MY FLUTE INTONES THROUGH THE EVENING.
MEASURING WITH HAND-BEATS THE PULSATING HARMONY, I DIRECT THE ENDLESS RHYTHM.
WHOEVER HEARS THIS MELODY WILL JOIN ME.

COMMENT:
THIS STRUGGLE IS OVER; GAIN AND LOSS ARE ASSIMILATED. I SING THE SONG OF THE VILLAGE WOODSMAN, AND PLAY THE TUNES OF THE CHILDREN. ASTRIDE THE BULL, I OBSERVE THE CLOUDS ABOVE. ONWARD I GO, NO MATTER WHO MAY WISH TO CALL ME BACK.

Truth liberates, and nothing else. Everything else creates a bondage, a burden. And truth cannot be found by intellectual effort, because truth is not a theory, it is an experience. To know it you have to live it -- and that is where millions of people go wrong. They think that if they can cling to a belief, clinging will help them to find the truth. By and by they settle with the belief, and belief is not truth. It is a theory about truth: as if somebody has settled just by words, scriptures, doctrines, dogmas; as if a blind man has started believing that light exists, or a hungry man reads a book on cooking, believes this way, that way, but all the time he remains hungry. That is not the way to satisfy hunger.

Truth is a food. One has to digest it, assimilate it; one has to allow it to circulate into one's blood, beat into one's heart. Truth has to be assimilated into your organic unity. Belief is never assimilated, it remains an unrelated phenomenon.

You may be a Hindu, but Hinduism remains just an intellectual concept. You may be a Christian, or a Mohammedan, but they are not organic parts of your being. Deep down, the doubt continues.
I have heard one story:

Titov, the Russian cosmonaut, returned from space and was asked by Nikita Khrushchev privately whether he had seen anyone there. The story goes that he replied, "Yes, I really did see God," to which Khrushchev answered: "I know that already, but you know our policy, so please don't tell anybody."

Later Titov was with the patriarch of the Russian Orthodox Church. The patriarch asked him whether he saw anyone in space. Titov, faithful to his instructions, replied, "No, there was no one."

"I know that already," replied the church leader, "but you know our policy, so please don't tell anybody."

Underneath your beliefs, whatsoever the belief, doubt continues. Doubt is at the center, and belief is on the periphery. So your life is basically determined by your doubt, not by your belief. You may be a

communist, and still somewhere deep down the doubt continues. You may be a Catholic, a Christian, a theist, but deep down the doubt continues.

I have looked into so many people belonging to different beliefs, sects, but deep down -- the same doubt. And the doubt is neither Hindu nor Christian nor Mohammedan. And the doubt is neither communist nor anti-communist. Doubt is pure -- simply doubt. For this pure doubt you will need pure trust.

This pure doubt which has no adjective to it -- Hindu, Christian, Mohammedan -- cannot be destroyed by Hindu, Christian, Mohammedan concepts, beliefs, theories, philosophies. What to do about this doubt?

A real seeker is not searching for any belief to console himself. Rather, he is trying to find a deeper center in himself which goes beyond doubt. This has to be understood. You have to go deep in your own being to such a point of aliveness where doubt is left behind on the periphery. Rather than doing that, people go on clinging to beliefs on the periphery, and doubt remains deep down. Just the reverse has to be the case.

Go deeper into your being. Don't be worried about the doubt, bypass it. Let it be there! Don't try to hide yourself in a belief. Don't be an ostrich. Face the doubt -- and go beyond it. Go deeper than the doubt. Then comes a moment in your being... because at the deepest core, at the very center, only life is. Once you have touched that deep core within yourself, the doubt is just a faraway peripheral thing. It can be dropped very easily.

And there is no need to cling to any belief in order to drop it. You simply see the stupidity of it. You simply see the ridiculousness of it. You simply see how the doubt has been destructive to your whole life, how the doubt is continuously eroding your being, how it has been poisonous. Just seeing the fact that doubt has been poisonous, and it has not allowed you to celebrate, a great opportunity is being missed. You simply drop it. It is not that instead of the doubt you cling to a belief.

A real man of trust has no belief -- he simply trusts, because he has come to know how beautiful life is. And he has come to know how eternal, timeless, life is. He has come to know that just within himself is the kingdom of God. He becomes a king -- and not a king in the ordinary sense of the word, because that kingdom which comes from without is a false kingdom, a dream kingdom.

I have heard about Shah Farouk, the king of Egypt: He was once asked how many kings there would be in the world after twenty-five years.

He replied without hesitation that there would be five, and then he explained: "The king of England, the king of hearts, the king of diamonds, the king of clubs and the king of spades."

The kingdom that comes from the outside is just a kingdom of dreams. You can be a king, but you will be a king of playing cards or, at the most, the king of England. Nothing much of value, worthless; just a bogus symbol, meaning nothing.

The real kingdom is within. And the most amazing fact is this: that you go on carrying it within yourself completely unaware, not knowing what treasures you are having, and what treasures are yours just to claim.

Religion is not a search for any belief. Religion is an effort to know the very ground of your being, to touch the very rock bottom of your existence. That experience of the rock bottom of your existence is what we mean when we use the word truth. It is existential. It is an experience.

So don't be too much befooled by beliefs. Be alert -- they are deceptions. And because of these beliefs people don't search, because once you think you know, you believe you know, what is the point of searching? They are devices to avoid the search, because the search is arduous, the search is difficult. Many dreams will be shattered, many images will be shattered, and much, much pain you will have to pass through. That pain is a necessity: it cleanses, it gives you solidity, integrity; it matures you. Those pains are like birth pains, because through them you are going to be reborn.

Belief is cheap; it costs nothing. Just a nodding of the head and you become a Christian or a Hindu or a Mohammedan. It is too cheap. Truth cannot be that cheap. You will have to sacrifice many cherished dreams. You will have to sacrifice your imaginary image. You will have to sacrifice many things which you value too much in your ignorance. You will have to come out of the cloudy state of your being in which you are right now. You will have to rise above it. And, of course, climbing a mountain is difficult -- and there is no other mountain which is greater than you.

You are carrying the greatest peak, the Everest, within you. And, of course, the climbing is going to be difficult. But the difficulty pays, pays tremendously. Once you reach the peak, just the effort, the difficulties, the challenge, the arduousness of climbing -- and something goes on crystallizing within you. The moment you reach the peak, it is not only a peak that you have reached -- you have become the peak.

You have attained to a height you had never known before. You were living in a dark valley; now you live in sunshine.

So the first thing for the seeker is to be aware that beliefs are barriers. If you come to me as a Christian, you cannot come to me. If you come to me as a Hindu, you appear only to have come to me -- but you cannot come, because between me and you, your Hinduism, your Jainism, is creating a distance. And what you believe makes no difference to me. All beliefs -- unconditionally, all beliefs -- are barriers.

It happened in a capital: The party picket lines were pacing in front of the courthouse where some comrades were being indicted. A policeman, trying to keep order, shoved an onlooker.
"Don't shove me!" the onlooker complained. "I'm anti-communist."

The cop glared at him. "You just keep moving," he ordered. "I don't care what kind of communist you are!"

It makes no difference: the communist is a communist; the anti-communist is also a communist -- because it makes no difference whether you believe in Marx, or Moses, or Manu, or Mahavira. It makes no difference. You believe; whether in Srimad Bhagavad Gita, or Das Kapital, or the holy Koran, it makes no difference -- because the believer's mind is the wrong mind.

Drop the belief so that you can come to encounter your doubt. Facing doubt, encountering doubt, trust arises. If you allow the doubt to be there, and you don't hide somewhere else, if you face it in its nakedness -- the very encounter and immediately you will have something new arising in you, and that is trust. Trust arises facing doubt, not escaping from it; belief is an escape. And belief is a false coin, a false substitute for trust; it looks like trust, it is not trust. In belief, the doubt continues underneath as an undercurrent.

In trust there is no doubt. Trust has never known doubt, trust has never encountered doubt. It is just as light has never encountered darkness: the moment light comes, the darkness disperses, disappears. But if you only believe in light, that is not going to help. You live in darkness and you go on believing in light -- but you live in darkness! And your belief in light is not a help, it is a hindrance -- because if you had no belief in light, you would have searched for light. Believing in light, you think it is going to happen. It is there. Some day or other, by the grace of God, it is going to happen. You go on living in darkness, so belief is a trick of the darkness to protect itself. Belief is a trick of the untrue to protect itself. Be on guard.

To believe is as if you have taken the symptoms to be the real disease. You go to a physician; he diagnoses your illness. He looks for symptoms, but symptoms are not diseases. Symptoms are only indicative that something is wrong somewhere deep inside. Doubt is an indication, just as when your fever goes high -- a hundred and two, a hundred and three degrees -- but the fever itself is not the disease.

So if somebody has a high fever, don't start giving him a cold shower. That is logical: if you think that fever itself is the disease, then cool down the body. The body is getting hotter and hotter, cool it down; give him an ice-cold shower bath. You are fighting with the symptoms -- you may kill the patient. This is not the way. The illness is somewhere deep down; the fever is simply indicative that something has gone wrong within. Treat that something which has gone wrong within, and the temperature will come down to normal of its own accord.

Doubt is a symptom, it is not the disease. When you try to cling to a belief, you are misunderstanding doubt as the disease. So you think: If I believe, doubt will disappear. No, it won't disappear -- it will just go underground. It will become unconscious. In the conscious you will believe in God; in the unconscious you will go on denying him.

Don't be afraid of doubt. Doubt is not the enemy; doubt is the friend. The doubt is simply saying to you that you have not searched within; hence, doubt is there. You have not looked into your own reality; hence, doubt is there. Look into your own reality, and doubt disappears like darkness. Bring light....

I have heard about one great Christian priest, Henry Ward Beecher. In his church there was a clock which was always either too fast or too slow, and people were always complaining about the clock. It was an everyday problem. Whosoever came, he would talk to Beecher and he would say, "The clock is not right."

One day Beecher got tired of it all and put a sign on the clock: "Don't blame my hands," it read. "The trouble lies deeper."

The trouble always lies deeper. The trouble is not on the surface. The trouble is not with the hands of a

clock, but deep in the mechanism. So don't try to change your mind from doubting into believing; that is not going to help. It is not a question of the mind -- the trouble lies deeper, deeper than your mind, and you have to move deep within yourself.

This is the whole meaning of searching for the bull. The bull is life energy, the dynamism, the vitality.

The fifth sutra:

THE WHIP AND ROPE ARE NECESSARY,
ELSE HE MIGHT STRAY OFF DOWN SOME DUSTY ROAD.
BEING WELL TRAINED HE BECOMES NATURALLY GENTLE.
THEN, UNFETTERED, HE OBEYS HIS MASTER.

The sixth sutra:

MOUNTING THE BULL, SLOWLY I RETURN HOMEWARD.
THE VOICE OF MY FLUTE INTONES THROUGH THE EVENING.
MEASURING WITH HAND-BEATS THE PULSATING HARMONY,
I DIRECT THE ENDLESS RHYTHM.
WHOEVER HEARS THIS MELODY WILL JOIN ME.

Listen to every word as carefully as possible:

THE WHIP AND ROPE ARE NECESSARY....

The whip is a symbol for awareness, and the rope is a symbol for inner discipline. Awareness and discipline are the most fundamental things for a seeker. If you discipline yourself without awareness, you will become a hypocrite. If you discipline yourself without awareness, you will become a zombie, a robot. You may not do harm to anybody, you may be known as a good man or even as a saint, but you will not be able to live your real life, you will not be able to celebrate it. There will be no delight in it. You will become too serious; the playfulness will be gone forever. And seriousness is a disease.

If discipline is without awareness, then you will enforce it and it will be a violence, a rape of your own being. It will not give you freedom; it will create more and more, bigger and bigger, imprisonments. The discipline is right if it is based on awareness. The discipline goes completely wrong, becomes poisoned, when it is done not with awareness but by a blind, believing mind.

So the first thing is the whip -- the awareness. And the second thing is the rope -- the discipline. What is the need of discipline? If you are aware, it seems awareness is enough. Eventually it is enough, but not in the beginning -- because the mind has deep patterns, and the energy tends to move from the old habits and old patterns. New channels have to be created.

You may have become aware, but that itself will not be enough in the beginning -- because the mind, finding any opportunity to move in any old pattern, immediately slips, in a split second. It takes no time to become angry. By the time you become aware, already anger has flashed. Later on, when your awareness has become total, when your awareness has become an absolute with you -- before anything happens, awareness is always there, as an a priori; if anger comes, before anger awareness is there; if sexuality possesses you, before it awareness is there -- when awareness has become a natural, spontaneous thing, like breathing, even in your sleep it is there, then discipline can be discarded. But in the beginning -- no. In the beginning, when awareness is settling, discipline will be helpful.

Discipline simply is an effort to create new pathways for the energy to move on, so it need not move on the old pathway.

For many lives you have been continuously angry; the root is engraved. The moment you have energy, the energy automatically moves through anger. Hence, many religions prescribe fasting. If you are fasting -- that means, if you are starving yourself -- you don't have enough energy. Food creates energy. If you don't have enough energy, then you cannot become angry. But weakness is not a transformation; it is again a deception.

Many religions preach fasting so that you can overcome sex. Of course, if you fast too much and your body is starved, you will not have enough energy to move into sexuality. To move into sexuality you need overflowing energy, because sex is a luxury. When you have too much, only then does it happen. When you don't have too much, it disappears of its own accord -- but that is not true brahmacharya. You are deceiving yourself. Energy should be overflowing, but it should move in a different dimension -- the dimension of love. But for that you will have to create a discipline, so when the energy arises it moves in love not in sex, it moves in compassion not in passion, it moves in sharing not in greed.

Discipline is needed to create new pathways. So awareness and discipline should go together. There are people who insist that only awareness will do. In a way they are right; but to get to that point of awareness where it is enough, where it is its own discipline, is very, very difficult. It rarely happens.

Krishnamurti goes on saying that only awareness is enough, no discipline is needed. And he is logically right! But it doesn't happen that way. Life is very illogical; it doesn't listen to logic. So people have been listening to Krishnamurti for forty years, and nothing has happened because they think only awareness will do. But to get to that awareness, tremendous effort is needed -- and that they cannot afford. In fact, Krishnamurti has become an escape for these people, so they can avoid discipline and they can go on thinking that only awareness will do. And they go on living in their darkness, the peak never happens.

Then there are others who go on saying that discipline is enough, no need for awareness. They also are talking of the other extreme. Discipline alone cannot be enough. Then the man who goes on forcing discipline on himself becomes, by and by, a mechanical robot.

I have heard about one saint who died, but he was forced to go to hell. He could not believe it. He asked that he would like to see God and ask him what wrong he has done, because his whole life he was one of the purest of men. And God said to him, "You have never done anything bad, that's right, but you have never done anything good either because, in the first place, you have never been there. You were just like a robot." A mechanism goes on doing something; it is neither good nor bad. The mechanism has no spirit, no soul in it. It simply goes on repeating. The repetition is dead. Repetition won't help. You can go and do your prayer every day -- but only the mind's mechanism will be repeating it. You will not be in it.

You can go on serving people, helping people -- the poor and the ill -- but if you are just moving like a robot, if the discipline is all and there is no awareness in it, then you are like a computer. Your skill may be great, but you are not there.

Many religions have been teaching just discipline, morality, good actions and good deeds; that has not helped the world. People have not become alert, alive through it. Both opposites are half and half. Zen says both awareness and discipline have to be followed together. A rhythm has to be created between these two opposites. One should start by the whip and one should end with the rope.

THE WHIP AND ROPE ARE NECESSARY,
ELSE HE MIGHT STRAY OFF DOWN SOME DUSTY ROAD.

The bull is well acquainted with many dusty roads, and if the whip and the rope are not applied, every possibility is that again the bull that you have caught will be lost.

BEING WELL TRAINED, HE BECOMES NATURALLY GENTLE.
THEN, UNFETTERED, HE OBEYS HIS MASTER.

Then there is no need for discipline. Then you have become a master.

WELL TRAINED, HE BECOMES NATURALLY GENTLE.

Training is needed, but training is not the goal. Training is just a means. Finally, one has to come out of training, one has to forget all discipline. If you have to continue in your discipline, that simply shows the discipline is not yet natural.

In the beginning you remain alert, you create new pathways for your mind energy. By and by, there is

no need -- by and by, even to remain alert is not needed. One is simply alert; not that one tries to be alert. Only then is the flowering -- when alertness is natural, when meditation is not to be done but simply goes on happening. It has become your very climate; you live in it. You are it.

THEN, UNFETTERED, HE OBEYS HIS MASTER.
The sixth sutra:

MOUNTING THE BULL, SLOWLY I RETURN HOMEWARD.

If you are not the master, then you go away, far away from home. If you are the master, you start coming back towards the original source. If you are not the master, then the energy moves away from you -- towards things, persons, power, prestige, fame. The energy goes on moving away and away from you, towards the periphery. Once you are the master, the energy starts moving homeward.

Kabir, one of the great Indian mystics, has said, "The day I became enlightened, I saw the Ganges flowing upcurrent, flowing back to the source." He is right: the Ganges then no longer goes towards the ocean; it goes back towards Gangotri, the origin from where it comes in the Himalayas.

If you are the master, the mind follows you like a shadow. If you are not a master, you have to follow the mind like a shadow. And mind means outgoing energy, and meditation means incoming energy -- the same energy. Just the direction is different.

MOUNTING THE BULL, SLOWLY I RETURN HOMEWARD.
THE VOICE OF MY FLUTE INTONES THROUGH THE EVENING.

And remember this: that if your search is not leading you towards more and more blissful states, where you can sing and dance, then something is wrong -- then something is absolutely wrong. Then you are on some wrong path. Your blissfulness, your singing and dancing, is the indication. It need not be extrovert: you need not sing so that others can hear it -- but you will hear the singing there continuously within yourself. If you like, you can sing and share, but there will be a dance inside you. The more you come nearer home, the more you feel happy. Happiness is a quality of energy returning towards home.

THE VOICE OF MY FLUTE INTONES THROUGH THE EVENING.
MEASURING WITH HAND-BEATS THE PULSATING HARMONY,
I DIRECT THE ENDLESS RHYTHM.
WHOEVER HEARS THIS MELODY WILL JOIN ME.

That's how millions have joined Buddha, Jesus, Krishna -- their song, their blissfulness, their ecstasy, is infectious. Once you hear, you cannot do anything but join. That's why people are afraid to hear. People are afraid to come in contact with somebody who can change their direction, their life. They avoid them. They convince themselves that there is nothing to go for. But their argumentation is nothing but a rationalization of a deep, hidden fear.

People behave as if they are blind and deaf. This is the cunning mind which goes on saying: Don't move in this direction -- there is danger. Danger for the mind, of course, but not for you. You will become for the first time masters of your being -- but then you will have to allow somebody who has come to know to touch your heart and to give a rhythm to your heart, to allow so that he can share his harmony with you.

In the East we call it *satsang*. It means to be in the presence of a master, to be in the harmony of the master, to fall in line with the master. The master is there -- you simply sit around him, not doing anything. But by and by you imbibe the climate, the milieu. By and by the energy of the master goes on overflowing, and you become open to it. By and by you relax, and you don't resist, and you don't fight, and you start tasting, and you start smelling something of the unknown -- the flavor, the fragrance. The more you have the taste of it, the more trust arises.

Just by being in the presence of an enlightened man, tremendous possibilities open, your potentiality starts functioning, working. You can feel the hum, the humming sound of the newness that comes to you.

But it is a sharing of a song, a sharing of a dance, a sharing of a celebration.

Remember this, let it be the criterion: if you are here with me and you become sad and long-faced and serious, then something is wrong -- you have misunderstood me, your mind has misinterpreted me. If you are really here, vulnerable to me, open, then by and by you will see a song is bursting in you. You will feel walking is no longer a walking -- it is getting a quality of dance. The heart is not simply pumping the blood -- now it is beating a harmony. You will feel the orchestra of life in you. Then you are on the right path. Then you have not misinterpreted me; then you have been imbibing me.

That's the meaning of sannyas: a simple gesture on your part that you are available -- nothing else. Just a simple gesture that you are no more resisting me, that you will not fight with me; that you are not going to waste the time in fighting; that you drop all defense measures. That is the meaning of sannyas -- that you are getting ready for satsang, that now I can shower on you and you will be ready to receive. It simply shows a receptivity.

THE VOICE OF MY FLUTE INTONES THROUGH THE EVENING.
MEASURING WITH HAND-BEATS THE PULSATING HARMONY,
I DIRECT THE ENDLESS RHYTHM.
WHOEVER HEARS THIS MELODY WILL JOIN ME.

The same I say to you: Whoever hears this melody will join me.

Now, the prose comments. For the fifth sutra:

WHEN ONE THOUGHT ARISES, ANOTHER THOUGHT FOLLOWS. WHEN THE FIRST THOUGHT SPRINGS FROM ENLIGHTENMENT, ALL SUBSEQUENT THOUGHTS ARE TRUE. THROUGH DELUSION, ONE MAKES EVERYTHING UNTRUE. DELUSION IS NOT CAUSED BY OBJECTIVITY; IT IS THE RESULT OF SUBJECTIVITY. HOLD THE NOSE-RING TIGHT AND DO NOT ALLOW EVEN A DOUBT.

As you are, you cannot find truth. As you are, you can find only the untrue, because it is not a question of seeking and searching, it is a question of your consciousness. If you are untrue, how can you find truth? Once you become true, you find truth. Truth happens to those people who have become authentically true themselves. If you are false, you will meet with falsity wherever you go -- because, in fact, it is not a question of the objective world, it is a question of your own subjectivity. You create your world. You are your world. So if you are wrong, you create a wrong world around you. If you are false, then you create a world of lies around you, you project your own world. So don't be angry at the world -- whatsoever world you have got, you have earned it. You deserve it. The world is nothing but your own magnified mind.

WHEN ONE THOUGHT ARISES, ANOTHER THOUGHT FOLLOWS. WHEN THE FIRST THOUGHT SPRINGS FROM ENLIGHTENMENT, ALL SUBSEQUENT THOUGHTS ARE TRUE.

Somebody asked Buddha once, "What is truth?" and he said, "Whatsoever an enlightened person is doing is true."

Somebody asked Mahavira, "Who is a real saint?" and Mahavira said, "Whosoever has become awakened."

It is not a question of acts. What you do does not matter -- it is what you are. Ordinarily people think that though they are false, they can still do a few good things. That's not possible. They know that they are ignorant, but still they think that something, a few fragments of life, can be transformed, "At least that much we should do." But nothing is possible. You cannot do a few good things -- it is impossible. It is not a question of what you do: it is a question of your being. If you are wrong, all that you do is wrong. Whatsoever the appearance, all that you do is wrong. You cannot do a right thing if you are not right in the first place. And if you are right in the first place, you cannot do anything wrong -- whatsoever the appearance.

If Krishna goes and becomes a thief, that is right. It has been very difficult for the Western mind to understand the Eastern attitude, because the whole Eastern attitude depends on being and the whole Western attitude depends on doing. Goodness is something to be done; saintliness is concerned with actions -- not so

in the East, because you can perform a good action and you may not be good; then somewhere in the good action there will also be some bad intention. It has to be so. And if you are awakened, it is impossible to do anything wrong. Even if it appears to be wrong, even if the society decides it is wrong, the society is at fault -- because out of an awakened heart it is impossible that a wrong can arise.

A fakir was invited to a dinner. The fakir was seated next to a man and during the evening he asked the man, "What are you living for?"
"I am a pharmacist," replied the man.
"Yes," said the fakir. "That's what you are doing to make a living -- but what are you living for?"
There was a moment's hesitation. "Well, sir, I really have not thought about that," replied the pharmacist.
In the West, and particularly for the modern mind whether in the East or in the West, doing has become more and more important. And when doing becomes more and more important, you lose all contact with your being, you lose all contact with the source of life. Then you go on doing a thousand and one things -- except the most essential. The most essential is to know oneself, and you cannot know yourself unless you shift your whole consciousness from doing to being.
Whenever somebody asks: Who are you? you say: I am a doctor, or, I am an engineer, or an architect, or something like that. These answers are wrong. This is what you are doing -- this is not your being. When I ask you: Who are you? I am not asking you whether you are a doctor or an engineer. That's what you do. That is not your being. That's how you earn your living -- that's not your life.
Who are you?
If you drop the ideas of being a doctor, engineer, a professor, then suddenly you will become aware of a certain emptiness within you... you don't know who you are. And what type of life is this in which you are not even aware of who you are?
One goes on avoiding this emptiness within oneself. One goes on fixing patches all around oneself, so from nowhere can you see this inner void. One goes on clinging to actions, and actions are not more than dreams -- both good and bad. Good actions, good dreams; bad actions, nightmares. But both are dreams -- and the whole effort in the East has been this: to know the dreamer.
Who is this dreamer?
Who is this consciousness on which dreams come, flow and go?

THROUGH DELUSION, ONE MAKES EVERYTHING UNTRUE. DELUSION IS NOT CAUSED BY OBJECTIVITY; IT IS THE RESULT OF SUBJECTIVITY.

The world is not causing it: you are causing it. So never blame the world. Don't say, as people are prone to say, that the world is illusory, the world is maya. The world is not maya, the world is not illusory -- it is your mind, it is your own subjectivity, which goes on creating maya, illusion, all around you.
For example: you are walking, you have gone for a morning walk and by the side of the road you see a diamond, a beautiful diamond, shining. It is valuable for you; the value is given by your mind -- otherwise it is a stone like any other stone. If you ask other stones by the side of the road, they will simply laugh at you: "Maybe a shining stone, but what difference does it make? -- a stone is a stone." If no man passes by the road, then there is no diamond. Once a man passes by the road, immediately a certain stone transforms itself into his mind and becomes a diamond.
That diamondness is given by the mind to the stone -- it has never been there. Once humanity disappears from this earth, things will be there but in a totally different way. A roseflower will be as ordinary a flower as any flower; there will be no difference. The Ganges will not be a holy river; it will be an ordinary river as other rivers are. And there will be no difference between a church and a temple; they will be both just the same.
The difference is brought by the mind. Categories are created by the mind. Appreciation and condemnation are of the mind. Once mind is not there, everything is in its reality as it is. No evaluation arises.
One makes everything untrue if one is untrue. You go on projecting yourself -- everything else functions as a screen.

DELUSION IS NOT CAUSED BY OBJECTIVITY; IT IS THE RESULT OF SUBJECTIVITY.
HOLD TIGHT THE NOSE-RING AND DO NOT ALLOW EVEN A DOUBT.

In the beginning, the discipline has to be hard: HOLD TIGHT THE NOSE-RING AND DO NOT ALLOW EVEN A DOUBT. In the beginning, the work is going to be hard, arduous, because if you relax a little the mind moves into old patterns immediately. It brings the old miseries back again. It creates the whole nonsense again and again. In the beginning, you have to be really strict.

The night Buddha achieved enlightenment, he sat under the tree and he said: "I will not rise from this tree again in my life if I don't attain enlightenment. Finished!" he said, "I am finished with doing anything for it. I am going to sit here -- this tree is going to become my death." A total decision. At that moment he dropped the 'decidophobia' completely -- a total decision. Just meditate on it! And that very night, by the morning he became enlightened.

I have heard one story about a Sufi mystic, Baba Shaikh Farid:

Once a young man approached Farid and Farid was taking his bath in the Ganges river, and the man asked him how he might find God. Baba Shaikh Farid took hold of him, led him into the water, and when they had gone deep enough, he forced him under the water. The young man nearly drowned before the holy man released him.

"Why did you do that?" he gulped incredulously.

"When you long for God as much as you wanted air while you were underwater," replied Baba Shaikh Farid, "you will find him."

The desire should become so intense that you put all that you have at the stake. The passion to seek should be so total that not a single doubt is allowed to make you waver. The very intensity will bring truth. It can happen in a single moment! -- just you need to become a total intensity of inner fire.

The decision should be total. It is arduous, of course, but everybody has to pass through that arduousness once. One has to pay for truth, and there is no other way to pay for it -- you have to put your whole being on the altar. That is the only sacrifice that is needed.

HOLD TIGHT THE NOSE-RING AND DO NOT ALLOW EVEN A DOUBT.

The prose comment for the sixth sutra:

THIS STRUGGLE IS OVER; GAIN AND LOSS ARE ASSIMILATED. I SING THE SONG OF THE VILLAGE WOODSMAN, AND PLAY THE TUNES OF THE CHILDREN. ASTRIDE THE BULL, I OBSERVE THE CLOUDS ABOVE. ONWARD I GO, NO MATTER WHO MAY WISH TO CALL ME BACK.

If the intensity is total, the struggle is over. If you are really interested in seeking the bull, then don't go on working for it half-heartedly. Either seek it, or don't seek it -- because a lukewarm search is not going to help; it is a sheer wastage of energy. If you want to seek, then put yourself totally in it. If you don't want to seek it, forget all about it. Move into the world totally. Some other day will be the right moment for the search to begin.

If you are not ready to put yourself completely in the search, to get involved with your whole heart, that simply shows that you are not yet finished with the world. The world still attracts you, desires still go on haunting you. You would still like to become a rich man, a powerful man, a president, or something like that. Greed is still hiding within you. You still have not come to that moment of awareness where one realizes that the real treasure is within and not without. Then go into the outside world. Don't be half-half; that is the most dangerous situation.

If you are half religious and half worldly, you will miss both. You will not be able to cope with the world; your religion will become an interference. And you will not be able to cope with the inner search; your worldly desires will continuously distract you. There is no need! If the world still attracts you, if you still feel that there is something which has to be attained, then go, and get frustrated completely. You *will* get frustrated. That means you need a little more wandering, going astray. Nothing is wrong in it -- go fast!

Go totally, so you are finished sooner. Then you are ripe. Then your whole energy turns inwards. Frustrated by the without, energy moves inwards spontaneously.

But people are cunning. They want to have both worlds -- they want to have the cake and eat it also. They are trying to be clever, and this cleverness is going to prove their stupidity. This cleverness is not intelligence -- because half-heartedly nothing is attained. All attainment needs intensity, total intensity.

In a single moment the struggle can be over.

THIS STRUGGLE IS OVER; GAIN AND LOSS ARE ASSIMILATED.

And when the struggle is over, then one understands that everything was right. Gain and loss, both are assimilated. Going astray was also part of growth, and going into the world was also part of the search for God. It was needed! So when I say go into the world, I don't say it in any condemnatory sense. I simply say that it is needed. Be finished with it! You are yet not ripe, and if you try half-heartedly to come to your inner source it is going to be a suppression. And suppression divides, makes you ill.

I have heard an anecdote:

The boy, his mother and his father had been invited to dinner at an aunt's home. She was a fussy type and his parents had warned the boy to be on his best behavior. "Don't start asking for things at the table, or reaching for things," he was told. "Just wait until you are asked."

Somehow at the table the boy was overlooked as the good things were being served. He didn't say anything. Finally, he coughed a little. Nobody paid any heed.

At last, during a brief lull in the chatter, he said in a loud, clear voice, "Anybody want a clean plate?"

That is the mind of the suppressed man -- always watching, waiting; always hankering, desiring. And the mind will find some way or other to cough, or to say: Does anybody need a clean plate?

Any suppressed desire is going to assert itself; it will find a way to assert itself. Never suppress a desire. Understand, but never suppress. Be aware, but never suppress. Desires are great lessons; if you suppress, you will miss the lesson. Live in them. Live consciously. Understand them, why they are there, what they are. And when I say understand them, the understanding is possible only if you don't condemn them. If you already condemn them, then you cannot understand them. Be neutral: don't decide what is wrong and what is right. Just watch.

When anger arises, don't say it is bad. In fact, don't say even that it is anger, because in the very word anger a condemnation has entered. Simply close your eyes, say X,Y,Z, anything -- that X is arising. Just feel the difference when you say anger is arising and when you say X is arising. Immediately there is a difference. With X you have no pro or con; with X you are neither in favor nor against; with X you are unprejudiced. With anger you are prejudiced -- centuries of conditioning that anger is bad.

Just look, observe, watch. Anger is also energy -- maybe not moving in the right direction, but still the energy is there, part of the bull. Watch it. Observe it. And just by watching and observing, you will see the energy is transforming. Observation is alchemical. It changes the energy, the quality of it. And soon you will see: the same energy that was going to be anger has transformed into compassion. Compassion is hidden in anger as the tree is hidden in the seed -- just deep insight is needed.

So go into the world; be finished with the world. Don't be afraid of the world, because if you are afraid you will try to escape half ripe, and to be half ripe is the worst shape to be in. Let the heat of the world make you perfectly ripe. You are so much so frustrated, disillusioned, that now you are available to go on some other trip, into some other space.

And then a beautiful thing happens....

If you become repressive, you not only repress those things which have been condemned by the society -- you also start repressing all those things which are natural and are not to be repressed.

But a beautiful thing happens. For example, sex will disappear, but that doesn't mean that love will disappear. A totally new kind of energy arises in you. Love will become strengthened, love will become vigorous. And if sex happens, it will be part of love; it will have a totally different context. So it is not good to call it sex.

Right now, if love happens at all, it happens as part of sex. Sex remains the basic thing. Love is just a shadow to it. When sex disappears, love disappears. When you become interested sexually in some other

person, love disappears from the person you were sexually related to before.

When sex energy is transformed, moves in higher realms, you become *urdhva-retus* -- the energy is not moving downward but upward; or not moving outward but inward, which is the same. The inward and the upward are the same dimension. Downward and outward are again the same dimension. They are not two dimensions. When the energy is moving upward or inward, sex becomes a part, a shadow, of love. It is now no longer important in itself.

But if you are repressing and not becoming aware, then you will repress sex and you will repress love also, because you will become afraid: whenever love comes into your mind, sex will follow -- immediately. So you will become afraid of love also. A repressive person becomes afraid of energy itself.

I have heard about one man: he was in love with a woman and he asked the woman to marry him. But before she accepted she inquired, "Just one thing, Harry. Are you the sort of man who would expect a wife to go out to work?"

Harry said, "Look, Sybil. No wife of mine is ever going to have to go out and take a job -- unless, of course, she wants food and clothes and luxuries like that."

Now food, clothes, are not luxuries -- but if you repress, then you become afraid of everything. Then fear grips you. A repressed person is a frightened person, afraid of everything.

If you go and present some money to Vinoba Bhave, he will not touch it. He's afraid to touch money. Not only that: he will move his head so he cannot see, or he will close his eyes. Now this seems a little too much. It seems as if the miser is standing on his head -- the same type of mind.

The miser goes on accumulating money, and then one day, frustrated, he starts repressing his desire. Then he chooses just the reverse course, just the opposite pole. Then he is afraid even to see money. Now if money is worthless, then what is the fear in seeing it? And if money has no deep attachment in you, deep obsession in you, then why close your eyes? You don't close your eyes to other things. If you ask Vinoba he says: "Money is dirt."

One of his disciples came to me once and he said, "I asked Vinoba and he says money is dirt."

"But then," I said, "you go back and tell him: 'Then whenever you see dirt, close your eyes! And don't touch earth, don't walk on earth -- hang yourself in the air. Because if money is dirt, then dirt is money. But you behave differently: with dirt you are not afraid! With money you are afraid.'"

No. I cannot believe that money is dirt. Money is still money, dirt is dirt. And when you call money dirt, you are simply showing some deep obsession. Otherwise, why is money dirt? It is a useful means. Use it, but don't be used by it! -- that I can understand. Don't be used by it!

That is how a person who is aware functions in life. But if you repress, then you move to the opposite polarity. A miser stands on his head, becomes a great, great person who has renounced the world. Remember: repression is not going to help.

THIS STRUGGLE IS OVER; GAIN AND LOSS ARE ASSIMILATED. I SING THE SONG OF THE VILLAGE WOODSMAN AND PLAY THE TUNES OF THE CHILDREN.

Beautiful! One becomes like children -- simple, innocent, happy in small things.

I SING THE SONG OF THE VILLAGE WOODSMAN. ASTRIDE THE BULL, I OBSERVE THE CLOUDS ABOVE. ONWARD I GO, NO MATTER WHO MAY WISH TO CALL ME BACK.

The old world calls me back. The old desires call me back. The old patterns call me back. But now it doesn't matter -- I am moving towards the real treasure. So delusions cannot attract me any more, and everything has become beautiful -- the clouds in the sky, and the song of the woodsman.

The real saint becomes like a small child: simple, almost like an idiot. Saint Francis used to call himself the fool of God. Lao Tzu says: The whole world is clever except me. I am an idiot.

One becomes like small children -- with no logic; tremendously alive, but not hung up in the head. Energy becomes a flow; now there are no blocks, nothing is frozen, and the boundaries are merged. Then one is not separate from the whole, but simple like woodsmen and their simple song. Life becomes a simple

song, and life becomes innocence.

Once you know what life is, tremendous beauty arises in your being. Everything becomes luminous, illumined with God. Each stone becomes a sermon. Each silence becomes a song. One feels the benediction constantly being showered upon oneself.

ASTRIDE THE BULL, I OBSERVE THE CLOUDS ABOVE. ONWARD I GO, NO MATTER WHO MAY WISH TO CALL ME BACK.

Enough for today.

The Search

Chapter #7
Chapter title: Come In!

7 March 1976 am in Buddha Hall

Archive code:	7603070
ShortTitle:	SEARCH07
Audio:	Yes
Video:	No
Length:	90 mins

The first question:

BELOVED OSHO,
FOR SOME YEARS I HAVE BEEN KEEPING A JOURNAL TO RECORD MY IDEAS, THOUGHTS, FEELINGS, SPACES. LATELY, THOUGH, I OPEN THE BOOK AND JUST STARE AT THE BLANK PAGE OR DRAW LITTLE PICTURES. MUCH SEEMS TO BE HAPPENING YET NOTHING SEEMS TO BE HAPPENING. THE WORDS JUST DON'T SEEM TO COME THE WAY THEY USED TO....

One should be happy, one should feel blessed, if instead of words silence starts coming to you. These are the gaps, the intervals. So don't be worried about the words that are not coming that used to come. Something else tremendously valuable is coming to you. You have not yet recognized it. Pure space is coming to you. Empty space is coming to you. Nothingness is coming to you, and only out of this nothingness does God appear. Only out of this nothingness is truth encountered.

Forget about the words. Just wait! Look at the blank page -- a blank page has much more in it than any written page can ever have.

There is a Sufi book, The Book of the Books. It is completely empty. Nothing is written in it. If you purchase it, you will feel cheated. But that book really is the book of the books. If you read it, you will read the ultimate in it. It is indicative. It is simply a gesture: become as empty as the book.

So when the blank page is before you, don't draw even pictures, because that will keep you occupied and you will miss the great nothingness that is coming closer to you. Mind gets afraid, and in fear the mind starts doing anything just to keep itself occupied.

Make it a meditation. Keep the blank before you and watch, and become as blank as the page. Let two blanknesses meet, and in that encounter you will be lost and something of the beyond will penetrate in you. You will never be the same again, because you will have tasted something which is deathless. You will have tasted something of the formless, of the unknown, of the inexpressible, of the eternally elusive.

The mind goes on growing words. Those words occupy you. They fill you and they don't give any space for something else to enter in you. The words block you. Your flow, then, is not spontaneous, not natural. Then there are too many rocks around you. Words exist like rocks around you.

If it is happening, then much is happening: rocks are there no more, and the now is getting in tune with the divine. Only nothingness can be in tune with the divine. So please don't even draw pictures, because that is again a trick of the mind. The mind is unable to bring words; something else will do -- drawing pictures will do. Just look at the blank page. Even better will be to sit facing the wall and look at the blank wall.

That's what Bodhidharma was doing for nine years. He became enlightened just facing the wall. That was his mantra and meditation. That was all that he did. It is not doing at all. He did nothing; he simply sat facing the wall. Just think! -- for nine years, if you sit facing the wall, you will become as blank as the wall. By and by thoughts will not be coming, they will not be chasing you. By and by they will find some other host. You are too indifferent towards them.

Blankness is tremendously valuable, but we have been trained to be always full of words. So when this starts happening, one becomes a little scared. You start feeling as if nothing is happening. Yes, in a totally different sense, nothing is happening, because nothing is the greatest happening there is. Use this great opportunity that has come to you. It is what meditation is all about: to be empty.

But in the West -- and for the modern mind wherever it is, in the West or in the East -- somehow a deep association has been conditioned that emptiness is something negative. Not only that, but a condemnation is also there in being empty. People think that to be empty is to become a workshop for the devil. It is not so. To be full of words is to be a workshop for the devil. To be empty is to become a workshop for God -- because God can function only when *you* are not.

When you are so much absent that you are not in any way an interference, that you don't come in between God and you, that you are not a disturbance in any way, you are so silent as if you are not -- immediately God starts functioning in you. The moment you stop functioning, God starts functioning.

So don't be afraid. Love this empty space. It is not negative. It is the *most* positive thing in the world, the most absolutely positive thing in the world -- because out of nothingness everything arises, and into nothingness everything disappears again. This whole universe arises out of nothingness and disappears into nothingness again. Nothingness is the source and the seed, the beginning and the end, the alpha and the omega.

Remember this, so whenever you are coming close to nothingness, feel happy and dance and celebrate so that it can become more and more available to you. The more you welcome it, the more of it will be coming to you. Welcome it, feel delighted -- you have been blessed.

The second question:

BELOVED OSHO,
IN ALMOST EVERY LECTURE I HAVE THE TENDENCY TO GO TO SLEEP.
WHEN THAT HAPPENS, I WAKE UP WITH A SHOCK, OR RATHER IN A SHOCK, WHICH GOES THROUGH MY WHOLE BODY. IS THIS THE WHIP?

Not yet! Just the shadow of the whip. But it is still something: the shadow of the whip. If you are a man of understanding, the whip will not be needed; its shadow will do. If you are not a man of understanding, then sooner or later the whip itself will be needed.

Buddha has said that there is one type of man for whom just the shadow of the whip is enough. Just like very, very intelligent horses: just the shadow of the whip is enough. Then there is a second type: the sight of the whip is needed, the shadow won't do -- the mediocre mind. Then there is a third type, lower, for which even the sight of the whip won't do -- unless you *use* the whip.... And there is a fourth type also, the lowest; lower than that is nobody. Even hitting him with the whip, whipping him, is not going to help. These four types are four stages of sleep.

It is natural to fall asleep while listening to me. That is a way of the mind to avoid me. Something is happening here which is going to destroy your mind. The whole effort is how to demolish your mind so that you can become new again, so that you can be reborn; how to help you to die so that resurrection becomes possible. Only out of your death will life flame up, will life come to you.

The mind feels it! It is dangerous to listen to me. The mind creates many sorts of excuses to be absent. Sometimes it goes on thinking, listening only on the periphery. Sometimes it goes on arguing -- whether

what I am saying is right or wrong, agrees with you or doesn't agree with you. Then too one is missing. Or, if you stay long enough with me, then arguing will stop; then by and by the mind will start falling into sleep. That is the last trick; then there is no need to listen!

But one thing is good: that you have become aware that you fall asleep. There are many who fall asleep and don't know. And the shock that comes to you is good. Use it! If you use it, by and by sleep will disappear. Sleep is a trick to create a barrier between me and you. If logic does not work, then sleep works.

And whatsoever I am saying to you is in a way the same truth again and again. So the mind can say to you: What is the need to listen? You can have a little rest. The mind can say: These things have been said many times before. But I am saying these things again and again to you because you have not heard yet.

Somebody asked Buddha, "Why do you go on repeating the same things again and again?"
He said, "Because of you!"

If you hear me then there is no point in repetition, but you don't hear me even when I repeat them a thousand and one times.

The mind can create the idea that you can sleep, you can rest. The mind can even say to you that this is very meditative, that you fall in sleep and everything becomes silent. Sleep is not wrong, but there is a time to sleep. If you are sleeping here then one thing is certain: when you are sleeping you are not sleeping.

There is a time to sleep and there is a time to be awake. And there is a time to be working, and there is a time to be lazy and not working. Your life should move in an order, in an inner order. Sleep in the night as deeply as possible so that in the morning you can become as much awake as possible. If you have slept well in the night, you will be awake in the morning. If you have not slept well, then you will feel sleepy. In the morning to feel sleepy is bad, because that simply shows your energy is not functioning rightly, that your energy is not functioning in a healthy way.

Think again about your night and your sleep in the night -- it must be disturbed by dreams. Some disturbance must be there so that in the morning you are not fresh; in the morning you are feeling tired. Either your sleep is not complete in the night, or you may be sleeping too much. That too is dangerous. Six, seven hours sleep is enough. If you sleep more than that, then sleep is not paying; on the contrary, it starts making you lazy.

The function of sleep is to make you alert, energetic, alive. But if you sleep more than needed, then it is just as if you eat too much; then the food becomes poison. There is a quantity which is needed for the body; more than that becomes a load on the body. It is destructive then, it is not life-giving. There is a quantity of sleep that is needed. More than that, then you feel lazy, then the wheel moves in the wrong direction.

Everybody has to find the right quantity of sleep and food for himself. That should be a basic for any seeker, because much will depend on it. So either you are not sleeping enough or you are sleeping too much. Hence, in the morning you feel lazy or sleepy. And while you are listening to me, keep alert, keep yourself as much aware as possible -- because even in that awareness, if you miss what I am saying, nothing is missed, because at least awareness will be practiced. And basically awareness is the goal.

And this is just a decision: if you want to be aware, alert, you can be. One just has to say to the body and the mind, definitively: I want to be aware and alert.

Start being the master of your own self. Give rest to the body, but don't become a slave. Listen to the body's needs, but remain capable, remain in control, remain a master. Otherwise the body has a lethargy in it, and the mind has a repetitive, mechanical quality in it. Then it can become just an everyday habit. You come to listen to me, you sit, and the body and mind start moving towards sleep. Break it! Come out of it.

The third question:

BELOVED OSHO,
FOR ME THE MOST BEAUTIFUL MEDITATION IS TO SIT IN A CORNER AND WATCH THE CHILDREN PLAYING AROUND THE ASHRAM. BUT I'M IN TROUBLE: IS THIS A MEDITATION AT ALL?

Watching is meditation. What you watch is irrelevant. You can watch the trees, you can watch the river, you can watch the clouds, you can watch children playing around. Watching *is* meditation. What you watch is not the point; the object is not the point. The quality of observation, the quality of being aware and alert -- that's what meditation is.

So perfectly good! Children are beautiful -- pure energy dancing around, pure energy running around.

Delight in it and watch it. I don't see why you are feeling yourself in trouble. The mind goes on creating trouble. Whatsoever you do, the mind goes on creating trouble.
Now the mind says: Is this meditation at all?

Remember one thing: meditation means awareness. Whatsoever you do with awareness is meditation. Action is not the question, but the quality that you bring to your action. Walking can be a meditation if you walk alertly. Sitting can be a meditation if you sit alertly. Listening to the birds can be a meditation if you listen with awareness. Just listening to the inner noise of your mind can be a meditation if you remain alert and watchful. The whole point is: one should not move in sleep. Then whatsoever you do is meditation -- and don't be worried about it!

The mind constantly creates some anxiety. Many times people come to me. They say they are feeling very good, very high -- but is this real? Now the mind is creating a new trouble: Is this real? The mind has never asked this before. When you have a headache, do you ask: Is this real? You trust in misery too much. A headache is necessarily real, but if you go high and you feel a peak of bliss, the mind starts creating a subtle anxiety: Is this real? You may be in a delusion, hallucination, imagination. You may be seeing a dream. Or if you cannot find anything else, then: Osho must have hypnotized you. You must be in hypnosis.

You cannot believe that you can be blissful, that you can be happy. Because of this tendency of the mind, the mind clings to the miserable. Mind is always seeking and searching for hell, because it can exist only in misery; in bliss it disappears. Only in misery does it have throbbing life; only in misery does its business go well. Whenever you are happy it is not needed; when you are blissful, who needs mind? -- you have already gone beyond it. The mind feels left behind, neglected, it starts nagging you. It says: Where are you going? Are you hypnotized? What illusions are you seeing? These are all dreams!

Because of this tendency, millions of people have come to a meditative point some time or other in their life but they miss the door. The door comes but they cannot believe in it. Meditation is as natural a phenomenon as love. It happens to everybody! It is part of your being, but you cannot believe in it. Even if it happens, you somehow overlook it. Or even if you feel that something is happening, you cannot say to others that something is happening because you are afraid others will think that you have gone mad. Your own mind goes on saying that this is not possible; this is too good to be true. So you forget about it.

Remember again: in your childhood, or later on when you were young, there must have been a few moments. It is impossible that those moments were not there; they have been there in everybody's life. Just try to recollect again and you will remember there have been moments when something was opening, but you closed it, afraid.

Sometimes, sitting on a silent night, looking at the stars -- and something was going to happen and you shrank; apprehensive, frightened, you started doing something else. It was too good to be true. You missed an opportunity. Sometimes, in deep love, just sitting by the side of your beloved, something started happening; you were moving in some unknown direction. You became scared, you pulled yourself back to earth.

Sometimes, for no reason at all, just swimming in the river, or running around in the hot sun, or just relaxing on the beach and listening to the wild roar of the ocean, something started happening inside you, some inner alchemical change, as if your body was creating LSD. Something inside... and you were moving in a totally unknown dimension -- as if you had wings and you could fly. You became afraid, you started clinging to the earth.

It has happened many times when people come to be initiated into sannyas. Sometimes, if I see very perceptive people, very receptive, and I touch their head, immediately they become scared. Just a few days ago the daughter of Ashok Kumar, one of the very famous film actors, took sannyas. The moment I touched her head she started crying, "Stop, Osho! Stop! Stop!" And her whole body was shaking. She started clinging to the earth. A door was very, very close. Something tremendously valuable could have happened, but she became afraid.

Many times in each person's life, such moments come; but those moments are not aggressive, they cannot force anything against you. If you are ready you can move, drift into them, slip into them, float with them, to the farthest end of existence. If you are afraid you cling to your shore, and you miss the boat. The boat cannot wait for you.

So don't be disturbed by the mind. Watching children playing around is a beautiful meditation -- because watching *is* meditation. But remember, don't think about it. If children are dancing, running around, playing, shrieking, jumping, jogging, don't start thinking -- just watch. Watch without any thought. Be aware, but don't think. Remain alert -- just seeing, a pure seeing, a clarity, but don't start thinking about it; otherwise

you have already moved away. Watching children, you can remember your own child back home. Then you have missed, then you are not watching *these* children. Some memories are floating in your mind. A film starts moving; then you are in a daydream. Simply watch!

The fourth question:

BELOVED OSHO,
THE ULTIMATE SEARCH IS INDIVIDUAL, BUT CAN YOU EXPLAIN THE INTEGRAL PART OF THE BELOVED IN TANTRA AND THE SEARCH FOR OUR INNER SELF?

A very intricate, complex thing has to be understood:
If you are not in love, you are lonely.
If you are in love, really in love, you become alone.

Loneliness is sadness; aloneness is not sadness. Loneliness is a feeling of incompleteness. You need someone and the needed one is not available. Loneliness is darkness, with no light in it. A dark house, waiting and waiting for someone to come and kindle the light.

Aloneness is not loneliness. Aloneness means the feeling that you are complete. Nobody is needed, you are enough. And this happens in love. Lovers become alone -- through love you touch your inner completeness. Love makes you complete. Lovers share each other, but that is not their need, that is their overflowing energy.

Two persons who have been feeling lonely can make a contract, can come together. They are not lovers, remember. They remain lonely. Now, because of the presence of the other, they don't feel the loneliness -- that's all. They somehow deceive themselves. Their love is nothing but a deception to deceive oneself: I am not lonely -- somebody else is there. Because two lonely persons are meeting, their loneliness basically is doubled, or even multiplied. That's what happens ordinarily.

You feel lonely when you are alone, and when you are in relationship you feel miserable. This is an everyday observation. When people are lonely they feel lonely, and they are in a deep search for somebody to be related to. When they are related to somebody, then misery starts; then they feel it was better to be lonely -- this is too much. What happens?

Two lonely persons meet -- that means two gloomy, sad, miserable persons meet. The misery is multiplied. How can two uglinesses become beautiful? How can two lonelinesses coming together become completion, totality? Not possible. They exploit each other, they somehow try to deceive themselves through the other. But that deception doesn't go far. By the time the honeymoon is finished, the marriage is also finished. It is very temporary. It is just an illusion.

Real love is not a search to go against loneliness. Real love is to transform loneliness into aloneness. To help the other -- if you love the person, you help him to be alone. You don't fill him or her. You don't try to complete the other in some way by your presence. You help the other to be alone, to be so full out of her or his own being that you will not be a need.

When the person is totally free, then out of that freedom sharing is possible. Then he gives much, but not as a need; he gives much, but not as a bargain. He gives much because he has much. He gives because he enjoys giving.

Lovers are alone, and a real lover never destroys your aloneness. He will always be totally respectful about the aloneness of the other. It is sacred. He will not interfere in it, he will not spoil that space.

But ordinarily, lovers, so-called lovers, are very much afraid of the other and the other's aloneness, independence; they are very much afraid -- because they think if the other is independent then they will not be needed, then they will be discarded. So the woman goes on trying... that the husband should remain dependent, always in need, so that she can remain valuable. And the husband goes on trying in every way so that the woman always remains in need, so that he remains valuable. This is a bargain and there is continuous conflict, struggle. The struggle is that everybody needs his freedom.

Love allows freedom; not only allows, but strengthens freedom. And anything that destroys freedom is not love. It must be something else. Love and freedom go together, they are two wings of the same bird. Whenever you see that your love is going against your freedom, then you are doing something else in the name of love.

Let this be your criterion: freedom is the criterion; love gives you freedom, makes you free, liberates

you. And once you are totally yourself, you feel grateful to the person who has helped you. That gratefulness is almost religious. You feel in the other person something divine. He has made you free, or she has made you free, and love has not become a possessiveness.

When love deteriorates it becomes possessiveness, jealousy, struggle for power, politics, domination, manipulation -- a thousand and one things, all ugly. When love soars high, to the purest sky, it is freedom, total freedom. It is moksha -- it is absolute freedom.

Now the question: "The ultimate search is individual, but can you explain the integral part of the beloved in Tantra and the search for our inner self?"

Tantra is purest love. Tantra is the methodology of purifying love of all its poisons. If you are in love, the love I am talking about, your very love will help the other to be integrated. Your very love will become a cementing force for the other. In your love the other will come together, because your love will give freedom; and under the shade of your love, under the protection of your love, the other will start growing.

All growth needs love -- but unconditional love. If love has conditions then growth cannot be total, because those conditions will come in the way. Love unconditionally. Don't ask anything in return. Much comes on its own -- that's another thing. Don't be a beggar. In love be an emperor. Just give it and see what happens... a thousandfold it comes back. But one has to learn it. Otherwise one remains a miser; one gives a little and waits for much to come back, and your waiting, your expectation, destroys the whole beauty of it.

When you are waiting and expecting, the other feels that you are manipulating. He may say it or not, but he feels you are manipulating. And wherever you feel manipulation, one wants to rebel against it -- because it is against the inner need of the soul, because any demand from the outside disintegrates you. Any demand from the outside divides you. Any demand from the outside is a crime against you, because your freedom is polluted. Then you are no more sacred. You are no more the end -- you are being used as a means. And the greatest immoral act in the world is to use somebody as a means.

Each being is an end unto himself. Love treats you as an end unto yourself. You are not to be dragged into any expectations. Tantra is the highest form of love. Tantra is the science, the yoga of love.

So a few things to be remembered. One: love, but not as a need -- as a sharing. Love, but don't expect -- give. Love, but remember your love should not become an imprisonment for the other. Love, but be *very* careful; you are moving on sacred ground. You are going into the highest, the purest and holiest temple. Be alert! Drop all impurities outside the temple. When you love a person, love the person as if the person is a god, not less than that. Never love a woman as a woman and never love a man as a man, because if you love a man as a man your love is going to be very, very ordinary. Your love is not going to be more than lust. If you love a woman as a woman, your love is not going to soar very high. Love a woman as a goddess, then love becomes worship.

In Tantra, the man who is going to make love to the woman has to worship her for months as a goddess. He has to visualize in the woman the mother-goddess. When the visualization has become total, when no lust arises, when seeing the woman sitting naked before him he simply feels thrilled with a divine energy, no lust arises, the very form of the woman becomes divine, and all thoughts stop and only reverence is felt -- then he is allowed to make love.

It looks a little absurd and paradoxical. When there is no need to make love, then he is allowed to make love. When the woman has become a goddess, then he is allowed to make love -- because now love can soar high, love can become a climax, a crescendo. Now it will not be of the earth, it will not be of this world; it will not be of two bodies, it will be of two beings. It will be a meeting of two existences. Two souls will meet, merge and mingle, and both will come out of it tremendously alone.

Aloneness means purity. Aloneness means that you are just yourself and nobody else. Aloneness means that you are pure gold; just gold and nothing else... just you. Love makes you alone. Loneliness will disappear, but aloneness will arise.

Loneliness is a state when you are ill with yourself, bored with yourself, tired of yourself, and you want to go somewhere and to forget yourself into somebody else. Aloneness is when you are thrilled just by your being. You are blissful just by being yourself. You need not go anywhere. Need has disappeared. You are enough unto yourself. But now, a new thing arises in your being. You have so much that you cannot contain it. You have to share, you have to give. And whosoever accepts your gift, you will feel grateful towards him that he accepted. He could have rejected it.

Lovers feel grateful that their love has been accepted. They feel thankful, because they were so full of energy and they needed someone to pour that energy into. When a flower blooms and releases its fragrance to the winds it feels grateful to the winds -- the fragrance was growing more and more heavy on it. It was

becoming almost a burden. It was just as if a woman is pregnant and nine months have passed and the child is not being born, is delaying. Now she is so much burdened; she wants to share the child with the world. That is the meaning of birth.

Up to now she has been carrying the child in herself. It was nobody else's but her own. But now it is too much; she cannot contain it. It has to be shared; the child has to be shared with the world. The mother has to drop her miserliness. Once the child is out of the womb, it is no more only of the mother; by and by it will go away, and far away. It will become part of the great world. The same happens when a cloud comes full of rain water ready to shower, and when it showers, rains, the cloud feels unburdened and happy and grateful to the thirsty earth because it accepted.

There are two types of love. One: love when you are feeling lonely -- as a need, you go to the other. Then love when are not feeling lonely, but alone. In the first case you go to get something; in the second case you go to give something. A giver is an emperor.

Remember, Tantra is not ordinary love. It has nothing to do with lust. It is the greatest transformation of lust into love. The ultimate search is individual -- but love makes you individual. If it doesn't make you individual, if it tries to make you a slave, then it is not love -- it is hate pretending love. Pretending to be love, it is hidden hatred just managing somehow; managing somehow and pretending that it is love.

Love of this type kills, destroys the individuality. It makes you less of an individual. It pulls you down. You are not enhanced, you don't become graceful. You are being pulled into the mud. And everybody starts feeling that he is settling with something dirty. Love should give you freedom -- never settle for less. Love should make you a white cloud, completely free, a wanderer in the sky of freedom, with no roots attached anywhere. Love is not an attachment; lust is.

Meditation and love are the two ways to attain to that individuality I am talking about. Both are very, very deeply related together. In fact they are both aspects of the same coin: love and meditation.

If you meditate, sooner or later you will come upon love. If you meditate deeply, sooner or later you will start feeling a tremendous love arising in you that you have never known before -- a new quality to your being, a new door opening. You have become a new flame and you want to share now.

If you love deeply, by and by you will become aware that your love is becoming more and more meditative. A subtle quality of silence is entering in you. Thoughts are disappearing, gaps appearing -- silences. You are touching your own depth.

Love makes you meditative if it is on the right lines.

Meditation makes you loving if it is on the right lines.

And there are only two types of people in the world, basically: those who will find their meditation through love, and those who will find their love through meditation.

For those who will find their meditation through love, it is Tantra; that is their science. For those who will find love through their meditation, for them it is Yoga; that is their science.

Tantra and Yoga, these are the only two ways -- basically, very foundational. But both can go wrong if you don't understand well. And the criterion is -- listen -- if you meditate and it doesn't become love, know well you have gone wrong somewhere. And you will find ninety-nine yogis out of a hundred have gone wrong. The more they enter into their meditation, the more they become against love. They become, in fact, afraid of love. They start thinking of love as a distraction. Then their meditation is not real meditation. A meditation out of which love does not arise is not meditation at all. It is an escape, not a growth. It is as if a seed has become afraid of becoming a plant and blossoming in flowers, and has become afraid of releasing its fragrance to the winds -- a seed has become a miser.

You will find this type of yogi all over India. Their meditation has not come to bloom. Their meditation got constipated somewhere on the way. They are stuck. You will not find grace on their faces, and you will not find intelligence in their eyes. You will see around them a certain climate of dullness and stupidity. You will not find them alert, aware, alive. A certain deadness... because if you are alive you have to become loving. To avoid love they avoid life.

And these people will always be escaping towards the Himalayas, anywhere where they can remain without others. Their aloneness will not be aloneness, it will be a loneliness -- you can read it on their faces. They are not happy being alone. On their faces you will see a certain type of martyrdom -- which is foolishness! -- as if they have been sacrificing. Ego you will find there; humbleness, no -- because whenever humbleness comes, love comes. If the ego becomes too strong, then love can be destroyed completely. Ego is the opposite of love.

Yoga is in the hands of the wrong people. And the same happened with Tantra. In the name of Tantra,

people started just fulfilling their lust and sex and their perversions. It never became meditative. It became a subtle rationalization of lust, sex and passion. It became a trick; you can hide behind it. For all sorts of perversions, Tantra became a blanket to hide behind.

So remember this. Man is very cunning. He has destroyed Yoga, he has destroyed Tantra. Remain alert! Both are good, both are tremendously beneficial, but the criterion to remember is that if you are doing one rightly, the other is to follow as a shadow. If the other is not following, then you are wrong somewhere.

Move back, start again. Go into your mind, analyze your mind. Somewhere you have tricked yourself. And it is not difficult -- because you can deceive others, but you cannot deceive yourself. That is impossible. If you just go within and watch, you will come to know where you have been deceiving. Nobody can deceive himself; it is impossible. How can you deceive yourself?

The fifth question:

BELOVED OSHO, HOW FAR CAN ONE RELY ON ONE'S 'INNER VOICE'?

The first thing: the inner voice is not a voice, it is silence. It says nothing. It shows something, but it says nothing. It gestures towards something, but it says nothing. The inner voice is not a voice. If you are still hearing some voice, it is not inner. 'Inner voice' is a misnomer, it is not the right word. Only silence is inner. All voices are from the outside.

For example: you are going to steal something and you say the 'inner voice' says: Don't steal! -- this is sin! This is not the inner voice -- just your conditioning: you have just been taught not to steal. This is society speaking through you. It appears to be from within, but it is not. If you had been brought up in some other way and you were not taught that stealing was bad, or you were taught that stealing was good, then this inner voice would not have been there -- and you know it.

If you have been brought up in a family which is vegetarian, then the moment you see non-veg food, some inner voice says: Don't eat it -- it is sin! But if you have been brought up in a non-vegetarian family, then there is no problem. You simply cannot believe how inner voices say to other people: Don't eat it! It depends on what you have been taught.

This is not an inner voice, this is just your social conscience. Society has to create an inner arrangement in you because the outer arrangement is not enough. The police are there but it is not enough -- the police can be deceived. The courts are there but it is not enough, because you can be more clever than the courts. The outer arrangement is not enough; some inner arrangement is needed.

So society teaches you that stealing is bad; this is good, that is bad. It goes on teaching, continuously repeating it; it enters into your being, it becomes part of your inner world. So when you go to steal, suddenly somebody inside says: No! And you think the inner voice or God has spoken. No, nothing of the sort. This is just society speaking in you.

Then what is the inner voice? You are going to steal, and suddenly you become silent and you *cannot* steal. Suddenly you are frozen. A gap arises. Your energy stops. Not that somebody says: Don't steal! No voice is there -- just inner silence. But you are in the grip of the inner silence.

It happened: A great Buddhist monk, a mystic, Nagarjuna, was passing through a village. The emperor of the country was a follower of Nagarjuna, and he had given him a gold begging bowl with diamonds studded around it. It was very costly, and Nagarjuna was a naked fakir. When he was passing, a thief could not believe it: a naked man with such a tremendously valuable thing! So the thief followed him.

Nagarjuna was staying outside the town in an old ruined monastery. There were not even doors, so the thief was very happy. He said, "Now he will rest, or at least in the night he will rest, go to sleep. I can take it, there is no trouble." So he was hiding behind a wall.

Nagarjuna looked out and he said, "You had better come in and take this begging bowl so that I can sleep at ease. You will take it anyhow, so why not give it? I think it is better to give it to you. I would not like to make you a thief -- this is a gift!"

The man came in but he could not believe it. And in spite of himself he touched the feet of Nagarjuna. Nagarjuna said, "Now you can go, because I have nothing else. You be at ease and leave me at ease."

But the thief said, "Just one thing: I would also like to be so unattached to things as you are. You have made me feel very poor. Is there any way that some day I can also attain to such a peak of consciousness?"

Nagarjuna said, "Yes, there is a way."

The thief said, "But one thing let me say first: don't tell me to stop stealing. Because whenever I go -- and I go to mystics and saints and I am a famous thief around here, so they all know -- they immediately say, 'First you stop stealing,' and that I cannot do. I have tried but that I cannot do, so please don't make that condition. Whatsoever else you say I will do."

Nagarjuna said, "Then you could not have yet met a mystic or a saint. You must have been meeting ex-thieves; otherwise, why should one bother about your being a thief? Be a thief! -- that is your business, that is not my worry. Just one thing I would like to tell you, and that is: Go, do whatsoever you feel, but be aware, alert. Don't do anything unconsciously, mechanically, robot-like."

The thief said, "This is perfectly okay. I will try it."

Nagarjuna said, "I will wait fifteen days in this monastery; you can come and report."

On the tenth day the thief came running, perspiring, and he said, "You are a tricky fellow! For ten days continuously I have been trying. When I go -- and this has been something of a miracle: never in my life have I been so unsuccessful -- I enter the houses, I open their treasures, and then I remember you and I watch, and when I become aware, I become so silent that I cannot move. My hands won't move! When I am unconscious my hands move -- but then I have promised you. I become conscious again -- I cannot take the thing with me. I have to leave it. For ten days continuously! So please, tell me something else."

Nagarjuna said, "That is the only thing. Now it is up to you to choose: you can drop awareness and remain a thief, or you can have awareness and let the thief be dropped. That is for you to choose. I am not saying that you should stop stealing. You go on stealing; if you can do it with awareness, then I am not worried."

The thief said, "That is impossible; I have tried for ten days. If I am aware, then I cannot steal. If I steal, then I am not aware." And the thief said, "Really, you have got me -- and I cannot leave this awareness now, I have tasted it. Nothing is worth it now, nothing is more valuable now."

Nagarjuna said, "Then don't bother me any more. Go and teach the same thing to other thieves!"

The inner voice is not a voice, it is an energy phenomenon. You are gripped in awareness, in silence. And in *that* silence, whatsoever you do is right; whatsoever is not right you cannot do.

So I don't tell you not to do this, and do that. I simply tell you what Nagarjuna told the thief: Just be aware!

If you are not aware, then you will have to choose. If you are not aware, then there is always a choice of alternatives -- to do this or to do that -- and one is always puzzled. If awareness is there, there is no alternative. Awareness is choiceless. It simply allows you to do that which is right; it does not allow you to do that which is not right. There is no question of your choice. So don't ask how far one can rely on one's inner voice.

The first thing: the inner voice is not a voice -- it is silence. The second thing: you need not be worried about relying on "how far." Just remain in that inner space of silence, total science. Virtue is a by-product, it is not a discipline. It follows awareness like a shadow, a consequence.

The sixth question:

BELOVED OSHO,
I AM AWARE OF MY NEED FOR APPROVAL AND ACCEPTANCE FROM OTHERS.
I DON'T WANT TO BE DRIVEN BY THIS NEED. HOW DOES IT RESOLVE?

One has to see the foolishness of it. It is not a question of resolving it. One has to see the ridiculousness of it, then it falls. It is not resolved. Diseases are not to be resolved; they fall away. Just try to see the foolishness of it.

I will tell you a few anecdotes.

A woman, newly arrived to live in a spacious mansion, met the woman she knew lived in a cottage at the edge of her estate.

"Welcome to our little community," greeted the cottage dweller.

The new resident, drawing herself up haughtily, replied, "Please do not address me. I never speak to an

inferior."

"Oh," replied the cottage dweller sweetly, "and where in the world did you ever meet one?"

Everybody is an egoist. It is difficult to see that you are in the same boat. You can see all others in the same boat. Just see it -- that everybody in deep ignorance remains an egoist, goes on thinking in terms of the ego. Nobody is there in the world to fulfill *your* ego; everybody is trying to fulfill his own. Who has time to fulfill your ego? And if sometimes somebody fulfills your ego, he must be fulfilling it as a means to fulfill his own.

Basically, everybody is interested in himself. As you are interested in yourself, others are interested in themselves. Just become aware of this.

Everybody is trying to compete; and in this competition, and in this egoistic, ambitious race, one is destroying all that is beautiful. One is destroying a beautiful life that could have flowered and become a pinnacle of existence -- Buddha-like, Jesus-like, Krishna-like. But everybody is asking others, begging: Approve of me! Say something that gives me a good feeling about myself. Hence, flattery works. Hence, anybody can deceive you just by flattering you.

And people go on doing things which they never wanted to do, but they go on doing them because that is the only way they can get the approval of others. Everybody is distracted from his destiny because others are looking, and they have a fixed idea as to how to approve of you.

It happened in a town:

The new bride had returned to the small town after her runaway marriage. "I suppose my elopement was a nine days' wonder around here," she commented to the village's lone policeman.

"It would have been," he replied, "only the Smiths' dog went mad the same night."

People go on wasting their time and life and energy. There is no need! In fact, as you are, you are perfect. Nothing is to be added to you. God never creates anybody imperfect. How can he create anybody imperfect?

You have heard religious people teaching you: God created the world. And they go on teaching you: You are created by God in his own image. And still they go on teaching you: Become perfect!

This is simple absurdity. God created you in his own image, and still you need perfection? Then God must be imperfect. How, out of God, can imperfection come? Creation carries his signature. You also go on carrying his signature. Drop this begging!

Somebody is asking for money, somebody is asking for bread, somebody is asking for approval. All are beggars. Don't ask. In asking you will miss much that is already available to you. *Look* rather than asking. Look within yourself and the emperor of emperors is there. Start enjoying it, start living it!

It happened:

The famous college athlete had just returned from the Olympics with a chestful of medals when he fell ill.

At the hospital the doctor took his temperature, shook his head doubtfully, and said, "You're running a temperature of a hundred and five."

"Oh, yeah?" answered the athlete weakly. Then, suddenly interested, he asked, "Hey, doc, what's the world record?"

Drop all this nonsense! You are already approved of, otherwise you could not have been here. God has accepted you, given birth to you. If van Gogh paints, whatsoever painting he creates is already approved of -- otherwise he would not have created it in the first place. If Picasso paints something, in the very painting, the painting is approved of. The painter has put his heart into it. Just go deeper into your own being -- God has put all the treasures that you need there. He has approved of you, accepted you. He is happy that you are!

But you don't look there. You are asking from others like a beggar: Approve of me! -- and they are also beggars just like you. Beggars asking beggars. Even if they approve of you a little, they will wait for you to approve of them. It is going to be a bargain. And just think of it: they don't have anything to give to you when they themselves are begging; and what can you give to them when you yourself are begging? Just a little alertness and one drops all begging. And with that, ambition drops, ego drops. One starts living.

Dance, while you are alive. Breathe blissfully while you are alive. Sing while you are alive. Love,

meditate, while you are alive. And once you change, you shift your consciousness, your focus of consciousness, from the outside to the inside, you feel tremendously happy and blessed. Just to feel "I exist" is such a blessing that nothing else is needed. "I exist!" -- all the dance, all the song, all blessings, are included in it. "I exist!" -- God is included in it.

Don't make your God a beggar. *Be* a God! Recognize your godliness and then there is nothing to achieve. One has simply to start, one has to start to live. Live like a god: that's my message to you. I don't say: Become a god. I say: You are! Start living! *You are* -- recognize it! *You are* -- remember it! *You are* -- just become mindful of it.

There is nothing to be achieved. Life is not an achievement, it is a gift. It has already been given, for what are you waiting? The door is open, and the host has already invited you. Come in!
Enough for today.

The Search

Chapter #8
Chapter title: The Bull Transcended

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7. THE BULL TRANSCENDED
ASTRIDE THE BULL, I REACH HOME.
I AM SERENE. THE BULL TOO CAN REST.
THE DAWN HAS COME. IN BLISSFUL REPOSE,
WITHIN MY THATCHED DWELLING I HAVE ABANDONED THE WHIP AND ROPE

COMMENT:
ALL IS ONE LAW, NOT TWO. WE ONLY MAKE THE BULL A TEMPORARY SUBJECT. IT IS AS THE RELATION OF RABBIT AND TRAP, OF FISH AND NET. IT IS AS GOLD AND DROSS, OR THE MOON EMERGING FROM A CLOUD. ONE PATH OF CLEAR LIGHT TRAVELS ON THROUGHOUT ENDLESS TIME.

8. BOTH BULL AND SELF TRANSCENDED
WHIP, ROPE, PERSON, AND BULL -- ALL MERGE IN NO-THING.
THIS HEAVEN IS SO VAST NO MESSAGE CAN STAIN IT.
HOW MAY A SNOWFLAKE EXIST IN A RAGING FIRE?
HERE ARE THE FOOTPRINTS OF THE PATRIARCHS.

COMMENT:
MEDIOCRITY IS GONE.
MIND IS CLEAR OF LIMITATION. I SEEK NO STATE OF ENLIGHTENMENT. NEITHER DO I REMAIN WHERE NO ENLIGHTENMENT EXISTS. SINCE I LINGER IN NEITHER CONDITION, EYES CANNOT SEE ME. IF HUNDREDS OF BIRDS STREW MY PATH WITH FLOWERS, SUCH PRAISE WOULD BE MEANINGLESS.

Gertrude Stein was dying. Suddenly she opened her eyes and asked her friends who were gathered together around her, "What is the answer?" Now this is tremendously beautiful, almost a koan. The question

has not been asked; she asks, "What is the answer?" Of course, nobody was capable of answering it. They looked at each other. They were at a loss even to understand what she meant. A Zen master was needed, somebody who could have responded from his heart -- spontaneously, immediate. Somebody who could have laughed uproariously, or shouted, or done something, because such a question -- What is the answer? -- cannot be answered through words.

Stein is saying that the question is such that it cannot be formulated -- and yet the question is there, so what is the answer? The question is such that it is impossible to utter it. It is so deep, it cannot be brought to the surface. But still it is there, so what *is* the answer? The question is such that it is not separate from the questioner, as if the questioner's whole being has become a question mark: What is the answer?

They looked at each other. They were completely at a loss as to what to do. They must have thought: The dying woman has gone mad. It is mad, absurd, to ask, "What is the answer?" when the question has not yet been formulated. No one replied. No one was aware enough to reply to it. No one responded, because in fact no one was there to respond. No one was so present as to respond.

"In that case," she insisted, "what is the question?" Again silence followed. How can anybody else tell you what the question is? Certainly she has gone mad. Certainly she is no more in her senses. But the question is such that it is impossible to say what it is. The moment you say it, you betray it. The moment you verbalize it, it is no more the same. It is not the same question that was there in the heart. Once it becomes verbalized, it becomes a head thing. It looks almost trivial, almost superficial. You cannot ask the ultimate question. In asking it, it will not be the ultimate any more.

Only a master could have understood what she was saying. She was a beautiful woman, a beautiful person, of tremendous understanding. And at the last moment of her life, she flowered in this koan. You must have heard her famous statement which has almost become a cliche, a rose is a rose is a rose. Nothing can be said about the rose, except that it is a rose. All that you can say about it will falsify it. It is simply there in its strange beauty, with its unknown fragrance, as a fact. You cannot theorize about it. And whatsoever you theorize will be about something else, will not be about this rose; will be a reflection in the mirror, will not be the true thing.

A rose is a rose is a rose -- nothing more can be said. Nothing is being said when you say: A rose is a rose is a rose. If you go to a logician, he will say this is a tautology; you are repeating the same word unnecessarily. You are not saying anything! But something is being said: that nothing can be said.

"In that case," she insisted, "what is the question?" The silence remained unbroken. Nobody was capable enough to respond. A reply was not needed; she was asking for a response.

You can go on thinking about life and death, and you can go on creating many theories and hypotheses, but the whole of philosophy is just rubbish. Life remains unanswered, death remains unanswered. At that moment, Stein was asking about life and death; about that which is life, about that which is also death -- about the ultimate, the substratum, the very ground of your being. She was asking: Who am I? But philosophy has no answers. Philosophy has been trying to answer; centuries of thinking, speculation, but the whole effort is empty.

Omar Khayyam has said: "Myself when young did eagerly frequent doctor and saint, and heard great argument about it and about, but ever more came out by the same door as in I went."

About it and about.... Much argument, much philosophizing, but about it and about, never exactly to the point, beating around the bush. Much excited argumentation goes on; nothing comes out of it. Seems just gibberish. Nothing can come out of it, because life is not a philosophical question. And any answer that is only philosophical is not going to be the answer. Life is existential. Only an existential answer can satisfy you, not an answer given by somebody else; not an answer fabricated, manufactured by the mind; not an answer borrowed from the scriptures, but an answer that arises in your being -- flowers, blooms, brings your total destiny in a manifested state; makes you fully aware. It is going to be a realization; not an answer but a realization, not an answer but a revelation, not an answer but an experience -- existential.

This is the whole story of the ten bulls. The search is existential. Zen is the most straight way. It goes directly to the target. It never goes here and there, it is never about and about. It is not beating around the bush; it is straight like an arrow.

One of the greatest philosophers of the West, Ludwig Wittgenstein, came very close to the Zen attitude, he knocked almost on the door. He says: It is not how things are in the world that is mystical, but that it exists. That the world is, is the real mystery. Not how you are here, not how you came here, not the purpose

of your being here, but just the fact that you are here is the greatest mystery. Just the fact that you are, that I am, is the greatest mystery. And when the answer cannot be put into words, neither can the question be put into words.
It reminds me:

One man came to Buddha and he said, "Please answer my question without using words, because I have heard it of old that the answer is such that it cannot be put into words."

Buddha laughed and he said, "Of course, you have heard rightly; but put your question without using words, then I will answer your question without using words."

Then the man said, "That is impossible." Then he understood: if the question cannot be formulated, how can the answer be formulated? If the question itself cannot be stated, how can you demand an answer?

Wittgenstein is right. And when the answer cannot be put into words and neither can the question be put into words, the riddle does not exist. Neither the question can be put into words nor the answer, so where is the riddle, so where is the problem?

This is a tremendous insight. The problem does not exist -- it is created by the mind; it is a mind-creation. If a question can be framed at all, it is also possible to answer it.

Somebody asked Wittgenstein, "Then why do you go on writing such beautiful books?" His book Tractatus Logico Philosophicus was recently acclaimed one of the great, great books of the whole of human history. "Then why do you go on writing books? If the question cannot be formulated and the answer cannot be given -- then why?"

He said, "My propositions serve as elucidations in the following way: anyone who understands me eventually recognizes them as nonsensical." Let me repeat it: "Anyone who understands me eventually recognizes them as nonsensical." He has used them as steps to climb up beyond them. He must, so to speak, throw away the ladder after he has climbed up it."

The moment you understand, then whatsoever I am saying also is nonsensical. If you don't understand, then it looks meaningful. All meaning is because of misunderstanding. If you understand, then all meaning disappears; only life is. Meaning is of the mind, a projection of the mind, interpretation of the mind. Then, a rose is a rose is a rose -- not even these words exist. Just the rose... just the rose without any name, without any adjective to it, without any definition to it. Just *life* is -- suddenly without any meaning, without any purpose. And that is the greatest mystery to realize.

So meaning is not the real search. The real search is to come upon life itself -- raw, naked.

All questions are foolish in a way, and all answers also. All questions are foolish in a way because they are all mind-created, and mind is the barrier between you and the real. And mind goes on creating questions, it delays the search. It convinces you that you are a great seeker because you are asking so many questions. But because of your asking you are collecting clouds around you. First you will ask, then the question will surround you; then you will start getting some answers, then answers will surround you -- and there will always remain a barrier between you and the raw, wild, naked life, that which is. It is neither a question nor an answer, it is a revelation. When the mind is not, it is revealed to you. It is simply there, manifested in all its glory, available in its totality.

But man goes on asking questions, and it appears to him that this questioning is somehow a great search. It is not. All questions, all answers -- all games, all are games. You can play if you like, but nothing is going to be solved through them. And people go on asking to the very end of their lives.

But Gertrude Stein did well. At the last moment she revealed a Zen quality. She proved herself a woman of understanding, awareness. Of course, the people who were there could not understand what she had revealed. She would have been understood in the East, not in the West. There she must have been thought of as if she had gone mad just before dying -- because our questions continue, the same foolish questions. Even at the very edge, when death is coming, we go on asking the same routine, rotten questions, and we go on seeking for answers.

I have heard, it happened in a bank, the bank robber shoved a note across to the teller which read: "Put the money in a bag, sucker, and don't make a move."

The teller quickly wrote out a note and shoved it back: "Straighten your tie, stupid. Your picture's being taken."

Even at the moment of death, you will be straightening your tie because your picture is being taken. Man remains interested in mirrors. Man remains interested in what others are thinking about him, what others are saying about him. Man goes on just creating a beautiful image about himself. That is your whole life effort. And one day you disappear, and your image falls into the dust. Dust unto dust, nothing remains.

Be aware. Don't be too much interested in the image. Be interested in the real -- and the real is within you; it is your energy. It has nothing to do with anybody else. No mirror is needed for self-knowledge, because self-knowledge is not a reflection. Self-knowledge is a direct, immediate encounter; you come face to face with your own being.

The seventh sutra: The Bull Transcended.

ASTRIDE THE BULL, I REACH HOME.
I AM SERENE. THE BULL TOO CAN REST.
THE DAWN HAS COME.
IN BLISSFUL REPOSE WITHIN MY THATCHED DWELLING,
I HAVE ABANDONED THE WHIP AND ROPE.

The bull transcended....

Once you have become master of your mind, the mind is transcended. The moment you have become master of your mind, the mind is no longer there. It remains only if you are a slave. Once you have taken hold of the bull and you are riding on it, the bull disappears. The bull exists as separate from you only if you are not the master. This has to be understood.

You remain divided if you are not a master, you remain schizophrenic, fragmented. Once the mastery arises in you, once awareness and discipline -- the whip and the rope -- are there, divisions dissolve, you become one. In that oneness, the bull is transcended. Then you don't see yourself as separate from your mind. Then you don't see yourself as separate from the body. Then you don't see yourself as separate from the whole. You become one.

All masters are one with existence; only slaves are separate. Separation is an illness. In health, you are not separate from the whole -- you become one with it.

Just try to understand it. When you have a headache, your head is separate from you. Have you watched it? When the headache goes on hammering inside, knocking iside, your head is separate from you. But when the headache disappears, the head also disappears; then you can't feel it, then it is no more separate, then it has become part of your being

If your body is perfectly healthy, then you don't have any body sense -- as if you are bodiless. Bodilessness is the definition of perfect health. If something hurts, immediately you become aware of it -- and in that awareness is separation. A thorn is in your foot, or the shoe pinches, then a division is there. When the shoe fits perfectly, the division is transcended.

You are aware of the mind because somehow your life is not a harmony; some discordance, something out of tune, out of accord. Something out of step goes on within you, hence you feel divided. When everything falls in tune and in harmony, all divisions are transcended.

This is the seventh sutra: ASTRIDE THE BULL... one is riding on one's own energy. The energy is not moving in some other direction, and you are not moving in some other direction. Now both are moving in one direction. The fight is no more there, the division has disappeared. You are not fighting with the river; you are flowing, riding on the river. Suddenly, you are not separate from the river.

Go into a river. First try to go upstream -- fight, struggle, and you will see the river is fighting with you, you will say the river is trying to defeat you. And you will see: the river will defeat you eventually... because a moment will come when you will become tired, and you will see the river is winning and you are getting defeated.

Then try the other way: float with the river, let go, and by and by you will see now the river is not fighting with you. In fact, the river was not fighting with you at all; even when you were moving upstream, the river was not fighting with you. It was only you who was in a fight, who was in an egoistic mood; who was trying to win, to be victorious; who was trying to prove something, that "I am somebody." That idea of being somebody was creating the whole problem.

Now you are a nobody, floating with the river, in a deep letgo. The river is no longer against you -- it has never been! Only your attitude changes, and you feel then that the river has changed completely. But the

river has always been the same; now you are riding *on* the river. And if you can float totally, not even a slight effort to swim, just floating, then your body and the river's body merge. Then you are not aware where your body ends and where the river's body begins. Then you are in an organic unity with the river. Then you will feel an orgasmic experience. Being one with the river, suddenly all limitations are transcended. You are no longer small, you are no longer big -- you are the whole.

ASTRIDE THE BULL, I REACH HOME. And that is the way to reach home -- because the home is the origin, the very source from where you have come; the home is not somewhere else. Home is where you have been coming from, from where you have been arising. Home is the source. If one allows oneself to be in a deep letgo, one reaches home. 'Home' means one reaches the very source of life and being, one touches the very beginning.

ASTRIDE THE BULL, I REACH HOME. I AM SERENE.

And you cannot be serene in any other way. The only way to be serene is not to be. The only way to be serene is to be in a deep letgo, surrendered, one with the life energy.

I AM SERENE. THE BULL TOO CAN REST.

And not only can you rest; the bull also. Not only can you rest, but the river also. When the conflict continues, neither you nor God can rest. Remember this. This is something very valuable to be remembered always. If you are not serene, God cannot be serene; if you are not happy, God cannot be happy; if you are not blissful, God cannot be blissful, because you are part of him, part of the whole. You affect him as much as he affects you.

Life is interrelated. Everything is interrelated with everything else. It is an ecology, a deep interrelated co-relationship. A coherence exists. If you are not happy then God cannot be happy, because you are a part. It is just as if my leg is not happy: how can I be happy? That unhappiness affects me. Not only are you in deep trouble -- your life energy is also in deep trouble with you. Not only that *you* are complicated and ill; your life energy has become complicated and ill.

I AM SERENE. THE BULL TOO CAN REST.
THE DAWN HAS COME.
IN BLISSFUL REPOSE WITHIN MY THATCHED DWELLING,
I HAVE ABANDONED THE WHIP AND ROPE.

And now there is no need for the whip and the rope. The whip means awareness and the rope means discipline. When you have come to a point where you can feel yourself one with the river of life, then there is no need for awareness or discipline. Then there is no need to meditate. Then there is no need to do anything. Then life does it for you. Then one can relax, because one can trust totally. Then there is no need even for awareness, remember.

In the beginning awareness is needed. In the beginning even discipline is needed. But as you grow spiritually the ladder is transcended, you can throw it away.

WITHIN MY THATCHED DWELLING,
I HAVE ABANDONED THE WHIP AND ROPE.

Remember: a saint is really a saint only when he has abandoned the whip and the rope. That is the criterion. If he is still trying to pray, to meditate, to do this and that, and to discipline himself, then he is still not yet enlightened. Then he is still there and some doing continues. And doing accumulates the ego. He has not reached home. The journey is yet to be completed.

In China there exists a beautiful Zen story:

A very rich woman served one monk for thirty years. The monk was really beautiful, always aware,

disciplined. He had a beauty that comes naturally when your life is ordered -- a cleanness, a freshness. The woman was dying, she was very old. She called a prostitute from the town and told the prostitute, "Before I leave my body I would like to know one thing -- whether this man I have been serving for thirty years has yet attained or not."

The suspicion is natural, because the man has not yet abandoned the whip and the rope.

The prostitute asked, "What am I supposed to do?"

The woman said, "I will give you as much money as you want. You just go in the middle of the night. He will be meditating, because he meditates in the middle of the night. The door is never closed because he has nothing which can be stolen, so you just open the door, and just watch his reaction. Open the door, come close, embrace him, and then come back and just tell me what happened. Before I die, I would like to know whether I have been serving a real master or just an ordinary, mediocre being."

The prostitute went. She opened the door. A small lamp was burning; the man was meditating. He opened his eyes. Seeing the prostitute, recognizing the prostitute, he became afraid, a slight trembling, and he said, "What! Why have you come here?" And when the woman tried to embrace him, he tried to escape. He was trembling and furious.

The woman came back and told the old lady what had happened. The old lady ordered her servants to burn the cottage that she had made for this man, and be finished with him. He had not reached anywhere. The old woman said, "At least he could have been a little kind, compassionate."

This fear shows the whip is not yet abandoned. This anger shows awareness is still an effort, it has not become natural, it has not become spontaneous.

The eighth sutra: Both Bull and Self Transcended....

First the bull is transcended -- the mind, the mind-energy, life, the life-energy, is transcended. And then, when you have transcended life, you transcend yourself.

BOTH BULL AND SELF TRANSCENDED.
WHIP, ROPE, PERSON AND BULL -- ALL MERGE IN NO-THING.
THIS HEAVEN IS SO VAST NO MESSAGE CAN STAIN IT.
HOW MAY A SNOWFLAKE EXIST IN A RAGING FIRE?
HERE ARE THE FOOTPRINTS OF THE PATRIARCHS.

The moment mind disappears, you also disappear -- because you exist in the struggle. The ego exists in the tension. For the ego, a duality is needed. It cannot exist with a non-dual reality. So just watch: whenever you are fighting, your ego becomes very sharp. Watch twenty-four hours and you will see many peaks and many valleys of your ego, and many times you will feel that it is not there. If you are not fighting with anything, it is not there. It depends on the fight.

Hence people go on finding ways and means and excuses to fight, because without the fight they simply start disappearing. It needs constant creation, just like one pedals a bicycle. You have to go on pedaling; only then does the bicycle remain running. Once you stop pedaling, sooner or later the bicycle is going to fall down. It is a miracle: just on two wheels, against all gravitation, you go on moving. But a constant pedaling is needed.

The ego is a miracle: the most illusory thing, and seems to be the most solid and real. People live for it and die for it. But it needs a constant pedaling -- and that pedaling is your fight. Hence, you cannot live without fight. You will find some way or other. You will start fighting with your children if you cannot find somebody else. You will start fighting with your wife or your husband, sometimes for no reason at all. In fact, no reason is needed; all reasons are rationalizations. But you have to fight, otherwise you start disappearing, you start melting. You start falling as if you are in an abyss, a bottomless abyss.

In the morning, when you are just out of sleep, there is for a few seconds a state of no-ego. That's why you feel so pure and clean and virgin. But immediately the world starts. Even in the night, in your sleep, you go on fighting, you go on creating nightmares, so that the thread with the ego is not completely lost.

The ego is possible only in conflict, struggle. If you have nothing to fight, you will create some way or other to fight.

I was just reading the other day about a man who never had a fight with his wife, and the neighbors were

wondering what type of man he is. He would come home from his factory always laughing and happy, never tired, never tense. Even his wife was sometimes wondering: He never fights, never is angry -- what is the matter?

Then the whole neighborhood gathered and inquired, and the man said, "There is nothing much in it. In the factory...." He works in a glass factory where, whenever something does not come up to standard, it is given to him and he smashes it -- that is his job. Saucers, cups, glasses -- the whole day he is smashing them. He says, "I feel so happy, there is no need to fight with anybody. It is already too much! I feel on top of the world."

You know well: whenever the wife is not feeling good, more saucers will be broken, more cups will fall down. It has to be so. The ego finds some way or other, anything -- imaginary, even imaginary -- will do, but something has to be destroyed. So fight arises.

Woodchoppers, woodcutters, are very silent people. Their psychology is different: the whole day chopping wood, their anger is thrown out. They are constantly in catharsis. They don't need Dynamic Meditation. And you will find them very loving people. Hunters are very loving people; their whole work is violence, but they are very loving people -- you will not find better people than hunters. They don't need to bring their ego against you; they have had enough of it with the animals.

If you go to the prisons and see the criminals there, you will be simply surprised that criminals have more silent eyes than your so-called saints. Your so-called saints are sitting on volcanoes, constantly repressing something. Criminals have not repressed anything, that's why they are criminals. They don't carry a volcano within them. They are good people in a way -- more silent, more loving, more sincere. You can trust them. But you cannot trust your saints -- they are dangerous people, and they go on accumulating much poison. And they also have to create imaginary fights.

You must have heard about saints: the devil comes to tempt them. It is nowhere; the devil doesn't exist, it is their own imagination. They need some fight, otherwise they feel bad. Their ego cannot exist: they are no longer part of the market. That cut-throat competition is no longer for them; they have dropped out of it. Now, where to sustain the ego, how to sustain the ego? They are not in politics -- where to sustain the ego? They are not poets, painters -- where to sustain the ego? They are not doing anything, not fighting with any competitors, so they create imaginary enemies -- the devil -- and they start fighting with the devil.

In India, we have many stories in the Puranas, in the old scriptures, that whenever saints are meditating, beautiful women come from heaven to tempt them. But why should anybody be worried? They are not doing anything bad meditating. Why should anybody be in any way interested in distracting them? But *apsaras*, beautiful damsels from heaven, come and dance around them. And they give a great fight! They try to conquer the temptation.

Now this is all imaginary. They have left real enemies, now they are creating imaginary enemies, because the ego cannot exist without enemies. A fight is needed; real, unreal, is not the question. If fight is there, you can be. If there is no fight, you disappear. Hence the greatest message that I can give to you is -- remember it -- you have to come to a point where all fight is dropped. Only then will you transcend yourself. Only then will you never be again the small self, the tiny, the ugly self that you are. You will transcend it and you will become one with the whole.

WHIP, ROPE, PERSON AND BULL -- ALL MERGE IN NO-THING.

A great nothingness arises in which everything is lost. This emptiness is not negative: it is the very source of all being. But it has no limitations.

THIS HEAVEN IS SO VAST NO MESSAGE CAN STAIN IT.
HOW MAY A SNOWFLAKE EXIST IN A RAGING FIRE?

As a snowflake will disappear in a raging fire, in this tremendous energy of the whole everything disappears -- whip, rope, person and bull.

HERE ARE THE FOOTPRINTS OF THE PATRIARCHS.

Here you find, for the first time, where buddhas have moved. Here you find, for the first time, the fragrance of the enlightened ones, the significance of their being, of their realization. Here you listen to their song. A new dimension opens its doors. Call this dimension *nirvana*, *moksha*, kingdom of God -- anything you like -- but something absolutely different from the world you have known up to now opens. Here are the footprints of the patriarchs, all the great ones who have walked into nothingness and disappeared into it.
The prose comment for the seventh sutra:

> ALL IS ONE LAW, NOT TWO. WE ONLY MAKE THE BULL A TEMPORARY SUBJECT. IT IS AS THE RELATION OF RABBIT AND TRAP, OF FISH AND NET. IT IS AS GOLD AND DROSS, OR THE MOON EMERGING FROM A CLOUD. ONE PATH OF CLEAR LIGHT TRAVELS ON THROUGHOUT ENDLESS TIME.

ALL IS ONE LAW, NOT TWO -- oneness is the very nature of existence. Two-ness is our imagination. Hence, the whole of life we are hankering for love. The hankering for love is nothing but a symptom that where oneness exists, we have created a twoness which is false.

You cannot find a person who is not in deep need of love... who wants to love and who wants to be loved. Why so much desire for love? Must be something very deep-rooted. This is the deep-rooted thing: life is one; we have imagined ourselves as separate. Now that separation becomes heavy. It is false and a burden. Love is nothing but the idea of becoming one again with the whole. Hence the desire to be loved; hence the desire to be needed; hence the desire that somebody should accept your love. It seems difficult to become one with the whole. At least some person will accept you; at least from the door of one person you will be able to bridge the gap.

That's why if you are not in love, you constantly think of love. That becomes a haunting; it haunts you. It continuously hovers around you. And if you are in love, then a second thing arises: love, howsoever deep and intense, seems insufficient; something seems to be missing. Those who are not in love, they seek love; those who are in love, they become aware that something more is needed. Great lovers are greatly frustrated deep down, that they come to meet, then they come to a point where it seems everything will disappear... but again they are thrown back to themselves. They have glimpses of closeness, but not of unity. If you have loved well, then the desire for prayer or meditation arises.

The desire for prayer is this: that I have tried and I have found that love gives glimpses. But glimpses make you even more thirsty than before. One is thirsty and then one comes to have glimpses of a beautiful river, a fountain -- cool. And one hears the song of the fountain, and then it disappears -- one becomes even more thirsty than ever before. Those who are not in love, they suffer; but their suffering is nothing compared to those who are really in love. Their suffering is tremendous; their suffering is very penetrating and very intense, because they are close and yet far away. It seems the kingdom is just around the corner, and the more they come close, the farther away it goes. It looks like a receding horizon.

Love is the first step towards God; prayer is the final -- or meditation, the final step. Love teaches you a new thirst, a new hunger; hence love is beautiful. People come to me and they ask me about love, and I say to them: Move into it -- knowing well that I am sending them into danger. I am not sending them in deep love so that they can be satisfied. Nobody is ever satisfied. I am sending them in a deep love affair to make them really thirsty, to make them so thirsty that only God will suffice, nothing else.

Love prepares you for a great thirst, a thirst for the divine, because you have had glimpses in the other person, there have been moments when you have seen the god or the goddess. In the other person you have looked deep and you have found solace; a serenity has come to you. But it is temporary, momentary, comes and goes; more like the stuff of dreams than of reality.

One man came to Ramanuja, a great mystic, and he said, "I would like to fall in love with God. Show me the path!"

And Ramanuja said, "Tell me first one thing: have you ever loved anybody else?"

The man said, "I am not concerned with this world and worldly affairs, and love and things like that. I want God."

Ramanuja said, "Again, please think about it. Have you ever loved any woman, any child -- anybody?"

The man said, "I am saying to you: I am a religious person; I am not a worldly man, and I don't love anybody. Show me the path, how I can attain to God."

It is said Ramanuja started weeping. Tears came to his eyes, and he said, "Then it is impossible. First you will have to love someone. That is the first step. You are asking for the last step and you have not taken even the first? Go and love somebody!"

Only when love does not quench your thirst does God become a need. But both the needs are on the same path. The basic reason is that we are not in reality separate from the whole, but we think we are separate. Hence, the desire arises: How to become one with the whole?

The first step is to be taken with someone you can fall in love with, and then the second step will arise out of it of its own accord. A true love necessarily leads towards prayer. And if a love is not leading you towards prayer, it is not love yet; it is not true love, because a true love necessarily proves that it is not enough. More is needed. A true love brings you to the door of the temple -- has to. That is the criterion of a true love.

ALL IS ONE LAW, NOT TWO. WE ONLY MAKE THE BULL A TEMPORARY SUBJECT.

Now the sutra says: The bull is not separate from you; it was just a temporary subject. In your misunderstanding, it has to be thought of that way. It was just a hypothesis, used and then thrown into the rubbish, used and then transcended. So don't go on fighting continuously. The fight should not become an eternal affair. The fight is just a device. Remember this.

I have seen people who have been fighting their whole lives; not only in this life but also in their past lives they have been fighting and fighting -- they have become warriors. Now they have completely forgotten the very aim. Now the fight itself has become the aim! Now they go on fighting, and through fight they go on accumulating a subtle ego -- very pious maybe, but still poisonous. They go on accumulating a very subtle ego. Ascetics, monks... watch them and you will find a very sharp ego, steel-like. It is not so sharp in worldly people, because worldly people know that they are ignorant.

I have heard one story:

Against his better judgment, a man, a very old man, consented to go with his teenage son and his nephew on a trial run of the cut down motor job they had put together. When the jalopy failed to make a curve, and finally bounced dizzily to a stop in a ploughed field, he lowered his head into his shaking hands.

"Are you hurt, dad?" asked the son. "Want to go to a doctor?"

"No," came the studied reply. "Since only a jackass would ride in this contraption, take me to a veterinary surgeon."

The worldly man knows that he is a jackass. His ego cannot be very sharp. He knows that he has been after foolish things. He knows it! -- knows it well that he has been after foolish things, but feels weak. Knowing also, he goes on moving in the old trap, in the old track, in the old routine. He is a weakling -- *that* he knows, repents. Many times he decides not to go into the old trap again, but again goes. He knows his weaknesses, his limitations. His ego cannot be very sharp.

It happened: Mulla Nasruddin went to a psychiatrist. He said, "I don't have much money, I don't have any time to waste on that couch stuff. All I want to do is ask you just two questions."

The psychiatrist said that was not the way he usually did his business, but in this case he would make an exception: "What are your questions?"

Said the Mulla, "My first question is this: Is it possible for a man to be in love with an elephant?"

The psychiatrist thought that one over seriously for a few moments. Finally he said, "No, it is not possible for a man to be in love with an elephant."

The Mulla looked disappointed. Was the doctor sure? The doctor said there was no doubt about it.

"Well, then," said the Mulla, "my second question is this: Do you know anybody who could use an oversized engagement ring?"

The ordinary worldly man knows that somehow he is being foolish and stupid. His love affair is a stupid affair; he is in love with elephants: money, power, prestige. He knows well that this is not possible; he knows that somehow he is going wrong, but feels incapable of resisting, feels incapable of stopping himself,

feels weak. He cannot have a great, sharp ego.

But the religious ascetic, one who has moved away from the world and has gone to the Himalayas, feels tremendously egoistic. His ego is very sharp, like a sword. Of course, it cuts nobody because he has left the world. It is good that he has left the world. It cuts himself, it is self-destructive.

People who are in the world, their egos harm others. People who have left the world, their egos harm only themselves. They become masochistic. They start fighting with themselves and destroying themselves. In fact they start a subtle, perverted joy in the miseries that they create, in the sufferings that they impose on themselves. A very perverted indulgence.

Remember this: if I say to you to be aware, it is just a device. If I say to you to be disciplined, it is just a device, a measure useful for you; don't make it a goal. Remember always: it has to be transcended one day, so don't get in deep attachment with it.

It is very difficult. First I have teach to people how to meditate; then it is difficult to move them into meditation. Reluctantly... they create all sorts of difficulties, but somehow I force them into meditation. Then the day comes when I want them to drop it; then they don't want to drop it. First they never wanted to enter onto the path, then they become too attached to the path. Now they think if the path is dropped their whole life is wasted -- as if now they cling to the staircase, to the ladder. First they were afraid to move on it; now they are not ready to leave it.

Meditation is good, it is medicinal. The word 'meditation' comes from the same root as the word 'medicine'. It is medicinal. A medicine is needed when you are ill. When you are healthy, the medicine has to be transcended. It is not a goal. You should not always carry the bottles with you. And there is no need to be proud of your medicines.

Meditation has to be transcended.

Awareness has to be transcended.

Discipline has to be transcended.

A moment comes when one has to live spontaneously -- chopping wood, carrying water from the well, eating when hungry, sleeping when feeling sleepy, moving absolutely ordinarily; no longer worldly, no longer otherworldly; no longer materialist, no longer religious. Just simple, ordinary. A real man of this quality cannot be categorized. You cannot call him worldly or religious. He is beyond categories. He has gone beyond logic.

> WE ONLY MAKE THE BULL A TEMPORARY SUBJECT. IT IS AS THE RELATION OF RABBIT AND TRAP, OF FISH AND NET -- A TEMPORARY RELATIONSHIP. IT IS AS GOLD AND DROSS, OR THE MOON EMERGING FROM A CLOUD.

When the moon is emerging from the cloud, it is just accidental that the cloud is there. It is not part of the moon's nature. When the moon is hidden behind the cloud, then too it remains the same moon. When it comes out of the cloud, it is the same moon. Nothing has changed. The cloud was just a temporary, a momentary condition.

Mind is a cloud. Thinking is like clouds. You are the moon. The world is like a cloud; it has not made any difference to you. In your intrinsic nature it has not affected you at all. You remain pure, you remain divine.

That's why I go on insisting that you are gods right now. There is no need to postpone it. Maybe there is a cloud, but that doesn't make any difference. You can realize your godliness even hidden behind a cloud. The moon remains the same moon.... ONE PATH OF CLEAR LIGHT TRAVELS ON THROUGHOUT ENDLESS TIME.

The prose comment for the eighth sutra:

> MEDIOCRITY IS GONE. MIND IS CLEAR OF LIMITATION. I SEEK NO STATE OF ENLIGHTENMENT. NEITHER DO I REMAIN WHERE NO ENLIGHTENMENT EXISTS. SINCE I LINGER IN NEITHER CONDITION, EYES CANNOT SEE ME. IF HUNDREDS OF BIRDS STREW MY PATH WITH FLOWERS, SUCH PRAISE WOULD BE MEANINGLESS.

MEDIOCRITY IS GONE.... Mind is mediocre. People say that somebody has a mediocre mind; that is wrong, because all minds are mediocre. Mind as such is mediocre. Remember it: mediocrity is the quality of

mind itself.

Intelligence is not of the mind, intelligence is of the beyond. When the mind is not there, then there is intelligence. When the moon is not hidden behind the cloud, then you can see it -- brilliant, shining. When it is hidden behind a cloud, the cloud interferes with the brilliance; it cannot reach you. Then you cannot see the brilliance of it. Every mind is a brilliant moon hidden behind a cloud. The cloud is the mind: you are the no-mind.

MEDIOCRITY IS GONE. MIND IS CLEAR OF LIMITATION.

And when there is no limitation, there is no-mind.

I SEEK NO STATE OF ENLIGHTENMENT.

In this moment of realization, who bothers about enlightenment? There are hundreds of beautiful stories in Zen....

Somebody comes to a master and he asks, "I would like to become a buddha" -- and the master hits him hard.

The man says, "But why? Why are you hitting me? What wrong have I asked?"

And the master says, "You are a buddha, and you want to become a buddha? That's impossible!"

A buddha trying to become a buddha is impossible. Hence a good hit was needed to bring you back home, to bring you back to your senses... that you are asking nonsense. You *are* a buddha.

Sometimes it has happened that just the hit and the person has become enlightened. It must be the right time. It must be the man has been searching for many lives and is tired of the whole journey, weary of the whole journey, and was ready -- as if the last straw was needed for the camel to drop down, and the hit worked as the last straw.

But this is true -- you are already that which you are seeking.

The seeker is the sought.

And the goal is not somewhere far away in the future. It is just underneath your feet. It is exactly where you are standing. You may take time to realize it, you may take lives to realize it, but that doesn't make any difference. The day you realize, you will laugh at the whole foolishness of it -- that it was just underneath your feet.

MEDIOCRITY IS GONE. MIND IS CLEAR OF LIMITATION. I SEEK NO STATE OF ENLIGHTENMENT.
NEITHER DO I REMAIN WHERE NO ENLIGHTENMENT EXISTS.

All states are transcended: enlightenment, no-enlightenment; the world, nirvana -- all are transcended.

SINCE I LINGER IN NEITHER CONDITION, EYES CANNOT SEE ME.

This eighth picture has nothing in it: a circle with nothing inside; neither the bull nor the seeker after the bull. Whip, rope, bull, the fighter, all have disappeared. Pure emptiness.

This eighth picture was the last Taoist picture, because Taoism could not see what more could happen. Finished! Everything has disappeared. No-thing has happened, now what more can happen? Everything has been transcended. Pure transcendence has happened, now what more can happen? But Kakuan created two more pictures -- must have been a great creator -- and those will be the remaining two pictures we will be discussing. But this is the last Taoist picture.

This is the difference between Tao and Zen, and this is the difference between Buddhism and Zen also. Buddha would also have liked the eighth to be the last. His disciples, Bodhidharma and Kakuan and Baso, have gone a little farther than the master. Zen is not just Buddhism, it is more than Buddhism. It is the ultimate flowering -- as if Buddha also has been improved. A few touches, master touches, and the whole face has changed.

Zen brings a totally new form of religion to the world.

Zen is going to be the religion of the future of humanity, because it teaches how to renounce and it teaches how to renounce renouncing also. It teaches how to go beyond the world, and it teaches how to go beyond the beyond. It looks paradoxical but it is not, because when you go beyond the beyond you are back in the world; the circle is complete.

With Buddha the circle remains a little incomplete. Nirvana remains nirvana, the world remains the world -- separated. The enlightened man remains enlightened, the unenlightened remains unenlightened -- separate. Zen bridges them. The ultimate flowering is when a man is neither enlightened nor not enlightened -- beyond categories. He lives in the world and yet does not live in the world. He lives in the world but the world does not live in him. He has become the lotus flower.

Be a lotus flower. Be in the water, and let not the water touch you.

Going to the Himalayas and being pure there is not very difficult. What else can you do? You have to be pure; it is almost helplessness.

Bring your Himalayas back into the world. Let your Himalayas be herenow in the world, in the marketplace, and then there is the criterion, the test.

The real criterion is in the world. If you have really attained to nirvana you will come back to the world, because now there is no fear. Now you can be anywhere. Now even hell is heaven and darkness is light and death is life. Now nothing can distract you. Your attainment is total, perfect, ultimate.

Be a lotus flower!

Enough for today.

The Search

Chapter #9
Chapter title: Life is the Goal

9 March 1976 am in Buddha Hall

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The first question:

BELOVED OSHO,
IT SEEMS AS IF EVERYTHING I PERCEIVE IN OR OUT OF MEDITATION IS MY OWN CREATION OR PROJECTION. I CAN'T DISTINGUISH BETWEEN WHAT I SEE, FEEL OR AM CREATING.
OSHO, WHAT IS?

There is no need to distinguish between thoughts, dreams and reality. If you try, you will feel more confused. There is no way to distinguish, because as far as mind is concerned everything appears in the mind as a thought. It may be real, it may not be real; but the moment anything appears in the mind it appears in the form of thought.

You cannot distinguish, and there is no need. And don't go on that journey, because that journey becomes a journey of thinking, and meditation is lost. Rather, on the contrary, remain centered in your witnessing. Don't be worried by the objects in the mind; whatsoever they are, they are mind stuff. You simply remain more centered in your witnessing. Just be the watcher. Don't try to distinguish. Whatsoever

appears in the mind, just watch it. Watch it appearing, watch it being there, watch it disappearing.

Sooner or later, when you are really centered... and this can happen any moment. That moment remains always unpredictable. Whenever you feel centered the whole mind disappears: thought, dreams, reality -- all. Suddenly you are in emptiness; there is no object for you. In the mind there is nothing -- pure emptiness. Then open your eyes and look: whatsoever there is, is real.

When you are a witness and the mind has completely dropped, then only is known that which is -- call it God, the real, the truth, or whatsoever you like to call it. Mind will never allow you to know the real. Mind is the disturbance. And if you get too much caught in it, then you will be trying to solve puzzles. You can go on solving and creating and solving and creating new ones, but it never comes to any end. Thinking is not going to lead you to reality; a no-thought awareness is. So don't try to distinguish. Just watch, irrespective of what it is. Mind is the unreal.

For example: if you are standing before a mirror, something appears in the mirror. It may be real; it may be a reflection of something real outside the mirror, but in the mirror it is just a reflection; it may not be real at all. You may be seeing your own dream reflected. You may be projecting. That too is unreal. Whatsoever appears in the mirror is unreal, because the mirror simply reflects. The mind is a mirror, it only reflects. Drop the mind, drop the mirror, and then see. Whatsoever there is, is real, because now the disturbing factor is no longer there.

My whole effort here is to help you to become witnesses.

So please don't try to get into thinking, contemplation; otherwise you will become more and more confused. And there is no way to get out of thinking through thinking. It goes on creating itself endlessly. The only way is not to get into it. So watch, and remain alert. Whatsoever passes the mind, don't try to decide what it is. Watch as if everything is a dream. That is the concept of the Hindu notion of maya -- illusion. Everything is unreal. So there is no need to be worried, there is no need to distinguish. Whatsoever appears in the mind, because it appears in the mind it is unreal. Mind is the faculty of the unreal.

So drop the mind. Be more centered in the witnessing soul. Just be a watcher. By and by silence will pervade, will permeate your soul. By and by you will come closer and closer to home. By and by everything will fall in line and you will center into yourself. Any moment the centering happens. Suddenly the mind is not there and your eyes are clear, clear of the mind. Then whatsoever you see is real. And this world that you have seen before will not be there as you have seen it before. It will be totally new. It will be something never known before. Everything will be the same and yet not the same -- because *you* have changed. You are no more drunk with the mind. You are alert, aware.

So, let me say it in this way: the more aware you are, the more reality you can know; the less aware, the less is the possibility to know the reality. So the basic thing hangs on being aware. If you are totally aware, whatsoever you know is the reality.

The second question:

BELOVED OSHO, WE LIKE LIFE AND ITS ENJOYMENTS AND THINK THAT WE BELONG TO THE HALFHEARTED, YET WE REALLY DON'T WANT TO GO UNLESS YOU KICK US OUT.

Then you must have misunderstood me. I am not against life. I am not against any enjoyment. In fact, what I am saying is that the way you are living, you are not enjoying life. The way you are living, you only dream that you enjoy. You simply suffer. You remain miserable. You simply hope.

Hope is not enjoyment. Hope is just a trick of the mind to console, to somehow convince oneself that today is gone but tomorrow everything is going to be good. Today one is in misery, tomorrow one will not be in misery. One dreams, hopes, projects.

A man of real enjoyment is herenow. He never thinks of the morrow, there is no need to think of the morrow. If you are really happy you never think of the past, you never think of the future. Who bothers? for what? Your whole energy moves herenow, becomes an infinite dance of bliss, happiness, celebration.

I am not against life. I am not against enjoying it. If you have understood me that way, you have misunderstood me. My religion is of celebration. My religion is of delight. My religion is of dance. I don't want you to worship any god who cannot dance; then he is no more a god. I want to teach you how to live life so intensely, so passionately, that you live it and yet you don't cling to it, because clinging always shows a miserable mind. You cling to things only if you are not living them well.

So the first thing: as I see you, I see you miserable. You may be thinking you are enjoying life. Think again, meditate on the fact -- are you really enjoying it? If you are enjoying it, then there is no problem. Enjoy it with my blessings. But I know you are not enjoying it. You simply believe... because to see the naked fact of your misery will be too much, unbearable. So you go on pretending to yourself that you are enjoying life.

You go on smiling to hide your tears. You go on dressing yourself, painting yourself, to hide your wounds. You go on somehow, deceiving others and deceiving yourself that you are happy. It is not so. If you are happy, you have attained; then there is no need to meditate. If you are happy, then there is no need for any religion for you.

Religion is needed as a means; religion is not the end. It is a method for those who are not yet happy, for those who are still in misery, in darkness, who are still in anguish and anxiety.

But I know: the anxiety is so much that you need a shelter, the anguish is so much that you need a dream, so that somehow you can hope -- hope for the future, the tomorrow.

Your heaven and your happiness is always somewhere else; it is never where you are. Real happiness is always here, it is always now. It knows no other time and no other space. If you are really happy, only happiness exists; you don't exist. Remember it: only in misery, you and misery -- two things -- exist. In happiness, only happiness.

Happiness is non-dual, what we call in India *adwait*. Misery is dual. In misery you are always two. Misery is a division of your being; cut apart, you are not an organic unity. Something goes against you. Something is there you never wanted to be there, but it is there, a thorn in the flesh. You suffer it in the hope that tomorrow it will not be so. But remember your yesterday? Your yesterday was also the same, and you were waiting for today because this today was tomorrow then. Now it has come. Nothing has happened. In the same way your other tomorrows will go on coming, but they always come as todays, they never come as tomorrow.

Tomorrow never comes. It cannot come by its very nature; it is just a dream on the horizon. You can think about it but you cannot live it. It is a falsity. You think you are enjoying it? Rethink it, because I don't see it. I look inside you and I find you miserable there -- hiding it, but from whom are you hiding? And what is the point of hiding it? The more you hide it, the more it will become difficult to get rid of it; because the more you hide it, the deeper it goes. The deeper it goes, the more it poisons your very being; the very source of your life becomes more and more poisoned. Misery spreads. It becomes almost a part of you and then you don't know how to get rid of it.

So the first thing: I am for life, all for life, and all for enjoyment. I am not for somber seriousness, I am not for sadness. I am against all those religions which go on teaching people to be serious. God is not serious; otherwise flowers won't exist. God is not serious; otherwise birds won't be able to sing. God is tremendously in fun -- that's why we say in India that the creation is not a creation in fact but a play, a *leela*.

God is playing, he is like a child running hither and thither. Out of sheer energy, overflowing, enjoying, dancing a thousand and one dances, singing a thousand and one songs -- never exhausted, he goes on innovating, goes on peopling the earth. Each person is his new way of dance and each person is his new effort to sing again, to love again, to live again. Each person is again a project, again an effort. He is never tired. Infinite is his play.

God is not serious. God is not Christian. He does not live in a church. He is festive. Look at life: it is a constant festivity. Listen to these birds... a continuous festivity. See the trees go on flowering, the sun and the moon and the stars. From the lowest to the highest, it is the same rhythm of joy. Except for man nobody seems to be serious. Except for man, nobody seems to be worried and anxious. Except for man, the whole of life is fun.

No, I am not for seriousness. I am absolutely against it. I would like you to be playful. Listen to me well: I would like you even to pray as fun. Once seriousness enters in your prayer, it is already dead. I would like you to meditate like love -- a subtle delight, a continuous delight in just being here, in just being alive.

I am not against enjoyment, but I don't see that you are enjoying; hence meditation is needed. Meditation is to make you clean of your seriousness. Meditation is to make you aware of your deadliness. Meditation is to help you get rid of all the hangovers of the past, and all the projections and dreams of the future, so that you can be herenow, simply, spontaneously.

Meditation is to help you to enjoy so tremendously that you disappear in that enjoyment. If you remain, misery remains. Let me say it in this way: you *are* the misery. If *you* are, seriousness continues. Wherever

you are, immediately you create a serious, somber climate around you; something is already dying. You are your death. You are the disease.

When you are enjoying, dancing, loving, or just sitting doing nothing, you are simply happy for no reason at all. And happiness needs no reason. If you are looking for reasons, you will never be happy. Happiness needs no cause; it cannot be caused. You cannot make it part of the world of cause and effect. It is absolutely illogical. If you want to be happy, be happy! Don't wait, don't arrange -- there is no need for any arrangement. You are capable of being happy just as you are. Nothing is lacking. If you can learn this much from me, you have learnt all, my whole art.

Happiness needs no cause. The cause is created by your misery. The misery says, "Today I am miserable, how right now can I be happy? First, preparations have to be made. Of course, then time will be needed, so tomorrow when everything is ready I will be happy. I have to find a beautiful wife; I have to find the perfect husband. I have to find a good house, a big car... this and that. This is possible only tomorrow. Right now, how is it possible? Time will be needed." This is the trick of the miserable mind.

The miserable mind says time is needed. The miserable mind lives in time, depends on time. Happiness has nothing to do with time. Just now, just herenow, please try to see the point. It is a question of *seeing* it. If you become a little alert you can see it right now. It is a realization.

Right now, who is barring your path?

And if you are thinking that before you can be happy you have to find a perfect wife... it looks logical: how can you be happy without a perfect wife? But have you ever heard about any perfect wife? Have you ever heard about any perfect husband, a perfect house or a perfect car? All illusions.

I have heard about one man who was searching and searching and searching. He reached seventy, and somebody asked, "Is your search not over? When are you going to get settled?"

He said, "I am in search of a perfect wife."

"Seventy years have passed. Death is already knocking on the door. When will you settle?"

He said, "What can I do? How can you be happy without a perfect wife?"

The friend asked, "But you have been searching so long, couldn't you find one?"

He said, "Yes, once I did find one woman."

Then the man said, "Then why didn't you marry her?"

And the seventy-year-old seeker became very sad. He said, "It was difficult: she was also in search of a perfect husband!"

Perfection is a mind-demand, an ego-trip. Life is beautifully imperfect. Once you understand this, you start enjoying right now. And the more you enjoy, the more you become capable of enjoying.

Let me tell you: happiness needs no cause -- happiness needs only a habit of enjoying, just a natural quality, a capacity to enjoy. Nothing else is needed. And that capacity comes only by enjoying; by nothing else can it come. If you enjoy, you become more capable of enjoyment. The more you become capable, the more you enjoy. And this goes on and on; it reaches a higher and higher crescendo, a higher and higher peak.

Every moment comes out of this moment. The next moment will come out of this moment. If you have lived this moment totally, loved, delighted, the next moment will come out of this moment, and you will be born out of this moment. The next moment will open more possibilities and it will make you more capable.

Happiness is a capacity which you already have, but you have never functioned with it. It is as if a child has never been allowed to walk on his feet and he has become crippled. Not that he has not the capacity to walk, but he has never been allowed. The mother was too afraid he may fall down, so now he continues walking on all fours, because of fear. Every child is born to be happy as naturally as every child is born to walk. There is nothing else to it.

So your question is: "We like life and enjoyments" -- not as much as I do; otherwise, you would be a hundred percent in it -- "and think that we belong to the halfhearted."

You belong to the halfhearted because you have not loved life totally. Never think about my meditations as something other than life; never make them the opposite of life. I am not trying to give you coins other than life itself. I am not trying to make you convinced of some journey other than life. Life is the journey. Life is the goal.

Religion is not a separate journey. It is, really, to move in life so totally that life starts revealing all its secrets -- God, its innermost secret. Once you love and live life, it reveals more and more. Suddenly, one

day, it reveals its secretmost center: God.
Loving life, one day you love God. Living life, one day you live God.

So don't be halfhearted. Be totally in life. And I am not here to distract you from your life. It has already been done. The whole of humanity is suffering because of that. Religions have proved a calamity because they tried to make goals opposite to life, diametrically opposite to life.

George Gurdjieff used to say that all religions are against God. He seems to be absolutely right. Just think about religions: they all seem to be against God -- against life means against God.

God is not against life, this much is certain; otherwise, life would have ceased a long time ago. Your mahatmas may be against life, but God is not. Your mahatmas go on teaching you: Renounce! and God goes on creating more and more life. He doesn't seem to be an escapist, a renouncer; he seems to be tremendously and deeply involved and committed to life. His involvement is eternal. Just think: within a life of seventy or eighty years, you are fed up and tired and you are thinking to escape and go to the Himalayas -- and God has been for eternity and is not tired yet. He does not know what tiredness is; the energy is still fresh and young. It is as if it is in the beginning right now. The past is not carried. Each moment is a new creation.

If you become religious in my sense of the term, you will not renounce life. You will renounce yourself, not life. You will drop yourself and be totally one with life, so no division exists. The 'I', the ego, has to be dropped, not life.

The third question:

> BELOVED OSHO,
> WHATSOEVER YOU ARE TELLING US, FROM TIME TO TIME IT APPEALS TO THE MIND, AND SOMETHING IN ME WANTS TO FOLLOW IT. BUT STILL I FIND MYSELF NEVER PRACTICING IT. WHY IS IT SO, OSHO?

The mind may like to follow me, but mind is impotent. Mind is a very small part, and it has no will. It dreams well, it thinks well, it plans well, but it has no will. It cannot act. As far as action is concerned, mind is a coward. In thinking, it is very brave; in action, it is absolutely cowardly. So when you listen to me, if you only think about me, and whatsoever I say you think about it, the mind will say: Perfectly true! Very good! This is what I always wanted. But you will never practice it.

So don't listen to me from the mind. There is another way of listening. Listen to me as a total being, not only from the mind; listen to me from your very guts. Only then will you practice what I am saying; otherwise, you will remain divided. The mind will think one thing and you will go on doing just the opposite. Then you will repent, and then you will feel guilty. Then it is better not to listen to me at all, because I am not here to create guilt in you. That will be a sin. To create guilt in anybody is a sin. So remember: I will not be responsible for it -- you are creating it yourself.

Either listen to me as a total organic unity -- your blood also listens, your heartbeats also listen, your bones, your marrow, your guts, you listen to me as a total being -- then, only then will you be able to practice it. In fact, to say "you will be able" is not right -- you *will* practice it. If you have heard me as a total unitary being, you have already started practicing it. There will be no need to make a conscious effort to practice it; you will find it. It has moved into your bloodstream, it has become part of you. You cannot do other than practice it.

So listen to me rightly, and when I say listen to me rightly I mean: don't listen to me from the head. The head is the culprit, because the head has found techniques of listening and it doesn't allow the whole being to be aware of what is happening here. It does not expose your whole being to me. You listen from the head, hiding behind just a narrow slit, a small hole just like a keyhole. And you go on collecting whatsoever I am saying. You are not drinking and eating me, you are not digesting me; otherwise the question of practice will never arise. You just go on thinking about me, what I am saying; you go on interpreting, making your own theories, explanations, comments, and then you are hung up in the head. Then you come to a decision. But the head has no power to implement it; the head is not the executive force in you. The head has no will, it is impotent. It can think, but it can never implement.

That's why thinkers go on thinking. If you see their lives, you will simply be surprised. It seems unbelievable! Their thinking is very rich and their lives absolutely poor. They also cannot decide about small things; their thinking remains indecisive.

It happened in the life of a great German thinker, Immanuel Kant: a woman fell in love with him and she waited and waited that some day he would ask for her hand. But he would talk of a thousand and one things, great things, philosophical speculations, but he would never ask for her hand. Finally, tired, she herself asked, "I would like to get married to you."

He became very puzzled. He said, "Let me think. I cannot do anything without thinking."

And the story goes that he started thinking. One day he knocked at the woman's house -- he had decided to get married, he had decided to say yes, but when he asked the father if he could see his daughter, the father said, "But she is already married, and she has two children by now! Where have you been all this time?"

Almost seven years had passed. He was thinking and thinking and thinking. His diaries still exist; he had found three hundred and fifty-four reasons for marriage and three hundred and fifty reasons against marriage. Because there were four reasons more for marriage, he decided that now something had to be done -- but it was too late.

The life of thinking is a bogus life. It has no substratum in it. It is a life of limbo: neither of the earth nor of the sky, just in between.

If you listen to me from the head, this problem is going to haunt you your whole life. The head will say yes, then the problem will arise: how to practice it? And your whole being has not heard about it, and the whole being will go on moving its own way. Your whole being will not bother about your head -- it doesn't bother. In fact, your whole being never listens to your head. It gives your head the opportunity to think, but whenever a question of decision arises, your wholeness comes to a decision, not your head. You decide: Now no more anger, enough is enough! It is always bad and it poisons and leaves a bad taste in the mouth, and it simply creates more trouble and solves nothing. Your head decides: No more anger, now I make a decision! -- and then next day you are angry. What happened? Your whole being has not even heard about the decision. Your bones, your blood, your guts, are not even aware of your decision.

It is a luxury to think. Unless you hear me from your wholeness, not as thinking beings... if you throb with me, if your heart beats with me, if you fall in rhythm with me, then there will be no need; this problem will never arise: how to practice? You *will* practice. Suddenly you will see you are practicing. If something goes true to your being, if something is felt by your totality as truth, it is already on the way to being practiced. You have digested it, and then it never creates guilt.

This question of guilt has to be understood; otherwise, you will listen to me and you will not be able to follow. Then you will feel guilty. And I am here to make you happy, not to make you guilty. A guilty person is an ill person. A guilty person is a poisoned person. A guilty person is not in harmony; he is in an inner conflict. He wants to do something and is always doing something else, just the opposite. The rift grows bigger and bigger, and the bridge becomes more and more impossible. Guilt creates schizophrenia: you become two persons, or even many. You become a crowd; you become polypsychic -- you lose unity.

Listen to me from your whole heart. Absorb me. Otherwise it is better not to listen to me, to forget all about me. But please don't feel guilty.

If you have listened rightly, if you have listened at all, then the question of practice never arises. You *are* practicing it. It is as natural as when if you want to go out, you go out through the door, not through the wall. You see the door, you simply get out by the door. You don't even think where the door is, you don't ask: Where is the door? You don't take a decision that: This time I am going to go through the door, not through the wall; that, I am going to stick to my decision whatsoever happens; whatsoever the temptation, I am not going through the wall -- I will go through the gate.

If you do such things, that simply shows that you are mad. And you *will* go through the wall, you will not go through the gate. The wall is much too tempting; you are fascinated, obsessed.

Understanding brings its own practice. Understanding is enough. If you understand me, then there is no problem. So if the problem of practice arises, I am not going to tell you to make more forced efforts. No. Drop all efforts. Try again to understand me. You have missed in the first place; you have missed the very thing, the very seed, which brings practice spontaneously.

Listen to me again. Listen to me very relaxed. When the head listens, one is very attentive, concentrated; there is a tension. Listen to me very relaxed. Allow me to surround you from everywhere. Let me be a climate surrounding you from everywhere. And just allow me in, soak me in; be like a sponge -- not attentive, relaxed, like a sponge, so you can drink whatsoever I am saying. There is no need to think about it; drink it. Let it become a part of your being. And then you will see that you are never following me.

If the understanding is there, you always follow yourself. The guilt is not created and the follower is not created. The guilt is not created and the conflict -- how to practice it -- is not created. Then you are not a follower. You become my lovers but not my followers -- and that is a totally different dimension. And if you find some day that there is something which the head says has to be followed and done, practiced, and you are not doing it, don't make any effort to practice it. Try to listen to it again. Go from the very first moment of understanding again; start from the very beginning.

This is a trick of the mind. First it misleads you -- just verbal, intellectual understanding, and it gives you an impression that you have understood. Secondly, it says: Now practice! -- and you cannot practice because you have not soaked it in; it has not yet become part of you, it is not integral to you. It is something foreign, alien. How can you practice it? It becomes a load, a burden. Then the head says: You are guilty! You understand and you don't do it. So now, whatsoever you do, you will not feel good. And this, the understanding that you think you have got, cannot be practiced, so you will feel bad. That's how so many millions of people remain in guilt, in sin, burdened, crushed under the burden.

Drop it! That dimension is wrong. Start listening to me again. There is no need to understand me intellectually. I am not an intellectual, and I am not teaching some doctrines to you. I am simply allowing you to participate in my being, to get in rapport with me, to get in tune with me. The whole effort is so that you can find a certain harmony between me and you, so that you can become partners with me, sharers with me of something unknown that has happened to me, and is possible to happen to you. I want to hold your hand. I want to give you courage, not intellectual understanding. I want to give you life. I want to share something which is overflowing in me.

So don't listen from the head; that is the wrong point to listen from. In Zen they say: Listen from the belly. That is better. Try it sometime: listen to me from the belly. That is better than the head. In Tao they say: listen from the bottom of your feet. That is even better -- because if you listen from the bottom of your feet, to travel from the feet to the head it will pass through your whole being. If you listen from the belly, that too is very good; at least it will be heard.from the middle, from the very center.

But, I tell you: listen to me as a whole. There is no need to listen from the bottom of the feet or from the belly or from the head. Just listen to me as a whole being.

For example, if you are in danger and somebody is running behind you with a sword, how will you run? Just with your head? Just with your feet? Just with your belly? No, you will run as a total unit. You will forget completely where the head is and where the feet are and where the belly is. Everything will be forgotten. You will become a total unity. You will run as one.

That is the way to be here with me. Soak me in, absorb me, and then there is no problem of practicing me. It will start affecting you. It will start changing you. You will be surprised: suddenly you will see you have practiced it. Somebody was angry and there was no anger in you; you could remain calm and serene. Suddenly you have practiced it; not that you tried to practice it -- it has become part of your being, it *happened*.

You will be surprised: if the understanding is true, rather than feeling guilty, you will feel many, many surprises -- at your own behavior, at your own responses. In the same old situation, somebody is insulting you, and you will not feel anything at all. It is as if it goes just through you, never hits anywhere; just passes, does not leave a wound, does not even scratch you! And you can smile and you can look back... what has happened? A miracle! Understanding is miraculous. It is the only miracle there is.

If you have understood me, you will find at every point of your life, on every step, surprises waiting for you. You will not be able to believe that "this is happening to me!" -- because you can expect only the old, and this is new, absolutely new. You will start falling in love with yourself.
A new being is arising.

The fourth question:

BELOVED OSHO,
I AM NOT ALWAYS CLEAR ON THE DIFFERENCE BETWEEN LEAKING AND OVERFLOWING. COULD YOU GIVE A FEW POINTERS PLEASE?

Mind is always trying to confuse you -- because in your confusion is the power of the mind. The more confused you are, the more you have to listen to the mind. If you attain clarity, then the very function of the

mind is finished. That's why the mind never goes on holiday.

I know one man who is a big officer. I was going to the Himalayas once and I asked him to come with me. He said, "That's impossible! I cannot go on a holiday."

I said, "Why?" I had never seen him go on holiday. I said, "What is the matter?"

He said, "I am absolutely useless in the office and I don't want anybody to know it. I have to be there continuously to create the impression that I am needed. Once I am on holiday, everybody will become aware that I am not needed at all. I cannot go on a holiday."

That is the situation with the mind. The mind never leaves you even for a single moment. It goes on confusing you -- because once you are confused, mind is at ease. You have to ask the mind what the way is. Then the mind becomes your guru. In fact, in simple matters when confusion seems to be impossible, there also it creates confusion. For example, this question:

"I am not always clear on the difference between leaking and overflowing."

Now, the phenomena are so diametrically opposite that there cannot be any confusion. There is no possibility. But the mind can create it....

When you leak, you feel tired. When you are overflowing, you feel fulfilled. Overflowing is a delight -- sheer delight, just delight and nothing else. Just as trees bloom in flowers, that is overflowing. When the tree has too much, only then does it flower; otherwise it cannot flower. When it has too much and cannot contain it, it has to share. It is an unburdening. Look at the tree when it is in bloom: the whole tree seems to be relaxed, unburdened, relieved, happy.

Whenever you overflow, whenever you share, you never feel tired afterwards. In fact you feel more energetic, more in tune, more at home. Everything settles, unburdened. You grow wings, you can fly in the sky. You are so weightless, gravitation disappears. The feeling is so totally different from the feeling when you leak, dissipate, and energy is lost. It is almost impossible to confuse them. How can you confuse them? They are so totally different. But the mind can create a confusion.

The whole function of the mind is to create confusion. It creates doubts -- where no doubts can exist, it creates doubts. It creates ghosts, imaginary, and it creates a puzzle. Then, of course, you have to ask the mind itself: What is the way out?

From sexual orgasm you can take an example of the difference of the feeling. If you are making love to a woman or to a man mechanically, and there is no sharing and love -- there is no love in it, just a mechanical habit, or just because physicians say it is hygienic, it is needed for the body, or some other nonsense -- then you will dissipate, then the energy will simply leak out of you. And afterwards you will feel simply tired, not fulfilled, frustrated. It will leave you weaker, not stronger. That's why so many people feel frustrated after making love, and so many people decide to get rid of making love -- because it seems so useless.

But if you love the person and you are overflowing, and you want to share your energies with the other person.... It is not sexual at all in that moment, you don't have any idea of sex; your mind is not there at all, it happens spontaneously. You don't plan it in the head, you don't go through a rehearsal; you don't do it, in fact, it happens; you are not the doer, you become vehicles. You are possessed by something greater than you, higher than you, bigger than you. Then it is not a leakage. Then you are overflowing from all over. It is not local, it is not sexual, it is total. Then you attain to peace, serenity, calmness. Then you attain to fulfillment. That's what orgasm is. Rarely do people attain to orgasm.

This will not leave you weaker, this will make you stronger. And you will not decide in the wake of your lovemaking that you are against sex, that the so-called saints are true and right and you should have listened to them before; that now you decide to take a vow of brahmacharya, or celibacy, and you decide to become a Catholic monk and move to a monastery -- no. If there has been an orgasmic flow and your energy has been simply shared and has overflowed, you will feel grateful towards God. A prayer will arise in you. You will feel so fulfilled that you would like to give thanks. You will feel so glad, so blessed, that in that moment you can bless the whole world. Your face, your body, your mind, everything will be at a calm altitude -- a new plenitude of being. A benediction will surround you.

Prayer arises in such moments of gratefulness, gratitude.

One becomes religious in such moments.

To me, religion has arisen out of deep love orgasm. Hence, to me, Tantra remains the ultimate in religion, the last word, because that is the highest peak man has attained of at-onement, the highest peak where ego disperses, disappears. One is, but one is not limited. Where one is not blocked, but one is a flow; where energy is flowing and moving, and one becomes just a center of so many crisscrossing ways,

pathways of energy -- the ego disappears. The ego is very solid, like a stone. In love one becomes liquid, flows, flows all over.

Leakage is frustrating -- whatsoever type of leakage: sexual, non-sexual, but it is tiring. Sometimes somebody is with you and you feel tired -- just being with the person, just the presence of the person. You don't want the person, you are bored, and then you start leaking, then you start dissipating your energy. Then when the person is gone, you feel simply tired, shaken, as if he has taken too much out of you and he has not given anything in return. He simply leaves you weak. But if you love the person, if you are happy that the person has come to see you and meet you, you feel enhanced. Energy becomes more alive, you feel more vital. You feel rejuvenated.

There can be no misunderstanding between the two.

Avoid leakages, and remain available for overflows. And by and by you will become capable of only overflow -- because leakage is an attitude of the mind. If a person is boring to you and he is saying things which you don't want to listen to, you will feel dissipated, a leakage will happen. Just change your attitude.

Right in the middle of the conversation, you were just getting bored. Just change the attitude and start listening to the person. He is also a mysterious person -- maybe a little boring, but he is also God. Maybe a little boring.... Listen to him with a new attitude. Shake yourself, give yourself a jerk; drop your old attitude and start listening to his story. Maybe there is something in it. And immediately you will see: energy is no more dissipating.

It is your attitude. Anything can be energy-giving and anything can be energy-destroying; it depends on the attitude. A religious person is one -- that's my definition of a religious person -- who is always overflowing whatsoever the situation. Even if death comes to him, death will find him in a deep orgasm.

Ordinarily, even life does not find you in deep orgasm, even love has not found you in deep orgasm. But a man like Socrates, even death finds him in orgasm -- ready, receptive, dancing, as if death is bringing so many mysteries. It *is* bringing! That, too, is a face of God -- maybe dark, but darkness is also divine. You are going to disappear, but disappearance is as mysterious as appearance.

Birth and death are two aspects of the same coin.

Socrates is thrilled! You are not thrilled with life and he is thrilled with death. His disciples started crying and weeping, and he said, "Stop! You can do that when I am gone. Don't waste these moments. These moments are momentous. Let us receive death -- it only comes once in life. It is a rare guest. It is not every day that it comes. And I am fortunate that it is coming in a predictable way; otherwise it comes unpredicted and one cannot welcome it."

He was going to be poisoned, he was sentenced to death by the Greeks. Six o'clock exactly and he will drink the poison -- and he is waiting like a thrilled child. The disciples could not believe it! He took the poison and he started walking in the room, and somebody asked, "What are you doing?"

He said, "I am trying to be alert, to be awake, so death does not find me asleep."

Then it became impossible to walk. The legs were giving way. So he laid himself down on the couch, and he started saying, "Now my feet are numb; it seems the feet are dead. But I am still as much as I was before. Nothing has been taken away from me -- I remain whole!" And he was happy.

And then he said, "Both my legs are gone -- but listen to me: I still remain the whole. That means only the body is being taken away. My consciousness remains untouched, unscratched. It seems death is not going to kill me."

This is the attitude of a religious man... and it depends on your attitude. Your whole life can be an orgasmic flow. Not only love -- each moment of your life can be an orgasmic flow. Then you are overflowing. And remember one basic, fundamental rule: the more you overflow, the more you are given. It is as if you go on taking water from a well: the more water you take out of it, the more fresh water is flowing in -- constantly. If you stop taking out the water, the water will become stale, dead, and fresh sources will not be supplying more; there will be no need.

Share! Share as much as you can, and the more you will be given.

Jesus says: If you cling you will lose; if you share you will get. Don't be a miser -- share! And feel grateful: whosoever accepts your energy, feel grateful to him because he could have rejected you. Feel grateful, and go on sharing. And you will see: out of your inner springs, fresh water is continuously coming in. The more you share, the younger you remain. The more you share, the more virgin you remain. The more you share, the more fresh, the more pure.

And if you don't share, then you start leaking. If you don't share, if you are not happy in sharing, you become a miser. A miser leaks. Be a spendthrift as far as life energy is concerned. A miser starts leaking and

feels frustrated and always miserable, because something has been taken away from him. And in this misery he shrinks; and because of his shrinking the inner sources, the inner springs cannot refill him.
It depends on you.

The distinction is absolutely clear. Let this be the criterion, after any energy contact -- and the whole of life is energy contact. When you look at the tree there is an energy contact: your eyes meeting with the greenery of the tree, you have embraced the tree in a subtle way. You touch the rock and there is contact; energy has been shared. You look into the eyes of another human being, and there has been a communication. You say something, or you remain silent, but the communion continues continuously. It is each moment happening.

Now it depends on you whether you will make it a leakage. If it is a leakage, you will die a thousand deaths every day. It depends. If you make it an overflow, a hearty sharing, that you always wanted to give, an unburdening of your heart -- as a flower gives its fragrance to the winds, and the lamp gives its light to the night, and the clouds give their rains to the earth -- if you go on sharing, your whole life becomes an immensely beautiful dance of energy. And each day, you will have a thousand and one new births.
Enough for today.

The Search

Chapter #10
Chapter title: Reaching the Source

10 March 1976 am in Buddha Hall

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9. REACHING THE SOURCE
TOO MANY STEPS HAVE BEEN TAKEN RETURNING TO THE ROOT AND THE SOURCE. BETTER TO HAVE BEEN BLIND AND DEAF FROM THE BEGINNING!
DWELLING IN ONE'S TRUE ABODE, UNCONCERNED WITH THAT WITHOUT -- THE RIVER FLOWS TRANQUILLY ON AND THE FLOWERS ARE RED.

COMMENT:
FROM THE BEGINNING, TRUTH IS CLEAR. POISED IN SILENCE, I OBSERVE THE FORMS OF INTEGRATION AND DISINTEGRATION. ONE WHO IS NOT ATTACHED TO FORM NEED NOT BE REFORMED. THE WATER IS EMERALD, THE MOUNTAIN IS INDIGO, AND I SEE THAT WHICH IS CREATING AND THAT WHICH IS DESTROYING.

10. IN THE WORLD
BAREFOOTED AND NAKED OF BREAST,
I MINGLE WITH THE PEOPLE OF THE WORLD.
MY CLOTHES ARE RAGGED AND DUST-LADEN AND I AM EVER BLISSFUL.
I USE NO MAGIC TO EXTEND MY LIFE;
NOW, BEFORE ME, THE TREES BECOME ALIVE.

COMMENT:
INSIDE MY GATE, A THOUSAND SAGES DO NOT KNOW ME. THE BEAUTY OF MY GARDEN IS INVISIBLE. WHY SHOULD ONE SEARCH FOR THE FOOTPRINTS OF THE PATRIARCHS? I GO TO THE MARKETPLACE WITH MY BOTTLE AND RETURN HOME WITH MY STAFF. I VISIT THE WINE SHOP AND THE MARKET, AND EVERYONE I LOOK UPON BECOMES ENLIGHTENED.

Sat Prem came to me last night. Vipassana is on her deathbed. He was very worried, shaken, immensely shaken, and rightly so. The moment of death of someone you have loved deeply brings your own death into your mind. The moment of death is a great revelation. It makes you feel impotent, helpless. It makes you feel that you are not. The illusion of being disappears.

Sat Prem was crying. He is not a man to cry easily, he is not a man to feel helpless easily; tears will not come to him. But he was shaken. Anybody will be shaken -- because suddenly you see that the ground underneath your feet has disappeared. You cannot do anything. Somebody is dying that you love. You would even like to give *your* life, but you cannot. Nothing can be done. One simply waits in deep impotence.

That moment can make you depressed, that moment can make you sad, or that moment can send you on a great journey for truth -- a great journey in the search for the bull.

What is this life? If death comes and takes it, what is this life? What meaning does it carry if one is so impotent against death? And remember, not only is Vipassana on her deathbed -- *everybody* is on his or her deathbed. After birth everybody is on his deathbed. There is no other way. All beds are deathbeds, because after birth only one thing is certain, and that is death.

You are also dying, not only Vipassana. Maybe you are a little farther away in the queue, but that is only a question of time. Somebody dies today, somebody tomorrow, somebody the day after tomorrow. What is the difference basically? Time cannot make much difference. Time can only create an illusion of life, but the life that ends in death is not, and cannot be, the real life. It must be a dream. I would like you to become aware of it; then your search for the bull starts.

The search for the bull is the search for the real life, the authentic life, which knows no death. Life is authentic only when it is eternal. Otherwise, what is the difference between a dream and what you call your life? In the night, deep asleep, a dream is as true as anything, as real -- even more real than what you see with open eyes. By the morning it is gone; not even a trace is left. In the morning when you are awake you see it was a dream and not a reality. This dream of life continues for a few years; then suddenly one is awakened, and the whole life proves to be a dream.

Death is a great revelation. If there were no death there would have been no religion. It is because of death that religion exists. It is because of death that a Buddha was born. All buddhas are born because of the realization of death.

Buddha passed down a street and he came across a dead man. He asked his servant, the driver who was taking him in the chariot, "What has happened to this man? What has *happened* to this man?"

And the charioteer could not lie. He wanted to lie -- that's what we are doing to each other -- he wanted to lie to this young prince: Why unnecessarily disturb him? He is so young now. Why should he be bothered about death?

The story is beautiful. It says that he was just going to lie and avoid it and give some explanation or other, but the gods in heaven were watching and they immediately came into his being; they possessed him: The truth must be spoken; otherwise this Gautam Siddhartha will miss. They forced the driver to speak the truth. And in spite of himself, the driver found himself saying, "This man is dead, and everybody is going to be like that -- even you, sir!"

"Even me?" Buddha asked. "Then take me back home. Then there is nowhere to go, then this whole life is false. I must not waste my time; then I must seek the eternal."

That is the search for the bull.

Go, sit by the side of Vipassana -- feel death. Don't feel sorry for her. If you feel sorry for her, you miss the whole point. You miss a great opportunity, a great door. Don't feel sorry for her; there is no need to feel sorry for her. She is perfectly beautiful. She is leaving this world with something gained inside.

The day she came to me, I became apprehensive and aware that her breathing was not right. Hence the name Vipassana. Vipassana means, awareness of breath. And I had told her to be as aware of her breath as possible. She was going to die -- when was not important -- and she was going to die by some deep breathing trouble. Her breathing was not rhythmic.

But she worked hard, and I am happy that she is dying with a certain integration, so she is not dying uselessly. Don't feel sorry for her at all. You can, on the contrary, feel happy for her. She has worked hard.

And whatsoever she has attained, she is going to carry into her other life. She has used this opportunity as well as possible -- so whether she survives or dies is immaterial.

When you go and sit by her side, feel sorry for yourself. You are in the same boat, in the same plight. Death will knock on your door any day. Be ready. Before death comes, find the bull. Before death knocks, come back home. You should not be caught in the middle; otherwise this whole life disappears like a dream, and you are left in tremendous poverty, inner poverty.

The search for the bull is the search for the energy, the eternal energy, the very dynamic energy, of life. It knows no death. It passes through many deaths. Each death is a door for a new formation. Each death is a cleansing. Each death is an unburdening. Each death simply relieves you of the old.

Life, real life, never dies. Then who dies? You die. The 'I' dies, the ego dies. Ego is part of death; life is not. So if you can be egoless, then there is no death for you. If you can drop the ego consciously, you have conquered death. And in the search for the bull, the only thing that has to be done is to drop the ego by and by. If you are really aware, you can drop it in a single step. If you are not so much aware, you will have to drop it gradually. That depends on you. But one thing is certain: the ego has to be dropped. With the disappearance of the ego, death disappears. With the dropping of the ego, death is also dropped.

So go and sit by the side of Vipassana. Soon she will disappear. Don't feel sorry for her -- feel sorry for yourself. Let death surround you. Have the taste of it. Feel helpless, impotent. Who is feeling helpless, and who is feeling impotent? The ego -- because you see you cannot do anything. You would like to help her and you cannot. You would like her to survive, but nothing can be done.
Feel this impotence as deeply as possible.

And out of this helplessness, a certain awareness, a prayerfulness, a meditation, will arise. Use her death -- it is an opportunity. Here with me, use everything as an opportunity.

She has used her life beautifully. I can say goodbye to her very happily so that she can come back soon. She will be coming on a higher plane. And this death is going to help her, because with this body more work is not possible now. Whatsoever work she could do she has done. A new, fresh body will be needed for further work.

And she is not fighting, she is not struggling. She is simply surrendering by and by -- and that's beautiful. She is in a letgo. If she fights, she may survive for a few days more. That's why doctors are not going to be of much help, because she herself is accepting death. And when somebody accepts death then nothing can help, because deep down the person is ready to die. And that's beautiful, that one is ready to die -- because one is ready to die only when one has come to feel something which is beyond death, never before. When one has come to feel the taste of deathlessness, a little glimpse maybe, one knows that one is not going to die. One is going to die and yet one is not going to die. When one comes to know that, then one relaxes. Then where is the fight? What is the point? One relaxes.

She is relaxing. By and by she will disappear. Use that opportunity! Be by her side. Sit silently. Meditate. Let her death become a pointer to you, so that you don't go on wasting your life. The same is going to happen to you.

Reaching The Source, the ninth sutra:

TOO MANY STEPS HAVE BEEN TAKEN
RETURNING TO THE ROOT AND THE SOURCE.
BETTER TO HAVE BEEN BLIND AND DEAF FROM THE BEGINNING!
DWELLING IN ONE'S TRUE ABODE, UNCONCERNED WITH THAT WITHOUT --
THE RIVER FLOWS TRANQUILLY ON AND THE FLOWERS ARE RED.

TOO MANY STEPS HAVE BEEN TAKEN.... In fact, there was no need to take so many steps. But this is realized only when you have come to the ninth point. When you reach home you will realize that this was possible in a single step. There was no need to take so many steps, there was no need to move so gradually, in degrees. A jump was possible.

People come to me and I tell them to take the jump. They say, "But I will have to think." How can you think for a jump? And if you think and you come to a decision by thinking, how is it going to be called a jump then?

A jump is a jump into the unknown -- unthought, uncontemplated, unplanned. A jump *cannot* be planned. You cannot prepare for it, you cannot think about pros and cons. *You* cannot be the decider. A

jump is going out of the ego -- doing something which has not been decided by the ego. A jump is allowing the whole to take possession of you. A jump is discontinuous with you; it is not a continuity. If you think and then you come to a decision, it is a continuity. You may take sannyas then, but this will be the first step in a long series.

The sannyas that I was hoping for you was a single step. In one step you would have arrived home -- but you wanted to think. I can understand your problem also: how can you take something without thinking? How can you be so trusting? A jump needs trust. You cannot trust. You doubt; you have been trained for doubt. You have been trained to think about all the possibilities before you decide. You have been trained to always remain in control.

You can take sannyas as a conclusion of your own thinking; then it is a continuity. The sannyas I was going to give you was more like death, or love. You cannot think about love -- it happens. That's why we have the expression in every language: falling in love. It is a fall -- a fall from the ego, a fall from the head, a fall from control, a fall from continuity.

Yes, it is a fall. You are no more a part of your thinking, your continuity. Suddenly a gap appears. Or it is like death; you cannot do anything about it. It comes, it possesses you -- it is not your decision. But one day when you come nearer and nearer home, when your home is just in front of you, then you will realize:

TOO MANY STEPS HAVE BEEN TAKEN
RETURNING TO THE ROOT AND THE SOURCE.
BETTER TO HAVE BEEN BLIND AND DEAF FROM THE VERY BEGINNING!

That is the meaning of trust: better to have been blind and better to have been deaf from the very beginning. If you trust, your mind says: You are becoming a blind believer. Don't be blind. Think about it, take time, then make the decision. Everything should be your decision.

Have you ever thought about it -- that your birth was not your decision? Nobody asked in the first place. And even if somebody had wanted to ask, you were not there to be asked. Your birth came out of the unknown; out of nothingness you were born. It was not your decision. One day you will disappear again into the unknown. That will be your death. That will not be your decision. And in between these two, sometimes there will be glimpses of love; they will all be of the unknown. Or if you are fortunate enough, and you try meditation and prayer, then again you will have a few glimpses of the unknown. They will not be something of your doing. In fact, your doing is the barrier.

There are things which can be done only by you, and there are things which can be done only when you are not there to do them. There are things which can be done only in a deep non-doing: birth, death, love, meditation. All that is beautiful happens to you -- remember it. Let it become a constant remembrance: You cannot *do* these things.

TOO MANY STEPS HAVE BEEN TAKEN
RETURNING TO THE ROOT AND THE SOURCE.
BETTER TO HAVE BEEN BLIND AND DEAF FROM THE VERY BEGINNING!
DWELLING IN ONE'S TRUE ABODE, UNCONCERNED WITH THAT WITHOUT --
THE RIVER FLOWS TRANQUILLY ON AND THE FLOWERS ARE RED.

Look at the river: unconcerned with whatsoever is happening all around, it flows on in deep tranquility, in deep calmness, undistracted by what is happening on the banks. Undistracted, it moves on. It remains tuned to its own nature, it never goes out of its nature. It remains true to itself. Nothing distracts it, nothing calls it away, away from itself. Whatsoever happens in the world around, the river goes on being a river -- true to itself, it goes on moving. Even if a war is going on, even if bombs are being dropped, whatsoever is happening, good or bad, the river remains true to itself. It goes on moving. Movement is its intrinsic nature. And tranquility is a shadow when you are true to yourself.

And watch the flowers on the trees... AND THE FLOWERS ARE RED. The trees are also true to themselves. No flower is trying in any way to imitate any other flower. There is no imitation, no competition, no jealousy. The red flower is just red, and tremendously happy in being red. It has never thought about being somebody else. Where has man been missing?

Man misses his true nature because of desire, imitation, jealousy, competition. Man is the only being on

earth who is not true to himself, whose river is not in tune with itself; who is always moving somewhere else, who is always looking at somebody else; who is always trying to be somebody else. That's the misery, the calamity. You can be only yourself. There is no other possibility, it simply does not exist. The sooner you understand it the better. You cannot be a Buddha, you cannot be a Jesus, and there is no need. You can be only yourself.

But everybody is trying to be somebody else. Hence we go on, away and away from the original source. The distance is created because of the desire. You see somebody moving in a beautiful car and you want the car. Not that that car is needed -- just a moment before there was no need. Suddenly, seeing somebody else moving in the car, a desire has arisen. If you had not seen the car, the desire would never have arisen. So it is not intrinsic to you, but something from the outside. It is as if the river was moving towards the ocean, and just on the bank the river has seen something and the flow is broken; the river does not want to go to the ocean now. Now, on this bank, she would like to cling to something, possess something. Now the river has moved away from its intrinsic nature. It has fallen from its trueness, authenticity, from its truth.

You see somebody, an athlete, a beautiful body, ornamental, and suddenly a desire arises. You would like to have the same body, you would like to become Muhammad Ali -- "the greatest." Or you see a beautiful man or a beautiful woman and you would like to become like that. Or you see a buddha, a tranquility of great understanding, and you would like to become like him. Remember one thing: you can be only yourself; there is no other way. All other ways simply lead you away from yourself.

Once you realize this the basic understanding has been achieved, and then immediately your river starts flowing. There are no blocks. People come to me and they say that they have so many blocks here and there. All blocks exist because of deep-rooted desires to be something other than you can be. All blocks exist because energy becomes frozen -- because the energy knows only one way to flow, that's its natural flow.

Just think of a rose who has become neurotic and thinks to become a lotus. Now what will happen? There will simply be misery, and in that misery the rose will not be able to become a rose. One thing is certain: the rose cannot become a lotus -- that is absolutely certain. The rose will not be able to become a rose either; that too is almost certain, because now the whole desire will be going far away. The rose will dream of the lotus, and the rose will think of the lotus, and the rose will start condemning itself.

How can you grow if you condemn yourself? The rose will not be able to love itself. How can you grow if you cannot love yourself? The energy will not be flowing. Now there will be blocks. Now the rose will be constantly in trouble. One day there is a headache; another day there is something else. The rose is ill.

Once the rose comes to understand that there is only one possibility, and that is to be a rose, and there is no need to be a lotus, and it is perfectly beautiful to be a rose -- once the rose accepts itself and the condemnation disappears, once the rose loves itself, the grace returns, the dignity comes back. Now there are no blocks, they will melt. The rose will start flowing like a river. The rose will be red, happy, tremendously delighted in whatsoever is naturally available to it.

Roses never go neurotic. They laugh at man. Lotuses never go neurotic. The whole world laughs at man. Man is the only animal who goes neurotic. And the neurosis arises once you try to do something unnatural to yourself; then neurosis arises. Once you have an ideal, you are going to be neurotic.
You are the ideal, you are the destiny.

DWELLING IN ONE'S TRUE ABODE... that means just being oneself, not trying to be anybody else.

> ... UNCONCERNED WITH THAT WITHOUT --
> THE RIVER FLOWS TRANQUILLY ON AND THE FLOWERS ARE RED.

The prose comment:

> FROM THE BEGINNING, TRUTH IS CLEAR. POISED IN SILENCE, I OBSERVE THE FORMS OF INTEGRATION AND DISINTEGRATION. ONE WHO IS NOT ATTACHED TO FORM NEED NOT BE REFORMED. THE WATER IS EMERALD, THE MOUNTAIN IS INDIGO, AND I SEE THAT WHICH IS CREATING AND THAT WHICH IS DESTROYING.

FROM THE BEGINNING, TRUTH IS CLEAR. From the beginning, truth is not hidden. From the beginning, truth is just in front of you. From the beginning, there is nothing other than the truth. Something has gone wrong with *you*, not with the truth.

People come to me and they ask: Why is God invisible? I tell them: He is not. You are blind. Don't say God is invisible. God is the all that surrounds you, within and without. God is not invisible -- you have lost the capacity to see. God is herenow. God is all that is. God is just a name for the totality, the whole. In millions of forms he is visible. In the flowing river, he is the flow. In the red flower, he is the redness.

God is not invisible. Somehow either you have gone blind or you have become too attached to your blinkers. You remain blindfolded. Your religions, your culture, your society, your conditionings, the civilization and all that nonsense just function as a blindfold. You are not allowed to open your eyes. You have become accustomed to living with closed eyes. You have completely forgotten that you have eyes and that you can open them. You have become so afraid of opening your eyes, of seeing the truth, you have become so attuned to lies, that to see truth is going to be very devastating. Your whole image will fall down, will be shattered. Your whole house of playing cards will simply fall down and disappear. You have lived too much in dreams and desires, and you have become deep down afraid of the real.
Don't say God is invisible. God is absolutely visible here and now.

FROM THE BEGINNING, TRUTH IS CLEAR.

Then where does man go astray? In trying to be something else, in trying to be somebody else, in trying to fulfill some ideals, in trying to go into the future and to become somebody. The ego trip leads you astray.

Drop all ideals. Drop all ideas of how you should be. The 'should' is the greatest poison there is. Just live naturally.

This is the uniqueness of Zen: it gives you no ideals, it helps you to be natural. It gives you no images so that you have to follow and imitate. Zen masters say: Even if you meet Buddha on the way, kill him immediately! And if you utter the name of Buddha, rinse your mouth. They know the exact message of Buddha, they have understood; hence they can be so hard. They look hard; they are not hard. They say you can be only yourself, so no imitation should be allowed. You should destroy all seeds for imitativeness; otherwise you will become a falsity, you will be a phony being.

Just be yourself. There is no other goal to be attained. Live alert, delightfully, and everything will be as it should be. There is no need to think about the 'should'. Truth will follow you like a shadow. You just settle down, relax in your naturalness, be spontaneous, be natural. Don't live according to rules. Let the rules come out of your naturalness.

Zen is the natural religion of man. It is almost religionless religion, godless religion. It is beyond ordinary morality.

FROM THE BEGINNING, TRUTH IS CLEAR. POISED IN SILENCE, I OBSERVE THE FORMS OF INTEGRATION AND DISINTEGRATION.

If you simply remain natural, you become a witness. A desire arises, it integrates -- you remain a witness. As it integrates, the same way it disintegrates. You need not do anything. Just like a wave arises in the ocean and falls back -- no need to do anything. No need to fight, no need to struggle. Forms arise and disappear, you remain a watcher. And you know well that no form is identical to you; you are not identified with any form.

You were a child; that form came and disappeared. If you met your childhood somewhere you would not be able to recognize it. You became a young boy, a young girl -- that form also disappeared. Now if you go and meet your youth somewhere, you will not be able to recognize it. You will become old -- that form will also disappear in death. Forms go on like waves, come and go, appear and disappear. No need to be distracted by them. Anger comes and goes... nothing is to be done about it. If you can remain poised in your alertness, it cannot poison you. You remain aloof -- close, very close, and yet aloof, far, far away.

Remain in the midst of forms, and yet remain alert that no form is identical with your being. Your being is not reducible to any form. Your being is pure awareness. It is just awareness, with no forms.

POISED IN SILENCE, I OBSERVE THE FORMS OF INTEGRATION AND DISINTEGRATION. ONE WHO IS NOT ATTACHED TO FORM NEED NOT BE REFORMED.

This is beautiful: ONE WHO IS NOT ATTACHED TO FORM NEED NOT BE REFORMED. First you get attached to the form of anger, or greed, or jealousy, or possessiveness, or whatsoever. First you get identified with the form of anger, then the question arises: How to drop it? How to attain to non-anger? First you become attached to the form of greed, and then you start inquiring: How to be non-greedy? Now reform is needed. And this is moving in circles.

Zen says: In the first place, why be identified with any form? Rather than trying to make anger non-anger, violence non-violence, greed non-greed, why not get out of the identification in the first place? Watch the anger; don't get identified with it. Suddenly you are neither angry nor non-angry, neither violent nor non-violent -- you are the watcher. The violence and the non-violence, both are forms on the screen. You are the spectator. You have gone beyond. Now no reform is needed. Try to understand this basic, very basic thing.

Zen doesn't teach you that you should practice brahmacharya, celibacy -- no. It simply says: Don't get identified with the form of sex. The real thing is to be done there. Once you are identified with the form of sex, then you are in a vicious circle. The first step has been wrongly taken; now you cannot arrive home. The first step has to be put right, so there is no need now to go to a saint and take a vow of brahmacharya. Your brahmacharya is going to be dangerous; it will be nothing but repression. And you will get more and more miserable, and sex will become more and more powerful. It will fascinate you more, it will attract you more. You will start living a very perverted life of sex. On the outside, brahmacharya; deep inside, the turmoil.

Zen says: Don't be worried about brahmacharya; just don't get identified with the form of sex. When the desire for sex arises, be a watcher. Don't condemn it, because if you condemn you cannot be a watcher; you have become a party. Then you cannot be impartial, you are already prejudiced. Don't condemn, don't judge. Just remain alert with no judgment, because all judgments are subtle forms of identification. If you say it is bad you are already identified, you are already against it. It has taken possession of you already, it has entered in you. If you say it is good, of course, you are getting identified.

Don't say good or bad, just don't say anything. Can you remain alert when anger arises, sex arises, greed arises, without saying yes or no? Can you resist the temptation to say yes or no? Can you be just alert, taking note of it, that it is there, with no judgment? Then you have got the key. That is the Zen key. It is a master key; it unlocks all the locks there are.

ONE WHO IS NOT ATTACHED TO FORM NEED NOT BE REFORMED. THE WATER IS EMERALD, THE MOUNTAIN IS INDIGO, AND I SEE THAT WHICH IS CREATING AND THAT WHICH IS DESTROYING.

There is no problem really for a man of Zen -- because he looks at things and accepts their naturalness. THE WATER IS EMERALD -- what is the problem? THE MOUNTAIN IS INDIGO -- what is the problem? A flower is a flower, a thorn is a thorn. Things are what they are. What is the problem?

The problem arises when you start evaluating them. You say: If the water was not emerald, it would have been better. Now the problem arises. If you say: If the mountains were not indigo, it would have been better. Now you are getting into trouble.

The water *is* emerald, the mountains *are* indigo -- accept the fact. Live with the fact, and don't bring theories into it. Just go on watching your mind. It brings theories continuously. It does not allow you to accept anything. It goes on thinking: It should not be so, it should be *so*. It goes on bringing imagination in. Watch... where is the problem?

Things are as they are. And if you accept this, if you understand this, there is nothing else to be done. You are back home. Then you go on watching and you go on enjoying. The scene is beautiful, the scene is tremendously beautiful -- but don't bring yourself into it. With your evaluation, judgment, the ego enters.

The child is restless, running all around. It has to be so, he is a child. Now you want him to sit silently, you want him to behave like an old man, and the problem has arisen. Now you can't see that the child is a child. Now you are trying to make him into something which he is not. Now you will be in trouble, and you are creating trouble for the child also. Accept it!

Dogs are barking and you are meditating. Now don't say that they are disturbing you. They are not concerned at all with you; they don't even know that you are meditating. They are dogs -- and barking is their meditation. You enjoy your meditation, let them enjoy their meditation.

Once you accept, suddenly the problem disappears. But deep down you go on evaluating: It would have

been good if these dogs were not barking. But why should they not bark? They are dogs -- and they are enjoying it so tremendously. Just accept the fact, and you will see that the more you accept, the more their barking becomes non-distracting. Then suddenly they go on barking and you go on meditating and there is no clash. The clash arises out of your mind and attitude.

Everything is in its nature. You also be in your nature. And the world is perfectly good, the world is perfectly beautiful -- it is the best world there can be.

The tenth sutra: In the World. The ninth sutra is: Reaching the Source. But whenever you reach the source, the circle has to become complete.
I was reading a small anecdote:

"Who made God?" asked a small eight-year-old child.
"God has no beginning or end," answered the teacher.
"But everything has a beginning or end," insisted the boy.

Another eight-year-old tried to help: "Where is the beginning or the end of a circle?" he asked.
"I see," said the first child.

If life is really complete, the circle has to come back to the very first step. Then the circle has to become complete. That was what was missing before Kakuan. The Taoist pictures ended with the eighth, but Kakuan felt, and he felt rightly, that the circle was not complete -- something was missing.

A man starts in the world; he must end in the world. Only then is the circle complete and man is perfect.

In Zen they have a saying: Before I entered the path, rivers were rivers and mountains were mountains. As I went deeper on the path, I became confused. Rivers were now no more like rivers and mountains were no more like mountains. Everything became topsy-turvy, upside down. It was a chaos. And when I reached the end and the path was complete, rivers again became rivers, mountains became mountains.

It has to be so. You start in the world. The world is the given. Wherever you start, you start in the world. Now one thing is certain: if the circle is complete and the journey full and you are fulfilled, you must end in the world. But in the middle, things will be topsy-turvy.

The *siddha* -- the one who has attained -- comes back into the world as an ordinary man. Sometimes you may not even be aware that a siddha lives just in your neighborhood. Somebody you know may be a siddha and you may not be aware. The circle may be so complete that he will look just like an ordinary man, because the effort to look like an extraordinary man is still an ego trip. So be careful! -- you may be passing many siddhas in the marketplace. And be alert -- just by your side there a buddha may be sitting who has come full circle.

In the East we bow down to each other in deep remembrance of God. In the West you say hello to somebody, you say good morning, good evening. We don't say that in the East, we say: *jai ram* -- God is great. We recognize the god in the other. We hail the god in the other. Who knows, he may have come full circle.

In that deep recognition, we don't talk about the morning or the evening or the afternoon or night; that is useless. Goodnight is just a formality; good morning -- just a formality. But when somebody says: Jai Ram -- I bow down to the god in you -- it is not just formality. It has a very tremendous significance. It says: Who knows, I am not very alert, and the other person may be Ram, may be God himself. Let me bow down to him.

Whenever a buddha comes full circle, he is back in the world. That is where everybody starts and that is where everybody should end. That is the tenth sutra:

BAREFOOTED AND NAKED OF BREAST,
I MINGLE WITH THE PEOPLE OF THE WORLD.
MY CLOTHES ARE RAGGED AND DUST-LADEN AND I AM EVER BLISSFUL.
I USE NO MAGIC TO EXTEND MY LIFE;
NOW, BEFORE ME, THE TREES BECOME ALIVE.

BAREFOOTED AND NAKED OF BREAST... very ordinary, just like a beggar.

BAREFOOTED AND NAKED OF BREAST,

I MINGLE WITH THE PEOPLE OF THE WORLD.

This mingling with the people of the world is a great recognition, realization, that everybody is divine. So there is no need to go to the Himalayas, there is no need to hide yourself in the seclusion of a monastery, there is no need to keep yourself isolated. Mingling with the people is mingling with God in millions of forms.

BAREFOOTED AND NAKED OF BREAST,
I MINGLE WITH THE PEOPLE OF THE WORLD.

Now the division between the world and nirvana is lost. This world and that world -- that division is lost. The profane and the sacred -- that division is lost. Now everything is sacred or profane, because everything is one. Call it the world or nirvana, it makes no difference. The world is *moksha*, the world is nirvana.

The sayings like this of Zen masters trouble other religious people very much. Zen masters say: This world is nirvana, this world is enlightenment, supreme, ultimate, and there is no other world. This troubles and creates anxiety in other religious people, because they cannot think that the profane can be sacred, that the ordinary can be the extraordinary, that pebbles on the path are diamonds. But it is so, and the Zen insight is absolutely true.

The other world is not anywhere else -- it is herenow. You only need perception, clarity. When your eyes are clear, pebbles become diamonds. When you attain to clarity, all stones turn into images of God. When you have the realization of your own being, suddenly you have realized the whole. There is no other world; this is the only world there is.

But there are two ways of seeing it: one is with blindfolded eyes. It is not good to say that it is a way of seeing, it is a way of *not* seeing. And then there is another: with open, clean, clear eyes, with perceptivity. Then suddenly everything is beautiful, divine, sacred. Wherever you are, you are moving on holy ground. The holiest of the holies surrounds you.

BAREFOOTED AND NAKED OF BREAST,
I MINGLE WITH THE PEOPLE OF THE WORLD.
MY CLOTHES ARE RAGGED AND DUST-LADEN AND I AM EVER BLISSFUL.

Again ordinary -- maybe chopping wood, carrying water from the well. Doing ordinary things: cleaning the house, preparing the food, looking after the guest.

MY CLOTHES ARE RAGGED AND DUST-LADEN -- back to the very ordinariness of life -- AND I AM EVER BLISSFUL. But wherever I am, bliss surrounds me. Now it is no more something that happens to me, it is something that has become my intrinsic quality. Not that sometimes I am blissful and sometimes not; it has become my nature, I *am* bliss.

NOW, BEFORE ME, THE TREES BECOME ALIVE.
I USE NO MAGIC TO EXTEND MY LIFE...

because there is no question of extending life. One lives eternally. Now there is no death, so what is the point of extending life?

Yogis have been very much concerned, almost obsessed, with the idea of extending life, living long. The desire is deep down in every person. If somebody comes and says, "I have come across a *sadhu* in the Himalayas who is one hundred fifty years of age," you suddenly become interested. Why? What is the difference if he is fifty or a hundred and fifty or three hundred? What is the difference? Why are you interested? You are still identified with the body -- and still afraid of death.

I have heard about a sadhu in the Himalayas who used to say that he was a thousand years old. A Westerner had come to see him from thousands of miles away, just because he had heard that he was a thousand years old: "It is impossible -- but maybe.... Things happen in the East.... "

He had come; he watched the man, but he couldn't believe it. The man looked not more than sixty. He

watched for a few days, but he could not believe that he was a thousand -- sixty at the most. Even that was too much. Then he gathered courage and asked one disciple who seemed to be the chief disciple, "What do you think? Is he really one thousand years old?"

The disciple said, "I don't know much, because I have only been with him three hundred years." And the disciple was not more than thirty!

The human mind is stupid. But the attraction has a deep significance: it shows that you are afraid of death. You become interested if somebody is a thousand years old -- then maybe he can also help you. He can also give you some secret, some alchemical formula, some key, and you can live long as well. But Zen is not interested in long life, because Zen says: Once you understand yourself, then there is eternal life. Who bothers about a long life?

A long life is still a desire of the body -- an identified man who is afraid of death. A man of understanding knows there is no death. Death does not happen; it has never happened. It happens only because you are identified with the body and you don't know yourself. Yes, from the body you will be separated. If you are too identified, that separation looks like death. But if you are not identified with the body and you know yourself as the witnessing soul, as the consciousness, as the awareness, then there is no death.

I USE NO MAGIC TO EXTEND MY LIFE... but one thing is happening: NOW, BEFORE ME, THE TREES BECOME ALIVE. Even dead trees, as I pass them, become alive.

A man who has attained to his innermost core of being is so full of life that wherever he moves he showers his life on everything. It is said that when Buddha moved into the forest, dead trees became alive and trees would blossom out of season. These may be just stories, but significant; mythological, not historical, not true in the sense of history, but still true in a deeper sense. When *you* are alive, whatsoever you touch becomes alive. When you are dead, whatsoever you touch you kill. Your touch becomes poisonous.

The prose comment:

INSIDE MY GATE, A THOUSAND SAGES DO NOT KNOW ME. THE BEAUTY OF MY GARDEN IS INVISIBLE. WHY SHOULD ONE SEARCH FOR THE FOOTPRINTS OF THE PATRIARCHS? I GO TO THE MARKETPLACE WITH MY BOTTLE AND RETURN HOME WITH MY STAFF. I VISIT THE WINE SHOP AND THE MARKET, AND EVERYONE I LOOK UPON BECOMES ENLIGHTENED.

INSIDE MY GATE, A THOUSAND SAGES DO NOT KNOW ME. The truth of one's being is so vast that even a thousand sages cannot know it. It is unknowable. Not only the unknown -- it is the unknowable. The more you know it, the more you feel its unknowability. It is a mystery, not a problem to be solved, not a riddle which can be dissolved. It is a mystery which goes on growing bigger and bigger. The more you enter it, the more mysterious it becomes. It is the very substratum. It is the ultimate. There is nothing beyond it. There is nothing beyond *you*; you are the very base of existence, the very ground of being. Of course, that very ground cannot become part of knowledge. It is deeper than knowledge. It is deeper than the knower.

INSIDE MY GATE, A THOUSAND SAGES DO NOT KNOW ME. THE BEAUTY OF MY GARDEN IS INVISIBLE.

One feels it. One feels it but one cannot know it. One becomes alert to it, but it is very subtle. You cannot catch hold of it. You can realize it, you can live in it, but you cannot grab it, you cannot cling to it. It is elusive.

WHY SHOULD ONE SEARCH FOR THE FOOTPRINTS OF THE PATRIARCHS?

Now there is no need. Why should one bother about buddhas, the knowers, the enlightened people? Jesus and Krishna and Lao Tzu -- why should one be worried about them? The search is finished. You have come home. Why should one search for the footprints of the patriarchs? Now there is no need. Once you are back to your innermost nature there is no need for any scripture, for any doctrine, for any yoga, for any system, for any search.

I GO TO THE MARKETPLACE WITH MY BOTTLE.

Here Kakuan is unique, a very courageous man. It is very rare to find such a courageous man among so-called religious people. Only a really religious person can be so courageous. He accepts the world in its totality.

I GO TO THE MARKETPLACE WITH MY BOTTLE AND RETURN HOME WITH MY STAFF. I VISIT THE WINE SHOP AND THE MARKET, AND EVERYONE I LOOK UPON BECOMES ENLIGHTENED.

Now nothing is prohibited, now nothing is denied. Now there is no 'no'. A great 'yes' surrounds. Everything is included, nothing is excluded -- even the wine shop is not excluded. Nothing is excluded -- the 'yes' is all inclusive, total.

One becomes so all-inclusive that one goes to the market, even to the wine shop. Now in everything one finds God hidden. Now one has no condemnation for anything. The no-saying has disappeared totally. And remember, the ego disappears totally only when the no-saying disappears totally. If you still have a no, then you have a hang-up. Then the ego is still hiding in subtle ways. It says no, and it feels good.

What Kakuan means by this is: Now the yes is so total that the temple and the wine shop are the same to me. Now I see God everywhere. Now God *is* everywhereness. And everyone I look upon becomes enlightened.

That is the last thing to be remembered. Once *you* are enlightened, you cannot find a person who is not enlightened. Not that everyone becomes enlightened, but if I see into you, I cannot see anything else -- you are enlightened. That's why I go on saying you are all buddhas. Buddhahood is your intrinsic nature. The day I looked into myself, that very day the whole world became enlightened to me.

You may be puzzled: I can see your confusion. You may be puzzled about your own treasures. You may not be aware, but I can see: you are carrying the greatest treasure of life. You are carrying a God within you. You may have forgotten completely. You may have completely forgotten the way back home, but it is still there.

And Kakuan is right: *Everyone i look upon becomes enlightened*. If I look at you, you become enlightened, because for me only enlightenment exists now.

Whatsoever you are, you will find the world exactly the same. You go on finding yourself in the world again and again. The world is a mirror. If you are enlightened, you are surrounded by enlightened beings. There is no other way. You are surrounded by an enlightened universe. The whole existence, the rocks and the rivers, the oceans and the stars, all are enlightened beings. It depends on you. Where you are, you create your world. If you are miserable, you live in a miserable world. If you are enlightened, you live in an enlightened world. If your energy is celebrating within, the whole becomes a symphony of celebration.
You are the world.
Enough for today.

The Secret

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A MAN CAME TO BAHAUDIN NAQSHBAND, AND SAID, "I HAVE TRAVELED FROM ONE TEACHER TO ANOTHER, AND I HAVE STUDIED MANY PATHS, ALL OF WHICH HAVE GIVEN ME GREAT BENEFITS AND MANY ADVANTAGES OF ALL KINDS.

"I NOW WISH TO BE ENROLLED AS ONE OF YOUR DISCIPLES, SO THAT I MAY DRINK FROM THE WELL OF KNOWLEDGE, AND THUS MAKE MYSELF MORE AND MORE ADVANCED IN THE TARIQA, THE MYSTIC WAY."

BAHAUDIN, INSTEAD OF ANSWERING THE QUESTION DIRECTLY, CALLED FOR DINNER TO BE SERVED. WHEN THE DISH OF RICE AND MEAT STEW WAS BROUGHT, HE PRESSED PLATEFUL AFTER PLATEFUL UPON HIS GUEST. THEN HE GAVE HIM FRUITS AND PASTRIES, AND THEN HE CALLED FOR MORE PILAU, AND MORE AND MORE COURSES OF FOOD, VEGETABLES, SALADS, CONFITURES.

AT FIRST THE MAN WAS FLATTERED, AND AS BAHAUDIN SHOWED PLEASURE AT EVERY MOUTHFUL HE SWALLOWED, HE ATE AS MUCH AS HE COULD. WHEN HIS EATING SLOWED DOWN, THE SUFI SHEIKH SEEMED VERY ANNOYED, AND TO AVOID HIS DISPLEASURE, THE UNFORTUNATE MAN ATE VIRTUALLY ANOTHER MEAL.

WHEN HE COULD NOT SWALLOW ANOTHER GRAIN OF RICE, AND ROLLED IN GREAT DISCOMFORT UPON A CUSHION, BAHAUDIN ADDRESSED HIM IN HIS MANNER.

"WHEN YOU CAME TO SEE ME, YOU WERE AS FULL OF UNDIGESTED TEACHINGS AS YOU NOW ARE WITH MEAT, RICE, AND FRUIT. YOU FELT DISCOMFORT, AND, BECAUSE YOU ARE UNACCUSTOMED TO SPIRITUAL DISCOMFORT OF THIS REAL KIND, YOU INTERPRETED THIS AS A HUNGER FOR MORE KNOWLEDGE. INDIGESTION WAS YOUR REAL CONDITION.

"I CAN TEACH YOU IF YOU WILL NOW FOLLOW MY INSTRUCTIONS AND STAY HERE WITH ME DIGESTING BY MEANS OF ACTIVITIES WHICH WILL NOT SEEM TO YOU TO BE INITIATORY, BUT WHICH WILL BE EQUAL TO THE EATING OF SOMETHING WHICH WILL ENABLE YOUR MEAL TO BE DIGESTED AND TRANSFORMED INTO NUTRITION AND, NOT WEIGHT."

THE MAN AGREED. HE TOLD HIS STORY MANY DECADES LATER, WHEN HE BECAME FAMOUS AS THE GREAT TEACHER SUFI KHALIL ASHRAFZADA.

LA ILLAHA ILL ALLAH -- There is no god but God. This is the fundamental essence of the way of the Sufis. This is the seed. Out of this seed has grown the Bodhi Tree of Sufism. In this small proclamation, all that is valuable in all the religions is contained: God is and only God is.

This statement makes God synonymous with existence. God is the very isness of all that is. God is not separate from his creation. The creator is in his creation; there is no duality, there is no distance, so whatsoever you come across is God. The trees and the rivers and the mountains, all are manifestations of God. You and the people you love, and the people you hate, all are manifestations of God.

This small statement can transform your whole life. It can change the very gestalt of your vision. The moment one recognizes that all is one, love arises on its own accord. And love is Sufism.

Sufism is not concerned with knowledge. Its whole concern is love, intense, passionate love: how to fall in love with the whole, how to be in tune with the whole, how to bridge the distance between the creation and the creator.

The so-called, organized religions of the world teach a kind of duality that the creator is separate from the creation, that the creator is higher than the creation, that there is something wrong with creation, it has to be renounced. Sufis don't renounce, they rejoice. And that's what I am teaching you here: Rejoice!
My sannyas is a way of rejoicing, not a way of renunciation.
Rumi has said:

If you are not one with the Beloved
Seek!
And if you are in Union,
Rejoice!

This assembly is a Sufi assembly. You are my Sufis, the Sufis of the new age. I am introducing you to the world of love. I am initiating you into the ways of love.

Sufis talk about two kinds of love. One they call *muhabbah*; it means the ordinary love, lukewarm, momentary, partial. One moment it is there, another moment it is gone. It has no depth, no intensity. You call it passion, but it is not passionate. It is not such a flame which can burn you. You don't become aflame with it; it remains something under your control. You don't become possessed by it, you don't lose yourself in it. You remain in control.

The other kind of love, the real love?. the authentic love, Sufis call it *ishq*; *ishq* means love with total intensity. One is lost in it, one is possessed by it. One goes mad in it.

I have heard, the great Sufi Master Ruzbihan was once on the roof of his *khaniqah* while in a state of WAJD....

The *khaniqah* is the place where Sufis meet; it is a temple of love. It is a temple of madness, of utter rejoicing. This is a *khaniqah*. No other god than love is worshiped, no other prayer than love is preached. In a *khaniqah*, only those who are becoming aflame with love are invited, who are on the verge of madness.

Ruzbihan was on the roof of his *khaniqah* while in a state of *wajd*. *Wajd* is a moment when you are not and God is, a moment of absolute harmony. A window opens, and you can see the whole sky, you are no more confined within the walls of your body and mind. For a moment, a lightning happens and all darkness disappears. *Wajd* is a momentary samadhi, a glimpse, a satori. It comes and goes. Slowly, slowly, it establishes itself.

But even to know God for a moment is of immense beauty and benediction. Even to know for a single moment that you are not separate from existence, that there is no ego, that all is one -- La illaha ill Allah -- even to know this just as a passing experience, just like a breeze that comes and is gone -- by the time you become aware of it, it is no more there, but it has been there, it has refreshed you, rejuvenated, resurrected you...

Ruzbihan was on the roof of his *khaniqah* in a state of *wajd* -- in a state of oneness with existence...

... It happened that a group of young people was passing by in the alley below, playing musical instruments and singing...
They were singing:
"O heart, in the neighborhood of the Beloved there is no wailing,
nor are the roof, door, or windows of her house guarded.
If you are ready to lose your soul,
get up and come now, for the field is empty. "

They were completely unaware of Ruzbihan. They were just singing. They were even unaware of what they were singing, what they were saying. It is a Sufi provocation; it is a Sufi song. The moment Ruzbihan heard it -- "If you are ready to lose your soul, get up and come now, for the field is empty" -- and he was in a state of *wajd*, of unity, oneness, unio mystica -- his ecstasy was such that he was not there in that ecstasy at all; when Ruzbihan heard this, something possessed him, something from the beyond, and he flung himself from the roof...

... whirling and turning in the air, to the ground below.

On witnessing this, the group of young people cast away their instruments, left their former ways, entered the *khaniqah*, and became Sufis.

What happened to that group of young people? For the first time, they saw ecstasy, *wajd*, love, madness for God. For the first time, they came across a man who could risk his very life. This is *ishq*. *Ishq* means you are ready to lose your life for your love. *Ishq* means love has become a higher value than life itself.

Hence the people who are in love are thought to be mad by people who have not known love, are thought to be blind by people who have not seen through the eyes of love. The intellectual condemns the ways of love; he is afraid. Love is dangerous. To go through the heart is risky because the heart is non-calculative, illogical.

Just remember this man, this madman Ruzbihan, jumping from the roof of the *khaniqah* just because a few people were singing a song and they said, "If you are ready to lose your soul, get up and come now, for the field is empty" -- and he jumped, without hesitating for a single moment. This is madness. The calculative mind is going to condemn it. But he was not hurt. He was so drunk, he was not even aware of what was happening. Nothing was happening to him, because he was not there: as if God jumped through him. He was possessed by God, he was utterly drunk.

Seeing him coming from the roof, turning, whirling in the air... They had seen many dervishes, whirling dervishes, but not a man like this. And when he came onto the ground, he was so innocent, he was so silent, his joy was such, seeing him, just seeing him, was enough for them to renounce their old ways. They threw down their instruments, entered the *khaniqah*, and became Sufis.

That's how you have become Sufis with me. You have also jumped from your roofs. To become a sannyasin is a quantum leap: it is a non-calculated step. It is only for the mad ones. But God is only for the mad ones. Those who calculate remain part of the marketplace. Calculation keeps you in the world.

One needs to be in such love that one is ready to risk all. That love is called *ishq*. You have all known *muhabbah*, the so-called ordinary love, which is just an emotion, a sentiment, superficial. One day you are in love, another day you are in hate. One day you love the person and you are ready to die for the person, and another day you are ready to kill the same person. One moment you are so nice, so beautiful, another moment you are so nasty, so ugly to the same person. This is not *ishq*, *ishq* has depth. This is only circumference. This is just a mask; this is part of your personality. *Ishq*, passionate love for God, is not of the personality. It is of the essence. It comes from jour center; from the very ground of your being it arises and possesses you. It is not within your control; on the contrary, you are in its control. Yes, you are drunk and you are mad.

Sufis have found ways and methods of how to create *ishq*. That is the whole *sufi* alchemy: how to create *ishq* in you, how to create such passion that you can ride on the wave of it and reach to the ultimate.

It is said about Majnu... The story of Majnu and Laila is a *sufi* story, a great love story. No other love story can be compared with it. There are many in the world, almost every country has its own love stories, but nothing compared to Laila and Majnu because it has a *sufi* message in it. It is not just an ordinary story of *muhabbah*, it is the story of *ishq*.

It is said that Majnu decided one day that, seeing Laila, he had seen all that was worth seeing, so what was the use of keeping his eyes open anymore? He decided that whenever Laila would come he would open his eyes; otherwise he would remain blind because there was nothing else worth seeing.

For months Laila could not come -- the parents were against, the society was against -- and Majnu waited and waited under the tree where they used to meet, with closed eyes. Days passed, weeks and months passed, and he would not open his eyes.

And the story says God took compassion on him. He came to Majnu and said, "Poor Majnu, open your eyes. I am God himself. You have seen everything in the world, but you have not seen me. Look who is standing before you. "

Majnu is reported to have said, "Get lost. I have decided only to see Laila; nothing else is worth seeing. You may be God, but I am not concerned. Just get lost, don't disturb me."

Shocked, God said, "What are you saying? I have never come to anyone on my own. Seekers and devotees pray and search and practice -- then too it is very, very difficult to see me -- and I have come on my own and you have not even asked for me. I am coming just as a gift, and you are rejecting?"

And Majnu said, "If you really want to be seen by me, come as Laila, because I cannot see anything else. Even if I open my eyes I cannot see anything else. I look at a tree, and Laila is there. I look at the stars, and Laila is there. Laila is in my heart and she has possessed my whole heart, and whatsoever I see I see through my heart. I am sorry, but there is no possibility, because there is no space left in my heart for anything else. I am sorry. Excuse me, but go away. Don't disturb me."

This is *ishq*. Even God... yes, even God can be renounced.

When you love, when you really love, there are no conditions. It is unconditional. You love for the sheer joy of it. And love is absolute -- it knows no wavering, it knows no hesitation.

Sufism is a great experiment in human consciousness: how to transform human consciousness into *ishq*. It is alchemy.

And this is what I am doing here with you. You may be aware, you may not be aware of it, but this whole experiment is to create in you as much love energy as possible. Man can be transformed into pure love energy. Just as there is atomic energy discovered by physics, and a small atom can explode into tremendous power, each cell of your heart can explode into tremendous love. That love is called *ishq*. Sufism is the path of love.

Remember that it is a path, it is not a dogma. Mohammedans have a particular word for dogma: they call it *shariat*. Dogma, doctrine, religion, morality, philosophy, theology, all are contained in *shariat*. Sufism is not a *shariat*, it does not depend on books. Sufis are not the people of books. Sufism is a *tariqat*: a methodology, a technique, a science, a path, a way to truth, to *haqiqat*, to that which is. Remember the difference between *shariat* and *tariqat*.

Theology thinks about God. That is the very meaning of "theology"; it consists of two words, *theo* and *logy*: logic about God, contemplation, thinking, philosophizing, speculation about God. Sufism does not think about God, because, Sufis say, how can you think about God? Thinking is utterly inadequate. You can think about the world, but you cannot think about God. You can only be in love with God, so it is not a theology, but it is a method. It is an experiment in your consciousness, an experiment to transform it from gross energy into subtle energy, from material energy into divine energy.

Tariqat is the way by which the Sufi comes into harmony with the whole.

And two things are basic requirements to follow this method. One is FAQR :FAQR means spiritual poverty, simplicity, egolessness. When Jesus says, "Blessed are the poor in spirit," he is exactly talking about *faqr*. It does not mean poverty, it means *spiritual* poverty. Even a king can be spiritually poor, and even a beggar may not be. If the beggar is egoistic he is not spiritually poor, and if the king is egoless he is spiritually poor. Spiritually poor means there is nobody inside, utter emptiness, a silence prevails. This poverty has nothing to do with outer poverty. Outer poverty can be easily imposed; that is not going to help. An inner poverty is needed.

If you follow *faqr*, if you slowly, slowly dissolve the idea of separation from existence, the ultimate result is *fana*. *Fana* means a state of non-being, what Buddha calls nirvana. You simply disappear, but your disappearance is the appearance of God. If you are in the state of *fana*, then suddenly, out of the blue, another state is born, that is called *baka*. *Baka*, means being. Sufism is the bridge between *fana* and *baka*. First you have to be dissolved as an ego, then you are born as God. The dewdrop has to disappear as a dewdrop, into the ocean; this is fana. But the moment the dewdrop falls into the ocean, it becomes the ocean; that is *baka*.

Non-being is the way to being, and love is the most adequate method to disappear.

That's why millions of people have decided not to love. If you decide in favor of the ego you will have to remain loveless. Love and ego cannot go together. Knowledge and ego go together perfectly well, but love and ego cannot go together, not at all. They cannot keep company. They are like darkness and light: if light is there darkness cannot be. Darkness can only be if light is not there. If love is not there the ego can be; if love is there the ego cannot be. And vice versa, if ego is dropped, love arrives from all the directions. It simply starts pouring in you from everywhere.

Just as nature abhors a vacuum, God also abhors a vacuum. You become a vacuum, and God rushes into you.

The first thing is *faqr*, and the second thing is *zikr*. *Faqr* means spiritual poverty, egolessness, simplicity, dissolving the idea of "I". And *zikr* means remembrance. Disappear as a person, then presence is left; in that presence, remember God, let God resound in you -- La illaha ill Allah. Let this remembrance arise in your nothingness. In that purity of non-being let there be only one music heard -- La illaha ill Allah. Repeat it, sway with it, dance with it, twirl, turn, whirl, and let this music fill yoU. Each cell of your body should start repeating La illaha ill Allah, La illaha ill Allah, La illaha ill Allah....

And you will be surprised, it creates a kind of drunkenness. The very sound of this mantra is such, it is one of the most potential mantras ever invented by man, discovered by man. Just repeating it, and you will find that something inside you is becoming psychedelic, something in you is changing. You are becoming light, you are becoming love, you are becoming divine. And not only that you will feel it, even others will

feel it.
Meditate on these beautiful words of Nurbakhsh:

Those who suffer for you sit waiting for relief. They have renounced themselves, their hearts, and religion. In good faith your lovers have traveled the road of loyalty. Now sit waiting on your threshold, pure of heart. The beggars sit in the royal court of your grace, hearts content, needs fulfilled. Your dependents, they have nothing to do with worldly kings, but prefer to sit in total poverty within your kingdom. Worshipers of your wine circle the cask, take up the glass and sit there, no longer questioning, serene. Afflicted, wounded by you, they judge their souls worthless. Why then should they sit waiting for medicine? In God's house God's men Cannot sit negligent, like you false pretenders. Light shines to the highest heavens from the gathering of the Sufis, wild ones, sitting for God, by God, in God.

A very significant statement by a great mystic, Nurbakhsh.

He says, wherever Sufis are, "Light shines to the highest heavens from the gathering of the Sufis, wild ones, sitting for God, by God, in God."

If only God is, then Mansur was right when he declared, "Ana el haq!" -- I am the reality, I am the truth! Then the Upanishadas are right when the seers declared, "Aham Brahmasmi!"I am the absolute! Buddha is right when ke declared, "Not only I have become enlightened, but the moment I became full of light I saw the whole existence as enlightened. I declare the whole existence as enlightened! You may not be aware, but I can see the light in you."

That's the function of a Master -- to see the potential, to see that which can become at any moment actual, and to help to make it actual. You are gods in disguise.

And when I said this is a Sufi assembly, I literally meant it. See this silence, this grace, this benediction that is showering on you? See this stillness? See this *faqr*? In this moment there is no ego in you, but only a pure silence. The personality has disappeared, there is only presence, and the light rises to the highest heavens. Wherever the wild ones meet, the mad ones meet, wherever there is simplicity and love, and wherever there is prayer, *zikr*, remembrance of God, this miracle happens. You may not be able to see it. It is happening. You will have to become tuned to this miracle that is happening here.

I am not just teaching you about God. I am not interested in giving you knowledge about God. I am sharing my God with you; it is a sharing. I want to challenge your God which is asleep inside you, to provoke it. And that is the work Sufis have been doing down the ages: provoking the potential into the actual.
Khwajah Esmat Bokhari says:
This is no Kaaba
For idiots to circle
Nor a mosque
For the impolite to clamor in.
This is a temple of total ruin.
Inside are the drunk, from pre-eternity
to the Judgement Day,
gone from themselves.

The Sufis call their assemblies "temples of total ruin" *kharabat* -- because you have to die, you have to disappear. When Sufis really meet, there is nobody to meet. The Sufi assembly is utterly empty of persons. Only God is. It is a *kharabat*, a temple of ruin. Very revolutionary words of Bokhari: "This is no Kaaba for idiots to circle."

I also say the same about this assembly: this is no Kaaba for idiots to circle -- hence idiots are very much angry with me"nor a mosque for the impolite to clamor in." This is not a place for the mob and the crowd. This is a place only for the chosen ones, only for those who are ready to die in their love, only for those who are ready to risk all in their search for God.

This is a temple of total ruin -- *kharabat*. If you come close to me, remember, you are going to die.

Mohammed has said, "Die before you die." That is a Sufi statement: die before you die. Death is coming, death will take you away, but that will not be a voluntary death. It will not be a surrender. You will be forced to die. A Sufi dies voluntarily; he dies in love. He does not wait for death to come, love is enough to die for. And to die in love is beautiful because to die in love is to go beyond death. Listen to Mohammed:

die before you die.

If you can die here with me... I am a dead man. I have died. And all that I am teaching you is an art of dying so that you can move into the state of *fana*, you disappear. If you fulfill that condition of disappearing, God immediately rewards you with *baka* -- being descends in you -- and that being is eternal.

The door that you have to pass through is the door of love because only a lover is ready to die voluntarily. Nobody else can die voluntarily, only a lover, because the lover knows that death is not death, but the beginning of an eternal pilgrimage.

We are not creating a Kaaba here for idiots to circle, not a mosque for mobs to clamor in. We are creating a scientific energy field, where your energies can be transformed into their optimum potential. And when a man is really aflame with love, God has happened. And only with the happening of God can you be contented and can you be blissful. Only with the happening of God does misery disappear and do hells become non-existent.

God is already the case! But you have not been able to gather courage enough to die in love. Sufism will persuade you, will seduce you to die in love.

A Sufi mystic says:

l thought of You so often
that I completely became You.
Little by little You drew near
and slowly but slowly I passed away.

If you remember God.... And to remember God means to see God in the trees and the birds and the people and the animals. Wherever life is look for God, wherever existence is search for God, because only God is -- La illaha ill Allah. So he can be found anywhere. He has to be found everywhere. Don't look for God as a person, otherwise you will go on missing.

That's why millions of people search for God but go on missing. They are searching for a certain image. God has no image; God is not a person. God is this wholeness, this totality. So don't start looking for a certain personage, otherwise you will never find him, and, not finding him, you will start thinking there is no God. You started from a wrong vision.

Because God has been thought of as a person, there are so many atheists in the world. The atheists are there because of your so-called religious people. The so-called religious people talk about God as if God is a person, and they cannot prove him. They naturally create a climate in which atheism flowers. Almost half of the earth has become atheist. All the communists are atheists, and the remaining people are only so-called religious; they are ready to turn to atheism any moment.

Do you know? Before the Russian revolution, Soviet Russia was one of the most religious countries of the world? It was as religious as India is. And just after the revolution, within five years, all religions simply disappeared. What kind of religion was this which took only five years to disappear? And when the atheists came into power, people simply surrendered to atheism. That religion was false; it was pseudo.

The same is going to happen in India. Any day this country will become irreligious; just let the irreligious people come into power, and all the temples and all the gurudwaras and all the mosques will start disappearing because this religion is not real religion.

In fact, the very idea of God as a person creates doubts in you. How many hands has he? What kind of face? Is he black or white? Does he look like a Chinese or an American? What height? Old or young? Man or woman? How many faces has he? A thousand and one questions and not a single question is answerable, because you have taken the very first thing wrongly. God is not a person at all.

God is this impersonal existence.

Keep this continuously in your heart -- that in Sufism God is synonymous with existence, synonymous with isness, the suchness of existence is God -- and then things will become easier for you to understand.

Now the story.

A MAN CAME TO BAHAUDIN NAQSHBAND, AND SAID, "I HAVE TRAVELED FROM ONE TEACHER TO ANOTHER, AND I HAVE STUDIED MANY PATHS, ALL OF WHICH HAVE GIVEN ME GREAT BENEFITS AND MANY ADVANTAGES OF ALL KINDS."

Bahaudin is one of the greatest Sufi Masters ever. He is of the same status as Buddha, Krishna, Mohammed, Christ. "Naqshband" means "a designer"; and he was a designer, and this story is a design. He used to create situations because people can only be taught through real situations. And he was one of the greatest designers.

Gurdjieff learned his devices from the Order of Naqshbandis, the followers of Bahaudin Naqshband. They are called Naqshbandis, "The Designers", still. No other school of human transformation has created so many devices. Bahaudin used to say that people are so asleep that if you simply talk with them, they will listen and yet they will not listen. They will only hear, and they will not listen. And even if they hear, the meaning that they will give to you and your words will be their own. They have to be brought to actual situations. People are so asleep, they have to be hit by actual realities; only then can something penetrate into their thick, dense, insensitive, unintelligent heads.

A MAN CAME TO BAHAUDIN NAQSHBAND, AND SAID, "I HAVE TRAVELED FROM ONE TEACHER TO ANOTHER..."

There are many people who go on traveling from one teacher to another, from one philosophy to another philosophy, from one school to another school, and these people think they are gathering much knowledge. They are gathering just rubbish. Knowledge cannot be attained in this way. A rolling stone gathers no moss. A spiritual seeker has to be in an intimate love relationship with a Master. It is a delicate phenomenon, it takes time. You cannot just go from one door to another; you will remain a beggar. Yes, you can collect some information, but all that information inside you will become chaotic because each school has its own methods, and those methods are perfectly right in that school, in that particular milieu. They have been designed by Masters; there is a pattern which has to be followed. Those methods cannot be mixed by other methods, with other methods.

If a person goes from one teacher to another teacher thinking that this way he is going to accumulate much knowledge, he will go neurotic, because all those methods are right in their own context, but without the context they are dangerous. And the context exists with the Master because only the Master is fully aware of what is being done.

A few people come here, and they will watch and they will try to collect a few fragments, and then they think they will try on their own. They are doing something very dangerous. I would like them to be alert, beware: these methods can be dangerous without the context. And the context exists in me, and the context exists here in the total situation that is being created. You have to be here to know something which can be beneficial. And you have to be very, very patient, because these things cannot be delivered to you like goods, and these things take time.

The love that exists between a Master and a disciple is not like seasonal flowers. That love needs long, long periods of intimacy. The disciple needs to be in immediate contact with the Master as long as possible; only then slowly, slowly something dawns on his consciousness; slowly, slowly a ray starts penetrating him.

Now, this man is like almost all so-called seekers."I have traveled," he said to Bahaudin Naqshband, "from one teacher to another, AND I HAVE STUDIED MANY PATHS." Now this is foolish, this is utterly foolish. You need not study many paths, one path is enough to follow. Why waste time studying paths? Follow, travel. If you want to go to the Himalayas you don't study all kinds of roads, you simply choose one and you follow it. Why waste time? Life is very short. Nobody knows, tomorrow may be the end. One cannot go on throwing time and energy into unnecessary things.

If you come across a Master and you feel, "Yes, this is my home, " then be drowned. Then forget that any other methods exist, that any other paths exist. Then let love possess you. Only then, slowly, slowly, patiently waiting, something starts growing.

It is like a child growing in the womb. If the mother is not ready to wait for nine months the child will not grow. And the child that grows between a Master and the disciple may take more than nine months -- nine years, ninety years? One never knows because with each disciple it is going to be different. It depends on the pace of the disciple.

But this man is a representative of the so-called seekers. They go from one teacher to another, studying all paths.

"... ALL OF WHICH HAVE GIVEN ME GREAT BENEFITS," he said, "and MANY ADVANTAGES

OF ALL KINDS." That is all nonsense; that is just consolation. You are collecting dregs. You are begging, and a few pieces from here and a few pieces from there... just dregs. You have never been an invited guest to any Master's world. And one has to earn it, to become an invited guest to a Master's table. One has to pay for it; it is not cheap.

People come here also. They will do one group, and they are finished and they say they have learned and now they are going somewhere else. For two, three days they have done meditations, and they think that they have known what meditation is. Now they will go somewhere else to learn some other methods. These are stupid people.

And these people create neuroses for themselves and for others too because when they start gathering too much, they start advising others. Sooner or later these kinds of people become teachers on their own. The world is in too much of a chaos because of false teachers. And who is a false teacher? The false teacher is one who went from one teacher to another, never stayed anywhere, never got rooted into any path, but has gathered much information, has become knowledgeable. Now he can teach. All that he teaches is gibberish, but he can enjoy teaching it; it is very ego-fulfilling. You are the knower, and the other is ignorant. It is very gratifying.

Beware of these pitfalls; they are on every seeker's path. And one can always convince oneself that many have been the benefits, many advantages. Man's ego is such that he cannot confess that he has been foolish.

Just a few days before, one man took sannyas. He is a Jaina, has followed Jaina monks for many years. He is an old man. After taking sannyas, he said, "Should I start your meditations, or can I continue my meditation that I have been doing for at least thirty years?" I looked into the man; there was not even a trace of meditation. I asked him, "How have those meditations been? Have they been of some help, have you been growing through them? Have you become silent, blissful, contented? Are you fulfilled? Has some light penetrated you through those meditations? Have you become aware of that which is?" He said, "Yes. They have been of great benefit. I have learned much; I have grown through them. "

So I said, "Then it is okay, you continue your old meditations. There is no need. But why have you taken sannyas?" He said, "I thought maybe something more, or maybe something is missed -- although I have been doing perfectly well on my own -- but maybe something more can be gathered." I said, "You continue with your old meditations. Ask only when you see that they have not given you anything. I will not tell you to do my meditations before that. "

And the next day he wrote a letter: "I am sorry. I could not sleep the whole night. What a fool am I? Nothing has happened. And how was it that I could say in front of you, 'Yes, much has happened'? I was thinking," he wrote, "that even if I am saying that much has happened, you will still say to me to do my meditations, but you simply said okay, then continue. Then I pondered over it. I went back, looked into my past, and those thirty years have been a wastage. Really that's why I have come to you to take sannyas, but my ego would not permit me to say that I have been stupid continuously for thirty years, doing some unnecessary things, meaningless things. "

This has been happening to many people. Whenever people who have been doing something in their past come, they always pretend that much has happened. It is so difficult for the ego to confess.

But when you come to a Master you have to be true. If you are not true to your own Master, where else are you going to be true? And how can the Master help you if you are untrue? I could see that man was almost a desert; not even a single flower had bloomed in him, he had not known anything of the spring, but still he said what he said.

Watch. This man is in everybody. This ego is hiding in everybody's being. It goes on pretending.

This man said, "Yes, many kinds of benefits and advantages have happened.... "

"I NOW WISH TO BE ENROLLED AS ONE OF YOUR DISCIPLES, SO THAT I MAY DRINK FROM THE WELL OF KNOWLEDGE, AND THUS MAKE MYSELF MORE AND MORE ADVANCED IN THE TARIQA, THE MYSTIC WAY. BAHAUDIN, INSTEAD OF ANSWERING THE QUESTION DIRECTLY, CALLED FOR DINNER TO BE SERVED....

This is a design. In the modern age, Gurdjieff designed many things, exactly on the same lines as Bahaudin. The people who are not aware of the designs of a Master will not be able to understand at all.

For example, a man will come to Gurdjieff who has never eaten meat, and Gurdjieff will force him to eat meat. Now, just think of a vegetarian. He will simply escape; he will say, "What kind of religion is

this?" But by giving meat, Gurdjieff wants to disturb your whole status quo, your whole chemistry, because only in a disturbed state can your reality be known; otherwise you are too cunning. If a non-vegetarian comes to Gurdjieff, he says, "Wait. For thirty days be a vegetarian, and then for three days fast, and then I will start work on you." Neither is Gurdjieff for vegetarianism nor against; he is a designer.

He will give parties for his disciples, particularly the new disciples, and will prepare many kinds of foods, and then all kinds of alcoholic beverages; and this will continue almost to the middle of the night, eating and drinking. And when everybody is utterly unconscious, then he will watch. Then he will sit silently, will go to people, and watch, because people are so cunning -- unless they are drowned in a drug they will not reveal their truth.

Just the man who was pretending to be a celibate, when he is drunk, starts flirting with the woman who is sitting by his side. And he is a celibate and he is pretending that he is a monk and he has remained celibate -- he is a *brahmachari* -- but once he is drowned in alcohol, he forgets all celibacy, all *brahmacharya*. His reality surfaces.

The woman who was pretending to be very elegant, ladylike, sophisticated, cultured, holier-than-thou, far above the ordinary human beings, once she is under the impact of alcohol, she is just the opposite; she starts behaving almost like a prostitute.

Gurdjieff will watch his disciples only when they are unconscious. And once he has known their situation, then he knows. Then he will not bother with what they say; he will start working on what they *are*.

BAHAUDIN, INSTEAD OF ANSWERING THE QUESTION DIRECTLY, CALLED FOR DINNER TO BE SERVED.... And this is one of the Sufi methodologies: they never answer directly. Their work is indirect because you have become so cunning that there is no way to change you directly. You have to be hit from the back door.

> ... WHEN THE DISH OF RICE AND MEAT STEW WAS BROUGHT, HE PRESSED PLATEFUL AFTER PLATEFUL UPON HIS GUEST. THEN HE GAVE HIM FRUITS AND PASTRIES, AND THEN HE CALLED FOR MORE PILAU, AND MORE AND MORE COURSES OF FOOD, VEGETABLES, SALADS, CONFITURES. AT FIRST THE MAN WAS PATTERED...

That's what happens when you start gathering knowledge: you are flattered, you start thinking now you know, you become very, very egoistic. You don't know a thing, but the knowledge that you have gathered gives you a false impression, *as if* you know. And slowly, slowly you forget that "as if" completely; you become knowledgeable. You start pretending -- to others and finally to yourself. You deceive others in the beginning, and then you are deceived by the impression that you create in others. When others start thinking that you know, you start believing. How can so many people be wrong? If so many people think that you know, you must be knowing. Alone you may have doubts, but when you gather many disciples, doubts disappear. "So many people believe in me, I must be right." First deceive others, and then be deceived by those who are deceived by you. It is a mutual arrangement.

> IT FIRST THE MAN WAS PATTERED, AND AS BAHAUDIN SHOWED PLEASURE AT EVERY MOUTHFUL HE SWALLOWED...

Bahaudin was creating a perfect situation. That's what happens if you go to the so-called teachers. They will be very happy when they see that you have started learning, that you have started repeating like parrots; they will be very happy. When they see that you are repeating them, they are gratified, their egos are more fulfilled. Now they have many people who have become "his master's voice", who have become imitators. They will be very happy, just as parents are happy when they see their children are growing, looking just like them. And if somebody says, "Your boy looks just like you," the father is gratified. He may be stupid and the boy may look stupid and just like him, but that is not the question. He is very gratified that he will not leave the world alone. He will leave this child in the world to remind it that he has been here; he is going to leave a signature on the world. And every parent tries to mold the child just in his own image. Down the ages that's what parents have been doing with children.

Children are the most exploited class in the world, and utterly helpless. And there seems to be no way to help them to get out from the imprisonment that parents create for them in the name of love, in the name of

the children's welfare, for their future. And all that is being done is the parents are trying to leave replicas in the world, imitators in the world. That is what their parents had done to them, and so on, so forth. It must go back to Adam and Eve: they created children in their own image. And the Bible says God created man in his own image. He is the father, he must create children in his own image. Then Adam and Eve must have created in their own image, and it has gone on and on.

So you are not only a carbon copy. You are a carbon copy of carbon copies of carbon copies. The original seems to have never existed.

And then there is no wonder if you are in misery, because only an original person can be in bliss -- because truth brings bliss. You are false.

But a teacher will be very happy when he looks at his disciples and they start repeating what he is saying. He pats them. That's what Naqshband was doing with this poor man.

AT FIRST THE MAN WAS FLATTERED, AND AS BAHAUDIN SHOWED PLEASURE AT EVERY MOUTHFUL HE SWALLOWED, HE ATE AS MUCH AS HE COULD.

And just to satisfy the so-called teachers, people go on accumulating knowledge as much as they can.

WHEN HIS EATING SLOWED DOWN...

but there is a limit to everything --

... THE SUFI SHEIKH SEEMED VERY ANNOYED.

And that's what happens with teachers. They are happy only up to the point you are swallowing, repeating. And when you are really fed up, literally fed up, and you are too full and on the verge of vomiting, they start becoming annoyed: "So you have stopped growing." And now out of fear, out of their annoyance, out of their anger, you will try a little more, whatsoever you can manage.

... THE SUFI SHEIKH SEEMED VERY ANNOYED, AND TO AVOID HIS DISPLEASURE, THE UNFORTUNATE MAN ATE VIRTUALLY ANOTHER MEAL. WHEN HE COULD NOT SWALLOW ANOTHER GRAIN OF RICE, AND ROLLED IN GREAT DISCOMFORT UPON A CUSHION, BAHAUDIN ADDRESSED HIM IN THIS MANNER...

Now he has created the perfect situation. Now even the most mediocre mind will be able to see the point.

"WHEN YOU CAME TO SEE ME, YOU WERE AS FULL OF UNDIGESTED TEACHINGS AS YOU NOW ARE WITH MEAT, RICE, AND FRUIT. YOU FELT DISCOMFORT, AND, BECAUSE YOU ARE UNACCUSTOMED TO SPIRITUAL DISCOMFORT OF THE REAL KIND, YOU INTERPRETED THIS AS A HUNGER FOR MORE KNOWLEDGE. INDIGESTION WAS YOUR REAL CONDITION. "...

Now he has created a condition to hit the point deep into the heart. He has hammered this situation. He has exactly created the situation in which the man was, but only now can he understand. It could have been said, but then he would not have understood.

Let me remind you of a Zen story. The path of Zen and the Sufis are not very different. Their methods are different, but their working is very similar. Zen Masters also create situations; of course, their path is of meditation, not of love, and Sufism is the path of love, not meditation -- but let me add one thing more, otherwise you will misunderstand.

If you follow the path of meditation, love comes as a shadow, and if you follow the path of love, meditation comes as a shadow. They are always together; if you can manage one, the other has been managed without managing it. But as far as devices, designs are concerned, Sufis and Zen Masters are alike.

A professor of philosophy went to a Zen Master, Nan-in, and he asked about God, about nirvana, about meditation, and so many things, and the Master listened silently -- questions and questions and questions. And then he said, "You look tired. You have climbed this high mountain; you have come from a faraway place. Let me first serve you tea." And the Zen Master made tea. The professor waited. He was boiling with questions. And when the Master was making tea and the samovar was singing and the aroma of the tea started spreading, the Master said to the professor, "Wait, don't be in such a hurry. Who knows? Even by drinking tea your questions may be answered... or even before that. "

The professor was at a loss. He started thinking, "This whole journey has been a wastage. This man seems to be mad. How can my question about God be answered by drinking tea? What relevance is there? This man is a madman. And it is better to escape from here as soon as possible because who knows how and what he is going to do next. And he says, 'Even before that, who knows, your questions may be answered.' "

And that's how it happened. But he could not escape either, because he was also feeling tired and it was good to have a cup of tea before he started descending back down the mountain.

The Master brought the kettle, poured tea in the cup -- and went on pouring. The cup was full, and the tea started overflowing in the saucer, but he went on pouring. Then the saucer was also full. lust one drop more and the tea would start flowing on the floor, and the professor said, "Stop! What are you doing? Are you mad or something? Can't you see the cup is full? Can't you see the saucer is full?"

And the Zen Master said, "That's the exact situation you are in: your mind is so full of questions that even if I answer, you don't have any space for the answer to go in. But you look like an intelligent man. You could see the point, that now even a single drop more of tea and it will not be contained by the cup or the saucer; it will start overflowing on the floor. And I tell you, since you entered this house, your questions are over-pouring on the floor, overflowing all over the place. This small but is full of your questions I Go back, empty your cup, and then come. First create a little space in you."

To create space is meditation. The Master had created a perfect situation.

Bahaudin has done it in a similar way. He says, "You were in great discomfort, exactly like the discomfort that you are suffering from now, but you thought that discomfort was coming because of your spiritual thirst. You were suffering, but you thought that suffering was just because you wanted more knowledge; you were suffering because you didn't have enough knowledge.

"You were suffering because you already had more than enough! You were suffering from overburdening, you were suffering from undigested knowledge, but you thought your suffering was because you needed more knowledge and you didn't have enough, hence the suffering. You misunderstood your discomfort.

"This exactly is your situation. Now the situation is in the body, but it has been in your inner being for many years, maybe your whole life. You have suffered from indigestion. "

Remember, knowledge has also to be digested; only then does it become wisdom. If you go on eating and you cannot digest it, it will not become your blood, your bones, it will not become your marrow. It will become a problem. You will gather weight; you will become heavy, dull. You will not become more intelligent through it, you will become more stupid. You will lose awareness, you will become more unconscious. You will become more like a rock. You will become stagnant. You will lose your flow.

"... LNDIGESTION," SAID BAHAUDIN, "WAS YOUR REAL CONDITION. "I CAN TEACH YOU IF YOU WILL NOW FOLLOW MY INSTRUCTIONS AND STAY HERE WITH ME DIGESTING BY MEANS OF ACTIVITIES WHICH WILL NOT SEEM TO YOU TO BE INITIATORY, BUT WHICH WILL BE EQUAL TO THE EATING OF SOMETHING WHICH WILL ENABLE YOUR MEAL TO BE DIGESTED AND TRANSFORMED INTO NUTRITION, NOT WEIGHT. "

Eating is right if it gives you nourishment. It is wrong if it only gives you weight. Eating is right if it gives you vitality; eating is wrong if it just makes you heavy. It is meaningless. To be heavy is not to be vital. The vital person is not heavy, he is light, he is almost weightless. He moves on the earth, but his feet never touch the earth. He can fly any moment -- *any* moment. Gravitation has no affect on him.

Bahaudin is saying, "But you will have to fulfill a few things, only then can I teach. " A real Master can teach you only if you fulfill certain conditions. From your part that shows that you are ready to receive.

Many people ask me, "Why can't we be here without being sannyasins, and learn?" I say, "You can be here, and whatsoever you can learn you can learn, but unless you are an insider you will not be able to

receive the grace that I am making available to you." By being a sannyasin you simply show a gesture, that "My doors are open for you," that "I am ready to become a host for your energy," that "Come, and be my guest." That's what sannyas is, and that's what a Sufi needs to be.

"I CAN TEACH YOU IF YOU WILL NOW FOLLOW MY INSTRUCTIONS AND STAY HERE WITH ME...". Now, there are many people here also...

Just a few days ago, a sannyasin came and he asked, "What groups should I do ?" and I suggested some. He dropped out of the first group. He thought that I had not understood his real condition; I had given him a wrong group, this was not for him. I had given him two other groups. He never went, because if the first was wrong, naturally the other two were also going to be wrong. Then he inquired, "What should I do, because I feel the groups that you have given me are wrong? Can I choose my own groups?" I said, "Okay, you can choose your own groups. "

Now he has chosen his own groups, but he is disconnected from me. Now he is alone. He is a sannyasin, but only on the surface.

Yes, I gave him the first group knowing perfectly well that it was not for him. But that was the design. Can he trust me, just for three days being in a group? Can he trust me? Yes, it was true that the group was not meant for him. It was just something to create a situation. The situation was that he started feeling discomfort in the group, and could not tolerate it even for three days -- could not even trust me for three days? Had he trusted, he would have shown that he was a real disciple.

Now, he is a sannyasin, but just because he is in orange and has a mala. But the contact with me is no more there. I cannot find him; his doors are closed. Now he will be here, but without me, and all that he will do he could have done anywhere else. Now he wants to do the Encounter group. He could have done Encounter anywhere else.

If he is not with me he will not be available to Teertha's energy either, because Teertha, the Encounter group leader, has no other energy. He simply functions as my energy. He is in that state where he has become just a vehicle. He is no more. He is in the state of *fana*; the disciple has disappeared in him. Now he simply functions as me. His hands are my hands, his energy is my energy. He is just a passage. If this sannyasin is not available to me, he will not be available to Teertha either.

You could have done an Encounter group in the United States, in England, in Europe, anywhere.

You will miss the special quality of the Encounter group that is available here. This is a totally different phenomenon that is happening here. This Encounter group is not led by a groupleader; the groupleader does not exist. He is just a functionary, just a hollow bamboo. It is my song that filters through him to you.

There is no need to come here if you cannot follow my instructions. And these are small instructions. If I send you into some more difficult task you will escape. He could just not do a three-day Intensive Enlightenment group. What kind of search is this? You don' t have any passion for truth, and you don't have any understanding of the workings of a Master.

You see this chair I am sitting on? Just four days before, I ordered Asheesh and Veena to prepare it for the Sufi lectures specially. They have worked day and night. They could complete the chair at only one o'clock in the night, just a few hours ago. They could have thought that why could I not have said so a few days earlier, why just four days before? But they enjoyed, they understood the design. And they went higher and higher in energy. Last night when they completed the chair, they were almost on a psychedelic trip! As they moved in surrender.... It was difficult to complete it in four days, but they did.

The chair was not the question at all.It was a *naqshbandi*, it was a design.They learned something out of it -- that if you surrender, you can go high. The deeper you go in surrender, the higher you go in consciousness. They could have said that this is not possible. They would have missed -- and they would have never known what it was meant for. But I am happy that Asheesh and Veena both understood the point. They went in deep trust into it, and they thought, when I have said four days then it must be possible, and they poured their total energy into it.

And when you pour your total energy into anything in trust, it becomes meditation. It brings ecstasy. Last night they must have moved into a kind of *wajd*, a glimpse.

When you are with a Master you have to be very, very conscious, because each and every thing is managed in such a way that it helps your spiritual growth.

"I can teach you if you will now follow my instructions," said Bahaudin, "and stay here with me DIGESTING, BY MEANS OF ACTIVITIES WHICH WILL NOT SEEM TO YOU TO BE INITIATORY...".

And many times... For example, preparing a chair, how is it concerned with sannyas? And how is it

concerned with meditation? And can't I speak on sufism on another chair? We have many chairs. How is it concerned with Sufism? If you think about it, it is utterly irrelevant.

But that is not the point at all. If you think that way, you will miss the whole point.

Bahaudin says,,"You may not understand that what I am saying to do is in any way initiatory... BUT WHICH WILL BE EQUAL TO THE EATING OF SOMETHING WHICH WILL ENABLE YOUR MEAL TO BE DIGESTED AND TRANSFORMED INTO NUTRITION, NOT WEIGHT. "

But if you are suffering from indigestion, then, just a tablet that can help digestion; it may not appear to you that it is going to help because you don't understand the inner chemistry of the body. But you have to follow the instruction of the Master. That's what trust is all about. And sometimes Masters ask impossible things, but blessed are those who can even go into impossible things. The more impossible a thing is, the greater is going to be your maturity through it, attainment through it, enlightenment through it.

The whole point is that the food should become nutrition, nourishment, not weight. And whatsoever the Master is giving you has to become wisdom, not knowledge. Knowledge is weight, wisdom is nourishment. Knowledge is intellectual, just your memory is overflowing with information. Wisdom is not part of your memory, wisdom becomes spread all over your being. You need not remember your wisdom; knowledge has to be remembered. Wisdom need not be remembered at all, it is you. Knowledge remains separate; if you don't remember, you will forget. Wisdom you cannot forget; it is you, remembrance is not needed, hence it never creates weight.

When Buddha speaks it is not a weight on him. When I am speaking to you it is not a weight on me. No effort is there; it is utterly effortless. It is a sharing. I am not trying to teach you something, but simply overflowing towards you.

Wisdom is natural, like digested food which has become your vitality. Knowledge is unnatural -- like undigested food which is hanging, burdening your chemistry -- is destructive.

THE MAN AGREED. HE TOLD HIS STORY MANY DECADES LATER, WHEN HE BECAME FAMOUS AS THE GREAT TEACHER SUFI KHALIL ASHRAFZADA.

He himself became a greater Master in his own time, but he could become that only because he agreed.

The same I say to you: if you agree with me, sooner or later great light will be released from you. You will become a light unto yourself, and not only unto yourself, but for others also. You will become a lighthouse for all those who are wandering in darkness. But the first requirement is agreement with me -- with no hesitation, with no condition from your side, an unconditional trust. Then this miracle is possible in your life too....

LA ILLAHA ILL ALLAH!

The Secret

Chapter #2
Chapter title: A Chance To Pour My Grace Into You

12 October 1978 am in Buddha Hall

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The first question:

WHY IS LOVE SO PAINFUL?

Latifa, love is painful because it creates the way for bliss. Love is painful because it transforms; love is mutation. Each transformation is going to be painful because the old has to be left for the new. The old is familiar, secure, safe, the new is absolutely unknown. You will be moving in an uncharted ocean. You cannot use your mind with the new; with the old, the mind is skillful. The mind can function only with the old; with the new, the mind is utterly useless.

Hence, fear arises, and leaving the old, comfortable, safe world, the world of convenience, pain arises. It is the same pain that the child feels when he comes out of the womb of the mother. It is the same pain that the bird feels when he comes out of the egg. It is the same pain that the bird will feel when he will try for the first time to be on the wing.

The fear of the unknown, and the security of the known, the insecurity of the unknown, the unpredictability of the unknown, makes one very much frightened.

And because the transformation is going to be from the self towards a state of no-self, agony is very deep. But you Cannot have ecstasy without going through agony. If the gold wants to be purified, it has to pass through fire.

Love is fire.

It is because of the pain of love, millions of people live a loveless life. They too suffer, and their suffering is futile. To suffer in love is not to suffer in vain. To suffer in love is creative; it takes you to higher levels of consciousness. To suffer without love is utterly a waste; it leads you nowhere, it keeps you moving in the same vicious circle.

The man who is without love is narcissistic, he is closed. He knows only himself. And how much can he know himself if he has not known the other, because only the other can function as a mirror? You will never know yourself without knowing the other. Love is very fundamental for self-knowledge too. The person who has not known the other in deep love, in intense passion, in utter ecstasy, will not be able to know who he is, because he will not have the mirror to see his own reflection.

Relationship is a mirror, and the purer the love is, the higher the love is, the better the mirror, the cleaner the mirror. But the higher love needs that you should be open. The higher love needs you to be vulnerable. You have to drop your armor; that is painful. You have not to be constantly on guard. You have to drop the calculating mind. You have to risk. You have to live dangerously. The other can hurt you; that is the fear in being vulnerable. The other can reject you; that is the fear in being in love.

The reflection that you will find in the other of your own self may be ugly; that is the anxiety. Avoid the mirror. But by avoiding the mirror you are not going to become beautiful. By avoiding the situation you are not going to grow either. The challenge has to be taken.

Latifa, one has to go into love. That is the first step towards God, and it cannot be bypassed. Those who try to bypass the step of love will never reach God. That is absolutely necessary because you become aware of your totality only when you are provoked by the presence of the other, when your presence is enhanced by the presence of the other, when you are brought out of your narcissistic, closed world under the open sky.

Love is an open sky. To be in love is to be on the wing. But certainly, the unbounded sky creates fear.

And to drop the ego is very painful because we have been taught to cultivate the ego. We think the ego is our only treasure. We have been proteCting it, we have been decorating it, we have been continuously polishing it, and when love knocks on the door, all that is needed to fall in love is to put aside the ego; certainly it is painful. It is your whole life's work, it is all that you have created -- this ugly ego, this idea that "I am separate from existence. "

This idea is ugly because it is untrue. This idea is illusory, but our society exists, is based on this idea that each person is a person, not a presence.

The truth is that there is no person at all in the world; there is only presence. You are not -- not as an ego, separate from the whole. You are part of the whole. The whole penetrates you, the whole breathes in

you, pulsates in you, the whole is your life.

Love gives you the first experience of being in tune with something that is not your ego. Love gives you the first lesson that you can fall into harmony with someone who has never been part of your ego. If you can be in harmony with a woman, if you can be in harmony with a friend, with a man, if you can be in harmony with your child or with your mother, why can't you be in harmony with all human beings? And if to be in harmony with a single person gives such joy, what will be the outcome if you are in harmony with all human beings? And if you can be in harmony with all human beings, why can't you be in harmony with animals and birds and trees? Then one step leads to another.

Love is a ladder. It starts with one person, it ends with the totality. Love is the beginning, God is the end. To be afraid of love, to be afraid of the growing pains of love, is to remain enclosed in a dark cell.

Modern man is living in a dark cell; it is narcissistic. Narcissism is the greatest obsession of the modern mind.

And then there are problems, problems which are meaningless. There are problems which are creative because they lead you to higher awareness. There are problems which lead you nowhere; they simply keep you tethered, they simply keep you in your old mess.

Love creates problems. You can avoid those problems by avoiding love. But those are very essential problems! They have to be faced, encountered; they have to be lived and gone through and gone beyond. And to go beyond, the way is through. Love is the only real thing worth doing. All else is secondary. If it helps love, it is good. All else is just a means, love is the end. So whatsoever the pain, go into love.

If you don't go into love, as many people have decided, then you are stuck with yourself. Then your life is not a pilgrimage, then your life is not a river going to the ocean; your life is a stagnant pool, dirty, and soon there will be nothing but dirt and mud. To keep clean, one needs to keep flowing. A river remains clean because it goes on flowing. Flow is the process of remaining continuously virgin.

A lover remains a virgin. All lovers are virgin. The people who don't love cannot remain virgin; they become dormant, stagnant; they start stinking sooner or later -- and sooner than later -- because they have nowhere to go. Their life is dead.

That's where modern man finds himself, and because of this, all kinds of neuroses, all kinds of madnesses, have become rampant. Psychological illness has taken epidemic proportions. It is no more that a few individuals are psychologically ill; the reality is the whole earth has become a madhouse. The whole of humanity is suffering from a kind of neurosis.

And that neurosis is coming from your narcissistic stagnancy. Everyone is stuck with one's own illusion of having a separate self; then people go mad. And this madness is meaningless, unproductive, uncreative. Or people start committing suicide. Those suicides are also unproductive, uncreative.

You may not commit suicide by taking poison or jumping from a cliff or by shooting yourself, but you can commit a suicide which is a very slow process, and that's what happens. Very few people commit suicide suddenly. Others have decided for a slow suicide; gradually, slowly, slowly they die. But almost, the tendency to be suicidal has become universal.

This is no way to live, and the reason, the fundamental reason, is we have forgotten the language of love. We are no more courageous enough to go into that adventure called love.

Hence people are interested in sex, because sex is not risky. It is momentary, you don't get involved. Love is involvement; it is commitment. It is not momentary. Once it takes roots, it can be forever. It can be a lifelong involvement. Love needs intimacy, and only when you are intimate does the other become a mirror. When you meet sexually with a woman or a man, you have not met at all; in fact, you avoided the soul of the other person. You just used the body and escaped, and the other used your body and escaped. You never became intimate enough to reveal each other's original faces.

Love is the greatest Zen koan.

Latifa, it is painful, but don't avoid it. If you avoid it you have avoided the greatest opportunity to grow. Go into it, suffer love, because through the suffering comes great ecstasy. Yes, there is agony, but out of the agony, ecstasy is born. Yes, you will have to die as an ego, but if you can die as an ego, you will be born as God, as a Buddha. And love will give you the first tongue-tip-taste of Tao, of Sufism, of Zen. Love will give you the first proof that God is, that life is not meaningless.

The people who say life is meaningless are the people who have not known love. All that they are saying is that their life has missed love.

Let there be pain, let there be suffering. Go through the dark night, and you will reach to a beautiful sunrise. It is only in the womb of the dark night that the sun evolves. It is only through the dark night that

the morning comes.

My whole approach here is that of love. I teach only love and only love and nothing else. You can forget about God; that is just an empty word. You can forget about prayers because they are only rituals imposed by others on you. Love is the natural prayer, not imposed by anybody. You are born with it. Love is the true God -- not the God of theologians, but the God of Buddha, Jesus, Mohammed, the God of the Sufis. Love is a *tariqa*, a method, to kill you as a separate individual and to help you become the infinite. Disappear as a dewdrop and become the ocean, but you will have to pass through the door of love.

And certainly when one starts disappearing like a dewdrop, and one has lived long as a dewdrop, it hurts, because one has been thinking, "I am this, and now this is going. I am dying. " You are not dying, but only an illusion is dying. You have become identified with the illusion, true, but the illusion is still an illusion. And only when the illusion is gone will you be able to see who you are. And that revelation brings you to the ultimate peak of joy, bliss, celebration.

The second question:

DEAR OSHO, DID THE REAL MASTER JESUS, THE ONE BEYOND ALL THE CHRISTIAN DISTORTIONS, TO WHOM I ONCE OPENED MY HEART, DID HE SEND ME TO YOU?
ALL THE WAY BACK THIS TIME, TENTATIVE AND UNSURE, I COME TO YOU. I WOULD HOLD THIS MALA AND LOOK AT YOUR PICTURE AND YOU WOULD SAY TO ME, USING JESUS' WORDS, " COME UNTO ME YE WHO LABOR AND ARE HEAVY LADEN AND I WILL GIVE YOU REST, FOR MY YOKE IS EASY AND MY BURDEN LIGHT."
I WAS SURPRISED BY SUCH HAPPINESS TO BE BEFORE YOU IN DARSHAN AND WAS TRANSPORTED BY THE ETERNAL NOW OF YOUR PRESENCE. YET UNDERNEATH SOMEWHERE I HAVE HELD BACK. I HAVE A BITTER HATRED TOWARDS FALSE TEACHERS AND HAVE BEEN AFRAID TO BE DUPED AGAIN.
I COME CLUTTERED WITH MY FEAR, DOUBT, PRIDE, REBELLION, GUILT, AND WRATH WHICH ERUPTS EVEN AT YOU. I COME WITH THE HARD GROWTH YOU HAVE FOSTERED IN ME.
BHAGWAN OF GOD, I LONG TO TRUST AND SURRENDER, SOMEHOW KNOWING IT IS THE BEST WAY FOR COMING HOME TOTALLY, TO YOU, TO MYSELF, TO JESUS, TO THE UNIVERSE.

Alok, neither have I spoken to you nor has Jesus. It is only your Christian conditioning. You don't know a thing about Jesus -- you can't know.

And to come to me through Jesus is not to come to me. If Jesus remains between me and you, there will be no connection, no contact, no communion. If you understand me, then there is no distinction between me and Jesus, so why go on carrying this Jesus of your mind? This is just your past speaking to you, and you are trying to hide your past behind a beautiful name, Jesus. You don't know a thing about Jesus.

I am here, you are with me, and you cannot understand me. How can you understand a Jesus? The gap between you and Jesus is that of two thousand years. All that you know about Jesus is what you have been taught. Although you say that you don't believe in the Jesus that has been given to you by the Christians -- but what other Jesus do you know? If there had not been a Christian church you would not even have heard of Jesus. All that you know about Jesus you know through the Christian propaganda.

I am here confronting you, and still you are keeping a curtain between me and you. Now, you call that curtain Jesus.

Your question is relevant to many people. It is not only that wrong things can become barriers between a Master and a disciple; the so-called good things, beautiful things, can become even far stronger barriers between the Master and the disciple. In fact, only the good things can be the barriers -- because you cannot think of them as barriers.

You say, "Did the REAL Master Jesus...?" What do you know about the real and the unreal Jesus? And how are you going to make a distinction between the real and the unreal? *You* will make the distinction -- and you are living in darkness, you are groping in darkness. Out of your confusion, whatsoever you decide is going to be more confusion and nothing else. Who is going to decide what is real and what is unreal? You, Alok? That is sacrilegious.

That's what the Jews were doing when they crucified Jesus. They Were deciding, and they decided, "He is not the real Christ. He is not the messiah we have been waiting for. "
How are you *going* to decide?

Now, Alok has two conditionings in his mind: one is Christian, another is communist. Now, Christians are dangerous, communists are dangerous -- Alok is doubly dangerous. Now he will have a concept of Jesus which is in tune with his communist idea; his Jesus will be a communist. His Jesus will be "comrade Jesus". And that will be fiction -- *your* fiction. You impose something on Jesus, and everything can be imposed, because people like Jesus or Buddha are so pure, so empty -- they are white, empty curtains -- you can impose anything on them, and they are so non-resistant.

Jesus has said, "Resist not evil." These people are non-resistant; you can impose anything. And now they are not there either to do anything about it. Jesus cannot say, "I am not a comrade." You can find statements which are of your liking, and then you can prove that Jesus was the first communist.

In fact, the real apostles of Jesus are not Thomas, Luke, but Karl Marx, Engels, Lenin, and particularly Mao -- because Alok is Chinese too.

What Jesus do you think is real? On what criterion will you decide it? You will be choosing according to your mind; you will drop many things which don't fit with you. And this is the wrong approach.

You are already in great confusion, Alok. Just look at your confusion, and don't try to find out what is the "real" Jesus. The best way is to find out who are you -- what is real in you. And that is the reality of Jesus, because the real is not separate. Whatsoever is real in you is real in me. Whatsoever is unreal in you is unreal in me. The only way to know is to come into a conscious state of your own reality: what is real in you. You are living in dreams and thoughts -- you have not contacted your own ground of being -- and then you start deciding who is the real Jesus.

Not only that, then that real Jesus sends you here to me. Now you will not even be able to understand me, because continuously the Jesus that you have created in your mind will be interfering.

You say, "Did the real Master Jesus, the one beyond all Christian distortions...?" And what do you think, you are not distorting? Maybe it is *your* distortion, but do you think your distortion is better than the distortion of the Christians? It can't be better; a distortion is a distortion, and all minds distort. Only in a state of meditation is there no distortion.

So please, become more meditative. When you are silent, utterly silent and quiet, contented, fulfilled, just herenow and no thought moves in your mind, the mind functions no more and you are transported into an unbounded space, contentless, thoughtless, but fully alert, you will know what is real in you. And whatsoever is real in you is real in Jesus, is real in me -- because it is real. Real is real. It makes no differences between me and you, Jesus and Buddha. Reality is one.

You say, "Did the real Master Jesus, the one beyond all the Christian distortions, to whom I once opened my heart, did he send me to you?"

Why bother him? Can't you come to me on your own? Can't you have even that much responsibility? You are throwing the responsibility on Jesus? So if something goes wrong *he* will be wrong. If I am not proved right according to you, then Jesus will be at fault and you can complain. This is childish. Why can't you come yourself? When are you going to become a little more mature? The moment a person is mature he takes responsibility on his own shoulders.

This is tricky, cunning, clever. Writing this question, you must have thought that you are writing a beautiful thing. And this is egoistic too: Jesus sends you, Jesus takes care of you, you are so important. On this earth there are millions and millions of people, and Jesus has chosen Alok -- just think of it! How great Alok is, and he sends him to me.

Can't you come yourself? How long are you going to lean upon others? Why are you so afraid of committing mistakes? This is just a fear of committing mistakes. Jesus will not commit a mistake -- if Jesus sends, then it must be right. If you choose, who knows? It may be wrong. But remember, people only grow through committing many mistakes. Each mistake is an opportunity to grow. Don't be irresponsible and don't hide your irresponsibility behind beautiful names. Jesus is only a trick of your mind.

"All the way back this time, tentative and unsure, I come to you. I would hold this mala and look at your picture and you would say to me, using Jesus' words.... " Why are you making things complicated? Why can't I say things directly to you? Why should I use Jesus' words? It is your own mind that is imposing these words of Jesus on me. It is your own memory that is playing a tape; that is simply an old record.

"'Come unto me ye who labor and are heavy laden and I will give you rest, for my yoke is easy and my burden light.' " Why should I say it through Jesus' words? But neither have I said anything to you.... I am here, so I can say, "Alok, I have not said a single thing to you." Now Jesus is not here, he cannot refute you, but at least I can refute you. These were your words. These are your desires. You are afraid of me; you would like to rest, not to change. You would like the yoke to be easy, and it is not easy. You would like it to

be light, and it is not light.

Just remember Jesus again. He has also said -- but that didn't occur to you -- that "Those who are going to follow me will have to carry their crosses on their own shoulders. " Now, to carry a cross on your own shoulders can't be easy, can't be light. It was not light even for Jesus; carrying the cross, the heavy cross, he stumbled on the way. Two, three times he fell on the ground.

The road was uphill. They were going to Golgotha to crucify him, and they had forced him to carry his own cross. It was heavy -- crosses can't be light. It was not a gold cross that you can hang around your neck. It was not a cross that Christians, Christian priests, bishops, popes, hang around their necks. It was not a gold cross! His neck was going to be hung on it. And the weight was heavy, and he was thirsty and hungry, and they were forcing him to carry the cross, and he fell two, three times.

And the crucifixion was not easy either. Death cannot be easy. When Mohammed says, "Die before you die," it is not going to be easy. Don't deceive yourself. The work of inner transformation is hard.

But that's what Alok is desiring, that it should not be hard -- hoping against hope. When Jesus was crucified on the cross he was really angry at God. For a moment all trust was shattered. He looked at the sky and said, "Have you forsaken me? What are you doing to me?" For a moment it was really hard, unbearable. He recaptured his balance, that is another matter, but the weight was not light. It can't be. No real transformation can be light.

Then why does he say, "Come unto me ye who labor and are heavy laden and I will give you rest, for my yoke is easy and my burden light"? This is just a seduction. I also seduce you, giving you an idea of a very easy sannyas. It is not.

I have heard, an old man with his young son were lost in a forest. By the evening they reached a small hut. They inquired, "How far is the town?" They were utterly tired. Hungry, thirsty, they wanted to reach the town as soon as possible; they wanted to eat something and rest. And the old man was really old, very old The man in that hut said, "The town is ten miles away. "

Just listening to this, ten miles, the old man simply fell on the ground. He was not even able to take one step -- ten miles? The woman who was also in the hut, the wife of the villager, said to her husband, "Please, make it two miles. Look how tired they are. Make it two miles. "

When somebody is too tired it is good not to say the whole thing. Bit by bit let them pass, two miles, then again two miles, then again two miles....

So when you ask me, "When is it going to happen, Osho?" I say, "Soon," just to keep you alive and moving. That's what Jesus is doing, each Master has to do. The whole truth cannot be told to you, you will not be able to bear it; you can absorb it only in small chunks, small bits. Once they are digested you will be able to bear a little more.

But don't try to deceive yourself that Jesus has spoken to you.

You say, "I was surprised by such happiness to be before you in darshan and was transported by the eternal now of your presence. Yet underneath somewhere I have held back. " That has happened because of your idea of Jesus, and he is sending you here and I have been speaking to you through Jesus' words and using his statements. That's why you could not be open totally to me.

Yes, you were happy, but that is nothing compared to the bliss that could have happened if you were really available. Jesus was standing between you and me -- and not Jesus really, but your idea of Jesus. And Karl Marx is there and Lenin and Mao. It is a big queue! And to search for you behind this queue is very difficult, Alok.

Let these people be dispersed. I am enough, just as Jesus was enough when he was here. There was no need for anybody else. When you are with a Master the Master is enough. Either you are with him or you are not. If you are with him, he is enough. Then you don't bring Jesus, Buddha, et cetera; there is no need. And I am not saying that they are wrong, but that there is no need. Why unnecessarily complicate the phenomenon? It is already complicated.

Just face me. Just look directly into my eyes and let me approach you. Let me hold your hands. Either you are with me or you are not with me, but don't play these cunning games, that "I am with you because Jesus has sent me." I have never sent anybody to Jesus, so why should he send anybody to me? He was enough unto himself, I am enough unto myself.

"Yet underneath somewhere I have held back." That is where your Jesus and Mao and all the others are standing and keeping you back, holding you.

"I have a bitter hatred towards false teachers.... " Why should you have a bitter hatred towards false teachers? That Very hatred will not allow you to be in communion with a Master. The false teachers are also

needed, because there are false disciples. Where will they go? You never think of the false disciples? You may have never thought about it, never heard the word "false disciple", but false disciples need false teachers. You get only that which you deserve. If you are false, you will get a false teacher.

Why this hatred? The false is also necessary, because knowing the false as false you will be able to know the true as true. Otherwise how will you know? Recognizing the false as false is a great step. And the real disciple will be thankful even to false teachers, because he will say, "It is through them that I have been able to come to the real Master. "

A man of understanding can use everything. Even poison can be used as nectar. All that is needed is awareness, intelligence. Hatred is not needed at all, because if you are full of hatred for false teachers, even if you come across a true Master your hatred will become a barrier, because how are you going to decide suddenly that "Now I have come to the true"? The suspicion, the doubt, the mistrust, the hatred will be there -- and that won't allow you to know the real. And if you can't know the real, you will decide that he is also false. Now you are caught in a vicious circle.

There is no need to carry any hatred, no need to carry any wounds. If you lived with a false teacher that simply shows you were foolish. And living with a false teacher you have become at least that wise, that you know who is a false teacher.

Mulla Nasrudin was selling a certain medicine -- it was nothing, just sugar pills, "homeopathic" pills -- and he was saying, "Whosoever takes these becomes intelligent." And somebody purchased some, and the next day the man went to Mulla and said, "You deceived me. They were only sugar pills."

And Mulla said, "Look -- you have already become wise. Yesterday you could not see that they are just sugar pills. Now, you see? It has worked. "

You were foolish if you got caught by a false teacher. Don't be angry at the false teacher, just see your foolishness. He has not done anything wrong to you. You were foolish enough; that's why you were caught. And if you have become aware that he is false, at least for this much you must be grateful to him. See? It has worked -- you are wiser.

And remember always, before coming to the right door you will have to knock on many wrong doors, because a true Master is a rare phenomenon -- once in a while. You will have to search the whole earth, and only once in a while will you come across a real Master. But you will come across thousands of unreal pretenders. But they also help; there is no need to carry any hatred for them, they also help. Knocking on a wrong door, seeing that it is wrong, slowly, slowly you become aware of what is wrong. And that's how one learns about what is right.

"I have a bitter hatred," you say, "towards false teachers and have been afraid to be duped again. " They cannot dupe you unless you are ready to be duped, unless you are willing to be duped. It all depends on you. Never throw the responsibility on anybody else -- that's what, Alok, you are doing in your whole question. You throw the responsibility on Jesus, that he has sent you here. You throw the responsibility on false teachers, that they have been duping you. And you keep yourself aloof, as if you are not involved in it at all, that you are not a participant. How can a false teacher dupe you if you are not ready to be duped?

My whole effort is to make you aware of your responsibility because only by becoming aware of your responsibility do you become mature, you become grown-up. And remember, just growing old is not synonymous with being grown-up. Everybody grows old, very few people grow up. Aging is one thing, growing up another. What is the meaning of growing up?taking all the responsibilities, good and bad. Whatsoever happens to you, you are responsible for it.

This vision will help you to grow, because if you are responsible you become more conscious of each step that you take.

You say, "I come cluttered with my fear, doubt, pride, rebellion, guilt and wrath which erupts even at you." The whole problem is one: that you don't take any responsibility on yourself. That's why you erupt in wrath and anger even against me, and for no reason at all.

That's what happened in America. Alok was running a center there in San Francisco. A few sannyasins had gathered, and they said to Alok, "We don't feel Osho's presence in your center as we have felt it in other centers. " And they were right; they were not wrong. They were really sensitive. They must have felt *your* presence, Alok, not my presence -- because you have not yet allowed me to happen to you. You have been a fence sitter. You have been just sitting on the fence, ready to jump if something goes wrong, jump away and escape. You are not yet involved with me; you are not ready to die with me and live with me. You are still carrying your ego. And they were right.

And what happened? When they said this, that they don't feel Osho's presence in Alok's place, he didn't

listen to what they were saying, he didn't meditate over it; on the contrary, he threw my mala, jumped on it, broke the mala, went to the ocean and threw it in. And that time also he felt that God was saying to him, "Throw this mala!" and he threw it. Then God said, "Now you a]so jump." But he didn't jump. And he himself wrote to me, "I only followed half. I could not gather that much courage. " So if it is a question of throwing me, you can throw easily, but if it is a question of throwing yourself, you cannot throw.

If it is a question of choosing between me and you, Alok, you will choose yourself. And that is not the way of a disciple. A disciple would have done just the reverse; he would not have thrown the mala. Yes, he may have jumped himself. He would have said to God, "Okay. If you say for me to jump, I will jump, but I cannot throw the mala."

Remember, just the other day I was telling you about Majnu, who said, "I will only open my eyes to see my beloved Laila"? And then God came, out of great compassion, and he said, "Look who is standing before you! I am God myself, asking you to look at me." But Majnu said, "Get lost. If it is a choice between Laila and God, I choose Laila. "

If someday there is a choice between the Master and God, the disciple will choose the Master -- because it is only through the Master that he can reach God. The Master is the bridge. Choosing God against the Master, you will never reach, because you will not have any bridge.

You *are* full of "fear, doubt, pride, rebellion, guilt, wrath, " but if you look deep down, these are only on the circumference. At the center is nothing but an egoistic narcissistic neurotic attitude. You are an egoist, Alok, and you will have to die as an ego. Only then can I live in you and transform you.

Again, you say, "Osho... I long to trust and surrender, somehow knowing it is the best way for coming home totally, to you, to myself, to Jesus, to the universe." Again Jesus comes in. I am not separate from Jesus, Jesus is not separate from me. There is no need to say "coming to you and coming to Jesus"; it is an unnecessary repetition.

And the whole thing is very calculative; you say, "I long to trust and surrender, somehow knowing it is the best way for coming home totally.... " You are not yet risking. Calculating: this seems to be the best way, the most rational way -- to surrender. But how can you surrender with this attitude? Surrender means there is *no* way left. Surrender means, "I have failed, and failed totally." Surrender means there is no hope, "There is no possibility of my ever reaching the goal. " In that helplessness, in that hopelessness surrender happens. It is not something that you do; you cannot "do" surrender. If it is done it is not surrender: you are there as a doer standing behind, you can take it back.

Surrender means you have disappeared. Now you cannot take it back, there is no way. You cannot go back, there is nowhere to go back to. Surrender is a happening, and it only happens not out of calculation but out of the failure of all calculation, when you have utterly failed. You have tried this way and that, and you have tried all the possible ways and you see that you cannot reach anywhere, you go on moving in the same groove.

That's what happened to Buddha. After six years of tremendous effort he came to recognize the fact that whatsoever he is going to do is not going to help. Because it comes out of the ego, how can it take you out of the ego? It comes as part of the ego, is an extension of the ego -- how can it take you beyond the ego? It is the ego who becomes the doer; the ego cannot decide to surrender. If it decides, it has deceived you again. Then it is there, controlling even your surrender -- and the ego cannot control your surrender. If it is true, surrender means egolessness.

Buddha worked hard for six years in all possible ways, and there was no way to come home. The more he tried, the farther away he was.

One evening, sitting under a tree near the river Niranjana, he just became aware of the whole absurdity of effort as such. He laughed and went to sleep. There was nothing else to do; that laughter was the end of all effort. It was ridiculous. He laughed at himself, went to sleep. "For the first time" -- later on, he told his disciples -- "For the first time, I slept, because there was no dream, no thought."

When you have dropped all effort, what dream can come to you? What thought can come to you? There is nothing to do; all doing has failed. He was in a state of utter hopelessness, helplessness. Don't think that he was sad; when you are really hopeless you cannot be sad either. Sadness means you are still hoping; sadness means *this* effort has failed, that's why you are sad -- but some other effort will succeed. Again you will dream, again you will think, again you will plan, again you will project. Hopelessness means now there is no hope, not that "I am a failure."

In reality there is no possibility for human egos to succeed, because they are illusory and an illusion cannot succeed.

Seeing this, he laughed. In that laughter the transformation happened. He slept the whole night without any dreams, without any thought. It must have been a deep, deep sleep. And by the morning, when the last star was disappearing in the sky, he opened his eyes; and as he saw the last star disappearing, he also disappeared. That's the meaning of becoming enlightened. Then he used to say, "Doing, I failed. Non-doing, I arrived."

The whole secret, the great secret, the secret of the secrets, is in non-doing. Non-doing is surrender.

Alok, you cannot figure it out. You cannot reckon, "Let us now surrender, because surrender seems to be the best way to attain something -- bliss, God, Jesus, samadhi, enlightenment, nirvana. " But then surrender is a means to some end, and true surrender is not a means to any end. A surrender is simple surrender. There is no question of going anywhere; one has simply relaxed. That very relaxation, and you have come home.

You will not find me there, you will not find Jesus there, you will not find yourself there. You will not find the thing that you call "the universe"; you will not find anything that you have known or dreamed up to now. You will find a totally new phenomenon, utterly discontinuous with all that you have thought, dreamed about.

But you say, "Osho... I long to trust" -- it is a desire in you -- "and surrender, somehow knowing it is the best way for coming home totally, to you, to myself, to Jesus, to the universe."

You will not find anything -- the universe, me, Jesus, you. Nothing is found when you are surrendered, when you are in trust, when you have come home. And what you find is inexpressible.

The Sufis call, the first state when you surrender, they call it *fana fi'llah*: disappearing into God. And then out of that disappearing, something starts appearing; that they call *baka bi'llah*: appearance of the total, the inexpressible, the indefinable. That indefinable is called God, that incredible experience of disappearing into the whole and becoming the whole. You will not find anything that you can think about right now; all words are inadequate to express it. It is a wordless experience.

There is not even an experiencer: there is no division between the knower and the known. The knower is the known, the experiencer is the experienced, the observer is the observed. All duality has disappeared. There is no subject, no object. It is a different state. You can call it "transjective": neither subjective nor objective. It is transjective, it is transcendental to both.

You cannot find a word that will be relevant to it. It is so utterly new, your old mind cannot supply even a word to describe it.

The third question:

WHENEVER I COME TO DARSHAN, A DEEP SADNESS COMES UP. I FEEL LIKE CRYING. I CRY AND THEN FEEL CALM AND EXHAUSTED. WHAT IS HAPPENING?

Asti, the whole time that you have been here with me, you have been trying to deceive me. That's the root cause of your sadness.

Asti is afraid of groups. Hence she is afraid of meeting me -- because if she meets me I will tell her to do Encounter, Tantra, Vipassana, Primal. Because of this fear she has been playing a deceptive game. When she arrives she never comes for an arrival darshan. She always comes for a departure darshan so I cannot give any group, because she is leaving tomorrow. Even if she comes for darshan she never comes for a taLking darshan She sits at the back, she comes only for a silent darshan, because if she talks she is bound to be caught, trapped into some group. She cannot ask a question, because if she asks a question she will get a group. She cannot bring her problems to me.

And I have been watching, and I have been giving her enough rope. Now she is feeling sad. That is natural -- you have been avoiding me. You are here, and avoiding growth. You have not yet surrendered to me; you have not told me, "Osho, do whatsoever you want to do with me. Tell me whatsoever you would like me to do. " You have kept yourself aloof, you have kept yourself away, you have been protecting. Hence sadness is natural.

That's why, Asti, when you come to darshan you feel sadness coming to you. When people come to darshan they feel great bliss arising in them; why sadness in you? Because you know that you are being smart with me, clever and cunning. And remember, the people who are clever and cunning here are the

people who are going to miss. Be innocent. Only then is there a possibility of transformation.

Asti, I would like to tell you this story. You have been trying hard to be smart and clever, but all smartness, all cleverness is stupid. A really intelligent person need not try to be clever; a really intelligent person is innocent. Intelligence is a function of innocence
And in trying to be clever...

Often we fail to check our facts. We think we know the whole situation before We check it out. I remember hearing about a young attorney whose first job was with a large railroad company. It was not long until he had his first case to try. A farmer noticed that his prize cow was missing from the field through which the railroad passed. He promptly went down and filed suit in the justice of the peace's office against the railroad company for the value of his cow.

In due course the case came up for hearing before the local justice of the peace in the back room of the general store, and the smart young attorney came down from the big city to defend the railroad company.

The first thing he did was to take the farmer, who had no attorney, over into a corner and begin talking to him about settling the case. Well, the young lawyer talked and talked and finally twisted the old farmer's arm so that the farmer, very reluctantly, agreed to accept half of what he was claiming to settle the case.

After the farmer had signed the release and taken the check, the young lawyer just could not resist gloating over the old farmer a little bit, and he said, "You know, I hate to tell you this, but actually I put one over on you this morning. I could not have won the case. The engineer was asleep, and the fireman was in the caboose when the train went through your farm that morning. I did not have one witness to put on the stand."

The old farmer smiled a bit and went on chewing his tobacco. Then he said, "Well, I will tell you, young feller, I was a little worried about winning that case myself. You know, that durned cow came home this morning. "

Asti, you have been trying to be smart -- very hard you have been trying. But it is good that you have asked the question. Drop this cleverness. To be with me you have to be open, you have to be utterly naked. If you don't want to do the groups, you could have cried and said, "No, Osho, I don't want to do them." But there is no need to hide, there is no need to pretend. Otherwise you *will* become sad because you have no contact with me, and naturally sadness will arise, that "What am I doing here? Everybody else is growing; what am I doing here?"

You have been doing these games. Stop playing these games. You have to be sincere with me. And remember, more and more sannyasins will be coming. It will become more and more difficult for me if you are trying to be clever and cunning: you may be lost in the crowd. You have to be very open, sincere, true, authentic. These games cannot be played; we don't have any time for them. Thousands and thousands of sannyasins are going to come, and then it will be difficult for you. If you want to hide, you can hide in the crowd; it will be difficult for me to find you.

So let us decide that if you want to be here then you have to be according to me, not according to yourself -- otherwise you will remain sad. Only surrender can help you. Only surrender can give me a chance to pour my grace into you.

The fourth question:

WHAT IS EDUCATION?

Parmar, man is born as a seed. He is born as a potentiality. He is not born as an actuality. And this is very special, this is extraordinary, because in the whole of existence only man is born as a potentiality; every other animal is born actual.

A dog is born as a dog, he is to remain the same his whole life. The lion is born as a lion. Man is not born as a man, man is born only as a seed: he may become, he may not become. Man has a future; no other animal has a future. All animals are born instinctively perfect. Man is the only imperfect animal. Hence growth, evolution, is possible.

Education is a bridge between the potentiality and the actuality. Education is to help you to become that

which you are only in a seed form. And this is what I am doing here; this is a place of education. The thing that is being done in the ordinary schools and colleges and universities is *not* education. It only prepares you to get a good job, a good earning; it is not real education. It does not give you life. Maybe it can give you a better standard of living, but the better standard of living is not a better standard of life; they are not synonymous.

The so-called education that goes on in the world prepares you only to earn bread. And Jesus says, "Man cannot live by bread alone." And that's what your universities have been doing -- they prepare you to earn bread in a better way, in an easier way, in a more comfortable way, with less effort, with less hardship. But all that they do is prepare you to earn your bread and butter. It is a very, very primitive kind of education: it does not prepare you for life.

Hence you see so many robots walking around. They are perfect as clerks, as stationmasters, as deputy collectors. They are perfect, they are skillful, but if you look deep down in them they are just beggars and nothing else. They have not even tasted one bite of life. They have not known what life is, what love is, what light is. They have not known anything of God, they have not tasted anything of existence, they don't know how to sing and how to dance and how to celebrate. They don't know the grammar of life; they are utterly stupid. Yes, they earn -- they earn more than others, they are very skillful and they go on rising higher and higher on the ladder of success -- but deep down they remain empty, poor.

Education is to give you inner richness. It is not just to make you more informed; that is a very primitive idea of education. I call it primitive because it is rooted in fear, rooted in that "If I am not well educated I will not be able to survive. " I call it primitive because deep down it is very violent: it teaches you competition, it makes you ambitious. It is nothing but a preparation for a cut-throat, competitive world where everybody is the enemy of everybody else.

Hence the world has become a madhouse. Love cannot happen. How Can love happen in such a violent, ambitious, competitive world where everybody is at each other's throat? This is very primitive because it is based in the fear that "If I am not well educated, well protected, highly informed, I may not be able to survive in the struggle of life. " It takes life only as a struggle.

My vision of education is that life should not be taken as a struggle for survival; life should be taken as a celebration. Life should not be only competition, life should be joy too. Singing and dancing and poetry and music and painting, and all that is available in the world -- education should prepare you to fall in tune with it -- with the trees, with the birds, with the sky, with the sun and the moon.

And education should prepare you to be yourself. Right now it prepares you to be an imitator; it teaches you how to be like others. This is *mis*education. Right education will teach you how to be yourself, authentically yourself. You are unique. There is nobody like you, has never been, will never be. This is a great respect that God has showered on you. This is your glory, that you are unique. Don't become imitative, don't become carbon copies.

But that's what your so-called education goes on doing: it makes carbon copies; it destroys your original face. The word "education" has two meanings, both are beautiful. One meaning is very well known, although not practiced at all, that is: to draw something out of you. "Education" means: to draw out that which is within you, to make your potential actual, like you draw water from a well.

But this is not being practiced. On the contrary, things are being poured into you, not drawn out of you. Geography and history and science and mathematics, they go on pouring them into you. You become parrots. You have been treated like computers; just as they feed the computers, they feed you. Your educational institutions are places where things are crammed into your head.

Real education will be to bring out what is hidden in you -- what God has put in you as a treasure -- to discover it, to reveal it, to make you luminous.

And another meaning of the word, which is even far deeper: "education" comes from the word *educare*; it means to lead you from darkness to light. A tremendously significant meaning: to lead you from darkness to light. The Upanishads say, "Lord, lead us from untruth to truth" -- "*asato ma sadgamaya*." "Lord, lead us from death to deathlessness", "*mrityorma amritamgamaya*." "Lord, lead us from darkness to light" -- " *tamaso ma jyotirgamaya*." That is exactly the meaning of the word "education": *tamaso ma jyotirgamayma* -- from darkness to light.

Man lives in darkness, in unconsciousness -- and man is capable of becoming full of light. The flame is there; it has to be provoked. The consciousness is there, but it has to be awakened. You have been given all, you have brought it with you; but the whole idea that you have become a man just by having a human body is wrong, and that idea has been the cause of tremendous mischief down the ages.

Man is born just as an opportunity, as an occasion. And very few people attain: a Jesus, a Buddha, a Mohammed, a Bahaudin. Very few people, few and far between, really become man -- when they become full of light and there is no darkness left, when there is no unconsciousness lingering anywhere in your soul, when all is light, when you are just awareness.

A man asked Buddha.... The man was an astrologer, a very learned scholar. When he saw Buddha he was puzzled. He had never seen such beauty, such grace. Buddha was sitting under a tree. The man was just in awe; he bowed down to Buddha and he said, "Are you a *deva*, an angel? Have you descended from heaven, because I have never seen such grace on the earth? Who are you? Are you a *gandharva*?"

Gandharvas are, mythologically, the musicians of the gods. They are very graceful, obviously -- they are the musicians of the gods. Their very presence is musical. Just in their presence you will start hearing melodies; just being in their presence you will fall into a totally different rhythm. Their very presence is music, celestial music. And the astrologer heard that music around Buddha.

He said, "Are you a *gandharva*?" And Buddha said, "No, I am not a god, I am not a *gandharva*. "

"Then who are *you*? Are you just a man?" And Buddha said, " No, I am not a man either. "

"Then who are *you*?" And the man went on asking, and Buddha went on saying, "No, no, no." He became more and more puzzled and finally he asked, "Then who are you?"
And Buddha said, "I am awareness. "

Awareness, just awareness, pure awareness... and only then is one fulfilled. Then life is a benediction.

Education is to bring you from darkness to light. That's what I am doing here. Parmar has asked this question because the Indian government is not ready to accept my work as education. It is natural. They cannot accept it as education, because I don't create clerks and stationmasters and deputy collectors. I am creating new human beings. For them that is dangerous. If this is education, then they cannot allow it to happen. It is rebellion.

I am teaching you to be yourself. I am teaching you to be fearless; I am teaching you not to yield to the social pressure; I am teaching you not to be a conformist. I am teaching you not to hanker for comfort and convenience, because if you hanker for comfort and convenience, the society will give them to you, but at a cost. And the cost is great: you get convenience, but you lose your consciousness. You get comfort, but you lose your soul.

You can have respectability, but then you are not true to yourself; you are a pseudo human being; you have betrayed your God and yourself. But the society wants that, that you should betray yourself. The society wants to use you as a machine, the society Wants you to be obedient. The society does not need you to function as an intelligent being, because an intelligent being will behave in an intelligent way and there may be moments when he will say, "No, I cannot do this. "

For example, if you are really intelligent and aware, you cannot be part of any army. Impossible. To be part of any army you need, as a basic requirement, unintelligence. That's why in the army they manage in every way to destroy your intelligence. Years are needed to destroy your intelligence; they call it "training". Stupid orders have to be followed: right turn, left turn, march forward, march backward -- this and that -- and they go on and on every day, morning, evening. Slowly, slowly, the person becomes a robot, he starts functioning like a machine.

I have heard, a woman went to a psychoanalyst and said, "I am very much worried, I cannot sleep. My husband is a colonel in the army. Whenever he comes home for holidays it becomes a nightmare for me. Whenever he is sleeping on his right side he snores, and snores so loudly that not only am I disturbed, even the neighbors are disturbed. Can you suggest something to me? What should I do?"

The psychoanalyst thought it over, and then he said, "Do one thing. Tonight try this, maybe it will work," and he gave her a recipe and it worked. And the recipe was simple -- he said to her, "When he starts snoring, just tell him,'Left turn.' "

She could not believe it, but when she did it, it worked -- even in his sleep. He snored only on his right side, and when she said in his ear, slowly, not very loudly, softly, "Left turn," just out of the old habit he turned left. The snoring stopped, even in sleep.

I have heard, William James has quoted this instance, a real actual instance. After the First World War, a man who had retired from the army was carrying a bucket full of eggs on his head, and somebody just joked. A few people were standing by the side, and one man said loudly, "Attention" and that man simply fell to attention, and the bucket fell and the eggs were broken all over the road. And he was very angry; he said, "What kind of joke is this?" But they said, "We have not done anything. We have just said,'Attention.' Are we not allowed to say it?" And the man had been retired from the army for at least ten years -- but it

persists.
I have heard:

An insomniac boxer went to the doctor for some medical help. The ex-pugilist had tried mild sedation, but it didn't seem to work. The doctor, hesitating to prescribe a more addictive kind, said, "Look, before I prescribe this heavier injection I want you to try the old-fashioned remedy. You may laugh, but it actually works. Try getting yourself completely relaxed and then start counting to a hundred. "

A few days later, the old fighter came back and said, "Doctor, I can't do it. Every time I start counting, I jump up at the count of nine. " The whole training in the army is to destroy your consciousness, is to make you an automatic machine. Then you can go and kill. Otherwise, if you are still carrying a little bit of intelligence, you will see the other person that you are killing is innocent; he has not done anything to you or to anybody. And he must have a wife at home who is waiting for him to come back; and he may have small children, and they will become beggars; and he may have an old mother or an old father, they may go mad. "And why am I killing this man? Because the officer says,'Start killing. Fire!' "

An intelligent person will not be able to fire. An intelligent person may choose to die himself rather than to kill innocent people. Because some foolish politician wants to get involved in a war, because some politician wants to have more power, because of some stupid statements of the politicians, the war has started. He will not kill.

This I call education: to make people more intelligent. And that's what I am doing here. If this fire spreads, then this old, rotten society cannot survive. It survives on your unconsciousness, it lives on your unconsciousness.

So it is natural, Parmar, that the government will not recognize this place as a place of education. For them, it is one of the most dangerous places.

But as far as I am concerned, this is education. *tamaso ma jyotirgamaya* -- Lord, lead me from darkness to light.

The Secret

Chapter #3
Chapter title: Wisdom Is An Awakening

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IT IS RECORDED THAT SOMEONE SAID TO THE GREAT PHILOSOPHER SAADI, "I WISH FOR PERCEPTION, SO THAT I SHALL BECOME WISE. "
SAADI SAID, "PERCEPTION WITHOUT WISDOM IS WORSE THAN NOTHING AT ALL."
HE WAS ASKED, "HOW CAN THAT BE?"
SAADI SAID, "AS IN THE CASE OF THE VULTURE AND THE KITE. THE VULTURE SAID TO THE KITE, 'I HAVE FAR BETTER EYESIGHT THAN YOU. WHY, I CAN SEE A GRAIN OF WHEAT DOWN THERE ON THE GROUND, WHILE YOU SEE NOTHING AT ALL.'
"THE TWO BIRDS PLUMMETED DOWN TO FIND THE WHEAT, WHICH THE VULTURE COULD SEE AND THE KITE COULD NOT. WHEN THEY WERE QUITE NEAR THE GROUND THE KITE SAW THE WHEAT. THE VULTURE CONTINUED HIS DIVE AND SWALLOWED THE WHEAT. AND THEN HE COLLAPSED: FOR THE WHEAT WAS POISONED."

MAN IS A SLAVE. He is not born as a slave, he is born free. He is born as freedom, but he is found in chains everywhere. He lives in chains, he dies in chains. This is the greatest calamity that has happened to humanity.

The moment a child is born the society starts transforming the child into a slave, it is not interested in free people. It is afraid of freedom; freedom seems to be dangerous. A slave is safe. And the society needs only slaves because they can be exploited. The priest is interested in slaves, the politician is interested in slaves, the pundit is interested in slaves.

These three p's are the most poisonous p's. These three have been the root-cause of human suffering, and man will remain chained, imprisoned, unless he gets free of the politician, the priest and the pundit. These three have to disappear from the world. Only then can man bloom in freedom.

What these people have done to humanity has to be understood, because this is your story, the story of how you have become a prisoner. The question is not how to find God, the question is how to get out of this prison that you call your mind, that you call your culture, that you call your religion -- beautiful names for ugly things. If you look deep, without prejudice, you will be surprised -- your mind is not yours at all. It is a conditioning forced upon you from the outside. The mind that you call yours is not yours, it belongs to the exploiters. They have played a trick upon you: they have implanted this mind in you, and through this mind they go on controlling you. Hence they have been very much against people like Jesus, Buddha, Mohammed.

Why did they crucify Jesus? Why did they poison Socrates? Why did they murder Mansur? These were innocent people, they had not done any harm to anybody. What was their sin? This was their sin -- that they were trying to make a door so that people could get out of the prison, so that slavery could be destroyed from the earth.

History says slavery has been destroyed; that is all bunk! It has not been destroyed, it has only moved from the gross to the subtle. Yes, you don't have chains on your hands and on your feet because the chains have become more subtle -- they have gone into your mind, they have become more inner. On the outside you are enjoying freedom, democracy, equality, brotherhood -- just empty impotent words -- deep down there is no brotherhood, there cannot be.

How is there any possibility of brotherhood if there are Christians, Hindus, Mohammedans? How can there be any possibility of brotherhood if there are nations -- India, Germany, England? It is impossible. Man is constantly at war, each moment you are living in conflict. And how can there be equality when you have been taught from the very beginning to be ambitious?

Ambition means that you have to be higher than the other. Ambition means that you have to prove your superiority that you have to prove everybody else is inferior to you, that you have to succeed. If success remains the god, if ambition remains your education, how can there be equality? To talk about equality is utter nonsense. It does not exist even in communist countries; it cannot exist anywhere unless ambition disappears.

In Russia or in China there are still classes. Their names have changed, the labels are different. Now there is no class of the poor and the rich -- a new class has arisen, of the rulers and the ruled. It is the same old game, it makes no difference at all.

We go on playing the same game. All that we do in the name of revolution is to change the labels.

The real question is not how to find truth -- because you cannot find truth unless you are free. Truth arrives in freedom. Jesus has said, "Truth liberates." That is true. That is only half the story -- that truth will make you free. The other side which has not been told to you is also as important: truth happens only in freedom. In fact, truth and freedom are two aspects of the same coin, they happen together. If you are unfree you cannot attain to truth, and if you have attained to truth you cannot be unfree. But from where to begin? If you start with truth you will become a victim of words, philosophies, theologies, scriptures. You will be lost in the jungle of linguistic logical speculations.

Start with freedom: that's my message to you. Come out of the prison that has been imposed upon you -- and the prison cannot exist if you don't cooperate with it. That is the only ray of hope, that it cannot exist without your cooperation. But you cooperate with it. It feels safe, it feels secure, it feels convenient and comfortable, it feels warmer, and you have decorated it well from the inside.

Down the ages that's what man has been doing: decorating his prison cell. You have really made it beautiful inside; it almost looks as if it is a temple. You have painted your chains beautifully. You have

covered your chains with gold and silver; they look like ornaments. Hence you go on cooperating.

And freedom is the basic requirement if you want to know God, if you want to know at all what this life is and what the benediction of this life is and what the beauty of this existence is. If you want to know it at all you will have to come out of your prison. You will have to risk. Because the prison seems comfortable and you have lived in it so long, you have become accustomed to it. You will have to come into the open, under the sun and the moon and the sky. You will have to come into the wind. You may have lived so long in the cage that you may be afraid to open your wings again. You may have completely forgotten that you have wings. This is the situation where man exists. But before We Can make a breakthrough out of the prison walls, we will have to understand how the prison is made, what the strategy is, of what it consists.

The most fundamental strategy is that the priests and the politicians and the pundits have been substituting every real thing with something unreal. That is the most fundamental strategy of how this prison, this slavery, has been created.

They have substituted marriage for love. Marriage is a plastic thing. It can be beautiful if it comes as a consequence of love, but the priests have managed: they say, "First marriage, then love." Then love never happens. They have stopped your most significant part, your heart, from functioning. After marriage you may start liking the woman or the man because you live together, just as brothers like sisters and sisters like brothers -- but there can be no poetry, no thrill, no ecstasy. Love will move on plain ground. It will not know any peaks, it will not be acquainted with orgasmic peaks.

And exactly like this, they have been substituting every real thing with something unreal. Marriage is synthetic, it is man-made. Love is God-made. Love happens, marriage is manufactured. Beware of all that is manufactured by man I It looks like the real thing and it is not; it is only a pretension. It only creates hypocrisy and nothing else, and you cannot pretend for long. Sooner or later the pretension wears out and then you are left in misery.

I have heard...

A little boy and his sister put on their parents' clothing.

They went next door and knocked. When the neighbor answered it they said, "Mr. and Mrs. Brown have come to call." Taking it all in her stride, the neighbor lady said, "Please do come in, Mr. and Mrs. Brown. Will you join me in some refreshments?"

After serving them milk and cookies, the lady asked, "Care for anymore?"

"Thank you, no," replied the little girl. "We must be going home now -- Mr. Brown just wet his pants."

How long can you pretend? Sooner or later you will have to face the reality. And you are just using clothes, you are not Mr. Brown. Sooner or later you will wet your pants -- and it is going to be sooner than later.

Man is living in hypocrisy, in utter hypocrisy. You are not what you think you are, you are not what others say you are, you are not what you believe you are. This is the most fundamental strategy of creating a prison.

You are living in a hypocrisy; that is your slavery, and every real thing has been substituted. For example, consciousness has been substituted with character. Character is man-made, consciousness is divine. A conscious person has no character at all. A conscious person is utterly characterless, he need not have character. Character is a very poor thing. A conscious man lives by his consciousness; his consciousness is his character. He need not depend on any oUter discipline, he has inner light to live by. He responds moment to moment, not out of a certain dead habit which is called character. He responds moment to moment as the situation demands. He is conscious, he has not decided beforehand what to do and what not to do. That's what character is: deciding beforehand what to do, what not to do, creating an automatic reaction in yourself, becoming mechanical. That's what character is all about.

If somebody insults you, the man of character has a readymade answer. The man of consciousness has no ready-made answers. He need not be bothered -- he has consciousness, he has a mirror-like quality. He will reflect the situation and he will respond to the situation. His act will be out of that moment's awareness. His act will not be out of the past, out of memory, out of the mind. His act will be born anew in the present. His act will be fresh, as fresh as dewdrops in the morning. His act will have beauty, his act will have splendor, his very act will be that of grace.

The man of character is ugly. He is dull, stupid; he lives in the past, he lives in habits. He has created what are called 'good habits' -- but why do you need habits? You need habits because you can't depend on

your awareness; otherwise there is no need to have any habits. You can always rely on your consciousness, you know yoU will be there, fully aware -- so why prepare beforehand? There is no need. Whatsoever is required by the moment will be arising in you.

The society has substituted character for consciousness. Children are very conscious, more alert than they will ever be. You can watch children; that's why they look so alive, so fresh, such a bubbling cheerfulness I Where does all that disappear to? And look at people who have character -- you will always see a kind of dullness in their eyes. You will not find any spark, you will not see intelligence. Children are intelligent: they are not yet covered by layers of dust, they have not yet gone through the factory called education, they have not yet been cultured; they are yet wild and they still have the freedom and the innocence and the joy of the wild animals. They act moment to moment.

But we start cultivating them, we start curbing their freedom. We start imposing, "Do this, don't do that." We start imposing do's and don'ts on them. Soon they will forget all about freedom, soon they will start acting out of the past, pretending. Soon they will be no more alive.

A small girl was getting ready for her first dance. She was
Very ecstatically thrilled. The mother was putting her dress
on her, combing her hair, and the small girl looked in the
mirror -- she was looking so beautiful.
She said, "Mummy, were there dances arranged in the
old days also, when you were alive?"

Yes, people die long before they actually die. A person is dead by the age of four. Then he simply repeats, then he moves in a groove, in a rut. Then his whole life is just a long story of unconsciousness.

Character is the cause of your unconsciousness. If you are not forced to have a character you will grow more and more brilliant, luminous -- *you will have to,* because you will not have anything else to lean upon except your consciousness. Because of these substitutes: marriage for love, character for consciousness, morality for religion, logic for truth, philosophy for existential experience -- because of these substitutes you are lost in a kind of desert. You have become unconscious. Whenever the question of truth arises you start thinking immediately; that's your response.

How can you think about truth? You can think only about something you already know. Thinking can exist only within the boundary of the known. Truth is not known yet -- how can you think about the unknown? The unknown cannot be thought about, the unknown has to be experienced.

But people go on thinking about truth, about God, about love. People go on thinking about things which have to be experienced and not thought about. But you have been told, "Become great thinkers and you will attain to truth." And a thinker is just a bio-computer, a thinker is never original. And you must have heard about original thinkers: there have never been any original thinkers. Thinking is not original so how can the thinker be original?

Experience is original. Yes, it is from the origins, it is original. Thinking is never original, it is always borrowed -- but you can believe that you have come across an original thought. You may have simply forgotten where you had read it, you may have forgotten from where you had got it. If you search a little bit deeply you will find from where it had come into you.

All thoughts have come from the without. Experience arises within. The without has replaced the within, thinking has replaced experiencing. But one can pretend: one can mix one thought with another and can create a composition and will think it is original. It is not.
I have heard...

A man was sitting on his porch rocking back and forth. He
seemed to be having a long discussion with himself. Every
once in a while he broke into loud laughter. At other times
he shouted "Phooey!" in disgust.
A policeman passing by stopped to watch the man and asked
him what was going on. "I'm telling myself jokes," the
man told him. "And if I say so myself, most of them are very
funny. "
"Then why do you keep saying 'phooey'?" the policeman

asked.
"I only say that when I've heard them before."

That's what you are doing, that's what everyone is doing. All the so-called original thinking is just nonsense. Thinking is never original, thought is always borrowed. It comes from the outside, no thought is yours.

But people start fighting, because they say, "I have to fight for my thought, for my ideology, for my religion, for my philosophy." The Christian fights, the communist fights, the Hindu fights -- for what? They have been persuaded to believe that "This thinking is yours, this philosophy is yours." No thinking is yours and no ideology is yours. You have been deceived -- but you can remain in this deception because you are unconscious.

And you have become unconscious, because consciousness grows only with the real. With the unreal there is no growth. It is like if you have a real tree in the garden, it grows; but you can have a plastic tree, it will not grow. It can deceive the passers-by, it can deceive the neighbors, but it will not grow. The unreal cannot grow.

Character is unreal so it never grows. Knowledge is unreal so it never grows. Morality is unreal so it never grows. And because you become too attached to these ungrowing things you stop growing. That's what I mean when I say you become unconscious. Consciousness has to be a constant flow; only then do you remain conscious. Consciousness is river-like. The moment you become stagnant you lose consciousness.

People are living unconsciously. It hurts to feel, "I am living unconsciously," it goes against the ego. But this has to be understood -- at least by the seekers this has to be understood: that you have lived an unconscious life. This very understanding is the beginning of consciousness.

A city-dweller came to a farm and saw a beautiful horse. He decided he had to have the animal. He bargained with the farmer and the farmer finally sold him the horse.

The city man jumped on the horse and said, "Giddyup!" The horse did not budge.

The farmer explained, "This is a special kind of horse. He will only move if you say,'Praise the Lord I' " -- he was really a very religious horse. "To stop him, you have to say 'Amen.'"

Keeping this in mind the new owner yelled, "Praise the Lord" whereupon the horse took off with great speed. Soon horse and rider were headed for a cliff. Just in time, the rider remembered to say, "Amen!" The horse came to a screeching halt right at the edge of the cliff.

Relieved, the rider raised his eyes to heaven and exclaimed, "Praise the Lord!"

Watch man, watch yourself, watch and you will see: everybody is functioning unconsciously.

To become conscious is the whole secret of being religious. To become conscious is to get out of the prison. All that is needed is to become more and more conscious. More knowledge is not needed, more consciousness is needed. You already have too much knowledge, you are burdened with it. The load is heavy, you cannot move because of this. You have to unburden yourself, and you have to start finding the real and dropping the unreal.

Always search for the real and don't be deceived by the society. And of course people will be angry with you because the moment you become conscious you are no longer under their control. They want you to be obedient, they want you to be disciplined -- disciplined according to them, obedient to them. And they go on talking as if there would be chaos if people stopped obeying. And they go on saying that if people stop being disciplined then the society will be shattered.

That is not true. The society is shattered, it is a chaos, it is already a chaos. What more chaos can there be? You are living in a chaotic society, in a neurotic society. It is already hell.

When I say stop obeying, what I am saying is: become your own self. And the man who has become his own self will know when to obey and when not to obey. He will not be obedient, he will not have a character of obedience. He will decide according to each case when to obey and when not to obey. When he will see the truth he will obey, when he will see untruth he will not obey. He will remain free to obey or not to obey.

And it is good to be free, because you have obeyed stupid politicians for too long, and they have been creating violence, war, bloodshed and nothing else. You have obeyed the priests too long and they have given you churches and the temples and the mosques, and they have taken the real temple of God away from you. They have talked about the other world but they have destroyed this world -- and this is the only

world there is.

So when I say don't be disciplined by anybody, I don't mean that you should become a chaos; I mean you should become an inner discipline. Be disciplined according to your own awareness. Follow your own awareness, be a light unto yourself. This is freedom -- to become a light unto oneself.

But the society does not want you to become a light unto yourself, because if you become a light unto yourself you will not follow all kinds of nonsense that you have been following up to now. And there are people who have a great vested interest in your unconsciousness. Hence your schools, colleges and universities create unconsciousness; they don't create consciousness. They create efficient robots. They give you knowledge but not wisdom, and wisdom is the real thing. Knowledge is a false, synthetic, man-manufactured thing, but knowledge looks like wisdom -- and there is the danger. The plastic flower looks like the real rose and that is where the danger is. If you have not seen a real rose for a long time you may start thinking that this is a real rose -- because all that you have come across again and again has been a plastic flower.

Hence Jesus is crucified; Jesus is a real rose. He had to be crucified. Otherwise others would have started comparing, and they would have come to know that what they had been carrying as a real rose was not a real rose; it was a synthetic, plastic flower. They would have thrown it! Socrates had to be poisoned because he was trying to make people more aware.

When a person is aware he does not become disorderly, but his order comes from his own being. He is nobody's slave, he is his own master.

And that's what sannyas is all about: becoming your own master. That is the meaning of the word 'swami': to become a master of one's own, to be a light unto oneself. And there arises a different kind of order -- real order.

Buddha lives in that order and you can see the grace. He lives according to his own light. He has his own way, his own authentic individuality. He is a free man -- but remember, a free man is going to be in constant conflict because a free man has to be in rebellion. That is the price one has to pay.

There are three more things which have been used as a strategy to destroy your freedom; they are secondary. The most basic is substituting the false for the real, but these three are also there.

The second is: creating a division in man, making man split because whenever you are divided you become weak. Naturally, you start fighting with yourself. Then you cannot fight with the society, then you cannot fight with the prison. The prisoner is in such an inner conflict constantly -- from where will he gather enough energy to break through the wall? It will not be possible.

So another trick has been played upon you: you have been divided. You have been told your body is separate from your soul; you have been told God is separate from the world; you have been told the other world is the real world and this world is a false world, *maya*, illusion.

For at least ten thousand years a deep schizophrenic philosophy has been taught -- divide. The moment you become divided, split, you are lost, because your right hand starts fighting with your left hand. Then both your hands are engaged, and the politician can exploit you, the priest can exploit you, the pundit can exploit you. Both your hands are engaged -- you cannot defend, you cannot rebel.

My message to you is: there is only one world, this is the only world. *This earth*, this very earth, is paradise. I teach you to be earthly, to be earthy, because there is nothing else, there is no other world. That other world is an invention of the priest. Your body and soul are one unity; it is all one. Don't fight with your body, don't try to be separate from your body, otherwise you will remain a victim. You will never become powerful, and power is needed to rebel, your energy is needed to rebel. Only when you are overflowing with energy Can you be free. Otherwise you cannot be free.

And the third thing that has been used is fear. You have been made afraid -- of hell, of punishment. And the other side of it is, you have been made very greedy for paradise, heaven, and the joys and the pleasures there: "You will be awarded greatly if you follow the priest; if you don't follow the priest you will be punished very badly, horribly. "

Man has become fear-oriented. No child is born fear-oriented. You can watch any child -- he can even play with a snake, he has no fear. He can even play with fire, he has no fear. The child comes into the world as fearlessness, but we impose fear. The child, *every* child, is love-oriented, and every so-called grown-up is fear-oriented.

I would like you to again become love-oriented. Drop all fears, there is nothing to be afraid of. There is no hell, don't be worried about it; and there is no heaven so don't become greedy for it. All that is, is herenow. This moment contains all hell, all heaven. And it depends on you: if you enjoy, rejoice, if you are

in deep love with life, if you can celebrate, you are in paradise. If you cannot enjoy, if your sources of celebration have been poisoned, if you have such heavy chains on your feet and your hands and you cannot dance with life, then you are in hell.

A parish priest saw Muldoon, who had recently got married, in church after a long absence. Speaking to him later, the priest said,
"I believe your wife has brought you back to your religion. "
"That's right," said Muldoon. "I did not believe in hell till I married her. "

The priest, the politician, the pundit have created a hell here, and because they have created a hell you have started believing in hell. And the more you believe in hell, the more you participate in creating it.

This life has to be lived with as much joy as the birds are living it. Have you seen a bird on the wing? -- just joy on the wing! Or have you seen a rose opening its petals? -- joy opening its petals. Have you seen a river rushing to the ocean?joy rushing to the ocean. Except for man, have you ever seen misery anywhere? The trees are blessed because they don't have these three poisoners; the birds are blessed. The snake in the Garden of Eden who poisoned Eve and Adam's consciousness must have been all these three together: he must have been a politician, a priest and a pundit. Beware of the snakes! And the problem is that they have dominated your mind so long that you don't think they are enemies. In fact, on the contrary, people like me look like enemies -- because I go against your conditioning.

The Prime Minister of India, Morarji Desai, goes on saying almost every day that if people follow me the Society will be destroyed.

Just the other day, the Education Minister of Maharashtra gave a statement to the newspapers that I cannot be allowed to remain in Poona, because if people listen to me and follow me then this society is going to be shattered. In a way they are right.

This society, this rotten society, needs to be destroyed. Only on the ruins of this society can another society arrive. Only on the ruins of this imprisoned consciousness can freedom be born. Man has to live in a new way. We have lived too long with these poisoners, and they have destroyed all that is beautiful, all that is valuable. They have destroyed the whole poetry of life. They have given you only toys and they have taken real things, all real things, away from you. They have giVen you words: you can go on chewing on words like " Gad", "love", but you don't know what God is, you don't know what love is. All that you know is fear, all that you know is money, power-politics, and you go on talking about prayer. That is mere talk.

In a way they are right: if people listen to me this society is going to be destroyed. But this destruction is just an introduction to a new creation. Before something can be created, the old has to be destroyed.

Just the other day I was reading the 'Poona Herald'. They had written an editorial against me. The main thing was that I am teaching an earthly religion, earthy. That is true, but that is not something against me, that is really a compliment. Yes, that's exactly what I am teaching -- this very earth the paradise and this very body the Buddha. I am teaching you that there is nowhere else to go. Don't sacrifice the present moment for anything, for any philosophy, theology, for any politics, ideology. Don't sacrifice your present moment for any nation, for any church, for any race. Don't sacrifice your present moment; don't sacrifice at all I Celebrate I and if you celebrate this moment, the next moment will become one of more celebration. And slowly slowly, when your whole life is a song, that is the transformation.

These ten thousand years, humanity has lived in a kind of nightmare, but now things have come to a climax and something is going to happen, something tremendously important is going to happen. Either man is going to die utterly -- if you go on following the past then you are doomed -- or -- and there is every possibility that humanity will not decide to commit suicide -- there is every possibility that now things have come to such an end that humanity will decide to take a new route.

We have moved horizontally for too long, now We have to move vertically. We have moved in time for too long, now we have to move in eternity. We have desired and been ambitious for too long, now we have to drop all desiring and ambition and we have to put our whole energy into the present moment, to make it a celebration.

A newly-ordained priest was going to do missionary work in South America. When he was leaving home, the local parish priest offered to drive him to the airport.

The young priest was reluctant to accept the offer because the old parish priest was a notoriously bad driver. But he didn't want to offend the old man and he agreed to go with him.

After a hair-raising journey, they arrived at Dublin airport.
"It is a long way to South America," said the old priest.
"It is," said his friend. "But I'm sure the worst part of the journey is over. "

I can see a new dawn which is very close by. The night is too dark, true, but when the night is too dark the dawn is very close by. I am preparing you for that dawn. The worst part of the journey is over.

But you cannot see that far. The moment you start seeing you will be thrilled. Humanity is coming closer and closer every moment to a great revolution, a revolution of consciousness, a revolution from all old concepts into a new way of living.

Sufism can be immensely helpful because there have been people -- they have always been there... Once in a while a person has escaped from the prison, has gone out of the prison and seen the open skies and the stars, and the joy of the sun and the wind and the rain, and has declared to the prison inmates, "You also come out!"

A Buddha came out, a Jesus, a Bahaudin, a Rumi. And Sufis have great messages for the future of man.

These stories are just ways of saying something in such a way that even a child Can understand. Truth is always very simple. If you are not complicated it is just like a small story told to a child. These stories are simple but their significance is immense.

IT IS RECORDED THAT SOMEONE SAID TO THE GREAT PHILOSPHER SAADI, "I WISH FOR PERCEPTION, SO THAT I SHALL BECOME WISE."
SAADI SAID, "PERCEPTION WITHOUT WISDOM IS WORSE THAN NOTHING AT ALL."

First: Sufis use the word "philosopher" in a totally different Sense than it has in the West. They use it literally. The literal meaning of philosophy is the love of wisdom. In &ct, the word "sophy" and the word "sufi" come from the same root, *sophia*, wisdom.

In the West, the philosopher has become a totally different phenomenon. Due to Greek influence, the philosopher lost his roots in existence and became more and more rational, became more and more speculative. And the Western philosophy has grown out of the Greek experiment, hence Western philosophy has gone almost in the opposite direction from Sufism. It has become a logic-chopping, great arguments about nothing, just hair-splitting.

And slowly, slowly the Western philosophy has come to a dead end. Now it is nothing but linguistic analysis. It no longer thinks of great things, it is no more concerned with God or truth or freedom or love, no, not at all. Its whole concern has become the meaning of words. When the Western philosopher thinks about God he means that he will think what the word God means. He is not concerned with the reality of God, he is concerned only with the word"God" -- as if by analyzing the word "fire" you will come to know fire, or by analyzing the word "bread" your hunger will be satisfied. The Western philosophy goes on thinking about the word, "bread", " God", "love", and has completely forgotten that "love" is only a word, it is not reality. It is only a symbol; it is a finger pointing to the moon.

The Western philosophy goes on thinking about the finger -- how long it is, how beautiful or not beautiful it is, black or white, and has completely forgotten that it simply points to the moon. You need not be concerned with the finger; you can forget about it. Look at the moon and forget the finger -- but the Western philosophy has become greatly skilled in thinking about the finger.

If you read the works of the greatest philosophers in the West -- Bertrand Russell, Ludwig Wittgenstein, G. E. Moore -- you will be surprised: just linguistic analysis. The reality is no longer any concern of philosophy.

So when this story says, THE GREAT PHILOSOPHER SAADI, remember, it is not said in the same sense as when we say, "the great philosopher G.E. Moore," no. It is in the same sense as when We say, "the great philosopher Jesus", "the great philosopher Buddha", "the great philosopher Lao Tzu. " It has the meaning of a wise man, and that is really the meaning of the word *sophia* -- one who loves wisdom.

Saadi is also a great poet. That's how it should be; it has always been so. Wherever wisdom has happened, poetry has also happened by the side, of its own accord. Poetry is a by-product of wisdom. I don't mean that eVery wise man is going to write poetry. No, that is not needed -- he lives poetry, his whole being is poetry. If you taste Buddha you will know what I mean; if you taste Jesus you know what I mean. Not that Jesus writes poetry -- he is not a poet in that sense -- but he lives poetry, his each moment is poetic.

Even on the cross, his last statement praying to God, "Father, forgive these people, because they don't know what they are doing," poetry. Only a poet can have that much heart.

Saadi is a great poet and a great philosopher; he is a wise man. And remember, by "wise man" I don't mean a man who knows much, no. Knowledge has nothing to do with wisdom. Remember knowledge is a substitute, a false substitute for wisdom. Wisdom grows in your consciousness; knowledge is implanted in you, imposed on you. Knowledge you get from the universities, wisdom you get from life itself; no university can give it to you. You have to live life. Knowledge you can get from books, scriptures, teachers, experienced people, by your own life's experiences; wisdom is a totally different phenomenon. Wisdom one gets only if one is open, vulnerable to existence, in deep love with existence. Then the old, dead leaf falling from a tree will give you wisdom. It will show you the momentariness of life, it will give you a message of death. And the way it falls -- so gracefully, so fearlessly -- will also give you wisdom, that this is the way to die. In the morning the rose blooms and by the evening it has gone. Coming, it was joy, going, it is joy.

Wisdom comes from watchfulness; not by study but by awareness, not by concentration but by meditation. One has to be just open to this infinite splendor called life. One has to open to the earth and to the sky. One has to be open to everything, each and everything. Without judgement, one has to be open; then wisdom comes.

If you judge you prevent, if you choose you prevent, if you condemn you prevent, if you evaluate you prevent. The man who wants wisdom to shower on him remains just a pure witness. Thoughtless, he looks; he is just a mirror, he reflects. He does not conclude, he is not in a hurry. He never gathers knowledge; he goes on learning, he goes on learning, but never gathers knowledge.

The knowledgeable person lives in his memory, in the past. The wise man lives in the present, not in his memory but in his awareness this very moment.

Saadi is a wise man.

A man came to Saadi and said, "I WISH FOR PERCEPTION, SO THAT I SHALL BECOME WISE."

Now, no one can *become* wise. It is not an effort. One can become knowledgeable; it is an endeavor, an enterprise. You can cultivate knowledge, you cannot become wise. Wisdom is not becoming, it is being. That has to be understood.

Becoming is a time process: today you have this much knowledge, tomorrow you can have more, and the day after tomorrow more and more and more. Wisdom is not a quantity, knowledge is a quantity; so quantity can be more or less. The student has less, the professor has more. But wisdom is never less or more; it is a quality. Buddha is wise, so is Mahavira, and so is Bahaudin, and so is Zarathustra. Now you cannot say who is wiser; that is not possible. It is not a quantity, you cannot compare. They are all wise. Wisdom knows nothing of more or less.

But about knowledge that is possible. You can say, "This professor is more knowledgeable -- he has three Ph.D.'s. That professor is not so knowledgeable -- he has only one Ph.D. This professor is more knowledgeable -- he has published in many academic journals. He has written so much, so many books have been published. This man, the other man, is not so knowledgeable. "

Knowledge is a quantity, it Can be compared. Wisdom is not a quantity, it is a quality. You cannot become wise. It is a *sudden* happening, it is not gradual. It is not that one moment you are wise and another moment a little more, and a little more, and gradually one day you become perfectly wise. No, it happens instantly; it is a sudden enlightenment, it is a state of being. When you have dropped all knowledge, it happens. When you have come out of the prison that the society has created for you, it happens. When you are again a child, it happens.

Remember the words of Jesus: "Unless you are like a small child you will not enter into my kingdom of God. " What docs he mean? Unless you attain to the same freedom that you were born with, you will not enter into my kingdom of God. Drop all that the society has given to you: character, morality, the idea of good and bad, the division of body and soul, the split between the earth and heaven. Drop all that the society has imposed on you. Become innocent again, a clean slate, and suddenly you are wise.

Wisdom is something that happens like a sudden lightning. That is the meaning of enlightenment, satori, samadhi.

This man said to Saadi, "I WISH FOR PERCEPTION, SO THAT I SHALL BECOME WISE."

Now he is asking a wrong question. But people are not aware of what they are saying, they go on using words. He has heard, he is using words. He does not know with whom he is talking. He is not even aware that he is facing a Buddha. Saadi is an enlightened man, but he is talking in the same way -- the same gibberish that he has been talking to other people, he is talking to Saadi. He is perfectly unaware of the fact,

with whom he is talking.
I have heard...

A lady went into a pet shop to buy a bird. She saw one that interested her. "What kind of bird is that?" she asked the salesman.
"That is a crunchbird," he replied. "Let me show you what he can do. "
"Crunchbird, my paper!" the man ordered. The bird flew down and in one gulp ate the sheet of paper.
"Crunchbird, my pencil!" The crunchbird swooped down and swallowed the pencil.
"He is wonderful! " said the lady. "I will buy him. "
The lady brought the bird home. Her husband looked at the bird and wondered what kind of bird it was. He had never seen a bird quite like it before.
"That, my dear," the wife boasted, "is a crunchbird."
The husband scratched his head, "Crunchbird?" he said. " Crunchbird, my foot! "

Talking to a Buddha or to a Saadi or to a Bahaudin, you should be a little more alert about what you are saying. You should be very careful of what words you are using. And if you are really careful and alert you may not use any words; you may simply bow down, you may simply put your head at the feet of Saadi and wait there for him to say something to you -- because what can you ask? Out of your confusion only a confused question will arise. What can you ask out of your unclarity, out of your ignorance, darkness? What can you ask?

It is said, when a disciple of Buddha went to see Buddha for the first time.... He was a great scholar, one of the very well-known in India in those days; his name was Sariputra. When for the first time he went to Buddha he went with five hundred disciples, his own disciples; they were all great scholars. He was a well-known Brahmin and he was much known for his debates. He had that capacity to defeat anybody. He used to roam around the country with his disciples, quarrelling, debating, discussing, defeating other scholars. He was very victorious in his art; nobody had yet been abIe to defeat him.

His disciples were very thrilled that now they were going to defeat Buddha. Sariputra could defeat anybody. They knew it, they had seen it happen again and again, but they were not aware of what was going to happen. The moment Sariputra saw Buddha he started crying, tears came into his eyes. His disciples were bewildered: they could not believe it, they had never seen such a thing. Sariputra was a very arrogant scholar, roaming around the country defeating every kind of philosopher, imposing his philosophy. Crying? A great silence descended. Even Buddha's disciples could not believe it. They were also waiting: "There is going to be a great debate and discussion. "

Sariputra bowed down, put his head at Buddha's feet and remained there. Buddha asked him, "Do you want to ask anything, Sariputra?"

He said, "No. Seeing you, all questions have disappeared. I want to be here with you. If some day you feel that I am worthy and you would like to say something to me, you can say it. But if you don't say anything, then too I will be contented. I *am* contented. Seeing you, I have seen all that is worth seeing. "
This is the way to approach a man who is wise.
This man asked Saadi:

"I WISH FOR PERCEPTION SO THAT I SHALL BECOME WISE."
SAADI SAID, "PERCEPTION WITHOUT WISDOM IS WORSE THAN NOTHING AT ALL. "

What is he asking in the name of perception? He is asking for knowledge, he is asking for the capacity to see more, to know more. He thinks that wisdom can be caused by something -- by perception, by knowledge, by capacity to see.

Wisdom is not caused by anything, wisdom is already the case. You were born wise, wisdom is your nature. All that is needed is to drop the pretensions that you have cultivated. All that is needed is to rediscover. It is already there, somewhere deep down, hidden behind all kinds of rubbish that has continuously been poured into you by the parents, by the teachers, by the professors, by everybody around you.

Every child is being poured with all kinds of nonsense; this becomes piled up. You call it your ideology, your philosophy, your religion -- your communism, your Christianity, your Hinduism. It is just junk! And

deep down, hidden behind it, is the real treasure. It has only to be rediscovered.

SAADI SAID, "PERCEPTION WITHOUT WISDOM IS WORSE THAN NOTHING AT ALL."

Knowledge can be dangerous if you are not wise.

That's what is happening in the world: people become knowledgeable and their life loses all meaning. Just go and see the knowledgeable people -- they are the most lost, they feel life to be absolutely meaningless. They cannot feel any joy. They are continuously wondering why they are alive at all: "Why not commit suicide?" Maybe they are cowardly and cannot commit suicide, but they are not able to answer why they are living, for what. They don't feel any purpose anywhere. Life seems to be accidental, unnecessary. They Can't see the point where they are needed in any way. They are feeling uprooted. The more knowledgeable a person is, the more he feels uprooted.

Knowledge does not lead to wisdom, knowledge leads to madness. Knowledge does not lead to enlightenment, it leads to deeper and darker unconscious realms of your being. Knowledge takes all celebration away from your life -- it destroys all poetry, all song, all dance. It makes you serious.

Wisdom knows how to laugh, knowledge cannot laugh. Knowledge is always serious, wisdom is playful. Wisdom knows how to live, how to love, how to laugh. Wisdom is light, knowledge is heavy. You cannot attain to wisdom through knowledge.

That's what the person is asking, and that's what everybody is thinking -- "If I gather a little more knowledge I will be wiser." You will not be; you will be less wise. The more you know the less you will know.

Socrates was right when, at the end of his long life, he said, "I know only one thing -- that I know nothing." This is wisdom.

Knowledge creates specialists who know more and more about less and less, and finally end up by knowing all about nothing. Wisdom is a totally different dimension: it is the dimension of being, not of becoming.

The man asked Saadi, "How can that be? You say ignorance is better than knowledge without wisdom? How can that be?"

SAADI SAID, "AS IN THE CASE OF THE VULTURE AND THE KITE. THE VULTURE SAID TO THE KITE,'I HAVE FAR BETTER EYESIGHT THAN YOU. WHY, I CAN SEE A GRAIN OF WHEAT DOWN THERE ON THE GROUND, WHILE YOU SEE NOTHING AT ALL.'
"THE TWO BIRDS PLUMMETED DOWN TO FIND THE WHEAT, WHICH THE VULTURE COULD SEE AND THE KITE COULD NOT. WHEN THEY WERE QUITE NEAR THE GROUND THE KITE SAW THE WHEAT. THE VULTURE CONTINUED HIS DIVE AND SWALLOWED THE WHEAT. AND THEN HE COLLAPSED:FOR THE WHEAT WAS POISONED."

That's how it has happened -- man has collapsed because of his knowledge. First his inner world was destroyed by knowledge and knowledgeability, and now scientific knowledge is destroying nature. First we have destroyed the inner by so-called religious knowledge, now We are destroying the outer by so-called scientific knowledge. The inner ecology has been destroyed by the priests and the outer ecology is being destroyed by the technologists. Man is collapsing.

We are living in the most significant times ever, because it is a time of great collapse. Either humanity disappears or a totally new way of life arrives. These moments are very critical; it is the greatest crisis man has ever encountered. Religion has destroyed half of the world, the inner world, and science is destroying the other half.

We need a totally different kind of religion and a totally different kind of science -- a science which helps ecology; and we need a totally different kind of religion -- a religion which gives you freedom, not slavery, which helps you to be yourself, which is not an imposition.

Science is a rape on nature and religion has been a rape on your inner consciousness. Both have failed, both have been destructive.

A new vision is needed. It was never needed as much as it is needed now, because the time is very limited. We are sitting on a pile of atomic weapons. The capacity to destroy this earth is so vast that you cannot even imagine for what we have gathered such a capacity to destroy. It is one-thousandfold: every

man, every single man, can be killed one thousand times, one thousand earths can be destroyed. We have piled up that much capacity to destroy, and we go on piling more up every day. It may be a communist country or a capitalist country, it makes no difference; but each country is trying to put all its energy into war, into destruction.

Even a country like India, which boasts of being non-violent and all that jazz, is greatly desirous of having atomic weapons. Even a country like India, which thinks and claims and boasts that it is a religious country, puts seventy percent of its energy into war efforts. People are dying, starving, and the Gandhians, who have been the rulers of this country for three decades, go on piling up more and more weapons -- and they go on talking about non-violence. It is such an absurd world. It is so ridiculous! You have to be aware of it, you have to be very very alert to it. We are sitting on a volcano, our own, manufactured, made by ourselves; it can erUpt at any moment. Before it erupts we have to find a new science and a new religion.

In fact, the new science and the new religion will not be two separate things. They are separate because of the division created in you: the body and the soul, this world and that, inner and outer, man and woman, day and night. Because of these divisions science and religion have been in conflict -- because your body and your soul have been in conflict. The new religion and the new science will not be two separate things, it will be one thing. You can call it religio-science or anything you wish, but it will be one thing. It has to be one because man is one. The outer and the inner are not in conflict, they are aspects of the same coin.

If man is wise, then he will have a different kind of world, more natural in eVery way, more harmonious, more poetic. Both the outer and the inner need great change. Both have suffered much, but they Can be revived because they are eternal. Even though much poisoning has been going on, that poison can be dropped out of the system, the system can still be purified. Still there is hope.

It is out of my hope that I am creating you, my sannyasins. It is out of my hope that I am creating a new kind of consciousness, where religion and science can meet, where East and West can meet -- there should be no East and no West in the future -- where all dualities disappear and the non-dual is felt. That non-dual is God.

But you can know that non-dual, that God, only if you come out of your prison. Come out... wake up... you can. Nobody can hinder you except yourself. You will have to drop a few comforts, a few conveniences, but it is worth it, because once you have known the *real* joys of life you will never regret that you had to drop those false toys.

But before you have known the real, it is really difficult. Trust is needed; and that is the function of a Master -- to create trust in you. I cannot give you freedom because freedom cannot be given, by its Very nature. And the freedom that is given can be taken away at any moment, so it is not of worth. I cannot give you freedom. You in fact don't need it, you have it deep inside. It is still alive, it just has to be searched for, found. I can give you trust, I can help you to gain confidence.

Your confidence has been taken away. You have been made afraid, you have been forced to tremble in fear. In your temples you are doing nothing but trembling, and you call it prayer. You are simply afraid, and out of fear you create gods. They are not gods, they are just shadows of your fear. And out of your misery you create paradise; that is just a consolation.

The real God cannot be attained through fear. The real God is attained only through love, but love is possible in only one way: love is possible only in freedom. The slave cannot love and the slave cannot be wise either. Drop your slavery. You have nothing to lose except your chains, and you have *all* to gain, the whole world to gain.

You don't know how much you are missing. You don't know what compassion arises in Buddhas when they look at you because they can see what you can be and what you have become. They can see a great dance that can happen in you, they can see a golden flower that can bloom in you.

But you don't have any idea of any golden flower. You don't have any idea of your being a god. You don't have any idea that the kingdom of God is within you. You are an emperor who has fallen asleep and dreams that he is a beggar. Wake up.

You can go on accumulating knowledge in your dream; that is not going to help. Wake up. Wake up! Only then will you be wise.

Wisdom is nothing but wakefulness. Wisdom is an awakening.

I can give you trust. I can allow you to fall in tune with me and to have a little taste of what is possible. That taste is *satsang*, that taste is communion between the Master and the disciple. And once even a single drop of that nectar has fallen on your tongue you will never be the same: you will be in constant rebellion, you will destroy all prisons. You will *have* to come out under the sky. And the benediction is great; you

cannot even imagine. It is *satchitananda* -- it is truth, it is consciousness, it is bliss.

God is not a person, but the experience of bliss, truth and consciousness. God is this whole existence in utter celebration. You have only fallen out of line. Fall in step.

So what can you do?

Saadi says: By attaining to more knowledge or perception, nothing is going to happen.

I say the same to you. I am not here to impart more knowledge to you. I am here to make you alert, to shock you into wakefulness.

And when the heart is awake and becomes a flame of light, you know the meaning of life and the significance of it -- and it is great. And then gratefulness arises. Then the sheer gift of life is enough to be contented with forever and forever.

The Secret

Chapter #4
Chapter title: I Declare Myself Bhagwan

14 October 1978 am in Buddha Hall

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The first question:

OSHO, THE NAVABHARAT TIMES OF OCTOBER 13TH CARRIED A NEWS ITEM FROM SURAT, GUJARAT, ACCORDING, TO WHICH THE PRIME MINISTER, MORARJI DESAI, SAID THAT HE HAD READ THE BOOK FROM SEX TO SUPERCONSCIOUSNESS BY ACHARYA RAJNEESH AND FOUND IT INDECENT AND DISTASTEFUL. HE ALSO OBJECTED TO YOU BEING CALLED BHAGWAN. OSHO, WOULD YOU PLEASE COMMENT ON IT?

Anand Maitreya, sex is a natural phenomenon, as natural as a rose flower, or dewdrops on the grass leaves in the early morning. And it is the most beautiful phenomenon too, as beautiful as the calling of a cuckoo, as beautiful as the stars in the sky. But down the ages it has been condemned.

Condemning sex has been one of the most important strategies to dominate man. The moment you condemn sex you have condemned life itself. Life arises out of sex; life is an expression of sex. If you can find God anywhere, utterly present, it is the moment of sexual orgasm. But to condemn sex is a great strategy. Through it you condemn man indirectly; you poison his very source of being. And then he feels guilty, a sinner, worthless; and then it is easy to dominate him, it is easy to manipulate him, it is easy to exploit him -- and that's what the politicians and the priests have been doing.

They don't want you to have freedom, they don't want you to enjoy life, because the man who is blissful is rebellious. The man who is enjoying his life cannot be easily dominated -- it is very difficult to dominate him -- and cannot easily be deceived, because he has clarity.

Shree Morarji Desai is a very repressed person as far as sex is concerned. Now, this seems very strange. My discourses have been collected in two hundred books, books on Vedanta, books on Tao, books on Yoga, books on Sufism, books on the Upanishadas, books on the Geeta, the Bible, the Tao Te Ching, but he has

been reading only one book -- FROM SEX TO SUPERCONSCIOUSNESS. An eighty-three-year-old man, has remained celibate for almost fifty years, why should he be interested in the book FROM SEX TO SUPERCONSCIOUSNESS? Certainly he is not interested in superconsciousness, because I have written two hundred books on superconsciousness. His interest seems to be sex. That's how it happens.

I have read his autobiography. In his autobiography he remembers that when young he went to see the Mother of Shree Aurobindo Ashram. She was a beautiful woman. Before she came to Shree Aurobindo, she was an actress; she had grace and a charisma of her own. And she was moving deeply into spirituality. But what did Morarji Desai see in her? What he saw shows much about him, not about the Mother.

The Mother's disciples were coming to touch her feet, and sometimes a disciple would get so ecstatic just by touching her feet that he would start rolling, and sometimes his head would fall into the Mother's lap. And Morarji was horrified. He thought in his mind, "So that's why they are looking so ecstatic -- just rolling in her lap. Her shapely, beautiful thighs." That's what he saw. He went away -- "This is not spirituality. These people are sex obsessed. This is a vulgar expression of sexuality." That's all that he saw in the Mother and the disciples; he could not see anything more.

And that was when he was young. Now fifty years have passed, and fifty years' constant repression of sex has become a wound in him. He is boiling within with sexuality.

When I read this question from Anand Maitreya I was reminded of a few stories I would like to tell you.

"It is an outrage the way those nudists are carrying on in that apartment," the old woman told the policeman when he answered her call. "I am ashamed."

The cop looked out of the window and could see nothing but a vast courtyard, a road, and an apartment building in the distance. "I can't see a thing," he shrugged.

"Of course you can't," the old woman replied. "But just have a look through these binoculars and you will see plenty. "

What he has seen in the book FROM SEX TO SUPERCONSCIOUSNESS is nothing but his own mind reflected in it. There is nothing indecent, but the very idea of sex creates in his mind the feeling of indecency. Maybe the very word "sex" revives something in him that has been repressed, that he has been sitting upon. The very word must be creating a ripple. All those repressed feelings, instincts must be surfacing. That's why he thinks it is indecent. It depends on you.

There are people who go to Khajuraho and think it is indecent. It is not. It is one of the most beautiful and one of the most spiritual temples in the world. If you look into those stone statues, yes, there are both things present, those statues represent the lowest and the highest: they are from sex to superconsciousness. But the person who is obsessed with sex -- and all repressive persons are obsessed -- will not be able to see anything else other than the sex. He will miss the real point. The real point is in the faces, in the eyes turned upward, in those beautiful faces in which orgasmic ecstasy has been sculptured. The stones have become sermons.

But it depends on how you have lived. Have you lived a life of affirmation? Then you will be able to see. If you have lived a life of negation, then it will be impossible for you to see.

An ancient Sufi parable:

Jalal, an old friend of Mulla Nasrudin's, called one day. The Mulla said, "I am delighted to see you after such a long time. I am just about to start on a round of visits, however. Come, walk with me, and we can talk."

"Lend me a decent robe," said Jalal, "because, as you see, I am not dressed for visiting. " Nasrudin lent him a very fine robe.

At the first house Nasrudin presented his friend. "This is my old companion, Jalal. But the robe he is wearing, that is mine! "

On their way to the next village, jalal said, "What a stupid thing to say!'The robe is mine'? Indeed! Don't do it again. " Nasrudin promised.

When they were comfortably seated at the next house, Nasrudin said, "This is Jalal, an old friend, come to visit me. But the robe -- the robe is his! "

As they left, Jalal was just as annoyed as before. "Why did you say that? Are you crazy?"

"I only wanted to make amends. Now we are quits."

"If you do not mind," said Jalal, slowly and carefully, "we shall not say any more about the robe."

Nasrudin promised.

At the third and final place of call, Nasrudin slid, "May I present Jalal, my friend. And the robe, the robe he is wearing.... But we must not say anything about the robe, must we?"

Once you are trying to repress a thought, it comes up again and again and again. Morarji Desai is not only obsessed with sex in this life, he will remain obsessed even in coming lives. His whole approach is unscientific, unnatural. He has not been able to understand what he is doing. He has not been able to see that, how can sex be indecent? Certainly he is not born out of a virgin mother. Certainly his children are born out of his sexual relationship with his wife. But because of his obsession he has even been very hard with his children.

One of his daughters committed suicide, and it is just because of his obsessively puritan mind. He has been hard upon himself and hard upon his children too.

The person who is obsessed with something unnatural is perverted. And through this obsession he has lost all intelligence. Intelligence grows out of being natural. Intelligence is a shadow of being natural and spontaneous. The perverted person is bound to become stupid because he is constantly fighting within himself. His whole energy becomes a kind of civil war. The person who is fighting nature is indecent, and the total outcome is stupidity.

I don't see any indecency in sex, because this is how God has chosen to create life. Sex is his method. Just as a painter paints with his brush, God has been creating this existence with sexual energy. To deny SeX, to condemn sex, is to condemn God. If you call sex indecent you are calling God indecent because this whole existence is nothing but an expression of sexual energy.

These birds chirping, singing, do you think they are praising Prime Minister Morarji Desai? This is sexual expression. The whole poetry of a life consists of sexual energy. The whole beauty.... What is beauty? The very feeling that something is beautiful comes out of sexual energy.

A woman looks beautiful to you. Why? Why does the call of the cuckoo from the mango grove sound beautiful to you? Why? It is, deep down, an expression of sex, love.

But the people like Morarji Desai live without love. In fact, a politician cannot afford to be loving. He cannot live, he cannot love, he cannot laugh.

I have heard a story about him. I don't know how far it is correct. It is a joke -- and jokes need not be correct, but they are always true!

Morarji Desai was having his photograph taken by a press cameraman. The photographer had a lot of trouble trying to get his subject to pose properly. Eventually, after much bickering, he was about to take the picture.

"Look pleasant for a moment," said the photographer.

"Then you can resume your normal expression."

He cannot laugh; laughter must be indecent. He cannot take life playfully; playfulness must be indecent.

And this man has written a story on Krishna. Now the story is going to be filmed. Not that he is a great author, but just because he is the Prime Minister; so now the story is going to be filmed. I am puzzled, surprised, at what he must be thinking about Krishna. His whole life must be looking indecent to him because Krishna's whole life is love, playfulness, joy, celebration. What does Morarji Desai think about this incident in Krishna's life?

A few beautiful women were taking their bath in the Yamuna River. And this is not a story of today. It is a story from when India used to be alive, five thousand years ago, when India used to be really vibrant, when people were courageous enough to love and laugh and dance, when people were not life negative; but when life was thought to be God and divine and people were not talking about life as if it is indecent.

Krishna passed by. The women were taking their bath naked in the Yamuna River. Now no Indian woman will do it. Those days were beautiful; people were more open. Now this can happen only in my ashram, nowhere else. Krishna is still alive here.

Krishna saw those beautiful women swimming and floating in the water and enjoying, and they were completely unaware of the presence of Krishna. He gathered their clothes, which were on the bank, and climbed a tree and sat there. When they were finished, those women looked around; their clothes were gone. They started searching; then they saw Krishna sitting in the tree with all the clothes with him.

Now what does Morarji Desai think about this? Certainly I have never done anything like that! Krishna

must look very indecent.

It is not that Krishna is indecent. It is just Morarji Desai's sexual perversion.

And he says that he found it distasteful. That too is strange. A man who goes on drinking his own urine, and has not yet found it distasteful.... And I am certainly certain that he does not suffer from diabetes -- otherwise the urine may have a little sweetness.

He found the book distasteful? What taste has he got? What is he talking about? What aesthetic sense has he got? He is the most unpoetic person alive in this country.

I have heard...

A gypsy and a hippie had an argument as to who could withstand foul smell longer. They decided to remain with a skunk in a small pen. First the gypsy went in. He ran out in desperation after a couple of minutes. Then the hippie took his turn.

After a minute, the skunk bolted!

The gypsy was puzzled. He said, "How did you manage?"

The hippie said, "I am a follower of Morarji Desai. I live only on garlic and water of life."

"Water of life" is a euphemism for your own urine.

This man thinks that my book is distasteful? He is simply saying something about himself, not about the book. It always depends on you, how you interpret what you read. He must have read *my* book, but he must have understood in his own way, he must have interpreted it in his own way. The interpretation is indecent. What he has read into it is his own mind.

If an ugly man faces a mirror, the mirror cannot be blamed for his ugliness. And calling the mirror ugly won't do.

The book FROM SEX TO SUPERCONSCIOUSNESS must have functioned as a mirror. He must have become agitated because if that book is right, then his whole life has been stupid and wasted stupidly. He must have felt very antagonistic, hurt in his ego. His whole life he has been struggling with sex, fighting with sex, and now here I am saying that without a deep experience of sex you will never know love, and without a deep experience of love you will never know prayer. And here I am saying that sex is the first experience of God. And here I am saying that without moving into life with totality you will never come to know the innermost core of it.

Nothing has to be denied, because whatsoever is denied will take its revenge. That's what is happening to him. He is not angry at me; he is angry at a mirror because the mirror is showing his face.

I have heard, a very rich woman, but very ugly too, asked a great painter, Goya, to make a portrait of her. Goya was hesitant, he wanted to say no, but it was difficult. The woman was ready to pay any price. He asked a very fantastic price, thinking that she would say no and he could get out of it and there would be no need to paint this woman's face, but she said, "Yes, you start. " So he painted the portrait; it was just a blob of colors. When the woman came, she said, "What? You have not done a good job. Is this my portrait?" He said, "What can I do, madam? I wanted to get out of it. Nature has not done a good job. What can I do? I cannot improve upon nature. I am here just to paint you as you are. That's why I was very reluctant. I am just a mirror."

I have received thousands of letters, from all kinds of people, that they have been immensely benefited by the same book that Morarji Desai says is indecent. But sex is on his mind too much.

A monk consulted a psychiatrist for help with various problems. The analyst said, "Stretch out here on the couch. Just relax and tell me about your early life. Just keep on talking. Say anything that comes to mind. "

The monk proceeded to spill out his life story. Suddenly the analyst took out a big balloon and sitting behind the patient, blew it up to full size. Then he stuck a pin in it. The balloon burst with a loud crash. The patient was startled. The doctor said sharply, "Now tell me, quick, what did you think about when you heard the loud explosion?"

"I thought of sex. "

"Sex? At such a moment? You thought about sex?"

"Well," said the patient, "what is so surprising about that? It is all I ever think about."

A monk is a monk, and a monk always thinks about sex. The more he escapes from the world and its

reality, the more and more he fantasizes about it.

Morarji Desai has remained a monk. He has not known the beauties of existence, and he is angry with me because my very presence makes him aware that his life has been a wastage.

And the second thing you say, "He also objected to you being called Bhagwan."

I am Bhagwan, just as you are Bhagwan. Even Morarji Desai is a Bhagwan. Bhagwan does not mean somebody sitting there high in the heavens. Bhagwan simply means that which is hidden behind you, within you, that which you are. I am Bhagwan because I have recognized it.

I am not calling myself Bhagwan. I *am*.

You are also, but you have not yet gathered courage to recognize the fact. It needs guts to recognize your reality. It needs utter humbleness to see things as they are. It needs simplicity of the heart to say things as they are.

Morarji Desai is also a Bhagwan, just as everything else is, trees and rocks and animals. God is not separate from existence; God is immanent in it. Only God is. If only God is, then I am God, then you are God, then everything is divine. But God can be fast asleep; that's how Morarji Desai is: a god fast asleep, dreaming that he has become the Prime Minister, snoring.

Wake up.

But it is very difficult to wake up when you are a prime minister because then one is afraid -- if one wakes up and finds that it was only a dream.... One has invested in the dream too much.

"I had a dream the other night, Casey, an' it taught me a great lesson."

"Bedad, an' what was the lisson, Pat?"

"'Twas like this. I dreamed I wuz in Rome, an' I had a audience with the Pope -- as great a gentleman as any in the district, an' thot's no lie. Would I have a drink, he axed me. Thinks I, would a duck swim, an' seein' the whiskey an' lemons an'sugar on the sideboard, I told him I wouldn't mind if I had a wee drop of punch.'Cold or hot?' asked His Riv'rence.'Hot, Yer Holiness,' says I. Ah, what a mistake I made! "

"I don't see anything wrong -- "

"Ah, but listen, boy. His Holiness stepped toward the kitchen for the b'ilin water, and before he got back, I woke up. Nex' time, I'll say, I'll take it cold Yer Holiness, while the water's a-gettin' hot! "

When you have a dream, a sweet dream, it is very difficult to listen to people who are shouting, "Wake up!" That's why it is very difficult for people who have succeeded in life to wake up. Their very success becomes their curse, They think they are doing perfectly well.

Have you not watched it in your dreams? If you are having a sweet dream it continues; if you are having a nightmare it wakes you up. If somebody is going to kill you and is just chasing you with a bayonet, a moment comes when you simply wake up, perspiring of course, but you wake up. A nightmare is good in that sense, that it wakes you up. But if you are having a beautiful dream -- you are Krishna, and all the beautiful women of the world are dancing around you like your *gopis*, girlfriends -- who wants to wake up? One only hopes that this dream continues.

Morarji Desai is also as divine as I am, but God is fast asleep and snoring.

Why should he be angry if I am being called Bhagwan? What has that to do with him? But many people are angry, and the anger has some reason in it. The reason is that if somebody is awakened, his very presence disturbs your sleep. You cannot sleep as comfortably as before. Somebody is awakened, so all that you are going into is a dream? You start feeling annoyed with the person who is awake. You start finding reasons that he must be wrong -- "Why does he call himself God?"

And that too from an Indian looks very absurd. It's okay if Christians, Mohammedans, and Jews raise the question why I call myself God, because they have no insight into the phenomenon as deeply as it has happened in this country. Buddha never believed in God, never, but still we called him Bhagwan. Mahavira never believed in God; still we have called him Bhagwan. So "Bhagwan" cannot be translated as "God".

God is the creator of the world -- and certainly I have not created this world. I cannot take that responsibility, excuse me! I am not God in the Christian sense.

But Morarji Desai is not a Christian. One can expect that he should understand that Bhagwan in the East does not mean God. Bhagwan means "the blessed one" -- and I declare myself the blessed one. It simply means that I have been blessed; that I have come to a point where I am utterly content; that I have come to a state where I don't desire anything anymore, there is nothing to be desired, all is available; that I have come to a state where mind is dissolved and I am one with existence. This is the state of the blessed one.

Bhagwan simply means one who has disappeared as a person and has become a presence. That's why we could call Buddha Bhagwan, although he never believed in God the Creator.

And there are people, like Morarji Desai, whose anger is this: that I have declared it myself, that I am a self-appointed Bhagwan. But how else can it be? How can it be otherwise? Who can appoint me Bhagwan? Buddha declared himself; he was self-appointed, not that there was a committee or a university senate or there was a vote in the country.

Politicians can't think of anything else other than votes. He must be thinking who has voted for me, how am I Bhagwan, how many people have voted for and how many against.

Who had voted for Krishna? Who had voted for Mahavira and Buddha? Who had voted for Christ? If Christ's godhood depended on votes, he would have lost his deposit! He had not more than a hundred disciples, not more than that. And the real disciples were only twelve; the others were just sympathizers. How did Jesus become Christ? Who appointed him? How did Krishna declare, "I am that"? How did Buddha declare, "I have arrived"? They were all self-appointed. There is no other way.

I have declared myself God. This is the only possible way, because when I have become blessed, when I have known the ultimate joy of experience, of existence, when I have seen truth, who else is needed to certify it? Do I need a character certificate from the politicians? I have declared it. There is nothing wrong, because that is the only way! If you have known love, only you can say that you have known love.

I have known the ultimate samadhi, and only I can say it. And only a few people, who have attained to that, will be able to recognize it.

Morarji Desai is simply saying that he cannot recognize it. But who is expecting him to recognize it? He has not known anything of meditation.

Just on the day he became Prime Minister, somebody asked him, "Are all your desires fulfilled?" He said, "No, one desire is still there. I want to know God." The man said, "Then have you ever meditated?" -- a journalist must have asked. And Morarji Desai said, "I have not done anything like meditation, although Acharya Rajneesh has given me a meditation. But I could not do it, because I am too old and I cannot do such a vigorous meditation as he suggested. "

Now, he is not too old to become the Prime Minister of a country like India, which has only problems and problems and problems and nothing else. And he is ten years older now than when I had talked to him and given him a meditation. Then he was only seventy-three, now he is eighty-three, but he says he is too old to meditate. But he is not too old to become a prime minister of a country and to take the whole burden of it.

Rationalization and nothing else. If you don't want to meditate you can always find reasons. Whatsoever you want to do, you are ready to do it. He goes on running from one country to another country, he goes on traveling all over the country, he goes on fighting with other politicians, quarreling, and everything is done perfectly well; he has enough energy for all that. Just for meditation, no energy. And this is a twenty-four-hour job that he is doing, and meditation was to be done only for one hour. But he says he is too old for meditation.

He has not known anything of meditation; how can he know anything of what has happened in me, to me?

Yes, I declare myself Bhagwan -- because I declare this whole world is Bhagwan. This whole world is blessed. If you don't recognize the blessings that are being showered on you by existence, that is your responsibility; nobody else is responsible for it. I am open to all the blessings. That's all I mean when I say I am Bhagwan -- that I have no barriers, that I am in a state of let-go, that I am utterly open. Whatsoever existence wants me to do I will do, and whatsoever the existence does not want me to do I will not do. I am utterly annihilated. *Fana fi'llah*: I am absorbed in God, in this totality; that's what I mean by the word "God". And the moment this happened, *fana fi'llah*, I became *baka bi'llah*, I became suddenly all. I am in the shape of the tree. I am in the rays of the sun. Just as I am in this body, I am in you too.

Now, this is *my* experience. I don' t need any witnesses for it. Even if the whole world says it is not so, it is still so. It does not depend on you or your votes.

But the politicians can't think of anything else; they only think of votes.

But why should he be puzzled, worried about me? He goes on constantly talking about me, as if I am haunting him.

He does not know what has happened to me and what can happen to him. But he has read scriptures, he can quote scriptures; but all that that he quotes is utterly borrowed! It is not his own.

A lady who owned a very intelligent parrot one day discovered a leaky pipe in her kitchen. She called the plumber, but before he arrived she had to leave the house momentarily on an errand. During her absence the plumber came along and rang the doorbell.
"Who is it?" called the parrot.
"It is the plumber," he said.
"Who is it?" repeated the parrot.
"It is the plumber!" he shouted.
"Who is it?" said the parrot.
"It is the PLUMBER! It is the PLUMBER! " he screamed, and in his frustration he collapsed right on the doorstep with a heart attack.
On returning home, the lady found him lying there. "Good heavens," she said. "Who is it?"
"It is the plumber," said the parrot.

What Morarji Desai knows about scriptures is just parrot-like.

What I am saying to you has arisen in me. I am a witness to Buddha and to Krishna and to Christ and to Zarathustra and to Lao Tzu and to all those who have become awakened.

But his anger has, deep down, another reason too. Indira Gandhi has always liked my thoughts; she has always been in a kind of love towards my way of thinking. That is the deep root of why he is angry with me. Indira has the intelligence to understand me, more than he has, and Indira has a kind of receptivity and grace, and Indira also has guts and the courage to take some revolutionary steps -- which are utterly needed.

It is because of her revolutionary steps that she lost the last elections. The masses behave in a very suicidal way. The logic has to be understood.

The masses are suffering because of a certain conditioning. It is because of a certain mind that India has that India has suffered in the past and is suffering now. Now, anything to change the situation, to change this suffering, will basically need a change in the conditioning of the masses. That is the problem. Everybody wants to get out of this suffering state, this continuous starvation. People are ill, hungry, dying, but if anything can change this situation, the first requirement will be that we change our ways of thinking. And that is difficult for the masses.

They have lived with a certain kind of mind, they have cherished that mind for centuries, and they are utterly unaware that their mind is the cause of their suffering. They want to change the outer situation, but they are unaware that the outer situation exists in a certain collaboration with their inner mind. So whenever somebody wants to change the outer situation, their inner mind is going to be hurt and wounded, and they will not be able to forgive such a person. That's what happened to Indira.

She really tried. She has been the most courageous prime minister that India had in these past three decades. That was the problem, that she started doing something really significant. But then the masses were angry: their traditions were broken, their conditionings were broken.

The masses were angry, and the politicians, the opportunists of this country exploited the situation. But they have not been able to do anything -- they cannot do -- because if they want to keep the masses satisfied they have to agree with the mind, and if you agree with the mind you cannot change the situation. This is the dilemma. The masses will vote only for those people who follow the mind of the masses, but then those people cannot do a thing; they will be utterly impotent.

That's what has happened to Morarji Desai and his government. It is utterly impotent. It has not been able to do a single thing. It cannot do! And the reason is -- the next election is coming close by every day -- if you do something that goes against the grain, you will be defeated. They know perfectly well how they have come into power: they have come into power because Indira tried to do something really revolutionary.

She was trying to impose compulsory birth control on the country. That is the only way it can be done. You cannot persuade the people, and if you persuade, it will take thousands of years to persuade them, and by that time there will be no point. In fact, this country has to have birth control within twenty-five years, otherwise it is doomed; by the end of this century it will not be possible for this country to exist at all. Everybody will be hungry and starving and ill, there will be no space left.

Things are in such a state that they can only be done compulsorily. Birth control is the only way to prevent this population from growing, and if you wait for the masses to understand and if you wait for them to be educated, then it is not going to happen, ever.

That's what angered Indians. Hindus, Mohammedans, everybody was angered. They thought their

freedom was being taken away.

It is not a question of freedom or no freedom now. It is a question of life and death! The country is moving every day towards the abyss. Things are becoming more and more ugly every day.

Indira tried in every possible way to speed up things. In India a bureaucracy exists which is only skillful in delaying things. In no other country does red-tapeism exist as much as it does in India. If you want to do a small thing it will take years. The bureaucracy is so long and it moves so slowly, with an ant's pace. Indira was capable of seeing that if this goes on, nothing is possible. Hence the bureaucracy became angry. Nobody wants to work, and Indira was forcing them to work.

The masses became angry because things were going against their mind. They have always enjoyed many children, and they think this is a gift of God. Now this is a curse, no more a gift! Everybody boasts: "How many children I have got!" It is thought to be very manly to have many children -- you are very productive. India knows only one kind of creativity! Nobody asks how many poems you have written, nobody asks how many paintings you have done, nobody asks such things; everybody asks, "How many children?" And when you can say, "Two dozen," you are simply fantastic, great. That has been the only boast of the Indian male chauvinist. Now, he was very much hurt.

And then, the bureaucracy was angry. They all joined together, and all kinds of opportunists.

All Indian political parties dropped their differences. Their differences are vast. They all dropped their differences because the real point always is how to attain to power. Who bothers about ideologies? They dropped all their ideologies; they have all gathered under the wing of Morarji Desai. Now this Morarji Desai and his party have no ideology, no plan. They simply want to be in power.

And if you simply want to be in power, then you have to satisfy the masses the way they want to be satisfied -- although their satisfactions are going to be suicidal. But who cares? Morarji Desai can remain the Prime Minister for at least five years; that is the real thing. Who bothers what is going to happen next century? That is not their business. Certainly Morarji Desai is not going to survive that long even if he goes on drinking water of life. That is not his business. His whole business is how to remain in power.

He knows my attitude. I need this country to go through a great revolution. Indira is capable of it, Indira has all my blessings. That is the deep cause of why he is angry.

I am really happy that Indira Gandhi is trying to contest again, to enter the Parliament. Once she is in the Parliament, it will not be too long that she remains out of power. It will be good that she be back in the Parliament. She is the only ray of hope, because she has guts. She can do things; she can risk. That's what has happened: she risked all in trying to solve the problems that India is facing. She risked her Prime Ministership, she risked her life.

Because Morarji Desai knows this, he is, deep down, angry with me. His anger can be understood.

But he should say it directly. No need to beat around the bush. Say it directly. For that, you need not bring sex in; that is an indirect way, a cunning way, because he knows the Indian mind is very repressive: bring sex in, and the Indian masses are always with you -- condemn sex and they are with you. Condemn life and they are with you, because that's how they have been conditioned for centuries.

And the Indian masses are very much against anybody declaring himself Bhagwan because then a great competition arises. This has always been so. Mohammedans don't want anybody to declare that he is the prophet of God. Why? Because if he is the prophet of God, then he is the *latest* prophet of God: then Mohammed is just an antique model. Then Mohammed can be discarded. So they have decided that there will no more be any prophet of God; Mohammed is the last.

Why? Has God gone bankrupt since then? Has he abandoned humanity since then? Has he nothing to say to humanity again? He stopped with Mohammed? Why? Why didn't he stop before?

For Christians he stopped before, with Christ; he is the *only* begotten son. But why didn't he stop before Christ? He stopped for the Jainas, he stopped with Mahavira; he is the last *teerthankara*. And so on, so forth. Each religion wants his prophet, his *teerthankara*, his messiah, his godman, to be the last. So whenever somebody becomes the blessed one and declares it, all other religions will be against him.

Now Christians are angry with me: I must be a false prophet, the devil incarnate, because Christ is the true Master. Jainas are against me because there is no possibility of anybody else becoming a *teerthankara*.

I was born as a Jaina. The day I said I am the twenty-fifth *teerthankara*, they became angry. They said, "Twenty-fifth? But there is no mention of the twenty-fifth in the scriptures. " So I said, "We will write the scriptures again. How can they mention the twenty-fifth? The scriptures were written when the twenty-fourth was alive. Now we will write about the twenty-fifth -- and I will make it a point that the twenty-sixth and twenty-seventh and so on, so forth, will be coming. God is not finished with me. "

How can God be finished? God is creativity. He will go on creating more and more Buddhas. They will be coming, they will be coming forever and ever.

So Morarji Desai brings in two things. The real thing he hides. Hmm? That is the way of a politician. But he brings in two other things, an indirect attack on me. First, he brings in sex. That is very easy to influence Indian masses with. Just to tell them that this man supports sex, is not against sex, is enough, enough condemnation: then he is against God, then he is irreligious, then he is materialist, he is earthy, and he is dangerous. Just mention one thing, that he is not unfavorable to the phenomenon of sex, and you have condemned him; now no other proof is needed.

And then he brings in the second thing: Why does this man call himself God, or is called God by his disciples?

Don't blame my disciples. I call myself God. How can they call me God? What do they know about God? I take the total responsibility on my own.

That will anger Hindus because they will think, "So this man is trying to compete with our Rama and Krishna." And that will anger Jainas because they will think, "He is trying to compete with our Mahavira and Adinath." And this will anger Mohammedans and Christians and Parsees and Sikhas -- and this will anger almost everybody in India!

But I don't care.

The second question:

SHREE BHAGWAN, I WANT TO KNOW THE MEANING OF AUM.

M. D. Rajen, this is a very significant question.

First, AUM is not a word, it is a pure sound, so it has no meaning as such. It is a pure sound, like the sound of a waterfall; what meaning has it? -- no meaning at all. Or the sound of this aeroplane passing by; what meaning has it? -- no meaning at all. The sound becomes a word when meaning becomes attached to it. A meaningful sound is a word; a meaningless word is a sound. So the first thing to be understood: AUM is not a word, it is pure sound. All other words have arisen out of it, but it itself is not a word. It is the source of all sounds; it cannot have any meaning whatsoever.

This sound AUM consists of three sounds: A, U, M. These are the seed sounds; all other sounds are created by A,U,M. All our words, the whole alphabet, is created by these three seed sounds: A,U,M. AUM is the source of all these three.

That's why in India AUM is not written alphabetically. It has a symbol of its own. That is simply to designate: don't be confused and don't try to think about AUM as a word. AUM is the only sound in India which is not written alphabetically. It is written pictorially; it has a picture, a symbol, which is outside the alphabet. These are symbolic things. It has been kept outside the alphabet because it is the source. The source is always out, beyond, transcendental.

AUM consists of three sounds and one *anuswar*. *Anuswar* is a very subtle sound; it represents a kind of humming. When you say, "AU", that M prolonged, that humming sound that goes on reverberating, is the *anuswar*. *Anuswar* means just a dot; that too represents something. So AUM consists of four things: three visible, A,U,M, and the fourth invisible the rhythmic, humming shadow.

These four represent the whole of Indian metaphysics. "A" represents one state of the mind, when you are awake, the waking consciousness. "U" represents when you are dreaming, the dreaming consciousness. "M" represents when you are fast asleep, dreamlessly asleep -- *sushupti* -- deep, profound dreamless sleep. These are the three states of the human mind, human consciousness.

And the *anuswar*, the dot -- that humming sound that goes on reverberating -- that represents the fourth, turiya, the transcendental state when you are neither asleep nor awake nor dreaming, when you are just a witness to all that is happening: the state of a Buddha or a Christ, the state where I am, where one can declare oneself Bhagwan.

Turiya. The word "turiya" also means "the fourth", simply "the fourth". It has no other name, because it cannot be named. It is beyond names. This has to be understood first.

And then the second thing: when you have reached the fourth state, *turiya*, when there is nothing but a

melody heard, the celestial music -- what Pythagoras has called the music of the heavens, the music of the stars, the music that is the very undercurrent of existence -- when you have reached the fourth state of awakening, awareness, Buddhahood, you hear a music, a music which is not produced by any instrument.

Let me remind you of the Zen Masters who tell their disciples to find the sound of one hand clapping. That is the music: one hand clapping. That is found only in the fourth. Why *one* hand clapping? You cannot produce music by one hand clapping; the clapping needs the other. Two are needed to tango, two are needed to clash, two are needed to create something. If a child is born, then two are needed, man and woman. Two are needed everywhere. Electricity needs the positive and the negative. Even life needs death as the opposite. So if you look into life, everything is dual; two are needed.

But beyond the two there is also a state, the transcendental, where two are not needed. It is called *anahat naad*: unstruck sound, one hand clapping. That sound is the very nature of existence. Existence is a subtle music -- but it is heard only when you have reached the fourth state, when all thoughts have disappeared, where all unconsciousness has disappeared, where you are nothing but a pure mirror, mirroring nothing. Then suddenly explodes a melody.

That melody is called AUM. It is not a mantra, as you have been told. Please never use AUM as a mantra; don't go on repeating, "AUM, AUM, AUM.... " If you repeat it you will miss something; you will become habitual.

A man fell from a ten-story building. A professor was passing by with his student. Of course he must have been a professor of philosophy; he asked the student, "Look at the situation. The man has fallen from ten stories and he has not been hurt. What do you call it?"
The student said, "It is coincidence."

The professor said, "Now, if he goes back again to the tenth story and falls and is not hurt, then what will you call it?"

The student said, "That will be fate. Once, it is coincidence, but if he goes again and falls, that will be fate." And the professor said, "Okay. If he goes again, the third time, and falls from the tenth story, what will you call it?"
The student said, "Sir, then it will be habit. What else can it be?"

If you repeat AUM continuously, year in and year out, it will become your habit. It will become a subtle layer around you; it will prevent you from hearing the real AUM. The real AUM cannot be produced by you.

That's why I am against the so-called transcendental meditation of Maharishi Mahesh Yogi. It is very destructive. It is a lullaby; it only gives you good sleep, at the most. It can't awaken you. It can cool you, it can give you a little calmness; it is good for people who are suffering from nervousness, tension, anxiety. It is a psychological device, it is a psychological drug -- a non-medicinal tranquilizer. But it is not meditation, no. It is neither meditation nor transcendental; it is not at all. It simply soothes you, consoles you, helps you to go into good sleep.

And it is not accidental that America has become very much interested in the so-called transcendental meditation of Maharishi Mahesh Yogi, because America is suffering tremendously from insomnia. People have lost their sleep. They want sleep at any cost; they are ready to try anything. And transcendental meditation can help you to have a good sleep.

But meditation is just the opposite. Meditation is waking up. It is not a lullaby, it is diametrically the opposite. It is a shock, it shatters your sleep and your dreams. If you are a beggar, you are no more a beggar; it shatters the idea of your beggarhood. If you are a prime minister, you are no more a prime minister; it shatters your illusion of being a prime minister. It shatters all identities. It simply reveals one fact, that you are God. It only reveals your reality and takes all illusions away.

AUM is not a mantra. So, Rajen, don't use it as a mantra. It is a scientific formula, just like H2O. H2O is not water. You can go on repeating -- when you are feeling thirsty you can sit and go on repeating -- "H2O, H2O" -- you can make a mantra out of it, and it may help you to fall asleep. Try, and you will be surprised: H2O can do the same as any mantra. Just try, "H2O, H2O" -- sway with it -- H2O, H2O -- go on, go on, faster and faster and faster -- and soon you will be transported into deep sleep.

And when you awake, you will feel fresh, certainly fresh, but you will still be thirsty. It can't help your thirst, it can't quench you. And not that the formula is wrong, but a formula is not a mantra.

AUM is the H2O of the spiritual transformation. It has all the secrets in it, but it is not something to be

repeated. It has to be understood, so understand these things. First, AUM is not a word; it is a pure sound, the purest, the ultimate sound of existence. When all is gone, that sound remains. That is the sound of soundlessness, the sound of silence.

And, symbolically, AUM represents your waking consciousness, your dreaming consciousness, your sleeping consciousness, and the beyond -- the *turiya* -- the fourth state, where one becomes Bhagwan, where one becomes Christ, Buddha, where one is one with totality. It is a tremendously important formula; it contains the whole metaphysics of the East. But it is not a mantra. Please never repeat it. Repeating won't help; it will deceive you. Try to understand it, and then start becoming more and more aware of your waking consciousness. Walking on the road, walk with full awareness, knowing that you are walking. Then slowly, slowly transform every act into awareness. De-automatize every act.

A man came to me. He had been suffering from chain-smoking for thirty years; he was ill and the doctors said, "You will never be healthy if you don't stop smoking. " But he was a chronic smoker; he could not help it. He had tried -- not that he had not tried -- he had tried hard, and he had suffered much in trying, but one day or two days, and then again the urge would come so tremendously, it would simply take him away. Again he would fall into the same pattern.

Because of this smoking he had lost all self-confidence: he knows he cannot do a small thing; he cannot stop smoking. He had become worthless in his own eyes; he thought himself just the most worthless person in the world. He had no respect for himself.

He came to me; he said, "What can I do? How can I stop smoking?" I said, "Nobody can stop smoking. You have to understand. Smoking is not only a question of your decision now. It has entered into your world of habits, it has taken roots. Thirty years is a long time. It has taken roots in your body, in your chemistry, it has spread all over. It is not just a question of your head deciding; your head cannot do anything. The head is impotent; it can start things, but it cannot stop so easily. Once you have started and once you have practiced so long, you are a great yogi -- thirty years' practicing smoking. It has become autonomous; you will have to de-automatize it. " He said, "What do you mean by 'de-automatization'?"
And that's what meditation is all about: de-automatization.

I said, "You do one thing: forget about stopping. There is no need either. For thirty years you have smoked and lived; of course it was a suffering, but you have become accustomed to that too. And what does it matter if you die a few hours earlier than you would have died without smoking? What are you going to do here? What have you done? So what is the point -- whether you die Monday or Tuesday or Sunday, this year, that year -- what does it matter?"

He said, "Yes, that is true, it doesn't matter." Then I said, "Forget about it; we are not going to stop it at all. Rather, we are going to understand it. So next time, you make it a meditation. "

He said, "Meditation out of smoking?" I said, "Yes. If Zen people can make meditation out of drinking tea, and can make it a ceremony, why not? Smoking can be as beautiful a meditation. "

He looked thrilled. He said, "What are you saying?" He became alive! He said, "Meditation? Just tell me -- I cannot wait! "

I gave him the meditation. I said, "Do one thing. When you take the packet out of your pocket, for a moment go slowly. When you are taking the packet of cigarettes out of your pocket move slowly. Enjoy it, there is no hurry. Be conscious, alert, aware; take it out slowly, with full awareness. Then take the cigarette out of the packet with full awareness, slowly -- not in the old hurried way, unconscious way, mechanical way. Then start tapping the cigarette on your packet -- but very alertly. Listen to the sound, just as Zen people do when the samovar starts singing and the tea starts boiling, and the aroma. Then smell the cigarette and the beauty of it.... "

He said, "What are you saying? The beauty?" "Yes, it is beautiful. Tobacco is as divine as anything. Even Morarji Desai is divine, so why not tobacco? Smell it; it is God's smell."

He looked a little surprised. He said, "What, are you joking?" "No, I am not joking."
Even when I joke, I don't joke. I am very serious.

"Then put it in your mouth, with full awareness, light it with full awareness. Enjoy every act, small act, and divide it into as many small acts as possible, so you can become more and more aware.

"Then have the first puff: God in the form of smoke. Hindus say,'*annam brahm*' -- ' Food is God.' Why not smoke? All is God. Fill your lungs deeply -- this is a *pranayam*. I am giving you the new yoga for the new age! Then release the smoke, relax, another puff... and go very slowly.

"If you can do it, you will be surprised, soon you will see the whole stupidity of it. Not because others have said that it is stupid, not because others have said that it is bad: you will see it. And the seeing will not

be just intellectual. It will be from your total being, it will be a vision of your totality. And then, one day, if it drops, it drops; if it continues, it continues. You need not worry about it. "

After three months he came, and he said, "But it dropped."

"Now, " I said, "try it on other things too. "

This is the secret, *the* secret: de-automatize. Walking, walk slowly, watchfully. Looking, look watchfully, and you will see trees are greener than they have ever been and roses are rosier than they have ever been. Listen. Somebody is talking, gossiping: listen, listen attentively. When you are talking, talk attentively. Let your whole waking activity become de-automatized, and then you will be surprised, the moment it happens, your dream activity will have a new perspective. You will start becoming aware in your dream.

Then start watching your dreams. That is a miracle when it happens. When you start watching your dreams you are really a totally different person. Then the dreams have no impact on you. Watching your dreams, one day dreams disappear; you have de-automatized your dreaming process. And then you will be able to watch your dreamless sleep: yoU are asleep, and you are still awake. The whole body sleeping, every cell of it relaxed, the whole mechanism silent -- and you are watching there, a silent witness.

When this third has happened, the fourth arises on its own: the humming sound. You are full of a new music. That music is God.

The Secret

Chapter #5
Chapter title: Accept Your Reality

15 October 1978 am in Buddha Hall

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BAHAUDIN EL-SHAH, GREAT TEACHER OF THE NAQSHBANDI DERVISHES, ONE DAY MET A CONFRERE IN THE GREAT SQUARE OF BOKHARA.
THE NEWCOMER WAS A WANDERING KALENDAR OF THE MALAMATI, THE "BLAMEWORTHY".
BAHAUDIN WAS SURROUNDED BY DISCIPLES.
"FROM WHERE DO YOU COME?" HE ASKED THE TRAVELER, IN THE USUAL SUFI PHRASE.
"I HAVE NO IDEA," SAID THE OTHER, GRINNING FOOLISHLY.
SOME OF BAHAUDIN'S DISCIPLES MURMURED THEIR DISAPPROVAL OF THIS DISRESPECT.
" WHERE ARE YOU GOING?" PERSISTED BAHAUDIN.
"I DO NOT KNOW," SHOUTED THE DERVISH.
WHAT IS GOOD?" BY NOW A LARGE CROWD HAD GATHERED.
"I DO NOT KNOW."
" WHAT IS EVIL?"
"I HAVE NO IDEA."
" WHAT IS RIGHT?"
"WHATEVER IS GOOD FOR ME."
"WHAT IS WRONG?"
"WHATEVER IS BAD FOR ME."
THE CROWD, IRRITATED BEYOND ITS PATIENCE BY THIS DERVISH, DROVE HIM AWAY. HE WENT OFF, STRIDING PURPOSEFULLY IN A DIRECTION WHICH LED NOWHERE, AS FAR AS ANYONE KNEW.

"FOOLS" SAID BAHAUDIN NAQSHBAND. "THIS MAN IS ACTING THE PART OF HUMANITY. WHILE YOU WERE DESPISING HIM,' HE WAS DELIBERATELY DEMONSTRATING HEEDLESSNESS AS EACH OF YOU DOES, ALL UNAWARE, EVERY DAY OF YOUR LIVES."

MAN IS UNCONSCIOUS, ALTHOUGH HE BELIEVES HE IS CONSCIOUS. That very belief protects his unconsciousness. Man is ignorant, although he believes he knows. That very belief keeps the ignorance intact. Man is just the opposite of what he thinks he is. To understand this is the beginning of a great revolution.

To see where you are, what you are in actuality, needs courage. It is nice to believe in beautiful ideals. All ideals function only for one thing: they hide your reality; that's why we go on creating beautiful ideals. Not that we are really interested in those great ideals; our real interest is how to hide the ugly facts.

People go on talking about non-violence, and all that they do in their lives is violence, sheer violence and nothing else. The more violent they are, the more they talk about non-violence. The talk about non-violence becomes a camouflage.

This country has talked about non-violence for centuries, and it has not happened; and it is not going to happen because the very talk creates an illusion. And slowly slowly, you are not only capable of deceiving others, you start deceiving yourself. When you have talked for centuries about non-violence you start thinking that you have become non-violent. That is really the purpose of talking about non-violence.

Just a few days ago the president of India stayed in a circuit house in Madras, and because he could not get non-vegetarian food there -- meat, eggs, et cetera -- he was very annoyed. If he had not been annoyed, the country may not have come to know that he is a meat-eater; a Gandhian and a meat-eater. And these are the people who go on talking about non-violence.

They go to the samadhi of Mahatma Gandhi every year, ceremoniously, ritualistically. These are the people who have taken vows on the samadhi of Mahatma Gandhi, and they continue to eat meat, they continue to kill animals. What kind of non-violence is this?

But this is how man is: very deceptive, very cunning.

Those who are moving on the path have to be aware of this stupid ideological camouflage. It is very easy to have beautiful ideals. And you will be surprised if you watch people: if you know their ideals you can be certain that they will be just the opposite of their ideals. Knowing their ideals, you can deduce logically that their life must be the very opposite of it. The ideal only proves that there is something that they are hiding behind it.

A conscious person has no ideals at all. A conscious person lives through his consciousness. He is one; his inner and outer are not divided.

But all kinds of idealism divide the outer and the inner. It does not allow you to be natural, spontaneous; it forces you to be something other than you are. It gives you shoulds -- you should do this, you should do that. Because of those shoulds you start believing that you are aspiring very high, that you are soaring very high: "Look what beautiful ideals I have got"and behind that empty talk your reality is just the opposite. The greedy person wants to become non-greedy. The angry person wants to become compassionate. The unloving person has the ideal of love. All the religions talk about love, and all that they *do* on the earth is create hate. All the nations of the world talk about peace, and all that they do is prepare for war.

See it. This is what we have become: pseudo, hypocrites.

No nation prepares for peace -- not even India, which is a non-violent country, the great religious country. All nations talk about peace and prepare for war. War remains the reality and peace remains just smoke around it, to hide it.

Unless we see it through and through there is no way to get out of it. Whenever you want some ideal to be fulfilled in your life, watch why. How can an angry person practise compassion? How? It is impossible. If the angry person practises compassion he will be, at the most, repressing his anger, that's all. What else can he do? He has been angry with others, now he will be angry with his own anger, that's all. The anger has taken a new form, a new shape.

The violent person wants to become non-violent: what is he going to do? He has been violent with others, now he will become violent with himself. That's what you call asceticism? Asceticism is basically masochism: it is a joy in torturing yourself. And these people become great mahatmas, they are worshiped, but all that has happened is that their violence has turned inwards. You torture others, they torture themselves; but the torture continues, and the pleasure in torturing continues.

The man who lies on the bed of thorns -- do you think he is religious? What is religious in it? He is

simply torturing his body, but you will find people worshiping him. He is neurotic, but he will be thought of as a mahatma.

If it is cold and snow is falling and somebody is standing naked under the skies, what is he doing? He is simply torturing the body, but people will think, "What a great soul." He simply needs a few electric shocks; he is psychiatrically ill, he is mad, he is suicidal.

It is very easy to catch hold of the murderer, it is very difficult to catch hold of the person who is suicidal, but both are murderers. They both enjoy violence.

That's why Mahatma Gandhi's violence is not visible. He is as violent as Adolf Hitler; the only difference is of direction. Mahatma Gandhi's violence is very invisible: he tortures himself. If you keep somebody else hungry for many days, that will be violence, but if you keep yourself hungry and call it *upavas*, fasting, then this is something religious. It is not. It is the same game, and more dangerous, because when you keep somebody else in a state of torture he at least can defend, but when you start torturing your own innocent body, the body cannot defend. There is no defence possible, your own body is utterly helpless.

If you are violent with others the law can defend, the police can defend, but if you are violent with yourself there is no law against it. In fact even the magistrate and the lawyer and the policeman will come and worship you: you are doing something beautiful. Man has remained in darkness because of such stupid ideas.

The first thing to be remembered is: the violent man cannot become non-violent by any effort. Then is there no possibility? Yes, there is a possibility, but it is not through effort, not through will, not through practising being other than you are. The possibility is by becoming aware.

Rather than trying to be non-violent, become aware of your violence, of how your violence functions. See the roots of it. Go deep into it, into how it arises, into how it permeates your being and your activities. Watch violence, and in the very watching, becoming aware of it, you will be surprised: it starts disappearing.

Nobody can be consciously violent: this is a fundamental law, the secret. Nobody can be consciously violent; so all that is needed is to bring consciousness, to become more conscious, to become more meditative. Nobody can be meditatively angry; that is not possible. At the most, yoU can act.

That's what Jesus did when he took a whip and went into the temple and threw out the money-changers, started beating those money-changers, turned their tables. That's what he was doing -- acting. It was just an act, a put-upon act. A meditative person cannot be angry; that is impossible.

Meditation means you are so conscious of whatsoever you are doing; in that very consciousness the quality of doing changes. You need not have ideals. Ideals are simply postponing the revolution, the mutation.

Just a few days before somebody was asking me, "I feel I am stupid. What can I do to become intelligent?" Now, I had to tell him that if a stupid person tries to become intelligent, he will remain stupid. At the most he will become an intellectual, but never intelligent.

That's how intellectual people are: hiding their stupidity behind words, knowledge, information. If a stupid person tries to be intelligent, how can he become intelligent? In the first place, he will be doing everything oUt of his stupidity; and when you do something out of your stupidity your stupidity is going to be strengthened. But he can do one thing: he can gather information, he can gather knowledge, he can start having an illusion of knowing through knowledge. That's how people become pundits, scholars, learned professors; that's how it happens, but the stupidity remains there. In their very foundation, the stupidity goes on remaining as an undercurrent. They just have a good show on the outside; deep down they are still stupid.

Then what to do? How to get out of stupidity? The only way is, watch your stupidity. Go into its working, its mechanism. Go into how yoU act, go watchfully into it. See it, how it is there, how it affects your behavior. Watch it in its multidimensional reality, and in that very watching you are becoming intelligent -- because watching is intelligence.

And if you become really alert about your stupidity, the one who has become alert is no longer stupid. Stupidity is left out. You have become awareness, you have become a witness; and out of this witnessing another kind of life arises which has beauty, which has benediction, which has a grace of its own. But it is arduous to be watchful; it is easier to have ideals.

Drop all ideals. Don't try to become somebody that you are not. On the contrary, just watch whatsoever you are. Watch the fact, don't create a fiction against it; otherwise you will always be divided. You will

remain the fact and you will start believing in the fiction -- that's the meaning of hypocrisy. Your reality goes on persisting in the same way, and just on the surface you have a painted mask. That is not going to help; that has not helped humanity up to now.

The new man is possible only if we drop all kinds of idealisms. Hindu, Christian, Mohammedan, Communist, Gandhian -- all kinds of idealisms have to be dropped. The moment you drop all kinds of idealism, suddenly you have dropped your schizophrenia; you are not two, you are one. You are simply whatsoever you are. Then you have the innocence of a tree, the innocence of an animal, the innocence of a bird, and something more: the consciousness of a human being. And the meeting of the innocence of a bird and the consciousness of a human being creates the Buddha. Buddhahood is nothing but innocence plus consciousness.

But the man who carries great ideals can never be simple and innocent; it is impossible. He is always cunning, trying to be somebody, trying to reach somewhere. All that he can do is pretend.

And when I am saying this, I am saying it to you: my sannyasins have to drop all kinds of idealisms; that's the revolution I am initiating you into. You have to forget the future, you have to forget what should be. You have to only watch that which is; and that can be done right now, you need not postpone it. At any moment you can watch what you are. Don't condemn, because if you condemn then you cannot watch. Don't judge; if you judge you have already taken a prejudice. Don't be in a hurry to conclude. Life never comes to a conclusion; it cannot, because there is no death. It goes on and on, it is an eternal process, it never comes to a conclusion. Only stupid people come to conclusions.

The intelligent person goes on moving, flowing, growing. There is no end to it; even the sky is not the limit. The intelligent person goes on learning. He is a learner, and a learner forever. He never becomes knowledgeable.

This story is beautiful.

BAHAUDIN EL-SHAH, GREAT TEACHER OF THE NAQSHBANDI DERVISHES ONE DAY MET A CONFRERE IN THE GREAT SQUARE OF BOKHARA.

What is the meaning of "the great teacher"? The ordinary teacher only indoctrinates you, he gives you information. In the school, college, the university, that's what the teachers go on doing: they simply give you information, they feed you knowledge. Their whole function is to transfer knowledge from the older generation to the newer generation. They function as mediators between the going generation and the coming generation. They are agents of the past.

That's why your whole education system is always orthodox, conventional, conformist. It is never revolutionary. That's why revolution has not happened up to now, because revolution can happen only through education, only through right education. And your education is wrong education; it is mis-education.

Why is it wrong? It is wrong because it perpetuates the past against the future. It is wrong because it perpetuates the dead against the living. It is wrong because it goes on molding small children into patterns that their fathers and forefathers have decided. It is wrong because these children will not be living in the same world in which their fathers and forefathers had lived, so they will always be misfits. They are prepared for something, for some world, which exists no more.

Our whole system of education is stupid. It prepares you for a world which is no more in existence and it does not prepare you for a world which is coming, arising, which is dawning -- so you will remain a misfit. You will never be able to live rightly. If you follow your education you will feel yourself out of date. If you follow the new world that is happening, then your education will not be of any help in it. You will be almost uneducated, and that hurts the ego.

The ego does not want to accept the fact that "I am uneducated." The ego always wants to be somebody special. That's why people go on bragging about their education, how many degrees they have. People enjoy degrees, certificates, diplomas very much; they are always exhibiting them. Why? because the ego wants to be somebody special, and your education makes you special. You are a doctor, you are an engineer, a scientist, this and that. If you have no education you are simply a human being; you don't have any adjectives, you don't have any specialities with you. So people decide finally to cling to their education.

Clinging to the education is, in an indirect way, clinging to the past, and to cling to the past is to live a

ghostly existence. You will never belong to this earth, you will never belong to the present. That you can sec. The more educated a person is, the less relevant he is to the times he lives in. He is very competent about the past, he is very competent about all that has been; but he is incapable of living herenow, and he is utterly incapable of penetrating into the future. He cannot be an inquirer, he cannot investigate. He becomes a believer. The teachers are agents, political agents, of the past -- poisoning the future.

Then who is the great teacher? The great teacher is not in the service of the past. The great teacher is in the service of the future. The great teacher is in the service of the new, not of the old; that is the difference to be remembered.

This man, Bahaudin el-Shah, *is* a great teacher. He does not impart information, he imparts being. He does not teach in an ordinary way, he finds extraordinary ways of provoking awareness. Rather than giving you verbal information, he creates situations.

Because I am creating situations here, I am in constant difficulty with this society, this rotten society that exists all around. I am creating situations here, and they have become accustomed to teachers, they have become completely unaware of the great teachers. They want me here just to read the Geeta and comment on it. I am creating situations, psychological situations and devices in which you can become aware of the great truths of life. Of course, those truths are contained in the Geeta, in the Bible, in the Koran too; but they are contained in a very ancient language which you cannot understand at all. And they were also given in particular situations. For example, the Geeta was given in a very particular situation: on the battlefield. Krishna was a great teacher. He had not chosen a secluded hermitage in the Himalayas to teach his disciple, Arjuna. He had chosen the battlefield. Armies were facing each other, everybody was ready to kill and murder or be killed and murdered. He had chosen such a tense situation, such an alive situation, such a dangerous situation, to impart something to his disciple. This is a great teacher.

And the people who have been commenting on the Geeta continuously, for CentUries, are just teachers, not great teachers. They are just informing people about what is the meaning of this word or that. Words don't count. Tn the final reckoning, only true situations count.

A great teacher is one who uses all kinds of living situations to provoke awareness in you -- but then there are bound to be problems. The society feels angry. It is perfectly happy if you go on talking about the Koran, the Bible, the Vedas, because it doesn't do anything in the world; the reality remains the same, the vested interests remain the same. Nothing is harmed; on the contrary, all this spiritual talk helps the vested interests. It is safer if people are religious, because the so-called religious people are afraid people. They can't make any revolution, they can't move in any rebellion. They can't disobey, because all these religious teachers and commentators go on teaching them the beautiful world of absolute obedience, conformity, contentment. They always go on teaching you how to become imitators, they don't teach you how to become authentic.

The authentic person will always be in conflict with the vested interests. If he wants to be authentic and true, he is bound to come in conflict with a false society. With whatsoever is false, he is bound to come in conflict.

The great teacher is not only a mediator between the past and you. A great teacher is a herald of the future. He makes you aware of the possible, of the potential.

BAHAUDIN EL-SHAH, GREAT TEACHER OF THE NAQSHBANDI DERVISHES, ONE DAY MET A CONFRERE IN THE GREAT SQUARE OF BOKHARA.
THE NEWCOMER WAS A WANDERING KALENDAR OF THE MALAMATI, THE "BLAMEWORTHY".

That is another order of the Sufis; Sufis have many orders, many schools. Those schools have arisen through different Masters. Whenever a Master exists on the earth, he introduces many methods, he creates many devices, and around the Master a school arises, a school where people go through alchemical changes.

Around a real Master a scientific lab exists. It is not just a retreat for the old people, as Indian ashramas have become. Old, retired, almost dead, one leg in the grave, just waiting to be thrown in any moment -- for all these people Indian ashramas have become shelters.

This is not the purpose of an ashrama. An ashrama has to be a great lab, a great eXperiment into people's lives. It has to be a scientific process. If people are ready to pass through those processes, they come out totally changed. A mutation has to happen; only then have you been near a Master. And it can happen only near a Master; the school arises only near a Master.

The great Sufi Master, Rumi, has said:

Footprints but come to the ocean's shore.
Therein, no trace remains.

All your scriptures only come to the ocean's shore. They can't take you into the journey of the unknown, they remain part of the known.

Then who is going to take you into the ocean, into the uncharted? Only if you trust somebody, only if you love somebody so deeply that you are ready to risk your life... A Master is a person who creates trust in you that, "Yes, it is worth risking." His presence is charismatic, magnetic. Once you have tasted the love of a Master, you are ready to go wherever he is going, not knowing where he is going. He cannot convince you of where he is going because the unknowable cannot be communicated through words. And even if he tries to communicate, you will not understand it; you will understand something else.

Between a Master and a disciple there is a problem: the Master speaks from his vision, from his Everest, from his peak of consciousness, and the disciple hears from his darkness, his valley. The moment the words reach to the disciple, they have changed their color, their meaning.
Just the other day I was reading:

In the UN they have developed computers that can translate one language into another. Ideally, if the translated passage Were then translated by computer back into the first language, the original words ought to be regained. This, however, does not allow for the ambiguity of languages. There is the story of the computer that was ordered to translate a common English phrase into Russian and then translate the Russian translation back into English.
What went in was: Out of sight, out of mind.
This phrase was to be translated into Russian and then back into English.

What came out was: Invisible insanity. That's what happens continuously between a Master and a disciple. And remember, the difference is far greater than between Russian and English. Russian and English are not so different, the distance is not so big; but the distance between a Master and a disciple, between the one who is awakened and the one who is fast asleep and snoring, is immense. They are worlds apart. So even if the Master tries -- and he tries hard, but the result is very disappointing -- what reaches to the disciple is something absolutely different; and not only different, but diametrically opposite. Then the Master has to find some other ways, not direct, but indirect. Bahaudin used this situation.

The Sufi dervish that had come to Bahaudin's school was a wandering Kalendar. "Kalendar" is the name of the Sufis who belong to the Malamati Order. Their name is beautiful, just as the name of the school of Bahaudin is beautiful. Bahaudin's disciples are known as Naqshbandis; it means "the Designers". He was a great designer, and you will see it in this story. He used this design to provoke something. He was a great designer, a naqshband; hence the order is known as the Order of the Naqshbandis.

But the Order of Malamati is also one of the most beautiful orders. Malamati means the "Blameworthy". The basis of the Malamati Order is: never blame others, always blame yourself; that will bring transformation.

The general tendency of the human mind is to throw the blame on somebody. That is a way to protect yourself, but then you remain the same.

Watch. We know at least five thousand years' history that has been going on and on in different names, but the same thing goes on. In the beginning people used to believe, "What can we do? The real doer is God, so whatsoever he is doing, he is doing. It is beyond our capacity to change. " That is a trick to throw the whole responsibility on God's shoulders; then you are freed. Then if you are a thief, what can you do? And if you are a murderer, you are a murderer -- what can you do? It is God who decides. In India they say -- for five thousand years they have been saying this -- that not even a leaf moves without his order. The very idea has kept the East poor, starved, ugly, dirty. The *very* idea: "What can we do? God is the doer," has created a subtle, spiritual laziness, a very deep sleep. The East has lived in deep sleep, in an utterly helpless way.

But this has happened in other countries too, in different names. In the beginning it was always God, then by and by people started suspecting whether God exists or not. Slowly, slowly the existence of God became doubtful, but we needed some scapegoat to throw our responsibilities on -- then the idea of fate, then the idea of your past lives, karmas: that you have done something in the past life and now everything is

determined by it. You cannot do anything, you are caught in the trap of your past lives.

Now, you cannot go back and change your past lives, so everything is destined. Just see the point: God is no more there, so you need something else -- the theory of karma, or fate, *kismet*, luck. Slowly, slowly these things also became worthless; then new ideas, but the game remains the same.

Then Darwin said that it is evolution, the evolutionary forces: man is not free, he is just a part of the evolutionary forces -- and they are tremendous! Man is simply moving in those forces. Those forces are the determining factors; you cannot do anything else, you are just a by-product. Whatsoever you are, you are at the mercy of the evolutionary forces.

Now, it is another name for God, another name for karma, another name for fate. Nothing has changed. Just a scientific explanation, but the psychological trick is the same.

Then there was Karl Marx, and he said: it is not evolution, it is the economic structure of the society that determines everything. He said it is not consciousness that determines the society and its structure; just the vice versa is the truth: it is the society and its economic structure that determines consciousness, so you cannot do anything directly unless the society changes.

It is the same: unless God's mind changes, unless fate changes; now it is the economic structure. And it is very inevitable you cannot go against it, everything is determined by it.

Then came Sigmund Freud, and he said: it is the unconscious that determines everything, your instinctive nature.

These are all explanations for the same trick, and the trick is one: blame something on someone so that you can feel good and you can continue as you are, so that there is no need to go through any change.

This Order of the Sufis called the "Blameworthy" say, "I am responsible, all blame is mine." Just for a moment let this thought sink into your heart: I am responsible. Then suddenly two things start happening in you: one, if I am responsible, then change is possible; second, if I am responsible, then there is no point in blaming others and constantly quarreling. And then there is no point in waiting for the whole world to change. You will not be here. Even if the whole world changes some day -- it is not going to change; but even if it changes -- you will not be here.

Something has to be done right now, immediately, because your life is very short. You cannot wait for eternity -- for communism to come, for a classless society to happen, for a utopia to be fulfilled, or for the second coming of Christ; or when things have gone very badly, Krishna will come and deliver you. All nonsense!

But the basic trick is the same: that "I am not responsible. Something has to happen to me; I cannot do anything."

This is my approach here too, the same approach. All of these psychological groups that you have to go through are basically rooted in the idea that you are responsible, take your responsibility on your own shoulders. In the beginning it hurts. It hurts because when you see the stupidity of your behavior -- that your misery is created by yourself -- it hurts. It always feels good and nice that somebody else is responsible for your misery, what can you do? The moment you see that you have been slapping your own face, nobody is slapping you, then it looks very stupid to continue. Then it seems meaningless to go on crying and complaining, "Why am I being beaten?" -- and you are slapping yourself. If you don't want to be beaten, don't slap yourself. If you enjoy it, then don't complain.

This is the latest development in humanistic psychologies, but this has been the foundation of the Order of the Blameworthy. Sufis were the first psychologists in the world. Their approach is very psychological.

In the beginning, certainly, it feels very bad, because suddenly all the burden that you had been throwing on others falls on your own head. You feel crushed, but only in the beginning. If you can survive the beginning...

And that's the whole purpose of living in a commune where you know that others have survived, that you will not be killed by this burden; where you know that others have gone through it and have become silent and blissful; where you know others have gone through it and not only survived, but have become purified; that the fire is not your enemy; that the suffering gives you maturity; where you can see all kinds of people in all kinds of stages. That is the meaning of a school, a spiritual school: a place where you see the beginners, where you see the people who have gone a little farther ahead than the beginners, and the people who have reached almost to the middle of their journey, and the people who have gone beyond the middle, and then the people who are just reaching to the goal; and at least one Master who has reached. It is a place where you can see the whole spectrum of spiritual stages, where you can see the whole journey. It gives courage. You know that you are not moving in a cul-de-sac, that you are not moving in darkness, that you

are not moving into some kind of illusion, hallucination, that your efforts are going to bring results. You can see the results all around.

When a seed can see that the other seeds have sprouted, when the seed can see that a few other seeds have not only sprouted but become great bushes, when the seed can see that a few bushes have started giving fruit and flowers and are in bloom, a great desire, a longing, arises in the heart of the seed to jump into the soil and die. Then the seed is not afraid of dying because he knows through dying is resurrection. He can see the resurrection: the whole garden is the proof.

The schools of the Sufis have always been called " the garden of the Master." They have been called "the garden of the Master" for this particular purpose: they are places where you can see all the stages possible. That very experience of meeting people at different stages keeps you on the go. Otherwise the journey is really in the dark, unknown. If there is only the Master and the disciples and there are not people in between, it will be very difficult for you to connect with the Master. A chain is needed.

You cannot see Everest, it is too far away beyond the clouds; but you can see a few people who are ahead of you, and then a few people who are still more ahead of you; and then you can see a few people who are just near the clouds, and they are shouting to you, "Don't be worried. We can see beyond the clouds; there is a peak." This helps. This is the meaning of a school.

Malamati is one of the most significant Sufi schools, and its basis is now a recognized fact -- that you are responsible for whatsoever you are. If you are miserable you are responsible. In the beginning it hurts; the old joy of blaming others is gone. It is a joy when you can blame others.

Freudian psychoanalysis goes on blaming the mother, the father. It is a great joy: so you are not responsible; your mother is responsible, your father is responsible. It is the old game.

First God was responsible; he is the Great Father. And what else? Now you cannot believe in the Great Father, but you can see that your father is there, your mother is there; psychoanalysis throws the responsibility -- your mother is responsible.

All these schools keep you tethered to your ignorance. All these doctrines are hindrances for growth. Growth is possible only when you have taken the whole responsibility on yourself. In the beginning it hurts, but soon you start feeling a new thrill, a new adventure, because soon you become aware that if you are responsible, then there is a way to go beyond. If others are responsible, then there is no way to go beyond. Then you are doomed. If *you* are responsible, then certainly something can be done. If you are creating your misery, you can uncreate it. If others are creating it, what can you do?

And remember, it is not only the ordinary, worldly people who have been thinking in this way. Even the so-called spiritual people think in this way. People come to me and they say, "What can We do? We live in the family, in the marketplace. We have wives and children and parents and we have to look after them. How can we meditate? How can we be pure and honest and authentic? First we will have to leave the whole world. We will have to *renounce* the world. We will have to go to the Himalayan caves, then." But that day never comes. This is a way of postponing.

And the trick is the same: the wife is responsible. It is not your sexual lust, it is the wife. There are scriptures which go on condemning women. They must have been written by neurotics. How can a man of understanding condemn women? -- they have not done anything to you. But there are scriptures and so-called saints who have been declaring down the ages that the woman is the door to hell.These people must have been in a very perverted state. It is *your* lust. Rather than understanding the ways of lust, the ways of greed, the ways of possessiveness, the ways of jealousy, you throw the responsibility on the poor woman. And where is the poor woman going to throw the responsibility? Women have not been allowed to write scriptures, otherwise they would have thrown it on the man. Man has been very cunning. He has not allowed them to read scriptures, to write scriptures; no, not at all. They have been kept completely ignorant. Otherwise they would write, "The man is responsible; man is the door to hell. " That would hurt your so-called saints very much.

Nobody is responsible for whatsoever you are. Only you are responsible. This is the beginning of real spirituality.

That's why I don't say to my sannyasins to leave the world, renounce the world, no. Renouncing is based on a false logic that the world is responsible. You can renounce the world and you can go to the Himalayas, but you will be the same person there. How can you leave your mind? You have only left the outer situation, and the inner is with you; it will again create the outer situation. It is not going to help.

One man came to me once and he said, "I want to commit suicide. " So I said, "Okay, go and do it. Why have you come to me? Why waste time?" He was shocked, because he had really come so that I could

console him, convince him, that there was no need to commit suicide, that it was not right, that it was a sin. When I said, "You go and commit. Why have you come? Why are you wasting your time?" he was shocked, taken aback. For a moment he could not say a single word. I said, "What are you waiting for? Go and commit! I want to tell you just one thing: you are in for a surprise." He said, "What do you mean?" I said, "You will know: Commit suicide... you will still remain. That's what I am saying. You are in for a surprise; you will still remain after suicide. Then come and tell me. And you will be the same, and soon you will be in another womb and you will start the same nonsense again.

"This is not a right way to commit suicide. If you really want to commit suicide, then become a sannyasin."

He said, "What do you mean?"

"Then we can really kill you, and then there is no possibility to survive! And then you will not enter into another womb again. But the real thing has to be done in your interiority. Dropping the outer body won't help, but changing the inner mind certainly brings great transformation. "

So first it may look a little sad, that "I am responsible," and you may cry for a few days and weep -- and that's good, it cleanses the eyes. Then suddenly, by and by, you will start becoming aware that you are free. Just the idea that "I am responsible" brings freedom. No, you are no more in the hands of others. You are free to be miserable if you choose to be so; you are free not to be miserable if you choose not to be so. You are free.

That is the meaning of sannyas, that is what sannyas is all about: freedom. But freedom has nothing to do with outer changes, freedom has something to do with inner understanding. And this is the basis of freedom: that I am responsible. Responsibility brings freedom. Throwing responsibility on others keeps you a slave.

BAHAUDIN WAS SURROUNDED BY DISCIPLES.
" FROM WHERE DO YOU COME?" HE ASKED THE TRAVELER, IN THE USUAL SUFI PHRASE.
"I HAVE NO IDEA," SAID THE OTHER, GRINNING FOOLISHLY.

This story has two meanings. The first is given by Bahaudin himself, the second is only indicated -- and I will give you the second meaning too. Bahaudin has given only the first meaning because the people he must have been surrounded by were not yet capable of understanding the second meaning. But he has indicated it, he has left the seed of it. Unless you are worthy, nothing can be told to you.

Now there are a few sannyasins here who are worthy of receiving the second meaning too, so first we will see what meaning Bahaudin gives.

He asked, "From where do you come?" It is just a formal question.

"I HAVE NO IDEA," SAID THE OTHER, GRINNING FOOLISHLY.

Bahaudin says that he is pretending, he is playing the role, acting the role of humanity; and this is the situation. From where have you come? You don't have any idea. You are here, but from where? Why? To where?

I have heard...

A man who had a few drinks too many fell from a fifth floor window.

Soon a crowd of people had gathered around him. Then a policeman came along, pushed his way through the crowd and said, "What is going on here?"

"I don't know," said the drunk. "I have only just got here myself. "

This is the situation that you are in: fallen from some unknown, from the blue, not knowing at all from where you are coming. And if you don't know from where you are coming, how can you know where you are going? still you think there is great purpose in life; still you think that your life is meaningful. You are deceiving yourself.

And you have got all that is needed for you to know, but you are not using it. You have got the guitar but you are not playing it, so the music is not heard. You have got the potential of being aware, which can

reveal all the secrets of -- from where you are coming and where you are going and who you are, but you have not been digging into it; and that is the first thing any intelligent person will do.
I have heard the story of a courting couple:

One night they were sitting on a bench in the moonlight, and the odor of flowers permeated the atmosphere. It was a time and a circumstance which would inevitably engender romance in the heart of anybody. And John said to Mary, "Mary, if you was not what you is, what would you like to be?"
And Mary said, "John, if I was not what I is, I would like to be an American Beauty rose." Then Mary turned the question on John and said, "John, if you was not what you is, what would you like to be?"
John said, "If I was not what I is, I would like to be an octopus."
Mary said, "John, what is an octopus?" John said, "An octopus is some kind of fish or an animal or something that has a thousand arms. "
Mary said, "John, if you was an octopus and had a thousand arms, what would you do with all those arms?"
John said, "I would put every one of them around you."
Mary said, "Go away, John. You ain't using the two you already got. "

But this is the situation of humanity: you are not using that which you have already got -- and you have got all that is needed. God never sends you into the world unprepared. Everything that is needed on life's pilgrimage is provided, already provided.
"Where are you going? From where are you coming?" The man said, "I have no idea."

SOME OF BAHAUDIN'S DISCIPLES MURMURED THEIR DISAPPROVAL OF THIS DISRESPECT.

There are people who only see the outer; they cannot see the inner. They could not see the man, that he was acting a role. He was not a fool, but he was behaving foolishly. But great intelligence is needed to see things as they are. Fools can deceive you if they pretend to be knowledgeable, and intelligent people can befool you if they pretend to be idiots.
You can't see, you have lost all vision and perspective. And the reason you can't see is because you have not even;seen yourself.

"WHERE ARE YOU GOING?" PERSISTED BAHAUDIN.
"I DO NOT KNOW, " SHOUTED THE DERVISH.
"WHAT IS GOOD?" BY NOW A LARGE CROWD HAD GATHERED.
"I DO NOT KNOW."
"WHAT IS EVIL? "
"I HAVE NO IDEA. "
" WHAT IS RIGHT?"
"WHATEVER IS GOOD FOR ME."
"WHAT IS WRONG?"
"WHATEVER IS BAD FOR ME."

Just listen to these answers, and you can see that the man has a great vision. Whatsoever he is saying is true about ninety-nine point nine percent of people; and it was true about the crowd that was standing there, but nobody could detect it. It was so simple; nobody could think that he was simply answering the way humanity is behaving.
If somebody asks you, "From where are you coming?" what answer are you going to give?
A Zen Master asked a newcomer, "From where are you coming?" and the newcomer said, "The trees are green, and flowers have bloomed, and it is tremendously beautiful here." Now this is the answer of one who knows. The man is saying, "I am not coming from anywhere; I have always been here. "
Raman Maharshi was dying, and the disciples started crying and weeping, naturally. Raman opened his eyes and he said, "Why are you crying?" One disciple asked, "Bhagwan, where will you be going?" Raman said, "What nonsense are you talking about? I am going to be here. I have not come from anywhere and I am not going anywhere. I have always been here and I will always be here. "
Because the innermost core is eternal, it never comes, never goes. It has no birth, no death. If you *know*,

then your answer will be this. If you don't know, then you will say, "I am coming from Bombay," or from London or from New York. And where are you going? Then you will say, "To Kathmandu, to Kabul, or to Goa."

That man could have answered the same way, but he really played a beautiful drama: he behaved like humanity.

If somebody asks, "What is right?" what are you going to answer. What *is* right? You may quote scriptures, but that won't do. If you really look inside yourself, the man has answered for you; he said, "Whatever is good for me." Whatsoever is good for me is right -- that's how people are behaving.

I have heard:

Herman Katz lay dying. He called his wife Rebecca to his side and said, "Rebecca, I am dying, I am not going to be around much longer, so please do me a favor. Put on your green silk dress and your alligator shoes and red nail polish and fix up your hair and put on your mink coat and all your jewelry. "

"Herman, have you gone crazy?" asked Rebecca. "This is the middle of August in New York City, you are a dying man, and you want I should put on my green silk dress, my mink coat, my alligator shoes, all my jewelry, and red nail polish? What is the matter with you?"

Herman Katz groaned in pain and said, "Rebecca, please, is this the moment to argue with a dying man? Please, do me this favor: put on your green silk dress, your alligator shoes, your mink coat, all your jewelry, and red fingernail polish, and come sit by the side of the bed. "

So Rebecca, to humor him, puts on her green silk dress, her alligator shoes, her mink coat, all her jewelry, fixes up her hair, puts on red fingernail polish, and sits down by the side of Herman's bed.

Herman Katz looks at her admiringly. His eyes shine with love and he says, "Rebecca, you are a beautiful woman. You are still, even after all these years, a stunningly attractive woman. Rebecca, when the good Lord God comes to finally take me away -- who knows -- maybe he will change his mind and decide to take you instead. "

That's what everybody is doing in the world: whatsoever is good for me is right, even if the other has to die. This is the whole politics of the world. Everybody is political in this world because everybody is living with this idea: whatsoever is good for me is right. Then by right means or wrong means, it doesn't matter. Everybody is selfish.

Even your so-called spiritual people are selfish, *very* selfish -- maybe more than you. If they renounce the world, they are renouncing only to gain the joys of heaven. It is just a projection of greed, ambition, lust, and nothing else.

And Bahaudin asked,

"WHAT IS WRONG??"
"WHATEVER IS BAD FOR ME. "
THE CROWD, IRRITATED BEYOND ITS PATIENCE BY THIS DERVISH, DROVE HIM AWAY. HE WENT OFF, STRIDING PURPOSEFULLY IN A DIRECTION WHICH LED NOWHERE, AS FAR AS ANYONE KNEW.
"FOOLS" SAID BAHAUDIN NAQSHBAND. "THIS MAN IS ACTING THE PART OF HUMANITY. WHILE YOU WERE DESPISING HIM, HE WAS DELIBERATELY DEMONSTRATING HEEDLESSNESS AS EACH OF YOU DOES, ALL UNAWARE, EVERY DAY OF YOUR LIVES."

Bahaudin has used the situation in a tremendously beautiful way. The crowd must have been shocked; for a moment the thinking of those people must have stopped.

Truth always shocks, because we have lived so much in lies that whenever a fragment of truth even a fragment -- reaches into our hearts, it is an electric shock. One is stoned, one cannot even breathe for a moment.

Now, to say it verbally would not have served the purpose. The situation revealed it. This is a design. There is every possibility that the dervish was invited by Bahaudin. There is every possibility that he was a guest, and Bahaudin had asked him to come behave in such a way so he could *show* people how unaware they were.

Sherlock Holmes, that master detective, was sitting in his favorite chair smoking his pipe and reading a

book when he heard a knock at the door. It was his loyal friend and assistant, Doctor Watson.

"Ah, good morning, Watson. Don't you find it a bit warm to be wearing your red flannel underwear"

Doctor Watson was astonished by this brilliant stroke of deductive logic. "Holmes," Doctor Watson said, "how on earth did you guess that I was wearing my red flannel underwear?"

"Elementary, my dear Doctor Watson. You forgot to put your pants on. "

People are moving without pants -- without awareness of what they are doing, of what they are not doing, of where they are going; and when you tell them the truth, they think you have revealed something great, "a great experiment in deductive logic".

Buddhas have been telling you simple truths. No logic is involved at all. Just looking at you is enough: you are not wearing pants! But you go on believing that you are wearing pants.

Man is unawareness, and man need not be. Man can become a light of awareness. And only when you are a light of awareness is your life worth living, is your life LIFE; otherwise you are simply dragging, somehow managing, pulling. It is ugly, it is desert-like. It has not known anything worth knowing. It has not seen beauty, it has not experienced good, it has not been able to touch anything that is sacred. It has not come across truth; it cannot -- if you remain unaware.

The only thing needed is to wake up.

And remember, you can even dream that you are awake, and many are doing that too. Have you not dreamed sometimes that in the dream you think you are awake and that you are going to the office? And then your wife comes and pulls you out of your bed and says, "What are you doing? And you are getting late, you have to go to the office, and it is not Sunday. " Then you jump out of the bed, then you become aware that you were dreaming. That dream was a trick of the mind.

Have you not dreamed sometimes, when your bladder is full in the night and you start dreaming, that you are going to the bathroom and you are in the bathroom? That is just a trick so that the sleep remains undisturbed.

Dream is a support to your sleep. Ordinarily people think that dream is a disturbance in sleep; that is not right. All the psychological investigation that has gone into dreaming has proved something just the opposite. Now the psychologists who have been working on dreaming and sleep say that dreaming is a friend of sleep, not a disturbance. It keeps you asleep; otherwise there are a thousand and one chances of your waking up in the night. But the dream gives you an explanation, a beautiful explanation.

For example, you have fixed the alarm and the alarm goes off. You want to get up; it is three o'clock. You wanted to get up to catch a train, and it is cold, and you are sleepy, and the alarm goes off: you start having a dream that you are passing by the side of a hillock, and on the hill there is a beautiful temple, and the temple bells are ringing. Now a trick, a rationalization: the mind says, "It is not the alarm clock, it is just temple bells ringing." And you turn over and pull up your blanket and tuck yourself in well and go to sleep.

Your dreams are in the service of your sleep; they serve your sleep. They always manage to give you some explanation.

There are many people who think that they are alert. They are not. There are many people who think they are virtuous. They are not. There are many people who go on thinking a thousand and one things, but they are not those things; those are just dreams.

And remember this faculty of the mind: that it can rationalize *anything*.

A man walking along a country lane encountered an old lady who was holding two kettles up to her ears. He could not help asking her what she was doing.

"Well, if you hold two kettles to your ears," the old woman said, "you can hear a noise like a football match."

The man took the two kettles, held them up to his ears for a while, then said, "I can't hear anything."

"Ha ha ha " cackled the old lady. "It must be halftime."

You can always find an explanation. Explanations help you to remain the way you are.

If you really want to move in a new world, in a new consciousness, stop making explanations for your dreams. And even if the fact hurts, let it hurt, but don't hide it behind a fiction.

You go on doing things that you don't want to do. You go on not doing things that you always wanted to do. You live in a very divided way. See to it that this division disappears. This division is the cause of all your misery and hell. A divided person is a miserable person, and a divided person is in constant turmoil; he

is in a civil war, fighting with himself. And all your politicians and priests want you to continue fighting with yourself so that they can go on exploiting you, so you don't have enough energy to fight with them.

If you are fighting with yourself you can't have energy enough to be rebellious. This is the basic strategy which has been perpetuated down the ages by all kinds of exploiters: divide the man and rule. And they have divided you in two: the outer and the inner, the lower and the higher, the good and the bad, the actual and the ideal, the earthly and the heavenly, the worldly and the other-worldly. They have divided everything. You are living in thousands of fragments.

Drop all these divisions. See it: that these divisions are your enemies. Renounce these divisions, become utterly one.

And what is the way to become one? Just accept your actuality. There is no other reality. You are the reality. Accept your reality, and in that very acceptance, grace descends. In that very acceptance, intelligence arises, because you accumulate so much energy. Not fighting, energy goes on and on; you become a reservoir of energy. And energy is delight. And great energy is great delight.

You can become infinite energy. You are, but you are caught in traps. Those traps have beautiful names, names of religion, morality, ethics, virtue; beautiful names.

Your prison is called the temple, the mosque, the *gurudwara*, the church. Your jailers have become your priests. Your scriptures have become your knowledge and are preventing your wisdom from arising. And all that you have been doing has not helped you to become aware, so now do something that can make you aware.

What can make you aware? Seeing the point that the society is not interested in your blissfulness or in your awareness, one drops out of this society. And by dropping out I don't mean that you escape to the Himalayas. You remain in it, but deep down you are no more in it. That is sannyas. That's what it means to become a Sufi.

A man wanted to commit suicide. To make sure he did the job, he got a bottle of poison, a rope, a gun, some gasoline, and matches.

Pouring the gasoline all over his clothing, he climbed a tree and crawled out on a branch overhanging a lake. He hung himself from the limb, drank the poison, set his clothing on fire, and then shot himself.

Alas! He missed his head, the bullet hit the rope, he fell into the water and the water put the flames out. He swallowed so much water that the poison became harmless. Then he had to swim as hard as he could in order to save his life.

This is your situation. Beware. Watch what you are doing. Watch each act. De-automatize each act. Remain constantly alert. Walking, watch each step. Eating, watch. Even while going to sleep, go watchfully into it, into what is happening: slowly, slowly the body relaxes, the limbs relax. Watch, feel... the coolness of the bedsheet, the softness of the pillow. Be sensitive, be watchful: then slowly, slowly the mind is moving into an her dimension, the dimension of sleep; you are just in between -- a little awake, a little asleep. Watch. Go on watching, go on watching as long as you can, and one day it happens: you fall asleep, and yet watching continues. Then one learns how to watch the dreams. Then on another level, one day you can even watch your deep sleep, dreamless sleep. And then finally, when you have been able to watch your waking life, your dream life, your sleep life, you have arrived to the fourth state. Just the other day I was talking about turiya, the fourth state. You have come home, you are alert.

This is one explanation that Bahaudin gave to his disciples, but hidden in it is another. Those disciples must not have been worthy enough, so he only indicated.

He says, "FOOLS! THIS MAN IS ACTING THE PART OF HUMANITY. WHILE YOU WERE DESPISING HIM, HE WAS DELIBERATELY DEMONSTRATING HEEDLESSNESS AS EACH OF YOU DOES, ALL UNAWARE, EVERY DAY OF YOUR LIVES."

But who can act? Only one who has gone out of the act. Who can behave in such a way and depict humanity in its actuality, without any pretensions? Only one who has reached to the fourth stage, only one who is a witness now, aware, alert.

It is reported that Jesus was thought to be a fool. It is also reported that Francis was also thought to be a fool; and so was the case with Bodhidharma, the founder of Zen in China; and so has the case been with thousands of Zen, Sufi, and Hasid mystics. They have been thought to be fools, and they were the most alert

people. But they behaved like fools just to make you aware. If you could not see it in your own life, they fUnctioned as mirrors so that you could see your ugly face.

But people are such that if they see some mirror reflects their ugly face, they will destroy the mirror. They will say, "This mirror is not right. I am such a beautiful person, and this mirror must be a distorting mirror.

That's why people killed Jesus; he was a mirror, and showed you in your total ugliness and nakedness. And they poisoned Socrates; he was a mirror, one of the best mirrors ever.

Why do people become so angry with these people? Why are they so angry with me? Their anger is that what they are doing unconsciously is being done consciously here, deliberately. They can't understand it. They can't see the point. They become angry against the mirror.

This place is a mirror: it will show you in all your dirt, it will show you in all your perversions. It will need courage to be here. And if you are really courageous, then yours is going to be a great blessing. You can go beyond those perversions, because the only way to go beyond is by becoming aware, alert, watchful, a witness.

This man must have been a great mystic in his own right. He must have been invited by Bahaudin. He belonged to another school; that's why he must have been invited, so nobody would recognize, so nobody would think that he was a Sufi at all, so his behavior would be thought of as the behavior of a madman. It is very easy to understand the behavior of someone who belongs to your own school; it is difficult to understand the behavior of one who does not belong to your own school.

For example, Christians will not be able to understand Mahavira standing naked, and Jainas will not be able to understand Jesus being crucified either. Do you know what Jainas say? Once a Jaina monk came to see me and he said, "You talk about Mahavira, but in the same breath you talk about Jesus. That doesn't look right. Jesus cannot be compared to Mahavira. Mahavira is the enlightened one. Jesus is not the enlightened one -- maybe a good man, but not enlightened." I said, "Why do you say that he is not enlightened?" He said, "How can he be enlightened? The theory of karma proves that: he was crucified, and one can be crucified only if he has committed great sins in his past." Now that is a Jaina explanation.

They say when Mahavira used to move -- he was naked, barefooted -- on the mud roads of Bihar, if there were thorns on the road, either those thorns would jump outside the road because Mahavira was coming, or they would turn upside down so his feet were not hurt -- because he was the purest one. All his karmas were burned; now no suffering was possible for him.

If this is the explanation, then certainly Jesus was a sinner, not a savior at all. If Jesus comes in the community of the Jainas, he will be thought of as a sinner. They may have compassion on him, but they cannot respect him.

And the same will happen to Mahavira, because the Christians will ask, "What service have you done to humanity? The savior is one who serves." Now Mahavira never opened a hospital, never ran a school, never went in search of lepers to kiss them. He will look utterly selfish just standing under beautiful green trees, meditating. "The world is suffering and you are meditating? What more selfishness is possible?" The world is on fire and Mahavira is enjoying ecstasies. What kind of man is this? He may be a good man, but not a savior -- and utterly selfish.

It is very difficult to understand somebody who belongs to a different gestalt of thinking, a different style of life. Only a man who has arrived can see that Jesus, Mahavira, Krishna, Buddha, and many others, are all the same. Only one reality has expressed through them -- in different languages, of course, in different styles of course. They have all painted the same reality; their paintings are different.

For example, if you bring ten painters and the sun is setting and you tell them to paint, do you think their paintings will all be the same? Although they are painting the same reality, they are going to be different. And the greater the painters, the greater will be the difference. If they are just photographers, not real painters, then maybe the paintings will look alike. If they are real painters, geniuses -- if Van Gogh is painting, and Picasso and Goya and Gauguin -- then those paintings will be utterly different. You will not be able to figure out that it is the same sunset. Their individuality, their signature, will be there.

When Mahavira reflects, he is reflecting the same God, the same truth as Jesus, as Mohammed, as Bahaudin; but it is always difficult to recognize somebody who comes from a different gestalt. That's why those people missed; otherwise he would have been seen as an awakened soul, an awakened consciousness. He must have been an enlightened person. His answers are almost like Bodhidharma's: that is the second meaning, the deeper meaning of the story.

Emperor Wu in China asked Bodhidharma, "Who are you?" and Bodhidharma said, "I don't know, sir. "

And Bodhidharma was the one who knew. If he did not know, then nobody knew. And he said, "I don't know." Even Emperor Wu missed. Thinking that he himself had said he did not know, then what was the point? He felt frustrated, because he had been waiting for Bodhidharma to come from India; it had taken years for him to reach China. Seeing Wu, Bodhidharma felt, "He has not understood my answer"; he turned back. He crossed the border of Wu's kingdom, went into the mountains.

Later on Wu repented very much, because another Zen Master told him, "You are a fool. You could not understand. His statement was the absolute statement -- 'I don't know' -- for many reasons. First, he was no more as an individual, his ego had disappeared" -- what Sufis call FANA FI'LLAH, 'the drop has dropped into the ocean', so who is there to know? -- that's why he said,'I don't know.'

"And secondly, in that ultimate knowing, there is nobody who knows and nobody who is known. The division between the subject and the object disappears; there is nobody who knows and nobody who is known. The knower becomes the known. Yes, there is a kind of awareness, but it is neither subjective nor objective. It is "transjective"; it is transcendental to both. That's why he said,'I don't know.' How could he claim knowledge? Knowledge is claimed only by stupid people. He had claimed ignorance and innocence. You missed the whole point. "

But then it was too late. They searched for Bodhidharma. By the time they found him in the mountains, Wu had died. On the grave of Wu it was written: "I am sorry. If you ever come here, please forgive me, Master Bodhidharma. I am utterly sorry and repentful I could not understand your answer; it was too big for my understanding. It was beyond me. " This is another explanation.
Remember both, one from your side, one from my side.
Meditate over this beautiful parable.

The Secret

Chapter #6
Chapter title: Life Is An Empty Canvas

16 October 1978 am in Buddha Hall

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The first question:

I AM IN DEEP CONFUSION ABOUT TRUST AND ACTION. PART OF ME SAYS, "IF YOU SIT BACK, NOTHING WILL HAPPEN. GOD HELPS THOSE WHO HELP THEMSELVES," WHILE ANOTHER PART OF ME SAYS, "DON'T DO ANYTHING. DON'T PUSH THE RIVER. JUST TRUST AND EVERYTHING WILL BE ALL RIGHT."
I AM NEITHER TRUSTING ENOUGH NOR ACTIVE ENOUGH. I AM CAUGHT BETWEEN THE TWO, OR MOVE FROM ONE POSITION TO THE OTHER. CAN YOU SAY SOMETHING ABOUT THIS PLEASE?

Shantidharma, trust does not mean that everything will be all right. Trust means everything is *already* all right. Trust knows no future; trust knows only the present. The moment you think of the future, it is already distrust.

The moment you start thinking, "Everything will be all right if I can trust," your mind is active, you are not trusting. You are simply trying to manipulate existence, now through passivity, but the manipulation is there. Inactivity is not trust. If this motive is there, that "Everything has to be all right for me," you are watching by the corner of the eye. You have not yet understood what trust is.

You are hanging between activity and inactivity, and activity and inactivity are just two aspects of the same coin. They are not opposites, they are complementaries. And you will go on hanging between those, wavering between those two, because when you will do something, sooner or later you will get tired.

Each action brings tiredness, and then one starts hoping that something will happen through inaction. If you are in inaction, through inaction you will get bored sooner or later. Every inactivity bores, and then you move to action. This is the duality of action and inaction. You have not yet known what trust is.

Trust is neither action nor inaction. Trust can act, trust can be inactive. Trust simply means all is already right; there is no need to hanker for something else. "A" need not be "B". Whatsoever you are, you are, and it is good. Relaxing into it does not mean becoming inactive -- because you may be an active person, so if you relax in it, great activity will be released. Or you may be an inactive person: if you relax in it, great inactivity may be released. But that has nothing to do with you. You are not deciding whether to be active or inactive; you are simply relaxing into whosoever you are. Then whatsoever happens happens, whatsoever is happening is happening, and all is good, because God is.

I am not saying, let me repeat again, that you will necessarily become inactive, no. Lao Tzu will become inactive, Krishna will not become inactive, but both are men of trust. Then where do they meet? -- because their personalities are totally different, not only different but diametrically opposite. Krishna lives a life of intense activity and Lao Tzu lives a life of tremendous passivity, but both are men of trust.

Lao Tzu has trusted and relaxed and this is what he finds happening to him, that he falls deeper and deeper into passivity. He becomes just a presence, a silent presence. If something happens at all through him, it is action through inaction. Remember these words: action through inaction. If something at all happens through him, he is just a catalytic agent. It happens through his presence, not through his activity.

Just the opposite is the case with Krishna: he is all activity. He is also a man of trust. He has relaxed into himself and in that very relaxation he has exploded into a thousand and one actions. If sometimes you find him inactive, that simply means action is getting ready, action is pregnant in his inaction.

If Lao Tzu is action through inaction, then Krishna is inaction through action. But both are men of trust. As far as trust is concerned there is no difference at all, both have relaxed.

When a rose relaxes it becomes a rose, and when a lotus relaxes it becomes a lotus. Lotus is lotus, rose is rose -- both are different -- but as far as their relaxation is concerned, their acceptance is concerned, it is the same acceptance, the same being, the same trust.

Shantidharma, don't start thinking that trust is synonymous with inactivity; it is not. So simply relax into your own self.

And a third possibility is also there, because Jesus is both. Sometimes he is active and sometimes very inactive. He is just standing between Lao Tzu and Krishna. If Krishna is all action and Lao Tzu all inaction, Jesus is just exactly in the middle -- a great synthesis. Sometimes he is very active, and then he goes to the mountains for forty days to fast, to sit silently with the trees, to meditate, to be with God. Then he comes back again to the world. He is a revolutionary, a rebel. But again and again he says to his disciples, "Now it is enough and I would like to go into seclusion." Again and again he goes to meditate in the mountains, he disappears for days, and then again he is there in the world like a flame, a torch burning from both ends together.

All these three possibilities are there. Simply relax and let things happen. But don't misunderstand trust as inactivity.

That has happened in this country: trust became inactivity. This country has thought for centuries that if you trust in God, then there is no need to do anything. And it looks logical too: if you trust that he is the doer, then why should you bother? You just sit silently, wait; whenever it is going to happen, it is going to happen; and if it is not going to happen, it is not going to happen. Why interfere? The whole country became lethargic, passive. It has lost all luster.

And the West has taken another extreme: because God's existence became suspicious through scientific evolution, God is no more so certain as he used to be, his existence is uncertain, so to trust in him may be simply stupid. Man has to act on his own. So the West has taken just the opposite route, to be active, constantly active -- so much so that even in the night people cannot fall asleep. The activity has become chronic; even in their sleep they toss and turn and they talk and they dream. Their sleep is a disturbed sleep,

and many have completely forgotten how to sleep. Insomnia is becoming almost a universal phenomenon in the West -- too much activity. Because "God is not", so you cannot trust.

In the East, too much inactivity -- because "God is", So you need not act -- but both standpoints are utterly foolish.

Trust simply means that you relax into your nature. Whether God is or is not has nothing to do with trust. That too has to be understood.

Whenever you use the word "trust" you always ask, "In whom?" as if trust needs an object. No, trust does not need any object. Trust is a state of your being; it is not object-oriented. A man who does not believe in God can trust, and a man who believes in God may not trust; God is not so important, not necessarily needed. For example, Buddha trusts; he does not believe in God. Mahavira trusts; he does not believe in God. Lao Tzu trusts; he neither believes in God nor disbelieves in God; he never talks about God, God is almost irrelevant.

Then trust is something which happens in you, it has no outer reference. Trust is your relaxed state of being. Trust means be yourself: don't do anything which goes against your nature. You can call nature "God" or you can call God "nature"; it is just a question of preference. If you are a theist, call nature "God"; if you are an atheist, perfectly good, call God "nature" -- but trust remains the very foundation of a real life.

And then whatsoever happens -- action, inaction, both -- allow it. Go into it deeply, totally, wholly. The second question:

I AM EXPERIENCING SOMETHING THAT I AM CALLING "THE PAIN OF MYSELF". CAN YOU SAY WHAT THIS IS?

Vandan, the ordinary life of humanity is a continuous effort to avoid oneself. Everybody is doing it, in different ways of course. Nobody can sit silently and be alone. Watch yourself, how fidgety you become if there is nothing to do. If the radio is not there and television is not there and the newspaper is not there and you don't have a book to read and nobody to talk to, just think how fidgety, restless you become. You are almost in a panic, as if you are dying. You need something to remain occupied with, you cannot be with yourself.

And whenever you are with yourself you start feeling bored. Now, this is strange. And if somebody else feels bored with you, you feel very hurt, but you yourself feel bored with yourself! And everybody is the same: nobody feels good being alone.

Man is constantly escaping from himself; that is his whole activity. In business, chasing money, or in politics, chasing power, a constant need to be amused is there, to be entertained is there. Go to the football match or go to the cricket match or go to the races -- but go somewhere. Join some club, some crowd, go to the movie, be a spectator somewhere or other, but don't ever sit silently.

Why? What is the fear? Because the moment you sit silently, the first thing that one experiences is a tremendous loneliness -- and fear arises out of it, and pain and anguish. When you sit silently for a few moments, you suddenly see that your whole life is just illusory. You are only believing that you have friends -- because nobody is going to be with you when you die. You are only believing that you have a wife, a husband, children, father, mother, brothers. These are all just make-believes so that you are never allowed to know your loneliness.

Whenever you are alone, that loneliness erupts, surfaces. Suddenly you start feeling yourself a stranger in a vast world, an abysmal world, infinite. And you are there, just a tiny speck of dust -- although conscious, but so tiny, so helpless, so powerless, and all alone. That creates pain, panic, anguish. You rush back into some activity, you start doing something or other that keeps you away from this truth.

There are only two types of people: one, who escape from their loneliness -- the majority, the ninety-nine point nine percent, who escape from themselves; and the remaining point one percent is the meditator, who says, "If loneliness is a truth, then it is a truth; then there is no point in running away from it. It is better to go into it, encounter it, see it face to face, what it is."

Meditation means going into your loneliness wholeheartedly, to discover it, to investigate it, to inquire into it. That's what meditation is all about.

And the person who is a meditator is religious; all others are just worldly. They may go to the churches, to the temples, to the synagogues -- that doesn't matter, that doesn't mean a thing. That is again an

occupation. Going to the temple, to the church, to the synagogue is an *occupation*. It is exactly the same as going to the Lion's Club or the Rotary Club or to the movie or to the cricket match; it is the same, a religious kind of entertainment. You can go there, and you get involved in something, a ritual, a prayer, music, this and that.

Meditation means you are not escaping anymore. Although it hurts, but you are not escaping. It is painful, but you are not escaping. If it is there, you have to face it, to inquire as deeply as possible into it, because it is your reality. And by knowing it deeply you will become a man of wisdom.

Vandan, what you are feeling is the first step of meditation. You are encountering your loneliness. If you go on encountering it, if you are courageous enough and you go on encountering it and you don't start escaping, then loneliness one day changes its color: it becomes aloneness. And that is the moment of great mutation, when loneliness become aloneness. They don't mean the same thing, they are worlds apart.

Loneliness is when you hanker for something, some occupation; when you hanker for the other and you miss the other, that is loneliness. And when you have started enjoying it, the beauty, the austere beauty of being alone, the silence, the stillness, the joy of just being, breathing in the sun, just sitting under a tree doing nothing, listening to the birds, just being utterly herenow, and a great joy arises... aloneness.

But before that joy, there is going to be much pain. It happens only when you have passed through your pain. The pain is just like when somebody wants to leave alcohol; he will feel much pain because he has become addicted to alcohol. Now he will go through withdrawal symptoms. The body will ask, the mind will ask, because they always become settled with routines: the mind will say "I need alcohol"; the body will say "I need alcohol". There is great thirst, great urge -- "What are you doing?" And you will feel great pain.

If you can persist and remain patient and watching, withdrawal symptoms will disappear sooner or later. It depends on you. If you are really determined to go into it, those withdrawal symptoms will disappear.

Vandan, you are feeling withdrawal symptoms. You have become addicted to the other. Now for the first time you are taking a courageous step of being lonely: the pain will be there. It is a birth pain, pain of growth. It will disappear, nothing to be worried about. It is good, because it is not going to harm you. Escapes harm, encounters never. Facing a truth is always maturing, helps you to become integrated. Escaping from the truth is living a lie. You can deceive, but you are simply deceiving yourself and nobody else, and you will be the loser in the end.

If one starts allowing this pain... Let it be. Note that there is pain, but don't do anything about it. Let it be. An old habit is disappearing... it hurts. Slowly, slowly you will see your inner sky changing -- from darkness to light, from loneliness to aloneness. Aloneness is the joy of being yourself. Loneliness is the misery of missing the other. Aloneness is positive, loneliness is negative.

And the man who can be alone, blissfully alone, becomes a Buddha. The man who can be utterly alone has arrived home. His is the great benediction. He is a Sufi.

The third question:

OSHO, CAN YOU PLEASE GIVE ME YOUR CAR?

The question is from Hans Conard Zander. He is a reporter from Germany; he represents the famous magazine STERN.

Coming from Germany and asking for an ordinary Mercedes-Benz? -- it is like carrying coal to Newcastle. And this is the only question he has asked. Coming from Germany, from so far away, representing a very reputable, famous magazine, and only this question to ask? It shows much.

Hans Conrad Zander had been a monk before he became a journalist. That repression must still be there. He has not asked about God, not about meditation, not about love, but he has asked about a car. The monk has not yet died. This is the ugliness of monkhood: you impose certain things upon yourself forcibly. Your poverty is imposed. Your poverty is not your joy, it is your suffering.

The monks become poor because they are greedy. They want the joys of paradise later on. And they figure it out that this life is short -- and particularly when you are a Christian you have only one life, just a short life -- by the time you start thinking about life, half of it is already gone -- so it is only a question of a few years, and then the eternal joys, forever and forever.

If Hans reaches paradise, the first thing that he will ask for will be a Mercedes-Benz! Coming to me, and asking such a stupid thing....

Hans, it is yours, you can take it away right now. But one thing I must tell you before you start taking it away: it does not belong to me. You may get into some legal trouble. As far as I am concerned, I am absolutely agreeing; you can take it away.

Nothing belongs to me. I have not a single *pai* with me, no bank account. You can see -- I don't even have pockets, because there is nothing to put in!

You can take it. It is just as if you ask me, "Can I take the moon?" I will say "Of course you can take it. As far as I am concerned, I have no objection. You can take the moon. "

I have heard that two hippies were sitting under a tree, were getting very high, were stoned. It was a full-moon night, and one hippie looked at the moon and said, "I would like to purchase it, whatsoever the cost. I am ready to pay for it, whatsoever the cost."
"The other said, "Forget all about it, because I am not selling it."

My saying to you that you can take it would be as absurd; because it does not belong to me at all. Nothing belongs to me. All that you see here belongs to this commune of the sannyasins; I am just a guest. I am grateful to my sannyasins because they take every care of me. Otherwise, nothing belongs to me. Any day they can say, "Goodbye," and I have to go.
But it shows much about your mind, what kind of mind you have been carrying.

The old lady was a strict teetotaller and always had a glass of milk with her meal. One day she went to a friend's wedding and some practical joker put some gin in the old lady's milk, unknown to her.

She sipped the milk, savored it, drank some more... and finally emptied the glass.
Then, with a smile on her face she said, "What a cow! What a cow! "

That's what is happening to you: "What a car! What a car! " This is ugly. This is ugly because this type of mind can never be at ease, can never be relaxed, can never know the joys of existence. This kind of mind will remain always in misery. The more you hanker for things, the more miserable you will be.

And the hankering never comes to an end. You can have all the gadgets that modern technology has made available, and yet you will be in misery because more and more is coming on every day. And even if you can get the whole world, still you will be miserable because this mind that asks for more goes on asking for more. If you have this world, then the mind will start talking about the other world -- how to possess the moon, how to have a plot there.

In Japan there is a travel agency: they are selling tickets to the moon, and all the seats are already booked. On the first of January, 1985 the plane leaves; be in a hurry. They are asking fantastic prices for the tickets, and tickets are being sold on the black market. That will be the first trip according to them; anybody can go.

Sooner or later you will see people will be making bungalows on the moon, and then those who don't have a bungalow on the moon will suffer.

People, without seeing this eternal, infinite obsession with the "more", go on doing all kinds of things. They even become monks.

Hans became a monk. He must have become a monk in order to get free of all this desiring mind -- but you cannot get free by becoming a monk. Then one day he must have got tired, so he dropped the robes of the monk, came back into the world. But this is not going to help, you can move from one extreme to the other.
Understanding helps, not moving from one extreme to the other.

Kelly had been poverty-stricken all his life, but then an American relative left him a legacy of a million dollars. Kelly decided that he would take things easy for the rest of his life.

One day he was out driving in his big car when he said to the chauffeur, "Drive over a stone, my good man. There is some ash on the end of my cigar."

Now, taking life easy.... People move from one extreme to the other but they remain the same, because understanding happens only in the middle.

Hans has been here for a few days, and he is very antagonistic to this place, very antagonistic to sannyasins....

He told Prasad that because he has been a monk, he does not like the idea of sannyas at all. Now, this is without knowing that my sannyasins are not monks or nuns! My sannyasins are exactly in the middle: they are neither worldly nor otherworldly. They are exactly in the middle, settling in the middle, settling in a kind of balance.

Whatsoever you have, use it gratefully. Whenever you have, use it gratefully, thankfully. When you don't have it, use that not-having gratefully also. When you are poor, thank God that you are poor, because poverty has also a few joys of its own which no rich man can ever have. When you are rich, thank God that you are rich, because there are a few joys which only rich people can have, no poor man can ever have.

So I am neither for poverty and against richness nor for richness and against poverty. I am for trust. The poor man wants to be rich; that is distrust. The rich man wants to be poor, thinks maybe the poor man is enjoying something that he is missing; that is distrust. I teach you: wherever you are, wherever you find yourself, enjoy whatsoever you have -- enjoy it totally.

Sometimes if you have nothing to eat, rather than feeling hungry, make it a fast. That is the art of life. Why not transform it into a fast? Hunger can be transformed into a fast, and then it has a beauty of its own because it is no more forced upon you. You have been artistic about it. Just a little touch of your meditation, and hunger becomes a fast. A fast has a beauty, hunger is just ugly. You were starving, you changed the face of starvation; you made it beautiful, you started celebrating it.

When you have to eat, let it be a feast. Thank God.

Wherever you are and whatsoever is available, feel thankful and prayerful.

But that is not the way people are living. They are constantly asking for that which they don't have -- and you will always be asking for that which you don't have. Life is short, and there are millions of things you will always be missing. People don't live in what they have, they live in what they don't have. That's why they live an empty life and fullness never happens.

Otherwise everybody is so rich, already so rich, that if he knows how to enjoy it, even emperors will feel jealous of him.

But coming here to report about this ashram, these beautiful people, this great experiment, and then asking about a car that you could have better asked about in Germany.... German roads are full of Mercedes-Benzes; they are everywhere, it is the common car in Germany. But Hans, you must be having a very, very repressed mind.

And I am surprised that a magazine like STERN sends you here to investigate about meditation. You should have been sent to a car garage!

The fourth question:

IS NOT LIFE NOTHING BUT MISERY?

It depends on you. Life in itself is an empty canvas, it becomes whatsoever you paint on it. You can paint misery, you can paint bliss.

This freedom is your glory. You can use this freedom in such a way that your whole life becomes a hell, or in such a way that your life becomes a thing of beauty, benediction, bliss, something heavenly. It all depends on you; man has all freedom.

That's why there is so much agony, because people are foolish and they don't know what to paint on the canvas.

It is left to you: that is the glory of man. That is one of the greatest gifts of God to you. No other animal has been given the gift of being free, every animal is given an already fixed program. All animals are programmed except man. A dog is bound to be a dog, and forever a dog; nothing else is possible, there is no freedom. He is programmed, everything is built-in. The blueprint is there, he will simply follow the blueprint: he will be a dog. There is no choice for him, no alternatives are available. He is an absolutely fixed entity.

Except for man, everything is programmed. The rose has to be a rose, the lotus has to be a lotus, the bird will have wings, the animal will walk on four legs.

Man is utterly free: that is the beauty of man, the glory. The immense gift of God is freedom. You are left unprogrammed, you don't carry a blueprint. You have to create yourself, you have to be self-creative. So it all depends on you: you can become a Buddha, a Bahaudin, or you can become an Adolf Hitler, a Benito Mussolini. You can become a murderer or a meditator. You can allow yourself to become a beautiful flowering of consciousness, or you can become a robot.
But remember, you are responsible -- and only you, and nobody else.

An optimist is a man who goes to the window in the morning and says, "Good morning, God"
A pessimist is one who goes to the window and says, "My God, it is morning?"

It all depends on you. It is the same morning, maybe the same window, maybe the pessimist and the optimist are staying in the same room -- but it depends. And what a difference when you say, "Good morning, God" and when you say, "My God, it is morning?"
I have heard an ancient Sufi parable:

Two disciples of a great Master were walking in the garden of the Master's house. They were allowed to walk every day, morning, evening. The walking was a kind of meditation, a walking meditation -- just as Zen people do walking meditation. You cannot sit for twenty-four hours -- the legs need a little movement, the blood needs a little circulation -- so in Zen and in Sufism both, you meditate for a few hours sitting and then you start meditating walking. But the meditation continues; walking or sitting, the inner current remains the same.

They both were smokers. They both wanted to ask for the permission of the Master, so they both decided, "Tomorrow. At the most, he will say no, but we are going to ask. And it doesn't seem such a sacrilegious act to smoke in the garden; we will not be smoking in his house itself. "

The next day they met in the garden. One was furious -- furious because the other was smoking -- and he said, "What happened? I also asked, but he simply flatly refused and said no. And you are smoking? Are you not abiding by his orders?"
He said, "But he has said yes to me.

"This looked very unjust. And the first said, "I will go and immediately inquire as to why he said no to me and yes to you."

The other said, "Wait a minute. Please tell me what you had asked." He said, "What I had asked? I had asked a simple thing, 'Can I smoke while meditating?' He said, 'No!' and he looked very angry. "

The other started laughing; he said, "Now I know what is the matter. I asked, 'Can I meditate while smoking?' He said 'yes.'"

It all depends. Just a little difference, and life is totally something else. Now, there is a great difference. Asking, "Can I smoke while meditating?" is just ugly. But asking, " Can I meditate while smoking?" -- it's perfectly okay. Good! At least you will be meditating.

Life is neither misery nor bliss. Life is an empty canvas, and one has to be very artistic about it.

A tramp knocked at the door of an inn named "George and the Dragon".

"Could you spare a poor man a bite to eat?" he asked the woman who answered the door.
"No! " she screamed, slamming the door.
A few seconds later, the tramp knocked again.
The same woman answered the door.
"Could I have a bite to eat?" said the tramp.

"Get out, you good-for-nothing!" shouted the woman. "And don't you ever come back! "
After a few minutes the tramp knocked at the door again.
The woman came to the door.

"Pardon," said the tramp, "but could I have a few words with George this time?"

Life is the inn called "George and the Dragon". You can ask to have a few words with George too.

The fifth question:

OSHO, AS I READ YOUR BOOKS AND HEAR YOUR DISCOURSES YOU SEEM TO MISQUOTE AND TAKE OUT OF CONTEXT THE WORDS OF SIGMUND FREUD. WHAT IS YOUR POINT, OSHO? I DON'T UNDERSTAND THE TRICKERY INVOLVED.

Meeto, I am an ignorant man, as ignorant as Socrates and Bodhidharma. You will have to be patient with me. I am not a scholar, and what I am saying to you is not scholarly; it is just the opposite.

Just a few days before there was a Jungian, and I said at that time, "Wait. Sooner or later, a Freudian will be coming." And now the Freudian has come.

The Jungian was very angry, Meeto, because I had mentioned Jung's name in the same breath with Freud's. He was very angry. He said, "How can you dare to mention Freud's name with Jung's in the same breath -- the great Jung? It is as wrong as somebody mentioning Adolf Hitler's name in the same breath with Buddha's."

It is very unfortunate that the Jungian has left. Otherwise I would have told him to meet Meeto and have a good discussion....

I am not a scholar and I am not concerned with details. And my purpose here is not to inform you rightly; my purpose is not that of a professor. My purpose is not to inform you at all, but transform you. So it doesn't matter. If it serves transformation, I can misquote. If it serves to hit you, your knowledge, your learnedness, I can do anything.

The purpose is to hammer, the purpose is to shock you.

See the purpose. I am not reading a scholarly, learned paper about Freud. Sometimes it may look different to you, if you are very learned and you have been reading books and Freudian psychology and you have been concerned with small details. It will look difficult for you, but that's really the purpose. If you can drop your knowledge and be mad with a madman like me, then something is going to happen to you. Freud is irrelevant.

You say that I quote out of context. Out of context or not, my whole purpose is single-pointed: to destroy your attachment to knowledge. And I will use all kinds of things. And I perfectly agree with Machiavelli as far as this thing is concerned -- that any means is good if the end is good.

I have heard:

It is a joke of "fact and fiction" involving two contemporary English poets, Ben Johnson and John Sylvester.

John Sylvester once told Ben Johnson, "Hey, Ben, you and I are famous poets. Let us now create a poem together. I shall construct the first line, you the next, I the third, you the fourth, and so on. Each line must rhyme perfectly with the other. "

Ben Johnson, suspecting mischief, said, "Okay John, go ahead."

Sylvester recited his first line: "I, John Sylvester, kissed your sister, " and beamed.

An outraged Ben Johnson controlled his temper and calmly said, "I, Ben johnson, slept with your wife."

"Where is the rhyme?" fumed Sylvester.

"Rhyme or no rhyme, it is a bloody fact!" retorted Ben.

So, context or no context, it doesn't matter -- it is a bloody fact.

My purpose is to destroy all attachment to words, to theories. If you are a Freudian, then I will misquote Freud; if you are a Jungian, I will misquote Jung; if you are an Adlerian, I will do the same to Adler. It doesn't matter. Freud, Jung, Adler don't matter.

All that matters is that I have to destroy this constant obsession with words, theories, hypotheses. But I know, scholars are scholars....

The young scholar walked into the pet shop and asked if he could buy 177 cockroaches, 55 beetles, 21 mice, and 7 rats.

"I am sorry, sir, but we can only supply the mice," said the owner of the pet shop. "But, out of interest, what on earth do you want all those other creatures for?"

"Well, I got evicted from my flat this morning," replied the young scholar, "and the landlord said that I must leave the place exactly as I found it. "

I am not that kind of a scholar. If sometimes you get angry, please forgive me.

In a small southern Louisiana country town, the teacher of the one-room school was giving the lesson of

the day on American history. Asking questions to 'dis little girl and 'dat little boy and 'dis little boy and 'dat little girl, she came to 'dis little boy named Beaudreaux, and she says, "Beaudreaux, who signed the Declaration of Independence -- uh?"

Without batting an eye, Beaudreaux says, "Teacha, me -- I don't know. And that ain't all, I don't give a *damn* to know!"

Upset with Beaudreaux's reply, the teacher instructed him to bring his father to school with him the next day. When Beaudreaux's father arrived the next day, the teacher asked him to sit at the back of the room and just observe.

Continuing with the history lesson of the previous day, the teacher proceeded asking questions to 'dis little girl and 'dat little boy and 'dis little boy and 'dat little girl and she came once again to Beaudreaux and she says, "Beaudreaux, who signed the Declaration of Independence -- uh?"

The boy, as steady as the day before, says, "Teacha, it is just like I told you yesterday. Me... I don't know. And that ain't all, I don' t give a *damn* to know! "

Hearing this, Beaudreaux's father jumped out of his chair, grabbed him by his collar and stiff-armed him outside. Obviously upset, but not knowing exactly what to do, the brief silent stare was broken when Beaudreaux's father says, "Now, Beaudreaux, ya know ya momma ain't got much learnin... right? And me, I ain't got *that* much. So if you signed that damn paper, you get in there and *told* that teacha! "

I am a very ignorant man. As ignorant as Socrates, as ignorant as Bodhidharma. Please be kind with me.

The sixth question:

IN THE PROCESS OF BECOMING MORE ORDINARY, WHAT IS HAPPENING, TO THE EGO?

Vipassana, one cannot become ordinary. No, that is not possible. One always becomes extraordinary. Even if you try to become ordinary you will become extraordinary may be "extraordinarily ordinary", but you will become extraordinary.

Becoming cannot lead you to ordinariness. Ordinariness is to drop the idea of becoming. When you stop becoming, you are ordinary. What is the idea of becoming? -- to be somebody special.

And yes, remember the cunningness and cleverness of the mind and its subtle ways of deceiving. The egoistic person can try to become humble, but that's where he misses the whole point. You cannot try to become humble. If you try, your humbleness will be nothing but a new camouflage for the old ego, a new painting, a new coat of paint on the old ego, a new dressing, a new decoration, a renovation -- but the old continues. It is the ego that was trying to become humble, and when you become humble the ego will feel very gratified. The ego will say, "Look Now there is nobody else who is as humble as I am. " But this is ego, this is not humbleness.

The really egoless person is not humble at all. He is neither arrogant nor humble; he is simply himself. The humble person is just the egoist standing on his head, doing a *sirshasana*, a head-stand, that's all. Nothing has changed. Do you think when you stand on your head, something changes? You simply look foolish, silly, that's all. You may think you are doing something great -- yoga, et cetera -- all that happens is that you look silly. Nothing changes in you.

One has to understand the desire to become. Why do you want to become somebody? Even if that somebody, the idea, the ideal, is that of being humble, ordinary even if the idea is that of becoming nobody -- why do you want to become somebody in the first place? Can't you be just that which you are? From where does this desire arise? Watch, analyze, diagnose the desire to become.

You are not satisfied, you are not contented; you are condemnatory towards yourself. You are not feeling that you are the way you should be. You are carrying many shoulds in your head, and those shoulds are creating the fever of becoming.

Who is ordinary? -- one who is without the fever of shoulds. And that ordinariness is nothing but godliness. Only God is ordinary, and those who are or&ry become divine. But it does not happen through becoming, it happens by dropping all desire to become.

Vipassana, you ask me, "In the process of becoming more ordinary..." It is not a process. How can you become ordinary through a process? To become ordinary simply means that you have dropped the very idea

of becoming anybody -- the idea of being ordinary also included in it. You have dropped the very process, you have simply accepted the way you are: *tathata*, suchness. You start enjoying the way you are, the person you are. Whosoever you are, you start enjoying it, you are utterly contented with it.

This is ordinariness. This is not a process; this is a sudden revelation that "I have been chasing shadows, and because I have been chasing shadows I was suffering. I was missing the present moment, the herenow which contains all. And because I was chasing shadows, it was not possible to attain them, so there was frustration again and again and again."

Becoming means you are interested in the future, not in the present. Being is in the present, becoming needs the future. Becoming is always tomorrow: tomorrow you will be ordinary, and then you will enjoy bliss, consciousness, love -- but tomorrow. And tomorrow never comes, it is always today.

Be like trees, be like animals, be like birds.

Somebody asked Jesus, "What is the secret of entering into your kingdom of God?" and he said, "Ask the lilies or the fish or the flowers. Ask!" What is the secret of a lily flower? What is the beauty of the poor lily? What is the richness of the poor lily? The richness is that it is always here and now, it knows only the present time. It knows nothing of the past and nothing of the future.

Remember, if you are interested in the future you will always remain attached to the past. Why? Because if you want to become somebody, from where will you get the knowledge to become? The knowledge will be supplied by the past, by the memory, by the skill that you have learned, by all the experiences that you have passed through. The knowledge will be supplied by the past, the know-how will be supplied by the past. If you are interested in the future, then you will remain half in the past and half in the future -- and this is the division that keeps you schizophrenic. If you are just herenow, the past is not needed.

See it. Think of it. Just this moment, see it. If you are interested just in this moment, no past is needed, no skill is needed, no memory is needed, no knowledge is needed. And if you are just herenow, where is becoming? You are a being.

To be is to be ordinary. To become is to be ill, to become is to be diseased, to become is to remain insane, split, schizophrenic.

But the ego is very subtle. You rush after money, you become frustrated; one day you say, "It is nonsense, only frustration comes. Now I don't want to become extraordinary; I have tried enough. Now I will try to become ordinary. " But trying continues -- the ego has deceived you.

A vain lion wanted to find out why the other animals were not as beautiful as he. First he asked a giraffe. The giraffe did not know. Next, the lion asked a bear. The bear had no answer. Then the lion asked a hippopotamus, and again got no answer.

Finally, the lion met a mouse. He asked the mouse, "Tell me, why aren't you as big, as strong, and as beautiful as I am?"

The mouse looked up at the lion and said, "Well, I have been sick."

The ego is very subtle: it finds explanations, rationalizations. It can't allow you to see the truth. Even the mouse says, "Well, I have been sick." Even the mouse cannot accept that he is just an ordinary mouse. No, not possible.

Watch the ways of the ego. It comes always from new dimensions. If you close one door, it comes from another door. If the front door is closed, it comes from the back door.

The man who really wants to know the truth will watch, will witness all the possible ways of the ego. Watching the possible ways of the ego again and again, a great understanding arises. One day suddenly you have seen all the games of the ego. In that very seeing, becoming is dropped.

Becoming is the shadow of the ego. Becoming is the methodology of the ego. Then you don't want to become a saint, then you don't want to become ordinary, then you don't want to become humble, then you don't want to become pure, then you don't want to become anything. You don' t even want to become God; there is nothing you want to become. Becoming simply evaporates. And in that evaporation you are left alone, beautifully alone, totally alone, with no mind.

Mind is not needed at all for the being; it is needed only for becoming. It supplies methods, know-how, technology -- it is not needed, it is irrelevant. Then it falls silent. In that silence you are ordinary. But it is not the end result of becoming. On the contrary, it is the disappearance of becoming.

The seventh question:

OSHO, WE MUST BE FREE. YET WHERE DOES FREEDOM END AND SELFISHNESS BEGIN?

Deva Pagal, freedom has to be understood. It is a very delicate matter, a very subtle matter, one of the most profound, because freedom is equivalent to God.

That's why Mahavira refused the existence of God, because he accepted the existence of freedom, and that was enough. He called ultimate freedom *moksha*. *Moksha* means absolute freedom, ultimate freedom; then there is no need for God. Freedom is another name for God.

Three things have to be understood. First, there is a kind of freedom that you are acquainted with: that is freedom *from*. A child wants to be free of the parents. The slave wants to be free from the master, from the boss. This is freedom from; it is a reaction, it is the ego asserting itself. And I am not saying there is anything wrong in it; you just have to watch the different colors of freedom.

When you are seeking freedom from, sooner or later you will fall into another trap -- because it is a reaction and not an understanding. That's what happened in all the revolutions in the past. In 1917 the poor masses of Russia revolted against the Czar, wanted to be free from Czardom. And they became free just to become slaves again, because they had no positive idea of freedom. Their idea of freedom was negative. Their whole interest was how to be free from the Czar. They forgot, they completely forgot, that just to be free from the Czar was not going to help; some other Czar would be waiting.

The moment you are free from the old Czar, the new Czar will jump upon you -- and the new will be more powerful, and the new will create a far more dangerous slavery, because the new will know that you can revolt. You have revolted against the old: he will have to make a better, stronger structure of slavery so that you cannot revolt anymore. He will be more cautious, obviously.

That's what happened in Russia. Stalin proved to be a greater Czar than all the Czars put together. He massacred, murdered more people than all the Czars put together. Even Ivan the Terrible was not so terrible as Josef Stalin proved to be. Stalin was not his real name, but given by the people. It was given in appreciation, but in fact it is not a compliment. "Stalin" means "a man of steel". Yes, we call strong people, courageous people, men of steel. But in fact it proved to be just a derogatory thing: he proved to be a man without heart.

The real man of strength is not without heart, because without heart you are a machine, not a man. The real man of strength is hard as steel and as soft as a lotus petal. Only then has a real man attained. But Stalin was just steel, a robot -- no heart, no compassion, no love. He killed millions of Russians, he created the greatest slavery yet in history. Even Adolf Hitler was far behind him.

Adolf Hitler had concentration camps, true, but Stalin made the whole country a concentration camp. Russia is a concentration camp, there is nothing else; the whole country is a concentration camp. Every single person is watched, people are put against each other. You cannot even talk to your own wife honestly, because who knows? -- she may report against you. You cannot even talk to your children because they are members of the youth league; they may report against you. And they are being taught, women are being taught, that the country, communism, is the only value; everything else can be sacrificed for it. Small children are being taught to detect and spy on their fathers and mothers, on what they are talking about, and report it -- because communism is God. Everything else can be sacrificed.

The whole country became a concentration camp. People became afraid even to think, because who knows? -- there may be some way of knowing your thoughts. There may be an electrode fixed in your head -- who knows? -- which goes on broadcasting to the communist party what you are thinking.

Now it is possible, scientifically it is possible, to fix electrodes in your head. You will never be aware of them, because deep inside your skull there is no sensitivity. So if something is put there you will never know about it, you will not feel its presence. But it can go on reporting what you are thinking to the headquarters, what kind of thoughts are moving in you; it can give signals. And there is every possibility that it is going to be practiced on people in communist countries.

People revolted against the Czar just to fall into the hands and clutches of a far more dangerous Czar. Russia seems to be the only country where revolution has no possibility; its very roots are cut. It seems impossible that Russia will ever go through a revolution again.

So when you are seeking freedom from.... For example, if you are searching for freedom from the

society, the established society, then you will fall into the trap of some alternative society. You will become a hippie or a yippie or something, and there you will again be in the same trap. If the established society wants you not to wear long hair, then in the hippie community you will be asked to wear long hair. If you do not have long hair you will look odd. People will laugh at you, they will think that you are a square. They will think that you are stupid, that you are not a rebel. So if you are trying to escape from one slavery, you are *bound* to fall into another, because your inner mechanism is already conditioned to being a slave. You can change masters, that's all.

The Christian can become a Hindu, the Hindu can become a Mohammedan, the Mohammedan can become a Jew -- it doesn't matter. You only change masters, you remain the same. First you Were dependent on the Hindu priest, now you are dependent on the Christian minister. First you were dependent on the Koran, now you depend on the Geeta, but dependence continues. This is not true freedom.
Freedom *from* is not true freedom.

Then there is another kind of freedom: freedom *for* -- the second kind of freedom, which is far better than the first. The first is negative. The second is positive: one wants to be free to do something. For example, you want to be free of your family because you are in love with music. You are not really against the family. You are *for* music, and the family creates a hindrance, so you escape from the family. You are not against the family, against the parents, but they want you to become an engineer and you want to become a musician.

And it is good to be a musician even if you have to suffer for it. It is better to be a musician if you *really* want to be a musician, if you have a passion for it, than to be a successful engineer, rich, comfortable, safe. You can be safe, rich, comfortable, secure, but you will be dead if you do something which you never wanted to do. If you want to become a musician or a dancer or a poet and that is your passion, then go for it. You may be a beggar, you may never become known, you may never be rich -- because the society does not need much poetry.

The society does not need much music, it needs more weapons to kill. It does not need poetry because poetry cannot be of much use in War. It needs atom bombs, hydrogen bombs. It needs soldiers, not sannyasins. It is a society based on hate, it is a society which is rooted in violence. It is a society which is greedy and lives through greed, ambition, lust -- lust for power.

If you become a good ladder climber your parents will be happy -- although the ladder leads nowhere. One day suddenly when you have become the president of the country, on the last rung of the ladder, then you see the point: that you have come to the highest and now it looks as if your whole life has been a wastage -- because the ladder leads nowhere. You are just in the sky, hanging. You have not arrived anywhere.

But now to say this is not right... because at least the people who have not arrived believe that you have reached. To say, "I have not reached," will need great guts.

That's what Buddha did when he renounced his kingdom. He said, "There is nothing." That's what Mahavira did when he renounced his kingdom, what Ibrahim did when he renounced his kingdom; he said, "There is nothing. " But these people are really courageous people. Otherwise it looks so stupid; when everybody thinks you have reached, why say it? Why not let the illusion continue? And what is the point in saying that you have been after something which was absolutely absurd, ridiculous, that your whole life has been foolish? Why Say it, why confess it? Just keep quiet. Go on holding on to the top, remain there till you die, but never tell the secret to anybody because that will prove that your whole life has been just a life of utter mediocrity, unintelligence.

If you want to be a musician or a poet, *be* a musician, *be* a poet. And this is a second kind of freedom: you will be at least happy that you are doing your own thing, not somebody else's thing.

And this is my experience: that to be doing one's own thing is the greatest joy in the world -- whatsoever that thing is appreciated by the society or not, valued by the society or not, whether it can be sold in the marketplace as a commodity or not. If it is the thing that you passionately desire, intensely desire, then do it; and whatsoever the cost, sacrifice yourself for it.

This is the second kind of freedom: freedom for. This is a positive approach, better than the first. The first type of person becomes a politician. The second type of person becomes a poet, a painter, an artist. The first freedom is negative, the second freedom is positive -- but remember, they are aspects of the same thing.

Even the first type of freedom at least pretends that there is some goal. Even the politician says, "We are fighting to be free -- from this kind of society, this kind of structure, this kind of politics. We are fighting to be free from this society just to create another society. We are fighting *for* some goal, some value, some

utopia, some ideology." Even he has to pretend that, because the negative cannot exist alone; at least the positive has to be talked about. So communism talks about a classless society, utopia, where everything will be beautiful, where paradise will have descended on the earth. It will take infinity, but that goal has to be given. Otherwise people will not fight for a negative freedom.

So the negative implies the positive; and vice versa, the positive implies the negative. When you want to become a painter and your parents are not agreeing and your society thinks it is foolish, you have to fight with them. So freedom *for* will have something to do with freedom *from*; they both are together.

The real freedom is the third kind, the transcendental freedom. What is that? It is neither from nor for; it is simply freedom. It is just freedom. That is *moksha*: just freedom. Neither against anybody -- it is not a reaction; nor to create some future -- there is no goal. One simply enjoys being oneself, for its own sake; it is an end unto itself.

Freedom from creates the politician, the reformer, the social servant, the communist, the socialist, the fascist. Freedom for creates the artist, the painter, the poet, the dancer, the musician. And just freedom for its own sake creates the sannyasin, the spiritual person, the truly religious.

Pagal, your question is, "We must be free. Yet where does freedom end and selfishness begin?" The first two are selfish, ego-oriented. The first, freedom from, is very egoistic because it has to fight against. It is violent; it has to be very egoistic. It has to disobey, it has to destroy, it has to conspire against the status quo. It needs great ego. The politician is nothing but pure ego.

The second, freedom for, also has ego, but more delicate, more subtle, not so gross as the politician's. The musician also has the ego, but more delicate, softer, more gentlemanly. The poet also has the ego, but nice, sweet, not so bitter as the first. They both are ego expressions.

Only in the third, pure freedom -- neither against nor for -- is there no ego and is there no selfishness, because the third freedom happens only when the ego has evaporated. If the ego is still there, the freedom may be either the first or the second. The third requires as basic the phenomenon of the disappearance of the ego :FANA. One has to understand the ego to attain the third freedom.

Watch the ways of the ego. Go on watching. There is no need to fight for, no need to fight against; there is only just one need: to watch and be aware of how the ego functions, its mechanism. And slowly, slowly out of that awareness, one day the ego is found no more. Because the ego can exist only in unawareness. When awareness comes and the light comes, the ego disappears like darkness. And then there is freedom. That freedom knows no ego.

And that freedom is love, and that freedom is God. That freedom is nirvana, that freedom is truth. In that freedom you exist in God, God exists in you. Then nothing wrong can ever happen through you. Then your life is virtue. Then your very breathing is meditation. Then you walk and it is poetry. Then you sit silently and it is dance. Then you are a blessing to the world. You are blessed.

The Secret

Chapter #7
Chapter title: These Letters Have No Meaning

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A MAN WHO HAD SPENT MANY YEARS TRYING TO PUZZLE OUT MEANINGS WENT TO SEE A SUFI AND TOLD HIM ABOUT HIS SEARCH.
THE SUFI SAID, "GO AWAY AND PONDER THIS -- IHMN." THE MAN WENT AWAY. WHEN HE CAME BACK, THE SUFI WAS DEAD. "NOW I SHALL NEVER KNOW THE TRUTH!" MOANED THE PUZZLER.
AT THAT THE MOMENT THE SUFI'S CHIEF DISCIPLE APPEARED. "IF," HE SAID, "YOU ARE WORRYING ABOUT THE SECRET MEANING OF IHMN, I WILL TELL YOU. IT IS THE INITIALS OF THE PERSIAN PHRASE 'IN HURUF MAANI NADARAND' -- WHICH MEANS, 'THESE LETTERS HAVE NO MEANING.'"
"BUT WHY SHOULD I HAVE BEEN GIVEN SUCH A TASK?" SAID THE PUZZLING MAN.
"BECAUSE, WHEN A DONKEY COMES TO YOU, YOU GIVE HIM CABBAGES. THAT IS HIS NUTRITION, NO MATTER WHAT HE CALLS IT. DONKEYS PROBABLY THINK THAT THEY ARE DOING SOMETHING FAR MORE SIGNIFICANT THAN EATING CABBAGES."

RELIGION IS NOT A PHILOSOPHICAL ENTERPRISE; it has nothing to do with mind. Religion has no problems to be solved. It is not a question of thinking, it is a question of living. It is a question of going deeper into your being. It is not a question of intellectual thought process but existential deepening in your own self. Religion has no question-marks as philosophy has.

Philosophy is questioning, religion is a quest the difference is great. If you think, you go on moving on the periphery. Thought has no profundity, thought is always superficial. It is like waves on the surface of the ocean. Waves cannot exist in the depth of the ocean, they can only exist on the surface.

Thinking is like waves on the surface of consciousness, and the question is to know the depth. You can go on chasing the waves, you will not attain to anything. Your life will be a sheer wastage.

But why does man go on thinking? When it is a question of getting into one's own being, why does he keep clinging to the surface? It is out of fear; depth needs courage. You will have to dive deep. Who knows what there is in the depth? You may disappear, you may not be able to come back again, you may melt. And the depth is dark, very dark. On the surface there is light, and on the surface there are many people just like you; you are not lonely. In the depth you will be alone. The deeper you go the more alone you will be. At the very center of your being there is just aloneness and nothing else. There you cannot take your friends, crowds, people. Unless one is ready to go on this lonely pilgrimage, one continues thinking.

Thinking is a substitute, a substitute for something which is totally different -- deepening. Thinking needs talents, deepening needs only courage. In the world of thinking you can prove your ego very easily. If you are articulate, a little logical, cunning, clever, calculating, you can become a great man.

But in the depth no talent is needed; all that is needed is immense courage to be alone.

That's what meditation is all about. Meditation is just the diametrical opposite of thinking. Meditation is not thinking at all, it is a state of no-thought.

Philosophy is a substitute for religion. Those who go into philosophy are lost to religion, and those who want to go into religion, they have to drop all kinds of philosophizing.

Out of fear thinking arises -- it keeps you occupied; out of the fear of being alone -- it keeps you engaged. And certainly you can always rationalize that your engagement in thoughts is of great significance. If you are thinking about God, naturally you can believe that you are thinking about something great. But whether you are thinking about God or about cabbages, it makes no difference at all -- thinking is thinking. The object does not make any difference.

The only transformation happens when you drop thinking, when suddenly you are in a state of no-thought, no-mind. There are people who think about money, and people who think about power, and people who think about success; and there are people who think about God, prayer, meditation -- but there is no difference at all. The object of thinking does not change the process of thinking -- let it sink deep into you -- otherwise people simply go on changing their objects. If somebody is thinking of money we say he is a worldly man, and if somebody is thinking about God we say, "Look, what a religious man!" Both are worldly. The man who is thinking about God is also as afraid of no-thought, of aloneness, as the man who is thinking of money; no difference at all.

Your gods and your ghosts, all are created out of fear. The people you find in the temples and churches and mosques praying, bowing down to the statues they themselves have made, are not in prayer, they are simply trembling with fear. It is out of fear that they have created the temples, it is out of fear that they have created a God. God is their ultimate companion. They want never to be alone, so they say, "When I die, the wife will leave me, the husband will leave me, the children will be no more with me, the whole world will leave me -- but God will be with me." At least they can hope that, that "God will be with me. But I will not be alone." And religion starts happening only when you gather courage to be alone.

There is something like God, but that happens only to people who are ready to be alone. Aloneness brings you to your own divinity. Beware of the gods that you have created out of fear !
A story:

Three men went up to a haunted house because they had heard there was a fortune there.

The first man went in while the two others remained outside. He saw some money on a table and started to put the money in his pocket, when he heard a voice say, "I am the ghost of the Holy Navel, put the money back on the table !" The man ran out the back door.

The second man entered because the first took so long. He also saw the money on the table. As he started to put the money in his pocket, a strange voice said, "I am the ghost of the Holy Navel, put the money back on the table!" This man also fled out the back door.

The third man got tired of waiting, and he went inside. He saw the money. As he began to put the money in his pocket, a strange voice said, "I am the ghost of the Holy Navel, put the money back on the table!"

But instead of running away, the man said, "I am the ghost of Davy Crockett, and I will put the money in my pocket!"
The ghost disappeared, and the man went out the front door a rich man.

The fear is the root cause of all your gods and all your ghosts. The fear is the root cause of how you have created heaven and hell.

The other side of fear is greed. Wherever fear is, there is greed, wherever greed is, there is fear; they are two aspects of the same coin. So you have created ghosts and gods -- ghosts out of fear, gods out of greed -- and you have created hell and heaven. If you look deeply into your theologies, you will not find anything else but the psychology of fear and greed.

The true religion makes you free of fear and greed. And the only way to be free of fear and greed is to be able to be alone, is to be able to go in, into the darkness of your inner being, to move to the center.

We remain on the periphery, and the center is not far away, and you have not to travel long to reach the center. It can happen this very moment -- because it is your center. You may be keeping your back to it; just a hundred-and-eighty-degree turn and it is there. It has always been there, but you have not yet gathered enough courage to face yourself. So you get involved in so many things: in relationships, in business, in power politics, in ambitions. You go on getting involved in something or other just to avoid one single fact -- and that is you. This creates a double-bind. Because you are avoiding yourself you start creating a false self. One cannot live without a self; at least a nominal self, a nominal center is needed, otherwise you will fall apart, into pieces. Because you avoid the real self you have to create a false self; that is the ego.

The ego is a make-believe illusion, but very utilitarian. It gives you some idea of your being centered, although that idea is very chaotic. The ego cannot really give you the idea of being centered. In the first place it is only a combination of many opinions that have been expressed about you by others. Somebody has said you are very great and somebody has condemned you. Now both the ideas are there. Somebody has said you are beautiful and somebody has said that you are ugly; now both the ideas are there.

Your ego is a patchwork: all the opinions that have been expressed about you, good and bad, favorable, unfavorable, are collected there. Out of these ideas you have created a kind of person in your mind, an image: "Who am I?" This image is very hotch-potch; that's why your life remains a chaos, a mess. And because this image has come from the outside, from people who don't know your center -- can't know our center, because even you don't know your center, how can they? it is always something which is opposite to your real center -- you become two persons instead of one. You become a duality. You are something and you believe yourself to be something else. You do one thing; you think you are doing it because of this motivation, but there is some other motivation of which you are completely unaware. You can never become integrated. You will go on becoming more and more schizophrenic.
I have heard...

There is a story about a spinster who had a habit of checking under the bed to see if it was safe to go to sleep. For years she went through this ritual of checking to make sure nobody was hiding there. After many years of doing this, one day she looked and, lo and behold, there was a man hiding under her bed.
She screamed from excitement and said, "So finally you are here! "

On the surface you are one thing, in the depths just the opposite. On the surface you may be a saint, in

the depths a sinner. On the surface you may be very moral and deep down you may be carrying all kinds of immoral desires. On the surface you may look always very happy, smiling, and deep down you may be just despair and nothing else.

This distance goes on growing and becomes bigger and bigger as you grow in life and in experience. By the time you die you don't die as one man, you die as a crowd. The child is born as a single individual, but by the time he is eighty and ready to die, certainly he will be two persons. More possibility is that he will be more than two -- three, four, five, six, ten -- nobody knows. He can be a crowd.

You just watch yourself and you will not find a single self in you but many selves. You are multi-psychic, you have many minds, and each mind is fighting with your other minds. There is great competition inside, continuous quarrel. And in that quarrel, in that conflict, you are dissipating energy; and when you dissipate energy in constant civil war you lose zest for life. You lose all possibilities to be ecstatic, you lose joy.

William Blake is right when he says, "Energy is delight." That's a very profound statement. Yes, energy is delight, and the greater the energy you have the greater will be your delight. It is energy that becomes delight; overflowing energy is delight, overflowing energy becomes celebration. When the energy is dancing in you, in unison, in a deep harmony, in rhythm and flow, you become a blessing to the world.

But how can it happen if you are continuously fighting and your whole energy goes into fight? And nobody is going to win, because all those selves are false. Only the true can win. Only truth is ever victorious, lies can never win; yes, small battles maybe -- one lie can win upon another lie -- but the ultimate war can never be won by any lie. It is won only by the truth. But we go on choosing this lie and that lie, and we never move towards the truth.

This is a very strange situation man finds himself in, and this is everybody's situation. And because we start thinking about life, life's problems, life's mysteries, we get trapped in scriptures, doctrines, theories -- because from where else are you going to get the answer? If you ask, "Who created the world?" now how are you going to find the answer to who created the world? You were not present there when the world was created -- if it ever was created. How are you going to find the answer to who created the world? One thing is certain -- nobody could have been present, because if somebody had been present then the world would have already been there. Nobody could have been present, so nobody could have been a witness. And once you ask such a stupid question, which looks very, very intelligent: who created the world? -- almost every religious person goes on asking this -- then you are bound to fall into a trap. Then those cunning and calculating people who can answer it -- and all their answers are false because nobody can be a witness to it, and all their answers are contradictory to each other...

Mahavira says the world was never created. Now how to believe whether he was right or not? Christians say the world was created exactly four thousand four years before Jesus Christ was born... on the first of January, on Monday, in the early morning, at six o'clock. Now this is patently stupid, because now we know, enough proofs are there, that the world has existed -- at least this earth has existed -- for millions of years. If the world was created four thousand four years before Jesus, that means the world has existed for only six thousand years. But the ruins of Harappa are seven thousand years old; it is scientifically proved. And we have found bones of animals which are millions of years old. But you will be surprised at what Christians say.

There was one Christian thinker who said that God can do that -- he made the world exactly four thousand four years before Jesus; but God is omnipotent -- he made bones that look millions of years old. And why did he make these bones? -- just to test your trust. Those who are really trusting, they will trust, and those who doubt will fall into hell. Cunning people can always go on finding explanations.

To ask a question means you are ready to receive some answer from somebody. And whenever you receive some answer from somebody you are falling more and more away from the truth, because truth can never be borrowed. Neither can the Vedas give it to you, nor the Koran, nor the Bible. Neither can Buddha give it to you, nor Mohammed, nor I. *Nobody* can give it to you.

Truth has to be discovered by everybody in his own being. You are truth! "Ana el haq!" Mansur, the great Sufi, declared "I am truth!" But how can you declare this unless you have reached to the very core of your being? Because we ask such questions, we are supplied with answers.

There is one economic law: wherever there is a demand there will be a supply. Ask a stupid question and you will get a thousand and one stupid answers. And because you have asked the question, the question creates irritation; you cannot be satisfied unless you receive some answer. The question goes on haunting you, so you are bound to fall into the trap of some dogma, doctrine, scripture, priest, philosopher. You are

bound to fall into somebody's trap, and it is because of a wrong question.

The only right and religious question is one: that is, who am I? Because nobody can answer it, that's why it is the only valid question -- only you can answer it. Nobody can say who you are, only you; and you too only when you go deep into yourself, beyond all the labels that are sticking on your surface: that "I am a doctor", that "I am an engineer", that "I am a businessman", that "I am a professor"; that "I am a Christian", that "I am a Hindu", that "I am a Catholic" or a communist, socialist; that "I am Indian", or German or Japanese.

When you start penetrating all these labels that have been stuck on you -- they are many, layers upon layers; if, you throw away one layer of labels you will find another layer of labels there -- you will have to peel all these labels off. Man has become almost like an onion: you have to peel all the layers off, and then only one day you reach to the center. That center is nothingness. Sufis call it *fana*: all is gone, all that you had believed in, all that you had trusted in, all those labels gone. You are no more a Hindu and no more a Mohammedan. You are no more a communist, no more a socialist. You are no more this or that -- *neti-neti*, neither this nor that. You have abandoned all those labels. You are not even a man or a woman, because consciousness cannot be man or woman. You are neither white nor black, because that is only the pigment in the body. You are not the body either. Why? -- because you can be conscious of the body. I can See my hand; that means the seer must be separate from the seen. I can observe my thoughts, so I am not my thoughts. I can watch my feelings, so I am not my feelings either.

You go on, "I am not this thing, I am not that thing." You go on and on, then a moment comes: all things have been dropped. You are a no-thing; that means nothing.

Nothing is not a state of emptiness. Remember, nothing is not a state of emptiness, nothing simply means no-thing. You are a consciousness, not a thing. And the consciousness cannot be reduced to anything whatsoever. It is irreducible. The consciousness cannot be made an object, it always remains your subjectivity. The deeper you go, the deeper you will find it is standing beyond and beyond and beyond. It is always the beyond, the transcendental.

So it cannot be identified with anything: the body, the color, the race, the language, the religion, the church, the philosophy -- no, not at all. All those things are borrowed. You have been told that you are a Hindu, so you believe that you are a Hindu. Just think: the day you were born, if you had been removed from your family and you had been brought up by a Christian or a Mohammedan, would you have ever thought that you are a Hindu? And who knows, exactly the same thing may have happened: you may have been brought up by a Christian, but you may not have been born to a Christian family. You would not have ever been able to find it out, there would be no way. You will always think that you are a Christian, Mohammedan, Hindu, or whatsoever is told to you. You are born as purity, a mirror, then things are imposed on you.

The religious person has to unburden himself.

I am reminded of a minister who so thoroughly bored the members of his congregation that they finally asked him to leave.

"Give me one more chance," he pleaded.

The congregation turned out in force the next Sunday and heard him deliver, to their surprise and delight, the most inspired sermon heard for years.

After the service, everyone shook his hand warmly. One man, an elder of the church, said, "You must stay, with an increase in salary, of course."

The minister accepted. Then the elder said, "That was the greatest sermon I have ever heard. But tell me one thing. As you began to speak you raised two fingers of your left hand, at the end two fingers of your right hand. What was the significance of those gestures?"

"Those," answered the minister, "were the quotation marks."

Just look at yourself: whatsoever you are, whatsoever you think you are, is within quotation marks. You have been told. You are quoting others when you say, "I am a Hindu." Your Hinduism is within quotation marks. When you say, "I am a communist," you are again quoting others. You can believe in the Bible, or in DAS KAPITAL, it doesn't matter; you are a believer. Then you are not a true person. You have not yet known who you are. You are clinging to some information fed from the outside by others.

To discover oneself means to drop *all* quotation marks, to be utterly naked in the sun. Then only one becomes religious, then only one knows one's true center and being. But people are wasting their energies in

unnecessary questions. You ask one question, you will get a thousand and one answers for it, and you will become more and more confused. If you believe in any answer that answer is not going to satisfy either; it will create new questions.

For example, if you believe that God created the world, then the question arises: why? Nothing is solved. You were thinking, "My question, 'Who created the world?' will be solved if I can trust and believe that God created the world," but now the question arises: why? Why did he not create it before! What was he doing before he created the world? For eternity, just think... what was he doing! And why did he suddenly create the world four thousand and four years before Jesus? Why so suddenly? What happened, what motivation? Maybe some answer can be given to it; that is not going to help. New questions will arise. That is one of the indications of a false answer: it does not solve the basic question; on the contrary, it creates more questions.

Then the question arises, "Okay, he created the world for a certain reason, but why did he create such an ugly world, with so much suffering, with such poverty, illness, death? Why such an ugly world?" Some answer will be supplied: that he had created a beautiful world, but Adam created the original sin and that's why we are suffering. But why did he create Adam in such a way that he was capable of committing the original sin? Ultimately he must be responsible for it. The tree is judged by the fruit; God has to be judged by his creation. If he has created this world, then he doesn't look like much of a God. He looks more like a devil. Why did he create Adam with such desire, with such disobedience? And even if he had created Adam, why did he create the Tree of Knowledge in the Garden of Eden? At least he could have destroyed it, or not created it. Problems and problems... And for thousands of years man has been writing, thinking, puzzling about these things.

Sufis say this is all nonsense, and only mediocre minds become interested in it. The real, intelligent person simply gets out of all this rubbish.

But people go on asking in a kind of unawareness, not knowing why they are asking, not knowing what answers they will get, not knowing that each answer is going to create new problems. And the more problems you have, the more mediocre you become.

Everyone may not be as unaware as the owner of a large furniture store who was in Denmark to buy some stock -- but still, everyone is unaware. While on his business he happened to meet in a hotel elevator a beautiful girl who gave him a friendly smile. The furniture store owner tried to become acquainted, even though neither could understand a word of the other's language. He drew a picture of a taxi and she nodded her head in agreement, so they went for a ride in a taxi.

While riding in the cab he drew a picture of a table in a restaurant and again she nodded her head in agreement, so they went to a fine restaurant for dinner. After dinner he sketched two dancers and she was delighted. They went to a nightclub and had a lovely time.

Then the girl indicated she would like to use the pencil and paper, which he gave to her. She drew a picture of a four-poster bed. The fellow was dumbfounded. As he said to a friend later, "You know, I never could figure out how that girl knew I was in the furniture business. "

Now you can go on figuring it out your whole life.

People are mediocre; not that they are born mediocre. Every child is born utterly intelligent, absolutely intelligent, but We destroy intelligence. That's wh+at we do with our children in the schools, colleges, universities. These are the factories where we create machines and destroy human beings. These are the factories for mis-education, where we go on throwing more and more information into the child without ever helping him to become more aware, more meditative, more silent. We never teach the child how to be silent, how to be alone, how to sit by a tree sometimes and just be still -- just still, watching the green of the trees and the red of the trees and the gold of the trees, and the sun, and the birds on the wing -- just simply being there, utterly silent, not doing a thing, not thinking, just being, breathing in great joy, in great gratitude. We never teach children how to be open to existence.

All that we do in the schools and the universities is we go on pouring necessary and unnecessary information into their heads. And it is no wonder that when a person returns from the university he comes home a mediocre person. It is very rare to come back from the university and still be intelligent, very rare. Very fortunate people can escape from a university without being harmed by the university. The university creates computers, not human beings. Its whole effort is how to make you useful as a clerk, as a collector, as a stationmaster. It has no concern with your heart, with your being; it has no concern with your life. All that

it teaches is how to earn your living -- but to earn your living is not equivalent to being alive.

To be alive needs something more, something deeper, something more profound. To be alive needs more awareness, more meditativeness, more consciousness, not more information.

Intelligence is intrinsic to every human being, and not only to every human being, to everything that exists: in trees -- trees are utterly intelligent; of course they have a different dimension of intelligence -- and so are the animals and the birds. And in a way, their intelligence remains pure, it is not contaminated. Man's intelligence becomes contaminated.

By the time the child is four years of age he has lost the real zest for life, love for life, joy of life. He has lost something immensely valuable. It has been replaced by plastic things. He is now being forced to become a parrot. He will simply repeat; now his whole life will be a repetition. He will be a gramophone record.

Two men who had been boyhood companions were reunited after many years. One was a preacher, the other a sailor. Each was the proud owner of a parrot. In the interests of science, the two birds were placed in the same room, and the preacher's parrot immediately asked,
"What must we do to be saved?"

"Man the pumps, and work like hell or we will all go down with the ship," replied the sailor's pet.

This is how you are doing things, not a little bit differently, just exactly like that. The preacher's parrot has been listening again and again to the preacher, the priest: "What must we do to be saved?" He has learned it. He does not know the meaning of it, he *cannot* know the meaning of it; but he can repeat the words. And the sailor's pet answered, "Man the pumps and work like hell or we will all go down with the ship." He has also heard continuously, "Man the pumps and work like hell or We will all go down with the ship." Both are simply repeating without any meaning.

Watch yourself, how you go on repeating what your parents have told you, what your teachers have told you, what your priests have told you, what your politicians have told you. Watch! And if you really want to become intelligent -- and you will not be really alive if you are not intelligent -- then drop all those repetitions. It is better to be ignorant than to have borrowed knowledge, because ignorance has a beauty of its own; it is innocence. Knowledge is ugly if it is borrowed; it makes you a gramophone record -- "His Master's Voice". You go on repeating your whole life. Even parrots are not that unintelligent.

An old maid, who enjoyed the companionship of a profane parrot, was in the habit of receiving a visit from her pastor each Monday. Before the reverend gentleman arrived, the maiden lady would throw a cloth over the parrot's cage. It happened after one such visit that the preacher had occasion to call again the following day. Seeing him on the porch, the old maid hastily threw the cloth over her pet's cage.

As the minister entered the room, the parrot remarked, "This has been a damn' short week!"

Even parrots are not as unintelligent as your so-called knowledgeable people are.

Intelligence is a mirror-like quality in your consciousness; it reflects that which is. It has no past, it has no future, it has only present. Intelligence lives in the present; knowledge lives in the past and hopes for the future -- and goes on missing the present. No mirror can reflect the past -- or do you think it can reflect the past? The mirror cannot reflect the woman who was looking in the mirror yesterday. It is gone and it is gone. The mirror cannot reflect what is going to happen tomorrow; that which is not yet, is not yet. The mirror only reflects this moment, whatsoever is.

Intelligence reflects whatsoever is, knowledge goes on repeating the past and fantasizing about the future. It is because of knowledge that you are missing your life.

Sufis call these people donkeys. Why do they call them donkeys? -- because a donkey can carry all the scriptures and yet will remain unaware of what he is carrying. He will not know the meaning. A donkey can carry the Koran, the Veda, the Geeta, the Bible. You can load all great scriptures of the world on the donkey and the donkey will carry them, and may even feel very egoistic: "Look! I am no ordinary donkey, I am carrying all the great scriptures of the world" -- but the donkey is a donkey. He does not know any meaning.

That is the situation of a pundit, of your so-called learned people. Sufis call them donkeys. In a subtle way they are carrying the Vedas, the Korans, the Bibles, but they don't know the meaning, because the meaning cannot be known through study, the meaning cannot be known through words. The meaning can only be known by experience. You cannot know the meaning of Jesus' words by studying the Bible and all

the commentaries on it. You can know the meaning of Jesus' words only when you attain to Christ consciousness, when *you* become a Christ. And remember, to become a Christian is not to become a Christ. Christian means a plastic flower, Christ means a real rose. The Christian is an imitation, an imitation of Christ. That is the title of one of the most famous Christian books, Thomas A. Kempis' IMITATION OF CHRIST. How can you imitate Christ? And if you imitate you will not be Christ, *certainly* you will not be Christ; you will be only a carbon copy. You will not have any authenticity, you will not have any original experience of your own. You will be a parrot, a gramophone record, "His Master's Voice".

You can understand the Bible only when you have become a Christ, because those words were uttered in that state of consciousness. Unless you attain to that state of consciousness you w ill not be able to know the meaning -- and by "meaning" I am not meaning the dictionary meaning. Dictionaries are there and you can look into the dictionaries and you can find the meaning, but that is not the real meaning. Those are only synonyms; they replace one word with another word.

For example, what is the meaning of love? You can go into the dictionary and you can find many meanings of love -- profane love and sacred love, and the love of the mother for the child, and the love of the husband for the wife, and the love of the disciple for the Master -- you can have all those meanings in the dictionary. But unless you taste something of love, unless you fall in love yourself, unless you become soaked with love, unless your heart throbs with love, your heart sings with love, unless you feel the dance of love happening within you, you will not know the real meaning. The meaning has to be existential.

Today's story:

A MAN WHO HAD SPENT MANY YEARS TRYING TO PUZZLE OUT MEANINGS WENT TO SEE A SUFI AND TOLD HIM ABOUT HIS SEARCH.

Every single word has to be meditated upon.

A MAN WHO HAD SPENT MANY YEARS TRYING TO PUZZLE OUT MEANINGS...

There are many people -- and they are very respectable people, because people think they are doing something great; philosophers, thinkers, theologians -- they are simply wasting their life, and wasting it to no purpose. They go on seeking and searching for meaning in words, they become very very skillful about words, but all that they know are words. Their words are empty.

THIS MAN HAD SPENT MANY YEARS TRYING, TO PUZZLE OUT MEANINGS...

Once a man came to me. For thirty years he had been searching into the lives of Buddha and Mahavira for only one single thing -- who was older? They both were contemporaries, and the records are puzzling and confusing because the people of those days were not much interested in records. They were not interested in the so-called history at all. Their interest was far deeper. They were not interested in the personality of Buddha, his body, where he was born, the exact date, et cetera. They were more interested in what had happened in his consciousness. Their records are very accurate as far as Buddha's enlightenment is concerned, but their records about his physical birth, his physical death, how long he really lived, are just very confusing.

So is the case with Mahavira: there are records which say Mahavira was older; and it can be proved that he was older because he never mentions Buddha. But Buddha criticized Mahavira many times. That means Mahavira must have been very old, already respected, recognized. Buddha must have been very young and he had to fight his way. He must have criticized Mahavira. Mahavira must have kept silent, because who bothers about a young man? Let him speak, it doesn't matter. But there are books which say that Buddha was older and Mahavira was younger; they can also prove it.

Proofs are very easy. The same thing can be used to prove just the opposite, and the same thing has been used.

Those who think that Buddha was older say that he was angry with Mahavira because he was younger

and was trying to convert his disciples; that's why he was angry and he criticized Mahavira. Mahavira did not bother. Who bothers about an old man? "He will be here just a few days, and gone." He went on working on his own. And he had all to gain, because he had no disciples that Buddha could take away, but he could take away Buddha's disciples. Buddha must have been angry.

That is how people go on thinking. Both kinds of people miss. They don't understand either Mahavira or Buddha, because neither could Mahavira be angry nor could Buddha be angry. And neither of them could be interested in converting others' disciples. But this is how scholars think. That is *their* mind that comes in. It says something about the so-called scholars and the historians.

This man who came to me, for thirty years -- he was a well-known man, had written many books, particularly on Mahavira and Buddha -- his whole problem was how to decide who was older. He asked me, "Can you shed some light on this problem, who was older?"

I said, "That is just rubbish to bother about. Why should I waste my time on who was older? And how does it matter in any way? It is not going to affect what Buddha was, whether he was three years older than Mahavira or ten years younger. Neither is it going to affect Mahavira's vision. But why have *you* wasted thirty years? Your thirty years have just gone down the drain. And if some day you come across Buddha and Mahavira, they will laugh. They will say, 'You are a fool! Why have *you* wasted your thirty years? And you are getting old; any day you will die -- when are you going to become a Buddha on your own?'"

He was shocked, because nobody had been so hard on him. For a moment he could not speak a single word. But he was an intelligent man, he recognized the truth. He said, "Perhaps you are right. But nobody ever told me this; everybody appreciated my work, that I am doing some great research. You are the first person who has been so hard with me. But I can see the point -- my thirty years are lost."

And from the day he saw me, just within six or seen months he was dead. So his whole life gone, and he was thinking he had been doing great research.

And there are millions of people; your universities are full of such people -- they strut about and brag about how many Ph.D.s and D.Litt.s they have, and how many papers they have published in great academic journals. But if you look into their work you will be surprised: it is just trivia, utterly meaningless.

This man must have been a philosopher. HE HAD SPENT MANY YEARS TRYING, TO PUZZLE OUT MEANINGS... WENT TO SEE A SUFI AND TOLD HIM ABOUT HIS SEARCH.

Now, a Sufi is just the opposite of a philosopher. A Sufi is one who is not concerned with words at all. A Sufi is one who is not interested in scriptures at all. A Sufi is one who is interested in going into existence itself. He does not want to bother about the word "beauty", he wants to experience beauty itself. He is not concerned about the word "water", he is thirsty and he wants to drink water. His interest is in drinking, his interest is existential.

HE TOLD HIM ABOUT HIS SEARCH. The Sufi must have laughed inside himself. This is not a search at all! The search has to be inwards; the search has to be into reality, into that which is, not into words and puzzles. All that search into words and theories keeps you away from the real search.

THE SUFI SAID: "GO AWAY AND PONDER THIS... IHMN."

The man must have felt very happy -- so now he had got a *real* puzzle from a *real* Sufi. He must have really rejoiced. He must have pondered over it.

It was just a koan, just as Zen Masters give koans -- "Go and ponder over the sound of one hand clapping," or "Go and meditate on the original face that you had before your parents were born." Now what kind of face did you have before your parents Were born? Not even you, but your parents... even they were not in existenCe. Then, what face did you have? That is your original face. Go and ponder over it. Absurd... you cannot figure it out. The whole point is to give you something absurd, to make you aware that all your life you have been doing such absurd things and thinking that you are doing some great research or search, that you are a spiritual seeker.

Now see the point: the Sufi says, "Go away and ponder this -- IHMN. " And that man did not even ask what it is!

That's what he had been doing his whole life. It must have fallen in a harmony with his mind. He must have been intrigued, tremendously thrilled: "Now this is a real puzzle and I will show this Sufi that I can find out the answer to it. "

THE MAN WENT AWAY. WHEN HE CAME BACK, THE SUFI WAS DEAD.

Remember, if you come across a Master, don't miss the opportunity, because the next time you come the Master may not be there. Life is fleeting.

He missed a great occasion. He was face to face with a Master who could have guided him into the innermost mysteries of life, but he became satisfied with a toy, a meaningless thing. He could have become a disciple. Instead of becoming a disciple he was perfectly satisfied with something utterly foolish, and he did not even ask what it was. That would have been against his intellectual ego; he would find out himself.

There are people who come here, but they would not like to get involved in the experiment that is going on here. They remain outsiders, spectators, because they believe that they can work it out on their own. Why should they get involved? They should watch from the outside, find a few clues, and then escape. Those clues will all be rubbish -- they will be like IHMN. A few people come here, and then they become very scared.

Just a few days ago a famous Dutch actor, writer, a well-known person in Holland, came, and started becoming afraid. He had come with the idea of becoming a sannyasin, not exactly knowing what it meant. He must have thought that it was just a formality. Watching here, seeing sannyasins committed, devoted to a great inner search, he became more and more afraid. He had come with a friend; the friend is now a sannyasin.

When his friend took sannyas he was there, and in that darshan, two, three times, he started weeping. When his friend was taking sannyas tears were flowing from his eyes: a great turmoil -- to be or not to be, to take the jump or not; a constant hesitation. His innermost core wanted to get involved, but his worldly-wise mind was afraid, thinking, "What will happen back home? Moving in orange in Holland? People will think that I have gone mad." And he is well-known.

That is the trouble when you become well-known. When you are famous you are more of a prisoner than you are a free man, because then you have to look at what people will think because your prestige is at stake. It is good to be a nobody; you can move into the search easily. When you are somebody, then the fear arises.

The fear was not spiritual, the fear was very worldly.

For two lectures he was here, crying, weeping, and then he even became afraid to come to the lectures. And then yesterday suddenly he escaped from Poona; gone to Nepal. And this is just out of fear. He seems to be an intelligent person, but is using his intelligence in a wrong way.

The day he was at darshan I could feel his heart. He has the heart; the heart is not dead yet. Just a little caring, just a little watering, a little better soil -- that sannyas could have provided easily -- a little meditation, and he would have become a totally transformed person. He would have been on the wing. But he has missed. And I know he will have to come back.

But then, who knows? I may be here, I may not be here. But *this* opportunity he has missed. And he is not a young man; he is getting old. Maybe I will be here; he may not be able to come back, he may not be here tomorrow. Life is very precarious.

To come across a Master and to miss the Master is the greatest accident, very unfortunate, that can happen to a man.

And remember, this has been happening to all of you, because many of you were there when Buddha was on the earth, and many of you were there when Jesus was crucified, and many of you were there when Lao Tzu was alive, and many of you must have come across many Masters, because you are not new ones. You have been here as long as the existence has been here; you are ancient ones. But you have missed.

And one can always find explanations for missing.

Now, this man is really to be pitied. He was so close to the flame. A little more courage and he would himself have become aflame, but he missed. He went with a toy -- IHMN... so foolish, but that's how it happens.

You go to a Master and you want something without risking anything at all. And nothing can be attained without risk. You have to pay for everything. And when you want truth, you have to pay with your totality, with your whole being.

THE MAN WENT AWAY. WHEN HE CAME BACK THE SUFI WAS DEAD. "NOW I SHALL NEVER KNOW THE TRUTH, " MOANED THE PUZZLER.

AT THAT MOMENT THE SUFI'S CHIEF DISCIPLE APPEARED. "IF," HE SAID, 'YOU ARE WORRYING ABOUT THE SECRET MEANING OF IHMN, I WILL TELL YOU. IT IS THE INITIALS OF THE PERSIAN PHRASE 'IN HURUF MAANI NADARAND' WHICH MEANS, 'THESE LETTERS HAVE NO MEANING.'"

Sometimes -- and it happens to almost all -- you become puzzled by such stupid things that later on you will laugh at yourself. You will find it very ridiculous -- why had you become so interested in such a thing?

Just watch your own questions. How many of them are just useless? and why do you go on pondering over them? and why do you go on feeding them with your energy? Why do you go on carrying their load? Just watch for twenty-four hours, take note. You will be surprised -- ninety-five percent of the load can be dropped right now, and you will feel such great freedom.

But the problem is that the ego *always* wants some problems. It exists through problems. If there is a problem to solve, the ego has some work to do. If there is no problem to solve, the ego has nothing to do; and when there is nothing to do the ego starts dying. The ego is a great doer.

That's why all real Masters in the world have been telling you: meditation is nothing but a state of non-doing, a state of passivity. Sitting silently, doing nothing, and the spring comes, and the grass grows by itself. Meditation is not something which you have to do, it is something which you have to *be*. It is a state of non-doing, it is a state of utter receptivity. Only then, the ego dies.

That's why ego is not interested in meditation. It is perfectly interested in chanting a mantra, and that mantra will be nothing but IHMN. It is perfectly happy just with something to do; give it something to do and it is perfectly happy. And it creates mountains out of molehills. It makes small problems very big. It is a very great magnifying glass; just ants start looking like elephants. Then you have much work to do -- because if there is only an ant, what work is there? And the ego is not much interested in the ant, it needs elephants. It makes mountains out of molehills.

I have heard...

Mrs. Smith's husband was of a nervous disposition and somewhat inclined towards hypochondria. From time to time he would be taken with strange ailments which for some reason or another never developed into anything fatal.

But one morning, just at breakfast time, it appeared that Mr. Smith's time had come. He staggered out of his bedroom with ashen face and terror-stricken eyes. His body was bent forward in the shape of a parenthesis.

"Ah, Carrie! " he wailed, "it has come just like expected. I am due to be an invalid the rest of my days."

"Henry!" shrieked Mrs. Smith. "What on earth has happened?"

"It came on while I was dressing. All of a sudden I found that I could not lift my head. I could not straighten up. Now I feel that I am actually being drawn double."

"Are you in great pain?"

"No, no pain at all -- it is probably paralysis! Run for a doctor! "

Mrs. Smith flew. In a few moments she was back with the family physician, and entering the room where her husband lay, she stood by wringing her hands while the doctor made an examination. Suddenly the doctor's shoulders began to quiver and heave.

"Ah, doctor, is there any hope?"

"Why yes, Mrs. Smith, there is," said the doctor presently. "In fact, his condition should improve rapidly after he has unhitched the third buttonhole of his vest from the top button of his trousers. "

All your problems are like that. Sometimes a very small problem is magnified by your ego, because the ego always likes big things. It lives on big things, it is not interested in small things.

The chief disciple said, "Don't be worried. "

"IF YOU ARE WORRRING ABOUT THE SECRET MEANING OF IHMN, I WILL TELL YOU IT IS THE INITIALS OF THE PERSIAN PHRASE 'IN HURUF MAANI NADARAND' -- WHICH MEANS, 'THESE LETTERS HAVE NO MEANING AT ALL.'"

"BUT WHY SHOULD I HAVE BEEN GIVEN SUCH A TASK?" SAID THE PUZZLING MAN

"BECAUSE, WHEN A DONKEY COMES TO YOU, YOU GIVE HIM CABBAGES THAT IS HIS NUTRITION, NO MATTER WHAT HE CALLS IT DONKEYS PROBABLY THINK THAT THEY ARE DOING SOMETHING FAR MORE SIGNIFICANT THAN EATING CABBAGES."

The Master had to give something stupid to this man, because this man could not have understood anything better than that. You get only that which you deserve, because nothing more can be absorbed by you.

Remember it always: you have to be worthy to get something better. The Master is always just. He is ready to give you as much as you can take, but he cannot give you more. You will not be able to understand it; in fact, you will misunderstand it. You may misuse it. You may *harm* yourself with it, because anything that you cannot absorb, cannot digest, becomes poisonous to your system. The Master has to be careful to give you only that which you can absorb. If you can eat only cabbages then only cabbages will be given to you.

The disciple is one who prepares himself, who prepares to receive more. He does not demand, because demands cannot be fulfilled. You can demand anything which may not have any relevance to your being. The donkey can demand anything -- which may not prove nutritious, which may not be nourishing, which may even be poisonous. But the Master has to give only that which you need in a particular moment.

If you need a shock he will give you a shock; if you need a good beating he will give you a good beating; if you need love he will give you love; if you don't need love in a certain moment he will ignore you, he will completely forget about you, as if you don't exist at all. But whatsoever is your need, the Master fulfills it. He does not fulfill your demands, remember.

And the person who fulfills your demands is not a Master. He is dangerous -- beware of him, because he does not know your real needs. He cannot be any help to your growth. It is a long journey, a perilous journey too, hazardous. The path is an uphill, mountainous track; there is every possibility -- a slight mistake and you will fall into the ditch, or you will disappear into the valley. It is a narrow path. It is a razor's edge.

The Master has to be very careful to give you only that which you are capable of absorbing. If you absorb it, more will be given to you. You will never be loaded. The Master gives nourishment, not weight, because the weight will become a hindrance to your progress. He does not give you knowledge, he gives you only hints; then you have to work upon those hints. But you always receive that which you need, never less, never more.

If you are blind the Master will not talk about light; that will not be of any help to you. If you are deaf the Master will not talk about music and will not play his flute; that will be useless. First your eyes have to be opened. And remember, nobody is blind; people are only blindfolded, so the blindfold can be removed.

The real Master will not talk about light but will try in every way to remove the blindfold. Rut the problem is: you may resist, because you may think that your blindfold is a protection to our eyes. Your ears may be blocked but you may think that it is a safeguard, that it doesn't allow unnecessary sounds to enter you. You may have the idea that sounds are dangerous or light is dangerous.

People are living with so many misguides, with mis-education, with so many false ideologies, but still they have many opinions. It is very rare to find a man who has no opinions.

The Master first has to take all misguidance, all mis-education, all opinions, away from you. Those are your blindfolds. Otherwise it is playing music to a deaf person or bringing light to a blind man. It is utterly futile, and no Master ever engages in any futile activity.

A young lady sat next to a distinguished bishop at a church dinner. She was some-what modest and diffident, and was rather awed by the bishop's presence. For some time she hesitated to speak to him, waiting for what she considered a favorable opportunity. Finally, seeing some bananas passed, she turned to him and said,

"I beg your pardon, but are you fond of bananas?"

The bishop was slightly deaf, and leaning forward, asked, "What did you say?"

"I said," repeated the young lady, blushing, "are you fond of bananas?"

The bishop thought a moment and then said, "If you want my honest opinion, I have always preferred the old-fashioned nightshirt."

If you are talking to a deaf person, remember not to use words like bananas; he may think you are talking about pyjamas.

You have to take every care -- with whom you are talking, what you are saying, what it is going to

become in him; because what you say is not the point, what will be heard is the point. What you give is not the point, what will be received is the point. And it is not necessary that whatsoever is given will be received. In this very exchange, things change. One thing is said, another thing is heard; one thing is given, another thing reaches.

The Master is very careful -- he gives only that which can reach you. The first thing is to make a contact with you.

And this man missed from the very beginning. If he had been a little alert, the first thing, the first intelligent thing to inquire about would have been, "What is this IHMN?" He simply went away and started pondering over it. He relied too much on his own ego. He must have thought, "I have been working so many years thinking about puzzles, riddles, problems. I will solve this." He was not even anxious to know what exactly it was.

A great Sufi parable is:

A king wanted to appoint a prime minister. Four great thinkers of the country were called. They were put into a room and they were told that the door was going to be locked and the lock was not an ordinary lock, it was a mathematical puzzle: "Unless you solve the puzzle you will not be able to open it. If you solve the puzzle you will be able to open the lock and come out."

He went out, closed the door. Three persons out of the four started immediately working. They had brought papers and they had brought a few guidebooks, and they started working hard. There were a few numbers written on the lock; they watched the numbers, they noted down the numbers. They started working out the problem, what the problem was.

The fourth simply sat in the corner. The three others thought him to be mad: "What is he doing?" He was sitting there with closed eyes. After a few minutes he stood up, went to the door, pushed the door -- and it opened! and he went out!

And all those three were engaged, continuously engaged. They didn't even see what had happened, that the one man was already out.

When the king came with the man, he said, "Now stop your activity. The examination is over. I have chosen my prime minister. This is the man. " They could not believe their eyes. They said, "What has happened? He was not doing anything, he was just sitting in the corner. How could he solve it?" And the man said, "There was no problem. I simply sat there, and the first thing, the basic thing, was to know whether the lock was locked or not. The moment I came to feel it, I simply meditated silently. I just gathered my consciousness together, I became completely quiet. From where to start? The first thing an intelligent person would ask was whether there was really a problem or not. If there was a problem it could be solved; if there was no problem how could it be solved? And if you start solving, now you are going into an infinite regress; you will never be out of it. So I went just to check whether the door was really closed, and it was not closed."

And the king said, "Yes, that was the trick: there was no lock. The door was not closed, it was left open. I was waiting for the man who would ask the real first question. You accepted the puzzle and you started solving it; that was where you missed. You could not have solved it even if you had worked for your whole life. This man knows how to be aware in a situation. He asked the right first question."

This seeker, the so-called seeker, missed. The right first question was to ask, "What is this IHMN?" and the whole story would have been totally different; but he went to solve it.

Now the disciple said, "There is no problem. It simply means 'These letters have no meaning', and you were searching for meaning."

In fact, no letters have any meaning. Meaning is in life, not in words. Meaning is in living, not in scriptures. Meaning is in love, not in the word "love". Meaning is in loving.

Change the gestalt: that is the message of the story. Change your mind from words to life itself. Become more existential. Had he asked the right question he would not have missed the Master.

Now he asks the disciple: "BUT WHY SHOULD I HAVE BEEN GIVEN SUCH A TASK?" CRIED THE PUZZLING, MAN.
"BECAUSE WHEN A DONKEY COMES TO YOU, YOU GIVE HIM CABBAGES."

"You were a donkey and nothing more. You were a very scholarly, learned man, knowledgeable -- you

were a donkey."

That is the Sufi meaning of the word "donkey": one who carries great weight of knowledge.

"The Master knew you, he recognized you immediately, he respected your donkeyhood. He simply gave you cabbages. That's how a donkey has to be received. This was just a cabbage. "

THAT IS HIS NUTRITION.

"And you were happy, and you went away with great gratitude towards the Master."

NO MATTER WHAT HE CALLS IT...

"You called it a great puzzle given by a great Sufi Master, but it was simply cabbage. You meditated over it, but it was nonsense. One cannot meditate over it, there is nothing to meditate over."

That is the meaning of a Zen koan: there is nothing to meditate over in it.

Sometimes it has happened: the Master has given the koan "What is the sound of one hand clapping?" and the seeker simply slapped the Master. And the Master laughed. He said, "There is no need for you to meditate over it. You already know the answer! "

This is the answer: when a Master gives you the koan, go and meditate... what is the sound of one hand? This is the answer, but you cannot imitate it. If you just imitate it you will be caught. If it happens spontaneously -- "What nonsense!": and the seeker simply slaps the Master, and he says, "What are you trying to do with me -- making a fool of me? Stop playing games with me! I have come here really to seek" -- that is the beginning of a right disciplehood. He is not hitting the Master out of disrespect, not at all. He is simply saying to the Master, "Don't play games with me. Don't befool me. I don't need cabbages, I am not a donkey. These cabbages may have worked for other donkeys but these will not work for me. I need real nutrition."

"DONKEYS PROBABLY THINK THAT THEY ARE DOING SOMETHING FAR MORE SIGNIFICANT THAN EATING, CABBAGES."

That's what the donkeys in the universities and the colleges and research centers and great academies think -- that they are doing something great. They are simply eating cabbage; that is their nutrition. They are struggling, fighting about small matters: who was older, Buddha or Mahavira; whether Krishna ever existed or not; whether Jesus is a myth or a historical person. This is all nonsense.

The real thing is one: when am I going to become authentic, true, original; when am I going to know myself; when will I be able to answer the question, "Who am I?" That is the only religious question; all other questions are false. And if you have asked the one question, the basic question, the answer is hidden in the question itself.

If you go on asking deep inside yourself, "Who am I?" and you don't accept any false answer given by the mind, from the labels attached to you -- that you are this or that, a Hindu, Mohammedan, communist, Catholic, man, woman, beautiful, ugly, old, young, body, mind -- if you don't accept any answer given by the mind and you go on asking and asking, and the question penetrates your heart like an arrow and goes deeper and deeper to the ultimate core, there, suddenly, is the explosion.

Not that you will hear a voice saying who you are; there is nobody. But you have come to your source; you have tasted it, you have known it, you have experienced it. And with that one question solved, all questions disappear. That one experience is the experience of God. It liberates. It is truth.

Truth is in your being, but you can find it only by becoming a quest, an intense, passionate longing to know yourself.

Drop all other unnecessary questions. Only one question is relevant: Who am I?

The Secret

Chapter #8
Chapter title: The Cool White Shine Of His Beloved

18 October 1978 am in Buddha Hall

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The first question:

OSHO, I TOO, THEN, AM A DONKEY. IF YOU HAD GIVEN ME IHMN TO MEDITATE OVER, I WOULD HAVE SILENTLY ACCEPTED IT OUT OF TRUST THAT YOU WERE GIVING ME WHAT I NEEDED. OR IS IT A MATTER OF TRUST? CAN YOU PLEASE EXPLAIN THE RIGHT ATTITUDE OF A DISCIPLE RECEIVING INSTRUCTION FROM THE MASTER?

Idama, the moment you recognize that you are ignorant, you are no more, because only intelligence can see the point of one's own stupidity. The stupid person cannot see it; that's why he is stupid. The most fundamental stupidity is that one cannot see it. When you start seeing your unintelligence, intelligence is arising in you. When you start recognizing your confusion you are becoming clear. Otherwise who will recognize the confusion? You are becoming separate from the confusion.

You say, "I too, then, am a donkey." If really you can see it, then you are no more. Then the first ray of intelligence has penetrated you. No donkey can accept it; the donkey will make much fuss about it. If you tell the donkey, "You are a donkey," he will kick you! He will become your enemy. But if you can find a donkey who simply tries to understand the fact of his stupidity, that's enough proof that the change has started happening.

And secondly, Idama, you did not understand rightly the meaning of the story. The person who had come to the Sufi Master was not a disciple. He was just curious. He had come accidently. Just because he was going to all kinds of people -- to all Masters, learned people, schools -- he had come to this Master too. It was just part of his accidental life. He was not there to seek and to search. He was not there to be in the company of the Master; he was not ready to dissolve into the Master. He was not surrendered either.
Listen to the story again:

A MAN WHO HAD SPENT MANY YEARS TRYING TO PUZZLE OUT MEANINGS WENT TO SEE A SUFI AND TOLD HIM ABOUT HIS SEARCH....

He must have bragged about his search. He had come to be recognized by the Master, that "Yes, you are a great seeker; you have already done so much." He had come to be certified. He had not come as a seeker, he had not come to become part of the family of the Master, because unless somebody becomes part of the family of the Master, falls in tune with the Master, nothing can be done for him. He was an outsider, just a visitor, was bragging about his search -- which was utterly meaningless because he was simply trying to think over puzzles.

That's what philosophy is: it is nothing but trying to puzzle out meanings. It is like a blind man thinking about light.

You must have heard the ancient Indian parable that five blind men went to see an elephant. They touched the elephant from all sides. Somebody touched his legs and thought that the elephant is like a pillar, obviously, and so on, so forth; and they all started quarreling. Everybody was proposing a philosophy about the elephant and nobody had seen the elephant. They were all blind, but a part of the elephant had been touched by each. But the part is not the whole, and if you start calling the part the whole you are falling into one of the greatest lies possible. It is the greatest lie because it contains a little portion of truth in it. It is a half-truth, a partial truth, and a partial truth is more dangerous than a total lie because it can deceive people. You can be deceived through it, and you can deceive others, because it contains a little ingredient of truth.

They all started fighting and quarreling. That's what philosophers have been doing; this is the story about philosophers.

And each philosopher has touched a part -- because the totality is not conceivable through the intellect. The totality is conceivable only when you dissolve your ego, your intellect, your heart, everything into it -- when you disappear into the ocean like a dewdrop falling into the ocean. Then you know the whole of it, then you see, then you experience. Otherwise everybody comes to touch a small portion of this infinite universe, and then he starts claiming, "This is the truth." That's how systems of philosophy arise.

This man must have been a philosopher. He was trying out, figuring out what this reality is, who has created it, why he has created it, what is the purpose of existence, what is the goal, what is the source. And those are all puzzles, and insoluble puzzles; they cannot be solved. Only stupid people become interested in them, but these stupid people think they are religious.

Seeing this man's utter stupidity, the Master had given him another puzzle, because that's what he was interested in.

I will not give you IHMN unless I see that a donkey has arrived. Donkeys keep far away from me -- they know that they will be exposed here. They never come close to me. It needs courage to come close to me because the closer you come, the more you will be exposed; the closer you come, the more naked you will be standing under the sun; the closer you come, the more your image about yourself will be shattered into pieces; the closer you come, the more you will see that whatsoever you have been doing up to now has been utterly absurd.

It needs guts to come close to me. It always needs guts to come close to a Master.

The man had come just out of curiosity: maybe he can get another puzzle. His interest was not truth, his interest was puzzles. He wanted some puzzle so he could take a challenge and start working out the way to solve it. He was not interested in truth.

Truth is not a puzzle at all. Let me repeat it: truth is not a puzzle. Truth is not a problem, not at all. Truth is very simple, utterly simple. And truth is not a problem, but a mystery -- just as love is a mystery, not a problem. You cannot solve it through logic, mathematics. You can move into love, you can be madly in love, you can have the taste of it, it can transform you, but it is not a problem to be solved but a mystery to be lived.

Truth is this mystery that surrounds you, in the form of people, in the form of trees, animals, birds, stars. This whole mystery is the truth. There is nothing problematic about it. It is already here. You *are* in it; how can you solve it? You *are* it; who is there to solve it? There is nobody except the mystery. How can a small ripple in the ocean solve the mystery of the ocean? It itself is part of the mystery. So are we.

The religious person is one who has seen the fact that existence is not problematic; it is mysterious, it is miraculous. You dive deep into it. Celebrate it Make a festival out of it. Sing, dance, love, pray, paint, create music -- but don't try to solve it.

The musician is much closer than the philosopher; so is the poet much closer than the philosopher; so is the dancer even closer than the musician and the poet. Why is the dancer so much closer? Because in the dance you dissolve: the dancer disappears and only the dance remains. Dance is one of the deepest meditations possible.

In India we have conceived of God as the dancer, Nataraj. That's very significant, because when a painter paints, immediately he becomes separate from the painting. If the painting remains in his being, he is one with it. When it is yet hidden, just a seed, just a thought, a dream, then the painter is one with his painting. The moment he has painted it, poured it on the canvas, he has become separate from it. Duality has arisen. So is it the case with the poet, so is it the case with the musician.

Only the dancer has something unique: the dancer remains one with the dance. Even when he starts dancing, the unity is not broken, there is no duality. Utter oneness. In fact, when the dancer is thinking about the dance there is a duality -- the idea of the dance and the dancer -- there is a subtle duality. The

moment he starts dancing even that duality disappears. Then the dancer is the dance. There is no dancer separate from the dance, no dance separate from the dancer. This is *Unio Mystica*.

God is a dancer. That means he has not painted the world; otherwise he would have become separate from it. It is not his poetry; it is not his music. It is his dance. He is in it, he *is* it -- right this very moment, these green trees, and the sun pouring its gold through them, and the call of the bird, and you here sitting in silence, just being with me for no particular reason, just enjoying this moment, this silence. This is it.

The man who had come to the Sufi Master was a thinker; he was not a disciple. Very knowledgeable. Had he been a disciple, the Master would have never given him IHMN, because it is utter nonsense. He had given this to the man just to see how he reacted -- and the man was very happy, grateful, that now he had got a great Sufi puzzle, he would go and meditate. It was his ego that was satisfied. He was gratified. It was not trust that he didn't ask a question; it was because of the ego that he didn't ask a question. How can such a great philosopher ask a question? He will work it out himself; he will go home and ponder over it.

Idama, you ask me, "If you had given me IHMN to meditate over, I would have silently accepted it out of trust.... " He had not accepted it out of trust. If he had known even a little bit of trust, if the Master had seen even a little trust in his being, this puzzle would not have been given to him. There was no trust. The man must have been a doubter because thinkers live through doubt. They live in doubt; doubt is their very medium of functioning.

A student comes to the Master with all kinds of doubts. That is the difference between a student and a disciple. When the disciple comes, he comes all in trust.

... THE SUFI SAID, "GO AWAY AND PONDER THIS -- IHMN." THE MAN WENT AWAY....

Not because he trusted, not because he was a devotee, not because he was in any love relationship with the Master, but just because he said, "Okay, so I will bring the answer. Just give me a little chance. I have all the capacities and the intelligence and the talent, and I have worked out many puzzles before. Soon I will be here with the answer. "

... WHEN HE CAME BACK, THE SUFI WAS DEAD. "NOW I SHALL NEVER KNOW THE TRUTH!" MOANED THE PUZZLER....

But he could not get anything out of those four puzzling letters, IHMN -- because there was nothing to get out of them.

... AT THAT MOMENT THE SUFI'S CHIEF DISCIPLE APPEARED. "IF," HE SAID, "YOU ARE WORRYING ABOUT THE SECRET MEANING OF IHMN, I WILL TELL YOU. IT IS THE INITIALS OF THE PERSIAN PHRASE 'IN HURUF MAANI NADARAND' -- WHICH MEANS: 'THESE LETTERS HAVE NO MEANING.'"
"BUT WHY SHOULD I HAVE BEEN GIVEN SUCH A TASK?" CRIED THE PUZZLING MAN.
"BECAUSE WHEN A DONKEY COMES TO YOU, YOU GIVE HIM CABBAGES. THAT IS HIS NUTRITION, NO MATTER WHAT HE CALLS IT. DONKEYS PROBABLY THINK THAT THEY ARE DOING SOMETHING FAR MORE SIGNIFICANT THAN EATING CABBAGES."

The Master had given such an absurd thing to meditate over because the man wanted some challenge to his ego. He was not interested in truth. He was interested in some great puzzle so he could fight with the puzzle, find out a solution to the puzzle, and feel good that "I have got the intelligence, that I have got such power, that I am no ordinary man; I am a great philosopher" -- although he was only a donkey, and only cabbages were given to him.

You say, "If you had given me IHMN to meditate over, I would have silently accepted it out of trust..." First, I will not give such a thing to any of my disciples. But sometimes I give a few puzzles to people -- because they are not disciples, even if they think they are. If they are not disciples, or only pretending to be disciples, I give them a few puzzles. But if they can accept those puzzles out of trust, that very phenomenon immediately makes them disciples.

There is a subtle point to be understood. If the Master had seen that this man had accepted out of trust, if this man had bowed down and touched the feet of the Master -- if the Master had seen in some way that he had accepted out of trust he would have said, "Wait, let me change it. You don't need a cabbage, you are not

a donkey. "

Trust is the greatest intelligence. Why don't people trust? because they don't trust their intelligence. They are afraid, they are afraid that they may be cheated. They are afraid; that's why they doubt. Doubt is out of fear. Doubt is out of a kind of insecurity in your own intelligence. You are not so confident that you can trust and you can go into trust. Trust needs great intelligence, courage, integrity. It needs a great heart to go into it. If you don't have enough intelligence, you protect yourself through doubt. It is doubt that shows that you have a very mediocre mind, although mediocre minds, people who doubt too much, think that they are "great skeptical minds". It doesn't matter what donkeys think; cabbages are cabbages. It is their nutrition, although they think they are doing something very great, something very significant. Maybe they are waiting for the whole existence to be grateful to them because they are transforming cabbages into great energy!

The man who doubts thinks that he has great intelligence. That's why he doubts, that's why he is skeptical, that's why he is atheistic and all that. That is not true.

If you have intelligence you are ready to go into the unknown because you know that even if the whole known world disappears and you are left in the unknown, you will be able to settle there, you will be able to make a home there in the unknown. You trust your intelligence. Doubt is on guard. Intelligence keeps itself open because intelligence knows, "Whatsoever happens, I will be able to take the challenge, to respond adequately." The mediocre mind has not that trust in itself.

What I am saying is you can trust a Master only if you trust yourself. If you can't trust yourself, how can you trust the Master? If you can't trust yourself, how can you trust your trust in a Master? It is impossible.

If the Sufi had seen even just a little ray of trust in the man, he would have immediately taken the puzzle back. He would have himself said, "This means nothing. You don't need a cabbage -- you are not a donkey. You are not merely a knowledgeable man; you are a real seeker. Now rather than giving you a puzzle, I will give you a taste of the mystery that I am, and the whole existence is, and you are too. But you are fast asleep -- let me awaken you." Then the whole thing would have been different.

Idama, I cannot give it to you because you *have* trust.

Have you watched one thing? It is very difficult to deceive a small child. Even very cunning people find it very difficult. If a small child is carrying a note of a hundred rupees, nobody will be able to cheat the child. It will be very difficult to cheat the child. Why? -- because of the trust, the innocence, the very innocence. And if you take the note from the child you will never be able to forgive yourself. That memory will haunt you forever and ever; it will create hell for you.

Have you watched some strange things like this? You are sitting on a railway platform and you tell some stranger who is sitting by your side, "Please, just take a little care of my luggage; I am going to purchase a ticket. " You don' t know the man, he is an absolute stranger, you have never seen him before. You are leaving your suitcases, all your money, all your things in the hands of an unknown stranger. Who knows? he may escape with the whole thing, but it never happens. Why does it never happen? -- because of trust. How can that man deceive you? You trusted him, an unknown stranger. There was no need to trust him: you don't have any proof of his honesty, of his character, you know nothing about him -- but it *never* happens.

If you are watching your luggage, he *may* steal something -- that is possible -- but if you leave your luggage to him and go to purchase a ticket, it is impossible. What makes it impossible? Trust has its own power. Trust has its own energy, its own vibe. The very gesture that you trusted him makes it impossible, he cannot deceive you.

That means, when people deceive you, it is not only their fault. You are also at fault. You must be carrying mistrust in you -- they got the vibe. If trust prevents them from deceiving you, then your mistrust about people must be creating an atmosphere in which deceiving becomes easier for them.

Idama, I would not have given it to you. I have seen the light of trust in your eyes. And even if I had given it to you, out of trust it would have changed its total quality. Then it would not have been just a puzzle, it would have become a koan. If you had accepted not out of the ego but out of the trust, it would have become a great meditation. And if you had accepted out of trust and love, just repeating this sound, meaningless sound, would have led you into some deeper realms of your being.

It is said -- an ancient Indian story -- there was a dacoit, a robber. He was looting all kinds of people. One day he came across the mystic Narda. Narda was singing on his one-stringed guitar, utterly lost in ecstasy, passing through a jungle, and the robber caught hold of him. Narda continued playing on his one-stringed guitar.

The robber's name is Balia; later on he became a great seer, Valmiki. He was the first man to write the

story of Rama.

Balia could not believe his eyes, because he had seen two types of people up to then, up to that moment. One was the type who would start trembling, seeing the strong man. He was a very strong man, and very dangerous and murderous. Just seeing him there, the other would start trembling and collapse, would give all that he had, voluntarily, to him. He had seen one kind was that, the coward, the fearful. And the other kind was the brave, who would start fighting back. Either the person would start running or the person would start fighting. Fight or flight -- these had been his two experiences up to then about people.

But Narda did nothing. He was a third type. For the first time Balia had come upon the third type. He continued playing on his musical instrument with the same joy and the same ecstasy. Even Balia started feeling the joy, the vibe. And Narda was dancing, and Balia also started dancing. And Balia said, "This is strange. What are you doing to me? I am a robber and a murderer. I can kill you. You should not trust me. "

But there was nobody to listen to him; the song continued, the music continued, that celestial vibe continued. And then when Narda was finished with his music he asked Balia, "What do you want?"

By this time a great change had happened. Balia said, "I would like to be as ecstatic as you are. Can you help me? I don't want anything else. You are the first man who is really rich. I have come across only beggars up to now -- rich beggars, poor beggars, but all beggars. You are the first man who is really rich, and you have such richness that I cannot rob it. It is your inner richness. Can I also have some glimpses like this? Is it possible for a murderer like me, a robber like me, a sinner like me? What should I do?"
Narda said, "You do one thing: start chanting the name of Rama."

Then Narda went, and Balia got really into it. He was a man of will, very strong. He chanted day in, day out.

When you chant "Rama, Rama, Rama, Rama" continuously, when there is not much gap between "Rama" and "Rama", slowly, slowly you will start hearing "Mara, Mara, Mara." If you chant "Rama, Rama, Rama" continuously, the gestalt will change. The "m" of the "Ram" will become joined with the "ra" of another "Ram" that is following. Then it becomes "Mara, Mara. " Ram means God, Ram means the immortal element, the eternal element; mara means death.

Balia was a very uneducated man, had never been in any kind of religious education. He forgot all about Ram; slowly slowly he chanted only "Mara, Mara, Mara."

Months passed. Narda went back; he was surprised. Balia was chanting "Mara, Mara, Mara"; his whole body was chanting "Mara, Mara, Mara." Narda could feel from miles away the change that had happened to that jungle. It had a different atmosphere. When he came closer and heard "Mara, Mara," he was surprised because this man has been chanting completely in a wrong way.

He came closer and saw Balia. The man was totally transformed. He was luminous -- the ecstasy had happened. It happened even by chanting a wrong mantra. Narda kept quiet; he didn't say anything to him. There was no need, no point in disturbing the poor man. He had arrived!

There is a Sufi saying that even a wrong means becomes right in the right person's hand, and vice versa, even a right means becomes wrong in a wrong man's hand. And it is so. The ultimate result depends on your heart, not on the means used. When a Master is alive, he can use any means, and they all become transforming forces. When the Master is gone, all those means slowly, slowly lose the grace. Then people go on doing them for centuries, but nothing happens. Right means in wrong hands are wrong; wrong means in right hands are right.

If you had trusted, then even this meaningless sound, IHMN, would have become a great meditation to you.

And the last thing, Idama, you ask, "Can you please explain *the* right attitude of a disciple receiving instruction from the Master?" Only no attitude is the right attitude from the side of the disciple. If you have a certain attitude, that means you are not totally open. You are open only in a certain way, in a limited way. You have your certain conditions. No, the disciple has no conditions; the disciple's surrender is unconditional. He is just open -- no attitude. Because "attitude" means your mind is still functioning. You are carrying a certain attitude; you are saying, "If you say this, I will follow; if you say something else, I am not going to follow. I will go only up to that limit; beyond that I am not coming with you."

You are keeping a suspicious eye. You are judging the Master from the corner of your eye, whether he is giving you the right thing -- as if you know what is right -- whether he is the right Master -- as if you can judge who is the right Master and who is not.

How can you judge? You have never known light. How can you judge those eyes which have seen light?

The only approach -- the right approach -- towards a Master is to have no attitude. That's the meaning of surrender: just being open, vulnerable. The disciple has to disappear; only then is he a disciple. If the disciple is still there then he is only a student, not a disciple; then he has come to gather a few more bits of knowledge. Then he will accumulate a little more knowledge and will go home -- a few more feathers for his ego, a few more decorations.

But you are decorating your prison cell. You can decorate it with precious stones, with diamonds, but then too it is a prison cell.

The Master is there to help you to come out of your prison, come out of your ego, come out of the shell that you have become enclosed in. You can't have any attitude towards the Master. Love knows no attitude, love knows no conditions. Love is unconditional. Only then is the Master allowed in, with no strings attached. Only then can the Master pour into your being. And that very pouring is a transformation.

The second question:

IS IT NOT POSSIBLE AT ALL THAT THE, GREAT RELIGIOUS, SCRIPTURES OF THE WORLD CAN HELP THE SEEKER IN HIS SEARCH FOR GOD?

The real seeker cannot search for God, because to start a search for God means you have already accepted that God is. You have already concluded. How can you start a search from a conclusion? You are already prejudiced. You are a believer, not a seeker. The seeker cannot search for God, because he does not *know*.

He can only search *into existence*, not *for god*. He can inquire into the reality that surrounds him, not for God. Yes, but when you go deep into reality you find God. God cannot be the beginning of your search; it is the end, the climax, the culmination. God is the discovery. How can you *begin* with God?

Once a psychologist and a professor of Jaipur University came to see me. He said, "I am a man of science and I have decided to prove through scientific methods and inquiry, the reality, the truth of reincarnation. "

I told him, "Do you know what scientific inquiry means? Scientific inquiry means that you have not decided anything at all in the beginning. The inquiry is open. You say,'I am a man of science.' You are not. And you say, 'I have decided to prove through scientific methods the existence, the reality, the truth of reincarnation.' If you have not already proved it, how can you accept it? And if you have proved it already, then what are you going to prove, then what is the point of your inquiry? Either you know the truth of reincarnation -- then there is no need to inquire, or you don't know the truth of reincarnation -- then how can you decide from the very beginning that you are going to prove it? This is a prejudiced inquiry; this is not inquiry. "

Inquiry means you move without any conclusion. Maybe it is true, maybe it is not; maybe something else is true. You simply keep your doors open. Whatsoever the truth, you allow the truth to have its say.

I told the professor, "You are just a Hindu, already prejudiced, believing in reincarnation. Just as Christians don't believe in it, you believe in it. A Christian also starts a "scientific inquiry" to prove that there is *no* reincarnation. Will it be scientific? It will only be a *Christian* inquiry, an effort to use science to prove your prejudices. Your inquiry will be a Hindu inquiry, not a scientific inquiry. "

The scientist cannot be a Hindu or a Christian or a Mohammedan; the scientist has simply to be a scientist. He can only inquire. Inquiry means you have not arrived at any conclusions, no a priori conclusion. That is the fundamental of all inquiry.

You cannot inquire and search for God. You can only inquire into the reality that is already available: these trees, these rocks, these rivers, these people -- you. You have to go into it. No scripture is going to help you, because all scriptures will make you prejudiced and all scriptures will only be borrowed. You will become a donkey.

I have heard...

The new clergyman was coming to call, and the mother gave Emma some instructions:

"If he asks your name, say Emma Jane; if he asks how old you are, say you are eight years old; if he asks who made you, say God made me."

The clergyman arrived in due time, and, putting down his hat and Bible, approached little Emma, and patting her head, asked:
"What is your name, little girl?"
"Emma Jane. "
"And how old are you, Emma Jane?"
"Eight years old, " replied Jane.
"Well, well, well! Isn't that fine! Do you know who made you, Emma Jane?"
The little girl hesitated for several moments, and then she replied, "Mamma did tell me the man's name, but I've gone and forgotten it. "

Borrowed, learned from others, from scriptures, from traditions, your knowledge is never going to become your knowing. It will make you only more and more ridiculous. This is not the way of a seeker.

The seeker has to begin in absolute openness, with no conclusion this way or that. The seeker has to begin without any belief or disbelief. The seeker has to begin with great trust in his intelligence, that is true -- trust in intelligence but not in any conceptions.
Your scriptures can only be in your mouth, they cannot reach your heart.

Some wasps built their nests during the week in a Scotch clergyman's best breeches. On the Sabbath as he warmed up to his preaching, the wasps too warmed up, with the result that presently the minister was leaping about like a jack-in-the-box and slapping his lower anatomy with great vigor, to the amazement of the congregation.

"Be calm, brethren," he shouted. "The word of God is in my mouth, but the devil is in my breeches!"

Just learning words, theories, systems of thought is not going to help you at all. Deep down you will remain the same. Deep down no change has ever happened through knowledge. At the most you can cultivate a beautiful personality, a beautiful outside. Jesus has condemned such people as "whited sepulchres" -- just whitewashed from the outside.

Deep inside, how can words change you? Yes, you can cultivate a decorum, you can cultivate a certain character, but the character remains superficial; it is never your consciousness. And only consciousness matters, only what you can see on your own is decisive. All else will make you a donkey, and all the scriptures will prove nothing but cabbages.

You ask, "Is it not possible at all that the great religious scriptures of the world can help the seeker in his search for God?"

Buddha has said again and again, "IHI PASSIKO" -- "Come and see." Don't believe because the Vedas say so, don't believe because the ancient Masters say so, don't believe because the traditions say so -- and don't believe even because I say so. Come and see -- *ihi passiko*. Come and experiment. But how can you experiment with scriptures? You can experiment only with a living Master.

Religion lives only while there is a living Master. Once the Master is gone, you have scriptures, words, memories, nostalgia, but the spirit has left. You only have the cage, the bird has flown.

That's how all the traditions have been created. When Jesus was there, there was life in what he was saying. Those words had fire. His passion was in his words; his heart was beating in his words. Those words were hot. Now turn the pages of the Bible -- those words are just ashes, just utterly cold. There is nothing left. You will have to again find a living Master.

And the problem is, when Jesus is alive nobody listens to him. He is condemned from every corner. When he dies everybody worships him. The same people who had been condemning him become his worshipers. They start feeling guilty. To put their guilt right they start worshiping; worship comes out of guilt.

The same people who condemned Buddha become Buddhists and go on praising him for centuries. But when the Buddha is alive he is condemned; only very rare courageous people follow him. The general masses are always against a living truth. They are too engrossed in their lies, they are too involved with their futile life, they are too ignorant to see the light or even to raise their eyes, and they become angry easily.

The presence of a Buddha or a Christ creates much anger in the masses, but when the Buddha or the Jesus is gone, the same masses start feeling guilty that they didn't behave rightly with the man. Now things have to be put right: they start worshiping. But worship is not religion. Worship is a way of avoiding religion, and worship brings no transformation, so there is no risk. You can be a Christian or a Hindu or a

Mohammedan; there is no risk.

The risk was there when Mohammed was alive. It was dangerous to be with that man, it was a question of life and death; but now to be a Mohammedan is perfectly convenient, comfortable. And if you live amidst Mohammedans it is dangerous not to be a Mohammedan. It is better to be a Mohammedan; it makes your life more easy. To be a Mohammedan becomes a kind of lubricant. And so is the case with the Hindus and the Christians and the Jainas and the Buddhists. These have become social conveniences.

You will have to come out and search for some place where fire is still alive, where God is still alive, where a Bible is still in the process of being born, where a Geeta is being expressed. Soon those words will become scriptures.

Scriptures are the footprints of the Buddhas, but the Buddhas are gone and you are worshiping the footprints on the sands of time. It is utterly meaningless, stupid. Those footprints are not the feet of the Buddha. If you had surrendered to the feet of Buddha you would have been transported into another world. From time to eternity you would have been transported, from the finite to infinity you would have been transported, from death to deathlessness you would have been transported, if you had surrendered to the alive feet of a Buddha.

But Buddha is gone. On the sands of time his footprints are left. You are putting flowers at and bowing down to the footprints, but footprints cannot help.

That's what your scriptures are all about, footprints -- of beautiful people, but the worship of the footprints is just meaningless. You cannot get anything out of the footprints.

If you really want to know the truth of existence you will have to be in the company of someone who has known. Seek a man who has eyes, seek a man who has love, seek a man in whose heart there is the flame of prayer. Then there is a possibility: the flame may jump into your heart. You may become aflame.

Come closer to a Master. There comes a moment when you are so close, in deep intimacy, that the flame from one lit candle jumps into another unlit candle. Then the disciple becomes the Master himself. That's the only way to seek and search, all other ways are just to avoid, pretend.

The third question:

OSHO, I WOULD VERY MUCH LIKE TO TAKE SANNYAS BUT IT WILL BE TOTALLY RUINOUS FOR MY CAREER AS ORANGE CLOTHES WILL NOT BE ACCEPTED AT MY PLACE OF WORK. IS THERE ANY ALTERNATIVE TO THIS?

Shirish Ghurye, remember only one thing: if you really want to do something, do it. If you don't want to do it, don't do it, but be clear. Don't be a hotch-potch, don't be a mess.

When you really want to be a painter, become a painter then, whatsoever the risk. Yes, you will not be able to become a prime minister by becoming a painter. You will not be very respectable in the society, because your paintings are not useful to the society in any way. They are not utilitarian. And the greater they are, the less utilitarian they will be. The more original they are, the less they will be understood and sold. But if you want to be a painter, be a painter -- even if that means remaining poor, even if that means remaining starved, even if that means that you will be dying earlier.

Suffer, if it means suffering, because even in that suffering you will have a subtle joy that you are doing the thing that you wanted to do. You will have a tremendous contentment. Comforts you may not have, convenience you may not have, but you will have contentment, and that is the real value.

But if you think of other things, if you are considering every other thing, then it is better to be a politician than to be a painter. You will become rich, you will be powerful, you will be well-known, you will be respected. Your family will be proud of you; your parents will be proud of you, your wife, your children, all will be proud of you. Everybody's ego will be fulfilled. Your neighbors will be proud. Everybody will think that you are a precious gem, but you will be discontented.

I have heard, a great surgeon was retiring. He had served almost fifty years. He was now seventy-five, still perfect in his surgery. All his friends, his patients, his well-wishers, his students had gathered to celebrate this occasion. Many speeches were delivered in praise of him; he was praised like anything. He was almost a demigod in his world, in the world of surgeons.

But he was sitting there looking very sad, and when finally one of his famous colleagues was praising

him and saying that he is the greatest surgeon that has happened down the ages and it will take many centuries again to get such a perfect hand, such an artistic hand, the old surgeon started crying and tears came to his eyes. People were worried about what had happened, and they asked, "Why do you look so sad and why are tears in your eyes? You should be perfectly happy. What more can one expect in life? You are one of the most successful men. "

He said, "That I know, but I know something else too -- I am the most frustrated too because I wanted to become a dancer and not a surgeon. Now I have succeeded -- in something which I never wanted to become. My whole life has been a wastage. Even if I had become only a dancer, unknown to the world, I would have been utterly contented. I would have done my thing."

Remember, if you want to become a sannyasin, become. There will be problems; there are bound to be problems. It is not cheap. You will have to pay the price for it. Yes, you are right, it may ruin your career, but who bothers for a career except stupid people? Career? What does that mean? That you will live safe and you will die safe? That you will live with much money and you will die a rich man? But what about your inner contentment? If your soul remains crippled and paralyzed, what is the point of gaining the whole world?

The real thing is to have the joy, the joy of life, that you lived courageously in your own way and whatsoever was asked as a price, you paid it. And whenever you attain something through paying for it, it is more valuable. If you can get it cheap, it loses all value.

Sannyas is costly -- particularly my sannyas. If you become a traditional sannyasin, Ghurye, there will be no problem.

Just a few days before a Jaina woman came and started crying. I said, "What is the matter?" She said, "My husband has become your sannyasin. If he really wants to become a sannyasin he should become a Jaina sannyasin. Then at least he will be respectable. Becoming your sannyasin is dangerous. Now people have started thinking that he has gone crazy. Even his own children are suspicious. I myself think that something has gone wrong with him."

Now she is ready if he becomes a Jaina sannyasin, although by becoming a Jaina sannyasin he will have to leave the house, the family. The wife is ready; she told me, "I am ready. If he has to leave the home and the children and me, we will manage. It will be difficult, but we will manage. By becoming your sannyasin he is not leaving the house -- that is the problem. Now the neighbors are asking,'What kind of sannyasin is he? Still living with the family, still living with the wife and the children, still going to work? What kind of sannyasin is he?'

"I am being tortured," she said, "continuously ridiculed. I am ready if he leaves the home; it's okay, we will manage. It will be difficult, it is going to be financially difficult, but we will manage. We will be poor, but that's okay. At least we can keep our heads proud, high. "

You see, if you become a traditional sannyasin your parents may not be so angry. In fact they may enjoy. People will say, "Look, your son has become a great sannyasin. You are fortunate -- the tree is known by the fruit. Look, your son... such a great sannyasin. He has renounced the world." And your father will feel proud, mother will feel proud. Even your wife, who will be suffering very much because you have left her, even she will feel proud that she is the wife of somebody who has renounced the world, a traditional value. And everybody will be thinking highly of you and your family.

If you become my sannyasin you are crazy, you are mad: "You have fallen in this man's trap and he is just hypnotizing people and doing nothing. You are a victim." Everybody will advise you, "Why don't you go to the psychiatrist and take some help? Why don't you go to the mountains and rest a little?"
Yes, Ghurye, you are right, it may ruin your career. It is dangerous.

In the days of Mahavira it was dangerous to become a Jaina sannyasin. Just wait two thousand years; then my sannyasins will be respected. It will help their career By that time everything will be dead; whatsoever I am saying will have lost all fire, all rebellion, things will have become formal. Then, Ghurye, you will have to wait at least two thousand years. Then you can become my sannyasin *without* ruining your career, and your wife will be happy, and your children and your parents, and everybody will be happy -- but then you have to wait for two thousand years.

If you want to become a sannyasin right now there are going to be problems. But a real man is born out of facing problems and challenges.

Never decide for the career. Think of consciousness, because that is the only richness. And think of the inner journey. And always be authentic to yourself. For no other consideration should you compromise. A compromising person has no soul. The more you compromise, the less soul you have. By and by you are

just nothing, just apparently alive, but deep down, dead. Beware of it.

Ghurye has been asking many questions; I have not answered him yet. This is the first question I am answering. And I am answering this question to provoke in him a respect for his own soul. Nothing else is more important. If you cannot respect your own longing, then you are disrespectful to God. If you cannot assert yourself in the way you want to be, then you are a coward, then you are compromising; then you will never have a centering, you will never have an integrated being, you will never find yourself crystallized. You will always remain a hazy, cloudy thing.

The soul is born through such sacrifices. I am not saying that there will be no problem. There will be problems -- many more than you can think of right now, many more than you can even imagine. Friends will turn into enemies, your own family will start looking at you as if you have fallen from grace, and certainly your colleagues wherever you work will start putting you out of their circle, as if you are an outsider, a foreigner.

But all these problems are worth facing. These are the steps of the temple of God. This is *real* sacrifice, austerity. And slowly, slowly when one passes through such fire, the gold that you are carrying within you becomes pure; and only through the purity of your inner gold, one day, the golden flower blooms.

I am all for individual freedom, and freedom is the door to God. What do I mean by freedom? To live fearlessly is freedom, to drop fear is freedom. Fear creates our chains.

Now you are afraid of the job, career, family, neighborhood. These are all chains made of your fear. Drop these chains. Live in freedom. Live authentically the life you really want to live. Don't try to be somebody else, just be yourself.

A great Hasidic mystic, Josiah, was dying, and somebody told him, "Master, why don't you pray now to Moses, because now you are on your deathbed? Pray to Moses. He will help you in the other world. "

Josiah opened his eyes and said, "Stop all this nonsense! God is not going to ask me, 'Josiah, why were you not Moses?' He will ask me, 'Josiah, why were you not Josiah?' Moses has nothing to do with this. I have to answer for myself, why I was not myself, why I betrayed my innermost being. That's the question!"

Freedom means don't betray yourself, whatsoever the cost. Remain true to yourself, and you will be true to God.

A parable:

In the land of the moths, there is the legend of the Old One. It tells that one night, when the then very young moth was flying about with his friends, he happened to look up and saw a wondrous white light hanging between the branches of a tree. It was in fact the moon, but as all moths are so preoccupied with the candles, street lamps, and other lights that they are constantly circling, our hero and his friends had never seen it before.

With this sight came a sudden and firm resolution: our moth would never again settle for flying around anything else but the moon. And so every night, when the moths would venture out from their resting places and each head for a suitable light, our moth headed upwards towards the heavens.

But the moon, although it seemed always so near, remained always beyond his finite capacity for flight. He never, however, allowed his frustrations to overcome him, and in fact his efforts, though unsuccessful in making him into a lunar astronaut, yielded him one unexpected dividend.

For while his friends and family, his neighbors and co-citizens of moth-land all reviled and ridiculed him, they all preceded him to the grave in the fiery incinerating death of their kind, burned to a crisp in one of those accessible flames they had set as their goal.

The Old One died peacefully at a very ripe age, beneath the cool white shine of his Beloved.

Sannyas means you have become interested in the moon. Sannyas means you have become interested in attaining the impossible. Sannyas means now you are entering into a journey for the unknown shore. It is dangerous, but through this danger one is reborn. Through this impossible longing -- passion for the impossible -- something integrates in you.

Other moths are bound to be angry with you. They will ridicule you because you are insulting them. They feel the insult because they are only living around candles and street lights, and they think that is the only goal worth achieving in life -- to go round and round around a candle and then die.

The people who are living for money and power and prestige are going round and round around street lamps. They will naturally be offended by you when you raise your heads towards the moon. They will ridicule you, they will call you mad. They will say, "Nobody has ever attained it. Don't be foolish. Be

normal. Come. How beautiful is this candle, and this street light!"

Sannyas means love for the moon. That very love transforms. It is not a question of whether you reach to the moon or not: that very love transmutes, that very love becomes the alchemy. You are no more part of the ordinary world, you start living in an extraordinary world. The poetry is born in you, the music is heard of the unknown, some dance starts happening. That's what God is all about. Sannyas is an invitation for God to become a guest in your being. Sannyas is readiness to be a host for God.

The last question:

WHY IS THE WEST BECOMING MORE AND MORE INTERESTED IN MEDITATION? AND ALSO, WHY IS THE EAST LOSING INTEREST IN ITS OWN SPIRITUAL TREASURES?

A lawyer made his way to the edge of the excavation where a gang was working, and called the name of Timothy O'Toole.
"Who is wanting me?" inquired a heavy voice.
"Mr. O'Toole," the lawyer asked, "did you come from Castlebar, County Mayo?"
"I did that."
"And your mother was named Bridget and your father Michael?"
"They was."
"It is my duty then," said the lawyer, "to inform you, Mr. O'Toole, that your Aunt Mary has died in Iowa, leaving you an estate of 60,000 dollars."
There was a short silence below and then a lively commotion.
"Are you coming, Mr. O'Toole?" the lawyer called down.
"In one minute," was bellowed in answer. "I have just stopped to lick the foreman." It required just six months of extremely riotous living for O'Toole to expend all of the 60,000 dollars. His chief endeavor was to satisfy a huge inherited thirst. Then he went back to his job. And there, presently the lawyer sought him out again.
"It is your Uncle Patrick this time, Mr. O'Toole," the lawyer explained. "He has died in Texas and left you 40,000 dollars."
O'Toole leaned heavily on his pick and shook his head in great weariness.
"I don't think I can take it," he declared. "I am not as strong as I once was, and I misdoubt me that I could go through all that money and live."

That's what has happened in the West. Man in the West has succeeded in attaining to all the affluence that the whole of humanity has been longing for down the ages. The West has succeeded materially in becoming rich, and now it is too weary, too tired. The journey has taken all its soul. The journey has finished the Western man. Outwardly all is available, but the contact with the inner is lost. Now everything that man needs is there, but the man is no more there. Possessions are there, but the master has disappeared. A great imbalance has happened. Richness is there, but man is not feeling rich at all; man is feeling, on the contrary, very impoverished, very poor.

Think of this paradox: when you are outwardly rich only then do you become aware of your inner poverty, in contrast. When you are outwardly poor you never become aware of your inner poverty, because there is no contrast. You write with white chalk on blackboards, not on white boards. Why? Because only on blackboards will it show. The contrast is needed.

When you are outwardly rich, then suddenly a great awareness happens that "Inwardly I am poor, a beggar." And now a hopelessness also comes as a shadow that "All is attained that we had thought -- all imagination and fantasies fulfilled -- and nothing has happened out of it, no contentment, no bliss."

The West is bewildered. Out of this bewilderment a great desire is arising: how to have contact with one's self again.

Meditation is nothing but getting your roots again into your inner world, into your interiority. Hence the West is becoming very much interested in meditation, and very much interested in the Eastern treasures.

The East was also interested in meditation when the East was rich; this has to be understood. That's why I am not against richness and I don't think that poverty has any spirituality in it. I am utterly against poverty

because whenever a country becomes poor it loses contact with all meditations, all spiritual efforts. Whenever a country becomes poor outwardly, it becomes unaware of the inner poverty.

That's why on the Indian faces you can see a kind of contentment that is not found in the West. It is not real contentment; it is just unawareness of the inner poverty. Indians think, "Look at the anxiety, anguish, and the tension on the Western faces. Although we are poor, we are inwardly very content." That is utter nonsense; they are not contented. I have been watching thousands of people -- they are not contented. But one thing is certainly there, they are not aware of the discontent, because to be aware of the discontent outer richness is needed. Without outer richness nobody becomes aware of the inner discontent. And there are enough proofs of it.

All the *avataras* of the Hindus were kings or sons of kings -- kings or princes. All the Jaina *teerthankaras*, all the Jaina prophets, were kings; and so was Buddha. All the three great traditions of India give ample proof.

Why did Buddha become discontented, why did he start a search for meditation? Because he was rich. He lived in affluence; he lived in all that was possible, all the comforts, all the material gadgets. Suddenly he became aware. And he was not very old when he became aware; he was only twenty-nine when he became aware that there is a dark hole inside. Light is outside; hence it shows your inner darkness. Just a little dirt on a white shirt and it shows. That's what happened.

He escaped from the palace. That's what happened to Mahavira; he also escaped from a palace. It was not happening to a beggar. There were beggars also in Buddha's time. In fact, the story is that Buddha renounced the world when he saw a beggar for the first time, and an old man, and a dead body, and a sannyasin. Beggars were there.

Buddha was going to participate in a youth festival, he was to inaugurate it. From his golden chariot, he saw a beggar -- for the first time -- because his father had managed his whole life that Buddha should never see a beggar, or an ill man, or an old man, or a dead man; because astrologers had told the father when Buddha was born that if he ever saw these things he would immediately renounce the world, so don't allow him to see them. So wherever Buddha would move to, beggars would be removed, old people would be removed or forced to remain in their houses, not to come out. Even in Buddha's garden no dead leaf was allowed. Every dead leaf was removed during the night so in the morning when Buddha would come there he could only see youth, young leaves, young flowers. He had never seen a flower withering.

When he saw a beggar for the first time... And the parable is beautiful; it says the gods became worried: "The father is succeeding too much. Twenty-nine years have passed, and Buddha has the capacity to become one of the most awakened persons in the world." The gods became worried: "The management of the father is such that he may never come across a beggar or an old man; he may miss." So they pretended -- one god walked like a beggar, another like an old man, another became like a dead man, another like a sannyasin.

Beggars were there but they didn't renounce. They had nothing to renounce; they were contented. Buddha became discontented.

When this country was rich, many more people were interested in meditation; in fact, all the people were interested in meditation. Sooner or later they would start thinking of the moon, of the beyond, of the inner.

Now the country is poor, so poor that there is no contrast of the inner and the outer. The inner is poor, the outer is poor. The inner and the outer are in perfect harmony -- both are poor. That's why you see a kind of contentment on Indian faces that is not true contentment. And because of this people have become accustomed to thinking that poverty has something spiritual in it.

Poverty is worshiped in India. That is one of the reasons why I am condemned continuously, because I am not in favor of any kind of poverty. Poverty is not spirituality; poverty is the cause of the disappearance of spirituality.

I would like the whole world to become as affluent as possible. The more people are affluent, the more they will become spiritual. They will have to; they will not be able to avoid it. And only then does real contentment arise.

When you can create inner richness and there comes a moment when again a harmony happens -- outer richness meeting inner richness -- then there is real contentment. When outer poverty meets inner poverty, then there is false contentment. Harmony is possible in these two ways. The outer and inner in harmony, and one feels contented. India looks contented because there is poverty on both sides of the fence. There is perfect harmony, the outer and inner are in tune; but this is ugly contentment, this is really lack of life, lack of vitality. This is a stupid kind of contentment, dull, insipid.

The West is bound to become interested in meditation, there is no way to avoid it. That's why Christianity is losing its hold on the Western mind, because Christianity has not developed the science of meditation in any way. It has remained a very mediocre religion; so is Judaism.

The West was poor: that is the reason. Up to now the West has lived in poverty. When the East was rich the West was poor. Judaism, Christianity and Mohammedanism, all the three non-Indian religions, were born in poverty. They could not develop meditation techniques, there was no need. They have remained the religions of the poor.

Now the West has become rich and there is a disparity. The Western religions were born in poverty; they have nothing to give to the rich man. For the rich man they look childish, they don't satisfy. They CAN'T satisfy him. The Eastern religions were born in richness; that's why the Western mind is becoming more and more interested in Eastern religions. Yes, the religion of Buddha is having great impact; Zen is spreading like fire. Why? It was born out of richness.

There is a tremendous similarity between the Western psychology of the contemporary man and the psychology of Buddhism. The West in is the same state as Buddha was when he became interested in meditation. It was a rich man's search. And so is the case with Hinduism, so is the case with Jainism. These three great Indian religions were born out of affluence, hence the West is bound to be attracted to these Eastern religions.

The East is losing contact with its own religions. It cannot afford to understand Buddha -- it is a poor country. You will be surprised, poor Indians are being converted to Christianity. Rich Americans are being converted to Buddhism, Hinduism, Vedanta, and the untouchables, the poor, the poorest of the poor in India, are becoming Christians. Do you see the point? These religions have a certain appeal for the poor. But they don't have any future, because sooner or later the whole world is going to become rich.

You will find many Indians here either, because I don't praise poverty, I have no respect for poverty. Man has to given both kinds of richnesses. Why not both? Science has developed the technology to make you outwardly rich. Religion has developed the technology to make you inwardly rich: that is Yoga, Tantra, Taoism, Sufism, Hassidism -- these are the technologies of the inner.

A story:

The central figure of this story is one of those persons who accepts everything that happens as manifestation of a divine power. Not for him, he said, to question the workings of a Divine Providence.

All his life misfortune had been his, yet never once did he complain. He married, and his wife ran away with the hired man. He had a daughter, and the daughter was deceived by a villian. He had a son, and the son was lynched. A fire burned down his barn, a cyclone blew away his home, a hailstorm destroyed his crops, and the banker foreclosed on his mortgage, taking his farm. Yet at each stroke of misfortune he knelt and gave thanks to "God Almighty for his interminable mercy."

After a time, penniless but still submissive to the decrees from one high, he landed in the county poorhouse. One day the overseer sent him out to plow a potato field. A thunderstrom came up but was passing over when, without warning, a bolt of lightning descended from the sky. It melted the plowshare, stripped most of his clothing from him, singed off his beard, branded his naked back with the initials of a neighbouring cowman, and hurled him through a barbed wire fence.

When he recovered consciousness he got slowly to his knees, clasped his hands and raised his eyes towards heaven. Then, for the first time, he asserted himself:

"Lord," he said, "this is getting to be plumb ridiculous!"

This is the situation of the East: "This is getting to be plumb ridiculous!" But the East goes on thanking God, goes on feeling grateful. There is nothing to feel grateful for any more! The East is utterly poor, ill, starved; there is nothing to be grateful for. But the East has forgotten how to assert, the East has forgotten to do anything about his condition.

So the East cannot meditate. The East is living almost in a kind of unconsiousness. It is too hungry to meditate, too poor to pray. Its only interest is in bread, shelter, clothing; so when the Christian missionary comes and opens a hospital or opens a school, the Indians are very much impressed -- this is spirituality. When I start teaching about meditation they are not interested, not only not interested, they are against it: "What kind of spirituality is this?" And I understand -- they need bread, they need shelter, they need clothes.

But it is because of their mind that they are suffering. On the one hand they need bread, shelter, clothes, better houses, better roads; and on the other hand they go on worshiping poverty. They are in a double bind.

The East cannot yet meditate. First it needs scientific technology to make it a little physically better. Just

as the West needs religious technology, the East needs scientific technology.

And I am all for one world, where the West can fulfill the needs of the East and the East can fulfill the needs of the West. The East and the West have lived apart too long; there is no need any more. The East should not be the East any more and the West should not be the West any more. We have come to that critical moment where this whole earth can become one -- *should* become one -- because it can survive only if it becomes one.

The days of the nations are over, the days of divisions are over, the days of the politicians are over. We are moving in a tremendously new world, a new phase of humanity, and the phase is that there can be only one world now, only one single humanity. And then there will be a tremendous release of energies.

The East has treasures, the religious technologies, and the West has treasures, the scientific technologies. And if both can meet, this very world can become a paradise. Now there is no need to ask for another world; we *are* capable of creating the paradise here on this earth, for the first time. And if we don't create it, then except for us, nobody else is responsible.

I am for one world, one humanity, and ultimately one science which will take care of both -- a meeting of religion and science -- one science which will take care of the inner and the outer, both.

That's what I am trying to do here. It is a meeting place of East and West; it is a womb where the new humanity can be conceived, can be born. You are fortunate. You may not be aware of it, that you are participating in something of eternal value a great experiment upon which the whole future of humanity depends. If you become more conscious of it, it will be better, because you will be more helpful then.

The Secret

Chapter #9
Chapter title: Truth Simply Is

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BAHAUDIN SHAH ONCE GAVE AN ADDRESS ON THE PRINCIPLES AND PRACTICES OF THE SUFIS. A CERTAIN MAN WHO THOUGHT THAT HE WAS CLEVER AND COULD BENEFIT FROM CRITICIZING HIM, SAID, "IF ONLY THIS MAN WOULD SAY SOMETHING NEW! THAT IS MY ONLY CRITICISM."
BAHAUDIN HEARD OF THIS, AND INVITED THE CRITIC TO DINNER. "I HOPE THAT YOU WILL APPROVE OF MY LAMB STEW," HE SAID. WHEN HE HAD TAKEN THE FIRST MOUTHFUL, THE GUEST JUMPED UP, SHOUTING, "YOU ARE TRYING TO POISON ME -- THIS ISN'T LAMB STEW!"
"BUT IT IS," SAID BAHAUDIN, "THOUGH SINCE YOU DON'T LIKE OLD RECIPES, I HAVE TRIED SOMETHING NEW. THIS CONTAINS LAMB ALL RIGHT, BUT THERE IS A GOOD DASH OF MUSTARD, HONEY AND EMETIC IN IT AS WELL."

TRUTH IS. Truth simply is. It is neither old nor new. It is eternal, it has no reference to time at all; it is beyond time. That is the meaning of the eternal. Eternal does not mean forever, because forever has a reference to time; eternal does not mean permanent, because permanency has a reference to time. Eternal simply means timeless. It is.

Truth is never past and never future. It knows only one tense, the present. Truth knows only one time, now -- which is not time at all; but it is timelessness. And truth knows only one space, here -- which is not

space at all; it is transcendence of space. Truth is always now-here. Truth has no history. History belongs to the world of lies. Politics has history, religion has no history.

This is the first thing to be understood: that truth cannot be old and cannot be new either. If truth can be new then one day it will become old. Whatsoever is new today will be old tomorrow. Truth is never old, hence it can never be new.

Truth is equivalent to existence. In a way, it can be said that it is as old as the mountains, and as new as this morning's dewdrops -- but that is only a way of saying. What is being said is that truth is eternal.

But there are people who are very much interested in the old. They are past-oriented. They believe in something only if it is very old. The older it is, they think, the better it is. All that is old is gold for them. They go on trying to prove that their scripture is the oldest scripture in the world, their religion the most ancient.

There is another group of people who think the new is always better than the old because it is new. It is more evolved, more improved, more refined.

These are the two kinds of people; both go on missing the truth. One is past-oriented, the other is future-oriented; and truth exists now, neither in the past nor in the future.

Before we can enter into this small parable you will have to understand something about time, because basically it is a question of understanding time and its process.

Time moves in a horizontal line from past to future. Time's movement is linear; hence it is shallow, it can't have any depth. One moment is followed by another moment and so on, so forth. Before you can catch hold of the moment it is already gone, so you cannot move into depth. You cannot dive in time; you can only float, you can only swim. It is very thin, it has no depth. It is horizontal.

Eternity is vertical: it moves into depth and into height. Just think of the cross of Jesus: that is a symbol for time and eternity. The cross is made of two lines, one horizontal on which Jesus' hands were nailed, the other vertical on which his body was nailed. The cross represents the whole phenomenon of time. The horizontal line is history, politics, the mundane life, the world of events, the world of facts. The vertical line is the world of truth, not of facts. The vertical line is the world of absolute reality, of God, of nirvana, of meditation.

Whenever one starts moving into the vertical world, one simply goes beyond time. Then there is nothing new, nothing old. Truth only is.

Time, the horizontal line, consists of two things -- past and future. The present is almost absent. You never become aware of the present -- or have you ever become aware of the present? -- because the moment you become aware, it is already past. You always become aware of the past.

For example, this moment: if you become aware of it, the time that is taken by your becoming aware is enough to make it past. The moment you say, "Yes, this is the present," it is already gone. You cannot even utter the word "now", because when you have uttered it it is no longer now. The present that you think exists in time is almost nothing. It is sandwiched between the past and the future. The past is big. Look backwards -- it stretches and stretches, and on and on. It seems to be beginningless. And so is the future very big -- it goes on stretching ahead of you, on and on, endlessly.

Between these two big phenomena, past and future, your present is just a sandwiched atomic moment of which you cannot even become aware. The moment you know it, it is no more there; it is already gone. You *only* become aware of the past. So time consists of past and future.

Eternity consists of the present. Then what we call "present" is nothing but the spot where eternity crosses time, where eternity penetrates time. There is a way to move into that eternity: that's what meditation is all about.

Meditation is a drop into eternity. That's why all techniques, all methods of meditation, insist: don't be too obsessed with the past, let it go; and don't be too infatuated with the future, let it go too. Slowly, slowly withdraw yourself from past memories and future projections. The past is no more, the future is not yet; both are non-existential. To remain in the non-existential is to remain in misery, because existence is bliss, *satchitananda* -- it is truth, it is consciousness, it is bliss. Non-existence is untruth, unconsciousness, misery; just the opposite. And we live in the non-existential.

Just watch what goes on inside you: either you are thinking of the past, the nostalgia of the past -- your beautiful childhood, or your youth, your love affairs, and this and that -- or you are immersed in the future -- what you are going to do tomorrow, and the day after tomorrow. Either you are drowned in the past or you are drowned in the future. That's why you are not. That's why you yourself have become a falsehood. You are too concerned with the false, and that concern makes you pseudo. Withdraw yourself from the past and

the future.

This is real renunciation, this is sannyas: withdrawing yourself from past and future; not by effort. Remember, if you withdraw yourself by effort you will be deceived. If you withdraw yourself by effort, if you say, "I will withdraw myself from the past so that I can be in deep meditation," then your deep meditation is a future project. Then it is neither meditation nor deep. You have already moved from the past to the future. If you say, "If I withdraw from the past I will attain to nirvana," now you have only substituted the past with the future. Both are the same, both are non-existential. It does not make any difference.

If you withdraw from your future, you say, "I will *not* desire the future because I have to attain to nirvana, to enlightenment, to satori" -- but this is future. You cannot withdraw by effort, because in effort you will always be motivated. There will be a desire, there will be a goal.

Then how to withdraw? One withdraws only by understanding the situation that the past is not, it is futile; *not* that it is going to lead you into the world of truth if you withdraw from the past, no. Just seeing the futility of the past -- that this is all memory, dust that has gathered on the mirror of consciousness; it is just useless -- you wash it away, with no motivation; just seeing the futility of it, you drop it. Not that you drop it for something else; if you drop it for something else the future has entered in. You have deceived yourself.

And when you drop your past seeing the futility of it, how can you go on living in the future? -- because the future is always based in the past. Whatsoever you want tomorrow is nothing but all those beautiful things that you had yesterday. You want a repetition -- maybe modified, a little bit better, refined -- but it is the past again. When the past is dropped seeing the futility of it -- *for no other reason* -- just out of this understanding that it is futile it drops out of your hands, with it the future also disappears. Future is the shadow of the past. You had been with a woman yesterday and you would like to be with the woman again tomorrow -- that is future. Yesterday you had been to Latif's and the food was delicious; tomorrow you are again thinking to go there. Your tomorrow is nothing but a reflection of your yesterday. When the yesterday disappears, reflections disappear. With the past, in the same package, the future is also dropped. And then there is present. Not that you had asked for it or you had longed for it or you had desired and worked and practised for it, no; because the past and future are no more there, then the present is. The same space that was occupied by the past and the future is now empty. In that emptiness one feels the present.

And to be in the present is to be in truth. Then you have depth, you have fallen into the vertical dimension. You have heights, heights which are higher than Everest and depths which are deeper than the Pacific. Then your life has a grandeur, a splendor.

This is what is called Buddhahood, Christ-consciousness, or whatever you will.

There are people who are past-oriented, there are people who are future-oriented -- both go on missing. The orthodox, the conformist, is past-oriented, and the revolutionary, the rebel, is future-oriented; there is not any difference between them. The orthodox thinks the Golden Age was in the past, "the Garden of Eden". The revolutionary, the so-called communist, the fascist, the socialist -- he thinks the Golden Age is to come. It is in the future, the utopia, the classless society where everyone will be equal, the world of freedom where exploitation will have disappeared and paradise will descend on earth. But paradise is right now, here.

Beware of these two traps. You need not go into the past to search for truth. You need not go into the scriptures, because scriptures belong to the past; and you need not go into imagination, logic, because all that logic can do is create utopias in the future. You need not go anywhere, neither in the past nor in the future. You have to be just here.

And the utter beauty of the moment, and the utter blessedness of the moment.. and one is transformed -- not by doing anything, but just by being here.

Allow yourself this fall into the present more and more. And you will be afraid, because it is *really* a fall. You will be going into depths, and those depths are abysmal; there is no bottom, and we have become accustomed to floating on the surface. For many lives we have been just swimming on the surface; we have forgotten the depth of the ocean, of this reality. So when you start falling into depth you will become afraid, you will have a very deep, frightening, scary experience; you will be in panic.

That is the moment when you need a Master to say to you, "Don't be worried, there is nothing that can be lost, and that which can be lost is not worth keeping. That which is essential will remain with you, only the non-essential will be gone -- and it is good that the non-essential go."

The man of awareness becomes the man of the essence. Personality consists of the non-essential. Your soul consists of the essential, and the essential is immortal. The non-essential is momentary, and we cling to

the non-essential; hence we suffer, because we cannot keep hold of it. It disappears sooner or later. Whatsoever we do is futile because the momentary cannot be forever. Just as it comes, it goes. It is a wave, a ripple, a bubble; sooner or later it will be gone. For the moment it looks so beautiful -- the sun is reflected in it and a small rainbow surrounds it -- but it is just a soap bubble. You can play with it but don't become attached to it, otherwise you will suffer. And that's why people are suffering: they become attached to soap bubbles.

They have given different names to the soap bubbles. Somebody calls it love, somebody calls it money, somebody calls it power, somebody calls it life, prestige, and so on, so forth -- but they are all soap bubbles. Any moment, they will be gone, and you will be left in despair.

To cling to the personality is to cling to soap bubbles.

But this has been the attitude of your so-called thinkers down the ages. One party says the old is gold, and the older it is, the better. That's what Hindus say, that their Vedas are the oldest scriptures. That's what the Jainas say, that their first *teerthankara*, Adinath, is the ancient-most Master in the world. It may be so, but it has nothing to do with truth. It has something to do with history, it has something to do with the body and the personality of Adinath, but it has nothing to do with his inner truth, not at all.

Just the other day in the newspapers, I came across Morarji Desai's statement about me, that Rajneesh cannot be compared with Mahavira. Why? What can the problem be? Mahavira is old, ancient; twenty-five centuries have passed -- how can Rajneesh be compared to Mahavira? But Morarji Desai has to be reminded.

Jesus said of Abraham: I am before Abraham was. Abraham preceded Jesus by at least twenty-five centuries, just as Mahavira has preceded me. But Jesus says, "I am before Abraham was." What does he mean? Morarji Desai will be at a loss.

I also say, "I am before Mahavira was." The difference between me and Mahavira is only on the surface, on the horizontal line where we are separated by twenty-five centuries; but on the vertical?... And it is the vertical which is significant, not the horizontal. On the vertical, we are not two.

That's what Jesus is saying: "I am before Abraham was." He is not saying that Jesus is older than Abraham. He is saying this reality of I-amness, this truth of being, is eternal. It was there even before Abraham.

But maybe Morarji Desai is not interested in Jesus and Abraham. He has a very conditioned Hindu mind. Then I will remind him of a great mystic, Gorakh. Gorakh says, "My Master is my son, and my Master's Master is my grandson, and my Master's Master's Master is my great-grandson." What does Gorakh mean? Is he just destroying the whole idea of history? The disciple saying that "My Master is my son" now, is he putting things upside down? How can Gorakh be the father of his own Master? and how can he be the grandfather of his own Master's Master?

What he is saying is simply this: that in time there is a sequence -- the father precedes the son, never otherwise -- but in the world of eternity nothing is preceded by anything; all simply is. There, distinctions, distinctions of time, disappear; only one remains.

Morarji Desai is offended because some of my sannyasins met him and compared me with Mahavira. He was very angry; he said, "No, you cannot compare Rajneesh with Mahavira." Why? *Essentially* there is only one truth. Lies are many, truth is one. Diseases are many, health is one.

Mahavira moved in the vertical and disappeared as a personality and became the essence; so did it happen to Mohammed, so did it happen to Bahaudin, so has it happened to me! -- and so can it happen to anybody who is courageous enough to take the jump into the vertical.

The moment you take the jump into the vertical, personality disappears; you are no more A, B, C. Then the taste is the same just as from wherever you taste the ocean it is the same salty taste. The taste of truth is one. It is the same truth that Jesus tasted, it is the same truth that Buddha and Mahavira tasted. It is the same truth that I am tasting and you can taste. And that taste knows no time, no distances.

My disciples were not wrong. Each Master contains all the Masters of the past and all the Masters of the future. I contain all the Masters that have been and all the Masters that will ever be -- because the *taste* is the same. When you disappear, when the ego is no more there and there is only an inner empty sky, when the forms of the clouds have disappeared into the formless sky, then how can there be any difference?

Yes, clouds are different from each other: if you watch the sky, each cloud has a personality, a different form. You can even search -- one cloud looks like an elephant, another cloud looks like a camel, and so on, so forth. But when all the clouds have disappeared, have you ever seen any personality in the sky? The sky is impersonal; it has no form, no color, no name. You cannot find your elephants and camels in the sky, it is

utterly empty of all forms. That is the state of a Master. So whether it happens in this body or it happened twenty-five Centuries before, in Mahavira's body, or it happened five thousand years before, in Krishna's body, it makes no difference. The sky was as formless in Krishna's time as it is in my time, as it will always be. Only clouds are different; but to be cloudy is to be unenlightened.

Unenlightened people cannot be compared. You will be surprised to know this: unenlightened people cannot be compared. They are all different, because they are clouds: one is the elephant, another is the camel, and so on, so forth. Unenlightened people cannot be compared because they are Wearing masks, and each is wearing a different mask; that is the personality. The non-essential is so important, and the non-essential is different. The essential is not different.

Just the other day I came across a very beautiful story:

Samuel Pinsky was on a camping expedition when he got stranded in a small town. Hungry and without money, he tried everywhere to get something to eat, but always he was met with the hostility which provincials generally show Jews. At last he had the good fortune to come across a small circus, the owner of which was of his own race. Sammy immediately applied for a job, explaining that he would starve if he did not get something to do.

The circus owner thought for a moment, and then said that one of his lions had died recently and that Sammy might have a job if he could get inside a lion's skin and play lion. It was so arranged. Sammy was sewed into a lion's skin and occupied a barred den, exposed to the view of the admiring circus throngs.

All went well until one afternoon he was startled to see a huge Bengal tiger come bounding down the chute that led into his cage.

Sammy took to his heels. Round and round the big cage he ran on all-fours, with the tiger in hot pursuit. Finally, his last ounce of strength exhausted, the terrified Israelite fell to his knees, clasped his hands and began a Hebrew prayer:

"Shema Yisroel Adonai Elohenu Adonai Echod! (Hear, O Israel, the Lord thy God is one!) "

The bounding Bengal tiger at once drew up and responded with the antiphony:

"Boruch Shem Kavod Adonai Malchooso Leolam Voed! (Blessed be the name of His glory for ever and for ever!) "

"Oi, Jew, " exclaimed Sammy, tearing off his lion's head.

"Oi, Jew," returned the other, tearing off his tiger's head.

When you drop your mask, when you drop your personality, when you look inwards, when you see the inner sky, then who is Rajneesh and who is Mahavira? Then who is Jesus and who is Abraham? Then who is Gorakh and who is Adinath? All have disappeared; it is the one truth.

But there are people who are too addicted with the past. Past-worship is one of the most poisonous things in the world: it does not allow you to be herenow. And there are others also.

Once, a professor who is -- or at least thinks he is -- in deep love with me came to me, and he said, "Your disciples go on comparing you with Jesus, with Mahavira. It should not be done! I am also a lover of yours. How can you be compared with Mahavira? Twenty-five centuries have passed. You have twenty-five centuries' more experience than Mahavira!" Now he was angry -- I should not be compared to Mahavira -- just as Morarji Desai is angry, for different reasons. He was saying, "It is insulting and humiliating that you should be compared to Mahavira. Twenty-five centuries have passed. In twenty-five Centuries man has evolved, has become more knowing, has come to higher peaks." He said, "Comparing you with Mahavira or Jesus is like comparing Albert Einstein to Newton. "

I had to tell him just exactly the same as I am telling you and Morarji Desai -- that time makes no difference. And his example is not right, that Newton and Albert Einstein cannot be compared -- because both work in time. Certainly Albert Einstein is far ahead of Newton, Newton will look almost childish in comparison to Albert Einstein; but that is not the case with me and Mahavira.

It has nothing to do with human progress and all the explosion of knowledge in the world, because it is not a question of knowledgeability.! may know more than Mahavira ever did. Certainly, he had not read Sigmund Freud, he knew nothing about Albert Einstein, that is true, but that has nothing to do with the inner space.

After twenty-five centuries have passed, again, somebody will be there, ahead, coming; he will know more than I know. *Certainly* he will know more than I know, but still there will be no difference, not of an iota -- because it is not a question of knowledge and it is not a question of social evolution. It is a question

of no-mind, it is a question of innocence. It is not a question of better universities, better books, better information about the world; it has nothing to do with that.

In fact, one has to drop all that one knows to go in. Mahavira dropped whatsoever he knew. I dropped whatsoever I knew. When Mahavira became completely devoid of his knowledge, he attained. That's how it happened to me: whatsoever I knew, I dropped it. So I may have dropped a bigger burden than Mahavira, that is true, but that makes no problem. I may have had to clean and wash more dust from my mirror than Mahavira ever had to, but once the dust is cleaned and the mirror is reflecting perfectly, it is the same quality, the same mirroring It has nothing to do with dust.

Will you say that this mirror is great because we had to remove more dust from this mirror than the other mirror, because less dust was to be removed from the other mirror? Less and more dust make no difference.

Once a person has arrived, all that we know is irrelevant. He simply disappears from the world of time into the world of eternity -- and that is the world of truth.

This question of comparison arises again and again. It has to be understood; it will be good if it is clear to you.

Two unenlightened people cannot be compared because they are only personalities and nothing else. And personalities *are* different, because personalities are like diseases. Two enlightened persons can be compared because they are no more personalities; but if you think of their personalities, they also cannot be compared.

For example, if you look at Mahavira through his personality -- as Morarji Desai is doing -- then he is right. But that is not the right way to look at Mahavira or to look at me or to look at Bahaudin. Yes, Mahavira walked naked; I am not walking naked, so certainly I am different, he is different. This is the difference of the frame of the mirror, not of the mirror.

Just the other day I read in another newspaper: some Christian has asked why I am compared to Jesus. "Why do people go on comparing Rajneesh with Jesus? Jesus never lived in an air-conditioned house." That's true... poor Jesus... but that is not the question at all. Jesus ate meat; I am not eating meat. Jesus was drinking alcohol; I am not drinking alcohol. Do you think eating meat and drinking alcohol is a lesser sin than living in an air-conditioned room?

I don't think living in an air-conditioned room is any sin at all. I have never come across any scriptures about it!

Certainly, if you look through the personality, I am a different person and Jesus is different.

Krishna had sixteen thousand wives... poor man. Just think of it -- how much he must have suffered! One wife is enough to create hell! Sixteen thousand wives...

Certainly I have a different personality than what Krishna had, but personality is not the essential thing. It is just the outer frame of the mirror. Buddha had a different personality, so had Lao Tzu. All Masters have different personalities if you look from the outside. Certainly, they lived in their time, in their own way. They did their thing, I do my thing.

This is why Morarji Desai thinks I cannot be compared to Mahavira -- because Mahavira believed in fasting, I believe in feasting. Mahavira lived naked, never used any vehicle. I move in a car; certainly I am different. But so was Krishna; he was moving in a gold chariot. What will Morarji Desai say about that? And Krishna used beautiful clothes -- not only clothes, he used ornaments like women use. In those days it was the common thing, and it seems to be more natural. If you look into nature, you will always find it.

For example, if you look at the peacocks, the *male* peacock has all the colors. The male peacock is decorated, the female peacock is not decorated. It is enough for the female peacock to be female; that's enough, nothing else is needed. That is more than is needed, that makes her beauty; just her feminine energy is enough attraction. But the male substitutes: he does not have that feminine beauty, that feminine, elusive mystery. He has to create some substitutes. Nature provides. The male peacock is very decorated, ornamental.

And so is it the case with all the animals. When you 'hear the cuckoo calling from the mango grove, it is the male cuckoo whose sound is so sweet. It is a substitute. You can see it everywhere.

In those old days, in Krishna's time, man was also decorating himself -- ornaments, all kinds of beautiful clothes, colorful designs. Now, if suddenly Krishna appeared in front of the Blue Diamond, the police would catch hold of him: "Looks like a mad hippie! What is he doing here?"

Personalities are different -- and it is good, perfectly good. Krishna had to live in his time, I have to live in my time. He used ornaments; that was the universal phenomenon. It was natural, it was befitting, it was in

harmony with the background of his life. Jesus lived in his own way, I have to live in my own way.

I am NOBODY'S imitation. I am not here imitating Christ or Krishna or Buddha or Mahavira. I am living in my own way. I have to sing my song.

So if you listen to the songs, just to the words of the songs, they will be different, and then they cannot be compared and that is true; but if you listen to the soundless source of the songs, if you go deeper into the music of the songs, into the rhythm of it, then you will find the same rhythm, the same music, the same melody. Words are different: Krishna was speaking in Sanskrit, Mahavira was speaking in Prakrit, Buddha was speaking in Pali, Jesus was speaking in Aramaic. Now, I cannot speak in Aramaic and I cannot speak in Pali. That would be utterly meaningless. Even if I could speak, with whom would I speak? What would be the point of it?

I speak the language that can be understood, and I speak in the metaphors that can be understood.

In that sense -- if you look at the personality, at the form, of a certain Master -- no Master can be compared to anybody else, because personalities cannot be compared. But if you look at the deepest core, not at the circumference but at the center of the cyclone, then all Masters are one.

Joshu asked his Master Nansen, "The Way -- what is it?"
Nansen said, "It is every day mind."
Joshu said, "One should then aim at this, shouldn't one?"
Nansen said, "The moment you aim at anything, you have already missed it."
Joshu said, "If I do not aim at it, how can I know the Way?"

Nansen said, "The Way has nothing to do with "knowing" or "not-knowing". Knowing is perceiving, but blindly. Not-knowing is just blankness. If you have already reached the un-aimed-at Way, it is like space: absolutely clear void. You cannot force it one way or the other."

At that instant Joshu was awakened to the profound meaning. His mind was like the bright full moon.

Suddenly, he himself became that space, that clear, void emptiness.

Look into me, and you will find the same taste as was found by the disciples of Mahavira.

But the taste of a Master is available only to the disciples. Morarji Desai cannot have it. He does not deserve it! Only a disciple is worthy enough to partake of the being of the Master. Only disciples can understand what the Master is. Jesus was known by *his* disciples; others crucified him. The others were millions and the disciples were few. Couldn't those other people see that he was the son of God? Had they seen that he was the son of God, would it have been possible for them to crucify him? They could not see a thing, they were utterly blind. Only a few disciples were aware of something that had entered into Jesus from the beyond -- but only a few were aware.

And you will be surprised: had Morarji Desai been there, he would not have been aware, because the people of those days behaved in the same way as they are behaving with me today. The politicians were against Jesus. He was crucified by the conspiracy of the politicians and the priests. The professors and the pundits were against Jesus, the great rabbis were against him, the so-called virtuous people were against him. It looks really very paradoxical that he was understood by a prostitute like Mary Magdalene. He was understood by fishermen, woodcutters, villagers, innocent people; and the rabbis? and the professors? and the priests? and the politicians? -- they could not see anything in him. They only saw some kind of danger. They only saw that this man's existence could be a beginning of rebellion; it was better to finish this man, it was better to destroy this man, so the seed was destroyed. Otherwise this man would bring chaos. That's what they are seeing again in me. In fact, they have started becoming afraid.

Just a few days ago, I had told you that a day may come when my sannyasins will have to go underground. I was simply meaning that you can easily go underground if you don't wear orange and the mala. In fact, the day I had decided to give you the color orange and the mala and a certain uniform of a sannyasin, this was part of the consideration: that if you become visible, you can *easily* become invisible, at any moment. That is the secret of becoming invisible. You move in orange: you are a visible sannyasin. Going underground will be so simple: you simply don't move in orange, and you are underground.

Now, from Delhi, the Poona police have received a note to go deep into this matter: "What does he mean by saying,'My sannyasins will have to go underground'? " Just stupid people. And if I call them stupid, they become very angry. They think I am slandering them, that I am abusing them. I am simply stating a fact.

Mrs. Vandergelt took her peke to the vet. "There is something wrong with Fido," she told the dog doc. "Yesterday I gave him a savory bone to chew on, but he refused it. This morning I tried to give him a piece of broiled sirloin steak, but he just walked away from it. And this afternoon I put him next to a cute little female peke, but my Fido just turned up his nose at her."

The vet looked up from the dog and shook his head. "There is nothing wrong with your dog, madam," he told her. "He is just stupid."

Now, what can one do? The facts have to be stated as they are.

The politicians have always been stupid; this is nothing new. Otherwise why should they be politicians? They would have been poets, they would have been mystics, they would have been painters, they would have been musicians, they would have been dancers. But when a person cannot be anything, when he has no talents, no intelligence, then, the *last* possibility is he becomes a politician -- because in politics, stupidity is an asset. The more stupid you are, the more is your possibility of reaching to the top -- because it needs arrogance, violence. It needs insensitivity, it needs hatred, jealousy, ambition, to reach to the top of the ladder. And it needs utter unintelligence. Otherwise who should be interested in just becoming a ladder climber? Life has much more to give.

Just sitting under a tree and playing on your flute is far more satisfying than being a president of a country. Just being in love with a woman or a man is far more satisfying than having all the riches of the world and all the power that it can give.

When Alexander the Great came to India and conquered the frontier provinces, he was surprised to see one thing: that people were so contented, so happy. He could not believe his eyes. There was such order, and there seemed to be no imposition on them. He asked the king, whom he had conquered and defeated... In fact, the king was defeated because the king had never prepared for war. His whole energy had been devoted to peace. It was a beautiful country, and people were happy, and people were still singing and dancing, and people were grateful to God. They had not thought that somebody was going to conquer them. For what? In fact, no resistance was given to Alexander the Great. People were not ready at all; they were simply surprised by the whole idea that somebody had started on a great movement, a struggle to conquer the whole world. They were puzzled: "For what?"

Even Alexander was puzzled and surprised, seeing the peace and the contentment and the joy. Even when the people were defeated there was nothing -- as if nothing had happened. Things continued as they were, as if nothing had happened.

He asked the king, "How have you managed this, this order? And I don't see much military, much police; I don't see much government machinery. And people are living with such love and brotherhood. How have you managed?"

The king said, "It has nothing to do with me. My prime minister -- he is a mystic. It is his work. "

"Where is your prime minister?" Alexander said. "I would like to see him, I would like to talk to him, I would like to learn something from him. I would like my country to also be in such order, in such inner discipline. I have fallen in love with this grace that I see all around. Although you are defeated, I don't see any sadness... as if I don't mean much."

The king said, "But the prime minister has become a sannyasin now; he has moved to the mountains. It may be difficult to find him."

But Alexander was insistent so messengers were sent; but messengers came back -- they said, "That old man has said that he is not interested in showing himself off to any Alexander, to any great king and conqueror, because the very idea of conquering others is so stupid. 'I am not interested in coming. You just go and tell him that I don't think that he is even worthy enough to be given any advice.'"

The politician's whole mind is nothing but ambition, and ambition is violent, ambition is murderous. It is ambition that has made the whole earth a hell.

Morarji Desai also thinks that I am slandering him, that I am abusing him. I am not. I have nothing to do with Morarji Desai. When I say something against any politician, it is being said against politicians as such. It has no personal difference.

Now this small story.

BAHAUDIN SHAH ONCE GAVE AN ADDRESS ON THE PRINCIPLES AND PRACTICES OF THE SUFIS. A CERTAIN MAN WHO THOUGHT THAT HE WAS CLEVER AND COULD BENEFIT FROM CRITICIZING HIM,

Bahaudin gave an address on the principles and practices of the Sufis.... There is only one principle, and there is only one practice. What is the principle? The principle is that only God exists. There is no god but God: that is the principle, that is the very seed of Sufism. Only God is -- in *millions* of forms. Forms are different, personalities are different, but deep down, if you go on searching for the innermost core, you will always find God and nothing else. So this is the fundamental principle; all other principles are secondary. This is the cornerstone of the temple of Sufism: God is.

And God cannot be new or old. You cannot use words like "was" in reference to God; you cannot say "God was", you cannot say "God will be". You can use only one tense, the present tense, for God: God is. God always is, so how can it be new or old? Yes, expressions can be old, but not the truth expressed. Bottles can be new but not the wine. What I am saying is only a new bottle for the eternal wine. That's what Bahaudin was saying.

But you can always criticize, and criticism can have two possibilities; one is: you can say, "This is something new." There are people for whom it is enough criticism to say that "This is something new." New means wrong, because if it were truth then others would have found it before you. How did it wait so long? If it is new it must be wrong. Why is it not in the Vedas? Why didn't Jesus say anything about it? Why did Buddha keep quiet about it? If they were knowers they must have known it, so if it is not there, then something is wrong.

This is one criticism: the people who always like the old, for whom if something is old it is bound to be right -- as if only Jesus is old and Judas is not old; as if only Rama is old and Ramana is not old; as if only Krishna is old and not the people who were against him. They are *as* old, so just anything being old does not mean that it is right.

And then there is the other party; this man must have belonged to the other party. He says there is only one criticism: "If only this man would say something new. That is my only criticism." He is saying: "You are just saying old things which everybody knows. There is no need to talk about old things, saying 'God is, truth is, truth is eternal.' This has been said so many times. Why go on repeating it? Say something new! If you have something new to say, say it! "

It is not a question of saying it, it is not a question of repeating it. Bahaudin is not repeating Mohammed. What he is saying is his own experience. Now what can he do if his experience and Mohammed's experience coincide?

What I am saying is not a repetition of Buddha or Mahavira. I am saying it on my own experience, on my own authority. It is my experience; in that sense it is new. But what can I do? -- it has been the experience of all the Buddhas too; so in a Sense it is as old as the mountains and as new as the dewdrop on the grassleaves in the early sun.

This is the paradox of truth: that everyone has to know it on his own, then it is new -- but it is the same truth. Buddha went to the sea and tasted it, and he said, "It is salty." After twenty-five centuries I went to the sea and tasted it and I said, "It is salty. "

Now the question is: is what I am saying just a repetition of Buddha? If I had not gone to the sea, and just reading scriptures I would have repeated like a parrot that the taste of the sea is salty because Buddha says it so -- and I trust him, he must be saying what is right; who bothers to go to the ocean? When Buddha has said so, it is finished, it is decisive forever -- then it would have been a repetition.

But I went to the sea; I tasted the sea and I found that it is salty. Now what should I do? Just because Buddha has also said it is salty, should I not say it is salty because people will think it is a repetition? But then I would be lying! Should I say that it is sweet? But then it would be untrue. I have to be truthful, so I have to say two things: one, that I have tasted it myself, and the second, that now I am a witness that Buddha was right. I am not saying it on Buddha's authority, I am saying it on my own authority. In fact, I am giving Buddha a witness, an eye-witness, that whatsoever he had said twenty-five centuries ago was true, was right. I know it through my own experience.

That's what Bahaudin was doing. Now this man says... He thought that he was clever, and clever people, or at least the people who think they are clever, are almost always stupid people. Only stupid people have the idea that they are clever.

A real intelligent person is not clever. When you have intelligence, what need do you have of being clever? Your very life shows your intelligence. The clever person is trying to show that he is intelligent, and only one who is not intelligent *tries* to show that he is intelligent. Remember it! Only the ugly person tries

to show that he is beautiful, and only the ignorant tries to show his knowledge.

The man who knows never tries to show. It is seen by others; it happens on its own accord. When the spring comes and trees bloom, they are not advertising, "Come and see." But their perfume spreads to the winds; people start coming. And if people don't come -- because people are so blind, they have lost all sensitivity -- then at least bees will come, butterflies will come, birds will come, and that is enough. But they come on their own.

When the perfume is released to the winds people start coming. There is no need to brag about the fact.

The person who is trying to be clever simply shows that he is not clever. He is afraid; if he does not show, he will be caught. If he does not show his knowledge, he will be caught: people may come to know that he is ignorant. Before they come to know he has to make much noise.

Morarji Desai was interviewed on the BBC a few days ago and the interviewer asked a *very* relevant question, significant too: "You talk so much of morality -- why don't you lead your country morally?"

Morarji Desai said in anger, "Then what am I doing? I am leading my country politically and morally, both. Do you mean to say that I should leave my prime ministership and lead the country only morally? Do you think yourself very smart? Nobody has asked this question of me. Do you think that you are very smart?"

Now the man had not asked anything wrong. It was a relevant question that if you talk too much of morality, why don't you become a moral teacher? Why are you wasting your time by being a prime minister? Then lead the country morally! Because what does a politician have to do with morality? The politician is bound to be immoral. Immorality is a strategy for the politician, and morality too. He talks about morality to hide all the immoral practices that he goes on doing behind it. The morality, and the talk about it, and the religion, are just a camouflage.

The man had asked a relevant question, but Morarji became very much annoyed. And this is not a right way to answer, to say, "Do you think you are very smart? Nobody has been able to ask me such a question up to now."

And my feeling is that the man was *really* intelligent: he simply said, "Thank you," and finished the interview. He must have been really intelligent. Now there was no point in continuing. Now there was no meaning. But why did Morarji Desai jump upon the poor man and tell him, "Do you think you are very smart?" That's what he was trying to show himself -- that he is very smart, very clever.

The really intelligent person does not try to show that he is clever or smart. He is clever, so there is no need to show it. He is not even conscious of it; he is un-selfconsciously intelligent. Cleverness is a plastic substitute for real intelligence.

THIS MAN WHO THOUGHT THAT HE WAS CLEVER AND COULD BENEFIT FROM CRITICIZING HIM, SAID, "IF ONLY THIS MAN WOULD SAY SOMETHING NEW! THAT IS MY ONLY CRITICISM."

Now he must be, he must have been a believer in the new; the new is right. If anything is new, then it is bound to be right: that is another extreme of the same stupidity. One extreme is: if anything is old then it is bound to be right; the other extreme of the same stupidity is that if anything is new, then it is bound to be right.

Right has nothing to do with old and new. Right is right; whether old or new, it doesn't matter. It does not add anything to it.

BAHAUDIN HEARD OF THIS AND INVITED THE CRITIC TO DINNER.

That was his way of creating a situation.

"I HOPE THAT YOU WILL APPROVE OF MY LAMB STEW," HE SAID.
WHEN HE HAD TAKEN THE FIRST MOUTHFUL, THE GUEST JUMPED UP, SHOUTING, "YOU ARE TRYING, TO POISON ME -- THIS IS NOT LAMB STEW"
"BUT IT IS," SAID BAHAUDIN," THOUGH SINCE YOU DON'T LIKE OLD RECIPES, I HAVE TRIED SOMETHING NEW. THIS CONTAINS LAMB ALL RIGHT, BUT THERE IS A GOOD DASH OF MUSTARD, HONEY AND EMETIC IN IT AS WELL."

This was Bahaudin's way of teaching.

Now, Buddha would not have done this; neither would Mahavira. This is Bahaudin's way; he wants to create a *real* situation. He is a very scientific mind: -he wants to hammer the truth while the situation is hot. He does not believe in talking, he believes in a pragmatic experimentation. He is very empirical -- rather than refuting the man verbally, he refutes the man in a very realistic way. Now he has shown the man his stupidity without saying a word. Now the situation is such that the man cannot argue.

Just by being new nothing becomes significant; and just by being old, nothing becomes wrong either.

Bahaudin is saying, "What can I do? If I were to mix into my statements of truth something of my own just to make it new, it would be just like this stew. It contains lamb all right, but there is a good dash of mustard, honey and emetic in it as well. It would be poisonous, it would not be nourishing."

Man has existed for centuries; truth has been discovered again and again and again. Many people have reached to the ultimate light; they have expressed it in their own ways. Their languages are different but their message is the same.

It is like, a few people go to see the sunset. One is a painter; he paints it. He is thrilled by the beauty of the sunset. He immediately goes to work -- he is lost in his painting, he forgets everything, he *has* to paint the sunset. It has stirred his whole heart. That is his way of expressing it. Another man, seeing the same sunset, may simply sit silently and watch it. He is also thrilled, but he goes into a deep meditation. You can see the grace on the man's face. You can see that it is not only that the sun is setting, something is disappearing in the man too. Maybe it is the ego that is setting. He has fallen into a deep harmony with the sunset; he is no more separate, he is part of it, part of the whole scene. He has disappeared as a spectator, he has melted into it. And the third may start playing on his flute; the sunset has become a song in him. And the fourth may start dancing. The message is the same, but the mediums are *very* different.

Now if later on you come to hear a record of the flute, and you see the film of the dancer, and you see the painting of the painter, and you see a photograph of the meditator, will you be able to recognize that the source of it all was a sunset? Will you be able to logically reach the conclusion that they have all expressed the same thing? It will be impossible. Logically it is impossible, because what relationship will you be able to find between the flute and the painting? What relationship is there between sound and color? How will you deduce that these colors represent the same thing as these sounds? And how will you be able to see that one man started dancing and another became so silent that he looked like a statue? How can the same sunset stir such different manifestations? Still it was the same sunset.

It created dance in Krishna, it made Buddha a marble statue, it made Jesus sacrifice his all, it made Mahavira go naked, in utter innocence like a child. Different manifestations, but the source is the same.

But how can you deduce it logically? Logically there is no way -- unless you have also come upon the sunset. If you have seen the sunset, then you will be able to understand that the dance and the song on the flute and the painting and the man meditating are all using different languages -- because they are talented in different languages, because they know different ways of expression -- but the experience that has triggered those different manifestations comes from the same source, the same sunset.

Bahaudin speaks in his own way, but the truth remains the same. Truth is eternal. Truth is. Truth simply is. It is never new, it is never old, or, it is as old as mountains and as new as the dewdrops on the grassleaves in the early sun. It is both and it is neither; it is both and beyond.

But you cannot arrive at this conclusion only by thinking, you will have to move into experiencing. Truth has to become an existential phenomenon to you: you have to live it. Only by living it will you be able to know it, not vice versa; not by knowing it will you be able to live it, no.

That's what has been traditionally told to you: know about truth so that you can practise and live it. That is utter nonSense. *Live* truth so that you can know it. Living comes first, experiencing comes first, and then the shadow falls on your intelligence too and your intelligence can make an understanding out of it.

That's why Bahaudin created this situation; otherwise it would have been an unnecessary argument. This is his way.

Each Master has his own way, but the truth is the same forever and forever.

A monk asked, "When I wish to become a Buddha, what then?"
Joshu said, "You have set yourself quite a task, haven't you?"
The monk said, "When there is no effort, what then?"

Joshu said, "Then you are a Buddha already."

YOU ARE TRUTH. There is no need to know about it; you have to be silently listening to it in your inner world. You have to become still, calm and quiet, and suddenly the truth arises in you. Truth is already the case.

Once Joshu was asked about the "holy" person, the "purified" person. He responded, "There is no room in my place for such a rascal! Why should one be purer than one originally is? And moreover there is no one to be pure or impure inside."
Then he was asked, "Who is Joshu?"
He said, "A rustic." And that is what he happened to be -- a Chinese peasant.
And then he was asked, "Then who is the Buddha?"
He laughed and pointed to the field and said, "The man leading his oxen, it is He."

You are divine, you are Buddhas. You have forgotten about it, that's all. It has to be remembered. All that is needed is remembering. Nothing has to be achieved -- you are it already. Truth is your very being, so it has not to be achieved. You have fallen in a kind of sleep. Awake, and you will know it; and you will not know it as an object, you will know it as your very subjectivity.
Soren Kierkegaard says, "Truth is subjectivity. " He is right. Truth is your innermost core.
And that is the only principle of the Sufis: Only truth is, or, Only God is.
And how to practise it? Then too there is only one single practise, *zikr* -- remember.
Come out of your sleep. Remember.

The Secret

Chapter #10
Chapter title: No Lower, No Higher

20 October 1978 am in Buddha Hall

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The first question:

DEAR MASTER, WHAT IS SIMPLICITY?

Colin Doyle, simplicity is to live without ideals. Ideals create complexity; ideals create division in you and hence complexity. The moment you are interested in becoming somebody else you become complex. To be contented with yourself as you are is simplicity. The future brings complexity; when you are utterly in the present you are simple.
Simplicity does not mean to live a life of poverty. That is utterly stupid because the person who imposes a life of poverty on himself is not simple at all. He is a hypocrite. The need to impose poverty means, deep down, he hankers for the diametrically opposite; otherwise why should there be any need to impose it? You

impose a certain character upon yourself because you are just the opposite of it.

The angry person wants to become compassionate; the violent person wants to become non-violent. If you are non-violent you will not try to become non-violent. For what? The person who imposes poverty upon himself is simply trying to live out a life according to others, not according to his *own* innermost core, not according to his own spontaneity. And to live according to others is never to be simple.

To live according to others means to live a life of imitation. It will be a plastic life: you will be one thing on the surface and just the opposite of it in your depths. And only the depths matter, the surface never matters. You will be a saint on the surface and a sinner deep down. And that's what is going to be decisive about you because God is only in contact with your depth, not with your surface.

The surface is in contact with the society, the existence is in contact with the depth. The existence only knows what you are, it never knows what you are pretending. The existence never knows about your actings. You may be pretending to be a great saint, a mahatma, but existence will never know about it, because it never knows about anything false. Anything false happens *out* of existence. It knows only the real, the real you.

Simplicity means to be just yourself, whosoever you are, in tremendous acceptance, with no goal, with no ideal. All ideals are crap -- scrap all of them.

It needs guts to be simple. It needs guts because you will be in constant rebellion. It needs guts because you will *never* be adjusted to the so-called, rotten society that exists around you. You will constantly be an outsider. But you will be simple, and simplicity has beauty. You will be utterly in harmony with yourself. There will be no conflict within you, there will be no split within you.

The ideal brings the split. The bigger the ideal, the bigger is goin g to be the split. The ideal means somewhere in the future one day, maybe in this life or another life, you will be a great saint. Meanwhile you are a sinner. It helps you to go on hoping; it helps you to go on believing in the surface, that tomorrow everything will be okay, that tomorrow you will be as you should be. The today can be tolerated. You can ignore it, you need not note it, you need not take any notice of it. The real thing is going to be tomorrow.
But the tomorrow never comes. It is always today... it is always today.

And the person who lives in ideals goes on missing reality because reality is now, here. To be now and to be here is to be simple: to be like trees, herenow, to be like clouds, herenow, to be like birds, herenow -- to be like Buddhas, herenow. The ideal needs the future. Simplicity is not an ideal. People have made an ideal out of simplicity too; such is human stupidity.

Simplicity can never be an ideal, because no ideal can create simplicity. It is the ideal which poisons you and makes you complex, divides you, makes two persons in you -- the one that you are and the one that you would like to be. Now there is going to be a constant war, a civil war.

And when you are fighting with yourself -- the violent person trying to be non-violent, the ugly person trying to be beautiful, and so on, so forth -- when you are constantly trying, endeavoring to be something else that you are not, your energy is dissipated in that conflict, your energy goes on leaking. And energy is delight. And to have energy is to be alive, to be fresh, to be young.

Look at people's faces, how dull they appear. Look into their eyes, their eyes have lost all luster and all depth. Feel their presence and you will not feel any radiance, you will not feel any energy streaming from them. On the contrary you will feel as if they are sucking you. Rather then overflowing with energy they have become black holes: they suck you, they exploit your energy. Being with them you will become poorer. That's why when you go into a crowd and come back you feel tired, weary, you feel exhausted, you need rest. Why? Why after being in a crowd do you feel as if you have lost something? You certainly lose something, because the crowd consists of black holes. And the more unintelligent the crowd is, the more of a mob it is, the more you will feel exhausted.

That's why when you are alone, sitting silently, not with anybody -- in a tremendous celibate state, just alone -- one becomes replenished, rejuvenated. That's why meditation makes you younger, makes you livelier. You start sharing something with existence. Your energy is frozen no more; it starts flowing. You are in a kind of dance, as stars are. A song arises in you.

But in the crowd you always lose. In meditation you always gain. Why? What happens in meditation? In meditation you become simple: the future is your concern no more. That's what meditation is all about: dropping the concern with past and future, being herenow. Only this moment exists. And whenever it happens, whenever only this moment exists -- watching a sunrise, or looking at a white cloud floating in the sky, or just being with a tree, silently communing, or observing a bird on the wing -- whenever you forget all about past and future and the present moment takes possession of you, when you are utterly possessed by

this moment, you will feel rejuvenated. Why? The split disappears, the split created by the ideals. You are one in that moment, integrated; you are all together.

Simplicity is not an ideal; you cannot impose simplicity on yourself. That's why I never say that people like Mahatma Gandhi are simple. They are not, they cannot be. Simplicity is their ideal, they are trying to attain it. Simplicity is a goal far away in the future, distant, and they are striving, they are straining, they are in great effort. How can you create simplicity out of effort? Simplicity simply means that which is. Out of effort you are trying to improve upon existence.

Existence is perfect as it is, it needs no improvement. The so-called saints go on constantly improving upon themselves -- drop this, drop that, repress this, impose that, this is not good, that is good.... Continuous effort, and in this very effort they are lost.

Simplicity is a state of effortlessness;it is humbleness -- not the humbleness created against arrogance, not humbleness created against the ego, not humbleness opposite to the proud mind. No, humbleness is not opposite to pride. Humbleness is simply absence of pride. Try to see the point. If your humbleness is against your pride, if you have strived to drop your pride, your ego, your arrogance, then what you have done is only repression. Now you will become proud about your humbleness; now you will start bragging, how humble you are. This is what happens. Just see the so-called humble people -- they are constantly broadcasting that they are humble.

The really humble people will not know that they are humble; how can they then brag about it? How can the humble person know that he is humble? The humble person is a person no more. The humble person is in a state of *fana*: the humble person has dissolved. Now he is only a presence. Humbleness is a presence, not a characteristic of personality, not a trait, but just a presence. Others will feel it, but you will not be able to feel it yourself. So is the case with simplicity.

Simplicity simply means living moment to moment spontaneously, not according to some philosophy, not according to Jainism, Buddhism, Hinduism, not according to any philosophy. Whenever you live according to a philosophy you have betrayed yourself, you are an enemy to yourself. Simplicity means to be in a deep friendship with oneself, to live your life with no idea interfering.

It needs guts, certainly, because you will be living constantly in insecurity. The man who lives with ideals is secure. He is predictable; that is his security. He knows what he is going to do tomorrow. He knows, if a certain situation arises, this is the way he will react to it. He is always certain. The man who is simple knows nothing about tomorrow, knows nothing about the next moment, because he is not going to act out of his past. He will respond out of his present awareness.

The simple person has no "character", only the complex person has character. Good or bad, that is not the point. There are good characters and bad characters, but both are complex. The simple person is characterless, he is neither good nor bad, but he has a beauty which no good people, no bad people can ever have. And the good and the bad are not very different; they are aspects of the same coin. The good person is bad behind it and the bad person is good behind it.

You will be surprised to know that saints always dream that they are committing sins. If you look into the dreams of your so-called saints you will be very much surprised. What kinds of dreams do they go on seeing? That is their suppressed mind that bubbles up, surfaces into their dreams. Sinners always dream that they have become saints. Sinners have the most beautiful dreams, because they have been committing sins their whole life. They are tired of all those things. Now the denied part starts speaking to them in their dreams.

In dreams the denied part speaks to you, your unconscious speaks to you: the unconscious is the denied part. Remember, if you are good in your conscious, if you have cultivated good characteristics in your conscious, you will be bad: all that you have denied will become your unconscious, and vice versa.

The simple person has no conscious, no unconscious; he has no division. He is simply aware. His whole house is full of light. His whole being knows only one thing, awareness. He has not denied anything, hence he has not created the unconscious. This is something to be understood.

Sigmund Freud and Carl Gustav Jung and Alfred Adler and others think that the conscious and unconscious are something natural. They are not. The unconscious is a by-product of civilization. The more a person is civilized, the bigger an unconscious he has, because civilization means repression. Repression means you are denying a few parts of your being from coming into light, you are pushing them into darkness, you are throwing them into your basement so that you never come across them.

People have thrown their sex, their anger, their violence into the basement and they have locked the doors. But violence, sex and anger and things like that cannot be locked up. They are like ghosts. They can

pass through the walls, there is no way to prevent them. If you succeed in preventing them in your daytime, they will come in the night -- they will haunt you in your dreams.

It is because of the unconscious that people dream. The more civilized a person, the more he dreams. Go to the aboriginals, the natural people -- a few are still in existence -- and you will be again surprised to know that they don't dream much, very rarely, once in a while. Years pass and they never report any dreaming. They simply sleep, without dreams, because they have not repressed anything. They have been living naturally.

The simple person will not have the unconscious, the simple person will not have dreams, but the complex person will have dreams.

Mahatma Gandhi said that although he had succeeded in attaining celibacy as far as the waking consciousness is concerned, in dreams sexual imagery still floated into his being. To the very end he was having sexual dreams, and he was very much puzzled. He was puzzled because he was absolutely mis-educated about the whole phenomenon. He was thinking that he had done whatsoever one can do to be celibate. And he *had* done it; there is no question about his sincerity as far as his efforts are concerned, he was very sincere. He had done all that is said by the tradition, and he had failed.

In Mahatma Gandhi's failure the whole tradition has failed -- the tradition of repression, the tradition of denying, the tradition of life negation, the tradition of imposing ideals. All has failed in his experiment, because in the night whenever he would sleep, the unconscious would start speaking and the denied parts would start playing in his mind. All that he had denied would surface.

That's what happens to you. If you have a fast one day, in the night you will have a feast in your dreams. In the dreams Deeksha is bound to invite you for a special treat! The fast creates the feast in the dream. And the people who are feasting in the day may start thinking of fasting; they always think about it.

It is only rich countries which become interested in fasting. Now only America is interested in fasting, dieting, and all things like that. A poor country cannot think of fasting. A poor country is always fasting, always dieting, always under nourished. Only rich people think of fasting. In India, Jainas are the richest community; their religion consists of fasting. Mohammedans are the poorest, their religion consists of feasting. When a poor man celebrates a religious day he gives a feast. When a rich man celebrates his religious day he fasts.

You can see the logic in it. We go on compensating. The dream is compensatory, it compensates your waking life. The simple man will not dream, the simple man will not have any unconscious.

The simple man will be simple. He will live moment to moment with no idea how to live; he will not have any philosophy of life. He will trust in his intelligence. What is the need of having a philosophy? Why should one have a philosophy? -- so that it can guide you. It means if you are stupid you need a philosophy of life so that it can guide you. If you are intelligent you don't need any philosophy of life. Intelligence is enough unto itself, a light unto itself.

A blind man asks for guidance: "Where is the door? In what direction should I move? Where is the turn?" Only the blind man prepares himself before he takes any move. The man who has eyes simply moves because he can see. When the door comes he will know and when the turn comes he will know. He can trust in his eyes.

And that is the case with the inner world too. Trust in your intelligence, don't trust in philosophies of life; otherwise you will remain stupid. The major part of humanity has remained unintelligent because it has trusted in philosophies of life -- Christian, Hindu, Mohammedan.

Again, something of very great importance to be remembered: each child is born intelligent. Intelligence is not something that a few have and a few don't have. Intelligence is the fragrance of life itself. Life has it -- if you are alive you are intelligent -- but then if you never trust in it it starts slowly, slowly disappearing from your life. If you don't use your legs you will lose the capacity to run. If you don't use your eyes for three years and you remain with a blindfold you will become blind. You can keep your senses alive only if you go on continuously using them.

Intelligence is a natural phenomenon; every child is born intelligent. Very few people live intelligently, and very few people die intelligently. Ninety-nine point nine percent of people remain stupid their whole life -- and they were not unintelligent in the beginning. So what happens? They never use their intelligence. When they are small children they trust their parents and their guidance.

In a better world the parents, if they really love their children, will teach them to trust their own intelligence. In a better world the parents will help the children to be independent as soon as possible, to be on their own.

Then, they have to trust the teachers in the school; then the professors in the college and in the university. By the time one third of their life is gone, they come out of the university utterly stupid. One third of their life they have been taught to trust somebody else: that's how their intelligence has been prevented from functioning.

Look at small children, how intelligent they are, how alive, how fresh, how tremendously ready to learn. And look at older people, dull, insipid, not ready to learn a thing, clinging to all that they know, clinging to the known, never ready to go in any adventure.

In a better world children will be thrown upon themselves as fast as possible; the whole effort of the parents should be to make the child use his intelligence. And the whole effort, if education is right -- if it is education and not MISeducation -- will be to throw the child again and again to his own intelligence, so that he can function, so that he can use his intelligence. He may not be so efficient in the beginning, that is true -- the teacher may have the right answer, and if the student has to work out his own answer the answer may not be so right -- but that is not the point at all. The answer may not be so right, it may not correspond to the answers given in the books, but it will be intelligent. And that is the real crux of the matter.

A teacher told his students, "Make some pictures, paint something about Jesus, " and the children painted. The teacher had been talking about Jesus; it was a Christian Sunday school. One child painted one aeroplane. It was a very haphazard effort, it only looked like an aeroplane; and four windows were on the aeroplane. The teacher was intrigued. He said, "Who are these people looking from the windows?" The child said, "One is God the Father, the other is Jesus Christ the Son, and the third is the Holy Ghost." Certainly the teacher was even more curious. "And who is this fourth?" -- because three are okay, but who is this fourth? And the child said, "He is Pontius the Pilot."

The question may not be answered rightly -- that is not the point -- but look at the intelligence. Now the teacher would have never found it on his own, that "Who is the fourth?" Only a child can have such an intelligence, so fresh. Who bothers about your trinity! Just see the child and his intelligence.

Watch children and you will be constantly surprised. But we just start destroying their intelligence because we are too concerned about the *right* answer -- not the intelligent answer, but the right answer. That is a wrong concern. Let the answer be intelligent, let the answer be a little bit original, let the answer be the child's own. Don't be bothered about the right, don't be in such a hurry; the right will come on its own. Let the child search for it, let *him* stumble upon it on his own. Why are we in such a hurry?

We simply drop the child's growth of intelligence; we supply the right answer. lust think: the whole process is that the child is never allowed to find the answer himself. We give him the answer. When the answer is given from the outside, intelligence need not grow, because intelligence only grows when it has to find the answer itself.

But we are so obsessed with the idea of the right. No wrong should ever be committed. Why not? And the person who never commits any wrong never grows. Growth needs that you should go astray sometimes, that you should start playing around, fooling around, that you should find original things -- they may be wrong; and you should come to the right by your own efforts, by your own growth; then there is intelligence.

To be simple means to be intelligent. Simplicity is intelligence, living without ideals, without guides, without maps, just living moment to moment without any security.

Our concern with the right and our fear of the wrong is nothing but our fear of the insecure. The right makes us secure, the wrong makes us insecure, but life is insecurity. There is no security anywhere. You may have a bank balance, but the bank can go bankrupt any day. You may have the security of having a husband or a wife, but the wife can leave you any moment, she can fall in love; or the husband may die.

Life is insecure. The security is only an illusion that we create around ourselves, a cozy illusion. And because of this cozy illusion we kill our intelligence. The man who wants to live simply will have to live in insecurity, will have to accept the fact that nothing is secure and certain, that we are on an unknown journey, that nobody can be certain where we are going and nobody can be certain from where we are coming.

In fact, except for the stupid people nobody has illusions of certainty. The more intelligent you are, the more uncertain you are. The more intelligent you are, the more hesitant -- because life is vast. Life is immense, immeasurable, mysterious. How can you be certain?

Living in uncertainty, living in insecurity, is simplicity.

And that's what I mean by sannyas: a life of insecurity, a life without ideals, without character, a life not rooted in the past, not motivated by the future; a life utterly herenow.

The second question:

I AM A VERY CURIOUS PERSON. THAT'S WHY I HAVE COME TO YOU. OSHO, WHAT DO YOU SAY ABOUT CURIOSITY?

Curiosity is good, curiosity is beautiful, but don't stop at it. It is a good beginning, but not the end, because curiosity always remains lukewarm. It is an intellectual gymnastics.

It is good to be curious because that is how one starts the journey of inquiry into existence; but if one simply remains curious, then there will be no intensity in it. One can move from one curiosity to another -- one will become a driftwood -- from one wave to another wave, never getting anchored anywhere.

Curiosity is good as a beginning, but then one has to become more passionate. One has to make life a quest, not only a curiosity. And what do I mean when I say one has to make one's life a quest?

Curiosity creates questions, but your life never becomes a quest. Questions are many, a quest is one. When some question becomes so important to you that you are ready to sacrifice your life for it, then it is a quest. When some question has such importance, such significance that you can gamble, that you can stake all that you have, then it becomes a quest.

Curiosity is good as a triggering point for a quest, but there are many people who simply remain curious their whole life. Their life is a wastage; they are rolling stones -- they never gather any moss. They remain childish, they never become mature. They ask a thousand and one questions, but they are not really interested in answers. By the time you have answered them, they have prepared another question. In fact, when the Master is answering the question, if the disciple is only a curious one, he is already thinking about other questions to ask. He is not listening to the answer at all. He is not interested in the answer, he has enjoyed asking the question.

And then your curiosity can get you hooked on something utterly nonsensical. There are people who are curious as to who made the world. Now this is utter nonsense. Buddha said it so many times, that "How is it going to affect your life? It is not going to deepen your meditation, it is not going to help you become enlightened, it is not going to give you freedom, it is not going to give you any light; why are you concerned with who made the world?" Whether it was A or B or C, a Christian God, a Hindu God or a Mohammedan God, how does it matter to you? Even if it is decidedly known that A made the world, what are you going to do then? Then you will start asking something else; that question is finished.

But these questions are never finished, because these questions are utterly meaningless, absurd -- so they are never finished. One can go on asking and asking and asking, and the whole life can become just a wastage.

It's good to be curious as a beginning, but don't remain curious forever. You will need some more passion in order to grow. Curiosity is not hot enough to transform your life. It is superficial, shallow. You will have to create a longing to know truth, an immense, intense passion for truth.

Because that needs courage, because risk is involved, people go on thinking about questions. That is their substitute for the quest.

And this is the difference between philosophy and religion: religion is a quest, philosophy is only curiosity. The philosopher is never transformed by whatsoever he finds. He remains the same. For example, if you meet Aristotle you will not find any impact of his philosophy in his life, no, nothing of it. He will be as devoid of his own philosophy as you are. He only thinks, he does not live it. But if you meet the Buddha, then whatsoever he says, he lives it. He says only because he lives it; saying comes later on. Living comes first, living precedes it.

Make your life a quest. It is good that you have come here, but don't go as you have come. Go with a passion, a fire in your heart. Otherwise curiosity can be dangerous too.

I have heard...

Sam Jones, the most inquisitive man in New Haven, was riding down a branch line from Storrs, when an Englishman came into the car with a crutch and only one leg. After a long pause in which he was consumed with growing curiosity, Sam began talking:

"Guess you were in the army, stranger?" looking down at the leg.

"Oh, no, I have never been in the army."
"Fought a duel somewhere, maybe?"
"No, sir, never fought a duel."
"These streetcars are dangerous things," hazarded Sam.
"I was never in a streetcar or railroad accident," the Englishman expanded.

All of Sam's leading questions got him nowhere. At last he asked outright just how the man had lost his leg.

"I will tell you," said the Englishman, "on condition that you will promise not to ask me another question."

"Very well, just tell me how you lost that leg, and I won't ask another question."
The Englishman regarded him agreeably. "It was bit off," he said.

"Bit off!" exclaimed Sam. "Well, I declare. I should like to know what on earth -- ."
"No, sir, not another question," glared the Englishman. "Not one. "
Sam Jones reached New Heaven with a sick headache.
He died within a week of unsatisfied curiosity.

Let your curiosity be transformed here. Let it become a flame in your being, a quest. You have come here philosophically. Go from here as a religious person.

Religion is the quest for truth. It wants to know it, and not on somebody else's authority, not borrowed from scriptures. Religion wants to know it on one's own, and to have that quality is one of the greatest blessings of life.

I create inquiry here, not an inquiry that can ever be satisfied by anybody else even I cannot satisfy it. I simply give you a thirst; I make you more and more thirsty. One day that very thirst will take you into your innermost shrine.
There truth waits for you. There God abides.

The third question:

SHREE MORARJI DESAI, PRIME MINISTER OF INDIA, TOLD A GROUP OF YOUR SANNYASINS WHO MET HIM AT SURAT THE OTHER DAY THAT HE DID NOT LIKE YOUR THINKING,YOUR PHILOSOPHY OF LIFE, AND YOUR WORK. HE ALSO SHOWED STRONG DISLIKE FOR OUR ASHRAM AND ITS ACTIVITIES. OSHO, WOULD YOU PLEASE COMMENT?

Anand Maitreya, Morarji Desai has the mind of a fascist.

How does it matter whether he likes my philosophy of life or not? Who is he? By being the prime minister of this country, it does not mean that everybody has to agree with him, that only that which he likes can exist or has the right to exist. If he does not like my work, my activities, my philosophy of life, that is *his* problem. He should try to understand more; he should try to be a little more intelligent, a little more aware and meditative.

That does not mean that he has to prevent my work, but that's what he is doing, trying to do. And the strange thing is he has come to power in the name of democracy. What is democracy then?

Democracy means everybody has the right to think in his own way, to live in his own way. Democracy means that the government is not going to impose its own ideology on everybody, that the government will keep away from interfering in people's freedom.

What I am saying, what I am, has nothing to do with him or his government. But this is how it happens to every politician: when he is out of power he talks about democracy; when he is in power he becomes a fascist. Morarji Desai is another illustration of Lord Acton's famous statement: Power corrupts, and absolute power corrupts absolutely. Just within one and a half years he has forgotten all about democracy? It always happens.

It is something strange that power changes people. My own observation is that power does not change them, in fact, but only exposes them. It brings whatsoever is real in their being to the surface. When a person is not in power, he cannot be fascist; he has to hide that trait. He cannot be arrogant, he has to create a facade around himself so nobody comes to know about it; otherwise he will never be able to get into power. Once he gets into power, then there is no need; he is no more afraid of the people, now he *is* in

power. Now he can do whatsoever he always wanted to do but was not capable of doing.

Morarji Desai has been against me all along. The conflict has continued at least for fifteen years, but because he was not in power, he could not do a thing. Now he is in power, so the fascist in him surfaces.

A group of former schoolmates had a reunion and were talking about old times. One of them, a great politician, said, "When I was a little boy, I wanted to be a pirate."
"I am glad one of us has fulfilled his ambition," said somebody.

Politics is the last shelter of the scoundrels.

Why do people seek power? Somewhere deep down there is a great desire to dominate, that's why they seek power. So naturally, when they have power, they want to dominate; they want to dominate each and every phenomenon that is happening.

My work is not political, not at all. Why should he be worried about my work? What I am doing is something psychological. It is none of his business, but the power wants to express itself. A deep desire has always been in him to prevent my work, but up to now he was not capable of doing it. Now he is capable of doing it, and he cannot resist the temptation.

Once, when I started criticizing Mahatma Gandhi, he wanted that my entry into his province, Gujarat, should be prevented -- even my entry -- but he could not do a thing about it. Now he is in power, and he has had this wound about me in his heart for fifteen years. But his disliking is not any criterion. If he dislikes, he is perfectly free to dislike. My own feeling is that he does not understand what I am doing here.

In the first place, I have no philosophy of life. All that I am teaching to my people is to live without a philosophy of life -- to just live! I am teaching life, not a philosophy of life!

Secondly, I am not teaching any doctrine, any dogma. I am not teaching thinking. On the contrary, I am teaching my people how to be without thought, how not to be in the thinking, how to disappear from the world of thinking, how to be utterly silent so not even a single thought moves in your mind. When the screen of the mind is utterly empty, when the projector of thinking has stopped functioning, meditation arises. And meditation is the door to God.

I am not here teaching people how to think. This is not a school of philosophy. I am not trying to give you better minds. This is not a place to cultivate mind and knowledge, this is a place to drop all mind and all knowledge. This is a place where you learn how to be a no-mind. I teach no-mind.

So my feeling is that he does not understand a bit what is happening here. But he is a very prejudiced man and he thinks he knows. He thinks he knows all that is worth knowing.

And all that he knows is just playing the games of politics, and nothing else.

You say he said that "he did not like your thinking, your philosophy of life, and your work. He also showed strong dislike for our ashram and its activities. "

He is obsessed with me and with my ashram. Why should he have a strong dislike for me and for my ashram? He must be having great nightmares about me and my people. You must be doing Kundalini Meditation in his dreams, and Chaotic Meditation. This dislike shows that somewhere deep down there is a "like". This enmity shows that somehow deep down he is interested. If you hate somebody so much, that is an indication that you are attracted, that you are magnetically pulled.

And I know the reason is there for that magnetic pull. He cannot come because of his arrogance, but the pull is there. His whole life he has tried to meditate -- and he has failed. Hence the attraction. He wants to meditate, but it is difficult for his egoistic pattern of life to come here as a disciple, to come to learn. It is difficult.

But the pull is there, and whenever you are attracted and something prevents you, attraction becomes repulsion. When love starts being blocked, it becomes hate. Hate is nothing but love doing *sirshasan* -- love standing on its own head. He is immensely attracted; that's why he goes on making statements about me, goes on criticizing me, and without any understanding at all.

He also said, somewhere, just a few days before, that he is willing to appoint a commission to inquire into the activities of my ashram, of this commune, but he said, "That is not going to profit Rajneesh and his work." Now what kind of commission will this be if he has already decided that that is not going to profit the ashram? A commission means an open inquiry. If the decision has already been taken, if he has already concluded that this is not going to help my work, that this is going to harm my work, what kind of inquiry will this be?

That's what he is doing with other people, with Indira. He has already decided, and then a commission is

made. The commission only goes through empty gestures; the conclusion has already been reached. The commission has only to make a show that justice is being done.
This is not the way of a democratic person. This is the way of a fascist.

There is only one hope, that he is very old.... It is good that he is not young; otherwise this country would suffer very long.

It is very difficult for Indians to be democratic because India has lived down the centuries in a very fascist way. The Hindu mind is fascist. The Hindu mind believes that they are the purest people in the world, that they are the highest people of the world, that they are the most religious people of the world, that God has chosen them specially, that their country is not ordinary earth, it is divine land, that their scriptures are not ordinary scriptures like other scriptures of other religions -- they have been written by God himself.

The Hindu mind is fascist, it is not religious, and the Hindu mind has lived with this attitude for at least five thousand years.

It has crushed the downtrodden, the poor; they have not been treated as human beings. They are called untouchables; they cannot even be touched. Not only can they not be touched, the Hindu mind has not even tolerated their shadows to fall upon them. When an untouchable in the ancient days used to pass, he had to shout that "I am passing through this street. Please, move yourself away from me." Otherwise who knows? Even if his shadow touches you, you will have to take a bath, you will have to purify. And naturally, if you have to take a bath, if unnecessarily you have to go back to the river and you have to do the whole ritual, prayer, et cetera, and then do your purification, you become annoyed.

Untouchables have even been killed just because their shadow has touched a brahmin, the highest Hindu caste. And even today they are being killed.

And since Morarji Desai has come to power, in this one and a half years, more untouchables have been killed than ever in the thirty years' history of Indian freedom. Their houses are burned, right now, in this day, the twentieth century. People are treated like cattle, not even like cattle, worse than that. People are treated as things. People are being burned and killed; their women are being raped, for no other reason: just because they are untouchables.

And small things annoy the Hindu mind. If the Untouchable wants to go into the temple he cannot. If he tries he will be killed. And these are the people who think they are religious, and even the temple is not democratic.

If the untouchable goes to the well, he is not allowed to draw water from the common well, because the well will become impure. If the untouchable wants his children to be in the same school, it is difficult, and so on, so forth.

So, small things annoy the Hindu mind; they have been fascist all along. And Morarji Desai is a Hindu chauvinist.

Hindus have been against women down the ages. No other country has repressed women like this. The woman has been condemned as the door to hell. The woman is the source of all sins; the woman is the source of all degradation, immorality; the woman is the source of all that is bad in the world, all that is evil. She is the agent of evil.

Now, what kind of mind is this? And these people brag about their purity, their religiousness, their spirituality. Now these are the things that are creating trouble about me in Morarji Desai's mind I respect woman as much as I respect man; to me, they are equal. And I condemn all those scriptures which have condemned women as the source of evil. Those scriptures are the source of evil!

To me, the brahmin and the untouchable are the same. I don't believe in any castes. I don't believe in any distinctions between people -- black and white, Hindu and Mohammedan, Christian and Jew. And that is creating great turmoil in their minds. What am I doing? It seems blasphemous; it seems that I am betraying their tradition.

I am not betraying their tradition; I am simply destroying it! It needs to be burned, it needs to be thrown to the dogs, this whole tradition.

And then, the Hindus have been very much against life. And Morarji Desai is a representative: he is life negative. I am life affirmative. My only sin is that I love life and that I teach my people to live intensely, totally, wholly.

But in a democracy nobody can prevent me. Otherwise why go on bragging that this country is the greatest democracy of the world? Your actions show just the opposite. But the Hindu mind is hypocritical: it says one thing and does another.

Even the so-called greatest Hindus are hypocrites; their saying and doing are never the same. They have

said that only God exists and all is illusion. And still the untouchable is not illusion. The distinction between the brahmin and the untouchable is real -- and all is illusion, only God is real!

Even Shankara, the man who represents the essential Hindu teaching of God being the only reality and the world being illusory, even he, one day when he took his bath in the Ganges in Varanasi and was coming up the steps and was touched by an untouchable, was very angry, started abusing the untouchable. And the untouchable said, "Sir, you have said that all is illusion, only God is true. Then why are you feeling so offended? One illusion has touched another illusion -- and between two illusions can there be a real touch? The touch is also illusion. Why are you getting so annoyed?

"And if only God is real, and you say God is everywhere and all is God, then am I not part of God? Only you are part of God? And if God has touched a God, how can one God make another God impure?"

But this is how the Hindu mind has functioned. It talks of great things, and it lives in a very opposite way. That has become its habit.

"Chandulal," said a rich Hindu grocer in Ahmedabad to his assistant, "have you mixed the glucose with the syrup?" "Yes, sir."
"And sanded the sugar?" "Yes, sir."
"Dampened the lettuce and mushrooms?" "Yes, sir."
"And put water in the milk?" "Yes, sir."
"Then you may come in to prayers."

This has been the way. Life is one thing -- and the Hindus live it as disgustingly as anybody else in the world -- and philosophy is another. They are beautiful talkers, immensely articulate, very philosophical and logical, but that seems to have nothing to do with their quality of life.

With me they are all angry because I am not a hypocrite. I live the way I like to live. I say things that go in tune with my life. For example, I am not against life and its joys -- that's what I say, and that's how I live. They would have loved me very much if I was living like a beggar on the surface, if I was standing naked on the road, and carrying a deep desire inside me to reach sooner or later to heaven and enjoy all the joys there.

And what joys are these so-called saints thinking to enjoy in heaven? The same joys that they are renouncing here. They renounce love here, they renounce the woman here, and they are waiting for paradise where they will get beautiful women whose bodies are of gold and who never age -- who remain stuck at the age of sixteen and whose bodies don't perspire. And they are waiting for heaven because there are trees; they are called *kalpavrikshas* -- wish-fulfilling trees. You sit underneath the tree, and any wish that arises in you is immediately fulfilled -- *immediately*. Not a single instant passes between the wish and its fulfillment.

But here, live a pretentious life. Don't enjoy, don't love, renounce everything and wait for eternal pleasures.

These people think that they are renunciates? What kind of renunciation is this? They are simply living a double life. Their inner life remains that of desire, longing, lust, and their outer life remains that of an ascetic.

I am not an ascetic. I am living herenow in paradise. And I teach you also to live herenow in paradise: this very earth the paradise, this very body the Buddha. I am not against life's pleasures; they are beautiful. I am not against all that life can shower on you. Its beauties, its joys, its blessings have to be received gratefully. I am not in any way condemnatory of anything.

I am not a worshiper of poverty, because poverty is the source of all sins. I would like the whole earth to become richer and richer, more affluent and more affluent. I would like everybody to have all that technology can provide now. Nobody need live starved, beggarly, dirty.

This is possible now. Technology can make this earth better than any paradise that you have invented in your scriptures.

But the Indian mind is against joys. And deep down, there is a great desire to have them too -- which is natural! I am not saying that it should not be there inside you. I am saying you should not live against it. It is natural, it is God-given. Everyone wants to live a life of pleasure and not of pain, and this is natural, and I don't see that anything is wrong in it. Everybody would like to have a beautiful house surrounded by beautiful trees, and this is natural! The person who does not want it that way has something wrong in his head. He is neurotic.

Once a Hindu sannyasin came to see me. He saw all the beautiful trees and many flowers, and on the

grounds where I was living I had a small pond, lotus flowers were there. He looked all around and he said, "Why all these trees? Why all these flowers? A man like you should live an ascetic life." He was angry.

From where was this anger coming? He was living a neurotic life. To live with lotus flowers is beautiful, it is prayerful, it is meditative. Everybody should have a pond with lotus flowers.

But in India, people are even against flowers. And then they think they are great spiritualists; they think they are not hedonists. Their hedonism is only postponed, that's all. And because of that postponement they live a double life.

I am teaching my people to live a single, unitary life. There is no need to postpone. Be natural. I want Buddha, Gautam the Buddha, and Zorba the Greek to come closer and closer -- to become one. My sannyasin has to be "Zorba the Buddha." Bring earth and heaven closer; let God and his world be joined together. Let your body and your soul be one -- a song sung in togetherness, a dance where body and soul meet and merge.

I am a materialist-spiritualist. That is their trouble: they cannot conceive of it. They have always thought that materialism is something diametrically against, opposite to spiritualism, and I am trying to bring them closer. In fact, that's how it is. Your body is not opposed to your soul; otherwise why should they be together? And God is not opposed to the world; otherwise why should he create it?

There is tremendous harmony between the creator and his creation. In fact, when you attain to the space in which I am, you will see the creator has become his creation, he is not separate at all. He has become the trees and the birds and the animals and the mountains and the rivers and the people: God has become his world.

This is my fundamental: that I am in tremendous love with existence, because it is God's manifestation, in all its forms. There is nothing lower and nothing higher, all is one. And the "lower" and the "higher" have to be bridged because, down the centuries, you have been taught that the "lower" is far away from the "higher", so they have become unbridged. A gap has come into your being; that gap has to be bridged.

That's my whole work here, and I can understand why Morarji strongly dislikes it. He is a traditionalist, an orthodox Hindu, with no vision, with no insight into life. He is just a fascist Hindu, and my approach towards life is that of individual freedom -- utter freedom for the individual.

The individual should not be interfered with unless he becomes dangerous to other people. Unless he starts interfering with other people's freedom he should not be interfered with. Each individual has to be himself and has to be given space enough to be himself.

That, the fascist mind cannot allow.

They have already decided against me. They have not come here, they have not seen what is happening here; he is not ready to appoint a commission so that our people can explain to their so-called experts what is happening here so they can have a more realistic approach. He is not willing to appoint a commission.

And he says if I go on insisting for a commission, then he will appoint one, but he wants that that will not be helpful in any way, that it will even harm. Why? The commission has to be open.

And I am not worried whether your commission harms or helps. We will have a good time, it will be fun. We will share a few jokes, that's all. I am not worried whether your commission helps me or harms me, what your commission can do.

But your commission may be helped. They may start thinking anew; it may be a blessing for them.

But the politicians go on thinking that they are creating great order. That's what Morarji Desai thinks, that he is creating great order in the society, and I am dangerous, that I am creating disorder.

I am not creating disorder. The society is in disorder. The society is already dying, it is rotten. You have become accustomed to its rottenness; that's why you can't see it. Just look around. What kind of society is this? Everybody is against everybody else; everybody is at each others' throats. Everybody is jealous, violent, angry, full of hatred. Everybody is trying to dominate and kill the other in some way or other. And everybody is suicidal. Nobody seems to be dancing with joy, nobody seems to be in a state of celebration.

What more disorder can there be? The whole country is suffering from violence, hooliganism, murders; the whole country is in chaos. And these people think that I will destroy the order of the society

I am trying to bring real order. The real order comes from the within; it comes out of understanding. The real discipline is not that which is imposed from the outside.

That's the difference between religion and the irreligious mind. The irreligious mind is always behavioristic. The irreligious mind is represented by Pavlov, Skinner, and people like these. The Skinnerian approach is that you change the behavior of the person, and that will change his inner being. The religious approach is you change his inner being, and his behavior will follow. The outer is a shadow; it is not the

center.

That's what I am doing here. My work is utterly religious. It is against Skinner and the behaviorists. I don't believe that you can change the person's soul by changing his outer behavior. You can change his outer behavior, and he can pretend, he can act, and deep down he will remain the same -- because the center remains unaffected by the circumference.

You can start being simple outwardly -- you can drop your clothes, you can renounce your home -- but sitting in a Himalayan cave, what will you think? How is your thinking going to be different? How will your mind be different just by moving from the house to the cave? The mind does not change so easily. And if the mind changes, then you are alone even in the crowd, then you are in meditation even in the marketplace.

I am trying to make people aware that the change, the real change, comes from within and spreads outwards. But they are afraid that I may create a chaos.

A surgeon, an architect, and a politician were arguing about which of their professions was the oldest.

"Mine is, " said the surgeon. "It began when God removed Adam's rib to make Eve."

"My profession is older," said the architect. "It began when God created the world out of chaos."

"Yes, " said the politician, "but who created the chaos?"

And Morarji Desai and company think I am going to create chaos?

I am trying to bring order, real order. Their anger, their annoyance, is natural. If I am right, then they are wrong. And not only that they are wrong, but their whole tradition is wrong, their scriptures are wrong. They have lived up to now in illusions, without taking any note of the reality.

I am bringing a new vision, a new religion into the world -- the religion which is wide enough to contain the world and God, both together, a vision big enough to contain the soul and the body both.

Up to now, the materialist was thought to be irreligious. He lived half, he lived the body part; and the spiritualist lived the other half, the soul part. And both were ugly, because both were incomplete. Both had wounds because both needed the other to be whole and the other was missing. Both were unbalanced, both were neurotic.

Man can become sane only when man becomes whole. How to make man a perfect circle, a wholeness? The only way is to bring materialism and spiritualism closer and closer, so close that their boundaries disappear, that matter becomes divine, that God becomes matter. In that state only will man be able to be sane.

Traveling all over the country, while I was preparing for you people, I was studying all kinds of people -- neurotic, psychotic, all kinds of people spiritual, material. Then I had seen Morarji Desai too -- just to see this kind of neurosis, to watch, to observe what kind of neurosis creates a politician -- and watching him I was so perfectly satisfied that I never went to see any other politician. Enough was enough.

If I am right, then they will have to drop many vested interests, and that is difficult. They would like rather to forget all about me. But I am not going to leave them so easily. I am going to insist, I am going to hammer the truth again and again.

This time, something is bound to happen. The world is ready; it has prepared for many centuries for this revolution to happen. It has become tired of materialists, it has become tired of spiritualists; it needs a new vision. And this new vision is going to be against both. The spiritualist, the old spiritualist, is going to be against me. And, you will be surprised, that the old materialist is also going to be against me.

Just the other day I was reading an article against me by Khwaza Ahmed Abbas -- he is a communist, a materialist. Now Morarji Desai and Khwaza Ahmed Abbas are strange bedfellows! Morarji Desai thinks he is a spiritualist. Khwaza Ahmed Abbas thinks he is a communist, a materialist, a Marxist. Both are against me. How can they both be against me? They can both be against me because the spiritualist will feel that I am betraying spiritualism by bringing materialism in, and the materialist will feel that I am betraying materialist philosophy by bringing spiritualism in.

So you have to be aware of that fact, that I will have more enemies than Jesus had, I will have more enemies than Buddha had. But I will also have more friends than Jesus had and I will also have more friends than Buddha had. And this time the division will be such that all the neurotic people -- spiritualist, materialist -- they will be against me; and all the sane people and people who would like the world to become sane will be with me.

The Secret

Chapter #11
Chapter title: The Lion And The Fox

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ONCE UPON A TIME THERE WAS A FOX WHO MET A YOUNG RABBIT IN THE WOODS. THE RABBIT SAID, "WHAT ARE YOU?" THE FOX SAID, "I AM A FOX, AND I COULD EAT YOU UP IF I WANTED TO."
"HOW CAN YOU PROVE THAT YOU ARE A FOX?" ASKED THE RABBIT. THE FOX DIDN'T KNOW WHAT TO SAY, BECAUSE IN THE PAST RABBITS HAD ALWAYS RUN FROM HIM WITHOUT SUCH INQUIRIES.
THEN THE RABBIT SAID, "IF YOU CAN SHOW ME WRITTEN PROOF THAT YOU ARE A FOX, I'LL BELIEVE YOU."
SO THE FOX TROTTED OFF TO THE LION, WHO GAVE HIM A CERTIFICATE THAT HE WAS A FOX.
WHEN HE GOT BACK TO WHERE THE RABBIT WAS WAITING, THE FOX STARTED TO READ OUT THE DOCUMENT. IT SO PLEASED HIM THAT HE DWELT OVER THE PARAGRAPHS WITH LINGERING DELIGHT. MEANWHILE, GETTING THE GIST OF THE MESSAGE FROM THE FIRST FEW LINES, THE RABBIT RAN DOWN A BURROW AND WAS NEVER SEEN AGAIN.
THE FOX WENT BACK TO THE LION'S DEN, WHERE HE SAW A DEER TALKING TO THE LION.
THE DEER WAS SAYING, "I WANT TO SEE WRITTEN PROOF THAT YOU ARE A LION...."
THE LION SAID, "WHEN I AM NOT HUNGRY, I DON'T NEED TO BOTHER. WHEN I AM HUNGRY, YOU DON'T NEED ANYTHING IN WRITING."
THE FOX SAID TO THE LION, " WHY DIDN'T YOU TELL ME TO DO THAT, WHEN I ASKED FOR A CERTIFICATE FOR THE RABBIT?"
"MY DEAR FRIEND," SAID THE LION, "YOU SHOULD HAVE SAID THAT IT WAS REQUESTED BY A RABBIT. I THOUGHT THAT IT MUST BE FOR A STUPID HUMAN BEING, FROM WHOM SOME OF THESE IDIOTIC ANIMALS HAVE LEARNED THIS PASTIME."

MAN IS CONTINUOUSLY PREOCCUPIED WITH INVENTING A SELF FOR HIMSELF, but the invented self can never be the real self. There is no possibility that the invented will ever be the real. The real self has to be discovered, not invented.

The invented self becomes our ego. The real self is not in any way the ego. The real self is not a self at all; it is utter emptiness, and the silence of emptiness, and the joy of emptiness.

If you want to invent a self you will have to ask others; that's the only way to invent it -- to gather opinions of what people think about you. That's what we go on doing our whole lives. That's why we are so afraid of people's disrespect. That becomes our bondage. We want to be respectable, because if we are respectable then people's opinion about us is beautiful. They praise us and we can have a better self. If we are not respectable people condemn; and then you will not ever have a beautiful self, you will have an ugly self. Your self consists only of the opinion s of others; it is a patchwork. A has said something, and B has said something else, and C something else, and so on, so forth. You collect all these things, these paper cuttings. Then you make an image out of them -- you fix them together, you glue them together.

From the very beginning the child starts collecting this rubbish. The mother says something, the father, the brother, the neighbors: if it is gratifying he starts feeling proud, if it is not gratifying he starts feeling depressed. To avoid depression he goes on flattering everybody that he meets. The flattery is nothing but an arrangement: "I will flatter you so that you can give me a good certificate. I will flatter you more if you are willing to give me an even better certificate." But all these certificates are just from the outside, and nobody

knows you, who you are -- not even you yourself.

So what others say about you is almost irrelevant to your reality. They only know your appearance, and appearances can be very false. The person who looks very gentle on the outside may be very egoistic inside. That gentleness may be just a camouflage, a protection, an armor. The man who looks very clever on the outside may be just the opposite -- he may be utterly stupid. The stupid person has to pretend cleverness; it hurts to know, "I am stupid." The man who goes on bragging about his knowledge is bound to be ignorant. But who wants to be known as an ignorant person? -- he collects some information and goes on broadcasting that information to people. Slowly, slowly he gathers a reputation that he knows, but this knowledge is false, this reputation is false. These certificates are given to you by people who don't know you, who can't know you. There is no way for anybody else to know you except yourself. And whatsoever they are saying, they are saying only so that you can give them a good certificate. So it is a mutual conspiracy; we are deceiving each other. Somebody says, "You are beautiful," and of course you have to return the compliment. Somebody says, "You are so intelligent," and you have to return the compliment: "You must be a very intelligent person, otherwise you would not have known about my intelligence. You must be a man of great understanding -- you are the first man who has understood me."

This constant preoccupation with inventing one's own self has to be understood. Why is it there at all? It is there because you are feeling a constant gnawing emptiness within your heart. You don't know who you are, and it is very difficult to live without knowing who you are. Unless you know who you are whatsoever you do is going to be a failure, a frustration.

You can succeed in being fulfilled only if you know who you are. Then you will choose your life in such a way that it becomes a fulfillment to your real needs. Otherwise, not knowing yourself, whatsoever you do remains accidental. Maybe once in a while your arrow may reach the target, but that is accidental and it will happen only once in a while. You are shooting in darkness, without knowing who you are, without knowing where the target is. It is almost impossible that sometimes it may hit the target; ninety-nine percent is the possibility that you will remain empty and you will die empty. Your life will be a tragedy. That's why people carry such a tragic sense on their faces, in their eyes.

Watch people, watch yourself, and you will see -- people are living a very tragic existence. Their whole past has gone in vain and they know that today is also slipping out of their hands; and deep down the suspicion that whatsoever they have been doing in the past they are going to do in the future too. So it is all a meaningless journey, "a tale told by an idiot, full of fury and noise, signifying nothing".

And unless significance is felt, how can you be joyous? Unless your life throbs with significance how can it become a song? Only a significant life becomes a song. When you start feeling there is meaning, when you start feeling that you are fulfilling something very essential to existence -- that you are needed, that you are part of this cosmic drama, this cosmic play, that without you something will be missing, that without you the drama will not be the same at all -- then great respect arises towards oneself; and in that very respect gratitude towards existence, prayer, thankfulness.

But the most fundamental thing is to know oneself: Who am I. And to know oneself means to discover -- because you are already there, you are not to be invented. Whatsoever you invent will be a fiction, will not be truth. And how can you delude yourself? Maybe for one day you can delude yourself, for two days, but for how long? Delusions wear out. They cannot remain against reality forever. Reality goes on asserting.

And there are only two kinds of people in the world: the majority consists of those who invent the self, and a very small minority of those who discover the self. And the difference is vast, the difference is tremendous: they are two worlds apart. A Buddha, a Jesus, a Bahaudin, a Rumi, a Mansur -- they discover.

What do I mean by discovery? The first thing to remember is that you already have the self. You *are*. That needs no proof. That is indubitably there, you cannot even doubt it.

The great European philosopher, Descartes, says, "The only indubitable fact about life is that I am." Only this cannot be doubted; everything else can be doubted. You can doubt the world; it may not be, it may be just a dream, as Hindus say -- that it is maya, an illusion, a dream in God's mind. Maybe, possibly; it cannot be denied, there is no way to deny it. That's exactly what Berkeley says -- that the world is not a real world, it is a fantasy, a thought, not a thing. Nobody has ever been able to refute Shankara or Berkeley. It cannot be refuted. How to refute it?

Berkeley was walking with Doctor Johnson. Doctor Johnson was a realist. He was very offended by the Berkelinian idea that the world is only a thought, not a thing; that it is just a fiction, a mind projection -- there are no trees outside, there are no people outside; only I am. Johnson, being a realist, was getting very angry, more so because he could not find how to refute this man logically, how to prove that the tree outside

there was *really* there....

How to prove it? -- because in the dream also we see trees, and they look almost the same as these trees. And in the dream also we think that they *are* there; only in the morning when we wake up do we find that they were not there. Who knows? -- when death comes and we wake up finally, we may come to know that all those trees, and the people, and the world, and the earth, and the moon, and the sun, were all just a long, long dream. How to prove it?

... He took a rock from the road and hit Berkeley's feet with the rock. Blood started oozing and Berkeley was in great pain and very angry too. He said, "What kind of behavior is this? What wrong have I done to you? Why have you hit me with the rock? I don't see the point."

Johnson laughed and he said, "This is to refute your so-called idealism. Now if the rock is unreal, why are you crying? Why are there tears in your eyes? How can I hit with an unreal rock?"

Berkeley started laughing. He said, "But my pain is unreal too, and my tears are unreal too. Only I am real. Who knows that the tears are flowing, that the blood is oozing, that the feet are hurting like hell? Only I who knows, the witness, is real. Everything else, Doctor Johnson -- you and your rock and the world -- is all unreal. "

Now how to prove it? Johnson was not capable of proving it. His realistic argument had failed, utterly failed. No, it cannot be proved, it is always doubtful.

For example, you are listening to me: maybe you are just dreaming. Maybe many have fallen asleep; maybe with closed eyes you are asleep, and you are having a dream. The other cannot be proved.

The only indubitable phenomenon is my own existence. *That* cannot be doubted. Why cannot you doubt it? -- because even to doubt it, it will be needed. If I say I am not, even to say this -- that I am not -- I have to be there. So to doubt oneself is the only impossible thing.

And we don't know who we are. The *only* indubitable fact has not been discovered; and we have been struggling to discover many dubitable things. And the irony: we go asking others, whose existence is dubitable, about who we are. Whatsoever they are going to say will remain only their opinion. They cannot penetrate your being; nobody can penetrate anybody else's being.

In your innermost core you are ultimately celibate, alone. Nobody has ever walked into that solitude, into that shrine of your being, and nobody will ever walk there. Even lovers cannot penetrate into each other's core. The core remains beyond. Only you, and *only* you, can know it.

But people go on asking, "Who am I?" And watch yourself -- directly, indirectly, that's what you are trying to do. How much you hanker for a compliment! How much you long that somebody will say that you are beautiful, that you are very intelligent, that "You have made my life worth living", that "It is because of you that I have tasted something of meaning". Just watch your mind! -- this is a *constant* preoccupation. And how worried you become when somebody says something that goes against your image, how much you feel hurt, how much you start defending, fighting, arguing. Why is there so much fear? Why is there so much longing to have good opinions from others? -- because that is the only way to create a false self.

The false self is cheap. It is very easy: it needs only a little sociability, it needs only a little cleverness, cunningness; it needs only to be formal, mannerly, it needs etiquette. It needs a little alertness about what people want -- "Be that. If you cannot, at least pretend to be that." If they respect a knowledgeable person, then gather knowledge. Go to the university, have a few degrees so that you can write a few letters behind your name. If they respect character, then cultivate character.

It may be doing great harm to you; that is not the point. It may be going against your grain, it may be creating a division in your being, it may be creating a duality, a schizophrenia, but that is not the point. Respect has to be gained, because only through respect can you have a beautiful decorated self; and everybody will be supporting it.

A sannyasin has to be very much aware of this trap. You are not to invent your self. You have to discover it. And discovery means an inward journey. Discovery means not asking the other but asking oneself "Who am I?" asking in one's aloneness "Who am I?" letting this question penetrate deeper and deeper, like an arrow, so that it penetrates your very core -- and there, one day, is the revelation.

And the moment you know who you are your whole life is transformed. Your whole life becomes divine because you are gods. Your faces are different, your talents are different, your colors are different, your minds, your conditionings are different, but these are only layers around you; they don't constitute your core. The core is your original face, uncontaminated by the society.

And when you come to know your original face -- the face that you had before you were born and the face that you will again have when you have died, the face that has been given to you by God -- that face is

the greatest experience. Knowing it, one knows all. Not knowing it, you can become very knowledgeable, but you are just hiding your ignorance.

The people who are very much concerned with inventing a self live a very mediocre life. They *have* to live a mediocre life, because they *have* to satisfy the mediocre crowd around themselves.

In India, if you want to be respected as a mahatma you will have to starve, you will have to fast. Unless you fast nobody is going to respect you as a mahatma. If you want this identity then you will have to fast. You will have to adjust to the demands of a mediocre society.

And everywhere the society consists of mediocre minds -- the middle class, the bourgeoisie; those who have known nothing except chasing after money and power, those who have never seen anything in depth, those who are not aware at all of the vertical dimension of life, those who go on running as fast as they can on the horizontal plane. And then one day they fall in their graves without knowing at all what they have missed, without knowing the glory and splendor of life and existence.

Society consists of the mediocre people, and to adjust yourself to the mediocre people is to become a mediocrity on your own. Beware of it. Watch your steps. The trap is all around and the trap is very alluring because it gives you the cheap satisfaction of being a certain self. And all kinds of selves are available; you can go window-shopping. If you want to become a mahatma then the mask is sold in the marketplace; you just have to know a few requirements of how to be a mahatma: what to eat, what not to eat; when to sleep, when not to sleep; how to move, with whom to move; what scriptures to read, what books to avoid. Just small things, trivia... any stupid person can manage it. In fact only stupids can manage it. If you have intelligence, you would like to live your own life on your own terms. You will not compromise. You will live like a Jesus. Even if it means crucifixion, it's okay. Jesus died on the cross, but died with a self, died with a discovered self. That's why he was not angry with the people who were killing him, because now he knew nobody could kill. People can kill only the self that they have given to you. They are powerful about it: they can withdraw their support and you will start collapsing.

People can only kill politicians, not the mystics. People can kill the politician because the politician exists only on people's votes, their opinions. They can withdraw their opinion and you are nobody. The throne of the politician is carried by the mediocre crowd; any moment it can change its mind, any moment somebody else can satisfy it more, can be more compromising with the mediocre people. It can change immediately.

You cannot destroy a religious man; that is impossible. You can kill him, but even in your killing him he remains deathless.

That's the whole meaning of the resurrection. People crucified Jesus, but they could not -- that is the meaning of the parable. I am not saying that it is an historical fact, that he walked again on the earth. People killed him, but people can kill only the self that they have given, they cannot kill the self that has been discovered. It is beyond their reach, it is beyond their vision. How can they kill it? They cannot even see it. The people who were crucifying Jesus were absolutely unaware of the person whom they were confronting. Who was this man that they were killing? They were killing God! They were killing one of the most significant expressions of God on the earth, but they were blissfully unaware.

That's why Jesus said, "Father, forgive these people, because they don't know what they are doing. They don't know me, and what they are killing is their own idea of me. They cannot kill me."

That's why people like Jesus, Socrates, Buddha, are not at all worried about what you think about them. They *know* themselves; your thinking makes no difference. Your thinking will make a difference to you, but it makes no difference to them. They go on living on their own; they live an authentic life.

My sannyasins have to remember it: don't hanker for a self from the outside. It is a wastage of time, and the people can withdraw it at any moment. And their minds are not very stable, they constantly change. Their minds are not very integrated, they cannot retain any state. They don't know of any continuity in their being; they are fragments. One day they will support and praise you, another day they will pull you down and condemn you.

This is what has been happening down the ages, the whole history is full of it. One day they call you great, another they start condemning you. In fact, whomsoever they call great they are bound to condemn. There is a rationale behind it: whomsoever the mediocre person calls great, he starts feeling inferior in comparison to the person he has made great. Nobody likes to feel inferior. Then sooner or later he takes revenge so that he can pull you down and can show you that you are "made of mud as I am made of mud". First they put you on great pedestals, only to pull you down. They enjoy the game very much.

Beware of it! Don't depend on what others say. It is utterly irrelevant. All that matters in the ultimate

sense is what you know about yourself.

I am reminded of an incident. I had just passed my Master's degree in the university and I was in search of a service, of a job. I approached the education minister, I talked to him. He said, "It will be possible, there is a vacancy, but you will have to produce two character certificates." I said, "From whom?" He said, "You can ask your vice-chancellor to give you a character certificate. You can ask the chancellor, the proctor, or there are so many famous professors in your university; you can ask anybody."

I said, "But that won't do -- because if the vice-chancellor of my university wants a character certificate *from* me, I will not give it to him. How can I ask a character certificate from a man to whom I cannot give a character certificate? He is one of the most corrupted politicians of the country. He has become the vice-chancellor not because he has any abilities to be a vice-chancellor, but just because he is a politician. I will not ask any character certificate from him. I cannot ask my professor either because I know him intimately. In fact he is afraid of me. I know all the ins and outs of his life. He is a very cowardly man, ready to bow down to any person who has authority and power. I have seen him flattering stupid politicians because he is also hoping to become the vice-chancellor of the university some day and the only way is to go on flattering the politicians, the powerful people. No, I will not ask for a character certificate from him.

"All that I can do is: I am here. You look into my eyes, you hold my hand. I will look into your eyes and you look into my eyes; I will know your character, you will know my character -- and it is finished. "
He became a little worried. He said, "What do you mean?"

I said, "This is my hand! You give your hand to me and look into my eyes! " and he started looking here and there. It is *very* difficult for cunning people to look into anybody's eyes directly. They are so full of guilt. I could see perspiration coming over his head. I said, "Why are you getting so much in a panic? Just look into my eyes and see! I am here, feel me. If you want me I can be here as many days as you want, sitting in this room. I will see your character, you will see my character. "

He signed the papers. He said, "You go! You are appointed! And never come again! You are the only person who has frightened me."

Never depend on others' opinions. Who are they? How can they give a character certificate?

This whole parable is beautiful. It is a hit on human stupidity. Remember, if you are asking for a self to be invented with the help of others, you will remain mediocre. You will *never* be the flowering of intelligence.

Intelligence comes only when you discover yourself. Intelligence is the shadow of that discovery; the great exhilaration that happens when you have stumbled upon yourself face to face, when you have encountered yourself, when you know who you are. Suddenly you are rooted in existence, suddenly you are beyond time. Even death cannot kill you and fire cannot burn you. You are eternal.

In that eternity all fear disappears. And when there is no fear there is freedom. In that beautiful experience of oneself all hankering for possessions disappears, because you possess the very kingdom of God. Now nothing is of worth. In that experience all doubts dissolve. You have come to an absolute rock, and only on this rock can the temple of religion be built. This rock is eternal. Otherwise whatsoever you are doing is just making sandcastles on the seashore; just a strong gust of wind and all those castles will disappear.

All that you are doing is writing your name on the sand. Time is just sand and nothing else. Time cannot give you any taste of the eternal, and without that taste one remains frightened of death. The invented self is always afraid, continuously afraid. It lives in fear, it lives in paranoia, it lives in neurosis. The discovered self knows nothing of the abnormal, perverted, neurotic mind. It becomes simple, it becomes ordinary, but that ordinariness is luminous.

Kierkegaard calls this attitude of constantly remaining preoccupied with inventing a self "philistinism". This means a mediocre existence, living in the security of the womb, a superficial satisfaction with everything as it is. It means to live life on the surface and to never explore its deeper, psychic dimensions. It is the refusal to be born, the refusal to grow. It means being close-minded to passion, risk and broader perspectives. It is a state of shut-upness.

People are living as if they are closed from everywhere. Their existence is a kind of shut-upness. Their existence is windowless: the sun never penetrates into their beings, nor the wind, nor the rain. They simply live closed into themselves. They are afraid of coming into the open, because if they come into the open people may change their ideas about them. When they want to cry they laugh, because what will people think? Crying is sissy! They will condemn. They keep a very strong face, the face of steel, and behind this is a child who wants to cry, who wants to play around, who wants to run in the garden after the butterflies,

who wants to collect wildflowers. But that they never allow: they remain stiff. They go on repressing the child, and that child is far more valuable than what you are pretending to be because the child is real, authentic. And the people who live in this kind of shut-upness cannot grow, because growth means being in constant communion with existence, being nude with existence, hiding nothing, keeping no secret, remaining available and vulnerable, remaining open to all kinds of risks and dangers. Only then does growth happen.

You see people all over the world growing old, but without growing up. Even in their old age they remain childish deep down, because they never allowed their own real self to grow. They have been piling upon the false self, decorating, bringing more ornaments for the false self, creating new props so it doesn't collapse; but this false self cannot grow. Remember one thing: no false thing can ever grow, it remains stuck. Can you think of a plastic flower growing? The real rose grows, the plastic rose remains as it is. It is dead, how can it grow?

The self that is given to you by others is a dead entity; it cannot grow, it cannot flow. It is a frozen thing! And with that frozen thing you will be imprisoned.

When I look at people, watch their faces and their beings, I am constantly in deep pain seeing them. Great compassion arises. They could have been beautiful beings but they have remained retarded. They could have been glowing beings but there is no glow, there is no fire. And all that they think they are doing, and all that they think that they are living, is just so futile. It is futile because it does not bring growth. The *most* important thing in life is growth. Religion is the science of growth. And the beginning of the growth is changing the gestalt from the false self to the real self. The real is already given, it is a God-given gift; the false has to be gathered from people, people who don't know themselves. How can they give you any sense of reality? Beware of it!

The beginning of the inner journey has to start with the question "Who am I?" And it has to become more and more a quest than a question. The question means a superficial curiosity, the quest means a passionate love-affair.

It will be good to understand this word "question" and the symbol of the question-mark. The symbol of the question-mark is very significant. You may be surprised to know that it comes from the first incident in human history: the meeting of the serpent with Eve near the Tree of Knowledge. The serpent created the first question in Eve's mind: to eat the fruit or not? The question-mark is the snake standing on its tail. It represents the snake on its tail.

History begins with a question-mark, the whole of human history; the serpent started it. He has remained in the symbol, the question-mark, standing on his tail. He must have stood on his tail and must have talked to Eve, must have seduced her into eating the fruit of the Tree of Knowledge.

In another sense, properly understood, it is also the sign of how knowledge has come into being. All knowledge starts with questions. To ask is the beginning of any inquiry. But if the question remains only a question, then you will remain Adam and you will never become a Christ. Hence the other symbol has also to be understood: that symbol is the serpent eating its own tail.

That symbol has been used by many ancient esoteric schools. It was used by Rosicrucians, and many gnostics have used the symbol of a snake eating its own tail. Then the snake becomes a circle. When the snake starts eating its own tail, it is a quest. Why is it a quest? When a question remains just a question its interest is in an answer, verbal, intellectual, but no verbal, intellectual answer can satisfy it. New questions will arise out of the answer.

This has been the path of philosophy. Philosophy is synonymous with the question-mark, the serpent standing on its tail.

Then what is the history of religion? Just the opposite -- the question eating itself -- the snake eating its own tail. In the religious quest, questions disappear, *thirst* remains. There comes a moment when nothing is in your mind, not even the question. The question has eaten itself up.

That's what happens in a Zen koan: an absurd question. And why absurd? -- for this particular reason: if it is not absurd then the mind will supply an answer. And if the mind supplies an answer, out of that answer ten more questions will arise. And then it will be a regress ad infinitum; there will be no end to it. Hence an absurd question is given to the meditator so that mind cannot supply any answer. If no answer is supplied how long can you go on asking the question, how long? -- one year, two years, three years, four, five, six... one gets tired. A moment comes when one is so exhausted with the question and the futility of it all, and one knows there is no answer to it. One day, out of sheer exhaustion, the question slips out of your consciousness. You are left alone, a pure mirror reflecting nothing.

The question has eaten itself; that is koan. The snake has started eating its own tail: now the circle is complete, the perfect circle. The perfect circle has been the symbol of wisdom. The question is the beginning of knowledge, the perfect circle is the symbol of wisdom.

Adam is a question-mark, Jesus is a full circle -- so is Buddha, so am I, so can you be. You come to me as a question-mark, but please don't go from here as a question-mark. And don't go from here becoming a little more knowledgeable, gathering a few answers -- because those answers will soon become questions. Go from here as a perfect circle -- the snake eating its own tail, and then there will be no more questions.

And the state of the mind which does not question is the state of mind which is the answer. Not that any answer comes to you; it itself is the answer -- the silence, the stillness, the utterly contentless consciousness, is the answer. It is *samadhi*. And only in *samadhi* do you know who you are.

This small parable....

ONCE UPON A TIME THERE WAS A FOX WHO MET A YOUNG RABBIT IN THE WOODS. THE RABBIT SAID, "WHAT ARE YOU?"

The rabbit must have been a philosopher.

THE FOX SAID, "I AM A FOX, AND I COULD EAT YOU IF I WANTED TO."
"HOW CAN YOU PROVE THAT YOU ARE A FOX?"

That's what the philosophic mind always asks: "How can you prove that you are a fox?"

People come to me and they ask, "How can you prove that you are Bhagwan?" There is no need to prove it. I am. And I am very much surprised, because you *also* are the same, but completely unaware. Maybe my declaring that I am God disturbs your sleep. You become angry; you start thinking, "If this man is God, then why am I not?" You start feeling inferior.

In fact, that is not the purpose of my declaration. My declaration includes you! When I am saying I am God, I am saying every human being is God -- and not only every human being, every *being* is God. To be is to be God; there is no other way. God is trees in the trees and birds in the birds and mountains in the mountains, man in man, woman in woman. God has all these manifestations. All these beautiful waves arise in His ocean.

When I declare that I am the ocean, other waves become disturbed. They think that I am claiming some superiority, that I am saying that you are only waves and I am an ocean. I am not saying that. By declaring that I am the ocean I have declared that you are also the ocean.

But if you don't want to recognize it, it is your freedom not to see the truth. You can keep your eyes closed, you can remain blindfolded; that is *your* decision. If you have chosen not to be a God you can go on pretending not to be a God -- but I tell you it is only a pretension. God is your reality, and whatsoever else you are pretending is only just a belief. And even when you pretend that you are this and that and not God, then too you remain God deep down. There is no way of being anything else.

Even the wave that says, "I don't believe in the ocean, and CERTAINLY I am not the ocean; I can see my limitations: one day I arise, another day I am gone. How can I be the eternal ocean? I am not!" still, even while she is declaring it, she is the ocean. She is part of the ocean, the ocean is underneath, but she has not looked into her own depths.

Every day newspapers carry one criticism about me: that I am a self-appointed God. That means a committee is needed to appoint. Maybe a government has to issue certificates saying who is God and who is not God, or maybe a university has to issue certificates. The people who criticize me as a self-appointed God have taken it for granted that God should be appointed by others. Who are these others, and what right have they, and who has appointed them? Now it will be a regress, ad nauseam.

Buddha declared himself, Krishna declared himself, Jesus declared himself; they were all self-appointed Gods. But there is no other way. When I have come to know, when I have come to see who I am, what can I do? I have simply to state the fact. It is a bare, naked truth -- and it is *not* only my truth.

If I were declaring that I am God and you are not, then it would be just an ego-trip. But my declaration includes you, includes the whole existence. It has nothing to do with me as such; in fact I am no more there,

and only God is. I have dropped the self that you are carrying; the self that is created by others, I have dropped. And in dropping that, the real self is discovered.

THE RABBIT ASKED, "HOW CAN YOU PROVE THAT YOU ARE A FOX?" THE FOX DID NOT KNOW WHAT TO SAY, BECAUSE IN THE PAST RABBITS HAD ALWAYS RUN FROM HIM WITHOUT SUCH INQUIRIES.
THEN THE RABBIT SAID, "LF YOU CAN SHOW ME WRITTEN PROOF THAT YOU ARE A FOX, I WILL BELIEVE YOU."

That is part of the human mind: *anything* written and people believe it. The written or the printed word has a hypnotic power over people. I say something: if it goes against your scripture you come immediately to me to say that it is not written in the Bible -- as if just by writing something it becomes true. If it is not written in the Bible, so what? So it is not written in the Bible! Improve upon the Bible -- write it. At least you can write it in your own copy.

But people believe the written word very much; it is almost hypnotic. That's why you can go on believing even stupid newspapers, because a printed thing, a written thing? -- then it must be true. All kinds of falsities and lies go on being circulated.

Just the other day I was reading one German newspaper. It says I have two wives, one Indian, one Western. Looks very relevant... because that's why I say "the meeting of the East and the West"! And the more amazing thing is that the picture that he has chosen to show of my two wives -- one of them is Shiva! Shiva has long hairs; he is standing with his back towards the camera, so he is my Indian wife! It is really nice of these people....

The other newspaper I was reading has written that I fly in a helicopter. I liked it. I never leave my room... and I fly in helicopters? True, I fly, but I fly without helicopters! And even a greater discovery is there -- that I eat only eggs, meat, lobsters, *and nothing else!*

Now millions of people in Germany will believe it: a written thing is a written thing after all.

Another newspaper has a report that the reporter came to the ashram early in the morning, at five-thirty. He knocked on the door. A naked, utterly beautiful woman opened the door, hugged him, welcomed him, "Come in," plucked a fruit from this tree -- looked like an apple -- gave the fruit to the reporter, and told the reporter, "Eat it. It rejuvenates sexual energy."

And you will be surprised -- letters have started arriving. One man writes from Austria: "I am Sixty and I have a young wife. Please, Osho, be kind to me. I can come to India. I have heard that in India things like that happen. Can you give me that fruit?"

It is believed, and all kinds of rubbish, all kinds of falsities and lies go on being written. And many believe.

Satynanda wrote from Germany -- now he has come -- he wrote from Germany that "So many lies are being printed in German newspapers. In Germany it is almost a Rajneesh wave." He wrote a letter to make us aware that many kinds of sexual maniacs and perverts will reach, "So be alert, because many are preparing. " If such fruits are there, and such a commune exists where all is permitted, where all people live in nudity -- all you people are sitting nude, remember! -- where clothes are not allowed... These reports are being published, and many *will* believe. That's how people believe.

But I am happy. Let-them come, for ANY reason. Then we will see! I have even written to this old man, "You come! Fruit or no fruit, but you come I " Who knows? Doing Dynamic, Kundalini, he may go beyond sex. That is a possibility.

THE RABBIT SAID, "IF YOU CAN SHOW ME WRITTEN PROOF THAT YOU ARE A FOX, I WILL BELIEVE YOU."

People believe only when something is written. Why do you believe in the Vedas? Why do you believe in the Bible? Why do you believe in the Geeta? It is a written document, ancient, of great prestige. What else is there?just a great tradition supporting it.

If there had been no written record of Jesus, you would have forgotten all about Jesus. There have been many teachers and Masters of the capacity of Jesus, of the same calibre, but you don't even know their names.

In India, when Buddha existed and Mahavira was alive, there were many more teachers, at least six of the same calibre, of the same status, but you will not even know their names.

One of them was Prakuta Katyiaena, a rare gem. But he insisted that his words should not be written so that no tradition arise after him. Certainly his words were not written; no tradition has arisen, but people have completely forgotten even his name.

There was another great teacher, Buddha's contemporary, Purnakashyapa, but because no scriptures exist -- they were written, but destroyed by the organized religion in India -- nobody, knows anything about him.

People believe in the written word. People believe too much in their eyes. One should believe only in one's own experience. Nothing else should become a substitute, otherwise you start going false.

SO THE FOX TROTTED OFF TO THE LION, WHO GAVE HIM A CERTIFICATE THAT HE WAS A FOX. WHEN HE GOT BACK TO WHERE THE RABBIT WAS WAITING, THE FOX STARTED TO READ OUT THE DOCUMENT. IT SO PLEASED HIM THAT HE DWELT OVER THE PARAGRAPHS WITH LINGERING DELIGHT....

You have also done it many times. If somebody writes a beautiful letter to you, you read it again and again and again. Why "with great lingering delight"? Somebody has praised you; it gives you a good sense of self. People are ready to die to be praised. People are ready to do anything.

I have heard about a politician. There was a great ceremony, his birthday was celebrated. Hundreds of rose garlands were presented to him, but his secretary was a little puzzled because he was not looking very happy.

When the ceremony was finished the secretary asked, "You look a little sad. "
He said, "Yes. Only a hundred garlands? And I had paid for two hundred. "
You have to pay for your own garlands.

People go on paying in subtle ways so that they can be praised. And there exists a mutual arrangement in the world "You scratch my back, I will scratch yours," and both enjoy.

WHEN HE GOT BACK TO WHERE THE RABBIT WAS WAITING, THE FOX STARTED TO READ OUT THE DOCUMENT. IT SO PLEASED HIM THAT HE DWELT OVER THE PARAGRAPHS WITH LINGERING DELIGHT. MEANWHILE, GETTING THE GIST OF THE MESSAGE FROM THE FIRST FEW LINES, THE RABBIT RAN DOWN A BURROW AND WAS NEVER SEEN AGAIN.
THE FOX WENT BACK TO THE LION'S DEN, WHERE HE SAW A DEER TALKING TO THE LION.
THE DEER WAS SAYING, "I WANT TO SEE WRITTEN PROOF THAT YOU ARE A LION.... "
THE LION SAID, "WHEN I AM NOT HUNGRY, I DON'T NEED TO BOTHER. WHEN I AM HUNGRY, YOU DON'T NEED ANYTHING IN WRITING. "

You will know....

This is the right approach, the lion's approach: "Who cares whether you believe in me or not?"

If somebody comes to me: "What is the proof that you are God?" who bothers? I am not here to collect stupid followers. My approach is the lion's approach. He said, "When I am not hungry, I don't need to bother. When I am hungry, you don't need anything in writing."

And that's my approach too. If just a curious person comes to me, I need not bother. I tell him, "Get lost." If a disciple reaches to me there is no need for any proof. In his very disciplehood he has got the proof.

THE FOX SAID TO THE LION, " WHY DIDN'T YOU TELL ME TO DO THAT WHEN I ASKED FOR A CERTIFICATE FOR THE RABBIT?"
"MY DEAR FRIEND, "SAID THE LION,' YOU SHOULD HAVE SAID THAT IT WAS REQUESTED BY A RABBIT. I THOUGHT IT MUST BE FOR A STUPID HUMAN BEING,FROM WHOM SOME OF THESE IDIOTIC ANIMALS HAVE LEARNED THIS PASTIME. "

Except man, who is worried about inventing a self? Except man, nobody is neurotic on the earth. Except man, nobody has gone astray so far away from himself that he needs certificates to prove his validity, that

he needs certificates to prove his existence, that he needs certificates to prove his character, intelligence.

Either you have intelligence or you don't have. No certificate is needed; your life will be its own proof. Your joy will be enough of a certificate, your bliss will show, will prove it. Nothing else is needed.

The moment you come to me I welcome you, I invite you to come closer and closer to me so that sooner or later you start drinking of the nectar that has happened to me, that is flowing in me. That will be the proof; nothing else is needed.

Mahavira had no proof, Bahaudin had no proof, Jesus had no proof, Buddha had no proof. They were proofs themselves. Those who have eyes will be able to see and those who have ears will be able to hear and those who have hearts will be able to feel. But the human mind has fallen into great stupidity. Humanity is living by words. Words have become too important. The word "fire" has become more important than fire itself. The word "God" has become more important than God itself. And remember, the word "God" is not God and the word "love" is not love.

Don't be deceived by words, beware of words. You can be lost in the jungle of words and you will be going farther and farther away from truth.

Truth is a wordless experience. Truth happens only when there is no thought in you, when all words have disappeared and all the dust is gone from the mirror, when the mirror is simply mirroring -- and mirroring nothing. No reflection is made, no wave arises in the lake of your consciousness. Then all is reflected, then you know what is -- not only that you know who you are, you know what this whole existence is. Knowing oneself, one knows the whole.

The Secret

Chapter #12
Chapter title: The More Mysterious It Becomes

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The first question:

OSHO, WHAT IS MYSTICISM?

Mysticism is the experience that life is not logic, that life is poetry; that life is not syllogism, that life is a song. Mysticism is the declaration that life can never really be known; it is essentially unknowable.

Science divides existence into two categories: the known and the unknown. The known was unknown one day; it has become known. The unknown is unknown today; tomorrow, or the day after tomorrow, it will also become known. Science believes that sooner or later a point of understanding will arrive when there will be only one category: the known, all will have been known. The unknown is slowly being reduced to the known.

Mysticism is the declaration that life consists of three categories: one, the known; another, the unknown; and the third, and the most important, is the unknowable -- which has not been known and which will never be known. And that is the essential core of it all.

That unknowable can be experienced but not known. It cannot be reduced to knowledge, although your heart can sing its song. You can dance it, you can live it, you can be full and overflowing with it -- you can be possessed by it -- but you will not be able to know it.

It is like, a river disappears into the ocean. Do you think the river comes to know the ocean? It *becomes* the ocean, but there is no knowing. In fact, when you become one with something, how can you know it? Knowledge requires division; knowledge is basically schizophrenic. The object has to be separate from the subject; the knower has to keep a distance from the known. If the distance disappears, there will be no knowledge possible.

And that's what happens in mysticism: the seeker becomes one with the sought, the lover dissolves into the beloved, the dewdrop slips, falls into the ocean and becomes the ocean. There is no knowledge. In such unity knowledge is not possible. In such unity there is only experience, and experience not of something outside you, but something inside you. It is experiencing rather than experience.

The word "mysticism" comes from a Greek word, *mysterion*, which means "secret ceremony". The people who have touched the unknowable gather together to share. The sharing is not verbal; it cannot be verbal. The sharing is of their being; they pour their being into each other. They dance together, they sing together, they look into each other's eyes, or they simply sit silently together. That's what was being done with Buddha, with Krishna, with Jesus, in different ways.

The lovers of Krishna were dancing with him. That was a mysterion, a secret ceremony. If you look from the outside at what is happening you will not be able to know what is really the case. Unless you become a participant, unless you dance with Krishna, you will not know what is being shared, because that which is being shared is invisible. It is not a commodity, it cannot be transferred from one hand to another; you will not see anything happening like that. It is not objective. It is the flowing of one being into another, flowing of the presence of the Master into the disciple.

These kinds of secret ceremonies in India have been called *ras*; in the tradition of Krishna they are called *ras*. *Ras* means dancing with the Master, so that your energy is flowing and the Master's energy is flowing. And only flowing energies can have a meeting. Stagnant pools cannot meet, only rivers can meet. It is only through movement that meeting is possible.

But the same was happening with Buddha too, with no visible dance. Buddha was sitting silently, his disciples were sitting silently; it was called *satsang*, "being with truth". Buddha has become enlightened, he is a light unto himself. Others who are not yet lit, whose candles are yet unlit, sit in close proximity, in intimacy, in deep love and gratitude, come closer and closer to Buddha in their silence, in their love. Slowly, slowly a moment comes, the space between the Master and the disciple disappears -- and the jump of the flame from the Master to the disciple. The disciple is ready to receive it; the disciple is nothing but a welcome. The disciple is "feminine", a receptivity, a womb. This too is a *mysterion*, a secret ceremony.

It was happening again and again, with Zarathustra, with Lao Tzu, with Jesus, in different ways. This is what is happening here.

While I am talking to you, if you are just a curious person who has come here to listen and to see what is happening, you will only listen to my words. You will miss the real treasure. The words are spoken only to those who cannot listen to silence.

But those who have become intimate with me, those who have become sannyasins, they are listening to the words, but they are not in any way intellectually dissecting, analyzing, arguing with the words. The words are heard as one hears music; the words are heard as one hears wind blowing through the pine trees; the words are heard as one hears raindrops falling on the roof, or the roar of the waves in the ocean. And while the mind is hearing the music, the heart starts absorbing the being, the presence. This is a *mysterion*, this is a secret ceremony.

But why is it called "secret"? It is not secret in the sense that we are hiding somewhere in a cave. It is secret because it is available only when you are related to the Master in deep love. Others are allowed to come in, but for them it will remain invisible; hence it is called secret. When Buddha is sitting with his disciples, he is not hiding somewhere in the mountains -- he is in the world, people can come and go and see -- but still the ceremony is secret. This secretness is something to be understood. Those people who will come and see, they will only see a few bodies sitting silently, that's all. They will not see the transfer of light, the transfer beyond the scriptures that is happening.

That's the case here too. Every day watchers, spectators come; they see you sitting here listening to me, or dancing, or meditating, and they think they have known. They go and they start giving "authoritative" reports about the place. They may have been here just one day or two days, and they become experts. They

are being simply stupid. They don't know a word, they don't know anything about mysticism. All their reports are false, bound to be false. To know something of what is going on here, you will have to become a participant, you will have to fall in deep harmony with me and the space that is being created here. You cannot be a spectator; you cannot observe from the outside. These things are not observed from the outside: they are secret.

You have to dissolve yourself. You have to risk. Only then, some taste on your tongue; only then some experience in your heart; only then, some vibe that penetrates you and becomes part of your life.

That is the meaning of "secret ceremony". It is available for everybody to see, but only those who are initiated into it will really be able to see it.

Mysterion in its own turn comes from another root, *myein*, which means "to keep one's mouth shut". Mysticism means you have seen something, you have experienced something, but you cannot express it. Mysticism means you have come across a truth which makes you dumb. It is so big, so huge, so enormous that it cannot be contained in any word. Not even the word "God" contains it. That's why Buddha dropped the word "God". It is bigger than what the word "God" can contain. Not even the word "soul" can contain it; that's why Buddha dropped even that word. These are just words; reality is far richer.

Just watch in your ordinary life also. When you say something, does it really express it? You have seen a beautiful tree and when you say to somebody, "I have seen a beautiful tree," what does it contain, the word beautiful "tree"? It does not contain the greenery of the tree; it does not contain the shape arising in the tree; it does not contain the roots that have gone deep into the earth; it does not contain the sun rays falling on the tree leaves and dancing; it does not contain the beautiful flowers of the tree, and the fragrance, and the smell of the wet earth that surrounds the tree, and the nests of the birds and the song of the birds. What does it contain when you say, "I have seen a beautiful tree"? It contains nothing. The word has no roots, the word has no wings, the word has no gold, no green, no red -- the word is colorless. The word is very poor. "Tree"? It is only symbolic; but it is meaningful because we all know trees, so when somebody says, "I have seen a beautiful tree," you can have a little understanding about it.

But about God, even that little understanding is not possible, unless *you* have seen God. If I say, "God is," you hear the word, but you don't hear the meaning; you can't hear the meaning. There is no response in your heart.

When I say "a beautiful rose flower," yes, there is a little response; and if you close your eyes and meditate a little on the word "rose" you may start seeing a rose flower opening its petals in your being, because you have seen rose flowers. If you are really a sensitive person you may even start smelling the rose and the dewdrops in the early morning on the rose petals. Some memory may be provoked, some experience may become alive, you may start reminiscing; but it is because you have known a rose. What about the person who has never known a rose? Then just the word "rose" will not stir any feeling in him, will not bring any pictures. The word will be heard, but will not be *listened* to; there will be no meaning behind it.

That is the case when the word "God" is used, that is the case when the word "prayer" is used, that is the case when the word "gratitude" is used, and so on, so forth. You don't have any understanding, because you don't have any experience.

Those who have experienced, they become dumb. Not that they stop speaking, but they speak about the methods, they speak about the way. They don't speak about the truth. They say *how* to attain it, they say how to avoid the pitfalls on the path, they say how not to go astray, they say, "This is the way, this is the direction," they give you a few maps, road maps, they make you aware of a few signs that you will come across on the road so that you can be certain that you are moving in the right direction -- that's all they can do -- but about the truth, or God, they can't say a single word.

So that meaning is also beautiful; *myein* means "to keep one's mouth shut". It is from these two words: from *myein* comes *mysterion*, from *mysterion* comes "mysticism".

Mysticism is the very soul of religion.

Hence my insistence: drop the mind that thinks in prose; revive another kind of mind that thinks in poetry. Put aside all your expertise in syllogism; let songs be your way of life. Move from intellect to intuition, from the head to the heart, because the heart is closer to the mysteries. The head is anti-mystery; the whole effort of the head is how to demystify existence.

That's why, wherever science has grown, religion has disappeared. Wherever the mind becomes trained in scientific ways of thinking and doing, religion simply dies; then the flower of religion blooms no more. In the soil of the scientific mind there is some poison that does not allow the seed of religion to grow -- it kills it. What is that poison? Science believes in demystifying existence.

Religion says it cannot be demystified. The deeper your understanding goes, the more mystical it becomes, the more mysterious it becomes.

And now there is a possibility that science and religion can be bridged, because the greatest scientists have also felt it, in a very indirect way. For example, Eddington, Albert Einstein, and others have come to a feeling that the more they know about existence, the more they become puzzled, because the more they know, the more there is to know. The more they know, the more their knowledge seems to be superficial. Einstein died almost a mystic; that old pride that "One day we will come to know all" had disappeared. He died in a very meditative mood; he died not as a scientist, but more as a poet.

Eddington has written that "First we used to believe that thought is just a by-product" -- just as Karl Marx says that consciousness is just a by-product of social situations -- "a by-product, an epiphenomenon of matter, a shadow of matter. Matter is substance; consciousness is just a shadow, very insubstantial."

Eddington says, "I was also perfectly convinced," because that was the climate of those days. For three centuries in the West, science had been growing the climate. Eddington had grown up in that climate, but finally, ultimately, in his last days, he said, "Now things have changed. The more I went into inquiries, the more I became convinced that the world does not consist of things, but consists of thoughts -- and existence appears less like matter and more like consciousness."

This is good news; science is coming to a great understanding. That understanding is arising out of its failure to demystify existence.

But I don't see a similar understanding arising in the so-called religious people. They are lagging far behind; they are *all* talking in old, stupid ways. They are still obsessed with the Vedas and the Koran and the Bible. And not that the Vedas are wrong, or the Koran or the Bible are wrong -- they are perfectly right -- but they are expressed in a very, very ancient, primitive way. They are not capable of meeting modern science.

We need contemporary religious mystics of the same caliber as Albert Einstein and Eddington and Planck. That's my effort here, to create contemporary mystics, not only scholars who can talk like a parrot about the Upanishads and the Vedas. No, scholars won't do. We need contemporary mystics; we need people in whose hearts new Upanishads can arise. We need people who can talk the way Jesus talked, on their own authority. We need courageous mystics who can say they have experienced God, not because the scriptures say God is, but because they have known God; not just learned people, knowledgeable people, but people of wisdom.

Enough of scholarship. Scholarship is just very mediocre; scholarship cannot bridge modern science with mysticism. We need Buddhas, not people who know about Buddha. We need meditators, lovers, experiencers. And then the day is ripe, the time has come, when science and religion can meet and mingle, can be welded together. And that day will be one of the greatest days of the whole of human history; it will be a great day of rejoicing, incomparable, unique, because from that day, the schizophrenia, the split humanity will disappear from the world. Then we need not have two things, science and religion; one thing will do.

For the outer it will use scientific methodology, for the inner it will we religious methodology. And "mysticism" is a beautiful word; it can be used for that one science or one religion, whatsoever you call it. "Mysticism" will be a beautiful name. Then science will search for the outer mystery, and religion will search for the inner mystery; they will be the two wings of mysticism. "Mysticism" can become the word that denotes both. Mysticism can be the synthesis of both.

And with this synthesis, many more syntheses will happen on their own accord. For example, if science and religion can meet in mysticism, then East and West can meet, then man and woman can meet, then poetry and prose can meet, then logic and love can meet, then layer upon layer, meetings can go on happening. And once this has happened, we will have a more perfect man, more whole, more balanced.

The second question:

IS NOT MAN THE PURPOSE OF ALL EVOLUTION?

Evolution has no purpose. The very idea of purpose is mediocre; it comes from the marketplace. Existence is playful, not purposive. It is *leela*; it is not work. But we think in terms of economics, business; we think in terms of the marketplace. Everything has to be with purpose.

People come to me and they ask, "What is the purpose of meditation?" They take it for granted that there must be a purpose behind it. There is none. Meditation is its own end; there is no end beyond it. What is the purpose of love? Is love a means to something else, or is love an end unto itself?

Purpose means division, division between the means and the end. What is the purpose of these green trees, and what is the purpose of the bird singing, and what is the purpose of the sunrise, and what is the purpose of the starry night? What is the purpose? If there is some purpose, you would have a very ugly existence.

And then the question will persist. If you say, "'A' is the purpose," then the question will arise, "What is the purpose of 'A'?" And there will be no end to it.

There is no purpose at all. That's why life is so beautiful.

Somebody asked Pablo Picasso, "What is the purpose of your paintings?" and he said, "Why don't you go in the garden and ask the rose flower, 'What is your purpose?' Why don't you go to a bird singing: 'What is the purpose?' Why don't you ask the sun and the moon? Why do you bother me? If the rose can bloom without any purpose, why can't I paint a picture? I enjoy painting, and that's all."

But we have a very mediocre mind; we always think in terms of purpose. Purpose means "business"; purpose means "I am doing this for that". And because of this purposive obsession, you never do anything totally -- you cannot -- because you are not interested in doing it for its own sake. Purpose is there.

You are painting to sell it in the market to earn money. Then your painting cannot be great, cannot be, because you will not be *lost* while you are painting. Continuously you will be thinking, "How much am I going to fetch? Will it be possible to sell it, and who are the potential buyers? Whom should I approach; how should I advertise?" And you are painting! Your painting may be a technically well-performed job, but it will not be art. You are not an artist; you are not a creator.

The real artist disappears into his art. While he is painting he is not: he is in a state of *fana*, he is absent. The painting is happening on its own. He is not doing it; he is not a doer. Then great works arise. That is a secondary thing, whether it is sold in the market or not; that is not the purpose; that was not in the mind of the painter. Also he needs bread and butter, and he will sell it; that is a thing apart. That was not the purpose of the painting; he was not thinking of bread and butter while he was painting it. If he was thinking, then he is not a painter, then he is just a businessman.

Remember the difference between a technician and an artist: the technician is one who works with some goal in his vision, and the artist is one who has no other goal -- art for art's sake.

And why do you ask it, "Is not man the purpose of all evolution?" Just go and ask the parrots. They may be thinking that they are the purpose of evolution. Look how green they are, and their red beaks. What have you compared to them? And their beautiful wings, and the way they fly -- zigzag, playfully -- and the way they sing. They must be thinking that they are the purpose of the whole evolution.

Or ask the lion or the elephant. They must be thinking they are the purpose. Do you think the lion thinks man is the purpose of evolution? In the bibles of the lions it is written, "God made the lion in his own image." This poor man is very poor, in fact. You don't have the energy of a lion; you don't have the capacity of the eagle to fly far away; you don't have the grace of an elephant; you don't have the beauty of a lotus flower. What have you got that you think you are the purpose of evolution, that God has created you specially?

This is the way of an egoist; it is the way of the ego. The ego wants: "I am the purpose of the whole of evolution". You have asked, "Is not man the purpose of all evolution?" Now think, whether woman is the purpose or man? If you are a man you will think man; if you are a woman you will think, of course, woman. Then think -- if you are a man and you decide that man is the purpose, not woman -- then black or white? If you are black you will think black; if you are white you will think white. If you go on searching deeply into it, finally you will arrive to the point that "I am the purpose of the whole of evolution." Look at the absurdity.

There is a Russian parable:

A man was walking along and happened to spit three times, all in the same place. The man went on, the gobs of spit remained. And one of the gobs of spit said, "We are here but the man is not." And the second said, "He is gone." And the third, "That is the only thing he came here for, to plant us here. We are the purpose of man's life. He is gone but we remain."

Drop all kinds of egoistic ideas. There is no purpose, neither man nor woman, neither birds nor animals.

There is no purpose, there is no goal. The existence is not moving towards something. It is a sheer joy, exuberance, a ceremony, for no other purpose at all.

Life delights in itself, energy delights in itself. It is like a child, jumping and dancing and shouting. If you ask him for what purpose, he will be surprised at your foolish question. Shouting, jumping, dancing is enough. What other purpose is needed? But as you grow older you forget this; you start doing things only if they pay. If there is a good payoff, only then do you do things.

Otherwise, the question goes on haunting you: "What is the purpose?" You don't sing a song without any purpose. You don't dance, you don't love, you don't paint, you don't sing. What is the purpose?

Unless you are paid! So money seems to be the end of it all. And what is the purpose of money? You will be gone and the money will be left. And your hundred-rupee notes will think, "So we were the purpose of this man. Now we are here and he is gone. He had certainly come here to collect us, what else?" You will be gone, your house will be here, and the house will say, "Look! So we are the purpose of this man's life. "

There is no purpose at all. This understanding brings freedom; this understanding is what I call spiritual insight. The man who lives for some purpose is a materialist; and the man who simply lives for no purpose at all, the man who simply lives as if he is on a morning walk, not going anywhere, that man is spiritual, his life is holy. That is sacredness.

The third question:

YOU SAID THE OTHER DAY THAT YOU DESIRE THAT ALL PEOPLE SHOULD BE RICH AND HAVE LOTUSES IN THEIR GARDEN PONDS. WHY THEN DO MANY PEOPLE NOT OWN HOUSES AND GARDENS AND LAKES AND LOTUSES? THE QUESTION IS: WHY IS THERE SO MUCH POVERTY IN THIS COUNTRY?

Raviraj, the poverty is there because this country has behaved in a very foolish way. Nobody else is responsible for it. *You* are responsible for it. But you have behaved foolishly for so many centuries that not only do you continue to behave in the same way, you are even proud of it.

This country decided to live a lopsided life. This country decided to be anti-life, anti-body. Now, if you are anti-life and anti-body, you cannot live richly; you are bound to remain poor. Unless you love life, how can you create richness? If you don't love life, how will you love lotuses and the rakes and the gardens and beautiful houses? If you don't love your body, why should you bother about the body? Let it go to the dogs. And that's what has happened.

In fact, for five thousand years, your so-called religious people have been teaching you the beauty of poverty, the spirituality of poverty. You have been praising poverty as the highest goal. Now you have attained it, the whole country has become "spiritual", so who is at fault?

Just think. Why do you praise Buddha? Because he renounced the kingdom. Why do you praise Mahavira? Because he renounced the kingdom.

People go on writing letters to me that "If you are a Buddha, why don't you renounce and become a beggar?" They are against me. Morarji Desai said that I cannot be compared to Mahavira. Why? Because he renounced the kingdom. He became a beggar, a naked beggar on the streets, and I live in a palatial house, surrounded by beautiful gardens. How can I be compared to Mahavira?

Just watch the logic. If you praise Mahavira because he renounced the kingdom and the joys of life, then those who are beggars are really very fortunate. They have nothing to do: they are already spiritual! Buddha had to do something. Buddha must have committed some sins in his past life; that's why he became the king. And the beggar? He must have been living a very spiritual life all along down the ages for many lives. His beggary, his being poor, is the outcome of all the great deeds that he has done in the past.

If to be a beggar is to be spiritual, then certainly this whole country is spiritual.

Poverty has been praised, and if you praise poverty and if you worship poverty, how can you destroy it? How can you destroy something that you worship?

Your whole mind is the cause of your poverty. I am against your mind, I want to destroy your mind, because that is the only way to release your energies, to become rich.

Do you think America has anything special, better land than you, better climate than you? That is not true. You have one of the most beautiful lands in the world. You have all kinds of climates available to you. Your country is almost a miniature world. You have Switzerland in your Kashmir. You cannot find any

country which is so rich, potentially so rich; but you are the poorest people in the world. It is a miracle how you have managed it!

It is your mind. You are carrying a very wrong attitude towards life. You are against life, and if you are against life, life cannot be for you. You have never befriended existence. You have always praised the "other" world. Naturally, if you praise the other world, you will not use this world.

You are just waiting. The Indian mahatmas go on sermonizing to their disciples and followers that "This life is like a waiting room at the station." Who bothers about the waiting room? Your train will be coming, and then you will be gone. So make it as dirty as you can! Who bothers? You are here only for a few minutes or a few hours, so do all the nasty things that you can! Make it unbearable for the others who will come; now that is their business.

If life is thought to be just a waiting room at a station, then you cannot make it beautiful. Then you will not make it clean.

The people who come from the West cannot believe how Indians are living, in dirt, dirtiness -- and completely oblivious of the fact, completely oblivious, because they have lived that way down the centuries. They know only this kind of life; they have known no other. There is no possibility of even comparing with anything, so they go on living this way. Just go into any Indian kitchen. It is not even as clean as Western toilets. In fact who bothers? And what to say about Indian toilets!

This whole body is dirty, rotten; this body is your enemy. Everybody is waiting for when to leave this body; when the train arrives they will leave. This body is just a waiting room. It is none of your business to keep it clean, beautiful, healthy, lovable, no. Love is a four-letter dirty word. People are somehow dragging.

And then, Raviraj, you ask me why this country is so poor. It is because of you all.

And you still persist in thinking that your mind is a great spiritual mind! You still persist in thinking that you have some message for the world.

What really went wrong is man has never been, hitherto, accepted in his totality. That has been the misery in the West; that has been the misery in the East. The West has chosen only the body part and has forgotten about the soul. The Western culture is the culture of the without, and the Eastern culture is the culture of the within. The East tries to live only as a soul, and the West tries to live only as a body.

The West is rich, affluent, and will become more and more affluent, richer and richer. It has worked hard to make the world beautiful. The West knows how to live, but because the soul has been neglected, there is great tension inside. The West is poor inside -- rich on the outside, poor on the inside. The East has tried to meditate, to pray, to search for the inner truth, and has neglected the outside. So the outer has become very poor; the inner has a richness.

But both are suffering because both are half. And the suffering means you are half -- unless the circle is complete, unless you fulfill both. Because you are neither soul alone nor body alone. You are both together; you are a togetherness. Man is body-soul, and both have to be contented, both have to be satisfied.

That real man is waiting to be born. That real man, the future man, will not be other-worldly, will not be this-worldly either. The future man will not be religious in the old Indian sense and will not be materialist in the Western sense. The new man will be total: religious, materialist both, and more. That's my vision of a new man.

But there are difficulties. The new man will offend everybody. The new man will offend the religious people who have always been against the body. The new man will offend the materialists who have always been against the soul. The new man is going to really be a great rebellion in the world.

My sannyasins are just the beginning of the new man. Hence you will be persecuted, you will be tortured. Nobody will agree with you; nobody will be able to understand you. In the East you will be a foreigner; in the West you will be a foreigner. To be with me means now you will be a foreigner everywhere.

Even I am a foreigner, in this country! My sannyasins are going to be foreigners everywhere because you can be at home only in a new world, where the duality between the body and the soul has been dropped. You are harbingers of a new concept of life, of total acceptance.

Raviraj, you ask me, "Why is there so much poverty in this country?" This country has longed for poverty, has desired poverty, has worshiped poverty.

But even if you worship poverty, desire poverty, your innermost longing remains to have a more beautiful life, more healthy, better surroundings. That is a natural inclination. So even after five thousand years of stupid antagonism towards life, still the desire to live beautifully has not disappeared. And the same is the case in the West. Even though for hundreds of years it has been taught that there is no soul, you

cannot deny it just by teaching people that there is no soul, that the body is all and there is nothing else, that man has no psychology but only physiology. You can teach, and you can create trouble in people's minds, but the reality is the reality. Sooner or later the real will assert itself. It is asserting.

You can see it happening. People are coming from the West to the East to learn more about meditation, and from the East people are going to the West to learn more about technology, science. The Indian youth has only one desire and one fantasy: how to get into Oxford, Cambridge, Harvard, how to have a degree from the West. If he can have a Western degree, his hope is fulfilled. And now people who have degrees from Harvard and Oxford and Cambridge have come to me -- by the thousands -- forgetting all about their degrees, just to sit here and to learn how to go inwards. They are suffering all kinds of things in India. They have lived in a better world, physically; they have lived in better houses, with better medical facilities, with better everything; and now they are here living in all kinds of difficulties. But still, the desire to meditate, to know something of the inner is so great that they are ready to sacrifice everything.

You can see it happening. The East is turning more and more towards communism, a materialistic attitude; and the West is turning more and more spiritualistic.

But the problem that I go on thinking about is that it may happen -- seeing the unfortunate steps of man up to now, it is possible -- looking at the unlucky state of man -- it is possible, it may happen: West may become East, East may become West, and the foolishness may continue. That is possible. We have to avoid that possibility; we have to be very alert so that it doesn't happen.

That's why I don't want my sannyasins to live like poor people, like beggars. I would like that they should live intelligently in both the worlds, inner and outer. They should live beautifully, poetically in both the worlds. They should live in synthesis.

But that creates trouble. That's why my sannyasins will not be accepted by the traditional Hindu mind: "What kind of sannyasins are these people? They live in good houses; they move in cars; they eat good food. What kind of sannyasins are these?"

You are not going to be accepted by the old mind. Don't feel hurt. That's natural.

We will have to create a new mind! Only then will you be accepted, not before it. We will have to create a new society! Only then will you be loved and respected, not before it. And it is a long, arduous journey.

But Indians have this idea in their mind as if somebody else is responsible for their poverty. That's why they go on asking such questions. This question is from an Indian. They think as if somebody else is responsible for their poverty.

Nobody else is responsible for your poverty.

They think because we were slaves, the country was not free for hundreds of years, that's why we are poor. The truth is vice versa: you became dependent, you lost your freedom, because of your nonsense mind. Because the people who had come to conquer you were in no way powerful, but you were lethargic. Your religions had taught you to be lethargic. You had become fatalistic. You had lost all joy of living. You had lost all will to live. You had become suicidal.

So, small tribes of Moguls, Turks, Mongols, Huns -- anybody -- came. They were less cultured, they were poorer than you, their armies were not better than your armies, but they had one thing -- will to live -- and that was missing in you. This is a big country. Small tribes came with a few people, and they conquered this country? How did it happen? You could not resist them? You had forgotten how to resist. You were ready to be reduced to anything because you had lost the will to live.

Your religious teachers were teaching you how to get rid of life, how to be free from life. The greatest goal in the Indian mind has been how to be free from life, how not to be born again. Now, just see it: if this becomes your innermost foundation, then you lose the will to live, then anybody can conquer you. And that's what happened. When the Europeans came, they conquered you.

Now, England is a small country. We even have districts which are bigger than England. England is a small country. And the whole of England had not come to conquer you! And still, such a continent like India became a slave? How did it happen? Something is wrong with you -- something is *fundamentally* wrong with you. You don't have the desire to live.

Now medical science has discovered it: if a person loses the desire to live, then no medicine can help. If he does not want to live, that very idea is enough to kill him. If he has the desire to live, then sometimes even if the disease is incurable it is cured. And sometimes even without medicine it is cured if the will to live is strong enough.

You also can experience such moments in your life. For example, one day you come home tired, utterly exhausted, you simply want to go to bed, to sleep. You don't have even an iota of energy to do anything.

Your wife wants to talk, but you don't even have the energy to say yes or no to her; you simply want to go to sleep. Then suddenly your house catches fire. And from where do you get the energy then? All tiredness disappears. Suddenly you become young; from nowhere energy pours into you. You start fighting the fire. Maybe the whole night now there will be no rest, but not even for a single moment will you feel tired, not even for a single moment will the idea of sleep come to you. What has happened? The will that was dormant has become active.

This country is poor because it has lost the will to live. And who is responsible? Your moralists, your priests, your so-called religious leaders -- they are the cause of your misery because they go on supporting your rotten mind. Your mind needs a complete overhauling. It needs new visions. It needs new blood to circulate in it! It needs again an infusion of life, again an enthusiasm to live and to love and to be. It needs again to look at the world: this is God's world, his creation. You need again to celebrate life.

You have been against life; that has caused this situation. And now you go on shouting. And Indians have become very expert in shoutings -- slogans, shoutings -- as if the whole world is responsible for your poverty. Nobody is except you.

Stop shouting. Stop all your nonsense slogans. Start doing something. And if somebody tries to do something, you go against him.

Just a few days before, I had spoken and I had said that India needs a compulsory birth control plan -- compulsory birth control. Many letters immediately arrived. Compulsory birth control? That means our freedom. What about our freedom!

Then be poor and be free. Then choose. Then don't shout, "Why are we poor?"

Do you know? Just one hundred years before, if you had given birth to tWenty children, even two may not have survived. So it was okay to give birth to as many children as possible because if you gave birth to two dozen children, two may survive; that too was not certain, nobody could guarantee. It was perfectly okay to give birth to as many children as possible.

Indian women, for centuries, have remained *constantly* pregnant! Their whole life has been destroyed. Their whole life has been nothing but a factory producing children. Now think of a woman producing twenty children in her life -- her whole life is gone. She is constantly in pain, constantly heavy, constantly carrying a child, constantly ill -- cannot paint, cannot read, cannot create poetry, cannot play music, cannot dance, cannot have anything. Her whole work consists in going on giving birth to children.

But it was okay in the past because even two may not have survived. Now, all twenty are going to survive.

Letters have arrived to me that "Osho, you seem to be cruel. You say compulsory birth control?" I am not cruel. I am being compassionate. If you create twenty children, as you have become accustomed to, then there will be real cruelty. By the end of this century you will not have any place to stand alone. It will always be crowded, and everywhere. From where are you going to feed so many people? You are hungry already. Seventy-five per cent of Indians are starving already. By the end of the century, ninety-nine per cent of Indians will be starving. And when ninety-nine per cent of the people are starving, the one per cent who have enough to eat will not be allowed to eat. That is so simple. You will be killed, you will be looted; there will be murder and rape and violence and nothing else. That will be cruelty.

And you write letters to me that "Osho, you are cruel because you are saying compulsory birth control is needed."

And what was happening in the past? There was no birth control, but eighteen children were dying out of twenty. Do you think that was compassionate? And God was imposing war on you, great illnesses, calamities like earthquakes, fires, floods. Those were God's ways in the past to keep your population limited, so that it did not go beyond the possible means to feed people.

Compulsory birth control is very compassionate. If you want the world again to be a victim of floods and fires and earthquakes and great wars, then it is perfectly okay, go on producing.

Now this is what I call the rotten mind: not ready to change at all, would like to persist in its old ways, and then shouting.

And because of these long, long conditionings, you have started looking for false causes. For example, you think a few people are living in richness -- that's why you are poor? You are utterly wrong. You can distribute those few people's wealth; you will not become rich. It will be like a spoonful of sugar dropping in the ocean to make it sweet; that's all it will be. That will be utter nonsense. But this is how the Indian mind thinks: if everybody lives a poor life, the country will be rich.

Just a few people, a few people, not more than two per cent of the people, are living a better life. I will

not call it luxurious. Nobody lives a luxurious life in India -- cannot live -- but better. You can distribute the things of the two per cent of the people, and the foolish people are trying to do that. They call it socialism, communism, et cetera. Distribute it; it can be distributed. That is not going to help at all. That may help your jealousy -- you may feel a little good that you have taken revenge -- but that is not going to change your situation at all. You don't have enough richness to distribute. All that you can do is you can distribute your poverty. You have only poverty.

That's why I am not for communism at all, because communism does not know how to produce wealth, it knows only how to distribute wealth. But before you can distribute, you need to produce! I am all for capitalism. Capitalism knows how to produce wealth. And once the wealth is there, ways and means can be found to distribute it. But the first thing is to produce it! And India is not concerned with producing wealth, it is concerned with distributing it; and you have nothing to distribute.

And because of this nonsense type of thinking, Indian leaders and politicians go on consoling you. Some politician reduces his pay; he says, "I will take only half," and all the Indians are happy and say, "Look -- this is a mahatma.'Mahatma' Morarji Desai." Just because he has reduced his pay to half, do you think India's problem is solved? What problem is solved?

And from the front door he reduces his wealth to half; from the back door his son Kanti Desai brings in millions of rupees. That's okay. Indians have become very much accustomed to living double lives. That's okay.

Or Morarji Desai starts flying in Air India's aeroplanes, not using the special plane for the prime minister, and all, the whole country, is agog with joy. So your poverty is solved. In fact, he creates more trouble. It would have been better and less costly to use the private plane because now many seats have to be reserved for him. Other passengers suffer. His security officers and guards and secretaries -- and unnecessary hassle is created for other people. But this is how India goes on thinking.

Mahatma Gandhi used to travel in a third-class railway compartment, and the whole country was happy: "Look. This is a great mahatma." By his traveling third class, what was happening?

Then there was another prime minister who suggested that if every person fasted one day, that would help, so fast one day. And he started fasting. His fasting meant that he would take milk and fruit and dry fruits -- which are more costly I But just the idea that "Our prime minister is fasting one day. He loves the country and the poor people so much." And the poor people are not getting anything.

When a certain mind is created, many more things are created in its wake. These are all foolish attitudes; these are not solutions. But you are not ready for the solution!

The solution is that you have to drop your anti-world attitude, that you have to drop your anti-body attitude, that you have to learn how to produce more wealth, and you have to drop your fatalistic attitude that "What can we do? If God wants us poor we will be poor. If God wants us rich we will be rich." Don't throw the responsibility on God. He has given you enough freedom to be rich or poor. Don't bring these unnecessary things into your prayer. They destroy your prayer and they destroy your religion.

Man has been given enough intelligence to be rich or to be poor. You have to drop your whole tradition of poverty worshiping. And if this mind disappears, there is no reason why you should be poor. You can be as rich as any country; in fact, richer than any country. You have a big country with great potential. But you go on shouting and you go on throwing your responsibility on somebody else; it feels good.

And now you are in a difficulty. When the Britishers were here, you were happy, saying, "It is because of the Britishers that we are poor; they are exploiting. " Now who is exploiting you? Now, one government is there, and you start throwing responsibility: "This government is wrong. " Then you change the government; then the next government, and you start throwing the responsibility on the next government: "This government is wrong."

But you never see the point that somewhere you are wrong. It hurts your ego. And you *are* wrong.

That's why people are angry with me, because I am simply stating the fact that you are wrong.

A little baby boy and a little baby girl were playing together in a cot. All of a sudden the little baby girl screamed out, "Rape Rape!"

The little baby boy turned around and said, "You silly little girl, you are sitting on your dummy."

Unnecessary, shouting "Rape! Rape!" Just drop this old, rotten mind.

The fourth question:

OSHO, THE OTHER DAY YOU SAID THAT YOU DO FLY, BUT WITHOUT HELICOPTERS. CAN YOU PLEASE DO IT IN FRONT OF US?

No, certainly, no! Did you hear about the first enlightened human being ever to fly?

He was running down a hill, gathering up speed, his arms outstretched and flapping. Suddenly a man jumped on his back, put a gun to the flyer's forehead and said, "Now, fly me to Cuba."

I am not going to do any such thing.

The last question:

I AM CONSTANTLY CHATTERING WITH PEOPLE AND THIS IS DRIVING ME MAD. WHAT SHOULD I DO?

There was once a jew -- Ohrenstein -- who used to go to the rabbi with all his problems. Periodically he would go to the rabbi and ask him: what shall I do about my wife, what should I do about my business, what should I do about this, what should I do about that; my son-in-law is misbehaving, what should I do about it, rabbi, and so on.... Each time Ohrenstein came with one of his many problems, the rabbi would listen patiently and courteously, and then he would fulfill Ohrenstein's eager expectations by giving him some advice or making a suggestion. Ohrenstein always went away beaming, invariably told his friends about the wonderful advice the rabbi had given him, and within a week was back with a new problem and asking for more advice.

Finally, the rabbi's patience began to run out. Enough is enough, even for a courteous and loving rabbi. But what to do about it? Ohrenstein was a perfectly good and sincere man.

One day Ohrenstein came with an unusually big problem. He had fallen in love with a girl; his wife had found out about it; he could not leave the girl, but he did not want to disappoint his wife. On and on he went: the girl this, his wife that, and so on. He talked for two hours, and finally, at the end, he asked, "Rabbi, give me some advice, what should I do?"

"Hmm," the rabbi pondered and tapped on the table as though he were deep in thought. Finally he said, "I have some advice to give you, but I am afraid it may hurt your feelings, you may feel offended by it, so I don't know if I should really give you any advice this time. "

"Hurt my feelings?" Ohrenstein exclaimed. "Rabbi, you can say *anything* to me!"

"Okay," said the rabbi, "then my advice is you convert to Christianity, let yourself be baptized and start going to confession.

"What on earth are you saying, Rabbi?" Ohrenstein exclaimed, shocked. "Have you gone out of your mind?"

"Not at all," the rabbi replied. "You let yourself be baptized and start going to confession, and then you can drive some stupid parish priest crazy and not me!"

That's good advice for you too. Become a Catholic and torture the priest! Don't torture poor people.

And you say, "I am constantly chattering with people and this is driving me mad." What about others? "What should I do?" Think of others too.

The grizzled old beggar had chopped his quota of stovewood and the kind lady had admitted him to the kitchen for his meal. She was an inquisitive person, and while the tramp made away with all the food placed before him, she set up an endless line of questioning.

"And what was your occupation before you fell into this sad plight, my man?" she asked.

"I was a sailor, mum, " said the bum between mouthfuls.

"Oh, a sailor. Well, you must have had some exciting adventures then?"

"That I did, mum. Why once, mum, I was shipwrecked on the coast of South Africa, and there I came across a tribe of wild women who had no tongues."

"Mercy!" exclaimed the inquisitive woman. "Why, how could they talk then?"

"They could not, mum," replied the man, reaching for his hat and the last piece of bread on the plate. "That's what made them wild. "

You must be driving people crazy, but I cannot suggest that you stop; otherwise you will go crazy. The best way is to become a Catholic. Confession is invented for people like you. Go and torture the priest. If you cannot do that, then sit silently in your room and start talking to the walls; but don't torture people. Start talking to the walls -- do gibberish.

Gibberish should be taught to every person. The world will become saner if you can simply sit in your room and talk loudly to nobody in particular for one hour. In the beginning it will look crazy. It is! But it will relieve you of much heat, steam, and after one hour you will feel tremendously quiet.

And it is inhuman to force your gibberish on other people, because you can force it on them. Then they are in trouble, then whatsoever you have said to them goes on rumbling inside their head, they have to search for somebody else, and on and on. This way the problem that could have been solved becomes a world problem! You may be gone, but the gibberish that you have put in other people's heads will go on and on for centuries! There is no way to end it; then the full point cannot be put on it.

The only way to put a full point on it is either a Catholic confession... because the priest does not listen to what you are saying. He cannot if he is to remain sane; he simply pretends.

One young psychoanalyst was very much puzzled by his older colleague. The older psychoanalyst was seventy. They both entered the same building, they both had offices in the same building, and sometimes they met on the elevator going to to their offices, and sometimes coming back.

One day the young psychoanalyst asked the old one, "How do you manage? I feel so tired, so dead tired, listening to all kinds of nonsense.... "

Because the whole work of a psychoanalyst is to listen. That's why the patient has paid him. He is a professional listener; he sits by the side of the couch and the patient raves and goes on saying whatsoever he wants to say. Because nobody else is ready to listen in the West, professional listeners are needed. The profession of the psychoanalyst is growing because there is nobody else: the husband is not ready to listen to the wife's nonsense, the wife is not ready to listen to the husband's nonsense, so both go to a professional listener. You have to pay for it, and then he listens.

But of course, listening, day in, day out, to mad people, all kinds of stupid things, their dreams -- rubbish! -- one gets tired, fed up. One wants to beat the patient

But the younger analyst was very much surprised because the old one was as fresh in the beginning as in the end. In the morning he would come fresh, jubilant, and in the evening also he was as radiant and fresh.

He asked, "Sir, one thing I have to ask you. What is your secret? I am completely killed by these stupid, neurotic persons that come to me. You look so jubilant."

He said, "Don't listen to what they say. That's what I do. I learned it long before. Just pretend that you are listening. Their purpose is served: they think they are being listened to. It is not harming them at all. The only question is that somebody is listening, somebody is attentive. That makes them feel very good, they are important people look, one of the most famous psychoanalysts is listening so attentively, as if their words are of wisdom. They are happy; they are relieved of their steam. And don't listen! Otherwise their steam will get into you and you will not be able to sleep in the night. And all that nonsense that they have told you, if you carry it in your head, sooner or later you will have to go to another psychoanalyst. "

You will be surprised to know, psychoanalysts go mad more often than any other profession -- twice as often! And psychoanalysts commit suicides more than any other profession -- twice as much I And even if they don't commit suicide, if they are not that brave and don't go mad, they remain boiling within. They are continuously in a kind of fever, a delirium. They are of course paid well, so they have chosen the profession, but it is a dangerous profession.

If you want to throw out your junk please make it a point not to throw it on any other human being. People have their own already, and it is too much; don't add to it.

But you can go to the river and talk to the river. And the river won't listen, so there is no problem: the river won't go mad. You can go to a tree and talk to the tree, and you can talk to the stars, and you can talk to the walls; and that's perfectly good. And if you feel it is too crazy, then write it down, make a diary, and write all that you want.

You have to get rid of your steam, but it should not enter into anybody else's being; otherwise you are violent. And if people learn this simple thing, the world will become saner.

The Secret

Chapter #13
Chapter title: The Mirror Goes On Reflecting

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THEY ASKED FIRMANI, "HOW DID YOU KNOW THAT SUCH AND SUCH A MAN WAS VICIOUS? YOU REFUSED TO CONVERSE DEEPLY WITH HIM WHILE HE WAS HERE, ALTHOUGH EVERYONE SAID THAT HE WAS A SAINT."
FIRMANI SAID, "IF A STRANGER COMES TO ORDINARY MEN AND SAYS, 'LIGHT IS MADE BY WEAVING. I WOVE ALL THE LIGHT THERE IS AND WAS,' WHAT DO THEY REALIZE?"
THEY ANSWERED, " THEY REALIZE THAT WHAT HE SAYS IS UNTRUE."
FIRMANI SAID, "SIMILARLY, WHEN A VICIOUS INDIVIDUAL ENTERS THE COMPANY OF A MAN OF KNOWLEDGE, IT IS NOT DIFFICULT TO JUDGE HIS CONDITION, REGARDLESS OF WHAT PEOPLE IMAGINE OR SAY."

TRUTH NEEDS NO PROOF, IT SIMPLY IS. It cannot be proved or disproved. It is luminous, it is radiant. Its presence is immediately felt, but only by those who have the heart to feel. The sun rises every day in the morning, but not for the blind people. For them the night continues; their night is forever and forever. Not that the sun does not rise for them; it rises for all. One needs eyes to see it. Even though it is there, if eyes are missing, it is as if it is not there. Even the greatest music cannot be heard by the deaf.

So is truth: if you have the eyes to see you will be able to see it immediately. It is direct. No other medium is needed. If you have ears to hear you will hear it in your very heart. It is the still, small voice within. No other argument will ever be needed. Arguments are needed for the blind; proofs are demanded by the deaf.

So when you come to a man of wisdom, he simply knows where you are, who you are, what you are. Not that he thinks about you; there is no thinking involved. Not that he looks into you; nothing of the sort. He is a mirror: you are simply reflected. There is no thinking, but only reflection.

Being in the presence of a man of wisdom is to be utterly nude. You cannot hide yourself, there is no way. You cannot deceive. Even if you try, it is pointless, because the mirror *will* reflect the reality. The mirror can only reflect the reality. The unreal you cannot be reflected. You can pretend, but the mirror will not reflect your pretensions. It will reflect only that which is the case.

When you are in the presence of a man of wisdom, you are reflected not only as you are, but also as you have been, and also as you will be. Your present moment contains your whole past and your whole future. Standing before an enlightened man, you are known from the very beginning to the end. Nothing remains hidden.

That's the fear that people feel in coming. They avoid Buddhas. They cannot cheat and deceive Buddhas; they are able to cheat the whole world. They are not afraid of the world, because there they are confronting blind people, but coming to a Buddha or a Christ or a Krishna, great fear grips their hearts. There will be no way to pretend; all their hypocrisies will fall. They will be utterly nude.

Jesus knew Judas even before he had betrayed him. He must have known him from the very first day he had come to him; there is no other possibility. Buddha knew Devadatta before he betrayed him; he must have known from the very beginning. Still, the compassion of a Master allows a Judas, a Devadatta, to

remain with him. The mirror goes on reflecting, but the compassion is far greater than the reflection of the mirror. And even if Judas is going to betray Jesus, it doesn't matter. Jesus is surrendered; whatsoever is going to happen will be good. If God wills it so, it has to be good: that is his trust. Judas also is part of the divine, so the drama has to be played. He cooperates, in every way he cooperates -- even with Judas.

Millions of people avoid Jesus, Buddha, Krishna. They have a subtle intuitive understanding that in the ordinary world they are able to manage a certain image of themselves. That image will be shattered. They don't want to come to the mirror to see their real faces.

And when you face a Master, he knows more about you than you have ever known about yourself, because whatsoever you know about yourself is very partial, just a fragment of your reality, the tip of the iceberg. Just a small part of your mind that has become conscious, that is one-tenth of it. Nine-tenths of your being is in deep darkness; you know nothing of it.

The Master will know your unconscious too. The Master will know not only your thoughts, but your dreams too. The Master will know not only your ideas about yourself, your illusions about yourself; he will also know your other side, the shadow of your being, which you have denied, which you have thrown into the basement of your being, which you don't recognize at all as your being. He will know you in your totality, he will know you in your total neurosis. And he has to work with that totality -- not with the you that you know you are, but the you as you are.

Hence many times the disciple finds it very difficult, because he thinks his problem is different, and the Master goes on prescribing a different kind of medicine. The disciple thinks, "This is not my problem," and the Master goes on insisting on a certain medicine which looks absolutely absurd, irrelevant to the problem that you think you have.

Great trust is needed; only then can the Master function on you. When you see that "The medicine doesn't seem to relate to my disease at all," even then the trust is needed -- because you don't know what your real diseases are. You know only the superficial things, and they may not be your real problems at all. They may be substitute problems, they may be tricks of the mind to protect the real problem.

Mind plays a trick: if there is a problem and the mind does not want to solve it -- because to solve it will be suicidal to the mind -- then the mind gives you a false problem. You become occupied with the false problem, and the real problem goes on growing like cancer within you and you remain occupied with the false problem. This is not a problem, just a trick of the mind.

Th. Master will not prescribe any medicine for your false problems. He will prescribe medicine for your real problem. You may be aware of it, you may not be aware of it; more is the possibility that you will not be aware of it. People are not aware of what they have been doing with themselves, what they are doing with themselves. People are moving, working, doing things, almost unconsciously, like machines. Robot-like is your existence.

This robot-like existence has to be changed, utterly changed. You have to be made a conscious being. All the devices that have been used in the past and are being used now are nothing but a single device manifesting in different ways, and the single device is: how to destroy the idea that you are. You are not, God is. ONLY God is.

This is the fundamental of Sufism: you are not, God is. And this is our fundamental illusion: "I am, and where is God? I don't see any God anywhere."

If you are, you will never see God. The very existence of the ego prevents seeing. The ego functions like a blindfold on your eyes. Then the sun rises, but you remain in darkness. The music goes on and on, but you don't hear a thing. You live in the ocean of love, but your heart is non-functioning, nothing is felt. No prayer arises, no gratitude, no ecstasy. You remain uprooted. You remain like a dying tree with no roots in the earth. You remain impotent; no fruits come to you, no flowers bloom. And then of course life looks like a long, long drawn-out tragedy, and one starts wondering why one is alive at all; the whole thing seems to be so ridiculously meaningless.

That's what is being felt all over the world by all kinds of thinkers today: that life is meaningless, that man seems to be just an accident, that consciousness is just as accidental as any rock. There seems to be no meaning, no relevance. Not that there is no meaning, but man, as he is today, cannot see meaning. Meaning is another name for God.

The ego will not allow you to see the reality because it creates a separation between you and the reality. The ego says, "I am separate," and you are not. The moment the tree thinks it is separate from the earth, it starts dying. It becomes suicidal, its whole being is poisoned. The tree has to know that it exists only as an extension of the earth, it is not separate. Then the shape from the earth rises in the tree. Then it is nourished,

fed by the earth. Then it is nourished by the sun and the moon and the stars, and then the tree is at home; it is not an outsider.

Man feels very much like an outsider, as if he does not belong anywhere. Nobody else is responsible except you, and the very idea that "I am". There are only two kinds of people in the world: those who think "I am", and those who think "I am not". Those who think "I am" are the irreligious people, and those who know "I am not" are the religious people.

There is a great statement of Buddha. He says, "Samadhi is enlightenment, but before it is enlightenment it is an extinguishing. " That is tremendously meaningful, significant -- before you can become light, before you can become enlightened, you will have to extinguish completely the flame of the ego. First you will have to fall into deep darkness, and then that very darkness becomes light. This is the miracle of the inward journey.

One falls into darkness. Because right now you have a *small* light of the ego to help you to see, to grope, to find your way -- just a small light of the ego -- and you are afraid to extinguish it because then you will fall into utter darkness. And that is true: you will fall for a time, while all light will disappear from your life. That's what Christian mystics call "the dark night of the soul". The ordinary light that ego gives you is not much, but still it gives you a little light. It is like a glowworm: it does not lead you anywhere, but at least, on a dark night, even a glowworm is quite a hope that light exists. And when you extinguish it, you fall into utter darkness.

That is the beginning of the journey. That is daring: to lose that which you have for that which may be, may not be. And for the unknown, no guarantee can be given. Only in deep trust with a Master can you move into this darkness, the womb of darkness; and out of this darkness arises a new light. In fact, the darkness itself proves to be a new light. Just because you are not acquainted with it, in the beginning it looks like darkness. As you become acquainted, attuned, as your eyes become accustomed to the new darkness, you are surprised -- the darkness is turning into light, infinite light.

Buddha is right: first you have to go through an extinguishing, and then that very extinguishing becomes enlightenment.

That's what Sufis say. Their words are *fana* and *baka*: *fana* means "extinguishing", *baka* means "enlightenment". *Fana* means "falling into nothingness, disappearing as an ego"; *baka* means "arising again not as an ego, but as divine, as God himself". *Ana el haq*, "I am the truth" -- there is no "I" in that experience; only truth is felt.

And whenever there is a man of truth -- who has dropped his ego, has dropped his mind, whose thoughts have disappeared -- he becomes a mirror. To be with a mirror, to be in front of a mirror, is to be a disciple.

It *really* needs courage to be with a Master, because you will be known in your nudity. One does not want to be known in one's nudity. One wants to hide, one wants to pretend, one wants to show oneself as one is not; that's why we wear masks. And everybody is carrying hundreds of masks because each moment you need different masks. Each moment you encounter a new situation; a new mask is needed.

Watch.... When you are talking to your servant you have a different face -- next time be aware -- when you are talking to your boss you again have a different face. If you are talking to a person with whom you have nothing to do, who is not going to fulfill any of your desires, watch your face. And the next day you may be talking to the same person, but now you are in need and he can be of help; watch your face. When you need somebody's help you smile, you are very polite, you are very seductive. When you don't need somebody's help you remain unconcerned, cold, no smile; you don't even show formality, you simply ignore the person. The same person becomes powerful one day, and see how you start wagging your tail. If the person is no more in power, again you don't take any note of him. Just go on watching yourself.

That is the meaning when I say to you, let your relationship be a mirror. Each relationship has to be a mirror. For the seeker, each relationship has to show something: how you are behaving, what you are -doing. Are you wearing masks continuously? Is there a moment in your life when you drop all masks and you are simply yourself? Is there? If there is not, then there is no moment of love in your life. Even with your beloved you go on playing games. Even with your children you go on playing games.

You say, "I love this woman, I am ready to die for her," but even with her you are not true, not authentically true, not as you are. Watch.

Love means a relationship when one need not wear any mask. And if you are wearing a mask even with your beloved, your lover, then you don't know what love is.

And to be with a Master certainly means that you will not wear any mask. In the first place it is meaningless because the Master can know you as you are behind the mask. His eyes are penetrating. He

goes to the very core of your being; he catches you there. He is not concerned with your circumference, he is only concerned with your center.

Sometimes it happens that a person comes with a problem and I don't answer him, because that is not *his* problem. He believes that is his problem. I answer some other problem that he has not asked. Sometimes -- you must be watching -- when I am answering your questions, I turn and change the question in such a way that it becomes the real question, the one that you have not asked. I give you answers which you were not expecting. You feel a little bewildered too; you start thinking maybe I have not understood your question. I have understood it, but I am talking to your core, not to your circumference.

And sometimes I answer A, but my answer is for B, because many times it happens that when I am answering directly to B he will not listen. He protects, he is not available. When I am answering A, B is perfectly there, vulnerable. It is not his problem, I am answering somebody else; he need not defend, he need not have his armor ready, he need not have a shelter. He is sitting there silently; it is none of his concern, so he remains more vulnerable.

And this has been my observation: that listening to others' questions being answered, you understand more than when your own question is answered, because when your own question is answered you become too tense -- this is your question. I may hit you. When I am hitting somebody else, you can enjoy. You can laugh, but you are unaware that in your very laughter, when you open your mouth, I have entered in. In your very laughter, I have reached you, because the moment of laughing is the most vulnerable moment, the most undefended moment.

Before a mirror, each act or absence of act, each word or absence of word, everything is significant, everything relates something about you. How you come to see the Master, how you sit before him, how you talk, how you react and respond -- each and everything is significant, because these are all languages. You are not aware of these things, but the mirror reflects.

Different people approach me differently, totally differently. Somebody comes crying in joy, utterly open, ready to be taken on any journey, ready to go on *any* adventure, whatsoever the risk. Somebody comes in a very defending way, protected, hard, with an armor all around, watching, on guard: he will go with me only if his logical mind is convinced. But then he cannot go long, because the logical mind has limitations and existence has no limitations. The logical mind goes only so far, and then it stops; it has boundaries.

Unless you come to me through love, you will not be able to go to the ultimate end. Only love can take you to the ultimate end, because love knows no boundaries.

Somebody comes in love; then my mirror reflects the love, and I know that one has come home. Somebody comes with logical, intellectual paraphernalia, protected, on guard, afraid, frightened, scared, only ready to go as far as *his* mind allows. He is not going with me, he is going with his mind. He is not a disciple. Even if he takes sannyas, he will not be a disciple. Even his sannyas will be *his* conclusion.

Just the other day somebody has asked, "If I take sannyas, will it be the beginning of a new life?" Sannyas is the beginning of new life; sannyas is the new life. It is not that first you take sannyas and then sannyas prepares you to begin another life, no. Sannyas is the beginning of another life. You have lived with doubt, now you start living with trust. You have lived with logic, now you start living with love. You have lived with your own mind, with your own ego, now you live with surrender. Sannyas is the new life. Now if somebody takes sannyas in *order* to start a new life, he has missed the whole point; the new life will never start. If sannyas itself does not become the new life, then sannyas will never start a new life. You will remain the same.

Somebody else has asked, "You say, Osho, 'Don't think of the future.' Then what about sannyas? I am thinking about sannyas; is it not thinking about the future?" Thinking about sannyas is thinking about the future, but thinking about sannyas, you will never take sannyas. Thinking has nothing to do with sannyas.

Sannyas is a jump. It is not that you think, ponder over it, argue for and against, and then finally you come to a conclusion. If this is the way of your taking sannyas, you have missed it already! Before taking it, you have missed it.

Sannyas is a jump, a quantum leap. It is not that "tomorrow" you will take sannyas. A moment arrives when the decision takes grip of your heart. Not that you have pondered over it in a very syllogistic way, logically, rationally, thought about what will happen and what will not happen, and what are the benefits and what are the harms, and what are the problems that you will have to face. Sannyas is not a calculated step. If it is, then you are thinking of the future, and it has nothing to do with sannyas.

Sannyas is a meditative jump, not a calculated step.

It is a *mad* jump. It is like falling in love: it happens "at first sight".

The moment *real* sannyasins come here -- they are here; *many* of you are real sannyasins -- it has happened as a love affair. They have not thought about it, they have not prepared for the future. They have taken the jump, and then they will see whatsoever happens. They could not resist; there was no way to resist. They simply fell into it, they found themselves falling into it.

When you come to a Master be relaxed, be utterly open, be naked, don't hide -- because anyway nothing is going to remain hidden, so why bother? Why not show a gesture of trust? The Master is going to know. If he is worth anything, he is going to know. Then why hide? Then why create unnecessary problems and wastage of time? -- because, sometimes it happens that you say something :I have to listen to it just to be polite to you, just not to offend you unnecessarily, at least not in the beginning. Once you are trapped, it is another matter. But just when you are falling into the trap, I have to say yes to many foolish things, many false things. This is a wastage of time. Things can be settled more easily and your growth can happen very fast, but you delay it.

With the Master, don't be very verbal, because words, coming from an unenlightened mind, don't communicate. Rather, they camouflage. When you talk too much about something, that means you are trying to hide something. You go round and round, you create a great storm of words. You think you are trying to communicate. No, you are trying to hide behind the wall of the words; you are trying to hide something that you don't want to say, that you are afraid may be known if you remain silent, may surface if you are silent.

Watch yourself. When you are talking to people, what are you really doing? Are you communicating? Language is made to communicate, but is not used that way. Language is used to deceive, not to communicate. People are very much afraid of being silent, because if they are silent, then their faces, their very presence may say something which they don't want to say. They feel better to go on talking so that both persons remain engaged in words and the realities remain behind the words, hidden.

Be very telegraphic when you are with a Master.

Dr. Abernathy, the famous Scottish surgeon, Was a man of few words, but once he met his match in a woman. She called at his office in Edinburgh one day and showed a hand, badly inflamed and swollen. The following dialogue, opened by the doctor, took place:

"Burn?"

"Bruise. "

"Poultice. "

The next day the woman called again, and the dialogue was as follows:

"Better?"

'Worse."

"More poultice."

Two days later the woman made another call, and this conversation ensued:

"Better?"

"Well. Fee?"

"Nothing," exclaimed the doctor. "Most sensible woman I ever met! "

Be telegraphic. Say only that which is really worth saying. Don't ask unnecessary questions -- time is precious -- ask only the very necessary. Ask only that which makes a difference in your life.

Watch each gesture, because all is reflected. The way you walk, the way you sit, the way you look at the Master, each small gesture is indicative. It is all language. Your body has its own language.

Sometimes I see a person walking towards me very arrogantly, and the words that he speaks are very polite. The way he walks is arrogant, and that is far more true. He is not aware of that. The words that he uses are very polite, false. They are not true, because they are not in tune with his body. The body is less deceptive than the mind. You say one thing through your mouth, and your eyes are saying a totally different thing, a different story; and your eyes are more true than your words.

You say something, but the tone of saying is more relevant, more expressive than the actual words used. You may say yes in such a tone that it means no. You can say no in such a loving way that it means yes. Remember it: words are not so significant.

I have heard...

Mark Twain used to infuriate his wife with his habitual foul language. One day she hit on an idea: she would cure him with a taste of his own medicine. Bursting into his study, she said, "Why the *hell* do you have to leave your *goddamn* cigar butts all over the place?"

There was a pause, then Twain looked up from his writing and said, "My dear, you may have learned the words, but you will never get the tune."

... And the tune is the real thing.

It happens almost every day -- somebody says yes, but his whole being is saying no. Whom to believe? His words, or his whole being? And sometimes the opposite case also happens: somebody says, "No Osho, no," but his whole being is saying yes. Even the way he says no is so full of love that it doesn't mean no, it doesn't mean a negative. And sometimes you say, "Yes, okay, yes," but your yes is dull, dead; it really means no. You did not want to say yes, you are saying it under pressure. It is meaningless.

And my mirror goes on reflecting your totality, and I have to decide from there.

The conductor of a freight train sitting in the cupola of his caboose one day observed a tramp crawling up over a box car.

"Say," he said to the brakeman down in the caboose, "there is a bum down there on the sixth car. Run down and pitch him off. "

The brakeman crawled out over the caboose and started running down over the tops of the cars. When he reached the car the tramp was on, he yelled, "Look here, bo, I have come down here to kick you off, and I don't want no argument."

The tramp pulled a big forty-four out of an arm holster, saying, "That's all right, buddy. I got a little friend here that does all my arguing for me."

This was not so good, so the brakie returned to his caboose.

"Well, did you throw him off?" asked the conductor.

"No. He turned out to be a cousin of mine," said the brakeman, "and a man can't kick his own relatives off the train."

"Then I will go down and throw him off," said the conductor viciously.

He ran down over the cars and in a few minutes he came back and took his place in the cupola.

"Well, did you throw him off?" asked the brakeman.

"No. He turned out to be a cousin of mine too."

The man who has passed through all the states that you are passing through and has reached to the ultimate cannot be deceived. Whatsoever you say will be understood in its reality, not in the sense that you are saying it. Now what will this brakeman understand when the conductor says, "No, he turned out to be a cousin of mine too"?

The enlightened person is one who has lived through all kinds of states that you are passing through. He is fully aware of all possible human states. He has passed through all the agonies that you are passing. He has been as deceptive as you are, he has been lying to the world as much as you do, he has been as much of a pretender, as much of a hypocrite as you are. He knows all. He has lived all possible human existences; after thousands of lives he has arrived. Nothing is unknown to him.

So whenever you face an enlightened person, he starts reading you like a book. Your whole biography is written all over you -- in your body, in your mind, in your consciousness, in your unconsciousness. Your whole biography is available, and in a single instant it is available! You are mirrored in toto.

The story:

THEY ASKED FIRMANI, "HOW DID YOU KNOW THAT SUCH AND SUCH A MAN WAS VICIOUS? YOU REFUSED TO CONVERSE DEEPLY WITH HIM WHILE HE WAS HERE, ALTHOUGH EVERYONE SAID HE WAS A SAINT. "

Firmani is a famous Sufi mystic, a great Master; his disciples are asking him. Somebody must have come, a well-known saint, very much respected by people, worshiped. He had come to see Firmani, but Firmani did not pay much attention to him, did not bother even to commune with him deeply. The disciples

are puzzled.

THEY ASKED FIRMANI, "HOW DID YOU KNOW THAT SUCH AND SUCH A MAN WAS VICIOUS?..."

There is no method for knowing. The Master simply reflects, just like the mirror. What is the method of the mirror for knowing your face? There is no method; the mirror reflects. If there is no dust on the mirror, it reflects perfectly. If there is too much dust, a layer of dust, then it doesn't reflect at all.

A Master is a consciousness without any dust, a consciousness without any content, a consciousness without thought process.

Thoughts are the layer of dust on your mind. It is because of thoughts, too many thoughts, that your reflections are not true to reality. They interfere, they continuously distort, they manipulate. They never allow the thing to be reflected as it is. Once thoughts have been dropped, once you have come to a point when your mind is contentless, you just are, no thought moving in you, then nothing is distorted. Then the lake of your consciousness is absolutely still, no waves, not even ripples. Then the moon and the stars -- all are reflected in their great splendor. The lake becomes a mirror.

The difference between an enlightened person and an unenlightened person is only of this: the unenlightened person has a mirror in himself, but the mirror is behind layers and layers of dust, thoughts, desires, imaginations, memories, words, so nothing reaches to the mirror. And even if something at all reaches, it is not the same; all those layers distort it.

Just watch yourself, just a simple thing: if somebody says, "This man is the president of India," and immediately -- he may be, he may not be, that is irrelevant -- but somebody says, "This man is the president of India," and watch yourself, how you change immediately. Just the words "president of India"... and the man is the same!

Once it happened: A very beautiful man, Mahatma Bhagwandeen, came to the town where I used to live. He was making a small place for orphans, an orphanage. He wanted to collect some money, so he went to collect. The whole day the old man went from one shop to another shop, from one house to another house. He was a very simple man. All that he collected was not more than twelve rupees; he collected the whole day.

When he came back, very tired, I asked, "Where have you been the whole day?" He said, "I have been collecting, but it seems impossible -- in one day only twelve rupees. How long will it take for me?" I said, "You wait. This is not the way to collect. " He said, "Then how should it be done?" I said, "You simply wait."

The next day I gave his picture to be published in the newspapers, saying that a great saint had come. Phone calls started coming: "We want to come for *darshan*." I said, "It is very difficult. The saint rarely gives *darshan*, but I will see." And many people came, but I didn't allow them to see him. In two, three days, it was the talk of the town: "A great saint has come, and he is not seeing anybody. "

Then I asked a few of my friends, "You go with him," so twenty or twenty-five persons followed him, there was a procession in the town. And wherever he went, the same places, and just three or four days before, the person had given him only four annas; now he gave him five hundred rupees. The same man -- but now he was a great saint, followed by twenty-five followers, with pictures in the newspaper, and a very rare man because he never gave audience to people. That day he collected near about eight thousand rupees. There is a lot of difference between twelve rupees and eight thousand rupees.

People's minds live through words. You live through words. Somebody says, "Watch! This man is a thief," and immediately you are totally different towards the man, you are no longer the same. Just a minute before you were so loving, kind, helpful; now you are withdrawn. Just a small word has distorted the whole thing. He may not be a thief. He may not be a saint.

But you live through words, you don't see reality as it is. If a painting is hanging somewhere, you may not see it. You may pass through the room every day and you may not see, and one day somebody says, "This is a Picasso," and then just you see how your eyes are shining and you are standing there in front of the painting, mystified! "Picasso? A million dollar painting?" And it may be nothing. It may be just some madman who has painted it, but the idea that it is Picasso's painting is enough -- and it starts looking beautiful, it starts looking like something miraculous. That's how you are living.

You don't reflect reality. Your mind continuously distorts it. Whatsoever you have been told and taught and conditoned for, your mind functions in the service of it.

THEY ASKED FIRMANI, "HOW DID YOU KNOW THAT SUCH AND SUCH A MAN WAS VICIOUS?..."

There is no question of how. The Master simply reflects. He has no "method" to know; methods are needed by blind people. All that the Master is is enough; he need not do anything else. You come before him, and he knows. Knowing and your coming before him are simultaneous, not even a single instant is lost.

The disreputable-looking panhandler picked out an elderly gentleman of most benevolent aspect and made a plea for a small financial contribution. When he had finished his narrative of misery and woe, the elderly gentleman replied benignantly:
"My good friend, I have no money, but I can give you some good advice."
The tramp spat contemptuously, and uttered an oath of disgust.
"Well, if you ain't got no money," he said, turning away, "I reckon your advice ain't worth hearing."

Just a moment before, the man was immensely valuable, but now because he has no more money, no money at all, not even his advice is worth hearing; not even that much politeness can the beggar show.

You behave only according to a certain pattern and gestalt of your mind. You behave through your desires. If somebody fulfills your desire or you think can fulfill your desire, he is great.

In India they have a proverb: When in need, one can even call a donkey "father", *bapu*. When you are in need, then if even the donkey can fulfill your need, you have to call him *bapu*.

Since Morarji Desai has become the prime minister, people have started calling him *bapu*! He feels very, very thrilled; he enjoys when somebody calls him *bapu*. He should remember this proverb. This country has its wisdom in its proverbs. The same people will not take any note of Morarji Desai once he is out of power -- the same people that are calling him *bapu*, father.

The mind lives through desires. The mind lives through greed, fear, jealousy, ambition. The mind distorts. Because of the motivations, the mind distorts.

The Master is without any motivation. He has nothing to get from you. If the Master is desiring something from you, then he will not be a mirror, remember. If he desires anything, even respect from you, then too he will not be a mirror. If there is even a slight desire of any kind, then there are ripples and there is dust and he will not reflect your true reality. Only the Master who has no desire from you, who is utterly fulfilled -- nothing is left that you can help him fulfill, that is needed, that you can give to him -- can reflect. And the reflection is simply a happening; there is no method.

THEY ASKED FIRMANI, "HOW DID YOU KNOW THAT SUCH AND SUCH A MAN WAS VICIOUS?..."

It is simply known. Virtue is known, vice is known. The humble person reflects in the Master, and the arrogant. It is simply known. There is no need to know, or any effort, any endeavor to know. It just happens.

"... YOU REFUSED TO CONVERSE DEEPLY WITH HIM WHILE HE WAS HERE, ALTHOUGH EVERYONE SAID THAT HE WAS A SAINT. "

It doesn't matter what ordinary people say; they are ignorant. In fact, whatsoever they say is bound to be wrong. They are blind people. What do they know about light? Whatsoever they say about light is bound to be wrong. Although the majority consists of the ignorant people and the world is almost ruled by them, but still, whatsoever they say is wrong.

In the world of truth, democracy is not the deciding factor. Truth is not decided by votes; otherwise truth would never win, if it were to be decided by votes.

Truth happens to single individuals, rare individuals. They are always alone. Jesus was alone. Buddha was alone. Only very few people followed them. The mob, the crowd remained against them because whatsoever they were saying was not possible for the mobs to understand. Even to have a glimpse of it was impossible.

Somebody was arguing with George Bernard Shaw -- a Christian -- and he was saying, "Christianity

must be right because, look, one fourth of humanity believes in Christianity. How can it be wrong -- so many people believe in it?" And do you know what Bernard Shaw said? He said, "How can it be right if so many people believe in it?" And he has a point there: how *can* it be right if so many people believe in it?

Jesus was not believed by so many people. He had only twelve followers, real followers, and a hundred or so lay followers, and maybe a thousand or two thousand sympathizers, that's all. When he was crucified, the followers were in such a minority; they simply escaped. They could not protect him. They could not even raise a protest. They were in such a minority that they could not even go and see what was happening to their Master; they were afraid they would be killed themselves. Jesus remained alone.

Truth happens rarely, because very few people gather that much courage for it to happen. And what the masses say is almost always wrong; beware of it. If the masses believe that a certain man is a saint, beware. Every possibility is that he is a pretender. Because the masses believe in him is enough of a proof that he must be wrong. What is the logic behind it? The logic is that he is fulfilling the desires of the masses, and no man of truth can ever fulfill the desires of the masses.

The man of truth has another devotion: his devotion is towards truth. He has to fulfill truth, not the ideas of the masses -- and the ideas of the masses are ideas of blind people about light, ideas about music of those who are deaf, ideas about love of those who have never loved, ideas about God of those who have no notion of what God is. If these people are following somebody, one thing is certain: that man must be fulfilling *their* idea of saintlihood.

If the masses think that a saint should eat only once in a day, and you eat once in a day, they will worship you as a great man, a saint. All that you need is to fulfill their demand. And this is not very difficult, you can manage it. It needs only a little practice; you can eat only once.

And you will be surprised: the saints who eat only once have very big bellies. It is bound to be so because they eat too much. They eat once, so they have to at least fulfill the desire for eating three times in one time. They eat thrice as much. If the belly goes on becoming bigger and bigger, it is natural.

If you want to see a real picture of a belly you should look at Muktananda's guru, Nityananda. He has the belly, just the belly. The man seems to be unimportant; the head and et cetera are just added to the belly. Nityananda is just belly, and people worship him like a *paramahansa*, a great saint.

If you eat once you will eat too much because then for twenty-four hours you have to wait, or you will have to eat in the dark, when it is dark and night, and nobody looks at you -- but that is hypocrisy. I have been watching that happening too.

Once a Jaina nun came to see me. I was puzzled because she was not stinking. Jaina nuns stink because they cannot take a bath. That is the idea -- that the saint should not take a bath, because a bath means you are too much attached to the body: "Why this cleanliness?" Hippies should be happy that there has existed a great tradition of saints who never take a bath; but then naturally they stink.

The Jaina monks and nuns are not allowed to brush their teeth -- because that too is a kind of beautifying your face, and they are against the body in every way -- so when they talk... it is really difficult to face them.

This Jaina nun came to see me, and she was sitting close. I was afraid, but I was bewildered also. No smell was coming, and she even talked and there was no smell. I asked, "What is the matter? Be truthful with me! You must be cleaning your teeth. " She said, "Yes, but I have to do it hiding. " She showed me in her bag that Jaina monks and nuns carry -- just all their belongings are in their small bag -- toothpaste and a soap. She showed me; she said, "But these are not to be told to anybody, but to you I can say it. I cannot tolerate that stink. Even if I have to go to hell, I will go. But please don't say it to anybody. "

Now what are the masses doing to their saints? They have a certain demand, and the saint has to fulfill it. Either he becomes a hypocrite, he has to do something else against the demands and hide it.... And what a poor woman: she had not done any great crime, just having toothpaste. But it is a great crime according to the Jainas. And she takes a sponge bath, hiding; with just a wet towel she takes a sponge bath. She cannot go under the shower because her hair will become wet and then people will come to know, and it will be difficult to maintain her image as a nun.

And I asked her, "Then why don't you leave all this nonsense?" She said, "But what else can I do? I became a nun when I was twelve years old. I have never been to any school, college, university; I am absolutely uneducated. If I leave, then who is going to feed me? Now I am worshiped. And then these same people will not be ready to give me even an ordinary cleaning job in their houses. They will be against me, they will persecute me, and I don't have any qualifications to earn my living. And for almost thirty years I have lived as a nun. Every care is being taken of me. Now at the age of forty-three suddenly dropping it and

becoming a laborer will be difficult. I have lived in a kind of luxury, I have never worked, so it is better to continue. At least in this life I have to continue in this hypocrisy."

The masses worship people as saints only because they fulfill their demands. And their demands are neurotic, and only stupid people can fulfill their demands. A man of intelligence will never fulfill their demands. He will live in his own way; he will have the guts to live in his own way. Whether you think about him as a saint or not, who cares?

The man of truth is satisfied with his truth. He does not need anything else.

People think in their own way. The masses are ignorant, are stupid, their expectations are ignorant and stupid, but that is natural. The real thing is the people who concede to their demands, who compromise with the masses -- THEM I cannot understand. They are selling their souls.

An old Jewish grandfather was making a tour of Europe with his grandson, and like all tourists, they visited the churches. In this one particular Catholic church, they came upon a painting called "The Christchild in the Manger".

The old man stopped in front of it and after studying it for ten minutes, turned to his grandson and said, "So who is the woman in the picture?"

"My grandfather, that is Mary, the mother of the Christchild," said the grandson.

The old man just nodded and continued to study the picture and finally turned and said, "So who is the man in the picture?"

"My grandfather, that is Joseph, her husband."

Again the old man nodded and studied the picture and finally said, " So how come a child has to be born in a barn?"

"Well, grandfather, you know the story. Mary and Joseph came to the inn so poor that they had no money and they could only afford the barn. "

The old man nodded and turned to his grandson and said, "Tell me, is not that just like our people? Money for a hotel room they don't have, but money for a family picture they manage."

People think in their own way. They can't think beyond their own minds. Their minds are conditioned for generations. The disciples of Firmani said, "You refused to converse deeply with him while he was here, although everyone said he was a saint." That doesn't matter. Even if the whole world says he is a saint, the man who knows will not agree. He will agree only if his mirror reflects and his mirror says that he is a saint; there is no other way.

People come to me -- good people, sincere people, honest people -- and they say, "Why are you against Mahatma Gandhi, because the whole world thinks that he is a saint?" I say, "The whole world may think he is a saint, but my mirror doesn't reflect that way -- and I have to be true to *my* mirror." Even if I have to say things which go against the whole world-mind, I have to say them. My commitment is to my own consciousness, my commitment is not to anybody else. What others say is irrelevant.

And the people who follow Mahatma Gandhi go on comparing him with Jesus, which is nonsense. And what is the reason they compare? The reason is because Jesus was crucified and Gandhi was also shot -- but there have been many people who have been shot. Kennedy was shot; he does not become a Jesus just because he was shot. And the difference is so vast. Jesus was crucified by the society; only a few people were for him, and the major part of his people were against him. Gandhi was shot by a single madman, and the *whole* society was for him. This is such a difference, so clear. Jesus was crucified by the society; only a few people, rare people, were with him. Just the opposite is the case with Mahatma Gandhi -- the whole society was for him, only one madman shot him.

Whenever there is a man of truth, the society is never with him, has never been with him. It cannot be. The society is with you only if you are very politically cunning, clever, if you somehow go on adjusting yourself with the society. That's what Mahatma Gandhi was doing his whole life -- trying to adjust himself with the society. Whatsoever were the demands of the society, he would adjust.

The man of truth is always in rebellion. He is always maladjusted. The society is against him.

And it doesn't matter whether one fool is with you or one thousand fools are with you or one million fools are with you. Number does not matter. Number makes no qualitative change.

Two Hebrews went into business together in a small town; one went to New York to buy the goods, and the other stayed at home. The one who stayed at home got the bills a few days after his partner was in New

York. The bills were as follows:
24 doz. Neck Wear, and 8 doz. Ditto;
24 Suits and 4 Ditto;
18 Pants and 12 Ditto.

This Ditto bothered the one at home, so he telegraphed his partner to come immediately. When his partner arrived he showed him the bills and said, "Vat for do you mean you shall buy ditto for a clothing business?"

"I buy ditto?" asked the other.

"Yes, here's de bills."

"Vell, dey stuck me in New York."

So he returned to New York and learned that ditto meant "the same". He came back home, and his partner, meeting him at the depot, said, "Vell, Abie, did you find out vat ditto is?"

"Yes," said Abie, "I find out vat a ditto is: I am a damn fool, and you are ditto."

One fool or one thousand fools, it makes no difference.

The Master is not concerned with the numbers. He is not concerned at all with the quantity, but only with the quality. Firmani had refused to talk with this so-called saint.

FIRMANI SAID, "IF A STRANGER COMES TO ORDINARY MEN AND SAYS, 'LIGHT IS MADE BY WEAVING. I WOVE ALL THE LIGHT THAT IS AND WAS,' WHAT DO THEY REALIZE?"
THEY ANSWERED, "THEY REALIZE THAT WHAT HE SAYS IS UNTRUE.
FIRMANI SAID, "SIMILARLY, WHEN A VICIOUS INDIVIDUAL ENTERS THE COMPANY OF A MAN OF KNOWLEDGE, IT IS NOT DIFFICULT TO JUDGE HIS CONDITION, REGARDLESS OF WHAT PEOPLE IMAGINE OR SAY."

If somebody says to you that light is made by weaving and I wove all the light there is and was, what will you realize? You know that this is all nonsense. Just the statement in itself is so false that you need not bother about it, you need not think about it. It is so utterly false that the moment it is made it is known that it is false.

That's exactly what happens when you face a Master: whatsoever you go on shouting about yourself or others go on shouting about you makes no difference. He simply sees to the very core of your being. You are reflected in your totality, and that is decisive.

So it has happened many times that the traditionally accepted saints are not accepted by the enlightened people, and that creates a problem. There were great rabbis in Jesus' time. They were accepted by the people, respected by the people, but Jesus did not accept them. That created the trouble. Those rabbis were the conspirators, the real conspirators, in killing Jesus.

When Buddha was here there were many saints -- this country is full of saints, it has always been full of saints -- but Buddha did not recognize those saints as saints. That created trouble. And the moment Buddha was gone, all those saints gathered together and uprooted his whole tradition from India, threw all Buddhism out. Thousands of Buddhists were killed, their temples burned, their scriptures destroyed, and who was behind all this? -- the so-called saints. When Buddha was alive they could not face him, but when he was gone, then they jumped upon it. They all became united. Different kinds of saints who have always been fighting and quarreling were all together at least on one point: to uproot Buddhism from India.

And this is the case again. You will be surprised: against me, the Hindu saint, the Mohammedan saint, the Christian saint, the Jaina saint, the Buddhist saint -- all are agreed. They don't agree on anything else -- their metaphysics are different, their principles are different, they don't agree on anything -- but on one thing they all agree: that I am wrong. Why do they all agree on one point? Because if I am right, then all their saintlihood is just hocus-pocus; then their so-called saintliness is nothing but a traditional way of living which is accepted by the ignorant. If I am right, then I am taking the very earth from beneath their feet. Their anger is understandable.

It has always been so, and it seems it is always going to be so. Ugly people don't like mirrors; they destroy mirrors, because they think mirrors make them look ugly. They don't change their faces, because that is difficult and arduous. The easiest thing is to destroy the mirror and forget all about the mirror. Kill a Jesus, poison a Socrates, and you are free of the mirror. And then you can enjoy your illusory beauty, which is absolutely non-existential.

FIRMANI SAID, "SIMILARLY, WHEN A VICIOUS INDIVIDUAL ENTERS THE COMPANY OF A MAN OF KNOWLEDGE, IT IS NOT DIFFICULT TO JUDGE HIS CONDITION.... " -- it is very apparent, it is obvious -- "regardless OF WHAT PEOPLE IMAGINE OR SAY."

A certain famous preacher when preaching one Sunday in the summertime observed that many among the congregation Were drowsing. Suddenly then, he paused, and afterward continued in a loud voice, relating an incident that had no connection whatever with the sermon. This was to the following effect:

"I was once riding along a country road. I came to the house of a farmer, and halted to observe one of the most remarkable sights I have ever seen. There was a sow with a litter of ten little pigs. The sow and each of her offspring had a long curved horn growing out of the forehead between the ears."

The clergyman again paused and ran his eyes over the congregation. Everybody was now wide awake. He thereupon remarked:

"Behold how strange! A few minutes since, when I was telling you the truth, you went to sleep. But now when you heard a whopping lie, you are all wide awake."

The people live in lies, and when they hear a whopping lie they are all wide awake. The people *live* in lies, and whenever they find a saint who agrees with their lies, who agrees with their minds, who confirms them, they are all respectful. Great worship arises in their hearts, and great gratitude; they all bow down. It is a mutual understanding. The so-called saint is bowing down to the people because he is following their tradition and their rotten mind. And because he is following their tradition -- they think it is golden, they think this is the greatest religion -- and because he is following their religion, he is proving that they are right. Their egos are fulfilled: they bow down to the saint. This is a mutual arrangement to fulfill each other's egos.

If Jesus had said, "I am just a Jew, a rabbi," if he had only commented on the old scriptures and had lived according to the rules and regulations that the Jews had always believed, he would have been thought of as a great saint. But he started behaving eccentrically.

All Masters have done that. They look eccentric because they don't follow the settled path. They create their own footpath.

He started behaving in his own way; he started breaking the laws and regulations and the rules. He cured people on the day when the Jewish law says nothing should be done -- he cured people. Now he had not committed any sin, but the mind who lives in rituals, the legal mind, is offended: "He has to be punished."

Whatsoever he was doing was true religion, but the true religion will always go contrary to the traditional religion. Why does it happen? -- because the traditional religion is not created by enlightened people. It is created by priests, as ignorant as everybody else.

Jesus was killed by the priests, and then again priests gathered around Jesus' words; they created another tradition: Christianity.

Just the other day I received a letter from a Christian missionary, well-known an over the world. He writes, "Whatsoever you say is beautiful, logical, appealing, but still, you are an evil force because you are not a Christian, and Christ has said that many false messiahs will come, and you are one of those. And they will be very convincing and their words will look like truth, but it will not be true." The missionary asked, "Can you prove that you are the second Christ? If not, then you are a false messiah. "

Buddha is a false messiah then, because he is not a second Christ; and Krishna too, and Kabir, and Bahaudin -- all are false messiahs. That's what Jewish rabbis were saying to Jesus! -- that he is a false messiah. "Can you prove," they were asking, "that you are the messiah we have been waiting for?" They were asking for proofs. Jesus was not proof enough; they wanted some proofs, solid proofs, maybe a written letter from God saying, "Yes, I appoint him; he is not a self-appointed messiah, he is appointed by me."

Jesus was present. They could not look at him, they could not feel him, they could not see him, they could not hear him, and they were asking for proofs.

Now the same thing again?

I am not a Christian. Certainly, I am not a Christian. Why should I be a Christian? My whole approach is either be a Christ, or don't be a Christ, but what is the meaning of being a Christian? Christ-consciousness is one thing; being a Christian is just a plastic flower. I am not a Christian.

And I am not the second coming of Christ! Why should I be anybody else's coming? I come on my own. I am not anybody's carbon copy.

Now the Christian is going to be against me, naturally.

It always happens: the tradition is created by the same priests who kill, who destroy the truth when it is there walking on the earth. The same kind of priests gather together to make the temple, the church, the tradition, the scripture -- and again they will be against whenever truth will walk on the earth.

Remember it -- that truth has no tradition. Truth is a revolution. Truth is never conformist, it is always rebellion.

And when you come to a Master you have come to a rebellion. You have come to fire! Be ready to be burned, because only when you are burned will you be born. Like a phoenix, you will be reborn, you will have a resurrection, a rebirth. "Die," Mohammed says, "before you die, so that you can be reborn."

The Secret

Chapter #14
Chapter title: Forget The Dancer And Be The Dance

24 October 1978 am in Buddha Hall

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The first question:

OSHO, I KEEP MEETING PEOPLE WHO CAN SEE AURAS, AND I FEEL I AM MISSING. WHAT CAN I DO TO SHARE THIS SIGHT?

Anand Buddha, God is not an experience. No experience as such is spiritual; all experiences are mind games. Beware of it. Whatsoever can be seen will be part of the illusory world. The seer is the truth, not the seen. You can see auras and you can see angels and you can see *kundalini* rising and you can see inner lights -- but they are all *seen*. They are not you.

The seer is the witness, and only the witness is the truth. All else is a dream. And there are worldly dreams and there are other-worldly dreams; there are materialistic dreams and there are spiritualistic dreams. One thing has to be remembered always, that whatsoever is seen is worthless -- even if it is God. The God that is seen is worthless.

When all experiences disappear and you are left utterly alone, nothing to see, only emptiness in the hands, no experience at all, then suddenly you realize yourself. Then you turn upon yourself, then you fall into your source. And that is not an experience, it is a realization. That is the difference between the words "experience" and "realization". It is not that you have seen something, experienced something. Now you know who you are.

The great Sufi mystic Maghrebi says,

Don't speak to us of visions and miracles, for we have long ago transcended such things.
We saw them all to be illusion and dreams, and dauntlessly we passed beyond them.

Anand Buddha, you will meet many people here who will go on playing these games. They are simply

wasting their time. Avoid their company. I am going to attract all kinds of people, and particularly the people who are interested in spiritualism. They will bring all their diseases here. They will talk nonsense -- they will talk about miracles, psychic experiences. And naturally, when somebody talks about such things, you start feeling as if you are missing. You are not missing a thing, because he is only dreaming.

But he can create this feeling in you, that you are lacking something, that your growth is not going well, that you are not growing as fast as you should grow. He will create in you the feeling of inferiority, and that is dangerous. Once you start feeling inferior you become sad, depressed, you carry a heavy weight on your chest; and that will become a hindrance in your growth.

And every possibility is there that if you desire you will start seeing these things. Desire creates dreams. If you start thinking that you are missing, soon your mind will project. The mind is always ready to give you anything that you desire, and particularly such things. If you desire money it will be difficult because it is not only a question of your own mind. If you desire to become the president of a country it may not be easy because there may be much competition. But if you want to see auras there is no competition, and nobody can hinder you, and you are not taking somebody else's auras; you are creating your own. It is a private, idiotic world. This is the meaning of the word "idiot": it means having a private world of one's own experiences which do not collaborate with reality.

I know a few people are here; they enjoy a kind of leadership because they can gather a few people around themselves. They start talking about esoteric things. And whenever somebody talks about esoteric things, hidden truths that you are not aware of, he enjoys being a knower and he reduces you to an ignorant person. It hurts. Soon you will also start talking and reading such nonsense books, and they are available in abundance.

Here, you are not to be with me to see auras, or to see lights, or to see *kundalini* energy rising, or the *chakras* opening. I am trying to hammer this truth into your heart continuously, that the only thing worth attaining is enlightenment, is nirvana, is the realization of who you are. Everything else has to be bypassed. And these things come on the way.

The mind tries to allure you to the very end. It gives beautiful psychedelic experiences, very colorful, enchanting. One can get stuck with them. LSD is nothing. If you go on working on your being you will find far deeper, far profounder-appearing experiences happening to you which no LSD can release.

And then the desire is to cling to them, and that very desire keeps you away from the ultimate truth. For the ultimate truth, everything has to be sacrificed, all so-called spiritual experiences, esoteric knowledge, miracles. Everything has to be dropped. One has to come to the ultimate experience -- which is not an experience....

Language is inadequate to express it; that's why it is called an "experience". It is not an *experience*, because in experience there is a division of the experiencer and the experienced, and in *this* experience, the ultimate, there is no division. You are the knower, you are the known, you are the seer, you are the seen, you are the experiencer, you are the experienced -- only you are.

That absolute, still point of pure existence, that is the goal. All else has to be sacrificed for it. Beware of such things.

I have heard...

A man was telling his friend about his recent trip to Europe and said, "You know, I went to Europe with my friend Seymour -- you know Seymour, the cripple, the one with the crutches under each arm? Well, first we went to London where we visited the Tower of London. I climbed to the very top of it but poor Seymour, the cripple, the one with the crutches under each arm, he could not make it.

"Then we went to Paris, France, where again I climbed to the top of the Eiffel Tower -- but poor Seymour, the cripple, the one with the crutches under each arm, could not make it.

"But then we went to Rome and ended up with a private audience with the Pope. The Pope walked into the room, took one look at Seymour, the cripple, the one with the crutches under each arm, and walked over to him and placed a kiss on the right cheek of Seymour. As if by magic, Seymour threw his right crutch away.

"Then the Pope came over to Seymour's left cheek and gave him a kiss -- and again as if by magic, he threw his left crutch down."

"What happened next?" his friend asked.

"Well, Seymour is a cripple, you know -- he fell down right on his ass."

The second question:

ISN'T WHAT YOU SAY BEYOND THE BOUNDARIES OF HUMAN CAPACITIES?

There are no boundaries to human capacities. All boundaries are our beliefs; there are no boundaries. Man is part of infinity, and the part is equal to the whole -- that is the law of higher mathematics. In the world of lower mathematics, the part is never equal to the whole, the part is smaller than the whole, obviously. In the world of higher mathematics, the part is equal to the whole, never smaller than the whole -- because the part is the whole. Just as the whole contains the part, the part contains the whole. They are not separate at all, nowhere separate. No boundary divides the part from the whole. It is one reality seen in two ways.

When you see the dewdrop, it is one way of seeing the ocean, that's all, because the dewdrop contains all that the whole ocean contains. If one dewdrop is understood, if you have analyzed one dewdrop, you have known all the secrets of all the oceans, not only of this earth, but wherever the ocean exists, on other planets, on other earths. And scientists say there are at least fifty thousand planets where water exists, life exists. Wherever water exists, that one dewdrop has revealed to you the whole secret of all possible oceans. Analyzing one dewdrop, you will come to the truth of H2O, and that contains all.

Man is a dewdrop, man contains the whole. There are no boundaries.

But if you believe in boundaries then they are; your belief creates them. You are as big as you believe yourself to be -- "As a man thinketh, so he is." And if you don't believe in anything, you are infinite, because no belief can be infinite. All beliefs are bound to be finite. The belief needs a definition; hence it will be finite -- howsoever big, but it will still be finite.

That's why I tell you again and again, drop all beliefs. In dropping beliefs you will be dropping all definitions, all boundaries, all limitations. When a person has dropped all beliefs, all thoughts, all desires, there is nothing to create the boundary. He is the whole.

That is the moment when Mansur shouted out of joy, "Ana el haq!" -- I am the truth

The third question:

OSHO, IN A RECENT ARTICLE IN THE INTERNATIONAL HERALD TRIBUNE, WILLIAM BORDERS, A LONGTIME OBSERVER OF THIS COUNTRY FOR THE NEW YORK TIMES' OFFICE IN NEW DELHI, WROTE OF HOW WE ARE AN EMBARRASSMENT TO "IMAGE-SHY INDIA". WHAT IS IT ABOUT INDIA THAT MAKES INDIANS SO CONCERNED ABOUT THEIR INTERNATIONAL IMAGE? AND WHY CANNOT INDIA BE PROUD OF YOU? NEVER HAS THERE BEEN A RELIGIOUS LEADER IN HISTORY THAT HAS RECEIVED SO MUCH PUBLICITY ABROAD.

Krishna Prem, India is a very poor country. It has nothing else to claim except its so-called spirituality. That's its only ego. And each country needs a certain ego; otherwise the country need not exist. Each nation exists as an ego, and the ego needs some supports.

That's why I am against all kinds of nationalism, because its root is ego. It divides people, it makes people fight each other. It creates antagonism, enmity. I am against all nationalism, against all nations.

I would like to see one world where all these egos, the Indian and the Japanese and the German and the English and the French, have disappeared, because these are illnesses. The ego is like cancer, but even cancer needs something to feed upon; it cannot live on nothing. The ego needs something to nourish it.

The West can claim science, scientific knowledge, technology, great, beautiful Cities, good roads, aeroplanes, man's reaching to the moon, and a thousand and one things. The West has many things to support its ego, India has nothing. It can only claim spirituality. And that's its fear: that spirituality is also bogus.

It is very much afraid. If that spirituality is exposed as bogus, then it has nowhere to stand, no shelter; then it will fall flat on the ground. It respects, feels proud of, the people who go on claiming its spirituality and its spiritual greatness. It is proud of Vivekananda because he helps its ego to be strengthened. It is proud of Radhakrishnan. It is proud of Mahatma Gandhi. They all give support to its illusory idea of being

spiritual.

How can it be proud of me? I am taking the last prop away from it. I am telling the world that this whole spirituality that India claims is bogus.

Yes, there have been a few spiritual people in India, as there have been everywhere. There is nothing to claim, nothing special to claim about it. Yes, Buddha has been here and Mahavira has been here and Krishna has been here. But so what? Lao Tzu and Chuang Tzu and Lieh Tzu have been in China; and Zarathustra and Moses and Ezekiel and John the Baptist and Jesus and Mohammed and Saint Francis.... You can go on counting hundreds of names from all over the world. It is nothing special to India.

This land is in no way more spiritual than any other land, but then it hurts. Then there is nothing left to claim, and the Indian ego feels hurt.

They are angry with me because I am telling them, "Whatsoever you are claiming is just holy cow dung. You are not spiritual. In fact, you are only hypocrites -- the greatest hypocrites in the world."

I have walked all over the country, from one corner to the other corner. I have watched the whole country very minutely. It is utterly materialistic, but it hides its materialism in a spiritual garb; and because of this spiritual claim, it cannot fulfill its materialist needs. And deep down it hankers for materialism, and on the surface it goes on pretending. India has that haughty look of holier-than-thou. It goes on believing that it has the claim to being the spiritual master of the whole world. It is all nonsense.

Spiritual people have been everywhere, spiritual people will go on happening everywhere. No society is spiritual yet; only individuals are. No nation is spiritual yet.

That's why, Krishna Prem, it cannot be proud of me.

Only one Western woman, Nivedita, had come with Vivekananda, and India was very proud. Now, thousands of women and men have come to me, but India cannot be proud of it. Why? I am not in any way supporting its chauvinistic claims.

I am for one world. I am not an Indian and I am not a German and I am not a Chinese. I claim the whole world as mine, and I would like nations to disappear.

And if India really feels it has some claim to being spiritual, then let India disappear first. That will be proof. Let India disappear as a nation; let it become an international land. That will be proof, concrete proof. But people go on talking about non-violence in India, and go on preparing for war. They go on talking about brotherhood and the unity of all religions, and just go on doing the opposite of it.

Because I am exposing things as they are, because I am functioning like an x-ray, they are angry. Nobody likes the x-ray, because it reveals your bones, your skeleton, your skull; and you have been thinking yourself so beautiful and all that comes out is just a skeleton? So this is you? You become angry, you become annoyed. Their annoyance with me is understandable. I perfectly understand it.

India has lived for a thousand years under slavery. It has become very, very afraid of becoming a slave again. It knows that it has the capacity to become a slave at any moment. One thousand years of slavery is enough to prove to the country that somehow we are missing in some qualities. A great inferiority complex has arisen out of these one thousand years. And whenever a country or a man or a race suffers from an inferiority complex, it starts pretending to be superior. The superiority complex is a way to avoid one's inferiority complex; that is a camouflage.

That's what India is doing now. It wants to pretend, claim, prove to the world that we are spiritually very superior. It is afraid. It has nothing to claim. It is afraid, very much fearful inside, and out of that fear it has to create a very bold face on the outside. Deep down there is a trembling that every day the country is going more and more into darkness, more and more into poverty and starvation. The future is bleak; there seems to be no future.

Now, how to avoid seeing this danger that is coming closer every moment? The only way is to look at the past: don't look at the future, turn your back towards the future; look at the past. Talk of the golden days -- *ramrajya* -- when there were rivers of milk and butter and honey in the country -- rivers -- and the whole country was a golden bird. Delight in that fantasy! -- which has no relevance to history, which has no truth in it. Yes, a few people have always been rich, but the major part of the country has always been poor.

But you can create your own past; nobody can prevent you. You can glory in your past; you can magnify it as big as you want. India delights in magnifying its past, in making it bigger and bigger, more and more golden -- just to avoid the future that is coming every moment. And any moment it will grip the whole country.

It happens almost always: when a person is dying, he starts thinking of the old beautiful days of childhood just to avoid the death that is approaching. It is said that if somebody is drowning, he starts seeing

his whole life revealed like a film. What really happens? He is dying; he is in pain, great anguish. He needs some consolation, he wants to forget about it all. Where to go? Except for the past, there is no other way. So India continuously goes into the past. When a nation is young it thinks of the future. When a nation is old and rotten it thinks of the past.

And I go on continuously saying that the past that the Indians think they had, they never had. They only believe in it, it is their fantasy; they paint it. They go on saying that in the old ancient days the people were so good that there was no need to lock your houses. There was no stealing, no thieves, no robbers. This is all nonsense.

Then to whom was Buddha saying "Don't steal"? Then to whom was he teaching? To us? Twenty-five centuries before, he was talking to us? For forty-two years continuously, day in, day out, he was moving in the country and telling people, "Don't steal. That is a great sin; you will suffer in hell. Don't lie, otherwise you will suffer in hell. Don't be violent. Don't be jealous. Don't murder. Don't hurt. Don't commit suicide." To whom was he talking?

And it is not only that Buddha was saying that. You can go as far back as possible; even in the Vedas the same teaching is available.

When some teaching is there it means it had some relevance. Just as people are now, they were then. Buddha was not a madman, Mahavira was not a madman. If people were already non-violent, peaceful, loving, to whom were they talking about non-violence, who were they teaching? And it was not just once in a while. Their whole life they were doing only one thing: teaching people non-violence. People must have been *utterly* violent.

The moral teaching has not changed; it is the same as it was before. That simply means people are the same as they were before. People were as possessive, as desirous of things, as they are now. Certainly, they desired different things because those things were available to them. They could not have desired an aeroplane, that is true, but they all desired beautiful golden chariots, they desired beautiful palaces. It is the same. The object of the desire does not make any difference.

As far as I see, the ordinary man has always been the same. And as far as those few people who became enlightened are concerned, they have also always been the same. Buddha happening twenty-five centuries before or today; it is the same. And the unenlightened person of five thousand years before and of today is the same; there is no difference at all. There are only two kinds of people: the enlightened and the unenlightened. The unenlightened has persisted in his own way. The enlightened persons have always been the same wherever they have existed; their taste is the same.

But India is afraid of the future -- which is coming with great speed. The population is growing every day. Each day brings more and more misery and more and more starvation, more and more people to be fed, clothed, sheltered. And people who are already here are starving. The future seems to be absolutely dark.

Now what to do in such a situation? The easiest, although foolish, way -- but the easiest -- is to glorify the past, to keep yourself intoxicated with the past. Hence they are angry at me because I destroy their fantasies. I say if the future is coming and it is bleak, then it is better to see it. The sooner you do, the better, because something can still be done. And I don't think that nothing is possible, but this ostrich-type mind which avoids seeing it will not be able to do a thing.

I want that our eyes should be focused on the future. Forget the past; it is gone and gone forever and there is no point wasting time with it. Stop reading your scriptures parrot-like. Don't go on continuously repeating the old, because it is not going to help in the future. For the future, you will need a new mind because the crisis that is coming on is so new, you will need a totally different approach.

Nobody wants to see it, and I would force people to see it, because the sooner it is looked into, the better. Something can still be done. I don't think that it is impossible; I am not a pessimist. The situation is bad, but I am an optimist. I have hope that something can be done.

And maybe these are the moments when countries change, when people change: when a crisis comes over, the very challenge can become a breakthrough. This opportunity has to be used.

But to face the future and not to be destroyed by it needs courage, needs intelligence, needs new orientations of the mind. That's what I am trying to do. The Indian mind has to reorient itself.

For example, it should stop talking about distributing the wealth. There is no wealth to distribute. It should start creating wealth. How to create wealth? Open the doors of the country to all countries, to international sources of wealth, so they can start pouring in. For thirty years this country has been doing just the opposite: preventing foreign capital from coming into the country -- afraid. *Invite* foreign capital, make every guarantee that their capital will be safe. And the whole world is interested because much capital is

lying around the world uselessly. That capital needs to be used. But in the West, in fact, now there is no scope for spreading.

India can become a really flowering country if the wealth pours in from all the sources. But it is very afraid. It is afraid of America; if American wealth comes in, it is afraid that we may be overpowered by it. There is no need to be afraid. America is not interested in overpowering any country politically. America's whole interest is how to create more wealth for itself. You can create wealth for yourself and for America too; both will be benefited.

But this country has been following a foreign policy of remaining neutral, which is wrong. You need friends. If you remain neutral you will not have any friends. This country needs all the friends possible. Neutrality creates suspicion in people. That means you are with nobody and nobody wants to be with you. This country has become isolated; these thirty years the country has remained like an isolated part of the world, closed.

Open your doors. Let the wind and the sun and the rain come in. Open your doors. Invite Western technology to help you to develop. Let the wealth pour in from every nook and corner, and make it certain that their wealth will be secure.

But it is very much afraid: and the fear is that if you take help from others that again exposes your inferiority, so you have to do everything on your own. And this country has never been technological, so it has no technological mind. But you have to do it on your own. Even if you mess up everything you have to do it on your own, so you can keep a face in the world that "We are doing it on our own," that "We don't need anybody's help." This is an egoistic attitude.

This whole world now has to be interdependent. All ideas of independence and dependence are out of date. Forget about them. The world is now one organic unity; it is *already* one organic unity. Your nations are just fading realities, overshadowing the present and the future unnecessarily, just dead bodies, stinking. They have to be burned and thrown away.

This world now is one, and the question of dependence, independence does not arise. It is an *interdependent* world. Let this word become very significant; it is going to become significant in the future. The world is interdependent. There are a few things we can fulfill for others, there are a few things others can fulfill for us, and there is no question of ego involved.

We know the technology of the inner. If the West wants to understand about meditation, we can help. We can make them astronauts of the inner. But Indians trying to reach the moon on their own; it will never be possible, it is impossible.

The only way for the Indians to reach the moon will be to stand on each other's shoulders and try!

Just as the West is ignorant of the inner world, the East is ignorant of the outer world. We can combine. A great friendship is needed. You can watch; it has happened already.

Japan is more affluent than it ever was. Just because of the Second World War, it came in contact with American technology. Now it is one of the richest countries of the world. In the East it is the richest. It has happened very illogically, because a country is destroyed in a war, and Japan was the first country in human history that was utterly devastated and destroyed. The atom bomb was tried on it. But out of that destruction Japan was born, a new Japan was born. America has helped it technologically.

And that has been the case in Germany too. The part that has come under American influence has become very rich, one of the richest countries in the world, and the part that has gone to the communist bloc remains as poor as ever.

I have heard, a Jew suggested in the Jewish parliament, "The only way for us to become rich is to declare war against America." Now, Israel declaring war against America -- the whole parliament laughed. "Have you gone mad?" they said. "How can we win?" The man said, "There is no need to win. If we are defeated, then American technology will be available just as it has been available to Japan and Germany. If we are defeated, we will become the richest country in the world. And by chance, by luck, if we are not defeated and we become the winners, then certainly we will be the richest country in the world. So we have nothing to lose either way. If we win, we win; if we are defeated, then too we are victorious."

India needs Western technology, and India needs to be aware that you cannot become rich on your own. You don't know how. For five thousand years you have become accustomed to poverty. You have taken it for granted; it has become your way of life. You have even started praising it. You think to be poor is somehow spiritual, to be ill is somehow spiritual.

It happens, when a country has remained poor for thousands of years, it starts claiming something special in its poverty. It happens to you individually too. If a man is poor and cannot get rich, he starts

bragging, "I don't want to become rich 'the grapes are sour' -- who bothers to become rich? I am happy in my poverty; poverty has something special in it. In fact, you are missing something; I am not missing." These are the rationalizations.

I would like to see India holding hands with the West in deep friendship, helping them towards the inner search, which is becoming more and more passionate every day in the West, which always becomes so whenever a country becomes affluent.

Now the West wants to know "Who am I?" We have all the technology for it. For five thousand years we have done only that and nothing else. We can release a new energy, a new impetus and momentum, to spiritual growth; just as the West can release a great energy to the East for materialistic growth.

But for that you will have to drop your stupid anti-materialistic attitudes. You will have to come down to the earth. You will have to become earthy, sensuous, intelligent.

I teach a sensuous religion. That's why Indians are against me. I teach an earthy religion, rooted in the earth. Yes, raise your branches into the sky, let your flowers bloom into the clouds, but get your roots deep into the earth; otherwise there will be no flowering. A real religion cannot be only af the sky, and it cannot be only of the earth. A real religion is always a meeting of the earth and the sky.

I am a meeting of the earth and the sky, and that is the problem. They cannot be proud of me; they think I am a Charvaka, a materialist like Epicurus, that my philosophy is of "Eat, drink, and be merry." Yes, that too is part of my philosophy, but just a part. I am not against eating, drinking, and merrying. Eat, drink, and be merry -- but that's not all. When you have eaten enough, and drunk enough, and you have "merried" enough, then something higher is waiting. And *only then* is something higher possible. When the earthly part in you is satisfied, contented, then the sky claims you, then the unknown. claims you, then begins the real pilgrimage of the soul.

I am earthy. I teach a sensuous religion, a religion which is not against the body, which is not against matter, which is not against the world. My religion is big enough -- it contains all. It is inclusive, it includes all. It does not exclude anything. It is as inclusive as God himself.

God includes all, certainly. The earth must be in God, otherwise how can the earth exist? And God must be in the earth, otherwise how can the earth remain alive?

I am teaching a new religion because, in the old days, India became hung up too much in the sky, with the clouds; it forgot how to grow roots in the earth. It becomes angry, it is annoyed, it cannot be proud of me. I appear to be an enemy who is going to destroy its great tradition, as if I am against its spirituality. I am not, but the spirituality is possible only if it is based, founded, in a scientific materialism.

And you ask, Krishna Prem, why it is so "image-shy", It is so image-shy because it knows its hypocrisies. Only a hypocrite is image-shy. The true person never is. The true person can stand naked under the sun, he is available, he has nothing to fear. He is as he is; he has never pretended otherwise. But a person who pretends is always afraid because his image is false. He is afraid: if somebody looks deeper, comes closer, then the image will be gone, then the reality will be found; and the reality is just the contrary.

Only the hypocrite is afraid of being found out. India is very much afraid -- afraid that its image can be shattered very easily. It is a very poor, impotent image that can be shattered so easily. It seems it has no soul, no vitality in it. When you are true you are ready and available. You need not be worried. You are rooted in your being; you trust yourself. India does not trust itself; that's why it is afraid.

Just think -- I am only one of my type. India has thousands of "mahatmas". They are afraid I will destroy their in age, and what are your thousands and thousands of mahatmas doing? They are creating your image. Thousands of mahatmas are creating, and only one madman is destroying it; why are you afraid? How can I destroy it?

But they know that even those thousands creating the image can be defeated by a single person because their image is just a dream. It is not true, it is not real. They are too apprehensive. If the world comes to know the reality of the Indian mind, then what will happen to their bragging, that they have been doing down the ages, that "We are the most spiritual people of the world"?

Why should you be afraid? Why should one single man like me be feared? But the reason is clear: when truth is there it can destroy the lies. Even if the lies are repeated by millions of people, a single truth is enough to shatter those lies. Otherwise give me freedom as you have given freedom to your other mahatmas. Let me do my experiment, you go on doing your experiment, and whosoever is true is going to win. Why be so afraid? If I am untrue, my untruth will undo me. If you are true, you will win.

The Indian government has its motto: Satyamew Jayate -- Truth Is Always Victorious. Then why be afraid? Truth will be victorious.

Just the other day, Neervana received a letter from the Indian embassy in America. He had applied for a visa. The letter has refused the visa, and the reason given is that "If you had asked for the visa to visit and stay in some institution other than the Rajneesh Ashram, you would have got it, but we cannot give it to you for this. You have asked to stay in a wrong kind of institution. "
Satyamew Jayate -- Truth Is Always Victorious.

Why are you so afraid? Let people come and see. It is better that they come and see the untruth of my being, and then they will not come to me at all.

And you have thousands of other institutions which are supported by the government, which are supported by the masses. I am not supported by anybody. Neither do the masses support me nor does the government. I am not supported by anybody; I exist on my own. My people exist on their own. We don't live on anybody's charity.

Why be afraid of us? But the reason is there: even a small ray of truth is enough to destroy the whole ocean of darkness.

The fourth question:

OSHO, WHY ARE YOU SO HARD ON POLITICIANS?

I will tell you a story. That will be my answer.

A man bought a very well-bred and expensive young donkey, but upon his return home with it, found it resisted all his efforts to saddle it, let alone carry his goods. Finally, in frustration, he took it to a donkey-trainer of some renown.

"This hayburner cost me a packet and won't do a damn thing. You reckon you can help?"

Without answering, the trainer seized a length of 3 x 2 and smote the beast squarely between the eyes, knocking it back on its haunches.

"A thousand bloody dollars and you attack it with a Piece of wood?" shrieked the distraught owner.

"Listen," replied the other calmly, "when you are dealing with a donkey, the first thing you gotta do is get his attention."

The fifth question:

I FREQUENTLY HEAR YOU SPEAK ABOUT REBELLION. THE PRIESTS AND NUNS AND RELATIVES THAT SHAPED MY TRAINING ARE NOW OLD AND DRIED UP. MOST ARE DEAD. IT SEEMS WORTHLESS TO REBEL AGAINST THOSE HELPLESS OLD PEOPLE.
I AM NOW THE PRIEST AND THE DOCTRINES. I FEEL THAT TO REBEL AGAINST ANYTHING OUTSIDE MYSELF IS A WASTE OF TIME AND JUST SIMPLY NOT TO THE POINT. THIS MAKES THE SITUATION MUCH MORE FRUSTRATING AND ENTANGLED. IT SEEMS THE SELF MUST REBEL AGAINST THE SELF. I ACCEPT THAT IT IS NOT THE ESSENTIAL SELF -- THE ORIGINAL FACE -- THAT HAS TO DO THE REBELLING. IT IS THE TRAINED SELF -- THE SUBTERFUGE. BUT THAT IS THE ONLY "SELF" I HAVE OR KNOW WITH WHICH TO DO THE REBELLING. HOW DOES THE SUBTERFUGE REBEL AGAINST THE SUBTERFUGE?

Premananda, the rebellion I am talking about is not to be done against anybody. It is not really a rebellion, but only an understanding. You are not to fight with the outer priests, nuns, parents, no. And you are not to fight, either, with the inner priests, nuns, parents. Because outer or inner, it doesn't matter, they are separate from you. The outer is separate, the inner too is separate. The inner is only the reflection of the outer.

You are perfectly right in saying, "It seems worthless to rebel against those helpless old people." I am not telling you to rebel against those old, helpless people. And I am not telling you, either, to rebel against all that they have put inside you. If you rebel against your own mind it will be a reaction, not a rebellion. Note the difference. A reaction is out of anger; a reaction is violent. In a reaction you become blind with rage. In a reaction you start moving to the other extreme.

For example, if your parents have been teaching you to be clean and take a bath every day, and this and that, and you have been taught from the very beginning that cleanliness is next to God, and one day you start rebelling, what will you do? You will stop taking a bath. You will start living in filth.

That's what hippies go on doing all over the world. They think this is rebellion. Now they have moved to the other extreme. They were taught cleanliness is next to God; now they are thinking that filthiness is next to God, dirtiness is next to God. From one extreme they have moved to the other. This is not rebellion. This is rage, this is anger, this is revenge.

And while reacting to your parents and their so-called ideas of cleanliness, you are still attached to the same idea. It is still haunting you, it is still powerful over you, it is still dominant, it is still decisive. It still decides your life, although you have become the opposite of it; but it decides. You cannot take a bath easily; you are reminded of your parents who used to force you to take a bath every day. Now you don't take a bath at all.

Who is dominating you? Your parents, still. Still, what they have done to you, you have not been able to undo. This is reaction, this is not rebellion.

Then what is rebellion? Rebellion is pure understanding. You simply understand what is the case. Then you are no more neurotically obsessed with cleanliness, that's all. You don't become unclean. Cleanliness has its own beauty. One should not be obsessed by it, because obsession is ill.

For example, a person continuously washing his hands the whole day -- then he is neurotic. Washing of the hands is not bad, but just washing your hands the whole day is mad. But from washing your hands the whole day, if you move to non-washing, you stop washing forever, then again you are trapped in another kind of madness, the opposite kind.

The man of understanding washes his hands when it is needed. When it is not needed, he is not obsessed with it. He is simply natural, spontaneous about it. He lives intelligently, that's all.

For example, there is not much difference in obsession and intelligence if you don't watch very minutely. If you come across a snake on the road and you jump, naturally you jump out of fear. But this fear is intelligence. If you are unintelligent, stupid, then you will not jump out of the way and you will unnecessarily invite danger into your life. The intelligent person will jump immediately -- the snake is there. It is out of fear, but this fear is intelligent, positive, life-serving.

But this fear can become obsessive. For example, you cannot sit in a house. Who knows? It may fall. And houses have been known to fall, that is true. Sometimes they have fallen; you are not absolutely wrong. You can argue that, "If other houses have fallen, why not this?" Now you are afraid to live under any roof -- it may fall. This is obsession. Now it is becoming unintelligent.

It is good to be aware that you eat clean food. But I know a man, a great poet.... Once he traveled with me. His wife told me, "Now you will know how difficult it is to live with this man." I said, "What is the matter?" She said, "You will know yourself." He would not drink any tea, any water, anywhere. It was so difficult, because he would say, "Who knows, if there are germs in the tea or the water?" He would not eat in any hotel. It was such a problem. And we had to travel for thirty-six hours in the train, and he was starving and thirsty and he would not drink water.

I tried in every way to persuade him. He said, "No. Who knows, if there are germs, then? It is better," he said, "to starve for thirty-six hours and not to eat. I am not going to die; don't be worried." But I could see the man was torturing himself. It was hot summer and he was thirsty. And I tried in every station -- I brought soda, I brought Coca-Cola, and everything. He said, "Forget all about it -- I cannot take anything unless I am absolutely certain. What is the certainty? What is the guarantee?"

And he is not absolutely wrong, that is true. You know India, and you know Indian stations and Indian hotels. You know. He is *right*, but now this is carrying the logic too far.

Then I told him, "Stop breathing too!" He said, "Why?" I said, "Who knows, what is the guarantee? Stop breathing! Either drink this water or stop breathing!" Then he was brought to his senses, because I was really angry. "Why do you go on breathing? Who knows, there may be germs, there are germs everywhere."

He drank a cup of tea, but the way he drank! His face... I cannot forget. It has been ten years by now, but I cannot forget his face -- as if I was killing him! I was murderous! And he was obliging me!

And at the next station, he got down and he said, "I cannot travel with you; I will go back home." I said, "What is the matter?" He said, "You were so angry, and it seemed that you would start beating me or something. And you said,'Don't breathe anymore.' How can I stop breathing?" I said, "I was just giving you an argument, that if you can breathe, then why not drink the water? It is the same Indian water as the Indian air. Don't be worried."

He refused to travel with me. I had to travel alone. He went back, and since then I have not seen him.

One can become obsessive about *anything*. Anything that may be intelligent within boundaries may become neurotic if you stretch it too far. Reaction is moving to the other extreme. Rebellion is a very deep understanding, profound understanding, of a certain phenomenon. And rebellion always keeps you in the middle; it gives you balance.

You are not to fight with anybody, the nuns and the priests and the parents, outside or inner. You are not to fight with anybody, because in a fight you will not know where to stop. In a fight one loses awareness; in a fight one starts moving to the extreme. You can watch it.

For example, just sitting with your friends, by the way, you say, "That movie I went to yesterday was not worth seeing." You may have mentioned it just by the way, but then somebody says, "You are wrong. I have also seen the movie. It is one of the most beautiful pictures ever made." Now you are provoked, challenged; you become argumentative. You say, "It is worthless, the most worthless thing!" And you start criticizing. And if the other also insists, you become more and more angry and you start saying things you have not even thought about. And later on if you go backwards and see the whole phenomenon that had happened, you will be surprised that when you had mentioned that it was not worth going to, it was a very mild statement, but by the time you finished with the argument, you had moved to the extreme. You had used all that was possible, all the nasty words that you know. You could condemn in any way; you used all your skill of condemnation. And you were not ready to do it in the beginning. If nobody had opposed you, you might have forgotten all about it, you might never have made such strong statements.

It happens -- when you start fighting you tend to move to the extreme.

I am not teaching you to fight with your conditionings. Understand them. Become more intelligent about them. Just see how they dominate you, how they influence your behavior, how they have shaped your personality, how they go on affecting you from the back door. Just watch! Be meditative. And one day, when you have seen the working of your conditionings, suddenly a balance is attained. In your very understanding you are free.

Understanding is freedom, and that freedom I call rebellion.

The real rebel is not a fighter; he is a man of understanding. He simply grows in intelligence, not in anger, not in rage. You cannot transform yourself by being angry against your past. Then the past will continue to dominate you, then the past will remain the center of your being, the past will remain your focus. You will remain focused, attached to the past. You may move to the very other extreme, but still you will be attached to the past.

Beware of it! That is not the way of a meditator; that is not the way of a sannyasin. Sannyas is rebellion -- rebellion through understanding. Just understand.

You pass by the side of a church and a deep desire arises in you to go inside and pray. Or you pass by the side of a temple and unconsciously you bow down to the deity of the temple. Just watch. Why are you doing these things? I am not saying to fight. I am saying to watch. Why do you bow down to the temple? -- because you were taught that this temple is the right temple, that the deity of this temple is the real image of God. Do you know? Or have you just been told and you have been following it? Watch!

Seeing it, that you are just repeating a program that has been given to you, that you are just playing a tape in your head, that you are being automatic, robot-like, you will stop bowing. Not that you will have to make any effort, you will simply forget all about it. It will disappear, it will leave you without any trace.

In reaction the trace is there. In rebellion there is no trace; it is utter freedom.

And you also ask, Premananda, "Who is to fight with whom?" Hmm? That question arises only if it has to be a fight. Because it is not going to be a fight, the question does not arise.

You have just to be a witness. And the witnessing is your original face; the one who witnesses is your real consciousness. That which is witnessed is conditioning. The one who witnesses is the divine source of your being.

The sixth question:

I WANT TO GIVE BIRTH TO A BUDDHA. THAT'S MY ONLY DESIRE IN LIFE, TO BECOME THE MOTHER OF A BUDDHA. OSHO, IS IT POSSIBLE?

First become a Buddha; then maybe a Buddha is born out of you. But the desire to give birth to a Buddha is utterly futile. That is again an ego trip, that "I should become the mother of a Buddha." The very desire will be the hindrance.

Yes, you can become a mother of a Buddha, but the first requirement is :YOU become a Buddha. And it has also happened that a Buddha is born to a woman who is not a Buddha. But one thing is certain: she was not desiring. She may not have been a Buddha, but she was not desiring a Buddha. Buddha can be born to a woman if there is no desire, if the woman is innocent. Desire makes you cunning.

Now this desire is again an ambition. Somebody wants to become the president of a country, somebody wants to be the richest man in the world -- you want to become the mother of a Buddha. Why?

All becoming, *all* desire for the future, is an extension of the ego. And if there is such a desire, it will destroy your whole life. And then it is futile too, because I have never heard, it is not reported anywhere in any scripture of the world, that a woman wanted to give birth to a Buddha and she succeeded.

Buddhas were born, but they were born to women who were completely innocent, unaware. If you deliberately want to do it, there is no possibility.

Become meditative, become more silent, more still, more loving, more compassionate. Befriend existence, trust life, live in the moment, and then whatsoever happens is good. If God wills a Buddha through you, good; if he does not will a Buddha through you, that too is perfectly good.

And even if a child born to you-becomes a Buddha, how is it going to help you? How is it going to make you free? It is not going to help you at all; you will remain in the same rut. You will go on moving in the same vicious circle of life and death. Gautam Buddha's mother has not yet become a Buddha; Mahavira's mother is still moving in the same vicious circle, has not yet attained, so that is not going to help you in any way.

And remember, when a soul enters into a woman's womb, it can enter only if the womb is suitable for it, if the womb somehow is harmonious with the rhythm of the soul. To give birth to an Adolf Hitler a different kind of mother is needed; to give birth to a Buddha, certainly a different kind of mother is needed, because the womb attracts only something harmonious to it, and the soul -- a higher soul -- can enter only in a higher womb.

Drop all these desires. Start becoming a Buddha on your own. And then it is possible, because Buddhas after all need wombs. And nothing is wrong with your womb, but create a holy womb. Remember always the old proverb, "The tree is known by the fruit." Only a mango tree can give mango fruits. You can know about the tree by the fruits. You cannot give birth to something which you are not.

I have heard:

An elderly widower had himself fitted out with a full set of monkey glands, and a short while later remarried.

A year passed, and the night was an eventful one. Outside the bedroom door paced up and down, up and down, the rejuvenated husband. At last a door opened and the nurse appeared, but before the man could stop her she had brushed past and was on her way downstairs. After a time the doctor came out.

"Oh, tell me, doctor, tell me," exclaimed the anxious husband, "is it a boy or a girl?"

"We don't know yet, " answered the doctor.

"Don't know yet?"

"No, we have not been able to get the little devil down off the chandelier."

Now when you are fitted with monkey glands, what more can you expect?

Create a climate within you, create a spring within you. Become meditative, more and more meditative. And the first requirement of becoming meditative is not to desire at all, not even for God. Not to desire at all -- that is the most fundamental principle of meditation.

Desire always leads you into tense states of mind. Desire is tension; non-desire is relaxation.

Forget all about the Buddha, and giving birth to a Buddha. Why should you get in such a trouble? You become the Buddha; you owe it to yourself. Your only responsibility is towards yourself. If some Buddha wants to be born, he will find a way; that is his problem. He will find a way and a womb. Why should you be worried?

But don't waste your time in unnecessary desires. And watch. The mind is so cunning, it can give you such beautiful desires, such spiritual desires, that you almost forget that they are also desires, and desires *are* desires. All desires are the same.

Now there are many women here -- that's why I have answered this question -- who are hoping that someday I will permit my sannyasins to give birth to Buddhas. They go on writing letters to me that "Osho, should I get sterilized or not? If someday you feel that I am ready to give birth to a Buddha, then what, if I am sterilized? Should I wait?"

Don't bother. Buddhas will find their ways, and there are so many women in the world. If you feel that it is going to help you on your own spiritual path, in your own growth, then be sterilized. Nothing to be worried about. If you feel this will keep you away from unnecessary troubles and unnecessary responsibilities, it is perfectly good. Your only responsibility is towards yourself.

You become a Buddha! I am here to help you to become Buddhas. Don't bother about becoming fathers and mothers of Buddhas. There are many other foolish people who can do this.

The last question:

WHY DO THE SUFIS DANCE?

Yes, it is a pertinent question. Buddhists only sit silently. Why do Sufis dance? Zen people only meditate, sitting silently, not doing a thing, doing nothing -- just sitting silently? spring comes, and the grass grows by itself. But Sufis dance.

These are the two different paths, because there are two types of energy in the world: the positive and the negative, male and female, yin and yang. Zen people use the negative energy; they use the passive path. Sufis use the positive energy; they use the active path. They are very vibrant people. Their meditation is not of passivity; their meditation is that of ecstasy.

Both are ways you can reach to the same goal, because the goal is exactly in the middle. The positive is one extreme, the negative the other extreme. Between the positive and the negative there is a middle point, exactly in the middle, from where transformation happens -- one transcends the world and everything -- from where one enters into God and becomes God.

If you feel that you are on the negative pole already, a passive type, then follow Zen and start moving deeply in your passivity, and one day you will reach the middle. Or if you feel that you are an active person, full of energy, youth, positivity, that sitting silently is very difficult, unnecessarily a torture, then dance, follow the Sufis' way.

And I go on speaking on Zen and Sufism again and again so that all kinds of people are helped here. You have to choose. You have to watch yourself, your energy, and then you choose. Both are valid ways, both lead to the same goal.

Rumi says, "Hey I Drink this fine fiery wine, these needles of fire, and fall so drunk that you will not wake on the Day of Resurrection."

The way of the Sufi is the way of the drunkard, the dancer, who becomes almost intoxicated in his dancing, who is transported through his dance. He is inebriated; his dance is psychedelic.

It is said that Mohammed once said to Ali, "You are of me, and I am of you. " When he heard this, Ali became ecstatic and involuntarily started dancing. What else can you do, when a man like Mohammed says to you, "You are of me, and I am of you"? How to receive this? Ali did well.

And remember, it is not anything that he did. It was involuntary. He started dancing; out of ecstasy the dance started flowing.

Another time, Mohammed said to Jafar, "You are like me in both looks and character. " Here again, in *wajd*, Jafar started dancing. What else to do? When Mohammed must have looked into the eyes of Jafar, *wajd*, samadhi, was created, the transfer beyond the scriptures happened. How to receive this? How not to dance? It would have been impossible not to dance. Jafar danced.

It is said, "The enrapturing of the Sufi by God, or rather the 'pull' of God, keeps the Sufi continually in spiritual, inner dance and movement...." It is not that the Sufi dances -- God keeps dancing in him. What can he do?

".... Whenever a wave of such divine rapture strikes the heart of the Sufi, it creates great waves in the lake of his inner being...." He is just a receptacle. To say that the Sufi is dancing is not right. The Sufi is being danced. He cannot help it, he is helpless. Something is pouring into him and it is too much; it starts overflowing in his dancing and singing.

"This, in turn, causes his body to move. Upon seeing such movement non-Sufis have often supposed that the Sufi is dancing. In reality, however, it is the waves of the ocean of God that are tossing and turning the anchorless vessel that is the heart of the Sufi."

On the surface, from the outside, the Sufi seems to be dancing. But he is not dancing, because there is no dancer. It is pure dance. God has taken possession of him. The Sufi is drunk, intoxicated. His state is that of non-being. He is anchorless. The waves of the ocean toss and turn. First his inner being is stirred, great joy arises there; and then it starts spreading towards his body.

That's what you are doing with Aneeta; that's what is happening to Aneeta. You are participating in something immensely beautiful in Sufi dancing. Remember it: forget the dancer and be the dance.
The way of the Sufi is the way of dance, song, celebration.

The Secret

Chapter #15
Chapter title: Trust In The Master

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IT IS RELATED THAT A MAN WENT TO THE ASSEMBLY OF THE MASTER BAQI-BILLAH OF DELHI AND SAID, "I HAVE BEEN READING THE FAMOUS VERSE OF THE MASTER HAFEZ, 'IF YOUR TEACHER BIDS YOU STAIN YOUR PRAYER CARPET WITH WINE, OBEY HIM.' BUT I HAVE A DIFFICULTY."
BAQI-BILLAH SAID, "DWELL APART FROM ME FOR SOME TIME AND I SHALL ILLUSTRATE THE MATTER FOR YOU."
AFTER A CONSIDERABLE PERIOD OF TIME, THE DISCIPLE RECEIVED A LETTER FROM THE SAGE. IT SAID, "TAKE ALL THE MONEY YOU HAVE AND, GIVE IT TO THE GATE-KEEPER OF ANY BROTHEL."
THE DISCIPLE WAS SHOCKED, AND FOR A TIME THOUGHT THAT THE MASTER MUST BE A FRAUD. AFTER WRESTLING WITH HIMSELF FOR DAYS, HOWEVER, HE WENT TO THE NEAREST HOUSE OF ILL FAME AND PRESENTED THE MAN AT THE DOOR WITH ALL THE MONEY WHICH HE HAD.
"FOR SUCH A SUM OF MONEY", SAID THE DOORMAN, "I SHALL ALLOT YOU THE CHOICEST GEM OF OUR COLLECTION, AN UNTOUCHED WOMAN."
AS SOON AS HE ENTERED THE ROOM, THE WOMAN THERE SAID, "I HAVE BEEN TRICKED INTO BEING IN THIS HOUSE, AND AM HELD HERE BY FORCE AND THREATS. IF YOUR SENSE OF JUSTICE IS STRONGER THAN YOUR REASON FOR COMING HERE, HELP ME TO ESCAPE."
THEN THE DISCIPLE KNEW THE MEANING OF THE POEM OF HAFEZ, "IF YOUR TEACHER BIDS YOU STAIN YOUR PRAYER CARPET WITH WINE, OBEY HIM."

SCIENCE IS BASED ON DOUBT: doubt is its method, its climate, its very soul. Science cannot exist without doubt. It is only through questioning, and constant questioning, that science comes to know about the facts of existence. Its world of enquiry is objective.

The object cannot be trusted. The object is dead. You have to penetrate the object with as many questions and doubts as possible; only then will the object reveal its mysteries.

Religion, on the contrary, is trust. Religion's method is trust. Trust is its climate, its philosophy, its very being, because religion is not concerned with objects but with your own subjectivity. The journey of science is outwards, the journey of religion is inwards. Science means going outward, religion means going inward;

their directions are diametrically opposite. Although they are diametrically opposite they are complementary too, as all opposites always are.

There is a harmony between the opposites. The inner and the outer are not enemies, they are in utter coordination. The body and the soul are not enemies, they befriend each other; in fact they cannot exist separately, they can exist only in a togetherness. Man and woman, darkness and light, summer and winter, positive and negative -- they are all together, although they are opposites. But they are not enemies, this has to be understood: opposites and yet complementaries... and there is utter harmony in existence.

It is like inhalation and exhalation: you breathe in, you breathe out. When you breathe in it is one process, the breath goes inwards; when you breathe out it is just the opposite process, the breath goes outwards, but it is the same breath. Inhalation and exhalation are two aspects of the same phenomenon, opposites and yet complementary; so are religion and science, so are doubt and trust.

Because it has not been understood in the past a great calamity has happened to humanity, the *greatest* calamity, I call it -- the calamity that has kept religion and science not only separate but inimical. In the past we have not been able to bring a synthesis between science and religion. Because of that incapability the world has become split and the man who is trained in science becomes anti-religious; and vice versa, the person who moves into the world of religion becomes anti-scientific. This need not happen, this should not happen.

If you are *really*. intelligent you will be able to coordinate between these opposites. You will be able to bring a harmony between these two, doubt and trust, and then arises the *real* total human being.

What do I mean when I say a great harmony has to be achieved? I mean that when you are moving outwards, use doubt as your methodology, trust doubt when you are moving outwards. When you are enquiring into the world of objects trust doubt. Doubt is beautiful, immensely beautiful. And when you are moving inwards put your doubt aside: trust trust. And the man who can manage this I call a really intelligent person.

It is like you are seeing me, you are seeing me through your eyes, but you are also listening to me, you are listening to me through your ears. The ears cannot see and the eyes cannot hear, but still there is a tremendous coordination happening in you: you know you are hearing the same person that you are seeing. This is intelligence, this coordination is intelligence. Deep down a synthesis is happening constantly. The ears are pouring one information, the eyes are pouring another information; both are unrelated -- as far as ears and eyes are concerned, both are unrelated -- but your intelligence is creating a relationship between them: you are hearing the same person you are seeing.

Exactly in the same way, doubt cannot know the subject and trust cannot know the object. Doubt can know the object, trust can know the subject; and intelligence is when both pour their information into one pool and truth is known in both its aspects, as inner, as outer.

That is the real religion humanity needs now -- or, the real science -- which will not divide man and which will not cripple man. Up to now, hitherto, man has been crippled.

If you trust you forget the language of doubt. The society becomes unscientific, becomes incapable of tackling so many problems that man has to encounter, becomes poor, impoverished, ill, ugly. If you start only using doubt the society becomes better, scientifically better, technologically better, affluent, but the inner world simply is forgotten. Then you don't have a soul; inwards you remain fast asleep. In both ways man remains lopsided. In both ways man remains partial and cannot become total.

The religions of the past have failed in creating a total man. And so has been the case with modern science; modern science has also failed in creating the total man. And the total man is the need because only the total man can be contented, only the total man can be richer inwards, outwards. Only the total man can be really in a celebration -- his body satisfied, his soul satisfied, his senses contented, his spirit contented.

This small story is the story of trust, because Sufism is an approach towards the inner. This story is not meant to be understood as against doubt. It has to be understood as that only as far as the inner journey is concerned, doubt is inadequate, only trust is adequate.

If you want to see, see through the eyes, don't try to see through the ears; ears are not capable of that. If you want to hear, hear through the ears and forget all about the eyes; eyes cannot hear. Both are right in their own dimensions. Both are partial, and your intelligence has to transcend their partiality. Your intelligence has to create a synthesis.

In the past your intelligence was not trusted, hence you were told either to doubt and become scientific, or to trust and become religious. Neither the so-called religious people have trusted your intelligence and its transcending quality, nor have the scientists trusted your intelligence and its transcending quality. Both were

afraid because the other looked opposite. All complementaries look opposite.

There is no need to be afraid of the opposite. The opposite has to be absorbed, not denied, because whatsoever is denied will take revenge in its own time. Never deny anything: let that be a fundamental law. Absorb, go on absorbing, howsoever opposite something looks to you. Remember always, existence functions through opposites, it can only function through opposites. It is through the opposites that existence creates momentum, dynamism. It is by polar opposites that the existence creates a dialectical process; otherwise there would be no dialectical process.

Just think: a world only of men and no women -- it would not be rich, it would be very very flat; or a world where only women exist -- that too would be ugly, that too would be very very stagnant. From where will the movement come? The opposite is the challenge, and because of the challenge the movement arises. Because of the challenge you cannot become asleep, you become awakened.

It is through the opposites that existence moves, grows, evolves. It is a subtle strategy, but only now is it possible to understand it in its totality, because we have lived the way of religion for centuries and we have lived the way of science also for a few centuries; now we know that both are complementary, not opposites.

But this story is the story of the religious investigation: it depends on trust.

A few things before we enter into the story...

Says Hafez, "Do not travel through these stations without the company of a Perfect Master. There is darkness. Beware of the danger of getting lost!" When you are moving outwards you can move alone, because in the outer world you are never alone. Millions of people are existing there. When you are moving outwards the reality is so individual, it is not personal. The reality is objective, it is impersonal. If you are seeing a rock it is not only you who is seeing the rock; everybody who is standing there can see the rock. The rock has an objective existence. There is not any danger of getting into hallucinations. The others' presence, their witness, will keep you away from hallucinations.

But when you start moving inwards you are alone. Who is going to decide whether what you are seeing is true or just a fantasy? When you move outwards there is light, light of the sun and the moon and the stars; there is enough light outside. But when you move inwards first you will encounter great darkness because your eyes have become accustomed to the outer light and they don't know how to look in. You will be falling into an abysmal darkness. You will need somebody who has traveled the inner path -- you will need a Master.

In the outer world you will need only a teacher who can inform you. That information can be got from the library too, or from a computer. The teacher is just there to give you information like the book or the computer. There is no need for any personal involvement with the teacher; the teacher is not there as a person, you need not be intimate with him.

The Master means you have to be very intimate with him -- it is a love relationship -- because in the inner world you will need him so deeply that unless you are very close to his heart and he is very close to your heart, it will not be possible to keep his company in the inner darkness. Great intimacy is needed, and intimacy arises out of love, out of trust. If you doubt the Master, you will not be able to go on that dangerous journey of inner adventure. Only his love and your love for him will keep you alive, will keep you enthusiastic, will keep you nourished.

Hafez is right: "Do not travel through these stations without the company of a Perfect Master. There is darkness. Beware of the danger of getting lost!"

In the outside world there is no danger of getting lost. There are milestones on every road, maps are available, guides are available, and there are millions of people always there who can help you.

But in the inner world there are no maps, because each individual's subjectivity is so different that maps cannot be made, and each individual's growth is so unique that milestones cannot be made, and each individual follows such different labyrinths that you will need somebody who is tremendously alert, aware, enlightened to help you on each step. Otherwise from each step there is a possibility of getting lost.

And the greatest problem is: when you lose the outer world you are left utterly alone. And you will not be able to make any distinction between what is fact and what is fiction. The boundaries between fact and fiction start dissolving.

For example, in the morning when you wake up you relate a dream to your wife. You know it is a dream. How do you know it is a dream? -- because only you dream it. Your wife was sleeping on the same bed and she had no awareness that you had been to the Himalayas, and you had been traveling in the mountains, and you had been visiting places. She had no awareness, and she was sleeping just by your side. In the morning if your wife says that she has also dreamt the same dream; that yes, the journey was beautiful

and the mountains were beautiful, and "Think of that dark bungalow where we stayed"... then you will become suspicious about whether it was a dream or a reality. And if your son comes in and says, "Daddy, where have you been the whole night? I came twice. You were both not present in the room," then you will become more suspicious: "Maybe it was real?" How do you judge reality? If others agree then you know it is a fact, if nobody agrees then you know it is a fiction. The others' agreement makes it a fact.

But in the inner world you will be alone, totally alone. There will be nobody to agree or disagree. How will you know what is fact and what is fiction? If you see Buddha in your meditations, how will you know whether he has really appeared or you have simply been dreaming? That is the problem. And one can easily get lost in one's own fictions, and to be lost in one's own fictions is madness: that is the danger on the inner journey. You will need somebody who can be present in your innerness.

That is the meaning of trust: creating such a strong bridge with someone that even when you are alone in your meditations he is there.

The Master is always with the disciple if the disciple allows him to be. The Master is absolutely available until the very last moment; yes, to the very last moment, until God happens to you. The Master disappears only when God has happened; or, both things happen simultaneously -- the disappearance of the Master and the appearance of God. But up to that moment the Master follows you like a shadow. He keeps you alert, he does not allow you to go astray.

Rumi says, "Deadly poison looks like honey and milk. Wait! Do not journey without a Master who knows."

The relationship between a Master and a disciple is what is meant by the word trust. To others who have never known of it, it will look blind -- just as love looks blind to people who have never loved. But ask those who have loved and they will tell a totally different story. They will say, "We were blind before we had loved. We became insightful only through love. We attained to eyes through love, we had no eyes without love." Ask the people who have known love and they will say, "People without love are all blind."

And that's the case with the disciple who has known the love and trust for a Master. He will laugh when you say, "You are blind." He will laugh at your ridiculous remark, because now he knows what it is to have eyes, eyes into his own inner reality, eyes which can see inwards. You have eyes which can see only outwards, but the disciple starts having eyes which can see inwards. He starts having ears which can hear inwards. His senses are doubled. You live with only five senses, the disciple lives with ten senses: five for the outer journey and five for the inner. The disciple becomes utterly rich: just think... five more senses becoming available. You have the ears which can know and hear the music that comes from the outside, but you are deaf to the inner music -- and there is an inner music which is continuously flowing in you.

That inner music Sufis call *sama*. Once it is heard, all outer music just becomes noise and nothing else. You have an inner fragrance; once it is smelled all outer fragrances are no more fragrances. They start stinking. When the inner eye opens you know a totally different vision of beauty, a new splendor, and before that splendor all outer beauties simply look pale -- faint old photographs, reflections in muddy water. When you have known the inner crystal-clarity, everything outside looks a chaos, a confusion.

The disciple becomes utterly rich. He starts growing inner senses: he has ten senses instead of five. And when all these ten senses fall into a harmony something immensely beautiful and blissful is created. That's what God is.

Hafez says, "Stop this cleverness and planning, for love closes the gates of the Divine to the heart of anyone who does not completely lose himself on the Path of Devotion."

The disciple has to lose himself into the Master; that's what trust is. Then there is no question of doubt. The surrender is absolute. Then the Master becomes your inner voice, then there is no separation. You don't think in terms of separation.

The Master is the Kaaba of his lovers -- Kaaba is the name of the temple of God in Mecca. The Master is the Kaaba to his disciples; the disciples don't go to the Kaaba. That's why Mohammedans, orthodox Mohammedans, have not been very happy about the Sufis.

It is related that when the great Sufi, Junnaid, asked his disciple, Mansur, to go for a pilgrimage to Kaaba because Mansur was creating troubles... Whenever he would go into his ecstasy he would start shouting in utter joy, "I am God!" and that is sacrilege to the orthodox Mohammedan, that is arrogance.

Junnaid told Mansur, his disciple, many times, "You stop shouting that. I know you are, I know I am, I know everybody is -- but you stop! Don't say it so loudly, keep it inside, because the people are foolish -- they will start creating trouble for you." Mansur would always say, "Yes, sir." But whenever he would be in his ecstasy again he would shout, "Ana el Haq!" I am God I Junnaid said, "You promise me, and you again

and again do the same." He said, "What can I do? I promise you, but God does not promise you. And when I am lost, he declares I It is not me." And Junnaid knew it, so he said, "It is good" -- just to avoid... because rumors were spreading, reports against Mansur and Junnaid and their work were reaching the king. And the prime minister was very much against... so Junnaid said, "Just to avoid the trouble you go for a pilgrimage; you go to Kaaba." And in those days going to Kaaba meant for years; you have to go walking thousands of miles. So Mansur said, "Okay." He stood up and he said, "Okay, so I am going." Junnaid was very happy. He said, "I was not thinking you would leave so easily."

And what did Mansur do, do you know? He just went around Junnaid seven times and then said, "I am back! You are my Kaaba!"

To the disciple the Master is Kaaba. To the disciple the Master is his God, his temple.

And he is also the *qiblah* to the disciple. *Qiblah* is the direction facing Mecca, towards which all Moslems pray. Whenever a Moslem prays he keeps his face towards Kaaba; that direction is called *qiblah*.

Now Sufis are again very unorthodox: they don't keep their faces towards the Kaaba, they keep their faces towards the Master, wherever the Master is. For the disciple the Master is Kaaba and the Master is *qiblah*. He is the temple and he is the direction to the temple.

This is trust.

In HADID it is reported that God says to Mohammed, "Whoever seeks me will find me. Whoever finds me will know me. Whoever knows me will have love for me. Whoever loves me I will love. Whomever I love I will kill. And whomever I will kill, his blood-money I will pay. I am myself his blood-money".. a tremendously important saying. God says to Mohammed, "Whomever I love I will kill."

The Master has to kill the disciple. The disciple has to allow the Master to kill him. The disciple has to be in a rejoicing when the Master kills him.

Just the other day somebody who was not yet a sannyasin had asked, "It is said that if you meet the Buddha on the Way, kill him. Then why is it not said if you meet Rajneesh on the Way, kill him?" Exactly that has to be done: if you meet Rajneesh on the Way, kill him! But that statement was made to the disciples; you are not yet a disciple. You will never meet me on the Way in the first place. The question of killing me will never arise. I can meet you on the Way only if you have first allowed me to kill you.

That is the meaning of being a disciple: the Master first kills the disciple -- that is the beginning of the journey -- then finally the disciple kills the Master -- that is the end. Then the Master and the disciple have both disappeared. Then only God is.

That tremendously pregnant statement by the Zen Masters, "If you meet the Buddha on the Way, kill him," is the last step of the journey, so whomsoever has asked it has not understood it at all. Yes, you have to kill me, but you will meet me only if you allow me first to kill you. That is a pre-requirement. I will not come on just anybody's Way, Tom, Harry, or Dick, no. I will only come on the Way when you have allowed me to destroy you. And then, certainly, the Master has to be killed. The beginning is with the death of the disciple and the end with the death of the Master. Then the separation is gone; then there is no disciple, no Master. Then only pure energy is left. That pure energy is God.

The disciple has to be in the state Sufis call 'tavern of ruins', *kharabat*.

It is said that Bayazid of Bistami was in this state when someone knocked at his door. Bayazid asked, "Who do you want?" The man answered that he was looking for Bayazid of Bistami. Bayazid replied, "Ah! It has been years since I have had any news of him."

The moment a person becomes a disciple he has chosen suicide. He has chosen to destroy himself, because he has known that to be is to be in misery, that to be is to be in hell. Now he wants to learn the ways not to be.

Sufism leads to this state, the state of non-being, loss of self and passing away into the beloved. As Khwajeh' Abdollah Ansari has said, "Oh God! Non-being is an affliction for all, but a blessing for me." Thus whoever enters the path of Sufism in order to achieve a spiritual station or high state of consciousness has taken the first step wrongly. The real Sufi is one who goes on the path *in order to not be*. The gnostic, *Aref, gyan-yogi*, travels within himself, whereas the Sufi travels from himself. The gnostic says, "Know thyself in order to know God." The Sufi, *prem-yogi*, the *bhakta*, says, "Let go of thyself in order to be free. " The goal of the Sufi is not self-knowledge but dissolution of the self. The goal of the Sufi is not self-realization but annihilation of the self, *fana*. And the first lesson has to be learned with the Master.

To be in a state of not-being in the presence of the Master is called *adab*. *Adab* is a Sufi word: it means the art of being in the presence of the Master. Literally it means etiquette, but it is not just etiquette. It means the art of how to be in the presence of a Master; in fact, how to be there and yet absent, how to be as

if you are not.

The story is told of a disciple who was once in the presence of his Master, the great Junnaid. He was standing with total reverence and respect, like one who is praying to God. The Master said, "You are standing superbly, but it would be better if you were not to be at all." That is *adab* -- to be in the presence of the Master as an absence, so his presence can fill you to all nooks and corners of your being. Not to give him any resistance -- that is *adab*; not to have any armor around you -- that is *adab*; not to defend yourself -- that *is adab*.

And that's what we constantly go on doing: we are constantly defending ourselves. And it is perfectly okay in the outside world; you have to defend. It is a constant struggle to survive and you have to keep an armor, otherwise you will be exploited; people will take advantage of your vulnerability, of your openness. So when relating in the world you have to keep a certain quality of resistance, you have to be on guard, and that's okay.

But if you have that same attitude and manner when you are with the Master then your being with the Master is just pointless. There you have to surrender all your defence structures, strategies. You have to open your doors and windows so the Master can flow in you like light and breeze and rain, so the Master can simply penetrate you with no resistance from your side. You have to be just a receptivity, you have to be feminine. That is *adab*.

And trust is the fundamental of *adab*.

Now this beautiful story.

IT IS RELATED THAT A MAN WENT TO THE ASSEMBLY OF THE MASTER BAQI-BILLAH OF DELHI AND SAID, "I HAVE BEEN READING THE FAMOUS VERSE OF THE MASTER HAFEZ, 'IF YOUR TEACHER BIDS YOU STAIN YOUR PRAYER CARPET WITH WINE, OBEY HIM,' BUT I HAVE A DIFFICULTY."

In the world of the Sufis, *satsang* is called the assembly of the Master, *darbar* -- "Master's court", because the Master is a king as far as his disciples are concerned. In fact who else can be a king? All other kings are just poor beggars compared to the kingdom of a Master. His kingdom is the kingdom of God. He is really rich. He may be living as a beggar or as a king -- that is irrelevant -- but he is rich, and *only* he is rich. Sufis are right to call his assembly "the court", *darbar*.

The Master is not only a teacher; it is not a class. The Master is *really* the Master. The disciples are those who have surrendered their whole being in totality. They no more exist separately, they are just obedience and nothing else. They respect the Master as the king, as the real king.

IT IS RELATED THAT A MAN WENT TO THE ASSEMBLY OF THE MASTER BAQI-BILLAH OF DELHI AND SAID, "I HAVE BEEN READING THE FAMOUS VERSE OF MASTER HAFEZ..."

Reading never helps you to know the truth, because reading, you cannot understand what you read. The meaning is not in the words, never; you read the words but the meaning is supplied by you. The meaning is always yours. Words come to you, empty, and then you pour your meaning into those words.

To understand Hafez you will have to be a Hafez, to understand Jesus you will have to be a Jesus; there is no other way. If you think you can understand Jesus without becoming a Jesus, you are utterly wrong. This is not the way to approach great statements, the statements of the realized ones.

Now this man says, "I was reading the famous words of the Master Hafez. " You can read it but you will not understand it. In fact you will *mis*-understand it.

The worthy shepherd of the Mission Methodist Church, in a burst of passionate eloquence in denunciation of the world's wickedness, declared, "Hell is full of cocktails, highballs, short skirts, and one-piece bathing suits!"

Voice from the gallery, "Oh, Death, where is thy sting!"

You will understand in your own way. You will understand the way you can understand.

A bibulous person issued from a saloon in a state of melancholy intoxication, and outside the door he encountered the parson of his church.

The pastor exclaimed mournfully, "Oh, John, I am so sorry to see you come out of such a place as that."

The bibulous one wept sympathetically. "Then", he declared huskily, "I will go right back." And he did.

THIS MAN SAYS, "I HAVE BEEN READING THE FAMOUS VERSE OF THE MASTER HAFEZ, 'IF YOUR TEACHER BIDS YOU STAIN YOUR PRAYER CARPET WITH WINE, OBEY HIM,' AND I HAVE A DIFFICULTY."

Naturally, obviously, because this can be one of the most sacrilegious statements possible, to stain your prayer carpet with wine: "Hafez must be mad! What is he saying? He cannot be a Moslem. What is he saying.? -- staining your prayer carpet with wine?" Naturally, he has great difficulty in understanding it. He is puzzled; he has started doubting. He is still calling him "the great Master Hafez", but now great doubt has arisen in him.

Ninety-nine percent of our lives consists of doubts, because ninety-nine percent of our lives consists of going out, extroversion. We live in doubt, doubt has become almost our nature. Our first approach, attitude, tendency, is that of doubt. First we doubt -- unless it is proved otherwise. We need proofs to trust. For doubt, we don't need any proofs; doubting has become our habit.

The disciple has to change that habit; he has to learn trusting. Trust -- unless proved otherwise; doubt only if it is proved. Otherwise don't doubt; unless it is proved, don't doubt. This is a great change. This is what makes an ordinary man a disciple. This is the transformation required.

You see a stranger. The first idea is that of doubt -- maybe he is a thief, a murderer, who knows? Unless proved otherwise, you carry doubt without any proof. You don't trust him.

The disciple has to change his attitude -- at least with the Master, and then slowly, slowly with the other disciples of the Master. That's how he becomes a part of the family of the Master, of his commune, by dropping this ugly habit of doubt.

And it is good in the marketplace, but the marketplace should not be your total life. You should leave something for some other world, for some other dimension. You should leave at least a small corner of your inner being as a shrine for trust. If you become full of doubt, then you are full of illnesses, then you don't have any source of well-being in you. Whenever you can trust a person you feel great joy. That's why love is so joyous -- because you can trust a person.

It is said of Adolf Hitler that he could never love a woman because he could never trust anybody. He never allowed any woman to stay with him in his room, never. Why? And it was not that he was not having some relationships with women. He was having relationships with women, but he would never allow any woman to stay in his room in the night. Who knows? -- she may poison him. Who knows? -- she may be a spy. He was incapable of friendship. He was one of the loneliest men in the world. If you cannot love, if you cannot even trust a woman, certainly you will be living in a kind of constant paranoia, fear. He could not marry a woman his whole life, because if you marry a woman then you will have to trust her. Then she will stay with you, then she will prepare your food, she will sleep with you, and you are unnecessarily becoming vulnerable. He certainly did marry a woman, but only before he committed suicide, three hours before. When he had already decided, "Now I am going to commit suicide," he married. Now there was no fear; what else could she do? He was already going to commit suicide, hence now it seemed logical to marry; there was no problem. What else could she do? At most she could poison him; he himself was going to poison himself. Now there was no need to be afraid: death was coming. He married just three hours before.

In the middle of the night a priest was awakened from his sleep, brought to the basement where he was staying. Half asleep, not understanding what was happening, somehow he managed the ceremony. No friends were present, no relatives were present, just a few guards. And after the marriage what did he do? Did he make love to the woman? No, they both committed suicide. That was the only thing that he did after marriage. Maybe he wanted somebody to follow him in death, so he got married.

Adolf Hitler may be an extreme case, but if you watch your own mind you will find that in each individual the same kind of doubt exists, more or less. Even if you live with a man or a woman for years, still the doubt persists there. You are always watching from the corner of your eye: "Who knows?"
This is a way to create hell for yourself.

Find at least one man in your life with whom you can be utterly open, and that will be your first lesson

of love and your first lesson of God and your first lesson of transcendence.
The man said, "Now I am having difficulty."

The Scotsman entered the parlor of the "painless" dentist, nursing an aching tooth. The doctor examined the tooth and then announced, "It is badly ulcerated. I am afraid it will have to come out, and it will be necessary to put you under an anesthetic to do it. "
"Anesthetic?" questioned the Scot.
"Yes -- gas, you know. It will simply put you to sleep for a few minutes, and in the meantime I will be able to extract the tooth without giving you any pain."
"Won't I be able to feel anything at all when I am under the influence?"
"No, nothing whatsoever."
The Scotsman thereupon pulled out his purse and began to count out some coins.
"Oh, never mind paying now," said the dentist. "Plenty of time for that once the tooth is out."
"I was not getting ready to pay you. I was just making sure how much money I had before you give me the gas."

That is the way people are living.
If you had come across this statement of Hafez, "If your teacher bids you stain your prayer carpet with wine, obey him," you would also have suspected, doubted. It goes against all your religious teachings. It goes against all your life experiences.
You have been told always to be on guard; that's why you are so tense, that's why people cannot relax. If you cannot trust you cannot relax, and if you cannot relax you cannot know the taste of life.

BAQI-BILLAH SAID, "DWELL APART FROM ME FOR SOME TIME AND I SHALL ILLUSTRATE THE MATTER FOR YOU."

Why did the Master say, "Dwell apart from me for some time... "? Because when you are close to a Master, many times you start having illusions of trust, because the very presence of the Master goes on changing your inner chemistry. His very presence is alchemical. You start trusting not because trust has arisen in you, but only because the Master is present there and his constant showering, his vibe, can give you the delusion that you trust him.
Many times I send my sannyasins far away, for months, for years, just to give them a real experience of where they are. Here, you are riding on a wave. Here, my presence, and the presence of thousands of other sannyasins, is creating an energy-field which can possess you, turn you, toss you, can create a dance in you, can bring a song to you. And naturally you will think this is your dance, this is your song, and it may not be. It may be just the impact, it may be just that you were caught by the momentum of the energy. It is good sometimes that the disciple go far away -- unless the Master decides otherwise.
So when sometimes I say to you " Go away to the West for a few months", don't feel offended, don't feel rejected. That may be a necessary step for you, a need of your being. You will come back enriched. You will come truer when you come back. You will know what is yours and what is not yours. And it is very good always to remember what is yours and what is just an impact of a great whirlpool of energy.
Baqi-Billah said, "Dwell apart from me for some time... " because if the Master had said something right then, there was every possibility that the disciple would have accepted it. He could not accept Hafez's statement because Hafez was not his Master. And Hafez was dead -- centuries divided him from Hafez. He knew nothing of Hafez; he had not tasted the wine of Hafez, Hafez was just scripture. But when his own Master, Baqi-Billah, was there, if the Master had said something he might have done it believing that he trusted. He may not have doubted -- although the doubt would be there deep in the unconscious.
The Master sends him away so that he becomes more normal, more real, more as he is; so the contact with the Master becomes loose, the impact of the Master fades away, wears down.

"DWELL APART FROM ME FOR SOME TIME AND I SHALL ILLUSTRATE THE MATTER FOR YOU."

And that is the way of the Sufis: they always illustrate. They are not interested much in answering

intellectually. Their whole effort is to create situations so those situations can illustrate things to you.

Just the other day somebody was saying that many doubts arise in him about me, my work, my people, the commune. I said, "It is natural, nothing to be worried about. Don't repress those doubts -- that is dangerous. Never repress those doubts. Watch, try to understand them, and don't be worried because if trust is there, if tacit trust is there, then it is capable of transforming doubts also in its favor. It can use doubts also as steps. It can make doubts serve trust. "

It is not a question of dropping doubts, it is a question of gaining more and more trust. Then the doubts can be transformed, can be used. And it is bound to be there, because this commune is a situation. You go on thinking of it as an ashramas other ashrams are. All other ashrams are made in such a way that they create trust in you, they are arranged in such a way that they fulfill your demands; but then your doubt will never be transformed, remember, because your doubt will never be provoked.

This is not an ordinary ashram like those you come across in India. They fulfill all your expectations. They are perfectly aware of how you will trust them. This is just a totally different phenomenon that is happening here. I know all your expectations, and I do exactly the opposite. And this is going to happen continuously, more and more. The more people will be coming here, the more I will destroy all kinds of expectations. Whatsoever you demand is not going to be fulfilled, so that your doubt remains on the surface: you have to do something about it. If it moves into the unconscious, you forget about it. It is dangerous; it will remain forever.

For example, you would like me to live in poverty. I can live in poverty very easily, there would be no problem in it. My whole life consists of sitting in my room. If the prime minister of India decides to put me in a jail, there would be no difference, it would be the same.

You would like this ashram to function according to your ideas...

Just the other day one German sannyasin was saying, "My girlfriend was to come, but she is put-off because of your car. That's why she has not come. " I am so grateful to her I Now, I can have a third-rate Indian car and that will not put you off, but it will put you on, and you will feel very, very great. In fact, I can come just walking because I don't need the car at all! It is just a question of two minutes' walk. I never go out, you know. The car is not needed.

So why is the car there? And why the costliest? Just to put your girlfriends off. I am tired of your girlfriends I It is very good of her that she has not come.

Just think, if I were sitting in poverty, in rags, and in an Indian kind of dirtiness, your girlfriend would have thought, "Oh, here is the real Master," and she would have believed -- but she would have believed in her own mind, not in me. She would have believed in her own expectations, not in me. I would have been secondary. Her expectations are fulfilled: that's why she believes. She believes in herself, not in me.

I am going to flout all your expectations, and only then if you believe in me, do you believe. Then the trust is real.

AFTER A CONSIDERABLE PERIOD OF TIME, THE DISCIPLE RECEIVED A LETTER FROM THE SAGE. IT SAID, "TAKE ALL THE MONEY YOU HAVE AND GIVE IT TO THE GATE-KEEPER OF ANY BROTHEL."

Now what kind of advice is this? Just think of yourself, if I gave you something like this... and I go on giving something like this.

THE DISCIPLE WAS SHOCKED....

And naturally. You cannot be angry with the disciple; that's how human beings are. They are always watching by the corner of their eye, they are always suspicious. Even if they believe, trust, it is only on the surface, only so far. They can go with you only to a certain extent, and then their mind starts refusing: "This is too much. I cannot go beyond it. What do you think of me? Am I a fool?"

THE DISCIPLE WAS SHOCKED....

And when you are shocked, you think, naturally, that something is wrong with the Master. This is sheer unintelligence, because the Master may deliberately be shocking you. The shock may be a shock-treatment. You can ask the psychiatrists, who are slowly, slowly being known as "shockiatrists" -- they have started giving electric shocks to people, insulin shocks to people. But the Master may have known it all along, that at some time a real shock is very good to the system. It shakes you alive, it helps you come to your senses, it gives you vitality, it makes you again alert.

THE DISCIPLE WAS SHOCKED, AND FOR A TIME THOUGHT THAT THE MASTER MUST BE A FRAUD.

And you have to understand the disciple -- because he is you! He is the quintessence of all so-called disciples in the world. Suspicion has arisen: "Now this Master seems to be a fraud. He must be having some illicit relationship with some brothel, now I have to pay. This is very tricky! What kind of order is this? And with no explanation attached to it. "

The Master never gives explanations. The Master simply gives you an order, and it has to be done. If you ask for the explanation you have missed the opportunity, because explanations can be given but they only satisfy your reason. And if your reason is satisfied and then you do something, it is not trust. It does not help your trust to grow.

McGinnis was dying. The lawyer came to make his will, and his wife, Bridget McGinnis, saw to it that she sat in on this important ceremonial.
"State your debts as quickly as possible." said the man of law.
"Tim Reilly owes me forty dollars," moaned the sick man.
"Good," said the prospective widow.
"Sean O'Neill owes me thirty-seven dollars."
"Sensible to the last," beamed the wife.
"To Michael Callahan I owe two hundred dollars."
"Blessed Mother of God! Hear the man rave!"

Now the thing has changed. When it goes with you it is profitable to you. When it is fulfilling your expectations it's perfectly good, "Sensible to the last." But now? -- "Blessed Mother of God I Hear the man rave! "... the man is mad. If you have to pay two hundred dollars to somebody, then the man is utterly mad. This is the way mind functions, and the mind thinks that this is the intelligent way.

The wedding ceremony was going on when finally the minister asked the bride, "Will you obey your husband?" "Do you think I am a fool?"

This is becoming more and more a settled attitude in the world. That's why religion has evaporated. It has become a settled thing in the minds of people that to believe is to be a fool, to trust is to be stupid; not to trust and to doubt continuously is the way of intelligence. It is not.

Yes, if you are in scientific research work, doubt is intelligent, but if you are inquiring within your consciousness, then trust is intelligent. Intelligence knows what method is needed, and where. Intelligence never messes around with different methods which are useful in different directions. Intelligence knows what to do in a certain situation -- when to use your eyes and when to use your ears, and when to use your doubt and when to use your trust.

THE DISCIPLE WAS SHOCKED, AND FOR A TIME THOUGHT THAT THE MASTER MUST BE A FRAUD. AFTER WRESTLING WITH HIMSELF FOR DAYS, HOWEVER, HE WENT TO THE NEAREST HOUSE OF ILLFAME AND PRESENTED THE MAN AT THE DOOR WITH ALL THE MONEY WHICH HE HAD.

Yes, there were many doubts, but still deep down there was some trust. That's why the Master had sent him away -- to struggle on his own -- because if he could find some tacit trust somewhere inside himself, he will have found the rock on which the temple of life can be built. Had he been in the presence of the Master, he would have immediately said "Yes, sir." He would have gone and given the money, but that would not

have been of much help. It would have been superficial, and the doubt would have remained and would have come in some way or other -- and with vengeance.

It always happens. If I say to you to do something and you do it because trust is required -- that's why you do it -- and the doubt is there but you keep it repressed, then sooner or later it will start coming, in different ways. It will start finding new outlets. It will poison you.

Trust is good *if* it comes without repressing doubts, if it gives doubts full expression and then surfaces, if it gives doubts all opportunities and, then too, ultimately wins over. That was the device of sending the disciple far away for a long time.

THE DISCIPLE WAS SHOCKED, AND FOR A TIME THOUGHT THAT THE MASTER MUST BE A FRAUD.
... AFTER WRESTLING WITH HIMSELF FOR DAYS...

That wrestling is of importance. Now he was divided. A part of him was saying "How can the Master be a fraud?" He has known him, he has been in intimate closeness with the Master, he has seen the man with his own eyes, he has felt his life, his light, he understands what he is. A part of his heart goes on saying "Trust", but the whole mind, the outward-going mind, creates a thousand and one doubts.

The struggle is between the mind and the heart, the outgoing energy and the ingoing energy. The struggle is between exhalation and inhalation. And it is good to go through this turmoil.

The groups that I give to you are really devices to go through this turmoil: they create a thousand and one situations in which trust is needed. And naturally all kinds of doubts arise, and you have to wrestle and you have to fight your way out of the mess. If you can fight your way out of it, if you can go through and through and come out of it intact, something tremendously valuable has been achieved. So the purpose of the same groups in the West is different; the purpose here is totally different.

The purpose in the West is somehow to help you to become a little more mature about your life, a little more accepting of your life, to make you a little more alert so that you can function in a better way, so that you don't go unnecessarily into neurotic patterns. The purpose of these same groups in the West is psychological.

Here it is not only psychological. Yes, it is that, but more is implied: it is spiritual. The psychological purpose is only minor; the spiritual purpose is major. The spiritual purpose is to bring your whole turmoil to the surface. All your doubts, all possible doubts that you may have carried for many lives have to be brought to the surface, because only from the surface can they evaporate and disappear. They have to be brought out of the basement, out of your conscious, unconscious, collective unconscious. From every level of your being they have to be brought to the surface where you can encounter them.

And it is not only a question of becoming a little more mature, a little more accepting, a little less neurotic, a little more normal, no: the purpose is to help you to grow into trust. That is not the purpose in the West.

God is not the purpose of all the humanistic psychotherapy groups in the West. God is the purpose here.

That's why sometimes it happens that when a therapist from the West comes, if he is very arrogant, egoistic, and if he thinks that he knows all about these groups, he is not much benefited, because he does not know that we are using these groups as a means to some faraway end.

That's what happened to Geet Govind. When he came from Esalen and participated in one group, he became very much annoyed, angry. But he was cowardly too. He didn't say anything to me; he should have said something. If he had any guts he should have said to me, "This is not the way to run the groups." He didn't say a thing, he simply escaped. And now he is trying to create anti-propaganda against me in Esalen.

Here he was crying and weeping in front of me, tears were rolling down from his eyes, and now he is trying to create propaganda against me there. What has happened?

He had come with his fixed ideas -- that "This is the way an encounter group should be" -- unaware that here things are being done in a different way, for a different purpose. If he had asked me, things would have been clear to him, but he was not even courageous enough to ask that. He simply escaped.

Now just the other day, Amit Prem received a letter from Esalen. Amit Prem runs a few therapy groups there in Esalen, and he introduces my methods, meditations, my ideas, my ways, into his groups. Now he has received a letter that "Rajneesh has to be totally dropped; only then will you be allowed to run groups here. You will have to restructure your groups and their methods." This is happening to a few others too.

Whenever you come with a fixed idea, whoever you are, you are going to get into trouble with me. You

are going to get into confusion here. You will have to be very very available, understanding. You will have to put your expectations aside.

Sometimes the same methods are used, but for a different purpose. Here the whole purpose of all the therapy groups is not only psychological. I am not interested much in your psychology. If I have to work on it, it is only because you are stuck there. My whole interest is in your spirituality.

I work on your psychology so that you can be freed from the entanglements of your mind and you can become available to higher flights of spirit. I am not interested in the rocks, but I have to do something because rocks are hanging around your neck and they have to be dropped. Only then can you open your wings... and the flight from the alone to the alone can start.

Geet Govind just missed the whole point. And now, the way he is behaving, he himself is closing the door to his ever coming back to me. I am available and will remain available. I see some potential in the man, something is possible in him, but he is missing an opportunity just for having been here for a few days without understanding anything, without talking at all to me. And I had asked him thrice, "How are you feeling?" because I continuously had the feeling that his crying and weeping was superficial, that the surrender that he showed towards me was only on the surface, deep down he has a very egoistic attitude; sooner or later he would take revenge.

And that's what he is doing now -- now he is taking revenge. Now he must be feeling very guilty that he cried and wept and touched my feet. Now he has to do something to satisfy his ego that all that was wrong, that "I was deluded", that "Forget all about it", that it was just an episode, that it doesn't matter much, that it doesn't mean much -- "This is my reality -- what I am doing now".

I feel sorry for the man. If he had been a little more open and vulnerable here, this duality would have dropped.

And this is my observation about him: that he needs crying, he needs surrender, not only from the surface but from the deepest core. But he didn't give an opportunity to me and to my people. We were trying to create the turmoil in him. He had to wrestle, but he escaped, and now he is wrestling there, alone. And it is not of much we.

... AFTER WRESTLING WITH HIMSELF FOR DAYS, HOWEVER, HE WENT TO THE NEAREST HOUSE OF ILL FAME AND PRESENTED THE MAN AT THE DOOR WITH ALL THE MONEY WHICH HE HAD.

Finally, the trust wins love. And when trust wins over without repressing the doubts, it has a truth in it.

"FOR SUCH A SUM OF MONEY," SAID THE DOORMAN, "I SHALL ALLOT YOU THE CHOICEST GEM OF OUR COLLECTION, AN UNTOUCHED WOMAN. "
AS SOON AS HE ENTERED THE ROOM, THE WOMAN THERE SAID, "I HAVE BEEN TRICKED INTO BEING IN THIS HOUSE, AND AM HELD HERE BY FORCE AND THREATS. IF YOUR SENSE OF JUSTICE IS STRONGER THAN YOUR REASON FOR COMING HERE, HELP ME TO ESCAPE."
THEN THE DISCIPLE KNEW THE MEANING OF THE POEM OF HAFEZ, "IF YOUR TEACHER BIDS YOU STAIN YOUR PRAYER CARPET WITH WINE, OBEY HIM."

Trust knows how to obey. Trust only knows obedience. And through obedience, the ego slowly, slowly disappears. The question is between ego and egolessness. The Master's whole function is how to help you to die as an ego, and all kinds of means and methods have to be used.

Remember it. Don't escape too early. Give a chance to this alchemical lab. All kinds of turmoils will be created, deliberately created. All kinds of doubts will be provoked, deliberately provoked. You will be given *absurd* orders to be fulfilled.

Don't escape like Geet Govind. He has missed an opportunity. He may not come across such opportunity for many lives. It is still not too late; he can come. My doors are always open.

But one has to remember it: don't come here to be supported in your ego and your expectations. Come here to die!

If you love me, I am going to kill you. And only when you are killed, one day, will you have the opportunity to kill me. And that day is the greatest day: when the Master and disciple both are killed -- then only that which is, is left. God is in the Master, God is in the disciple.

When the disciple and the Master have both disappeared, only God is left. And that is the goal of

Sufism, and that is the goal of all religions, and that is the goal for which we are working here.

The Secret

Chapter #16
Chapter title: Now, Something Beyond The Machine

26 October 1978 am in Buddha Hall

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The first question:

OSHO,
TO ME THE FUTURE OF THE EAST APPEARS BLEAK WHICHEVER WAY ONE LOOKS AT IT -- EITHER POVERTY AND STARVATION THROUGH FATALISM, OR WESTERNIZATION THROUGH CAPITALISM -- FOR IS IT NOT NECESSARY FOR THE EAST TO BECOME WEST BEFORE PEOPLE AGAIN BECOME INTERESTED IN THEIR INNER SEARCH? IS IT NOT NECESSARY FOR THE PEOPLE OF THE EAST TO BECOME MATERIALLY RICH BEFORE THEIR SPIRITUAL POVERTY AGAIN BECOMES EVIDENT?
BUT THE BURDEN OF THE WEST ALREADY LIES HEAVY ON THE WORLD: THE ATOMIC BOMB; VIOLENCE THROUGH FRUSTRATION; THE AUTO-MATIZATION OF THE SOUL; THE DESTRUCTION OF THE FORESTS AND THE POLLUTION OF THE AIR AND SEA SO THAT IT IS UNCERTAIN WHETHER THE ENVIRONMENT CAN MAINTAIN ITS DELICATE BALANCE. CAN THE WORLD SUPPORT ANOTHER WEST?

Ruparahi, the future only appears bleak, but it has always appeared so. This is not anything new. You can go as far back as possible in human history, to the very first moment of human beginnings when Adam and Eve were expelled from the garden of Eden, and you will find the future has always looked bleak. Just think of Adam and Eve being thrown out of the garden of God and the doors being slammed behind them. How was the future? It must have appeared very bleak. All that they had known was being taken away. Their security, their safety, their world, everything was being taken away. What future hope was there? Only darkness, death. It must have been frightening.

And this is not only a parable: each time a child is born the future looks bleak, because again the womb -- the safe secure environment of the womb -- is taken away from the child, and the helpless child is expelled. What do you think about the child? Psychoanalysts say that the greatest trauma is the birth trauma, and the person suffers it his whole life. The word "trauma" comes from a root which means "wound". The birth trauma is the greatest wound; it is very rare to find a person whose birth trauma is healed.

It heals only when a person becomes enlightened, because when a person becomes enlightened he is again in the eternal womb of God; otherwise the wound goes on and on hurting.

Your whole life you try to hide that wound, but by hiding it it cannot disappear. Each child being born, coming out of the birth canal, must be feeling the future is bleak; and each age has felt it. Because the future is unknown, that's why it looks bleak.

This is not something new that modern man is feeling; it is as ancient as man. You can go to the ancient-most records and it is always said in every ancient scripture, "The future is bleak." And the

corollary to it is that the past was golden. "The future is bleak." The past was good -- *satyug*, the Age of Truth; and the future, *kalyug* -- the Age of Death and Darkness.

This attitude is somewhere deep in your mind; it has nothing to do with time and the realities surrounding you. And you have to drop this pessimistic attitude, Ruparahi. It all depends on your approach.

For example, it is so simple to say that "the burden of the West already lies heavy on the world: the atomic bomb," and nobody will argue against you, it looks so obvious. But I would like to tell you to think again, reconsider. In fact, it is the atom bomb which has made wars impossible. Now there can be no world war.

In the past we could have continued wars because our wars were so inefficient, there was no danger. That's why, down the ages, in three thousand years we have fought five thousand wars. There was no problem; it was just a game. And the male egoistic mind has enjoyed it very much, it has needed it very much. And wars would have continued if there was no atom bomb. The atom bomb is the end of war.

The future is not bleak. The very existence of the atom bomb means, now, if you decide for war, it will be universal suicide. Who is ready to take that risk? Nobody can win and everybody will die. Nobody can be the winner; then what is the point of the game?

War is significant if somebody can win and somebody is defeated. War becomes absurd if nobody can win and both are destroyed. It is only because of the existence of the atom bomb that Russia and America are prevented from war; otherwise there seems to be no other possibility except war. Both are ready, absolutely ready, but the atom bomb is making it impossible.

It is ridiculous now to go to war. If both parties are going to be destroyed, then what is the point? The atom bomb has made war pointless.

When I think about the atom bomb I see great hope. I am not a pessimist at all. I believe things are going to be better every day, better and better. You will be surprised, but this is so simple if you understand.

It is because of the atom bomb that war has become total. Up to now it was a partial thing -- a few people will die -- but now the whole earth will die. We have attained to superkill. We have so many bombs ready that we can kill each person one thousand times, we can destroy one thousand earths like this. This earth is small now before our destructive powers; compared to our destructive powers this earth is nothing.

Now who is going to take this risk, and for what? You will not be there to gloat over your victory -- nobody will be there.

War is not going to happen. The Third World War is not going to happen, and it will not be because of Buddha and Christ and their teachings of non-violence and love, no! It will be because of the atom bomb. Because death is absolute now, suicide will be complete. Not only will man be destroyed, but birds, animals, trees, all life will be destroyed on earth.

This is the only possibility of dropping war forever. We have become too efficient in killing; now killing can be allowed no more. Think this way and you will be surprised -- then the future is bleak no more.

You say, "... violence through frustration." That's true. Whenever one feels frustrated... and the world is feeling frustrated, particularly the West. Frustration comes as a shadow of success. In the East there is no frustration because there is no success, so the shadow is missing. In the West there is great frustration because the success has come; all that man ever needed is available, and there is no content ment. Success has failed -- that's the frustration.

But that's also the point of sannyas, meditation, religion. Yes, you can become frustrated and you can become violent because all that you have hoped for has failed -- you have succeeded, and nothing has succeeded -- great frustration arises in you -- you can become murderous, you can become suicidal. But the other possibility is also there, you can start thinking in a totally new way: that success cannot be in the outer world, that success has to be something inner, that you were rushing in a wrong direction. Your direction was wrong; that's why you have failed.

In the West, because of frustration, people are becoming more and more interested in meditation, prayer, contemplation. That too is part of the same frustration. My own observation is a person becomes a meditator only when there are only two possibilities: suicide or transformation.

When in the outside world there seems to be only suicide and nothing else, then one turns in. Only at that point, at that peak of frustration, does one turn in. The turning in cannot happen in a lukewarm person; it happens only when things are really hot and there is no way outside anymore, all ways have been proved false. When you have been frustrated totally by the outside world and all exterior journeys, when all extroversion seems meaningless, only then does the desire, the longing for an inner pilgrimage open up.

It has always been so. It is only at the extremes, when life faces a crisis, that transformations happen.

Water evaporates at a hundred degrees; that much heat is needed. The West has created that much heat of frustration. A few people will become violent, a few people will become murderous, a few people will become suicidal, but the major part of humanity will start turning in.

You say, "... the automatization of the soul." Industrialization and the growth of technology has not made man automatic, has not made man a machine. Man has always been a machine. Industrialization has only revealed the truth. It is a great revelation. Man has always lived in slavery, but the slavery was not so apparent, was not so penetrating; there was always an illusion of freedom.

The mechanization of all that you are surrounded with has made you aware that you are also nothing but a machine. You have always been that. Buddhas have always been telling you that you exist unconsciously, that you exist like a robot, that you are not yet a man, but illusions persisted. The modern world has taken the last illusion from you, it has revealed the truth to you: that you are nothing but a machine efficient, inefficient, but a machine.

It had to be so because only when you live with machines, only then can you become aware of your machine-like existence. You had always lived with trees and animals and people, and it had always given you the false idea that there is freedom.

Freedom exists only when you are utterly conscious. Only a Buddha is free. Freedom is in Buddhahood; nobody else is free, nobody else can be free. But people can believe... it is a very consoling illusion. The modern world has taken your illusion away from you; and it is good because now a great desire to be free will arise, a great longing to attain to something beyond the machine.

For example, the computer has proved that howsoever efficient you are in your mind it does not make you really a man, because that can be done better by a computer than by your mind. Now the people who used to do beautiful mathematics will be offended because the computer can do it in a far better way. And the work of the computer is so fast that they say, if a problem will take seventy years of his whole life for a great mathematician to solve, working day in, day out, the computer can solve it within a second.

Now, what is the lesson to be learned? That the brain is nothing but a biocomputer. Without the computer it would never have been revealed to you that your brain is a computer. With the computer, now, the people who think they are great intellectuals, mathematicians, scientists, specialists, are all reduced to machines. It was not possible two thousand years before: there was no way to know that the mind functions as a machine, that the mind is nothing but a machine.

There is just one thing the computer cannot do. It can be logical, but it cannot be loving; it can be rational, but it cannot be meditative. A computer cannot meditate, a computer cannot love -- and that is the hope, and that is where man can still go beyond machines. You can love. Your love will be the decisive factor in the coming days -- not logic: the computer is perfectly logical, more logical than any Aristotle; not mathematics: the computer is more mathematical than any Albert Einstein.

The computer is going to solve all problems. The computer will solve every problem that scientists used to take years to solve. It can solve them within seconds. Sooner or later science will go into the hands of computers; the scientist will be needed only to operate the computer, that's all. The computer can do it far more quickly, far more efficiently, with less and less possibility of making any errors. This is something tremendously significant. It can make you very much frightened, it can give you the idea that there is nothing left, man is a machine; but it can also fill you with great hope that now the computer has revealed that the head is not man's *real* reality.

Now we have to search for the heart, because the computer has no heart. Only by searching for our heart, only by allowing our heart to dance and sing and love, will we be able to retain the glory and dignity of being man; otherwise it is gone.

The future looks bleak to you because you only see the darker side of the phenomenon. You are not aware of its lighter side. I see the dawn coming very close. Yes, the night is very dark, but the future is not bleak, not at all.

In fact, for the first time in human history millions of people will be able to become Buddhas. It was very rare to become a Buddha in the past because it was very rare to become aware of the mechanicalness of man. It needed great intelligence to be aware that man is a machine. But now it will not need any intelligence at all; it will be so obvious that man is a machine.

And you say, "... the destruction of the forests and the pollution of the air and sea so that it is uncertain whether the environment can maintain its delicate balance. Can the world support another West?" That is one of the most beautiful things about science and technology: it creates problems just to solve them. And the problem can only be solved when it has been created; then it becomes a challenge. Now the greatest

challenge before technology is how to maintain the balance of nature, how to maintain ecological harmony. It was never there before, it is a new problem.

For the first time the West is facing a new problem. We have lived on this earth for millions of years. Slowly, slowly we had been growing more and more expert technologically, but we had not yet been able to destroy the natural balance; we were yet a very small force on the earth. Now for the first time our energy is bigger, far bigger, than the earth's energy to keep its balance. This is a great phenomenon. Man has become so powerful that he can destroy the natural balance. But he will not destroy it, because to destroy the natural balance means he will be destroyed himself.

He will find new ways; and new ways are being found. The way to regain the delicate balance of nature is not by renouncing technology. It is not by becoming hippies, it is not by becoming Gandhians, no, not at all. The way to regain the balance of nature is through superior technology, higher technology, more technology. If technology can destroy the balance, why can't technology regain it? Anything that can be destroyed can be created.

And now it is almost feasible to float cities in the sky, in the air, in big, enormous balloons! There is no need for man to live on the earth. And it will be really beautiful -- floating cities in the air, and the green earth below you, huge forests again as the earth used to be before man started cutting forests. The earth can become the same again. You can come back to the earth for holidays.

It is possible now to float cities in the ocean, and that will be beautiful. It is possible now to make underground cities so the earth, its greenery, its beauty, is not destroyed. You can live in air-conditioned cities underneath the earth. You can come once in a while for your Sunday prayer to the earth, and go back. It is possible for man now to be transported to another planet. The moon may become our next colony, the moon may become our habitation.

The way is not by regressing; it is not possible to regress. Now man cannot live without electricity and man cannot live without all the comforts that technology has made available. And there is no need either -- it will become so poor a world. You don't know how man had lived in the past, always starving, always ill. You don't know how man had lived in the past; people have forgotten. You don't know how low the average age was in the past: if twenty children were born only two would survive. Life was very ugly.

And without machines there was slavery. It is only because of machines that slavery has disappeared from the earth. If more machines come then more of this slavery will disappear. Horses will be free again if more cars are there; oxen will be free again if more machines are there to do their work; animals can be free again.

Freedom was not possible without machines. If you drop machines man will again become slaves. There will be people who will start dominating and forcing. You see the pyramids? They look so beautiful, but each pyramid was made in such a way that millions of people died in making it. That was the only way to make it. All the beautiful palaces of the world, and the forts.... Much violence has happened, only then could they be made. The Great Wall of China -- millions of people died in making it. They were forced, generations of people were forced, to just make this China Wall. Now people go and see it, and they have completely forgotten that it represents a very ugly chapter of history.

For the first time electricity and technology have taken all the work; man need not do it. Technology can free man absolutely from work and the earth caul be playful for the first time. Luxury is possible for the first time. There is no need to go back.

That's why I am against the Gandhian approach towards life, utterly against. If Gandhi is believed, then the world will again become ugly, poor, dirty, ill. The way is ahead: one has to go to superior technology that can rearrange the balance. The earth can really become paradise.

I am all for science. My religion is not against science; my religion absorbs science in itself. I believe in a scientific world. And through science a great religion, a greater religion than ever, is going to happen to man, because when man will be really free to be playful and there will be no need to work, tremendous creativity will be released. People will paint, and people will play music, and people will dance, and people will write poems, and people will pray, and people will meditate. Their whole energy will be free to soar high.

Only a small part of humanity has been creative, because all the other people have been forced to do futile things which can be done by machines more easily and without any trouble to anybody. Millions of people are simply laboring their whole lives. Their whole lives consist only of perspiration, there is no inspiration. This is ugly, this should not be.

And this is possible only for the first time. Just think... the whole of humanity freed from the

imprisonment of labor, then the energy will start moving in new directions. People will become adventurers, explorers, scientists, musicians, poets, painters, dancers, meditators. They will have to because the energy will need some expression. Millions of people can bloom like Buddhas.

I am tremendously hopeful about the future.

You say, Ruparahi, "To me the future of the East appears bleak whichever way one looks at it. " It is not bleak. It can be bleak if stupidity wins over intelligence. If the old, rotten mind wins over intelligence -- then it is bleak. If Gandhi wins, then it is bleak. If Morarji Desai and people like him win, then it is bleak. But if I am heard and understood it is not bleak.

You say, "... either poverty and starvation through fatalism, or Westernization through capitalism." I am all for Westernization of the East, and I am all for capitalism too, because capitalism is the only natural system. Communism is a violent, enforced, artificial system. Capitalism is a natural growth; nobody has forced it on anybody, it has come on its own. It is part of human evolution. Capitalism is not like communism -- a few people trying to enforce a particular system, forcibly, on others. Capitalism has grown out of freedom. Capitalism is a natural phenomenon, and it fits perfectly well with human potentials.

I am *all* in favor of Adam Smith and *all* against Karl Marx.

Capitalism means laissez-faire. People should be free to do their own thing; no government should interfere with people's freedom. The government which governs the least is the best. That's what capitalism is. The interference of the state, nationalization of the industries, are all inhuman.

Communism can exist only in the climate of dictatorship. Communism cannot be democratic, socialism can never be democratic. No socialist can have the democratic mind, because socialism ar communism means to impose a particular system on people. How can you be democratic? It has to be forcibly imposed. The whole country has to be turned into a concentration camp.

Capitalism needs no enforcement from above. Capitalism is a democratic way of life. And capitalism is also very psychologically true, because no two persons are psychologically equal. The whole idea of equality is false, inhuman, untrue, unscientific. No two human beings are equal; people are unequal. In every possible way they are unequal. Their talents, their intelligence, their bodies, their health, their age, their beauty, their qualities -- everything is different No two individuals are alike or equal.

And it is good. The variety makes life rich; the variety gives people individuality, uniqueness.

Capitalism means freedom, it represents freedom. I am not against equal opportunities for all -- please, don't misunderstand me. Equal opportunities should be available to everybody, but for what? -- equal opportunities to grow to your unequal potentials, equal opportunities to be different, to be dissimilar, equal opportunities to be whatsoever you want to be.

Communism is an ugly phenomenon. It destroys human freedom in the name of equality. And the equality can never be managed, there is no possible way. Even in Soviet Russia there is no equality; only the classes have changed their labels. First there used to be the proletarians and the bourgeoisie; now there are the rulers and the ruled. And the distinctions are far greater than ever. And the whole country has fallen into a kind of dull state.

Communism makes people drab and dull, placid, because nobody feels the freedom to be himself, so joy disappears from life. Nobody feels any enthusiasm to work for others. That is unnatural, inhuman. How can you feel enthusiasm if you are working for the inhuman state, the machinery called the state? When you work for your children, your wife, there is enthusiasm. If you are working for your wife and you would like her to have a beautiful house, a small cottage in the hills, you are in great enthusiasm. You would like your children to be healthy; you are in great enthusiasm. Who cares for the state? For what?

The state is an abstraction; nobody can love the state. That's why in Russia and in China you will find people dragging, dull. Their intelligence has lost color, they are no more rainbows of life.

Communism -- in the beautiful name of equality -- destroys the most valuable thing: freedom. Freedom is the ultimate value. There is nothing higher than freedom, because it is through freedom that everything else becomes possible.

Capitalism is a higher value system than communism, and communism will always remain dictatorial because it is afraid, afraid because something inhuman has been imposed on human beings. The moment you withdraw the structure of dictatorship, people will start becoming unequal again. Just give five years to Soviet Russia, five years of democracy and you will see: again people are different; somebody has become rich and somebody has become poor and somebody has become famous and somebody has become something else. Just five years of democratic freedom, and fifty years of dictatorship will go down the drain; hence the fear. This is an unnatural imposition on people; it destroys their spirit.

I am all for capitalism. Capitalism is the system that produces capital. Communism is the system that reduces everybody to the lowest denominator. That is the only way to make people equal.

For example, if somebody here is seven feet tall -- there are a few Dutch sannyasins seven feet tall -- and somebody is just five: now if you want to make these people equal, what can be done? The five-foot tall person cannot be stretched to seven, but the seven-foot tall person can be cut to five. That's the only possible way.

Communism reduces people to the lowest denominator. People are not allowed to have higher intelligence, because that will make them unequal. They have to be reduced to the lowest intelligence.

Capitalism functions in a totally different way. It helps you to express, to manifest, to flower in your totality.

And I am not saying that there are not wrong things in capitalism. They are there -- but capitalism is not responsible for them. Human ignorance is responsible for them, human unconsciousness is responsible for them. Capitalism has many errors in it; it is not the perfect system. It is the most perfect in available systems, but it is not the perfect system, because man is not perfect. It simply reflects man, with all its illusions, with all human errors, with all human stupidities; but it reflects perfectly well.

Communism is against all that is good, valuable, all that takes you higher than humanity. Communism is an effort to live by bread alone. Bread is needed, but it is needed only so that you can pray, so that you can sing a song, so that you can fall in love, so that you can paint. Bread is needed, but only as a means. Communism has turned the means into the end.

I am in favor of the East being Westernized because Westernization means nothing but modernization. Forget the word "West". Westernization means modernization: more technology, more science, more industrialization; and higher technology so that we can save this earth and its delicate ecological balance. The East has to be modernized, and then the future is not bleak.

But the greatest problem is that the Eastern mind is against modernization. Their old traditions are great blocks. Their conditioning of the mind is such that they are committing suicide. And they think that they have great culture and great values and great ideas. And it is all rotten! And because of that rotten past, they cannot understand the modern explosion of great knowledge that can transform this earth into a real paradise.

These old patterns have to be destroyed. People ask me, particularly Indians, "What are you doing to help India to get out of its poverty?" That's actually what I am doing, because to me it is not only a question of going and distributing clothes to poor people; that is not going to help. It is not a question of distributing anything, it is not a question of charity; it is a question of changing their mind and their structure of thinking. But then the problem arises: they will be the most antagonistic to me. This is how life is paradoxical.

What I am saying can change the fate of the East, it can transform its whole ugliness into beauty, but the Eastern people will be the most against me because whatsoever I will say will go against their conditioning, their ideas -- settled ideas, of centuries. That's why you don't see many Indians here.

The Western mind immediately feels a deep affinity with me. It is because I am always in favor of the modern, of the new. The Western mind can understand me immediately, it feels a great alikeness, but the Eastern mind simply feels agitated. The moment the Eastern mind hears what I am saying he becomes annoyed, antagonistic; he starts defending himself.

He has become too attached to his mind, and his mind is the cause of all his problems. He wants to change those problems, but he clings to the mind. And that is not possible. First the mind has to be changed; only then will those problems disappear.

For example, the whole East suffers from repressed sexuality, great repression, but again and again they go on insisting that they have great ideas of celibacy, great ideas of character, morality. And those are the ideas which are making them repressed. Those are the ideas that are keeping them unflowing, because once your sexuality is repressed, your creativity is repressed, because sex energy is your creative energy. It is God's way of helping you becoming creative. Sex is creativity. The man who has repressed his sex will not be able to create anything; he will be stuck.

Now what to do with the East? If you tell them to become a little more loving, a little more sensuous, a little more sensate, they immediately are against you; they say, "Then why has Buddha said this, and Mahavira has said that? You are teaching materialism! "

I am simply teaching you totality. And let me say it to you, that Buddha's approach is *not* total, it is partial. But I can understand him, because if you are against me, now, twenty-five centuries after Buddha, if

Buddha had said these things that I am saying to you, how much would you have been against him? I can understand why he never told you about the total growth of human beings, why he had to remain partial. Even that was too much for the Indian people, and Buddhism was thrown out of the country even that was too much. If he had talked the way I am talking, you would have immediately killed him. It was not possible; the climate was not ready for him to talk to you in total terms.

I am taking the risk of talking to you in total terms -- and creating unnecessary troubles for myself! I can also go on teaching that old, stupid kind of spirituality, and the country will be very proud of me and they will worship me. But I am not interested in being worshiped, and I am not interested in India being proud of me. My whole interest is how to change this country's rotten mind, how to give it a new vision.
But they will be against me, although what I am doing is their only hope.

India needs to become modern, it needs to become more capitalistic, but the very word "capitalism" frightens people. They start thinking of me as if I am working for the C.I.A. Foolish people. The C.I.A. may be working for me, but why should I work for the C.I.A.? But their mind is settled. Whatsoever you do, go on talking about socialism and they feel good. So in India everybody talks about socialism. People who are not socialistic at all, they also talk about socialism because that's what brings votes.

I may be the only person in this whole country who has the guts to say that capitalism is the only right thing. I may be the only person in this country who has the guts to say that India *should* become more and more friendly with America and drop its policy of neutrality. That is all nonsense; that is not going to help India. It is only through American capital and American know-how and American technology that this country's problems can be solved.

And don't be worried, Ruparahi, that if we make this country industrialized, more technologized, that if more technology and industry is brought to the country, then the ecology will be destroyed. Don't be worried. Technology itself can find ways to overcome all those things.

Technology is the only potential means in the hands of man to transform the outer world. The outer world can be transformed totally. We can bring it to an even better ecological balance than nature itself, because nature's ways are very primitive and rudimentary. And what is man really? -- nature's highest growth. If man cannot bring a better balance, then who is going to bring it? Man is nature's highest peak; it is through man that nature can resettle its own problems.

I don't think that the future is bleak. The future is very hopeful, very bright. It has never been so before because for the first time man is coming closer and closer to a point where he can be freed from all work. Man for the first time can live in luxury, and to live in luxury is to be ready to move inwards, because then there is no hindrance on the outside. Then you can simply move inwards, you will have to move inwards: the outer journey is finished. All that can be attained in the outside world has been attained... now a new adventure.

What happened to Buddha can happen to the whole of humanity in the future. He lived in luxury -- he was the son of a king -- and because of that luxurious living he became aware. Because there was no problem on the outside, he could relapse into himself, he could find ways and means to enter inwards. He became interested in knowing "Who am I?" What happened to Buddha can happen to the whole of humanity if the whole of humanity becomes rich, outwardly rich. To be outwardly rich is the beginning of inward richness.

And I teach you a religion which implies science in it, and I teach you a religion which is sensate, sensuous. I teach you a religion which accepts the body, loves the body, respects the body. I teach you a religion which is earthly, earthy, which loves this beautiful earth, which is not against the earth. The earth has to be the base of your heavenly flight.

The second question:

MANY TIMES WHEN I SEE OUR FRIENDS HUGGING, KISSING PASSIONATELY, AND CARESSING EACH OTHER'S BODIES, I FEEL THAT IT IS THIS SIGHT WHICH OFFENDS INDIAN SOCIETY IN GENERAL AND CREATES GREAT MISUNDERSTANDINGS ABOUT YOU AND YOUR TEACHINGS. WITH THIS PARTICULAR TYPE OF BEHAVIOR, IF THE SOCIETY IS OFFENDED AND GREAT DIFFICULTIES ARE CREATED FOR THE WORLD OF OUR MASTER, WHY SHOULDN'T WE SIMPLY CORRECT OUR BEHAVIOR WHEN WE ARE IN SOCIETY, WHETHER IN INDIA, AMERICA, OR GERMANY?

Siddhartha, this is what I have been talking about: the rotten mind.

What is wrong in hugging a person you love, in kissing a person you love? Don't enforce your hug on anybody, that's true; then it is ugly -- and that's what the Indians go on doing. And my women sannyasins are aware of it.

If you are there in the marketplace, then Indians behave really in an ugly way. They will pinch your bottoms. Now, that is ugly. They will rub their bodies against your body. That is ugly. They will look at you as if they would like to eat you. That is ugly. They will look at you as if they would like to see how you are behind your clothes. That is ugly, but that is accepted, that is perfectly good.

If you love a person and you hold hands and you hug each other and you kiss each other, it should be nobody's business. Why should others feel offended? If they feel offended, then something is wrong with them. Maybe they are feeling jealous, but they cannot show their jealousy, so they become angry. Maybe they would also like to hug somebody, but they don't have the courage; they are afraid of the society. Hence they feel very angry at you. What they cannot do, they would not like anybody else to do either.

And, because they are so sexually repressed, whenever they see somebody hugging, kissing, holding hands, showering so much love on each other, their repressed sexuality starts surfacing. They become afraid of themselves.

They are not offended by your behavior; they are offended by their own unconscious tendencies because they suddenly start surfacing! All their repressed sexuality starts coming up, and they become frightened that, if it is allowed, they may do something. They are somehow controlling themselves. Now, here is a person who provokes them. Here are two persons in such a deep hug, they start losing control.

The Indian mind has lived in control, discipline, character. It is a hypocritical mind. On the surface is control, deep down there are ali kinds of things boiling. And when you provoke them they are offended -- not against you: they are offended by their own unconscious, but they are not aware of that at all. They throw the responsibility wholly on you, that you are doing something wrong.

And, Siddartha, although you are my sannyasin, still the Indian mind continues in you. It is a very deep-rooted thing, centuries and centuries of conditioning.

You say, "Many times when I see our friends hugging, kissing passionately, and caressing each other's bodies, I feel that it is this sight which offends Indian society in general and creates great misunderstandings about you and your teachings."

No, it is not creating any MISunderstanding. Exactly, precisely, this is my teaching! It is love that I teach. It is loving behavior that I teach. You are not going against me when you are doing it.

I would like the whole country to be in a hugging, kissing atmosphere. That climate is needed. People have forgotten how it feels to hug others' bodies. People have forgotten the warmth, the flow of energy that comes from the other's body. Indians have completely lost roots in their own bodies.

Even husbands and wives make love so quickly, so fast, that there is no hugging, caressing at all. It is done almost as if it is a sin, in secrecy, nobody should know about it. Indians live as if there is no sex in their life. This has become their patterned way of existence; now you are disrupting it. I would also like them to learn a few ways of how to be loving. Love is not obscene, but that's how they think: they think love is obscene.

If two persons are fighting on the road, no Indian thinks it is obscene. Even if they murder each other, nobody thinks it is obscene. In fact, the crowd will gather to watch what is happening and they will be very much thrilled. And if nothing happens, they will go away very sad, that "Nothing happened, and we waited so long." It was a kind of free entertainment. They are not offended. Even if knives are drawn, they are not offended. If blood flows, they are not offended; it is not obscene.

In Indian films, murder is allowed, suicide is allowed; kissing is not allowed. Just think and see the whole absurdity of it. Murder is allowed. Kissing is far more dangerous, far more dangerous than murder? What kind of valuation is this? Suicide is allowed. All kinds of sadistic, masochistic tortures are allowed, but kissing is not allowed. A certain distance has to be maintained between the lips -- six inches, I think. Lips should not come more than six inches closer; otherwise there will be an atomic explosion!

It is just a very repressive society.

There is no misunderstanding about me. I am very simple and plain. Whatsoever I say, I say, and I say it the way it is. I call a spade a spade. Then whatsoever happens, it's good. But I have decided to be utterly honest and truthful -- whatsoever the cost. So don't think that "great difficulties" are created for me. Nobody can create difficulties for me. But if I have to say the truth, difficulties are bound to be there.

And do you think if you stop kissing and hugging on the roads, streets, people will not have anything

against me? Then why were they against Jesus? His disciples were not kissing and hugging. Why did they crucify him? Why were they against Socrates? Why did they poison him? Why were they against Al Hillaj Mansur? Why did they kill him? These are excuses. Don't be deceived by the excuses that people find. If they cannot find this excuse, they will find another. And whatsoever I am saying is such -- it is explosive, it is dynamite.

In that way, you need not bother about what you do -- whatsoever you do is okay: even if you become absolute saints according to Indians, then too they will be against me because what I am saying and what I am trying to do is utter rebellion. It has never been done that way, it has never been spoken that way -- but people find excuses. If one excuse is dropped, they will find another.

The Western disciples have come only recently. Seven years before, you were not here, and people were against me as they are against me today. I only had Indian disciples, but still they were against me. So it is not you, it is I who is creating trouble for himself. You are not responsible at all. You are just an excuse, and they go on finding excuses, and my every statement can become an excuse.

In fact, your hugging and kissing and your caressing each other, embracing each other, has been a great help to me. Because of that they have forgotten everything else that I say! It is a protection. Now, I have even been seeing editorials written in which it is said that what Osho says is right; his disciples are wrong... and I am so grateful to you. If you were not here, I would be wrong! Now at least because of your behavior I am becoming prestigious, respectable.

Go on doing it. Soon they will throw the whole responsibility on you and I will be completely free of blame!

Even the Municipal Corporation of Poona has passed a resolution in which it is said that, " We are not against Osho's teachings -- his teachings are perfectly true and right -- but we are against the behavior of his disciples." So beautiful! I enjoy how stupid people can be. They cannot fight with me, they cannot argue with me, they feel impotent against me; now they are finding scapegoats, now they are finding other excuses.

Continue doing whatsoever you are doing. This is going to help my work.

And I am not here to compromise. Whether the difficulties are there or not, I am not here to compromise -- not an iota of compromise. Even if they make my life impossible here, that is perfectly okay, but no compromise.

And you say, "With this particular type of behavior, if the society is offended...." Society is going to be offended if we want to change the society, if we want to change the mind of the society. People don't leave their old minds easily. They have invested so much in it, how can they leave it so easily? They will be offended. And, Siddhartha, you ask me, "... why shouldn't we simply correct our behavior...?" Your behavior is already *correct*. And if they are suffering, they have to correct their minds. If they are suffering, that is their problem. They will have to reconsider.

I would like many more and many more sannyasins roaming around the country, hugging, kissing, loving. Make it a problem everywhere, so they have to understand that something has to be done. In the beginning they are always offended. Nobody wants to change. Even if it is for your benefit, nobody wants to change.

Love is a religious phenomenon, the greatest religious phenomenon there is. It is love that becomes prayer.

Sufis say... a great Master is reported to have said:

I must empty myself to others
in tears and in kisses, in hugs and smiles.
That is the way one becomes empty
and ready for God to enter in.

In a moment, when one is empty, suddenly all becomes full of God. When you kiss somebody with deep love, you are emptying yourself into the other. When you hug somebody ecstatically, you are pouring yourself into the other. This is the way of emptying yourself. And when you are utterly empty, God comes in. To be empty is to be in meditation.

The third question:

I AM A MARRIED MAN WITH THREE CHILDREN AND WITH ALL THE PROBLEMS OF A MARRIED MAN'S LIFE. MY WIFE IS CONSTANTLY AT MY THROAT. WE ARE TOGETHER ONLY FOR THE SAKE OF THE CHILDREN; OTHERWISE, EACH MOMENT IS A NIGHTMARE. IS THERE ANY CHANCE OF MY ESCAPING HELLFIRE? I HAVE HEARD OTHER GURUS SAY THAT ONLY CELIBATES GO TO HEAVEN. IS IT SO, OSHO?

I will tell you one story:

A man was arraigned before an Arkansas justice on a charge of obtaining money under false pretenses. The judge looked at him thoughtfully. "Your name is Jim Moore?"
"Yes, sir."
"You are charged with a crime that merits a long term in the penitentiary?"
"Yes, sir."
"You are guilty of that crime?"
The man squared his shoulders doggedly. "I am."
"You ask me for mercy?"
"No, sir."
The judge smiled grimly. "You have had a great deal of trouble within the last two years?"
"I have."
"You have often wished you were dead?"
"I have, please Your Honor."
"You wanted to steal enough money to take you far away from Arkansas?"
"You are right, Judge."
"If a man had stepped up and shot you as you entered the store, you would have said,'Thank you, sir'?"
"Why, yes, I would. But, Judge, how in the world did you find out so much about me?"
"Some time ago," said the Judge, with a solemn air, "I divorced my wife. Shortly afterwards you married her. The result is conclusive. I discharge you. Here, take this fifty dollar bill. You have suffered enough."

You need not be worried about hell. You have suffered enough. You are already in it. You can only go to heaven, because nothing else is left. Celibates may go to hell, but you cannot. You have suffered enough. Celibates may need a little taste of suffering, but not you.

In fact, there is no hell somewhere else and no heaven either. Hell is here, heaven is here. Hell and heaven are your ways of being. They are your ways of living. You can live in such a way that the whole life is a benediction.

But don't go on throwing the responsibility only on your wife. In the first place it is you who have chosen her. Why have you chosen such a wife who is constantly at your neck?

And do you think, if you are divorced, you will not again choose another woman of the same type? If you ask psychologists they will say you will again choose the same type of woman. You needed it; it is your own choice. You cannot live without misery. You think your wife is creating misery? It is because you wanted to live in misery -- that's why you have chosen this woman. You will again choose the same type of woman. You will only become attracted to the same type of woman, unless you drop your old mind completely.

Except our own minds, there is no other way to change or transform. You must be thinking that if you divorce this woman things will be good. You are wrong, you are utterly wrong. You don't know a thing about human psychology. You will get trapped again. You will search for a woman again; you will miss this woman very much. She will miss you, you will miss her. You will again find the same type of person; you will be attracted only to that kind of person. Watch your mind.

And then, she cannot only be at fault. You must be doing something to her too. It is your statement; I don't know her statement. It will be unfair to the poor woman if I accept your statement about her totally. You may be fifty percent right, but what about the other fifty percent? You must be supplying fuel to the fire.

And if life was so ugly, why have you given birth to three children? Who is responsible for that? Why have you brought three souls into the ugly world of your family, into the nightmare that you are living? Why? Can't you have any love for your children?

People go on reproducing without thinking at all of what they are doing. If your life is such a hell, at least you could have prevented your children from falling into the trap of your misery. You would have saved them! Now, those three children are being brought up by two persons like you and your wife. They will learn ways and means from you, and they will perpetuate you in the world. When you are gone, you will still be here in the world creating hell. Those children will perpetuate, they will keep the continuity of your stupid ways of living, miserable ways of living.

Now your boy will find a woman just like your wife -- who else? -- because he will know only this woman. He will love his mother, and whenever he falls in love with a woman, it simply means that woman reminds him of his mother. Now again the same game will be played. Maybe you have chosen your wife according to your mother; your father and your mother were playing the same game that you are playing, and your children will perpetuate the same structure and the same gestalt. That's how miseries persist.

At least you could have saved these three children's lives, and you could have saved the future of humanity, because the ripple that you have created will go on and on. Even when you are gone it will be there. Whatsoever you do abides. Whatsoever ripples you create in the ocean of life remain; you disappear. It is like throwing a stone in a silent lake: the stone falls deep into the lake, disappears, goes to the bottom and rests there, but the ripples that have been created, they go on spreading towards the shores. And the ocean of life knows no shores, so those waves go on and on, forever and forever.

At least you could have been a little more alert not to produce children.

And it is never late. Still life can be changed -- but don' t hope that your wife should change. That is the wrong approach. *You* change. Change radically. Stop doing things that you have always been doing. Start doing things that you have never done. Change radically, become a new person, and you will be surprised. When you become a new person, your wife becomes a new person. She will have to, to respond to you. In the beginning she will find it hard because it will be almost like living with another husband, but slowly, slowly she will see that if you can change, why can't she? Never hope that the other should change. In every relationship start the change from your side.

Life can still become a paradise; it is never too late. But great courage is needed to change. All that is really needed is a little more awareness. De-automatize your behavior; just watch what you have been doing up to now. You do the same thing, and the wife reacts in the same way. It has become a settled pattern.

Watch any husband and wife -- they are almost predictable. In the morning the husband will spread his newspaper and start reading, and the wife will say the same thing that she has been saying for years, and the husband will react in the same way. It has become almost structured, programmed.

Just small changes, and you will be surprised. Tomorrow, don't sit in your chair early in the morning and start reading your paper. Just start cleaning the house, and see what happens. Your wife will be wide-eyed, and she will not be able to believe what has happened to you. Smile when you see your wife, hug, and see how she is taken aback. You have never hugged her. Years have passed, and you have never looked into the poor woman's eyes.

Tonight, just sit in front of her, look into her eyes. She will think in the beginning that you have gone crazy, you have become a Rajneesh freak or something, but don't be worried. Just hold her hand and be ecstatic. If you cannot be, at least pretend. Be ecstatic. Sometimes it happens that if you start pretending, it starts happening! Just start smiling, for no reason at all, and watch. Your poor woman may have a heart attack!

You have not been holding her hand -- do you remember since how long? Have you ever taken her for a morning walk? Or when the moon is full, have you taken her for a walk in the night under the stars? She is also human, she also needs love.

But particularly people in India go on using women as if they are just servants. Their whole work consists of taking care of the children and the kitchen and the house, as if that's their whole life.

Have you respected your wife as a human being?

Then, if anger arises, it is natural. If she feels frustrated -- because her life is running out and she has not known any joy, she has not known any bliss, she has not known anything that can give meaning and significance to her life....

Have you just sat by her side sometimes, silently, just holding her hand, not saying a word, just feeling her, and letting her feel you? No, that is not done in India at all.

Wives and husbands have only one kind of communication: quarreling. I have been acquainted with thousands of Indian families, I have stayed with thousands of Indian families. While I was traveling all over the country I was staying with so many families that I have come to know almost all kinds of families, but

very rarely have I seen husbands and wives respectful to each other. Using each other, exploiting each other, reducing each other to things, but never respecting each other's divinity -- then this hell is created.

Don't think that only your wife is responsible. She may be, but that is not the point, because she has not asked the question. You have asked the question. Start changing your life. Give the poor woman a little feeling of significance. Give the little woman a little feeling that she is needed. Do you know the greatest need in life is to be needed? And unless a person feels that he or she is needed, his or her life remains meaningless, desert-like.

Laugh with her, listen to music together, go for a holiday in the Himalayas. Caress her body, because bodies start shrinking when nobody caresses them. Bodies start becoming ugly when nobody looks with appreciation. And then you think, "Why is my wife not beautiful?" You are not creating the climate in which beauty flowers, blooms.

If you love a person, the person immediately becomes beautiful! Love is such an alchemical process. Look at a person with loving eyes, and suddenly you will see his, her aura changing, the face becoming radiant, more blood coming to the face, eyes becoming more shiny, radiance, intelligence -- and like a miracle. Love is a miracle, love is magical.

It is not yet too late.

But our ways of thinking are utterly wrong. We have forgotten how to live a really human life -- warm, welcoming, sensate, sensuous. The words "sensuous" and "sensate" have become dirty words; particularly in India they are dirty words. I am using them knowing that people will be offended.

Become sensuous. The senses are as divine as anything else. The whole existence is divine.

And the last question:

BELOVED OSHO, THE OTHER DAY IN LECTURE,FOR THE FIRST TIME I HEARD YOUR SONG! IT WAS SO BEAUTIFUL. YOUR WORDS HAD NO MEANING, YOUR VOICE WAS SOFT MUSIC THAT SURROUNDED AND FILLED ME WITH SUCH JOY AND DELIGHT! WHAT A WONDERFUL SURPRISE!

Dhanya, that is the way to hear me. It is for the first time you have heard me. It is for the first time communion has happened and not only communication. Communication is through words, communion is through music. Communication is an intellectual process; communion is that of the heart, when two hearts meet and mingle and melt.

Dhanya, your name means "the blessed one". You are... you are blessed. This is the way to be with me. This is *adab* the way to be with a Master -- heart to heart, silence to silence, spirit to spirit.

When my words start disappearing and you start hearing the gaps between the words, when you start hearing the gaps between the lines, you will be full of great music. That is my real message.

The Secret

Chapter #17
Chapter title: Are You Willing To Be Made Nothing?

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THERE WERE TWO MEN OF GREAT RENOWN AS TEACHERS OF THE RIGHT PATH. IBN HALIM RELATES THAT HE WENT FIRST TO SEE ONE OF THEM, WHOSE NAME WAS PIR ARDESHIR OF QAZWIN.
HE SAID TO PIR ARDESHIR, "WILL YOU ADVISE ME AS TO WHAT TO DO AND WHAT NOT TO DO?"
THE PIR SAID, "YES, BUT I WILL GIVE YOU SUCH INSTRUCTIONS AS YOU WILL FIND VERY HARD TO CARRY OUT, SINCE THEY WILL GO AGAINST YOUR PREFERENCES, EVEN IF THESE PREFERENCES ARE SOMETIMES FOR HARDSHIP."
IBN HALIM SPENT SOME MONTHS WITH PIR ARDESHIR, AND FOUND THAT THE TEACHING WAS INDEED HARD FOR HIM. ALTHOUGH PIR ARDESHIR'S FORMER DISCIPLES WERE NOW FAMED THROUGHOUT THE WORLD AS ENLIGHTENED TEACHERS, HE COULD NOT STAND THE CHANGES, THE UNCERTAINTIES AND THE DISCIPLINES PLACED UPON HIM.
AT LENGTH HE APPLIED TO THE PIR FOR PERMISSION TO LEAVE, AND TRAVEL TO THE TEKKIA OF THE SECOND TEACHER, MURSHID AMALI.
HE ASKED THE MURSHID, "WOULD YOU PLACE UPON ME BURDENS WHICH I MIGHT FIND NEXT TO INTOLERABLE?"
AMALI REPLIED, "I WOULD NOT PLACE UPON YOU SUCH BURDENS."
IBN HALIM ASKED, "WILL YOU THEN ACCEPT ME AS A DISCIPLE?"
THE MURSHID ANSWERED, "NOT UNTIL YOU HAVE ASKED ME WHY MY TRAINING WOULD NOT BE SO ONEROUS AS THAT OF PIR ARDESHIR."
IBN HALIM ASKED, "WHY WOULD IT NOT BE SO ONEROUS?"
THE MURSHID TOLD HIM, "BECAUSE I WOULD NOT CARE FOR YOU AND YOUR REAL WELL-BEING LIKE ARDESHIR CARED FOR YOU. THEREFORE YOU MUST NOT NOW ASK ME TO ACCEPT YOU AS A DISCIPLE."

RELIGION IS AS SIMPLE AS THE FISH swimming in the ocean, but man has become very complicated. It is because of man's complexity that religion looks arduous. Religion cannot be arduous because it is our very nature. It is in our breathing, it is in our heartbeats, it circulates in our blood, it is our very marrow, our very soul. How can it be difficult? The very idea of difficulty arises because of a wrong notion.

We have been taught down the ages that religion is a faraway goal and the journey is uphill. In fact, religion is not a goal at all, and there is no journey uphill or downhill. There is no journey possible. Religion is where you are, religion is what you are, religion is your being -- there is nowhere to go. And those who go in search, they are moving farther and farther away from religion. To seek is to lose, to search is not to find.

Seeking becomes more and more difficult; the farther away you reach, the more difficult it becomes, the more frustrating -- because the more efforts you make to attain to God, the less is the possibility of attaining him.

God is already the case. God is the ocean, we are the fish. And there is no need for a fish to learn swimming.
I have beard...

Mulla Nasrudin was fishing on a lake. It was a private lake and fishing was absolutely prohibited. And just behind him there was a big board declaring in capital letters: "No fishing allowed. Trespassers will be prosecuted." But he was sitting on the bank, fishing.
The landlord came, caught him red-handed. He asked, "What are you doing?"
Mulla laughed. He said, "I was teaching this fish to swim."

No fish needs any teaching to swim. No man needs any religion whatsoever. All that is needed is to become simple. Drop your complexities, drop your unnecessary mind games. Be silent and still and you will find it at the very core of your being; it is waiting there, but it is a very still small voice. Your mind is creating so much noise; that's why you cannot hear it.
I have heard...

An Englishman and an Irishman were riding on top of a London bus, and the Englishman especially had

been annoyed by the confusion, the bustle, the raucous din from all sides. They came in sight of Westminster Abbey, and at this moment the chimes burst forth in a joyous melody.

The Englishman turned to his friend and said, "Isn't that sublime? It is glorious to hear those chimes pealing to heaven, and doesn't it lift one's thoughts higher and higher to the Creator of all things?"

Casey leaned over, hand to his ear. "Ye will have to speak a little louder, George."

"Those magnificent chimes, old top -- don't they imbue you with a feeling of reverence, of awe? Doesn't that golden tintinnabulation reawaken golden memories of a happy past?"

Casey leaned still closer, face still puzzled. "George, ye've gotter speak louder, I can't hear one word ye're saying. "

The Englishman almost shouted in the other's ears. "The chimes, old thing, the marvelous chimes! Right-o! Isn't that pealing melodious? Doesn't it take you back into the dim vistas of the past when the world was young, and man's springtime heart faced with a sweet young reverence the awful miracles of godhead?"

Casey stuck his mouth against the other man's ear and screamed, "I can't hear a damned word. Those damned bells are makin' such a hell of a racket! I can't hear me own self, drat'em!"

The bell is ringing in you. You are the temple, and the bell is continuously ringing in you -- it is your life -- but there is so much noise. The mind has become a marketplace. You have lost all contact with yourself; that's why you have lost contact with God. It is not that you have to search for God. Where are you going to search for him? In what direction? You don't have any address. You don't know his form, his name. Even if you come across him you will not be able to recognize him, so please don't start any journey towards God. That is utterly doomed from the very beginning.

On the contrary, move inwards, become more silent, become more relaxed, and suddenly one day you will start hearing those beautiful chimes ringing in you. You will start hearing that still, small voice. It is there, you have never lost it for a single moment. It cannot be lost.

That's why all the great seers of the world have insisted that God is your nature. God is within you, his kingdom is within you. There is no need to seek and search.

Then what is needed? -- to fall into silence, to fall into a harmonious, a melodious state of being; to be a no-mind.

That's what Sufis go on doing: dancing, singing, hugging each other, kissing each other. They are pouring themselves into each other, creating an energy-field in which silence easily surfaces. And in silence, God is found. Silence is his face. In the inner music God is found; music is his name. In an utterly lost state, when you are drunk, when you are not left at all, he is found. When you are not, he is. The seeker is too much; that's why he goes on missing.

It is said about the great Sufi mystic, Bayazid, that when Bayazid reached the station of nearness he heard a voice which ordered him, "Ask for something!"

The state of nearness is the state when you are falling silent, when voices in your head are disappearing, evaporating, when thoughts are leaving you, deserting you; when you are feeling utterly alone, not even shadows of the others are present; when you are just on the verge of disappearing. That is called the "station of nearness".

When Bayazid reached the station of nearness he heard a voice which ordered him, "Ask for something!"

"I have no desire," he replied.

But the voice insisted. It said, "You ask for something!"

Again he said, "But there is nothing to ask because I have no desire. "

But again the voice repeated, "Ask for something!"

Bayazid answered, "Then I want only Thee!"

The voice then said, "So long as even an atom of the existence of Bayazid remains, this is impossible."

Bayazid missed. He was just on the verge. He started asking. He came back -- because with the desire you are back, with the desire the mind is back. Even if the desire is for God, that doesn't matter. You would have thought that this was beautiful, that Bayazid desired God. But desire is desire; what you desire is irrelevant. Desire brings the desiring mind back. Bayazid had again entered into the marketplace, that station of nearness was lost. The moment he said, "I want only Thee," he was there. Again the I had gathered, and when there is I, it creates thou. When there is I it creates duality, and all is lost in duality. When there is no I, then there is non-duality.

Then you are one with existence, utterly one. Then you are nothing but a pulsation of existence itself, just a ripple in the lake of this infinite consciousness.

The moment he said, "I want only Thee," the voice then said, "So long as even an atom of the existence of Bayazid remains, this is impossible."

Man has to disappear for God to be. All that is needed is this simple phenomenon of disappearance. But because we don't want to disappear, then the whole approach becomes very arduous. Then we start playing games: on the one hand we want God, and on the other hand we want to protect ourselves.

Again it is said of Bayazid that once he was walking along a road with his disciples when they came upon a severed head lying on the way. Upon its forehead was written this tremendously important sutra from the Koran: He loseth both the world and the hereafter.

Bayazid picked up the head and kissed it. When his disciples asked who he was, who this man was, he answered, "This is the head of a Sufi dervish who gave up both worlds for God. I have not yet been able to do it. I had reached to the point where it could have happened, but I missed."

On the severed head these words from the Koran were written: He loseth both the world and the hereafter. One has to lose all, only then is God gained.

The people who are searching for God, the people who are searching for enlightenment, nirvana, moksha, or any other name, will go on missing; and their lives will become more and more complicated, and the journey will become harder and harder.

But Bayazid had taken a lesson from his first experience. Soon he was again at the station of nearness. Again it was asked, "Bayazid, ask something!" This time he did not even bother to say that "I have nothing to ask" -- because even if you say that you have nothing to ask, you are. He simply sat there in utter silence. Again and again the voice provoked him, tempted him, "Ask something, Bayazid!" but there was no answer from Bayazid. Thrice it was repeated, "Bayazid, ask something!" And this voice was God's voice, this was disrespectful! When God himself is telling you to ask, ask! But Bayazid was not there, there was nobody; so how to be respectful or disrespectful?

This is what Sufis call *adab*: the way of being in the presence of a Master, and ultimately, the way of being in the presence of God.

There was no Bayazid, so even this provocation, "Ask, Bayazid! This is disrespectful towards God. I am God myself, asking you to ask something. I am happy with you. I am here to give you all that you want, all that you ask. Even if you ask me, I am ready to give myself to you."

But this time there was nobody, the silence remained undisturbed. There was no response from Bayazid. And he took the ultimate jump, it happened -- he became God. This is the way one becomes a God, this is the way one attains.

It is said:

"Who are you?" somebody asked Bayazid.

He said, "I lost him years ago. The more I seek him, the less I find."

"Who are you?" the person asked again.

Bayazid said, "There is nothing under my cloak but Allah. Except God, there is nobody within me, so the question 'who are you?' is meaningless. I am not, God is. And God is always blissful. God is blissfulness, so the question is irrelevant. There is nobody, nothing under my cloak, except Allah."

God is not there to be found somewhere else -- in Kaaba, in Kailash, in Girnar, in Jerusalem. God has to be found under your cloak. And the reality is this: that there is nobody except God within you. But you have not turned upon yourself, your eyes are fixed at distant goals. Your eyes are roaming there somewhere in the future; and God is here, and you are not here. Hence the meeting is difficult. Otherwise there is no difficulty at all.

Sufism is the path of intense love, passionate love. As Bayazid has said, "The duration of Bayazid's life of asceticism was only three days. On the first day he renounced the world, on the second day he renounced the other world, and on the last day he renounced himself. "

There are only three steps. The first step: becoming aware that this world is nothing but games, becoming aware that this world is nothing but our projections; and the second step, becoming aware that the other world, heaven, paradise, is also nothing but our unfulfilled dreams, our unfulfilled desires projected in

time, in the future; and the third step, when this world is dropped and that world is dropped, then all that is left is you. Then all that is left is the faculty of projection, the mind, the ego. And the third step consists of dropping the ego. And suddenly you are back home. Suddenly nothing is needed any more, all is available. And then one starts laughing, because this had always been so -- all had always been available. Just because we were searching and searching, and we were in such a frantic search that We never looked within; We never looked at the treasure that we are already carrying, we became too much obsessed with the outside world; we forgot the language of the inner, we forgot that there is an interior in us and that interiority is God.
Meditate over these beautiful lines of D.H. Lawrence:

Are you willing to be sponged out,
Erased, cancelled, made nothing?
Are you willing to be made nothing,
Dipped into oblivion?
If not, you will never really change.

The phoenix renews her youth
Only when she is burnt, burnt alive,
Burnt down to hot and flocculent ash.

The myth, the beautiful myth of the phoenix, the bird who becomes alive only through death, who renews itself by burning itself, utterly burning itself, whose death becomes resurrection... The myth of the phoenix bird is the myth of all the awakened people.

Jesus is another representation of the same myth: crucifixion and resurrection.

Bayazid says, "I am gone, I am no more." This is death. But out of this death something deathless arrives, is found. But people are cunning: they would like to have God also. Just as they have a good bank balance, they would like God also to be in their fist. They would like God to be their possession so that they can brag about and claim that "I know God." But that ego will not allow them.

God cannot be possessed. God is not a property. You cannot own God. God is a love affair; you can only dissolve into him. And remember again: the dissolution is not into some thou, the dissolution is simply a let-go into your own being. When you disappear into your own being and there is no Center left which can say "I", you have known what God is.

Man is like an ice cube, frozen. God is nothing but the melting of the ice cube. Then you lose your solidity, you become fluid. Then you lose your stagnancy and you become flowing. That flow, yes, that flow is another name for God. Life is another name for God.

By creating the temples and the mosques and the churches we have deceived people. We have given them a wrong notion of God, as if God is something separate from life. It is not so. And it is because of this mis-education that has been perpetuated for centuries, because of this wrong conditioning, that whenever people think of God they think of a statue, a temple, a holy place; they never think of themselves.

Standing before a mirror, looking into your own eyes reflected in the mirror, has the idea ever arisen in you that this is God? No, your priests have destroyed that possibility. And this is the real phenomenon: to recognize God as your own being, pulsating in you, in the very beat of your heart.

So the first thing I would like to say to you: God is not difficult to find. The difficulty consists in losing yourself. And this is the statement not of one enlightened person, this is the statement of all the enlightened people of the world. They may have been born in India, in China, in Japan, in Israel, or anywhere else -- about this they all agree.

Rumi says: "In a court of justice requiring several witnesses to prove guilt, a prosecutor brought a few Sufis to bear witness with regard to a certain crime. The judge, however, refused to accept the testimony on the grounds that the prosecutor had only one witness, a thousand Sufis being the same as one."

That's a beautiful story Rumi relates: that the judge refused to accept because many witnesses were needed. Many witnesses were produced but they were all Sufis, so the judge said, "One Sufi or many Sufis does not make much difference, because whatsoever one Sufi says will be said by all the Sufis. So you can bring ten thousand Sufis; it counts only as one. "

That's a beautiful story. Buddha, Christ, Krishna, Lao Tzu, Mohammed, Bahaudin, Bayazid... they are not saying different things... maybe in different ways, but not different things. They are witness to a single

truth, and the truth is that the kingdom of God is within you.

This story...

THERE WERE TWO MEN OF GREAT RENOWN AS TEACHERS OF THE RIGHT PATH. IBN HALIM RELATES THAT HE WENT FIRST TO SEE ONE OF THEM, WHOSE NAME WAS PIR ARDESHIR OF QAZWIN.

Each word has to be tasted slowly so it melts on your tongue, so you can digest it and its beauty.

THERE WERE TWO MEN OF GREAT RENOWN AS TEACHERS OF THE RIGHT PATH....

What is the *right* path? You will be surprised to know -- right path means no path. All paths are wrong, because a path is needed if there is a distance between you and your goal. The path is relevant only when there is distance. But there is no distance between you and God, so there is no need of any path. No path is the right path.

It will look paradoxical, but nothing can be done about it -- existence is paradoxical. All paths are wrong paths, because a path will take you farther away. You are not to go anywhere, hence no path is required.

And you are being taught so many paths, and the people who teach you paths look very logical. It appeals to your mind. Naturally you think, "We don't know God, We don't know where he is, so a path is needed. We don't know where God is so unless a path is given to us how are we ever going to reach?" But you are completely oblivious to the fact that God is not there but here, not then but now, that God is not the sought but the seeker. So any path is going to take you astray, any path will misguide you.

The teachers who give you paths are pseudo-teachers; they are dangerous people. They have created much chaos in the world, but they are very logical and they appeal to your ordinary mind.

The real teacher is one who takes all paths away. The real teacher is one who takes all teachings away. The real teacher is one who unburdens you, who destroys all your knowledge and makes you again ignorant, innocent, like a child. The real teacher is very destructive. When all knowledge is taken away, all paths withdrawn, you don't know a thing, you are left in your ignorance, naked, nowhere to hide, suddenly the great explosion happens. It always happens in innocence.

That's why Jesus goes on saying, "Unless you are like small children you will not enter into my kingdom of God."

The real teacher makes you like small babes. The real teacher does not teach you information. The real teacher does not inform, he transforms. He does not convey doctrines and dogmas; on the contrary, he takes a sword and cuts your very head. He makes you headless.

So what is the right path? "Right path" means no path. But if somebody teaches no path, teaches no teaching, very few people are going to go to him, because it will look so illogical. Only people of great understanding and intelligence will be attracted. That's why false teachers attract great masses, real teachers attract only the chosen few.

THERE WERE TWO MEN OF GREAT RENOWN AS TEACHERS OF THE RIGHT PATH. IBN HALIM RELATES THAT HE WENT FIRST TO SEE ONE OF THEM, WHOSE NAME WAS PIR ARDESHIR OF QAZWIN.

Pir is a Sufi name for a *siddha*. Pir means one who has arrived -- arrived to the place from where he had never gone in the first place, arrived home, arrived to that home which he had never left, which even if he had wanted to leave, he could not.

To leave your nature is impossible. Then what happens? People only dream that they have left their home. It is like in the night you sleep and you dream; you dream a thousand and one things, but in the morning you find yourself lying in your bedroom. All those dreams, that you had been to Peking and to Philadelphia and to Timbuktu and to Constantinople, and you have been in Poona all the time and nowhere else; but only in the morning will you recognize the fact, when you are awake, that all that was just dreaming. You had never left you bed, you were always here.

That is the situation: nobody has lost God, nobody can. It is impossible. God is your very being, how can we lose him? And if we can lose him we will immediately die, because he is our life. If we lose him then there is no possibility of finding him; so the question is not of finding God, the question is only of remembering. We have only forgotten.

That's why Sufis say *zikr*, remembrance, is all. That is their very fundamental: just remember, just make yourself alert and remember. Just become more aware and you will start laughing -- that you had never left the place and you were thinking how to get back, what methods to use, what paths to follow, what maps are needed. And you were consulting maps and books and teachers and this and that, and all the time you Were simply fast asleep in your own home.

Pir means one who has arrived, one who has come to know that he has never gone anywhere else, that he had always been here, but now he recognizes the fact, that's all.

The moment I say I am God, I am not saying that I have become God -- I have been God all along; now just the recognition has come. When I say *you* are God, I am not saying that you have to become God. If you are not you cannot become. One can become only that which one is, which one already is. You become only that which you are, never anything else. So it is not a question of becoming, it is only a question of awakening to your being, to your facticity, to your truth.

Ibn Halim Went to Pir Ardeshir of Qazwin.

HE SAID TO PIR ARDESHIR, " WILL YOU ADVISE ME AS TO WHAT TO DO AND WHAT NOT TO DO?"

Now this is the beginning of a wrong inquiry. It looks so relevant, it looks so logical. Reading the story you will not see the point immediately -- that it is irrelevant; you don't ask a Master what to do and what not to do.

When you go to a Master you simply surrender to him. Then it is up to him to tell you what to do and what not to do. When you go to a Master, a *siddha*, a pir, all that is needed is trust. You simply sit silently by his side waiting for the right moment. He knows, he will tell you.

When Bayazid lived with his own Master, he lived for twelve years, just sitting silently. The only thing that he had done, on the first day, was he came, he touched the feet of the Master, and sat silently for twelve years, never asking a question, never asking what to do, just waiting in tremendous trust: "If something is needed to be done, the Master is there and he will tell me. If nothing is needed to be done, then he will not tell me. If silence is needed from his side, then I will go on drinking his silence. If a few words are needed he will utter the words, and he knows, so in the right moment everything will be done."

And it happened in twelve years. Slowly, slowly he became more and more silent. When you don't ask a thing, your mind is not fed by information. He just sat there. Thousands of people came and went, and they were asking this question and that, and what to do and what not to do, and, "What is the meaning of the scripture; this passage particularly, what is to be understood by it; a few people say this and few people say that?" Many came and many went, and Bayazid was just sitting there silently. Slowly, slowly he disappeared.

What else can you do, just sitting silently by the side of the Master? How long can your mind go on creating turmoil? When you don't feed the mind every day it starts dying out of starvation.

This was a real fast that Bayazid did; this is fasting. Not eating food is not going to help, not eating information is going to help.

And after twelve years the Master turned towards him, hugged him, and said, "Bayazid, now you can go. You have arrived." Not a single word was uttered, no message ever given, no instructions, no guidance.

This man, Ibn Halim, asked a wrong question.

HE SAID TO PIR ARDESHIR, " WILL YOU ADVISE ME AS TO WHAT TO DO AND WHAT NOT TO DO?"

First, to ask such a question is wrong. The disciple has to be there. His very being has to be available to the Master. His very being will tell the Master what is needed, what is not needed -- and he will do it, or he will say it, or he will order you. But Ibn Halim must have been a very wise man; he was asking a wise question.

Secondly, it is wrong because even if you want to ask, ask "What should I be and what should I not be?"

First, not asking anything is the best; the second best is asking, "What should I be, what should I not be?" The question should be about being, but he is asking about doing: "What should I do and what should I not do?"

Remember, doing is the concern of morality, being is the concern of religion. Trust, silence, is the concern of spirituality. The best is to trust, to be silent, to wait in love, in hope, in patience. That is the spiritual relationship. If it is not possible then ask, "What should I be?" That is a religious relationship. The lowest, the third-rate, is to ask what to do, what not to do. That is a moral question. What is right and what is wrong, and what is virtue and what is sin -- those are the most ordinary questions.

Remember, morality is not religion. Religion is not spirituality, although spirituality contains religion and contains morality. Morality cannot contain religion and cannot contain spirituality. That's why an irreligious person can be moral; there is no problem in it. In fact the irreligious person is found to be more moral than the so-called religious. The irreligious person can be moral, the atheist can be moral -- one who does not believe in God, one who does not believe in any hereafter. He can be moral, because morality is only a way of living in convenience with people. It is a calculated step; it is simply functional. It has no other truth.

That's why there are as many moralities as there are societies. One thing may be moral in India, may not be moral in Iran. Or sometimes one thing may be moral to the Hindu and may not be moral to the Christian, and the Christian may be living in the same neighborhood.

Morality is decided by the society. It has no ultimate truth about it. It is all arbitrary. It is needed, because man is not alone, man lives with so many people. When you live with so many people a few rules and regulations are needed, but those rules and regulations are just like rules of traffic -- "Don't walk in the middle of the road" -- they have no ultimate truth about them. Not that if you walk in the middle of the road you have committed a sin and you will be thrown into hell; but walking in the middle of the road, you create an unnecessary nuisance in the traffic. You may be hit. Keep to the left: but that too is not in any way moral; there are countries where you have to keep to the right. Both are good. Either keep to the right or keep to the left so that the traffic moves smoothly. The whole thing is arbitrary. It has a utility in it, but no ultimacy about it.

When you ask what to do and what not to do, you are asking a very ordinary moral question. You are not yet religious. The religious person will ask what to be, what not to be. His concern will be with being, not with doing. Doing is an outer thing, being is inner.

But the best is not even to ask that. If you trust, then it is the concern of the Master. You have surrendered, you have opened all your cards before him. You are not even keeping a trump card, you have opened all your cards. That's what surrender is. Now he knows everything about you; he will do whatsoever is necessary, or if nothing is necessary he will not do anything.

Ibn Halim's question is third-rate. It is because of the third-rate question that the Pir had to say:

> " YES, BUT I WILL GIVE YOU SUCH INSTRUCTIONS AS YOU WILL FIND VERY HARD TO CARRY OUT, SINCE THEY WILL GO AGAINST YOUR PREFERENCES, EVEN IF THESE PREFERENCES ARE SOMETIMES FOR HARDSHIP."

If you simply surrender to the Master, then life grows spontaneously. In his very presence life grows spontaneously, just as in the presence of the sun trees grow -- they don't ask how to grow; and the buds open and bloom, and they don't ask how to open their petals and how not to open them, and what is the right way and what is the wrong way; and the birds start singing. As the sun rises on the horizon something starts happening all over the earth. Life is back, sleep disappears, a great awakening....

Exactly the same is the case when a disciple surrenders to the Master. He simply remains available to his presence and things start happening. The Master functions as a catalytic agent -- but that is the highest. It is very rare to have that much trust. It needs guts.

Why can't you have trust? Do you think you are very intelligent, that's why you can't have trust? No, you are a coward, full of fear -- that's why you can't trust. It is fear that prevents trust. Only a fearless person can trust. You are afraid, you may be exploited. You are afraid: "Who knows? This man may be a cheat, a fraud. Who knows where he is trying to lead me? Who knows? I should keep alert and hold myself back. I should always remain sitting on the fence so if something goes wrong I can jump out. I should always keep one foot out, so if there is any danger signal I can run away, I can escape." This is out of fear.

Remember, trust is possible only when you are fearless. Only a very brave and courageous person can trust. The world has become very cowardly, that's why trust has disappeared, faith has disappeared.

If it is not possible, then the second question has to be asked: "What should I be?" Then you are not asking about your character, you are asking about meditation. You are not asking what to eat and what not to eat; you are not asking when to get up in the morning and when to go to bed; whether tea is right to take or not; "Is coffee going to disturb my spiritual growth or not?" You are not asking those kinds of nonsense questions. You are simply asking how to be -- how to be silent, how to be authentic, how to be still, rooted, centered. This is the second-best.

Then the Master will tell you -- meditation, prayer. Then the Master will teach you by his presence, meditation, prayerfulness, gratitude, thankfulness. He will give you a taste of the benediction that he has.

To the first, all will be given. The Master will pour his whole being To the second, a few glimpses will be given, and those glimpses will prepare him to become the first. Then the Master can pour his whole being into him. For the first things will be *absolutely* easy, utterly easy. Just like the fish swimming in the ocean, the disciple starts swimming in the presence of the Master's being. It is so easy -- as a dewdrop slipping on the grassleaf, or the bird on the wing. It is so easy, it is so spontaneous, for the first.

For the second it is a little bit difficult, but not too difficult; just a little bit difficult, because he will have to struggle with the mind to drop the thoughts, to become a witness. To the first it is going to happen in effortlessness; to the second it will happen through effort, but it will happen. For the second the journey will not be uphill but will be downhill. For the first there is no journey, he has arrived. For the second the journey is downhill; it will not be arduous.

For the third the journey is going to be uphill. That's why the Master says, "Yes, but I will give you such instructions as you will find very hard to carry out...."

To change your actions without changing your being is very hard, because actions arise out of your being. That is the problem. It is not your actions that are really the problem, the problem is somewhere in your being.

For example, a person goes on lying, and the Master says, "Don't lie." Now it is going to be difficult. More possibility is that the person will start lying to the Master too. Now he will say, "I don't lie since you have told me, I have stopped lying. " But more possibility is that he is lying again! Now he is lying to the Master himself.

When a person lies he is simply saying one thing -- that in his deep being he has something wrong. He is a liar *there* in his being. He is living a lie deep in his being and that lie goes on coming on the surface.

Whatsoever comes on the surface comes from the roots. If you want to destroy a tree, don't go on pruning the leaves; that is not going to help. Leaves are actions. And that's what people go on doing: their being is violent and they try to become non-violent. Then on the surface, just on the surface, they manage a veneer, a facade of non-violence. Deep down they remain the same violent people, because no action can change the being.

It is like, you can paint your face, but by painting the face your real face is not changed. But if your real face changes, certainly beauty will arise on its own accord.

Remember, there is no way to change the within by changing the without, because the circumference cannot change the center. The circumference is impotent against the center, but the center can change the circumference. The circumference is nothing but the reflection of the center, so change the center.

The second kind of inquirer changes the center. Then the circumference changes automatically. The first kind of disciple drops the circumference, the center, everything in toto, to the Master. He remains unconcerned. He puts everything that he has, good and bad, at the feet of the Master, and is free from that very moment. His trust makes him free, his trust becomes his enlightenment.

The second tries to change the center, and through the change of the center the first changes.

If you become more meditative many changes will happen. For example, a more meditative person will stop smoking. It will not be possible, because smoking is nothing but a kind of nervousness. Whenever you are nervous you smoke. It keeps you together. But why, what relevance is there? Why does it keep you together when you start smoking? It is a regression. Smoking represents nothing but that you are back at your mother's breast. Your smoke functions as if you are drinking milk from your mother's breast. The warmth comes from the hot smoke going in, and the smoke almost gives you the illusion of the milk going in, and the cigarette in your mouth becomes the nipple. Whenever the child was afraid in his childhood he was soothed, calmed. Whenever he was afraid, miserable, angry, sad, the mother would immediately give him her breast. And then he fell asleep; it was very tranquillizing. You are simply repeating that process and

nothing else.

When the child cannot find the mother he starts sucking his own thumb as a substitute. And that too helps; if the child sucks his own thumb he falls asleep, he feels good, he believes that it is the mother's breast. "The mother is close by -- I need not be afraid, I need not be nervous. There is no fear, nobody can do me any harm. "

That's what smoking is -- a psychological regression. Whenever you are nervous -- you are facing a crisis, a challenge, you are going to give an interview, sitting outside the office waiting for your name to be called, you are trembling within -- you immediately take your cigarette out of your pocket and you start smoking. It soothes you.

But the man who meditates need not stop smoking; it stops on its own accord. It *has* to stop, because now he no longer feels nervous, he is at home. Being meditative, he starts gaining roots into his being; he is no more trembling, he is not afraid of the world. There is nothing to fear. Even death will not make him afraid, because now he has seen something deathless in himself, he has tasted something of the nectar. Smoking will disappear.

That's why I don't tell you to do this and to do that. My whole approach is: meditate, and then things will change on their own accord.

The meditator, if he really goes in deep meditation, cannot be violent. Violence erupts from you because you go on repressing so much anger that by and by it becomes very sour, bitter, poisonous. And one day it is too much and the steam has to be let out. But the meditator does not repress. He tries to understand rather than repress. His whole approach changes: because he does not repress, he never carries any wounds in him. He does not carry any steam which can explode at *any* excuse, and sometimes very irrationally, with no excuse also.

So these are the three kinds of seekers. The first, the best, is a devotee. He simply surrenders and things start happening, there is no journey. Instantly he has arrived home. Looking into the eyes of the Master, touching his feet, he has arrived. Now he has nowhere to go. But that is a rare phenomenon; very few will be of *that* intelligence and *that* fearlessness.

The second kind is one who asks about meditations -- better than the third, because he is asking a more fundamental question.

The third asks a very low kind of question, the lowest. His question is more concerned with morality, character-building, making a beautiful facade. He is not really interested in transformation. Then the journey is difficult, *very* difficult. For the first there is no journey, for the second an easy journey, for the third a very arduous journey.

"YES," SAID THE PIR, "BUT I WILL GIVE YOU SUCH INSTRUCTIONS AS YOU WILL FIND VERY HARD TO CARRY OUT, SINCE THEY WILL GO AGAINST YOUR PREFERENCES."

And the greatest problem arises when you want to change your actions. The greatest problem is that you have preferred those actions your whole life; you have cultivated them, they have become your second nature. It is not just a question of your *mind* now, thinking and deciding that "I will not smoke any more." It is not going to help. Maybe for one or two hours you can try, or for one or two days you can try, but it will come back, and it will come back with great vengeance. And its coming back will destroy whatsoever little self-confidence you had before. That too will be gone. Now you will know that smoking is far stronger than your will; you are defeated. And if it happens again and again, slowly slowly you will lose *all* trust in yourself.

That's what happens to so-called religious people: they take one vow and they cannot follow it; they take another vow and they fail again, and another; and slowly, slowly the recognition arrives, has to arrive, that "I am such a low person, so ugly, so weak, such a sinner, that I have no worth at all. " That's what so-called religious people have been reduced to -- worthless, meaningless, impotent people.

They had started wrongly, they asked a wrong question. Their very first step went wrong.

Whenever you want to change your action it is going to be against your preferences, otherwise how have you cultivated that action for so long? You must have liked it, notwithstanding what you say. You may be always saying that smoking is not good; that is not the point, what you say. The point is that you have been smoking. Why have you been smoking? There must be something that you are gaining from it.

There is something: it gives you a kind of consolation, it gives you a certain security, it gives you an

occupation, it helps you to remain together, it takes you away from your nervousness. It has something psychological there for you. You may say that because it brings tuberculosis or cancer, "That's why I am against it," but these reasonings won't help. Tuberculosis may come in thirty years, but the nervousness is now. And there are people who are suffering from tuberculosis and they have never smoked, and there are people who are suffering from cancer and they have never smoked. And there are people who have smoked their whole lives and they are not suffering from cancer. So all these things are there in the mind -- "Who knows?..."

So for something uncertain, how can you surrender that which is certain? -- that right now smoking is going to give you a little more confidence. And you are going to give an interview. Your boss has called you and you are afraid. Just puffing on your cigarette will give a good puff to your chest. You will be a little warmer, blood will be circulating better. A little more nicotine in the blood and you will be standing straight, and you will be able to look eye to eye at the boss. Without this cigarette you will be limp and loose, and you will not know what to say and how to say it. You may start trembling and you may mis-manage the whole thing, you may mess up the whole thing. This is right now, immediate. Who bothers about a tuberculosis that will come after thirty years? Who knows if you are going to live thirty years? Seeing the traffic and the accidents and the aeroplanes falling and the trains... who knows? And wars are there. Who knows about thirty years? The question is right now -- and the cigarette is going to help you right now... unless you know something better.

If you can sit silently just for a single minute and watch your breath, that will give you real confidence, not created by nicotine. That will give you real silence, and not dependent on any chemical.
But meditation will have to be learned.

Don't ask how to change your actions, ask how to change the Very roots of your actions. And actions are always going to be against preferences. And sometimes it happens: even if these preferences are sometimes for hardship, then too you have lived with them for so long that they have a certain appeal.

People are great rationalizers; they go on rationallizing. Even if they are creating misery in their lives, they go on finding beautiful reasons for their misery. They say it is duty, they say it is sacrifice. They find beautiful labels. Remember, man is very cunning and very clever in finding rationalizations. There are millions of people who are unnecessarily suffering but they think their suffering has great value. The idea that their suffering has great value keeps them in the suffering.

Many people unnecessarily travel long where shortcuts are available, but they have become accustomed to the long journey. They won't choose the shortcut. The shortcut is so new -- it may be comfortable, it may be convenient, but it is so new -- that is the trouble.

The mind always likes the old. It does not like the new because the new creates a little insecurity in you. You don't know how to tackle it. Who knows? You may fail, you may not succeed. It is better to always go through the old way; you are perfectly acquainted with it.

So the Pir is right. He says "..EVEN IF THESE PREFERENCES ARE SOMETIMES FOR HARDSHIP."

Just the other day I was reading an article against me. The person who has written says, if I really want to help this country, I should become like Dayananda and Vivekananda; only then can I help this country. Now, this is how the mind functions.

Dayanandas and Vivekanandas have existed here by the millions. Have they helped the country? Nobody will ask that question. How have they helped the country? And if they have helped, what is the need for me to help your country? So many Dayanandas and so many Vivekanandas have existed -- what have they done?

In fact, they are the *causes* of your misery! But you have become accustomed to them. You have started liking them because you have been acquainted with them for thousands of years. They have a great appeal because they fit with your mind -- and your mind is the cause of your misery! They fit with your mind: they are also part of the cause of your misery.

The author who has written the article against me says that I teach people to live an earthly life. Our real saints have never taught that; they have always taught people to renounce the earthly life.

That I know. That's why you are suffering. That's why you are poor -- because you have forgotten how to live on this earth! Nobody has taught you how to live on this earth, how to love this earth. They have all taught you that this earth is ugly, that it is a punishment that you have been sent here, that you are not

supposed to enjoy. If you enjoy, you will be sent again. You are supposed to be very sad, detached. You have to renounce all the joys of the earth so next time you don't have to be born, and then you will enjoy heavenly pleasures.

Because these people have been talking too much about the "other world", they have destroyed *this* world. I teach you *this* earth.

This very earth, the paradise. This very body the Buddha.

I am not a Dayananda, and I don't want to be a Dayananda. And if you think Dayananda is a saint, then I don't want to be called a saint either; then that very word becomes ugly to me, obscene.

These are the people who have destroyed you, poisoned you. But the appeal is there because they are old and you are acquainted with them and they are not alone; they have happened in the thousands. And they have been telling it so often, continuously, for centuries. Adolf Hitler has written in his autobiography, MEIN KAMPF, that if you repeat a lie continuously, it becomes a truth. And that's what has happened in this country. For thousands of years a few lies have been repeated: that God is against the world.

He is not. If he is against the world, then why does he go on perpetuating this world? If he is against this world, then he is the greatest sinner. Why does he go on giving life to this world? Why do trees grow? Why are children born? Why does life continue? And you call him omnipotent. Can't he simply say, "Stop!" Just as one day he said, "Let there be light," and there was light, now let him say, "Let there be darkness," so there will be darkness. "Let there be death." He can simply finish the whole nonsense in a single stroke -- if he is against it.

If a poet is against his poetry, he will not write it. If a painter is against his painting, he will burn it. If a musician is against his music, he will throw his veena, he will destroy it; what is the point?

God must be in utter love with the world. He is.

Your Dayanandas and your Vivekanandas are utterly wrong, but because they have been repeating an ancient lie, you go on believing in them.

Now, I look wrong to you, naturally, obviously. Centuries of repetition, and suddenly I am here and I am saying that God is in love with the world, and you also be in love with the world, don't renounce it, live it in great joy, celebrate it. Naturally, I look like I am against religion. I am not, Dayananda is.

Dayananda is not a religious person at all. He is certainly a great scholar, a great logic chopper, a great hairsplitter, but if you look deep down, then there are only words and words and nothing else; no spiritual experience of his own. But this country praised him very much because he praised this country! This is how we satisfy each other -- a mutual arrangement of ego satisfaction.

He said this country is the holiest country in the world. He said Hindus are the Aryans. He changed their names because, he said, "Hindu" is not our real name; it was given by the other people; foreigners have given it to us. Just as the whole world calls Germans Germans, but that is not their name; and the whole world calls Japan Japan, but that is not its name; exactly like this, Dayananda said, others have called us Hindus. This is not our name; our name is Aryans. And the word *ary* means "the noble ones, the noblest ones, the chosen few of God".

Adolf Hitler has also chosen to call his Nordic race the Aryans -- the noble people of the world, the people who are born to dominate the world.

Now, this satisfied the Hindu ego very much. They praised Dayananda as if he were a reincarnation of God.

He was just a mere scholar, and all his argumentation was childish, ugly, irreligious, because he was fighting against all religions: Christianity is wrong, Buddhism is wrong, Jainism is wrong, Islam is wrong. All religions are wrong except the Aryan religion. I don't call him religious at all.

I call Ramakrishna religious -- who said all religions are the same, who said all religions reach to the same experience, who said, "I have known not from one window, but from all the windows, and I have seen the same vision again and again." He tried Hindu methods, he tried Mohammedan methods, he tried Christian methods, he tried Buddhist methods; and again and again he said, "I have come to the same experience from all possible ways. God is one, and the experience of God is one."

Ramakrishna was a religious person. He was a contemporary of Dayananda. Dayananda was not a religious person at all, but the man who has written the article seems to be a follower of Dayananda.

And so is the case with Vivekananda. His Master, Ramakrishna, was an enlightened person, but not Vivekananda. Vivekananda was just a good missionary, clever, intelligent, articulate, educated, well versed in the ways of philosophy, but that's all.

I am not a Dayananda and I am not a Vivekananda, and I don't want to be. But people go on saying and

asking these things.

And they don't see the point that all these people have been worshiping poverty, and if you worship poverty, poverty can never be destroyed. I *hate* poverty! I call poverty the greatest disease. It has to be destroyed, not worshiped. These people have been saying again and again that poverty is something spiritual. I say poverty is the most unspiritual thing in the world.

Richness is spiritual, and outer richness creates possibilities for inner richness.

But certainly, my statements will go against their preferences. Although their preferences lead them into hardship, misery, starvation, still they will cling to their old mind. The mind always clings to the old. It has no guts to go with the new; it is always afraid to go into the uncharted ocean. It remains tethered to the known, to the familiar territory.

IBN HALIM SPENT SOME MONTHS WITH PIR ARDESHIR, AND FOUND THAT THE TEACHING WAS INDEED HARD FOR HIM. ALTHOUGH PIR ARDESHIR'S FORMER DISCIPLES WERE NOW FAMED THROUGHOUT THE WORLD AS ENLIGHTENED TEACHERS, HE COULD NOT STAND THE CHANGES, THE UNCERTAINTIES AND THE DISCIPLINES PLACED UPON HIM.

And that is bound to happen. When you move into some inner work, your old certainties will disappear because the old mind will start losing its hold on you and you will become more uncertain.

And what actually happens when people come to seek truth? They have come really to seek certainty, not truth. They want to be absolutely certain so they can be secure and safe. But when you start searching, your old certainties will go, because old certainties are based on lies. And before new certainties come the old will have to go and there will be a transitory period when you will be almost in a chaos, when you will be almost not knowing at all what is going to happen and what is happening.

... HE COULD NOT STAND THE CHANGES, THE UNCERTAINTIES AND THE DISCIPLINES PLACED UPON HIM. AT LENGTH HE APPLIED TO THE PIR FOR PERMISSION TO LEAVE, AND TRAVELED TO THE TEKKIA OF THE SECOND TEACHER, MURSHID AMALI. HE ASKED THE MURSHID, "WOULD YOU PLACE UPON ME BURDENS WHICH I MIGHT FIND NEXT TO INTOLERABLE?"

Now from the very beginning he wants to be certain that no burdens should be placed upon him, no hardships, no uncertainties, no disciplines. People want truth to be very cheap. They want it without paying any cost for it.

AMALI REPLIED, "I WOULD NOT PLACE UPON YOU SUCH BURDENS." IBN HALIM ASKED, "WILL YOU THEN ACCEPT ME AS A DISCIPLE?"

He must have been utterly happy, exhilarated with the prospect of finding a Master who was not going to put any hardships on him.

THE MURSHID ANSWERED, "NOT UNTIL YOU HAVE ASKED ME WHY MY TRAINING WOULD NOT BE SO ONEROUS AS THAT OF PIR ARDESHIR."
IBN HALIM ASKED, "WHY SHOULD IT NOT BE SO ONEROUS?"
THE MURSHID TOLD HIM, "BECAUSE I WOULD NOT CARE FOR YOU AND YOUR REAL WELL-BEING LIKE ARDESHIR CARED FOR YOU. THEREFORE YOU MUST NOT NOW ASK ME TO ACCEPT YOU AS A DISCIPLE."

The moment the disciple asks, "Give me God in a cheap way," he is not worthy of being accepted as a disciple. The moment the disciple says, "Don't ask any hardship for me to go through, I don't want to go through any pain, any agony," then he is not ready to be a disciple.

He had asked a wrong question of the Pir, now he was asking an even more wrong question of the Murshid.

Murshid means the Master.

The Master said, "Because I WOULD NOT CARE FOR YOU...

You are not worth caring for.
The Master cares only for one who is ready to surrender.

"And your well-being... I cannot take care of that too like Ardeshir cared for you. That's why he had put so many hardships for you to go through: he loved you. But you have destroyed that possibility. And if you could not get through that beautiful man and his help, it is useless to waste my time.

"THEREFORE YOU MUST NOT ASK ME TO ACCEPT YOU AS A DISCIPLE."

To be accepted as a disciple needs surrender. One needs to die into the Master, only then does one become a disciple.

The Secret

Chapter #18
Chapter title: The Master Is A Metaphor

28 October 1978 am in Buddha Hall

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The first question

OSHO, WHY AM I SO MUCH AFRAID OF TWO GROUPS HERE, THE TANTRA AND THE ENCOUNTER?

Man has always been afraid of two things, life and death. He is afraid of life because life brings death; he is afraid of death because death ends life. Hence there have been only two taboos in the world: one is sex -- sex represents life; the other is death. All the societies of the world have been repressing two things.

If you watch people's faces, their beings, you will come to know about two things: that they don't take any note of 'death, and death is everywhere. Death is the way life exists on the earth. And death is beautiful; it is only through death that life renews itself; otherwise life would become so rotten. It is death that goes on giving it new garments, new abodes; otherwise life would be in ruins. Death is very creative. You only see the disappearing body, you don't see the new appearance.

And whatever is death on one side is sex on another side. Death and sex are two aspects of the same coin, and they are always together. If you deny one, you automatically deny the other.

This is something very important to be understood, because I would like you to live your sex in totality and your death too in its totality. A man is in truth only when he is capable of living life and death both, without any inhibition. Life exists only between the polarity of sex and death. If both are denied -- as they have been denied down the ages -- then man becomes apathetic. Great apathy arises; man becomes indifferent to things, man becomes boredom.

Have you observed the fact? Each time you go deeply into love, each time you attain a sexual orgasm,

what happens afterwards? A sadness settles; you fall into a deep valley of darkness. That's why people make love and then they go to sleep, to avoid facing that dark, deep valley. It is inevitable because sex brings you to the highest peak of life, to the greatest peak of radiance, joy, to the climax. You vibrate at your maximum. But that can only be for a moment, and then suddenly all starts disappearing, you start falling back. And the fall is going to be deep and steep.

It is not so only in man. Animal watchers also say animals look very sad after making love. When you make love, life takes a flight, and when life is very much there you become aware, in contrast, of death too. Awareness happens only in contrast. That's why in the night you can see the stars in the sky, not in the day. In the day there is no contrast; the sunlight is so much, you cannot see the stars in the day. But in the night, when the sun is gone and all is dark, stars start appearing. What happens? The contrast of darkness is needed for them to appear, just as you write with white chalk on a blackboard.

If you move deeply into life, love, sex, suddenly you will become aware of death surrounding you from everywhere. That's why man became afraid of sex and religions became repressive of sex. It is not just an invention of some theologians; there is some deep psychological reason for it. Man became aware of one thing: that whenever you move to the peak of love, suddenly you become aware of the deep, deep, abysmal valley surrounding it. And fear takes grip of you, you start feeling nauseous, shaky; trembling arises in you. How to avoid this trembling? The only way that was found was to avoid the peak, so that you never come across the valley -- avoid sex, so you never become aware of death.

You will be surprised to know that it is really death that has made people afraid of sex. And all the people who are afraid of sex are cowards, naturally. It has to be so. It is because of the fear of death that they have become inhibitive of sex; hence they are cowards.

And the second taboo is death: don't talk of death; it is thought to be unmannerly. Don't bring death into a conversation; it is thought to be uneducated, vulgar. Keep death out of life, as if it doesn't exist. At least believe that it doesn't exist. That's why cemeteries are made outside of the town, so that we don't come across them; or cemeteries are made in such a beautiful way -- gardens, flowers, marble graves -- to hide the phenomenon of death. And people believe in the immortality of the soul -- not that they know -- but only so that they can go on living with this illusion that death is unreal.

Just as in the moment of sexual ecstasy you become aware of death, the same happens when you are dying or you are on the verge of death: you become aware of your whole sexuality, of your whole sexual being. It is a well-known fact that when people are hanged, the last thing that happens to them is ejaculation. When a person is murdered on a gallows, the last thing that happens is ejaculation. Why? Death brings the other pole into vision.

People who are dying almost always die with sexual fantasies surrounding them, and that is natural because this is the way they will enter into another womb immediately. Here they are dying, the body is disappearing, they are losing their roots in this body, and their fantasy is already searching for a new womb, for a new body, for a new sexuality. In the moment of death people become aware very much of sexuality. The dying person almost always has an erection; even old people, very old people, will have erections when they are dying. What happens? Life is trying to assert itself at the last moment too. Life is trying to overcome death.

People try to avoid sex, to repress sex, so that they can forget all about death. And then at the moment of death priests have invented rituals -- they go on repeating mantras and sacred scriptures into the ears of the dying man so he is still kept engaged, so that he does not become aware of his sexuality. But these are just foolish inventions of man which don't work, which can't work.

You must have heard about William Randolph Hearst, the great newspaper tycoon. He is an example. He tried through power and wealth to build a wall between himself and the human condition. A fairyland world was constructed on his orders where the mention of death was prohibited, and everything was arranged to create the illusion that life would never end. Hearst, in his later years, showed himself to be a weakling and a fool -- naturally, because he avoided life *to avoid death*. He remained stupid.

You will remain stupid if you avoid the real human situation. Whatsoever it contains, whatsoever is implied in it, has to be encountered, has to be lived through. That is the only way to go beyond it.

Given the human reality, the only alternative to courage is a flight from reality. That's how escapism arises. Millions of people have been escaping to the monasteries, to the Himalayas, to the caves. Why? -- to avoid life so that they can avoid death. Millions of people have been searching for immortality, hoping that there must be some way to become immortals.

And I am not saying that the soul is not immortal. It is, but you don't know anything about the soul. And

your efforts to be immortal simply show that you are not yet aware of your soul, because the soul need not become immortal: it is! But it is not a question of believing in immortality. It is a question of exploring, and exploration goes through real life situations. And these two are the greatest life situations: sex and death.

It is through sex that life arises, it is through death that life disappears. Sex is the door from where life enters, and death is the door from where life disappears. These two doors have to be explored in their totality. And those who have looked into it have found that these two doors are not two; it is one door. From one side it is entrance, from the other side it is exit.

The so-called monk, the so-called old idea of sannyas are all escapisms, cowardly, utterly cowardly.

Running away, however, is never a solution. It is rather a form of weakness and cowardice. Minor forms of this weakness are called neuroses, and the acute forms of this weakness are called psychoses.

And your so-called religions have been teaching you only these two things: neurosis and psychosis. Neurosis is a mild form, a mild dose of cowardliness, of not facing life as it is, and psychosis is the acute. The fully grown neurosis becomes psychosis; then you start escaping to the monastery, then you drop out of life -- but this is not the way to go beyond. The way beyond goes through life, and life is utterly beautiful. Sex and death, both are beautiful.

You ask me, "Why am I so much afraid of two groups here, the Tantra and the Encounter?"

Tantra is based on life; tantra is the art of life, of love. Tantra is the method to encounter your sexuality, your sensuousness, your sensate being. And you are afraid of it because you have been taught that there is something wrong in your sensuousness. You are afraid to encounter your sensate being, your physical being. You are afraid to encounter your body and others' bodies, and you are afraid, deep down, that if sex reaches to a climax, then you will have to face the ultimate terror of death. It is better to avoid the peaks and walk on level ground -- no peaks, no valleys. Live a mediocre life of no peaks and no valleys. Live an unintelligent life, stupid, boring, dull, drab, placid. But one thing is good about it -- that you will not encounter two things: the ecstasies of the peaks and the agonies of the valleys. But you will not grow either.

Growth happens only when one moves from peaks to valleys and valleys to peaks. Growth happens only in that constant pilgrimage between darkness and light and from light to darkness. When one rises on the waves of the ocean and falls back, and again rises and falls back and slowly, slowly attains a certain balance, in that balance one transcends peaks and valleys both, becomes a witness. That witnessing is meditation.

So not only are *you* afraid of Tantra, people are afraid.

And Encounter is facing your fears -- and all fears are based in death -- facing your anger, facing your violence, facing the possibility that death is there, that death cannot be denied. So Encounter and Tantra are frightening because they bring you against two taboos which have been cultivated for centuries: Sex and death.

Just the other day I was talking to you about Geet Govind from Esalen. When he came here, I had given him only two groups, Encounter and Tantra, because that was my first insight into his being, that he was afraid of two things -- sex and death. Although he had been a disciple and a colleague of Fritz Perls, he had not learned anything. Although he is the founder of Esalen, he must have been avoiding his own deep problems. I had given him these two groups. If ke had passed through these two groups he would have attained to a great insight -- a satori was possible -- but he escaped, he ran away.

In the Encounter group, after just twenty-four hours, he wrote a letter to me: "I don't want to participate in it. There is too much violence. I cannot cope with it." I gave him a message, "Then if you cannot cope, drop out of it." Receiving my message he must have become aware that dropping out of it was cowardice, so just to keep face, he tried to continue in it; but he remained only on the periphery, he didn't get involved in it. He was there more as a spectator than as a participant. He did not expose his own hidden fears and violences. He did not expose that he is afraid of death. He did not encounter the possibility of his own death.

Rather than encountering the possibility of his own death, he started being angry at the Encounter group that is being run here. That is a "transference"; it is a well-known phenomenon to psychoanalysts. If the psychoanalyst brings the patient to a certain point that the patient wants to avoid, if the psychoanalyst pushes a button that the patient has been avoiding his whole life, the patient immediately becomes angry at the psychoanalyst. Rather than seeing the truth of his wound, when his wound is touched he thinks he has been offended, he has been hurt. He immediately becomes angry with the therapist -- and that's what happened to Geet Govind.

If it had happened to somebody else it would have been understandable. But a man who runs a prestigious institute like Esalen, who is the founder, if he could not understand the simple phenomenon of

transference, then who is going to understand? Not only did he fail, but through him he betrayed Fritz Perls too: that if living with him for so many years and being his disciple he could not understand the simple phenomenon of transference, what else could he understand? And remember, trees are known by their fruits; the Master is known by the disciples. He has, through his cowardice, condemned his own Master.

He became so angry. Not seeing his fears, not seeing his death-oriented cowardice, he started projecting all his violence and anger on the group. And he escaped before the Tantra group started, without telling anybody. He was to see me before he was to leave, but for that he would have had to do the Tantra group. He left without seeing me. He didn't even participate in Tantra. He didn't participate in Encounter either, but at least he was a spectator there. But in Tantra he was not even courageous enough to be a spectator.
Now he is talking against me, without understanding what he has done.

Man is made of two things: being and non-being. Man is a strange phenomenon. Something in him is very existential, and something in him is very non-existential. The existential is sex, and the non-existential is death; and man is a combination of sex and death. And unless you know both without any prejudice, you will not be able to transcend, you will not be able to become a real meditator. One has to face these two facts. These are the ultimate facts of life, and these are the tests: if you face them, unafraid, they are holding the keys to eternal life. It is through them that you will be able to enter into the kingdom of God.

These two groups are very important groups. All the other groups are, in a way, a preparation for these two. But the fear is there. One has to go into these experiences in spite of the fear.

Just see how you are made with being and non-being. Something in you is present: that is your sexuality. That's why in deep sexual experience the past and future disappear and you are utterly present to the present moment and it becomes a moment of meditation. So is the case with death: if death suddenly is encountered, the mind stops, all past and future disappear again.

If you have been in an accident, when you see that another car is coming and there is no way to avoid it and the accident is going to happen -- just a few seconds more and you are gone -- in those few seconds all thoughts disappear. Suddenly there is silence, utter silence. Silence that you have been seeking your whole life and were not able to attain, is attained. It comes from nowhere. Death makes you again present to the moment; it brings you to the moment.

These are the two most potential experiences. Please, don't be afraid and don't avoid them.

Geet Govind has written a letter to me too, "I will remain a sannyasin of yours only if you change the structures of the groups that are being run in Poona. Then I will believe you, that you are a Bhagwan, an enlightened person; otherwise you are just Mr. Rajneesh. "

You see the stupidity? You are making conditions for me. You are trying to bribe me -- as if being called "Bhagwan" by Geet Govind is going to give me something, as if I am interested in being called "Bhagwan" by Geet Govind, or as if his sannyas is something immensely valuable for my existence.
Reading his letter I was reminded of T.S. Eliot's lines:

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!

If you are afraid to face your sexuality -- which is the beginning of your life, which is the source of your life -- and if you are afraid to face your death and the fear that it creates -- which is going to be the end of your life -- you are nothing but a "hollow" man, a "stuffed" man, a "headpiece filled with straw. Alas!" You are not a real man yet if you cannot face these two things. These two things have to be faced.

In the new commune I am going to introduce another group which will be called Death, which will be a higher and more intense form of Encounter in which you will have to actually move through death. You will have to pass through the experience of death, and if you can pass through it you will come out alive in a totally new sense.

I am preparing things. This is just the beginning, Geet Govind. This is just the ABC of the work. As more and more courageous people will be coming to me -- and they are coming -- as more and more uninhibited people will be coming to me -- and they are coming -- my methods will start becoming more and more intense. I will sharpen my sword!

And remember, if you avoid these two things, apathy is created. That's why you see so much apathy all around the world -- people walking, moving, doing things, but with empty faces, with no joy, no

cheerfulness, their eyes dull, non-expressive, their faces almost dead, just pulling, dragging themselves somehow, a great burden. Life is not a benediction for them but a great burden, a misery, a hell.

Who has done this? Who has poisoned the sources of human joy and celebration? The people who have taught you inhibitions.

If sex and death are repressed, you will become very apathetic, you will become very, very dull. Your life will not have any streaming energy because the energy can be created only by this polarity: sex and death. Between this polarity the beautiful tension is created which keeps your life energies flowing. If you avoid these two things you have avoided all. Then you live in vain. Then your life is nothing but an empty gesture -- it means nothing.

And you will never be able to enter into the temple of God, because you are missing the very door, or you have misunderstood.

The haggard young man went to his psychiatrist and com plained of a recurring bad dream. "Every night," he said, "I dream of a sign on a door and I push it and push it, but I can't open it."
The doctor took notes frantically. "And what does the sign say?"
"Pull."

You can go on pushing, your whole life, but if the sign says pull.

God says live, love, live dangerously, love dangerously, and you remain frozen in fear. How will you enter into the temple of God?

Be aware of the poison that the priests have poured into your beings. Accept whatsoever is a fact. But priests go on rejecting facts: they say Jesus was born out of a virgin mother just to reject the facticity of sex. They cannot conceive of Jesus being conceived through sexuality. These are the poisoners. And they go on doing the other thing also: they cannot conceive that Jesus died on the cross, they say he was resurrected.

The whole of Christianity depends on two dogmas: one is the virgin birth of Jesus, the other is his resurrection. One is against sex, the other is against death -- and these are the only taboos. And the whole of Christianity depends on this pathological approach, this neurotic approach. In Jesus' life they have denied two things, sex and death, and Jesus is the example you have to imitate. You have to become like Jesus.

Jesus is born as much out of sex as anybody else. Jesus was not a freak! He was a normal human being, a natural human being -- more natural than you are. And Jesus died as everyone dies. There is nothing wrong in death; anything that begins ends.

But still there is something which never begins and never ends! -- that is God. And that is in you too. But to know that which never begins and never ends you will have to know that which begins and ends. Only in contrast will you be able to know the eternal. You will have to experience time and its process of change to know the eternal and the unchanging and the absolutely abiding truth.

The second question:

WHAT IS WRONG, IN IMITATING THE GREAT IDEALS TAUGHT DOWN THE CENTURIES?

It is not a question of great ideals or petty ideals, it is a question of imitating. What you imitate is immaterial; the important thing is that you *imitate*. If you imitate you become a carbon copy. If you imitate you have betrayed your authentic being. If you imitate you are no more your being, you are no more your soul, you are no more yourself. You have committed suicide -- and this suicide is far more suicidal than when you destroy your physical body. This is destroying your very psychology.

Imitation means you will not live according to your own spontaneity, you will live according to somebody else as your image; you will follow somebody else's character, behavior, way of life. You will have to impose. What will you do if you want to follow Christ; if you want to imitate Christ, what will you do? You will *act* like Christ! What else can you do? It will be a drama, it will not be a real, true life.

What will you do if you want to become a Buddha? You can take a begging bowl, you can use the same type of clothes he used, you can even walk like him -- these are simple things, they can be learned -- but you will be just a showpiece, not a Buddha. You will be just *doing* it on the surface, but you will remain the same deep down, deep behind it. Your reality will not be affected by it; it will be just a painted face, a mask,

a personality. It will not touch your essence.

I am against all kinds of imitation because I respect the individual. Learn from everywhere. Learn from Jesus, learn from Buddha -- they have something great to share with you. Participate in that sharing, but never imitate.

You are here with me -- never imitate me! Listen to me, understand me, feel me, feel my love for you, *drink* this presence that is available to you, participate in this silence, but don't imitate. There is no need for you to wear the same clothes that I wear or to eat the same food. There is no need to follow my lifestyle.

But the idea has become very deeply planted in you. You have been told again and again and conditioned for it. Nobody has ever told you to be yourself. Everybody was giving you an example: "Be like that. Be like Jesus, be like Buddha, be like Mahavira" -- as if your whole purpose here is just to act somebody else's life and not to live your own; as if God has not given you a first-hand life but only a second-hand life. This is disrespectful to yourself and this is disrespectful to God too.

God has given you a life to be lived, and lived spontaneously, with no pattern. Don't become a slave and don't become an imitator. Love yourself, respect yourself, and try to live your life the way *you* feel it. And even if you are a failure you will be contented. And imitating somebody else, even if you succeed, you will remain empty inside, filled with straw and nothing else. Alas!

The person who will succeed in imitating Christ will be the person who has completely destroyed his possibility of growing. He has been playing, he has not been living. And howsoever intelligently you try to imitate, imitation is unintelligent. Intelligence never tries to imitate.

A cowboy boasted to the sheriff that he had the best horse in the world.
"I was riding him through a lonely stretch of the country when he stumbled over a rock. I fell from the saddle and broke my leg."
"Don't tell me," the sheriff said, "that the horse reset your leg! "
"Nope. But he grabbed me by the belt, dragged me home, and galloped five miles to fetch the doctor. "
"I am glad everything worked out so well," said the sheriff.
"Not really. That dumb horse fetched a horse doctor! "

But what more can you expect from a horse? Even this is too much!

By imitating somebody, whatsoever you do will miss the point somewhere or other. At one stage or another stage you will miss the point, because imitation means you have already accepted living a stupid life.

A man checked into a hotel and was asked by the manager if he wanted a R.W.B.
"What is that?" he asked.

"Room with bath" ke was told. "You see, in the hotel business we try to abbreviate everything" explained the manager. "Would you also like an R.W.V.?"
"What is that?"

"I told you we try in this hotel business to abbreviate everything -- that means room with view."

"I will take an R.W.B. with an R.W.V." And he proceeded to his room where he took his shower and lay on the bed completely naked.

In walked the chambermaid, not knowing the room was occupied. She looked at him on the bed and he looked at her and said, "F.U.C.K. "

"What did you say?" she said in shock. He repeated "F.U.C.K." -- whereupon she ran to the manager and told him about the naked man on the bed and what he had said.
Up came the manager and ordered the man to leave the hotel immediately.

"What did I do? What did I say that was wrong? You tell everybody to talk hotel talk so when she came in, I said F.U.C.K. -- First You Could Knock?!"

Imitations won't do! You will get into trouble. You will have to live your life intelligently on your own. And you are so unique that only you can live your life and nobody else. And you are so original that trying to copy somebody else is simply destroying such a tremendous gift of God.
Sing your song and dance your dance and love your love.

The third question:

WILL YOU PLEASE SPEAK ABOUT THE DIFFERENCE BETWEEN A HEALTHY LOVE OF ONESELF AND EGOISTICAL PRIDE?

Aikagro, there is a great difference between the two, although they both look very alike. The healthy love of oneself is a great religious value. The person who does not love himself will not be able to love anybody else, ever. The first ripple of love has to rise in your heart. If it has not risen for yourself it cannot rise for anybody else, because everybody else is farther away from you.

It is like throwing a stone in the silent lake -- the first ripples will arise around the stone and then they will go on spreading to the further shores. The first ripple of love has to be around yourself. One has to love one's body, one has to love one's soul, one has to love one's totality.

And this is natural; otherwise you would not be able to survive at all. And it is beautiful because it beautifies you. The person who loves himself becomes graceful, elegant. The person who loves himself is *bound* to become more silent, more meditative more prayerful than the person who does not love himself.

If you don't love your house you will not clean it; if you don't love your house you will not paint it; if you don't love you will not surround it with a beautiful garden with a lotus pond. If you love yourself you will create a garden around yourself. You will try to grow your potential, you will try to bring out all that is in you to be expressed. If you love, you will go on showering yourself, you will go on nourishing yourself.

And if you love yourself you will be surprised: others will love you. Nobody loves a person who does not love himself. If you cannot even love yourself, who else is going to take the trouble? And the person who does not love himself cannot remain neutral. Remember, in life there is no neutrality.

The man who does not love himself hates, will *have* to hate -- life knows no neutrality. Life is always a choice. If you don't love that does not mean that you can simply remain in that not loving state. No, you will hate.

And the person who hates himself becomes destructive. And the person who hates himself will hate everybody else -- he will be so angry and violent and continuously in rage. The person who hates himself, how can he hope that others will love him? His whole life will be destroyed. To love oneself is a great religious value.

I teach you self-love. But remember, self-love does not mean egotistical pride, not at all. In fact it means just the opposite. The person who loves himself finds there is no self in him. Love always melts the self: that is one of the alchemical secrets to be learned, understood, experienced. Love always melts the self. Whenever you love, the self disappears. You love a woman and at least in the few moments when there is real love for the woman, there is no self in you, no ego.

Ego and love cannot exist together. They are like light and darkness: when light comes, darkness disappears. If you love yourself you will be surprised -- self-love means the self disappears. In self-love there is no self ever found. That is the paradox: self-love is utterly selfless. It is not selfish -- because whenever there is light there is no darkness, and whenever there is love there is no self.

Love melts the frozen self. The self is like an ice cube, love is like the morning sun. The warmth of love... and the self starts melting. The more you love yourself the less you will find of the self in you, and then it becomes a great meditation, a great leap into God.

And you know it! You may not know it as far as self-love is concerned, because you have not loved yourself. But you have loved other people; glimpses of it must have happened to you. There must have been rare moments when for a moment suddenly you were not there and only love was there, only love energy flowing, from no center, from nowhere to nowhere. When two lovers are sitting together there are two nothingnesses sitting together, two zeros sitting together -- and that is the beauty of love, that it makes you utterly empty of the self.

Remember again: just the other day I was saying, empty yourself in hugs, in kisses, in love, in embraces. Empty yourself! Pour yourself into love so that in your inner-world space is created -- because God can enter only when there is space in you to contain him.

And great space will be needed, because you are inviting the greatest guest. You are inviting the whole existence into you. You will need infinite nothingness in you.

Love is the best way to become nothing.

So remember, egoistical pride, Aikagro, is never love for oneself. Egoistical pride is just the opposite.

The person who has not been able to love himself becomes egoistic. Egoistical pride is what psychoanalysts call the narcissistic pattern of life, narcissism.

You must have heard the parable of Narcissus: he had fallen in love with himself. Looking into a silent pool of water, he fell in love with his own reflection.

Now see the difference: the man who loves himself does not love his reflection, he simply loves himself. No mirror is needed; he knows himself from inwards. Don't you know yourself, that you are? Do you need a proof that you are? Do you need a mirror to prove that you exist? If there were no mirror, would you become suspicious of your existence?

Narcissus fell in love with his own reflection -- not with himself. That is not true self-love. He fell in love with the reflection; the reflection is the other. He had become two, he had become divided. Narcissus was split. He was in a kind of schizophrenia. He had become two -- the lover and the loved. He had become his own object of love -- and that's what happens to so many people who think they are in love.

When you fall in love with a woman, watch, be alert -- it may be nothing but narcissism, and the woman's face, and her eyes, and her words, may be simply functioning as a silent lake in which you are seeing your reflection.

My own observation is this: that out of a hundred loves, ninety-nine are narcissistic. People don't love the woman that is there. They love the appreciation that the woman is giving to them, the attention that the woman is giving to them, the flattery that the woman is showering on the man.

Two lovers were sitting on the sea beach, and it was a fullmoon night, and great waves were arising in the sea -- it was a tide time. And the lover said loudly to the sea, "Now, roll into great waves! Roll, rise into great waves!" And the great waves started rising, and the great waves started rolling towards the beach.

And the woman came closer to the lover, hugged him, kissed him and said, "I knew it before, that you are a miracle! Even the ocean follows your orders! "

This is what goes on happening. The woman flatters the man, the man flatters the woman -- it is a mutual flattery. The woman says, "There is nobody as beautiful as you are. You are a miracle! You are the greatest that God has ever made. Even Alexander the Great was nothing compared to you." And you are puffed up, and your chest becomes doubled, and your head starts swelling -- although there is nothing but straw, but it starts swelling. And you say to the woman, "You are the greatest creation of God. Even Cleopatra was nothing compared to you. I can't believe that God will ever be able to improve upon you. There will never again be another woman so beautiful. "

This is what you call love! This is narcissism. The man becomes the silent pool and reflects the woman, and the woman becomes the silent pool and reflects the man; in fact not only reflects the truth, but decorates it, in a thousand and one ways makes it look more and more beautiful. This is what people call love. This is not; this is mutual ego-satisfaction.

The real love knows nothing of the ego. The real love starts first as self-love.

Naturally, you have this body, this being, you are rooted in it -- enjoy it, cherish it, celebrate it! And there is no question of pride or ego because you are not comparing yourself with anybody. Ego comes only with comparison. Self-love knows no comparison -- you are *you*, that's all. You are not saying that somebody else is inferior to you; you are not comparing at all. Whenever comparison comes, know well it is not love; it is a trick somewhere, a subtle strategy of the ego.

Ego lives through comparison. When you say to a woman, "I love you," it is one thing; when you say to a woman, "Cleopatra was nothing compared to you," it is another, totally another, just the opposite. Why bring Cleopatra in? Can't you love this woman without bringing Cleopatra in? Cleopatra is brought in to puff the ego. *Love* this man -- why bring in Alexander the Great?

Love knows no comparison, love simply loves without comparing.

So Aikagro, whenever there is comparison, remember, it is egoistical pride. It is narcissism. And whenever there is no comparison, remember, it is love, whether of oneself or the other. In real love there is no division. The lovers melt into each other. In egoistical love there is great division, the division of the lover and the loved. In real love there is no relationship. Let me repeat it: in real love there is no relationship, because there are not two persons to be related to. In real love there is only love, a flowering, a fragrance, a melting, a merging. Only in egoistic love are there two persons, the lover and the loved. And whenever there is the lover and the loved, love disappears. Whenever there is love, the lover and the beloved, both disappear into love.

Love is such a great phenomenon; you cannot survive in it.

Real love is always in the present. Egoistical love is always either in the past or in the future. In real love there is a passionate coolness. It will look paradoxical, but all greater realities of life are paradoxical; hence I call it passionate coolness: there is warmth, but there is no heat in it. Warmth certainly is there, but there is also coolness in it, a very collected, calm, cool state. Love makes one less feverish. But if it is not real love but egoistical love, then there is great heat. Then the passion is there like fever, there is no coolness at all.

If you can remember these things you will have the criterion for judging. But one has to start with oneself, there is no other way. One has to start from where one is.

Love yourself, love immensely, and in that very love your pride, your ego and all that nonsense, will disappear. And when it has disappeared your love will start reaching to other people. And it will not be a relationship but a sharing. And it will not be an object/subject relationship but a melting, a togetherness. It will not be feverish, it will be a cool passion. It will be warm and cool together. It will give you the first taste of the paradoxicalness of life.

The fourth question:

BELOVED OSHO, WOULD YOU PLEASE TELL US MORE ABOUT WHAT THE SUFIS CALL "ADAB"? IS IT A "TARIQA"... A METHOD THAT EXTENDS BEYOND THE PHYSICAL PRESENCE OF THE MASTER, BECOMING PART OF THE INNERMOST BEING OF THE DISCIPLE AND REFLECTING, IN EVERY ACTION OF HIS DAILY?

Radha Mohammed, yes, *adab* is a *tariqa*, a method. It is the beginning of something very immense, of something utterly incomprehensible to the intellect. It is the first step of a great eternal pilgrimage. To be with the Master is simply a lesson in how to be with God. That's why down the ages the Master has been called "God". It is very symbolic, it is a metaphor.

The word "metaphor" is beautiful. *Meta* means beyond, *phor* means going: that which takes you beyond. The Master is a metaphor -- he takes you beyond himself. He is just a beginning, a jumping-board. To be with the Master is nothing but a discipline in how to be with God. God is not visible, the Master is visible; it is easier to learn from the visible and then move to the invisible.

Have you looked into children's books? We have to make big pictures, very colorful pictures for them. Words are few. If you have to teach the child M, you have to make a big mango, very juicy, colorful. The child is not interested in M. Something abstract -- what does it mean to a child? But in the mango, he is certainly interested. Juices start flowing in his mouth the moment he sees the mango -- so colorful, so full of juice. Now there is a way we can teach him about M through the mango. Mango becomes a metaphor. Slowly, slowly the picture becomes smaller and smaller and smaller, and one day it will disappear. Then M will work on its own. There will be no need again and again to bring in the mango to remind the child about the M.

Exactly like that, the Master is something visible, God is invisible. You cannot learn *adab* with the invisible, you will have to learn *adab* with the visible. You fall in love with a Master; it is very difficult to fall in love with God. Where is he in the first place? Who is he? Is he or not? But one can fall in love with a Master, and in that very love grace arises in you. Love always creates grace. That grace is *adab*.

When you love the Master you behave in a certain way. Love knows how to behave. It is not a question of an imposed discipline. It is not that it is enforced on you; if it is enforced, then you are not in the presence of a Master. It arises out of yu; it is part of yur love, it is part of your feeling heart. You feel so much for the Master that when he is around, you immediately fall into the silence, into grace. A great elegance arises in you. Suddenly you forget all your worries, you forget all your past and future programs. For a few moments you are transported into the another world.

This is the beginning. Slowly, slowly this will become so deep-rooted in you that there will be no need for the Master to be present. Whenever and wherever you will remember the Master, immediately you will fall into the same space again. Then by and by there will be no need to remember the Master. The remembrance will become like your breathing -- it will be always there, in a subtle form. And then your whole life will become graceful. Then it will not only be a question of behaving gracefully with the Master. You will behave gracefully with whomsoever you are relating: in the marketplace, in the office, in the

factory, wherever you are, *wherever* and with whomsoever. Now the Master has become your innermost core, you are always in the presence of the Master. Then slowly, slowly it will spread to trees, to mountains, to the sky, to the stars. Then you are entering into God. By and by, step by step, one day suddenly the Master is no more there, the disciple is no more there... only God is.

Adab is a discipline, but it brings you to a state of total spontaniety. It is a *tariqa*, a method -- and a great method. It can be known only by those who love. It can be known only by those who have become devotees, disciples. It is available only to the eyes of love. It is such a subtle experience that if you come to the Master full of your knowledge and intellect you will miss it. It is such an exquisite feeling tht unless youur heart is open for it you will not have any taste of it.

That's why each Master finally decides to live with his own disciples only, because that is the only way to help people towards God. I am not interested in the mobs. I am not interested in people coming here out of curiosity. I am interested only in those people who are ready to die in my presence, who are ready to disappear into my love.

You are living *adab*. This silence is *adab*. Your hearts beating with me -- you are breathing in rhythm with me -- this is *adab*.

The fifth question:

CLOTHES OF A PARTICULAR COLOR AND THE WEARING OF THE MALA IS PRESCRIBED FOR SANNYASINS SO THAT THEY ARE CONTINUOUSLY AWARE OF THE FINAL AIM OF LIFE -- BLISS. IS IT POSSIBLE TO BE AWARE OF THIS AIM WITHOUT WEARING A PARTICULAR DRESS? THE UTILITY IS UNDERSTOOD BUT THE INEVITABILITY IS NOT. PLEASE ELUCIDATE ON THE USE AND THE LIMITATIONS. FOR BLISS, I WILL WEAR THEM. IF YOU CONVINCE ME OF ITS INEVITABILITY, I WILL WEAR IT HAPPILY.

Raviraj, you are missing the whole point. You are not getting what I am saying to you. You are listening through your prejudices, through your already arrived conclusions. You are not listening to me, not at all. You have not understood a single word uttered here.

You say, "Clothes of a particular color and the wearing of the mala is prescribed for sannyasins so that they are continuously aware of the final aim of life -- bliss. "There is no final aim of life. That's what I am teaching: life has no aim, no purpose. It is not going anywhere; life is already there. The ultimate is the immediate, the immediate is the ultimate: that's what I am teaching. I am not saying that tomorrow you will attain to bliss -- bliss is already here. If you are available it will explode in your being, if you are not available it will not explode for lives and lives.

Tomorrow has nothing to do with it. Bliss is a quality of the present moment. It is the essence of now, of here. It is the radiance of this moment.

But Raviraj, you are thinking in terms of desires, longings, succeeding somewhere in the future. The dress and the mala, the orange color, are not given to my sannyasins to be reminded of the ultimate goal of life, bliss; no, not at all. And they are not prescribed by me as a doctor prescribes a medicine. In fact, they are not purposive at all. It is just that I am crazy. It is my eccentricity, that's all. There is no reason behind it.

It is not meant for people who are rationalistic. It is just a gesture from the disciple's side that he loves me so much that even if I tell him to do something crazy, he is ready.

It is not something utilitarian, as you say. You say, "Is it not possible to be aware of this aim"... there is none, no aim "... without wearing a particular dress? The utility is understood but the inevitability is not." There is no utility, there is only inevitability. What is that inevitability? Being with a crazy man, you have to become crazy! It is just a gesture of surrender from your side.

And that gesture is needed because I will be telling you so many absurd things. And if you cannot accept a simple phenomenon like wearing orange and the mala, when we will be moving into more dangerous spaces, when your reason will not support you at all, when your reason will in fact try to prevent you from going more into it, and I will be calling you forth, "Come on!" and you will see that ahead there is death, and the road ends in an abyss, and I am calling you, " Come along! " -- then it will be very difficult. So this is just a gesture from the side of the disciple that he is ready to go with me.

When Ibrahim, a great Sufi Master, first went to his own Master -- Ibrahim was a king, King of Balkh and Bukhara... when he went to the Master, the Master told him, "Undress immediately! " The Master's

disciples were puzzled because he had never asked anybody to undress; why should he ask Ibrahim to undress? But Ibrahim immediately undressed. And then the Master gave one of his shoes to him and told him to go into the marketplace and go on beating on his head with the shoe, and laugh as loudly as he could.

The disciples Were even more puzzled and confused: "What is going on? Has he gone completely mad?" They had always suspected that he was a little crazy, but now this was too much!

But Ibrahim went -- in his own capital town where he had always moved in a golden chariot, where he was respected like God -- naked, beating on his own head with a shoe and laughing. You can just imagine the scene. It created a circus -- the whole capital gathered, people Were laughing, people were throwing banana peels and rotten onions and tomatoes, and they were enjoying, and they were having fun: "What has gone by?" Their king! "And what is he doing?" And the more they were throwing banana peels and tomatoes, the more he was laughing.

When he went back, the Master hugged him and he said, "You are accepted as a disciple." His other disciples asked, "What is the matter? What is the secret behind it?" The Master said, "You need not worry -- this much was needed. He has been a great king, with all his ego. This much of a gesture was needed from his side so that I could be convinced that he was ready to go into the supra-rational, where there would be no possibility of convincing him. If he can do such an absurd act, then I am convinced. "

Raviraj, you are saying, "Osho, if *you* can convince me of its inevitability, I will wear it happily."

I am not going to convince you. You will have to convince me that you are ready to go crazy with me. It is not a question of me convincing you, it is a question of you convincing me.

And remember again, this is just the beginning. Soon Ibrahims will be coming! You please be in a hurry, because my demands will go on growing more and more. As the work goes deeper more and more demands will be made. It is not a prescription, it is a demand! And I am not here to convince you about its rationality, because if I convince you about its rationality -- and I *can* convince you.... In fact, anything can be made to look rational. *Any* absurd thing can be made to look rational -- that is such an easy game! I *can* convince you of the utility, of the inevitability and everything, but that will all be just bullshit.

The real truth, the simple fact, is that you have to show a simple gesture from your side that you will not *ask* for reasons. You have to convince me, not I convince you. It is your problem that you are missing bliss, it is not my problem. Why should I bother to convince you? I am not suffering from any problems -- I am bliss. You are suffering.

You have to give me a few indications that you are ready to take the jump. By wearing orange and the mala you give me a little proof that you will not be demanding reasons for each and everything, because that will not be possible.

As the journey deepens, reasons and rational explanations become absolutely futile, meaningless. And as you start soaring higher you go beyond rationality completely. This is a journey into super-reason, or irreason. This is a journey beyond mind. And you are asking me, "For bliss, I will wear them. If you convince me of its inevitability, I will wear it happily. "

I am not going to convince you. If I convince you, the whole point will be lost. If I convince you and *then* you wear it, then you have not shown the gesture. It is out of your own conviction, out of your own reason that you wear it; you have not dropped your reason, your mind. It is your conclusion. It is utterly meaningless. And then again and again you will be asking me -- and there are things which are going to happen to sannyasins about which nothing can be said, they can only be experienced -- then I will be in trouble. I don't want to start that kind of process at all.

And you say, "For bliss, I will wear them."

Your whole motivation is very ordinary. Your mind is full of desires. You may be thinking that you are having spiritual desires -- for bliss, for God, for truth -- but all desires are worldly. Yes, even the desire for God and bliss and truth is worldly. If you want to become a sannyasin you have to become a sannyasin for no reason at all, for no desire, for no motivation. At least in your life do one thing without any motivation, for the sheer joy of it. And from there starts bliss.

If you can do a single thing, even a single thing, for the sheer joy of doing it you will be surprised -- bliss simply starts pouring on you. Not to live through motivation is the way of bliss.

But there are people who are continuously thinking of gaining this, of gaining that, whose whole idea of life is through motivations. They may be worldly, they may be other-worldly; in my observation there is no difference between them. Live through motivation and you are living in the world of misery, live without motivation and you are a sannyasin.

A rabbi was giving a very serious sermon in the temple when he came to the word "Moses" and from the congregation came a loud voice, "He was a stupid jerk." The rabbi could not believe his ears and thought he was hearing things, so he continued until again he mentioned Moses and again the loud voice cried, "He was a stupid jerk!"

With that the rabbi stopped and dared the man to identify himself and prove his remark. "Certainly I can, and will," replied the apparently rebellious Jew.

"You remember when God told Moses to lead our people out of the land of Egypt and Moses led our people to the Red Sea? So what happened? -- God parted this Red Sea so Moses could lead our people across. So what happens? -- the stupid jerk at the top of the procession leads our people and when he gets to the other side he makes a right hand turn into the desert. If he had made a left hand turn, we would have been up to our asses in oil wells!"

Please don't be a Jew! And out of a hundred people, ninety-nine point nine percent are Jews -- continuously greedy, continuously thinking of gaining this and that. Can't you allow a few moments without desire? And to be without desire is to be in bliss.

Bliss cannot be desired. It is impossible to desire bliss because desire creates misery. Bliss happens only when you have understood the process of desire, when you have seen it through and through -- that all desire ends in misery. When you have seen it, desiring disappears. And in that very moment, instantly, immediately, all is bliss.

The Secret

Chapter #19
Chapter title: Infinite Patience

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THERE WAS ONCE A WOMAN WHO HAD HEARD OF THE FRUIT OF HEAVEN. SHE COVETED IT.
SHE ASKED A CERTAIN DERVISH, WHOM WE SHALL CALL SABAR, "HOW CAN I FIND THIS FRUIT, SO THAT I MAY ATTAIN TO IMMEDIATE KNOWLEDGE?"
"YOU WOULD BE BEST ADVISED TO STUDY WITH ME," SAID THE DERVISH. "BUT IF YOU WILL NOT DO SO, YOU WILL HAVE TO TRAVEL RESOLUTELY AND AT TIMES RESTLESSLY THROUGHOUT THE WORLD."
SHE LEFT HIM AND SOUGHT ANOTHER, ARIF THE WISE ONE, AND THEN SHE FOUND HAKIM, THE SAGE, AND MAJZUB THE MAD, THEN ALIM THE SCIENTIST, AND MANY MORE...
SHE PASSED THIRTY YEARS IN HER SEARCH. FINALLY SHE CAME TO A GARDEN. THERE STOOD THE TREE OF HEAVEN, AND FROM ITS BRANCHES HUNG THE BRIGHT FRUIT OF HEAVEN.
STANDING BESIDE THE TREE WAS SABAR, THE FIRST DERVISH.
"WHY DID YOU NOT TELL ME WHEN WE FIRST MET THAT YOU WERE THE CUSTODIAN OF THE FRUIT OF HEAVEN?" SHE ASKED HIM.
"BECAUSE YOU WOULD NOT THEN HAVE BELIEVED ME. BESIDES, THE TREE PRODUCES FRUIT ONLY ONCE IN THIRTY YEARS AND THIRTY DAYS."

ONCE UPON A TIME THERE LIVED a very poor man in a village in Italy. He desperately wanted to know the answer to the mystery of existence, so he decided to work very hard and travel to the Himalayas and find a guru. He worked long arduous hours and at the end of twenty years he had saved his fare.

He had been on a ship for about two weeks when a tremendous storm blew up and he was shipwrecked, and found himself on a desert island. He spent the next twenty years on the island when one day he managed to finally attract the attention of a tanker. They picked him up and took him to Bombay where he caught a plane. He had managed to salvage some of his money when shipwrecked.

However, during the flight he was hijacked by the hijackers. But the hijackers decided to set him free in the desert. He walked to a village and waited for the bus to take him to the Himalayas.

Within a few months the bus came and he caught it to the foothills of the Himalayas. He then spent a long time on foot but finally managed to arrive at the guru's cave. He then asked the guru his question about the mystery of life.

The guru replied, "Life is a river."

The man went crazy, threw his arms up and shouted at the guru, "For fifty years I have been trying to get to you. I had to work very hard for the fare. I was shipwrecked and then hijacked, and bloody hell -- now you tell me life is a river?!"

And the guru said, "Isn't it?"

Life is not a problem or a puzzle to be solved. Life is a mystery to be loved and to be lived. And the mystery is not something far away, the mystery is something that is very obvious, herenow. The mystery is the this-ness of existence; hence the answer of the guru, "Life is a river."

He must have been sitting on the bank of the river watching the river go by. In that moment his consciousness was full of the river, there was nothing else but the river.

Another Master was asked, "What is truth?" and he said, "The cypress tree in the courtyard." He must have been looking at the beautiful cypress in the courtyard; that was all in that moment. That moment was full of the cypress tree, that moment was nothing but the cypress tree.

And another Master when asked, "What is life?" was drinking tea. He said, "A cup of tea."

This-ness, *idam*, or suchness, *tathata* -- that's what life is.

Another, still another Master, was weighing flax, and he was asked, "What is Buddha?" and he said, "Three pounds of flax."

These answers are tremendously important. They don't appear important on the surface. It certainly can drive a person who has been working for fifty years to reach to the Master crazy, who has wasted his whole life to reach to the Master, to know the mystery of life -- and the Master says, "Life is a river," or "A cup of tea," or "The cypress tree in the courtyard," or "Three pounds of flax." It will drive anybody crazy. But the answers are tremendously beautiful.

This moment is the answer, whatever it is. There is no other answer. The facticity of this moment is the answer. Truth is herenow, but the ego is never satisfied with the truth that is herenow. The ego wants something difficult, it thrives on difficulties. The ego lives through great challenges. If life is only a cup of tea, where will your ego find the ground to stand on? If life is only the cypress tree in the courtyard, how will you become a great saint, a mahatma? There is no possibility left -- the ego will have to disappear. If truth is so simple and obvious, then the ego cannot be nourished. There is nothing left to be nourished on.

When the Master said, "Life is a river," he simply took away the very earth underneath the man. He must have wanted something of tremendous import, a revelation, God descending from heaven, great light, infinite light happening, a vision, something utterly extraordinary.

"Life is a river"? -- such an ordinary statement? But if you meditate over it you will find God descending from heaven, great light, infinite light coming to your vision, psychedelic, colorful, spiritual experiences. All are just childish. All are toys for the ego to play with.

Real religion consists of the obvious. The obvious, the ordinary, is the mysterious. The obvious, that which is always with you, has always been with you, will always be with you, is God. Between you and God there is no distance at all. Not even a single step is needed to be taken.

If you understand it, you have understood all the religions, all the scriptures.

But the ego will create trouble. Ego is never interested in simple things because on simple things it cannot soar high. The more a thing is difficult, the better for the ego. That's why religions became interested in unnecessary difficulties. They are called austerities, asceticism; they are nothing but food for the ego. They have not helped anybody to know the truth. In fact they have been the greatest barriers.

Religion became a pathology, religion went neurotic, because of the demands of the ego. The ego wants something utterly difficult so that it becomes a special privilege if you attain it -- only *you* have attained it, nobody else. It wants truth to be something like the peak of Everest or walking on the moon; something so special that you can claim. Through it, you become special.

Because of this, religion slowly slowly became sado-masochistic. "Torture yourself" -- the more you torture, the more religious you are. And when a person tortures himself, teaches others also to torture themselves, out of necessity he becomes doubly pathological. He tortures himself, so he is a masochist, and because he teaches others to torture themselves he becomes a sadist.

In the name of religion, sado-masochism has existed on the earth. That's why only neurotic people become interested in religion. The healthy person avoids it.

The religion I am teaching you is for the healthy person. It is for those who are not in search of fulfilling their egos. It is for those who are ready to be ordinary, utterly ordinary. It is for those who are ready to dissolve in the obvious. It is for those who are ready to make their home in this moment, this beautiful now, and who are not hankering for any paradise, who are not hankering at all; who have no desires for the other world and no desires for some god sitting on a golden throne somewhere; but for those whose god is spread all over existence, in the calls of the birds and in the green leaves of the trees and in the dewdrops and in the sunrays and in you and in me -- all over; whose god is not something separate from life and existence; whose god can be in a cup of tea, whose god can be the river flowing by, whose god can be the cypress tree in the courtyard, and whose god can be three pounds of flax. It is not sacrilegious. It is not that God is reduced, Buddha is reduced, to three pounds of flax; on the contrary, three pounds of flax is transformed into divinity, into Buddhahood, into God. It is not sacrilegious, it is one of the most sacred statements ever made.

This is one of the basic truths to be understood. Then it will be very easy to go into this beautiful parable.

THERE WAS ONCE A WOMAN WHO HAD HEARD OF THE FRUIT OF HEAVEN. SHE COVETED IT.

Meditate over each word:

THERE WAS ONCE A WOMAN WHO HAD HEARD...

Many of the people who become religious, become religious only through information. That's where they miss the whole point; their first step has fallen on the wrong track.

If your life makes you religious, then it is totally different. If your very experience of life creates enquiry in you about truth, that has beauty in it. But just because you have heard -- people are talking about God and paradise and nirvana and enlightenment -- and because of their talk and constant propaganda down the centuries, and millions of books and scriptures, and churches and temples and gurudwaras and mosques, and everywhere it is being taught, from the very childhood you are being conditioned that there is a God, that there is a paradise, that you have to search for it.... If you become interested in the search because of these conditionings, your search is doomed from the very beginning. You have already moved in a wrong direction. It is not *your* search, it is borrowed. It is not an authentic desire in your heart, it is just in your head. It is accidental; it is because you have been told. If you were not told you would not have bothered at all. And you can see it.

When a Jaina comes to me, he never asks how to find God, because in his scriptures there is no belief about God. He asks how to attain to moksha, to ultimate freedom, liberation. God is not meaningful to him at all, because he has not been taught about God. Not that he knows there is no God, but because his mind has been conditioned in a certain way, he has given another word with totally different connotations. He has been taught that y our soul is in a bondage in the world and you have to drop the bondage and attain to ultimate freedom. Unless you attain to ultimate freedom -- when all bondages of attachment, possessiveness, domination, have disappeared, when there is no greed, no anger, no sex, when there is nobody left and you are a pure soul... then you have arrived. This is the goal, moksha. He asked about moksha.

But no Christian ever asks me about moksha, freedom. He has not been told. He asks how, by what means, one can enter into the kingdom of God. He never asks *how* to become God, because he has not been

told. On the contrary, he has been told nobody can become God. God is God and you are you, God is the creator and you are the creature -- and how can the creature be the creator? So even the idea of becoming God will look sacrilegious, a sin, a great sin. He will never ask how to become a God, how to realize God. No! All that he wants is how to enter into the kingdom of God, that's all.

But when a Vedantin comes to me, then his enquiry is totally different. He says, "How to become God? How to become absolute truth?" He does not ask about the kingdom of God. He has been told *tat tvam asi*, that art thou. You are in your very essence God, so attain to your Godhood. *Aham brahmasmi* -- I am God -- that has been poured into him with the mother's milk. He has become saturated with the idea. He asks, how to become God? From where are these different enquiries coming?

And when a Buddhist comes he never asks how to become a God, because there is no God in his theology. His theology is without any concept of God. In fact, to call it theology is not right, because there is no *theos*, no God. He does not believe in any soul, so he will never ask how to realize one's own being -- there is none. Self-realization is utter nonsense for him. Because he does not believe in the soul there is no question of attaining liberation; there is nobody to be liberated. Then what is his enquiry?

He asks about nirvana. Nirvana means to extinguish this illusory flame of life. His enquiry is very negative; he simply asks how not to be. There is no question of being a soul, no question of being a God, no question of God's kingdom. His enquiry is very negative. He asks how not to be, how to be extinguished utterly, how to become utter emptiness, how to disappear into emptiness so nothing is left.

The Jaina asks how to make one's own self free, and the Buddhist asks how to be free of one's own self. But these different enquiries are all accidental, borrowed. Even your questions are borrowed, your queries are borrowed. Even your enquiry is not yours. It is not true, and when you begin with an untrue enquiry you will never come to a true conclusion.

That is one of the greatest problems every seeker has to face. Don't start with what you have heard, start with what you have felt. Can't you feel the beauty of existence and the mystery of existence? Can't you feel this utter poetry of existence? Have you to go into the Vedas to feel the poetry of existence? Have you to go into the Bible? Have you to ask Buddha, Christ, Krishna? Can't you yourself see? Don't you have eyes to see and ears to hear and a heart to feel? Then what are you doing here? What are *you*? Are you alive or not?

An alive person is one who will look at life, who will witness life; who will not only witness life but will witness the witness itself. And then there arises a great enquiry -- "What is all this?" It is not borrowed, it is not heard from somebody else. It arises from the deepest core of your being just like a sprout arising out of a seed. Then the enquiry is not plastic; it is a real rose. And only a real rose can have a real fragrance.

THERE WAS ONCE A WOMAN WHO HAD HEARD OF THE FRUIT OF HEAVEN....

She had just heard; and when you hear you are bound to misunderstand.

Now, the "Fruit of Heaven" is just a metaphor. It is just a way of saying it, a poetic way of saying it. The ultimate truth cannot be expressed in words. No word is adequate to express it. Hence metaphors have to be used, similes have to be used, just to give you a little indication, a little taste. It is difficult to show you the truth directly, so some indirect ways and means have to be devised. Parables have to be told, stories, because stories don't say anything directly, they only give you subtle hints, delicate hints.

The Fruit of Heaven -- what does it mean? If you have heard it from somebody it simply means "fruit of heaven". Then you start thinking of some fruit. It is not a fruit, it is fruitfulness. The fruit only represents a state of fruitfulness. The fruit represents three F's: one is fruitfulness, another is flowering, another is fragrance. And when all these three F's exist together -- the fruit, the flower, and the fragrance -- the fourth F comes into existence. That is fulfillment. That is the real goal.

Now if you try to decipher, to decode the symbol of the Fruit of Heaven, how are you going to work, how will you decode it? The Christian will think it means Kingdom of God, and the Brahmin will think it means God-realization, and the Jaina will think it means freedom of the self, and the Buddhist will think it means freedom from the self. Again you have fallen into the trap of the herd.

Be a little more intelligent. Be a little more trusting of your own being. Decode these beautiful metaphors on your own; meditate on them.

That's why I am speaking on these stories. Nobody has ever spoken on them. Why am I speaking on these small stories? -- just to give you a few clues on how to meditate. These are not commentaries on these stories; I am not a commentator. I am simply helping you to meditate. I don't want to give you a very fixed

meaning, I simply want to give you a very liquid, vague, cloudy glimpse. Then you have to search and seek and find. The conclusion has to be yours. I can give you a few clues on how to meditate. That's all that I am doing here... just clues on how to meditate, not conclusions! Don't lean upon me. I am not going to give you a single conclusion, because once a conclusion is given by somebody else it loses all truth, it becomes a falsehood. It may be true for me, but the moment I give it to you it becomes false. In the very transfer it loses all truth. To me it was a real rose; by the time it reaches you it is a plastic flower.

This is the problem of language, the great problem that has always been faced by all the mystics of all the ages of all the lands. Language is good enough to convey mundane reality: it is *utterly* impotent in conveying the sacred reality.

But some ways have to be found, because it has to be conveyed. A parable, a story, is a subtle way, a delicate way, an indirect way. The story does not hit, it simply triggers a process in you. It is not like a stone that hits you hard. It is like the fragrance of a flower that comes and surrounds you and caresses you.

THERE WAS ONCE A WOMAN WHO HAD HEARD OF THE FRUIT OF HEAVEN. SHE COVETED IT.

The moment you believe in somebody else's truth, you start coveting it. And truth cannot be coveted. And the person who covets truth will never attain to it.

Truth is not a commodity to be coveted. Truth is not a thing to be desired and longed for. Truth is not there outside you to be possessed. Truth is something that flowers in you; you don't take it from anybody. And if you attain to truth, it is not like money that somebody else has lost because you have it. It is not a quantity in the world, it is a quality of being.

When Buddha becomes enlightened it is not that somebody else is suffering: Buddha has usurped enlightenment, now somebody must be poor and will not be able to attain enlightenment. If somebody becomes rich, naturally somebody else somewhere will become poor. That's not the case with truth. It is not a quantity -- remember it -- it is a quality.

If I see the beauty of the moon, it does not mean that I have taken some beauty of the moon and nobody else will be able to see the beauty now, because I have possessed it. It is a quality! Millions of people can see the beauty. There is no question of competition, there is no quarrel. On the contrary, the more people see the beauty of the moon, the more beautiful it becomes.

In fact, this has been one of the greatest observations of poets, painters, and the people who move in the dimension of aesthetics: that when a poet writes a poem about the moon he reveals some beauty of the moon which was not available before. And many more people will be able to see it now; their sensitivity will be aroused.

You have seen the sun rising, but if you have seen the paintings of Vincent Van Gogh of the sun rising, the sun in the middle of the day, the sun setting, you will be surprised: he has a totally different way of looking at the sun. He was so madly in love with the sun as nobody has ever been. For one year continuously he was painting the sun and the sun and the sun, and he was standing continuously under the sun for one year. It was so hot, but he wanted to catch the sun in all its moods. He caught the sun in all its moods, in all its whims, in all its expressions, but he himself went mad. One year just standing under the sun, looking at the sun -- the heat was too much, he could not bear it. His love for the sun was such that he went mad for it.

If you see Van Gogh's paintings of the sun you will become, for the first time, aware of the beauty of the sun. When you will look at the sun, something of Van Gogh's vision will have penetrated your soul.

Nature is more beautiful because there have been nature poets. Nature is more beautiful because there have been nature painters. Nature is more beautiful because many, many people have seen beauty in it and that has become a heritage that has penetrated our beings.

Truth is not like money, truth is like beauty. The more people see it, the more clear it is. The more people have it, the more people can have it. There is no question of coveting.

But the woman had only heard, the woman had only gathered rumors about the Fruit of Heaven. Now she must be feeling very miserable, in despair: "Others have attained and I have not attained. I have to show to the world, I have to prove myself."

This is an ego trip, this is not true search; this is the *same* ego trip. Some people are trying to collect more and more money so they can stand on the pile of money and declare to the world, "Nobody has more than I have." Somebody else is moving into the world of power-politics so he can become the president of a

country and declare, "Look! I have arrived." And then there are others who are thinking that when they have attained to the Fruit of Heaven they will show the world: "Now do you know who I am? I am a Realized Person. I have Attained and you are all Ignorant, and you are all Sinners and you are all still crawling in the mud of the world. I have gone beyond it." Then one can have that look which is known as "holier-than-thou".

This woman coveted it. If you *hear* about truth, God, enlightenment, there arises a great desire: "Others are having something which I am not having. I *must* have it."

It is just like somebody else having a beautiful house, and you covet it; somebody else has a beautiful wife, and you covet. Is truth a beautiful house? Is truth a beautiful woman?

Truth is not a thing, truth is a no-thing. Truth is not a commodity there outside you, it is an experience, it is in your interiority. It is felt, lived at the very core of your being. It cannot be possessed, it cannot be coveted -- but that's how it goes on.

Just the other day somebody has asked, "If I can convince him, he will become a sannyasin. If I can convince him that by wearing orange and the mala he will attain to bliss"... Now this is greed, and a greedy person cannot be a sannyasin. And it is not a question of my convincing you; you will have to convince *me* that you are *worth* being initiated into sannyas. You will have to convince *me* that you have not come to enquire just because others are talking about God, but that a great inner desire has arisen in you, a longing, a thirst, that you are aflame, that a passion has arisen in you that "Life is useless if I don't know who I am, if I don't know from where I come and if I don't know to where I am going. I have to know it, because without knowing it, whatsoever I am doing is foolish, is going to be stupid. Without knowing who I am whatsoever I do is meaningless. Meaning can arise only when I know my nature and start moving according to my nature. When there is a harmony of me and the existence that surrounds me, only then can there be joy and bliss."
Bliss is not something to be desired, bliss is not something to be coveted.

But the person who had asked must have come here hearing others saying that if you become a sannyasin you will attain to God, to bliss. Now he wants me to convince him.

I am not a salesman! I am not selling God to you! Why should I convince you? If you are thirsty you will come to the river. The river does not bother, the river is not in any need of convincing you, that "I am water and I can quench your thirst." If you are thirsty you will try. You will *have* to try; there is no other way.

But the problem always arises because we hear others, we don't feel any passion arising in our own being. Our passion is borrowed, superficial. And a man, who has no passion for truth of his own is not yet man. He is still part of the animal world, he is still living unconsciously. At least something -- just even a small thirst will do -- but you will have to bring a thirst of your own.
I have heard...

A tramp knocked at a cottage door, and when it was opened he said to the housewife, "Beg pardon mum, but I wonder if you would not sew a button on a coat for me."
"Why yes, my man," said the woman, a kindly soul. "Come in."
The tramp entered and handed the woman a button.
"Very well," she said, "now where is the coat?"

"Ah, I ain't got nothing but the button, mum. I was thinking maybe you would sew the coat on."

But people who start searching for God don't even have the button. I am ready to supply the coat, but at least bring the button! At least a little thirst of your own, your own heart beating a little faster, a readiness to risk, a readiness to devote something, to dedicate, a readiness to sacrifice something... a readiness to risk....

SHE ASKED A CERTAIN DERVISH, WHOM WE SHALL CALL SABAR, "HOW CAN I FIND THIS FRUIT, SO THAT I MAY ATTAIN TO IMMEDIATE KNOWLEDGE?"

Sabr or Sabar is a significant word: it means patience.

SHE ASKED A CERTAIN DERVISH, WHOM WE SHALL CALL SABAR, "HOW CAN I FIND THIS FRUIT, SO THAT I MAY ATTAIN TO IMMEDIATE KNOWLEDGE?"

These parables are pieces of objective art. Each word has significance, and each word has to be meditated upon. Why should we call this dervish Sabar? That is not his name, certainly. That's why the story says, "We shall call him Sabar."

Sabar comes from *sabr*: it means infinite patience. Those who are in search will need infinite patience. Patience is the greatest religious quality; if you have patience nothing else is needed. Patience is enough, enough unto itself. Patience means hope, trust, and without any hurry, without any impatience. Impatience simply shows that you are not trustful. Impatience simply shows that you want to impose yourself upon the will of God, that you want it *right now*. You don't want him to work on his own. Impatience means, "My will is greater than your will." Patience means, "I surrender my will to your will. Let you be my will, so whenever I am ripe, whenever -- if it takes an eternity it is okay -- I will trust, I will hope. I will not lose my heart, I will not be disheartened."

Just think of patience... it will bring a meditation on its own. The man of patience becomes meditative because he becomes contented. He says, "God is looking after me so why should I worry?"

The more God has disappeared from the world, the more worries have entered into the world. You can watch it; there is a certain relationship. When people are in trust, in faith, when people know that God is, that we are taken care of, that we are not strangers on this earth, that we belong, that there is some invisible hand that is always ready to take us in the right direction, that we can live without worry, contentment arises, peace, silence, tranquility, a serenity.

All is lost now because trust in God is lost. The moment man loses God, he loses all -- because then he has to depend only on himself, and he is tiny, and the existence is vast. Man is just an atom and the atom is trying to struggle with this infinite existence. There is bound to be tension, anguish, despair, frustration, worry, suicide, madness.

The religious person is one who is relaxed with existence, who does not push the river; on the contrary, who dissolves into the river and says to the river, "Take me wherever you are going, because wherever you are going is the goal." The religious person, the person who is patient, is one who says, "I will not seek and search a goal of my own, I don't have a private goal to seek and search. Wherever this infinite universe is going I am also going." So whatsoever is the destiny of the whole is the destiny of the part. This is patience, this is *sabr*.

SHE ASKED A CERTAIN DERVISH, WHOM WE SHALL CALL SABAR, "HOW CAN I FIND THIS FRUIT?..."

Now she is asking a wrong question. She says, "How can I find this fruit?"

Remember Lao Tzu's famous statement: "Seek and you will never find; do not seek and it is already found." In seeking you go astray, because seeking means "my will", non-seeking means let-go, disappearance of the ego. And whenever you are not, God is. Lao Tzu is right: seek and you will miss; do not seek and find.

Non-seeking is the way to find. It will look very strange, illogical, but this is how it is. This existence *is* illogical; that's why we call it a mystery. If it were logical there would be no mystery. If the existence were logical then there would be no need for religion, science would have been enough. Science would have discovered everything *if* the existence were logical. But it is not; fortunately, it is not. Logic only goes to a certain extent, and then it flops. And when logic flops the real existence begins.

Existence is a mystery. The way to it is not logic but love. The way to it is not prose but poetry. The way to it is not the head but the heart.

Now this woman says, "How can I find this fruit?" The question of "how" is the question of the head, and the idea of finding this fruit is egoistic: "I *must* possess. " It is the desire to possess and conquer and be, "so that I may attain to immediate knowledge." Now the whole desire is how to attain the fruit so *immediate* knowledge is possible.

People are in a hurry -- they want instant God, just like instant coffee. They cannot wait. And when you cannot wait you simply say that you don't care much. If you care you can wait; the more you care the more you can wait. If you really care you can wait for eternity. If you don't care then you are in a hurry. You say, "If it is possible right now, instantly, okay; otherwise I am not going to waste time, it is not worth wasting time."

And God is not a seasonal flower, it is a cedar of Lebanon -- it takes time to grow. To reach to the

clouds, it takes time. In fact time is not enough, it takes eternity. Time falls short.

And I am not saying that God is not available now. Another paradox to be understood: eternity is always now. The now is the door to eternity. But that door is available only to the patient one, because those who are in a hurry and say, "Instantly I want this," their very hurry creates such cloud and clamor in their minds; they cannot see the now. To see the now one needs a very unclouded consciousness. And the consciousness is unclouded only when there is no desire, no hurry, no impatience, no longing. The consciousness is unclouded only when you are not going anywhere. Just sitting silently, doing nothing, the spring comes and the grass grows by itself. That is patience.

"YOU SHOULD BE BEST ADVISED TO STUDY WITH ME," SAID THE DERVISH. "BUT IF YOU WILL NOT DO SO, YOU WILL HAVE TO TRAVEL RESOLUTELY AND AT TIMES RESTLESSLY THROUGHOUT THE WORLD."

That's what anybody who knows will say: "You would be best advised to study with me." What does he mean?

The word "study" has not that quality that Sabar must have used.

In India we have a word, *swasthya*. It can be translated as study, but it misses the whole point. In fact, *swasthya* means self-study, studying the self. It is not a question of reading scriptures, it is not a question of going more and more into information. Rather it is a question of going more and more inwards, into transformation.

And when Sufis say, "Study with us," they simply mean "Be with us." *Being* with a Master is the study; just being with the Master, *adab*, just being in the presence of the one who knows, drinking his presence, savoring his being, tasting him, digesting his energy. You will be surprised: if you come to a Sufi study circle, it has nothing to do with the study circles that exist in the West. In a Western study circle you read a book, then questions are raised and then questions answered, and discussion follows.

In a Sufi study group no question is raised, no book is read. People sit silently for hours, and maybe somebody starts swaying. But the one thing to be remembered is: nobody has to do anything. If it happens it is good. Somebody sometimes starts saying something, but the rule has to be followed: nobody should *try* to say anything. If it happens on its own, if one finds that something needs to be said, on its own is ready to be said, is just on the tongue, wants to come out "in spite of me", then it's okay.

It is just like the Quaker prayer meeting. Quakers learned it from the Sufis. In the Middle Ages Sufis penetrated deep into European countries. Quakers learned how to sit silently from the Sufis. The Quakers sit silently for hours, then somebody may stand up and may start saying something; but those statements are very inspired. They are not from the person himself -- as if God has taken possession of him. He has become just a hollow bamboo, a flute, and some unknown energy has started singing through him.

The rule has to be followed. But in a Quaker group it is very difficult to follow the rule, because the basic thing is missing -- the Master is missing.

In a Sufi group the Master is a *must*. The Sufi group arises only when the center is there. The Quaker group is just a traditional thing.They learned it from Sufis but they missed one thing. They learned the outward, *adab*, the etiquette, how to sit in silence -- and it is good even if without a Master; sitting in silence is good -- but the mind is very cunning. Your mind may play tricks; your mind may like to say something, your mind may enjoy the idea that "Now I am the vehicle of God." And it is not that you are trying to deceive others; your mind can deceive you and you may stand up, and you will feel as if you are not doing anything. But there is no check in a Quaker group.

When you are with a Sufi Master there is a check. He will immediately stop you; he will know when it is from your mind. Maybe it is from your unconscious mind but it is still from your mind. You may not be aware of from where it is coming; that does not mean that it is coming from God. It may be coming from your own deep unconscious of which you are not aware, so it looks as if it is coming from God. A Master is needed, one who can see through and through, who is a mirror not only of your conscious mind but of your unconscious too, before whom you are utterly naked, before whom you cannot hide a thing. His very presence prevents all strategies of the mind.

That is the meaning of being with a Master, *adab*. That's what Sabar means when he says, "You would be best advised to study with me, be with me, learn to be here. Just watch what is happening here."

But the woman was in a hurry. Study? She had not come to study. She wanted to know immediately

where the tree was, where was that garden, and where was the Fruit of Heaven. She was not there to waste her time in studying some nonsense. She wanted immediate results, she was in a hurry. Sabar must have immediately felt it. So first he said, "You would be best advised to study with me, but if you will not do so..." He must have seen the mind of the woman -- that she was not going to do it. She was too much in a hurry; she could not be in the presence of a Master.

"YOU WILL HAVE TO TRAVEL RESOLUTELY AND AT TIMES RESTLESSLY THROUGHOUT THE WORLD."

Then you can go, but one thing I must remind you of. Remember, you will have to go *throughout* the world, resolutely and at times very restlessly. The journey will be long. If you want it in such a hurry then the journey will be very long. If you are ready to wait, the journey can be very short. If you can wait infinitely it can happen right now too, but if you cannot wait then it may take years or even lives. It is up to you.

The woman missed. The people who are in a hurry always go on missing the Masters, because the basic requirement to be with a Master is patience, and they are impatient. She must have thought, "It is better to go to somebody else who can show me a shortcut."

SHE LEFT HIM AND SOUGHT ANOTHER, ARIF THE WISE ONE.

Now, *arif* means the knowledgeable. If you go to a real Master, a perfect Master, he will demand many things from you. He will demand utter surrender, just as Krishna says to his disciple Arjuna: *Sarva dharma parityajya mamekam sharnam braja* -- "Leave all your religions et cetera, and come to my feet, surrender. "

The real Master will demand, and the greater the disciple, the greater the demand is going to be, the more the potential, the more the demand is going to be. The real Master is not there just to inform you, he is there to transform you. But who wants to be transformed? People want something without paying for it.

That's why the woman went to Arif. "Arif" means the knowledgeable one. He is not a Master, he is a teacher. Teachers are many, Masters very rare and very few. That's why Sabar said, "You will have to go around the whole earth, you will have to travel the whole world. Then too, if you can find the Master again, it will be a rare fortune."

You will meet many teachers; they exist everywhere. And they have great appeal too, because they never demand. On the contrary, they supply, they give you information, they make you more knowledgeable. "Arif" means one who is very knowledgeable, a learned man who knows the scriptures, knows doctrines, dogmas, can explain difficult problems of theology, can go into subtleties, into very deep, logical complexities of systems. But information can never satisfy. It is as futile as informing a hungry person about bread: it is about and about, the bread is never supplied. Great talk about the bread, but how can bread, just by being talked about, be satisfying? The talk of the lamp will not create light.

So soon the woman must have become frustrated. She must have gathered a great knowledge, but she must have become frustrated. She moved.

That's how people go on moving from one teacher to another teacher. Even if they come across a Master, there is every possibility of missing the Master -- because they come with expectations. And no Master ever fulfills anybody's expectations; that is an *absolute* criterion. If somebody fulfills your expectations he is a teacher. In fact he is a *follower* of yours -- he is fulfilling your expectations. The real Master *never* fulfills your expectations. On the contrary, he goes on destroying your expectations. Whatsoever you expect, he will never do; he will just do the contrary. Why? -- because if he fulfills your expectations he will never be abIe to change you.

You have to be changed, utterly changed. You have to be burnt, in toto. Your expectations come from your mind; your mind has to be destroyed. Only then and only then is God possible. So how can a real Master fulfill your expectations?

People go on changing from one teacher to another. A few days they are on a honeymoon with one teacher, and then as every honeymoon fades away, after a few days they are finished. When they first come across a teacher they are very enchanted; it seems as if now the time has come for fulfillment of their desire. But soon knowledge is supplied, and knowledge cannot quench your thirst.

The woman must have felt frustrated, so she went to another, Hakim the Sage. "Hakim" means the man who has character, "arif" means the man who has knowledge. Now she is finished with knowledge. She has seen a learned scholar but what is that to do? Now she wants some man who is not only knowledgeable, but who has practised, who has something in his character to say that he knows.

So she must have gone to another, Hakim the Sage. Now the man of character has more appeal than the man of knowledge, because the man of knowledge lives in an intellectual world which very few can understand, but the man of character is very earthly, you can understand him. He eats only once a day, he lives in poverty -- it is so visible -- he is a celibate. Any stupid person can see. No intelligence is needed, no intelligence is at all required, so foolish people become very much attracted to character. And the people who create character around themselves are also mediocre, because by creating a character nothing is changed, never. Only your surface is painted in a better way, your inner reality remains the same.

But it has-great influence on people. They can see, "Yes, this man is not only a learned man, this is a man of God. Look how he lives, with what simplicity, with what humbleness, how egoless he is." It is so plain on the surface; anybody can see.

So she went to the teacher, Hakim, the man of character. But sooner or later you will see the hypocrisy. If you live long enough with the man of character you will see the duality, that there are moments when his real being surfaces, there are moments when he cannot manage his so-called character. If you live long enough and if you watch the man of character you will be able to see the contradictions of his life, the hypocrisy. He is not one, he is many -- or at least two. One is his real essence which comes once in a while at certain moments, through certain provocations. He may be a man of very great compassion if everything goes according to him. If something goes against him, anger may surface. For that anger you will have to be with such a man for a long time, because once in a while he will flare up. He may have repressed his sex, may have become celibate, but once in a while the repressed desire may come to the conscious mind -- he may behave contradicting his character. Because the duality has not been dissolved, it is bound to assert -- so she must have been tired, seeing the hypocrisy.

She went to Majzub the Mad. "Majzub" means the mad. In a way she was coming closer. First she went to the man of knowledge, Arif, which is very superficial. Then she went to the man of character, which is a little bit more practical, not just heady. He had tried to do something with his life, even if he was wrong; but his sincerity could not be suspected. He may have been full of errors but he was sincere. He had tried to do -- in a stupid way of course -- but he had tried to do.

Now she went to a madman, Majzub. "Majzub" means one who is utterly drowned in God, lost, has attained the state of *fana*, is no more. She had come to the best man.

But there is a problem with a majzub: he cannot be a Master. He is so mad, he cannot help. He is utterly lost, he is not in any way capable of helping. In fact, he himself needs the help of an enlightened person so that some sanity can be brought back to him.

This kind of work has rarely been done in the world, but one of the greatest Masters of this age, Meher Baba, did it. He was also here in Poona, and the Poona people were as much against him as they are against me, for the same reasons -- because he would not fulfill their expectations. He was a man of God. He did something so tremendously valuable that it is rarely done, but no history books will ever mention it because histories are written by fools about other fools. Histories are written by people who don't know anything about the deeper phenomenon that goes on happening. Histories are written about politicians, stupid politicians, Adolf Hitler and so many books....

If you want to see all the books about Adolf Hitler, you can go to Samarpan's room. He has them all, he is the expert; so many books. And people go on writing as if there is something important. Can't you forget these stupid, neurotic people? Is there any need to keep their memory alive forever? It will be very good to drop them out of history. They are wounds! But flowers are not talked about, only wounds.

Meher Baba is not part of history. Nobody has tried to see the great experiment that he did. He travelled all over the country to catch hold of all kinds of majzubs, madmen, because they are just very close to God. Only one thing is needed: somebody is needed who can shake them back to their sanity. Then they can become great Masters. Just a little sanity will be needed; then their madness will have a method in it. Right now they are only mad without any method; they cannot help. And to follow them may be dangerous, hazardous. To follow them, you will be only following yourself because they will never give you any clue. And whatsoever they will say, if you follow it, can lead you astray. It can throw you into deep pitfalls, because they are not in their consciousness; they have drowned themselves in God so much that they are drunk, they are drunkards. They have known God but they have no way to relate it to you. They cannot be

Masters.

Each Master becomes a majzub before he becomes a Master -- he goes through *great* madness -- but all majzubs are not Masters. If a majzub dies as a majzub, he will attain to God but without helping anybody at all.

Now she had come to a right person, but the person was not a Master and could not be a Master. He could not supply any method.

So she started moving again to somebody who could supply a method. So she went to the fourth, Alim. "Alim" means the scientist, the methodologist, one who can give you the methods. She has again moved far away, because it is not necessary that the person who can give you the method knows what he is doing, because methods can be gathered from scriptures. You can read Patanjali's YOGA SUTRAS and you can start giving methods to others; that is not going to help.

A majzub cannot give methods. And the person who gives methods, if he has not been a majzub, is of no use. The majzub cannot be followed -- it is dangerous, because you will be following a madman -- and you cannot follow Alim, the scientist, because he himself does not know anything. He has gathered about methods, he is interested, he is a collector of methods.

There are many people who go on writing commentaries on the YOGA SUTRAS of Patanjali, and they have *never* meditated, they have never known what meditation is. But they know all *about* meditation. Many times they have come to me; they have written beautiful commentaries, they are very knowledgeable, learned, scholarly. You cannot find any fault with their language, with their exposition, but there is no experience to support what they are saying. There is not much difference between them and the ignorant people.

... AND MANY MORE. She went to many more.

SHE PASSED THIRTY YEARS IN HER SEARCH. FINALLY SHE CAME TO A GARDEN.

The garden is again a symbol. The story of the world starts with the garden, the Garden of Eden, Adam and Eve, and life was eternally beautiful and blissful. The garden is the beginning of existence. And then Adam and Eve were thrown out, or threw themselves out, by eating the fruit of the Tree of Knowledge.

The moment you become knowledgeable you lose innocence. And innocence is the garden. In innocence, flowers bloom. In innocence, fragrance is released. In innocence, all is bliss. The garden is a symbol for innocence. And since Adam and Eve left the garden, man has been searching for the garden again and again.

The *teqir*, or the school of the Master, is called the garden of the Master -- because with a Master you start vomiting the fruit of the Tree of Knowledge. The Master is nothing but a process of taking out all the poison of knowledge from your system so that you can become innocent again. And when Adam is innocent, Adam becomes Christ. He enters the garden again -- paradise lost, paradise regained....

And do you know what the word "paradise" means? It comes from a Sufi word fIRDHAUS. Firdhaus means a walled garden. That is from where the word "paradise" comes. Paradise is the garden. We have lost the garden somewhere in the past: we have to regain it. We have to be again as innocent as children and immediately we are back in the garden. In fact we have always been in the garden, but our eyes are so full of knowledge that we cannot see the garden. When the eyes are cleaned of knowledge and the dust of knowledge disappears from the mirror of consciousness, suddenly the whole garden explodes.

SHE PASSED THIRTY YEARS IN HER SEARCH. FINALLY SHE CAME TO A GARDEN. THERE STOOD THE TREE OF HEAVEN, AND FROM ITS BRANCHES HUNG THE BRIGHT FRUIT OF HEAVEN. STANDING BESIDE THE TREE WAS SABAR....

You can imagine the shock the woman must have gone through. Sabar? And he was the first one she had come across.

STANDING BESIDE THE TREE WAS SABAR....

That too is a beautiful metaphor: if you want to attain to the Fruit of Heaven, you will have to pass through the custodian, sabar, patience.
Patience is the door back to the garden.
The First Dervish was standing by the side of the tree."

WHY DID YOU NOT TELL ME WHEN WE FIRST MET THAT YOU WERE THE CUSTODIAN OF THE FRUIT OF HEAVEN?" SHE ASKED HIM.
"BECAUSE YOU WOULD NOT THEN HAVE BELIEVED ME. "

A truth can be told only when you are ready for it. A truth can be given to you only when you are worthy of it. A truth can be transferred only when you have become a receptacle, not before it, not a single moment before it. When you are ripe, mature, ready, then not even a single moment passes by; *Immediately*... here you are ripe and there you are given the truth.

The Master cannot load you with something that is unnecessary. The unnecessary load will be heavy on you. It will be destructive, it may turn into poison, it will not nourish you. It may give you weight but it will not give you vitality.

"BECAUSE YOU WOULD NOT THEN HAVE BELIEVED ME. BESIDES, THE TREE PRODUCES FRUIT ONLY ONCE IN THIRTY YEARS AND THIRTY DAYS."

Even if you had believed you would have had to wait. Even if you had believed, this time had to be passed in infinite patience; for that also you were not ready. So the best course was this: that I should allow you to go from one teacher to another, from one school to another school, and come back again when the time was ripe. You are ripe now, because you have seen through all the falsities.

You have been to Arif, the man of knowledge, and it was not enough. How can knowledge ever be enough? Knowledge is knowledge. To know about water is not going to quench your thirst.

You went to Hakim, the man of character, but the real man has no character. The real man lives moment to moment. The real man has *consciousness* but no conscience. The religious man knows nothing of morality; although he lives in morality he knows nothing of it. The real man has no character; he is characterless, although only he has character.

What do I mean by this contradiction? He has no programed character, he does not live in a readymade way, he is not predictable. Each moment he responds in a fresh way. He is true, he is one, he is integrated, but these things are not imposed on him. He has not practised them. He has only worked for one thing: he has tried to become more and more conscious. Now out of his consciousness, each moment characters arise and disappear. But he does not carry the load of a structure around himself. He has no armor of the character. He is continuously free; he is freedom.

You went to Hakim, and then you knew that all character, imposed character, carries hypocrisy in it.

Then you went to Majzub and he was a real man, but he was so mad that he could not teach you anything. Seeing that he could not teach you any method, you went to Alim, the methodologist, who knows everything about methods. But he had never done anything; it was not based in his own experience.

All this was needed, everything was good, and you have come back right in time, because "this Tree produces fruit only once in thirty years and thirty days." Even if you had believed -- which was impossible -- you could not have understood. Even if I had said, "I am the custodian," you may have thought, "This man is very egoistic -- claiming himself to be the custodian?" That may have put you off. You could not have understood it, because you had come with the expectation that the man of knowing is humble.

The man of real understanding is neither arrogant nor humble. He simply is not, he only states the fact. It can hurt you, but that is your responsibility, that is your problem. He does not want to hurt you, ke has no desire to hurt anybody but his statements can hurt. And when they hurt, you will think they are being made in arrogance, in anger. They are not made in any anger or arrogance; be is simply stating a fact, as it is.

Sabar says: "BECAUSE YOU WOULD NOT THEN HAVE BELIEVED ME."

And it was better not to say anything that you could not believe. It was better for me to wait for you; and

I have also been waiting. And I am Sabar, I can wait; that's why I am the custodian. And you have come right in time. Now don't feel worried and don't think those thirty years have been a wastage. Nothing is a wastage. All those experiences -- even going through false teachers, even going through unnecessary paths -- have helped you. It has ripened you, it has made you mature. Now you are ready; I can deliver the fruit to you."

And that's what is happening here: many come, only a few stay. Many come, but I cannot tell them that now there is no need to go anywhere, you have arrived home. I can tell that only to a few people, only to those who are ready to understand, who are ripe to understand. Otherwise I have to tell people to go, to search, to seek. Hopefully, after thirty years and thirty days, if I am here and you come back, you may be able to understand, and I may be able to give to you *what i can give to you right now*, but you will not take it.

The greatest thing in life is to be ready to take, to receive, to be feminine, to be a womb. And the real disciple is one who becomes feminine, who becomes a womb. When he is with the Master he is just receptive, passive. He drops all seeking, all searching, all hankering. He forgets all about truth, all about God and paradise and all that. He simply goes on allowing the Master to enter him; he becomes the host for the Master.

And when you disappear completely and the Master has filled you completely, the Master also disappears. And in the disappearance of the disciple and the Master is paradise, the garden. You have come back home.

The Secret

Chapter #20
Chapter title: The World Of No-Thing

30 October 1978 am in Buddha Hall

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The first question:

IS THERE A DIFFERENCE BETWEEN THE REAL SELF AND NO-SELF

Aneesha, the no-self is the real self; there is no difference at all. It is just a different way of expressing the same thing. The "real self" is a positive way of expressing it, and "no-self" the negative way.

But always remember, the negative is far better than the positive. The greatest Masters of the world have always expressed in the negative way for a certain reason: the positive can deceive you, can easily deceive you. If it is said that you have a real self, what are you going to understand by it? You will think of whatsoever you understand about yourself, that the real self will be a purified state of the same thing, higher, holier, more dignified, deathless, divine -- but you will conceive of it according to the idea of the self that you already have. Your real self will become only a modified idea, a decorated idea of the false self. That is the danger.

The real self is utterly different; not only utterly different from your false self, it is diametrically

opposite to it. You cannot have any idea of the real self through the unreal self. The unreal has to cease for the real to be. The unreal has to go absolutely.

What idea can you have of light if you know only darkness? Whatsoever you will think of light will remain a form of darkness. You know darkness.

That's why Buddha has chosen a negative way. He does not talk about the real self, *atma*, soul, *atta*. He talks about *anatta*, no-self, *anatma*, absence of self. He negates the whole idea of the self because the idea of the self will carry, will remain continuous with, your false idea of the self.

You have to disappear as you are, then the real arises. You don't have *any* idea, not even in your dreams, of what is the real. You are unreal and you live in unreality. You live in dreams, you are fast asleep. You cannot conceive of what awakening is going to be.

Only one thing can be said: whatsoever you know will not be there. This is the negative way of saying it.

Sufis have also chosen in the same way. They say *fana* -- first dissolve, dissolve in toto. Nothing is to remain of you; and only then that great transformation. When you are absent, God becomes a presence in you -- but only then. That condition has to be fulfilled.

The danger with the positive expression is this: that any positive expression is bound to be limited. The positive means the defined. Only the negative can be undefined, only the negative can be unbounded. The positive immediately becomes a thing, and you are not a thing. You are a no-thing; that's why Buddha says you are a nothing. Remember always, "nothing" does not mean nothing, it simply means "no-thing".

But we live in the world of things, we are surrounded by things. And it is very easy to think of our own self as another thing -- luminous, divine, but still a thing. It is not a thing, it is a no-thing. It is not even a person, it is only a presence. It is not even a flower, but only a fragrance.

In our "thingified" culture, personal existence has lost all significance. We are continuously surrounded by things, man-made things. Things distract the human person from the fact that he is a no-thing. Maybe that's why we are so interested in things. "Have as many things as you can, go on accumulating things. The more things you have, the more you ARE": this is our logic.

When you have a great bank balance you feel you are. The moment the bank balance disappears *you* start disappearing. People commit suicide when they go bankrupt, as if their soul was in the bank. Their bank balance was their soul. How can they live now without a soul?

Just watch how attached you become to things. Your house, your many scientific gadgets, which are nothing but toys -- how deeply you become obsessed with them. And slowly, slowly you forget completely that you are a no-thing.

Not only that you forget that you are a no-thing, you forget that your wife is not a thing, that your child is not a thing. Surrounded by things and things, living in a thingified culture.... That is the real name for a materialist culture. One tends to forget all that is spiritual, and one tends to reduce everything into a thing. Even persons are reduced.

When you meet a woman and you fall in love, she is a person. Sooner or later you reduce her into a thing -- she becomes a wife. A wife is a thing; a woman is a person. If you really love any woman you will not reduce her to a wife. A wife is a function. If you really love a man you will not reduce him to a husband. A husband? It is a legal contract, a formality. To be in love with a man, undefined, indefinable, has beauty; to reduce him to a contract, to reduce him to a function, to reduce him to a husband, means you have reduced him into a thing.

But whatsoever you do, a person remains a person and he cannot be reduced into a thing. And that creates trouble. The wife remains a woman, whatsoever you think. She remains a woman. You can believe that she is a wife, but still she is a woman -- vast, unpredictable. That creates trouble. You would like her to be as predictable as a thing, as your car, as your tape recorder, as your TV -- predictable, manipulatable, controllable, always obedient. And she tries, but still there is something inside her which is not a thing at all -- a no-thing, a freedom. That asserts. And whenever that freedom asserts, there is trouble.

And you also have that freedom, and whenever your freedom asserts there is trouble.

We love people, but our love is not real love because we go on reducing them into things. Real love will raise them higher, higher than the person. Real love will make them presences. Watch. When you meet a man or a woman, the other is a person. If your love is not real, the person will disappear and there will be a thing, a wife, a husband, et cetera. If your love is real, if you respect the nothingness of the other person, the innermost unbounded infinity and eternity of the person, you will raise him or her into a presence. The person will disappear; there will be a presence, a very, very vital presence. But the presence cannot be

predictable, and the presence cannot be manipulated. The presence means freedom. It is as free as the fragrance of a flower.

Because no person can really be reduced totally and finally into a thing, people stop loving people. They start loving things. It is more safe that way. Watch yourself. Do you love things? That means you have forgotten completely who you are and you have forgotten completely that God exists as a presence in existence. And you will never be able to have any communion with God.

Millions of people only go on gathering things, go on possessing things. Finally what happens? They are possessed by things. If you try to possess things you will be possessed by things. And this is the ugliest state a man can fall to.

Things seem solid -- certainly they are solid. There is no need to believe in things; there is no need to trust. They are so solid, they are there, tangible. Their existence needs no proof. Things seem solid; they are solid. And, the no-thing seems to be in danger today, because that no-thing that you are is not solid. It is not tangible, it is not visible. You cannot touch it, you cannot see it, you cannot hear it. Unless you have a heart to feel it, your senses are incapable of knowing anything about it. It is not an experience of your senses; it is something transcendental to the senses.

Deep concern, care, respect, love, responsibility, the giving of self to another, these are not thing-like activities; and when you start believing too much in things these activities start disappearing.

That's why I say this country *thinks* it is religious. It is not! It believes in things. There are two kinds of people in this country, but both believe in things. One kind is called the worldly: that kind goes on accumulating things. The other kind is called the other-worldly, spiritual, religious: he goes on renouncing things. But both are focused on things, both concentrate on thing -- one to possess, one to dispossess. But their eyes remain focused on things.

I call this country one of the most materialistic countries in the world. But it is living in a great illusion, and the illusion is created because the people who renounce things appear to be religious. It is not a question of possessing things or renouncing things.

A religious person is one who has started living in the world of no-things, who knows how to love, how to pray, how to meditate -- because meditation is not any solid thing. You cannot show it to anybody. And neither is love a commodity. You cannot sell it in the marketplace; you cannot profit out of it. The religious person is one who starts entering into the world of no-things. And the beginning has to be with the acceptance, with the celebration of your own no-thinghood, of your own nothingness.

It is far better to use the negative expression so that you don't start thinking about yourself as a thing.

Aneesha, symbols are significant because a symbol creates its own center in you, and starts creating a reality around it. For example, if you believe that you are a soul, your whole life is going to be different. It will be settled by that symbol of the soul. If you believe that you are a no-self, *anatta*, a silent nothingness, an utter emptiness, that you are a nobody, that will transform your whole life. It is going to be different.

The person who thinks "I am a soul" will live differently from the person who thinks "There is nobody inside me." What will be the difference? The person who thinks "I am a soul" will be alienated. He will think himself separate from existence. That's what alienation is.

The word "alienation" comes from a Latin root, *alienare*, which means "to make strange or to separate what once was united." The person who thinks "I am" certainly will have to draw lines around himself to make it clear who he is -- "I am not the tree, I am not the rock, I am not the woman I love, I am not the child I have given birth to, I am not this earth, I am not the sun." He will have to go on defining himself, "what I am not." He will have to eliminate millions of things; then a tiny space will be left of which he will think "I am." This is alienation.

The positive language used down the ages by the religious people has created great alienation. Man has become a stranger in a world which is his home. He feels homeless, uprooted, an outsider.

And the reason is a wrong symbol. Change the symbol, and you see how your life starts changing. Small changes sometimes bring great revolutions. Just a slight change. Symbols are significant; they create their own world. Each symbol creates a world. A symbol is a seed.

Just think that you are a no-self. Now, there is no need to draw any boundary around you. How can you draw one? You are not. You cannot draw a boundary when you are not. You need not think "I am not the tree, and I am not the rock, and I am not the earth, and I am not the people who are here." You will have to think in a totally different way. You will have to say, "Because I am not, that means I am all. Because I am not, that means I am not a wave in the ocean, but the ocean itself. I am not means God is. " And suddenly you belong to the world and the world belongs to you, and it is your home. And that brings great peace and

great joy: you are not alienated.

Alienation is bound to create some kind of neurosis, schizophrenia, some kind of great paranoia, because if you are, then you are against this whole world. And you are so small, and the world is so vast, there is no possibility of your ever being the conqueror. Now the whole stupid idea of conquering nature arises. Once you accept that you are a self, now you have to conquer, you have to prove. You have to conquer other selves; you have to conquer nature; you have to prove yourself.

The greatest teachers have always been negative. They don't say that you are, they say you are not; and the beauty of that negativity is immense, incalculable, immeasurable.

Remember the significance of the symbol. The symbol is just a center around which you become integrated.

The opposite of symbolic is diabolic. The symbol draws people together and generates action. The diabolic is what pulls apart and enervates. Without a symbol creating unity and involvement, people slip into diabolic apathy. Apathy creates sleep and an illusion as if the problems have been solved. But they are not solved.

A symbol is a seed, a creative seed. Choose the symbol very intelligently. Much will depend on it; your whole life may be decided by the symbol you choose. If you choose a wrong symbol, you will be moving in a wrong direction. The function of the Master is to give you right seeds, right symbols. Sannyas is a symbol, nothing else, a symbol around which you can create a new vision, a new perspective.

There are people who have forgotten the significance of symbols. They start falling apart, they start falling to pieces. There is nothing to keep them together. The symbol keeps you together, it is like glue. It gives you direction, it gives you meaning, it gives you a possible future, it makes you aware of your potentiality.

And if you don't choose a right symbol, then your life will become diabolic; it will become disintegrated, fragmentary. And when a person becomes disintegrated and fragmentary, his life takes the color of apathy, indifference. He drags, he is bored, he somehow manages to live. He simply waits for death to come and deliver him. His life can't have any poetry, his life can't have any splendor, his life can't have any dance. There is nothing to dance for.

Man is a symbolic animal; that is my definition of man. Man cannot live without symbols. It is because of this great need that religions have always existed. They have existed because man needs symbols.

This century is the first in the whole of human history which is living without symbols -- and suffering much, unnecessarily. When you don't have symbols you start disintegrating. Modern man lives in apathy, boredom. He is continuously tired and weary of existence. There is nothing to hold him together, he is always falling apart. He has no center, he is only a circumference. He can't have any richness of being.
So choose a right symbol. And no-self is far better than the self.

Aneesha, you ask, "Is there a difference between the real self and no-self?" There is no difference in reality. When you arrive, the no-self is the real self. But there is a difference before you have arrived. When you are on the journey there is a difference.

And my suggestion is choose the negative, and there is far more possibility of your reaching the positive by choosing the negative. If you choose the positive you will be lost. Then your self will be nothing but a sanctified idea of your ego.

The second question:

IS POETRY THE VOICE OF WONDER, OR AN AVOIDANCE OF MOVING CLOSER TO THE SOURCE, A SENSUOUS LINGERING?

Samarpan, it all depends on the poet. Poetry is simply a flowering, an outpouring of the heart of the poet. On a rosebush there will be a rose flower; it depends on the rosebush. No other flower will happen to the rosebush, only the rose. It depends on the poet.

In Sanskrit, in the ancient language of India, we have two words for poet. I think there is no other language in the world which has two words for poet. One is *rishi* and the other is *kavi*. The English word "poet" only translates the second, *kavi*. For that first word, *rishi*, in English there is no equivalent. It has been translated as "the seer", but that is only approximately right.

These two words will be good to understand. The *rishi* means one who has seen, one who has arrived, one who has entered into the source, and now a poetry arises out of him. He is not a poet in the ordinary sense; he does not compose poetry. Poetry simply flows out of him. Even if he talks prose, there is poetry in it. And even if he sits silently underneath a tree, there is poetry in his silence. If he walks, his walk has a grace of its own, a poetry. If he looks towards you, you will find poetry pouring through his eyes. If he touches you, you will feel poetry flowing into your body through his touch. One who has arrived becomes poetry. A *rishi* is a poet who has become poetry itself.

The poet only has glimpses. The poet only once in a while comes to know what reality is, and that is only for a moment, like lightning. One moment the window opens and then it is closed again. But that glimpse stirs his heart Now he tries to express it, to find the right words, right rhythm. If he is a poet he will compose poetry, if he is a painter he will paint, if he is a musician he will try to bring that glimpse back again in his songs or in his music, or if he is a sculptor then he will try to transform a marble rock into his vision. But there is great effort. The vision is gone, only the memory lingers. The taste is still on the tongue, but only a lingering taste, and great effort is needed to express it.

The poet tries to express. The *rishi* can't help expressing it. There is no effort involved, because the experience is not just a glimpse. The experience has become his very soul: *he* is it.

You ask me, "Is poetry the voice of wonder...?" Yes, the RISHI'S poetry is the voice of wonder; it is the voice of God himself. That's why in the East we say, "The Vedas are not written by man, but by God himself." It simply means that God has spoken through man and the people he has used were only mediums, vehicles. The words are not their own; the words have come from God. So is the case with the Upanishads and the Geeta, and so is the case with the Koran and the Bible and the Tao Te Ching.

Koran is a descendance from the beyond. Mohammed is only on the receiving end; he has not composed it, he has not written it. It has been written through him, he was only a medium. He has been used by God, just as you write with a pen; the pen is not the writer. The pen is only used, it is an instrument of writing, but the writing comes from beyond -- it comes from you. You use your hand to hold the pen, but the hand is not the writer either. That again is an instrument.

When God speaks, then there is no effort involved, then there is no deliberate composition of poetry or painting. Then one is in a kind of drunkenness -- one is a drunkard. One is drowned in God and something flows. Then certainly the poetry is the voice of wonder and it has great mystery in it. It has the taste of eternity. It is nectar.

And blessed are those who can move and can be moved by such poetry, who can move into this poetry, this kind of poetry, and can be moved by this kind of poetry. Yes, blessed they are.

But the other kind of poetry is also there which is not the voice of God. It is just man's creation. It is mundane. Howsoever beautiful, it carries man's signature on it, it carries all the limitations of man.

The other kind of poetry may be an avoidance of the real kind. It may be an escape.

Samarpan, you ask, "Is poetry the voice of wonder, or an avoidance of moving closer to the source, a sensuous lingering?" The other kind of poetry can be an avoidance. You may be afraid to take the jump, you may be afraid to lose yourself totally, so you allow only a few glimpses here and there, and then you "drown" yourself -- what you call creativity. You paint, you make poetry, you create music -- and you get lost in "doings". That may be an avoidance. Maybe you are afraid: that lightning was too much.

You are afraid that if you don't get drowned in your so-called creativity, the window may open again. And who knows? You may not be capable of resisting the temptation of jumping out of it. It is so alluring, it is so magnetic, it simply pulls one into the unknown. It is like a vortex, and it is so powerful that nothing can hold you.

It is possible, Samarpan. The other kind of poetry, the other kind of painting and creativity, may be just an avoidance of the creator.

Gurdjieff used to divide art into two divisions: one he used to call objective art, and the other subjective art. The objective art is the art that flows out of a man who has arrived, and the subjective art is illusory, dreamlike. It is out of the man who himself is fast asleep, only dreaming that he is awake -- only *dreaming* that he is awake. And certainly when you dream that you are awake, that dream becomes a hindrance to awakening, because you are already thinking that you are awake, so what is the point of thinking of another awakening? You are awake in your mind, so you go on sleeping.

It is very right to have two words for poets. Because Mohammed's words are poetry, pure poetry, but it is different from Milton. Omar Khayyam's words are pure poetry, but it is different from Shakespeare. Buddha's words are pure poetry, but it is different from Kalidas.

And where is the difference? The difference is that Buddha is no more, only God is. Buddha has become a hollow bamboo, a flute. The song is descending from the beyond -- Buddha is a flute on the lips of the beyond. He is not a doer; he is not at all. His nothingness is the source of his poetry.

But Kalidas is very much, Shakespeare is very much, Milton is very much. All the poets of the world, they are very much. You can just watch it. You will be surprised, poets are very egoistic people, sometimes more egoistic than the people who have much money and much power. And poets are very quarrelsome and are continuously fighting with each other, condemning each other, taunting each other, or very ironical about each other. They also create poetry, but their poetry is ordinary, subjective, dreamlike. Their poetry reflects only their faces. They are not *rishis*, they are only *kavis*.

When the poetry starts reflecting the face of God, then you are a *rishi*, a seer, a real poet.

Kelly comes to Cohen's office to sell him a dictaphone and after listening to the sales pitch, Cohen, who has a very strong Jewish accent says, "Tell me what for I need a dictaphone? I have a secretary, an office boy, a junior vice-president. What for I need a dictaphone?"

Kelly, being a super-salesman, says: "Tell you what, Mr. Cohen, you take the dictaphone one month free of charge and just try it."

"Well," said Cohen, "if it shouldn't cost a penny, what the hell -- I have nothing to lose."

After one month, Kelly returned and asked Cohen how he enjoyed it. "Well," Cohen said, "it is pretty okay, but there seems to be one thing wrong with it."

"What is that?" replied the salesman.

"The damn thing talks too much like a Jew!"

The poetry is going to be your reflection. If you are there too much, then in your poetry your ego will be reflected, then it will be nothing but an ornament for the ego. But if you are not there, then God will be reflected. Then poetry is sacred. That is the beauty of a Zen haiku; it is sacred. That is the beauty of the Upanishads; they are sacred.

Remember it: for the real poetry to be born you have to die. You and real poetry cannot exist together. Real poetry is religion. Religion is the highest form of art, and art is the lowest form of religion. Religion is pure aesthetics.

The third question:

OSHO, WHY DO POLITICIANS GO ON MISUNDERSTANDING YOU?

It can't be helped. They are utterly incapable of understanding something which is non-political. They can understand only politics; they are experts in understanding politics. And even when there is nothing of politics, they suspect. They are constantly suspicious, and they go on finding politics even when nothing of it exists.

Now, this place is absolutely a non-political place. We are not interested in any kind of politics, but whenever they see that so many people are gathering, they become suspicious.

Now the central Indian government wants to know how many sannyasins we have in the whole world, how many centers we have in India and abroad, how many government officials are sannyasins, and so many queries. Just because the orange people are growing and spreading, they are becoming afraid... something is on the way.

And I am not interested in politics at all, but their paranoia, their fear, is that if so many people are here, then sooner or later there may be trouble for them. And out of their fear they can go on interpreting things. They will be *their* interpretations, and they can create so much mess in their own minds, and they can start believing in their own fears. Politicians are, deep down, paranoid.

It is out of fear that a person wants power. It is to hide one's fear that a person becomes interested in power-trips. He wants great power so that he can feel that there is no fear, "at least not for me." Even the greatest politicians are constantly trembling inside. To hide that trembling, they need great power around themselves; only then can their fear subside, can they console themselves. They constantly live in fear; fear is their problem.

And because all the politicians live in fear, they are creating a world of paranoia, a fear-oriented world. Now, the Americans are afraid of the Russians, and the Russians are afraid of the Americans. This is so foolish. And because the Americans are afraid of the Russians, seventy, eighty percent of their energy goes into preparing for war; and because the Russians are afraid of the Americans -- because the Americans are preparing for war -- eighty percent of their energy goes into preparation for war.

Now this same energy can make this earth a paradise. There is no need at all for anybody to be poor in the world now. And if people are poor, it is because of these foolish politicians -- these fear-oriented politicians.

Now, the Russians cannot stop preparing for more war, because they say the Americans are doing it: "Unless America stops, we cannot stop." And America makes it a condition: "Unless *you* stop, we cannot stop." Then who is going to stop first?

And this is not only the case with America and Russia, this is the case with every country. India is afraid -- Pakistan is preparing, China is preparing -- so we have to prepare. Pakistan is afraid that India is preparing for war, so Pakistan has to prepare for war.

It happened, a procession was coming, a marriage procession, and Mulla Nasrudin was standing by the side of a cemetery wall. Night was descending, things were becoming dark. He was reading a book, a detective novel or something like that, and he was full of fear, and he was still dreaming about, thinking about the things he had been reading; and suddenly he saw this procession coming towards him, and he thought "These must be my enemies. Why are they coming towards me? And somebody is sitting on a horse with a sword! And bands and people! Must be enemies."

He frightened himself so much, he jumped inside the cemetery, searched for some place to hide. There was a freshly dug grave, so he went in, lay there with closed eyes so that the danger would pass.

Now, these people, the marriage procession people, had seen somebody standing by the side of the wall. In the dark it was not clear who he was, and suddenly he jumped inside the cemetery; they panicked: "Somebody is trying to do something. Maybe he is going to throw a bomb." So they stopped by the wall, and the few brave ones went in, ready to fight. They looked around; there was nobody. Then they came across that freshly dug grave, and Mulla Nasrudin was there. He stopped breathing because he became very much afraid that "Now, these people have come, so whatsoever I was afraid of is going to happen now. This is the last time. I am finished."

They all leaned over the grave and looked at him, what this man was doing -- and he looked alive! And how long can you stop your breathing? Finally, he had to breathe, so they asked, "What are you doing here?"

And Mulla Nasrudin opened his eyes and he said, "And what are you doing here? Why are you here?"

And those people were also angry; they said, "First you tell us why you are here! "

Then the whole thing was clear to Nasrudin. He laughed. He said, "Now, this is a very, very difficult philosophical problem. You are here because of me, I am here because of you. Now, it cannot be solved. There is no beginning and no end; it is a vicious circle."

And this goes on and on... the whole world preparing for war, and the whole world wants to live in peace. It is because of these stupid politicians. Because their orientation is fear, they make the whole country afraid. They spread fear. They live in fear. They are constantly suspicious.

Because I talk about laissez-faire, because I say that real political freedom can exist only when there is economic freedom... Economic freedom has to be the fundamental freedom. Once you destroy economic freedom, political freedom disappears; and when political freedom disappears, religious freedom disappears. They are all connected together.

If freedom is to exist in the world, it has to exist in its multi-dimensions -- religious, political, economic. It cannot exist only as political; it cannot exist only as economic. Freedom is one phenomenon. It has multi-dimensions to it, but they are all interlinked.

Just think of a country which allows no economic freedom. How can it be politically free? That's why communism cannot create freedom. It creates "equality". Equality means people's freedom to be unequal has been taken away. Equality means people who can earn more, who have the talents to earn more, will not be allowed to earn more. And there *are* people who have the talents.

It is not only that poets have talents different from non-poets, it is not only that philosophers have talents different from non-philosophers; so is the case with the rich and the poor too. Andrew Carnegie or Rockefeller have certain talents which nobody else has. Andrew Carnegie was born poor, but died the

richest man in the world -- had some genius. In a communist structure, this genius cannot be allowed. Nobody can become an Andrew Carnegie in Russia. But this is destroying people's freedom; that means this is unfair, unfair to Andrew Carnegie.

And the problem is the people who cannot become rich, cannot create wealth, cannot create capital, cannot create richness. It is people like Andrew Carnegie who create richness.

It is only people like Bertrand Russell, Wittgenstein, G.E. Moore who create philosophy. If you stop them from creating philosophy, there will be no philosophy. It is people like Rockefeller and Morgan and Carnegie who create wealth. If you don't allow them to create wealth, there will be no wealth.

Just stop a few poets from creating poetry. Do you think everybody else will become poets because you have stopped a few people and you have "distributed poetry equally"; now everybody should be equally a poet? No.

People are different, people are unequal. The most fundamental error that Karl Marx committed was that he was not at all aware of the psychological inequality of human beings. Communism lacks something very fundamental, the perspective that people are unequal psychologically. And a fair and free world has to give people full freedom to be unequal, to move into their own talents, to be themselves.

Because I say that capitalism is the natural evolution of human society, immediately the politicians become afraid. They think then I must be working for America or the C.l.A. or something.

Just a few days before, a well-known communist, Khwaja Ahmed Abbas, wrote an article against me, declaring that I am working for the C.l.A. Now, this is surprising because others say that Khwaja Ahmed Abbas is a Russian agent. In America, if you talk about communism, you are a Russian agent.

If you talk about communism you are a Russian agent, if you talk about capitalism you are an American agent; that means you cannot talk at all. Otherwise you will have to be either the Russian agent or the American agent. That means there is no possibility to think, to contemplate, to meditate, to talk the way you feel. If I talk about communism and for communism I am a Russian agent, if I talk about capitalism I am an American agent; then where is the possibility for me not to be anybody's agent and just to talk the way I want to talk? There seems to be no possibility.

This is the world your politicians have created. Continuously afraid... continuously afraid.

And it is not only that the Indian government is afraid of me. It is so absurd that other governments of other countries are becoming afraid. Now here are German agents from the German government, watching what is happening. Now the Indian government is afraid of why German spies are here! Now Indian spies are following the German spies: there must be something, otherwise why should Germany be interested in me? And soon other spies will be coming!

And this is a place where nothing is happening for anybody. They're all fools! German, Indian, et cetera, they're all fools. They are unnecessarily wasting their time.

But I am not saying don't send your spies. Go on sending. A few of them are bound to become sannyasins! A few of them have already become!

Just the other day I received a letter from a very well-known professor in Germany just to inform me that the Protestant Church of Germany has sent spies here. Now they are becoming afraid because Christians are becoming sannyasins. That is dangerous.

You will soon see all kinds of spies here. Be very loving to them, and help them to know as much as they can know about me. A few of them are bound to become sannyasins, and that will shock their governments and their churches very much.

From a very reliable source in New Delhi, I have just received information that Eva Renzi was here as a German government spy. Now, this is what Indian spies have discovered! You see the paranoia? You ask me, "Why do politicians go on misunderstanding you?" To understand me, a little intelligence is also needed.

A very smug and complacent politician disclosed airily to a New Delhi reporter that he had attended both Oxford and Cambridge.
"Why did you leave Oxford?" asked the reporter.
"Pneumonia, dear boy," explained the politician.
"Because you caught it?" persisted the reporter.
"No," admitted the politician. "Because I could not spell it."

A little intelligence is certainly needed.

The politician was campaigning to be elected to parliament. He was trying to make conversation with an old farmer.
He said, "Say, mister, your corn looks kind of yellow."
Farmer, "Yep, that is the kind we planted."
The politician, "Looks as though you will only have half a crop. "
Farmer, "Don't expect any more. The landlord gets the other half."
The politician, "Have you been living here all your life?"
Farmer, "Nope, just part of it up to now."
The politician, "Say, there is not much difference between you and a fool, is there?"
Farmer, "Nope, just the fence."

The fourth question:

PLEASE SAY SOMETHING ABOUT MADNESS. I HAVE SEEN THAT PSYCHIATRISTS KNOW NOTHING ABOUT IT IN SPITE OF ALL THEIR EFFORTS.
THERE SEEM TO BE TWO TYPES OF MADNESS. YOU SPOKE OF MADNESS AS A STEP TOWARDS ENLIGHTENMENT, AND YOU ALSO CALLED PSYCHOSIS A SEVERE FORM OF COWARDICE IN FACING THE REALITY OF LIFE. NOT EVERY MADMAN WHO CLAIMS TO BE JESUS CHRIST SEEMS TO HAVE HAD AN EXPERIENCE OF GOD.

Prageet, madness is of two kinds, and modern psychiatry is aware of only one kind; and because it is not aware of the other kind, its understanding about madness is very lopsided, erroneous, faulty, and harmful too.

The first kind of madness that psychiatrists are aware of is falling below the rational mind. When you cannot cope with realities, when they are too much, when they become unbearable, madness is a way of escaping into your own subjective world, so that you can forget the realities that are there. You create your own subjective world, you start living in a kind of imaginary world, you start dreaming even with open eyes, so that you can avoid the realities that have become too much and are unbearable. This is an escape; one falls below the rational mind. This is going back to the animal mind. This is falling into the unconscious.

There are other people who manage the same thing in other ways. The alcoholic manages it through alcohol. He drinks too much; he becomes completely unconscious. He forgets the whole world and all its problems and anxieties -- the wife, the children, the market, the people. He moves into his unconscious through the help of alcohol. This is a temporary kind of madness which will be gone after a few hours.

And whenever there are difficult times in the world, drugs become very important. After the Second World War, drugs became of immense importance all over the world, particularly in the countries which had seen the Second World War, in the countries which became aware that we are sitting on a volcano that can erupt at any moment. We have seen Hiroshima and Nagasaki being burned within seconds -- one hundred thousand people burned within five seconds. Now the reality is too much to bear. Hence the new generation, the younger generation, became interested in drugs.

Drugs and their impact all around the world, and their influence on the new generation, are rooted in the experience of the Second World War. It is the Second World War that has created hippies, that has created drug-people; because life is so dangerous and death can happen any moment... how to avoid it, how to forget all about it?

In times of stress and strain, people start taking drugs. And this has always been so. It is a way of creating a temporary madness. And by madness I mean falling below the rational mind -- because it is only the rational mind which can be aware of problems. It knows no solutions; it knows only problems. So if the problems are manageable and you can co-exist with the problems, you remain sane. When you see it is too much, you go insane. Insanity is a built-in process of avoiding problems, realities, anxieties, stress situations.

People avoid in many ways. Somebody will become an alcoholic, somebody will take LSD, somebody marijuana. And there are other people who are not so courageous -- they will fall ill. They will have cancers, tuberculosis, paralysis; so they can say to the world, "What can I do? I am paralyzed. If I cannot face

realities, it is not my responsibility. Now I am paralyzed." "If my business is going to the dogs, what can I do? I have cancer. "

These are ways that people protect their egos -- poor ways, pit;able ways, but still they are ways to protect your ego. Rather than dropping the ego, people go on protecting it. Wherever life becomes too much of a tension, all these things will happen. People will have strange illnesses, incurable illnesses -- incurable because there is a great support from the inside of the person for the illness, and without his cooperation with the medicine and with the doctor there is no possibility of curing him. Nobody can cure you against you: remember it as a fundamental truth.

If there is a deep investment in your cancer, if you want it to be there because that protects you, that gives you a feeling that it is because of the cancer that you are not able to fight in the marketplace, that you are not able to compete, that it is because of the cancer -- if it gives you a satisfaction -- if this investment is there -- nobody can cure you, because you will go on creating it. It is a psychological disease; it is rooted in your psychology.

And everybody knows it. Students start feeling ill when the examination comes close. Some students go mad when the examination is just there. And after the examination they are okay again. Each time there is an examination they fall ill -- fever, pneumonia, hepatitis, this and that. If you watch you will be surprised -- why at the times of examinations do so many students become ill? And suddenly after the examinations everything is okay. That is a trick, a strategy. They can say to their parents, "What can I do? I was ill; that's why I could not pass," or, "I was ill; that's why I have come third class. Otherwise the gold medal was certainly mine." It is a strategy.

If your illness is a strategy, then there is no way to cure it. If your alcoholism is a strategy, then there is no way to cure it, because you want it to be there. You are a creator, you are creating it on your own -- maybe not consciously.

And so is madness; that is the *last* resort. When everything fails, even cancer fails, alcohol fails, marijuana fails, paralysis fails, when everything fails, then the last resort is to go mad.

That's why madness happens more in the Western countries than in the Eastern, because life is still not so stressful. People are poor, but life is not so stressful. People are so poor, they cannot afford so much stress. People are so poor, they cannot afford psychiatry, psychoanalysis.
Madness is a luxury. Only rich countries can afford it.

This is one kind of madness that psychologists are aware of: falling below the rational mind, moving into the unconscious, dropping the small conscious that you had. It was not very much in the first place; only one-tenth part of your mind is conscious. You are just like an iceberg -- one-tenth above the surface, nine-tenths below the surface. Nine-tenths of your mind is unconscious. Madness means dropping that one-tenth that was conscious so the whole iceberg goes underneath the surface.

But there is another kind of madness -- that too has to be called madness because of a certain similarity -- that is going beyond the rational mind. One is falling below the rational mind; the other is falling above the rational mind, falling upwards. In both cases the rational mind is lost: in one you become unconscious, in the other you become superconscious. In both cases the ordinary mind is lost.

In one you become totally unconscious, a certain integrity arises in you. And you can watch: in mad people there is a certain integrity, a certain consistency -- they are one. You can rely on a madman. He is not two, he is utterly one. He is very consistent because he has only one mind, that is the unconscious. The duality has disappeared. And you will find a certain innocence also in a madman. He is like a child. He is not cunning, he cannot be. In fact, he had to become mad because he could not be cunning. He could not cope in a cunning world. You will find a certain simplicity, purity, in a madman.

If you have watched mad people you will fall in love with them. They have a kind of togetherness. They are not divided, they are not split; they are one. Of course, they are one against reality, they are one in their dream world, they are one in their illusions, but they are one.

I have heard about a man who worked for many years in a drama company and his role was always Abraham Lincoln. After many years working as Abraham Lincoln, talking as Abraham Lincoln, wearing the clothes of Abraham Lincoln, slowly, slowly the man went mad. He started thinking that he WAS Abraham Lincoln. At first his family and friends thought that he was joking, kidding, but slowly, slowly it became clear to them that he was not joking. He had fallen into that trap. He believed it; because not only in the

drama -- outside the drama he would wear the same clothes. He would have the same walking stick; he would walk the way Abraham Lincoln used to walk. He would stutter the way Abraham Lincoln used to stutter. He remained Abraham Lincoln twenty-four hours a day.

Friends persuaded him, tried to convince him that, "What are you doing?" But he was so convinced, he said, "What are you saying? I am Abraham Lincoln! " Finally, seeing there was no way, they took him to a psychiatrist. He tried all that he knew, but the man was utterly convinced.

Mad people are very together. You cannot create doubt in them -- doubt is part of the rational mind. Whatsoever they believe, they believe fanatically, so all mad people are fanatics and all fanatics are mad people. Remember that.

A fanatic is one who believes, "Only I am right, and everybody else is wrong." The fanatic is one who believes, "Whosoever believes in what I say is right, and whosoever thinks that I am wrong is wrong." There is no possibility of any communication with a fanatic; you cannot communicate. He thinks only in two ways: either you are a friend or an enemy. Whosoever believes the way you believe is the friend, and whosoever does not believe the way you believe is the enemy.

That's why I call Morarji Desai a fanatic. He thinks the whole country has to believe the way he believes -- that I have to believe in his ideology, only then can I be allowed to exist in this country. The fanatic can never be a democrat; the fanatic is always a fascist. The fanatic is mad.

All efforts failed. And the man was so convinced about his being Abraham Lincoln that slowly, slowly, day in, day out as the psychiatrist was trying, even the psychiatrist started being doubtful -- maybe he is. He also looked like Abraham Lincoln. For years he had been acting, and when you act something for years, you become it. The lie repeated again and again becomes a truth.

When the psychiatrist also started becoming suspicious, that "Who knows? You may be right. We all may be wrong; that is also a possibility," he tried one thing.

There is now a machine in America; it is called a lie detector. It is used in the courts. He brought a lie detector; it detects whether people are lying or not. It is a simple device. The person is not aware that he is standing or sitting on the lie detector; it is hidden underneath. It is something like a cardiogram, it goes on making a graph of his heartbeats. When he is speaking the truth there is a harmony in the graph, and whenever he speaks a lie the harmony is broken.

So first a few questions have to be asked about which he cannot lie, about which there is no possibility of lying, so we know the graph is going harmoniously. The man was asked, "Look at the clock. What does the clock say?" And he said, "Fifteen to ten." A letter was given to him and he was told, "Read this letter," and he read the letter. Now the graph was there going on harmoniously. And a few more questions to be absolutely certain -- "How many people are present in the room?" He said "Seven." "What color is the curtain?" He said "Green." Things like that, about which he could not lie, there was no possibility.

And then he was asked, "Are you Abraham Lincoln?" He was getting tired. Every day for years people had been persuading him that he was not. So just to get rid of the whole thing, he said, "No, I am not," but the lie detector said that he was lying!

The conviction had gone so deep that he was only lying just to convince people, to get rid of these foolish people. He said, "No, I am not," but he knew he was.

Madness has a consistency, a togetherness. There is no doubt in it; it is utter belief. And the same is the case with the other madness. A man goes above reason, beyond reason, becomes utterly conscious, superconscious. In the first madness, the one part that was conscious becomes dissolved into the nine parts that were unconscious. In this other madness, the nine parts that were not conscious start moving upwards and all come to the light, above the surface. The whole mind becomes conscious.

That is the meaning of the word "Buddha", becoming absolutely conscious. Now this man will also look mad, because he will be consistent, utterly consistent. He will be together, more together than any madman can ever be. He will be absolutely integrated. He will be an individual, literally an individual -- it means indivisible. He will not have any split at all.

So both look alike: the madman believes, and the Buddha trusts. And trust and belief look alike. The madman is one, utterly unconscious; the Buddha is also one, utterly conscious. And oneness looks alike. The madman has dropped reason, reasoning, mind; Buddha has also dropped reasoning, rationality, mind. That is similar; and yet they are poles apart. One has fallen below humanity, and the other has risen above humanity.

Modern psychology will remain incomplete unless it starts studying Buddhas. It will remain incomplete, its vision will remain incomplete, partial; and a partial vision is very dangerous. A partial truth is very

dangerous, more dangerous than a lie, because it gives you the feeling that you are right.

Modern psychology has to take a quantum leap. It has to become the psychology of the Buddhas. It will have to go deep into Sufism, into Hasidism, into Zen, into Tantra, into Yoga, into Tao. Only then will it really be psychology. The word "psychology" means the science of the soul. It is not yet psychology; it is not yet the science of the soul.

These are the two possibilities: you can go below yourself, you can go above yourself.

Become mad like Buddha, Bahaudin, Mohammed, Christ. Become mad like me. And that madness has immense beauty, because all that is beautiful is born out of that madness, and all that is poetic flows out of that madness. The greatest experiences of life, the greatest ecstasies of life, are born out of that madness.

Initiating you into sannyas, I am really initiating you into that kind of madness. This place belongs to mad people.

The last question:

OSHO, WHO IS A MASOCHIST AND WHO IS A SADIST?

I have heard this definition of a masochist and a sadist:

A masochist says: "Beat me, whip me, put me in chains."
A sadist says: "No, I won't."

The Secret

Chapter #21
Chapter title: The Secret

31 October 1978 am in Buddha Hall

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AYAZ WAS THE BOON COMPANION AND SLAVE OF THE GREAT CONQUEROR MAHMUD, THE IDOL BREAKER, MONARCH OF GHAZNA. HE HAD FIRST COME TO THE COURT AS A BEGGARLY SLAVE, AND MAHMUD HAD MADE HIM HIS ADVISER AND FRIEND.
THE OTHER COURTIERS WERE JEALOUS OF AYAZ AND OBSERVED HIS EVERY MOVEMENT, INTENDING TO DENOUNCE HIM FOR SOME SHORTCOMING, THUS ENCOMPASSING HIS DOWNFALL.
ONE DAY THESE JEALOUS ONES WENT TO MAHMUD AND SAID, "SHADOW OF ALLAH UPON EARTH! KNOW THAT, INDEFATIGABLE AS ALWAYS IN YOUR SERVICE, WE HAVE BEEN KEEPING YOUR SLAVE AYAZ UNDER CLOSE SCRUTINY. WE HAVE COME NOW TO REPORT THAT EVERY DAY AS SOON AS HE LEAVES THE COURT, AYAZ GOES INTO A SMALL ROOM WHERE NOBODY ELSE IS EVER ALLOWED. HE SPENDS SOME TIME THERE, AND THEN GOES TO HIS OWN QUARTERS. WE FEAR THAT THIS HABIT OF HIS MAY BE CONNECTED WITH A GUILTY SECRET: PERHAPS HE CONSORTS WITH PLOTTERS, EVEN, WHO HAVE DESIGNS UPON YOUR MAJESTY'S LIFE."
FOR A LONG TIME MAHMUD REFUSED TO HEAR ANYTHING AGAINST AYAZ. BUT THE MYSTERY OF THE LOCKED ROOM PREYED UPON HIS MIND UNTIL HE FELT THAT HE HAD TO QUESTION AYAZ.

ONE DAY, WHEN AYAZ WAS COMING, OUT OF HIS PRIVATE CHAMBAR, MAHMUD, SURROUNDED BY COURTIERS, APPEARED AND DEMANDED TO BE SHOWN INTO THE ROOM.
"NO," SAID AYAZ.
"IF YOU DO NOT ALLOW ME TO ENTER THE ROOM, ALL MY CONFIDENCE IN YOU AS TRUSTWORTHY AND LOYAL WILL HAVE EVAPORATED, AND WE CAN NEVER THENCEFORWARD BE ON THE SAME TERMS. TAKE YOUR CHOICE," SAID THE FIERCE CONQUEROR.
AYAZ WEPT, AND THEN HE THREW OPEN THE DOOR OF THE ROOM AND ALLOWED MAHMUD AND HIS STAFF TO ENTER. THE ROOM WAS EMPTY OF ALL FURNITURE. ALL THAT IT CONTAINED WAS A HOOK IN THE WALL. ON THE HOOK HUNG A TATTERED AND PATCHED CLOAK, A STAFF, AND A BEGGING, BOWL.
THE KING AND HIS COURT WERE UNABLE TO UNDERSTAND THE SIGNIFICANCE OF THIS DISCOVERY.
WHEN MAHMUD DEMANDED AN EXPLANATION, AYAZ SAID, "MAHMUD, FOR YEARS I HAVE BEEN YOUR SLAVE, YOUR FRIEND, AND COUNSELOR. I HAVE TRIED NEVER TO FORGET MY ORIGINS, AND FOR THIS REASON I HAVE COME HERE EVERY DAY TO REMIND MYSELF OF WHAT I WAS. I BELONG TO YOU, AND ALL THAT BELONGS TO ME ARE MY RAGS, MY STICK, MY BOWL, AND MY WANDERING OVER THE FACE OF THE EARTH."

LA ILLAHA ILL ALLAH -- there is no God but God. There is no goal but *the* goal. And the goal is not separate from the source; the source and the goal are the same phenomenon. This is one of the most fundamental things to be understood: to reach the goal one has to reach the source. The alpha is the omega.

If you go on trying to reach the goal you will remain in an eternal wandering and you will never come home. If you start searching for the source you will not only find the source, but you will have also found the goal. When the source is found the circle is complete.

God is not where we are going; God is from where we are coming. And our eyes are fixed on distant stars. We go on looking ahead. We are oriented towards the distant and faraway, and all those goals that we create are our own mind projections. The real goal is from where we are coming. It is in our very nature, it is in our very being, it is the very ground of our existence.

Hui Hai once went to visit the great Master Ma Tzu. The Master asked him, "Why do you come here?"
Hui Hai replied, "I come seeking enlightenment."

The Master said, "Why should you leave your home to wander about and neglect your own precious treasure? There is nothing I can give you. Why do you seek enlightenment from me?
The visitor pressed him for the truth, "But what is my treasure?"

The Master answered, "It is he who has just asked the question. It contains everything and lacks nothing. There is no need to seek it outside yourself."

Seeking presupposes that it is far away. Seeking has taken it for granted that it is not now-here, that it is not in you, that it is not you. Seeking has already supposed that it is different, separate from you and somewhere else, and it has to be sought to be found.

This presupposition creates the misery for the seeker. The seeker lives in misery and frustration because the seeker has started on a wrong journey. The seeker is never going to find God, because God is not the sought but the seeker himself.

The only religious question worth asking is "Who am I?" That means diving deep within your own consciousness, coming closer and closer to your center. And when you have reached, penetrated the center like an arrow, one is surprised that nothing was ever lacking, nothing was ever missed, that you had not left your home, that you were already there, but your eyes were wandering far away. Only your eyes were wandering far away; you were rooted in your home. But your mind, your dreams, your eyes, your ideas, they had left you, and they were roaming all over the world.

Ma Tzu is right. He says, "Why do you come here? What is the point of coming here? Why did you leave your home?"

These statements are not ordinary statements; they are very symbolic. The home does not mean just the ordinary home. He means God. Ma Tzu is saying, "Why have you left your source? Why this unnecessary wandering? All that you need is already provided for. You have the treasure within you. Why do you come here?"
Hui Hai replied, "I come seeking enlightenment."

Now, that is the fundamental error of all seekers. Enlightenment cannot be sought, and if you seek it you will never find it. Enlightenment is when there is no seeking. Enlightenment is when there is no desiring, not even the desire for enlightenment. Enlightenment is when you are still, calm, quiet, and there is no

mind, no desire, nowhere to go, when you are suddenly here and now. That very moment is enlightenment: light explodes in you -- you become light.

Hui Hai said, "I come seeking enlightenment." And everybody is seeking, in different names. You may call it bliss, you may call it God, you may call it enlightenment, you may call it truth, love, beauty; it doesn't matter what you call it. But everybody is seeking something. All are seekers in the world; the world is full of seekers.

And remember, the man who is seeking money and power is not different from the seeker who is running after God. It is the same seeking. The object of the seeking makes no difference in the nature of seeking; the quality of the seeking is the same.

What is that quality? It is tension between that which you are and that which you would like to be. A wants to be B -- this is seeking. The poor want to be rich; the unenlightened want to be enlightened; the ugly person wants to become beautiful; the unknown person wants to become famous. It is the same seeking. Seeking means discontentment with that which you are.

Then what is non-seeking? Non-seeking is: A is perfectly happy in being A and has no desire to be B.

Contentment is the beginning of enlightenment. Contentment is the seed which becomes enlightenment. The seeker is discontented, tense, worried. Continuously he is going to face frustration because whatsoever he is going to do is doomed to fail.

Remember it, because there are religions, priests, pedagogues who go on teaching people, "Don't seek worldly things; seek other-worldly things." They only change the object of seeking. They say, "Don't seek money, seek meditation." And it appears on the surface as if they are transforming your being. They are not. They are only giving you a new toy to play with. But the old seeking will continue; you will remain the same old person with the same old rotten mind, with the same old wandering, tensions, frustrations, worries. Nothing is going to change by that. That is not conversion.

Then what is conversion? Conversion is when you understand the nature of seeking, when you see the point that it is seeking that is debarring you from getting, that it is seeking that is the wall, that it is seeking that keeps you separate from the sought, that it is seeking itself that has to be dropped and nothing else. Seeking is worldly; non-seeking is other-worldly. When the seeker becomes a non-seeker he becomes religious.

But how to become a non-seeker? One can become a non-seeker only if this understanding arises: that rather than going for some goal, the first and most necessary thing to know is "Who am I? From where do I come? What is my source?" If the wave looks for its source, it will find the ocean. And if man looks for his source, he will find God.

We are waves in the ocean of God. If a leaf of a tree starts looking for its source it will find the roots of the tree. It will find the earth, it will find its very source. We are leaves of the tree of God, waves of the ocean of God.

But if the leaf starts looking outwards... and there is the beautiful moon hanging so close by, and it looks so enchanting, and the leaf becomes troubled, starts dreaming. And certainly the wave dreams of the moon. When the moon is full, the waves start rising high, higher and higher; a great longing arises to reach the moon.

You will be surprised to know, scientists have found that it is not only the waves that rise when the full moon is in the sky. Even the earth -- almost six inches whenever the moon is full -- even the earth starts rising six inches. It also tries hard to reach the moon. When the full moon is there, the earth forgets all its solidity, becomes a little liquid, behaves as if it is made of rubber, tries to reach the moon. And man is made eighty percent of water and twenty percent of earth. That's why the full moon has so much hypnotic power on man -- eighty percent ocean in him, twenty percent earth in him, and both start rising towards the moon.

The fact has been known down the ages that the moon drives people crazy. Hence the word "lunatic"; it means struck by the moon. Lunatic comes from the word luna, the moon. The moon is so close by, it attracts.

And there are many "moons" in life -- you are surrounded by many attractive goals. There is power, there is money, there is prestige, respectability, fame. And there are a thousand and one things. One is constantly pulled in this direction and that.

Life provides you with many goals, and there is only one goal: that goal is God.

But to call God the goal is very paradoxical because he is also the origin. And only the origin, the source, can be the goal because ultimately, when you have reached back home and the circle of your life is complete and perfect, there is fulfillment.

Ma Tzu is right. He says, "Why should you leave your home to wander about and neglect your own precious treasure? There is nothing I can give you. "

No Master can give you anything. Truth has never been given. It is not a thing to be given or taken. And you don't need it in the first place from anywhere else because you already have it there within you. You *are* it. The Master only makes you aware that the treasure is within you, the kingdom of God is within *you*. He provokes you, he shakes you and shocks you, so that you can become aware of who you are. The Master cannot give it to you. It is not a thing in the first place, and in the second place you don't need it. And the given truth will be borrowed, and the given can be taken away. The truth has to arise in you; only then it cannot be taken away.

Ma Tzu is really a great Master. He says, "There is nothing I can give you. Why do you seek enlightenment from me?" The visitor pressed him for the truth. "But what is my treasure?"
The Master answered, "It is he who has just asked the question."

Meditate over it. A tremendously significant statement: "It is he who has just asked the question." It is your consciousness that is your treasure. Diving deep into your consciousness you will touch the source, the rock bottom of your being.

And it is there where God is found, and enlightenment, and freedom, and love, and beauty, and bliss, and all that you have always wanted and was never happening. All suddenly happens simultaneously. The experience of the source is a multidimensional experience. Ma Tzu says, "It contains everything and lacks nothing" -- your consciousness -- "There is no need to seek it outside yourself."

Hui Hai later on became a Master in his own right, and a great Master too. This was the beginning -- this was the seduction from Ma Tzu. Listening to this, when Ma Tzu said, "It is the one who has just asked the question," a great trembling arose in Hui Hai, a great energy started moving. The frozenness disappeared, he melted. He bowed down to Ma Tzu, and in that very moment he had his first satori.

This is what I am trying to do here -- provoking you, seducing you into that which you already are, but you have forgotten about it. I am only reminding you of it.

Sufis say there are two things the whole of religion consists of. One is *faqr*: nobodiness, nothingness, egolessness, humbleness. In *faqr*, all those things are implied. The basic point is that you are not separate from existence. To think yourself separate from existence causes the phenomenon of the ego. And the ego gives you the idea that "I am somebody", and then, "somebody special". And then you have to prove, then you have to compete, then you have to be ambitious and succeed. Then you have to leave your footprints on the sands of time; you have to leave your name in history. And then all kinds of desires start arising in you.

But the root of all desires is in the acceptance of a false idea, that "I am." When a person drops that idea, he is a fakir, he has attained to *faqr*. This is the real meaning of fakir. It does not mean just a beggar, it does not mean just poverty. The real poverty consists of egolessness. That's what Jesus means when he says, "Unless you are poor in spirit you will not attain to my kingdom of God"... poor in spirit.

It is very easy to renounce your wealth and become poor outwardly; it is very easy. But rather than helping you to become inwardly poor it may hinder, because the person who renounces becomes very egoistic. He starts thinking, "Look, I have renounced so much. I am no ordinary mortal. I am a great sage, a saint, a mahatma -- I have renounced all. "

And deep down in him he starts comparing himself with those who have not renounced. He becomes "holier-than-thou". He starts pretending that he is on a high pedestal, that everybody else is condemned, that everybody else is going to hell except him -- because he has renounced the world, the joys of the world, the things of the world. Rather than becoming inwardly poor he has become inwardly very rich. The ego is strengthened. The ego has become stronger; it is more solid than before. It is almost a rock.

That's why I don't say to my sannyasins: renounce the world. I say renounce the ego! Let the world be as it is. Who are you to renounce it? In the very idea of renouncing, you accept one thing, that it belongs to you. How can you renounce something which does not belong to you? See the simple point: nothing belongs to you.

You come into this world without a thing and you go from this world without a thing. You come empty-handed and you go empty-handed. Nothing belongs to you, so how can you renounce? Renunciation is possible only if possession is possible. Possession is just an illusion; you don't possess anything. Haw can you possess anything? Death will come and will separate you from all your possessions, and you will not be able to take a single thing with you.

The first illusion is of possession and the second illusion is of renunciation. And both are based in the same ego. First the ego tries to possess as much as it can -- the more it possesses, the more it is. Then comes

a point when you have possessed so much that it loses all interest, it becomes boring.

That's why rich people look so bored; you will not find poor people so bored. Rich people are always bored, utterly bored. The richer they get, the more bored they are. From where comes the boredom? Their boredom is coming from their possessions. They have everything that they ever hoped for, dreamed of; now what else is there to do? All their hopes are fulfilled and nothing is fulfilled in their being. A great boredom starts settling. They have enjoyed all that the world can give, and all those joys have proved superficial, momentary. And they have done those things so many times, they have repeated all those things so many times, that now there seems to be nothing new. They are constantly hankering for some new amusement, some new entertainment. They are utterly bored.

The poor person is not so bored. He still has many things to hope for. Tomorrow he is going to have a better house, the day after tomorrow a better car, and so on, so forth. He can hope; his eyes are full of hope. There are surprises still waiting for him in the future. For the rich man there is no future; for the poor man the whole future is there, he is excited.

For the rich man all is past, there is no future. In the future there is only death and nothing else; nothing else is going to happen to him. He has the biggest house, the most beautiful woman or man, all kinds of gadgets that technology can supply. What else is there? The future seems bleak -- only death somen, here, nothing else. In the dark night of the future only death is lurking.

The rich man becomes bored -- he is bored to death. He's afraid, he is in a panic. He cannot hope, and to be in a hopeless state is the most miserable state to be in.

Then he starts renouncing. That brings excitement again; the future becomes hopeful again. Now he thinks, "I will renounce all that I have. I will become the humblest person in the world, the most poor. I will become a great sage, and the world will know how much I have renounced -- nobody has renounced that much before. I will be the greatest saint in the world." Again there is hope. The ego has taken another life, another incarnation: now he starts renouncing, he goes on renouncing.

Just as there is no end to possessions, there seems to be no end to renunciation. He goes on renouncing -- clothes, food, house everything -- companionship, friendship, relationship, people. He escapes to the Himalayan cave or goes deep into the forest or escapes into a monastery. He goes on renouncing, but one day again the end comes. He has renounced all and nothing is gained. He is bored again. Go into the monasteries and you will see the same boredom on the monks' facts as you will see on the rich people's faces. There is not any difference.

I don't tell my sannyasins to renounce the world. Through renunciation the ego survives again, and survives in a more subtle way, becomes more poisonous, because now it can pretend to be holy.

To be poor in spirit means to see the point that "I am not" -- "God is, I am not. The whole is, the part is not. The ocean is, the wave is not." This is inner poverty; this is *faqr*. Then you can be in the monastery or in the marketplace, it makes no difference. You know you are not, so whatsoever is-God's will: if he wants you to be in the monastery you are in the monastery, if he wants you to be in the marketplace you are in the marketplace. "Thy will be done" -- that is FAQR. "I have no will of my own, your will is all. I have no destination of my own; wherever you are going, I am simply coming with you. I will be your shadow; I will not be a separate entity in my own right."

And the second thing that Sufis say is a fundamental of religion is *zikr*, remembrance of God. God has not to be achieved; God has not to be discovered; God has not to be invented either. God has only to be remembered. We have only forgotten him. All that is needed is an awakening. That is called *zikr*.

And these two small words, *faqr* and *zikr*, are the very soul of Sufism. And this beautiful story is the story of these two words. These two words are two aspects of the same coin. If you remember God, you disappear; if you disappear, remembrance of God starts happening. *Faqr* brings *zikr*: the inner poverty, egolessness, brings remembrance of God. And ZIKR brings FAQR: remembrance of God makes you aware that you are not, only he is.

AYAZ WAS THE BOON COMPANION AND SLAVE OF THE GREAT CONQUEROR MAHMUD, THE IDOL BREAKER, MONARCH OF GHAZNA...

Meditate on each important word used in this parable.

Islam does not believe in idols, but that has been misunderstood by the Mohammedans. It is one thing not to believe in idols, it is another thing to start destroying other people's idols. In fact, to destroy

somebody's idol is a negative belief in the idol; otherwise why should you be concerned? It is none of your business.

Mahmud was a fanatic Mohammedan. He destroyed many temples of this country. His whole life's work was to destroy temples and idols, and he was thinking that he was doing a great service to God. That's how one can misunderstand great truths.

Mohammed is right when he says that there is no possibility of making an idol of God. Moses also says the same thing. There is no possibility of making any idol of God, because God is vast, immense. How can you make a representation of him? If you want to worship him, worship him as he is -- in the mountains, in the trees, in the stars, in the clouds. He is all over. Only he is: La illaha ill Allah -- there is nobody except him.

There is no need to make a stone idol or a wooden image. It is pointless. And this truth is something of immense value, but Mohammedans missed the whole point. They started breaking other people's idols.

If God is everywhere, then he must be in the idols too. Now look at it from this other standpoint: if God is everywhere, then how can he not be in an idol? Then he is in a stone idol too. If he is in the ordinary rock, why is he not in a carved rock?

There is no need to destroy anybody's idol or anybody's temple.

And you still go on making temples. What is a mosque? A temple without any idol of God. But then the mosque itself becomes the idol! When people pass by the side of the mosque, they become very respectful. They bow down; it is no ordinary house. What is the difference between an ordinary house and a mosque? From where comes the extraordinariness of the mosque?

It has become an idol.

It has already become the house of God, it is already a temple; the mosque is just without an idol, but deep down it itself has become the idol.

Mahmud converted many temples into mosques. It is simple: destroy the idol, and the temple becomes a mosque. And he was thinking he was serving God.

Many times great truths, in the hands of foolish people, become dangerous. It is like a sword in the hands of a child. And that has been happening again and again. Great truths have fallen into the hands of stupid people, and then those great truths have become the sources of much misery in the world.

And what is Kaaba, where Mohammedans go to from all over the world? It is a stone. In fact, no other stone has been worshiped so much as the stone of Kaaba. No other stone has been kissed so much as the stone of Kaaba!

Millions and millions of people every year go on pouring into Kaaba, kissing the stone. If kissing makes something dirty, then that stone must have become the dirtiest, because millions of people must be transferring many kinds of infections through their kisses -- because in a single kiss at least one hundred thousand germs pass. Beware!

And what is all this nonsense of kissing a stone? It is the same old trip. You have broken idols; now you are worshiping a stone.

Man is so foolish that he goes on remaining the same although he goes on changing his labels. A Hindu becomes a Mohammedan, a Mohammedan becomes a Christian, a Christian becomes a Jew, a Jew becomes a Jaina; but no difference ever, just the label.

Understanding is not just a change of the label. It is a change of the heart; it is a change of vision and perspective.

AYAZ WAS THE BOON COMPANION AND SLAVE OF THE GREAT CONQUEROR MAHMUD, THE IDOL BREAKER, MONARCH OF GHAZNA. HE HAD FIRST COME TO THE COURT AS A BEGGARLY SLAVE, AND MAHMUD MADE HIM HIS ADVISER AND FRIEND.

This is the story of every person. When you enter into the world you enter as a beggarly slave. Why? Because a child comes into the world utterly helpless. The child cannot survive if he is not supported by others, if the parents and the family don't support the child. He comes as a beggar. He is continuously begging for food, for warmth, for care. And he is so helpless that he is a slave.

And because of this situation, parents, the society, the state, the church have exploited children down the ages. They give him food, they give him nourishment and support, but on conditions. They make many conditions on the child, and he has to accept those conditions because he is helpless. It is a question of

survival. The child cannot say no. He will not be able to survive at all by saying no; he has to say yes. That is his slavery.

And we have not yet become so human, not yet so capable that we can avoid exploiting small children. Children are the most exploited people of the world. Just as there is now a great movement arising in the world, women's lib, someday children's lib will be needed.

Children have suffered tremendously; nobody else has suffered like that. And it is almost impossible to take them out of this structure because they *are* dependent, they *are* helpless.

And the parents think they love, but love is not love if it is conditional. The parents try to transform the child into a Christian or a Mohammedan or a Hindu.... This is a game of politics you are playing on your poor child. You condition his mind. You tell him what is right and what is wrong; you yourself don't know. You condition his mind about whether God exists or not; you yourself have not inquired. You go on pouring all kinds of your rubbish knowledge into the child's head. Before he becomes aware, all these things will have taken root in him. They will create confusion in him, neurosis in him. He will suffer his whole life -- because of your so-called love.

It was not love in the first place. The child was helpless, and you enjoyed helping him because when you help somebody you feel great. The helpless person gives you, comparatively, the idea that you are strong.

That's why people love sympathizing. People love it very much. If you are in trouble, people love very much to sympathize with you because then they are higher and you are lower, then they are fortunate and you are unfortunate. They never come to participate in your joy. If you make a beautiful house, nobody comes to participate in your joy, to celebrate. But if your house is on file, acquaintances and non-acquaintances, all come to sympathize with you. Deep down they are enjoying it: you are in trouble and they are not in trouble. God has been good to them. Deep down they know why you have suffered: because of your sins, because of all the wrong thing that you have done -- this is exactly what should have happened to you, you deserved it. But on the surface they are sympathizing with you. And they had never participated in your joy; they were jealous.

When you are happy, people are jealous. And if people are jealous when you are happy, how can they be sympathizers when you are unhappy? That is very illogical; it makes no sense. The person who is jealous when you are happy will be happy when you are unhappy. That is logical.

But he will show sympathy. Deep down he will feel very happy, that now you are cut down to size, now you have been forced to be in your place, now you know who you are. But on the surface they sympathize.

People enjoy children very much because they are helpless and they give you an idea that you are strong, powerful. And you do all kinds of power-trips with your children. You try to make them your imitators. You try to force your ideals on them. You try to make them replicas of you, and you know perfectly well that you are unhappy, miserable; still you go on making replicas of yourself! Hence the world remains in misery, because the parents create the children. They were miserable, they create miserable people again. Each father wants his son to be like him, and each mother wants her daughter to be like her.

This is how the pattern of misery continues. This is how there seems to be no possibility of making human beings happy.

Somewhere the continuity has to be broken. If the parents really love the child, one thing is certain: they will not help the child to be like themselves. They know perfectly well they have lived in misery, they have suffered enough. At least they will try in every way so that the child should not be like them, so that he never suffers, or at least he should try some other way of being. Who knows, he may not suffer. But one thing is certain: that he should not be like us. That must be the basic understanding of a really loving parent.

He will give his love, but he will not give his knowledge. He will give all care and caressing to the child, but he will not impose his ideology on him. He will not make him a Christian, Catholic, Protestant, Hindu, Mohammedan, communist, et cetera. He will lead the child to be himself. He will share his experiences, but he will not enforce them. He will be friendly to the child. He will not play the game of power on the child.

But that's what is being done. That's why I say every child comes into the world as a beggarly slave.

AYAZ HAD FIRST COME TO THE COURT AS A BEGGARLY SLAVE, AND MAHMUD MADE HIM HIS ADVISER AND FRIEND.

We come into the world as an empty canvas, and then something is painted on us. We come utterly empty and blank, then something is written on us. We become something in the world; we come as nothings. We come as nobodies, then we become somebody.

That somebodiness is accidental. That somebodiness is not your essence, that is not your original face. That is only your personality, that is not your individuality. And personality is very deceptive; it deceives you. You start thinking that this is your individuality.

Remember the difference between the personality and the individuality. Personality is that which is conferred upon you by the society, by the people who bring you up. Individuality is that which you bring into the world with yourself. Individuality means your original face. Personality means the mask, the painted face.

Nobody comes as a Christian or a Hindu; hence the Christianity and Hinduism that are imposed upon you are part of your personality. They are not part of your essence, your essential core. Nobody comes into the world with adjectives, all adjectives are added to you.

People come into the world as beautiful empty zeros, and then everything is added. All that is added is not you, and you become too identified with it.

Remember again and again who you are, and don't be identified with that which has been added to you. Don't be identified with the *persona*, with the mask, with the idea implanted in you about yourself. This is the religious revolution: not to be identified with the personality, and continuously reminding yourself, "Who am I?"

... THE OTHER COURTIERS WERE JEALOUS OF AYAZ...

Naturally. That's how this world is. This whole world is political, and everybody is jealous of everybody else. And the more you succeed, the more enemies you will have in the world. The more famous you are, the more people will be against you. And this is an obvious thing: they also want to be famous, and they have failed, and you have attained. They will take revenge. They are angry at you.

They will rationalize their anger. They will find faults with you. If they cannot find, they will invent, because just to be in a rage with you, without any reason, will make their jealousy very apparent. They have to hide their jealousy. They have to give it a beautiful camouflage, at least a beautiful form on the outside.

... THE OTHER COURTIERS WERE JEALOUS OF AYAZ.... And it was the court of Mahmud. He himself was a very violent, stupid person, and there were many stupid people, violent, ambitious, in his court. His court must have reflected him.

And the politicians are the most jealous people because their whole life depends on being successful, famous, powerful. Their whole longing is to be more and more powerful. They are constantly at each other's throats.

You can go into any capital -- you can go to New Delhi -- and you can see how politicians are constantly at each other's throats. Politicians cannot be friends, they can only be enemies, because their goal is such that they are all competitors against each other. One person is going to become the prime minister of India -- and there are millions of politicians in India and they all want to become prime ministers. Naturally, it is going to be a cut-throat competition, utterly violent. And these politicians talk of non-violence and peace. It is impossible.

Unless politics becomes less and less powerful, war cannot be avoided. It is a natural outcome of the political game. Unless politics loses importance... It can lose importance. The only way out of the political trap is make people more and more free -- economically, politically, spiritually. Decentralize power.

But the whole trend is just going in the opposite direction. States are becoming more and more powerful, and they are hiding their power-greed, their lust for power, behind beautiful names. They call it "nationalization". Then it looks very good; nationalization is a good thing. But all that it means is more power to the state. Nationalize the banks, nationalize the industries, nationalize agriculture; so more and more power goes to the state. The state becomes the only owner, and when the whole economy is controlled by the state, then there is no freedom left.

And naturally the politician becomes more and more powerful as the state becomes more powerful. The prime minister, the president becomes powerful.

The only way to take away the power of the politicians is de-nationalize things. Give more and more things to people to do on their own. All nationalization should disappear. Even railways, the post office, and

things like that should be run by people themselves; the government need not come in. Slowly, slowly power has to be withdrawn from politics; then the politician will automatically be neglected, he will lose importance.

America seems to be the only country where politicians are not so powerful as they are in other countries, and the reason is now there are so many corporations which have become almost as powerful as the state itself -- multimillionaire corporations, and their power is great. They have international power, intercontinental power.

Spread the power to people, more and more. Slowly, slowly all work has to be withdrawn from politics. Only leave the essentials, and the essentials are not very many. There is only one hope for the world: if politics becomes less powerful. Then the world can live at peace; otherwise it is impossible. The whole foundation of politics is jealousy, greed, lust.

I have heard...

The old and retired politician from New Delhi was assigned the topic for an after dinner speech, "Honesty in Politics". When he was called upon he arose, bowed and said, "Mr. Chairman, ladies and gentlemen: Honesty in Politics -- there ain't any." And he sat down.

Politics cannot be honest. Greed, lust, how can they be honest? Politics cannot be peaceful. Ambitious people, how can they remain peaceful? If they remain peaceful they are losing time. They have to fight. They have to fight in every possible way. They can't lose any opportunity to fight. Any excuse to fight has to be used, and molehills have to be made into mountains, because it is through fighting that somebody becomes powerful.

The politician was homeward bound one night when he was waylaid by three thieves. He defended himself with great courage and obstinacy, and the struggle that followed was long and bloody. At length, however, he was overpowered. The thugs, anticipating a rich booty after the extraordinary resistance they had experienced, began to go through his pockets. They were baffled to find that the whole treasure which the politician had been defending at the hazard of his life was a bent sixpence.

"Only a sixpence!" exclaimed one of the disgusted rogues, nursing his bruises.

"Well, we are lucky at that," said another. "If he had had eighteen pence he would have killed all of us."

Politics is a violent struggle, and naturally the courtiers must have been very jealous. Suddenly, Ayaz became the most important person in the court.

And the reason why Ayaz became the most important person in the court was his simplicity, his non-politicalness, his nobodiness, his *faqr*. And somewhere deep down was *zikr*. He was a Sufi. He had a subtle radiance, almost invisible, but it still affected people -- more so because it is invisible, so you cannot defend yourself.

Ayaz was a Sufi. He had wandered all over the earth as a poor man, "poor in spirit", constantly remembering his source. That's how he suddenly became so important in Mahmud's court. And he was a very cheerful person, always happy. He was like a rose flower. Just to be with him, just to be in his presence, would have made anybody cheerful. He had a vibe.

... THE OTHER COURTIERS WERE JEALOUS OF AYAZ AND OBSERVED HIS EVERY MOVEMENT, INTENDING TO DENOUNCE HIM FOR SOME SHORTCOMING, THUS ENCOMPASSING, HIS DOWNFALL...

That is the whole desire of the politicians: how to create downfalls for others so they can replace them.

... ONE DAY THESE JEALOUS ONES WENT TO MAHMUD AND SAID, "SHADOW OF ALLAH UPON EARTH!"...

The politician is always jealous of those who are in power -- and always a flatterer too. He has no self-respect; he cannot have. A man who has any self-respect and self-love will not go into politics. It is

utterly degrading; it is humiliating.

Now, to call Mahmud "Shadow of Allah upon Earth" is ridiculous. Mahmud was one of the most murderous people who have lived on the earth. He belonged to the same category, as Genghis Khan, Tamerlane, Nadir Shah. He was one of the most murderous, violent persons.

India has known him very well. He attacked India about eighteen times in his life. He butchered, murdered, looted, raped. He has left many wounds in India.

To call such a man "Shadow of Allah upon Earth" is ridiculous, but that's how the politicians move upwards. Politicians are flatterers. They are always ready to bow down wherever they see power. Power simply hypnotizes them.

> ... KNOW THAT, INDEFATIGABLE AS ALWAYS IN YOUR SERVICE, WE HAVE BEEN KEEPING YOUR SLAVE AYAZ UNDER CLOSE SCRUTINY. WE HAVE NOW TO REPORT THAT EVERY DAY AS SOON AS HE LEAVES THE COURT, AYAZ GOES INTO A SMALL ROOM WHERE NOBODY ELSE IS EVER ALLOWED...

Now, Sufis say that whenever you want to pray, pray alone, in utter privacy. Prayer should not be done loudly; you should not shout it. It is not a performance; there is no need to exhibit it to others. It should be done in utter silence, stillness, privacy, so nobody ever comes to know about it. Sufis say, "Even your wife should not know when you pray." They say, "In the middle of the night, when your wife has fallen asleep, sit silently in your bed and pray." Only God should know. You should not brag about it, you should keep it a secret.

And there is something more to it, the idea of keeping prayer secret. If you can keep something secret, it deepens in you. The tendency of the mind is to tell everything. That is a way of throwing it out. That is a way of getting rid of it. It is a subtle vomiting. If you know something in which people will be interested or people may be curious about, you immediately start talking about it. It is very difficult for people to keep a secret, and if they are told to keep it a secret, it becomes even more difficult. It starts coming up again and again; it becomes a turmoil within them.

Sufis say if you can keep something a secret it goes deeper in you. Everything moves. Either it moves outwards or it moves inwards. If you don't allow it to move outwards, it will automatically move inwards. This is a fundamental rule. Nothing is static, everything is in movement, so be very mindful of it. If you want something to go deep in you, please, don't talk about it. If some spiritual experience happens to you, don't start talking about it. If it is very difficult for you, then go to your Master and relate it to him and forget all about it -- but don't talk about it.

If you talk, the ego enjoys talking about it. You start feeling as if you are becoming special. You had seen lights, *kundalini* rising, *chakras* opening, and all that jazz. And then you are rushing, trying to find people, whoever is wishing to be a victim. You catch hold of people and you start pouring your knowledge -- you don't bother whether they even want to listen to it or not -- but you are destroying something beautiful.

Things have to go deeper in you, and the only way to let them move deeper is not to let them move outwards. They have to move. If you don't give them an outlet for the outside, they will choose to move inwards. Just as a seed has to go deep into the earth to die there, in utter darkness and privacy, so your prayer, the seed of prayer, has to go deep into your heart and die there.

The courtiers reported to Mahmud,... AYAZ GOES INTO A SMALL ROOM WHERE NOBODY ELSE IS EVER ALLOWED. HE SPENDS SOME TIME THERE, AND THEN GOES TO HIS OWN QUARTERS. WE FEAR THAT THIS HABIT OF HIS MAY BE CONNECTED WITH A GUILTY SECRET...

People who live a guilty life always think and project their guilt on others. Remember, when you say something about somebody else, the first thing to be thought and pondered over is that it may be a truth about yourself and not about the other. The person who is really interested in self-knowledge will always ponder over the fact: "What I am saying about the other, is it truly about the other, or is it just a projection of me and shows something about me and not about the other?" And you will be surprised: out of a hundred cases, ninety-nine percent you will find to be your own mind.

But the mind is very cunning -- it projects. It always uses a kind of transference.

For example, if you are sexually repressed and you see a couple hugging, caressing each other, you immediately jump at them and you start talking of morality, culture, society, and all that, and you start saying, "This is not right." But watch. Have a little insight in your own being as to what really is happening. You have a repressed sexuality. Seeing them in a deep, loving embrace, your sexuality that is repressed starts surfacing. It becomes stirred, and you become afraid of it.

Rather than accepting the fear of it, rather than looking into and watching it, rather than doing something about it, you become angry. Fear becomes anger when transferred; fear takes the form of anger. You become angry at the couple, and they are not doing anything to you!

There is a beautiful story. Indians need to be reminded of it. It happened...

Buddha was meditating underneath a tree. It was a full moon night, and a few young people from the city close by had come to the forest to have a night of delights. They had brought much wine and a beautiful prostitute with them. Just very close to where Buddha was meditating, they started drinking and eating and dancing, and they stripped the woman naked. And they must have been doing nasty things to the woman because they were all drunk. Seeing them all drunk, the woman escaped.

Only in the middle of the night, when it started becoming a little cooler, they came to their senses a little bit and became aware that the woman was not there, so they started searching for the woman. She must have been frightened by them because she had not even taken her clothes; she had simply escaped, naked.

They searched. They could not find the woman, but they found Buddha. He was meditating under a tree. They asked him, "Have you seen a naked woman, a very beautiful woman? You must have seen her," they said, "because this is the only way for her to go to the city; there is no other way."

Buddha said, "Somebody did pass, but it is very difficult for me to say to you whether the person who passed was a man or a woman. It has been long, long that I have dropped being interested in the bodies, man or woman. That desire has disappeared in me, so it is difficult.

"If you had told me before, I would have been more alert! But I am sorry. Somebody has passed, but it is difficult for me to tell whether the person was young, old, beautiful, ugly, because these are no more my concerns.

"This too is difficult for me to tell, whether the person was naked or clothed, because that too is no more my concern."

What is Buddha saying? Buddha is saying now nothing is repressed in him, all repressions have been dissolved. Buddha is saying he no more thinks in terms of man and woman, beautiful and ugly, he no more thinks in terms of nakedness or clothes. Those words have become irrelevant. He has again become a small child, innocent.

This story has to be reminded to the Indians, particularly those Indians who think that it is their duty to "save Indian culture". They don't know anything about Indian culture.

This is Indian culture: Buddha's statement and state is Indian culture.

But this always happens: you go on projecting and transferring your own ideas upon others.

Now, these people think there must be some guilty secret, otherwise why should he hide it? Why does he never allow anybody to enter the room? You always think the way you are. You cannot understand beyond yourself; anything that is beyond yourself becomes incomprehensible to you.

Ayaz must have been incomprehensible because he was not a politician, he was a Sufi. He was not allowing anybody in the room because it was a private phenomenon, it was his meditation.

"... PERHAPS," SAID THE COURTIERS, "HE CONSORTS WITH PLOTTERS, EVEN, WHO HAVE DESIGNS UPON YOUR MAJESTY'S LIFE."

Now these must have been their ideas that they were projecting on poor Ayaz.

FOR A LONG, TIME MAHMUD REFUSED TO HEAR ANYTHING AGAINST AYAZ.

This is rare. This does not show anything about Mahmud; this simply shows something about Ayaz. His presence must have been of tremendous power. Otherwise, a man like Mahmud, a murderer, must have immediately become afraid when he was told that "There may be some plot even against your life." The people who are murderers are always afraid of being murdered.

Adolf Hitler was very much afraid, Nadir Shah was very much afraid, Genghis Khan was very much afraid, and Mahmud must have been very muck afraid. When you kill so many people, naturally the fear arises, any day you can be killed. Kings always remain in fear of being killed.

So this does not show anything about Mahmud. It simply shows that even a man like Mahmud could not become suspicious; the trust that Ayaz's presence must have been creating was really powerful.

Otherwise people become very much interested in such things. And when there is something like a secret, a guarded secret, it creates curiosity.

If you tell a man there are three hundred billion stars in the universe, he will believe you. But if you tell him a bench has just been painted, he has to touch it to be sure.

People are foolish like that. Big things they may believe because they are too big, and to inquire into them will be a great effort. "Three hundred billion stars." People say, "Maybe. Who cares? Three hundred or four hundred or six hundred, let them be." But if you find a notice that the bench has been freshly painted, great curiosity arises. You would like to touch it and see.

Now, the secret chamber was in the king's palace. Ayaz was going there every day. It would have been perfectly logical, simple, understandable, if Mahmud had gone the first day he was told about the secret. But Sufis have their own magnetism, as all people who meditate have. He must have been under Ayaz's great influence.

... FOR A LONG TIME MAHMUD REFUSED TO HEAR ANRTHING AGAINST AYAZ. BUT THE MYSTERY OF THE LOCKED ROOM PREYED UPON HIS MIND UNTIL HE FELT THAT HE HAD TO QUESTION AYAZ. ONE DAY, WHEN AYAZ WAS COMING OUT OF HIS PRIVATE CHAMBER, MAHMUD, SURROUNDED BY COURTIERS, APPEARED AND DEMANDED TO BE SHOWN INTO THE ROOM.
"NO," SAID AYAZ.

Now this no has to be understood; it is of tremendous value. It is not negative. Ayaz is saying it in tremendous trust. He has loved Mahmud, he has served Mahmud, he has given all that he can give to Mahmud: he has the right to say no.

And he is not a politician; otherwise he would have said yes. Politicians are yea-sayers. Whenever there is somebody powerful like Mahmud, they will always say, "Yes, sir." It is only men like Ayaz who can say no to Mahmud, knowing perfectly well that the man is dangerous. But he relied on the love that he had been showering on him.

And be wanted to understand whether his no could be accepted or not. He had always been open, trusting, available to Mahmud. He had never said no at any time before this time. Now his whole life's intimacy... could not one no be understood by love, by friendship? If it cannot be understood, then that friendship is not of any worth, it is meaningless.

Yes is impotent if no cannot be said. Yes is potent only when you leave open the option that no can also be said.

If you love somebody you don't expect that yes should always be said. If you love somebody you give freedom to say yes or no. You respect, you don't expect. Whatsoever comes from the other side is respected; even a no is respected. Mahmud had loved the man, he would have simply dropped the idea. Love can trust even a no.

Hate cannot even trust a yes.

"NO," said Ayaz. His no was sincere, authentic. Yes would have been just a hypocrisy, a pretension. He really wanted his prayer to be a secret, he wanted his *zikr* to be a secret. He did not want to declare to the world that he was a Sufi. He wanted that to be only something between him and his God. And Mahmud was not more important than that.

..."IF YOU DO NOT ALLOW ME TO ENTER THE ROOM, ALL MY CONFIDENCE IN YOU AS TRUSTWORTHY AND LOYAL WILL HAVE EVAPORATED, AND WE CAN NEVER THENCEFORWARD BE ON THE SAME TERMS. TAKE YOUR CHOICE," SAID THE FIERCE CONQUEROR.

But people like Mahmud don't know what love is or what friendship is. Their love is conditional, and a conditional love is not love at all. Their love is full of ifs and buts.

Mahmud said, "IF YOU DO NOT ALLOW ME TO ENTER THE ROOM... then all is finished."

Whenever you make a condition you destroy love. Remember it: never make conditions on love. Let your love be unconditional, and never force the other to fulfill your expectations. Let your love be a sharing of freedom, in freedom.

Real lovers, real friends, make each other free. The more they love, the more freedom arises. Unreal lovers, pretenders, have a thousand and one ifs and buts surrounding their love. Their conditions have to be fulfilled; only then can they be loving. But this is not love at all. Love knows no conditions.

AYAZ WEPT...

Why did Ayaz weep? He wept because he had loved. He Wept because he had really showered all his friendship. He wept because he saw that from the other side the response had not come. He wept because Mahmud had missed one friend, one real friend. Mahmud had lost a lover. He wept because he saw that Mahmud had no heart.
Ayaz Wept, seeing the murder of love.

... AND THEN HE THREW OPEN THE DOOR OF THE ROOM AND ALLOWED MAHMUD AND HIS STAFF TO ENTER.
THE ROOM WAS EMPTY OF ALL FURNITURE. ALL THAT IT CONTAINED WAS A HOOK IN THE WALL. ON THE HOOK HUNG A TATTERED AND PATCHED CLOAK, A STAFF, AND A BEGGING BOWL.

These are the symbols of a Sufi. When he had come to Mahmud, all that he had were these symbols. He had kept them in this secret place. Twenty-three hours a day he was in the court, a worldly man, surrounded by all kinds of foolish politicians; for one hour he used to disappear into *his* world. For one hour he used to forget all the court and the palace and the nonsense of it. For one hour he was again a Sufi wanderer, in *faqr*, in inner poverty, in *zikr*, in inner remembrance.

That was his temple, and that was his way of reminding himself of who he was.

... THE KING AND HIS COURT WERE UNABLE TO UNDERSTAND THE SIGNIFICANCE OF THIS DISCOVERY.
WHEN MAHMUD DEMANDED AN EXPLANATION, AYAZ SAID, "MAHMUD, FOR YEARS I HAVE BEEN YOUR SLAVE, YOUR FRIEND, AND COUNSELOR. I HAVE TRIED NEVER TO FORGET MY ORIGINS, AND FOR THIS REASON I HAVE COME HERE EVERY DAY TO REMIND MYSELF OF WHAT I WAS. I BELONG TO YOU, AND ALL THAT BELONGS TO ME IS MY RAGS, MY STICK, MY BOWL, AND MY WANDERING OVER THE FACE OF THE EARTH."

This is a parable -- the parable of remembering your origin, the parable of remembering your original face, the parable of remembering your essence and not the personality. This is a beautiful story, but you will have to decode it.

The conclusion of the story is that when you come into the world, you come as a clean slate, as a pure virgin emptiness, and then things are added to you and you become lost in those thing that are added. You become identified with the knowledge that you accumulate, the wealth that you gather, the respect that you command, the fame that spreads. You become more and more identified with all that happens after birth, and you completely forget who you were before the birth.

The Zen people say, "Remember who you were when your parents were not born" -- not even you, but when your parents were not born. Remember who you were: that is your original face. And to see it is to be free from all dreaming and all desiring. And to see it is the goal of all religion.
And to see it is to see God! because God is not the goal, but the source.

La illaha ill Allah -- there is no God but God. There is no goal but the goal. And the paradox is that the goal is in the source. You have it already within you. It is there, vibrating, pulsating in your being. Don't go anywhere. Move into privacy, into secrecy, into your own innermost chamber. Don't talk about it. Let it be a secret. If it becomes unbearable, talk to yoUr Master; otherwise keep it a secret. Let the secret go deeper and deeper into the soil of your heart. Let it reach to the very core. Only when it reaches to the core, one becomes aflame.

The Secret of Secrets, Vol 1

Talks on the Secret of the Golden Flower
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MASTER LU-TSU SAID: THAT WHICH EXISTS THROUGH ITSELF IS CALLED THE WAY (TAO) TAO HAS NEITHER NAME NOR SHAPE. IT IS THE ONE ESSENCE THE ONE PRIMAL SPIRIT. ESSENCE AND LIFE CANNOT BE SEEN. THEY ARE CONTAINED IN THE LIGHT OF HEAVEN. THE LIGHT OF HEAVEN CANNOT BE SEEN. IT IS CONTAINED IN THE TWO EYES.
THE GREAT ONE IS THE TERM GIVEN TO THAT WHICH HAS NOTHING ABOVE IT. THE SECRET OF THE MAGIC OF LIFE CONSISTS IN USING ACTION IN ORDER TO ATTAIN NON-ACTION.
THE GOLDEN FLOWER IS THE LIGHT. ONE USES THE GOLDEN FLOWER AS A SYMBOL. THE PHRASE 'THE LEAD OF THE WATER-REGION HAS BUT ONE TASTE' REFERS TO IT.
THE WORK ON THE CIRCULATION OF THE LIGHT DEPENDS ENTIRELY ON THE BACKWARD-FLOWING MOVEMENT SO THAT THE THOUGHTS ARE GATHERED TOGETHER. THE HEAVENLY HEART LIES BETWEEN SUN AND MOON.
THE BOOK OF THE YELLOW CASTLE SAYS: 'IN THE SQUARE INCH FIELD OF THE SQUARE FOOT HOUSE LIFE CAN BE REGULATED.' IN THE MIDDLE OF THE SQUARE INCH DWELLS THE SPLENDOUR. IN THE PURPLE HALL OF THE CITY OF JADE DWELLS THE GOD OF UTMOST EMPTINESS AND LIFE.
THEREFORE WHEN THE LIGHT CIRCULATES, THE ENERGIES OF THE WHOLE BODY APPEAR BEFORE ITS THRONE, AS, WHEN A HOLY KING HAS ESTABLISHED THE CAPITAL AND HAS LAID DOWN THE FUNDAMENTAL RULES OF ORDER, ALL THE STATES APPROACH WITH TRIBUTE; OR AS, WHEN THE MASTER IS QUIET AND CALM, MEN-SERVANTS AND MAIDS OBEY HIS ORDERS OF THEIR OWN ACCORD, AND EACH DOES HIS WORK.
THEREFORE YOU ONLY HAVE TO MAKE THE LIGHT CIRCULATE: THAT IS THE DEEPEST AND MOST WONDERFUL SECRET. THE LIGHT IS EASY TO MOVE, BUT DIFFICULT TO FIX. IF IT IS MADE TO CIRCULATE LONG ENOUGH, THEN IT CRYSTALLIZES ITSELF. IT IS THE CONDITION OF WHICH IT IS SAID: 'SILENTLY THOU FLIEST UPWARD IN THE MORNING.'
IN CARRYING OUT THIS FUNDAMENTAL PRINCIPLE YOU NEED TO SEEK FOR NO OTHER METHODS, BUT MUST ONLY CONCENTRATE YOUR THOUGHTS ON IT. BY COLLECTING THE THOUGHTS ONE

CAN FLY AND WILL BE BORN IN HEAVEN.
THE GOLD FLOWER IS THE ELIXIR OF LIFE. ALTHOUGH IT WORKS VERY ACCURATELY, IT IS YET SO FLUID THAT IT NEEDS EXTREME INTELLIGENCE AND CLARITY, AND THE MOST COMPLETE ABSORPTION AND TRANQUILITY. PEOPLE WITHOUT THIS HIGHEST DEGREE OF INTELLIGENCE AND UNDERSTANDING DO NOT FIND THE WAY; PEOPLE WITHOUT THIS UTMOST CAPACITY FOR ABSORPTION AND TRANQUILITY CANNOT KEEP FAST HOLD OF IT.

A parable...

Once there was a very rich magician who had a great many sheep. But at the same time this magician was very mean. He did not want to hire shepherds, nor did he want to erect a fence about the pasture where his sheep were grazing. The sheep consequently often wandered into the forest, fell into ravines, and so on, and above all they ran away, for they knew that the magician wanted their flesh and skins and this they did not like.

At last the magician found a remedy. He HYPNOTIZEd his sheep and suggested to them first of all that they were immortal and that no harm was being done to them when they were skinned, that, on the contrary, it would be very good for them and even pleasant; secondly, he suggested that the magician was a GOOD MASTER who loved his flock so much that he was ready to do anything in the world for them; and in the third place, he suggested to them that if anything at all were going to happen to them it was not going to happen just then, at any rate not that day, and therefore they had no need to think about it. Further, the magician suggested to his sheep that they were not sheep at all; to some of them he suggested that they were lions, to others that they were eagles, to others that they were men, and to others that they were magicians.

And after this all his cares and worries about the sheep came to an end. They never ran away again but quietly awaited the time when the magician would require their flesh and their skins.

George Gurdjieff loved this parable very much. His whole philosophy is contained in this small parable. And this parable represents man in the ordinary state of unconsciousness. It is one of the most beautiful illustrations of man as he is.

Man is a machine. Man is not born to be a machine, but man lives like a machine and dies like a machine. Man has the seed of a great flowering of consciousness, man has the possibility to become God, but that doesn't happen. It does not happen because man has been hypnotized -- by the society, by the state, by the organized church, by the vested interests. The society needs slaves and man can remain a slave only if he is not allowed to grow to his uttermost flowering. The society needs your flesh and your skins and naturally, nobody likes it. Hence, the whole process of socialization, of civilization, is nothing but a deep hypnosis.

Man is being hypnotized from the very moment he is born. He is being hypnotized to believe that the society exists in his favour, for his good. That is utterly wrong. He is being hypnotized to believe that he is immortal. He is not. He can be, but he is not. And if the hypnosis persists he will never be immortal.

You live only as a mortal being, because you live in the body. The body is going to die. That which is born is bound to die. Birth is the beginning of the body and death the end. Do you know anything in you which is more than the body? Have you experienced anything higher than the body, deeper than the body? Have you seen anything in you which was even before you were born? If you have seen that, then you are immortal. If you know your face, your original face, the face that you had before you were born, then you know you will be there after death too; otherwise not.

Man can be an immortal, but man lives surrounded by death because man lives identified with the body. The society does not allow you to know more than the body. The society is interested only in your body -- your body can be put to use -- your soul is dangerous.

A man of soul is always dangerous because a man of soul is a free man. He cannot be reduced to slavery. A man who has an immortal soul in him has a deeper commitment to existence itself, to God himself. He does not care a bit about the man-made structures of society, civilization and culture; these are prison cells for him. He does not exist as a Christian or a Hindu or a Mohammedan. He cannot be part of a crowd. He exists as an individual.

The body is part of a crowd, your soul is not. Your soul is deeply individual. Its flavour is that of freedom.

But your soul cannot be put to any use in the market-place. The society needs only your body. And it is very dangerous for the society if you start striving for the soul, because then your interest changes. You turn from being all extrovert into an introvert; you start moving inwards. The society is outside, the society

wants you to remain an extrovert, interested in money, power, prestige, and all that, so that your energy goes on moving outwards. If you start moving inwards, that means you have become a drop-out, you are no more part of the game that is being played on the outside. You don't belong to it. You start diving deep within your own being. And there is the source of immortality.

The society prevents you from going inwards. And the best way is to give you a false idea that you are going inwards.

The magician told the sheep that they were lions, suggested to them that they were immortals, hypnotized them into believing that they were not only men but great magicians.

When you go to a church you are not going inwards. When you go to the temple you are not going inwards. But the society has hypnotized you to believe that 'If you w ant to go inwards, go to the church.' But the church is as much outside as anything else. The society has hypnotized you to believe that 'If you want to go inwards, go to the priest.' And the priest is an agent of the state and the society. The priest has always been against the mystics, because if you go to a mystic you will start moving inwards.

A mystic lives in a totally different way. His energy moves in a different gestalt: his river moves inwards. So one who comes to a mystic, falls in tune with the mystic, will start moving inwards naturally, simply, spontaneously. That is the whole purpose of being with a Master, with a mystic.

This book, THE SECRET OF THE GOLDEN FLOWER, IS one of the most esoteric treatises in the world. It will show you the way to become more than the body. It will show you the way to go beyond death. It will show you the way to bloom -- how not to remain a seed but to become a Golden Flower. What in India we have called the one-thousand-petalled lotus, in China they call the Golden Flower. It is a symbol.

The flower represents perfection, totality. The flower represents the uttermost expression of the potential, the actualization of the potential. The flower represents the beauty, the grandeur, the splendour of being. And unless you have become a thousand-petalled lotus or a Golden Flower...

Remember you have to go far. Remember that you have to get out of the traps that the society has put around you. Remember that you have not yet done the work for which you have come to the earth. Remember you are just a seed, not yet a soul.

This treatise, THE SECRET OF THE GOLDEN FLOWER, is very ancient -- possibly one of the most ancient treatises in the world certainly twenty-five centuries old, and the possibility is that it is older than that. But twenty-five centuries can be traced hack very easily. And this treatise is also a great synthesis of all the great religions. That is rare, unique. The Bible belongs to the Christians, the Talmud belongs to the Jews, the Vedas belong to the Hindus, the Dhammapada to the Buddhists, the Tao Te Ching to the Taoists. But this small book, THE SECRET OF THE GOLDEN FLOWER, belongs to no one in particular, or, it belong to all.

It is deeply based in Taoist teachings. It is a flowering of the Taoist approach to life and existence. But it is not only that -- Zarathustra has played a role. Zarathustra's teachings have been incorporated in it Buddhist teachings have also been incorporated in it. And a certain esoteric school of Christians, the Nestorians, they have also played their part. So Christianity and Judaism also have become part of it.

It is one of the most synthetical approaches. It combines all that is beautiful in all the traditions of the world. For centuries it was only transmitted orally, and the book remained esoteric. It was not available to the public because it has something very secret to teach; it was available only to the disciples. The Master would tell to the disciple only when the time was ripe, because it gives you such a potential secret that if you don't understand rightly, if you do something wrong with it, there are found to be harmful effects from it. It has to be understood rightly, and it has to be worked at only in the presence of a Master. It is a powerful method it is as powerful as atomic energy.

Now, the secrets of atomic energy are kept hidden from the public. Once they start leaking out to the public there is going to be great danger. If people can manufacture atom bombs privately, there is bound to be great chaos. Great secrecy is maintained about atomic research. Exactly in the same way this book teaches you one of the most potential methods of inner explosion. For centuries the secrets were guarded -- only given to the disciples in privacy, in intimacy. And the people who followed this particular esoteric school resisted all temptations to write the book. In fact, all the religions of the world have long resisted writing their spiritual teachings.

There is some beauty when something is transferred really. It is alive -- one thing -- the Master is behind it. it is not a dead word, the word has soul, wings. The experience of the Master supports it; the master is a witness to it. It is not just speculation, not only a philosophy, but something existential, experienced, lived.

And the Master has travelled the path; he knows the dangers of the path, he knows the pitfalls, he knows the points at which people go astray, and he will take every care so that the disciple cannot go astray.

The closer you come to the truth, the more is the possibility of going astray, because when you come closer to the truth, you can become very egoistic: that 'Now I know,' that 'Now I am.' And if the ego exploits the situation you will fall back to your old dark valley, you will lose the peak. When you come closer to the truth, a great desire arises to share it with people. But you have not attained it in its wholeness; and it is dangerous to share half-truths because half-truths are more dangerous than lies, because they are powerful. Lies are impotent. Sooner or later people will themselves find that it is a lie. But the half-truth can persist for centuries, can have effects for centuries.

Nobody can reach through the half-truth, and the person who travels half the way will belong neither to this world nor to the other. He will be in a limbo, and that is a very strange situation to be in: you lose the old and you don't gain the new; you become a chaos. The old order is gone and the new has not happened. You become a cloud, you become confusion. Rather than becoming more clear, rather than becoming more alive, rather than becoming more light-full, your life becomes a conflict between two polarities. You are pulled apart, you start falling into pieces. Half of you belongs to the earth and half of you belongs to the sky. Now you are nowhere. Now you are nobody. This can create madness. So, for centuries THE SECRET OF THE GOLDEN FLOWER was only conveyed orally.

Secondly, with an oral tradition the book remains always alive. That's how it became a synthesis. Basically it was born in the Taoist climate of China. But then Bodhidharma reached China -- a new master with a new message from India, Buddha's message. And the people who were following THE SECRET OF THE GOLDEN FLOWER were very open people; they were not part of any established church. They could immediately see that Bodhidharma also had it -- it was so apparent, so manifest. They allowed Bodhidharma's teachings to be part of their teaching. And the same happened with Zoroastrian Masters, with Nestorian Christians. Again and again something came to China, and if it was worthwhile, it was incorporated.

An oral teaching remains alive, growing, like a river. New streams of water come and become part of it. Once a teaching is written, then it cannot incorporate anything anymore. Then it becomes rigid, it loses fluidity, it becomes dead; it is a corpse. Now THE SECRET OF THE GOLDEN FLOWER is not growing. For centuries it has not grown. Since it has been written it has not grown.

Why have I chosen to speak on it? -- so that it can still grow. It is such a beautiful message to the world, it should not die. I would like to revive it. And now I can talk to people who are disciples, who have come to me and who are ready to die in order to be reborn, who are ready to die for flowering. The seed has to die, only then can it grow. The seed has to disappear, only then can the tree happen.

I will be speaking to you on this small but immensely valuable book so that the book can become alive again. It can become alive between me and you. It can again start flowing. And it has something of immense importance. If you understand it and if you practise it, you will be enriched.

But the first thing to understand is: remember that you have been hypnotized, and you have to go through a dehypnotizing process. Remember that you have been conditioned and you have to be unconditioned. Remember that death is coming. Don't think that it is not going to happen today; it can happen any moment.

In fact, all that happens always happens now. The seed dies now, the bud becomes the flower now, the bird starts calling now. All that ever happens happens only in the space made available by NOW, this moment. Nothing ever happens in the past, and nothing ever happens in the future. All that happens always happens in the present -- that is the only way for things to happen because the present is the only time there is.

Past is just your memory and future is just your imagination. But you have been hypnotized to live in the past, and you have been hypnotized to live in the future. Choose either past or future, but no society allows you to live in the present.

Christians and Hindus and Mohammedans -- they condition you to live in the past. Their golden age was in the past. Communists, socialists, fascists -- they condition you to live in the future, their golden age is in the future, the utopia is coming: 'When the revolution comes, then you will be able to really live, then there will be a golden age.'

Either you are taken to the past, which is false, or to the future, which is again false. No society tells you to live in the present, in the herenow. To be a sannyasin, to be a real seeker means to live herenow. And there is no other life. But for that you will have to de-automatize yourself, you will have to become a man

and not a machine. You will have to become a little more conscious. You are not conscious.

Once I was sitting by the side of a dying man -- he was a professor in the same university where I was a professor. He was at the pinnacle of his successful career. And then came the heart attack -- which always comes when you are at the pinnacle. Success is always followed by a heart attack. What else can you have after it? So he had a heart attack and he was dying. I went to see him. He was very sad -- who wants to die? -- and he was in great despair and anguish. I told him, 'You need not worry. You're not going to die.'

He said, 'What are you saying? But the doctors... all the doctors say that there is no possibility of my survival. On what grounds are you saying that I am not going to die?'

I said, 'You cannot die in the first place, because you never lived. You have not fulfilled the first requirement for dying. For these fifty-five years you have been sleep-walking, you have dreamt; you have not lived. I have watched you for years.' He was shocked, he was angry -- so angry that for a moment he forgot all about death. His eyes were aflame with anger and he said, 'Is this the way to treat a dying man? Can't you be a little courteous? Why are you so hard on me? I am dying and you are talking such great philosophy -- "You never lived." Is this the time to say such things?'

I listened silently. I just became absolutely silent. Then the rage disappeared and he started crying, and great tears came to his eyes. He held my hand with great love, and then he said, 'Maybe you are right. I never lived. Maybe you are not rude, you are just being true. And I know nobody else would have said this to me.' And then, great gratitude, and for a moment he became so conscious that one could have seen the light on the face -- it was there, he was all aura. And he thanked me. That night he died. I remained with him to the last moment.

And he said, 'If you had not been here I would have missed my death too, as I have missed my life. But I am dying consciously. At least one thing I am happy about -- I am not dying unconsciously. '

And his death was beautiful. He died without any regret, he died in a relaxed way. He died almost with a welcoming heart, he died full of gratitude. He died prayerfully. His next life is bound to have a different quality. If death is so beautiful it brings a new life to you.

But one has to live each moment, whether it is of life, of love, of anger, of death. Whatsoever it is one has to live each moment as consciously as possible.

A peasant, carried away by his imagination, found himself in a vegetable garden stealing cucumbers. 'I'll carry off this sack of cucumbers,' he thought, 'and with the money I get for them I'll buy a hen. The hen will lay eggs, she will sit on them and hatch a brood of chicks, and I'll feed the chicks till they grow, then I'll sell them and buy a suckling pig. I'll feed the suckling pig till it grows into a sow, I'll breed her, and she'll have a litter of pigs and I'll sell them. With the money I get for the pigs I'll buy a house with a garden; I'll plant cucumbers in the garden, and I won't let anyone steal them -- I'll keep guard over them. I'll hire a strong watchman, and from time to time I'll go out to the garden and shout, "Hey, you! Take care!" '

The peasant was so carried away by this thought that he shouted at the top of his voice. The watchman heard him and came running. He caught the peasant and gave him a good thrashing.

But this is how man lives: in dreams, in imagination, in projections. This is how you live. And this is not the way to live this beautiful, tremendously valuable life! This is sheer wastage! You have to become more attentive to the moment, to the present. You have to gather your consciousness. Consciousness is your treasure, and all the methods that have been invented, devised, down the centuries are nothing but ways to create more consciousness in you, to create more fire in you, to make your life a passionate affair, a flame. People are living dull lives, people are living absent-mindedly, people are living inattentively. How can you live with so much inattention around you? Inattention is darkness, attention is light. And this treatise will teach you how to create more light in you, so that one day... the Golden Flower.

Two psychiatrists met on the street. 'You are feeling fine,' said one. 'How am I doing?'

People are asking each other. Nobody knows how they are doing, they are looking into each other's eyes, gathering information about themselves from others. That's why the opinion of others has become so important. If somebody says you are a fool, you become angry. Why? Or you become sad. Why? You are shattered. You were thinking you are a wise man, because others had told you that you are wise. It was the opinion of others that you depended on. Now somebody else says you are a fool. He can easily shatter your wisdom, very easily. He has thrown a stone and you had made a palace with playing cards. Now all is shattered. That's why one becomes so angry, so enraged, so violent, and one becomes so worried, anxious. You are continuously looking for what others are thinking, because you know only that which others think about you, you don't know anything about yourself. Now what kind of situation is this? If I cannot know about myself, who else can know about me? From the outside nobody can watch me, I am not available that

way. From the outside only my body can be watched. From the inside I can know my consciousness.

Even when you stand before a mirror you see only your body, you cannot see your consciousness in the mirror. Even you cannot see it in the mirror -- your own consciousness. You have to see it directly. It is never mirrored, it is never reflected in anything; it is invisible. You have to close your eyes and be it. And that is the only way of knowing it.

But people live so unconsciously. They simply live by the opinion of others. What others say becomes their soul. Others can take it away any moment. People remain beggars.

Have you known anything about yourself directly? Have you ever encountered yourself directly without bringing the opinion of others into it? If you have not done it, you have not yet lived. Life starts only by encountering oneself, by seeing oneself directly, immediately. Life exists only when you are capable of seeing yourself as you are, not as others think about you. What can they think about you? What can they say about you? They can watch your behaviour, they cannot watch you. If you want to watch yourself, only you can do that, nobody else. It cannot be done by servants. It cannot be delegated to somebody else. It cannot be done by the experts either. But we are so much interested in others' opinions because we are absolutely absent -- there is nobody awake inside. Deeply asleep, we are snoring inside.

The absent-minded professor went in for a haircut. He sat down in the barber's chair, but didn't remove his hat.

'I'm afraid you will have to take off your hat,' said the barber. 'Oh, I'm sorry!' said the professor, 'I didn't know there were ladies present.'

Watch your own absent-mindedness. Watching it will create attentiveness in you. Watch what is happening within you: thoughts passing, memories arising, a cloud of anger, a dark night of sadness, or a beautiful morning of joy. Watch all that passes in you. Become more and more watchful. Slowly slowly you will become an integrated watchfulness. And the method taught by THE SECRET OF THE GOLDEN FLOWER is how to become integrated in your inner light.

This is the story of this book before we enter into the sutras.

The book comes from an esoteric circle in China. The founder of this esoteric circle is said to have been the well-known Taoist adept, Lu Yen. Where did Lu Yen get this secret teaching? He himself attributes it to Master Kuan Yiu-hsi, for whom, accord-ing to tradition, Lao Tzu wrote down his TAO TE CHING.

Lao Tzu never wrote a single word in his whole life. He declined again and again the invitation to write anything. He conveyed to his disciples what he had come to know, but he was not ready to write, because he said, 'The Tao which can be said is not the true Tao.' The Tao which can be expressed is already falsified. It can be learned only in intimate contact with the Master. There is no other way of communicating it. It can only be learned in a deep communion where the disciple and the Master meet, where the disciple holds nothing back, where the disciple and the Master overlap, where their consciousnesses merge into each other. Only in such a meeting, communion, can Tao be conveyed. So he refused again and again.

He lived a long life. But when he was going to die he left China on a water buffalo. Why on a water buffalo? His whole teach-ing had been the teaching of the watercourse way. He said: One should be like water -- flowing, fluid, fresh, always moving towards the ocean. And one should be like water -- soft, femi-nine, receptive, loving, non-violent. One should not be like a rock. The rock appears to be very strong but is not, and water appears to be very weak but is not.

Never be deceived by appearances. Finally the water wins over the rock and the rock is destroyed and becomes sand and is taken to the sea. The rock disappears finally -- against the soft water.

The rock is masculine; it is the male mind, the aggressive mind. Water is feminine, soft, loving, not aggressive at all. But the non-aggressive wins. The water is always ready to surrender, but through surrender it conquers -- that is the way of the woman. The woman always surrenders and conquers through it. And the man wants to conquer and the ultimate result is just a surrender and nothing else. Hence, he chose a water buffalo when he left the country.

Where was he going? He was going to the Himalayas to die into that eternal beauty.

A real man knows how to live and how to die. A real man lives totally, dies totally. A real man lives in benediction and dies in benediction.

He was going into absolute aloneness in the Himalayas. But he was caught on the border. And the man who caught him on the border was Master Kuan Yiu-hsi. He was a guard at the last post of the Chinese border. Lao Tzu had to pass that post; there was no other way to get out of the country. And Kuan Yiu-hsi persuaded him: 'You are going to die, you are leaving the country forever, and soon you will be leaving the body. Please write just a few words. And I won't allow you to get out of the land if you don't write them.

This price you have to pay.'

And Lao Tzu had to sit in Kuan Yiu-hsi's hut for three days, and there he wrote the TAO TE CHING.

The tradition of THE SECRET OF THE GOLDEN FLOWER IS said to have originated with Lu Yen. Lu Yen himself attributes it to Master Kuan Yiu-hsi for whom, according to tradition, Lao Tzu wrote down his TAO TE CHING. Kuan means 'the Han-ku pass', hence he is called Master Kuan, that is 'Master of the Han-ku pass.' And he must have been a great adept, otherwise it would have been impossible to persuade Lao Tzu to write. His whole life he had declined -- he could not decline the invitation of this man. This man must have had something that it was impos-sible even for Lao Tzu to say no to.

This is how the tradition of THE GOLDEN FLOWER IS connected with Lao Tzu.

But it didn't start with Lao Tzu. Lao Tzu himself says that whatsoever he is saying has been said before, again and again, down the centuries. He is not bringing a new truth in the world but only a new expression. It is always so. Truth is the same, only expressions differ. What Lao Tzu said is the same as what Krishna had said before him. What Krishna said is the same as what Buddha said later on. What Buddha has said is the same as Mohammed, as Jesus, as Zarathustra have said although their expressions are so different that you will need great intel-ligence to see to the very core. The structure is different, the language is different, their ways of saying it are different; naturally, because they are different persons, different indi-viduals, with their own uniqueness. But truth is neither new nor old; and wherever truth is, it is eternal.

The book, THE SECRET OF THE GOLDEN FLOWER, is one of the eternal sources where one can again become alive, one can again find the door to the divine.

The sutras:

Master Lu-tsu said: THAT WHICH EXISTS THROUGH ITSELF IS CALLED THE WAY (TAO).

The word 'Tao' essentially means 'the Way'. Nothing can be said about the goal. The goal remains elusive, inexpressible, ineffable. But something can be said about the Way. Hence, Taoists have never used the word 'God', 'truth', NIRVANA, no; they simply use the word 'Way'. Buddha says, 'Buddhas can only show you the Way. If you follow the path, you will reach to the truth.' Truth will have to be your own experience. Nobody can define the truth, but the Way can be defined; the Way can be made clear. The Master cannot give you the truth, but the Master can give you the Way. And once the Way is there then all that is needed is to walk on it. That has to be done by the disciple.

I cannot walk for you, and I cannot eat for you. I cannot live for you, and I cannot die for you. These things have to be done by oneself. But I can show the Way, I have walked on the Way.

Tao simply means 'the Way'.

THAT WHICH EXISTS THROUGH ITSELF IS CALLED THE WAY.

And the definition is beautiful.

Lu-tsu says, 'That which exists by itself, that which needs nobody else's support, that which has always existed whether you walk on it or not...' Whether anybody walks on it or not does not matter, it always exists. In fact, the whole existence follows it unknowingly. If you can follow it knowingly your life will become a great blessing. If you follow it unknowingly, then you will go on stumbling, then you cannot enjoy it as it should be enjoyed.

A man can be brought into the garden, and he may be unconscious. He4 may be drunk or he may be in a coma or under the impact of chloroform. He can be brought into the garden. He is unconscious. The songs of the birds will be heard by his ears, but he will not know. And the fragrance of the flowers will come riding on the breeze to his nostrils, but he will not know. And the sun will shine on him and will shower light on him, but he will not know. And the breeze will caress him, but he will not know. And you can put him under the shade of a big tree and the coolness of it, but he will not know. That's how man is.

We ARE in Tao, because where else can we be? To live is to be on the Way. To live is to live in God. To breathe is to breathe in God. Where else can we be? But just as the fish lives in the ocean and is completely oblivious of the ocean, we are living in Tao and are completely oblivious of Tao. In fact, it is so obvious, that's why we are so oblivious. The fish knows the ocean so well... the fish is born in it, the fish has never been out of it, the fish takes it for granted, hence the fish is not aware of it. We are on the Way, we are in God, we live in Tao, through Tao, but we are not aware of it. The Tao exists, because without the Tao trees will not grow, and stars will not move, and th- blood will not circulate, and the breath will not come in. Life will disappear.

Life is possible only if there is a fundamental law holding it. Life is possible only if there is something that supports it. Look at the immense order in existence. It is not a chaos, it is a cosmos. What makes it a

cosmos? Why is there so much harmony? There must be a law that keeps the harmony going, flowing, keeps everything in accord. But we don't know about it. We don't know. anything about our own being, and we are joined through our being with Tao.

TAO HAS NEITHER NAME NOR SHAPE. IT IS THE ONE ESSENCE, THE ONE PRIMAL SPIRIT.

It is the ocean of life that surrounds us. It is within and with-out -- the pure essence. It is existence, it is the primal spirit. No name can contain it. All names are its name, and no shape is particular to it because all shapes are Tao's shape. Tao exists in millions of forms. In the tree it is green, in the flower it is red. In man it is man, in fish it is fish. It is the same law. You can replace the word 'Tao' with 'God' and it will be the same. What Christians and Mohammedans call God, Taoists call Tao, Buddhists call it Dharma, Jews used to call it Logos, but they mean the same thing. No name can contain it, or, it can be expressed by any name.

ESSENCE AND LIFE CANNOT BE SEEN. THEY ARE CONTAINED IN THE LIGHT OF HEAVEN. THE LIGHT OF HEAVEN CANNOT BE SEEN. IT IS CONTAINED IN THE TWO EYES.

You can see the form, you can see the body -- the body is the form, the substance that surrounds the essence -- but you cannot see the essence. The essence is invisible to the eyes, unapproach-able by the senses. It has to be felt immediately, not through any media.

You see my body, I see your body -- it is through a medium. My eyes are telling me you are here. Your eyes are telling you that I am here. But who knows? the eyes may be deceiving -- they do deceive sometimes. In the night, in the dark, you see a rope as if it were a snake. And when you see it as a snake it affects you as a snake. You are afraid, you start running. Or you can see in the desert an oasis which is not there, which is only a projected phenomenon because you are so thirsty that you want it to be there, so you create it there. Eyes deceive many times. So who knows?

If truth is known through a medium then it will always remain suspect, doubtful; it can't have any certainty -- absolute certainty it can't have. And a truth which is not absolutely certain is not truth at all. The truth has to be absolutely certain; it cannot be approximately certain. Then there is only one way: it should be known without a medium. One should know it directly, immediately. One should know it without any senses. And that's how it is known.

You cannot see life, but you can feel it. It is a subjective experience, not an object.

ESSENCE AND LIFE CANNOT BE SEEN. THEY ARE CONTAINED IN THE LIGHT OF HEAVEN. THE LIGHT OF HEAVEN CANNOT BE SEEN. IT IS CONTAINED IN THE TWO EYES.

You have these two eyes. These two eyes for the Taoist are very significant. Only modern science has been able to see the truth of it. These two eyes are not only the visible eyes. These two eyes represent the male and the female in you. Now modern science says that the brain of man is divided into two hemispheres, and one hemisphere is male, the other is female. The right side of your mind is feminine, and the left side is masculine. So your one eye represents the male in you, and your other eye represents the female in you. And when your male and female meet inside you, that meeting is what is called 'heaven' -- that meeting, that inner communion of your male and female.

Jesus says, 'When your two eyes become one there will be light.' He is talking like a Taoist alchemist. When your two eyes become one, there will be light. When your two eyes become one -- when your male and female disappear into each other -- that is the ultimate orgasmic experience. What you feel making love to a woman or to a man is only a glimpse of it, a very fleeting glimpse. It is so momentary that by the time you become aware of it, it is already gone. You become aware of it only in the past, it is so fleeting. But it is a glimpse, a glimpse of the meeting of the man and the woman.

This is an exterior meeting. It is a miracle that it happens even for a single moment, but there is a deep possibility. And that has been the work of Tantra, Tao, Yoga, and all the great secret teachings of the world: to help you become aware of your feminine and your masculine inside -- what TANTRIKAS call Shiva and Shakti, and what Taoists call 'yin' and 'yang'. The polarity, the positive and negative in you, the day and night in you -- they have to meet there.

THE LIGHT OF HEAVEN CANNOT BE SEEN. IT IS CONTAINED IN THE TWO EYES.

But unless they become one you will not become aware of it. IT IS CONTAINED IN THE TWO EYES. But you cannot see it unless they become one, then it is released. Then there is a great explosion of light. Zarathustra calls it 'explosion of fire'. Lao Tzu calls it 'explosion of light'. It is the same.

You must have come across the statement of John the Baptist. He used to say to his disciples, 'I baptize you with water. After me shall come one who will baptize you with fire.' That's what he meant when he said, 'After me there will come one who will baptize you with fire.'

The baptism of water is an outer baptism. To John the Baptist water represents the outward flow. Remember this: that the outward and the downward are synonymous, and the upward and the inward are synonymous. Whatsoever goes downward also goes outward, and whatsoever goes upward also goes inward, and vice versa. Water always goes downward, hence it represents an outward flow. It goes away from itself. Its journey is an exterior journey. Fire goes upward, always upward. And upward is synonymous with the inward. Its journey is always interior.

John the Baptist is saying: I am baptizing you with water, I am giving you the outer body of the religion. After me will come Christ who will give you the inner baptism, the baptism Of fire.

Jesus himself again and again says, 'Repent. Repent ye.' And the word has fallen into a wrong interpretation with the Christians. They have made it 'repentance for misdeeds'. It has nothing to do with misdeeds. The word 'repent' actually means: return, go in, go back. It means: turn back... restore your-originality. The word 'repent' means metanoia, turning back -- a one-hundred-and-eighty-degree turn. If you go on flowing outwards you remain water. If you turn in you become fire.

And when the two eyes, when these two flames, when these two hemispheres of your consciousness join together, are absolutely bridged and you become one flame, that one flame is what Plotinus calls 'the flight of the alone to the alone'.

THE GREAT ONE IS THE TERM GIVEN TO THAT WHICH HAS NOTHING ABOVE IT.

And if you can become that One, you have become the great One. This is the Taoist way of saying something about God without using the word 'God'. If you become one, you have become God.

THE SECRET OF THE MAGIC OF LIFE CONSISTS IN USING ACTION IN ORDER TO ATTAIN NON-ACTION.

These are potential words What is the secret of making these two eyes one? How to make the male and the female one in you? How to let your woman and man dissolve into each other so that you are no more a duality, so that you are no more a house divided against itself, so that there is no longer any conflict and tension, so that all is one? In that oneness is bliss because all tension disappears, all conflict disappears, all anxiety disappears. How to become that One?

THE SECRET OF THE MAGIC OF LIFE CONSISTS IN USING ACTION IN ORDER TO ATTAIN NON-ACTION.

Man represents action, woman represents non-action. You have to use action to attain non-action. You have to make effort to become effortless. You have to go and put in all your energies, you have to become so active that nothing is left behind. All energy becomes involved into that creativity, and then, suddenly, when all energy is involved, there happens a transformation. Just as at a hundred degrees water evaporates, action, when it becomes total, evaporates, and non-action is left behind.

First you have to learn how to dance, and you have to put all your energies into dancing. And one day that strange experience happens when suddenly the dancer disappears in the dance, and the dance happens without any effort. Then it is inaction. first you have to learn action to go into inaction. That's what meditation is all about.

People come and ask me why I teach active meditations -- because that is the only way to find inaction. Dance to the uttermost, dance in a frenzy, dance madly, and if your whole energy is involved in it, a moment comes when suddenly you see the dance is happening on its own -- there is no effort in it. It is action without action.

THE GOLDEN FLOWER IS THE LIGHT. ONE USES THE GOLDEN FLOWER AS A SYMBOL. THE PHRASE 'THE LEAD OF THE WATER-REGION HAS BUT ONE TASTE' REFERS TO IT.

The Golden Flower is a symbol, the symbol of when your energies are no more dual and have become one. Great light is released, and the light is golden: it is as if a flower of golden light has opened in you. And it is not just a symbol -- it is a symbol but it is almost literally true. It happens exactly like that. Right now you exist as a darkness, as a dark night. Then you exist as a sunrise. You cannot see the sun anywhere but the light is there. There is no source to it -- it is a sourceless light. But once you have known that golden

light in you, you have become an immortal. Then there is no death because the light never dies.

The whole of life, the whole existence consists of nothing but light. All are forms of light. You can ask modern physics too, and modern physics is in perfect agreement with Tao that all is light; forms go on changing, but the light continues. Light is eternal.

Many scriptures of the world begin with the word 'light'. 'In the beginning... God said, Let there be light...' That is the beginning. If there was ever a beginning, it could not have been otherwise, it had to have been with light. But there has never been a beginning. This is just a parable. Light has existed always.

The Koran says God is light. One of the names of God given by the Sufis is NUR. NUR means light.

And the taste is the same -- whether it happens in me or it happens in you the taste is the same. The taste of Buddhahood is the same. Buddha has said, 'The taste of Buddhahood is like the ocean. You can taste it from the north or from the south, or from this part or from that part, from the shore or from the middle, but the taste of the ocean is the same. So is the taste of Buddhahood.'

The moment a person attains to this eternal light, his life has a single flavour. That flavour is contained by absolute awareness. His unconscious has disappeared. There is no longer any dark part in his being.

Now if a Freudian looks into such a man, he will find only consciousness, ONLY consciousness; he will not find the unconscious. If a Freudian looks in you, only one part is conscious. Against this one part there are nine parts which are unconscious -- only one-tenth of your mind is conscious. A Buddha is one hundred percent consciousness.

THE WORK ON THE CIRCULATION OF THE LIGHT DEPENDS ENTIRELY ON THE BACKWARD-FLOWING MOVEMENT, SO THAT THE THOUGHTS ARE GATHERED TOGETHER. THE HEAVENLY HEART LIES BETWEEN SUN AND MOON.

Again remember, the sun represents the male energy, the moon represents the feminine energy. And the heart lies between the two. The heart is neither male nor female. And that is the beauty of the heart: the heart is divine, neither male nor female. And it lies exactly between the two.

If you are leaning too much towards the male energy you are too active and you don't know how to be passive. That's what has happened in the West. The West is sun-oriented -- too much activity. People are driving themselves mad with their activity. Too much speed -- everything has to be done immediately, no patience -- no waiting. They have forgotten how to be passive, how to be patient, how to wait for things. They have lost all capacity to be inactive. They don't know how to go on a holiday. Even if they go on a holiday they are more active than ever. More people have heart attacks on Sunday in the West than on any other day, because it is a holiday. And people are too occupied. The whole working week they think they will rest when the holiday comes, and when the holiday comes, they have a thousand and one things to do. Not that they have to do them, that they are needed, no, not at all; but they cannot live in rest. They cannot just lie down on the lawn and be with the earth. They cannot just sit silently under a tree and do no-thing. No, they will start doing a thousand and one things around the house. They will fix this and unfix that, they will open their car engines and start doing things to it. They will do something. But they will remain active.

Their whole life people think that when they are retired then they will enjoy. But they cannot enjoy, they cannot rest. People die very fast once they become retired. Psychologists say they die ten years earlier because they don't know what else to do. Death seems the only way to get rid of a life which has become meaningless, which has always been meaningless, which has been just a rush. People are rushing not knowing where they are going. All that they know is they have to go fast and faster and faster without ever being worried 'Where exactly are you going? You may be running in a circle.' That is exactly what is happening: people are running in a circle.

The West is sun-oriented. The East is moon-oriented.

The East has become too passive, too fatalistic: 'Nothing has to be done. Simply wait, God will do it.' This is another kind of foolishness and stupidity. The East is poor, lazy, lousy, and people are not worried by anything. The misery all around, the poverty, the beggars, the illness -- nobody is worried. Everything is accepted. 'What can you do? It is God's will. We have to accept. We have just to wait. When things get too much, God will come. What else can we do?' This is the feminine mind.

THE SECRET OF THE GOLDEN FLOWER says you have to be exactly in the middle, neither male nor female, no leaning to any extreme. Then there is balance. Then one is active and yet remains inactive deep inside. Then one is inactive and yet remains active on the outside. On the outside be sun-oriented, on the inside be moon-oriented. Let sun and moon meet in you, and you be just exactly in the middle. And in the middle is transcendence.

THE WORK ON THE CIRCULATION OF THE LIGHT DEPENDS ENTIRELY ON THE BACKWARD-FLOWING MOVEMENT, SO THAT THE THOUGHTS ARE GATHERED TOGETHER.

Man is a centre and also a circumference. If you move towards the circumference, then you will have many thoughts. The circumference consists of the many. The centre is one. If you move towards the centre, thoughts start disappearing. At the very core all thoughts disappear; there is only awareness. That's what this secret treatise says:... SO THAT THE THOUGHTS ARE GATHERED TOGETHER.
The light has to move inwards.

When you look at a tree your eyes are throwing their light on the tree -- the light is moving outward. When you close your eyes, the light starts turning inward -- METANOIA, repent, return. And when the light falls on your own being, there is self-knowledge, self-knowing. And that self-knowing brings you freedom -- freedom from all entanglements, freedom from all attachments, freedom from death, freedom from body. It creates the soul in you.

That's what Gurdjieff used to say to his disciples: that you are not born with a soul, you have to create it by METANOIA.
THE BOOK OF THE YELLOW CASTLE SAYS: 'IN THE SQUARE INCH FIELD OF THE SQUARE FOOT HOUSE, LIFE CAN BE REGULATED.'

In this small temple of your body life can be regulated.

IN THE MIDDLE OF THE SQUARE INCH DWELLS THE SPLENDOUR. IN THE PURPLE HALL OF THE CITY OF JADE DWELLS THE GOD OF UTMOST EMPTINESS AND LIFE.

Just see the contradiction: emptiness and life. Life is male, emptiness is female. Life and emptiness -- both are two aspects of the inner God. When you have not chosen either in pre-ference to the other, when you have not chosen at all -- you have been just a watcher -- you become that God whose one aspect is life and whose other aspect is death, whose one aspect is perfection and whose other aspect is nothingness.

THEREFORE WHEN THE LIGHT CIRCULATES, THE ENERGIES OF THE WHOLE BODY APPEAR BEFORE ITS THRONE...

And when the light moves inwards and circulates inside your being, because there is no outlet left.... That's what meditation is. That's what Buddha is doing under the Bodhi Tree.

You sit silently, you close all the doors, and the light circulates within. Then for the first time you become aware of the body and all that the body contains -- all its mysteries. This small body contains all the mysteries of the universe. It is a miniature cosmos.

THEREFORE WHEN THE LIGHT CIRCULATES, THE ENERGIES OF THE WHOLE BODY APPEAR BEFORE ITS THRONE, AS, WHEN A HOLY KING HAS ESTABLISHED THE CAPITAL AND HAS LAID DOWN THE FUNDAMENTAL RULES OF ORDER, ALL THE STATES APPROACH WITH TRIBUTE; OR AS, WHEN THE MASTER IS QUIET AND CALM, MEN-SERVANTS AND MAIDS OBEY HIS ORDERS OF THEIR OWN ACCORD, AND EACH DOES HIS WORK.

And when this light is there moving inside you, the body becomes a servant. The senses become obedient servants. You need not try to control them -- they follow you of their own accord.

This is the beauty of Tao: it never enforces anything, it does not want to cultivate any character. It says: Simply become full of light and all else will follow.

THEREFORE YOU ONLY HAVE TO MAKE THE LIGHT CIRCULATE: THAT IS THE DEEPEST AND MOST WONDERFUL SECRET. THE LIGHT IS EASY TO MOVE, BUT DIFFICULT TO FIX. IF IT IS MADE TO CIRCULATE LONG ENOUGH, THEN IT CRYSTALLIZES ITSELF. IT IS THE CONDITION OF WHICH IT IS SAID: 'SILENTLY THOU FLIEST UPWARD IN THE MORNING.'

A very significant thing is being said in this sutra: The light is easy to move, it is difficult to fix it. So don't try to fix it. That's where Yoga tries to do something which cannot be done easily. Hence, the difficulty, the arduousness of Yoga -- Yoga tries to fix the light. It also tries to fix the light between the two eyes -- just exactly between the two eyebrows at the third-eye centre. Yoga tries to fix it. That is the difference between Tao and Yoga: Yoga wants to fix it. 'Concentrate on the third eye' -- in a nutshell, that is the whole philosophy of Yoga. 'If you can concentrate your whole consciousness on the third eye you will be transformed, your two eyes will become one and you will be full of light.'

And just beyond the third eye -- the third eye is the sixth centre in the Yoga map of consciousness --

beyond the sixth is the seventh. The seventh is called 'the one-thousand-petalled lotus'. If the light is concentrated at the third eye, when it becomes too much, it will give a push to the seventh centre. It will start rising like water in a reservoir. And the push to the seventh centre will open the bud that has remained a bud for centuries, for millions of lives.

Tao works from a different standpoint. Tao says: To fix the light is very difficult. Don't become concerned with fixing it. The easy way is to circulate it. Mind always finds circulation easy. It is mind's nature to move. Mind always finds it difficult to concentrate, so why not use mind's capacity? Why not ride on it?

Tao is a spontaneous science. Don't cultivate, don't force, don't create unnecessary troubles for yourself. Use the natural capacity of the mind: that it moves, that it likes movement, that it is a wanderer. Use it. Let light circulate -- we will come to know how to circulate it later on -- find paths, and let it circulate.

Through its circulation Taoists came to discover the seven hundred points of acupuncture. Circulating it all over the body, they became aware that there are seven hundred points where light becomes very very aflame. And they counted them exactly. Now science corroborates it: there are exactly seven hundred points. Now even machines have been invented which can just picture your seven hundred points and where the light is missing in your points, where the energy is not moving in the right meridians. How did the Taoists come to know about it? They had no machines, no technology. Their only technique was to go in and circulate the light.

We will come to know about the actual method -- how to circulate it. This is just to make a background so you understand what exactly their approach is.

They say if you circulate the light and go on circulating it, at a certain point it crystallizes on its own. You need not worry about fixing it. Circulating, circulating, circulating, one moment, suddenly, you find all has stopped, and the thing has happened that Yoga tries to MAKE happen. In Tao it is a happening. In Yoga it is a hard, long journey of effort. Yoga is male-oriented.

Tao is not female-oriented. Tao is both -- a synthesis. Circulation is masculine energy, and fixation is feminine energy. Reach to the non-active, reach to the passive through action. Through effort attain to effortlessness.

> IN CARRYING OUT THIS FUNDAMENTAL PRINCIPLE YOU NEED TO SEEK FOR NO OTHER METHODS, BUT MUST ONLY CONCENTRATE YOUR THOUGHTS ON IT. BY COLLECTING THE THOUGHTS ONE CAN FLY AND WILL BE BORN IN HEAVEN.
> THE GOLDEN FLOWER IS THE ELIXIR OF LIFE.

It is the secret of all immortality. This is what the Western alchemists used to call 'the philosopher's stone', what in India is called AMRIT, elixir, nectar. This is an alchemical treatise, it gives you the secrets for transforming your chemistry into alchemy, for transforming the baser metal into gold. Right now you are only a baser metal. But you contain the secrets. If those secrets are worked out, you are transformed into gold. The gold is immortal.

> THE GOLDEN FLOWER IS THE ELIXIR OF LIFE. ALTHOUGH IT WORKS VERY ACCURATELY, IT IS YET SO FLUID THAT IT NEEDS EXTREME INTELLIGENCE AND CLARITY, AND THE MOST COMPLETE ABSORPTION AND TRANQUILLITY. PEOPLE WITHOUT THIS HIGHEST DEGREE OF INTELLIGENCE AND UNDERSTANDING DO NOT FIND THE WAY; PEOPLE WITHOUT THIS UTMOST CAPACITY FOR ABSORPTION AND TRANQUILLITY CANNOT KEEP FAST HOLD OF IT.
> Two requirements.

First, one needs intelligence and clarity. Don't be worried about it. Don't start thinking that if you are. not intelligent then what? Everybody is born intelligent. Intelligence is an intrinsic quality -- just as everybody is born breathing, everybody is born intelligent.

The idea that a few people are intelligent and a few are not is utterly wrong -- and has been dehumanizing many many people -- is very insulting, degrading. All are born intelligent, although their intelligences may differ in their expressions. One is intelligent in music, another is intelligent in mathematics, but if you make mathematics the criterion then the musician looks unintelligent. If you put them both into one examination where mathematics is the criterion, the musician fails. Change the criterion, let music be the criterion, and put them both into the examination where music will decide, then the mathematician looks stupid.

We have chosen certain criteria; that's why many people have been condemned as stupid -- they are not. I have never come across a single person who is stupid -- it does not happen -- but his intelligence may be a

different kind of intelligence. Poetry needs a different kind of intelligence than being in business. A poet cannot be a businessman, and the businessman will find it very difficult to be a poet. One kind of intelligence is needed in being a politician, another kind of intel-ligence is needed in being a painter. And there are millions of possibilities.

Remember: everyone is born intelligent, so that is not debarring anybody. You just have to find your intelligence -- where it is. And once you have found your intelligence you will be clear.

People are living with unclarity because they are living with wrong ideas about themselves. Somebody has told you -- a schoolmaster, a headmaster, a university -- that you are not intelligent. But their criterion is only a chosen criterion; their criterion is not applicable to all. The universities are not yet universal. They don't allow every kind of intelligence, they don't accept all manifestations of intelligence.

Once you have accepted your intelligence and you start respecting it, you will become clear; there will be no problem.

The poet feels stupid because he cannot be a good businessman. Now this creates confusion. He becomes inferior in his own eyes, disrespectful, condemning. He tries to succeed in business but he cannot. This creates great smoke around him. If he simply understands that he is a poet and he is not meant to be a businessman, and to succeed as a businessman will be a suicide to him, he has to succeed as a poet... That is his intelligence, and his intelligence has to flower in his own way. He has not to imitate anybody else. Maybe the society will not pay for it, because poetry is not needed as much as bombs are needed. Love is not needed as much as hatred is needed.

That's why in the films, on the radio, on the television, murder is allowed; it is not called obscene. But love-making is not allowed; it is called obscene. This society lives through hate not through love. If somebody is murdering, it is perfectly okay. If somebody puts a dagger into your heart and the blood rushes like a fountain, it is perfectly okay. But if somebody hugs you, kisses you, loves you, the society is afraid.

This is strange that love is obscene and murder is not, that lovers are condemned and soldiers rewarded, that war is right and love is wrong.

If you accept your intelligence, if you accept yourself, you will become clear, absolutely clear; all clouds will disappear.

And the second thing: you need absorption and tranquillity. Intelligence and clarity are part of the male mind. Absorption and tranquillity are part of the feminine mind. Only a woman can absorb, that's why she becomes pregnant -- she has the womb .

These two things are needed together. If you are not intelligent you will not be able to understand what is being said to you, you will not understand what the Master is imparting to you. And if you are not feminine, you will not be able to absorb it, you will not be able to become pregnant with it. And both are needed. You have to be intelligent, utterly intelligent to see the point. And you have to be utterly absorptive to keep it in you, so that it becomes part of you.

This is just a background. Slowly slowly we will go into the techniques of how to circulate the light. Listen attentively, intelligently. Absorb it. It can be one of the greatest experiences of your life.

The Secret of Secrets, Vol 1

Chapter #2
Chapter title: Empty Eyes

12 August 1978 am in Buddha Hall

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The first question:

LATELY SEVERAL FRIENDS HAVE ASKED ME IF I WAS SCEPTICAL TOWARDS SANNYAS, THE ASHRAM AND YOU. I HAD TO ADMIT TO THE TRUTH AND SAID, 'YES, AT TIMES I AM.' THIS LEFT ME WITH A FEELING OF GUILT. HAVE I COMMITTED SOME UNFORGIVABLE, SACRILEGIOUS CRIME OR IS IT NATURAL TO BE SCEPTICAL OUT OF BEING SURE? I DO NOT KNOW IF YOU ARE ENLIGHTENED. I CAN ONLY FEEL YOUR BEAUTY AND TRUST.

Bhava, faith is afraid of doubt -- afraid because it has repressed it. And whatsoever you repress you will remain afraid of, because it is always there deep inside you, waiting to take revenge, and whenever the opportunity arises it is going to explode in you with vengeance. Your faith sits on an earth-quake and every day the doubt becomes stronger, because every day you have to repress it. Sooner or later it is more than you can repress, it is more than your faith. Then it simply throws your faith away.

But trust is not afraid of doubt because trust is not against doubt. Trust uses doubt, trust knows how to use the energy contained in doubt itself. That's the difference between faith and trust. Faith is false; it creates a pseudo kind of religion, it creates hypocrites. Trust has a sublime beauty and truth about it. It grows through doubt, it uses doubt as manure, it transforms doubt. Doubt is a friend, doubt is not the enemy.

And unless your trust has moved through many doubts it will remain impotent. From where will it gather strength, from where will it gather integration? If there is no challenge it is bound to remain weak. Doubt is a challenge. If your trust can respond to the challenge, can befriend your doubt, it will grow through it. And you will not be a split person -- deep down doubting and just on the surface faithful, believing -- you will have a kind of unity, you will be an individual, undivided. And that individuality is what is called 'soul' in the old religions.

The soul is arrived at through doubt, not through believing. Belief is just a mask: you are hiding your original face. Trust is a transformation: you are becoming more illumined. And because you are using doubt as a challenge, as an opportunity, there is never any repression. Slowly slowly doubt disappears, because its energy has been taken by trust.

Doubt, in fact, is nothing but trust growing. Doubt is trust on the way. Always think of doubt in such a way: that doubt is trust on the way. Doubt is inquiry and trust is the fulfillment of the inquiry. Doubt is the question and trust is the answer. The answer is not against the question -- there will be no possibility of any answer if there is no question -- the question has created the occasion for the answer to happen.

So, please, never feel guilty around mc. I am utterly against any kind of guilt. Guilt is absolutely wrong.

But it has been used by the priests and the politicians and the puritans down the ages -- for centuries. Guilt is a strategy, a strategy to exploit people, to make them feel guilty. Once you have succeeded in making them feel guilty, they will be your slaves. Because of the guilt they will never be integrated enough. Because of the guilt they will remain divided. Because of the guilt they will never be able to accept themselves, they will be always condemning. Because of the guilt they will be ready to believe in anything, just to get rid of guilt. They will do anything -- any nonsense, any nonsense ritual they will perform -- just to get rid of the guilt. Down the centuries the priest has made people guilty. All the so-called religions exist on your guilt, they don't exist on the existence of God. They have nothing to do with God and God has nothing to do with them. They exist on your guilt.

You are afraid, you know that you are wrong: you have to seek the help of somebody who is not wrong. You know that you are unworthy: you have to bow down, you have to serve those who are worthy. You know that you cannot trust your-self, because you are divided. Only an undivided person can trust himself, his feeling, his intuition. You are always shaking, trembling inside; you need somebody to lean on. And once you lean on somebody, once you become dependent on somebody, you remain childish, you never grow. Your mind age remains that of a child. You never attain to any maturity, you never become independent. And the priest does not want you to become independent. Independent, and you are lost to him; dependent, and you are his whole market-place, his whole business.

I am utterly against any kind of guilt. Remember it always: if you start feeling guilty about something around me, then you are doing it on your own, then you are still carrying the voices of your parents, the priests within you; you have not yet heard me, you have not yet listened to me. I want you to be totally free of all guilt.

Once you are free of guilt you are a religious person. That's my definition of a religious person. Use doubt -- doubt is beautiful -- because it is only through doubt that the trust attains to maturity. How can it be otherwise? It has to be beautiful -- it is only through doubt that the trust becomes centred. It is only through doubt that the trust flowers, blooms. It is the dark night of doubt that brings the golden morning closer to you. The dark night is not against the dawn, the dark night is the womb for the dawn. The dawn is getting ready in the very being of the dark night.

Think of doubt and trust as complementary: just as man and woman are, just as night and day, summer and winter, life and death. Always think of those pairs in terms of inevitable complementariness, never think in terms of opposition. Even though on the surface they seem to be opposed, deep down they are friends, helping each other. Think of a person who has no trust: he will not have any doubt either, because he has nothing to doubt about. Just think of a person who has no trust at all -- how can he doubt, what has he to doubt? Only a man of trust has something to doubt. Because you trust, hence you doubt. Your doubt proves your trust, not otherwise. Think of a man who cannot doubt -- how can he trust? If he is even incapable of doubt, how can he be capable of trust?

Trust is the highest form of the same energy; doubt is the lowest rung of the same ladder and trust is the highest rung of the same ladder. Use doubt, use it joyfully. There is no need to feel guilty at all. It is perfectly human and natural to feel great doubts about me sometimes and great doubts about what is going on here. It is perfectly human -- there is nothing extraordinary in it. If it doesn't happen, then something seems to be abnormal. But remember that one has to reach to the trust. Use doubt, but don't forget the goal, don't forget the highest rung of the ladder. Even if you are standing on the lowest, look at the highest. You have to reach there. In fact, doubt is pushing you towards that because nobody can feel at ease with doubt.

Have you not watched it? When there is doubt there is uneasiness. Don't change that uneasiness, don't interpret that uneasiness as guilt. Yes, uneasiness is there, because doubt means you are uncertain of the ground you are standing on, doubt means you are ambiguous, doubt means you are not yet a unity. How can you be at ease? You are a crowd, you are not one person, you are many persons. How can you be at ease? There must be great noise inside you, one part pulling you in this direction and another part in that direction. How can you grow if you are pulled in so many directions simultaneously? There is bound to be unease, tension, anguish, anxiety.

Nobody can live with doubt and in doubt. Doubt pushes you towards trust, doubt says, 'Go and find a place where you can relax, where you can be totally.' Doubt is your friend. It simply says, 'This is not the home. Go ahead, search, seek, inquire.' It creates the urge to inquire, to explore.

Once you start seeing doubt as a friend, as an occasion, not against trust but pushing you towards it, suddenly, guilt disappears. There is great joy. Even when you doubt, you doubt joyously, you doubt consciously, and you use doubt to find trust. It is absolutely normal.

You say, 'I do not know if you are enlightened.'

How can you know it? There is no way to know it unless you become enlightened. How can you know what has happened to me unless it happens to you too? It is absolutely right to feel that you cannot trust me sometimes. The miracle is that sometimes you can trust. Just those few moments will be enough. Don't be worried. Trust has such infinite power. Trust is just like light and doubt is like darkness.

Just a small candle of trust is enough to destroy the darkness of ages. The darkness cannot say, 'I have lived in this place for so long, I cannot leave so easily and I cannot leave only because of this small candle.' Even a small candle is more potential than the darkness of ages, of centuries, of thousands of lives. But it will have to go... once the light is there it has to go.

Those few moments of trust -- let them be far and few in between, don't be worried -- they are enough to destroy all your doubts, slowly slowly. And by 'destroying' I mean just releasing the energy contained in doubt. Just breaking the shell called doubt... and deep inside you will find the pure energy to trust. Once it is released more and more trust will be available to you.

You say, 'I do not know if you are enlightened.'

Good that you don't believe. If you start believing you will stop seeking. A believer never moves -- he has already believed. That's why there are millions of people worshipping in the churches, temples, mosques, GURUDWARA... But their worship is out of belief; because it is out of belief, those millions of people remain irreligious. They don't search for God, they don't seek God -- they have already accepted. Their acceptance is lame; they have not struggled for it, they have not earned it. You have to fight, you have to struggle, you have to earn. Nothing is without a price in life; you have to pay the price. They have not paid the price. And they think that just by worshipping in a temple they will attain? They are utter fools,

they are wasting their time! All their worship is just an illusion.

The really religious person cannot believe; he searches. Because he cannot believe, he remains in doubt, and nobody can be at rest with doubt. One has to seek and search and to find. Doubt goes on gnawing at your being, goes on goading you: 'Search, seek, find, and don't be contented before you have found.'

Good that you cannot believe. Only remember: there is no need to believe and there is no need to disbelieve. And that's happening. And I am happy.

You say, 'I can only feel your beauty and trust.'

That's all that is needed. That's enough, more than enough; that will become the boat to the other shore. If you can feel my love, if you can feel my trust in you, if you can feel my hope in you, if you can see that something beautiful has happened although you don't know what exactly it is -- you cannot define it and you cannot explain it -- but you can even feel that something of the beyond...

That's what beauty is: beauty is always of the beyond. Whenever you see a rose flower and you say, 'It is beautiful,' what do you mean? You say you have seen something of the beyond. Something invisible has become visible to you; you cannot prove it. If somebody else standing by your side denies seeing any beauty in the rose, you cannot prove it to him -- there is no way. You will just have to shrug your shoulders. You will say, 'Then nothing can be done about it. I see and you don't see, and that is that.'

You cannot go to the scientist to dissect the rose and find whether it contains beauty or not. It does not contain it; the beauty is not contained in the rose. The beauty is from the beyond, it simply dances on the rose. Those who have eyes, they will see; those who don't have eyes, they will not see. You can take the rose to the chemist; he will dissect it, he will find everything that is in the rose -- but beauty is not in the rose. The rose was just an occasion for beauty to descend from the beyond. The rose was just a screen for the beauty to play upon. The rose was just a stage for the drama to happen; it is not the drama itself. You take the rose away, you dissect the rose, you cut it into pieces, you find all the constituents -- but beauty is not a constituent of the rose, although without the rose the beauty cannot descend.

It is just like the sun rises in the morning and the rays are dancing on the lotus pond. You don't see the rays themselves, you can't see. That's what THE SECRET OF THE GOLDEN FLOWER says: you can't see essence, you can't see life, all that you see are only consequences .

Have you ever seen the light itself? No, you have never seen it. If you think you have seen light itself, you have not thought about it, you have not pondered over it. You have seen lighted things, you have not seen light itself. You have seen the lighted pond, you have seen the lighted lotus, you have seen the lighted face of your woman or man or your child, you have seen the lighted world, but have you seen the light itself? If there is nothing for the light to play upon, you will not be able to see it.

That's why the moment the astronauts go away from the earth, even in the daytime, the sky is dark, utterly dark, because you cannot see light itself and there is nothing there for the light to play upon. Hence the infinite sky is dark. You see light on the stars because stars become the playground for the light, but surrounding the stars it is all darkness because there is nothing to obstruct the light. And unless light is obstructed you cannot see it.

You cannot see enlightenment, you can see only the consequence of it. You cannot see what has happened to me, but you can see something has happened, something like x. There is no need to call it enlightenment either, just x will do. Something mysterious has happened. And the more you feel me, the more you will become aware of it; and when you become more aware of it, something inside you will start responding to it. What has happened to me can trigger a process in you. It cannot be the cause of your enlightenment, remember; your enlightenment will not be the effect of my enlightenment. There is no cause/effect relationship between the Master and the disciple, there is a totally different kind of relationship.

Just in this century Carl Gustav Jung was able to penetrate into the mystery of that different kind of relationship. He calls it 'synchronicity'. Cause and effect is a scientific relationship; synchronicity is a poetic relationship. By 'synchronicity' what is meant is that if something has happened somewhere and you become available to it, you remain vulnerable to it, something can start responding in you parallel to it. But it has not been the cause of it, it cannot cause it.

It is just like somebody is playing beautiful music and a great desire arises in you to dance. It is not caused by the music, it is a parallel response in you. Something that was fast asleep in you -- the energy to dance -- has been hit; not caused, just hit, provoked, inspired. It is synchronicity. If it is a cause then it will happen to everybody.

For example, you are here, three thousand sannyasins are present. I am available to all of you, but you are not all available to me or, even if you are available to me, you are available in different ways. The

quality differs, the quantity differs. If I can be a cause of your enlightenment, then all three thousand of you will become enlightened. But I am not the cause, I can only become a catalytic agent. But for that, you have to be open towards me. If I were a cause, there would be no need for you to be open to me. Fire burns whether the wood is open to it or not; it is a cause. Water evaporates at hundred-degree heat; whether it is open to the heat or not doesn't matter.

Cause and effect is a blind relationship, it is materialistic: it is between matter and matter. But synchronicity is not material, it is spiritual, it is poetic, it is a love affair. If you become open to me, something will start happening to you. And remember, I am not the cause of it. You need not thank me, you need not be grateful to me. I am not the cause of it. If anybody is the cause of it it is you, because you opened towards me. I could not have done it alone. There is no doing on my part. I am present, all that is needed is that you also be present here and something will start happening. And nobody is doing it, neither I am doing it nor are you doing it. I am available, you become available, and these two energies fall into a love affair, they start dancing together.

So don't be worried that you cannot know about my enlightenment.

You say, 'I can only feel your beauty and trust.'

This is enough. This will do. And once it has happened in you, you will know. To know a Buddha one has to become a Buddha, to know a Christ one has to be a Christ.

The second question:

IN THE PAST FEW WEEKS, JUST WHEN I AM FEELING OVERWHELMED WITH THE MYSTERY AND MIRACLE OF LIFE AND THIS WORLD, I SUDDENLY FEEL EVERYTHING OUTSIDE ME DESCENDING CLOSER AND CLOSER UNTIL IT GOES INSIDE MY EYES. I THEN FIND MYSELF LOOKING AT WHAT SEEMS LIKE A ONE-DIMENSIONAL SCREEN SITTING JUST AT MY EYES. IT SEEMS AS THOUGH THERE IS NOTHING BUT ME AND I AM SO ALONE. BUT THEN PEOPLE ARE ON THE SCENE INTERACTING WITH ME AND I BECOME CONFUSED. AND WHAT ABOUT YOU? YOU ALSO SEEM JUST PART OF THE PAINTING.

EVEN THOUGH THIS LASTS ONLY A FEW SECONDS, I BECOME SO TERRIFIED WHEN THIS HAPPENS. IS THIS MY MIND PLAYING WITH ME? HOW COULD I REALLY BE SO ALONE?

Maitri, one is alone -- aloneness is ultimate -- but aloneness is not loneliness. You are not lonely. And that's where the whole misunderstanding lies and that's what makes you so terrified. To be lonely means you are missing the other. To be lonely is a negative state. To be lonely means you are feeling empty: you are searching for the other -- you believe in the other, you depend on the other -- and the other is not there. And because the other is not there, there is great nothingness, but that nothingness is a kind of negative nothingness. You are groping for the other, and you cannot find the other, and everything starts disappearing. And when everything starts disappearing the real problem is that you cannot remain yourself.

When everything else has disappeared, you will have to disappear too, because you depend on others, you are just a reflection of the others. You have seen your face in the eyes of others; they have been mirrors. Now there are no longer any mirrors, who are you? All has disappeared, then how can you remain in this loneliness? You also start evaporating and that creates great fear, the fear of death.

The ego starts dying and the ego starts searching somewhere for somebody to cling to. And that's why soon you start interacting with people. Out of the fear of death you start getting occupied with others again. And then great confusion is bound to be there because your natural being was moving into a deep nothingness but you became frightened and you pulled yourself out of it. You created a contradiction in the energy: the energy was going in and you jumped out, hence the confusion. But aloneness is ultimate. And when I say aloneness is ultimate, I mean that there is only one, there are not many. You are not separate from existence.

Nobody is separate from anybody else, existence is utterly one. The very idea of separation is our misery, the very idea that 'I am an island' creates hell. Nobody is an island, we belong to the continent, we are part of this oceanic existence, past, present, future. In all directions and all dimensions, it is all one. In fact, the word alone means 'all-oneness' -- that is alone-ness. 'All one' is alone.

But for that, Maitri, you will have to go a little more into this nothingness. First the nothingness is negative; its outermost core, the shell part is negative. If you go a little deeper you will find the positive negativeness. The positive negativeness is what Buddha calls NIRVANA, enlightenment, SHUNYA. When you move deeper and you have crossed the shell part, the hard negative part, the dark part, suddenly there is light. The night is over.

And then you feel a totally new kind of aloneness which you have never felt before, and then you know the distinction between loneliness and aloneness. In loneliness you were searching for the other, in aloneness the other has disappeared and so has disappeared the ego. Now there is nobody inside and nobody outside, and all is one. This unity, this absolute oneness brings benediction.

Then there is no fear, there cannot be, because now there can be no death -- how can there be fear? The death has already happened, that which could die has died. Now you are in the world of immortality, you have found the elixir. This is the nectar we will be talking about again and again in these sutras of THE SECRET OF THE GOLDEN FLOWER. This is the nectar, AMRIT. This is the elixir, the philosopher's stone. Once you have tasted of it, all death has disappeared, all time has disappeared, all distinctions have disappeared. Now you will see the tree as your extension, the cloud as your extension, or you as the extension of the tree. Now the centre is everywhere and nowhere. The 'I' does not exist anywhere anymore. The very word has become utterly false.

Once a Christian missionary asked a Zen Master, 'Isn't the end-point of man's journey the union with God?'

The Zen Master said, 'The end-point of man's journey is NOT union with God, because there has never been a separation. All that is needed is the flash of insight that makes one see it.'

Tao, Zen, Tantra -- their insight is far more deep than the so-called market-place religion. Christianity thinks in terms of joining with God, of being one with God, but the Zen Master's insight is far more penetrating, and deeper. He says: But where has there been a separation? When? It has not happened at all, you have been dreaming that you are separate. Just come out of the dream! There is no union, you have ALWAYS been one with existence. Not for a single moment has there been a separation, there is no possibility of separation.

Maitri, you are coming to a very very important, significant insight. If you don't get frightened and run out of this experience, you may attain the flash of insight that makes one see it: that all is one.

But fear always comes. It is not new -- each seeker has to go through it. And it is really so much that before you have thought about it you have already run out of it. It is so frightening that it does not give you time, space, to ponder over it -- what to do. It is like the house is on fire. You don't think anymore: 'Should I get out or not?' There are no more alternatives left; you simply run out of the house without thinking. There is no time to think. Later on you can think. When you are outside the house, sitting under a tree, you can think and ponder in luxury. But when the house is on fire, how can you think? Action is needed immediately and thought is never immediate.

That's the problem: when you go into your aloneness, at first it is very lonely, because you have lived with the idea of the other. It was a dream idea; the other is not there. 'I' and 'thou' -- both are false.

Martin Buber says that the ultimate quality of prayer is a dialogue between 'I' and 'thou'. That's where Judaism got stuck. The ultimate prayer is not a dialogue at all, the ultimate prayer is a monologue, because the other is not there.

A Zen Master used to call his own name in the morning; every morning he would shout his own name, and say, 'How are you?' And he would answer, 'I am perfectly well, sir.'

You will think he is mad, but this is prayer. There is no 'I', there is no 'thou'. You have to play the part of both. It is a game, it is a play. Prayer is a play: playing with your own self. There is no 'other'.

But Judaism got stuck there, with the idea of 'I' and 'thou'. That's why they were so much against Jesus, because he declared -- although not in such a drastic way as a Zen Master declares... It was not possible to be more drastic than he was in his situations. But still he said, 'I and my Father are one.' But that was enough to infuriate people. People were mad. 'What is he saying? Declaring himself God?' He is not saying anything, he is not declaring himself God, he is simply saying there is no God and no devotee, there is only One. You can call it 'devotee' in a certain situation, you can call it 'God' in another situation. That's why he says, 'I and my Father are one. If you look at my body I am the son, if you look at my soul I am the Father. If you look at my form I am a man, son of man, if you look at my essence I am son of God.'

That's why he goes on repeating it again and again. Sometimes he says: I am son of man, and sometimes he says: I am son of God. Looks contradictory, it is not.

Maitri, you say, 'In the past few weeks, just when I am feeling overwhelmed with the mystery and miracle of life and this world, I suddenly feel everything outside me descending closer and closer until it goes inside my eyes.'

All that you see is a projection of your eyes. The world as it Is you have not seen yet. What you have seen is just a projection, so when you start moving inwards, everything that you have projected on the world

will come closer and closer and closer to the eyes and will disappear into your eyes. This world is a projection of your eyes. You don't see that which is, you project a dream upon it.

For example, there is a great diamond, the Kohinoor. Now, it is just a stone like any other stone, but we have projected so much value on it. Many people have died because of the Kohinoor; whosoever possessed it was killed. Now see the whole nonsense of it: just that stone has proved very murderous because of the projections of people. It is one of the most precious things in the world, the costliest thing in the world, but if man disappears from the earth will it be anything more than any other pebble? It will be just lying there with other pebbles in the same way. There will be no distinction, no difference.

From where does the difference come? Our eyes project, we make it special. We go on pouring our desire, greed, onto it. It becomes very precious, and very dangerous too. If you are meditating on the Kohinoor, silently seeing it, seeing it, one moment will come when you see that something from the Kohinoor is coming closer and closer to your eyes and then it disappears into the eyes. Then you open your eyes -- the Kohinoor has disappeared. There is something, but you had not known it before and the one that you had known before is no more there.

A beautiful experience, tremendously significant. Go into it, go deeper and deeper into it. Let the whole world disappear. Yes, I will also disappear into that, because that which I am you have not seen yet and that which you see is your projection. Your projection will disappear, and when all your projections have disappeared, then the world comes in its nakedness, as it is.

And the wonder of it! Then small things are so wonderful then ordinary pebbles are so wonderful. Because of the Kohinoor they cannot be wonderful; you have projected all on the Kohinoor, you have not left any love for anything else. Once the projection disappears and you open your eyes, EMPTY EYES, not projecting anything at all, just seeing whatsoever it is, with no idea what it is, with no names, no labels, no interpretations, just seeing, emptied, passive, the world comes to have a totally different meaning, significance.

'I suddenly feel everything outside me descending closer and closer until it goes inside my eyes. I then find myself looking at what seems like a one-dimensional screen sitting just at my eyes.'

Perfectly good and perfectly right. This is the way one moves deeper into meditation.

'It seems as though there is nothing but me and I am so alone.'

The only problem is that you are still there, that's why you feel so alone. You mean lonely. The 'I' remains alone; 'thou' has disappeared, and without the 'thou' the 'I' is lonely. The 'I' exists only in relationship; the 'I' is not an entity but a relationship -- it cannot exist without the 'thou', it needs the 'thou'. How can the lover exist without the beloved? Once the beloved is not there the lover starts disappearing. You need the beloved. Love is a relationship, so is the 'I' a relationship. And because you are still protecting the 'I' somehow, you have not yet been courageous enough to let it go too.

Just as the whole world has disappeared, let this 'I' also disappear. It will be frightening in the beginning; it will be a death process -- it is a death process. It will look like you are committing suicide, it will look... Who knows where you are going, whether you will be coming back again or not? It will look as if madness is exploding in you. And great fear will arise and in that fear you will be thrown out again and again. It will happen many times. Slowly slowly you will have to learn not to be so afraid; there is nothing to fear. You are very close to the treasure.

These are the moments when a Master is needed to help you, to give you courage, to hold your hand, to say to you, 'Maitri, all is perfectly right. Go in!'

I had to pass through the same and I was also as much afraid as you are. And many times I came out just as you are coming out. And you are more fortunate than me because I had no Master -- nobody to give me courage, nobody to hold my hand. I was simply struggling by myself. There was nobody who could tell me what was going to happen ahead. I had to grope and go into it -- and it was dangerous, it was maddening. And the people who were around me in those days had already started believing that I had gone mad. Everybody who loved me was worried -- my friends were worried, my teachers, my professors in the university were worried, my parents were worried, everybody was worried. But I had to go. Many times I went out, the fear was so much. I am perfectly acquainted with the fear.

But one day, one has to face it and go through it, because again and again you fall upon it and you rush out. And the out is not meaningful anymore: the out is all empty. And you come inside... and the fear. You have to choose between the two. The outside is no more relevant. You can go on making empty gestures, but how long can you deceive yourself? You know the screen is empty and all your projections are dead. And you go inside... and the fear, a great storm of fear arises.

But there is no other way -- one has to go through it to know exactly what happens after this death. The sooner you gather courage the better. And I say again you are more fortunate, because I am standing ahead of you in that utter emptiness, calling you forth again and again 'Come on! Come ye all! Come!' And I go on calling you forth just as Christ called Lazarus from the grave 'Lazarus, come out!'

In fact, that parable is not a historical fact, it is a parable. It is a parable of moving from the outside to the inside. The outside becomes a grave when it loses meaning. The outside becomes just futility, a wasteland, a grave. Nothing grows in it anymore, nothing flowers in it anymore -- no possibility of any song and dance -- and you live only in empty motions, empty gestures.

But the Master is standing where you are afraid to go and he calls from there. I am not only standing outside you; you will meet me in that innermost nothingness -- not as me, of course, not as a person but as a presence; not separate from you but one with you.

That's why I insist so much on sannyas. Unless you are a sannyasin it will be difficult for me to call you from the inside. I can call you from the outside, but then you remain just a student. I can teach you a few things -- that will become knowledge -- but I cannot call you from your inside, from your very heart. And the need is there. That is possible only if you become a disciple, if you are a sannyasin, if you are ready to go with me, if you are ready to trust me, at least in some moments. I will use those 'some moments' and sooner or later they will become your very state of being.

So go on. Let this 'me', this 'I' also disappear. And once this 'I' disappears there is no loneliness, there is aloneness. And aloneness is beautiful, aloneness is freedom, it is a very positive feeling of well-being, a positive feeling of great joy. It is a very great, festive moment, it is celebration.

'It seems as though there is nothing but me and I am so alone.'

Yes, if 'I' remains you will remain lonely.

'But then people are on the scene interacting with me and I become confused. And what about you? You also seem just part of the painting.'

Allow me to become part of the painting on the outside, only then can I start working from the inside. Let me disappear from the outside so that you can see me inside. And that will be my truth. And that is the truth of Christ and that is the truth of the Buddha and Krishna. That is the truth of all the Masters, of all those who have become awakened.

'Even though this lasts only a few seconds, I become so terrified when this happens.'

It is natural, but gather courage. I am with you. Go in.

'Is this my mind playing with me?

No, not at all. Mind creates the fear, not this experience. Mind is playing when it creates the fear. It is not mind when you see all your projections coming closer and closer and disappearing into your eyes. It is not mind when everything becomes a white empty screen. It is not mind, it is meditation: it is movement towards no-mind. MIND creates the fear. When it comes very close to the no-mind, it becomes so afraid of death that it creates fear. And in that fear you rush out again.

Next time it happens, Maitri, go in, in spite of the fear. Just be like the elephant who goes on moving although the dogs go on barking. Let the dogs of the mind bark. Go on moving like an elephant. Don't care at all about the mind -- what it is saying.

The third question:

WHAT HAPPENS WHEN AN ENLIGHTENED MAN SLIDES BACK INTO DELUSION?

Fallen flowers don't jump back to the branches. That is not possible. The enlightened person cannot slide back into illusion. There is no way; for many reasons there is no way.

The first reason: the enlightened man is no more -- who will slide back? Enlightenment is. There is nothing like an 'enlightened person'. Enlightenment is perfectly there, but there is nobody who is enlightened. That is just a way of speaking, a linguistic fallacy. Who will slide back? The one who could have slid back has disappeared. And where can one slide back? Once you have found it is illusion, it is no more there. When once you have seen it is no more there, it is finished! Where can you go back? It is not possible.

But the idea arises in our mind because in life we have never seen anything like that. We attain one thing and we fall back; we are in love and then we fall back out of it. We fall in love and we fall out of it. We are happy and then we become unhappy, we are feeling good and then we start feeling very bad. We know the duality, the duality never disappears, so we naturally think about enlightenment also as if one can

slide back. Enlightenment is the realization of the non-dual. That's why Zen Masters say SAMSARA IS NIRVANA: the very world is NIRVANA, the very illusion is truth; there is no distinction left. It is not that this is truth and that is illusion; all is truth, only truth is. Where can you fall back? You have gone beyond the point of no return. Nobody has ever fallen back.

And don't be worried about these people -- you should worry about yourself. First become enlightened and then try to slide back, and then you will see -- it is easier to become enlightened! It is very difficult to slide back. I have tried, but I have not been successful.

The last question:

PLEASE EXPLAIN ABOUT BLISS AND MISERY,FOR WHENEVER I ENCOUNTER LOVE OR BEAUTY, I ONLY FEEL TREMENDOUS PAIN BUT NOT BLISS, AND I DON'T UNDERSTAND THIS.

Suparna, you have been told again and again, you have been taught again and again, that to be joyous is wrong and to be miserable is right. You may not have been told so directly, but indirectly you have been conditioned and hypnotized for misery. You have started believing that misery is natural. You see misery all around, misery abounds, everybody is miserable. It seems to be the way things are.

When you were born, you were a happy child -- as every child is happy. It has not happened otherwise, never. Whenever a child is born he is happy, utterly happy. And that's why children look very selfish: they only think of themselves, they are not worried about the world. And they are happy about small things. A butterfly in the garden, and the utter joy and their wonder -- at small things, at nothings; but they are happy, they are naturally happy.

But slowly slowly we cripple their happiness, we destroy it. We cannot tolerate so much happiness. The world is very miserable and we have to prepare them for the world. So indirectly we start indoctrinating them that 'The world is misery,' that 'You cannot afford to be happy,' that 'Happiness is just a hope, how can you be happy? Don't be so selfish! There is so much misery all around -- feel for others, consider others.' Slowly slowly the child gets the feeling that to be happy is a kind of sin. How can you be happy when the world is in such misery?

People write letters to me asking: 'How can you teach people meditation when the world is in such a misery? How can one be happy when people are starving?' As if by being unhappy you will help them! As if by not being meditative you will be of any kind of service to them! As if wars will disappear If you don't meditate, and poverty will disappear if you are not happy!

But misery has been put on a pedestal, misery has been worshipped. I always suspect that Christianity became the greatest religion because of the cross. It represents misery, suffering. Krishna could not become a great religion because of his flute because of his dance. Even those who worship him feel a little guilty about him. How can you be so happy and dancing with girlfriends? And not just one -- thousands! And singing and playing on the flute! And people are dying and there is death and starvation and war and violence and all kinds of things are going around. It is hell, and you are playing on your flute! It seems callous, it seems cruel. Jesus seems to be more suitable, dying on the cross. Look at the face of Jesus! The way Christians have painted him his face is very long, sad. He is carrying the whole burden of the earth. He has come to take all the sins of all the people on himself. He seems to be the greatest servant -- very unselfish.

But my feeling is that Christians have depicted Christ wrongly. This Christ is a myth, the real Christ was more like Krishna. In fact, if you go deep down into the word 'Christ' you will be surprised: it comes from 'Krishna'; its root is 'Krishna'. He must have been a very joyous man, otherwise how can you think of him eating, drinking, making merry? There are so many scenes where friends have gathered and they are eating and drinking and gossipping. He is not always 'gospelling', sometimes he is gossipping too! And he seems to be the only messenger from God who drinks and eats well and enjoys the small pleasures of life. My feeling is that if Zen Masters were to create a religion out of Jesus, they would make him laugh on the cross -- a belly laugh. Jesus would have as big a belly as Bodhidharma! And the belly would be shaking like an earthquake with great laughter! And that would have been more true, far more true.

Even in Japan and China the statue of the Buddha is made with a big belly. In India they don't make that big belly, no, not at all. The Indian concept, the yogic concept is that the belly has to be very small and the chest has to be big, because the yogic breathing is a false breathing, it is not natural. It can make a Mohammed Ali out of you but not a Buddha. It will give you the shape of a Mr Universe, but have you seen any other kinds of people in the world who are more ugly? Mr Universe seems to be the ugliest. I don't think

any woman can fall in love with a Mr Universe. He looks so animalistic -- all muscles and no man, just a kind of mechanism. Just see his muscles moving -- just a kind of mechanism, a machine, but no soul! The Indian statue of Buddha is the yogic statue. When they made Buddha's statue in China, they made it with a big belly.

When one laughs and when one breathes naturally, the belly becomes slowly bigger, because then one breathes from the belly and not from the chest -- the breath goes the whole way down. If Zen were to make a religion out of Christianity Jesus would be on the cross, but with laughter, such laughter that it would resound down the centuries. But that may not have been a successful religion, because how would it suit the people who know only crying and weeping? He would look completely eccentric, outlandish. To be on the cross and sad looks perfectly right, because everybody is on a certain cross and sad.

And you must have been taught from your very childhood that the world is a wrong place. How can you be happy in this place? We are suffering a kind of punishment. God ordered Adam and Eve to leave paradise because they disobeyed, and humanity is under that curse. How can you be happy? To be a Christian and happy will be a contradiction in terms.

So, Suparna, you must have been taught that the world is a miserable place; misery is perfectly right in it, in tune with it. And everybody is miserable; it will be very hard and cruel on your part to be happy and joyous. That's why people feel guilty and hold back even when there are moments to enjoy.

Larson took Charlotte for a drive way out in the country and parked the car in a desolate stretch. 'If you try to molest me,' said Charlotte, 'I'll scream.'

'What good would that do?' asked Larson. 'There's not a soul around for miles.'

'I know,' said Charlotte, 'but I want to satisfy my conscience before I start having a good time.'

People even make love with sad faces as if they are on the cross -- serious, doing a duty. And even if they want to enjoy, they hide it, it 'doesn't look right'; they feel guilty.

If people really make love with joy, they will scream, they will shout, they will cry, they will weep, they will laugh. One never knows what kind of emotions will surface, so it is better to keep yourself in control, otherwise you will look so foolish. And then what will the neighbours think? And modern walls are so thin that you even have to make love in a yoga posture -- SHAVASANA, the dead-body posture. 'And be finished with it as soon as possible, don't let it become orgasmic. What are you doing? And Jesus suffered for you on the cross! And you are shouting with joy? Think of Jesus, poor Jesus, what will he think of you? And think of God -- who is a kind of peeping Torn who always looks through keyholes -- what will he think?'

If you think of all the gods and then the angels and the Christs and the saints -- and they are all watching you making love, and with such relish -- you will suffer in hell! It is better to keep control, it is good to feel guilty. That's why after making love people feel a kind of sadness, a kind of frustration, as if they have done something criminal. Again they enjoyed themselves and 'that is not right'.

Just see. Whenever you are feeling miserable something feels good. It will look like a contradiction, but it is like this: whenever you are miserable you feel blissful and whenever you are blissful you feel miserable.

You say, 'Please explain about bliss and misery, for whenever I encounter love or beauty I only feel tremendous pain but not bliss, and I don't understand this.'

You will not be able to understand this at all because your whole understanding has been poisoned. You will have to drop the whole mind! There is no need to understand. You have to go into it with innocence, not with understanding, because that understanding is again a kind of calculation. That understanding is again the knowledge that has been given by the society, and that knowledge is creating the whole trouble. You have to become a child again, innocent.

But you want to understand. Forget all about understanding! Understanding is again calculation, cunningness.

I have heard...

An elderly couple went to a doctor. The man said, 'We want to know if we are making love properly. Will you look at us?'

'Go ahead,' said the doctor. They made love.

'You are making love perfectly,' the doctor said. 'That will be $10.'

They came back six weeks in a row and did the same thing. On the seventh visit the doctor said, 'What are you coming here like this for -- I told you you are making love properly!'

'She can't come to my house,' said the man, 'and I can't go to her house. A motel costs $20. You charge us

$10 and we get $8 back from Medicare.'

Don't be calculating, don't be cunning with life. Now what kind of love will this be? Business and business and business... Knowledge is needed for business, innocence is needed for life. Knowledge is a must in the market-place, but not needed at all when you are moving into the mysteries. You cannot know, you can only be. Drop this mind, drop all this conditioning, and start moving. When you feel joyous, Feel joyous, help yourself to feel joyous, dance, sing. The old habits will pull you back -- don't listen to them.

You will have to get rid of the old habits slowly slowly. It will be a kind of struggle, because no habit leaves you easily. But these habits are against you and against God, because anything that is against joy is against God. If God can be defined by any word, that word is 'bliss' and nothing else.

Suparna, whenever you feel something beautiful and the pain arises in you, that pain is not in your being, that pain is in your mind. Your being is trying to go into the beautiful, but your mind is pulling you back. Whenever you feel love arising, bliss arising, and pain also, choose the bliss. Neglect the pain, ignore it. Ignoring it, it will die; if you go on paying attention to it you will feed it. Attention is food. Never pay attention to anything that is wrong, otherwise you are helping it to be there, you are giving it more and more strength. Ignore it -- there is nothing better than ignoring it. Yes, let it be there, just say, 'Okay, you be there. You are just a hangover from my past. You be there. I am going ahead,.l am not going to listen to you.'

Listen to blissful provocations, always go with them, and you are moving in the right direction -- you are moving towards God. Never listen to anything that gives you guilt, pain, misery -- you are moving away from God. Whenever you are miserable, you are in hell -- farthest away from God -- and whenever you are utterly joyous, you ARE in God, you are in heaven.

You say, 'Please explain about bliss and misery.'

Misery is unnatural, bliss is your nature. Misery is taught by others, bliss is given by God. Misery is a conditioning, bliss is your inner soul, your essence. Misery is personality, just the structure around you; bliss is your freedom, it is unstructured.

'Please explain about bliss and misery, for whenever I encounter love or beauty I only feel tremendous pain but not bliss, and I don't understand this.'

Don't try to understand this at all. Just leave the pain there, accept it for a few days, and go into love -- go into love madly. Go into beauty, dance around a tree, and you will feel something of the shape of the tree has started reaching you. Dance under the stars. In the beginning you may feel that your legs are not moving and you have to move -- because you have been forced to live without dance for so long, your legs have forgotten the language of dance. But soon they will learn, because it is a natural language.

Each child knows how to dance, each child knows how to be joyous. You will have to learn it again. But because it is natural, it comes fast. Just a few efforts and, suddenly, one day you are out of the trap. Your crutches have to be thrown away. Even if sometimes you fall, it is perfectly good, but you have to stand on your own feet. The crutches of the society, of the organized religion, of the priests, have to be thrown even if for d few days you will feel impoverished. It is natural to feel impoverished for a few days; you have to accept it. But if you go on moving towards the natural, you will find Tao in your life.

Tao is a natural flowering. Follow nature. Nobody wants to be miserable and everybody is. They are not following nature. Nobody wants to be anything other than blissful and nobody is blissful. Listen to the desire -- the deepest desire indicates the right path. Your longing is for bliss, for beauty, for something that will overwhelm you, for something that will take you to the other shore, for something which will be so tremendous and incredible that the past and the future will be washed away and you will be just herenow.

But don't try to understand. If you start trying to understand, you will become a victim of psychoanalysis. And the analysis is a process AD INFINITUM. You can go on analyzing and analyzing and it is never finished. There is not a single person in the world who is totally psychoanalyzed, there can never be.

This is where I differ from psychoanalysis. Don't go into analysis. Put the whole mind aside. Jump out of it! There is no need to understand. All that is needed is to live, authentically live. All that is needed is to be.

The Secret of Secrets, Vol 1

Chapter #3
Chapter title: The Atomic Moment

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MASTER LU-TSU SAID: ONLY THE PRIMAL SPIRIT AND THE TRUE NATURE OVERCOME TIME AND SPACE.
THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES. HERE IS THE PLACE WHENCE HEAVEN AND EARTH DERIVE THEIR BEING. WHEN STUDENTS UNDERSTAND HOW TO GRASP THE PRIMAL SPIRIT THEY OVERCOME THE POLAR OPPOSITES OF LIGHT AND DARKNESS AND TARRY NO LONGER IN THE THREE WORLDS BUT ONLY HE WHO HAS ENVISIONED HUMAN NATURE'S ORIGINAL FACE IS ABLE TO DO THIS.
WHEN MEN ARE SET FREE FROM THE WOMB THE PRIMAL SPIRIT DWELLS IN THE SQUARE INCH BUT THE CONSCIOUS SPIRIT DWELLS BELOW IN THE HEART. THIS HEART IS DEPENDENT ON THE OUTSIDE WORLD. IF A MAN DOES NOT EAT FOR ONE DAY EVEN IT FEELS EXTREMELY UNCOMFORTABLE. IF IT HEARS SOMETHING TERRIFYING IT THROBS; IF IT HEARS SOMETHING ENRAGING IT STOPS; IF IT IS FACED WITH DEATH IT BECOMES SAD; IF IT SEES SOMETHING BEAUTIFUL IT IS DAZZLED. BUT THE HEAVENLY HEART IN THE HEAD, WHEN WOULD IT HAVE MOVED IN THE LEAST? DOST THOU ASK: CAN THE HEAVENLY HEART NOT MOVE? THEN I ANSWER: HOW COULD THE TRUE THOUGHT IN THE SQUARE MOVE!
THE LOWER HEART MOVES LIKE A STRONG, POWERFUL COMMANDER WHO DESPISES THE HEAVENLY RULER BECAUSE OF HIS WEAKNESS, AND HAS USURPED THE LEADERSHIP IN AFFAIRS OF STATE. BUT WHEN THE PRIMAL CASTLE CAN BE FORTIFIED AND DEFENDED, THEN IT IS AS IF A STRONG AND WISE RULER SAT UPON THE THRONE. THE EYES START THE LIGHT CIRCULATING LIKE TWO MINISTERS AT THE RIGHT AND LEFT WHO SUPPORT THE RULER WITH ALL THEIR MIGHT. WHEN RULE IN THE CENTRE IS THUS IN ORDER, ALL THOSE REBELLIOUS HEROES WILL PRESENT THEMSELVES WITH LANCES REVERSED READY TO TAKE ORDERS.
THE WAY TO THE ELIXIR OF LIFE KNOWS AS SUPREME MAGIC SEED-WATER, SPIRIT-FIRE, AND THOUGHT-EARTH: THESE THREE. WHAT IS SEED-WATER? IT IS THE TRUE, ONE ENERGY: (EROS). SPIRIT-FIRE IS THE LIGHT: (LOGOS). THOUGHT-EARTH IS INTUITION.

ONE DAY, a king called his clever jester and gave him a staff in front of all the court saying, 'Take this staff as a wand of office and keep it till you find a greater fool than yourself. If you find one, give this wand to him.'
Some time later, the king was sick and lay dying. He wanted to see his jester, of whose truthfulness he was sure. When the jester came, the king said to him, 'I have called you to tell you that I am going on a long journey.'
'Where are you going?' asked the jester.
'To a faraway country -- to another world.'
'My master, have you made provision for your journey and your stay there?'
'None whatever, my little fool.'
'Have you any friends to welcome you there?'
'No one!' replied the king.
Then the jester shook his head sadly and put the staff into the king's hand and said, 'Take this staff, your Majesty. This belongs to you, for you are going to another world without preparation. Surely this wand

belongs to you and to nobody else.'

Life is an occasion to prepare for death and the beyond. If you don't prepare for death and for the beyond you are a fool; you are missing a great opportunity.

Life is only an opportunity. This life that you know is not real life, it is only an opportunity to attain to real life. The real life is just hidden somewhere in this life, but it has to be provoked, it has to be awakened. It is fast asleep, it is not yet aware of itself. And if your real life is not aware of itself, your whole so-called life will be nothing but a long dream. And it cannot be sweet either -- it will be a nightmare.

To live without being rooted in the real life is to live like a tree without being rooted in the soil. That's why there is no beauty, that's why there is no grace. That's why you don't see the splendour of man that the Buddhas talk about.

Jesus goes on saying again and again, 'The kingdom of God is within you.' But you don't seem to be like an emperor. Jesus says to his disciples, 'Look at the lilies in the field. How beautiful they are! Even Solomon, the great king, was not so beautiful attired in all his grandeur as these poor lily flowers.'

Why are the lilies so beautiful and man so ugly? Why is only man ugly? Have you ever seen an ugly parrot, or an ugly peacock, or an ugly lion, or an ugly deer? Ugliness seems to be something human.

A peacock is a peacock and a deer is a deer. But a man is not necessarily a man. A man is man only when he is a Buddha or a Christ or a Krishna -- when he has become aware of his total being. Otherwise you live groping in the dark; you live in the dark caves of the unconscious.

You only appear to be conscious. Your consciousness is very fragile, it is very momentary. It is a very thin surface -- it is not even skin-deep -- just a little scratch and you lose your consciousness. Somebody insults you; just a word, or just a glance, and all your consciousness is gone and you are a rage, anger, violence, aggression. In a moment your humanity disappears, you are again wild, again an animal. And man can fall below the animals, because when he falls there is nothing to stop him. Man can rise above the angels, but it rarely happens because to rise above the angels is an uphill task, arduous. One has to work for it. It needs hard work, it needs guts, courage, to explore the unknown.

Millions of people are born and die, but they never live. Their life is only apparent, because they remain rooted in unconsciousness. And whatsoever you do on the surface may not be true about you at all; in fact, exactly the opposite is the case. That's why Sigmund Freud has to go into your dreams to see your reality. Just see the irony of it: your reality has to be searched for in your dreams, not in your reality. You cannot be believed -- what you say about yourself. Your dreams have to be asked, because you have become so false and you are wearing so many masks that it is almost impossible to penetrate to your original face.

But it is very difficult to know your original face even from dreams and dream analysis. Who is going to do the analysis? Freud is as unconscious as you are. One unconscious person is trying to interpret the dreams of another unconscious person. His interpretations are bound to be very limited; his interpretations will reflect more about him than about you.

That's why if you go to a Freudian analyst with the same dream you will get a different interpretation than you will get if you go to a Jungian analyst or to an Adlerian analyst. And now there are many. And you will be puzzled: a single dream has different interpretations. They are not saying anything about you, they are saying something about themselves. The Jungian is saying, 'I am a Jungian. This is my interpretation.'

Your dreams cannot reveal your truth. If your conscious activities cannot reveal you, how can your sleep activities reveal you? But, still, Freud is on the right track. One has to go a little more deeply. One has to go beyond the dreams to a state of mind where no thought, no dream, no desire exists; when all thinking... And dreaming is a kind of thinking, a primitive kind of thinking, thinking through pictures, but it is still thinking. When you have gone beyond thinking, and if you can still remain alert, aware -- as if one is fast asleep but still alert, and deep down at the very core of one's being a lamp goes on burning, a small candle of light -- then you will see your original face. And to see your original face is to be back in the Garden of Eden. Then you drop all your clothes.

Your personality consists only of clothes and clothes and clothes -- clothes upon clothes. Remember two words which will be very important to understand this strange but immensely valuable book, THE SECRET OF THE GOLDEN FLOWER: one word is 'essence', the other word is 'personality'.

'Personality' comes from a root, PERSONA which means a mask. In ancient days, the actors in Greek dramas used to wear masks. PERSONA means a mask. 'Personality' comes from PERSONA. The actors used to wear one mask, you are wearing many, because for different situations you need different masks. When you are talking to your boss you need one kind of mask. And when you are talking to your servant, of course, you need another kind of mask. How can you use the same mask?

Have you ever watched? When you are talking to your boss, you are all smiles; your every breath says, 'Yes, sir.' Even though you are offended, angry, you are ready to kiss his feet. And when you are talking to your servant, have you seen the arrogance on your face? You have never smiled. How can you smile talking to your servant? It is impossible. You have to dehumanize him. How can you smile and relate to him as a human being? You have to possess him as a thing: he is a slave. You have to behave in a different way than you behave with your boss. There, you are a servant; he remains arrogant, he remains bossy. When you are talking to a friend you have a different mask to use. When you are talking to a stranger, of course, a different mask is needed.

You have to use many masks, and you have many faces, and you go on changing them as circumstances change. Your personality consists only of false faces.

And what is essence? Essence is your original face, without any masks. Essence is that which you brought into the world when you were born. Essence is that which was with you in the womb. Essence is that which has been given to you by God -- or whatsoever you call totality, the whole, existence. Essence is a gift from existence to you.

Personality is a gift of the society, parents, school, college, culture, civilization. Personality is not you, it is pseudo.

And we continue to polish this personality, and we have completely forgotten the essence. And unless you remember the essence, you will have lived in vain, because real life consists of essence. A real life is the life of essence. You can call it 'soul', or 'God within you', or whatsoever you will. But remember the distinction.

You are not your clothes -- not even your psychological clothes.

I must remind you of Moses. When he came face to face with God, when he saw God on the mountains as fire arising out of a green bush -- and the bush was not burning, the bush was as fresh, as green as ever -- he was puzzled. He could not believe his eyes. It was impossible... such fire! The bush was aflame and yet the bush was not burning. And then he heard from the bush a voice coming to him, 'Moses, put off your shoes, because you are on holy ground.'

This is one of the most beautiful of Jewish parables.

God is the fire, your personality is just the bush. And God is a cool fire -- it will not burn your personality, the personality can remain green. God gives you so much freedom that if you want to be false, it is allowed, it is okay with him. If you want to be pseudo, it is allowed. Freedom means that you can be right or you can be wrong -- this is up to you. Your essence is there, the flame is there, and your personality is also there. The personality is false, and naturally one will think, 'Why doesn't the fire within you burn it?' The fire is cool, the fire cannot burn it. If you have decided to have this personality, the fire allows it. You can remain green in your personality, the personality can go on gathering more and more foliage: you can become more and more false, you can become utterly false. You can be lost in the falsehood of the personality and God is not going to interfere.

Remember this: God never interferes; freedom is total. That is the dignity of man, the glory of man, and the agony too.

If you were not given freedom you would not be false. No other animal is false, no animal has personality. And I am not counting pet animals. Because they live with you, they are destroyed, they start having personalities. Your dogs forget their essence. The dog may be angry but goes on wagging his tail. This is personality. He knows who is the boss, and he knows how to buttress the ego of the boss. He has become diplomatic, he is as much a politician as the people who live in New Delhi; he goes on wagging his tail.

Have you seen the dog puzzled sometimes? A stranger comes in and the dog does not know how to behave -- what face to show to the stranger. Ambiguous, he barks -- maybe that is the right thing to do -- and still he goes on wagging his tail. He is watching for the right hints from the boss -- whether the person who has entered the house is a friend or a foe. If he is a foe he will stop wagging his tail. If he is a friend he will stop barking at him. He is waiting for a hint, a signal -- how the master behaves. He has become a shadow of the master, he is no longer a real dog. To live with human beings is contagious; they destroy.

You even destroy animals if they live with you. You don't allow them their natural essence, you civilize them just as you have become civilized. You don't allow nature to have its own way, you don't allow Tao to have its own flow.

Essence is that which you bring into the world. The personality is that which the world imposes upon the essence. The world is very afraid of the essence because the essence is always rebellious, the essence is

always individualistic. And the world does not need any individuals, it needs sheep. It does not need rebellious people, it does not need people like Buddha, Krishna, Lao Tzu, no; these people are dangerous. It wants people who are obedient -- obedient to the status quo, obedient to the vested interests, obedient to the organized church, obedient to the state and the stupid politicians.

Society requires obedience, and society requires efficiency. The more mechanical you are, the more efficient you are. When you are more alive, you cannot be so efficient. A machine is more efficient than man. The society's effort is to reduce every man into a machine. And how to reduce a man into a machine? Make him more and more unconscious, make him more and more robot-like. Let his essence completely disappear from his consciousness. Let him become perfectly pseudo. Let him be a husband, let her be a wife; a servant, a boss, this and that, but never let him be his essential self. Don't allow that because that essential self is not obedient to anybody except to God. It has no other commitment. Its sole commitment is to the source. It knows no other masters.

That type of being will be very inconvenient to this so-called society, because this society is not created to fulfil the needs of human beings, it is created to exploit human beings. It is not according to you and for your growth; it has no intention to help you to grow. And it has every intention not to allow you to grow because the more you grow, the more independent you become. The less you grow, the more dependent you remain. And a dependent person is reliable because a dependent person is always afraid. A dependent person always needs somebody to lean on, ALWAYS needs somebody to lean on. He is childish. He leans on the parents, he leans on the priests, he leans on the politicians. He cannot stand on his own feet. The society goes on covering you with many many clothes -- not only physical but psychological too.

The society is very much afraid of physical nakedness, because physical nakedness is the beginning of psychological nakedness. The society goes into a panic seeing a naked man because this is the beginning. If he is naked physically, he has taken the first step. Now who is going to prevent him from becoming psychologically naked?

And the voice that called forth from the burning bush to Moses said, 'Put off your shoes.' It is a very symbolic thing. 'Put off all your clothes,' it says. 'Put off your shoes.' Shoes cover your feet. Shoes cover you. 'Be naked on the ground. Be without shoes.' The shoe represents personality, and nakedness represents essence. 'You are on holy ground, put off your shoes.'

The moment you encounter your essence, the burning bush within you, you will have to put off your shoes, you will have to put off all your clothes. You will have to put off ALL that is hiding your essence. That is revolution, METANOIA. That is the turning point in a life: the society disappears and you become an individual. And only individuals can relate with God.

But a great consciousness will be needed.

Gurdjieff once -- in 1933 -- treated Peters to a demonstration of this at the former's New York apartment in the Henry Hudson Hotel where Peters was convoked.

Peters was a young disciple of Gurdjieff, and Gurdjieff was one of the greatest Masters the world has ever known -- and not a conventional Master at all, because no Master can be conventional. Conventionality is the quality of the priest, not of the Master. The Master is always revolutionary. And this is a beautiful experiment. Listen attentively.

When he arrived he was asked to wash dishes and prepare vegetables for 'some very important people' who were coming to dinner. Gurdjieff said he needed Peters to give him an 'English lesson' consisting of words for all those parts and functions of the body 'that were not in the dictionary'. By the time Gurdjieff had mastered the four-letter words and obscene phrases the guests started arriving, who turned out to be some fifteen 'well-dressed, well-mannered New Yorkers', of which a number were reporters or journalists.

After staging a late and obsequious entry, the host humbly began responding at table to the guests' blase questions on his work and reasons for visiting America, when with a wink to his 'English teacher' he suddenly changed tone and explained that the sad degeneration of humankind and its transformation into a substance only describable by a four-letter expletive was particularly striking in their country, whence his coming to observe this phenomenon in the raw. The cause behind this distressing state of affairs, he continued, lay in the fact that people -- especially Americans -- never followed the dictates of intelligence or propriety, but only that of their genital organs. Then, signalling out one particularly handsome woman, he complimented her on her attire and make-up, after which he confided that in all honesty between them the real explanation behind her adornment was an irresistible sexual urge she felt for some particular person -- graphically spelled out by Gurdjieff with his newly acquired vocabulary. Before the guests could react, he launched into a discourse on his own sexual prowess, followed by intimate and detailed descriptions of the

sexual mores of various races and nations.

By the time dinner was over and the guests well plied with 'good old armagnac as always', they lost their inhibitions and joined in an exchange of obscenities which soon became more than verbal. Gurdjieff retired with the lady he had insulted, and the others, by now conditioned to believe that an orgy or something was in the tenor of the evening, began entangling physically in different rooms of the apartment in various stages of undress.

Just when the carousel was at a climax, Gurdjieff briskly disengaged himself and thundered forth orders for the revels to cease, proclaiming that the lesson had been accomplished, that the guests had already amply verified through their comportment the soundness of his observations made earlier in the evening -- that thanks to him they were now partly conscious of their true condition and that he would gladly accept from them cheques and cash in payment for this 'important lesson'. Peters noted -- without surprise, knowing Gurdjieff -- that the take came to 'several thousand dollars'.

When everyone had left, Gurdjieff went into the kitchen to help Peters with the dishes, asking at the same time how he had enjoyed the evening.

'I was disgusted,' came the reply. Gurdjieff laughed and scrutinized his companion with a 'piercing look'. 'Is fine feeling you have -- this disgust. But now is necessary ask yourself one question: with who you disgusted?'

This is the real situation. What you show on the surface is one thing. Those guests were annoyed, angered by the observation of George Gurdjieff that humanity has become very degraded, that what you do on the surface is one thing, what you mean deep inside is another. You may give explanations and you may rationalize, but your rationalizations are just rationalizations and nothing else. Deep down something else goes on working in the unconscious. You are not even aware of it.

Psychologists say that when a woman is raped, in the majority of cases, the woman wanted to be raped -- she had the desire. She was inviting it, she was using certain gestures; the way she walked, the way she dressed, the way she talked were all gestures inviting rape. And then one day it happens...

And then she looks surprised, angry, violent, goes to the police, fights in the court. And if she had looked deep down in her own mind she would have been more surprised: that it was her own effort, her own desire which had been fulfilled.

There are people who go on living in this double way, not even aware what their real motives inside are. Watch, and that watching will make you very very alert. Just watch. What is your real motive? Don't try to convince yourself that this is not so. Just become a mirror and see your behaviour. Just become a silent watcher of your behaviour, always alert as to why you are doing a certain thing, from where it is coming. And then you will see you have a dual being: one is the personality which says one thing, and the other is your reality which goes on doing just the opposite. And somehow they both have to manage with each other, hence the conflict, the friction, and the wastage of energy.

And it happens almost in all cases that you have one desire inside and just the opposite on the outside. And why the opposite? -- because through the opposite you are repressing that desire. The person who feels inferior deep inside pretends to be very superior on the outside. Only inferior people want to be superior. Those who are really superior don't care a bit. All people who suffer from inferiority complexes become politicians, because that is the only way to prove that they are very superior. The person who has the look on his face of 'holier-than-thou' knows that deep inside just the opposite is the case. He is suffering from guilt, he is suffering deep down from unworthiness; he knows that he is unholy. Now, the only way to hide it from the world is to have a mask of holiness. Your so-called saints are not a bit different from the sinners. The only difference is: sinners are honest and your saints are not honest.

Out of one hundred saints, if you can find even one saint who is really a saint, that will be more than enough, more than one can expect. Ninety-nine are just pretending. And I am not saying that they are pretending only to you. The pretension can go so deep that not only are they deceiving others, they start deceiving themselves. In fact, to deceive yourself, first you have to deceive others, only then can you believe in it. When others start believing that you are a saint, only then can you believe in it.

The real saint is not concerned with others at all. He knows who he is. Even if the whole world says that he is not a saint, that doesn't matter. His understanding is inner. His encounter is directly with himself. His experience is immediate and existential. He knows his essence. And to know one's essence is the first step in knowing God, in becoming immortal, in going beyond death.

Henri Bergson spoke at the beginning of this century. He said, 'The addition to the body brought by technology calls for a corresponding addition to the soul.'

The modern man looks more soul-less than in any other age, and the reason is: science and technology have added much to the body. The body has become stronger, lives longer. The brain has become stronger, has become more knowledgeable. Compared to the body and the brain -- and the brain is part of the body -- the soul has remained very very poor. It is almost neglected, ignored. Nobody cares about it. Who thinks about one's own essence?

Going to the church or to the temple is not going to help. You will have to go within yourself. You will have to put off your shoes. You will have to go into your naked essence. Only then will you be able to reconnect yourself with the cosmos. It is from there that you can be bridged again with reality. Now the sutras.

Master Lu-tsu said: ONLY THE PRIMAL SPIRIT AND THE TRUE NATURE OVERCOME TIME AND SPACE.

What I have been telling you about essence, Master Lu-tsu calls the primal spirit. The primal spirit is your essential soul, that which you have brought from God, untaught, unconditioned -- as you were in your mother's womb. How did you exist in your mother's womb? Nothing was taught to you, you had no mind, you existed in a state of no-mind, hence the blissfulness of it.

Psychologists say that because of the experience of the mother's womb, those nine months, man has been searching for God -- because of that nine months' experience. The memory haunts him. Those nine months were the most beautiful that you have known. Maybe you have forgotten consciously, but deep down in the very cells of your body, in the very fibres of your being, those days are still pulsating. Those days are still carried by your existence. They may not be conscious in your mind, but they are there. Just as when in the night you fall into deep sleep, you don't know where you go and what happens to you, but in the morning you feel the relaxation, the freshness, the joy. Life has again happened to you. All the dust that you had gathered has disappeared. You are again fresh, you are rejuvenated.

Your body carries the feeling. Your body is calm and quiet and remembers something. The remembrance is not in the brain; you don't know what happened exactly -- where you had gone. Only a Buddha knows where he goes in his deep sleep, because even in his deep sleep he remains alert. You are not alert even when you are aware, the so-called awareness. You are not alert when you are in that so-called wakeful state. Your eyes are open, but your mind goes on weaving and spinning a thousand and one thoughts. The inner talk continues, the inner noise continues. You see and yet you don't see and you hear and yet you don't hear, because deep inside there is a wall of thoughts -- dreams continuously floating in the sky of your consciousness. You are not alert even when you are awake. The Buddha is alert even when he is fast asleep. Only he knows where he goes.

Where does he go? He goes to the essence, to the source, to the primal spirit. And even if for a few moments at night you fall into the primal source, you are rejuvenated. The man who cannot fall into deep sleep is really in hell. He goes to bed tired, exhausted, bored with life, and gets up in the morning even more tired, more bored, more exhausted. His life is hell.

In deep sleep you simply slip back into the primal source of your being. That primal source is always there; you have not lost it, you have only forgotten it. And that primal source is beyond all dualities. It is neither the life nor the death that you know, it is transcendental. It is beyond all kinds of dualities. It is God.

ONLY THE PRIMAL SPIRIT AND THE TRUE NATURE OVERCOME TIME AND SPACE.

When you are in the primal spirit you are in your true nature. When you are in your personality you are untrue, you are just a plastic phenomenon. Watch, and you will be surprised how many things are plastic in you. You smile when there is no smile in the heart, then it is plastic. You sympathize when there is no sympathy in you, it is plastic. You show joy when there is no joy in you, it is plastic. You can even cry and weep without your heart feeling anything, then those tears are plastic. Just watch how many things are plastic in you. And remember, whatsoever is plastic is not you. God has not made you a plastic thing. God has given you eternal life. But that eternal life you can find only when you put off your shoes.

Put off your personality. Drop all PERSONAS all masks. Let all masks disappear. It will be painful because you have become identified with those masks; you think they are your faces. It is going to be almost a very painful process of death; and not only once -- you will have to die many times, because each time a face falls you will find a death has happened. But again new life will be released in you, fresher, deeper, more vibrant.

When all the faces disappear and the essence is left alone, you have transcended all duality, even the duality of time and space. When you enter deep meditation, when you enter your essential being, there is no

space and no time. You cannot say where you are -- all 'wheres' disappear -- you cannot pinpoint the place. Either you are nowhere, or you are everywhere: these are the only two possibilities. Both mean the same.

A few people have chosen to say one is everywhere -- Vedanta has chosen to say that in deep meditation one is everywhere: AHAM BRAHMASMI, 'I am God.' 'God' means one who is everywhere, who permeates the whole existence. You become space itself. 'And I am always, I am eternal.' It means you permeate time. This is one way of expressing it, the positive way.

Buddhism has chosen the other: the negative way. Buddha says: In deep meditation you are nowhere. All space has disappeared. And there is no time; you are in a timeless state. And when there is no time and no space, how can you exist?

Man exists only at the crossing point of time and space. One line of time, another line of space cross, and at that crossing the ego arises. Take away these two lines and the point of the ego disappears. It was only a crossing of two lines. It was a fallacious idea. So Buddha says: There is nobody. In deep meditation, time disappears, space disappears, and you disappear. All disappears, there is only nothingness, SHUNYA, zero. This is the negative way of saying the same thing.

Either you can say, 'I am God,' if you choose the positive expression -- which has its own dangers, its own beauties too -- or you can choose the negative expression, ANATTA, no-self, nothingness, NIRVANA. It has its own beauties and its dangers too.

The very idea of nothingness puts people off -- that is the danger. Who wants to be nothing? In his forty years of ministry again and again Buddha is asked, 'Why should one try to be nothing? That would be a death, ultimate death.'

And Buddha says, 'Yes, it is an ultimate death. But it is beautiful.'

And the questioners ask, 'But to whom is it beautiful -- because there is nobody?'

And Buddha says, 'There is only beauty, beatitude, and nobody to experience it.'

Naturally the human mind says, 'But then what is the point? If I am not there... And it is very beautiful, so let it be beautiful, but I am not there, so whether it is beautiful or not makes no difference to me. Why should I lose myself? It is better to be in a world which is not so beautiful but where at least I am.'

The goal of nothingness puts people off. That's why Buddhism disappeared from India. And it learned a lesson: in China it dropped the negative language, in Tibet it dropped the negative language. Indian Buddhism, the original Buddhism, was absolutely negative. Under the influence of Buddha thousands were transformed, but you cannot find a man like Buddha every day. The impact of Buddha was such that people were even ready to die and become nothing. That was because of Buddha, otherwise there is no enchantment, no charm in being nothing. But Buddha's magnetism was such, his charisma was such, that thousands of people were ready to become nothing. 'If Buddha says it, it must be right.' His word was so important, his eyes were a witness to it. 'He has disappeared, so let us also disappear. And if he says so then we can trust.'

But once Buddha disappeared from the earth, Buddhist priests could not convince people. They had to disappear from India completely. Then they learned a lesson. Outside India Buddhism started using positive language, started using all that Buddha had denied. It survived; but it did not really survive as Buddhism, it survived as Vedanta, it survived as a positive language. And Buddha's greatest contribution was the negative expression.

The beauty of the negative expression is that it never allows your ego ANY satisfaction, ANY gratification. That is the danger of the positive language. If you say, AHAM BRAHMASMI, 'I am God,' ANA'L HAQ, 'I am truth,' the danger is that truth may become secondary and the 'I' may become primary. Truth may become your shadow. The emphasis may start concentrating on the word 'I': I am God. If the emphasis remains on God and the 'I' remains just a shadow to God, it is perfectly good. But that is very difficult. The 'I' is very cunning, the ego's ways are very subtle. It will use the opportunity, it will jump upon the idea, it will say, 'Right, I am God and nobody else is. I am truth and everybody else is a lie.'

But then the whole point is missed. But one thing is certain: time and space disappear. Either you have to declare, 'I am all' -- the whole space, the whole time -- 'I am everywhere and "everywhen",' or you have to use the Buddhist expression, 'I am not. Time is not. Space is not. There is only an absolute silent nothing from eternity to eternity. A silence, not even a ripple.'

But both statements indicate the same thing. Expressions are different, fingers are different, but they point to the same moon. That moon is your essence.

Master Lu-tsu said: ONLY THE PRIMAL SPIRIT AND THE TRUE NATURE OVERCOME TIME AND SPACE.

And unless you overcome time and space you will not overcome death. Death exists in time, and death exists in space. Unless you overcome time and space you will not overcome mind and body.
Try to understand.

Body corresponds to space and mind corresponds to time. Mind is a time phenomenon and body is a space phenomenon. Body exists somewhere and mind exists 'somewhen'. Think of mind without time and you will not be able to think of it. Mind is either past, present or future: either memory or imagination or the present facticity.

Mind exists in three tenses. You are listening to me attentively, alert: mind is in the present. If you are here thinking of other things -- you have read something in the Bible and it corresponds with me or does not correspond with me -- you have gone into your imagination or into your memory. You cannot think of mind if time disappears; time is synonymous with mind.

Man is a miniature cosmos, a miniature universe. All that exists outside on a greater scale exists on a small scale in man. If you can understand man you will have understood the whole universe. As above, so below. Man is the atomic constituent of this whole universe. If one atom is understood you have understood all matter. If one man is understood, if you can decipher your own mystery, you have deciphered all the mysteries possible, past, present, future -- all.

And these two things have to be remembered: body is space, mind is time. When you meditate you disappear from the body, you don't know who you are: man, woman, ugly, beautiful, black, white; you simply don't know who you are. When you go in, the body is left far behind. A moment comes when you cannot even locate your body, and you cannot even feel its presence. You are no more attached to the form; you have become formless. And the same happens with the mind: you don't know where your mind is, where that mind has gone. All that noise, that traffic noise that was constantly inside, becomes distant, distant, distant, and disappears. Suddenly a great silence explodes in you. In this state of no space and no time, you come to know your essence. And to know one's essence is to have the first glimpse of Tao.

THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES.

All the polar differences disappear: man/woman, summer/winter, hot/cold, love/hate, positive/negative, time/space, life death; all polar opposites disappear.

THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES.

And that's why I insist again and again that you don't get attached to any polarity. You have been taught to become attached to some polarity. Your so-called religions have been teaching you: either be worldly or renounce and go to the monasteries. I say remain in the world and don't be of it, otherwise you will become attached to a polarity. If you go to the monastery you will be afraid of the market-place. What kind of attainment is this? If there is fear there is no attainment.

And I know people who have lived in the Himalayas. Then they become afraid. Then they don't want to come to the world because whatsoever they have been experiencing in the Himalayas disappears when they come to the market-place. If it disappears in the market-place it is no attainment. It may have been just the silence of the Himalayas that you mistook for your silence. It was borrowed. Certainly, the Himalayas are silent, and if you live in that silence, slowly slowly that silence starts permeating you. But it is not your music; it is borrowed. Go away from the Himalayas and it will disappear.

This is creating a fallacy. This is enjoying a reflected glory. This is not your own glory. Live in the market-place and create a Himalaya in the heart. Become silent in the noise. Remain a householder and yet be a sannyasin. That's why I emphasize so much that I don't want my sannyasins to renounce. Nothing has to be renounced. The way of renunciation is the way of the escapist, and the way of renunciation will make you attached to a polar phenomenon. That will not give you freedom. Freedom is in transcendence, and transcendence comes only when you live in the polar opposites simultaneously, together. So be in the world, but don't let the world be in you.

Love, and yet don't be lost in it. Relate, and yet be alone, utterly alone. Know perfectly well that all relationship is a game. Play the game and play it as beautifully as possible and as skilfully as possible. A game is after all a game and has to be played beautifully. And follow all the rules of the game, because a game cannot exist without rules. But remember always that it is just a game. Don't become attached to it. Don't become serious in it. Always allow the sense of humour to remain alive in you. Remain sincere but non-serious. And then, slowly slowly, you will see that the polarities are disappearing. Who is worldly, and who is other-worldly? You are both or neither.

THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES. HERE IS THE PLACE WHENCE HEAVEN AND EARTH DERIVE THEIR BEING. WHEN STUDENTS UNDERSTAND HOW TO GRASP THE PRIMAL SPIRIT THEY OVERCOME THE POLAR OPPOSITES OF LIGHT AND DARKNESS AND TARRY NO LONGER IN THE THREE WORLDS.

The world of heaven, the world of earth, and the world of hell -- the three worlds -- they all disappear for the person who knows how to transcend polarities.

I told you just a few moments ago that past, present, future -- these are the three worlds. Past is hell, because it is dead, it is ghostly: ghosts following you. Present is the earth: the facticity, the fact, that which is right now and here. And future is heaven: hopes, aspirations, desires, longings. These are the three worlds, and you have to move in these three worlds constantly; you are shuttled back and forth. From the past you jump to the future, from the future you jump to the past. And this goes on. And the present is so minute that you are not very aware of it. It is sandwiched between the past and the future, and they are vast. And the present is a very minute, atomic moment -- so small that you don't even see it. The moment you become aware of it, it is already past.

To be present to the present one needs to be very attentive, utterly attentive. And that's why to be present to the present becomes the door to go beyond time. You cannot go from the past, because the past is so vast -- infinite. You can go on and on, you will not find the end of it. That's why I say psychoanalysis will not help. It goes into the past, and it goes on unravelling the past, digging up the past. You can go on... Psychoanalysis continues for years: three years, seven years, then too it is not complete. One simply becomes bored with the psychoanalyst, and then changes the psychoanalyst and goes to somebody else and starts from ABC again.

And one thing I would like to say to you: sooner or later psychoanalysis is bound to discover that this life is not the end of the past. You can go moving backwards, and you can come to what Janov calls 'the primal scream'. Primal scream is the ultimate of psychoanalysis: the first scream of the child when he started breathing -- through it he started breathing -- the first scream. But once you have reached there you will be surprised: that is not the beginning either. Then you have to move into the womb.

In the East we have tried it. We have a very very deep-going method called PRATI PRASAV -- going back, going back. Mahavir used it, Buddha used it -- they went through the womb. And then again you have to go through death, because before the womb you died, and then the whole life again... layer upon layer. It is through deep psychoanalysis that the East became aware of the phenomenon of many lives. Christianity, Judaism, Islam are not aware of it. They never tried so hard. They have never tried psychoanalysis.

Freud is the first Jew to have tried it, and of course Christians and Jews and all the so-called religious people were against him. The fear is that if psychoanalysis goes deeper, sooner or later the Hindu idea of rebirth will be proved right. That is the fear. If you go on digging you will find layer upon layer. Where will you end? Thousands of lives you have lived as man. And we have tried to penetrate all those. But then too there is no end. One day, suddenly, you see that before this life you were not a man, you were an elephant or a tiger or a dog. And then you start moving into animal lives. And after millions of lives, you will suddenly one day discover that before that you were a bush or a tree, and then a rock.

In India we say you have passed millions of lives. Where can it lead? The analysis of the past cannot lead anywhere. It can drive you crazy, but it leads nowhere. And so is the case with the future. Where to stop? How far is far enough? Where to make a point that 'Now we will not look ahead'? In the East we have tried that too, because we have worked tremendously on the concept of time. And both are unending: memory is unending, imagination is unending. Between the two is the present moment, very tiny, so tiny that you cannot become aware of it if you are not absolutely alert. It goes so fast, it is so fleeting.

But if you become aware of the present, then a door opens, the door to eternity. It is from there that mind moves into no-mind. It is from there that personality moves beyond personality into essence.

You know perfectly well Jesus was crucified. There were two thieves who were crucified with him: one was on his left side, the other was on his right side. You may not have ever thought of it as a tremendously significant symbol but Jesus represents the present moment. One thief is the past, the other thief is the future. And Jesus represents the present moment -- closest to God, closest to essence. One thief mocked Jesus -- the past always mocks you, he condemned Jesus -- the past always condemns you. The other thief asked Jesus about the future, 'What will happen after death? will I be able to see you in heaven?' One is past, the other is future, and Jesus is just sandwiched between these two thieves.

And why call them thieves? Past is a thief, future is a thief, because they go on stealing your present.

They ARE thieves. To me this is a parable. I don't know whether any Christian will agree with me or not, but that is not my business at all. I don't care whether anybody agrees with me or not.

Jesus is present, herenow, closest to the essence, just ready to die and disappear from the body and the mind. He hesitates a little bit -- everybody hesitates. When you come to the present, you will see eternity facing you -- no past, no future, but eternity -- a totally different dimension.

Past, present, future are horizontal; eternity is vertical. Again, to me, the cross is the symbol of these two lines crossing. A cross is made of two lines: one horizontal, the other vertical. This is a representation of time and eternity. Everybody hesitates when one faces eternity, nowhereness, nothingness, or all-ness. It is so much. One is going to disappear into it like a drop. And the ocean is so big, one will not be found again. Even a dewdrop falling into the ocean from a grass leaf hesitates.

Jesus hesitated, and I love this man because he hesitated. His hesitation shows that he was human. His hesitation shows that he belonged to us -- he was son of man. He cried to God, 'Have you forsaken me? What are you doing to me? Have you abandoned me? Are you no more with me? I am disappearing and I don't see your hands protecting me.' The dewdrop is falling in the ocean. 'Where are you? I am falling into a deep nothingness. Death has arrived, and I had always hoped that in death you would be there waiting and you would embrace me, you would take me in your fold, you would be warm and loving. But where are you? Have you forsaken me? Have you abandoned me? I don't see you anywhere.'

In fact, there is no God to be seen. God is not a person, God is a positive name for this absolute nothingness. But Jesus has lived with the Jewish idea of God as a person, hence this turmoil in his mind, the fear in his mind. He can't see he was waiting to see the beloved, the Father. He used to call the Father 'ABBA'. He was waiting to find his father, but there seems to be nobody. The world is finished and beyond is nothing but a yawning nothingness, an abyss with no bottom.

It is very human. The life of Jesus is very human, and that is the beauty of it. That's why it has impressed so many people -- his very humanity is touching. But then he saw the point. He must have looked deep into the eternity, the nothingness. He must have seen the point: that 'God cannot have a human face, this is his face,' that 'God cannot have human hands, this nothingness is ready to embrace me, to take me deep into its heart.' And then he said to God, 'Thy Kingdom come. Thy will be done. So, be it so. Let it be so. So you are nothingness. I am ready, I trust you. I will trust even your nothingness.'

Every Christian, every Mohammedan, every Hindu, every Jew -- whosoever has lived with the idea of God's personality will have to face this, will have to go through this anxiety period, this anguish. That is the beauty of the Buddha's idea and the Taoist idea that God is nothingness, another name for nothingness. One who has lived with that idea of nothingness from the very beginning will not hesitate, he will simply disappear into it.

> THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES. HERE IS THE PLACE WHENCE HEAVEN AND EARTH DERIVE THEIR BEING. WHEN STUDENTS UNDERSTAND HOW TO GRASP THE PRIMAL SPIRIT THEY OVERCOME THE POLAR OPPOSITES OF LIGHT AND DARKNESS AND TARRY NO LONGER IN THE THREE WORLDS. BUT ONLY HE WHO HAS ENVISIONED HUMAN NATURE'S ORIGINAL FACE IS ABLE TO DO THIS.

Unless you have been able to see your own inner nothingness you will not be able to do it. First meditate and go into your inner nothingness, then you will be able to enter into the nothingness of existence itself.

> WHEN MEN ARE SET FREE FROM THE WOMB, THE PRIMAL SPIRIT DWELLS IN THE SQUARE INCH...

This is a Taoist map. Don't get puzzled. There are different maps of human consciousness. Different maps use different symbols. This is a Taoist map.

Taoists say that after a child is born from the womb, the primal spirit starts dwelling in the third eye. Between the two eyes, between the two, exists the third, exactly in the middle -- what the Yoga map calls AJNA CHAKRA, the third-eye centre. That's what Taoists call the dwelling place of the primal spirit.

... THE PRIMAL SPIRIT DWELLS IN THE SQUARE INCH, BUT THE CONSCIOUS SPIRIT DWELLS BELOW IN THE HEART -- the ordinary physical heart. THIS HEART IS DEPENDENT ON THE OUTSIDE WORLD. IF A MAN DOES NOT EAT FOR ONE DAY EVEN, IT FEELS EXTREMELY UNCOMFORTABLE. IF IT HEARS SOMETHING TERRIFYING IT THROBS; IF IT HEARS SOMETHING ENRAGING IT STOPS; IF IT IS FACED WITH DEATH IT BECOMES SAD; IF IT SEES SOMETHING BEAUTIFUL IT IS DAZZLED. BUT THE HEAVENLY HEART IN THE HEAD -- that is, in the third-eye centre -- WHEN WOULD IT HAVE MOVED IN THE LEAST? DOST THOU ASK: CAN

THE HEAVENLY HEART NOT MOVE? THEN I ANSWER: HOW COULD THE TRUE THOUGHT IN THE SQUARE INCH MOVE!

This physical heart is constantly dependent on the outside world. It is affected by the outside world, it is part of the outside world inside you. This is not the true heart. Taoists say the true heart is in the third eye; it moves not, it is unmoving; it is always the same. The physical heart is always in chaos, and the spiritual heart in the third eye is always in order. It is order itself. That's why Hindus have called it AJNA CHAKRA -- the centre from which orders arise, discipline arises. If something comes from the third eye it is immediately followed; the whole body follows it, the whole being follows it. It is the centre from which commandments are issued. But it is fast asleep. You live from the physical heart. You have not known your spiritual heart yet.

THE LOWER HEART MOVES LIKE A STRONG, POWERFUL COMMANDER WHO DESPISES THE HEAVENLY RULER BECAUSE OF HIS WEAKNESS...

But the physical heart thinks that the spiritual heart is weak because it moves not. And because it moves not you remain unaware of it. You only become aware of things when they move. If something remains absolutely unmoving you become oblivious to it. And the lower heart thinks itself very strong and thinks the heavenly heart, the spiritual heart, as being weak, almost dead, because it moves not.

... AND HAS USURPED THE LEADERSHIP IN AFFAIRS OF STATE.

And because of this, the lower heart has become the master of you.

BUT WHEN THE PRIMAL CASTLE CAN BE FORTIFIED AND DEFENDED, THEN IT IS AS IF A STRONG AND WISE RULER SAT UPON THE THRONE.

But if you start becoming more and more alert and more and more conscious, you will find that you have fortified the primal castle in the third eye. Whenever you become aware, you will be surprised: you start functioning from the third eye. Just become a little bit aware and you will see a little strain on the third eye. Whenever you become alert, the strain is more on the third eye. Something starts throbbing in the third eye, something starts pulsating in the third eye.

Once awareness has made the third eye function, once awareness has moved in the third eye and the third eye starts functioning, becomes alive... That's why Hindus call it a CHAKRA. CHAKRA means a wheel. The wheel needs energy; once the energy comes in, the wheel starts moving. By 'movement' is meant that it starts functioning. Then a great revolution happens in your being: immediately the lower heart bows down to the higher heart. When the higher comes, the lower always bows down. It rules only when the higher is not present.

And that is the difference between a real religion and an unreal religion. The unreal religion says to you, 'Try to control yourself. Do this, don't do that. Control your senses. Discipline your body.' The real religion says, 'Just go into the third eye centre and let the spiritual heart function, and all will be controlled, and all will be disciplined. Let the master arrive, and everything will be settled immediately.'

THE EYES START THE LIGHT CIRCULATING LIKE TWO MINISTERS AT THE RIGHT AND LEFT WHO SUPPORT THE RULER WITH ALL THEIR MIGHT. WHEN RULE IN THE CENTRE IS THUS IN ORDER, ALL THOSE REBELLIOUS HEROES WILL PRESENT THEMSELVES WITH LANCES REVERSED READY TO TAKE ORDERS.

Just let the master come in, and there is no need to make any effort to create an order in your life, there is no need to cultivate character. That's why I say don't be worried about character. Simply put all your energy into being more conscious. Consciousness is followed by character as you are followed by your shadow. If you try to cultivate a character, your character will be false, pseudo, and you will become a hypocrite. And this is not the way to reach to the ultimate.

THE WAY TO THE ELIXIR OF LIFE KNOWS AS SUPREME MAGIC...

This is the supreme magic. Why call it magic? -- because once the higher heart has started functioning, as if a magical miracle happens... Your senses were never in order, your mind was always confused. You were always hesitating: to do this or to do that? to be or not to be? You were in constant tension: where to go? what to choose? Suddenly, as if somebody has done a miracle, all confusion disappears, clarity arises, life becomes transparent. You simply do that which has to be done. In fact, once the heavenly heart has

started functioning, all that you do is good; you cannot do wrong -- it is impossible.

THE WAY TO THE ELIXIR OF LIFE KNOWS AS SUPREME MAGIC...

And three are the constituents of this supreme magic:

... SEED-WATER, SPIRIT-FIRE, AND THOUGHT-EARTH -- these are Taoist symbols -- THESE THREE. WHAT IS SEED-WATER? IT IS THE TRUE, ONE ENERGY: (EROS). SPIRIT-FIRE IS THE LIGHT: (LOGOS). THOUGHT-EARTH IS INTUITION.

You will have to understand these three.

Seed-water is eros, the energy that you know now as sexual energy, the energy of passion. Right now it creates only troubles for you and nothing else. Right now it pretends to be your friend but proves to be your foe. The more you follow it, the more it takes you into miseries. That's why it is said that love is blind.

Mulla Nasrudin was saying to me, 'Love is blind and marriage is an eye-opener.'

Love is blind because you don't have eyes yet, and a great energy that could have become a great blessing to you becomes only misery. Eros is your energy. And Freud is right to seek and search for everything in your eros, in your sexual energy. But he is wrong because he does not know that this ordinary state of sexual energy is not its natural state, it is a perverted state.

In its natural state sexual energy rises higher and higher, it takes you upwards not downwards. In its natural state sexual energy becomes the Golden Flower within you. In the so-called ordinary, perverted state it simply takes you into new prisons, because it moves outward and downward. It dissipates you, it only brings your death closer and closer. If the same energy starts moving upwards, it brings a new life, life in abundance. It becomes the Elixir of Life.

Just as the mud can become a lotus -- the mud contains the lotus, the seed of it -- so your sexual energy contains the seed of the Golden Flower. But THE ENERGY has to move upwards, you cannot move it upwards. There are people who try to make it move upwards; they become sexual perverts and nothing else. You cannot do it directly, but you can do it indirectly. Once your third eye, your spiritual heart, starts functioning, energy starts moving of its own accord. You have created the third eye and the energy is attracted as if towards a magnet.

Right now your energy moves outwards because you have magnets outside, far greater than you have inside. You see a beautiful woman and the energy starts moving outwards; the woman functions as a magnet. When your third eye functions you have such a strong magnet that nobody can pull you outward. It is just a question of having a bigger magnet inside than the one which exists outside. Then the energy moves upwards, inwards.

If you go outwards you will move into the world of duality. If you go inwards you will move into the world of non-duality; you will become non-polar.

This is exactly the foundation of what I call metapsychology, or the psychology of the Buddhas. This is pure religion -- not the religion of the rituals but pure religion: nothing to do with Christianity and Hinduism but something to do with your energy source.

The second is spirit-fire. It is light, logos; it is conscious mind. Eros moving upwards takes you beyond conscious and unconscious mind. Logos is conscious mind. It is psychology, it is science.

Thought-earth is darkness, unconsciousness, intuition. It is parapsychology, art. Thought-earth is intuition, darkness.

Women live in thought-earth, in the intuitive vision. Women live as unconscious, illogical beings. Men live in spirit-fire, logos, logic, conscious mind. Artists are feminine, scientists are masculine. And the seed-water, eros, the one energy, is non-dual. It takes you beyond art and beyond science. It takes you beyond the conscious and the unconscious. It takes you beyond man and beyond woman. It takes you into the non-dual, the transcendental.

But the secret of the magic is to let your heavenly heart function, which exists between your two eyes. Later on we will go into the methodology of it -- how to help it function.

Chapter #4
Chapter title: I Mean Business Here!

14 August 1978 am in Buddha Hall

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The first question:

THE RIVER ULTIMATELY REACHES THE SEA. THE BODY GOES AND THERE REMAINS ONLY EXISTENCE, THE INFINITE. WHAT THEN IS THIS URGE AND THE PURPOSE OF GETTING THERE NOW? ISN'T IT PUSHING THE RIVER?

Hamid, the problem is that man is NOT a river, man is very much frozen. There is no flow in man's being. Man is like ice, not like water.

If man is a river, there is no need to push it, it will reach ultimately to the ocean. It HAS already reached: in that very flow it has become part of the ocean. To be flowing is to be oceanic.

But man is not flowing, hence the urge. The ice wants to melt, hence the effort. Once the ice has melted, then there is no need to push anything, then everything happens of its own accord.

Man has become a rock. And the reason why man has become a non-flowing rock is the mind. The body is perfectly flowing, so is the soul. But between the two, the link, the mind, is frozen ice. Once the mind goes deeper into meditation it starts melting. That's what meditation is all about: an effort to melt the mind.

You say, 'The river ultimately reaches the sea.'

That's true, but first become a river.

You say, 'The body goes and there remains only existence, the infinite.'

True, but between the body and the soul there is a mind clinging to you, or you clinging to it. The body goes, but you don't become the infinite because you are not only surrounded by a body -- that is your physical limitation -- there is psychological limitation inside it. Through the death of the body, mind will not die, it will take rebirth. It will move into another womb, because it will carry so many desires which are to be fulfilled. It will again seek another womb, another body with which to fulfil those desires. That is the very foundation of the theory of reincarnation.

Mind desires, and if desires are there, then opportunities will arise in which those desires will be fulfilled. God cooperates with you. If you have desires like a dog, you will become a dog, you will have the body of a dog. Your mind creates the blueprint, and then the body follows. The body is a projection of the mind, not vice versa. Unless mind disappears completely you will be born again and again. Once the mind is gone, then it is perfectly true, Hamid: the body disappears and you are the infinite. In fact, if the mind is not there, you are the infinite without the disappearance of the body, without the death of the body. There is no need to wait for that.

Buddha is infinite even when he is in the body because he knows he is not the body. Buddha is infinite when he leaves the body. There is no difference for him: living in the body or leaving the body is the same. You live in a house, but you don't think that you are the house. Exactly like that, an awakened consciousness lives in the body; it uses the body just as you use a car. You sit in the car, you drive the car; you know that you are not the car. You can get out of it any moment. You need not wait for an accident to happen when the car is destroyed to feel that you are not the car. And if you don't know it when the car is there and you are in it, how are you going to know it when the car is not there? Just through the death of the body, you will not know that you are infinite.

Either you are infinite herenow, or you will never be. Infinity is your nature.

The real problem is not the body. The body is not the culprit as the so-called religions have been telling you, 'The body is the culprit!' The body is not the culprit at all. The body is utterly innocent and beautiful.

The culprit is the mind, the MIND IS the devil. You will have to dissolve the mind, hence the urge, hence the purpose of all the methodologies that have been developed down the ages: Tao, Yoga, Tantra, Zen, Hassidism.

Become a river and then nothing is needed. That's what THE SECRET OF THE GOLDEN FLOWER says: Achieve inaction through action, achieve effortlessness through effort. But first comes the effort, the action. It will melt you, and then the river starts flowing. In that very flow it has reached the ocean.

The second question:

I FIND IT ALMOST IMPOSSIBLE TO SURRENDER TO THE MALE EGO. INSTEAD I BECOME COMPETITIVE, RESISTANT OR FRIGHTENED. CAN YOU SAY SOMETHING ABOUT THIS?

Sagarpriya, the ego is neither male nor female. The ego is simply the ego. The one who becomes resistant to the male ego is the female ego.

You are aware of the male ego, but you are not aware of your own ego. Who is resistant to surrender? Become more aware of your own ego, and then things will be easier. Everybody is aware of the ego of the other, but nothing can be done about the ego of the other. All that can be done is only with yourself.

You say, 'I find it almost impossible to surrender to the male ego.'

Who is this who finds it almost impossible? Find out! And then you will be surprised: ego is ego; it is neither male nor female. Don't divide it. Egos have no sex, no gender; it is the same disease. If a woman has cancer, it is cancer. If a man has cancer, it is cancer. It is not male and female. Exactly like that is the ego: the cancer of the mind.

And who is telling you to surrender to the male ego? Surrender is never to the other. When two persons fall in love, both surrender to love; nobody surrenders to the other. If there is an effort from the other that you should surrender to him, avoid him -- this is not love. Love never demands surrender. Surrender happens naturally in love, there is no demand for it.

If the man demands surrender from your side, he does not love you. Don't get entangled into such an unloving affair. He hates you, otherwise why should he demand surrender? He wants to possess you, he wants to reduce you into a thing. He wants to use you, exploit you. He thinks of you only as a body, as a mechanism. He does not respect you as a person, as a presence. This is humiliating, this is not love. Avoid it.

But surrender happens when there is love. And nobody demands, and nobody surrenders to the other -- neither the man to the woman, nor the woman to the man. They both surrender to the god of love. They both surrender to this new opening in their being. And when both surrender to love there is beauty and there is freedom. You are not reduced to being a slave. In fact, only in love do you attain dignity, only in love do you attain to your grandeur. Only in love is your splendour released. This is the indication of real love: that you become more than you were before, not less, and you are freer than you ever were. Love gives freedom.

That is the very taste of love. If it is missing, if it is anti-freedom, then avoid it as one avoids the plague. Don't get into it -- it is something else masquerading as love. But when love is there, you will find surrender has already happened; it is simultaneous. The moment you feel love for somebody, the surrender has happened. That is what love is. Not surrender -- let me repeat again -- to the other, but surrender to an unknown force that has taken possession of you two. But that is totally different from you and totally different from the other -- you both have bowed down to an unknown energy. You become two pillars separate from each other, still supporting the same roof. You support something that is beyond you, above you, that transcends you, but you remain separate.

Love makes you more of an individual. It does not efface your individuality, it gives you individuality, it gives you uniqueness. Love is very respectful.

Sagarpriya, you say, 'I find it almost impossible to surrender to the male ego. Instead I become competitive, resistant or frightened.'

These are the ways of the ego. The other may have the ego, may not have the ego -- I don't know about the other, who is that other? -- but one thing is certain: you have a very subtle ego. That ego becomes competitive. Ego is competitive, intrinsically competitive. The ego becomes resistant or frightened, and in the fear, in the resistance, in the struggle, in the competitiveness, love is destroyed.

One thing is certain: you have to become aware of your subtle egoistic approach towards life. Drop it. At least from your side let it disappear. And then you will be surprised: maybe the other was not demanding

any surrender; it was just your ego that projected it on the other. If it is so, now you can surrender to love. If it is not so and the other is still demanding... And you will be able to know rightly only when there is no resistance in you, when there is no fear in you, no competition in you. Then you will have clarity, you will have a transparency, you will be able to see through and through. And immediately you will know whether the other is demanding a surrender to him, or the demand is coming from something which is beyond you both. If it is from beyond you both, surrender. If it is coming from the other, avoid it. That other person is mad; he needs all compassion. Pity him, but don't fall in love, because to fall in love with an ego-maniac is dangerous; he will destroy you.
This much you owe to yourself.

The third question:

YOU SPOKE OF THE SILENCE ONE FINDS IN THE HIMALAYAS -- THAT IT IS OF THE HIMALAYAS, BORROWED, AND WILL LEAVE WHEN ONE RETURNS TO THE MARKET-PLACE. IS THIS TRUE OF THE SILENCE I AM FINDING IN YOUR PRESENCE? IS IT BORROWED? WILL IT DISAPPEAR WHEN I LEAVE FROM HERE?

Kavita, this place is a market-place. Can you find any other place which is more like the market? I could have made the ashram somewhere in the Himalayas. I love the Himalayas. For me it is a great sacrifice not to be in the Himalayas. But for a certain purpose I have not made my ashram in the Himalayas.

I want to remain part of the market-place. And this ashram is run almost as part of the market-place. That's why Indians are very annoyed -- they cannot understand. They have known ashrams for centuries, but this ashram is beyond their comprehension. They cannot think that you have to pay to listen to a religious discourse. They have always listened free of charge -- not only free of charge, but after the discourse the ashram distributes PRASAD too. Many go to listen to the discourses not because of the discourse but for the PRASAD.

Here you have to pay. What am I doing? I want it to be absolutely a part of the market-place because I want my sannyasins not to move into the monasteries. They have to remain in the world. Their meditation should grow in the world, their meditation should not become escapist. So whatsoever peace you are finding here, you will be able to retain anywhere you go. There will be no problem, not at all. I have been managing things in such a way that all that can disturb you anywhere else is present here. So you need not be afraid.

Meditators have always been afraid of a few things. For example, they have been afraid of women. Can you find more beautiful women anywhere in India than here? more alive? Living here, being here, you will become completely oblivious of the fact of who is a man and who is a woman. How long can you go on persisting in making the distinction?

The future belongs neither to man nor to woman. The future will be a kind of androgyny. The distinction between man and woman is going to disappear more and more.

In the past the distinction was very much created, culture-oriented. A girl had to be brought up in a different way than a boy -- in an utterly different way. I am not saying that there is no difference, there is a difference between man and woman, but that difference is only biological. But the society creates a psychological difference: 'These things are allowed for boys only, because "boys are boys" and these things are not allowed for girls.' A psychological difference is created from the very beginning. The difference that you see between men and women in the world is ninety-nine percent created, nurtured; it is not natural. There is a one percent difference that is biological; that doesn't matter. Living here you live in such a togetherness that you will become oblivious of the fact of who is a man and who is a woman.

In the old days, with the old-style sannyas, people had to go away from women to the caves, to the monasteries. There are Christian monasteries where no woman has ever entered, has ever been allowed to enter. On Mount Athos there is a monastery -- for twelve hundred years not a single woman has been allowed to enter. And what to say of a woman? -- not even a girl of the age of six months, not even a six-month-old girl has been allowed. Just see the fear. And what kind of people must be living there if they cannot even allow a six-month-old girl? -- maniacs called monks or monkeys, but not men. Must be mad. And it is in the monasteries that all kinds of monstrosities have arisen.

Homosexuality was first born in the monasteries; it is a religious phenomenon. It was bound to be so. If you force men to live together in a place where no woman is ever allowed, sooner or later homosexuality will come. Masturbation is a monastic practice, it came out of monasteries. All kinds of perversions are

bound to be there.

There are monasteries for women too -- only women are allowed, no men ever. And their whole fantasy world consists of men. They cannot get magazineS like PLAYBOY, but who needs them when you have enough time to fantasize? Their fantasy is so pornographic that magazines like PLAYBOY are nothing. Their fantasies are more psychedelic.

These people who have lived in such a monastery, if they are allowed to come back to the world, naturally their meditation, their prayer, their religion -- all will be disturbed.

Monks have been very afraid of money. Naturally, if they come into the world, money has to be tackled. You cannot live in the world without money. And monks have been so afraid that they will not even touch money. See the fear, the obsession.

Acharya Vinoba Bhave, the chief disciple of Mahatma Gandhi, does not touch money. But what kind of obsession is this? Touching a ten-rupee note -- how can it harm you? And if it can harm you, what kind of spirituality is this? Such an impotent spirituality. Not only that he cannot touch it, but if you bring money in front of him, he closes his eyes. He cannot even look. His guru, Mahatma Gandhi, used to keep three monkeys -- somebody had given him a present. Knowing him, the present was exactly the right present. One monkey is sitting with both his hands over his eyes, not looking: 'Don't look at many things in life because it is dangerous.' Another monkey is sitting with his hands over his ears: 'Don't listen to many things because it is dangerous.' And the third monkey is sitting with his hands over his mouth: 'Don't say many things because it is dangerous.'

And the monk has to do all three things together. That's why I say a monk is a monkey three times over.

Such a person -- who cannot open his eyes, cannot open his ears, cannot open his mouth -- if he comes into the world, will be in difficulties, naturally. He will find that all is disturbed, all is destroyed.

And in India the calamity is that these monkeys have become the leaders of this country -- perverted people, suffering from abnormalities, not natural, not flowing, not in Tao.

My whole effort here is to create a miniature world where money is absolutely accepted, where women and men live together in joy, in celebration, without fear, where all that goes on in the world also continues and, alongside, the meditation grows. It becomes stronger and stronger because all the challenges are there.

You can go, Kavita, anywhere you like. Nobody can take your peace away. Your silence is yours! It is not because of me. You have earned it, you have gained it.

And a related question:

SO WHAT!
WHAT DO YOU MEAN 'SOCIETY WITH ITS RULES'? WHAT ABOUT THIS PLACE?
BULLSHIT, OSHO, BULLSHIT. IT'S ALL BULLSHIT!
The question is from Sucheta.

I have not been hard on her yet, hence the question. But from now onwards she will know. I have been really nice to her, and I am rarely nice to people.

This place has more rules than any other place. Those rules are a device to create a certain situation in you -- a challenge.

The question has arisen in her mind because she wants to work with children, and I have said no. I have told her to work somewhere else.

If I go with your likes and dislikes, your choices, I am 'Bhagwan'. In this question she has not written 'Bhagwan'; otherwise she always writes 'Beloved Bhagwan', 'Beloved Master'. The question directly starts: 'So what!'

I cannot leave you to yourself, otherwise I will not be of any help. Just BECAUSE Sucheta wants to work with children I cannot allow her, because I have to take care of children too. I cannot spoil their life. Sucheta, you are spoiled by your parents, by your family, by your society. I cannot send you to the children; you are not yet capable of that. Just because you choose... Anybody can choose anything, but here things have to go according to me, not according to you. Remember it! If you cannot be patient enough, then this is not the place for you, then you can leave. Guards are at every gate to prevent people from coming in, but I have not put any guards there to prevent people from going out. You can leave immediately.

If you have to be here, you have to be according to me, only then can I be of any help. I know what is needed . It is not always that which you like which is your need. Your like comes out of your mind. And

your mind has to be destroyed. I cannot listen to your likes and dislikes. All these rules are made by me. The moment you become a sannyasin, you give this much authority to me: that I will decide a few things for you. And if you want to become an ashramite, then you have to give one hundred percent authority to me -- that is the meaning of becoming an inmate of the ashram.

She wanted to be in the ashram and I have put her outside because she is not yet capable of it. Just listen to the question and you will see. You will have to earn it. And this is not the way to earn it, remember.

It is very easy to lose this opportunity that is available to you. Your ego can become a problem, can create problems for you. Either you have to listen to your ego or you have to listen to me. You will have to change your whole pattern of thinking. You will have to change your very language of life; otherwise you will misunderstand.

These rules are for a certain purpose.

Madhuri was living in Lao Tzu House, and suddenly I sent her to live in Jesus House. She cried, but accepted. And she has come closer to me -- closer than she ever was -- in that very acceptance. More love will be showering on her from my side. You can live physically very close to me, that is one thing... She could have resisted, she could have written me an angry letter, but she has not done anything, she has not even uttered a single angry word. She cried, she was sad -- and that is natural -- but no anger. To live with me in the same house and then to be sent to live in another house is hard, I know. But she survived the shock, and something immensely valuable has happened through it. Only later on will she understand that this was a blessing.

It takes time for you to understand things. But I live in a totally different reality, and I decide from there. And I know you live in a different reality. Misinterpretations are bound to be there from your side, but try to understand me. Even if you cannot understand sometimes, silently, patiently do what I say.

It happened. .

The teacher asked the student, 'Do you like Kipling?' The student said, 'I don't know. I have never kipled.'

Marriage counsellor to wife, 'Do you usually wake up grumpy in the morning?'

Wife, 'No, he gets up before I do.'

'How did you get on with your date last night?' one hippie was asked by an elderly neighbour.

'Just great,' was the reply. 'I finally persuaded her to say yes.'

'Oh, congratulations! When is the wedding to be?'

'Wedding? What wedding?'

To a hippie it is a different world. Yes does not mean marriage.

'Vicar, you told me I must have Faith, Hope and Charity.'

'That's right.'

'Well. when I tried, they called the police.'

And the last:

'Are you sure that it was a marriage licence you gave me last month?'

'Yes, sir. What's the matter?'

'I thought there might be some mistake, seeing that I have lived a dog's life ever since.'

Sucheta, if you want to be here, you will have to learn my language, my way of seeing things, and you have to come with me; otherwise this is not the place for you. Then don't waste your time here. Then it is better to leave this place soon -- the sooner the better, because if you don't go with me, one day or other you will have to leave. And then you will feel very miserable because all those days that you stayed here will look like a wastage. If you want to be with me, then be with me totally, as totally as possible, then only something can happen. This happening is difficult because from your side there are so many hindrances.

The fifth question:

> I FOUND THE COMMENTS ON RAPE IN YESTERDAY'S DISCOURSE VERY OFFENSIVE, NAMELY, THAT WOMEN WHO ARE RAPED 'WANTED IT'. THIS HAS BEEN PROVEN TO HE ABSOLUTELY INCORRECT.

Then why have you not signed the question?

First: I did not say that ALL the women who are raped were desiring it, I said 'in the majority of cases'. Remember it; it makes a lot of difference. And it is only an example. There of people who go through a car accident wanted it, were accident-prone, were hoping somehow that something would happen, were desiring

it deep down, were suicidal.

The mind that you know is not all. Below it there is a greater unconscious mind. In that unconscious mind you harbour many things of which you are not aware. There may be a person who is suicidal but not courageous enough to commit suicide. He will seek ways and means to commit suicide in a vicarious way: a car accident -- he will not be responsible at all. Nobody will say that he committed suicide. Nobody will say later on that he was a coward, that he could not face life. It is easier to have a car accident than to commit suicide.

And, as far as rape is concerned, just look into your unconscious, look into your dreams. It is very rare to find a woman who has not dreamt of being raped. There is a certain attraction in it. What is the attraction? The attraction is that you are so irresistible that a person is ready to commit rape, you are so irresistible that a person is ready to go to jail for ten years or, if it is a Mohammedan country, is ready to die. If a rape is committed in a Mohammedan country and the person is caught, death is the penalty. And you will be surprised: more rapes are committed in Mohammedan countries than anywhere else.

Maybe the person who commits the rape wants to commit suicide. And this is a beautiful way to commit suicide. Can you find a better way of committing suicide? -- a brave way too. And dying for love... so poetic, so romantic. There is some violence involved in sex. Even in ordinary sex when no rape is committed, something of rape is involved. The woman always says no. Why? -- because if she says yes too easily, then there is no longer that feeling that 'I am needed, utterly needed'. She goes on saying no, and goes on meaning yes. She goes on saying no: she is provoking the man, she wants the man to be after her, she wants the man to force her. The very effort to force her, the very effort to drag her into love-making makes her feel good: she is 'needed'. This is a poor state of mind, but it is how people are.

So first I said 'in the majority of cases'. There are accidents also. You may not be thinking of rape at all, and a madman comes and rapes you. I am not excluding those cases, that's why I didn't say 'a hundred percent'. In the majority of cases whatsoever happens to you -- rape, murder, disease -- is somehow, somewhere, desired by you. But I am not saying in ALL cases.

Now psychologists are aware that when people are prone to certain diseases... For example, nearabout the age of forty-two people have heart attacks. Why near the age of forty-two? -- because that is the time when people start succeeding or have succeeded. They have the money they always wanted, and now they don't know what to do. SUCCESS IS there, and they are shocked by success. They have always lived in the hope that they will have this much money, this woman, this house, this car -- and they have it. Now what? Suddenly the heart stops beating. Now what? All direction seems to be lost. If they don't have the heart attack they will be very miserable. The heart attack relieves them. Now they can say to the world, 'I have to rest. The doctors have suggested rest. I cannot do any hard work.'

They cannot rest without an excuse. The heart attack becomes the excuse. If they simply rest, people will say, 'What are you doing? At the prime of your life, on the last rung of your SUCCESS, what are you doing? You can have more money. This is the time, because when you have money more money comes. When you have SUCCESS, more SUCCESS comes. What are you doing -- 'relaxing', 'retiring'? And they will not have any excuse. The heart attack is a beautiful excuse. Nobody will say they have escaped from the world. Nobody will throw the responsibility on them. What can they do? The whole responsibility goes to the heart attack.

People are not conscious of all that goes on deep inside them.

You say, 'I found the comments on rape in yesterday's discourse very offensive...'

But why are they so offensive? and only to one person? Nobody else has written, nobody has felt any offense. If you are a lady -- and I hope that you are a lady, because if you are a gentleman then things will be more complicated, so I trust that you are a lady -- why are you feeling so offended? You must be carrying the desire inside you, hence the offense; otherwise there is no offense.

I am a madman, I go on saying things. Why should you be offended? I am not a scientist, I am not a psychologist, I am nobody. I just like gossipping. Why should you be offended? I am not a consistent man, I go on contradicting myself. You can just wait for a few days and I will contradict myself. I will say, 'It has never happened. Whenever a woman is raped she is not responsible. It is the male ego, male violence.' Just wait. You have to be patient with me, I contradict myself!

But why are you offended? I must have touched a sore spot in you; something like a wound must be there. Deep down somewhere in the unconscious you want to be raped. That's why there is so much anger, so much offense. And you are afraid too -- naturally. That's why you have not signed the question.

Always remember to sign it. And if you are very much afraid, you can write somebody else's name --

but sign it! Then you can enjoy, and the other will be beaten! No need to be worried about it!

And you say, 'This has been proven to be absolutely incorrect.'

Do you know that nothing is ever proven ABSOLUTELY? Nothing! Man has not proved anything absolutely. There is no possibility of proving anything absolutely. New discoveries, new facts, new data... and changes have to be made. Even scientific discoveries are not absolute, so how can psychological discoveries be absolute? Psychology is not yet a science, it is still fictitious. At most you can call it... if you like the word 'scientific', you can call it science fiction. But it has nothing to do with science yet. It is struggling to be scientific, but I don't think that it ever will be, because man's mind is like mercury -- you cannot make a science out of it.

And man's mind is not a single phenomenon. There are as many minds as there are people. All that psychology can hope for is to think about the average mind. But you never come across 'the average', you always come across the unique. No scientific explanation is possible about the unique mind.

Psychology is not yet a science, and even science cannot claim absoluteness. What Newton did is no longer right. It looked so absolute in those days -- it is no longer right. Do you think what Einstein has done will remain right for long? It cannot; it is not in the very nature of things. Life is such a mystery that the more you know about it, the more you will have to create new hypotheses to include the new facts. Have you known man and woman totally? Have you fathomed the feminine mind so totally that you know absolutely that it is incorrect? Nothing is absolutely correct, nothing is absolutely incorrect. All are guesses. ALL are guesses -- one may be a little more close to the truth, another may not be so close.

But what I said has not to be taken as a general statement. It has to be taken as an object for meditation. You just meditate over it. I am not concerned about general truths. I am talking to disciples! You have to look into yourself. If you are a woman disciple just look into yourself. Is there not somewhere a lurking desire to be raped? And if it is there, it is better to know about it. It is better to bring it to the conscious completely, because once something becomes conscious, it disappears. It can exist only in the unconscious. In the unconscious it is dangerous. If you bring it to the conscious, it evaporates. It is like pulling a tree out of the earth, bringing its roots to the light, then the tree dies. And that's exactly what happens: anything that goes on lurking in the unconscious, in the dark chamber of your soul -- which is nine times bigger than your conscious mind -- bring it into the conscious mind, bring it into sunlight and, if it comes there, it withers away.

What I am saying here is meant for you to meditate on. If you felt offended, then this is very good for you to meditate over. Go into it. Search into yourself, and don't conclude from the very beginning, don't say, 'This is wrong and has been proved absolutely wrong.' First meditate, and don't try to prove it wrong or right. Just go with an open mind into your own being and search for it. And you will be surprised that the desire is lurking there. It has a kind of charm in it.

One woman went to the priest to confess. She confessed that she had been raped. And she confessed that she had come to the priest because she enjoyed it. That's why she was feeling guilty: if she had not enjoyed it, there would be no question of coming to confess.

Then she came next time and again confessed. And then she came again.

And when she came for the fourth time, the priest said, 'But this is too much! Are you being raped every week?'

She said, 'No, this is the same rape.'

'But then why do you go on coming?'

She said, 'I enjoy telling it. It feels so good.'

Just go into yourself, and you will find all kinds of desires lurking in you. You will find something of the sadist: that you want to torture others. You will find something of the masochist: that you want to torture yourself. You will find all kinds of things in you because man is vast. And the unconscious is not an ordered place, it is a chaos, it is a madhouse. But we go on repressing all that. We are so afraid to see. That's why you felt so offended. I must have touched the right spot in you, hence the offense. It is not a question of whether it is proved right or wrong.

And I am not interested in that at all. My interest is in making you more and more meditative, more and more aware of your intrinsic, innermost desires, longings, perversions, obsessions. If they can be brought to light, they will disappear. And if the unconscious can be emptied completely, you will become a Buddha.

So don't simply go on arguing with me, because that is a waste of time and energy. Go in. If you cannot find any desire like that in you, very good. If you find it, that too is very good -- you can bring it into the light and it will disappear.

The sixth question:

I AM GETTING OLD AND LOSING ALL INTEREST IN WOMEN. WHAT SHOULD I DO?

Sir, go on losing your interest! That's perfectly good. Nothing is wrong in it. And be perfectly assured that no woman is going to miss you. On the contrary, they will all be very happy.

But in the West, particularly since Freud opened the Pandora's box the idea has arisen that you have to remain sexual to the very end, because sex is synonymous with life. So even if you are seventy or eighty, you have to remain interested in sex. If you lose interest in sex, that means you are losing interest in life, that means you are no more needed, that means you are useless now. You can drop dead or go to the parliament, but you are useless.

This idea that sex and life are synonymous is utterly baseless. Sex and life are synonymous at a certain stage. In childhood they are not synonymous; in youth they are synonymous; in old age they are again not synonymous. There are phases. The child is not interested, the young man is interested -- and the only interest is in sex.

But in the West there is an effort going on to remain young; you should not get old. People go on befooling themselves in many ways that they are still young. New panaceas have been found again and again, new kinds of elixirs that will keep you young forever. And people are so foolish that they are always ready to accept any nonsense to remain young. Old age is thought to be a kind of disease. To be old means you are ill -- in the West. That is not right.

Old age has its own beauties, its own treasures, just as youth has its own beauties and treasures. And certainly the treasures that an old man comes upon are far more valuable than the treasures of youth. Because the old man has lived his youth, he has known all that, he has seen that, he has gone through it. He has lived the illusion and he has known the disillusionment of it all. Now he is wiser than he ever was; he is becoming innocent again. When sex disappears you attain to a kind of innocence. You become a child again, and a mature child.

In the East we have a totally different vision of life. In the East we have respected the old men, not the young, because the old are at the peak -- life's journey reaching to its goal. In the West the old are just something to be discarded, the old are just to be thrown on some junkyard. You make houses for the old where you go on piling them up, or hospitals. Nobody wants anything to do with old people -- as if they were meaningless, worthless. And they have lived their whole life, and they have learnt many secrets of life. They can be great teachers -- only they can be teachers.

In the East this has been the traditional way: that the old person should become the teacher of the young, because he has lived, grown, understood. He can give you a better direction, with more maturity, with more clarity. Old age is the age to prepare for death. And that is the greatest preparation because you will be going on the longest journey -- into the unknown. If you remain interested in sex, it will keep you diverted from death. That's what is happening in the West.

In the West people have not accepted death yet as part of life. Death is a taboo, just as sex was a taboo just a hundred years ago. Nobody talked about sex a hundred years ago. It was impossible to talk about it or to write about it. It was such a taboo that in the Victorian age ladies used to cover the legs of their chairs too -- because they are legs, and legs should not be shown.

Freud introduced a great revolution The world is waiting for another Freud to destroy the greater taboo of death. He destroyed the taboo of sex, and the world is far better because of it. Freud is one of the greatest benefactors. Another Freud is needed to destroy the other taboo -- which is greater.

Death has to be accepted. With the acceptance of death you start accepting old age. And in acceptance there is relaxation. And once you are no more interested in sex, your whole attention can be focused on death. Remember, sex and death are polar opposites. If you remain interested in sex, when will you prepare for death? Your attention will remain focused on sex, and you will die without any preparation.

Meditation is a preparation for death. Now prepare for death. Meditate. You are no more interested in women -- good. Now become interested in your own self. The woman is outside you; that is the interest in the other. Or, if you are a woman, then the man is outside you, and that is interest in the other. Now become interested in yourself. Now go into the discovery of the self, now go on an inward journey.

You ask, 'I am getting old and losing all interest in women. What should I do?'

Lose interest. Allow it to happen. Don't try to create it unnecessarily. If it is going on its own, it is

beautiful.
I have heard...

Max, aged seventy-six, upon returning to his apartment late one night, was startled to find a girl of about eighteen ran-sacking the place.
'Young woman, you are a thief!' he said. 'I'm going to call the police.'
'Mister,' she pleaded, 'if I'm arrested again, I'll be sent away for years. Please don't call the police.'
'I'm sorry, but I have to do it!' Max replied.
'Look,' she cried, 'I'll do anything. I'll give you my body.'
'Okay,' said the senior citizen, 'take off your clothes and get in bed.'
The girl did and Max quickly followed. He tried and tried and tried for about twenty minutes. Exhausted and in defeat, he finally gave up.
'It's no use,' sighed Max. 'I just can't make it. I'll have to call the police.'
And you ask me what to do...? 'What should I do?'

Do you want to call the police? Enough is enough. Now let that nonsense go. Let that obsession go. Now turn your energy towards death. Now look into death face to face. Now encounter death. And to encounter death is the greatest experience in life. And if you can encounter death, you will come to know that you are deathless. To face death is the only way to know that you are deathless, that only the body dies, and you never die. And once you have known it, you are ready, ready for the journey, and when death comes, you will go laughing and dancing and singing into it.

And a man who can go laughing, dancing, and singing into death, prayerfully, meditatively, comes to know the greatest orgasm that is in the world. Sexual orgasm is nothing, because in sexual orgasm only a small, minute part of your life energy leaves your body, and you feel a great relaxation. In death your whole life energy leaves the body. No sexual orgasm can be compared with that cosmic orgasm, that total orgasm that death brings to you.

Don't miss death. Death is going to give you the greatest gift in life, the parting gift. But only a few people come to it because nobody is ready for it. Death takes you unawares. And you are so frightened, and you are so concerned with sex that you cling to life.

Do you know that it almost always happens...? In the East it has been one of the secrets to know about a man. When a man dies, if he is clinging too much to life and is still interested in sex, he will die with an erection. That shows that the poor fellow died without any readiness -- even in death he was full of sex fantasies. It happens almost always. Unless you have become a great meditator, it is going to happen to you too that while dying you will fantasize about sex, you will be making love -- at least in your imagination.

This is no way to die. This is very insulting to death, and insulting to God, and very insulting to yourself. Let sex disappear -- it is time. Relax into non-sexuality. Non-sexuality will make you centred. Stop chasing women, and start chasing yourself. You cannot do both. And get ready. Death may knock you down any moment; one never knows when it is coming. Prepare. Allow yourself to enjoy meditation as much as possible. Transform your sexual energy into meditative energy; it is the same energy, just the direction changes: it no longer flows downward and outward, it starts flowing inward and upward. And this same energy opens the bud of the Golden Flower in you. This is the whole secret.

Now you have come naturally to the right point, and you are asking me, 'What should I do?' You are asking for some recipes to again create the sexuality which is disappearing. You are asking for some props, you are asking for some help so that you can go on playing the same foolish game even in your old age.

It is good when you are young, because then you are foolish. It is very rare to become alert and aware and meditative when you are young. If you can become, you have a rare genius. But if you cannot become meditative even in old age, then you are just stupid, utterly stupid.

It is good to fool around when you are young. That foolishness is part of growth; it helps you. The woman or the man outside becomes the mirror; they reflect you, they help you to see who you are. Love is very revealing. But finally one has to come to see oneself within, not in a mirror. Even the mirror has to be dropped. One has to be alone. And the purity of aloneness is infinite. And the bliss of aloneness is eternal.

Now the moment has come. Just let this interest in women go, and suddenly you will find another interest arising in you -- it is almost simultaneous -- the interest in meditation. And then you can have the last gift that life can give to you: a meditative death, a death in SATORI, in SAMADHI, in ecstasy. And you will know the total orgasmic experience. That experience is enough; then you will never be coming back into life, into the body, into this prison.

In the East this has been our goal: how not to be born again, because this whole process of being born

and dying again and again is a boring process; it is utterly futile. In the final analysis it is just a dream, and not even a nice dream but a nightmare.

My suggestion to you is: you have lived your life, you have seen the pleasures of the body, you have looked into relationship and you have learned whatsoever was to be learned from it, now it is time to turn inwards.

The last question:

WHAT IS PHILOSOPHY?

I don't know, and I don't think that anybody else knows either.

Philosophy is a useless passion. I am using Jean-Paul Sartre's words, he says 'Man is a useless passion.' I say man is NOT a useless passion but philosophy is.

You ask me, 'What is philosophy?'

Nobody has ever defined it. It has remained vague. Not that definitions have not been given to it, millions of definitions have been given; but THE definition is still missing. Each philosopher gives a definition, and others contradict it. It is a game, enjoying the gymnastics of logic, it is logic-chopping. It is like chess -- a very intellectual game, very absorbing -- but there is no conclusion in it; it is non-conclusive. The game continues from generation to generation. Slowly slowly, out of this game two things have arisen: one is science, the other is religion. Science is objective, religion is subjective. Science is experimental, religion is experiential. Philosophy is neither. It is just hanging in a limbo between the two. And slowly slowly it is disappearing because that which is objective is being taken by science every day, and that which is subjective has already been taken by religion. Nothing is left for philosophy. So now modern philosophy only goes on thinking about language -- language analysis.

The philosophers are asking the most absurd questions because they have lost all the meaningful questions. Either those questions have been covered by science or by religion. Philosophy is becoming more and more empty. They cannot find even their own questions now, so either they take questions from science and they think about them, or they take questions from religion and they think about them. Their questions are borrowed. Philosophy is a dying phenomenon. It will not be a surprise that one day you suddenly come to know that philosophy has died. It is on its deathbed. And you can go to any university and you can see philosophy on its deathbed.

But why have you asked the question? That is more relevant, more important to think about.

I am not teaching philosophy here. What I am saying has nothing to do with philosophy, it is absolutely experimental and experiential. My effort is to create a scientific religion -- the psychology of the Buddhas. So I am giving you experiments and I am giving you possibilities to experience something that you have not experienced yet. This is a lab, a workshop. We are bent upon doing something. I mean business here! Philosophy is not the concern at all. I am very anti-philosophic and I avoid philosophy because it is playing with shadows, thoughts, speculation. And you can go on playing infinitely, AD INFINITUM, AD NAUSEAM; there is no end to it. One word creates another word, one theory creates another theory, and you can go on and on and on. In five thousand years much philosophy has existed in the world, and to no purpose at all.

But there are people who have the philosophic attitude. And if you are one of them, please drop it; otherwise you and your energy will be lost in a desert.

I will tell you about the four stages of philosophy in four stories.

The first stage of philosophy, the first story:

One of my favourite stories is that of a boy and girl in New England where sleigh riding is popular during the cold winters. While riding one Sunday afternoon, bundled up in their blankets, the girl snuggled up to the boy and said, 'Johnny, I'm cold.'

Johnny looked over to her and said, 'I'm cold, too, Jane. Why not tuck in the blankets?'

So Jane pulled the blankets closer, but pretty soon she moved even closer to Johnny and said, 'My hands are still cold.'

He didn't pay much attention to her and soon she nudged him with her elbow and said, 'Johnny, did you hear me? My hands are cold... and besides nobody loves me.'

This time he looked over to her and said, 'Jane, remember that God loves you, and you can always sit on your hands to keep them warm.'

This is the first stage of being philosophic.
The second stage, the second story:

A study group of philosophers had been meeting for years to study the Talmud. One member of the group had a pernicious habit of sipping a little brandy during the meeting. One night he drank just a little more than usual and became quite tipsy. His companions decided to teach him a lesson. While he was in his drunken stupor, they carried him off to the cemetery and laid him prone among the tombstones.

After a while the philosopher woke up. He looked about him, frightened and aghast. Then he started to reason, 'Am I alive? Or am I dead? If I'm alive, what could I be doing here in the graveyard on top of the graves? And if I'm dead, then why do I feel that I must go to the bathroom immediately?'
This is the second stage of philosophy.
And the third stage, the third story:

Professor Steinberg had been having his lunch in the same Lower East Side restaurant for twenty years. Every day he left his office at noon, went to the restaurant and ordered a bowl of chicken soup -- never a change.

But one day the professor called the waiter back after receiving his soup.
'Yes, professor?' enquired the waiter. 'Waiter, please taste the soup.'
'What do you mean, taste the soup? For twenty years you've been eating the same chicken soup here, every day, yes? Has it ever been any different?'

The professor ignored the waiter's comments. 'Please, taste this soup,' he repeated.
'Professor, what's the matter with you? I know what the chicken soup tastes like.'
'Taste the soup,' the professor demanded.
'All right, all right, I'll taste. Where's the spoon?'
'Aha!' cried the professor.
This is the third stage.
And the fourth stage, the fourth story:

A woman went to a philosophic psychologist for treatment of her delusion that she was covered with feathers. After a few sessions the philosopher said to her, 'I feel that we have gotten to the root of this problem through our discussions and analysis, and it is now behind us. What do you think, Mrs Smith?'
'Oh,' said Mrs Smith, 'I think we have had some wonderful sessions and I do feel that the problem has been taken care of. But,' she added, 'the only thing that bothers me now is what I'm going to do with these feathers.'

She raised her hand to her shoulders and began to brush, and the psychologist, the philosopher, suddenly jumped back.
'Now, hold on just a minute, Mrs Smith, don't brush those feathers onto me.'
This is the fourth stage.

Slowly slowly, philosophy becomes a kind of madness. It leads you into neurosis because philosophy is a mind phenomenon. Science has taken the body, religion has taken the soul, only the mind is left for philosophy. And mind is potential madness. If you go on too much into the mind, you will be moving slowly slowly towards madness. It is very rare to find a philosopher who is sane. And vice versa is also true: it is very rare to find a madman who is not a philosopher.

I am not teaching philosophy here, because I am teaching no-mind. And if you become a no-mind all philosophy disappears: Christian, Hindu, Mohammedan, Buddhist -- all philosophies disappear; Hegelian, Kantian, Russellian -- all philosophies disappear. If the mind disappears, where can the philosophy exist? where can it grow? Mind is the breeding ground of philosophy.

Let the mind disappear. And the beauty is: when there is no mind and nobody to philosophize and nothing to philosophize about, one comes to know. Philosophy is the blind man's effort. It is said: Philosophy is a blind man in a dark room on a dark night, searching for a black cat which is not there...

Chapter title: To be One Again

15 August 1978 am in Buddha Hall

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IN THE BODY IS THE ANIMA. THE ANIMA IS FEMININE (YIN), IT IS THE SUBSTANCE OF CONSCIOUSNESS.
BUT, BESIDES THIS, THERE IS THE ANIMUS IN WHICH THE SPIRIT SHELTERS. THE ANIMUS LIVES IN THE EYES: IT SEES, IT DREAMS. BUT WHOEVER IS IN A DARK AND WITHDRAWN MOOD, AND CHAINED TO HIS BODILY FORM, IS FETTERED BY THE ANIMA. THEREFORE THE CONCENTRATION OF THE ANIMUS IS BROUGHT ABOUT BY THE CIRCULATION OF THE LIGHT, AND IN THIS WAY THE SPIRIT IS MAINTAINED, THE ANIMA SUBJUGATED. THE METHOD USED BY THE ANCIENTS FOR ESCAPING FROM THE WORLD CONSISTED IN MELTING OUT COMPLETELY THE SLAG OF DARKNESS IN ORDER TO RETURN TO THE PURELY CREATIVE. THIS IS NOTHING MORE THAN A REDUCTION OF THE ANIMA AND A COMPLETION OF THE ANIMUS. AND THE CIRCULATION OF THE LIGHT IS THE MAGICAL MEANS OF REDUCING THE DARK, AND GAINING MASTERY OVER THE ANIMA. IF THIS METHOD IS FOLLOWED, PLENTY OF SEED-WATER WILL BE PRESENT OF ITSELF; THE SPIRIT-FIRE WILL BE IGNITED, AND THE THOUGHT-EARTH WILL SOLIDIFY AND CRYSTALLIZE. AND THUS THE HOLY FRUIT MATURES.
THE ONE NATURE, WHEN IT DESCENDS INTO THE HOUSE OF THE CREATIVE, DIVIDES INTO ANIMUS AND ANIMA. THE ANIMUS IS IN THE HEAVENLY HEART. IT IS OF THE NATURE OF LIGHT; IT IS THE POWER OF LIGHTNESS AND PURITY. IT IS THAT WHICH WE HAVE RECEIVED FROM THE GREAT EMPTINESS, THAT WHICH IS IDENTICAL INFORM WITH THE PRIMORDIAL BEGINNING. THE ANIMA PARTAKES OF THE NATURE OF THE DARK. IT IS THE ENERGY OF THE HEAVY AND THE TURBID; IT IS BOUND TO THE BODILY FLESHLY HEART. THE ANIMUS LOVES LIFE. THE ANIMA SEEKS DEATH. ALL SENSUOUS DESIRES AND IMPULSES OF ANGER ARE EFFECTS OF THE ANIMA. BUT THE PUPIL UNDERSTANDS HOW TO DISTIL THE DARK ANIMA COMPLETELY SO THAT IT TRANSFORMS ITSELF INTO PURE LIGHT.

ONCE THE EMPRESS WU asked the Master Fa Tsang if he could possibly give her a practical and simple demonstration of the principle of cosmic interrelatedness, of the relationship of the One and many, of God and his creatures, and of the creatures one to another.

Fa Tsang went to work and appointed one of the palace rooms so that eight large mirrors stood at the eight points of the compass. Then he placed two more mirrors, one on the ceiling and one on the floor. A candle was suspended from the ceiling in the centre of the room.

When the Empress entered, Fa Tsang lit the candle. The Empress cried, 'How marvelous! How beautiful!'

Fa Tsang pointed at the reflection of the flame in each one of the ten mirrors and said, 'See Your Majesty, this demonstrates the relationship of the One and the many, of God to each one of his creatures.'

The Empress said, 'Yes, indeed, Master. And what is the relationship of each creature to the others?'

Fa Tsang answered, 'Just watch, Your Majesty, how each mirror not only reflects the one flame in the centre, each mirror also reflects the reflections of the flame in all the other mirrors, until an infinite number of flames fills them all. All these reflections are mutually identical; in a sense they are interchangeable, in another sense each one exists individually. This shows the true relationship of each being to its neighbour, to all that is. Of course, I must point out, Your Majesty,' Fa Tsang went on, 'that this is only a rough, approximate, and static parable of the real state of affairs in the universe. For the universe is limitless and in it all is in perpetual multi-dimensional motion.' Then the Master covered one of the infinite number of reflections of the flame and showed how each apparently insignificant interference affects the whole organism of our world.

Kegon expresses this relationship by the formula:

One In All

All In One
One In One
All In All

Then Fa Tsang, in order to conclude his command performance, held up a small crystal ball and said, 'Now watch, Your Majesty, how all these large mirrors and all the myriad forms they reflect are mirrored in this little sphere. See, how in the ultimate reality the infinitely small contains the infinitely large, and the infinitely large the infinitely small, without obstruction! Oh, if only I could demonstrate to you the unimpeded mutual interpenetration of time and eternity, of past, present and future. But alas, this is a dynamic process that must be grasped on a different level...'

Man is not an island; nothing is. All is interrelated, all is interdependent. Independence -- the very word -- is false, so is dependence. The reality is interdependence.

Everything is so deeply connected with everything else that nothing can exist apart. If you can understand a small rose flower in its totality, root and all, you will have understood the whole cosmos, because the whole cosmos is involved in that small rose flower. In the smallest leaf of grass all is contained.

But remember, as Fa Tsang said to the Empress: All illustrations, all descriptions are static, and existence is a dynamic flux. It is a river. Each thing goes on moving into each other thing. It is impossible to draw lines where one thing ends and another begins; there are no demarcating lines -- there cannot be. So all distinctions are only for practical purposes, they have no existential value.

This is the first thing to be understood. This is very fundamental to the Taoist alchemy. Once this is understood, then the whole alchemy of Taoism becomes comprehensible. Then the lower can be transformed into the higher, because the lower contains the higher already. The baser metal can be transformed into gold because nothing is separate -- the baser contains the gold already. As above, so below; as below, so above.

The very idea that all is interconnected makes transformation possible. If things are not interconnected then there is no possibility of any transformation. If the world consists of the philosopher Liebnitz's monads -- windowless, separate, atomic individuals, not connecting with each other at all because they are windowless -- then there is no possibility of any transformation.

Transformation is conceivable only because you are me, I am you; we interpenetrate. Can you think of yourself as separate even for a single moment? You cannot even imagine yourself as separate. The flower cannot be separated from the tree; the moment it is separated it dies. The tree cannot be separated from the earth. The earth cannot be separated from the sun. The sun cannot be separated from other stars, and so on and so forth. You separate the leaf, and the leaf dies. You separate the flower, the flower dies. You separate the tree from the earth, the tree dies. You separate the earth from the sun, and the earth dies.

Death means separation. Life means no separation. Hence the ego is bound to die because that is your idea of separation. To think of one's self in terms of ego is the only cause of death -- because the ego is already dead. You can go on flogging the dead horse, but for how long? It is going to die; it is already dead, that's why it is going to die. That which is alive in you cannot die; life is eternal. But life is not yours, you cannot possess it. Life belongs to all. Life has a vastness, infinity. Death is tiny, death is individual; life is universal. So when you live, you are part of the universe, and when you die you die only because you think you are separate.

The more you feel part of the whole, the more life you will have.

Jesus says, 'Come to me and I will give you life abundant.' What is the secret of life abundant? The secret is: die as the ego, disappear as a separate entity, and the whole universe and all that it contains is yours. Stop possessing, and all is yours. Possess, and you are tiny and limited, and you are going to die. The secret of becoming more alive consists of a single phenomenon of dropping the idea of separation. And whenever it happens, you feel life becoming aflame in you.

Even if it happens in small measures... If you fall in love with somebody, life is aflame in you. And it is not that much has happened, just two persons are feeling one. Learn the lesson from love. Just two persons feeling one, and what joy, and what ecstasy! Think. If you fall in love with the whole then how much ecstasy and how much joy is going to happen! That is life abundant, life infinite.

Separate yourself... There are a few people who live so egoistically that they cannot love; they are the most miserable people in the world. My definition of hell is; to live in separation is hell. To live in non-separation is heaven. To disappear completely, utterly into the whole, is MOKSHA, NIRVANA. It is ultimate freedom.

The second thing to be understood: that life is polar. That is also very fundamental to the Taoist

approach. But the polarity is not that of opposition. The polarity means that the opposites are complementary to each other, they support each other. Life cannot exist without death, hence death is not the enemy. How can death be the enemy of life if life cannot exist without it? It has to be the friend. It prepares the ground for life: it helps life, it provokes life, it challenges life.

Just think. If your body were going to live for eternity, you would not live at all, you would have an infinity to postpone everything. 'Why love today if there is tomorrow? And if tomorrow is infinite, then why bother? Why dance today? We will see tomorrow.' Just imagine. If your bodily life were going to be eternal, your postponement would become eternal.

You cannot postpone because you are not certain whether there is going to be any tomorrow or not. Nobody knows whether the next breath will come in or not, hence only foolish people postpone. The wise man lives, and the wise man lives herenow. He cannot afford postponement because he knows 'Only this moment is mine, only this very moment is mine. The next moment may be, may not be. How can I postpone? How can I say "tomorrow"?'

The foolish man postpones until tomorrow, the wise man lives now. The wise man knows no other time than now and no other space than here, and the foolish man goes into things which could have been postponed for eternity -- he lives them right now. If he is angry, he lives it right now. If he is loving, he says, 'We will see tomorrow.' All that is stupid he goes on living, and all that is luminous he goes on postponing. The wise man also postpones, but he only postpones stupid things.

Gurdjieff used to say to his disciples, 'When my grandfather died I was only nine years old. He called me close to his death-bed and whispered in my ear.' He had tremendous love for this small boy. He must have seen the potential of the boy. He whispered in the ears of the boy, 'I have nothing to give to you except a simple piece of advice, and I don't know whether you will be able to understand it right now or not. But remember it! Some day you may become capable enough, mature enough to understand it. Just remember it. And it is simple advice. If you want to do anything wrong, postpone it for twenty-four hours. And if you want to do something right, never postpone it even for a single moment. If you want to be angry, violent, aggressive, postpone it for twenty-four hours. If you want to be loving, sharing, do not postpone it even for a single moment. Just live it right now, immediately!'

And Gurdjieff used to say to his disciples, 'That simple advice transformed my whole life.' How can you be angry if you can postpone it for twenty-four hours? It is impossible. To be so calm and quiet as to postpone it for twenty-four hours is enough guarantee that you are not going to be angry. And who can be angry if he can postpone it for twenty-four hours? Twenty-four hours of contemplation, and the whole absurdity will be plain to you: the whole thing will look ridiculous.

And Gurdjieff was really transformed by this simple message. Sometimes very simple messages can transform you, but you have to live them.

Life exists because there is death. Death gives intensity to life. Death challenges life, it provokes you to live, and to live to the maximum, at the optimum, because -- who knows -- there may be no tomorrow. Death is always provoking you, goading you to live, and to live totally. Then death is not against life but a friend.

So is the case with all the polarities: the negative and the positive, love and hate, beauty and ugliness, day and night, summer and winter. And so is the case with man and woman. Man cannot be without the woman, and the woman cannot be without the man. They are part of one dialectical process. Between these two poles there is both attraction and repulsion, because attraction and repulsion cannot be separated. Hence you feel attracted towards the woman or towards the man and repulsed at the same time. A part of you wants to be with the woman, a part of you wants to be alone.

You are always hesitating. If you are with the woman or with the man, you start longing for the freedom to be on your own, to be alone. Suddenly you become very interested in being alone and free, and you don't know where this desire to be free is coming from. The woman or the man, the other, is provoking it. The moment you have left the other, this desire, this longing, this great longing to be alone will disappear. And then you are surprised, really surprised. When you are alone you simply feel lonely. You don't feel that joy that you had contemplated, you don't see any freedom; you simply see loneliness surrounding you. And your whole existence becomes cold, frozen, dark. Again the desire arises to be with the other. Now you hanker for love, for togetherness.

This is the problem between man and woman. They are attracted and repulsed together, simultaneously. They want to come to be together and they want to be separate and alone, on their own. Hence the constant conflict between man and woman.

Marriage is a love-hate affair, an attraction-repulsion affair. If the marriage lasts long, it can only last if there are mini-divorces happening every day -- only then can it last long. If the man and the woman have decided not to fight, then it is a plastic marriage. They will be together, they will manage to be together, but they will never be together in reality; they will never know those moments of unity. They are only pretending. They are being polite, but not true, not authentic.

Marriage is a kind of intimate enmity. It is an intimate enmity, it is a friendly fight, it is a war. Yes, between two wars there are peaceful moments too, and they are beautiful because of the two wars.

Couples go on fighting -- that's how they keep alive the flame of love. Once they fight, they go away from each other. When they are far away from each other, in their psychologies, they start hankering for the other, they start missing the other. Then they start seeking and groping for the other. Then they come close, and very close, because they have tasted something of loneliness. Now they want to be very close. Once they have tasted of closeness they want to be separate again.

So don't be worried about it. It is a fundamental phenomenon. You cannot escape it. The only way to escape is to have a pretend marriage, which is not a true marriage. 'Remain polite to each other.' It is a kind of contract, that 'I need you and you need me,' that 'I will scratch your back and you scratch my back' -- that's all -- 'because I need you and you need me. You are my security, I will be your security.' It is a legal contract but not marriage.

This is the second fundamental to be understood before you can enter into the sutras.

And the third and the most important thing: the third fundamental is that no man is only man and no woman is only woman. Man is both, woman is both; both are both. Man contains a woman within him, and so is the case with a woman: the woman contains a man within her. So it is not only a question of the outside man or outside woman, it is also an inner phenomenon, because the outer and the inner correspond. Just as I said 'as below, so above', I can say 'as outer, so inner'.

Your inner reality is also the same as your outer reality: they correspond, they balance. Now more complexity arises because each man has a woman within him, and he has to come to terms with her. It is not just a question of having a woman outside that you love; otherwise things would have been less complicated.

Whenever two persons are in love, there are really four persons -- in each bed there are four persons. Complexity you can understand. Whenever two persons make love, there are four persons making love. It is always group sex, because the man has a woman inside him, and the woman has a man inside her. And it is bound to be so because each is born out of the marriage of a man and a woman. Something of the father will be in you -- fifty percent; something of the mother will be in you -- fifty percent. To each person the father contributes and the mother contributes. You may be biologically a man -- that simply shows that physically you have the mechanism of the man -- but deep in your psyche you are neither man nor woman, you are both. That's why I say if we have to use one word for both man and woman...

Up to now we have been using 'man' -- that means it contains both. It is only because man has been very dominant in the past. But in the future the pendulum may swing to the other pole, and that will be far more true, because the word 'man' does not contain woman, the word 'woman' contains man. It will be better to use 'woman' as a general word for both.

And so is the case with 'he' and 'she'. 'She' contains 'he', but 'he' does not contain 'she'. It will be better to use 'she' for both, 'woman' for both. It.will be better to use 'she' for God than 'he'. But both contain each other. Because of this there is a possibility of homosexuality -- because of this fundamental duality inside. You may be a man on the outside, and you may become attuned to your inner woman inside. There is no problem in it. Your spirit remains free. Inside it can either become identified with the inner man or it can become identified with the inner woman.

If you are physically a man and you become identified with the woman inside, homosexuality will be the consequence. It can happen in many ways, it can happen for many reasons. So homosexuality is possible because of this inner duality.

And now science is even capable of changing your physical sex. That too is possible, because the Taoist finding has been found to be scientifically true, too. Now just by changing the hormones and your chemistry a little bit, the man can become a woman and the woman can become a man -- even physiologically. That simply shows that you are both. Even the difference in the body is only of emphasis.

And sometimes it happens of its own accord too. It has been found that a woman becomes a man or a man becomes a woman. The difference must not have been much -- may have been very very slight: fifty-one percent man, forty-nine percent woman; the balance is just a little more on the side of being a man.

It can change in the course of life -- new hormones, new food, new climate, new atmosphere, new emotions, illnesses, or anything, can change the balance and the man can become a woman or the woman can become a man. And now science knows that it can be done very easily.

There is every possibility that in future people will change their sex more often, because if you can live both the polarities in one life, then why not? If you can enjoy both visions, then why not? You will have more freedom. You have lived as a man for thirty-five years, and enough is enough. And you would like to see how it is from the other side, because there is no other way to know how it is from the other side than to be on that side.

My own observation of thousands of people has been this: that if a person is a man in this life, in the next life he is born as a woman, and vice versa. And the reason is simple: he becomes tired of being a man, or becomes tired of being a woman, and starts hankering deep down for the other pole. And, naturally, in the next life, because of this great desire to be the other, he is born as the other.

These are the three fundamentals. First: everything is interdependent. Second: life is polar and the polarities are not opposites but complementaries. And third: that each is double inside, no one is single.

In India we have the concept of ARDHANARISHWAR. That corresponds to the Taoist approach. Shiva has been sculpted, painted as both -- half man, half woman. Half of his body is that of a man and half of his body is that of a woman. When for the first time those statues were discovered by the West, the West laughed -- it looked so absurd. What is the point of it? Now they have understood what the point of it is. It is one of the most fundamental things of life.

So are you, just like Shiva, half-half.

These sutras are concerned with this inner polarity, and unless you transcend this inner polarity you will not attain to the One, you will remain two. Meditation is a way to transcend this polarity within you. Meditation takes you away from all dualisms.

In ordinary life you remain dual. And in the space of twenty-four hours you change many times from one pole to the other. Watch. You may be a man, but sometimes you are very feminine, very vulnerable. You may be a woman, but sometimes in the daytime you are very masculine. When the woman is masculine she becomes very very aggressive -- more aggressive than any man can ever be, because her aggressiveness is very fresh, unused, just like unused land is very fertile. And so is the case with man. If a man is tender, he is very tender -- more than the woman, because that is unused soil, that part of his being has not been used; it is fresh, very alive. So this strange phenomenon is observed again and again if you become a little watchful.

Woman is generally loving; man is not generally loving. Woman is only sometimes quarrelsome, but when she is, then she really is. Man is only sometimes loving, but when he is he really is. Those are the unused parts of their being. When they are used they have a freshness.

This inner polarity keeps you in a kind of anguish, conflict; without it you cannot exist. The One remains invisible -- that's why God is invisible. To become visible the One has to become two. You have to write with white chalk on a blackboard, only then can those words be seen.

To exist, one needs contrast. That is why in the daytime you cannot see stars, in the nighttime you can see -- the darkness of the night becomes the background. The stars are there as much as in the night -- they don't go anywhere, they can't go anywhere; they are where they are. They don't start coming in the night, they don't start hiding somewhere in the day. They are where they are, but in the day the contrast is missing. You cannot see them, they are invisible.

God is invisible. If he wants to become man and woman, he will have to become two, he will have to become matter and spirit, he will have to become body and soul, he will have to become this and that. Only the two are visible. The world consists of the 'two'. The world is dual. And the moment you can manage to make this duality disappear in oneness, you will become invisible. It has great significance, but it is a metaphor. It does not mean that you cannot see Lao Tzu or you cannot see me. You are seeing me already, but still you are not seeing me. That part has become invisible. The polarity has disappeared inside, the duality is no more there. Only the dual can be seen, the non-dual becomes unseen.

God has to become two, only then the game, the play, is possible. Ancient Indian scriptures say he felt very lonely. 'He' means God. He felt very lonely. He longed for the other, that's why he became two. He became man and woman, cow and bull, and so on and so forth. The whole existence is sexual. By 'sexual' I mean dual. The whole existence is sexual. Sooner or later science is going to discover that there are planets which are male and there are planets which are female. It has to be so. Ancient astrology says so, and I perfectly agree with it -- everything is dual. That's why the sun is represented as being male and the moon as

being female. It is not poetry, it is fact. Science may not yet have discovered it, but it has to be so. If everything is dual, then there cannot be any exceptions.

Your attraction for the woman or for the man keeps you in manifestation. Now you will be able to understand why the great mystics down the ages have been teaching you how to go beyond sex -- because unless you go beyond sex, you will not go into God. Unless you go beyond sex, you will never go beyond the two, you will remain tethered to the duality of the world. The 'world' means God manifest, and 'God' means the world disappearing into unmanifestation again. That too is a duality: manifestation, non-manifestation.

In Christian theology things are not so deep, they are very superficial. In Christian theology you have only creation. What about de-creation? How can there be creation without de-creation? In the Eastern theology they are both together: SRUSHTI means creation; PRALAYA means de-creation. There is a moment when God becomes manifest, and then there is a moment when God becomes unmanifest again -- all disappears into nothingness, zero follows, just like you, as I told you in the beginning.

You are with your beloved, you become tired, you want to meditate, you want to go to the Himalayas. God also becomes tired of the world -- naturally so. Then he wants to go into retirement. Then he disappears into oneness. Dissolution follows. All disappears. But again, how long can you sit in a Himalayan cave? Even God becomes tired of it. He starts seeking and searching and creating the other again.

And exactly so it happens in each individual soul. You live life, then you become tired, then you want to go beyond life. You have lived your body, and you are tired. Now you want to go beyond the body. And then you can understand my insistence, why I say don't be afraid of the world and don't escape from the world, because the world is the very place where renunciation happens. It is one of the poles. That's why I don't say escape from the woman or the man. If you escape you may remain interested. Don't escape. Live it through and through. Indulge in the world, and the very indulgence will become renunciation. Out of that very indulgence you will start feeling that now it is time to disappear into absolute aloneness. And if you are really tired, only then can you go into that absolute aloneness.

People are bound to misunderstand me.

In India I am one of the most misunderstood men. They think I am teaching people indulgence. I am teaching renunciation. They think I am teaching a worldly kind of sannyas. They don't understand. I am teaching REAL sannyas, because real sannyas arises only out of worldly experience. Real sannyas is not possible in a cave in the Himalayas. It will be unreal, imposed, and deep down you will remain worldly and you will continue to hanker and dream of the world.

Live in the world. Really live in it so you get tired, wearied, finished with it -- so much so that one day suddenly it loses all meaning for you, and the renunciation has happened.

To me, the real renunciation happens in the market-place and ONLY in the market-place.

Now the sutras.

> IN THE BODY IS THE ANIMA. THE ANIMA IS FEMININE (YIN), IT IS THE SUBSTANCE OF CONSCIOUSNESS.

In each being there is anima. 'Anima' means the feminine principle, the passive principle, the inactive principle, the woman, yin... IT IS THE SUBSTANCE OF CONSCIOUSNESS. It is not consciousness itself but the substance. Without it consciousness cannot exist. It is the very matter, it is the house in which consciousness lives. Without it consciousness cannot live. The woman... and remember by 'woman' I don't mean just woman, I mean the woman principle. And you have to remember that continuously, otherwise you will start feeling that these Taoist people seem to be against woman. They are not. They are not saying anything against or for, they are simply describing. And they are not saying anything for man or for woman, they are talking about the principles of womanhood and manhood.

> IN THE BODY IS THE ANIMA. THE ANIMA IS FEMININE... IT IS THE SUBSTANCE OF CONSCIOUSNESS.

That's why women remain too much attached to their bodies -- because of the feminine principle. Man is not so attached to his body, he is really careless about the body. If there is no woman around, the man becomes dirty, dusty. The room becomes unclean, as if he is not aware of all this. You can see whenever you enter a room whether the man lives alone or if there is a woman in the house. It is so simple. You can see whether the man is a bachelor or not just by seeing his room. The books have collected dust for months. He is not careful about the body, the material part of himself. But the woman is very careful, immensely careful, hence she stands so long before the mirror.

One day Mulla Nasrudin was catching flies. He caught a few, and he told his wife, 'I have found two female flies and two male flies.'

The woman said, 'This is surprising. How could you discover the sex of the flies?'

He said, 'Two were sitting on the mirror and two were reading the newspaper!'

It is very simple. The woman is immensely tethered to the body, to the substance, to the house. If man had been left alone, at the most there would have been tents but not houses. It is woman who has created the whole civilization, because without houses there would be no civilization, remember. Without houses there would be no cities, and civilization grows in cities. The very word 'civilization' comes from 'citizens', the people who live in the cities. Woman has created the whole civilization. Man would have remained a vagabond, a wanderer, a traveller, a hunter. He would have continued to rush from one place to another. You can see it in many ways. There are many manifestations of it.

The West is more male-oriented, hence you see so many Western tourists moving around the world. You don't see so many Eastern tourists. The East is very feminine.

The woman remains attached to property: the house, the car, the land, her ornaments, her clothes. This is because of the principle inside. She is the substance of consciousness. And remember, without a woman the spirit cannot soar high. Great poetry is born through man, but the cause is always the woman.

You don't come across great women poets. I have looked into the poetry that women write. They try hard, but nothing much happens. Madhuri writes great poetry, but it is not really poetry, Woman cannot write poetry; she can inspire poetry, that is true, and no great poetry arrives in the world without a woman somewhere in the background. She inspires: her presence, her love, her caring creates it. She need not write it, the man will write it. But she is the inspiration, the cause, a very subtle cause. No women are great painters; not that they don't paint -- particularly in the modern age they do everything that man has always been doing...

There is a great competition. They think they have to do all the things that man has been doing. They think it is because of these things that man has become important. The logic is fallacious. They will only become imitation men, they will lose their own soul, and they will always remain second-hand. In the world of men, to compete with men, they will remain secondary. They will never be primary.

That is not the way to compete. If you become like a man, you will never be as competent as a man -- how can you be? his male principle is behind him. You will become ugly, you will become rough, you will lose all softness. That's why the Lib. movement has been one of the most disastrous things that has happened to women. And the reason is not that their ideology is wrong, its implementation is wrong.

Woman is equal to man, but she is not the SAME as man, and she should not be. She should follow her own nature, she should listen to her own soul. She has a different vibe, she has a different function to fulfil in the world, a different destiny. If she follows man and imitates, she is lost. And the more she is lost, the more she will become uprooted from her being. The more she becomes false, plastic, synthetic, the more desperate she will be. That's why the Lib. women are very angry, constantly in a rage. The rage is that they are feeling frustrated. They are not as they want to be, they cannot be -- it is against nature; there is no need either.

IN THE BODY IS THE ANIMA. THE ANIMA IS FEMININE, the yin principle, IT IS THE SUBSTANCE OF CONSCIOUSNESS.

Meditate over the words 'substance of consciousness': the very foundation of consciousness. It is not consciousness itself but the house where consciousness lives.

BUT, BESIDES THIS, THERE IS THE ANIMUS IN WHICH THE SPIRIT SHELTERS.

Animus is the male principle, yang.

THE ANIMUS LIVES IN THE EYES: IT SEES, IT DREAMS.

The feminine principle lives in the body, it is very material. That's why women are always materialistic. Their considerations are very practical, they are very pragmatic.

Mulla Nasrudin was saying to me one day that he never quarrels with his wife.

I asked him, 'How do you manage it? It is almost impossible, or next to impossible.'

He said, 'We have managed it perfectly well for many years. On the first night we decided a single principle, and we have followed it. And the principle is: she decides about small things and I decide about big things.'

I asked, 'What do you mean by small things and big things?' He said, 'For example, what car to

purchase, what house to live in, what school the children have to be sent to, what food has to be eaten, what clothes have to be purchased -- all these small things she decides.'

And I said, 'What do you decide?'

He said, 'Whether God exists or not, whether there is a hell and heaven or not. All the great problems -- that is for me. And the principle has worked out perfectly well. She never interferes in the great things, I never interfere in the small things. I am master of my own world, she is master of her own world. We never overlap.'

The feminine principle is rooted in matter, rooted in the body. But man dreams.

Man is a dreamer. The male principle is the principle of dreaming. No woman can understand why people are so interested in going to the moon. It looks so foolish. For what? What are you going to get there -- some shopping? Better to go to MG Road than go to the moon. What will you be doing there? For what? And risking your life? No woman can understand why man wants to climb Everest. What are you going to get there? It looks so ridiculous. And all women deep inside know that all men are childish. 'Let them play, let them go and do their things.' She knows perfectly well that they are interested in foolish things: the football match, cricket -- all nonsense, it makes no sense. You throw the ball on that side and they throw the ball to your side, and this goes on and on. What is the point of it?

The woman is practical, down-to-earth. She is earthly. The male principle is like the sky, and the female principle is like the earth. Man dreams, plans, desires, longs for unknown things. Man is an adventurer, ready to risk his life for any dream that takes possession of him.

The man lives in the eyes and the woman lives in the ears, hence the desire in women to gossip. Such immense joy in gossiping... Just look at two women gossiping -- they look as if they are in such ecstasy.

I have heard...

Once there was a competition in China, a competition to decide who was the greatest liar in the country. And many people came and told many lies, but the man who won the prize was the man who said, 'I saw two women in a park sitting silently on one bench for half an hour.'

He won the first prize. It is impossible!

Because of the woman, the fall, the original sin happened. The snake must have tried on Adam first. But Adam is not the ears, he is the eyes; he must have seen the tricky snake, and he must have said, 'Keep to yourself. Don't bother me. I have my own dreams.' But the snake persuaded Eve. He must have gossiped with her. This was gossip: 'What are you doing? And here is the Tree of Knowledge. God has deceived you. If you eat the fruit of this tree you will become as immortal as God. If you eat the fruit of this tree you will know all that God knows. You will be omniscient, omnipotent, omnipresent.'

The woman naturally became curious -- such a practical thing. The snake persuaded her. The snake was the first salesman. Salesmen don't go to men. They only knock on the door when the man has gone to the office. The woman has to be persuaded. Only the woman has ears.

The ears are the passive part of your being, the receptive part. Something can enter through the ears. The eyes are the aggressive part. You cannot be aggressive with the ears, remember. But with the eyes you can be aggressive. You can look in such a way at a person as if your eyes were daggers. You can offend people with your eyes or you can love people with your eyes. You can reach people with your eyes or you can become unreachable. Somebody can look into your eyes so vacantly that he becomes unreachable. Somebody can look into you so absently that he is unreachable. Or somebody can look with such desire, such passion, such longing, such caring, that his eyes almost start caressing your body. The eyes are the aggressive parts. They can project, they can reach.

In India, the person who stares at women offensively is called LUCHCHA. And you will be surprised: the word LUCHCHA comes from LOCHAN. LOCHAN means eyes. He is raping with his eyes; his eyes can almost become his genital organs. Eyes are dangerous.

Ears are very innocent. They only take in. They are feminine.

THE ANIMUS LIVES IN THE EYES: IT SEES, IT DREAMS. BUT WHOEVER IS IN A DARK AND WITHDRAWN MOOD, AND CHAINED TO HIS BODILY FORM, IS FETTERED BY THE ANIMA.

But whenever you are in a withdrawn mood, in a mood of passivity, then you are chained to the body, and you are chained by the anima. It does not matter whether you are man or woman. If a woman is using her eyes and is trying to see rather than trying to listen, she becomes animus. If a man is trying to listen, he becomes anima. A disciple becomes anima -- has to become, because a disciple needs to become all ears and nothing else.

The Master is all eyes, and the disciple is all ears. The Master has to see and has to see the deepest in you. He has to penetrate your very core. And the disciple has to listen, to be attentive, to be available, to allow the Master to reach the very innermost core of his being.

The disciple becomes feminine. That's why women are the best disciples in the world. Man finds a little difficulty in becoming a disciple. Even if he becomes, he becomes a disciple reluctantly. He resists, he fights, he doubts, he creates many many ways to somehow escape. If he cannot, then helplessly he relaxes -- but helplessly. The woman jumps joyously. The greatest disciples have been women, and the proportion has always remained the same. If there are five disciples one will be a man, four will be women; that has been the proportion. It was so with Mahavir, it was so with Buddha, it is so with me. It has always been so.

Man thinks women are starry-eyed, hypnotically available, suggestible. These are a man's condemnations. He thinks that he himself cannot be hypnotized. Women are very very ready to be hypnotized, he thinks.

In a way he is right and in a way he is wrong too. If the woman comes to the snake, she will be converted by the snake. If the woman comes to a Buddha she will be converted by a Buddha. Yes, she is suggestible. It all depends to whom she comes. If a man listens to the snake, he will not be converted; he will be saved from the snake. But if he comes to listen to Buddha, he will not be converted there, either. Now he has missed his salvation.

THEREFORE THE CONCENTRATION OF THE ANIMUS IS BROUGHT ABOUT BY THE CIRCULATION OF THE LIGHT, AND IN THIS WAY THE SPIRIT IS MAINTAINED, THE ANIMA SUBJUGATED.

The light has to circulate in the eyes. The eyes are the most lighted part of your being. Taoists say your eyes are parallel to the sun. If you don't have eyes you cannot see light, and only the similar can see the similar. Your eyes are condensed light, that's why you can see light through the eyes. Your ears are condensed sound, that's why you can hear through the ears.

The anima in everybody, whether man or woman, has to be subjugated. Why? -- because it is the form, it is the body, it is matter. The spirit has to be the master, the spirit has to rise above the body. The spirit has to make the body follow it, not vice versa. So whether one is a man or a woman doesn't matter. The anima inside has to be made a follower of the animus because only the animus can search and seek, and if the woman is coming behind, the animus can go perfectly deeply into reality. If the poet knows that the woman is behind him, supporting him, his poetry can soar very high. If the man knows that the woman is always with him, he has great strength; he can go on any adventure. The moment he feels that the woman is not with him, his energy is out. Now he has only dreams; but they are impotent -- they have no more energy, they cannot be realized.

The realizing factor is the woman. The dreaming factor is the man.

In the search for God, or truth, the man has to lead and the woman has to follow. Inside you the animus has to become the master, and the anima has to become the disciple -- and, remember again, irrespective of whether you are man or woman.

THE METHOD USED BY THE ANCIENTS FOR ESCAPING FROM THE WORLD CONSISTED IN MELTING OUT COMPLETELY THE SLAG OF DARKNESS IN ORDER TO RETURN TO THE PURELY CREATIVE.

Woman is stagnant. Man is dynamic. That's why you see women looking so restful and men looking so restless. Even when you were a child, just a small child, a baby, the difference was there. The boy baby is very restless, is trying to grab this, grab that, trying to reach somewhere; he is a nuisance. And the girl baby is never a nuisance; she sits silently hugging her doll. She is also a doll. A tremendous restfulness... The principle of rest is woman and the principle of restlessness is man, hence the roundness and the beauty of woman and the constant feverish state of man.

But to grow you will need the restless principle in you, because growth means change. The woman is basically orthodox, the man is basically unconventional. The woman always supports the status quo, and the man is already ready to go for any stupid revolution. Anything changing, and he is for it. Whether it is changing for good or bad, that is not such an important thing -- 'Change is good.' The woman is always for the old, the established -- whether it is good or bad is not the question -- 'Because it has always been so, so it has to be so.'

Growth needs the principle of stasis in you to melt. The woman in you is frozen; it has to be melted so you can become a river. But the river also needs the support of the banks -- which are static, remember. If the river has no banks it will never reach the ocean. And if the river is frozen it will never reach the ocean.

So the river has to melt, become water, and still has to take the support of the banks, which are static. The perfect man is one who has used his dynamism as the river and who has used his stasis as the banks. This is the perfect balance. Then you have used your animus to grow, and you have used your anima to make your growth an established fact, not just a momentary phenomenon.

THIS IS NOTHING MORE THAN A REDUCTION OF THE ANIMA AND A COMPLETION OF THE ANIMUS.

But ordinarily, men, women -- everybody has become static. Even men are so orthodox. Christians, Hindus, Mohammedans, Jainas -- even men are so orthodox. They have fallen victim to their anima, their animus has been subjugated. It has to be released.

That's my whole effort here: to release your animus from the grip of the anima. Once the animus is released from the grip of your anima, then we can use the anima too; but not before. Hence my insistence on dynamic methods of meditation. Only once in a while do I suggest that people go to Zazen, Vipassana -- only when I see that their animus is flowing. Now they can use their anima.

Vipassana, Zazen are anima methods, feminine methods. Sufi dancing, Dynamic Meditation, Nataraj, they are animus methods. First you have to become a river, only then can your banks be used as supports.

AND THE CIRCULATION OF THE LIGHT IS THE MAGICAL MEANS OF REDUCING THE DARK, AND GAINING MASTERY OVER THE ANIMA. IF THIS METHOD IS FOLLOWED, PLENTY OF SEED-WATER WILL BE PRESENT OF ITSELF; THE SPIRIT-FIRE WILL BE IGNITED, AND THE THOUGHT-EARTH WILL SOLIDIFY AND CRYSTALLIZE. AND THUS THE HOLY FRUIT MATURES.

The holy fruit is neither male nor female. The holy fruit matures only in wholeness. When your anima and animus are supporting each other like the two wings of a bird, then eros is released, logos is released, intuition is released. Then you start flying into the sky and yet you remain rooted in the earth.

For a tree to go high in the sky it will need deep roots in the earth. The earth is anima, the sky is animus. And the higher the tree goes into the sky, the deeper it has to go into the earth -- in the same proportion.

THE ONE NATURE, WHEN IT DESCENDS INTO THE HOUSE OF THE CREATIVE, DIVIDES INTO ANIMUS AND ANIMA.

God is one, but when he becomes creative, he divides himself into two: animus and anima. Without it there is no possibility of manifestation. Without it there will be no dialectics. God divides himself into thesis and antithesis, because only through thesis and antithesis -- the challenge, the conflict, the struggle. And through the struggle, the friction, energy is created.

It is just like when you strike two stones and fire comes up. It is just like when you clap two hands and sound is created. Zen Masters say, 'Find the sound of one hand clapping.' What do they mean? They mean go beyond the two so you can find the One. But that One is the unmanifest God. That One is the very source from which we have come. And we can reach the source only when our two-ness has disappeared.

Now this two-ness has to be used in such a way that the thesis and antithesis become synthesis. That is the whole art of life, and that's what I am teaching you. My sannyasin has to be a synthesis of man and woman, of day and night, of world and renunciation, of matter and spirit, of earth and sky.

THE ANIMUS IS IN THE HEAVENLY HEART, in the third eye. IT IS OF THE NATURE OF LIGHT; IT IS THE POWER OF LIGHTNESS AND PURITY. IT IS THAT WHICH WE HAVE RECEIVED FROM THE GREAT EMPTINESS, the great sky, THAT WHICH IS IDENTICAL IN FORM WITH THE PRIMORDIAL BEGINNING. THE ANIMA PARTAKES OF THE NATURE OF THE DARK.

Hence the mystery of the woman. No man has ever been able to unravel the mystery. Only if one has gone beyond both, only if one has become a Buddha can one know the mystery of both man and woman. Otherwise no man has ever been able to plumb the depths of a woman; the woman remains mysterious, dark, a dark night. You cannot see clearly -- you can at most grope. You can never be logically clear about the woman. She never follows logic, her path is very zig-zag. She jumps to conclusions directly without ever going through the process. The man goes step by step through the process; he is methodical.

The woman is a poet in the sense that she is intuitive. She may not create poetry -- she is a poet without creating any poetry. Her life is her poetry. And it is as dark as poetry: mysterious, vague, ambiguous. Nothing is clear, nothing can ever be clear: the woman cannot be demystified. She remains always a question mark.

Man is clear like light. Hence man looks shallow, woman looks deep. Hence man seems to be

completely on the surface. You can know about him; if you know about him you can predict him. But you can never predict a woman; she remains unpredictable, hence the darkness. These are metaphors.

IT IS THE ENERGY OF THE HEAVY AND TURBID...

And the woman, the principle of the feminine, keeps you tethered to the earth; it is gravitation.

... IT IS BOUND TO THE BODILY FLESHLY HEART. THE ANIMUS LOVES LIFE. THE ANIMA SEEKS DEATH.

The woman is more like death. Don't feel offended, this is just a description. If the words 'anima' and 'animus', 'man' and 'woman' create some trouble in you, you can replace them with x and Y. But that is what THE SECRET OF THE GOLDEN FLOWER IS doing. These are just metaphors. To make them anthropomorphic helps them to be understood more clearly.

Man is interested in life, woman is interested in security. Man is interested in love, woman is interested in safety. Man is interested in adventure, woman is interested in comfort, convenience. Woman is death. By 'death' there is no condemnation meant or supposed, just that the quality of death is security. You are secure only when you are dead. You are secure only when you are not, then nothing can happen to you anymore.

But man wants to seek and search, to risk. That's why the husband goes on looking for other women, and the woman goes on watching the husband. She cannot conceive why he is still interested in other women -- 'I am here!' But the male principle is always interested in something new, in the sensational, the new thrill. And sometimes it happens that his own wife may be a beauty, and he may start fooling around with an ugly woman. Nobody can see the point of it -- what is happening. 'You have such a beautiful woman, and what are you doing?'

But you don't understand the male principle. The male principle is basically polygamous, and the feminine is monogamous. She wants to settle. She is more interested in marriage than in love. She is interested in love only to get married. And man gets married only because he is interested in love.

There is an ancient saying that the world would be immensely joyful if every man remained unmarried and every woman was married. But how can it be done? It is impossible.

THE ANIMUS LOVES LIFE. THE ANIMA SEEKS DEATH. ALL SENSUOUS DESIRES AND IMPULSES OF ANGER ARE EFFECTS OF THE ANIMA. BUT THE PUPIL UNDERSTANDS HOW TO DISTIL THE DARK ANIMA COMPLETELY SO THAT IT TRANSFORMS ITSELF INTO PURE LIGHT.

But the alchemy consists in understanding these two principles in each of you, man or woman; and in transforming the anima, the dark part in you, into the light part; in helping the dark part to move, in helping the dark part help the light part and not to fight with it.

If your anima can help your animus that is real marriage, the inner marriage. Then you start becoming integrated, then your light is no more shallow, it has the depth of darkness. And your darkness is no more dark, it has the light of lightness. Then anima and animus melt into each other. And when they melt utterly, the world has disappeared, you are again one. And to be one is to know God. To remain two is to remain in the world. And the secret, the experiment, has to happen within you, it has nothing to do with the outside world.

Inside you these two principles are constantly in fight. Call them life/death, darkness/light, man/woman, x/z -- whatsoever you will -- but these two principles are there, continuously in fight. And that is your anguish, your misery, your hell. Let them become friends. Let your energy circulate in them, not against each other, let them come closer to each other. Let there be an inner orgasm, an inner intercourse between the woman and the man. That's what in Tantra is called YUGA-NADDHA, the meeting of the man and woman within you. That is real Tantra. The meeting of the man and woman on the outside is just an introduction.

Sudha leads the Tantra Group. That is just an introduction. The real Tantra has yet to begin. She is just preparing you. The real Tantra Group will soon start when I see that now you are ready to go in and meet THERE with your inner woman and inner man. When I see your outer interest is no longer so strong as to keep you out, is no longer so binding on you -- the chain is broken -- then the real Tantra Group will start. I am waiting for the new commune to happen, because the new Tantra Group will need a totally different kind of climate, a totally different kind of atmosphere. This is the greatest experiment that a man can go through. And this experiment releases in you cosmic ecstasy, total orgasm.

The Secret of Secrets, Vol 1

Chapter #6
Chapter title: Born with Joy

16 August 1978 am in Buddha Hall

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The first question:

WHY IS IT SO DIFFICULT TO ENJOY?

Rani, it is difficult to enjoy because you will have to disappear. Joy is possible if you are not. You and joy cannot coexist: when joy is there you are absent, when you are there joy is absent. They are like light and darkness -- they can't exist together in the same place.

Hence, to enjoy is difficult; it is not easy because to die is difficult, to die is not easy. And only those who know how to die moment-to-moment know how to enjoy. The more capable you are of dying the deeper will be your joy. Intense will be the flame of it, and great will be the flowering of it.

It is also difficult to enjoy, Rani, because you have so many investments in remaining miserable. Unless you see it, you can go on trying to enjoy, but you will never enjoy. Those investments in misery have to be dropped. And from their very childhood everybody learns that misery pays. If you are miserable the parents are more loving. If you are ill the parents are more caring. If you are happy, healthy, nobody cares, you don't get attention. And attention is food for the ego. Without the attention the ego cannot live; it is its very breath. Just as the body needs oxygen, the ego needs attention.

Whenever you are healthy, happy, the parents don't pay any attention to you; there is no need. But when you are ill, miserable, crying, weeping, the whole family becomes attentive to your needs, as if you have created a kind of emergency. They drop all their work: the mother runs from the kitchen, the father drops his newspaper, and everybody is focused on you. It gives you great ego-fulfilment. And slowly slowly you learn the way of the ego: remain miserable and people will pay attention to you, remain miserable and they will sympathize with you. And whenever you are enjoying nobody sympathizes with you. That's why people pay so much respect to ascetic people. Somebody is fasting and people say, 'Look, what a great saint!' He is simply being miserable.

If you are feasting, nobody is going to sympathize with you, but fast, and people sympathize. If you are in love with a woman, who is going to sympathize with you? On the contrary, people will be jealous. You are a competitor. They wanted the same woman themselves. You are an enemy.

Renounce sex, become celibate, move to a cave, and people will come from faraway places to pay their respects: 'Here is a great ascetic!' And you are simply being miserable. But misery pays: misery can make you a MAHATMA. That has been the whole history of humanity: misery has always paid, you have respected miserable people. And if the misery is self-inflicted, of course, you gain more respect; it is voluntary.

Mahatma Gandhi became such a great name in the world because he was voluntarily miserable, inflicting misery upon himself How can you not be attentive to him? If he had been enjoying and living a total life, a whole and healthy life, you would have been jealous, you would have been antagonistic.

See these tricks and strategies of the mind and you will be able to drop them. Don't ask for attention,

otherwise you will remain miserable. Attention can only be given when you are miserable; that is part of a natural mechanism.

It happens in your body, too. If you have a headache, your attention moves to the head; you forget the whole body. If you have a pain in the leg, then the whole attention moves towards the leg, you forget the whole body; then the leg becomes very important. It is good that legs and heads and hands are not politicians, otherwise they would constantly be in pain, they would remain constantly in pain. It is good that they don't have any egos. If the leg had some kind of ego, then the leg would continuously create trouble, because only when there is trouble do you pay attention: you massage the leg, you take care of it.

This is the inner mechanism, too: attention goes to the part which is in pain. And this is the mechanism of the family, of the society, of the world at large. Once you have learned the trick it becomes unconscious, it becomes autonomous; you simply go on using the trick. The husband comes home and the wife immediately starts being miserable. This I have watched.

I used to stay in many families when I was travelling around this country. The wife is laughing and is happy, and suddenly the husband comes -- and I am watching -- and her face changes. Not that she is doing it, no; it is not needed to be done anymore, it is automatic. Seeing the husband coming, seeing the key move in the hole, suddenly an automatic change happens in her, her face becomes miserable because the husband will only pay attention to her if she is in misery, otherwise not.

This mechanism has to be made conscious. Watch out for it, otherwise it will destroy all possibilities of joy in life. It has destroyed -- millions of people live in misery and hell because they hanker for attention. It is stupid to hanker for attention; it does not give you anything, it only strengthens the ego, which is not you. It is not your essence, it is only your personality, your pseudo self. It goes on nourishing the pseudo self, and the essential self goes on starving.

The essential self need not have any attention. The essential self can live without any attention because it is not dependent on anybody else. And the essential self is capable of rejoicing in its aloneness. It does not even need the other, so what to say about attention? It does not even need the other. Its real bliss is inner, it does not come from the outside, it does not depend on any condition; it is unconditional. It is a spontaneous, inner, intrinsic phenomenon.

Watch and see how you are profiting from misery, and then you will know why it is so difficult to enjoy. Stop these investments in misery, arid the joy will flow again.

We are born with joy. Joy is our very being. It does not need anything to be joyous. One can simply be joyous sitting by oneself. Joy is natural, misery is unnatural. But misery is profitable, and joy is purposeless -- it will not bring you any profit.

So one has to decide. If you want to be joyous, you have to be a nobody. This is the decision. If you want to be joyous, you will have to be a nobody because you will not get any attention. On the contrary, people will feel jealous, people will be antagonistic to you, people will not like you. People will like you only if you are in misery, then they will sympathize. In sympathy your ego is fulfilled and their ego is fulfilled. Whenever they sympathize with somebody, they are higher and you are lower. They have the upper hand. They are enjoying the trip of sympathy.

Sympathy is violent. They are seeing the fact that you are miserable and they are not. They are in a position to sympathize, and you are in a position to be sympathized with. Their ego is fulfilled and your ego is fulfilled because 'Look,' you say to yourself, 'how important you are. Everybody is sympathizing with you.'

So ego fulfils from both sides. It is profitable. Nobody loses. When you are joyous, rejoicing, dancing, singing, just being happy for no reason at all, your ego will disappear because it will not get attention. And others will not feel good because you are not giving them an opportunity to fulfil their egos.

That's the reason why people were against Jesus and against Buddha, and why they are against me. They would like me also to be fasting, living under a tree like a beggar, then they would be very happy. They would come in thousands, they would worship me. But if I live in my own way -- and my way is the way of the feast, my way is the way of festivity -- then they are shocked. They are perfectly happy if somebody leaves the palace and becomes a beggar. They are perfectly happy -- they love the man. But if a beggar moves into the palace, they will all be against him. They will not like the idea at all.

Just watch. You also do such things.

If a man is Lying on a bed of thorns, immediately you prostrate yourself as if he were doing something great, as if he were bringing some bliss to humanity. He is just being a masochist, but you love, you respect him. Your respect seems to be morbid. Your respect seems to be ill, sick. And because of your respect he is

Lying there on the thorns: he wants your attention and this is the most simple way to get your attention and your respect. His ego is fulfilled. He is ready to lie down on those thorns and suffer.

This thing is happening on a smaller scale or a bigger scale everywhere. Beware of it; it is a very ancient trap. And then you can enjoy, there is nothing else but to enjoy. If you are ready to become a nobody, if you are not in need of others' attention, there is no problem at all. You can enjoy, small things you can enjoy. Very small things can give you the greatest joy possible.

Just see Jesus with his friends, eating, drinking... People could not tolerate it. They would have loved him if he had been an ascetic; but he was not.

One day he came into a town and Mary Magdalene came to see this man for the first time. And she fell in love with this man. This man was worth loving. How can you avoid it? How can you manage not to fall in love with such a man? She brought very precious perfume and poured it on Jesus' feet, and washed Jesus' feet with that precious perfume. And she was crying with joy. And Judas said to Jesus, 'This is wrong. You should have prevented the woman. The perfume was very precious. It could have been sold. It could have fed a few poor people in the town.'

Now with whom are you going to agree? -- with Judas or with Jesus? If you are honest you will agree with Judas. If you are honest with yourself you will agree with Judas. He seems to be the beginning of socialism, communism, Gandhism. He seems to be very logically right. He was the most intellectual disciple of Jesus, the only educated disciple of Jesus, and his logic is flawless.

But what did Jesus say? Jesus said something absurd. He said, 'You can feed the poor when I am gone. The poor will always be there, you need not worry. But while I am here, rejoice.'

Do you agree with Jesus? If you agree, you can be joyous. If you don't agree, you are going to remain miserable. 'But look!' your head will say, 'Judas seems to be right.' Jesus seems to be utterly absurd. What is he saying? 'The poor will always be there, but right now you are with the bridegroom. Enjoy! Celebrate! ' This is celebration.

Now if the people were against Jesus it seems to be absolutely fitting with our so-called intellect. Jesus says, 'I cannot prevent the woman because she is in such joy. I cannot destroy her joy. Look at her tears, look at her being. She is in such a festive mood. This is just symbolic. This pouring of the precious perfume on my feet is just symbolic that she is utterly happy. She is celebrating. I cannot stop anybody from celebrating.' Then, if you agree with Jesus, you can be joyous.

So it depends on you, Rani, whether you agree with Judas or you agree with Jesus.

The second question:

> YOU HAD NO MASTER. NO BUDDHA HAS A MASTER. SOMETIMES I THINK THAT CHOOSING A MASTER MEANS TO PREVENT ONE'S OWN ENLIGHTENMENT. I MEAN, THE NEED OF ONE'S OWN WAY, THE IMPOSSIBILITY OF GUIDANCE. PLEASE TELL ME WHAT YOU MEAN.

Andreas, I never asked anybody any such question. To ask the question is to search for guidance, is to seek for guidance. A question is always a need for an answer from somebody else. If you have questions to ask, you will have to choose a Master.

A Master is one who is ready to answer you. A disciple is one who is not only asking from curiosity but is ready to stake his whole being on his questioning, is ready to transform his life according to the answer given. If you really ask the question you have already become a disciple. That is the meaning of being a disciple: to ask.

Jesus says, 'Ask, and it shall be given to you. Knock, and the door shall be opened unto you. Seek, and ye shall find.'

'Ask, and it shall be given unto you...' Asking is the beginning of disciplehood. And unless you are a disciple, the Master will not take much note of you, because many come just as curiosity seekers -- out of curiosity but not really ready to inquire.

Inquiry needs commitment, inquiry needs involvement, inquiry is risky, dangerous. It is not only intellectual, it is existential. So if you really want to ask, remember, let me make you alert, you are already becoming a disciple. And if you think that to choose a Master is to prevent one's enlightenment, please don't ask questions.

And I was surprised, because Andreas has asked at least seven questions today. The largest number of questions is from him.

Secondly, you say, 'You had no Master.'

That is true, I had no Master. That does not mean that I was not a disciple. I accepted the whole existence as my Master. It needs more courage to accept the whole existence as your Master. If you cannot accept even a single man as your Master, how can you accept the whole existence as your Master -- the trees and rocks and the rivers and the clouds? If you cannot love a single human being, how can you love the whole? It is true I had no Master, but that does not mean that I was not a disciple. My disciplehood was a greater involvement than your disciplehood is. I trusted the clouds -- which is very difficult. I trusted the trees -- which is almost impossible. I trusted existence as such. If that is possible then you need not have any Master in particular, because then everything is your Master.

When a great Sufi mystic, Hassan, was dying, somebody asked, 'Hassan, who was your Master?'

He said, 'Now it is too late to ask. Time is short, I am dying.' But the inquirer asked, 'You can simply say the name. You are still alive, you are still breathing and talking, you can simply tell me the name.'

He said, 'It will be difficult because I had thousands of Masters. If I just relate their names it will take months and years. It is too late. But three Masters I will certainly tell you about.

'One was a thief. Once I got lost in the desert, and when I reached the village it was very late. Half the night was already gone; shops were closed, caravanserais were closed. There was not a single human being on the roads. I searched for somebody to inquire of. I found one man who was trying to make a hole in the wall of a house. I asked him where I could stay, and he said, "I am a thief, and you look like a Sufi mystic to me."' His robe, his aura. 'And the thief said, "Right now it will be very difficult to find any place to stay, but you can come to my home. You can stay with me -- if you can stay with a thief." '

Hassan said, 'I hesitated a little bit. Then I remembered. If the thief is not afraid of a Sufi, then why should the Sufi be afraid of a thief? In fact, he should be afraid of me. So I said, "Yes, I will come." And I went, and I stayed with the thief. And the man was so lovely, so beautiful, I stayed for one month! And each night he would say to me, "Now I am going to my work. You rest, you pray, you do your work." And when he would come back I would ask, "Could you get anything?" He said, "Not tonight. But tomorrow I will try again." And he was never in a state of hopelessness.

'For one month continuously he came empty-handed, but he was always happy. And he said, "I will try tomorrow. God willing, tomorrow it is going to happen. And you also pray for me. At least you can say to God, 'Help this poor man.'"

And then Hassan said, 'When I was meditating and meditating for years on end, nothing was happening, and many times the moment came when I was so desperate, so hopeless that I thought to stop all this nonsense. There is no God, and all this prayer is just madness, all this meditation is false -- and suddenly I would remember the thief who would say every night, "God willing, tomorrow it is going to happen."

'So I tried one day more. If the thief was so hopeful, with such hope and trust, I should try at least one day more. And many times it happened, but the thief and the memory of him helped me to wait one day more. And one day, it happened, it DID happen! I bowed down. I was thousands of miles away from the thief and his house, but I bowed down in his direction. He was my first Master.

'And my second Master was a dog. I was thirsty and I was going towards the river, and a dog came. He was also thirsty. He looked into the river, he saw another dog there -- his own image -- and became afraid. He barked and the other dog barked, too. But his thirst was so much that he would hesitate and go back. He would come again and look into the water and find the dog there. But the thirst was so much that he suddenly jumped into the water, and the image disappeared. He drank the water, he swam in the water -- it was a hot summer. And I was watching. I knew that a message had come to me from God. One has to jump in spite of all fears.

'When I was on the verge of jumping into the unknown, the same fear was there. I would go to the very edge, hesitate, and come back. And I would remember the dog. If the dog could manage, why not I? And then one day I jumped into the unknown. I disappeared and only the unknown was left behind. The dog was my second Master.

'And the third Master was a small child. I entered into a town and a small child was bringing a candle, a lit candle, hiding it in his hands and going to the mosque to put the candle there. Just joking, I asked the boy, "Have you lit the candle yourself?" He said, "Yes, sir." And I asked, jokingly, "Can you tell me from where the light came? There was a moment when the candle was unlit, then there was a moment when the candle was lit, can you show me the source from which the light came? And you have lit it, so you must have seen the light coming -- from where?" And the boy laughed and blew out the candle, and said, "Now you have seen the light going, where has it gone? You tell me!" And my ego was shattered, and my whole knowledge

was shattered. And that moment I felt my own stupidity. Since then I dropped all knowledgeability.'

Hassan talked about three Masters. And he said, 'There have been many, and no time is left for me to talk about them all.'

Yes, this is true, I had no Master because I had millions of Masters. I have learnt from every possible source.

If you can be that kind of disciple you need not have a Master. But remember, it is not that you do not have a Master. Either you choose one or you choose all, but in any case you have to be a disciple.

To be a disciple is a must on the path. What does it mean to be a disciple? It means to be able to learn, to be available to learn, to be vulnerable to existence. What actually happens when you choose a Master? You start learning how to learn. And with one Master, slowly slowly you get in tune, and slowly slowly you see the point that in the same way you can get in tune with the whole existence.

The Master is just a miniature of the whole. Coming closer to the Master you start becoming aware of the beatitude, of closeness, of love, of intimacy, of involvement, of commitment. And slowly slowly you see the point that if just being so close to one single person can be such a tremendous joy, how much more it will be when you are close to the whole. The Master is just the beginning, the Master is not the end. And the true Master is only a door -- through him you pass and go beyond. The true Master helps you to go beyond him.

You say, 'You had no Master. No Buddha has a Master. Sometimes I think that choosing a Master means to prevent one's own enlightenment.'

Enlightenment is simply enlightenment; it is neither mine nor yours. The ego is separate, the essence is not separate. To think in terms of your own enlightenment is to be caught in the net, in the trap of the ego again. You miss the whole point. If you think of 'your own' enlightenment, just as you think of your own car, your own house, your own wife, you are starting to think of enlightenment also as something that you will possess. You will not be there to possess it. You will be possessed by it.

And to surrender to a Master simply means an experiment in being possessed by somebody. You drop yourself and the other enters you and fills you. You learn surrender. It is just the ABE of surrender. But you cannot learn the xYz if you have not even learned the ABE of it. When you go to learn how to swim you don't go directly to the ocean, you don't go to deep waters, you learn in shallow water near the bank or you learn in a swimming pool.

The Master is like a swimming pool where you can learn how to swim. Once you have learned, all the oceans are yours, then you can go anywhere. Then this whole existence belongs to you. But you are no more there. In fact, it will be better to say you belong to the whole existence -- not that you possess enlightenment, enlightenment possesses you.

'Sometimes I think that choosing a Master means to prevent one's own enlightenment.'

You don't have a Master yet, so who has prevented you from becoming enlightened? Why are you not enlightened yet? Then those who don't have Masters must be enlightened. If choosing a Master prevents enlightenment, then those who don't have Masters must be enlightened. Choosing the Master does not prevent enlightenment. Getting caught by the Master and getting caught into the Master -- which prevents enlightenment -- these are two different things. That is why Buddha says, 'If you meet me on the way, kill me immediately.' And I say to you too: If you see me on the way, kill me immediately.

The Master is a ladder. You have to use it and you have to go beyond it. The Master is a boat. You have to use it, and when you have reached the other shore you have to leave it. You need not carry it on your head. If you carry it on your head you are stupid.

And you have not reached anywhere. You must be dreaming, because such stupid people never reach to the other shore.

Choosing the Master does not prevent enlightenment; but a moment comes when you have to go beyond the Master, then don't cling -- clinging to the Master will prevent you. But if there is a real Master he will not allow you to cling to him. That is the definition of a real Master. He teaches you to get involved, he teaches you to become committed, and one day he teaches you to become uncommitted again, to become uninvolved again. Then the Master is perfect.

The ordinary so-called masters just teach you one thing: how to become attached to them and then to remain attached to them. That's the definition of a pseudo master. Avoid the pseudo masters.

But to find a true Master is not going to prevent your enlightenment. You will not become enlightened without him. It is a paradoxical phenomenon. You have to choose the Master and you have to go beyond the Master. If you understand this paradox, my answer will be clear to you.

The third question:

I WANT TO CONQUER THE KINGDOM OF GOD. HOW TO DO IT?

God cannot be conquered. The very idea is foolish. You have to be conquered by God, you have to allow God to conquer you, and on the contrary you are saying, 'I want to conquer the kingdom of God.' This is the male ego, the aggressive mind: it always thinks in terms of conquering -- conquer nature, conquer God, conquer love. And you have destroyed everything that you have conquered. You have destroyed the beauty of nature, the ecology, the inner harmony of nature by your conquering it.

Even a man like Bertrand Russell writes a book called THE CONQUEST OF NATURE. But this is how the Western mind has been thinking continuously -- in terms of conquering. Either conquer this world or conquer that world, but you remain an Alexander.

This is not the way to approach love, this is not the way to pray. The very word 'conquering' is ugly. Surrendering, letting God conquer you, allowing him to enter you... Don't prevent him. You need not go in search of him, you need not become a soldier to conquer. That's the difference between a soldier and a sannyasin: the soldier wants to conquer, the sannyasin wants to be conquered.

There was a loud hammering on the door of heaven. St. Peter appeared and said, 'I say, that's a tremendous racket. Who is making all the fuss?'

The shabby man standing there said, 'I'm Paddy McGinnis and I'm strong with the IRA these thirty years.'

St. Peter said, 'I'm sorry, Mr. McGinnis, but we have no record of you. You can't come in.'

'And who is saying anything about coming in?' said Paddy. 'I'm here a-tellin' you, you've got fifteen minutes to evacuate the place!'

This is the meaning of conquering God and the kingdom of God.

Drop this whole mind. This mind won't allow you. This mind is irreverent. This mind is incapable of knowing what worship is, what prayer is. Be a little more aware, alert about what you are asking. Do you want to possess God in your hands? Do you want God to be in your bank balance? God is not a treasure to be put in the bank, and God is not a thing that you can hold in your fist. God is not a thing! God is not a property!

Remember not to use the words that you use in your ordinary ego trips; these words will mislead you. These words show your ambition. These words are political. These words are not religious. A religious person surrenders, he prays, he waits, he opens up his being. He trusts, he says to God, 'Thy kingdom come. Thy will be done.' He prays, 'Let me be destroyed utterly, completely, so there is no hindrance left. Let me be absolutely empty so you can come and fill me totally.'

The fourth question:

MY ORTHODOX CHRISTIAN PARENTS THINK THAT YOU ARE A DANGEROUS SOPHIST, AND SOME WICKED FORCE IS WORKING THROUGH YOU TO DESTROY RELIGION. WHY DO THEY THINK LIKE THAT?

It is nothing new. It has always been so. It has
d joy cang to do with Christians, this is so with Hindus, this is so with Buddhists, and this has always been so. They were thinking in the same way about Christ, too. These are the same people. They were thinking in the same way about Buddha, too, and these are the same people. Man is a very strange animal. The most strange thing about man is that he never learns; he goes on doing the same thing again and again.

Why did they crucify Jesus? What was wrong with this man? They thought him wicked, they thought him a representative of evil, a personification of the devil. They were angry. And, of course, the people who were interested in Jesus were younger people, because only young people can be interested in the new. The older generation has too much of an investment with the established, is too involved with the status quo. Do you think Jesus' followers were old people? He himself was young, and the people that surrounded him were young people. Parents were angry, very angry. Rabbis were angry, priests were angry, because he was bringing a revolution. If Jesus is right, then the whole established religion is wrong. If Jesus is right, then what about the priests? Jesus and the priests can't both be right -- either Jesus or the priests. The priests

became organized against this man. They had to kill him. And the older generation was with them, naturally. The mind always feels comfortable with the old because it is familiar, one is accustomed to it. The new always feels dangerous, one feels suspicious of it. And religion is always new. True religion is always new, true religion is always rebellious. Whenever there is a man like Jesus or Buddha, there is bound to be great trouble.

But Jesus is crucified, and then slowly slowly,Jesus' life becomes the foundation of a new, established religion. Once Christianity becomes an established religion supported by the state and supported by the elders and Christianity itself has its own priesthood, then there is no problem. Then if a man like me comes, problems arise.

You say, 'My orthodox Christian parents think that you are a dangerous sophist, and some wicked force is working through you to destroy religion.'

In a way they are true. What they call religion is not religion, and I am certainly in favour of destroying it. What I call religion they cannot understand; it is impossible for them to conceive. They have become too stereotyped in their thinking, their minds are too conditioned, fixed. They are no longer fluid, flexible, they are rigid. The older a person becomes the more rigid he becomes.

Let me tell you a few things that were said about Christians in the early days of Christianity, and then you will understand what your parents are saying about me.

Tacitus says, 'There is a group, hated for their abominations, called Christians.'

And Suetonius says, 'The Christians are a class of men given to a new and wicked superstition.'

And Celcius says, 'They worship to an extravagant degree this man who appeared recently. They are like frogs holding a symposium round a swamp, debating which of them is the most sinful.'

And Lucian says, 'The poor wretches have convinced themselves that they are going to be immortal and live for all time by worshipping that crucified sophist and living under his laws... They receive their doctrines by tradition, without any definite evidence.'

And Pliny the Younger says, 'It is their habit, on a fixed day, to assemble before daylight and recite by turns a form of words to Christ as a god. The contagion of this perverse and extravagant superstition has penetrated not only the cities but the villages and the country too. Yet it seems possible to stop it and set it right.'

These things were not said about me, these things were said about Christ. And similar things have been said about Buddha.

Hindus have created a beautiful story about Buddha. They say that he was an incarnation of God. They had to say it. Hindus are more polite and, of course, more cunning, more sophisticated, and they know how to play with words. Buddha was an incarnation of God, they say, but not a good incarnation.

But how can an incarnation of God be bad? They have a beautiful story to illustrate it. They say when God created the world he created hell and heaven and earth, the three worlds. Then millions of years passed and nobody went to hell; it remained empty. And the devil and all his disciples were very angry, and they were waiting and waiting and nobody would come. And every arrangement was ready: the fire was burning, and nobody was coming. Finally they had to go to God, and the devil said, 'This is nonsense. Why did you create hell if nobody is going to come there? And what are we doing there? -- just waiting and waiting! And how long do we have to wait? Not even a single soul has entered. The whole thing is pointless. Either send a few people so we become occupied... And we have rehearsed and we have trained ourselves and made ourselves so skillful that we are hankering... we have to do something! You are driving us mad! Either send a few people there, or drop the whole project!'

God said, 'You wait. Then I will have to come to the earth. I will be born as Gautam the Buddha, and I will mislead people and misguide people. Then they will start falling into hell automatically.'

Then God came as Gautam the Buddha, and he misguided people because hell needs people. And since Buddha misguided people, hell has been overcrowded.

Now, see the beauty of the story and the cunningness of it. Buddha is accepted as an incarnation of God, but it is just to send people to hell. So beware of Buddha, don't follow him; otherwise you will go to hell. Buddha was here to help the devil, to give him some occupation. Since then hell has been overcrowded, there is no space: people have to wait for years outside the gate.

This has always been so, and this is going to remain being so. Religion, whenever it comes fresh from the beyond, is very shattering to tradition. And the traditional people become afraid. Not that they are worried about religion being destroyed -- they are not religious at all, otherwise they would not be afraid of it -- their religion is only a social formality. They talk about God because it is convenient to talk about God.

They go to the church, too, because it makes things easier. The church functions as a lubricant. It is a Sunday religion. It is good, it keeps you in good company, and everybody knows that you are religious. That helps in many ways.

The church is no more than a Rotary Club or a Lions' Club. If you are a Rotarian, it helps you. People know that you must be good if you belong to the Rotary Club. And in the Rotary Club you become acquainted with all the topmost people of the town. Friendship arises: it helps in your business, in your day-to-day life. The church is nothing but a kind of religious club: it is convenient. Nobody is sincerely there, people are just showing respect to Christ, paying service -- but that service is lip service. They don't bother a bit about Christ, Christianity, and all his teachings.

Who bothers about Christ's teachings? Who follows them? If you had followed Christ the world would have been totally different: there would not have been any wars. And half of the world is Christian. If Christians really follow Jesus... Jesus says, 'Love your enemies,' and Christians go on bombing the enemy. It is Christians who bombed Japan, who used the first atomic bomb. Now think of Jesus watching from his place -- what will be happening to him? Christians dropping atom bombs? And he has said to these people, 'Love your enemy as yourself.'

Who has followed Jesus? There is no question of following. People just go to the church. It is a good feeling to go to the church, to remain religious.

I have heard...

The airplane was going through some especially turbulent weather, but the pilot knew he had everything under control. He tried to calm the passengers with soothing words spoken over the loudspeaker system. He also asked the stewardesses to reassure the people that everything would be all right.

One very religious little old lady, however, would not be comforted. The stewardess told her how capable the pilot was and how reliable the plane's technology was, but the woman was still sure she'd never see the ground again.

At a loss, the stewardess finally called on the highest court of appeal, 'Just trust in providence,' she said soothingly.

The little old lady's eyes opened even wider, 'Is it as bad as that?' she asked.

A religious old lady... But to really think of God means that death is certain. 'Is it as bad as that?'

People have double faces. Their original face is not even known to themselves. People have split personalities. Your parents will be thinking they are Christian and religious. They are neither Christian nor religious. If they are really religious, they will understand me because whatsoever I am saying is the same -- exactly the same, precisely the same. My language may be different from Jesus' -- it has to be, twenty centuries have passed -- but what I am doing is exactly the same work, the continuity of the same work.

But I can understand their problem, too. They are losing their hold on you, and they are afraid.

Just the other night I was reading an article. In Germany parents have formed a certain society to prevent young people from going into new religions, particularly Eastern mystic experiences. In America they are creating a lot of trouble for the young people, too.

You will be surprised that parents are hiring kidnappers. Young people are being kidnapped by their own parents and then they are being given to psychologists. Certain psychologists are trying to deprogramme them, they are called deprogrammers. They think the young people have been conditioned.

For example, if you really become too involved with me, and your parents become very afraid, and you don't want to go back to your country, you can be kidnapped. Your own parents can do it. 'For your own sake, because you have fallen in the trap of a devil, of some evil force.' And it looks to them...'What are you doing with orange clothes and a beard and long hair and the mala? And who is this man... very evil-looking? And what is wrong with wearing a cross? having a picture of Jesus? What are you doing there?' And if they come and see the Dynamic Meditation, Kundalini, they will go crazy. They will become very concerned.

Yes, you can be kidnapped, and then you can be forced into what they call deprogramming to uncondition you. They think you have been hypnotized, so you have to be dehypnotized. So they will teach you Christianity and the Christian catechism again. And they will force you day in, day out, for months, so that you can again become a Christian, and you can again say, 'Yes I believe in God and the Son and the Holy Ghost,' and then they are at ease. When you believe in the Holy Ghost, then all is okay. And when you start reading the Bible again, all is okay. 'Now you have come back, you have become religious.' When you start making atom bombs again, you are really Christian, Catholic. When you go to the army and they cut your long hair and make you a soldier, then you are a perfect Christian, a Catholic. When you start a cut-throat competition in the world for money, for power, for prestige, when you start destroying others so

that you can reach higher and higher for worldly possessions, you are perfect, you are a religious person.

Even politicians are thought to be religious persons because they go to the church, they listen to the sermon of the priest. Politicians are 'religious', and my sannyasins are 'not religious'!

You will have to understand it. You will have to be very very patient with your parents. You will have to be very kind, too. They need compassion. They are encaged in a certain ideology and they cannot look outside it. They are incapable of feeling anything new, of being anything new. They are incapable of understanding, they have become too rigid. Their whole ideology has become a settled phenomenon, and they are afraid. If they see you happy, they can only think you have gone mad, because they have lived an unhappy life and a very religious life.

And they know religious people are unhappy people -- sad, with long faces. They cannot believe that you can be religious and dancing, and you can be religious and laughing, and you can be religious and yet happy. Then what about all their saints? Were they fools? They lived with long faces the whole of their lives. They carried their life as a burden, as if a mountain were being carried on their head, and you are so lightfooted, so weightless, with no burden, with no seriousness around you. You are such a laughter, how can they believe you are religious? The only thing possible is that you have been hypnotized. How can you be so happy in such an unhappy world? It is not possible. You must be living in a kind of illusion. Hence they say, 'This man is an evil force, he has hypnotized you. The laughter that you are going through is false, the joy that you are experiencing is false. Our misery is right and true, and your joy is false.'

When they will be able to make you miserable again they will be at ease. Their son has come back home, or their daughter has come back home.

You will have to be understanding. They cannot understand me, they cannot understand you, but they are your parents and you owe something to them. Be loving to them. Don't be antagonistic. Don't resent them. Don't start arguing and fighting with them because that will make them more convinced that they are right and you are wrong. Be more loving. Nobody has loved them; they have lived in a false world where all is pretension. Nobody has loved them. If you love them, it will be more convincing than logic.

Listen to them. Don't start arguing. Listen patiently. Nobody has ever listened to them. That's why psychoanalysis has become so important in the world. Psychoanalysis is nothing but just finding a patient listener, the psychoanalyst, to whom you can talk to your heart's content, and say whatsoever you want -- sense, nonsense, whatsoever you want.

People are feeling suffocated, boiling, within. They want to say something but nobody is there to hear. The world has turned deaf. The man cannot talk to his woman, because the moment you talk conflict starts. You say something, she understands something else. The woman cannot talk to the man because talking is always risky. It is better to keep quiet and to remain silent. At least it gives you a feeling of peace, that all is quiet. Say a single word, and the argument starts. Sooner or later people learn that it is better to remain silent, not to say anything.

Nobody has listened to them. Just see the misery of the fact that they have to go and find a person to listen... But they have to pay for it, and the costs are really very high. Psychoanalysis is one of the highly paying professions. It is a Jewish concern and Jews know how to do business. Freud founded the greatest empire, and his followers are just looting, just enjoying. And what are they doing? They simply listen. No other help is needed. If you listen to the person for months together, years together, he loses steam. And once he has thrown his steam out he feels calm and quiet. And he thinks this is because of psychoanalysis.

In older societies, more primitive societies, this is not needed because people are very willing to listen. Go to an Indian village -- people are very willing to listen. They have enough time to listen, nobody is in a hurry. People are sitting and talking and listening to each other. You cannot convince Indian villagers that there is any need for psychoanalysis, they are psychoanalyzing each other already; they need not pay for it.

But in a highly sophisticated, cultured, civilized society, people are in such a hurry that nobody is available to talk to anybody else. Parents never see their children, or even if they see them, then just polite words: 'Hello, how are you?' and they are gone. Or a pat on the head which is almost mechanical, or a hug which is false, or even a kiss which is just an empty gesture. But nobody talks, nobody faces the other.

There is no friendship, no love. Parents live in one world, the children live in another. Parents are so suffocated by their own misery, helplessness, turmoil, that they have to drown themselves in alcohol. Children are getting drowned in drugs. And the strange thing is that the people who drown themselves in alcohol are very much against drugs. And they are doing the same thing; it is not different, it is the same thing. Somehow to drown oneself, to forget all about oneself and the world and the problems... Even children have so many problems because we teach them competition, ambition. We send them to the school

and the competition starts: 'You have to be first. You have to bring an A grade.' Now you have made them anxious. They are continuously in turmoil, anxiety: whether they will be able to make it or not.

Small children have ulcers. Young people are having heart attacks. Young people are going mad, committing suicide -- this has not happened ever before -- or if you don't want to commit suicide, you don't want to go mad, you don't want to have ulcers, cancer, heart attacks, then drown yourself in drugs. But then the state is against you, then the society is against you, and you feel guilty. You are doing something illegal, you are a criminal; they will throw you into gaol.

The only possibility of getting out of this whole nonsense is to find a new space in your being through prayer, through meditation; to find your original source of life and energy. And that's what you are doing here with me. If you really go into meditation you will not need alcohol, you will not need drugs. If you really go into meditation, your life will be a life of love, of sharing, of joy -- non-competitive, non-ambitious. You will not become a politician, you will live as a nobody. You will not suffer from an inferiority complex because you will not compare yourself with anybody else. And you will live in great gratitude because your life will have joy. You will not be attached to misery because you will not have any investment in misery. If you don't have any ego, you need not have any investment in misery. Then you can feast and your life can be a festival. That's what I am teaching

And to me this is religion: to make life a feast, a festival; to transform energy in such a way that you become a celebration.

But your parents will find it difficult. Help them to understand. Be loving. Listen patiently to their arguments, and don't argue, rather, love. Just show by your being, by your integrity, by your patience, by your caring about them that you are moving on the right path. It is up to you: if you can prove by your love that you are moving on the right path, only then will they think that the man you are with is not evil. If you argue and fight and become antagonistic -- which seems to be very natural, because they will be antagonistic and in a fighting mood, and the natural reaction is to be the same: tit for tat -- if you do that, then you will be proving that your Master is evil and you will be proving that you have moved on a wrong path.

What I am going to be proved to be in the world depends on

The last question:

CAN'T SEX BE TRANSCENDED WITHOUT GOING INTO IT?

Then what is the need to transcend it?

The need of transcendence arises only because you are in it. You are born in it, you are born out of it. You are a sexual phenomenon.

Except for Jesus, nobody has been born of a virgin. And Christians insist too much on the theory that Mary was a virgin so that they can condemn sex. If Jesus is also born of sex, then it will be difficult to condemn sex. In fact, Jesus was born out of sex as much as anybody else.

The body has to be constituted from male and female energy, otherwise the body cannot be constituted. To say that Mary was virgin is to say that you have electricity in your house with only one pole: positive or negative. That will be just as nonsensical. Electricity needs to have both poles, positive and negative. Without those two poles electricity cannot exist, cannot come into existence -- not even in Jesus' house; the electricity will need two poles. The electricity does not care who you are -- even in my house it needs two poles.

You can ask Haridas. He tries, the whole day he tries, continuously working to make electricity virgin. But up to now he has not succeeded. But later on you can write stories about me that in Osho's house the electricity had only one pole. These stories are always created later on, because you have to prove that your Master was exceptional.

Jainas say that Mahavir never perspired. Now, what kind of foolishness...? He missed the joy of perspiring in the sun. And he lived naked and moved naked. In fact, he must have perspired more than anybody else. If you say I don't perspire it may be right because I live in an air-conditioned room, but Mahavir, moving naked, never perspired? Something seems to be suspicious, fishy. He must have been stinking. To hide the fact you have to cover it and say that he never perspired, so the whole root is cut.

He never defecated, never urinated. How can you think of Mahavir pissing? That does not look right at all.

These stories are created. These stories simply prove that the followers are stupid. They don't say anything about Mahavir or Christ or Mohammed, they simply prove that the followers that came in their wake are neurotic.

Jesus was born out of two sexes just as everybody else is.

You come out of sex, each cell of your body is a sexual cell. Each cell of your body has two poles: the feminine and the masculine, yin and yang.

You ask me, 'Can't sex be transcended without going into it?'

The only possibility is not to be born. Once you are born you are already a sexual being. Whether you make love to a woman or man doesn't matter. You can be a celibate, but to be a celibate does not mean to go beyond sexuality. Sexuality has already penetrated. The moment you were in the womb of your mother you became a sexual being. There is no way to avoid it. So all that you can do is repress it. You will become unnatural, and your whole life will be a perverted life. Repression is possible, but transcendence is not possible in the way you are asking about.

I have heard...

Ellen and Dolph had been married thirty years and never missed a night of connubial bliss. One day Ellen visited her doctor and was told that she must have complete rest and quiet for six months or she would not live.

Ellen and Dolph decided they should stay completely apart during this period. She moved into an upstairs bedroom and he remained downstairs.

After three months of complete abstinence and solitude, his will-power collapsed, and Dolph started for her bedroom. As he started to climb the stairs, he saw her coming down.

'Dear,' she said, 'I was just coming down to die.'

'I'm glad, honey,' he said, 'because I was just going up to kill you.'

Don't be mad, let things be simple. There is no need to kill or die. Repression will make things very complicated in your life; you will become split, schizophrenic -- just celibate on the surface, and deep down just the opposite of it.

Transcendence means the disappearance of the need for the other, the disappearance of the desire to get lost into a woman or into a man. And this is possible only if you have understood. And understanding comes only through experience. So I don't say drop out of your relationships, rather, become more meditative in your relationships.

Making love, let it be a meditation too. And you will be surprised: if while making love you also move in a meditative state you will have great insights into what is happening, and the whole urge called sex will become conscious. And once it has become conscious it can disappear.

And it disappears on its own; you need not cultivate, you need not practise anything for it. When it goes on its own it is beautiful. Yes, sex disappears -- one transcends it -- but not by fighting it.

This is true, and because of this truth much misunderstanding has happened in the world. Sex disappeared in Buddha's life, sex disappeared in Christ's life. People have seen sex disappearing, and people have seen that when sex disappears there is great splendour. Something of the sky dances on the earth. The beyond reaches to the earth. The mundane becomes suffused with the sacred. And because people have seen these things, great desire has arisen in them too to transcend sex. But then the whole thing goes wrong: they start fighting with it.

It is a secret science, and if you don't move rightly, everything will go wrong.

A man is told by a friend that he should pick a wife who is 'an economist in the kitchen, a lady in the parlour, and a prostitute in bed'.

They meet sometime after the wedding and the friend asks if he is satisfied with his choice.

'Well,' says the newly-wed, 'I did what you said, but I guess I made a mistake somewhere. The woman I married turned out to be a prostitute in the parlour, a lady in the kitchen, and an economist in bed!'

Just a little mismanagement, just a thing here and a thing there misplaced, and everything goes wrong.

Transcendence is never through repression, transcendence is through understanding, transcendence is through awareness.

Just the other night I was giving sannyas to a psychoanalyst -- a beautiful man. I have given him the name: Anand Veetkam. It means bliss beyond sex. And to him I said that if you become meditative while making love you will come to know a few immensely significant things.

The first and the most significant thing is that when you are going into a deep orgasm, when the climax is happening, there is great joy because in that moment sex disappears. Sex brings you to the orgasmic state,

and once its purpose is fulfilled, sex disappears. In the orgasmic state there is no sexuality left in you. You are simply throbbing and there is no desire. You are utterly herenow, there is no future, no fantasy, no imagination, nothing. And when the orgasm happens, the man is alone -- the woman may be there but he is not aware of the woman. And the woman is alone -- the man is there but she is not aware of the mall.

Orgasm is individual: it is happening inside the man, it is happening inside the woman. The other has triggered it, but then the function of the other is finished; you are no more interested in the other. In deep orgasm you are simply inside yourself. There is no sex in it, hence the bliss. And after a good orgasm, for hours you will feel very very blissful. And for hours you will not think of sex again. The desire has left you. What has happened?

If you are feeling blissful, the desire cannot be there. If the desire is there, bliss cannot be there. Desire and bliss are never together.

And if you meditate deeply while making love, you will become aware that time disappears. At the peak there is no time, suddenly you are herenow. Only then do you know the meaning of here and now, otherwise you are in the past or in the future. And when time disappears, mind disappears, because mind is another aspect of time, another name for time. Mind is past plus future. When there is no time there is no mind. Just think: no mind, no time, no sexual desire -- and there is great bliss.

But people miss it because they are not alert about it. People go into love-making unconsciously, mechanically. Go consciously, mindfully, remembering what is happening, watching, remaining a witness, and that will release understanding in you. That will release awareness in you. And awareness is transcendence. Awareness is freedom.

The Secret of Secrets, Vol 1

Chapter #7
Chapter title: Turning the Key

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MASTER LU-TSU SAID: WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH, OF THE LIGHT AND THE DARK, ARE CRYSTALLIZED. WHEN ONE BEGINS TO APPLY THIS MAGIC IT IS AS IF, IN THE MIDDLE OF BEING, THERE WERE NON-BEING. WHEN IN THE COURSE OF TIME THE WORK IS COMPLETED, AND BEYOND THE BODY THERE IS A BODY, IT IS AS IF, IN THE MIDDLE OF NON-BEING, THERE WERE BEING. ONLY AFTER CONCENTRATED WORK OF A HUNDRED DAYS WILL THE LIGHT BE GENUINE, THEN ONLY WILL IT BECOME SPIRIT-FIRE. AFTER A HUNDRED DAYS THERE DEVELOPS BY ITSELF IN THE MIDST OF THE LIGHT A POINT OF THE TRUE LIGHT-POLE. THEN SUDDENLY THERE DEVELOPS THE SEED-PEARL. IT IS AS IF A MAN AND WOMAN EMBRACED AND A CONCEPTION TOOK PLACE. THEN ONE MUST BE QUITE STILL AND WAIT.
IN THE MIDST OF THE PRIMAL TRANSFORMATION, THE RADIANCE OF THE LIGHT IS THE DETERMINING THING. IN THE PHYSICAL WORLD IT IS THE SUN; IN MAN, THE EYE. THIS ENERGY IS DIRECTED OUTWARD (FLOWS DOWNWARD). THEREFORE THE WAY OF THE GOLDEN FLOWER DEPENDS WHOLLY ON THE BACKWARD-FLOWING METHOD.
THE CIRCULATION OF THE LIGHT IS NOT ONLY A FANTASY.
BY CONCENTRATING THE THOUGHTS, ONE CAN FLY; BY CONCENTRATING THE DESIRES, ONE FALLS. WHEN A PUPIL TAKES LITTLE CARE OF HIS THOUGHTS AND MUCH CARE OF HIS DESIRES, HE GETS INTO THE PATH OF SUBMERSION. ONLY THROUGH CONTEMPLATION AND QUIETNESS

A GREAT MASTER was asked, What is the Buddha? 'Mind is the Buddha,' he answered.
When after many years he was asked the same question again by the same disciple, he said, 'No Buddha, no mind.'
'Then why did you say before, "Mind is the Buddha"?'
'To stop the baby crying! Once the baby stops crying, I say, "No mind, no Buddha!" '

Philosophy is just a toy, a toy to stop the baby crying, and so is theology.

Religion really consists of experience, experimentation; it has nothing to do with speculation. In its essential nature it is the science of the inner; it is as scientific as any other science. The difference between religion and science is not of their methodology but only of their object.

Science looks at the objective world where our energy is flowing, where our light is flowing. Religion searches into the subjective where our light is not flowing but can be turned to flow. Hence science is easier than religion. Never for a single moment think that religion is simpler than science. It is a higher science, how can it be simpler than science? It is a superior science.

First the light has to flow inwards, then it falls on your being, and then your being is revealed and you can enter into your being. And to enter into one's own being is to enter into the kingdom of God. There, you are not and God is: you exist only in the shadow. When the light flows outward you exist -- but only in the shadow. You exist because you remain unaware of your real self. Your real self is the supreme self. Your real self is a 'Self' with a capital S. It has nothing to do with you, it is the self of all. But for that, a great transformation has to take place.

Nature has prepared you for the outward flow. Nature's function is finished. With man, nature has reached to its climax, now nothing else is going to happen naturally unless man makes a decision to go further than nature. Nature has brought you to the point where you are capable of standing on your own. Man is no longer a child, man has become adult. Now nature will no longer parent you; there is no need.

Natural evolution has stopped at man. This is a fact. Even scientists are becoming more and more aware of it: that for thousands of years nothing has happened to man, man has remained the same -- as if nature's work is done. Now man has to take the course of further growth into his own hands. That's what religion is.

Religion means: man starts standing on his own feet, becomes responsible for his own being, starts looking and searching and inquiring into what is the case -- Who am I? And this should not only be curiosity.

Philosophy is out.of curiosity. Religion is a very sincere, authentic search; it is inquiry. And there is a great difference between curiosity and inquiry. Curiosity is childish, just a little itching in the head. You would like to scratch and then you feel satisfied. Philosophy is that scratching; religion is a life-and-death matter. In philosophy you never become involved, you remain aloof. You play with the toys, but it is not a question of life and death. You accumulate knowledge, but you never practise it.
I have heard...

Once upon a time there lived an eminent Confucian scholar. He was a gentleman of nearly eighty, and was said to have no equal in learning and understanding.

Then a rumour arose that far away a new doctrine had sprung up that was even deeper than his knowledge. The old gentleman found this intolerable and decided that the issue had to be settled one way or the other.

In spite of his age he set out on the long journey. After months of hardship on the road, he arrived at his destination, introduced himself and told the purpose of his visit.

His host, who was a Master of the new Zen school, merely quoted, 'To avoid doing evil, to do as much good as possible, this is the teaching of all the Buddhas.'

On hearing this, the Confucian gentleman flared up: 'I have come here in spite of the dangers and hazards of such a long and rough journey and in spite of my advanced age. And you just quote a little jingle that every three-year-old child knows by heart! Are you mocking me?'

But the Zen Master replied, 'I am not mocking you, sir. Please consider that though it is true that every three-year-old child knows this verse, yet even a man of eighty fails to live up to it!'

Religion is not a question of knowing but of living up to it. Religion is life, and unless you live it, you will not know anything about what it is. And to live religion one has to drop all philosophizing and one has to start experimenting. One has to become a lab. The scientist's lab is outside; the religious person's lab is his own being -- his own body, his own soul, his own mind. The scientist has to concentrate on the object on

which he is experimenting, his work has to be done with open eyes. The work of religion has to be done with closed eyes; one has to concentrate upon oneself.

And the complexity is great, because in the world of religion the experimenter and the experimented upon are the same. Hence the complexity, hence the strangeness, hence the incomprehensibility, hence the illogicality. The knower and the known are the same in the world of religion. In the world of science the knower is separate, the known is separate; things are clear-cut, demarcated. But in religion everything merges, melts into everything else -- even the knower cannot remain separate. Religion does not give you knowledge separate from the knower, it does not give you experience separate from the knower, but as the very essence of the knower.

To be a religious seeker one has to drop all philosophizing. One has to drop all a PRIORI knowledge, because all a PRIORI knowledge is a hindrance; it stops your inquiry. Inquiry becomes dishonest -- from the very beginning it becomes poisoned. How can you inquire if you have already concluded? To be a Christian and to be religious is impossible, or to be a Hindu and to be religious is impossible. How can you be religious if you are a Hindu? Being a Hindu means that you have already concluded, you have decided what truth is. Now what is the point of inquiry? What are you going to inquire into? All that you will be doing is finding support, arguments, for what you have already concluded. And your conclusion may be wrong -- nobody knows -- because your conclusion is not yours, it has been handed to you by the society.

Society is very interested in giving you conclusions, society is not interested in giving you consciousness so that you can conclude on your own. Before you become conscious, before any inquiry starts, society stuffs you with all kinds of conclusions to STOP the inquiry, because the inquirer is dangerous to society. The non-inquirer is convenient, the non-inquirer is obedient. He simply takes the orders, the commands, and follows them. He is conformist, he is conventional. Once you have stuffed somebody's mind a bit with a belief, you have drugged him. Belief is a drug. He starts believing, he goes on believing. Slowly slowly he starts thinking that his belief is his experience.

Belief is a system of hypnosis. You go on suggesting to the child, 'You are a Hindu, you are a Hindu', you take him to the temple, you lead him through religious, so-called religious, rituals, ceremonies, and by and by he becomes conditioned to the idea that he is a Hindu, that all that is Hindu is right and all that is non-Hindu is wrong.

And the same is being done in every kind of society. You have drugged the child. His very source of consciousness has been poisoned. And if you believe something, it starts appearing to be true. If you start believing something, you will find all kinds of supports for it, all kinds of arguments to help it. Your ego becomes involved. It is not only a question of truth, deep down it is the question, 'Who is right, me or you? How can I be wrong -- I have to be right.' So you choose all that supports you; and life is so complex, you can find all kinds of things in life -- whatsoever you choose, whatsoever you decide. If you are a pessimist, you will find all kinds of arguments in life which support pessimism. If you are an optimist, there are all kinds of arguments available to you.

Life is dual, life is paradoxical, life is multi-dimensional. Hence so many kinds of philosophies, 'isms', theologies exist in the world. And every theology lives confined by its own conclusions and feels perfectly right.

It is only in this age that the believers and finding a little difficulty. And this is a great blessing because they have become aware of other believers too. Now the Hindu is not so complacent, he cannot be; he knows that there are Christians. And the Christian cannot go on believing that he has the sole copyright for truth, because he knows that there is the Mohammedan, and there is the Taoist, and there is the Buddhist. And who knows? This age is very confused -- it has never been so before.

But remember, this confusion is a great blessing; something is on the way, something tremendously important is going to happen. This chaos in the mind is the beginning of a new dawn. In the future people will not be Mohammedans and Hindus and Buddhists, people will be inquirers. Belief is disappearing and the darkness of belief is disappearing. Nobody in the future is going to believe. People will inquire, and when they find, they will trust. Belief is borrowed; trust is one's own experience.

What I am teaching you here is that kind of religion which is going to happen more and more in the future. I am bringing the future to you in the present. I am making you pure inquirers, with no belief system, ready to go into experimentation but with no conclusion, open and ready to accept the truth whatsoever it may be -- but only ready to accept the truth.

The man who believes is a closed man. His windows and doors are closed; he lives in a kind of prison. He has to live in a kind of prison -- if he opens the windows and doors and the sun comes in and the wind

comes in and the rain comes in, it is possible that his belief systems may be disturbed. If the truth enters from every side, it will be impossible for him to protect his belief. He has to hide from truth, he has to live in an enclosed world, windowless, so nothing can disturb him, so he can go on believing undisturbed. This is good for the society, but very hazardous for the health of the individual.

Society has been giving you toys to play with -- just as when you give toys to the children so that they become involved in playing and then they don't disturb you. The parents are at ease, the father can read his newspaper, the mother can work in the kitchen. The child is involved in the toys.

In India, in the villages, this has been the usual practice. Poor women who have to go to work in the fields have to take their small children with them. If the children are big enough they can play on their own, but when they are very small they cannot play on their own. They are a constant distraction for the mother. They will cry -- they are hungry, or they have wet the place or they are cold. And the mother has to come and care for them continuously and this is distracting to the work, and the boss won't allow it. So it has been the usual practice to give a little opium to the child. Then the child is fast asleep in the blissful slumber that the opium has given to him, dreaming beautiful dreams, and the mother can remain undistracted in her work. This is good for the work, this is good for the mother, this is good for the landlord, but this is very hazardous and dangerous for the health of the child -- for his future also this is poisonous. But this is what has been happening.

Society gives you beliefs so that you need not experiment, so that you need not be distracted into the inquiry, because the inquiry will take so much of your energy that you will not be able to be a good clerk or a good stationmaster or a good collector or a good policeman. You will be distracted by your inquiry, you will become more interested in the inner and your interest in the outer will start disappearing.

Society wants you to live an extrovert life, society wants you to be efficient in the world, to be more productive in the world -- whether the production is good or bad is not the point. If you work in a factory where bombs are created you have to be efficient and productive. If you work in the army you have to be efficient and always obedient. Wherever you are, whether the work is good or bad is not the question. Whatsoever the society has decided you have to follow, you have to fall in line.

If you become an inquirer, then there is danger; you will become more and more of an introvert. Your priorities will change, your values will be different. You may not care much about money, you may not care much about power, you may not remain ambitious, you may not be possessive anymore, your interest in property may disappear. You will start searching for inner riches, the inner kingdom of God.

But then you will become less and less efficient for society. And society cannot afford a world, although it will be a better one, where more people are introverted and are doing their own thing rather than being pulled and pushed by others to do their things. It will be a better world where people are more meditative. Then politicians will not be able to create as much mischief as they have been creating in the past. Wars will disappear automatically if people are more introverted. Then who will care to fight and who will care to kill and murder?

And violence is being painted in such ways that it appears beautiful -- murder in the name of 'nation', murder in the name of Islam, murder in the name of Christianity. And then murder becomes beautiful. Murder is murder; whether you murder for Christianity or the Church or the country or the nation doesn't matter. These are just excuses to murder, excuses to be destructive, excuses to be mad.

After every ten years a great world war breaks out upon the world, because in each ten-year period people gather so much pus in their beings that it has to be poured out. They gather so much poison in their beings that they cannot contain it anymore. A madness, a global madness, explodes.

If people are more introverted, wars will disappear, politics will disappear. If people are more introverted, of course they will not be so efficient, there is no need, but they will be happier. They may not be so continuously occupied, madly occupied, in things, but they will be more happy, more joyous, more celebrating. They will create enough of what is needed, they will not be concerned with the unnecessary.

But we have become too concerned with the unnecessary, with that which is not needed at all. We can afford to be without it, but yet we cannot, because our training has made it in such a way that we have to go on rushing and running. We don't know any other way to be.

Society drugs you with beliefs and kills your inquiry from the very beginning. Religion is to revive your inquiry again. Religion means taking you back to your original source.

And remember, it is not curiosity, it is a very sincere search. To live without knowing oneself is almost synonymous with being dead. How can one really live without knowing who one is? What will life mean if you don't know yourself? What will you do with yourself if you don't know who you are? How will you

decide what is going to be your destiny? Yes, there will be much noise, but there will be no music. There will be much calculation, but there will be no celebration. And there will be much running and rushing hither and thither but no arrival. Between birth and death you will live in a kind of constant tension but you will not know the beauty, the benediction of life and existence, because you will not even have known the beauty and benediction of your inner being, which is the closest thing to know, the first thing to know.

The first step towards life is that of self-knowledge. It cannot be just curiosity. There are many people who inquire out of curiosity, but curiosity can never be life-transforming, again it is just an itch which can be satisfied very easily.

Once upon a time there was an innkeeper who, strange to say, was unable to make both ends meet. Nothing that he tried was of any effect. He tried to put his house under an entirely new management, but that too was in vain. So in despair he consulted a wise woman.

'It is quite simple,' she said, as she pocketed her fee. 'You must change the name of your inn.'

'But it has been "The Golden Lion" for centuries,' he replied.

'You must change the name,' she said. 'You must call it "The Eight Bells"; and you must have a row of seven bells as the sign. '

'Seven?' he said. 'But that's absurd; what will that do?'

'Go home and see,' said the wise woman.

So he went home and did as she told him.

And straightaway every wayfarer who was passing paused to count the bells and then hurried into the inn to point out the mistake, each apparently believing himself to be the only one who had noticed it, and all wishing to refresh themselves for their trouble.

And the innkeeper waxed fat and made his fortune.

This is how people are. The name of the inn is 'The Eight Bells' and the symbol has only seven bells -- enough to make people curious, enough to keep them occupied.

But this kind of curiosity is not going to lead you anywhere. People ask about God, people ask about truth, but you can see from their eyes, by the way they have asked, that they don't mean business. Just as people talk about the weather, people talk about God too. It is 'polite' conversation. Nobody seems to be involved, nobody seems to be in a passionate search. And unless your search is of great passion, of tremendous commitment, of utter involvement, you will not be able to know the secrets of your being, because much work will have to be done. The curious person cannot do that much work. Curiosity is not enough to take you far away; its energy is very small, very tiny. Only a sincere passion to know can take you through all the trouble that will be needed. It is an uphill task.

So the first thing to understand with THE SECRET OF THE GOLDEN FLOWER IS: not to be philosophic, not to be drugged by society, not to believe and not to disbelieve either. Remember, whenever I say, 'Don't believe,' I am not saying that you should disbelieve -- disbelief is another kind of belief, a negative kind -- when I say, 'Don't believe,' I am saying both belief and disbelief have to be dropped. You have to be simply open, with no conclusion. You have to be simply aware of your ignorance, with no knowledge hiding your ignorance. You have to be innocent, innocently ignorant, you have to say, 'I don't know.'

All right approaches begin with this 'I don't know'. If you 'know' anything already without knowing, if you are knowledgeable, then that very belief will hinder, that very belief will create experiences which are not true. And when you are drugged by a belief -- and belief is like LSD or marijuana or hashish -- when you are drugged by a belief, it creates its own projected world, it gives your imagination free play. And when your imagination starts playing around you, you are no longer part of reality, you have created a separate private world; you are an idiot.

That is the meaning of the word 'idiot': one who lives in a private world, who has his own reality, who has completely broken away from the real, whose imagination has become so real to him that reality has simply disappeared from his vision. And that's what happens when you take LSD or marijuana or other kinds of drugs. It creates a small fantasy world in you, very colourful -- at least it looks colourful when you are lost in the drug. And when you are in the drug, all that you experience appears to be ultimate truth.

Every day somebody or other comes to me and he says, 'It is through drugs that I became aware how beautiful the world is.' What you became aware of is only your dream world. Drugs simply take away your critical faculty. Drugs only drug your reason and then your dream world opens all its doors and flows in all directions. And when there is no critical faculty functioning, when there is no reason functioning and the imagination has full play and absolute autonomous power, it feels as if it is the ultimate truth. It is not. It has

nothing to do with truth.

Truth is available only to those who are completely undrugged -- not only chemically, but religiously too -- who are COMPLETELY undrugged. Only they have the capacity to know the truth.

I have heard...

Under the influence of nitrous oxide, the great psychologist, William James, came to an ultimate 'truth'. He was one of the first experimenters -- and in those days there were no drug people around.

Under the influence of nitrous oxide, he felt that he had stumbled upon the ultimate truth. He was a great psychologist, and a great philosopher too, but he did one thing that very few people do: he immediately wrote it in his notebook. He still had that much sense to know that something of immense value had risen in his consciousness and it had to be written down immediately. Who knows? -- once he was out of the drug experience he might forget it. So he wrote it down and he waited for the moment when the drug and its impact should disappear so that he could read what ultimate truth he had come upon. He was thinking that he had become a Buddha or a Christ, seen God or seen something which the seers of the Upanishads saw, or Lao Tzu, or Zarathustra, or Mohammed -- something, but of that importance.

But he was very puzzled and surprised when he came back to his senses and looked at his notebook. What he had written was this:

'Hogamous, Higamous,
Man is polygamous.
Higamous, Hogamous,
Woman is monogamous.'

This was the 'ultimate truth' that he had stumbled upon.

Any absurd thing can look ultimate when you are not in your senses, when the reason is not functioning, when the critical faculty has completely gone to sleep -- any stupid thing. But in that moment it is not stupid, in that moment it looks like the ultimate truth.

Aldous Huxley says that when he first took LSD, he was sitting in a very ordinary room where just in front of him was a very ordinary chair. Once LSD started working into his system, into his chemistry, the chair started looking so beautiful that he could not believe his eyes. He had never seen anything so beautiful in his life. It was luminous: light was flowing from the chair in all directions, multicoloured, psychedelic. The chair is the same chair, it is just your imagination which is creating the whole game. It is just that LSD has driven you mad; it has taken away all possibility of being critical.

That's why I say belief is against doubt, but trust is not against doubt. Trust grows through doubt. Belief grows by repressing doubt. That's why belief is a kind of drug. That's exactly what the drug does, it represses your doubting faculty, which only keeps you alert to not becoming an idiot, to not falling a victim of your own imagination. And that's what religions have been doing down the ages. They say: Don't doubt. Doubt, and you will fall in hell. Believe. If doubt comes, repress it, throw it away. Just go on believing. And believing, they say, is seeing. If you believe, you will see.

Trust is a totally different phenomenon. It comes out of an undrugged consciousness, an open consciousness, neither believing nor disbelieving, with no conclusions tethered to it -- just free, innocent.

Doubt remains useful. Until you arrive at truth doubt helps. Doubt is a friend of trust. The very process of doubt helps you not to become a victim of your imagination; otherwise, imagination has been playing havoc.

For example, if you are a born Hindu and you have been reading about KUNDALINI, then your imagination can create the whole experience. Any day the snake will start uncoiling from down the spine and with a great hushing sound it will rush towards the seventh CHAKRA. And the experience will look so real that you cannot doubt it if you have ever believed in it. But Jesus never came across KUNDALINI, Mohammed never knew anything about it. Even Buddha, who was born a Hindu... But because he was a man of sincere inquiry and had dropped all kinds of belief he never came across KUNDALINI. Mahavir never knew anything about it, Zarathustra has not talked about it.

So what happened? Did they miss? It is a belief. If you believe in seven CHAKRAS, those seven CHAKRAS will become facts in your life. If you believe in anything, you will start seeing it.

Gopi Krishna, who has become a propounder of KUNDALINI energy in the modern age, says he was working for thirteen years, sitting and waiting for the KUNDALINI to arise. Thirteen years is a long time. If for thirteen years you can believe in KUNDALINI and you can wait and you can go on looking deep down into the spine, it is not a miracle if it happens.

Then one day it happened: the serpent uncoiled himself, rushed with great energy, and with a sound, the

roaring sound of a waterfall, penetrated the brain. And since then Gopi Krishna thinks that his genius has been released. He thinks that if your KUNDALINI rises you will become a genius. But I don't see what his genius has done. Yes, he writes some stupid poetry, very ordinary, fourth-rate. If that is genius then it will be good if people keep their KUNDALINI deep down, repressed. If everybody becomes a fourth-rate poet, that will not be a good situation. What kind of genius is released?

These are not the ways, these are just imaginings. And if you believe in a certain thing, you will start seeing it -- that is the danger. Don't start with belief.

That is the vision of Tao: inquire, experiment, and wait for the conclusion to come on its own.

The sutras.

Master Lu-tsu said: WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH, OF THE LIGHT AND THE DARK, ARE CRYSTALLIZED.

Your consciousness is flowing outward -- this is a fact, there is nothing to believe in it. When you look at an object, your consciousness flows towards the object.

For example, you are looking at me. Then you forget yourself, you become focused on me. Then your energy flows towards me, then your eyes are arrowed towards me. This is extroversion. You see a flower and you are enchanted, and you become focused on the flower. You become oblivious of yourself, you are only attentive to the beauty of the flower.

This we know -- every moment it is happening. A beautiful woman passes by and suddenly your energy starts following her. We know this outward flow of light. This is only half of the story. But each time the light flows out, you fall into the background, you become oblivious of yourself.

The light has to flow back so that you are both the subject and the object at the same time, simultaneously, so that you see yourself. Then self-knowledge is released. Ordinarily, we live only in this half way -- half-alive, half-dead, that's the situation. And slowly slowly light goes on flowing outward and never returns. You become more and more empty inside, hollow. You become a black hole.

This is exactly what happens on a greater scale in the universe. Physicists have now discovered black holes. Taoists discovered black holes long before, but they were not concerned about the black holes there in the faraway space, they were concerned about the black holes inside you. A black hole is a state when all your energy is spent, exhausted, and you have become empty and you have forgotten completely how to go on nourishing this source of energy. Scientists say that sooner or later this sun will become a black hole, because continuous energy is being released but nothing is returning to it. It is an immense source of energy. For millions of years it has been giving light to the solar system. For millions of years trees have been growing, flowers flowering, man living, animals moving, birds flying, because of the sun's energy. But the sun is becoming spent. Slowly slowly, one day it will collapse; there will be no more energy left. Suddenly all light will disappear, the last rays will disappear from it. Then it will be a black hole.

And that's how many people live their life: they become black holes because of this constant extroversion. You see this, you see that, you are continuously seeing without ever returning the energy to the seer. In the day you see the world, in the night you see dreams, but you go on remaining constantly attached to objects. This is dissipating energy.

By the time a man is thirty he is almost finished; then he is a black hole. People die nearabout thirty, although they are buried nearabout seventy -- that is another matter -- but they die nearabout thirty. And I see a grain of truth in the hippie idea: don't believe a man above thirty. There is a grain of truth in it, because it is very rare to find a man beyond thirty who is alive. People become black holes, spent, utterly exhausted. They go on dragging somehow; they live without being alive, as if just the momentum of the past helps them to remain alive.

It happens: if you love bicycling, you have to pedal the bicycle. But sometimes you can just stop pedalling and out of the momentum created by the past pedalling the bicycle goes on for a while without pedalling. And if it is a downward slope, it can go far. And after thirty or thirty-five it is a downward slope. Thirty-five is the peak; if seventy is the average age, then thirty-five is the peak. After thirty-five you are on a downward slope; you can go on rolling down without any energy .

The Taoist experience is that this energy that you spend in your extroversion can be more and more crystallized rather than spent if you learn the secret science of turning it backwards. It is possible; that is the whole science of all methods of concentration.

Just standing before a mirror some day, try one small experiment. You are looking at the mirror, your own face in the mirror, your own eyes in the mirror. This is extroversion: you are looking into the mirrored face -- your own face, of course, but it is an object outside you. Then, for a moment, reverse the whole

process. Start feeling that you are being looked at by the reflection in the mirror -- not that you are looking at the reflection but the reflection is looking at you -- and you will be in a very strange space. Just try it for a few minutes and you will be very alive, and something of immense power will start entering you. You may even become frightened because you have never known it; you have never seen the complete circle of energy.

And although it is not mentioned in Taoist scriptures this seems to me the most simple experiment anybody can do, and very easily. Just standing before the mirror in your bathroom, first look into the reflection: you are looking and the reflection is the object. Then change the whole situation, reverse the process. Start feeling that you are the reflection and the reflection is looking at you. And immediately you will see a change happening, a great energy moving towards you. In the beginning it may be frightening because you have never done it and you have never known it; it will look crazy. You may feel shaken, a trembling may arise in you, or you may feel disorientated, because your whole orientation up to now has been extroversion. Introversion has to be learned slowly slowly. But the circle is complete. And if you do it for a few days you will be surprised how much more alive you feel the whole day.Just a few minutes standing before the mirror and letting the energy come back to you so the circle is complete... And whenever the circle is complete there is a great silence. The incomplete circle creates restlessness. When the circle is complete it creates rest, it makes you centred. And to be centred is to be powerful -- the power is yours. And this is just an experiment; then you can try it in many ways.

Looking at the rose flower, first look at the rose flower for a few moments, a few minutes, and then start the reverse process: the rose flower is looking at you. And you will be surprised how much energy the rose flower can give to you. And the same can be done with trees and the stars and with people. And the best way is to do it with the woman or man you love. Just look into each other's eyes. First begin looking at the other and then start feeling the other returning the energy to you; the gift is coming back. You will feel replenished, you will feel showered, bathed, basked in a new kind of energy. You will come out of it rejuvenated, vitalized.

Master Lu-tsu said: WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE...

This is what they mean by moving light in a circle. Your light is moving in an are, it simply goes out and never comes back. You become a black hole sooner or later. If the circle is complete you will become a white hole. Now, after black holes, physics is discovering white holes too. A white hole is very pregnant with energy just the opposite of the black hole.

WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH...

Heaven and earth mean inner and outer, above and below, God and the world, the invisible and the visible, the unknowable and the knowable. Heaven represents God and the earth represents the manifested world. They become one when the circle is complete. Then you are not only 'dust to dust'; something of the sky has penetrated you. Then you are no longer just earthly, no more just a human being; you have become divine.

Remember the root of the word 'human': it comes from 'humus', humus means the earth. Man is made of the earth, that's why man is called human. Man is dust, hence he is called human. When the dust starts becoming luminous with the divine, then you know the splendour of life. And that is possible if the energy comes back. And it can be brought back from everywhere; there is no problem in it, you just have to practise the secret. And once you have got the knack of it, you will find it everywhere.

Looking at a green tree you can be so alive -- as if the whole sap of the tree has flown towards you, the whole juice of the tree has gone into your being. Looking at the moon, and you will be surprised: there is no need to get drunk with any alcohol or any other drug, with the moon you can become a drunkard. The moon can return so much energy if you know how to take it back.

In India, in the ancient Rig Veda, there is talk of SOMA. Scientists think that SOMA IS something like LSD. Scientists think it must have been a kind of mushroom that has disappeared from the Himalayas because of the change in the climate or something. Or maybe it has not disappeared, maybe people have just forgotten about it. It may be still growing somewhere in the deep valleys of the Himalayas and we have simply forgotten what it is. Maybe the ancient seers knowingly helped humanity to forget about it; it may have proved too dangerous.

Aldous Huxley says that SOMA was the ultimate drug, and in the future when we will have discovered the ultimate LSD we will again call it SOMA. But you will be surprised to know that in Sanskrit SOMA IS another name for moon. Hence, Monday in Hindi is called SOMWAR, the day of the moon. SOMA IS

another name for the moon. It is not a mushroom, it is not some kind of LSD, it is not a drug, it is a secret science of getting in communion with the moon. And just as the ocean is affected by the moon, if you can get the energy back from the moon, you will be surprised: great juice, great nectar, showers on you. You can be drunk without getting drunk on any drug.

The moon can affect you to the very core of your being. And it will make you cool and calm, because the moon is the feminine energy. Just as when you embrace a woman that you love and suddenly you feel great calm and quietude arising in you, exactly the same happens on a greater scale when energy returns to you from the moon.

The moon is the feminine principle, just as the sun is the masculine principle. The moon is yin, the sun is yang. The moon can mother you. There is no need to go in search to the Himalayan valleys for some mushroom, that mushroom is always there in the sky; it is the moon. You have to learn the secret of how to get energy back from the moon.

There have been secret methods to get energy from the moon and from the sun too. Sun worship was born out of a certain technique; great temples of the sun arose. The sun temple of Konarak was just an expression of gratitude to the sun. It was not just worship, it was a science -- how to get yang energy in you. It is particularly good for women to get sun energy in them so that their hidden, dormant yang becomes active, and it is good for men to get moon energy so that their dormant feminine principle becomes alive, moving again. It is good for a woman to be a sun worshipper and good for a man to be a moon worshipper.

But the worship has not to be just a ritual, it has to be this method.

WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH, OF THE LIGHT AND THE DARK, ARE CRYSTALLIZED.

Light and dark symbolize man/woman, light/heavy, grace/ gravitation, life/death, movement/rest. All these things are represented by light and dark.

In short, if the energy can move in a circle, slowly slowly you will not know who you are -- whether a man or a woman. Extroversion is the principle of yang, introversion is the principle of yin. Man is naturally extrovert, woman is naturally introvert. Even while making love, man keeps his eyes open -- he wants to see, he is a voyeur. Hence the possibility of pornography. No woman is interested in pornography -- no woman sees any point in it. Even while making love to her beloved, she closes her eyes. She is an introvert, her energy moves inwardly.

But the energy has to become a circle, otherwise one remains a man, one remains a woman. And both are half, two halves of the same whole. Hence the attraction and the need for the other. The day you are able to circulate your energy in a circle you will not need another woman, you will not need another man, because your own man, your own woman will meet and merge into each other. You will be whole; and to be whole is to be holy.

This is Tao and this is Tantra too: to be whole is to be holy.

WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH, OF THE LIGHT AND THE DARK, ARE CRYSTALLIZED.

This is what Carl Gustav Jung called 'individuation', crystallization. This is what George Gurdjieff used to call 'the birth of the self' or 'the soul' .

Ordinarily you are just fragments, ordinarily you are a crowd; you have many selves. You don't have a single 'I', you have many 'I's, small 'I's, and all struggling and competing with each other to dominate. This is the misery of man: that he is many. How can you be at ease if you are many? One part says, 'Do this,' another part says, 'No,' and a third part says, 'Do something else.'

Whichever you follow you will repent of, because the other parts which were not willing to go will create trouble. They will go on insisting that you are on the wrong path, that the other alternative would have been far better. 'If you had followed me, you would have arrived by now. And look, you didn't listen to me.' But if you had listened to that part, then the other parts would have taken revenge.

Man is never contented, he cannot be, because he is many. If you become one, contentment follows of its own accord. If you are many, discontent is natural. If you are many, you live in constant conflict. If you are one, conflict disappears; you have come home.

This is what Taoists call crystallization. And the method to achieve it is to make the light move in a circle so your yin and yang are no longer separate.

The light has to move just exactly as your breathing moves: in and out, out and in, you exhale, you

inhale. Just think of a person who only exhales: he will not be able to live, his body will die. Or think of the person who only inhales: he will also die. And that's exactly what has happened to your soul. Your soul is dead, because either you exhale light or you inhale light; you have not yet learned that exhalation and inhalation have to become a circle, one process. Exhale deeply and inhale deeply.

Just as breath is necessary for the life of the body, consciousness is necessary for the soul. So consciousness should not be left as a half, the circle should be completed. The woman has to learn how to be a man too, and the man has to learn how to be a woman too. And when the man and the woman have come to an equal balance, when they are utterly balanced, that is crystallization, individuation; the soul is born.

WHEN ONE BEGINS TO APPLY THIS MAGIC...

And, yes, it is magic, because its effects are really unbelievable.

WHEN ONE BEGINS TO APPLY THIS MAGIC IT IS AS IF, IN THE MIDDLE OF BEING, THERE WERE NON-BEING.

This is what I meant by 'black hole'.

WHEN ONE BEGINS TO APPLY THIS MAGIC IT IS AS IF, IN THE MIDDLE OF BEING, THERE WERE NON-BEING.

... as if you are surrounded by being, but you are an island of non-being, of nothingness -- a black hole. The trees are alive, the stars are alive, the birds are alive, the earth is alive, the sun and the moon are alive, everything is alive, and you... just a dead black hole. In this vast ocean of being you are a non-being. This is the situation when you begin.

WHEN IN THE COURSE OF TIME THE WORK IS COMPLETED, AND BEYOND THE BODY THERE IS A BODY, IT IS AS IF, IN THE MIDDLE OF NON-BEING, THERE WERE BEING.

Then everything changes; then you become a being, a white hole. You become so integrated, so crystallized, that compared to you, all the suns and the moons and the trees and the birds and the animals look like non-being.

Just think of a Buddha: he has being, the whole existence feels pale compared to him. He has life, life eternal, life abundant. The whole existence is poor, he is rich. He is an emperor, the whole existence is beggarly.

WHEN IN THE COURSE OF TIME THE WORK IS COMPLETED, AND BEYOND THE BODY THERE IS A BODY...

When this circle of light becomes stabilized in you, crystallized in you, you will start feeling another body within the body.

This body is made of dust, that body is made of God, of divinity. This body has form, that body has no form. This body is gross, that body is subtle. This body will have to die, that body knows no death. This body is part of time, that body is part of eternity. When this second body is born -- and it can be born only when you have learned how to inhale and exhale light... Just as you are inhaling and exhaling breath, when you have learned how to inhale and exhale light -- the second body, the body of light... This is the body of darkness, this is the body which is part of the earth, part of gravitation. It is heavy, it is pulled downwards. The other body is pulled upwards, it is part of grace, it is light -- light in both senses of the word -- it is illumined and it is weightless. You can fly.

That's what Zen people call 'flying without wings'. Then the whole sky and the infinity of it is available to you.

... AS IF, IN THE MIDDLE OF NON-BEING THERE WERE BEING. ONLY AFTER CONCENTRATED WORK OF A HUNDRED DAYS WILL THE LIGHT BE GENUINE.

In the beginning the light will look almost like imagination -- in the beginning it has to be imagination. Only after a time, a hundred days, the CONCENTRATED WORK OF A HUNDRED DAYS... It depends on how concentrated your work is; a hundred days is not a fixed time. If your work is totally concentrated, then a hundred days, otherwise it will take a hundred years or a hundred lives, one knows not. It depends on the intensity. If your being is totally involved in it, committed to it, you are bent upon it, you are ready to

risk all for it, then in one hundred days the light will become genuine. In the beginning it will be imagination.

Imagination is not wrong; imagination is wrong only when it takes you against reality, when it becomes a barrier. Imagination is not wrong when it cooperates with reality, then it is a great blessing. In the beginning you will feel it as imaginary -- just looking in the mirror, you will feel, 'This is all imagination, that the reflection is looking at me.' It IS imagination in the beginning, but soon you will realize that it was not imagination, you were just turning the key in the lock of reality. It starts happening.

In the beginning, if you touch a tree with great love -- you know the tree cannot respond -- and if you feel some response from the tree, you will think it is imagination. It is not; the tree responds, but it will take a little time for you to recognize the truth of it. When you are loving, the tree responds with love -- love is always responded to with love. And if love is not responded to with love, then know well your love is not love, that's all; then something else is masquerading as love.

... THEN ONLY WILL IT BECOME SPIRIT-FIRE.

After a hundred days' concentrated effort it will become spirit-fire.

AFTER A HUNDRED DAYS THERE DEVELOPS BY ITSELF IN THE MIDST OF THE LIGHT A POINT OF THE TRUE LIGHT-POLE.

First it is a diffused light; you just feel it very slightly there. Sometimes it is there and sometimes it is not there; it is very dim and very fragile. But slowly slowly it becomes very centred. It becomes a light-pole.

THEN SUDDENLY THERE DEVELOPS THE SEED-PEARL.

Then, just at the very centre of the light-pole, the seed-pearl.

IT IS AS IF A MAN AND WOMAN EMBRACED AND A CONCEPTION TOOK PLACE.

And it is exactly so: the inner man and the inner woman have embraced. It is a kind of inner intercourse -- it is real Tantra. Your feminine part and your masculine part are making love to each other, are joined together. And then there is no need for them to separate.

With the outer woman you will have to separate, otherwise it will become very ugly. With the outer woman you will have to separate, otherwise it will become repulsive. With the outer man you will have to separate; it can only be momentary -- only for a moment can you have the glimpse of unity. But with the inner there is no need to separate.

A Buddha lives in a constant orgasmic state: the inner woman and the inner man go on making love. You must have seen the SHIVALINGA in Hindu temples; that is a symbol. Just below that LINGA IS the YONI, the feminine part; it is a symbol of the inner man and woman meeting. It is not just phallic as Freudians will interpret it, it is symbolic; it symbolizes the inner polarity.

And once this meeting has happened, you are born anew. When Jesus says to Nicodemus, 'Unless you are born again...' this is what he means. I don't know what Christians say and I don't care either, but this is what he means. 'Unless you are born again...'. This is the birth he means. And this is what Hindus call DWIJA, twice-born: you have given birth to yourself. If the outer man meets with the outer woman you create a child, you reproduce. If the inner man meets the inner woman you again create a child, but you are the parent and you are the child. A new life begins in you, the life of a Buddha, the life of enlightenment, the life of deathlessness.

THEN ONE MUST BE QUITE STILL AND WAIT...

When this conception has been felt inside, when you feel that the inner man has penetrated the inner woman and the woman is pregnant, then nothing is left but to wait. Just as the woman waits for nine months with great joy, with great prayer, with great hope, you wait. Nothing else has to be done -- no need to do anything -- the doing part is finished.

The male part is action. To make light circulate is the male part. Once the conception has taken place and the inner woman is pregnant, then the male part need not work, it has to rest. Then things grow on their own.

Meditation is the first part, then there is only prayer left. Hence I say to you that without meditation you will never know what prayer is. Prayer is the highest form of meditation. Prayer is like fragrance, meditation

is like the flower. One has to go through meditations.

People ask me why, if their path is that of prayer, are they supposed to do so many meditations here in my ashram. Prayer will come; you have to pave the way for it to come. You have to go through all kinds of meditations -- these are cleansing processes. This is the male part of you that has to be satisfied, and then the female part will take possession; you will be pregnant.

And to be pregnant is to be prayerful, because then nothing is left to be done. Effort is finished and now you are effortless. This is what Taoists call 'inaction through action'.

You have been doing many experiments on moving the light in a circle, you have succeeded after a long concentrated effort; something has crystallized in you -- the man and woman are no more separate, they have become one -- the child is there. Now, except for waiting, nothing is needed. Wait with hope, wait with trust. And this is what prayer is.

IN THE MIDST OF THE PRIMAL TRANSFORMATION, THE RADIANCE OF THE LIGHT IS THE DETERMINING THING.

And what will make you alert that the pregnancy has happened? You will start seeing an inner radiance. Whenever you close your eyes you will not see darkness but radiance. And not only will you see it, those who love you -- they will start seeing an aura around you.

IN THE MIDST OF THE PRIMAL TRANSFORMATION, THE RADIANCE OF THE LIGHT IS THE DETERMINING THING.

How do you know that a woman is pregnant? Have you not seen a certain aura around a pregnant woman? Have you not seen some light coming out of her eyes, her face, her very being? It is exactly the same, but on a much higher plane, when you are pregnant with God within you. You will see radiance. Whenever you close your eyes you will be all light inside, a sourceless light, coming from nowhere, very cool light, moonlight, but immensely enchanting, magical.

And others who love you and are very close to you will also start feeling it. That's why we draw an aura around the pictures of saints: it is not available to everybody. If you had seen Christ you would not have seen his aura, but his disciples saw it. Certainly the people who crucified him didn't see that aura. They could not see; they were blind, they were closed. The aura was seen around Buddha -- by the disciples.

These secrets are available only to lovers. They are such intimate secrets that they are not available to all and sundry, to any Torn, Dick and Harry. They are only available to those who are intimate, those who come close, close, closer and closer, and those who are open, vulnerable.

IN THE MIDST OF THE PRIMAL TRANSFORMATION, THE RADIANCE OF THE LIGHT IS THE DETERMINING THING. IN THE PHYSICAL WORLD IT IS THE SUN; IN MAN, THE EYE.

And when the inner radiance starts growing in you, the eyes become aflame, they look drunk. There is a dance in the eyes -- a subtle light, a totally different quality comes to the eyes. Now the eyes not only see things, but they share too.

Tao cannot be divided, but it can be shared. And the sharing of Tao is through the eyes.

When I initiate you into sannyas, I ask you to look at me. I want to look into your eyes, I want my eyes to dig deep into your eyes, to have a contact there, because behind your two eyes is hidden the third eye. If the third eye is contacted -- and if you are open it happens within a split second, time is not needed -- if the third eye is contacted, I know a disciple has come. If it is not contacted, then I only hope that you will become a disciple some day. In that hope I give you sannyas. But that is a hope; it may be fulfilled, it may not be fulfilled -- it will depend on a thousand and one things. But when I see a disciple, when the third eye immediately starts responding to me, then you have come to the place you have been seeking and searching for. Now there will be no need to go anywhere, now you will not need any Master, any teaching. You have come home.

THIS ENERGY IS DIRECTED OUTWARD (POWS DOWNWARD).

Ordinarily, the energy that is coming from the eyes flows outward. 'Outward' and 'downward' are synonymous.

THEREFORE THE WAY OF THE GOLDEN FLOWER DEPENDS WHOLLY ON THE BACKWARD-FLOWING METHOD.

Ordinarily the energy is going outward and downward. You have to bring it backward, inward -- and 'inward' is synonymous with 'upward'. Once it starts coming back to you and you become a circle of energy, you will be surprised: a new dimension has opened up; you start moving upwards. Your life is no longer horizontal, it has taken a new route, the vertical.

God exists on the vertical route. You will not come across him in the world -- not that he is not in the world, but unless you are moving vertically, you will not come across him. Just as a blind man cannot see light, the horizontal man cannot see God.

Many come to me and say, 'If you show us God, we will believe.' But how can I show you God? How can I show a blind man light unless he is prepared to go through the treatment so that his eyes open?

I will have to turn you from your horizontal way of life into a vertical way of life. That's what sannyas is all about: a vertical way of being. And once the light starts moving upwards, the Golden Flower opens up.

These are symbols; there is no flower inside you. 'Flower' simply represents flowering, 'golden' simply represents its light-fulness, its radiance.

THE CIRCULATION OF THE LIGHT IS NOT ONLY A FANTASY.

Remember: the circulation of the light is not only a fantasy. In the beginning it may appear so -- you will have to be patient -- soon it becomes a fact. It is a fact, it is a fact from the very beginning, but just because you have never been in contact with it, in the beginning it looks like a fantasy.

BY CONCENTRATING THE THOUGHTS, ONE CAN FLY; BY CONCENTRATING THE DESIRES, ONE FALLS.

Desire is the Taoist name for energy moving downward. 'Outward' and 'thought' is the Taoist symbol for energy moving inward. So don't misunderstand. By 'thought', Taoists don't mean your so-called thoughts, by 'thought' they mean thought-energy purified of desire. If it is purified of desire and all desire has disappeared, then there is no need to go out, because you go out only because you are desirous of something. You desire a house, you desire money, you desire power, you desire a man, a woman, this and that, then you go out. If there is no desire, thought need not go out; it starts turning inwards -- the one-hundred-and-eighty-degree turn happens.

Desireless thought is inward-moving, desireful thought is outward-moving. Hence the insistence of all the Buddhas on desirelessness.

WHEN A PUPIL TAKES LITTLE CARE OF HIS THOUGHTS AND MUCH CARE OF HIS DESIRES, HE GETS INTO THE PATH OF SUBMERSION.

When a disciple takes little care of his thought and too much care of his desires he is drowned in the world.

ONLY THROUGH CONTEMPLATION AND QUIETNESS DOES TRUE INTUITION ARISE: FOR THAT THE BACKWARD-FLOWING METHOD IS NECESSARY.

Thought has to be purified of desire. Once thought is purified of desire it is no-thought. Mind without desires is a no-mind. It is what Patanjali calls SAMADHI, Zen people call SATORI, Taoists call crystallization: the balance of the outward and the inward. And no energy is lost; it goes into the world and comes back, like a bird flying in the morning out into the sky, and by the evening it comes back to the nest.

Let your energy come back to the nest again and again. Don't let it go forever without turning it back to you. And you will become a reservoir, and you will become tremendously powerful inwardly. Only in that power does intuition start functioning. In that power spirit-fire is born. In that power the true light-pole arises. In that power suddenly there develops the seed-pearl.

IT IS AS IF A MAN AND WOMAN EMBRACED AND A CONCEPTION TOOK PLACE. THEN ONE MUST BE QUITE STILL AND WAIT.

Meditation is complete and prayer begins. To bring meditation to prayer is the whole work of Tao.

The Secret of Secrets, Vol 1

Chapter #8
Chapter title: Real is for Always

18 August 1978 am in Buddha Hall

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The first question:

WOULD YOU TALK ABOUT THE RELATIONSHIP BETWEEN DISILLUSIONMENT AND CELEBRATION. I'M FEELING A STRANGE MIXTURE OF THE TWO -- A DYING AND A COMING TO LIFE AT THE SAME TIME.

Venu Gopal, mind lives in illusions. And to live in illusions is to be miserable, because they cannot be fulfilled. You can go on hoping but you will always be moving into a mirage. The moment you reach the place you were hoping for, the mirage will disappear, you will be in utter despair. Out of your despair you will again hope.

Hope is just an effort to keep oneself alive somehow. You will again create illusion. And this is how the whole game goes on: you are in despair, out of despair you create an illusion. Out of illusion more despair is created, and out of more despair, more illusions. And one goes on from despair to illusion, from illusion to despair. No energy is left to celebrate. You are in a constant tension between despair and hope. Your life becomes nothing but a tension between that which is and that which should be.

You cannot feel being, you remain engrossed in becoming. Becoming is misery, being is celebration. Celebration is not because some desire is fulfilled -- no desire is ever fulfilled. Desire as such cannot be fulfilled. Desire is only a way to avoid the present moment. Desire creates the future and takes you far away. Desire is a drug. It keeps you stoned, it does not allow you to see the reality -- that which is herenow.

Celebration means: dropping this whole trip of becoming and just being here. When becoming disappears, all the smoke of becoming disappears, there is the flame of being. And that very flame is celebration.

Celebration is without any cause. Celebration is simply because we are. We are made out of the stuff called celebration. That's our natural state: to celebrate -- as natural as it is for the trees to bloom, for birds to sing, for rivers to flow to the ocean. Celebration is a natural state. It has nothing to do with your desires and their fulfilment, with your hopes and their fulfilment; it is already the case. But to see the celebration that is already happening at the deepest core of your being you will have to drop becoming, you will have to understand the futility of becoming.

So something tremendously beautiful is happening, Gopal. Allow it.

Yes, it is exactly so. When you are utterly disillusioned and you don't create any more illusions -- that is what I mean by utterly disillusioned.. . Disillusionment comes many times in everybody's life, but out of disillusion you again create new illusions. You cannot live without illusions; it has become a habit, a habit of many lives. You cannot live in the reality as it is, you want it to be something else -- you are always wanting it to be something else. And reality has no obligation to anybody to change itself. And it is good that it doesn't bother about your desires, otherwise there will be chaos because there are so many people desiring, projecting.

Reality remains as it is, utterly unaffected by what you desire. It never takes any notice of your desires. But once you are absolutely disillusioned... and by 'absolute disillusionment' I mean you no longer create

any more illusions, you simply remain with it -- even if it is despair, you remain with it. You remain in it, you accept it. The moment you accept despair, it starts disappearing, because it can exist only as a shadow of hope; it cannot exist on its own. You cannot just be in despair without any illusion, that is impossible -- it is as impossible as if there were just a shadow walking on the road. If you walk there will be a shadow, but the shadow cannot walk alone. Despair is a shadow of illusion. If you are utterly disillusioned, despair starts disappearing. And a new being, a fresh being, a resurrection, a celebration arises in you.

Aniruddha has written a question saying that when he came here he was thinking about me as vast, special, extraordinary. Now he says, 'Living here with you for so many days, you appear ordinary, just as any other man. So what is the fuss all about?'

I have no obligation to fulfil your demands. I am just as I am, utterly ordinary. Reality is ordinary. The rose is a rose is a rose. The rock is a rock, the river is a river. Reality is absolutely ordinary, utterly ordinary. I am an ordinary man. Then what is the difference between you and me? The difference is: I celebrate my ordinariness, you don't celebrate it. That is where the difference is. I welcome it, I am utterly blissful with it; you are not. I am a being, you are a becoming. There is the difference. Not that I am special and you are ordinary -- that is utter nonsense -- if I am special then everybody is special, if you are ordinary, then I am ordinary. We belong to the same reality. I am utterly ordinary. But the difference is that I am celebrating it. I have no grudge, I have no complaint, I am not trying to become somebody that I am not. I have accepted myself in absoluteness -- not even a single thing do I want to change. In this relaxation, in this acceptance, celebration has started happening to me.

Now Aniruddha says he is in a difficulty. He has created his difficulty himself. I have never told anybody that I am special. That was your idea, your projection. And, in fact, why was Aniruddha thinking that I am special? Deep down he wants to be special, that's why he stayed here, seeing that 'Here is a special man, so there must be some secrets to being special. Learn from this man so you can also become special, so you are no longer ordinary.'

People have such condemnation for the ordinary. I have tremendous respect for it because the ordinary is the real. God is the most ordinary thing in existence -- has to be. How can he be special? -- compared to what, compared to whom? He alone is, he cannot be special. He can only be ordinary, as ordinary as the rose and the peacock and the eagle, and the river and the rock and the cloud.

But Aniruddha must have had a desire deep down to become special. People search for Masters in order to become special. People search for Masters out of their ego desires. The very search is an ego trip. Then, naturally, one day you will be disillusioned. That was your illusion; I have nothing to do with it. If you project something on me, how am I supposed to be responsible for it? You project; sooner or later your projection will fall down. In fact, I will help in every way so that it is broken, shattered, so that you can see me as I am, so that one day you can see yourself too as you are.

My whole teaching is: drop all these stupid efforts to become special, extraordinary. Just enjoy reality as it is wherever you are, whosoever you are. Celebrate it. This I call prayer, this I call being religious: celebrating one's being. It is a gift from God. Just to be is more than you can ask for. Just to be is the greatest miracle. What more of a miracle can happen?

Venu Gopal, something tremendously beautiful is on the way. Don't create any more illusions again. The mind will try. Don't listen to the mind. Remain disillusioned. It will be a kind of dying, because you have lived up to now through illusions. That has been your nourishment. You will feel like dying. But die; and with this death a new life will arise in you, you will be resurrected. Let this be a death -- and a total death. Don't die in a lukewarm way, die totally, wholly. Allow this death to happen, and the next moment, out of this death, some new life arises that you have not seen and that has been always within you -- but you were not available to

And to Aniruddha also I would like to say: It is very good, Aniruddha. Now you are seeing my reality. I am an ordinary man, and I am here to make you ordinary also. I am here to help you come out of your ego trips. I am here to help you to celebrate this immense ordinariness. Only then are you grateful to God.

What are you trying to do? -- trying to become somebody else, trying to decorate yourself? But all those decorations will be falsifications. You can never be anybody else, you can only be yourself. There is no way for the rose flower to become a lotus. There is no way for the lotus to become a rose flower. You can only be yourself. If you allow it, there will be celebration, because there will be no possibility of misery. And the energy that becomes misery becomes celebration. If you don't allow it to move into becoming misery, what else will you do? It is the same energy that cries in you -- it can become laughter. It is the same energy that becomes hate in you, sour, bitter -- it becomes love. It is the same energy that can become destruction -- it

becomes creation. The energy is not different. When you are engaged in an ego trip of becoming somebody special, then your whole life will be nothing but a long tragedy.

What is the difference between Alexander and a Buddha? Alexander wants to be special, wants to possess the whole world, wants to be unique. And Buddha? -- Buddha simply wants to be himself. There is no need to go anywhere, there is no need to become at all. No future is needed. No time is required. Buddha can be this very moment what he wants to be because he already is that. But for Alexander, even millions of lives will not be enough. His journey will remain incomplete; he will never be able to bring it to a conclusion. It is a vicious circle. He will be frustrated again and again, and out of frustration he will create bigger illusions, stronger illusions. He will need bigger illusions and stronger illusions.

It is like a drug, I say again. If you take a drug, any drug, sooner or later you become accustomed to it. Then you need more quantities of it, stronger doses of it, and so on and so forth. Small illusions won't do; Once you have become accustomed to them, you will need greater illusions.

This is how people become mad. A madman is one whose illusions have gone completely contrary to reality. Now he lives only in his illusions -- there are not even intervals when he sees reality as it is, not even moments of truth. He simply lives in his illusions. He is a madman. And what others are may be a lesser madness, but the madness is there. The difference is only of degree, quantity, but not of quality. Unless you are ready to relax into your being as you are, you are not sane.

I am ordinary, and I say to you Bud&a is ordinary. And I say to you all the Buddhas have always been ordinary. That is their specialness, because in this world nobody wants to be ordinary. That is their extraordinariness, because they are people who have chosen to be ordinary. That is their humbleness. Jesus says, 'Blessed are the meek for theirs is the kingdom of God.' By 'meek' he means exactly this: to be just what God has meant you to be; not to aspire to anything at all; to live in a relaxed state.

It is good, Aniruddha, that your illusion is broken. Thank me for it. Feel grateful for it, that I have not supported your illusion at all. If you carried it for so many months it was just your work. I was not a support to it.

But his question shows that now he thinks I am ordinary the problem is arising for him again. Then what is he doing here? Then he should go again to somebody else who is extraordinary. Now will be the decisive moment for him. If, seeing that I am ordinary, he understands the beauty of being ordinary, celebration will start. If he is feeling frustrated -- as if I had deceived him, as if I had been pretending to be extraordinary and now he has found that I am not -- then he will have new illusions. He will project his desires onto somebody else. He will find another screen and again he will be frustrated. And he will need bigger and bigger doses, and sooner or later he will be a victim of somebody who is there to exploit people, who is there to pretend according to your illusion.

That's why I am so much against Satya Sai Baba. He is trying to help your projections. That is my criticism of his effort. He tries to go with your projections. He is not an independent man, he depends on you. You project and he will try to fulfil your projections -- at least he will pretend that you are in the close vicinity of a special man who can do miracles, who can make things appear from nowhere.

Now Aniruddha can become a victim of a man like Satya Sai Baba because then he will think this is special; no ordinary man can do it. That's true, but ordinary magicians ARE doing it. But these tricks are very dangerous. They are very subtle in their exploitation. Aniruddha can easily become a victim of any charlatan, of any deceiver. Now will be the decisive moment for him. He will have to decide either to live with this man who is ordinary and drop all desire for extraordinariness and all projections and to become ordinary himself and let celebration happen, or he will have to project his illusions somewhere else.

And then you can go on and on. That's how you have been going on for centuries. For so many lives you have been going on and on. You simply change your screen, but you don't drop your projection. You carry your projector and your whole film of hopes, dreams, desires. You just become frustrated with the screen -- 'This screen is not right' -- so you find another screen. When are you going to drop the projector and the film? When are you going to burn the whole ego trip? In that very moment death has happened, and resurrection.

Venu Gopal, you say, 'I'm feeling a strange mixture of the two -- a dying and a coming to life at the same time.'

That's how it will happen in the beginning: you will die a little bit and you will be born a little bit. Learn a lesson from it: die totally so that you can be born totally. And then you know that each moment one has to die so that each moment one again becomes fresh, young -- is born. This can happen each moment, and a true life consists of death-resurrection, death-resurrection. Each moment it happens, each moment one has

to die to the past. Only then does the present become available and there is celebration, and there is great joy, and there is great flowering. The Golden Flower blooms if you are ready to die to the past, if you are utterly in the present. And you can be utterly in the present only if you have no desire to be anywhere else in the future, if you have no desire to be somebody else. This I call enlightenment.

The second question:

WHY IS LOVE SO ESSENTIAL FOR SPIRITUAL GROWTH?

Love and awareness is the highest form of polarity -- just like man/woman, life/death, darkness/light, summer/winter, outer/ inner, yin/yang, the body and the soul, the creation and the creator. Love and awareness is the highest form of polarity, the last polarity, at which transcendence happens.

Love needs two. It is a relationship, it is outgoing, it is energy moving outwards. There is an object: the beloved. The object becomes more important than yourself. Your joy is in the object. If your beloved is happy, you are happy; you become part of the object. There is a kind of dependence, and the other is needed. Without the other you will feel lonely.

Awareness is just being with yourself in utter aloneness, just being alert. It is not a relationship, the other is not needed at all. It is not outgoing, it is ingoing.

Love is the movement of the light out of your being. Awareness is the reverse movement, the backward movement of the light to the source again, returning to the source. This is what Jesus calls repentance -- not in the sense of repentance, but in the sense of returning to the source. Patanjali calls it PRATYAHARA, coming back home, Mahavir calls it PRATIKRAMAN, coming back to oneself; the circle is complete. THE SECRET OF THE GOLDEN FLOWER IS based, totally based, on this backward movement of your energy. But the backward movement is possible only if you have moved forward. You have to go into love, you have to relate in order to come to yourself. It looks paradoxical.

The child has to get lost into the world to become a child again. The innocence has to go into all the turmoil of cunningness and calculation to become really innocent again. A child is innocent, but his innocence is that of ignorance. A saint is also innocent, but his innocence is not of ignorance but of experience, of ripeness, of maturity. He is again innocent, but that again has great importance -- he cannot be distracted from his innocence anymore. The child is bound to get distracted: every Adam has to leave the Garden of Eden, the world of innocence. Every Adam has to go into the world, into the mud of it, because only there will you mature, will you ripen. Only there will you learn, only there will you see in contrast the beauty of innocence, will you understand the splendour of innocence. The day you have learned the beauty of innocence, you have become aware of it, you will have come back home.

The Adam cannot become Christ if he does not leave paradise; he will remain a child. Adam means outward movement, Christ means inward movement. Adam means love, Christ means awareness. The circle is complete. The difference between Adam and Christ is only that of direction. Adam is going extrovertedly, and the same person, when he turns back and becomes introverted, is Christ. Adam is the potential Christ, Christ is the actualized Adam.

Love is very essential. You have to lose yourself to gain yourself. Love is the only possibility of losing yourself totally. When you are lost totally, then you will be able to remember what you have done.

It is like a fish which has always lived in the ocean. It will never become aware of the ocean and the benediction of it. It has to be caught in a net, a fisherman has to come to take it out, throw it on the shore. Only on the shore, in the hot sun, will it remember for the first time. Although it lived for years in the ocean, it was oblivious, completely oblivious, of the ocean. Now the thirst, the heat, makes it mindful of the ocean. A great longing arises to go back to the ocean. It makes every effort to jump back into the ocean.

That is the state of a seeker: thirsty to be back at the original source. And if this fish can enter the ocean again... can't you imagine the celebration! And the fish has lived in the ocean forever but there was no celebration. Now there is the possibility of celebration. Now it will feel so delighted, so blessed.

Love is a must for spiritual growth. And, moreover, love functions as a mirror. It is very difficult to know yourself unless you have looked at your face in the eyes of someone who loves you. Just as you have to look into the mirror to see your physical face, you have to look in the mirror of love to see your spiritual face. Love is a spiritual mirror. It nourishes you, it integrates you, it makes you ready for the inner journey, it reminds you of your original face.

In moments of deep love there are glimpses of the original face, although those glimpses are coming as

reflections. Just as on a full moon night you see the moon reflected in the lake, in the silent lake, so love functions as a lake. The moon reflected in the lake is the beginning of the search for the real moon. If you have never seen the moon reflected in the lake you may never search for the real moon. You will go again and again into the lake to search for the moon because in the beginning you will think, 'This is where the real moon is, somewhere deep down at the bottom of the lake.' You will dive again and again and you will come up empty-handed; you will not find the moon there.

Then one day it will dawn on you that maybe this moon is just a reflection. That is a great insight. Then you can look upwards. Then where is the moon if this is a reflection? If it is a reflection you have to look in the opposite direction. The reflection was there, deep in the lake -- the real must be somewhere above the lake. For the first time you look upwards and the journey has started.

Love gives you glimpses of meditation, reflections of the moon in the lake -- although they are reflections, not true. So love can never satisfy you. In fact, love will make you more and more dissatisfied, discontented. Love will make you more and more aware of what is possible, but it will not deliver the goods. It will frustrate you; and only in deep frustration -- the possibility of turning back to your own being. Only lovers know the joy of meditation. Those who have never loved and have never been frustrated in love, those who have never dived into the lake of love in search of the moon and are never frustrated, will never look up to the real moon in the sky; they will never become aware of it.

The person who loves is bound to become religious sooner or later. But the person who does not love -- the politician, for example, who cannot love any person, he loves only power -- will never become religious. Or the person who is obsessed with money, who loves only money, who knows only one love -- love of money, will never become religious. It will be very difficult for him for so many reasons. Money can be possessed; you can have money and you can possess it. It is easy to possess money, it is difficult to possess a beloved -- impossible, in fact. You will try to possess, but how can you possess a living person? The living person will resist in every way, will fight to the last. Nobody wants to lose their freedom.

Love is not as valuable as freedom is. Love is a great value, but not higher than freedom. So one would like to be loving, but one would not like to be imprisoned by love. Hence, sooner or later you become frustrated. You try to possess, and the more you try to possess, the more impossible love becomes and the more the other starts going away from you. The less you possess, the closer you feel to the other. If you don't possess at all, if there is freedom flowing between the lovers, there is great love.

Firstly, the effort to possess a person is bound to fail: in that frustration you will be thrown back on yourself. Secondly, if you have learned not to possess the person, if you have learned that freedom is a higher value than love, a far more superior value than love, then sooner or later you will see: freedom will bring you to yourself, freedom will become your awareness, meditation.

Freedom is another aspect of meditation. Either start with freedom and you will become aware, or start with awareness and you will become free. They go together. Love is a kind of subtle bondage -- they go together -- but it is an essential experience, very essential for maturity.

There is a beautiful definition of realness through love in Margery William's beautiful book THE VELVETEEN RABBIT.

'What is REAL?' asked the Rabbit one day. 'Does it mean having that buzz inside of you, and a stick-out handle?'

'REAL isn't how you were made,' said the Skin Horse. 'It's a thing that happens to you. When a child loves you for a long time, not just to play with, but really loves you, then you become REAL.

'Does it hurt?' asked the Rabbit.

'Sometimes,' said the Skin Horse, for he was always truthful. 'When you are REAL, you don't mind being hurt.'

'Does it happen all at once like being wound up,' he asked, 'or bit by bit?'

'It doesn't happen all at once.' said the Skin Horse. 'You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges or who have to be carefully kept. Generally, by the time you are REAL, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are REAL, you can't be ugly, except to people who don't understand... Once you are REAL, you can't become unreal again. It lasts for always.'

Love makes you real; otherwise you remain just a fantasy, a dream, with no substance in it. Love gives you substance, love gives you integrity, loves makes you centred. But it is only half of the journey; the other half has to be completed in meditation, in awareness. But love prepares you for the other half. Love is the

beginning half and awareness is the ending half. Between these two you attain to God. Between love and awareness, between these two banks, the river of being flows.

Don't avoid love. Go through it, with all its pains. Yes, it hurts, but if you are in love it doesn't matter. In fact, all those hurts strengthen you. Sometimes it really hurts badly, terribly, but all those wounds are necessary to provoke you, to challenge you, to make you less sleepy. All those dangerous situations are necessary to make you alert. Love prepares the ground, and in the soil of love the seed of meditation can grow -- and only in the soil of love.

So those who escape from the world out of fear will never attain to meditation. They can sit in the Himalayan caves for lives together, they will not attain to meditation. It is not possible -- they have not earned it. First it has to be earned in the world; first they have to prepare the soil. And it is only love that prepares the soil.

Hence my insistence for my sannyasins not to renounce the world. Be in it, take its challenge, accept its dangers, its hurts, wounds. Go through it. Don't avoid it, don't try to find a short-cut because there is none. It is a struggle, it is arduous, it is an uphill task, but that is how one reaches the peak.

And the joy will be more, far more, than if you were dropped on the peak by a helicopter, because you will have reached there ungrown; you will not be able to enjoy it. Just think of the difference... You try hard to reach Everest. It is so dangerous -- every possibility of dying on the way, every possibility of never reaching to the peak; hazardous, dangerous; death waiting for you at each step; so many traps and so many possibilities of being defeated rather than being successful. Out of one hundred possibilities there is only one possibility that you may reach. But the closer you come to the peak, the higher the joy rises in you. Your spirit soars high. You earn it; it is not free. And the more you have paid for it, the more you will enjoy it. Then think: you can be dropped from a helicopter on the top. You will stand on the top and you will just look silly, stupid -- what are you doing here? Within five minutes you will be finished, you will say, 'So I have seen it! There is nothing much here!'

The journey creates the goal. The goal is not sitting there at the end of the journey, the journey creates it at each step. The journey is the goal. The journey and the goal are not separate, they are not two things. The end and the means are not two things. The end is spread over all the way; all the means contain the end in them.

So never miss any opportunity of living, of being alive, of being responsible, of being committed, of getting involved. Don't be a coward. Face life, encounter it. And then slowly slowly something inside you will crystallize.

Yes, it takes time. The Skin Horse is right: 'Generally, by the time you are REAL, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are REAL, you can't be ugly, except to people who don't understand... Once you are REAL, you can't become unreal again. It lasts for always.' It is forever.

But one has to earn it. Let me repeat it: in life you cannot get anything free. And if you do get it, it is useless. You have to pay, and the more you pay for it the more you will get out of it. If you can risk your whole life in love, great will be your attainment. Love will send you back to yourself; it will give you a few reflections of meditation. The first glimpses of meditation happen in love. And then a great desire arises in you to attain to those glimpses, not only as glimpses but as states, so that you can live in those states forever and forever. Love gives you the taste of meditation.

A loving orgasmic experience is the first experience of SAMADHI, of ecstasy. It will make you more thirsty. Now you will know what is possible and now you cannot be satisfied with the mundane. The sacred has penetrated you, the sacred has reached your heart. God has touched your heart, you have felt that touch. Now you would like to live in that moment forever, you would like that moment to become your whole life. It does become -- and unless it becomes man remains discontented.

Love on the one hand will give you great joy and on the other hand will give you a thirst for eternal joy.

The third question:

WHY DO YOU LIVE LIKE A KING?

Why not? I am an old Jew! You know Jews -- if you ask them a question, they answer it with another question.

There is a famous story about a king. He had many Jews in his court because they were rich people, but

he was very annoyed by their habit. Whenever he asked anything, they would answer it with another question. He became so tired, so irritated that he asked his Grand Vizier, 'What to do about these people? They cannot be thrown out of the court, but they annoy me very much. Whenever I ask something they always answer with another question.'

The Vizier said, 'It will be good if we ask the rabbi. Call the rabbi. He is a wise old man, he will help us and he will be able to explain to us what is the cause of this Jewish habit.'

So the rabbi was called and the king asked the rabbi, 'Why do you Jews always answer a question with another question?' And the rabbi said, 'Why not?'

You ask me, 'Why do you live like a king?'

There are four possibilities after you become enlightened. The first possibility Nanak and Marcus Aurelius followed. They were born as kings; after they became enlightened they remained kings.

The second possibility Jesus and Kabir followed. They were born as beggars, after they became enlightened they remained beggars.

The third possibility was followed by Mahavir and the Buddha: they were born as kings; when they became enlightened they remained beggars.

Then, I thought, for a change... I was born as a beggar; I decided to live as a king. That is the fourth possibility and there is no other, so I am finishing the last. Somebody had to do it, otherwise history would remain incomplete.

One Zen Master was dying. Just before he breathed his last he opened his eyes and asked his disciples, 'Please help me to find an alternative way to die.'

They asked, 'What kind of question is this?'

He said, 'Should I die lying down or sitting or standing? Have you ever heard of anybody dying sitting?'

They said, 'Yes, we have heard. Many people, particularly Buddhist monks -- they sit in a SIDDHASAN in the full lotus posture and die. We have heard of many dying in a sitting posture.' 'Have you ever heard,' the Master asked, 'of anybody dying standing?'

They said, 'It is very rare, but we have heard one story that once a Master died standing.'

Then he said, 'Then no other alternative is left. I will die standing on my head.'

And he died -- standing on his head. Somebody has to fulfil it. All alternatives have to be tried.

The fifth question:

MY QUESTION CONCERNS THE QUANTUM LEAP. HOW TO JUMP, WHERE TO JUMP, AND WHO OR WHAT IS DOING THE JUMPING?

Jamia, the meaning of the quantum leap is that you find nobody there inside you who can jump. You find no place where you can jump and you find no means to jump. That is the meaning of a quantum leap. The quantum leap is not a leap, it is a disappearance. The quantum leap is utter discontinuity with the past. If it is continuous it is just a leap, not quantum. That is the meaning of the word 'quantum'.

You have been somebody up to now; if you do something, then you will remain continuous with the past because the doer will be the past. If you ask how to take the quantum leap, who will use the methodology? The old, the past, the mind, the accumulated mind will use the methodology. But how will you become new? It is the old trying to become new. You may have new clothes, a new face, new varnish, but you will remain the same; you continue.

A quantum leap is a moment of understanding that the past is no more there, that it is just a memory, just a figment of imagination now; it has no reality. If the past is no more there, who are you? -- because you consist only of your past.

Krishnamurti says, 'The process of thought creates the thinker.' And he is right -- it is not vice versa. Ordinarily you think, 'I am a thinker, hence the process of thought.' It is not so. There is no thinker in you but only a process of thought. And when you think about the whole process of thought and you take it together, the thinker is born.

The thinker is not there. Let thoughts disappear, and as thoughts disappear, the thinker will disappear. If there is no thought, there is no thinker inside. So 'thinker' is nothing but another name for the whole thought continuum.

If you can understand this -- that the past is just nothing but thoughts -- suddenly a great emptiness will arise in you, a great abyss. You are not, nobody is there inside. This is what Buddha calls ANATTA,

no-self, no ego. In that moment when you cannot find yourself, the quantum leap has happened.

The Emperor Wu of China asked Bodhidharma, 'My mind remainS very tense, in anxiety. I am always feeling restless, uneasy. I never find any peace of mind. Help me, sir.'

Bodhidharma looked into his eyes. And that was not an ordinary look -- Bodhidharma was a very ferocious Master. The king was a very brave man, had fought in many battles and won, but he started trembling when Bodhidharma looked into his eyes.

And he said, 'Okay, come tomorrow, early in the morning at four o'clock, and bring your mind to me and I will put it at ease forever.'

When the king was going down the steps, Bodhidharma shouted again, 'Listen, don't forget to bring your mind! Come at four o'clock and bring your mind. And I am going to put it at ease forever!'

The king was a little puzzled. 'What does he mean, "Bring the mind, don't forget"? Can I come without the mind too? I and my mind are the same. This man looks mad! And the way he looked at me... those ferocious eyes... And he looks murderous too! And going alone, early in the morning at four o'clock when it is dark, to this madman... and one never knows what he will do, how he will treat me.'

But he could not sleep. Many times he decided not to go, but there was a great attraction too, something like a great magnetic pull. The man was ferocious, but there was great love in his eyes too. Both were there -- his eyes were like swords and also like lotuses. He could not resist. He said, 'I have to take this risk.' And at four o'clock he had to go.

Bodhidharma was waiting with his big staff. He told the king, 'Sit in front of me. And where is your mind? I told you to bring it with you!'

And the king said, 'What nonsense are you talking about? If I am here, so is my mind. Mind is something inside me. How can I forget it? How can I "bring" it?'

Bodhidharma said, 'So, one thing is certain: that mind is inside. So close your eyes and go inside and try to find it. And whenever you catch it, just tell me and I will put it at rest forever. But first it has to be caught, only then can I treat it.' The king closed his eyes. The whole thing was stupid, but there was nowhere to go now -- it had to be done. He closed his eyes. And the Master was sitting there with his staff -- and he might beat or he might hit, so it was no ordinary situation. He could not go to sleep. He had not slept the whole night -- he had been thinking of whether to come or not to come... And the presence of the Master and the silence of the forest and the darkness of the night and the whole weird situation: that this man could even cut his head... He became very alert. The danger was such that he became very attentive. For the first time in his life he looked inside himself -- what the book, THE SECRET OF THE GOLDEN FLOWER, calls 'turning the light inwards'. For the first time he looked inside, he searched inside. He really searched, sincerely he searched. And the more he searched, the more aware he became that there is no mind, there is nobody inside. It is an empty house; we had only believed in it. We have accepted others' belief about the soul, the self, the ego. We never looked at it, we never checked it. And the more he found that there is nobody to be found, the more happy, joyous, he became. His face relaxed; a great grace surrounded him. Hours passed, but for him there was no question of time at all. He was sitting and sitting, and enjoying this blissfulness that he was tasting for the first time in his life. Something immensely delightful was descending on him.

Then the sun started rising, and with the first rays of the sun, Bodhidharma said to him, 'Sir, it is time enough! Now open your eyes. Have you found yourself inside or not?'

And the king opened his eyes, looked at the Master, saw the beauty, saw that the ferociousness was out of compassion, saw the love, bowed down, touched the feet of the Master and said, 'You have put it at rest forever. It is not there. Now I know that I was creating an unnecessary fuss about something which doesn't exist at all.'

This is the quantum leap. Searching inside you find you are not. Then there is no question of 'how' and no question of 'where'. It has already happened.

Jamia, I would like to tell you: just close your eyes for a few hours every day, become as alert as Emperor Wu became, remember me just in front of you with a sword in my hand, ready to cut you at any moment if you fall asleep, and go in. And, one day the quantum leap. You will know only when it has happened. You don't do it, it is nothing of your doing, it is a happening. You can't do it because you are the hindrance -- how can you do it? There is nowhere to jump, nobody to jump, no method to jump. When all these three things have been realized, it has happened.

Then one lives as an emptiness, utterly empty and yet utterly full.

The sixth question:

I DESIRE TO BECOME A SANNYASIN, BUT AT THE VERY IDEA A GREAT FEAR GRIPS MY HEART. IT IS SO NEW. AND, MOREOVER, I HAD NOT COME HERE TO BECOME A DISCIPLE, I HAD JUST COME TO SEE A FRIEND WHO IS A SANNYASIN.

But you are caught, you are trapped! Now it will be very difficult to escape. It is always difficult to choose the new, but only those live who choose the new. To choose the old is to choose death, not life. To choose the familiar is to remain in the prison of the familiar, to choose the known is to avoid really the unknown that is knocking on the door. To choose the known is to reject God, because God is always unknown -- not only unknown, but unknowable.

God is always fresh, as fresh as the dewdrops. God is always utterly new, unfamiliar, unmapped, unscheduled, uncalculated. God comes only as the unknown. And if you become afraid, if you shrink back, then you have to live in your so-called dark hole.

What is your past that you cling to? What is there to cling to, except that it is familiar? It is all misery, it is all tragedy. But people even cling to miseries if they are familiar, if they look friendly. Even if health is knocking on your door, you don't listen to the knock, you cling to your tuberculosis, to your cancer, because it is familiar; you have lived with it so long. It looks almost like a betrayal to leave it and become healthy.

That is why people are clinging to miseries. Even when opportunities arise when miseries can be dropped and the celebration can start, they continue to cling to the misery. They persist in it, they insist on it. Even if it drops they catch hold of it again and again. If one misery disappears, they create a similar misery immediately. They don't even give a little interval for joy to enter in their being.

But remember, only those live who choose the new. Life means readiness to go into the uncalculated, unscheduled. Life means to be ready always to listen to the challenge that comes from the unknown source. It is dangerous, but to live is dangerous. The most secure and safe place in the world is the grave -- there, nothing ever happens.

In a small village where Mulla Nasrudin lives, the Municipal Committee was thinking of creating a wall around the graveyard. Mulla Nasrudin was also a member of the Committee. He stood up, and he said, 'There is no need.'

The whole Committee looked puzzled, because everybody was in favour of making a wall around the graveyard. People don't want to see graves and people don't want to see death. People don't want to become aware that death is. That's why graveyards are made outside the town, far away. When you have to go there, only then do you go there; otherwise it is better to avoid.

The village had grown bigger and the graveyard that used to be outside the town was no longer outside the town -- the town had grown and spread. So the whole Committee was agreeing. But Mulla said, 'There is no need.'

And the president asked, 'Why do you say that there is no need?'

He said, 'For two reasons. One: those who are outside -- they don't want to go in so they don't need any wall to prevent them. And, two: those who are inside -- they cannot come out. So what is the point of making a wall? The wall is needed only to prevent either those who are in from coming out or to prevent those who are out from coming in. Those who are out, they don't want to go in; they go only in utter helplessness. When they have to go, when they have to be carried by four persons, then they go. And once they are in they cannot come out -- nobody has ever heard of anybody coming out. It is pointless!'

The grave is the most safe and secure place in the world, because nothing new will ever happen there. Remember it: don't become a grave.

Sannyas is new for you, and you did not come here to become a sannyasin... Do you think all those who are sannyasins here came to become sannyasins? They have been caught unawares! Before they could escape I caught hold of their hearts. You are also caught now. If you escape, you escape at your own risk. You will repent forever and you will feel sorry forever, because there was an opportunity of being transformed, an opportunity to learn the ways of let-go, an opportunity of falling into your own being, resting into your own being, an opportunity to bloom. But you became afraid because it

Meditate on these lines of Robert Frost.

Two roads diverged in a yellow wood,
And sorry I could not travel both,
And be one traveller, long I stood

And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other, as just as fair,
And having perhaps the better claim,
And because it was grassy and wanted wear;
Though as for that, the passing there
Had worn them really about the same,
And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.
I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I --
I took the one less travelled by,
And that has made all the difference.

Always choose the new, the less travelled by. Always choose the unknown, the less travelled by. 'And that has made all the difference.'

Life grows only by choosing challenges. Life grows only by going into the storms. Life grows only by risking, gambling.

Sannyas needs courage. The old sannyas was not so dangerous. People think my sannyas is easier than the old, ancient idea of sannyas. They are utterly wrong. The old sannyas was very simple because it expected -- not only expected but demanded -- that you renounce the world. It was simple. You went into a monastery; you lived there, undisturbed, undistracted by the world. Meditation became your whole life with no distractions. It was a monotonous life.

The word 'monastery' and 'monotony' come from the same root. So does the word 'monk'. Life was settled, monotonous, repetitive, the same, and the world was left far behind. It was easy.

My sannyas is far more complex. You have to live in the market-place and yet live as if you were living in a monastery. You have to accept all the distractions of life and yet remain undistracted. You have to be in the world and not be of it.

I have thrown a great challenge to you. The old concept of sannyas was not challenging enough. It was very appealing to the cowards, to the escapists -- those who were weary of life, those who were tired of life, those who were incapable of life, those who were feeling somehow incompetent, inferior. It became very attractive to the inferior, the untalented, the unintelligent.

If you go to the Himalayas or into a monastery and look at the monks, you will be surprised: one thing you are bound to find is that their faces show no signs of intelligence, their eyes don't shine with any light from the beyond. They look dull, insipid, stupid, unintelligent, incompetent. They have escaped from life.

It is life that gives you sharpness, otherwise your sword will never be sharp. It is the struggle in life that provokes all the springs of your talents to come to the surface. You have to be intelligent to survive. In the monastery you are protected by the monastery, by the sect, by the church. You need not make any effort to survive. Food is given, clothes are given, and you just have to do some prayer, some chanting, and you have to repeat, parrot-like, the words of others. Naturally, if one becomes unintelligent there is no wonder in it. It will be a wonder if somebody becomes intelligent there, because all the opportunities for intelligence have been prevented -- because they are the same opportunities which are opportunities for distraction too.

Distraction is an opportunity. You can be distracted -- that is for you to decide -- or you can remain undistracted, then it will give you centring, crystallization.

My sannyas is the most complicated phenomenon that has ever happened on the earth because I don't say to you leave the world, I say live in it, indulge in it, love it, enjoy it, go as deeply as possible so your intelligence is sharpened, your life provoked, your dormant sources of energies become dynamic, flowing. And yet, keep yourself centred in your being -- a watcher on the hills. Remain an actor and let the life be just a drama where you are fulfilling a certain role. But don't get identified with the role. Remember continuously that this is a role -- that you are a carpenter or a doctor or an engineer or a teacher, husband, wife, mother, father, son -- that these are all roles, and the earth is a great stage and a great drama is on. God is the author of it and the director of it, and you are just actors, participating. When the curtain falls your

roles will disappear. You will again be just a pure being. You will not be the role that you had played.

The world has to be transformed into an opportunity to remember yourself, for self-remembering. Hence sannyas is arduous. And I know that everybody hesitates before they take the jump, but if the desire has arisen, if the longing is there, don't kill it, because that will be suicidal. Experiment with it, explore this new dimension. You have lived one way -- what is the point of going on repeating it again and again? Live this new style too. Who knows? -- you may come across God on this way. Who knows? -- fulfilment may await you on this path.

The last question:

WHY DO I LOVE, THEN HATE AND THEN SHOW INDIFFERENCE TO THE SAME PERSON?

Tushara, you don't know yet what love is. You don't know yet that many other things masquerade as love, play tricks on you -- many things. Yes, sometimes even hate can have the mask of love; sometimes sheer sexuality pretends to be love. And this must be so.

You say, 'Why do I love, then hate and then show indifference to the same person?'

You have not loved yet; it is just a sexual appetite in you. And I call it appetite knowingly. When you are hungry you are interested in food. The aroma coming from Vrindavan attracts you; everything else becomes unimportant. You find yourself moving towards Vrindavan. Once you have eaten, all interest in food disappears; and if you have eaten too much, you even become repelled by food. If you have eaten too much, more than was needed, you feel nauseous -- a sickness arising in you. And when you are satiated with food, you can pass by Vrindavan; you don't smell the aromas. You can go on thinking a thousand and one thoughts and you can remain indifferent to food.

Your love is nothing but sexual appetite. That's why first you feel attracted, in 'great love'. That attraction you call love. Just as people say they love ice cream, that's the way you love people. But how long can you love ice cream? You can eat, but how much?

Once I stayed with a family in Bombay. The people are beautiful people, but they have a strange idea of how to serve a guest. Because I was staying there, they invited many people; they gave a feast. And then the four brothers started forcing each guest to eat more and more. They actually started physically forcing food into people's mouths, and people were saying, 'No!' looking very aghast and puzzled, 'What is happening?' And there were four persons on each guest!

I asked, 'What is the matter? What are you doing? If they don't want to eat, leave them to themselves!'

They said, 'But this is our tradition. In our family, unless the guest starts fighting, we have to... otherwise we have not been real hosts.'

And this was their idea of being a real host! Unless the guest starts fighting... And that actually happened. When the guest... how long can you suffer? There is a limit! The body is not infinite and the stomach has a limit. And the guests started shouting. And they were very happy because they had been good hosts.

First, YOU THINK YOU are in love, Tushara. But that is not love -- just a physical appetite, a bodily phenomenon, a chemical phenomenon -- nothing to do with love.

Love is a very different thing. It has not necessarily anything to do with sex. Sex may be a part of it, may not be a part of it. You can be in love with a person without any sexual relationship. That's what we call friendship. It has disappeared from the world. Now friendship has almost disappeared from the world because we know only one kind of love, which is sexual. A non-sexual love has become non-existent. In fact, that IS love. Friendship is a deeper love than sexual relationship because friendship gives and asks nothing in return.

Sexual relationship is mutual exploitation: you are exploiting the other's body and he or she is exploiting your body. Both are using each other. But just to say it is pure sex looks ugly so we call it love. It will be very good if you call it simple sex; it will be true, sincere and there will be no problem arising, because then you will know it is appetite. You are fulfilled one moment and then, if the other goes on demanding and you go on playing the game, there will be hate, because you will be repulsed. And sooner or later you will become indifferent, because you have explored the other's body and he has explored your body. Now there is no more to it; the territories are known. Now there is no more intrigue, no more mystery to go into. You are finished. Indifference arises.

Tushara, what you call love is just sex. Call it sex, don't call it love. And it will be good to call it sex

because then you know it is sex. There is no need to pretend. If you don't pretend, it will not turn into hate. If you pretend that it is love and it is not, sooner or later you will see it is turning into hate. If you don't pretend, if you call it simply sex, you will be grateful to the other, you will not hate the other. And it will never become indifference; you will always feel thankful.

But calling it by a big name, 'love', creates the whole trouble. Then the problem arises -- why does it turn into hate? Love never turns into hate. Love goes on becoming more and more love. Love ultimately becomes prayer and God.

But this is not love. The first thing -- my suggestion -- is: call it simple, pure sex. And there is nothing wrong in pure, simple sex; it is natural. There is no need to hide it behind the beautiful word 'love'. There is no need to create a cloud of romance around it. Be simple, be true, sincere. If this is done, half the work is done. Then one day you will be able to see the difference. One day you will fall in love and you will see it is not just physiological, chemical attraction, but something higher, something superior -- two vibes falling in tune, two spirits feeling close, two beings feeling harmonious.

My own words are: if two bodies are feeling attracted to each other, it is sex; if two minds are feeling attracted to each other, it is love; if two souls are feeling attracted to each other, it is prayer. And prayer is the highest form. Sex is the lowest form. Don't think of the lower as the higher; otherwise you remain misguided.

A man and woman had been going together for some time and finally she agreed to go to bed with him. While going to his apartment, they passed some swank shops. The woman admired some expensive Italian shoes.

'Don't worry, baby, I'll get them for you,' he said. Then she saw a real Parisian dress.

'Don't worry, baby, I'll get that for you, too.' Finally, a mink coat caught her eye.

'Don't worry, baby, I'll get that coat for you.'

They finally got to the apartment, made love, and in leaving, again passed the shops.

'There is the coat you are going to buy me,' she said. 'Come on away from there,' he snapped.

'Oh, and there is the dress.'

'Come on away from there,' was again the reply. Finally she saw the shoes and pointed them out. Again he responded, 'Come on away from there.' She began to cry and sobbed, 'I don't understand. Before we made love, you promised me all those things. Now, just two hours later, you are breaking your promises.'

'Baby, it's like this. When I am hard, I am soft, but when I am soft, I am hard.'

The Secret of Secrets, Vol 1

Chapter #9
Chapter title: Riding on a Miracle

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MASTER LU-TSU SAID: 'RELEASE IS IN THE EYE... THE SEED-BLOSSOMS OF THE HUMAN BODY MUST BE CONCENTRATED UPWARD IN THE EMPTY SPACE.' IMMORTALITY IS CONTAINED IN THIS AND ALSO THE OVERCOMING OF THE WORLD.

THE LIGHT IS NOT IN THE BODY ALONE, NOR IS IT ONLY OUTSIDE THE BODY. MOUNTAINS AND RIVERS AND THE GREAT EARTH ARE LIT BY SUN AND MOON; ALL THAT IS THIS LIGHT. THEREFORE IT IS NOT ONLY WITHIN THE BODY. UNDERSTANDING AND CLARITY, PERCEPTION AND

ENLIGHTENMENT, AND ALL MOVEMENTS (OF THE SPIRIT) ARE LIKEWISE THIS LIGHT; THEREFORE IT IS NOT JUST SOMETHING OUTSIDE THE BODY. THE LIGHT-FLOWER OF HEAVEN AND EARTH FILLS ALL THE THOUSAND SPACES. BUT ALSO THE LIGHT-FLOWER OF THE INDIVIDUAL BODY PASSES THROUGH HEAVEN AND COVERS THE EARTH. THEREFORE, AS SOON AS THE LIGHT IS CIRCULATING, HEAVEN AND EARTH, MOUNTAINS AND RIVERS, ARE ALL CIRCULATING WITH IT AT THE SAME TIME.

TO CONCENTRATE THE SEED-FLOWER OF THE HUMAN BODY ABOVE IN THE EYES, THAT IS THE GREAT KEY OF THE HUMAN BODY. CHILDREN, TAKE HEED! IF FOR A DAY YOU DO NOT PRACTISE MEDITATION, THIS LIGHT STREAMS OUT, WHO KNOWS WHITHER? IF YOU ONLY MEDITATE FOR A QUARTER OF AN HOUR, BY IT YOU CAN DO AWAY WITH THE TEN THOUSAND AEONS AND A THOUSAND BIRTHS. ALL METHODS END IN QUIETNESS. THIS MARVELLOUS MAGIC CANNOT BE FATHOMED.

BUT WHEN THE PRACTICE IS STARTED, ONE MUST PRESS ON FROM THE OBVIOUS TO THE PROFOUND, FROM THE COARSE TO THE FINE. EVERYTHING DEPENDS ON THERE BEING NO INTERRUPTION. THE BEGINNING AND THE END OF THE PRACTICE MUST BE ONE. IN BETWEEN THERE ARE COOLER AND WARMER MOMENTS, THAT GOES WITHOUT SAYING. BUT THE GOAL MUST BE TO REACH THE VASTNESS OF HEAVEN AND THE DEPTHS OF THE SEA, SO THAT ALL METHODS SEEM QUITE EASY AND TAKEN FOR GRANTED. ONLY THEN HAVE WE MASTERED IT.

AN OLD FABLE has it that when God was creating the world he was approached by four questioning angels. 'How are you doing it?' the first one asked. The second queried, 'Why?' The third one said, 'May I have it when you finish?' The fourth one said, 'Can I help?'

The first one was the question of the scientist, the second, the philosopher's, the third, the politician's, and the fourth was the question of the religious one.

The scientific inquiry into existence is that of detached observation. The scientist has to be objective. To be objective he has to remain uninvolved; he cannot participate, because the moment he becomes a participant he becomes involved. Hence the scientist can only know the outer circumference of life and existence. The innermost core will remain unavailable to science; its very methodology prohibits it.

The philosopher only speculates, he never experiments. He goes on asking AD infinitum, 'Why?' And the question is such that whatsoever the answer, it can be asked again -- 'Why?' There is no possibility of any conclusion through philosophy. Philosophy remains in a state of non-conclusion. It is a futile activity; it leads nowhere.

The politician simply wants to possess the world, to own it. He is the most dangerous of all because he is the most violent. His interest in life is not in life itself but in his own power. He is power-hungry, power-mad; he is a maniac, he is destructive. The moment you possess something alive, you kill it, because the moment something becomes a property it is no more alive. Possess a tree, and it is no more alive. Possess a woman or a man, and you have killed them. Possess anything, and death is the outcome, because only death can be possessed.

Life is freedom. It remains basically free. You cannot possess it, you cannot put it into the bank, you cannot draw a line around it. You cannot say, 'This is mine'; to say so is disrespectful, to say so is egoistic, to say so is mad.

Life possesses us. How can we possess it? We have to be possessed by life more and more. The whole gestalt has to change: from being possessive, one has to become capable of being possessed by the whole.

The politician never comes to know the truth of life.

The religious person participates. He dances with life. He sings with existence. He helps life. He is surrendered to existence, and he is not detached and aloof. He does not really ask any question, he is not after knowledge; his whole effort is how to be in harmony with existence, how to be totally one with it. Hence the Eastern word for the ultimate experience: SAMADHI.

It comes from two words. SAM -- SAM means together with. The same root SAM has moved into English, too; it is in 'sympathy', it is in 'symphony'. A little bit changed, it is in 'synthesis', 'synchronicity'. SAM means together with. ADHI means the lord, God. SAMADHI means union with God, to be one with God. And that is exactly the meaning of the English word 'religion'. It means to become one with existence; not to be divided, not to remain separate but to become one. And only in this oneness does one come to know, see, experience, and be.

Religion is also a great experiment -- the greatest, in fact -- but with a difference. Science experiments with the object, religion experiments with the subject itself. Its whole concern is: Who am I?

One should begin from the beginning. Unless I know myself, I am not going to know anything else. If deep down I remain ignorant, then my whole knowledge is just garbage. It is based on ignorance, it is rooted

in ignorance. First the light has to happen inside me, and then it can spread. Then it can go to the very boundaries of existence -- if there are any boundaries. But first this has to happen within me. The first flame has to come from my subjectivity. When my centre is full of light, then only will whatsoever is known really be known. Unless you know yourself, unless the knower is there, how can you know anything else? If you yourself are in deep darkness, all the lights that you have created outside are deceptions, illusions.

The religious quest is the greatest quest in existence. A few things have to be understood about this quest.

The first thing: religion cannot creep; it has to dance or die. And that's what is not happening in the world -- religion is not dancing, hence it has died. Religion is creeping and crawling; it has forgotten how to fly. Religion has become dogma. Dogma is death; it is a corpse. To be flowing and alive and flying, religion has to exist as an experience -- not as a theory, not as theology, but as meditation; not as a philosophy about God but as a personal experience of God. And, know perfectly well: to know about God is not to know God. You can go on knowing about and about, but you will never know God. To know about is to go round and round without penetrating the very centre of it.

Religion cannot creep, and religion is creeping. Christianity, Hinduism, Islam -- they are all creeping. They have all become apologetic. They are all afraid of the scientific growth in the world. They have been fighting against science. They tried all that they could do to prevent scientific growth, but they failed. Now they try to get all of their support from science -- whatsoever they can manage -- but they know perfectly well that they have become secondary. They can exist only if science supports them. They can exist only if scientific argument becomes a prop. This is creeping. Religion is no more on its own ground, on its own feet; it needs support from science. It is living a borrowed existence, a borrowed life. Its time is gone.

Why has it happened? Once a religion becomes dogma and is no more experience, it dies automatically. And a dead body cannot stand on its own, it needs support. All the churches and the temples are supported, they are not standing on their own.

When there is a Buddha he stands on his own. When there is a Christ he stands on his own. Then religion dances, sings a song. Then it is alive, it blooms, there are a thousand and one flowers, and great fragrance is released.

My effort here is to make religion dance again. There is no need for any support, because religion in itself is the greatest authentic experience. Others should look towards science for support, not religion! If religion starts dancing, starts becoming alive, science will need its support, because science itself is losing ground. It is becoming uglier and uglier every day. It is becoming more and more life-negative every day. It is becoming more and more political every day. All that science discovers is possessed by the politician. And all that science discovers serves death; it is no more serving life. Ninety percent of scientific effort goes on war. Science is losing face. Unless religion starts dancing, even science will no longer have any future. Science will need some release of energy from religion to support it. And if religion can be alive again and science becomes a part, a shadow of religion, then only can it be free of the politician and his madness. Otherwise it seems impossible.

Man is coming closer and closer to the ultimate destruction of life on the earth. Only a release of religious energy can save him, can save humanity.

What we are doing here may look like a very small experiment, but its potential is infinite. The future of humanity depends on only one thing: that religion can again lead man, that religion can again become the central influence on man, that religion can again become humanity's dream.

And remember, it is a very difficult dream -- almost impossible. To dream to be with God, to dream to be in God, is bound to be something like an impossible dream. Man has lost courage. His dreams are tiny now, his dreams are very mundane; he no longer dreams of the transcendental. And remember, if you stop dreaming about the transcendental, you will live a meaningless life. Meaning arises only in contact with the transcendental. Meaning arises only when you are part of a greater whole, when you are part of something higher than you, something bigger than you. When man tries to surpass himself then there is religion. And that's what I call the dance of religion -- man trying to transcend himself. No other animal can do it. No other animal is capable of it. Only man has the potential and the possibility to surpass himself. And a few men have surpassed themselves; a few men have reached to the other shore.

And when I am talking to you, I am talking from the other shore. Hence, I am not saying it from borrowed knowledge, I am saying it from my own experience. I know the impossible can become possible. It has become possible in me, it can become possible in you. Once your inner being becomes full of light, once you know no darkness within yourself, then you are religious.

Dream the impossible dream. It may look almost absurd in the beginning -- it does look -- but if it is strong enough, it transforms your reality.

I have heard...

Three trees once grew on a hillside, and as they swayed in the breeze they would dream what they would like to be.

'I should like to be cut down one day,' said the first tree, 'and turned into a baby's cradle.'

'I should like to be cut down one day,' said the second, 'and become a great ship sailing the seas, carrying treasure and precious stones.'

And the third said, 'I should like to stand on a hill-top and point people to heaven.'

One day the woodcutters came along and cut down the first tree. 'Let's make it into a cattle stall,' they said.

'But I don't wish to be a cattle stall,' cried the tree. 'I want to be a baby's cradle.' But they turned it into a cattle stall, and when the child Jesus was born, they laid him gently in the cattle stall for there was nowhere else to put him. And the tree said, 'Why, this is far far more wonderful than ever I dreamed.'

The woodcutters said of the second tree, 'Let's make this tree into a fishing boat.'

But the tree said, 'No! I don't wish to be a fishing boat; I want to be a great ship carrying treasure and precious stones.' But they turned the tree into a fishing boat and put it on an island lake. And a fisherman called Simon Peter bought the boat, and Jesus sailed in the boat and taught the people from it. And the tree said, 'Why, this is far far more wonderful than ever I dreamed.'

And of the third tree they said, 'Let's make it into a cross.' But the tree said, 'I don't want to be a cross -- a thing of shame on which men die. I want to stand on a hill-top and point people to heaven.' But they turned the tree into a cross and Jesus was nailed to that cross. And all down the years, men have looked to that cross, and it has pointed them to God.

Even if trees can dream something, they become it. So what to say about man?

Man has the greatest potential on the earth, in existence. If you are lacking something, it means you are lacking a great dream of surpassing yourself. You have become satisfied with the mundane. You have started creeping on the earth, crawling on the earth. You don't look upwards. There is a great beyond calling you forth! There is a great beyond challenging you. And only that man is truly a man who accepts the challenge of the beyond. All others are only men in name, in form, but not really men.

Be a man! Accept the challenge of the unknown, of the beyond. Let it become a great dream in your being. That which you appear to be is only a seed. The seed has to fall into the soil, and has to die, and has to become a tree, and has to bloom.

If you cut the seed, you will not find flowers there. That's where science is missing the whole point -- it goes on cutting the seed. It says, 'You say this seed will bring great flowering? We will cut and dissect the seed, and see.' And they cut and dissect the seed, and they have the methodology to dissect the seed, but no flower is found. So they say there is no flower. That's how they have come to the conclusion that there is no God in existence, that there is no soul, that there is no beyond, that life is just an accident and there is no destiny to life.

There is a famous saying of the Zen Master, Ikkyu.

'If you break open the cherry tree, where are the blossoms?
But in springtime how they bloom!'

Wait for the springtime. If you want to see, then wait for the springtime. And then you will find a Buddha, not a man; and you will find a Jesus, not a man; and you will find a Krishna, not a man. Then you will find the flower, and the seed is no more found there; the seed has disappeared, its function fulfilled. It was protecting something of immense value, it was carrying a blueprint; now it is no more needed. The soil has been found, the spring has arrived, and the seed was courageous enough to die.

Man's ego is nothing but a seed. It is very protective. People ask me, 'If ego is such a barrier towards God, then why in the first place does ego exist? If mind is such a barrier to God, then why does mind exist at all?' It exists to protect you, just as the hard shell of the seed exists to protect the potential. The potential is very soft; it will be destroyed if the hard shell is not around it. The hard shell is not the enemy. The hard shell will be the enemy only if the spring has come, and the soil has been found, and the seed rejects death. If the hard shell says, 'Now, I will go on protecting you, even against the spring. I will protect you against this soil,' then there is going to be trouble.

That's where the problem arises. The ego in itself is not a problem. The child needs it, otherwise the child will be very unprotected. He will not know how to survive in this world of struggle. He will not know

how to protect himself against so many hazards. He is so soft, tender, he will die before he becomes a Buddha. The ego helps him. The ego is a kind of armour, and so is the mind -- it protects him.

It is not your enemy. It is the enemy only when the moment has come and you are ready to move into meditation -- you have found a Master, you have found a method and you are ready -- but the mind says, 'No, I cannot die. Just think of all the blessings that I have showered upon you. Just think of all the benefits that I have given you. Just think of all that I have done for you! Feel grateful, and don't try to destroy me.'

Then the problem arises: then the protector becomes destructive. Then you have to fight against your own mind, you have to fight against your own ego, you have to fight against your own armour, because the armour is no more needed. You have to release your inner potential -- spring has come.

So when spring has come, only then is it a problem; otherwise it is not a problem, it is a help. The helpful can become a hindrance. When its time is gone, it has to go.

Dream of the impossible. Dream of surpassing yourself. Dream of NIRVANA, dream of MOKSHA, dream of the kingdom of God; only then will you start working and moving towards it, and only then with that dream, will your feet have the quality of dance.

Without the dream you will become dull. That's why people are dragging. How can they dance? For what? Just to go every day to the office and work, and come back home and quarrel with the wife and listen to all the complaints of the children? And next day the same rut starts again -- year in, year out. What is there to dance about? In fact, it is a miracle how man goes on living, why he does not commit suicide. What does he live for?

There is nothing that is awaiting him, there is nothing that he can look up to. There is no star in the night; it is all darkness. It is a miracle how man goes on living, how he manages. The people who commit suicide seem to be more logical. The people who go on living seem to be very illogical. Miserable, bored, dragging -- but they go on living. But it shows something. It shows one thing: that your innermost being knows that the possibility is there. Any day you may become alert about the potential, about the possible. Any day, the dream will possess you. And then there will be meaning and there will be dance.

'Religion is art,' said William Blake. 'Religion is art, not money.'

This is a very very pregnant statement. And only a man like William Blake could have made it. He is a mystic poet.

What is art? 'Art is a way,' he says, 'of doing something': painting, poetry, dancing, sculpture, music, pottery, weaving. 'Art is a way of doing something.' He does not say anything about creating oneself. But that is exactly what religion is. It is not painting, it is not poetry, it is not sculpture, it is not music, but something on the same lines, something beyond -- creating oneself.

Religion is a way of doing something also -- living, loving, seeing, being. All art is 'making'. It is helping God to create. That's why I call the man who said to God, 'Can I help?' the religious man.

If you want to know the creator you will have to become a creator in some measure on your own. Poetry may not be religion proper but it points in the right direction. When a poet is really in a creative state, he knows something of religion -- a faraway distant music, because when he is in a creative state, he is no more himself. He participates -- although in a very small measure, but he participates in God.

Just a drop of divinity enters into him. That's why great poets have always said, 'When we write poetry, we are not the creators of it. We become possessed. Some unknown energy enters, sings, dances in us. We don't know what it is.' When a painter is lost into his painting, he is utterly lost into his painting, his ego disappears. Maybe only for moments, but in those egoless moments God paints through him.

If you participate in God, God participates in you. Art is an unconscious form of religion. Religion is conscious art. Art is as if you are religious in a dream, but it is pointing in the right direction. The artist is the nearest to the religious. But it is not understood that way. You don't think of a poet as religious or a painter as religious, on the contrary, if somebody fasts, tortures his body, makes his being ugly, you start thinking that HE is religious. He is simply being violent with himself. He is just suicidal, he is neurotic, and you think he is religious.

Neurotics become MAHATMAS; they are respected and worshipped as saints. They are not religious at all. The difference between a so-called saint and a murderer is not much. The murderer murders somebody else, and your so-called saint murders himself. But both do the same thing: both are violent, both are destructive. And whenever you are destructive you are farthest from God, because God is creativity. To me, aesthetics is the closest neighbour of religiousness, not ethics.

Lenin is reported to have said, 'Ethics will be the aesthetics of the future.' I say: No, just the contrary; aesthetics will be the ethics of the future. Beauty is going to be the truth of the future, because beauty can be

created. And a beautiful person, who loves beauty, who lives beauty, who creates beauty, is moral -- and with no effort. His morality is not a cultivated morality, it is just his aesthetic sense that makes him moral. He cannot kill because he cannot think of killing as being beautiful. He cannot cheat, he cannot be dishonest because all these things make him feel ugly. His criterion is beauty. And I agree with William Blake that religion is art.

All art is making. All making neCessitates a kind of faith. You see what is not there, and work in such a way that what was invisible, intangible, inaudible, is given shape in time and space. What is produced will be apparent to the senses -- a painting, a poem, or a garden. Art is not to be confused, however, with the object it produces.

It is a beautiful distinction to be remembered. It will help you immensely to understand religion.

Art is not a painting or a piece of sculpture. What art dealers buy and sell are works of art, not art itself. Works of art are a form of property. Just as art is not the same thing as works of art, so religion is not to be confused with the objects and effects its produces -- such as dogmas, doctrines, Bibles, Korans, Gitas, churches, temples, cathedrals. These are WORKS of art. You can call them works of the art of religion, but religion should not be confused with them.

A church is a church. It may be beautiful, but it is not religion in itself. It is a by-product, a spin-off. A Koran is a beautiful poem, but as a work of art, a spin-off. Something happened in Mohammed's heart -- that was religion, but that remains invisible. Because something stirred in his soul, he started singing, he went into a mad expression. That's exactly what he thought when for the first time alone on the mountains he started feeling the presence of God. He became so frightened, so afraid, he thought he had either gone mad or become a

He rushed home. He was in a feverish state, trembling. His wife thought he had suddenly got a high fever. She asked, 'What has happened to you?' And he said, 'Either I have gone mad or I have become a poet. Something tremendously great is happening, and I don't know what it is or from where it is coming. And I am so unworthy of it... I cannot believe my own eyes, and I cannot believe my own heart -- what I am feeling. It is so immensely beautiful, so great, so vast, I am incapable of conceiving it.'

That was religion.

A few days fever, and Mohammed cooled down and settled into his new state, his ecstasy, his SAMADHI. And then the flow started: the beautiful Koran was born. But the Koran is a by-product, so is the Gita, so is the Dhammapada. Remember always that no scripture contains religion -- cannot contain it. All scriptures are by-products of religion -- shadows, footprints, left on the banks of time. But footprints are footprints.

When Buddha walks on a sea beach, naturally, he will leave footprints, but those footprints are not Buddha himself, those footprints are beautiful because they belong to Buddha. Bow down to them! but don't forget they are just by-products. And you have to be a Buddha, not just the worshipper of a footprint .

Works of art are a form of property, that's why you can sell them, purchase them; but you cannot sell art and you cannot purchase art. If you ask Pablo Picasso to sell you his art, it will be impossible. You may be ready to pay any fantastic price for it, but he cannot sell it. He can sell his paintings, but he cannot sell his art. There is no way of selling it because it is not a thing. It remains always invisible. Only effects become visible.

God remains invisible, only in the world does he becomes visible. You are invisible, only the body is visible.

That's why Blake says religion is not money. He is right. He meanS religion is not property. Religion is not like that, religion is like love -- you cannot buy it, sell it, or keep it in a bank. You cannot possess it; on the contrary, it possesses you.

The work of art can be possessed; it is property, it is dead. You can learn the Koran and the Gita and the Bible, but you cannot learn religion. You have to live it -- there is no way of learning it. You have to be possessed by God, you have to become available to God. You have to open up your being. You have to withdraw. You have to become empty so that God can enter and possess you totally. In that very possession, you have transcended humanity. You are no more a human being, you are a god, a Christ, a Buddha.

These sutras are the secrets to help you release this Buddhahood that you are carrying as a blueprint, that you are carrying in a seed form; to help it bloom; to help it become a great tree with great foliage and many flowers.

The sutras.

Master Lu-tsu said: 'RELEASE IS IN THE EYE...

This potential that I have been talking to you about, this Buddhahood, this Christ-consciousness or Krishna-consciousness, or whatever you wish to call it, is in the third eye. Just between your two physical eyes there is an empty space, and that empty space is the seed of your being a god. Unless that third eye starts functioning, your potential will not be released.

Hence,

Master Lu-tsu said: 'RELEASE IS IN THE EYE...'

Release means NIRVANA, MOKSHA, deliverance, freedom. Release means enlightenment. If your third eye can start functioning... It is dormant, non-functioning; your energy has not reached up to it. It is a mechanism -- perfect, but without any energy reaching it. Your energy is flowing downward into your sexuality, into your greed, into your anger, into your worldly affairs -- your energy is moving downwards and outwards. You don't have enough energy to bring to the third-eye centre. Unless you have an abundance of energy, it will not reach the third eye.

You have to become a reservoir of energy. And when you become a reservoir and energy is not wasted, its level starts going higher and higher every day. One day it reaches the third eye, and the moment the energy touches the third eye, immediately, instantly, it starts functioning. And then you know, and then you see for the first time. Then you have the vision of life -- what it is. And only through the third eye will you be able to know God, reality, that which is.

Through the two physical eyes you know the world. And because your eyes are two, the world is divided, it is dual. Your two eyes make the world divided. The world in itself is not divided, but your way of seeing it divides it.

It is like a ray passing through a prism. The ray is one; the moment it passes through a prism, it becomes seven; it is broken up into seven colours. That is how the rainbow is created: sunrays passing through drops of water hanging in the clouds. Those hanging drops function as prisms, and the sunrays passing through them are immediately split into seven colours .

Your energy moves through your two eyes and the whole world becomes dual. Then you see day and night as opposite, life and death as opposite, love and hate as opposite, matter and consciousness as opposite. Your two eyes make all things dual and polar. And because of these two eyes you cannot see the oneness of existence. Unless your two eyes become one eye, you will never know the indivisible, the universal.

The book, THE SECRET OF THE GOLDEN FLOWER, says: energy going outwards becomes dual; if you bring it backwards it becomes again one -- it loses duality, it becomes non-dual. When energy moves back from the two eyes, it starts falling into the original source.

If you mix the seven colours of the rainbow into one, it becomes white, it becomes one colour. The method is the same. Energy moving outwards passes through two eyes and the whole existence becomes dual. Energy moving backwards passes through two eyes and moves into one eye, the third eye -- which is just exactly in between the two -- and suddenly all is one. This is SAMADHI. YOU are one with God.

> 'RELEASE IS IN THE EYE... THE SEED-BLOSSOMS OF THE HUMAN BODY MUST BE CONCENTRATED UPWARD IN THE EMPTY SPACE.'

Right now it is an empty space. But once energy starts moving inwards, it becomes full of light.

> IMMORTALITY IS CONTAINED IN THIS AND ALSO THE OVERCOMING OF THE WORLD.

And the moment you have reached the one point in your being... Jesus says, 'When your two eyes become one, you have entered the kingdom of God.' You know immortality, because now you know life and death are not opposite but two wings of the same bird. Death does not destroy life but helps it to renew itself again. Death is not the enemy but the friend. It simply helps life to change its garments because they have become rotten; they have been used and they cannot be used anymore. It simply helps you to change the house, it does not end you. It only gives you a new beginning, a fresh lease of energy.

Then darkness and light are not two. Then opposites disappear and they become complementaries. Then the whole existence becomes a dance between the masculine energy and the feminine energy. Then it is an orgasmic dance. Then both are one, meeting, melting into each other. The conflict disappears. And when you see the whole existence without any conflict, certainly, great joy arises. There is no death.

Death one sees only from the outside. You see somebody else dying, you have never seen yourself dying. Nobody has ever seen himself dying.

When Socrates was given poison, he was very enchanted. His disciples were crying and weeping, and he

said, 'Don't weep. Soon I will be gone, and then you can weep to your heart's content Right now, see this great experiment that is happening to me. I am very intrigued by the idea of death -- whether I am really going to die or not. Don't miss this opportunity. Just sit around me and watch.'

A Master teaches through his life and also teaches through his death. A Master uses every opportunity -- even his own death he will use to teach his disciples. Because he shouted and was very angry and said, 'Stop crying and weeping and come close! Don't miss this opportunity!' the disciples looked. And Socrates said, 'Wait. The poison is being given to me. Now I will tell you what is happening to me inside, so you can become aware of something that you cannot see.' And then he said, 'Up to my knees, my legs are dead. But as far as I am concerned, I am intact and as whole as I was before.' Then he said, 'My whole legs have gone dead -- below the waist I cannot feel anything.' He asked a disciple to touch his feet, to pinch them, but he could not feel anything. He said, 'I cannot feel them, so half of my body is dead, but I am as whole as ever. My inner feeling is not that I am half-dead and half-alive, I am as alive as ever! Half of the body is gone, but my being is untouched by it.'

And slowly slowly his hands became dead, and his chest started sinking. And then he said the last words. He said, 'My tongue will not be able to say any more words. It is getting numb. But the last thing that I want to tell you is this: that although almost ninety percent of my body is dead, I am a hundred percent alive. If it is an indication of something, it shows that even when the body is one hundred percent dead, I will be alive, because I have seen ninety percent of my body go, but I am as whole as before. So ten percent more will go... You cannot see what is happening to me inside, but I can see it.'

Socrates is not an ordinary philosopher as are the other Greek philosophers. Even his own disciples, Plato, Aristotle... Aristotle, in fact, is not a disciple but an enemy. He does not understand Socrates at all, and what he proposes is absolutely against Socrates.

Socrates is a mystic. His philosophy is just a method of inquiry -- and a very penetrating inquiry. He will not even leave death aside; he inquired into death. To the very last moment he was true to his method of inquiry.

Death one sees only from the outside: you see other people dying. But to be alive is different: you can see it from the inside. To be alive is to feel pain and pleasure, to love and to fear. To be alive is to be able to create, to think of something which is not and make it happen.

That's why the creative person only knows the highest form of life because when you create you are at the optimum point of your energy. When you create you are part of God. How one can do it is a mystery. How one can exist is a mystery. Every effect must have a cause. That is what we call the law of causation -- that is what we are taught. But I can see no cause for the effect which I am.

I wake up riding on a miracle. My reason serves me well, but with the mystery of my being it fails. My reason itself is a tool of this mystery, hence it cannot know it.

You have to look within. To see what life is, first you have to feel it from the interior. And the best way to feel your life is to be creative, because then you are at your maximum. Ordinarily, people live at their minimum, and whatsoever people go on doing can be done at the minimum because those are just habits; those are just routine things your body has learned. They have been transferred from your consciousness to the robot part of your body which goes on functioning on its own -- as, for example, once you have learned to drive. When you first learn, you are very alive, very alert, because there is danger. You have to be alert -- you don't know what is going to happen. You have to keep aware of so many things: the steering wheel, the road, the clutch, the gears, the accelerator, the brakes -- so many things to be aware and alert about -- and the traffic, and the people passing by, and the cars passing by. But once you have learned, your knowledge is transferred to the robot part of your body. Then you need not bother; you can talk to your friend, you can sing a song, you can smoke, you can listen to the radio, and your body goes on doing. You need not be alert -- only exceptionally. If some accident is going to happen, you will wake up for a moment because the danger is so great and the danger is so unknown that the robot part cannot face it. It has not happened before; it is new.

Ordinary life becomes a mechanical routine, and you start living at the minimum. You never flare up to your maximum. In creativity you flare up.

And that is going to be one of my messages to my sannyasins. Be creative, because to be creative is worship. To be creative is prayer, to be creative is meditation. And to be creative is to be close to God. There is no need to go to the Kaaba, because God is here as much as in the Kaaba. There is no need to go to the Himalayas, because God is everywhere equally available -- but available only to those who live at their maximum, whose life flame is not a dull flame, who pour their whole energy into it. And that happens only

through creativity.

So, to me, the definition of a sannyasin is not the definition of the old kind of saint, sitting there dull and dead. The definition of a sannyasin is to be creative. Dance, sing, create music, paint, sculpt, or whatsoever you feel like doing. Find out what is your innermost joy and do it! And doing means: bring it from the invisible to the visible. Doing means: make the dream exist on the earth. Let the dream become actual. Transform the potential into the actual. And that is the greatest joy there is. The real bliss is attained only when you are able to bring something from the unknown to the known, when you make, create, when you are able to transform a dream into reality, when you have helped God. When in a certain way, in your own way, you have made the world a little more beautiful, when you have enhanced its joy, then you are a sannyasin.

And to know this way, your inner life, will help you to know that you are deathless, because once you know who you are in your utter capacity, when your inner torch is burning from both ends together, at the optimum, then you will know there is no death. And at the optimum your third-eye centre starts functioning -- and only at the optimum. So don't live life as a drag. Don't live it as if it is a burden, a duty to be fulfilled, make it a dance, let it be a celebration.

IMMORTALITY IS CONTAINED IN THIS AND ALSO THE OVERCOMING OF THE WORLD.

If you can allow your flame of life to reach the third eye, you will see there is no death. And you will suddenly see that you are no more attached to the world.

Now, the difference has to be remembered. The old sannyas, the so-called, old religious way of life, has been teaching people to renounce the world. I don't teach renunciation, I teach you to bring your life energy to the optimum. And once you have seen the true in your being, the world carries no meaning anymore. The higher has happened, the lower becomes insignificant. You need not renounce it; it has already dropped. You need not escape anywhere. You can live in the world, but you have overcome it. And remember, escaping and overcoming are two totally different things.

The real sannyasin has to overcome the world, not renounce it.

THE LIGHT IS NOT IN THE BODY ALONE, NOR IS IT ONLY OUTSIDE THE BODY.

And once you have seen the light inside, then you will become aware that it is not only inside, it is also on the outside. It is not confined to you. Remember, darkness is individual, light is universal Death is individual, life is universal. Misery is individual, bliss is universal. For misery to exist, you have to exist -- you have to exist as separate. And for bliss to come into existence, you have to become part of the whole, in harmony with the whole.

THE LIGHT IS NOT IN THE BODY ALONE, NOR IS IT ONLY OUTSIDE THE BODY. MOUNTAINS AND RIVERS AND THE GREAT EARTH ARE LIT BY SUN AND MOON; ALL THAT IS THIS LIGHT.

Once you have seen it on the inside you will recognize it everywhere: in the moon, in the sun... All light is the same -- inner and outer make no difference.

THEREFORE IT IS NOT ONLY WITHIN THE BODY. UNDERSTANDING AND CLARITY, PERCEPTION AND ENLIGHTENMENT, AND ALL MOVEMENTS (OF THE SPIRIT) ARE LIKEWISE THIS LIGHT...

It is the same light that you see in the moon, and that you see inside yourself in the third eye. Once you have seen that it is the same light, the inner and the outer are no longer distinct. The inner is the outer, the outer is the inner. That's why the Zen Masters say that SAMSARA IS NIRVANA, the world -- this very world -- is enlightenment. This very body the Buddha, this very earth the paradise. That's why when Buddha became enlightened, he said, 'It is incredible, it is unbelievable that the moment I became enlightened, the whole existence became enlightened with me.'

Down the centuries Buddhist meditators have been meditating over it, 'What does he mean? What does he want to say -- "The moment I became enlightened the whole existence became enlightened"? But how can it be? -- because there are still so many unenlightened people. What can he mean?' The meditator himself thinks, 'I am as yet unenlightened, so how has the whole existence become enlightened?' It has become enlightened for the Buddha because he has seen that the distinction between the inner and the outer was nothing but the ego -- the small thin curtain of the ego. Once that curtain has fallen there is nothing inner, nothing outer.

So Buddha cannot say, 'I have become enlightened.' He says, 'The whole has become enlightened.' All

the trees, and all the rivers, and all the mountains, and all the people, and all the animals, and all the planets -- all have become enlightened, because now he has no separate identity. He does not mean that you have become enlightened, he is simply saying, 'I cannot say that I have become enlightened. I was in bondage, that much I can say. I was ignorant, that much I can say. I was in misery, that much I can say. But now, I am no more.'

Existence is blissful. Existence is full of light. And the inner and the outer light are the same -- there is nothing inner, there is nothing outer. All distinctions disappear when the light enters into the third eye -- the one eye, the single eye. All distinctions disappear. The rainbow again becomes a single ray of white light.

Just the other day there was a question, 'Osho, why do you tell us to wear orange when you wear white?'

It is just symbolic, just to tell you that you have to come to the point where colours disappear and the single white ray remains without any distinctions.

UNDERSTANDING AND CLARITY, PERCEPTION AND ENLIGHTENMENT, AND ALL MOVEMENTS (OF THE SPIRIT) ARE LIKEWISE THIS LIGHT; THEREFORE IT IS NOT JUST SOMETHING OUTSIDE THE BODY.

It is neither outside nor inside, it is everywhere -- inside too, outside too. And it is the same light -- the same light that you see shining on the greenery and the flower, and dancing on the lotus. It is the same light that becomes clarity inside -- enlightenment, perception, understanding.

And remember, the Master says, understanding, not knowledge. The Master says, clarity, not answers. One simply becomes so clear that the questions disappear. Not that you attain to some answers, only you are so clear that the confusion is no more there, that's all. It is absence of questions not presence of answers, hence it is called understanding, not knowledge.

Just the other day, Aniruddha also asked, 'What is the difference between our knowledge and your knowledge? I don't see any difference,' he says.

The difference is not in knowledge. He must have been thinking that I know more than he knows. Just the contrary is the case. I don't know more than you know; in fact, you know and I have no knowledge. I am only clear -- a clarity, an understanding, not knowledge. Here are many people who know more than me, and that is their problem. They will have to drop that knowledge.

I don't know anything, there is only clarity. When you ask me a question, it is not that I have an answer for it, but I just focus my clarity on it -- try to understand -- and whatsoever response comes out of the clarity I give to you. It is not knowledge, it is just a capacity to see.

Knowledge makes people blind. Their eyes become so full of knowledge they cannot see. Even before you have asked the question they have the ready-made answer there. They are ready to answer it. They don't listen to your question, they don't listen to the questioner, they don't listen to his being, they don't look into him to see what he means, they have a ready-made answer. They are in a hurry to answer you -- and they must prove the answer with arguments and scriptures, and they must give all kinds of support to it.

I have only a kind of understanding, a vision, a capacity to see. That's why the Master says: UNDERSTANDING AND CLARITY, PERCEPTION AND ENLIGHTENMENT... It is not knowledge, it is just an utterly cloudless sky within.

THE LIGHT-FLOWER OF HEAVEN AND EARTH FILLS ALL THE THOUSAND PACES. BUT ALSO THE LIGHT-FLOWER OF THE INDIVIDUAL BODY PASSES THROUGH HEAVEN AND COVERS THE EARTH.

It is a light-flower, this whole existence. This is the experience of the mystics: that existence is made of nothing other than light. It is all light; light is the basic constituent of existence. And modern physics agrees with it. They call it electricity. 'Light' is much too poetic a word for them, they have to drag it down to earth; it becomes 'electricity'. But what they are saying is exactly the same.

Matter has disappeared from modern physics, matter is no more. At the deepest core of matter is nothing but electricity, electrons, electrical particles dancing, energy particles dancing, with no matter in them, no weight. This has been experienced by mystics down the centuries, unexceptionally; whether the mystic was born in India or in China or in Tibet makes no difference. This has been the most fundamental experience of all the mystics: that the existence is made of light and nothing nothing else.

THE SECRET OF THE GOLDEN FLOWER says, 'This light, this flower of light, these petals of light fill all the spaces outside and also inside.'

THEREFORE, AS SOON AS THE LIGHT IS CIRCULATING, HEAVEN AND EARTH, MOUNTAINS AND

RIVERS, ARE ALL CIRCULATING WITH IT AT THE SAME TIME.

The same thing that Buddha said is said in different words. The moment you see light circulating in you, you will be able to see the dawn of light all over. Stars moving, and mountains and rivers -- all will be nothing but streams of light, a tremendous dance of light energy.

TO CONCENTRATE THE SEED-FLOWER OF THE HUMAN BODY ABOVE IN THE EYES, THAT IS THE GREAT KEY OF THE HUMAN BODY. CHILDREN. TAKE HEED! IF FOR A DAY YOU DO NOT PRACTISE MEDITATION, THIS LIGHT STREAMS OUT, WHO KNOWS WHITHER? IF YOU MEDITATE FOR A QUARTER OF AN HOUR, BY IT YOU CAN DO AWAY WITH THE TEN THOUSAND AEONS AND A THOUSAND BIRTHS. ALL METHODS END IN QUIETNESS. THIS MARVELLOUS MAGIC CANNOT BE FATHOMED.

The Master Lu-tsu says only fifteen minutes in twenty-four hours will do. If you can sit silently for fifteen minutes, concentrated in the third eye, that will be enough to change your whole future. You will not need to be born into the body again. You will not need to be thrown into the world again. You have learned the lesson, you have become worthy of moving without the body and the limitation of the body. Your soul will be free, unentangled, without any bondage. And then there will be no death, no birth. You will be an eternal flowering of light in this infinite existence.

Only fifteen minutes? Yes, only fifteen minutes can do the miracle. But people are not even ready to give fifteen minutes to quietness, to silence.

I have heard...

When Ignatius Loyola heard the news that an unfriendly man had been elected Pope, he was asked what he would do if the new head of the Church should order the Society of Jesus dissolved, the work in which Loyola had invested his whole life. He replied, 'Fifteen minutes in prayer and all will be the same.'

An immensely significant reply.

An unfriendly Pope had come into power and there was every possibility that Loyola's whole work would be dissolved. He had created a small society of mystics. The work was esoteric, and Christianity has always been against esoteric work, has always been afraid of the mystics because these are the dangerous people. They bring truth to the world, and once they bring truth to the world, people are no longer interested in rituals, impotent rituals. Who cares about the Church then?

So Christianity has consistently been destroying all mystic schools so that nobody can go outside the Church, so that nobody can have any other door to reach God, so that everybody has to come to the priest. Whenever the desire to seek and search for God arises, no alternatives are to be left. Because of this stupid idea, Christianity destroyed religion in the whole world, because there are different people and they need different types of schools, and they need different types of techniques. And those who are really sincere in their search have to find esoteric groups. They cannot become part of the formal religion -- that is not enough for them; it is very lukewarm, it is very superficial .

In the West, real religion had to go underground because of the Church. People have to create many false facades to hide behind. Alchemy was one of the facades. The real work was something else: the alchemist was trying to create around himself the idea that he was working to transform baser metal into gold. This was allowed. The Church was very happy. If you are trying to turn baser metal into gold, it is perfectly okay, you can do it. If you succeed, the Church will have more gold, that's all; there was no fear about it. But this was just a facade, it was not real alchemy; it was just on the outside. Behind the curtain the real work was totally different: it was transforming the lower being into the higher being. It was exactly the secret of the Golden Flower: how to transform your sexuality, the baser metal, into spirituality, the gold.

But unnecessary trouble had to be taken, they had to make arrangements on the outside such that the society remained convinced that their work was something to do with gold. And everybody is interested in gold. The Church is very interested in gold, not in God.

Loyola was a great mystic. He had created the Society of Jesus. And a very antagonistic Pope was in power. Somebody said to him, 'What will you do? What will happen now? The Society can be dissolved by the order of the Pope.'

Loyola said, 'Fifteen minutes in prayer, and all will be the same. It will just take me fifteen minutes to go deep into meditation, that's all. Because whenever I am there, nothing matters. Nothing matters at all.'

Master Lu-tsu says: Just fifteen minutes...

... BY IT YOU CAN DO AWAY WITH THE TEN THOUSAND AEONS AND A THOUSAND BIRTHS. ALL

METHODS END IN QUIETNESS.

Remember it. Whatsoever the method, the goal is the same: quietness, utter silence inside, thoughtlessness, only consciousness without any content.

THIS MARVELLOUS MAGIC CANNOT BE FATHOMED.

It is an unfathomable depth. When thoughts disappear and you are simply silent, then the silence is a bottomless abyss; it cannot be fathomed. The Pacific Ocean can be fathomed -- it has a five-mile depth; but the Pacific Ocean inside you cannot be fathomed -- it is infinite. You can go on digging and digging and diving deeper and deeper and you will not come to fathom it, you will not come to the bottom of it at all.

Only thoughts can be measured, thoughtlessness is immeasurable. Hence, thoughtlessness is another name for God. But remember, thoughtlessness should not be a kind of sleep, because that is very ordinary. It happens every day: deep in sleep, when dreams disappear, you fall into that abyss. That's why deep sleep is so rejuvenating, so refreshing. In the morning you feel alive again, new, reborn. But that is unconscious. Patanjali has said deep sleep and SAMADHI are very similar, with only one difference: in sleep you are unconscious, in SAMADHI you are conscious. But you go to the same space, the same unfathomable, magical space within you, where there is no thought, no desire, no vibration in your mind, all is quiet. All methods lead to it -- Yoga, Tantra, Tao, Hassidism, Sufism -- all methods lead to it from different angles; they have been devised for different people.

BUT WHEN THE PRACTICE IS STARTED, ONE MUST PRESS ON FROM THE OBVIOUS TO THE PROFOUND, FROM THE COARSE TO THE FINE.

In the beginning great effort is needed. One MUST press on from the obvious to the profound. What is obvious? -- the obvious is your continuous process of thought. And what is profound? -- just a state of no-thought. What is gross? -- all contents of the mind are gross. And what is subtle? -- a state of no-content is subtle. One must go pressing on. In the beginning, great effort will be needed. In the beginning, you have to be utterly committed to the work, only then does the blissful moment arise when meditation becomes effortless.

First, meditation has to be masculine energy. Only then, in the end, can it become feminine energy. That's why my insistence is on dynamic methods in the beginning. Bring all your effort to the maximum. Put all that you have at stake, don't hold anything back, and then, one day, you will be able to relax without effort. Just by closing your eyes you will be able to reach the third eye.

... WHEN THE PRACTICE IS STARTED, ONE MUST PRESS ON FROM THE OBVIOUS TO THE PROFOUND,FROM THE COARSE TO THE FINE. EVERYTHING DEPENDS ON THERE BEING NO INTERRUPTION.
And make it a regular phenomenon.

THE BEGINNING AND THE END OF THE PRACTICE MUST BE ONE. IN BETWEEN THERE ARE COOLER AND WARMER MOMENTS, THAT GOES WITHOUT SAYING. BUT THE GOAL MUST BE TO REACH THE VASTNESS OF HEAVEN AND THE DEPTHS OF THE SEA, SO THAT ALL METHODS SEEM QUITE EASY AND TAKEN FOR GRANTED. ONLY THEN HAVE WE MASTERED IT.

The real mastery is when no effort is needed, when all efforts can be dropped. The real mastery is when no method is needed, when all methods can be dropped. The real mastery is when meditation is no longer a thing to do but has become your very state. You live in it, you walk in it, you sit in it: 'Sitting in Zen, walking in Zen.' You eat in it, you sleep in it. You ARE it.

That moment also comes. But in the beginning one has to go with all one's energy. Remember, just as water evaporates at a hundred degrees' heat -- not at ninety-nine, not at ninety-nine point nine, but exactly at a hundred degrees -- so whenever you put your total energy, one hundred degrees, at stake, immediately the baser metal turns into gold. Immediately the sexual energy has penetrated into the spiritual world. Immediately the energy that was going out has taken a one-hundred-and-eighty-degree turn, and the two eyes become one eye. And then all that is inner and all that is outer is enlightened.

Jesus has said, 'Cleave the wood and you will find me. Strike the stone and I am there.' This is the ultimate state: when you cleave the wood and you find God, and you strike the stone and you find God. Then you walk on God, in God, as God. Then you breathe God, then you eat God, you drink God, because all is God.

This ultimate experience is what Master Lu-tsu says is released. And it is in the third eye.

The Secret of Secrets, Vol 1

Chapter #10
Chapter title: The Zorba-Buddha Synthesis

20 August 1978 am in Buddha Hall

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The first question:

OSHO, ALL MY LIFE I HAVE SAID YES AND NOW THAT I AM HERE WITH YOU AND THE YES SEEMS REALLY RIGHT, THERE COMES ONLY NO. WHAT IS THIS NO?

Bhadra, it is very natural. If all your life you have been saying yes, it must have been false, it must have been pseudo. You must have forced yourself to say yes, you must have repressed your no continuously. And I teach relaxation, and I teach expression. So the repressed no is coming up, surfacing. Allow it. Please don't repress it anymore.

If you repress it here, then where are you going to express it? Once it is expressed, you will be free of it, and then the real yes will come. The yes that you have known up to now was not real. You have been cultivating this yes. It was just on the surface. Deep down the no has always existed in you.

But this is how we are brought up. This is how we are conditioned. This is how people have become utterly false, hypocritical, split. Their face says one thing, their being is saying just the opposite. This is how the whole of humanity has been turned into a kind of schizophrenia.

My approach is that yes and no are both absolutely necessary, part of the inner rhythm. The man who cannot say no cannot say yes either; and if he says yes, his yes will be impotent. Only the man who can say no vitally can say yes vitally. They depend on each other, just as life and death depend on each other, just as darkness and light depend on each other, just as love and hate depend on each other. This is the intrinsic polarity of life.

In a better world, with more freedom, with more understanding, a child will not be taught to say yes when he feels like saying no, he will be taught courage. Whenever he feels like saying no, he will HAVE to say no. And then his yes will have meaning.

A child will not be taught religion, because religion is yes-saying. He will not be forced to become a theist -- Hindu, Christian, Mohammedan -- he will be encouraged by the parents, by the school, by the university, to be honest, to be sincere, and to wait for the real yes to come on its own.

The world has become so false. Can't you see from where this falsity is arising? Millions of people go to the churches, temples, mosques, GURUDWARAS, and not a single person is religious. What kind of neurosis is this? They go just as a formality, they go because they have been taught to go, they go because they have become addicted to the habit of going. It is just a habit. If they don't go, they feel guilty. If they don't go they feel as if they are betraying their parents, their society. If they go, there is no joy in it. They simply drag themselves into it. They simply wait there until the ritual ends, the prayer ends, so that they can escape out of the temple, out of the church. It is a bogus kind of religion.

And the reason is that they have never been allowed to say no. No has to come first, only then can yes come. To really be a theist, first one has to go through the process of atheism. To really be a believer in

God, first one has to go through the dark night of doubt, only then -- the dawn. There is no other alternative.

It is good, Bhadra, that the no is arising. You are being true for the first time in your life. Let it happen, and the yes will follow just as day follows night.

But this mischief has been done to you -- and in the name of great things: God, prayer, country, love, religion, church, Jesus, Buddha, Krishna. In the name of these great things much mischief has been done to you. You have been manipulated. And what is the outcome? You have become a plastic phenomenon; you don't have that sincerity which can make a person really religious.

My own observation is this: that a person who has not said no to God will never be able to say yes, or if he says it, his yes will be pointless.

The so-called religion is what Gregory Bateson calls the double-bind. One is ordered to do two things which are mutually exclusive: to be sincere and to believe. How can you be sincere if you are told to believe? To believe means to be insincere. To believe means to believe in something that you don't know, to which your whole heart says, 'No, I don't know. How can I believe?'

Belief is insincerity. And you have been told to be sincere and to believe. This creates a double-bind in you. Your religion, your so-called religion, is based on insincerity -- how can it be religious? The very beginning is poisoned, the very source has gone sour. No child should be taught religion. Every child should be taught inquiry, doubt, logic, reason.

And why are you so afraid of logic, doubt and reason? Because if a child really goes deep into doubt, he will find the futility of it on his own. And out of that finding trust arises. And then that trust has beauty, grandeur.

If a child reasons to the very end, he will come to the point where he will be able to see that now reasoning has come to an end but existence goes on and on. Existence is something beyond reasoning. But let every child feel it in his own guts!

To be true a religion has to be a religion of the guts, not of belief. Let the child think as much as he can, to his full capacity; let him burn with doubt, logic, reasoning, to the maximum, and he will see the limitations of the intellect. It is bound to happen. And when the limitations of the intellect have been seen, experienced, by yourself, you start moving into the beyond; you start surpassing the mind.

Belief is of the mind. This so-called yes-saying is of the mind. I teach you another kind of yes, which is not afraid of no, another kind of trust, which is not afraid of scepticism, which on the contrary uses scepticism as a jumping-board, which uses doubt as a process of cleansing.

Truth has to be trusted: to trust is an act of faith. But any statement of truth has to be tested too: to test it is an act of doubt. Faith and doubt both serve truth -- this is what I teach you. Faith and doubt are two wings of the bird called trust. If you cut off one wing, the bird cannot fly. Yes and no are two wings; use them, and use them in their totality. Never be insincere, not even in the name of God.

Sincerity is far more valuable than any dogma, than any Christianity, Hinduism, Islam. Sincerity is the foundation. But to be sincere means you have to give expression to all that is within you. Sometimes it is yes, and sometimes it is no. And you have to accept both.

So, Bhadra, it is something beautiful that is happening, don't be worried. I am not trying to force any yes on you, I am simply helping you to go through the whole process of both yes and no, so that one day you become aware that they are not enemies, not opposites, but complementaries.

Man is a question mark. And it is a blessing -- celebrate it. It is a blessing because only man is a question mark. No dog is. No tree is. The rose bush is beautiful, but not as beautiful as man, and the moon is beautiful, but not as beautiful as man -- because they are all unconscious. Only man is consciously on a quest. And how can you be on a quest if you don't have a question mark in your being?

God sends you with a question mark in your being. Celebrate it -- it is a great responsibility, a great heritage. Ask questions. Inquire. Doubt. And don't be worried, because I know that if you doubt long enough you will arrive at trust. And that arrival is incredible, because then you have arrived on your own. It is your own experience; it is no longer belief, it is knowing.

Sri Aurobindo was asked by a philosopher, 'Do you believe in God?' and he said, 'No.' The philosopher was, for a moment, shocked. He had come a long way, believing that this man had come to know God, and this man says, 'I don't believe in God. For a moment he could not gather courage to ask anything else. Shocked, he was dumb.

Then he said, 'But I thought that you had seen God.'

Sri Aurobindo laughed and said, 'Yes, I have seen, that's why I say I don't believe. Belief is out of ignorance. I know! I don't "believe".'

And remember it: you have to know, you are not here to believe. My help is available for you to KNOW. Belief is a trick of the mind. Without knowing, it gives you the feeling that you have known.

Man is a question mark -- and it is a blessing. Celebrate it, dance it, rejoice in it, because without that question mark there could be no faith, or doubt -- nothing but dead certainty. That's where animals live: in dead certainty. And that's why your priests and your politicians want you to live in dead certainty.

Life hesitates. Life is uncertain. Life is insecure. That's why it is life: because it moves.

Socrates is reported to have said, 'I would not like to become a contented pig. Rather than being a contented pig, I would like to remain a discontented Socrates.'

Meditate over it. It is a statement of immense value. The pig is contented, absolutely certain. That's why people who are stubborn and think themselves absolutely certain are called piggish.
For example, poor Morarji Desai is called piggish.

People who are stubborn are bound to be stupid. A man who is alive moves into uncertainties, moves into the unknown. He cannot live in a dead certainty. Certainty simply means you have not doubted.

There is another kind of knowing which comes out of doubting, which comes out of growth. And when that kind of knowing comes, again you are not certain. But now the uncertainty has a totally different flavour. If you had asked Buddha about God he would have kept quiet. That's where he is far superior to Sri Aurobindo. He would have kept absolutely silent, he would not have said yes or no. Why? -- because he says, 'The ultimate is so tremendously vast that to say yes will be wrong, to say no will be wrong, because our words are so small they cannot contain the ultimate. The ultimate can only be conveyed through silence.'

A Zen Master was asked, 'Can you say something about God?' He remained utterly silent, he listened to the question with open eyes and then he closed his eyes. A few moments went by. For the questioner those few moments seemed very long. He was waiting and becoming restless, and the Master had moved into some other space. There was great ecstasy on his face but no answer. That ecstasy was the answer. There was utter silence in his being, and the silence was vibrant all around him -- you could have almost touched it, it was so solid. But the restless questioner was not aware of it at all, he was too concerned with his question, and he was waiting for the answer. He shook the Master, and said, 'What are you doing? I have asked a question, and you closed your eyes and you are sitting in silence. Answer it!'

And the Master says, 'But that's what I was doing. This is my answer.'

Certainly this is far superior to Sri Aurobindo's answer. But the man, the questioner, was not satisfied. He wanted something conveyed verbally. He insisted, and he would not leave the Master. So the Master said, 'Okay.'

They were sitting on a river bank. The Master wrote in the sand with his finger: Meditation.

Now, the question is about God, and the answer is about meditation. It is utterly irrelevant. And the questioner was right to say, 'Are you joking or something? I am asking about God, and you write on the sand: Meditation.'

And the Master said, 'That's all that I can say or that I am allowed to say. You ask about the goal, I talk about the way, because the goal is so incomprehensible, so mysterious, that nothing can be said about it. I can simply sit in silence. If you have eyes to see, see! If you have ears to hear, hear! Hear my silence, and the song that my silence is, and the music that arises in it. If you cannot hear it, that simply shows you need meditation. So meditate.'

The man said, 'Just this much -- one word, "meditation"? Won't you elaborate on it a little?'

He wrote again in bigger letters: MEDITATION. That was his elaboration .

The man was puzzled and he said, 'But you are simply repeating. Just writing it in bigger letters won't help.'

So he wrote again in even bigger letters: MEDITATION. He said, 'Nothing more can be said about it. You will have to do it. You will have to be it.'

There is a kind of uncertainty when you don't know, because how can you be certain when you don't know? And there is a kind of uncertainty when you know, because how can you be certain about the ultimate? It is so vast; to be certain about it will make it small, to be certain about it will show that it is in your grasp, that it is in your fist. And God cannot be possessed; on the contrary, you have to be possessed by God.

Accept your no, accept your yes. And don't think that they are opposites; they are not. Just as there can be no courage without danger, so there can be no faith without uncertainty, without doubt. Risk is part of the game that we are born to play. We must learn to lean on possibilities -- not on certainties but on

possibilities.

I can only say to you God is possible. I can only say to you yes is possible. Lean on the possibilities, don't ask for certainties. Because you ask for certainties, you create authorities. Out of your need to be certain you become victims of people who are stubborn, ignorant, but certain. Only parrots can be certain because they have ready-made answers. Pundits can be certain because pundits are nothing but parrots.

A real man of knowledge will help you to be silent: will help you to go through yes and through no, through faith and through doubt, through warmer moments and through cooler moments; will help you to go through days and nights, peaks and valleys. And he will not teach any dogma, but will only teach you courage, adventure, quest.

Listening to your question, I remembered two stories.

There was a boy five or six years old who had acquired the habit of using swear words in his ordinary conversation. His parents tried their best to break him of this habit, and in final desperation hit upon a plan which they thought would work. They called their son into a family consultation and laid out the facts before him, saying, 'Now, son, we just can't have a little boy in our home who continues to use this kind of language. So we have decided that if you cannot break yourself of the habit, something drastic must be done. We are giving you fair warning that the very next time we hear a swear word in your conversation, you are simply going to have to pack your bag and move out of this house. We can't put up with that language any longer. Do you understand?'

He did not say anything, although he did nod his head. But the habit, it seemed, was too great for him to break all at once, and they soon heard him interspersing his favourite swear words in conversation.

His mother said, 'Son, we have given you fair warning and now you are going to move out. Go pack your bag.'

The boy went to his bedroom reluctantly, packed his suitcase, said goodbye to his mother and left. He did not know what in the world he was going to do, so he sat on the front steps trying to collect his thoughts. As he waited there a neighbour came by, looked at him and asked, 'Is your mother home, dear?'

He looked at her with a sour face, and said, 'How the hell should I know? I don't live here anymore.'

You cannot force, you cannot repress, you cannot order these things. These things need understanding. And parents are doing it all the time, just saying, 'Don't do this, do that'; just giving commandments, never giving understanding insight. Children need insight, not commandments. They need your love, they need your help to understand things. They don't want to imitate you. In fact, they should not be forced to imitate you, because if you force them to imitate you, you will be destroying their very soul. Give your love and give them freedom, and help them to become aware. Help them to be more meditative.

But that is not being done. We simply force. Forcing a thing seems to be a very short-cut procedure. Who bothers? Because you don't love enough, that's why you don't bother. Who bothers to give an insight to a child? It is very simple: 'Just go and do this because I say so, because I am your father and I know more because I am older than you.' The child may be forced to do a certain thing because he is helpless, but deep down he will carry the wound. And, Bhadra, you must have been carrying many wounds deep down.

My love to you, my help to you is bringing your wounds to the surface. It is good, because once the wounds come to the surface, in the sunlight they can be healed. There is no other way to heal them. You are coming to health. Don't be afraid. Let all those nos come up. They will be released, and you will be free of them.

A little girl had disobeyed her parents and they decided she should be punished. They took her upstairs to the bedroom, put her in the clothes-closet, closed the door and said, 'Now dear, you just take time to think it over, and see if you can't make up your mind to be more loving toward your parents and not disobey them.'

After a few minutes the parents consciences began to bother them, and they went up, knocked on the door, and said, 'Dear, how are you?'

'Oh, I am fine.'

'What are you doing?' asked her mother.

'Well,' she replied, 'I spit on your dress, I spit on your coat, I spit on your shoes, and I am just sitting here waiting for more spit.'

The second question:

OSHO, PLEASE SAY SOMETHING ABOUT THIS NEWS ITEM: THE INDIAN EXPRESS OF 18TH AUGUST

REPORTS THAT THE RAJNEESH FILM WON'T REFLECT THE REAL IMAGE OF INDIA. THE UNION INFORMATION MINISTER, L.K. ADVANI SAID IN THE PARLIAMENT, 'FOREIGN TELEVISION AND FILM UNITS HAVE BEEN REFUSED PERMISSION TO DOCUMENT THE ACTIVITIES OF THE RAJNEESH ASHRAM, AS IT IS FELT THAT A FILM ON THE ACTIVITIES OF THE ASHRAM WOULD NOT REFLECT FAVOURABLY ON INDIA'S IMAGE ABROAD.'

This is really surprising from a politician, because the politicians are the people who destroy the images of countries. From the peon to the Prime Minister, the politicians are the people who are the most corrupt. Their corruption is not going to help the image of the country in the world. They should think about it. Their continuous quarrelling for stupid reasons destroys the image of a country -- and nowhere else can you find more quarrelsome politicians than in India. And the quarrels have no ideological basis at all; the quarrels are simply quarrels which are personal -- their own personal greed.

The Indian politicians seem to be the most greedy -- greedy for power, hungry for power; continuously fighting with each other. Their whole time is wasted in quarrelling. The country is going to the dogs, and sitting in New Delhi, all that they do is fight with each other -- how to topple the other. Everyone wants to become Prime Minister. And once you become Prime Minister, all that you do is to protect your prime ministership. Your whole time is wasted in becoming the Prime Minister -- almost your whole life. Morarji Desai's whole life was wasted in becoming Prime Minister. Now, at the age of eighty-three, he has arrived. Now the whole time is wasted -- how to remain in the seat till you die?

And once you are in the seat you don't want to die. You can do anything. He drinks his own urine. He thinks he is going to become immortal through it.

Now, is this urine-drinking Prime Minister helping the Indian image abroad? They should think about it. They should not be worried about me and my people. But politicians are the lowest as far as intelligence is concerned. They are the most inferior people in the world.

I have heard...

A politician went to the psychoanalyst, and he said, 'I suffer from an inferiority complex.'

The psychiatrist worked upon the politician -- many sessions of analysis. And then, finally he said to him, 'You need not worry.' The politician said, 'I need not worry? So there is no problem?' And the psychiatrist said, 'Yes, there is no problem, because you are simply inferior. You need not suffer from any inferiority complex. It is simply so.'

Once I was staying in a circuit house with a politician. In the morning we were sitting on the lawn. He was reading the newspaper. That's all they read -- that is their Koran, Bible, Gita.

Suddenly he looked up at me and said, 'I'll never be able to understand how people always seem to die in alphabetical order.'

And another time, I was travelling in a train and, unfortunately, in the same compartment was a politician. I say 'unfortunately' because they stink. Nothing stinks like politics. It is the dirtiest thing in the world.

He started talking to me, and I asked him if he had heard the latest joke about politicians.

'I am warning you,' he said, 'I am a politician myself.'

'That's all right,' I told him, 'I will tell it very very slowly.'

I am not part of any tradition, that's what is creating trouble for the Indian politicians. I don't belong to the past, I belong to the future. They cannot understand me -- it is impossible for them. If I had belonged to the past, there would have been no difficulty. But I don't belong to the past. A really religious person never belongs to the past. Buddha never belonged to the past, that's why Hindus were angry. Jesus never belonged to the past, that's why Jews were angry.Jesus, Buddha, Krishna -- they are all pointing to the future, not to the past.

Do not embrace the past or you will have missed the whole point. Tradition is not religion. Religion is always a surpassing, a transcending, a going beyond.

If I had been a Hindu there would have been no difficulty. I am not. If I had been a Mohammedan there would have been no difficulty. I am not -- neither am I a Buddhist or a Jaina. And they are very confused: they cannot categorize me, they cannot pigeonhole me. No religious person can ever be pigeonholed, because basically religion is freedom -- freedom from the past, freedom to be herenow, and freedom to be available to the future.

What I am trying to bring to you is something of the future. People will be able to understand it only after hundreds of yearS. And then these same politicians will pay respect, as they pay respect to Jesus. And these are the people who crucified him, and these are the people who stoned Buddha and Mahavir. And

these are the people who poisoned Socrates. These are the same people. Beware of them!

They are always against the future. Why are they against the future? -- because their vested interest is always rooted in the past. They can manipulate the past, they cannot manipulate the future. They can exploit the past, they cannot exploit the future. They can exploit irreligious people, they cannot exploit religious people. They can exploit the pseudo-religious very easily, there is no problem in it, because a pseudo-religious person is almost a shadow, not a reality. And the pseudo-religious person is always ready to be manipulated, to be transformed, into a slave.

I am creating rebellious people here, rebellious in a multi-dimensional way. The politicians are bound to be afraid. And they will find excuses.

Now he says, 'The Rajneesh film won't reflect the real image of India...'

I would like to say to him: Do you understand the meaning of the real? The real means that which is happening, and this ashram is happening, I am happening. Any image of India that does not include me will be unreal -- only because it will not include something which IS happening. What do you mean by 'real image'?

A real image means: that which is existential, that which is happening. You may not like me, you may not like my people, but you cannot say that I don't reflect the real image of India. You may be against me, but still I am part of this country. I am here, and I am going to be here! And my people are going to increase. This is part of reality. This may be just a seed now, but soon it will become a great tree. How can you deny its reality?

We have 200,000 sannyasins all over the world. Nobody else can claim that. And we have almost a million lay followers, lay disciples. It is part of reality now. Three thousand sannyasins are almost always present here. Every year nearabout 25,000 people visit from all the countries all over the world. No other place can claim this. How can you say this is not real?

I think, Mr. Advani, you will have to learn language a little bit more. Real is that which is happening. It may not be according to you -- right, that is another point -- but it is real. And I would like to tell you also that it is not something which is alien to the spirit of India, what is happening is this phenomenon which is really the very soul of India. It happened in Buddha's time, it happened in Mahavir's time, it happened in Krishna's time. It has happened again and again. The REAL India -- if you really want to say what the real India is -- consists not of politicians but of the mystics. The politicians come and go; the mystics remain.

Do you remember any politician's name of the time of Buddha? Where are they? And they must have been as noisy as Mr. Advani. In their own time they must have been very noisy; they must have created much fuss. Do you remember the politicians who crucified Jesus? And if you remember the name of Pontius Pilate, you remember it only because he crucified Jesus; otherwise who would have remembered? There have been thousands of governor-generals in the world.

A politician said to the dying Socrates, 'We are sorry that you had to be sentenced to death.'

Socrates opened his eyes and said, 'Don't be worried. You cannot kill me, I will live. And remember, your name will be remembered only because of me.'

And that is so.

The real India is a quest of the innermost soul of man -- not the geography, not the political history, but the inner journey. The journey of meditation is the real India. Mahavir represents it. Buddha represents it. Krishna and Christ and Nanak -- they represent the real India. And I have the heritage of all of them -- and much more.

But it has been always so. If Advani were Minister of Broadcasting in Mahavir's time, he would have stopped the BBC from filming Mahavir because Mahavir used to live naked. Or, if he had been a minister in Lalla's time... Lalla was a mystic woman; she lived naked. Certainly he would have prevented any television unit, any film unit from approaching these people for the same reason: that they don't represent, they don't reflect, the real image of India.

Does Mr. Advani reflect the real image of India? You will be gone down the drain soon, I predict. By the next election you will be heard of no more. You and your whole company will just go down the drain, because the country has seen that you have deceived and cheated it. In the name of democracy all kinds of wrong people have become powerful in India. And they have not done a single thing since they have been in power except quarrel.

I must remind you of the three monkeys of Mahatma Gandhi. You must have heard of them -- those three monkeys are very famous. He had always a statue of them. Somebody from Japan or from China had presented him with three monkeys. One monkey keeps his hands on his eyes, representing that you should

not see that which is wrong. Another monkey keeps his hands on his ears, symbolizing that you should not hear that which is not worth hearing. And the third monkey keeps his hands on his mouth: you should not say what is not worth saying, you should keep quiet.

These three monkeys have come to rule. Now they are called the TRIMURTI -- the three monkeys are Mahatma Gandhi. The chief monkey keeps his hands on his ears; he will not listen. The whole country is shouting, 'We are dying. We are starving. The population is growing.' But he will not listen. His name is Mahatma Morarji Desai. He will not listen. The whole country is crying, 'Your son is a criminal; his activities should be investigated -- he is accumulating money by illegal means.' But he will not listen. He is the chief monkey of Mahatma Gandhi. He keeps his ears shut and goes on smiling; drinks his own urine and keeps himself healthy. That's all that he is doing.

The other monkey keeps his eyes shut, because he represents the untouchables, the down-trodden, the lowest of the low -- and they are being burned alive! They are being killed, butchered, murdered, raped. And never before has it happened like this. All over the country their lives are in danger. And the man who represents them, Jagjivan Ram, simply keeps his eyes closed, because if he opens his eyes and sees what is happening he will not be able to say that he is their representative there.

But the third monkey, who was supposed to keep quiet and not say anything, has betrayed the others and has said something -- Charan Singh. And because of his saying something he has been thrown out of the trinity. But he is trying to get back in again. And the other two monkeys are trying to keep him out because he started saying things that he should not say. And why did he start saying things? -- because he is getting old. Heart attacks and everything are happening to him, and he seems to have no chance of becoming Prime Minister of India. He has to speak. Time is running out fast. He has to struggle; he cannot keep quiet anymore.

These monkeyish people in New Delhi, do they think that THEY represent the real India? They simply represent the neurotic part of India; they represent the people who suffer from inferiority complexes. That's what the great psychologist Adler says: a man goes into politics only if he suffers from an inferiority complex. He wants to prove to himself that he is somebody. He has to prove it, otherwise there is great anguish in his being, that 'I am inferior.' Untalented people, unintelligent people go into politics. Those who are talented become artists, painters, poets, philosophers, mystics, dancers. They have a thousand and one other beautiful things to do, not politics. Only the third rate, the most unintelligent part of a country, moves into politics. Those who cannot do anything else, at least they can go into politics. The politicians are almost hidden criminals; the same quality of people become criminals. If they cannot reach to power, they become destructive.

And what wrong is happening here that they are afraid should not be known in the world at large?

One thing. A great synthesis is happening here -- something that has never happened before, of which they are afraid, and which NEEDS to happen. It is a must for humanity's survival. I am trying to create a great synthesis: the synthesis between Zorba the Greek and Gautam the Buddha, the synthesis between materialism and spiritualism. I am trying to create a spiritual materialism. These two things have always remained separate, antagonistic to each other. And because of their antagonism man has remained schizophrenic, because man is both body and soul. Man is not only soul, man is not only body. To insist that man is only body is materialism. To insist that man is only soul is spiritualism. Both are half, and both are wrong because they are half, and both are unsatisfactory alone. They have proved unsatisfactory.

Man has to be accepted in his totality. As far as the body is concerned, a man has to be Zorba the Greek. And as far as the soul is concerned, a man has to be Gautam the Buddha. If body and soul can exist together, why can Buddha and Zorba not exist together in a single man? That will be the highest synthesis.

The West has remained materialistic. It suffers from materialism. It has all the benefits of materialism: great technology, beautiful houses, better medical facilities, longer life, more beautiful bodies, more healthy bodies. It has all the benefits of materialism, it is rich, affluent, but it suffers because it has lost its soul. The inner world is empty, hollow. The West has all that is needed on the outside, but in managing the outside it has leaned too much towards materialism and forgotten its own inner world. The master is lost; the soul is lost. The kingdom is there but the king is dead, hence the Western anguish, hence the Western search for the king. Hence the inquiry into meditation, because meditation is the only way to seek and search for the inner king. Where has he gone? Where is the inner light?

The East has remained spiritual. It has all the beauties of spirituality: calmness, quietness, relaxedness, loving, compassion. It has a certain quality, a flavour of the inner, but the body is sick, and there is great poverty and starvation all around. And the outer world is ugly; it has suffered much too. And both are tense,

because unless you are whole you will be tense.

Can't you see that the East is no more interested in meditation? That's why you don't see many Indians here. The East is no more interested in meditation, it is no more interested in Buddha; its interest has shifted, and it is natural. It wants to know more about physics, chemistry, engineering, medical science. Eastern talent goes to the West, to Oxford, to Cambridge, to Harvard, to Princeton, to learn what has happened in the West. Eastern talent has only one desire: how to go to the West and learn something of modern science. The talented Eastern person cannot believe why you Westerners are coming to the East. You have Oxford and you have Harvard, why are you coming here? We are trying to get there and you are coming here. It looks so absurd.

But the West has to come to the East. Harvard and Oxford have proved lacking. They have given much, but they have not given inner richness. The West is affluent, and because the West is affluent, the West has become more aware in contrast to its affluence of the inner poverty, the inner black hole. The outside is so full of light that the inner black hole in contrast has become very clear. The search has started -- the West is moving towards the East, the East is moving towards the West.

The Eastern intellectual becomes a communist, and the Western intellectual becomes a meditator. This can go on, and this can lead again to another kind of shift and to misery. The West can become the East and the East can become the West, and the problem will remain the same.

My effort here is a great experiment in bringing the East and West together.

Kipling has said that East and West shall never meet. I would like to tell Kipling -- he must be somewhere in his grave, because he is a Christian and he will not leave the grave before the Last Judgement Day -- Sir, East and West ARE meeting. They have already met. They are meeting here in this place, which Advani says does not represent the real image of India.

It represents the East, but it represents more than the East: it represents East plus West, it represents the whole of humanity; it is an experiment in universal brotherhood. You will find Christians, Jews, Mohammedans, Parsees, Jainas, Buddhists, Hindus -- all kinds of people -- here. They have all dropped their identities, they have fallen into a universal brotherhood. And you say this does not represent the real image of India?

And remember also: India is not a small country, it is a vast continent. It is not one tradition, it is many traditions. But the people who are in power now are basically Hindu chauvinists. A very wrong kind of person has come to power. Their whole idea is of a very narrow Hinduism -- so narrow that it does not even contain the whole current of Hinduism. Hence it is very much afraid.

If these people are allowed to have their say, sooner or later they will bulldoze Khajuraho, Konarak, because they will say they don't represent the real image of India.

Why are they so much against me? -- because here Yoga is happening, Sufism is happening, Zen is happening, Tao is happening, Tantra also. And Tantra is creating trouble.

These people in New Delhi are utterly sexually frustrated, repressed people.

Khajuraho is being born again here. To whom does Khajuraho belong? I have not made that temple. I would suggest to Advani: Destroy Khajuraho, because the BBC people may come and film it. It is a beautiful temple, one of the most beautiful on the earth, because there is nothing more beautiful than love. There is nothing more graceful then a couple in deep love, in a deep loving embrace. There is nothing more divine than that. Something of God descends when a couple is in deep love, in an orgasmic ecstasy. Khajuraho represents that. Konarak represents that. And there are thousands of Tantra scriptures. Please destroy them before anybody comes to know about them. Destroy Vatsyayana's KAMA SUTRA.

Why are you so afraid of me and my people? They are not doing any harm to anybody. They are not training for any war, they are preparing for a more loving life. Yes, alongside with Yoga, Tao, Zen, Tantra is also a part. And because a few newspapers -- and they also belong to the same repressed sexual mind -- print some nude pictures taken in the ashram... That is all they have against me.

That nudity in itself is part of a long Indian tradition. Jaina DIGAMBARA MUNIS are nude -- prevent them, they are still nude. Thousands of Hindu sannyasins live in nudity -- prevent them. Destroy all the temples of the Jainas, because Mahavir and the other twenty-three TEERTHANKARAS have their nude statues there. And destroy all the Hindu temples of Shiva, because the SHIVA-LINGA IS nothing but a phallic symbol.

Then only can you say... First, destroy all these things, then only can you say that Rajneesh and his ashram don't reflect the real image of India. Otherwise, India is a vast continent thousands of years have passed and many traditions have lived together. Tantra has existed side by side with Yoga.

Yoga is repressive, Tantra is expressive. Yoga is afraid of sex, Tantra rejoices in sex. Yoga says, 'Avoid sex if you want to go to God,' and Tantra says, 'Use sex if you want to go to God.' And my own observation is that Tantra is far more profound than Yoga, because sex is the energy given to you by God; repressing it will be very disrespectful to God. Use it. And it is the creative energy in you: it creates the child, it brings new life. It has some other aspects also, hidden aspects. If you use it meditatively, if you use it as prayer, it call create you anew, it can give you a rebirth. You will become a DWIJA, a twice-born.

Sex energy has two poles to it. One is: if it moves downwards, it reproduces children. A tremendous miracle, the birth of a child. If it moves upwards, it creates you: a new integrity, a new individuation, a new centre of being is born. Tantra is one of the greatest sciences ever born for the transformation of man. And this place is not an ordinary ashram, dull, dead, as Indians have become accustomed to ashrams, this place is an alchemical academy. We are doing great experiments in expanding human consciousness, and we are using all kinds of techniques available to humanity, both Eastern and Western. They are very much afraid of this.

He says, 'The Rajneesh film won't reflect the real image of India... it is felt that a film on the activities of the ashram would not reflect favourably on India's image abroad.'

But just by preventing the BBC, the Spanish TV unit, the Australian TV unit, the German TV unit, and journalists from reaching here, do you think you will be able to prevent me from reaching people? If Jesus could reach without the BBC, do you think you will be able to prevent me from reaching people? If Buddha could reach without any modern media available to him, do you think you will be able to prevent me?
It cannot be prevented.

Truth can never be prevented. If there is some truth in me, it has to reach people. It will reach, and people will reach me. No government can prevent me from reaching people. Yes, you can prevent newspapers, you can prevent television stations, you can prevent radio. Who cares?

I will reach through my people to millions of people. If there is truth, people will come from all over the world, seeking and searching. If they are thirsty, they are bound to seek and search, because I have something here which can quench their thirst.

And without ever coming here... Advani has never come here, no other minister has ever come here. Saying such silly things without coming here is not right.

And, sir, I would suggest to you... Your government is very skillful in creating commissions. That's an that you have done within this year and a half that you have been in power. All that you have done is to create commissions. Why don't you create a commission to visit the ashram to see what is happening here? Just remember one thing: be careful, because people who come here get caught. And be careful also whom you send. All the information that you have about the ashram you depend on getting from your police departments. How can they understand? What can they understand? All the information that you have you depend on getting from your government machinery. What can they understand?

So don't appoint a commission with some senile, retired judge. That won't help. Remember that what is happening here is something so scientific that only people who know something about modern developments in humanistic psychology, who know something about encounter therapy, gestalt, psychodrama, primal therapy, who know something about psychoanalysis, psychosynthesis, who know something about EST, Arica, who know something about Vipassana, Zazen, Sufi whirling -- only they will be able to understand what is happening here.

This place has great intellect, great intelligence, great talent. We have hundreds of D.Litt.s, Ph.D.s, D.Phil.s, and thousands who have M.A.s, M.Sc.s and other qualifications. No other Indian university can claim as much talent as we have here. Even Ph.D.s are cleaning toilets!

So send some educated people, not your M.P.s -- they won't understand a thing -- and then decide. You are also invited, Mr. Advani.

And what kind of democracy is this? You came to power in the name of democracy. Even Indira did not dare to interfere with my work. And you are democrats...? Nothing but Hindu chauvinists!

India is a vast continent. Do you think Charvarka and his materialism is not India? Do you think Buddha, who denies God, who denies the soul, who denies the world, who is a nihilist -- an utter nihilist, a nihilist PAR EXCELLENCE -- was he not a Hindu? Do you think Tilopa and Saraha were not Indians? Great tantrikas.

Who do you think is Indian? Just Mahatma Gandhi and Mahatma Morarji Desai -- these two persons are Indian? Then you don't even know much about Mahatma Gandhi.

The whole of his life he repressed sex, and he found in his old age that he had been on a wrong path.

And then he started -- he had to start -- Tantra experiments. What about that? In his last years of life he was sleeping with a naked young girl. His whole life of repression had failed because even when he was seventy he was suffering from wet dreams and sexual fantasies. Then, as an ultimate resort, as an ultimate shelter, he started looking into Tantra. He died a tantrika. What about that? And you call him the Father of the Nation? Stop calling him Father of the Nation; he does not represent the real image of India. What do you think about him -- at the age of seventy, sleeping with a young girl, an eighteen-year-old girl, naked? And you call him Father of the Nation...

And one thing more. These are the people, Advani and company, who created the climate in which this man, Mahatma Gandhi, was murdered -- these Hindu chauvinists. But what kind of hypocrisy is this? Now they pay tribute and call him Father of the Nation. And these are the murderers; they created the climate in the country to murder that man. And now they worship him. In his name now they are in power.

India has many currents. And it is beautiful. It is not a monolith, that's why it is beautiful. It is a rainbow, it has all the colours: Buddhists have an ideology, Jainas have a totally different ideology, and Hindus have many ideologies. Hinduism is not a narrow religion. In Hinduism there is nothing like a Pope or a church; it is not an organized religion at all. And that is the beauty of it; it allows all kinds of people to have all kinds of ways. It says: All ways lead to God. It is the most tolerant religion in the world.

But the Hindu chauvinist cannot tolerate it. He starts trying to make Hinduism also as narrow as he is narrow. These are the ideas in their minds. These ideas are creating trouble for them.

All kinds of people come to me. You will find scientists here, you will find psychologists here -- in hundreds. You will find psychotherapists here, you will find poets, painters, artists, musicians, actors. You will find all kinds of talented people here -- except politicians.

Why is the politician so afraid to come here? There is a reason. The politician is the least religious person in the world, the most anti-religious person in the world. Politics and religion are polar opposites. Politics is ambition, religion is non-ambition. Politics is an ego trip, religion is the dissolution of the ego. Politics is struggle, a cut-throat competition; it is basically, essentially violent. Religion is love -- no competition, no comparison. Hence you will not find politicians here.

And because I call a spade a spade, they are afraid of me. They can't come face to face with me. Mr. Advani, I invite you and your colleagues to come here and encounter me, encounter my people. It will give you some insight into what is happening here.

It is one of the greatest experiments ever done: how to expand human consciousness without drugs. And, let me tell you, politics is a drug. Politicians are alcoholics. Politics is a kind of neurosis. You can go to the parliament and sitting there for one day just watch and you will see: you will not see such madness even in a madhouse. And these people are going to decide who represents India?

India is vast, let me say it again. Nobody can represent the whole of India -- nobody has that authority to represent the whole of India. It is not a tiny, small place; not one tradition, not one religion, not one language either. And these Hindu chauvinists are trying to force one language on the country. Behind Hindi there is nothing but Hindu chauvinism. They are trying to force one language, Hindi, on the whole country -- which is nonsense; it cannot be done, it should not be done. And remember, my own mother tongue is Hindi, and I love it; it is a beautiful language. But that is another matter. This country has many beautiful languages. No language should be forced on the country, that will be violent, undemocratic. But that's what they are trying to do -- directly, indirectly. And let me warn the country: if these people persist in trying to force Hindi on the whole of the country, that will be the reason one day or other that India becomes split. South India is bound to go on its own way against the North, because the North is becoming too Hindu chauvinistic.

If this country is going to be destroyed one day, the reason will be these people who are in power today. India cannot have one language. And if it can have one language, that language has to be neutral; either it will be English or Esperanto, but not Hindi, not Gujarati, not Marathi, not Bengali, not Tamil. It will have to be a neutral language. English is neutral; it is nobody's mother tongue in India. And English is international too, so it is perfectly good. I support a two-language formula: English as the national language, because it is also international and as the second language, the mother tongue. Each child should be taught two languages. Forget all about Hindi, and forget all about creating one monolith in this country of variety, of multiplicity.

And they are trying to do the same thing with religion too, in the same way. They want to force me not to do what I am doing here because my approach is non-political. I have no vested interest in anything -- in any language, in any province, in any religion, in any tradition. My approach is that the whole past is ours --

and not only the Indian past, the whole past of humanity is ours. That's why I have chosen to speak on Chinese Masters, Japanese Masters, Greek Masters, Hebrew Masters. I am going to speak on all the Masters of the world, so that, listening to all these different songs, you can become universal.

They are afraid of all this. They would like me only to talk on the Bhagavad Gita. The Bhagavad Gita is beautiful, and I have talked on it, but I am not going to talk ONLY on this. I don't belong to any tradition, to any past. I claim the whole past as mine, and the whole future too.

It happens sometimes that a politician wants to come, but then he sends 'feelers', he sends people. And those people come and they want me to invite the politician. Why should I invite? All the people come here. Whosoever wants to come here can come here. We are not here to pay special respect to anybody, and to politicians, certainly not. They send messages to me that 'X is ready to come to inaugurate the ashram,' that 'Y is ready to lay the foundation for the new commune.'

I will not allow any politician to lay the foundation of my commune; it will be sacrilegious. I will not allow any politician to come and inaugurate my ashram. Politicians -- what have they to do with religion? What do they know about religion? They have the dirtiest vibe possible.

BUt there were good days also in the past, and great people also. Listen to this anecdote.

The Emperor came to visit the Zen Master Joshu, who was meditating in his room.
'Tell him to come in and make his bows,' the Master said to his horrified attendant.
The Emperor entered and made his obeisance.

When Joshu was later asked about his rude behaviour, he explained, 'You just don't understand. If a visitor of low class comes, I go to the temple gate to greet him. For a middle class guest I get up from my seat. A great emperor cannot be treated like that.'

The Emperor, of course, had been delighted with his reception.

But those were great days. An emperor was delighted... But these poor politicians, they send messages that they should be received at the gate, garlanded; they should be treated as VIP's. What nonsense! If I even allow you entry, that is enough respect for you. If Sant does not prevent you at the gate, you should feel fortunate enough.

In the new commune, I am going to put a board on the gate: Politicians and dogs are not allowed.

The Secret of Secrets, Vol 1

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MASTER LU-TSU SAID: NOTHING IS POSSIBLE WITHOUT CONTEMPLATION. PERCEIVING BRINGS ONE TO THE GOAL.
WHAT HAS TO BE REVERSED BY REFLECTION IS THE SELF-CONSCIOUS HEART, WHICH HAS TO DIRECT ITSELF TOWARDS THAT POINT WHERE THE FORMATIVE SPIRIT IS NOT YET MANIFEST. WITHIN OUR SIX-FOOT BODY WE MUST STRIVE FOR THE FORM WHICH EXISTED BEFORE THE LAYING DOWN OF HEAVEN AND EARTH. IF TODAY PEOPLE SIT AND MEDITATE ONLY ONE OR TWO HOURS, LOOKING ONLY AT THEIR OWN EGOS, AND CALL THIS REFLECTION, HOW CAN ANYTHING COME OF IT?
ONE SHOULD LOOK AT THE TIP OF ONE'S NOSE. BUT THIS DOES NOT MEAN THAT ONE SHOULD

FASTEN ONE'S THOUGHTS TO THE TIP OF THE NOSE. NEITHER THAT, WHILE THE EYES ARE LOOKING AT THE TIP OF THE NOSE, THE THOUGHTS SHOULD BE CONCENTRATED ON THE YELLOW MIDDLE. WHEREVER THE EYE LOOKS, THE HEART IS DIRECTED ALSO. HOW CAN IT BE DIRECTED AT THE SAME TIME UPWARD AND DOWNWARD? ALL THAT MEANS CONFUSING THE FINGER WITH WHICH ONE POINTS TO THE MOON WITH THE MOON ITSELF.

WHAT THEN IS REALLY MEANT BY THIS? THE EXPRESSION 'TIP OF THE NOSE' IS CLEVERLY CHOSEN. THE NOSE MUST SERVE THE EYES AS A GUIDE-LINE. IF ONE IS NOT GUIDED BY THE NOSE, EITHER ONE OPENS WIDE THE EYES AND LOOKS INTO THE DISTANCE, SO THAT THE NOSE IS NOT SEEN, OR THE LIDS SHUT TOO MUCH, SO THAT THE EYES CLOSE, AND AGAIN THE NOSE IS NOT SEEN. BUT WHEN THE EYES ARE OPENED TOO WIDE, ONE MAKES THE MISTAKE OF DIRECTING THEM OUTWARD, WHEREBY ONE IS EASILY DISTRACTED. IF THEY ARE CLOSED TOO MUCH, ONE MAKES THE MISTAKE OF LETTING THEM TURN INWARD, WHEREBY ONE EASILY SINKS INTO A DREAMY REVERIE. ONLY WHEN THE EYELIDS ARE LOWERED PROPERLY HALFWAY IS THE TIP OF THE NOSE SEEN IN JUST THE RIGHT WAY. THEREFORE IT IS TAKEN AS A GUIDE-LINE. THE MAIN THING IS TO LOWER THE EYELIDS IN THE RIGHT WAY, AND THEN TO ALLOW THE LIGHT TO STREAM IN OF ITSELF; WITHOUT EFFORT, WANTING THE LIGHT TO STREAM IN CONCENTRATEDLY. LOOKING AT THE TIP OF THE NOSE SERVES ONLY AS THE BEGINNING OF THE INNER CONCENTRATION, SO THAT THE EYES ARE BROUGHT INTO THE RIGHT DIRECTION FOR LOOKING, AND THEN ARE HELD TO THE GUIDE-LINE: AFTER THAT, ONE CAN LET IT BE. THIS IS THE WAY A MASON HANGS UP A PLUMB-LINE. AS SOON AS HE HAS HUNG IT UP, HE GUIDES HIS WORK BY IT WITHOUT CONTINUALLY BOTHERING HIMSELF TO LOOK AT THE PLUMB-LINE.

ONE LOOKS WITH BOTH EYES AT THE TIP OF THE NOSE, SITS UPRIGHT AND IN A COMFORTABLE POSITION, AND HOLDS THE HEART TO THE CENTRE IN THE MIDST OF CONDITIONS. IT DOES NOT NECESSARILY MEAN THE MIDDLE OF THE HEAD. IT IS ONLY A MATTER OF FIXING ONE'S THINKING ON THE POINT WHICH LIES EXACTLY BETWEEN THE TWO EYES. THEN ALL IS WELL. THE LIGHT IS SOMETHING EXTREMELY MOBILE. WHEN ONE FIXES THE THOUGHT ON THE MID-POINT BETWEEN THE TWO EYES, THE LIGHT STREAMS IN OF ITS OWN ACCORD. IT IS NOT NECESSARY TO DIRECT THE ATTENTION ESPECIALLY TO THE CENTRAL CASTLE. IN THESE FEW WORDS THE MOST IMPORTANT THING IS CONTAINED.

'THE CENTRE IN THE MIDST OF CONDITIONS' IS A VERY SUBTLE EXPRESSION. THE CENTRE IS OMNIPRESENT; EVERYTHING IS CONTAINED IN IT; IT IS CONNECTED WITH THE RELEASE OF THE WHOLE PROCESS OF CREATION.

FIXATING CONTEMPLATION IS INDISPENSABLE; IT ENSURES THE MAKING FAST OF THE ENLIGHTENMENT. ONLY ONE MUST NOT STAY SITTING RIGIDLY IF WORLDLY THOUGHTS COME UP, BUT ONE MUST EXAMINE WHERE THE THOUGHT IS, WHERE IT BEGAN, AND WHERE IT FADES OUT. NOTHING IS GAINED BY PUSHING REFLECTION FURTHER. ONE MUST BE CONTENT TO SEE WHERE THE THOUGHT AROSE, AND NOT SEEK BEYOND THE POINT OF ORIGIN; FOR TO FIND THE HEART (CONSCIOUSNESS, TO GET BEHIND CONSCIOUSNESS WITH CONSCIOUSNESS), THAT CANNOT BE DONE. TOGETHER WE WANT TO BRING THE STATES OF THE HEART TO REST, THAT IS TRUE CONTEMPLATION. WHAT CONTRADICTS IT IS FALSE CONTEMPLATION. THAT LEADS TO NO GOAL. WHEN THE FLIGHT OF THE THOUGHTS KEEPS EXTENDING FURTHER, ONE SHOULD STOP AND BEGIN CONTEMPLATING. LET ONE CONTEMPLATE AND THEN START FIXATING AGAIN. THAT IS THE DOUBLE METHOD OF MAKING FAST THE ENLIGHTENMENT. IT MEANS THE CIRCULATION OF THE LIGHT. THE CIRCULATION IS FIXATION. THE LIGHT IS CONTEMPLATION FIXATION WITHOUT CONTEMPLATION IS CIRCULATION WITHOUT LIGHT CONTEMPLATION WITHOUT FIXATION IS LIGHT WITHOUT CIRCULATION! TAKE NOTE OF THAT!

A BLIND MAN visited his friends. It was dark when he left, and they gave him a lantern.

'Thank you, but I don't need it. Light or dark, it is all the same to me.'

'Yes, but carry it anyway so people won't bump into you.'

Off he went, and soon someone collided with him and shouted, 'Why don't you look where you're going?'

'Why, don't you see my lantern?'

'Sorry, brother,' said the other, 'your candle went out.'

The scriptures in the hands of people who don't know what meditation is are just like a lantern in the hands of a blind man -- utterly useless. And the blind man cannot know whether the lantern is still lit or not. He will simply be carrying an unnecessary weight. In fact, not helpful at all -- on the contrary, it can be a hindrance. If the blind man had been moving without the lantern he would have been more careful, more cautious. Because of the lantern in his hand, he must have been walking as if he had eyes, he must have put all caution aside.

That's what has happened to humanity at large. People have the Bible, the Koran, the Gita -- these are lamps of immense beauty and light, but your eyes are blind. And the Gita is five thousand years old -- the light went out long long ago. When Krishna died the light went out. So is the case with the Bible and the

Koran and all the other holy scriptures of the world. When the Master dies, the light goes out.

But people go on carrying the scriptures, believing the scriptures, hoping that their life will remain full of light because they are carrying a message from a great Master. That message is nothing more than words; it is an unnecessary burden. If all the scriptures of the world disappear, man may become more cautious, may become more alert, may start looking for the source of light on his own. Because there will be nothing to lean on, he will have to learn to stand on his own feet.

Lung-t'an was once visited by Te-shan, who, seeking further and further elucidation, remained until it grew late. Lung-t'an finally said, 'The night deepens. Why don't you retire?'

Te-shan, taking his leave, raised the bamboo blind and went out. Seeing the intense darkness without, he returned and said, 'It is dark outside.'

Lung-t'an then lit a lantern and offered it to Te-shan. Just as Te-shan was about to take it, Lung-t'an abruptly blew it out. With this, Te-shan suddenly attained awakening, whereupon he bowed.

Lung-t'an said, 'What kind of truth did you see?'

Te-shan said, 'Never after today shall I doubt the utterances of all the old Masters under heaven.'

The next day Lung-t'an went before the disciples and said, 'Within this group there is a man whose canine teeth are like sword trees, whose mouth resembles a bloody plate, and who won't turn his head even when given a blow with a stick. One day he will establish my Way on the top of a solitary mountain peak.'

Te-shan then took out his sutra commentaries and, in front of the meditation hall, raised a torch and said, 'Endless deep analysis is like placing a single hair in the emptiness of space; worldly power is like throwing one drop of water into an immense gorge.'

So saying, he took his commentaries and burned them.

Now, if you don't have eyes even light is useless. A lantern in your hands is nothing, utterly nothing. But if you have eyes, even blowing out a candle can become an experience of enlightenment. The question is of eyes.

This man Lung-t'an was visited by Te-shan. Lung-t'an is the Master, Te-shan is his disciple. Seeing the darkness outside, the disciple said to the Master, 'It is too dark.'

The Master lit a candle and gave it to the disciple; and as he was going to take it, he blew it out. Suddenly, all became dark again, more dark than it was before. And this abrupt blowing-out of the candle must have been a shock -- unexpected. For a moment the disciple must have fallen into the interval between two thoughts. For a moment thinking disappeared and there was contemplation. For a moment there was utter silence. In that silence he could see the point.

The next day he burned all his scriptures. Now they were no longer needed; now he knew the truth through his own experience.

A little bit of experience is more valuable than mountains of knowledge. Just two small eyes are more valuable than the sun and the moon and all the stars. The whole point is that religion is an experience. It is not speculation, it is not continuous analysis, it is insight.

Now the sutras.

These sutras are of immense value because they give you the technique in the simplest terms possible. And the method is really simple -- unless you are determined to make it complex.

The mind always turns simple things into complexities. Beware of that, because the mind cannot exist with the simple; it is not needed. If things are really simple, what is the need of the mind? The mind is needed only when things are complex. Then you have to depend on the mind because then the mind will find the way out of the riddle. But if there is no riddle, the mind is utterly useless; you can discard it. So the investment of the mind is in complexity.

Remember it -- these sutras are very simple. Truth is always simple, utterly simple.

Master Lu-tsu said: NOTHING IS POSSIBLE WITHOUT CONTEMPLATION.

What is contemplation? A moment of no-thought.

The English word 'contemplation' does not give the right idea of DHYANA. In English there is no word which can translate the word DHYANA.

There are three words available. One is 'concentration', which is very far-off, because concentration means effort, tension; a forced state, not a flowing spontaneous state. And DHYANA is a flowing spontaneity. There is no strain in it, so the word 'concentration' cannot be its translation.

Then the other word is 'contemplation'. But in English, contemplation gives the idea of thinking. When you say somebody is contemplating, you mean thinking about something.

Or the third word is 'meditation', but that too means thinking: to meditate upon something. Of these

three words no word carries the meaning of DHYANA. DHYANA means a state of no-thought, a state of silence, a state of being conscious, but without any content. The mirror is there but reflecting nothing, nothing whatsoever. Just like the mirror, the consciousness is there, but nothing is occupying it. That unoccupied awareness IS DHYANA.

Taoists use the word 'contemplation' to translate it. It is only because some word has to be used. So remember the meaning -- it is not the meaning in the dictionaries. If you look into the dictionaries you will have a totally false idea of contemplation. In fact that is what THE SECRET OF THE GOLDEN FLOWER calls 'false contemplation'. False contemplation means thinking about something. It may be God -- that's what Christians mean by contemplation -- thinking about God, thinking about holy things, transcendental things. But things are things; whether they are holy or unholy makes no difference. And thinking is thinking; whether you think about sex or samadhi makes no difference.

A state of no-thought, an interval... And it is always happening, but you are not alert about it; otherwise there is no problem in it. One thought comes, then another comes, and between these two thoughts there is always a small gap. And that gap is the door to the divine, that gap is contemplation. If you look into that gap deeply, it starts becoming bigger and bigger.

The mind is like a road full of traffic; one car passes by, then another car passes by, and you become so concerned with the cars that you don't see the gap that is always there between two cars. Otherwise they would collide. They don't collide; something is there between them that keeps them separate. Your thoughts don't collide, they don't run over each other, into each other. They don't even overlap in any way. Each thought has its own boundary, each thought is definable, but the procession of thoughts is so fast, so speedy, that you cannot see the gap unless you are really waiting for it, searching for it.

Contemplation means changing the gestalt. Ordinarily we look at thoughts: one thought, another thought, another thought. When you change the gestalt you look at one interval, another interval, another interval. Your emphasis is no longer on the thoughts but on the interval.

For example, you are sitting here. I can look at you in two ways: either one person, another person, another person -- my emphasis is on persons, I can count how many people there are -- or I can forget about the persons and I can count the gaps between the persons, how many gaps are there. This is the change of gestalt. If you count the gaps you will be surprised: persons become vague, you don't see them clearly because you are looking into the gaps, you are counting the gaps.

Standing by the side of the road some day, just count how many gaps pass by and you will be surprised: you don't see the colour of the cars, you don't see the make of the cars, you don't see the drivers and the passengers in the cars, but you do see gaps -- one gap gone, another gap gone. You go on counting the gaps. Your gestalt is different.

Contemplation is the change of gestalt; not jumping from one thought to another thought, but jumping from one gap to another gap. Slowly slowly you become very very aware of the gaps. And that is one of the greatest secrets of life, because it is through those gaps that you will fall into your own being, into your own centre.

Master Lu-tsu said: NOTHING IS POSSIBLE WITHOUT CONTEMPLATION. PERCEIVING BRINGS ONE TO THE GOAL.

Perceiving, just perceiving... what in India we call DARSHAN. Seeing brings one to the goal, not going anywhere. You need not go anywhere, just SEE. Once you start looking into the intervals, into the gaps, you will be able to see who you are. And you are the goal, you are both the source and the goal, the beginning and the end, the alpha and the omega. You contain all that you have ever longed for, you have all that you have ever desired. You need not be a beggar. If you choose to look into the gaps you will be an emperor, if you continue to look into the thoughts you will remain a beggar.

PERCEIVING BRINGS ONE TO THE GOAL.

Not even a single step has to be taken beyond yourself because God is already within you, God is already the case. It is your innermost core. God is not there above, somewhere in the sky; God is within you, somewhere where thoughts no more disturb you, where silence prevails, where utter unoccupied consciousness is present, reflecting nothing.

Then you experience your own taste for the first time, then you are full of the fragrance of your own being. The Golden Flower blooms.

WHAT HAS TO BE REVERSED BY REFLECTION IS THE SELF-CONSCIOUS HEART, WHICH HAS TO

DIRECT ITSELF TOWARDS THAT POINT WHERE THE FORMATIVE SPIRIT IS NOT YET MANIFEST.

The thought is the manifest; the no-thought is the unmanifest. If your gestalt consists only of thoughts you will not know anything more than the ego. The ego is called 'the self-conscious heart'. You remain nothing but a bundle of thoughts. That bundle of thoughts gives you a consciousness of the self, 'I am'.

Descartes, the father of modern Western philosophy, says, 'I think, therefore I am.' His own meaning is very different because he is not a meditator, but the statement is beautiful; in a totally different context it is beautiful. I give it a different meaning. Yes, I am only if I think. If thinking disappears, the I also disappears. 'I think, therefore I am.' This I-amness, this self-conscious heart is nothing but a continuum of thoughts. It is not really an entity, it is a false entity, an illusion. It is just like taking a torch in your hand and if you start revolving the torch in your hand you will see a fire circle which is not there. But the torch is moving so fast that it creates an illusory circle of fire, it creates the illusion of a fire circle. It is not there. Thoughts are moving so fast that they create the idea of I.

Lu-tsu says one has to move from the self-conscious heart to the unself-conscious heart. One has to move from ego to egolessness, one has to move from self to no-self. The self is the manifest part -- tiny, very small, gross. The unself is the unmanifest part -- infinite, eternal. The self is a temporal phenomenon, born one day, will have to die one day. The unself, what Buddha calls ANATTA, no-self, is part of eternity, never born and never going to die. It abides forever.

WITHIN OUR SIX-FOOT BODY WE MUST STRIVE FOR THE FORM WHICH EXISTED BEFORE THE LAYING DOWN OF HEAVEN AND EARTH.

And within your six-foot body you have that original quality still alive, vibrating, that original quality that was there before heaven and earth were made. Zen people call it 'the original face' -- when nothing was born, not even earth or heaven; an was unmanifest; when all was silence and no sound was born; when there was no form and all was formless, all was in seed.

You have that original silence in you. Hindus call it ANAHAT NAD. Buddhists have a special expression for it, 'the sound of one hand clapping'. It is within you, it is your reality. To taste it is to become immortal, to taste it is to be golden. Then dust is transformed into the divine.

The goal of all alchemy is to transform the lower metal into

IF TODAY PEOPLE SIT AND MEDITATE ONLY ONE OR TWO HOURS, LOOKING ONLY AT THEIR OWN EGOS, AND CALL THIS REFLECTION, HOW CAN ANYTHING COME OF IT?

One can sit in meditation and can only look at one's ego. That's what people call contemplation: they look into their thoughts, they don't change the gestalt. All that happens to them is that because they are ordinarily occupied with so many things, they cannot look into their thoughts. When they sit specially for meditation they forget the world for the moment and the thoughts become more clear-cut, they are more alert to their thoughts.

This is the state of a philosopher, this is how philosophers have been thinking, speculating, philosophizing. This is not true contemplation. And this will never take you beyond the ego, beyond death, beyond time. And that is where one's goal lies.

Let me repeat: if you want to meditate you will have to change the gestalt. Just closing your eyes and looking into the ego won't help.

The great English philosopher, David Hume, wrote, 'Hearing and reading again and again the great maxim and the advice of all the great Masters, "Know thyself, meditate," I also tried to meditate. But I found nothing inside except thoughts, memories, imagination, dreams. I have found nothing else.'

He is right because he does not know what meditation is. He is a philosopher, and one of the most talented philosophers of the world, very very logical, consistent -- but just a philosopher, not a meditator. He must have tried if he says so, and he must have come across many thoughts wandering around inside. And then he said, 'But I don't see any self, I don't see any silence, I don't see any God. It is all futile.'

He missed because he was not aware that first you have to change the gestalt. You have not to look at the thoughts, you have to look in the gaps for the gaps, you have to search for the gaps and you have to jump into the gaps. If he had jumped into the gaps he would have seen thoughts disappear, dreams disappear, memories disappear. All left behind, slowly slowly it becomes a very very distant noise. And then a moment comes... it simply disappears and you have gone beyond. You have reached the further shore.

ONE SHOULD LOOK AT THE TIP OF ONE'S NOSE.

Now the practical point of the whole sutra -- very simple, but try to understand it correctly, because mind wants to distort even simple things. Mind is a distorting mechanism.

ONE SHOULD LOOK AT THE TIP OF ONE'S NOSE.

Why? -- because this helps, it brings you in line with the third eye. When both your eyes are fixed on the tip of the nose it does many things. The basic is that your third eye is exactly in line with the tip of the nose -- just a few inches above, but in the same line. And once you are in the line of the third eye, the attraction of the third eye, the pull, the magnetism, of the third eye is so great that if you have fallen in line with it you will be pulled even against yourself. You just have to be exactly in line with it so that the attraction, the gravitation, of the third eye starts functioning. Once you are exactly in line with it there will be no need to make any effort. Suddenly you will find the gestalt has changed, because the two eyes create the duality of the world and thought, and the single eye between the two eyes creates the gaps. This is a simple method of changing the gestalt.

ONE SHOULD LOOK AT THE TIP OF ONE'S NOSE. BUT THIS DOES NOT MEAN THAT ONE SHOULD FASTEN ONE'S THOUGHTS TO THE TIP OF THE NOSE.

That's how the mind can distort it. The mind can say, 'Okay, now look at the tip of the nose. Think of the tip of the nose, concentrate on it.' If you concentrate too much on the tip of the nose you will miss the point, because you have to be there at the tip of the nose but very relaxed so that the third eye can pull you. If you are too concentrated on the tip of the nose, rooted, focused, fixed there, your third eye will not be able to pull you in, because your third eye has never functioned before. Its pull cannot be very great in the beginning. Slowly slowly it grows more and more. Once it starts functioning and the dust that has gathered around it disappears with use, and the mechanism is humming well, then even if you are fixed on the tip of the nose you will be pulled in. But not in the beginning. You have to be very very light, not a burden, without any stress and strain. You have to be simply there, present, in a kind of let-go.

NEITHER THAT, WHILE THE EYES ARE LOOKING AT THE TIP OF THE NOSE, THE THOUGHTS SHOULD BE CONCENTRATED ON THE YELLOW MIDDLE.

So don't concentrate on the tip of the nose or -- the second trick the mind can play... The Master is simply trying to make you alert to all the possibilities, to all the games that the mind is capable of. First it will say, 'Okay, so the Master says, "Concentrate on the tip of the nose."' He is not saying, 'Concentrate on the tip of the nose,' he is simply saying 'Look. Just a very light, effortless look.' Or the mind can say, 'Okay, if you are just looking at the tip of the nose, then concentrate on the third eye.'

Mind is always in favour of concentration because mind feeds on concentration, lives on concentration. Hence in your schools, colleges, universities, concentration is taught not meditation, because they are all factories for creating the mind; they manufacture the mind.

WHEREVER THE EYE LOOKS, THE HEART IS DIRECTED ALSO. HOW CAN IT BE DIRECTED AT THE SAME TIME UPWARD AND DOWNWARD?

And then the mind can say, 'Look, this is impossible, the demand is illogical. How can you look in two directions simultaneously, at the tip of the nose and at the third eye? It is not possible, it cannot be done. Don't be foolish!'

Now the third game of the mind -- of condemning something as illogical. First it creates a bogus idea and then it starts destroying it. And when it destroys, it has great joy -- a very masochistic, sadistic joy. It says, 'Look, this is what he means. Absurdity! First look at the tip of the nose and then look at the third eye -- how can you do both, look upward and downward? It is impossible.'

ALL THAT MEANS CONFUSING THE FINGER WITH WHICH ONE POINTS TO THE MOON WITH THE MOON ITSELF.
WHAT THEN IS REALLY MEANT BY THIS? THE EXPRESSION 'TIP OF THE NOSE' IS CLEVERLY CHOSEN. THE NOSE MUST SERVE THE EYES AS A GUIDE-LINE.

That's all -- just as a guide-line, so you are in the field, in the force-field, of the third eye, so that you are very close to the magnetic energy of the third eye. It can't work in any other way. You have just to be

present to the magnetic force, in the field of it, and then it takes you in. You need not go in, you need not make any effort to go in; it happens of its own accord.

IF ONE IS NOT GUIDED BY THE NOSE, EITHER ONE OPENS WIDE THE EYES AND LOOKS INTO THE DISTANCE, SO THAT THE NOSE IS NOT SEEN, OR THE LIDS SHUT TOO MUCH, SO THAT THE EYES CLOSE, AND AGAIN THE NOSE IS NOT SEEN. BUT WHEN THE EYES ARE OPENED TOO WIDE, ONE MAKES THE MISTAKE OF DIRECTING THEM OUTWARD, WHEREBY ONE IS EASILY DISTRACTED.

And another function of looking very lightly at the tip of the nose is this: that it doesn't allow you to open your eyes wide. If you open your eyes wide the whole world becomes available. And there are a thousand and one distractions. A beautiful woman passes by and you start following -- at least in the mind. Or somebody is fighting; you are not concerned, but you start thinking, 'What is going to happen?' Or somebody is crying and you become curious. A thousand and one things are continuously moving around you. If the eyes are wide open, you become masculine energy, yang.

If the eyes are completely closed you fall into a kind of reverie, you start dreaming; you become feminine energy, yin. To avoid both just look at the tip of the nose -- a simple device, but the result is almost magical.

And this is not only so with the Taoists, Buddhists know it, Hindus know it. Down the ages all the meditators have somehow stumbled upon the fact that if your eyes are just half open, in a very miraculous way you escape two pitfalls. One is being distracted by the outside world, the other is being distracted by the inside dream world. You remain exactly on the boundary of the inner and the outer. And that's the point: to be on the boundary of the inner and the outer means you are neither male nor female in that moment. Your vision is free of duality; your vision has transcended the division in you. Only when you are beyond the division in you do you fall into the line of the magnetic field of the third eye.

IF THEY ARE CLOSED TOO MUCH, ONE MAKES THE MISTAKE OF LETTING THEM TURN INWARD, WHEREBY ONE EASILY SINKS INTO A DREAMY REVERIE. ONLY WHEN THE EYELIDS ARE LOWERED PROPERLY HALFWAY IS THE TIP OF THE NOSE SEEN IN JUST THE RIGHT WAY. THEREFORE IT IS TAKEN AS A GUIDE-LINE. THE MAIN THING IS TO LOWER THE EYELIDS IN THE RIGHT WAY, AND THEN TO ALLOW THE LIGHT TO STREAM IN OF ITSELF...

That is very important to remember: you are not to pull the light in, you are not to force the light in. If the window is open, the light comes in of its own accord. If the door is open, the light floods in. You need not bring it in, you need not push it in, you need not drag it in. And how can you drag light in? How can you push light in? All that is needed is that you should be open and vulnerable to it.

And that's exactly what happens when you are looking at the tip of the nose. Just looking, without any concentration, just looking, without any heaviness in it, without any strain in it, suddenly the window of the third eye opens and the light starts streaming in. The light that has always been going out starts coming in too, and the circle is complete.

And this circle makes a man perfect. And this circle makes a man utterly restful, relaxed. This circle makes a man whole and holy. He is no more divided.

Otherwise everybody is more or less schizophrenic. Only this man who has been able to create the circle of light -- and the circulation of the light is beyond schizophrenia -- is really healthy, is really non-neurotic. Otherwise the difference between people is not much. The neurotic and the so-called non-neurotic differ only in degree. In fact, the patient and the psychoanalyst are not different kinds of people, they are the same -- one neurotic trying to help another neurotic. And sometimes it happens that the one who is helping may be more neurotic than the one he is trying to help.

More psychoanalysts go mad than any other profession in the world. More psychoanalysts commit suicide than any other profession in the world. Why? In a way it seems reasonable, logical. Continuously dealing with neurosis, all kinds of madnesses -- and they themselves are not whole -- naturally, they are going to be affected. They are feeding themselves with these neuroses. When a psychoanalyst is listening to the patient and all his nonsense and rubbish, unconsciously he is collecting it in himself. The patient is dumping all his nonsense on the psychoanalyst. In fact, he pays for that. Slowly slowly the psychoanalyst has so much neurosis dumped in him that it is going to explode. It is natural.

If I were to decide about who should be the psychoanalyst then this process of making light circulate would be the basic requirement, the fundamental requirement for a psychoanalyst. Unless a person were capable of circulating his light he would not be allowed to treat anybody. And if a person is capable of circulating the light in himself he will never be affected by any kind of neurosis. He can listen, he can help

-- he will remain untouched. His circulation of light will keep him clean, purified. He will be a holy person.

That is the difference between a guru and a psychoanalyst: only a guru can really be a psychoanalyst, only a guru can really be a therapist. Only a person who has come to his wholeness can be of real help to others who are on the way, struggling, stumbling in the dark. Otherwise the blind man is leading another blind man -- both are going to fall in some well.

This book, THE SECRET OF THE GOLDEN FLOWER, must become the most fundamental practice in the future for anybody who wants to become a psychotherapist. You will be surprised: the man, Wilhelm, who translated this book into a Western language for the first time, was himself a great psychologist; that's how he became interested in this book. But after he translated it he went mad, he became very disturbed. His whole psychoanalytic training and this book created such a contradiction in him, created such a riddle in him, that he became more divided. The translation of this book drowned him in a kind of madness. He became so disoriented because his whole training, his whole understanding, was disturbed.

Remember it, the secret is not very difficult. That is the difficulty of it -- it is so simple that you only have to be on guard so that your mind does not make it difficult, does not give it twists and turns and contortions and distortions.

THEREFORE IT IS TAKEN AS A GUIDE-LINE. THE MAIN THING IS TO LOWER THE EYELIDS IN THE RIGHT WAY, AND THEN TO ALLOW THE LIGHT TO STREAM IN OF ITSELF; WITHOUT EFFORT, WANTING THE LIGHT TO STREAM IN CONCENTRATEDLY.

There is no need to bring the light in concentratedly; it comes of its own accord. And when it comes of its own accord it is beautiful. If you start trying to bring it in you will be a failure, your effort is doomed to fail. And the more you fail the harder you will try, and the more you try the more your failure will be guaranteed.

Don't try to bring it in, just leave yourself in the right situation where it becomes available.

For example, if the moon is there in the night, just come to the window and stand at the window, and the moon starts showering its nectar on you. You need not do anything else, just be in a place where the moon is already streaming. Just make yourself available in the right field and things start happening -- things which have immense value.

LOOKING AT THE TIP OF THE NOSE SERVES ONLY AS THE BEGINNING OF THE INNER CONCENTRATION, SO THAT THE EYES ARE BROUGHT INTO THE RIGHT DIRECTION FOR LOOKING, AND THEN ARE HELD TO THE GUIDE-LINE: AFTER THAT, ONE CAN LET IT BE. THIS IS THE WAY A MASON HANGS UP A PLUMB-LINE. AS SOON AS HE HAS HUNG IT UP, HE GUIDES HIS WORK BY IT WITHOUT CONTINUALLY BOTHERING HIMSELF TO LOOK AT THE PLUMB-LINE.
ONE LOOKS WITH BOTH EYES AT THE TIP OF THE NOSE...

Remember, you have to look with both eyes at the tip of the nose so that at the tip of the nose your two eyes lose their duality. So, on the tip of the nose the light that is streaming out from your eyes becomes one; it falls on a single point. Where your two eyes meet, that is the place where the window opens. And then all is well. Then let it be, then simply enjoy, then simply celebrate, delight, rejoice. Then nothing has to be done.

ONE LOOKS WITH BOTH EYES AT THE TIP OF THE NOSE, SITS UPRIGHT...

It is helpful to sit upright. When your spine is straight, the energy from your sex centre also becomes available to the third eye. Just simple devices, nothing complex about them... it is just that when your two eyes meet at the tip of the nose, you are available to the third eye. Make your sex energy also available to the third eye. Then the effect will be double, the effect will be forceful, because your sex centre has all the energy that you have. When the spine is erect, straight, the sex centre is also available to the third eye. It is better to attack the third eye from both dimensions, to try to penetrate the third eye from both directions.

ONE... SITS UPRIGHT AND IN A COMFORTABLE POSITION...

The Master is making things very clear. Upright, certainly, but don't make it uncomfortable; otherwise again you will be distracted by your discomfort. That is the meaning of a yoga posture. The Sanskrit word ASANA means a comfortable posture. Comfort is the basic quality of it. If it is not comfortable then your mind will be distracted by the discomfort. It has to be comfortable.

If you cannot sit on the floor like Eastern people can -- because they have been sitting for centuries... If

a Western seeker cannot sit on the floor straight, comfortably, and he has to force himself, and it becomes uncomfortable and painful, then it is better to sit straight on a chair. But let the back of the chair be straight. You must have seen pictures and statues of ancient Egyptian kings and queens. Their chairs have very straight backs. Then sit like that. That also is a yoga posture. Those ancient Egyptians knew the secrets.

Anyway, two things: your spine should be straight and your posture should be comfortable. If both are not possible... sometimes it is so, both are not possible. If you make your spine straight it becomes uncomfortable, if you become comfortable the spine is no longer straight -- then choose comfort. It will not be as good but the next best thing is to choose comfort. Then forget about the spine and its straightness, because if the mind is distracted, nothing is going to happen. If it is possible to have both then it is very beautiful.

Sit IN A COMFORTABLE POSITION. One sits upright and in a comfortable position, AND HOLDS THE HEART TO THE CENTRE IN THE MIDST OF CONDITIONS.

And don't escape from the world. Live in the world, in the conditions of it. The noise of the traffic is there, and the aeroplane passes by, and the trains are shuttling. All kinds of things are there, all these situations -- the world. But sit silently IN the world, because escaping to a Himalayan cave is always dangerous -- dangerous for the single reason that the silence of the Himalayas is contagious and you will feel that you have become silent. And the coolness of the air is contagious and you will think that you have cooled down. It will be borrowed, and whenever you come back to the market-place all will be gone. And then you will know that all those years in the Himalayas were a wastage, a sheer wastage; you were simply befooling yourself.

It is better to be in the world and attain to centring, because then it cannot be taken away from you. So wherever you are, you have to become centred in those conditions.

IT DOES NOT NECESSARILY MEAN THE MIDDLE OF THE HEAD.

And by centring it is not meant that you have to be centred in the middle of the head.

IT IS ONLY A MATTER OF FIXING ONE'S THINKING ON THE POINT WHICH LIES EXACTLY BETWEEN THE TWO EYES.

And remember, not concentrating but just remaining alert, just a slight alertness. Look at the tip of the nose and remain slightly alert to the third eye. In fact, the moment you look at the tip of the nose you will become alert to the third eye, because that is the other pole of the nose. One pole, the outer pole, is the tip, the end; the other end of the nose is joined with the third eye. The moment you become aware of the tip you will suddenly become aware of the other end too. But just remain aware, effortlessly aware.

IT IS ONLY A MATTER OF FIXING ONE'S THINKING ON THE POINT WHICH LIES EXACTLY BETWEEN THE TWO EYES. THEN ALL IS WELL.

A tremendous statement: THEN ALL IS WELL. You have started arriving home. You are on the threshold of a revolution.

THE LIGHT IS SOMETHING EXTREMELY MOBILE.

Light is always moving, light is movement. And light is the greatest movement in the world. The speed of light is one hundred-and eighty-six thousand miles in a single second. Nothing moves at a greater speed than light. Light is pure speed; it is another name for speed. Light is never dormant, it is always dynamic, it is always moving, always flowing.

THE LIGHT IS SOMETHING EXTREMELY MOBILE. WHEN ONE FIXES THE THOUGHT ON THE MID-POINT BETWEEN THE TWO EYES, THE LIGHT STREAMS IN OF ITS OWN ACCORD.

You need not be worried. Just open the window and wait. Light is such a moving phenomenon that if the window is open it is going to move in. In &ct, it has been knocking on the window for many many lives, but the window has not opened and it cannot force it open.

It is just like in the morning the sun has risen, and you are fast asleep. And the rays come on the window and they knock on the window -- but their knock is silent, they don't make any noise -- and they wait there. The moment you wake up and you open the window, the light streams in. And with light comes life, and with light comes delight.

WHEN ONE FIXES THE THOUGHT ON THE MID-POINT BETWEEN THE TWO EYES, THE LIGHT STREAMS IN OF ITS OWN ACCORD.

Remember the words OF ITS OWN ACCORD. You are not a doer, you are just in a kind of let-go, you are surrendered to light.

IT IS NOT NECESSARY TO DIRECT THE ATTENTION ESPECIALLY TO THE CENTRAL CASTLE. IN THESE FEW WORDS THE MOST IMPORTANT THING IS CONTAINED.

The very secret of transforming your whole being, the very secret of the kingdom of God, the very secret of NIRVANA...

'THE CENTRE IN THE MIDST OF CONDITIONS' IS A VERY SUBTLE EXPRESSION. THE CENTRE IS OMNIPRESENT; EVERYTHING IS CONTAINED IN IT; IT IS CONNECTED WITH THE RELEASE OF THE WHOLE PROCESS OF CREATION.

And when you have reached the third-eye point and you are centred there and the light is flooding in, you have reached the point from which the whole creation has arisen. You have reached the formless, the unmanifest. Call it God if you will. This is the point, this is the space, from which all has arisen. This is the very seed of the whole existence. It is omnipotent, it is omnipresent, it is eternal.

Now you will not know any death. Now you will not know any identity with any kind of body, young, old, beautiful, ugly. Now you will not know any kind of disease -- not that diseases will not happen to the body, but they will not happen to you anymore because you are no more identified.

Raman Maharshi died of cancer. The body was in great agony but he was smiling. The doctors were puzzled, they could not believe it. It was not believable. The body was in such agony and he was in such great ecstasy. How was it possible? And they asked again and again, 'How is it possible?' And he would say again and again, 'There is nothing strange about it. I am not the body. So whatsoever is happening in the body, it is just as if you were witnessing my body. I am also witnessing my body. You are not feeling any pain so why should I? You are a witness, I am a witness. The body is just an object -- an object in the middle of both of us. You are seeing from the outside that it is in agony, I am seeing from the inside that it is in agony. If you are not affected just by seeing it, why should I be?'

In fact, the doctors were affected. They were feeling very sympathetic. They were sad. They were feeling helpless. They would have liked to save this man -- one of the most beautiful people that has ever walked on earth. But they could not. They were crying, but Raman was not affected at all.

There is a transcendence point within you at which suddenly you become disconnected from all that is manifest and you become connected with the unmanifest. To be connected with the unmanifest is to be free -- free from all misery, all limitation, all bondage.

FIXATING CONTEMPLATION IS INDISPENSABLE...

And this is something which you cannot avoid -- it is indispensable. If you want to reach a state of beatitude you will have to go through this fixating, this process of contemplation, meditation, or DHYANA.

... IT ENSURES THE MAKING FAST OF THE ENLIGHTENMENT. ONLY ONE MUST NOT STAY SITTING RIGIDLY IF WORLDLY THOUGHTS COME up...

Now the second, very important, piece of advice from the Master.

... ONE MUST NOT STAY SITTING RIGIDLY IF WORLDLY THOUGHTS COME UP, BUT ONE MUST EXAMINE WHERE THE THOUGHT IS, WHERE IT BEGAN, AND WHERE IT FADES OUT.

This is not going to happen in the first try. You will be looking at the tip of the nose and thoughts will come. They have been coming for so many lives, they cannot leave you alone so easily. They have become part of you, they have become almost built-in. You are living almost a programmed life.

Have you ever watched what you go on doing? Then tomorrow morning do one thing: the moment you wake up in the morning, simply watch what you do -- how you get out of bed, how you move, what thoughts you have in the mind... Just watch. And for one week you watch. You will be surprised: you do exactly the same thing every morning -- the same gestures, the same face, and almost the same kind of thoughts. You have become a programmed phenomenon. And you have been doing this your whole life -- and maybe for many lives, who knows?

When you become angry, watch -- it is always the same process. You move through the same spaces. When you are happy, watch. When you fall in love, watch. And when you fall out of love, watch. It is almost the same process. And you go on doing the same stupid things again and again, and you go on making the same stupid statements again and again.

You are not living a conscious life: ninety-nine percent of you is programmed -- programmed by others, programmed by society, or programmed by yourself, but it is programmed. So it is not so easy that when you sit and look at the tip of the nose for the first time, thoughts will say, 'Now we should not go to this man. Look at the poor fellow -- how deeply he is meditating! And he is looking at the tip of the nose... This is not the time to go to him.' They will not bother. They will go on rushing; they will not be prevented by your looking at the tip of the nose. In fact, they may come even more forcibly seeing that this man is trying to get out of their grip.

This happens: when people sit silently in meditation more thoughts come than they do ordinarily, than they usually come -- unusual explosions. Millions of thoughts rush in, because they have some investment in you -- and you are trying to get out of their power? They will give you a hard time. So thoughts are bound to come. What are you going to do with thoughts? You cannot just go on sitting visibly there, you will have to do something. Fighting is not going to help because if you start fighting you will forget to look at the tip of the nose, the awareness of the third eye, the circulation of the light; you will forget all and you will be lost in the jungle of thoughts. If you start chasing thoughts you are lost, if you follow them you are lost, if you fight them you are lost. Then what is to be done?

And this is the secret. Buddha has also used the same secret. In fact, the secrets are almost the same because man is the same -- the lock is the same, so the key has to be the same. This is the secret: Bud&a calls it SAMMASATI, right remembrance. Just remember: this thought has come, see where it is, with no antagonism, with no justification, with no condemnation. Just be objective as a scientist is objective. See where it is, from where it is coming, where it is going. See the coming of it, see the staying of it, see the going of it. And thoughts are very mobile; they don't stay long. You simply have to watch the arising of the thought, the staying of the thought, and the going of the thought. Don't try to fight, don't try to follow, just be a silent observer. And you will be surprised: the more settled observation becomes, the less thoughts will come. When observatiOn is perfect, thoughts disappear. There is only a gap left, an interval left.

But remember one more point: the mind can again play a trick.

NOTHING IS GAINED BY PUSHING REFLECTION FURTHER.
But don't try to push the reflection further.

That's what Freudian psychoanalysis is: the free association of thoughts. One thought comes, and then you wait for another thought, and then another, and the whole chain... That's what all kinds of psychoanalysis do -- you start moving backwards into the past. One thought is connected with another, and so on and so forth, AD infinitum. There is no end to it. If you go into it you will be moving into an eternal journey that will be a sheer wastage. Mind can do that. So beware of it.

NOTHING IS GAINED BY PUSHING REFLECTION FURTHER. ONE MUST BE CONTENT TO SEE WHERE THE THOUGHT AROSE, AND NOT SEEK BEYOND THE POINT OF ORIGIN;FOR TO FIND THE HEART (CONSCIOUSNESS, TO GET BEHIND CONSCIOUSNESS WITH CONSCIOUSNESS ITSELF), THAT CANNOT BE DONE.

You cannot go with consciousness beyond consciousness, so don't try the futile, the unnecessary; otherwise one thing will lead you to another and so on and so forth, and you will completely forget what you were trying to do there. The tip of the nose will disappear, the third eye will be forgotten, the circulation of the light will be miles away from you.

So only this much -- the single thought. Don't go into the chain. The single thought arises; watch where it is, from where it is coming and, when it disappears, watch -- it has disappeared. Take note.

Buddhists say when a thought arises, say, 'Thought, thought,' so that you become alert. Just as when a thief comes into the house, you say, 'Thief! thief!' and everybody becomes alert, simply say, 'Thought, thought,' and you will become alert, watchful. A thief has entered. Now watch what the thief is doing.

The moment you become aware, the thought will stop; it will look at you and be a little surprised because you have never done this before; it will feel a little unwelcome. 'And what has happened to this man? He has always been such a good host, and now he says, "Thief! thief! Thought, thought." What has happened to this man?' The thought will be puzzled; it will not be able to comprehend what is happening. 'Is

this man going mad, looking at the tip of the nose and saying "Thought, thought"?' The very awareness will stop the movement of the thought for a time. It will be stuck there.

And go on watching. Don't condemn, don't throw it out, don't fight, because either condemnation or justification will make you identified with the thought. Simply be there, alert, looking at the thought. Then it starts disappearing. Just as it came, it disappears. It came out of imagination, it disappears into imagination. Once it disappears, you come back to contemplation. You need not go to the very origin of it because there is none, then you will have to go to the very origin of existence.

That's why psychoanalysis has no end; it is never finished. There is not a single person in the world who is totally psychoanalyzed. Nobody can be totally psychoanalyzed. One year, tWo years, three years, four, five, six, seven -- you can find people who have been going to psychoanalysis for seven years. Then what do you think -- do they stop because the psychoanalysis is complete? No. They are bored with the psychoanalyst, the psychoanalyst is bored with them. And everything has to be finished somewhere; one has to put a full point. How long can one go on?

But no psychoanalysis is ever complete -- it cannot be. It is an infinite onion; you can go on peeling it and peeling it and peeling it, and you will never come to the end of it. But it helps; it makes you more adjusted to yourself and to society. It does not transform you, it makes you normally abnormal, that's all. It helps you to be adjusted to the neurotic society in which you are. It makes you not a transformed, luminous being, but an ordinary person who is accepting of all that life brings, good and bad, and who starts dragging himself as everybody else is dragging. It teaches you a kind of sad acceptance of life. It is not true acceptance either, because true acceptance always brings celebration.

Sigmund Freud has said that man cannot be happy, at most he can be comfortable. Life can be made more comfortable, that's all, but happiness is impossible.

It is not impossible -- it is impossible through psychoanalysis -- because there have been happy people; we have seen them. A Buddha, a Lao Tzu, a Krishna -- we have seen these dancing people Freud is not happy, that is true, and he cannot be happy unless he drops psychoanalysis and moves into some meditative process; he will not be happy. It will take a few more lives for him to learn meditation.

In fact, he was very afraid of meditation. And not just Sigmund Freud, but even a man like Carl Gustav Jung was afraid. Carl Gustav Jung has written a commentary on this book, THE SECRET OF THE GOLDEN FLOWER; but it is only intellectual, it has no existential value. He had no experience of meditation himself -- how can it have any existential value? And he was a very egoistic person; and the egoistic person finds it very difficult to enter into meditation because you have to drop your ego at the very door.

Jung came to India while Raman Maharshi was alive, and many people suggested to him: 'Since you have come to India and you are so interested in the inner mysteries of life, why don't you go to Raman? You write commentaries on THE SECRET OF THE GOLDEN FLOWER -- and here is a Golden Flower in full bloom. Why don't you go to Raman?' But he never went. He travelled in India, met many people, but never went to see Raman. Why? What was the fear? Afraid to encounter this man, afraid to face this mirror.

Have you ever looked at Jung's picture? Even in the picture the ego is so apparent. Freud doesn't seem as egoistic as Jung. Maybe it was his ego that took him away from his master, Sigmund Freud, that made him betray Freud. Just look at his picture. His eyes... they are very cunning, calculating, as if ready to jump on anybody; tremendously egoistic, but very clever, intelligent, intellectually skillful.

Remember, psychoanalysis or analytical psychology or other brands of the same game cannot lead you to happiness, they can lead you only to a lukewarm life of adjustment. They cannot help you to become aflame with celebration; this is beyond their capacity. And the reason? The reason is that they go on analyzing the thought. Analysis is not needed.

Hence THE SECRET says:

> TOGETHER WE WANT TO BRING THE STATES OF THE HEART TO REST, THAT IS TRUE CONTEMPLATION.

We want to bring the whole being to a kind of absolute rest. Analysis is not going to help, because analysis will create a turmoil, a restlessness.

> WHAT CONTRADICTS IT IS FALSE CONTEMPLATION.
> Analysis is a false contemplation.

THAT LEADS TO NO GOAL. WHEN THE FLIGHT OF THE THOUGHTS KEEPS EXTENDING FURTHER, ONE SHOULD STOP AND BEGIN CONTEMPLATING.

So these two things have to be remembered, these are two wings. One: when there is an interval, no thought is coming, contemplate. When a thought comes then just look at these three things: where the thought is, from where it has come, where it is going. For a moment stop looking into the gap, look at the thought, watch the thought, say goodbye to it. When it leaves, again immediately move back to contemplation.

Again, just as an example: if you are looking at the gaps between the cars passing on the roads, when the car comes what will you do? You will have to watch the car too, but you don't become concerned about the car, you don't become concerned about the make, the vintage, the year, the colour, the driver, the passenger -- you don't become concerned about all that analysis -- yoU simply take note of the car. The car has come, the car is there in front of you, the car has gone. And again you become interested in the gap. Your whole interest is in the gap. But the car comes, so for a moment you have to pay attention to it. Then it is gone; you again start falling into rest, into contemplation, into the interval.

WHEN THE FLIGHT OF THE THOUGHTS KEEPS EXTENDING FURTHER, ONE SHOULD STOP AND BEGIN CONTEMPLATING. LET ONE CONTEMPLATE AND THEN START FIXATING AGAIN.

So, whenever the thought comes, fixate. Whenever the thought goes, contemplate.

THAT IS THE DOUBLE METHOD OF MAKING FAST THE ENLIGHTENMENT. IT MEANS THE CIRCULATION OF THE LIGHT. THE CIRCULATION IS FIXATION. THE LIGHT IS CONTEMPLATION.

Whenever you contemplate you will see light flooding in, and whenever you fixate you will create the circulation, you will make the circulation possible. Both are needed.

THE LIGHT IS CONTEMPLATION. FIXATION WITHOUT CONTEMPLATION IS CIRCULATION WITHOUT LIGHT.

That's what has happened; that calamity has happened to hatha yoga. They fixate, they concentrate, but they have forgotten the light. They have completely forgotten about the guest. They only go on preparing the house, they have become so engrossed in preparing the house that they have forgotten the purpose for which they are preparing the house, for whom. The hatha yogi continuously prepares his body, purifies his body, does yoga postures, breathing exercises, and goes on doing it AD NAUSEAM. He has completely forgotten what he is doing it for. And the light is standing there but he won't allow it because the light can come in only when he is completely in a let-go.

FIXATION WITHOUT CONTEMPLATION IS CIRCULATION WITHOUT LIGHT.

This is the calamity that happens to the so-called yogis. The other kind of calamity happens to psychoanalysts, philosophers.

CONTEMPLATION WITHOUT.FIXATION IS LIGHT WITHOUT CIRCULATION.

They think about the light, but they have not made the preparation for it to flood in; they only THINK of light. They think of the guest, they imagine a thousand and one things about the guest, but their house is not ready. Both miss.

The Master says:

TAKE NOTE OF THAT!

Otherwise you can also miss. Prepare and then wait. Get ready. Looking at the tip of the nose, alert to the third eye, an erect spine, a comfortable posture -- that's all that you have to do; more than that is not needed. There is no need to go on doing yoga postures year in, year out; that is stupid.

And that's why you will find the so-called yogis looking so stupid, unintelligent. Maybe their bodies are strong and they will live long, but what is the point of it? Without light life is going to remain unintelligent and dark. Whether you live long or short makes no difference. The real point is to live in light even for a single moment, and then it is enough. That single moment is eternity.

And there are philosophers who go on thinking about the light -- what it is, how to define it, and which

definition is the best -- and they constantly create many theories, dogmas, and great systems of thought, but they are not ready for it. And the light is just waiting at the door.

TAKE NOTE OF THAT!

Don't fall into either of these two fallacies. If you can remain alert, it is a very simple process and immensely transforming. In a single moment a man who understands rightly can enter into a separate kind of reality.
God is not far away, God is within you.

The Secret of Secrets, Vol 1

Chapter #12
Chapter title: To Create a Balance

22 August 1978 am in Buddha Hall

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The first question:

IS IT FAIR TO PUT POLITICIANS WITH DOGS?

I am sorry. I apologize -- because dogs are so innocent. It is not fair at all.

The second question:

WHAT IS NEUROSIS AND WHAT IS THE CURE FOR IT?

Neurosis has never been so epidemic in the past as it is now. It is almost becoming a normal state of human mind. It has to be understood.

The past was spiritually more healthy, and the reason was that mind was not fed so many things simultaneously; the mind was not overloaded. The modern mind is overloaded, and that which remains unassimilated creates neurosis. It is as if you go on eating and stuffing your body. That which is not digested by the body will prove to be poisonous. And what you eat is less important than what you hear and see. From your eyes, from your ears, from all your senses, you go on receiving a thousand and one things each moment. And there is no extra assimilation time. It is as if one were constantly sitting at the dining table, eating, eating, twenty-four hours a day.

This is the situation of the modern mind: it is overloaded; so many things are burdening it. It is not any surprise that it breaks down. There is a limit to every mechanism. And mind is one of the most subtle and delicate of mechanisms.

A really healthy person is one who takes fifty percent of his time to assimilate his experiences. Fifty percent action, fifty percent inaction -- that is the right balance. Fifty percent thinking, fifty percent meditation -- that is the cure.

Meditation is nothing but a time when you can relax utterly into yourself, when you close all your doors, all your senses, to the outside stimulus. You disappear from the world. You forget the world as if it exists no

more -- no newspapers, no radio, no television, no people. You are alone in your innermost being, relaxed, at home.

In these moments, all that has become accumulated is assimilated. That which is worthless is thrown out. Meditation functions like a double-edged sword: on the one hand it assimilates all that is nourishing, and it rejects and throws out all that is junk.

But meditation has disappeared from the world. In the old days, people were naturally meditative. Life was uncomplicated, and people had enough time just to sit and do nothing, or look at the stars, or watch the trees, or listen to the birds. People had intervals of deep passivity. In those moments you become more and more healthy and whole.

Neurosis means you are carrying such a load in the mind that you are dying under it. You cannot move. There is no question of your consciousness flying. You cannot even creep -- the burden is too much. And the burden goes on increasing every moment. One cracks up. It is very natural.

A few things to be understood. Neurosis is the mouse endlessly trying the dead end, not learning. Yes, not learning is neurosis -- that is the first definition. You go on trying the dead end.

You have been angry. How many times have you been angry? And how many times have you repented of being angry? Still, let there be a stimulus and your reaction will again be the same. You have not learned a thing. You have been greedy and greed has created more and more misery. You know it -- greed has never given anybody blissfulness -- but you are still greedy, you still go on being greedy. You don't learn.
Non-learning creates neurosis, is neurosis.

Learning means assimilation. You try one thing and then you find that it doesn't work. You drop it. You move in another direction, you try another alternative. This is wise, this is intelligent. Just knocking your head against a wall where you know perfectly well there is no door is neurosis.

People are getting more and more neurotic because they go on trying the dead end, they go on trying that which doesn't work. The man who is capable of learning never becomes neurotic -- cannot become. He immediately sees the point that this is a wall. He drops the whole idea. He starts moving into other dimensions. There are other alternatives available. He has learned something.

It is said of Edison that he was trying one experiment in which he failed seven hundred times. His colleagues became desperate. Three years were wasted and he went on trying new alternatives again and again. And every morning he came with great enthusiasm -- the same enthusiasm that he had come with on the first day. And three years were wasted.

One day his colleagues gathered together and they said to him, 'We don't see the point. We have failed seven hundred times. It is time to drop the experimentation.' Edison is reported to have said, 'What are you saying -- failed? We have learned that seven hundred alternatives were wrong alternatives. It has been a great experience! Today I am not going to try the same experiment, I have found another one. We are coming closer to the truth. How many false alternatives can there be? There must be a limit. If there are one thousand false alternatives, then seven hundred have already been dropped and only three hundred are left. And then we will be reaching the right point.'

This is learning. Trying one experiment, seeing that it doesn't work, trying an alternative, seeing that it doesn't work, the wise man drops it. The fool clings to it. The fool calls it consistency. The fool says, 'I did it yesterday and I am going to do it today, too. And I will do it tomorrow.' He is stubborn, pig-headed. He says, 'How can I leave it? I have invested so much in it. I cannot change it.' Then he goes on insisting on it and his whole life is wasted. And as death comes closer, he is desperate, he is hopeless. Deep down in his guts he knows perfectly well that he is going to fail. He has failed so many times and he is still trying the same thing without learning anything at all.

This creates neurosis. The man who is capable of learning will never become neurotic.

A disciple will never become neurotic. A disciple means one who is capable of learning. Never become knowledgeable; always be in the process of learning.

Knowledgeability drives people neurotic. It is not just accidental that professors, philosophers, psychiatrists, scholars, easily go mad. They have learned and they have reached the conclusion that there is no more to learn. The moment you decide that there is no more to learn, you have stopped growing. To stop growing is neurosis -- that is the second definition.

The world was very different in the past, obviously. About six weeks' worth of sensory stimuli six hundred years ago is what we now get in a day. Six weeks' worth of stimulation, information, we are getting in a single day -- about forty times the pressure to learn and adapt. Modern man has to be capable of learning more than man has ever been before, because there is more to learn now. Modern man has to

become capable of adapting to new situations every day because the world is changing so fast. It is a great challenge.

A great challenge, if accepted, will help tremendously in the expansiOn of consciousness. Either modern man is going to be utterly neurotic or modern man is going to be transformed by the very pressure. It depends on how you take it. One thing is certain: there is no way of going back. The sensory stimuli will go on increasing more and more. You will be getting more and more information and life will be changing, with faster and faster rhythms. And you will have to be capable of learning, of adapting, to new things.

In the past man lived in an almost static world. Everything was static. You would leave the world exactly as your father had left it to you. You would not have changed anything at all. Nothing was changed. There was no question of learning too much. A little bit of learning was enough. And then you had spaces in your mind, empty spaces, which helped people to remain sane. Now there is no more empty space, unless you create it deliberately.

Meditation is needed today more than ever before. Meditation is needed so much that it is almost a question of life and death. In the past it was a luxury; few people -- a Buddha, a Mahavira, a Krishna -- were interested in it. Other people were naturally silent, naturally happy, sane. There was no need for them to think of meditation; in an unconscious way they were meditating. Life was moving so silently, moving so slowly, that even the most stupid people were capable of adapting to it. Now the change is so tremendously fast, with such speed, that even the most intelligent people feel incapable of adapting to it. Every day life is different, and you have to learn again -- you have to learn and learn again and again. You can never stop learning now; it has to be a life-long process. To the very point of death you will have to remain a learner, only then can you remain sane, can you avoid neurosis. And the pressure is great -- forty times greater.

How to relax this pressure? You will have to go deliberately into meditative moments. If a person is not meditating at least one hour a day, then neurosis will not be accidental, he will create it himself.

For one hour he should disappear from the world into his own being. For one hour he should be so alone that nothing penetrates him -- no memory, no thought, no imagination; for one hour no content in his consciousness, and that will rejuvenate him and that will refresh him. That will release new sources of energy in him and he will be back in the world, younger, fresher, more able to learn, with more wonder in his eyes, with more awe in his heart -- again a child.

This pressure to learn, and the old habit of not learning, is driving people crazy. The modern mind is really super-loaded, and no time is given to digest it, to assimilate it into one's own being. That is where meditation comes in and becomes more significant than ever. Without giving time for the mind to rest in meditation we repress all of the messages that are pouring in continuously. We refuse to learn -- we say we have not got time. Then the messages begin to accumulate. If you don't have time enough to listen to the messages that your mind is receiving continuously, they start accumulating -- just like files accumulating on your table, piles of letters accumulating on your table, because you have not time enough to read and answer them. Exactly like that your mind becomes cluttered -- so many files waiting to be looked into, so many letters to be read, to be answered, so many challenges to be taken, to be faced.

I have heard...

Mulla Nasrudin was saying one day, 'If something wrong happens today, I will not have time for at least three months to look into it. So many wrong things have already happened which are waiting there. If something wrong happens today,' he said, 'I will not have time to look into it for three months at least.'

A queue. You can see that queue inside yourself -- and the queue goes on growing. And the bigger the queue, the less and less space you have; the bigger the queue, the more and more noise inside -- because everything that you have accumulated demands your attention.

This usually starts at about the age of five when real learning virtually stops, and this lasts until death. In the old days it was okay. Five or seven years were enough to learn all that you would need in your life; that would do. Seven years' learning would do for seventy years of life. But now that is not possible. You cannot stop learning because new things are always happening and you cannot face those new things with old ideas. You cannot depend on your parents and their knowledge, you cannot even depend on your teachers in the school and the university, because what they are talking about is already out of date. Much more has happened. Much water has gone down the Ganges.

This was my experience. When I was a student I was surprised at my professors' knowledge because it was thirty years old. It was when they were young that they had gathered it from their teachers. Since then they had not looked at what had happened That knowledge was absolutely useless. I was constantly in conflict with my professors, I was thrown out of many colleges, expelled, because the professors said that

they could not cope with me. And I was not creating any trouble, I was simply making them aware that what they were saying was out of date. But that hurts the ego. They had learned it in their own university days and they were thinking that the world had stopped then and there.

Now students cannot depend on teachers and children cannot depend on their parents, hence a great rebellion is on the way all over the world. It has nothing to do with anything else. Students cannot respect their teachers anymore unless those teachers continuously learn. They cannot be respected. For what? There is no reason. And children cannot respect their parents because the approach of their parents looks very primitive. Small children are becoming aware that what their parents say is out of date. Parents will have to continuously learn if they want to help their children to grow and teachers will have to continuously learn. Now no one can stop learning. And this speed is going to grow continuously.

So, one thing: learning has not to be stopped, otherwise you will go neurotic; because to stop learning means you are accumulating information which you have not assimilated, digested, which has not become your blood and your bones and your marrow. It will hang around you with great insistence to be taken in.

Secondly: you will need time to relax. This pressure is too much. You will need some time to disappear from this pressure. Sleep cannot help you anymore because sleep itself is becoming overburdened. Your day is so overloaded that when you go to sleep only the body falls limp on the bed, but the mind continues to sort things out. That's what you call dreaming: it is nothing but a desperate effort of the mind to sort things out because you won't give any time to it.

You have to relax consciously into meditation. A few minutes of deep meditation will keep you non-neurotic.

In meditation the mind unclutters, experiences are digested, and the overload disappears, leaving the mind fresh and young and clear and clean.

In the past the input volume was one-tenth of one's time and the meditative time was nine-tenths. Now just the reverse is the case: nine-tenths input volume time and one-tenth meditative time. Very rarely do you relax. Very rarely do you just sit silently, doing nothing. Even that one-tenth time of unconscious meditation is disappearing. Once that happens, man will be utterly mad. And that is happening.

What do I mean by unconscious meditative time? You simply go into the garden, you play around with your children -- that is unconscious meditative time. Or you swim in the swimming pool -- that is unconscious meditative time. Or you mow your lawn, or you listen to the birds -- that is unconscious meditative time. That too is disappearing because whenever people have time, they are sitting before their TVs, glued to their seats.

Now, tremendously dangerous information is being put into your mind by the TV. You will not be able to digest it. Or you are reading newspapers. All kinds of nonsense is being fed to you. Whenever you have time you put the radio or the TV on. Or someday you are feeling very good and you want to relax and you go to the movie. What kind of relaxation is this? The movie will not allow you relaxation, because information is continuously thrown into you.

Relaxation means no information is thrown into you. Listening to a cuckoo will do, because no information is fed to you. Listening to music will do, because no information is thrown into you. Music has no language; it is pure sound. It does not give any message; it simply delights you. Dancing will be good, music will be good, working in the garden will be good, playing with children will be good, or just sitting doing nothing will be good. This is the cure. And if you do it consciously, the impact will be greater.

Create a balance. Neurosis is an unbalanced state of mind: too much activity and no inactivity at all, too much masculine and no feminine at all, too much yang and too little of yin. And you have to be fifty-fifty. You have to keep a deep balance. A symmetry is needed inside you. You have to be an ARDHANA-RISHWAR, half man, half woman, then you will never go neurotic.

And that is the whole process of the book, THE SECRET OF THE GOLDEN FLOWER. It will make you disappear as man, as woman; it will make you one whole, one unity; it will give you individuation.

Individuality is neither male nor female, it is simple unity. Strive to achieve it between time spent doing versus time spent not doing. This is wholeness. This is what Buddha called his Middle Way, MAJJHIM NIKAYA. Just be exactly in the middle. And remember, you can become unbalanced to the other extreme too; you can become too inactive. That will be dangerous also. That has its own pitfalls and dangers. If you become too inactive, your life loses dance, your life loses joy, you start becoming dead.

So I am not saying become inactive, I am saying let there be a balance between action and inaction. Let them balance each other and you be just in the middle. Let them be two wings of your being. No wing should be bigger than the other.

In the West, action has become too great; inaction has disappeared. In the East, inaction became too great and action disappeared. The West knows affluence, richness, on the outside and poverty inside; the East knows richness, affluence, inside and poverty on the outside. Both are in misery because both have chosen extremes.

My approach is neither Eastern nor Western, my approach is neither male nor female, my approach is neither of action nor inactiOn, my approach is that of utter balance, symmetry, in you. Hence I say to my sannyasins: Don't leave the world. Be in the world and yet be not of it. This is what Taoists call WEI WU WEI, action through inaction -- the meeting of yin and yang, anima and animus; it brings enlightenment. Imbalance is neurosis; balance is enlightenment.

The third question:

ARE ALL WOMEN REALLY SOFT, FEMININE AND LOVING?

I have not said that -- that all women are really soft, feminine and loving. Neither are all men aggressive, violent, ambitious, hard. Because deep down in you the consciousness is neither. The anima and the animus, the male and the female exist in your body chemistry. You can be a man physically, but deep inside you may have chosen the feminine part. A woman may be a woman physically but she may have chosen the masculine part -- both parts are available -- then the body remains feminine but the woman will become masculine.

That is what is happening to women connected with the Women's Liberation movement: they are dropping their femininess, they are becoming as aggressive as man. They are trying to compete with all kinds of foolishnesses that man has. They want to have all those foolishnesses themselves, too -- they cannot be left behind.

The idea of being equal is creating a foolish idea of being similar. To be equal does not mean to be similar. Equality is a totally different dimension; similarity is different.

Yes, a woman can choose her masculine part too much, she can become identified with it, then her softness will disappear. A man can choose his femininess, then his hardness will disappear. The body will remain sexually male or female, but the quality surrounding the body, the vibe, will have to be that which you have chosen inside. A man can choose to be a woman inside, a woman can choose to be a man inside.

And it is not a choice that you make once and forever, you can change it every moment. There are moments when a woman is very soft and there are moments when she can be very hard, very cruel. There are moments when a man is very hard, aggressive, but there are moments when he can be very soft. Even a Ghengis Khan is very soft to his children. To his wife he is very soft.

I have heard...

The plain and strongly-built daughter of a Field-Marshal was engaged to be married to a young officer on her father's staff. 'Couldn't you do something for Frank now that he has asked me to marry him?' she asked her father one day.

'There's not much I can do really,' replied the Field-Marshal, 'except get him a medal for gallantry.'

He was undersized, meek, diffident, and subdued, and he had applied for a job as a night-watchman.

'Yes,' said the manager, dubiously, 'but the fact is we want someone who is restless and uneasy, especially at night -- someone who thinks the worst of everybody, someone who sleeps with one eye open. The kind of person, in short, who, when roused, is the devil himself.'

'Alright,' said the meek lad, as he walked away, 'I'll send my wife.'

It depends on what you choose inside you. It is a choice. The body is not your choice, but the vibe that will surround your body is a choice. And if you choose consciously, you will have great freedom in your being, because you will know who you are and what you are doing with your body.

The body is tremendously potential -- much can happen through it -- but people take it for granted. It is as if a beautiful guitar has been given to you as a present and you just keep it, not knowing the potential of it. You can play on the guitar, you can learn to play on the guitar, and great music will be born. And then it depends on you what kind of music it will be. You can create a music which is sad, you can create a music which is celebrating, you can create music which is violent, you can create a music which is soothing, loving, silent.

There are kinds of music. Classical music has a different quality: it soothes, it brings you to a silence, rest. Modern pop music makes you restless, sexual; it drives you into a kind of frenzy. But the instruments

are the same -- as are bodies.

A really wise person chooses to play what kind of music he wants to play on the body. You can make your body like a Buddha or you can become a Mohammed Ali. It depends on you. Look at Buddha's body -- how soft, although he is a man; how feminine, although he is a man. He has chosen grace.

It depends on you. It is your choice. You are not confined by your chemistry. You can be confined only if you remain unconscious in your chemistry, otherwise your chemistry has infinite potential: it can be put to a thousand and one uses. And to learn how to use one's body, how to behave with one's body, how to relate with one's body, is a great art. Millions of people just take their body for granted; they never search for its possibilities. Their body remains a seed. It never becomes a Golden Flower.

The fourth question:

> YOUR DISCOURSE ON POLITICS AND THE POISON IT IS WAS EXTRAORDINARY! I HAVE LIVED IN MANY COMMUNITIES, ALL SINCERE AND WELL-MEANING, YET EVERYWHERE I WAS APPALLED AT THE UNCONSCIOUS POLITICAL AMBITION AND INTRIGUES WHICH ARE UNDERLYING AND DORMANT BUT COME UP IN SPITE OF THE GOOD INTENTIONS.
> HOW ARE YOU HANDLING IT HERE? ARE YOU ALLOWING IT FREE PLAY SO THAT PEOPLE CAN WORK IT OUT OF THEIR SYSTEMS -- OR ARE YOU NIPPING IT IN THE BUD AND WEEDING OUT THOSE THAT SHOW THE SLIGHTEST TENDENCIES?
> MY HUMBLE EXPERIENCE IS THAT SOME PEOPLE CAN NEVER, NEVER GET ANYTHING GOING WITHOUT POLITICS -- WITHOUT GETTING THEMSELVES HIGHER AND HIGHER IN THE POWER GAME. THEY ARE ALL OVER -- PERHAPS EVEN HERE -- SPREADING THEIR POISON.

Stilwell, I don't believe in repressing anything -- not even the poisonous politics -- because repressed, it remains in your system; sooner or later it will take you over. And the longer it has been repressed, the more dangerous it becomes, because the deeper it goes into your very source of being. And if you are poisoned at your very source, at the very centre, then it becomes really difficult to uproot it.

My approach about everything is to bring it to the surface. So I never nip anything in the bud, I help it to become a flower. And after the flowering, the flower starts withering of its own accord. That's the natural way.

So in my commune, nothing is prevented. Ambitions are allowed, accepted, as being part of human beings, their ignorance, their unawareness. But I make my people aware that these are games. So play them, but play consciously. Become more and more alert and never let them become serious. If they don't become serious, there is no need to become afraid of them. The problem is that when a game becomes so serious then you forget completely that it is a game.

That's where the politician is lost. He thinks he is doing something very serious. He is doing something very silly, but he thinks he is doing something very serious. All that is needed is to make him aware that this is a game. If you want to play it, play, but don't become so serious about it. Keep a little bit of humour. A sense of humour is one of the greatest keys to transform human personalities.

Yes, you are right! Here also -- because these people come from the world and they bring all kinds of infections from the world. They are not coming here fresh, they have been already conditioned. Ambition has already been put into them -- their parents, the society, church, school, college, university. Everywhere they have been poisoned; they bring all that poison here. You cannot nip it in the bud otherwise they will become split and hypocritical. Then on the surface they will show humility, humbleness, and deep down they will think, 'There is nobody more humble than me' -- and politics has come in. Deep down they will think, 'I am the greatest egoless person in the world' -- but the 'greatest'.

Now a new kind of ambition has entered. It is the same ambition, now the direction is new. And it is more subtle, and, of course, more dangerous too. And now it is pious, because it is in the name of religion. So even the poison no longer looks like poison; it is labelled nectar. It is religious poison, pious poison, and it is more difficult to get rid of the pious poison.

So I don't repress anything and I don't help any kind of repression, I help people to bring whatsoever they have in them to the surface. I help them to be aware of it, to watch it, to see the foolishness of it, to see the stupidity of it -- not because I say it is stupid, because if I say something and you only believe it, you will repress it. I help you -- my function here is to help you become aware on your own. The day you see the stupidity of it, it will drop of its own accord.

So I have created all kinds of games here. Yes, there is a hierarchy too so people who want to play, they

can play the game of hierarchy. But sooner or later -- because the whole effort is to make them conscious -- they become aware that this is a game. And the moment THEY see it is a game, they are out of it. Seeing something as a game makes you laugh at it -- a hearty laugh at your own self. And when a man can laugh at his own stupidities he is becoming wise. Laughter has to come out of awareness.

Ambitious people also laugh. Just the other day I was reading that when Jimmy Carter came to power he was laughing so beautifully that you could have counted his teeth. And some people have counted -- eleven teeth were showing. Now only seven are showing. Now the smile is disappearing because his prestige is falling every day. People's expectations are not fulfilled: what he has promised he cannot deliver. Only seven! Soon you will see five, three, two. By the time he goes, the smile will have disappeared completely. You will not see a single tooth. This is not real laughter. Even this laughter is political, managed, practised, cultivated.

There is a different kind of laughter that comes to you when you see all kinds of foolishnesses that you have been in -- and how seriously. When you see the whole ridiculousness of your life pattern, your whole gestalt and its stupidity -- but not because I say or Buddha says or Master Lu-tsu says... It is not a question of belief, it is not a question of somebody else's belief, it is not a question of somebody else's knowledge and you borrow it -- borrowed knowledge never helps -- it has to arise in you.

My effort here is to make you aware of all that is hidden in you. All that you have been doing unconsciously has to be done consciously, that's all. And sometimes miracles happen.

Once a professor came to me. His problem, and it was really a problem, because to be a professor and have such a problem is really difficult -- his problem was that he walked like a woman. So whenever he passed by students would come and laugh and giggle and he felt really bad. What to do about it? And he had been to the doctors and the psychoanalysts and they could not help. They said, 'What can we do?' From his very childhood he had been walking that way. And he tried not to walk like that, and the more he tried, the more he failed.

There is a certain law -- hypnotists call it the law of reverse effect. You try hard to do something and just the opposite happens.

So he was trying hard. His whole effort, his whole mind was concerned with not walking like a woman, but he was walking like a woman more and more. I told him, 'Just do one thing -- because it is a miracle that you can walk like a woman, it is really a miracle.' He said, 'What are you saying?' I said, 'It is a miracle! A woman can walk that way because of a different musculature. Because of the womb she walks in a certain way. No man can walk like that. You are unique!' He said, 'What are you saying? And everybody is laughing at me.' I said, 'You are really unique. You have done something miraculous. It is magical. You forget all about it. My suggestion is that you start walking consciously like a woman. Make it a point to walk like a woman.' He said, 'What are you suggesting? I have tried my whole life not to walk like a woman, then too I walk like a woman. And if I start walking like a woman what will happen?' I said, 'You just try in front of me.' And at least twenty, thirty people were sitting there. He said, 'Here?' I said 'Here. You try.'

He tried and he failed! He could not -- he could not walk like a woman. And he looked very surprised. He said, 'What happened?' I said, 'You have to understand the law of reverse effect. Now go to the university, anywhere, and consciously try to walk like a woman -- because it is very difficult to walk like a woman unless you are a woman.' And since then he has not walked like a woman. He became conscious of it. It was an unconscious mechanism. Unconsciousness was the root cause of it. Just become conscious, and it disappears.

Man's problems are rooted in the unconscious. And what do you go on doing? You go on repressing those problems into the unconscious. Where else will you repress them? There is nowhere else to repress them. Whenever you repress something, you repress it into the unconscious. That's how the unconscious is created.

I don't have an unconscious because I never repress anything. The unconscious is created by repressions. The child does not have an unconscious. By and by he will have. And the old man has more of the unconscious than the conscious because he has been repressing his whole life. The unconscious functions like a basement. Whatsoever is useless, you throw into the basement. It accumulates there. It becomes a junkyard. That is what your unconscious is. And from the unconscious, things arise and take possession of you. All the ghosts that take possession of you come from the unconscious not from the graveyards. Your unconscious is the graveyard where those ghosts are born, and whenever they can find an opportunity, an occasion, to sneak up and possess you, they will possess you. And they possess with revenge, with a

vengeance.

Now, to repress it is to help the unconscious more. That is the law of reverse effect. Your unconscious will become more and more powerful. You are feeding it and nourishing it. My whole approach is that consciousness is liberation. Awareness is the solution. Just become more conscious of whatsoever you are doing.

Once it happened...

A thief came to a great Master, Nagarjuna. He had come for a certain reason.

Nagarjuna used to live naked -- one of the great Indian mystics and one of the greatest alchemists. He would have been the right person to comment on THE SECRET OF THE GOLDEN FLOWER. C.G. Jung was not the right person to comment on it.

He came into a great capital. The queen was a follower of Nagarjuna. She came with a golden begging bowl and told Nagarjuna, 'Give your wooden begging bowl to me. I will keep it as a treasure. And I have brought this golden begging bowl for you.' She was afraid that maybe Nagarjuna would say, 'I don't touch gold, I am an ascetic.' But Nagarjuna was an enlightened person, he said, 'Okay.' So he took the golden begging bowl studded with valuable diamonds.

A thief saw Nagarjuna moving with the golden begging bowl, naked, and all those diamonds shining in the sun. He said, 'Look! How long can this man have this? Somebody is going to take it from him. Why not me? This naked man cannot keep it long. From where did he get it?'

So the thief followed Nagarjuna. Nagarjuna was staying outside the capital in the ruins of an old temple where there were no doors, not even windows -- nothing -- just walls all falling down, just a small shelter. A little bit of roof was still safe. The thief said, 'How will he protect his valuable thing? In the night at least he will go to sleep.'

So he waited outside by the side of the wall near a window. Nagarjuna wanted to have a little sleep in the afternoon -- that was his habit. Seeing the thief following him, he knew perfectly well why he was following. He was not following Nagarjuna, he was following the golden bowl, so why force him to wait there? He was going to take it anyway. 'When I fall asleep,' thought Nagarjuna, 'he will take it, so why force him to wait unnecessarily?' He threw the begging bowl out of the window. The thief could not believe what was happening. But this man looked really charismatic naked, so beautiful, so divine-looking, with such a precious thing with him, and he had thrown it! Now the thief could not leave. He was so attracted by the person, so enchanted, almost hypnotized. He looked in through the window and said, 'Sir, can I come in and have a Little chit-chat with you?'

Nagarjuna said, 'That's why I threw the bowl outside -- so that you could come in. You would have come in when I had gone to sleep but that would have been meaningless. Come in!' The thief came in and he said, 'Looking at you, seeing that you can throw such a valuable thing away so easily -- and I know why you have thrown it, you have thrown it away i-or me -- a great desire has arisen in me. Will there ever be a time when I will also be so detached, so aloof, so free of possessions as you are?' Nagarjuna said, 'The time has come. Accidentally you are already caught. I will give you the secret of how to become transcendental to the world, how to go beyond, how not to possess.'

The man said, 'But let me first tell you that I am a thief. And I have gone to many saints before, but they all say -- because I am a well-known thief -- they all say, "First stop stealing, only then can you meditate." So let me tell you first. You may not know.' Nagarjuna said, 'Then it simply shows that you have never been to a saint up to now. They must have been ex-thieves; otherwise who cares who you are? And why make it a condition that first you have to stop stealing? I will give you the meditation. It is very simple: you go on stealing. Just do one thing: do it consciously, do it with full awareness. When you are going to steal, move fully aware, alert to what you are doing. And after fifteen days you report to me.'

But by the seventh day the thief was back and he said, 'You deceived me. For seven days continuously I have not been able to steal. And it was not that I was prevented, I reach the places where great treasures are available, but I cannot do it. If I become aware, I start laughing at my foolishness. What am I doing -- stealing things which will be taken away from me? Sooner or later I will have to die. The whole thing looks so childish. If I become aware, I cannot steal. If I steal, I lose my awareness. Both cannot go together.'

Nagarjuna said, 'Then you decide. Whichever you choose, you can choose. You can drop awareness and steal or, if you want to have awareness, then drop stealing.' And the man said, 'I have tasted awareness. It is impossible to drop it. I will drop stealing, because awareness is far more valuable, far more significant. I have only tasted a little bit of it, but it gives such joy. And I have been stealing my whole life, and I have accumulated many valuable things in my house, but they have never given me any joy. They only give me

more and more fear.'

Awareness is the only secret key: it transforms. It doesn't matter what your illness is, awareness is the only medicine: it cures all illness. If you are politically minded -- and everybody is... In some way or other everybody is trying to be more powerful than the other. Even in relationships politics continue -- the husband tries to be more powerful than the wife, the wife tries to be more powerful than the husband -- hence the constant conflict, even between parents and children. Everywhere there is conflict. It is all politics, different faces of politics.

So when you come to me I cannot expect you to come without politics -- that is impossible. If you are without politics, you will not need to come -- wherever you are, God will come to you. When you come here I accept all your human weaknesses. I have no condemnation. I don't tell you to repress; I don't want to make you feel guilty about anything. If you want to play the game of politics you are allowed to play it -- with only one condition: become more and more alert while playing it. Have a sense of humour, and then all is well. Sooner or later it will wither away of its own accord.

And so is the case with sensuality, sexuality; so is the case with possessiveness; so is the case with everything that man suffers from.

The fifth question:

BELOVED OSHO, THIS MORNING IN THE LECTURE, I WENT SO DEEP THAT I WAS SURE THE BODY WAS GOING TO DIE RIGHT THEN AND THERE. I BECAME VERY AFRAID AND STRUGGLED BACK TO THE SURFACE. NOW I AM AFRAID IT WILL HAPPEN AGAIN. WHAT TO DO?

Saguna, you are a fool. You should have allowed it to happen. You missed a great opportunity. If at any time you again start feeling that you are dying in my presence, die immediately! That means your ego was on the verge of disappearing and something tremendously valuable was about to happen. You missed it.

But the first time it happens that way to everybody. One shrinks back in fear, escapes back into his ego, clings, holds. Where can you find a better place to die? If you can die in my presence you will attain to life, eternal life, life abundant. If you can die in satsang, in the presence of the Master, you will be resurrected.

But that courage has to be there. Gather your courage, and next time it starts happening, let it happen.

The sixth question:

IS PSYCHOANALYSIS REALLY THAT USELESS?

No, not always. Sometimes it helps too.

Meditate on this story.

Felix Simons was a nice guy but a social flop. Although he was thirty-five, he had never conquered his childhood habit of bedwetting. Finally, one of his friends told him, 'Look, Felix, you might as well know the truth. We're all very fond of you, but nobody can stand to come into your house because it smells, and you're driving your wife up a wall. Why don't you see a psychiatrist about your problem? Enuresis is not too uncommon and it can be cured. Get it over with once and for all!'

Felix was convinced. After six months of treatment he ran into the same friend.

'Well, Felix, did you take my advice?'

'Yes,' answered Felix, 'I've been seeing a psychiatrist three times a week for six months now.'

'Well, have you had any results?'

'Oh,' beamed Felix, 'great results!'

'You don't wet your bed anymore?'

'I still do, but now I'm proud of it!'

Psychoanalysis helps only in this way. It makes you proud of things you have been guilty about. Religion has created guilt in people. Psychoanalysis has moved to the other extreme -- psychoanalysis is a reaction to religious guilt. This has to be understood.

Religion has done a great wrong to humanity. It has wounded the human heart by creating guilt. It lives on guilt -- the whole religious world. Hindu, Christian, Mohammedan, these are only different names for the same trick -- how to create guilt in people. Once you have created guilt in people, they are caught in your net; you can exploit them. Guilt is the spider's net. Make people feel guilty and they are in your power. Then

you can manipulate them. You can force them to surrender. You can force them to do things for you, for the church, for the priest. They are guilty. They are afraid they are going to suffer, they want to find a way out.

First create guilt, then they are bound to come to you, because they will have to find a way out of guilt. Then tell them to pray, then tell them to do some ritual, some mantra. But first the guilt has to be created.

I have heard...

Two persons were doing great business. They were partners. The business was simple. One would enter a town in the night and throw coal tar on people windows, and after two, three days, the other would come to clean. And he would make it known in the town that he knew how to clean coal tar from the windows. By the time he had cleaned the windows, the other would have prepared another town for him. Then he would go to the other town. They were doing really great business. They were partners.

Religion depends on creating guilt. First throw coal tar on people's hearts and then tell them how to cleanse it. And then they have to pay for it.

Psychoanalysis is a reaction. I don't call it a revolution but only a reaction. It reacted against this whole business and it started doing the opposite: it makes you proud of your things. It says, 'This is perfectly normal. If you are wetting your bed this is perfectly normal. There is nothing wrong in it. You should be really proud of it.' It gives support to you as you are.

Religion condemns you as you are. Psychoanalysis convinces you that you are the only way you can be, and you are perfectly right, you are okay. That is the message of psychoanalysis. Both are wrong. Neither do you need to feel guilty nor do you need to feel perfectly okay. If you feel guilty you will fall victim to the church, to the priest, and they will exploit you. If you start feeling you are perfectly okay, you become dormant; your growth stops.

You have to know one thing: that life means evolution, growth, life means going higher and higher -- to new planitudes, to new planes of being. There is no need to feel guilty for what you are, but there is every need to have a tremendous longing to rise higher, because you are a seed, a potential, and you can become God. If you accept yourself as you are and you settle with it, you will remain a seed. You will never become a tree and you will never be able to have a dialogue with the stars. You will not be able to play with the wind and the rain and the sun. You will remain shrunk into a seed. But there is no need to feel guilty. A seed is a seed -- there is no need to feel guilty -- but the seed has to become a tree. There is really a great need to inquire into one's potential. Never feel guilty, never feel proud. Just feel tremendously happy that a great opportunity has been given to you to grow.

And this whole life is a challenge to growth. That is true religion and that is true psychology too -- because a true religion cannot be anything other than a true psychology. I call that psychology 'the psychology of the Buddhas'. It does not make you feel guilty; it accepts you, it loves you, but it doesn't make you feel proud to be as you are. It gives you a great challenge to be more than you are. It gives you a divine discontent. It makes you aflame with a desire to go higher and higher -- not higher than others, but higher than yourself. Tomorrow should not be just a repetition of today -- that is the meaning of divine discontent. Today should not be just a repetition of yesterday, otherwise you have not lived. Today must bring some new gifts to you, some new flowers, some new rays. Some new windows MUST open today.

To feel guilty means to remain possessed by the past; to feel proud means to remain wherever you are, whatsoever you are. To have a divine discontent means to grow, to search, to seek, to explore. And life is nothing but an adventure, a constant adventure, into the unknown.

So I don't want you to feel guilty and I don't want you to feel proud. When you drop both, real life begins.

And the last question:

WHY IS COMMUNICATION SO DIFFICULT?

It is not only difficult, it is impossible. It is really a miracle if sometimes it happens, because two persons are two persons. Their past experiences are different, their gestalt is different, their knowledge is different, their personalities are different. They are two worlds. They speak different languages; it may be the same language, but they speak different languages. They give different meaning to words, different nuances, different shades and different colours.

When you are looking at a rose flower and if there are five persons looking at the rose flower, don't think for a single moment that you are looking at the same rose flower -- you cannot; only five Buddhas

standing beside the flower will be able to look at the same rose flower. You cannot, because five Buddhas means five zeros, five no-minds. Only two no-minds can commune because there is nothing to hinder now, nothing to interpret with. It is direct.

But when five minds are standing beside the rose flower they only believe that they are looking at the same rose flower, because they have different ideas of the rose, different experiences of the rose, different past impacts of the rose. All that is there in their eyes, layer upon layer. This rose is so far away, so distant.

For example, one may have loved a woman who was obsessed by roses, but she betrayed him. Now the rose will only remind him of that betrayal and the woman. That is not the others' experience. The other may have seen a dead man garlanded with a rose garland. The rose will remind him of death -- he may feel a little fear. The third may have his own experience of the rose. It will depend. And that's how it is with each experience .

Only two no-minds can communicate. Even without words, communication happens. It is a communion. But minds are bound to clash, conflict.

I will tell you a few stories.

First:

Seated in an elegantly appointed restaurant, Chico Marx was studying the oversized menu when the head waiter approached his table. The waiter folded his hands in front of him and with proper Continental demeanour enquired, 'And what is your pleasure, Monsieur?'

'Girls,' Chico replied. 'What's yours?'

The second story:

The young husband and his bride flew to Miami for their honeymoon and for days neither hide nor hair was seen of them. On the morning of the sixth day, they entered the dining-room for breakfast. As the waiter approached them for their order the bride turned to her husband and said coyly, 'You know what I'd like, honey, don't you?'

'Yes, I know,' he replied wearily, 'but we have got to eat some time too!'

And the third story:

The boss had been after his secretary for almost a year. He had been suggesting all kinds of things to her. On this particular evening he was unusually persistent.

'Oh, come on!' he said. 'Let's go out and have supper, then go to the theatre, then to a nightclub and then we will go up to my apartment.'

The blond clipped back, 'I would like you to comprehend that I am adamant and didactic in my refusal of your salacious, mendacious and denigrating proposition.'

The boss said, 'I don't get it.'

The secretary answered, 'That's just what I have been trying to tell you.'

Language is the problem. Different experiences, different minds, different pasts, different patterns, different habits, different personalities.

You ask me why it is difficult to communicate. It is not only difficult, it is almost impossible. If once in a while it happens, feel tremendously fortunate. Yes, once in a while it happens. When you are deeply in love with somebody, it happens. Then language is not needed, then your very presence, your very vibe communicates. Then, for a moment, in deep love, you slip out of your minds. In deep love, for a moment you become Buddhas, you become no-minds.

So only in rare moments of love does communication happen, otherwise it is always a quarrel, a subtle conflict. You say one thing, the other understands something else. The other says something, you understand something else. If you really want to communicate, become more and more loving -- because love is needed, not language. Language is a barrier, love is a bridge.

If you really want to communicate, start slipping out of your mind. Become more and more zeros, no-minds, and suddenly you will see miracles happening.

It is happening here. The new people who come here are not in tune with me. For a few days I say something, they understand something else. But as they become more and more open to my love, communication starts happening. To those who have really lived long with me and have become intimate, to those with whom the barrier of language has disappeared, just a look in their eyes or just a touch of my hand, and there is communication -- not only communication, but communion.

That's why just recently I have started a new way of communing with my sannyasins: just to touch them, just to let them feel my energy. The more you become intimate with me, the less and less words will be needed -- because you will start hearing me, and then there will be no need of words. I will continue to

speak for those who will be coming -- more and more will be coming, thousands are on the way -- but those who have been here with me long enough or deep enough... And depth can happen even in a single moment. It is not only a question of time, it is a question of intensity.

Sometimes it happens that when a person comes to me for the first time, the first moment of contact, and he becomes intimate as if he has been with me for many lives. And not only do I feel that, he also immediately feels that he has come home, that this is the place he has been searching for his whole life or for many lives. Then communication immediately happens, then there is no conflict.

In fact, the moment that there is communion and there is no conflict is the moment of your real initiation. Then what I say is secondary, what I am becomes primary. Then you relate to me directly. Then you are not distracted by my words -- because I am not a consistent man, I contradict myself. And I contradict myself deliberately to help you to get rid of your expectation of consistency, to help you to get rid of language. Listening to me contradicting myself again and again, slowly slowly you will see that words are only games; you will not be serious about words. The day that awakening has happened in you, you relate to me directly. Then there is no medium needed; then you are bridged.

I am in love, I am love. The moment you are in love and you become love, communion happens. Communion is a function of love, not of language. In fact, language functions as a hindrance, not as a help.

Remember it: to be with me is to be with an emptiness, a nobody. I have nothing to offer to you, I have nothing to teach you, I have no philosophy. I am, but I have no philosophy. I am, but I have nothing to offer. I am, but I have nothing to teach. And you have to learn to be with this l-amness. And then you will know what communion is.

Communion is a phenomenon of love, a flowering of love. It has nothing to do with language, with words -- not at all; it is silence.

The Secret of Secrets, Vol 1

Chapter #13
Chapter title: A Listening Heart

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MASTER LU-TSU SAID: THE DECISION MUST BE CARRIED OUT WITH A COLLECTED HEART AND NOT SEEKING SUCCESS; SUCCESS WILL THEN COME OF ITSELF. IN THE FIRST PERIOD OF RELEASE THERE ARE CHIEFLY TWO MISTAKES: INDOLENCE AND DISTRACTION. BUT THAT CAN BE REMEDIED; THE HEART MUST NOT ENTER INTO THE BREATHING TOO COMPLETELY. BREATHING COMES FROM THE HEART. WHAT COMES OUT OF THE HEART IS BREATH. AS SOON AS THE HEART STIRS THERE DEVELOPS BREATH-ENERGY. BREATH-ENERGY IS ORIGINALLY TRANSFORMED ACTIVITY OF THE HEART. WHEN OUR IDEAS GO VERY FAST THEY IMPERCEPTIBLY PASS INTO FANTASIES WHICH ARE ALWAYS ACCOMPANIED BY THE DRAWING OF A BREATH, BECAUSE THIS INNER AND OUTER BREATHING HANGS TOGETHER LIKE TONE AND ECHO. DAILY WE DRAW INNUMERABLE BREATHS AND HAVE AN EQUAL NUMBER OF FANTASIES. AND THUS THE CLARITY OF THE SPIRIT EBBS AWAY AS WOOD DRIES OUT AND ASHES_ DIE.
SO THEN SHOULD A MAN HAVE NO IMAGINING L HIS MIND? ONE CANNOT BE WITHOUT IMAGININGS. SHOULD ONE NOT BREATHE? ONE CANNOT BE WITHOUT BREATHING. THE BEST WAY IS TO MAKE A MEDICINE OF THE ILLNESS. SINCE HEART AND BREATH ARE MUTUALLY DEPENDENT THE CIRCULATION OF THE LIGHT MUST BE UNITED WITH THE RHYTHM OF BREATHING. FOR THIS

LIGHT OF THE EAR IS ABOVE ALL NECESSARY. THERE IS A LIGHT OF THE EYE AND A LIGHT OF THE EAR. THE LIGHT OF THE EYE IS THE UNITED LIGHT OF THE SUN AND MOON OUTSIDE. THE LIGHT OF THE EAR IS THE UNITED SEED OF SUN AND MOON WITHIN. THE SEED IS THUS THE LIGHT IN CRYSTALLIZED FORM. BOTH HAVE THE SAME ORIGIN AND ARE DIFFERENT ONLY IN NAME THEREFORE UNDERSTANDING (EAR) AND CLARITY (EYE) ARE ONE AND THE SAME EFFECTIVE LIGHT.

IN SITTING DOWN AFTER LOWERING THE LIDS ONE USES THE EYES TO ESTABLISH A PLUMB-LINE AND THEN SHIFTS THE LIGHT DOWNWARD. BUT IF THE TRANSPOSITION DOWNWARD IS NOT SUCCESSFUL THEN THE HEART IS DIRECTED TOWARDS LISTENING TO THE BREATHING. ONE SHOULD NOT BE ABLE TO HEAR WITH THE EAR THE OUTGOING AND INTAKING OF THE BREATH. WHAT ONE HEARS IS THAT IT HAS NO TONE. AS SOON AS IT HAS NO TONE THE BREATHING IS ROUGH AND SUPERFICIAL AND DOES_ NOT PENETRATE INTO THe opeN. THEN THE HEART MUST BE MADE QUITE LIGHT AND INSIGNIFICANT. THE MORE IT IS RELEASED THE LESS IT becomes; THE LESS IT IS, THE QUIETER. ALL AT ONCE IT BECOMES so QUIET THAT IT STOPS. THEN THE TRUE BREATHING IS MANIFESTED AND THE FORM OF THE HEART COME TO CONSCIOUSES. IF THE HEART IS LIGHT, THE BREATHING IS LIGHT, FOR EVERY MOVEMENT OF THE HEART AFFECTS BREATH-ENERGY. IF BREATHING IS LIGHT, THE HEART IS LIGHT, FOR EVERY MOVEMENT OF THE BREATH-ENERGY AFFECTS THE HEART. IN ORDER TO STEADY THE HEART, ONE BEGINS BY TAKING CARE OF THE BREATH-ENERGY. THE HEART CANNOT BE INFLUENCED DIRECTLY. THEREFORE THE BREATH-ENERGY IS USED AS A HANDLE, AND THIS IS WHAT IS CALLED MAINTENANCE OF THE CONCENTRATED BREATH-ENERGY.

CHILDREN DO YOU NOT UNDERSTAND THE NATURE OF MOVEMENT? MOVEMENT CAN BE PRODUCED BY OUTSIDE MEANS. IT IS ONLY ANOTHER NAME FOR MASTERY. ONE CAN MAKE THE HEART MOVE MERELY BY RUNNING. SHOULD ONE NOT ALSO BE ABLE TO BRING IT TO REST BY CONCENTRATED QUIETNESS? THE GREAT HOLY ONE. WHO KNEW HOW THE HEART AND BREATH-ENERGY MUTUALLY INFLUENCE ONE ANOTHER HAVE THOUGHT OUT AN EASIER PROCEDURE IN ORDER TO HELP POSTERITY.

THE HEN CAN HATCH HER EGGS BECAUSE HER HEART IS ALWAYS LISTENING. THAT IS AN IMPORTANT MAGIC SPELL. THE hen CAN HATCH THE EGGS BECAUSE OF THE ENERGY OF THE HEAT. BUT THE ENERGY OF THE HEAT CAN ONLY WARM THE SHELLS; IT CANNOT PENETRATE INTO THE INTERIOR. THEREFORE SHE CONDUCTS THIS ENERGY INWARD WITH HER HEART. THIS SHE DOES WITH HER HEARING. IN THIS WAY SHE CONCENTRATES HER WHOLE HEART. WHEN THE HEART PENETRATES, THE ENERGY PENETRATES, AND THE CHICK RECEIVES THE ENERGY OF THE HEAT AND BEGINS TO LIVE. THEREFORE A HEN, EVEN WHEN AT TIMES SHE LEAVES HER EGGS, ALWAYS HAS THE ATTITUDE OF LISTENING WITH BENT EAR. THUS THE CONCENTRATION OF THE SPIRIT IS NOT INTERRUPTED. BECAUSE THE CONCENTRATION OF THE SPIRIT SUFFERS NO INTERRUPTION, NEITHER DOES THE ENERGY OF HEAT SUFFER INTERRUPTION DAY OR NIGHT, AND THE SPIRIT AWAKENS TO LIFE. THE AWAKENING OF THE SPIRIT IS ACCOMPLISHED BECAUSE THE HEART HAS FIRST DIED. WHEN A MAN CAN LET HIS HEART DIE, THEN THE PRIMAL SPIRIT WAKES TO LIFE. TO KILL THE HEART DOES NOT MEAN TO LET IT DRY AND WITHER AWAY, BUT IT MEANS THAT IT HAS TO BECOME UNDIVIDED AND GATHERED INTO ONE.

a story...

The ancient Zen Master, Dogo, had a disciple called Soshin. When Soshin became a novice under Dogo, he doubtless expected that the Master would instruct him in Zen the way a schoolmaster instructs his pupils. But Dogo said nothing special to him, and, indeed, appeared to have no intention of conveying anything unusual to the disciple. Finally Soshin could stand it no longer and reproached his Master for not having shown him anything of Zen. 'But I have been giving you lessons in Zen ever since you arrived, ' said Dogo.

'Oh?' said Soshin, 'When could that possibly have been?'

'When you bring me my morning tea,' said Dogo, 'I accept it. When you serve me a meal, I eat it. When you bow to me, I acknowledge it. How else do you expect to learn Zen?' Tao can be shared but cannot be divided. Tao can be shown but cannot be said.

The Master lives in Tao. The disciple has to imbibe the spirit of it. It is not a teaching, it cannot be a teaching -- all teachings are superficial. It has to be deeper than a teaching. It has to be an energy transfer. It has to be heart to heart, soul to soul, body to body. It cannot be verbal. And the disciple has to see, watch, observe, feel, love the energy that is manifesting in the Master. Slowly slowly, by and by, just sitting by the side of the Master, the disciple learns many secrets, although they are never taught.

One of the greatest secrets is that sitting by the Master's side, the disciple starts breathing in the same way the Master breathes. There arises a synchronicity. And in that synchronicity the two meet. It happens to lovers too. If you are in deep love with someone, sitting side by side, sitting together with your beloved, if you observe, you will be surprised that suddenly, for no reason at all, not cultivated by you, you are breathing in the same way. When the beloved exhales, you exhale. When the beloved inhales, you inhale.

And suddenly you are connected, linked together.

Breath is of immense importance. That's how the mother is connected with the child. And sometimes the distance may even be of a thousand miles between the child and the mother but the mother's heart is immediately affected if the child is in danger. Their breathing is so connected -- they breathe alike. And there is an obvious reason for it. The child in the mother's womb was breathing through the mother for nine months. He had no breath of his own. It was his mother's breath, and he was simply following the mother's breathing. The mother was breathing for him, on his behalf; for nine months they lived in a deep synchronicity. Even after the child is born, it continues. If there is real love, it can continue for the whole of their lives.

Now there have been scientific proofs for it, too. In America, in Russia, and in other countries also, many experiments have been done lately with birds, with animals. The child is taken far away and then killed, and they watch the mother with all the sophisticated instruments available. The moment the child is killed -- it may be a thousand miles away -- immediately the mother's breath changes. Immediately, in the exact moment, her breath becomes shaken; a trembling arises in her. She feels panic, pain, for no reason, for no apparent reason. Something intuitive, something without any medium between the two -- they are not visibly connected by anything, but there are some invisible threads, too.

The disciple has to learn not what the Master is teaching but HOW THE MASTER IS BEING. That's what Dogo means when he says, 'But I have been giving you lessons in Zen ever since you arrived. When you bring me my morning tea, I accept it. Have you not watched it -- the way I accept it? Have you not fallen in deep harmony with me when I accept the tea from you? When you serve me a meal, I eat it. When you bow to me, I acknowledge it. How else do you expect to learn Zen?'

The Master is saying: Watch my gestures -- the way I walk, the way I sit, the way I breathe, the way I simply sit with you, the way I look at you, the way I respond in a thousand and one small ways. Don't wait for a doctrine; the Master's presence is the only doctrine there is. The real teaching is not a teaching at all, it is a transfer -- a transfer beyond words and beyond scriptures. And the transfer happens through the harmony of the breath.

I would also like to say to you that I have also nothing to offer to you as a teaching, as a doctrine, as a philosophy, as a religion. I have nothing to teach at all. I have much to share, but nothing to teach -- or, ONLY NOTHING to teach! But to feel that nothing that I would like to be transferred to you, you will have to fall in rhythm with me. And small things disturb, very small things. And you have to become aware slowly slowly what the disturbances are.

In evening DARSHAN sometimes I call a few sannyasins to help me transfer energy to somebody. I have been calling Pradeepa many times, but each time I call her afterwards I feel nauseous. I was puzzled. What is happening? She is such a beautiful woman, with great love for me; that's why I call her to help me. But it has been happening each time. Just the last time I felt it so much that I had to look into it, into the whole matter of it. Then I saw the point. She must be eating non-vegetarian food meat, eggs and other things. That is making her breath ugly, that is making her whole inner harmony disturbed. That's why she cannot fall in tune with me. And if she cannot fall in tune, it creates a disturbance. She loves me, but her love is still unconscious. If she becomes a little more conscious, she will see it, she will see that to be with me you will have to change many things in you.

To be with me, and to move deeper with me, to have a heart-to-heart contact, you will have to drop the unnecessary luggage that you carry. Now, there is no need to be a non-vegetarian -- it is not for a meditator; otherwise, you are creating unnecessary hindrances. It will disturb your softness -- it will create a kind of cruelty in you. You may not be aware of it, because you are not aware at all, but when you come to me I am just a mirror.

Now Pradeepa must be creating a great nauseousness in her own being. She may have become accustomed to it, so she is not aware. But again and again I was feeling nauseous, because when you relate to me with energy it is not one-way: my energy moves into you, your energy moves into me. It can't be one-way. A circle is created; circulation starts happening. This is just an example. And this is not only for Pradeepa, it is for you all.

If you want to be more and more deeply in tune with me, if you want to share the Tao that has happened to me, you will have to be more conscious, more alert to what you are doing, what you are eating, what you are reading, what you are listening to, where you are going, with whom you are mixing. It has to be a total effort. It has to be a twenty-four-hour awareness, because small things gather together and their impact is great.

If you have been angry with somebody and you have been fighting with somebody and then you come to see me, naturally you will be far away from me. That's why Jesus says if you go to the temple to pray and you remember that you have hurt somebody, insulted somebody, that you are angry at somebody or if you have angered somebody, first go and ask to be forgiven, only then come to pray; otherwise, you will not be able to relate with God. First go and apologize. First clear things.

It happened when Michelangelo was working in the Sistine Chapel... He was making a painting of Jesus. The painting was almost complete -- just the last finishing touches -- but he was finding those last finishing touches very difficult. Jesus was not coming out Jesus-like; something was missing in Jesus' face -- that softness, that femininess was not there, that love quality was not there. He tried and tried for days, and then he remembered that he had quarrelled with a friend and he was carrying it in himself. And then he remembered the saying of Jesus, that if you go to pray and you are not feeling good about a friend or a brother, then first go and ask forgiveness.

He rushed out of the chapel, went to the friend, asked his forgiveness and told the whole story. 'For days together I have been working, but I cannot bring out Jesus' face as it should be. Something angry remains in it' -- because something was angry inside him. If there is anger and hard feeling and you are going to paint, your hands will paint, your painting will represent you, your painting will basically reflect you. And the day he asked forgiveness and was forgiven, he came into a totally different mood. And just a few minutes' work, and the painting was complete. And it is one of the most beautiful paintings of Jesus. Just a few strokes and the painting came alive and Jesus surfaced, because now Michelangelo's heart was in tune.

Tao can be shared. But then you have to learn the ways of sharing it with the Master, and you have to be very watchful about many things. It is simple in a way and yet very complex, too. Simple, because if you are really open and in harmony, it can happen in a single split moment. Complex, because you will have to change your very small habits of which you are not aware at all. You will have to change your total life.

That's why I say I have nothing to offer to you as a teaching, I have some energy to impart to you as a provocation. I am not giving you a system of philosophy, a theology, I am giving you myself. It is a challenge. My effort here is to wake you up. You will have to be open, rhythmic, and you will have to watch small things in your life. And the breath is the most important. You will have to learn how to breathe in SATSANG how to breathe in the company of a Master, how to breathe when you are in love.

The breathing continuously changes with your emotions. When you are angry, your breathing is unrhythmic, asymmetrical. When you are in sexual lust, your breathing is almost insane. When you are calm and quiet, joyful, your breathing has a musical quality to it; your breathing is almost a song. When you are feeling at home in existence, when you have no desires and are feeling contented, suddenly breathing almost stops. When you are in a state of awe, of wonder, breathing stops for a moment. And those are the greatest moments of life, because only in those moments when breathing almost stops are you in utter tune with existence: you are in God and God is in you.

Your experience of breathing has to be more and more profound, scrutinized, observed, watched, analyzed. See how your breathing changes with your emotions, and vice versa, how your emotions change with your breathing. For example, when you are afraid, watch the change in your breath. And then one day try to change the breath to the same pattern as when you were afraid. And you will be surprised that if you change your breath to exactly what it was when you were afraid, fear will arise in you -- immediately. Watch your breathing when you are deeply in love with somebody; holding his hand, hugging your beloved, watch your breathing. And then, one day, just sitting silently under a tree, watch yourself again breathing in the same way. Make the pattern, fall into the same gestalt again. Breathe in the same way as if you were hugging your beloved, and you will be surprised; the whole existence becomes your beloved. Again there is great love arising ill yoU. They go together.

Hence in Yoga, in Tantra, in Tao -- in all these three great systems and sciences of human consciousness and the expansion of human consciousness -- breathing is one of the key phenomena. They have all worked on breathing.

Buddha's whole meditation system depends on a certain quality of breath. He says, 'Simply watch your breath, without changing it. Without in any way changing it, simply watch.' But you will be surprised: the moment you watch, it changes: you cannot help it. Buddha says, 'Don't change your breath, simply watch.' But the moment you watch, it changes, because watchfulness has its own rhythm. That's why Buddha says, 'You need not change it; simply watch.' Watchfulness will bring its own kind of breathing -- it comes by itself. And slowly slowly you will be surprised: the more watchful you become, the less you breathe. The breath becomes longer, deeper.

For example, if in one minute you were breathing sixteen breaths, now you may breathe six, or four, or three. As you become watchful, the breath goes deeper, becomes longer, and you are taking less and Less breaths in the same time period. Then you can do it from the other side too. Breathe slowly, quietly, deep long breaths, and suddenly you will see watchfulness arising in you. It is as if each emotion has a polarity In your breathing system: it can be triggered by your breathing.

But the best way is to watch when you are in love, when you are sitting by the side of your friend. Watch your breath, because that loving rhythm of breath is most important: it will transform your whole being.

Love is where you feel most sharply the absurdity, the falsity, of your position as a separated being. Yet by this very separation, this absurdity, you are able to express what you could not express in any other way. By your very otherness you are able to celebrate identity. Hence, the paradox of love; you are two and yet you feel one. You are one, yet you know you are two. Oneness in twoness: that is the paradox of love. And that has to be the paradox of prayer too, and meditation too. Ultimately you have to feel as one with existence as you feel with your beloved, with your lover, with your friend, with your mother, with your child, in some rare valuable moments. By your very otherness you are able to celebrate identity.

The Vedas say: TATHVAMASI I am that. This is the greatest statement of love: I am that, or, Thou art that. There is a clear-cut awareness of separation, and yet a deep unity too. The wave is separate from the ocean and yet not separate from the ocean.

Watch your loving moments more and more. Be alert. See how your breathing changes. See how your body vibrates. Just hugging your woman or your man, make it an experiment, and you will be surprised. One day, just hugging, melting into each other, sit at least for one hour, and you will be surprised: it will be one of the most psychedelic experiences. For one hour, doing nothing, just hugging each other, falling into each other, merging, melting into each other, slowly slowly the breathing will become one. You will breathe as if you are two bodies but one heart. You will breathe together. And when you breathe together -- not by any effort of your own, but just because you are feeling so much love that the breathing follows -- those will be the greatest moments, the most precious; not of this world, but of the beyond, the far out.

And in those moments you will have the first glimpse of meditative energy. In those moments grammar gives up, language expires. In the attempt to say it, language expires, and by its very death does point at last to what it cannot say. And that has to be, on a profounder level, the relationship with the Master. Then only can Tao jump as a flame from the Master to the disciple. You will have to learn the art of breathing.

The sutras.

Master Lu-tsu said: THE DECISION MUST HE CARRIED OUT WITH A COLLECTED HEART AND NOT SEEKING SUCCESS; SUCCESS WILL THEN COME OF ITSELF.

A tremendously significant statement. A key statement: THE DECISION MUST HE CARRIED OUT WITH A COLLECTED HEART...

The first thing: a man is born only when he becomes decisive. With decision is the birth of man. Those who live in indecisiveness are not really men yet. And millions live in indecisiveness; they cannot decide about anything. They always lean upon others; somebody else should decide for them. Hence people hang around authorities.

Authoritativeness continues in the world for the single reason that millions of people cannot decide for themselves. They have always to be given an order. Once the order is given, they follow it. But this is slavery, this is how they are preventing the birth of their own soul. Decision should arise in your being, because with decisiveness integrity arises. Remember, make a few decisions. Decisions will make you individual.

What is indecisiveness? It means you are a crowd; many voices in you are contradicting each other, and you cannot decide whether to go this way or that. Even in small things people are indecisive: whether to go to see this movie or that -- and they are indecisive. Indecisiveness has become almost their very style of life. To purchase this or to purchase that? Just watch people when they go shopping. See their indecisiveness. Just sit in any shop and just watch people coming and going -- customers -- and you will be surprised: people don't know how to decide. And those who don't know how to decide will remain vague, cloudy, confused. With decision comes clarity. And if the decision is far-reaching, if the decision has something to do with your foundations, certainly, one is born.

Now there are many people who come to me, and they say, 'We cannot decide whether to take the jump into sannyas or not.' They want me to tell them to take the jump. But then they miss the whole point. If I say to you, 'Take the jump and become a sannyasin,' you have missed an opportunity, a great opportunity, of

taking a decision. Again you have leaned on somebody else, and that is not the way a soul grows. And this is a profound decision, of immense significance, because it is going to change your whole life style, it is going to give you a new vision. You will be moving in a new direction, you will not be the same again. Such far-reaching decisions one should be capable of taking on one's own. One should risk. Only with risk, with courage, is one born.

And whenever you take a decision, remember, if you take it then follow it; otherwise don't take a decision, because then it is more dangerous -- more dangerous than being indecisive. To take a decision and not to follow it will make you very very impotent. Then it would have been better not to have decided. There are people who decide and then never follow their decisions. Slowly slowly they lose all trust and confidence in their being. Slowly slowly they know perfectly well that whatsoever they decide they are not going to do. They become split; they become deceptive to themselves. When they are taking a decision, even in that moment they know that they are not going to follow it, because they know their past and their past experiences. Whenever they did decide, they never followed it.

And then very small decisions can be very destructive. Just a small decision -- 'I will not smoke from today' -- just a very ordinary decision, nothing much is involved in it... Whether you smoke or not doesn't matter: the existence continues. In twenty years time you may have tuberculosis, but that can be cured. Or you may die two or three years earlier. So what? -- you never really lived.

Just the other day I was looking at a cartoon.

A man is asking a woman, 'Do you believe in life after death?' And the woman says, 'This is it!'

There is no need to believe in it, this is it. You are living such a dead life, what more can there be after death? It will be just the same. This is what it is!

But a small decision, a very trivial decision not to smoke, and then not to follow it is very dangerous. You will lose self-confidence. You will lose trust in your own being. You will become mistrustful. It is better not to take such decisions. Go on smoking. And if you decide, then you are committed. Then whatsoever happens you have to do it. And if you can do it, you will find a clarity arising in you, a cloud disappearing, something settling, centring, in you. A decision is tremendously significant and meaningful.

THE DECISION MUST BE CARRIED OUT WITH A COLLECTED HEART...

That's what Lu-tsu means. If you do decide, then let your whole heart be in it. Then make it certain that you are not going back. That's what I mean when I say again and again to my sannyasins, 'Break the bridges.' Because you are not going back, so why keep the bridge? Throw the ladder. Drown the boat, because you are not going back to the old shore again. If you keep the boat safe, harboured, that means you are still wavering, you are still thinking, 'Maybe some day I have to go back.'

Just a few months ago, Anup went to the USA, and I told him when he was going, 'Break the bridges completely now.' And he said, 'Yes, Osho.'

And now he comes, and I ask him, 'What happened? What about the bridges?' He says, 'I could not do that.'

What does that mean? He will be here only half-heartedly. He has kept the door open to go back, he has kept every security there, safe. And the problem is: if he is not totally here, he will not grow. And this is the vicious circle: if he does not grow, after a few months he will think, 'It is good that I had not broken the bridges. Had I listened to Osho and broken the bridges, I would now have been in trouble. Nothing is happening to me here! It is good that I have saved everything there, and I can fly back home any moment.' And he will think he has been doing the most clever, intelligent thing. But because he has kept the bridges safe and the doors open to escape back in the first place, he will be here only in a lukewarm way, in an indecisive way, in an uncertain way -- wavering. And with the wavering you will not be with me. You can be with me only if you have taken a decision with a collected heart.

And then growth IS possible. Growth IS possible only then. So see the point: if you are totally here with me growth is possible and there will be no need to go back and there will be no need to have bridges. But if you are not totally here with me, then the bridges will be needed. And you will feel very intelligent -- that it was good that you didn't listen to me. 'Now look, nothing is happening here, and I have to go back. Had I broken all the bridges then where would I have ended?'

This is how the logical mind functions. It creates its own suicidal situations.

THE DECISION MUST BE CARRIED OUT WITH A COLLECTED HEART AND NOT SEEKING SUCCESS; SUCCESS WILL THEN COME OF ITSELF.

And the most important thing is: if you are seeking success you are already divided. Then your heart is not in the work, your heart is already in the result. If you are divided, you will not succeed. Success happens only to undivided hearts who are not worried about the consequence, the result, who are enjoying tremendously the journey itself, and are not concerned about the goal. Only those arrive who are not concerned with the goal at all -- because their mind is so undivided, each moment of the journey, each step of the journey becomes a goal. Wherever they are, there is the goal. Success comes to those people on the spiritual path who are not concerned about success at all.

If you are concerned about success, success is not going to come to you, because your mind will be somewhere in the future and you will not be working in the present. And success can only come if the work is totally done in the present. This moment is going to give birth to the next moment. If this moment has been totally lived, the next moment is bound to be of a deeper totality, of a higher quality of totality.

But people go on remaining divided. These problems you have to think about, because these are everybody's problems.

Just a few days ago, Ashoka wrote me a letter saying that he is here but he still keeps Satya Sai Baba's picture in his room. Now that is his room -- he can keep anybody's picture in it -- but it is not only a question of the room. Now he will be in trouble. I told him, 'You go to Satya Sai Baba. And there, please don't keep my picture in your room; otherwise there also you will fail. Either be here or be there, but be with a collected heart, an integrated heart. It is better to be with Satya Sai Baba than to be with me if you are here only half-heartedly. But I understand his problem: I know he will keep my picture there too. So his failure is destined.

One has to choose. One has to decide. At each step in life's journey, there are alternative paths, and you have to choose because you cannot have all the paths and you cannot walk on all the paths. And I am not saying what is right and wrong, I am saying that whatsoever you choose totally is right for you. Sometimes it has happened that if his total surrender was there, a disciple has become enlightened even with an unenlightened Master. And thousands of times it happens that you may be with a perfect Master and nothing happens.

It is more a question of your totality than of the perfection of the Master. Even with a wrong person you can be transformed. Not that the wrong person can transform you, but if your total decision is there, your total decision transforms you. That is far more important; otherwise you can be with a Buddha and nothing will happen if you are half-half, if you are divided. Any kind of division of the future and the present, of the goal and the journey, this way or that, this Master or that -- any kind of division is dangerous. Then your energy will be wasted, and you will throw the responsibility on others.

For example, if nothing happens to Ashoka here -- and nothing is going to happen in this way -- then, naturally, he will come to the conclusion that he has been in a wrong place. He will not see the point that he has been a divided person, he will only see that he has been in a wrong place, that 'This place was not for me.' But wherever you are, if you are divided, this is going to happen again and again.

Gather courage. I know the mind wants to be clever. The mind says, 'Why not keep both? Who knows? Keep both alternatives open. If this does not work, then that may work.' But this is not how life functions. You want to have the cake and eat it, too. It is impossible.

Lu-tsu says... and NOT SEEKING SUCCESS, because even that will become a division. Be utterly herenow, with no division... SUCCESS WILL THEN COME OF ITSELF. And when success comes of itself, it has tremendous beauty. You need not drag it, it opens like a flower; you need not open the flower forcibly. And if you open the flower forcibly you will have killed it. That will not be right. And you will have opened it before its right time, and there may be no fragrance, because the flower has to wait for the right moment to gather fragrance, to create fragrance. And when the fragrance is ready, only then does it open of its own accord, because now it has something to share with the existence.

One should enjoy the moment. One should be totally in the moment and forget all. And then, one day, suddenly success has come. One day, suddenly the Golden Flower has opened, and you are transported into a separate reality.

IN THE FIRST PERIOD OF RELEASE THERE ARE CHIEFLY TWO MISTAKES: INDOLENCE AND DISTRACTION.

These two mistakes have to be understood. One is the mistake of the feminine mind, the other is the mistake of the masculine mind.

The feminine mind can create indolence, laziness, because it is passive. And the masculine mind can

create distraction because it is too active. It wants to do this and that -- and that too. It wants to rush everywhere, in all directions. The feminine mind is passive; it wants to wait, to let things happen. But that too can be a danger if it becomes lethargy, if it becomes laziness, if it becomes a kind of death.

Remember, passivity can be either positive or negative, just as activity can be either positive or negative. The positive passivity means to be alert, awake, yet waiting. The negative passivity means to be asleep, snoring, and to call it waiting.

Your lover is coming; any moment he will knock at the door. Now you can wait in two ways. The positive waiting will be that the door is open, your eyes are fixed on the gate, your ears are alert. Any sound -- the sound of footsteps, a knock on the door -- even if a dead leaf flutters in the wind, and you will rush to the door. Somebody passes by on the road, and you rush to the door -- maybe he has come. This is positive waiting. It is beautiful. But if you lock the door, and you put the light out and you say, 'When he comes and knocks, then I will see him,' and you start snoring, this is the negative kind of passivity, this is indolence. It is perfectly good to wait for God, but your passivity should be alive, vibrant.

And the second is distraction: that is the quality of the male mind. The male mind is continuously distracted. That's why the feminine mind is monogamous and the masculine mind is polygamous, continuously distracted -- any woman that passes by, and he becomes attracted. He forgets completely that he is already married. He forgets completely the woman to whom he has said, 'You are my life, and I will live only for you. You are my joy. My love is forever.' In a single moment he forgets all that nonsense. He is distracted very easily.

The male mind is too active. Activity is good if it is positive. Positive activity means concentrated activity, undistracted activity -- digging a well on one spot continuously. Negative activity means digging a well here for a few moments, then in some other place, then in some other place -- destroying the whole ground and not reaching the water source anywhere. That's what happens to the masculine mind: he loves this woman and that woman, and never reaches the reality of love. It remains just a superficial phenomenon. It never becomes intimacy, it never takes depth. It never becomes a real involvement in each other's being -- superficial contact, body-to-body at the most, sexual. It never reaches the heart, and, certainly, never the soul. Because to reach the heart, to reach the soul, time will be needed. One will have to wait and dig deep.

These are the two chief possible mistakes. Beware of them. Don't become too active, and don't become too lazy. Remain in the middle: inactively active, actively inactive. Remain in the middle. Your action should have the quality of waiting, and your waiting should have the quality of action. And then success is absolutely certain; you need not think about it -- it comes of its own accord. But these mistakes can be remedied.

BUT THAT CAN BE REMEDIED; THE HEART MUST NOT ENTER INTO THE BREATHING TOO COMPLETELY.

Master Lu-tsu is giving you one of the most important secrets.

... THE HEART MUST NOT ENTER INTO THE BREATHING TOO COMPLETELY.

You should learn to breathe very silently, as if there were no hurry to breathe, as if you were indifferent to it, aloof, faraway distant. If you can be aloof, faraway and distant to your breathing, you will be able to attain to the middle. In that moment you will be neither masculine nor feminine. You will be both and neither, you will be transcendental. And then both mistakes will disappear.

BREATHING COMES FROM THE HEART. WHAT COMES OUT OF THE HEART IS BREATH. AS SOON AS THE HEART STIRS, THERE DEVELOPS BREATH-ENERGY. BREATH-ENERGY IS ORIGINALLY TRANSFORMED ACTIVITY OF THE HEART.

When you are distracted, watch: your breathing will be distracted too. When you are not distracted, when you are sitting silently with no distraction, your breathing will be cool, silent, rhythmic; it will have the quality of a subtle music. And that quality is the exact middle, because you are not doing anything, yet you are not fast asleep. You are neither active nor inactive you are balanced. And in that moment of balance you are closest to reality, to God, to heaven.

WHEN OUR IDEAS GO VERY FAST THEY IMPERCEPTIBLY PASS INTO FANTASIES WHICH ARE ALWAYS ACCOMPANIED BY THE DRAWING OF A BREATH, BECAUSE THIS INNER AND OUTER BREATHING HANGS TOGETHER LIKE TONE AND ECHO. DAILY WE DRAW INNUMERABLE BREATHS AND HAVE AN EQUAL NUMBER OF FANTASIES. AND THUS THE CLARITY OF THE SPIRIT EBBS AWAY

AS WOOD DRIES OUT AND ASHES DIE.

Remember, your each breath is not just a breath, it is a thought too, an emotion too, a fantasy too. But this will be understood only if you watch your breathing for a few days. When you are making love, watch your breathing. You will be surprised: your breathing is chaotic; because sexual energy is very rough, raw energy. Sexual fantasies are rough and raw, animalistic. There is nothing special about sexuality -- every animal has it. When you are sexually aroused, you are just behaving like any other animal in the world. And I am not saying that there is anything wrong in being an animal, all that I am saying is just a fact. I am stating a fact. So whenever you are in sexual love, watch your breath: it loses all balance.

Hence, in Tantra, love-making is allowed only when you have learnt how to make love and yet keep your breath cool, rhythmic. Then a totally different quality comes to your love-making: it becomes prayerful; then it is sacred. Now for the outsider there will be no difference because he will see you are making love to a woman or making love to a man, and it will be the same for the outsider. But for the insider, for those who know, there will be great difference. In the old Tantra schools where all those secrets were developed, experimented upon, observed, this was one of the central focuses of their experimentation: if a man can make love without his breath being at all affected by it, then it is no longer sex, then it is sacred. And then it will take you to great depths of your own being; it will open doors and mysteries of life.

Your breath is not just breath, because breath is your life; it contains all that life contains.

SO, THEN, SHOULD A MAN HAVE NO IMAGININGS IN HIS MIND? ONE CANNOT BE WITHOUT IMAGININGS. SHOULD ONE NOT BREATHE? ONE CANNOT BE WITHOUT BREATHING. THE BEST WAY IS TO MAKE A MEDICINE OF THE ILLNESS.

This is the Tantra approach and this is the approach of Tao, too: TO MAKE A MEDICINE OF THE ILLNESS. And this is something special to Tao and Tantra.

Yoga says: Avoid sex. Bypass it -- it is dangerous. But Tao and Tantra both say: Don't avoid it. Transform its energy and then the illness itself can become the medicine.

And you can ask scientists; they are doing exactly that, particularly in allopathy. Injections are prepared out of the illness itself, to be injected, and they become medicinal. What allopathy has discovered recently is a very ancient discovery for Tantra and Tao.

Anything that is God-given must have some tremendous purpose behind it. Don't avoid it. Avoiding it, you will remain poor. Don't escape from it, because then something will remain unlived in you. That's why the so-called yogi is continuously tortured by sexual fantasies. He cannot sleep well -- it is impossible -- because whatsoever he has been denying in the day comes with a vengeance in the night. Whatsoever he has repressed in the unconscious, when he goes to sleep and the controls are withdrawn, surfaces again; it becomes dream. The yogi, the so-called yogi, is continuously afraid. He is afraid of seeing a woman, he is afraid of touching a woman. He is AFRAID. And what kind of freedom is this? This fear can 't bring freedom.

Tao and Tantra have a totally different approach. They say: Whatsoever is God-given, transform it. It is raw material. Something of a great treasure must be hidden in it.

Sexual energy can be transformed if you can change your breathing system. Anger can be transformed if you can change your breathing system. Just watch how you breathe when you are angry. And the next time you feel angry, don't breathe the way that you have always breathed whenever you were angry, and you will be surprised: you cannot be angry either. If you don't breathe in a certain way, anger is not supported, anger disappears. Instead of anger, compassion arises. And so disappears sex, and instead of sex, love arises. Love is absolutely human. Sex is not just human, it is animal, too, but no animal knows about love.

Sex is animal, love is human, prayer is divine. Sex has to be transformed into love, and love has to be transformed into prayer.

In sex, the breathing goes chaotic. That's why I have chosen chaotic meditation for certain purposes -- it is cathartic. Chaotic meditation, chaotic breathing hits all your repressed anger, sex, greed, jealousies, hatred, and brings them out on the surface. It is a great cleansing process.

In sex, the breathing is chaotic. In love, the breathing is musical. In prayer, it almost stops.

SINCE HEART AND BREATH ARE MUTUALLY DEPENDENT, THE CIRCULATION OF THE LIGHT MUST BE UNITED WITH THE RHYTHM OF BREATHING.

When you breathe out, let the light go out of your eyes When you breathe in, let the light go back inside. Make a connection between your breathing and your light circulation. This way you will give some work to

your breathing so it need not have any other imagination. This is an imagination -- you have given something. That's why Lu-tsu says: Man CANNOT BE WITHOUT IMAGININGS -- not in the beginning at least. It is only at the highest peak that imagination can be dropped. But we can use it, we can make a stepping-stone of it.

Imagine that when your breath is going out, your light is going out. When you breathe in, your light goes in. Try it in a simple way: when you breathe out, just feel all the light that was in being thrown out. And when you breathe in, feel all the light of the existence entering you. And soon the imagination will become joined together with your breathing, will be welded with breathing. So you have used imagination. And then slowly slowly, let your breathing become calmer and quieter.

There is no need to practise any particular rhythm as they do m yoga, PRANAYAMA, because each person has to find his own way. The body is different, the mind is different -- your breathing cannot be alike; you will have to find your own way slowly slowly. One thing has to be kept in mind: that it has to be made calm and quiet and musical.

FOR THIS, LIGHT OF THE EAR IS ABOVE ALL NECESSARY.

And then Lu-tsu introduces another thing. He says: Just as light enters from the eyes -- comes in, goes out -- it also enters from the ear -- comes in and goes out. You will be surprised, because we don't see any light coming in and going out from the ear. But then ask modern physics. They say that sound is nothing but electricity, a function of electricity. Sound is electricity. That's what in the ancient language Lu-tsu is calling light. Sound goes in and comes out from the car.

The ear is the feminine part of your body just as the eye is the masculine part of your body. Just as the eye is extrovert, the ear is introvert. Hence, there are two kinds of meditations in the world: either meditations concerned with eye-energy or meditations concerned with ear-energy.

The meditations concerned with ear-energy are feminine meditations, passive -- you have just to listen, not do anything. Listening to the birds, the wind passing through the pine trees, or to some music, or to the noise of the traffic -- just listening, doing nothing -- and great silence comes in, and great peace starts falling and showering on you It is easier through the car than through the eye. It is easier through the ear because the ear is passive, non-aggressive. It cannot do anything to existence, it can only let it happen. The ear is a door: it allows.

THERE IS A LIGHT OF THE EYE AND A LIGHT OF THE EAR. THE LIGHT OF THE EYE IS THE UNITED LIGHT OF THE SUN AND MOON OUTSIDE. It is extrovert. THE LIGHT OF THE EAR IS THE UNITED SEED OF SUN AND MOON WITHIN. It is introvert. THE SEED IS THUS THE LIGHT IN CRYSTALLIZED FORM. BOTH HAVE THE SAME ORIGIN AND ARE DIFFERENT ONLY IN NAME.

Light and sound are only different in name.

There are stories in India -- and possibly true stories; sooner or later science is going to prove them right. There are stories in India that there is a certain kind of melody that can create fire. You can put an unlit candle before the musician, and if he plays a certain melody, a certain RAGA, suddenly the candle becomes lit. Now it looks impossible, it looks just like a story -- maybe a myth, or maybe a metaphor -- but if sound is electricity, then vibrations falling into a certain pattern can create it. Now experiments are on the way. And my feeling is, sooner or later, it will be possible to do it again scientifically.

It is a well-known fact that whenever an army passes over a bridge they are told to break their rhythm. Ordinarily they walk in a certain rhythm: left, right, left, right, left, right. Many times it has been observed that when the army is passing in a certain rhythm, the bridge collapses. So now it is a well-known fact that passing over a bridge the army has to drop its rightleft, rightleft rhythm. That certain vibe is dangerous to the bridge.

In Canada they were experimenting with plants and their relationship with music. A small experiment, but immensely significant. They planted the same seasonal flowers in two places, at the same time, with same manure, the same gardener looking after them -- everything exactly the same for both plots. But to one plot a recording of Ravi Shankar's sitar was made available -- continuously played. And to the other plot, pop music. And it was a very revealing phenomenon. In the plot where pop music was fed, all the plants started moving away from the mechanism. They started leaning away from the mechanism, as if wanting to escape, not wanting to hear it -- tired of it. And their flowers were smaller, and they took a longer time to grow -- almost double the time of the other plot. In the other plot where Ravi Shankar's sitar was played, the plants started leaning towards the mechanism; they all covered the mechanism, embracing it, hugging it.

And the growth was double, the flowers were bigger, and they came sooner than expected.
Even plants feel the difference of sound waves.

These airplanes passing by are driving humanity crazy. And the noise is growing so much every day that if man can survive it, it will be a miracle.

BOTH HAVE THE SAME ORIGIN AND ARE DIFFERENT ONLY IN NAME.

In fact, everything is the same. It is ALL made of the stuff called light, fire, electricity -- whatsoever name you choose. Only the forms are different.

THEREFORE, UNDERSTANDING (EAR) AND CLARITY (EYE) ARE ONE AND THE SAME EFFECTIVE LIGHT.

Understanding comes through the ear, and clarity comes through the eye. Clarity is masculine, understanding is feminine. Hence, I always say that a woman finds it easier to become a disciple. A woman finds it easier to surrender, finds it easier to understand, than a man. The man asks for logical clarity, logical conviction. The woman asks for something else: the rhythmic conviction. The woman listens intuitively. She feels the vibe of the person who is saying it. She does not seem very concerned about what is being said but who is saying it, how it is being said, from where it is arising. She goes deeper; she catches hold of the very spirit. Man remains concerned with the letter. And because of the printing presses and the scriptures becoming available to everybody in the form of books, a great change has happened.

Originally all the teachings were available only from the mouth of the Master. They were transmitted orally, so the receiving centre was the ear. Now books are available. When Krishna talked to Arjuna, Arjuna listened to it, he functioned from the car. Great understanding happened; he was transformed. But Arjuna functioned as the feminine.

Now you read the Gita. Reading means that it is through the eye, and the eye is not bothered about understanding, the eye wants logical clarity. It is a totally different approach. For centuries, all the religions of the world insisted that their scriptures should not be written. And there was a reason for it: because once they are written, their whole quality changes. Once they are written, the eye becomes important, and the ear is no more important.

Listening to me is one thing, reading is totally another. When you read, you function as male mind. When you listen, you function as female mind.

IN SITTING DOWN, AFTER LOWERING THE LIDS, ONE USES THE EYES TO ESTABLISH A PLUMB-LINE AND THEN SHIFTS THE LIGHT DOWNWARD. BUT IF THE TRANSPOSITION DOWNWARD IS NOT SUCCESSFUL, THEN THE HEART IS DIRECTED TOWARDS LISTENING TO THE BREATHING. ONE SHOULD NOT BE ABLE TO HEAR WITH THE EAR THE OUTGOING AND INTAKING OF THE BREATH. WHAT ONE HEARS IS THAT IT HAS NO TONE. AS SOON AS IT HAS NO TONE, THE BREATHING IS ROUGH AND SUPERFICIAL, AND DOES NOT PENETRATE INTO THE OPEN. THEN THE HEART MUST BE MADE QUITE LIGHT AND INSIGNIFICANT. THE MORE IT IS RELEASED, THE LESS IT BECOMES; THE LESS IT IS, THE QUIETER.

So listen to your breathing. If you can listen to it, that means it is rough. If it has no tone, that means it is rough. When you can only feel it and you cannot hear it, then it is still and quiet. And that is the right way to be in tune with existence, to be in tune with yourself, to be in tune with reality. And the quieter it is, the deeper you are. When it stops sometimes... It does stop! It is happening to many sannyasins here. They come and report to me, because they become very frightened: when the breathing stops they think they are going to die.

Just the other day there was Saguna's question, that he started feeling as if he were going to die. He became frightened. Do not become frightened. If breathing stops, allow it, enjoy it. You are not going to die. In that very stopping of the breath you will know the true form of reality, you will know life eternal, you will know something that knows no death.

ALL AT ONCE IT BECOMES SO QUIET THAT IT STOPS. THEN THE TRUE BREATHING IS MANIFESTED AND THE FORM OF THE HEART COMES TO CONSCIOUSNESS.

If you can allow... That's why I told Saguna, 'Saguna, you fool, you missed! Don't miss it again when it happens.'

If the breathing stops, THEN THE TRUE BREATHING IS MANIFESTED, true life is manifested -- life that does not depend on breathing, life that is eternal, life that is not part of the body, life that will be

there even after the body has fallen into dust and disappeared. And in that moment consciousness is attained. One becomes a Buddha. BUDDHA means utterly conscious, awakened.

> IF THE HEART IS LIGHT, THE BREATHING IS LIGHT, FOR EVERY MOVEMENT OF THE HEART AFFECTS BREATH-ENERGY. IF BREATHING IS LIGHT, THE HEART IS LIGHT, FOR EVERY MOVEMENT OF THE BREATH-ENERGY AFFECTS THE HEART. IN ORDER TO STEADY THE HEART, ONE BEGINS BY TAKING CARE OF THE BREATH-ENERGY. THE HEART CANNOT BE INFLUENCED DIRECTLY. THEREFORE THE BREATH-ENERGY IS USED AS A HANDLE, AND THIS IS WHAT IS CALLED THE MAINTENANCE OF THE CONCENTRATED BREATH-ENERGY.
> CHILDREN, DO YOU NOT UNDERSTAND THE NATURE OF MOVEMENT? MOVEMENT CAN BE PRODUCED BY OUTSIDE MEANS. IT IS ONLY ANOTHER NAME FOR MASTERY. ONE CAN MAKE THE HEART MOVE MERELY BY RUNNING. SHOULD ONE NOT ALSO BE ABLE TO BRING IT TO REST BY CONCENTRATED QUIETNESS? THE GREAT HOLY ONES WHO KNEW HOW THE HEART AND BREATH-ENERGY MUTUALLY INFLUENCE ONE ANOTHER HAVE THOUGHT OUT AN EASIER PROCEDURE IN ORDER TO HELP POSTERITY.

You know it. If you run, the breath becomes very chaotic, it starts moving faster and faster. Hence, the yoga postures: the full lotus posture -- sitting erect, utterly silent, as if you have become a marble statue, with no movement -- is just the opposite of running. It is just an outside device to help yom breathing become quiet. If yom breathing can become fast by running, it certainly will become quiet by sitting utterly like a Buddha statue. Sitting like a statue, with no movement in the body, certainly, breathing becomes slower and slower and slower... and stops. In the beginning it is only for a few moments. Don't be afraid that you are having any heart-attack or anything. It is not a heart-attack, it is a God-attack.

> 'THE HEN CAN HATCH HER EGGS BECAUSE HER HEART IS ALWAYS LISTENING.' THAT IS AN IMPORTANT MAGIC SPELL. THE HEN CAN HATCH THE EGGS BECAUSE OF THE ENERGY OF HEAT. BUT THE ENERGY OF THE HEAT CAN ONLY WARM THE SHELLS; IT CANNOT PENETRATE INTO THE INTERIOR. THEREFORE SHE CONDUCTS THIS ENERGY INWARD WITH HER HEART. THIS SHE DOES WITH HER HEARING. IN THIS WAY SHE CONCENTRATES HER WHOLE HEART. WHEN THE HEART PENETRATES, THE ENERGY PENETRATES, AND THE CHICK RECEIVES THE ENERGY OF THE HEAT AND BEGINS TO LIVE. THEREFORE A HEN, EVEN WHEN AT TIMES SHE LEAVES HER EGGS, ALWAYS HAS THE ATTITUDE OF LISTENING WITH BENT EAR. THUS THE CONCENTRATION OF THE SPIRIT IS NOT INTERRUPTED.

This is not only so with a hen, this is so with every woman, every mother, even the human mother. There may be a thunderstorm and she will not hear it and she will not be awakened from her sleep. But let her child just start crying, or just start moving, and she will be awakened immediately as if her ears were continuously focused on the child. The train will pass by and she will not be awakened. The aeroplane will pass and she will not be awakened. But let the child show a slight restlessness and she is immediately alert. Her whole ears are listening to the child. She is connected heart-to-heart with the child from the ear. She is constantly listening as if she could hear the very heartbeat of the child.

And this is the way for all meditators to be connected with the ear -- so deeply that you can hear your breathing, your heartbeat. In the beginning you will be able to hear it because it is chaotic. But if you go on listening, listening, listening, just the very effort to listen makes it quieter. And when your listening is profound, you have -- become skillful, and you know how to be aware, all tone, all sound disappears, and there are moments when breathing stops. And those are the great moments of ecstasy, insight, SATORI, SAMADHI.

BECAUSE THE CONCENTRATION OF THE SPIRIT SUFFERS NO INTERRUPTION, NEITHER DOES THE ENERGY OF HEAT SUFFER INTERRUPTION DAY OR NIGHT, AND THE SPIRIT AWAKENS TO LIFE. THE AWAKENING OF THE SPIRIT IS ACCOMPLISHED BECAUSE THE HEART HAS FIRST DIED.

That's why I said that if in meditation you suddenly feel your heart is dying, don't think it is a heart-attack. When the breathing stops, you will feel as if the heart is dying. It is not dying, it is giving birth to your real heart.

> WHEN A MAN CAN LET HIS HEART DIE, THEN THE PRIMAL SPIRIT WAKES TO LIFE. TO KILL THE HEART DOES NOT MEAN TO LET IT DRY AND WITHER AWAY, BUT IT MEANS THAT IT HAS BECOME UNDIVIDED AND GATHERED INTO ONE.

This is the secret of the Golden Flower: if the heart can die, the flower will bloom. Die as you are, so you can be reborn. Jesus says, 'Unless a man is born again, he will not enter into my kingdom of God.'

The Secret of Secrets, Vol 1

Chapter #14
Chapter title: The New Man

24 August 1978 am in Buddha Hall

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The first question:

OSHO, WHAT ACCORDING TO YOU IS THE MOST SIGNIFICANT THING THAT IS HAPPENING TODAY IN THE WORLD?

A new man is emerging. The image of the new man is not yet clear, but the horizon is becoming red and the sun will soon be there. The morning mist is there and the image of the new man is vague, but still a few things are very crystal clear about the new man.

And this is of tremendous importance because since the monkey became man, man has remained the same. A great revolution is on the way. It will be far more deep-going than the revolution that happened when monkeys started walking on the earth and became human beings. That change created mind, that change brought psychology in. Now another far more significant change is going to happen that will bring the soul in, and man will not only be a psychological being but a spiritual being too.

You are living in one of the most alive times ever.

The new man has already arrived in fragments, but only in fragments. And the new man has been arriving for centuries, but only here and there. That's how things happen. When the spring comes it starts with one flower. But when the one flower is there, then one can be certain: that spring is not faraway -- it has come. The first flower has heralded its coming: Zarathustra, Krishna, Lao Tzu, Buddha, Jesus -- these were the first flowers. Now the new man is going to be born on a greater scale.

According to me, this new consciousness is the most important thing that is happening today. I would like to tell you something about this new consciousness, its orientations, and its characteristics, because you are to help it come out of the womb -- because you HAVE TO BE IT. The new man cannot come from nowhere, he has to come through you. The new man can only be born through your womb. You have to become the womb.

Sannyas is an experiment to clean the ground so that new seeds can fall in. If you understand the meaning of the new man, you will be able to understand the significance of sannyas too. And it is because sannyas is concerned with the new man that the old orthodoxies of all kinds are going to be against me and against sannyas, because this will be their end. If sannyas succeeds, if the new man succeeds, the old will have to go. The old can live only if the new man is prevented from coming.

It cannot be prevented now, because it is not only a question of the new man's coming into existence, it is a question of the survival of the whole earth, of consciousness itself, of life itself. It is a question of life and death. The old man has come to utter destructiveness. The old man has reached the end of his tether. Now there is no life possible with the old concept of man but only death. The old man is preparing for a global suicide. The old man is piling up atom bombs, hydrogen bombs, in order to commit a collective suicide. This is a very unconscious desire. Rather than allowing the new man to be, the old man would like to destroy the whole thing.

You have to understand, you have to protect the new, because the new carries the whole future with it. And man has come to a stage where a great quantum leap is possible.

The old man was other-worldly, the old man was against this world. The old man was always looking to the heavens. The old man was more concerned with life after death than life before death. The new man's concern will be life before death. The new man's concern will be THIS life, because if this life is taken care of, the other will follow of its own accord. One need not worry about it, one need not think about it.

The old man was too concerned with God. That concern was out of fear. The new man will not be concerned with God, but will live and love this world, and out of that love he will experience the existence of God. The old man was speculative, the new man is going to be existential.

The old man can be defined in the Upanishadic statement: NETI-NETI, not this, not this. The old man was negative -- life-negative, life-denying. The new man will be life-affirming: ITI-ITI, this and this. The old man's concern was THAT, the new man's concern will be this, because out of this that is born, and if you become too concerned with that, you miss both.

Tomorrow is in the womb of today. Take care of today and you have taken care of tomorrow. There is no need to be in any way worried about tomorrow. If you become too worried about tomorrow you have missed today. And tomorrow will come as today -- it always comes as today. If you have learned this suicidal habit of missing today, you will miss tomorrow also. You will go on missing. The old man was continuously missing, was miserable, sad. And because he was sad he was against the world, he blamed the world, he blamed SAMSARA. He said, 'It is because of the world that I am in misery.' It is not so. The world is immensely beautiful, it is all beauty, bliss and benediction. There is nothing wrong with the world. Something was wrong with the old mind. The old mind was either past-oriented or future-oriented, which are not really different orientations.

The old mind was concerned with that which is not. The new man will be utterly in tune with that which is, because it is God, it is reality: iti-iti, this is it. This moment has to be lived in its totality. This moment has to be lived in its spontaneity, with no A PRIORI ideas. The old man was carrying ready-made answers. He was stuffed with philosophy, religion and all kinds of nonsense.

The new man is going to live life without any A PRIORI conclusion about it. Without any conclusion one has to face existence, and then one knows what it is. If you have already concluded, your conclusion will become a barrier. It will not allow you inquiry -- your conclusion will become a blindfold. It will not allow you to see the truth -- your investment will be in the conclusion. You will distort reality to fit your conclusion. That's what has been done up to now.

The new man will not be Hindu, will not be Mohammedan, will not be Christian, will not be communist. The new man will not know all these 'isms'. The new man will simply be an opening, a window to reality. He will allow reality as it is. He will not project his own mind upon it. He will not use reality as a screen. His eyes will be available; they will not be full of ideas.

The new man will not live out of belief, he will simply live. And remember, only those who can simply live, without belief, come to know what truth is. The believer or the disbeliever never come to know what truth is. Their beliefs are too heavy on their minds. They are surrounded too much by their belief systems. The new man will not know any belief system. He will watch, he will observe, he will see, he will live, and he will allow all kinds of experiences. He will be available, he will be multi dimensional. He will not carry scriptures in his head, he will carry only alertness awareness. He will be meditative.

The old man lived out of fear -- even his God was nothing but a creation out of fear. His temples, mosques, GURUDWARAS, churches -- they were all out of fear. He was trembling, he was afraid. The new man will live out of love, not out of fear, because fear serves death, love serves life. And if you live out of fear you will never know what life is, you will only know death again and again. And remember, the person who lives out of fear creates all kinds of situations in which he has to feel more and more fear. Yom fear creates situations, just as your love creates situations.

If you love, you will find so many occasions to be loving. If you are afraid, you will find so many occasions to be afraid.

Love is going to be the taste of the new consciousness. Because fear was the taste of the old consciousness it created wars. In three thousand years man has fought five thousand wars -- as if we have not been doing anything else -- continuous fighting somewhere or other. This is a very mad state of affairs. Humanity's past is insane.

The new man will become discontinuous with this insane past. He will believe in love, not in war. He will believe in life, not in death. He will be creative, not destructive. His science, his art -- all will serve

creativity. He will not create bombs. He will not be political, because politics is out of hatred. Politics is rooted in fear, hate, destructiveness. The new man will not be political. The new man will not be national, the new man will be global. He will not have any political ambition, because it is stupid to have political ambition. The new man is going to be very intelligent. The first signs of that intelligence are rising on the horizon. Those who have eyes -- they can see it. The children are rebelling.

It is a great moment of rejoicing that all over the world young people are rebelling against all kinds of orthodoxies -- whether the orthodoxy is that of church or state doesn't matter. They are not ready to obey -- not that they have determined to disobey, they are not determined to disobey either. They will meditate, and if they feel like obeying they will obey. If they feel like disobeying, they will disobey. They have no fixed ideology. 'My country right or wrong' -- such stupid statements they cannot make. Sometimes it is wrong, sometimes it is right. When it is right, the new man will support it. When it is wrong... Whether it is one's own country or not will not matter. It may be one's own family, one's own father, mother, but if it is wrong, it is wrong.

The new man will live not out of prejudices but out of spontaneous responsibility. The old man was a slave, the new man will be free, the new man will have freedom at the very core of his being.

The old man was very serious, the old man was a 'workoholic'. The new man will be playful -- HOMO LUDENS. He will believe in enjoying life. He will drop words like 'duty', 'sacrifice'. He will not sacrifice for anything. He will not be a victim to any altar -- that of the state or of the religion, of the priest or of the politician. He will not allow anybody to exploit his life -- 'Go and die because your country is at war.'

His commitment is towards life, his commitment is not towards anything else. He wants to live in joy, he wants to rejoice in all the gifts of God, he wants to celebrate. Alleluia will be his only mantra.

Jesus says, 'Rejoice, rejoice. I say unto you rejoice.'

Man has not rejoiced yet. Man has lived under a great burden of seriousness: Work for the country. Work for the family. Work for the wife. Work for the children. Work for your father and mother. Just go on working and working and then one day die and disappear into the grave. And then others will work. And it goes on and on. Nobody seems to have any time to enjoy life.

And I am not saying that the new man will not work. He will work, but that will not be his addiction. He will not be a 'workoholic', it will not be a drug, he will work because he needs a few things, but he will not continuously work for more and more. He will not be accumulative. He will not believe in having a big bank balance, and he will not believe in having a very high post; rather, he will want to sing a song, to play on the flute, on the guitar, to dance. He will not want to become famous, he will want to live, authentically live. He will be ready to be a nobody.

And that is already happening. The first rays are already available. It is still hidden in the morning mist, but if you search you will find it. The new children, the new generation, are a totally different kind of generation, hence the generation gap. It is very real. It has never been so -- never before has there been any generation gap. This is the first time in the whole of human history that there is a gap. The children are speaking a different language from their parents. The parents cannot understand because the parents want them to succeed. And the children say, 'But what is the point of success if you cannot sing a song, and you cannot dance, and you cannot enjoy, and you cannot love? What is the point of being successful? Why? What is going to happen through success? Even if the whole world knows my name, what is that going to give me?'

The old generation believes in money. And you will be surprised that the belief in money is so deep that even those who renounce money -- they also believe in money; otherwise there is no need to renounce it. And those who praise renunciation -- they also believe in money. The more money you renounce, the greater you are. So the measurement is of money. Money remains the criterion. In the world if you have more money you are great. And even in the world of the monks: 'How much have you renounced?' If you have renounced more money, then you are more important. Money remains important even there.

The new generation is not going to be money-manic. And remember, I am not saying it is going to be against money, it WILL USE money. In the past money has used man, in the past man has lived in such an unconscious way that he thought he possessed things, but things possessed him. The new man will be able to use things. The new man will use money, will use technology, but the new man will remain the master. He is not going to become a victim, an instrument. This, according to me, is the greatest thing that is happening.

A few characteristics. The new consciousness is going to be Counter to all orthodoxies. Any kind of orthodoxy, Catholic or communist, Hindu or Jaina -- any kind of orthodoxy -- is a kind of paralysis of the

mind. It paralyzes. You stop living. It becomes a rigidity around you. You become a fanatic, you become stubborn. You become rock-like. You don't behave like a liquid human being, you start behaving like a mule. That's why for Morarji Desai I have another name: Mulish-jibhai Desai. One starts behaving in a mulish way, stubborn, dead set, no possibility of changing, no flexibility, no fluidity. But in the past that has been praised very much: people call it consistency, certainty. It is not. It is neither consistency nor certainty; it is simply deadness.

An alive person has to remain flowing. He has to respond to the changing situations. And situations are continuously changing. How can you remain fixed in your attitudes when life itself is not fixed? When life is a river how can you remain stubborn? And if you remain stubborn you lose contact with life -- you are already in your grave.

The new consciousness will be non-orthodox, non-fanatic; it will be fluid. It will not react, it will respond. And the difference between these two words is great.

Reaction is always rigid. You have a fixed idea, you react out of it. Before the question is raised, the answer is ready. Response is totally different. You listen to the question, you absorb the question, you see the situation, you feel the situation, you live the situation, and out of that very living your response arises. A responsible man cannot be stubborn, cannot be certain, cannot be rigid. He will have to live moment to moment. He cannot decide beforehand, he will have to decide every day, each moment. And because he has to move continuously with life and its changing challenges, he cannot be consistent in the old sense. His consistency will be only one: that he will always be in tune with life. That will be his consistency -- not that he has a certain idea and he remains consistent with that idea and goes on sacrificing life for it.

There was a case against Mulla Nasrudin in the court and the magistrate asked him, 'Mulla, how old are you?'

He said, 'Forty.'

The magistrate said, 'But this is strange. You surprise me, because five years ago you were in court, and that time also you said forty.'

Mulla said, 'Yes, I am a consistent man. Once I have said something, you can believe me. I will never say anything else.'

This is one type of consistency.

The new man will find it ridiculous. But the old man has been consistent in this way: in his character, in his statements, in his hypocrisy. The old man used to decide once and for all. Psychologists say that almost fifty percent of your life is decided by the time you are seven years old -- fifty percent! -- and then you remain consistent with it. And life goes on changing -- no wonder that you are left behind, that you start dragging, that you lose joy, that you lose the quality of dance. How can you dance? you are so far behind life. You are dead wood, you don't grow. An alive tree grows, changes; as the season changes, the tree changes. An alive person grows, and to the very moment of death he continuously goes on growing. He never knows any end to his growth.

Psychologists say the average mental age of man is thirteen. This is the situation. This is how the old man has lived up to now. A thirteen-year mental age means: at the age of thirteen people have stopped growing. Yes, they go on growing old, but they don't grow up. Growing old is one thing, growing up is totally different. Growing old is a physiological phenomenon; growing up means maturity, wisdom. And only those who go on flowing with life grow up.

The new man will not be obedient to stupid ideas that have been given from the past. And they may not have been stupid when they were born, they may have been relevant in those circumstances; but as circumstances change, things become stupid. If you carry them, if you go on persisting in your old fixed routines, you start behaving in an absurd way.

Now, look. Some religion is five thousand years old. That means five thousand years ago its rituals were born and since then they have remained fixed. How dangerous it is! How crippling! How can man be alive if these five-thousand-year-old rituals surround his soul?

The new man will be creative. Each moment he will find his religion, each moment he will find his philosophy. And everything will remain growing. He will not be obedient to the past, he cannot be -- to be obedient to the past is to be obedient to death, because the past is dead; he will be obedient to the present. And in being obedient to the present, he will be rebellious against the past.

To be rebellious is going to be one of his most prominent characteristics. And because he will be rebellious he will not fit in with a dead society, he will not fit in with a dead church, he will not fit in with a dead army. He will not fit anywhere where obedience is a basic requirement.

The new man is bound to create a new society around himself.

First consciousness becomes new, then society becomes new. There is going to be a long period in which the old will resist the new, will fight with the new, will try to destroy the new. But the old cannot succeed -- time, the spirit of time, will not be in its favour. The old has to die. Just as the old body dies and makes space for some new child, so old societies, old orthodoxies, have to die. They have already lived overtime. They have lived too long!

The new consciousness will not be moralistic, will not be puritan; not that it will not have any morality, but it will have a different kind of morality -- a morality that arises out of one's own feeling for life, one's sensitivity, one's own experiences -- not a morality learned from others, borrowed. The new man will not be a man of character in the old sense, because all character is binding. It creates an armour around you. The new man will be characterless in the sense that he will not have any armour. The new man will be characterless in the sense that he will not have a prison cell around him. Not that he will not have character, but he will give a new definition to character. He will not be a hypocrite.

The old puritanism, the old moralistic attitudes have created hypocrisy in the world; they have made man schizophrenic: on the surface one thing, deep within something else -- almost the opposite. The old man lived a double life. The new man is going to live in a unitary way. He will live a single life. Whatsoever is inside him will also be his outside. He will be authentic. Remember this word 'authenticity' -- that is going to be the new man's religion. That is going to be the new man's truth, his temple, his God -- authenticity. And with authenticity neurosis disappears. The old man was neurotic because he was constantly in conflict: he wanted to do one thing and he was always doing something else, because something else was required. He was taught to do something against himself; he was repressive. His own authenticity was repressed, and on top of it a bogus character was imposed.

We have praised these phony people too long. Now the time has come -- their phoniness should be exposed. We have praised these mahatmas and saints so long, now we have to see their neurosis. They were all psychologically ill, they were pathological. A healthy person is a whole person. His inside and his outside are the same. If he loves, he loves passionately. If he is angry, he is angry passionately. His anger has truth in it as much as his love has truth in it. The old man boils within and smiles on the outside. He lives without passion, without energy. He lives without any flame. His whole life is an exercise in phoniness and, naturally, he suffers. A long futile story is all that his life is '... a tale told by an idiot, full of sound and fury, signifying nothing.'

The new man will not be a tale told by an idiot, but will be a poem sung out of wholeness, will be a dance of immense joy for God's gift of life and being, for the flowers and the trees and the birds, and the sun and the sand and the sea.

The new man will not look somewhere faraway for God, he will look here, close-by. Now will be his only time, here will be his only space.

The new man will be earthly. And by 'earthly' I don't mean materialistic. The new man will be a realist. He will love this earth. Because we have not loved this earth and our so-called religions have been teaching us to hate this earth, we have destroyed it. It is a beautiful planet, one of the most beautiful, because one of the most alive. This planet has to be loved, this planet has to be rejoiced in. It is a gift. This body has so many mysteries in it that even a Buddha is possible only because of this body. This body becomes the temple of the greatest possibility: Buddhahood, nirvana. This body has to be loved. This earth has to be loved.

The new man will find his religion in nature -- not in dead stone statues, but in living dancing trees in the wind. He will find his religion surfing on the sea, climbing on the virgin mountain. He will find his prayer with the snow, with the moon, with the stars. He will be in dialogue with existence as it is. He will not live with abstract ideas, he will live with realities. His commitment will be to nature, and through that commitment he will come to know super-nature. God is hidden here in this earth, in this very body. This very body, the Buddha. This very earth, the paradise.

The new man will read the scripture of nature. This will be his Veda, his Koran, his Bible. Here he will find sermons in the stones. He will try to decipher the mysteries of life, he will not try to demystify life. He will try to love those mysteries, to enter in those mysteries. He will be a poet, he will not be a philosopher. He will be an artist, he will not be a theologian. His science will also have a different tone. His science will be that of Tao, not an effort to conquer nature, because that effort is just foolish. How can you conquer nature? -- you are part of nature. His science will be of understanding nature, not of conquering nature. He will not rape nature, he will love and persuade nature to reveal its secrets.

The new man will not be ambitious, will not be political.

Politics has no future; politics has existed because of the neurosis of humankind. Once the neurosis disappears, politics will disappear.

Ambition simply means you are missing something and you are consoling yourself that you will get it in the future. Ambition is a consolation. Today it is all misery, tomorrow there will be joy. Looking at tomorrow you become capable of tolerating today and its misery: today is always hell, tomorrow is heaven. You keep on looking at heaven, you keep on hoping.

But that hope is not going to be fulfilled ever because tomorrow never comes. Ambition means you are incapable of transforming your today into a beatitude; you are impotent. Only impotent people are ambitious: they seek money, they seek power. Only impotent people seek power and money. The potential person lives. If money comes his way, he lives the money too, but he does not seek it, he is not after it. He is not afraid of it either.

The old man was either after money or afraid of money, either after power or afraid of power; but in both ways his whole focus was on power and money. He was ambitious. The old man is pitiable. He was ambitious because he was unable to live, unable to love. The new man will be able to live and able to love. And his herenow is going to be so beautiful, why should he be worried about tomorrow? His concern will not be with having more, his concern will be with BEING more -- another very important distinction to be remembered. His concern will be with being more, not having more. Having more is just a substitute for being more. You have more money, so you think you are more. You have more power, so you think you are more. Deep down you remain the same beggar.

Alexander dies as empty-handed as any beggar.

Being more is a totally different dimension. Being more means getting in touch with your reality, getting in tune with your being, and helping yourself to fall in harmony with the universe. To be in harmony with the universe you become more. The more you are in tune with existence, the more you are. If the harmony is total, you are a god. That's why we call Buddha a god, Mahavira a god -- utter total harmony with existence, no conflict at all. They have dissolved themselves into the whole, they have become the whole -- just as a dewdrop disappears into the ocean and becomes the ocean. They have died in their egos, now they live as existence itself.

The new man will have no use for sham, facade or pretense, he will be true, because only through truth is there liberation. All lies create bondages. Tell a single lie and you will have to tell a thousand and one to defend it -- you will have to tell lies AD NAT(SEAM. Then there is no end to it. A single lie sooner or later will spread all over your being. It is like cancer.

Be truthful and you need not hide, you can be open. Be truthful and you need not protect yourself against existence, you can be vulnerable. In that vulnerability existence penetrates you, God reaches your heart.

Tell a lie and you are afraid. You will be afraid of God too, you will be afraid of facing him. You will be afraid of facing yourself. You will be continuously escaping from yourself, from others, from God. You will be constantly hiding behind your pretensions. Hypocrisy will become your life style, and that's where hell exists. Hypocrisy creates hell. Authenticity is the only joy -- the ONLY joy, I say. And if you are not authentic you will never be joyous.

The new consciousness will not put up with double-talk. The new consciousness will hate this kind of thing with a passion. This hatred for phoniness is the deepest mark of the new man. The new man will be opposed to structured, inflexible and infallible systems, because life is a beautiful flow. It is not structured, it is freedom. It is not a prison, it is a temple. He will want organizations to be fluid, changing, adapting and human. Our states are inhuman, our armies are inhuman, our churches are inhuman. They dehumanize man. They reduce man into a thing because they don't respect man's freedom. The new man will respect his freedom and respect others' freedom, too.

The old man is constantly interfering, poking his nose into everybody's affairs, trying to manipulate, criticizing, condemning, rewarding, punishing. The old man is continuously concerned with others: 'What are you doing?'

I was staying in Bombay once. A Parsee woman came to me because just the day before I had criticized Satya Sai Baba and had called him a phony guru. She came to see me and she said, 'I have come to tell you a few more things.' She was thinking that I would be very happy because she had brought some information against Satya Sai Baba. She said, 'He is a homosexual. And I know it from reliable sources.'

I said, 'But why should you be concerned? Homosexual or heterosexual -- that is his business. It is his

life. Who are you? Why should you be bothered about it?'

She was very shocked when I said that. She had come feeling that I would be very grateful to her, because she was giving me such great information.

Why should you be concerned? Can't you leave people to their own life? I criticize only when the other's life is concerned; otherwise there is no question of criticism. What Satya Sai Baba is doing with his sexuality is his business, it is nobody else's business.

But the old woman was constantly poking her nose into everybody's affairs.

It happens here every day. The old kind of people come and they are very much in agony because some man is holding some woman's hand. Why? -- he is not holding your hand. And if those two persons have decided to hold hands, they have absolute freedom to do that. And if they are enjoying, who are you to interfere? If the man is holding some woman's hand against her will, then maybe your help is needed; but if they both are willing then you should not be concerned at all.

But this is the old consciousness. It is always trying to find ways and means to manipulate others, to be dominant over others.

The new consciousness will leave everyone to his own life. Unless somebody is harming others, he should not be prevented. Unless somebody is a danger to others, he should not be prevented. Unless somebody is interfering in somebody else's freedom, he should not be interfered with.

The old world remained without individuality. It hated individuality, it liked only sheep, crowds -- people behaving in the same way with everybody following the same routine and the same structure. The new man will allow all kinds of possibilities. The new man will love liquid structures. He will be human, he will respect human beings. His respect will be almost religious.

The new man will have to find new forms of community, of closeness, of intimacy, of shared purpose, because the old society is not going to disappear immediately. It will linger, it will put up all kinds of fight to the new society -- as it always happens. It has so many vested interests, it cannot go easily. It will go only when it becomes impossible for it to remain in existence.

Before it goes the new man will have to create new kinds of communes, new kinds of families, new communities of closeness, intimacy, shared purpose.

That's why I am trying to create a small commune where you can be totally yourself -- away from the structured and the rotten world -- and you can be given absolute freedom. It will be an experiment, because the future is going to move on those lines. It will be a small experiment but of immense significance.

The new consciousness will not have anything to do with institutions like marriage. The new man will have a natural distrust of marriage as an institution. A man-woman relationship has deep value for him only when it is a mutually enhancing, growing, flowing relationship. He will have little regard for marriage as a ceremony or for vows of permanence which prove to be highly impermanent. He will love the moment and live it in its totality.

Marriage has no future. Love has a future.

In the past love was not a reality, marriage was a reality. In the future love is going to be the reality and marriage is going to become more and more unreal. In the past people were married to each other, hence by and by they started liking and loving. In the future people will love and like each other, only then will they live together. In the past to live together came first and, naturally, when you live together, a liking arises, a dependence arises. It was a need phenomenon. The husband needed the wife, the wife needed the husband, and then the children needed the parents to be together. It was, more or less, an economic phenomenon; but it was not out of love.

The future will know a different kind of relationship which is based purely on love and which will remain in existence only while love remains. And there will be no hankering for its permanence, because in life nothing is permanent; only plastic flowers are permanent.

Real roses are born in the morning and are gone by the evening. And that is their beauty: they are beautiful when they come, and they are beautiful when their petals start withering away. Their life is beautiful, their birth is beautiful, their death is beautiful, because there is aliveness. A plastic flower is never born, never lives, never dies.

Marriage has been a plastic flower in the past. The new consciousness can have no respect for marriage. It will have to create a new kind of intimacy -- friendship. And it will have to learn to live with the impermanent phenomenon of love and of everything.

It needs guts to live with the impermanence of life, because each time something changes you have to change yourself again. One wants to remain fixed -- it seems safer, more secure. That's how the old man has

lived. The old man was not adventurous; his whole concern was security. The new man will have the spirit of adventure; his concern will not be security, his concern will be ecstasy.

He will not believe, because belief is a search for security, he will explore. He may not have neat answers to every question, but he will accept every challenge to inquire, to explore. He will go as far as life can take him, he will try to reach to the stars; but he will remain open. He will not start with a belief, with a conclusion, he will start only with a quest, a question. To start with a belief is not to start at all. To start with a belief is just playing a game with yourself. You have already believed, how can you explore? To explore one has to be agnostic. And that is going to be the religion of the future: agnosticism.

One will be capable and courageous enough to say, 'I don't know, but I am interested in knowing. And I am ready to go into any dimension, into any adventure.' The new man will be ready to risk. The old man was very businesslike, never ready to risk. Risk was anathema; security was his goal. But with security you start dying. It is only in adventure, continuous adventure, that life grows to higher and higher plenitudes, that it reaches to the Himalayan peaks.

The new person will be a spontaneous person, unpredictable, willing to risk newness, often willing to risk saying or doing the wild, the far-out thing. He will believe that everything is possible and anything can be tried. He will not cling to the known, he will always remain available to the unknown, even to the unknowable. And he will not sacrifice for any future because he will not be an idealist. He will not sacrifice for any abstract ideas, ideals, ideologies.

He will have a trust in his own experience and a profound distrust of all external authority. The new man will trust only his own experience. Unless he knows something he will not trust it. No external authority can help the new man. Nobody can say, 'I say so, so you have to believe. Because we have always believed, so you have to believe. Because our forefathers believed, so you have to believe. Because it is written in the Vedas and the Bible, you have to believe.' The new man is not going to have anything to do with such nonsense, the new man will believe only if HE knows.

This is real trust -- trust in one's own possibilities, one's own potential. The new man will respect himself. To believe in external authorities is disrespectful towards one's own being.

And, finally, the new man will like being close to elemental nature: to the sea, the sun, the snow; flowers, animals, birds; to life, growth, death.

This, according to me, is the most important phenomenon that is happening today. A new man is coming into existence. The first rays are already on the horizon. Prepare yourself to receive the new man. Get ready. Become a host to the guest who is just about to knock on your doors at any moment. And that's what sannyas is all about: a preparation -- getting ready to receive the new man.

It is going to be a great adventure to receive the new man. It is going to be risky, too, because the old will not like it.

Now you can understand why the orthodox mind is against me. I am preparing their graveyard, and I am preparing for something new. I am preparing a garden for the new. You are to open your hearts for the new. Uproot all the weeds of the old, drop all the conditionings that the old has given to you, so you can receive the new.

And remember, the days of the messiahs are over. Don't wait for Christ's coming again, and don't wait for Buddha's coming again. Nobody comes again, at least not Buddha and Christ. Those who come again are the people who live without learning anything from life. Buddha has learned the lesson; he will not be coming again. Christ has learned the lesson; he will not be coming again. Don't wait for any messiah to come; wait for a new consciousness, not for a messiah to deliver you. That is what the old man used to believe -- somebody will come. Hindus think Krishna will come: 'When things are really dark and difficult and dismal, Krishna will come and deliver us.' All nonsense! All holy cowdung!

A new consciousness is going to deliver you, not some person -- Buddha, Krishna, Christ. They were here and they could not deliver you. No single person can do it -- it is impossible. Only a new consciousness can deliver man from his bondage. And the new consciousness can come only through you. You have to become the womb, you have to accept it, receive it, prepare yourself for it.

Sannyas is nothing but getting ready for something immensely valuable, so that when the gift comes you are not fast asleep, so that when the new consciousness knocks on your door you are ready to embrace it.

The second question:

BELOVED OSHO,

OH THAT I COULD HAVE DIED OF THE SHAME THAT YOU'VE BEEN NAUSEATED BY ME...
THANK YOU FOR SUCH A DRASTIC REASON TO GIVE UP NON-VEGETARIAN HABITS. IT HASN'T ARISEN OUT OF MY OWN AWARENESS YET AND I SUSPECT THIS WAS MY CONDITIONING. MY CHILDHOOD WAS RULED BY JEWISH DIETARY LAWS AND RITUALS -- THERE WERE SO MANY FOODS FORBIDDEN BY MY FATHER, FORBIDDEN BY HIS FATHERS FOR THE SO-CALLED CHOSEN PEOPLE.
MAYBE AN EXTERNAL, NON-EXISTENTIAL MORALITY IMPOSED ON MY EARLY YEARS BLUNTED MY SENSITIVITY?
BUT NOW IT HURTS SO MUCH TO HAVE NAUSEATED YOU. THIS DECISION AND A SMALL LIGHT FILL ME.

Pradeepa, it is not that you nauseated me, something in you... And, of course, you are unconscious, that is why I have been so drastic and hard on you -- so that you can become conscious of it. Just a habit.... And when a person is born in a non-vegetarian family it is natural to learn the ways of the family, just as vegetarians learn the ways of a vegetarian family. Both are unconscious. And I don't give any value to the unconscious vegetarian -- he is not superior to the unconscious non-vegetarian -- because both are unconscious. Only consciousness has value. If you are consciously vegetarian then there is some value in it, otherwise there is no value.

In India there are so many vegetarians -- unconscious, just because by accident they were taught vegetarianism in their childhood. They have learned it. You have learned, in the same way, non-vegetarian habits. You are both alike. There is no difference -- not at all -- not even the difference of an inch. Unconsciousness is unconsciousness. What you do out of unconsciousness is a robotlike phenomenon.

I had to hit so hard on Pradeepa's head so that she could become a little more alert. I hit you only because I love you. And remember, the more meditative you become the more nauseating your non-vegetarian habits will become. When a new person comes to me, a person who has not meditated, who has no intimacy with me, no love for me, who is not close to me, his vibe is not nauseating to me. Why? -- because his whole vibe is the same. But when a person starts meditating, starts becoming more and more silent -- as is happening to Pradeepa, her energy is moving in beautiful dimensions -- now a disparity will be felt.

It is like on white cloth just a small speck of dirt will show; on black cloth it won't show. When your whole being is unconscious and there is no silence and all is noise, you can be non-vegetarian. It will not make much difference, it will not show -- there is no contrast to show it up. You can be a cannibal and it will not show. But when you start getting clean, some space inside becomes fresh, young, natural, some part of you becomes clear, is purified, then the dirt shows. Then even small things will show.

Pradeepa, you should be happy that I could see it so clearly that something inside you, just out of old habit, was poisoning your whole being. You will take a great leap. Your growth will be immensely enhanced.

I am here only to facilitate your growth, and I will do everything that I can do. If a shock is needed, I will shock you. If you need hammering on the head, I will hammer you. Whatsoever is needed has to be done -- nothing has to be left undone. All possible methods have to be tried, because your entanglements with the past are deep; there are many many sources, and they will have to be cut. Slowly slowly you will arise out of your past completely free. That shock can become a transformation in you. I hope that it has already changed you. And I hope that next time you come to me that vibe will have disappeared.

But you will have to remain conscious. Old habits die hard; they persist. And remember, you cannot deceive me. Your mind can say, 'If once in a while you eat non-vegetarian food how is Osho going to know?' It is not so. If you do something your whole vibe will express it: your guilt will show it, your shame will show it, your face will show it. You will not be flowing when you are close to me -- you will be afraid you may be caught again.

And remember, I am not against non-vegetarian foods for any other reasons. If a man is not meditating, if a man is not trying to grow inwards, if a man is not in search of God, then it is perfectly okay -- he can eat whatsoever he wants to eat. The higher you are trying to reach, the more and more you will have to drop any unnecessary luggage. Only then you can fly. This is unnecessary luggage.

But remember, it is not that you have nauseated me, it is just an unconscious habit in you that has nauseated me. And you are not your habit. The habit can be dropped, and you will come closer to me and you will be able to receive more of my love. And you don't know how much I have to give to you; you only

know that much which you receive. And you receive only that much which you CAN receive. Become more and more capable of receiving more and more. There is no end to it. This place can become your absolute fulfilment.

The third question:

I WANT TO SAY MANY THINGS TO YOU. SHOULD I WRITE THEM OR NOT?

Meditate on this small story.
'Have you heard, O Socrates...'
'Just a moment, friend,' said the sage. 'Have you sifted what you are going to tell me through the three sieves?'
'The three sieves?'
'Yes, my friend. Let us see whether what you mean to tell me will stand the test. The first of the sieves is that of truth. Have you made sure that all you are going to tell me is true?'
'Well, no. I just heard the other say it.'
'I see. Of course, insofar as it is not even true we can scarcely bother with it -- unless it happens to be something that will stand the test of the sieve of goodness?'
'Oh no, indeed, on the contrary... Hmm, I'm not sure he said it, and what he is supposed to have said serves no good.'
'Perhaps it is necessary that I know this in order to prevent harm to others?'
'Well, no. If you look at it in that way...'
'Very well then,' said Socrates, 'since what you have come to tell me about the case is neither true nor good nor needful, let us forget all about it. There are so many worthwhile things in life that we can't afford to bother with what is so worthless as to be neither good nor true nor needful.'

Meditate on this statement of Socrates and you will know what to write to me, what not to write to me, what to ask, what not to ask.

There are a few people who go on writing letters every day. It is not a problem for me -- just Amp is troubled. She has to read hundreds of letters, sometimes late into the night. Look, she is asleep! She has to sleep sometime... Late in the night she has to go on reading those letters and summarize them. Don't torture her!

Unless it is really important -- something valuable, something which will help you or somebody else -- don't write. If you feel it is of some importance then certainly you can write. And then, too, make it as short as possible, make it telegraphic. There is no need to write long long letters. A few people are very much into writing letters -- ten pages, twelve pages. Just write a few sentences. Just say exactly what you want to say. And, before you say anything, ponder over this statement of Socrates -- it will help you: Let them pass through the three sieves.

The last question:

WHY DON'T YOU SAY EXACTLY WHAT YOUR PHILOSOPHY IS?

And what am I doing every day? Morning and evening I am continuously doing that.

But maybe you have some ideas already fixed in your mind and you would like my philosophy to fit and adjust to those ideas. And it is not going to fit, hence you feel puzzled, confused. I am not here really to try and give you a set doctrine, I am trying to provoke something in you. It is not a question of giving you an exact statement of what my philosophy is; rather, I am a challenge to provoke you into thinking, into meditating. Something is Lying dormant in you and it has to be provoked. I am hammering it. It is not that I have to give you a philosophy and you have to believe in it -- then the whole point will be missed.

I am not a philosopher and I am not trying to give you a dogma in which you have to believe. In fact, I am just doing the opposite. I am destroying all dogmas and all philosophies -- this is my philosophy. I am trying to create a vacuum in you because when the vacuum is there the dormant energy in you will start rising. It needs some space to rise.

But you must be having some ideas. People come to me...

There was one Christian missionary who said, 'It will be very good if you write a small book, a

catechism, just as we Christians have done -- just a few statements of all that you want to teach.'

I cannot give you a catechism because I have none. I respond to your potential, to your possibilities. This way and that I provoke you. And I will go on provoking you until you are awakened. But if you have a Christian-missionary type of mind, you will be waiting for me to deliver you a few fixed statements so that you can believe in them for ever and ever. I cannot do that to you because that is harmful, that is poisonous to you. And if that mind is there, you will not be able to understand what I am doing here; it is a totally different kind of work.

A famous film star announced that she was about to get married for the sixth time.

'Oh,' said Mulla Nasrudin. 'Against whom?'

People have their own understandings. Now Mulla's experience of marriage is such that he can ask only one thing: 'Against whom?'

I said to Mulla Nasrudin one day, 'I hear your daughter has got married. I am sure you found it hard to part with her.'

'Hard?' he said. 'It was almost impossible.'

People have their own deep-rooted ideas. They listen from those conclusions. He was trying to get rid of her, he was trying hard to get rid of her. He was very worried, so when I said, 'I am sure you found it hard to part with her,' this was his reaction: 'Hard?' he said. 'It was almost impossible.'

One day I asked Mulla Nasrudin, 'Hi, Mulla, how is your wife?'

He looked at me and said, 'Compared to what?'

You must be listening with your mind all intact. You will have to put it aside, then you will see it is not a verbal transmission that I am making here, it is an energy transmission. I am trying to contact you. Your mind is in between. I am trying in every way to destroy your mind. I am taking away all your knowledge, making it look ridiculous, absurd.

First you start feeling confused because you were so certain, and when I go on hitting hard on your knowledge, you start feeling confused. And then problems arise. You were thinking that you would become clear and now you are becoming confused. In the beginning it is going to happen: certainty destroyed, you become confused. But only when you are confused can you drop all your knowledge, not before it. When the confusion becomes too much, maddening, one day you simply drop it. It is no longer possible to carry it any more.

And then you will understand what I am doing here to you. I am not giving you any philosophy, I am provoking your understanding. It is not a verbal doctrine, it is a heart-to-heart communion, a soul-to-soul communion. I am trying to connect with you, and in that connection a spark from my being will jump into your being and your inside will be lit. Just a small spark is needed and there will be great light in you, and that light will give you eyes to see, ears to hear, heart to feel. That light will make you alive. That light will bloom in you as a Golden Flower.

The Secret of Secrets, Vol 1

Chapter #15
Chapter title: Beyond Indolence and Distraction

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MASTER LU-TSU SAID: THE TWO MISTAKES OF INDOLENCE AND DISTRACTION MUST BE COMBATED BY QUIET WORK THAT IS CARRIED ON DAILY WITHOUT INTERRUPTION; THEN SUCCESS WILL CERTAINLY BE ACHIEVED. IF ONE IS NOT SEATED IN MEDITATION, ONE WILL OFTEN BE DISTRACTED WITHOUT NOTICING IT. TO BECOME CONSCIOUS OF THE DISTRACTION IS THE MECHANISM BY WHICH TO DO AWAY WITH DISTRACTION. INDOLENCE OF WHICH MAN IS CONSCIOUS, AND INDOLENCE OF WHICH MAN IS UNCONSCIOUS, ARE A THOUSAND MILES APART. UNCONSCIOUS INDOLENCE IS REAL INDOLENCE; CONSCIOUS INDOLENCE IS NOT COMPLETE INDOLENCE, BECAUSE THERE IS STILL SOME CLARITY IN IT. DISTRACTION COMES FROM LETTING THE MIND WANDER ABOUT; INDOLENCE COMES FROM THE MIND 'S NOT YET BEING PURE. DISTRACTION IS MUCH EASIER TO CORRECT THAN INDOLENCE. IT IS AS IN SICKNESS: IF ONE FEELS PAINS AND IRRITATIONS, ONE CAN HELP THEM WITH REMEDIES, BUT INDOLENCE IS LIKE A DISEASE THAT IS ATTENDED BY LACK OF REALIZATION. DISTRACTION CAN BE COUNTERACTED, CONFUSION CAN BE STRAIGHTENED OUT, BUT INDOLENCE AND LETHARGY ARE HEAVY AND DARK. DISTRACTION AND CONFUSION AT LEAST HAVE A PLACE, BUT IN INDOLENCE AND LETHARGY THE ANIMA ALONE IS ACTIVE. IN DISTRACTION THE ANIMUS IS STILL PRESENT, BUT IN INDOLENCE PURE DARKNESS RULES. IF ONE BECOMES SLEEPY DURING MEDITATION, THAT IS AN EFFECT OF INDOLENCE. ONLY BREATHING SERVES TO OVERCOME INDOLENCE. ALTHOUGH THE BREATH THAT FLOWS IN AND OUT THROUGH THE NOSE IS NOT THE TRUE BREATH, THE FLOWING IN AND OUT OF THE TRUE BREATH TAKES PLACE IN CONNECTION WITH IT.

WHILE SITTING, ONE MUST THEREFORE ALWAYS KEEP THE HEART QUIET AND THE ENERGY CONCENTRATED. HOW CAN THE HEART BE MADE QUIET? BY THE BREATH. ONLY THE HEART MUST BE CONSCIOUS OF THE FLOWING IN AND OUT OF THE BREATH; IT MUST NOT BE HEARD WITH THE EARS. IF IT IS NOT HEARD, THEN THE BREATHING IS LIGHT; IF LIGHT, IT IS PURE. IF IT CAN BE HEARD, THEN THE BREATH-ENERGY IS ROUGH; IF ROUGH, THEN IT IS TROUBLED; IF IT IS TROUBLED, THEN INDOLENCE AND LETHARGY DEVELOP AND ONE WANTS TO SLEEP. THAT IS SELF-EVIDENT.

HOW TO USE THE HEART CORRECTLY DURING BREATHING MUST BE UNDERSTOOD. IT IS A USE WITHOUT USE. ONE SHOULD ONLY LET THE LIGHT FALL QUITE GENTLY ON THE HEARING. THIS SENTENCE CONTAINS A SECRET MEANING. WHAT DOES IT MEAN TO LET THE LIGHT FALL? IT IS THE SPONTANEOUS RADIATION OF THE LIGHT OF THE EYES. THE EYE LOOKS INWARD ONLY AND NOT OUTWARD. TO SENSE BRIGHTNESS WITHOUT LOOKING OUTWARD MEANS TO LOOK INWARD; IT HAS NOTHING TO DO WITH AN ACTUAL LOOKING WITHIN. WHAT DOES HEARING MEAN? IT IS THE SPONTANEOUS HEARING OF THE LIGHT OF THE EAR. THE EAR LISTENS INWARDLY ONLY AND DOES NOT LISTEN TO WHAT IS OUTSIDE. TO SENSE BRIGHTNESS WITHOUT LISTENING TO WHAT IS OUTSIDE IS TO LISTEN INWARDLY; IT HAS NOTHING TO DO WITH ACTUALLY LISTENING TO WHAT IS WITHIN. IN THIS SORT OF HEARING, ONE HEARS ONLY THAT THERE IS NO SOUND; IN THIS KIND OF SETTING, ONE SEES ONLY THAT NO SHAPE IS THERE. IF THE EYE IS NOT LOOKING OUTWARD AND THE EAR IS NOT HARKENING OUTWARD, THEY CLOSE THEMSELVES AND ARE INCLINED TO SINK INWARD. ONLY WHEN ONE LOOKS AND HARKENS INWARD DOES THE ORGAN NOT GO OUTWARD NOR SINK INWARD. IN THIS WAY INDOLENCE AND LETHARGY ARE DONE AWAY WITH. THAT IS THE UNION OF THE SEED AND THE LIGHT OF THE SUN AND THE MOON.

IF, AS A RESULT OF INDOLENCE, ONE BECOMES SLEEPY, ONE SHOULD STAND UP AND WALK ABOUT. WHEN THE MIND HAS BECOME CLEAR ONE SHOULD SIT DOWN AGAIN. IN THE COURSE OF TIME THERE WILL BE SUCCESS WITHOUT ONE'S BECOMING INDOLENT AND FALLING ASLEEP.

ONE HOT AFTERNOON an owl was sitting in a tree and a swan flew up and sat there too.

'Phew, it is hot, Brother Owl,' he said. 'The sun is bright and I am all hot and sweaty.'

'What!' said the owl. 'What, what are you talking about? Sun? Hot? When darkness gathers it gets hot. What is this sun you are talking about? Are you mad or something? What are you trying to tell me? There is no such thing as the sun. There has never been. What is this light that gets hot? We have never heard about it. It gets hot when darkness gathers? Are you trying to make a fool of me? And I'm not alone in saying so. All our scriptures also say so.'

The swan was flabbergasted by all this. 'How can I explain it to this blind old owl?' he thought.

'Look, Brother, I can see with my eyes. It is the middle of the day and the sun is shining brightly and it is very hot. You are saying that it is dark? How can I explain it to you?'

'Let us go then,' said the owl. 'There is a big tree over there where there are lots of owls and great scholars too. We will ask them about it -- they know all about the scriptures, and a few of them are very learned. Come on! We will see if you are making a fool of me.'

They flew over and there were many many blind owls there. 'This swan has turned up,' the owl said, 'and he says that it is the middle of the day and the sun is beating down and that there is light everywhere and that's why it is hot. What do you people say?'

'What is all this?' they cried. 'Our fathers and their fathers and their fathers, in fact, nobody in the whole

history of our community has ever seen a sun, so there is no such thing as a sun. How can it be there? He is having you on. Don't listen to him. He is either mad or a very fraudulent fellow. He is trying to corrupt our religion. We have always lived in darkness and we have always worshipped darkness. It is the very foundation of our way of life. He will destroy our way of life. That is the sort of person he is. If you want, we will take a majority vote on it.'

One owl got up and said, 'What is the truth? Does darkness exist or does light?'

'Darkness, and darkness alone,' they all cried in unison. 'Why then has it got so hot?'

'Because it is so dark,' they cried. 'Heat is a function of darkness.'

'Don't let him stay here,' they all cried again. 'He will spoil our religion, our tradition, our very cherished past. Drive him away immediately! He is either totally blind or utterly mad.'

This small parable contains a few truths of immense value.

First: truth cannot be transferred -- there is no way to transfer it. My truth is my truth; I can talk about it to you, but talking about it is not transferring it to you. Listening to it is not understanding it. You will have to open your own eyes.

The function of a real Master is not to tell you that God exists but to help you to open your eyes, to open the windows of your soul so that you can see, so that you can realize the meaning of the word 'God' in your own bones, in your own blood, in your very marrow. I cannot see for you through my eyes and I cannot walk for you with my legs and I cannot fly for you with my wings. You will have to live your life and you will have to die your death.

This is one of the most fundamental things to be always remembered; otherwise one becomes burdened with borrowed knowledge which is not knowledge at all but a pseudo coin: it looks like knowledge, hence it can deceive you.

And that's what has happened to humanity. Humanity is living under the curse of borrowed knowledge. People go on reciting the Bible, the Koran, the Gita like parrots -- blind old owls reciting the Koran, the Gita, the Bible. But this is not their own experience, their own experience is just the opposite. Their own experience simply denies the truth of the Gita and the Bible and the Vedas and the Dhammapada. Their own experience simply says that 'Buddha is mad,' that 'Jesus is deceiving us,' that 'Socrates may be very clever, but beware of him, don't listen to him; he will destroy our religion.'

Man has created a religion with his blind eyes, and not one but many religions, because blind eyes cannot see the One, blind eyes can only believe in the many. Hence there are so many religions -- nearabout three hundred religions on this small earth -- and each religion proclaiming that 'My truth is the only truth,' that 'My God is the only God,' that 'All other Gods are false,' that 'All other truths are fabrications,' that 'All other paths only lead into wastelands -- only my path is the path to paradise.'

These three hundred religions are continuously fighting with each other. None of them is aware, none of them has seen, none of them has looked into reality face to face. They have believed. These religions are not religions but traditions. They have heard -- they have heard down the ages -- and they have believed, because to believe is cheap, to explore is risky. To repeat like a parrot is comfortable, to go into the adventure of discovery is to risk your life. It is dangerous. Exploration is dangerous; belief -- convenient, consoling. You need not go anywhere, it is given to you ready-made; but it is second-hand.

And miserable is the man who lives with a second-hand God, because God can only be first-hand. The experience has to be authentically yours; nobody else's experience can become the foundation of a true life. Buddha may have seen, but to become a Buddhist is not going to help. Buddha was not a Buddhist -- certainly not. Jesus may have looked, encountered, realized, but to become a Christian is utter stupidity. Unless you become a Christ you will never know God.

The really religious person avoids traditions, the really religious person avoids second-hand gods, avoids beliefs, keeps him-self open, available for the truth to happen. Certainly he works -- it is only he who does work -- the believer never works upon himself. There is no need for the believer to work upon himself. The explorer, the inquirer, the seeker of truth works hard upon himself because there are many things which have to be dropped, many impurities which have to be dropped, many hindrances and blocks which have to be dissolved. The eyes have to be opened and the ears have to be unplugged and the heart has to be made to feel. One has to fall in rhythm with the existence. When you are utterly in rhythm with existence your eyes are open, and then, for the first time, you see.

And that seeing is transformation, that seeing changes you, root and all. That seeing becomes a new vision, a new life, a new gestalt. You are no more confined then by your body, no more confined by your mind, no more confined by anything whatever. You are unconfined, infinite, eternal. And to feel this

eternity flowing in you is to know God. To see this infinity extending into the eternal past and into the eternal future is to see God. To feel godliness inside your own being is to know God. This can't be second-hand.

When I see a Christian or a Hindu or a Jaina or a Mohammedan, I see second-hand people. You would not want to purchase second-hand shoes from the market and you would not want to purchase second-hand clothes used by others from the market. But for your soul you purchase second-hand beliefs, second-hand shoes, second-hand clothes, dirty, ugly, used, rotten? And you think you are beautifying your life? You are insulting your very soul, you are dehumanizing yourself. To become a Christian or to become a Buddhist is to dehumanize yourself.

The search has to be alone, the search has to be authentically individual. Truth cannot be decided by the vote of the majority because truth is utterly individual and private. It is not an objective phenomenon. You can see my body -- it is an objective phenomenon; whether my body exists or not can be decided easily by others. But whether I am enlightened or not cannot be decided by anybody else -- certainly not by any majority vote.

A Buddha is a Buddha not because people have voted for him and given their majority vote that he is a Buddha, he is a Buddha by his own sheer declaration; except for himself there is no witness. It is utterly private, it is so interior that nobody else can penetrate it.

Truth cannot be decided by a majority vote. But that's how people decide. That's why religions are so interested in increasing their numbers, because if they have more people, certainly they have more truth. Christians can claim more truth than Jainas because they have a big crowd behind them. If there is a voting then Christians will win and Jainas will be defeated. But it is not a question of voting. Even if a thousand owls vote that it is dark and there is no sun and light has never existed, even then the lie remains a lie. A single swan is enough to declare that it is day.

Truth is not a question of democratic decision; it has nothing to do with the crowd. Catholics are against birth control, Mohammedans are against birth control, for a simple reason, for a political reason. The reason is that if birth control is allowed, their population will start decreasing. And that is their only strength. They want to increase their population so that one day they can prove to the world: 'Look, if we have so many people on our side, it must be that truth is on our side.'

I would like to remind you of a famous statement of George Bernard Shaw. Somebody was arguing with him and the man said, 'But so many people believe in what I am saying. How can so many people be wrong?'

And Bernard Shaw retorted, 'If so many people believe in it then it must be wrong, because how can so many people be right?'

See the point of it: how can so many people be in the right? The crowd is blind, the crowd is not enlightened. Truth has always been in the minority. When Buddha arises he is alone, when Jesus walks in Jerusalem he is alone, when Socrates fights he is alone. Of course, when a few seekers gather together around Socrates, a school arises, but that school is a minority. And to be with Socrates needs courage, needs guts, because he is not there to console you. He will take all your consolations away, he will shatter all your illusions, because that is the only way to bring you to truth. He will force you to open your eyes; he will not sing a lullaby to help you to go to sleep. He will shout from the house tops to wake you up. He will shock you, he will hit you.

Just the other day Pradeepa came to see me. She was crying -- naturally, I had shocked her tremendously. She would not have ever dreamed that one day, out of nowhere, I would just hit her exactly on the head with a hammer. And she was also disturbed because she has been a cause of creating nausea in me -- she feels for me, she loves me, as you all love me. She was crying for all these reasons.

But I have to tell you, and her in particular, that you should feel grateful whenever I hit you hard, because I will hit you hard only when you are worthy of it. I will not hit just anybody, I will hit only when somebody is really growing. The more you will be growing the more demands will be made on you.

I have not told everybody to drop non-vegetarian food, but I have told Pradeepa in a very shocking way to drop it. Her consciousness is growing; now this has become a hindrance. People who are not soaring high -- they can carry as much of a burden as they like; but those who are starting to soar high -- they have to drop all unnecessary luggage. The more pure your energy becomes, the more you will have to be careful about it, because something precious can be lost. And it is very difficult to create that precious energy, it is very easy to lose it. Those who don't have anything to lose -- they need not worry, they can go on doing all kinds of stupid things. Their whole being is in tune with those stupidities.

This has to be remembered by you all: that as you will be growing I will be making more and more demands on you.

There is a beautiful story...

India has known a great painter, one of the greatest of all -- Nandalal Bose, a genius. He was a disciple of another genius, Avanindranath Tagore. Avanindranath Tagore was an uncle of Rabindranath Tagore. Rabindranath and Avanindranath were sitting together one day, sipping tea early in the morning, chit-chatting, and Nandalal came with a painting of Krishna. Rabindranath has written in his memoirs: 'I have never seen such a beautiful painting of Krishna -- so alive that it looked as if he was just going to come out of the painting any moment -- any moment his flute would start singing a song. I was dazed.'

Avanindranath looked at the painting, threw the painting out of his house and told Nandalal, 'Is this the way one paints Krishna? Even poor painters in Bengal do far better.'

Rabindranath was very shocked. Rabindranath knew his uncle's paintings too, because he also had been painting Krishna his whole life, and he was absolutely certain that no painting of his uncle's could be compared with Nandalal's painting. Nandalal's painting was far superior.

But he kept quiet. It was not right for him to interfere between the Master and the disciple. Nandalal touched the feet of Avanindranath, went out, and for three years disappeared.

Many times Rabindranath asked Avanindranath, 'What have you done to this poor man? -- his painting was superb!'

And Avanindranath cried and he said, 'You are right. His painting is superb. I have never been able to do such a beautiful thing.'

And when Nandalal left, Avanindranath took the painting inside and always had it in his room.

'Then why,' Rabindranath asked, 'did you behave in such a rude way?'

And Avanindranath said, 'But I expect much more from him. It is not a question of him doing a beautiful painting -- this is just the beginning. He has a much greater potential. I am going to make many more demands on him.

And for three years Nandalal went around the villages of Bengal, because the Master had said, 'Even village painters do far better paintings of Krishna.' So he learned from village painters, ordinary poor painters. For three years he moved around in Bengal -- the whole province. And then one day he appeared, touched the feet of the Master, and said, 'You were right. I have learned a lot. You did well to throw my painting out.'

Avanindranath hugged him and said, 'I was waiting. I am getting old, and I was getting frightened whether you would be coming back or not. I am happy. Your painting was beautiful, but I see much more potential in you.'

Whenever I see a much greater potential in you I will hit you hard, because that is the only reason you are here with me and I am here with you. I have to provoke you to your very depths so that all that is dormant in you can start rising, can start soaring high. And you don't know your potential... I know. So whenever I make demands feel grateful.

You will be surprised to know that in Zen monasteries whenever the Master hits somebody's head with his staff, the person who is hit bows down seven times and touches the Master's feet to thank him. And disciples wait for that moment when they will be hit, for that blissful moment to come when the Master will take so much trouble as to hit their head with his staff. They dream about it, they pray, they hope that some day that blissful moment will come.

Remember, this is an alchemical academy. You are not here just to be entertained but to be transformed. And transformation is painful, because much that is old has to be dropped. And that old stuff is not like clothes you can easily drop -- it has become your skin. When your skin is peeled it hurts. But this is the only way to bring you to your senses, this is the only way to destroy your shock-absorbers, this is the only way to destroy the armour that surrounds you and keeps you in bondage. Slowly slowly your own energy will start rising, your eyes will open, your ears will be able to hear. Then God is first-hand. And always keep in mind that only a first-hand experience of God is a true experience. It is not decided by the majority, it is not decided by tradition, it is not decided by anything other than your own energy encounter with God.

It was perfectly alright for the owls to think that the swan was mad. That's how people have always been thinking: Buddha is mad, Mohammed is mad, Zarathustra is mad, because how can they believe what they cannot see?

It is perfectly alright for the owls to throw the swan out, to drive him away. They became afraid, shaken. If this swan is allowed to live in the tree he is going to disrupt their tradition, he is going to destroy their

way of life. They have always lived in darkness and they have always believed in darkness. Darkness is their God, all their rituals have arisen out of darkness. Their priests praise darkness, their learned people write great treatises on darkness. Their whole philosophy is centred on the basic theme of darkness. In their philosophy there is no place for sun and light and day. Now this mad swan comes up and is trying to infiltrate, smuggle, some alien ideas into their world. Their whole structure will collapse.

That's why Jesus is crucified, that's why people are so much against me. I am trying to give you a new gestalt, a new pattern, a new way of life, a new approach to reality. I am trying to open a new door to existence. Naturally, those who have very much invested in the old patterns of life will be angry, will be madly angry. They would like to drive me out of their world -- that's exactly what they are trying to do. It is all natural, it is all simple. Once you understand it, you start laughing about it.

How do you go on believing in God? Why? How do you manage to believe in the soul, and why? The same reason: 'Our fathers and their fathers and their fathers, in fact the whole of our community has never seen a sun, so there is no such thing as a sun. He is having you on. Don't listen to him. He will corrupt om religion.' You have heard your father say to you, 'God is, and God is a Christian,' or 'God is a Hindu'; and they had heard it from their fathers and so on and so forth. Rumours, gossip. Neither your father has known nor have you known. Gather courage to drop all that which is not YOUR knowledge.

This is the first requirement for being a sannyasin -- and this is the first requirement for going into the inquiry after truth scientifically: drop all prejudices, drop all A PRIORI conceptions. Start from the beginning, from the very beginning, from ABC, as if you are Adam and Eve and there has been no tradition before you and there has been no scripture before you.

D.H. Lawrence once said -- and I perfectly agree with him -- 'If all the scriptures of the world are destroyed, man may become religious.' If whole traditions are simply dissolved, then only is there some hope; otherwise who bothers to inquire? When the tradition can supply you so easily and you have not to pay anything at all, why bother? Others have known, you can simply believe. But to know is one thing, to believe is just the opposite.

To believe means to go on living in darkness. To know means to be transformed, transmuted, transplanted into another vision -- luminous, eternal.

These sutras are not to be believed, they have to be experimented with. These sutras are simple clues to working it out within your own being. Unless you work on them you will go on missing the point. You have to start looking at your own body as a great spiritual lab and you have to look upon your life as a great adventure into reality. And you have to be very alert, watchful, to see what is happening within and without.

These sutras are keys. If you really try to work upon your being, you will be surprised: that you are emperors -- having great treasures, inexhaustible treasures in your being -- and yet behaving like beggars.

Master Lu-tsu said: THE TWO MISTAKES OF INDOLENCE AND DISTRACTION MUST BE COMBATED BY QUIET WORK THAT IS CARRIED ON DAILY WITHOUT INTERRUPTION; THEN SUCCESS WILL CERTAINLY BE ACHIEVED.

Success is a by-product; one need not think about it. And if you think about it, you will not get it -- that is a condition. Don't think about success, because if you start thinking about success you become divided. Then you are not totally in the work; your real mind is in the future: 'How to succeed?' You have already started dreaming how you will be when you have succeeded, how you will be when you have become a Buddha -- what beauties, what benedictions, what blessings will be yours. Your mind has started playing the game of greed, ambition, ego. Never think of success. Success is a natural by-product.

If you work really sincerely upon yourself, success will follow you just as your shadow follows you. Success has not to be the goal. That's why Lu-tsu says, 'Work quietly, silently, un-troubled by any idea of success or failure.'

And remember, if you think too much of success you will constantly be thinking of failure too. They come together, they come in one package. Success and failure cannot be divided from each other. If you think of success, somewhere deep down there will be a fear also. Who knows whether you are going to make it or not? You may fail. Success takes you into the future, gives you a greed game, an ego projection, ambition, and the fear also gives you a shaking, a trembling -- you may fail. The possibility of failure makes you waver. And with this wavering, with this greed, with this ambition, your work will not be quiet. Your work will become a turmoil; you will be working here and looking there. You will be walking on this road and looking somewhere faraway in the sky.

I have heard about a Greek astrologer who was studying stars, and one night, a very starry night, he fell into a well. Because he was watching the stars and moving about -- and he was so concerned with the stars

that he forgot where he was -- he moved closer and closer to a well and fell into it.

Some woman, an old woman who used to live nearby, rushed up, hearing the sound. She looked inside the well, brought a rope, and pulled the great astrologer out. The astrologer was very thankful. He said to the old woman, 'You don't know me but I am the royal astrologer, specially appointed by the king. My fee is very large -- only very rich people can afford to enquire about their future. But you have saved my life. You can come tomorrow to me and I will show you: I will read your hand, I will look into your birth-chart and I will interpret your stars, and your whole future will be plainly clear to you.'

The old woman started laughing. She said, 'Forget all about it. You cannot see even one step ahead, that there is a well, how can you predict my future? All bullshit!'

Don't look ahead too much, otherwise you will miss the immediate step. Success comes, Lu-tsu says, of its own accord. Leave it to itself. This existence is a very rewarding existence, nothing goes unrewarded.

That is the whole Indian philosophy of karma: nothing goes unrewarded or punished. If you do something wrong, punishment follows like a shadow. If you do something right, rewards are on the way. You need not bother about them, you need not think at all, not even an iota of your consciousness need be involved with them; they come -- their coming is automatic.

When you move on the road do you look again and again for your shadow -- whether it is following you or not? And if somebody looks back again and again to see whether the shadow is following or not, you will think that he is mad. The shadow follows; it is inevitable. So if your work is in the right direction, with the right effort, with the totality of your being, the reward follows automatically.

And what is the work? The first thing:

THE TWO MISTAKES OF INDOLENCE AND DISTRACTION MUST BE COMBATED...

Indolence means laziness, lethargy; it is because of the feminine part in you. The feminine part is lazy, lethargic, because it is passive. And the other is distraction; it is because of the masculine part in you. The masculine part is always restless, active. It wants to do a thousand and one things simultaneously.

A character of Camus' says, 'I want all the women of the world. I cannot be satisfied by one or by a few or even by many. I want all the women of the world.' This is the extreme male attitude. The woman is satisfied by one, the man is not even satisfied by many. Contentment is natural to the woman, discontent is natural to the man.

Both have positive and negative polarities. If the woman allows her passivity to become negative, it will create lethargy. That's why women have not created much in the world, or very little -- you don't find great women painters and poets and scientists. And it is not only because man has not allowed them. Even if freedom comes -- which it has -- and woman is liberated, this lethargy is part of her being. She is not very interested in doing, her interest is more in being. And this interest can be a great blessing too, or a curse; it depends. If this restfulness becomes meditative, if this restfulness really becomes contentment with existence, harmony with existence, it will be a blessing. But usually, out of a hundred, in ninety-nine percent of cases it becomes lethargy.

We don't know how to use our blessings. Then blessings become bitter and prove curses.

And the male mind is restless. There also a blessing is possible: he can be very creative. But it has not been so. Rather than being creative he has become destructive; the blessing has turned into a curse. Man's restlessness has made him very anxious, full of anxiety, tension. His whole mind is constantly boiling, he is always on the verge of madness. Somehow he goes on managing to contain himself, but deep inside him there is a crowd ready to burst forth. Any small excuse, and the man can go mad.

Because of this restlessness man has lost his beauty, his grace. Woman is graceful, beautiful. Just watch a woman, the way she walks, the way she sits -- there is elegance. Her being has a subtle silence, a restfulness; you can feel it in her vibe. In a house where there is no woman you will see chaos. You can immediately know whether the house is lived in by a bachelor: you will see chaos, all the things are topsy-turvy, nothing is in its right place. You can immediately know whether a woman is part of the house or not, because everything is in harmony, in its place. There is a grace, a kind of exquisite climate, a very subtle climate of love, of culture, a musical quality to the house. When man lives alone there is a neurotic quality to the house.

Both of these are beautiful if used rightly. Then the feminine part gives you grace and the male part gives you creativity. And when grace and creativity meet, you are whole.

But that rarely happens -- in a Buddha, in a Meera, in a Teresa, in a Jesus, in a Magdalene -- very rarely. Ordinarily, just the opposite happens: the wrong sides meet. Man's restlessness, neurosis, and woman's

lethargy -- these two things meet, and then you see the ugliest phenomenon possible.

And, let me remind you again: when I am talking about men and women I am not using biological terminology. Each man has a woman within as well as a man within, and each woman has a man within as well as a woman within. Man is not just man and woman is not just woman. They are both, both are both. Their being is bisexual. Maybe one is predominant, that's why one is man: the male part is predominant -- the animus is in the conscious and the anima is deep in the unconscious -- then you are a man. Or if you are a woman that means that the anima is in the conscious, the feminine part is predominant, and the male part, the animus, is in the unconscious. But both are always present together.Just as electricity cannot be without two poles, positive and negative, no being can be without two poles. Man and woman, yin and yang, positive/negative, Shiva/ Shakti -- you can find your own names for them.

These two mistakes have to be combated. Quiet work is needed to be CARRIED ON DAILY WITHOUT INTERUPTION; THEN SUCCESS WILL CERTAINLY BE ACHIEVED. And what is that quiet work? This is the quiet work:

IF ONE IS NOT SEATED IN MEDITATION, ONE WILL OFTEN BE DISTRACTED WITHOUT NOTICING IT.

And you must have observed it. Thousands have reported it to me, because thousands have been meditating around me and it is an accepted experience of all meditators that when a person starts meditating he suddenly becomes aware of a strange phenomenon: his mind has never before been so restless as it becomes when he meditates. That is very puzzling in the beginning, because one hopes that through meditation the mind will become quiet. And this is just the opposite that is happening: the mind becomes more restless, you see more thoughts coming than in your ordinary day-to-day life. Working in your shop, in the office, in the factory, thoughts don't bother you so much; but when you sit in a temple or in a mosque or a church to meditate for a few minutes, suddenly a great crowd of thoughts comes, surrounds you, starts pulling you to this side and to that. A maddening experience, and puzzling, because the meditator was hoping to become quiet and silent -- and this is just the reverse that is happening. Why does it happen? The reason is this: you have always been with all these thoughts; even when you are occupied in your shop, in your factory, in your office, these thoughts have always been there. But you were so occupied that you didn't notice them, that's all. What is new is not the crowd of thoughts -- thoughts don't know where you are sitting, in a church, in a temple, in a meditation hall, they don't know -- all that is happening is that when you are sitting in meditation you are not occupied with anything on the outside so your whole mind becomes aware of all that is always clamouring within you.

It is not because of meditation that more thoughts are coming to you, through meditation you become aware of their presence -- they have always been there; you just notice them more.

IF ONE IS NOT SEATED IN MEDITATION, ONE WILL OFTEN BE DISTRACTED WITHOUT NOTICING IT. TO BECOME CONSCIOUS OF THE DISTRACTION IS THE MECHANISM BY WHICH TO DO AWAY WITH DISTRACTION.

Hence it is insisted on that you sit in meditation at least one or two hours every day so that you become unoccupied, completely unoccupied, with the outer engagements and your full observation is focused on your inner world. In the beginning you will see you have opened a Pandora's box. In the beginning you will see you have entered into a madhouse, and you will want to escape and become engaged again.

Avoid that temptation. To avoid this temptation is a must, otherwise you will never be able to meditate. Many tricks have been found to avoid the inner turmoil. Transcendental Meditation is a technique not of meditation but of avoiding facing your inner reality. A mantra is given to you and you are told to repeat the mantra. That helps -- not to meditate but to remain occupied. You go on repeating, 'Ram, Ram, Ram...' or 'Coca-Cola, Coca-Cola, Coca-Cola...'. You go on repeating something -- any word will do, your own name will do, any absurd sound will do. You go on repeating. By repeating it you are occupied, and through that occupation you are avoiding your inner turmoil.

This is not different: you were occupied in your office, you were occupied with the film, seeing the movie, you were occupied listening to the radio, you were occupied reading the newspaper; now you are occupied with this mantra. This is neither meditation nor transcendence.

Real meditation means: don't avoid the inner mad-house, enter into it, face it, encounter it, be watchful, because it is through watchfulness that you will overcome it. It is because of avoiding it that it has been growing on and on. You have avoided enough! Now there is no need to take the help of a mantra, no help is needed; just sit silently.

Zen is the purest of meditations. Just sit silently, doing nothing. The most difficult meditation is to sit silently, doing nothing. People ask me, 'Please give us some support. If you give us some mantra it will be helpful, because just sitting silently doing nothing is very difficult, most arduous.' A thousand and one things arise in oneself: the body starts driving you crazy, the head starts itching, suddenly you feel ants crawling upon your body, and then you see there is no ant, it is just the body playing tricks; the body is trying to give you some support to be engaged. The body wants to change the posture, the legs go to sleep -- the body is simply making things available to you so that you can become occupied.

Avoid all occupation. For a few moments just be unoccupied and just see whatsoever is happening inside. And you will be surprised, you WILL be surprised, because one day, just by looking and looking and looking, thoughts start disappearing.

'Sitting quietly, doing nothing, spring comes and the grass grows by itself.'

This is the purest form of meditation, this is transcendental meditation. But nobody can call it transcendental meditation because Maharishi Mahesh Yogi has made it a trademark. TM is now a trademark! Nobody has ever done business in such a way. You can be sued in a court if you call your meditation Transcendental Meditation. It is patented. Look at the whole ridiculousness of it: meditation has become a thing, like a commodity to be sold in the market-place.

This has been happening again and again. The so-called Indian gurus who go to America -- they never succeed in changing anybody, but America succeeds in changing them. They all become businessmen, they all start learning American ways. They never change anybody; they cannot. If they were able to change anybody they would not have gone anywhere -- those who want to be changed would have come to them; there would have been no need for them to go anywhere. When somebody is thirsty he starts searching for water. The well need not go to the thirsty -- the well never goes -- the thirsty come to the well. And if you see a well on wheels, beware!

TO BECOME CONSCIOUS OF THE DISTRACTION IS THE MECHANISM BY WHICH TO DO AWAY WITH DISTRACTION.

A tremendously pregnant sentence. The only way to get rid of distraction is to become aware of it, to watch it, to silently be aware of it, to see what mind is doing with you -- continuously distracting you. Just watch it. Many times you will forget, because mind is cunning, very clever, very diplomatic; it knows all the strategies of the politicians. Mind is essentially a politician; it will try all its magic charms on you.

Whatsoever you have been repressing it will bring. If you have been repressing sex, when you start meditation, immediately you will see APSARAS descending from heaven. The mind says, 'Look! What are you doing wasting your time? Beautiful women are being sent by the god Indra, and what are you doing?' And if you have been repressing sex then your mind will use sex as a bait for you. If you have been repressing ambition your mind will start imagining that you have become the president or the prime minister and you will start falling into that trap. If you have been deprived of food up to now and you have been fasting, the mind will create such beautiful, delicious dishes for you. The aroma, the smell of the food... and you are distracted.

Hence one of my insistences for my sannyasins is: don't repress, otherwise you will never be able to meditate. If you repress, then in meditation you will have to encounter your repression. And whatsoever you have repressed becomes powerful, immensely powerful; it takes roots in your unconscious.

Do you think the old stories of Indian seers -- old people they were, all old and almost dead, shrunken, just bones, skeletons, because they were fasting and living in forests... And, suddenly, one day they see Urvasi, the most beautiful dance-girl of the god Indra, dancing around them. What does Urvasi see in these skeletons? How does she become interested in these skeletons, and for what? The stories say that the god Indra sends them to tempt. That is all nonsense! There is no god Indra and there is nobody functioning as a tempter. There is no devil, no satan; the only devil is your repressed mind. These are the people who have been repressing their sexuality, and they have repressed so much that when they relax in meditation all that repression starts surfacing: it takes beautiful forms.

Repress anything and you will see. Just do a three-day fast and you will come to know what I am telling you. Just a three-day fast, and all your dreams will become full of food. And there is every possibility that one day in your sleep you will simply start moving, sleepwalking, towards the fridge. Your whole mind will become food-obsessed.

Hence, I say don't repress. All the therapies available in this ashram are just to help you to vomit the repressions that the society has forced on you. Once those repressions are vomited, thrown out of your

system, once those toxins are taken out of your system, meditation becomes such an easy, simple thing -- just like a feather falling slowly towards the earth or a dead leaf falling from the tree, slowly slowly... Meditation is a very simple phenomenon -- it has to be because it is your spontaneity; you are going towards your nature. Movement towards nature has to be easy, movement away from nature has to be difficult. Meditation is not difficult, but between your mind and your being there are a thousand and one repressions which distract

Lu-tsu is right: just watch those distractions, be alert. If you are distracted and you forget meditation, don't be worried. The moment you remember that you have been distracted, again go back, again cool down, again make the heart quiet, again start breathing silently. Don't feel guilty that you have been distracted, because that will be another distraction. That's why I say mind is cunning. First it distracts you, and then one moment you see... what are you doing? You were meditating, and you have gone to Vrindavan and you are eating and... what are you doing? You drag yourself. Now you start feeling guilty. This is not good.

Now feeling guilty is another distraction, now guilt makes you feel miserable -- misery in another distraction. One distraction leads into another. Don't feel guilty, don't feel angry. The moment you find yourself caught red-handed, simply go back with no complaint. It is natural. For millions of lives you have been repressing, it is only natural that the mind distracts. Take it for granted and move back, bring yourself again to your centre, again and again and again. And slowly slowly the time at the centre will become greater and greater, and distractions will be fewer and fewer. And, one day, suddenly it happens: you are at the centre and there is no distraction.

This is success. And why is this called success? -- because this is the point where you know that you are a god, that you have never been anybody else, that you had fallen in a dream and dreamed that you had become a beggar.

INDOLENCE OF WHICH MAN IS CONSCIOUS, AND INDOLENCE OF WHICH MAN IS UNCONSCIOUS, ARE A THOUSAND MILES APART. UNCONSCIOUS INDOLENCE IS REAL INDOLENCE; CONSCIOUS INDOLENCE IS NOT COMPLETE INDOLENCE, BECAUSE THERE IS STILL SOME CLARITY IN IT.

If you are lazy be consciously lazy. Know that you are lazy. Watch your laziness. Just as you watch distraction, watch your laziness. At least watching is not lazy, watching is not laziness, so something-is there which is not lazy. Being attentive of your inattentions, one thing in you is still attentive, so you are not completely inattentive. And all hope hangs on that small spot of no laziness, of no distraction. That small spot is like a seed. It looks small but if time, patience, is given to it, it will become a big tree with great foliage. And one day the Golden Flower will arrive.

DISTRACTION COMES FROM LETTING THE MIND WANDER ABOUT; INDOLENCE COMES FROM THE MIND'S NOT YET BEING PURE. DISTRACTION IS MUCH EASIER TO CORRECT THAN INDOLENCE. IT IS AS IN SICKNESS: IF ONE FEELS PAINS AND IRRITATIONS, ONE CAN HELP THEM WITH REMEDIES, BUT INDOLENCE IS LIKE A DISEASE THAT IS ATTENDED BY LACK OF REALIZATION.

Distraction is easier to tackle because distraction is outward. Indolence is more difficult because it is inward. Distraction is male, indolence is female. Distraction by its very activity creates tensions which become unbearable, and you can become aware of it easily. But indolence is very silent, dark; it makes no noise, it is simply there. It is very difficult to become aware of it. First one has to become aware of distractions. When all distractions disappear, then one becomes aware of indolence. Then the whole energy is available to look inwards, then you see it there, holding you like a rock, inactive, uncreative. Then watch it.

And remember, watching is the only key. Observation is meditation -- there is nothing more to meditation; it is another name for being aware. And the miracle is that when you become aware of something, utterly aware, it disappears. It remains only if you are unaware. Your unawareness is a food for distraction, for indolence. Your awareness means they are no longer being fed, they start starving. Sooner or later they wither away of their own accord.

DISTRACTION CAN BE COUNTERACTED, CONFUSION CAN BE STRAIGHTENED OUT, BUT INDOLENCE AND LETHARGY ARE HEAVY AND DARK. DISTRACTION AND CONFUSION AT LEAST HAVE A PLACE, BUT IN INDOLENCE AND LETHARGY THE ANIMA ALONE IS ACTIVE. IN DISTRACTION THE ANIMUS IS STILL PRESENT, BUT IN INDOLENCE PURE DARKNESS RULES. IF ONE BECOMES SLEEPY DURING MEDITATION, THAT IS AN EFFECT OF INDOLENCE. ONLY BREATHING SERVES TO OVERCOME INDOLENCE. ALTHOUGH THE BREATH THAT FLOWS IN AND OUT THROUGH THE NOSE IS NOT THE TRUE BREATH, THE FLOWING IN AND OUT OF THE TRUE BREATH TAKES PLACE IN

CONNECTION WITH IT.

If you feel very sleepy while meditating then start watching your breath and sleep will disappear. That's why many Buddhist monks who do Vipassana start suffering from insomnia. I have come across many people who were suffering from insomnia because they were practising Vipassana and they were not aware of it. If you watch your breath, it destroys your sleep.

So to my sannyasins I say: never practise Vipassana for more than two or three hours a day; and those three hours should be between sunrise and sunset, never after sunset. If you practise Vipassana in the night you will disturb your sleep, and to disturb sleep is to disturb your whole body mechanism.

One monk from Ceylon was brought to me. For three years he had not been able to sleep. A sincere-monk... that was his problem. Thinking that Vipassana was so great, he was practising it day in, day out. Even when he was in bed feeling that no sleep was coming he would practise Vipassana. Now if you practise Vipassana in bed, it is impossible for sleep to come. Sleep never comes to a person who is becoming very alert of the breath. You can try it -- if you need insomnia you can try it. To watch the breath is the best way to destroy sleepiness in you, because breath is life and sleep is death; they are antagonistic to each other.

The child starts his life by breathing. The first act of life is breathing, and the last act of life will be to let the breath out and never breathe again. The first act is inhalation and the last act is exhalation. When there is no breathing we say this man is dead.

Remember it: sleep needs that you forget all about your breath. Sleep is a small death, a tiny death -- and a beautiful death, because it gives you rest, relaxation, and tomorrow morning you will come out of the death chamber fresh, younger, rejuvenated.

Watch your breath when you feel sleepy in meditation. And never do such meditations in the night.

And the second thing of great importance which the sutra says is: This breath that we take in and out is not true breath, this is just the vehicle of the true breath.

What is true breath? In India we call it PRANA. This breath is just the horse; the rider is invisible. This breath is just the horse of the rider called PRANA, vitality, or what Henri Bergson used to call ELAN VITAL. It is invisible.

When you take breath in you are not only taking air in, you are taking life in. Without air life will disappear. Life exists through air; it is the invisible part of air. Breath is like the flower and life is like the fragrance that surrounds it. When you breathe there is a double process going on.

Hence Yoga became very much interested in PRANAYAMA. PRANAYAMA means expansion of breath. The deeper your breath goes, the more deeply you become alive; the better your breath, the longer you will be able to live. Yoga became very interested in the secret. The elixir is in the system of breathing. One can live very long. Yogis have lived the longest.

I am not telling you to live long, because you can live a long but stupid life. Length is not the question at all; intensity, depth, is the question. I am not interested in long life. What is the point? If you are stupid it is better to die sooner.

Genghis Khan once asked a great wise man, 'What do you say -- should one live long? Should one do something to live long? Is life a blessing or not?'

The wise man said, 'Sir, it depends. For example, if you live long that will be very bad. If you die soon that will be a great blessing. If you sleep twenty-four hours a day that will be really great, because there will be less trouble in the world.'

It depends.

But Yoga became very interested in long life, as if that in itself were a goal. And that's where Yoga got lost: it became more and more physiological -- its concern became focused on something unimportant.

But the secret is there -- it is in the breath. Breath is a vehicle of two energies: one is the visible air, the tangible air that contains oxygen; and somewhere around the oxygen is ELAN VITAL, PRANA -- that makes you more and more deeply alive, aflame with life.

So, whenever you feel sleepy, just watch your breath and sleep will disappear. And because of breath more life will enter in you; your indolence will disappear.

WHILE SITTING, ONE MUST THEREFORE ALWAYS KEEP THE HEART QUIET AND THE ENERGY CONCENTRATED. HOW CAN THE HEART BE MADE QUIET? BY THE BREATH.

Again, BY THE BREATH. Breath has functioned as one of the greatest of techniques.

ONLY THE HEART MUST BE CONSCIOUS OF THE FLOWING IN AND OUT OF THE BREATH...

Just watch the breath coming in, the breath going out. In that very watchfulness your sleep will disappear, your indolence will disappear, and you will feel centred.

Breath can be watched at two points: either at the tip of the nose where the air touches on first entering your body, or at the last centre, at the navel centre, where the breath goes and makes your belly move up and down. These are the two centres which you can watch.

Just the other day somebody asked, 'Osho, watching the tip of the nose is good, but what about Jewish noses?' In fact, only Jews have noses, others only believe they have. If you have a Jewish nose then watch the tip of the nose where the air enters in. AJewish nose is immensely helpful in such meditations. Feel happy that you have a Jewish nose. And at least fifty percent of people here have Jewish noses, because fifty percent of people here are Jews.

Reading the question I was really surprised because then I became very concerned about Master Lu-tsu and his Chinese people to whom he was giving these methods. They don't have any noses at all! It must have been really difficult for them to watch the tip of the nose. What tip?

ONLY THE HEART MUST BE CONSCIOUS OF THE FLOWING IN AND OUT OF THE BREATH; IT MUST NOT BE HEARD WITH THE EARS. IF IT IS NOT HEARD, THEN THE BREATHING IS LIGHT; IF LIGHT, IT IS PURE. IF IT CAN BE HEARD, THEN THE BREATH-ENERGY IS ROUGH; IF ROUGH, THEN IT IS TROUBLED; IF IT IS TROUBLED, THEN INDOLENCE AND LETHARGY DEVELOP AND ONE WANTS TO SLEEP. THAT IS SELF-EVIDENT.
HOW TO USE THE HEART CORRECTLY DURING BREATHING MUST BE UNDERSTOOD. IT IS A USE WITHOUT USE.

Effort without effort, practising without practising, a pathless path, a gateless gate -- these are the expressions of Tao and Zen. You have to do something without effort, without strain.
So the Master says:

IT IS A USE WITHOUT USE. ONE SHOULD ONLY LET THE LIGHT FALL QUITE GENTLY ON THE HEARING.
You are to be in a let-go.

That is the difference between Yoga and Tao: Yoga is the path of will and Tao is the path of surrender. Yoga says: Breathe in this way, take this much breath deep inside, hold it there for this long, then exhale deeply, then hold it out for that long -- make a certain pattern through will. Tao says: Let it happen.

ONE SHOULD ONLY LET THE LIGHT FALL QUITE GENTLY ON THE HEARING --
just as you are listening to me.

My words are falling on your ears. You need not jump upon them, you need not drag them in -- there is no need. You simply remain attentive, silent, available, open.

THIS SENTENCE CONTAINS A SECRET MEANING. WHAT DOES IT MEAN TO LET THE LIGHT FALL? IT IS THE SPONTANEOUS RADIATION OF THE LIGHT OF THE EYES. THE EYE LOOKS INWARD ONLY AND NOT OUTWARD. TO SENSE BRIGHTNESS WITHOUT LOOKING OUTWARD MEANS TO LOOK INWARD...

Whenever you are in a kind of let-go you will feel a great light inside you. That happens automatically in a let-go. When you are surrendered to existence you will feel very very bright inside -- a great light inside and a great delight outside. It happens naturally. And when you feel that brightness inside this is what is meant by looking in.

TO SENSE BRIGHTNESS WITHOUT LOOKING OUTWARD MEANS TO LOOK INWARD; IT HAS NOTHING TO DO WITH AN ACTUAL LOOKING WITHIN. WHAT DOES HEARING MEAN? IT IS THE SPONTANEOUS HEARING OF THE LIGHT OF THE EAR. THE EAR LISTENS INWARDLY ONLY AND DOES NOT LISTEN TO WHAT IS OUTSIDE. TO SENSE BRIGHTNESS WITHOUT LISTENING TO WHAT IS OUTSIDE IS TO LISTEN INWARDLY...

When you start feeling a light behind your eyes and within your ears, deep inside you, a source of your own, then you are settled, centred, then the heart is quiet. And then you are in the world and yet beyond it. This is transcendence.

... IT HAS NOTHING TO DO WITH ACTUALLY LISTENING TO WHAT IS WITHIN. IN THIS SORT OF HEARING, ONE HEARS ONLY THAT THERE IS NO SOUND; IN THIS KIND OF SEEING, ONE SEES ONLY THAT NO SHAPE IS THERE.

You will not see any shape, you will not hear any sound within, you will see only a silent light -- a soundless sound, a formless light. Hence God is defined as soundless sound, formless form.

IF THE EYE IS NOT LOOKING OUTWARD AND THE EAR IS NOT HARKENING OUTWARD, THEY CLOSE THEMSELVES AND ARE INCLINED TO SINK INWARD. ONLY WHEN ONE LOOKS AND HARKENS INWARD DOES THE ORGAN NOT GO OUTWARD NOR SINK INWARD. IN THIS WAY INDOLENCE AND LETHARGY ARE DONE AWAY WITH. THAT IS THE UNION OF THE SEED AND THE LIGHT OF THE SUN AND MOON.

If your hearing is inward, your seeing is inward -- and that means you are feeling light without form, sound without sound, a silent music inside -- your inner man and inner woman have met. This is the union, the total orgasm, UNIO MYSTICA.

IF, AS A RESULT OF INDOLENCE, ONE BECOMES SLEEPY, ONE SHOULD STAND UP AND WALK ABOUT. WHEN THE MIND HAS BECOME CLEAR ONE SHOULD SIT DOWN AGAIN. IN THE COURSE OF TIME THERE WILL BE SUCCESS WITHOUT ONE'S BECOMING INDOLENT AND FALLING ASLEEP.

These sutras have to be practised. Without practice, make efforts to enter into the secrets of these sutras. Without strain, learn to surrender and be in a let-go.

The Secret of Secrets, Vol 1

Chapter #16
Chapter title: In the Lake of the Void

26 August 1978 am in Buddha Hall

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The first question:

WOULD YOU PLEASE COMMENT FURTHER ON THE DIFFERENCES BETWEEN C. G. JUNG'S 'PROCESS OF INDIVIDUATION' AND THE ESSENCE OF THE SECRET OF THE GOLDEN FLOWER?

Habib, Carl Gustav Jung was groping in the right direction but he had not yet arrived. It was not his own experience, it was a philosophy. He was thinking about individuation, he was going into the idea of individuation deeper and deeper, but it was not his own meditation, it was not his own existential experience.

THE SECRET OF THE GOLDEN FLOWER IS an alchemical process. These are the words of those who have known.

Jung was not an individual in the sense of individuation, he was still divided: he had the conscious mind and the unconscious mind and the collective unconscious mind. He was not one, he himself was a multiplicity. He was a crowd as everybody else is. He had all the fears, all the greeds, all the ambitions that any normal human being is expected to have. He was not a Buddha, he was not enlightened. He had not

known his own inner being which is timeless.

In the moment of inner illumination, all differences and distinctions disappear. There is only pure consciousness -- neither conscious nor unconscious nor collective unconscious.

The same was happening with Sri Aurobindo in India. He was also talking about conscious mind and the superconscious mind, and so on and so forth.

In the moment of illumination, mind disappears. Mind means division; whether you divide it into conscious and unconscious or you divide it into conscious and superconscious docs not make a difference. Mind means division. Individuality means undividedness. That is the meaning of the word 'individual': indivisible. Mind is bound to be a crowd; mind cannot be one -- by its very nature it has to be many. And when the mind disappears, the one is found. Then you have come home. That is individuation.

But still I say Jung was groping in the dark. He had not yet arrived at the door; he had only dreamed about the door.

There are parallels in human history. For example, Democritus, the Greek thinker, stumbled upon the idea of the atom without any experimentation. There was no possibility to experiment in his days; no modern sophisticated techniques were available. He could not have divided the atom, he could not have come to the atomic structure of matter, but he speculated. He must have been a great thinker -- but only a thinker. He stumbled upon the idea of atomism.

Then there is Albert Einstein and modern physics. Both talk about the atomic structure but the difference is tremendous: Democritus only talks, modern physics knows.

In the East also there has been talk about atomism. Kanad, one of the great thinkers of India, has talked about atomism, and in a very subtle, refined way. But it is all talk. In fact, it is because he talked so much about atoms -- his whole philosophy is based on the hypothesis of atoms -- that his name became Kanad. KAN means atom. KANAD means one who continuously talks about atoms. But still, it was philosophy, there was no real experimentation; it was not based on any scientific exploration. He must have been a great thinker. Almost three thousand years before Albert Einstein, he stumbled -- and I say 'stumbled' -- upon the truth of atomism. But it was an unproved hypothesis.

There are many parallels like that.

The same is the case with Carl Gustav Jung and the process we are talking about: the process given by THE SECRET OF THE GOLDEN FLOWER.

THE SECRET OF THE GOLDEN FLOWER IS an alchemical treatise. It knows; and if you follow the method, you will come to know. It is absolutely certain. And when I say this, I am saying it because I know -- because I have gone through the process. Yes, the Golden Flower blooms in you. You come to a point where the many disappear, the multitude disappears, the fragments of the mind disappear, and you are left all alone. That is the meaning of the word 'alone': all alone, all one.

If you think about it, the thinking is bound to take you to a certain line. If you think about it, then you will ask how to come to the One, how to make these fragments of the mind join together, how to glue them together. But that will not be real unity. Glued or unglued, they will remain separate. A crowd can be transformed into an army -- that means that now it is glued together, it is no more a mob -- but the many are still many, although maybe with a certain discipline. It is as if there is a pile of flowers and you make a garland out of those flowers: a thread runs through all the flowers and gives them a certain kind of unity.

That's what Jung was trying to do: to bring these fragments together, to glue them together. That is his whole process of individuation.

The real experience of individuation is totally different. You don't glue these fragments together, you simply let them disappear. You drop them, and then, when all the fragments of the mind have disappeared, receded farther and farther away from you, suddenly you find the One. In the absence of the mind it is found -- not by joining the mind together in a certain discipline, not by putting mind together into a certain kind of union. Union is not unity, union is only an order imposed on chaos.

This can be done, and then you will have a false kind of individuation. You will feel better than before, because now you will not be a crowd, a mob. Many noises will not be there, they will have fallen into a certain kind of harmony; a certain adjustment will have arisen in you. Your conscious mind will be friendly with the unconscious, not antagonistic. Your unconscious will be friendly with the collective unconscious, not antagonistic. There will be a thread running through the flowers, you will be more like a garland than a pile.

But still, individuation in the sense I am talking about here has not happened. Individuation is not the unity of mind but the disappearance of the mind. When you are utterly empty of the mind, you are one. To

be a no-mind is the process of real individuation.

Jung was groping in the dark, coming very very close -- just as Democritus was coming closer to the atomic structure of matter -- but he was as far away from real individuation as Democritus was far away from real, modern physics. Modern physics is not a speculation, it is a proven phenomenon.

For THE SECRET OF THE GOLDEN FLOWER individuation is not speculation, it is experience. Before one can know the One, the many have to be said goodbye to. One has to be capable of becoming utterly empty. Individuation is the flowering of inner emptiness -- yes, exactly that. The Golden Flower blooms in you when you are utterly empty. It is a flower in the void. In the lake of the void the golden lotus blooms.

So the process is totally different. What Jung is doing is trying to put all the pieces together -- as if a mirror had fallen and now you are trying to put it together, to glue it together. You can glue it together, but you will never find the same mirror again. A broken mirror is a broken mirror.

In the East the work has moved into a totally different dimension. We have to let this mind go. Each part of the mind has to be dropped slowly slowly. In deep awareness, meditativeness, thoughts disappear. Sooner or later mind becomes contentless, and when the mind is contentless, it is no-mind -- because mind as such is nothing but the whole process of thought. When you are without thought, not even a single thought stirring in your being, then there is no-mind. You can call it individuation, you can call it SAMADHI, YOU can call it NIRVANA or what you will.

But beware! People like Jung can be very alluring, because they talk in terms which are really beautiful: they talk about individuation, and you may start thinking that the individuation of Jung is the same.

It is not the same, it can't be the same -- he never meditated himself. He was really afraid of meditation. He was basically afraid of the East. And when his friend, Richard Wilhelm, who had translated the I CHING into German and who was also the translator of THE SECRET OF THE GOLDEN FLOWER, went mad, he became even more afraid. Then he started saying that the methods of the East are not useful for the West, they are dangerous. Then he started saying that the Eastern methods should not be used in the West because the West has followed a totally different line of evolution. Yoga, Tantra, Tao, Zen, Sufism -- no Eastern methods should be tried by the Western mind. Then he started saying that. He was really afraid.

And he was not aware of what he was talking about -- he had never tried these methods. Wilhelm went mad, not because he tried these methods, he became mad because he was trying to make a synthesis of Western psychology with Eastern psychology. That thing can drive you mad. He was not practising, he was not a practising meditator, he was philosophizing.

In philosophy East and West cannot meet -- it is impossible. In philosophy you cannot make positive and negative meet. But in actuality they do meet. In actuality the positive never exists without the negative. In actuality death is nothing but the culmination of life. In actuality silence and sound are two aspects of the same phenomenon. In reality man and woman are together, one, but in philosophy you cannot make them meet, because philosophy is a process of the mind. Mind divides, mind cannot unite. Only in a state of no-mind, in existential experience, do they meet.

It happened...

A Sufi mystic, Baba Farid, was given a present from a king. The present was a beautiful pair of scissors, golden, studded with diamonds. The king had loved them very much -- some other king had given them to him as a present.

When he came to see Farid he thought, 'This will be a beautiful present.' So he brought those scissors. Farid looked at them, gave them back to the king and he said, 'What will we do with them here? -- because scissors separate, cut, divide. They will not be of any use to me. Rather than scissors, give me a needle, which joins, which puts things together. A needle will be more representative of me than scissors.'

Mind is a pair of scissors: it goes on cutting. It is like a rat, a mouse, which goes on chewing.

You will be surprised to know that one of the mythological figures in India, Ganesh, the god with the head of an elephant, is the god of logic. He rides on the back of a rat; the rat is his vehicle. Logic is rat-like: it chews. It is a pair of scissors: it cuts.

Mind always makes things divided. Mind is a kind of prism. Pass a ray of white light through it and immediately it is divided into seven colours. Pass anything through the mind and it becomes dual. Life and death are not life-and-death, the reality is lifedeath. It should be one word, not two; not even a hyphen in between. Lifedeath is one phenomenon. Lovehate is one phenomenon. Darknesslight is one phenomenon. Negativepositive is one phenomenon. But pass this one phenomenon through the mind and the one is divided immediately in two. Lifedeath becomes life and death -- not only divided but death becomes

antagonistic to life. They are enemies. Now you can go on trying to make these two meet, and they will never meet.

Kipling is right -- that 'East is East and West is West and never the twain shall meet.' Logically, it is true. How can the East meet the West? How can the West meet the East? But existentially it is utter nonsense. They are meeting everywhere. For example, you are sitting here in Poona. Is it East or is it West? If you are comparing it with London, it is East; but if you are comparing it with Tokyo, it is West. What exactly is it, East or West? At each point East and West are meeting, and Kipling says, 'Never the twain shall meet.' The twain are meeting everywhere. No single point is such that East and West are not meeting and no single man is such that East and West are not meeting. It cannot be otherwise; they have to meet -- it is one reality. East, West -- one sky.

But mind divides. And if you are trying to put things together through the same mind, you will go crazy. That's what happened to Richard Wilhelm. A beautiful man, a genius in his own right, but just intellectual. And when he went mad, Jung was naturally afraid. It was Wilhelm who had introduced Jung to these secret books of the East: the I Ching and THE SECRET OF THE GOLDEN FLOWER; he had persuaded Jung to write a commentary on this book. He became really afraid of the East. He talked about these things but he never tried in any way to practise them. And he has prescribed to the Western man that the West should evolve its own yoga, its own methods of meditation. It should not follow the Eastern methods.

It is as stupid as some Eastern chauvinist saying that the East should evolve its own science, its own physics, its own chemistry. It should not follow the West because these methods have been developed in the West. They cannot be followed because 'East is East and West is West'.

Do you think that the East has to evolve its own chemistry? What difference will there be? Will water evaporate in a different way in the East than it evaporates in the West? Nothing will be different.

And if it is so with matter, it is so with the inner consciousness too. All the differences are superficial. All the differences are in your conditioning, not in your being. Your essential being is the same; whether you have the skin of a white man or a black man does not matter, the difference is only of a little bit of colour. In the old days they used to say that the difference is only that of a little pigment -- four annas' worth. The white man has a little less pigment than the black man. Remember, the black man is richer, four annas richer. But there is just four annas' worth of difference in the colour of the body. Sooner or later we will be able to invent injections so that the white man can become black and the black can become white. Just an injection, and in the morning you are a perfect nigger! The difference is not much; it is only superficial -- just on the surface.

And so is the difference in the mind. A Hindu has a different mind, certainly, than a Mohammedan or a Jew, but the mind is nothing but that which has been taught to you. When the child is born he is neither Hindu nor Jew nor Christian, he is simply pure essence. If the child is born of Jewish parents and is brought up by Hindu parents, he will have a Hindu mind, not a Jewish mind. He will never become aware that he was a Jew; his blood will not show it. Blood will not show at all who is who. You cannot go and have your blood tested by the doctor to show whether you are a Hindu or a Mohammedan. Your bones will not show it. So the difference is only in that which is taught to you, imposed upon you. The difference is only of clothing, dresses, and nothing else. Behind the dresses, the same naked humanness.

So what nonsense is Jung talking about: that the West has to develop its own alchemy, its own Tantra, its own Tao? But he was afraid. This was his way to avoid facing his own fear.

The West has not to evolve anything just because it is the West. Yes, every age has to evolve its own methods, but that is a different matter; it has nothing to do with East and West. I am evolving new methods because many things have changed. In these twenty-five centuries since Buddha much has changed. Buddha was working on a differently conditioned consciousness. Much has changed. Man has become more mature, doubts more, is more sceptical. 'Yes' has become more difficult to say. He would like to explore, but without any beliefs. He cannot trust easily; distrust has become very deep-rooted. He is no more innocent; knowledge has corrupted him. These changes have happened. A few changes have to be made in the devices according to these changes. But it has nothing to do with East and West.

And particularly in the modern age to talk of East and West is sheer crap. The globe is one. For the first time this beautiful phenomenon has happened in the world: we are global, we are universal. Nations are just hangovers, just hangovers from the past -- old habits that die hard. And because old habits die hard, man is suffering unnecessarily.

Now science and technology have made it possible that no human being should have to remain in a kind of semi-starvation. But the old boundaries of the nations are preventing it. If people are poor in the world

now it is not because methods are not available to help them but because of the nations and the states and the political boundaries. Man is capable enough now to make this whole earth a paradise, but politicians won't allow it. The one thing that the new generation has to do sooner or later -- and the sooner the better -- is to dissolve nations. We need one world, and that one world will be the answer to many questions and many problems.

Poverty can disappear immediately if the world is taken as a whole and if all that man has invented, discovered, is used. Otherwise poverty cannot disappear; it is going to persist. Illness can disappear from the world, man can become healthier and healthier; all the means are available, just the old rotten mind goes on clinging.

My own suggestion is for a world government. No national government is needed anymore. All national governments are outdated. But politicians won't allow it to happen. Why? -- because if it happens they will all disappear. Where will Morarji-bhai Desai be? Where will all these many prime ministers and presidents be? All these people will become insignificant. Then they will not be able to make much fuss and they will not be able to create much noise on the stage; they will be forgotten. They are really useless, they have to be put in the museums; they are no longer needed. The world needs one government. The world needs all nations to disappear, only then will wars disappear, otherwise stupid wars, just for small pieces of land which belong to nobody, or belong to all... Wars can disappear only if nations disappear; they are by-products of nations. But politicians don't like that -- their whole importance will be gone. In fact, politicians like to create more and more nations.

India was one nation but Indian politicians decided to have two, India and Pakistan, so there could be double the number of prime ministers, presidents, ministers, and all kinds of buffoons. But then Pakistan was divided in two again because when Pakistan was one, then the Bengalis were suffering: they were not prime ministers and they were not presidents. They had to separate from Pakistan. Now India has become three countries.

And if it goes on and on in this way, India will become many countries. Now, deep down, South India wants to separate from North India over the question of language. Now they say that they are a different race, Dravidian, and the North is a different race, Aryan. 'Our blood is separate, our ideal is separate, our language is separate.' So the idea of separating from the North is getting more and more powerful, because then they will have their own prime minister.

Up to now all the prime ministers have been from the North. They take the president from the South just to console them, because the president in India is a nonentity. He is like the Queen of England: he is the nominal head of the country, without any power. Just to console the South, they take all the presidents from the South. And the prime minister is the powerful man, the whole power is his; he is from the North. Now the South is suffering. Southern politicians particularly suffer very much. Sooner or later the South would like to separate.

The world goes on dividing into small parts. If all the politicians are allowed, then each village will be a nation because then each village will have its own politicians, its own parliament, president, prime minister, ministers -- if it is allowed. But why is it not allowed? It is not allowed, again for a political reason, because if South India becomes separate, then half of Morarji Desai's power is gone. So those who are in power resist: they would not like the country to be divided. And those who are not in power -- they try to divide the country... This goes on.

The world simply needs to decide one day to drop all this nonsense and to become one. No passports should be needed, no visas should be needed. We need a world citizenship. We need freedom to move. Why so much distrust? Why so much antagonism towards each other? This earth is our planet. We should be able to move freely. This world is not yet a free world because of the hangovers of the past. They can be dropped. And with the dropping of them, the world can become as rich as you would like, as healthy as you would like. Poverty can disappear.

Poverty cannot disappear by Mahatma Gandhi's travelling in a third-class compartment. These are just strategies, political strategies. How can poverty disappear by Mahatma Gandhi's travelling in a third-class compartment? In fact, he is crowding the third-class compartment which is already crowded! If he had moved in an air-conditioned compartment, at least there would have been one person less in the crowd. And these things don't help.

But poor people like these things. They think their poverty is something very special: 'Look, even Mahatma Gandhi moves in a third-class compartment. Look at Mahatma Gandhi. He lives like a poor man.' So poverty has something spiritual in it. Poverty has been worshipped, that's why the world remains poor.

And wherever poverty is worshipped, those people are going to remain poor.

In India poverty is worshipped -- as if there were something spiritual in it. It is pathological. Nothing is spiritual in it. To be poor simply means you are stupid. You cannot manage. To be poor means only that you are too attached to old forms which are no longer useful in the world. To be poor simply means you are not inventive, not creative. To be poor simply means that you are not intelligent. It is nothing spiritual; it simply shows lack of energy, lack of intelligence. Poverty should be condemned, poverty should not be worshipped. We have to change the whole consciousness of man about these things, then they can be dispersed very easily. Technologically we are able to live in a very affluent world, but psychologically we are not capable of living in an affluent world. It happens that a person becomes rich but still goes on living the life of a poor man, and people appreciate it very much. They say, 'Look, he has so many riches, he is so rich, and still look at the simplicity of the man.' It is the sheer foolishness of the man. Why should he not live the riches that he has attained through great labour and effort? He is just a miser. He does not know how to live richly. He hides his impotence to live richly behind a beautiful facade that he is 'simple'.

We have to change these ideals. Poverty is ugly, as ugly as illness. But it is going to remain there if nations remain. It is going to remain there if politicians remain. It is going to remain there if the world remains divided. Wars will continue. We can go on talking about peace but we will go on preparing for war, because peace is just talk.

The hangover of the past is big. What is the hangover? Three thousand years of continuous quarrelling and fighting and murdering and killing -- that is our past. We have to disconnect ourselves from the past. The Western man has to disconnect himself from the Western past, the Eastern man has to disconnect himself from the Eastern past, the Hindu from the Hindu past and the Christian from the Christian past. And the methodology of disconnecting oneself from one's past is going to be the same -- it cannot be Eastern, it cannot be Western. The methodology to disconnect oneself from all past hangovers is going to be the same.

But Jung was very afraid. He was afraid of moving into silence, he was afraid of moving into his own inner being, because that inner being is first experienced as utter emptiness. But he would not say that he is afraid, he said he had to devise Western methods. There are no Eastern methods, no Western methods. Methods are methods.

And when you are trying to go beyond mind, it is the same method: awareness. What else will you do in the West? What can you do except be aware? To be aware, alert, to be in the moment, spontaneous and total, wherever you are, will help you to get rid of the whole past -- political, social, religious. And once you are disconnected from the past, your mind disappears, because your mind is nothing but the past hanging around you. Mind is memory, memory is past, and when there is no mind you are utterly here, brilliantly here and now.

In that luminous state of being here and now is individuation in the sense of the book, THE SECRET OF THE GOLDEN FLOWER. Jung was thinking in the right direction, but only thinking.

Habib himself is a Jungian analyst, hence the question. It may be very hard for him to understand what I am saying. He has asked another question, too. He says, 'Osho, when you mention Freud, Jung and Adler in one line, it hurts. It appears as if you are mentioning Buddha, Christ and Nixon together.' It will be hard for you, Habib, but the truth is that Freud is a genius, Jung and Adler are just pygmies, just pygmies. They don't reach to his height. Freud is a pioneer: he has contributed something of immense value to humanity. Freud is the source, the very tree, Jung and Adler are just branches. Freud can be there without Jung and Adler -- he will not miss anything -- But Jung and Adler cannot even exist without him. You cannot conceive of it. Can you conceive of Jung and Adler if there had been no Freud? It is impossible even to conceive of it. They are his children even if they have disobeyed him, even if they have rebelled against him; it makes no difference. You can fight with your father, you can go against him, but still, he is your father. You can fight with him, you can murder him, but still he is your father. You cannot kill the relationship. You can kill the father, but you cannot kill his fatherhood. That is absolutely determined.

Now there is no way to undo it. Freud is the father, Jung and Adler are just rebellious children -- small branches which are trying to go away, far away, from the father tree. But they cannot go very far because deep down they still get the shape from the same tree, deep down they are still joined. They are reactions against Freud.

And the reason is not that they have been able to develop something very new -- nothing of the sort. Jung is to Freud exactly what Judas is to Christ. It always happens. The closest disciple can betray the Master very easily. Judas was the closest disciple of Jesus, the most intelligent, educated disciple -- more intelligent, more educated than anybody else. In fact, more educated than Jesus himself. He was the most

sophisticated one. And, of course, he was hoping that he would be the second: that after Jesus was gone, he would be the leader. He was next to Jesus, and naturally a deep jealousy and ego started arising in him -- why couldn't he be the first? How long had he to wait? And he knew more; he was more articulate than Jesus -- Jesus was uneducated. Naturally, he must have started thinking in these terms. And the conflict arose. He must have been very egoistic.

And it is not that it has happened only once, it has happened many times. It happened with Mahavira; his own son-in-law betrayed him. He was his disciple and then left with five hundred other disciples. Buddha's own cousin-brother, Devadatta, betrayed him. He tried to murder Buddha, poison him. Why? -- because Devadatta was always thinking that he was as good as Buddha, 'So why is Buddha respected so much, and why not me? We have grown up together, we have been educated by the same teachers, we are both from the same family, the same royal family, why has he become the enlightened one and I am still a disciple?' He wanted to declare himself also an enlightened one. It was ambition, it was jealousy, it was ego.

And the same was the case with Jung and Adler and a few others. Freud is a revolution. Freud is a milestone in the history of human consciousness, a great transforming force -- not himself enlightened like Buddha or Mahavira or Jesus, but a great revolutionary as far as thinking is concerned, and he has opened a door which makes many things possible. Without Freud it would not have been possible for Tantra to be understood by the West. Without Freud the Western man would have lived with Victorian puritanism, with Victorian pseudoness, hypocrisy. Freud opened the doors for man to be more real, to be more authentic, to be more honest and true.

Jung and Adler are just offshoots. Jung was second to Freud. Freud himself had chosen him as his successor -- that's why I say he is almost like a Judas. But Freud missed. In the very choice he missed. He himself was not enlightened; he must have chosen the most egoistic because the most egoistic is the most active. Jung was the most egoistic. You can look at the old pictures of him with Freud and with the other disciples. Jung seems to be the most egoistic. Even in pictures he cannot hide it; it is impossible to hide -- it is written all over his face.

Freud must have chosen him because he was articulate, talented, active, tremendously active. He was able to philosophize, speculate, argue. But all those qualities were such that sooner or later Jung became aware that he could become a master in his own right, he could start a new school of psychology in his own right. Why should he bother to play second fiddle? He could be the first, the foremost. He started his own school.

His school is just a reaction, a reaction to Freud. And his understanding never went very deep, although he was groping in the right direction. But, I repeat, it was groping. He was not conscious of it, he was just moving as far away from Freud as possible. Freud had a very scientific attitude. Jung started moving into the world of art -- just to be away from Freud. By accident he started moving in the right direction. Freud was very mathematical, Jung started becoming poetic. Freud was very factual,Jung started becoming more and more mythological. This was because of reaction. He had to prove himself separate, utterly separate from Freud. He had to drop all kind of links with Freud. He had to become his polar opposite, unknowingly, unconsciously.

But, in a way, it was good. It was good in the sense that he stumbled upon a few facts which Freud would never have stumbled upon on his own, because he was down-to-earth, practical, pragmatic, scientific, a realist. And there are many things which cannot be contained by facts. There are millions of things which cannot be reduced to facts. And the higher you go, the deeper you go, the more difficult it becomes to talk the language of science or to use the language of science. One has to have more poetic freedom. One needs poetry, one needs fiction in order to express. Mythology becomes the only means to express certain heights and depths.

But Habib must be feeling hurt. He has been a Jungian analyst and now he has fallen into my hands. And I am going to beat him as hard as possible because I have to create something totally new out of him: not an analyst but an individual. I have to give him individuation and for that he will have to suffer much, too. He will have to pass through many fires. This also is a fire. Once I see your attachments I start attacking them, and his attachment is with Jung. Now, because of your attachment, Habib, even Jung has to suffer.

The second question:

WHY DO YOU USE PARABLES?

A parable is a way of saying things which cannot be said. A parable is a finger pointing to the moon.

Forget the finger and look at the moon. Don't catch hold of the finger, don't start biting the finger: the parable has to be understood and forgotten .

And that is the beauty of a parable, a story. When it is told, you listen attentively because a story always creates curiosity: 'What is going to happen?' You become attentive, you become all ears, you become feminine, you become very intrigued You start expecting: 'What is going to happen?' The parable creates suspense, it brings a climax, and then, suddenly, the conclusion. And when after the climax the conclusion happens, you are so hot that the conclusion sinks deep into your heart.

To say something about truth is not an easy matter. One has to devise parables, poetry, different methods and means so that the listener can be aroused into a kind of passion, can become vibrant, available, can wait for what is going to happen.

And it is not only I who am using parables; that has been always so. Buddha used them, Chuang Tzu used them, Jesus used them -- all the great teachers of the world have been using the parable as a method, and it has served its purpose down the ages. It is still tremendously meaningful, and it is going to remain meaningful.

A parable is not just a story. It is not to entertain you but to enlighten you. That is the difference between an ordinary story and a parable. A parable has a message in it, a coded message in it; you will have to decode it. Sometimes it will take you your whole life to decode the message, but in its very decoding you will be transformed.

A parable is not an ordinary story just to entertain you for the moment, its significance is eternal, its significance is not momentary. In fact, it is more significant than your so-called facts, because facts have a limited impact. A fact is an event: it happens and then it disappears. And after it has disappeared there is no way to be certain about it -- no way at all.

You cannot be certain whether Jesus existed or not; you cannot be absolutely certain whether Jesus is a historical person or not. At most you can feel the probability that he may have been. But the doubt persists -- he may not have been. Who knows? -- because except for his four disciples, nobody mentions him, nobody at all.

Now these four disciples may just have been the inventions of a novelist. The whole story is so dramatic, it has all that a dramatic story needs, all that a modern film is based on: a prostitute falling in love with Jesus, a carpenter's son declaring himself the son of God, a young man doing miracles, opening the eyes of blind people, giving limbs to those who had none, helping people who had suffered their whole life to be healthy and whole -- not only that, but calling forth Lazarus out of his grave. What more suspense, what more do you need to make a story dramatic? And then being caught, then all the political intrigue, then the efforts to kill him. And then, one day, he is crucified. And the story does not end there. Then after three days he is resurrected.

Now, no detective novel has so much in it. Resurrection... Then he is seen again by the disciples, he again meets his disciples, and they cannot even recognize him. And then this son of a carpenter, uneducated, unsophisticated, becomes the founder of the greatest religion in the world, he also becomes the founder of the greatest religious empire in the world -- he defeats all other prophets and all other messengers of God. Now, what credentials did he have? Buddha was the son of a king, but this carpenter's son has defeated Buddha as far as the number of followers is concerned. Socrates has not a single follower in the world today -- and he was such a sophisticated man, so intelligent, so utterly intelligent. And he has the same story, he was poisoned and killed, yet he could not gather any followers. What happened? How did it happen? And was this man Jesus really there, a historical figure? -- because no history books carry his name, there are no monuments. He may have been just a fiction, a fictitious story.

Historical events cannot be proved once they have happened -- cannot be proved totally, absolutely. At most they remain more or less probable. But a parable has an eternal reality about it. It does not claim any historicity, it simply claims a message. It has nothing to do with events that happen in time.

A parable is something that happens in timelessness. It remains relevant. Whether Jesus existed or not is not the point, but the stories that he has told ARE. Whether he told them or they are some fictitious invention of some novel-writer doesn't matter, but those parables have eternal messages in them, something so eternal that time cannot make them irrelevant, no passage of time can make them irrelevant.

The truth of a parable is timeless. The truth of history is the truth about particular events in the present or the past. Once past, there is no way to prove beyond all doubt that they actually happened; all that can be established is only a probability. The only truth which we can trust is the truth which is in the present tense. Only the truth of a parable, because it is beyond all time, can speak to us forever in the present tense. A

parable remains always in the present tense; it is never past. A parable is always present; if you are ready to understand it, it is ready to deliver all its treasure to yoU. And it does not depend on the arbitrary conditions of history.

Parable and history may coincide: a story which is historically true may also present us with the truth of parable. The Jesus or the Buddha story may be historically accurate, but even if it is, it is by the truth of the parable not by the truth of history that we are healed. It does not matter whether Jesus existed or not, whether Buddha was ever born on the earth or not; that doesn't matter.Just the parable, the possibility that a Buddha is possible is enough to stir our hearts in a new longing, is enough to make us feel thirsty for the divine. It is enough -- the very possibility of the parable is enough -- to make us look upwards towards heaven, to send us into an exploration, to make us discontented with the limitations that we have created around ourselves. It provokes us into adventure.

A man is drowning. A rope comes spinning down; he clutches it and he is saved. Who wove the rope? This parable... some say Buddha, some say Jesus, some say Mohammed, but to the drowning man the important question is: 'Will it bear my weight or not?' Who wove the rope is a question about history. You may get it all wrong and still be saved. That is the beauty of a parable. Buddha may not have ever existed, but if you understand the parable you will be saved.

What is a parable?

For example, Buddha is going to participate in a youth festival in his beautiful golden chariot. Suddenly he sees an old man for the first time in his life, because this is the parable: that when Buddha was born great astrologers came to his father to depict the future, to predict the potential of the child. All the astrologers said, 'Either he will become a world ruler, a CHAKRAVARTIN who will rule all the six continents, or he will become a sannyasin who will renounce the whole world. These are the two possibilities.'

All the astrologers except one raised two fingers to the king and said, 'One possibility: he will become the greatest ruler in the world, never known before, never heard of before, such will be his power. And the second possibility: that he may renounce the whole thing completely and move into a forest, become a sannyasin and meditate, and attain to Buddhahood.' Out of all the astrologers there was one astrologer, the youngest, who raised only one finger. The king said, 'All have raised two fingers, and you are raising one?'

He said, 'Because he is going to become a Buddha, there is no other possibility.'

But he was the youngest astrologer and the king was not puzzled by him and not worried. How much can he know? And the old people were all saying, 'Two are the possibilities,' so he asked the old people, 'What should I do so he never renounces the kingdom?'

And they suggested, 'Make beautiful palaces for him, separate palaces for separate seasons.' In India there are four seasons, so -- four palaces with beautiful gardens, acres and acres of flowers. 'Make it almost like a paradise. And make it a point that no old man ever enters into his gardens, that no ill person ever comes across him, that he never sees a sannyasin, the ochre-robed, that he never comes across the phenomenon of death. These four things are prohibited. Even if leaves are falling they should be removed before he sees the old dying leaf. Flowers should be removed from his garden before he becomes aware that flowers fade and die. And he should be surrounded by beautiful women, the most beautiful women of the kingdom. And he should be kept continuously entertained. Remember, then only can he be saved from the desire of enlightenment. Keep him continuously entertained, exhausted, tired. In the morning when he gets up he should see beautiful women dancing around him to the very last moment when he falls asleep. He should fall asleep to music and dance.'

And this is how it was managed.

Now whether it is history or not is not the point. This is how we are all managing in some way or other. This is a parable. This is how all parents are afraid -- maybe not so much as Buddha's father because that is the extreme point. To make the parable absolutely clear it has to be stretched to its logical end, that's all. But all fathers, all mothers are afraid: you should not become a drop-out, you should not renounce.

Now one woman from America has written to Morarji Desai that her daughter is caught by an Indian Master, hypnotized. 'Save my daughter, send her back to me.' The papers have not said who this man is who has hypnotized her, the possibility is that it must be me. And the daughter must be here. Where else?

Now parents are forming associations, societies, groups, to protect their children from getting into any Eastern trip. They are more afraid of meditation than drugs. In America there now exists an organization of parents to kidnap their children if they become meditators. And then those children have to be given to deprogrammers, to psychoanalysts, to deprogramme them -- a kind of mindwash. This is illegal. And one psychoanalyst has been sent to jail in California for deprogramming, because he was too enthusiastic. At

first parents were giving him the authority to kidnap their children, then he started on his own. Not even a parent has the authority to kidnap the child -- once the child is of age no parent has the authority. But maybe they can manage it. They have lobbies in the parliament. They can manage it, because the judge is also a parent, a father, and the police and the lawyers -- all are parents; they can manage, they can enforce it.

But the psychoanalyst became a missionary on his own; he started kidnapping. He had an organization of kidnappers and he started mindwashing programmes -- he called them 'de-programming' -- so that a person becomes anti-meditation, anti-East, and falls back into the old fold. If he is a Catholic, then he becomes a Catholic and goes to the church; if he is a Protestant, then he becomes a Protestant and reads the Bible.

These people are afraid -- not only now, they have always been afraid. Buddha's story is just a logical extreme. Parents are afraid their children may renounce the world, that is the eternal truth in it.

But the parable goes on. Whenever Buddha moved to the capital the roads were cleaned, all old people were removed, sannyasins were barred. When his chariot would pass he never came across anything ugly, ill, old, dead.

But that day something happened. The parable says that the gods in heaven became very worried, 'Is Buddha going to remain in this stupid kind of continuous entertainment? Will he never become enlightened?' Roads were cleaned, traffic was managed and controlled, but those gods managed, too. One god appeared as an old man, another god appeared as a sannyasin, another as a very ill, coughing, almost-dying person, another as a dead man being carried by other people to the cemetery .

The parable is beautiful -- the gods became worried. It has a significant message. This existence wants you to become enlightened, that is the meaning of it. Existence becomes worried, existence cares, existence wants you to become free of all bondage, free of all darkness. Existence wants to help you, and when it sees that you are going and going and going and wasting your life, it creates situations in which you can be provoked; that is the meaning of the parable. There are no gods in heaven and no gods will come and walk like old men, but the parable is a way of saying certain hidden truths. The hidden truth is that the existence cares for you, that you have been sent into this existence to learn something.

Don't get lost.

Now this is an eternal message. It doesn't matter whether Buddha was born or not, whether he is a historical person or not, all that matters is that existence cares for you. If it cared for Buddha, it cares for you too. It will create occasions for you and if you are a little bit alert you will be able to catch hold of those occasions and those occasions will prove a transforming situation, an awakening.

Buddha saw the old man and asked his charioteer, 'What has happened to this man?' -- naturally, because he had never seen an old man. You would not have asked because you see it every day. It was so strange. He was married, he had a son, and he had never seen an old man. Suddenly he was shocked at seeing the old man. And the charioteer was going to lie, because he knew Buddha's father.

But, the story says, one god entered into the charioteer's body and told the truth. He said, 'Everybody has to become old.'

And Buddha asked, 'Am I also going to become old? And my beloved, my wife, Yashodhara too? And my little child, Rahul, who was just born a few days ago, he too?'

And the god, through the charioteer, said -- forced the charioteer to say, 'Yes, everybody is going to become old.' And then the dead man was seen. 'And what has happened to him?' Buddha asked.

And the god, through the charioteer, said, 'Everybody has to come to this state. Illness, old age, then death.'

'Am I also going to die? And what about my beautiful woman, Yashodhara, and my child, Rahul, who was born just a few days ago?'

And the god said, 'All are going to die without any exception.' And then Buddha saw the ochre-robed sannyasin. And he said, 'Why is he wearing ochre, orange?' And the god said, 'This man has also seen illness, old age and death happening. Now he is trying to find the source of immortality. He has become aware that this life is contaminated with death. He has seen the fact that this body is going to disappear sooner or later, dust unto dust. So he is trying to seek and search for something which is undying. He has become a meditator. He has renounced entertainment. He is in search of enlightenment.'

And Buddha said, 'Then wait. There is no need to go to the youth festival anymore, because if youth is just a momentary phenomenon, I am already old. And if life is going to disappear into dust, I have died.'

See the insight of the parable: Buddha says, 'If it is going to happen, what does it matter whether it is going to happen tomorrow or after seven years or seventy years? If it is going to happen, it has already

happened. Turn back! I am no longer interested in any festival. All festivals are finished for me. I have to seek what you call enlightenment before this body disappears. I have to use this body as a stepping-stone towards something that is undying. I have to search for nectar.'

And he turned back. The same night he left his palace and escaped into the deep forest to meditate.

Now this is a parable. Whether it happened or not I am not concerned about at all. How does it matter whether it coincides with history or not?

That's why many times people who are too obsessed with history become angry with me -- because I have no commitment to history at all. I take all poetic freedom. My commitment is to parables, not to history. If I see that the parable can become more beautiful, then I play with the parable. I don't bother whether it is written so or not. Who cares? My whole commitment is to the poetry and the parable and the hidden message in it. And whether it happened or not, it can save you still.

'Who made the rope -- Jesus, Buddha, Mohammed?' What is the point when you are drowning in a well? The whole point is whether this rope is going to bear your weight or not. Try it. And you may get it all wrong and still be saved. The rope may have been made by Buddha and you may think it has been made by Jesus -- it doesn't matter, you can still be saved. The Bible may have been written by a ghost writer -- it doesn't matter; it has the message. And whosoever the writer was must have been enlightened, otherwise he could not have written such a beautiful parable. He WAS Jesus. Whosoever has created the story of Buddha WAS Buddha. Whether the story existed or not doesn't matter.

Hence I use so many parables. The parable embodies the hope, the danger, and the possibility held out by Lao Tzu or Zarathustra. If all the Bibles were destroyed, if the name of Jesus were forgotten, it would not matter anymore, so long as the fire kindled the hope, the beauty, and the possibility still went on burning. If it is proved, absolutely proved, that Buddha never happened, Jesus was never born, Mohammed never walked on the earth, Mahavira was a myth and Lao Tzu an invention of some fictitious writers, if the hope continues and if man continues to hope to surpass himself, if the fire continues to burn, if the longing remains to seek and search for the truth, that's enough. You can forget all about the Bibles and the Korans. If the longing continues, the Koran is going to be born in you. If the longing is intense enough, one day you will see Buddha arising out of you, you will see Jesus being born in you.

The last question:

YOU SAY THAT ONE HAS TO PAY FOR EVERYTHING IN LIFE. ISN'T THERE ANY EXCEPTION?

Listen to this anecdote.

An American in Paris asked a cabby to give him the address of a good brothel. He went there alone, selected his partner, and ordered dinner. Later that evening, after satisfying his every whim, the thoroughly-drained gentleman went downstairs and asked the Madame for his bill.

'There is no charge, Monsieur,' said the lady of the house. Astonished, but not disposed to argue the matter, the gentleman departed. The next night he returned to the brothel and repeated his performance of the previous night. Upon leaving this time however, he was shocked to learn that his bill was eight hundred francs.

'Impossible!' the American shrieked. 'I was here last evening and I got everything and you didn't charge me a sou.'

'Ah,' said the Madame, 'but last night you were on television.'

Yes, sometimes you may get something free, but be aware -- you may be on television.

In fact, there is nothing in life that you can get without paying for it -- and you only get as much as you are ready to pay for. When you are ready to pay with your life, you get eternal life in return.

Nothing is free, nothing can be free.

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MASTER LU-TSU SAID: YOUR WORK WILL GRADUALLY BECOME CONCENTRATED AND MATURE, BUT BEFORE YOU REACH THE CONDITION IN WHICH YOU SIT LIKE A WITHERED TREE BEFORE A CLIFF, THERE ARE STILL MANY POSSIBILITIES OF ERROR WHICH I WOULD LIKE TO BRING TO YOUR SPECIAL ATTENTION. THESE CONDITIONS ARE RECOGNIZED ONLY WHEN THEY HAVE BEEN PERSONALLY EXPERIENCED. FIRST I WOULD LIKE TO SPEAK OF THE MISTAKES AND THEN OF THE CONFIRMATORY SIGNS.
WHEN ONE BEGINS TO CARRY OUT ONE'S DECISION, CARE MUST BE TAKEN SO THAT EVERYTHING CAN PROCEED IN A COMFORTABLE, RELAXED MANNER. TOO MUCH MUST NOT BE DEMANDED OF THE HEART. ONE MUST BE CAREFUL THAT, QUITE AUTOMATICALLY, HEART AND ENERGY ARE COORDINATED. ONLY THEN CAN A STATE OF QUIETNESS BE ATTAINED. DURING THIS QUIET STATE THE RIGHT CONDITIONS AND THE RIGHT SPACE MUST BE PROVIDED. ONE MUST NOT SIT DOWN (TO MEDITATE) IN THE MIDST OF FRIVOLOUS AFFAIRS. THAT IS TO SAY, THE MIND MUST BE FREE OF VAIN PREOCCUPATIONS. ALL ENTANGLEMENTS MUST BE PUT ASIDE; ONE MUST BE DETACHED AND INDEPENDENT. NOR MUST THE THOUGHTS BE CONCENTRATED UPON THE RIGHT PROCEDURE. THIS DANGER ARISES IF TOO MUCH TROUBLE IS TAKEN. I DO NOT MEAN THAT NO TROUBLE IS TO BE TAKEN, BUT THE CORRECT WAY LIES IN KEEPING EQUAL DISTANCE BETWEEN BEING AND NOT BEING. IF ONE CAN ATTAIN PURPOSELESSNESS THROUGH PURPOSE, THEN THE THING HAS BEEN GRASPED. NOW ONE CAN LET ONESELF GO, DETACHED AND WITHOUT CONFUSION, IN AN INDEPENDENT WAY.
FURTHERMORE, ONE MUST NOT FALL VICTIM TO THE ENSNARING WORLD. THE ENSNARING WORLD IS WHERE THE FIVE KINDS OF DARK DEMONS DISPORT THEMSELVES. THIS IS THE CASE, FOR EXAMPLE, WHEN, AFTER FIXATION, ONE HAS CHIEFLY THOUGHTS OF DRY WOOD AND DEAD ASHES, AND FEW THOUGHTS OF THE BRIGHT SPRING ON THE GREAT EARTH. IN THIS WAY ONE SINKS INTO THE WORLD OF THE DARK. THE ENERGY IS COLD THERE, BREATHING IS ROUGH, AND MANY IMAGES OF COLDNESS AND DECAY PRESENT THEMSELVES. IF ONE TARRIES THERE LONG ONE ENTERS THE WORLD OF PLANTS AND STONES.
NOR MUST A MAN BE LED ASTRAY BY THE TEN THOUSAND ENSNAREMENTS. THIS HAPPENS IF, AFTER THE QUIET STATE HAS BEGUN, ONE AFTER ANOTHER ALL SORTS OF TIES SUDDENLY APPEAR. ONE WANTS TO BREAK THROUGH THEM AND CANNOT; ONE FOLLOWS THEM, AND FEELS AS IF RELIEVED BY THIS. THIS MEANS THE MASTER HAS BECOME THE SERVANT. IF A MAN TARRIES IN THIS STAGE LONG HE ENTERS THE WORLD OF ILLUSORY DESIRES.
AT BEST, ONE FINDS ONESELF IN HEAVEN, AT THE WORST, AMONG THE FOX-SPIRITS. SUCH A FOX-SPIRIT, IT IS TRUE, MAY BE ABLE TO ROAM IN THE FAMOUS MOUNTAINS ENJOYING THE WIND AND THE MOON, THE FLOWERS AND FRUITS, AND TAKING HIS PLEASURE IN THE CORAL TREES AND JEWELLED GRASS. BUT AFTER HAVING DONE THIS, HIS REWARD IS OVER AND HE IS BORN AGAIN INTO THE WORLD OF TURMOIL.

ONCE SOME HUNTERS went deep into a dark forest and found a hut in which a hermit was praying

before a wooden cross. His face shone with happiness.
"Good afternoon, Brother. May God give us a good afternoon. You look very happy."
"I am always happy."
"You are happy living in this lonely hut doing penance? We have everything and are not happy. Where did you find happiness?"
"I found it here in this cave. Look through that hole and you will catch a glimpse of my happiness." And he showed them a small window.
"You have deceived us, for all we can see is some branches of a tree."
"Take another look."
"All we see are some branches and a little bit of sky."
"That," said the hermit, "is the reason for my happiness -- just a little bit of heaven."

Bliss is man's intrinsic nature. It has not to be attained, it has only to be re-discovered. We already have it. We are it. Searching for it somewhere else is a sure way to miss it. Stop searching and look within, and the greatest surprise of your life is awaiting you there, because whatsoever you have been seeking down the ages, through so many lives, is already the case. You need not be a beggar, you are a born emperor. But the Kingdom of God is within you and your eyes go on searching without, hence you go on missing it. It is behind the eyes, not in front of the eyes.

The Kingdom of God is not an object, it is your subjectivity. It is not to be sought because it is the very nature of the seeker. And then, even in the darkest forest, utterly alone in a cave, one can be happy. Otherwise even palaces only create misery.

There are all kinds of miseries in the world: the poor suffers one kind of misery, the rich suffers another kind of misery, but there is no difference as far as misery is concerned. And sometimes it happens that the rich suffers more, because he can afford more. He has more possibilities, more alternatives, open for him. The poor cannot purchase much misery, but the rich can purchase. Hence the richest people feel the most miserable in the world. The richest people become the poorest in this sense. In fact, when you become rich, for the first time you feel the poverty of life. When you are poor you can hope that some day you will be rich, and there will be joy and there will be celebration; but when you have attained to the riches of the outside, suddenly the hope disappears and great hopelessness settles in. You are surrounded by a despair: now there is no hope and no future; now the last hope has disappeared. You had lived with the idea that "One day I will be rich and then everything will be all right."Now you are rich and nothing has changed; the inner misery continues as ever.

In fact, because of the outer riches, in contrast to the outer riches, you can see your inner poverty more clearly, more accurately, more penetratingly. The outer richness only provides a background for feeling the inner poverty. Outer possessions make you aware of the inner emptiness. Hence, it is not surprising that rich countries become religious. India was religious when India was rich, in the days of Buddha, Mahavir. India was affluent; because of that affluence India was aware of the inner poverty. And when you become aware of inner poverty, then you start searching inwards. When you become aware that no outer thing can fulfill the inner longing, that all that is outer remains out, you cannot take it in; when this becomes an absolute certainty then you start a new search, a new adventure. That adventure is religion.

India cannot be religious today. India is one of the poorest countries in the world -- how can it be religious? It cannot afford to be religious. Religion is the highest kind of luxury, the ultimate in luxury. It is the ultimate music, ultimate poetry, ultimate dance. It is the ultimate drunkenness with existence itself Hungry and starved, you cannot search for it. When a man is hungry he needs bread, he does not need meditation. When a man is ill he needs medicine, not meditation. Only a healthy person can become aware that something is missing which can be fulfilled by meditation and by nothing else.

People ask me why there are not many Indians here listening to me. It is not surprising; they are not interested in meditation. Their interest is in material things, their whole obsession is with matter. Of course they talk about spirituality but that is mere talk, a hangover from the past. It gives them a good feeling: at least they are spiritual. If they are missing in material things they can brag about their spirituality. But to me, spiritualism is a higher stage than materialism: materialism functions as a stepping-stone. Only a rich country starts feeling spiritual poverty. And if you have started feeling spiritual poverty then there are only two possibilities: either you commit suicide or you go through an inner transformation.

Meditation is the method of inner transformation. When suicide and meditation remain the only two alternatives and nothing else is left -- either destroy yourself because your whole life is meaningless, or transform yourself into a new plane of being -- one has to choose between suicide and meditation.

The rich countries of the world have always been in this dilemma of choosing between suicide and meditation. Rich countries suffer more from suicide, from madness, than poor countries. A poor person has no time to think about suicide; he's so preoccupied with life. A poor person has no time to think of transforming his energies; he's so occupied with how to feed his children, how to have a shelter. He's not interested at all in anything else higher than the body, deeper than the body -- and it is natural, I am not condemning it. It is absolutely natural, it is how it should be. That's why poor countries of the world are leaning more and more towards communism, and the capitalist countries of the world are leaning more and more towards spiritualism. Marx's prediction has failed. Marx has said that rich countries will become communist: it has proved nonsense. Only poor countries have become communist. Russia was one of the most poverty-stricken countries, so was China, and so is India. India can be a victim of communism any day: it is preparing, it is on the way.

America has not turned communist. Marx predicted that rich countries would become communist. I predict that rich countries always become religious, poor countries become communist. And once, through communism, a country becomes rich, it will start searching and seeking for religion. That's what is happening deep down in the Russian soul now. Now Russia has come to a point where it can again think of God and meditation, prayer. You will be surprised to know that in Russia people meet in secrecy to pray, because prayer is not allowed by the government any more. To be religious is to be a criminal.

Here, there are temples and nobody goes, and churches are there and people have to be persuaded somehow to go to the churches, at least on Sunday. People have to be bribed to go to the temples, to the churches, to the mosques, to the gurudwaras. Can you conceive of a country where people meet in secrecy, in their basements, to pray silently, so that nobody can hear? Deep in the Russian soul religion is surfacing again; it HAS to surface. Now Russia is rich enough to think of higher things.

In my vision of life materialism and spiritualism are not contraries; materialism paves the way for religion. Hence I am utterly materialistic and utterly spiritualistic. That is one of the most fundamental teachings that I am delivering to you: never create an antagonism between the body and the soul, between the world and God. Never create any antagonism between materialism and spiritualism -- they go together, just as body and soul. Remain materialistic and use your materialism as a stepping-stone towards spirituality. That creates much confusion in people's minds because they have always been thinking that poverty is something spiritual. That is utter nonsense. Poverty is the most unspiritual thing in the world. A poor man cannot be spiritual. He can try, but his spirituality will remain superficial. He has not yet been disillusioned by riches -- how can he be spiritual? A great disillusionment is needed, a great disillusionment with the outer world; then you turn in. The turning in comes only at a certain point when you are utterly disillusioned with the outside -- when you have seen the world, you have lived the world, you have experienced and you have come to know that there is nothing in it, all soap bubbles, momentary experiences. They promise much but they deliver nothing, and in the end only emptiness is left in your hands. The outer world can only give you death and nothing else. Life has to be searched for within. The sources of life are IN you.

The tree is in the seed. If you cut the seed open you will not find the tree, true, because that is not the way to find it. You will have to let the seed grow; then the blueprint that is hidden in the seed comes out. When a child is conceived in a mother's womb he is just a seed, but he has all the blueprint, all the possibilities -- what kind of body he will have, what kind of face, what color of eyes, hair, height, age, how long he will live, healthy or unhealthy, man or woman, black or white -- all is contained in the seed. Life grows out of that seed.

Meditation is turning back towards the innermost core from where all has arisen -- the body has arisen, the desires have arisen, the thoughts have arisen, the mind has arisen. You have to go back to the source. Religion is a return to the source -- and to know the source is to know God. To know the source is to know the goal, because they are both one. To come back to your innermost core, from where you had started, means you have come to the ultimate where you wanted to reach. The circle is full. There is a moment where the alpha becomes the omega, and then there is fulfillment. When the circle is complete there is fulfillment.

And that is the whole teaching of THE SECRET OF THE GOLDEN FLOWER of Master Lu-tsu. He's trying to make the path clear to you: how the circle can be complete, how the light can circulate, how you can move inwards, how you can also have a little bit of sky, a little bit of heaven. And then you can be happy anywhere -- even in hell you will be happy.

Right now, as you are, you would be unhappy anywhere, even in heaven. You will find ways and means

of being unhappy there too, because you will carry all your jealousies, all your anger, all your greed, all your possessiveness. You will carry all your rage, all your sexuality, all your repressions; you will carry this whole luggage. The moment you reach heaven, you will create hell around yourself there too, because you will be carrying the seeds of hell.

It is said that if you are pure, if you are silent, you reach heaven. The truth is just the opposite: if you are pure, if you are silent, heaven reaches you. One never goes anywhere, one is always here, but once the inside becomes full of light the whole world outside is transformed. Buddha moves in the same world in which you move, Buddha passes through the same streets as you pass, but Buddha lives in a totally different world -- Buddha lives in paradise and you live in hell. You may be sitting by the side of a Buddha, you may be holding his hand or touching his feet -- so close, yet so far away, so distant, worlds apart. What is the secret of being in heaven, of being in utter bliss, of being in benediction, of being in that splendor called God? These are the secrets:

Master Lu-tsu said: YOUR WORK WILL GRADUALLY BECOME CONCENTRATED AND MATURE.

The path of Tao is not that of sudden enlightenment. It is not like Zen. Zen is sudden enlightenment, Tao is a gradual growth. Tao does not believe in sudden, abrupt changes. Tao believes in keeping pace with existence, allowing things to happen on their own, not forcing your way in any way, not pushing the river in any way. And Tao says: There is no need to be in a hurry because eternity is available to you. Sow the seeds in time and wait, and the spring comes, as it has always been coming. And when the spring comes there will be flowers. But wait, don't be in a hurry.

Don't start pulling the tree upwards so that it can grow fast. Don't be in that kind of mind which asks that everything be like instant coffee. Learn to wait, because nature is very very slow-moving. Because of that slow movement there is grace in nature. Nature is very feminine, it moves like a woman. It does not run, it is not in a hurry, there is no haste. It goes very slowly, a silent music. There is great patience in nature, and Tao believes in the way of nature. 'Tao' exactly means nature, so Tao is never in a hurry; this has to be understood.

Tao's fundamental teaching is: learn to be patient. If you can wait infinitely, it may even happen instantly. But you should not ask that it should happen instantly: if you ask, it may never happen. Your very asking will become a hindrance. Your very desire will create a distance between you and nature. Remain in tune with nature, let nature take its own course -- and whenever it comes it is good, and whenever it comes it is fast, WHENEVER it comes. Even if it takes ages to come then too it is not late, it is never late. It always comes in the right moment.

Tao believes that everything happens when it is needed: when the disciple is ready the Master appears. When the disciple is ultimately ready, God appears. Your worthiness, your emptiness, your receptivity, your passivity makes it possible; not your hurry, not your haste, not your aggressive attitude. Remember, truth cannot be conquered. One has to surrender to truth, one has to be conquered by truth.

But our whole education in all the countries down the ages has been of aggressiveness, of ambition. We make people very speedy. We make them very much afraid. We tell them, "Time is money and very precious, and once gone it is gone forever, so make haste. Be in a hurry."

This has been driving people mad. They hurry from one point to another point; they never enjoy any place. They rush around the world from one intercontinental hotel to another intercontinental hotel. And they are all alike; whether you are in Tokyo or in Bombay or in New York or in Paris makes no difference. Those intercontinental hotels are all alike, and people go on rushing from one intercontinental hotel to another thinking that they are travelling around the world. They could have stayed in one intercontinental hotel and there would have been no need to go anywhere else; it is all alike. And they think they are reaching somewhere. Speed is driving people neurotic.

Tao is the way of nature, as the trees grow and rivers move, and the birds, and the children -- exactly in the same way one has to grow into God.

YOUR WORK WILL GRADUALLY BECOME CONCENTRATED AND MATURE.

Don't be in a hurry and don't become desperate. If you fail today, don't feel hopeless. If you fail today it is natural. If you go on failing for a few days it is natural.

People are so afraid of failing that just because of the fear of failing they never try. There are many people who will not fall in love because they are afraid -- who knows? They may be rejected -- so they have decided to remain unloving, so nobody ever rejects them. People are so afraid of failing that they never try

anything new -- who knows? If they fail, then what?

And naturally, to move into the inner world you will have to fail many times, because you have never moved there. All your skill and efficiency is of the outer movement, of extroversion. You don't know how to move in. People listen to the words 'move in, go in', but it doesn't make much sense to them. All that they know is how to go out, all that they know is how to go to the other. They don't know any way to come to themselves. It is bound to happen; because of your past habits you will fail many times. Don't become hopeless. Maturity comes slowly. It comes sure and certain, but it takes time. And remember, to each different person it will go at a different pace, so don't compare, don't start thinking, "Somebody is becoming so silent and so joyful and I have not yet become. What is happening to me?" Don't compare with anybody, because each has lived in a different way in his past lives. Even in this life people have lived differently. For example, a poet may find it easier to go in than a scientist; their trainings are different. The whole scientific training is to be objective, to be concerned with the object, to watch the object, to forget subjectivity. The scientist, to be a scientist, has to withdraw himself completely from his experiment. He has not to be involved in the experiment, there should be no emotional involvement. He should be there completely detached, like a computer. He should not be human at all; then only is he a real scientist, and then only will he succeed in science.

Now this is a totally different skill. A poet gets involved. When he watches a flower he starts dancing around it. He participates, he's not just a detached observer. A dancer may find it even more easy because a dancer and his dance are so one, and the dance is so inner that the dancer can move into his inner space very easily. Hence, in the old, mysterious mystery schools of the world dance was one of the secret methods. Dance was evolved in the mystery schools and temples. Dance is one of the most religious phenomena, but it has lost its meaning so completely that it has almost fallen to the opposite polarity. It has become a sexual phenomenon; dance has lost the spiritual dimension. But remember, whatsoever is spiritual can become sexual if it falls, and whatsoever is sexual can become spiritual if it rises. Spirituality and sexuality are intertwined. A musician will find it easier than a mathematician to move into meditation. You have different skills, different minds, different conditionings.

For example, a Christian may find it more difficult to meditate than a Buddhist, because with twenty-five centuries of constant meditation, Buddhism has created a certain quality in its followers. So when a Buddhist comes to me he can fall into meditation very easily. When a Christian comes meditation is very alien, because Christianity has completely forgotten about meditation; it knows only about prayer.

Prayer is a totally different phenomenon. In prayer the other is needed; it can never be independent. Prayer is more like love prayer is a dialogue. Meditation is not a dialogue; it is not like love, it is EXACTLY the opposite of love. In meditation you are left all alone, nowhere to go, nobody to relate to, no dialogue because there is no other. You are simply yourself, utterly yourself. This is a totally different approach.

So it will depend on your skills, your mind, your conditioning, your education, the religion you have been brought up in, the books you have been reading, the people you have been living with, the vibe that you have created in yourself It will depend on a thousand and one things, on how much you can take -- but it comes sure and certain. All that is needed is patience, silent work, patient work and concentration happens, and maturity arrives. In fact, a mature person and a concentrated person are only two aspects of the same phenomenon. That's why children cannot be in concentration: they are constantly moving, they cannot be at one point, fixed. Everything attracts them -- a car has passed by, a bird calls, somebody starts laughing, the neighbor has put the radio on, a butterfly moves -- everything, the whole world is attractive. They simply jump from one thing to another thing. They cannot concentrate, they cannot live with one thing so utterly and so totally that all else disappears, becomes non-existential.

With maturity, concentration arises. Maturity and concentration are two names for the same thing. But the first thing to remember is that it comes gradually; don't compare, don't be in a hurry.

BUT BEFORE YOU SIT LIKE A WITHERED TREE BEFORE A CLIFF, THERE ARE MANY POSSIBILITIES OF ERROR, WHICH I WOULD LIKE TO BRING TO YOUR SPECIAL ATTENTION.

Master Lu-tsu says: Before the condition arises in you in which you sit like a withered tree before a cliff... This is a Taoist expression, of tremendous beauty and significance. It means alive and yet dead, dead and yet UTTERLY alive. It means living in the world with great joy and celebration, but not being part of the world; being in the world but not allowing the world to be in you -- "like a withered tree before a cliff." Living like a dead man...

Alexander wanted to take a sannyasin from India to his own country because his master, the great philosopher, Aristotle, had asked him, "When you come back from India, bring a sannyasin" -- because India's greatest contribution to the world is the way, the lifestyle of a sannyasin. Aristotle was very interested. He wanted to see what kind of a man a sannyasin was, because it had happened only in India. This is its special contribution to world culture and humanity, a totally different way of living in the world: living in the world and yet not being of the world, remaining unattached and aloof; like a lotus flower in the pond, living in water and yet untouched by the water. When dewdrops gather on the lotus petals they look beautiful in the morning sun, like pearls, but yet they are not touching the flower at all and the flower is not touching them. So close and yet so far away...

"What kind of a man is a sannyasin?" -- Aristotle was philosophically interested. He was not the man to become a sannyasin, but he had asked Alexander to bring a sannyasin: "You will be bringing many things. For me, remember to bring a sannyasin." When Alexander was leaving the country he remembered. He had looted much, then he suddenly remembered, "What about a sannyasin?" He inquired at his last station in India. He inquired about a sannyasin and the people said, "Yes, we have a beautiful sannyasin, but it is almost impossible to take him."

Alexander said, "Leave it to me. Don't be worried. You don't know me. If I order the Himalayas to come with me they will have to come with me, so what about a sannyasin? Where is he? You just give me the address" -- and the address was given.

The sannyasin was a naked fakir living by the side of the river. Four strong men were sent with naked swords to bring the sannyasin to Alexander.

The sannyasin, seeing those four strong men with naked swords, started laughing. They said, "You don't understand -- this is an order from the great Alexander, that you have to be brought to his court. He is waiting for you."

And the sannyasin said, "I have stopped coming and going long ago. If he wants to see me I can oblige him; he can come. But I have stopped coming and going. That coming and going disappeared with my mind. Now there is nobody to come and nobody to go. I exist no more!"

Of course, those Greeks could not have understood. The Greeks are the polar opposite of the Hindus. The Hindus are basically illogical, and the Greeks are basically logical. The Hindus are poetic, intuitive; the Greeks are intellectuals. Those four soldiers said to him, "What nonsense are you talking? We can drag you!"

The sannyasin said, "You can drag my body but not me. You can put my body in a prison, but not me. My freedom will remain intact. I am a lotus flower, the water cannot touch me."

Now this was utter nonsense to those Greeks. They said, "You wait. Let us inform Alexander, lest we do something wrong." Alexander was informed of those beautiful sentences of the sannyasin, and given the report that "He is a beautiful man, sitting naked in the sun on the riverbank. He looks like a great emperor, and there is nothing around him. He possesses nothing, not even a begging bowl. But the grandeur, the grace! You look into his eyes and it seems as if he is the emperor of the whole world. And he laughed at our foolishness -- that we had come with naked swords, and he was not afraid at all. And he said, 'You can kill my body but you cannot kill me.'"

Alexander became intrigued; he went to see this naked sannyasin. He was impressed, greatly impressed, and he said, "You will have to come with me. This is my order!"

But the sannyasin said, "The day I became a sannyasin I stopped receiving any orders from anybody. I am a free man, I am not a slave. Nobody can order me. You can kill me but you cannot order me."

Alexander was angry. He took his sword out and he said, "I will immediately cut off your head!"

And the sannyasin started laughing again. And he said, "You can cut it off, because in fact I have cut it off long ago myself I am a dead man."

Now this is the meaning of real sannyas: a dead man.

And the man said, "How can you kill a dead man? It would be utter foolishness. How can you kill a dead man? A dead man is dead, he cannot die anymore. All is already finished. You came a little late; I exist no more. Yes, you can cut off the head -- you will see the head falling on the sands. I will also watch the head falling on the sands. I am a watcher, a witness."

This is the meaning of 'a withered tree before a cliff'. Alexander was the cliff, and the sannyasin was the withered tree. What can the cliff do to the withered tree? The withered tree is already dead, gone. The cliff cannot destroy the withered tree. The withered tree will not be afraid of the cliff.

There are still many possibilities before this can happen to you -- MANY POSSIBILITIES OF ERROR,

WHICH I WOULD LIKE TO BRING TO YOUR SPECIAL ATTENTION. THESE CONDITIONS ARE RECOGNIZED ONLY WHEN THEY HAVE BEEN PERSONALLY EXPERIENCED.

Remember, all these things that Lu-tsu is saying to you in his immensely valuable message -- this is one of the greatest treatises for the seeker -- he's saying because he has experienced these things on his own journey. He has come across these errors, and he would like to enlighten his disciples so that they need not be hindered by these errors, so that they need not be distracted by these errors.

Those who have never meditated will not understand what these errors are. When they have been personally experienced, only then does one understand them. But those who are on the Way, they have to be prepared, they have to be told what the pitfalls on the Way are. The Way is not just simple: many other paths fork out of it at many places. You can take a path which will be a dead-end, but you will come to know that it was a dead-end after many many years, or maybe after many lives. And all the effort, and the journey, will have been wasted and you will have to come back again to the point from where you lost the main road. And there are no milestones. No fixed map is available, cannot be made, because God goes on changing. His existence is a constant change. Except for change, everything goes on changing, so no fixed map is possible. Only hints can be given; these are hints. If you understand the hints you will be able to follow the right path, and whenever there is a possibility of going into errors your understanding will help you.

FIRST I WOULD LIKE TO SPEAK OF THE MISTAKES AND THEN OF THE CONFIRMATORY SIGNS.

Lu-tsu says, "First I will talk about the mistakes that are possible, and then I will tell you what the confirmatory signs are which make it certain that you are on the right path."

WHEN ONE BEGINS TO CARRY OUT ONE'S DECISION, CARE MUST BE TAKEN SO THAT EVERYTHING CAN PROCEED IN A COMFORTABLE, RELAXED MANNER.

This is the first thing to be understood. Once you take the decision to follow the inward path, once you take the decision to be a sannyasin, to be a meditator, once you take the decision that now the inner has called you and you are going to seek and search on the quest "Who am I?", then the first thing to be remembered is: don't move in a tense way. Move in a very relaxed manner, make sure that your inner journey is comfortable. Now this is of immense importance.

Ordinarily, this first error happens to everybody. People start making their inner journey unnecessarily complicated, uncomfortable. It happens for a certain reason. People are angry at others in their ordinary life. In their ordinary life they are violent with others. In their ordinary extrovert journey they are sadists: they enjoy torturing others, they enjoy defeating others, they enjoy competing with others, conquering others. Their whole joy is in how to make others feel inferior to themselves. This is what your extrovert journey is. This is what politics is. This is the political mind, constantly trying to become superior to the other, legally, illegally, but there is constant effort to defeat the other, whatsoever the cost. Even if the other has to be destroyed, then the other has to be destroyed. But one has to win: one has to be the prime minister, one has to be the president, one has to be this and that -- at any cost! And all are enemies because all are competitors. Remember this: your whole education prepares you, makes you ready to fight. It does not prepare you for friendship and love, it prepares you for conflict, enmity, war.

Whenever there is competition there is bound to be enmity. How can you be friendly with people with whom you are competing, who are dangerous to you and to whom you are dangerous? Either they will win and you will be defeated, or you will win and they have to be defeated. So all your so-called friendship is just a facade, a formality. It is a kind of lubricant that makes life move smoothly, but deep down there is nobody who is a friend. Even friends are not friends because they are comparing with each other, fighting with each other. This world has been turned into a war-camp by the education of ambition, politics.

When a man turns inwards the problem arises: what will he do with his anger, enmity, aggression, violence? Now he is alone; he will start torturing himself, he will be angry with himself That's what your so-called MAHATMAS are. Why do they torture themselves? Why do they fast? Why do they lie down on a bed of thorns? When there is a beautiful shady tree, why do they stand in the hot sun? When it is hot, why do they sit by the side of fire? When it is cold, why do they stand naked in the rivers or in the snow? These are inverted politicians. First they were fighting with others. Now there is nobody left -- they are fighting with themselves. They are schizophrenic, they have divided themselves. It is a civil war now; they are fighting with the body.

The body is a victim of your so-called MAHATMAS. The body is innocent, it has not done a single

wrong thing to you, but your so-called religions go on teaching you that the body is the enemy, torture it.

The extrovert journey was the journey of sadism. The introvert journey becomes the journey of masochism -- you start torturing yourself. And there is a certain glee, a perverted joy in torturing oneself. If you go into history you will be surprised, you will not believe what man has been doing to himself.

People have been wounding their bodies and keeping those wounds unhealed -- because the body is the enemy. There have been Christian sects, Hindu sects, Jain sects and many others, who have become very very cunning, clever, efficient in torturing their bodies. They have developed great methods of how to torture the body.

There was a Christian sect which was not only in favor of fasting, but of beating one's body, flogging one's body, and the greatest saint was the one who was most wounded by his own beating. People would come and count their wounds. Now what kind of people were these who were counting their wounds? They must have also been enjoying, a perverted joy.

In India there are Jain MUNIS who go on torturing their bodies. The Digambara Jain monks pull out their hair every year, and a great gathering happens when they pull out their hair. It is painful, and the people are joyous: "Great austerity is being done." The man is simply a perverted psychopath. He needs electro-shocks; nothing less will do.

There is a certain kind of madness in which people start pulling their hair. And you know, if you are a husband your wife sometimes tries it when she is in a rage, mad. Women try it more because they have been taught not to hit their husbands. Then what to do? They want to hit and the husband cannot be hit. The scriptures say your husband is your god, and she knows it is all bullshit but the scriptures are the scriptures. She knows the husband perfectly well -- that if he is a god, then who will the devil be? But it is not to be said; she has to touch his feet. When she writes love letters to the husband she has to sign 'your slave', and she knows who the slave is! Everybody knows in fact, but it is a formality. And if she hits the husband guilt arises that she has done something irreligious, something like a sin, so she cannot hit the husband. But she WANTS to hit! Now what to do? Either she breaks plates -- and that is costly, and she herself suffers that way, that is not of any use -- or the easiest way, the cheapest way, economical, is to beat oneself, pull one's hair, throw oneself against the wall, hit the head against the wall; this is the cheapest. She wanted to hit the husband's head but she could not do it, it is not allowed; it is immoral. Who has taught her this idea? -- the husbands and their priests and their politicians.

If you go into a madhouse you will find many people pulling their hair. There is a certain kind of madness in which people pull their hair.

Now a Jain monk pulling his hair is really pathological, but people gather together to celebrate the occasion -- "Something great is happening! Look! What a great saint!" And because I call these people pathological, they are against me. That's simple, very simple; they have to be against me.

In Christian sects... In Russia there was a sect whose members used to cut their genital organs, and great gatherings would collect. There were certain days when people would do that; it was a frenzy. One person would cut his genital organs and throw them, and there was blood flowing all over the place. Then a frenzy would take over other people who had only come just to see: then somebody else would jump in and he would do it. And by the time the festival was over there would be a pile of genital organs. And these were great saints.

Now women were at a loss: they would start cutting their breasts, because how could they be defeated? They started cutting their breasts.

All kinds of stupidities became possible because of a simple error, and the error is: in life you try to make life difficult for others; when you start turning in, there is a possibility that the old mind will try to make your life difficult. Remember, the inner seeker has to be comfortable, because only in a comfortable situation, in a relaxed state can something happen. When you are tense, uncomfortable, nothing is possible. When you are tense, uncomfortable, your mind is worried, you are not in a still space. When you are hungry how can you be in a still space? And people have been teaching fasting, and they say fasting will help you to meditate.

Once in a while fasting may help you to have better health -- it will take a few pounds away from your body, unnecessary pounds -- but fasting cannot help meditation. When you are fasting you will constantly think of food.

I have heard...

A married couple went to the parish priest for marital counselling. In the course of the conversation which was serious at first, the priest commented on the number of good-looking girls in the parish.

"Father," said the husband, "you surprise me."
"Why?" he asked, "just because I am on a diet does not mean I can't look at the menu."

Those people who are repressing their sex will be constantly looking at the menu, and those people who are repressing their hunger will be constantly thinking of food. It's natural! How can you meditate? When you are fasting, menus upon menus will float in your mind, will come from everywhere -- beautiful dishes. With all the smell of food, and the aroma, for the first time you will start feeling that your nose is alive, and for the first time you will feel that your tongue is alive. It is good to fast once in a while so that you can gather interest in food again, but it is not good for meditation. It is good to make your body a little more sensitive so you can taste again. Fast should be in the service of feast! It is good once in a while not to eat so that the appetite comes back. Healthwise it is good, but meditation has nothing to do with it. It will be more difficult to meditate when you are hungry than when you are fully satisfied. Yes, eating too much will again create trouble, because when you have eaten too much you will feel sleepy. When you have not eaten at all you will feel hungry.

To be in the middle is the right way: the Golden Mean.

Eat so that you don't feel hungry, but don't eat too much so that you feel overloaded, sleepy -- and meditation will be easier. The Golden Mean has to be followed in ALL ways, in all kinds of situations.

Be comfortable, be relaxed. There is no need to torture yourself, there is no need to create unnecessary troubles. Drop that mind of anger, violence, aggression, and then only call you move inwards -- because only in a relaxed consciousness does one start floating deeper and deeper inside. In utter relaxation one reaches to one's innermost core.

WHEN ONE BEGINS TO CARRY OUT ONE'S DECISION, CARE MUST BE TAKEN SO THAT EVERYTHING CAN PROCEED IN A COMFORTABLE, RELAXED MANNER. TOO MUCH MUST NOT BE DEMANDED OF THE HEART.

And don't demand too much, because if you demand too much you will become tense, anxiety will arise. In fact, don't demand at all. Just wait. Just put the seed in the heart and start working; wait for the spring.

TOO MUCH MUST NOT BE DEMANDED OF THE HEART.

And people start demanding too much: they want immediate SATORIS, SAMADHIS. They want immediate NIRVANA.

Sometimes it happens -- foolish people come to me and they say, "We have been meditating for seven days and nothing has happened yet." Seven days? And for seventy million lives they have been doing everything against meditation! And in seven days... as if they have obliged God, or me. They come with a complaint: "Nothing has happened. Seven days have passed only three days are left of the camp, and we are not yet enlightened!"

Don't demand too much, don't be too greedy. Be a little more understanding. Everything takes time.

ONE MUST BE CAREFUL THAT QUITE AUTOMATICALLY HEART AND ENERGY ARE COORDINATED.

Remember that you need not be worried about the result: it is always according to your need and according to your worth. Whatsoever you are ready for is going to happen. If it is not happening that simply shows you are not ready for it. Get ready. Demanding it will not help. Just remember that you are not yet worthy, so cleanse your heart more, concentrate more, meditate more, become more silent, be relaxed, become more and more attuned with the inner. And wait. Because when the heart and energy are coordinated, the result automatically follows. If you have sown the seeds you need not dig the ground every day and look at the seeds to see what is happening. Otherwise you will destroy the seeds; nothing will ever happen. You just wait; for months nothing happens. And you have to water and you have to put manure and you have to go on caring -- nothing happens for months. Then one day suddenly, one early morning, the miracle... the seeds have sprouted. Just two small leaves have come out, the miracle has happened. That which was invisible has become visible.

This is the greatest miracle in the world: a seed becoming a sprout. Now dance!
But it always happens in its own time.

ONLY THEN CAN A STATE OF QUIETNESS BE ATTAINED. DURING THIS QUIET STATE, THE RIGHT CONDITIONS AND THE RIGHT SPACE MUST BE PROVIDED.

Naturally. If you are preparing a rose garden you have to change the whole soil. Stones have to be

removed, old roots have to be removed, weeds have to be removed. You have to create a right condition and a right space, protected. You have to make a fence around it. When you are going to cultivate roses all these preparations will be needed. Meditation is a rose, the greatest rose, the rose of human consciousness. That's why this book is called THE SECRET OF THE GOLDEN FLOWER... a golden rose.

What are the right conditions? And what is the right space?

ONE MUST NOT SIT DOWN (TO MEDITATE) IN THE MIDST OF FRIVOLOUS AFFAIRS.

You should find a place which enhances meditation. For example, sitting under a tree will help, rather than going and sitting in front of a movie house or going to the railway station and sitting on the platform; going to nature, to the mountains, to the trees, to the rivers where Tao is still flowing, vibrating, pulsating, streaming all around. Trees are in constant meditation. Silent, unconscious, is that meditation. I'm not saying to become a tree; you have to become a buddha! But Buddha has one thing in common with the tree: he's as green as a tree, as full of juice as a tree, as celebrating as a tree, of course with a difference -- he is conscious, and the tree is unconscious. The tree is unconsciously in Tao, a Buddha is consciously in Tao. And that is a great difference, the difference between the earth and the sky.

But if you sit by the side of a tree surrounded by beautiful birds singing, or a peacock dancing, or just a river flowing, and the sound of the running water, or by the side of a waterfall, and the great music of it...

Find a place where nature has not yet been disturbed, polluted. If you cannot find such a place then just close your doors and sit in your own room. If it is possible have a special room for meditation in your house. Just a small corner will do, but especially for meditation. Why especially? -- because every kind of act creates its own vibration. If you simply meditate in that place, that place becomes meditative. Every day you meditate it absorbs your vibrations when you are in meditation. Next day when you come, those vibrations start falling back on you. They help, they reciprocate, they respond.

That's the idea behind temples and churches and mosques; the idea is beautiful. The idea is that it may not be possible for everybody to have a special room for prayer or meditation, but we can have a special place for the whole village -- a temple surrounded by trees on the bank of a river where crowds don't gather, where mundane affairs are not done. When one wants to meditate one can go to the temple. And everybody knows that he is in the temple, he is not to be disturbed.

A sacred place is nothing but a right space for meditation and right conditions. If you are feeling very angry, that is not the time to meditate: it will be going against the flow. If you are feeling very greedy this is not the time to meditate, you will not find it easy. But there are moments when you are easily available to meditation: the sun is rising and you have seen the sun rising, and suddenly all is silent within you, you are not yet part of the marketplace -- this is the moment to meditate. You have been feeling good, healthy, you have not been fighting with anybody today -- this is the time to meditate. A friend has come and you are full of love -- this is the time to meditate. You are with your woman and you both are feeling tremendously happy -- sit together and meditate, and you will find the greatest joy of your life happening if you can meditate with your beloved, with your friend.

Find the right conditions, and they are always available. There is not a single man who cannot find right conditions. In twenty-four hours' time many moments come which can be transformed into meditation very easily, because in those moments you are naturally going inwards. The night is full of stars: lie down on the ground, look at the stars, feel in tune, and then meditate. Sometimes it is good to go for a holiday into the mountains -- but don't take your radio with you, otherwise you are taking the whole nonsense with you. And when you go to the mountains don't give your address and your phone number to anybody, otherwise there is no need to go anywhere. When you go to the mountains forget all about the world for a few days. That is the meaning of a holiday: it has to be holy, only then is it a holiday. If it is not holy, if it is not in tune with the sacred, it is not a holiday. People carry their world with them.

Once I went to the Himalayas with a few friends, and then I had to ask them to leave me because they had brought their transistor sets and their newspapers and magazines, and the novels that they were reading. And they were constantly talking, talking about things that they had always been talking about. So I told them, "Why have you come to the Himalayas? You were saying these things at your home perfectly well, and again you are talking the same things, the same gossipping, the same rumors."

And whenever they would go with me to some beautiful spot they would take their cameras, they would take pictures. I told them, "You have come here to see. You have not brought your camera to see the Himalayas!"

But they said, "We shall make beautiful albums, and later on we will see what beautiful places we had

visited." And right there they were not there, they were just clicking their cameras. This stupidity has to be left behind.

And it is good once in a while to go to the mountains. And

I am not saying to start living there; that is not good, because then you become addicted to the mountains and you become afraid of coming back to the world. The holiday has to be just a holiday: then come back into the world and bring all the peace and the silence and the experience of the sacred with you. Bring it with you, make an effort so that it remains with you in the marketplace.

These suggestions are for the beginners. When a person has really become a meditator, he can meditate sitting before a picture house, he can meditate on the railway platform.

For fifteen years I was continuously travelling around the country, continuously travelling -- day in, day out, day in, day out, year in, year out -- always on the train, on the plane, in the car. That makes no difference. Once you have become really ROOTED in your being, nothing makes a difference. But this is not for the beginner.

When the tree has become rooted, let winds come and let rains come and let clouds thunder; it is all good. It gives integrity to the tree. But when the tree is small, tender, then even a small child is dangerous enough or just a cow passing by -- such a holy animal -- but that is enough to destroy it.

When you are beginning, remember, Lu-tsu's suggestions are of immense importance.

THAT IS TO SAY, THE MIND MUST BE FREE OF VAIN PREOCCUPATIONS. ALL ENTANGLEMENTS MUST BE PUT ASIDE. ONE MUST BE DETACHED AND INDEPENDENT.

When you are trying to meditate, put the phone off the hook, disengage yourself. Put a notice on the door that for one hour nobody should knock, that you are meditating. And when you move into the meditation room take your shoes off, because you are walking on sacred ground. And not only take your shoes off, but everything that you are preoccupied with. Consciously leave everything with the shoes. Go inside unoccupied. One can take one hour out of twenty-four hours. Give twenty-three hours for your occupations, desires, thoughts, ambitions, projections. Take one hour out of all this, and in the end you will find that only that one hour has been the real hour of your life; those twenty-three hours have been a sheer wastage. Only that one hour has been saved and all else has gone down the drain.

NOR MUST THE THOUGHT BE CONCENTRATED UPON THE RIGHT PROCEDURE.

And the second thing to be remembered: don't become too preoccupied with the right procedure, otherwise that becomes a preoccupation -- that one should sit in a certain posture. If you can sit, good, but if it becomes an unnecessary preoccupation, drop it. For example, if you cannot sit in a full lotus posture -- which is difficult for people who have been sitting for their whole lives on chairs; it is difficult because their musculature has developed in a certain way -- then your Legs will not feel good. They will go to sleep or they will start creating trouble for you. They will constantly hanker for attention, so there is no need to force a lotus posture. A lotus posture, if easy, is good. Otherwise any posture is a lotus posture.

If you cannot sit on the ground, if it is difficult, sit on the chair. Meditation is not afraid of chairs; it can happen anywhere.

Just the other day Renu had asked one question: "Can enlightenment happen on a rocking horse?" It can happen. It can even happen to the rocking horse! You need not be worried about it.

So, Lu-tsu says: NOR MUST THE THOUGHT BE CONCENTRATED UPON THE RIGHT PROCEDURE.

Just take a little care, that's all, but don't become too worried about it -- whether the spine is absolutely erect or not, whether your head is in line with the spine or not, whether your eyes are exactly as Lu-tsu wants them. Now you have a different kind of eyes than Lu-tsu; you know the Chinese and their eyes. In fact they always seem to look at the tip of the nose. Their eyes are only half-open. When I give sannyas to a Chinese, then I have much difficulty looking into their eyes.

You have different kinds of eyes. Everybody has different kinds of eyes and different kinds of noses, so don't become too occupied with these minor things. They are just indications. Understand them, absorb them, and go on your way. Find out your own way. The basic note to be remembered is: you have to be comfortable and relaxed.

THIS DANGER ARISES IF TOO MUCH TROUBLE IS TAKEN. I DO NOT MEAN THAT NO TROUBLE IS TO BE TAKEN, BUT THE CORRECT WAY LIES IN KEEPING EQUAL DISTANCE BETWEEN BEING AND NOT

BEING.

One has to be exactly in the middle. People either become too active or become too inactive. If they become too active, anxiety is created, a kind of rush, hurry, speed, restlessness; if they become too inactive, sleep, a kind of lethargy, indolence. Be in the middle. This being in the middle is a criterion to be used always. Don't eat too much, don't starve too much. Don't sleep too much, don't sleep less than needed. Remember always to be in the middle. Excess is prohibited. All kinds of extremes have to be dropped, because only in the middle is there a relaxed state of mind.

IF ONE CAN ATTAIN PURPOSELESSNESS THROUGH PURPOSE, THEN THE THING HAS BEEN GRASPED.

If one can attain this kind of balance, between effort and effortlessness, between purpose and purposelessness, between being and no-being, between mind and no-mind, between action and no-action...

... IF ONE CAN ATTAIN PURPOSELESSNESS THROUGH PURPOSE effortlessness through effort, inactivity through action -- THEN THE THING HAS BEEN GRASPED. NOW ONE CAN LET ONESELF GO, DETACHED AND WITHOUT CONFUSION, IN AN INDEPENDENT WAY.

This is the basic: then one can allow oneself to flow with the flow of things. One can let oneself go.

FURTHERMORE, ONE MUST NOT FALL VICTIM TO THE ENSNARING WORLD. THE ENSNARING WORLD IS WHERE THE FIVE KINDS OF DARK DEMONS DISPORT THEMSELVES. THIS IS THE CASE, FOR EXAMPLE, WHEN AFTER FIXATION ONE HAS CHIEFLY THOUGHTS OF DRY WOOD AND DEAD ASHES AND FEW THOUGHTS OF THE BRIGHT SPRING ON THE GREAT EARTH.

Remember, the greatest problem for a religious person is not to be too serious; the greatest problem for the religious person is not to be sad; the greatest problem for the religious person is not to be negative, because ordinarily that happens -- religious persons become very sad, very serious, very life-negative. They forget all about spring, they only think of dry wood and dead ashes. They have lost balance. A few thoughts of the bright spring on the great earth have to be remembered.

The really religious person is one who knows the sense of humor. The really religious person is sincere but never serious, utterly devoted to his work but never with that attitude of 'holier-than-thou', NEVER; never feeling any superiority because of it, but humble. The really religious person is one who can dance with the wind and the rains, who can smile and giggle with children, who can feel at ease with all kinds of situations in life. That is freedom, that is freedom from the ego. Ego makes one serious.

IN THIS WAY ONE SINKS INTO THE WORLD OF THE DARK.

If you become too serious you will sink into the world of the dark, into the negative world.

THE ENERGY IS COLD THERE, BREATHING IS ROUGH, AND MANY IMAGES OF COLDNESS AND DECAY PRESENT THEMSELVES.

Remember, you are not to become cold. You will find your so-called saints very cold: they have misunderstood the whole point. Become cool, but never become cold -- and there is a lot of difference between the two, and a very deep paradox is there. I call it 'cool': compared to the heated state of passion, it is cool; it is warm compared to the coldness of death. It is warm compared to the coldness of death and it is cool compared to the passionate lust for life. It is warm and cool both. A really religious person is cool because he has no lust, and he is warm because he is not sad, he is not serious.

IF ONE TARRIES THERE LONG, ONE ENTERS THE WORLD OF PLANTS AND STONES.

And if you become too cold, sooner or later you will become a rock, you will become unconscious. You will fall from humanity. Many of your saints, in my observation, are people who have fallen from humanity. They have not become superhuman, they have become sub-human. They belong to the worlds of rocks and stones.

NOR MUST A MAN BE LED ASTRAY BY THE TEN THOUSAND ENSNAREMENTS. THIS HAPPENS IF AFTER THE QUIET STATE HAS BEGUN, ONE AFTER ANOTHER ALL SORTS OF TIES SUDDENLY APPEAR. ONE WANTS TO BREAK THROUGH AND CANNOT. ONE FOLLOWS THEM AND FEELS AS IF RELIEVED BY THIS.

This is where psychoanalysis has gone wrong. Psychoanalysis has become the method of free

association of thoughts. You can go on and on. One thought leads to another, ad infinitum. One should remain detached from the procession of thoughts. They will come, they will surround you from everywhere. They will be like clouds; even the little bit of sky will be lost. And when there are too many thoughts, the natural instinct is to fight with them, because you have read that meditation means thoughtlessness. But by fighting one never become. thoughtless. If you fight, you will be defeated. The very fight becomes the cause for your defeat. You cannot fight with shadows, otherwise you will be defeated. Try fighting with your own shadow and you will be defeated -- not that the shadow is very powerful, but because the shadow is NOT. And fighting with something which is not, how can you win? Thoughts are shadows, don't fight with them.

And if you don't fight then the other alternative opals up -- that's what psychoanalysis has chosen: then move with them, then let them move wherever they move -- free association of thoughts. Then one thought is tied with another and with another and with another, and it goes on and on ad infinitum, ad nauseam. This will feel like a kind of relaxation. That's why out of psychoanalysis PEOPLE feel helped, saved. They are not saved, they are not helped; just the fight disappears. Because you fight you become tense. When you don't fight the tension disappears -- and that disappearance of the tension gives you the feeling as if you are saved.

Mulla Nasruddin uses very tight shoes, two sizes less than he needs. The whole day he complains, and the whole day he is angry with the shoes.

I asked him one day, "Why don't you change these shoes? Why do you go on complaining? Who is forcing you to wear these shoes? You can purchase another pair."
He said, "That I cannot do! Never!"
I said, "Why?"
"Because," he said, "this is my only solace. When after the whole day's struggle with the shoes I come home and throw these shoes away and lie down on my bed, it feels so good!"

It will feel good. When you fight with your thoughts and you cannot win, then you drop fighting and you allow the thoughts to move and you start moving with them, it feels good. That's what the whole secret of psychoanalysis is. Psychoanalysis does not help at all: it simply makes you feel good because it helps you to drop fighting.

Lu-tsu says, "Both are not right. There is no need to fight, there is no need to allow the thoughts and become a follower of them. You remain a watcher, a witness."

THIS MEANS THE MASTER HAS BECOME THE SERVANT.

If you follow the thoughts, the master has become the servant.

IF A MAN TARRIES IN THIS STAGE LONG, HE ENTERS THE WORLD OF ILLUSORY DESIRES._

The master has to be claimed back. You have to be the master, not the servant. And what is mastery? -- to be a witness is to be a master. Just watch those thoughts; utterly calm and quiet, watch. Let them come, let them go, let them arise, let them disappear. You simply take note -- the thought is arising, the thought is there, the thought is gone -- and soon you will come to a point where they arise less and less and less; and then one day, the gap... all thoughts have disappeared. In that gap, the first experience of God.

AT BEST ONE FINDS ONESELF IN HEAVEN, AT THE WORST, AMONG THE FOX-SPIRITS. SUCH A FOX-SPIRIT, IT IS TRUE, MAY BE ABLE TO ROAM IN THE FAMOUS MOUNTAINS, ENJOYING THE WIND AND THE MOON, THE FLOWERS AND FRUITS, AND TAKING HIS PLEASURE IN CORAL TREES AND JEWELLED GRASS. BUT AFTER HAVING DONE THIS, HIS REWARD IS OVER AND HE IS BORN AGAIN INTO THE WORLD OF TURMOIL.

If you succeed in meditation you are born in heaven, in eternal bliss. If you don't succeed, if you go astray... That going astray in Taoism is called: "At worst, one is born among the fox-spirits."

A fox-spirit is the spirit of a poet. The fox-spirit is the spirit of imagination. Even if you fail in your meditations something will be gained. This will be your gain: you will enjoy the trees more and the flowers more, and the world and the beauty more. But sooner or later the energy that had been created by meditation will disappear and you will have to fall back again to the old turmoil.

Remember, if you succeed in meditation the joy is eternally yours. But even if you fail you will find a few moments of beautiful joy and poetry. Those who fail in meditation become poets, those who succeed become seers. Seers are poets of the eternal, poets are the poets of the momentary.

That's why sometimes it happens: a little bit of meditation and you feel so good that you stop

meditating. You think all is attained. Trees are greener, roses are rosier, love is going beautifully, things have started happening -- why bother? But soon the energy that had been created will disappear: you have become a fox-spirit. That's what is happening through drugs all over the world: drugs only create fox-spirits. But meditation, if not completed, can also do the same.

Once the decision has been taken, then it is a commitment: YOU HAVE to go to the very end of it. It is a challenge. Accept this challenge and go for this most beautiful journey of your inner search. And never stop in the middle anywhere unless you have arrived, unless you have arrived to the center of the cyclone.

The Secret of Secrets, Vol 2

Chapter #2
Chapter title: Love is the only friend

28 August 1978 am in Buddha Hall

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The first question:

OSHO, WHILE IN THERAPY MYSELF, I SPENT MUCH TIME PRAYING. OVER THE YEARS I FELT BETTER. I NEVER KNEW WHETHER IT WAS THE THERAPY OR THE PRAYER. AS A THERAPIST I WANT TO URGE OTHERS TO PRAY BUT FEEL EMBARRASSED.

Sadananda, love is therapy, and there is no other therapy in the world except love. It is always love that heals, because love makes you whole. Love makes you feel welcome in the world. Love makes you a part of existence; it destroys alienation. Then you are no more an outsider here, but utterly needed. Love makes you feel needed, and to be needed is the greatest need. Nothing else can fulfill that great need. Unless you feel that you are contributing something to existence, unless you feel that without you the existence would be a little less, that you would be missed, that you are irreplaceable, you will not feel healthy and whole.

And prayer is the highest form of love. If love is the flower, then prayer is the fragrance. Love is visible, prayer is invisible. Love is between one person and another person, prayer is between one impersonal presence and the impersonal presence of the whole. Love is limited, prayer is unlimited.
If you can pray, no other therapy is needed.

Therapies are needed in the world because prayer has disappeared. Man was never in need of therapy when prayer was alive, flowing, when people were dancing in great gratitude, singing songs in praise of God, were ecstatic just for being, for being here, were grateful just for life. When tears were flowing from their eyes -- of love, of joy -- and when there were songs in their hearts, there was no need for therapy.

Therapy is a modern need, a poor substitute for prayer. Psychoanalysis is a poor substitute for religion, very poor. But when you cannot get the best, then you settle for second-best or the third-best, or whatsoever is available. Because temples have become rotten, churches have become political, religion has been contaminated by the priests, man is left alone, uncared for, with nobody to support him. The very ground on which he has been standing for centuries has disappeared. He is falling in an abyss, feeling uprooted. Psychoanalysis comes as a substitute: it gives you a little bit of rooting, it gives you a little bit of ground to hold onto, but it is nothing compared to prayer. Because the psychoanalyst himself is in need, he himself is as ill as the patient, there is not much difference between the psychoanalyst and the patient. If there is any difference, that difference is of knowledge -- and that makes no difference at all. It is not a difference of being. If there is any difference it is quantitative, it is not that of quality, and quantity does not make much

difference. The psychoanalyst and his patient are both in the same boat.

In the o]d days there was a different kind of person moving in the world, the religious person -- the Buddha, the Christ. His very presence was healing. Because he was healed and whole, his wholeness was contagious. Just as diseases are contagious, so is health. Just as illnesses can be caught from others, so can you catch something of the healing energy from the other. But for that, the psychoanalyst will not be of much help. He may help a little bit to solve your problems intellectually. He may find out the causes of your problems -- and when you know the cause you feel a little better, you are not in ignorance -- but just by knowing the cause nothing is helped. You are suffering: the psychoanalyst will show that you are suffering because of your mother, because of your upbringing, because of your childhood. It makes you feel a little good: so it is not you who is the cause, it is the mother. Or, there is always something else you can put blame on. Psychoanalysis shifts the responsibility, makes you feel a little weightless, unburdened, but the problem is not solved. Just by knowing the cause, the cause does not disappear.

Religion has a totally different orientation: it does not shift the blame on others. In fact, it makes you feel responsible for the first time in your life. Hence, psychoanalysis is a kind of bribery; it is a kind of lubricant. It is a kind of help in your ego; strengthening your ego, throwing the blame on others. It is a very dangerous game because once you start throwing the blame on others you will never be transformed, because you will never feel responsible. This is one of the greatest calamities that has happened to this age.

Marx says that it is the society that is responsible for all the ills that you are suffering. You are not responsible: it is the class-divided society, it is the economic structure. Freud says it is not the economic structure but the conditioning that has been given to you by the parents, by the society, by education, by the priest, by the church. It is the conditioning: that's why you are suffering; you are not responsible.

This is the old game. In the past it was called the 'game of fate': fate is responsible, you are not responsible. This is the same game played with new names and new labels, but the trick is that you are not responsible. Of course, one feels a little bit happier, but nothing changes. Sooner or later that happiness disappears because the cause remains where it was, the wound remains. How does it matter who has wounded you? Just by knowing that your mother has wounded you -- or your father or the society or the church -- how does it matter? The wound is there, full of pus, growing, becoming bigger every day. You can feel a Little bit good for the moment, unburdened: so you are not responsible, you are just a victim. You can sympathize with yourself. You can feel pity for yourself and you can feel anger for others, for those who have created the wound, but this is not a way of transformation: the wound is there and the wound will continue to grow. The wound does not bother about what you think about it; your thinking makes no difference to the wound.

Religion is a totally different approach: it makes you feel responsible. It is against your ego. It says, "It is you! It is your responsibility to have chosen a certain pattern of life. All patterns were available, no pattern has been imposed on you." Buddha was born in the same society in which others suffered, suffered hell, and he attained here-and-now the ultimate state of bliss, so society cannot be responsible. Christ was born in the same society in which Judas was born, in which everybody else was born, but he attained to God.

Religion makes you feel responsible AND free. Freedom and responsibility are two aspects of the same coin. If you are not ready to feel responsible, you will never be free. You will remain in bondage, in the bondage of others.

Psychoanalysis makes you feel in bondage; it can't really help. Prayer makes you free. Prayer means religion. Prayer means: you are responsible, you have chosen a certain way of life. Now there is no need to make much fuss about it. If you don't like it, drop it! It is up to you, it is ABSOLUTELY up to you. And you can drop it in a single moment of awareness. That's what SATORI is, SAMADHI is: dropping the whole nonsense in a single moment of understanding. Seeing the point that "I am carrying it, and if I don't want, there is no need to carry it; nobody can force it on me -- no fate, no society, no church", it can be dropped. Your inner essence remains free of your personality. Personality is just like clothing: you can drop it, you can be naked any moment.

Your essence can be naked any moment. And when the essence is naked, you are healed -- because the essence knows no illness. The essence is always in the state of health, in the state of wholeness.

Prayer is the ultimate way of dropping all personalities -- Christian, Hindu, Jain, Buddhist, Indian, German, English. Prayer is the way to put aside the whole paraphernalia of personality and just to be, pure, innocent. In that purity and innocence one starts bowing down. You may not believe in God; there is no need to believe in God. A believer is not a religious person either. But when you are utterly nude in your

essence, when you have dropped all clothing -- you have dropped all that has been given to you, you have disconnected yourself from the learned, from all that you have learned, the taught, the cultivated -- suddenly you are in your pristine clarity, as you were before your birth. Your original face is there. It is as fresh as dewdrops in the early morning, as shiny as the stars in the night, with all the grandeur of the flowers and the trees, and with all the simplicity and innocence of children, animals, birds. In that moment you feel so joyous. Out of joy you bow down -- not to a God, remember; there is no need to believe in a God. You simply bow down out of gratitude. There is no object in your bowing: you simply bow down because... to see such infinite joy showering on you for no reason at all... and you are not worthy! You don't deserve it! You have never earned it! How can you remain without giving a heartful thank-you to existence? Your head bows down, you surrender. You lie down on the earth in utter silence, your heart throbbing, pulsating with ecstasy. Your breathing has a different rhythm to it, a different melody to it. Your whole energy is dancing, streaming. You have fallen in harmony with existence. This is what I call prayer -- not that which is going on in the churches and the temples: that is parrot-like, it is formal. It has nothing to do with real prayer. And this prayer heals, this prayer is real therapy.

Sadananda, you are right. This question arising in you is of tremendous significance: whether you have been healed by therapy or by prayer?

You have been healed by prayer. Therapy has not helped anybody. At the most, therapy can make you adjusted to the society. Prayer helps you to fall in tune with existence itself. Society is man-made, its values are man-made, hence they are different everywhere. In India there are different values, in the West there are different values. Something that is perfectly okay in the West is absolutely wrong in the East, and vice versa. These values are man-created.

You live in a society; you have to adjust to the society. Psychotherapy is in the service of the society you live in. When you start going out of the society, you start becoming a little rebellious, the society pounces on you and declares you ill. This is an ancient trick, one of the most dangerous tricks that the society has played on you: whenever you are not falling in line with the society, the society starts condemning you. In the past it used to call you 'sinners', and then it prepared hells for you. Now, that language is out of date: it calls you 'sick', 'mentally sick', 'a mental case' That is a new condemnation.

In Soviet Russia, whenever somebody differs from communism, has his own ideas about life, existence, society, he is immediately declared a psychopath, a mental case. Once he is declared a mental case, now society is able to manipulate him. You can give him electric shocks, insulin shocks, drugs. You can force him to live in a mental asylum. And all that he has done is: he has done a little bit of thinking. His sin is that he was not obedient to the established order of the society; he was disobedient. Unless the society forces him back, gives him a mind-wash, forces him to fall in line, he will be kept in a hospital and will be treated as an ill man. This is very humiliating, degrading, dehumanizing, but that's what has been done all over the world, more or less.

Whenever a person is different from you, wants to live a different life, wants to be free from the bondage you have created in the name of the society, you declare him mad. Jesus was declared neurotic, Mansoor was declared mad, Socrates was declared dangerous to the youth of the society: "Kill them now!" Now the society can kill them without any prick of conscience. In fact, the society is doing the right thing: first condemn somebody, put a label on him; if you kill somebody without putting a label on him, you will feel guilty; to avoid guilt declare him mad, and then it is so easy to kill, so easy to destroy. Now we have the technology too -- to destroy the mind, to give the mind a complete brainwash, and to force the man to say yes to the established order, whatsoever it is: communist, capitalist, fascist.

Therapy, the so-called therapy, is in the service of the established society. It is in the service of death, of the past.

Prayer serves nobody. Prayer is freedom. Prayer is a way to commune with the whole, and to commune with the whole is to be holy.

You say, "While in therapy myself, I spent much time praying. Over the years I felt better. I never knew whether it was the therapy or the prayer."

It was CERTAINLY prayer.

"As a therapist I want to urge others to pray but feel embarrassed."

I can understand, Sadananda. Prayer has become a dirty word. To talk about prayer is embarrassing. To talk about God is embarrassing: people think that you are a little bit eccentric, crazy or something, but don't be afraid. Drop this embarrassment, gather courage. Talk about prayer -- not only talk about prayer, fall into prayer when the patient is with you. Let the patient feel the climate of prayer.

Once Jesus' disciples asked him, "What is prayer?" He simply knelt down, started praying, with tears coming from his eyes. His eyes raised towards heaven, and he started talking to his Father -- which is just a symbol. He started calling, 'Abba'. He created the climate: that is the only way to show what prayer is, there is no other way.

If somebody asks, "What is love?", be loving. Hug him, hold his hand, let your love flow towards him. That is the only way to say what love is. This is the only way to define the indefinable.

Fall in prayer while you are helping your patient. Just kneel down. The first time the patient may feel strange, a little weird -- "What is happening?" -- because he has come with a certain idea that he would have to lie down on the Freudian couch and he would talk all kinds of nonsense, and the psychoanalyst would listen very attentively, as if he is delivering a gospel or a revelation. He has come with certain expectations; he will not be able to believe what is happening. But if prayer is there it is bound to have effects: it is such a potential force. Whenever there is one person praying, he creates a vibe of prayer around himself. And patients particularly are very sensitive people -- that's why they have become patients. Remember it! They are more intelligent than the common lot, hence they are ill! The common lot is so insensitive, so dull, so thick-skinned. It goes on carrying all kinds of nonsenses without being disturbed by them. It goes on living this so-called, meaningless life without ever becoming aware of its meaninglessness, its utter stupidity and absurdity. Remember always that the patient is a person who is more sensitive than the common lot, more alert, has more heart to feel. Hence he finds it difficult to adjust to the society.

The society exists for the lowest because it exists for the mass, the mob, the crowd. The society is a herd-phenomenon. Whenever there is somebody who is a little more intelligent, has a slightly higher I.Q., has some more potential for love and for poetry, he will feel a little maladjusted. He will not feel at home. Seeing the beggar on the street, he will suffer; seeing all kinds of exploitations going on, he will suffer; seeing the state of humanity and its degradation, he will suffer -- and all this will become too much. He will start cracking underneath this burden.

Remember that the patient is more intelligent, more sensitive, more vulnerable. Hence he is a patient. If you create the climate of prayer around him, maybe the first time he will think you a little weird, but don't be worried. Everybody knows that psychoanalysts are a little weird.

I have heard....

"I got insomnia real bad," complained a psychotherapist to his physician.

"Insomnia," said the doctor, "is insomnia. How bad can it be? What do you mean, 'real bad insomnia'?"

"Well," said the psychotherapist. "I got it real bad. I can't even sleep when it is time to get up!"

Or this story:

A young doctor who was studying to be a psychoanalyst approached his professor and asked for a special appointment. When they were alone in the professor's office, the young man revealed that he had had a considerable amount of trouble with some of his patients. It seemed that in response to his questions. these patients offered replies which he could not quite understand.

"Well," said the older man, "suppose you ask me some of these questions."

"Why, certainly," agreed the young doctor. "The first one is, what is it that wears a skirt and from whose lips comes pleasure?"

"Why," said the professor, "that's easy. A Scotsman blowing a bagpipe."

"Right," said the young doctor. "Now the second question. What is it that has smooth curves and at unexpected moments becomes uncontrollable?"

The older doctor thought for a moment, and then said, "Aha! I don't think that's too difficult to answer. It's a major league baseball pitcher."

"Right," said the young man. "Now, Professor, would you mind telling me what you think about two arms slipped around your shoulders?"

"A football tackle," replied the professor.

"Right again," said the young doctor. "But you would be surprised at the silly answers I keep getting."

So, Sadananda, don't be worried. You can pray, you can go into prayer. The first time, maybe the patient will think you a little eccentric. And in orange, and with the mala -- you are eccentric! Don't be worried! You are allowed to do anything once you are a sannyasin. This is a certificate.

But if you can create a climate of prayer, soon you will find the patient participating with you. He may feel, for the first time, something of the unknown and the beyond. And if he can again feel something of the unknown, his life will start having meaning, significance. If he can have a little contact with the transcendental, just a little contact, his life will never be the same again. Just a little opening into the

beyond, a little window, and the light coming in and the sky and the clouds and the stars -- just a little window and you have transformed his whole being.

Use your therapy too; but the real help will come from prayer. Use therapy as a stepping-stone to prayer.

The second question:

> I AM IN LOVE, AND I FEEL LIKE A MOTH DYING INTO A CANDLE FLAME. AM I MEANT SOMEHOW TO EXTRICATE MYSELF AND BE AWARE AND ALONE, OR TO DIE INTO THE FLAME. IN JOY, IN AGONY, IT GOES ON AND ON...

Madhuri, die! because to die in love is to be reborn. It is not death, it is the beginning of true life. To die without love is death. To live without love is death. To be in love is to know something of God, because as Jesus says, "God is love." I have even improved upon it: I say love is God.

Die, Madhuri, die. Utterly. Abandon yourself. Be lost.

There is no need to protect yourself against love, because love is not the enemy. Love is the only friend. Don't protect yourself. Don't hide from love. Don't be afraid of love. When love calls, go with it. Wherever it leads, go with it, go in trust.

Yes, there will be moments of agony, because they are always there when there are moments of ecstasy. They come together, it is one package; just like day and night, summer and winter, they come together. But when there is ecstasy of love, one is ready to pay -- whatsoever agony it brings, one is happy to pay.

And remember, nothing is free. We have to pay for everything. The more you can pay, the more you will get. If you want to move to the higher peaks of the Himalayas, you take the risk of falling into the valleys. Those who cannot take the risk of falling into the deep abysses surrounding Himalayan peaks will never know the joy of rising higher and higher.

Love is the highest peak of consciousness, the Everest of consciousness, and sometimes one slips and falls. And naturally, when you are moving on a height, you fall very deep. It hurts. When you know light and you fall into deep darkness, it hurts. But once you have known those peaks, you are ready to go into any valleys for those peaks. A single moment of ecstasy is enough: one can suffer for it in hell for eternity, then too it is worth having.

Meditate on these words of Kahlil Gibran:

When love beckons to you, follow him,
though his ways are hard and steep.
And when his wings enfold you yield to him,
though the sword hidden among his pinions may wound you.
And when he speaks to you believe in him,
though his voice may shatter your dreams
as the north wind lays waste the garden.
But if in your fear
you would seek only love's peace and love's pleasure,
then it is better for you that you cover your nakedness
and pass out of love's threshing-floor,
into the seasonless world where you shall laugh,
but not all of your laughter,
and weep,
but not all of your tears.

Love gives naught but itself and takes naught but from itself. Love possesses not nor would it be possessed: for love is sufficient unto love.

When love beckons to you, follow him, follow to the very end, follow to the point where you disappear completely. Become a moth. Yes, love is a flame... and the lover is a moth. Learn much from the moth: it has the secret, it knows how to die. And to know how to die in love, in ecstasy, dancing, is to know how to be reborn on a higher plane. And each time you die a higher plane is reached.

When you can die ultimately and utterly, not holding back even a little bit of yourself, then that very death takes you into God. That is resurrection.

The third question:

WHY ARE YOU NOT CONSISTENT IN YOUR STATEMENTS?

I cannot be. The purpose of my statements is totally different than that of ordinary statements. I am not telling the truth, because truth cannot be told.

Then what am I doing here?

If you take my statements as true or untrue, you will miss the whole point. I am using the statements to awaken you. They are neither true nor untrue. They are either useful or useless, but they have nothing to do with truth. They have a certain utility.

It is just as if you are fast asleep, and I start ringing a bell; there is nothing of truth or untruth in ringing the bell. To ask the question would be utterly irrelevant. But there is something useful in it: if it helps you wake up, it has been useful.

Buddha is reported to have said, "Truth is that which has utility." Truth is a device. It does not state anything about existence, it is just a device to provoke something which is fast asleep in you.

Now I cannot be consistent, because I have tO provoke so many people -- different types of minds, different types of sleeps are there. I can ring a bell: it may help somebody tO wake up, to somebody else it may look like a lullaby and he may fall asleep even more deeply. To somebody it may be a provocation into awakenedness, to somebody else it may simply give a beautiful dream: that he is in a temple and bells are ringing, and he is enjoying, and the prayer is going on, and the incense is burning. He has created a dream, he has not come out of his sleep. He will need something else -- maybe a hit on the head, or cold water thrown on him, or a good shaking. Different people need different approaches to be provoked, to be awakened.

My statements are not about truth. I am not a philosopher! I am not trying to give you any philosophy. I'm just trying all possible ways to wake you up. If one way fails, I try another -- but I cannot leave you alone. So one day I will say one thing, another day I may say another thing. You miss the point if you don't understand the purpose of my statements.

Just the other day I had answered Habib's two questions about Carl Gustav Jung. He missed the whole point. I felt sorry for Habib: he missed the whole thing, he felt offended. And he could not even wait and meditate for a few hours: I finished at () :45 and he wrote a letter at 9:55. He could not wait a single minute to meditate over it. He thought I am against Jung.

Why should I be against Jung? -- he has not done anything wrong to me.

But poor Habib; he missed the point. He thinks I am against

Jung, so he has to defend Jung. He wrote in the letter that he would like to have a public or private discussion with me, debate.

Now you cannot discuss with a madman! It will be utterly useless, Habib. It will be pointless, it will drive you crazy.

I have heard...

Once it happened, an Egyptian king went mad. He was a great chess player. All medicines were tried, all physicians worked on him, but nothing, no help. And he was drowning and drowning in madness.

Then one fakir came, a Sufi mystic, and he said, "Wait! If you can bring a great chess player, it will be of great help. He has to play chess with this mad king."

Now who would like to play chess with a madman? But the king was ready to offer as much money as was asked for. A chess player was ready; so much money! And the mystic was right: after one year the king was perfectly sane. But the chess player went mad.

So if you have a discussion with me, beware, you will go mad! -- because I am not a consistent man. I am not logical either, I am absurd.

And Habib missed the point. If he was a Freudian I would have attacked Freud, if he was a Marxist I would have attacked Marx, and if he was a Rajneeshian, I would have attacked Rajneesh! It is not a question of Jung! Jung comes nowhere into it. The attack is on Habib's ego! Because the ego is Jungian, so poor Jung has to be attacked

Now tomorrow somebody comes and he is a Freudian, and I will attack Freud. And I will say, "He is nothing compared to Jung -- a pygmy!" And then naturally I become inconsistent, because you miss the whole point! I have nothing to do with Freud or Jung. Who cares? My effort is to provoke you, to show you the point. It is not that Habib is feeling offended because I have criticized Jung; he is feeling offended because his ego is hurt. If he can see it, then my statements were useful. If he cannot see it, then the arrow

missed the point. Then I will have to use some other device.

I have to destroy your ego-structures. Hence, don't ask me again and again why my statements are not consistent. I have only one consistency: that is of being inconsistent. I am consistently inconsistent; that's the only consistency that I have. And I have infinite freedom; a consistent man cannot have infinite freedom. I can play, I can joke, I can enjoy shattering your egos, destroying your structures. I'm not serious about these things. I dare to play, to try first one thing, then another. My statements are like the actors on the stage: let them contradict each other; they are not there to tell the truth, but to provoke it, to discover it.

And I would like to tell you too: do not do anything merely for the sake of consistency. That is the shelter for fools and philosophers -- which are the same people. Never do anything just for the sake of consistency. This is undesirable since it limits experimentation and exploration. Action so as to be consistent with the past develops into a programmatic addiction. It freezes you into stasis, halting the evolutionary march of becoming. You should retain all power over current behavior. None should be yielded to the past. Acting consistent with precedent is a form of death, and destroys all potential to grow into understanding.

Remember, what is consistency? It means my today has to be obedient to my yesterday -- that is consistency. My present has to be obedient with my past -- that is consistency. But then how am I going to grow? Then how am I going to move? If I remain consistent with the past, then there is no growth possible.

Growth means inconsistency. Your today has to go beyond your yesterday, has to be inconsistent with it, has to use it as a stepping-stone, has not to be confined by it. And your tomorrow has to go beyond your today. If you go on moving away from your past each day, you will be growing, you will be reaching higher peaks.

Consistent people are stupid people. Their life is stagnant. They stink of death. They are like corpses: they go on rotting, they don't live. Life is basically not a logical phenomenon but a dialectical phenomenon. Dialectics means thesis, antithesis. synthesis: your yesterday was a thesis, your today will be its antithesis and your tomorrow will be a synthesis. Again your tomorrow will create a thesis and the next day an antithesis. and then synthesis -- and so on it goes. You go on in a dialectical way. Life is a dialectical process; it is not a linear, logical process. Life is a contradictory process.

That's why I cannot define myself -- because today's definition won't be applicable tomorrow. I cannot define myself because it is like defining a cloud or an ocean or a growing tree or a child. I constantly change, because change is the very soul of life. Except change, nothing is eternal.

I am committed to change. Change is my God, because that is the only unchanging phenomenon in life. Hence I call it God. Everything else changes: life changes, death changes -- only change remains. I worship change. I am in love with it. I cannot define myself once and forever. I have to define myself each moment of my life; and one never knows what each next moment is going to bring.

To be with me is to be in a constant flux, in a constant movement. Those who are not daring enough sooner or later have to drop out of this journey that I am taking you on. Those who are not courageous enough, who don't have guts to accept the unknown future and to remain available to the unknowable and the mysterious, and who are in a hurry to have a dogma, a belief system, a philosophy -- so that they can stop growing, so that they can cling to the dogma, so that they can become fanatics about the dogma; those who are constantly in search of a certain orthodoxy in which nothing will ever change -- these are the dead people, cowards. They can't become my people.

I'm bringing you a totally different kind of religion; it has never happened before in the world. All the religions in the world were believers in permanence; I believe in change. All the religions of the world were dogmatic; I am absolutely non-dogmatic, anti-dogmatic. All the religions of the world were reduced into philosophical statements. When I will be gone, I will leave you in such a mess -- nobody will ever be able to reduce what I was saying, really. Nobody will be able to reduce it into a dogma

You cannot pinpoint me. You cannot fix me. I am not a thing. I am a river, a cloud which is constantly changing its form. My idea of consistency is rooted in this continual change, this dynamic dance called life. Yes, to me God is a dancer, constant movement; that is the beauty of God. In fact I would not like to call God a dancer but dance itself -- because even the word 'dancer' would be false: it gives an idea of a certain entity -- just dance, just cloud.

There is an ancient Christian mystic treatise, THE CLOUD OF UNKNOWING. No other book has such a beautiful title: 'The Cloud of Unknowing'. That is the definition of God: 'cloud' and 'of unknowing'.

You cannot make knowledge out of the experience of God. In fact, the more you experience God, the less and less you will know. The day God has happened to you totally, you will not be found there. The

knower has gone, disappeared. The dewdrop has slipped into the ocean, or... the ocean has slipped into the dewdrop.

I am not burdened by my yesterday. It has already been changed by today. I live in the present because there is no other way to live. All other ways are ways of death.

So please, don't ask about consistency. You have to learn, you have to understand my inconsistency. You have to understand my contradictions. The basic thing is that my statements are not saying ANYTHINg about truth. My statements are just provocations. I am urging you to discover, I am not delivering you the truth! Truth is not a thing to be given to you; it is not a commodity. It is untransferable. I am simply creating a desire and a longing, an intense longing in you to search and seek and explore. If I am very consistent, you will stop seeking. You will think, "What is the need? Osho knows, I can believe in him." That's what Christianity has been doing, Buddhism has been doing, Jainism has been doing. "Buddha knows, so what is the need? We can believe. He is not deceiving. he cannot lie. He has stated the truth. What more truth are we going to discover? He has stated the truth; we can believe in it." You need not worry about your own exploration. And this is one of the most fundamental things about truth: that unless it is YOURS, it is not. My truth cannot be your truth; there is no way. My truth cannot be transferred to you.

Truth is absolutely individual. All the Buddhas have wanted to give it to you, I want it to be given to you, but there is no way. All that can be done is to provoke an inquiry in you, such a tremendous desire to know that you drop all your luggage, unnecessary luggage, and you start moving into the journey; that you gather courage to come out of your securities, conveniences, ideologies, philosophies, orthodoxies; that you gather courage to come out of your mind and to go into the unknown... the cloud of existence. One has to disappear into

So I am not going to oblige you by giving you a dogma. No, I will go on contradicting myself each day, every moment. Slowly slowly you will see there is no point in clinging to any of my ideas. And in that very moment you will become aware: there is no need to cling to ANY IDEA WHATSOEVER -- mine, Buddha's, Jesus', anybody's. All ideas have to be dropped.

And when there is no idea in your mind, you will find God there. When all philosophies have disappeared, then religion wells up in your being like a spring.

The fourth question:

WHY IS IT SO DIFFICULT TO ASK THE REAL QUESTION? AND WHY DO I FEEL SO STUPID ABOUT THIS AND ANY OTHER QUESTION?

Bhagwato, the real question cannot be asked. Only unreal questions can be asked. That's why whenever you will ask a question you will feel a little bit stupid -- because deep down you will know it is unreal. And only the unreal can be asked! The real question cannot be asked. Why? -- because to find the real question you will have to go so deep into your being; you will have to go to the very center of your being. Unreal questions exist on the periphery. Unreal questions are millions, the real question is only one, but it exists at the center. If you want to ask the real question you will have to go to the center of your being. And the problem is when you are at the center of your being, you know the real question, but immediately you know the real answer too.

The real question contains the real answer in it. They are instant, together. Simultaneously they happen. So that's why the real question can never be asked. If you don't know the real question, how can you ask? If you know the real question immediately you know the real answer too. They are not two separate things but two aspects of the same coin: on one side the real question, on the other side the real answer.

But one has to ask many unreal questions before one becomes aware of this, Bhagwato. You should feel blessed that you are aware of the phenomenon: that the real question is so difficult to ask, IMPOSSIBLE to ask. This is a good sign, a milestone. Even to ask "Why is it so difficult to ask the real question?" shows that you are moving in the direction of the real question. It shows that now you can detect immediately when you come across a false question. You have become capable of knowing the false as the false; this is the first step towards knowing the true as the true. Before one can know truth, one will have to know untruth utterly and absolutely.

And that's why you say, "And why do I feel so stupid about this and any other question?"

All questions are stupid questions. But I am not saying don't ask them; just by not asking you will not become wise. Stupid questions have to be asked so they can be dropped. And dropping stupid questions is

dropping stupidity. And slowly slowly, one becomes aware that "All my questions are useless. Why am I asking? Even if I get the answer, how is it going to change my life?"

Once I was staying in a village. Two old men came to me -- one was a Hindu, another was a Jain. The Jains don't believe in the existence of God. Both were friends, almost lifelong friends. Both must have been nearabout seventy, and both had quarreled for their whole lives -- whether God exists or not? The Hindu insisted that He exists and would quote the Vedas and Upanishads and Gita, and the Jain would insist that He does not exist and would quote Mahavir and Neminath and Parshwanath and his TEERTHANKARAS. And they argued and argued to no end, because these questions are so meaningless, so futile, you can go on arguing, ad infinitum; there is no end to it. Nobody can prove absolutely, nobody can disprove absolutely either. The questions are so utterly useless: nothing can be proved definitely this way or that, so the question goes on hanging.

Hearing that I was staying in the guesthouse outside the village, they came to see me. And they said, "Our whole lives have been a conflict. We are friends, in every way we are friendly, but about this question of God we immediately start quarreling. And we have quarreled the whole life. Now you are here: give us a definite answer so this quarrel can be stopped, and we can at least die in ease."

I asked them, "If it is proved definitely that God is, how is it going to change your life?" They shrugged their shoulders. They said, "We will live as we are living."

"Or, if it is proved," I told them, "that God definitely does not exist, how is it going to change your life?" They said, "It is not going to change our lives at all, because we both live exactly the same life. We are partners in a business. He believes in God, I don't believe in God, but as far as our lives are concerned we have the same pattern. His God does not make any difference, my no-God does not make any difference."

Then I said, "This is a futile question."

Which question is futile? One whose answer is not going to make a change in your life. It is useless. People ask, "Who created the world?" How is it going to change your life? Anybody -- A, B, C, D, -- anybody; how is it going to change your life? "Is there life after death?" -- how is it going to change your life?

Can't you see theists and atheists all living the same kind of life, the same rotten kind of life? Can't you see the Catholic and the communist living the same kind of life, the same lies, the same falsehood, the same masks? Can't you see the Protestant and the Catholic living the same life? Can't you see the Hindu and the Mohammedan living the same life, with no difference at all? All differences are only verbal. No verbal difference makes any difference in their existence. They have been discussing about useless questions.

But why do people ask useless questions? -- to avoid going in. They pretend that they are great inquirers: they are interested in God, they are interested in the after-life, they are interested in heaven and hell. And the real thing is: that they are not interested in themselves. To avoid that, to avoid seeing this fact, that "I am not interested in my own being," they have created all these questions. These questions are their strategies to avoid their central question: Who am l?

True religion consists in the inquiry: 'Who am I?' And nobody else can answer it. You will have to go digging deeper and deeper into your being. One day, when you have reached the very source of your life, you will know. That day, the real question and the real answer will have happened simultaneously.

The fifth question:

> I AM OFTEN ABLE TO ACHIEVE THE STATE -- OR WHAT SEEMS LIKE THE STATE -- WHICH YOU CALL 'BEING A HOLLOW BAMBOO' -- SILENT, WATCHING, EMPTY. THE ONLY PROBLEM IS THAT THERE IS NO BLISS IN THAT EMPTINESS: IT IS JUST NOTHING. CAN I EXPECT SOMETHING TO FILL IT ONE OF THESE DAYS?

Mariel Strauss, it is because of this idea that you are missing the whole beauty of nothingness: this desire to fill it. You are not-really a hollow bamboo, because in this hollow bamboo this desire is there, and this desire is enough to fill the hollow bamboo, to block its emptiness.

This desire to fill it one day, this expectation that "Some day, God will come and fill my emptiness"' this very idea is preventing you from really becoming a hollow bamboo. Drop this desire. Forget all about filling your hollow bamboo -- then you are a hollow bamboo. And when you are a hollow bamboo, it is immediately full of God. But not that you have to desire it; if you desire it you will go on missing it.

This is one of the basic paradoxes to be understood about religious inquiry. Understand it as deeply as

possible, let it sink deeply into your heart, because this is not only Mariel Strauss' problem, this is everybody's problem. Anybody who goes on in the search for truth, for being, for God, or whatsoever you call it, will have to come across it.

You can feel that you are empty, but deep down, lurking somewhere is the desire, the hope, the expectation that "Now, where is God? It is getting late and I have remained a hollow bamboo so long. What is the point? This is just nothingness."

There is condemnation when you say "This is JUST nothingness." You are not happy with this hollow bamboo-ness. You are not happy with this emptiness; there is condemnation. You have managed somehow, because you have heard me saying again and again that the moment you are a hollow bamboo God will descend in you: "Become empty, and you will become full." You want to become full, so you say "Okay, we will become empty. If that is the only way to become full, we will even try that." But this is not true emptiness. You have not understood the point.

Enjoy emptiness, cherish it, nourish it. Let your emptiness become a dance, a celebration. Forget all about God -- to come or not is His business. Why should you be worried? Leave it to Him. And when you have completely forgotten about God He comes, IMMEDIATELY He comes. He always comes when you are utterly unaware of His coming, you don't even hear His footsteps. One moment He was not there, and suddenly another moment He is there. But your emptiness has to be total. And a total emptiness means no expectation, no future, no desire.

You say, "I am often able to achieve the state..."

You must be forcing it, you must be trying hard, you must be cultivating it, you must be imagining it. It is imaginary, it is not true.

"... or what seems like the state..."

And deep down you also know that it is not the real state. You have managed somehow to create a kind of emptiness in yourself. It is a forced emptiness.

"... which you call 'being a hollow bamboo' -- silent, watching, empty..."

It is not what I call the state of being a hollow bamboo; it is not. If it were, then there would be no desire for God, because there is no desire. It does not matter what you desire; God, money, power, prestige, it matters not. Desire is desire, its taste is always the same. Desire leads you away from the present, from the herenow into the future, somewhere else. Desire does not allow you to relax into the moment. It takes you away from your being.

So what you desire does not matter: you can desire presidency of a country, or you can desire money, or you can desire sainthood, or you can desire God, you can desire truth -- desire is desire. Desire means you are torn apart between that which you are and that which you would like to be. This is anguish, this is anxiety. And this anxiety will not allow you to become a hollow bamboo.

To be a hollow bamboo means: a state of desirelessness. Then you are utterly empty, and then that emptiness has a clarity in it. Then that emptiness has a splendor in it, a purity in it. Then that emptiness has a holy quality to it. It is so pure, it is so innocent that you will not call it 'just emptiness' or 'just nothingness'. That emptiness is God itself! Once you are empty, once you are herenow, with no desire taking you away from your reality, God is. God means 'that which is'.

God is already the case; your desiring mind does not allow you to see it. Your desiring mind makes you a monkey: you go on jumping from one branch to another branch. You go on jumping, you are never in a state of rest. This desire and that desire, and one desire creates another desire, and it is a continuum.

When there is no desire where can you go? When there is no desire where is the future? When there is no desire where is time? Where is past? When there is no desire where is mind? Where is memory? Where is imagination? All gone! lust cut one single root which is the chief root of the tree of mind: cut desire and just be. In that state of being you are a hollow bamboo. And the moment you are a hollow bamboo, reality bursts upon you, as if it has been always waiting but you were not available to it. It floods you!

The last question:

IS NOT LIFE STRANGER THAN FICTION?

It has to be, because fiction is only a partial reflection of life, a very finite reflection of life. Life is infinitely complex. Life has no beginning, no end; it is always on and on, it is going on and on. It is a pilgrimage with no goal. Fiction is just a reflection of a small part of it.

Fiction is like a small window in your room. Yes, when the sky is full of stars, you see a part of the sky through the window, but the sky becomes framed by the window. The sky itself has no frame to it -- it is infinite, it knows no boundaries -- but your window gives a frame to it.

A fiction is a framed part of the sky. Howsoever strange, mysterious, unbelievable the fiction may be, it is very pale compared to real life. Real life is the mystery of mysteries... never possible to explain it. And the fiction arises out of the human mind. The mind is a mirror: it reflects a few things. If you have a good mirror, a creative mirror, you can create poetry, you can create music, you can create fiction, you can write, you can paint; but all that you will paint and all that you will create and all that you will write will remain a very tiny atomic part of reality -- and not really a part but a REFLECTION of the part in your mind.

To see life as it is is mind-blowing. To see life as it is is psychedelic. To see life as it is is to become expanded in consciousness.

The fiction has to begin somewhere. Of necessity, it has to begin somewhere. It will have the first page, and somewhere it has to end; it cannot go on and on. You can lengthen it, make it very long, like Tolstoy's WAR AND PEACE -- it can go on and on and on, and it is very very tiring and lengthy. But still a moment comes when you have to put the last full stop. You cannot go on forever.

But life goes on forever. One wave turns into another wave, one tree creates other trees, one man gives birth to children -- it goes on: there is no beginning and there is no end.

Art is only a poor imitation. Hence, the artist remains in imagination. The artist remains in dreams; he is a dreamer, a good dreamer -- a dreamer who dreams in color, not just black and white -- but still a dreamer.

A mystic is one who has dropped all dreams, who has thrown away away this mirror of the mind and looks directly into life without any medium interfering. Then he sees the eternal progressing. Then in a single moment he sees all eternity, and in a single atom he can see the whole reflected.

Just think: you contain your mother, your father, your father's father, your mother's mother, and so on and so forth. You contain Adam and Eve -- if there was a time when things began. I don't think there was a time when things began. Adam and Eve is again a fiction, a religious fiction. Things never began, things have always been.

You contain the whole past. All the dreams of your father and your mother are contained in your cells, and all the dreams of their fathers and their mothers, and so on and so forth; all the dreams of the whole humanity have preceded you; and not only of humanity, but all the animals that have preceded humanity; and not only all the animals, but all the trees that have preceded all the animals; and not only the trees, but all the rocks and all the mountains and rivers that have preceded trees. You contain all of that in you. You are vast!

And so is the case with the future -- you contain the whole future too: the children that will be born and the poems that will be written -- not only the Shakespeares of the past but the Shakespeares of the future too, the dreams that have been seen and the dreams that will be seen. All the poets and all the painters are in you, ready to be born, all the scientists, all the mystics. The whole future, the eternal future...

So you contain the whole past, you contain the whole future. The whole converges upon this small, tiny moment. And so is the case with space, as it is with time. You contain the whole of space in you, all the trees and all the stars.

A great Indian mystic, Swami Ramateerth, started saying things which look mad when he attained to enlightenment. People started thinking that he had gone bizarre, because he started saying, "I see stars moving within me, not outside, but inside. When I see the morning sun rising, I see it rising in me, not outside."

Now this looks like a kind of madness. It is not. He was saying something tremendously significant. He was saying: I am part of the whole and the whole is part of me. So everything is within that is without, and everything is without that is within. All that has happened is in me, and all that is going to happen is in me, and all that is happening is in me.

To feel this, to see this, is to be in prayer, in awe, in wonder. Will you not be grateful to be part of this mysterious existence? Will you not feel grateful to have something to do with this splendor? Will you not feel grateful, thankful for all that surrounds you and all that is contained in you?

To see this mysterious existence, to feel it in the deepest core of your heart, and immediately a prayer arises -- a prayer that has no words to it, a prayer that is silence, a prayer that doesn't say anything but feels tremendously, a prayer that is like music with no words, celestial music, or what Pythagoras used to call 'the harmony of the stars', the melody of the whole. When that music starts rising in you, that's what the SECRET OF THE GOLDEN FLOWER IS all about. Suddenly a flower bursts open in you, a golden lotus.

You have arrived, you have come home.

This is what I am provoking you towards, this is what I am trying to awake in you -- this desire, this longing, this thirst, this appetite. Once you are possessed by this hunger, for the first time you will become aware of the benediction and the beautitude of existence. You will not feel meaningless, you will not feel accidental. You will not feel at all as Jean-Paul Sartre says, that "Man is a useless passion"; no, not at all. You will feel yourself tremendously significant, because you are part of an infinite significance, and you are to contribute something by your being here.

You will become creative, because that is the only way to be really thankful to God -- to be creative, to make this existence a little more beautiful than you had found it. The day you leave, this will be your only contentment: if you have made the existence a little more beautiful. When a Buddha leaves he leaves in tremendous contentment because he knows he is leaving the existence behind with a little more poetry in it, with a little more awareness in it, with a little more prayer in it.

Remember that when you leave the world, you can die in contentment only if you have made this world a little more worth living in, a little more meaningful, a little more dancing, celebrating. If you have added a little festivity to it, a little laughter, a little sense of humor; if you have been able to light a small lamp of light, and you have been able to disperse a little darkness from the world, you will die in utter joy. You are fulfilled. Your life has been of fruition and flowering. Otherwise people die in misery.

Jean-Paul Sartre is right for the majority of the people, but that majority is living in ignorance, unconsciousness. That majority is not really yet able to declare its humanity. Only a Buddha or a Krishna or a Zarathustra or a Jesus can claim that they are human beings. They are human beings because they have bloomed. Their whole beings have come to flowering. Now nothing is left, all is fulfilled.

Create this longing, this thirst. You have the seed; all that you need is a thirst. That thirst will become the occasion for the seed to sprout. You have the potential; all that you need is a tremendous longing. If you become aflame with longing you will be purified. The baser metal of your life will be transformed into a higher metal, into gold. This is all that alchemy is about.

And the SECRET OF THE GOLDEN FLOWER is an alchemical treatise.

The Secret of Secrets, Vol 2

Chapter #3
Chapter title: The golden flower is opening

29 August 1978 am in Buddha Hall

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MASTER LU-TSU SAID: THERE ARE MANY KINDS OF CONFIRMATORY EXPERIENCES. ONE MUST NOT CONTENT ONESELF WITH SMALL DEMANDS BUT MUST RISE TO THE THOUGHT THAT ALL LIVING CREATURES HAVE TO BE REDEEMED. ONE MUST NOT BE TRIVIAL AND IRRESPONSIBLE IN HEART, BUT MUST STRIVE TO MAKE DEEDS PROVE ONE'S WORDS.
IF, WHEN THERE IS QUIET, THE SPIRIT HAS CONTINUOUSLY AND UNINTERRUPTEDLY A SENSE OF GREAT JOY AS IF INTOXICATED OR FRESHLY BATHED, IT IS A SIGN THAT THE LIGHT-PRINCIPLE IS HARMONIOUS IN THE WHOLE BODY; THEN THE GOLDEN FLOWER BEGINS TO BUD. WHEN, FURTHERMORE, ALL OPENINGS ARE QUIET, AND THE SILVER MOON STANDS IN THE MIDDLE OF HEAVEN, AND ONE HAS THE FEELING THAT THIS GREAT EARTH IS A WORLD OF LIGHT AND BRIGHTNESS, THAT IS A SIGN THAT THE BODY OF THE HEART OPENS ITSELF TO CLARITY. IT IS A SIGN THAT THE GOLDEN FLOWER IS OPENING. FURTHERMORE, THE WHOLE BODY FEELS STRONG AND FIRM SO THAT IT FEARS NEITHER STORM NOR FROST. THINGS BY WHICH OTHER MEN ARE

DISPLEASED, WHEN I MEET THEM, CANNOT BECLOUD THE BRIGHTNESS OF THE SEED OF THE SPIRIT. YELLOW GOLD FILLS THE HOUSE, THE STEPS ARE OF WHITE JADE. ROTTEN AND STINKING THINGS ON EARTH THAT COME IN CONTACT WITH ONE BREATH OF THE TRUE ENERGY WILL IMMEDIATELY LIVE AGAIN. RED BLOOD BECOMES MILK. THE FRAGILE BODY OF THE FLESH IS SHEER GOLD AND DIAMONDS. THAT IS A SIGN THAT THE GOLDEN FLOWER IS CRYSTALLIZED. THE BRILLIANCY OF THE LIGHT GRADUALLY CRYSTALLIZES. HENCE A GREAT TERRACE ARISES AND UPON IT, IN THE COURSE OF TIME, THE BUDDHA APPEARS. WHEN THE GOLDEN BEING APPEARS WHO SHOULD IT BE BUT THE BUDDHA? FOR THE BUDDHA IS THE GOLDEN HOLY MAN OF THE GREAT ENLIGHTENMENT. THIS IS A GREAT CONFIRMATORY EXPERIENCE.

A parable:

One day the Lord Vishnu was sitting in a deep cave within a far mountain meditating with his disciple. Upon the completion of the meditation the disciple was so moved that he prostrated himself at Vishnu's feet and begged to be able to perform some service for his Lord in gratitude. Vishnu smiled and shook his head, "It will be most difficult for you to repay me in actions for what I have just given you freely." "Please Lord," the disciple said, "allow me the grace of serving you." "Very well," Vishnu relented, "I would like a nice cool cup of water." "At once Lord," the disciple said, and he ran down the mountain singing in joy.

After a while he came to a small house at the edge of a beautiful valley and knocked at the door. "May I please have a cool cup of water for my Master," he called. "We are wandering sannyasins and have no home on this earth." A wondrous maiden answered his call, and looked at him with undisguised adoration. "Ah," she whispered, "you must serve that holy saint upon the far mountain. Please, Good sir, enter my house and bestow your blessing therein." "Forgive my rudeness," he answered, "but I am in haste. I must return to my Master with his water immediately." "Surely, just your blessing won't upset him. After all he is a great holy man, and as his disciple you are obligated to help those of us who are less fortunate. Please," she repeated, "just your blessing for my humble house. It is such an honor to have you here and to be enabled to serve the Lord through you."

So the story goes, he relented, and entered the house and blessed all therein. And then it was time for dinner, and he was persuaded to stay and further the blessing by partaking of her food (thereby making it also holy), and since it was so late -- and so far back to the mountain, and he might slip in the dark and spill the water -- he was persuaded to sleep there that night and get an early start in the morning. But in the morning, the cows were in pain because there was no one to help her milk them, and if he could just help her this once (after all, cows are sacred to the Lord Krishna, and should not be in pain) it would be so wondrous.

And days became weeks, and still he remained. They were married, and had numerous children. He worked the land well and brought forth good harvests. He purchased more land and put it under cultivation, and soon his neighbors looked to him for advice and help, and he gave it freely. His family prospered. Temples were built through his effort, schools and hospitals replaced the jungle, and the valley became a jewel upon the earth. Harmony prevailed where only wilderness had been, and many flocked to the valley as news of its prosperity and peace spread throughout the land. There was no poverty or disease there, and all men sang their praises to God as they worked. He watched his children grow and have their own children, and it was good.

One day as an old man, as he stood upon a low hill facing the valley, he thought of all that had transpired since he had arrived: farms and happy prosperity as far as the eye could see. And he was pleased.

Suddenly there was a great tidal wave, and as he watched, it flooded the whole valley, and in an instant all was gone. Wife, children, farms, schools, neighbors -- all gone. He stared, bewildered, at the holocaust that spread before him.

And then he saw riding upon the face of the waters his Master, Vishnu, who looked at him and smiled sadly, and said, "I'm still waiting for my water!"

This is the story of man. This is what has happened to everybody. We have completely forgotten why we are here, why we came in the first place, what to learn, what to earn, what to know, who we are and from whence and to where, what is our source and the cause of our journey into life, into body, in the world, and what we have attained up to now. And if a tidal wave comes -- and it is going to come, it always comes; its name is death -- all will be gone: children, family, name, fame, money, power, prestige. All will be gone in a single moment and you will be left alone, utterly alone. All that you had done will be undone by the tidal wave. All that you had worked for will prove nothing but a dream, and your hands and your heart will be empty. And you will have to face the Lord, you will have to face existence.

And the existence has been waiting for you; long, long it has been waiting for you to bring something for which you had been sent in the first place. But you have fallen asleep, and you are dreaming a thousand and one dreams. All that you have been doing up to now is nothing but a dream, because death comes and all is washed away.

Reality cannot be washed away by death. Reality knows no death. Reality is undying. Reality is deathless. Reality is eternal. All that dies simply proves by its death that it was unreal, that it was illusory, maya, a dream -- maybe a nice dream, but a dream all the same. You may be dreaming of hell or you may be dreaming of heaven; it does not make much difference. The moment you will be awakened you will find yourself utterly empty -- and empty in a negative sense, not in the positive sense as Buddhas know it: not empty of the ego, but empty of all that your ego has been trying to do; full of ego, but empty of any attainment, empty of any realization, empty of any knowledge. And it is not that the ego does not claim knowledge; it claims. The ego is very knowledgeable, it collects information. It is a great collector: it collects money, it collects information, it collects every kind of thing. It believes in accumulation. It is greed and nothing but greed; ego is another name for greed. It wants to possess, but all that you possess will be gone. And all that you have done, you have done in your dream. The moment you will be awakened you will be surprised at how much time has been wasted, at how many lives you have been living in a dream, at how many dreams you have lived.

To be a seeker means to come out of this dream, to come out of this dreaming state of consciousness. To be a seeker means: making an effort to wake up. To wake up is to become a Buddha -- to be alert, to be conscious, to be full of light within so that all unconsciousness disappears, so that all sleep disappears, so the darkness of sleep is no more inside you and you are fully awake.

It happened:

A great astrologer saw Buddha. He could not believe his eyes -- that body, that golden aura around the body, those beautiful eyes, as silent as any lake can be, and as deep and as pure as any lake can be, that crystal-clarity, that walking grace. He fell at Buddha's feet and he said, "I have studied astrology, palmistry. My whole life I have been studying types of men, but I have never come across a man like you! To what type do you belong? Are you a god who has descended on the earth? -- because you don't seem to belong to this earth. I can't see any heaviness in you. You are absolutely light, weightless. I am wondering how you are walking on the earth, because I don't see any gravitation functioning on you. Are you a god who has descended from heaven just to have a look at what is happening on the earth? a messenger from God? a prophet? Who are you?"

And Buddha said, "I am not a god."

The astrologer asked, "Then are you what in Indian mythology is called a YAKSHA?" -- a little bit lower than the gods.

And Buddha said, "No, I am not a YAKSHA either."

"Then who are you? What kind of man, what category to put you in?"

And Buddha said, "I am not a man or a woman."

Now the astrologer was very much puzzled, and he said, "What do you mean? Do you mean you are an animal, an animal spirit, or the spirit of a tree, or the spirit of a mountain or the spirit of a river?" -- because Indian mythology is pantheistic, it believes in all kinds of spirits. "So who are you, the spirit of a rosebush? You look so beautiful, so innocent."

And Buddha said, "No, I am not an animal, nor the spirit of a tree, nor the spirit of a mountain."

"Then who are you?" The astrologer was puzzled very much.

And Buddha said, "I am awareness and nothing else. You cannot categorize me, because all categories are applicable to dreams."

Somebody is dreaming he is a man, somebody else is dreaming she is a woman, and so on and so forth. Categories belong to the world of dreams. When one becomes awakened one is simply that principle of awakenedness, awareness. One is just a witness and nothing else, a pure witness. All clouds have disappeared: the cloud of a man or a woman, animal, god, trees -- all clouds, all forms have disappeared. One is just a formless awareness, the pure sky, endless, infinite, vast. This awareness is empty of clouds but full of the sky. This is positive emptiness, this is NIRVANA.

Then there is a negative emptiness. You are full of clouds -- so much so that not even a bit of sky can be seen You are full of knowledge -- so much so that not even a little space is left for meditation.

It is said: He who knows not and yet knows that he knows, is a fool -- usually called a pundit or a scholar; shun him. He who knows not, and knows not that he knows not, is innocent, a child; wake him. He

who knows not, and knows that he knows not, is a Buddha; follow him.

To come to this realization: "I am nobody", is the meaning of being a Buddha. Buddha is not the name of somebody. Buddha is the name for 'nobody-ness'. Buddha is not an entity. Buddha is just space, open space, openness, a name for openness, for open sky.

Watch your mind: how much dreaming continues. And it is not only that you dream in the night, you are continuously in a dream. Even while you think you are awake, even in the daytime, the continuity is not broken. At any moment close your eyes and relax and you will immediately see dreams floating. They are always there, like an undercurrent. They never leave you, they are constantly present, and constantly affecting your being. Their existence is subliminal. You may not be alert about them, you may not even suspect their existence, but they are continuously there. Even when you are listening to me, there is that movie continuing, that drama of dreams. Hence you cannot hear what I am saying. First it has to pass through your dreams and your dreams distort it; you hear something else that has not been said. Your dreams distort, your dreams manipulate, your dreams project, your dreams change things.

I say one thing, you hear quite another. And those dreams are very powerful inside you, and you don't know what to do with those dreams. In fact, you have become so identified with the dreams that you don't know that you are separate, that you can watch, that you can be distant, that you can be just an onlooker. You have become too identified with the dreams.

Just the other day I was talking about poor Habib. Now he has become so identified with being a Jungian analyst that he cannot watch what is happening. I had mentioned that, just two days before, I had finished my talk at nine forty-five, and he wrote a letter at nine fifty-five, after just ten minutes. Yesterday he went even further: while I was talking he was writing the letter! While I was discussing him, he could not wait even ten minutes. And that's what I was saying: "Wait a little, be a little patient, meditate over it. You cannot understand these things immediately; you are not in that state of understanding, of clarity, of perception." But while I was talking he started writing the letter. At exactly the same time, while I was talking, he was writing the letter. Now what could he write? I had not even talked, I had not even spoken. He must have heard, he must have taken the clue from his own mind. He could not understand a single word. His dream seems to be too strong; he is burdened by his knowledge. And I was saying "Let your Jungian ego drop."

But do you know what happened? Habib died -- he renounced sannyas rather than dropping the Jungian ego. That's what he heard. I was saying "Drop the Jungian ego!"; he heard something else. He heard, "Then this sannyas is not for me. I cannot drop my knowledge; that's all I have. And how can I drop it? How can one put the mind aside? It is impossible! So it is better to drop sannyas." He dropped sannyas. Now Habib no longer exists; he died a very early death. In fact, he died before he was born.

What happened? Could he not see the point?Who prevented him from seeing the point? His mind must have become too crowded. All that he has been reading, accumulating -- he has become too attached to it. He had come here to seek and search. What kind of search is this if you are not ready to leave anything of your ego? What kind of inquiry is this?

People usually think they are spiritual seekers if they can add something more to their egos. Your so-called spiritual trips are nothing but subtle trips of the ego. People want more gratification for the ego, more strength for the ego, more vitality for the ego. They want a holy aura around the ego, and the holy aura arises only when the ego is gone; they cannot co-exist.

And it is very rare to come across a teaching which can awaken you. It is very rare to come across a Master who can shake you up into wakefulness, who can pull you out of your long, long deep-rooted dreams. It is a rare phenomenon to come across a Master; it is very easy to miss. It is easy to miss because the basic fundamental of being with a Master is: to put your head in front of him so that he can crush it with his sledgehammer. A Master is a sledge-hammer. People search for a different kind of situation where the Master -- they think he is the Master if he buttresses their egos -- says to them, "Good! You are a great spiritual seeker."

That's what the late Habib wanted: he wanted me to say that he is a great spiritual seeker, that whatsoever he has done is perfectly beautiful, the right foundation for the temple; that he is almost ready, just a little bit has to be added to him and all would be perfect. That's what he wanted. That is not possible -- because first I have to destroy you. Only through your utter destruction is the possibility of your awakening. And destruction is hard, painful.

A great Hassidic saying says: God is not nice. God is not an uncle, God is an earthquake!

So is it with a Master: a Master is not an uncle, a Master is not nice. A Master is an earthquake. Only

those who are ready to risk all, in toto, who are ready to die as egos, can be born. This is what Jesus means when he says, "You will have to carry your cross on your own shoulders. If you want to follow me, you will have to carry your cross on your own shoulders." Kabir has said, "If you really want to follow me, burn your house immediately!" What house was he talking about? The house of dreams in which you have lived has to be utterly burned so that you can be again under the open sky and the stars and the sun and the moon; so you can again be in the wind, in the rain; so you can again be available to nature -- because God is nothing but the hidden-most core of nature. God is not a kind of knowledge, God is a kind of innocence. You know God not by knowledge but by becoming utterly innocent.

But it is very difficult for the ego... even to hear these words is difficult. And the ego will immediately distort them, manipulate them, change them, color them, paint them and make them in such a way that they support the ego rather than destroy it.

One story reflecting this observation concerns a man who had an obsession that he was dead. He went to a psychiatrist for help. The psychiatrist used all the known techniques at his command, but to no avail. Finally the psychiatrist tried appealing to the patient's logic.

"Do dead men bleed?" asked the doctor.

"No, of course not," answered the patient.

"All right," said the doctor. "Now let us try an experiment." The doctor took a sharp needle and pricked the man's skin, and the patient began to bleed profusely.

"There! What do you say now?" asked the psychiatrist.

"Well, I will be darned!" answered the patient. "By gosh! Dead people DO bleed!"

That's how the ego functions, the mind functions: it turns things into proofs, supports, food for itself. The ego is very subtle and its ways are very cunning, and it can convince you that you are right. It will try in every possible way to convince you that it is right and anything that goes against it is wrong. Remember, the ego is NEVER right! And anything that goes against it -- don't miss the opportunity, use that occasion to destroy your ego. The moment you can destroy your ego will be the moment of great blessing, because when you are not, God is, and WHEN YOU ARE NOT, YOU ARE. This is the greatest paradox of life and existence: when you are not, you are.

That's why Vishnu was not willing... Vishnu said to his disciple, "It will be most difficult for you to repay me in actions for what I have just given you freely." Why? Why would it be most difficult? Because the Master knows that the disciple is still in dreams, he is still in his ego. In fact, the very idea "I want to repay you, I want to do something for you because you have done so much for me," is an ego-idea. When the disciple has dropped the ego, who is there to repay? Who? Who is there even to thank? There is nobody. There is utter silence. And in that utter silence the Master is happy: the disciple has repaid through this utter silence.

A man went to Buddha. He wanted to do something for humanity; he was a very rich man. And he asked Buddha, "Just tell me what I can do for humanity? I have much money, no children, the wife has died, I am alone. I can do much."

Buddha looked at him with very sad eyes and remained silent. The man said, "Why are you silent? Why don't you speak? You always talk about compassion, and I am here ready to do something. Whatsoever you say I will do. Don't be worried -- I have enough money! Just give me any task and I will do it."

Buddha said, "I understand what you are saying, but I am feeling sad: you cannot do a thing because you still are not. Before one can do something, one has to be. It is not a question of money that you have -- but that YOU are not!"

That quality of compassion is a shadow of being, and the being is missing. The ego can never be compassionate. The ego is cruel; even in its games of compassion it is cruel. And when th. ego is gone, even if the egoless person looks to you to be very cruel, he is not; he cannot be. Even his cruelty must be a deep compassion.

When a Zen Master hits the disciple's head with his staff it is not cruel; it is tremendous compassion. When a Zen Master jumps on his disciple and beats him it is not cruel, because sometimes it has happened that with the hit of the Master, th. disciple has become enlightened -- in a single moment, in a single lightning experience.

Buddha said, "You cannot do anything. I know about your money, I have heard about you, but when I look into you I feel very sad for you. You want to do something, but the element that can do something is missing. All that you can do is dream."

That's why Vishnu says, "It will be most difficult for you to repay me in actions what I have just given

you freely." That's what George Gurdjieff used to say to his disciples. The first thing that he had said to P.D. Ouspensky was this, exactly this. Ouspensky was a great seeker, a seeker of knowledge. When he had gone to see Gurdjieff for the first time, he was already a world famous mathematician, philosopher, thinker. His greatest book had already been published, TERTIUM ORGANUM. It is a rare book -- also rare because the man was not awakened. How could he manage to write such a beautiful piece? Only an awakened man can see a few faults; otherwise it is very difficult to find any fault in it. It is almost perfect, as if a Buddha has written it.

But when George Gurdjieff looked into the book, he just turned here and there and threw it out of the room. And he said, "All nonsense! You know nothing! And how can you know, because you are not! Before one can know one has to be!" And Ouspensky had travelled all over the East in search of a Master. It is a beautiful story, almost a parable.

He had travelled in India. He had gone to Ceylon, to Burma. He had lived in monasteries, in Himalayan caves. He had met lamas and swamis and many Hindu mystics, but nobody could satisfy him. Why? -- because all that they said was nothing but a repetition of the scriptures that he had already studied. Not a single word was their own. Frustrated, he went back, back to Russia, to Petrograd where he used to live. In Petrograd, in one coffee house, he met Gurdjieff. And just the first meeting, and the Master's look at him... and the revelation: "This is the man I have been searching for. This is the town I have lived in my whole life, and this is the coffee house I have been visiting for years, and this man is sitting here in the coffee house! And I have been searching for him in Ceylon, in Nepal, in Kashmir, in faraway places."

The first thing that Gurdjieff said to Ouspensky was, "Unless you are, you cannot know a thing. Unless you are, you cannot do a thing." And the paradox is that you are only when you have disappeared, when the word 'I' is no longer relevant.

These sutras are the keys to create that state of Buddhahood -- when you are just awareness, and nobody; full of light, but utter emptiness.

The sutras:

Master Lu-tsu said: THERE ARE MANY KINDS OF CONFIRMATORY EXPERIENCES.

A confirmatory experience means that you are coming closer to home. One has to understand, one has to be aware of confirmatory experiences because that gives courage, hope. That gives vitality. You start feeling that you are not searching in vain, that the morning is very close by. Maybe it is still night and dark, but the first confirmatory experience has started filtering in. The stars are disappearing, the East is becoming red; the sun has not risen, it is early dawn -- it is confirmatory that the sun is not far away. If the East is becoming red, then soon, any moment, the sun will rise on the horizon. The birds have started singing; the birds are praising the coming morning. Trees look alive, sleep is disappearing, people are waking up. These are confirmatory experiences.

Exactly like that, on the spiritual path, there are experiences which are very confirmatory. It is as if you are moving towards a beautiful garden you cannot see, but the closer you come to the garden, the cooler the breezes are that you can feel. The farther away you go, the more coolness disappears; the closer you come, the more the coolness appears again. The more close you come, the more the breeze is not only cool, but there is fragrance too, the fragrance of many flowers. The farther away you go, the more the fragrance disappears. The closer you come the more you can hear birds singing in the trees. The trees you cannot see, but the song of the birds... a distant call of a cuckoo... there must be a mango grove: you are coming closer. These are confirmatory experiences. Exactly the same happens when you move towards the inner garden, towards the inner source of life, of joy, of silence, of bliss. When you start moving towards the center a few things start disappearing and a few new things start appearing.

ONE MUST NOT CONTENT ONESELF WITH SMALL DEMANDS BUT MUST RISE TO THE THOUGHT THAT ALL LIVING CREATURES HAVE TO BE REDEEMED.

And remember, when confirmatory experiences start appearing, don't be satisfied too soon. The cool breeze has come, and you sit there and you think that you have arrived. The coolness is beautiful, the coolness is blissful, but you have to go far. Don't be satisfied with small things. Feel happy that they have started happening, take them as milestones, but they are not goals. Enjoy them, thank God, feel gratitude, but go on moving in the same direction from where the confirmatory experiences are coming.

And don't be contented with small demands. For example: peacefulness is a small demand, it can be easily attained. The state of a non-tense mind can easily be attained; it is not very difficult. To be happy and cheerful can easily be attained, it is not much. To be at ease, unanxious, without anxiety is not something

very great. Then what is great? And what should one keep in mind as the goal?

ONE MUST RISE TO THE THOUGHT THAT ALL LIVING CREATURES HAVE TO BE REDEEMED.

You will be surprised to know that this is the criterion, and this has always been the criterion. In Buddhism it is called 'the principle of Bodhisattvahood'. The closer you are coming to your own inner center, the more you will start feeling the suffering of all beings of the world. On the one hand you will feel very calm and quiet, and on the other hand you will start feeling a deep sympathy for all those who suffer. And there is suffering and suffering and suffering: the whole place is full of suffering. On the one hand you will feel great joy arising in you, and on the other hand a great sadness too that millions are suffering -- and ridiculously suffering, suffering for no reason! This is their birthright, to attain to this blissfulness that is coming to you. And don't become satisfied that you have become blissful, so all is finished. If you become blissful, all is not finished, really. Now the journey takes a new turn. When you have attained to Buddhahood, when you have come home, now the real work starts.

Up to now it was only a dream. Now the real work starts: help others to come out of their dreams. When the disciple has attained, he has to become a Master.

This is what in Christianity is called 'the principle of Christ-consciousness'. Christians have not really been able to understand it; they have misunderstood it. They think that Jesus is the only Christ.

The word 'christ' comes from Krishna. It is a principle. The principle is that when you are redeemed, you have to redeem all. To be redeemed from misery is blissful, but nothing compared to when you start redeeming others from their misery. To redeem oneself from misery is still selfish, self-oriented. Something of the self still lingers, you are only concerned with yourself. And when the self disappears and you are redeemed, how is it possible to stop the journey? Now you have to redeem others. That's why Jesus is called 'the Redeemer'. But he is not the only Christ. There have been many before him, there have been many after him, there will be many in the future. Whoever becomes a Buddha has to become, OF NECESSITY, a redeemer of all.

One's joy, one's peace, one's blessings are small things; don't be contented with them. Remember always that one day you have to share, one day you have to help others to be awakened. This seed must be planted deep in your heart, so that when your Buddhahood blooms you don't disappear from the world.

Buddhists have two words; one is ARHAT. ARHAT means: the person who has become enlightened but thinks all is finished, his work is complete. He disappears. The other is called BODHISATTVA: he has become enlightened; he does not disappear, he insists on being here. He prolongs himself, to be here as long as it is possible.

The story is that when Buddha reached the doors of NIRVANA the doors were opened, celestial music was played, golden flowers showered, angels with garlands were ready to receive him, but he refused to enter. He turned his back to the door. The angels were surprised, they could not believe it. They asked him again and again, "What are you doing? Your whole life -- not only one but many lives -- you have been searching for THIS door. Now you have arrived, and you are turning your back to the door? And we have been waiting for you, and the whole paradise is full of joy -- one more person has become a Buddha. Come in! Let us celebrate your Buddhahood together." But Buddha said, "Unless all those who are in suffering are redeemed, I'm not going to enter. I will have to wait. I am going to be the last, let others move first." And the beautiful story says that he is still waiting at the door. The door is open because the angels cannot close it; any moment he may want to enter. That is his right, to enter, so the door is open. He's keeping the door open, and the celestial music continues, and the flowers are still being showered, and the angels are waiting with garlands... and he's standing outside the door. And he's calling people forth; he's calling, challenging, he's provoking. He's telling people, "The doors are open, don't miss this opportunity. Come in! And I am going to be the last. Now the doors shall never be closed. They will be closed only when everybody is redeemed and enlightened."

This is just a parable, tremendously significant. Don't think of it as history, otherwise you will miss the point. There is no door, no angels, no garlands, no celestial music. And Buddha, the moment he became enlightened, has disappeared. How can he stand and keep his back to the door? Who is there to stand? But the principle...

The energy that Buddha released into existence is still functioning. That energy is still available to those who are REALLY searching. The energy goes on and on working, and it will go on working for eternity.Jesus is no more, but his Christ-consciousness has entered into the new sphere. Mahavir is no more, but his consciousness has entered into this oceanic life. These people have become part of existence; they

vibrate. That is the meaning of the parable: they still provoke you, and if you are ready to receive their message they are still ready to take you to the other shore.

The moment a Master dies he becomes part of that infinite energy which Buddha has joined, Mahavir has joined, Zarathustra, Lao Tzu, Jesus, Mohammed. Whenever a Master dies, more energy is redeemed -- and it is becoming a tidal wave. So many enlightened people have existed; it is becoming a continuous tidal wave. You are fortunate. If you really long, if you really desire, this tidal wave can take you to the other shore.

Keep it in your deepest heart: don't be satisfied with small things. Many things happen on the Way, many MIRACULOUS things happen on the Way, but don't be satisfied with anything. Remember, you have to become a Christ-consciousness. a bodhisattva -- less than that is not going to make you contented.
This is divine discontent.

ONE MUST NOT BE TRIVIAL AND IRRESPONSIBLE IN HEART, BUT MUST STRIVE TO MAKE DEEDS PROVE ONE'S WORDS.

And the life of a seeker should not be that of trivia, because each small thing that you go on doing wastes time, energy, life. The seeker cannot waste. His whole life has to be devoted and dedicated to one single point. He cannot waste here and there: he cannot go and sit in the coffee-house and gossip unnecessarily. He cannot read that which is not going to help. He's not going to do a single thing which is not going to help his journey, and he's not going to collect a single thing that will become a burden later on and will have to be dropped. He remains simple. This simplicity has nothing to do with asceticism. This simplicity is simply scientific: he does not accumulate garbage because then you have to carry it. He remains unburdened. And the greatest garbage is that of knowledge, because all other garbage is outside you: knowledge gets inside. It makes your head very heavy, and the head should be very light.

Have you watched, or have you seen a Japanese doll called daruma? Daruma is the -- Japanese name for Bodhidharma. The doll is beautiful. It represents the enlightened man -- the daruma doll. It's beauty is that you can throw it any way but it always sits back in full lotus posture. You throw it -- you cannot topple it -- it again comes back. Its bottom is heavy, its head is light, so you cannot put it upside-down. It is always rightside-up.

Just the opposite is the case with human beings: they are upsidedown. Their heads are very heavy, they are top-heavy. They are standing on their heads. A man who is knowledgeable stands on his head. He is in a continuous sirshasana, a headstand.

The man who has no knowledge in the head, whose head is empty, silent, is rightside-up. He is in a lotus posture, he is a daruma doll. You cannot topple him, there is no way; he will always come back. You cannot disturb him, there is no way; his undisturbedness remains continuous.

ONE MUST NOT BE TRIVIAL AND IRRESPONSIBLE IN THE HEART...

What is responsibility? Ordinarily the meaning of the word has become associated with wrong things. The real responsibility is towards God and towards nobody else; or, the real responsibility is towards your own nature, and to nobody else. You are not responsible to the society or to the church or to the state. You are not responsible to the family, to the community. You are responsible only to one thing: that is your original face, your original being. And in that responsibility all other responsibilities are covered automatically.

Become natural. And the man who is natural is responsible -- because he responds. The man who is not natural never responds, he only reacts. Reactions mean being mechanical, response is non-mechanical, spontaneous.

You see a beautiful flower and you suddenly say something: "It is beautiful." Watch whether it is a reaction or a response. Go deep into it, scrutinize it. What you have said -- that "The flower is beautiful" -- is it your spontaneous response this moment, herenow? Is this your experience, or are you simply repeating a cliche because you have heard others saying that flowers are beautiful. Go into it, watch: who has spoken through you? Maybe it is your mother.... You can remember the day, for the first time she had taken you to the garden, the public gardens, and she had told you, "Look at this rose. How beautiful it is!" And then the books that you have been reading, and the films that you have been seeing, the people you have been talking to -- and they all have been saying "Roses are beautiful." It has become a programmed thing in you. The moment you see the rose flower your program says "It is beautiful," not you. It is just a gramophone record, it is a tape. The rose outside triggers the tape and it simply repeats. It is reaction.

What is response? Response is unprogrammed experiencing in the moment. You look at the flower, you really look at the flower, with no ideas covering your eyes. You look at THIS flower, the THISNESS of it! all knowledge put aside. Your heart responds, your mind reacts. Responsibility is of the heart. You may not say anything; in fact, there is no need to say, "This is beautiful."
I have heard...

Lao Tzu used to go for a morning walk. A neighbor wanted to be with him. Lao Tzu said, "But remember, don't be talkative. You can come along, but don't be talkative."

Many times the man wanted to say something, but knowing Lao Tzu, looking at him, he controlled himself But when the sun started rising and it was so beautiful, the temptation was so much that he forgot all about what Lao Tzu had said. He said, "Look! What a beautiful morning!"

And Lao Tzu said, "So, you have become talkative You are too talkative! You are here, I am here, the sun is here, the sun is rising -- so what is the point in saying to me 'The sun is beautiful'? Can't I see? Am I blind? What is the point of saying it? I am also here." In fact, the mall who said "The morning is beautiful" was not there. He w as repeating, it was a reaction.

When you respond words may not be needed at all, or sometimes they may be needed. It will depend on the situation, but they will not necessarily be there; they may be, they may not be.

Response is of the heart. Response is a feeling, not a thought. You are thrilled: seeing a rose flower something starts dancing in you, something is stirred at the deepest core of your being. Something starts opening inside you. The outer flower challenges the inner flower, and the inner flower responds: this is responsibility of the heart. And if you are not engaged in trivialities, you will have enough energy, abundant energy, to have this inner dance of the heart. When energy is dissipated in thoughts, your feelings are starved. Thoughts are parasites: they live on the energy which is really for the feelings, they exploit it.

Thoughts are like leakages in your being: they take your energy out. Then you are like a pot with holes -- nothing can be contained in you, you remain poor. When there are no thoughts your energy is contained inside, its level starts rising higher and higher. You have a kind of fullness. In that fullness the heart responds. And then life is poetry, then life is music, and then only can you do the miracle of making deeds prove your words, not before it. Then you don't only say "I love you", your very existence proves the love. Then your words are not impotent words; they have a soul to them. And to live like that is the only life worth living: when your words and your deeds correspond, when your words and deeds are not opposites, when your words are full of your sincerity, when whatsoever you say you are.

Before that, you live in a kind of split: you say one thing, you do another. You remain schizophrenic. The whole humanity is schizophrenic unless one comes to this point where words and deeds are no more separate, but two aspects of the same phenomenon. You say what you feel, you feel what you say, you do what you say, you say what you do. One can simply watch you and will see the authenticity of your being.

IF, WHEN THERE IS QUIET, THE SPIRIT HAS CONTINUOUSLY AND UNINTERRUPTEDLY A SENSE OF GREAT JOY AS IF INTOXICATED OR FRESHLY BATHED, IT IS A SIGN THAT THE LIGHT-PRINCIPLE IS HARMONIOUS IN THE WHOLE BODY; THEN THE GOLDEN FLOWER BEGINS TO BUD.

"When there is quiet" -- a great confirmatory sign -- then "the spirit has continuously and uninterruptedly a sense of great joy". For no reason at all you suddenly feel yourself joyous. In ordinary life, if there is some reason you are joyful. You have met a beautiful woman and you are joyous, or you have got the money that you always wanted and you are joyous, or you have purchased the house with a beautiful garden and you are joyous -- but these joys cannot last long. They are momentary, they cannot remain continuous and uninterrupted.
I have heard...

Mulla Nasruddin was sitting, very sad, in front of his house. A neighbor asked, "Mulla, why are you looking so sad?"

And Mulla said, "Look! Fifteen days ago my uncle died and he left me fifty thousand rupees."

The neighbor said, "But this is no reason to be sad! You should be happy."

Mulla said, "First you listen to the whole story. And seven days ago my other uncle died and left me seven thousand rupees. And now, nothing.... Nobody is dying, nothing is happening. The week is passing by, and I am really sad."

If your joy is caused by something it will disappear, it will be momentary. It will soon leave you in deep sadness; all joys leave you in deep sadness. But there is a different kind of JOY that is a confirmatory sign: that you are suddenly JOYOUS for no reason at all. You cannot pinpoint why. If somebody asks, "Why are you JOYOUS?" YOU cannot answer.

I cannot answer why I am JOYOUS. There is no reason. It's simply so. Now THIS joy cannot be disturbed. Now whatsoever happens, it will continue. It is there day in, day out. You may be young, you may be old, you may be alive, you may be dying -- it is always there. When you have found some joy that remains, circumstances change but it abides, then you are certainly coming closer to Buddhahood.

This is a confirmatory sign. If joy comes and goes, that is not of much value; that is a worldly phenomenon. When joy abides, remains uninterrupted and continuous -- as if you are intoxicated, without any drug you are stoned; as if you have just taken a bath, fresh as morning dewdrops, fresh as new leaves in the spring, fresh as lotus leaves in the pond; as if you have just taken a bath -- when you remain continuously in that freshness that remains and remains and nothing disturbs it, know well you are coming closer to home.

IT IS A SIGN THAT THE LIGHT-PRINCIPLE IS HARMONIOUS IN THE WHOLE BODY.

Now your whole body is functioning as a harmonious unity, your whole body is in accord. You are no more split, you are no more fragmentary. This is individuation: you are one whole, all parts functioning and humming together, all parts functioning in an orchestra of being. Nothing is out of tune -- the body, the mind, the soul, the lowest and the highest, from sex to SAMADHI -- all IS functioning in a tremendous harmony and an incredible unity.

... THEN THE GOLDEN FLOWER BEGINS TO BUD. WHEN,,FURTHERMORE, ALL OPENINGS ARE QUIET, AND THE SILVER MOON STANDS IN THE MIDDLE OF HEAVEN, AND ONE HAS THE FEELING THAT THIS GREAT EARTH IS A WORLD OF LIGHT AND BRIGHTNESS, THAT IS A SIGN THAT THE BODY OF THE HEART OPENS ITSELF TO CLARITY. IT IS A SIGN THAT THE GOLDEN FLOWER IS OPENING.

Then, furthermore, when all openings, all senses are quiet, not only the mind... Mind is your inner sense; that has to be made silent first. Then there are five senses which are mindfeeders: your eyes, your ears, your nose, all the senses. They continuously bring information from the outside and they go on pooling the information inside, in the mind. When they are also quiet, not bringing anything, they are utterly silent, passive -- eyes look but don't bring anything in, ears hear but don't cling to anything heard, the tongue tastes but hankers not for the taste; when all your senses are quiet and the silver moon stands in the middle of heaven -- the silver moon represents the feminine principle; when the silver moon stands in the middle of heaven, when all senses are passive, mind is passive and quiet, that means you have attained to the feminine principle of passivity, awaiting. You have become a womb.

It is a full moon night. All is cool and silent and passive. Nothing stirs. The joy is infinite!

... AND ONE HAS THE FEELING THAT THIS GREAT EARTH IS A WORLD OF LIGHT AND BRIGHTNESS...

And it is not only that you feel it within. When it is within, you immediately start feeling it without too -- that this whole earth is a world of light and brightness.

... THAT IS A SIGN THAT THE BODY OF THE HEART OPENS ITSELF TO CLARITY.

You are becoming transparent, clear, clean, perceptive. The feminine principle brings clarity because it is a passive principle. It brings rest, utter rest. You are simply there doing nothing, all is clear, all clouds gone. You can see through and through into reality. Inwards there is silence and joy, and outwards there is silence and joy.

IT IS A SIGN THAT THE GOLDEN FLOWER IS OPENING.

First, it was just beginning to bud; now it is opening. One more step has been taken.

FURTHERMORE, THE WHOLE BODY FEELS STRONG AND FIRM SO THAT IT FEARS NEITHER STORM NOR FROST.

As your silence and joy deepen, you start feeling that there is no death for you. In death only the persona dies, the personality; the essence never dies. When you know something abiding in you, something that never changes -- the joy that continues irrespective of conditions -- then you know for the first time that something is deathless in you, something in you is eternal. And that moment is the moment of strength, potentiality, fearlessness. Then one is not afraid. Then trembling disappears. For the first time you look into reality without fear. Otherwise your so-called gods are just out of fear: you have created them to console

yourself, you have created them as props for your fear, as protection, as armor. You are afraid; you need somebody to cling to. These are false gods, these are not true gods. Out of fear how can you find the true God?

And the so-called religious people are known as God-fearing. The real religious person has no fear, neither of the world nor of God. In fearlessness a totally different vision of God arises.

THINGS BY WHICH OTHER MEN ARE DISPLEASED WHEN I MEET THEM, CANNOT BECLOUD THE BRIGHTNESS OF THE SEED OF THE SPIRIT.

Now nothing clouds, nothing can overwhelm you and distort your clarity. Your vision remains intact. Somebody insults you but it doesn't become a cloud. Somebody is angry, you can see through and through: you really feel compassion for the angry person because he's unnecessarily burning in a fire. You shower your bliss, your peace, your love on him. He is a fool, he needs all compassion.

YELLOW GOLD FILLS THE HOUSE; THE STEPS ARE OF WHITE JADE. ROTTEN AND STINKING THINGS ON EARTH THAT COME IN CONTACT WITH ONE BREATH OF THE TRUE ENERGY WILL IMMEDIATELY LIVE AGAIN.

And if you can come in contact with such a man whose inner steps are of white jade, whose inner sky is full of the moon, and whose inner house is full of yellow gold; if you can come in contact with such a man, even if you are dead, you will immediately revive. That is the meaning of the story of Lazarus: Jesus calling Lazarus forth out of his grave. All Buddhas have been calling people forth out of their graves.

I am calling you out of your graves, because the way you have lived is not the true Way. You have become concerned with trivia and you have forgotten the essential. You are just collecting seashells and colored stones on the sea beach and you have forgotten all about the diamonds which are very close by. You are collecting rubbish which will be taken away by death.

I am calling you forth to attain to treasures which no death can take away from you.

Lazarus! Come out of your grave!

And the one who listens becomes a disciple. The one who listens becomes a sannyasin. The one who listens starts moving into the inner world. His journey is totally different from other people's journey: he may live in the world, but he's no longer there. His concern is utterly different.

RED BLOOD BECOMES MILK.

This is the meaning of the famous parable about Mahavir. It is said that a snake, a very dangerous snake, attacked Mahavir, bit his foot; but instead of blood, milk started flowing. Now Jains take it literally, and then they become a laughing stock. It is not a literal message, it is a parable: red blood represents violence and milk represents love.

The moment the child is born, the mother's breasts become full of milk -- out of love, out of feeling for the newborn babe. Suddenly her blood starts changing to milk. Suddenly a miracle starts happening in the chemistry of the mother: up to now she had been just a woman, now she is a mother. When a child is born, two persons are born -- on the one hand, the child, on the other hand, the mother. The mother has a different chemistry from the woman. The miracle has happened: out of love, blood starts turning into milk. It is symbolic: blood is violence, milk is love.

When a person reaches to this state, all violence disappears. He's all love, love and nothing else.

THE FRAGILE BODY OF THE FLESH IS SHEER GOLD AND DIAMONDS.

And those who can see, those who have eyes to see, will be able to see in the body of the Buddha not fragile flesh, but sheer gold and diamonds. That's why disciples are not believed by others. Others think the disciples have become hypnotized because they start seeing things which nobody else can see, which are available only to the close disciples. They start seeing, in the ordinary physical body, something else -- another body, the body of gold and diamonds, the body of eternity. This body of flesh is the body of time. Hidden behind it is the body of eternity... but for that one needs eyes to see... and only love and surrender can give you the eyes to see.

THAT IS A SIGN THAT THE GOLDEN FLOWER IS CRYSTALLIZED.

But when one is moving in this inner journey and one can see one's own body as gold and diamonds, then one can be certain that the Golden Flower is crystallized.

First it was just budding, then it was opening, now it is crystallized.

THE BRILLIANCY OF THE LIGHT GRADUALLY CRYSTALLIZES. HENCE A GREAT TERRACE ARISES, AND UPON IT, IN THE COURSE OF TIME, THE BUDDHA APPEARS.

Now you can be certain that the Buddha is not far away, the dawn is close by, the night is over. On the terrace of this vision of gold and diamonds, of the eternal body... as this brilliance crystallizes a terrace arises... in the course of time, the Buddha appears.

One cannot do anything beyond this point. When the Golden Flower has crystallized, when the lotus has crystallized, you cannot do anything beyond that point. Now one has simply to wait: sitting silently, doing nothing, and the spring comes, and the grass grows by itself.

One moment -- IN THE COURSE OF TIME -- when the spring comes -- BUDDHA APPEARS. WHEN THE GOLDEN BEING APPEARS WHO SHOULD IT BE BUT THE BUDDHA?

In the East we have called it Buddha, in the West you have called it Christ -- it is the same principle.

FOR THE BUDDHA IS THE GOLDEN HOLY MAN OF THE GREAT ENLIGHTENMENT. THIS IS A GREAT CONFIRMATORY EXPERIENCE.

And when you have seen within yourself a terrace of brilliancy, a crystallized light, and on the terrace of it Buddha appearing; when you have seen the Golden Flower open, bloomed, and on the golden lotus Buddha appearing, you have come home.

This is the ultimate goal. This has to be found. This can be found. This is your birthright. If you miss, only you will be responsible, nobody else. Risk ALL, but don't miss it! Sacrifice ALL, but don't miss it!

The Secret of Secrets, Vol 2

Chapter #4
Chapter title: Words cannot contain it

30 August 1978 am in Buddha Hall

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The first question:

OSHO, I LOVE YOU. I ALSO LOVE YOUR JOKES. I AM VERY SERIOUS THESE DAYS. THIS WHOLE ENLIGHTENMENT GAME IS TOO HEAVY. PLEASE TELL MORE JOKES.

Majida, enlightenment, the very idea of enlightenment, is the greatest joke there is. It is a joke because it is trying to get something which is already there. It is trying to reach somewhere where you are already. It is trying to get rid of something which is not there at all. It is an effort which is ridiculous.

You are enlightened from the very beginning. Enlightenment is your nature. Enlightenment is not something that has to be achieved; it is not a goal, it is your source. It is your very energy.

But once you start thinking about enlightenment as a goal, you will become serious. You will be in tremendous trouble -- and absolutely unnecessarily -- of your own creation. And you will never succeed either, because to think of enlightenment as a goal is to already miss the whole point. It is not there to be sought, it is in the seeker. The seeker cannot seek it! If the seeker tries to seek it, he will never find it. It is as if somebody is trying to find his glasses and the glasses are on his nose; he's trying to find the glasses with the help of the glasses, and he is not aware. It is ridiculous!

YOU are creating a serious trip for yourself. You are making it a goal and it is your source. You are making it your ambition and it is already the case! From the very beginning, nobody is unenlightened. Then what has happened to people? Why are they searching? Why do they go on searching? Why do they make a goal out of it?

In life, everything else has to be found -- except enlightenment. If you want money, it has to be a goal; otherwise you will not find it. You have to work hard for it, you have to put your whole energy into the ambition; then only will you find. Then too, it is not absolutely certain -- you may find, you may not find. If you want power you will have to seek and search in every possible way, legal, illegal, right, wrong. In life, everything has to be found because you don't bring money with you, and you don't bring power with you, and you don't bring palaces with you. You come naked, empty-handed, and you go naked and empty-handed. You don't bring a thing of this world, and all those things are needed; and you rush and you try to achieve this and that.

Slowly, slowly the idea arises in you that all these things will be taken away from you. Death will come and will annihilate everything: you become frightened, fear arises. Out of fear, you start thinking to search for something which will not be taken away from you: God, truth, enlightenment, NIRVANA, or you can give it any name. Now you start seeking NIRVANA, enlightenment, God, SAMADHI in the same way as you have been seeking money, power, fame. Because you have learned a logic, you have Learned a program; now the program says, "You cannot get money without seeking for it, how can you get enlightenment without seeking for it? So seek, search, fight, struggle." And there is the whole crux of the matter -- and you become ridiculous.

Money has to be sought if you want to have more money, but enlightenment is already there. You bring it with you. It is your original face. It is your emptiness, your consciousness. It is your being. When you die, everything else will die except your enlightenment, except your consciousness. Nobody can take it away from you.

But the logic that you have learned in the world drives you crazy. It is very logical to search, seek money, power, name, fame; it is very illogical to seek enlightenment. And then it becomes a heavy trip, very serious. That's why religious people look so serious.

Religious people cannot think somebody is religious if he is not serious. Seriousness has become almost synonymous with religiousness -- sad, long faces. Do you see your saints laughing? That's why the so-called Indian saints are against me: they cannot believe that an enlightened person can tell jokes. They cannot believe!

My own experience is that only an enlightened person can tell jokes. What else is left? He has seen the greatest joke of it all: he has seen the whole absurdity of searching for enlightenment. One finds enlightenment not by searching, but by one day coming to such a point of desperation that one drops all effort. In that very moment one becomes aware of it. When searching stops, desiring disappears, you are left alone with your being; nowhere to go, you are in. The inward journey is not really a journey. When all journeys disappear -- nowhere to go, no interest in going, you have searched in every direction and every direction has failed you -- in UTTER desperation you simply stop, you collapse, but that very collapse is the moment of the transformation. Nowhere-going, you are in. Not seeking anything, only the seeker is left. Not trying to catch anything, you suddenly become aware of the catcher. Not being interested in any object -- money OR enlightenment OR God -- only subjectivity is there. You are back home... and a great laughter, because you have always been there.

It is said that when Bodhidharma became enlightened he did not stop laughing for seven years.

There is another story, in Japan, of the laughing Buddha, Hotei. His whole teaching was just laughter. He would move from one place to another, from one marketplace to another marketplace. He would stand in the middle of the market and start laughing -- that was his sermon. His laughter was catching, infectious; a REAL laughter, his whole belly pulsating with the laughter, shaking with laughter. He would roll on the ground with laughter. People who would collect together, they would start laughing, and then the laughter would spread, and tidal waves of laughter, and the whole village would be overwhelmed with laughter. People used to wait for Hotei to come to their village because he brought such joy, such blessings. He never uttered a single word, never. You asked about Buddha and he would laugh; you asked about enlightenment and he would laugh; you asked about truth and he would laugh.

Laughter was his only message. Now on the opposite extreme, Christians say Jesus never laughed. Christians must be misrepresenting Jesus. If Christians are right, then Jesus was not enlightened -- and I would rather prefer Jesus to be enlightened than Christians to be right. So I say to you, he laughed! He

MUST have laughed. Only such people can laugh. Their whole energy becomes a bubbling joy. Their whole being wells up into celebration. Laughter is celebration. Jesus must have laughed.

My own feeling is that his laughter must have offended the serious so-called rabbis of his day. He must have told beautiful jokes. He was a Jew, and Jews have the best jokes in the world. And he was not a man who could be believed to be so serious that he never laughed. A wrong impression has been created by Christianity. Jesus is painted as crucified: that gives the wrong impression. He was not on the cross for his whole life. My own understanding is that on his cross also he must have laughed, because only a man of great laughter can say to God, "Father, forgive these people, because they don't know what they are doing." He was not serious, he was not sad; even the cross was a celebration.

Animals can play, at the most, but no animal can celebrate. It is given only to human beings. It is their privilege, prerogative, to celebrate. And laughter is the best celebration. To laugh is your fundamental human quality. If you came across a buffalo laughing, you would go mad. No other animal can laugh, only man; it is something special, a gift of God. And naturally, when one becomes enlightened, one will be able to have a total laugh. You need reasons to laugh; he will not need any reasons to laugh. Laughter will be just his natural quality.

That is the meaning of the story that Bodhidharma never stopped laughing for seven years. There was no reason -- just the whole ridiculousness of the thing: so many Buddhas and everybody believing that he is not a Buddha and trying to attain Buddhahood.

You are all Buddhas. Whether you know it or not, it doesn't matter -- your Buddhahood is not affected by it, you still remain a Buddha. You can believe that you are not a Buddha; your belief is not going to transform your nature. You can believe anything! Your belief remains superficial. At the very core of your soul, you are a Buddha. The moment you are not in desire, you will become aware of your innermost center. Desire takes you away from yourself.

And that is the problem, Majida: you must be too desirous of enlightenment, hence you are becoming serious. Otherwise there is nothing serious about enlightenment.

The second question:

WHY IS TRUTH INEXPRESSIBLE? WHY CAN'T IT BE TOLD?

Truth is an experience of thoughtlessness. Truth is an experience of wordlessness. You come to experience truth only in utter silence. It is utter silence, hence it is impossible to reduce it to sound, to word, to thought. Its intrinsic nature is without thought. To express truth in words would be like expressing the sky through the clouds. The sky is not expressed through the clouds. The sky, covered with clouds, disappears, you cannot see it. The more clouds are there the less the sky is available; the less clouds are there the more sky is available; no clouds, and the whole sky is available. You cannot express the sky through the clouds, they are the hindrances.

So are thoughts: truth is your consciousness, thoughts are clouds in the sky of consciousness. You cannot express through thoughts. Your thoughts can, at the most, indicate, like fingers pointing to the moon. But remember, fingers are not the moon; don't start worshipping the fingers. That's what has happened in the world. Somebody is worshipping one finger, somebody else some other finger -- Christians, Mohammedans, Hindus, Buddhists. What are Buddhists doing? -- worshipping Buddha. This is just a finger pointing to the moon. Where is the moon? They are sucking the finger and have completely forgotten the moon. That's why I say to you: Don't start biting MY finger! Don't become too interested in what is said. That which is said is only pointing a finger to that which cannot be said.

So all words are, at the most, arrows. That's why they can be misunderstood, easily misunderstood: fingers you are acquainted with, the moon you have never seen. And when I show the moon with the finger it is more possible to become interested in the finger than to look away from the finger and see the moon. To see the moon you will have to look away from the finger. You will have to become completely oblivious to the finger.

"To tell the truth," said Oscar Wilde, "you have to wear a mask." All words are masks; all theories, dogmas, philosophies are masks. All religions, all theologies are masks.

He's right! To tell the truth, you have to wear a mask. You cannot tell it straight, there is no way. To bring the word in simply means: now you cannot be straight, a medium has come in. Now the expression is through the medium; the medium will bring its own distortions into it. If you have a colored glass before

your eyes, you will see the world in the same color. Now words will become like glasses on your eyes: they will color your world. That's why different people look at the world in different ways -- because they have been conditioned differently.

A Hindu looks at the world differently from the Christian. A Hindu can worship the tree and the Christian will think, "What nonsense! Worshipping a tree?" The Christian will think, "This man has to be brought to his senses, converted. This man is a pagan. Make efforts to bring him to the true religion. This man is primitive" -- because the Christian has a different upbringing, a different conditioning. Ask the Hindu: he has a different mind. He says, "The whole existence is divine. The tree is also divine. And the question is not what you are worshipping, the question is that you are worshipping. What you worship makes no difference." And the Hindu will say, "You go on worshipping a dead cross -- it is made of wood -- and I am worshipping an alive tree, and you think I am foolish? Who is foolish? The tree is alive and life is flowing, and the tree is green and the tree is in blossom. God is still flowing in it as green juice. Your cross is dead. It is better to worship the tree, the Hindu will say, than to worship the cross."

The Hindu worships Krishna -- dancing, playing on his flute -- and the Christian cannot believe it because the world is in suffering: "And how can this man be so cruel that he is playing on his flute? The world needs to be redeemed and he is dancing with girls! What is he doing? What kind of religion is this?" He has a conditioning that the man of God has to die for the world so that the world can be redeemed. The man of God has to become a sacrifice. He has to be a martyr; not a singer, not a musician, not a dancer, but a martyr.

A Hindu has a different conditioning: he thinks if Jesus is crucified then he must have been suffering from bad karma from his past life -- otherwise why should he be crucified? Crucifixion is not a good thing: it means he must have committed some bad things in his past life, because 'as you sow, so you reap'. "He cannot be the man of God. If he is the man of God then crucifixion is simply impossible." They have a different vision and different conditioning: the man of God has to sing the song of God, the celestial song, Bhagavad-Gita. He has to dance and sing in praise of God. The world need not be redeemed, the world has only to be enlightened, helped -- to laugh, to love, to be.

Now it depends, it is according to your conditioning. Once you drop all conditionings you will be able to understand all kinds of minds very easily, and you will be able to see their benefits and their harms. You will be able to see what is beautiful in a certain conditioning and what is ugly. Yes, the Hindu has something beautiful to say: "God is there and we have to praise God." Right! But the world is suffering too, and something has to be done for the world, for its sufferings. And the Christian is not absolutely wrong: just the flute won't do. It has not done much for India. India is terribly poor, starving. Life is ugly. People are somehow pulling, dragging themselves. It has not been helped by the flute, something more is needed. Just dancing won't do: schools will be needed and hospitals will be needed and food will be needed.

Christianity is not all wrong, but again it makes only a half-statement. When the food is there, when the house is there, when the medicine is there, when the education is there, then what? Then just crucify yourself? What else is left? Where is the flute?

The West is suffering from affluence: all is there, but nobody knows what to do now. They have worked for three hundred years, hard work, to make everything right. Now everything is right: the house is ready, food is available, technology has provided for all needs. Now what to do -- except commit suicide? Life seems meaningless because the flute is missing.

In the East man has lived with a half-vision: God is beautiful, and life is beautiful; but then he has been avoiding the ugly part of it and not trying to transform it at all. The East has lived in a very unrevolutionary way, an ANTI-revolutionary way. It has lived a very reactionary life, orthodox, conventional, conformist. Revolution is something Western, revolution is something Christian.

The world has to be transformed as much as the consciousness has to be transformed.

But when you put ALL conditionings aside you will be able to see that the world needs a totally different kind of vision. It needs a TOTAL vision -- neither Christian nor Hindu nor Mohammedan. It needs a total vision. All these are aspects of that total vision: Mohammed is one door, Christ is another, Krishna is still another, and Buddha too. All are different doors to the same temple, and all the doors are needed; only then will the temple be rich. And even if all the doors are accepted, then too truth has not been told in its fullness, because it is infinite. You can put Buddha, Christ, Zarathustra, Lao Tzu, Mahavir, Mohammed together, still truth has not been told in its totality. It can never be told. It is infinite.

All words are small. All human efforts are limited. And then, it cannot be told straight. It can be communicated straight, but it cannot be told straight -- and that is the difference between a thinker and a

meditator. The thinker goes roundabout because he has to go through thought. He searches for the sky through the clouds and gets lost in the clouds, may never reach the sky. The thinker gets lost in thoughts. The meditator starts by dropping thoughts. He starts by dropping thinking itself, and a moment comes when there is no thought: then there is immediacy. Then there is nothing between you and that which is. Then there is nothing at all -- you are bridged with reality. But that is an experience. Whenever you would like to tell that experience to somebody else you will have to use words, out of necessity, and words cannot contain it.

For certain purposes you can say the truth straight -- for certain purposes. 'The cat sat on the mat': either the cat did it, he did sit there, or he did not. But there are other kinds of truths which you cannot catch hold of so easily. This is a fact, not a truth. So remember the difference: if some truth can be said through language, then it is a fact -- 'the cat sat on the mat' Now there is an objective way of knowing whether this is true or not. If it is true it is a fact. If it is untrue it is not a fact, it is a fiction.

But there are other kinds of truth which cannot be said so easily. You cannot catch hold of them.

Language is riddled with all kinds of ambiguity. If anyone says God, love or freedom, you need to know exactly what he means when he is saying it. These are big words -- God: now a Hindu means something, a Mohammedan means something else, a Christian means something else. There are three hundred religions in the world, so there are three hundred meanings to the word 'God'. Even those three hundred meanings don't exhaust it because new religions are being created every day, and they will go on being created. There can be as many religions as there are people in the world. Each man can have his own religion.

Then what is the meaning of the word 'God'? It becomes vaguer and vaguer and vaguer. It becomes a chaos. You cannot pinpoint anything about it, and if you try to pinpoint you destroy its beauty -- because you destroy its unlimitedness. If you fix it, you have killed it.

A butterfly on the wing is one thing, and a butterfly killed and pinned down in an album is a totally different thing. It is not the same butterfly. Where is the life? The moment you pin the butterfly down in an album, it is just a corpse.

When Buddha says, "God", it is a butterfly on the wing. You catch hold of the word, you pin it down in a book; you think you know, you think you have understood. All that you have got is just a corpse, the life has flown away. The life is an experience! Words cannot carry the experience. When I say something... unsaid, when it is throbbing in my heart, it is alive. The moment it has left my lips it is no more the same thing: life is left behind. It goes on throbbing there in my heart, and only the word, dead, corpse-like, moves into the air. Just a sound, a ripple, reaches to you. It is not the same thing as it was unsaid.

And then more complexities arise: the moment the sound reaches your mind you start giving your meaning to it -- and your meaning may be just the opposite of my meaning because it will depend on your experience. If you meditate, then maybe your meaning will come closer and closer to me. If you have come to a point where you can stop all thinking and get in tune so deeply with yourself that there is absolute silence, then you will come closest to the meaning of what has been said to you. In fact, then there will be no need to even say it. I can just look into your eyes and you will understand. I can just sit by your side and hold your hand and you will understand.

Then understanding is a transfer, a transmission beyond words, beyond scriptures.

The higher up you go, the thicker grows the mystery. The lower kinds of facts can be relayed through words because we have all experienced them. When I say 'a tree' you understand exactly what I mean, but when I say 'nirvana' you only hear the word, you don't understand what I mean -- because as far as the tree is concerned, it is a common experience, my experience, your experience. If I say 'a rock', immediately it is understood, it is a mundane fact. But when I say 'love', it is a little more difficult; and when I say 'nirvana', even more difficult -- because the higher the truth, the fewer are those who will be able to understand it.

Jesus was misunderstood. Out of misunderstanding he was killed. He was talking of the Kingdom of God, and the Roman rulers became suspicious. They started thinking that he was a politician and he wanted to rule the world, he wanted to create his own kingdom. He was talking continuously and saying to people, "I have come to establish the Kingdom of God." He was saying something, the politicians were interpreting something else. He was not talking of the kingdom of this world, he was talking of the kingdom of the other world, the invisible. He was not concerned with politics at all.

It has always happened: the higher you go, the more dumb you feel. And whatsoever you say, you can IMMEDIATELY see it has been misunderstood.

Lao Tzu has said, "If I say something and people understand it, then I know it was not worth saying. If I say something and people don't understand, then I know that there must have been some truth in it."

We must learn to live with this, this mystery of higher truths. Music is one way of doing it, far better than language. Because music has no words it cannot tell anything, truth, untruth; so it can't tell no-truth or lies. It says nothing, it simply shows -- and that is the beauty of music. You don't think whether music is true or untrue; that is irrelevant. You simply listen to it. You become overwhelmed by it, you are possessed by it. You fall in tune with it. You are transported to some other realm, to some other vision of reality. You are not in the mundane world. Music takes you to the higher peaks of life and existence. It simply takes your hand and leads you, very politely, very lovingly, into the mysterious.

Music was born as part of religion: music was born in temples, music was born in the mystery schools, in the esoteric schools of seekers of truth. It was born as an effort to convey something which cannot be conveyed through words. Music can bear witness to the mystery, and that is all.

If you love a Master, you start hearing his music, the music of his being. Even through his words you start hearing the wordless message, you start hearing... listening to the gaps between the words. You start reading between the lines. Slowly slowly words become transparent; then they don't hide, they reveal. But for that, trust and love are needed. For that, disciplehood is needed.

Just the other night a new sannyasin was here, Kavio, a beautiful man with great potential. He has come here with his beloved; she's also a beautiful woman. She wants to look into my eyes, and she is not a sannyasin yet. Kavio asked me about it, and I had to say that unless she is a sannyasin, even if she looks into my eyes she will not be able to see anything. To be a sannyasin means to be ready to receive. I will be giving, but she will not be able to receive -- because she is not ready to pay anything to receive it. She should take the jump into sannyas. Sannyas means surrender; surrender creates receptivity. Surrender means you become vulnerable, open, you don't defend. Surrender means now you put your arms away, now you drop your armor. Now even if the Master wants to kill you, you will be happy to be killed by the Master.

I have heard...

One day Hassan of Busra and Malik, son of Dinar, and Sakik of Bulk, came to see Rabiya el-Adawiya when she was ill.

Rabiya is one of the greatest woman mystics of the world, and these three saints came to see her because she was ill.

Hassan said, "None is sincere in his claim to the love of God unless he patiently endure the blows of his Lord."

Rabiya said, "This smells of egoism."

Sakik said, "None is sincere in his claim unless he give thanks for the blows of his Lord."

Rabiya said, "This must be still bettered. Still something of egoism is there."

Malik, son of Dinar, said, "None is sincere in his claim unless he delight in the blows of his Lord."

Rabiya said, "Good, but still needs to be improved. A very subtle ego is still hiding there like a shadow."

Then they all said, "Please do speak. You yourself say."

She said, "None is sincere in his claim unless he forgets the blows in beholding his Lord."

Let me repeat it: none is sincere in his claim unless he forgets the blows in beholding his Lord.

Even when the Master hits, you feel tremendously happy. And the Master has to hit to make openings in your being; you have grown a hard crust around yourself. That was necessary for survival, otherwise you would not have survived at all. You had to protect yourself against so many dangerous situations in life. You have become afraid, frightened; you have created a China Wall around yourself. When you come to a Master you have to drop that armor. And the armor may have gone so deep that you cannot drop it. Then the Master has to hit you, the Master has to use a sledge-hammer. He has to cut many chunks of your being because they are not really part of you. They are part of the armor which has become too much identified with your being. And when those chunks are removed and cut, it is painful, it hurts -- but only then can the Master pour himself into you. One has to pay for it. And by paying I mean one has to be ready to drop all defenses. That's what sannyas is all about.

Only in a Master-disciple relationship can truth be conveyed, because only in that relationship are words not needed.

I use words to persuade you to become a disciple. Words cannot convey the truth, but words can convey this approach: that there is a possibility of being in a certain love-relationship with a Master; there is a possibility of coming closer to somebody who has seen who he is. You are also that, but you have not seen it yet. Coming closer to somebody who has known, one day his vibe starts triggering a process of knowing in your being. That is the transfer.

Kavio's woman has some longing to be connected with me, to be related with me, but still wants to be

related to me as an outsider, is afraid of getting involved, is afraid of being committed. But that very fear will not allow her to receive what I want to give. I am ready to give to anybody! It is not a condition from MY side that you have to be a sannyasin, that only then will my energy be flowing towards you. This is my observation and experience: that only a sannyasin receives it. The others are not ready to receive.

The music of silence, the music of a loving surrender, the music of the being of a Master -- that is the way to relate, to convey.

Music, in a sense, is absolutely silent. Sounds are there but those sounds only make the silence deeper. They help the silence, they are not against silence. That is the difference between noise and music: noise is just sound which does not lead you to silence, music is sound that becomes a door to silence. Modern music is not much of a music, it is noise; it does not lead you to silence. Classical music is real music. The definition of real music is: that sound which leads you into silence.

Music, in a sense, is absolutely silent. Even song is not pure music, because a song has words in it. It is a compromise with language, it is halfway to music. It is better than ordinary language. Poetry is better than prose, poetry is a little closer to music; and the closer the poetry is to music the more poetic it is. Hence the highest form of poetry comes very close to music. It does not have much meaning but it contains much silence; it provokes silence.

The being of a Master is the being of music, poetry, song. But they all lead to silence, and truth can only be conveyed in silence. Have you not observed the fact that whenever you are in love you can be silent easily? You need not talk, you can just sit together with the person you love. There is nothing to say. Just to be together is more than enough, more than one can ask. Just to be together is such a contentment. There is no need to even say that "I love you". That would be a kind of disturbance. That would be utterly superfluous, that would not say much. In love, you can be silent.

Sannyas is a love affair. And you can be silent only as the love deepens; and then the truth can be transferred. But it is a transfer of energy, of music, of love. It is not verbal, it is not a philosophy.

The third question:

WHY WON'T YOU LEAVE INDIA? THOSE DIM-WITTED POLITICIANS IN NEW DELHI WILL BE THE LAST PEOPLE IN THE WORLD TO UNDERSTAND WHAT IS GOING ON HERE.

It is difficult for me to leave India. India has something tremendously valuable: it has the longest, deepest search for truth. Many Buddhas have walked on this land, under these trees; the very earth has become sacred. To be here is totally different than to be anywhere else, and what I am trying to bring you is more easily possible here than anywhere else.

India has fallen from its peaks. It is no longer in its past glory. It is one of the ugliest spots now on the earth, but still, because a Gautam Buddha walked, and a Mahavir and a Krishna, and millions of others...

No other country can claim this. Jesus is very alone in Jerusalem; Mohammed is very very alone in the Arabian countries; Lao Tzu has a very small company, Chuang Tzu and a few others. They tried hard to create something. But India has the longest spiritual vibe: for at least five thousand years the search has been deepening, and still the waters are flowing.

Indians themselves have forgotten about them. In fact they are no longer interested in their own heritage. They are no longer interested in those living waters they have deserted them. But for whomsoever wants to seek and search and be, India still provides the best climate -- spiritual climate, I mean.

Indians have become very materialistic, that is true, but with so many Buddhas the release of their energy still pulsates in spite of the Indian materialism. Indians have become REALLY materialistic, far more materialistic than any country in the world. And great hypocrisy exists, because they go on claiming to be religious, and they are no more. My own observation is that now the Indian mind is more and more materialistic, more gross than any other mind. Their whole interest is in money, in power-politics, in material things.

Just a few days ago I told Laxmi to purchase the most costly car possible in the country. One thing good about Laxmi: she never asks why. She purchased it. It worked -- it was a device. Laxmi was knocking on the doors of the banks to get money for the new commune. We need much money; nearabout five crore rupees will be needed. Who is going to lend that much money to me? The day she purchased the car, seeing that we have the money, banks started coming to her office, offering, "Take as much money as you want." Now she is puzzled: from whom to take? Everybody wants to give on better terms, and they are after her.

I have been working in India for twenty years continuously. Thousands of people have been transformed, millions have listened to me and many more have been reading what I am saying, but the Times of India, the most conventional newspaper of India, still the most British, has not published a single article about me or my work. But the day Laxmi purchased the car there was a big article -- on the car, not on me!

Now they are all interested. The news of the car has been published all over the country, in all the newspapers, in all the languages. Now what kind of people are these? Their interest is not in me, not in meditation, not in the thousands of people who are meditating here. They are completely unaware of what is happening here, but they became interested in the car.

They come here. Many people come to the office not to see me or to see you: they inquire, "Can we see the car?" Laxmi says to them, "You can come to the early morning discourse, and you can see the car too." And poor fellows -- they have to come and listen for ninety minutes just to see the car. What a torture! And these are rich people, educated people. Can you think of a more materialistic country?

And they are very worried, and editorials have been written on the car: they ask, "Why? Why can't you live a simple life?" My life is absolutely simple: so simple really, that I am always satisfied with the best kinds of things. It is absolutely simple. What more simplicity is possible? In a single sentence it can be said: the best kinds of things. There is no complexity about it. I like quality. I'm not interested in how much it costs but in the quality. I like quality in people, not quantity. I like quality in everything, not quantity. We could have purchased thirty Indian cars instead of this one, but that would have been quantity -- and even thirty wouldn't have been of any use.

But their puzzle, why they can't understand it, is that they pretend to be religious, but deep down their whole obsession is materialistic. They carry a hypocrisy, and to fulfill their hypocrisy the whole Indian religious world has to compromise. If somebody wants to become a saint he has to live in utter poverty. It is almost a kind of masochism; he has to torture himself. The more he tortures himself, the more people think he is religious: "See how religiously he is living!"

To live religiously means to live joyously. To live religiously means to live meditatively. To live religiously means to live this world as a gift of God, but their minds are obsessed and they can't understand. Once the purpose of the car is served, it will be gone. The purpose is almost served, but it can show you.

I can even come in a bullock cart. It would be even more colorful, and I would enjoy the ride more.

They come here and they look, and their whole point is "Why such a beautiful ashram?" They want something dirty, shabby, a sloppy place, and then it is an ashram. They cannot believe that the ashram can be clean, beautiful, with trees and flowers, and comfortable. They cannot believe it. And not that they don't want comfort for themselves; they are hankering for it. They are, in fact, jealous. The Indian mind has become materialistic, grossly materialistic.

A spiritual mind makes no distinctions between matter and spirit; it is undivided. The whole existence is one: that is the spiritual mind. The materialist, even if he loves a woman, reduces her to a thing. Then who is a spiritualist? A spiritualist is a person who, even if he touches a thing, transforms it into a person.

You will be surprised by my definition. A spiritual person is one who, even if he drives a car, the car becomes a person. He feels for the car, he listens for its humming sound. He has all affection and care for it. Even a thing starts becoming a person, alive; he has communion with the thing too. And a materialistic person is one who, even if he loves a man or a woman, a person, immediately reduces them into a thing. The woman becomes a wife -- the wife is a thing. The man becomes a husband -- the husband is a thing, an institution. And all institutions are ugly, dead.

You ask me, "Why won't you leave India?"

THIS India that you see in the newspapers, this lndia I have already left. The India that you know, I have already Left. Have you ever seen me going out of the gate? I live in my room. Whether this room is here or anywhere else, I will live in the room; it will be the same. I have left this India already. I am not concerned with this India that you come to know through radio, television, newspapers -- the India of the politicians, of the hypocrites, of the masochistic mahatmas. I have Left it already.

But I cannot leave. There is a hidden India too, an esoteric India too, where Buddhas are still alive, where you can contact Mahavir more easily than anywhere else, where the whole tradition of the awakened ones is like an undercurrent. I can't leave that. For me, there is no problem; I can leave, I will be the same anywhere. But for you it will not be the same.

I want to use that undercurrent for your transformation; it will be easier. Unknowingly, unawares, you will be surrounded by the Buddha-vibe. And once the new commune is established, you will see miracles

happening, because I can make that undercurrent available to you in its totality. That would not be possible anywhere else.

Nowhere else has religion lived so tremendously as it has lived in this country. Just as science is a western by-product, religion is an eastern by-product. If you want to learn science you have to go to the West, because the sources are there. The whole western mind is such that science comes out of it very easily. That was the case, as far as religion is concerned, in the East, and the East is synonymous with India.

You are not aware, you cannot be aware of what I am intending to do. These are all devices, so never start making a conclusion when you see something. You may not be aware of its background, you may not be aware of the intention, you may not be aware of what is going to happen through it.

Now Laxmi knows that the car has helped her tremendously. Once its work is finished it can be gone. Never take anything on its face value here, things have hidden meanings; they are devices.

The new commune is going to become a river of all the Buddhas. You will be able to use all that great energy easily. We will make a great reservoir of it. You will be able to live and breathe in it, and you can ride on those tidal waves and move to the unknown.

So I cannot leave India.

And you say: "Those dim-witted politicians in New Delhi will be the last people in the world to understand what is going on here."

Politicians are politicians. They are all alike everywhere; maybe a little bit different on the surface, but deep down they are the same people because politics is politics. I know Indian politics has become the dirtiest in the world; that too is part of Indian hypocrisy. Even Indian politicians try to prove that they are mahatmas; even Morarji Desai tries to prove that he is a super-mahatma. A politician and a mahatma? Because of this hypocrisy Indian politics has become the most dirty game.

If things are clear: if somebody says, "I am ambitious and I want to be on the top," at least he is sincere. But in India the politician says, "I am the humblest man, and I don't want to be on the top. What is there? There is nothing. My search is for God, but just to serve people I have to go. I am obliging you by becoming the Prime Minister of the country." Now this hypocrisy is making things very dirty.

Just a few days ago Indian politics took a change, and it was hoped that it would be for the better. But it is proving just the opposite: the change has been for the worse. And now it seems clear that the man who has been responsible for this change, J. Prakash Narayan, will not be forgiven by the future, because he has given power to the most reactionary section of the country. He has given power to a bunch of power-hungry wolves, and now he himself is feeling impotent and cannot do anything. Once they are in power they don't care anything about him. Now the whole Indian scene is nothing but politics: how to reach power and how to exploit, how to have more money and how to have more power, and how to remain in power longer.

But this is so everywhere, more or less. And politicians will create trouble everywhere for me and for my people, because I stand for a totally new vision of life. I stand for a revolution in human consciousness. Politics always supports the vested interest -- it has to support it -- so everywhere the trouble will be the same.

One thing more will be difficult: from any other country I can be thrown out immediately, here they cannot do that. And it is not that this has only been so with me, it has always been so.

Gurdjieff was not allowed to enter England; he was not allowed to settle in many countries. For his whole life he was moving from one country to another. He could not do his work. How could he do the work? The work needs a kind of settlement. He would gather his disciples and then the country had to be left and the disciples would be scattered again. Again he would gather, he would spend a few years in gathering, and by the time the disciples had gathered, the politicians were against him and he had to leave the country, and again everything was disturbed.

This continued for his whole life. He could not help; not a single person could become enlightened through him. And many would have become -- he had the potential, he was a rare genius, a rare Master -- but the situations wouldn't allow.

If I leave India that will be the situation again and again. Whenever my people will gather in one country, there will be trouble. And here they can create trouble for you -- that can be managed easily -- but they cannot create trouble for me. At least they cannot throw me out of the country. They would like me to go; they will do everything so that I leave, because my presence is becoming more and more difficult for them. The more I am here and the more my people are growing and the more the commune will become an established fact, the more I am going to shatter all their values, all their hypocrisies.

So I cannot leave India. And I know the Indian politicians will be the last people in the world to

understand what is going on here. They will not even be the last -- they will never understand.

The politician cannot understand religion; it is impossible. The language of politics is just the opposite of the language of religion. Religion is non-desiring, non-ambitiousness, nonpossessiveness. Religion is living herenow. Politics is ambition, desire, always in the future, tomorrow. Religion is to accept oneself, to accept whatsoever one is and to relax with it.

Politics arises out of inferiority complex, out of comparison. Compare yourself with others and you are always feeling inferior: somebody is more beautiful, somebody is more knowledgeable, somebody is more intelligent -- and you are suffering from an inferiority complex. You want to prove yourself. Now, if you are not intelligent, what can you do to become intelligent? It is impossible. If you don't have a musical genius, what can you do? There is no way to do anything about it. If you are not beautiful, you are not beautiful. But then only one thing is left: you can become a politician. That is the last resort of all the people who suffer from an inferiority complex: there, anybody, whosoever has violence enough, brutality enough, whosoever has the animal alive in him, can rush. No other talent is needed, no kind of genius is needed. In fact the less intelligence you have, the better will be your chances of succeeding.

I have heard...

Mulla Nasruddin suffered very much because people thought he was an idiot. Finally he decided to go to the brain surgeon and let him transplant another brain. So he went to the surgeon, and the surgeon said, "Mulla, there are brains and brains. You come in and you see." And there were many brains.

Mulla said, "What is the difference -- because I see different prices written on every case? On one case the price is only twenty-five rupees and on another it is twenty-five thousand rupees. What is the difference?"

The surgeon said, "Mulla, the first, which is priced at only twenty-five rupees, belongs to a great scientist. And the second, which is twenty-five thousand rupees, belongs to a politician." Mulla said, "Do you mean to say that the politician's brain is far more superior to the scientist's?"

The surgeon said, "No, don't misunderstand me. It is priced more because it has never been used. It is absolutely unused, brand new. The scientist's has been used too much. It is finished, it is burnt out."

In politics you don't need brains, you don't need intelligence, you don't need sensitivity, you don't need awareness, you don't need love, you don't need compassion. These are all barriers! In politics you need just the opposite qualities. Disqualifications everywhere else are qualifications in politics. All that is needed is a mad hunger for power -- and that is created by an inferiority complex.

The religious man has no inferiority complex. Only the religious man has no inferiority complex because he never compares, and without comparison you cannot be superior or inferior. So the religious man is neither superior nor inferior; he is simply himself. He accepts the way God has made him and he enjoys the way God has made him. He's utterly happy. Just because he is, he is grateful. His every moment is one of gratitude. He does not want to become anybody else, he is utterly contented. He knows he is unique -- neither inferior nor superior. He knows everybody is unique, because two persons are not alike.

So politicians can never understand what religion is. They never understood Buddha, they never understood Christ, they never understood any religious phenomenon that has happened on the earth. They were always against it. The presence of the religious person is a danger to the politician.

And I know you are right: 'Those dim-witted politicians in New Delhi' will never understand me. That's true... but we are not worried. I am not in any way concerned that they should understand me; they need not. All that I am concerned with is that they leave me and my work alone. That's enough. And sooner or later they will have to leave it alone, because they cannot argue with me. They have nothing to say. They have not answered me. I have been criticizing them for twenty years; they have not answered. They CANNOT answer. What I am saying, deep down, they also feel is right.

Politicians come to me personally and they say, "Osho, whatsoever you say is absolutely right, but we cannot confess to it publicly. It is what is happening there in New Delhi."

Privately they always say, "You are right," but publicly they cannot say it, because if I am right, if they say it publicly, the crowd, the mob will go against them. They have to depend on the crowd, they have to continuously depend on it for votes. They have to go on supporting all kinds of stupid ideas and superstitions of the mob. Their dependence is tremendous.

For twenty years I have criticized Mahatma Gandhi and his philosophy. No Gandhian has answered. Many Gandhians have come to me and they say, "Whatsoever you say is right, but we cannot say it in public, because if we say that whatsoever you say about Mahatma Gandhi is right, we will lose." The public believes in Mahatma Gandhi. so utter nonsense has to be supported because Gandhi was anti-technological.

Now this country will remain poor if this country remains anti-technological; this country will never be in a state of wellbeing. And there is no need for technology always to be anti-ecology; there is no need. A technology can be developed which can be in tune with ecology A technology can be developed which can help people and will not destroy nature -- but Gandhi was against technology.

He was against the railway, he was against the post office, he was against electricity, he was against machines of all kinds. They know this is stupid, because if this continues... But they go on saying so, and they go on paying homage to Mahatma Gandhi because they have to get the votes from the people. And the people worship the Mahatma because the Mahatma fits with their ideas of how a mahatma should be.

Mahatma Gandhi fits with the Indian mob; the Indian mob worships him. The politician has to follow the mob. Remember always: in politics the leader follows the followers. He has to! He only pretends that he is leading; deep down he has to follow the followers. Once the followers leave him, he is nowhere. He cannot stand on his own, he has no ground of his own.

Gandhi worshipped poverty. Now if you worship poverty you will remain poor. Poverty has to be hated.

I hate poverty! I cannot say to worship it; that would be a crime. And I don't see any religious quality in just being poor. But Gandhi talked much about poverty and its beauty -- it helps the poor man's ego, it buttresses his ego; he feels good. It is a consolation that he is religious, simple -- he is poor. He may not have riches but he has some spiritual richness. Poverty in itself is not a spiritual richness; no, not at all. Poverty is ugly and poverty has to be destroyed. And to destroy poverty, technology has to be brought in.

Mahatma Gandhi was against birth control. Now if you are against birth control this country will become poorer and poorer every day. Then there is no possibility.

One day Mulla Nasruddin was saying to me, "Osho, it seems that soon everybody will be reduced to beggars. All will be begging!"

I asked him, "Nasruddin, from whom?"

The country is going to such poverty that even to exist as beggars will not be possible, because from whom will you beg? And when there is poverty there is crime. Poverty is the source of all crime -- not the source of religiousness, not the source of spirituality. Richness is the source of spirituality and religiousness, because religion is the ultimate luxury. It is the highest art, the greatest music, the profoundest dance.

When you have everything else, only then do you start looking for God. When you are finished with everything else, when you have seen everything and you have found that you are not satisfied, you start searching for God. A poor man has no idea of God. His God is nothing but a support: he clings, leans upon the idea of God.

This happens every day: when a poor man comes to me he never comes with the problems which are religious. He says, "My wife is ill. Osho, can you bless her? My son is not getting employment. Can you help?" Now these things have nothing to do with religion at all. But he never comes with the problem of meditation or love; those are not his problems at all. His problem is bread, shelter. Life is in such a state that he is trying to survive somehow.

When a man is drowning in the river, will he ask "What is meditation?" or "What is love?" He wants to be helped to come out of his situation first. He is drowning, life is disappearing -- who bothers about meditation? A hungry man cannot be interested in meditation. But Gandhi thinks that poverty has something spiritual in it. It is just ugly. It is the most unspiritual thing in the world, because it is the source of all crime and sin.

I have heard...

There were reports of people claiming to have seen the spirit of Diogenes stalking the streets of many capitals of the world again. The learned Greek was first spotted in Paris. Some people approached the lamp-bearing philosopher: "Diogenes, what are you doing in Paris?"

Diogenes laughed a hearty laugh, he was very very happy, and he said, "Messieurs, I am searching for truth."

There was joy, there was dance, there was hope in his eyes. And then it was heard that he was seen walking in London. Some bobbies again found him with his lamp: "Diogenes, what are you doing in London?"

Now he was not so joyous. He tried to smile but it came only with an effort. He said, "Gentlemen, I am searching for truth." Hope was disappearing from his eyes, sadness was settling.

And then he was seen in New York. Hope had completely disappeared, he was utterly sad, but he still repeated, almost mechanically, parrot-like, "I am searching for truth."

And then inevitably he was reported to have been seen in New Delhi. One Gandhian politician, clad in

pure white khadi, approached him and asked, "Diogenes, what are you doing in New Delhi?"

And he was very angry, almost in a rage, and he said, "Netarji, I am searching for my lamp!" In New Delhi you cannot save your lamp.

The country is falling into deeper and deeper misery every day. The misery is creating more misery -- it always happens. If you have, you get more; if you don't have, even that which you have starts disappearing.

And the Indian politician is responsible for all this nonsense because he goes on preaching high ideals. The Indian politician only talks, promises -- nothing is ever fulfilled. He cannot fulfill because his beliefs are stupid; or maybe he has to believe in those stupid superstitions. For example, they still talk about celibacy; not birth control but celibacy: people should be celibate so that the population can be reduced. Now this is nonsense. How many people can be celibate? And this is not a way to reduce the population. And they still think in terms of no-technology, no-machines. The whole country is becoming like a wound, a cancer.

I see all this. That's also why I don't want to leave this country. I want to create a small oasis, my commune, which will be absolutely technological and still ecological. It has to be a model so that we can say to the whole country that if this can happen with five thousand sannyasins in a small place, why can't it happen on a higher scale, a greater scale, to the whole country?

My commune can become an example. It will be simple and rich. It will be technological and not against ecology. It will be ABSOLUTELY scientific and yet human. It will be a totally different kind of communism. It will be a commune not for something from the outside or from the top, but because people love each other, they have created a family, they want to live together. We will be doing farming, collective farming, with all the technology possible. We will make the commune absolutely independent. There will be no need to go outside. And my effort is that we will not be bringing anything inside; we will produce everything. It can become a great oasis in this desert country. It can be of much help, it can create great inspiration.

So I am not going to leave it. The country will need me, and you too.

The Secret of Secrets, Vol 2

Chapter #5
Chapter title: The spirit returns and touches heaven

31 August 1978 am in Buddha Hall

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MASTER LU-TSU SAID: NOW THERE ARE THREE CONFIRMATORY EXPERIENCES WHICH CAN BE TESTED. THE FIRST IS THAT, WHEN ONE HAS ENTERED THE STATE OF MEDITATION, THE GODS ARE IN THE VALLEY. MEN ARE HEARD TALKING AS THOUGH AT A DISTANCE OF SEVERAL HUNDRED PACES, EACH ONE QUITE CLEAR. BUT THE SOUNDS ARE ALL LIKE AN ECHO IN A VALLEY. ONE CAN ALWAYS HEAR THEM, BUT NEVER ONESELF. THIS IS CALLED: 'THE PRESENCE OF THE GODS IN THE VALLEY.'

AT TIMES THE FOLLOWING CAN BE EXPERIENCED: AS SOON AS ONE IS QUIET, THE LIGHT OF THE EYES BEGINS TO BLAZE UP, SO THAT EVERYTHING BEFORE ONE BECOMES QUITE BRIGHT AS IF ONE WERE IN A CLOUD. IF ONE OPENS ONE'S EYES AND SEEKS THE BODY, IT IS NOT TO BE FOUND ANY MORE. THIS IS CALLED: 'IN THE EMPTY CHAMBER IT GROWS LIGHT'. INSIDE AND OUTSIDE, EVERYTHING IS EQUALLY LIGHT. THAT IS A VERY FAVORABLE SIGN.

OR, WHEN ONE SITS IN MEDITATION, THE FLESHLY BODY BECOMES QUITE SHINING LIKE SILK OR JADE. IT SEEMS DIFFICULT TO REMAIN SITTING: ONE FEELS AS IF DRAWN UPWARD. THIS IS

CALLED: 'THE SPIRIT RETURNS AND TOUCHES HEAVEN'. IN TIME, ONE CAN EXPERIENCE IT IN SUCH A WAY THAT ONE REALLY FLOATS UPWARD.
AND NOW, IT IS ALREADY POSSIBLE TO HAVE ALL THREE OF THESE EXPERIENCES. BUT NOT EVERYTHING CAN BE EXPRESSED. DIFFERENT THINGS APPEAR TO EACH PERSON ACCORDING TO HIS DISPOSITION. IF ONE EXPERIENCES THESE THINGS, IT IS A SIGN OF A GOOD APTITUDE. WITH THESE THINGS IT IS JUST AS IT IS WHEN ONE DRINKS WATER: ONE CAN TELL FOR ONESELF WHETHER THE WATER IS WARM OR COLD. IN THE SAME WAY A MAN MUST CONVINCE HIMSELF ABOUT THESE EXPERIENCES, THEN ONLY ARE THEY REAL.
MASTER LU-TSU SAID: WHEN THERE IS A GRADUAL SUCCESS IN PRODUCING THE CIRCULATION OF THE LIGHT, A MAN MUST NOT GIVE UP HIS ORDINARY OCCUPATION IN DOING IT. THE ANCIENTS SAID: WHEN OCCUPATIONS COME TO US, WE MUST ACCEPT THEM; WHEN THINGS COME TO US, WE MUST UNDERSTAND THEM FROM THE GROUND UP. IF THE OCCUPATIONS ARE PROPERLY HANDLED BY CORRECT THOUGHTS, THE LIGHT IS NOT SCATTERED BY OUTSIDE THINGS, BUT CIRCULATES ACCORDING TO ITS OWN LAW. EVEN THE STILL INVISIBLE CIRCULATION OF THE LIGHT GETS STARTED THIS WAY; HOW MUCH MORE, THEN, IS IT THE CASE WITH THE TRUE CIRCULATION OF THE LIGHT WHICH HAS ALREADY MANIFESTED ITSELF CLEARLY.
WHEN IN ORDINARY LIFE ONE HAS THE ABILITY ALWAYS TO REACT TO THINGS BY REFLEXES ONLY, WITHOUT ANY ADMIXTURE OF A THOUGHT OF OTHERS OR OF ONESELF, THAT IS A CIRCULATION OF THE LIGHT ARISING OUT OF CIRCUMSTANCES. THIS IS THE FIRST SECRET.
IF EARLY IN THE MORNING, ONE CAN RID ONESELF OF ALL ENTANGLEMENTS AND MEDITATE FROM ONE TO TWO DOUBLE HOURS, AND THEN CAN ORIENTATE ONESELF TOWARDS ALL ACTIVITIES AND OUTSIDE THINGS IN A PURELY OBJECTIVE, REFLEX WAY, AND IF THIS CAN BE CONTINUED WITHOUT ANY INTERRUPTION, THEN AFTER TWO OR THREE MONTHS ALL THE PERFECTED ONES COME FROM HEAVEN AND APPROVE SUCH BEHAVIOR.
IT WAS A BEAUTIFUL MORNING. It must have been a morning like this. The breeze was cool and full of the sweet smell of the wet earth. The birds were singing and the sun was rising on the horizon. The dewdrops were shining on the grass leaves like pearls.

It is always beautiful; all that is needed is eyes to see it. The birds are there, singing every morning, but who is there to listen? And the trees are blooming, but who is there to appreciate? The aesthetic heart is absent, only the calculating mind is functioning. Hence you live in an ugly world.
I am relating to you an ancient story.

Gautam Buddha's sannyasins were meditating under the mango trees...

Morning is the best time to meditate. After the whole night's rest you are very close to the center of your being. It is easier to move into the center consciously early in the morning than at any other time -- because for the whole night you have been there at the center, you have just left it. The world of a thousand and one things has not yet arisen. You are just on the way, moving towards things, moving into the outside world, but the inner center is very close, around the comer. Just a turning of the head, and you will be able to see that which is: truth, God, enlightenment. You will be able to see that into which you had gone when dreams had stopped and sleep was profound, but then you were unconscious.

Deep sleep rejuvenates because, although unconsciously, you enter into the core of your being -- but you still enter. All the tiredness of the outside world is taken away, and all the wounds are healed, and all the dust disappears. You have taken a bath, you have dived deep into your own being.

That's why Patanjali says: Deep, dreamless sleep is almost like SAMADHI -- but almost, not exactly SAMADHI. What is the difference? It is very small -- or very great -- but this much difference is there: in sleep you are unconscious, in SAMADHI you are conscious; but the space is the same.

So in the morning when you have just awakened and you are very close to the center... Soon the periphery will take you, will possess you; you will have to go into the world of occupations. Before you go into that external journey, have a look, so that consciously you can see who you are. This is what meditation is all about. Hence, down the ages, the morning, early morning, when the earth is awakening and the trees are awakening and the birds are awakening and the sun is awakening, when the whole atmosphere is full of awakening, you can use this situation. You can ride on this tide of awakening and you can enter into your own being, awake, alert, aware. And your whole life will be transformed. And your whole day will be transformed because then you will have a different orientation.

Then you can go into the marketplace and still you will remain in contact with your inner core. And that is the greatest secret, the Secret of the Golden Flower.

... Buddha's sannyasins were meditating under the mango trees that morning...

As you have gathered around me, thousands had gathered around Buddha. There was nothing else to learn other than to meditate.

Buddhas don't teach, they only share. They don't give you a doctrine, they certainly give you a

discipline. They don't give you beliefs, they certainly give you a taste of trust. And just a drop of the taste of trust and life is transmuted. And to connect with an awakened being, the only way is to become a little bit awakened on your own part too, because the like can meet the like. To be with a Buddha is to be a little bit more alert than life generally requires you to be. Life wants you to be automatic, robot-like. When you go to a Master, he requires that you drop your automatism, that you de-automatize yourself, that you become a little more alert, that you don't go on looking at things but also remember your being.

... Buddha's disciples were meditating -- such a beautiful morning is not to be missed...

And when birds are praising the morning sun, you have also to praise God. And when trees are swaying in the wind, you have also to participate in this eternal dance, you have also to celebrate. Another day is born -- forget the past, die to the past, be born anew.

... Buddha had a disciple named Subhuti. Buddha was a very fortunate Master: he had TREMENDOUSLY potential disciples. A few of them were really rare beings. Subhuti is one of those rare beings who was just on the verge of Buddhahood. Just one step more and he would be a Buddha. He was coming home, every moment coming home, closer and closer to the center where ego disappears and God is born, where you die and the whole is born, when the part disappears into the whole, when the cosmos takes place and then you are no more a separate entity, trembling, afraid of death. Then you are part of this eternal play of existence. He was just on the verge. He was one of the MOST silent of Buddha's disciples. He was so silent that the scriptures say that he had almost become absent. He would come and nobody would take note of him. He would pass and nobody would become aware that he had passed. He was a very silent breeze...

Ordinarily you want to be noticed. If you are not noticed, you feel hurt. You want attention. WHO wants attention? Attention is the requirement of the ego, the ego feeds on it. So if attention is not given to you -- if you come and nobody notices you, you pass and nobody says, "Good morning. How are you?" as if you had not passed -- you will feel wounded. You will start thinking, "So, I am thought to be a nobody, and I will show these people who I am."

The ego always hankers for attention.

... Subhuti was so silent. his desire for attention had disappeared. And the moment desire for attention disappears, all politics disappears from your being. Then you are religious. Then you are perfectly at home with your nobodiness. Then you live a totally different life. Then you live so silently that you don't make any fuss, that you don't make any ripples, that you come and you go as if you had never come and you had never gone. He was, and yet he was not...

In fact, the moment you REALLY are, you drop all ideas of your ego. People carry the idea of the ego because they are not. Try to understand this paradox. Those who are not, they brag about themselves. They HAVE to brag, they have to prove to the world, they are constantly performing. They know if they don't perform they are nobodies. They have to perform, they have to shout, they have to make noise, they have to force others to take note of them. Adolf Hitlers and Genghis Khans and Tamburlaines and all the stupid lot of politicians down the ages -- all that they have been doing is to make more and more people take note of them. These are the people who are not.

The people who are are so contented with their being; who cares whether anybody takes note or not? They are so much to themselves, enough unto themselves.

So this is the paradox: the man who is not tries, pretends that he is much, somebody special, and the man who is pretends not, brags not, becomes a very silent existence.

... He existed as an absence...

And only in absence does real presence arise; the person disappears but presence arises.

... He had melted slowly and disappeared as a person...

And when that happens, when that miracle happens, the very absence becomes a radiant presence.

... Subhuti was also sitting under a tree, not even meditating. Others were meditating, he was simply sitting there doing nothing. That is the HIGHEST form of meditation...

To DO meditation is to be just a beginner. The beginner has to DO the meditation. But one who has understood meditation cannot even think in terms of doing, because the moment you do something you are stirred. The moment you do something you are tense. The moment you do something the ego enters again from the back door -- because with the doing comes the doer. Meditation is a state of non-doing. Certainly in the beginning one has to do, but slowly slowly as meditation deepens, understanding arises, doing disappears. Then meditation is being, not doing.

Doing is part of the world of having. Doing is another aspect of having. You have to do if you want to

have; if you want to have you will have to do. And millions of people remain in the world of doing and having.

Beyond these two there is another world: the world of being -- where you don't have anything and you are not a doer either. All is utterly silent, all is absolutely passive, not even a ripple.

... So he was not doing meditation, remember. He was just sitting and doing nothing. And then suddenly, flowers began to fall around him. And those were not ordinary flowers, not of this world, not earthly. They were not falling from the trees, they were falling from the sky, from nowhere, out of the blue. He had never seen such beauty and such freshness and such fragrance. Those were the flowers of the beyond, Golden Flowers. He was naturally in awe and wonder. And then he heard the gods whispering to him, "We are praising you for your discourse on emptiness...." Now he was really puzzled. "Discourse on emptiness? But I have not spoken of emptiness," said Subhuti.

"You have not spoken of emptiness, we have not heard emptiness," responded the gods. "This is true emptiness."

And blossoms showered upon Subhuti like rain.

This is one of the most beautiful stories I have ever come across. A great meaning is hidden there: if you are silent, if you are utterly silent, existence starts showering on you. Blessings shower on you like rain. If you are silent, if you are in the state of meditation, just being and doing nothing, the whole existence converges upon you with all its grace, with all its beauty and benediction.

This is the state Jesus calls the state of beatitude. For the first time you become aware of the splendor of existence. Each moment is an eternity then, and even to breathe is such a joy, such a celebration. Misery disappears the moment you disappear; misery is the shadow of the ego. And blessing is a natural phenomenon: it happens on its own the moment you are empty. The whole existence rushes in, explodes.

Ludwig Wittgenstein has said, "The mystical is not the 'how' of the world, but that it exists."

Just that it exists is the mystery. There is no need to go anywhere else: the mystery is not hidden, the mystery is all over the place. Just that it exists is the mystery of it! You need not dig deep to find the mystery. Mystery is everywhere, on the surface as much as in the depth. All that is needed is a heart that feels. All that is needed is a being that is available, open. All that is needed is alertness, alertness without any effort and tension. All that is needed is a state of meditation, and then favors from existence start showering like rain.

The sutras:

Master Lu-tsu said: NOW THERE ARE THREE CONFIRMATORY EXPERIENCES WHICH CAN BE TESTED. THE FIRST IS THAT, WHEN ONE HAS ENTERED THE STATE OF MEDITATION, THE GODS ARE IN THE VALLEY. MEN ARE HEARD TALKING AS THOUGH AT A DISTANCE OF SEVERAL HUNDRED PACES, EACH ONE QUITE CLEAR. BUT THE SOUNDS ARE ALL LIKE AN ECHO IN A VALLEY: ONE CAN ALWAYS HEAR THEM, BUT NEVER ONESELF. THIS IS CALLED: 'THE PRESENCE OF THE GODS IN THE VALLEY.'

Lu-tsu is talking about three confirmatory signs. The first he calls 'the gods are in the valley'. Those who are moving -- and you all are moving towards meditation -- are going to come across these strange but tremendously beautiful spaces. The first sign that meditation has started becoming a crystallized phenomenon in you is 'the presence of the gods in the valley'.

What does this metaphor mean? It means the moment meditation starts happening in you, the whole existence becomes a valley and you are at the top of a hill. You start rising upwards. The whole world becomes a valley, far away, deep down there, and you are sitting on a sunlit hilltop. Meditation takes you upwards -- not physically, but spiritually. And the phenomenon is very clear when it happens; these will be the signs.

When you are moving inwards in the meditation, suddenly you will see a great distance arising between you and the noises around you. You may be sitting in a marketplace and suddenly you will see a gap is arising between you and the noises. Just a moment before those noises were almost identified with you, you were in them; now you are getting away from them. You are there physically, as you had been before; there is no need to go to the mountains -- this is the way to find the real mountains of the within, this is the way to find the Himalayas within. You start moving into deep silence, and suddenly all the noises that were so close to you -- and such a turmoil was there -- start going far away, receding backwards. Everything is as it was before on the outside, nothing has been changed; you are sitting in the same place where you had started meditating. But as meditation deepens this will be felt: you will feel distance arising from outside things.

MEN ARE HEARD TALKING AS THOUGH AT A DISTANCE OF SEVERAL HUNDRED PACES...
... As if suddenly the world has gone away from you or you have gone away from the world. But each thought is quite clear. Whatsoever is being said outside is quite clear, in fact, more clear than it was before.

This is the magic of meditation. You are not becoming unconscious, because in unconsciousness also you will see that noises are disappearing. For example, if you have been given chloroform you will feel this same phenomenon happening: noises start going away, away, away... and they are gone -- but you have fallen unconscious. You cannot hear anything clearly.

Just the same happens in meditation, but with a difference -- the noises start going away from you, but every noise becomes distinctly clear, more clear than it was before, because now a witnessing is arising.

First you were also a noise in all the noises; you were lost in it. Now you are a witness, an observer, and because you are so silent you can see everything distinctly, clearly. Although noises are far away, they are more clear than ever before. Each single note is heard.

If in meditation you are listening to music this will happen: first you will see the music is going far away; and the second thing, simultaneously will also be felt: each note is becoming so clear and so distinct as it had never been before. Before, those notes were mixed with each other, overlapping into each other. Now they are all clearcut individuals, atomic. Each single note is separate.

MEN ARE HEARD TALKING AS THOUGH AT A DISTANCE OF SEVERAL HUNDRED PACES, EACH ONE QUITE CLEAR, BUT THE SOUNDS ARE ALL LIKE AN ECHO IN A VALLEY.

And the third thing will be felt: that they are not heard directly but as if indirectly, as if they are echoes of the real sounds, not the sounds themselves. They become more insubstantial, their substance is lost. They become less material, their matter disappears; they are no more heavy, they are light. You can see their weightlessness -- they are like echoes. The whole existence becomes an echo.

That is why Hindu mystics call the world MAYA, illusion. Illusion does not mean unreal; it simply means shadow-like, echo-like. It does not mean non-existential, it simply means dream-like. Shadow-like, dream-like, echo-like -- that will be the feeling. You cannot feel that these things are real. The whole existence becomes a dream, very clear, distinct, because you are alert; and very dream-like because you are alert. First you were lost in the dream: you were not alert, and you were thinking that this is reality. You were identified with your mind. Now you are no more identified with the mind, a separate entity has arisen in you: the watchfulness, SAKSHI.

ONE CAN ALWAYS HEAR THEM, BUT NEVER ONESELF.

And the fourth thing in it will be felt: you can hear the whole existence around you -- people talking, walking, children laughing, somebody crying, a bird call, a car passes by, an aeroplane, the train. You will be able to hear everything. Just one thing: you will not be able to hear yourself, you have completely disappeared. You are an emptiness, you are becoming a Subhuti. You are just not there at all. You cannot feel yourself as an entity. All the noises are there, just your inner noises have disappeared. Ordinarily there are more noises inside you than on the outside. The real turmoil is within you, the real madness is there. And when the outer madness and inner madness both meet together, hell is created.

The outer madness is going to continue, because you have not produced it and you cannot destroy it, but you can destroy your inner madness very easily. It is within your capacity. Once the inner is not there the outer madness becomes insubstantial. It loses all reality, it becomes illusory. You cannot find your old voice; there is no thought arising in you, so no sound. This is called 'the gods are in the valley'.

You have become empty, and everything has gone deep down in the valley; only echoes are heard. And when echoes are heard, certainly you are not affected.

Just the other day a madman tried to rape Anuradha. He was caught before he could do any harm. I asked Anuradha to come to me just to see whether she's affected by it or not. And I was tremendously happy that she is not affected at all, not at all, not even a trace. That's the beauty of growing meditation: even if you are murdered you will remain unaffected.

Now, the effort to rape her was murderous. And let Morarji Desai know that this is the true image of his India; an Indian tried it. And this is not a single case, it has been happening almost regularly. It has become so dangerous for my sannyasins to move outside. This ugly India is not my India. This ugly India belongs to Moraji Desai and Charan Singh and Advani and company. I simply disown this ugly India.

But there is another India: the India of the Buddhas, the eternal India. I am part of it, you are part of it.

In fact, anywhere, wherever meditation is happening, that person becomes part of that eternal India. That eternal India is not geographical, it is a spiritual space. And to become part of that eternal India is to become a sannyasin.

And I was happy, tremendously happy, seeing Anuradha: she had remained absolutely unaffected, not a ripple of fear, nothing -- as if nothing had happened, as if the attempt was made in a dream.

This is how one grows slowly slowly into meditation. All becomes insubstantial. One can see everything.

She fought back. She was courageous and brave, she did whatsoever was needed to be done, she didn't yield -- but the inner consciousness remained unaffected.

THIS IS CALLED THE PRESENCE OF THE GODS IN THE VALLEY. AT TIMES THE FOLLOWING CAN BE EXPERIENCED: AS SOON AS ONE IS QUIET THE LIGHT OF THE EYES BEGINS TO BLAZE UP, SO THAT EVERYTHING BEFORE ONE BECOMES QUITE BRIGHT AS IF ONE WERE IN A CLOUD. IF ONE OPENS ONE'S EYES AND SEEKS THE BODY, IT IS NOT TO BE FOUND ANY MORE. THIS IS CALLED: 'IN THE EMPTY CHAMBER IT GROWS LIGHT'. INSIDE AND OUTSIDE, EVERYTHING IS EQUALLY LIGHT. THAT IS A VERY FAVORABLE SIGN.

Now, the second sign is called: 'In the empty chamber it grows light'.

Unless you become empty, you will remain dark, you will remain darkness. 'In the empty chamber it grows light': when you are utterly empty, when there is nobody inside you, then light happens. The presence of the ego creates darkness. Darkness and ego are synonymous. No-ego and light are synonymous.

So ALL methods of meditations, whatsoever their orientation, finally verge in this empty chamber of your inner being. Just a silent space is left, and in that space you find great light arising, without any source. It is not like the light that you see when the sun rises, because the light that comes from the sun cannot be eternal; in the night it will disappear again. It is not like the light that needs fuel, because when the fuel is finished the light will disappear.

This light has a very mysterious quality: it has no source, no cause. It is not caused, hence once it appears it remains, it never disappears. In fact, it is already there; you are just not empty enough to see it.

And when this light starts growing in you these will be the experiences, 'as soon as one is quiet'. The moment you sit silently and you become quiet, still, unmoving within and without, 'the light of the eyes begins to blaze up'.

Suddenly you will see your light is pouring through your eyes. This is an experience that science has not yet become aware of. Science thinks that light gets into the eyes, but never otherwise. Light comes from the outside, gets into the eyes, enters you: this is only half the story. The other half is known only by the mystics and the meditators. This is only one part: the light entering you. There is another part: the light pouring out of your eyes. And when the light starts pouring out of your eyes, 'the light of the eyes begins to blaze up, so that everything before one becomes quite bright'.

Then this whole existence brightens up. Then you see that trees are more green than ever, and their greenness has a quality of luminosity in it. Then you see the roses are rosier than ever. The same roses, the same trees, but something from you is pouring into them, revealing them more clearly than ever. Then small things have such beauty: just colored stones are more beautiful to a Buddha than the Kohinoor diamond to Queen Elizabeth. To Queen Elizabeth, even the Kohinoor -- the greatest diamond in the world -- is not so beautiful as an ordinary stone is to a Buddha. Why? -- because Buddha's eyes can pour light, and in that light ordinary stones become Kohinoors. Ordinary people become Buddhas. To a Buddha, everything is full of Buddhahood. Hence he has said, "The day I became enlightened, the whole existence became enlightened. The trees and the mountains and the rivers and the rocks -- all became enlightened." The whole existence was raised to a higher plenitude.

It depends on you how much you can put into existence; only that much will you get. If you don't put anything into it you won't get anything out of it. First you have to put into it to get out of it. That's why creative people know more beauty, more love, more joy than uncreative people -- because creative people put something into existence. Existence responds... and responds generously.

Your eyes are empty: they don't give anything, they only take. They are hoarders, they don't share. So whenever you will come across eyes which can share, you will see a tremendously different quality, a tremendous beauty, silence, power, potential. If you can see those eyes which can pour their light into you, your whole heart will be stirred.

But even to see that light you will have to be a little more alert than you are. The sun may be rising and it may be morning, but you may be fast asleep. But then no sun is rising for you, and there is no morning;

you may be lost in a dark night, in a nightmare. You have to be a little more wakeful, but this happens.

In the modern consciousness an experience of this kind has come through psychedelics, a little bit. It is forced, it is violent. It is not natural, you are raping your chemistry. But the experience has happened, and many people have come to meditation through drugs because the drug has made them aware of something they were never aware of.

When you have taken some drug, the world looks more beautiful. Ordinary things look extraordinary. What is happening? The drug is forcing some inner light from your eyes to fall onto things -- but it is a forced phenomenon, and dangerous. And after each drug-trip you will fall into a deeper darkness than before. And in the person who has been taking drugs long, you will find his eyes UTTERLY empty because he has been pouring light out of his eyes and he does not know how to create it. He does not know how to make his inner light circulate so that more light is created; he simply pours. So a man who takes drugs, by and by, loses the vitality of his eyes, the youth of his eyes. His eyes become dull, dark, black holes.

Just the opposite happens through meditation: the more quiet you become, the more light is created -- and it is not a forced phenomenon. You have so much that it starts overflowing from your eyes. It simply starts overflowing. Because you have too much it has to be shared, like when the cloud is full of rain it has to rain. You are full of light and more light is coming in, streaming in every moment, and there is no end to it -- now you can share. You can share with the trees and with the rocks and with people. You can give to the existence. This is a very favorable sign.

But don't be deceived by drugs. Drugs give you only false experiences, forced experiences, and any forced experience is destructive to your inner ecology, your inner harmony and finally you will be a loser, not a gainer.

AT TIMES THE FOLLOWING CAN BE EXPERIENCED: AS SOON AS ONE IS QUIET, THE LIGHT OF THE EYES BEGINS TO BLAZE UP.

You will see it! Your eyes are becoming aflame. And with the eyes becoming aflame the whole existence is taking a new color, a new depth, a new dimension, as if things are no more three-dimensional but four-dimensional. A new dimension is added: the dimension of luminosity.

... THE LIGHT OF THE EYES BEGINS TO BLAZE UP, SO THAT EVERYTHING BEFORE ONE BECOMES QUITE BRIGHT, AS IF ONE WERE IN A CLOUD...

... as if the sun is shining on the cloud and the whole cloud is afire, and you are in the cloud and the cloud is just fire reflecting the sun. One starts living in this cloud of light. One sleeps in it, one walks in it, one sits in it; this cloud continues. This cloud has been seen as the aura. Those who have eyes to see will see around the head of the saints, around their bodies, a light. A subtle aura surrounds them.

Now even science is agreeing with it, particularly in Russia. Kirlian photography has come to very significant conclusions. One of them is: that everything is surrounded by a subtle aura -- we just need eyes to see -- and in different states the aura changes. Now these are scientific conclusions. When you are ill you have a different aura -- dull, sad, lusterless. If you are going to die within six months your aura disappears. Then your body has no light around it. And if you are happy, joyous, fulfilled, contented, then the aura grows more and more big, becomes more and more bright.

Of course Kirlian experiments have not been done on any Buddha yet. And it is very difficult to find a Bud&a in Soviet Russia, particularly now. It is unfortunate, because the whole country has fallen into a trap of utter nonsense. The whole country has fallen into the trap of materialism. Never before has any country been ruled by materialists. Materialism has always persisted, but never has a country been ruled by materialists. Never has a country been conditioned to be materialistic like Soviet Russia. Children are taught there is no God, no soul, that man is just a body. There is no question of prayer, no question of meditation, no question of becoming silent.

If Kirlian photographers come across a man like Jesus or Buddha or Subhuti, then they will know the miracle. Then they will come across the purest light, the coolest light -- which is light, which is life, which is love.

IF ONE OPENS ONE'S EYES AND SEEKS THE BODY...

In this moment, when you are full of light inside and your eyes are afire and the whole existence is aflame with new life, if you open your eyes and try to find your body, you will not find it. In these moments matter disappears. In fact, modern physics says that there is no matter at all; it is an illusion. There is

nothing solid in your body. Deep down, modern physics says, your body is constituted of electrons. Electrons mean light-atoms, atoms of light. So when this inner fire burns bright, is REALLY there, and you open your eyes, you will not find your physical body. Not that it is not there; it is there, but you will not see it as you had seen it before. It will be just a cloud of light. You will see the aura; the gestalt has changed. Now you will see something which you had never seen before, and ali that you had seen before has disappeared; it depends on your vision. Because you don't have a vision to see the spirit, you can only see the body, the physical. To see matter, nothing is needed -- no intelligence, no meditativeness, no prayer. To see matter is very gross. To see spirit is very subtle.

Once you are capable of seeing the spirit, you will be able to see that matter has disappeared. You cannot see both together. Again let me repeat: that's why Hindu mystics have called the world illusory, because they have come to a point when they have seen that matter does not exist. And all that exists is God, all that exists is consciousness.

Matter is just a mistake. You have not seen rightly; that's how matter arises. It IS consciousness. For example, when I see you I see you as consciousness, not as matter. When I touch you I don't touch your body, I touch you in your innermost core, I touch your energy. When I look into your eyes I'm not looking into your physical eyes, I'm trying to contact your spiritual eye. It is there. To you, it is not there yet. For me, it is already there. And if you listen to me, and if you try to understand what is being shared with you, soon it will become a reality for you too.

Either God is or the world is; both are never found together. Those who see the world never see God, and those who have seen God, for them the world has disappeared. The 'world' was just a misunderstanding. It is just like you can commit a mistake while counting or doing arithmetic: two plus two, and you can put five; then the whole thing will go wrong. When you go back and you find the mistake and yOu correct it and two plus two becomes four again, the whole thing changes. Exactly like this, matter is a mistake of vision.

It is just like Hindu mystics say: it is a rope seen in darkness, and you have thought it is a snake. And because you thought it is a snake you start running. And your heart is pounding, and you are out of breath, and you are trembling, and it is a cool night but you are perspiring. You may even have a heart attack, and for no reason at all! And in the morning, when it is found to have been just a rope, it will look very ridiculous.

Once I was staying in a house with a friend. There were so many mice in the house, and rats. It happened that night that a rat must have entered into the bed of my friend when we were asleep. The rat was just going to bite, just going to bite his foot, and he was awakened. He jumped out of the bed, screamed; the rat must have escaped. Nothing was harmed -- he was just going to bite -- but he became very much afraid. He was afraid that maybe it was a snake. And I said, "You are a fool! There is no snake, nothing" -- and we looked around -- "and we know that there are so many rats in your house. It must have been a rat." So he was satisfied; we went to sleep. Everything was perfectly good.

We went to the river, we swam in the river, we came back. After lunch a snake was found in the house, and immediately my friend became unconscious -- the very idea! And I tried hard, but now he was already unconscious, so what to do?

For one and a half hours he remained unconscious, in a kind of coma. Doctors were called, they checked. They said, "There is no poison, nothing. Even the rat has not done any harm, and there is no question of any snake." But still injections were given to bring him back. Just the idea... but the idea can create a reality.

When you see a rope and you start running, your running is a reality, and your heart pounding is a reality. And you may have a heart attack, you may even die -- this is a reality! But the snake was not there; that was just an idea.

The mystics say the world is just an idea. You are unnecessarily afraid, unnecessarily running away, unnecessarily worried -- it is just an idea, a mistake. There is no world, there is only God.
The whole consists only of consciousness.

> IF ONE OPENS ONE'S EYES AND SEEKS THE BODY, IT IS NOT TO BE FOUND ANY MORE. THIS IS CALLED: 'IN THE EMPTY CHAMBER IT GROWS LIGHT'. INSIDE AND OUTSIDE, EVERYTHING IS EQUALLY LIGHT. THAT IS A VERY FAVORABLE SIGN.

These have to be understood because these are going to happen to you too, and the understanding will help. Otherwise one day you open your eyes and you don't find your body there, you may go crazy. You

will certainly feel something has gone wrong: either you are dead or mad. And what has happened to the body? But if you understand these sutras, they will remind you in the right moment. That's why I am talking on so many scriptures: to make you aware of all that is possible, so when it happens you are not taken aback. You know, you can understand, you have maps already. You can figure out where you are and you can rest in that understanding.

OR WHEN ONE SITS IN MEDITATION, THE FLESHLY BODY BECOMES QUITE SHINING LIKE SILK OR JADE. IT SEEMS DIFFICULT TO REMAIN SITTING; ONE FEELS AS IS DRAWN UPWARD. THIS IS CALLED: 'THE SPIRIT RETURNS AND TOUCHES HEAVEN'. IN TIME, ONE CAN EXPERIENCE IT IN SUCH A WAY THAT ONE REALLY FLOATS UPWARD.

The third sign: 'The spirit returns and touches heaven'.

This happens very soon; it starts happening in the very early stages. Sitting silently, suddenly you feel you are a little higher than the ground, maybe six inches higher. With great surprise you open your eyes and you find you are sitting on the ground, so you must have been dreaming, you think.

No, you have not been dreaming, your physical body remained on the earth. But you have another body, the body of light hidden inside it -- call it the astral body, the subtle body, the vital body, any name you want -- that body starts rising higher. And from the inside you can feel only that body, because that is your inside. When you open your eyes your material body is sitting on the ground perfectly, in the same way as it was sitting before. Don't think that you have been hallucinating, not at all. It is a real fact: you had floated a little -- but in your second body not in your first body.

THE FLESHLY BODY BECOMES QUITE SHINING LIKE SILK OR JADE.

And simultaneously, whenever you will feel that you have risen above the ground -- as if gravitation affects you no more, as if a different law has started working on you.... I call that law 'the law of grace'. One law is the law of gravitation: it pulls you down. I call the other law the law of grace; it pulls you up. And certainly, sooner or later, science has to discover it, because every law has to be complemented by its opposite. No law can exist in aloneness. Gravitation must have its complementary, just as day has night and summer has winter and man has woman and love has hate and life has death and the negative has the positive. So, exactly in the same way, there MUST be a law which has to compensate, complement from the other extreme. That law I call the law of grace; it pulls you upwards.

This experience of your fleshly body becoming quite shining like silk or jade, happens simultaneously whenever you start feeling that it is DIFFICULT TO REMAIN SITTING; ONE FEELS AS IF DRAWN UPWARD. THIS IS CALLED: 'THE SPIRIT RETURNS AND TOUCHES HEAVEN'.

Now the upward journey is starting. And remember, the upward and inward are synonymous; outward and downward are synonymous. The more in you go, the more up you go. The deeper you reach upwards, the deeper you reach inwards. They are the same, one dimension, two aspects of the same dimension.

IN TIME, ONE CAN EXPERIENCE IT IN SUCH A WAY THAT ONE REALLY FLOATS UPWARD.

And that too happens: when this inner body starts rising so high and has tremendous power, then even the physical body can start floating with it. It is possible, but there is no need to make it happen. That is foolish. If it happens one day of its own accord, enjoy it and don't take much note of it. These confirmatory signs have to be understood, not bragged about. Don't talk to anybody about them, otherwise the ego will come back and will start exploiting these experiences. And once the ego comes, experiences will disappear. Never talk about them. If they happen just understand them, take note of them, and forget all about them.

AND NOW, IT IS ALREADY POSSIBLE TO HAVE ALL THREE OF THESE EXPERIENCES. BUT NOT EVERYTHING CAN BE EXPRESSED.

These three experiences ARE possible, and even if you have experienced them, you will not be able to express them. And whatsoever is said here is only just symbolic, because the real experience cannot be said. All that is said becomes a lie. Say it, and you have falsified the truth. Truth cannot be said, but still we have to say something. Hence these metaphors have been developed: 'gods in the valley', 'in the empty chamber it grows light', 'the spirit returns upwards', or 'the spirit returns and touches heaven'. These are just symbols, metaphors to indicate something, but the experience is vast!

DIFFERENT THINGS APPEAR TO EACH PERSON ACCORDING TO HIS DISPOSITION.

And this too has to be remembered: they all may not happen to you, or may happen in a different order, or may happen in different ways. And there are a thousand and one things too which are possible because people are so different. To somebody these experiences may not happen the way they have been described. For example, to somebody it may not happen that he is rising upward; it may happen that he is becoming bigger, becoming bigger and bigger; the whole room is full of him. And then he goes on becoming bigger and bigger; now the house is inside him. And it is very puzzling. One wants to open one's eyes and see what is happening -- "Am I going mad?" And a moment is possible when one sees that "The whole existence is inside me. I am not outside it. It is not outside me, it is inside me. And the stars are moving within me."

Or to somebody it may happen that he becomes smaller and smaller, becomes a molecule, almost invisible, then an atom, and then disappears. That is possible. Patanjali has catalogued all the experiences that are possible. People have different dispositions, different talents, different potentials, so to everybody they are going to happen in a different way. These are just to indicate that things like this happen -- don't think that you are going mad or something is going bizarre.

WITH THESE THINGS IT IS JUST AS IT IS WHEN ONE DRINKS WATER. ONE CAN TELL FOR ONESELF WHETHER THE WATER IS WARM OR COLD.

It is an experience. When you drink water, only you know whether it is cold or warm. And if you are thirsty, only you know whether it is quenching your thirst or creating more. Nobody else sitting outside watching you can know what is happening inside -- if the thirst is quenched or made more, if the water is cool or warm -- nobody can see from the outside. Even if they can see you drinking water, they cannot experience your experience. People can see you meditating, but they cannot see what is happening inside.

Many people come here and they ask me for permission to watch people meditating. And I say, "How will you watch?" Nobody has ever been able to watch. You can see people sitting or dancing or singing, but that is not the real thing. Meditation is happening inside them. Nobody can see except them. So if you really want to see, you will have to participate. You will have to become a meditator; that is the only way. You cannot borrow, nobody can inform you. So those who come here as spectators just waste their time. These are things which can be known only through participation.

IN THE SAME WAY A MAN MUST CONVINCE HIMSELF ABOUT THESE EXPERIENCES, THEN ONLY ARE THEY REAL.

And don't start believing because Lu-tsu is saying so. Just try to understand him, keep it stored in your memory. There is no need to believe in these things, no need to disbelieve either. Just let them be in your memory so whenever the time is ripe and something starts happening you will be able to understand. These are just giving you maps so you are not lost -- because even in the inward journey there are many points from where one can be lost. One can misunderstand, one can become afraid, frightened. One can escape from the inside into the outside world.

And these experiences are NOT frightening, but your interpretation can make them frightening. Just think: one day you open your eyes and you don't see your body. Your interpretation can be frightening: "This is certainly a sign of madness." You will stop meditating, you will become afraid of meditation, because who knows now what will happen next time, and where you are moving, where you are going. You will become suspicious of the whole experience. You will think you are becoming neurotic.

Every day people come to me with their experiences. When they relate their experiences, I can see their fear, their faces, their eyes -- they are afraid. When I say that these are good signs, immediately the climate changes. They start laughing, they are happy. If they can hear me saying that "This is beautiful", that "I am happy with you" that "You are growing well", IMMEDIATELY there is a great change. From sadness they jump to great joy. Nothing has changed, their experience is the same; I have just given them a different interpretation. They were frightened because they knew not.

These things have not to be believed or disbelieved, but just kept stored in the memory so if the time arises you will be able to interpret rightly -- and right interpretations are of GREAT significance. Otherwise the inner journey becomes very difficult. There are many points from where one wants to return and go back into the world and be normal.

One starts feeling something abnormal is happening, and 'abnormal' is a condemnatory word. And if you talk to other people who have never meditated they will say, "You go to the psychoanalyst or the psychiatrist. Better that you be checked. What nonsense are you talking? -- that you become bigger! Have you lost all reason? You say that you go upward and gravitation disappears? Or you become smaller and

smaller and you disappear? You are hallucinating, you have become a victim of illusions. You go to the psychiatrist -- he will put you right, he will fix you."

And if you go to the psychoanalyst or the psychiatrist, they ARE going to fix you: they will hammer on your head with their so-called knowledge. They don't know a thing about meditation, meditation has not entered in their consciousness yet. They don't know anything about the experiences that happen on the Way, but they know much about mad people. And there is one thing to be taken note of: that there are many experiences which are similar, which happen to a meditator and also happen to a madman; which are so similar that the psychiatrist is BOUND to think that you are going nuts, that something has to be fixed in you. And he will treat you as a madman -- he will give you drugs or injections or electro-shocks to bring you back to your normal mind. He may destroy your whole possibility for meditation.

This is now a great danger in the West: people learning meditation go back to the West, and if something happens which is not within their comprehension, and they talk to the priest -- and the Christian priest knows nothing about meditation -- he will send them to the psychiatrist. If they talk to the psychiatrist, he knows only about madmen, he knows nothing about Buddhas. And a few of their experiences are similar; he is bound to interpret that you have fallen below normality, you have to be pulled back. And whatsoever he will do will be destructive, will be harmful to your body, to your mind. The harm carl be so much that never again will you be able to go into meditation -- he can create SUCH barriers.

So if something happens sometimes, always go to people who meditate. That's why I am insisting so much to open centers all over the world so sannyasins can meditate, and if something happens they can meet sannyasins, they can go and share their experiences. At least there will be somebody sympathetic. At least there will be somebody who will not condemn you, who will respect your experience, who will accept your experience, who will give you hope and inspiration, who will say, "Good. you go ahead. Much more is going to happen." A Master is needed only because of this -- somebody whom you can trust and who's simply saying "It is good, and you can go ahead", and you CAN go ahead. The journey is hazardous.

Master Lu-tsu said: WHEN THERE IS A GRADUAL SUCCESS IN PRODUCING THE CIRCULATION OF THE LIGHT, A MAN MUST NOT GIVE UP HIS ORDINARY OCCUPATION IN DOING IT.

That's my insistence too: that a sannyasin should not renounce the world. Your meditation SHOULD grow in the world. It should be part of the day-to-day existence. You should not become an escapist. Why?

> THE ANCIENTS SAID, 'WHEN OCCUPATIONS COME TO US, WE MUST ACCEPT THEM; WHEN THINGS COME TO US, WE MUST UNDERSTAND THEM FROM THE GROUND UP. IF THE OCCUPATIONS ARE PROPERLY HANDLED BY CORRECT THOUGHTS, THE LIGHT IS NOT SCATTERED BY OUTSIDE THINGS, BUT CIRCULATES ACCORDING TO ITS OWN LAW. EVEN THE STILL INVISIBLE CIRCULATION OF THE LIGHT GETS STARTED THIS WAY; HOW MUCH MORE, THEN, IS IT THE CASE WITH THE TRUE CIRCULATION OF THE LIGHT WHICH HAS ALREADY MANIFESTED ITSELF CLEARLY.

First, whatsoever situation you are in is a God-given situation; don't reject it. It is an opportunity, an occasion to grow. If you escape from the opportunity, you will not grow. The people who go to the Himalayan caves and start living there and become very much attached to the caves remain ungrownup. They remain childish. They have not become seasoned. If you bring them to the world they will be shattered, they will not be able to bear it.

Just a few days ago one sannyasin came after three months of living in the Himalayas, and she said, "But now it is difficult to be here. I want to go back." Now this is not gaining in maturity. Now the Himalayas will become her obsession, and whatsoever she is thinking is her meditation, her silence, is not hers; it is just a by-product of the Himalayan silence. I told her, "You be here for three weeks, and then you tell me what happens to your silence and your meditation. If it disappears, then it has nothing to do with you. And then it is better not to go to the Himalayas. Grow in meditation here! If you can be meditative here in the marketplace, and then you go to the Himalayas, your meditation will be enhanced a thousandfold. It is good as a holiday, but don't cling there; always come back to the world."

Yes, it is good once in a while to move into the mountains, it is beautiful, but to become addicted, to start thinking of renouncing the world is utterly wrong -- because it is in the storms of the world that integrity arises. It is in the challenges of the world that you crystallize.

Lu-tsu says, "Accept the situation you are in. It must be the right situation for you; that's why you are in it." Existence cares for you. It is given to you not without any reason. It is not accidental; NOTHING IS accidental. Whatsoever is your need is given to you. If it were your need to be in the Himalayas, you would have been in the Himalayas. And when the need arises, you will find that either you go to the Himalayas or

the Himalayas come to you. It happens... when the disciple is ready, the Master arrives. And when your inner silence is ready, God arrives. And whatsoever is needed on the path is always supplied. Existence cares, mothers.

So don't be worried. Rather, use the opportunity. This challenging world, this constant turmoil on the outside, has to be used. You have to be a witness to it. Watch it. Learn how not to be affected by it. Learn to remain unaffected, untouched by it, like a lotus leaf in water. And then you will be grateful, because it is only by being watchful of all the turmoil that one day suddenly, 'the gods are in the valley'. You see the marketplace disappearing far away, becoming an echo. This is REAL growth.

And if you can rightly be meditative in the ordinary occupations of life, there is nothing which cannot happen to you. The light will start circulating; you just be watchful.

Meditate in the morning and then keep close to your center. Go into the world but keep close to your center, go on remembering yourself. Remain conscious of what you are doing.

> WHEN IN ORDINARY LIFE ONE HAS THE ABILITY ALWAYS TO REACT TO THINGS BY REFLEXES ONLY, WITHOUT ANY ADMIXTURE OF A THOUGHT OF OTHERS OR OF ONESELF, THAT IS A CIRCULATION OF THE LIGHT ARISING OUT OF CIRCUMSTANCES. THIS IS THE FIRST SECRET.

And when things arise, act, but don't get identified in the act. Remain a spectator. Do whatsoever is needful just like a reflex. Do whatsoever is needful, but don't become a doer, don't get involved in it. Do it, and be finished with it -- like a reflex.

> IF EARLY IN THE MORNING, ONE CAN RID ONESELF OF ALL ENTANGLEMENTS AND MEDITATE FROM ONE TO TWO DOUBLE HOURS, AND THEN CAN ORIENTATE ONESELF TOWARDS ALL ACTIVITIES AND OUTSIDE THINGS IN A PURELY OBJECTIVE REFLEX WAY, AND IF THIS CAN BE CONTINUED WITHOUT ANY INTERRUPTION, THEN AFTER TWO OR THREE MONTHS ALL THE PERFECTED ONES COME FROM HEAVEN AND APPROVE SUCH BEHAVIOR.

Behave in an objective way. Take note of the situation, and whatsoever is needful, do it. But don't become attached to the doing, don't become worried about it, don't think of the result. Just do the needful and remain alert and aloof and distant and faraway in your center, rooted there. But every early morning, orient yourself towards the inner center so you can remember it your whole day.

Two times are the best. The first best time is the early morning: orient yourself to the center so you can live on the circumference but yet with full remembrance of the center. And the second time is before you go to bed: orient yourself again to the center, so in your deep sleep also -- even while you are dreaming, while you are unconscious -- you can remain more and more, closer and closer to the center. These two times are the best. And if you can meditate these two times, you need not go anywhere else. You need not go to any monastery, to any cave, you need not renounce the world, and one day suddenly you will see blossoms showering on you and gods whispering in your ear.

The whole existence celebrates the moment when one soul arrives home. What happened to Subhuti can happen to you. Aspire to it. It is your birthright, it can be claimed.

The Secret of Secrets, Vol 2

Chapter #6
Chapter title: Aloneness is ultimate

1 September 1978 am in Buddha Hall

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The first question:

MASTER,
AFTER THE TIDAL WAVE OF EVENTS AND WITH THE MEMORY OF A PROFOUND EXPERIENCE, I FACE NEW ALONENESS. EFFORTS TO SHARE OR ESCAPE INTO DISTRACTIONS HAVE BAD RESULTS. WHY DO I CLING TO THIS HABIT OF ESCAPING ALONENESS? A FEW COMMENTS MAY HELP ME FOR THE TASK AHEAD.

Amrito, aloneness is ultimate. There is no way to be anything other than alone. One can forget it, one can drown oneself in so many things, but again and again the truth asserts. Hence, after each profound experience you will feel alone. After a great love experience you will feel alone, after a deep meditation you will feel alone.

That's why all great experiences make people sad. In the wake of a profound experience, sadness always settles. It is because of this phenomenon that millions of people don't hanker after profound experiences; they avoid them. They don't want to go deep in love, sex is enough. Because sex is superficial, it will not leave them alone. It will be fun, an entertainment; for a moment they will enjoy it and then they will forget all about it. It will not bring them to their own center. But love brings you to your center: love is so profound that it leaves you alone.

This will look very paradoxical, because ordinarily people think love will make you aware of togetherness. That is utter nonsense. If love is deep it will make you aware of aloneness, not togetherness. Whenever anything goes deep, what happens? -- you leave the periphery of your being and you fall into your center, and the center is all alone. There only, you are; or not even you, but only a consciousness with no ego in it, with no identity in it, with no definition in it, an abyss of consciousness.

After listening to great music, or after penetrating into the meaning of great poetry, or seeing the beauty of a sunset. it always happens that in the wake of it you will feel sad. Seeing this, millions have decided not to see beauty, not to love, not to meditate, not to pray, to avoid all that is profound. But even if you avoid truth, truth bumps upon you sometimes. Unawares, it possesses you.

You can distract yourself for the moment, but no distraction is going to help. Aloneness has to be accepted because it is ultimate. It is not an accident, it is the very way things are. It is Tao. Once you accept it, the quality changes. Aloneness is not creating sadness. Your idea that you should not be alone, that is creating sadness; your idea that to be alone is to be sad is creating the problem. Aloneness is utterly beautiful because it is profoundly free. It is absolute freedom; how can it create sadness?

But your interpretation is wrong, Amrito. You will have to drop your interpretation. In fact, when you say "I face new aloneness", you really mean you face new loneliness. And you have not seen the distinction between loneliness and aloneness.

Aloneness, misinterpreted, looks like loneliness. Loneliness means you are missing the other. And who is the other? -- any excuse that helps you to drown your consciousness, any intoxicant: it may be a woman, a man, a book, anything -- anything that helps you to forget yourself, that takes away your self-remembrance, that unburdens you from your awareness.

You mean loneliness, really. Loneliness is a negative state: the other is missed and you start searching and seeking for the other. Aloneness is immensely beautiful. Aloneness means a moment when the other is no longer needed, you are enough unto yourself -- so enough that you can share your aloneness with the whole existence. So inexhaustible is your aloneness that you can pour it unto the whole existence and it will still remain there. You are rich when you are alone, you are poor when you feel lonely.

The lonely person is a beggar; his heart is a begging bowl. The alone person is an emperor... Buddha is alone.

And, Amrito, what has happened to you has been aloneness, but your interpretation is wrong. Your interpretation is coming from your past experiences, from your past mind. It is from your memory. Your mind is giving you a wrong idea. You drop the mind. You go into your aloneness: watch it, taste it. All the aspects of it have to be looked into. Enter into it from all the possible doors; it is the greatest temple there is. And it is in this aloneness that you will find yourself -- and to find oneself is to find God.

God is alone, and once you have looked into it without the mind interfering you will not want to be distracted at all. Then there is nothing to distract, then there is no need to be distracted. Then you would not

like to escape from it because it is life, it is eternal life. Why should one want to escape from it? And I'm not saying that in this aloneness you will not be able to relate. In fact, for the first time you will be able to relate.

A lonely person cannot relate because his need is so much. He clings, he leans upon the other. He tries to possess the other because he is constantly afraid: "If the other goes, then what? I will be left lonely again." Hence, so much possessiveness exists in the world. It has a reason. The reason is simple: you are afraid -- if the other leaves, then you will be left alone, utterly lonely. And you don't like that, and you feel miserable even with the idea of it. Possess the other! Possess the other so totally that there is no possibility of the other escaping from you. And the other is also doing the same to you: the other is trying to possess you. Hence love becomes a miserable thing. Love becomes politics; love becomes domination, exploitation. It is because lonely people cannot love.

Lonely people have nothing to give, lonely people exploit each other. Naturally, when you have nothing to give and the other starts exploiting, you feel offended. You want to exploit the other and not be exploited; that's where politics enters in. You want to give as little as possible and get as much as possible -- and the other is doing the same to you, and both are creating misery for each other.

I have heard...

A man stopped his car deep down in the woods and started being very loving to the woman who was sitting by his side. But the woman said, "Stop! You don't really know who I am. I am a prostitute, and my fee is fifty dollars."

The man gave the woman fifty dollars, made love to her. When it was finished he sat silently at the steering wheel without moving.

The woman asked, "Now why are we waiting here? It is getting late and I want to go back home."

And the man said, "Sorry, but I must tell you, I am a taxidriver... and the fare back is fifty dollars."

This is what is happening in your love-relationship: somebody is a prostitute, somebody is a taxi-driver. It is a bargain, it is tit-for-tat. It is continuous conflict. That's why couples are continuously fighting. They cannot leave each other; although they go on fighting they cannot leave. In fact that's why they are fighting -- so that nobody can leave. They cannot be at ease because if they are at ease then they will be at a loss and the other will exploit more. Once you see the point you will understand the whole misery of marriage: the whole foundation of it is there.

One wonders why people don't leave each other if they are not happy with each other. They cannot leave! They cannot live together, they cannot separate either. In fact, the very idea of separation is creating the conflict. They cripple each other so the other cannot escape, even if he or she wants to escape. They burden each other with such responsibilities, such moralities, that even if the other leaves he or she will feel guilty. His own conscience will hurt, will pinch him -- that he has done something wrong. And together, all that they do is fight. Together, all they do is a continuous haggling for the price. Your marriage, your so-called love, is a marketplace. It is not love.

Out of loneliness there is no possibility of love. Out of loneliness people start meditating; out of loneliness there is no possibility of meditation either. They are feeling lonely and they want something to stuff themselves with. They need a MANTRA, Transcendental Meditation or all that kind of nonsense. They would like something to stuff themselves with because they are feeling empty and lonely. Repeating "Ram, Ram, Krishna, Krishna" or "Ave Maria" or anything will help them to at least forget themselves. This is not meditation! This is just covering up loneliness, emptiness. This is just covering up a black hole in yourself

Or, they start praying in the churches and in the temples and they start talking to God. Now God is their imagination. They cannot find the other in the world because it is too costly to find the other in the world and it takes so much trouble; so now they create 'the other' high there in heaven -- they start talking to God -- but they cannot live without the other, the other has to be there. They may escape into the desert, but even in the desert cave they will be looking at the sky and talking to the other. This is fantasy and nothing else. And if you go on talking for long, you may start hallucinating that the other is there.

Your need is such that you can create the other through imagination. That's why the so-called religions have tried to take you away from the others that are ordinary and available. They would like you not to get married -- why? -- because if you are married and you have a woman, a man, you don't need a God. It is a strategy: they will not allow you to be in the marketplace because then you are occupied and you will not feel your loneliness. Then why should you talk to God? You can talk to people. They will take you to the Himalayan caves, to the monasteries, so that you are left so lonely that out of the misery of loneliness you have to talk to God, you have to create a God to your heart's content. And then the deeper your starvation

for the other is, the more is the possibility of visions of God. Those visions are nothing but illusions, dreams seen with open eyes. It is like when a person is put on a long fast, he may start imagining food, he may start seeing food.

I have heard about a poet who was lost in a forest for three days, hungry. And then came the full moon night. He looked at the moon and he was surprised, because all his life, whenever he had seen the full moon he had always remembered beautiful faces of women, his beloveds, things like that; but that day, after three days of starvation, tired, hungry, thirsty, he looked at the moon and he saw white bread, a chapati floating in the sky above the clouds. He could not believe his eyes! "What kind of poetry is this?" A great poet, and the full moon looks like a chapati!

And you all know that if you are starved of something too much, you will start substituting it with imagination. If you have lived in a forest alone for many days and you have not seen a woman, even the ugliest woman in the world will look like Cleopatra.

Mulla Nasruddin goes to a hill station. He has a bungalow there. Sometimes he says, "I am going for three weeks," but by the second week he is back, or even after seven days or ten days.

I asked, "Nasruddin, many times you say 'I am going for three weeks and four weeks', then you come within two weeks. What is the matter?"

He said, "There is something in it. I have kept a woman there to look after the house. She is the ugliest woman -- horrible she is, repulsive she is! Just to look at her and one feels like vomiting."

But I asked, "But what has she to do with it, with your coming early?"

He said, "There is a story in it. When I go to the hill station, she looks horrible. But slowly, slowly after four, five days, she is not so horrible. Then after eight, ten days, I start seeing some beauty in her. The day I start seeing beauty in her is the day I escape, because that means enough is enough! I have lived away from the world too much, away from my woman; now even this horrible woman has started looking beautiful! That simply means I have starved myself too much. So that is the criterion; whatsoever I say -- three weeks, four weeks -- is not the point. The real criterion is the day I see the woman is beautiful, and I start fantasizing about her, then I pack up my things and I escape. I know the woman is horrible, and if I stay one or two days more, then there is going to be danger -- I may fall in love with this horrible woman!"

Loneliness cannot create love, it creates need. Love is not a need.

Then what is love? Love is luxury. It comes out of aloneness, when you are tremendously alone and happy and joyous and celebrating, and great energy goes on storing in you. You don't need anybody. In that moment the energy is so much, you would like it to be shared. Then you give, you give because you have so much, you give without asking anything in return -- that is love. So very few people attain to love, and those are the people who attain first to aloneness. And when you are alone, meditation is natural, simple, spontaneous. Then just sitting silently, doing nothing, you are in meditation. You need not repeat a mantra, you need not chant any stupid sound. You simply sit, or you walk, or you do your things, and meditation is there like a climate surrounding you, like a white cloud surrounding you -- you are suffused with the light. You are immersed in it, bathed in it, and that freshness goes on welling up in you. NOW YOU start sharing. What else can you do? When a song is born in your heart you have to sing it. And when love is born in your heart -- love is a by-product of aloneness -- you have to shower it. When the cloud is full of rain, it showers, and when the flower is full of fragrance, it releases its fragrance to the winds. Unaddressed, the fragrance is released. And the flower does not wait to ask "What is coming back to me in return?" The flower is happy that the winds have been kind enough to relieve him of a burden.

This is real love; then there is no possessiveness. And this is real meditation; then there is no effort.

Amrito, what has happened to you is something immensely valuable: just your interpretation is wrong.

You say, "After the tidal wave of events and with the memory of a profound experience, I face new aloneness."

Please don't call it aloneness, or if you call it aloneness then try to understand its nature.

"Efforts to share or escape into distractions have bad results."

They are bound to have bad results -- because it is aloneness, really aloneness. You will miss something if you escape from it. It is escaping from your own innermost treasure. It is escaping from your richness, from your own kingdom. The result will be disastrous. Don't escape; dig deep into it, dive deep into it. Forget all escaping. That's what, Amrito, you have been doing your whole life. This time, no! This time you have to go into it. This time you have to taste it in its totality. You have to become it. You have to see what it is, root and all. And once you have seen it and lived it, you will come out of it a totally new person, reborn.

I have been watching you since the day you came here. I have continuously been watching you, I have been around you, I have been looking into your eyes, your face: something profound HAS happened -- but MUCH MORE is going to happen! If you escape you will miss the 'much more' that is on the way. No! This time, no! Many times you have done it, for many lives you have been doing it. This time drop all fear, drop all memories. Go into the new-face of aloneness. It is really aloneness, it is not loneliness. You need not escape. If you escape from loneliness you will feel good. If you escape from aloneness you will feel bad.

"Efforts to share or escape into distractions have bad results."

Don't share right now. Let it gather, let it become a cloud full of rainwater; then the sharing will happen of its own accord. There will be no effort to share. Right now, if you start sharing, it will be again just a way of finding the other in the name of sharing. It will be escape. Sharing has to be allowed to happen on its own. You just go on gathering this aloneness and one day you will see that the fragrance is released to the winds. One day you will see that the sharing has started. You will be a witness to it; you will not be a doer, but only a witness.

"Why do I cling to this habit of escaping aloneness?"

Because you have not yet understood it as aloneness! You go on interpreting it as loneliness. And I can understand it, this is how everybody does it.

When you feel aloneness for the first time you interpret it as loneliness, because that is a known phenomenon. You have felt it all your life. The moment the child leaves the mother's womb, the first experience is of loneliness: he starts feeling lonely, he had to leave his home. The greatest trauma that happens is when the child has to leave the womb. He wants to cling to the womb, he does not want to go out of it. For nine months he has lived there, he has loved the space, the warmth, and he has been so beautifully taken care of, with no responsibility, no worry. Why should he leave? He is being thrown out, expelled. He does not want to go out. Life -- we call it birth -- but the child thinks it is going to be death. It is death to him, because it is the end of the life that he had known for nine months. He is shocked, he feels punished. And he cannot think yet, so the feeling goes very deep into the body. It is a feeling of his total being, not a thought, hence it permeates every cell of his body and remains there. That is the first experience of being lonely.

And then again and again many more experiences will come. One day the mother takes the breast away, and the child is again lonely. Someday the child is removed from the mother and the nurse starts taking care... again lonely. One day he Is not allowed to sleep in the mother's room, he is given a separate room... again lonely. Remember the day in your childhood when you had to sleep alone in a room for the first time -- the darkness, the coldness, nobody there surrounding you. And it had never been so before; the mother's warmth, her soft body, had always been available. Now the child clings to a toy -- a teddy bear -- but is it a substitute? Or he clings to the blanket, but is it a substitute? A poor substitute, but somehow, he manages. He feds very lonely, dark, left, thrown away, rejected. These are the wounds that go on gathering and go on making the idea of loneliness deeper and deeper. Then one day he has to leave the home and go to the hostel with strange people, unknown. Just remember all these wounds; they are there! And it goes on and on.

Your whole life is a long process of feeling lonely. Then by chance some profound experience happens, and because of that profound experience you have a glimpse of your being -- but your whole mind knows only loneliness, so it transforms the experience of aloneness into loneliness. It labels it as loneliness.

The experience of solitude is defined as solitariness.

That's where, Amrito, you are missing. Forget the interpretation; this is really something new that is happening. It is new, so you cannot figure out what it is. The only way to know is to go into it, to be acquainted with it. Just as Master Lu-tsu said, "It is like when you drink water -- only you know whether it is cool or warm."

Now drink this aloneness, this fresh energy that is welling up in you. Drink it, taste it, and you will be surprised: it is nothing like what you have known before. It is freedom, freedom from the other. It is what in the East we call MOKSHA, utter freedom. And after this freedom, love will become possible. After this freedom, sharing will happen. After this freedom, your life will have a totally different significance, a totally different splendor to it. Your hidden splendor will be released.

The second question:

WHY DO REVOLUTIONS FAIL?

First, because they are not revolutions. Revolution is possible only in the individual soul. The social revolution is a pseudo phenomenon, because the society has no soul of its own. Revolution is a spiritual phenomenon. There can be no political revolution, no social revolution, no economic revolution. The only revolution is that of the spirit; it is individual. And if millions of individuals change, then the society will change as a consequence, not vice versa. You cannot change the society first and hope that individuals will change later on.

That's why revolutions have been failing: because we have taken revolution from a very wrong direction. We have thought that if you change the society, change the structure, economic or political, then one day the individuals, the constituent elements of the society, will change. This is stupid. Who is going to do this revolution?

For example, in 1917 a great so-called revolution happened in Russia. But who is going to take charge of this revolution? Who is going to become powerful? Joseph Stalin became powerful. Now Joseph Stalin had not gone through any revolution himself; he was a by-product of the same society that he was changing or was trying to change. He proved a far more dangerous czar than the czars that he had destroyed, because he was created by those czars. He was a by-product of a feudal society. He tried to change the society, but he himself was a dictatorial mind. He imposed his dictatorship on the country, revolution became counter-revolution -- and this has been the misfortune of all the revolutions that have happened in the world because the revolutionary is the same type of person. He has been created by the past, he is not new. What is he going to do? -- he will repeat the past. Labels will be new -- he will call it communism, socialism, fascism; that doesn't matter. You can have fancy names; fancy names only befool people.

Mulla Nasruddin went to a doctor, told him to check him and said, "Please, tell me in plain language. I don't want any of the abracadabra of medical science. You simply tell me plainly what the problem is with me. Don't use big names in Latin and Greek. Simply say in plain language what exactly is the matter with me."

The doctor checked and he said, "If you want to know exactly, in plain language -- there is nothing wrong with you, you are simply lazy."

He said, "Good. Thank you. Now give it a fancy name to tell my wife. And the bigger the name, the better. Make it as difficult as you can."

We go on giving fancy names, but deep down the reality remains the same. Nothing happened in 1917. One czar was replaced by another czar, and of course more dangerous. Why more dangerous? -- because Stalin had destroyed the czar, he was a stronger man, certainly more cunning. He knew how the czar had been destroyed, so he had all the ideas of how to protect himself so he did not go the same way. He created a greater slavery in Russia than there was before. Because he was afraid that sooner or later he would be thrown away, so he had to break all the bridges and he had to throw all the ladders that he had used. And he was more cautious; the czar himself was not so cautious because he was a born czar. He had got it through inheritance, he had taken it for granted. Stalin had worked his way himself: it had been a torturous way and a long journey, and he had to destroy many enemies.

After the revolution he started destroying and killing all those people who could be in some way competitors with him. Trotsky was murdered because he was the next man, very close, and in fact more influential in Russia than Joseph Stalin because he was an intellectual Jew, was a greater orator, had more mass appeal. Stalin was nothing intellectually compared to Trotsky. He had to be killed. And there are possibilities than even Lenin was poisoned by the doctors. And then the years that Stalin remained in power, he destroyed all potential competitors. One by one, all the members of the Politburo were killed. He must have been the strongest man in the whole history of humanity, and he turned the whole country into a big prison.

This is how revolutions fail. The first reason is because we try from the wrong end.

Secondly, once a revolution has succeeded we have to destroy the revolutionaries, because the revolutionaries are dangerous people. They have destroyed the first society, they will destroy the second, because they are addicted to revolution. They know only one thing, they are experts only in one thing: in throwing governments -- they don't care what government. Their whole expertise and their whole power is in throwing governments. Once a revolution succeeds the first work of the people who come in power is to destroy all the remaining revolutionaries -- and they had succeeded because of them! So each revolution turns to counter-revolution because the people who had brought them into power are more dangerous people.

Try to understand. The mind of a revolutionary is a destructive mind: he knows how to destroy, he does

not know how to create. He is very capable of provoking people into violence, but he is absolutely incapable of helping people to become calm and quiet and go to work and create. He does not know that language. For his whole life he has been a revolutionary. His whole work, his whole expertise, is to provoke people to destroy; he knows only that language. And you cannot hope to change his whole life pattern at the end of his life.

So those who are in power have to destroy all the remaining revolutionaries. Each revolution kills its own fathers -- it has to be done -- and once those fathers are killed, the revolution has turned into a counter-revolution. It is no more revolutionary, it is anti-revolutionary.

It has just now happened in India. Jayaprakash Narayan led a great upheaval, helped the country to change its government, and the people who came into power, Morarji Desai and others, came into power because of Jayaprakash Narayan. But once they came into power they started getting out of the hands of Jayaprakash Narayan. They started reducing him. They became afraid: "This man is dangerous, and this man has influence over the masses. Again he can prove a great problem. The man has to be reduced, utterly reduced."

This happened also when the British government was thrown out of this country. Mahatma Gandhi was the man who did that. Once the power came to Indian hands, they started neglecting Mahatma Gandhi. His last words were, "Nobody listens to me. I am the most useless person." And the people who were in power were in power because of him, but nobody listened to him. There is every suspicion that the people he had put into power were involved in his murder, directly or indirectly. Maybe they were not involved directly, but indirectly: they were fully aware that he was going to be murdered but they didn't take any precautions. This is indirect support.

Morarji Desai was in power. He was informed that some conspiracy was on, but he didn't take any notice of it -- as if deep down they all wanted to get rid of the Mahatma, because now he was a continuous difficulty. He had the old idea; in the same way he continued, he had his old expertise. He had always been against the government; he was still against the government. Now the government was his but he went on saying things, criticizing. The government had been feeling very embarrassed; they all felt relieved. Although they wept, cried, and they said, "A great misfortune has happened," but deep down they all felt relieved.

The same is the situation with Jayaprakash Narayan: now he is feeling utterly left behind, nobody cares. In fact, the people who are in power will be praying that if he dies soon, it will be good. And he is very ill -- half the week he is on dialysis. He cannot work, his body is getting weaker every day. And they must be feeling very happy that soon he will be gone, so there will be nobody who is more powerful than they are.

I would like to tell Jayaprakash...

I love the man. He is a good man, so good that it was not his destiny to be in politics. He is a non-politician. He is a poet, a dreamer, a utopian, a good man -- as all dreamers are good men.

... I would like to tell him: Apologize to the country before you die. Tell the country that in your name a gang of powerhungry politicians has cheated you and the country both, that you have been deceived and the country has been deceived. Tell the country that the revolution has failed! But don't only tell the country that the revolution has failed, remember to tell this too: that all revolutions will go on failing in the same way, because their very foundation is wrong. Revolution cannot be imposed from above. Who will impose it? The people who impose it will be part of the past; they will continue the past. Tell the people that there is no future for political revolutions. Only one kind of revolution is possible, and that is spiritual revolution. Each individual has to change in his being, and if we can change millions of people then the society will change. There is no other way, there is no shortcut.

And this too has to be understood: It is an inherent characteristic of any developing system that heroes emerge and are heroes only in the context which stimulated their creation. As these heroes overcome and change such contexts, the heroes themselves become the context to be changed.

A certain hero is born in a certain situation. For example, Mahatma Gandhi was born because of the British Empire. He was meaningful only in the context of the British Empire. Once the British Empire died Mahatma Gandhi was meaningless. The context was not there; from where can you get the meaning? So once the context is changed, then the hero himself becomes a useless burden. Lenin became a burden to those who came into power, Gandhi became a burden to those who came into power. Jayaprakash has become a burden right now to those who are in power -- and this is the history, the whole history. But there is a fundamental law working: It is an inherent characteristic of any developing system that heroes emerge and are heroes only in the context which stimulated their creation.

Political leaders are temporary leaders. They exist in a certain context; when the context is gone they are gone.

That is where Buddhas are different: their context is eternity. Their context is not a part of time. This is where Jesus, Zarathustra, Lao Tzu, remain eternally meaningful: because they are not part of time their message is eternal. Their message exists in the context of human misery, human ignorance. Unless the whole existence becomes enlightened, Buddha will not become irrelevant.

That's why I say political leaders come and go, they are on the stage just for a few moments. Only spiritual beings remain, abide.

Buddha is still meaningful and will remain meaningful, forever and forever, because enlightenment will always be a need. Politicians don't make the real history of humanity; they only create noise. The real history is something else that runs like an undercurrent. The real history has not yet been written, because we become too engrossed in the temporal things. We become too obsessed with the newspaper which is only relevant today and tomorrow will be meaningless.

If you have eyes to see, see the point: become interested in the eternal.

Old, ancient societies were not interested in the day-to-day too much. Their interest was deeper. They were not brought up on the newspaper, radio and television. They recited the Koran, they meditated on the Gita, they chanted the Vedas, they contemplated the statues of Buddha and Mahavir. These are eternal phenomena.

That's why I say the events that happen every day are almost meaningless, because the moment they happen, immediately they disappear because their context changes. Political revolutions have been happening and disappearing; they are bubbles, soap bubbles. Maybe for a moment they look very beautiful, but they are not eternal diamonds.

The eternal diamond is the inner revolution. But the inner revolution is difficult because the inner revolution needs creativity and the outer revolution needs destructiveness. Hate is easy, love is difficult. To destroy is easy. To create a Taj Mahal takes years -- it took forty years and fifty thousand persons working every day -- but how many days will you take to destroy it? Just take a bulldozer and within a day the land will be flat.

To destroy is very easy, so people become very interested in destruction; they think this is a shortcut. To create is very difficult.

And again I will remind you: because all political revolutions are destructive -- they are capable in destroying -- they can provoke people into destruction. It is very easy to provoke people into destruction because people are frustrated, people are in misery; you can provoke them into any revolt. But the moment they have destroyed, the problem arises: "Now what to do?" They don't know how to create, and your so-called revolutionaries don't know what to do now. Then everybody is at a loss. The misery continues, sometimes even becomes deeper, uglier. After a few years, again people forget and again they start thinking in terms of revolution -- and the political leader is always there to lead you into destruction.

My work here is of creativity. I am not provoking you into any destruction, I am not telling you to blame others for your misery. I am telling you you are responsible, so only those who have the guts to take this responsibility can be with me. But this is a real revolution. If you take the responsibility for your life you can start changing it. Slow will be the change, only in the course of time will you start moving into the world of light and crystallization, but once you are crystallized you will know what real revolution is. Then share your revolution with others; it has to go that way, from heart to heart.

Governments, social structures, have been changed many times, but nothing really changes. Again the same thing is repeated.

That's why I don't call my sannyasins revolutionary but rebellious -- just to make the differentiation. Revolution has become too contaminated with the social idea. Rebellion is individual.

Rebel! Take responsibility for your life. Drop all that nonsense which has been put inside you. Drop all that you have been taught and start learning again from ABC. It is a hard, arduous journey.

And remember one thing more:... thus both coping systems and governments begin as useful and gradually become counter-productive. This is the nature of the evolutionary process itself.

Whatsoever happens on the outside may look in the beginning as if it is very productive; soon it becomes counter-productive -- because life goes on changing. Life goes on taking jumps into the unknown and your structures always lag behind. And each structure in its own turn becomes a grave; it has to be broken again.

But I am showing you a way where there is no need for any structure inside. Consciousness can remain

unstructured. That is the meaning of the word 'freedom'. Consciousness need not have any structure, any character. Consciousness can live moment-to-moment without any structure, without any morality, without any character, because consciousness is ENOUGH. You can respond, and your response will be good and virtuous because you responded consciously. Live consciously, without any structure, so you will never be caught in a counter-productive system. Otherwise that too happens: you learn one thing; it is beautiful, but only for a few days will it remain beautiful. Soon it will become a habit and again you will find yourself surrounded by a habit, encaged.

Real life has to be lived without habits. You have heard, again and again you have been told, "Drop bad habits." I tell you: Drop habit as such! There are not good and bad habits: all habits are bad. Remain without habits, live without habits; then you live moment-to-moment out of freedom -- and this is the life of a revolutionary.

And remember also: So in the light of their past service, do not blame any program for being counter-productive as you remove it. Housecleaning should be guiltless. You will remove a program as it no longer fits your developing gestalt, but avoid the temptation to be harsh with the program you remove, because they were necessary stepping-stones to get to where you are now. Love them for this while defusing their power over you for upcoming phases.

Whatsoever you do will become a habit, sooner or later. The moment you see it has become a habit, drop it. It is counter-productive now, it is counter-revolutionary now. It will pull you backwards, it will not allow you to move forwards. It will keep you tethered to the known, it will not allow you to go into the unscheduled, unmapped, unmeasured. So whenever you remove a habit don't feel guilty -- 'Housecleaning should be guiltless'; and it should not be harsh either. When you remove a habit, howsoever good it has been, when you remove it don't feel guilty. Don't think, "My mother taught me this. If I am removing it I am betraying her."

People write letters to me: "How can I take sannyas? My parents have taught me to be a Catholic Christian. Will it not be betraying them." "I have been brought up as a Mohammedan. Will it not be betraying the people who have taught me with such love, with such care, to be a Mohammedan?" Guilt arises. If you are feeling flowing, free, in being a Catholic, there is no need to change. But the desire to change is there; that simply shows you are feeling confined. Yes, your mother taught you something that she knew, that she felt would be good for you, but the context has changed. You are living a totally different life than your mother lived. How can she remain a teacher to you forever?

Don't feel guilty when you drop a program, and don't feel harsh either -- because these are the two extremes. Either people feel guilty or they feel very harsh, antagonistic, angry. There is no need to even feel angry, because whatsoever the poor old woman knew and thought would be good for you she taught you. It served its purpose. In fact, who knows? -- if you were not a Catholic Christian you may not have come to me. It has brought you here. So whatsoever has happened in the past has been used as a stepping-stone; feel grateful to it.

No need to feel guilty, no need to feel harsh. Whenever you remove a program, remove it -- just like you remove your clothes. When your body grows, your clothes become small. You don't feel guilty because you are removing pyjamas your mother had given you that don't fit you anymore. You have to remove them! And you don't feel angry either. You need not first beat them and throw petrol on them and burn them and make such fuss about it. You don't do that either. because you know they have served their purpose.

Man is a growing gestalt. Every day new things are to happen. Every day you have to absorb the new and make a place for the new; the old has to be gone. The old has to be said goodbye to, with all thankfulness.

If you can remember these two things -- never feel guilty when you remove an old program and never feel harsh when you remove an old program -- you will be moving towards the revolution I am intending you to understand. A revolutionary is not really angry. Why should he be? There is no reason. Whatsoever your parents could do, they did, and they did it with all good wishes. It is another matter that whatsoever they were doing was not useful, was not making you free, but that was not their intention. Their intention was good. And they could not have done otherwise; they had lived in a different world.

So remember, when you bring up your own children, remember: don't give them programs, give them understanding. Don't give them fixed rules, just give them the vision to see things so they can find their own rules. Don't give them knowledge, just give them awareness. That's what I would like my sannyasins to do with their own children: give them awareness so that whenever and wherever they are...

And remember, they will not be in the same world in which you are living and you have lived. They will

have their own world. You cannot dream about it, you cannot think about it. They will never repeat the same life-pattern as you. They will have their own lifestyle.

Give them awareness: wherever they are they can find a way. Give them light, give them eyes to see, to understand, and give them courage to be free. Give them enough courage so that whenever they find something is not right in their program they can put it away, they can drop it. This is love.

Don't enforce any pattern on them. They will be living in a totally different world, so give your love but don't give your knowledge. The world is changing so fast that whatsoever you give will be out of date soon and will become a burden on them, and they will feel guilty if they drop it. Or if they really want to drop it they will have to be angry with you. In both ways it is not good, so don't create that situation for your own children.

Live a life of revolution and impart revolution to your children. Live a life of revolution and impart revolution to all those you love. Only this revolution will never fail... but this revolution has not been tried yet.

Jesus was talking about this, but it has not been tried. Buddha talked about this, but it has not been tried. I am talking about this; it depends on you whether it will be tried or not. The revolution that can succeed has not been tried, and the revolutions that have been tried have all failed.

The third question:

YOU ARE KNOWN THROUGHOUT THE WORLD AS THE TANTRA MASTER OR THE SEX GURU, YET IN THE THREE YEARS I HAVE BEEN IN YOUR ASHRAM, NOT ONLY HAVE I HAD LESS SEX THAN EVER BEFORE IN MY LIFE, BUT THOUGHT AND HEARD LESS ABOUT IT AS WELL. WILL YOU EXPLAIN THIS DISCREPANCY?

Just the other day in a magazine, CINE BLITZ, I came across a headline, and they say I am the Hugh Heffner of the spiritual world. And what are they talking about?

Yes, I teach you how to go deep in love. I teach you how to go deep in sex too, because that is the only way to go beyond. To go through it is the only way to go beyond it -- but my goal is to take you beyond. Now this is a problem, and I am going to be misunderstood again and again, all over the world.

People have become accustomed: they think religious people have to be against sex; and those who are not against sex, how can they be religious? These have become DEADLY settled categories. I am unsettling all those categories, and I don't expect the world to immediately change so much from its settled patterns of mind. So I don't expect them to understand me either. When they misunderstand, I perfectly understand their misunderstanding. I have no false hopes. It will take years or centuries for them to understand me, but this always happens.

I am creating a new vision of life. The vision is so new that they don't have any category for categorizing it. So all are angry; Mahatma Morarji Desai is angry. He is angry because he is sexually repressed, utterly repressed, with no understanding. He has just repressed his sexuality.

The story is that when Morarji Desai was young, in his young days fifty or so years ago, a man in his village raped his own sister. That shocked him very much, and he thought that it was sex that was the cause of such a great crime. In fact, repression may have been the cause; otherwise who wants to rape his own sister? In fact, sisters don't look very appealing at all. One has lived with them, one has grown up with them. Unless a person is very repressed it is very difficult to fall in love with his own sister, almost impossible.

Love always happens with the unknown, with the unacquainted. Familiarity breeds contempt. How can one love one's own sister? But the man must have been living in a deep repression -- maybe he had never known any woman! He must have been desperate. But what Morarji concluded out of it was this: that sex is the root cause of all crime. If it can drive people mad and they can rape their own sisters, this is the root cause of all crime. He decided never to go into sex again -- not for any religious reason, not for any spiritual reason -- and since that time he has been repressing.

And the same was true about his guru, Mahatma Gandhi. It was also a trauma that created his lifelong celibacy. His father was dying and he was massaging his father's feet, and the doctors had said that this might be the last night, he might not see the morning again. But at twelve o'clock in the night when the father fell asleep, he went back and started making love to his wife. He went back to his room, and when he was just in the middle of the act, somebody knocked on the door and said, "What are you doing? Where are you? Your father is dead."

It shocked him. It was a trauma, a great trauma that transformed his whole life -- not for the better, but for the worse. He felt guilty. He concluded that it was the lust, the sex, that had driven him at the last moment when his father was dying. He had committed a crime, a sin. He could never forgive himself so he renounced sex, and for his whole life he suppressed sex. Only in the end, in the last years of his life, did he become aware of the suppression because the sexual fantasy continued to the very end. Then he started trying some Tantra experiments, so that before he died he could get rid of sex -- but it was too late.

These people cannot understand. They will think that I am a sex guru, that I am teaching you sex, that I am teaching you indulgence. These people cannot understand.

Hugh Heffner cannot understand either, because he will ask why am I talking about meditation, why am I talking about spirituality? Spirituality, meditation, SAMADHI -- these things will look like nonsense to him.

So both Morarji Desai and Hugh Heffner will misunderstand me. I am going to be misunderstood by the so-called spiritualists and by the so-called materialists, but I understand that it is going to be my fate.

I can only be understood by a NEW kind of being who has seen this totality: that man is both body and soul, and that life matures only through experiences.

Sex can become a stepping-stone towards SAMADHI. If you understand it deeply, if you experience it deeply, you will be free of it -- but that freedom will have a totally different quality I It will not be a repressed sex. A repressed sex continues underground, goes on in your unconscious, on and on, and goes on affecting your life.

I have heard...

Once a wealthy old religious woman caught a burglar ransacking her things. She had lived her whole life as a celibate, almost like a nun.

"Listen lady, keep quiet if you don't want to be hurt. Just tell me where your jewels are."

She said, "I don't keep them here. They are in the bank in the safe-deposit vault."

"Where is all your silver then?" "I am sorry, but it is all out, being cleaned and polished." "Give me your money then."

"I tell you," she said, "I don't keep any cash on hand."

"Listen lady, I am warning you -- give me your money or I will rip it off you." And he started feeling her up and down.

"I keep telling you," she said, "I don't have any money. But if you do that again I will write you a cheque."

I have also heard another story; maybe it is about the same burglar...

In the middle of the night a phone call came through at the police station. Somebody was in need of immediate help. The voice on the phone said desperately, "Come soon! Come immediately! A burglar is trapped in an old woman's room!" The police inspector on duty said, "We will be reaching within five minutes. But who is calling?"

And the voice said, "It is the burglar."

If you repress, you will carry the wound for your whole life, unhealed. Repression is not the way.

The radical change comes through understanding, and understanding comes through experience. So I give you total freedom to experience all that your mind, your body want to experience, with just one condition: be alert, be watchful, be conscious.

If you can make love consciously, you will be surprised: love has all the keys to SAMADHI. If you go deeply into love with full consciousness, alert and aware, you will see that it is not love that attracts you; but in the highest peak of love, in the orgasmic explosion, your mind disappears, your thoughts stop, and that is from where the nectar flows into you. It is not really sex that gives you that beautiful experience. Sex simply helps you, in a natural way, to come to a point where mind is dissolved -- of course, for a moment. The clouds disperse and you can see the sun. Again those clouds will be there and the sun will be lost, and again you will start fantasizing about sex. If you go unconscious, then you will miss this whole secret again and again.

It is not sex that is keeping you tethered to the world, it is unconsciousness! So the question is not how to drop sex; the question is how to drop unconsciousness. Be conscious and let your natural being have its whole flow.

And sex is a natural part. You are born of it; every cell of your body is a sexual cell. Repressing it is against nature.

But there is a transcendence which is a totally different matter. If you are alert and aware in your orgasmic moment, you will see time disappears -- for a moment there is no time, no past, no future. You are

utterly herenow, and that is the beauty. It is because of that that you feel such joy, so much blessing showers on you.

Now these two secrets have to be understood: one, the disappearance of the mind for a moment, and the disappearance of time for a moment. And these are two aspects of one phenomenon: one aspect is time, the other aspect is mind. When these two disappear you are in utter bliss, you are in God. And meditation is a way to let these disappear without going into sex.

When you go into meditation you will recognize one day the truth that in meditation it happens also: mind disappears, time disappears. And that day will be the day of great realization. That day you will see why you were so interested in sex, and that very day all interest in sex will disappear. Not that you will have to drop it by effort; it will simply disappear, just like dewdrops in the morning sun disappear, with no trace, with no wounds.

If you can create it through meditation, it is far easier to create it -- because you do it alone. The other is not needed, you need not depend on the other.

Secondly, if you can do it meditatively, no energy is lost. On the contrary you become more vital because energy is saved.

Thirdly, if you can do it meditatively, then you can remain in it as long as you want. It is not momentary. You can by and by learn how to remain in it for twenty-four hours. A Buddha lives in the orgasmic state for twenty-four hours, day in, day out. Between the day Gautama Buddha became enlightened and the day he died there is a distance of forty-two years. For these forty-two years he was utterly in an orgasmic state. Just think! Those few moments you have are nothing compared to a Buddha's.

I am teaching you a new kind of synthesis. I am all for that transcendence that brings you to Buddhahood, but it is transcendence, not repression. Through repression nobody ever transcends. Through repression one goes on moving and moving in the same rut. Repressing, you have to repress every day. To the very last moment of your death, sex will haunt you. If you really want to get rid of it... and I want you to get rid of it! But I am not against sex, because those who are against sex can never get rid of it. Hence the paradox of my teachings.

Only those who are really ready to understand will be able to understand; otherwise I am going to be misunderstood. The crowd, the mass, is going to misunderstand me. But I don't expect, either, that they should understand. I feel sorry for them, but there is no expectation either, sol never feel offended. I know that the teaching is so new that it will take centuries to create criteria on which it can be judged. Criteria are not there. It is said when a poet is really great his poetry cannot be understood, because all the old poetry is different from it. The great poet has to create his own criteria on which his poetry can be judged. So is it the case with a great painter: you cannot judge a great painter by the old painters and the old masters. He has such a new message that no old valuations will be of any help, so he has to create new values also. It takes time. And if it is so with poetry and painting and sculpture, what to say about enlightenment? That is the greatest art, the art of all the arts. It takes centuries.

The last question:

I AM VERY MUCH AFRAID THAT SOMETHING UNEXPECTED IS GOING TO HAPPEN TO ME. WHAT SHOULD I DO?

It is good that something unexpected is going to happen to you. In fact, if only the expected happened, you would be utterly bored. Just think of a life in which only that which you expect always happens. What will you do with such a life? There would be no joy in it, it would be sheer boredom. You expect a friend and he knocks on the door. You expect a headache and it is there. You expect your wife to leave and she leaves. You expect, and it happens. Within twenty-four hours you would commit suicide! What will you do if all that happened, happened just by your expectation and according to your expectation?

Life is an adventure because the unexpected happens. The greater would be the adventure if more and more unexpected things happened to you. Feel blissful. The unexpected happens -- be ready for it, make way for it. Don't ask for the expected. That's why I say remain empty for the future; don't project. Let the future happen on its own, and you will be continuously in joy. You will have a dance in your being, because each thing that will happen will be so unexpected, and when it is unexpected, it has a mystery in it....

I have heard about a clairvoyant little boy. It seems this boy had premonitions. Once while reciting his prayers he said, "God bless mommy, God bless daddy, God bless grandma, goodbye grandpa." The next day

grandpa died of a stroke.

Then later on the little boy said, "God bless mommy, God bless daddy, goodbye grandma." Then grandma was hit while crossing the street.

Sometime later in his prayers, he said, "God bless mommy, goodbye daddy." The father was really upset. He had himself driven to the office, but he could not work there at all. Finally he decided to come home early, but he was afraid to drive back so he took a taxi home and rushed in.

He was greeted by his wife, who said, "What do you think happened today dear? The most awful thing! The milkman dropped dead on the back porch!"

The Secret of Secrets, Vol 2

Chapter #7
Chapter title: The moon gathers up the ten thousand waters

2 September 1978 am in Buddha Hall

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MASTER LU-TSU SAID: FOUR WORDS CRYSTALLIZE THE SPIRIT IN THE SPACE OF ENERGY. IN THE SIXTH MONTH WHITE SNOW IS SUDDENLY SEEN TO FLY. AT THE THIRD WATCH THE SUN'S DISK SENDS OUT BLINDING RAYS. IN THE WATER BLOWS THE WIND OF THE GENTLE. WANDERING IN HEAVEN, ONE EATS THE SPIRIT-ENERGY OF THE RECEPTIVE. AND THE STILL DEEPER SECRET OF THE SECRET: THE LAND THAT IS NOWHERE, THAT IS THE TRUE HOME...

THESE VERSES ARE FULL OF MYSTERY. THE MEANING IS: THE MOST IMPORTANT THINGS IN THE GREAT TAO ARE THE WORDS: ACTION THROUGH NON-ACTION. NON-ACTION PREVENTS A MAN FROM BECOMING ENTANGLED IN FORM AND IMAGE (MATERIALITY). ACTION IN NON-ACTION PREVENTS A MAN FROM SINKING INTO NUMBING EMPTINESS AND DEAD NOTHINGNESS.

HERETOFORE WE HAVE SPOKEN OF THE CIRCULATION OF THE LIGHT, INDICATING THEREBY THE INITIAL RELEASE WHICH WORKS FROM WITHOUT UPON WHAT LIES WITHIN. THIS IS TO AID ONE IN OBTAINING THE MASTER. IT IS FOR PUPILS IN THE BEGINNING STAGES. THEY GO THROUGH THE TWO LOWER TRANSITIONS IN ORDER TO GAIN THE UPPER ONE. AFTER THE SEQUENCE OF EVENTS IS CLEAR AND THE NATURE OF THE RELEASE IS KNOWN, HEAVEN NO LONGER WITHHOLDS THE WAY, BUT REVEALS THE ULTIMATE TRUTH. DISCIPLES, KEEP IT SECRET AND REDOUBLE YOUR EFFORTS!

THE CIRCULATION OF THE LIGHT IS THE INCLUSIVE TERM. THE FURTHER THE WORK ADVANCES, THE MORE DOES THE GOLDEN FLOWER BLOOM. BUT THERE IS A STILL MORE MARVELLOUS KIND OF CIRCULATION. TILL NOW WE HAVE WORKED FROM THE OUTSIDE ON WHAT IS WITHIN; NOW WE STAY IN THE CENTER AND RULE WHAT IS ETERNAL. HITHERTO IT WAS A SERVICE IN AID OF THE MASTER; NOW, IT IS A DISSEMINATION OF THE COMMANDS OF THE MASTER. THE WHOLE RELATIONSHIP IS NOW REVERSED. IF ONE WANTS TO PENETRATE THE MORE SUBTLE REGIONS BY THIS METHOD, ONE MUST FIRST SEE TO IT THAT THE BODY AND HEART ARE COMPLETELY CONTROLLED, THAT ONE IS QUITE FREE AND AT PEACE, LETTING GO OF ALL ENTANGLEMENTS, UNTROUBLED BY THE SLIGHTEST EXCITEMENT, AND WITH THE HEAVENLY HEART EXACTLY IN THE MIDDLE. WHEN THE ROTATING LIGHT SHINES TOWARDS WHAT IS WITHIN, IT DOES NOT DEVELOP A DEPENDENCE ON THINGS, THE ENERGY OF THE DARK IS FIXED, AND THE GOLDEN FLOWER SHINES CONCENTRATEDLY. THIS IS THEN THE COLLECTED LIGHT OF POLARITY. RELATED THINGS ATTRACT EACH OTHER. THUS THE POLARIZED LIGHT-LINE OF THE ABYSMAL PRESSES UPWARD. IT IS NOT ONLY THE LIGHT IN THE ABYSS, BUT IT IS CREATIVE LIGHT WHICH MEETS CREATIVE LIGHT. AS SOON AS THESE TWO SUBSTANCES MEET EACH OTHER, THEY UNITE INSEPARABLY AND THERE DEVELOPS AN UNCEASING LIFE; IT COMES AND GOES, RISES AND FALLS OF ITSELF, IN THE HOUSE OF THE PRIMAL ENERGY. ONE IS AWARE OF AN EFFULGENCE AND INFINITY. THE WHOLE BODY FEELS LIGHT AND WOULD LIKE TO FLY. THIS IS THE STATE OF WHICH IT IS SAID:

CLOUDS FILL THE THOUSAND MOUNTAINS. GRADUALLY IT GOES TO AND FRO QUITE SOFTLY; IT RISES AND FALLS IMPERCEPTIBLY. THE PULSE STANDS STILL AND BREATHING STOPS. THIS IS THE MOMENT OF TRUE CREATIVE UNION, THE STATE OF WHICH IT IS SAID: THE MOON GATHERS UP THE TEN THOUSAND WATERS. IN THE MIDST OF THIS DARKNESS, THE HEAVENLY HEART SUDDENLY BEGINS A MOVEMENT. THIS IS THE RETURN OF THE ONE LIGHT, THE TIME WHEN THE CHILD COMES TO LIFE.

THERE WAS ONCE A KING who had three sons. Desiring to determine the fitness of each of them for the prospective job of ruling the kingdom, he hit upon a strange test.

The king ordered his sons to accompany him, with bows and arrows, on a ride into the country. Pausing at a spot beside the road near an open field, the king pointed out a vulture sitting on a tree limb, within easy bow shot.

"I wish you to shoot at that vulture," said the king to his eldest son. "But tell me first, what do you see?"

Wonderingly, the prince replied, "Why, I see grass, the clouds, the sky, the river, a tree, and..."

"Enough!" said the king, and beckoned the second son to make ready to shoot. The latter was about to do so when his father again said, "Tell me first, what do you see?"

"Ah, I see the horses, the ground, a field of wheat, and an old dead tree with a vulture on it," answered the youth.

"Never mind shooting it," the king said, and turning to his youngest son, ordered him to hit the vulture, and again repeated the question, "First, what do you see?"

The youth replied deliberately, not taking his gaze for an instant from his intended victim as he drew taut the bowstring and aimed the shaft, "I see," he said, "the point where the wings join the body..." and the young man let fly the arrow and the bird tumbled to the ground.

The third son became the king.

The kingdom belongs to those who can work in a concentrated way -- and with the kingdom of the within, more so. The way of moving in life with a direction. with a goal, with a clearcut vision, crystallizes your energies. The goal is just an excuse. The direction is just a device.

Ordinarily you are scattered all over the place, one part going in this direction, another part going in another direction. Ordinarily you are many, a mob, and each fragment of your being is constantly contradicting the other fragment. How can you achieve anything in life? How can you feel fulfilled? If misery becomes your whole story, and if life proves to be nothing but a tragedy, there is no need to wonder. Except you, nobody else is responsible.

You have an inexhaustible source of energy, but even that can be wasted. If your fragments are in a kind of civil war you will not achieve anything worthwhile -- to say nothing about God, to say nothing about truth. You will not achieve ANYTHING worthwhile, because all realization, either of the without or of the within, needs one thing absolutely: that you be one -- so that your whole energy can pour into your work, so that your whole energy can become a quest.

Questions you have many; that is not going to help unless all your questions are together and create a quest in you. When your life becomes a quest, when it has a direction, it starts moving towards fulfillment. Then it will have crystallization. Crystallization means slowly, slowly you become one piece, slowly, slowly individuation arises in you. And the ultimate realization of truth is nothing but the ultimate realization of unity within your being. That is the meaning of the word 'God'. God is not there somewhere in the heavens, waiting for you. God is waiting within you, but you can find Him only if you are one -- because only the one can find the one. Remember the famous words of the great mystic, Plotinus: "Flight of the alone to the alone". First you have to become alone. That's what I was saying yesterday to Amrito: become alone. Alone means become all one. This aloneness, or alloneness, this inner unity, releases immense power because all dissipation stops. You stop leaking. The ordinary man is like an earthen pot which is leaking from everywhere, has many holes in it. You can go on filling it again and again, but again and again you will find it is empty. Your effort will not bring any fruition; first the holes have to be stopped.

Think of your life as a great occasion to become one. Once you start moving in one direction, you pull yourself together. Something in you starts settling. A center arises, and that center is the door to God.

These sutras are of immense value. They are very mysterious too, because when one starts imparting truth one has to use the language of poetry, parable, mystery. There is no other way. The language of mathematics is inadequate; one has to be very metaphorical.

Before we enter into the sutras, listen to this small story.

The great Zen Master, Nansen, was getting very old and was waiting for his successor to arrive. In fact,

he was ready to leave the body but was just hanging around for the successor to come so he could transfer whatsoever he had attained, so he could give the key.

Now he had many disciples, so it looks very strange; he had thousands of disciples. Why could he not give his key to one of these thousands of disciples? He had great scholars around him -- very skillful, very logical, efficient, intellectual -- but he had to wait. These people were able to understand logic but they were not able to understand love. And love speaks a totally different language. These people were capable of understanding mathematics but were absolutely incapable of understanding the language of metaphor. These people were perfectly able to understand prose but were not available to the mysteries of poetry -- so he had to wait.

He was lying down on his bed in his chamber, sick, old, and hanging around the old body somehow, managing somehow. It was on that day that for the first time he saw his successor, Joshu, coming into the room. His very coming... not a single word had been uttered. Neither had the Master spoken nor the disciple, the future disciple. He was a stranger, but the way he entered the room was enough.

The Master asked him, "Where have you come from?"

For days the Master had not spoken: he was so sick, so old. He was preserving his energy in every way, he was not even speaking. After many days, these were his first words -- to Joshu, "Where have you come from?"

Joshu said, "From Zuizo Temple." Zuizo means figure of bliss.

Nansen laughed -- he had not laughed for many months -- and asked, "Have you seen the figure of bliss?"

Joshu said, "The figure of bliss, I have not seen. A lying Buddha, I have seen."

At this Nansen stood up -- he had not been out of his bed for almost a year. At this Nansen stood up and asked, "Do you have a Master already?"

Joshu answered, "I have."

Nansen asked, "Who is your Master?" as if all sickness had disappeared, as if he were young again. His voice was clear, youthful, vigorous, vital: "Who is your Master?!"

Joshu laughed and said, "Although winter is past its peak it is still very cold. May I suggest, my Master, that you take good care of your body?" And that was that.

And Nansen said, "Now I can die peacefully. A man has arrived who can understand my language. A man has arrived who can meet not on the surface but in the depth."

Joshu said, "My Master, take good care of your body." Just saying that, the initiation had happened. And the way Joshu said, "Although winter is past its peak, it is still very cold," he knew how to speak in metaphors. He knew the way of poetry. And he knows the way of love. That's why he said, "May I suggest, my Master, that you take good care of your body. Please lie down. You need not jump out of your bed. You are my Master! I have not seen bliss yet, but I have seen a Buddha."

The Master recognized the disciple, the disciple recognized the Master -- in a single split moment. What transpired? That which transpired is beyond language, but still that, EVEN THAT, has to be told in language. Even this story has to be related to you in language; there is no other way.

These words of Master Lu-tsu are very mysterious. Try to understand them through your heart in a very loving, sympathetic way.

There are two ways to listen to a thing. One is the way of the critic who is constantly inside criticizing, judging, evaluating whether it is right or wrong, whether it fits with me or not, whether it agrees with my knowledge or not? He's constantly comparing, criticizing. That is not the way to understand these beautiful sutras. These sutras are beyond the critical mind. They are available only to one who is sympathetic; or, even better, to one who is empathetic, who can fall in tune, who can become just open and listen totally so it is not only the physical heart but the deep, hidden spiritual heart that is stirred by them.

Master Lu-tsu said,

FOUR WORDS CRYSTALLIZE THE SPIRIT IN THE SPACE OF ENERGY.

You have the energy, you have all that you will ever need. Still you are poor, still you are a beggar. You have not used your energy, you have not opened your treasure yet. You have not even looked at what God has given to you. Without looking in you are rushing out, hence the misery. And the misery is going to remain, because you cannot find anything in the outside world that can satisfy you. Nobody has ever found anything in the outside world, not even the great Alexander. You can have the whole kingdom of the earth. You can become a CHAKRAVARTIN, the ruler of the whole earth, of all the seven continents.

You will be surprised: modern geography says there are only six continents, but the ancient Indian geography says there are seven continents. It must be Atlantis that they count in. And a person who rules over all the seven continents is called a CHAKRAVARTIN. Even if you become a CHAKRAVARTIN you will remain poor, you will not gain anything. In fact, you will have lost much, because your whole life you will have been struggling for the trivial, for the mundane, for the meaningless, for the futile -- which is going to be taken away by death any moment. Unless you have something of the within, you are not going to become rich.

Only the kingdom of the within makes one rich, because even death cannot take it away. It cannot be robbed, it cannot be destroyed, it cannot be taken away. Once you have known it, it is yours forever.

You have the inner space, you have the inner energy; all is available. You have just not looked into it. You have the beautiful veena but you have not even touched it, you have not even seen what music it contains. You have almost become oblivious to it.

Lu-tsu says, "Four words..." only four words can crystallize your being, can create an emperor in you, can make you a Buddha or a Christ or a Krishna. What are those four words?

Now try to understand these four metaphors.

First:

IN THE SIXTH MONTH WHITE SNOW IS SUDDENLY SEEN TO FLY.

Second:

AT THE THIRD WATCH THE SUN'S DISK SENDS OUT BLINDING RAYS.

Third:

IN THE WATER BLOWS THE WIND OF THE GENTLE.

Fourth:

WANDERING IN HEAVEN, ONE EATS THE SPIRIT-ENERGY OF THE RECEPTIVE. AND THE STILL DEEPER SECRET OF THE SECRETS: THE LAND THAT IS NOWHERE, THAT IS THE TRUE HOME...

Now try to decipher these mysterious words, these esoteric statements. They have great hidden beauty and great hidden meaning. Be very sympathetic, because that is the only way to understand something esoteric.

IN THE SIXTH MONTH WHITE SNOW...

The sixth month is the middle of the year. It represents the middle of everything. And if you can be in the middle of everything; never leaning to any extreme, you have fulfilled the first requirement. This has immense value for the seeker, for those who are on an existential quest: be in the middle. Always remember the middle,'The Golden Mean'. Don't eat too much and don't fast too much -- neither this way nor that. Don't become too attached to things and don't renounce them either. Be with people but not too much, not so much that you cannot be alone at all. And don't start being solitary, don't become addicted to loneliness; don't avoid people. Be in the world but don't let the world enter in you. There is no need to escape from the world.

Never move to the extreme: this is one of the most fundamental things to be remembered, because the mind always moves from one extreme to another extreme. Mind lives through extremes, mind dies in the middle -- this is the secret.

There are people who will eat too much, and then for a few days they will diet. And then after a few days' suffering, the so-called dieting, they will start eating too much again, with a vengeance, and again. And this is a vicious circle: from one extreme they will move to the other, from the other, again back. Back and forth, back and forth; like a pendulum of an old clock, they go on moving. And they don't know that because the pendulum moves, the clock remains alive. It is a beautiful metaphor: the clock. If the pendulum stays in the middle, the clock stops.

So is the mind: if you move from extreme to another extreme, mind continues, time continues. Mind and time are synonymous. The moment you stop in the middle time disappears, the clock stops; mind disappears, the mind stops. And in that moment, when there is no mind and no time, suddenly you become aware for the first time of who you are. All clouds have disappeared and the sky is open and the sun is shining bright.

IN THE SIXTH MONTH WHITE SNOW...

And in China, in the part where these sutras were written, it is the sixth month of the year when the snow appears. It is the middle path -- when coolness appears in your being.

White snow represents a few things. First, whiteness, purity, coolness, tranquility, virgin freshness, beauty, grace. Be in the middle and you will see that your inner being is becoming like the Himalayas, Himalayan peaks covered with virgin snow, and all is cool, and all is utterly silent, and all is utterly fresh, all impurities gone.

The impurity is of the mind. When there is no mind, no thought, there is no impurity. It is thought that pollutes your being.

IN THE SIXTH MONTH WHITE SNOW IS SUDDENLY SEEN TO FLY.

And it happens suddenly. Just be in the middle, and out of nowhere, out of the blue, the white snow starts appearing. You try it; this is an experiment. It is not a philosophy to be understood, it is an experiment to be done. Try to be in the middle of anything and you will see great coolness, calmness, collectedness arising in you.

AT THE THIRD WATCH THE SUN'S DISK SENDS OUT BLINDING RAYS.
And the second metaphor: the third watch.

Man has three layers: first is the body, second the mind, third is the soul. If you have fulfilled the first requirement, then the second will be possible. You cannot do the second before doing the first, so you will have to move methodologically. You cannot do from the middle. You cannot take any step from anywhere: there is a sequence. First attain the middle of everything, and the whole day watch whether your mind is going to extremes. Avoid the extremes and then the second thing will become possible. When you avoid the extremes you will become aware of three things in you: the body, the gross part of you, the mind, the subtle part of you, and the soul, the beyond.

Body and mind are two aspects of matter. Body is visible matter, mind is invisible matter. And when you see the bodymind both, you, the seer, are the third. That is the third watch: the watcher, the observer, the witness.

AT THE THIRD WATCH THE SUN'S DISK SENDS OUT BLINDING RAYS.

And then when you are attuned to your watching, one with your witness, suddenly, as if in the middle of the night the sun rises and there is great light, you are full of light within and without. The whole existence becomes aflame.
And the third:

IN THE WATER BLOWS THE WIND OF THE GENTLE.

Water, in Taoism, represents the ultimate source of things. It represents the Tao itself. Lao Tzu has called his path 'The Watercourse Way' for many reasons. First, the water is soft, humble, seeks the lowest place. Just as Jesus says, "Those who are the last in this world will be the first in my kingdom of God, and those who are the first will be the last," water seeks the lowest place, the lowest level. It may rain on Everest but it doesn't remain there; it starts running towards the valley. And in the valley too, it will reach to the deepest part. It remains the last, it is non-ambition. It has no ambitions to be the first.

And to be water means to be a sannyasin. To be water-like means to be utterly happy in your being a nobody.

And secondly, water means movement. It is always moving. And whenever it is not moving it becomes dirty, impure, even poisonous. It dies. Its life is in movement, in dynamism, in flow. The whole life is a flow, nothing is static.

The scientist, Eddington, is reported to have said that the word 'rest' is utterly meaningless, because in existence, there is never anything at rest. It corresponds to no reality, to no fact. Everything is growing, moving, on the way. Life is a pilgrimage. In life, nouns are false, only verbs are true. In language we have created nouns. Those nouns give a very false impression about life; they are not right. Some day, in future, when language will become more existential, nouns will disappear and will be replaced -- ALL nouns will be replaced -- by verbs. There is nothing like river, but rivering; there is nothing like a tree, but treeing --

because never for a moment is the tree static. It is never in a state of is-ness. It is always becoming, flowing, going somewhere. Existence is fluid, hence the metaphor of water,'in the water'.

If you have seen the witness, then the third thing becomes possible: you will see the beauty of the flow. You will not hanker for security and you will not hanker for things to remain as they are. You will start moving with the river, you will become part of the river of existence. You will start enjoying change.

People are REALLY afraid of change, VERY afraid of change. Even if the change is for the better, they are afraid. They are afraid of the new because the mind becomes very clever with the old and is always embarrassed with the new. With the new the mind has to learn again from ABC -- and who wants to learn? The mind wants the world to remain static. It is because of the mind that societies are conformist, orthodox. Millions of people in the world are conventional. Why? There must be some deep investment in it. This is the investment: nobody wants to learn, nobody wants to grow, nobody wants to be acquainted with the new. People want to go on moving in the old rut, and then naturally they are bored. Then they say, "Why are we bored?" and "How to drop boredom?" -- and they are creating the boredom, and they don't see the mechanism of how they create it.

Many people come to me and they say they are bored: "How to get out of boredom?" Boredom is not the problem, boredom is a by-product. Deep down the problem is: are you ready to explore the new? Are you ready to go for an adventure? Adventure means risk; one never knows -- it may turn out better, it may turn out worse than you had known before. One can never be certain about it.

The only certainty in life is uncertainty. One can only be certain about uncertainty and about nothing else.

The new makes people very apprehensive. They cling to the old. Hence, the conventional people in the world -- and they are the dead weight; because of them the world remains static -- they will go on insisting on their old patterns.

For example, in India people have lived for almost five thousand years with the same structure that Manu created. It may have been good in those days, must have been of some significance, but five thousand years have passed and still in India the untouchable exists. There are people who cannot even be touched; they are not human beings. The really orthodox will not even touch their shadows. It used to be so. It is still so in a few villages that when an untouchable, a SUDRA, passes on the street, he has to shout "Please get out of my way. I am coming" -- because if his shadow falls on somebody of the high caste, that will be a crime. He can be beaten, beaten to death! Still people are being burned for this crime, and this stupid structure has lived for five thousand years. So inhuman! So undemocratic! That's why in India it seems democracy cannot succeed: the whole Hindu mind is undemocratic. How can you succeed in creating a democratic country if the whole structure of the mind, the conditioning of the mind, is undemocratic? The basic fundamental of a democracy is that each man is equal; nobody has more value than the other -- but that is not acceptable to the Hindu. In fact, the SUDRA, the untouchable. cannot be counted as a human being. He has to be counted with animals, not with man. Women cannot be counted with men; she has also been counted with the animals. Now this type of mind -- how can it become democratic? So in the name of democracy there is only chaos and nothing else, because there are no foundations for democracy. But for five thousand years this country has lived with this structure and is not ready to leave the structure. What is the beauty of this structure? There is nothing like beauty in it. It is utterly ugly, horrible, repulsive, nauseating! The only thing is, because people have lived so long, they don't want to learn anything else. They want to live with it, they are at ease with it. They abhor any change.

Remember, this tendency is in every human being, more or less: you don't want change. You are afraid to change because with the change new responsibilities, new challenges will arise. And you are afraid whether you will be able to cope with them or not, so it is better to remain with the old because with the old you have become skillful, efficient. With the old you are the master. With the new, who knows? You may be the master, you may not be the master.

Only children are capable of learning. Because they don't have any past, because they don't have anything old to cling to -- that's why children are ready to learn. The more they grow the less they learn. Nearabout the age of thirteen, people stop learning; that remains their mental age.

If you are a seeker you will have to learn continuously. Life is learning. Learning never stops. Even at the moment of death the seeker goes on learning; he learns death. He's always ready to change.

Water represents the changing element, the eternally changing, flux-like phenomenon. Those who are ready to change, and forget and forgive the past, and are ready to go with the moment, are the REAL human beings because they are the adventurers. They know the beauties of life and the benedictions of life. And

life reveals its mysteries only to these people, and ONLY to these people -- because they are worthy, they have earned it. By risking, they have earned. They are courageous.

IN THE WATER BLOWS THE WIND OF THE GENTLE.

And if you become a waterlike phenomenon, changing, constantly changing, moving, flowing, never clinging to the past and the old, always searching for the new and always enjoying the new, then... the wind of the Gentle blows. Then grace descends. Then beatitude descends in your being. Then, the first dance of the divinity in you... that is called 'the wind of the Gentle'.

God is very gentle. He never knocks on your doors. You never hear His footsteps. When He comes, He comes so silently, without making any noise. Unless you are water-like, the breeze of God will never dance on you. First become fluid.

That is my message too, to my sannyasins: remain fluid.

And remember, the future belongs to those who are ready to change constantly, because now the world is changing so fast that the people who cling to the old are going to suffer very much. In the past they have not suffered very much. On the contrary, the people who were ready to change have suffered very much.

In the future, just the reverse is going to be the case: the future belongs to those who will love change and who will be dancingly ready to change, who will celebrate change. And whenever there will be an occasion to change, they will never miss it. The future is going to be with them. History is taking a great turn; it is moving on another plane. That's why my insistence is always that whenever something is changing, don't prevent it.

If your relationship with your woman is changing, don't prevent it. Allow it, let it have. its own course. Even if you have to separate, don't be worried. That clinging mind will keep you miserable. If it is changing, it is changing! Enjoy the change, enjoy the new. Receive the new, welcome it. And soon you will see that if you become capable of receiving the new without any fuss about the old, your life will start having an elegance, a grace, a gentleness. You will become like a soft flower.

This is the moment when a seeker starts dancing. This is the moment when celebration starts. And remember, porpoises and chimpanzees may play, but only man celebrates. Celebration is utterly human. You have heard many definitions; somebody says man is the rational animal, and somebody says something else. I say man is the celebrating animal. That is where he is different from all other animals.

But how can you celebrate if you are clinging to the old? Then you live in your grave because you live in the past, you live in the dead, and you don't allow life to reach you. It is as if a rosebush has become addicted to the old roses which are dead, dried up, and goes on collecting those petals that have fallen, and is afraid of new buds and new flowers, and i! afraid of the spring.

This is the situation of millions of people, the majority o people: they remain clinging to the dead petals, dried; they go on collecting them. They live in their memories... they call it nostalgia; it is stupidity, nothing else.

A real man has no nostalgia at all. He never looks back because it is no longer there. He lives in the moment and remains open for the future. The present is his, and the present makes him capable of receiving the future. His doors are always open for the wind, for the rain, for the sun. He is an opening.

IN THE WATER BLOWS THE WIND OF THE GENTLE.

And this is the moment one becomes aware of God, not before it. First, you start balancing yourself in the center. Second, you start becoming aware of the witness, the soul. And third, you start becoming aware of the presence, some unknown mysterious presence, the wind of the Gentle.
And the fourth:

WANDERING IN HEAVEN, ONE EATS THE SPIRIT-ENERGY OF THE RECEPTIVE.

And the fourth phenomenon is: when you have started becoming aware of the presence of God, your duality, your fundamental polarity starts disappearing. Then you are neither man nor woman, neither yin nor yang. Then suddenly your man eats your woman, your woman eats your man. At this point, the Hindu concept of ARDHANARISHWAR becomes significant. Then you are both and neither; you have transcended the duality of the positive and the negative.

WANDERING IN HEAVEN...
... But this is possible only when you have known the gentle breeze, the subtle dance, the presence of God,

and you have started wandering into the open sky. You are no more clinging to anything, you are no more crawling and creeping on the earth. You are not in your grave, you have opened your wings. You are on the wing in the sky, available to existence and all its challenges -- no longer orthodox, no longer conventional, no longer conformist. You are a rebel. And only the rebellious spirit starts feeling the presence of God. This is heaven! -- the presence of God.

Then the fourth miracle happens which crystallizes you absolutely: your duality disappears. Otherwise, deep down, you remain split. If you are a man you go on repressing your woman; you have to. The society teaches you, "Remember, you are a man." If you cry and weep, somebody is bound to comment, "What are you doing? It is okay for women to cry and weep, but you are a man. You are not expected to weep." And immediately your tears dry, you pull them back, you hold them back. You are a man, you are supposed to be a man, and you cannot cry.

If you cannot cry how are you going to laugh? Your laughter will be half-hearted, lukewarm, because you will be afraid that if you laugh too much you may be so relaxed that the tears that you are holding back may start flowing from your eyes.

Have you not watched this phenomenon? If somebody laughs too much, he starts crying. Why? Why do eyes become tearful when you laugh too much? -- because laughter means you are allowing. And if you are allowing, you are allowing everything. You cannot allow one thing and prevent another thing; that is not possible. If you have to repress one thing you will have to repress ALL things. This is something very basic to be learned: repress one thing and your whole personality has to be repressed to the same extent. If you cannot weep, you cannot laugh. If you cannot laugh, you cannot weep. If you cannot be angry, you cannot have compassion. If you cannot be compassionate, you cannot be angry either. Life maintains a certain level: whatsoever you allow to one thing you will have to allow the same amount to other things in your life. You cannot do one thing: "I will hold my tears back but I will laugh whole-heartedly." This is impossible.

Man is taught to become more and more masculine. Small boys -- we start changing their basic, fundamental balance and forcing them towards one polarity. The boy has to be forced to be a man, so a few things are not allowed to him. If he fights we say it is perfectly okay: he has to fight for his whole life. If he plays with guns and pistols and kills and reads detective novels, we say it is okay. But, to the girl we don't allow the gun. To the girl we say, "You play with dolls. Arrange marriages. Become a mother. Make a house. Cook food. Play things like that, because this is your life and this is going to be your life; prepare for it." We don't allow girls to climb on the trees, to hang on the branches upside-down. We don't allow it. We say, "You are a girl. This is not supposed to be done. This is not graceful for you."

Slowly, slowly we emphasize the polarity, one polarity, and the other polarity is repressed utterly; this is the basic schizophrenia. And everybody suffers from it because the society has not yet been able to accept your whole being. Moving towards reality you will have to accept your whole being. You are man/woman together, woman/man together. Nobody is just man and nobody is just woman. And this is beautiful that you are both, because that gives richness to your life, to your being. It gives you many colors. You are the whole spectrum, the whole rainbow. You are not a single color, all colors are yours.

At the fourth, when you start moving into the divine presence, all schizophrenia disappears -- and there is no other way for the schizophrenia to disappear. Psychoanalysis is not going to help much. In fact, it goes on emphasizing your polarity. Psychology has yet to come to a point where it is not male-dominated, otherwise stupid things go on in the name of psychology.

Sigmund Freud says that women suffer from penis-envy. Utter nonsense! He never says that men suffer from breast-envy. This is male-oriented. In fact, women never suffer from any envy. On the contrary, man suffers very much because he cannot reproduce, he cannot create a child. Because he cannot create a child he moves into many other creativities as substitutes: he writes poetry, he paints, he sculpts, he makes architecture. These are substitute creations, because deep down he knows one thing: that he cannot produce life.

But Freud never talks about that; that would have been truer. He says WOMEN suffer from penis-envy. This is utter nonsense. Psychology is still carrying the same division between man and woman.

The human being is both, but this ultimate integration happens only at the fourth stage.

WANDERING IN HEAVEN, ONE EATS THE SPIRIT-ENERGY OF THE RECEPTIVE.

The receptive means the female. One eats one's opposite. And remember, eating means absorbing. That's why there are ancient sayings that each disciple has to become a cannibal -- because he has to eat his

Master. Don't take it literally. It is just a metaphor, but very significant, because eating means you absorb, you digest. The Master becomes part of you, is no more separate. That's what Jesus says at The Last Supper when he is taking leave of his disciples. He breaks bread and gives the bread to his disciples and says, "This is me. Eat it, this is my flesh"; pours wine and gives it to his disciples and says, "This is me. Drink it, this is my blood." Again this is a metaphor. He's saying to his disciples, "Become cannibals. Eat your Master, digest your Master, so there is no division between you and your Master."

The same is true about this fourth statement: you have to eat the other polarity in you. Lu-tsu must have been speaking to his male disciples, because down the ages it is the man who has been more adventurous, more in quest. The woman seems to be more settled, at home. So there must have been male disciples, he must have been talking to male disciples. That's why he says, "Eat your woman." But the same is true about women disciples: they have to eat their man. Inside, the other has to be absorbed so the duality disappears.

And once these four words have been fulfilled, then the greatest secret of all becomes available to you.

AND THE STILL DEEPER SECRET OF THE SECRETS: THE LAND THAT IS NOWHERE, THAT IS THE TRUE HOME...

And now, for the first time you will become aware that you are not, but your non-existence does not mean mere emptiness. The person in you disappears, but presence appears. Separation from existence in you disappears, but the whole starts abiding in you. You are no more an island. Now there is no way to locate where you are.

Hence, THE LAND THAT IS NOWHERE, THAT IS THE TRUE HOME...

Now you cannot say where you are, who you are... and this is the true home.

This word 'nowhere' is really beautiful.

A great Indian mystic, Swami Ramateertha, used to say again| and again that he had a friend who was a Supreme Court advocate, and he was utterly atheistic, continuously arguing against God. He was so atheistic that he had written on the walls in his drawing room in big letters, capital letters: God is nowhere -- to provoke somebody. Whosoever would come to see him or visit him would first have to see 'God is nowhere'. And he was always ready to jump upon you if you said "God is."

Then his child was born, and the child started learning language; the child was just at the beginning. One day the child was sitting in the lap of the father and he started reading. Now 'nowhere' is a big word and the child could not read it, so he split it in two and he read: God is now-here. Nowhere can be split into two words: now, here. And the father was surprised, because he had written those words but he had never read it that way. The meaning was diametrically changed... God is now-here. He looked into the eyes of the child, those innocent eyes, and for the first time he felt something mysterious. For the first time he felt as if God had spoken through the child. His atheism, his lifelong atheism, disappeared because of the statement of the child. And Ramateertha says that when he died he was one of the most religious persons he had known in his life. But the change happened through the child, just by mistake -- because the child could not read the word 'nowhere' together, as one word.

This word 'now-here', 'nowhere', is beautiful. When you know God is now-here, then you know God is nowhere; both are the same. God is NOT somewhere, that is true, so you cannot say where He is. You cannot locate, you cannot pinpoint.

Nanak has said that to ask where God is, is utterly wrong; ask where He is not. And if He is everywhere, to say God is everywhere or to say God is nowhere means the same -- because when He is everywhere, there is no point in saying where. He Is

The land that is nowhere is now-here.

Now is the only time, and here, the only space. And if you cannot find God now-here, you will not be able to find Him anywhere else. This moment, THIS VERY MOMENT...

If three steps have been fulfilled and the fourth achieved, this will happen, this is the secret of the secrets: that God is not a person sitting somewhere. God will never be known as a person, has never been known as a person -- and those people who have known God as a person were simply befooled by their own imaginations. If you see Christ, it is your imagination. You are creating it. If you see Krishna, it is your imagination. You can cultivate your imagination, you can practise it, but you are creating a dream, you are projecting a dream. It is your dream-mind functioning.

Truth is not a person and truth is not THERE, not outside. It is not found as an object, it is your witnessing subjectivity. And that is possible only when your man and woman have disappeared into one.

As the French say: There are three sexes -- men, women, and clergymen. They say it jokingly but it has

something significant in it. There ARE three sexes: men, women and the Buddhas.

The Buddha cannot be called a man or a woman. Although he has a certain body -- it may be of man or woman -- but a Buddha is no more identified with his body He's just a pure witness He's as away from his body as you are away from his body, as distant as you are distant from his body. You are standing there outside looking at his body, he's standing deep down inside looking at his body. But the distance from you to his body and from his body to himself is the same. He is no more identified with his body. You cannot call him a man or a woman; he is simply beyond.

And when this beyond has opened,

THE LAND THAT IS NOWHERE, THAT IS THE TRUE HOME...
You have come home.

THESE VERSES ARE FULL OF MYSTERY. THE MEANING IS: THE MOST IMPORTANT THINGS IN THE GREAT TAO ARE THE WORDS: ACTION THROUGH NON-ACTION.

Only when you have come home will you know the ultimate meaning of the words 'action through non-action'. But from the very beginning you have to keep moving in that direction; only then one day, the ultimate happens.

What is the meaning of action through non-action? It is very easy to be active, it is very easy to be inactive. There are people who are active, continuously active, restless, day in, day out. That's what has happened in the West: people have become super-active. They cannot sit in rest even for a single moment. Even sitting in their beautiful, comfortable chairs, they are fidgeting, they are changing their posture. They cannot be at rest. Their whole life is a turmoil; they need something to keep them occupied. They are driving themselves mad through activity.

In the East people have become very inactive, lazy. They are dying out of their laziness. They are poor because of their laziness. They go on condemning the whole world, as if they are poor because of the world, because of other people. They are poor because they are lazy, utterly lazy. They are poor because action has completely disappeared -- how can they be productive? How can they be rich? And it is not that they are poor because they have been exploited; even if you distribute all the money that the rich people in India have, the poverty will not disappear. All those rich people will become poor, that is true, but no poor persons will become rich. Poverty is there, deep down, because of inaction. And it is very easy to choose one polarity: action is male, inaction is female.

Lu-tsu says, "One has to learn action through non-action." One has to learn this complex game. One has to do, but not become a doer. One has to do almost as if one is functioning as an instrument of God. One has to do and yet remain egoless. Act, respond, but don't become restless. When the action is complete, you have responded adequately, go into rest. Work when it is needed to work, play when it is needed to play. Rest, lie down on the beach, when you have worked and played. When you are lying down on the beach under the sun, don't think of work -- don't think of the office, don't think of the files. Forget all about the world. Lying in the sun, lie in the sun. Enjoy it. This is possible only when you learn the secret of action through inaction. And then in the office, do whatsoever is needed. In the factory do whatsoever is needed, but even while you are doing remain a witness: deep down, in deep rest, utterly centered, the periphery moving like a wheel, but the center is the center of the cyclone. Nothing is moving at the center.

This man is the perfect man: his soul is at rest, his center is absolutely tranquil, his periphery in action, in doing a thousand and one things of the world. This is my concept of a sannyasin. That's why I say don't leave the world, remain in the world. Act in the world, do whatsoever is needful, and yet remain transcendental, aloof, detached, a lotus Rower in the pond.

NON-ACTION PREVENTS A MAN FROM BECOMING ENTANGLED IN FORM AND IMAGE.

If you remember that your deepest core is in non-action you will not be deceived, you will not be entangled by form and image. That is materiality. You will not become worldly.

ACTION IN NON-ACTION PREVENTS A MAN FROM SINKING INTO NUMBING EMPTINESS AND DEAD NOTHINGNESS.

And the other danger is: you can regress into a kind of numbness, deadness, dullness, a negative kind of emptiness, nothingness. That too has to be avoided. Action in non-action will prevent this. Action will keep you positive, inaction will keep you negative. Action will keep you male, inaction will keep you female. If

both are balanced then they cancel each other and the beyond opens, and suddenly you see Buddha arising in you.

HERETOFORE WE HAVE SPOKEN OF THE CIRCULATION OF THE LIGHT, INDICATING THEREBY THE INITIAL RELEASE WHICH WORKS FROM WITHOUT UPON WHAT LIES WITHIN. THIS IS TO AID ONE IN OBTAINING THE MASTER.

The first two words: IN THE SIXTH MONTH WHITE SNOW IS SUDDENLY SEEN TO FLY, and the second: AT THE THIRD WATCH THE SUN'S DISK SENDS OUT BLINDING RAYS -- these are the lower steps; and the second two are the higher steps: IN THE WATER BLOWS THE WIND OF THE GENTLE; and the fourth: WANDERING IN HEAVEN, ONE EATS THE SPIRIT-ENERGY OF THE RECEPTIVE.

The first two are the lower steps; they help you to find the Master. If you come across a Master you will recognize him only if these two steps have been taken before. Otherwise you can come across a Buddha and you can pass a Buddha without ever becoming aware of what you have missed. Someday, later in life, when you will have attained these two steps, then you will weep and cry and repent because then you will remember a Buddha had passed you on the Way. Then you will feel great guilt at how you could miss.

The first two help to find the Master. With the first two, you have to work from the without towards the within. The work is to start from without -- because it is there where you are -- and you have to start moving withinwards.

With the second two: you have found the Master, the Master has found you. Now the second two are to fulfill his commandments. The process is reversed: now the within starts working on the without. With the first two you were cultivating, practising, meditating. You were working, searching, groping in the dark. With the second two you have found the Master, you have heard his voice, you have seen his eyes, you have felt his heart. His presence has permeated your being. Trust has arisen. Now you simply follow, you simply fulfill his commandments -- and in fulfilling those commandments is your fulfillment.

IT IS FOR PUPILS IN THE BEGINNING STAGES. THEY GO THROUGH THE TWO LOWER TRANSITIONS IN ORDER TO GAIN THE UPPER ONE. AFTER THE SEQUENCE OF EVENTS IS CLEAR AND THE NATURE OF THE RELEASE IS KNOWN, HEAVEN NO LONGER WITHHOLDS THE WAY, BUT REVEALS THE ULTIMATE TRUTH. DISCIPLES, KEEP IT SECRET AND REDOUBLE YOUR EFFORT!

The first two will need great concentrated effort on your part. You will have to be consciously working, deliberately working. It is arduous. The first two steps are arduous because your eyes are closed, your heart is not beating. The second two steps are easy because now your eyes are open. You have recognized the Master, you have heard the message. Now things are clear. Now you can see. Even if the Himalayan peak is far away, you can see it. Maybe it is a thousand-mile journey yet, but you can see it. Even from far away you can see the sunlit peaks of the Himalayas, you know they are there. Now it is only a question of time. And now you know a guide is with you who has been coming down and up on those peaks again and again. Now you can listen and you can follow.

The first two steps are in great doubt: one has to struggle. Every possibility is there that one may go astray. Small things can lead people astray, very small things. When they will think later on, they will know the ridiculousness of them; very small things, of no meaning at all, but they can prevent you. The seeker has to be very alert. In the first two steps he has to be very cautious; only then can he fulfill the lower steps. The lower fulfilled, the higher becomes available.

... HEAVEN NO LONGER WITHHOLDS THE WAY..
Through the Master, heaven starts opening the Way.

... BUT REVEALS THE ULTIMATE TRUTH. DISCIPLES, KEEP IT SECRET AND REDOUBLE YOUR EFFORT!
THE CIRCULATION OF THE LIGHT IS THE INCLUSIVE TERM. THE FURTHER THE WORK ADVANCES, THE MORE DOES THE GOLDEN FLOWER BLOOM. BUT THERE IS A STILL MORE MARVELLOUS KIND OF CIRCULATION.

Up to now we have talked about the circulation of the light that you do, that you have to manage, practise. But there is a still more marvellous kind of circulation that need not be practised, it happens of its own accord. It is a gift, it is a grace.

When you have fulfilled the first two steps, the Master arrives. When you have fulfilled the second two

higher steps, God arrives.

And the fifth secret, the secret of the secrets is that now things start happening on their own. You need not do anything. In fact, if you do anything it will be a hindrance. Now everything is spontaneous on its own. Tao has taken possession of you -- or call it God. You are possessed! You have disappeared utterly; now only God is in you. Just as He blooms in flowers and the trees, He will bloom in you in the Golden Flower. Now it is up to Him, now it is none of your concern. Now it is His will, your will has done its work.

In the first two steps, great will was needed. In the second two steps, a willing surrender was needed. And after the four steps are finished there is no need of will; there is no need of surrender either. Remember, surrender is also just to drop the will. In the first two steps you cultivate the will. In the second two steps you have to drop the will. That is surrender. And when will has been dropped by surrender, the ultimate secret of secrets is neither will nor surrender. Again, will is man, surrender is woman; with the fourth crossed, you have crossed man and woman both. Will gone, surrender too, gone... now you are not there, you are nowhere to be found. There is nobody, nothingness, NIRVANA. And Tao now fulfills its own work -- just as spring comes and trees bloom and rains come and clouds gather and morning comes and the sun rises, and in the night the sky is full of stars -- all goes on without any effort anywhere. The sun is not making any effort to rise in the morning, neither do the stars struggle to shine in the night, nor do the flowers have to make great effort to bloom. You have become part of the ultimate nature.

BUT THERE IS STILL A MORE MARVELLOUS KIND OF CIRCULATION. TILL NOW WE HAVE WORKED FROM THE OUTSIDE ON WHAT IS WITHIN; NOW WE STAY IN THE CENTER AND RULE WHAT IS ETERNAL. HITHERTO IT WAS A SERVICE IN AID OF THE MASTER; NOW IT IS A DISSEMINATION OF THE COMMANDS OF THE MASTER. THE WHOLE RELATIONSHIP IS NOW REVERSED. IF ONE WANTS TO PENETRATE THE MORE SUBTLE REGIONS BY THIS METHOD, ONE MUST FIRST SEE TO IT THAT BODY AND HEART ARE COMPLETELY CONTROLLED, THAT ONE IS QUITE FREE AND AT PEACE, LETTING GO OF ALL ENTANGLEMENTS, UNTROUBLED BY THE SLIGHTEST EXCITEMENT, AND WITH THE HEAVENLY HEART EXACTLY IN THE MIDDLE. WHEN THE ROTATING LIGHT SHINES TOWARDS WHAT IS WITHIN, IT DOES NOT DEVELOP A DEPENDENCE ON THINGS, THE ENERGY OF THE DARK IS FIXED, AND THE GOLDEN FLOWER SHINES CONCENTRATEDLY. THIS IS THEN THE COLLECTED LIGHT OF POLARITY. RELATED THINGS ATTRACT EACH OTHER. THUS THE POLARIZED LIGHT-LINE OF THE ABYSMAL PRESSES UPWARD.

If you are divided in two, into man and woman, negative/ positive, darkness/light, mind/heart, thought/feeling -- if you are divided in two, your energy will be going downward. Division is the way of the downward. When you are undivided, one, you start moving upward. To be one is to move upward, to be two is to move downward. Duality is the way to hell, non-duality is the way to heaven.

THUS THE POLARIZED LIGHT-LINE OF THE ABYSMAL PRESSES UPWARD. IT IS NOT ONLY THE LIGHT IN THE ABYSS, BUT IT IS CREATIVE LIGHT WHICH MEETS CREATIVE LIGHT.

And when this unity has happened within you, great creativity explodes. One never knows what potential one is carrying about. There may be a poet waiting, or a painter, or a singer, or a dancer. One never knows who is waiting inside you. When your man and woman will meet, your potential will be released; it will become actual. That's how the Upanishads were born, and the Koran, and the Bible, and Khajuraho, and Konarak, and the Taj Mahal, and Ajanta and Ellora. All this creativity is totally different from the so-called creativity that you know in the modern age. Picasso is a totally different kind of creator from the man who conceived the Taj Mahal.

The man who conceived the Taj Mahal -- his polarity had disappeared. He was a Sufi mystic. It was his vision, it was out of deep meditation. Still if you meditate on the Taj Mahal on a full moon night you will be surprised: something deep inside you will start rising up, will start moving upwards. If you meditate deeply on the Taj Mahal for one hour on a full moon night, sitting there, just looking at it, something will become cool in you. Snow, coolness, freshness will appear within you. Or the statues of Buddha that were carved by the great Buddhist mystics -- just meditating, looking at the statue something settles inside you.

Look at a Picasso painting and you feel it will drive you mad. If you go on looking at it for one hour, you will feel nausea. It is more like vomiting, not like creativity -- as if Picasso is pouring his neurosis on the painting. Maybe it relieves him of his neurosis. That's what psychologists say too: many times it has been found that a madman was given color and canvas and was told to paint, and the moment he started painting his madness started disappearing. So now there are schools in psychoanalysis; they say: psychotherapy through painting, therapy through painting. Yes, it is possible; it releases. What has been going on inside you is poured onto the canvas, you are relieved.

It is just the same kind of relief that you feel when your stomach is disturbed, you are feeling sick, and you vomit. After vomiting you feel relieved, but what about the people who will look at the vomit? But who cares about them? And foolish people are always there: if you tell them that this is modern art -- it may be just vomit -- they will appreciate. They will say, "If critics are saying this is modern art, it must be."
I have heard...

There was an exhibition of a modern painter, and people were standing in front of a painting and appreciating greatly. Great critics had gathered and they were also applauding it. Then the painter came and he said, "Wait! The painting is hanging upside-down."

Nobody had seen that the painting was hanging upside-down. In fact, because it was hanging upside-down, it was looking more mysterious.

People are just stupid: in anything, they follow the fashion. This is not creativity. This is neurosis, or a neurotic kind of creativity.

There is another kind of creativity, what Gurdjieff used to call 'the objective art'.

When the inner polarity is no longer polar, when your inner divisions have disappeared and you have become one, then creativity is released. Then you do something that will be of immense help to humanity, because it will be coming out of your wholeness and out of your health. It will be a song of wholeness. It will be like the Song of Solomon -- of immense beauty, of immense splendor.

RELATED THINGS ATTRACT EACH OTHER.

When you are one, God is attracted towards you -- because the one is attracted towards the one... the flight of the alone to the alone. You start flying towards God and God starts flying towards you.

IT IS NOT ONLY THE LIGHT IN THE ABYSS, BUT IT IS CREATIVE LIGHT WHICH MEETS CREATIVE LIGHT. AS SOON AS THESE TWO SUBSTANCES MEET EACH OTHER, THEY UNITE INSEPARABLY, AND THERE DEVELOPS AN UNCEASING LIFE; IT COMES AND GOES, RISES AND FALLS OF ITSELF, IN THE HOUSE OF THE PRIMAL ENERGY.

And when your creativity is fully released the creativity of God descends in you, and there is a meeting between these two creators. Only a creator can meet the creator. Only the creator is worthy of meeting the creator. And when these two creativities, human and divine, meet...

Remember, there are two meetings. The first meeting is the meeting of the man and the woman within you; and the second, ultimate meeting is the meeting of you as a human being, total, whole, with the whole, the meeting of the human with the divine, the ultimate meeting. That is eternal. Once that has happened you are beyond death. It cannot be undone again.

ONE IS AWARE OF EFFULGENCE AND INFINITY. THE WHOLE BODY FEELS LIGHT AND WOULD LIKE TO FLY. THIS IS THE STATE OF WHICH IT IS SAID: CLOUDS FILL THE THOUSAND MOUNTAINS.

Now you are infinite like clouds filling the thousand mountains.

GRADUALLY IT GOES TO AND FRO QUITE SOFTLY: IT RISES AND FALLS IMPERCEPTIBLY. THE PULSE STANDS STILL AND BREATHING STOPS. THIS IS THE MOMENT OF TRUE CREATIVE UNION, THE STATE OF WHICH IT IS SAID: THE MOON GATHERS UP THE TEN THOUSAND WATERS. IN THE MIDST OF THIS DARKNESS, THE HEAVENLY HEART SUDDENLY BEGINS A MOVEMENT. THIS IS THE RETURN OF THE ONE LIGHT, THE TIME WHEN THE CHILD COMES TO LIFE.

And when it happens -- this meeting of the creator within you with the creator of the whole -- when it happens, it happens when you are so silent, so totally silent, so absent that the pulse stands still and breathing stops.

THIS IS THE MOMENT OF TRUE CREATIVE UNION, THE STATE OF WHICH IT IS SAID: THE MOON GATHERS UP THE TEN THOUSAND WATERS...

You know that when the moon is full, sea water starts rising towards the moon, wants to go to the moon. Exactly like that, man wants to reach to God. But unless you create this capacity in you, this utter emptiness in you, you will rise a little and you will fall again. But when you have become an absence -- an absence but not negative, an absence of utter positivity -- then the moon gathers up the ten thousand waters. Then you rise and you go on rising, and the meeting with the moon!...
IN THE MIDST OF THIS DARKNESS, THE HEAVENLY HEART SUDDENLY BEGINS A MOVEMENT.

And when your ordinary heart has stopped and your ordinary pulse has stopped, then for the first time you feel a totally different quality starting. You again breathe, but the breathing is no more the same. Your pulse again starts pulsating, but it is no more the same pulse. Now God lives in you. Now you are not there, only God is.

That's why we call Buddha 'Bhagwan': a moment came when God started living in him. The man disappeared. Then the man was just a hollow bamboo and the song of God started flowing through him. This is the ultimate goal.

The Secret of Secrets, Vol 2

Chapter #8
Chapter title: I sure dig you, man

3 September 1978 am in Buddha Hall

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The first question:

WHAT EXACTLY IS INTELLIGENCE, AND WHAT IS THE RELATION OF THE INTELLIGENCE OF THE HEART TO THE INTELLIGENCE OF THE MIND?

Punita, intelligence is the inborn capacity to see, to perceive. Every child is born intelligent, then made stupid by the society. We educate him in stupidity. Sooner or later he graduates in stupidity.

Intelligence is a natural phenomenon -- just as breathing is, just as seeing is. Intelligence is the inner seeing; it is intuitive. It has nothing to do with intellect, remember. Never confuse intellect with intelligence, they are polar opposites. Intellect is of the head; it is taught by others, it is imposed on you. You have to cultivate it. It is borrowed, it is something foreign, it is not inborn.

But intelligence is inborn. It is your very being, your very nature. All animals are intelligent. They are not intellectuals, true, but they are all intelligent. Trees are intelligent, the whole existence is intelligent, and each child born is born intelligent. Have you ever come across a child who is stupid? It is impossible! But to come across a grown-up person who is intelligent is very rare; something goes wrong in between.

I would like you to listen to this beautiful story. It may help. The story is called 'The Animal School'.

The animals got together in the forest one day and decided to start a school. There was a rabbit, a bird, a squirrel, a fish and an eel, and they formed a Board of Directors. The rabbit insisted that running be in the curriculum. The bird insisted that flying be in the curriculum. The fish insisted that swimming had to be in the curriculum, and the squirrel said that perpendicular tree-climbing was absolutely necessary to the curriculum. They put all of these things together and wrote a curriculum guide. Then they insisted that ALL of the animals take ALL of the subjects.

Although the rabbit was getting an A in running, perpendicular tree-climbing was a real problem for him. He kept falling over backwards. Pretty soon he got to be sort of brain-damaged and he could not run anymore. He found that instead of making an A in running he was making a C, and of course he always made an F in perpendicular climbing. The bird was really beautiful at flying, but when it came to burrowing in the ground he could not do so well. He kept breaking his beak and wings. Pretty soon he was making a C in flying as well as an F in burrowing, and he had a hell of a time with perpendicular tree-climbing.

The moral of the story is that the person who was valedictorian of the class was a mentally-retarded eel who did everything in a half-way fashion. But the educators were all happy because everybody was taking

all of the subjects, and it was called a 'broad-based education'.

We laugh at this, but that's what it is. It is what you did. We really are trying to make everybody the same as everybody else, hence destroying everybody's potential for being himself.

Intelligence dies in imitating others. If you want to remain intelligent you will have to drop imitating. Intelligence commits suicide in copying, in becoming a carbon copy. The moment you start thinking how to be like that person you are falling from your intelligence, you are becoming stupid. The moment you compare yourself with somebody else you are losing your natural potential. Now you will never be happy, and you will never be clean, clear, transparent. You will lose your clarity, you will lose your vision. You will have borrowed eyes; but how can you see through somebody else's eyes? You need your own eyes, you need your own legs to walk, your own heart to beat.

People are living a borrowed life, hence their life is paralyzed. This paralysis makes them look very stupid.

A totally new kind of education is needed in the world. The person who is born to be a poet is proving himself stupid in mathematics and the person who could have been a great mathematician is just cramming history and feeling lost. Everything is topsy-turvy because education is not according to your nature. It does not pay any respect to the individual, it forces everybody into a certain pattern. Maybe by accident the pattern fits a few people but the majority is lost and the majority lives in misery.

The greatest misery in life is to feel oneself stupid, unworthy, unintelligent. And nobody is born unintelligent; nobody can be born unintelligent because we come from God. God is pure intelligence. We bring some flavor, some fragrance from God when we come into the world. But immediately the society jumps upon you, starts manipulating, teaching, changing, cutting, adding, and soon you have lost all shape, all form. The society wants you to be obedient, conformist, orthodox. This is how your intelligence is destroyed.

My whole approach is to take you out of this imposed pattern. This is a prison cell in which you are living. You can drop it. It will be difficult to drop because you have become so accustomed to it. It will be difficult to drop because it is not just like clothing; it has become almost your skin, you have lived with it so long. It will be difficult to drop because this is your whole identity -- but it has to be dropped if you really want to claim your real being.

If you really want to be intelligent you have to be a rebel. Only the rebellious person is intelligent. What do I mean by rebellion? -- I mean dropping all that has been enforced on you against your will. Search again for who you are, start from ABC again. Think that your time, up to now, has been a wastage because you have been following.

No person is similar to anybody else, each is unique -- that is the nature of intelligence -- and each is incomparable. Don't compare yourself to anybody. How can you compare? You are you and the other is other. You are not similar, so comparison is not possible.

But we have been taught to compare and we are continuously comparing. Directly, indirectly, consciously, unconsciously, we live in comparison. And if you compare you will never respect yourself: somebody is more beautiful than you, somebody is taller than you, somebody is healthier than you, and somebody is something else; somebody has such a musical voice... and you will be burdened and burdened if you go on comparing. Millions of people are there; you will be crushed by your comparisons.

And you had a beautiful soul, a beautiful being which wanted to bloom, which wanted to become a Golden Flower, but you never allowed it. Be unburdened. Put all aside. Regain, reclaim your innocence, your childhood. Jesus is right when he says, "Unless you are born again, you shall not enter into my kingdom of God."

I say the same to you: Unless you are born AGAIN....

Let your sannyas be a new birth! Drop all the garbage that has been put on you! Be fresh! Start from the very beginning, and you will be surprised -- how much intelligence is immediately released.

Punita, you ask, "What exactly is intelligence?"

It is capacity to see, capacity to understand, capacity to live your own life according to your own nature. That is what intelligence is.

And what is stupidity? Following others, imitating others, obeying others, looking through their eyes, trying to imbibe their knowledge as your knowledge: that is stupidity.

That's why pundits are almost always stupid people. They are parrots, they repeat. They are gramophone records. They can repeat skillfully, but let a new situation arise, that which is not written in their books, and they are at a loss. They don't have any intelligence.

Intelligence is the capacity to respond moment-to-moment to life as it happens, not according to a program. Only unintelligent people have a program. They are afraid; they know that they don't have enough intelligence to encounter life as it is. They have to be ready, they rehearse. They prepare the answer before the question has been raised, and that's how they prove themselves stupid -- because the question is never the same. The question is always new. Each day brings its own problems, its own challenges and each moment brings its own questions. And if you have ready-made answers in your head you will not be able even to listen to the question. You will be so full of your answer, you will be incapable of listening. You will not be available. And whatsoever you will do you will do according to your ready-made answer -- which is irrelevant, which has no relationship with the reality as it is.

Intelligence is: to relate with reality, unprepared. And the beauty of facing life unprepared is tremendous. Then life has a newness, a youth; then life has a flow and freshness. Then life has so many surprises. And when life has so many surprises boredom never settles in you.

The stupid person is always bored. He is bored because of the answers that he has gathered from others and goes on repeating. He is bored because his eyes are so full of knowledge, he cannot see what is happening. He knows too much without knowing at all. He is not wise, he is only knowledgeable. When he looks at a roseflower, he does not look at THIS roseflower. All the roseflowers that he has read about, all the roseflowers that the poets have talked about, all the roseflowers that painters have painted and philosophers have discussed, and all the roseflowers that he had heard about, they are standing in his eyes -- a great queue of memories, information. THIS roseflower that is there is lost in that queue, in that crowd. He cannot see it. He simply repeats; he says, "This roseflower is beautiful." Those words are also not his own, not authentic, not sincere, not true. Somebody else's voice... he is just playing a tape.

Stupidity is repetition, repeating others. It is cheap, cheap because you need not learn. Learning is arduous. It needs guts to learn. Learning means one has to be humble. Learning means one has to be ready to drop the old, one has to be constantly ready to accept the new. Learning means a non-egoistic state.

And one never knows where learning will lead you. One cannot predict about the learner; his life will remain unpredictable. He himself cannot predict what is going to happen tomorrow, where he will be tomorrow. He moves in a state of no-knowledge. Only when you live in a state of no-knowledge, a CONSTANT state of no-knowledge, do you learn.

That's why children learn beautifully. As they grow old they stop learning, because knowledge gathers and it is cheap to repeat it. Why bother? It is cheap, simple, to follow the pattern, to move in a circle. But then boredom settles. Stupidity and boredom go together.

The intelligent person is as fresh as dewdrops in the morning sun, as fresh as the stars in the night. You can feel his newness, so new, like a breeze.

Intelligence is the capacity to be reborn again and again. To die to the past is intelligence, and to live in the present is intelligence.

And, Punita, you also ask, "What is the relationship of intelligence of the heart to the intelligence of the mind?"

They are diametrically opposite. The intelligence of the head is not intelligence at all; it is knowledgeability. The intelligence of the heart is the intelligence, the only intelligence there is. The head is simply an accumulator. It is always old, it is never new, it is never original. It is good for certain purposes: for filing it is perfectly good. And in life one needs this -- many things have to be remembered. The mind, the head, is a biocomputer. You can go on accumulating knowledge in it and whenever you need you can take it out. It is good for mathematics, good for calculation, good for the day-to-day life, the marketplace; but if you think this is your whole life then you will remain stupid. You will never know the beauty of feeling and you will never know the blessing of the heart. And you will never know the grace that descends only through the heart, the God that enters only through the heart. You will never know prayer, you will never know poetry, you will never know love.

The intelligence of the heart creates poetry in your life, gives dance to your steps, makes your life a joy, a celebration, a festivity, a laughter. It gives you a sense of humor. It makes you capable of love, of sharing. That is true life. The life that is lived from the head is a mechanical life. You become a robot -- maybe very efficient; robots are very efficient, machines are more efficient than man. You can earn much through the head, but you will not live much. You may have a better standard of living but you won't have any life.

Life is of the heart. Life can only grow through the heart. It is the soil of the heart where love grows, life grows, God grows. All that is beautiful, all that is really valuable, all that is meaningful, significant, comes through the heart. The heart is your very center, the head is just your periphery. To live in the head is to live

on the circumference without ever becoming aware of the beauties and the treasures of the center. To live on the periphery is stupidity. You ask, "What is stupidity?"

To live in the head is stupidity. To live in the heart and USE the head whenever needed is intelligence. But the center, the Master, is at the very core of your being. The Master is the heart, and the head is just a servant: this is intelligence. When the head becomes the Master and forgets all about the heart, that is stupidity.

It is up to you to choose. Remember, the head as a slave is a beautiful slave, of much utility, but as a master is a dangerous master and will destroy your whole life, will poison your whole life. Look around! People's lives are absolutely poisoned, poisoned by the head. They cannot feel, they are no more sensitive, nothing thrills them. The sun rises but nothing rises in them; they look at the sun empty-eyed. The sky becomes full of the stars -- the marvel, the mystery! -- but nothing stirs in their hearts, no song arises. Birds sing, man has forgotten to sing. Clouds come in the sky and the peacocks dance, and man does not know how to dance. He has become a cripple. Trees bloom.... Man thinks, never feels, and without feeling there is no flowering possible.

The Golden Flower that we have been talking about this whole month is there in you, waiting -- waiting for centuries, for lives. When are you going to give attention to it so that it can bloom? And unless a man becomes a Golden Flower what the yogis have called the 'one-thousand-petalled lotus', sahasrar -- unless your life becomes an opening, one thousand petals open and the fragrance is released, you will have lived in vain, "a tale told by an idiot, full of fury and noise, signifying nothing".

Watch, scrutinize, observe, have another look at your life. Nobody else is going to help you. You have depended on others so long; that's why you have become stupid. Now, take care; it is your own responsibility. You OWE it to yourself to have a deep penetrating look at what you are doing with your life. Is there any poetry in your heart? If it is not there, then don't waste time. Help your heart to weave and spin poetry. Is there any romance in your life or not? If there is not, then you are dead, then you are already in your grave.

Come OUT of it! Let life have something of the romantic in it, something like adventure. Explore! Millions of beauties and splendors are waiting for you. You go on moving around and around, never entering into the temple of life. The door is the heart.

So I say: the real intelligence is of the heart. It is not intellectual, it is emotional. It is not like thinking, it is like feeling. It is not logic, it is love.

The second question:

WHAT IS IT IN THE MAKE-UP OF SOMEONE LIKE EVA RENZI THAT MAKES HER TELL SUCH OUTRAGEOUS LIES ABOUT A COMMUNITY LIKE OURS?

I feel sorry for Eva Renzi. She was really in great need. She has missed an opportunity. She must be suffering from a split personality. She is not one, she is two. She is schizophrenic. That's why she had come in search, to find some clarity, some integration.

She has been in psychotherapy, she has been psychoanalyzed, but the psychoanalysis has not been of much help. That's why her husband suggested that she come here. The husband also has not been able to live with her, they are separated.

And just the other day I was reading a statement by one of the directors -- she is a film actress -- and the director remembers that ten or twelve years ago he was directing a film and she was the heroine in the film. They had booked a beautiful castle somewhere in Germany for only one day. And the whole crew waited and all the actors waited, and Eva Renzi never turned up! Almost in tears, everybody left. And in the evening she turned up, laughing, smiling. And the director says he became so crazy that he hit her with a chair! And then he felt bad too. He had a heart attack; for three, four months he had to rest. He says that anybody who can live for one hour with Eva Renzi will hit her!

Now the poor woman must have been in deep suffering. She is crazy! She would have been immensely helped if she had been a little patient, if she had been here a little longer.

But these patterns go very deep. These patterns go so deep that it is almost impossible to help such people.

She was in one group, Centering; she created trouble there -- and she was creating so much trouble that the whole group was disturbed. And you cannot allow one hundred and twenty-five people to be disturbed

for one person. So Prasad, the group leader, had to tell her that if she was so angry, in a rage, so much in violence, that it would be better that she should participate in the Encounter group where she could release her anger, her rage, cathart, but the Centering group was not for her.

She immediately left and entered into the Encounter group, and within hours she was gone -- because there also she created much trouble, provoked everybody to fight. The Encounter group is meant for release, and when people started fighting with her she left the group.

Now the other personality must have taken possession of her. She did not report to the police here in Poona. If there had been something wrong with her she should have gone to the police. She went to police in Bombay and reported that she had been beaten -- so much so that the room was full of blood -- her clothes had been torn apart and she had to go out of the ashram naked to the hotel! Now, do you think a beautiful woman like Eva Renzi walking naked on the Poona streets would have survived? Nobody remembers a naked woman in the 'Blue Diamond', bleeding and going there; nobody had seen her. There are thousands of people here the whole day: nobody had seen her going and leaving, naked, bleeding, shouting, crying; nobody had seen her. She reported to the police in Bombay, not here. And the police came and searched and found the whole thing was a lie.

But I don't think that she is lying; it is her other personality, her other self. The other person had taken possession of her, not that she was lying knowingly. When the other person takes possession, it becomes impossible -- you don't know what you are saying, why you are saying it.

The people who are split function almost like two persons. When they are in one personality they are one person, when they are in another personality they are a different person, and both personalities never meet.

Now she has created much fuss in Germany, in the newspapers, but I feel real compassion for her. I invite her again. I have not seen her. All this just happened within a day, I have not seen her. I would like to see her and help her; she needs help. And she has gone so deeply into this schizophrenia that I don't think she can be helped anywhere else. If she comes back it will be good: those two personalities can be welded again. But it will need patience. If she had come with her husband or some friends it would have been better. They would have prevented her from escaping so soon.

A little time will be needed. A lifelong pattern can't be changed in one day. And the schizophrenics have their own ideas about things. They are so full of their own madness that they think everybody else is mad. Their projections are such, they feel that they are being persecuted, everybody is going to murder them or kill them.

Once it happened :I had to live in the same room with a professor for a few months. He was a schizophrenic. When he was good he was utterly good, a really nice fellow, but when he was bad he was really bad. And it was very difficult to know when he was going to be good, when he was going to be bad. In the middle of the night he would start shouting or would start provoking me to fight with him. If you didn't fight, you didn't honor him. If you didn't start fighting, then he would be angry. If you fought him you unnecessarily got into trouble with him. And then the neighbors would come, and he would shout and he would make such fuss. And by the morning he would have forgotten everything! If you reminded him he would say, "No, you must have dreamt it." If you called the neighbors he would say, "They must have been dreaming, because I have slept so well the whole night." It was so difficult. I would go to the university to teach; when I would come home all my things would be gone!

He had two personalities. The other personality was really something! He would store everything in his suitcases and lock them. When he was good he would be very generous, he would give his things to me. I enjoyed living with him for a few months because it was such a surprise -- you never knew what was going to happen today. And when he was in his bad personality, in the neurotic, he was so afraid, that anything... and he would think the murderer was coming or the police were coming to catch hold of him. And he would imagine: just a jeep passing by in the middle of the night -- he would wake me up. He would say, "Look, the police are reaching, the jeep has come. Now I will be caught. And I tell you that I am innocent! And I have not done anything wrong -- you are my witness!" Just the whistle of the police in the night and he would be alerted.

These people are in deep suffering. They have their own ideas, and they are so clouded in their ideas that they don't see the reality.

Now I don't think she is aware at all of what she is saying, of what she is reporting to the newspapers. She says one man, an old man, a Dutchman -- he is none other than the famous author, Amrito -- tried to rape her. Now he will be the last man to think of rape; she is just like a daughter to him. And such a nice,

loving person. But somehow she had got the idea that there was an old Dutchman in the Encounter group who wanted to rape her. Now she is going around telling people, the newspapers. But the idea had got into her, and newspapers are always ready to exploit anything.

A man came home to find his wife having a nervous breakdown, screaming and banging her head on the wall.

"What is the matter, darling?" said the worried husband.

"I am homesick!" sobbed the distraught woman.

"But you are at home, darling," said the husband.

"Exactly!" said the wife, "I am sick of home!"

When you have your ideas, your own interpretations, things start appearing like that. And you can always find explanations, excuses; you can always find arguments. And remember, neurotic people are very argumentative because they are hung-up in the head.

So don't feel angry with Eva Renzi, not at all. And don't be worried about what is happening in Germany. It is going to help my work tremendously! I know my business and how to do it; don't be worried about it.

Now it is all over Germany. EVERYBODY knows my name -- this is something great -- and everybody is asking about me, "Who is this man?" Sannyasins who have come from Germany just a few days ago report that even taxi-drivers ask, "Are you going to Poona? I am also thinking of going! What is happening there?"

Now many people will be coming because of Eva Renzi. And remember, there is always a balance, otherwise life would collapse. Her negative statements started creating positive statements. That's how it always happens. That's what I mean when I say I know my business. Now this director has come to defend me. He does not know me, but he says that if it has happened to Eva Renzi it is perfectly good; she needed it, she deserved it! He says all the people who knew her will be happy -- particularly her husband. Now more and more positive statements will be coming.

Just create the negative and the positive starts coming. Create the positive and the negative starts coming. They always balance, otherwise life would collapse. So never be worried about negative things; it is always like that.

Do you know who created Christianity? -- not Christ, but the people who crucified him. If they had not crucified him there would have been no Christianity, you would never have even heard of Jesus. It is the people who crucified him. Now crucifixion is such a negativity that the positive is bound to happen. Now somebody is bound to start worshipping; then the balance. Life always balances.

So the poor woman is in suffering but it is good for my work. Nothing is wrong in it. Those lies that she is telling will be refuted from many unknown quarters. People will come up on their own, and many people will come just out of curiosity. Many more lies will follow, and many more truths to balance them. Now, because she started the thing, many newspapers have come to Poona. Since she started the ball rolling, many newspapers, many journalists have come. A few have written against, a few have written for.

One journalist seems to be really very inventive. He writes that he reached to the ashram-gate door at five thirty, early in the morning. He knocked on the door. A great beauty, a blonde, opened the door -- at five thirty! -- and welcomed him with an apple, or something like an apple. He said, "I don't know what fruit it was. She gave the fruit to me and she said, 'You are welcome in the Garden of the Master. Come in!' And I asked, 'What is this apple?' and she said, 'You eat it. It will give you sexual energy.'"

Now the taxi-drivers are asking, "Are there such types of fruits in the garden? We would like to come." Who would not like to come! Let these people work. They are helping my work; nothing to be worried about. I always rejoice!

The third question:

WHAT IS YOUR MESSAGE, OSHO? I DON'T UNDERSTAND YOU.

My message is that there is no message. I am not here to give you a message, because a message will become knowledge. I am here to impart something of my being. It is not a message, it is a gift. It is not a theory, it is not a philosophy. I want you to partake of my being. It cannot be reduced into a dogma. You cannot go back and tell people what you have learned here; you will not be able to. If you have learned anything you will not be able to relate it to anybody, although your whole being will show it. You will not

be able to say it but only to show it. Your eyes will show it, your face will beam, your whole energy will have a different vibe.

I am not functioning here as a teacher. This is not a school. I don't teach you a thing. I simply want you to participate with me, in this mystery that has happened to me. Fall in tune with my energy, vibrate with me, pulsate with me -- and you will know something which is beyond words, which no message can contain.

Once the great Master Joshu was asked for his word. Joshu said, "There is not even half a word."

When he was asked further, "Master, but are you not here?" he said, "I am not a word."

He is right. A Master is not a word, a Master is a door. A Master is not a message but a medium. A Master is a link, a bridge. Pass through the door, pass through the bridge, and you will come to know exactly what life is all about. If you can dive deep into the Master you will start feeling the presence of God -- but it is not a message.

And you say you don't understand me. I know why you can't understand me: because whatsoever I am saying is so simple, that is why. Had it been complex you would have understood it. You are accustomed to complexity: the more complex a thing is, the more your intellect starts working on it. The challenge to the ego...

My communion with you is so simple, so utterly simple that there is no challenge for the ego; that is the reason why you can't understand me. What I say is simple and absolutely clear. I don't use any jargon. I am simply using the language that you use in your day-to-day work, in your day-to-day life. Maybe that is the reason for your not understanding me. The obvious is what I say and teach -- yes, the obvious -- but the obvious sounds bizarre because you have become so accustomed to the complexities that the mad mind goes on spinning and weaving around you.

And moreover, always keep in mind that what I say is said for no particular reason. There is no motive behind it. Just as they say 'art for art's sake', what I am saying to you has no particular reason behind it, no motive, but a sheer joy of being together with you, a sheer response to your questions. Not that my answers will solve your questions; no, not at all. If my answers can solve your questions, then it becomes a message. My answers will only help you to understand your questions -- and when a question is understood, it dissolves. No question is ever solved. If you understand a question rightly it dissolves, it is not solved. It becomes insignificant, trivial and false, like a dry leaf from the tree. It loses all meaning. I am not going to give you answers, I am going to take away your questions.

And when the mind has no question to ask, in that utter silence where no question is present, you come to know that which is -- call it God, call it Tao, truth, NIRVANA, or what you will.

That's why I say there is no particular reason in my saying whatsoever I say to you. There is no particular motive behind it, it is a simple response to your being. I am only being a mirror, hence there is no particular need to understand me. Don't try to understand me. There is nothing to understand. Just be with me and understanding will come on its own. And these are two different types of understandings.

When you try to understand me you will miss, because while I am imparting something to you, you are engaged and occupied in understanding it. You will miss it. Don't try to understand it, just listen! Just as I am talking to you without any motive, listen on your part without any motive -- and the meeting is bound to happen. When I am without motive and you are without motive, what can hinder, what can obstruct the meeting? Then the meeting is going to happen. And in that communion is understanding; in that communion is light, clarity, transparency.

So rather than trying to understand me, celebrate me, rejoice in me -- and you will understand, and without any effort to understand.

Nobody ever understands through effort. What effort do you make when you listen to music? Do you try to understand it? If you try to understand it, you will miss the whole joy of it. The music has to be rejoiced in. Do you try to understand a dance? Then you will miss it. The dance has to be celebrated. Do you try to understand the roseflowers and the songs of the birds in the morning? There is no need! Just be with the roseflower, just see the bird on the wing. Don't let anything hinder, and suddenly, understanding arises. That understanding arises from the heart, from your intelligence. It is not of the head.

And then the understanding has a totally different flavor, a totally different fragrance to it. Then it has beauty -- because it comes out of effortlessness, it comes out of love. If you try to understand me, logic will be there, mind will be there. If you don't try to understand me, if you just listen for the sake of listening, then slowly, slowly something starts opening in you, arising in you, awakening in you.

Let me be a provocation, not a message. Let me be an alarm to wake you up, not a message. If you think

in terms of a message you will create a wall between me and you. Just be here. Just as I am with you, you be with me -- for no particular reason, just for the sheer joy of this silence, this presence that surrounds me and you, that joins me and you, this meditativeness, this grace, this moment of sheer beauty and benediction.

And your heart will understand. Whether your mind understands or not is of no significance.

The fifth question:

MORARJI DESAI SAYS THAT STUDENTS SHOULD NOT TAKE PART IN POLITICS. WHAT DO YOU SAY ABOUT IT?

Remember always: whatsoever the politicians say, it is always politics. Whenever a politician reaches to power he always starts telling the students not to participate in politics -- but only when he is in power. When he is not in power he is all in favor -- students SHOULD participate in politics.

How has Morarji reached to power? Basically, it was a students' movement in Gujarat and Bihar; on that tidal wave of the youth movement he has reached to power. Now he must be afraid; now if students continue to participate in politics he can be toppled.

This is something beautiful to be understood: whenever politicians are out of power they provoke the students. The same politicians, when they reach to power, they start telling the students, "Please, this is not your work. You should go to the colleges, to the universities. Politics has to be avoided. Don't be distracted by politics!" Because that is the bridge, that bridge has to be broken. Otherwise others will be coming. And students cannot be befooled so easily as others can be befooled. Youth cannot be befooled as easily as others can be befooled because youth is still not involved in the vested interests of the society. The older you grow the more your investment is in the status quo; you cannot go against it. You are married, you have children, you have a job, you have to look after the family, and there are a thousand and one responsibilities on you. You would like everything to remain as it is, you will be afraid of any change. Who knows? -- your job is lost, and what is going to happen to your children?

Students prove to be the most revolutionary part of the society for the simple reason that they have no investment; for the simple reason that they can ask for, demand, change. And of course they are young; their eyes can still see a little bit. They can still feel. And of course they are going to live in the future. The past is not their world, but the future. The older you grow the less future you have and the more past. A man of seventy has very little future and a very long past. And the man who is only twenty has very little past and a long future; his orientation is the future. And whenever the future is the orientation there is rebellion, revolution.

And the people who are in power are always afraid of any kind of rebellion, of any kind of revolution.

So remember, when politicians say, "Participate in politics," then too it is politics. When they say, "Don't participate in politics," then too it is politics. They always speak politics, whatsoever they say. Even in their sleep, if they start saying something, it is politics -- don't believe them! Even in their dreams they remain politicians.

But they are cunning people, shrewd people: whenever there is a revolution, whenever there is some change, some movement, and the youth is stirred, the shrewd politicians simply ride on the wave.

Now this revolution that happened just one and a half years ago was created by the youth, and the power went into the hands of the very rotten old. This is strange -- that the stir was of the youth but the people who came into power are all above seventy, and a few are even above eighty. One sometimes wonders why dead people can't get out of their graves and become prime ministers and presidents... they will prove to be even better!

I was reading a story:

Three old friends met for lunch one day. Well advanced in years, they met periodically to keep up to date on each other. The youngest of the three told his news first. His wife had just given him a baby girl -- and he was almost seventy-nine years old!

The second man spoke. He was eighty-three years of age and his wife had just had a son. The two fathers were proud as peacocks.

Then the third man offered some food for thought. "My friends," he said, "let me tell you a story. I am eighty-eight. Used to hunt a lot, but I am too old for that nonsense now. But last week I was strolling in the park and a cottontail came bounding out of the bushes. True to an old instinct, I raised my walking cane to shooting position, cried, 'Bang! Bang!' and the rabbit rolled over dead!

"A few minutes later I spied another cottontail. Again I simulated a rifle with my cane and cried 'Bang!' Again the rabbit dropped dead!

"What necromancy, what strange spell is this? I wondered aloud. Then, gentlemen, I glanced behind -- ten paces to the rear was a young boy shooting with a real rifle!"

Morarji Desai should ponder over it: your 'bang! bang!' has not done anything; just the youth of the country have been shooting behind you.

But now, naturally, once you have reached to power you become afraid.

But you ask me, "What do you say about it?"

I also say to you to avoid politics, don't take part in politics -- not for the same reason, of course. First, I am not a politician. Second, I am not in power. I have nothing to be afraid of in your taking part in politics. So, the reason why Morarji Desai says, "Don't participate in politics," is something else. The reason why I say to you, "Don't participate in politics," is totally different. The reason is: leave politics for the stupid people, the utterly stupid who cannot do anything else. First try to be a scientist, a poet, a painter, an architect, a musician, a novelist, a potter, a weaver, a carpenter -- something intelligent, something creative. If you find that you cannot create anything; when you have looked around and tried everywhere, and everywhere you get 'F', then go into politics -- that is the last resort of the stupid and the scoundrels -- never before. First try; there are beautiful experiences in life. Politics is destructive. It is the most ugly phenomenon. Leave it to others who cannot do anything else. And remember, if you don't leave it to others who cannot do anything else, those others will become criminals.

The criminal and the politician are the same type of people. If the criminal becomes politically successful he is a great leader. If the politician cannot succeed in being in power he becomes a criminal. They are destructive people: their whole effort is to dominate others.

The really creative person is not interested in dominating anybody. He is so utterly rejoicing in life -- he wants to create, he wants to participate with God. Creativity is prayer. And whenever you create something, in those moments you are with God, you walk with God, you live in God. The more creative you are the more divine you are. To me, creativity is religion. Art is just the entrance to the temple of religion.

Create something! When you fail everywhere, then politics. It is not for the intelligent people, it is for the utterly unintelligent and stupid. And of course, they also need somewhere, some place to do some nonsense of their own. They need parliaments to quarrel in and go mad. Leave it to them!

I also say to students: Don't participate in politics unless you have failed everywhere else. First try other dimensions of life, far richer. But my reason is totally different.

And if you become interested in politics too early you will remain retarded for your whole life. When are you going to read Kalidas and Shakespeare and Milton and Tennyson and Eliot and Pound? When are you going to see the great painters, learn their art? When are you going to meditate in Khajuraho, Konarak? When are you going to dream great dreams of creating a Taj Mahal or a painting or poetry? When? There is great literature, great painting, great poetry. Watch your steps.

Politics seems to be attractive for only one single reason, and that has to be understood.

The English word 'self-consciousness' has to be understood; that will help you. It has two meanings. One is the meaning which Buddha preaches and Gurdjieff preaches and I preach: it means to become conscious of yourself, become alert. Gurdjieff used the word 'self-remembering', and Buddha uses the words SAMA SMRATI, mindfulness, consciousness. Krishnamurti uses the word 'awareness' -- become fully alert and aware. This is the one meaning of the word 'self-conscious'. The word is very ambiguous.

The other meaning is when you stand on a stage and you become self-conscious, and you start trembling. The other meaning is pathological. The first meaning means you are conscious of yourself -- you are not a robot, you function out of awareness. The second means that you are aware that OTHERS are conscious of you, that others are watching you, that you are an object of others' consciousness -- and you become afraid. So many people watching... if something goes wrong... and they will laugh and they will think you are a fool or ridiculous -- and you become afraid. Others are watching you; you are an object. You become conscious of this phenomenon -- conscious that others are conscious of you -- then fear arises. But joy too arises -- "So many people watching me" -- so you repress your fear. You stand there on the stage without trembling: "So many people watching me..." The fear is: if something goes wrong they will think you are a fool. The joy is: "If nothing goes wrong, and I can perform well, then so many people will think, 'Look! What a great man! What a great artist, actor, speaker, orator!' If I can succeed in performing something, so many people will look towards me, upwards at me, and will enhance my ego."

The politician lives in this. He wants many people to look up to him so his ego is enhanced. He is afraid

of going within because he knows there is nothing, emptiness. He does not know who he is. He collects his information about himself from others' eyes, from what they say. If they say "You are a great man" he believes he is a great man. He rides on the winds. If they say "You are a mahatma" he feels greatly happy, his ego is fulfilled. He is attaining a kind of identity -- now he knows who he is. But this is not true self-knowledge; others can take it away any moment. And they always take, because sooner or later they can see that you have not fulfilled your promises, that your performance has been bogus.

You can see Morarji Desai's great ego eroding by and by. You can see the same with Jimmy Carter -- the smile becoming smaller and smaller, disappearing -- because you cannot fulfill the promises that you have made to the people. And you always make big promises. Without making big promises you will not reach to power, so you give fantastic promises that you know you cannot fulfill -- but who cares! Once you are in power, then we will see. Then we will see how they can take you out of power; you will cling, and you will have all the powers to cling and the whole bureaucracy and the whole government machinery will be with you. Once you are in power who cares about the promises? The leaders forget all about their promises. And don't remind them! They feel very hurt and very annoyed.

But people start seeing that the promises are not being fulfilled: "These people have cheated us!" The image starts falling, the person becomes smaller. That hurts.

The politician is continuously in search of enhancing his ego. He needs others' attention. Millions of people have to feed his ego. The artist, the mystic, the musician, the dancer -- if they are also asking for others' attention, then they are politicians. Then they are not real artists, not real mystics.

The real mystic, the real artist, is one who knows the other meaning of self-consciousness: he is simply conscious of himself. He does not need anybody else's attention, he is enough unto himself. He can be silently sitting and enjoying himself; he does not need anybody. His life is of awareness, he moves with awareness, his each step is full of light. Hence he never repents, he never feels guilty. Whatsoever he does, he does with full awareness. All that he can do he does, and whatsoever happens he accepts -- because that is the only thing that could have happened. He never looks back. He moves ahead and he lives in the present, but he lives in a very conscious way.

Self-consciousness in the meaning Buddha gives the word makes you a creator, and self-consciousness the way a politician needs it makes you just an egoist.

I say to you: Don't participate in politics because that is search ing for the ego. And to search for the ego is to search for something poisonous that will destroy your whole life. The politician is the poorest man in the world, the most empty man, the most hollow, stuffed with straw and nothing else.

The last question:

WHEN CAN A THERAPY BE CALLED 'FINISHED'?

Therapy is the need of the divided person. Therapy is the need of the person who has fallen into fragments. Therapy is complete when you have become a whole, when you are one piece.

But no therapy, as it is known in the modern world, brings you to wholeness. Therapy is, at the most, nothing but a rearrangement -- maybe a little better than before, but you remain fragmentary. It is the same furniture rearranged in the same room -- maybe a little bit more conveniently -- but it doesn't make you whole, because when a person becomes whole his life becomes prayer.

Prayer is the by-product of wholeness. Wholeness makes you holy. Unless your therapy brings prayer to your heart it is not complete yet. The basic need is that of prayer.

Jung is reported to have said -- and his observation is absolutely right -- that one half of his patients were in need not of therapy but of religion. He is also reported to have said -- and again he is right -- that all the patients that went to him who were above forty-two didn't need therapy, but needed prayer.

The real need is to have a context in this infinite existence. The ego makes you separate; prayer dissolves the ego and you become one with existence again. To become one with existence is to attain to bliss. To remain separate, there is conflict. To remain separate means you are fighting with existence, you are not flowing with the river. You may even be trying to go upstream -- and going upstream you are going to be frustrated, you are going to fail. Flowing with the river -- so much so that you become one with the river, just a part of the river, you don't have any will of your own, you are surrendered to the will of the total -- this is prayer. And a therapy is complete, finished, when prayer is born in your heart.

But the prayer has to be true. It should not be a formality, it should not be a repetition, parrotlike. It

should arise, it should have roots in your being.

Anutosh has sent me a beautiful joke. Meditate over it.

Every day for six months the kneeling figure, hands clasped in prayer, had intoned the same pitiful story in the shadow of the back pews in his local Catholic church.

"Oh Lord, sure I am only a poor simple fellow. Not even the price of a glass of wine do I have for after mass on Sunday, and I know I am a terribly wicked fellow. I give the missus a clout now and then, and when the kids get too much I have to rebuke them with the back of my hand.

"But I am not asking for much, just a couple of quid in the old wage packet -- not for myself, mind, just for the housekeeping to keep the old lady off my back and some sweets for the kids. Maybe the odd drink for me. I would not abuse it though, Lord. Can you help me? It would make an awful lot of difference, and I will ask for nothing more, to be sure. God bless, Hail Mary, Amen!"

Suddenly the door of the church burst open and a smartly dressed West Indian swaggered down the aisle and took a defiant stance in front of the altar, and raising his fist shouted, "Hey dere, Lord. Now you listen here! I dun just got to dis country. I dun got nuttin, and dey ain't about to give me no credit, so I dun come to you. I needs a li'l sugar-mama first. I dun need furs and jewels to dress her in, I needs a big car to drive her in, and I needs money to spend. So I want a big win on de horses and den a good investment, and I needs it double quick. So quit messing around and just get at it. I know you'se can do it Lord, I just knows....".

Turning and striding out, he added, "I sure dig you man, I sure dig you."

Some weeks later the kneeling Catholic is still there, mumbling into his hands, when suddenly the doors burst open and the same West Indian, arms around a gorgeous girl, bops straight down to the altar and grinning from ear to ear, laughs, "I knews you could do it, Lord! I done got a Rolls Royce. I owns de racecourse now. Talk about winning hard, I got my pants full of money here. Say 'thank you' to the Lord, honey." "Thank you, Lord," said the little honey.

As they walked out he said, "And Lord, any time you want a favour you just come to me, 'cause I just dig you, man!"

Shocked and angry, the little Irishman watched them go, then rushed to the altar and prostrated himself, sobbing. "What have I done that you don't hear my suffering and anguish? How come you don't answer my prayers? I have been asking for months. I don't ask much -- he is a foreigner too, and the color of the devil himself! How come you give to him and not so much as answer me? Ah, Holy Mary, have pity and tell me what I'm doing so wrong!"

Suddenly the church went dark, a deathly rush descended all around, a steely blue light appeared above the altar and a voice boomed out: (three finger-clicks) "I guess I just don't dig you, man!!"

Prayer has to be of the heart. It has to arise from your total being. It has to be true. Only then, and ONLY then, has something happened. God and you should not be on formal terms. You should dig Him -- only then does He dig you.

Formality has killed all religion. Be informal, be friendly, be relaxed with God. And the moment you are relaxed with God, therapy is finished; you have entered into the world of religion. Therapy is needed only because people have forgotten how to be religious. Therapy was not needed in the Buddha's time; people naturally knew how to be religious. Therapy is a modern need -- people have completely forgotten the ways of being religious. They are Christians, they are Hindus, they are Mohammedans, but not religious.

In my commune I have made it a must that everybody should pass through therapies, because unless you pass through therapies you will not be able to connect yourself with prayer. Therapies will help you to unburden the garbage that has been forced on you by the society. Therapies will help you to cathart all the rubbish that you have repressed within yourself. Therapies will clean you. And only in a clean, clear heart is prayer possible. And when prayer arises, the miracle has happened. Prayer is the greatest miracle there is.

The Secret of Secrets, Vol 2

Chapter #9

Chapter title: With emptiness, the matter is settled

4 September 1978 am in Buddha Hall

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MASTER LU-TSU SAID: WHEN THE SILENCE COMES, NOT A SINGLE THOUGHT ARISES; HE WHO IS LOOKING INWARD SUDDENLY FORGETS THAT he IS LOOKING. AT THIS TIME, BODY AND HEART MUST BE LEFT COMPLETELY RELEASED. ALL ENTANGLEMENTS HAVE DISAPPEARED WITHOUT TRACE. THEN I NO LONGER KNOW AT WHAT PLACE THE HOUSE OF MY SPIRIT AND MY CRUCIBLE ARE. IF A MAN WANTS TO MAKE CERTAIN OF HIS BODY, HE CANNOT GET AT IT. THIS CONDITION IS THE PENETRATION OF HEAVEN INTO EARTH, THE TIME WHEN ALL WONDERS RETURN TO THEIR ROOTS.

WHEN ONE IS SO FAR ADVANCED THAT EVERY SHADOW AND EVERY ECHO HAS DISAPPEARED, SO THAT ONE IS ENTIRELY QUIET AND FIRM, THIS IS REFUGE WITHIN THE CAVE OF ENERGY, WHERE ALL THAT IS MIRACULOUS RETURNS TO ITS ROOTS. ONE DOES NOT ALTER THE PLACE, BUT THE PLACE ALTERS ITSELF: THIS IS INCORPOREAL SPACE WHERE A THOUSAND AND TEN THOUSAND PLACES ARE ONE PLACE. ONE DOES NOT ALTER THE TIME, BUT THE TIME ALTERS ITSELF. THIS IS IMMEASURABLE TIME WHEN ALL THE AEONS ARE LIKE A MOMENT.

AS LONG AS THE HEART HAS NOT ATTAINED ABSOLUTE TRANQUILITY, IT CANNOT MOVE ITSELF. ONE MOVES THE MOVEMENT AND FORGETS THE MOVEMENT; THIS IS NOT MOVEMENT IN ITSELF. THEREFORE IT IS SAID: IF, WHEN STIMULATED BY EXTERNAL THINGS, ONE MOVES, IT IS THE IMPULSE OF THE BEING. IF, WHEN NOT STIMULATED BY EXTERNAL THINGS, ONE MOVES, IT IS THE MOVEMENT OF HEAVEN. BUT WHEN NO IDEA ARISES, THE RIGHT IDEAS COME. THAT IS THE TRUE IDEA. WHEN THINGS ARE QUIET AND ONE IS QUITE FIRM, AND THE RELEASE OF HEAVEN SUDDENLY MOVES, IS THIS NOT A MOVEMENT WITHOUT PURPOSE? ACTION THROUGH NON-ACTION HAS JUST THIS MEANING.

THE DEEPEST SECRET CANNOT BE DISPENSED WITH FROM THE BEGINNING TO THE END. THIS IS THE WASHING OF THE HEART AND THE PURIFICATION OF THE THOUGHTS; THIS IS THE BATH. ITS BEGINNING IS BEYOND POLARITY AND IT EMPTIES AGAIN BEYOND POLARITY.

THE BUDDHA SPEAKS OF THE TRANSIENT, THE CREATOR OF CONSCIOUSNESS, AS BEING THE FUNDAMENTAL TRUTH OF RELIGION. AND THE WHOLE WORK OF COMPLETING LIFE AND HUMAN NATURE LIES IN THE EXPRESSION 'TO BRING ABOUT EMPTINESS'. ALL RELIGIONS AGREE IN THE ONE PROPOSITION, THE FINDING OF THE SPIRITUAL ELIXIR IN ORDER TO PASS FROM DEATH TO LIFE. IN WHAT DOES THIS SPIRITUAL ELIXIR CONSIST? IT MEANS FOREVER DWELLING IN PURPOSELESSNESS. THE DEEPEST SECRET OF THE BATH THAT IS TO BE FOUND IN OUR TEACHING IS THUS CONFINED TO THE WORK OF MAKING THE HEART EMPTY. THEREWITH THE MATTER IS SETTLED.

IT WAS A FULL-MOON NIGHT. The earth was looking like a bride. Light was showering like rain, and there was great delight in the sky, in the ocean, in the wind. The trees were swaying in the wind as if drunk, intoxicated, lost, and the faraway mountains with their snow-covered peaks looked like Buddhas in deep meditation. The wind passing through the ancient pines was pure music, and the quality of a dancing universe was so solid and so tangible that one could have almost touched it. And on such a night of sheer joy and benediction, something of the beyond descended on the earth. A rare woman, Chiyono, became enlightened. She regained paradise. She came home. What a moment to die m time, and to time, and be born in eternity, as eternity! What a moment to disappear utterly, and be for the first time.

The nun Chiyono studied for years, but was unable to find enlightenment. One night she was carrying an old pail filled with water. As she was walking along, she was watching the full moon reflected in the pail of water. Suddenly, the bamboo strips that held the pail together broke and the pail fell apart. The water rushed out, the moon's reflection disappeared, and Chiyono became enlightened.

She wrote this verse:

This way and that way
I tried to keep the pail together,
Hoping the weak bamboo would never break.
Suddenly the bottom fell out....
No more water,

No more moon in the water,
Emptiness in my hand.

Enlightenment happens when it happens: you cannot order it, you cannot cause it to happen. Still, you can do much for it to happen, but whatsoever you do is not going to function as a cause. Whatsoever you do is not going to bring enlightenment to you, but it prepares you to receive it. It comes when it comes. Whatsoever you do simply prepares you to receive it, to see it when it comes, to recognize it when it comes.

It happens... but if you are not ready you go on missing it. It is happening every moment. Every breath that goes in and comes out brings enlightenment to you, because enlightenment is the very stuff the existence is made of. But to recognize it is the problem, to see that it is there is the problem.

God is. There is no question of God's being. The question is: we cannot see Him, we don't have eyes. All the meditations and the prayers and the purifications only help you, make you capable of seeing. Once you can see, you will be surprised -- it has always been there. Day in, day out, year in, year out, it was showering on you, but you were not sensitive enough to catch hold of it, you were not empty enough to be filled by it. You were too much full of your own ego.

If one comes to fundamentals then this is the most fundamental thing: the moment you are not, enlightenment is. With emptiness, the matter is settled.

If you continue you will remain ignorant and full of darkness. You are darkness. Your presence is the 'dark night of the soul'. When you are, you are separate from existence. That's what darkness consists of: the idea of separation, that there is a gap between me and the whole. Then I am left alone. Then there is misery because fear surrounds me. I am so alone, and I am so tiny, and sooner or later death will come and destroy me. And I have no way to protect myself against death. Hence one lives in trembling and fear.

But we create the trembling and the fear. We cause it by the very idea of being separate from existence. The moment you drop this separation, the moment you see that you are not separate, that you CANNOT be separate, that there is NO WAY to be separate, that you are part of the whole, intrinsic to the whole, that you are in the whole and the whole is in you, the matter is settled and settled forever. Death disappears, fear disappears, anguish disappears. And the whole energy that is involved in fear, in anxiety, in anguish, is released. That same energy becomes the celebration of the soul.

What is enlightenment? -- the capacity to see oneself AS ONE REALLY IS. We are utterly empty of the ego. The ego is just a make-believe. We have created it, we have projected it; it is our illusion, our dream. It exists not; in itself it is not there, so the more one becomes aware and looks within, the more one finds oneself not.

The more you become aware, the less you are. And the moment awareness is full, you have disappeared -- no more water, no more reflection of the moon in the water, emptiness in your hands. And it is emptiness... therewith the matter is settled.

This happened to Chiyono. She had studied for years, she had practiced all kinds of meditations, she had cultivated all kinds of techniques but was unable to find enlightenment.

You cannot cause it, it is beyond you. If you could cause it, it would be below you. If you could cause it, then it would be again nothing but a new decoration for your ego. You cannot cause it. You cannot make it happen. You have to disappear for it to be.

So you can study all the scriptures of the world: you will become very learned, knowledgeable, but you will remain unenlightened. In fact you will become more unenlightened than you were before because the more knowledge you have the more ego you have; the more you practice ascetic techniques the more your ego is strengthened: "I am doing this and I am doing that, and I have done so much -- so many fasts, so many bows." The more you do, the more you feel that now you are worthy and you can claim enlightenment.

Enlightenment cannot be claimed. One has to utterly disappear for it to be. The mind has to cease for God to be. Call it God or enlightenment -- it is the same thing.

"Chiyono studied for years but was unable to find enlightenment."

Enlightenment is not something that you can find by searching; it comes to you when all search proves futile. And remember, I am not saying don't search, because unless you search you will never come to know that search is futile. And I am not saying don't meditate; if you don't meditate you will never come to understand that there is a meditation which you cannot do but which comes to you.

Your meditations will simply cleanse your eyes, will make you more perceptive. Your heart will become more alert, aware, loving, sensitive. Your being will start seeing things you had not seen before. You will start exploring new spaces within your being. Something new will happen every day, every moment. Your

meditations are like a bath: they will give you a freshness -- but that freshness is not enlightenment. That only prepares the way. You never reach to enlightenment; it is always the other way round -- enlightenment reaches to you.

Prepare the way for God so that He can reach you. You cannot find Him; you can only wait, in deep trust, so that He can find you.

That's how Chiyono was missing: she was searching, seeking, she was TOO MUCH involved in this enquiry. But this enquiry will also feed your ego, that "I am a seeker", that "I am no ordinary man", that "I am spiritual", that "I am religious", that "I am holy". And if that attitude of 'holier than thou' arises, you are lost forever. That is the greatest sin you can commit in your life, the greatest fall. If the idea arises in you that you are holier than others, that you are a saint and others are sinners, "Look at my virtuous life"; if you become righteous you are lost, because this righteous ego will be the most subtle ego, and it will be very difficult for you to drop it. It is easier to drop iron chains. But if you can have golden chains studded with diamonds, it will become more and more difficult to drop them because they will not look like chains, they will look like valuable ornaments.

It is easy to get out of a dirty prison cell, but if it is a palace, who wants to get out of it? Really one wants to get into it, not out of it. The sinner is closer to God than the saint, because the sinner wants to get out of his bondage and the saint is enjoying an ego-trip.

Chiyono was a nun. She must have been enjoying subtle, righteous attitudes -- knowledgeability, virtue. Her renunciation was great. It is said that she was one of the most beautiful women, so beautiful that when she went to one monastery they refused her, because to have such a beautiful woman in the monastery would create trouble for the monks. Then she had to disfigure her face to enter into another monastery. She must have been a very beautiful woman, but just think... she disfigured her face, made it ugly, but deep down she must have been thinking, "Look at my renunciation. I was one of the most beautiful women. I have disfigured my face -- nobody has done this before, or since. Look at my renunciation, look at my detachment from the body: I don't care a bit about beauty. I am bent upon finding enlightenment, whatsoever the cost." And she continued missing.

But one full-moon night it happened. It happened out of the blue, suddenly. It always happens out of the blue. It always happens suddenly.

But I am not saying that it could have happened to anybody else; it happened to Chiyono. All that she had done had not caused it, but all that she had done had caused one thing in her: the understanding that whatsoever you do, you fail, that man cannot succeed.

She must have come to a state of utter hopelessness. That hopelessness can be felt only when you have done all that you can do. And when that hopelessness comes, hope has arrived -- because in that hopelessness the ego is shattered to the ground. One no longer claims.

The ego disappears only from the peak, when it has come to its crescendo. You cannot drop a lukewarm ego. No, that is not possible, because it still hopes. It says, "Who knows?a few efforts more, a few more practices, a little more renunciation... who knows? We have not looked in all the directions yet, there is still a possibility" -- and the ego lingers. But when you have explored, searched in all possible directions and you have always failed; when nothing but failure has been your experience, how long can you continue searching, seeking? One day, searching and seeking drop.

So remember this paradox: enlightenment is possible only to those who stop seeking. But who can stop seeking? -- only one who has searched deeply enough. This is the paradox. This is one of the great secrets to be understood; let it sink into your heart.

There is every possibility of choosing one. There are people who say, "Seek, and ye shall find." That is only half the truth: just by seeking nobody has ever found. Then there are people who say, "If by seeking, God cannot be found, then why seek at all? Wait. It will happen through His grace." It never happens that way either. You have been waiting for centuries, for lives, and it has not happened: it is enough to prove that it doesn't happen that way.

Then how does it happen? It happens to a seeker when he drops his seeking. It happens to one who has searched with his total potential and has failed, utterly failed. In that failure, the first ray of light, and then it takes you by surprise! When you are completely feeling hopeless, when you are thinking to forget all about enlightenment, when the search has stopped, when even the desire to be enlightened has left you, suddenly it is there... and therewith the matter is settled.

That's how it happened to Chiyono, that's how it happened to Buddha; that's how it always happens.

Buddha worked for six years -- hard work. I think nobody else has done such hard work. He did

whatsoever he was told, whatsoever he heard could be done, whatsoever he could gather from anywhere. He went to every kind of Master and he did real, arduous work, sincere, serious. But then one day, after six years of wastage, he realized the fact that it was not going to happen that way, that "The more I work for it, the more I am."

That day he relaxed; he dropped the whole search. And that very night.... And again it was a full-moon night. The full moon has something to do with it: the full moon affects your heart as deeply as it affects the ocean. The full moon stirs you towards beauty and beatitude. It creates something in you... an elixir. It makes you so sensitive that you can see things you had never seen before.

It was a full-moon night. Buddha relaxed, utterly relaxed, slept for the first time -- because when you are searching for something how can you sleep? Even in sleep the search continues, the desire goes on creating dreams. Now all had failed. He had seen the world, the kingdom, the joys and the miseries of love and relationship, the agony and the ecstasy of the body, of the mind; and then he had been an ascetic, a monk, followed many paths -- that too he had seen. He had seen the so-called world and he had seen the so-called other-worldly world, and both had failed. Now there was nowhere to go, not even a single inch to move. All desire disappeared. When one is so hopeless, how can one desire? Desire means hope. Desire means that still something can be done.

That night Buddha came to know that NOTHING can be done, nothing at all. Just see the point, it is of tremendous beauty... nothing can be done, nothing at all. He relaxed. His body must have been in a let-go, his heart in a let-go, no desire, no future. This moment was all.

And it was a full-moon night, and he slept deeply, and in the morning when he woke up he not only woke up from his ordinary sleep, he woke up from the metaphysical sleep we all are living in. He became awakened.

He used to say to his disciples, "I worked hard and could not attain, and when I had dropped the very idea of work, then I attained."

That's why I call my work 'the play'. You have to be in a paradoxical state. That is the meaning of the word 'play'. You work very seriously, as if through work something is going to happen, but it never happens through work. It happens only when work disappears and playfulness arises, relaxation arises; and not a cultivated relaxation either, but a relaxation that comes out of the understanding that: "In all that I can do, my 'I' will go on persisting; all that I can do will go on feeding my ego. And the ego is the barrier, so my doing is really my undoing." Seeing this, doing evaporates. And when there is no doing, how can the doer exist? Doing gone, the doer follows it just like a shadow. And then you are left -- total, whole, in the whole, part of this cosmic play. That is enlightenment.

These sutras are of tremendous value. Meditate over them.

Master Lu-tsu said: WHEN THE SILENCE COMES, NOT A SINGLE THOUGHT ARISES; HE WHO IS LOOKING INWARD SUDDENLY FORGETS THAT HE IS LOOKING.

There are two kinds of silences: one is that which you cultivate, the other is that which arrives. Your cultivated silence is nothing but repressed noise. You can sit silently, and if you sit long and you continue the practice for months and years together, slowly slowly you will become capable of repressing all noise inside. But still you will be sitting on a volcano -- it can erupt any moment, any small excuse will do. This is not real silence, this is just imposed silence.

This is what is happening all around the world. The people who try to meditate, the people who try to become silent, are only imposing a silence upon themselves. It can be imposed. You can have a layer of silence around yourself, but that is just deceiving yourself and nothing else. That layer is not going to help.

Unless silence arises from your very being, is not imposed from the without on the within but comes just the other way round -- it comes, wells up from the within towards the without, rises from the center towards the circumference... That is a totally different phenomenon.

Lu-tsu said, "When the silence comes" -- remember, it is not brought, not forced, but when it comes -- "not a single thought arises." Then you are not sitting on a volcano. That's why my whole approach is in catharting your inner noise, throwing it out rather than cultivating silence.

People become very puzzled when they come to me for the first time. If they have been with some Buddhist Master, then they were doing vipassana, sitting, forcing themselves into a certain static posture. Why the static posture? -- because when the body is forced to remain in one posture, mind also is forced to remain in one posture.

Body and mind function together. Mind is the inner aspect of the body; it is a material phenomenon. It has nothing to do with your being. It is as much matter as your body, so if you do something with the body

that automatically happens to the mind. Hence down the ages people have been cultivating postures -- sit in a lotus posture, force your body to be like a statue, a marble statue. If your body is REALLY still, forced, you will see your mind falls into a kind of silence, which is false, which is not true. He has just been forced to be silent by the body posture. You try it: just make the posture of anger with your fists, your face, your teeth; just go into the posture of anger and you will be surprised, you start feeling angry. That's what the actor does: he moves the body into the posture, and following it, mind comes in.

Two great psychologists, James and Lange, discovered a very strange theory at the beginning of this century. It is known as the James-Lange theory. They said something very uncommon which goes against the old commonsense of the ages. Ordinarily we think that when a man is afraid he runs away; in fear, he starts running. James and Lange said it is not true -- because he runs, that's why he feels fear.

It looks absurd, but it has some truth in it -- half. The commonsense truth was half; this too is another half of the same whole. If you start laughing, you will find yourself feeling a little less sad than you were before. You just go and sit with a few friends who are laughing and telling jokes, and you forget your sadness, your misery. You start laughing, and once you start laughing you are feeling good. You start with the body.

Try it! If you are feeling sad, start running, go running around the block seven times, breathing deep breaths, in the sun, in the wind; and after seven rounds, stand and see whether your mind is the same. No, it can't be the same. The bodily change has changed the mind. The body chemistry changes the mind. Hence the yoga postures. They are all postures to force the mind into a certain pattern. That is not real silence.

The real silence has to be a silence that comes on its own. My suggestion is: don't force your body. Rather, dance, sing, move, run, jog, swim. Let the body have all kinds of movements so your mind also has all kinds of movements, and through all those kinds of inner movements, the mind starts catharting, releasing its poisons.

Shout, be angry, beat a pillow and you will be surprised -- after beating a pillow you feel very good. Something in the mind has been released. It does not matter whether you were beating your wife, your husband, or the pillow. The pillow will do perfectly as well as beating the wife or the husband, because the body does not know whom you are beating. Just the very posture of beating and the mind starts releasing its anger. Mind and body collaborate.

Start with catharsis, so that you become empty of all the rubbish that has been accumulating in you from your very childhood. You were angry but you could not be angry because the mother becomes mad if you become angry -- so you repressed it. You were angry, you wanted to shout, but you could not shout; rather, on the contrary, you smiled. ALL that is accumulated in you -- it has to be thrown out. And then wait... and a silence starts descending in you. That silence has a beauty of its own. It is totally different; its quality is different, its depth is different.

"When the silence comes, not a single thought arises"not that you force your thinking not to arise, not that you keep watch, not that you become very tight and you won't allow a single thought to pass. You are not struggling, you are in a let-go, but nothing arises. That is beautiful -- when no thought arises, when thoughts disappear of their own accord. Then you are utterly silent, and this silence is positive. The forced silence is negative.

HE WHO IS LOOKING INWARD SUDDENLY FORGETS THAT KE IS LOOKING.

And in this experience this will happen: HE WHO IS LOOKING INWARD SUDDENLY FORGETS THAT HE IS LOOKING.

This is REAL inward looking -- when you forget that you are looking inwards. If you remember that you are looking inward, that again is a thought and nothing else. First you were looking outward, now you are looking inward, but the ego is there. First it was extrovert, now it is introvert, but the ego is there. First you were looking at the trees, now you are looking at the thoughts. First you were looking at the objects, now you are looking at the subject, but the whole thing remains the same. You are still divided in two -- the looker and the looked upon, the observer and the observed, the subject and the object. The duality persists.

This is not real silence, because when there are two there is bound to be conflict. Two cannot be silent. When you are one then you are silent because there is no possibility of any conflict.

Allow silence to descend on you rather than forcing it. The forced silence is artificial, arbitrary.

That is one of the great changes that I am trying to make here with you, with my people. All the old methods are basically of enforcing something. My own understanding is: never enforce anything. Rather, throw out all junk that you have been carrying. Become more and more empty, become more roomy. Create

a little more space in you, and in that space the silence comes.

Nature abhors emptiness, and if you can throw all the junk out and you are empty, you will see something from the beyond start descending in you. A dancing energy enters in you, in your every cell. You are full of song -- wordless, soundless -- a divine music. In this music there is nobody who is looking. In this music there is nobody who is looked at. The observer is the observed. The dancer has become the dance, and all duality has disappeared.

This non-duality is the only real silence.

AT THIS TIME, BODY AND HEART MUST BE LEFT COMPLETELY RELEASED...

And in such moments you should remain in a let-go. Forget all your postures. Forget everything that you try to do; don't try to do anything. Be in a state of non-doing. Just relax, relax utterly, doing nothing, because the more relaxed you are the more silence can penetrate into your being -- just open, vulnerable, relaxed.

ALL ENTANGLEMENTS HAVE DISAPPEARED WITHOUT TRACE.

And then you will be surprised -- all those desires that you have been trying to drop and were unable to drop have disappeared on their own. All entanglements, all occupations of the mind, all those thoughts, all that traffic of the mind is no more there. You will be surprised -- where have all those people gone? You were trying hard, and not even a single thought can be forced out when you try. You can do it: if you want to throw out a single thought, you will be an utter failure. You will not be able to throw it out. The more you will throw it out, the more it will bump in, rebound in.

Just sit silently and try not to think of a monkey, and you will see; it is a simple experiment. Not one, but many monkeys will start coming, and they will make faces at you, and the more you push them away the more they will knock on your doors, and they will say, "We want to come in." And monkeys are not so polite: they may not even ask, they may simply jump in; you will be surrounded by monkeys and monkeys. The more you try to forget them the more they will be there, because to try to forget something is nothing but remembering it. It is another way of remembering. You cannot forget by making efforts.

When silence descends, then suddenly all entanglements disappear -- and without trace! They don't even leave a trace behind. You cannot believe that all that noise... where has it gone? You cannot believe that it ever existed in you. You cannot believe that it still exists in others.

This is one of the basic problems every realized person has to face. When you come to me with all your problems you don't understand my difficulty. My difficulty basically is: how can you manage so many problems, how do you go on managing? You are doing something really incredible, something impossible! -- because even if I try to hold to a thought, it slips away. I cannot hold it, it wants to get out. And you say that you want to stop your thoughts and you cannot stop, and you are tired and you are weary and you are fed up and bored. You are really doing something impossible! And the day silence will descend on you, you will understand... not even a trace. You cannot believe that they had ever existed in you; they have simply disappeared. They were just shadows.

Thoughts are not substantial, just shadows. When a shadow disappears it doesn't leave a trace. You cannot find the footprints of a shadow, because in the first place it was nonsubstantial -- so are your thoughts, so is your mind.

THEN I NO LONGER KNOW AT WHAT PLACE THE HOUSE OF MY SPIRIT AND MY CRUCIBLE ARE.

And when this state happens, silence descends in you and you are overwhelmed by it, and you don't know whether you are looking in or out. You don't know who is the looker and who is the looked upon.

THEN I NO LONGER KNOW AT WHAT PLACE THE HOUSE OF MY SPIRIT AND MY CRUCIBLE ARE.

Then you cannot say who you are. You are. In fact for the first time you are -- but who? what? No answer will be coming.

When the Emperor Wu asked Bodhidharma, in China... Bodhidharma had annoyed the Emperor very much. Bodhidharma was an outrageous man, blunt, would call a spade a spade and nothing else. The Emperor had asked, "I have done many virtuous deeds. What will be my reward in heaven?" Bodhidharma looked with great contempt at the Emperor and said, "Reward? You will fall into hell! What heaven are you talking about?" The Emperor said, "For my virtuous deeds I will fall into hell? And I have made so many

temples and thousands of Buddha-statues, and thousands of Buddhist monks are maintained, monasteries are maintained by the treasury, and I am doing so much service to Buddha's DHARMA, his message. The whole country is becoming Buddhist. People are meditating, worshipping. Scriptures are being translated, thousands of scholars are working on the translations, and you think there will be no reward? Are not my acts holy?"

And Bodhidharma said, "Holy? There is nothing holy in the world. There is nothing holy, nothing unholy. But mind you," he said, "drop this idea of being a virtuous man. Drop this idea of doing great things, otherwise you will fall into the seventh hell."

Naturally the Emperor was annoyed, irritated... must have been a very polished and cultured man. Otherwise he would have been violent with Bodhidharma. But even he could not resist the temptation: annoyed, angry, he asked, "Then who are you standing before me? Nothing holy, nothing unholy, no virtue? Who are you standing before me?"

Bodhidharma laughed and said, "I don't know, sir."

But the Emperor could not understand. You also would have missed.

Ordinarily people think that a man who has arrived knows who he is; we call him the man of self-knowledge. And Bodhidharma says, "I don't know." This is the highest peak of self-knowledge, this is REAL self-knowledge. One has disappeared; who is there to know? Knowing means the knower and the known. There is no duality anymore. Who is there to know? There is just silence, TREMENDOUS silence, no division, indivisibility. How could Bodhidharma say "I know"? If he had said, "Yes, I know that I am an eternal soul," that would have been very ordinary. Maybe Wu would have been more convinced, but Bodhidharma would have lost face. He was true. He said, "I don't know."

Who follows a man who says "I don't know who I am"? Wu dropped the idea of following this man. And when Emperor Wu could not understand Bodhidharma, Bodhidharma said, "If even the Emperor cannot understand me, then what about others?"

So he went into the mountains and sat for nine years, facing a wall. When people would come and ask, "Why do you go on facing a wall?" he would say, "Because if I face people they also look like walls. It is better to face the wall. I will face a person only when I see that he is not a wall, that he can respond, that he can understand."

His statement that "I don't know" is of immense beauty, grandeur.

THEN I NO LONGER KNOW AT WHAT PLACE THE HOUSE OF MY SPIRIT AND MY CRUCIBLE ARE. IF A MAN WANTS TO MAKE CERTAIN OF HIS BODY, HE CANNOT GET AT IT.

In this moment, when silence overwhelms you, encompasses you, if you want to make sure about your body you will not be able to get at it. There is no body anymore, or, the whole existence is your body because you are not separated anymore. You cannot define, you cannot draw a line that "This is my body." The whole existence is your body, or there is no body at all.

This sometimes can drive you crazy. Beware. Don't be worried if sometimes it happens that you open your eyes and you cannot find your body, you cannot see it.

Just the other night a sannyasin was asking me, "When I stand before a mirror I feel very puzzled, because I cannot see that this reflection is mine." Now it is puzzling. He avoids the mirror because whenever he looks into the mirror this problem arises: "Who is this fellow?" He cannot feel that "This is me." Now it can drive you crazy, and he was very disturbed because of it.

But this is a beneficial sign, a confirmatory sign. Something really good is happening: he is becoming de-identified with the body. It is good; he is on the right way. I told him to look into the mirror as much as possible, whenever he had time to just sit before the mirror, see the body reflected in the mirror and go on feeling that "This is not me." There is no need to repeat "This is not me" because that would be false. Just feel! And it is happening to him of its own accord, so there is no problem. This will be his natural meditation. This is enough. Slowly slowly, one day, the moment will arrive when he will not be able to see the reflection in the mirror. That is even more disorienting.

It happened to Swabhava. I had given this meditation to him. For months he did it, and then one day he was standing before the mirror and the reflection disappeared. He rubbed his eyes... "What is happening?" Had he gone mad? The mirror was there, he was standing before the mirror, and the reflection had disappeared. And that day became a great day of transformation for his being.

Now Swabhava is a totally different person, utterly different. When he had come to me for the first time, he was just ego and nothing else -- and a Punjabi ego, which is the most dangerous in India. In fact he was

trapped because of his Punjabi ego. He wanted to know about truth, and I asked him "Are you ready to risk?" Now that was a challenge to his ego: "Are you courageous enough to risk all?" He could not say no, he could not withdraw. He said, "Yes." He looked a little frightened -- "Who knows what will be expected of me?" but he took the jump. And the day it happened in the mirror -- that his reflection disappeared -- something very deep inside him changed, moved.

Now you can see Swabhava in a totally different way. He has become so simple, so humble, goes on working in the Vipassana godown. He is a rich man, a millionaire. He was a boss in a big factory, his own factory; hundreds of people were working under him. Now he is working like a laborer in the Ashram but has never been so happy as he is now, has never been so blissful as he is now.

This moment may come to you one day: that meditating, silence descends and you cannot find your body. If you want to look in the mirror, you cannot see your face. Don't be worried, take it as a very confirmatory sign. Something beautiful is on the way: your old identity is eroding, your old idea of yourself is disappearing. And you have to disappear totally before God can take possession of you.

IF A MAN WANTS TO MAKE CERTAIN OF HIS BODY, HE CANNOT GET AT IT. THIS CONDITION IS THE PENETRATION OF HEAVEN INTO EARTH....

When you cannot see your body, when you cannot feel your body, you cannot touch your body -- this is the penetration of heaven into earth. Paradise is descending, God is coming to you. God has reached. His heart is with your heart, His hand is in your hand. That's why you have disappeared. The part has become the whole.

... THE TIME WHEN ALL WONDERS RETURN TO THEIR ROOTS.

And now your whole life will be nothing but wonder. Each moment will be a unique moment. Each experience will be incredible, just far out. Your life from then onwards will be sheer poetry. From then onwards you will never be bored; because each moment life is so new, how can one be bored? People are bored because they go on carrying their old, dead, dull ego; that's why they are bored. When there is no ego there is no boredom. Then life is delight! Then each single thing that happens is a gift from God. One feels constantly like bowing down, one feels constantly in gratitude...

... THE TIME WHEN ALL WONDERS RETURN TO THEIR ROOTS.
WHEN ONE IS SO FAR ADVANCED THAT EVERY SHADOW AND EVERY ECHO HAS DISAPPEARED...

You must remember that first Lu-tsu says: A moment comes when gods are in the valley. You feel yourself sitting on a hilltop and the whole world is in the valley. You can hear the sounds, and very clearly, and very distinctly, but they are faraway, distant, like echoes in the valley. Now even those echoes disappear. All shadows are gone.

Remember Chiyono? She wrote these words in celebration of her enlightenment:

This way and that way
I tried to keep the pail together,
Hoping the weak bamboo would never break.
Suddenly the bottom fell out....
No more water,
No more moon in the water,
Emptiness in my hand.

All reflections, shadows, echoes are gone. Only that which is remains, and the utter beauty of it.

... SO THAT ONE IS ENTIRELY QUIET AND FIRM, THIS IS REFUGE WITHIN THE CAVE OF ENERGY,
WHERE ALL THAT IS MIRACULOUS RETURNS TO ITS ROOTS.

The whole life outside becomes a constant wonder. You are again a child on the seabeach, running in the wind and in the sun, and collecting seashells and colored stones as if you have found a mine of diamonds. The whole existence outside takes the quality of wonder. And what happens inside?

... THAT IS MIRACULOUS RETURNS TO ITS ROOTS.

And in the deep insight, parallel to the outside wonder, the miraculous returns to its roots.

What is the miracle? To BE is the greatest miracle, just to be. You need not be rich to feel it; you need not be educated to feel it; you need not be famous to feel it. Just to be... That you are is the greatest miracle

there is, the greatest mystery. Why are you? There is no reason. You have not earned it, you had not even asked for it. It has simply happened.

So outside there is wonder, inside the world of miracles -- this is how the enlightened person lives. And now these things start happening.

ONE DOES NOT ALTER THE PLACE, BUT THE PLACE ALTERS ITSELF.

Now you need not go to the Himalayas, you need not renounce the marketplace. You can be in the marketplace, but the place is no more the same -- the place alters itself Even the marketplace becomes so beautiful that the Himalayas are nothing compared to it. The ordinary reality becomes suffused with EXTRAORDINARY beauty. The same trees that you had been passing every day and had never looked at, were always oblivious to, suddenly burst forth in bloom, suddenly burst forth on your consciousness with all their flowers and fragrance. Life becomes very colorful, psychedelic, and things change themselves -- just because you have come to this inner silence, this egolessness.

ONE DOES NOT ALTER THE PLACE, BUT THE PLACE ALTERS ITSELF.

That's why I insist again and again that my sannyasins are not to leave the world. Let this be the criterion for your enlightenment: that the world has to change itself when you are enlightened; it HAS to change. And by escaping from the world you will not be going anywhere. Wherever you go you will create the same world again, because the blueprint for creating it is within you. You can leave one woman thinking that because of this woman the problems arise -- the children are there, and the house, and the responsibilities. You can leave this woman and these poor children and you can escape -- many have done that down the ages -- but you had fallen in love with this woman; that possibility to fall in love again is within you. You will fall in love again with some other woman. And sooner or later -- and it is going to be sooner than later -- another family will arise, another man, another woman, children, responsibilities.

You cannot change life so easily, so cheaply. You only change the context, but deep down you carry the blueprint. The context was created by the blueprint; the blueprint will again create it. It is like a seed: you destroy the tree but you carry the seed. Wherever the seed will fall into the soil again, the tree will be back. The seed has to be burned.

Then wherever you are this miracle will be felt.

ONE DOES NOT ALTER THE PLACE, BUT THE PLACE ALTERS ITSELF.

This very world becomes paradise, this very world NIRVANA, this very body the body of Buddha.

THIS IS INCORPOREAL SPACE WHERE A THOUSAND AND TEN THOUSAND PLACES ARE ONE PLACE. ONE DOES NOT ALTER THE TIME, BUT THE TIME ALTERS ITSELF. THIS IS IMMEASURABLE TIME WHEN ALL THE AEONS ARE LIKE A MOMENT.

You don't alter anything. And these two are the constituents of the world. Just see, what Lu-tsu is saying is now perfectly collaborated by modern physics. Albert Einstein says that the world consists only of two things, time and space. And in fact they are not two, but one, so he has to coin a new word. He does not call it time and space, he calls it 'spatiotime', one word with not even a hyphen needed between the two, because time is the fourth dimension of space. You need not change space, you need not change time. They change of their own accord. JUST CHANGE YOURSELF. With the change in the heart, the whole existence changes.

Heaven is not somewhere else, neither is hell somewhere else. It is within you, both are within you; you create them. But people go on doing stupid things.

Just a few days ago a man wrote me a letter: "What is happening?" He has changed wives four times. This is now the fourth time he has got married, this is the fourth woman he is living with. And now he says, "What always happens? In the beginning everything seems to be beautiful, and within six months it is the same all over again." It will happen the same all over again, because you are the same.

And there are complexities. For example, you are fed up with your wife -- mind is always hankering for the new, something new, sensational. You have seen the woman, you are acquainted with her whole topography. Now you know her geography, nothing more is left to explore; you become interested in some other woman. When you become interested in some other woman, your woman will start creating more trouble for you. Seeing that you are not interested in her but in somebody else, jealousy will arise. She will create much trouble: she will nag you, she will become nasty, and the more she will nag the more you will

be repelled by her.

Now see the vicious circle: she wants you to be with her, but whatsoever she is doing is repelling you away. She will become more and more possessive and more and more jealous, and life in the home will become impossible to live. It will be hell. You will avoid her as much as you can. You will work late in the office; even if there is no work you will go on sitting in the office, because to go home means to face your woman, and again the same misery. And what does she actually want?she wants you to be with her. But whatsoever she is doing is just the opposite: she is driving you away. And the more she will drive you away, the more the other woman will look beautiful, fantastic. The more the other woman will look fantastic and beautiful, the more you would like to be with her and she would like to be with you. And soon she will start saying, "Leave the other woman if you want to be with me."

Now she does not know that the beauty that the man is finding in her will disappear the moment he leaves the other woman, because ninety percent of the beauty that he is seeing in this woman depends on the other woman: She thinks the other woman is her enemy; she is not. In fact it is because of the other woman that this man has fallen in love with her. These are unconscious ways. See it! You don't see, and they go on working. And she will feel very happy. And the more she will feel happy and the more you would like to be with her, the more your woman will look ugly in comparison. Soon you would like to live with this woman forever. You leave the other woman, you start living with this woman. The day you leave the other woman the whole context has changed: now you will be with this new woman but she will not look so beautiful, so alluring. The hypnosis will start disappearing because there is nobody else to repel you.

Within six months the hypnosis has disappeared: this woman is as the other was. Now, the geography explored, you are finished. And the woman cannot believe what has happened"This man was so much in love. What happened?" She destroyed it herself. And this man cannot believe what happened -- "This woman was so incredible, and has proved so ordinary." Again the movement, the same movement, the same vicious circle with the same seed deep in the unconscious: he will start falling in love with somebody else. People fall in love and fall out of love unconsciously. They go on changing partners but they don't change themselves. They go on changing the outside but they remain the same.

You can go on changing -- that's what you have been doing for many many lives, the same repetition. It is a vicious circle that goes on moving; it is a wheel. The same spokes come on the top and go down, and again come on the top and go down. It is the wheel that goes on moving, and you are caught in the wheel.

Become aware. You need not change the place, you need not change time, you need not change anything on the outside. The outside is as perfect as it can be. There is just one thing you have to do -- you have to become more conscious, more alert, more aware, more empty, so there is nothing to project on the outside. You have to burn all the seeds inside, you have to bum the whole blueprint inside. Once that blueprint is burnt, seeds are burnt, and you have thrown all that was inside and you are just empty, something from the beyond enters in you. Paradise penetrates into the earth. And that is the moment of transformation.

With this change, the whole existence is totally different. The same woman, the same children, the same people, the same office, the same marketplace, but it is no more the same because you are no more the same. This is the right way of transformation: never start from the without, start from the within.

> AS LONG AS THE HEART HAS NOT ATTAINED ABSOLUTE TRANQUILITY, IT CANNOT MOVE ITSELF. ONE MOVES THE MOVEMENT AND FORGETS THE MOVEMENT; THIS IS NOT MOVEMENT IN ITSELF. THEREFORE IT IS SAID: IF, WHEN STIMULATED BY EXTERNAL THINGS, ONE MOVES, IT IS THE IMPULSE OF THE BEING. IF, WHEN NOT STIMULATED BY EXTERNAL THINGS, ONE MOVES, IT IS THE MOVEMENT OF HEAVEN.

Remember, let heaven move you, allow God to move you. Surrender to the total. Otherwise you will go on reacting to situations, and the situations will go on functioning on you, on your unconscious, and you will remain the same. You can change women, you can change men, you can change jobs, you can change houses; you can go on changing things but nothing will really ever change. Unless the whole takes possession of you and your heart is no more moved by outer things, but is moved by the innermost core of your being -- call it God, heaven, Tao -- when you are not moving it, when you are just an instrument in the hands of the total, this is what Jesus means when he says, "Thy kingdom come, thy will be done." That is his way of saying it, a Jewish way of saying the same truth. This is a Chinese way of saying it: Let heaven move your heart.

BUT WHEN NO IDEA ARISES, THE RIGHT IDEAS COME.

And this is the miracle: when NO ideas arise then whatsoever you do is the right thing. There is no question of deciding what is right and what is wrong. When the mind is silent and the heart is moved by God, whatsoever happens is right.

It is not that if you do right things you will become a saint; if you are a saint, then whatsoever you do is right. If you are trying to become a saint by doing right you will simply become repressed and nothing else. You will go on repressing the wrong and you will go on pretending the right. You will be a hypocrite.

Don't try to become a saint. Let God take possession of you. You just be empty, surrendered, in a state of let-go. Let Him move your heart, and then all is beautiful. Then whatsoever happens is virtuous, then wrong is not possible. In short, whatsoever comes out of the ego is wrong. That's why Bodhidharma said, "You will go into hell. Although you have been doing things which look APPARENTLY virtuous, religious, deep down you are feeling very deep gratification in the ego." Whatsoever comes out of the ego is going to take you into hell, into misery.

Drop the ego, and then let things happen -- just as when the wind comes and the trees sway and the sun rises and the birds sing. Let the whole possess you. You don't live a private life on your own. Let God live through you, then all is good. All that is out of God is good.

THAT IS THE TRUE IDEA. WHEN THINGS ARE QUIET AND ONE IS QUITE FIRM, AND THE RELEASE OF HEAVEN SUDDENLY MOVES, IS THIS NOT A MOVEMENT WITHOUT PURPOSE?

Now there is no purpose in your life because there is no private goal.

ACTION THROUGH NON-ACTION HAS JUST THIS MEANING.

One lives because God wants to live through one. One does because God wants to do something through one; but one is not interested this way or that. Whatsoever role is given to you, you go on playing it. It is His drama; He is the author of it and the director of it -- you do your act as perfectly as you can. Whatsoever act is given to you, you perform it.

If you are a householder then be a householder; if you are a businessman then remain a businessman. There is no need to change these things. All that is needed is to drop the idea that you are the doer, drop the idea that you have to attain to some goal, drop the idea that you have to reach somewhere. Let Him take you wherever He wants. You be just a dry leaf in the wind -- and then all is good, and then life is blissful.

There can't be any tension now, can't be any anxiety. You cannot fail. You can never feel frustrated, because in the first place you were not expecting anything. This is living a purposeless life.

ACTION THROUGH NON-ACTION HAS JUST THIS MEANING.
THE DEEPEST SECRET CANNOT BE DISPENSED WITH FROM THE BEGINNING TO THE END. THIS IS THE WASHING OF THE HEART AND THE PURIFICATION OF THE THOUGHTS; THIS IS THE BATH.

Lu-tsu says: This we call 'the bath' -- God showers on you and you are cleansed, utterly cleansed. God floods you, and you are not left anywhere, not even in a corner somewhere in the unconscious. No nook or corner is Left without God; He fills you totally. God is light, and when HE FILLS YOU totally this is called enlightenment. You are full of light.

ITS BEGINNING IS BEYOND POLARITY AND IT EMPTIES AGAIN BEYOND POLARITY.

And now you have come home. Now again you are one as you were before you were born, as you were before the beginning. Zen people call it 'the original face'. The original face is one, single, neither man nor woman, neither positive nor negative. The moment you are born, the moment you enter into the manifested world, you become two.

When you enter meditation again deep silence descends. Suddenly the two have disappeared; you have become one again. In the beginning you are beyond polarity, in the end you are again beyond polarity. Only in between the two are you divided. In the middle is the world; in the beginning is God, in the end is God. The source is the goal. Either fall back into the source or disappear in the goal; it is saying the same thing in different ways.

THE BUDDHA SPEAKS OF THE TRANSIENT, THE CREATOR OF CONSCIOUSNESS, AS BEING THE FUNDAMENTAL TRUTH OF RELIGION. AND THE WHOLE WORK OF COMPLETING LIFE AND HUMAN

NATURE LIES IN THE EXPRESSION 'TO BRING ABOUT EMPTINESS'.

The whole of religion can be reduced to a simple phenomenon, 'to bring about emptiness'. Be empty and you will be full. Remain full and you will remain empty. Be utterly absent and the presence of the beyond will penetrate you. Go on holding yourself, clinging to yourself, and you will remain just an emptiness, a shadow, a reflection, not a reality.

ALL THE RELIGIONS AGREE IN THE ONE PROPOSITION, THE FINDING OF THE SPIRITUAL ELIXIR IN ORDER TO PASS FROM DEATH TO LIFE.

And this is the Elixir all the religions have been searching for: the secret of being utterly empty. Then you cannot die because there is nobody to die; you have already disappeared. Now there is no possibility of death, you have already died! The man who has died as an ego has attained eternal life.

IN WHAT DOES THIS SPIRITUAL ELIXIR CONSIST? IT MEANS FOREVER DWELLING IN PURPOSELESSNESS.

Now when the ego is no more there and you are empty, and the silence has descended in you, how will you live? You will live eternally in purposelessness.

Is there any purpose when a rosebush blooms? Is there any purpose when a bird starts singing in the morning? Is there any purpose when the sun rises? Is there any purpose in this existence at all? This existence is not a business, hence there is no purpose. It is sheer joy, playfulness, what the Hindus call LEELA. It is just delight in energy. Energy is there and energy is dancing and delighting. When you have energy you delight in it. You run, you sing, you dance, you swim, you play.

Energy delights in expression. You become creative -- you paint, you write poetry, you compose music -- out of sheer energy. Existence is energy and the energy wants to dance, for no purpose at all. Dance for dance's sake, art for art's sake, love for love's sake... existence for existence's sake.

IT MEANS FOREVER DWELLING IN PURPOSELESSNESS. THE DEEPEST SECRET OF THE BATH THAT IS TO BE FOUND IN OUR TEACHING IS THUS CONFINED TO THE WORK OF MAKING THE HEART EMPTY.

Do only one thing: pour out all that you are carrying in the heart, throw it out -- and you have done the only fundamental thing that is needed to be done.

THEREWITH THE MATTER IS SETTLED.

A tremendously beautiful statement: "Therewith the matter is settled." Nothing else is needed. No scriptures are needed, no temples are needed, no priests are needed -- therewith the matter is settled. Only one thing is needed -- become empty so God can flow in you. Make space for Him. Be a hollow bamboo so He can make a flute out of you. And when He sings there is beauty. When He sings there is ecstasy, when He sings there is laughter.

When you sing there is only misery, and tears, and agony, because the ego is a very small thing. It cannot contain esctasy, it can only contain agony. To contain ecstasy you will have to become infinite because ecstasy is infinite. If you want to contain the ocean you will have to become vast.

By being empty one becomes vast, by being empty one becomes spacious, by being empty you become ready. You can become a host. God can become a guest if the host is ready. By being empty you become the host.

Become a host; God has been waiting at your door for long, knocking, but you don't listen. There is so much noise within you -- how can you listen to the knock? You are so preoccupied with your own foolish things, how can you see the sheer beauty of purposelessness? You are worried about how to have a bigger bank balance, you are worried about how to succeed in politics, you are worried about how to become a little more famous, and God goes on knocking on your door. He is ready to pour Himself into you but you are not ready to receive Him.

Yes, Lu-tsu is right: the most fundamental thing of all the religions is to bring about emptiness. The whole work of all the yogas, tantras, of all the alchemical systems -- Tao, Sufi, Hassidic -- consists in only one thing: making the heart empty...

... THEREWITH THE MATTER IS SETTLED.

I will repeat this beautiful story:

The nun Chiyono studied for years but was unable to find enlightenment. One night, carrying an old pail of water, as she was walking along, she was watching the full moon reflected in the pail of water. Suddenly the bamboo strips that held the pail together broke and the pail fell apart. The water rushed out, the moon's reflection disappeared, and Chiyono became enlightened.
She wrote this verse:
This way and that way
I tried to keep the pail together,
Hoping the weak bamboo would never break.
Suddenly the bottom fell out.
No more water,
No more moon in the water,
Emptiness in my hand.
And therewith, the matter is settled....

The Secret of Secrets, Vol 2

Chapter #10
Chapter title: Because of love, we are together

5 September 1978 am in Buddha Hall

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The first question:

CAN YOU GIVE ME A MESSAGE TO TAKE TO THE WESTERN WORLD SO THAT PEOPLE THERE MIGHT UNDERSTAND YOU AND YOUR FOLLOWERS?

Joey Simons, my message is very simple. That's why it is difficult to understand. I teach the obvious; it is not complex at all. Because it is not complex there is nothing much to understand in it. It has to be lived, experienced. My message is not verbal, logical, rational. It is existential, so those who want to understand it intellectually will only misunderstand it.

Still, there are a few fundamentals I would like to tell you. One: up to now man has lived only half-heartedly. In the East, in the West, man has remained lopsided. Neither has the Eastern man been whole nor has the Western man been whole. The West has chosen the body, is body-oriented; the East has chosen the soul, is soul-oriented; and man is both, a great harmony of both. Man is both and a transcendence. Neither in the East nor in the West has man been accepted totally. We have not yet dared to accept man in his totality.

That is one of the most fundamental things I want everybody to understand about my teaching: I teach the whole man. The very idea of East and West is nonsense; that too is because of the ancient division. All divisions have to be dissolved.

I teach one world. East and West have to disappear; both are schizophrenic. The West is right-handed, the East is left-handed; the West is active, the East is passive; the West is extrovert, the East is introvert -- but man is both and beyond both.

To be total, one has to be as capable of being extrovert as of being introvert. To be total, one has to be

capable of breathing out and breathing in. Inhalation is as much needed as exhalation. In fact, they are not two; exhalation-inhalation IS ONE process.

The West has chosen the outside world, matter, has become very scientific, has created great technology; but man is crushed underneath that technology because man has not grown simultaneously. Man is lagging far behind. Science has gone far ahead, and the science that man has created is now destroying man himself.

Man's inner world has remained poor in the West, man is spiritually starved in the West. And the same has happened in the East from the other extreme: man has completely denied his body, his world. The East has insisted on denying all that is outside you, renouncing the manifested world and just going in, remaining at your center. The East is spiritually rich but materially very poor and starved. The East has suffered, the West has suffered.

My message is: now it is time that we should drop this division of the outer and the inner, of the lower and the higher, of the left-handed and the right-handed. We should drop this division between man and woman, between East and West. We should create a whole man who is capable of both.

That's why I am going to be misunderstood everywhere. The Eastern religious person is angry with me because he thinks I am teaching materialism, and the Western rational thinker is angry with me because he thinks I am teaching spiritual mumbojumbo. EVERYBODY is angry at me, and that is natural; I can understand it.

I am teaching the whole man -- from the lowest rung of the ladder to the highest rung, from sex to samadhi, from the body to the soul, from matter to God. My trust is total.

I would like to tell you that up to now man has not trusted. Not even in the East has man trusted. In the East man has doubted the world; hence in the East the world is called illusory, MAYA. In the West man has doubted God, soul; they are thought to be just hallucinations, pathologies. To the really Western mind Jesus looks like a neurotic, psychologically ill, needs psychiatric treatment. To the East the West looks animalistic. "Eat, drink, and be merry" -- that seems to be the understanding of the East about the West, that that is the only Western philosophy: be like animals, gross.

The West has doubted the inner world, the East has doubted the outer world. Both have lived in doubt and their trust has been half-hearted.

My trust is total. I trust the outer, I trust the inner -- because outer and inner are both together. They cannot be separated. There is NO God without this world; there is no world without God. God is the innermost core of this world. The juice flowing in the trees is God, the blood circulating in your body is God, the consciousness residing in you is God. God and the world are mixed together just like a dancer and his dance; they cannot be separated, they are inseparable. So I don't say the world is illusion; that is nonsense. The world is as real as consciousness. Neither do I say that the inner world is neurosis, madness, hallucination; it is not. It is the very foundation of reality.

I teach the whole man. I am not a materialist or a spiritualist. My approach is wholistic -- and the whole man can only be holy.

Because of this there is going to be great misunderstanding about me, and anybody can pick things, find faults with me, and it is very easy. The spiritualist can call me Epicurean, a follower of Charvaka -- and he is not absolutely wrong because half of me is Epicurean. I accept Epicurus and Charvaka because they teach the body and the joys of the body and the exhilaration of the body. And there is exhilaration in the body, and the moment you drop that, you become serious and sad.

That's why the Eastern saint looks so sad, no joy. They talk about bliss but it doesn't show on their faces. They look utterly miserable. They look utterly dead -- because they are afraid of the outer, and one who is afraid of the outer will be afraid of love because love is an outgoing process. Love means the other, love means relating, love means communicating with the other. Love means the relationship between I and thou. The East denies the other, hence the East is against love. And if you are against love you will lose dance.

Without love, there is no dance in life and no song. Without love there is no poetry. Life becomes dull, a drag. Without love you can live, but only at the minimum. It will be almost like vegetating.

And that's what is happening to the Eastern spirituality; go into the monasteries, go into the ashrams.

That's why my ashram looks so utterly different -- because people are dancing, singing, holding hands, hugging, loving, joyous; this is not the Eastern concept of an ashram. An ashram has to be absolutely joyless; it has to be more like a cemetery than like a garden. But the moment you stop love, all that is flowing in you stops, becomes stagnant.

You cannot celebrate without love. How can you celebrate without love? And what will you celebrate,

and with what?

Mulla Nasruddin was saying to me one day, "I have lived a hundred years. I have celebrated my hundredth birthday, and I have never chased a woman in my life, and I have not ever been drinking. I have never played cards, gambled. I don't smoke. I eat simple, vegetarian food."

I asked him, "But then how did you celebrate your hundredth birthday? How can you celebrate? With what? And for what? Just living for a hundred years can't be a celebration."

You have not lived if you have not loved.

The East is against love. That's why Eastern spirituality is sad, dull, dead. No juice flows through the Eastern saint. He is afraid of ANY flow, any vibration, any pulsation, any streaming of his energy. He is constantly controlling himself, repressing himself. He is sitting upon himself, on guard. He is against himself and against the world. He is simply waiting to die, he is committing a slow suicide.

That's why my ashram is going to be misunderstood. This will look like the Ashram of a Charvaka, this will look like the garden of Epicurus.

The Western man has loved -- there is laughter and there is dancing and there is song -- but the Western man has lost ALL idea of who he is. He has lost track of consciousness, he is not aware. He has become more and more mechanical because he denies the inner. So laughter is there but laughter cannot go deep, because there is no depth. The depth is not accepted. So the West lives in a shallow laughter and East lives in a deep sadness. This is the misery, the agony that has happened to man.

My message is: it is time now, man is mature enough to come out of these half-hearted, lopsided patterns. These programs have to be dropped and changed. One should accept the outer and the inner both, and totally, and with no conditions at all. Then there will be consciousness and there will be love, and they will not be contradictory to each other but complementary. Love will give you joy, consciousness will give you crystallization. Consciousness will make you aware of who you are, and love will make you aware of what this world is. And between these two banks, the river of life flows.

I teach the whole man. This is one of the most fundamental things to be understood -- then all else will become easy, then things will be simple. This is the base. I teach the world and I teach God, and I teach them in the same breath. I want to bring Epicurus and Buddha as close as possible. Buddha is sitting under his tree; you cannot conceive of Buddha dancing. Epicurus is dancing in his garden; you cannot conceive of Epicurus sitting silently under a tree, meditating.

I would like Epicurus and Buddha to become one. Life should be a rhythm of dance and silence, of music and sound and silence. Life should be a rhythm of going out as far as possible and going in as far as possible, because God is both.

Close your eyes and you see God, open your eyes and you see God, because God is all there is.

Joey, you ask me, "Can you give me a message to take to the Western world so that people there might understand you and your followers?"

The people who are with me are not my followers. They are my lovers, but not my followers. They are my friends, but not my followers. They are my disciples, but not my followers.

And what is the difference between a disciple and a follower? A follower believes; whatsoever is said, he makes a dogma out of it. The disciple learns, experiments, and unless he finds the truth himself he remains open.

I am not giving any dogma to my friends here, to my sannyasins. All that I am doing here is helping them to understand themselves. All I am doing here is helping them to be themselves.

A follower imitates. A Christian has to imitate Christ and a Buddhist has to imitate Buddha -- and all imitators are pseudo. I want my friends to be authentic. How can you follow me? I am so different from you and you are so different from me. You are so unique. There has never been a person like you and there will never be again. God only creates one person once. He is very innovative, He does not repeat, He does not make man on an assembly line. It is not like Fiat cars or Ford cars: you can see thousands and thousands alike, exactly alike. God always creates the unique.

Go into the garden: you will not find two grass leaves the same. Not even identical twins are the same.

So how can you follow anybody? All following is wrong.

So my second message: man has not to follow anybody. Understand certainly, learn certainly, listen certainly, remain open, but follow your own inner spontaneity. Follow your own being. I help people here to be themselves. Just as in my garden I help the roses to be roses and the lotus to be a lotus. I don't try so that the lotus be a rose. The world is rich because there is variety. The world would be ugly if only roses grew and no other flower. Thousands of flowers grow, and the world is beautiful. Each person has to be

authentically himself, utterly himself

So the sannyasins who are here with me are not my followers. They love me. Through their love they have come close to me. Their love has brought me here, their love has brought them here; because of love we are together. But I am not the leader and they are not the followers. And I am not creating a cult, I am not creating a church. The sannyasins are just a commune of friends, not a church. We don't have any dogma that everybody has to believe in. There is nothing to be believed in, but millions of things to be experimented with. My ashram is a lab; we experiment here.

That too is creating great trouble, because man has forgotten to experiment. We are experimenting in a multi-dimensional way. We are experimenting with Tao, we are experimenting with Sufism, we are experimenting with Jainism, Hinduism, Islam, Christianity; we are experimenting with Tantra, Yoga, alchemy. We are experimenting with all the possibilities that can make the human consciousness rich and a human being whole. That is creating trouble, because when the follower of Yoga comes he cannot understand why Tantra should be experimented with; he is against Tantra. When the follower of Tantra comes he cannot see why Yoga should be experimented with; he is against Yoga.

I am not against anything. I am for all. I am UTTERLY for all. I claim the whole human heritage, and whatsoever is good in any tradition is mine, and whatsoever can make man richer is mine. I don't belong to any tradition, all traditions belong to me.

So this is a new experiment; it has never been done before in such a way. This is the synthesis of all the paths. So I am teaching a synthesis. And my feeling is that the man who has only been experimenting with Yoga will remain partial, will grow only in part -- as if a man's hand has become too big and the whole body remains small; he will be a monster... unless he can experiment with Tantra also, because Tantra is complementary to Yoga.

Remember, this is one of my basic insights: that in life there are no contradictions. All contradictions are complementaries. Night is complementary to the day, so is summer to winter, so is death to life. They are not against each other. There is nothing against, because there is only one energy, it is one God. My left hand and my right hand are not against each other, they are complementary. Opposites are just like wings of a bird, two wings -- they look opposite to each other but they support each other. The bird cannot fly with one wing.

Tantra and Tao have to be experimented with together.

Now Yoga has a great insight into discipline, and Tao has a great insight into spontaneity. They are opposite on the surface, but unless your discipline makes you more spontaneous and unless your spontaneity makes you more disciplined, you will not be whole. Yoga is control, Tantra is uncontrol; and both are needed. A man has to be so capable of order that if the need arises he can function in utter order. But order should not become a fixation, otherwise he will become a robot. He should be able to come out of his system, his discipline, whenever the need arises. And he can be spontaneous, floating, in a let-go. That he can get only through Tantra, from nowhere else.

I am bringing all the opposites into my sannyasins' lives as complementaries. Yogis will be against me because they cannot see how sex and love can be a part of a seeker's life. They are afraid. They are afraid of sex because sex is the most spontaneous thing in your life. It has to be controlled. They know that once sex is controlled, everything else is controlled, so their basic attack is on sex.

Tantra says if your sex is not spontaneous your whole life will become robot-like. It has to be in freedom. And both are right, and both are right together! -- this is my approach. I will look absurd because my approach is very illogical. Logic will always insist: either be a Yogi or be a Tantrika. I believe in life, I don't believe in logic; and life is both together.

A great discipline is needed in life, because you have to live in a world with so many people. You have to live in discipline; otherwise life would become a chaos. Life would become impossible if you couldn't live in a discipline. But if you only live in discipline and you forget spontaneity and you become the discipline and you are not capable of getting out of it, then again life is lost. You have become a machine. Now, these are the two alternatives that have been available to man up to now: either become a chaos -- which is not good -- or become a machine -- which is not good either.

I want you to be alert, conscious, aware, disciplined, and yet capable of spontaneity. When you are working, be disciplined. But work is not all. When you are playing, forget all discipline.

I used to stay in a Calcutta house with a High Court judge. His wife told me, "My husband only listens to you. You are the only person who can bring something into his life. Our whole family is tired with his attitude. He remains the magistrate even in the house." She said, "Even in bed he remains the judge of the

High Court. He expects me to call him, 'My Lord'. He is never spontaneous, and in everything he makes rules and laws. The children are tired. When he enters into the house the whole house falls silent, all joy disappears. We all wait for him to go to the court."

Now I know that man: he is a good judge, a very conscientious magistrate, very sincere, honest -- and these are good qualities -- but he has become a machine. If he comes home and remains the magistrate, that is not good. One has to relax too. One has to play with children, but he cannot play with children; that would be coming down too much. Even with his wife he remains on the high pedestal, far away; he still remains the magistrate.

This is what has happened to the followers of Yoga: they cannot be playful, they cannot rejoice in anything, they cannot participate in celebration -- because they cannot relax.

And Tantra alone creates chaos. Tantra alone makes you very, very selfish. You don't care about anybody. You forget that you are part of a great whole, that you belong to a society, that you belong to existence and you are committed to this existence; without it you will be nowhere. You have to fulfill some demands from the side of existence, from the side of society. If you become utterly chaotic, then you cannot exist. Then nobody can exist.

So there has to be a great understanding between chaos and mechanicalness. Exactly in the middle there is a point where I would like my sannyasins to be, exactly in the middle; capable of going to both the extremes when needed, and always capable of moving away from there. I teach this fluidity, I teach this liquidity.

I don't teach fixed life patterns, dead gestalts. I teach growing life syntheses, growing patterns, growing gestalts, and always capable of comprehending the other, the opposite. Then life is beautiful.

And one can know truth only when one has been able to transform the opposites into complementaries. Then only is one's life symmetrical. There is balance -- positive and negative are both equally balanced. In that balancing is transcendence. In that balancing one knows the beyond, one opens up to the beyond. The Golden Flower blooms.

The second question:

WHAT SHOULD I DO? -- FOLLOW THE PATH OF ACTION, THE PATH OF KNOWLEDGE, OR THE PATH OF DEVOTION?

Follow all three. Act with love and awareness. Love with awareness, and let your love be creative. Bring awareness not against love, but full of the juice of love. And let your awareness participate in existence, let it be creative.

These three are part of your being. This is the real trinity. And if you avoid one then something in you will be denied and will remain stuck. And remember that you can grow only as a total being. If you want to come to me you can come only if your whole being comes here. Your one hand cannot come, your one leg cannot come.

I have heard about a villager. He went to the capital city of his country for the first time and he asked the taxi-driver to take him to a certain place. Now it was a big place. The taxi-driver asked, "Which part?" And the villager said, "Part? I want to go whole."

You cannot go in parts. You can go only when you are whole. Now action is a must; so is awareness, so is love. Why should you choose? -- there is no need. All choosing will be committing suicide. Let all the three mix and meet and merge and become one. Be this trinity, be this TRIMURTI. These are the three faces of God.

Mulla Nasruddin's mother-in-law died far away in Brazil. Telegraphically he was asked how the remains should be disposed of He replied, "Embalm, cremate, bury. Take no chances."

The third question:

AS YOU CALL YOURSELF 'GOD', WHAT IS THE MEANING OF THIS WORD? AND ARE THERE MORE GODS? WHO ARE THEY?

Joey, I am God because I am not. And the moment you are not, you are also a God. God is not something special; God is our very being, God is our very existence. When I say I am God I am simply

saying I exist. Existence and God are synonymous in my language. I say the trees are also God, and so are the rocks, and so are you.

Yes, Joey, even a journalist is a God! He may not know. You may not be aware of your godliness. I am aware of it! And the moment I became aware of my godliness I became aware of everybody else's godliness. So it will be difficult for me to tell you how many Gods there are. Infinity...

All beings are Gods at different stages of recognition, realization, awareness.

But I can understand your problem. Joey is a Dutch journalist. People coming from the West cannot understand a few things, because their idea of God is the very limited idea that Christianity has given to them. Their idea of God is a very limited idea.

In India we have three words for God; no other language has such richness. And certainly, because we have been working on the inward for centuries, thousands of years have been devoted to it, naturally we have followed all the possibilities of God's existence. It is just like I have heard that Eskimos have nine names for snow because they know different kinds of snow. Now no other language can have nine names for snow; we never come across it so much. Now the West has all the words for science. In the East we have to coin words for scientific terminology; we don't have it. But as far as religion is concerned the whole world will have to follow the East, because we have worked deep down into the interiormost being.

We have three words for God. The first is 'Brahma'. It means the one, the undivided one, when the creator and the creation were asleep in each other. Now Christianity has no word for it. God created the world, Christianity says, so one day -- it must have been Monday -- God created the world... just that the working week starts on Monday... and He rested on Sunday, just a holiday. Theologians have even been searching for an exact date, and they have found one: four thousand and four years before Jesus, on a certain Monday, God created the world. Before that, where was the world? And before that, who was God? -- because He had not created, so He was not a creator. God means 'the creator'. But before creation, how could He be a creator? So creation was latent, potential, unmanifest in the creator. The creator and the creation were together, one. Christianity has no word for it.

We have; we call it Brahma. It is the state when the dancer has not started dancing; the dance and the dancer are one. When the dancer has started dancing, now there is a division. The singer has not sung his song yet, the song is fast asleep in the singer; the moment he sings the division starts. The painter, once he paints, is separate from the painting.

The second word in India is 'Ishwar'. Ishwar means the creator. The unity has broken in two, the duality has arisen. Now the world is separate and the creator is separate. Now Brahma, the one absolute, has become two.

The third word is 'Bhagwan'. It means anybody who has again seen the unity -- of the dancer and the dance, of the painter and the painting, of the poet and the poetry, of the creator and the creation. One who has seen the unity again, one who has comprehended the unity again in his being, he is called Bhagwan. Literally, the word means 'the blessed one'. It does not mean God, but because of the poverty of Western languages there is a problem. You have to translate 'Brahma' also as 'God'; you have to translate 'Ishwar' also as 'God'; you have to translate 'Bhagwan' also as 'God'. This is simply a poor language, nothing else. Bhagwan literally means 'the blessed one'.

Who is the blessed one? -- one who has known the unity again, one who has reached to the original source again; he is called Bhagwan. That's why we call Krishna 'Bhagwan', and Buddha 'Bhagwan'.

And you will be surprised to know: Buddha never believed in any God; certainly Bhagwan cannot mean God. Buddha never believed in any God, he never believed in any creation or any creator. Still, Buddhists call him Bhagwan, the blessed one, because he understood whatsoever the truth is. You call it God, creator, truth, NIRVANA, enlightenment; that is not the point. He understood, and in that understanding blessings showered on him. He became Bhagwan, the blessed one.

Now this is going to be a constant problem. I declare myself to be the blessed one. I have seen. Those flowers have showered on me. By declaring myself Bhagwan I am not saying that I have created the world. I don't take that responsibility!

By declaring myself Bhagwan I am simply saying that I have been blessed by existence. The grace has descended into me. I have seen. And the moment seeing happens you disappear, you are no more. The blessed one is one who is no more. I am not, God is: this is the EXPERIENCE that makes one blessed.

Now the paradox has to be understood. Man never meets God. Man can only dissolve, disappear; then God is. In your absence God's presence descends. The whole work of religion is nothing but helping you to disappear as an ego. The moment you look into yourself and there is no 1, no ego to be found, but utter

silence, utter emptiness, therewith the matter is settled... you are God.

You are God not against others -- not that others are not God and you are God. You are God because then only God is! So I am not saying I am God and you are not God. In declaring myself, I am also declaring you divine; and not only you -- the animals, the birds, the trees, the rocks, the whole existence consists of God and nothing else.

I am not saying I am holier than you. I am not saying I am more special than you. All that I am saying is that I have disappeared, and in that disappearance grace has showered, ecstasy has arisen.
I am utterly gone, and gone forever.

And in this space that is left behind there is nothing else but God.

In fact, when you say "I am" you are uttering a falsehood, because you are not. The moment you say "I am" you are separating yourself from existence, and this is absolutely false, a lie. You are not separate from existence. You are not capable of being yourself apart from existence; not even for a single moment can you exist. No man is an island. The moment you see it, separation disappears. Suddenly you are one with the trees and with the stars, and that moment is the moment of blessings. You have come home.

That's all that is meant by 'Bhagwan': the word simply means 'the blessed one'.

The fourth question:

WHY AM I SO AFRAID OF WOMEN? AND WHY AM I SO BORED WITH MY WIFE?

All men are afraid of women, and all women are afraid of men. They have good reasons to mistrust each other, since they have been trained from early years to be enemies of each other. They are not born to be enemies, but they achieve enmity. And after about twenty years of such training in being afraid of each other they are supposed to marry one day and find complete trust in each other. All this for a five rupee marriage license? Twenty years training of being afraid of each other... In a sixty, seventy-year life, one third of your life, and the most delicate and sensitive part of your life...

Psychologists say a man learns fifty percent of his whole life's learning by the time he is seven. In the remaining sixty-three years he will learn only fifty percent more. Fifty percent is learned by the time you are seven. By the time you are twenty almost eighty percent is learned. You have become fixed, hard. Distrust has been taught to you. The boys have been told, "Avoid girls, they are dangerous." The girls have been told, "Avoid boys, they are nasty, they will do something evil to you." And then after this complete conditioning of twenty years -- just think, twenty years of constantly being taught by the parents, by the school, by the college, by the university, by the church, by the priest -- one day suddenly how can you drop this twenty years of conditioning?

This question arises again and again. So many people come and tell me that they are afraid of women. Women tell me they are afraid of men. You were not born afraid. Otherwise no man would enter into a woman's womb. If he was really afraid then no woman would be conceived, because she can be conceived only through a man.

You were not afraid in your beginnings. A child is born simply unafraid. Then we teach him fear and we condition his mind.

This has to be dropped. This has driven people almost neurotic. Then people fight, then they are constantly fighting -- husbands and wives constantly fighting. And they are worried about why they go on fighting. And all relationships turn sour. Why does it happen? You have been poisoned, and you have to consciously drop that conditioning. Otherwise you will remain afraid.

There is nothing to be afraid of in a man or a woman. They are just like you -- just as much in need of love as you are, hankering just as much to join hands with you as you are hankering. They want to participate in your life. They want others to participate in their lives -- because the more people participate in each other's lives, the more joy arises. People are looking very sad. They have become very lonely. Even in crowds people are lonely because everybody is afraid of everybody else. Even if people are sitting close to each other, they are holding themselves, holding so much so that their whole being becomes hard. A hard crust surrounds them, an armor arises around their being. So even when they meet there is no real meeting. People hold hands but those hands are cold, no love is flowing. They hug each other, yes, bones clash with each other, but the heart remains far away.

People have to love. Love is a great need, just as food is a need. Food is a lower need, love is a higher need, a much higher-order value.

Now psychologists have been doing much research work on children who were brought up without any love. Almost fifty percent of children die if they are brought up without love; within two years they die. They are given good food, nourishment, every scientific care, but mechanically. The nurse comes, gives them a bath, feeds them; every care is taken, but no human love. The nurse will not hug them close to her heart. The nurse will not give her warm body to the child; warmth is not given. Within two years fifty percent of those children die. And this is strange, because there is no visible reason why they die. They were perfectly healthy, the body was going perfectly well, they were not ill or anything, but suddenly, for no reason at all, they start dying.

And the remaining fifty percent are in more trouble than those who die. Those who die are more intelligent. Those who survive become neurotic, schizophrenic, psychotic, because no love has showered on them. Love makes you one piece. It is like glue -- it glues you together. They start falling into fragments. There is nothing to hold them together, no vision of life, no experience of love -- nothing to hold them together. Their lives seem meaningless, so many of them turn neurotic, many of them become criminals. Because love makes a person creative, if love is missing then a person becomes destructive.

Had Adolf Hitler's mother loved him more, the world would have been totally different.

If there is no love the person forgets the language of creativity, becomes destructive; so criminals, politicians are born -- they are the same types of people. There is no difference in them, no qualitative difference. Their faces differ, their masks are different, but deep down they are all criminals. In fact, you have been reading the history of human crimes and nothing else. You have not yet been taught the real history of humanity, because the real history consists of Buddhas, Christs, Lao Tzus.

That's what I am trying to do here! Now talking about Lu-tsu -- you may not even have heard his name -- now talking on this tremendously beautiful book, THE SECRET OF THE GOLDEN FLOWER, I am trying to make you aware that a totally different human history exists which has been kept out of the schools. History takes note only of crimes, history takes note only of destruction. If you kill somebody on the streets you will be in the newspapers, and if you give a roseflower to somebody you will never be heard of again. Nobody will know about it.

If love is missing in childhood the person will become either a politician or a criminal, or will go mad, or will find some destructive way because he will not know how to create. His life will be meaningless. He will not feel any significance. He will feel very very condemned, because unless you have been loved you cannot feel your worth. The moment somebody loves you, you become worthy. You start feeling you are needed, existence would be a little less without you. When a woman loves you, you know that if you are gone somebody is going to be sad. When a man loves you, you know that you are making somebody's life happy, and because you are making somebody's life happy, great joy arises in you. Joy arises only in creating joy for others; there is no other way. The more people you can make happy, the more you will feel happy.

This is the real meaning of service. This is the real meaning of religion: help people become happy, help people become warm, help people become loving; create a little beauty in the world, create a little joy, create a little comer where people can celebrate and sing and dance and be. And you will be happy. Immense will be your reward. But the man who has never been loved does not know it.

So the fifty percent that survive prove to be very dangerous people.

Love is such a basic need; it is exactly the food for the soul. The body needs food, the soul also needs food. The body lives on material food, the soul lives on spiritual food. Love is spiritual food, spiritual nourishment.

In my vision of a better world children will be taught to love each other. Boys and girls will not be put apart. No division, no disgust with each other should be created. But why has this disgust been created? -- because there has been a great fear of sex. Sex is not accepted; that is the problem -- because sex is not accepted children have to be kept apart. And humanity is going to suffer unless it accepts sex as a natural phenomenon. This whole problem of man/woman arises because sex is condemned.

This condemnation has to go -- and now it can go. In the past I can understand there were reasons for it. For example, if a girl became pregnant, then there would have been problems. Parents were very much afraid, the society was very much afraid, people lived in fear. The boys and girls had to be kept apart, great walls had to be raised between them. And then one day, after twenty years, suddenly you open the door and you say, "She is not your enemy, she is your wife. Love her!" and, "He is not your enemy, he is your husband. Love him!" And what about those twenty years when he was the enemy? And what about those twenty years' experiences? Can you suddenly drop them so easily? You cannot drop them. They linger on,

they hang around you your whole life.

But now there is no need. In my understanding, the greatest revolution in the world has been that which is created by 'the pill'. Lenin and Mao Zedong are nothing compared to the pill. The pill is the greatest revolutionary. This is going to create a totally different world because fear can be dropped; now there is no need to be afraid. The fear of pregnancy has been the cause of condemning sex. Now there is no need to condemn it at all, it can be accepted.

Science has prepared the ground for a new culture, and I am heralding that future! That's why all those who are burdened with their pasts are going to be against me. They cannot understand me, because I SEE into the future, what is going to happen in the future, and I am preparing the way for it. Man and woman have to be brought as close as possible. And now there is no fear.

In the past, I understand the fear was there. I can forgive those people in the past, because they were helpless. But now you cannot be forgiven if you teach your children to be separate and antagonize them against each other. There is no need. Now boys and girls can mix and meet and be together, and all fear about sex can be dropped. And the beauty is that because of the fear and because of the condemnation and because of the denial sex has become so important; otherwise it is not so important.

Try to understand a simple psychological law: if you deny something too much it becomes very important. The very denial makes it important. You become OBSESSED with it. Now boys and girls have to be kept apart for twenty years -- they become OBSESSED with each other. They only think of the other, they cannot think of anything else.

I have heard of an incident that happened to former Ambassador Ellis while he was an envoy to Greece. Both he and his secretary had been preoccupied by an approaching deadline. He had to fly to Rome to give a report before a European security conference. She, a healthy, buxom lass of twenty-three, was two days away from her wedding to a handsome Marine guard after a six-month engagement. Naturally, her mind was on the state of her trousseau rather than on the state of the Greek government. Ambassador Ellis was trying to finish up his paper on Greece before rushing to the airport. He had entitled his study -- a report saying that the political situation was more shaky than the economic -- 'Man Shall Not Live by Bread Alone'. Before he had a chance to really go over the copy, he had to race to the Athens airport. He left word that the speech should be teletyped to the Rome Embassy so they could type in for distribution for the next day's conference. When he arrived in Rome he was met by a group of foreign service officers who were to take him to the hotel to deliver the speech. They were a bit puzzled by the printed title of the report; Ambassador Ellis looked at one of the mimeographed copies. The bride-to-be's rendition of the Ambassador's dictated Biblical saying came out not 'Man Shall Not Live by Bread Alone' but 'Man Shall Not Love in Bed Alone'.

The mind can become preoccupied. Twenty years' training in anti-sexual teachings makes the mind preoccupied, and all kinds of perversions arise. Homosexuality arises, lesbianism arises, people start living in fantasies, pornography arises, dirty films, 'blue films' arise -- and this whole thing goes on because of the nonsense that you do.

Now you want pornography to stop; it cannot stop. You are creating the situation for it. If boys and girls could be together, who would bother to look at a nude picture?

You go and meet some aboriginal tribe in India who live naked and you show your PLAYBOY magazine to them and they will all laugh. I have lived with them, and I have talked with them, and they all laugh. They cannot believe: "What is there?" They live naked, so they know what a woman looks like and they know what a man looks like.

Pornography is created by your priests; they are the foundation of it -- and then all kinds of perversions... because when you cannot actually meet the other pole for which the attraction is natural, you start fantasizing. Then a greater problem arises: twenty years of fantasies and dreams, and then you meet a real woman and she falls very low, very low in your expectations -- because all those fantasies! You were completely free to fantasize; no real woman is going to satisfy you. Because of your fantasies and dreams you have created such ideas about a woman -- which no woman can fulfill, and you have created such ideas about men -- which no man can fulfill. Hence the frustration. Hence the bitterness that arises between couples. The man feels cheated -- "This is not the woman." He was thinking, dreaming, and he was free to create whatsoever he wanted in his dream, and this woman looks very poor compared to his fantasy.

In your fantasy women don't perspire -- or do they? -- and they don't quarrel with you, and they don't nag you, and they are just golden, just sweet flowers, and they always remain young. They never become old. And they don't get grumpy. Because they are your creations, if you want them laughing, they laugh.

Their bodies are made not of this world.

But when you meet a real women she perspires, her breath smells, and sometimes it is natural to be grumpy. And she nags, and she fights, and she throws pillows and breaks things, and she won't allow you a thousand and one things. She starts curbing your freedom. Your fantasy women never curbed your freedom. Now this woman seems to be like a trap. And, she is not as beautiful as you had been thinking; she is not a Cleopatra. She is an ordinary woman, just as you are an ordinary man. Neither you are fulfilling her desire nor she is fulfilling your desire. Nobody has the obligation to fulfill your fantasies! People are REAL people. And because this twenty years' starvation creates fantasy, it creates trouble for your future life.

You ask me, "Why am I afraid of women? And why am I bored with my wife?"

You must have fantasized too much. You will have to drop your fantasies. You will have to learn to live with reality. You will have to learn to see the extraordinary in the ordinary. That needs great art. A woman is not just her skin, not just her face, not just her body proportion. A woman is a soul! You have to be intimate with her, you have to get involved in her life, in her inner life. You have to merge and meet with her energies. And people don't know how to meet and how to merge; they have never been taught. The art of love has not been taught to you, and everybody thinks that they know what love is. You don't know. You come only with the potential of love but not with the art of it.

Fifty years ago, near Calcutta, in a jungle, two girls were found, Kamala and Vimala. They were brought up by wolves. Maybe they were unwanted children and the mother had left them in the forest. It has happened many times: almost in every part of the world, once in a while, a child has been found who has grown up with the animals.

Those two girls were absolutely inhuman. They walked on all fours, they could not stand on two feet. They learned from the wolves to walk on all fours. They howled like wolves. They could not speak Bengali. And they were very dangerous -- they ran like wolves. No Olympic champion would have defeated them, they were so quick and fast. And if they jumped, if they became angry, they would tear you in parts. They looked human, but their whole training had been that of the wolves.

You are born with a capacity to learn language, but you are not born with a language itself. Exactly like this, you are born with the capacity to love, but you are not born with the art of love. That art of love has to be taught, has to be imbibed.

And just the opposite is happening: you have been taught the art of hate and hatred, not of love. You have been taught how to hate people. Christians have been taught to hate the Mohammedans, Mohammedans have been taught to hate the Hindus, Indians have been taught to hate the Pakistanis. Hate has been taught in many ways. Man has been taught to hate the woman, the woman has been taught to hate the man, and now suddenly one day you decide to get married... and you get married... to your ENEMY! And then the whole turmoil starts; then the life becomes just a nightmare.

You are bored with your wife because you don't know how to enter into her soul. You may be able to enter her body, but that is going to become boring very soon because that will be the repetition. The body is a very superficial thing. You can make love to the body once, twice, thrice, and then you become perfectly acquainted with the body, its contours. Then there is nothing new. Then you start becoming interested in other women: you think they must be having something different from your wife -- at least behind the clothes it appears they must be having something different. You can still fantasize about them.

Clothes have been invented to help your sexual desire. A naked woman leaves nothing to your fantasy. That's why naked women are not so attractive; neither are naked men. But when a woman or a man is hidden behind clothes, they leave much to your fantasy. You can fantasize about what is behind it, you can imagine again.

Now you cannot imagine about your wife; that is the trouble. You can imagine about your neighbor's wife, she looks attractive.

I have heard...

A man had a severe coronary and was told that if he wanted to live he had to completely cut out drinking, smoking and all forms of physical exertion. After six months he went into the doctor's office for a check-up. After he was told he was progressing fine, he said to the doctor, "You know, sometimes I want a drink so much -- not a lot, just a taste of it. Could I not have -- just one drink or two? Maybe once a week on a Friday or Saturday night?"

"No," the doctor said, "but I will tell you what. I will allow you one glass of wine with your evening meal."

Some months later he was back for another physical. This time he told the doctor, "You know, doctor, sometimes I just crave for a cigarette. If I could just puff one when I wake up and another after each meal."

"No," said the doctor. "You would soon be smoking a pack a day. But if you want you can smoke one cigar a week, perhaps after your Sunday dinner."

Months went by, and our friend's health as well as state of mind improved. There was only one thing that gnawed at him. When he went to the doctor again he came out with it very bluntly. "Doctor, it is not normal to go without sexual relations. Surely I am healthy enough to be able to resume that."

"No," said the doctor. "The physical exertion as well as excitement could just be too much. But I will tell you what: I will allow you once a week to have sex -- but only with your wife."

People feel bored with their wives and with their husbands. The reason is they have not been able to contact the other's real soul. They have been able to contact the body, but they have missed the contact that happens heart to heart, center to center, soul to soul. Once you know how to contact soul to soul, when you have become soul-mates, then there is no boredom at all. Then there is always something to discover in the other because each being is an infinity, and each being contains God Himself There is no end to exploring.

That's why I say Tantra should become a compulsory phenomenon for all human beings. Each school, each college, each university, should teach Tantra. Tantra is the science of contacting souls, of going to the deepest core of the other. Only in a world which knows the art of Tantra will this boredom disappear; otherwise it cannot disappear. You can tolerate it, you can suffer it, you can be a martyr to it. That's how people have been in the past -- martyrs. They say, "What to do? This is fate. This life is finished. Next life we will choose some other woman or some other man, but this life is gone, and nothing can be done. And the children are there, and a thousand and one problems"... and the prestige and the society and the respectability -- so they have suffered and they have remained martyrs.

Now they are no longer ready to suffer so they have moved to the other extreme: now they are indulging in all kinds of sex, but that too is not giving any contentment.

Neither the Indian is contented nor is the American. Nobody is contented, because the basic thing is missed by both. The basic thing is unless you become capable of decoding the inner mystery of your woman or your man, you will sooner or later get fed up, bored. Then either you become a martyr -- remain with it, suffer it, wait for death to deliver you -- or you start indulging with other women. But whatsoever you have done with THIS woman will be done with the other, and you will get fed up with the other, and with the other, and your whole life will be just changing partners. That is not going to satisfy either.

Unless you learn the secret art of Tantra...

Tantra is one of the most important secrets ever discovered. But it is very delicate because it is the GREATEST art. To paint is easy, to create poetry is easy, but to create a communion with the energy of the other, a dancing communion, is the greatest and the most difficult art to learn.

People are against me because I am telling people how to love. I am telling people how to make love a prayer. I am telling people how to love so deeply that love itself becomes your religion -- that your woman one day disappears and you find God there, that your man one day disappears and you find God there; that one day, in deep communion, in deep orgasmic experience, in that ecstasy, for a moment you both disappear and there is only God and nothing else.

You have been taught down the ages to be against sex, and that has made you very sexual. Now this paradox has to be understood. If you want to understand me, this paradox has to be understood very very deeply, clearly: you have been made sexual by all the condemnation of sex.

Just the other day one government officer came to look around the Ashram... because the government is very worried: "What is going on here?" -- what am I teaching people? And he kept a very haughty posture. Sheela took him around the Ashram, Sheela was walking with him. He started moving closer and closer to Sheela, he started touching her body; so she would keep aloof, but he would come close again. And Sheela was worried, "What to do with this man?" She was worried; she could have hit him. And I have told her that next time it happens, give him a good beating. He needs it, he deserves it.

He had come to find out what was going on here -- particularly about sex. And when he found Sheela alone -- she was taking him around -- he came close, perspiring, and asked, "Can I kiss you?" Now this man is sent here to inquire about what is happening here.

Remember it: next time you find a government official here, give him a kiss of death!

And in the office he again became very holier-than-thou.

This repressed sexuality...

I have heard of the visit of J.P. Morgan to the home of Dwight Morrow. The great American financier was noted, among other things, for a bulbous red nose of unsurpassing ugliness.

"Remember, Anne," Mrs. Morrow kept saying to her daughter, "you must not say one word about Mr.

Morgan's red nose. You must not even look at it very much."

Anne promised, but when Morgan arrived her mother watched and waited tensely. Anne was as good as gold, but Mrs. Morrow dared not relax. Turning to the financier with a gracious smile, she prepared to pour tea and said, "Mr. Morgan, will you have one or two lumps in your nose?"

That's what has happened to the whole humanity: repressed sex has become the obsession.

People think I am teaching sexuality? I am teaching transcendence. Soon this will be the only place where nobody will be obsessed with sex. It is already the experience of hundreds of sannyasins. Every day I receive letters: "What is happening, Osho? My sex is disappearing, I no longer find much interest in it" -- men and women both.

That interest is a pathological interest that has been created by repression. Once repression is taken away that interest will disappear. And then there is a natural feel -- which is not obsessive, which is not pathological. And whatsoever is natural is good. This interest in sex is unnatural. And the problem is: this is being created by the priest and by the politician, by the so-called MAHATMAS. They are the culprits. And they go on creating it, and they think they are helping humanity to go beyond sex. They are not! They are throwing humanity into this whole mess.

If you understand me rightly, then you will be surprised by the experience that you will go through in this commune. Soon you will find sex has become a natural phenomenon. And finally, as your meditations will deepen, as you will start meeting with each other's souls more and more, the body contact will become less and less. A moment comes when there is no need for sexuality to be there, it has taken a new turn. The energy has started moving upwards. It is the same energy -- at the lowest rung it is sex, at the highest rung it is SAMADHI.

I have written one book -- not written, my discourses have been collected in it -- it is called FROM SEX TO SUPERCONSCIOUSNESS. Now fifteen years have passed. Since then nearabout two hundred books have been published, but nobody seems to read any other book -- not in India. They all read FROM SEX TO SUPERCONSCIOUSNESS. They all criticize it also, they are all against it. Articles are still being written, books are written against it, and MAHATMAS go on objecting to it. And I have written two hundred books, and no other book is mentioned, no other book is looked at.

Do you understand?

"Mr Morgan, will you have one or two lumps in your nose?" -- as if I have written only one book.

People are suffering from a wound. Sex has become a wound. It needs to be healed.

Remember, there is no need to be afraid of women, no need to be afraid of men. We are all alike, the same God. We have to learn how to love each other. We have to come closer to each other because that is the only way to come close to God. Love is one of the greatest doors to God, just as awareness is another.

The East has followed the way of awareness and become lopsided. The West has followed the way of love and has become lopsided. I teach you both: a loving awareness, a conscious love And with this you will become integrated, you will attain individuation.

The Secret of Secrets, Vol 2

Chapter #11
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MASTER LU-TSU SAID: IF YOU ARE NOT YET CLEAR, I WILL MAKE IT CLEAR TO YOU THROUGH THE THREEFOLD BUDDHIST CONTEMPLATION OF EMPTINESS, DELUSION, AND THE CENTER. EMPTINESS COMES AS THE FIRST OF THE THREE CONTEMPLATIONS. ALL THINGS ARE LOOKED UPON AS EMPTY. THEN FOLLOWS DELUSION. ALTHOUGH IT IS KNOWN THAT THEY ARE EMPTY, THINGS ARE NOT DESTROYED, BUT ONE ATTENDS TO ONE'S AFFAIRS IN THE MIDST OF EMPTINESS. BUT ALTHOUGH ONE DOES NOT DESTROY THINGS, NEITHER DOES ONE PAY ATTENTION TO THEM; THIS IS CONTEMPLATION OF THE CENTER. WHILE PRACTICING CONTEMPLATION OF THE EMPTY, ONE ALSO KNOWS THAT ONE CANNOT DESTROY THE TEN THOUSAND THINGS, AND STILL ONE DOES NOT NOTICE THEM. IN THIS WAY THE THREE CONTEMPLATIONS FALL TOGETHER. BUT, AFTER ALL, STRENGTH IS IN ENVISIONING THE EMPTY. THEREFORE, WHEN ONE PRACTICES CONTEMPLATION OF EMPTINESS, EMPTINESS IS CERTAINLY EMPTY, BUT DELUSION IS EMPTY TOO, AND THE CENTER IS EMPTY. IT NEEDS GREAT STRENGTH TO PRACTICE CONTEMPLATION OF DELUSION; THEN DELUSION IS REALLY DELUSION, BUT EMPTINESS IS ALSO DELUSION, AND THE CENTER IS DELUSION TOO. BEING ON THE WAY OF THE CENTER, ONE ALSO CREATES IMAGES OF THE EMPTINESS; THEY ARE NOT CALLED EMPTY, BUT ARE CALLED CENTRAL. ONE PRACTICES ALSO CONTEMPLATION OF DELUSION, BUT ONE DOES NOT CALL IT DELUSION, ONE CALLS IT CENTRAL. AS TO WHAT HAS TO DO WITH THE CENTER, MORE NEED NOT BE SAID.

A ZEN STORY...

Just before the Zen Master, Ninakawa, passed away another Zen Master, Ikkyu, visited him. "Shall I lead you on?" Ikkyu asked.

Ninakawa replied, "I came here alone and I go alone. What help could you be to me?"

Ikkyu answered, "If you think you really came and you are really going, if you think that you come and go, that is your delusion. Let me show you the path on which there is no coming and no going."

With his words Ikkyu had revealed the path so clearly that Ninakawa smiled, and without saying a single word, nodded and passed away.

This is a beautiful story. A few things have to be understood about it; they will help you to enter into the sutras of Lu-tsu.

First: to a man who is in search of truth, even death is an occasion. To the man who is not in search, even life is not an occasion to learn. People live their lives without learning a thing at all. They pass through life but without gaining any maturity through it. They remain almost asleep. People live like sleepwalkers. They remain drunk -- they don't know what they are doing, they don't know why they are doing, they don't know from where they come, they don't know to where they are going. They are simply like driftwood, at the mercy of the winds. Their lives are accidental; remember that word 'accidental'.

Millions of people live only accidental lives, and unless you take hold of your life and start changing it from the accidental to the existential, there is going to be no transformation.

That's what sannyas is all about: an effort to change the accidental into the existential, an effort to change the unconscious life into a conscious life, the effort to wake up. And then life is learning, and so is death. Then one goes on learning. Then each moment, each situation, comes as a gift. Yes, even suffering is a gift from God, but only for those who know how to learn, how to receive the gift. Ordinarily even blessings are not gifts for you because you don't know how to receive them, you don't know how to absorb them. Your life is lived in a robotlike way.

I have heard...

A man came home very late in the night. The excuse that he gave to his wife for coming home too late was this...

In fact, the poor man had imbibed a bit too freely and told his angry wife that he had taken the wrong bus.

His wife said, "That's easy to understand -- considering the shape you are in -- but how did you know you were on the wrong bus?"

The husband said, "Well, it seemed strange when I stood on one corner for a couple of hours, but what finally convinced me was the fact that people kept coming in and ordering hamburgers and coffee."

It was not even a bus!

The life that you are living is not even a life; it can't be. How can it be life if there is no light in you? How can it be life if there is no love in you? How can it be life if you function mechanically? Only with consciousness does life arrive -- not by birth but by consciousness. Only a meditator starts beginning to live. Others are befooling themselves; they are not really living. They may be doing a thousand and one things. They go on doing; to the very end they go on doing: accumulating wealth, achieving power, fulfilling this

ambition and that. They go on and on, but still the total, the sum-total of their lives is nil.

Interviewing the sixty-year-old rodeo champion in Austin, Texas, the New York newspaperman remarked, "You are really an extraordinary man to be a rodeo champion at your age."

"Shucks," said the cowboy, "I am not nearly the man my Pa is. He is still place-kicking for a football team and he is eighty-six."

"Amazing!" gasped the journalist. "I'd like to meet your father."

"Can't right now. He's in El Paso standing up for Grandpa. Grandpa is getting married tomorrow. He's a hundred and fourteen."

"Your family is simply unbelievable," said the newspaperman. "Here you are, a rodeo champion at sixty. Your father is a football player at eighty-six. And now your grandfather wants to get married at a hundred and fourteen."

"Hell, mister, you got that wrong," said the Texan. "Grandpa does not want to get married. He HAS to."

This way life goes on and on to the very end. This is not real life. You are just a victim -- a victim of your unconscious instincts, a victim of biology, a victim of physiology, a victim of nature. This is the bondage. To be free of all this unconsciousness is liberation. To be free of the bondage of your body chemistry, to be free of the bondage of the program that nature has put in your body cells, to be free of all that is unconscious in you, to be on your own, to be a conscious light -- that is the beginning of real life. Count your age only from the moment when you start living consciously, fully alert, meditatively. When each act has the flavor of consciousness, then you are coming closer to home. Otherwise you are going farther and farther away.

And life gives you many opportunities to wake up. But rather than waking up, rather than using those opportunities, you start searching for even deeper drugs to drown you in unconsciousness. When suffering comes that is an occasion to wake up, but then you start searching for a drug. The drug may be sex, may be alcohol, may be LSD; the drug may be money, may be power-politics; the drug can be anything. Anything that keeps you unconscious is a drug. Anything that keeps you engaged in the non-essential is a drug. Drugs are not only sold at the chemist, drugs are available everywhere. Your schools, your colleges, your universities sell drugs because they create ambition, and ambition keeps people unconscious. Ambition keeps them running, chasing shadows, illusions, dreams. Your politicians are the greatest drug-peddlers: they continuously go on creating a powerlust in you, a hunger, a greed for power; that keeps you occupied.

To be ambitious, to be competitive, is to be alcoholic. And this is a deeper alcohol. The ordinary alcohol can be prohibited. This alcohol is so tremendously available from every nook and comer -- from parents, from priests, from politicians, from professors. Your whole society lives in this drugged state. If you have something to run after, you feel good. The moment you have nothing to run after, you feel lost. You immediately create some new occupation.

The observation of the Buddhas down the ages is that when suffering comes it is a hint from God that it is time -- "Wake up". But you drown the suffering in a drug.

Your wife dies -- you start drinking too much, or you start gambling. It was an opportunity to see that this life is not going to last forever. This house is made on the sands, this life is a paper boat; it will be drowned any moment. Any whim of the winds and the life will be gone. Wake up! Your wife is dead, you are going to be dead because you are standing in the same queue, and the queue is coming closer and closer to the window called death.

But you don't wake up; you start searching for another wife. You go bankrupt but you don't wake up. You are defeated but you don't wake up; you start searching with more vigor, with more vengeance.

A woman went to one of those health clinics where they have about seven doctors. After twenty minutes in one doctor's office she ran screaming down the hall. Another doctor who finally got the story out of her called the first doctor. "What is the idea of telling that patient she is pregnant? She is not! You nearly frightened her to death."

"I know," the first doctor said, "but I cured her hiccups, didn't I?"

If you listen, if you watch, you will see that every suffering that happens in your life is a blessing in disguise. It can cure you of your hiccups. It is a shock... and you need shocks! -- because you have grown many buffers around yourself, you have grown many shock absorbers around yourself. They have to be broken. Unless they are broken you will live in a dream. And remember, in a dream the dream looks real. And you know it perfectly well; you dream every night: in a dream the dream looks absolutely real. And you can always find reasons and logic to support your dreams. Even when the dream is broken you can find reasons to support the dream which was absolutely false.

I have heard...

A man woke up one morning in a state of shock. He woke his wife and said, "Darling, I had a terrible dream last night. I dreamt I was eating a ten kilo marshmallow, and on top of that, I can't find my pillow anywhere."

Even when you wake up you may find some support. You may look around, and you can ALWAYS find support. Your mind is very cunning. Your mind plays many games upon you, many tricks upon you, and it can look very logical. It can appear very convincing.

A Frenchman came home and was startled to find his son in bed with his grandmother...

Now it can happen only in France!

..."Son," he said, "how can you do this?"

"Well," said his son, "You sleep with my mama, I sleep with your mama. C'est logique."

You can prove things are logical, even absurd things. Be alert. Your mind is all in favor of dreams. Your mind is the source of dreaming, hence your mind has a duty, an obligation, to support those dreams. If you are not very alert you will be deceived and tricked and trapped by your own mind again and again, in the same stupidities that you have come across many times and you have repented for many times and you have decided many times, taken a vow, "Never again!" But the mind will come with subtle allurements.

The mind is the greatest salesman. The mind is very persuasive. And because the mind is always helping your unconscious desires, the body also supports the mind.

The effort to wake up is really arduous. This is the greatest challenge that a man can encounter in life -- and only a MAN can encounter it, a courageous man. It needs guts to accept the challenge to wake up. This is the greatest adventure there is. It is easier to go to the moon, it is easier to go to Everest, it is easier to go to the depths of the Pacific Ocean. The real problem arises when you go into your own self The real problem arises when you start waking up; then your whole past is against it. Your whole past then hangs around your neck like mountains -- it pulls you down, it does not allow you to fly into the sky, into the infinite, into eternity, into God, into NIRVANA.

This is a beautiful parable, that one Master is dying and another Master comes to say goodbye to him -- but what a way to say goodbye! The opportunity of death is used. Yes, only very conscious people can use the opportunity that death makes available. Death looked at unconsciously is the enemy, death looked at consciously is the greatest friend. Death looked at unconsciously is just a shattering of all your dreams, of all your life patterns, of all the structures that you have been raising, of all that you have invested in -- an utter collapse. But death looked at consciously is the beginning of a new life, a door to the divine.

Ninakawa is dying and Ikkyu asks, "Shall I lead you on?" He is saying that death is a beginning, not an end. "Shall I lead you on? Do you need my help in any way? You are going to learn a new way of being, a new vision is going to arise; you are entering into a new dimension, a new plenitude -- shall I lead you on? Is my help in any way needed?"

Ninakawa replied, "I came here alone and I go alone. What help could you be to me?"

Yes, we come alone and we go alone. And between these two alonenesses we create all the dreams of togetherness, relationship, love, family, friends, clubs, societies, nations, churches, organizations. Alone we come, alone we go. Aloneness is our ultimate nature. But in between these two, how many dreams we dream! One becomes a husband or a wife, a father or a mother. One accumulates money, power, prestige, respectability, and knowing perfectly well that you come empty-handed and you go empty-handed. You cannot take a thing from here -- still one goes on accumulating, still one goes on becoming attached, more and more attached, more and more rooted in this world from where we have to leave. Use this world as a caravanserai, don't make a home in it. Use it, certainly, but don't be used by it. There is no point in possessing anything because the moment you start possessing something you are possessed by it. The more you possess the more you are possessed. Use! -- but remember to be watchful that death is coming, it is always on the way. Any moment it may knock on the door and you will have to leave EVERYTHING as it is. And it is ALWAYS in the middle that you have to leave. One cannot complete anything in life.

Ninakawa replied perfectly well: "I came here alone and I go alone. What help could you be to me? How can you help me in death? Maybe in life we can have the illusion of being helped, of being helpers, but how in death?"

He's telling a great truth, but there are truths and truths and greater truths.

Ikkyu answered with an even higher truth.

Remember this: the conflict is not between the untrue and the true. The real conflict is between the lower truth and the higher truth. The untrue is untrue; what can it do, what harm can it do to truth? The

problem is never of a choice between the untrue and the true. The problem is always between a lower truth and a higher truth.

What Ninakawa said is a GREAT truth -- that we come alone and we go alone. But there is still a higher truth.

Ikkyu answered, "If you think you really come and go, that is your illusion."

Who comes? Who goes? All is as it is. Coming and going is also a dream.

For example, in the night you fall asleep, a dream arises. In the morning the dream disappears. Do you think you had gone somewhere and you have come back? You find yourself in the same room, on the same bed, and all that dreaming! You may have travelled to faraway places -- you may have visited the moon, the planets, the stars -- but m the morning when you wake up you don't wake up on a star. You wake up in the same place where you had slept.

Life is a dream! We are where we are. We are that which we are. Not for a single moment have we moved, and not a single inch have we moved from our true nature! This is the ultimate statement of truth.

Yes, Ninakawa was saying something significant, very significant -- "Alone we come, alone we go" -- but Ikkyu is stating something even far more profound. He says, "What going? What coming? You are talking nonsense! Who comes? Who goes?"

Waves arise in the ocean and then disappear in the ocean. When the wave arises in the ocean it is still the ocean, as much as it was before it had risen. And then it disappears back into the ocean. Forms arise and disappear, the reality remains as it is. All changes are only appearances. Deep, at the deepest core, nothing ever changes; there it is all the same. Time is a peripheral phenomenon. At the center there is no time, no change, no movement. All is eternal there.

Just see the point of this dialogue happening at the moment when Ninakawa was dying. These are not the things to be discussed at the time of death. At the time of death people try to help the person, console him, "You are not dying. Who says you are dying? You are going to live." Even when they know -- the doctor has said, "Now all is finished and nothing can be done anymore" -- then too the family goes on pretending that you are not going to die. The family goes on helping the dream to remain a little longer, and the family goes on hoping some miracle will happen and the person will be saved.

This dialogue is immensely beautiful. When somebody is dying, it is better to make him aware that death has come. In fact it is better to make everybody aware, whether the death has come today or not. Whether it is going to come tomorrow or the day after tomorrow doesn't matter; it is going to come. One thing is certain: that it is going to come. In life only one thing is certain, and that is death, so it is better to talk of it from the very beginning.

In the ancient cultures every child was made aware of death. Your very foundation should be made on that awareness of death. The man who is aware of death will certainly become aware of life, and the man who is unaware of death will remain unaware of life too -- because life and death are two aspects of the same coin.

Ikkyu said, "If you think..."

But remember, he uses the word 'if' because he knows; he knows this man, Ninakawa. He can see through and through, the man is transparent. He knows that he has arrived. Maybe he is just provoking Ikkyu to say something beautiful, to say something of truth. Maybe his provocation is just a trick, he is playing a game. That's why he says, "If you think you really come and go, that is your delusion. Let me show you the path on which there is no coming and no going."

What is that path on which there is no coming and no going? Yes, there is a place inside you; that is your eternal home, where nothing ever happens, where nothing ever changes -- no birth, no death, no coming, no going, no arising, no disappearing. All is always the same.

With his words Ikkyu had revealed the path so clearly that Ninakawa smiled, nodded and passed away.

It can't be said in a better way -- that's why Ninakawa didn't utter a single word anymore. But he smiled... because that which cannot be said can be smiled, that which cannot be said can be nodded, that which cannot be said can be shown. He showed it with his face. He recognized, he nodded, he said to Ikkyu, "Right, absolutely right. So you have also come home."

The dialogue between two Masters is very rare, because when two Masters meet, ordinarily they remain silent. There is nothing to say. But whenever it happens that two Masters say something to each other, it is a great play. There is a playfulness. It is not an argument, remember; it is a dialogue. They are provoking each other to say it in a better way. And Ikkyu has said it. Ninakawa is satisfied, utterly satisfied.

What has Ikkyu said? -- that the life that we think is, is not, and we have not looked at that which is at

all. We have become too occupied with the illusory, and we go on remaining occupied with the illusory to the very end.

I have heard...

A man was very worried about his widowed mother-in-law. The widow was eighty-two years old and in much agony. One night, just to get her out of the house, the man arranged a date for her with a man who was eighty-five years old. She returned home from the date very late that evening and more than a little upset.

"What happened?" the man asked.

"Are you kidding?" she snapped, "I had to slap his face three times!"

"You mean," asked the man, "he got fresh7"

"No!" she replied. "I thought he was dead!"

But even up to that point people go on making dates. If there are really ghosts, they must be doing the same things you are doing... the same things. And it continues life after life.

I have heard about a couple. They were in deep love with each other and they were both spiritualists; they believed in Christian Science. Just one day, talking to each other about death and profound subjects like that, they decided that if one of them died he had to contact the other on the thirtieth day after death, and the other would be open, receptive and would call on the thirtieth day at a particular time.

As it happened, the man died in a car accident. The woman was eagerly awaiting. The thirtieth day came, the right fixed time came. She closed the doors, put the light off, and asked, "John, are you there?" half believing, half not-believing. But she could not believe it when she heard John's voice.

John said, "Yes, darling. I am here."

The woman asked, "How are you? Are you happy there?"

And he said, "I am very, very happy. Look at this cow -- how beautiful she looks."

"Cow?" the woman said, "What are you talking about?" "Yes," he said, "such a beautiful cow. Such big tits, such a beautiful, young body, such proportion."

The woman said, "Have you gone mad?! I am dying to hear something more about heaven and you are talking about a foolish cow!"

And he said, "What heaven are you talking about? I have become a bull in Koregaon Park, Poona!"

It continues -- the same stupidity, life after life. Unless you become conscious you will go on moving in this wheel, and this wheel goes on mercilessly repeating itself. It is very boring, and it is utterly stupid to continue it.

But to become aware needs great effort. To become aware, you will have to go into a long struggle with your own sleep, with your own unconscious states. You will have to fight your way. The struggle is hard and arduous and the path is uphill.

Now the sutras... these sutras can immensely help you to awaken.

Master Lu-tsu said: IF YOU ARE NOT YET CLEAR, I WILL MAKE IT CLEAR TO YOU THROUGH THE THREEFOLD BUDDHIST CONTEMPLATION OF EMPTINESS, DELUSION, AND THE CENTER.

The compassion of the Master is infinite. He makes things clear again and again, knowing perfectly well that your sleep is deep. You may not have heard the first time; he says it again. You may not have heard the second time; he says it again.

Buddha lived for forty-two years after his enlightenment, saying the same thing morning, evening, day in, day out, for forty-two years, the same thing continuously -- because one never knows in what moment you will be able to understand. One never knows when you may be receptive. One never knows when a small window will open in your heart and the guest will be able to enter and the ray of light will penetrate you.

In twenty-four hours' time you are not always the same. Sometimes you are very hard and it is very difficult to penetrate. Sometimes you are very deaf -- you hear and yet you hear not. But sometimes you are a little more open, more vulnerable, more loving, more capable of listening, less argumentative. Sometimes you are soft, feminine; sometimes you are masculine and hard. It is a rhythm that goes on changing. You can watch it, and you will soon become aware that there are moments when you are more understanding and there are moments when you are less understanding. You are not the same for twenty-four hours. You are constantly changing, you are in a flux, hence the Master has to go on speaking. One never knows when the right moment for you is, so he goes on repeating. Whenever the right moment comes the transformation will happen. A single hit in the heart and you will be a totally different person after that. You will never be the

same again.
Lu-tsu has been speaking...

We are coming closer and closer to the end of this beautiful book, THE SECRET OF THE GOLDEN FLOWER.
Again he says, "If you are not YET clear..."
He has made everything clear, but,

> IF YOU ARE NOT YET CLEAR, I WILL MAKE IT CLEAR TO YOU THROUGH THE THREEFOLD BUDDHIST CONTEMPLATION OF EMPTINESS, DELUSION, AND THE CENTER.
> And what is clarity?

Clarity is a state of mind when there are no thoughts. Thoughts are like clouds in the sky. And when the sky is full of clouds you cannot see the sun. When there are no clouds in your sky, in your inner sky, in your consciousness, there is clarity.

Clarity does not mean cleverness, remember. Clever people are not clear people. To be clever is easy because to be clever is nothing but another name for being cunning, a good name for being cunning. Clever people are cunning people but they are not clear people. To be an intellectual is not to be intelligent, remember. To be intellectual is easy: you can gather information, you can acquire knowledge and you can become a great intellectual, a scholar, a PUNDIT -- but that is not clarity and that is not intelligence. Intelligence is just the opposite. When there is no knowledge moving in the head, when there is no cloud passing in the inner sky, when there is no calculation, no cleverness, no cunningness; when you are not thinking at all but you are just there like a mirror reflecting whatsoever is -- that is clarity. Clarity means a mirrorlike quality. And to be clear is to face God.

God cannot be known by knowledge, God is known by clarity. God is not known by cleverness, not by cunningness, but by innocence. Innocence is clarity. That's why Jesus says, "Unless you are like small children, you will not enter into my kingdom of God." What does he mean? He simply means that unless you are as clear as a small child whose inner sky is yet unclouded, whose mirror is Still without any dust on it, whose perception is absolutely pure... He can see things as they are. He does not distort them, he has no investment in distorting them. He does not project, he simply sees whatsoever is the case; he is a passive mirror -- that is clarity.

Lu-tsu said: IF YOU ARE NOT YET CLEAR, I WILL MAKE IT CLEAR TO YOU THROUGH THE THREEFOLD BUDDHIST CONTEMPLATION...

This threefold Buddhist contemplation is one of the greatest devices of meditation. Remember, it is a device, it is not a philosophy. If you think it is a philosophy you have missed the point totally.

And that's what has happened: down the ages great treatises have been written on Buddhist philosophy, and that is just nonsense because Buddha is not a philosopher. He has not taught any philosophy at all. He was really very anti-philosophical.

It was his usual procedure, whenever he would enter into a town, that his disciples would go in front of him declaring to the people, "Please don't ask philosophical questions of the Buddha." He had made a list of eleven questions; in those eleven questions the whole of philosophy is contained: about God, about creation, about reincarnation, about life after death and all that. In those eleven questions the whole possible philosophy is contained. You cannot ask any question if you look at that list of eleven questions. That list was declared in the town: "Please don't ask those questions of the Buddha, because he is not a philosopher, he is not a metaphysician, he is not a thinker! He has come here as a physician, not as a philosopher. If your eyes are blind, he has some medicine. If your ears are deaf, he's a surgeon."

Buddha has said again and again, "I am a physician", but great philosophy has arisen in his name, and the words that he used as devices have become philosophical tenets. For example, emptiness: now there are Buddhist schools which say that this is a fundamental principle -- that all is empty. It is simply a device. It says nothing about existence, it simply says something about your mind. It helps you to become clear, that's all. Buddha is not concerned about existence, Buddha is concerned about your clarity. He says, "If you are clear you will know what existence is." And what is the point in talking about existence? It is utterly futile. It is as if you are talking about light and colors and the rainbows and the flowers to a blind man. It is utterly absurd. You cannot talk about the sunrise to the blind man and you cannot talk about the silver light of the moon in the night to a blind man. You cannot tell him that trees are green, because green will make no sense to him. He will hear the word -- just the way you hear the word 'God', he will hear the word 'green'. Neither you understand nor does he understand. Just by hearing the word again and again don't get the idea, the

stupid idea, that you understand what God is. God has to be seen to be understood; there is no other way. And green has to be seen to be understood; there is no other way.

Ramakrishna used to tell:

A blind man was invited by his friends. They prepared KIHR, a delicacy made out of milk. The blind man loved the KIHR very much and he asked, "What exactly is it? And how does it look?"

Sitting by his side was a great philosopher, and as philosophers are prone to -- they cannot miss an opportunity to teach, to philosophize -- he immediately started telling the blind man how the KIHR was made, how it looked. And when he said, "It is pure white", the blind man said, "Wait! That word does not make any sense to me. What do you mean by 'pure white'? Will you be kind enough to explain it to me?"

And as philosophers go, without ever seeing that the man was blind, he started explaining what pure white was. He said, "Have you seen white swans, white cranes? Yes, it is just like a pure white crane, or a white swan, or a white flower."

"Crane?" the poor blind man said, "You are making it more and more mysterious. I don't understand what white is. Now the problem arises: What is this crane? I have never seen it." And still the philosopher was not aware that this man could not see, so whatsoever he said was going to be irrelevant. And he started explaining what a white crane was. And then he invented a device: he gave his hand to the blind man and told him to touch it. And he said, "Look, the way my hand is bent, this is how the neck of the crane is."

And the blind man laughed joyously and was very happy. He thanked him from the very bottom of his heart and said, "Now I understand what KIHR is -- like a bent hand? Now I understand. I'm so grateful to you."

Then the philosopher became aware of what he had done.

You cannot explain whiteness to a blind man; there is no way at all. Yes, you can help him, you can treat his eyes. You can send him to Dr. Modi's eye camp -- Dr. Modi sometimes comes here -- he needs surgery. The day he's able to see, no explanation will be needed; he will know what white is, what green is -- so is the case with God, so is the case with existence.

So remember, the first thing is that this is just a device: emptiness, delusion, and the center. This is not a philosophical statement. Buddha is not saying that "I am proposing a system of thought." He is simply saying that "I am creating a device."

Another story so it becomes clear to you:

A man came home from the market. Suddenly he saw his house on fire. His children were playing inside, small children. He shouted from the outside because he was afraid to go in himself. He shouted, "Children, come out! The house is on fire!" But the children were so engrossed in their games, they wouldn't listen. Then he devised: he shouted loudly, "Do you hear me or not? I have brought many toys for you from the market!" and they all rushed out. He had not brought a single toy, but those children had told him, "You are going to the market, so bring some toys for us." Outside, seeing no toys, they said, "Where are the toys?" The man started laughing and he said, "It was a device to bring you out of the house which is on fire. Tomorrow I will bring toys for you."

These are devices. Remember, a device is neither true nor untrue. A device is either useful or useless, but never true or untrue. Those words are not relevant to a device. The meditations that you are doing here are all devices -- neither true nor untrue. They are useful or useless, certainly, but there is no question of truth. I'm giving you toys so that you can come out of the house which is on fire. When you are out you will understand. Even those children understood: when they saw the house on fire they forgot all about toys and they understood the love of the father. He must have loved those children immensely; that's why he could even lie. It was a lie.

You will be surprised to know that Zen Masters have been saying down the ages that Buddha was the greatest liar. But his compassion was such that he lied. He created devices. This is a device -- three things to be contemplated: emptiness, delusion, and the center.

Emptiness means: this whole world outside, the objective world, is utterly empty. Think of it as empty. Contemplation it as empty and you will be surprised -- the moment you start getting into this idea of the emptiness of the whole world, many things will start changing of their own accord. You will not be greedy -- who can be greedy when things are empty? You will not be ambitious -- how can you be ambitious when things are empty? If you know that the president's chair is just empty, who bothers? Because you give it too much substance, you make it too real, you become ambitious. When you know money is empty, who bothers? One can use it, but there is no question of worrying about it.

Start thinking that all this world that surrounds you is empty... forms and forms, like dreams.

Gurdjieff used to say to his disciples, "Walking on the street, remember that you are in a dream, and the people that are passing you are just dream phenomena. The shops are dreams." And meditating on this for three months it starts happening. A GREAT explosion happens: suddenly everything becomes empty. Shops are there, people are walking, people are purchasing and the people who are passing you by are there. Nothing has changed on the surface, but suddenly you see just empty forms.

You go to a movie house and you know perfectly well that on the screen there is nothing but empty forms, but you are befooled by those empty forms. Sitting in a movie house you pass through all kinds of emotions. Some tragedy is happening and you start crying. Maybe that's why a movie house has to be kept in darkness, otherwise it would look so stupid and silly. If somebody -- your wife, your friend sitting by your side -- comes to know that you are crying, they will laugh. They will say, "What are you doing? There is just an empty screen, nothing else, and a projected film, just a game of white and black" -- or maybe it is technicolor -- "but it is all shadows." But one can become so involved in the shadows that the shadows start looking substantial.

Just the other way round is the device of the Buddha. Buddha says: These people who are looking so substantial to you, just think that they are a dream, empty. And one day you will be surprised: the whole world has become a white screen and only shadows are passing. And when only shadows are passing you will find a great detachment arising in you. You will be aloof, far away. Then nothing matters.

The second is delusion.

When you see, when you meditate, contemplate continuously that the whole world is empty, just a dream, the second phenomenon will start happening. Just by thinking that it is a dream it is not going to disappear, remember. Don't fall into that fallacy. Don't think, "If I think for long that the world is a dream, it will disappear." It is not going to disappear. You can go on knowing perfectly well that the film on the movie screen is just a projection, but still it continues. Just by your thinking, it will not disappear. It is not possible for the meditator sitting in the movie house that the film will disappear, that others will be able to see and he will not see, that he will see only the white screen, no. He will also see the film but with a difference: knowing that it is a dream. The world does not disappear; the world remains but its significance is gone, its substance is gone.

It is like when you put a straight stick into water. The moment it enters into the water it looks bent. You take it out, you know it is not bent. You put it in again, but in the water it looks bent. Now you know perfectly well that this is a delusion -- it only appears bent, it is not bent. But just by understanding that it is a delusion, the bentness will not disappear.

So the first thing is to meditate that the world is empty. Then the second thing will arise: the world still remains but now it is a delusion. Now it has no substance in it, it is the same stuff dreams are made of. The first unconscious perception of the world looked very substantial -- it was very objective, it was THERE. After meditating on emptiness, it is still there but it is no longer substantial, it is only a mind game. It is like a dream.

That's what Hindus mean when they say, "The world is maya."

It does not mean that for the saint it disappears. It simply means: now there is no value in it; it has become valueless, UTTERLY valueless.

And the third thing is the center.

When the world is no longer substantial, the objective world disappears and becomes subjective delusion, then a new experience arises in you. For the first time you become substantial. Ordinarily you are projecting substance in the objective world. When you take it away from there, you become substantial. When the world is real, you are unreal. When the world becomes unreal, you become real. Let me explain it again through the movie.

If you become aware that there is only screen and shadows passing by, you will suddenly become aware that you are. Those shadows are false but you are real. When you become completely lost in the shadows you become unreal, you forget yourself completely. In a dream, you forget yourself completely; the dream becomes real. Your whole reality is exploited by the dream. The dream takes all the reality and leaves you just hollow. When you have taken away the reality from the dream, you become real; a center arises in you, you become integrated. This is what is called individuation, crystallization. Either the world can be real or you can be real; both cannot be real together. Remember it... both cannot be real together. It is a change of gestalt. When you take reality out of the world, you start becoming real -- you attain to being. And there are only two types of people: the people who are interested in having and the people who are interested in being.

The people who are interested in having believe that the world is real -- have more money, have more power, have more name, fame. They are unreal people. They have lost their center completely, they don't know who they are, the self has become a shadow. And the other kind of people, whom I call the religious people, are those who take the reality from the outside world and put it back where it belongs. They start gaining substance, they start gaining being. They have MOTE being. And whenever you come across a person who has more being, you will feel a magnetic force. If Buddha attracted thousands of people it is because of this substantial being.

You can see it. If you look into the person who has political power you will find him just hollow, stuffed with straw and nothing else. The man who has much money and thinks that he has something -- look into him and you will find just a black hole. A poor man is hiding behind, a beggar.

When a man has being then he may be an emperor or he may be a beggar -- he's always an emperor. He may be a beggar like Buddha or he may be an emperor like Janak, it makes no difference; he's always an emperor WHEREVER he is. His kingdom is of the within, he has become substantial. He IS! You are not. You have things, you don't have being. And you are using things as a substitute. The more things you have, the more you can believe that you are; hence, the hunger, the greed, the ambition. Have more and more and more, because that is the only way you can deceive yourself that "I am somebody."

But the person who has being is unconcerned. Having is not his game. That does not mean that he leaves the world and renounces the world. If somebody renounces the world that simply shows that he still thinks the world is very real. Otherwise why should you renounce? You don't go shouting around the neighbourhood in the morning after you get up, saying "I have renounced my dreams. I was a king in the dream, and I have renounced the kingdom." People will think you have gone mad; they will inform the police. They will tell you to go to a psychiatrist, that you need some psychological treatment: "Are you mad? If it is a dream, how can you renounce it?"

Buddha renounced because he was living in a dream, thinking it very substantial. He became enlightened in the forest. Remember, when he renounced he was ignorant. Had he become enlightened before renouncing the world, he would never have renounced; there would have been no point. Janak became enlightened when he was a king in the palace, hence he never renounced it; there was no point. Krishna never renounced; there was no point. How to renounce something which is a shadow? Buddha renounced, Mahavira renounced -- because they were not yet enlightened.

What I am trying to say is this: people have renounced the world only in ignorance. Even a Buddha, when he was ignorant, renounced the world. When he became enlightened he came back into the world. He had to come, because he knew that there were many other people who were fast asleep and thinking that their dreams were real. He had to wake them up.

The center arises only when you have taken all the reality from the outside world. You have given your reality to things, you have poured your reality into things. You can watch it -- people are in deep love with things. They have poured their souls into things and they have completely forgotten who they are. They are lost in their things.

Come back home. Take your reality back. Things are only as real as you make them, it is your projection. Otherwise they are empty, just white screens, of no significance at all, neither to be indulged in nor to be renounced. Both are irrelevant.

EMPTINESS COMES AS THE FIRST OF THE THREE CONTEMPLATIONS. ALL THINGS ARE LOOKED UPON AS EMPTY. AND THEN FOLLOWS DELUSION. ALTHOUGH IT IS KNOWN THAT THEY ARE EMPTY, THINGS ARE NOT DESTROYED, BUT ONE ATTENDS TO ONE'S AFFAIRS IN THE MIDST OF THE EMPTINESS.

Listen to it deeply, because the people who are miserable in the world almost always start thinking or renouncing the world -- as if the world is the problem! The world is never the problem, YOU are the problem, and wherever you go you will create the problem. You are the projector. You can renounce the world, the world is just a white screen; but the projector is within you. You can go anywhere and you will start projecting your film there, onto something else. It may not be a palace; then it may be a small hut -- but that hut will become your kingdom. It may not even be a hut.

Wandering in the Himalayas I have come across many people. Once I came across a saint -- a so-called saint -- who had lived for at least thirty years in a cave. I liked the cave and I had two or three friends with me, so we stayed overnight in the cave. He was very angry. He said, "What do you mean? This is MY cave!"

I said, "But you have renounced the world. How can this cave be yours?"

He said, "This is MINE! I have lived for thirty years here."

"You may have lived here for thirty lives. But what is the meaning of renunciation? Why did you leave your wife? Why did you leave your house? What was the problem there? The problem was 'mine'. Now this cave is yours. Now the problem has come with the cave, now the possessiveness has become attached to the cave."

It doesn't matter where you go; it is not so simple to change your life. You have to change your perception, your gestalt, your very being. You have to change the inner mechanism.

Lu-tsu said: THINGS ARE NOT DESTROYED, BUT ONE ATTENDS TO ONE'S AFFAIRS IN THE MIDST OF THE EMPTINESS.

One knows that all is empty but one continues to attend to one's affairs. There is no need to go anywhere. Where can you go? The whole world is empty! The Himalayas are as empty as the shops on MG Road. And the trees and the animals in the Himalayas are as much shadows as the people that live in Poona. It does not make any difference. The difference has to happen in your center, in your inner being.

BUT ALTHOUGH ONE DOES NOT DESTROY THINGS, NEITHER DOES ONE PAY ATTENTION TO THEM....

This is the change: one does not destroy, renounce; but one does not pay attention to them, one takes away one's attention. Attention is food; that's how you become attached to things. If a woman attracts you, you want to look at her again and again and again. You are feeding, you are projecting. If you love a thing, you pay attention to it. By paying attention you become attached to it. Attachment is through the bridge of attention. There is no need to renounce anything, just cut the bridge. Live in the world without paying attention to things. Go on moving as if you are moving in emptiness.

... THIS IS CONTEMPLATION OF THE CENTER.

And if you can do this, a center will arise in you. If you can live in the world as if you are not in it, if you can live in the world as if the world is just a dream, then suddenly a great energy will crystallize in you -- the whole energy that was being dissipated. In a thousand ways you have been dissipating your energy. In every direction, you are leaking. Your attention is a leaking point. When you are not leaking anymore, when your attention is no more moving, when your attention is gathering inside, accumulating inside, crystallizing inside, the center arises.

WHILE PRACTICING CONTEMPLATION OF THE EMPTY, ONE ALSO KNOWS THAT ONE CANNOT DESTROY THE TEN THOUSAND THINGS, AND STILL ONE DOES NOT NOTICE THEM.

One knows that this dream has to continue. This is a beautiful dream too; there is nothing to be worried about in it. No need to renounce, no need to destroy, no need to fight with it. You don't fight with your shadow -- you know it is a shadow. You don't want to destroy it either because you know it is a shadow. You are not worried about it because it goes on following you, it never leaves you alone, because you know it is a shadow. To know that the world is a shadow... a reflection of the real but not the real itself... the moon seen in the lake but not the moon itself -- then one is at home even in the world. Without taking any notice of the world one goes on doing one's duties, goes on doing one's work, goes on living in a very detached way.

IN THIS WAY THE THREE CONTEMPLATIONS FALL TOGETHER.

Then the three contemplations are no longer three; it becomes one single contemplation. You are gathering at the center and you become aware of the center. This is what Gurdjieff calls self-remembering and Buddha calls SAMMASATI, mindfulness, and Mahavira calls VIVEK, discrimination. Now you have seen what is unreal, you have discriminated the unreal from the real. Now you have seen what is shadow and what is substance.

You have seen the real moon and you have seen the reflection in the water. Now... the reflection continues! Just by knowing that it is a reflection it is not going to disappear; it continues. And there is no problem -- it is beautiful! You can sit by the side of the lake and see the reflection -- it is beautiful, there is no problem out of it, but you know it is not real.

BUT, AFTER ALL, STRENGTH IS IN ENVISIONING THE EMPTY.

But remember, the whole integration, crystallization, arises out of envisioning the empty. That is the beginning of meditation.

THEREFORE, WHEN ONE PRACTICES CONTEMPLATION OF EMPTINESS, EMPTINESS IS CERTAINLY EMPTY...

Now you will have to go into a little more depth. When you know that all is empty, there is a problem. You may start thinking that emptiness is something very real -- that is the problem, because the mind always gets caught in words.

There is a small story in the beautiful book ALICE IN WONDERLAND:

Alice reaches to the king. The king is waiting eagerly for some love-letter to arrive. He's asking everybody, "Have you seen the messenger?" He asks Alice also, "Did you see some messenger coming towards me?"

Alice says, "Nobody, sir," and the king thinks she has seen somebody whose name is Nobody.

The king says, "But it seems Nobody walks slower than you, otherwise he would have reached. Because I have been hearing the news again and again: many people have arrived and they all say 'Nobody, sir,' and Nobody has not reached yet! So it seems Nobody walks slower than you."

And naturally Alice thought, "What is he saying? -- nobody walks slower than me?" She retorted back. She said, "Nobody walks faster than me!" She felt offended.

And the king said, "Nobody walks faster than you? Then why has he not arrived yet?"

Now Alice became aware of what the problem was. She said, "Sir, Nobody is nobody."

And the king said, "Of course. I know Nobody has to be Nobody. But where is he?"

And in this way it went on.

Even emptiness can become a thing. That's what happened in Buddhist philosophy. Philosophers started talking about emptiness as if emptiness were God, as if emptiness were the very substance of life. They started talking of nothing as if nothing were something. Nothing is only a word. In nature, no does not exist. No is man's invention. In nature, everything is yes. In nature, only the positive exists, the negative is man's invention.

For example, this chair is just a chair. In nature the chair is just a chair -- it is what it is -- but in language we can say, "This is not a table. This is not a horse. This is not a man" -- and all those statements are right, because the chair is not the table, and the chair is not the horse, and the chair is not the man. But these are just linguistic negatives. In nature, in existence, the chair is simply the chair. In nature the negative does not exist, but only the positive. But in language the negative exists, and because of the negative great philosophies have arisen. Nothingness becomes a thing in itself. Absence is talked about as if it were some kind of presence, so beware of it.

To make you alert, Master Lu-tsu says:

... Remember, EMPTINESS IS CERTAINLY EMPTY, BUT DELUSION IS EMPTY TOO!...

Don't start thinking that delusion is real at least as a delusion. The delusion is also empty, just nothing in itself For example, you see a snake in a rope: when you look, it is there, when you bring the light it is not there. Now the question can arise, "Where has the snake gone? From where had it come?" It never came, it never went away, it never existed; in name the rope was always a rope. It was your illusion. You created, you projected the snake; it was just a mind phenomenon.

Remember, emptiness is empty, DELUSION IS EMPTY TOO AND THE CENTER IS ALSO EMPTY. This is the greatest contribution of Buddha.

The Hindus say: The world is illusion. The Jainas say: The world is illusion, the mind is also illusion. Buddha says: The world is illusion, the mind is illusion, and the center too. His insight is tremendous. He says if the seen is illusion, how can the seer be a reality? This is the profoundest statement of NIRVANA: if the dream is illusion then the dreamer is illusion too. If the dance is illusion, then the dancer is illusion too.

What is he trying to say? He's trying to say: first leave the world, then leave the illusion of the mind, and then leave the idea of the center too, of the self too. Otherwise ego will persist. In a new name, in a subtle way, ego will persist. Let that too be gone. Let everything be gone. Let there be simply emptiness, nothingness, and in that nothingness is all. In that utter absence is the presence.

Buddha never talks about that presence, because he says that has to be known. That should not be talked about because mind is so cunning -- if you talk about that presence it starts becoming greedy for that

presence. If you talk about God, the mind starts thinking how to attain to God. Buddha never talks about God; not that God is not -- who else can know that God is other than a Bud&a? But he never talks for a very certain reason: the talk of God can create desire for God, and if desire is there you will never attain God. All desire has to disappear. Only in a state of desirelessness, God arrives.

IT NEEDS GREAT STRENGTH TO PRACTICE CONTEMPLATION OF DELUSION; THEN DELUSION IS REALLY DELUSION, BUT EMPTINESS IS ALSO DELUSION, AND THE CENTER IS DELUSION TOO. BEING ON THE WAY OF THE CENTER, ONE ALSO CREATES IMAGES OF THE EMPTINESS.

These images of emptiness are just helps. First, to take you out of the world Buddha says the world is empty. Now the delusion becomes true. Then he says the delusion is also empty. Now the center becomes true. Now he says the center is also empty. All has disappeared with no trace, utter silence -- and in that utter silence is benediction, is God.

ONE PRACTICES ALSO CONTEMPLATION OF DELUSION, BUT ONE DOES NOT CALL IT DELUSION, ONE CALLS IT CENTRAL. AS TO WHAT HAS TO DO WITH THE CENTER, MORE NEED NOT BE SAID.

And what will happen when all has gone -- the world, the mind, the self? Master Lu-tsu is right. He says, "More need not be said" -- because to say more will be dangerous. To say more will be giving you an object to desire. And the desire comes, and the whole world comes in.

This is a great device. If you can meditate over it, you will attain to the infinity, to the eternity, to the timeless, to the real life.

The Secret of Secrets, Vol 2

Chapter #12
Chapter title: Tao is already happening

7 September 1978 am in Buddha Hall

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The first question:

YES! YES! WAKE ME UP! THIS SILLY, MULTI-SCHIZOPHRENIC, LEAKING, WATERING CAN HAS BEEN DEEPLY AFFECTED BY THESE LECTURES -- BUT ONE THING LATELY IS, I AM FEELING MORE AND MORE GROSS. OSHO, I WANT MY LOTUSES TO BLOOM, TO FEEL TAO, BE WORTHY OF TAO, TO BE TAO.
I WANT TO FALL INTO LOVE! WILL IT, CAN IT REALLY HAPPEN? CAN THIS REAL, BEAUTIFUL SOUL INSIDE BURST INTO BEING?

Tao, that's why I have given you the name Tao: there is a message for you in it. Tao means spontaneity, nature. Tao is not a practice, it is not effort, it is not cultivation. It is patience, it is trust, it is waiting for things to happen, even if one has to wait for eternity.

Tao needs no work on your part. All that you can do will be an undoing, because the moment the doer comes, nature disappears. The moment the doer takes hold of you, you are possessed by the idea of the ego. And then there is a wall between you and Tao -- or call it God.

The doer has to dissolve, and you cannot do anything to dissolve it. How can you do anything to dissolve the doer? Whatsoever you do will go on feeding it. Just a simple understanding that all is taken care

of... Trees are growing -- not that they are making any effort to grow; birds are singing -- not that they go to some music school; rivers are flowing -- nobody has taught them how to reach to the ocean, they don't carry any map, they don't know any path, they don't have any scriptures: still, every river reaches to the ocean.

Just look around! This immense universe is functioning so perfectly well that nothing can be added to it. It needs no improvement. Seeing this, one relaxes. If stars can go on dancing and flowers can go on blooming and birds can go on singing, why not you? You also belong to this universe. You are part of it. In fact, you are the most valuable part of it -- the greatest flowering is going to happen in you, the flowering of consciousness, the Golden Flower of being. You are not neglected, you are taken care of.

To understand life is to relax.

Yes, only understanding is needed, not cultivation, not practicing. You don't need to become virtuous, religious. The people who try to become virtuous and religious become simply egoistic and nothing more.

Drop this hankering, Tao, to be something other than you are. This is the moment! Just be in it! Be UTTERLY one with the whole. And it need not be practiced because it is already the case. All that is needed is a little bit of understanding, a vision, and then all starts happening of its own accord.

That's why I have given you the name Tao. The message is that you are not to create a character around you, that you are not to manufacture a certain personality in you, that you are not to think of future, of NIRVANA, of enlightenment, of God. God is not in the future, neither is God in the past. God is herenow, always herenow. God is THIS very condition.

People always think of God as the source, the original cause. They miss the point. God is not the original cause somewhere back, far, far away. God is not the original cause. Or, there are people who think of God as the ultimate goal, again far, far away in the future. Either in the past or in the future -- and that's how you go on missing. And God knows only one tense, and that is present. The now is another name for God. He is THIS very condition! THIS MOMENT, within and without, God is.

And God is not something sacred, holy, far away again in heaven. God is all the conditions -- and when I say all, I mean all: the sacred/the profane, the body/the soul, matter/consciousness. The lowest of the low is God. and the holiest of the holy is God, and there is not any difference between the two. Judas is as much God as Jesus, because there cannot be anything else. These are just roles, just acts played on the stage in a drama.

To understand it is to relax. Then there is nowhere to go, then there is nothing to do. Then what is left is celebration, then what is left is to live joyously. Rejoice moment-to-moment, and don't divide things. Don't say "I am going to the temple"; don't say that this is something sacred, holy. Drinking tea is as sacred as doing yoga. Sleeping silently, relaxed, is as sacred as prayer. Looking at a tree, talking to a friend, walking early in the morning, working in the factory or in the office, is as holy as anything else. This is the understanding that is needed for Tao to happen.

Tao is already happening; just your misunderstanding... Tao is already showering -- in the sunrays, on the green trees. But you just think, "This is just the sun and they are just the trees -- where is God? These are just people -- where is God?" You want God to be something specific, and that's why you miss God is not something special, not something specific. God is all these conditions, God is this totality. This moment -- my talking to you, your listening to me, this communion, this silence, this bridging -- yes, this is God, this is Tao.

So forget all about achieving. Don't become an achiever. My sannyasins have to drop all kinds of ambitions -- material. worldly and spiritual -- all. To be ambitious is to be stupid. That's why I say politicians are stupid, because they are the most ambitious people in the world. The more ambitious you are the more stupid you will be.

Ambition makes you stupid. Why? -- because intelligence is of the herenow and ambition is of the future. Intelligence blooms THIS moment, and ambition always thinks of faraway lands. Ambition is of the tomorrow, and because of ambition you go on missing the intelligence that is just now showering, welling up within you.

I have heard...

It was decided to send a monkey and a politician to the moon. Their instructions on what to do after landing were sealed into pockets in their suits. As soon as they had touched down on the lunar landscape, the monkey opened his set of instructions.

It read:

Check all fuel tanks.

Check computer and re-program the same.

Take samples of rock, sand and air.
Check oxygen levels and density.
Check landing craft for damage.
Check stabilizers and anti-gravity devices.
Then send radio message down to earth reporting position.
Then the politician opened his sealed instructions. It said in big letters:
Feed the monkey!!!

Ambition makes a person REALLY stupid -- even a monkey is more intelligent. Don't be ambitious!

And remember, mind is very cunning: you drop ambition in one direction and the mind starts creating the same ambitious trap in another direction. Running after money, one day you understand that it is futile -- even if you attain it, death will take it away. You start dropping that ambition. But then you start thinking "How to have more virtue?" It is the SAME game -- "How to have more money"; now you say "How to have more virtue, more PUNYA."

Do you know, the name of this town, Poona, comes from the Sanskrit root PUNYA? PUNYA means virtue. Do you see any virtuous people in Poona?

In fact, the virtuous person cannot be religious, because he has allowed ambition to enter from the back door. Again he has started accumulating, acquiring. Somebody is on a powertrip in the world, and then one day, seeing the futility of it... And one day everybody comes to see the futility of it; even the mediocre mind comes to see the futility of it. It is so futile! If you fail you fail, if you succeed you fail -- it is so futile!

If you fail, certainly you fail, and there is frustration. If YOU SUCceed, then too deep down you fail, because you see you have succeeded and nothing has happened through your success. You remain the same kind of empty, hollow, ugly beggar. Nothing has happened. All the money has accumulated around you, you are sitting on the throne of a president, and deep down the same beggar, the same ugly face, the same monster, the same horrible mind. So failing you fail, succeeding you fail -- this is the futility.

Then the mind starts thinking of having something in paradise, but that is again the same game, played with different names, in different times, in different spaces -- but the same mind projecting.

My teaching to you is: live herenow! Drop ALL kinds of ambitions. This is sannyas: drop ALL kinds of ambitions, and see the miracle happening. Once you drop all ambitions you will have so much energy left that there will be no way other than to celebrate. You will have so much energy in you -- all the energy that is involved in ambitions is released because ambitions have been dropped -- and that energy becomes an oceanic experience within your soul. That is paradise, that is God.

God is not a goal, but an experience of a non-ambitious mind. Tao has not to be achieved! The achievers go on missing it. The non-achievers suddenly realize that they have always lived in paradise, but because of their ambitions they were not able to see it.

So Tao, just try to understand what I am sharing with you. I am sharing with you this moment, this space. I am not giving you any goals. I am not driving you crazy for some achievement in the future. I am not inspiring you to run and chase some shadows. I am simply imparting to you what has happened to me. I want it to be shared with you. Dropping all ambition, I have arrived.

Drop all ambitions and just be, and see the beauty and the benediction of existence. It is incredible, it is simply far-out! You have never dreamt about it, how beautiful it is. You COULD NOT have dreamt about it, it surpasses all your imaginations and fantasies. Its beauty is unbelievable, and the grace that is showering on you is just showering for no reason at all. It is VERY unreasonable! God does not give you because you are worthy. God gives you because He has so much, He cannot contain it!

Try to see my vision; it is totally different from your so-called religions. Your so-called religions are very miserly and very economical. Your so-called religions believe in the laws of economics: you do this and God will do this to you; be worthy, and He will make you happy; do something wrong, and you go to hell -- a very simple mathematics, as if your God is nothing but a magistrate who goes on looking into the books of laws and goes on sending people to hell or heaven.

God does not believe in your economics; God believes in love. God is love, not economics. He does not give you because you are worthy, He gives because He has. Remember the famous Jesus parable? -- and Jesus has told the most beautiful parables ever told in the world. Nobody has ever been able to surpass him.

The parable is: A man, a very rich man, has a great garden. The grapes are ripe. He sends his manager to the marketplace to bring a few laborers. Those grapes have to be collected, otherwise they will start falling, they will start rotting. A few laborers come and they start working. By the afternoon it is realized that these people are not enough, so more are called. When the sun is almost setting it is realized that even this will

not do, so more laborers are called. And then the sun sets and the darkness descends and they all gather, and the owner of the garden gives everybody the same amount of money -- to those who had come in the morning and to those who had come in the afternoon, and even to those who had just come and had only worked not more than half an hour. Naturally, the people who had come in the morning became annoyed, irritated, angry. They said, "What is this? This is unfair!

We worked the whole day and we get the same amount of money for our work. And these people have just come, they have not even worked at all -- they are also getting the same amount of money? This is unfair!"

And the master started laughing and he said, "Just think of one thing: is whatsoever you have got not enough for your labor?"

They said, "It is enough. It is in fact double what we ordinarily get from somebody else."

The master said, "Then why are you worried about others? This is my money. You have got double what you would have got anywhere else, but you are not happy. You are being miserable because I have given to others. This is my money and I have so much to give. My treasures are full, I am burdened. I give to these laborers not because they have worked, but because I have so much that I don't know what to do with it. Why are you angry?"

Jesus tells this parable in reference to God. And he says, "When you are facing God He will give you not because you have done this or you have done that -- not because of your worth -- but because He has so much. He is burdened, He is burdened like a cloud full of rain. It has to rain not because the earth is worthy. Have you not watched the clouds come? -- and they rain on all kinds of soil. They rain on stones, rocks, they rain on fertile soil; they rain also on wastelands where nothing grows and nothing will ever grow.

Exactly like that, when a flower opens up, its fragrance is released to the winds, in all the directions. To whomsoever passes by the road, it is available; it makes no distinction between the worthy and the unworthy. That's what I want to relate to you.

Somebody else has asked one question: "Osho, I have listened this whole month. You have not even mentioned once the law of karma."

I cannot mention it because it is part of economics. It is part of human cunningness and cleverness. It has nothing to do with real religion.

The law of karma says you will get only that which you earn. And I want to say to you: you don't get according to your worth, you get according to God's abundance -- sinners and saints, all; good and bad, all. The only thing that is needed is... are you ready to receive it? I am not talking about worthiness. I am simply saying: are you open to receiving it? Are you ready, available, vulnerable, so when it showers on you you can let it soak in?

Who is available? One who lives in the present, moment-to-moment, is available to God. And this I am saying to you because this has been MY experience. I am not talking philosophy to you, but simply stating what I have experienced. God gives out of His abundance. But you are not available, you are in the past or in the future. The future is not yet, the past is no more. You move in shadows.

Come to the real! And the real is always herenow. God knows only one time and that is now and only one space, that is here.

The second question:

YOU SAID MEDITATION IS 'NON-DOING'. BUT TO LOSE ONESELF IN AN ACTIVITY, IS IT NOT REQUIRED TO FOCUS, CHOOSE, WILL?

Kavido, if you focus, you will remain. If you choose, the chooser will be there. If you will, the ego cannot disappear. If you really want to get lost in any kind of activity you have to be a non-chooser, you have to drop your will.

Your will simply means you don't trust God's will yet. Your will simply means you are still fighting, struggling, with God. Your will simply means you are trying to push the river, you are not ready to go with the river. Your will simply means you are trying to conquer something; you are violent, you are aggressive.

To be lost in any activity -- it may be cleaning the floor or dancing or painting or loving; it may be anything -- to be lost in it, you have to drop your will. You have to simply be like a dead leaf in the wind, so wherever the wind blows the dead leaf moves with it; to the south, it says yes, to the north, it says yes. If the wind leaves it on the ground, it says yes. It knows only yes, it knows no no. It is a yes-saying. And that is

the moment of benediction, of bliss. Then you will never be frustrated because there is nobody to be frustrated. Frustration comes out of expectations. Out of will is your defeat.

And see people's faces: they are all looking defeated, sooner or later. Except for small children, you will find everybody defeated. And small children are still laughing and smiling because they don't know what is going to happen. Soon their laughter will disappear, soon their smiles will be gone, soon they will become dry, desert-like, just as everybody else has become. Look at the old people -- how they are living. Disillusioned they are. They had great dreams, and all dreams have failed. All gods have failed. They are utterly frustrated, root and all. Now they have only one climate around them -- that of frustration.

That is why old people are so chronically irritated: life has been cheating them. With what great fantasies they had started the journey, with what beautiful dreams! And slowly, slowly all dreams have turned into dust, and they have only one taste in their mouths -- that of dust and nothing else. How can they avoid not being irritated? They are annoyed -- not towards somebody in particular; they are simply in rage! They lived in vain. Seventy years, eighty years have passed, and they passed through all kinds of turmoil. They suffered all kinds of anxieties and nightmares, and for what? -- "a tale told by an idiot, full of fury and noise, signifying nothing"?

And when a man comes to see that this whole affair of life has been a kind of idiocy, he really feels frustrated: "What kind of joke is this?" God does not look to be benevolent, seems to be a kind of sadist, torturing people, giving them great ideas and then frustrating them continuously. As you grow up you grow deeper and deeper into frustration. Soon your life is nothing but a tragedy.

This happens because of your dreams, expectations, ambitions, your will. You wanted to do something in the world and you could not, hence the impotence.

My teaching is: please, don't try to do anything in the world. Let things happen and you will never be frustrated, and your life will remain fresh, as fresh as ever. And you will be able to smile even at the very last moment; you will die smiling. You will be a conqueror without any effort to conquer, because all efforts to conquer lead to defeat. The real conquerors are those who never try to conquer. This is the paradox to be understood: the real gainers are those who had never thought of gaining anything, who simply lived moment-to-moment, enjoyed the morning and the afternoon and the evening.

When the great Zen Master, Joshu, was asked, "What is your fundamental teaching?" he said, "When it is hot it is hot, and when it is cold it is cold."

The man who was asking was a great philosopher. He said, "Are you kidding me? This is your philosophy -- 'When it is hot it is hot, when it is cold it is cold'? What kind of philosophy is this?"

Joshu said, "This is the whole of what I have been teaching to my disciples. Just live in the moment, whatsoever it is -- if it is hot it is hot. Don't desire the opposite."

That is what will is -- it is hot and you want it to be cool, it is cool and you want it to be hot. That is will. Will means desiring something which is not. Desiring against reality is will. When young be young, when old be old.

Another Zen Master was asked, "How do you live? What is the secret of your constant joy?" He said, "Not much of a secret, a simple phenomenon: when I feel hungry I eat and when I feel tired I sleep."

This is living will-lessly -- when hungry one eats, when tired one sleeps. This is living moment-to-moment with no plan, with no program, with no desire to impose your will upon existence. The very effort to impose your will on existence is VIOLENT. The really non-violent person is one who does not impose his will upon existence. He takes things as they come and he is always surprised that whatsoever comes brings a treasure with it.

But you are constantly desiring something else, so whatsoever comes never fulfills you. And what you desire is not going to come because this whole, this immense whole has no obligation to fulfill your desires. You can be with it, you can be against it. If you are against it you will live in hell, if you are with it you will live in heaven. That's my definition of heaven and hell: to be with the whole is heaven, to be against the whole is hell.

Kavido, you ask, "You said meditation is 'non-doing'."

Yes. I am not saying that a meditator will become lazy, indolent. No! He will do a thousand and one things but he will not be the doer of it; that is to be remembered.

It happened: a Zen Master was chopping wood. A man had come to enquire. He had heard the name of the Zen Master. It had been a long journey to come to the mountains where the Master lived with his disciples. He asked this woodcutter -- because he could not think that the Master would be chopping wood -- he asked this woodcutter, "I have heard about a great Zen Master who is enlightened. Where is he?" And

the Master said, "Look at me! I am that!"

The seeker thought this man to be mad. Still, to be polite with him -- and it is better to be polite with a madman.... And he had a great axe in his hand, and who knows? And he looked so ferocious....

And he said, "I am that! What do you want?"

He said, "So you are that great Master. What did you do before your enlightenment?"

He said, "I used to chop wood and carry water from the well." "And now what do you do?"

He said, "I chop wood and carry water from the well."

And the man said, "Then what is the difference? Then what is the point of your enlightenment if you still chop wood and carry the water from the well?"

And the Master laughed... and the mountains must have laughed with him, and the trees. It is said that around that monastery, still, after thousands of years, sometimes that laughter is heard. He laughed and said, "You fool! Before enlightenment I used to chop wood, I used to carry water. Now water is carried, wood is chopped. I am not the doer; that is the difference."

I am not saying that a meditator has to become lazy. I am not saying that a meditator has to become dull and dead. In fact the meditator will have more energy than the non-meditator can ever have, and the energy will have its own dance. It will chop wood, it will carry water from the well.

A meditator is bound to become very creative. Only a meditator can be creative, because all the energies converge on the moment. He has so much that it starts overflowing. His cup is small and his energy is so much that it starts overflowing. But he is a non-doer; his action has no will in it. He dances because he finds dance happening, he loves because he finds love happening.

Observe the fact: can you will love? If you are ordered "Love this woman!" or "Love this man!" can you will it? You can only go through empty gestures of loving. You may hug the woman, you may kiss the woman, but can you love? It is impossible to will love; there is no way. You can be forced, you can be ordered: "See the beauty of the roseflower!" and if somebody is standing behind you with a gun and he says, "Look at the beauty of the flower, otherwise you will be killed," you will look and you will say, "Yes, so beautiful, so tremendously beautiful."

It happened... an ancient Sufi story...

Tamburlaine conquered the town of Mulla Nasruddin. He had heard many stories about Mulla, many mysterious stories of his occult powers, esoteric powers, and all that.

The first thing he did was, he asked Mulla to come to the court. He told Mulla, "I have heard many stories of your occult power, esoteric experiences. Are they true? And don't try to lie to me. And you know that I am a dangerous man. If you lie your head will be cut off immediately." And he took his sword out of the sheath -- a naked sword in the hands of Tamburlaine, who used to cut people as if there was no life in them. And he used to enjoy cutting people.

Mulla looked down and said, "See, I can see hell there, deep down in the earth. And devils are torturing people and great fire is burning." And then he looked up and he said, "Look, I can see heaven, God sitting on a great golden throne and angels dancing and singing and praising Him."

Tamburlaine said, "How do you manage to do these miracles? How can you see? I don't see anything! What is your secret?" Mulla said, "No secret; it is just fear. I don't see anything either. You put your sword back into the sheath and then all these visions will disappear. It is just fear, nothing else."

You go on living a life of fear, desire, ambition, greed. And out of your fear you create heaven and hell, and out of your greed you create heaven and hell. Out of your ambition you create heaven and hell, but these are all your creations. Out of your greed you create great philosophies. Your God is nothing but your fear personified, and your prayers are nothing but your tremblings. You are afraid.

What I am saying to you is: no other prayer is needed, no hell and heaven are needed; all is available right this very moment. You just drop all this nonsense of willing. Let God will through you, let God LIVE through you. And it is not that you will become lazy; you will become very, very creative. Great poetry will be born out of you and great music will arise in your being. But one thing is certain: you will not look at it as if it is your creation, you will know it is God's. He has spoken through you, He has painted through you, He has loved through you.

You cannot will love. You can be ordered to love, and that is what is happening: millions of couples in the world have been ordered to love, because "She is your wife -- love her!" and "He is your husband -- love him!" And now what can you do? -- because the police are there and the court is there and the government is there, and if you don't love you will be in trouble. Out of fear you try to manage -- you pretend. And naturally, pretensions cannot make you happy.

And the same way, you go to the church and to the temple and to the mosque to pray because you have been ordered to pray. If you don't pray you will fall in hell. And who wants to suffer in hell? Is this life not enough of a suffering? Who wants to go to hell? Enough is enough! One wants to avoid hell, so it is better to go and pray. But it is out of fear, and anything that is out of fear is false. You cannot will prayer and you cannot will love and you cannot will the experience of beauty. It is not possible.

Nothing that is of any value is possible through willing. All that is beautiful and great happens when your will disappears.

Kavido, focusing is not needed, because focusing means concentration, concentration means tension. Non-focusing is needed. A state of utter un-concentration is needed so that you are open and available to all the sides, to the whole existence. And the difference is great: when you concentrate you are focused on one thing, but closed to everything else.

For example, if you are listening to me you can listen in two ways. One is the way of concentration that has been taught to you in the schools, colleges, universities. If you concentrate on me, then you will be sitting here very tense and you will feel tired. Then you cannot listen to this aeroplane passing by, and the birds chirping, and the wind blowing through the trees. No, all that has to be excluded from your consciousness. You have to narrow down your consciousness, and narrowing down your consciousness is great effort, tiring.

There is another way of listening, and that is my way of listening. You are simply open, available. I am speaking, the aeroplane passes by -- you hear that noise too. The birds sing, you hear that noise too. And this is not a distraction; in fact, what I am saying becomes more beautiful because it partakes of many other things too. The birds singing around add something to what I am saying: it becomes more total, it is not taken apart from life. It represents the whole life then. Then the trees are a part of it, and the wind and the rain and the sun -- all are a part of it. And then you are not tired. After one hour you will feel refreshed, relaxed. You may not be able to remember exactly what I have said, but that is not needed at all; you will have absorbed it. It will have its impact on your being forever. It will have become part of you, you will have digested it.

One needs to memorize something if one does not understand it. If one understands it, it is finished; there is no need to carry it as a memory. You need to memorize something because you don't understand it -- out of fear: maybe sometimes in future it will be needed, so you have to program your mind. But it is a tiring business. Focusing is concentration; concentration is tiring.

I teach you meditation, not concentration. And this is the difference: meditation is just an open, relaxed being, availability to all that is happening. And then suddenly silence descends, the beyond penetrates you, the heaven penetrates the earth. Then God is very close by, He is hand in hand. You breathe Him.

I want you to experience God with me. I don't want you to practice experiencing God later on. That is nonsense! If you cannot experience it here with me, where are you going to experience it? Sitting in your room in a lotus posture, looking silly, you will experience God? Experience it this very moment! THIS is a state of non-doing -- I am not doing anything. Talking to you is not an act for me; it is just a response, it is natural. Your presence provokes it. And I am not there willing it, it is happening. And your listening to me need not be in any kind of will; you also let it happen. Then there will be meeting, communion.

Kavido, there is no need to focus, no need to choose, no need to will. These are the ways of the ego, and the ego has to be utterly dropped. Then you live in a totally different way, an egoless way. And that is the way of Tao.

The third question:

OSHO, WHY DO I ALWAYS FALL ASLEEP DURING THE DISCOURSE?

This is a very ancient religious practice, this is not new. You are not doing something special. Religious people have always been doing it. So take it as a confirmatory sign! You must be becoming religious.

I have heard...

During the Second World War the pastor at a church was asked how many persons could sleep in the church-building in the event of an attack.

"I don't know," replied the pastor, "but we sleep four hundred every Sunday morning."

This is perfectly good. You enjoy your sleep! Don't feel guilty about it. Sleep is as much a spiritual activity as anything else. Let it happen. Don't be worried about it, otherwise you will start fighting with your

sleep. What will you do? -- you start feeling sleepy and you have not to sleep.

I don't give you any commandment. I don't give you any orders. I don't say, "Don't sleep. This is bad-mannered, this is a sin." No! What can you do? If sleep comes, sleep comes. Let it come. Fall into it easily, totally, and you will be surprised -- soon it will disappear. Or, a new phenomenon will arise in you: that you will become able to sleep and yet absorb me.

We have a special term for it in India -- no other language of the world has such a term because no other people have gone so deeply into these spaces. We have a special term; we call it YOGA NIDRA, a meditative sleep. If you listen to me totally, you can relax. And the relaxation will take you into a kind of sleep which is not ordinary sleep. You will not hear exactly what I am saying, but still you will find that something has been constantly happening to you. So nothing to be worried about.

And there can be many reasons. Maybe your sleep is not deep enough in the night. And remember, I am not against sleep at all, no. I am not against anything. If your sleep is not good in the night, maybe in the morning, feeling love for me, feeling warmth for me, being together with me, you start almost feeling like you are cuddled, and you go into sleep. It is perfectly good, it is healthy. And if you can sleep deeply here, soon you will be able to sleep deeply in the night too. Then it will disappear. If it is an ordinary sleep it will disappear. If it IS YOGA NIDRA, a meditative sleep, it will become deeper and deeper. But you will not be missing anything.

And one thing is very good about it -- don't feel guilty, because I say this is a very ancient religious tradition. In fact doctors have been known to send people to religious discourses when they suffer from insomnia.

It reminds me of an atheist who often got into discussions with the minister. After much urging the atheist finally agreed to attend a church service the following Sunday. The minister prepared a masterly discourse to appeal specially to his friend's appreciation of logic.

When the two met the next day, the atheist conceded, "I will say this for your Sunday sermon -- it kept me awake until the early hours of the morning."

The clergyman beamed. "I am happy that I succeeded in making you doubt the wisdom of your convictions."

"Ah," said the other, "it was not that. You see, when I nap in the daytime I can't sleep at night."

Remember perfectly well that with me all is allowed. Never feel guilty. If there is anything I want you to get rid of, that is guilt. Otherwise small things start becoming wounds in you. You feel guilty -- "What will others think? You have fallen asleep!" This has nothing to do with anybody else. Fall asleep! Waking also, you are not very awake, so I don't think you will be losing anything. What is your wakefulness?Just your eyes are open, that's all. And one can sleep perfectly well with open eyes -- just a little practice is needed.

That's what happens in many car accidents. Many car accidents happen somewhere in the night nearabout between two and four, and the reason is that the driver is trying hard to keep his eyes open; by and by, he becomes capable of keeping his eyes open, and still he falls asleep. He keeps his eyes open and falls asleep with open eyes. Now this is a scientific finding. And that makes the whole problem: because he thinks he is awake he goes on driving because his eyes are open, but the sleep has taken possession of him, he is no longer aware.

When you are awake, there is not much wakefulness; just a small part of you is awake. So you are not a loser, don't be worried. Whenever sannyasins come and ask me, "What should we do?" I tell them: Don't fight, otherwise you will miss me and you will miss the sleep too. That will be really unnecessary trouble. If you fight with your sleep you cannot understand what I am saying and you cannot sleep either. At least save one -- sleep. If it is physical sleep it will help you. Soon you will be able to sleep deeply in the night, because you will learn the art of sleeping. If you can sleep here while I am shouting at you, then who can keep you awake in the night? Or, if it IS YOGA NIDRA, then it is a tremendously beautiful space.

There are a few people who fall into YOGA NIDRA: Sheela is one, Mukta is one, Arup is one. These people fall into YOGA NIDRA. That is good! They become so utterly silent that it LOOKS like sleep. They also feel asleep, but something starts entering into them. YOGA NIDRA is more like a hypnotic sleep.

You can go to Santosh, our hypnotist; he will tell you more about it. In a hypnotic sleep something tremendously beautiful is possible. What happens in a hypnotic sleep? The person becomes asleep to the whole world, but not to the hypnotist's voice. He goes on listening to it, one window remains open. That is why the hypnotist can order. He can tell the hypnotized person, "Stand up!" and he immediately stands up. If somebody else orders him he will not listen, he will remain asleep. In YOGA NIDRA that happens.

Being with the Master you become so relaxed -- where else can you be so relaxed? Where else are you

so accepted and so welcomed, so loved, so cherished? You start falling into a kind of sleep.

In fact, the word HYPNOS means nothing but sleep. The meaning of the word HYPNOS IS sleep. You start falling into a kind of relaxed state, deep relaxation, but still my voice is being heard. Your intellect may not understand but your heart goes on absorbing it. And then it goes very deep, sometimes deeper than you can hear it while awake.

I have heard...

Herb McGlinchey, a Philadelphia ward leader, was once followed around by a reporter who was trying to write a feature story on how a busy politician spends his day. Now McGlinchey's drinking abilities were legendary. By the end of the day McGlinchey was still fresh and dapper, but the reporter who followed McGlinchey back to the bar at the forty-second ward clubhouse was soaked to the gills and was taking a nap sitting at the bar with his head resting on his folded arms.

McGlinchey was whispering into his ear, "McGlinchey is the greatest. McGlinchey is terrific."

"What are you doing, Herb?" an aide asked.

"Shut up!" McGlinchey is reported to have said. "I am talking to his subconscious. We are going to own this guy!"

When you fall into YOGA NIDRA, your conscious mind goes into sleep, but your unconscious is very alert and goes on absorbing. And that absorption is very deep, it goes to your very roots.

So don't be worried about it. If you fall asleep, fall asleep. Hungry, eat; tired, sleep. And when it is hot, it is hot, and when it is cold, it is cold. This acceptance is trust.

The fourth question:

OSHO, HOW DO YOU FEEL WHEN SOMEBODY LEAVES SANNYAS?

I feel great! -- because unless I leave you, you cannot leave sannyas. When I see that it is almost impossible to work upon you, when I see that you are not going to be available to mein this life at least -- I start taking myself away from you. You can't be aware of it, because you are not even aware that I had got involved with you. If you were aware of my involvement with you, then there would be no need for me to drop you. I start taking away, because the same energy can be used by somebody else. The same time can be used by somebody else who will be more potential, more receptive.

And you will need another Buddha in some other time, in some other life. This is not the time for you, this is not the life for you. But because you are not aware of anything, one day you think you are leaving sannyas. Before you leave, I have left you -- in fact, long before. Sometimes it has happened that I have left the man two years before, and after two years' time he leaves sannyas. It takes him two years because people go on postponing, postponing, postponing. But I always give him the feeling -- so that he feels good -- that it is he who is leaving sannyas. I don't expel anybody from sannyas, at least not directly. I always give the feeling to the person that he is leaving it; at least he will feel good that he has done something.

But I always feel great, because I feel unburdened. If a person is rock-like, to carry him is a burden. And if he is noncooperative, then it is utterly useless to go on working on him. There is a certain time limit. I work, I do whatsoever can be done, but if I see it is an impossible case -- and there are impossible cases -- then he has to be left for somebody else in some future life.

And certainly, many more Buddhas will be coming in future and they will need disciples, so I cannot finish all! Gautama the Buddha took care of me; I have to take care of other Buddhas who will be coming.

It reminds me of what happened to a Presbyterian minister. One summer the Baptists and the Methodists agreed to stage an evangelical revival week. The Presbyterians reluctantly agreed to go along with it. At the end of the week the ministers got together to discuss the results of the camp Bible session.

The Methodist said, "We won four new members."

The Baptist said, "We did even better. Six people became converts to the Baptist faith."

They both turned to the Presbyterian and asked him how he did.

The parson answered, "We did best of all. We did not add any but we got rid of ten."

The work consists of two things: I have to help people to become sannyasins -- seeing their possibilities, potentialities, hoping for them; but when I see that a person is impossible, that the more I give to him the less he receives, the more I give to him the more closed he becomes -- as if he is obliging me... When this feeling becomes settled -- and it is not that I take a hasty decision about it, I give all the opportunities and occasions for the person; but if it is impossible, then it is impossible -- then I withdraw myself from his

being. Once I have withdrawn, sooner or later he will have to drop sannyas.

It functions both ways. The moment you take sannyas, you think YOU are taking sannyas. In the majority of cases I have chosen you -- that's why you take sannyas. Otherwise you would not have been able to take such a risk. And it also works the second way: when you drop sannyas, I have chosen you and I help you to drop it, because left to yourself you may go on postponing for your whole life. When you take sannyas, then you postpone for a long, long time. When you want to drop it, then too you postpone for a long, long time. You cannot do anything immediately. You cannot live the moment in its totality.

And this too I have felt: once you have left sannyas there is a possibility you may come back -- because then you will miss me, and then you will understand what was being showered on you. Then you will miss the nourishment, then you will miss the contact. When you are getting it you start taking it for granted. Sometimes it is good to take it away so real thirst and an appetite arises in you and you start seeing.

But next time, when you come for sannyas, it is not going to be that easy. I will not initiate you so easily. Then you will have to earn it. Once you drop sannyas, coming back is going to be difficult. I will create all kinds of barriers. Unless you transcend those barriers you will not be accepted again.

That too is to help you, because there are people who can enjoy things only if they are difficult. If things are very simple and easy they cannot enjoy them. They need long, hard, arduous ways.

Sannyas is a simple phenomenon because the whole foundation of it is to relax and live in Tao, relax and let God take care of you. It has to be very simple; it is simple, but your mind understands difficult things more easily. If you have barriers to cross you become challenged. When Hillary reached the Everest peak, do you know what he said? He was asked, "Why? Why did you take such a risk? -- because there is nothing. You went there and you came back; there is nothing to get! Why did you take such a risk? And many people have died before: for almost seventy years people have been trying to reach Everest."

And do you know what Hillary said? He said, "It was such a challenge! Just the presence of Everest, unconquered. was a great challenge. It had to be conquered! There is nothing, I know, but that is not the point. Unconquered, and Everest is standing there, proud? Man has to conquer it!"
This is how man's mind functions.

So next time when a person comes back -- and many want to come back -- then it is going to be difficult. Then I am going to create all kinds of difficulties for you, for your sake. That too is a help for you.

The last question:

OSHO, I WONDER WHY YOU DON'T HIT ME ON THE HEAD AS YOU HIT THE OTHERS.

I will tell you a small story.
The question reminds me of the flies that those expert Japanese Samurai wielders can cut in mid-air. An American tourist heard of the incredible swordsmanship of the cultists of the ancient rite. While in Tokyo he made inquiries as to where the best swordsman was. The best was not available. Neither was the second best. But the American got a chance to see Japan's number-three Samurai wielder. The swordsman let a fly out of the bottle. While it was in flight he struck with the sword. Swish! -- the fly was cut in half

The American was impressed. He could not see that anyone could do better than that. But a little later he wangled an invitation to the number-two man. Again a fly was released from the bottle. The Japanese expert made two swishes with the sword. Incredibly the fly was hacked and quartered in mid-air.

Now he could not see how number-one could do better than that. Finally his place on the waiting list went to the top. He was ushered into the presence of the best swordsman in Japan. Once again there was the ritual of opening the bottle with the fly. While it was buzzing above, the swordsman wielded a great chop. To the American's surprise the fly kept in flight. The American said, "I don't see why you are number-one. The number-three sliced the fly in two, and then I saw the number-two cut it to quarters in two passes. But you missed completely."
"Miss, did I?" said the number-one swordsman. "I assure you, that fly will never propagate again!"

Chapter #13
Chapter title: Where the positive and negative meet

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THE TAO, THE UNDIVIDED, GREAT ONE, GIVES RISE TO TWO OPPOSITE REALITY PRINCIPLES, THE DARK AND THE LIGHT, YIN AND YANG. FROM YIN COMES THE RECEPTIVE FEMININE PRINCIPLE; FROM YANG COMES THE CREATIVE MASCULINE PRINCIPLE; FROM YIN COMES MING, LIFE; FROM YANG, HSING OR HUMAN NATURE.
EACH INDIVIDUAL CONTAINS A CENTRAL MONAD, WHICH, AT THE MOMENT OF CONCEPTION, SPLITS INTO LIFE AND HUMAN NATURE, MING AND HSING.
IN THE PERSONAL BODILY EXISTENCE OF THE INDIVIDUAL THEY ARE REPRESENTED BY TWO OTHER POLARITIES, ANIMA AND ANIMUS. ALL DURING THE LIFE OF THE INDIVIDUAL THESE TWO ARE IN CONFLICT, EACH STRIVING FOR MASTERY.
IF THE LIFE-ENERGY FLOWS DOWNWARD, THAT IS, WITHOUT LET OR HINDRANCE INTO THE OUTER WORLD, THE ANIMA IS VICTORIOUS OVER THE ANIMUS; NO GOLDEN FLOWER IS DEVELOPED. IF THE LIFE-ENERGY IS LED THROUGH THE 'BACKWARD-FLOWING' PROCESS, THAT IS, CONSERVED, AND MADE TO 'RISE' INSTEAD OF ALLOWED TO DISSIPATE, THE ANIMUS HAS BEEN VICTORIOUS. A MAN WHO HOLDS TO THE WAY OF CONSERVATION ALL THROUGH LIFE MAY REACH THE STAGE OF THE GOLDEN FLOWER, WHICH THEN FREES THE EGO FROM THE CONFLICT OF THE OPPOSITES, AND IT AGAIN BECOMES PART OF THE TAO, THE UNDIVIDED, GREAT ONE.

The old pond
Frog jumps in
The sound of water

THIS IS ONE of the most famous haiku by Matsuo Baso. It has that special flavor that only awakened people are aware of. Its beauty is not only aesthetic but existential. Its fragrance is that of Buddhahood.

Tao simply means that which is, with no qualification, with no adjective. Tao means: just so.

The old pond
Frog jumps in
The sound of water

Haiku is not ordinary poetry. The ordinary poetry is of imagination. The ordinary poetry is a creation of the mind. Haiku simply reflects that which is. Consciousness becomes a mirror and reflects that which confronts it. The mirror remains untouched by what it reflects. An ugly person passes before I mirror -- the mirror does not become ugly, the mirror remains in its sameness. A beautiful person passes by, the mirror does not become beautiful either. And when there is nobody to reflect, the mirror is still the same. Reflecting, not reflecting, reflecting good, reflecting bad, the mirror remains virgin.
So is the consciousness of one who has awakened.

Baso was a disciple of the Zen Master, Buko. The time this incredibly beautiful haiku was born, he was living in a small hut by the side of an old pond. One day, after a brief rain, Master Buko visited Baso and asked, "How is your understanding these days?"

Remember, the Master has not asked, "How is your knowledge?" He has asked, "How is your understanding?"

Understanding is totally different from knowledge. Knowledge is borrowed, understanding is one's own. Knowledge comes from without, understanding wells up within. Knowledge is ugly, because it is secondhand. And knowledge can never become part of your being. It will remain alien, it will remain foreign, it cannot get roots into you. Understanding grows out of you, it is your own flowering. It is authentically yours, hence it has beauty, and it liberates.

Truth can never be borrowed from anybody, and the borrowed truth is no longer truth. A borrowed truth

is already a lie. The moment truth is said, it becomes a lie. Truth has to be experienced, not to be heard, not to be read. Truth is not just going to be a part of your accumulation, part of your memory. Truth has to be existential: each pore of your being should feel it. Yes, it has to be a feeling. Each breath should be full of it. It should pulsate in you, it should circulate in you like your blood. When truth is understood, you become it.

Hence the Master Buko asked his disciple, "Baso, how is your understanding these days?" And don't forget those two beautiful words, 'these days'.

Truth is always growing. Truth is a movement. It is not static, it is dynamic. It is a dance. It is like growing trees and flowing rivers and moving stars. Truth is never, at any point, a static phenomenon. It is not stasis; it is utterly dynamic, it is movement. To be alive it has to be moving.

Only death is static, only death is stagnant. Hence the people who are dead may look alive on the surface, but if their truth is no longer growing they are dead. Their soul is no longer growing. Truth is not an idea but your very being, your very soul.

Hence the Master asked, "How is your understanding THESE days?" He is not asking about the past. Knowledge is always about the past, imagination is always about the future. He is asking about the present, he is asking about the immediate.

Baso responded,

Rain has passed
Green moss moistened.

Just a few moments before, it was raining: the rain has passed, green moss moistened. It is good, but not VERY good. It is already past. It is no longer immediate. It is a memory already, it is no longer experiencing. Buko was not contented -- the answer was good but not great. And a Master is never contented unless the answer is absolute, unless the answer is really as it should be -- and certainly not with the potential of a man like Baso.

Now nobody knows about Buko, his Master. He is known only because of Baso. The disciple had infinite potential; the Master cannot be contented so easily. Remember it! -- the more potential you have, the more you will be put to hard tasks. The Master will be severe with you. He is going to be very hard on you.

The answer was good if it had come from somebody of lesser potential than Baso; the Master might have nodded his head in consent -- but not to Baso. Even a few minutes' gap is gap enough. The rain is no more there, the clouds have dispersed, it is already sunny, the sun is shining all around, on the old pond, on the hut....

He said, "Say something more!"

And when the Master says, "Say something more," he does not mean talk a little more about it. He does not mean 'more' in a quantitative sense. He means: say something deeper, say something more intense, say something more existential. say something more, qualitatively!

At that instant Baso heard the plop of a frog jumping into the pond.

He said,

Frog jumps in
The sound of water

Now, this is Tao: the immediate, that which is, alive, throbbing, this very moment. Tao knows no past, no future. Tao knows only one kind of time, that is present. Tao knows only herenow. Just let your mind disappear and then there is no past and no future. Past and future are mind creations. In reality, there is only present. And when there is no past, no future, how can you even call it present? -- because present has meaning only in reference to past and future.

The present is sandwiched between past and future. If you have taken away past and future, the present also disappears. That is the moment of Tao: when time disappears, when one is in utter immediacy, when one is utterly herenow, neither roaming somewhere in the ghosts of the past or in the unborn images of the future. This is the moment of enlightenment: when time is not, and when you are utterly here and nowhere else. And when there is no time, there is no mind. Mind and time are synonymous. The more mind you have, the more you are conscious of time. That's why in the Western world a great time-consciousness has arisen: it is because of the cultivation of the mind.

Go to the primitive people living in the mountains or in the jungles. Go to the aboriginals and there is no time-consciousness, because the mind has not been cultivated yet. And it again happens -- when through understanding one drops all the nostalgia for the past and all the fancies for the future, time disappears again. And with the disappearance of time, suddenly mind is no more found. And when there is no mind

there is silence. In that silence the beyond penetrates the earth. In that silence the unknown descends into you. In that silence, the meeting with God. In that silence, the benediction, the blessing. In that silence is the Kingdom of God.

Baso said,

Frog jumps in
The sound of water.

This is a statement of Tao. This is Tao -- simple, pure, nude.

At this response the Master was immensely delighted. The Master is always delighted whenever a disciple comes back home. The delight of the Master knows no bounds, as if he becomes enlightened again! More perfection is added to his already perfect being. He needed nothing to be added to him, but each time a disciple flares up into awareness, becomes aflame, the Master feels as if he has again become enlightened.

The Master was immensely delighted, and the very delight of the Master became the occasion of Baso's enlightenment. Seeing the delighted face of the Master, seeing the aura of his joy, the nod of his consent -- or maybe he said nothing -- his silence showering on the disciple as grace, Baso became enlightened! What a moment to become enlightened! Thousands of people have become enlightened in the past, but the way Baso became enlightened is simply unique. Because the Master was delighted, the very delight of the Master penetrated his heart like a sword. Flowers showered on him, because the Master must have smiled.... The unheard music was heard because the Master must have looked at him with joy, with blessing.

I don't know, but Buko must have danced or done something crazy like that. The enlightenment of a disciple is no small matter.

Later on, Baso continued to polish the haiku like a diamond. For his whole life he continued to polish it -- because this is a rare phenomenon, this small haiku:

The old pond
Frog jumps in
The sound of water.

It was because of this that his own process of enlightenment was triggered. He continued to polish it like a diamond. He continued to cut it and give it more and more depth.

He added: The old pond. The first statement was only:

Frog jumps in
The sound of water.

Later on he added: the old pond. My feeling is that the old pond must have insisted on being included. And the old pond had every right to be included -- without the old pond there would have been no frog, no jumping in, no sound of water. Baso owed much to the old pond; he included it.

Now the haiku was:

The old pond
Frog jumps in
The sound of water.

And still later on, he dropped the words 'of water'.

Now the haiku was not so perfect as before, but more complete than before. Now it was:

The old pond
Frog jumps in
The sound

It is not so perfect as before, but it is more complete. What do I mean when I say it is more complete?

Now it is a growing phenomenon, it does not put a full stop. Before there was a full stop, it was a finished product; you could not have added anything to it. It didn't leave anything for you to meditate upon. But just 'the sound', and it opens a door. There is no full stop anymore. It becomes a quest. So now it is more complete but less perfect. Now it is utterly complete, complete in the sense that it is growing. Now it is a tree growing, unpredictable. Now each one has to meditate over it. And this became one of the great meditations for the seekers who were to follow Baso. Now it has more beauty than before.

Always remember, anything complete, anything absolutely complete, loses something from it -- it becomes dead. All the great painters know this. And the greatest paintings are those which have been left a little bit incomplete, the last touch has not been given to them. And the greatest poems are those which have been left incomplete -- so a door remains open for you to enter, so your being can have a communion with the incomplete poetry, so your being can complete it, so it can be completed in your existence.

Now it was,

The old pond
Frog jumps in
The sound

Still later, he dropped a few more things. Now it became,

The old pond
Frog jumps in

Plop!

Now this is getting to the crescendo: just 'plop!' This is truer -- truer to the frog, truer to the pond, truer to reality. The reality knows only 'plop!' and it simply leaves you there -- to wonder, to inquire, to meditate.

Somebody asked Baso, "Why have you dropped the words 'of water' and finally even 'the sound'?"

Baso said, "I want you to hear what kind of sound it is. I don't want to say, I want you to hear what kind of sound it is."

The old pond
Frog jumps in

Plop!

You are left in a new kind of meditative space. Suddenly the old pond becomes a reality very close by. You can feel it, it is here. And the frog jumps in. It is not a frog of the past... "Plop!" you can hear it again. It becomes a reality. This is great art, that what the artist lived through, he can create again in somebody who is receptive, who is available, who is ready to go on the journey of exploration.

This is the way of all the Buddhas. Their statements are nothing but triggering points of a certain process in you called meditation. This is the way of Tao: to bring you to that which is. This is my way too: to help you to fall utterly in the moment. THIS moment! THIS is it!

Tao is not a doctrine. It is a special way of becoming aware. It is the way of awakening, the way of enlightenment, the way of coming back home. Tao simply means 'the Way'. And remember, it docs not mean it in the ordinary sense of the word. Whenever you hear the words 'the way' you start thinking of a goal somewhere faraway, of where the way leads you. No, Tao means 'the Way', but not in reference to a goal Then what does it mean? It means 'the way things are'. It simply means the way things are, already are, just so.

Nothing has to be achieved, all is showering on you. Just be herenow and celebrate.

My definition of religion is celebration.

But there are people who would not like such a simple phenomenon as Tao: their egos do not feel challenged enough, they are always interested in the hard way. They are always interested in difficulties. If there are not difficulties, they will create them. They cannot do things in a simple way. They are almost incapable of being simple, and to be simple is the only way to be in God. God is simplicity, innocence.

God is as simple as the rosebush and the call of the cuckoo from the mango grove. God is as simple as the giggle of a girl. God is as simple as a leaf falling from the tree. God is as simple as the breeze passing through the ancient pine trees.

But there are people who would not like God to be so simple. These are the people who create theologies, these are the people who create difficult, abstract speculations about God, who make the whole thing so difficult that it becomes almost incomprehensible. And God is very simple.

The old pond
Frog jumps in
Plop!

Yes, God is like that....

It has to be remembered again and again by you, because your ego will play tricks on you. That is how people go on missing the simple way of Tao. Christianity has so much of a following, Buddhism has a great following, Islam has a great following, but Tao is still not a church. It never has been a church, it never became an organization. Individuals have existed, individuals have followed it, individuals have attained through it, but it never became the way of the masses. Why? -- because it is available only to those who are ready to drop the ways of the ego, who are ready to be simple, innocent, childlike.

There are some people who always look for the difficult side of the problem. To them the easy solution never appears, they always have to think of the most complicated one.

I recall a young man who was applying for admission to one of the most exclusive country clubs in Newport. The rather reserved, unimpressive-looking young man was notified that he must play a round of golf with the club officers as a prerequisite to his acceptance.

On the appointed afternoon he met them on the first tee equipped with a hockey stick, a croquet mallet and a billiard cue. The officers looked him over incredulously but nevertheless proceeded to tee off. To their dismay the young man coolly drove off 275 yards with the hockey stick, gracefully arched his second shot to the green with the croquet mallet and sank a twenty-foot putt with a billiard cue.

After soundly drubbing the baffled officers with a subpar 68, the applicant retired with them to the club bar. There he ordered a Scotch and soda, and when it arrived he mixed the drink himself by tossing the contents of the shot glass over his shoulder into the waiting soda behind him on the bar. This further display of the young man's incredible physical coordination was too much for the officers of the club.

"You are miraculous!" they exclaimed. "What is the story behind these fantastic talents of yours?"

"All my life," the man explained, "physical activity of any sort has been child's play for me. To overcome the boredom that has resulted from my monotonous mastery of everything, I try to do almost everything the most difficult way possible. Thus I play tennis with a ping-pong paddle, ping-pong with a tennis racket, and so on."

"Wait a minute," interrupted one of the club officers. "If it is true, as you say, that you do everything physical in the most difficult manner possible, I have one question... "

"I know," said the young man, smiling. "Everyone asks me the same thing, and I don't mind telling you -- standing up, in a hammock."

This is the way of the ego.

Tao is simple, utterly simple. You don't have to stand up in a hammock. The most fundamental thing about Tao is that it is a child's play. But to be a child seems to be almost impossible for people. Who wants to be a child?Jesus says, "Unless you are like small children, you will not enter into my Kingdom of God." But it seems nobody wants to be a child; that is where our misery lies.

All these days we have been going deeper and deeper into the world of Tao. Today are the last sutras, the concluding remarks by Master Lu-tsu. They are simple. You have to be simple to understand them. There is not much knowledge in them, but certainly much insight. They will not make you knowledgeable. In fact, they will take all knowledge away, they will make you ignorant. But if a man can be ignorant, can be courageous enough to drop all his knowledge and can live in a state of not-knowing, then there is no barrier between him and God, no barrier between him and existence. Knowledge creates the barrier.

Adam has been expelled from the Garden of Eden because he has eaten the fruit of the Tree of Knowledge. That fruit has to be vomited. Once knowledge is vomited out, you are clean. And in that cleanness, all is available. All is already available; just because you are not clean and stuffed with knowledge, you cannot see it.

The sutras:

> THE TAO, THE UNDIVIDED, GREAT ONE, GIVES RISE TO TWO OPPOSITE REALITY PRINCIPLES, THE DARK AND THE LIGHT, YIN AND YANG. FROM YIN COMES THE RECEPTIVE FEMININE PRINCIPLE; FROM YANG COMES THE CREATIVE MASCULINE PRINCIPLE; FROM YIN COMES MING, LIFE; FROM YANG, HSING OR HUMAN NATURE.

This is the concluding part of THE SECRET OF THE GOLDEN FLOWER. This is a summary of the whole treatise, so that you can remember.

> THE TAO, THE UNDIVIDED, GREAT ONE, GIVES RISE TO TWO OPPOSITE REALITY PRINCIPLES...

First, what is Tao? -- that which is, unnamed, unqualified, simply that which is. It contains all. It contains the trees and the stars, it contains you and me and the animals and the birds. It contains all that is. And that which is contains all that has ever been, and that which is contains all that is ever going to be.

Tao cannot be said just because it contains all -- and no word can contain all. The very purpose of a word is to denote. The very purpose of a word is to classify. A table is a table and not a chair, and a chair is a chair and not a dog, and a dog is a dog and not a man. The word is meaningful only because it has a definite boundary around it. It excludes everything out of it. It includes only something tiny and excludes the whole existence.

Tao includes all, excludes nothing. That's why Tao cannot be said. It can be shown but not said. The man of Tao can give you a taste of it if you are ready to go into him and let him come into you. The man of Tao can give you a glimpse, a lightning glimpse of the totality of existence... but you may become frightened.

That's what happened in the great song, Bhagavad-Gita. The disciple Arjuna asked Krishna his Master,

his friend, his guide, "You say great things. You argue well. Your proofs are very convincing, yet doubt persists deep down within me. The doubt is because I have not experienced what you are saying to me. Why don't you give me a little experience of it? -- Just a little taste on the tip of the tongue will do. There is no need to go on arguing about it so long, there is no need to produce so many proofs for it.Just a little taste and I will be convinced and my doubts will disappear."
Krishna said, "Okay."

And then it happened, one of the most beautiful stories that has ever happened between a Master and a disciple: Krishna became huge and Krishna became infinite and worlds started rotating within him, and Arjuna was frightened. Krishna had millions of hands and all the stars and all the planets within him, and life and death within him, all polarities meeting and merging in him. It was a chaos. Arjuna thought he must be going mad. He closed his eyes in fear, and he cried and shouted, "Come back! Come back to your ordinary form with two hands. Be my old friend again. This is too much!"

Krishna came back and he said, "I knew it. You are not yet ready to have the taste of the totality."

Totality will frighten you. Its sheer vastness is such, it is going to frighten you out of your wits. It is abysmal, and you will start disappearing into it like a soap-bubble. It is so vast that you will lose all orientation of who you are.

That's what happened to Arjuna. And he said, "Yes, I was feeling as if I was going to die, or as if I was going to be mad, or as if I had already gone mad. Thank you for coming back to your original form."

And Krishna said, "This is not my original form. That was my original form."

Tao is infinity. Tao is totality. Tao is all that is, hence it cannot be said. But in the deep intimacy of a Master and a disciple, something of it starts pulsating. There are moments when you become available to the whole, when you don't function as a separate entity, when you lose the idea of separation for a few moments, when you are one and united. When the drop disappears into the ocean -- even for a single moment -- then you know what Tao is.

So Tao cannot be said but can be showed. That's what I have been doing here.

This is not a school of philosophy. I'm not teaching you any philosophy at all. This is an existential school. I am teaching you existence as it is. And existence is already here; you just have to become a little more courageous to open up, to allow it in. It is knocking on your doors!

Jesus says, "Knock and the door shall be opened unto you. Ask and it shall be given. Seek and ye shall find."

I would like to say just the opposite to you. God is knocking on your doors, has been knocking for millenia. Hear! He's knocking on the door... open your doors. Listen! He's asking you to come out of your self-imposed prison. He's seeking you! Let him seek you! Help him seek you! He's searching for you and you are escaping, and you have been escaping for lives together. You are miserable, and still you go on escaping. And whenever His hand comes close to you, you become frightened. And I understand, the fear is natural. What is the fear? The fear is: if God is, then you cannot be.

Friedrich Nietzsche has said, "If God is, then how can I be? So, I DECIDE that there is no God; then only can I be." And that's how millions of people have decided: they have denied God in order to be. If there is no God, ego is possible. If there is God how can the ego be supported? By what? Then you are no more there; that is the fear. God is the death of the ego.

Tao can be tasted, Tao can be experienced, but one condition has to be fulfilled: you have to be so simple that you don't have any ego. You have to be so silent that there is no idea of 'I'.

THE TAO, THE UNDIVIDED, GREAT ONE, GIVES RISE TO TWO OPPOSITE REALITY PRINCIPLES...

This is the very fundamental of the Taoist approach: that the one becomes two -- because then only is the play possible. The one has to become two, and the two have to be opposites to each other; then the game starts.

The ancient Hindu scriptures say God was alone and was feeling really very very lonely. He decided to create the other. That's why Hindus say the existence is LEELA, a play. God created the other just to have a little fun.

Tao is one, but the moment it becomes manifested it has to become two. Manifestation has to be dual: it cannot be one, it has to be two, it has to split into two. It has to become matter and consciousness, it has to become man and woman, it has to become day and night, it has to become life and death. You will find these two principles everywhere. The whole of life consists of these two principles, and behind these two principles is hidden the One. If you continue to remain involved between these two dualities and the polar

opposites, you will remain in the world. If you are intelligent, if you are a little more alert, and if you start looking deeper, into the depths of things, you will be surprised -- these opposites are not really opposites but complementaries. And behind both is one single energy: that is Tao.

> TAO... GIVES RISE TO TWO OPPOSITE REALITY PRINCIPLES, THE DARK AND THE LIGHT, YIN AND YANG. FROM YIN COMES THE RECEPTIVE FEMININE PRINCIPLE; FROM YANG COMES THE CREATIVE MASCULINE PRINCIPLE; FROM YIN COMES MING, LIFE; FROM YANG, HSING OR HUMAN NATURE.

Basically, the polarities can be named man/woman: the masculine, the feminine. And it is closer to our human reality to understand it that way. We can call it negative and positive, but that would be a little far away. To call it yin and yang, Shiva and Shakti, man and woman, brings it very close to our heart -- we know this duality.

Man is attracted towards the woman, the woman is attracted towards the man, and yet when they are together they constantly fight. They cannot live separately and they cannot live together either. Attraction is tremendous, repulsion too. When you are with your woman or with your man you start thinking of how to be alone. You start thinking of freedom, of being alone, and the beauty and the silence and all that. When you are alone you simply start feeling lonely and you start hankering for the other, and you start thinking of those loving spaces, warmth and all that. When alone you want to be together, when together you want to be alone.

Watch it, it has a great message for you. It simply says: you are half and the woman is half Together you become one. But then a problem arises. In that moment of oneness you are ecstatic, you rejoice, but then the problem arises: this oneness, is it man or woman? Which is the dominating factor? That is the conflict. Man and woman want to be one, but man wants to remain the dominating factor in that oneness; the woman should surrender, submit. And the same is the desire from the woman's side, that the man should surrender and submit.

Both want to be one, but that oneness has to be 'mine'. If I am man then that oneness has to be man's; the woman has to disappear into the man. If I am a woman then it has to be that of woman; the man has to disappear into the woman. Hence the conflict, the attraction and the repulsion, and the whole comedy and tragedy of life.

The feminine principle is receptive and the masculine principle is creative, and both can only go together. Separate, they both suffer. Then the woman has nothing to receive and feels empty. And if there is nobody to receive, the man's creativity is lost because there is nobody to appreciate, inspire. The woman receives, inspires and helps the man to flow in his creativity. Man's creativity helps the woman to flow into her receptivity. This receptivity of the woman is not only biological, it is spiritual too. Behind all great poets you will find the inspiration of a woman. The women have not themselves been great poets -- they need not be -- but no great poetry is ever born without a woman. She functions as a lighthouse. Men have been great poets, but without a woman the poetry simply dies and withers away.

Receptivity and creativity are two wings of the bird. This flight towards the unknown can be completed only with both wings. With one wing the bird is not going to go anywhere. And remember, creativity is not more valuable than receptivity -- they are equal, they are utterly equal. No wing, right or left, is greater than the other; cannot be. They are equal. They are not similar but they are equal.

Now there is a great desire in women's hearts to be creative -- for a certain reason: because creativity is praised. Nobel Prizes are given only to creators, not to those who show tremendous receptivity. Now this is an ugly situation which creates an obsessive desire to be creative, because the receptive person is not appreciated at all, is not valued at all, is not talked about at all. So all over the world the woman wants to be creative, but the moment she wants to be creative she starts losing her femininity, her grace. She starts becoming more and more masculine, because the creative is the masculine principle. She starts becoming more and more hard. She loses softness and roundness, starts growing corners, starts fighting. You can see the shouting Lib Movement women -- their shouts are ugly. And I know their fight is right, but fighting is not the way of woman! -- the very fight will destroy their womanhood. It has to be done in some other way. In fact, man should fight for woman's equality.

The people who can understand, the people who can think, the people who are intelligent, should create a man's movement for women's liberation. They should fight! It is their imposed slavery on woman -- they should feel guilty, they should undo whatsoever they have done. But if the woman starts fighting -- and then naturally she starts thinking to be creative, paint, dance, sing, sculpt, compose -- very unconsciously she is

imitating man. And remember, woman imitating man will always be a second-rate man. And that is ugly. The very effort of being equal is lost. The woman can only be a first-rate woman. If she wants to be a man, she will only be a second-rate man. It is just the same way if a man wants to be receptive: he can't have that natural receptivity of a woman. He will become a second-rate woman. To be first-rate you have to follow your nature.

Never imitate. Follow your own intrinsic nature. Follow your own built-in nature, because only from the fulfillment of that nature does one arrive to a state of bliss, fulfillment, contentment.

Woman creates life, life in general, life as a universal phenomenon. Man, or the male element, creates human nature. Man is particular, woman is universal. Man goes into details of things. Man becomes a specialist. That's why male-dominated fields all become fields of specialization sooner or later. That's what is happening in science. Everything slowly, slowly becomes a specialization, and new branches arise, branches out of branches and now the whole thing seems to be a very absurd situation.

Man has created much knowledge and has gone into deep detail, but now there is nobody to make a whole out of that knowledge. Nobody knows how to create a synthesis. That synthesis is possible only through a woman, not through a man, because woman is a universalizing principle.

Man dissects. woman unites. That's why a woman feels closer to religion than a man, and has always felt closer to religion than a man. You may not have observed the fact. The fundamental fact is: that religion thinks in terms of one, wholeness, totality. That's what Tao is, or God, or whatsoever you will. Science dissects and goes on splitting and has reached to the electron, to the smallest particle. These are polar-opposite ways. Religion goes on joining things together, together, together, and comes to the ultimate Tao which contains all. It is the ultimate unity. Science goes on splitting and splitting, specializing and more specializing. They say specialization means to know more and more about less and less.

I have heard...

It is the twenty-first century, and a man goes to a doctor. He is troubled by his eyes; he is getting old. And the doctor asks, "Which of your eyes is in trouble?"

And he says, "My right eye."

The doctor says, "Sorry, you will have to go to somebody else, because I only specialize in left eyes."

It is going to happen. It is already happening.

Man is no longer one unity; there are so many specialists. Nobody thinks about the man as a whole, as a totality. That is one of the greatest problems that medical science is facing and has to face and find a solution for -- because the patient is not thought to be one unity. If his head is in trouble, then the head has to be taken as a separate part. Just give some medicine -- aspirin or something. Nobody bothers about the whole system. The aspirin will first go to the stomach, it can't go directly to the head. What is going to happen to the stomach? -- that is nobody's concern.

Man is a unity. You cannot treat him like a machine.

If something is wrong with your car you go to the garage; he changes the part. Because the machine has no soul, it is only the sum total of its parts. And what is a soul? Soul means that something more is there than the sum total of its parts. There is a unity behind. Modern medical science is facing it tremendously, and the reason is because all of these sciences have been developed by men. The impact of the woman is missing.

The woman always universalizes. She thinks in terms of unities, she never thinks in terms of parts. A woman is never mathematical; she cannot be. Her whole approach is wholistic. That is the meaning of this statement made twenty-five centuries ago; it is yet contemporary.

> THE TAO... UNDIVIDED, GREAT ONE, GIVES RISE TO TWO OPPOSITE REALITY PRINCIPLES, THE DARK AND THE LIGHT, YIN AND YANG. FROM YIN COMES THE RECEPTIVE FEMININE PRINCIPLE; FROM YANG COMES THE CREATIVE MASCULINE PRINCIPLE; FROM YIN COMES MING, LIFE; FROM YANG, HSING OR HUMAN NATURE.
> EACH INDIVIDUAL CONTAINS A CENTRAL MONAD, WHICH, AT THE MOMENT OF CONCEPTION, SPLITS INTO LIFE AND HUMAN NATURE, MING AND HSING.

EACH individual comes as a single unit, unitary, and then is split. It is just like a ray passing through a prism is split into seven colors. Conception functions like a prism: the one white ray splits into seven colors. The one Tao splits into two opposite polarities: man and woman. Remember that no man is man alone, the woman is behind, hidden in him; and so is it with the woman. Both are bisexual.

If the conscious mind is man, then the unconscious is woman. If the conscious mind is woman, then the unconscious is man. It has to be so. And the desire to meet with the woman or with the man on the outside is

not going to fulfill you -- unless you know how to meet the inner man and the inner woman. The outer woman can give you only a few glimpses of meeting, beautiful moments, but at a great cost. And all lovers know that yes, there are a few ecstatic moments, but one has to pay a great price for them: one has to lose one's freedom, one has to lose one's own being, and one has to become dependent. One has to compromise in a thousand and one ways, which hurts and wounds. The meeting with the outer woman or the outer man is going to be only momentary.

But there is another meeting, and that is one of the secret messages of Tao: that you can find your inner woman -- where your conscious and unconscious meet, where your light and darkness meet, where your earth and sky meet, where your positive and negative meet. And once that meeting has happened within you, you are whole. This is what is called the man of Tao.

The man of Tao is neither man nor woman. He has come back to his oneness. He is alone... all one. You cannot call Lao Tzu a man or a woman, or Buddha a man or a woman, or Jesus a man or a woman. Biologically they are, spiritually they are not. Spiritually they have gone beyond. Buddha has no unconscious in him, no division. He's undivided. And when you are undivided all conflict within you ceases. Otherwise you are in a INSTANT civil war: you are not only fighting with the outer woman, you are fighting continuously with the inner woman too. And you know those moments.

A moment comes when you want to cry, your inner woman is ready to shed tears, but your man stops it. Your man says, "What are you doing, man? Are you mad? People will think that you are being very feminine. Stop your tears! This is not right for a man like you. It is okay for women, let them cry and weep, but you have to keep a face, hard, strong, invulnerable. Hold your tears back!" And the fight has started.

And the same happens to the woman. You would like to climb a tree, and it is so beautiful, and the highest branches of the tree are playing with the clouds. Who would not like to climb? But your inner woman says, "Wait! This is allowed only to men, not to you. You are a woman. You have to think of what is right for a woman and what is not right. You have to follow certain manners, etiquette." And you repress it.

This goes on continuously: man represses his woman, woman represses her man, and the repressed part starts taking revenge in subtle ways. It starts coming from the backdoor, it starts poisoning you. So there are moments when the woman becomes very hard, cruel, nagging, fighting, ugly; that is the man taking revenge. Climbing on a tree would have been beautiful, but that you denied. Now the man comes through the backdoor and you start screaming at your husband or at your children, and you start throwing things. Now this is ugly, this is pathological. It was good to cry. Tears are beautiful because they are part of life. It was good to cry, there was no need to hide those tears. If you hide your tears, you will not be able to laugh either. You will always be afraid -- if you laugh too much, you may feel so relaxed with the laughter that the repressed tears may start coming up.

Nietzsche has said, "I laugh just to keep my tears hidden, because I am afraid if I don't laugh I may start crying."

Now this is one aspect. One can go on smiling, this is not real laughter. One can go on smiling -- this is diplomatic -- so that nobody can see tears ready to come from your eyes. People become engaged in your smile and don't look at your eyes; this is one way. The other way is to keep a very hard face -- don't even laugh, don't even smile. Let people know that you are a man of steel. That is the meaning of the word 'stalin': man of steel. It is said that Stalin never used to laugh. How could he laugh? -- a man of steel. Steel men cannot laugh.

But this is ugly, this is becoming mechanical. This is dehumanizing. Either one becomes false, pseudo, or one becomes very hard, has to grow a hard crust to keep oneself in constant control.

Tao says there is no need to deny the opposite polarity of your being. Accept it, it is you! Both these rays are you. Let them meet and merge! Let them dance together! Let them become one so deeply that again you can have the vision of one -- Tao, the great One, undivided.

> IN THE PERSONAL BODILY EXISTENCE OF THE INDIVIDUAL THEY ARE REPRESENTED BY TWO OTHER POLARITIES, ANIMA AND ANIMUS. ALL DURING THE LIFE OF THE INDIVIDUAL THESE TWO ARE IN CONFLICT, EACH STRIVING FOR MASTERY.

Drop fighting for mastery! That is your inner politics. Both are equal and nobody can ever be the master. Both are needed and equally needed. Accept both, although it is very difficult, logically very difficult to accept both, because they are diametrically opposite. But logic is not true to life itself. More true to life is what is known as dialectics.

Logic is not true to life. Logic is linear; it does not contain the opposite. Tao says the opposite is always there, running parallel to it. The process is not logical but dialectical. Thesis is opposed by antithesis: man is opposed by woman, and out of this opposition, out of this conflict, out of this challenge, energy is released. And that energy can either be dissipated -- if you are foolish -- or can be accumulated -- if you are wise. If dissipated you will remain in constant conflict, a civil war. Your life will become schizophrenic. Or, if you are wise, intelligent, and you know how to contain the opposites together in a deep friendly embrace, then thesis opposed by antithesis will create a new phenomenon in your being: synthesis. On a higher plane you will arise. In a deeper way you will be united. And then again the synthesis functions as a thesis, creates its antithesis, and again, on a higher plane, synthesis. It goes on and on, waves upon waves, higher and higher. There are planes upon planes, and one can go on reaching. The ultimate plane is the total synthesis of your life. All conflict disappears -- is not dropped, but disappears of its own accord.
This is Tao, the Tao, the undivided, the great One.

IF THE LIFE-ENERGY FLOWS DOWNWARD, THAT IS, WITHOUT LET OR HINDRANCE INTO THE OUTER WORLD, THE ANIMA IS VICTORIOUS OVER THE ANIMUS; NO GOLDEN FLOWER IS DEVELOPED.

If energy flows downward and outward, your energy becomes reproductive, sexually reproductive. A great phenomenon! That's how you were born, that's how everybody else was born -- a Buddha, a Jesus, a Krishna. If energy flows downward, it creates new people, new forms for God to embody. But the Golden Flower does not bloom. You produce somebody else -- a child, a beautiful child; life continues, life goes on moving, remains flowing, but the Golden Flower cannot bloom this way.
How does the Golden Flower bloom?

IF THE LIFE-ENERGY IS LED THROUGH THE 'BACKWARD-FLOWING' PROCESS, THAT IS, CONSERVED, AND MADE TO 'RISE' INSTEAD OF ALLOWED TO DISSIPATE, THE ANIMUS HAS BEEN VICTORIOUS.

These are the two possibilities: energy flowing downward becomes sexuality, energy flowing upward becomes spirituality. Energy flowing downward is reproductive, energy flowing upward is creative. Energy flowing downward creates new life, energy flowing upward gives you a new birth. That's what Jesus means when he says, "Unless you are born again" -- not from a father and mother, but by your own upward movement; unless you become a DWIJA, a twice-born -- "you will not enter into my kingdom of God."

The Golden Flower is waiting at the highest peak of your being. In the yoga map it is called SAHASRAR, one-thousand-petalled lotus. It is the seventh chakra -- in your head. The lowest is the sex chakra, MULADHAR, and the highest is the seventh chakra, SAHASRAR. From the lowest chakra, energy moves downward, creates new life. If the energy is conserved, helped to move upwards, it reaches one day to the SAHASRAR -- and the Golden Flower blooms.

Of course, it needs energy. It is there only as a potential, as a possibility. Unless energy becomes available for it, it will not become actual.

It is like when you don't give water to a tree: the tree is waiting, the water is not coming. The green juice is not flowing upwards. How can it bloom into a thousand and one flowers? -- impossible. It will remain sad, it will almost remain dying. It will be a slow suicide. By and by the leaves will also wither away, by and by the branches will die, and ultimately, the roots. It needs a constant upward flow of energy.

Just as the green sap moves in a tree, man is also a tree. And this is not a new symbol that I am using -- of man as a tree -- it is one of the most ancient symbols. It has been used in the Jewish mystical schools: it is called the Tree of Life. Just as Buddhism has reached to its crescendo in Zen, and Islam in Sufism, Judaism has reached its ultimate peaks in the Kabbala. The Kabbala says that man is a tree, and it needs great energy for the flowers to bloom.

But remember, to conserve energy does not mean to repress energy; that's where many people become misguided. To conserve energy does not mean to repress. The processes are absolutely different.

Repression means you are continuously repressing at the lowest center. If it becomes too much at the lowest center it will create perverted sexuality. If you don't allow it a natural let-go and the energy accumulates at the lowest center too much, it will find some way or other; it can become perverted. It WILL become perverted! It will create pathology. Ask the psychiatrists, psychologists, psychoanalysts: they say, "Out of a hundred percent, ninety-five percent of the psychological cases are because of sexuality. Somewhere or other, sex is involved." This is too big a number, ninety-five percent. And the people who

never go to the psychiatrists and the psychoanalysts are not in a better position either. Everybody is suppressed.

Suppression is not transformation. Let it be understood once and for all! -- repression can never become a transformation.

Then what is transformation? And what is conservation of energy?

Conservation of energy is a meditative process. It is not moralistic. I will suggest a small method to you that will be of immense help. It has been used by Taoists down the ages. It is given only from the Masters to the disciples; that's why it has not been written in the books. But now the time has come that it should be given, because now millions of people are working on their spiritual search THROUGH books. Masters are not so available either.

This is a simple method of transforming your energy and leading it upwards. And always remember, Taoist methods are very simple, so don't think, "How can such a simple thing be of such great importance?" Practice it, experiment with it and you will know.

The process is:

At least twice a day -- the best times are early in the morning, just before you get out of your bed. The moment you feel you are alert, awake, do it for twenty minutes. Do it first thing in the morning! -- don't get out of the bed. Do it there, then and there, immediately! -- because when you are coming out of sleep you are very very delicate, receptive. When you are coming out of sleep you are very fresh, and the impact will go very deep. When you are just coming out of your sleep you are less in the mind than ever. Hence some gaps are there through which the method will penetrate into your innermost core. And early in the morning, when you are awakening, and when the whole earth is awakening, there is a great tide of awakening energy all over the world. Use that tide; don't miss that opportunity.

All ancient religions used to pray early in the morning when the sun rose, because the rising of the sun is the rising of all the energies in existence. In that moment you can simply ride on the rising energy wave; it will be easier. By the evening it will be difficult, energies will be falling back; then you will be fighting against the current. In the morning you will be going with the current.

So the best time to begin is in the early morning, immediately, just when you are half-asleep, half-awake. And the process is so simple. It needs no posture, no yogasana, no bath is needed, nothing.

You simply lie down, as you are lying down in your bed, on your back. Keep your eyes closed.

When you breathe in, just visualize great light entering from your head into your body, as if a sun has risen just close to your head -- golden light pouring into your head. You are just hollow and the golden light is pouring into your head, and going, going, going, deep, deep, and going out through your toes. When you breathe in, do it with this visualization.

And when you breathe out, visualize another thing: darkness entering through your toes, a great dark river entering through your toes, coming up, and going out through the head. Do slow, deep breathing so you can visualize. Go very slowly. And just out of sleep you can have very deep and slow breaths because the body is rested, relaxed.

Let me repeat: breathing in, let golden light come into you through your head, because it is there that the Golden Flower is waiting. That golden light will help. It will cleanse your whole body and will make it absolutely full of creativity. This is male energy.

Then when you exhale, let darkness, the darkest you can conceive, like a dark night, river-like, come from your toes upwards -- this is feminine energy: it will soothe you, it will make you receptive, it will calm you, it will give you rest -- and let it go out of the head. Then inhale again, and golden light enters in.
Do it for twenty minutes early in the morning.

And then the second best time is when you are going back to sleep, in the night.

Lie down on the bed, relax for a few minutes. When you start feeling that now you are wavering between sleep and waking, just in that middle, start the process again, and continue for twenty minutes. If you fall asleep doing it, it is the best, because the impact will remain in the superconscious and will go on working.

And after a three-month period you will be surprised: the energy that was constantly gathering at the MULADHAR, at the lowest, the sex center, is no more gathering there. It is going upwards.

Just the other day somebody had asked a question. He said that he has seen the most beautiful women around here that he has ever seen anywhere else, but they are non-erotic.

Why is it so? It is so, his observation is right. If you meditate deeply you will become non-erotic. You

will have a different kind of beauty, but it will not be erotic. It will start having the flavor of spirituality. It will start having the subtleness of grace, not the grossness of sexuality.

Sex is gross because it is the lowest rung of your ladder. As energies move upwards a totally different kind of beauty and grace arises in you, which is divine. You become less and less of the body and more and more of the spirit.

If you do this simple method for three months, you will be surprised: there is no need to repress. Transformation has started happening.

A MAN WHO HOLDS TO THE WAY OF CONSERVATION ALL THROUGH LIFE MAY REACH THE STAGE OF THE GOLDEN FLOWER...

And if you can go on doing this for your whole life, one day it is going to happen.

The Master Lu-tsu says 'your whole life' so that you remain patient. It can happen any day, it can happen today, or tomorrow, or the day after tomorrow. It depends with what intensity, with what sincerity you work for it, with what longing, what totality you go into it. And the day the Golden Flower blooms in you is the day of Buddhahood. You have attained the greatest treasure there is.

A MAN WHO HOLDS TO THE WAY OF CONSERVATION ALL THROUGH LIFE MAY REACH THE STAGE OF THE GOLDEN FLOWER, WHICH THEN FREES THE EGO FROM THE CONFLICT OF THE OPPOSITES, AND IT AGAIN BECOMES PART OF THE TAO, THE UNDIVIDED GREAT ONE.

From Tao to Tao, from One to One -- as Plotinus says, "The flight of the alone to the alone."

The Secret of Secrets, Vol 2

Chapter #14
Chapter title: This very world the paradise

9 September 1978 am in Buddha Hall

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The first question:

YOUR DANCING MEDITATIONS SEEM TO BE BRINGING FORTH AN OVERWHELMING SENSUOUSNESS. ALL THAT HAS NOT BEEN TAKEN, ALL THAT HAS NOT BEEN GIVEN IS REVEALED THEN.... THE PLAY OF NATURE ON MY WHOLE BEING, ALL THE BEAUTY THAT I BEHOLD, ALL THE MUSIC THAT ENCHANTS MY EARS AND MY SOUL, ALL SEEM TO BE EXPRESSED IN VOLUPTUOUSNESS. EVEN WHEN I CLOSE MY EYES IN SILENT SITTING, THIS TANGIBLE PRESENCE IS FELT.
I WELCOME AND ENJOY THIS GROWING SENSITIVITY AND 'ORGASMIC' AFFAIR WITH LIFE. I CANNOT IMAGINE GOD DESCENDING UPON ME BUT AS THE ULTIMATE LOVER WHEN I WILL BE TURNED INSIDE OUT, TOTALLY OPEN AND AS READABLE AS THE GLORIOUS MOON.
CAN I TRUST THIS FEELING? AND IS IT OF ANY MEANING WITH REGARD TO BEING WITH YOU AND GROWING THROUGH YOU?
I HAVE NOT BEEN BLESSED WITH TRANSCENDENTAL EXPERIENCES. ALL I KNOW AND ALL THAT SEEMS TO BE MY LOT TO KNOW IS THIS JOY, EVER-INCREASING AND FRESH, TO BE PART OF THE COSMIC PLAY AND TO BE ABLE TO TRANSMUTE IT IN MY DAILY LIVING -- IN ALL KINDS OF CREATIVE FASHIONS, FROM COOKING TO DANCING AND PRAYING. CAN YOU PLEASE ADVISE ME.

Tanmaya, this is what I am teaching here. I don't teach the transcendental, I teach the immanent --

because the immanent is the transcendental. I don't teach the ultimate, I teach the immediate -- because the immediate is the body of the ultimate. If you enter into the immediate you will find the ultimate pulsating there. The ultimate is the heartbeat of the immediate.

This is my fundamental teaching: that there is no division between this and that. That is contained in this, the other shore is contained in this shore. You need not go anywhere. If you can be joyous, flowing, alive, sensitive, orgasmic, THIS very shore immediately is transformed into the other shore... THIS very world the paradise, THIS very body the Buddha.

Remember it, because down the ages religions have been teaching a dichotomy between this and that. Religions have been teaching a kind of schizophrenia, a split, between the body and the soul, between the lower and the higher, between the outer and the inner, and so on and so forth.

All divisions are false; reality is one. There is nothing lower and nothing higher, and there is nothing outer, nothing inner. There is no body, no soul. It is all one. The body is the soul visible, and the soul is the body invisible. There is no creator other than this very creation. The creator and the creation are not separated, they are as one as the dancer and the dance. They cannot exist apart, they can only exist as one. You cannot take the dancer apart from his dance; if you take him, he is no more a dancer. You cannot take the dance apart from the dancer, there is no possibility. They are utterly one, expressions of the same energy, the same phenomenon.

So what is happening to you, Tanmaya, is EXACTLY what should happen. This is what I am desiring, longing, praying for you. This is the way you are coming closer and closer to me. Forget all about transcendental experiences. All those so-called transcendental experiences are nothing but bullshit. These are the real experiences: this sensitivity that is growing in you, this receptivity that is becoming deeper and deeper every moment, this joy of existence, of life, of being, of love.

Don't think of seeing some spiritual visions -- God sitting on a golden throne. Those are all fantasies of starved minds, of mediocre minds. Don't think about something extraordinary, because the extraordinary is desired only by the very ordinary. That is the desire of the inferior. If you are intelligent, if you are alert, the ordinary becomes the extraordinary. And that is the magic I teach you.

I am giving you an alchemy. Yes, cooking can become prayer; only then are you religious. If cooking can become prayer, only then... if cleaning the floor can become meditation, only then....

This ordinary life is ordinary only because you are dull, because you are asleep, because you are thick. It is ordinary only because you don't have perception to see its depth. You can't see the colors of life and the beautiful forms of life and the eternal benediction that goes on showering each moment of it. It is a continuum. Because you can't see the beauty of a rising sun and you can't see the beauty of the stars in the night, and because you can't see the beauty of human eyes, hence out of this poverty arises the desire for some transcendental experience -- experiencing God, heaven, paradise, experiencing the arousal of the serpent power in your spine. Experiencing these things or desiring to experience these things is all mind-games. The true religion is always of the here and the now.

Yes, that's what I want you to become, sensuous, because if you are not sensuous you can never be spiritual. If you cannot enjoy the small things of life, if you cannot sip your tea with celebration, you are not religious at all. You can go to Kaaba or to Jerusalem or you can go to Kashi; you will never be religious anywhere if you cannot sip tea with utter gratitude. And the aroma of the tea, and the beautiful smell that is arising -- if you cannot feel it, if you are not sensuous enough to feel it, you will not be able to feel God....

... Because God is the center of everything.

God is not the original cause and God is not the ultimate goal; God is the center of every condition that you come across every moment of your life. God is the center of the woman you have fallen in love with, God is the center of the man you have become friendly with. God is the center of everything that you come across. God means the center, and the world means the periphery, the circumference. And they are never separate. And the center is hidden in the circumference.

To be sensuous means to become aware of the circumference, and to be spiritual means to become aware of the center. Sensuousness is the beginning of spirituality.

Become more and more sensuous; that is the way of being alive.

But your old religions have been teaching you just the opposite: they teach you a kind of bodily death, they teach you to make your body more and more insensitive. That is a cheap trick: make your body more and more cold so that you can pretend a kind of aloofness, so that you can say, "Nothing affects me." Because you are carrying a dull and dead body around yourself, naturally nothing affects you, but this is not growth.

Real growth is: you are open, vulnerable, you are affected by everything AND YET nothing affects you. You are in the midst of situations and yet not part of them. You are on the circumference of everything and yet the center is never forgotten.

You say, "Your dancing meditation seems to be bringing forth an overwhelming sensuousness."

Tanmaya, you are blessed. Allow it, don't become afraid, and don't let your old conditionings interfere.

That's why I teach dance, I teach music, I teach singing. I want your body to vibrate at the optimum, I want your body to become a pulsating, streaming phenomenon; not a stagnant pool, but a running, rushing river to the ocean.

"All that has not been taken, all that has not been given is revealed then.... "

Yes, when you are sensuous God is available. All the mysteries are close by, because that is the only way to know the mysterious.

Sensuousness means you are open, your doors are open, you are ready to throb with existence. If a bird starts singing, the sensuous person immediately feels the song echoed in his deepest core of being. The non-sensuous person does not hear it at all, or maybe it is just a noise somewhere. It does not penetrate his heart. A cuckoo starts calling -- a sensuous person starts feeling as if the cuckoo is not calling from some faraway mango grove, but from deep down within his own soul. It becomes his own call, it becomes his own longing for the divine, his own longing for the beloved. In that moment the observer and the observed are one. Seeing a beautiful flower bloom, the sensuous person blooms with it, becomes a flower with it.

The sensuous person is liquid, flowing, fluid. Each experience, and he becomes it. Seeing a sunset, he is the sunset. Seeing a night, a dark night, beautiful silent darkness, he becomes the darkness. In the morning he becomes the light.

He is ALL that life is. He tastes life from every nook and comer. Hence he becomes rich; this is real richness. Listening to music he is music, listening to the sound of water he becomes that sound. And when the wind passes through a bamboo grove, and the cracking bamboos... he is not far away from them. He is amidst them, one of them -- he is a bamboo.

A Zen Master told one of his. disciples who wanted to paint bamboos, "Go and first become a bamboo."

He was an accomplished painter, he had passed all the art examinations, and with distinction. His name had already started becoming famous. And the Master said, "You go to the forest, live with the bamboos for a few years, become a bamboo. And the day you can become a bamboo come back and paint, not before it. How can you paint a bamboo if you have not known what a bamboo feels like from within? You can paint a bamboo from the outside, but that is just a photograph."

And that is the difference between photography and painting. A photograph can never be a painting. Howsoever skillfully, artfully done, it remains only the reflection of the circumference of the bamboo. No camera can enter into the soul.

When for the first time photography was developed, a great fear arose in the world of painting that maybe now painting would lose its old beauty and its old pedestal; because photography would be developed more and more every day and soon it would fulfill its requirement. That fear was absolutely unbased. In fact after the invention of the camera, photography has developed tremendously, but simultaneously painting has learned new dimensions, new visions, new perceptions. Painting has become richer; it had to become. Before the invention of the camera the painter was functioning as a camera.

... The Master said, "You go to the forest." And the disciple went, and for three years he remained in the forest, being with the bamboos in all kinds of climates. Because when it is raining the bamboo has one joy, and when it is windy the bamboo has a different mood, and when it is sunny, of course everything changes in the being of the bamboo. And when a cuckoo comes into the bamboo grove and starts calling, the bamboos are silent and responsive. He had to be there for three years.

And then it happened, one day it happened: sitting by the side of the bamboos, he forgot who he was. And the wind started blowing and he started swaying -- like a bamboo! Only later on did he remember that for a long time he had not been a man. He had entered into the soul of the bamboo, then he painted the bamboos.

Those bamboos certainly have a totally different quality which no photograph can ever have. Photographs can be beautiful, but dead. That painting is alive because it shows the soul of the bamboo in all its moods, in all its richness, in all its climates. Sadness is there, and joy is there, and agony is there, and ecstasy is there, and all that a bamboo knows, the whole biography of a bamboo is there.

To be sensuous is to be available to the mysteries of life. Become more and more sensuous, and drop all condemnation. Let your body become just a door. All your senses should become clear doors with no

hindrances, so when you hear you become the music, and when you see you become the light, when you touch you become that which you have touched.

Tanmaya, you say, "I welcome and enjoy this growing sensitivity and 'orgasmic' affair with life. I cannot imagine God descending upon me but as the ultimate lover when I will be turned inside out, totally open and as readable as the glorious moon."

You have understood me rightly; this is my message in short: God comes always as a lover. God is the immediate and the ultimate Beloved. And if you know God in some other way, remember, that God is your mind creation, it is not the true God.

And because religions arose around untrue gods they have not been able to help humanity to become more loving. On the contrary, they have filled the whole world with hatred, with violence. The true religion can only conceive of God as the Beloved.

You are on the right track. Your past will pull you back: the priests, the parents, the conditionings in your mind, will pull you back. Beware. Drop all that. TRUST this growing sensitivity, this orgasmic openness. This is the door to the divine. Trust it, and go headlong with it.

The second question:

WHEN YOU SAY GOOD, DOES IT MEAN 'GOOD' OR DOES IT SOMETIMES MEAN 'DON'T BOTHER ME WITH YOUR NONSENSE'?
Rudra, first meditate on this small anecdote:

I recall the time a man gave a speech at a Rotary Club on the subject of journalism and journalists. It is one of the tenets of the Rotarians that they may not swear or use cuss-words. But the speaker, not being a Rotarian himself, did not know this, and in his talk he used a profanity he should not have used in that particular hall to that particular audience. At the end of the meeting a local minister in the audience approached the speaker and dressed him down for having used the language he did. The speaker apologized profusely, and the minister went on about how Rotarians, to say nothing of the church, strongly disapproved of bad language. He then walked away. He got about ten feet down the corridor, then turned around and approached the speaker again. "Off the record," he said, "and just between us, any time you want to call a journalist a sonofabitch, it is okay with me."

So on the record, 'good' simply means good. Off the record, it means 'don't bother me with your nonsense'.

The third question:

WATCHING THE ENERGY CHANGES THAT ARE CONSTANTLY HAPPENING IN ME, SUDDENLY THE QUESTION ARISES: WHAT IS THAT WHICH IS WATCHING AND IN WHAT SENSE IS IT DIFFERENT FROM THE OBSERVED ENERGY?

Kosha, this is a beautiful space to enter into, when the question arises for the first time: What is the observed and who is the observer? This is a beautiful space to enter into -- when the question becomes relevant.

Now, on each step, you will start losing the duality of the observer and the observed. The observer and the observed, in the ultimate sense, in reality, are one. They are two only because we have not yet been capable of seeing the One.

Remember THE SECRET OF THE GOLDEN FLOWER. It says: Tao is one; then it divides itself into two, yin and yang, darkness and light, life and death. But the reality is One. It looks like two; it looks like two because we see it through the prism of the mind. The twoness of it is a creation of our minds, it is not there.

It is just like when on a full moon night you look at the moon and then press your eyelid -- and suddenly you see two moons. And you know the moon is one. But go on pressing the eye -- and you know perfectly well the moon is one -- and now you can see two moons.

That's exactly what is happening. Mind is creating duality, because mind cannot conceive the One. There is an intrinsic impossibility for the mind to conceive the One. Try to understand why the mind cannot conceive the One.

Mind needs distinctions; the One is distinctionless. The whole purpose of the mind is to demark things.

The whole purpose of the mind is to particularize things -- this is a woman and that is a man, this is a friend and that is an enemy, this is food and this is just stone, this is a chair and that is a table, this is the door and this is the wall. This is the function of the mind: the whole purpose of the mind is to make distinctions. It is very utilitarian; it has to be used.

But in the ultimate sense, it becomes the barrier. That which is a help on the circumference becomes a hindrance at the center.

Mind has no truth, but only utility; just as a child is born: no child brings a label with himself, a nameplate or anything. He simply comes. You don't ask him, "Who are you, and what is your name, and from where are you coming?" The child will simply look at you and will think you are stupid: "What nonsense you are talking!" You start giving him a name, an identity. And you know that name is false, although useful, but false; untrue, but utilitarian. He will need that name.

There are millions of people. If he falls in love with a woman and she wants to write a letter to him, how is she supposed to write a letter to a man who has no name? How can the letter be delivered to him?

It has utility in the world. We give him a name and slowly, slowly we completely forget that the name is just a utilitarian device, it has no truth about it. You can change the name. You can go to the court, declare that you drop your old name and you will be a new name. You can change as many times as you want.

Exactly like that, mind is a device, a natural device to help you function in the world, to find you things. If you drop the mind, all is blurred into one reality. Then it will not be possible to make any distinction between what is a marshmallow and what is a pillow. You may start sleeping with the marshmallow underneath your head and you may start eating the pillow.

So I am not saying mind is not useful. Mind is useful, but its very usefulness is based on creating distinctions.

But when you start moving in meditation, you are moving beyond mind. You are moving beyond utility into truth. Then you are trying to see that which is, not that which is useful. Then slowly, slowly the duality will disappear.

And, Kosha, this is just on the threshold -- when the observer and the observed disappear. And I have been watching you, Kosha; you have been growing so beautifully.

Kosha is a well-educated woman. She is a PH.D., although here she just cleans the toilets. But that has been of immense help; PH.D.s need that. Otherwise they remain hung-up in the head. It has been a device. Deliberately, I have put Kosha into cleaning work, and she has proved really beautiful. She has completely forgotten her PH.D., her education, her career, her name, etcetera -- completely forgotten. She has just become involved in the work that has been given to her utterly, totally.

And that utterness, that totalness, is bringing this great fruit into her being.

Now this is not a philosophical question that she is asking. Philosophy has disappeared from her mind. Now this is an experience, something existential. Now she is really faced with a problem: Who is the observer and who is the observed?

Now you will have to drop that idea also. Now the observer will be the observed. Now there will be no distinction between the two: the seer will be the seen and the knower will be the known and the lover will be the beloved. It is very strange when for the first time it starts happening -- it blurs you, your whole mind structure simply shatters. It looks almost as if you are going mad -- or what? Just think: seeing a bamboo, and you forget who is the bamboo and who is the seer -- it will look insane. And when you come back into your normal, utilitarian world, you will become suspicious, distrustful, doubting: "What is happening? This is dangerous! How can I be the bamboo?" But this is true.

We are all part of one reality. I am in my right hand, I am in my left hand. I am in my body, but my body is joined with the earth and the sun and the moon. We are all joined together, interlinked. Nobody is independent, we are all interdependent.

When slowly, slowly the mind takes a leap from you -- you say goodbye to the mind and the no-mind opens its infinity -- then you are the bamboo, then you are in the bamboo, as the bamboo. The observer has become the observed. And the tremendous benediction of it! And the great transformation that comes through it!

And this will be happening, Kosha, more and more. You have earned it. Don't be afraid! It will appear like insanity and the mind will condemn it like insanity.

This is the point when you have to listen to the Master, not to the mind. I say to you: go ahead. You have risked a lot; now risk a little more. Let this distinction also disappear, and with its disappearance, the satori...

The fourth question:

CANNOT THE TEACHING OF BEING HERENOW BE SOMETIMES DANGEROUS IN THE HANDS OF FOOLS OF COURSE?

In the hands of the fools anything can be dangerous, anything whatever! The Koran is dangerous, the Bible is dangerous, the Gita is dangerous -- and you know it. The whole history is full of proofs. Such beautiful statements, so crystal-clear, but in the hands of the fools something goes wrong -- nectar becomes poison.

And just the reverse is the case: if you are intelligent, wise, even poison becomes medicine.

One day a man came to me. He was very worried because he had been following J. Krishnamurti for almost twenty years. Then he had a chance, accidentally, to fly with Krishnamurti from Delhi to Bombay.

And then he saw... and what he saw shocked him, shook him completely. He could not sleep. Why had he wasted time with this man for twenty years?

So he came to me and said, "What should I do now? My twenty years wasted!..."

I said, "What actually has happened?" He said,

"I saw him reading a detective novel!"

I said, "In the hands of J. Krishnamurti a detective novel becomes a Koran. And in your hands, a Koran becomes just a detective novel."

It depends. It all depends on you.

I have heard...

A man asked his psychoanalyst after many days of psychoanalysis... nothing was happening. The psychoanalyst was getting worried, the man was also getting worried. He was paying so much and nothing was coming out of it.

Finally he blurted out. He said, "I think the real problem is not my mind, the real problem is the people with whom I work -- my manager, my treasurer, the clerks. The people with whom I work are the real problem. So just psychoanalyzing MY mind is not going to help."

The psychoanalyst asked, "What exactly is the problem with the people you work with?"

He said, "They are all utterly lazy. Nobody wants to work, they all go on postponing."

The psychoanalyst said, "You do one thing: you make beautiful boards. Write on the boards in capital letters,'Do it now! Tomorrow never comes! Tomorrow is death, life is today.' And put this board everywhere in your office, so wherever they look they will find it. This will have some impact on them."

After the third day the psychiatrist phoned his patient. His wife was on the phone and she said, "He is in the hospital because he has been beaten badly by his people."

He said, "Why?"

The woman said, "I think it is because of your advice."

So he rushed to the hospital. The man was really in pain, fractured all over the body.

He asked, "What happened?"

The man said, "It is you and your stupid advice. The treasurer immediately escaped with all the cash -- 'Do it now! Tomorrow never comes! Tomorrow is death!' He simply wrote a note: 'I have been thinking of escaping with the cash for many years, but if it is so -- tomorrow is death -- then this is the time.' My manager has escaped, eloped with my typist. And the other workers just jumped upon me and started beating me. They said, 'We had always wanted to beat you, and we were postponing.'"

You ask me, "Cannot the teaching of being herenow sometimes be dangerous?"

It can be if you work in such an office, or if you have such people inside your head.

I have heard...

At the time of the Wilson government in England, George Brown -- always drunk -- is Foreign Secretary. A reception is held on the visit of the French President, Pompidou.

Madame Pompidou is seated next to Brown, who starts the conversation drunkenly. "What do you want out of life, Madame?"

Madame Pompidou replies, "All I want is 'a... ppin... ess." She added as she felt Brown's hand travelling up her thigh, "But not before the soup."

I teach you to be herenow, but you will have to take care of many things -- 'not before the soup'!

To be herenow needs great intelligence. It is not the message for the stupid, for the mediocre. When I

say to you to be herenow I am giving great respect to your intelligence. This is my way of showing respect towards you. You have to be worthy of it.

To be herenow means to be very alert, aware, conscious, so that this moment is no more burdened with past, no more burdened with future; so this moment is unburdened of all garbage and is clear, pure, innocent. And in that innocence you will find the door into God.

But remember always: you can turn, change the meaning, impose your own ideas on the greatest of teachings and destroy them. All depends on you.

The fifth question:

WHY IS FEMININE ENERGY THE 'DARKNESS' PRINCIPLE? DOES THIS MEAN THAT THERE IS SUPPOSED TO BE SOMETHING SINISTER ABOUT IT? THE AUTHOR OF The Secret of the Golden Flower SEEMS A LITTLE MALE CHAUVINISTIC SOMETIMES.

The question is from Ma Ananda Prem.

Ananda Prem, you are a female chauvinist! Rather than thinking about the author of THE SECRET OF THE GOLDEN FLOWER, think about yourself.

Master Lu-tsu is saying something just factual. Who has given you the idea that darkness symbolizes something sinister? That is your idea! Darkness is as beautiful as light, equally as beautiful and valuable as light. Do you think night has less value than the day? In fact, it may have more value than the day, but not less. It is the day that tires you, exhausts you; it is the night that rejuvenates you, replenishes you. It is the day that kills you, it is the night that refreshes you again, prepares you for tomorrow, keeps you young.

What is sinister in darkness? Darkness is vast. Light is never so vast. Light is always limited, darkness has no limitations. Light is shallow, darkness has depth.

That's why we have not painted Krishna as white but as black. One of his names is Shyam; 'shyam' means the black one. Why? -- just to give a sense of depth. Whiteness is a little shallow.

Hence in the West, so much craze for a suntan, because the white face does not give the feeling of depth. Lying on the sun-beach under the sun, making it a little brown, and it starts having a depth and a beauty of its own.

And darkness is cool, and darkness makes you feel alone. It is very meditative. You cannot sleep in the light, you need darkness to sleep. And sleep and SAMADHI are very similar. In darkness you can enter into no-mind very easily.

Who has given you the idea, Ananda Prem, that darkness is sinister? It must be your own female chauvinistic mind. Nothing is wrong in darkness. Darkness is the energy of the earth and light is the energy of the sky. And the meeting of the earth and the sky is the whole secret of existence.

Man is a meeting of the earth and the sky, and they both have to be in balance. If your light and darkness principle are balanced, if your male and female principles are in deep harmony, you will attain to One.

Lu-tsu is simply stating a fact. The woman is more restful than man. Light is the principle of restlessness. That's why in the morning as the sun rises you have to awake, you cannot rest anymore. As the sun sets you start feeling sleepy; now you are getting ready to rest, fall into tremendously deep oblivion.

Light will bring you back to the circumference, to the day-today affairs, the routine world. Darkness takes you far far away from this world. You forget all the turmoil and the anxiety and the worry and the hurry.

The woman has the same quality of giving you rest. If you love a woman, just being with her is restful.

Only a person who has come to meet with his inner woman can live without a woman. Then there is no necessity, because he is rested, he has found an inner shelter. But till you find an inner shelter, you will have to find an outer shelter; it is absolutely necessary. The woman gives you rest, hence Lu-tsu calls her dark.

The moment you are in the embrace of your woman or in her lap, you are again a child and she is your mother She may be your wife, but she again becomes your mother. Again she overwhelms you like darkness. She makes you cool, she takes away all the heat that has been generated by the day. It is easier to fall in deep sleep with your woman. She is the principle of the dark. And the woman is as vast as darkness.

Man is very particular, woman is universal. That's why man is tired sooner; the woman has more capacity to resist. Women live longer than men. Women suffer less from illnesses than men. Women go mad less than men. Women commit suicide less than men. She is restful, cool, calm and collected, and she has that vastness.

The woman is always generous. She gives and does not ask in return. She protects, she nourishes not only the child: she nurses the child with her milk, she nurses her beloved with love -- which is a higher-value food, which is a deeper food, a nourishment for the soul.

Who has given you, Ananda Prem, the idea that darkness is sinister? There is nothing sinister. But I can understand from where this idea must be coming.

The Western mind has lived on duality and has never been able to penetrate to the One. The Jewish heritage is of duality, and because of Judaism, Christianity and Islam also became dualistic. Ananda Prem carries a Jewish heritage.

The Jewish heritage is that God is good; but then where to put all the badness that you come across in the world? So as a scapegoat the Devil has been created. The Devil is all bad, God is all good -- to protect God from badness. Otherwise you will have to put badness somewhere or other. And if there is only one God, that means good and bad both are contained in Him. Then He is both.

Jews have never been that courageous. They were afraid to put good and bad both in the same God, so the only possible way out was to create two Gods, a God of good and a God of bad. Hence the God-and-the-Devil duality.

Then God is light and the Devil is dark. Then the Devil is always painted as dark, animal-like, with horns and a tail and hooves, and with a dark color, like a dark night, sinister. That's from where Ananda Prem gets the idea of darkness being sinister.

And the same has penetrated into Christianity and into Islam. Both these religions are by-products of Judaism.

In the world, there have really been only two religions, Judaism and Hinduism. Christianity and Islam belong to the Judaic tradition. Jainism and Buddhism belong to the Hindu world, the Hindu vision.

The Hindu vision is totally different. And in the Hindu vision there is no Devil. It is non-dual; God is both. God HAS to be both. But both are so balanced in God that they cancel each other, and God is beyond. God is BOTH; that's why God is beyond, because they cancel each other.

This is the Eastern concept of the transcendental, the non-dual. So you will see Eastern gods painted black and you will see Eastern goddesses looking very devilish. Just think of Kali, the Mother, with a garland of human skulls! No Jew can conceive that God is God with human skulls... and with a fresh head just recently cut, blood dripping, in her hand... and not only that, she is dancing on the chest of her husband... must be a real woman! And with all this, and a sword in hand, she is so beautiful, so utterly beautiful. Look into her eyes -- the tremendous depth and beauty and compassion and love and warmth.

Now the Western mind is simply baffled: "What nonsense is this? If this woman is God then who is the Devil?" They cannot understand, because we have been trying to bring both the polarities together. They have both been brought absolutely together in Mother Kali. 'Kali' means the black. And the word LEAL IS very significant: it means three things. First, it means black; second, it means time; third, it means death. The Mother Kali represents all these three things. She is time, the eternal movement of time, this infinite movement, change, flux, and she is death too. And she is black.... And yet, look deep into her and see the beauty and the benediction and the compassion and the love and the warmth. She is life and she is death. She is black AND she is white. She is the meeting of the polar opposites.

Lu-tsu is not a male chauvinist. Be a little more careful when you start talking about people like Lu-tsu. Be a little more alert. People like Lu-tsu or Lao Tzu or Chuang Tzu, or Buddha or Krishna or Christ are neither men nor women. They have gone, gone beyond. They have transcended all dualities. And still, both dualities are in them, but so balanced, in such harmony -- sound and silence in such harmony -- that great music is created; black and white in such harmony that the whole panorama of existence is created; life and death in such harmony, in such deep embrace, that eternity arises out of it.

The sixth question:

OSHO, DO YOU BELIEVE IN THE SECOND COMING OF CHRIST?

And who do you think I am?

Christ is not a person, Christ is a state of consciousness. There have been Christs before Jesus, there have been Christs after Jesus. Jesus is only one of the Christs. Buddha is a Christ, Mahavir is a Christ, Lu-tsu is a Christ, Zarathustra is a Christ. Christ simply means the ultimate state of consciousness; it is equivalent to Buddha.

Buddha is not the name of any person, it is a happening. So is Christ -- it is not Jesus' name! His name was Jesus. One day Jesus disappeared and the Christ-consciousness descended IN him. He was no more the ego, he became the vehicle of the whole. He could say, "I and my Father in heaven are one." This is Christ-consciousness; it has nothing to do with Jesus.

If you are waiting for Jesus' second coming, then you are waiting in vain; but if you are waiting for Christ's coming, Christ has always been coming. Christ is in front of you, you are listening to him -- not to Jesus, certainly, not to Gautama Siddhartha, certainly. But you are facing a Buddha, just as you are facing a Christ.

You remind me...

I have heard of an editor of an upstate small-town newspaper. For years he had cherished a set of old-fashioned wooden scarhead type of some sixty-point size. On more than one occasion his assistants had tried to induce him to use it, but he always firmly vetoed the idea.

One summer the old man went away for a short fishing trip. In his absence a cyclone struck the town, tore the steeple off the church, unroofed several houses, sucked a couple of wells dry, and scattered a few barns around. No bigger catastrophe had hit the town in years. So, figuring, "Now is our chance," his assistants got down the sixty-point type from the shelf and set up a sensational front-page headline with it.

Two days later the editor came storming into the office. "Great Jehosaphat!" he shouted. "What do you mean by taking down that type for a cyclone? All These Years I Have Been Saving That Type For The Second Coming Of Christ!"

Then you will be waiting in vain.

Don't think that Christ and Jesus are synonymous. That's where the error lies in two thousand years of the Christian Church. Many have come in this time -- this has been a long period -- many have come out of the Christian fold, and a few have come even in the Christian fold itself. Meister Eckhart was a Christ, so was Jakob Boehme, so was Saint Francis. These were in the same fold, but still Christianity missed them because they were waiting for Jesus -- the same body, the same form. That is utter nonsense. It is not going to happen again. Jesus cannot be repeated.

To repeat Jesus you will have to repeat the whole history that preceded Jesus, and that is impossible. Jesus cannot be repeated, because for Jesus to be here you will need Mariam, you will need Joseph the Carpenter, you will need the two-thousand-year-old world of Jerusalem. You will need Herod the King, and Pontius Pilate the Governor General. You will need the whole structure, because Jesus came as part of it. No, Jesus cannot be repeated; there is no way. But Christ can descend, Christ can descend in anybody.

When John the Baptist baptized Jesus in the River Jordan, the story says a great white dove came from heaven, out of the blue -- nobody had seen such whiteness, such purity -- and he descended into Jesus and disappeared into Jesus.

This is just symbolic. This is symbolic of Christhood: Jesus became enlightened... something of the beyond.... As Master Lu-tsu would like to say, "Heaven penetrated the earth." These are just symbols, metaphors: a white dove descending from heaven, entering into Jesus and disappearing. And since that moment Jesus is no longer Jesus, he is Christ. The same happened to Buddha under the bodhi tree: something descended in him, and after that he was not Gautama Siddhartha, he was the Buddha.

Don't wait for Jesus' coming. And if you wait for Jesus' coming you will be wasting your time. He is not going to come, he cannot come. But if you are waiting for Christ's coming then there is no need to wait -- Christ is already here! And those who have waited for Christ -- not for the particular form, but the consciousness, the essence of it -- have always found Christ somewhere or other. Thousands of Masters have existed in the same consciousness.

It is said...

A Christian missionary went to see a Zen Master. The old Zen Master had never heard of Christ. He lived in a faraway mountain cave. The missionary really took much trouble in reaching there; it was a hard and arduous journey, hazardous and dangerous too. He carried his Bible -- he wanted to convert the old Master because his name was all over the country, and millions loved him and travelled to his cave.

So he went there and he told the Master, "I would like to read a few sentences to you." And he opened the Bible and started reading the Sermon on the Mount: "Blessed are the meek, for theirs is the Kingdom of God," and so on and so forth.

Only a few sentences, and the old Master said, "Wait! Whosoever said this was a Buddha! WHOSOEVER said this was a Buddha. No need to read further. I have also experienced this. No need to read further. Yes, blessed are the meek for theirs is the Kingdom of God. Look at me! It has happened to

me!"

Now this poor missionary had come to convert. He had come to convert this Christ into a Christian. He wanted to convert a Christ into a Christian! The utter stupidity of it! But he could not understand yet.

He said, "Let me read the whole thing. You will be very impressed."

But the old man said, "There is no need to read it. Whosoever said it is a Buddha. He knows, he knows as much as I know. We are the same. You look at me!"

But the Christian was too much of a Christian; he went back with his Bible thinking that this old man was crazy, "Calling himself Christ?" He was thinking in terms of Jesus; he does not know the meaning of Christ.

Christ is the Western equivalent of Buddha, the Awakened One, the Blessed One. That is actually the meaning of Christ. The meaning of Bhagwan is the meaning of Christ -- the Blessed One.

And the last question:

I HAVE FALLEN IN LOVE MANY TIMES IN MY LIFE, BUT IT HAS ALWAYS BEEN VERY FRUSTRATING. WHAT IS THE CAUSE OF IT?

Love is almost an unknown phenomenon, so you must have fallen into something else.... And if you fall into something else, sooner or later you have to fall out of it. Love is a very rare experience; don't call it love. It is your desire, it is your fantasy that you call love. It is your need, it is your fear of being lonely. You feel lonely and empty and you want to fill yourself with somebody else. And nobody can fill himself with somebody else, so sooner or later, frustration.

Frustration is bound to happen to your so-called love. And then when you fall in love, what do you really start doing? You start fantasizing, expecting too much. Because you expect too much, too much frustration follows.

This is something new in this age, and more so in the West than in the East. The East has been very pragmatic about love, very realistic. Not much frustration happens in the East because people never expect much out of it -- so what frustration? Marriage comes first in the East. And then living together with a woman or man, slowly slowly you start becoming friendly, you start liking each other, you start helping each other, and a kind of love grows. But there is no romance in it, hence no frustration.

In the West love has to happen first, and love drives you crazy. It is a hormonal disease that you call love; it is something chemical. And in that chemical impact, as if you are under a drug, stoned... Actually, it is that: the drug has been released by your own hormones so you don't know it. When you inject a drug, you know. It is a biological drug; nature has been using it to propagate. Otherwise, just think -- if there were no intoxicant inside you... just think for a moment that there is no intoxication with love, no desire to propagate -- who will propagate? for what? The world would stop. Nature has befooled you; it has put a built-in program in you, it triggers a process of hormones in you, and suddenly you start seeing dreams and small things start looking very great.

I have heard...

A lovely but rather flat-chested young woman visited a physician for her periodic physical examination.

"Please remove your blouse," the doctor told her.

"Oh no," the young lady protested. "I just couldn't!"

"Come, come," the doctor replied. "Let us not make mountains out of molehills."

But in love that is what happens -- people start making mountains out of molehills. And then when frustration sets in, they start making molehills out of mountains.

Everything looks beautiful when you are in that drugged state. That's why in all the languages of the world the phrase is 'falling in' -- you fall from your consciousness, you lose your consciousness, you are almost a drunkard. Then an ordinary woman looks so beautiful, so angelic. An ordinary man looks like Hercules. Everything looks so great and so big, and this is nothing but a projection of your desire.

And sooner or later it will clash with reality -- and Hercules will come down, and Cleopatra will come down. And then you are sitting face to face with an ordinary man, an ordinary woman, wondering what you are doing there, wondering how you got there. And if there are a few children also playing around, then finished! Then just because of these children now you have to be together. Hercules is dead, Cleopatra is dead; just two ordinary, silly-looking people taking care of the children, because they have to be educated. And they will do the same, sooner or later.

Your expectations are so great, hence the frustration.
Meditate over this. Go very very slowly.

The lady of the house called down to her butler, "Smithers, come up to my bedroom, please."

When he came through the door, she said, "Now Smithers, the time has come. Take off my shoes." So Smithers took off her shoes.

"Now take off my stockings." So he took off her stockings. "Now Smithers, take off my dress." So he took off her dress.

"Now Smithers, take off my brassiere." So off comes her bra. "NOW Smithers, take off my knickers, and if I ever catch you wearing my clothes again, you will have to find yourself another job!"

Now this is what happens -- you were expecting, expecting, ex... and the frustration!

The Secret of Secrets, Vol 2

Chapter #15
Chapter title: The festive dimension

10 September 1978 am in Buddha Hall

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The first question:

ONE OF THE CONTROVERSIAL ISSUES ABOUT THE RAJNEESH ASHRAM CONCERNS INDULGENCE IN SEX AND WHAT ARE BEING CONDEMNED AS SEXUAL PERVERSIONS OR ORGIES. WE WOULD LIKE BHAGWAN RAJNEESH TO GIVE US HIS VIEWS ON SEX AND ITS ROLE IN TRANSCENDENCE.
-- R.K. Karanjia, Editor, BLITZ

My dear Karanjia, the way I teach is the way of life-affirmation. I teach life in its totality. In the past, religions have been life negative They have denied life, destroyed life; they have been antagonistic to life, their God was against life. To me, life and God are synonymous; there is no other God than life itself I worship life.

And if life is God, then love is His temple. These three l's are the fundamentals of my teaching: Life as God, Love as the temple, Light as the experience. If you have learned these three l's, you have learned all.

But because the religions have remained antagonistic to life and love, it is natural that a great controversy will arise around me. I cherish it. It is natural. I am not worried by the controversy. I would be worried if it didn't arise. It is absolutely expected; it is absolutely according to my plan of work.

Why have the religions been life-negative in the past? In the name of religion man has been exploited -- exploited by the priest and by the politician. And the priest and the politician have been in deep conspiracy against man. The only way to exploit man is to make him afraid. Once a man is full of fear he is ready to submit. Once a man is trembling inside, he loses trust in himself. Then he is ready to believe in any stupid nonsense. You cannot make a man believe in nonsense if he has self trust.

Remember, that's how man has been exploited down the ages. This is the very trade secret of the so-called religions: make man afraid, make man feel unworthy, make man feel guilty, make man feel that he is just on the verge of hell.

How to make man so afraid? The only way is: condemn life, condemn whatsoever is natural. Condemn sex because it is the fundamental of life; condemn food because that is the second fundamental of life; condemn relationship, family, friendship, because that is the third fundamental of life -- and go on

condemning. Whatsoever is natural to man, condemn it, say it is wrong: "If you do it you will suffer for it. If you don't do it you will be rewarded. Hell is going to descend on you if you go on living naturally" -- that is the message of the whole past -- "and heaven will be given to you if you go against life."

That means if you are suicidal, only then will God accept you. If you slowly, slowly commit suicide in the senses, in the body, in the mind, in the heart, and you go on destroying yourself, the more you succeed in destroying yourself, the more you will become beloved to God. This has been the whole teaching of the religions in the past. This has contaminated man's being, poisoned man. These poisoners have exploited man tremendously out of it. These religions of the past were death-oriented, not life-oriented.

What I am heralding is a life-oriented vision: love life in its multidimensionality because that is the only way to reach closer and closer to the ultimate truth. The ultimate truth is not far away; it is hidden in the immediate. The immediate is the ultimate, the immanent is the transcendent. God is not there but here. God is not that but this. And you are not unworthy, and you are not a sinner.

I am here to help you unburden all your guilt feelings. I am here to help you to start trusting yourself again. Once you start trusting your own being, no politician, no priest can exploit you. Man is always exploited through fear.

I have heard...

Once Mulla Nasruddin got lost in a jungle. The whole day he tried to find a way out, but he could not -- tired, hungry, exhausted, bleeding, his clothes torn apart because the jungle was really thick and thorny. And it was getting darker, the sun was setting and the night was just about to come.

He's an atheist, a confirmed atheist who had never prayed. But with the situation -- the fear of the night and the wild animals -- for the first time in his life he thought of God. He forgot all his arguments that he used to give against God. He knelt down on the ground and he said, "Dear Lord...." although he looked around, a little embarrassed, knowing perfectly well that there was nobody, but still embarrassed -- the whole life's philosophy of atheism! But when fear knocks on the doors and when death is so close by, who bothers about logic, philosophies, isms? Who bothers about reason, argument? "Dear Lord," he said, "please help me get out of these woods, and I will always worship you. I will even start going to the mosque. I will follow all the rituals of Islam. I promise you! Just save me. Forgive me. I apologize for all the things that I have been saying against you. I was a fool, an utter fool. Now I know you are."

Just at that moment a bird passed overhead and dropped something right on his outspread hands. "Please Lord, don't give me any of that shit. I'm really lost!"

When a man is in fear, even though he has been a lifelong atheist, he starts turning into a theist. Priests came to know about it, and then they used it down the ages. The whole past of humanity is fear ridden.

And the greatest way to create fear is to make man feel guilty about natural things. He CANNOT drop them, and he cannot enjoy them because of the fear of hell, so he is in a double bind. That double bind is the base of man's exploitation. You cannot just drop your sexuality because some stupid priest is saying that it is wrong. It has nothing to do with your idea of right and wrong; it is something natural, something in the very being. You have come out of it, each of your cells is a sexual cell. Just by saying, you cannot drop it. Yes, you can start repressing it, and by repressing you can go on accumulating it in the unconscious, and that becomes a wound. And the more you repress, the more obsessed you become with it. And the more obsessed you become, the more guilty you feel. It is a vicious circle. Now you are caught in the trap of the priest.

And the priest himself has never believed in it, neither has the politician ever believed in it. These things were for the people, for the masses; the masses have been befooled.

The stories say that kings used to have hundreds of wives, and so was the case with priests. And it is a miracle: the people continued to believe in these charlatans.

Just in this century, just fifty years ago, the Nizam of Hyderabad had five hundred wives and was still thought to be a very religious man because he followed all the rituals. The priest and the politician have both been doing all that they have been telling the people not to do, sometimes openly, sometimes from the back door.

I have heard...

There is an old saying, "Fool me once, shame on you. Fool me twice, shame on me."

But the priests have been fooling you down the ages, and they have fooled you so long that it is now almost an accepted phenomenon. It has been so ancient that we take it for granted; nobody thinks that they are being fooled.

It reminds me of a church a friend of mine went to which runs raffles. Once a year they get three

automobiles, and they put them up in front of the church, and they sell the chances. Last year they raffled off a Cadillac, a Mercury, and a Plymouth. Three days after the raffle the pastor was walking down the street, and he bumped into my friend coming out of a thirst parlor.

My friend looked at him and said, "Can you tell me who won the automobiles? Who won the Cadillac?"

And the priest said, "Why, the Cardinal did. Wasn't he lucky?" And my friend said, "Who won the Mercury?"

"Why, the Monsignor did. Wasn't he lucky?"

And my friend said, "Well, tell me, who won the Plymouth?" And the priest said, "Why, Father Murphy. Wasn't he lucky?"

At that moment my friend started to go back in and get another drink. The priest grabbed him and said, "By the way, how many tickets did you buy?"

And my friend said, "I didn't buy a damned one! Wasn't I lucky?"

The priests have tremendously harmed the human heart, human consciousness. They have put this poisonous idea in man that life is something ugly. They have been teaching people how to get rid of life. I teach my people how to get deeper into it. They have been teaching how to be free of life. I teach how to make your life free. They have been teaching how to end this life, and I am teaching you how to move into it for eternity, on and on, how to live life abundantly. Hence the controversy; it is bound to be there. My vision is just the opposite to what has been taught in the name of religion.

I am bringing a new vision of religion to the world. This is the boldest attempt ever made: to accept life in its multidimensions, to enjoy it, to celebrate it, to rejoice in it. Renunciation is not my way, but rejoicing. Fasting is not my way, but feasting. And to be festive is to be religious. My definition of religion is the festive dimension.

No other animal can be festive; no other animal knows anything about festivals. Porpoises can play, chimpanzees can play; only man celebrates. Celebration is the highest growth of consciousness, expression, manifestation, flowering of the Golden Flower.

I teach you celebration. Celebration is my key.

And I teach you: celebrate your sex, it is a God-given gift. Celebrate your body, it is God's grace. Celebrate each moment that has been given to you, each breath, each heartbeat. It is such a benediction.

Live God right now! I don't give you God as a goal; I make God available to you right now, this very moment. Celebrate, and you are in God.

The old religions were sad. The old religions were serious. My religion is that of playfulness: everything has to be taken into the mood of playfulness. Don't take life seriously; it is fun.

And to take it as fun is to be prayerful. Then there is no complaint, then there is only gratefulness.

The question is important. A few things would be helpful.

There are people who are pathological, and the pathological mind has dominated in the past. Those people cannot enjoy; they don't know how to enjoy. Because they are incapable of enjoying, they make a great virtue out of it. Non-enjoyment becomes virtue.

Everybody is born with the capacity to enjoy, but not with the art. People think just because they are alive and they breathe and they exist, they know how to enjoy. That is sheer stupidity. Enjoyment is a great art, it is a great discipline. It is as subtle a discipline as music or poetry or painting. It is the greatest creativity.

People are born and they start thinking that they are ready to enjoy life, and they cannot enjoy because they don't know how to enjoy it. They make a mess out of their lives, and sooner or later, when-you are making a mess, there are only two possibilities. One is: think that you are being stupid with life; that hurts the ego. The other is: that life is worthless, that life is misery, that there is no joy in life -- "That's why I am not enjoying it. Nothing is wrong with me; if there is something wrong, it is in the very structure of life itself." This has been the approach in the past: "If I cannot see light, then there is no light" -- not that I am blind. "If I cannot hear sound, then there is no sound" -- not that I am deaf.

This has been very, very helpful to the egoist. He tries, and then he finds he cannot enjoy; finding that he cannot enjoy, he starts condemning. He starts condemning those who can enjoy too. He feels jealous, he feels disturbed. Out of his jealousy, out of his disturbance, he poisons people's minds. If you are enjoying he says, "Look, you will suffer in hell. You are doing a crime!" Celebrating, dancing, singing, loving? Life is a punishment for him, and you are taking it as a reward? And these pathological people have dominated in the past.

Once, a friend of mine was alone on a dreary night in a lounge of an intercontinental hotel. Hoping to

strike up a conversation with a distinguished-looking man sitting nearby, he said, "May I buy you a drink?"
"No," said the man coolly. "Don't drink Tried it once and did not like it."

Nothing daunted my friend, so he offered him a cigar, saying he had just picked up a good one. "No, don't smoke. Tried it once and did not like it."

"Then how about a little game of rummy?"

"No. Don't play cards. Tried it once, but did not like it. But my son will be dropping by after a bit. He might want to play."

My friend settled back in his chair and said, "Your only child, I presume."

These are the potential priests. They tried once and they didn't enjoy -- as if enjoyment is their birthright.

It has to be earned, it is an art. One has to imbibe it. It takes years of preparation, it takes years of cleansing. To hear classical music just for the first time, and think that you don't enjoy it so forget all about it, would be stupid. Your ears need a certain discipline, only then can they understand the subtle. The gross is available. It is easy to be with the gross because it is animal. But to move into the deeper realms of life one needs great discipline, great meditativeness, great prayerfulness, great gratitude.

And the basic thing to remember is: if life is not becoming a celebration, then something is wrong with you, not with life itself The old religions said life is wrong. I make you responsible, not life. Life is God. And from there the whole process changes; then something has to be cleaned in you. Something that is hanging around you has to be cut. Chunks of conditioning have to be dropped. You have to go through a surgery.

That's what this Ashram is all about: it is a surgical place. It is no ordinary Ashram like the thousands there are in India. It is a great existential experiment: we are creating a future here, a new kind of man with a new responsibility. We are laying the foundation stones of a new day, of a new sunrise. We are opening new doors to possibilities which have remained closed in the past. And because of this, humanity has suffered in the past, suffered a lot, and unnecessarily suffered.

And the more people suffered, the more they thought, "The priests are right: life is wrong!" And the priests were creating more and more negative attitudes in people.

Moe went to a department store to buy himself a suit. He found the style he wanted, so he took the jacket off the hanger and tried it on.

A salesman came up to him. "Yes, sir. It looks wonderful on you."

"It may look wonderful," said Moe irritably, "But it fits terrible. The shoulders pinch."

The salesman did not bat an eye. "Put on the pants," he suggested. "They will be so tight, you will forget all about the shoulders."

That has been the common practice of the priest: if something hurts, he gives you an even more tight structure, more tight and dead and dull a character. If something hurts, he makes you hurt more so you forget all about the old hurt.

It always happens. If you have a headache and your house catches fire, you will forget about the headache. Who can afford to think about a headache when the house is on fire?

The priest goes on inventing more and more tortures for you. He has not allowed you to enjoy anything. Taste is wrong; you should eat food without tasting. If you taste you are committing a crime. Dance is wrong; why? -- because it is bodily. The body is the enemy. Music is wrong because it is sensuous. ALL is wrong!

You have to go on cutting yourself. Rather than expanding, the priest has been trying to shrink you. In the modern age the psychoanalyst is called the 'shrink', but the priests have been doing that down the ages -- they have been shrinking people. And when you have shrunk so much that it hurts all over, that you are almost in a prison cell, so small that you cannot move, that has been called character. Then naturally, one wants to get rid of life. One prays to God for only one thing: relieve me, redeem me.

Your priests have been against God! Let me say it that way, because God creates existence and your priests create only such structures around you so that you cannot live existence. Your MAHATMAS are against God.

I am all for God -- and God means life.

You have asked, "One of the controversial issues about the Rajneesh Ashram concerns indulgence in sex.... "

This is the only place where there is no indulgence in sex, but it will surprise you.

Indulgence needs repression; the more repressed a person is, the more he wants to indulge. It is like, if

you have been fasting for a few days and then you relax; you start eating too much, you indulge. Indulgence is a by-product of repression. For thirty days you fasted, you repressed, you fought with yourself, you lived in a kind of hell. Then after thirty days you start moving to the opposite direction, to the opposite extreme: you start indulging. Indulgence is the opposite extreme of repression.

Because I am against repression, how is indulgence possible in my place? I cut the very root of it. If a man is healthily eating, he does not indulge in eating. If he is enjoying his food he does not indulge, he does not eat too much. In fact because he loves his body, he loves his food, he remains very careful. To stuff the body too much is not the sign of a lover of the body, it is a sign of the enemy. The body can be killed in two ways: either by starvation or by over-stuffing it -- but both are the ways of enmity. The lover of the body, one who respects his body as God's gift, cannot do either. He will neither fast nor will he indulge in food.

And the same is true about sex and about everything.

Indulgence is created by the priests because they create repression. Once you create repression people start indulging. The more a desire is repressed, the more it wants to assert. It becomes mad, it becomes aggressive!

When it is allowed its natural flow, when it is accepted, when there is no fight with it, there comes a balance.

So let me tell you, sir, that this is the only place -- maybe the ONLY place in the whole of the world -- where indulgence is impossible.

Yes, when people come, in the beginning, for a few days they indulge -- but I am not responsible for it. The priests, the politicians, the puritans, the moralists -- Morarji Desai, etcetera -- they are responsible for it. I have not been teaching people to repress; the people who have been teaching repression are responsible for it. And when people come to me they come with all those conditionings, so when I say relax, naturally they start indulging a little bit.

But how long can one indulge? When you really relax, sooner or later the balance is achieved. The moment balance is achieved there is no repression, no indulgence.

But I understand the question: for the so-called religious, my balanced, normal, natural people will look as if they are indulging. Just think of a man who is fasting, and you are taking your breakfast, and he passes by -- and the aroma of the coffee and the smell of the bread and the butter, and the joy on your face -- what do you think he thinks about you? He thinks you are indulging; you will suffer in hell: "You can go on indulging a few days more, then I will see. When you will suffer in hell, then you will know. You will have to pay very badly for what you are doing." These are the thoughts in his mind. These are the ways he protects himself, these are the ways he represses himself It is out of his unnaturalness that he starts thinking you are unnatural. Now, enjoying one's breakfast is not unnatural at all!

And the man who enjoys his food never eats too much; he CANNOT, it is impossible. Have you ever come across wild animals who are fat? Now, nobody is teaching them naturopathy and nobody is teaching them dieting and nobody is teaching them fasting. You never come across a fat wild animal.

I am deliberately saying WILD animal; I am not talking about the zoos, because it is different in zoos. Animals start imitating man. In zoos you can find fat animals, ugly, but not in the wild state. Why? -- because an animal simply loves, enjoys his body, eats to the point where the body is satisfied, not a bit more.

And yes, sometimes it happens that the animal fasts too, but not according to Jainism. If he feels that the body is in such a state that it cannot take food, he is ill, and it is harmful to load the body -- these are NATURAL instincts -- he does not eat. Sometimes even the animal may try to vomit, to unburden. A dog will go and eat grass; that helps him to vomit. And you cannot persuade him to eat till he becomes healthy again. These are natural instincts.

Priests have contaminated man so much that he has forgotten all his natural instincts. Now he lives by ideas. He has to fast because he follows a certain philosophy of fasting. He does not listen to the body; the body is hungry and he fasts. And then sometimes the body is not hungry at all and he eats. He goes on losing contact with his body.

I want you to come down from your mind to your senses. Enter back into your senses.

I teach you the body: the body is beautiful, divine. Come back to the body. Let the body become alive again, and it will take care; you need not worry about it. The body has a built-in program to keep you healthy, to keep you alive, to keep you vibrant, to keep you young, fresh. The body has a built-in program: you need not learn anything about it from books and teachings.

So when people come to me in the beginning, sometimes they may indulge -- but I am not responsible

for their indulgence. The priests, the people who have conditioned them, they are responsible. If these people can be here with me for a few days, sooner or later the balance is restored. And with balance comes tranquility, calmness, a subtle joy and a subtle naturalness.

Sex has four stages; those stages have to be understood. Only at the fourth stage does sex become the Golden Flower. Not to understand those four stages is dangerous, and the whole tradition has been keeping you unaware of those four stages.

The first stage IS AUTOSEXUAL.

When the child is born he is a narcissist. He loves his body tremendously, and it is beautiful; he knows only HIS body. Just sucking his own thumb, and he is in such euphoria. You see the child sucking his own thumb -- what euphoria is on his face, just playing with his own body, trying to take his toe into his mouth, making a circle of the energy. When the child takes his toe into the mouth a circle is created and the energy starts moving in a circle. The light circulates naturally in the child and he enjoys, because when the light circulates there is great joy inside.

The child plays with his own sexual organs not knowing they are sexual organs. He has not yet been conditioned; he knows his body as one whole. And certainly, the sexual organs are the most sensitive part of his body. He utterly enjoys touching them, playing with them.

And here is where the society, the poisonous society, enters into the psyche of the child: "Don't touch!" 'Don't' is the first dirty, four-letter word. And out of this one four-letter word, then many more come: can't, won't -- these are all four-letter words. Once the child is told "Don't!" and the angry parent, mother or father, and those eyes... And the child's hand is taken away from his genital organs, which are naturally very enjoyable. He really enjoys it, and he is not being sexual or anything. It is just the most sensitive part of his body, the most alive part of his body, that's all.

But our conditioned minds.... He is touching a sexual organ; that is bad, we take his hand away. We create guilt in the child.

Now we have started destroying his natural sexuality. Now we have started poisoning the original source of his joy, of his being. Now we are creating hypocrisy in him; he will become a diplomat. When the parents are there he will not play with his sexual organs. Now the first lie has entered; he cannot be true. Now he knows that if he is true to himself, if he respects himself, if he respects his own joy, if he respects his own instinct, then the parents are angry. And he is helpless against them, he is dependent on them, his survival is with them. If they renounce him, he will be dead; so the question is of choosing whether you want to live. The condition is that if you want to live you have to be against yourself, and the child has to yield.

The child is the most exploited phenomenon in the world. No other class has been so exploited as the child. He cannot do anything: he cannot make unions to fight with the parents, he cannot go to the court, he cannot go to the government. He has no way to protect himself against the parental attack.

And when the parents stop him, they are stopping him because of their own conditioning; their parents had done the same to them. They are very much embarrassed by the child's touch ing his own genital organs and playing with them, and so unashamedly.

Now the child knows nothing of shame, he is innocent. The 'don't' has entered; the energy recoils. The first trauma has happened. Now the child will never be able to accept his sexuality naturally, joyously. Repression has happened and the child is divided in two; his body is no more whole. Some part of the body is not acceptable, some part of the body is ugly, some part of the body is unworthy to be part of his body; he rejects it. Deep down in his psychology he starts castrating himself, and the energy recoils. Energy will not be flowing as naturally as it used to flow before this 'don't' happened.

And the natural outcome of this stupidity that has been perpetually practiced on humanity is that first the child is no more a natural being, hypocrisy has entered. He has to hide something from the parents or he has to feel guilty.

This is the autosexual state: many people remain stuck there. That's why so much masturbation continues all over the world. It is a natural state. It would have passed on its own, it was a growing phase, but the parents disturbed the energy's growing phase.

The child becomes stuck: he wants to play with his genital organs and he cannot. Repressing, repressing, one day it is too much and he is POSSESSED by the sexual energy. And once he has started masturbating, it may become a habit, a mechanical habit, and then he will never move to the second stage.

And the people who are responsible are the parents, the priest, the politicians -- the whole social mind that has existed up to now.

Now this man may remain stuck at this stage, which is very childish. He will never attain to full grown-up sexuality. He will never come to know the blissfulness that can come only to a grown-up sexual being. And the irony is that these are the same people who condemn masturbation and make much fuss about it. And they make such statements which are very dangerous: they have been telling people that if you masturbate you will go blind, if you masturbate you will become a zombie, if you masturbate you will never be intelligent, you will remain stupid. Now all the scientific findings are agreed upon one point: that masturbation never harms anybody. But these suggestions harm. Now this is an absolute agreement; there are no two opinions about it. All the psychological researches agree that masturbation never harms anybody, it is a natural outlet of energy. But these ideas -- that you will go blind -- may make it dangerous to your eyes, because again and again you will think that you will go blind, that you will go blind, that you will go blind.... So many people are using glasses, and the reason may not be in the eyes; the reason may be just somewhere else. So many millions of people are stupid, and the reason may not be that they are stupid -- because no child is born stupid, all children are born intelligent. The reason may be somewhere else: in these techniques. You will remain ill, you will lose self-confidence. And so many people are afraid, trembling continuously, have no trust, no self-confidence, are continuously afraid, because they know what they have been doing.

Now thousands of letters come to me: "We are caught up in this trap; how can we come out of it?"

And let me repeat: masturbation has never harmed anybody. But the moment when a person masturbates is a very sensitive and delicate moment; his whole being is open and flowing. In that moment if some suggestion is dropped in his mind -- and he himself will drop the suggestion, "Now what if I go mad? if I go blind? if I remain always stupid?" -- these constant autohypnotic suggestions are the cause of a thousand and one illnesses, of a thousand and one psychological problems, perversions.

Who is responsible for this?

And people who come to me come with all these perversions. And I try to help them, and MANY are helped and many grow beyond it. But the society thinks I am teaching people some perversions. This is just unbelievable. I am helping you to grow beyond your perversions; the society has given you perversions. You live in a perverted society!

If the child is allowed the natural phase of autosexuality, he moves on his own to the second phase, the homosexual -- but very few people move to the second phase. The majority remain with the first phase. Even while making love to a woman or a man you may not be doing anything else but just a mutual masturbation. Because very few people attain to orgasmic states, very few people come to the glimpses that are bound to be there if your sexuality is mature. Very few people come to know about God through their lovemaking, which is a natural phenomenon. In lovemaking, meditation happens naturally.

But it doesn't happen, and the reason is that millions, the majority, are stuck at the first stage. Even if they have got married and they have children, their lovemaking is not more than mutual masturbation. It is not real lovemaking.

Lovemaking is an art, a great art; it needs great sensitivity, needs great awareness, meditativeness, it needs maturity.

The second phase is homosexual. Few people move to the second phase; it is a natural phase. The child loves his body. If the child is a boy, he loves a boy's body, HIS body. To jump to a woman's body, to a girl's body, would be too much of a big gap. Naturally, first he moves in love with other boys; or if the child is a girl, the first natural instinct is to love other girls because they have the same kind of body, the same kind of being. She can understand the girls better than the boys; boys are a world apart.

The homosexual phase is a natural phase. There society helps people to remain stuck again, because it creates barriers between man and woman, girls and boys. If those barriers are not there, then soon the homosexual phase fades away; the interest starts happening in the heterosex, the other sex. But for that, society does not give chances -- a great China Wall exists between the boy and the girl. In the schools they have to sit apart or they have to be educated separately. In the colleges they have to live in separate hostels. Their meeting, their being together, is not accepted.

That is one of the problems that is happening to me and to my people in this so-called educated city. If this city is educated, then I wonder what city can be called uneducated. The only problem to the Poonaites is that my people are moving together, man, woman. It should be a natural phenomenon; people should be happy that men and women are moving together, creating a love-vibe around. But they have never moved together; they start feeling disturbed. They start feeling jealous, they start feeling angry, because who are these people to enjoy what has not been given to them? If it has not been their joy they will not allow

anybody else to have it either. But they will not say it that way. They will talk great philosophy. They will hide their jealousies behind great words of morality, of religion, of culture -- and they don't know anything of morality or religion or culture, because all culture, all religion, all morality has to be based on love. If it is not based on love it is not there at all. It is just a game, a pseudo-game that you go on playing on the surface. Deep down you remain just the opposite of it.

Homosexuality is perpetuated by the society and condemned by the same society. These strategies have to be understood. The same society condemns the homosexual, calls him perverted, criminal. There are still countries where homosexuality is punished, you can be sent to jail for ten years. There have been countries where a homosexual could have been sentenced to death! And it is the same society that creates it!

You divide man and woman apart so much, you create watertight compartments. And when the man wants to love he cannot find the woman, and the woman wants to love and she cannot find a man. Then, whatsoever is available... she starts falling in love with a woman, he starts falling in love with a man. And it is not satisfying either, but it is better than nothing. Nature has to find its way. If you don't allow the natural course, it will find some roundabout way. Otherwise homosexuality is a natural phase; it passes by itself.

And the third phase is heterosexual.

When a man is really out of autosex, homosex, then he is capable and mature to fall in love with a woman -- which is a totally different world, a different chemistry, a different psychology, a different spirituality. Then he is able to play with this different world, this different organism. They are poles apart, but when they come close -- and there are moments when they are really close and overlapping -- first glimpses, lightning glimpses of SAMADHI are attained.

Because it does not happen, many people think that I am just talking something like poetry. It is not poetry! I am not talking fiction, I am talking reality. What I am saying is an existential phenomenon, but the need is that the man and the woman must be mature. They must have gone beyond the first two stages; only then can this happen. And very rarely, VERY rarely, are there people who are mature men and mature women. So nothing happens; they make love, but that love is only superficial. Deep down they are autosexual, or, at the most, homosexual.

To love a woman or to love a man, a new kind of being is needed which can accept the polar opposite. And only with the polar opposite -- just as with negative and positive electricity meeting, electricity is born, just like that -- when life electricities meet, man and woman, yin and yang, Shiva and Shakti, when that meeting happens, that merger, that tOUt oblivion, that drunkenness, they have disappeared as separate entities, separate egos. They are no longer separately there, therefore they are throbbing as one, two bodies in one soul. That is the first experience of no-mind, no-ego, no-time, and that is the first experience of SAMADHI.

Once this has been experienced, then a desire arises: how to attain this SAMADHI so that it can become a natural state of affairs and you need not depend on a woman, you need not depend on a man? -- because dependence brings slavery. Only out of the experience of heterosexual orgasm does a person start searching for ways, means, and methods -- Yoga, Tantra, Tao -- so that he can attain the same state on his own or on her own.

And yes, it can be attained, because deep inside each man is a man and a woman -- half comes from his father, half comes from his mother -- and each woman is half woman, half man. So once you have known it happening through the outside woman, you will have the first glimpse that it can happen within too. The outer woman simply triggered it, the outer man simply acted as a catalytic agent; now you start meditating.

Then the fourth phase, the ultimate phase comes, which is BRAHMACHARYA, which is REAL celibacy; not the celibacy of the monks -- that is not celibacy at all -- but the celibacy of the Buddhas. It is BRAHMACHARYA. Sex has disappeared; you don't need the outer woman, you don't need the outer man. Now your inner man and woman have fallen in a togetherness, and this togetherness is not momentary. This is real marriage; you are welded together. Now to be orgasmic is your natural state. A Buddha lives in orgasm continuously; he breathes in and out in orgasm.

These are the four stages of sex.

My effort here is to take you to the fourth, but people who come to me come to me corrupted, crippled by the society, poisoned by the society. I have to take much poison out of them. I have to take much pus out of their beings. And only if they are courageous enough to be with me long enough, ready to risk, does this transformation become possible.

And the people who live on the outside and just hear rumors about what is happening here are bound to have stupid notions -- that indulgence is happening, that orgies are happening, that violence is happening. It

is as if in a surgery you come to know that that surgeon is very dangerous because he cuts people's parts, he opens their stomachs, much blood comes out -- "That doctor is very dangerous; never go to him!"

I am a physician; or better, I am a surgeon. And this place is a place for spiritual surgery. It is an alchemical experiment in transforming your energies.

The ordinary masses CANNOT UNDERSTAND IT, hence so much misunderstanding is bound to remain about me. It will go slowly, slowly; it may take centuries.

And the people who have so much repressed sexuality in their beings can't have understanding of what is happening here. Their repression makes their eyes blind; they start projecting their ideas.

For example, a man who has repressed all his sexuality for his whole life will go mad seeing a naked woman, because it will be like an explosion in his being. But a man who has not repressed any sexuality will not even take any note of seeing a naked woman; or he may simply think, "What a beautiful body!" -- and that is that. He does not want to grab it, he does not want to possess it. Just as you look at a roseflower: the rose flower is naked, you don't put clothes on the rose flower. You don't put clothes on the animals.

There are a few ladies in England who try to put clothes on their dogs, because of 'naked' dogs. Now these old ladies must be dirty! What kind of mind is this?

So if in some of my groups nudity happens -- which is a natural part of the group process -- and some people, sly people, can sometimes take photographs with small, automatic cameras, and then those pictures are published all over the world and it is thought that orgies are happening here... Something totally different is happening here.

Twenty nuns were on a pilgrimage to Lourdes when their plane crashed. They all, of course, went to heaven where they were met by Saint Peter and the recording angel.

"Welcome ladies," he said. "Just a pure formality: will all those who are virgins take one step forward." There was an embarrassed silence as only nineteen stepped forward.

The recording angel put down his pen, turned to Peter and said, "Excuse me, but what shall we do with the deaf one?"

Whom do you think you are deceiving with your repressions? Your repressions are bound to take revenge on you from the back door.

The whole hypocrisy can disappear from the world if sex is accepted naturally. Ninety-nine percent of hypocrisy is dependent on sex-repression.

Now, religions go on giving you double-binds. They first say, "Be authentic, be true," and all that they teach makes you inauthentic, untrue, hypocrites. This is a double-bind. They say, "Believe in truth, believe in God"; now this is a double-bind. Belief simply means you don't know and still you are believing; it is untrue. If one has to be true, one has to seek and search and only then believe. But they say, "First believe in God, and then you will be able to find Him." To begin with belief is to begin with a lie.

And God is truth, and you begin in lies. Life is truth, and you begin in hypocrisy. If you go on missing, it is no wonder. You are bound to miss all joy.

In the past, this antagonism towards sex has been exploited for one more reason. First, the priest exploited it to make you afraid, to make you tremble. Then he became very high, holier than you; he dominated you. And the politician exploited it in another way, for some other reason: if sex is repressed, man becomes violent. Now, again this is a scientific finding. If sex is repressed man becomes violent; violence is a perversion of sexual energy. Now, the politicians needed armies, violent people, murderers. The only way to get so many murderers was to repress sex.

If you don't repress sex, who wants to kill? For what? The sword, the dagger, the bayonet are nothing but phallic deep down. The man wanted to penetrate the woman's body and it would have been a beautiful phenomenon if it had happened in love; but it could not happen, it was not allowed. Now he is mad, he wants to enter anybody's body, in any way -- with a dagger, with a sword, with a bayonet.

Sex has been repressed; the politician exploited it in his own way. He needed armies, he needed slaves ready to die or to kill. The person who has not lived his life in celebration is ready to die for anything. He is ready to become a martyr for any stupid idea, ideology, scripture, religion.

The man who has lived the joy and the blessings of a life will not be so easily ready to die. He will say, "Why? Life is so precious. I cannot sacrifice my life just for a piece of cloth called the national flag." "I cannot sacrifice my life," he will say, "just because somebody has burned the Koran. So what? Print another." "I cannot sacrifice my life because somebody has burned a temple. So what? My life is more precious than your temple, because it is the alive temple of God." But a man who has not loved and who has not lived is always ready.

I have heard: A great British politician went to see Adolf Hitler. They were standing on the fourth storey and talking to each other, and Adolf Hitler was bragging about his power and he was saying, "It is better that you yield without fighting. Otherwise we will destroy your whole country. You don't know what kind of men I have got." And to show, he just ordered a soldier who was standing on guard, "Jump!" And the soldier didn't say a thing, he simply jumped. He did not even hesitate for a single moment. The English politician was really impressed. And to impress him still more, he ordered the second soldier to jump, and he also jumped. By the time he ordered the third, the Englishman could not contain himself; he rushed and caught hold of the third. He said, "Are you mad? Why are you jumping like that?" The man said, "Leave me alone. Let me jump! It is better to die than to live with this man."

When life is misery it is better to die; any excuse is enough.

The politician needed violence; he exploited. The priest needed power; he exploited.

I am neither a priest nor a politician. I am just a human being. as you are. And I can see humanity -- how MUCH it has suffered. I feel for it because it is me, it is you, and I want to have a totally different future for humanity, for the children to come, for the people who will come on the earth. If we can create a different future for them, that will be the only revolution.

Up to now no revolution has happened, because ninety-nine percent of hypocrisy, untruth, exploitation, violence depends on sexual repression, and no sexual revolution has yet happened.

I am trying to create that situation. It is going to be against the society. It is going to be very controversial, but it is natural. I want the controversy to spread all over the world, because only through that controversy the people who have intelligence, the people who have any kind of understanding, are bound to come to me.

These repressed people cannot understand; their minds are full of holy cow dung.

I have heard about a Boston priest who had volunteered to work part-time in a peace group protesting the war in Vietnam. Doing some writing as well as organizing, he would scurry in and out of the storefront headquarters among the motley assembly of bearded students, jean-clad coeds, and young mothers with babies in papoose sacks or strollers. Once when he had to make an important phone call, he found all the phones taken. Knowing there was a pay-phone in the basement, he rushed downstairs. There at a table was a barebreasted mother who had just finished giving lunch to her baby. In great embarrassment, the girl crossed her arms over her chest and said, "I beg your pardon, Father." The priest smiled, "Don't be embarrassed, young lady. We priests may be celibate, but in our work we grow accustomed to a great many things. I assure you your condition does not trouble me in the least. In fact, you can perhaps do me a favor: Could you give me a dime for two nipples?"

A repressed mind is an obsessed mind. He cannot see reality as it is; it is impossible. Before he can see reality as it is, he will have to drop all kinds of repressions. A clean mind is needed, an innocent mind is needed.

The actor Charles Coburn told how his father warned him about the evils of certain types of theaters....
His father was a very, very religious man.
"What kind of theaters, Father?" he asked.
"Burlesque theaters, son. Don't ever go in one."

Immediately Coburn asked, "Why not?" And his father answered, "Because you will see things in a burlesque theater that you should not see."

That, of course, aroused his curiosity. Not many days passed before he took in his first burlesque. Coburn remarked, "And I found out my father was right. I did see something I should not have -- I saw my father there."
Man has lived with hypocrisy.

I want you to be authentic human beings, true to nature, true to your being, respectful. Have some dignity. You have been chosen by God; it is a great gift, just this life. Make it a festival, celebrate it. Love deeply, and deep love will give you first glimpses of meditation and will release your prayer. Drop all the taboos.

You will have to risk much. That's what sannyas is all about: the art of risking -- because you will be moving into the unknown. You will be moving into the unfamiliar, the unacquainted, the uncharted. The society gives you a map, a clear-cut style of life to live; I give you only freedom. The society gives you character, I give you only consciousness. The society teaches you to live a conformist life. Of course, if you live a conformist, conventional life you will be more secure, but more dead too. I give you an invitation to go on an adventure.

Live in insecurity! Live in revolution! Be a rebel, risk, because nothing is ever attained in life without risk. The more you risk, the closer you are to God. When you can risk all, all is yours.
And don't be a hypocrite, and don't compromise.

The situation recalls an incident around the turn of the century in a Baptist church. A young soprano in the choir loft got so carried away with her solo that she fell out. Breaking her fall, the singer caught herself in the chandelier -- and there she was suspended upside-down. The fiery Baptist minister was equal to the occasion. He said, "Speaking on my very sermon subject of 'Hell and Damnation', I tell you that he who looks with lust in his heart shall be blinded."

An old codger in the front pew said, "Reverend, with such a great opportunity, is it all right to risk one eye?"

That's what people have been doing -- risking one eye. I tell you, risk both! Don't compromise! Risk all! Let life be a play, a risk, a gamble, and when you can risk all you will attain to a sharpness in your being. Your soul will be born.

The Golden Flower can bloom in you only if you are courageous, daring. It blooms only in courage.

And remember, sex may look like mud, but it contains the lotus flower in it. This is one of my fundamentals: the lowest contains the highest, and the highest is nothing but the manifestation of the lowest. The seed contains the flowers and the flowers are nothing but expressions Of the seed. Sex contains SAMADHI, because life contains God.

Move from sex to SAMADHI, from sex to superconsciousness; this is the only natural and rightful way. Don't get stuck anywhere in sex. I teach you sex and transcendence both, because the transcendence is possible only THROUGH it. And the people who are teaching repression are not teaching transcendence. In fact, they go on pouring more mud on you. They go on forcing you deeper in the mud because there is no possibility of transcendence if you have not moved through these sexual stages of autoeroticism, of homoeroticism, of heteroeroticism, and then to transcendence. And the lotus blooms, the one-thousand-petalled lotus. You are containing it in yourself. Avoid the priests and the politicians and you can achieve it. They are standing in the way.

But they always wanted it this way. It is good for them; it is not good for anybody else. They have diverted your love. They have taken its natural object from you; then love can be diverted. Now there are people who are in love with the motherland -- what foolishness! What do you mean by 'motherland'? There are people who are in love with the fatherland -- still more foolish. There are people who are in love with countries, ideologies -- communism, fascism, Hinduism, Christianity.

Your natural object of love has been taken away; now your love is frantically searching for anything to become tethered to.

A great scientist was working on animals; he calls it 'imprinting'. He says when the animal comes out of the egg, whatsoever he comes across, he immediately becomes attached to it. He becomes attached to the mother because the mother is almost always there. Giving warmth, taking care of the egg, the mother is there. The moment the child opens his eyes, comes out of the egg, looks around at the world, the first thing he comes across is the mother. He becomes attached to the mother.

One scientist was trying to change the subject, and he succeeded. He removed the mother. When the child was coming out of the egg, he removed the mother; he sat there himself. Then he was in trouble, because the child would continuously follow him. And not only that, when the child became a grown-up, became sexually mature, he liked to make love to his feet. He would come to his feet and would try to make love to the feet -- because that was the first thing he had seen.

Mother is your first love. It is because of the mother that you will fall in love with a woman some day. And, almost always, you will fall in love with a woman who looks in some way like your mother.
"Psychiatry is a lot of junk," said one man to another. "Oh?" said his companion. "Why do you say that?"
"Well, today my psychiatrist told me that I am in love with my umbrella. Have you ever heard of anything so silly?" "It does sound rather daft."
"I mean, me and my umbrella certainly have a sincere affection for each other. But LOVE? That is just ridiculous!"

If your natural object of love is taken away, you will love money... you may even love your umbrella. You may start falling in love with things: you may start falling in love with flags, countries. All kinds of nonsense is possible once your natural love is distracted.

Bring your love to its natural object. Let it have a spontaneity of its own, allow it to take possession of you, and you will be transformed through it.

Love is the key, love is the secret.

The last question:

BELOVED MASTER, YESTERDAY YOU SO LOVINGLY TRANSMITTED THE SPIRIT OF TAO. THROUGHOUT THIS SERIES I HAVE BEEN BATHING RAPTUROUSLY IN THESE WATERS. ALL THAT YOU HAVE EVER SAID IS COMING TRUE. I BEGIN TO FEEL SURRENDER AS THE NATURAL CLIMATE OF THE FLOWER GROWING TOWARD THE SUN. THE BEAUTY IS HERE, IS HERE....

Samarpan...
The old pond,
Samarpan jumps in,
the sound.

Sermons in Stones

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BELOVED OSHO,
MANY CONTEMPORARIES AND ENLIGHTENED ONES -- RAMAN MAHARSHI, MEHER BABA, GEORGE GURDJIEFF AND J. KRISHNAMURTI -- HAVE WORKED WITH PEOPLE, BUT PEOPLE GET MORE OFFENDED BY YOU THAN BY ANYBODY ELSE.
OSHO, WHERE DOES YOUR TECHNIQUE DIFFER FROM THAT OF OTHER ENLIGHTENED ONES?

The question is very fundamental.
It arises in many people's minds, and it needs a very deep insight into the workings of different masters.
We will take each of the masters named in the question separately.

Raman Maharshi is a mystic of the highest quality, but a master of the lowest quality. And you have to understand that to be a mystic is one thing; to be a master is totally different.
Out of a thousand mystics, perhaps one is a master.

Nine hundred and ninety-nine decide to remain silent -- seeing the difficulty, that whatever they have realized is impossible to convey in any possible way to others; seeing that not only is it difficult to convey, it is bound to be misunderstood too.

Naturally, one who has arrived to the ultimate peak of consciousness will most probably decide not to bother with the world anymore. He has suffered for hundreds of lives living with these miserable people, living with all kinds of misunderstandings, groping in the dark and finding nothing. And these blind people who have never seen the light all believe they know what light is.

From ancient days, a philosopher has been defined as a man who is blind, in a house that is completely dark, searching for a black cat which is not there.
And the search goes on....

After a long, long, tedious journey, someone has come to the sunlit peak of relaxation, for the first time is at ease with existence, and decides not to get involved with all kinds of blind people, prejudiced people, deaf people who are going to misunderstand you, who are going to misinterpret you, who are going to crucify you, who are going to poison you, who are going to do every nonsense that is possible against you. Why bother?

You cannot blame those nine hundred and ninety-nine mystics who decide to remain silent. It is not their responsibility, it is not their commitment. They owe nothing to the world; why should they get unnecessarily into the mess, into the madhouse the world is?

Raman Maharshi remained in his cave in the mountains of Arunachal his whole life, unconcerned with the world. He simply tired of it. Naturally, nobody is against him.

He never says anything against any superstition, against any belief that is based on lies. He never criticizes any religion, any politics. He is not a revolutionary. He is not interested in transforming human beings, creating a better society.

He is not even a little bit interested to share his experience. He is just like a well -- if you are thirsty, you will have to find the way, you will have to find a bucket, you will have to find a rope, you will have to reach the water. The water is not interested in you or in your thirst.

Naturally there is nobody who will criticize Raman Maharshi. He lived silently, peacefully -- not against any vested interest, not in any way proposing a new man, a new humanity. He is fulfilled and contented; he is finished with the world.

Meher Baba is not finished with the world in the same sense as Raman Maharshi. But he is interested *only* in your spiritual growth -- as if spiritual growth is something separate from the whole structure of society, religion, education, past, all the traditions, conventions.

So he remains interested in your spiritual growth, but spiritual growth is a complex phenomenon -- it is connected with many other things. Unless your conditionings are changed, unless your belief systems are changed, unless your mind is unburdened of the past -- there are so many things to be cleaned -- only then can the still small voice of your being be heard.

Meher Baba takes spiritual growth out of context. Naturally nobody is against it. In fact, all the vested interests are tremendously respectful of such people, because they are continuously giving -- without any intention on their part -- opium to the people. They are giving the idea -- which is false -- that your spiritual growth is possible without going through a deep psychological revolution.

Secondly, Meher Baba remained silent his whole life; he never spoke. All that is written in the name of Meher Baba is written by his secretary. Now, there is no way to know whether the secretary is writing from his own mind.

He had come to see me, and I looked directly into his eyes when I asked, "Are you certain that whatever you have written is not from your mind? Can you give me any evidence that these messages have been telepathically given to you by Meher Baba?"

He felt a little embarrassed and he said, "I cannot say it with absolute certainty, but this is how I felt -- that these were messages given by Meher Baba."

"But your feeling.... Have you ever tried in some way to get the consent of Meher Baba, his signature? He was not speaking, that is true, but he used to give his autograph. You could have taken your book.... He was not speaking, but he could hear. You could have asked him: `I have written this book in your name, and my feeling is that this is your message. Just give it your signature so that I can tell world that Meher Baba

agrees with me.' This would have been a simple method."

Meher Baba used to have a small board with the whole alphabet on it just for small messages and things. You would ask for his blessings, and he would put his finger on the letters, "b-l-e-s-s-i-n-g" -- blessings are given.

If he could give blessings on the board, he could have said yes or no on the same board, but he was never asked. In fact, the secretary may have been afraid he might say no.

Now, who will be against this man? -- who has not spoken, who is not against anything, anybody. His whole business is to help you spiritually -- and that too only in silence; you can sit with him in silence.

Now, there are very few people in the world who can understand silence. A master first needs to teach you how to be silent, and unless he is satisfied that now you are capable of listening in silence, listening to that which is not being said vocally, verbally, but only telepathically....

Meher Baba had never prepared anybody for telepathic transference of ideas. And to me it seems to be absurd. What is the need? -- because even in telepathy you will have to use the same language. If I want to say something to you -- whether I say it aloud so that you can hear or I say it silently so that you can hear only telepathically, it makes no difference. Unless I am trying to give messages which are secret, unless there is a certain conspiracy....

But around Meher Baba, nothing has happened.

The man himself was of great importance, but he remained silent for the same reason as Raman Maharshi.

But he could not stay in one place. He did not abandon the world completely. He was still thinking that some way could be found to approach seekers. He moved around the world in search of seekers, but I don't think he found any. He found only worshippers who sang devotional songs to him, because they had their desires.

And in the East it is believed that if the person who is enlightened blesses you, any desire is bound to be fulfilled. Existence can never say no to the enlightened consciousness. For the enlightened man, existence is always `yes'; there is a deep synchronicity.

So the people who gathered around Meher Baba were not seekers, they were people who wanted position, power, money, prestige -- all the wrong kinds of people. And because he was engaging people in wishful dreaming and not saying anything, he was not against the vested interests. Why should any government be against him? Why should any religion be against him?

There was no question -- these people were harmless people.

The third man on your list is George Gurdjieff. He is the most unique master the world has ever seen, but his uniqueness created a distance between him and the normal humanity. All his methods were valid methods, but the journey was long and he made it even longer by the way he propounded it.

In fact, that was one of his devices to find the real seekers.

Are you ready to go to the very end of the world, or are you just a curiosity monger? -- you will go a little way to know what this man is all about, waste his time, and then you will be back in the world. He would choose only those who are ready even to die if that is the only way to find the truth.

Naturally he was surrounded by only a very small group of people.

And he was also not interested in any social revolution.

His whole interest was to crystallize a few individuals who were courageous enough, to give them their original face, to help them to know the ultimate ecstasy that existence makes available. But it is only for the chosen few. Not that somebody chooses them -- but because only very few people are courageous enough to risk everything to find themselves, they become the chosen few by their own courage and their own daring.

And Gurdjieff was not interested at all in the fast asleep humanity.

Raman Maharshi was not interested.

Gurdjieff was not only not interested, he had all the condemnation possible for those who have been sleeping for lives together. He is the only man in the whole of history who said, "These sleeping people don't have souls, and unless a man becomes enlightened he *cannot* have a soul. A soul is a reward: you don't come with a soul at birth, you achieve it by your effort."

Naturally, no government was offended, no church was offended. If a man has collected two dozen people, the pope is not worried, the *shankaracharya* is not worried -- he is not a competitor. And he worked personally with each individual -- naturally he could not work with millions of people.

So these people were just in the margin; their names can appear only in the footnotes. They don't belong to the vast humanity -- just on the fringes. Having small groups, they were not a danger to anybody.

And the fourth man, J. Krishnamurti, could have been a danger, could have been crucified -- he had a far higher intelligence than any Jesus Christ, and far more intellectual genius than any Socrates -- but because of a certain obsession, he became very much against organization. He was against all organizations.

Naturally you would think that if he was against all organizations then all organizations would have been annoyed by him. But this was not the case, because he never created any organization of his own.

A single individual for ninety years continuously went around the world. Who cares?

Seven hundred million Catholics are going to bother about a single individual who is talking against organizations? And who is listening to him?

In India he used to speak in New Delhi, Bombay and Adyar Madras. This is not India. Nine hundred million people don't live in these three cities. And how many people in Bombay were listening to him? -- never more than three thousand. And these three thousand were almost always the same people who had been listening to him for forty years, fifty years. He was saying the same thing all through his life, and the same people were listening.

In fact, nobody was listening.

He became a sort of entertainment, and that's what he said to one of my friends who went to see him just before his death: "The thing that hurts me most is that I became just an entertainment for a few people and nothing more. A few people enjoyed my logic, and that was all."

And now that he is dead, ninety years' effort has simply disappeared into the air.

Governments are against me because I am against them.

Religions are against me because I am against religions.

Political leaders are annoyed with me because I say they are mediocre, because I say only psychologically sick people become interested in power politics. People who suffer from an inferiority complex are the people who seek power, prime ministership, presidency.

These people need to be in psychiatric hospitals, and they are running the world.

I am against all religions because I am for religiousness, and religions are barriers to creating a humanity with a quality of religiousness.

A Christian is not needed, nor a Hindu, nor a Mohammedan. These are the barriers to religious progress.

What is needed is truthfulness, sincerity, silence, lovingness... a life of joy, playfulness... a life of deep search, inquiry into one's consciousness. And these qualities have nothing to do with Christianity or Judaism or Jainism or Buddhism.

Meditation is needed, but meditation is nobody's monopoly.

Naturally, all religions are against me, annoyed. Because I am the first man in the whole of history who is saying that religions are the barriers preventing humanity from becoming religious. They are not the vehicles of God, they are the enemies of God. Popes and Ayatollah Khomeinis and *shankaracharyas* -- these are not the representatives of God; they may be representatives of the devil. Because these are the people who have divided humanity, and who for centuries have been continuously creating conflicts, bloodshed, wars, crusades, *jihad*, holy war, and all kinds of nonsense.

In the name of religion, these people are oppressing humanity.

I am against nations because I don't see any need for there to be nations. Why can't the whole planet earth be one single humanity? -- which would be saner, more scientific, more easily controllable.

Right now things are such that you can only say we are living in an insane world.

Every three months the common market in Europe is dumping so much food in the ocean... mountains of butter! Last time they had to destroy so much food that the *destruction* cost was two hundred million dollars -- it is not the cost of the food, it is the cost of destroying it. And just nearby in Ethiopia, one thousand people were dying every day.

What kind of humanity are we living in?

Half of humanity is dying in poverty.

Every six months, America goes on throwing billions of dollars worth of food into the ocean, but they will not give that food to Ethiopia or to India or to any other country where people are starving and dying.

Nobody cares about human beings; everybody cares about money.

These money-minded people cannot be called sane: that food has to be destroyed; otherwise the market prices will fall, and they don't want their prices to fall. They want their prices to remain stable, so the food has to be destroyed.

If the whole world is one, things can be very simple.

At one time Russia was burning wheat in its trains instead of coal because coal in Russia is costlier, and

they had an overproduction of wheat. In India, people were dying because wheat was not available. Coal we have enough of, but you cannot eat coal. If the world were one, then the coal from India could go to Russia and the wheat from Russia could move towards India.

There is no need to destroy mountains, exactly mountains of butter.

And why did they have to destroy it? Before, they had been selling it to Libya. In Libya, butter was available at half the price of butter in Europe. The butter was coming from Europe, but they were selling it at a throw-away price, just to get rid of it. Otherwise they would have to arrange dumping it and that takes money. Just to save that money, they were giving it to Libya.

But President Ronald Reagan started going insane against Libya for no reason at all, bombed the poor country, bombed Kadaffi's three houses, killed one of his daughters -- for no reason at all -- and pressured Europe so that all the supplies that they were giving to Libya would be stopped. Mountains of butter collected in Europe.

Now you need space, cold storage... so the old butter had to be thrown into the ocean for the new butter to come in.

There is no need of nations.

These are the hangups of the past.

And if there are no nations, there is no need for armies. Right now, seventy percent of the budget of every country goes to the military; seventy percent to the military which does nothing except left, right, left, right, polishing their guns, their shoes, their buttons -- that's all they do. And all over the world, seventy percent of the budget goes to the military and whole countries have to live on thirty percent of their budget.

If the nations disappear, one hundred percent of the budget is available for the whole country -- because the armies are useless. Right now there is no problem of there being any war with any planet. With whom are you going to fight? So what is the need to polish your guns every day? to polish your boots, and morning and evening, left and right? All these idiots who are doing this can be put into creative work.

I don't want any nations in the world.

The world is one single humanity.

I don't want religions in the world.

Religiousness is enough, more than enough. As religions disappear, millions of monks and nuns who are just parasites.... They do nothing.

That is another army that is sitting on the chest of humanity. They should disappear. They have renounced the world, but for their food, for their clothes, for their housing, the world has to work. It is a very strange thing: they will earn the virtue of having renounced the world; they will enter paradise. You will go to hell, because you provided food, clothes, shelter to these saints. And they have been simply condemning you!

Strange logic.

These people should go to hell -- who have not been doing anything except condemning, calling everybody a sinner, creating guilt in everybody, destroying everybody's integrity and self-respect. But these people will go to paradise.

With religions disappearing, all these people can be put into creative work. There is no need of monasteries, there is no need of churches, temples, mosques. All these houses of God -- and there are millions of men who don't have any houses, who live their whole life on the street. The houses of God are empty -- there is no God. All these houses of God can be made available to the homeless. All these monks can be put into creative work, all the armies can be put into creative work.

And when there are no more nations, all dirty politics will have to disappear.

Different arrangements can be made for managing the whole world -- a world government based on merit, not dependent on votes. In the whole world there are thousands of universities. The world government can be left in the hands of the universities, and all the universities should choose their best people for the world government. An education minister should be a man who really understands education and who can bring new forms of education into the world.

Many departments of government will have to disappear, there will be no need. For example, the defense ministry -- defense against whom?

The universities could choose the most meritorious people -- the Nobel prize winners, the great vice-chancellors, the great artists, the painters, the poets. There could be a different kind of government which is not dependent on the vote of a sleepy humanity, of those who don't know what they are doing.

And we can make this world *really* a Garden of Eden. Adam and Eve will not have to go back to the

Garden of Eden. And one day you will hear a knock on the door -- God wants to come in! Because you have managed to create a far better garden than his old one. But we can keep that garden too, as a museum piece.

Naturally, Raman Maharshi, Meher Baba, Gurdjieff, Krishnamurti belong to a different category.

I belong to my own category. There is no category to which I can belong; I have to create my category.

Naturally they are all against me because I am going to take away all their powers, all their conspiracies against humanity. Naturally, they are together against me.

And they are a little puzzled: what to do with a single man? It looks awkward to them also. All the governments of the world, all the religions of the world have to decide against a single individual. Certainly that single individual must have something significant; otherwise there would be no need of so much fear, paranoia.

I am for man's spiritual growth, but I understand spiritual growth in its whole context. It is not something separate, one dimensional; it is a multi-dimensional phenomenon. It needs a revolution in society. It needs a revolution in society's economic, political structures; it needs a tremendous and radical change in everything that has been dominating us up to now.

We have to create a discontinuity with the past.

Only then a new man -- a really spiritual man, a man of cosmic dimensions -- can be born.

I am certainly blessed because I am the first who is opposed by all. This situation has never happened before, and will never happen again.

And you are also blessed because you are fellow travelers with a man who is not just an old dead saint, a goody-goody.

I want you to be the very salt of the earth.

Too many goody-goody saints have created so much diabetes.

We need a different kind of saintliness.

I have called that different kind of saint Zorba the Buddha.

BELOVED OSHO,
YOU HAVE MENTIONED IN THE PAST THAT THE WITCHES BURNED BY THE CHRISTIANS KNEW, AMONG OTHER SKILLS, HOW TO HYPNOTIZE. IT SEEMS THAT IN ANCIENT EGYPT TOO, HYPNOSIS WAS PRACTICED. IT HAS EVEN BEEN SUGGESTED THAT JESUS WAS A SKILLED HYPNOTIST. WAS HYPNOSIS ONCE A RESPECTED FORM OF HEALING? HOW DID IT EVOLVE, AND HOW DID IT FALL INTO DISREPUTE?

The science of hypnosis -- and remember, I am calling it *science* of hypnosis, not *art* of hypnosis -- is one of the most ancient sciences.

It was practiced in the lost continent of Atlantis. Its literature was saved in Alexandria in Egypt.

Pythagoras, a great seeker and searcher from Greece, visited the library in Alexandria and he refers to great literature on the science of hypnosis that has come from the lost continent of Atlantis, which sank into the Atlantic ocean in some natural calamity.

The name `Atlantic' comes from `Atlantis'.

Perhaps Atlantis had the greatest and the most ancient civilization. And Egypt tried to learn as much from the teachers and the universities of Atlantis as was possible, because the pharoahs -- the kings of Egypt -- were tremendously interested in collecting all possible sources of knowledge.

The library of Alexandria was perhaps the greatest library that has ever existed. Even the library of the British Museum is just a small library in comparison to the library of Alexandria.

The library of the British Museum is a big library. If we put books on the ground just as we put them on the shelf, they would make three rounds of the earth -- that many books are in the British Museum library. But the library of Alexandria was many many times bigger than the British Museum library.

It was burned by Mohammedans, by Khalif Omar. It took six months to put the fire out. That can give you an idea of the bigness and the vastness of the collection.

And why did the Mohammedans burn it?

I am mentioning it knowingly because it refers to your question.

The library contained many things side by side with the science of hypnosis. If they had remained, Mohammedanism would not have survived.

Christianity burned living women in thousands, calling them witches.

The word `witch' is not a bad word; it simply means a wise woman. But Christianity converted the word, gave it a wrong connotation, created courts all over Europe, a great investigation to destroy witches, because witches are directly connected with the devil. This was the strategy to destroy those wise women.

The real fact was that if those women had remained alive, Christianity would have looked very poor as a religion. They knew far deeper truths than Christianity, far more refined religious flights, methods of hypnosis and meditation -- which always go together.

By destroying the witches, Christianity was trying to destroy hypnosis and meditation both. It was a question of survival.

Mohammedans destroyed the library in Egypt which contained literature of immense value, and Christianity destroyed living human women. And the courts tortured those women, forced them to confess before the court that yes, they had a sexual relationship with the devil.

There is no devil anywhere. After those witches, the devil has not approached any woman. And strangely enough, it was only in Christian countries that the devil was having sexual relationships with women -- in no other country.

And they tortured them so much that they had to confess -- knowing perfectly well that once they had confessed then they would be burned. Before confession there was torture, and once they confessed before the court then the court would declare that this woman was a witch and she should be burned in the central place in the town so the whole village can see what happens if you are in a sexual relationship with the devil.

Thousands of women were burned. Their only fault was that they were still carrying the science of hypnosis and the science of meditation.

And they were teaching in small, hidden schools.

It was a great danger to Christianity, because Christianity has nothing comparable to hypnosis or to meditation. Christianity, Judaism, Mohammedanism -- these three religions are very poor. They don't deserve even the name of `religion'. They don't have anything of what you will find in Lao Tzu, Chuang Tzu, Gautam Buddha, Bodhidharma, Nagarjuna, Shankara. You will not find anything of any fundamental value in them.

The science of hypnosis and the science of meditation are two sides of one coin.

Meditation you have to do alone -- because there are two types of people, just as there are men and women. The science of meditation is more suitable for men, and the science of hypnosis is more suitable for women; hence the witches -- they were all deeply into the science of hypnosis.

Hypnosis needs somebody else to take you into your inner center.

The meditator goes alone. He goes to the same center, but he goes alone. That is something... part of the man's psychology.

Hypnosis also takes you to the same place, but it needs a hypnotizer. A woman going alone feels afraid. That is against the feminine nature. She needs someone she loves, trusts; she needs someone to be with her on the deepest journey to herself.

The hypnotist was a master or a great friend or a great lover, someone with whom the woman was able to relax without holding anything, with no fear, knowing that she is protected by someone better than she can protect herself.

This is a general division, but there are men who may have a more feminine nature, the qualities of a woman -- for them hypnosis will be more helpful than meditation. And there may be a few women who have characteristics of men -- like Joan of Arc or the queen of Jhansi, Laxmibhai, women who can fight with a sword in a war -- for them meditation will be easier than hypnosis.

But both are exactly the same processes.

In meditation, you simply relax yourself. It is auto-suggestion.

In hypnosis, it is hetero-suggestion -- it is suggestion by somebody else who is sitting by your side. And just his closeness -- if you love, if you trust -- is enough for you to relax.

And if meditation and hypnosis can both be joined together.... And that is my effort, that's what I have been doing. If they both can be joined together.... Just as my effort is that men and women should not remain separate because they are halves of one whole, they should come closer and become one. Love should be nothing but a deep merger with your other part, so deep that there are two bodies but only one soul.

Meditation and hypnosis also can be together, one. In fact, they are halves of one whole.

And the moment you try the whole process -- either beginning with hypnosis or beginning with

meditation, that is simply your preference -- you are moving into the same space from two doors towards one center.
That center is your being.

And all the religions have been trying to prevent you from reaching your center because that is the only way to keep you miserable and to keep you enslaved, to exploit you, and not to give you any chance of revolt.

This mystery school will try its best to bring all opposites together as complementaries. And if they can be made complementaries, the progress happens in leaps and bounds. Then you are not moving with only one leg, you are not flying with only one wing. You have both wings, you have both legs; you have a totality.

BELOVED OSHO,
MODERN SCIENTISTS LIKE KARL PRIBRAM, DAVID BOHM AND OTHERS, HAVE BEEN STUMBLING ON RELIGION. THEY HAVE BEEN STATING THAT OUR BRAINS MAY BE HOLOGRAMS, INTERPRETING A HOLOGRAPHIC UNIVERSE; THAT CERTAIN CIRCUITS IN THE BRAIN ARE THE TRIGGER OF CONSCIOUSNESS WITHOUT A CONTENT, THAT IT IS THE ANALYTICAL, THE THINKING PART OF THE MIND, THAT CREATES SEPARATION AND FRAGMENTATION WHILE THE INTUITIVE PART EXPERIENCES REALITY IN A HOLISTIC WAY; THAT ENERGY IS A LIMITED TERM NEEDING TO BE REPLACED BY A WAVE CONCEPT.
THEY ARE PROPOSING `RESONANCE' AND `SYNCHRONCITY' AS MORE APPROPRIATE TERMS.
BELOVED OSHO, WHEN YOU ARE TALKING ABOUT THE MIND DO YOU MOSTLY MEAN THE THINKING PART -- THE ONE WHICH CREATES OUR BELIEF SYSTEMS AND PERSONALITIES?
IS IT ENOUGH TO TOTALLY DISIDENTIFY WITH THE THINKING, OR DOES THE MIND ALTOGETHER -- INCLUDING THE CONSCIOUS AND THE SUPERCONSCIOUS -- NEED TO BE TRANSCENDED?
IS THE UNIVERSE, IS EXISTENCE MADE OF MIND STUFF?
ARE THESE SCIENTISTS CONTRIBUTING TO A SCIENCE OF ENLIGHTENMENT, AND CAN ONE DO SO WITHOUT BEING ENLIGHTENED?

No, that's impossible; nobody can create a science of enlightenment without being enlightened himself.

That would be just like blind people creating a science of light, or people who have never known love creating a science of love.

Enlightenment is absolutely necessary for any understanding of what it is.

Listening to your question... the scientists are trying something which is beyond their field.
Enlightenment is not of the mind.

Enlightenment is freedom from the mind; it is transcending mind, it is going beyond mind. And all these scientists you mention are talking about mind.

Enlightenment has nothing to do with mind; it has something to do with awareness *of* the mind. It does not go into the details of the mind, what it consists of, how it functions, all its mechanics.

Awareness is simply disidentification with the mind; mind is left behind as a mechanism. The moment the mind is completely left behind and there is only pure awareness, just a luminosity, it is enlightenment.

And existence is not made of the stuff mind is made of, no.

Existence is made of the stuff called God; to be more exact, of godliness, which is even beyond enlightenment.
Enlightenment is beyond mind.
Mind is beyond matter.

Godliness is beyond enlightenment, and godliness is simply beyondness. Then this beyondness goes on and on with no end to it.

Any scientist who is trying to understand enlightenment without becoming enlightened is proving himself a laughingstock. It is not an object that you can study from the outside. You can study a roseflower from the outside without becoming a roseflower. Of course, it is simple -- if you yourself become the roseflower, who is going to study it?

The scientist studies objects, but enlightenment is not an object -- it is your subjectivity, it is the scientist's very soul. He cannot put it on the table and dissect it and try to find out what it consists of -- who will do it?

Science has a limitation. The limitation is that the objective world is its world. Beyond it, any scientist trying to approach the subjective world is just being a Don Quixote. He needs his nuts and bolts tightened --

or maybe loosened.

Science has no way beyond objects. Beyond objects is the world of religion, or more exactly -- of religiousness.

BELOVED OSHO,
A CONSTANT COMPARISON WITH YOU, WITH ENLIGHTENMENT, HAS MADE MY LIFE VERY DIFFICULT. DEEP DOWN, I HAVE A NEARLY CONSTANT GUILT FEELING FOR NOT BEING ENLIGHTENED.
MY CLOSEST FRIENDS HAVE POINTED OUT TO ME THAT IN A WAY I AM ALWAYS COMPARING MYSELF TO YOU. THEN MY INTELLIGENCE DOESN'T LOOK SO INTELLIGENT, MY HAPPINESS SEEMS SHALLOW AND FALSE, MY LOVE A PRETENSION, AND MY UNDERSTANDING JUST A JOKE.
FOR YEARS I HAVE HAD THIS STANDPOINT THAT I AND EVERYBODY ELSE IS AN IDIOT -- EXCEPT FOR YOU AND PERHAPS A HANDFUL OF OTHERS, THE BLESSED ONES.
HAVE I SIMPLY FOUND A NEW WAY TO TORTURE MYSELF? IS THIS COMPARISON WITH YOU A STRATEGY TO SUFFER AND REMAIN UNENLIGHTENED?

For tomorrow....

Sermons in Stones

Chapter #2
Chapter title: You are the world

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BELOVED OSHO,
"YOU ARE THE WORLD." THIS IS ONE OF THE CONFUSING STATEMENTS OF KRISHNAMURTI.
WE DON'T THINK THERE IS ANYBODY ELSE PRESENT ON THE EARTH EXCEPT YOU WHO COULD HELP US TO UNDERSTAND IT, SO WE REQUEST YOU TO SAY SOMETHING ON IT.

Yesterday, there was a question left, left for tomorrow; but just now I realized that tomorrow never comes. Unless tomorrow comes sometime, that question will have to wait.

J. Krishnamurti's statement that "You are the world" is not confusing at all. It is very simple; just a little intelligence is needed to understand it.

We can try to approach the statement from a few different directions.

The world is only a name; the individual is the reality. You can go on trying to find the world all over the world, and you will not find it; you will always find the individual.

Words like the `world', the `society', the `religion', the `nation', are mere words with no content behind them -- empty containers.

Except you, there is no world.

This is one way of understanding the statement: that the individual is the only reality. And the world is nothing but the collectivity of individuals, so whatever it is, it is a contribution of individuals. If it is ugly,

you have contributed to its ugliness. If it is full of hate, jealousy, anger, greed, ambition, you have contributed to this whole hell in which we are living. You cannot throw the responsibility on somebody else; you have to accept the responsibility on your own shoulders.

That is another way of understanding the statement, "You are the world."

We are continuously shifting the responsibility. If there is war, if there is an Adolf Hitler, a Ronald Reagan, it becomes easy for us to point to these people and say that they are responsible. But who creates them?

Adolf Hitler is our contribution. Without us, he is nobody.

Ronald Reagan is nothing but our opinion. It is *our* vote, it is *our* support.

So the moment you condemn anybody, remember: you are condemning yourself. However indirect your contribution may be, your contribution is there.

It is possible to live like a Jaina monk or a Buddhist monk or a Catholic monk in a monastery, completely closed as far as the world is concerned.

There are monasteries in Tibet... there used to be many in China before the communist revolution. There are a few in Europe with a strange and long history.

The monastery at Athos in Europe is one thousand years old. In one thousand years, whoever has entered the monastery has not come out living. You only enter: once a monk, forever a monk. And the monastery does not allow its inmates to come out into the world; they are brought out only when they are dead.

Do you think they are not responsible for Adolf Hitler? they are not responsible for world wars?

Apparently it looks... How can you make these people responsible? -- who have left the world, who have never looked back, who have disconnected themselves with the world.

But still I say to you they *are* responsible. They are responsible by escaping -- they escaped their responsibility. It does not make any difference.

The Buddhist monks, the Jaina monks, the Hindu monks are not participating in worldly activities. But you can contribute in a positive way or you can contribute in a negative way.

You can set fire to this house -- that is the positive way, the active way. You can stand by the side of the road and not do anything to put the fire out -- that is the negative way. But both are responsible.

The negative person does not look so responsible, but his responsibility is absolutely equal -- because in life there is a balance.

You may be against war, you may be a pacifist, you may be a chronic protestant -- always with a flag protesting against war, against violence. Naturally you can say, "How can I be held responsible?" But life is a complex phenomenon.

Your protests, your pacifism, your fight against warmongers is still part of war; you are not a man of peace. And you can see it when people protest -- their anger, their violence is so obvious that one wonders why these people are protesting against war. They should join some camp *in* the war -- they are full of anger, rage. They have just chosen to have a third camp behind a beautiful name -- "peace". A good mask, but inside is the same anger, the same rage, the same violence, the same destructiveness against anybody who does not agree with them.

They are contributing as much violence to the atmosphere as anybody else.

They may be talking about love, but they are also saying that you have to fight for love.

Hazrat Mohammed had words written on his sword meaning "peace is my message." He could find only a sword to write on, that "peace is my message"! And he gave birth to a religion he called Islam. *Islam* means peace, and Islam has done more violence in the world than any other religion has done. In the name of peace, at the point of a sword, Islam has been killing, converting millions of people.

You can choose beautiful words, but you cannot hide the reality.

J. Krishnamurti's statement that "You are the world" simply emphasizes the fact that every individual, wherever he is, whatever he is, should accept the responsibility of creating this world that exists around us.

If it is insane, you have contributed to that insanity in your own way. If it is sick, you are also a partner in making it sick.

And the emphasis is important -- because unless you understand that "I am also responsible for this miserable and insane world," there is no possibility of change. Who is going to change? Everybody thinks somebody else is responsible.

One of India's great emperors was Akbar. There is an incident in his life recorded in AKBAR MAMAZ -- "the biography of Akbar."

One day he was just chit-chatting with his friends.... And he had around him the very best, wisest, most creative people chosen from every part of the country.

His court jester was standing just by his side.

By the way, you should understand it: in all the courts of all great emperors there used to be a jester, whose whole function was to keep the court from becoming too serious, to keep the court light, playful -- once in a while, an explosion of laughter.

It was a great insight to have a court jester, and he used to be one of the wisest men of those days -- because it was not an easy phenomenon.

Birbal was Akbar's court jester. And as they were discussing, Akbar slapped Birbal -- for no reason at all.

Now you cannot slap the emperor back, but the slap has to go somewhere -- so he slapped the person who was standing next to him.

Everybody thought, "This is strange!" There was no reason in the first place. Suddenly, as if a madness had got hold of Akbar, he slapped poor Birbal. And that man is also strange. Rather than asking, "Why have you slapped me?" he simply slapped the man who was standing by his side!

And that man, thinking perhaps this was the rule of the court, slapped the next person. In a chain, it went all over the court.

And you will be surprised: that night, Akbar's wife slapped him! And he said, "Why are slapping me?"

She said, "That is not the question; a game is a game."

He said, "Who told you that this is a game?"

She said, "We have been hearing the whole day long that a great game has started in the court. The only rule is you cannot hit the person back, you have to find somebody else to hit. And somebody has hit me -- so your slap has come back to you, the game is complete!"

In this big world, thousands of insane games are going on, and you are all participants -- of course in very small measures, according to your capacity. But remember, the slap is going to come back to you sooner or later. Where else will it go?

Whatever comes to you, remember, it is your doing.

Perhaps you have forgotten when you started it. The world is big, it takes time. But everything comes back to its source -- that is one of the fundamental rules of *life*, not a rule of a game.

So if you are suffering, if you are miserable, if you are tense, full of anxieties, anguish, don't just console yourself that this whole world is ugly, that everybody else is ugly, that you are a victim.

J. Krishnamurti is saying you are *not* a victim, you are a creator of this insane world; and naturally, you have to participate in the outcome of whatever you have contributed to it. You are participating in sowing the seeds, you will have to participate in reaping the crop too; you cannot escape.

To make the individual aware so that he stops throwing responsibilities on others -- on the contrary, he starts looking inwards to see in what way he is contributing to this whole madness -- there is a possibility he may stop contributing. Because he has to suffer too. If he comes to know that the whole world is nothing but his projection on a wider scale....

Because millions of individuals have contributed the same anger, the same hatred, the same competitiveness, the same violence, it has become mountainous. You cannot conceive that you can be responsible for it: "I may have contributed just a small piece..." But an ocean is nothing except millions and millions of dewdrops. A dewdrop cannot think that it is responsible for the ocean -- but the dewdrop *is* responsible. Without the dewdrop there is going to be no ocean at all. The ocean is only a name; the reality is in the dewdrop.

To accept your responsibility will change you, and your change is the beginning of the change of the world -- because you *are* the world. However small, a miniature world, but you carry all the seeds.

If revolution comes to you, it heralds the revolution for the whole world.

And when J. Krishnamurti says "You are the world" he is not saying it only to you; he is saying it to everybody:

You are the world.

If you want to change the world, don't start by changing the world -- that is the wrong way humanity has followed up to now:

Change the society, change the economic structure.

Change this, change that.

But don't change the individual.

That's why all revolutions have failed. Only one revolution can succeed, which has not been tried up to now -- and that is the revolution of the individual.

You change yourself.

Be alert not to contribute anything that makes the world a hell. And remember to contribute to the world something that makes it a paradise.

This is the whole secret of a religious man.

And if every individual starts doing it, there will be a revolution without any bloodshed.

In Akbar's life there is another incident.

He had built a very beautiful marble pond. He was bringing swans from Mansarovar, from the Himalayas. And he decided that in the pond there should not be water. This is the emperor's pond -- instead of water, there should be milk. Everybody in the capital was to be informed that just one bucket of milk, not much, from every house had to reach the palace early the next morning, before sunrise.

Birbal told Akbar, "You don't understand human mind at all. Your pond will be full of water."

He said, "What nonsense...? It is my order!"

Birbal said, "Your order, or anybody's order -- I understand human mind."

Akbar said, "Let us wait; tomorrow morning it will be decided who is right."

And the next morning both went to the garden, and the pond was full of water.

Akbar said, "This is strange. How did it happen? Catch a few people from the street, whoever is available, and ask how it happened." And the people were threatened: if they spoke any lie, their life would be at risk; if they said the truth, they would be set free.

They said, "The truth is, we thought the whole capital would bring buckets of milk. One bucket of water would be completely overlooked, nobody would ever know. But now I see that the pond is full of water; it seems that everybody had the same thought -- the whole capital! Not a single man was different."

The human mind functions exactly the same.

So if the world is such a tragedy, it is our human minds which are creating it; we are contributing our bucketful of misery.

No revolution can be successful unless the human mind is understood by human beings and they start behaving in a different way -- not hoping that "My bucketful of water is not going to be noticed at all." If everybody understands that this idea is what will come to every human mind, and decides, "At least I should bring a bucketful of milk. I should not behave in such an unconscious way as all human beings are behaving...."

It is possible to have the pond full of milk.

"You are the world" simply means: whatever it is, we cannot save ourselves from responsibility.

Our monks, our saints have tried only this. What they were trying to do, if you go deep into their psychology, was to say that, "We are no longer responsible for all this nonsense that is going on in the world." But they depended on the same world. For their food they were dependent on the same people; for their clothes they were dependent on the same people. They were not in any way separate from the world; they had only stopped being *active* in the world. They were silent partners in the whole insanity that is going on.

And they should be condemned more, because they were more intelligent people, wiser people. Still they could not see the point that just standing aside is not enough; you have to do something against the normal human mind.

Escaping to the Himalayas is not going to help, because even in the Himalayas your mind will remain the same, just you will not have the opportunity to know it. And it is better to know the enemy than not to know it, because by knowing there is a possibility to change.

Not knowing is very dangerous.

When a disease is diagnosed, it is half cured. When a disease is not diagnosed, then comes the real problem. Medicine is not the problem; diagnosis is the problem.

One man lived for thirty years in the Himalayas. His problem was anger, and he wanted to get rid of it. In the Himalayas for thirty years he was not angry for a single moment -- there was no reason. The wife was not there, the children were not there, the parents were not there, the society was not there -- there was no provocation.

His name became famous by and by, and people started coming to worship him. Now it was even more difficult to be aware that the anger was still there. When people are worshipping you, there is no question of anger.

Then came the *Kumbha Mela* in Allahabad. People said, "You are such a great saint. Without you, the Kumbha Mela, the greatest gathering of people on the earth in one place, will be missing something. You have to go."

And by now he was convinced that he had become a great saint. People were coming from far away to make the difficult, arduous journey through the mountains just to pay respects to him.

He went to Kumbha Mela, but there were millions of people -- nobody knew him. Somebody stepped on his foot, and immediately he slapped the man, took hold of his neck and said, "What do you think you're doing?"

Suddenly he remembered that he was a saint. He said, "My God, what am I doing? What happened to thirty years? The anger came in such a flash, so instantaneously, not even a single moment of thought." He was going to kill the man.

That was the reason he had gone to the Himalayas -- because he was afraid he would murder somebody and would be crucified or have to live for his whole life in jail.

Even his family had said, "It will be good if you go to the Himalayas because you will kill somebody, and that means you have killed yourself too. This way two lives are saved. You go."

But thirty years... What happened?

It is simple fact: the people who have escaped from the world are not to think that they are not responsible for this world. By escaping, they have not changed the world. By escaping, they have not contributed anything to make it more beautiful, more human, more intelligent, more meditative. Neither have they changed the world nor have they gone through any inner change themselves.

Hence I am against renouncing the world.

Be in the world, however difficult it is -- because it is only in the world that you will be reminded on every step what kind of mind you are carrying within.

And that mind is projected on the outside, and it becomes huge because so many minds are projecting in the same way.

"You are the world" is not a mathematical statement.

"You are the world" is a psychological insight.

And it can become the very key for the only revolution that can succeed.

BELOVED OSHO,
HAVE YOU ANYTHING TO SAY ABOUT `CHANNELING'? SUPPOSEDLY A SPIRIT BEING SPEAKS THROUGH A WILLING HUMAN HOST. THIS IS A GROWING PHENOMENON THAT IS HAPPENING RIGHT NOW, PARTICULARLY IN CALIFORNIA AND NEW YORK.
THERE ARE FAMOUS ONES -- SETH, RAMTHA AND LAZARUA. BUT NOW THEY ARE SPRINGING UP EVERYWHERE -- PEOPLE CLAIMING TO CHANNEL KWAN YIN, BEINGS FROM OTHER GALAXIES, ETC., ETC. A COMMON THEME SEEMS TO BE THAT THEY HAVE COME TO HELP THE PLANET EVOLVE RIGHT NOW.
THE WORD `CHANNELING' IS ABOUT AS COMMON AS `COCA COLA'. EVEN SOME SANNYASINS ARE CLAIMING TO CHANNEL THIS ONE OR THAT ONE. THERE IS ALMOST AN ATTITUDE THAT IF ONE IS NOT CHANNELING SOMEONE, ONE IS NOT OPEN TO SPIRITUAL POSSIBILITIES.
IS CHANNELING A REAL PHENOMENON? WHY IS THIS SPRINGING UP RIGHT NOW, AND WHY ARE PEOPLE SO ATTRACTED TO CHANNELED BEINGS AND INFORMATION? IS THERE ANYTHING FOR OUR SPIRITUAL GROWTH IN THIS?

David and Kaveesha, California needs all kinds of idiotic ideas.

It seems all the idiots of the world are born in California.

It is the land of sex, drugs, and rock and roll. Everything is possible in California. But it remains only for a few years -- three years, four years at the most; then the fashion changes.

In California everything is a fashion -- and when something is in fashion everybody is involved in it, because not to be involved in it means you are out of date, lagging behind, not belonging to the contemporary world.

Channeling is simply a new name for an old disease.

In the past they used to call it `being possessed by a ghost'.

Channeling is the new name for being possessed. Then the ghost speaks -- but that is a very old idea, not very appealing. In old countries, it still continues to happen. There are people in villages in India who

become possessed, and when they are possessed you can ask questions and they answer -- and they answer in such a way that you can make anything out of it. It is never a certain, meaningful statement.

Channeling is an American translation of the old idea of being possessed.

There are many people in America -- particularly in California and New York -- who become possessed and start talking to you, answering you. And certainly their language is different from the old; it is more scientific. The very word `channeling' has come from television -- channel number one, channel number two.... Now, the poor old countries cannot think of channeling, that word is not yet meaningful to them.

And the idea of channeling has given a scope... you are channeling to a certain planet, a certain galaxy -- and you can say any nonsense, there is no way to prove it right or wrong. Even scientists know nothing about galaxies.

There are at least fifty million galaxies. Scientists are still working with very refined instruments to count how many galaxies there are.

And one galaxy means... One sun and the planets that are attached to the sun is one solar system. A galaxy means millions of suns, millions of solar systems -- which are moving around a certain unknown center of gravity. Each galaxy is so huge.... Science has not been able to find out all the facts about even one galaxy, the galaxy in which we live.

Now there are the cunning and there are the stupid, and there are idiots who are channeling to other galaxies and bringing messages to humanity. Books are printed with their messages.

But the whole thing is that a person goes into a deep hypnotic sleep -- if it is authentic. Out of ten, nine are not authentic. If somebody is authentic, then all that happens in reality is that he relaxes, his conscious mind goes to sleep, and from his unconscious mind, collective unconscious mind, cosmic unconscious mind, things start coming up.

You can say they are coming from ghosts. You can talk about them in psychological terms and say they are coming from the unconscious. Or you can talk about them in Californian terms: they are coming from channel number one, channel number two. But they are all coming from your own unconscious mind. This is about the authentic cases.

And when so many people are channeling, it becomes a competition. If somebody else is channeling, why can't you channel? No talent is needed, no intelligence is needed; all that is needed is insincerity, cunningness, fraud.

Every year in India, Mohammedans have their holy festival, *Muharram*. And during Muharram, holy spirits possess people. Those holy spirits -- because Mohammedans, just like Christians and Jews, believe only in one life -- those holy spirits will always be around until the last judgment day, which goes on being postponed, and I don't think it is going to happen ever.

I had a center in Jabalpur near a Mohammedan graveyard. And they reported to the collector that because of our meditations, the spirits in their graves were very much disturbed.

The collector called me: "Why are you disturbing their spirits?"

I said, "This is strange. What report have you received? Who has come?"

He said, "Mohammedans -- and it may create a riot unnecessarily."

Jabalpur was one of the most vulnerable cities in India for Mohammedan and Hindu riots, any excuse....

And their excuse was that because when we were doing our meditation we would use the Sufi mantra "hoo."

So the Mohammedans had said, "Because they say, `Hoo, hoo, hoo' the Mohammedan souls lying in their graves wake up. These are dangerous people -- because nobody has ever heard of such a meditation. And after one hour these people are gone, but those spirits roam about and torture Mohammedans, and many are becoming possessed."

The collector said, "You stop. At least this `hoo' mantra should be stopped because it can create trouble. And in your own book you have explained that `hoo' is part of `allah-hoo', it is a Sufi mantra. So they have certain grounds against you, that you are disturbing the souls. They are sleeping well, and you `hoo, hoo' every morning, and they get so disturbed that they start torturing Mohammedans."

So I had to close that center.

In my childhood in my village.... Each time that Mohammedans celebrate the holidays of Muharram, some people are "possessed by the holy spirit." The holy spirit is called *wali*. There are a few people who are thought to be very saintly -- they are possessed by *walis* -- and they dance and they shout, scream, and you can ask questions.

And they should not run away, so their hands are tied with ropes, and two persons keep them in control.

There are many walis, and each wali has his own crowd, and people come with sweets and fruits -- somebody has received a blessing last year and has got a boy, a child; somebody has got married, and somebody has come to get a blessing for the future.

Only Mohammedans participate in it.

But I always enjoyed every kind of entertainment. My parents used to tell me, "Listen, that is the Mohammedans' festival, and you are not supposed to be there."

I said, "I am neither Hindu nor Mohammedan nor Jaina nor anybody. What do you mean -- that I cannot enjoy anything? All festivals belong to some religion. In fact, I belong to *no* religion so I can participate in all festivals." So I would go there.

Once I managed to hold the rope of one wali who was just an ordinary man and a fraud. I had told him before, "I will expose you if you don't allow me to hold your rope."

He said, "You can hold my rope, and you can share a few sweets also, but don't say anything to anybody."

We both used to go to the same gymnasium -- that's how we became friends, and he himself told me that it was all fake. So I said, "That means I am coming; if it is fake, you have to share it."

I went there with a long needle, so I could make him jump. He became the most famous wali because no other wali was jumping so high!

He could not say anything about what was happening -- because he is possessed by the wali and the wali cannot be afraid of a needle. So he could not say anything, and I went on sticking him with the needle. He managed to get almost four times more sweets, more fruit, more rupees... more people came to get his blessing.

He said, "That is great, but you tortured me so much!"

I was in such demand from that day -- every wali wanted his rope to be given to me. Because whoever got me as his assistant would become the greatest wali -- immediately, the very same day.

For ten days the function continued, and no wali wanted me again the next day!

They would say, "I will escape from town if you come again!"

I said, "There is no need. I am in so much demand by other fools who don't know what is happening.... You just give me half your share -- because you will still have double."

And I found that almost everybody was a fraud -- because I could make everybody jump with my needle. Not a single one in the whole town was an authentic person who was possessed or anything. They were just pretending -- shouting, screaming, saying things that you cannot understand, but you have to make sense out of it.

And the *maulavis*, the Mohammedan scholars, will explain to you what the meaning of it is -- "You have been blessed, your desire will be fulfilled." And who bothers about whose desire is fulfilled or not? If a hundred people come, at least fifty people's desires are going to be fulfilled. These fifty will come back, and these fifty people will spread the idea. The other fifty will also come back -- not to the same wali, but to other walis who are there, because the first wali they went to doesn't seem to work: "Perhaps he was not powerful enough."

And my walis were the most powerful, and their power was decided by how high they jumped, how much they screamed, how much they shouted.

And everybody asked me why my walis were making such gestures towards me....

I said, "That is a spiritual language -- you will not understand."

In California, Kaveesha, you can start a new game. Don't bother about this channeling -- within two years it will be past.

California is good. It has money, it has the young generation, unemployed, and it has a tradition of changing everything -- changing the job, changing the wife, changing the town, changing the house. In two or three years they become bored. So rather than being worried about their channeling...

It is absolute fraud.

And if there is someone sincere, that means he is relaxing to the point where the unconscious mind starts throwing up its repressed contents.

It has no spiritual value.

But it will be good to check. Go to any person who is channeling with the galaxies, but keep a good needle with you! With the needle, the person will start dancing, jumping, and his galaxies will start going higher -- from one channel to nine channels. You can check: if your needle does not work, that means the person is at least not a fraud, but is simply falling into unconsciousness and allowing his unconscious to

reveal its contents.
But they have no spiritual value.
But before you leave, try the needle -- particularly on the famous ones!

BELOVED OSHO,
DO YOU REALLY SAY YES TO ME TOTALLY JUST THE WAY I AM?

Yes, I say yes totally to you as you are because that is the only way I can transform you.

My acceptance does not mean that you have to remain what you are; my acceptance means that whatever you are I respect you, I love you.

But at the same time, my acceptance means that you can be much more, that this is not the end of your journey. In fact, you have not even begun yet, but I can see the potential.

For centuries, this has been the way to challenge you to seek and search: you have been condemned; whatever you are, you are wrong. The emphasis has been that if you are proved to be wrong, a sinner, then you will start changing. But that whole technique has failed. People have accepted that they are wrong, they are sinners, and it is beyond them to be saints. So relax and be sinners -- of course not in a joyous way, but with sadness. Their whole life becomes unworthy in their own eyes: guilty, sinful, sad... a long, dark story... useless, futile.

The past has condemned you with the hope that it would change you, but their hope has proved wrong.
I am going to try a totally different method.

I accept you as you are, but that does not mean that I want you to remain as you are. I love you as you are, but I love you because you have so much potential in you, such a great possibility of growth, that with just a little effort you can become a light unto yourself.

Whatever you are, enjoy it. But there is much more, so don't stop at it. You are on the first rung of the ladder -- it is perfectly good, because without being on the first rung, how can you be on the second and how can you be on the final, the ultimate?
Nobody is a sinner.

Yes, there are people who commit mistakes, but nobody is a sinner. And everybody has a right to commit mistakes -- because that is the only way to learn. And everybody has to stumble in the dark. That is nothing special to you; everybody falls once in a while, and it is good training.

To me, whatever existence makes available to you is for your good. Just use it, and keep your eyes on the faraway stars -- they belong to you. However far they are, they are not beyond your reach.

BELOVED OSHO,
IN RECENT YEARS, SCIENCE HAS BEEN DISCOVERING MORE AND MORE THE ELEMENT OF SUBJECTIVITY IN EXPERIMENTS IN PHYSICS. ALSO, IN MEDICINE TODAY, WE TALK ABOUT THE SUBJECTIVITY OF THERAPY; THE SAME MEDICINE HAS DIFFERENT RESULTS WITH DIFFERENT DOCTORS.
PLEASE CAN YOU COMMENT ABOUT THE SUBJECTIVITY OF A SCIENCE THAT CLAIMS TO BE AN OBJECTIVE ONE?

Anything that has to do with human beings can never be totally objective; it will have to allow a certain space for subjectivity.

It is not only true that the same medicine from different doctors has different effects; it is also true that the same medicine has different effects on different patients from the same doctor.
Man is not an object.
First you have to understand the word `subject'.

A piece of stone is just an object. There is no interiority, there is no innerness to it. You can cut it in two; then there are two objects. You can cut it in four, and there are four objects. But you will not find any interiority.

Subjectivity means that from the outside a man is just as objective as any other object -- a statue, a dead body, a living body, what is the difference? The statue is simply an object, it has no subjectivity. The dead

body has once been a house for a subjective phenomenon, but now it is empty. Now it is an empty house; the person who used to live in it has left it.

The living man has all the objectivity of the statue, the dead body, and something more -- an interior dimension -- which can change many things because it is the most powerful thing in existence.

For example, it has been noted that three persons can be suffering the same disease, but the same medicine will not work. On one person it is working; on another it is just fifty-fifty, working and not working; but on the third it is not working at all. The disease is the same, but the interiorities are different. And if you take the interiority into consideration, then perhaps the doctor will make a different impact on different people for different reasons.

One of my friends was a great surgeon in Nagpur -- a great surgeon but not a good man. He never failed in his surgery, and he charged five times more than any other surgeon would charge.

I was staying with him and I told him, "This is too much. When other surgeons are charging a certain amount for the same disease, you charge five times as much."

He said to me, "My success in many other things also has this basis: when a person gives me five times more, he is determined to survive. It is not only because of money that I am greedy. If he is willing to give me five times more -- when he could get the operation at cheaper rates -- he is determined to survive whatsoever the cost. And his determination is almost fifty percent of my success."

There are people who don't want to survive; they are not willing to cooperate with the doctor. They are taking the medicine, but there is no will to survive; on the contrary, they are hoping that the medicine does not work so they will not be blamed for suicide, yet they can get rid of life. Now, from the inside that person has withdrawn already. Medicine cannot help his interiority, and without his interior support, the doctor is almost helpless -- the medicine is not enough.

I came to know from this surgeon.... He said, "You don't know. Sometimes I do things which are absolutely immoral, but to help the patient I have to do them."

I said, "What do you mean?"

He said, "I am condemned by my profession...."

And all the doctors of Nagpur condemned him -- "We have never seen such a cheat."

He would put the patient on the table in the operating theater -- doctors are ready, nurses are ready, students are watching from the gallery above. And he would whisper in the patient's ear, "We had agreed on a fee of ten thousand -- that will not do. Your problem is more serious. If you are ready to give me twenty thousand, I am going to take the instruments in my hands; otherwise, you get up and get out. You can find cheaper people."

Now, in such a situation.... And the person has money; otherwise, how can he say yes? And he accepts it: "I will give twenty thousand, but save me."

And he told me, "Any surgeon could have saved him, but not with such certainty. Now that he is paying twenty thousand, he is absolutely with me; his whole interior being is supportive. People condemn me because they don't understand me. Certainly it is immoral to agree on ten thousand and then put the person in the operating theater and whisper in his ear, `Twenty thousand, thirty thousand... Otherwise get up and get out -- because I had not realized that the disease had gone so deep. I am taking a risk, and I am putting my whole reputation on the line. For ten thousand I will not do that. And I have never failed in my life; success is my rule. I operate only when I am absolutely certain to succeed. So you decide. And I don't have much time, because there are other patients waiting. You just decide within two minutes: either agree, or get up and get lost.'

"Naturally the person will say, `I will give you anything you want, but please do the operation.' It is illegal, it is immoral, but I cannot say that it is unpsychological."

Anything to do with man cannot be purely objective.

I used to have another friend, a doctor who is now in jail because he was not qualified at all. He had never been to any medical college; all the degrees that he had written on his sign were bogus.

But still I am of the opinion that an injustice has been done to the man -- because it does not matter whether he had degrees or not. He helped thousands of people, and particularly those who were becoming hopeless, going from one doctor to another -- who all had degrees -- and getting tired. And this man was able to save them.

He had a certain charisma -- no degree. And he made his hospital almost a magic land. The moment a patient would enter his office, immediately he would be surprised. He had been everywhere... because people used to go to him only as a last resort. Everybody knew that the man was bogus, it was not

something hidden. It was an open secret.

But if you are going to die, what is the harm in trying?

And as you entered his garden -- he had a beautiful garden -- and then his office... He had beautiful women as his receptionists, and it was all part of his medical treatment -- because even if a person is dying, looking at a beautiful woman his will to live takes a jump; he wants to live.

After the reception, the person would pass through his lab. It was absolutely unnecessary to take him through the lab, but he wanted the person to see that he was not an ordinary doctor. And the lab was a miracle -- absolutely useless, there was nothing significant, but so many tubes, flasks, colored water moving from one tube into another tube, as if great experiments were going on.

Then you would reach the doctor. And he never used the ordinary methods of checking your pulse, no. You would have to lie down on an electric bed with a remote control. The bed would move far up into the air, and you are lying there looking up and hanging over you there are big tubes. And wires would be attached to your pulse and the pulse would make the water in the tubes jump.

The heart would be checked in the same way -- not by ordinary stethoscope. He had made all his arrangements visual for the patient -- so that he could see he had come to some genius, an expert.

And the man had no degrees, nothing at all. His pharmacist had all the degrees, and he used to prescribe the medicines because the man had no idea about medicine.

In fact, he never did any criminal thing. He never prescribed medicines, he never signed for them. This was done by a man who had degrees, who was absolutely qualified to do it. But because he arranged all this, and because he had written strange degrees on his sign... and since those degrees don't exist I don't think they can be illegal. He was not claiming any legal degrees, he was not claiming that they were from any university that exists. It was *all* fiction -- but the fiction was helpful.

I have seen patients half cured just in the examination. Coming out, they said, "We feel almost cured, and we have not taken the medicine yet. The prescription is here -- now we will go and purchase the medicine."

But because he had done all this.... This is when I saw that the law is blind. He had not done anything illegal, he had not harmed anybody -- but he is in jail because he was "cheating people." He has not cheated anybody.

To help somebody to live longer, if that is cheating, then what is medical help?

Because of human beings, medicine can never become an absolutely solid, hundred-percent objective science. That's why there are so many medical schools -- ayurveda, homeopathy, naturopathy, acupuncture, and many more -- and they *all* help.

Now homeopathy is simply sugar pills, but it helps.

The question is whether the person believes.

There are people who are fanatic naturopaths -- nothing else can help them, only naturopathy can help them. And it has no connection with the disease.

One of my professors was madly into naturopathy. Any problem... and a mud pack on your stomach. I used to go to him to enjoy, because it was very relaxing, and he had a very good arrangement -- a beautiful bath and showers.... And without any difficulty I used to go and say, "I have a very bad migraine."

He said, "Don't be worried. Just a mud pack on your stomach."

Now a mud pack on the stomach is not going to help a migraine. But it used to help me, because I had no migraine! A mud bath, the full bathtub, and you are drowned in the mud, just your head is out -- it is very comfortable and very cool.

Soon he realized that, "You come again and again with new diseases."

I said, "That's true. Because I have got a book on naturopathy -- from the book I get the disease, and then I come to you. First I read it, to see what you will do. If I want it to be done to me, I bring that disease; otherwise, unnecessarily lying down in the mud for half an hour...."

He said, "So you have been cheating me?"

I said, "I am not cheating you. I am your most prominent patient. In the university everybody else laughs at you, I am the only one who supports you. And the others who come here, come here because of me -- because I say that my migraine disappeared."

He said, "My God, now I am suffering from migraine. Go!"

People used to become angry with me. They would tell me, "My migraine, instead of going, has become more intense -- because a cold stomach does not help migraine!"

I would say, "Then your system must work differently. With my system, it helps me!"

There are homeopaths, fanatics who believe that homeopathy is the only right medicine and all other medicines are dangerous -- particularly allopathy is poison. If you go to a homeopath, the first thing he will do is inquire about your whole history from your birth up to now. And you are suffering from a headache.

One of the homeopathic doctors used to live near me. Whenever my father came to see me, I would take him to the homeopath. The homeopath told me, "I pray you don't bring your father because he starts back three generations, that his grandfather had a disease...."

I said, "He is also a homeopath. He goes deeper into the roots."

He said, "But he wastes so much time, and I have to listen -- and he just has a headache! About his grandfather and all his diseases, then his father and all his diseases... then himself. By the time *he* comes, almost the whole day is finished. My other patients are gone, and I am listening to him telling what kind of diseases he has suffered from his childhood, and finally it comes out that he has a headache.

"I say, `My God, why didn't you tell me before?' and he says, `Just as you are a homeopath, I am also a homeopath. And I want to give you a complete picture.'"

The first thing they will ask is about all your diseases because they believe that all diseases are connected, your whole life is one single whole. It does not matter whether you had something in your leg or your head -- they are part of one body, and for the doctor to understand, he has to know everything.

The homeopath will ask you what kind of allopathic medicines you have been taking -- because that is the root cause of all your diseases; all allopathic medicines are poison.

That is the attitude of naturopathy too, that allopathy is poison. So first you have to do fasting, enemas... just to clean you of all allopathy. Once you are clean of allopathy....

One of my relatives was very much interested in naturopathy. His wife had a small problem and that was that her hands once in a while would get what you call "pins and needles." It was not much of a problem, because for two, three minutes the sensation would remain, and then it would be gone. I told her many times, "Don't make much fuss about it. Enjoy it when it happens -- it is not a pain, you just feel pins and needles. So enjoy it!"

But the husband was a naturopath, so he brought a bigger naturopath and they started working on her. I tried hard to stop them: "There is no need, it is not much of a disease, and it happens only once in a while. She is almost fifty -- twenty years more she will live. In twenty years it will happen maybe sixty times, not more than that -- just drop the idea and enjoy it."

But they were going to the very roots. They started putting her on a fast, enema, vomiting... they cleaned her completely. And when she was completely clean, she became mad.

And I told the husband, "I was afraid you would kill the woman! You cleaned her so much, she is just a skeleton. And because she is just a skeleton, all is cleaned, those pins and needles are now happening all over her body. You have succeeded!"

But they insisted that it was not naturopathy that was responsible for it; it was allopathy, she had been taking allopathic medicines for years.

Finally she became mad.

The last time I went to see her.... She used to love me very much. I had been chosen by my university to go with a delegation to Saudi Arabia. She was not in her senses, but when I told her that I had been chosen to go to Saudi Arabia with a cultural delegation, she heard it, she understood it, and she said, "Only two things you have to remember -- don't forget."

I said, "I will not forget. You just tell me what those two things are."

"First, don't use wooden sandals" -- because I used to wear wooden sandals in the university just to torture the whole university. I would be at one corner of the campus, and the whole university would know that I had entered, I was in the university. Wherever I was, I could be found just by the sound.

I said, "Why are you worried about my wooden sandals?"

She said, "It won't look right in a foreign country. What will they think of wooden sandals? No, you don't do that."

I said, "Okay, I will not use wooden sandals. What is your second advice?"

She said, "Second advice: You are going to a Mohammedan country. Don't speak against the KORAN."

And the same night she died.

And for perhaps three months those had been the only words of sanity from her.

My own explanation is that she loved me so much that even in this insane state her love took over her madness to give me suggestions -- don't speak against Mohammedans, against the KORAN, and don't use the wooden sandals.

Man is a subjective being. If the patient loves the doctor, then water can function as medicine. And if the patient hates the doctor, then no medicine can help. If the patient feels the doctor is indifferent -- which is ordinarily the case with doctors, because they are also human beings, the whole day long seeing patients, the whole day long somebody is dying... they slowly slowly become hard, they create a barrier to their emotions, sentiments, humanity. But this prevents their medicine from being effective. It is given almost in a robot-like way, as if a machine is giving you medicine.

With love, the patient is not only getting medicine; around the medicine something invisible is also coming to him.

Medicine will have to understand man's subjectivity, his love, and will have to create some kind of synthesis in which love and medicine together are used to help people.

But one thing is absolutely certain: that medicine can never become entirely objective. That has been the effort of medical science up to now, to make it absolutely objective.

Sermons in Stones

Chapter #3
Chapter title: Old age: A new beginning

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BELOVED OSHO,
SOMETHING FEELS DRASTICALLY WRONG ABOUT THE WAY SOCIETY LOOKS AFTER -- OR FAILS TO LOOK AFTER -- THE ELDERLY.
YOU HAVE SPOKEN OF THE LEGALIZATION OF EUTHANASIA FOR THOSE WHO ARE SO MENTALLY OR PHYSICALLY DEBILITATED THAT THEY CAN HARDLY BE SAID TO BE LIVING AT ALL. BUT WHAT CAN BE DONE FOR THOSE WHO ARE NOT PHYSICALLY OR MENTALLY INCAPACITATED, BUT ARE RETIRED FROM THEIR PROFESSIONS, AND WHOSE FAMILIES HAVE GROWN UP?
IN THE PAST, FAMILIES OFTEN FELT OBLIGED TO HAVE ONE OR BOTH PARENTS LIVE WITH THEM -- OFTEN WITH DISASTROUS RESULTS. ABUSE OF THE ELDERLY, CALLED `GRANNY-BASHING' IS AN EPIDEMIC PROBLEM IN AMERICA. ALTERNATIVELY, THE ELDERLY ARE PUT INTO HOMES, WHERE THEY ARE VISITED AT WEEKENDS OUT OF GUILT AND A SENSE OF DUTY; OR THEY ARE ENTIRELY NEGLECTED. THE HOUSING COMPLEXES PROVIDED FOR THE ELDERLY ARE OFTEN DEPRESSING AND LONELY, LIKE A STATE OF LIMBO BETWEEN LIFE AND DEATH.
IT FEELS SO UNGRACIOUS AND INHUMAN THAT SOCIETY USES PEOPLE AND THEN CASTS THEM OFF INTO ANONYMITY. WOULD YOU PLEASE COMMENT?

The problem of the elderly has arisen because man is living longer than he used to live before.

All the old skeletons found in India, in China and other ancient countries prove one thing: that nobody used to live more than forty years, hence the problem of the elderly never arose in those societies.

It is because of this fact that the scriptures go on saying that in our country people never became old. It was not something great, it was simply that before old age they were dead. Death came before old age; now it comes after.

And as a country is more advanced, people are living longer -- ninety years, a hundred years. In a few countries, there are thousands of people who have crossed the boundary line of one hundred and fifty. And

in a few special places, because of their food, their climate and their genetics, a few people have reached the age of one hundred and eighty. And they are still young, they are working just like anybody else.

But the problem for the society is that employment is limited. The population growth is tremendous. New people are coming in such great numbers that we have to vacate places for them, we have to retire people. And as time passes, we will have to retire people even earlier than we are retiring them now. Now in a few countries it is sixty years, in a few countries fifty-five years, but soon this will not be possible. People will have to retire by the age of around forty-five -- because the pressure of the new people coming will be so great that if you don't give them opportunities they will create chaos.

But to retire somebody at the age of forty-five is dangerous, it creates many psychological problems.

First, a person needs some work, some creativity, to feel that he is needed. This is one of the most essential psychological needs of man -- to be needed. The moment you feel you are no more needed, suddenly something starts dying within you, shrinking within you -- as if the will to live has lost all its power, energy, hope. Tomorrow is nothing but darkness.

And the person who has become useless to the society -- that's what retirement is.... We make it as beautiful as we can by giving a beautiful pocket watch, celebrating it -- it is just a cover-up. The reality is, we are throwing the person in the junkyard: "You are no longer needed, your work is finished. Now younger people, more educated, better educated, who know the latest scientific developments, are going to replace you. You are out of date."

Suddenly, you have become a posthumous person.

You will go on living, breathing, eating, but it will be just like an appendix to a book -- the book is finished, and nobody reads the appendix. One starts losing dignity, self-respect; one starts feeling out of place everywhere -- one is no longer connected with the society, with who is now in power; a great gap has arisen.

These people are going through a tremendous inner turmoil and crisis.

To keep them in the family, as has always been done in the past, is to create a nuisance for the new ones -- because these people have nothing to do except criticize. They are ready to get angry, easily annoyed, irritated, ready to fight.

In fact, these are their ways of making the society and the family feel that they are alive, that you cannot just ignore them. They are doing it in a wrong way, but whatever they are doing should be understood with great compassion: they are simply asking for a little attention. For their whole life they have been paid attention to -- in the offices, in the shops, in the government, wherever they were they were somebody. And now they are nobody -- not even to their own children.

And the problem becomes more complex because the children have no obligation to be bothered with these old people. They have a small life span of their own; soon they will be retired. Before retirement they want to enjoy life -- to eat, drink and be merry.

And these old people are sitting there, continuously watching what you are doing; they suddenly become very spiritual, moralistic disciplinarians; they start finding loopholes in everybody's life -- and nobody likes it. Nobody wants to be interfered with. Their independence to live their life in their own way is their birthright.

And these old people, to the younger generation, look like idiots for the simple reason that the younger generation knows more, it is better educated. Science is progressing in leaps and bounds. Every generation comes with the latest developments, canceling all old knowledge as false, as mistaken.

It was not so in the past. Things have changed so dramatically that unless we take the whole into account, we will not be able to solve the problem.

In the past the situation was totally different, diametrically different. There was no gap between the younger and the older generation.

The gap has only been created in this century. In the past, by the time he was six or seven the young child would start following his father -- if the father was a carpenter, he would start carrying his wood, his instruments. If the father was a woodcutter, he would go with him to the forest -- whatever small help he could give, and whatever small amount he could learn... because profession came by birth. You were going to do the same thing your father did and your forefathers had been doing for centuries, there was no mobility.

It was not that a shoemaker's son would become a carpenter, or a carpenter's son would become a goldsmith -- the profession came by birth. So from the very beginning the child knew what he was going to become: he was going to become exactly a replica of his father.

The question of a gap did not arise. And the father always knew more, and the child always knew less -- because the only way of knowing was by experience. A carpenter's son had to learn by doing carpentry. Naturally the father was much more knowledgeable about the art, the craftsmanship, and at no time could the son say, "You are out of date."

This is why all the old civilizations respect old people, because the old people always knew more than the young people. Old people expect the same today also, but it is not possible -- they have forgotten that the basic root was that the older knew more than the younger. Now the situation is just the reverse: the younger know more than the older.

Your father may have come out of the university thirty years ago. In thirty years, everything has changed. And when you come out of the university, the father cannot expect -- *should* not expect the same respect that was always given to him in the past. The situation is completely reversed. Now the son knows more; the father has to ask the son for his advice because he is coming fresh from the university, bringing the latest research on any subject.

Now, experience is not the only way of learning.

We have created schools, colleges, universities -- an alternative way of learning, far quicker.

The way of experience is slower. Now, how quickly you can learn depends on your intelligence. Libraries are available, books are available, teachers are available. If you are just ready to learn, you can learn so much by the time you come out of the university that it is natural at many points to think: "My father is behaving stupidly, my father is doing things which are out of date -- they should not be done."

Your father may be a doctor -- he is giving medicines which you know, because you have come from the university, have been abandoned; they are not to be given, they are dangerous. And he is still prescribing them because in his time he learned that those were the right medicines. Such drastic changes have happened.

The younger generation has come for the first time to a higher knowledge level than the older.

If he is considerate, a young person may respect old age -- but it is going to be just formal, not real. In the past it was a real phenomenon, not formal -- he really felt it. Now he cannot feel it.

I know from my own experience.

My teachers in the university had passed their examinations, their post graduation, their Ph.D.s twenty years before. In those twenty years everything had changed.

It does not change for the mediocre -- because they never go to the university, they are not bothered. But what has happened in the world of knowledge is that people still go on listening to a man who is teaching everything wrong.

Because I have been interested in books from my very childhood, it was a constant problem and conflict in every class. I could not pay them respect; I said to my teachers, "Formally, I can pay respect to you, but don't expect it in a realistic way -- because what you are saying is no longer true. And to give real respect to you means to accept what you are saying as true.

"I respect truth -- that's why I cannot respect you. For twenty years you have not been in contact with the developing knowledge. Once you came out of the university, you never read anything about what has happened in your subject."

And the rate of research in all subjects is such that now big books -- particularly in physics, in chemistry, in biochemistry -- are not written, because by the time you write a big book of a thousand pages most of it will have been proved wrong. So only periodicals, papers are published. And in that too you have to be very quick because you are not working on the subject alone.

Albert Einstein was asked once, "If you had not discovered the theory of relativity, do you think it would have ever been discovered?"

He said, "Within three weeks -- at the most." It was very shocking because people thought that you had to be an Albert Einstein.

He said, "That is true, but there are many Albert Einsteins around the world who are working along the same lines. It is only a question of who comes first, it is a race."

And it was found that another German physicist had already discovered everything about the theory of relativity, but he was late in publishing his paper; otherwise, Albert Einstein would not have been the first man to bring light to the whole subject. This man had discovered everything, he was just a little lazy about writing his paper -- but his discovery was earlier than Albert Einstein's.

People are researching small details -- not big subjects, because big subjects take a longer time. People are taking very small pieces of subjects so that they can finish them quickly before anybody else does, and

then they can give the paper to the university, or to whoever publishes the paper.

Now there are thousands of universities around the world working on the same subjects, thousands of scholars.

And I found that my teachers, without exception, were twenty or thirty years behind the times. And because I said so, it became a constant trouble. Colleges, universities would not accept me, would not give me admission, and they would not give the reasons. Somehow I had to convince a principal.

I still remember the scene....

This principal was a little crazy. He was a devotee of the mother goddess Kali of Calcutta, and every morning from four o'clock he would start....

He was a very big man. He was a wrestler in his youth, and the rumor was that in the early days the famous wrestler Gama was defeated by him -- but by that time Gama was no longer famous. And this principal had the body of a great wrestler; he was black, looked dangerous. And from four o'clock the whole neighborhood was tortured by him -- "JAI KALI." And he had a real loud voice, no loudspeakers needed.

When I was refused from a few places, I thought perhaps this crazy person could be persuaded. So I went early in the morning, five o'clock. He was in his temple -- in his beautiful bungalow, he had a small temple, and the whole area was sounding, resounding, "Jai Kali" -- victory to Kali.

I went into the temple. He was alone. I also started shouting, "Victory to Kali."

He looked at me. He said, "You are a believer in Kali?"

I said, "Anybody who has any intelligence *has* to be a believer in Kali. And you are the greatest man I have come across."

He said, "Everybody thinks I am crazy."

I said, "*They* are all crazy."

He invited me for breakfast. And he said, "What are you doing?"

I said I was studying in a certain college, although I had been expelled from that college.

He said, "You leave all those colleges and come to my college. I will give you all the scholarships, every kind of help, because you are the irst person who has recognized me."

In that way I got entry into his college. But once I was in, he was in trouble -- professors started coming to him.... He called me, and he said, "This is not good. It seems you bluffed me."

I said, "This is true, I bluffed you -- because there was no other way."

He said, "Then you will have to do one thing: you should not come to the college at all; just come to take your examinations."

I said, "What about my percentage for being present in the lectures?"

He said, "I will take care of it. You will get ninety percent for attendance, but don't come to the college! Because every professor is complaining -- it is not a question of one professor; you are torturing everybody. They all say, `Now we cannot compete with this young man. He has read the latest -- and we can see that we are twenty years behind, but we cannot manage to read all that has happened in twenty years. We have to take care of the children and the wife and the whole family. And he makes us so embarrassed. He brings facts and we know that he is right, but we cannot tolerate this constant embarrassment. And because of him, other students are losing respect. They are all thinking that we know nothing. He has created the atmosphere in the college that all the professors are idiots.'"

I said, "It is true, you have got first-class idiots."

He said, "Listen, I am giving you all the facilities for not coming to the college."

I said, "That's a perfectly good arrangement, but once in a while can I come to your temple just to participate in the worship?"

He said, "Now there is no need to bluff me. I was also surprised that nobody in my whole life had said that I was a great man. Only this young man has recognized my spirituality. You bluffed me once, that's enough."

For two years I did not go to the college, but I was going to the university library, getting ready for my post graduation so I could torture the post-graduate professors.

Today, every young person coming from the university is ahead of the older generation. His lifestyle has changed, his thinking about the world has changed, his values have changed -- and the old people are constantly poking their noses into it. So the only way that has been found is to put these old people in houses for the old.

Out of duty, out of guilt, the children go to meet their parents there, but not for love, not for joy. And most often they are neglected; nobody ever goes there.

Their lives are certainly very miserable.

They have lost their jobs, and with their jobs their respect, with their jobs their worth, with their jobs the feeling that they are somebody. Their ego is punctured. They have lost their family.

Their children are grown up and don't want to live with them -- because they would like their children to listen to the music of Mozart, and the children are interested in the Beatles. The old people think, "Beatles? -- this is not music. This is simply madness, this is not dance!"

The gap is so big that it is unbridgeable.

The solution is sad.

The children are gone, the family is gone.

These old people's houses look sad; they seem to be waiting rooms for the graveyard -- dull, depressed, dark.

Certainly there is a great problem, and this problem is going to become bigger every day.

My suggestion is: first, the moment old people retire and their families send them to the houses for the old, their marriages should also be canceled -- because love can bring a new spring again. It doesn't matter whether you are fifty or sixty.

They have produced children, they have lived together; now it is time. They are departing from the family, they have departed from the job; they should depart from the marriage also -- because their sadness has much to do with the situation of the husband and wife left alone. No friends, no children, no job -- and they are tired of each other, they don't seem to take any interest in each other.

It should be optional: if some couple wants to live together, that is up to them, but if couples want to separate they should be respectfully separated so they can start their lives anew -- and for the first time without worries. They have their pensions, money is no longer a problem; they can find new partners, new lovers.

And it has been psychologically established that if even an old man falls in love with a woman, his life is lengthened at least by ten years -- because love gives juice to your roots, you again become young, you again start looking at flowers, thinking of poetry, thinking of painting, writing love letters.

So the first thing is that love should be given another chance.

And what is the harm? -- if you can have two springs in your life....

And now you are more experienced. You will not reproduce children again -- that phase is over, you have tortured yourself enough. You will take every care that children are not produced.

And it is a strange phenomenon: the moment somebody falls in love, many things change -- his face has a different glow, his eyes become more shiny, he smiles more. He may go and dye his hair -- life is taking a new beginning -- get a beautiful set of teeth. He has to become a little younger.

To me, love is a kind of chemistry -- it *is* chemistry. Your body starts functioning in a different way.

He will start thinking, if he is a man, to go for morning walks, jogging, swimming, to keep his body fit because now there is a woman. For himself he was not caring about his body, but the woman....

And the woman is going to care about her body at least twenty times more. It will be a beautiful place because then in those old people's houses, people will paint their rooms in lighter colors, not dark and sad, gloomy. They will bring flowers, they will start gardening, may go for a world tour, may go for a long trip in a boat.

Life can be joy.

They can meditate, they can study. Much that they always wanted to do and had no time to do... now they have time, they have money. They can paint, they can sculpt.

My own idea is that special classes should be opened in every university for these old people who want to learn painting, who want to learn sculpture, who want to learn music, who want to learn dancing. They should enter the university again, a second phase of education.

I have always had the idea that the first phase of education is the preparation for life and the second phase of education should be the preparation for death.

You don't have any preparation for death, no education for death. This is a lopsided situation. A person has lived half his life, and you trained him, educated him. Now the other half should not be left barren like a desert. He should begin again, with the second part of his education. He meditates, he learns creative arts, he dances. He writes poetry, novels.

Whatever he wanted to do in life... now life has respectfully given him time to do everything that has been just a desire in his mind, just a dream. Now it can be turned into a reality.

And he should be freed from all old bondage -- marriage, or any other kind of bondages -- so he can

start new adventures in every direction.

We can make the second part so beautiful that people who are still in the first part will feel jealous, will feel, "How long will it take for me to be retired? -- because those old guys are really enjoying it. We are working, earning; they are simply relaxing, taking sunbaths on different beaches around the world, with different women."

The old people have to defeat the young -- there is no need to be defeated. Right now they have taken a very defeatist attitude. They should take it as a challenge: "Now we will prove that old age is not a misery, that it can become a tremendously beautiful experience."

In fact, it has to be more beautiful than the first phase, because the first phase was only a preparation for the second.

And the second is the preparation for the eternal.

BELOVED OSHO,
WHEN YOU TALK ABOUT THE "ART" OF SOMETHING, AND THE "SCIENCE" OF SOMETHING ELSE, WHAT IS THE ESSENTIAL DIFFERENCE? IS IT THAT AN ART CAN ONLY BE APPROACHED AND APPRECIATED INTUITIVELY, SUBJECTIVELY, WHILE A SCIENCE IS APPROACHED AND APPRECIATED WITH THE HELP OF THE MIND AND OBJECTIVELY?

The scientific approach and the approach of art certainly have that difference.

Art is intuitive, more of the heart, more subjective, more intimate.

Science is objective, not intimate at all; it has nothing to do with your intuition or your feeling, nothing to do with your heart. In fact, it has nothing to do with *you* at all.

If you heat water, it will evaporate at one hundred degrees. Who heats the water does not matter -- whether it is a man or a woman, whether it is a boy or an old man, a Tibetan lama or a Catholic monk. Water simply follows an objective rule; it is not concerned with the person who is boiling it. There may not be any person at all; it can be boiled just by pressing a button, a machine can do it.

So that is certainly one of the differences.

Art is a totally different matter.

First, it is not objective; it is something that is born within you. Then you project it onto something outside -- it may be a painting.

Vincent Van Gogh painted a single painting for one year continuously. He rejected it hundreds of times. He was painting the sun, and every day he would reject it. And his friends were tired; they said, "Nobody has painted the sun so much -- and you have painted so many paintings so beautifully but you go on rejecting them."

I am bringing him in because I want to tell you that he had a certain inner criterion, he had a certain inner painting of the sun. And it was not being projected exactly as he had it in him -- that was the rejection; otherwise, there was no question.

That is the difference between a painting and photograph.

A photograph is part of science, a painting is not.

One very rich woman asked Picasso how much he would take to make a portrait of her.

He said, "What do you want -- a photograph or a painting?"

She said, "I don't understand the difference. What do you mean?"

He said, "A photograph is a simple thing. You will be sitting there, and I will make a drawing of your face, of your body, on the canvas. I will be simply functioning like a camera. It will be a photograph -- although everybody will say it is a painting.

"But if you want a painting then you have to be ready, because in the painting I will not be a camera; in the painting I will be subjectively involved. So the outcome will not be just your picture; it will be a picture processed through my subjectivity. It may not even look similar to you."

The woman said, "I would like a painting because photographs can be done by cameras very easily and cheaply. You are asking one million dollars, so let it be a painting."

It was a painting.

And when the woman looked at it she could not believe what it was.... She said, "Just one thing I want to ask: just tell me where my nose is?"

Picasso said, "I don't know anything about it. Do you ever ask a camera? You just look at the picture

and find out. I have processed you through my subjectivity and this is what happens. I will try to find out where your nose has gone, where other things are -- they must be somewhere. But I refuse to sell it."
The woman was shocked. She said, "Why?"

He said, "You cannot appreciate a painting. Your question was so stupid. And I have worked so hard on your painting, I have put my whole soul into it, and you are worried about your nose! I am not going to sell it. You need only a photograph, which you can recognize."
A photograph is prose.

A painting is poetry. It becomes mysterious because it passes through man's innermost feelings. It takes a new birth. It is not a reproduction. Another incident....

A man purchased a Picasso painting, and paid a million dollars. But when you pay a million dollars, you want to be certain that it is an authentic Picasso.

One critic said, "Don't be worried, it is an authentic Picasso because I was staying with him when he painted this. I am a witness. You can purchase it without any fear."

He purchased it, but he said, "You will have to come with me to see Picasso because I want to hear it from him that it is an original, authentic."
The critic said, "There is no problem." They went.

The critic was a friend of Picasso, and he said, "You must remember, I was staying with you when you did this painting."

He said, "I remember it perfectly well, but this is not authentic, this is not original. I have done it."

The critic said, "Are you going mad? On one hand you say you have done it, and on the other hand you say it is not authentic, not original. What do you mean?"

Picasso said, "I have painted the same painting before, and it is hanging in a museum. You can go and see -- *that* was authentic, *that* was original. This painting... I was not getting any new ideas, and there was a customer who wanted a painting. So I simply copied my own painting -- but it is a copy. It does not matter who copies it, whether Picasso copies it or somebody else does, it is a copy. It is not authentic, it is not original. I am not involved in it at all, it is not part of my subjectivity. The first painting is. They are exactly alike, you cannot find any difference -- but I made the difference, and the difference is significant."

The scientific approach is about objects, which are common.

Because art is personal, subjective, it can never be common. You may not agree on one painting -- two persons may not agree at all that it is beautiful. To somebody it may be ugly, to somebody else it may be beautiful. It is a personal phenomenon.

But I was talking about more fundamental differences.

When I say the science of hypnosis is not the art of hypnosis, my meaning is that the art is always invented, it has no reality in existence. It is invented by the artist.

You can find statues of horses with flying wings. Nowhere in reality are there horses with flying wings -- there are wings and there are horses, you can combine them. But that is your invention, not a discovery.
Art is invention. Science is discovery.

Science only discovers that which is already there, and art creates.

Science is never creative; it only finds out whatever is the case. Art creates out of nothing.

Hypnosis is not an art. It is a science; you can discover the principles -- they are exactly the same anywhere on the earth. In any age, at any time, in any culture, in any society; those principles are there to be discovered. They are already there; you only have to discover them.

A painting by Picasso or the poetry of Rabindranath or a musical composition by Yehudi Menuhin are not already there. It is Yehudi Menuhin who creates it, it is Rabindranath who composes it -- because it is subjective, personal and invented.

You can have different opinions about art, but you cannot have different opinions about science. Opinions don't matter; science is factual.

Art is fictional. Art has beauty, and tremendous genius is needed to create it. The artist is almost like a god creating the world.

If the story is true that God created the world, then it is an art, then God is an artist, not a scientist -- because to be a scientist he will have to discover the world... the world is already there, and then he discovers it.

I want hypnosis to be understood as a science and not as an art for this basic reason: discovery and invention.

BELOVED OSHO,
THIS IS AN EXCERPT FROM A CONVERSATION WITH GURDJIEFF; THESE ARE HIS WORDS: WITH ORDINARY LOVE GOES HATE: I LOVE THIS, I HATE THAT. TODAY I LOVE YOU; NEXT WEEK, OR NEXT HOUR,OR NEXT MINUTE, I HATE YOU. HE WHO CAN REALLY LOVE, CAN BE; HE WHO CAN BE, CAN DO; HE WHO CAN DO, IS. TO KNOW ABOUT REAL LOVE, ONE MUST FORGET ALL ABOUT LOVE AND MUST LOOK FOR DIRECTION. AS WE ARE, WE CANNOT LOVE. WE LOVE SOMETHING BECAUSE SOMETHING IN OURSELVES COMBINES WITH ANOTHER'S EMANATIONS. WE ALLOW OURSELVES TO BE INFLUENCED. WE PROJECT OUR FEELINGS UPON OTHERS. ANGER BEGETS ANGER. WE RECEIVE WHAT WE GIVE. EVERYTHING ATTRACTS OR REPELS. THERE IS THE LOVE OF SEX, WHICH IS ORDINARILY KNOWN AS `LOVE' BETWEEN MAN AND WOMAN -- WHEN SEX DISAPPEARS A MAN AND A WOMAN NO LONGER `LOVE' EACH OTHER. THERE IS LOVE OF FEELING, WHICH EVOKES THE OPPOSITE, AND MAKES PEOPLE SUFFER. LATER WE WILL TALK ABOUT CONSCIOUS LOVE. BELOVED OSHO, CAN YOU PLEASE TALK ABOUT CONSCIOUS LOVE, BOTH IN A MAN-WOMAN RELATIONSHIP AND IN THE MASTER-DISCIPLE RELATIONSHIP?

The question is not only about conscious love.
The basic thing is consciousness.
A conscious person does everything consciously -- love or painting or dancing or making a cup of tea; it does not matter what. Consciousness prevails over all your actions, just as unconsciousness prevails over all your actions. You love unconsciously, you hate unconsciously, you do everything unconsciously.

So the whole problem has to be reduced to these two words: consciousness and unconsciousness.
Love can be a good example.

People say they love, but they don't know what they are saying, they don't know what they mean -- because they love a car, they love a woman, they love a certain brand of cigarette, they love the football matches. It is difficult to figure out what they mean by love.

Unconscious love is simply a magnetic pull towards something, irresistible. But you are not going towards the object of love, you are being pulled. You are fast asleep. In your whole life, you are behaving like a somnambulist. There are many people who wake up in the night without waking up; they get up, not wake up. And they will do things, and they will go back to sleep and in the morning they will not remember what they have done.

Many times when people think that their houses are haunted by ghosts, it is just that somebody in the house is a somnambulist who does things in sleep -- sets fire to things, throws things away, and goes to his bed and sleeps well. And in the morning he is as puzzled as everybody else -- not that he is deceiving anybody, just he has no remembrance.

Your life -- which one minute is full of love, the next minute all the love disappears.... Not only that, it can turn into hate; you were ready to die for the person and the next moment you can kill the person.

According to Gurdjieff, and according to those who have awakened, the whole of humanity is asleep, sleepwalkers. Things are happening but you are not the doers because you are not conscious enough to do something.

You fall in love. You cannot say that it is a conscious decision on your part. Perhaps the woman's hair is just like your mother's hair. Every male child loves his mother, that is his first love object. The baby girl loves her father, that is her first love object. And slowly slowly, the father and mother become imprints -- the mother becomes imprinted on the boy, the father becomes imprinted on the girl.

And when the boy falls in love with a woman, his unconscious mind signals him, "Here comes your mother." You don't hear it. And nobody can be exactly like your mother, so there can only be some similarity -- the way the woman walks, the face of the woman, the eyes of the woman, the way she talks. Anything can trigger in you the old figure waiting in your unconscious, deep in the well inside you.

The same happens to the girl -- the way the man walks, just the sound of his boots, may remind her of her father. Any small thing can trigger it, and suddenly you feel a great love arising in you. But because it is only fragmentary, it cannot be very lasting. It can be lasting if you don't ever meet -- then you will never come to know about the other fragments. So the most successful lovers in the world are those who never meet. They make the most romantic, beautiful stories -- no quarrel, no nagging, no fighting. And they never come to find out that "This is not the woman made for me and I am not the man made for this woman" -- they never come close enough to know this.
But unfortunately, most lovers get married.

That is the most unfortunate accident in life.

That destroys the whole beauty; otherwise they would have been Laila and Majnu, Shiri and Farhad, Soni and Mahival -- great lovers of history. But all those great lovers never met, never lived in a one-room apartment in Bombay.

Once two persons are together, then other fragments of their lives are bound to surface. You have to become acquainted with the whole woman you have got; the woman has to become acquainted with the whole man she has got -- and there is the trouble, because then slowly you find that the fragment you love is very small in comparison to the fragments you hate. Now just the color of the hair does not help, nor the face nor the eyes nor the nose -- nothing helps.

In the West, women have been asking me -- -because their love lives are not going well.... Nobody's love life is going well, it simply does not happen. So those poor women were asking if they should get their nose fixed by a plastic surgeon -- because the husband is continuously talking about her nose, that it looks Jewish. And he is so much against Jews -- the moment he sees the nose, all love disappears. The poor woman is ready to fix her nose.

I said, "Don't unnecessarily torture your nose. He will find something else, this is just an excuse. Right now he may become accustomed to this nose, but if you fix it then every time he sees you he will see that this woman has a fixed nose, she is really a Jew behind the nose. It will be very difficult for him to forget this. And the money is going from *his* pocket to fix *your* nose. You just leave it as it is."

In fact, for centuries a wrong concept has been prevalent: that lovers should like each other in every possible way. That is absurd. Lovers should make it clear -- "These are the things I don't like." Both should make it clear, that "These are the things I don't like, and these are the things I love." And there is no need to quarrel about it every day because that quarrel is not going to change anything. They have to learn to accept that which they don't like -- a kind of co-existence, a tolerance. This is for the lovers who are not awake.

A conscious love is a totally different thing. It has nothing to do with love as such, it has something to do with meditation, which makes you conscious. And as you become more and more conscious, you become aware of many things. One: that it is not the object of love that is important. It is your loving quality, your lovingness that is important, because you are so full of love you would like to share it. And the sharing has to be unconditional. You cannot say, "I will not share if your nose is Jewish" -- what has sharing to do with noses?

Conscious love changes the whole situation.

Unconscious love is centered on the object of love.

Conscious love is centered in oneself, it is your lovingness.

Unconscious love is always addressed to one person; hence there is always jealousy -- because the other person also knows that unconscious love is always centered on one person, that it cannot be shared. If you start loving somebody else, that means you have stopped loving the first person. That's the jealousy, the continuous fear that your lover may start loving somebody else -- as if love is a quantity.

Conscious love is a quality, not quantity.

It is more like friendliness -- deeper, higher, with more fragrance, but similar to friendliness. You can be friendly to many people, there is no question of jealousy. It does not matter that you are friendly to five persons or ten persons or ten thousand persons; nobody will feel deprived because you love so many people and his share is going to be less and less. On the contrary, as you are able to love more people, your quality of love becomes mountainous. So whoever you love gets *more* love if your love is shared by many people. It dies if it is narrowed. It becomes livelier if it is spread over a vast area -- the bigger the area, the deeper are its roots.

Consciousness gives everything a transformation. Your love is no more addressed to anybody in particular. It does not mean that you stop loving. It simply means you become love, you are love, your very being is love, your breathing is love, your heartbeats are love. Awake you are love, asleep you are love.

And the same is true about everything else -- your understanding, your intelligence, everything goes through the same change. You become the center of the whole existence, the center of the cyclone, and everything radiates from you and reaches anybody who is able to receive it.

It is not a question of loving someone for certain reasons; it is love simply out of abundance -- you have so much that you have to share it, you have to radiate it. And whoever receives it, you are grateful to the person.

Conscious love makes you a doer, a being, a soul.

In unconscious love, you are just an emptiness -- dark and dismal, hungry and thirsty. In unconscious

love, you are a beggar. You are begging for love, because love is nourishment.

And this is hilarious: You are begging for love, the other person, whom you are in love with is also begging for love -- two beggars holding their begging bowls before each other, and both begging bowls are empty.

Conscious love makes you an emperor. You don't beg; you simply give. And you give because now you see that the more you give the more you have. So whoever accepts your love, you are grateful to the person.

The whole earth can become full of love, an ocean of love, but only with conscious people.

With unconscious people, it is just a disgusting place, nauseating... everybody pretending to be loving, and nobody is loving. Everybody is trying to exploit the other, and the other is doing the same to him. And because both are empty, sooner or later they are going to start quarreling: that "You deceived me," that "You cheated me," that "You betrayed me," that "You are not the woman you pretended to be," that "You are not the man you were showing yourself to be." But with beggars this is going to be the problem.

I have heard about a beggar who used to sit by the side of a bridge. One day he asked, "Give something to a blind, helpless old man."

So they gave him one rupee. He looked at the rupee and he said, "This is not real, this is false."
They said, "But you are blind!"

He said, "I am not blind. The man who usually sits here is blind. Today he has gone to see a film. He is my friend, I am just sitting in his place."

But everybody in this whole world of unconsciousness is a beggar, trying in every possible way to snatch some love, some attention, some sympathy -- because love is a necessary nourishment. Without love, you cannot live; just as food is necessary for the body, love is necessary for the soul. And everybody is suffering without love, because without love your souls are dying.
But what we are doing is not right.

The right way is to bring consciousness to yourself.

And from consciousness there will be many revolutions in many dimensions. Love will be one of the most important dimensions, and you will find the golden key of how to get love from the whole existence.

The secret is: whatever you have, give it, share it.

Once the universe knows that you have become a sharer, then all the sources of the universe become available to you. They are inexhaustible.

Okay, Maneesha.

Sermons in Stones

Chapter #4
Chapter title: The mystery of the knack

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BELOVED OSHO,
SOME TIME AGO, IN ANSWER TO MY QUESTION AS TO WHETHER ENLIGHTENMENT IS THE ONLY WAY A DISCIPLE CAN EXPRESS GRATITUDE TO HER MASTER, I HEARD YOU SAY THAT NOTHING COULD EXPRESS THE GRATITUDE. I REALIZED THEN THAT GRATITUDE IS SOMETHING THAT WE

USUALLY FEEL ALMOST BURDENED WITH, AND SO WE SEEK TO FIND AN OUTLET FOR IT SO THAT WE ARE RELIEVED OF A DEBT. AS THE DISCIPLE CAN'T EXPRESS HER GRATITUDE -- AND WHAT WOULD THE MASTER DO WITH IT ANYWAY? -- IT SEEMS TO ME THAT IT COULD BECOME A KIND OF QUALITY IN SOMEONE THAT COULD TRANSFORM THEM. WOULD YOU PLEASE COMMENT?

Maneesha, the path of the mystic is the path of growing qualities, of transforming the quantitative into the qualitative. For example, love can be a quantity -- and as love is understood in the world of sleeping people, it is a quantity; hence, it is followed by jealousy.

If I love you, you are in continuous fear that I may start loving somebody else too.

And with the love divided, you will not be getting the same quantity you were getting before.

Jealousy is nothing but an expression that love is still a quantity in your mind: shared, it becomes less; shared with many people, you are getting less and less. Hence a monopoly is needed, so that you can have the whole lot of it.

And both of the lovers -- because of this stupid idea -- are suspicious, are always spying on each other. If your husband sees you laughing with somebody else, even that is enough to create a quarrel, a conflict, a fight. Your laughter is his monopoly. You cannot smile anywhere else, you cannot be joyful with somebody else; you are confined to an imprisonment. And the same way you are confined, you are jailed, in return you are creating a jail for your jailer. All lovers are functioning as jailers to each other.

Hence, love promises so many roses but brings only thorns, promises stars but brings only wounds.

The awakened person, the person who is conscious of his acts, of himself, transforms every quantity into quality. His love becomes lovingness. He is a loving person.

Now, lovingness is not a quantity, it is a quality. It is not confined to somebody, it has nothing to do with the other, it has something to do with yourself. Your heart is overflowing with a loving energy; everybody is invited ... whoever is receptive.

The same is true about other ingredients of your consciousness.

Gratitude is also one of the most important things in the interior world of man. But always remember the distinction: if gratitude is a quantity, then you are going to become burdened with it because quantity is material, and matter has weight; you need to be unburdened.

And when I said there is no way to show your gratitude to the master, naturally a problem arises: what you are going to do with this burden? You will be crushed under it. It may turn sour.

But gratitude can be transformed into gratefulness. Gratefulness has nothing to do with quantity; it is a quality. You are simply grateful -- not only to the master, because the idea of being grateful only to the master is again a hangover of your old ideas of monopoly. The master is to free you; the master is to destroy all limits that confine you, imprison you.

If you are grateful, you are grateful to the earth, you are grateful to the sky, you are grateful to the stars, you are grateful to the ocean, you are grateful to the whole of existence.

This is the only way not to feel burdened.

Gratitude is transformed from matter into energy. Matter is like stone -- heavy and hard. The moment it is transformed into quality, it becomes just an energy, a radiant energy. And energy can never be kept confined -- its life is in the flow from one end of eternity to the other end; this whole universe is its space.

A single man can fill the whole universe with his gratefulness, with his lovingness, with his friendliness, and there will be no burden on him. In fact, the greater the transformation from quantity to quality, the lighter you will feel. A moment comes when you have transformed all that is material in you. In the immaterial you are freed of weight -- then gravitation does not work on you.

Then you have wings and the whole sky is yours. And there are skies beyond skies, and they are all yours.

Love for the master, gratitude to the master should bring freedom to you.

And that is possible only if you start changing nouns into verbs. Existence really consists of verbs. Nouns are fictions created by man.

In existence, there is nothing which is a noun. You say this is a tree, but have you ever thought? -- while you are saying this is a tree, the tree is bringing new leaves, old leaves are falling; new flowers are blossoming, old flowers are disappearing. It is not a dead thing; hence, it cannot be a noun. It is a living entity, it is changing constantly.

The word `tree' gives a false idea, as if there is something unchanging. It will be better to call it a

`treeing' -- because the tree is continuously moving. The river is `rivering' -- it is a movement, it is not stale, it is not dead. In other words, the existence does not consist of dead matter, it consists of living energy.

There is nothing permanent except change. If you can, with awareness, change your burdens into wings, your treasures into fragrances, you will be unburdened and the whole of existence will be more beautiful, will be more graceful, will be more blissful and a benediction to you. It will go on showering flowers on you. You have fulfilled your destiny -- the whole existence rejoices.

There are beautiful stories ... I will call them stories because there is no way to prove that they are facts. I would love to think of them as facts.

It is said that wherever Gautam Buddha moved, even if trees were out of season they suddenly became green, full of flowers, foliage. People used to know that Buddha had passed this way just by looking at the trees on the side of the road -- because the whole forest would be naked, barren, no leaves, no flowers; it was not the season.

It looks like a fiction. But in a deeper sense, it is a reality. Perhaps visibly the trees had not become green with flowers and foliage, but invisibly the trees felt as if the spring had come. When a man has reached the highest peak of consciousness, it is not an individual achievement. In him, the whole universe has achieved its deepest longing. It is natural that the whole existence should rejoice and dance and sing.

Just remember: even things which are beautiful and good can become a burden, and the moment they become a burden you can even start taking revenge on the person.

Great masters have been betrayed, and they have been betrayed by their great disciples -- not by their ordinary disciples, but by those who were very close to them.

It is tremendously interesting to go into the psychology of it. What happened to Judas? He was very close to Jesus. He was the most intelligent of Jesus' disciples, he was the only one who was educated, and the only one with a very sharp intellect. What happened to him?

On the surface, the facts are very simple: He betrayed; he betrayed because Jesus' enemies offered him thirty pieces of silver.

This is sheer nonsense. A man with the qualities of Judas cannot betray a master of the quality of Jesus just for thirty pieces of silver. There must be much more to it. Perhaps Jesus was becoming a burden.

Jesus was giving him so much love, and there was no way to return it. Jesus was giving him so much insight into existence, and there was no way to show his gratitude. Jesus was doing everything that a master should do for his spiritual growth.

But one should always remember that the person who is being benefitted is also an individual. He cannot go on taking because deep down it is humiliating, it is a spiritual insult. And there is only so much one can tolerate. The same thing which was so sweet and so beautiful can turn into its very opposite, can become a poison.

It was just to unburden himself that Judas betrayed Jesus.

And I say it with certain authority: When he saw what he had done to a man who has always been nothing but love, nothing but compassion, who was always ready to give everything; when he saw the crucifixion and the torture and he realized what he had done, within twenty-four hours he hanged himself from a tree and killed himself.

Christians don't talk about the suicide of Judas. But the whole secret is in the suicide of Judas -- not in the crucifixion of Jesus.

Judas crucifying himself -- and all those thirty silver pieces, he had thrown on the ground -- indicates something deeper than historical fact, something concerned more with the inner world. At a certain point, he became so burdened that he became angry at Jesus.

He was a disciple: he had loved Jesus his whole life and he was grateful to Jesus.

But neither did Jesus tell him nor did he inquire how to transform love when it becomes a burden, gratefulness when it becomes a burden, how to avoid the danger of all those beautiful feelings turning into poison. But when he saw Jesus being crucified, suddenly all anger disappeared. Instead of anger there was only repentance -- and not ordinary repentance; he threw down those thirty silver pieces and committed suicide.

His suicide is so significant.

And the Christians' silence about his suicide is also significant: they don't want to bring it in because to bring it in they will have to go deeper than the superficial facts of history. History consists only of daily newspapers, collected, just superficial. It does not give insight. And if it was only the case with Jesus one could think that it may have been an exception. It is not so. It has been happening with almost every great

master. Seeing that it happened with Mahavira, it happened with Gautam Buddha, I started thinking that there seems to be something much more than the mere fact that some important disciple betrays the master -- but why?

My understanding is that it is because the science of the relationship between the master and the disciple has not yet been completely discovered. This is one of the basic contributions that I would like to make to the science: that a master has to be aware not to burden the disciple to such an extent that what was beautiful starts becoming humiliating, insulting.

I am reminded....

I had a friend who was a great politician. He was the education minister, with great longings to one day go even higher, to the highest post in the country.

He was also a very rich man. Once in a while, whenever I was not traveling, he would come to me to ask about peace, silence, relaxation. And I told him, "Unless you drop your ambitions, you cannot be at peace and you cannot be silent and you cannot relax -- because in a competitive world where you are not the only one who is trying to become the prime minister of the country, if you are relaxing and others are not relaxing, you have lost the game. Those who are able to remain tense and go on rushing, speeding, who are almost mad, will not even stop to rest unless they have reached to the very peak." He said, "This is very difficult. I cannot drop the ambition, I have come so far -- now the goal is only two steps away. Once I have reached the goal, I will renounce politics and I will sit with you and meditate, and do whatsoever you say. But before that, if I can have a little peace of mind, a little silence in the heart, a little relaxation, I can compete more efficiently." I said, "That is a contradiction.

" Again and again it was the same thing. I told him, "I will never change my position, and I think you are not going to change your position -- why waste time? Don't you have any other problem?" He said, "I have so many problems. One problem particularly I came today to ask you about... " And his problem was that he was a very generous man, but very proud. He was not born into the family which he had become the head of -- he was adopted. He was born a poor man, and suddenly he became one of the richest men in the country. All his relatives were poor. He made all those relatives rich -- gave them factories, gave them shops, gave them as much money as possible because he had so much.

He said to me, "The problem is nobody loves me. I have been giving to everybody -- my friends, my family, even strangers have come to me and I have never said no to anything. But nobody loves me. I don't see in their eyes any respect towards me and I am puzzled. I have done everything -- nobody would have done what I have done.

" I said, "I want to ask you one question: Have you allowed those people to do something for you?"

He said, "I am a very proud man. I would rather die, but I will not beg. And in fact there is no need; I have everything. They cannot do anything for me, I don't need it.

" I said, "The problem is very clear: they are disrespectful, they are unloving, unfriendly, because you have burdened them; you have in a very subtle way humiliated them. You are the man who can help, who can give millions of rupees to people and who does not need anything in return.

" I said, "That is hurting their pride. I know your friends, I know the relatives you have supported and you have made rich. And I know that they are full of anger, rage and hatred for you. You have done everything good for them, but you don't understand human psychology. You do a few small things ... you need not ask them for big things, but you can ask them for something: `I love your roses. One day can you send a few roses to me?' And all their anger will disappear. You have many cars. Those people have cars because you have given them money. There is no need for you, but once in a while you can just phone them and say, `I need your car; can you send the car?' You have your own guest houses, you don't need any help from anybody, but once in while you can ask a friend: `If your guest house is available, one of my friends is coming and I would like *you* to take care of him -- just do this much kindness for me.'

And you can change the whole atmosphere around you; then they are equal to you. Right now you have reduced them to such a state -- you are so high, so beyond their reach -- they are just like insects crawling on the earth.

" He said, "I never thought about it in this way." And after ten years, he met me in a train and he told me, "You were right. I started asking for small things, which don't mean anything, and they have all changed. Now there is no anger, no hatred, no humiliation; they feel equal to me because they know they have also done something for me. It is not only me who is always doing things for them; they have also been doing things for me. It may be just bringing me a few roses from their garden."

The relationship between the master and the disciple is a very subtle one. And in the past, it has not been

understood why great masters have been betrayed. If this understanding becomes part of the relationship in the future, no master will be betrayed; there will be no reason. But the master has to understand that the disciple is also a human being -- and this game should not be a one-way traffic where the master goes on giving and the disciple has just to receive it. The master should be capable -- whether he needs it or not; perhaps he does not need it -- just to give the disciple an idea that he can do something for the master.

If Judas could have done something for Jesus, there would have been no crucifixion.

So your question is signficant. Transform your gratitude in gratefulness -- and not towards the master only; the master is only a door. Beyond the door is the whole existence.

Don't cling to the master -- because the master is only the frame of the door; he allows you an opening into existence, he is not a wall. But remember that you are not to become attached to the frame; you have to go beyond the frame. There is no need to betray.

Just go beyond.

And let every experience in you become an expanding energy phenomenon, a resonance -- not like a stone, solid and heavy, but with no weight ... just spreading all over space, with no limits.

BELOVED OSHO,
THE STRANGE THING IS THAT ALL DISCOVERIES COME OUT OF THE BLUE; THE SCIENTIFIC EXPLANATION IS ALWAYS MADE AFTERWARDS, AND THEN IN THE LECTURE THE SCIENTIST USUALLY PRESENTS HIS DISCOVERY, WHICH IS NOT HIS, AS IF IT FOLLOWED FROM HIS THEORY -- WHICH WAS INVENTED AFTERWARDS; HENCE, THE LIE.
THIS DRIVE TO FRAME EVERYTHING, BEING TRAINED AS A SCIENTIST, IS PRETTY STRONG IN ME. BUT STILL, THE MIRACLE CAN NEVER BE EXPLAINED AWAY. IT HAPPENED -- WHAT MORE PROOF? HOW TO ALLOW TO BE MORE AND MORE IN THE MIRACULOUS, TO BE IN THE MIRACLE ALL THE TIME?

It is true that all scientific discoveries come to the scientist out of the blue. It is not his effort, but on the contrary his no-effort, allowing existence to reveal its secrets to him.

This is not new.

The East has known it for at least five thousand years.

Lao Tzu has even given it a name: `effortless effort', `action without action'. And he was trying to explain that whatever man has come to know is not through effort, although there is much effort involved; hence there is great misunderstanding.

I will give you an example that will help.

For six years Gautam Buddha continuously did everything that was supposed to make him enlightened, and he was such a sincere seeker....

He lived with many masters. With ordinary people -- insincere seekers, halfhearted seekers -- even the bogus masters can go on pretending that they are authentic.

But it was not possible with Gautam Buddha.

The masters themselves confessed to him, "Forgive me, you are such a sincere seeker. I can always say to others that, `You are not doing it wholeheartedly,' but you are doing it so wholeheartedly that it simply proves that I don't know how one achieves enlightenment -- I am not enlightened. With others it is okay, because they never do anything wholeheartedly, and I can always tell them that it is because they are not working that they are not achieving -- and the question of my enlightenment does not arise, I remain enlightened. But with you it is impossible. To lie to you is inhuman. You simply go to some other master."

He went to all the known famous masters, and the result was the same.

The last master said to him, "You have worked enough, you have done everything that is possible for human beings, nothing more can be done. Now you just retire into the forest. You have renounced the world, now renounce this spiritual effort. Forget all about enlightenment. And I know you are capable -- if you can forget all about your kingdom, you can forget all about this enlightenment. Just relax, deep in the forest."

He moved to the forest.

And the first night, relaxing under a bodhi tree near Bodh Gaya by the side of a small river, Niranjana, on a full-moon night, he became enlightened. He was not doing anything for enlightenment. The enlightenment came out of the blue.

But don't think that you can go and catch the train to Bodh Gaya, on a full-moon night lie down by the side of the tree near the Niranjana river and wait for enlightenment. Nothing will happen. Those six years of tremendous effort did not produce enlightenment, but those six years produced so much relaxation that enlightenment became possible.

Enlightenment is not caused by effort. By effort, relaxation is caused. You have done so much that you simply give up. But without doing it you cannot give up. So in the Buddhist religion there is a problem. There are sects who think that Buddha's enlightened happened because of six years of effort: those six years preceded, enlightenment followed. To the ordinary logic it seems so.

Only one school, Zen, has been very extraordinary in its insight. It says it was not caused by six years of effort; but six years of effort have caused relaxation -- and relaxation simply opens you up to the unknown, to the unknowable.

Enlightenment is not an effect of six years' effort, but without those six years' effort there would have been no enlightenment either.

You have to understand the subtlety of it.

The whole day you work, and then you have a good sleep in the night.

Emperors cannot sleep. And it is very illogical, because the whole day long they are resting -- it is logical that the person who is practicing rest the whole day long should rest deeper in the night than you, who have been working the whole day, tiring yourself ... your practice is not for relaxation, your practice is against it.

But life is not logic, fortunately. Otherwise the person who has been working hard the whole day will have to work hard the whole night too. In his whole life he will not get any rest, because his training and his discipline will become more and more mature and more and more ripened.

It is good that life has a dynamic, a dialectics.

All day you have been making great effort -- you have earned relaxation. You need relaxation, you have worked hard.

Nature is compassionate.

The emperor has been resting the whole day, he does not need any sleep at night. Nature does not care whether he is an emperor or a beggar.

The dialectics of life is that the people who make great effort for enlightenment will not achieve by their effort. One day they will have to give it all up, and in that moment of relaxation something opens up -- you are not the doer, something happens to you.

And the same is true about scientific discoveries -- the law is the same. A scientist works for years on a certain project, and then one day he has done everything that he could possibly think of; he drops the whole idea. And suddenly a window opens, and what he was searching for with such great effort is made available to him without any effort at all.

In fact, there are deep reasons in it: whenever you are making effort you become tense; when you are tense, your mind becomes narrow. And you are so ambitious, so desirous, so much in a hurry to get something, that you are almost a chaos.

And to know anything -- either scientific or religious -- you need to be a silent, peaceful awareness, not doing anything, not even desiring anything, not even looking for anything.

But all the time before, when you have been looking and not finding, has created a certain seed in you. In this relaxed moment, that seed starts becoming a sprout. It happened in Madame Curie's case -- which is the most famous example. She was the first woman to achieve the Nobel prize.

She had been working for three years on a particular mathematical problem. She tried from every direction, from every angle, but nothing happened -- the problem seemed to be insoluble.

And one night she was working late, up to two o'clock, and finally gave up the whole thing, thinking "I have wasted three years, I could have discovered many other things. This idiotic problem is stubborn -- just like me. I am stubborn too, but now I drop out of this fight." She closed the notebook in which she was working, went to sleep, and in the morning... She was alone in the room, and the room was locked from inside. And anyway, even if it was not locked, nobody could have done it ... if Madame Curie was not able to do it in three years. She went to her table and she found a piece of paper just on top of her notebook, under the paperweight, with the solution to the problem.

She could not believe it.

Her husband was not at home; he had gone for a weekend with his friends. No servant would have been capable of doing it. Moreover, the room was locked from inside.

Then she looked more minutely; the handwriting was her own.

Then slowly she remembered that she had had a dream that she was working on the problem and she had solved it. Perhaps in sleep she got up and wrote down the answer which had come in her dream -- not to forget it in the morning.

This has been happening to almost all great scientists.

So you are right that the scientist has no right to say, "This is my discovery." In a way, it is not his discovery; in a way, it is existence that has chosen him to be a vehicle. Existence has not chosen anybody else to be a vehicle; he has been chosen because he has been working so hard that he had come to the point where relaxation is possible -- complete and total relaxation. In that total relaxation, existence opens its secrets. Understanding this, you can see many implications: that in this way science and religion are exactly the same.

Their objects may be different -- science may be looking outward, religion may be looking inward -- but the discovery either of science or of religion happens in the same kind of state, the totally relaxed mind. Or to use the mystic word, a state of no-mind -- because when the mind is completely relaxed there is no mind, the window opens.

Mind is the block. And once the mind is no more, you start seeing things that were always there in front of you but your eyes were covered with thick layers of thought. You were not able to see. You are asking how one can live in this miraculous, in this unknowable continuously.

The moment you ask how, you are asking for a technique, and no technique is possible -- all techniques are efforts. So any technique will do, just do it so wholeheartedly that you come to a point where you drop it -- because the real thing is to drop it. There are one hundred and twelve methods of meditation.

But the real thing is not the meditation; the real thing is that after all those one hundred and twelve methods the same thing happens. You have done it exhaustively. You have staked everything and now -- seeing that you don't have any more energy, any more desire -- you relax. All efforts are dropped, all techniques forgotten.

In this innocence, the miraculous is yours.

You are part of it; you have been always part of it. The unknowable is not something separate from you, it is your heartbeat. Your heartbeat has a synchronicity with the heartbeat of the whole universe.

But let me remind you again: first you have to do everything that is possible for you -- not holding anything back, not thinking that anyway finally you are going to drop it so why put so much energy into it? No, you have to be madly in it, as if effort is going to give you the truth. Only then one day -- tired, exhausted, finished with effort -- you relax.

You don't know ... that depth of relaxation will depend on the depth of your effort. If the effort was a hundred percent total, then the relaxation will be a hundred percent total; and with the total relaxation you have moved into the miraculous, into the unknowable.

Then it is your world.

Then you breathe in it, you live in it.

This is what we have called the ultimate realization -- enlightenment.

BELOVED OSHO,
WHEN I CAME TO YOU YEARS AGO, YOU TOLD ME TO TELL YOU WHEN I FELT SOMETHING -- I WASN'T SURE WHAT -- IN MY ENERGY, BECAUSE YOU HAD WORK FOR ME TO DO. YOU SAID I WOULD KNOW IT WHEN IT WAS RIGHT.
NOW I FEEL SO FULL OF YOU.
THESE PAST MONTHS WORKING IN THE WORLD, NOTHING HAS MEANT ANYTHING TO ME EXCEPT THE TIMES I'VE BEEN ABLE TO TELL PEOPLE ABOUT YOU. AND IN THOSE TIMES I WAS SO FULL AND CLEAR I DIDN'T KNOW IT WAS ME.
NOW I'M JUST HERE FOR TWO WEEKS -- BUT I FEEL LIKE THE ONLY THING I CAN DO WITH MY LIFE IS YOUR WORK.
I JUST DON'T KNOW WHAT IT IS.
CAN YOU GIVE ME SOME IDEA BEFORE I GO?

The way things are happening to you is so beautiful and natural that it is better you should not interfere in it.

If I give you any idea, you will start interfering in it.

It is happening on its own.

Just go with it, with the stream -- never against the stream.

The watercourse way is my whole philosophy. Just go with the stream in a deep let-go, with all my blessings.

I will not give you any idea.

Existence will take care of it.

BELOVED OSHO,
ACCORDING TO GEORGE GURDJIEFF, NEARLY ALL HUMAN BEINGS ARE NUMBER ONE, NUMBER TWO, OR NUMBER THREE. VERY FEW CAN BE CALLED MAN NUMBER FOUR, AND ONLY A GAUTAM BUDDHA, MAN NUMBER SEVEN.
I SOMEHOW HAVE THE SUSPICION THAT YOU DON'T FIT IN THESE CATEGORIES, BUT BECAUSE OF THE LAW OF SEVEN, MORE THAN NUMBER SEVEN IS NOT POSSIBLE.
BELOVED OSHO, WHAT IS YOUR NUMBER?

My number is zero. So whenever you want to channel with me, remember zero!

BELOVED OSHO,
I HAVE HEARD MEDITATION SOMETIMES DESCRIBED AS A SCIENCE, AND OTHER TIMES AS AN ART; ON OCCASION YOU HAVE EVEN CALLED IT A KNACK. PLEASE EXPLAIN.

Meditation is such a mystery that it can be called a science, an art, a knack, without any contradiction.

From one point of view it is a science because there is a clearcut technique that has to be done. There are no exceptions to it, it is almost like a scientific law.

But from a different point of view it can also be said to be an art.

Science is an extension of the mind -- it is mathematics, it is logic, it is rational.

Meditation belongs to the heart, not to the mind -- it is not logic; it is closer to love.

It is not like other scientific activities, but more like music, poetry, painting, dancing; hence, it can be called an art.

But meditation is such a great mystery that calling it `science' and `art' does not exhaust it.

It is a knack -- either you get it or you don't get it. A knack is not a science, it cannot be taught. A knack is not an art. A knack is the most mysterious thing in human understanding.

For example, you may have come across people.... Somebody has the knack of becoming a friend immediately; just meeting him in the bus for a few moments and you suddenly feel as if you have known each other forever, perhaps for many lives. And you cannot pinpoint what is going on, because you have just seen the man for the first time.

I have a friend. He is a doctor in philosophy. He has never earned a single cent in his life, but he lives like a king. He has a certain knack that anybody becomes his friend; he just has to look at you and you are his friend -- and you feel as if you have been his friend forever. He has lived on borrowed money -- which he never returns because he cannot, there is no way to return it, but nobody feels hurt about it. Even though he has borrowed money from you and he has never returned it, he has the nerve to ask you again -- and you will give it! The man is so lovely, so beautiful, that to ask money from him simply doesn't seem right. And he never feels embarrassed, he never avoids people he owes money to.

I have asked him many times, "How long will you continue in this way?"

He said, "How long? The population goes on growing -- even if I live a million years, I will always have people to give me money."

And the beauty is that you give him money and you feel honored that he asked you, not anybody else. Now what will you call it? -- art? science? It is simply a knack.

He travels without a ticket, he has never purchased a ticket. I have been traveling with him many times. And he will say, "Why are you wasting money on tickets? Let the ticket checker come; after all, he is a human being." And once the ticket checker comes, he is caught into this man's net. He offers him a cigarette, and they are chit-chatting, and they start playing cards, and the ticket checker completely forgets why he has come. And now it is too late to ask for the ticket -- they have become so friendly to each other

that the ticket checker asks him, "Can I help you in any way?"

He says, "You have to -- because I have lost my ticket!"

He said, "Don't be worried. I will be there at the gate."

He lives in friends' houses. He has no house of his own. He moves from one city to another city, but he knows all kinds of tricks with playing cards, chess, tennis, all kinds of nonsense things in which people are interested. And he is a genius. In chess you cannot win against him, in cards you cannot win.

And he is such a happy person that people like for him to come to them even if he is going to take their money, even if he is going to take their car and never return -- still people like him, because he is simply likeable. It is not on any conditions that he is liked, it is just his whole personality.

Once he was staying with me. And just next door used to live another professor who was Indian, married to an American woman. The American woman was also a professor at the university. I spent the day at the university, so he started making friendships in the neighborhood. The American woman got into his net, and her husband also became very friendly.

Things came to such point that the professor's wife wanted to leave with my friend. But he said, "It will be very difficult. I have no house, no shelter anywhere. I don't know where I will be tomorrow morning. You will be in difficulty with me, and I love you so much that I will not create such a difficulty for you. And I love your husband too; I cannot disturb his life."

But the professor was so enchanted by him that he said, "If you want, you can take my wife."

I told him, "Don't be stupid. You can take cars, that is okay; you can take people's tape recorders, that is okay; you can take their cameras, that is okay. But if you start taking people's wives, you will be in great trouble. So make it a point this is the limit. Don't go beyond this limit."

He said, "You are right. Rationally I also think that this is right. But isn't it worth trying once? When the husband is ready...."

I said, "Any husband will be ready! You are an idiot. It is not because of your charm, every husband will be ready. How many wives can you manage? You don't have any money. And remember, you cannot bring any woman into my house."

He said, "That's not right, because that's what I was thinking -- I will leave this woman here. Another woman ... I will get caught and I will leave her here. You can have disciples!"

I said, "I -- these kinds of disciples are of no use to me."

A knack is something mysterious, just a few people can do it.

I know a man who can make his ear lobes move. I have not found another who can move his ear lobes. Now what do you call it? -- science or what? Because I have asked doctors, "What do you say about ear lobes?"

They say, "It is impossible."

But I brought my friend to one doctor and, I told him, "Show this doctor...."

And the doctor said, "My God! He moves his ear lobes very easily, without any trouble."

In fact, ear lobes have no biological possibility of movement, you have no control over them -- you try. You don't have any control. They are your ear lobes, but you don't have any control. But I know one man who manages. And I have asked him, "How do you manage?" He said, "I don't know. Just from the very beginning I have been doing it."

It is absolutely impossible, physically impossible -- because to move those lobes you need a certain nervous system to control them, and the nerve system is not there. The lobe is just flesh. Meditation, in the last resort, is a knack too.

That's why for thousands of years people have been meditating, teaching, but very few people have achieved heights in meditation, and very few people have even tried.

And the vast majority of humanity has not even bothered to think about it. It is something ... a seed you are born with.

If you don't have the seed, a master can go on showering all his bliss on you, still nothing will happen in you.

And if the seed is there, just the presence of the master, just the way he looks into your eyes, and something of tremendous importance happens in you -- a revolution that you cannot explain to anybody.

It is one of the difficulties for all meditators that they cannot explain to their friends, their families, what they are doing. Because the majority of humanity is not interested in it at all. And those who are not interested in it at all simply think about people who are interested, that something is loose in their heads, something is wrong.

Sitting silently, doing nothing, the spring comes and the grass grows by itself -- but in the first place, why should you bother about the grass? Basho's beautiful haiku will look absurd to them. Grass is going to grow by itself whether you sit silently or not, why waste your time? -- grass is going to grow by itself. Let the spring come -- spring comes by itself, grass grows by itself. Why are you wasting your time? -- do something else meanwhile.

If a man has not something in his heart already -- a small seed -- then it is impossible for him.
He can learn the technique, he can learn the art.

But if the knack is missing he is not going to succeed.

So thousands of people start meditation, but very few -- so few that they can be counted on ten fingers -- ever achieve to enlightenment. And unless meditation becomes enlightenment, you have simply wasted your time.

Sermons in Stones

Chapter #5
Chapter title: Laughter -- as sacred as prayer

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BELOVED OSHO,
I AM VERY ANGRY WITH WOMEN. I DON'T LIKE WOMAN. WHY IS WOMAN SELFISH? WHY HAS WOMAN NO INTELLIGENCE? WHY IS A WOMAN LIKE A CAT?
OSHO, WHY DO YOU PUT WOMAN ON THE WAY OF TAO?

Woman is what man has made of her.
It is a vicious circle.
Man has deprived woman of education and other social institutions, of economic freedom. And then you ask why women are unintelligent? *You* are the cause.

Women have as much intelligence as any man -- because intelligence has no concern with sexual hormones. Do you think if you changed Albert Einstein into a woman with plastic surgery, he would lose his intelligence? He would still remain Albert Einstein, but in a woman's body. The difference is only of bodies; the difference is not of consciousness, not of intelligence.
But unfortunately man decided to repress woman.

For centuries it has not been clear to historians why it had to happen in such a way. But the latest psychological research makes it very clear why it happened: it happened because man feels a deep inferiority complex in comparison to woman.

And the basic root of that feeling comes from the woman's capacity to become a mother. She is the source of life, she creates life. Man is incapable of it. This became the reason to cut the wings of all women -- of freedom, of education -- and confine her to a prison-like home and reduce her to just a factory of reproduction so that he can forget that he is inferior.

The woman had to be made inferior so that man could feel at ease, so that his ego could feel that now there is no competition with women at all.

The woman is not the cause of all her bitchiness.
You have been torturing her for thousands of years.

No society in the world has accepted her as equal to man. No culture of the past has given the woman the same respect as it gives to the man. On the contrary, they have all tried to force her into a subhuman existence.

And the reason why the woman did not revolt against such things is simple: again, the same motherhood. For nine months when she is pregnant, she becomes absolutely dependent -- particularly in a society which lived by hunting.

And by the way, I would like you to remember that the society in which you are living now -- where houses exist, cities exist -- is a contribution of women, not of men. The house is the woman's contribution.

Man was hunting. The woman was confined to a small space; naturally she started decorating it, cleaning it, making it beautiful, liveable -- and she became attached. In a hunting society, the nomads had to go on changing... because when hunting was not giving them enough food, they had to move to where the animals were. They could not have permanent cities; they could have only tents, not houses.

And you can see it: when a man lives alone, his house is almost like a tent, it is not like a house. Without a woman, it remains a tent, a temporary place -- just a shelter with nothing sacred about it. As the woman enters, the tent starts transforming into a house and finally into a home.

In hunting societies, the woman's function was nothing but reproduction. She was continuously pregnant. This became her failure: she could not fight, she could not rebel, she had to submit, she had to surrender -- of course unwillingly. Nobody becomes a slave willingly.

When somebody becomes a slave willingly, there is no problem.

But millions of women have been forced to become slaves unwillingly. Naturally they try to take revenge in indirect ways. All those ways combined make them cats, their behavior becomes bitchy.

But remember: a woman can be bitchy only with a dog, and a woman can be a cat only with a mouse -- and that's why you are angry. Seeing a woman, you are reminded that you are a dog, you are a mouse.
Your male chauvinist attitude hurts.

It is simply an unconscious reaction, and you have to be watchful of the reaction so that it can disappear.

It is undignified of you. It shows something about you -- not about the woman. It is your anger, it is your hate.
If you will look at the history....

In many villages, the women cannot enter the temples. In some religions she can enter, but she has a separate section -- not the same as the men. In all religions, the woman is not accepted as a candidate for the ultimate growth of consciousness. She is unworthy, not for any other reason -- just because she is a woman; her crime is that she is a woman. And she can evolve but she will have to fulfill a condition: first she will have to be born as a man.

So in religions like Jainism, there are methods, rituals, religious disciplines for women, specifically intended for them to enter a man's body in their next life.

Now the whole Jaina attitude and philosophy can be disturbed because with plastic surgery a woman can become a man with no difficulty. There is no need for all those disciplines and rituals and arduous hostilities. Just a very small amount of plastic surgery and you are capable of entering the ultimate state of consciousness. Strange, that plastic surgery is needed for spiritual growth!
But this has been one way to condemn the woman.

Another reason why man has condemned the woman is the power of the woman over the man. You can never forgive someone who has so much power over you. The woman is beautiful, attractive... her beauty, her body, her attraction and you become just a beggar -- and you are going to take revenge for that too.

But everything is going on in an unconscious state. You are not aware of what you are doing and why.

Man is almost magnetically pulled by the woman. He can see that he is just a puppet. How can he forgive the woman who has forced him to be just a puppet? -- whatever he can do, he tries to do.

Women everywhere are not allowed to read the holy scriptures. In many countries the woman is not even allowed to show her face in the society. It used to be so in India; it is still so in all the Mohammedan countries.

I have heard, when Mulla Nasruddin got married according to the tradition, his wife asked him, "To whom am I allowed to show my face?"

Mulla Nasruddin said, "First let *me* have a look, only then can I say anything." So he looked at her face, closed his eyes and said, "Enough! Except for me, you are allowed to show your face to everybody."

These are subtle ways of humiliation, of cutting women off from the world of power, from the world where everything is happening. The woman is not part of it. She is not part of your wars, she is not part of your businesses, she is not part of your religions.

And there are countries like China -- not a small country....

A woman was reading in the newspaper that of every four men, one is Chinese. She came very much worried and concerned. She said to her husband, "This paper says that every fourth person is Chinese. Now you have to be careful; we already have three boys, and I don't want any Chinese in this house."

In this vast one-fourth of humanity, for ten thousand years it was believed that the woman had no soul, she was as soulless as your furniture. Hence, if a husband killed his wife, there was no crime, he had simply destroyed his property. It was nobody else's concern to come into it. Thousands of women were killed by their husbands, but the court, the law, did not accept it as killing, because how can you kill somebody who has no soul?

In India millions of women have been burned alive simply because of the male ego: "My wife is beautiful, young. If I am dead, she may get married again." This jealousy was the reason for deciding that every woman should jump into the burning funeral pyre with her husband. The husband is dead; the living woman has to jump into the fire. And we have practiced this for ten thousand years. It still happens once in a while, although now there is a law against it.

One feels as if we don't give any attention to our social mores, our behavior mores. In the whole of Indian literature I have not come across a single statement saying that if women are required to die with their husbands to show their faith, their love, then why are men not required to do the same? What kind of game is this in which the rule applies only to the woman, not the man?

The society is made by men. Women are living in a society which is not made for them, not made by them; it has not considered them at all.

Your anger towards women is worth understanding. Perhaps it is really your anger against yourself, your anger against men -- what men have done to women.

Women have been victims. You cannot be angry at them.

In the home, the husband is the victim; and it can be said without any doubt that every husband is henpecked. In fact, every intelligent husband has to be -- only some idiot may not be. But this is the price that every man has to pay for what mankind has been doing to womankind for thousands of years.

If you want to get free from your anger against women, you will have to go through a very deep inner spring cleaning and see that the woman is the victim. And because she is the victim and has no positive way to resist, to fight, she finds indirect ways: of nagging, of screaming, of throwing tantrums. These are simply hopeless efforts. And naturally her rage against the whole of humanity becomes focused on one man, the husband.

The freedom of women is going to be the freedom of men too. The day the woman is accepted as equal, given equal opportunity to grow, man will find himself suddenly free from the bitchiness that he used to feel from the women. And he will be surprised that neither is she a cat nor is he a dog -- both are human beings. It is time.

Man has come to a certain maturity. We can create a world together, with men and women sharing their insight, their visions, their dreams. Because they are different, their dreams are different, their contributions to the society will be different. And if a society can be created in which men and women have participated equally, that will be for the first time the richest society in the world -- and without all this bitchiness and nagging and fighting.

This is a strange and stupid way of living. But just because your father used to live this way it is accepted almost as if it is something religious. Your forefathers did it, you have to do it, your children will learn it from you.

Every generation goes on giving its diseases to the coming generation.

My people have to be aware and alert not to pass on any sickness which they may have received from the past generation. Let this be the dead end. Don't pass it to the new generation. Let the new people grow -- the new earth, the new man.

The old has failed so badly that there is no point in renovating it. It is all ruins. It simply needs to be written in the history books, pieces of it preserved in the museums -- but from life it has to disappear.

BELOVED OSHO,

I, LIKE MANY OF YOUR DISCIPLES, TRIED MANY WAYS TO CHANGE MYSELF, TO GIVE TO OTHERS AND SERVE THE PLANET.

I WAS A MISSIONARY IN AFRICA, A PSYCHOTHERAPIST IN BEVERLY HILLS, MARCHED AGAINST VIETNAM, DID GROUPS AND YOGA, JOINED VARIOUS SAVE-THE-WORLD EFFORTS, AND IT WAS ALL LIKE PISSING IN THE OCEAN. I HAD A GOOD TIME, BUT IT WAS FAIRLY INSIGNIFICANT COMPARED TO THE RAPIDLY ACCELERATING DANGERS OF NUCLEAR WEAPONS, OVER-POPULATION AND WARRING NATIONS.

ONE DAY IT OCCURRED TO ME THAT YOU WERE THE ONLY ONE WHO WAS OUTRAGEOUS AND RADICAL ENOUGH TO PERHAPS MAKE A DIFFERENCE. I HITCHED MY WAGON TO A STAR -- YOU -- AND THAT WAS THE SMARTEST AND MOST LOVING THING I EVER DID.

BUT OSHO, AM I -- ARE WE -- SO MUCH MORE BRILLIANT THAN OTHER PEOPLE? WHY ARE PEOPLE SO THREATENED BY WHAT I SEE IS YOUR LOVE AND COMPASSION? WHY ARE PEOPLE WILLING TO REMAIN DINOSAURS, RISK EXTINCTION, PREFER DYING AND DESTROYING EACH OTHER? WHY DO THEY CLING TO OUTDATED NATIONS, RELIGIONS AND ARMIES EVEN THOUGH IT'S OBVIOUSLY NOT WORKING?

IF RONALD REAGAN HAD REALLY PAID ATTENTION AND REALLY CARED ABOUT PEACE, HE WOULD HAVE INVITED YOU TO BE HIS SPECIAL ADVISOR -- NOT CONSPIRED TO HAVE YOU OUSTED FROM AMERICA.

WHY ARE MOST PEOPLE AFRAID TO DROP THE PAST AND COME TO SOMETHING OR SOMEONE WHO COULD HELP PEEL AWAY CONDITIONING, SO THAT UNLEASHED ENERGY CAN REALLY CHANGE US AND THE WORLD? AND WHY DON'T MORE PEOPLE WHO SPOUT, "ONE PLANET, ONE PEOPLE!" DROP THEIR INEFFECTUAL EFFORTS AND ALIGN WITH YOU. IN MY OPINION, IF WE WERE TO RALLY AROUND SOMETHING THAT COULD MAKE A DIFFERENCE, IT WOULD NOT BE AN IDEA, BUT YOU, WHO HAS THE VASTNESS TO CREATE REAL TRANSFORMATION. IS THIS RIGHT?

AND ARE YOU ALSO WORKING THROUGH US, YOUR DISCIPLES?

Kahlil Gibran has a small story.

One full moon night, a few people came to his small pub and drank and drank. He was very happy, earning great. And when they were leaving, he asked the man who was paying: "Will you be coming again? We will do everything better."

The man said, "We are happy as things are, you have done them as beautifully as possible. Just pray for my business to run well and we will be coming every night."

He said, "There is no problem in it. I will pray for you every morning, every evening, every night. But just out of curiosity, I want to ask, what is your business?"

He said, "It is better if you don't ask. But I can understand, it will be difficult for you to resist the temptation. My business is to sell wood for funeral pyres. So when more people die, my business goes well; when less people die, of course it is unfortunate and I have to suffer it. So if you want your business to go well, you have to pray for my business to go well -- our interests are the same."

In this whole society, as an intelligent and alert person, you are bound to be surprised: Why do things go on happening the way they should not? Wars are not needed, riots are not needed, bloodshed is not needed, nuclear weapons are not needed. Half of the earth is dying from starvation and you are preparing more destructive weapons. It is simply insane.

But the trouble is that all these insane people have the same interest. The presidents and the prime ministers of all the nations, all the countries have the same interest. If nations disappear, they will disappear -- what about their power trip?

The head priests of all religions are worried that if all religions disappear and there is only a religiousness, priests will not be needed, churches will not be needed. They have the same interest, that this society should remain as it is -- miserable, in anxiety, in continuous fear, in deep anguish... a meaningless existence, carrying one's own dead bodies on one's shoulders from cradle to grave. And it is all desert -- flowers appear only in dreams; in reality it is burning sun and hot sand, nothing green grows.

If we see this, why don't we change? Why do we go on and on in the same rut for thousands of years? The same misery, the same anguish, the same war -- nothing seems to change. It seems as if we are caught in a wheel and the wheel goes on moving, fast -- again and again the same thing.

Yes, history repeats. And that it repeats in such detail is possible only because man functions like a machine.

These people are not going to support any change because every change means a disappearance of the old structure in which they are important.

With a silent, sincere, loving, compassionate, human being appearing on the world stage -- with joy,

these few moments of being alive.... And you cannot purchase life; the gift is invaluable.

Alexander the Great threatened one Hindu sannyasin, "My master, Aristotle, wants to see a sannyasin. If you don't come with me to Athens I will kill you."

The sannyasin said, "There is no problem in it. You simply cut off my head. You will see it falling on the ground and I will see it falling on the ground, because I am not the body. And I am no longer interested in carrying this body to my grave. If you are ready to do it, I would be thankful to you."

"In fact," the sannyasin said, "if you understand, you should not only cut off my head, you should cut yours too -- because it is just a meaningless existence. As far as I am concerned, it is meaningless because I have achieved that which is significant, which is a higher quality than meaning. I have known, seen, felt. I have been in that wonderland, nothing more can be added to it. So going on living in the body is meaningless for me. It is also meaningless to you, but for different reasons: to you it is meaningless because you have not found anything, and time is running out of your hands."

And just after thirteen days, Alexander died -- and he was only thirty-three years of age.

And that old saint who had offered his head with such grace, with such joy... with so much fearlessness that Alexander for the first time felt it would be difficult to cut off the head of this man. He had cut off millions of heads and had never bothered about it, but with this man he hesitated, he pushed his sword back into the sheath.

And in thirteen days, he was dead.

He wanted, after conquering the world, to rest, relax, and to know what this life is all about.

But the condition that he had put on it was very idiotic -- "after conquering the world."

We have a small time. The world is big, and its problems are such that all the powerful people would not like any kind of change.

That's the reason why they are annoyed with me -- not that I am wrong and they are right. They know perfectly well they are wrong.

Because my whole life I have been challenging them on every single point of significance. No answer -- because they don't have the answer.

But your misery and their power are interdependent.

If you want to get out of the misery, you will have to drop these vested interests and the people who are powerful because of them. And certainly because they have power, they will do everything to prevent any revolution from happening. And if it happens, then too they will try in every possible way to sabotage it.

Up to now they have been successful. Either they don't let it happen, or if it happens in spite of them, they sabotage it so beautifully and they are again in power -- only the names change.

In Russia, those people who were in power before the revolution were the capitalists -- just a word. There are still people in power -- more in power than the previous ones. They are not called capitalists, they are called communists. They are more dangerous, they have more power and they are more aware how revolutions can throw out people who are in power -- because they have come by throwing out the powerful people. So they are protecting their power number with every scientific, psychological, para-psychological device.

Russia is certainly in a strange position in this. It is the only country where revolution cannot happen. All the possibilities of revolution have been destroyed by the revolutionaries who have come into power. They know perfectly well how they have come into power. So they have broken all the bridges, all the ladders have been burned. In Russia, the powerful group and the masses are absolutely without any bridge between them.

It is true that every sannyasin of mine is working in different ways -- not as a missionary but as a living mission, not trying to convert people by teaching them but challenging people for transformation by presenting their own life, by presenting their own joy, their love, their song, their dance.

This is no ordinary conversion -- like a Hindu becoming a Christian.

It is true conversion: a fast asleep person becomes fully awake, and goes from darkness to light, from untruth to truth, from death to immortality.

But I don't want you to deliberately become my missions.

I want you to be absolutely selfish so that you can blossom in your full glory. Your blossoming will trigger blossomings in others; your flame will bring light, life and fire to many.

But this has not to be done directly, it is not your business. It is simply the impact of your transformed life.

BELOVED OSHO,
IN THE WEST, THE PORTRAYAL OF WOMAN'S BODY IS USED IN FILMS, BOOKS AND MAGAZINES. THIS ART FORM IS KNOWN AS `EROTICISM'.
THROUGH THE SCULPTURES OF KHAJURAHO AND AJANTA I HAVE SEEN THAT A SIMILAR ART FORM WAS THERE IN THE EAST.
CAN YOU TALK ABOUT THE DIFFERENCE BETWEEN THESE TWO CULTURES IN REGARD TO THE FEMALE BODY?

Sarjano, superficially there is no difference.
Khajuraho, Konarak, Puri, Ajanta, Ellora, Elephanta -- they are full of erotic art, just like the contemporary erotic culture where the repressed sexuality of thousands of years has become such a burden that it has to be dropped. And suddenly a great erotic revolution is taking place.

Pornography is nothing but erotic and obscene -- in paintings, in films, in dances. They don't create in you a longing for the beyond; they simply create in you more sensuality, more sexuality. But on the surface they look alike.

And in India and in the outside world, they are being misunderstood.

After the country became independent, Mahatma Gandhi proposed that all these sculptures, all these temples should be sunk into mud. They would not be destroyed, so if Ronald Reagan comes to see, then you can clean it and show him -- just for special people....

But for ordinary people they would be closed. Because Mahatma Gandhi thought, in the same way as it is thought all over the world, that they are erotic, they are obscene.

But I want to declare emphatically that there is a vast difference between the Eastern art in Ajanta, Ellora, Puri, Konarak, Khajuraho, and the modern Western erotic, pornographic photography, painting, music. The difference is that all these temples....

For example, there are thirty temples in Khajuraho. There were one hundred temples originally -- Mohammedans have destroyed seventy temples, which are now ruins. The city was a city only of temples; people just used to come to see the art. One hundred temples must have been built in thousands of years by thousands of artists continuously working on stone -- generation after generation may have died working on it.

And they have created the most beautiful bodies in stone. In Khajuraho stone speaks, sings, dances; it is not dead. You can see that the artist has succeeded in transforming the dead stone into a living form. It looks so alive that any moment the statue may walk towards you and say, "Hello." And hundreds of statues....

These statues were not to satisfy your repressed sexuality. On the contrary, they were used as a tantrica method to release the repressed sexuality just by meditating on these naked statues. The method was simply to sit there in silence -- only a dim light reaches there, and hundreds of statues surround you.

Just watching them, you will be surprised to find that many of those dreams have occurred to you, many are such that they have been condemned in every society -- sexual orgies, but they have happened in your dreams; they are part of your unconscious. And these places like Khajuraho were kinds of universities where people were coming to release, to cathart repressed sexuality.

And all these statutes are outside the temple. Inside the temple there is no erotic sculpture. In fact, inside most of the temples there is nothing -- just silence, a cool peaceful milieu, with the vibes of thousands of years of people meditating there.

The rule was when you feel, or your master feels, that now the erotic sculpture outside the temple no longer affects you, it does not create any sexuality in you, any sensuality in you, that it has cleaned your whole repressed sex....

It is the greatest psychological method invented by the East. Nobody is told what is happening, and for years there is no need. Once the master sees, and once you see that you are sitting there and nothing happens, it is as if the walls are empty -- when you are absolutely certain that they don't affect you -- that is a signal: "Now it is time, you can go inside. Now the door for the inner, for the interior is open." All that was rubbish has been dropped -- a cleanliness, a weightlessness, and a silence which is full of beauty and song....

Khajuraho or Konarak... these are not pornographic. They are devices for meditation.

What is happening in the West is simply pornography, obscene. It does not help man to get rid of it, but

simply gives him a temporary relief. The pornographic literature, photography, are all helping you to stay normal; otherwise, you will go mad.

So I don't think there is any harm when somebody reads PLAYBOY hiding it inside the BIBLE. What he is seeing in a pornographic magazine brings up his own unconscious.

This was used as a meditation technique in Khajuraho. In the West it is used to create more thirst for the same sexuality which has been aroused by the pornographic magazine, by blue films, by naked dances and striptease.

The same method was used to transform your energy into spirituality.

In the West it is used to provoke more sexuality, more sensuality.

And then there is a kind of insatiation -- almost all painting has gone pornographic, all the movies repeating almost the same stories, the same plot, the same triangle: two women, one man; or two men, one woman, a simple structure -- the same story. What attracts people to it? It is not great appreciation for literature!

What attracts is that in the story -- needed for the story or not needed -- they go on putting your suppressed needs, desires. It is a kind of relief. But tomorrow you will be repressing again, and again you will need the same kind of photography, the same dance.

This way you will never be able to enter into the temple. In fact, pornography in the West has no idea that it is the outer wall of the temple.

The East has used every fragment of human nature for a greater change, a mutation, to bring something higher in you of which you are capable but unconscious.

BELOVED OSHO,
ONE SIDE OF ME IS RECEPTIVE AND VULNERABLE. THE OTHER SIDE IS STRONG AND POWERFUL. WHEN I LEAVE MY ROOM, I PUT OUT MY STRONG AND POWERFUL SIDE TO PROTECT MYSELF. BUT MY RECEPTIVE SIDE LIKES TO DANCE AND ENJOY EXISTENCE. I'M IN A MESS.
PLEASE COMMENT.

There is no problem.

Everybody has these two sides; that is the man and the woman syndrome -- half of you is man, and the other half is woman. And it has to be that way because one half has come from your father and the other half has come from your mother.

So you are the contribution of two different kinds of persons, two different psychologies. Naturally they create two sides in you: the vulnerable, loving, trusting -- that is your woman. And the strong, competitive, efficient -- that is your man.

And naturally when you go out of your home, you have to change your personality. You have to hide your vulnerable part, and you have to put on a harder, steel mask. You are going into a world of competition.

It becomes a problem when you start thinking that this dialectics should not be in you; that is the time when it becomes a problem. If you understand that this dialectics is very necessary... they are complementaries. They are both needed, just like day and night, life and death -- they are both needed.

So one need not be worried that there are two sides.

They are your two doors, and you have to start witnessing yourself as the third. You are not this, you are not that -- because you can change them, they are clothes. You put on the clothes of a woman, you put on the clothes of a warrior -- they are clothes. Certainly they are not you.

Those two parts in you are really two parts of your mind, two hemispheres of your mind, and they are as absolutely necessary as two wings or two hands.

The bird cannot rise into the sky with one wing. Those two wings are absolutely necessary; they are not against each other. Even though their movements are against each other, they are supporting each other, they are helping each other. And more fundamentally, they are helping the bird, which is the third.

It is perfectly good: outside be a Don Quixote, always keep a sword. Even if it is a false sword, no harm, because a real one could be dangerous -- how to hold it? -- and you may harm yourself. Have a big moustache and find some good German glue to make the moustache stand out like Ranak Pratap's.

But when you come back home, put this whole makeup aside -- with care, because tomorrow you will need it again. And this has to be done without any seriousness. It is simply the ordinary business of life --

different things are needed at different places.

There is a story that in Rajasthan... Rajasthan is the province of the warriors. The *Rana* of the town, the head of the town, the chief of the warriors... there was something crazy about him: he would not allow anybody to have his moustache grow upwards, it should grow downwards -- that was the rule.

He was a very dangerous man. He would cut your head off immediately if you didn't appear with your moustache growing downwards.

So the whole town by and by had started growing their moustaches downwards, because it was dangerous -- you might forget and come across that man and your life would be at risk, because he was just crazy, he simply cut people's heads. Only *his* moustache could be turned upwards -- of course he was the chief.

A young businessman came to settle in the town. He also had a big moustache turning upwards. People said, "You are settling in this town? Then remember, either cut your moustache or turn it downwards; otherwise, you will soon be in unnecessary danger."

The young man said, "Don't be worried. I will see about that...."

And the next day he went with his moustache turned up to see the warrior.

But as he was coming out of his house, the warrior was there. Somebody had told him that one person in the city had his moustache turned upwards. So he came to see who the man was: "Finish him, because there is no need to make unnecessary long stories when a shortcut is possible."

Seeing him, he immediately took out his sword.

The young man said, "Wait! I cannot turn down my moustache. And it is not easy to cut off my head because I challenge you to a fight. But before that, I would like you to go and tell your friends -- meet with your friends, your family, your children -- because although I do the work of a businessman, I am up to now an unconquered warrior. Bring your sword and I will be waiting for you here.

"And while you are gone, I will go and cut off my wife's head and my children's heads, because after I am gone who will take care of them? -- unnecessary trouble. After you are gone, who will take care of your children? -- unnecessary trouble. Finish them! So we go from the world without any burden."

The warrior said, "It sounds logical." He went back, he finished off his wife, his children.

Everybody said, "What are you doing? Have you gone really mad? Just about the moustache was okay, we have accepted it -- it is not much, just eccentric. But you have killed your wife, your children -- what are you doing?"

He said, "Not only have I killed mine, another man has also killed his. It is a question of prestige; in this town only one man can live with his moustache turned upwards, not everybody. So this was the condition: that I can meet with my people, he can meet with his people, and he will be coming and I am going. We will face each other on the crossroad. The rumor is that he is a great warrior, but that is not a problem -- being a warrior is in our BLOOD."

He arrived at the crossroads and could not believe what he saw: the young man had turned his moustache downwards, just glued it down. You just need good glue -- don't use Indian glue; otherwise, somebody may cut off your head unnecessarily. The warrior said, "What have you done?"

The young man said, "I just thought... why kill your wife, your children? Those poor people have not done anything to me, and I should become a cause of their death? Of course *my* wife and children are mine, I can kill them, but not *yours*. So I thought, just because of the moustache...? And it is not a big job; in two minutes I just turned it downwards."

The warrior said, "This is dangerous! What did you do with your wife, your children?"

The young man said, "There was no need to do anything, because when I'd turned my moustache down, why should I cut off my wife and children's heads?"

The warrior said, "You are dangerous. I have finished off my whole family!"

There are these people with different names, in different cultures, whose function is to fight and to destroy.

And naturally when you come out of your house, you are coming into a battlefield, where everybody is competing with others -- a thousand and one types of fight are going on which you cannot see. They are all invisibly joined in fighting each other; over small things these fights are going on.

One couple were just signing in the registrar's office -- they were getting married. And as the man signed, the woman said to the registrar, "I want a divorce immediately, right now!"

He said, "Are you mad? You are just signing for marriage, and immediately you want a divorce?"

She said, "Seeing my signature, he has signed *his* signature three times -- in big letters. It is better to have this fight here and now and say goodbye to this fellow. Everything three times for our whole life?"

Over small things, people are continuously fighting.

Naturally you come with no love, no trust, a defense, hardness, doubt, suspicion, skepticism, taking everybody as your competitor, everybody as your enemy.

But it is the game.

Don't become too much attached to this part of the play. When you go home, just put it aside completely and be the other part which has been denied.

And once you start moving from one part to another easily, the more and more clearly it starts coming to you that you are separate, you are just a witness, a watcher; this is your mind, but this is not your being.

The one who is aware of this whole game is the being.

And to realize the being is to realize all that is worth realizing.

BELOVED OSHO,
IN A WORLD RIDDEN WITH HATE AND HOSTILITY, SADNESS AND SORROW, YOU SEEM TO BE THE LONELY BARD OF LOVE AND LAUGHTER.
IS THIS NOT HILARIOUS?

It is.

Maitreya, it is hilarious but somebody has to begin it.

We want the world to be less serious and more sensitive. Sincere of course, but serious never.

We want the world to learn that the sense of humor is one of the most fundamental qualities of a religious man.

If you cannot laugh, you will miss many things in life, you will miss many mysteries.

Your laughter makes you a small innocent child, your laughter joins you with existence -- with the roaring ocean, with the stars and their silence.

Your laughter makes you the lonely part of the world which has become intelligent, because only intelligent people can laugh. That's why animals cannot afford to laugh -- they don't have that much intelligence.

You can try -- you can tell a joke to your buffalo and see what happens.

And because seriousness has always been taught to be almost necessary for respectability, it has made everybody serious. It is not that they are serious for any reason, but it has now become their second nature; they have forgotten completely that seriousness is a sickness, it means the sense of humor is dead in you.

Otherwise the whole of life all around is so full of hilarious things.

If you have a sense of humor, you will be surprised that there is no time to be sad -- every moment something or other is happening everywhere.

My mission certainly is to bring laughter to the whole of humanity -- which has forgotten it. And when you forget laughter, you always forget songs, you forget love, you forget dance -- it is not that you only forget laughter. Laughter has its own combination of qualities, just as seriousness has its own combination of qualities.

Forget laughter and you will forget love.

With a sad face, how to say to a woman "I love you"? You will have to smile a little bit.

With a serious face you cannot say even the smallest thing.

People are taking everything so seriously that it becomes a burden on them.

Learn to laugh more.

To me, laughter is as sacred as prayer.

Sermons in Stones

Chapter #6

Chapter title: At the center we are one

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BELOVED OSHO,
I LEFT MY MOTHER TWENTY YEARS, AND MY WIFE OVER FOUR YEARS AGO. WHY CAN'T I LET THEM GO?

One of the mysteries of life is the law of reverse returns. There are things which you cannot do. Although people have done them, although it is possible they may happen to you too, they are always *happenings*, they are never *doings*.

In fact the doer, the ego, is the barrier to the happening. Happening needs the innocent mind of a child who can still dream of fairies, who can still find treasures in colored stones, whose eyes are still not covered with the dust that we call knowledge. His ignorance is far more beautiful than the knowledge of a great scholar. Because ignorance is at least natural. At least it is yours; it does not make you a hypocrite, it is never insincere.

I have been wondering and looking in thousands of scriptures and commentaries on scriptures but I have not found a single statement in five thousand years' literature which shows some understanding about ignorance. In fact, they are all interested in knowledgeability; ignorance they want to destroy. They want to gain knowledge because knowledge will give them power -- knowledge is power. Knowledge will give you prestige, money, respectability. Knowledge will fulfill many of your ambitions and desires.

Ignorance cannot do anything for you, but it can allow something which is far more precious than knowledge can ever give to you. But its whole secret is in allowing, in patiently waiting -- with a question mark in the heart, with a quest all over your being, a quest which is not partial, a total enquiry.

Ignorance is the beginning of wisdom. Rightly understood, it is not something negative. It is simply a tabula rasa -- a clean slate. Nothing is written on it. You have to write your own holy BIBLE, holy KORAN, holy GITA; you have to give birth.

Ignorance is a womb.

It contains the quest for truth -- and if you don't fall victim to knowledgeability, ignorance is the right beginning.

To know absolutely that "I do not know," is the first step of wisdom. You have known something of tremendous value: you have known your innocence, and in this innocence, the ego dies. The ego can live only with the false -- it is the accumulation of the false. The ego is interested in knowledge -- borrowed, third-hand, rotten ... but knowledge is cheap.

To know by experience is a risk. You may burn your fingers in the experiment.

In the experiment, you are dropping out of the crowd and moving alone in this vast universe and you don't have any guide, any maps, any instructions. All that you have is a thirst.

But in the desert people say, and it is derived from thousands of years of experience, that when a man becomes so thirsty that he forgets everything.... The fiery sun on his head, the fire in the sand, and he is all thirst; now it is not even a verbal thing in him. It is not that he is thinking, "I am feeling thirsty."

He *is* thirst. Not that he is thinking about it, he *is* it.

The desert people all over the world have experienced a very strange phenomenon. Whenever somebody comes to such a state of thirst -- and many times it happens in the desert -- he suddenly becomes intuitive. He starts moving towards the place where he will find water. He has no map, he has no instructions. He has no way to move logically in any direction because in the desert all directions are the same, and there is no reason to choose one direction and not another.

But now there is no question of choice. There is no question of thinking, he is just thirst. And that thirst moves existentially towards the place where it can be quenched.

When I came to know about this, I was surprised that no other mystic has taken note of the fact that the same is the situation of the seeker. Of course his desert is bigger, and his thirst is bigger too. The ordinary thirst is momentary; his thirst is eternal -- but the basic principle is the same.

When a man becomes so aflame, he starts moving ... I will not say he starts going in that direction; he *finds himself going* towards a certain direction, having no other alternative. There is no reason to stop. And that's how those who have reached, have reached.

Remember one thing: that to get rid of the doer is the most essential thing if you want to taste another world -- the world of happenings, where you are just a witness.

The law of reverse effect is: there are things which you can have but because you are trying to get them, you will not be able to get them. It is like when you want to fall asleep in the night. You try all kinds of tricks but you find that you cannot befool yourself -- sleep is not coming. On the contrary, because of your tricks and because of all the things people have told you to do if you do not find sleep coming to you naturally -- all those things keep you awake. Because to do them you have to be awake!

Somebody is repeating a mantra -- but to repeat a mantra, you have to be awake. Somebody is doing some breathing exercises from Yoga -- but breath is so deeply involved in life that if you are using breathing in a certain way, with a certain rhythm, it will keep you alert, awake, fresh.

Sleep needs totally different things. If you want sleep to come, forget all about sleep; that is the first rule. Do something else. Get involved in something so deeply that you are not at all concerned with sleep and it will start coming. You will hear small footsteps, you will feel it is coming, but don't pay any attention.

Sleep is a feminine energy. If you look at it -- and here you come to a very significant point -- the feminine energy functions in a totally different way than the male energy. The woman wants you to chase her. She does not want you simply to sit and wait for her to come. Even though the woman wants you, loves you, wants to be yours, first she will run away. She will not run very fast. She will run in such a way that you can catch her; she will give you every chance to catch hold of her.

Every feminine energy has the same quality. Sleep is feminine, you cannot catch hold of her. You have just to close your eyes and lie down and wait. She will come ... she is just in the other room.

In the same category are all great values: friendship, love, peace, silence, and ultimately the realization of your godliness -- they all *happen*. You are not the doer.

So first, let this be settled in you: that there is a world of doings that is the outside world, the worldly world; and there is a world of happenings -- the inner world, the otherworldly world. Certainly their principles are going to be diametrically opposite.

I have seen people trying to relax. I have seen a book with the title, YOU MUST RELAX! "Must" will not allow you to relax! Relaxation is not something that you do, it is simply the absence of all your doings. In that absence is the greatest experience of life, and all great values will grow on their own accord.

Of course, your ego will not be fulfilled. In fact, it will be dead by the time you have experienced a few things which only *happen*.

You have to choose between the ego and the world of happenings.

The ego can give you many things: misery, anger, sadness, despair, anguish ... and the line is long. It has its own treasures, if you are interested.

The absence of ego has also its own treasures. And the world of the ego and the world of egolessness are not very far away. They are neighbors.
Just a very thin fence of thoughts divides them.

It is simply a question of understanding that there are things which cannot be done -- so don't do them, let them happen.

You just be a watcher. And once you have learned the knack of watching you will start growing up higher every moment towards the ultimate experience -- of knowing oneself, realizing the nature of your consciousness ... because that opens the door of immortality.

A meditator slowly slips from the world of mortality into the world of immortality. On this side, the world of doings, there is death. On the other side, in the dimension of happenings, there is no death.

And unless you experience a clear vision of deathlessness, you will remain miserable, you will remain in despair. And because you live in the world of doings, that is the only art you know -- and that art is preventing you from entering into a different dimension.

So you have to learn sometimes just to be a child, playing, jumping, dancing, singing, for no purpose at

all. Once in a while just lying down on the lawn, or on the beach -- doing nothing, lying down in such a way ... as if you are in your mother's womb.

In fact, the scientists say that people feel good near the ocean because the child in the mother's womb floats in a liquid which has the same proportion of chemicals, salts, as the ocean. And we are made eighty percent of water. It is a miracle! You just think once again ... you are eighty percent water -- walking, running, going home! Just twenty percent, the skin, is functioning like a bag.

You feel fresh near the ocean -- the same salty air, some forgotten memory....

Scientists are now coming closer to the Eastern insight about human evolution. Now the latest researchers say that Charles Darwin is not right, man has not come as a growth from the monkeys. They are proposing that man was born as a fish, not as a monkey; in the very beginning he was born in the ocean. And because life needed all that the ocean contains, the mother's womb has to contain everything just like the ocean. A pregnant woman becomes very much interested in salty things, because the child is asking for more and more salt. Salt is a necessity....

But for nine months floating in the mother's womb the child knows the eternity of relaxation -- no tension, no business, no worries, no taxation.

The child simply is, just a pure isness -- that is relaxation.

By the side of the ocean, lying in the sand, just move as if you are back in your mother's womb. You are not to do anything. Just lie down and enjoy the wind, the roaring ocean ... and you will be surprised that the meditation that you have been trying to do for years and has not happened, is happening.

Once you know that there are things which need your support -- not as a doer but just as a loving gardener looking at his rosebushes, waiting and trusting in existence ... the spring always comes and it will bring flowers.

The spring of your consciousness will also come, but you have to learn a simple secret -- that of let-go.

And the learning simply comes by trying to understand the nature of doing and the nature of non-doing.

I was taken to a theological college to talk about Jesus, and after I had talked with the students, the vice-chancellor took me around ... it is the biggest Christian college in the whole of Asia which prepares missionaries. He took me around, and I could not believe what I saw. If Jesus had seen it the Jews would have been saved from crucifying him -- he would have committed suicide himself!

The missionaries are being prepared ... on what sentence what kind of emphasis has to be given, what sentence has to be spoken loudly and what sentence has to be almost whispered, at what point you should beat the table....

I told the vice-chancellor, "You are destroying these people. Jesus never went to any theological college; he was not trained in the art of oratory. He is certainly one of the greatest orators the world has produced, and he does not know any art; he is uneducated. His power and the fire that his words carry are not coming out of a training, they are coming from his heart. In fact, he is not doing them, they are happening."

The difference is very delicate and very difficult ... whether the person is *making* a gesture or the gesture has blossomed just like a flower. If you have to say something your hands will follow, because your hands are extensions of your mind. When the mind is trying to express something and finding it difficult, the hands add whatever they can contribute. And sometimes what words cannot say, the movement of the hand, the grace of the hand may say. The word may not reach its target but the heart may touch the hand extended towards you. Your eyes may catch the depth of the master.

I told that vice-chancellor, "You are spoiling three thousand students every year -- and you think you are preparing missionaries who are going to convert others into religion. You are not even able to convert these people! Because if their hearts are with you, then their gestures will automatically follow, then their emphasis on certain words, phrases or sometimes just silence..."

A moment, a gap, one never knows ... what the moment is going to bring is absolutely unknown.

Whatever you want to do, remember:

Doing is material, worldly, mundane. There is nothing which can be called `spiritual doing'.

Spirituality is a happening, it is bigger than you, you cannot do it. You can make a shelter of your house, but you cannot make the sky with all the stars.

All great values are like the sky -- so vast and with so many stars and with so many mysteries. You can enter into this world of the miraculous if you drop yourself, leave yourself out of the temple.

I am reminded of a very ancient story....

There was a great sculptor in Rome. His statues were so highly praised that for the first time

unanimously the critics said, "There is no more possibility of improvement." He has said the last word; his statues look almost alive, as if just any moment the statue will come out of its place to greet you, to shake hands with you or give you a hug" -- although I don't think you will be ready! The hug may prove dangerous. But that was the appraisal from all over the world, that the man had come to the peak, and now there was nothing that could be added to the art.

Then the man became old, as everybody has to become old, and he became afraid of death. As oldness started settling he started thinking what to do about death. Being a sculptor this idea came to his mind easily: "I can make a statue of myself." And he had a beautiful round hall where hundreds of statues were standing and sitting. So he thought, "When death comes I will be standing somewhere inside the crowd of my statues; only I have to keep my breathing as slow as possible." And that was possible, because people used to say that his statues seemed as if they were breathing. They were so alive that they would do something, they could not remain standing forever in that way.

Death came and was puzzled. The sculptor had made a few statues of himself and placed them among other statues. Death could not believe that ... she went around watching, looking, trying to find some sign but she failed. She said, "My God! He has done only one thing wrong..."

And the artist forgot completely the situation and the scene and said, "What?"

Death said, ``You cannot forget yourself. And that I could see even by your nose, but I did not disturb you. I simply went on looking around. I wanted to see whether you could remain silent. That would have been *really* going beyond death -- but you could not forget your ego and you were feeling more and more satisfied. The more I was going ahead, looking like a failure ... I was seeing from the corner of my eye that you were looking more and more successful, certain that you had defeated death. I can be defeated but not by the ego."

The egoless has no death to encounter. You are born -- have you done anything? can you take any credit for being born? for having two eyes and not three? for having eyes at all? Otherwise the world would be dark -- no colors, no light, no beauty. But all these things have happened to you. Birth happens to you, youth happens to you, love happens to you, old age happens to you, death happens to you -- whatever is essential happens to you and whatever is non-essential is left for you to do.

So don't waste your whole life in the non-essential.

That non-essential is also needed but remember that the essential has not to be forgotten.

And you have not to do anything for it. You have just to be receptive, open, vulnerable, available ... so that if the call comes from the beyond you will be ready to say with your full heart, "Yes. I am coming."

BELOVED OSHO,
I LISTENED TO THE TENDER SOUND OF A COOL WELL, BUBBLING WATER JUST FLOWING WITHOUT ANY EFFORT AND YET BUSY ... SUNRAYS DANCING TO THE MELODY, ETERNALLY FRESH. BUT THE `I' FORGOT. ALL THAT REMAINS IS THE THIRST TO COME BACK AND BE THE WELL, SOMETIMES RECOGNIZED, SOMETIMES NOT. OSHO, IS THERE ANYTHING TO BE DONE? IS THE THIRST ENOUGH?

The thirst is enough.

So the question is not whether the thirst is enough or not, the question is whether the thirst is *there* or not. Because there can be a false thirst -- and you know about the false thirst: you are not feeling thirsty and suddenly you see a bottle of Coca-Cola. Strangely enough you start feeling thirsty, and just a moment before you were not thinking of thirst at all.

I used to live in one place ... just next door was the richest man's house; it was a beautiful palace. And in India nobody bothers about it; it is taken for granted that people will urinate anywhere. The whole of mother earth is a toilet. So by the side of this man's house there was a small street, very lonely and once in a while somebody would urinate there and he was very mad about it. In the morning he would be in the garden and if he saw somebody urinating there was going to be murder! So much trouble he would create for the man, and the police will come and....

One day I was by the side of his fence and I said, "Why don't you put small signboards around the house saying that urinating is prohibited?"

He said, "That's good idea."

So he made beautiful wooden signs -- beautiful because they have to go with the beautiful marble -- all

around the house. And by the evening he came....

I said, "You must have come about those signboards that you have put up."

He said, "Yes, I have come about those. Where is your father?"

"But," I said, ``my father has nothing to do with them. It was my suggestion, the whole credit goes to me."

He said, "You keep quiet, just call your father."

So I called my father.

He said, "This boy is dangerous. He tricked me! Now my whole house is stinking of urine; all around the house you can find nothing but urine."

Just the human mind ... when you see a board: "You cannot urinate here" such a great desire arises! One can risk anything, but one cannot leave that place, it is hypnotic.

The functioning of the mind is such that no prohibition can ever be successful. Prohibition becomes provocation, it becomes a challenge and suddenly ... you were going on your way, thinking your thoughts, and suddenly this board makes you aware that you too have a bladder. And somebody telling you not to do something makes it attractive. It can become an obsession.

Don't create obsessions in your life.

Live more playfully, less seriously.

Don't be rigid; these are the qualities of the dead. Be flexible. Grow a sense of humor so that you can remain protected from all kinds of dark nights, dark holes. Your sense of humor will protect you.

And if once in a while you can have a deep laughter, from your very roots, it will give you a freshness, a new vitality, a new energy to move mountains.

Ten thousand years we have lived without understanding the subtle workings of the mind. Hence every religion says, "Don't do this," and creates the world that you see. This is the world created by people who have been telling you, "Don't do this, don't do that." And those are the things which are being done!

And the more emphasis there is on denial.... Life reacts with a tremendous force against any denial, and you are caught in a very difficult crisis. If you follow life you cannot follow your holy scriptures, and that will create guilt in you -- and to go on collecting guilt is like growing a spiritual cancer within yourself. If you follow these commandments in the scriptures you are going against your nature, against life itself. So there is not going to be any fulfillment, there is not going to be any joy; there is going to be only darkness, misery.

Slowly, slowly you start feeling a kind of death happening to you, because life is not being allowed to live in its totality. Death is bound to fill the gaps where life has not been allowed to blossom.

And every man is carrying within himself so many poisonous, life-negative ideas that everybody is in a limbo, just hanging in between. Neither can he do what life wants him to do -- fully, completely, not holding anything back -- nor he can repress. Because you *are* nature; and who is going to repress? You will have to divide yourself into two parts. You will have to create classes within yourself.

There are people who are thinking of creating a classless society -- without knowing at all that inside, man as an individual is divided into classes.

In India, the brahmin is synonymous with the head and the *sudra*, the shoemakers and the poor manual laborers, are symbolized by the feet; the warriors are symbolized by the arms. And they have a hierarchy -- the feet cannot become the head. So whatever you are, you cannot change, you cannot transform yourself. You have to accept your fate -- this has been the teaching for thousands of years.

And the result is this miserable humanity. This is the conclusion of all your religions and all your prophets and all your saviors. This is what they have done, this is how they have saved you.

They don't seem around too much nowadays -- perhaps they have saved you completely! They may have gone to save somebody else on some other planet, some other star.

These saviors existed because we wanted somebody else to do this work of spiritual growth for us: "Somebody else should do it."

Nobody else can do it.

It is your freedom to be miserable or to be blissful, to remain in darkness or to live a life of light. This is the prerogative of human beings.

The saviors are cheating you. To say to somebody, "I am going to save you," means that the person stops his search and becomes only a shadow. He follows you. And remember, existence does not accept carbon copies; it needs the original. You have to take the whole responsibility for your life.

And it is not a burden. In fact, freedom can never be a burden. The moment you accept total

responsibility, you become free to be whatever your nature demands, to be whatever your nature deserves. And only when you fulfill your destiny -- alone -- finding your path, risking everything for the search, then life is no more just vegetating. Then life is a song, a dance, a deep ecstasy.

But you have to drop the idea that anybody else can do it for you. You have to drop the idea that knowledge gathered from scriptures can do it. You have to be mature, you have to accept that "This is my life and only I can do something for it."

In this way you become an individual.

In this way you become free from organizational religions, in this way you become free from any political, philosophical ideologies.

In this way you become innocent again.

Your eyes are clean, have depth; your heart is ready to dance.

And if you can forget yourself and start the dancing, start the singing.... And when I say forget yourself, don't misunderstand me. Don't start emphasizing the fact of forgetting yourself -- that will spoil the whole thing. When I say forget yourself, I simply mean that when you are dancing, let the dance be there and the dancer dissolved into it. When you are singing then what is the need of the singer? Let the singer melt into the song, and each moment of life starts taking on the qualities of truth, of beauty, of blissfulness. You don't have to go anywhere. And you don't have to be anybody else, either. Wherever you are, whatever you are, exactly there -- in silence, in peace -- you can discover the very center of the universe.

That center exists in everyone. We are different only on the periphery; at the center we are one.

That's why a person who has reached to his innermost core becomes a magnetic force -- because he is now at the center and you are at the periphery. He has all the gravitation. If you just relax a little bit ... because you are clinging with the periphery. A little relaxation and you will be pulled in.

And while you are slipping into the presence of the master, you will find that a dark shadow of your own, which we call the ego, is leaving you. As you are coming closer to the master, the ego is leaving you. The moment you have come and there is no barrier between you and the master, you will be surprised: for the first time you don't have any weight. It is as if that ego was a mountain on you, and suddenly everything looks bright, fragrant, rosier.

Life is simple.

We make it complex by doing things against nature.

There is only one religion, and that is nature. Allow nature to take you completely; allow yourself to be one with nature.

Anything that goes against nature is against religion, is against spirituality, is against your ultimate welfare. So just listen to your nature -- and your nature goes on telling you, but we are deaf.

I have heard.... In Tibet, two Buddhist monks were passing through the marketplace. One monk was very greedy. In fact, because of his greed it was suggested he renounce the world and become a monk; otherwise, "Your future is going to be nothing but hell."

He listened to many saints, tried many times, but again and again he thought about all the possessions he had collected, and he went on postponing. One day the master called him and said, "It is enough, because now I cannot wait; I am going to die tomorrow. Now you decide."

Under such compulsion -- it was almost blackmail -- he got initiated, renounced the world. But that does not make any difference.

The greed is inside you, not in the things.

So now it became attached to new things. He started collecting other things, with new names. He started collecting ancient scriptures....

Both monks were passing through the market where there was so much crowd and so much bargaining and so much noise ... and somebody's coin fell and he heard the sound.

He said to the other monk, "Did you hear it? I just heard the sound of a coin falling on the road."

The other monk said, "You are a miracle! In such a maddening crowd ... just the sound of a coin? You managed to hear it? You have to forgive me, I don't have that much sensitivity."

They both went to the master and told him about the incident. The master said, "It is not insensitivity on your part -- he is too sensitive towards coins! Even in a market, the sound of a coin ... he knows no other music."

Don't go against nature.

Listen silently -- and whatever you have to do and whatever you have to be, all directions are within you.

Once in a while you may go wrong, you may commit a mistake. But they're all part of natural life, and you will learn from them. Each learning is based on mistakes.

But one thing has to be certain: you have to be strong enough to take the whole responsibility of your life, for good or for bad. Act out of freedom, out of awareness; not out of dead principles and religions and books.

To me, fearlessness, courageousness is the foundational quality of a religious man. He will risk all, but he cannot go against his own insight. Whatever the consequences, he will follow his own insight. This is how he becomes stronger and stronger, more and more like steel, so that even fire cannot destroy him.

BELOVED OSHO,
ENLIGHTENMENT SEEMS TO ME ALWAYS TO BE AN END, A DEATH, A KIND OF SUICIDE WHERE A COMEBACK IS NEVER POSSIBLE -- NO MORE ADVENTURES, NO LOVERS, NO SUNSETS, NO DRAMAS, NO CANDLELIGHT DINNERS. WHAT CAN BE MORE BEAUTIFUL THAN THE SENSELESS DRAMAS AND JOYS OF ALL MY SEARCHINGS? HOW IS IT AFTER DEATH FOR AN ENLIGHTENED MAN? IS IT NOT BORING FOR THE NEXT TEN THOUSAND YEARS? I FEEL SIMPLY A DEATH-FEAR.

Enlightenment can be a very scary thing.

It can create a great paranoia in you. And your question is significant, because millions of people in the world never think about enlightenment, and the reason may be this deep-rooted fear. They have known a certain kind of life and they think this is the only life possible -- that's where they go wrong.

This is the lowest form of life that we are living. In fact, to call it life is not right, it is only birth. It is only a possibility. You can make a life out of it -- life has to be created. And the misunderstanding is so old ... and people don't want to drop it because it is so consoling to think that you are alive and you are enjoying everything and it is a beautiful drama.

But you have been through this drama many times.

It is the same drama. Small details change ... A is married to B instead of to C. One lives in this country, is born into another ... but goes through the same routine. The same misery will come, the same jealousy will come; all the games of ambition that people go on playing will be there -- but you are not bored. You are not bored because each time you die your memory closes a door; otherwise you will go mad. Nature has an autonomous system: the moment a person dies his whole memory system of that life goes with him into the new life, but the door is closed.

One of Mahavira's contributions to the world is his method of *jati smaran*. *Jati smaran* means the science of remembering your past lives. It was his absolute emphasis that nobody should become a sannyasin unless he goes through the remembrance of a few past lives. He was asked many times, "Why this insistence?" because nobody else insists on it.

He said, "Unless you look into your past lives, and you see that you have been doing the same thing again and again and again, and your hands are still empty, and you are again doing those same things...."

You will become bored and you will start feeling that `I must be utterly unintelligent' -- but because each life is completely closed to you, you don't know anything about your past. You don't have any insight into your future.

All that you know is this small life, and in this small life you know two things: the misery and the pain of life, and ways and methods of forgetting that misery and pain. That you call your amusement, entertainment -- going to a movie, to a circus. These are your ways to forget your life. There you became engaged for two or three hours in a different world.

The enlightened person is certainly difficult for you to conceive of.

It is just like if you smoke, you cannot conceive how millions of people go on without smoking. They must be missing! And the person who does not smoke is not missing anything except some nicotine, some poison that will kill you earlier than him. Otherwise, he is not missing anything. The person who is an alcoholic cannot believe that the whole world goes on without the bottle. He cannot live even a single day without the bottle. He feels pity for you: "Poor fellows, they don't know that there is a way, through alcohol, to forget all the burdens of life." But he cannot conceive of a life which has no burdens at all to forget.

And that is your position. When you think about enlightenment, the problem is that you don't understand that the man who is enlightened is no more an ego. You can insult him but you cannot hurt him; you can abuse him, you can condemn him, and there will be no change in his being. Even if you kill him he will

remain the same.

It is difficult for you to understand how an enlightened man can remain without going to circuses, movies ... and all kinds of stupidities are there. But so few enlightened people have existed that not much is known about them. And much is such that unless you experience it, you cannot understand it.

For the enlightened person, everything that is going on around him is a circus. There is no need for him to purchase a ticket -- his problem is how to get out of the circus! He does not want to go to the movie, he wants to get out!

But wherever he goes....

Just think of Gautam Buddha in Bombay....

It is not difficult to infer why these people have declined to happen. Why no more Gautam Buddhas, Mahaviras, Bodhidharmas, Zarathustras? Where have all these tremendously beautiful people disappeared to? Why are they not more available to us? Because humanity has grown so much -- just in the proportion.... In India there were only two million people in the time of Buddha. Now there are nine hundred million people in India. Just looking at the proportion, at least a dozen Buddhas are absolutely needed!

But that kind of person has disappeared -- and he has disappeared because what you call life he has found to be nothing but slow death.

And he has found the *real* life. Once a person finds the real life, why he should come back into a miserable world?

But your question is relevant. You feel afraid that sitting silently for thousands of years is going to be difficult.

But you don't know that if you are silent, time stops. There are no more ten thousand years, ten million years, nothing. Just a simple now.

When mind is silent, time disappears because mind *is* time.

Now you are worried that in life there is so much drama, and the enlightened man ... what is he going to do for eternity?

What drama you are talking about? One idiot slipping on a banana peel? And everybody starts laughing ... this is not compassionate. Even if that man is a banana, he has every right to slip on a banana peel. He is not harming anybody, just doing some special kind of yoga.

But why are you laughing?

Your life is full of sadness and you are in search ... wherever there is a possibility to laugh, some sadness is thrown away, some burden is thrown away. Certainly, an enlightened person will not be laughing. There is no need. The laughter is needed because of your sadness, it is an antidote to sadness. The enlightened man is so blissful ... and remember, blissfulness is not happiness. That's where things always become confused.

Happiness is momentary: on both sides of happiness there is unhappiness.

Blissfulness has no opposite to it, there is no such thing as "unblissfulness." There is only blissfulness, and that blissfulness is not dependent on anybody else or anything outside the enlightened being himself.

His source of bliss is within his own being.

He is shining, radiating what he has experienced. And the more he shares it, the more it goes on growing.

Time has no existence for him any more.

He lives in the moment. And he lives so totally and so intensely that there is no space for any sadness or any misery to enter.

But don't decide anything before experiencing at least a little sample. Experience a little meditation and it will be the answer to your question. Because one day you will find that you are sitting silently and so joyful, for no reason at all.

The moment one becomes enlightened, one becomes blissfulness, one becomes benediction. Time and space both disappear. He becomes one with the whole.

Then stars are within him, flowers are within him, skies upon skies are within him. Then birds on the wing are within him.

Right now everything is outside you.

Enlightenment brings everything inside you.

It spreads you far and wide, to infinities. Many such questions will arise, but don't just intellectually think about them. Otherwise, you will be missing the real juice of life.

Experiment.

Your questions should come out of your experiments; then they will be existential and they will be of immense help for your growth.

Sermons in Stones

Chapter #7
Chapter title: Love and centering: one phenomenon

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BELOVED OSHO,
IS IT POSSIBLE FOR A WOMAN TO BE IN LOVE AND STILL CENTERED?

The question has many implications.
First, you do not understand what being centered means.

Second, you also have no experience of the phenomenon of love. I can say this with absolute authority, because your question supplies all the evidence for what I am saying.

Love and centering are one phenomenon, they are not two. If you have known love, you cannot be anything but centered.

Love means coming to be at ease with existence. It may be through a lover, it may be through a master, it may be through a friend. Or it may be simply direct and immediate -- to the sunrise, to the sunset. The very experience of love will make you centered. This has been the whole philosophy of devotees down the ages. Love is their science; centering is the result.

But there are people -- and there are only two kinds of people -- who have a dominant reasoning, logic. Their heart is undeveloped. And there are people whose heart is blossoming and now reason, rationality, only function as servants to the heart. Man's misery is that he is trying to do the impossible: he is trying to force the heart to serve the mind, which is impossible. This is your chaos, this is your mess.

The question has arisen out of the ordinary experience called love. It is not love, it is only *called* love -- just a glimpse, just a small taste, which is not going to be a nourishment. On the contrary it is going to become a pathological state, because one moment you are high and everything is just far out and the next moment all is dark, you cannot believe that there has been anything significant in your life. All those moments of love appear to have happened in dreams, or perhaps you have imagined them. And these dark moments are absolutely joined with the beautiful moments.

This is the dialectics of human mind. It functions through opposites. You will love a man and you will love the man for absolutely wrong reasons. You will love the man or the woman because you are carrying within you an image of the other. The boy has got it from the mother and the girl has got it from the father. All lovers are searching for their mothers, their fathers -- and in the final analysis they are all searching for the womb and its beautiful, relaxed state.

Psychologically, the eternal quest for *moksha*, ultimate liberation, enlightenment, can be reduced to the basic psychological fact that man has already known the most beautiful, the most peaceful state before he was born. Now if something greater does not happen in his life, some exposure to the divine, to the universal, he is going to remain miserable. Because unconsciously, every moment, there is judgment.

He knows he has lived for nine months... and remember, for a child in the mother's womb, nine months are almost eternity because he does not know how to count, he does not have any clock. Each moment is enough unto itself. He does not know there is going to be another moment afterwards, so each moment is a surprise. And with no worry, with no tension about food, about clothes, about shelter, he is absolutely at ease, relaxed, centered. There is nothing to distract him from the center.

There is nobody there even to say hello.

This experience of nine months of being centered, of immense joy, peace, aloneness... the other is no more there; you are the world, you are the whole. Nothing is missing, everything is supplied by nature without any effort on your part. But life confronts you in a totally different way -- antagonistically, competitively. Everybody is your enemy, because everybody is in the same market; everybody is your enemy because everybody has the same desires, the same ambition. You are bound to come into conflict with millions of people.

It is because of this inner antagonism that all the cultures of the world have created a certain system of etiquette, familiarity, formality, and they have emphasized it continuously to the child: "You have to respect your father."

All the cultures all over the world throughout the whole of history -- why are they all insisting to the child, "You should respect your father"? There is some suspicion that if he is left alone, the child is not going to respect the father -- that much is certain, simple logic. In fact, the child is going to hate. Every girl hates her mother. To hide it -- because it will be very difficult to live in a society where all your wounds are uncovered and everybody is walking around with uncovered wounds -- a certain ethos, a morality, a certain style of life has to cover it and to show just the opposite -- that you love your mother, that you love and respect your father.

Deep down just the opposite is the case. You have been divided into two parts by the society. The false part has been given all respect, because the false is created by the society. The real is denied any respectability, because the real comes from nature -- which is beyond the control of any society, culture or civilization. Each child has to be trained in lies, has to be programmed in such a way that he will be subservient to the society, a docile slave.

All societies are breaking the very spine of every child so he becomes spineless. He cannot raise his voice, he cannot question anything. His life is just not his own. He loves, but his love is false. From the very beginning he was told to love his mother "because she is your mother" -- as if being a mother has some intrinsic quality or some obligation that you should love her. But it has been accepted that the mother should be loved.

My emphasis is that the mother should be loving, and no child should ever be told to love somebody unless it happens on its own. Yes, the mother, the father, the family can create a milieu without saying anything; the whole energy can generate, can trigger your own forces of love.

But never say to anybody that love is a duty. It is not. Duty is a false substitute for love. When you cannot love, society goes on supplying duties. They may appear to be love, but inside there is nothing loving in it; on the contrary, it is only social formality. And you become so accustomed to social formalities that you forget completely that there are things which are waiting to happen in your life but you are so occupied that you don't give space, you don't allow love to blossom in you.

Hence you don't know that centering and love are one thing.

Centering is more appealing to the intellectual. Nothing has to be believed; there is nobody else to whom you have to surrender.

It is because of the other that every love affair becomes a tragedy.

In Indian literature there are no tragedies. In my student days I was asking my professors, "Why are tragedies missing in Indian literature?" And not a single teacher or professor was able to say something significant about it.

They simply shrugged their shoulders and they said, "You are strange; you find such questions... I have been in this university for thirty years and nobody has asked."

I said, "To me it seems very obvious that the question has deep roots in the culture. In all other countries except India there are tragedies -- beautiful stories, novels, fiction -- but in India they are missing. And the reason is... India is a more ancient land than any other land. It has learned many things from experience, and one of them is: that which should not be, should not be talked about; hence there should be no tragedy."

Their logic can be understood. If man feels that life is everywhere a comedy, then there is a possibility he might continue deceiving himself. He might never tell anybody his problems -- because he thinks nobody

has problems; why become a laughingstock? Something is wrong with you -- just keep quiet. There is no point in exposing yourself to a cruel society which will simply laugh at you and prove that you are an idiot and you don't know how to live.

But it is not so simple. It is not a question just of knowing how to live. It is a question first of dropping all that is false in you. The false comes from the outside. And when all that is false is dropped and you are utterly naked before existence, the real will start growing in you. This is the situation which has to be fulfilled for the real to grow, to blossom, and to bring you to the ultimate meaning and truth of life.

It has to be remembered: You can start either from centering -- and the moment you are centered you will suddenly find immense love overflowing -- or you can start from love. And the moment your love is without any jealousy, without any conditionings, but just a sharing of the dance of the heart, you will experience centering.

They are two sides of the same coin. Centering is a more intellectual, scientific method. Love has a different source in you -- your heart. It is more poetic, it is more aesthetic, it is more sensitive, it is more feminine, it is more beautiful. And it is easier than centering.

My suggestion is, first drop all false ideas about love. Let something real grow in you, and centering will be coming, enlightenment will be coming.

But if you find it very difficult to start with love, then don't feel in despair. You can move directly through centering.

You can call it meditation, you can call it awareness. But in each case, the ultimate result is the same: You are centered and overflowing with love.

BELOVED OSHO,
YOU USUALLY SAY THAT WOMEN HELP MEN TO BECOME ENLIGHTENED. HOW IS IT VICE-VERSA?

Latifa, I usually say that women help men in attaining enlightenment, and you must have been wondering what the situation is vice versa.

To help somebody towards enlightenment needs immense patience, needs great love. The woman has a few higher qualities.

In the first place, the man more or less becomes interested in enlightenment because his wife is interested. Not to be interested in something in which the wife is interested is to keep a cold war going twenty-four hours a day in the house; it is wiser to go with the woman. The vice-versa will be very difficult. The vice-versa means the man pushing the woman towards enlightenment.

In the first place, who is going to look after the house? And a dozen nasty children... just your great contributions to the world. Afraid that one day you will have to die, you are leaving so many examples that whether your name is mentioned in history books or not, it does not matter -- the real history will be made by your children. They will rape and they will murder and they will commit suicide and they will do all kinds of great things.

The husband is continuously worried about the financial situation; his whole life is devoted to earning money. He cannot persuade the wife because that will be the end of the family. Then both will have gone towards enlightenment, leaving those nasty children to destroy the neighborhood -- just making places for more meditators.

Man is more ambitious. His ambition is mundane. The woman is not ambitious -- and to move towards enlightenment you have to drop all your ambitions, all your desires.

Man is more in his head. He goes on continuously thinking, arguing. And there are things -- and those are the only significant things -- which first you have to experience and only then you can think about. Otherwise, what can you think about? You have heard only an empty word -- "love." You have no experience; your word `love' is only a container, empty, with no content inside it.

Man has not been helpful. He would like his children to fulfill all the desires that he has not been able to fulfill. He wants his children to become prime ministers, presidents, the richest people in the world. Those were his desires, those were his father's desires, those were his grandfather's desires and in heritage he will give those desires -- which are maddening -- to his children. He cannot talk about enlightenment.

Latifa is German. Even a German husband cannot manage to force a woman to become enlightened -- what to say of other races? -- because even the German husband is as henpecked as any husband. In that,

there is no difference between the German and the Chinese and the Indian and the Japanese; it does not matter. There is only one kind of husband: henpecked. Whatever you do, you cannot change the situation. And it will be hilarious: a henpecked husband leading a wife towards enlightenment, and that too, in Germany!

No Latifa, don't wait for a husband. You will have to do it yourself. Yes, once you have done it for yourself, you can drive one or many husbands towards enlightenment, like cattle!

People have been asking me, "Why, in the long history of man, have so very few people become enlightened?"

I said, "What to do? There was nobody to chase them!"

If women decide, you will see husbands in every house standing on their heads meditating, crying, that the time is wasted and the customers must be there and the shop.... But in enlightenment you are not supposed to think about such things as shops and customers.

Women can help, but that much understanding has not come to men yet.

Even the smallest girl has qualities of a grown-up mother; a kind of motherliness surrounds her. That is not true about a boy. You will not find any vibe of fatherliness around him. To be a father is a social institution and to be a mother is a natural phenomenon. Husband and wife are faraway categories.

In India, although we have participated in the crime, the universal crime against women.... There have been people in the East -- few, but at least there have been a few people -- of great insight, and their insight can be seen in many ways.

In India, you can go and see temples of Sita and Rama, or Radha and Krishna -- but have you observed that you always put the name of the woman first and the man second? It is always Sita first, Radha first... and the companion is no ordinary human being; it is a Krishna, it is a Rama. But still the woman is placed first because to her, enlightenment is far easier than a pregnancy. It is also a kind of pregnancy.

The woman knows the language. The man cannot understand it -- pregnancy? He can make a woman pregnant but he remains an outsider. His work in giving birth to children is negligible; any syringe can do it. And nature has no preference for men over syringes -- they are better used once and disposed of. With man, the difficulty is that once you get caught, it is very difficult to get rid of him. Then the syringe goes on hanging around you for your whole life and the syringe thinks itself very important.

Enlightenment is life's ultimate fulfillment. The woman is closer, her love is more sincere, her readiness to risk is great. You may be thinking otherwise, but because man thinks, he cannot take a risk. First, he will think and be *sure* that "success is going to be mine." Only then will he enter into any challenge.

The woman jumps first and then there is the whole of eternity to think about it.

Latifa, whatever I have said is the best part of the story. It has rarely happened.

It *has* happened, women have helped their husbands, sacrificed their whole lives, never thought about themselves. Their surrender, their devotion to their lovers has been total. In this totality, they have achieved before their lover has.

Man is fragmented; his mind is going in all the ways, in every direction. Nothing is complete because you have only a certain amount of energy and you are running in so many directions that you will end up just like a mad dog. You will not reach anywhere.

Hearing about enlightenment, man becomes interested in becoming enlightened too, but that is only one of the items on his laundry list -- and this is the *last* item. When everything is drycleaned, then finally he will come to me. And here we just do drycleaning of your brain, of your mind.

A man goes on thinking about enlightenment, *nirvana*, truth, but they never seem to become life and death problems. They remain questions -- philosophical, theological -- and you can go on living the way you are living and you can go on thinking and reading and writing but the world of truth has nothing to do with reading and writing.

When a woman becomes interested in enlightenment, her interest has a totally different quality. It becomes her whole life -- not just one item on the laundry list but the *only* item.

The woman is naturally capable of being one-pointed. That is not true about the man. Both are necessary, both help each other to create a rich life. But they can be great friends about the beyond also. They can help, discuss, meditate together, start changing their loving towards more and more a meditative state.

Men have been helped by women in another way also. The woman has been such a nuisance that because of her, the man started thinking of enlightenment. It is an escape -- from the woman! He calls it the world but the *woman* is the world. And for thousands of years, man has been escaping from the woman,

from the children, from the world -- but these escapists have not attained anything worthwhile. Through escape, through fear, you cannot attain truth or love.

So in this ugly manner also women have helped men -- forced them, rather -- towards enlightenment. Men cannot do even this to women.

In a small school, a teacher was asking the students -- small boys and girls, "Can any one of you describe a strange animal that nobody else has seen?"

One small boy raised his hand. Even the teacher was surprised -- "Where has he found a strange animal?" The whole class could not believe it, because this was the first time.... That small guy was a very silent boy. He used to stay at the back of the class, never creating any nuisance, never asking anything. And he was so certain of his answer that he was raising his hand.

Finally the teacher said, "What is your answer?"

He said, "The animal lives with me."

The woman said, "What? You *are* a strange fellow! First, you shocked everybody that you have seen a strange animal that nobody has seen and now you say the animal lives with you?"

He said, "Yes. It is nobody else but my daddy."

The woman said, "Your daddy? But I am talking about animals!"

And the boy said, "You yourself have said that *anima* means life, and animals mean `those who are living.' And certainly my father *is* living. And I call him a strange animal because when he goes from the house, he goes like a lion and when he comes back to the house, he enters like a mouse. He is... outside you should see him! And you would not believe it if will saw him inside the house."

Man cannot help in that way. He cannot create so much trouble for the woman that she starts thinking of renouncing the world. The man has certainly been helped, rightly or wrongly -- rightly, very few times; wrongly, most of the time, he is driven towards enlightenment.

But the ugliest thing man has done is that he has not shown any gratefulness towards women. Whether their means were right or wrong, he has reached enlightenment; at least the woman deserves to be thanked for it. But perhaps they never thought about it in this way. They thought it was because of their understanding of the life of the world that they were going to the Himalayas. It was not understanding, it was really weakness in facing and encountering situations which are on every step in life and remaining silent, peaceful, blissful.

So man has chosen to drop the world and move to the mountains. It has not helped anybody. Those who have moved to the mountains have fallen into a kind of retardedness. Mind is a mechanism, it needs use. It needs situations where either it has to react or to respond or just to remain neutral, a witness, not bothering about it at all. But in the mountains where life is not around you, with just the rocks and with the trees, you will not come to a fight. They will not provoke your anger, your hatred; they will not provoke your ambition, because nobody is trying to be the president there.

A great emperor came to see a Zen master. He brought a beautiful robe, studded with diamonds. He wanted to be initiated into meditation and this was just a small gift.

The Zen master took the gift with great respect, but he said, "You are putting me in an embarrassing situation. It will be very kind of you, if you don't feel hurt, to please take this robe. It is perfectly suitable in your court. If I use it here, monkeys will giggle, wolves will laugh and the whole mountain will whisper wherever I will go: `Look at this idiot! We used to think he was a saint.' Don't put me in this embarassing situation. You take the robe away, it is enough that you brought it."

Men and women have to live together on the earth but they have not learned yet *how* to be together and yet not lose their individuality, how to be together so much so that they are almost one, without disturbing this oneness in mundane affairs.

Man and woman both can help -- and if the right kind of help is available, there will be no need for man to escape to the mountains, to the caves, to the monasteries. There is no need, because you cannot find a better place than your home. A loving atmosphere, people who understand you, people who understand your silence and your meditation, will go hand-in-hand with your love. Even if you get into meditation in the mountains, you will have only one wing. You will not be able to fly to the sun. The other wing you have left in the world, which could have been a tremendous help to you, and you could have been a great help in return.

If a couple gets initiated into meditation together, they are really getting married for the first time. As for your other registration certificates for marriage -- they are not valid for me.

To me, there is only one certificate that existence gives you -- where love and meditation have been

helping each other, supporting each other and opening the doors of the sky for your flight, the flight of the alone to the alone.

BELOVED OSHO,
THE GERMAN PSYCHOLOGIST, WILHELM REICH, STUMBLED UPON SOME INNER SECRETS OF BIO-ENERGY. HE ALSO STARTED PRACTICING THESE ON HIS PATIENTS BUT HE WAS DECLARED ANTI-SOCIAL, WAS IMPRISONED AND PRONOUNCED MAD. OSHO, WHAT IS IT THAT REICH WAS WORKING ON AND WHERE DID HE GO WRONG. WHAT WAS HE MISSING?

Wilhelm Reich is one of the most important names in the world of psychology. Perhaps he was second only to Sigmund Freud -- but he was the youngest disciple of Sigmund Freud and before I answer your question, I have remembered something which is the only incident in the long life of Sigmund Freud which shows something of Zen. It is something which was always present around the great masters but you can't expect it in Sigmund Freud's life. I want to tell you about it for the important reason that even a man like Sigmund Freud has the potential of being a mystic. If he missed it, that is another thing.

Wilhelm Reich was continually writing letters to Sigmund Freud. He was young -- perhaps thirty-five, half the age of Sigmund Freud -- and Sigmund Freud was not interested in such a young person. His work was long and he had old colleagues with whom he was working and his movement had become almost international. Now he was unable to go on taking new students and new responsibilities, so he refused. And he refused his best student.

But Wilhelm Reich was a German, stubborn; you could not just reject him and then things are finished. He went anyway to an appointment that had been cancelled. He knocked on the door and Sigmund Freud himself opened the door. They looked at each other. There was a moment of silence.

Sigmund Freud said, "But I have cancelled the meeting."

Wilhelm Reich said, "But I have not -- and certainly a meeting means a meeting of two persons, so it is only you who has cancelled it. From my side, I am still available and I thought that I should present myself because I have not cancelled it."

Sigmund Freud again looked at Wilhelm Reich as if hesitating or weighing..."What to do with this man?" He said to him, "I am old. You are too young; I will not be able to finish my teaching. And you may not agree with me because there is a generation gap. So why waste your time? Start on your own, you have my blessings."

With tears in his eyes, Wilhelm Reich thanked Sigmund Freud and returned home. He learned about human energies, about the functioning of the mind, about levels of consciousness -- and it was good that he was refused, because he opened a totally new door and he went on thanking Sigmund Freud his whole life; "If he had not refused me, I would have been just a Freudian. At that moment I was hurt but I am immensely obliged to him that he left me alone. I had to start from scratch but I went in a totally different direction and now I can see that all of Sigmund Freud's work is dream analysis and has nothing to do with reality."

Dreams are only shadows. At the most, psychoanalysis can give you normal dreams, can help you to avoid nightmares. But more than that has not happened.

Wilhelm Reich started working on human energy. Naturally, if you work on human energy you are going to come to the source of all -- that is sexual energy. The moment he touched upon sexual energy, all the religions were against him. The government was against him, the psychologists were against him, and his situation was a very strange one.

He had come to experience that when two lovers are approaching closer to each other, there is a magnetic force -- if there is love. If there is no love, then only two bodies meet, but not two energies.

He had a scientific mind. He made a box in which two persons would make love. His idea was that the energy love creates can be caught and can be used. Now this was a troublesome thing. He could not show anything -- the box was empty. There was no way to materialize the biological energy, but he gathered every possible evidence.

Somebody was suffering from impotence. Wilhelm Reich would put him in the box and his impotence would disappear, at least for a few days, as if his battery had been recharged. It was an indirect proof but something had happened. In the box, something *had* happened, the box was not empty.

He told lovers, "Even without loving, you can simply lie down, cuddling, melting into each other." His work was strange, hard... and it was made more difficult by the society because they started immediately

condemning him, saying that he was in conspiracy with the devil -- just like me! -- saying that sex had to be renounced and he was teaching people some strange exercises.

Those strange exercises show his genius. He had no idea of tantra, he had never been to the East. But the exercises that he found are ten thousand years old. He discovered them and thousands of witnesses who were healed by him... because soon he started healing other patients, not only the sexual ones. Because sex energy is pure energy, it can be converted into many forms. It can become your intelligence, it can become your silence. He started treating people.

The treatment was simple: he would just put them in the box. They would remain for fifteen minutes or twenty minutes, a few sessions -- and they were cured. But medical sicence was against him because "this man cannot practice medicine."

This is how law is blind. This man cured thousands of people of strange diseases which were not curable by ordinary, official medicine but that couldn't be counted. The question was whether he had a registration: "Is he licensed to practice?"

Wilhelm Reich said, "I don't use medicine, I don't prescribe anything. My whole medicine is the box. If you accept it as medicine, then the medical faculties of your universities have to prove what kind of medicine is there. When I tell you to look into what I have found, you think I am crazy and when I cure people, then I am criminal. I have not harmed anybody."

But medical science, the Christian Church, the government -- all started many cases against him. You can start any case -- it may be absolutely false, unfounded, but you can harass the person for years. So many cases... and the man became so tense and there was nobody to support him, not even the people of his own profession. They were against him because their psychoanalysis would die if his energy box succeeded.

Medicine is not ready to accept somebody who has no medical certificates. His friends left him. He was in great agony because he knew he had found something of great value for humanity and he also saw that he could not convince anybody. He was only convincing people that he was crazy. People were simply laughing, making cartoons, bringing court cases against him.

Finally he was jailed because he was practicing medicine without a license. Now you see the tricky world. He was not practicing medicine, he was practicing healing -- that you can say, but you cannot say he was practicing medicine. He had not harmed anybody, and he was ready to cooperate with any research group. He was available to talk about everything he had discovered.

But his discoveries were going against Christianity, his discoveries were going against your so-called morality. His discoveries were going against your whole social structure, educational structure, political structure.

He was one of the greatest revolutionaries ever and he has remained unknown, unrespected, unremembered. And in jail, they must have tortured him immensely. He was not a man who can fall apart easily; he was a very integrated person and the people who knew him testified that it is very difficult to find such a strong, well-rooted and grounded person -- but he went mad in jail.

I suspect he was forced to go into madness. It is very easy to drive anybody mad when all the powers are in your hands and the person is made absolutely helpless. When he became mad.... This is the world: when he was at the peak of his fame, there were friends, there were colleagues, there was a beautiful woman who loved him. But when he came out of jail, the woman divorced him, the friends disappeared, the colleagues made it clear to him that they didn't want any more connection with him because even to be connected with him created suspicion.

It is sad that he died, but I will say he was forced to die. If you boycott a person in such a way that he becomes an island in the great ocean of humanity -- separate, isolated, cannot communicate with anybody, everybody thinks he is mad -- naturally, his will to live will disappear.

He shrank and died. And it is strange that after his death his work has remained where he left it. It has immense potentiality. It needs to be developed and it needs to be developed in collaboration with tantra.

I call Wilhelm Reich a modern tantra master, although he was not aware of it. Perhaps in his past lives he may have known the secrets of tantra -- because his work contained the secrets of tantra.

You will not believe that in India there were at one time, two thousand years ago, two hundred thousand followers of a special group of tantras. They lived naked. Couples used one gown, just one loose gown around both, made of a special silk which prevented the radiation of any kind of energy from going out or in. They would go for begging or anything but they would remain together, naked, in their gown.

They were doing a great experiment, of melting and mixing the female and the male bio-electricity. Because the very meeting of this bio-electricity can help you to go into deep meditation without much effort

in fighting with your thoughts. There were one hundred thousand couples and Raja Bhoj, the king in those days, was so furious -- "This is destroying our whole morality, this is corrupting our children. Children will see and they will ask, what kind of people are these? -- naked in one gown.... These people will corrupt our whole religion and tradition."

Bhoj decided to kill all of them. One hundred thousand couples -- that means two hundred thousand people -- were killed all over the country, burned alive. Not a single couple was left alive; their literature was burned, their temples were burned. Never before or after has any tradition been so brutally destroyed, so inhumanely destroyed.

But when you bring up the subject of sex, immediately you annoy all the people who are in power because nobody who is in power wants people to live to their optimum sexually. They want you to live your *minimum* sexually because at the minimum you can be enslaved. At the maximum, you are so powerful, you are so intelligent -- you are a rock and you cannot be destroyed. Whoever tries to destroy you will be destroyed.

Wilhelm Reich will have a revival because what he was doing was absolutely scientific. No Christianity can prevent it, no government can prevent it. And perhaps....

I have so many sannyasins educated in psychology, in psychoanalysis, in analytical psychology and different schools -- perhaps a few of my sannyasins will start working on Wilhelm Reich. He belongs to us. I give him posthumous sannyas.

Sermons in Stones

Chapter #8
Chapter title: In love, drop the object

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BELOVED OSHO,
WAITING FOR YOU TO GET WELL, THERE CAME A POINT WHERE I WASN'T WAITING ANYMORE FOR SOMETHING -- IT SIMPLY BECAME JUST WAITING. DISCOVERING THE BEAUTY AND SWEETNESS OF IT WAS SO PRECIOUS. WAITING NEEDS NO PATIENCE. IT IS LIKE LIVING IN MOONLIGHT -- A MYSTERIOUS QUIET JOY, SO NOURISHING AND RESTFUL, BECOMING A WOMB CONNECTED WITH YOU IN A CIRCULAR FLOW OF ENERGY. AND JUST WHEN I FELT I COULD GO ON WAITING FOREVER AND EVER -- WONDERING IF I WAS BECOMING TOO MUCH OF AN INDIAN! -- YOU SHOWER ON US AGAIN THE GIFT OF YOUR PHYSICAL PRESENCE, THE GOLDEN BRIGHT SUNSHINE SETTING ME AFLAME AGAIN.
BELOVED, BELOVED MASTER, CAN YOU EVER BE AS HAPPY WITH US AS WE ARE WITH YOU?

Purna, the experience has been immensely valuable.
On the path of mystery, all objects are nothing but excuses -- because you cannot wait without an object, without it being *for* something.

The moment waiting is for something, it is desire; it is not waiting. And by its very nature, desire goes on becoming narrower.

You love -- the beginning of love is a wider experience, because love has not become desire yet. You

have not started to take your beloved for granted. The calamity of marriage has not happened yet, you are still free to move in any direction. The other is not yet binding. The other is not yet a hell because there is no relationship yet. No promises are yet given, no decisions for tomorrow are yet taken. You are entirely satisfied with the moment.

When you are in love, who cares about the future, about a life beyond death? When you are in love, life is *here* at the very center of your love, but only before you commit the common fallacy of humanity. You love somebody but the love is not defined yet, is not reduced to law -- you have not been to the marriage registrar's office, you have not been to any priest to destroy your love and give you a guarantee.

You have not asked for the guarantee yet -- that's why you are free.

You have not asked the other person to be a certain way and only then you will love. Your love is still unconditional, you love the person as he or she is. Your love is not yet possessive.

But soon that moment will come, and out of this beautiful experience of expansion of consciousness you will start being afraid to lose it.

Who knows about tomorrow?

The woman may turn away, the man may not recognize you.

Basically, we are strangers. And all that we know about each other is arbitrary -- the name, the address, the face, the beauty -- because all these will be changing.

Your beloved may have the most beautiful eyes and tomorrow, blindness is possible. Unless you have learned to love *as the other is*, the beautiful beginning, the beautiful sunrise in your consciousness, will turn soon into a dark night of the soul.

The same things that you used to love now create anger, now create hatred. The same things that you used to appreciate are now nothing but nagging.... The reception room was beautiful, and because of the beauty of the reception room you have entered a jail.

But this is not the only possibility, of lovingness turning into a narrow, ugly desire to dominate, to possess, to be jealous of. If this were all, no intelligent person would have tolerated life for a single moment. For the intelligent person, suicide would have been the only way out.

But it is not so -- because there is an alternative.

Love can become too much concentrated on the object, the beloved. And this is the misery; then you become dependent and nobody loves dependence.

The alternative is that love does not become addressed to a single person or a single object, but takes a diametrically opposite dimension -- not towards the object but towards one's own subjectivity.

One becomes love.

It is not a question of loving someone, of being in love with someone. It is simply a transformation of your consciousness: love is your fragrance. It has nothing to do with anybody else in the world.

That's what happened, Purna, when you were waiting and waiting for me.

A moment is bound to come -- if you are silent, joyous, trusting -- when waiting can become a depth in your soul. And because you are not waiting *for* something or someone, you *are* the waiting -- a silent watchfulness. And because you are not concerned with anything particular, objective, then everything that happens feels as if you were waiting for *this*.

All the flowers bloom for you and all the stars shine for you. Because you have not attached yourself to a particular flower, you have simply become an opening, a loving, a waiting consciousness.

This is not only true about waiting; it is true about all spiritual qualities. Either the quality can move towards an object or it can move towards one's own being. When there is no object, the energy is bound to move inwards -- energy cannot remain without movement.

Energy is movement.

When there is nothing outside, your own life forces turn inwards to the very source of your being.

And this is what I call enlightenment.

You cannot desire enlightenment; you can only wait.

You are asking me if I love you in the same way, with the same intensity, with the same totality as you love me.

It will be difficult for you to understand: there is a love which is not the love that you have known.

Your love, howsoever pure, carries something of biological unconsciousness in it. You are not totally free to love *anybody*.

Suddenly one day you fall in love with a person.

It is not your action. It is something unconscious in you -- your chemistry, your biology, your

physiology. They are all conspiring and giving you the idea of love.
I cannot love you in that sense.
My love cannot become a bondage to you in any way.

And my love is qualitatively different: I love not because you are lovable; I love because I cannot help it. And it is not a question of loving *someone*. Just the way I breathe in and out, and my heart beats, love radiates on its own accord.

It is possible that you will see that I love someone more, someone less.... Because you always think in terms of quantity: more or less. And your conclusion has a certain validity, too. But you are not looking at things right side up; you are looking at things upside down.

My love is just like the light -- it is neither more for somebody nor less for somebody. But still, for the blind man it will not exist. For the one who cannot see properly, it will be dim. And for one who can see with a clarity it will have a different intensity.

It is the same light, but it will depend how much you can receive.
If you are totally open, you can receive it all.

And because it is not a quantity -- it is pure quality; hence indivisible -- I can give you my whole heart without having any trouble in giving my whole heart to many other people. Because it is not mathematics, such that I have given the whole heart to one person and now what am I doing? -- I am finished!
That is not my experience.

I have always given my whole heart, because I am lazy. Who bothers to cut one's own heart into pieces? And then to give in a miserly way, pieces... and those pieces will be dead.

The heart is alive only in its totality, in its organic unity.
But the trouble is in your wrong conditioning.

I can give to the whole world, to each single individual, my whole heart -- and still my whole heart remains with me to be given to any newcomer. Because newcomers are always coming!

You may not be able to understand many things about what the situation is when you *are* love. For example, when you are love, your love cannot be hot. And in this world, people want hot love. Hot dogs to eat and hot love to enjoy, and their paradise is complete!
My love is neither hot nor cold. It is cool.

Unless you become very calm and cool, you will not be able to understand it. You have known only the hot love -- and remember, the danger with the hot love is that sooner or later it is going to become cool. Everything hot is bound to become cool sooner or later, and the final end is that it will become cold. You cannot prevent it, it is a natural process.

So each hot love turns into hot hate. But you are accustomed to hot -- either friendship or enmity, but it has to be hot. You are so insensitive that unless something is very hot you cannot feel it. Hence, your question.
My love is cool.

To understand it, you will have come to the same temperature.

And cool love is not only love, it is much more. Because of its coolness, it is meditation, it is silence, it is serenity, it is tranquillity, it is centering. It is not a small phenomenon.
I love you more than you can ever be loved.

But my love and your experience of love are so different that you will have to change gear. This is what happened while you were waiting. You waited one day, two days, three days.... And I was sending messages: "Within one or two days I will be starting...." You know I am crazy, I have my own ways of working.

I would not have started speaking. It is because of Darshan, Bhadra and Hansa. I was not seeing people for the simple reason that I find it impossible to say no to anything. And when Hansa recited a small piece of Urdu poetry, which means "I don't have any complaint. As it is, I am happy; I don't have any complaint. But life without you is not life at all...."
It was impossible to say no.

So I said to them, "Inform my people that I will start speaking today. Rather than saying no to you, I can stop again!" I have my ways -- and this time I will not allow Bhadra, Hansa and Darshan to see me!

But this is significant to understand: whether I am speaking or not speaking, whether I am seeing you or not seeing you, if you can be here feeling the invisible presence, that is more than can be expected of human beings. And that is the golden key.

And in what situation you will wake up nobody knows. Everybody is asleep for different reasons and

needs different situations to wake up.

Perhaps it helped Purna greatly. She was waiting one day, the next day.... Naturally when you have to wait too long, waiting becomes not an excitement but a settled state. She settled with waiting. She forgot even what she was waiting for. This is the moment when energy starts turning inwards. And to shower in your own energy is the greatest ecstatic experience available to man.

But the second part of her question... she will have to learn a little more, to experience a little more about love -- object-less love; love not as a relationship but as a state of being. Then she will be surprised: it is cool, not hot. It is non-possessive, it is non-jealous, it has no conscious or unconscious desire to dominate the other.

True love is not a beggar; it does not ask you to "love me."

True love shares its whole being, its whole joy, all the songs, all the flowers, all the stars. It is a celebration. And you are not obliged -- true love is always obliged that you participated in the celebration, that "You allowed my love an entry into your being," that "You trusted me so much that I am grateful."

I know you love me.

But I would like you to rise higher, because right now you are just walking on the ground, the lowest rung of the ladder. And you have the capacity to take off into the sky -- sky beyond skies. You can reach to the very climax of existence and its beauty, its truth, its eternity, its deathlessness.

What has happened to you, Purna, continue it in other realms, in other directions.

In love, drop the object.

In meditation, don't meditate upon somebody or something -- drop the object.

All over the world, whenever you tell people to meditate, they immediately ask, "On what?" because verbally, meditation is action, activity.

On what has one to meditate?

Meditation begins only when there is nothing to meditate upon, when there is simply consciousness -- you are aware -- but you are not concentrating on anything.

Concentration is a kind of imprisonment. And all our educational programs around the world are teaching people to concentrate.

A man like Adolf Hitler creates concentration camps to kill people -- his concentration camps are crude and primitive. All the religions have created concentration camps for you, but they are psychological. They have created a certain prison inside your mind. You cannot go out of it because wherever you go, it is always within you. You cannot run; howsoever fast you run, it is always with you.

A Sufi story is....

A man was very much afraid of darkness; he had a paranoia. He was also afraid of aloneness -- these two things are always found together. The man who is afraid of darkness will necessarily be afraid of aloneness, and vice-versa. Because darkness gives you a feeling of aloneness in a vast universe. It may be populated with nine hundred billion people, but in darkness you are alone.

As you start a revolution in you, transforming love from objects and pouring it into your own source, you will be absolutely mystified -- coming to know that you have so much love that you can bless the whole world.

But your love will be more like compassion, cool, more like friendliness. Your love will be free from its biological, hormonal, chemical past. For the first time it will be beyond matter. For the first time you will not be forced by some blind forces in nature -- you will decide.

And when you have so much to give, and when you discover that the more you give, the more you have it, then love is no longer a relationship but a pure sharing, with no desire of gaining anything in return.

Love has gone beyond the world of the marketplace; it is no longer business. It is for the first time pure play, *leela*.

But about the second part of your question: your love is certainly hotter. And you know, I don't like heat! You can see... two air conditioners!

You will have to experience a higher and more refined, more purified energy. Only then you can understand whether I love you more or you love me more. Right now it can be said that you love me more. My love is simply love -- neither more nor less. I cannot figure out how to love less. I have tried! -- but I am ashamed to say to you that I have failed continuously for my whole life. I have not been able to love less and neither can I love more. `More' and `less' are words that don't belong to the spiritual realm. They belong to the world of matter.

The English word `matter' is from a Sanskrit root, *matra*. It means "that which can be measured." From

the same root, *matra* comes the French word *metre*.
That which can be measured is not my love.

That which cannot be measured, that which cannot be more or less, that which is just for you to share.... Because this whole existence is made of the stuff called love. As you understand your reality, you have understood in miniature the reality of the whole existence -- it is made of the matter called love.
We are living in an ocean of love, unaware.

But there are ways to grow and become aware of the tremendous ecstasies that are possible to you. Just loving a single person you feel so happy... just think of yourself *becoming* love. The whole existence becomes your beloved -- the trees dancing in the wind and the sun, the clouds moving in the sky, a beautiful sunset.... Once you understand that you are part, an intrinsic part of this loving existence, this constantly rejoicing existence, you will drop all boundaries and all limitations on your love, on your intelligence.

You will be reborn -- reborn as a Gautam Buddha, a fully awakened consciousness.

Your experience has directed you towards a right source.

Just follow it -- with ease, with relaxedness. And much more, so much more that you cannot imagine, is going to shower on you... roses and roses and roses.

BELOVED OSHO,
YOU HAVE SAID RECENTLY THAT A SANNYASIN HAS NO NATIONALITY ANYMORE. DO YOU SAY THE SAME THING ABOUT AGE? SINCE I HAVE BEEN A SANNYASIN, I HAVE FELT AGELESS. I AM SIXTY-TWO AND YOUNG PEOPLE ACCEPT ME AS ONE OF THEM. HOW IS THIS POSSIBLE?

Meditation is a transformation of your whole being. You are no more part of a crowd, no more a cog in the wheel. You have taken your responsibility on your own shoulders; you have become a free individual.

Nationality will disappear, because these are all arbitrary lines, man-made -- and their existence is ugly, because their existence shows that man is not mature yet. Otherwise, what is the need to have so many nations, and every nation having great armies.... People are dying in poverty and seventy percent of the national income all over the world goes to the military. Humanity is living on only thirty percent, and the army gets everything better -- naturally, because they have sold their lives and they are being prepared for death, either to kill or to be killed.

This seems so useless. Why should there be wars? Why should there be violence? And why should nations continue after five thousand years of experience shows that they are cancerous, destructive?

The man of meditation is bound to be a citizen of the world.

He is not going to be a Christian or a Hindu or a Mohammedan. Because he can contact existence himself; there is no need of any mediator, no need of any priest, holy book, church. All these religions have been creating nothing but bloodshed, burning living human beings and doing all kinds of ugly acts against innocent humanity.

As you become more silent, as your eyes become more clear, as the smoke that surrounds you disappears, then religions, nations, discriminations between black and white, discriminations between men and women -- all are going to disappear.

And it is right that you are feeling ageless. Meditation starts taking you beyond time because it is going to take you beyond death.

You will be surprised that in Sanskrit there is only one word for both death and time. It is *kal*. *Kal* also means tomorrow -- tomorrow there is only death and nothing else; life is today.

As you become peaceful.... Your tensions are your weight. When the tensions are not there, you become weightless.

And the consciousness which is your reality has no time-space limitation. Your body grows from childhood to youth to old age to death -- these changes are happening only to the body. These are the changes of the furniture in the house... painting the house, changing its architecture. But the man who lives in the house -- the master of the house -- is unaffected by all these things.
Consciousness is the master.
Your body is only the house.

So the moment you enter meditation you have touched within yourself something of the universal -- which has no age, which has no limitation either of time or space.

This is not only happening to you. I receive many letters from older sannyasins saying that they are

feeling so young, and they don't see any generation gap. They mix with sannyasins and not for a moment does the idea come that they are eighty years old and these are twenty year-old kids. But they communicate and nobody thinks that it is a little strange.

One woman sannyasin from Scotland wrote to me, "Now, Osho it is going too far!" She is seventy-eight, and now she is running after butterflies! And the whole village thinks she has gone mad because she is continuously laughing and enjoying and the village cannot believe it. Because they have seen her, always miserable... they cannot believe what has happened to her. She is behaving like a small child.

She asked me, "What to do? Should I try to behave in the old way?"

I said, "You can try, but you cannot succeed. So don't waste your time, just go after the butterflies. And why bother about the idiots of the village? You enjoy yourself."

Meditation is not something mental.

Meditation is something concerned with your being.

Just plugging into it a little... and suddenly everything is different. The body will go in its own way, but you will know that you are not the body. People will die, but you will know that death is impossible. Your own death will come -- but meditation prepares you for death so that you can go dancing and singing into the ultimate silence, leaving the form behind and disappearing into the formless.

BELOVED OSHO,
MANY PEOPLE ARE EXPERIMENTING WITH THE DRUG ECSTASY. I HEARD YOU SAY ONCE THAT A LIE IS SWEET IN THE BEGINNING AND BITTER IN THE END. AND TRUTH IS BITTER IN THE BEGINNING AND SWEET IN THE END. I HAVE BEEN MEDITATING, BUT I DON'T HAVE THE EXPERIENCES PEOPLE REPORT FROM THE DRUG ECSTASY. IS THE DRUG LIKE THE LIE AND MEDITATION, THE TRUTH? -- OR AM I MISSING SOMETHING THAT COULD REALLY HELP ME?

Ecstasy can create a chemical change for the time being. It can make you feel a great well-being, more intensity in life, more color in the world. But this is only going to last for few hours and then you will again be back with a thump on the ground, and now life will look even more miserable, because now you have something to compare it with.

Drugs like Ecstasy cannot reach your consciousness. They can only reach your mind. They have nothing parallel to meditation.

Meditation reaches your consciousness. It is a state of no-mind. And drugs like Ecstasy reach only to the mind, and give you a euphoria, beautiful dreams, fantasies which appear to be real. So when people tell you that they have experienced so many beautiful things, you feel sad. You have been meditating and you have not felt anything and these people are feeling things through an ordinary, chemical drug.

Their experiences will not happen to you.

The path of the drug and the path of meditation are totally different.

On the path of meditation, you will experience silence; you will experience a joy without any reason; you will experience immense light, a luminosity arising from your very center -- as if you have become a star. But these things only happen in the beginning part of meditation. As meditation grows, all experiences start going.

The ultimate in meditation is a state of no experience.

Just pure nothingness -- because that is the source of existence and that is the place where existence goes again and again to renew itself.

Now we have on experimental grounds the conclusion that has been reached in the East by many mystics, that just as everything in existence moves in a circle -- stars, sun, the moon, the earth, everything moves in a circle -- everything that is born, dies. Earths are born and then they die. Of course, they have a long life. This earth has been here for four million years. But this is not a long life; it is still a child. Four million years means nothing because the sun is almost ten million years old and our sun is not very old; it is one of the youngest in the universe.

There are suns which are so old and so far away that when I came to know about it, it was really shocking. There are suns so far away that they will never know that the earth existed -- for the simple reason that when the earth was born four million years ago, the rays that started moving towards the earth from those faraway suns have not yet reached. The distance is so great. By the time they reach, the earth will be finished.

So if somebody from that star were trying to find about the earth, he would miss it completely because it would be lost between two rays. If he were taking a photograph, no image would appear on his film -- just emptiness.

In this vast universe, the Eastern mystics have come to realize that even the whole universe goes into death once in a while. Planets die, suns die, stars die -- every day new stars are born, new planets are born. Whole solar systems have disappeared, not leaving even a trace behind, and new solar systems have appeared. They say, and I agree with them, that the whole universe dies. Then there is darkness; everything has gone to sleep. And again there will be dawn; again planets will be born, stars will be born -- a new cycle of creation. Millions of cycles of creation have happened and they will go on happening.

Your consciousness belongs to the eternal which never dies. At the most, it goes into sleep when the whole universe dies, and comes back in the morning awake, fresh -- a new world is beginning.

Just remember one thing: that for all the secrets of life, meditation is the only key. So go deeper into meditation and don't be bothered about experiences. Just look at those people who are taking Ecstasy. I don't think it is a dangerous drug, but look at those people. Do you see the light of the eyes of Gautam Buddha? Do you see in their gestures the grace of a Krishna? Do you see something in their life that has changed because of their experiences?

Nothing has changed. They have become more sad, more miserable. Now the only hankering is to get the drug -- they can remain hungry, but the drug is needed. They are deceiving themselves.

The only criterion for a right method is that it should transform your life. You will become more peaceful, more loving, more intelligent, more aware. Your life should show it -- only then is what you are doing right. If by taking a drug you enjoy dreams, I will not say don't enjoy dreams because I am always for totality -- enjoy totally! But you don't know anything about meditation. At least, don't disturb the meditators. You are disturbed.... Soon you will get fed up. Those same scenes which were psychedelic in the beginning will start becoming ordinary. And what are you going to gain?

Your ignorance remains the same, your cruelty remains the same, your anger, your violence, your jealousies remain the same.

Meditation is a science of transforming the qualities of life. It is not just to give you a little consolation or a little entertainment. It is to transform you so that you can become part of the universal circus. It is so hilarious; you just have to be clear enough to see it. Just watch any man and you will be surprised: the world is full of hilarious people, but nobody is taking note. Otherwise you need not go and waste your money -- just sit by the side of the road and watch the show.

Don't be bothered by any experiences that people who are taking drugs will tell you about. Meditation is not concerned with experiences but with the experiencer. Experiences are outside things. Meditation is concerned with you, not what happens to you, not what you see.... A beautiful rose -- certainly under the influence of a drug it will look more beautiful, more radiant but still, what is the use? You remain the same person. Your heart does not open its petals, you are as dead as before. Except for meditation there is no way. Drugs can give you hallucinations, illusory experiences....

I am not in any way against anything. My whole approach is to use everything in such a way that it can become a nourishment to life, an evolution to consciousness. I am not against drugs either. It is such a foolishness on the part of governments all over the world that alcohol is not condemned, although alcohol is more dangerous than any of the drugs.

This is how you can see that you are being dominated by fools. Alcohol is allowed, and drugs.... Many of them are harmless, but thousands of people and particularly young men and women are in jails because they were taking drugs that the governments decided should not be taken.

It is strange that the government does not ask the medical colleges to investigate whether they are harmful or not, and if some drug is harmful, but gives a beautiful experience -- illusory, hallucinatory, but at least something in this world which is just like a desert... If some drug has some harmful effects, medical science is advanced enough to remove those harmful effects. Drugs can be purified to such an extent that anybody can take them and have the experience. Because no government has the right to prevent anybody from having any experience. He is not harming anybody....

The function of the government should be to take care of people. There are so many medical colleges around the world -- do research, find something which gives beautiful experiences to people, nourishment to the body, health to the mind. And you will be surprised at why I am saying this. I am saying this because if good, harmless drugs are made available and people are allowed to take them, these people are soon going to be fed up with the drugs and their experiences.

Sooner or later they are going to move towards meditation -- there is no other way.

We will have used the drugs. Without harming the person we will have managed it so that the drug has given him some experience and now he wants something more which the drug cannot give. And in fact, as you take a drug every day its impact goes on declining. Every day you have to add more quantity. But finally, every drug becomes useless, your body becomes immune to it.

I have been with people who have taken all sorts of drugs but they are not drug-addicted people; they are following an ancient path which has used drugs. And then the moment comes when drugs don't affect them at all. You can give them as much quantity as possible, and nothing happens to them.

In their monasteries they have dangerous serpents, particularly cobras. If you are bitten by a cobra you are finished. And these people allow the cobra to bite on their tongues! In the beginning they have psychedelic experiences, and now the cobra poison cannot kill them... they are full of poison.

The strangest thing is that the cobra dies because the poor cobra has never come across such a man -- so full of poisons! The cobra has a small gland in his mouth, that is all -- the rest of his body is without any poison. In China, the cobra is a delicacy -- just cut the head and you have a beautiful vegetable.

The people I was talking about soon get immune to cobra poison too, and that is their test. Then their master allows them initiation. Now nothing can create hallucination in them.

So drugs have been used in the East for centuries as a help to meditation. Now they have destroyed all possibility in the man that any poison, any drug can create illusion. His consciousness is far stronger now. No poison can kill him, no poison can make him even unconscious -- he remains alert and conscious.

As far as I am concerned these people were doing the right thing and it will be good if rather than behaving fascistically, we allow our people to have the experience if they want -- but give it in such a way that soon it can indicate to them the path leading towards some meditation.

I am not against drugs. I am not against anything, because everything can be used in the right way and everything can be used in a wrong way. Poison can be medicine and medicine can be poison, it all depends.

Sermons in Stones

Chapter #9
Chapter title: Mind as a Master is a disaster

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BELOVED OSHO,
WHEN I LISTEN TO YOUR DISCOURSES, YOU TAKE ME ON AN INDESCRIBABLE JOURNEY. IF AFTERWARDS SOMEONE ASKS ME ABOUT WHAT YOU HAVE SAID, I HARDLY REMEMBER. BUT WHEN PEOPLE ASK ME PERSONAL QUESTIONS, ANSWERS ARE COMING OUT OF MY MOUTH WHICH ASTONISH ME THE MOST. OSHO, AM I BECOMING A PARROT OF YOUR WORDS?

Listening to me is less like listening and more like drinking. Although it is a verbal communication, that is only the superficial part of it. Hidden beneath it is the real communion where meanings are absorbed and words are forgotten.

You cannot become my parrot -- at least while I am alive.

It is impossible to become my parrot. You will go crazy! My words are so full of contradictions that the poor parrot will be crushed under those contradictions. And it is a sure signal that you are not becoming a parrot because you don't remember my words. The parrot only remembers words, but whatever is being communicated to you is absorbed.

It has to become part of your blood, your bones, your marrow -- not part of your memory. Unless it becomes your blood, your bones and your marrow, it cannot transform you.

And the transformation is happening. You are aware of it, that in answering a personal question or responding to a situation, something comes out of you that is not yours. You are surprised even by your own words -- because listening silently, not paying attention to the words but to the wordless message contained in them, you are slowly slowly moving your very consciousness.

You will not become more knowledgeable here. You will become a new man, a man who knows the meaning of life, a man who has experienced the great benediction of silence and serenity. His actions are bound to reflect his consciousness.

And if you cannot remember my words, don't be worried about it. You are nourished by the meaning, and it is the meaning that will change you, your actions, your responses. It is not the power of the words that transforms anybody. There is no need to be afraid, you are on the right track.

One thing has to be understood: you remember only things which you have not understood. Things that you have understood need not be remembered -- they will act, they will be in your eyes. They will be in your gestures, they will be in your life, they will be in your love, they will be in everything that you do; but they will not be part of your memory system. They are far higher than the memory because they don't belong to the mind.

Mind is the lowest part of your consciousness. It is good enough as far as the world is concerned, but it is not of any use if you are thinking to go on an inner pilgrimage. You will have to leave that mind behind. Its whole training is for the outside world. It will create all kinds of hindrances if you start moving inwards. It is a trained outsider.

So it is good that words are not being caught by your memory system. Your listening is so total that the words go directly to your very being, to your consciousness -- they don't need the mechanism of the mind.

The mechanism of the mind is good as far as the objective world is concerned but in the inner, in the interior of your being, mind has no entry. Mind has never entered into the innermost core of any human being in the whole of history; the very nature of its functioning prohibits it. It is by nature, extrovert. The moment you start moving inwards, you are separating from your mind system, you are leaving it behind. Now you are moving on the wings of consciousness.

If what I am saying to you is becoming a reality in your life, who cares whether you remember my words or not? It is perfectly right not to remember them; any remembrance of the words will be an obstruction. Let only pure meaning spread to the deepest core of your being where words have no access, where only wordless meaning is able to enter.

A bishop, thinking to convert a Zen master -- because he saw thousands of disciples, he thought it better if this old man were converted; then naturally all these disciples would be converted too. With great respect he approached the master. He had brought with him THE HOLY BIBLE. He opened the chapter containing the Sermon on the Mount. He wanted to show the Zen master the best of Jesus and if he agrees... and it is very difficult to disagree with the Sermon on the Mount. The argument inside his mind was that it is very difficult, almost impossible, to disagree with the Sermon on the Mount unless you have a superb, logical mind, something parallel to the genius of Friedrich Nietzsche -- then perhaps you may be able to disagree.

Nietzsche is the only man in the whole of history who has disagreed with Jesus, and not on weak points but on the strongest. The ordinary way is to find loopholes, weaknesses, and hammer on them. If you cannot find them, create them -- nobody is so much interested in going to the original sources to look.
The world lives on newspapers.

Jesus says "Man cannot live by bread alone." I say to you, a man *can* live without bread but not without the newspaper. The newspaper is his whole wisdom. These are people who cannot argue against Jesus, Zarathustra or Lao Tzu.

For example, Jesus says, that God is love, God is just, always fair, always compassionate. The Old Testament's God is a very angry God -- never forgiving, never forgetting; nobody is going to avoid the punishment for his evil acts. The concept of Jesus' God seems to be far more refined.

Loving, just, fair, compassionate... it seems to be closer to the human heart. But Friedrich Nietzsche criticizes it and his criticism is foundational and crucial. He says, "You cannot say God is love because

wherever love is, hate is and if your God knows no hate, he cannot know love. How will he find it out that this is love? To define love, a certain experience of hate is needed. To define silence, noise is needed. To define beauty, ugliness is needed. You are alive because every day many people are dying and you can see the distinction. If nobody was dying, you would not even be able to imagine what life is."

His criticism is very psychological. He is saying that you are taking one part, one side of a coin, and leaving the other side. This is impossible. You cannot have a coin with only one side. You can go on making it thinner but the other side will remain -- either both or none.

Nietzsche says Jesus' God is nothing but the completion of the Jewish concept of God. He was anger, he was hate, he was rage. Jesus has taken the other side of the coin, but both are halves and God is whole. If there is any God, he can only be whole.

Jesus says, "If somebody slaps you don't be angry, but with humbleness give him the other cheek also." It is such a beautiful idea, but a man like Friedrich Nietzsche has an insight and maturity which the common masses cannot have. His criticism is one of the examples of the highest reaches of logic.

Nietzsche says, "If somebody hits me on one of my cheeks, I am not so inhumane as to give him my other cheek. That is egoistic. It is trying to prove that `you are just an ordinary human being -- I am a messiah, a messenger of God. I forgive you and if you enjoy hitting me, you can hit me more.' Nietzsche's point is that you are reducing the other person to utter humiliation. Nobody in two thousand years' history has raised this question.

Nietzsche says, "If somebody hits me, I will hit him as hard as I can because I am just as human as you are. I don't want to prove myself holier than you, higher than you, superior to you. I respect your humanity and I accept your challenge. You have slapped my face. You have given the challenge to me."

He is saying that Jesus' idea is disrespectful. And certainly if you look deep into its psychology, you will find it *is* insulting. You are not accepting the other man as a man equal to you. He is an ignorant man, unenlightened. You are awakened. You are creating a distance between yourself and the person who has slapped you.

Nietzsche says, "I cannot create that distance. That distance is nothing but fulfillment of a very subtle kind -- and fulfillment not of your being but only of your ego."

But this bishop thought that by reading from the Sermon on the Mount, the old man was bound to be convinced that Jesus was as enlightened as Gautam Buddha. He read two lines and the old man said, "That's enough. Whoever has written these will become enlightened in some future life but as far as this life is concerned, forget all about it."

The bishop said, "But the lines are so beautiful -- each word a diamond unto itself."

The Zen master said, "It is not a question of words. While you were reading, I was also listening to the gaps. The man was articulate as far as words are concerned but the gaps expose him completely. What he is saying is only mind stuff, it is not his experience. But the man is good. Don't be worried; in some future life he will become an enlightened person."

Look -- life is not a difficult matter. It becomes a problem when your life wants to go one way and your mind drags you in another and you are in a conflict, torn apart. You can go to neither side... because half of you is trying to go in another direction.

Life becomes absolutely simple once you start functioning from something that is higher than your mind. In the beginning for any seeker the whole search is to find a space above the mind.

Once you have found a small space above the mind, all dualism disappears, all tensions, all anxieties disappear. And strangely enough, the mind which was never in your control, suddenly surrenders itself to you.

Mind as a master is a disaster.

Mind as a servant is a beautiful gift of nature. You just have to find the master -- and it is not far away.

It is just above the mind.

Only one step.

BELOVED OSHO,

YOU RECENTLY TALKED ABOUT HOW BOGUS CHANNELING IS. AS A RAJNEESH GROUP LEADER, I FEEL THAT MY WORK IS MOST SUCCESSFUL WHEN I MANAGE TO GET OUT OF THE WAY AND BECOME A VEHICLE FOR YOU. AT THESE TIMES, WHATEVER I'M SAYING OR DOING, I FEEL YOUR LOVE AND SILENCE POURING THROUGH ME. AM I IN A DELUSION, LIKE ALL THE OTHER PEOPLE

WHO THINK THEY CHANNEL? COULD YOU PLEASE SAY WHAT MY FUNCTION IS AS A GROUP LEADER, AS YOUR DISCIPLE?

The people who have been proposing for thousands of years that they are the mediums of God -- in other religions of "gods" -- or of those masters who are no more in the body, *are* becoming vehicles to them, mediums to them. The possibility is there.

If you have loved me, even when I am not in the body there can be still a contact. For love it makes no difference. But the whole thing depends on the medium -- his purity, his silence, the absolute stillness of his mind. The silence has to be so great that it is as if he is no longer present -- only silence is there. He has become just a hollow bamboo.

I criticized those Californian pretenders who are talking about channeling themselves with dead masters, with the people who have gone beyond and cannot come back to the earth because their work on the earth is complete. These people in California have not gone into any discipline which makes them mediums. They know nothing of meditation. They know nothing of the state of no-mind -- because only in the state of no-mind is there a possibility of contacting some unembodied soul.

These people who have become channels are not in any meditative state, one thing. The second thing is that whatever messages they are bringing are such crap that it is disrespectful towards the dead. Those poor fellows cannot say anything now, that "this is not my message."

When a message comes from a master it has to be something so absolutely needed that the masters who are no more in their bodies feel that a message should be sent to all unconscious, sleeping, blind people. But it is only when there is something urgent; otherwise, there is no need.

I have looked into a few of the books which these channels have produced -- they are absolutely rubbish! They can be valued only by weighing them -- that much paper has been wasted. I have not come across a single mediumistic book which shows the greatness or the grandeur of a Gautam Buddha. And strangely enough, all these mediums are not mentioning the names of the real masters because then, compared to their statements, the rubbish message that they bring will look too poor.

If somebody says, "This is a message from Gautam Buddha," then it has to be of his quality. So they are talking about masters who have never happened, they are talking about masters who happened on the continent of Atlantis which has drowned. Fortunately there is no proof now, no document, no evidence left about whether there was such a master, ever.

But I can say that these statements are not coming from any master. The statements themselves are not luminous. There is nothing that gives them the authority of experience. It is all gibberish.

And you should also see that these people who have been chosen for this great work of becoming vehicles... their lives don't prove it. They are just as greedy, as angry, as jealous as anybody else. Their mediumship would have transformed them. In fact, unless they were transformed, they could not become mediums.

My sannyasins working around the world in therapy groups have felt that sometimes they are open to me, available to me, and sometimes they are closed. It is human nature, ups and downs; they are not enlightened yet.

Sometimes they see the eternal snows, far away in the Himalayas; but they are far away and just once in a while, when there are not clouds and the sun is shining, you can see them.

But you are not there.

When a sannyasin is closed, his first work should be not on the group participants, his first work should be upon himself. He has to open, he has to be available to me. This is simply an excuse -- because if he is open to me, he is open to the whole existence.

The moment you open your door, immediately the fragrance of the flowers enters without making any noise. The sun rays enter. A cool breeze comes in. You have opened the door to the whole universe.

To be available to the master is just an excuse. You will be afraid to be open to the whole universe -- it will be too much.

The master convinces you that there is no need to open all the doors and all the windows: "You just open a small window -- a special window for me." But once you open even a small window, the whole sky enters in. And the joy, the peace, the beauty that you feel will make you open all the windows and all the doors.

My therapists have been seeing the difference in their work. When they are open and available they can see and feel so decisively, so indubitably, that something from beyond is pouring through them. They have

just become a hollow bamboo, playing the song, allowing the song to flow. The song is not of the flute. The greatness of the flute is that it does not hinder the song in any way but helps it, allows it to reach into the world.

There is no question of channeling -- although I have given you my number. It is a difficult number.

Zero is my number and unless you are zero, you cannot find it. You have to be zero to be in tune with me.

But then you will see a tremendous change in the quality of your work. You can do miracles to the participants.

If you are closed, you may be able to conduct a group because you know the technical side.... Do you know the difference between the scientist and the technician? The technician is not a scientist, and the scientist is not a technician. The scientist discovers the hidden treasures of existence and also discovers the techniques and methods to use those treasures. The technician is only concerned with the technique. He is not a discoverer, but he knows exactly what has to be done.

There will be a great difference of quality but it may not be felt by the people who have never known anything higher.

A therapist who is not in deep meditation, is not open, is not merging into the universe, will not be able to become a real help to the participants. Perhaps a consolation... perhaps those participants will feel the euphoria for a few days and then it will fade out. Then again they need another group. They become addicts.

Group addicts are in the same category as drug addicts. The group has not helped them to be free and independent; the group has made them slaves. Now they will be continuously searching -- this group, that group.

But no group is going to give them an insight into themselves because the therapists themselves are not in a situation where all problems are solved, all questions dissolved, where they are simply relishing each breath. They have their problems just like you have.

It happened....

One of the great psychologists, one of the founders of the movement of psychology, Alfred Adler -- he is one of the trinity: Sigmund Freud, Carl Gustav Jung and Alfred Adler, these are the three pillars. He was talking to his students and a very embarrassing situation arose. One statement he made, that "My experience..." and it was a lifelong experience of the thousands of patients he had studied. He said, "My experience with people is that it is not just an accident that a person becomes a teacher in a school. He wants domination. He is not strong enough to become a terrorist, but he can become a teacher and can torture thirty small boys and girls."

It seems there is some truth in what he is saying.

Everybody chooses a particular profession; there must be a psychology behind it. It has been found in many surveys that the people who study medicine are the people who are most afraid of death. Your doctors are more afraid of death than anybody else. They have come to medicine in search, unconsciously, of finding a way that leads beyond death. It is not a deliberate decision but if they are hypnotized and asked, the answer comes clear: they are afraid of death and they have joined the profession out of that fear.

In the life of one of the emperors of India, Jehangir, there is an incident. He had revolted against his father, kept him in jail, and taken over the empire. He writes in his autobiography: "My father requested of me from jail, `I would like to have at least thirty students to whom I can teach religion, literature, poetry. In this way I will remain engaged, and engaged in an activity which is very close to my heart. I love children, I love poetry, and now there is no work for me.'"

The comment of his son is, "He still wants to dominate. The desire for having thirty students has nothing to do with education because in his whole life he was never interested in education; he never opened great universities or colleges or anything. He never did anything for poetry or literature. Now, in jail, he wants thirty students so that he can dominate. He can still remain an emperor although the empire will be very small -- only thirty students."

But people are even satisfied with one person -- one woman, one man. Just a small empire confined in a small flat.

Adler was saying that politicians are all suffering from an inferiority complex. They feel inferior for any stupid reason. For example, Lenin, the man who created the Soviet revolution and the Soviet Union was very much worried and concerned and always was conscious of the fact that his legs were small. His upper body was bigger and his lower body was very small. His legs could not reach to the floor. Sitting on the chair, his legs were just dangling there and he was trying to hide them in every possible way so that nobody

would see them hanging there in the air.

That was Lenin's problem. That created the Russian revolution. That made him the greatest revolutionary in the world. That made him the greatest, most powerful man on one-sixth of the land of the earth -- the Soviet Union is one-sixth of the land of the whole earth. It is almost two continents. It starts in Europe and it ends in Asia, it covers the whole of Europe and Asia.

All politicians are in search of power. It is a will to power. But why? You must be feeling somehow powerless. You want to prove to yourself and to the world that you are not powerless because you know that if you don't do anything, you will suffer your whole life from inferiority and everybody else will look at you as inferior.

This situation has to be changed.

In this way, Adler was going to describe every profession possible, and what is the psychological reason behind it. Just then, a student stood up and asked, "What about the psychologists? Is there something loose in their heads? Why does anybody choose psychology? According to the philosophy you have expounded there must be something wrong with his mind, and I agree totally with it."

Adler was very much shocked -- that meant he was mentally retarded, sick, something was wrong in his mind. He never mentioned that theory again! He mentioned it only once in his whole life. That is rare, because the theory is very significant and very true.

Why does a man want to be a therapist? Has he done his own therapy? Is he finished with his homework? If not, then what right has he got to interfere in other people's lives, their minds, their unconscious, their superconscious? He has only read these words, and he is trying these words on poor people -- poor because they are being treated as guinea pigs, poor because they have paid two hundred and fifty dollars to be treated as a guinea pig!

And there is a human tendency which is not taken note of.... When somebody pays two hundred and fifty dollars for a therapy session, if he says after the session, "Nothing happened," then everybody will say, "You are an idiot! They cheated you -- two hundred and fifty dollars gone. And we have been telling you that you were hanging around wrong people, but you never listened."

Now two hundred and fifty dollars are gone, the whole week is destroyed, and to be treated by people as an idiot... this can be avoided.

They come out and before they get out of the therapy premises, they start smiling. They start walking as they have never done before, so light! Now, let the people ask.

And people will say, "We were wrong, something has happened. Look at that man -- singing a song, unafraid of the world. He has never been like that. It is worth two hundred and fifty dollars." And when they ask him, he tells them what great things have happened, great experiences. This way he saves face.

This is an old phenomenon, and the psychology is simple.

I must have told you a story....

A man was caught in the middle of the night, in the bed of somebody else's wife. The man was not supposed to come home that night but his work was finished so he came home earlier. He could not believe it. His wife was very devoted -- that's how he had known her -- and this man was also well known to him. He was certainly a nice gentleman, but what was happening was not nice. He became so furious that he took out a knife and cut off the man's nose.

The man was well respected in the society... now everybody would be asking tomorrow: "What happened? How come you were found in that house? Why did you go there in the middle of the night?" -- a thousand and one questions, and he had no answer. And this nose, absent, will be seen more than when it was present and nobody bothered about it.

There was not much time. He escaped in the night.

On the way, reaching the other town, he met another traveler who was going in the same direction. The traveler asked, "What happened to your nose?"

He smiled, he danced....

The traveler said, "What is the matter?"

He said, "It is so simple. My master used to say, `It is very simple but unless you experience it yourself, there is no way.'"

He asked, "What do you mean by all these things?"

He said, "I have experienced God. Only the nose has to be sacrificed, the nose symbolizes the ego."

The man said, "That's right! I am also a seeker. It will be a blessing if you accept me as your first disciple."

So he took the man by the side of the road, behind a bush and cut off his nose. The nose was gone. The man looked all around and he said, "But I don't see any God."

The master said, "Neither do I. But what to do? When your nose is gone some reasonable, rational and acceptable explanation is needed. Now you go into town, smile, dance and whoever asks, `What is the matter?' just tell him that, `It was such a simple thing and religions have made it so complicated just to exploit people. You have only to cut off your nose. Except for the nose, there is nothing between you and God.'"

People said, "We never heard this philosophy before. We have seen all kinds of scriptures and all kinds of religious preachers have been in the town. Nobody has told us that the nose is the problem."

He said, "You come to my master. He does not go inside the town, he remains outside. I am his chief disciple. Those who are interested in seeing God, I can give them appointments."

A few people were interested. In the evening, a few more noses disappeared and everybody looked all around and said, "But where is God?"

The master said, "Don't be foolish, there is no God. Now there is no nose either! But you will have to say something to people; otherwise, they will call you an idiot. It is up to you -- to be intelligent, wise, enlightened or to be idiots."

Within two weeks, almost half of the town was without noses. And everybody was talking about God and the beautiful experiences. Even the king became interested.

He said, "Just for a nose, losing God is stupidity. So many people cannot be wrong... and they are my people." He called them and asked them, "Tell us exactly what happened."

They told the king, "We met this great master and he said that there is not much of a problem. If you are just ready to remove your nose, the curtain is opened; God is available, and everything that saints have been talking about for centuries. And he was right. Now for the first time we are alive." And they started dancing....

The king said, "These are all intelligent people, so make an appointment for me."

The prime minister to the king was an old man. He said, "Just wait a little. Let me try to find out exactly what the situation is because nobody has ever heard that cutting off the nose is the shortest way to God. You just give me three days and let me look into the whole thing.

In the night, he came with a group of army people and caught hold of the man, who had now become a great master. They took him to the palace, gave him a good beating and told him, "Unless you tell the truth, the beating will continue."

He said, "You know the truth, I know the truth, everybody knows the truth. I have been caught in the bed of somebody else's wife and that madman has cut off my nose. Now what do you suppose I should do? -- go around town telling everybody what happened? So I thought this was a good chance. I have been thinking many times to renounce the world and this is the best chance. Even if I don't want to, I have to renounce at least this town where people know me and go to another town. Then I talked with this man on the road who was a fellow traveler. I was not certain that he would be convinced -- because it is so stupid. But people *are* stupid, and the man agreed!

"I was feeling sad for the poor guy. It was at least relevant in my case because I was caught with somebody else's wife and he was angry. Now this poor guy has not even been caught with somebody's wife but he was so convinced... I tried to tell him, `You are too young. First live your life -- and this is a simple method, you can come any time.' But he wouldn't leave me so I had to cut off his nose.

"He could not find any God and I told him that I had also not found any God, but now this is the only way to protect our respectability. `You go into the town and dance and sing and declare that, "Whoever wants to see God need not wait a single moment. My master is there, I will give you the appointment."'"

The prime minister brought the man to the king and said, "Listen to the story -- and you were going to get your nose removed! Then *you* would have started seeing God -- that seems to be very logical. And perhaps all of us in your court would have been forced to remove our noses because it does not look right that the king has achieved God-realization and you are living with a God-realized person, still in ignorance."

They told the man, "You go back to your home town. Otherwise, you will have to remain in jail."
This man certainly seems to be criminal.

But all your religions are doing almost exactly the same in different ways.

The therapist has to remember that the moment *he* comes in he should, if he is honest, tell the participants that "I am no longer open to he should tell the participants existence and in this state of closedness, I can only do harm to you. I will work only when I am open, vulnerable."

And the master is only an excuse.

It is easier to be open towards me because you love me and you trust me. But while you are becoming open to me, you are becoming open to everything.

So it is not really being open to me -- that is only a strategy, a device. The reality is to be open to the whole existence. With that vastness, clouds wandering inside your chest, you will be able to help many people to understand their situation, to accept whatever they are, to learn methods of becoming more conscious.

And the therapist has to remind people continually that he is not the master. The moment the therapist starts playing the role of the master, then he is going to do much harm to people.

I have known hundreds of therapists. They have the same problems as you have, perhaps more, and they are trying to help you. They are drowning and they are trying to save somebody who is drowning -- perhaps drowning together is better than drowning alone.

The therapist knows nothing beyond mind. His only work is to bring people to a normal, peaceful mind. This is not a great achievement but you will make the person able to function in life in a normal way.

The madman is nothing but one who is behaving abnormally. The therapist simply pulls down the abnormal man to the normal state. His whole work is confined within the mind.

He cannot be a master and if he wants his therapy to be of significance, he has to function as a vehicle, as a channel to a master he loves.

Then therapy goes through a transformation.

Then you are not just trying to work out how these people should be brought to normality; that is only a preparation. You have prepared the ground, but don't think you have prepared a garden. After preparing the ground you will need seeds, plants and much care and much love to make a beautiful garden.

A man can be normally mad -- that's what the whole of humanity is. A man can be abnormally mad -- psychoanalysts, psychologists, psychiatrists are trying to somehow bring him back.

And the third category is the man who has gone beyond mind.

The function of the master is to take you beyond the mind.

The therapist can be helpful, he can prepare the ground, he can take out the weeds, but that does not mean that he becomes a master, that does not mean he becomes a gardener. That is a totally different affair.

Therapy in itself can be used as a step, but if you know only therapy and nothing more beyond it, that which was going to become a step, becomes a block. It is the same stone. Either you use it as a stepping stone or it becomes a block preventing you from moving further, higher, closer to your sources.

Right now, all over the world there are many therapists. But my therapist is unique in the sense that he is not only working according to the findings of psychology -- he is working according to the findings of Yoga, of Tantra, of Sufism, of Zen, of Tao, of Hassidism. He's a spiritual guide. But for that, knowledge acquired only from books will not help.

You will have to go through a transformation.

And the participants in your groups can also be helpful to you, just as you can be helpful to them; because their problems are your problems, your problems are their problems. And remember one thing: it is easier to solve somebody else's problem because you are not involved. You are detached, you can see more clearly because you are not in the mess. You can help that man to come out and you can learn something for yourself because many times, you will be in the same situation.

I allowed therapists in my communes to work on the participants and to work on themselves.

The real work is upon yourself.

Only when you have a light within you, you may be able to share it with others.

BELOVED OSHO,
IT'S HARD TO IMAGINE MY EVER BEING VERY COURAGEOUS. IN FACT, MOST OF THE TIME, I FEEL LIKE A MOUSE. CAN THE QUALITIES OF LOVE AND MEDITATION TURN EVEN A MOUSE INTO A BUDDHA? P.S. I'VE BEEN SO MOUSEY THAT THIS IS MY FIRST DISCOURSE QUESTION IN EIGHT YEARS.

A mouse can become a Gautam Buddha.

He just needs a bottle of alcohol; as he becomes drunk, he starts forgetting that he is a mouse. Who says he is a mouse? Under the impact of alcohol, he may start roaring like a lion. But as the alcohol goes, with its

influence on your mind and body, you will be a mouse again.

And it is very painful. To be a mouse is okay but to be a mouse *again* -- that hurts! But the mouse has his own qualities, he has his own intelligence. Millions of human beings have many potentialities, many talents, and they remain unused.

So if other animals who are deeper in darkness, deeper in unconscious, cannot achieve to higher states of consciousness, you should not laugh at them.

You must have heard the ancient story, which is almost universal -- in every language, in every country, something like that story exists....

For centuries it has been going on: that the mice are always tortured by the cats and they are always having conferences, discussion groups -- how to get rid of the cats?

Finally, one old mouse said, "I have heard from the ancients... there is a way. You have to tie a bell round the neck of the cat, and all problems will be solved -- because wherever she is, we will know. It is only when we do not know that we are caught."

But the whole crowd laughed, giggled. They said, "We have been hearing this type of thing in every conference, but the question remains the same: who is going to tie a bell around the neck of a cat?"

The old man said, "The solution is in our hands, but the person who can manage to transform it into a reality has not happened."

A young boy said, "I can do it. This is nothing."

They said, "You must be mad. You are not even adult, you don't have any voting rights."

But the young boy said, "The problem confronting us has nothing to do with citizenship, old age. It has nothing to do with these things, it has something to do with intelligence. I have it."

They said, "Okay, give him a chance. We are afraid -- because your father and mother have gone for a holy pilgrimage and surely you will be eaten by the cat. What answer will we give them?"

The boy said, "Don't be worried. I have figured it out completely scientifically." And he managed!

He used to go into the neighborhood medical store; that was his most-loved place. So he brought a few sleeping pills and dropped them in the cat's milk. Naturally, once the cat drank the milk, she fell unconscious for fifteen or twenty minutes. That was enough time -- he tied the bell around her neck and the next day everybody was puzzled, the cats were puzzled because they could not get a single mouse. The mice were puzzled..."For centuries we knew that the only solution was a bell but nobody did anything. And now we can see that it was a simple thing."

If you look into the lives, the past lives of Mahavira -- in many of his lives he was an animal. The same is the case with Gautam Buddha. Both have told hundreds of stories of their past lives. In many of their lives, they were plants, in many of their lives they were birds, in many of their lives they were other animals.

In one story, Buddha said he was an elephant and the forest caught fire and he was running -- all the animals were running out of the forest. The fire was becoming more and more dangerous. The elephant was running and he came out of the circle of fire. Just for few minutes he wanted to rest under a tree, and as he was going to put his fourth foot on the ground, he was alerted by a small rabbit who was sitting there, under the protection of his foot.

The elephant was in trouble. If he put his foot down on the ground, the rabbit would be finished. If he did not put his foot down... the fire was coming. And the fire came but the elephant remained determined not to kill the rabbit. He died in the fire. Gautam Buddha said, "I was born as a man because of my small act of compassion towards the rabbit."

No animal, no tree, nothing in existence is incapable of becoming enlightened. It may take a little time, or a little more time, but enlightenment is a destiny. It is a destiny of the whole existence.

The whole existence has to become one day a festival of lights.

The idea of non-violence in the East arose because of this discovery: that each animal has the potential to become the highest peak of truth, consciousness, love. It is ugly to kill them for eating. The idea of not killing animals for eating came from the experience that they all are capable of becoming gods in their own right. They are equal to you -- maybe a little more unconscious, a little more in the dark, but they are not different.

We are one family.

And it is not only so about the animals; this whole existence is one family.

To see and experience it as one family is what I mean by love.

Love becomes the most important phenomenon in the transformation of man.

You have not asked a question for eight years. There is no need to be worried about it. You may not have asked, but I have been answering your questions too. It is only a question of waiting a little; if you are not going to ask, I am going to answer anyway.

And don't be worried that you have fear in your heart.

Everybody has fear in the heart because everybody has death in the future.

It cannot be said that you can enter into discipleship only when you have dropped fear -- that will be closing the door. I say unto you: fear, greed, anger, everything is allowed.

You just come a little closer, enter the temple.

The very entry burns out all that is false in you.

Only pure gold remains.

Sermons in Stones

Chapter #10

Chapter title: God is because you are full of fear

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BELOVED OSHO,
RECENTLY I DEVELOPED EPILEPTIC FITS -- APPARENTLY DUE TO A TINY CYST IN MY BRAIN -- WHICH THE SPECIALISTS DON'T UNDERSTAND. BUT FOR ME IT FEELS LIKE SOMETHING AMAZING IS HAPPENING. THE FIRST FIT, IN JUNE, CAME TOTALLY AS A SURPRISE, AND FELT LIKE A BIG HIT ON THE HEAD: WAKE UP! SINCE LEAVING THE COMMUNE I HAVE BEEN LIVING UNAWARE. AFTERWARDS I CHANGED; WANTED TO BE ALONE, SILENT, TO MEDITATE AND TO LISTEN TO YOU. GRADUALLY I'M MORE WITH FRIENDS AGAIN, FEELING MORE MATURE, MORE CENTERED. THEN, WHILE FEELING PHYSICALLY VERY WELL AND CLEAR IN MYSELF, ANOTHER FIT HAPPENED A FEW DAYS AGO. ALREADY I FEEL SOMETHING DIFFERENT AGAIN, A GREATER INTENSITY -- SOMETIMES VERY AFRAID, SOMETIMES SO ECSTATIC I FEEL I COULD EXPLODE! GENERALLY I AM MORE PLAYFUL. FOR THE FIRST TIME I FEEL BEAUTIFUL, SAFER, MORE LOVING. LIFE IS VERY BEAUTIFUL AND JOYFUL. I ENJOY THE PRELUDE TO THE FITS; MY `LEARNED' KNOWLEDGE DISAPPEARS AND I'M LEFT WITH A SENSE OF ME -- VERY EASY, NO EFFORT. BUT FEAR COMES TOO: I'M AFRAID OF WHAT MIGHT HAPPEN, AND DURING THE FITS I SENSE A HUGE "NO" IN ME. I FEEL THAT IF I COULD SAY YES INSTEAD, IT WOULD SOMEHOW BE BETTER. BELOVED, BEAUTIFUL OSHO, PLEASE COULD YOU COMMENT?

There are a few things which are important for everybody, not only to the questioner.

The most important thing is that medical science, physiology, psychology, are very immature in the sense that they are only doing their work on the surface of human beings. They are not finding a way to man's center. And because they do not accept the existence of some consciousness beyond mind, of some consciousness beyond death, they are completely closed, prejudiced against the whole tremendous effort mystics have made in finding the center of consciousness.

Many times the diagnosis of a physiologist or a physician may be absolutely wrong for the simple reason that his vision is not comprehensive enough. He understands man only as matter, and mind as just a by-product of matter, a shadow phenomenon with nothing beyond it, nothing eternal, nothing that is going

to remain forever.

They have created a picture of human beings which creates despair in intelligent people. And because of their outright rejection, their approach is not scientific; it is as superstitious as any other fanatic religious or political person's. Science has no right to deny consciousness unless it has explored the inner sky of human consciousness and found that it is dream stuff, not a reality but only a shadow. They have *not* explored -- they have simply assumed.

Materialism is the assumption, the superstition of the world of science, just as God, heaven and hell are superstitions of the religious world. Science is not yet pure science and it cannot be, because the scientist is not yet innocent, unprejudiced, ready to go with the truth in spite of himself and his conditioning.

The fits that are happening to you are not a disease. I am not a physician but I am not looking from the physician's side of the phenomenon, I am looking from the other shore. Your fit is really a rushing, overwhelming consciousness that your mind cannot contain, and because it cannot contain it, it goes unconscious.

I will not call it a disease. I will say you are blessed. And the reason I am so certain that it is not a disease is because after the fit you feel blissful, ecstatic as you have never felt. After a disease you cannot feel ecstatic -- you will feel exhausted. After a disease you will feel weak, shaken, wobbly... but you are feeling ecstatic, you are feeling more blissful than you have ever imagined you could feel.

The fruit is the evidence of the tree it has come from. If it is juicy, sweet, tasteful, it is saying something about the tree because whatever it has is a gift from the tree. The tree must be young, the tree must be full of juice. Just looking at the fruit or the flower you can infer much about the tree.

What happens after your fits proves that your fits are not those of a sick man -- and I want you to understand something which is missing from medical science. Your fit is because of an abundant release of energy. The mind is capable only of a certain amount: the day-to-day energy which is exhausted very easily. From your center, floods of energy are approaching the brain system. The brain system, the mind, is not able to absorb that much energy; it goes into a state of coma. The doctor will look at the coma, he will wonder about the fit, he will try to find the cause.... And your doctors have not been able to find the cause; they will never be able to find the cause because they are looking in the wrong direction. They are looking in the mind itself, as if something is wrong in the mind; hence the fit. Nothing is wrong in the mind -- but the energy beyond the mind is becoming available to the mind.

Mind is a beggar. You will have to learn to live as an emperor, and the fits will disappear.

The fits are symbolic that great changes are happening in you.

I am reminded of a few things which will be helpful to you. Five thousand years ago in China, acupuncture was discovered in an accident. A man had suffered his whole life from terrific migraines, and the Chinese medicine had not been helpful at all. They did everything but nothing worked. It seemed the case was hopeless. But they were in the same fallacy as your physicians are.

This man had gone to the forest to collect some wood and was hit by a hunter's arrow accidentally. The arrow hit his leg and his migraine evaporated instantly!

Now ordinarily you could not connect the two; this was a new revelation. He went back to his physicians and told them what had happened: "This arrow has done something: for the first time in my life I am feeling healthy in my head; otherwise it was always heavy." Even if it was not a severe migraine, something of the pain had become almost natural to him. But it had disappeared so miraculously that he was afraid to take the arrow out; it was better to live your whole life with this arrow stuck in your leg than to have that migraine again!

But the doctor said, "The arrow cannot be allowed to remain. It will create poison in the body; it may be poisonous already. It has to be pulled out. But don't be worried, it has given us some clue."

This is how acupuncture was born. The physicians took out the arrow, but the migraine never returned. Over hundreds of years, slowly slowly, they discovered that there are seven hundred centers, interconnected in the body, and it is not necessary that your migraine has its source in your head. The source can be anywhere in the body. It can be at any of those seven hundred centers. The only thing that has to happen is that that center is vibrating your brain, sending waves of energy to your brain which are hitting other centers and creating the migraine.

Now because of that arrow a particular center in the leg was dead -- it could not broadcast anymore. That was the cause, and they were trying everything but it was all off the wall! And they had no idea, nobody ever had any idea that the center might exist somewhere else and unless that center was cured, the effect that was showing somewhere else would continue to show.

This fit is something very similar to the fits of Ramakrishna. He is the only mystic in the East who used to go into unconsciousness with any slight provocation. Somebody would start singing a song of devotion to God and that was enough... in the middle of the road, in the traffic of Calcutta -- which is the maddest in the whole world! What you see in Bombay is the best in India; if you want to see the real thing, go to Calcutta! It is simply crazy. It was so difficult to take Ramakrishna from one place to another place because even if somebody said "Jai Ramji" -- that is a common greeting in India, "Victory to the God, Ram" -- that would be enough, Ramakrishna would fall flat on the ground. Just the name of Rama... he was so sensitive, his system had developed to such a delicate vulnerability, that even a small triggering and he would be in samadhi.

Doctors were called and they were in the same difficulty, they could not figure it out: the man was perfectly healthy, there was no reason for him to become unconscious, and it remained a mystery to the physicians. But the reason why it remained a mystery to them was that they were not ready to look from a different perspective. It is not the kind of fit in which you become unconscious because the quantity of consciousness in you is so small. Some shock -- your wife dies, your business goes bankrupt -- just a slight shock is enough because there is not much energy, you are not very conscious. It is just a small amount of energy, it can be crushed by any accident. This is the nature of the ordinary fit: you lose your conscious energy and only unconsciousness remains.

As far as the questioner is concerned, it is happening totally differently. It was happening totally differently to Ramakrishna. It is not that your consciousness disappears and you become unconscious; on the contrary, so much consciousness descends that you are not able to cope with it. Your mind is simply in a state as if suddenly frozen... so much is showering and your mind has no experience, no discipline to manage it. It is too much, and because of too much consciousness, it will be felt on the outside that you are having a fit.

The symptoms are the same. Only one thing is different and that is what happens after the fit -- that is decisive. If it is a fit where consciousness has disappeared the man will find himself utterly weak, sad, feeling as if he has died and is coming back to life again. He will not have any memory that he has been unconscious for two hours, but his whole body will show symptoms that he has passed through a trauma, a painful trauma.

If it is not a fit but a glimpse of samadhi, the person will wake up rejuvenated, young again, fresh as he has never been -- absolutely silent, peaceful, with a clarity to things.

Even your question has that clarity. The question has not come out of your confusion but out of your clarity.

Rejoice, and allow those fits. Don't try to control them, don't even make an effort to control. Rather, try to be awake while the fit is there. Slowly, slowly you will become capable of being awake while the fit is there, and then there is no fit because you are no longer unconscious and there is no discontinuity in your consciousness. It is a continuous flow... growing, flowering, becoming wider and bigger.

You need not be worried about it, but you should not be going to the physicians and doctors because they will stigmatize you, convince you that something is wrong. They will make you afraid that you are losing control of your mind. They can make you so much afraid of the disease that you will start to unconsciously prevent the fit and that will be a disaster. Even now, although after the fit you are feeling beautiful, still -- in the fit you feel a great "NO," you don't want to go into it. You have already accepted the idea of the doctors that it is a disease, that if you go deeper into it you will be mad.

I say to you: if you can go deeper into it you will be certainly mad in the same sense that Gautam Buddha is mad, Socrates is mad. These people are not really mad, they alone are sane but they are in a mad world.

And they are in such a minority that only after millions of people does there come a point when somebody becomes enlightened. He is so alone. And the whole world is not ready to accept anything that has not been happening to them... and naturally they are in a majority. And this man -- Gautam Buddha or Mahavira or Bodhidharma -- is trying to say that he has achieved something which you have not achieved. It hurts your ego, it annoys people, it irritates people because it brings the question clearly into their focus: "Is there life, a sane life?" They know life is not sane, but where to find the sanity?

All the religions have been saying that to find it is a very difficult job, it takes lives and lives to attain. So they are discouraging people... all the religions have been a tremendous disadvantage to humanity because they have all discouraged you. An authentic religion should encourage you.

You are asking me, because you must be feeling inside that if you can say yes totally to this strange

space that overwhelms you.... Why do you want to say yes to it? And why does there come only a big no?

The no is coming because everybody you talk to about it is going to tell you that this is a dangerous disease: "Pull yourself together, pull out of it." It is the world around you that is making you afraid.

I would like to say to you that there is nothing to fear. You can say yes. You can allow existence whatever it wants to do with you. You can simply leave yourself in the hands of the unknown, and a miracle is waiting for you.

BELOVED OSHO,
MY DAUGHTER, MA SHANTI MARA, WHO IS SEVEN YEARS OLD, ASKED ME TO TRANSLATE HER QUESTION TO YOU BECAUSE SHE DOES NOT SPEAK ENGLISH. HER QUESTION IS: "WARUM GIBT ES GOTT?" -- WHY IS GOD? SHE IS NOW AT SCHOOL AND CONFRONTED WITH "RELIGION," AND MORE AND MORE THE QUESTION WAS FORMING IN HER HEART AND HEAD. NOW SHE IS BEGINNING TO REALIZE THAT AT HOME, SANNYAS IS HAPPENING, AND OUTSIDE, SOMETHING ELSE. WOULD YOU PLEASE COMMENT?

The question is significant. Children always -- almost always -- ask, "What is God? Where is God? How does he look?" These are simple curiosities. But Shanti has asked a rare question, very rarely asked: *why* is God? There is no question of what God is, there is no question of where he is, there is no question of how he looks.

Her question is more fundamental -- "Why?"

Why is the hypothesis of God needed?

It is not a simple curiosity. She has pinpointed the weakest point of all the religions -- why God? No religion has been able to answer the question, no philosopher has been able to figure it out. Because whatever reason you give -- "God is because of this reason," -- God becomes secondary. And no religion can put God second to anyone, so they go on round and round giving answers and knowing perfectly well that none of their answers is going to answer the question. But I can answer the question because I do not belong to any established religion.

God is because you are full of fear.

It has nothing to do with religion, nothing to do with philosophy. It has something to do with your psychology. God is your fear, projected, magnified unto the skies, made bigger....

The Indian God has one thousand hands. He must look like a centipede! So if you meet some big centipede, be respectful! -- who knows.... The Indian God has three faces -- obviously he needs them so that he can look all around; otherwise he is looking to one side and on the other side the world goes mad, which is always possible. So he has to be continuously on watch. The idea looks very good but it is basically your fear.

The fear is whether God knows you or not. So big a crowd on this small planet... and there are estimated to be fifty thousand planets in the world where there is life. And this is only about the world that we have come to know through science; it is not the whole world, it is only a small part. Every day new territory is revealed, and Albert Einstein said in one of his letters that it seems the world has no limits.

Logically it cannot have, because to make a limit you need two things. You cannot make a limit with one thing. You have a fence around your garden because the gardens of your neighbors are there. You can make a fence -- but can you create a fence where the world ends, and there is nothing beyond it? And even *nothing* beyond it is something beyond it. Who knows what that nothing contains? And it will be infinite, the exploration has to continue.

Man's science is very undeveloped and you will be surprised; if you look backwards then you can understand. Whatever you are doing in the hospitals and the medical colleges seems to be right, but if you look at the history of fifty years ago, you will be surprised -- everything that has looked right has proved wrong in fifty years' time.

Just fifty years ago the treatment for a madman was bleeding -- his blood had to be taken out. Naturally, he became weak -- if he was a violent type of madman, destructive, attacking people, naturally he will not do such a thing now. He cannot do it, he is so weak. Do you think this is treatment? You have simply made the madman weak. Soon, within a month or two, he will be back again. Once the blood that was taken out is replaced by fresh food, air, sunrays, he will prove that what you have done was simply stupid. And now they recognize that it was stupid, it had nothing to do with madness. But for three hundred years it

continued to be the authoritative medical treatment for mad people.

Now whatever you are doing you cannot be very certain about it. Tomorrow it may be proved wrong.

But experts have a tendency to be authoritative. They will not listen to what I am saying, because to listen to me means to change their whole vision of life.

For example, I was saying that the first questioner's fits have nothing to do with mind, that it has to do something with spiritual energy that is flooding the mind -- and it has been happening to mystics, it is not a new phenomenon. They should not treat the person as insane. They should not try to prevent the fits because if the fits are prevented then the person can really go wrong, can go mad. Now, through fits the overflow of energy is released. If the fit is prevented you have closed the only outlet for it.

But they will not understand what I am saying, that you have to help the person to center his spiritual energy, to crystallize it.... And there are methods. Once it is crystallized and centered and rooted, it will not overflow the small mind and the fits will disappear, and without any harm to the person.

But to accept this small approach they will have to change their whole prejudiced mind and that seems to be one of the most difficult things for people to do. On the contrary, what they will do is to put a case in court against me saying that I am not a doctor and I should not tell people what is a disease and what is not a disease.

I am not prescribing medicines to anyone. I am simply making it clear that what you are thinking is a disease is not a disease but a blessing. If you can say yes, then the conflict between you and the overflooding energy will disappear, and for the first time you will know who you are, what the meaning of life is. For the first time you will know that there is no death -- only forms change; the formless spirit continues. And you *are* the formless.

This is my way of deciding: If after the fit you were going into a bad state of mind -- bitter, sad, frustrated, angry -- then I would have said to continue the treatment because something is wrong with the mind. But because your experience after the fit is so grand, has such beauty... you should forget all about disease and the doctors. You are absolutely on the right path. Start saying yes to it and don't go into it with fear because fear causes a shrinking. Go with joy, dancing.

It is an invitation from the beyond. Accept it gracefully, and there is much in store for you to be surprised.

BELOVED OSHO,
IN RAJNEESHPURAM I USED TO WORSHIP FOR LONG HOURS EVERY DAY. THIS WOULD STILL THE STATE OF MIND IN GENERAL; AND THE PEAKS OF MEDITATION I EXPERIENCED CONTINUOUSLY WERE GREAT. THAT KIND OF THING DOES NOT SEEM TO BE HAPPENING HERE IN BOMBAY, EVEN AFTER SO MUCH RELAXATION AND NOT MUCH WORK TO DO. PLEASE EXPLAIN WHETHER THIS IS DUE TO THE SURROUNDINGS AND SITUATIONS HERE, OR FOR SOME OTHER REASONS.

Suraj Prakash, the method that was being used in Rajneeshpuram comes from Gurdjieff. He himself got it from ancient Sufi sources.

You will have to understand a few things before you can understand the answer to the question.

According to Gurdjieff -- and I agree with him -- your life energy has four layers. The topmost layer of your energy is very thin, it is only for day-to-day work. By the evening you are tired and you want to go to sleep. That day-to-day energy needs recharging every night. In the morning you are again fresh, ready to work.

The second layer is the emergency layer. It is bigger because it is a question of emergency. You come home tired, the whole day... and it has not been one of those great days when whatever you touch becomes gold; it has been a very ugly day. Tired, frustrated, you just want to go and drop dead into bed, but as you are dropping into bed -- unfortunately you are still alive -- the house catches fire! You forget all your tiredness, you are running for hours to put the fire out. You have forgotten that you are hungry, you have forgotten that you had come just to go to sleep. You are so full of energy, so vibrant, that even when the fire is put out it will take hours for you to go to sleep because you became so excited. It was not only that the house was on fire, you were on fire too! It will take a little time for the fire to cool down. All the thoughts that have been moving so fast in you will take a little time to settle. This is the emergency level.

When somebody fasts for many days he has to live on the emergency level. When somebody forgets his way in the forest for days together, he has to live on the emergency level. Ordinarily, we have made life so

secure, comfortable and safe that millions of people never come to know their emergency layer of energy.

Then there is a third layer which is even bigger. That connects you with the whole life of the universe. And below that is the fourth which has no boundaries, it is unlimited. When you reach to the fourth you are one with existence. Then the whole energy of existence is your energy.

In the commune... and this was misunderstood all over the world; this is how everything is misunderstood. People understand only that for which they have been conditioned. They think that is all, while in fact the whole has no boundaries and you can go on exploring in any dimension, to any depth, without coming to the end.

People were working twelve hours a day and sometimes fourteen hours a day. To outsiders this looked like they had been hypnotized -- otherwise who is going to work fourteen hours continuously? But the reality was that these people were under a certain program of evolving consciousness. It is somewhere from twelve to fifteen hours that the first layer disappears, is finished. If you have been working hard for twelve hours, the first layer will be burned out. Ordinarily you stop, it is time to take your supper and go to bed.

This is where Gurdjieff comes in. He says, "If you can continue *now*, when there is no energy, you are completely empty of energy as far as you know -- those hidden layers are not known to you -- continue!" A moment comes when suddenly all day-to-day energy is exhausted, and immediately the second layer becomes available to you. You are flooded with an energy so powerful that people who have come to that energy have felt that now they can do anything. Nothing is impossible, the energy seems to be so great.

But before you can reach the second level the first has to be exhausted. And there is no way of giving you any proof, argument or evidence. You have to do it and experience it.

Anybody who has done it has never come back empty handed. Once you have tasted the second layer of energy -- which is purer, unpolluted -- naturally your desire to go deeper becomes a thirst, an intense longing....

If you go on working for thirty-six hours, non-stop, you can open a passage to the third layer of your energies. And to be in the third layer of energies is to know things that you always wanted to know. It is in this layer of energy that one experiences love without attachment, one experiences love as sharing, not as relationship. It is in this part of energy that you experience yourself separate from body, from mind, from everything. You are just a witness -- and that is the fourth.

Between the third and the fourth there is a very thin Japanese paper curtain. From the third you can even see things moving into the fourth, behind the paper curtain. And it is only a question of removing the curtain, because if it was for you to work and exhaust the third layer it would be impossible. You cannot exhaust it, it is far bigger than you.

You are connected with the whole life system. The fourth brings you home, brings you back to the crystal-clear nature of your being.

Suraj Prakash, here in Bombay you are relaxed, there is not much work for you to do; that's why your meditation is not going deeper. That work part was an essential part. If the whole day long you are relaxed, your relaxation will remain superficial -- it will be spread over a long period but it will be thin. If you have been working intensely for twelve or fourteen hours you deserve the same intensity, the same depth of relaxation -- that is a natural phenomenon, a nature that is continuously looking after you. But even nature cannot go against its laws.

The law is: if you want the experience of deep relaxation then you will have to go into deep exertion.

There is no need to go anywhere else. Here you can do jogging, running, swimming. Exert yourself so the first layer, which is never fresh.... It has to be used every day. It is just pocket money, you need not carry it forever. As you start some kind of work with totality you will find your meditation coming back -- and it will be deeper this time, because in the commune whether you were consciously aware of it or not, unconsciously you felt that you were being *forced* to work. The very idea that you are being forced to work destroys the beauty. Your work remains half-hearted and your meditation will remain half-hearted too.

I know that working twelve hours or fourteen hours is difficult -- and particularly if you have not worked so much in your life it is painful.

The whole body hurts, sleep becomes difficult. Because you don't understand why this much work is being given to you, there is resistance... you do it, but not with a dance.

Here nobody will be forcing you. You will be doing your jogging or swimming or running on your own accord. This will bring you closer to totality and a total act brings its reward in a total silence.

Suraj Prakash, from tomorrow morning start... a few other sannyasins may be ready to come and join you, and it will be good on Juhu Beach. So first jog and dance and sing and then rest there on the beach for

a few seconds or a few minutes just listening to the sound of the waves, feeling the sun, the wind. Fall in a kind of synchronicity, become one with it.

It is not that you are separate from the ocean and the earth and the sun. You are not. We are all connected. And to remember all those connections makes you a member of this vast universe. The trees and the rocks and the stars all turn into a great brotherhood.

Life starts giving you its secrets as you become more and more available to it. It is very just and very fair. You get only that which you deserve.

BELOVED OSHO,
I HAVE HEARD THAT SOME PEOPLE CLAIM TO BE DOING THE SAME WORK THAT YOU DO. IS IT NOT TRUE THAT WHILE OTHERS ARE TRYING TO ALTER THE MAJOR DISTURBANCES IN PEOPLE'S PROGRAMS, YOUR ONLY REASON FOR LIVING IS TO ENSURE THE ELIMINATION OF THE PROGRAMS ALTOGETHER? IN ANY CASE, COULD ONE PROGRAM ELIMINATE ANOTHER, EVEN IF IT WANTED TO? ARE THEY NOT LEFT BEHIND ON THE SHORES OF WESTERN MAINTENANCE-MAN PSYCHOLOGY? -- TEPID REFORMERS, NOT REVOLUTIONARIES?

No program can replace another program. Every program can repress the older program in you. The older program goes deeper into the unconscious and the new program becomes your personality. And psychologists are deceiving the whole world by saying that they are deprogramming people. It is not deprogramming, it is only reprogramming.

Your insight is true, that the therapists, psychoanalysts and others of the same kind, are claiming that they are doing the same work as I am doing.

In the first place, I am not doing any work.

In the second place, their work and my approach are totally different.

You have got the point, that they are simply adjusting people's normal behavior. All the psychologists are doing only one thing and it is the best paying profession in the world: they are just keeping you mediocre, normal.

It is good that these people did not appear a little earlier; otherwise Jesus Christ would not have been crucified but psychoanalyzed. All the mystics of the world would have been put into psychiatric hospitals -- they have to be made normal, they are behaving abnormally.

Mahavira walking naked -- naturally it will look like something has gone wrong in this man's head.

The psychologists are just maintaining the society as it is. Hence the society pays them more than any other profession, although their work is nil. But the society pays them highly for the simple reason that the status quo should not be changed. If people remain normal then they cannot gather courage enough to change the structure of the society, to change the future of man.

Normal people do normal things.

Revolutionary action is not a normal thing.

The very idea to change humanity completely, to change the human world so deeply that it becomes disconnected with the past is not within the hands of normal people. It needs geniuses, and all geniuses are abnormal.

The word `abnormal' can be used for both: those who have fallen below the mind and those who have gone above the mind. Both have become abnormal. That's why there is sometimes a similarity between a madman and a mystic, some kind of similarity. You may not be able to figure out what is similar but there is some kind of similarity, and the similarity is that both are out of the mind. One has fallen below the mind and one has gone above the mind. Both are no longer living in the mind -- that is the similarity. But it is such an invisible phenomenon that to figure it out is difficult.

In the west there are many people of the quality of Ramakrishna who are in madhouses, because in the west going above the mind is simply not acceptable -- there is no `beyond', so Ramakrishna is simply mad.

In the east just the opposite has been happening for centuries. There are many mad people who are thought to be saints because their behavior has some similarity. You may not be able to grab hold of it but there is some similarity.

I have been in touch with a few people who have been worshipped like incarnations of god but really they were just mad. But once you have accepted something, you start interpreting accordingly.

Near jabalpur where I lived for twenty years, there was a man -- Tuntun Pal Baba. no relation to Tintin!

He was very old, ancient. He never said anything.

I went many times and remained there for a few days just to watch him. He started becoming afraid of me because he certainly understood that I was not his follower or worshipper, that I was looking for something else.

He had a paralysis of the left side so he could not even hold a cup of tea with his own hands. His left hand was almost dead and his right hand was also trembling; he was old and weak so somebody would have to hold his cup. Even drinking the tea was difficult because half of his face was paralyzed. So tea would be flowing all over his robe and just in the middle... he lived only on tea. He would give the cup to somebody. half the tea he had taken himself, and half he would give to somebody -- whoever was present there. That was his prasad.

Such a disgusting scene... because his saliva was going into it and people would drink that tea as if they had found nectar. And these were the people who had gone there for some desire to be fulfilled, some sickness to be cured. Somebody is childless... a child to be given; somebody's son is lost and he wants to find him... all kinds of people, but not a single spiritual seeker.

And there was no answer -- the only answer was the cup of tea. So you would drink the tea, go home, and with the miracle of Tuntun Pal Baba have a child immediately! Hundreds of people were going, just a queue the whole day. If one hundred people come, fifty are going to be cured -- they were going to be cured even if they had not come, because everybody who becomes sick does not die. So the business is perfectly good: at least fifty percent are going to be cured and these fifty percent will spread the news, they will exaggerate it -- which is just human nature -- and more people will be coming.

Because of the Indian conditioning, the other fifty who failed thought they must have done some evil act, so evil that even a paramhansa's blessing is not able to remove it. Or perhaps they would have to find another source of divine grace; perhaps Tuntun Pal Baba is not the right person for them. They will never come back to tell the story that the prasad, The present from Baba has not worked. Only the people for whom it has worked will come back again, and with new people... the crowd will go on growing.

I used to sit there and watch the crowd, the faces -- what kind of people come and what does that man have? One afternoon in the hot summer there was nobody else, I was alone with the baba. He asked me, "Why are you unnecessarily torturing yourself in the heat in this village? I don't know how this idea entered people's minds that I am an incarnation of god. The more I denied it, the more they became convinced -- because that is one of the symbols of the incarnation of god, that he will deny it.

"I am a humble man, I am not a reincarnation of god," he said. "I am a poor man, uneducated. I had no idea that I was creating trouble for myself. The more I denied, the more people were coming. And because of this paralysis I cannot talk much. And this tea! -- I have not started it, people just started it themselves, because there is nothing else with me -- I only drink tea. People just started it. The cup might be half full and somebody would take it out of my hand and give it to somebody else, and the whole day.... so the whole day I have to drink tea!"

I said, "You should have told them that this was nonsense. I can take you out of this place."

He said, "What is the point? Because they are being helped, although I am not helping them." He was a sincere, simple man.... "They are being helped so what is the harm? Even if fifty percent of people are helped... poor people, they cannot pay for medical treatment, they cannot go to big cities and big hospitals. If they are being cured, let them believe that I am a god. But sometimes even I start giggling in the night -- what kind of a god? Half paralysed, cannot eat anything, only liquid... and now that liquid has become only tea."

The last time I visited him he was dying. He whispered in my ear, "Try to explain to these people that you create these illusions yourself and you don't even give me a chance to refute it. I am saying I am not a reincarnation but you are not ready to listen to it."

I have seen a few more people. This man was not mad at least, he was only sick, old. But I have seen mad people. Their madness is thought to be something divine. In their madness they may do anything, they may dance on the street....

I was passing through Kanpur; I had a meeting in Kanpur and after the meeting, as I reached the railway station I saw a crowd. Somebody told me that there was a godman, and that's why the crowd was there. So I went inside the crowd and I could not believe... this man used to be a servant in the hostel where I had lived. He felt a little ashamed.

I said, "Don't be ashamed. in this country you can be ashamed of anything but not of being a reincarnation of god -- enjoy! Because in your job what were you getting?"

He said, "That much is being collected by my followers now."

He had six followers who were continuously collecting money from people. If you gave money you could go close to him, touch his feet, have his blessings. He had nothing to say.

I asked him, "When can I see you alone?"

He gave me a time in the night and he met me. I said, "You were a simple person, what happened?"

He said, "I also cannot figure out, what happened. I had gone to a marriage party and there, in the sweets, they had mixed some drugs so I started doing strange things. I threw my clothes off, went naked into the market... and a crowd followed me, and the same people who had given me the sweet started saying, `He is a reincarnation!' I was half conscious, half unconscious. I could hear somebody saying, `He is a reincarnation of god!' and I was not in a state to argue. In fact, I thought perhaps I was a reincarnation of God!

"I started dancing more madly and since that day, I am enjoying it. It is a good business. No qualification is needed."

In the West, they are making one mistake. Here we are making another mistake. But the mistake is possible....

The man who has gone beyond mind and the man who has fallen below mind -- both are out of the mind, so there is some similarity. That similarity should not deceive anybody -- because the person who has fallen below mind will be sad, tense, searching for the lost home, nervous, feeling unworthy. You have to look into the qualities and the feelings of the man.

The man who has gone beyond the mind will be feeling like a child, innocent, will be relishing existence and its beauty, will be creative. He cannot be destructive. He may paint, he may sculpt, he may sing, he may dance, but a man who is moving above mind is bound to pour a little more beauty into the world , a little more music, a little more poetry -- that is his contribution.

Only your contribution proves where you are -- whether you are mad or you have gone beyond mind to authentic sanity.

What is happening is perfectly beautiful. Just say yes -- not a verbal yes but an existential yes, in which every fiber of your being is involved.

You are very close to the opening of a new world, of a new consciousness for you.

It is for this consciousness that you are here with me.

Sermons in Stones

Chapter #11

Chapter title: I have to be offensive to wake you up!

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BELOVED OSHO,
YOU CAN'T REALLY MEAN IT WHEN YOU SAY YOU HAVE LOST ALL HOPES AND ILLUSIONS, BECAUSE YOU KNOW PERFECTLY WELL WHERE HUMANITY STANDS TODAY AND YOU KNOW HOW SLOW EVOLUTION IS. I OFTEN WONDERED IF YOU HAD NOT COME A BIT TOO SOON: HUMANITY WAS NOT READY TO UNDERSTAND YOUR LIBERATING MESSAGE, AND SIMPLY MISBEHAVED WITH YOU.

AND THIS WAS THE EXPLANATION THAT I FOUND WITHIN: YES, YOU HAD COME TOO SOON -- ALL GREAT MASTERS COME TOO SOON (POOR JESUS' MESSAGE HAS BEEN UNDERSTOOD BY ONLY A VERY FEW AFTER NINETEEN CENTURIES, SO YOU'LL HAVE TO BE PATIENT!) BUT THE SHOCK WAS NECESSARY -- THE SPIRITUAL EARTHQUAKE. YET SOME EGO-SKYSCRAPERS ARE SO TECHNICALLY PERFECT THAT THEY CAN RESIST PROBABLY EVEN THE DESTRUCTION OF THE ENTIRE PLANET.

ANOTHER THING I ASK MYSELF IS WHY YOU ARE SO BRUTAL, SO VIOLENT, SO OFFENSIVE. I CAN UNDERSTAND THIS BEHAVIOR WITH DISCIPLES IN THE HOPE OF FRACTURING THEIR EGOS, BUT WITH POLITICIANS...? THEY JUST CAN'T BE ANYTHING ELSE THAN OFFENDED -- BUT THEY WON'T LEARN WHAT YOU WANT TO TEACH THEM (AT LEAST NOT IN THIS INCARNATION) AND YOU KNOW IT, SO WHAT IS THE SENSE? PLEASE EXPLAIN. COULDN'T YOU BE JUST AS OUTSPOKEN (THAT IS WHAT I SO LOVE IN YOU) YET LESS PROVOKING? IT WOULD HAVE SAVED YOU SO MUCH TROUBLE, I'M SURE, AND WOULD NOT HAVE CAUSED THIS RIDICULOUS ALLIANCE OF ALL GOVERNMENTS AGAINST YOU.

I understand your love, and I understand your love for my work. But you do not understand the ways the masters use to work on the sleeping humanity.

Jesus was offensive -- deliberately, because there was no other way to wake up his contemporary humanity. His crucifixion has perhaps been understood by only one man up to now in the whole of history, and that man is not a Christian.

That man is George Gurdjieff. Because he is not a Christian he can stand aloof, with no prejudice at all. His insight into the crucifixion of Jesus is that it was planned by Jesus himself. On the one hand he was very offensive, very rude -- that provoked the blind masses. On the other hand he was mercilessly hammering on the priesthood -- and the priests in those days were very much more powerful than they are today. Today they are nothing but the Queen of England; it means nothing. The Queen of England or the queen of playing cards -- they are synonymous.

Jesus sacrificed his life because in those primitive days there was no way to spread a message unless it thrilled the very heart of the merciless humanity. The struggle was not with the heart, the struggle was with the stones -- or perhaps worse, because even stones are not as stony as a human being can be.

Everybody who has tried to understand Jesus has thought it: "Why was he offensive? He could have been a very respectable rabbi; people would have worshipped him, loved him. Instead of crucifying him they would have wanted to crown him."

But that was not the work Jesus was doing. The question was not the cross or the crown, the question was the awakened man or the sleepy, unconscious humanity. When you are deeply asleep you have to be shaken, your name has to be shouted, cold water has to be thrown into your eyes. But this is all done out of compassion.

I have been offensive and I will remain offensive. I will go on growing more and more offensive, for the simple reason that you are so deep in a coma that perhaps only a scream might reach you -- or might not reach you.

Perhaps you will look at me for the first time only when I am on the cross. Right now you take me for granted -- only the cross will destroy your state of taking me for granted. Perhaps only the cross can shake you enough so that you can wake up.

You have said I may be hard with my disciples because they are committed to a certain work of evolution -- it is not being done against them, they have come and they have joined me. The question is relevant: Why do I go on hammering on the politicians? Again, the questioner is innocent and ignorant. She does not understand the structure of human consciousness.

When I criticize the politician, it is not the politician outside you, it is the politician within you.

The outer politician is only a manifestation, a collective manifestation of your inner politicians. You are all searching -- in some way or other -- to have more, to possess more, to be powerful, to be dominant, to be special: V.V.I.P. ... a V.I.P. is no longer enough.

When I criticize the politicians I am criticizing the political structure of your mind.

Aristotle is right only on this point, according to me, when he calls man a political animal.

Your politician is still in a latent state. It has not been possible for it to have an opportunity to come into its true colors.

That's why power corrupts -- in fact, power has nothing to do with corruption. It appears that power corrupts because power gives you the opportunity to bring out all your fantasies, dreams, and change them into reality. You have the power to do it.

And Acton is right that absolute power corrupts absolutely.

I have to criticize the politicians because they are what you would like to be. Presidents, prime ministers, governors, ambassadors -- that's what you would like to be, but it is only a seed in you. And in the seed you cannot see all the flowers and all the colors. When I criticize the politicians I am criticizing you as if your politician had come into power.

And in a certain way... you may not be very powerful, but everybody has a certain power over certain people. The parents have power over their children, the husband has power over his wife -- at least he believes that. The real power is with the woman, she has all the keys. And husbands and wives are constantly fighting to prove who is higher, who is more intelligent, who is always right.

So everybody has his own small area, his own small territory where he is powerful. The teacher in the classroom is almost a king.

In India, physical punishment is against the constitution. Children cannot be tortured in any physical way. But that is only in the constitution, not in reality. All over India children are beaten.

When I entered my high school.... One man was very notorious for beating children -- he was our mathematics teacher. His subject was difficult and he had no compassion at all. He thought that by beating children you could raise their intelligence! By beating children you can destroy their intelligence, but you cannot raise it. Beating is destructive.

I had decided the very first day that in the very beginning I had to come to terms with this man. As he entered in the class, I did not stand up to greet him as every other student did. He looked very angry... a little surprised, too. For a moment there was silence and then he said, "It seems you don't know me."

I said, "It is true. I don't know you, but something more important is true."

He said, "What is that?"

I said, "You don't know yourself."

He said, "I don't want to go into philosophy -- don't change the subject! You have to tell me why you remained sitting."

I said, "Because I have not seen anything honorable in you. Now, I am helpless -- I cannot honor a person if I cannot find anything honorable in him. I cannot be a hypocrite."

He said, "You don't understand. I will bring you to your senses with just one good beating." And he took his cane out of his desk.

I said, "You can beat me, but just look outside the window."

He said, "What is there?"

I said, "Just look...." because outside the window, far away, was the police station.

He said, "What do you mean?"

I said, "You beat me first -- then accompany me to the police station, because physical punishment is a crime."

His cane slipped from his hand. He had never thought about it, that a student could report against him. He said, "But this will become a precedent for others; nobody will stand up...."

I said, "There is no need. In what way does our standing help you? Just so you can feel powerful? These poor boys are standing out of fear, not in love, in trust; not in real gratitude."

Something happened to that man. He threw away the cane.

And now because he was not beating them, for the first time he started encountering the beauties of small children. In violence, all those beauties shrink. In fact, the violence prevents their growth in all directions: in intelligence, in love, in friendliness, in sharing, in rejoicing.... The whole day long, from one class to another they are humiliated, insulted, beaten. Still you expect respect from them.

I made it clear to him: "I will give you respect -- and only on that day can you decide that something has happened in your life. All the respect that has been shown up to now was out of fear. Unless I feel love for you and gratitude for you, you will have to wait. And you will have to be patient. It rarely happens that people change so quickly."

But perhaps he was just on the verge, and only a slight push was needed. He turned a complete circle, one hundred and eighty degrees. He came to be one of the most lovable, respectable teachers in the whole school. He was not senior enough, but because of his tremendous change he was chosen to be the principal of the school the next year when the old principal retired, although it was not his turn.

And he wept in front of me, holding my hands, and said, "The whole credit for making me the principal goes to you. Not only have you changed my relationship with the students, strangely, once I started changing, the change has affected every relationship. I have loved my wife for the first time, I have loved

my own children for the first time. Now I am teaching not just to earn money, I love it. I enjoy it.

"When someone commits a mistake it does not make me angry. And now I can see that before I was angry twenty-four hours a day, so any slight excuse was enough. I was fighting with my father, with my mother, with my wife, with my brothers... I was carrying all that mountainous burden and these small children were simply victims. You were right: it was because I could not show my domination towards anybody else -- I am just an ordinary school teacher -- but I could show my domination and my power and my greatness and my superiority, and deep down fulfill a certain ego. Since the day I dropped the idea of being violent with the students, slowly slowly my eyes have become clean and clear, and I can see that to err is human."

I said to him... and he has remembered it; the last time I saw him in 1970, he reminded me. He said, "To err is human and to forgive is divine -- that is the old proverb."

I said, "That proverb is dangerous because it makes forgiving so far away. Gods forgive, and you are not a god. To err is human. To forgive is more human, it is not divine -- just more human."

In fact, the moment you have achieved your own humanity, you have achieved your divinity. They are not two things. Your humanity at its climax is the beginning of your divineness, of your godliness.

My criticism of the politicians, first, is the criticism of the hidden politician inside you -- as a husband, as a wife, as a mother, as a father. You are expecting obedience, you are thinking that your child is not only born out of you but has to be just a carbon copy of you.

Children are born of you, but they don't belong to you. They belong to the future, of which you know nothing. You are the sunset, your children are the sunrise -- and the gap of the whole night is there.

Secondly, I don't see men as islands, separate from each other. And I don't see their activities as separate from each other either. They are all part of a network.

If I want a revolution in human consciousness I will have to hammer on the heads of politicians as hard as possible, because politicians are the ones who are always standing and they have the power to prevent any kind of revolution, any kind of change. They want a society with a status quo, because any revolution is going to throw them from their power positions.

A conscious humanity cannot tolerate idiot politicians guiding it.

I have had to criticize the so-called leaders of religion, high priests, popes, *shankaracharyas*, because they are making every effort that man's mind remains retarded. Only a retarded mind can be exploited.

And you ask me not to be offensive, not to be violent.

Your idea must be that if I am not offensive, if I am not outrageous in my statements, if I don't criticize those who are in power -- politically or economically -- then my message will spread more easily.

You are wrong.

The whole of the world's media is interested in something sensational. They are not interested in the softer values of life. It is said that a good man has no life -- as far as reporting about the good man is concerned, he has no life. At the most you can say he is a good man, but life? Where will you find it in a good man?

It is a very ancient part of wisdom that you cannot write a novel or a drama around the life of a good man, and even if you write it you will have to print it yourself. And it is not going to be a best seller, it will be a no-seller! It will have its uniqueness... but you will be in constant trouble -- what to write? A good man is just good man, tastes good. It is the bad man who has a life. He is colorful, he is not monotonous. You can enter into his life and you will find surprises upon surprises; a great story is possible.

If I speak softly, very lovingly, it will be impossible to reach within just few years to every nook and corner of the world.

I have my own method, and I know how to turn the tide at any moment.

It is just a question of turning the switch.

First let me create a good number of enemies -- which I am successfully doing! -- and you will see for yourself: these same enemies will turn into friends. I just have to go on creating enemies for a few days more. Once I have touched your heart -- right or wrong, it does not matter -- then it is a very simple phenomenon to change anything.

Those who are behaving as enemies have already become emotionally attached to me. Just the other day I received a message from Oregon that Oregon is missing me very much... because who has ever heard the name of Oregon? But for five years Oregon was international news.

I was a tourist in America and my visa had expired long before, so I was illegally there -- kept by the government! The illegality goes to the government, because I was asking them: "Either you extend my visa

or you say no. If you say no I am going to court -- on what grounds can you deny me?"

So they were in a puzzle: they could not say no, because once they have said no their power would be gone. Now the power would be in the hands of a court where they would be a party, and they would have to prove why they had been harassing me for two years continuously. And they could not say yes because the president wanted me and my commune to be destroyed. The attorney general of America wanted my commune to be completely destroyed. America's richest man, Rockefeller, wanted me to leave America. The archbishop of America was certainly after the president continuously.

They wanted me to leave the country but for that they needed to say no to extending my visa. And they were afraid to say no because once it went to court then it could take twenty years... from one court to another court....

These people were trying hard that the newspapers, radio, television, cable television should not report me, for one thing. Every pressure was put on all kinds of media: "Either report negatively or don't report at all." And in the world of the news media freedom of expression exists only in the ideas, in the great human rights and human values of the constitution; but basically it does not exist. And this is simply because to have a big daily newspaper you have to be either a political organization, a religious organization or a rich man to invest money.

And all the newspapers survive on the advertisements given by the government. The moment they don't listen to the government the advertisements stop -- and no newspaper can exist without government advertisements. The situation is such that freedom is just an empty word.

Coming in contact with the news media people, I was surprised: these people were beautiful, they tried to do their best. And later on they informed me -- "We are sorry. The bosses are editing things out, adding things, changing the whole flavor. And we are poor people; we cannot risk our jobs." When their news reports came out on television, it was totally the opposite of what was felt in the direct encounter with the person.

I inquired of a few journalists: "What happens? You write, you listen... I have seen tears in journalists' eyes. I have seen them dancing with sannyasins. What happens to you when you report to your newspaper, your radio, the television?"

They said, "We are ashamed. Our work is to give the reports and then it goes to the editorial department. Then -- particularly because of you -- it goes to the boss for a second check. Unless they have destroyed it to utter negativity they are not satisfied."

It is because once it becomes negative, people enjoy it. People are living in negative minds, so whenever a negative report is given they fall in rapport with it. They say inside themselves, "Right! We knew it already."

One journalist told me, "If we write exactly what we feel, the whole staff thinks we have become hypnotized. If we don't put something against you.... And it does not matter whether it is right or wrong; something against you is a protection: They will not say, `You are hypnotized.'"

Perhaps Satyananda is here. He came as a journalist from STERN magazine in Germany. He was one of their topmost journalists, but he wanted to *feel* it -- the meditations, the groups, silent sittings with me, discourses... he remained there for a few weeks. He wanted an inside story, not just a story from an outsider. He collected so much material and he was so happy when he went... before leaving he became a sannyasin, too. But as he reached the STERN office they started laughing. They said, "He is completely hypnotized! Look at his red clothes, mala... he is not the man we sent."

When they saw his report they simply said, "Not a single word from this report can be published. You have been brainwashed, you don't know what you are writing. You are under hypnosis, you are being used as a medium; you don't know what you are doing."

He said, "What nonsense are you talking? I have not been hypnotized."

But what can he do? The report belongs to STERN, not to the writer. The writer is paid for it.

He went on struggling, negotiating -- "This much you can cut... this much you can cut...." And finally only one sixth remained. They distorted his whole beautiful article.

But he was disillusioned completely -- this freedom of expression, all these democratic values are just words. He resigned his position on the grounds that they had been printing things which were not true, and because they had inserted whatever they wanted into his article.

He told them, "I cannot serve here like a slave anymore. You have not purchased my mind."

He wrote a book, which became a best seller in Germany. He came back to live in India, and then he was in America with me. And soon -- once I settle somewhere -- he will be coming.

So the problem for me is that if I simply talk about meditations, about ecstasies, spiritual experiences, then the message cannot reach those who are in immense need of it, and I will feel guilty. I should make every effort that the message reaches.

To provoke people, you have to be offensive. To create a new ground for a new humanity, you have to destroy much of the past -- and you cannot be other than hard. If I simply talk about abstract concepts which are not any danger to the existing society, to the vested interests, I will be respected -- the same people who are enemies will start talking about me as a great saint -- but I will not be of any help to those who are really thirsty.

So I am not worried about all of humanity.

My concern is that I must reach each door and knock at least once. If somebody can understand, he should not miss. If somebody cannot understand, there is no harm -- he was not going to understand anyway.

So everything that is being done is well planned and deliberate. It is not accidental.

I can understand your love, but you have to grow into a little more clarity about the function of the master.

And you cannot suggest to the master what he should do and what he should not do! With good intentions... but you are doing a stupid thing.

BELOVED OSHO,
IF THE EXPERIENCE OF GOD IS A SUBJECTIVE EXPERIENCE, THEN WHAT ARE PRIESTS AND POPES FOR? IF THE EXPERIENCE OF GOD IS AN OBJECTIVE EXPERIENCE, THEN WHY DON'T THEY PRODUCE HIM?

God is neither subjective nor objective.

God simply does not exist.

Your question is that if God is an objective experience, then scientists should be able to produce it. If man can go to the moon, it is conceivable that scientists would be able to put on their table the experience of God or the presence of God. That's what Karl Marx used to say: "Unless God is proved in a scientific lab I am not going to accept it."

One communist friend used to stay with me once in a while. He wrote this passage to me.... I said, "Marx's statement is self-contradictory.

First you say, `If God is an object...' Your statement begins with *if*. It is not your experience. If you have the experience then there is no possibility of ifs and buts. It is purely an intellectual question. If God is an object, then certainly scientists will be able to produce it. They have not been able to produce it; hence Karl Marx says there is no God."

That's why I say that even our so-called great thinkers go on committing very small mistakes, but their impact can be tremendous. Karl Marx is saying that scientists have not been able to bring God into the lab, dissect him, find out what is inside him, turn him inside out, just to have a look all around. Because this has not happened, he says God does not exist.

I told my communist friend, "Marx was eligible only to say that God does not exist *as an object*. It is simple logic. You have given the objective to the scientist and the scientist has not been able to produce it, so only one thing has become certain: that God is not an object. Not that there is no God -- because you yourself say that there is another side, the subjective side. What about it? And Marx remains silent about the other side, which has simply been dropped!"

God is an experience.

It is not right to say "the experience of God." That creates difficulty, it makes God an object. There are three things: God the object, you the experiencer, and the experience between you two, as a bridge. God is not a subjective experience, God is just the experience of the inner.

There is no God as a person. God is your subjectivity -- it is another name for your inner being.

It is you, asleep.

You can be awake.

Then too you will not be able to see God, because God is not a person at all.

God is our inability to experience the inner reality and give it an expression. When we try to express it, trouble arises. Any name is good.

Mohammedans have one thousand names for God. Hindus have *vishnu sahasranam* -- one thousand names for God. And I say to you, the reason God can have one thousand names is because he does not exist. If you exist, then one name or maybe two -- at the most three.... But one thousand is just meaningless.

It is almost impossible to find any name among Mohammedan names which is not the name of God. Arabic is not a very great language; its scope is very small. It is the language of nomads wandering in the desert -- very primitive. Even to find one thousand names in it is a little bit of a difficult job. All the Mohammedan names that you come across are names for God.

Something has to be said -- the experience is valid; it has been validated by thousands of mystics around the world. There is something more than you know, than you feel, within you. Your consciousness, your existence..."God" is only a symbol. You can use it, but it has fallen into wrong company. Being with Mohammedans and Hindus and Christians, it has lost its beauty and grandeur. It has become too ordinary, too mundane.

And its associations are not good -- because in the name of God, thousands of people have been killed. In the name of God, conflict continues around the world; thousands of undercurrents of fighting, efforts to convert people to your fold -- because numbers are very decisive as far as politics is concerned.

You have to understand the politics of numbers. Why do Mohammedans go on insisting that they will continue to marry at least four women? Although they cannot rationally support their idea, the question of reason does not arise. They say their holy book says, the holy KORAN says you can have four wives, or even more -- Mohammed himself had nine wives. So it is not a question of argument or discussion. You are interfering in their religion -- it is a question of religion.

Marrying nine women and depriving eight men -- for their whole lives they will not get any women. Naturally, you are creating the institution of prostitution -- what are those eight persons going to do?

Religions have created prostitution, they are the sources.

Just forty years ago, the Nizam of Hyderabad died. When he died he had five hundred wives! This is superficial reasoning, that their religion is being interfered with.

The real thing is if you allow a man to marry many women, many children are possible; your population will increase. It cannot happen vice-versa. You can have one woman with five husbands and still she will produce just one child. Nature is not going to bother that she has five husbands so just be a little kind and give her five children, numbered according to the husbands. So it is pointless to have one wife with many husbands.

To have one husband and many wives is political -- it has nothing to do with religion.

Now, if I say it is political, it is not religious....

Because what has religion to do with numbers? Religion is basically individual. You alone can be religious, there is no need for anyone else to be with you for you to be religious. It is not a social phenomenon. Its whole growth is individual, purely individual.

I have to criticize religions which are obstructing human progress, in many ways. Right now all the Christian priests, Hindu priests, Mohammedan priests all around the world are doing one thing: teaching poor people against birth control, because it is overpopulation that is going to give them numbers. And it is overpopulation that is going to keep half of the earth poor, starving -- and the poor and the starving are easily vulnerable to being converted. You just give them education, food, a house to live in and you have brought gifts from God -- they will be Christians.

Poverty should continue; otherwise who is going to be in the churches, who is going to be converted?

I have to say categorically that all conversion is criminal.

Nobody has the right to impose his own ideology on other people. You have the right to express your ideology and leave it for people to think about. If you have provoked thinking, that's enough. You have done a great job if you have triggered thinking.

A child was just asking, "Why is God there? What is the need?"

The child must be very intelligent, he has asked a very significant question.

It is because of fear.

It is because of ignorance.

It is because inside, you are full of darkness.

Hence you are continuously afraid. Outside, you know there is going to be death, sooner or later. You know there is going to be old age, there is going to be sickness, all kinds of diseases, and you are going to suffer all these things. Humanity has to be somehow consoled: "Don't be worried, God is taking care of you. He is the creator -- you may not be looking at him, but he is always looking at you."

Don't get afraid of the idea -- because once you are alone in your room and you start feeling that he is looking from the roof.... And man is so imaginative, he can manage it that behind those two eyes there is a head, and of course you will be in a panic! You may have been talking about God but you don't know... if you meet him, what are you going to say?

For the part of humanity that is not going to try and experience its own light, society has to give substitutes. God is a substitute, a name -- just a lollipop... nothing of much use, no nourishment, but sounds good: "lollipop."

Because of the concept of God, man has been able to live -- not very joyously, because his whole living is based on wrong principles. But still, somehow he has been able to drag through his life.

Without God you sudddenly feel a cold wave around you, a dark night surrounding you. God was the great father -- protection, security, hope... all are gone.

This makes one mature -- if you can get rid of God you are mature. According to me, twenty-one years of age does not make you mature, adult. Only one thing makes man mature, and that is getting rid of God -- because God is a bundle of all kinds of fears, greeds, hopes. It is opium; it keeps you drugged. But while you are drugged your life is slipping by, and soon death will knock on the door and then it will be too late.

To find the real answer to the question you have to sit silently, alert, not falling asleep, and just going inwards, slowly slowly.... First it will start becoming darker and darker and darker, and then suddenly there is dawn, and the birds are singing and the sun is rising and you are free.

Your wings are open for the first time.

Now you can claim the whole sky with all its stars.

A man without God is an authentic man. A man with God is just a shadow, he has not entered into the world of reality yet. You have millions of priests and none of them has the courage to say that he has encountered God. Not even the representatives -- the pope, the shankaracharyas, Ayatollah Khomeini -- not even these people are courageous enough to say that they have encountered God. They are as afraid as you are; there are doubts in their minds as there are doubts in your mind, because doubts disappear only when you have experienced something.

God is not a question of belief, it is an experience of inner light. Then you can give it any name. You can call it God, you can call it truth, you can call it love, you can call it peace. You can call it life -- it does not matter what word is used, but it should be based on experience.

Once you have experienced your light, you know there is no need of any other God. The whole existence is godly.

BELOVED OSHO,
I GUESS I HAVE TWO QUESTIONS. WHY DO WE ALL WANT TO BE THERAPISTS (MYSELF INCLUDED)? IS GOSSIPING AMONGST YOUR SANNYASINS HARMFUL TO YOUR WORK, OR AM I TOO SERIOUS?

First, you are too serious.

Gossiping amongst sannyasins is like gospels amongst the Christians. If I have to choose between gossips and gospels, my preference is for gossips. They are juicier, more alive.

Gospels look sad, dead, heavy. If you have to listen you can manage to listen, but it is not a dance of your heart.

So I am in support of my sannyasins completely. Gossip as aesthetically as possible, as religiously as possible! And gossip something beautiful, something ecstatic.

Your gossiping should not be mundane and ordinary: that somebody has escaped with somebody's wife... this kind of gossiping is third-rate; it is nobody's business. In the first place, no woman is anybody's wife; every woman is a woman. Husband and wife... these are social institutions, and to live in an institution either you have to be mad or you will *become* mad!

Institutions are not places to live, but they say that marriage is a "divine institution." It is nothing divine; it is simple, mundane business. It is a convenience; it is making a lifelong contract. Otherwise, a few people prefer temporary contracts, a few people prefer lifelong contracts -- these are preferences.

And nobody possesses anybody. So if somebody's wife has escaped -- great! Great for the man because he is free, and great for the woman because for a few days at least the man will not want to kill her! It is freeing and beautiful for the other man also, because somebody else's wife is always beautiful....

It is a strange thing. I have been looking into the chemistry of it.

As one relationship changes -- particularly if it is a marriage, which is the center of our civilization and must be a very rotten center, because the civilization is rotten....

You can be serious but your seriousness shows a sickness of the soul. The healthy soul is smiling, is ready to burst into laughter.

So please don't be worried about sannyasins gossiping. In no scripture of any religion has gossiping been condemned as sin.

But your instinct to condemn it comes from religions. They have been condemning everything that is pleasant to human beings; no pleasure has to be left uncondemned. This is the most ancient strategy: catching hold of people and getting them into particular religions, sects, theologies -- and before you can be caught in a church you have to be miserable. Only miserable people go to religious institutions, only miserable people read holy scriptures.

If you are rejoicing in the gifts of existence, it is enough to feel grateful -- and gratefulness is religiousness.

Secondly, you must be a new sannyasin. It will take a little time to live with my people -- who are basically misfits. They cannot adjust with the society. They are so sensitive they cannot tolerate a futile, meaningless life; hence they have fallen out of the folds and they are trying to live alone, contacting existence directly.

And existence is hilarious! If you just have eyes to see the hilarious points you will be surprised: in life there is no place to be serious. Everybody is slipping on banana peels -- you just need an insight to see.

I have heard that Sigmund Freud, the founder of modern psychotherapy, was following a lady elephant into the forest. Finally he introduced himself: "I am Sigmund Freud. You must have heard my name; I am the founder of psychoanalysis."

The elephant could hardly hear what he was saying. She said, "But what do you want from me?"

He said, "I have a strange problem which I cannot tell to anybody -- and my whole philosophy is not to repress, but I have been repressing it."

The elephant said, "Don't be sad, just tell me -- what is the problem?"

He said, "I feel so ashamed. I have solved all other problems, but this problem simply goes on persisting in my head. The problem is that I want to make love to an elephant."

The lady elephant said, "Love? Are you mad? Because no elephant ever wants to make love to a human being. They are not interested at all. Beautiful women go on passing -- they don't whistle, they don't sing a film song; they simply don't care. This is strange -- and you are a great psychoanalyst and you could not solve this problem?"

He said, "I have tried hard but without a lady elephant, what can I do? I have been watching many ladies, and you look very loving, kind and very beautiful."

The lady elephant said, "Okay. It is absolutely crazy... have you brought some ladder or... because how are you going to make love to me?"

He said, "Yes, I have brought a ladder. Before I had this ladder, I used to carry a couch for the patients to lie down on during psychoanalysis. For a few days, I have been carrying this ladder, because who knows where you can meet the lady of your heart? And today, the day has come."

So he climbed the ladder, and while he was making love, his disciple Carl Gustav Jung was sitting on a tree just above them. He had heard the gossip that Sigmund Freud had been seen with a ladder, going towards the forest.

He had said, "What will he do with the ladder? Because a ladder does not fit with a psychoanalyst... a couch is okay." So he had come ahead and was sitting on top of the tree and when Sigmund Freud started making love, it was so hilarious and Carl Gustav Jung himself became so excited that the branch that he was holding started moving and a coconut fell and hit the lady elephant's head.

She said, "Ah!"

Sigmund Freud, who was deeply involved in making love, looked up and said, "Darling, am I hurting you?

The elephant said, "I don't know where you are -- so are you finished or not? And who is this fellow in the tree?"

Sigmund Freud said, "He is my disciple, and he got so excited seeing such a beautiful scene that he started shaking the tree, doing his own thing."

One just needs a little alertness to see and find out: Life is really a great cosmic laughter.

Those who become silent and happy join in the laughter.
Laughter is my message.

I do not ask you to do prayer. I ask you to find moments, situations, in which you can laugh wholeheartedly.

Your laughter will open a thousand and one roses within you.

Sermons in Stones

Chapter #12
Chapter title: Love is the greatest alchemy

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BELOVED OSHO,
YOU HAVE TALKED ABOUT THE SUPERIORITY/INFERIORITY DIALECTIC AS THE BASIS OF AUTHORITARIAN AND FASCIST RELATIONSHIPS. IT IS ONE OF THE MIRACLES OF BEING WITH YOU THAT IN SPITE OF HAVING BEEN CONSTANTLY PERSUADED OF OUR UNWORTHINESS BY OUR PARENTS, TEACHERS AND PRIESTS, YOU ARE ABLE TO SHED LIGHT ON ALL OUR UNCONSCIOUS HABITS WITHOUT EVER MAKING US FEEL BAD ABOUT IT. YOU ALLOW US TO BE AWARE OF OUR POTENTIAL FOR ENLIGHTENMENT IN A WAY THAT DOES NOT MAKE US FEEL SUPERIOR, AND YET SIMULTANEOUSLY YOU NEVER MAKE US FEEL INFERIOR BECAUSE WE ARE NOT ENLIGHTENED. IN GROUPS, TOO, WHILE YOU ARE PRESENT, WE CAN REVEAL OUR NOTIONS OF INFERIORITY BUT BECAUSE YOU ARE THERE AND SIMPLY NOT PART OF THE EGOTISTIC INFERIORITY/SUPERIORITY GAME, DEPENDENCY AND SPIRITUAL SLAVERY CANNOT HAPPEN. BUT WHAT HAPPENS IN GROUPS WHERE YOU ARE ABSENT? SURELY, IF THE THERAPIST HAS A TRACE OF EGO, THEN DOESN'T THIS KIND OF PSYCHOLOGICAL FASCISM INEVITABLY EMERGE?

Amrito, you have seen something so significant that everybody must be made aware of it.

There is only one possibility for sanity to exist in relationships so they don't turn into inferiority and superiority games, so they don't become sado-masochistic tortures. And that only possibility is in the presence of an unconditional love.
Love is the greatest alchemy.

It transforms base metals into gold. Your ingredients are the same -- the murderer and the Gautam Buddha are not different as far as their ingredients, their intrinsic potentialities are concerned. It is just that man is not a one dimensional machine.

Man is not one-dimensional; otherwise, his whole world would be sheer boredom.

And man's search is basically to be one with existence -- separation hurts.

In our other loving relationships, in small measures we are searching for the same unity. In love with a woman, in love with a man, in love with a friend, in love with some creative activity -- dance, music, poetry -- we are trying to have a certain synchronicity with existence.

Our situation is that of a small child in the forest who has lost his mother and is searching in the forest, not knowing where to go. This situation allows many exploiters... this helplessness is used by those who are in power, by those who have money. The helplessness is used to convert you into a slave, into dependence.

Hence, all the religions have developed particular programs. They begin with God -- and with God, your relationship cannot be anything else but that which exists between a puppet and a puppeteer, between the slave and the owner. With God, you cannot expect more than that, because he is the creator; he has made you -- he can at any moment destroy you too. Neither did he ask you whether you wanted to enter into life, nor will he ask you whether you are in favor of destroying the world.

All the gods of all the religions are dictatorial. They are fascist.

I don't have any God; hence I don't have any program for you in which you will be transformed slowly into a slave.

I am fulfilled -- nothing more can be added to my experience. That's why the people who are with me will not feel in any way inferior.

Nobody *is* inferior. People may be in different spaces, but nobody is inferior and nobody is superior. They are all made of the same stuff you call God. How can somebody be superior and somebody be inferior? We belong to the same existence, our roots are nourished by the same existence.

Existence makes no distinctions, no discriminations between the sinners and the saints.

My approach is existential.

Hence, nobody is superior and nobody is inferior here. Naturally, by destroying this complex of inferiority and superiority, we are removing the very possibility of any kind of fascist mentality, fascist personality -- because to me, it is inconceivable that a fascist can ever be religious.

And your so-called religious people are more or less all fascist fanatics. They are not in search of truth; they think they have found it already -- in their scriptures which are dead, in the old superstitions which even they know have no basis in reality.

Just a clarity of vision dispels all darkness out of which all the monsters are born.

Here with me, whether you are a man or a woman, whether you are white or black, it does not matter; nobody even takes note of it. It is enough that you are a human being. And it is your freedom to choose your own lifestyle; it is your basic right how you want to blossom. Those who love you can help in taking care of the garden in which you are growing -- watering your roots, showering their warmth.

It has now been scientifically proved that even the plants know who are their friends and who are their enemies. They have developed something like a cardiogram which is attached to the tree, and if a man comes with the idea to cut a branch of the tree or to uproot the tree -- he just has the idea -- suddenly the graph that is being made by the cardiogram on the tree starts trembling. It loses the rhythm it had... now you can see how fear is felt by the tree.

And remember that the tree has telepathic sensitivity; otherwise she could not know the thought in the man's mind. He has not done anything -- visibly, nothing has happened. And when the gardener comes -- with his warmth, with his love -- suddenly the graph becomes the most harmonious. Now the tree is no longer afraid, the tree is immensely blissful.

Loving warmth is not only a poetic phenomenon. It is a reality of great importance.

Now the flowers will be bigger, the fruits will be juicier; the tree will respond. Except for man, perhaps there is no ingratitude in this whole existence. The tree cannot give anything more -- she cannot give money, she cannot give gold -- but she can give beautiful flowers, as big as possible, to a loving heart. She can give juicier fruits.

Love has never been thought of as food, but it is a very subtle kind of food. And now psychologists have concluded that if a child gets everything necessary -- all chemicals, all hormones, food, exercise, fresh air, rest, everything that is necessary for life -- still he will die in three to six months unless there is someone to pour love. He will not feel that life is worth living without love; he will simply shrink and die. And in thousands of labs around the world, many animals have died in these experiments.

Ordinarily, it is understood that these experiments are being done on animals first and that unless we have found safe principles we do not apply them to human beings -- this has been the idea prevalent in the masses. Even the medical professionals -- doctors, physicians -- also believe in it. But the truth is something very different.

Just a few days ago.... For almost two years, a group of senators in America were investigating about a certain amount of money... not a small amount of money; two hundred million dollars is there in the books, but where has it been spent, where has it gone? The cabinet went on denying any knowledge of it, the president went on denying. The suspicion was that the government of America today is the greatest terrorist. And the money is going to the terrorists in a small country in the middle portion of the Americas, between South America and North America.

Just like Cuba, another small country has become communist. It is their right, whether they are right or wrong. Nobody else has to decide it. If they want to live a wrong kind of life, then too, they have the absolute freedom to live it; only they should not harm anybody else. They should not interfere in the lives of others.

Two hundred million dollars had been given to guerrillas, terrorists, to destroy that small Central American country because it had gone into the hands of the communists. And after two years of continuous struggle, only now has the president accepted that, "Yes, that money has gone to the terrorists."

And the whole world is silent, nobody has criticized it!

Governments are to save people from terrorism, and here governments are supplying money and arms and food to terrorists. And then they go on lying....

I have looked into the scriptures of all the religions, I have looked into the ideological literature of all the political parties and I am amazed: they go on piling up lies upon lies. And the whole of humanity is asleep -- not only does nobody object, but nobody even suspects.

Here with me, you are gathered for a special purpose: the search for the truth, the search for the purest kind of love, the search for a life which is a dance of sheer joy.

Nowhere else in the world are people gathering for the same reasons. They are gathering for the purpose of creating more hatred; they are gathering to create more wars; they are gathering to create more destructive activities in human life. Naturally, we have a sick world, an insane world.

Here, it is impossible to feel any superiority or inferiority.

I have tried my best to convince you of only one thing: that enlightenment is your nature; that it is not something achieved, you bring it with your birth. All that you have to do is not to create it but just to open the hidden secret of your life.

The moment you start feeling your inner light, your whole perspective starts changing. You will feel compassionate towards human beings even if they are doing stupid things. And you will feel immensely joyous, celebrating, even though you don't have anything to celebrate. Nothing is needed to celebrate -- only excuses... my birthday is just an excuse! But if you want to celebrate, you will find a thousand and one excuses.

It is your life, and whatever becomes of it is your creation.

Remember, there are hidden signatures on it. You cannot disassociate yourself from what you create, from the way you live, the way you respond.

Once you are overflowing with love and blissfulness, you cannot, even in your dreams, act in a way which is humiliating to another. Because the other is not really the other, it is just part of us.

We are one consciousness filling the whole universe.

But a little experience will help... and you will start seeing the same light in others. And to see light within yourself and light within others is to live the whole year round surrounded with a festival of lights.

In the outside world, there are people who want to dominate and there are people who want to be dominated. The responsibility is not one-sided. There are people who want to be enslaved, because slavery has one thing about it: it takes all responsibility away from you. Then the responsibility is of your owner. You are just instrumental -- whatever he says, you do, but you don't feel any burden. So most human beings deep down want to remain slaves.

Slavery in religion means you remain a Hindu, a Mohammedan, a Christian. And you are afraid also, because your slavery is based only on beliefs. So everybody is trying to protect his flock from coming in contact with others.

Just the other day I received a message from friends in Germany. The German parliament has passed a resolution that I cannot enter Germany. Sannyasins are protesting it because it is absolutely against the German constitution, against German law. There is not a single precedent! Not only in Germany but all over the world, there is not a single incident prohibiting a man who has never before entered your country. How can you judge that he is going to be dangerous?

So they asked five hundred world-famous, prominent intelligentsia from different fields -- professors, scientists, poets, painters, dancers, actors. Up to now they have received one hundred and fifty letters of strong support, an absolute protest against the government.

They have also received a few letters which are in support of the government. A few points in those letters were so hilarious that they have sent me those few points. One point was: One Protestant high priest has supported the government because he thinks I am a Catholic, and Germany has to be saved from the Catholic religion.

Such fear shows deep doubts. You are not certain about your Protestant theology; you are afraid somebody may make punctures in the balloon of your faith.

Here with me, there is a religious fragrance but no religion as such. That gives you total freedom. That makes you proud of yourself and grateful for all that existence has done for you.

Remember, pride is not ego.

Ego is something without content. For example, a man who cannot even draw a straight line thinks himself a great painter -- that is ego, there is no content. But if Picasso thinks he is a great painter, that is simply a fact, and if he is proud of his genius there is nothing wrong in it. In fact, people should be helped to find some pride in their individuality because that pride will make their eyes shine, their faces luminous; that pride will make them unique individuals, with no more question of inferiority and superiority.

And secondly, anybody who is proud is always grateful. Because the genius of Picasso or Yehudi Menuhin is not their own; they are only vehicles. It is the beyond that comes through them -- in music, in dance, in painting, in scientific research, in poetry, in thousands of ways, but the real genius will know it for sure, that it is coming from the beyond.

He is proud that he has been chosen, he is not proud *in comparison* to you. Ego is a comparison: you are higher, you are superior, but there is comparison. You cannot be superior living alone in a forest -- superior to whom? You cannot even be inferior -- inferior to whom?

The man of pride has a deep feeling of gratitude that existence has chosen him, although he is not worthy. It is a strange phenomenon. The more worthy you are, the more you feel you are not worthy enough. You have been given so much and you cannot do anything in return.

Here, there will be people with pride. I would like my sannyasins to be proud, even of the fact that they are sannyasins, that they have been courageous enough to move against all orthodoxies, traditions, conventions, all that is rotten, and come out into the fresh, into the young, into the new.

You are blessed.

But your blessedness will be full of gratitude.

That is the distinction to be remembered between ego and pride.

I destroy the ego and I create the pride. Ego is something like a cancer that simply eats you and eats others. Pride, self-respect is a creative phenomenon. It fulfills your own potential and it also shares with the world all the treasures that you have brought into the world.

So here the situation is totally different.

I would like it to be so in the whole world, but they are so afraid. Their fear that I can destroy their morality, their religion, their past, is a clear-cut indication that they are already uprooted from the past. They are just hoping against hope that somehow all this old garbage can be carried. Because we have respected it as golden for centuries. Now, to suddenly drop it as garbage by the side of the road hurts the ego, because it means the ego has been wrong for centuries.

A sannyasin needs the courage to drop the fear -- because unless he drops the fear, the ego cannot be dropped. And without dropping the ego, the whole load, the whole luggage, all rotten, has to be carried.

Your whole energy is wasted in carrying the dead.

Just think of yourself carrying your father, your grandfather, your forefathers, all on your back and going towards Marine Drive. Do you think you will ever reach Marine Drive? Because the people lined up on your back is going to be endless; all your skyscrapers will look like pygmies. The load is going to be so tremendous that you will not be able to carry it without the help of Suraj Prakash -- you will need trucks, transport vehicles. And your whole life will be simply wasted carrying these dead people.

And we are all carrying them. That's why life becomes serious, burdensome, heavy, juiceless, dry. Otherwise, there is no reason. You can be lush green with red flowers.

And there is no need for any comparison. Why not have all the people of the planet be emperors? What is the problem? It is a question of understanding the world -- and if you understand yourself, to understand the world is not difficult, it is the simplest thing.

And once you have understood that to be an emperor or to be a slave is *your* decision, who is going to choose to be a slave? When you can put your whole energy into creating something that will give you satisfaction, that will give you a deep sense of fulfillment, a sense that you have not been here unnecessarily, you have contributed something; you have made the world a little more beautiful -- a few more flowers you have added to it.

If everybody is adding a few more flowers, this whole world can again become a garden.

There is no need to fight. There is no need for you to be superior to anybody, because I am giving you

something which is far higher than superiority.
I am making you unique individuals.

BELOVED OSHO,
AS FAR AS YOU ARE CONCERNED, IS YOUR BIRTHDAY JUST LIKE ANY OTHER DAY IN THE YEAR? OR IS IT IN SOME WAY SPECIAL FOR YOU?

Time exists no more for me.
That's why I have to go on looking at my watch, because I don't have any sense of time. If I don't look at my watch, I may speak for the whole night!

To me, every day is the same, every moment is the same.

But when I say every moment is the same, it means it has the same blissfulness, the same ecstasy, the same joy, the same silence, the same peace that passeth understanding.

I don't see any difference between two points, between two days. As far as I am concerned, all differences have disappeared.
I live in absolute silence.

Even while I am speaking to you, believe it or not, I am silent. Only the mechanism of the mind is being used, but my consciousness is centered in absolute beauty and silence.

BELOVED OSHO,
I IMAGINE THAT IF YOU HAVE THE FACULTY TO PREDICT THE FUTURE, YOU WOULD NOT USE IT. YET, YOU DO SEEM TO KNOW HOW EVENTS ARE GOING TO UNFOLD. IS THIS BECAUSE THE ENLIGHTENED MAN IS SO IN TUNE WITH EXISTENCE THAT HE CAN SEE HOW ITS RHYTHM IS MOVING? OR IS IT THAT BEING THOROUGHLY FAMILIAR WITH MAN'S MECHANICAL MIND, HE CAN FAIRLY CONFIDENTLY FORESEE HOW CERTAIN THOUGHTS AND ACTIONS ARE GOING TO PRECIPITATE CERTAIN OTHER THOUGHTS AND ACTIONS? OR IS IT A COMBINATION OF THE TWO? IS THIS FACULTY INCREASINGLY AVAILABLE AS ONE BECOMES MORE CLEAR, OR IS IT AVAILABLE ONLY TO THE ENLIGHTENED CONSCIOUSNESS?

Maneesha, spirituality is an explosion.
With enlightenment, suddenly all the great qualities start blossoming in you. Before enlightenment, meditating... as your meditation goes deeper, new qualities start emerging. But it is something like a rehearsal. Or better to say, what emerges before enlightenment is like on a full moon night when you are sitting by the side of a silent lake and you see the full moon in the water. It is the full moon, and it is tremendously beautiful but it is only a reflection. Just throw a small pebble and the reflection is disturbed; the silver of the reflection is spread all over the lake. The moon disappears.

In meditation, you become acquainted with the reflected qualities. They are the same qualities, but they are only reflections -- reflections of the qualities that you will have when enlightenment has happened. But for the seeker, even the reflected qualities are so great that they transform his whole character. They prepare him for the moment when he will look up into the sky to the real moon.

But before enlightenment, you cannot be in possession of the real qualities. It is more than enough that existence allows you even the qualities which are only reflections -- but they give you the taste, the conviction. They bring you the real conversion; you remain in the world but your eyes start moving inwards. You remain in the world but the distance between you and the world starts becoming bigger.

You are coming closer to home, but the real experience will be when you enter the home, when you enter your center.

Don't think that if meditation gives only reflected qualities then why bother about meditation? Those reflected qualities are going to become steps towards the real. If you don't have them, the temple of the real is so far away that even to conceive of any bridge is impossible.

With meditation -- slowly, step by step, without any hurry -- you go on coming closer and closer to home. And it is good, because you have time to absorb, you have time to get acquainted, and when you reach to the real it will not be absolutely unknown. You have seen it in the reflection, you are already in love with it. It is just like a photograph....

Once in a while it happens. I have received a few letters saying that somebody has seen my picture and has fallen in love. He had no money to come; it took ten years to reach here, but for ten years he has been a sannyasin. For ten years he has meditated and now he has come -- a mature person. Even the photograph has helped; something in the photograph turned him on. And it must have made a great impression because for ten years he was earning money just to come here.

The way, the path, is very simple and can be made even more simple. But simplicity is against the priests, they want it to be complex -- so complex that they are needed to interpret it; so complex that without a mediator it is impossible to grow in your understanding.

The reason why religion looks so complex is because religion became a business, and priests found that unless it is complex enough, it will not be attractive enough either. It has to be complex, it has to be challenging, it has to be far away, and then the priest becomes an absolute necessity. And they have been exploiting in every possible way.

Just recently, I was reading a joke. A beautiful woman is standing in the confession box of a Catholic church. The bishop has seen the woman -- the woman is certainly rare, very beautiful, and the bishop is an ordinary human being as everybody is. And the woman starts saying that she has been raped. He asks a few questions and then he completely forgets all Catholicism, all Christianity, all religion.

He says to the woman, "Your thing is very complex. You come into the other room." And there in the other room, he puts his hand around the woman. She looks a little puzzled because she was always calling him "Father" and he was always calling her "my dear daughter" -- but the way he has put his hands around her, does not feel like the hands of a father. The very vibe is disgusting.

The bishop asks, "Did that nasty fellow make some movement like this?"

And the woman says, "This is nothing; he did something worse."

He says, "Something worse?" So he kisses the woman and asks, "Did that man do this too?"

The woman says, "Father, you don't understand. He was really the *worst* type of man."

By this time, the father was also sexually aroused. He forced the woman onto the bed, made love to her and then asked, "Did that evil man do this thing too?"

The woman said, "Father, you don't understand; he did even something worse."

The bishop said, "Something worse? Worse than this? My God! But I wonder what he could have done?"

The woman said, "He gave me AIDS!"

These poor priests are just as ordinary as anybody. They have no training in meditation, no training in yoga, no training in tantra -- which are absolutely essential for the maturity of a man. All these bishops and cardinals and priests are all amateurish. They will be saying things and doing just the opposite -- they have to! I'm not angry, I'm simply stating the fact.

All the religions have been telling people that anger is bad, greed is bad, sex is bad. And the list is long... almost everything that gives you pleasure is bad. Put it on the list without any fear; it will be found in all the scriptures of the religions -- if it gives you pleasure, it must be counted as a sin by the religious scriptures.

So all that is pleasant has been poisoned, and all that is unpleasant has become your life. And these millions of priests of different religions are living on your wounds. They are simply parasites; they have been sucking your blood for centuries, saying stupid things without any evidence, without any reason. But they have destroyed such a beautiful world.

The only way is to take the world out of the hands of the priests. Man, free from priests, will have a beauty of his own. Priests have crushed and crippled him from every direction.

Just remember one thing: you have to remain one. Whatever divides you is against you; it makes you schizophrenic. And almost everybody is schizophrenic in different degrees. You cannot do anything wholeheartedly, something always remains uninvolved. The action remains partial; hence, unfulfilling.

Man need not be miserable unless he chooses it. He has the possibility of living at the highest blissfulness possible, but that is a little arduous because it is an uphill task. But when you get to the peak, to the sunlit peak, all the arduousness of the journey is completely forgotten. Just the very idea that "I have arrived" relaxes you. You forget all the hell that you had to pass through.

In fact, you even feel grateful to all that hell because that helped you to find this sunlit peak.

BELOVED OSHO,

WHAT YOU TALK ABOUT CAN MEAN SO MUCH TO SO MANY PEOPLE. YOUR MESSAGE HAS SPREAD. IT HAS TO BRING ABOUT A SPIRITUAL EXPLOSION. THAT SEEMS TO BE THE ONLY HOPE THERE IS FOR US TODAY. HOW DO YOU INTEND TO LET YOUR IDEAS GROW AND SPREAD AND BLOSSOM, TO FLOWER INTO SOMETHING MORE UNIVERSAL, MORE ACCEPTED, MORE USUAL?

You are asking the impossible.

My ideas *are* universal. That is the reason they cannot be accepted. People's minds are not universal; they are very local. First, the nation, the religion, the language -- perhaps a sect of the religion, perhaps a dialect of the local language. They are very much confined. Otherwise, Sikhs asking to have an independent country would not be possible.

On the contrary, there should be intelligent people around the world asking for one world. That is going to solve the problems. The world is already dissected into so many small parts that if you go on dissecting it more, your capacity to solve the problems becomes less and less.

So the first thing: my message is already universal -- that is one of the problems. If it were Hindu, at least I would have been at ease with four hundred million Hindus. If it were Catholic, I would have been at ease with seven hundred million people. But my message is universal -- neither Hindu, nor Mohammedan, nor Christian, but purely existential; not based on the past but based on my own experience.

Secondly, you are asking if I can speak, can bring my message to the people in such a way that it becomes more acceptable, that it becomes more usual. It cannot become -- at least, as long as I am alive, it cannot become usual. You have so many usual doctrines, usual religions, usual ideologies. My approach is going to remain unusual, because the usual approaches have all failed. Something unusual has to be tried.

I know you love me and you want my message to reach people, but your love is blind. You don't see the implications of what you are saying. You are saying, "Can't your message be more acceptable?" That means I will have to compromise. I will have to think of the blind people all around me and adjust to their ideas. It is betraying the truth. Every compromise is a betrayal.

My message will remain universal even if I am the only person who trusts in it, because its universality does not mean *numbers* of followers. Its universality means that it is the foundational doctrine of existence. And I cannot conceive how it can be more acceptable.

The only way is to knock on as many doors as possible, to shout from rooftops hoping that somebody may not be deaf, somebody may not be blind. But I cannot compromise on any point, because it is not a business.

Who am I to compromise on behalf of truth? And a truth compromised becomes untruth. A truth is absolutely uncompromising.

But that has been always the case. All the masters in the past had to face it. They are always ahead of their time. It seems to be something in the very nature of life, that the people who are going to be decisive about human consciousness will always come ahead of their time -- because it takes one hundred years, two hundred years for people to understand them. If they come in their own time, then by the time people have understood them, they will be out of date. They *have* to be ahead of their time so that by the time human mind, human consciousness reaches the point where they can be understood, their message will be available.

So the greatest work for sannyasins is to keep the message pure, unpolluted by you or by others -- and wait.

The future is bound to be more receptive, more welcoming. We may not be here but we can manage to change the consciousness for centuries to come.

And my interest is not only in *this* humanity; my interest is in humanity as such.

Keep the message pure, twenty-four carat gold. And soon those people will be coming for whom you have made a temple -- although it is sad when you are making the temple; nobody comes. And when people start coming, you will not be here. But one has to understand one thing: we are part of a flowing river of consciousness.

You may not be here in this form, you may be here in another form, but keep it in mind never to ask such a question that I should be more acceptable, more respectable, more in agreement with the masses. I cannot be.

And it is not stubbornness on my part. It is just that truth cannot compromise. It has never done it; it would be the greatest sin.

BELOVED OSHO,
ACCORDING TO GURDJIEFF, A NORMAL MAN NEEDS LAUGHTER AS A MEANS TO DISCHARGE AN EXCESS OF ENERGY. WHEREAS, FOR A MAN LIKE GAUTAM BUDDHA, LAUGHTER IS SIMPLY NO LONGER POSSIBLE. PLEASE COMMENT.

I don't agree with George Gurdjieff.
I love the man, I agree with him on many points, but on many points he is uninformed. Particularly about Gautam Buddha, he has no in-depth connection with the sources that Buddha made available to the world.

He is saying that for the normal man, laughter is just a release of excessive energy.

It is an absurd statement. Firstly, the normal man cannot have excessive energy. He is tired, he is somehow dragging himself; he does not have excessive energy.
So why does he laugh?

Gurdjieff's diagnosis about laughter is not right. The normal man has to laugh just to live. Life is so miserable... it is all sadness, frustration. The normal man is burdened with only negative feelings. He needs something positive to live, and he needs some way to get rid of the negative feelings. Laughter is a great medicine -- it does both jobs. It helps you not to be unburdened of extra energy but to be unburdened of *negative* energy -- your anger, your sadness, your frustration.

And because Gurdjieff is wrong about the normal man, he is certainly going to be wrong about Gautam Buddha.

Gautam Buddha does not laugh, that is true. But the reason why he does not laugh is that he has seen everything, he has known everything. There is nothing more to know, there is nothing more to experience, there is nothing more to see. Life has come to a tranquillity... not even a ripple. It is so calm and quiet and collected... and because it is so peaceful, so silent, so blissful, laughter is absolutely unnecessary.

What Gurdjieff is saying about the normal man.... My suspicion is that he was acquainted with many mad people. He studied madness in order to evolve his psychology for the future man.

Mad people certainly laugh because of excessive energy. They don't have anything to do. The energy accumulates, and it needs some way.... Mad people will talk to themselves, mad people will talk to walls, to trees. And mad people have their own arguments, their own rationality -- you cannot defeat a madman; he follows a totally different system of logic.

Because he is not involved in life anymore -- you have isolated him, put him in a mad asylum -- his energy goes on accumulating. What is he supposed to do? If he is a violent type, he will express his excessive energy in destruction, but if he is not a violent type then he will find other sources. One of the sources is laughter, and a madman's laughter has a beauty, a purity, an innocence.

When you laugh, your laughter has a judgment in it. If somebody has slipped on a banana peel and you laugh, you are judging -- and that man will feel embarrassed. His embarrassment shows your judgment.

In my high school days.... Every year in India there is a certain day for worshipping the serpent. On that day, all over India there are wrestling matches -- Indian-style, not like boxing, but more human, more artful. Boxing looks just primitive, because you are hitting the other person just like an animal. Indian wrestling is far more refined and if you have seen a really beautiful wrestler, you will not forget the experience. I am reminding you.

There was a wrestling match. All the schools of the district had sent their wrestlers, but our wrestler had graduated the year before. We held the shield -- that's why all the wrestlers had to come to our school. But there was nobody in our school who was ready. I just passed by a young man I loved very much for the simple reason that he was never serious.

I asked him, "Would you like to try? I can make you a famous wrestler within seconds. Because the principal has given me the task to find somebody, but nobody is ready. They know they are not wrestlers, and good wrestlers will be coming here from every school."

The boy said, "You know I'm not a wrestler. I have not even had a fight with anybody. In fact, I am a Christian. If somebody slaps one of my cheeks, I will give him the other and go home -- I believe Christ is right. And I don't even know the ABC of Indian wrestling, and it is an art, an ancient art."

I said, "Nobody else is willing -- but the difference between you and the others is, they are all serious so they cannot be persuaded. You are the only man who is not serious. You can even accept defeat with laughter."

He said, "That's true, because what is the harm? If I am defeated I don't see that there has been any harm

to the world. So okay, I am ready."

I said, "Okay. Remember, you will be in the finals and you will get the toughest guy."

He said, "Don't be worried, you have given me the key -- laughter."

And that was a match which was remembered for years. Because we had been winning the trophy for almost seven years; just one time more and the trophy would have become our possession -- it had to be won eight times consecutively. We had won seven times, but the man who was the reason for our winning was not really a student. He was admitted into the school and he was given some scholarship, but the only reason to keep him was for the wrestling match. There was a possibility that he might have become champion of the whole state, but then suspicions began -- because for seven years this man was in the same class, and people had seen him working with a doctor as a pharmacist. The whole day he was in the dispensary, so when did he study? Because questions had started, he had to be dropped.

But this gave such a beautiful opportunity. There were other wrestlers, they fought... then the finals. The other school had also brought a professional wrestler, because seeing the situation -- and this was the eighth time, something had to be done; otherwise the shield would be gone. So they had brought a professional wrestler. Because of his age, his body and everything, he looked like he was a professional. This poor boy... and my principal was standing by my side.

The principal said, "What have you done? You don't even see that there are times to be serious. *This* is not the time to be humorous! You have put the wrong person there -- he cannot do anything, he does not know anything."

I said, "Don't be worried. He will do something, and he will do something that will be remembered for years to come. Your trophy will be forgotten." And then the bell rang, and the student I had chosen -- he was my friend -- and the wrestler from the other school came, and they stood in the middle of the ring.

I had told my friend to have a dance first: "You are going to be defeated, so about that we are certain. Forget all about it. Enjoy, and help this crowd to enjoy. So first you go around dancing...." And he really went dancing!

And people suddenly became silent. They could not believe it! -- a very giant wrestler was standing there and this small boy is dancing! He has some nerve.

And then he came in front of the wrestler, fell on the ground, completely touching the ground with his whole body, and had a good laugh. The other wrestler could not understand what was happening. He had fought many times but this was a strange type... and the whole crowd could not understand. The referee went there and asked, "What are you doing?"

The boy said, "All that I *can* do I am doing! -- I am doing my best. Now it is up to him to do something! He is standing there like an idiot." But there was nothing to do, because the boy had already done to himself what was to be done by the wrestler -- he was lying down flat on the ground! The wrestler could not even touch him. When he is flat on the ground, he has accepted defeat. And now he is laughing and the whole crowd is laughing and the man who has become victorious is standing there sad, completely lost.

My principal whispered in my ear, "You are right. You chose the right person." His laughter was so out of context that nobody could have imagined... and the way he did it, lying down flat on the ground, leaving no chances for the other person -- he could not even touch his body. And without fighting, he became the hero. The crowd took him up, the victor was forgotten. Everybody loved him. Nobody said anything like "You are defeated."

And when I met him, I said, "It has been a great victory because not a single person said that you were defeated. The other man has not even touched you. So don't be worried; now we will raise the legal question. The shield cannot go to the other side."

The principal said, "What are you saying?"

I said, "The shield cannot go from this school. It can wait one year longer, because our wrestler has not been defeated. He has not been touched."

The principal said, "You are something. First you brought that boy, and now you are bringing this law!"

I said, "You have to stand by me and we have to fight it. The other wrestler has not done anything and even the crowd has not accepted it. We have photographs to show that he is standing completely defeated and our man is laughter -- all laughter, and people are carrying him like a hero."

So the principal had to agree with me. He said, "What is your whole plan? You tell me, because this... you caught me unawares. It was wrong to ask you in the first place."

I said, "Now, I want to tell you that that man is a professional wrestler, he is not a student. But keep quiet -- we also have professional wrestlers, so next time we will hire a professional wrestler. The shield has

to remain once it has come to us." And we had won seven times and we had a very good group of wrestlers in our town; it was famous for wrestling. So I looked around all the gymnasiums and found a very strong man, almost steel. If you hit him, you would be harmed. His whole life was just preparing and preparing -- he was hoping to become a national champion. He was already a state champion.

Seeing him -- everybody knew him, he was state champion -- the other wrestler started saying, "This man is not a student!" Their principal and all the staff had come this time; the whole school had come to support their wrestler because somehow the shield had to be taken. Now this great difficulty arose. They all started saying, "We will not accept this man. This man is a professional wrestler."

I said, "Yes, this man is a professional wrestler, because *your* man is a professional wrestler." And we had collected all the information about the other person: where he worked, what he did, how old he was, how educated he was -- and he was not a student. When we put forward all the information, they felt so ashamed.

I said, "What do you want? If your wrestler is not ready to fight, you lose. Because now it is no longer a question that somebody is a professional wrestler -- both are. So it is equal. So let us go into it, and whoever wins.... But the other wrestler stepped out and the shield stayed in the school, although it was not completely conquered because of that one time. Then that school dropped the idea, because it was exposed to the newspapers that they had been bringing in a professional wrestler and that because of them we had to bring in a professional wrestler, just to expose it.

But one thing I have always remembered about that young man: that he could laugh in such a situation, where everything was against the poor fellow. But laughter saved him.

Gurdjieff has a different system of changing the chemistry of man. So in his system, what he is saying may be perfectly right.

But the way I am working, laughter is one of the most significant religious qualities. And if Gautam Buddha does not laugh that does not mean he cannot laugh. That simply means he has come into a space where all is joy.

For laughter to exist, the contrary to laughter is needed, just like white chalk is needed to write on blackboards. Laughter is visible if you are sad, and dark clouds in your heart give it a background. But when all dark clouds have disappeared, laughter remains but it is no more the old form; it has taken a totally new shape.

Gautam Buddha himself has *become* laughter. He is so joyous, each of his movements, his silence or his sermons, are all nothing but his laughter resounding into our hearts.

It is a resonance. You will feel it; perhaps you may laugh. Just being with Gautam Buddha, you may start laughing. He may trigger your energies.

He himself is now complete, entire, a cosmic whole.

His very being is laughter -- that's why there is no question of him laughing the way we laugh.

After enlightenment, every quality of life changes.

We have all those qualities but in a very raw condition. Enlightenment refines them, purifies them, and it takes some intelligence to recognize that they are the same qualities.

Sermons in Stones

Chapter #13
Chapter title: Jealousy -- the byproduct of marriage

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BELOVED OSHO, MASTER OF MASTERS,
I WANT TO TELL YOU THAT I AM TOTALLY TURNED ON TO YOU, AND IT'S JUST FAR OUT BEING WITH YOU. I HAVE JUST ONE QUESTION, MAYBE IT'S NOTHING SPIRITUAL BUT FOR ME IT'S QUITE SOMETHING -- MY JEALOUSY. I HAVE BEEN WITH MY BOYFRIEND FOR TWO YEARS AND WE STILL ENJOY BEING TOGETHER, BUT IF HE GOES WITH OTHER WOMEN I FREAK OUT. THIS EMOTION IS SO STRONG THAT I'M AFRAID I WILL DESTROY THIS BEAUTIFUL THING WHICH IS BETWEEN US. BELOVED OSHO, WOULD YOU PLEASE TELL ME THE VERY ROOTS OF JEALOUSY, HOW I CAN DEAL WITH IT, OR EVEN GO THROUGH IT? AND I ALSO WANT TO SAY THANK YOU FOR EVERYTHING BUT THE WORDS DON'T EXPRESS WHAT I FEEL FOR YOU. MY HEART IS BEATING WITH LOVE FOR YOU.

Jealousy is one of the most prevalent areas of psychological ignorance about yourself, about others and more particularly, about relationship.

People think they know what love is -- they do not know. And their misunderstanding about love creates jealousy. By `love' people mean a certain kind of monopoly, some possessiveness -- without understanding a simple fact of life: that the moment you possess a living being you have killed him.

Life cannot be possessed. You cannot have it in your fist. If you want to have it, you have to keep your hands open.

But the thing has been going on a wrong path for centuries; it has become ingrained in us so much that we cannot separate love from jealousy. They have become almost one energy.

For example, you feel jealous if your lover goes to another woman. You are disturbed by it now, but I would like to tell you that if you don't feel jealous you will be in much more trouble -- then you will think you don't love him, because if you loved him you should have felt jealous. Jealousy and love have become so mixed up.

In fact, they are poles apart. A mind that can be jealous cannot be loving, and vice-versa: a mind that is loving cannot be jealous.

What is the disturbance? You have to look it as if it is not your question -- somebody else has asked, it is somebody else's problem -- so that you can stand aside and see the whole fabric.

The feeling of jealousy is a byproduct of marriage.

In the world of animals, birds, there is no jealousy. Once in a while there is a fight over a love object but a fight is far better than to be jealous, far more natural than to be caught up in jealousy and burn your heart with your own hands.

Marriage is an invented institution, it is not natural; hence nature has not provided a mind that can adjust to marriage. But man found it necessary that there should be some kind of legal contract between lovers, because love itself is dream-stuff, it is not reliable... it is there this moment and the next moment it is gone.

You want to be secure for the coming moment, for your whole future. Right now you are young; soon you will be old and you would like your wife, your husband, to be with you in your old age, in your sickness. But for that, a few compromises have to be made, and whenever there is compromise there is always trouble.

This is the compromise that human beings have made: to be secure about the future, to be certain about the tomorrows, to have a guarantee that the woman who loves you is going to love you forever, that it is not a temporary affair....

That's why religious people say that marriages are "made in heaven" ... a strange kind of heaven, because if these marriages are made in heaven, then what can you make in hell? They don't show the signs, the fragrance, the freshness, the beauty of heaven. They are certainly disgusting, ugly... they show something of hell certainly. But man settled for marriage because that was the only way to have private property.

Animals don't have private property -- they are all communists, and far better communists than have appeared in human history. They don't have any dictatorship of the proletariat and they have not lost their freedom, but they don't have any private property.

Man also lived for thousands of years without marriage, but those were the days when there was no private property. Those were the days of hunting; man was a hunter. And those people thousands of years ago had no cold-storage system, no technology -- whatever food they got they had to finish as quickly as

possible. They could only hope that tomorrow they will get some food again.

Because there was nothing to accumulate, there was no question of marriage. People lived in communes, tribes; people loved, people reproduced, but in the beginning there was no word for `father'. The word `mother' is far more ancient and far more natural. You will be surprised to know that the word `uncle' is older than the word `father' -- because all the people who were the age of your father... you didn't know who your father was. Men and women were mixing joyously -- without any compulsion, without any legal bondage, out of their free will. If they wanted to meet and be together there was no question of domination. The children never knew who their father was, they knew only their mother. And they knew many men in the tribe; someone amongst those men must have been their father, hence they were all uncles.

As private property came into existence with cultivation.... With hunting, man could not survive long. People have destroyed complete species of animals. Hundreds of species which once used to dance and sing on this earth... man has eaten them up. Something had to be done because hunting was not reliable. Today you may get food, tomorrow you may have to be hungry. And it was very arduous. The search for animals did not allow man to develop any of his other talents, his genius. But cultivation changed the whole life of man.

You must be reminded of the fact that cultivation is the discovery of women, not of men. The woman was confined -- she was not able to go hunting. Most of the time she was pregnant, she was weak, she was carrying another soul within her. She needed care, protection... so she was living in the house. She started making the living space more beautiful -- and this you can see even today, after thousands of years.

If you enter into a bachelor's room you can immediately say that it is a bachelor's room. You may not be able to decide by seeing the bachelor whether he is bachelor or not, but his room certainly is a bachelor! The woman, her touch, is missing. The house of a bachelor is never a home, it is just a place where he sleeps. It is not something with which he feels a certain intimacy, a certain creative relationship.

The home, the village, the city and the whole civilization are because of the woman, because she was free from hunting and she had different values of the heart and of the mind -- she was more aesthetic, more graceful, more earthly, not at all interested in hell and heaven and God and the devil and all that crap! No woman has written a single religious scripture. No woman has been a philosopher thinking about abstract, faraway things.

Woman's consciousness is interested only in the intimate surroundings -- she would like a beautiful house, she would like a beautiful garden. She wants to create a small world of her own -- cozy, comfortable. She imparts a certain quality to a dead house and it becomes a living home. It is a magical transformation.

Man continued to hunt, and the woman started looking around... the man had no time. He has always been busy without business, but the woman had all the time there is. The basic work of hunting was being done by the groups of men and the woman started looking around. She discovered cultivation because she saw wild fruits growing, she saw many other things growing and she also saw that every year the crop dies, the seeds fall back into the earth and when the rains come, again those seeds sprout in thousands of plants. She started experimenting to find what was edible and what was not edible. Soon, as hunting was becoming more and more difficult, men had to agree with women: "We have to shift our whole economic focus. We have to go for cultivation, for fruits, for vegetables. And these are in our hands -- we can produce as much as we want, as we need it, and there is tremendous variety."

Slowly, slowly the nomads, the wandering tribes... because hunters cannot stay in one place. They have to go on moving as the animals escape. Once hunting was dropped and cultivation became our very measure of survival a new thing also happened alongside.

There were people who were powerful people and there were people who were weak people. The people who were physically powerful managed to claim much ground as their property. They earned much... slowly, slowly the barter system started, because when you have too much of one crop, what are you going to do with it? You have to exchange it; then you can have many more things. Life became more complex, with more excitement.

But a problem was felt: after a person dies, who is going to inherit his property? Nobody wanted their property to be inherited by any XYZ. They wanted their property to belong to their own blood.

It is out of economics, not out of the understanding of love that marriage came into existence. Its very birth was wrong, under the wrong stars.

And because man had to agree for marriage.... The woman was very willing for the simple reason that for thousands of years in the hunting period she was not financially a part of the society; man was all. Man continued his power, although the whole social structure changed. The hunter's nomadic life became a

peaceful life in a village but man's concern about his property.... He wanted a contract with the woman to be certain that the son she was giving birth to is not somebody else's, but his own. For this simple purpose all the woman's freedom had to be destroyed. She had to live almost like a prisoner, or worse.

Man agreed -- under compulsion, he compromised. If the woman was losing a few things -- her freedom of movement, her freedom in changing lovers -- man was also ready to sacrifice his freedom. They would remain devoted to each other forever.

But it is against nature. Even if you want to do it nature is not going to support you.
Nature is for freedom, not for any kind of bondage.

So new problems started arising. Men started finding prostitutes who were no-one's wives, or as it was phrased in India, the prostitute was the wife of the whole town: *nagarvadhu*. She belongs to anybody, she is a commodity; you have to pay and buy her time and her body. Because of marriage it was very difficult to find married women because then there were more complexities: they had their husbands.... Prostitutes were good.

And you will be surprised to know that in India every city had its topmost prostitute -- she was the most beautiful girl born in that city. Because she was so beautiful it was not right to let her get married to one person, she had to be shared. She was so beautiful that if she got married there would be trouble, there would be problems -- people would go on falling in love with her. It was better to keep her free for anybody who would pay.

Marriage created suspicion. The husband was always suspicious about whether the child born to them was his own or not. And the problem is, the father had no way to determine that a child was his own. Only the mother knew. Because the father had no way of being certain, he created more and more walls around the woman -- that was the only possibility, the only alternative -- to disconnect her from the larger humanity. Not to educate her, because education gives wings to people, thoughts, makes people capable of revolt, so no education for women. No religious education for women, because religion makes you saints, holy people and it has been a male-dominated society for centuries and man cannot conceive a woman to be higher and holier than himself.

Man has been cutting from the very roots any possibility of woman's growth. She is just a factory to manufacture children. She has not been accepted by any culture in the world as equal to man. There are even cultures like the Chinese which have denied the soul to woman; woman is only a machine, without a soul.

In China you could kill your wife, no law existed against it. The wife was your possession and if you wanted to destroy it, it was nobody's business to prevent it.

All over the world the woman has been suppressed. The more she has been suppressed, the more her whole energy has turned sour. And because she has no freedom and man has every freedom, all her repressed emotions, feelings, thoughts -- her whole individuality turns into a jealous phenomenon. She is continuously afraid that her husband might leave her, might go to some other woman, might become interested in some other woman. He might abandon her, and she has problems: she is not educated, she is not financially capable of standing on her own feet. She has been brought up in such a way that she cannot go into the world; she has been told from the very beginning that she is weak....

Indian scriptures say that in childhood the father should protect the girl; in youth the husband should protect the girl; in old age the son should protect the woman. She has to be protected from the very childhood to the grave. She cannot revolt against this male chauvinist society. All she can do is go on finding faults, which are bound to be there. Mostly she is not wrong; she is mostly right.

Whenever a man falls in love with another woman something in him towards the first woman changes. Now they are again strangers, there is no bridge. She has been crippled, enslaved and now she has been abandoned. Her whole life is a life of agony.

Out of this agony arises jealousy. Jealousy is the anger of the weak -- one who cannot do anything but is boiling within, who would like to burn the whole world but cannot do anything except cry and scream and throw tantrums.

This situation will continue until marriage becomes a museum piece.

Now there is no need for marriage. Perhaps it was useful. Perhaps it was not useful, but it was only an excuse to enslave the woman. Things could have been worked out in a different way, but there is no point in going into the past.

Right or wrong, one thing is good about the past: it is no more.

As far as the present and the future are concerned, marriage is absolutely irrelevant, inconsistent with

human evolution and contradictory to all the values we love -- freedom, love, joy.

Because man wanted the woman to be completely imprisoned, he wrote religious scriptures making her afraid of hell, making her greedy for heaven... IF she follows the rules. Those rules exist only for women, not for men. Now it is so clear that to let women live any longer in this poisonous situation of jealousy is against their psychological health.

And women's psychological health influences the pyschological health of the whole of humanity -- man is also born of woman. The woman has to become an independent individual.

The dissolution of marriage will be a great, festive event on the earth -- and nobody is preventing you: if you love your wife or your husband you can live for lives together, nobody is preventing you. Withdrawing marriage is simply giving you your individuality back. Now nobody possesses you.

You are not to make love to a man just because he is your husband and he has the right to demand it. In my vision, when a woman makes love to a man because she *has* to make love, it is prostitution -- not retail, but wholesale!

Retail is better, you have a chance to change. This wholesale prostitution is dangerous, you don't have a chance to change. And you have married for the first time -- you should be given chances because you are an amateur. A few marriages at least will help you to become mature; perhaps then you can find the right woman. And by right woman I don't mean the woman who is "made for you."

No woman is made for you and no man is made for any woman. By the right woman or the right man I mean that if you have understood a few relationships, if you have been in a few relationships, you will understand what things create miserable situations amongst you and what situations create a loving, peaceful, happy life. Living with different people is an absolutely necessary education for a right life as far as love is concerned.

You should first graduate from a few relationships. In your college, in your university you should pass through a few relationships. And you should not be in a hurry to decide -- there is no need, the world is big, and each individual has some unique quality and beauty.

As you go through a few relationships you start becoming aware of what kind of woman, what kind of man is going to be a friend to you -- not a master, not a slave. And friendship needs no marriage because friendship is far higher.

You are feeling jealous because that jealousy you have received as an inheritance. With me you will have to change many things -- not because I say to change them but because you understand that a drastic change is needed.

For example, the idea has been spread all over the world that if a husband sometimes goes to some other woman then this is going to destroy the marriage. It is absolutely wrong. On the contrary, if every marriage has the weekend free it will cement your relationship more strongly, because your marriage is not disturbing your freedom, because your wife understands the need for variety. These are human needs.

The priests and the moralists and the puritans first decide on an ideal. They make beautiful ideals and then they force the idea on you, for you to become like the ideals. They want to make you all idealists. For ten thousand years we have lived under a very dark and dismal shadow of idealism.

I am a realist. I don't have any ideal. To me, to understand reality and to go with reality is the only right way for any intelligent man or woman.

My understanding is -- and it is based on thousands of experiments -- that if marriage is not such a tight thing, rigid, but is flexible, just a friendship... so that a woman can tell you she has met a beautiful young man and she is going this weekend to be with him -- "And if you are interested I can bring him back with me, you will also love the person." And if the husband can say, not as a hypocrite but as an authentic human being, that "Your joy, your happiness is my happiness. If you have found someone, forget about the house, I will take care. You enjoy, because I know whenever you come back, enjoying a fresh love will make you fresh also. A fresh love will bring fresh youth to you. You go this week, and next week I may have my own program."

This is friendship. And when they come home they can talk about what kind of man she met, how he turned out, that it was not that great.... You can tell her about the new woman you have met.... You have a shelter in the home. You can go once in a while into the sky, wild and free, and come back and always your wife is there waiting for you -- not to fight but to share your adventures.

It simply needs a little understanding. It has nothing to do with religion, but just a little more intelligent behavior.

You know perfectly well that howsoever beautiful a man or woman might be, she starts becoming heavy

on your nerves sooner or later. Because the same geography, the same topography, the same landscape....

Man's mind is not made for monotony; neither it is made for monogamy. It is absolutely natural to ask for variety. And it is not against your love. In fact, the more you know other women, the more you will praise your own woman -- your understanding will deepen. Your experience will be enriching... the more you have known a few men, the more accurately you will be able to understand your own husband.

The idea of jealousy will disappear -- you both are free, and you are not hiding anything.

With friends we should share everything, particularly those moments which are beautiful -- moments of love, moments of poetry, moments of music... they should be shared. In this way your life will become more and more rich. You may become so attuned to each other that you live your whole life together, but there is no marriage.

Jealousy will persist as long as marriage remains the basic foundation of society.

Just give the man, with your full heart, absolute freedom. And tell him he need not hide anything: "To hide anything is insulting. That means you don't trust me." And the same has to happen to man, that he can say to his wife: "You are as independent as I am. We are together to be happy, we are together to grow into more blissfulness. And we will do everything for each other but we are not going to be jailers to each other."

Giving freedom is a joy, having freedom is a joy. You can have so much joy, but you are turning that whole energy into misery, into jealousy, into fight, into a continuous effort to keep the other under your thumb.

I have heard about a man who was in utter rage and despair because of his wife's behavior. It was not her fault... she was a nymphomaniac. Now what can you do? Somebody has a headache, somebody is a nymphomaniac. She was continuously falling in love with anybody! He took her to the doctor.

She was a beautiful woman. The doctor asked her to go inside the examination room. He went with her and soon, after a few minutes, moans and groans... and the husband was sitting in the office listening -- it was too much! He just entered the room and what he saw he could not believe -- the doctor was making love to his wife.

The husband said, "What is happening?"

The wife said, "You idiot, you will never understand. Now you are asking what is happening! Can't you see?"

But the husband was furious. He said, "I am not asking my wife, I am asking you, doc! What is happening?"

The doctor said, "Nothing is happening, John, *you* are doing everything. I am simply taking her temperature."

John was afire. He had suffered so much and even the doctor... and what nonsense is he talking, that he is taking her temperature? So he took out his switchblade knife and started rubbing the knife against the doctor's shoulder. The doctor said, "What do you mean? What are you doing?"

He said, "Nothing. Just be careful. When that thing comes out, remember -- it had better have numbers on it!"

We have created this circus instead of a culture. It goes on and on in different ways. I hope that in your life you can drop being a part of this stupid game.

And it is easy: if you understand yourself, you will be able to understand your wife too. Don't you have other women in your dreams? In fact, to see your own wife in a dream is a rare phenomenon. People never see their wives or their husbands in their dreams. They have seen enough of them! Now even in the night, even in the dream, no freedom....

In your dreams you have the wives of your neighbors, the husbands of your neighbors... you should understand that somehow we have made a wrong society, a society which is not according to human nature. The desire for variety is an essential quality in anyone who is intelligent. The more intelligent you are the more variety you would like -- there is some relationship between intelligence and variety. A buffalo is satisfied with one kind of grass; for her whole life she will not touch another kind of grass. She does not have the mind to change, to know new things, to discover new territories, to adventure into new spaces.

The poets, the painters, the dancers, the musicians, the actors -- you will find these people more loving but their love is not focused on individuals. They are more loving but to as many individuals as they come in contact with. They are the intelligent people, they are our creative part.

Idiots don't want to change anything. They are afraid of change because any change means you will have to learn something again. The idiot wants to learn something once and remain with it his whole life. It

may be a machine, it may be a wife, it may be a husband -- it does not matter. You have known one woman, you know her nagging, you have become accustomed... sometimes not only accustomed, you have become addicted too. If suddenly your woman does not nag you, you will not be able to sleep that night -- what happened? What has gone wrong?

One of my friends was continually complaining to me about his wife; "She is always sad, long faced and I am so worried to enter the house... I try to waste my time in this club and that club but finally I have to go back home and there she is."

I said to him, "Do one thing just as an experiment. Because she has been serious and she has been nagging, I cannot imagine that you enter the house smiling."

He said, "Do you think I can manage that? The moment I see her something freezes inside me -- smile?"

I said, "Just as an experiment. Today you do one thing: take beautiful roses -- it is the season; and the best ice-cream available in the city -- tutti frutti; and go smiling, singing a song!"

He said, "If you say so I will do it, but I don't think it is going to make any difference."

I said, "I will come behind you, and see whether there is any difference or not."

The poor fellow tried hard. Many times on the way he laughed. I said, "Why are you laughing?"

He said, "I am laughing at what I am doing! I wanted you to tell me to divorce her and you have suggested I act as if I am going on a honeymoon!"

I said, "Just imagine it is a honeymoon... but try your best."

He opened the door and his wife was standing there. He smiled and then he laughed at himself because to smile... And that woman was standing almost like a stone. He presented the flowers and the ice-cream, and then I entered.

The woman could not believe what was happening. When the man had gone to the bathroom she asked me, "What is the matter? He has never brought anything, he has never smiled, he has never taken me out, he has never made me feel that I am loved, that I am respected. What magic has happened?"

I said, "Nothing; both of you have just been doing wrong. Now when he comes out of the bathroom you give him a good hug."

She said, "A hug?"

I said, "Give him one! You have given him so many things, now give him a good hug, kiss him...."

She said, "My God...."

I said, "He is your husband, you have decided to live together. Either live joyously or say goodbye joyously. There is no reason... it is such a small life. Why waste two person's lives unnecessarily?"

At that very moment the man came from the bathroom. The woman hesitated a little but I pushed her, so she hugged the man and the man became so afraid he fell on the floor! He had never imagined that she was going to hug him.

I had to help him up. I said, "What happened?"

He said, "It's just that I have never imagined that this woman can hug and kiss -- but she can! And when she smiled she looked so beautiful."

Two persons living together in love should make it a point that their relationship is continuously growing, bringing more flowers every season, creating more joys. Just sitting together silently is enough....

But all this is possible only if we drop the old idea of marriage. More than friendship is unnatural. And if marriage is stamped by the court, is killed under that stamp in the court.... You cannot bring love under the rule of law.

Love is the ultimate law. You just have to discover its beauties, its treasures. You have not to repeat, parrot-like, all the great values which make man the highest expression of consciousness on this planet. You should exercise them in your relationship.

And this has been my strange experience: if one partner starts moving on the right lines, the other follows sooner or later. Because they both are hungry for love, but they don't know how to approach it.

No university teaches that love is an art and that life is not already given to you; that you have to learn from scratch.

And it is good that we have to discover by our own hands every treasure that is hidden in life... and love is one of the greatest treasures in existence.

But instead of becoming fellow travellers in search of love, beauty and truth, people are wasting their time in fighting, in jealousy.

Just become a little alert and start the change from your side -- don't expect it from the other side. It will begin from the other side too. And it costs nothing to smile, it costs nothing to love, it costs nothing to share

your happiness with somebody you love.

BELOVED OSHO,
SITTING IN MY ROOM THOUSANDS OF KILOMETERS AWAY FROM YOU, I CAN FEEL YOU. AND IF HAD HAVE EYES TO SEE, I WOULD SEE YOU STANDING RIGHT IN FRONT OF ME. I REMEMBER WHEN YOU SAID TO US IN DISCOURSE `IF YOU DON'T FEEL ME WHEN YOU ARE NOT HERE, YOU HAVEN'T LET ME IN.'
IT'S SO TRUE -- BUT WHAT A GIFT THAT YOU REALLY, REALLY CAME WHEN I WAS OPEN, THAT YOU REALLY FILLED MY BEING. IN SOME MOMENTS SITTING IN FRONT OF YOU I GOT IT. IN OTHER MOMENTS IT HAPPENED BUT I WASN'T AWARE OF IT AT THAT MOMENT. PUTTING THIS OUT TO YOU MY HEART IS BEATING FASTER AND MY HANDS ARE TREMBLING. FOR THE FIRST TIME I FEEL TO SHOW SOMETHING OF MYSELF. THIS IS A GIFT ALSO. IT MAKES ME TREMENDOUSLY THANKFUL, MAKES ME CRY AND LAUGH AT THE SAME TIME. OSHO, I LOVE... ONLY LOVE COUNTS. THANK YOU FOR SHOWING ME THAT DOOR.

Love is the only religion, the only God, the only mystery that has to be lived, understood.

When love is understood, you have understood all the mystics of the world.

It is not anything difficult. It is as simple as your heartbeats or your breathing. It comes with you, it is not given to you by the society. And this is the point that I want to emphasize: love comes with your birth -- but of course it is undeveloped as everything else is undeveloped. The child has to grow.

The society takes the advantage of the gap. The child's love will take time to grow; meanwhile the society goes on conditioning the mind of the child with ideas about love which are false. By the time you are ready to explore the world of love, you are filled with so much rubbish about love that there is not much hope for you to be able to find the authentic and discard the false.

For example, every child everywhere has been told in a thousand and one ways that love is eternal: once you love a person you love the person always. If you love a person and later on you feel that you don't love, it only means you never loved the person in the first place. Now this is a very dangerous idea. It is giving you an idea of a permanent love and in life nothing is permanent... the flowers blossom in the morning and by the evening they are gone.

Life is a continuous flux; everything is changing, moving. Nothing is static, nothing is permanent. You have been given the idea of a permanent love which is going to destroy your whole life. You will expect permanent love from the poor woman, and the woman will expect permanent love from you.

Love becomes secondary, permanence becomes primary.

And love is such a delicate flower that you cannot force it to be permanent. You can have plastic flowers; that's what people have -- marriage, their family, their children, their relatives, everything is plastic.

Plastic has one very spiritual thing: it is permanent.

Real love is as uncertain as your life is uncertain.

You cannot say that you will be here tomorrow. You cannot even say that you are going to survive the next moment. Your life is continuously changing -- from childhood to youth, to middle age, to old age, to death, it goes on changing.

A real love will also change.

It is possible that if you are enlightened your love has gone beyond the ordinary laws of life. It is neither changing nor permanent, it simply is. It is no more a question of how to love -- you have become love itself, so whatever you do is loving. It is not that you specifically do something which is love -- whatever you do, your love starts pouring through it.

But before enlightenment your love is going to be the same as everything else: it will change.

If you understand that it will change, that once in a while your wife may become interested in somebody and you have to be understanding and loving and caring and allowing her to go the way her being feels... this is a chance for you to prove to your wife that you love her. You love her -- even if she is going to love somebody else, that is irrelevant. With understanding, it is possible that your love may become a lifelong affair, but remember it will not be permanent. It will have its ups and downs, it will have changes.

It is so simple to understand. When you started loving you were too young, with no experience; how can your love remain the same when you have become a mature person? Your love will also attain to some maturity.

And when you have become old your love will have a different flavor to it. Love will go on changing

and once in a while love will need just an opportunity for change. In a healthy society it will be possible and yet your relationship with someone will not be broken.

But it is possible that you may have to change your lovers many times in life. There is no harm in it. In fact, by changing your lovers many times in life you will be enriched, and if the whole world follows what I am saying to you about love, the whole world will be enriched.

But a wrong idea has destroyed all possibility. The moment your partner looks at somebody -- just looking, and his eyes show attraction and you freak out. You have to understand that if the man drops being interested in beautiful women on the road, in beautiful actresses in the movies... That's what you want; you want him not to be interested in anything except you. But you don't understand human psychology. If he is not interested in women on the road, in the movies, why will he be interested in you? His interest in women is a guarantee that he is interested in you, that there is still a possibility that your love can go on and on.

But we are doing just the opposite. Men are trying so that their women should not be interested in anybody other than themselves; they should be the only focus, her total concentration. The woman is asking the same, and both are driving each other mad. Concentration on one person is bound to lead you into madness.

For a lighter life, for a more playful life, you need to be flexible. You have to remember that freedom is the highest value and if love is not giving you freedom then it is not love.

Freedom is a criterion:

Anything that gives you freedom is right, and anything that destroys your freedom is wrong.

If you can remember this small criterion your life, slowly slowly, will start settling on the right path about everything -- your relationships, your meditations, your creativity, whatever you are.

Dropping old concepts, ugly concepts.... For example, in this country, millions have died by jumping alive into the funeral pyre with their husbands. It shows that the possessiveness of the husband is so much that not only does he want to possess the woman while he is alive, he is afraid of what will happen when he is dead! He will not be able to do anything -- it is better to take the woman with him.

And you can see that this was applicable only to women -- not a single man has jumped into the funeral pyre of a woman in ten thousand years. What does it mean? Does it mean that only women love men and men do not love women? Does it mean that the woman has no life of her own? Only the husband's life is her life -- when the husband is dead, she has to be dead.

Such nonsense ideas have settled in our heads. You have to do continuous cleaning -- whenever you see some nonsense in your head, clean it, throw it away.

If you are clear and clean in the mind you will be able to find solutions for every problem that arises in your life.

BELOVED OSHO,
I WAS 56 YEARS OLD WHEN I FIRST CAME TO YOU AND REALIZED WHAT A WASTAGE MY LIFE HAD BEEN UP TILL THEN, AN INCREASING UNREALITY. NOW I AM 67, AND ALTHOUGH I STILL FEEL YOUTHFUL, I HAVE TO KEEP REMINDING MYSELF THAT I AM OLD SO THAT I CAN IT ACCEPT GRACEFULLY. SO MUCH OF ME STILL FEELS LIKE A LOST, LITTLE GIRL AND WHEN I LOOK AT YOUR GRACE AND BEAUTY -- AGELESS, YOUNG AND OLD BOTH TOGETHER -- I DO NOT FEEL SO SAD.
WILL YOU SAY SOMETHING TO ME ABOUT OLD AGE?

It is one of the significant problems because the way we have lived up to now has been unnatural, unpsychological, unspiritual. It has created so many problems.

For example, oldness -- a person can either grow old or grow up. The person who grows old only has not lived at all. He has passed time, but he has not lived. All his life is nothing but repression.

I teach you not to grow old.

That does not mean you will not become old, it means I give you another dimension: growing up. Certainly you will grow old but that will only be as far as the body is concerned. But your consciousness, *you*, will not grow old; you will only grow up. You will go on growing in maturity.

But all the religions of the world have been committing such crimes that they cannot be forgiven. They have not been teaching you how to live, they have been teaching you how not to live -- how to renounce life, how to renounce the world. This world, according to the religions, is a punishment. You are in jail. So the only thing is to try to escape from the jail as quickly as possible.

This is not true.

Life is not a punishment. Life is so valuable that it cannot be a punishment, it is a reward. And you should be thankful to existence that it has chosen you -- to breathe through you, to love through you, to sing through you, to dance through you. If one keeps growing up in maturity and understanding, one never becomes old; one is always young because one is always learning. Learning keeps you young. One is always young because one is not burdened with repressions. And because one is weightless, one feels as if one is just a child -- a newcomer to this beautiful earth.

I have heard that three priests were going to Pittsburg. They reached the window to purchase their tickets and the woman at the window who was selling the tickets was extraordinarily beautiful. Her clothes were almost negligible -- she had beautiful breasts -- and with a V-cut.

The youngest of the priests went up to the window... but he had forgotten all about the journey. He was only seeing those beautiful breasts. The woman asked, "What I can do for you?"

He said, "Three tickets for Titsburg."

The woman freaked out. She said, "You are a priest!"

The second one pushed him aside and told the woman, "Don't get angry, he's just new, immature. You just give us three tickets for Titsburg."

The woman looked..."Are all these men mad or something?"

"And remember one thing: I would like to have the change in nipples and dimes."

Now the woman started shouting and screaming, "This is too much!"

The oldest priest came in and he said, "My daughter, don't be angry.

These fellows stay in the monastery, they don't come out, they don't see anything. You should have a little understanding about their life. They have renounced life. Just sit down... three tickets for Titsburg."

The woman could not believe them -- all three seemed to be idiots!

And the old priest said, "Remember one thing, I admonish you: use better clothes to cover your beautiful body. Otherwise remember, on judgment day Saint Finger will point his Peter at you!"

This is the situation of the obsessed person. The more you deny life, the more you become obsessed with the same life. Up to now, we have not allowed man to live a non-obsessional life.

All the religions and the governments are angry with me for the simple reason that I am in favor of you, your freedom and a non-obsessional life -- a pure, natural flow, joyous, making the whole of life a paradise.

We are not searching for any paradise in the clouds. If it is there, we will get hold of it, but first we have to make a paradise here on the earth; that will be our preparation. If we can live in a paradise on the earth, then wherever paradise is, it is ours; nobody else can claim it -- at least not these priests and monks and nuns! All these people are bound towards hell, because on the surface they are one thing and inside it is just the opposite.

Try to be natural.

Risk everything to be natural and you will not be at a loss.

Sermons in Stones

Chapter #14
Chapter title: The psychology of the Buddhas

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BELOVED OSHO,
WHAT DO YOU MEAN BY "THE PSYCHOLOGY OF THE BUDDHAS?" HOW IS IT DIFFERENT FROM THE PRESENT PSYCHOLOGY THAT PREVAILS IN THE WORLD?

The present psychology is not yet comprehensive enough, it touches only the periphery of human individuality. It remains confined to the mind. It is not right to call it "psychology." Psychology means "the science of the soul" and the present psychology is not only *not* the science of the soul, it denies even the existence of the soul.

The moment you deny the soul, consciousness, something which is beyond the mind but within you... This denial is not an ordinary denial because it destroys the whole dignity of man. It takes away his very center. He becomes centerless, soul-less, just a robot.

The right name for modern psychology is "robotology" because it studies only the mechanical behavior of man and the mechanics of mind. Its studies cannot go very deep for the simple reason that if mind is all and there is nothing more to life than mind, you cannot ever become one, undivided.

To be divided is the nature of the mind; to be always balanced between opposites -- love and hate, courage and fear, yes and no, atheism and theism.

Mind does not feel at ease unless it has divided a thing in two. It cannot conceive of light unless it is contrasted with darkness, it cannot conceive of life unless it is defined by death.

And because psychology remains within the boundaries of the mind it cannot help man to grow to his potential heights. Psychology will discourage you: spiritual search is nothing but a mirage, the seeking of truth is hallucinatory.

It is not a coincidence that we are the most intelligent generation, because ten thousand years of growth is within us. So on the one hand it is the most intelligent generation that has ever existed and on the other hand, because of psychology spreading these poisonous ideas -- that there is no consciousness, no soul, no life beyond death, and man is just matter; that mind is also nothing but a certain combination of material elements -- this has created a very strange situation. Intelligence is pulling man towards more growth and the people who deal with growth are pulling man backwards, telling him, "There is no beyond, just be normal -- that is more than you can dream of."

"Just to be normal" is the goal of psychology.

A great goal: just to be normal.

People have lived for thousands of years without any psychology -- and normally. In fact, as you go backwards you will not find so many murders, you will not find so many suicides, you will not find so many rapes, you will not find so many sexual perversions. As you go back they start becoming less. Primitive man was more innocent than you are. He was not as intelligent as you are, but he was more innocent. You inherit his innocence but you are keeping it repressed.

The combination of intelligence and innocence is meditation. The moment innocence and intelligence start growing within you... it is not that you become capable of solving all the problems of the mind, but a totally new thing happens: you start going beyond mind. The problems of the mind are left far behind, as if they never belonged to you -- in fact they never belonged to you.

And once you know how to slip out of your mind, a totally different psychology will be founded on the art of slipping out of the mind. A person who can get out of his mind helps the mind to cool down. The mind is getting no more energy -- it cools, calms down on its own accord. That's why I have said meditation is a medicine too -- and both words come from the same root.

Once your intelligence and your innocence are available to you, just like two wings, the whole sky is yours. There are no more boundaries for you.

I have called the psychology that is based on meditation the psychology of the buddhas. Modern psychology is the psychology of people who are asleep.

It has to be understood; the people who came to Sigmund Freud, the founder of modern psychology, were all sick people -- obviously, otherwise why should they come to the psychoanalyst? They were seriously sick, their minds were falling apart. Sigmund Freud came in contact only with sick people -- that

gave him the impression that man himself is sick. In a way he is logical because everybody he examined, everybody he analyzed, everybody he treated was sick. And these were high-class people, bourgeois -- professors, scientists, very rich people -- because a psychoanalyst's time is the costliest thing in the world today. All these people were basically living an insane life, but because everybody else is also living the same insane life you don't become aware of it.

If Sigmund Freud denied that there is any possibility of a soul in man he cannot be blamed. He never came across a Gautam Buddha, he never came across a man who had gone beyond mind.

The trouble was these people who have gone beyond mind have no reason to go to Sigmund Freud. And Sigmund Freud is afraid to go to such people because they are against the very foundation upon which he has raised a whole empire -- certainly there was a great vested interest. If just a simple method of meditation can help a person... not only to be normal, because to be normal can never be accepted as the goal. That means you remain a mediocre person for your whole life; you never go beyond the boundaries of the society. In everything you remain half-hearted, there is no intensity, there is no totality.

A normal person is wishy-washy, just in a limbo, neither here nor there... hanging in between.

It is unfortunate that the great psychologists of the West had no opportunity to know the mystic and to become acquainted with his world -- which is absolutely extraordinary. He lives twenty-four hours among you, but not with you; his kingdom is far away. He has tasted love, of which you have been only dreaming. He has experienced truth, of which you have been only thinking and philosophizing. He has encountered existence directly without any mediation of a priest, a prophet, a savior. He has seen existence in its freshness. He is not a Christian, he is not a Hindu -- because these are so old, so full of dust and borrowed, they cannot give you a transformation.

Remember one thing: unless the truth is your own experience, whatever you believe about truth is only a belief. And all beliefs are lies, and all believers are blind.

The psychology of the buddhas means that we accept man as a three-storied building. There are a few who remain only on the ground floor, only in their bodies; all their interests are centered in the body -- this is the lowest life for someone to choose, as if you are living on the porch when the whole building is yours.

The second level of life is that of a well-understood mind -- but who is going to understand the mind? You can see the difficulty of the psychologist: he studies the mind but if you ask who is studying the mind.... Mind cannot study itself.

There must be something beyond -- a witness, a watcher who studies the mind. The scientist is studying only from the outside. He is studying the behavior of other people and from their behavior he is deducting principles upon which human behavior is based. But his observation is of the behavior, not of the real being inside. He can be deceived.

You can be sad but you can smile, you can hold back the tears. Or if you are a little artful, you can manage to bring crocodile tears. Your behavior is not reliable. We don't know what is happening inside you, whether your behavior is an expression of your inside or it is a camouflage, hiding you in beautiful GARBage.

Buddha accepts three steps: the body, the mind, the consciousness. Even the consciousness is only a step.

These three steps lead to the temple of the divine, of the immortal, of beauty, of celestial music.... You start touching heights, Himalayan heights where you can find virgin snow which has never melted.

In your inner being also you are carrying greater peaks than Everest, with eternal beauty.

The psychology of the buddhas is comprehensive of the whole individuality of man -- and it does not end there. By studying, by experiencing the body, the mind, the consciousness, and the beyond, Buddha is preparing you to dissolve into the universal.

Just like a dewdrop slipping from a lotus leaf into the lake.... On a beautiful morning the sun is rising and the whole sky is so colorful... just a cool breeze is there, but it is enough for the rosepetals, for other flowers... for the lotus....

In the early morning sun the dewdrops on the lotus petals look like pearls -- or it will be better to say that pearls look like the dewdrops. They are slipping slowly, slowly towards the vast ocean, in which they will be lost and yet not lost. As dewdrops they will be lost, but they will emerge as the whole ocean.

Unless psychology can bring human beings to this oceanic experience it is immature, it has just started its ABC's. And in the West it is going around in a circle -- because you do not accept higher realities; where can you go? You are stuck with the mind -- analyze it, analyze its dreams, analyze its repressions. But it should be taken as a very significant question that there is not a single man in the whole world who is

completely analyzed. This is a failure of the whole system of psychoanalysis -- twelve years, fifteen years people have been in psychoanalysis and they have not moved anywhere. Yes, they have learned psychological jargon, it has become more difficult to talk with them! But they are the same persons with all the weaknesses, with all the frailties. Twelve or fifteen years of psychoanalysis has not been able to a make even a single dent in their personality.

It is a rich man's game. Just as poor people have their games, rich people have their own games. Psychology is still a game, guesswork, with no foundation in reality.

The mystics in the East have never bothered too much about the mind; they have only developed methods to bypass the mind. Those methods are the techniques of meditation -- they are just to bypass the mind.

Once you have bypassed the mind, once you can have a bird's-eye view of your own mind, things start settling.

It is your energy that disturbs the mind, that gives it the power to be violent, to be sad, to be angry, to be hateful, to be jealous. Now you are no longer giving it any energy.

It won't take a long time. The mind withers almost like a cloud -- it was there and it is no more.

The moment mind disperses, your meditation has come to maturity. Now your meditation will be the medium, not the mind. The mind will be used as a mechanism by your meditative forces, but mind is put aside; it is no longer the master. And it is one of the strangest stories that for ten thousand years in the East we have worked on meditation and we have been absolutely successful, not only in becoming meditative, but also in dissolving all the problems of the mind.

There is only one way to solve the mind and its problems, and that is to get out of it.

But modern psychology has no idea of where to go, so they go on around and around but they remain just ordinary beings. Now Sigmund Freud and Alfred Adler and Assagioli have devoted their whole lives... but you don't see the eyes of Gautam Buddha, you don't see the gestures of Mahavira, you don't see the insight of the seers of UPANISHADS. You don't see the transforming presence which all the mystics in all the countries have always radiated.

In my way of looking at things, mind itself is sick. Unless you get out of it, you cannot help the poor mind to become healthy. You are too much identified.

Not being identified with the mind is the shortest way to your own being. And your being is always healthy, it does not know what sickness is. It cannot know, it is not in its nature. Just as mind cannot know peace, your being cannot know tensions, anxieties, anguish. The question is not of curing the mind, the question is shifting your whole energy, your whole focus, from mind to being.

Meditation helps you to shift.

This great shift of your attention, of your awareness, is what I call the psychology of the buddhas. And any other psychology is going to be wrong, because only a man of eyes knows what light is. There may be millions of people who are blind -- there are millions, but it is not a question of democracy. They cannot vote, they cannot assert a single word about light. That one man is right and those millions of people are wrong.

The question is not of numbers. The only question that is significant is the transformation of your being from mind to no-mind.

Modern psychology thinks it is the science of the mind.

The psychology of the buddhas will be the science of no-mind.

BELOVED OSHO,
I THINK I AM GROWING TO LOVE AND ACCEPT MYSELF, AND THEN I RECOGNIZE HOW MUCH I HOLD BACK AND KEEP SEPARATE FROM OTHER PEOPLE TO HIDE MYSELF, AND I AM ASHAMED. I TRY TO SHOW OTHERS HOW STRONG I AM. WHY CAN'T I BE STRONG, WHY CAN'T I ACCEPT THAT I AM WEAK? WHY CAN'T I EVEN ACCEPT THAT I AM NOT WILLING TO SHOW MY WEAKNESS?

It is the society, the culture, the civilization in which you are born which gives you wrong ideas. Those wrong ideas go on haunting you from the cradle to the grave.

There is nothing wrong in being weak. But this society trains every child to be strong.

Just across from my house in my village there was a gymnasium. My uncles and my father were all going to the gymnasium -- it was the best in the town. They tried to persuade me.

I said to them, "The idea of the strong man is primitive. It comes from the days when people were hunting. I am not going to be a hunter!"

And I don't think that you can ever be so strong that the need for being stronger disappears. Even the strongest people have found weakness, disease, old age, death... There was one man in India, Gama, who was the world champion in the Indian type of wrestling. But he died at the age of forty, and the diagnosis of the doctors was that he died because he exerted himself too much, exercised too much. The body is not made of steel -- he killed himself. He became the world champion but he lost his life. And even if he had lived, he would have lived in utter misery, pain, because all his inner body functions were out of control. The simple reason was that he tried something against nature.

I refused to go to the gymnasium. I told them, "To be healthy -- or to be more accurate, not to be sick -- is enough."

Weakness has a wrong connotation, and through that wrong connotation half of humanity, the world of women, has been condemned to weakness because they don't have muscular bodies. But for what are muscular bodies needed? Those who need them will get them. But a poet does not need a muscular body -- in fact it will look very ugly, a muscular man writing poetry. In fact, no muscular man, no great wrestler, boxer, has ever written any poetry or painted, or played on musical instruments. They exercise too much, to make the body almost steel; they also have to eat too much, and it is now a proved fact that the people who eat too much don't live long.

In experiments on mice, it has been found... one group of mice were getting as much as they wanted to eat -- the American way, five times a day -- and another group was kept on one meal a day, saintly, religious. It was thought that they would not be able to last long. But the mice who were getting one meal a day lived to be *twice* the age of the group that was eating American style. Then many other experiments proved it conclusively. And the reason is simple: the stronger you are, the more food the body needs -- more nourishment, more water; your digestive system needs to work more, and work hard. They all start failing -- they are not meant to work too hard.

There are still tribes alive who eat one meal a day, and they live the longest. There are even a few people who are one hundred and eighty years old. They live longer and they live younger -- mostly, even at the age of one hundred and eighty, in the provinces of the Soviet Union near the Caucasus these people are still working on the farms.

One of my friends from the Soviet Union has sent me a photo. He thought it would be hilarious in India, and it does look hilarious: a man who was one hundred and eighty was going to marry a woman who was one hundred and seventy two -- but she looks great!

The idea of being strong is based on continuous fight, war, struggle... in life too it is a cut-throat competition, every day, continuously. If you are not strong, you will be thrown out of the traffic that is going to New Delhi!

I have heard a story about a dog. He used to live in Varanasi -- he was a very religious dog. But everybody was going to New Delhi, everybody was wearing hand-spun clothes, carrying spinning wheels which they never spun upon, but symbolic -- that they belonged to the ruling party -- and wearing Gandhi caps. A strange thing... have you ever seen any picture of Gandhi with a cap? This cap can be anybody else's, but NOT Mahatma Gandhi's. He never wore it.

The dog became curious. Everybody was dying to go to Delhi, so he thought he should have a look -- perhaps something was cooking. He figured out that it would take almost twenty-one days. He was a strong dog, and he went towards Delhi.

Rumors reach faster than anything, and in every village there was some difficulty. Dogs are, after all, dogs. They would catch hold of that dog -- the whole village full of dogs would bark at him -- and they would not allow him to rest. The question of food or anything was just irrelevant.

Dogs in Delhi were waiting because they thought this dog must be a mahatma, a saint, coming from the holy city, the most ancient city in the world. They were waiting... and they could not believe it, because they were also thinking that it would take three or four weeks at least. This dog reached Delhi in three days! They said, "You have done a miracle! In the whole history of dogs, you are the greatest."

He said, "First let me explain to you what happened. I am not the greatest dog, but our country's dogs are *really* great. One bunch of dogs from one village chased me to the boundary of the next village. Then the next bunch took over. They did not allow me to rest anywhere, so I have been running continuously, without food without rest. And in this way, the journey that was going to be fulfilled in twenty-one days is finished in three days. And I am finished too!" Saying this, he died.

We are still living under barbarous ideologies. Our education is still poisonous. Our whole approach -- calling Alexander "the great," Genghis Khan "the great," Peter "the terrible"... these are the strong people who have overruled the world. And every child is being prepared to be the richest, to be respectable, to reach to the highest pinnacle of glory. Certainly strength is needed and weakness has to be condemned.

Weakness can be seen from a different angle -- that is *my* angle.

Weakness is beauty. Weakness is a delicate structure. Women are not weak, they are more beautiful, they have a more symmetrical, more proportionate body. Why look at weakness as something bad?

The rose is going to be weak; you cannot make a rose as strong as a stone. If the rose and the rock clash together, the rose is going to suffer, to die, not the rock. But it is not weakness. It is a delicate structure, a beautiful phenomenon that looks to be not of this world.

I am not saying anything against those who are strong; that has a beauty of its own. But its days are gone.

What you are going to do with physical strength in a world of nuclear weapons? Just don't be foolish -- are you going to do push-ups when nuclear weapons are exploding? The days of that kind of strength are gone.

But whenever two persons fight, the old mind supports the stronger, the winner. This is very inhuman. The one who is weak should be praised, because in spite of all the struggles he has been able to keep his delicate body, just like a child. The strong one should be condemned because he is behaving like an animal.

But it is an insane world, where Muhammad Ali can declare himself three times great, because now one time does not matter. Alexander was great, but only one time; and nobody thought of being great two times, double the amount of Alexander the Great. But Muhammad Ali has figured it out. He is not even talking about a second time, he is talking about a third time. He is saying, "Muhammad Ali thrice great."

And what is creative about him? This man has broken many people's noses, has fractured many people. He is awarded, he is thought to be a hero. He should be kept in a cage in a circus -- that is the only place where he belongs.

Our values govern people and their behavior. If you are by nature strong, use your strength for your deeper inquiry; use your strength for higher flights in your consciousness. It is not right to destroy this strength in wrestling, in boxing, in being idiots. And if you are weak, unless you are sick and ill there is no problem. Your weakness should be the weakness of a flower; it should be loved, respected. And the days of strength are gone anyway.

The days of beauty and the days of more delicate human beings are going to come.

I have been looking into all your great heroes. None of them has been creative, none of them has increased the beauty of life, none of them has been a stepping stone for future progress. They have all been cruel, ugly, violent -- murderers, butchers. The history that you are teaching to your children in your schools, colleges and universities, should be banned. You are teaching small students things in your history which are ugly.

Gautam Buddha appears only in footnotes, not to mention other mystics who are not so well known. Sarmad you may not find in your history books at all; Kabir, Farid, Meera you will not find in your history books. These people don't belong to the mainstream humanity. These people are a kind of rebellious category in themselves, rebellious spirits who have left the crowd and have moved alone.

Gautam Buddha's body was weak and delicate and beautiful, but no strong man has been able to reach higher than Gautam Buddha. That is real strength -- not that you have the body of a bull.

Just drop the whole idea. If you are not sick as you are, then accept yourself; don't compare. Love yourself, because if you cannot love yourself how can you think of somebody else loving you? If you cannot accept yourself, who is going to accept you?

If you are continuously feeling an inferiority complex because you are weaker, you are this, you are that... and there are a thousand and one things, it is not a question of one thing. Somebody has a more beautiful face, somebody has a sharper intelligence, somebody is taller -- if you are going to look all around and compare yourself you will commit suicide because there seems to be no way....

The competition is not one-dimensional, it is multi-dimensional. And wherever you are, whatever you attain, you will forget about it -- you will remember only that which you don't have. People remember only that which they don't have. Once you have it, for one or two days you can feel the euphoria and then things settle. You cannot remain in the excited state forever; it will kill you, it will give you a good heart attack.

Weakness should not be taken as weakness; it is the comparison that gives you the word. Call it a more delicate body. The moment you call it a more delicate body, your whole conception about it changes.

Words become realities to people.

Always remember to use words with right connotations.

So I don't see that there is any problem. Stop trying to be strong. Start to be what you are, pour all your energy into what you are. If you are a beautiful, delicate person, pour your energy into making yourself more delicate, more beautiful. There is no need for you to change places.

Everybody, as he is, is needed -- and he is needed *as he is* -- that's why you are born in a certain way. Don't try to go astray from your nature.

Once or twice I went with my father to see the gymnasium and I told him, "I hate it."

He said, "Why? You can see so many beautiful bodies there."

I said, "I cannot call them beautiful. They are trying to force their bodies, to make them almost as they must have been thousands of years before, the bodies of animals. These people should not be made heroes." I asked my father, "Can you tell me that any of your wrestlers, any of your boxers in the world has been a genius, a great scientist, a great poet, a great painter? What have these people contributed? These are either mediocre and most probably idiotic people."

Life is not to fight.

Life is to live and life is to grow.

Life is to bring to the world all that is hidden in you to share. There is only one thing: you should discover your treasures and start sharing them with people. This is your only strength, because in this way you will be finding more and more roots -- in people, in the earth, in the trees, in the stars. You will be finding more and more friends.

I used to sit by the side of a river in my village, under a small tree. It was the same kind of tree under which Gautam Buddha became enlightened, and because of Gautam Buddha's enlightenment, the tree's name has become the *bodhi* tree. In English it is the *bo* tree -- that too is coming from Buddha, *bo*. *Bodhi* means enlightenment.

And a few scientists have discovered that there is a certain chemical, without which mind cannot function. The more you have it, the better your intelligence will be -- sharper, quicker. The bodhi tree has that chemical. And strangely, *only* the bodhi tree -- of all the trees in the world -- has that chemical in it. It may not be just a coincidence that Buddha became enlightened under a bodhi tree.

I used to sit under this bodhi tree by the riverside for hours. It must have been almost the middle of the night, a full moon night, and we had become such friends.... Just that day one of my teachers had told me, "I hear that you are saying to people that there is a possibility of communication between man and trees?"

I said, "Yes."

He said, "Don't spread strange ideas for which you don't have any proof."

I took him with me on that full moon night and I told him, "You touch the tree and just tell me how you feel."

He said, "It is cold."

And I said to the tree, in front of the teacher, "It is a question of your friend's word. I want you to respond in some way. And the easiest will be that when my teacher puts his hand on you, show your warmth, don't be cold."

The teacher said, "You must be mad, you are talking with the tree!"

But I said, "There is no harm in trying. The tree is willing -- I feel the willingness all around. You put your hand there."

He said, "I don't believe that there is any possibility of communication." But he put his hand on the tree and was shocked -- the tree was so warm, and it was a cold night. He said, "My God, now you have got me also into trouble! Everybody thinks you are a little bit crazy, now what about me?"

I said, "You are my disciple -- first disciple! Just start spreading the news that...."

He said, "I have never done such a thing... but I will have to do it because I have experienced it myself."

He told others and everybody laughed. And I never wanted so many people to hear, because I was not certain how much the tree liked people, who she liked, who she did not like, whether she liked to be in a crowd or just to be alone, standing high in the sky -- or perhaps just with a chosen few friends.

People started asking me: "That teacher is saying this phenomenon...."

I said, "I don't know anything about it."

The teacher met me by the evening, he said, "The whole day I have been searching for you!"

I said, "I have been escaping! Because now you have become an idiot; can't you understand, trees and man cannot communicate!"

He said, "My God, you are saying that? The whole day long in school I have been spreading the news."
I said, "Which news?"
He said, "I never thought you were so dangerous."

I said, "Now you know... that full moon night we never met!"

All around your life it is the same life, the same consciousness in different forms. You don't need strength; the whole universe is yours, its strength and vitality is yours.

All you need is more vulnerability, more softness, more openness, more receptivity. Perhaps all these things have been condemned as weakness -- "become almost like a citadel, close your heart completely so nobody can harm you." It is true -- if you close your heart nobody can harm you. I can even suggest better methods: if you commit suicide, after that nobody can harm you at all! Even if the third world war happens *you* are saved.

Naturally, to accept oneself and to love oneself are the foundations of the psychology of the Buddhas. It is only the beginning, but the whole meditative process reaches to the highest stars.

Modern psychology has not even started its real work. What it is doing is just exploiting rich people.

BELOVED OSHO,
YOU HAVE SAID THAT THE SEEKER IS THE SOUGHT, THAT WE ARE THE ANSWER TO OUR QUESTIONS. HOW IS IT THAT THE ANSWER CAN ASK QUESTIONS?

Milarepa, you are the answer but you are fast asleep.

The answer within you is just a seed. It needs the right soil, it needs a master gardener, it needs your cooperation, your willingness to die as a seed so that you can be born as a plant.

Otherwise, you have the answer. Because it is in a seed form, questions arise.

Those questions are really in search of the answer that is within you, so there is no contradiction.

BELOVED OSHO,
HOW CAN I COME OUT OF SELF-DESTRUCTION? ARE ALL UNENLIGHTENED PEOPLE SELF-DESTRUCTIVE?

Yes. Unfortunately, all unenlightened people are self-destructive.

They are self-destructive because they don't know why they are here, where they are going, what the meaning and purpose of their life is. Without knowing anything about themselves, whatever they do is going to be harmful.

It is going to be harmful to you, and through you, to others. You cannot do anything but harm because your eyes are closed, you don't have any inner sensitivity, you don't have any creative joy. And above all, for centuries you have worshipped self-destructive people.

There was a man in Alexandria who remained seated on a thirty-foot-long pole. It was a pole from an old, ancient temple which was now in ruins but the pole had remained intact. This man, Peter of Alexandria, remained for twelve years sitting on the pole. That was his only contribution to the world, but he was recognized by the Christians as a saint. The pope himself -- and this has happened only once; otherwise whenever the pope declares somebody as a saint....

And by the way you should know that the word `saint' in English is very ugly. It comes from `sanction'. It means the pope has sanctioned that this man is holy -- it is a certificate. The saint who is going to receive the reward as a certificate travels to the Vatican and receives it there, touching the feet of the pope. It is strange... the pope is not a saint and nobody has bothered about a simple matter: how can a man who is not a saint himself recognizes anybody as a saint? What authority does he have to declare somebody a saint? And what kinds of saints are these who travel thousands of miles just to receive a certificate? It does not look saintly.

But with Peter of Alexandria it was difficult. He could not come down, he had taken a vow to remain till death on the pillar. And he was doing all kinds of nasty things from the pillar, it was disgusting. For thirty years he had not taken a bath -- in Alexandria, which was hot, burning hot. And he was urinating, he is doing everything while sitting on the pillar. He could not sleep -- or perhaps slowly, slowly he became

accustomed to sleeping while sitting on the pole, which is a very difficult thing but not impossible. If you can remain in your bed without falling out of the bed in the night, St. Peter can remain sitting. But except creating this nauseous spot he has not done anything and he has become a saint!

You have always worshipped people who can do things which you feel you cannot do. Suddenly, if you cannot do it and somebody else can do it, he becomes higher, he has some superior power.

A real saint need not be dependent on any pope to give him a certificate. His certificate should come from his own experience. It will be a declaration, nobody else can do it on his behalf.

Take your delicateness and put your energy into creating beauty -- in any direction, in any dimension.

Remember one thing: that you should not leave this earth unless you have made it a little more beautiful, a little lovelier, a little more loving. To me, this is the only strength, the only power -- that we can transform life, we can transform consciousness.

Accept it peacefully and joyously -- wherever you are, whatever you are, however you can use your energies into some creativity.

Your creativeness will help you to become enlightened, just as enlightenment brings an explosion of creativity. And unless you create, you are going to remain self-destructive -- it is the same energy. You have the energy, you are creating the energy, you are a dynamo of energy continuously being created from the cosmos. What will you do with it? If you don't create you are going to be destructive, you are going to destroy.

All your so-called strong men have been destructive. And the people I call the mystics have not been strong men, but they have created. They have participated with God in creation, they have known power at its highest peak.

BELOVED OSHO,
DO YOU HEAR SERMONS IN STONES?

My God! Stones hear sermons when I pass them. People like me -- who have been speaking continuously for decades -- become deaf, because we only speak, we never listen.

Stones are giving sermons -- that much I know. But when I am with them the poor stones have to sit down silently and listen to a long sermon.

BELOVED OSHO,
WHILE I WAS JOGGING ON JUHU BEACH YESTERDAY MORNING, YOUR OLD FRIEND MULLA NASRUDDIN MET ME AND, BY THE WAY, HAS SENT A LOT OF SALAAMS TO YOU ON YOUR BIRTHDAY. FURTHER, HE FEELS THAT YOU HAVE FORGOTTEN HIM NOWADAYS. BEAUTIFUL OSHO, ANYTHING TO CONVEY TO HIM ON THIS AUSPICIOUS OCCASION?

Suraj Prakash, do you see? Jogging brought results immediately! You have started meeting great mystics.

I have not forgotten Mulla Nasruddin. I heard that he died. He died in Iran -- he had gone to see Ayatollah Khomeiniac -- and as a proof they have made a marble memorial in Iran for Mulla Nasruddin. It has been made according to his will.

His will was certainly unique, but not unexpected. His whole life is essentially concluded in his will. The will is simple. It says, "When you make a memorial, on the memorial put a door. Lock the door and throw the key in the ocean."

They were all puzzled because just a door without walls... what is the point of locking it? Anybody can go around the side. But they knew that that man was a strange type, and there must be some meaning in it.

So a marble statue with a marble plaque was made, with a door -- just the frame of the door. On the door is a big lock and it makes everyone curious because there are no walls -- you can go around this side or around that side and at the back there is nothing, just the same grave.

He used to talk with me about this will and he used to say, "I want humanity to remain puzzled about me even after my death."

So everybody who goes to his grave comes back puzzled: "Why did he do it?"

It is impossible not to ask the question why he did it. There is nothing behind the door, there are no walls. Why did he ask for the door and the lock and leave special instructions that the keys should be thrown in the ocean, because the door is not to be opened again?

Now Suraj Prakash has met him on Juhu Beach. That either means somebody played a joke on Suraj Prakash or perhaps Mulla Nasruddin is back as a ghost. And if he is back as a ghost, he will stay somewhere close by my side. Many of you may have the chance of meeting him!

He loves me, and you are asking for something for him.

I will tell you a joke, Suraj Prakash. Tell the joke to Mulla Nasruddin if you happen to meet him again.

In a circus it happened. By mistake the cage of the zebra was left open and in the night, the zebra escaped and ran away to a nearby farm. As it was getting to be morning, and he was enjoying the freedom and the fresh air... he approached an old hen, saying, "What do you do around here?"

She said, "My work here is to lay eggs for my master's breakfast."

The zebra then walked over to the cow, asking, "What do you do?"

The cow said, "I give milk for the farmer's breakfast."

The zebra then spied an enormous bull, and asked the same question. The bull looked at him with a quizzical smile on his face and he said, "Listen you queer ass, take off those faggy pajamas and I'll show you what I do around here!"

Just tell Mulla Nasruddin. He will enjoy it and he will tell other ghosts. Mulla Nasruddin cannot go to heaven, obviously, and hell is overcrowded. People are on a waiting list. Many people on the earth must have died before but there is no place for them to go, so they are living.

And they think they are *living* -- it is simply that there is no space in hell. Also, Mulla Nasruddin cannot be accepted in hell even if there is space someday, because he is a character of his own type. Neither God nor the devil can manage him, so he's going to remain in limbo -- that limbo is called the world of ghosts. In the world of ghosts, you will find very rare people -- people who are not allowed in heaven and people who cannot even be allowed in hell. For them, there is a special category so they don't create trouble anywhere.

It is good that Mulla has become a ghost. If you see him, Suraj Prakash, or if somebody else sees him, just tell him to come. And for ghosts, there are no passes!

Sermons in Stones

Chapter #15
Chapter title: Cancel your ticket, there's nowhere to go!

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BELOVED OSHO,
WHEN I CAME TO POONA TEN YEARS AGO I WAS A FIFTEEN YEAR-OLD TEENAGE GIRL WITH A HEART FULL OF TRUST AND A LONGING FOR TRUTH. DURING THOSE FEW MONTHS THAT I COULD STAY WITH YOU UNDISTURBED I EXPERIENCED THE MOST BEAUTIFUL TIME OF MY LIFE. WHEN I WAS FORCED BACK TO GERMANY BY THE LEGAL AUTHORITIES AND MY PARENTS, WHO ARE NOT YOUR SANNYASINS, SOMETHING BROKE INSIDE AND LEFT A WOUND WHICH NEVER HEALED.
NOW, BEING WITH YOU IN INDIA AGAIN, THE MOMENT I WALKED THROUGH THE ASHRAM GATE IN POONA SOMETHING SLID INTO PLACE, AND A DOOR OPENED. WALKING THROUGH YOUR GARDEN,

JUST SITTING SILENT, UNDER THE TREES, YOUR FRAGRANCE IS STILL IN THE AIR. MY BEING VIBRATES, MY HEART SINGS, "HOME, HOME, THIS IS THE PLACE WHERE I WAS BORN." THERE IS SO MUCH JOY THAT IT IS ALMOST PAINFUL, AND JUST BEYOND THAT, THE SILENCE.
BELOVED OSHO, WHAT IS HAPPENING WITH ME? AND WHY COULDN'T IT HAPPEN ANYWHERE ELSE?

The parents represent the establishment. They love you, they have no intention to harm you, but they are unconscious beings -- with all good intentions.

They have joined hands with the vested interests not to allow their children to become intelligent, to become courageous, to become self-respectful, to have a certain pride that existence has chosen *you* to be. They have done this to their children instead of making them feel at home in existence, helping them to be more and more in tune with the seasons, with the trees, with the clouds, so that by the time they are mature enough they can have a religion....

The word religion originates from a root which means `that which joins you' -- joins you with what? `That which connects you' -- connects you with what?

If you are not being conditioned, if your mind has not been filled with superstitions of all kinds, if your search has not been killed, if your parents have really loved you -- and the first requirement of real love is to allow absolute freedom, unconditional freedom to the other -- then one day you will find *your* religion.

Religion is not a commodity. You cannot purchase it in the marketplace and you cannot have it just by believing in certain scriptures, rituals. You cannot get it so cheap -- just by believing in Jesus Christ, in Gautam Buddha, in Mohammed, in Krishna.

Religion has to be earned. It is the greatest learning on the earth; it needs tremendous awareness, so that you are not influenced by others. And this must be the duty of the parents, to see that their children are not influenced by others, because all influences create a spiritual slavery. If you remain fresh, clean, open, searching, you will find it.

There has never been any exception. Anybody who has been open to reality, available to existence, immediately gets connected with the whole. And to be connected with the whole is the greatest experience that life can provide to you.

When you are born, you are disconnected from the womb, from the mother. You had lived in the womb for nine months as one with the mother's body, mind, soul. There was no separation. You were not in any way different from your mother. Her heartbeats were your heartbeats, her breathing was your breathing, her blood was your blood.

The disconnection from the mother is the most traumatic experience in life, the most painful, the most agonizing. Just think of the small child who is being taken away from his home, who is being taken away from his very world, the only world he knows; he is being taken away from love and warmth. The shock is great.

Psychologically, the search for truth, for God, for home, is nothing but an effort to be again connected with the universe. It is a search for the mother's womb. Of course you cannot find your mother's womb, but you can find the existential womb. The whole existence can become the womb for you -- nourishment, life, relaxation, silence. This is religion.

Christianity is not religion; Hinduism and Mohammedanism are not religions. In the whole history of man very few people have experienced religion, although everybody has been a member of some religion.

The strange phenomenon is that those who experienced religion were the people who renounced the religion into which they were born -- that was the barrier. Something false was given to you when you were so innocent and so trusting that you believed -- "This is the truth." And when you think you have the truth, there is no question of inquiry, there is no question of searching.

This is how the whole of humanity is blocked, remains unevolved, remains blind, dark, in a kind of coma. And these people go on producing children; naturally, whatever they know they share with their children. If they are Christians they drag you to the church, if they are Hindus they drag you to the temple.

What happened with you -- and this is not only your story, this is the story of most of the young sannyasins who are somehow dependent on their parents -- was that you found something that felt as if "This is the path." And the feeling was so total, there was no doubt anywhere in your consciousness. To me, this is conversion. Not a Hindu becoming a Christian; that is stupidity. Not a Christian becoming a Hindu; that is simply changing your prisons, changing your superstitions. It is just moving from one darkness into another. Perhaps the newness may have a little appeal, but for how long? The new will become old

tomorrow.

But you came here, and suddenly your heart fell in tune with the mysterious change that is happening here.

Naturally, your parents at home forced you to drop sannyas, threatened you legally, and of course parents *can* threaten you. And it is a good experience; in this way you know your parents in their reality. They can take away all your legal rights to their property, they can disown you, and the whole society is with them -- the government is with them, the school authorities are with them, and wherever you go you will be treated as an outsider.

Naturally a child is not in a position to fight. He has to agree, although what he is agreeing to is not from love of the parents but from fear. It is not because of intimacy with the parents, but because of their blackmail.

They have lived without religion, they don't know the real taste. They have never been drunk with the divine. They are too much in the world, they know only the mundane. They have never raised their eyes upwards to see the stars. There is no challenge in their life and a man is dead if he has no challenge in his life. It is the challenge that proves that you are alive -- just breathing and temperature and heartbeats do not prove that you are alive, they only prove that the body is still alive. Whether you are alive or not is a different question.

You are alive when faraway stars challenge you for a pilgrimage. Unknown realities, unheard-of truths, unexperienced beauties... when they become your real world you have a life with joy and with dance and with song.

Out of this joy, this rejuvenation, arises the most delicate phenomenon in life: gratitude, gratitude to the whole.

Gratitude is the only prayer, all other prayers are false.
And gratitude need not be expressed in words.
It is just a wordless fragrance arising out of you.

It is good you are back. In fact, anybody who has been a sannyasin, who has known individuality, has known freedom, has known playfulness... it is impossible that anything can prevent the person forever from going deeper into the experience of sannyas.

Your parents stopped you, they forced you not to be a sannyasin. That does not matter. In fact, their forcing you and taking away your sannyas has taken you away from them; they have created a gap unknowingly. Now there will not be any communion, everything has become formal. They have destroyed something which they cannot create; they have destroyed innocent trust, they have destroyed innocent love.

But it has not been in any way harmful to you. You are back -- with better insight into human relationships, with better insight into the fact that even parents are trying to dominate, that it is a political relationship and there is no love. Their whole effort is... in the world they may not be able to be dominating, but at home they can dominate the children. As long as the lust for domination remains, love does not appear.

But to you, particularly... I would like you to remember that whatever they have done they have done almost in sleep, so don't be angry at them. They have done to you what their parents have done to them -- so rather than being angry you should feel sad for them, you should feel pity for them. You are fortunate because you have found something which your parents, their parents, and for centuries the whole line of your family, have not been able to find.

Rejoice. Be silent and be as joyful as possible. Perhaps you can become a message to your parents and your family members, your neighbors. But the message cannot be delivered in words. In words, people know everything, they are all knowledgeable. And nobody wants to accept that he is ignorant.

The only way to break the ice is not through words but through your life, through your very being. They will still resist, because their whole life -- not only theirs but their forefathers' -- all their wisdom, all their philosophy, all their religion is at stake. You are proposing a new way of life. They cannot easily accept that all their parents since Adam and Eve have been ignorant and only you are no longer ignorant. So it will take a little time for them to come down from their egoistic attitude.

You can help them. Never try to show that you know more than their knowledge; that is something which hurts people very much, because knowledge is the most nourishing element for the ego. When you challenge somebody's knowledge, you have challenged his whole being; all that he knows himself to be is just his ego.

I have heard that a Catholic priest was watching Michael, and he saw that he pulled out two ten dollar

bills from the collection plate and did not put anything in the plate. The priest said to himself, "I had better be watchful of Michael."

The next Sunday it happened again. Now, this was too much! Again, Michael pulled out two ten dollar bills. The priest went outside the church and waited there for him. As the mass finished, Michael came out and the priest accosted him, asking him, "Michael, why are you doing this? Instead of putting something in the collection plate, for two weeks you have been taking twenty dollars each time, and I have been waiting...."

Michael had tears in his eyes... he said, "Father, forgive me, but I was in such a situation that I had to do it. If you were in my situation even you would have done it."

The father said, "What was the situation?"

Michael said, "I so much wanted a blow job."

The priest had never heard the words "blow job," but nobody wants to recognize his ignorance, to admit, "I don't know what this is."

So he said, "Okay, okay -- do whatsoever job you want to do, but don't pull money out of the plate! Otherwise I will have to expose you before the whole congregation."

But now... more than those dollars, the priest was worried about this blow job! What is it? He has read all the literature... theology, psychology -- blow job? He could not do anything else, he was continuously thinking -- what is it? But who to ask? because asking means you don't know, asking means recognizing your ignorance.

He couldn't sleep. That blow job continued in his mind. Finally he got up and phoned Mother Agatha. She was an old lady, experienced, and he thought she could be asked. Many times when there had been some theological problem he had asked her, and she had always given him good advice.

So he asked her, "Mother Agatha, you have always been such a help to me -- whenever I am stuck with some problem you have always given me the right key. Today I again have a question for you: What is a blow job?"

Mother Agatha said, "Oh, about twelve dollars."

For the poor priest nothing was solved. He knows the price, but he does not know what the job is! But it was better now to keep silent.

Never make anybody feel ignorant, never make anybody feel judged, never make anybody feel inferior. Be respectful, be loving, even to those who may not agree with you. Perhaps you can create an atmosphere, and you can become the bridge for your whole family, your friends, to sannyas.

Sannyas has to be shared.

It is the alchemy of inner transformation.

You would like anybody you love to be a sannyasin.

BELOVED OSHO,
THANK YOU FOR TALKING ABOUT YOUR COOL LOVE. I'VE WANTED SOMETHING FROM YOU WHICH IS UGLY, AND NOT IN YOU TO GIVE. BUT IT IS WHAT I HAVE KNOWN -- THE ATTACHMENT AND POSSESSIVENESS OF HOT LOVE. I HAVE WANTED AND WANTED FOR SO MANY YEARS FOR YOU TO LOVE ME MY WAY. I HOPE I AM READY TO LEARN TO LOVE YOUR WAY. OSHO, I FEEL SO GRATEFUL FOR YOU. CAN YOU FORGIVE ME FOR BEING SUCH A RELENTLESS BEGGAR?

Sudha, one thing -- in fact, you will have to forgive *me*. I cannot forgive, for the simple reason that I have never been angry, I have never taken any offence.

For what can I forgive you? I can only rejoice in your understanding.

This has been your problem -- like many other people, you love me and naturally you would like a response from me.

Your conception of love is very small. I cannot manage to love in such a small way. That does not mean I don't love you, that simply means you are not receptive and open and available to me so that I need not come down, rather I can take you upwards.

Love can do both miracles. It can bring you down -- and in all the ancient literature of all religions, love has been portrayed as bringing people's consciousness downwards. Nobody has explored the psychology behind all those stories and parables, but it is a tremendously rewarding experience to look into the psychology of them.

For example, in the East there are hundreds of stories that whenever somebody is coming close to enlightenment... In Indian mythology the god Indra -- who is the highest god in heaven -- becomes troubled, because if somebody becomes enlightened there is a possibility that he may be chosen by existence to be Indra, and Indra may be demoted. There should not be any enlightenment anywhere; that is a protection of his power. Otherwise there will be a competitor who may be far superior.

So whenever somebody is coming close to enlightenment, immediately Indra sends beautiful girls from heaven to drag that man down from enlightenment. Just a step or two and he would have been enlightened, but the beautiful girls, called UPSARAS... they are not just women. They are always young, they never grow old. They don't perspire, they don't need deodorant. They are always fragrant.

And naturally, a man who has been avoiding the world, escaping deeper into the Himalayas, who has been repressing all his natural instincts -- particularly sex -- is sitting almost on a volcano, the sexual energy can explode.

It is the same energy that was taking him to enlightenment. Enlightenment is also an explosion, but creative. It gives you a new birth.

But these beautiful girls are sent to provoke the person sexually, dance sexual dances around him, create a whole pornographic atmosphere.

In most cases the man falls down, thinking it is love, and love sent from heaven! But those women have come simply to destroy his meditation, to create lust in him, and once that work is done they disappear. Only when they disappear does the person become aware that he was reaching to the climax of consciousness and now he is standing in total darkness.

In all the languages of the world, strangely enough, people use the phrase "falling in love." Without any exception, in all the languages people say "I have fallen in love." But why should you fall? Why can't you rise in love?

Love up to now has been the condemned part of humanity.

To me, love is the only divine quality in you. All other qualities are part and parcel of your godliness, but love is the center.

You love me. I can accept your love. But you will receive *my* love only by rising a little higher towards enlightenment in your consciousness.

It is just the opposite from the whole of history. I want you to say one day, "I have risen in love."

Love should bring more light to you, more understanding, more maturity, more freedom, more creativity.

Sudha, you need not be sad about your past. You may have desired the same kind of love; it is natural. You know only one kind of love and you can desire only that love.

My whole life is devoted to you, to making you aware of a higher love -- a love which replaces God, a love beyond which nothing exists. But to understand my love you will have to climb higher in consciousness.

You will start feeling me only when you are close to enlightenment. It will be the same moment as when the god Indra becomes troubled: you will feel my love.

And if you become enlightened you will see all the psychedelic colors of love. Only the enlightened person knows the very spirit of love.

So it is not your fault but just your laziness in becoming enlightened!

And remember: I cannot forgive your laziness, because I am here today; tomorrow I may not be. I cannot be here with you forever; while I exist in the body, be a little quicker. If you can taste a little love while I am alive, then even after my death your connection with me, your trust, your love, will remain valid. It will go on for eternity. And a love that is not for eternity is just a biological strategy to produce more children.

Have you observed one fact, that while animals are making love, they don't seem to be happy? Just... you know I am a little crazy; I have been studying things nobody else bothers about. My father was very much ashamed, because two dogs would be making love and I would be following them for half a mile, and my father would say, "You are a strange person. People come to us...."

I said, "But that is none of their business, I am studying."

My father said, "My God, can't you find something else to study?"

I said, "This is the most essential thing."

I have watched all kinds of animals, birds... deep in the countryside near the villages it is so easy to see and watch. But nobody looks happy, that is the problem. They are making love... and just look at their

faces! It seems they don't mean it, it seems that it is a kind of torture.

They are unhappy, and there is a reason for it: they feel the biological slavery. They are more sensitive than you are. They can see that it is not *their* love, it is just something else forcing them. They are doing it in spite of themselves.

That's why all animals just have small seasons for reproduction; it seems biology has not been able to convince the animals to make love all year round. And once the season is over the animals completely forget all about love and sex and girlfriends and boyfriends. Looking at the animals I used to wonder: is "boyfriend and girlfriend" applicable to animals? Because they look so sad that it seems "boy-enemy and girl-enemy" would be a better description of the reality.

It is only man who makes love all year round, and it is only man who thinks that this love is all. This love is not all; otherwise the whole world would have been a beautiful place to live.

This world is created by your love, your relationships -- and you have virtually created a better hell than the one described in the scriptures! And everybody is loving -- the father is loving, the mother is loving, the husband is loving, the wife is loving, the children are loving, the teachers are loving. Everybody is loving and the total result is always a world war. This is a strange kind of logic. Everybody loving, and then finally... where does the war come from?

Our love is of the very lowest kind, it is animal love. This love is not going to help you. This love can only be part of your biological slavery. And you have accepted it, you have not even raised the question that it is slavery.

When you come to me and you love me, your love has shadows on it of your past experiences. I cannot meet you on that wavelength. That does not mean that I don't love you. I love you, but it just goes on above your heads. I try hard to hit your head at least, but it goes on above your heads.

If this understanding settles in you, Sudha, that you should try to raise your consciousness higher, then forget all about my love. One day suddenly you will be showered by it. You have been showered by it always.

But your umbrella is open, so close your umbrella!

BELOVED OSHO,
I DON'T KNOW WHERE I'M GOING, AND I DON'T KNOW WHAT THERE IS TO DO. DO I HAVE WHAT I NEED FOR THIS ADVENTURE?

There is no need to know where you are going.

There is no need to know why you are going.

All that is needed to be known is that you are going joyously, because if you are going joyously you cannot go wrong.

If you are going dancing, singing, celebrating, the direction does not matter, the road does not matter, the goal does not matter. Every moment becomes paradise.

Let me repeat it again to you: there is no goal in existence. There are only moments, and the art is to squeeze the moment, its whole juice, herenow. And as moments go on coming into your hands, go on squeezing all the juices that existence contains for you.

In fact, you are where you are supposed to be, so if you are going somewhere it is just a morning walk. Don't be worried. There is no goal, you can turn back from any point. You are not going anywhere!

My whole teaching is just to be here and let all the blissfulnesses of existence shower on you.

Why should you go anywhere? And anyway, where will you go? Trains are there, buses are there, planes are there and you can go wherever you want -- to the moon you can go. In just a few years you may be able to go to Mars; in a few more years you may be able to go to some star. But that is all stupidness -- what are you going to do standing on the moon? Have you ever thought about it? You will look utterly weird to yourself: "What are you *doing* here?"

Life is the way.

Life has no goal.

That's why I love the word *Tao*. *Tao* means the way, with no goal. Simply *the way*. It was courageous of Lao Tzu, twenty-five centuries ago, to tell people that there is no goal and we are not going anywhere. We are just going to be here, so make the time as beautiful, as loving, as joyous as possible. He called his

philosophy Tao, and Tao means simply `the way.'

Many asked him, "Why have you chosen the name Tao? Because you don't have any goal in your philosophy...."

He said, "Specifically for that reason I have chosen to call it 'the way,' so that nobody forgets there is no goal, but only the way."

And the way is beautiful, the way is full of flowers. And the way goes on becoming more and more beautiful as your consciousness goes on becoming higher. The moment you have reached the peak, everything becomes so sweet, so ecstatic, that you suddenly realize that *this* is the place, this is home. You were unnecessarily running here and there.

Never think of going somewhere.

Think in terms of transforming yourself *here*.

"There" is a cunning strategy of the mind to deceive you. The mind always makes you interested in things far away, *there*, so that you can be led away from *here*. Or at least your attention is no longer here, it is there. And you will never *be* there. Going from here to there, slowly, slowly you acquire the habit of always looking *there*, so wherever you reach, that place is no longer in your focus -- your goal has shifted somewhere else.

In India there is an ancient proverb -- *diya tale andhera* -- "there is darkness under the lamp." The lamp gives light all around, and just exactly underneath it there is darkness. This is the situation of man. You are capable of seeing everywhere, all around, but you are incapable of seeing where you are, who you are.

So cancel all the tickets you have booked! There is nowhere to go; just being here is so blissful.

Close your eyes, so that you can see the reality of the *here*.

There and then are only fictions.

Here and now are the only realities.

BELOVED OSHO,
WOULD YOU PLEASE COMMENT ON WHAT HAS ENABLED AND ALLOWED YOU TO GO INTO AND CONTAIN SO MUCH OF EXISTENCE. THAT YOU HAVE PENETRATED AND ABSORBED SUCH VAST REALMS AND INEXHAUSTIBLE ENERGIES IS A BEAUTIFUL AND MAJESTIC OPENING, AND YET SEEMINGLY SO FAR AWAY, SO UNREACHABLE. WHAT CAN BE SAID OF YOUR REALITY?

First: I am not far away, I am here.

The difference between you and me is not of how far away I am.

The difference is of depth.

I am here, but at the deepest, most interior center of my being. You are also here, but just on the circumference. And the difference between the center and the circumference is not big, because they are related. The circumference belongs to the center and the center belongs to the circumference. They cannot exist separately, they are always together. Can you have a center without a circumference, or can you have a circumference without a center?

But you can choose one, become obsessed with it, and completely forget your own center. It is easy to forget it, because it is obvious. It is easy to forget it because you are born with it. You have not earned it, you have not traveled to it, it has not been arduous for you. It has been the sheer grace of existence to give you a center, a soul, a consciousness.

Secondly, it may seem to you and to thousands of people that I contain so much... what is my secret? There is no secret, because I am not containing anything.

I am just an open space, alive, fully alert. So when you ask a question, it is not from some stored knowledge that the answer comes to you. When you raise a question, my whole being responds to it. It is not my memory. In this moment, this is my response. It is not an answer which was accumulated within me.

I have been living in my room for many years, and people are naturally curious because I don't do anything. I don't even look outside the window! So to me, whether I am in India or in America or in England or in France does not matter. I am always in a room.

Living in my room for almost twenty, twenty-five years, I am simply sitting in emptiness. But it is such an exquisite experience that I don't want anything more... although every day something more goes on happening.

But basically, I remain empty. When you ask me a question I have to encounter the question as if it is

my question, and what I would do if this were my question, and then I reply to you. But the reply, the answer, was not waiting there in my memory system.
I am the most empty man on the earth today.

Yes, I am full only of one thing, and that is emptiness. But emptiness is not a negative state, emptiness is full of existence. The whole of existence has come out of emptiness, and whenever it becomes tired it goes back into emptiness. You are born out of emptiness and you die to again rejuvenate yourself in emptiness. You will be born again... thousands of times you have been coming and going.

Emptiness is the complete, total rest, where everything ceases. But in that rest and in that cessation of everything you are becoming again ready to go for another run, another existence... thousands of lives.

My answers are not confined to any religion, confined to any theology. My answers are confined only to this minute -- and I am not committed. Tomorrow you cannot say to me, "You are contradicting yourself." What can I do? It was so yesterday, and this is how it is today.
I cannot lie.

I can answer only that which arises in my emptiness.

But to you it will seem... I must have answered at least fifty thousand questions. Anybody looking at those questions is bound to wonder how much knowledge I contain.

The reality is, I don't contain any knowledge at all.
I am just a mirror, an empty mirror.

You bring your question -- that is, you bring your face -- and my mirror reflects. The moment you are gone, my mirror is empty again; your coming and going leave no marks on my mirror.

This should be understood clearly, because any wrong understanding about me and you will start following that line. You may start collecting more knowledge, more scriptures. I have done that dirty work, and I have wasted so much time on your holy scriptures and the commentaries, but they are all just words. In fact, to expect more from books is not logical; books are collections of dead words.

While I am here, you have the opportunity to listen to a living word. Once I am gone, you will read the same words in books, but they will be dead. My warmth, my love, my heartbeat will not be in them.

And if you cannot understand while I am behind my words, it is absolutely impossible that you will be able to understand them from a book when I am no longer behind those words. So while listening to me you have to be aware of a few more things. It is not just a lecture. It is not imparting information to you, it is not something that you have to remember. It is a totally different phenomenon.
Listening to me is not listening to my words.
Of course, you will hear them.
Hear my words, but listen to me.

And while listening to me, remember: it has to be more like drinking something, eating something, digesting something; not accumulating something in the memory.
While listening to me, just be as empty as I am.
The answer is coming from emptiness.

And this kind of answer can be understood only if it is heard in emptiness.

BELOVED OSHO,
WHEN I GOT INITIATED INTO SANNYAS, EXACTLY SIX YEARS AGO, I DIDN'T KNOW HOW TO WALK, HOW TO SING, HOW TO DANCE. TODAY I CAN DANCE UNDER THE STARS, LAUGH, SING, PLAY, REJOICE. SO MUCH HAS BEEN HAPPENING ON THE WAY. I DO NOT KNOW WHAT IS GOING ON, OR WHERE I AM GOING. ALL I KNOW IS THAT IN MY HEART THERE IS A BURNING DESIRE TO GO WITH YOU ON THIS CRAZY JOURNEY.
BELOVED OSHO, WHERE ARE YOU TAKING US?

I am taking you to yourself.
You have gone far away from yourself. Perhaps you have completely forgotten the way back. I am persuading you that unless you discover your home, you will remain miserable.
Don't go anywhere -- just stop going.

If the energy is not moving towards objects and goals, the energy starts turning upon itself. That can be called enlightenment, *samadhi*, *sambodhi*, awakening.

You always want to go somewhere. People are running all over the world, from Kaaba to Manali, from

Manali to Kathmandu, from Kathmandu to Goa, from Goa to Bombay. They are just running, hoping that somehow they will reach. Where they want to reach they don't know. Whether there is any need to reach anywhere they don't know. Whether there is any place they can reach, they don't know.

I say to you, there is no place for you to reach.

You are already born in that place, in that space.

My whole effort is somehow to convince you -- not with my words but with my silence and presence, with my love and with my joy -- that you are at the very center of the universe, every one of you -- because there is only one center. Only on the periphery are we separate; at the center we are one.

And only at the center, the blossoming of your being happens.

But people are going in all directions, doing all kinds of things. It is really hilarious how much energy is spent. Even animals are wiser.... A few days ago there was news of a bishop in Europe who was caught making love to animals. He admitted in the court that for twelve years he had seen making love to animals, and he said, "I am not the only one who does it."

The natural sexual energy has been prevented; now it will go into perversions. And it is easier to make love to an animal, because the poor animal cannot tell anybody what this priest, this bishop, this cardinal is doing. He cannot go to a police station. So the thing will remain unknown to people.

I have heard that one woman had a beautiful parrot. The woman was a prostitute, but a high-class prostitute. Being in the wrong company, the parrot was completely spoiled. And particularly, whenever that woman would bring a man with her into the house, the parrot would start using obscenities, four-letter words. And he would always end up with the sentence: "It is gonna happen to somebody tonight, it is gonna happen." It was very strange for the man who had come, and for the woman also, it was very awkward.

She went to a pet shop to inquire what to do. The man said, "There is no problem. It is so simple -- and even a woman like you cannot see the problem -- the parrot needs a lady parrot. Right now I don't have any lady parrots on hand. I will order one immediately, and within two weeks you will have her. And for two weeks you can take this beautiful owl. Just put it beside him. Perhaps... because he has remained a monk for years, and in a place of prostitutes! Perhaps he will get interested... and this owl is a beautiful lady."

So she took the owl and put the owl's cage next to the parrot. But from the beginning the woman suspected that it was not going to work, because the parrot did not even look at the owl. But by the evening she had brought a gentleman home and this time she was not feeling her usual nervous self because of the parrot. She thought he must be engaged by now.

But as she opened the door and the man entered, the parrot said, "Ahah, so here it goes again," and he started all his obscenities. He ended up with the same, "It is gonna happen to somebody tonight."

The lady owl asked, "Hoo, hoo?"

And the parrot said, "You sonofabitch, it is not gonna happen to you, that much is certain!"

Even animals can understand that a parrot will not be interested in an owl... but a priest can be.

The repressed mind is the ugliest thing in the world. And for thousands of years we have not been doing anything else -- we have been only repressing and repressing, so you are full of repression.

I am utterly empty.

If there is any truth in my words, that truth comes out of my emptiness. It does not belong to me, I am just a passage. I allow existence to connect with you -- and it is possible only if I am absolutely empty.

Waking up in the morning, I have to think whether it is morning or afternoon, because I sleep in the afternoon too. And sometimes things get puzzled. One day in the afternoon, I went to the bathroom without looking at the clock -- thinking that it was morning -- and prepared, took a bath, got ready, because you must be coming. Only when I got out of the bathroom did I ask Nirvano. She said, "It is not time to get ready for the meeting."

Then I looked at the clock and I said, "My God, now I will have to take a third bath!"

When I was in the American jails they would ask the names of my attorneys. I said, "Don't ask such great philosophical questions. If you want to ask, you can ask about God, about heaven and hell, but about attorneys.... In one jail I was really in difficulty, because the U.S. marshall in the jail was insisting -- in the middle of the night -- that I should sign not *my* name on the form, but the name of David Washington.

I said, "This is illegal and you will repent for it, because soon I will be out and the whole world will know what has been done to me. On what grounds do you want me to sign under the name of David Washington? And do you think that I am not able to understand a simple thing? It means that even if you kill me, nobody will be able to find out where I disappeared -- because even in the register, in your files, on my form, there is no mention of my name. I never entered this jail according to your records. So I am not

going to sign as David Washington. And if you want -- because I can see you are tired in the middle of the night, you want to go home -- *you* fill in the form in your own handwriting. I will simply sign it with my signature."

He could not figure out what the purpose was, so he filled out the form and I signed my signature, which is known all over the world. He looked at the signature and he said, "What have you written?"

I said, "How can I write anything other than David Washington?"

He said, "But I cannot see any sign of David Washington in it."

I said, "This is your problem, but this is my signature." I asked him, "Before you leave I want to contact my attorneys, because this paper shows your intentions."

He said, "You can phone."

I said, "My God, I have never phoned in my life! And I don't know the numbers of the attorneys, I don't exactly know how the phone operates, so you will have to find my attorney's phone number and get him on the phone."

He said, "This is strange."

I said, "It is not strange because I have so many secretaries, and they are doing their work so well. And I hate the telephone; it is a nuisance."

He said, "That's right, it is certainly a nuisance. And there seems to be no way to get rid of it."

I said, "There is a way, I can throw it out right now."

He said, "Wait, don't do that."

I said, "Go and get into your bed because in the morning, on all the televisions and radio stations, in the newspapers, the news is going to be there: Osho has been forced to sign under the name of David Washington. You are going to be in trouble."

"But," he said, "how could you manage it? I know the press people are surrounding the jail" -- at every jail where I was kept, the press was surrounding it twenty-four hours a day, so they could not take me somewhere else in the middle of the night or any other time -- "but how can you send the message to them?"

I said, "I have sent the message."

One girl was going to be released, and she had filled out her forms and everything just before me. Then she came and sat by my side and she said, "We all feel so much for you. Although we don't know much, we have heard you on television, we have been reading your books in the jail library. I would like to do something for you, whatever you want."

I said, "Just do one thing, don't leave right now. Slip into the corner where it is darker and wait until my conversation with the marshall is finished. Then go outside and tell all the newspapermen who are waiting there exactly what you have heard."

And she did well. She reported exactly every word. At five o'clock in the morning it was in the newspapers, on the radio. And the marshall came running and perspiring and he said, "You are right. I could not sleep the whole night, I was turning and tossing. And it *was* in the newspapers -- but how did you manage it?"

I said, "Truth always has a way of managing things."

He said, "You get up and get ready, because you have to leave this jail."

I said, "I am not in the mood. First let all the press come here and let them see the form. Once I leave this jail you are going to destroy that form with my signature. You cannot destroy it while I am here, so I will wait. And remember, you cannot do any violence to me. You cannot force me outside, because outside are the press, all the cameras are ready -- then you will be in more difficulties. I had warned you last night, but you didn't listen."

He said, "Find some way... because I will be in trouble."

I said, "Do you have a back door?"

He said, "Yes, there is a back door." So he went out the back door, but he was not aware that the press people were all over the place. They were at the back door too.

And they asked me only one thing: "What do you think about this incident? Is it true?"

I said, "It is more than true, but remember that these people will destroy the documents once I have left. That's why they are in such a hurry to take me out of this jail. Try to find the documents; their photographs should go on television."

And that man became very polite... I said, "Don't be deceived by his politeness, because he is the man who kept me waiting for three hours in the middle of the night because I was not ready to sign under David Washington's name. And this man's coat has writing on it saying the 'Department of Justice' -- I asked him,

`Under what kind of justice or law can you ask me to change my name?' But he didn't listen. I even asked him to at least remove his coat, because it is embarrassing to me to see that people who are there to protect the law, to protect people's rights, are doing just the opposite. They are destroying the law. They are destroying the constitution and they are destroying the values upon which the constitution stands. They are destroying individuals, they are not protecting them."

This is the world in which we are living. It is almost insane.

And the reason for its insanity is that nobody knows where he is going, why he is going, from where he is coming and what is the meaning of it all.

Unless you know the meaning of life and the significance of existence, you cannot call yourself a sane person.

I want my sannyasins to be the sanest people on the earth. The earth has been very thirsty for sanity.

Sermons in Stones

Chapter #16
Chapter title: Recognizing the Master

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BELOVED OSHO,
CAN YOU SAY SOMETHING ABOUT RECOGNITION? WHY DO WE TAKE YOU FOR GRANTED? WHY WILL WE, YOUR DISCIPLES, NOT RECOGNIZE YOU UNTIL YOUR CRUCIFIXION? WHEN YOU SAID THAT, IT WAS LIKE A SWORD THROUGH ME.

Sudha, the recognition of a master depends on your becoming more conscious, more aware, more alert. Coming out of your sleep, coming out of your dreams and thoughts, in an absolutely silent mind, the recognition happens -- because the master is silence.

The master is awareness.

The master is love.

The master is not a person but a presence. The person died the day enlightenment happened. After enlightenment, there is no person as such but only a presence, a light. You can recognize it only if you have some of the qualities: love, awareness, compassion, consciousness -- just a small window. Not that you have to be perfectly awakened -- then, certainly you will recognize, but then recognition is of no use. Recognition is of use when you are on the path moving towards the unknown, not knowing exactly whether there is something ahead of you or you just have fallen victim to some fallacious philosophy.

The recognition of the master will help you in spite of your doubts, in spite of your uncertainties, in spite of your ups and downs. The recognition of the master will keep you on the path because you know -- it happens, and if it can happen to somebody else, there is no reason why it cannot happen to you.

Every human being has an equal possibility of becoming enlightened. That is true communism. Only enlightened people can be really communist. The unenlightened is always thinking himself superior to somebody, inferior to somebody. He is always struggling to go forward, to be the first in the race, to reach the highest glory on this earth of money, of power, of prestige.

But if you are not aware and alert, if you have not yet experienced the love that is no longer part of biology, then there is only one way you can recognize the master and that is when he is crucified.

His crucifixion is bound to wake you up, at least for a moment. And in that very moment will be the recognition -- and a tremendous feeling of loss, because when the master was alive, you remained asleep. Now the master is no more, and because of his death... the shock is so much that it awakens you for a moment. But even that single moment is like when lightening suddenly happens on a dark night, and you see the whole scene.

I know it hurts to think that the master you have loved can be crucified. But remember one thing which has not been discussed in the past two thousand years; even Christians have not discussed it, although their master was crucified. Neither in the Greek tradition after Socrates have his disciples ever conceived of what I am going to tell you:

The crucifixion of Jesus was not only the responsibility of the Jews. The real responsibility for his crucifixion was his disciples'.

It was very easy not to be caught by the Jews. Judea was such a small country; you could get out of Judea any moment. And Jews were not free people -- they were in slavery under the Romans. They could not do anything directly. They had to persuade the Roman emperor, the Roman viceroy, and it was known almost all over Judea that if Jesus should go to Jerusalem for the Jewish holidays when people go on a holy pilgrimage, he would be crucified.

It was common knowledge. And there was no need for Jesus to go. Jews were not listening to him -- what was the need? Jews were gathering and the rumor was that they would try to crucify him, they would put as much pressure as possible on the viceroy, Pontius Pilate. But if he is not there, nothing can be done. He insisted on going there.

And I suspect that George Gurdjieff is right -- that Judas simply performed the function of a devoted disciple; he was not the enemy of Jesus and he did not betray. It was Jesus himself who sent Judas to inform the enemies where he was. It must have been very difficult for Judas, but to follow the master, he went against himself. And Jesus was caught because of the information given by Judas.

And I say that he must have done it against himself because as Jesus was crucified, suddenly he became aware of what he had done. Death is not a small matter. He had killed the man he loved, he had killed the man he worshipped. He was feeling so much repentance that within twenty-four hours he committed suicide.

Christians don't talk about why Judas committed suicide, why Jesus insisted against the will of his disciples to go on that ugly night to Jerusalem.

As far as I am concerned, my feeling is that his disciples were fast asleep -- and Jesus had tried *everything* to wake them up and they would not wake up. Hence, he had chosen the last resort of a master. Perhaps his life cannot help. There is no harm in taking the chance -- maybe what life has not been able to do and perform, death succeeds in doing.

And it succeeded -- the shock not only made an impact on the disciples but on sympathizers, on curiosity mongers, on people who were absolutely neutral, on people who had never thought about Jesus Christ. The crucifixion made everyone give a thought to this strange young man. Where do you think so many Christians have come from? Their basic number has come from the Jews.

While Jesus was alive, not even a single rabbi -- and Jerusalem was full of learned rabbis; it had the Jewish university, all the scholars were there -- not a single scholar, not a single rabbi recognized him. Not a single man of reputation... because everybody was afraid. Just to be associated with Jesus' name could be dangerous to you. But when he was crucified -- and crucified in such a primitive and ugly way that it shocked the whole nation -- even those who were in opposition felt that what had happened was not right. Because the man was innocent.

He may have been saying outrageous things but he had not done anything against any law, against any morality. And to reward him with crucifixion simply condemned the whole Judaic religion and tradition. Thousands of Jews who had never paid any attention to Jesus became Christians, and the basic number came from Judea.

Perhaps the strategy of crucifixion worked. And for a man like Jesus, life and death don't matter. What matters is that he has found something and he wants to share it -- but it is so difficult to find somebody willing to share life's greatest blessings and benedictions.

Sudha, it hurts but I have to tell you the truth. And you have to understand: It is not being told to somebody else, it is being told to *you*, to each person individually.

If you are not awake, then perhaps it is worth my being crucified. If that helps you to be more conscious, to be more loving, to be more alert, to be more integrated....
My life and my death are both for you.

For a single purpose, I go on continuing breathing. I hope... it is time that man should become more conscious on a worldwide scale, because except for that, nothing can save humanity from the destruction of the third world war that is looming darker and darker every day on the horizon.

BELOVED OSHO,
MEHER BABA SPEAKS ABOUT TWO DIFFERENT KINDS OF ENLIGHTENED MASTERS. ONE HE CALLS "MAN BECOMING GOD," THE OTHER HE CALLS "GOD BECOMING MAN." GAUTAM BUDDHA BELONGS TO THE FIRST -- SLOWLY, THROUGH MANY LIVES, HE HAS FLOWERED INTO THE STATE OF BUDDHAHOOD. MEHER BABA ASSERTS THAT HE BELONGS TO THE SECOND, "GOD BECOMING MAN." I HAVE NOT REALLY UNDERSTOOD WHAT HE MEANS. CAN YOU SAY SOMETHING ABOUT THIS?

The question is difficult because there is a misunderstanding on the part of Meher Baba.

In India, there are two types of religions: Hinduism believes that God comes down and becomes man. They call it *avatar* -- the very word *avatar* means descendence. Rama and Krishna, according to Hindu mythology, are gods in disguise. God is coming from above to be a man; that is the Hindu idea.

In India, there are other religions -- Jainism, Buddhism -- which have a totally different standpoint. God does not come down because there is no God above; God is sleeping within you. It has to be awakened. So man, slowly slowly, becomes more and more conscious and finally becomes God.

God is the transformed, purified consciousness of man.

Meher Baba must have been in difficulty -- which one to choose? He tried to console both types of people in India by making this statement that "God happens in two ways: First he descends and becomes a man and second, he ascends through man and blossoms, manifests himself."

I am not, even for a single moment, in favor of consoling anybody because all consolations are lies. And this is a consolation. The truth is, there is no God above, so the very question of him descending does not arise. Secondly, just for the sake of argument -- if we accept the hypothesis that God is -- what could be the purpose for him, to come down and become man? According to the same scriptures, God is omnipotent, all-powerful; omnipresent, present everywhere; omniscient, knowing past, present, future, all that has happened and all that is going to happen.

God knows everything. Then what is the purpose of him descending in a human form? Can't he do something without becoming a man? Then his omnipotence is not omnipotence. That creates a great suspicion about his powers. Secondly, he has come in many reincarnations in Hinduism but humanity is living in a madhouse. What purpose has been served?

God has not been able to change anything. The world goes on and on into darker realms, into more miserable hells, into more meaningless patterns of life. What have the reincarnations of God done?

Thirdly, the reincarnations of God -- if seen without any prejudice -- do not look divine in any sense.

For example, Rama and his wife Sita, and his brother Laxmana, were sent to live beyond the boundaries of their kingdom for fourteen years. Because the father of Rama had four wives... and the youngest and the most beautiful wife certainly had power over the old man. She wanted *her* son... but her son was the youngest; there were four sons and her son was the youngest. But she wanted her son to be crowned and to succeed the old, dying father. She forced her husband to send Rama, at least for fourteen years, into the jungles.

Dasharatha, the father of Rama, must have been a very henpecked husband, a weakling. Rama was to succeed him; preparations were being made for his enthronement. But Dasharatha, almost dying, called Rama and said, "This is my last wish and I hope you are able to fulfill it."

Rama promised, not knowing what the wish was. And the wish was that he should go outside the kingdom for fourteen years into the jungles, into the mountains. Dasharatha was so weak in his last moments... and Rama's only quality was obedience, so he did not even ask why -- "Why this punishment?"

But because he was going -- and he was just ordered; I don't think gods can be so docile, so obedient to things which are absolutely wrong -- his wife insisted that she would come with him. They had just got married, they had been coming home from their marriage.

Now Rama could not deny her. He tried to persuade her that life would be difficult in the jungles: "You have lived as a princess of a very great king, you don't know the life.... Fourteen years will be too long. You live in the palace and wait."

But she refused. She said, "I am married to you, not to the palace. And if you can manage to live in the forest, don't be worried about me. I will manage."

And then the second brother, Laxmana, would not agree with Rama or Sita that he need not come. He had also married at the same time as Rama; he was married to Sita's younger sister.

But he loved Rama so much, he said, "I cannot live without him, I am coming."

In the forest, as they woke up on the first day, Rama and Sita were standing outside the cottage and they saw a golden deer. Now, even an idiot knows deer are not made of gold. And Sita became very much interested in the deer and she asked Rama to go and hunt the deer: "Either living or dead, but you have to bring him to me."

And the strangest thing is that even Rama does not say to her that "Deer are not made of gold." There is no mention of the fact. I cannot see Gautam Buddha being befooled by a deer, but Rama is befooled.

Being an incarnation of God, the mistake he is committing -- it is perfectly good for human beings.... But even for intelligent human beings, it is not good; and God is behaving in the worst, most unintelligent way.

If you look at the life of Rama and dissect it, you will not find anything godly in it. He may be a great king, he may be an obedient son, but these are ordinary human qualities -- nothing to do with God.

One day a brahmin came with the dead body of his son and said, "It has never happened that a young son has died before the death of his father. So something very serious is involved in it, you have to find the reason."

Rama asked, "Do you have any idea?"

The brahmin said, "I know perfectly well what happened. I will tell my story, and then you can search and find out who caused the death of my son." He said, "We were doing a Vedic ritual...."

And the *sudras*, the untouchables, the poorest in India -- they are one-fourth of the whole population. They are not allowed to read the VEDAS, the Hindu religious scriptures. They are not even allowed to *listen*. If somebody else is reading, they are not allowed to listen. And these brahmins were doing the ritual and a young, curious untouchable was hiding behind the bushes and listening to what was happening and he was caught red-handed.

The brahmin's argument was that a sudra had heard the VEDA, and that's why his son had died.

Do you see any kind of connection between the two? -- logical, illogical, any connection? Animals are hearing, dogs are hearing, birds are hearing, trees are hearing. But a sudra -- an untouchable, a poor man -- cannot hear.

And the brahmin proposed that his act of hearing the VEDAS was the cause of the death of his son -- this is absolutely unrelated. Why particularly *his* son? There were many brahmins in the ritual, but nobody else's son had died. And in fact, if there was to be any punishment, the young sudra should have died. If it is something as Hindus think, a book written by God, it would have looked logical that the sudra should die, because he broke God's law.

The son of the brahmin has not done anything at all. What is he being punished for? The father has also not done anything. The punishment should be pointing towards the sudra -- if that is God's law, then there is no question.

But Rama does not say a single thing to this irrelevant, idiotic, conclusion. On the contrary, he orders that the sudra be brought to his court. That poor man was brought and he said "I was listening because I wanted to hear something about God. I am also human. There is a desire for search in me."

But the reincarnated God in Rama does not listen to the poor man. Instead of listening to his absolutely rational explanation, he orders that: "Such things should not happen in the country again." To prevent it, this young man will have to suffer. Bring hot melted lead and pour it into his ears. That will be the punishment, because he heard with those ears the words prohibited to him." Melted lead was poured into the ears of the sudra and he became deaf for his whole life.

Do you think these acts are divine?

I have been to many courts unnecessarily because whenever I would say anything about Rama, somebody's heart would start having attacks; their religious feelings would be hurt. Their religious feelings are not hurt by the act of Rama. Their religious feelings are hurt but in a wrong situation; I am simply saying what is written in their scriptures.

I cannot believe that Rama is an incarnation of God. And the same is the case with other incarnations. Their life proves that they have nothing to do with God.

Gautam Buddha, or Mahavira, or Bodhidharma, or Nagarjuna -- these are evolving consciousnesses. They don't believe there is a God. Their experience is that you have to create a god within you, you have to become a womb, and you have the potential to become a god. And looking at Gautam Buddha -- just the way he sits, just the way he moves, just the way he speaks, or remains silent -- gives valid evidence to anybody whose heart is open to understand that he has moved to the highest peak of consciousness.
In his small acts you can see that.

Christians are very proud of the miracles of Jesus and they are most proud of one miracle: bringing Lazarus back to life. He had died. But nobody bothers that Lazarus died and remained dead for four days. Wherever he has been, in hell or in heaven, he must bring back some report. Four days is enough time -- and seeing death, seeing beyond death, his consciousness must change. He cannot remain the same old person.

But he remains the same old person, nothing changes. So what is the miracle? And sooner or later, one day he has to die. So at the most his death is postponed a few years, but he will live these few years in unconsciousness, in violence, in hatred, in jealousy. And he will accumulate more sin. And you call it a miracle!

No, a miracle needs a more refined perspective of understanding.

The same situation arises in Gautam Buddha's life; that's why I have taken Lazarus' case.

One woman comes crying madly -- her only son has died. Her husband has died, her other three children have died and now this child was the only hope of her life; she was living for him. Otherwise, there was nothing for her to live for. She was asking in the village, "Do you know of any physician who can help?"

They said, "No physician can do anything once a person is dead but Gautam Buddha has arrived in town today. Perhaps his presence may trigger life again, perhaps his touch.... You go directly to Gautam Buddha; don't waste time."

She took the corpse of her son, went to Buddha, laid down the corpse at his feet and said, "My only son has died. You have taken my husband -- I didn't say anything, I did not complain. You have taken my three other children -- I remained silent, I accepted it as my fate. But this is too much."

And for an Indian widow there is no life. She cannot go to celebrations, she cannot wear colored clothes, she has to shave her head. She has to live only in white clothes, doing all kinds of things the whole day long that nobody in the home is ready to do. Her life is simply the life of a slave.

That woman said to Gautam Buddha, "Either give life back to my son or kill me."

Buddha said, "Don't be worried. I will bring your son back to life, but you have to do a small thing."
She said, "I will do anything, just tell me."

He said, "You go into the town, inquire at a few houses. We need a few mustard seeds, but we need those mustard seeds from a house where nobody has ever died."

She was in such misery, in such a mess. She could not see the point. She ran from house to house. They all said, "We are willing to give you as many mustard seeds as you want, because our whole village produces crops of mustard seed. We can bring bullock carts full of mustard seed if your son can be alive again, but our mustard seeds won't work. You have not heard the condition well. The condition is that nobody in the family should have died. We are sorry... so many people in our family have died."

By evening it was clear that mustard seeds from a family where nobody had died could not be found. And slowly slowly, it became clear to the woman that death is a natural phenomenon. It happens to everybody in every family.... "Even if my child again becomes alive, he will have to die again. Asking for his life is asking for another death, it is pointless. He cannot live forever."

She came back almost a different woman and she told Buddha, "I could not find the mustard seeds. I was in such misery that I could not understand your strategy. I could have got the idea when you told me, because I know it is impossible to find a family where people have not died. Your father must have died, your grandfather must have died... it is impossible to find a family which has had no encounter with death. But now, I come with an understanding -- I don't want my son to be brought back to life, because he will have to die again. I want you to bless his future journey, so that he achieves what you have achieved.

"Life is not significant. Life is significant only when you have attained the eternal light, the eternal being, the immortal continuity from the very beginning, if there has been any beginning -- to the end, if there is going to be any end.

"And for me," she said, "initiate me. Because before I die, I want to know that my essential being is not going to die."

Buddha said, "Now this seems to be reasonable. You are an intelligent woman." She was initiated and became one of the most important woman disciples of Gautam Buddha.

Now, both cases are almost the same, but the way Gautam Buddha transforms the whole thing.... From death, he turns the mind of the woman towards immortal life. He has used the opportunity for a great transformation.

Remember: God is the highest evolution of your consciousness. It is always man who becomes God. It is never God who becomes man. The idea of one God that is prevelent in Christianity, in Judaism, in Mohammedism, is childish.

According to the Eastern mystics and seers, every being is potentially a god. And finally, when the whole garden comes to blossom, there will be millions of gods.

The very idea of one God is fascist, dictatorial, monopolistic. The idea of *everybody* being a god brings equality to existence; it is the finest democratic foundation. All other values are secondary. This simple fact, that everybody is a hidden god and is capable of realizing it any moment he decides, makes the whole world godly -- and gives you an opportunity not to wait for some God or Godot, not to wait for some savior, messiah or messenger. Because there is no God; all these messengers are lying. They are not courageous enough to say, "This is what I am saying." They are using the name of God -- "It is God who is saying it." They are simply the messengers, the vehicles.

Gautam Buddha is not a vehicle of anybody, Mahavira is not a vehicle of anybody. What they are saying is their own experience. That's why they have a great authority. You will not find that authority in other theologians -- their authority is borrowed from others. Nobody knows if those people had any experience or if they were also borrowing it.

Meher Baba is trying to console this country's mind, so he accepts both possibilities: either man can rise and become God, or God can come down and become man. But he is not aware of a simple fact: that man rising towards God has an evolutionary purpose, there is some meaning.

God descending and becoming a man -- that is a fall! Why should this be done? And whatever your God wants to do, he can do without becoming a man. He could create the whole world without becoming a man; now, what is the need?

On the one hand, the religious people say, "Without God's will, not even a single leaf on a tree can waver." If this is the situation, then for all the sins and for all ugly things that go on happening -- God is responsible. If even a leaf cannot move without his support, how can a man be murdered without his support? How can a woman be raped without his support? And what is the purpose for him to come here? Because he has not done anything. So many times, so many incarnations but humanity has not grown up, it has not been enhanced by their presence.

So Meher Baba is simply trying so that the Hindu masses will be satisfied with him. And in India, Jainas are very few -- negligible, not even one-percent. The number of Buddhists is negligible; just forty years ago there was not a single Buddhist. Even in the temple of Bodhgaya where Gautam Buddha became enlightened, the priest is a brahmin, because there was no Buddhist even to be a priest in their holiest place. This is their holiest place, their Kaaba; Buddhists come from all over the world to worship there. And strangely enough, Buddha was continuously fighting against brahminism and the priest is a brahmin! And the priest is not only a brahmin today, he has been there for fifteen hundred years -- the same family. Because for fifteen hundred years, Buddhism disappeared.

So there is no problem about satisfying the Jains and the Buddhists. This country is basically Hindu -- and you must be made aware that Meher Baba was not a Hindu, he was a Parsee. And because he was a Parsee, he was condemned by the Parsees -- just the natural law.... So the Parsees were not ready to accept him. Now who is going to accept this man?

Jainas and Buddhists are out of the question. They are such small minorities, even if they accept him it is not going to make much difference. Moreover, it is not easy for them to accept him for the simple reason that he was proclaiming, "Up to now, God has sent only his messengers, but I myself am God." Only Hindus might be persuaded to accept the idea that God has become man. Mohammedans cannot be persuaded, because even Hazrat Mohammed is not a reincarnation but only a messenger. Christians cannot be convinced; they have their God and they have the only begotten son of God, Jesus Christ. Whenever God needs, he sends his own son; that shows his concern.

Meher Baba was in difficulty. He had to fall on the side of the Hindus, that was the only possibility. Parsees had renounced him and nobody else would accept him; only Hindus could give him scope. So he says, "There are two types. First -- man becoming God; Gautam Buddha comes in that category. And

second -- God becoming man." And he says, "I fall into the second category."

But I say to you, there is no possibility of two categories.

Life knows only evolution; it never goes backwards.

And a god becoming a man is simply stupid. For what should God become man? What will be the purpose? All that he wants to do he can do from wherever he is. But he is nowhere -- and that gives the chance to a few charlatans to proclaim that they are God, reincarnations of God.

Meher Baba is certainly an enlightened person.

But every enlightened person finds himself in different situations. Meher Baba's situation was very unique, because in the history of Parsees there is no such thing as enlightenment. The Parsees were very angry when he declared that he is God himself, because to Parsees, to Mohammedans, to Christians, this declaration that "I am God" hurts very much.

They want their God to remain as far away as possible, so they can go on doing whatsoever they are doing. God standing just there... and you were going to hit your husband with the pillow... it doesn't look right. But he is standing there -- that's what millions of believers think, that he is everywhere present. So remember: when you are hitting, look around and hit some suspicious place where you think God might be, rather than hitting a poor husband!

Meher Baba lived in a strange situation. Parsees were denying him, Jainas and Buddhists would not accept him; Mohammedans, Christians, Jews would deny him because he was saying he is the whole *God*, what to say about the only begotten son? The only possibility was that a few Hindus may gather around him, and that's what happened. Finally, only a few Hindus were around him. And as he died, his movement died too. Because he could not manage to be a master. He remained a mystic. He tried, but as a master, he was a failure.

As a mystic, he succeeded. As far as *he* is concerned, he has arrived, but alone -- no fellow travelers, no friends, no lovers. It has not been a celebrating procession of many enlightened people, moving with him into the universal life sources. He has moved alone.

BELOVED OSHO,
I'M CONSTANTLY AMAZED AT HOW YOU USE YOUR MIND LIKE A COMPUTER -- SUCH PURE AND SIMPLE GENIUS, IN FACT, SUPER-GENIUS. LAO TZU SAID HE WAS A MUDDLEHEAD, YET THE CLARITY OF GENIUS IS THERE ALSO. BELOVED OSHO, WHEN A PERSON BECOMES ENLIGHTENED, IS THE MIND SO FREE OF EGO THAT ONLY GENIUS IS LEFT? OR ARE SOME PEOPLE ACTUALLY ENLIGHTENED MUDDLEHEADS?

Enlightenment has nothing to do with mind.

In meditation, you bypass the mind. Meditation reaches with you to the highest peak -- with all its silence, with all its flowers, with all its beauty. As you become enlightened, your mind drops all the rubbish it has carried for hundreds of lives; it is an autonomous happening.

As you become enlightened, the mind immediately drops all rubbish, that rubbish you were clinging to because you had no idea who you are. That rubbish had become your identity, and now you know your real identity; you don't need that false burden on you. It simply falls naturally, on its own accord.

Your mind becomes a simple, immensely powerful mechanism. But it remains now as a servant. Up to now it was the master; after enlightenment, it is a beautiful servant. And certainly, as you say, it is a computer.

The people who work with computers say that we have not yet been able to make a computer of the size of the human brain which is capable of containing so much information. Your brain has seven million cells, and each cell can contain millions of bits of information. The experts say that one percent can memorize *all* the books from *all* the libraries of the world -- this is the capacity of your mind.

But in jealousy, in anger, in hate, in possessiveness -- who has the time? Once you are enlightened, you can use the mind the way it is meant to be used, as a beautiful computer. And because you are enlightened, it is no longer clouded with sentiments and emotions; it is clean, a sky without any clouds.

Its clarity is its genius. And every mind is a genius, there are no other kinds of minds in the world.

So there is no possibility of an enlightened man having a muddled head, an enlightened man having the mind of an idiot -- that is impossible. The enlightenment is such a transforming force, it changes everything in you; particularly in the mind.

BELOVED OSHO,
THE OTHER NIGHT, I WAS VERY TOUCHED BY THE SINGING OF THE INDIAN SWAMI WHO SINGS BEFORE DISCOURSE. I FELT AS IF HE WERE PLAYING ME LIKE A MUSICAL INSTRUMENT. I FELT LIKE A BIG EAR, JUST LISTENING. MOST OTHER MUSIC I HEAR BASICALLY AMOUNTS TO NOISE -- IT'S ENTERTAINING, BUT IT DOESN'T TOUCH ME. WHAT IS IT ABOUT HIS MUSIC AND THE MUSIC OF ALL THOSE MUSICIANS WHO TOUCH SOMETHING INSIDE US, THAT HELPS US TO FLY?

Music is born out of deep experiences of meditation; it is a dimension of meditation. By meditating, you may be able to be touched by music, but the reverse is also true: If you are totally absorbed in music, your heart will be touched not only by music but by meditation too.

Music is sound. Meditation is soundlessness.

The highest music is where the sound does not destroy the soundless moments in between. As the musician becomes more and more refined, he can manage to create sound, and between two sounds he can give you an experience of soundlessness.

That soundlessness touches the heart.

In the East, music has always been part of meditation. Temples have been full of music and dance.

Ashok Bharti loves me. His music is just a communication of his love. He pours himself totally into it. The same is happening with the other sannyasin musician who is present today. They are not just technicians, they are not singing because they are paid. They are singing out of love, out of gratitude.

Their singing is just pure innocence. And their words are not just words -- they mean it. And because they mean it, they can touch your heart, they can transform your heart.

BELOVED OSHO,
WHAT IS YOUR DEFINITION OF PERVERSION IN REGARD TO SEX?

Sarjano, perversion means your energy is not going in the natural way; the natural way has been blocked, suppressed, condemned. But the energy is there and collecting, it is bound to find some outlet. That outlet will not be natural. That outlet will be perversion.

And the whole past of man is nothing else -- from different directions, for different excuses you have been told to cut off your natural paths for energy and expression.

Man is an intelligent being. Even unintelligent animals are bound to find some way. In the wild, no animals turn homosexual; there is no need because there is no priest. But man is so much conditioned against a few things -- sex being the main one -- that if he lives sex naturally, he feels guilty that he is going against God, against religion. If he prevents his natural expressions, then soon his energies start moving into perverted forms.

Just the other day, I received the information that by the end of this century, there will be one billion people suffering from AIDS. And this is the lowest estimate. I don't feel the number will be so low. The number, according to me, may be double.

AIDS is the ultimate expression of perverted sexual energy. And the wonder is that you are surrounded with such dangerous things.... AIDS can destroy the whole planet, because we don't have any medicine and the doctors and the scientists are openly saying that there seems to be no possibility, at least in the near future, to find a medicine. So once you have AIDS, your death is certain within six months to two years, and you cannot do anything except wait.

A disease like AIDS has come through homosexuality. It is the ultimate.... And the perversion is not condemned; on the contrary, in different ways it is supported because every religion believes in *brahmacharya*, in celibacy. Now those who believe in celibacy are standing in the queue -- first they will be homosexuals, lesbians and sooner or later, they will receive the ultimate reward, the Nobel prize -- AIDS.

Now religions are responsible for it. But this is what I say, human insanity....

In Texas, they have made a law against homosexuality. Now it is a crime in Texas; you can get five to ten years in jail. Texas is a backward state in America. Even I was surprised that one million homosexuals demonstrated against the legislature and these may not be *all* the homosexuals in the state of Texas. But *one*

million homosexuals! And they made it clear to the government that by making homosexuality illegal, you cannot prevent it. You have made many things illegal in the past, and what have you prevented? Has theft disappeared? Has murder disappeared? Is rape something of the past?

You cannot stop it with your laws because you have never stopped anything with your laws. You are just befooling the masses, making a law so people feel the government is doing something. But they don't see that what they are doing, they have been doing for ten thousand years, and things have gone from bad to worse.

When I read about it, I had two ideas: one, that to make homosexuality a crime and not to make celibacy a crime.... Because these homosexuals are products of your religion. Your religion condemns sex so much... your monks, your nuns, you have put them almost in prisons. Now these one million homosexuals in Texas will go underground. Just now, they had their clubs, their discos, their restaurants; they were openly homosexual. Now you have made it a crime. They will go underground. When they were open and known, there was a possibility to check them medically, to help them in some way. If somebody had AIDS already, he could be isolated. Places could be made where only AIDS people would be living, working.

Now, nobody is going to accept that he has AIDS -- why should he go for an examination? This is the danger. A single person can spread the disease like wildfire because it not only transferred by sexual contact -- that is something more than ordinary sexual diseases -- it can be transferred by other means.

Blood transfusion... now you don't know whose blood is being transfused into you. And if the man whose blood is being transfused into you has AIDS, you will have it. It can be transferred even just by kissing because saliva carries the virus. Now for the first time, the Siberians have been proved right because they have never kissed in their whole history, and they always laughed when they came in contact with Christian missionaries, watching them kissing each other. They could not believe it. These people have come to teach religion to you and they don't even know hygiene. Mixing each other's saliva, playing with each other's tongues -- and these idiots have come to preach religion!

In Siberia, they have never kissed. It is a dirty habit... you just think about it. Siberians rub noses with each other -- that is pure hygiene. And as far as love is concerned, it can be expressed in many ways.... But repression is going to grow.

In one monastery in Europe, half of the monastery has just declared that they are homosexuals, so the monastery is now divided in two parts. They are fighting amongst themselves -- the homosexuals and the non-homosexuals. I am saying non-homosexuals because I cannot say they are celibate. It is almost impossible to be celibate unless something is wrong with your body.

I have heard that Stanley was a very healthy sperm and the whole day he used to do push-ups while all the other sperm were just relaxing. And they were puzzled: "What is wrong with this Stanley? The whole day, exercises, exercises."

Finally, one of these lazy people asked Stanley, "Please tell us what the secret is? Why are you exercising so much? The whole day, from the time you wake up till you go to sleep, you are exercising, doing this, doing that. What is the purpose?"

He said, "You don't know? You guys are fools. Only one sperm is going to reach the woman's egg. And next time when the release comes, I am Stanley, the one who is going to get to the egg. That is the purpose."

And one day suddenly they started feeling very hot and they all thought the time had come. Before they could have discussed among themselves what to do, they were released so suddenly... but they all saw Stanley far ahead. He was swimming so fast, they could not believe that one could swim so fast and then suddenly, Stanley turned back, screamed loudly, and said, "Go back, go back! It's a blow job!"

Even poor sperm are laughing at humanity.

If man is allowed to be simply natural, his life can give him immense joy, peace, silence, and finally the truth -- but if his energies are perverted, then he goes round and round wasting himself.

I have heard about an army officer who had been around the world, posted at different places -- and naturally, the monks and the soldiers are in the same boat because you don't allow soldiers their wives, their girlfriends.

This officer, Major Benson, was in Hong Kong and got into real trouble. He was going to prostitutes all over the world, but he was not aware of Chinese prostitutes. They are the most dangerous. He fell into the trap of a Chinese prostitute and seeing the situation, looking at the naked body of the prostitute, he felt that it was better to have a medical check-up: "This woman seems to be sick and one does not know what kind of sickness she is carrying."

So he went to the American section of the city and found a doctor. The doctor examined him and said,

"Nothing can be done. You need an immediate operation; your cock has to be removed."
The man was shocked. He said, "My God!"

The doctor said, "You have so many diseases that in this one life, they cannot be cured."

He came out dazed. He thought it would be better to have another opinion, so he went to another American doctor.

He checked him thoroughly and said, "I'm sorry, the first doctor was right. It is too late. Nothing can be done and if you don't have the operation soon, even an operation may not help; the diseases may have spread all over your body. So don't waste time. I can do the operation tomorrow."

He said, "I will be coming tomorrow," but he was not satisfied with the idea that he would have to live his whole life without a cock.

Suddenly, he saw a Chinese doctor's signboard. He thought, "Perhaps a Chinese doctor might be helpful."

He went in. The doctor looked. The other doctors had spent hours in checking his whole body, this and that. The Chinese doctor just looked with a magnifying glass and said, "There is no need for any operation."

Benson was very happy. He said, "Really? Is there any hope?"

He said, "*Every* hope. First, you went to a Chinese woman -- because these diseases you can get only from a Chinese prostitute. The second wrong thing you did was, you went to American doctors who are just after money, money, money -- and money means you have to do something. Even if your cock disappears, they are not worried; they need money. An operation means money. You don't be worried, there is no need of any operation."

Benson was very happy. He said, "Thank you!" He gave much money to him and the old man said, "Whenever there is any trouble, come to me, don't go to American doctors. They are simply cheating people."

Just to have a final word from the doctor, he said, "So now I can go? There is no need?"

He said, "There is no need, I have told you. Just wait two or three weeks and the pecker will fall off by itself."

Sermons in Stones

Chapter #17
Chapter title: The poetry of the feminine

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BELOVED OSHO,
WHY IS IT STILL SO DIFFICULT FOR ME TO SEE THE WORTH OF MY FEMININE QUALITIES? THERE IS STILL SOMETHING IN ME THAT JUDGES THEM AS WEAK AND HAVING A FEELING OF NOT BEING ABLE TO SURVIVE. CAN YOU PLEASE SAY SOMETHING ABOUT THIS?

It is the long condemnation of feminine qualities that has gone deep into the blood and the bones of women. It is man's conspiracy to prove himself superior to women -- which he is not.

Man is deep down aware of the fact that the woman has something which he does not have. In the first

place the woman is attractive to him, she looks beautiful. He falls in love with the woman, the woman becomes almost an addiction to him -- and that's where the trouble arises.

The feeling of dependence on women which every man feels, makes him react in such a way that he tries to manage the woman as a slave -- spiritually a slave. He's also afraid because she is beautiful; ... she is beautiful not only to him -- she is beautiful to whomever looks at her, to whomever comes in contact with her. Great jealousy arises in the egoist, male chauvinist mind. He has done with women what Machiavelli suggests to the politicians -- marriage is politics too. Machiavelli suggests that the best way of defense is offense, and man has used the idea for centuries -- centuries before Machiavelli recognized it as a basic fact in all political spheres.

Wherever there is some kind of domination, offense is certainly the best way of defense. In defense, you are already losing ground; you have already accepted yourself as the defeated side. You are just protecting yourself.

In India, hundreds of invaders have come -- small groups of invaders but they conquered this vast country, which is a subcontinent, it is a world in itself. By the end of this century, one man in every four will be Indian. It is one-fourth of humanity.

In this country, there are religious scriptures like *manusmriti*, five-thousand years old, and they suggest that if you want to have peace in your house, giving a good beating to the woman once in a while is absolutely necessary. She should be kept almost imprisoned. And that's how she has lived -- in different cultures, different countries, but her imprisonment has been almost the same. And because man wanted to prove himself superior.... Remember, whenever you want to prove something that means you are *not* that thing.

A real superiority needs no proof, no evidence, no witness, no argument. A real superiority is immediately recognized by anybody who has even a small amount of intelligence.

The real superiority has its own magnetic force. Because men condemned woman -- and they had to condemn her to keep her in control -- they reduced her almost to a subhuman category. What fear must have led man to do this? -- because it is sheer paranoia....

Man continuously compares and finds the woman superior. For example, in making love to a woman, a man is very inferior because he can have only one orgasm at a time while the woman can have at least half a dozen, a chain -- multiple orgasm. Man simply feels utterly helpless. He cannot give those orgasms to the woman. And this has created one of the most miserable things in the world: because he cannot give a multiple orgasm, he has tried not to give her even the first orgasm. The taste of the orgasm can create danger for him.

If the woman knows what orgasm is, she is bound to become aware that one orgasm is not satisfying; on the contrary, she is more thirsty. But the man is spent. So the most cunning way is not to let the woman know that anything like orgasm exists in the world.

It is only in this century that we have given recognition to a certain orgasmic state while making love. No sex manual, no treatise written on sex in the East or in the West even mentions the word orgasm. It seems to be a conspiracy. Vatsyayana, the first man in the history to write about sex energy, to explore it in a scientific way, wrote the first treatise on sexology five-thousand years ago -- KAMASUTRAS, aphorisms on sex. He has gone into the subject as deeply as possible from all directions. He has not ignored the smallest detail. He describes eighty-four postures of lovemaking. You cannot improve on it; you cannot find an eighty-fifth posture, he has done exhaustive work. But even Vatsyayana does not mention orgasm. That is simply unbelievable -- that a man who inquired so deeply into sex did not come across the fact of orgasm.

No, my feeling is that he is hiding a fact -- and to hide any fact is a crime, because that means you allow the false to continue as if it is the truth. And it is not an ordinary fact concerning chemistry or geography; it is something which is the most important in human life.

The experience of orgasm not only gives you the ultimate pleasure that the body is capable of, it also gives you the insight that this is not all. It opens a door. It makes you aware that you have been unnecessarily looking outside, your real treasure is within.

Meditation has been found by people who had deep orgasmic experiences. Meditation is a byproduct of orgasmic experience. There is no other way to find meditation. But orgasm brings you naturally into a state of meditation: time stops, thinking disappears, the ego is no more. You are pure energy. For the first time you understand: you are not the body and you are not the mind; you are something that transcends both -- a conscious energy.

And once you enter into the realm of conscious energy, you start having the most beautiful experiences

of life, the lightest, the most colorful, the most poetic, the most creative. They give you fulfillment and contentment on the one hand -- as far as the body, the mind and the world are concerned.

On the other hand, they create a tremendous, divine discontentment. Because what you have experienced is great, but the very experience of it makes you certain, for no reason at all, that there must be greater experiences ahead. Before you knew anything about orgasm, you had never dreamed about it; now you *know* it. This is going to become an incentive to seek and search: Is there anything more juicy, more blissful, more psychedelic than any psychedelics can deliver to you?

This search led man toward meditation.

It was a simple insight into the orgasmic experience.

What happens? -- time stops, thinking disappears. The feeling of I is no more there. There is a feeling of *isness* -- pure, existential -- but there is no ego attached to it. I, me, mine -- they have all been left far behind. This gives you the clue for meditation. If you can manage a transcendence of time, a transcendence of mind, you will be entering into a orgasmic space alone -- without a woman, without a man.

To be *exactly* true, meditation is non-sexual orgasm. But half of humanity has not known orgasm for centuries. And because the woman has not known orgasm, you should not think that man has been in a better position. Not giving orgasm to the woman, he has to lose his own orgasm too.

Something significant has to be understood: Man's sexuality is local, it is confined to the genitals and a sex center in the brain. But with the woman, it is different. Her sexuality is all over her body. Her whole body is sensitive, is erotic. Because man's sexuality is local, it is tiny. The woman's sexuality is something very great. Man is finished within a few seconds; the woman is not even warmed up. Man is in such a hurry -- as if he is doing some duty for which he is paid and wants to finish it quickly -- making love is the same.

Why, in fact, does man bother to make love I wonder? -- just two or three seconds and he is finished. The woman was warming up and the man is finished -- not that he has attained orgasm; ejaculation is not orgasm. The man turns on his side and goes to sleep. And the woman -- not one woman but millions of women are crying tears after men have made love to them because they have been left in a limbo. You have encouraged them and before they can come to a conclusion, you are out of the game.

But this fact of the man finishing quickly has a very significant background; that's what I have been bringing you to. In not allowing the woman the *first* orgasm, he has to learn to finish as quickly as possible. So the woman has lost something tremendously beautiful, something sacred on the earth -- and the *man* has lost.

Orgasm is not the only thing in which the woman is powerful. Everywhere in the world the woman lives five years longer than the man; her average age is five years more than the man's. That means she has more resistance, more stamina. Women are sick less than men. Women, even if they are sick, heal themselves more quickly than men. These are scientific facts.

One hundred and fifteen boys are born while one hundred girls are born. One wonders: why one and hundred fifteen? But nature knows better. By the time they are marriageable, fifteen boys will have popped off! Only one hundred boys and one hundred girls will be left. Girls don't die easily.

Women don't commit suicide as much as men; men's suicide rate is double. Although women talk about suicide more than men -- man ordinarily never talks -- women make much fuss about suicide but they always choose to survive because they don't use any drastic methods to kill themselves.

They choose the most comfortable and most scientific and most contemporary -- sleeping pills. And strangely enough, no woman takes so many pills that it becomes impossible for her to be revived. So her suicide is not suicide but a kind of protest, a threat, a blackmail to make the husband understand that this is a warning for the future. Everybody is condemning him -- the doctors, the neighbors, the relatives, the police officers. He has unnecessarily become a criminal, and everybody's sympathy is for the woman -- although *she* was going to commit suicide.

As far as murder is concerned, the difference is vast. Man commits murder almost twenty times more; a woman, very rarely.

Women go mad less than men. Again, the proportion is the same: men go mad twice as often as women. And still, after all these facts established by science, the superstition continues that man is stronger. Only in one thing is he stronger and that is that he has a muscular body. He is a good manual worker.

Otherwise, on every point he feels -- and he has felt for centuries -- a deep inferiority complex. To avoid that complex, the only way is to force the woman into an inferior position. And that is the only thing that is more powerful in man: he can force the woman. He is more cruel, he is more violent, and he has forced the woman to accept an idea which is absolutely false: that she is weak.

And to prove that the woman is weak, he has to condemn all the feminine qualities. He has to say that they are all weak, and all those qualities together make the woman weak.

In fact, the woman has all the great qualities in her. And whenever a man becomes awakened, he attains to the same qualities which he has been condemning in women. The qualities that are thought to be weak are all the feminine qualities. And it is a strange fact that all the great qualities come into that category. What is left are only the brutal qualities, animal qualities.

The woman is more loving. The man has not shown greater love than the woman. Millions of women have died -- they have jumped alive into the funeral pyre with their beloveds because they could not conceive of a life without their husband or friend. But don't you think it is a little weird that in ten-thousand years not a single man has dared to jump into a funeral pyre with his wife? Enough time, enough opportunity... and you are stronger. The delicate woman, the fragile woman, jumps into the funeral pyre and the stronger Mohammed Ali goes on doing his push-ups. And he is still stronger!

Strength has many dimensions. Love has its own strength. For example, to carry a child in the womb for nine months needs strength, stamina, love. No man could manage it. An artificial womb could be placed in man -- now scientific technology has come to the point where man could have a plastic womb implanted but I don't think he could survive nine months! -- they are both going to jump into the ocean.

It is difficult to give life to another soul, to give a body to another soul, to give a brain and mind to another soul. The woman shares wholeheartedly in giving to the child whatever she can manage. And even after the child is born, it is not easy to bring up children. To me, it seems to be the most difficult thing in the world.

Astronauts and Edmund Hillary... these people should first try to bring up children. Then only can we accept that they have done something by going to Everest; otherwise it is pointless. Even if you have reached the moon and walked on the moon, it does not matter. It doesn't show that you are stronger.

A living child -- so volatile, such an energy overflowing that he will tire you within hours. Nine months in the womb and then a few years.... Just try one night to sleep with a small baby in your bed. During that night, in your house, something is going to happen. Either the child will kill you or you will kill the child. Most probably, you will kill the child, because children are the nastiest people in the world. They are so fresh and they want to do so many things and you are dead tired. You want to go to sleep, and the child is fully awake and he wants to do all kinds of things and he wants your advice, and questions, and if nothing works then he wants to go to the bathroom! He's feeling thirsty. He's feeling hungry in the middle of the night....

It happened... A great saint was delivering a religious discourse and one of the richest women in his congregation was sitting in front of him with her small child. But the child disturbed the whole discourse -- because people started laughing... and the reason was the child.

The child asked, "Mom, I want to piss." In the middle, when he is talking about God, this idiot thinks about.... After the meeting, he took the woman aside and told her, "You should teach manners to the child. In a religious discourse, such words... and in the middle, and everybody starts laughing and I feel awkward. And you went on pushing him away and he went on again and again after two minutes -- 'Mom....' And slowly there was no need for him to say the full sentence. Just 'Mom' and the whole hall was laughing. You should train him that there are situations where you cannot use such words."

The woman said, "Then what should be done?"

He said, "Just tell him, for example, that if he wants to go to the toilet he can say, `Mom, I want to sing.' You will understand... just a code word that nobody else will understand. Then you can simply take him out."

The woman said, "I will try."

After six months, the saint was staying in the woman's house and suddenly one of her relatives died. In the middle of the night she and her husband had to go to the place of the person who had died. So they brought the child to the saint and asked him: "It will be a great kindness if you can let him sleep with you. It may take a few hours for us to get back."

The saint said, "There is no problem. Let him sleep here with me."

But there *was* a problem. After just half an hour, the child said to the saint, "Swamiji, I want to sing."

The old fellow was tired. The whole day long he was in religious meetings and he wanted to sleep. So he said, "This is stupid. This is no time to sing; keep quiet and go to sleep. You can sing as much as you want in the morning, but not now."

For a moment, the boy became afraid. He's alone, the father and mother are gone and this man seems...

he used to look very loving, very compassionate. "But his behavior now that I am alone is very rude." But he could not contain it. He had to go to the bathroom.

He said, "Swamiji...."

Swamiji said, "Again? Will you let me sleep or not?"

He said, "Unless you allow me to sing, I cannot allow you to sleep -- because I cannot sleep without singing."

He said, "I have never in my life heard... you are a born singer. You cannot sleep without singing?"

The boy said, "No."

The saint said, "But what will the neighbors think? In the middle of the night... please be understanding. And your father and mother will be coming, they can take care of you. Don't disturb my sleep. I am an old man, tired."

He said, "You may be tired, you may be old. I am neither old nor delivering spiritual discourses but what to do about singing? Everyday I sing at this time."

The saint decided that this is not going to be. He said, "Remain silent. No more a single word; otherwise I am going to give you a good beating. Singing and singing... just go to sleep."

But how can the boy go to sleep? For two minutes he closed his eyes, and then he said, "Swamiji, now if you don't allow me, it is going to sing on its own."

The saint could not understand what the boy was saying -- "It is going to sing on its own?"

"Then don't tell me... I am warning you. Now I am at the last point of control."

The swami said, "If it is such a necessity, then you can sing slowly, just like whispering in my ear."

The boy said, "I have no problem, but it will be a little warm."

The saint said, "You are an idiot! How can singing be warm?"

The boy said, "I *know* because every day I am singing. Perhaps you are too old and it has gone cold, but mine is real hot. Don't say anything to me -- that's why I am making things clear."

He said, "I am not going to say anything. You sing, hot or cold as you want; just finish so I can go to sleep."

And it was too late to do anything. The boy pissed all over the saint, his whole bed... and the saint jumped out of the bed, the old man fell on the ground and he said, "You idiot! This is singing? You call this singing?"

The boy said, "You have forgotten, it is your advice. Six months ago you advised my mother that `pissing' is not a good word. Now you know -- *this* is a good word!"

The child sleeps the whole day. In the mother's womb he sleeps twenty-four hours; then, slowly slowly... twenty-three, twenty-two, twenty... but he is almost always asleep. And in the night, he wakes up. The whole day he will be asleep and in the night he will wake up to torture you.

I don't think there is any man who can have a pregnancy or who can bring up children. It is the strength of the woman. But it is a different strength. There is one strength which is destructive, there is another strength which is creative. There is one strength which is of hatred and there is another strength which is of love.

Love, trust, beauty, sincerity, truthfulness, authenticity -- these are all feminine qualities, and they are far greater than any qualities that man has. But the whole past has been dominated by man and his qualities.

Naturally in war, love is of no use, truth is of no use, beauty is of no use, aesthetic sensibility is no use. In war, you need a heart which is more stony than stones. In war, you need simply hate, anger, a madness to destroy.

In three thousand years, man has fought five thousand wars. Yes, this is also strength but not worthy of human beings. This is strength derived from our animal inheritance. It belongs to the past, which is gone, and the feminine qualities belong to the future, which is coming. There is no need to feel yourself weak because of your feminine qualities. You should feel grateful to existence that what man has to earn, you have been given by nature as a gift.

Man has to learn how to love. Man has to learn how to let the heart be the master and the mind be just an obedient servant. Man has to learn these things. The woman brings these things with her, but we condemn all these qualities as weaknesses. Even if you have chosen women as great individuals, you can see what you have chosen -- you have chosen a man. Because you have chosen the qualities of man that were in the woman. For example, Joan of Arc had all the qualities of man. The Queen of Jhansi in India had all the qualities of man: she could fight with a naked sword, could kill people without any problem. Such women have been chosen in history and great tribute is paid to them by the historians. And they don't

represent women. In fact, that is the reason why they have been chosen, because they are just carbon copies of men.

The women's liberation movement has to learn one fundamental thing: that is not to imitate man and not to listen what he says about feminine qualities, the feminine personality. The feminine qualities are clear.

Friedrich Nietzsche has a great insight into many areas of life, but he could not create a coherent, comprehensive system of philosophy. And the reason was not that he was not capable -- he was the most capable of all Western philosophers. The problem was, he had so much to give that it was not possible for him to make a whole system; otherwise, much would not be part of it. Hence, he chose an aphoristic style of writing. Just as you can write in a very condensed form, many things which ordinarily you would write in an essay, Friedrich Nietzsche would write in four lines or at the most in a paragraph. But that has created great misunderstanding about the poor man. Because it is too condensed -- unless you have the clarity to see into the density of his insight, into the far-reaching effects of his insights, into all the implications which are not said but are there... you will have to search for them and then you will be surprised.

Nietzsche is going to come back. Now is the time that he should be understood perfectly well. Adolf Hitler misunderstood him. His followers misunderstood him, his enemies misunderstood him. But to be misunderstood is a seal from human beings, that you had something really important. Otherwise, who cares to understand or misunderstand?

Nietzsche had this insight: that men have to suppress women. Otherwise, if things had gone naturally, it would be more possible that the woman would be the master and the man would be the servant, because his qualities are those of a servant -- of a soldier at the most. And the feminine qualities are almost divine. They have a royalty about them.

Drop all the ideas of man that he has been putting in your heads. And also drop the ideas of the women's liberation movement, because they are also putting nonsense into your minds. Their nonsense is that they are trying to prove that men and women are equal. They are not -- and when I say they are not, I don't mean that someone is superior and someone is inferior. I mean that they are unique.

Women are women and men are men; there is no question of comparison.

Equality is out of the question. They are not unequal and neither can they be equal. They are unique.

Rejoice in your feminine qualities, make a poetry of your feminine qualities. That is your great inheritance from nature. Don't throw it away, because the man does not have them. To be equal, you may start doing idiotic things.

And that's what is happening in the women's liberation movement. The women are smoking cigarettes or, if there is an opportunity, then a joint. Now in the East, the woman cannot even think -- neither can the man think... if you go home and find your wife relaxing on the sofa with a cigarette, you will not be able to believe what has happened.

We have a deep respect for feminine qualities and those qualities prohibit many things, encourage many other things. The woman should not try to imitate man, because even if you succeed.... It is difficult to succeed. Imitation is always imitation, it is never equal. But for argument's sake, if we accept that you can become exactly like a man, you will lose all that you have and you will not gain anything. Because even in the eyes of man, you will not be beautiful anymore, and in your own eyes, you will be shattered. It was better to be unequal than to be equal, because now the man takes no interest.

A woman should keep her separateness, should save all her feminine qualities and purify them. In this way she is going, according to her nature, towards enlightenment. Of course once you are enlightened, you have gone beyond the discrimination of sexes. Beyond enlightenment, you are simply human beings. But before that....

Nor should man try to imitate woman, which he has been doing.

I entered the university, and I entered the university without having any money with me, because my parents wanted me to become a doctor, an engineer, a scientist but they were all against the idea that I should go to study philosophy, religion, psychology. They said, "You will be a beggar on the streets, and we cannot support you to become a beggar. So either you choose something which will make you *somebody* -- respectable, powerful -- or we are not going to support you financially. Then you can study anything you want."

I said, "This is very clear. Agreed."

They were simply threatening me. They were not the kind of people to refuse to give me financial help. They loved me. In fact, because they loved me, they wanted me to become somebody in the world. And because nothing was working, their arguments and persuasion were not working, they threatened me. So I

had to go to the university on the train without a ticket.

It was eighty miles from my village. I went to the ticket collector and told him, "This is the situation. If you can help me... and I will remember. Whenever I have money, the ticket will be paid."

But he said, "Don't be worried. So many people are traveling without a ticket, but you are at least truthful. You yourself came to me, you have not been hiding." He said, "You rest and I will meet you at the station where you have to get down and help you to go out."

And he helped me; I reached the university. I had no money for the taxi that I picked up from the railway station so I went directly to the vice-chancellor's office. The pune at the gate tried to prevent me.

I said, "Forget it. As far as I am concerned, remember not to prevent me, because that will create chaos."

The vice-chancellor heard: "What kind of talk is going on?" He was looking from the window and he saw this new, young man. He said, "Let him come in." He asked, "What do you want?"

I put before him all the applications for fellowships, for food, scholarship, for university fees.

He said, "But you have not graduated from this university. And this has been the convention: If somebody has graduated from this university, he will have the first preference.

I said, "Even though he does not have the same marks and the same qualifications?"

He said, "No, your case will be considered, but I'm becoming curious about something else... you sit down. Would you like to have some coffee or some tea?"

I said, "No, you just first tell me what your curiosity is."

He said, "My curiosity is about your small beard" -- it was just starting to grow -- "Why you are growing a beard and moustache and long hair?"

I said, "You are asking a wrong question. I'M not growing them, *they* are growing. In fact, I should ask you why you have been shaving your beard and your moustache, because that is a positive act, and you have to be responsible for it and answerable. Nature has not given beards to women -- just think of a woman who starts growing beard and a moustache! And it is not impossible; she just needs a few injections, a few of the hormones that grow the hair of the beard and the moustache."

I said, "Just imagine -- would that woman look like a woman? Could you fall in love with her if, by some magic, you can again be given your youth?"

He said, "My God! A woman with a beard?"

"But," I said, "yours is a similar case; a man *without* a beard is no different. You have been imitating women."

And there is an unconscious reasoning, because the man feels women are beautiful -- perhaps if he also takes away the beard and the moustache, he may look more beautiful. He's a hundred percent wrong. It is one thing that women go on tolerating, him because it is a man's society and he develops ideas and enforces them on everybody else who is in some way dependent on him. But if women are free to express their feelings, a beard is as natural, a moustache is as natural as your nose. You don't shave it.

Be proud of your qualities. Increase them, refine them because they are the path towards godliness.

Man is not in a better position than woman as far as religious experience is concerned. But he has one quality and that is of the warrior. Once he gets a challenge, then he can grow any kind of qualities. Even the feminine qualities, he can grow better than any woman can. His fighting spirit balances things.

Women have qualities inborn. Man needs only to be provoked, given a challenge: these qualities have not been given to you -- you have to earn them. And if men and women both can live these qualities, the day is not far away when we can transform this world into a paradise.

Again, I remember Friedrich Nietzsche. He said that Jesus Christ, Gautam Buddha... these were not real men, because their qualities are feminine. Nobody else has said that; no follower, no enemy. But Nietzsche certainly has a knack of finding absolutely fresh insights. He is against Jesus and against Gautam Buddha, because if people follow them, everybody will become feminine. He loves the qualities of man -- particularly of the warrior. He says that in his life, the most remarkable, unforgettable experience happened in a strange way... and perhaps nobody will believe it.

He was sitting on the terrace of his house and a group of soldiers marched on the road by the side of the house with naked swords, their shining boots, walking in rhythm... a beautiful morning with the sun, no clouds.

Nietzsche said, "Those shining swords, that music of the soldiers' boots was the greatest aesthetic experience to me. I have never seen anything more beautiful, more musical."

He is for the qualities of man: the naked sword moving in the sun gives him the most beautiful experience. The sound of the boots gives him the greatest music. He is for the qualities of man.

I am for the qualities of women. Because of Nietzsche's insistence for man's qualities, Adolf Hitler was born. Adolf Hitler, Goebbels, and the whole bunch of criminals who surrounded him, are pygmies compared to Friedrich Nietzsche as far as intelligence is concerned. They misunderstood him completely. They took out portions that supported fascism, murder, invading innocent people, killing innocent people.

I am here to counter Nietzsche. I love the man, I love his insights, but that does not mean that I agree with him. I disagree with him.

I would like the whole world to be full of feminine qualities. Then only can wars disappear. Then only can marriage disappear. Then only can nations disappear. Then only can we have one world: a loving, a peaceful, a silent and beautiful world.

So drop all the conditionings man has given to you. Find your own qualities and develop them. You are not to imitate the man; neither is the man to imitate you. When I say he has to grow feminine qualities, I don't mean that he has to imitate women.

Every person, whether man or woman, is born of a father and of a mother. Half of his being is contributed by man and half by woman, so everybody is both. If you are a man, then the man is on top and underneath it, hidden, are all the feminine qualities, the contribution from your mother. If you are a woman, then your feminine qualities are on top and your male qualities are underneath it; that is the contribution of your father. And there is no need of any conflict between you, because you are man and woman together, simultaneously.

Rather than creating a conflict, my whole work is to indicate to you the path, how you can create an orchestra of all your qualities together. That will be your wholeness as a human being.

BELOVED OSHO,
WHY AM I CONFUSED OVER DEVOTION AND DEPENDENCE? IN RELATIONSHIPS I FEEL AN OVERWHELMING DEVOTION TO THE OTHER BUT THEN FEEL DEPENDENT AND UNHAPPY WITHOUT THE OTHER. DO DEVOTION AND DEPENDENCE COME TOGETHER LIKE TWO SIDES OF THE THE SAME COIN? HAVING TASTED THE BEAUTY OF THE PEAK OF DEVOTION I FEEL AN URGE TO ALWAYS LIVE THERE. IS DEPENDENCE THE VALLEY TO THE PEAK OF DEVOTION, AND TO BE ACCEPTED AS SUCH?

The question indicates one thing very clearly, and that is that you don't know what devotion is. Devotion and the feeling of dependence cannot exist together. The feeling of dependence arises in you when somebody enforces in a subtle slavery, particularly psychological and spiritual. Then it hurts, because these are the realms of freedom; nobody can force them upon another.

Devotion is a flower of another world.

It is not forced on you. Devotion is totally *your* act. You have responded to someone who has played on the guitar of your being.

It is a love affair, and love of the highest quality.

It cannot feel dependence, because nobody is making you dependent. It can make you feel relaxed, because you have found a hand and the warmth of the hand and the love of the hand and the strength of the hand... although it is all dark all around.

Finding this hand, finding the master, you can relax. Now the journey is almost over. To have found the master -- I repeat -- the journey is almost over. And the master can only shower you with his love -- there is no question of any power number; you cannot feel dependence.

And you are free at any moment to withdraw your devotion. Nobody is going to prevent you except the experience of devotion itself, because you have never known so many stars in your life. You have never known so many colors in your life, you have never danced, you have never been in such an ecstasy that the dance arises out of it; not out of technological knowledge, not because you know dancing. Ecstasy brings a dance which is fresh, beyond technique, beyond learning.

I have never heard that anybody who has reached the point of devotion has ever fallen back -- it is impossible. For what will you fall back? What have you left behind, except misery and darkness? What was your life before devotion? -- nothing but hell.

Your question is only intellectual. Intellectually, you thought that in devotion there must be dependence; you are devoted, you have to be obedient. But there is a great surprise for you....

The greatest master never gives orders. That belongs to the very lowest categories of teachers, not

masters. A master simply creates a certain energy field in which you start changing, transforming. One day suddenly your old life is dropped, like a snake slipping out of its old skin. He does not even look back.

Devotion will transform you -- from a thousand and one dependencies in your life towards an independent individual. Devotion can become the door for the highest liberation possible.

But people get into trouble because they're always thinking rather than experimenting.

Experiment. Experience; then your question will have a reality about it. About such questions you can have a good conversation, but these questions are not going to help you in any way. That's why I told you from the very beginning that you don't have any experience of devotion. You know only the experience of dependence. In love, you have found dependence. In friendship, you have found dependence. In all your relationships, sooner or later you find you are caged.

In devotion you will find freedom -- freedom not only from darkness, from death, but freedom from everything that you have known up to now -- so that you can fly into the fresh sky, enjoying the exhilaration, the ecstasy of the new, of the novel, of the mysterious.

Sermons in Stones

Chapter #18
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BELOVED OSHO,
HERE AGAIN, I FIND MYSELF IN THE DISTRESS OF A RELATIONSHIP FINISHING. IT'S STILL THE SAME PATTERN. I FEEL THAT I CANNOT DEAL WITH IT ANY DIFFERENTLY THAN BEFORE. IS THERE NO OTHER WAY THAN PLAYING THE RECORD AGAIN AND AGAIN AND AGAIN AND JUST WATCHING IT? EACH TIME, I THINK, "WITH AWARENESS IT WILL BE DIFFERENT THIS TIME." BUT NO -- THE ANGER, THE DISTRESS, THE HURT, THE ALONENESS, AND ALSO THE UNDERSTANDING THAT LOVE COMES AND FADES AWAY. I ALSO AM DOUBTING THAT THESE MOMENTS OF LOVE WERE REAL. BUT WHEN THOSE MOMENTS OF LOVE AND CONNECTING ARE THERE, THEY DO FEEL REAL.

Life is a vicious circle. One things lead to another thing until the circle is complete.

To go on moving in a circle is boring, is monotonous, is heavy on the heart. It destroys all playfulness, it destroys weightlessness; it takes away the charm, the magnetic pull towards life.

You go again and again in the same routine, in the same circle, unwillingly. You do not want to repeat; nobody wants to repeat. Repetition is the function of a machine.

Wherever there is a consciousness, there is a revolt against mechanical repetition.

So I can understand your tragedy. Moreover, it is the tragedy of millions of human beings. They are all caught in a circle and then they don't know how to jump out of it.

The problem can be reduced to very simple terms: You find it difficult to jump out of the routine because you have some vested interest in the routine. If it were a hundred percent boring, a hundred percent nothing but a nightmare, you would have jumped out of it without asking anybody.

You don't need a map, you don't need a guide -- all you need is totality in whatever life you are living. Totality is the foundation of freedom.

Whenever you live something totally, either it is nourishing to your being -- then you start absorbing it; it is no longer routine, it becomes your love affair -- or you find that it is nothing but complete boredom.

To see something as a hundred percent boredom and to ask how to come out of it is just stupid. It is as if your house is on fire and you are asking people from the window, "How to come out?" Just jump out of the window!

When the house is on fire, there is no question of manners, that you have to go from the right door, that you cannot go from the back door, that you cannot jump from the window. All those manners are good when the house is not on fire. Your houses *are* on fire, and you go on asking how to get out of it.

Nobody is holding you in. There must be some subtle investments which are forbidding you from coming out of a life that you don't like, that you don't love, that you don't rejoice in. Perhaps to be miserable helps you to get sympathy from people -- from your wife, from your children, from your parents, from your friends. And because you have not known love, even sympathy is more than you can hope for.

Sympathy is not love. It is not even a poor substitute for love. And the mind which starts asking for sympathy is sick. So you have to go inside your mind and find out what it is that is holding you in a fixed style of life.

Three hundred years ago, there was, in Bengal, a very great logician. Indian logic differs from Western logic, totally -- and Western logic will remain childish unless it absorbs the vast developments of Indian logic. It is a ten-thousand-year work of love and art.

In the Middle Ages, Indian logic went through a revolution; a new logic came into being, replacing the old. The new was even more complex, but more comprehensive too. The man who helped the science of logic to reach its peak was a unique personality. He was so physically beautiful too, that people have forgotten his original name; they simply call him Gaurand Prabhu, "a beautiful god."

As he was getting to a marriageable age, his family was worried, because he was continuously studying, arguing... he never showed any ordinary, mundane interests. He was in his own category.

They were afraid. If he said no, then it was no forever, so one had to be very diplomatic with such a person. To bring out the yes, you cannot be straightforward, just asking a question. But finally it had to be asked.

They tried in different ways to work it out, but anyway marriage had to be mentioned. And knowing Gaurand very well... if he says yes, then nothing can prevent him. The whole tradition of celibacy will not prevent him -- but if he says no, then there is no hope at all.

They were very loving towards him, creating an atmosphere, waiting for the right moment, and Gaurand was watching the whole scene that was going on in the house.

One evening, he went to his father and he said, "Why this unnecessary drama? You just be sincere and honest. What do you want from me?"

The father said, "We never wanted to confront you or to put you in a position where you have to choose between yes and no -- but since you are asking, the question is marriage. We have found a beautiful woman. Are you willing to marry?"

He said, "I have been marrying for many, many lives. And the only result has been misery and anguish and anxiety. In my past lives, twice I have committed suicide. Once I have killed a woman -- my wife! I am not such an idiot, to go on repeating the same circle -- I am jumping out of it. I am not saying no, I am not saying yes. I am simply out of it. Even a relationship of `no' is dangerous because `no' can be changed into `yes'; they are not as separate as they appear. `Yes' can become any time `no.' So I am not saying yes or no because I am simply out of the vicious circle."

I don't know whether the father understood him or not, but what he is saying is of great importance.

You cannot solve the problems of your life remaining in the same vicious rut. You have to jump out. And the miracle is, the moment you jump out, all those problems subside and disappear.

The only problem is being in the mind.

And the only solution is to get beyond mind.

I call it *meditation*.

Western psychology tries to solve the problem *inside* the mind. It has not yet come to the understanding that the mind itself is the problem.

Problems arise out of mind just as leaves grow out of trees. You can go on cutting those leaves, pruning those leaves, and they will come thicker and thicker; the foliage will become thicker than before.

You cannot solve problems of the mind by getting answers to them, because they are not intellectual problems. The problems are existential.

For example: you are thirsty, the problem is existential, and somebody starts giving you a discourse on thirst, on water, on the components of water; explains to you how water quenches the thirst. You will say, "That is all right, but I am thirsty *right now*. I am not interested that water is composed of hydrogen and oxygen, and that is not my problem. I am not inquiring intellectually about thirst and water; my problem is a problem of life and death."

I have heard.... On one Saturday night in a pub, there was a great crowd and people were enjoying. Suddenly, a stranger came from the street and announced in the pub: "I challenge anybody! My expertise is to tell the make of the wine, the year it was made, the company by which it was made -- blindfolded, just by tasting it, I can tell you about all kinds of wines."

There was great interest; they were all wine lovers. Immediately, a black cloth was put over his eyes. Wine after wine was produced....

"Lafitte Rothschild, 1938."

The pub was running out of its wines, and each time he was right, about the make, about the year -- even about the year! He had developed that sensitivity for almost half a century. And in fact, that had been his family's business for centuries -- they were famous for being able to taste a wine and determine its quality, to decide the year of the wine.

Then, somebody produced a glass -- he sipped... looked bewildered. He sipped again. There was pindrop silence. He sipped a third time and he said, "My God, this is urine!" He pulled off the black cloth covering the glass and he said, "Hell, you men! This is pure urine, fresh -- still lukewarm!"

And in the crowd, from the back came a small voice, "But WHOSE?"

Mind is such -- question after question, relevant, irrelevant. Now the poor man, how is he to... he is a wine expert! He's not Morarji Desai.

Morarji Desai perhaps could manage to tell whose urine this is and what year.

But any question, and any answer... the question will produce more questions from the answer, and in this way you can go on thinking your whole life, never reaching anywhere, never finding anything.

Try to solve existential problems by existential methods.

Except for meditation, you cannot find a space within you which is questionless. And as questions disappear, what purpose do answers have?

Questions gone, answers are also gone. You have come to feel the peace that passeth understanding, the serenity that becomes a song in somebody, that becomes dance in somebody else, and the ultimate feeling of being grounded, centered, which makes you part of the universe. And unless a man is a part of the universe -- not theoretically but experientially -- he cannot get rid of problems. Mind will go on producing questions ad infinitum.

Rather than think, it is better to enter into silence. Just moments of silence are more valuable than years of your work, because the work can give you only something of the world. Silence can give you the opening into the other world, the first glimpse of godliness.

BELOVED OSHO,
WHILE I WAS AT RAJNEESHPURAM, IT WAS DISCOVERED I HAD CANCER. MY ANGUISH WAS THAT I WOULD GET LOST IN AN UNCONSCIOUS DEATH AND NOT FIND THE WAY BACK TO YOU. I AM BOUNDLESSLY GRATEFUL THAT YOUR PRESENCE AND GRACE HAVE HELPED IN HEALING ME. THE OTHER DAY, I HAD FOOD POISONING -- AND AGAIN, THE ANGUISH. IT WAS EASY TO BE IDENTIFIED WITH THE BODY IN PHYSICAL PAIN. I HEAR THAT DOCTORS GIVE MORPHINE TO DYING PATIENTS TO RELIEVE THE DISCOMFORT. BELOVED MASTER, PLEASE SPEAK ON MEDITATION AT THE POINT OF DEATH. IS IT POSSIBLE TO MEDITATE UNDER MEDICATION? AND WHAT ABOUT THE CONSCIOUSNESS OF THOSE DYING UNDER ANESTHESIA, SLEEP OR COMA?

A few things... first, there is no death as such. Death is the great illusion, because it always happens to the other; it never happens to you, so you always see it from the outside.

You don't know what is happening *inside* at the very innermost center. Something tremendously valuable is happening there, but all that you know is that the man cannot speak, cannot breathe, cannot walk. His pulse is gone, his heartbeat is lost -- he is dead.

It is not true. It is almost as if somebody says he loves and you dissect the man's heart and try to find out where love is. I don't think you will find where love is, because love is not matter. It is a quality. You can

experience it but you cannot catch hold of it.

Life begins in unconsciousness. It has to begin in that way, because the child has to pass through a very narrow passage from the mother's womb to the outside world. The passage is very narrow and the child finds it almost equal to death, because he has lived for nine months in a world which is being taken away from him, where he was immensely blissful, peaceful, without any worry, no problems of employment, of education. He has lived for those nine months in a paradise.

In fact, the psychologists say that the idea of paradise is nothing but a projection of the conditions in the womb. The womb is so luxurious that the child is searching his whole life for the same old golden days again, when he lived together with his mother, not even feeling any separation, not even knowing that he was separate from the environment he's living in. The environment and he were one, and now he's being thrown out into an unknown, strange world.

In the mother's womb he was in utter silence. Outside, it is so noisy, so maddeningly noisy. In the mother's womb he is in darkness. Darkness is very soothing, relaxing, very essential for growth -- that's why the roots of plants hide themselves under the ground, in darkness. A child hides himself in the mother's womb to find darkness. Now he's being thrown into the world full of glaring lights. And he's being cut from all the connections to the mother; the shock is traumatic. There is a possibility of some truth in the idea that he goes searching for the womb again, that the search for the womb is the search for paradise.

As the child grows, he becomes more and more aware that the world is not what it is supposed to be. It is ugly, it is cunning, it is in every way deceiving, cheating. You cannot trust anybody, you cannot love anybody. Friendship is only an empty word. Love exists only in poetry. In life, everything is a pain.

But you cannot jump out of this vicious circle of life for many reasons. First, you don't have any idea that there is another possibility of life, an alternative way of living. You know only the way people are living and they are all suffering, they're all miserable.

Naturally, you start accepting misery and suffering as natural. By and by, you become immune to them. This immunity is very dangerous. It means now there is no hope for you, because now there is no possibility of any inquiry. You are not going to inquire into yourself, into your consciousness, because you have already believed what others have been telling you.

A person who really wants to go through a revolution.... And only a revolution can make you free from the fear of death. Otherwise, you have experienced death in your birth, so you have some idea of it. You lost your paradise. Your birth may have been a time of celebration for others but not for you. For you, it was a terrible experience.

And when you again think of death, it is very natural to infer that the coming death is going to be a bigger phenomenon than the death you knew in birth. You have lived only nine months in the mother's womb and what kind of life was it? Although it was comfortable, luxurious, there was no adventure, no change; you were almost vegetating. For seventy years you live, you experience many things, and then again comes death. That is the circle becoming complete -- you are coming back to the same zero point from where you began your life.

This death looming ahead of you seems to be more dangerous, because now you are experienced. You have seen hunger, starvation, death, and it creates a deep anguish: "One day I will not be here to see the sunrise.

The sun will go on rising and the flowers will go on blossoming and the stars will always be there in the sky waiting, waiting, but I will never come again." Death will erase all your senses.

You have tasted a few moments of beauty, a few moments of love, a few moments of joy -- only a few moments, but a single moment of joy is enough, and equal to eternity because in the moment of joy you forget time.

Your fear is everybody's fear. And because you see death from outside, it creates the whole problem.
The man is not dying, because nothing dies.
Death as such has never happened.

But you see it happening every day. Looking from outside, if you are told that these two persons are deeply in love, what will you find from the outside? Perhaps they are holding hands, but holding hands is not love. You can hold somebody's hand for your whole life and wonder: what is happening? Love is not coming, only the hands are perspiring.

And if you try such an experiment, don't do it in Bombay! In Bombay, love is not possible, only perspiration. Bombay lovers have to pass through very arduous gymnastics. Love in Bombay first means the perspiration, the body odor, mixed with the smell of deodorants, all kinds of powders, all kinds of

perfumes....

But from the outside, what can you judge? Even if two persons are hugging each other.... You can note immediately that hugging is love -- but hugging is not love. I know it perfectly. I had to stop going to Punjab because of hugging... the Sikhs are a fire test. If you can hug a sardarji, you can hug any wild wolf! They were hugging with great love, but without thinking that they can give me fractures. When I saw that things were going too far, I simply stopped going to Punjab.

Watching from outside, whatever you note down -- hugging, kissing, holding hands -- or even if you see people making love, then too you will not find what love is.

Love is an interior experience. Only those two persons know. And those two persons don't know about both; each knows only about himself; the other is out. He may be pretending, he may be a hypocrite, he may have other purposes and love may be just a bribe.

You can be certain only about your own love.

And you can be certain only about your own death.

All love outside is imagination for you. All death outside is fear, paranoia -- not a reality for you. But as you grow old, the illusory death becomes bigger and bigger, because life becomes shorter and shorter.

In the great Emperor Akbar's court, it happened one day.... He came into the court. He used to have a blackboard in his court, just as you have blackboards in the universities, because he was himself a learned man and his court was full of learned people. He had collected from all over the country all the geniuses in different dimensions.

Drawing a line on the blackboard, he asked the wise men of his court: "Can anyone make this line small without touching it?"

Now how can you make it small without touching it? You will have to touch it to make it small; you will have to erase some part of it. So all the wise people were at a loss.

Finally, Akbar said to Birbal, who was the most intelligent person in his court: "The court seems to be silent. Have you some idea, or have you also accepted failure?"

Birbal went to the board and drew a bigger line above the line that Akbar had drawn. He made it small without touching it; just with the bigger line, the whole context had changed. Now, in comparison to the bigger line, the first line has become small.

Your life goes on becoming smaller and smaller. You know every day that life is being cut short. Every breath, and you are less alive than you were before. Every day passing, and your life is becoming less and less. You don't know exactly when death will come, but one thing is certain: whenever it comes, you will be almost at the end of your life. And life is slipping away; hence, fear goes on becoming bigger.

And then, man has faculties which he can use wrongly or rightly. For example, imagination -- he can use it in art, in creative works. He can contribute to the world something of beauty, something of joy, can make it more colorful, more musical, can make it a beautiful garden of human beings, blossoming in their consciousness. But imagination can do just the opposite, too.

As a man comes closer to death, his imagination starts turning towards death. He thinks of death more -- naturally, because that is the reality that he is going to face.

I have heard.... In a park, three old ladies were sitting on a bench and gossiping.

One lady said, "My husband returned two days ago and he brought two beautiful motorboats, and a yacht big enough for twelve people to live on. I am very much excited. He's planning to go for a long journey on our own boats."

The second woman said, "My husband has not been here for a few months. He returned only last night, and he has brought me a beautiful Cadillac. He has purchased a house in the mountains, and I am dying to get into the Cadillac and go to the house as quickly as possible."

The third woman said, "My husband is not rich. He is a poor man, but a unique man. If I could swap husbands with you, I would refuse. You can have your rich husbands who bring yachts and motorboats, Cadillacs, mountain houses; you can keep your rich husbands. My husband is rare. You cannot find another person in a million comparable to him. I am so proud of him."

Both ladies became so excited. They said, "Tell us -- what is the uniqueness?"

She said, "The uniqueness is that on my husband's cock, thirteen birds can stand side by side!"

Of course, nobody believed it.

The first woman said, "Forgive me, I was lying. My husband has not come; only a telegram that he will be coming soon. There are no boats, no yachts. Just the other day I have gone on a motorboat ride; that much is true."

The other woman said, "If you are telling the truth, I cannot be left behind. I will tell you the whole truth: I have not heard about my husband since we got married. He simply disappeared when we were on our honeymoon. We had gone together; I came back alone. There is no question of any Cadillac, there is no question of any house in the mountains. Just to console myself, I go on imagining such things. It feels good at least for the moment when you forget that it is simply imagination. All that happened is that the day before yesterday, I went in a small boat which is not even a motorboat, you have to row it with your own hands.

Now they both turned towards the third.

The third woman said, "Okay, okay. If you are telling the truth, then I will tell the truth also. The business about thirteen birds standing on the cock of my husband, side by side, is not right. The thirteenth bird has to stand on only one leg."

People live in exaggerations.

And about death, everybody has a very dark, black, dangerous picture somewhere in the unconscious. And the strange thing is, death does not exist at all.

You have asked what happens to those people who die in coma, in unconsciousness, under some anesthesia. In fact -- whether you are in a coma or under anesthesia, or in an accident, a sudden death -- everybody except those who have realized themselves becomes unconscious before death. So it is not a question of only a small group dying in coma, dying under anesthesia, dying in unconsciousness on a surgeon's table or in an accident. *Everybody* dies unconscious. As death comes closer -- and when I say as death comes closer, I mean as your life starts slipping out of your body, getting ready to enter into another womb -- nature has an inbuilt program. The person becomes unconscious, because it is the greatest surgery that is happening. His whole being has to be taken from his body, in which it has lived, identified, for seventy or eighty years.

It is a natural phenomenon that before death, everybody goes into unconsciousness. In fact, Sushrut, the greatest surgeon the East has produced and the ancientmost, seven thousand years have passed since Sushrut was alive.... According to Sushrut -- and he was perhaps the first surgeon of such great genius in the whole history of man -- surgery learned the art of anesthesia from the common death.

Seeing that everybody becomes unconscious before dying, it became a clue. It means that such a great surgery is going to happen that the man may not be able to withstand it consciously. It is better to let him go deep into sleep, and in that sleep the transfer of the soul is easier.

That is why you don't remember your past life, because that gap of unconsciousness functions as a barrier. So it has two functions. It helps you to be moved from one body to another body. It has another function also: that gap of unconsciousness is so deep -- the deepest possible -- that it becomes a block to the memories of your past life. Because those memories are risky....

You are not able to make a beautiful life of what you have right now, and if your mind starts getting bombarded by your past lives and experiences, you are *sure* to go mad. You will not be able to figure out what is happening; it is almost like all the stations on your radio are turned on together. Life will become impossible, because as far as those memories of the past are concerned, when they open their doors it is not like a memory. It is not just in the mind, it is almost like reliving it. You forget completely that this is a memory; you start acting out your past life. And if you know many past lives, you are certainly bound to go mad -- you cannot manage. Sushrut is right, that the first clue about operations.... He was the greatest surgeon, the first surgeon who wrote books on surgery, the first surgeon who described all the finest instruments that we have developed now.

But still, the East has a totally different approach from the West. In the West, surgery became more and more important, although it is only three hundred years old. It has been replacing medicine every day and taking its place. And its ambition is to create plastic organs so that whenever something goes wrong, there is no need to cure it -- just replace it with a plastic mechanism. And the plastic mechanism never becomes sick; it is hoped that it will be lifelong.

For example, a plastic heart will not start beating harder if you see a beautiful woman. A plastic heart is, after all, a plastic heart, unless you have some special arrangements... a remote controller: "What are you doing? A beautiful woman is coming, go on!" Otherwise your heart will simply go on as usual.

In North Carolina, when they arrested me, they tried to show the whole world that they were treating me almost as a guest of President Ronald Reagan. They were afraid that if something happened, even accidental, then the whole blame would go to the United States government. So first they put me in the hospital section of the jail. I had six nurses, and one woman doctor. Before entering my name in the register,

they examined my pulse, my heartbeat, my blood pressure.

One nurse was taking my blood pressure and the head nurse just joked; she said, "Whenever a woman takes the blood pressure it goes a little high."

I said, "It will not be the case with me. It may go a little low but it cannot go a little high."

She said, "What do you mean?"

I said, "It is better you don't ask me, because these nurses may feel hurt."

These nurses said, "No, we will not feel hurt; you just say it."

I said, "I have got so many beautiful women around me, and it is not so simple for me to decide who is a woman and who is a man. I have to look again to see that yes, she is a woman and this is a man."

A few of our sannyasins were also in the jail with me. The head nurse must have told them what I said: "I have so many beautiful women around me that you cannot hope to have a better and more beautiful nurse in your jail." Our sannyasins were very happy.

She told me, "Your girls are very happy."

I said, "They deserve to be!"

While I was there, one man died. And I felt his death in almost all of the six remaining inmates of the cell -- they were all half-dead. I tried my best: "You are not dead! And I can give it to you in writing that you will never be dead. If it happens that by mistake you *are* dead, then come to me with the paper."

He said, "But where will I find you?"

I said, "You are stupid. The first thing is not to find me, the first thing is that you are dead!"

He said, "My God, but you were persuading me that there is no death."

I said, "Yes, there is no death. But there is constant change in existence. It is a renewal; hence, there are seasons, hence there is childhood, youth, old age, death. Life goes on replacing better bodies, better minds, better consciousness. If we don't use it, it is our fault.

You are worried about death. You should be worried about meditation.

Meditation is the only way you can know, while living, that there is no death. The other way, you ask me about people who are in coma, people who have anesthesia, people who are unconscious because of some accident -- "What happens to these people?" Nothing special, it is the same business. They move into another body.

The people who are left behind think they are dead. They have simply moved into a new form, into a new sensitivity, into a new intelligence.

This life is a university. Here, we have to learn only one thing: that death does not exist, that life is eternal.

But you have to experience it.

BELOVED OSHO,
SOMETIMES, WHEN I SUDDENLY BECOME AWARE OF THIS CLINGING MIND, WHICH IS ONLY CLAIMING TO BE AWARE BUT IS ACTUALLY MOVING OUT OF THIS VERY MOMENT, MY BEING STARTS TO LAUGH JUST FOR A FEW MOMENTS. THEN MY MIND TAKES OVER AGAIN. IT IS ALWAYS DESTROYING BEAUTIFUL MOMENTS WHERE IT MIGHT GET LOST. IT LOOKS LIKE I'M MISSING TRUST, AND NOW THERE IS SOMETHING I JUST CAN'T UNDERSTAND: I FEEL TRUST IN EXISTENCE BUT I CAN HARDLY TRUST HUMANS. MY BELOVED, BEAUTIFUL MASTER, WOULD YOU PLEASE SAY SOMETHING ABOUT THIS? COULD MY TRUST IN YOU BE A MIND GAME, AN ILLUSION, AS LONG AS I CAN'T TRUST IN SO-CALLED HUMANS? OR COULD IT BE JUST A BEGINNING?

It is certainly difficult to love and trust human beings, because they will create every kind of barrier. They will give you every opportunity to prove to yourself that nobody is worth trusting, nobody is worth loving; on the contrary, they are all taking advantage of your trust, your love, your friendship. One becomes hard, one becomes closed.

You love me. At least that is a good sign. If you can love one human being, you can love the whole of humanity. It is just that you have been expecting too much, demanding too much, asking human beings to be almost gods. When they cannot live up to your standards, then you are frustrated, then you are angry. It is not their fault. They are doing what they can do. You trusted them because you can trust and they deceived you because they can deceive. I don't see the problem. It fits perfectly well: for somebody to deceive, somebody is needed to trust.

Mulla Nasruddin had become an honorary magistrate and his first case came to court. He heard one party and he said, "Wait for the judgment."

The court clerk could not believe it, because the other party had not been heard at all. They were standing there with their attorneys.

So he whispered in Mulla Nasruddin's ear: "Mulla, perhaps you are not aware of the procedure of the court. The other party is here, they are the defendants. Before listening to them, what kind of judgment can you give?"

Mulla Nasruddin said, "Be silent! Keep quiet! Don't disturb me! In fact, that is the reason why I am not allowing the other party to speak, because they will say things against the first party and the whole trouble will be on my mind -- confusion, who is right, who is wrong. I am avoiding everything and finishing the case immediately! Right now, I am absolutely clear. I am not certain whether, when I have heard the other party too, I will be able to make the judgment or not."

Life is very simple if you are unprejudiced. If you are prejudiced, life becomes a continuously growing complexity. Every thread becomes entangled; it becomes more and more difficult to find a way out. But the way is one. Your problems may be different, your confusions may be different; that does not matter.
The path is very simple.

The path is to get out of the mind as many times in the day as possible. Whenever you have time, just get out of the mind.

A few things can be helpful. If you cannot be silent just by sitting, if you feel too much energy to do something and if you don't do it then the whole energy becomes a mind game, it is easier to begin with some creativity. If you are interested in music, play music, and get drowned in it. If you love dance, dance, and let the dancer disappear. Or anything -- if you know pottery, make beautiful pots, bringing your total energy to it. Because when you bring your total energy to something, mind does not get any energy, and becomes silent on its own accord.

And it is only in the beginning that you have to do some work to keep yourself engaged, so the energy moves into that engagement and the mind becomes silent. Soon you will be able to sit silently, doing nothing, and the mind becomes utterly silent. In those moments you will know the eternity of life, you will know the beauty of this fragile existence around you, and also the great treasure of your own being.

Knowing these things, misery becomes impossible. You don't have any complaint, any grudge. You have only a deep gratitude towards existence. And if you love existence then there is no problem -- just love it more. Love it so totally that your mind stops completely. The moment your mind stops completely, you will not find the problem that you are finding now, that you cannot love human beings.

It is not a question of loving human beings or animals or birds or trees. It is a question of being loving -- even sitting in your room -- just being loving, just being joyous, just being always in a singing mood. It is in your hands. And don't just go on asking questions.

Remember: when I answer you, try something of it in your life, because only your effort is going to transform you in such a way that all problems, all sicknesses, simply evaporate. And a man is not alive unless he is psychologically completely healthy. The body is going to be sick sometimes, because it has to become old, it has to die too. The burden of the body is big, but *you* are not going to be sick because consciousness cannot be sick, and consciousness cannot be old, and consciousness cannot be dead.

If you have been meditating in your life, at the moment of death you will remain aware. So very few people die with awareness. For those who die with awareness, this is their last death. Now they will not need to suffer the routine, boring, monotonous circles of life.

If you are dying fully aware, you will be able to see the mystery of life and death separating -- it is one of the great mysteries. And you will be able to enter into a new womb fully alert -- your life has been a success.

To me, this is the only success that is worth calling success.

BELOVED OSHO,
THOUGH I SEARCH, I CAN FIND NO OTHER. EVERYTHING I FIND IS THIS ONE, ONLY THIS ONE. THIS ONE ARISES AS A SENSELESS SENSATION, MORE DELICIOUS THAN ANYTHING I'VE KNOWN BEFORE AND GROWS INTO A BEAUTIFUL VAST ALONENESS. IT IS AS IF MY EXPANSION WOULD HAVE NO END. THEN SUDDENLY I JUMP OUT OF IT AND EXPERIENCE A TERROR OF DEATH, AND I PANIC THAT TIME IS SO SHORT AND I HAVE SO FAR TO GO. CAN YOU HELP ME TO UNDERSTAND THIS JUMP BETWEEN ONENESS AND SEPARATENESS, TIMELESSNESS AND TIME?

Surabhi, the experience you are going through is perfectly beautiful. You are on the right line... just a little more courage. You come to the point of merger, and that is the time when you jump off, because merger looks like death. It is just your interpretation.

You don't know merger, you don't know death, but you have heard: all around, death-oriented philosophies, religions, life-negative theologies, philosophies, are pouring as much crap in your minds as possible. You have to see one thing: that whatever you know is not your own. Put your knowledge aside -- to brag about borrowed knowledge is not right. But man has a tendency to brag. He wants to have this, to become that, and he cannot. Then he starts bragging, and the danger is that he may start believing in his own bragging. Then he has no future.

I have heard... one old man went to his physician and asked for a thorough check-up. The physician said, "What is the need? You are so healthy. At this age," -- he was eighty-three; tomorrow was his birthday -- "why do you want a physical, a thorough examination?"

He said, "Doctor, I am going to marry an eighteen-year-old girl tonight. I want you to check my whole body thoroughly, because everybody is against it. My sons are against it, my neighbors are against it, my daughters-in-law are against it -- even the small children are against it! And you are also against it. It seems nobody wants me to live a pleasant life. Are you my friends or my enemies? But even if the whole world is against me, I am going to do it!"

The doctor said, "If you are determined to do it, do it. Just one suggestion: you can keep a boarder also in your house. That may help your married life. He will have his wife also, not to become a trouble to you. Find a young, beautiful boarder."

The old man thought, and he said, "Okay, if you say so, I will do it."

After six months, the doctor saw the old man in a fund raising meeting. He was looking almost like a ghost -- just a skeleton sitting on a wheelchair. Somehow, he managed to come to the doctor and he said to him, "Congratulate me, my wife is pregnant."

The doctor had difficulty to maintaining his poise, but he managed, he was a professional. And he asked, "That's very good, that's great news. And did you follow my advice?"

He said, "Of course, of course, I have a young boarder, too."

The doctor said, "That's very good."

The old man said, "This is nothing, you have not yet heard the whole story -- the boarder's wife is also pregnant!"

Now it would be very difficult to convince this man that he cannot make women pregnant -- he even made two women pregnant!

Man has such a subtle ego that he goes on claiming things he has not got, that he goes on knowing things that he has no knowledge of. He's not ready to listen to someone with his heart, nor with his mind.

Unless you listen from the heart, the alchemy of love cannot transform you.

You are ready. Just a little push and your life will take a new turn, a new turn towards healthier values, more human qualities, more divine flowers.

Sermons in Stones

Chapter #19
Chapter title: Silence brings revelations, not words

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BELOVED OSHO,
FOR TWENTY YEARS, I HAVE DONE FILM WORK. ALL MY FIRST FILMS ARE WITHOUT SOUND. I NEVER COULD FIND SOUND FOR THEM BUT THE MUTENESS OF THESE FILMS, IN FACT, I COULD NOT ACCEPT. THEY DID NOT SEEM COMPLETE AND ONLY SOMETIMES I PRESENTED THEM TO PEOPLE. WORKING IN THIS WAY, I COULD NOT BE SUCCESSFUL. SINCE I MET YOU FIVE YEARS AGO, EVERYTHING HAS CHANGED. IN THE LAST FOUR YEARS, I HAVE WORKED MORE AND MORE FOR GERMAN TELEVISION -- BUT MOST OF THE PEOPLE WHO WORK IN TELEVISION ARE POLITICIANS AND LAWYERS. THEY WORK ONLY WITH WORDS. THEY CANNOT ACCEPT PICTURES IN THE PROGRAM WITHOUT EXPLANATIONS OR COMMENTARY. MY PICTURES ARE COMING FROM MY INNER SILENCE. YOU HAVE SAID WORDS ARE CONTAINERS. WHAT IS IN THE MEANING OF PICTURES? PLEASE OSHO, SPEAK ABOUT THE DIFFERENCE BETWEEN WORDS AND PICTURES.

There is a great difference between words and pictures.

First, pictures are older. The child dreams, although he cannot speak. He can see, although he cannot say what it is. And the pictures in his mind are more alive, more vibrant, more radiant, more innocent.

It happened in a small school.... The teacher had been explaining to the students the Christian idea of the trinity. Her whole emphasis was on the life and teachings of Jesus Christ.

After speaking for almost one hour, she asked the students a simple question: "Who is the greatest man on the earth?" It was an international school.

An American boy stood up and said, "Abraham Lincoln."

The teacher was shocked. After hammering for one hour on Jesus Christ, this boy had not heard a single word. But she said to the boy; "It is not absolutely right, although you are very close to the right answer."

An English boy said, "Winston Churchill," and so on and so forth it went. And then a very small boy who never used to raise his hand or stand up or answer on his own initiative, suddenly started waving his hand, almost madly. He was afraid somebody else might say the right answer.

The teacher said, "You look really in a hurry, so you stand up."

When he stood, he said, "There is no question. Jesus Christ is obviously the greatest man in the world."

This was even more shocking because the boy was a Jew. All the Christians had missed -- somebody was with Abraham Lincoln, somebody was with Albert Einstein, somebody was with Winston Churchill, somebody was with Karl Marx, somebody was with Sigmund Freud -- strange, that a small Jew was the only one who would stand for Jesus Christ. He won the prize -- there was a prize for answering this question.

After the class was over, the teacher caught hold of the boy outside in the corridor and asked him, "Are you not a Jew?"

He said, "Certainly, I am a Jew."

She said, "Then, why did you say Jesus is the greatest man?"

The boy laughed. He said, "In my heart of my hearts, I know that Moses is the greatest man the earth has produced or will ever produce, but then business is business!"

Now, Jesus Christ is only business to this boy. And he is innocent and honest and true.

Man as such is covered with many prejudices. He thinks he thinks -- that's a fallacy. He only repeats prejudices handed over to him by others.

Unless a mind is completely vacated, unoccupied by all kinds of prejudices, you cannot understand anything of real, authentic value. Mind can understand only that which is mundane. But in a state of having an empty mind -- fully alert and aflame but with no thoughts, no desires, no imaginations -- you can see the reality as it is, because the word is no longer distorting your vision.

A picture comes from the object to you. If you are clean and clear, mirror-like, reflecting, your reflection can come very close to truth, to beauty, to bliss, to God. But the mind is so full of words, full of so many interpretations, so many explanations, that whatever you see is not seen exactly as it is.

A picture comes to you from the object; a word does not come to you from anywhere. A word is a human creation. It is a soap bubble: while it is there, it may shine in the sun like a rainbow, but it is not there for long.

Primitive people still think in pictures. Hence, they have a certain authority, a certain being, a certain

centeredness. The modern man, compared to them, is uprooted.

Children think in pictures. Thinking in pictures you bring with yourself; thinking in words is a social arrangement. Words and language are our manufactured commodities, and we have manufactured them for convenience, not for truth.

There are a few languages -- for example, Chinese, Japanese and other far Eastern languages -- which are pictorial. Because they are pictorial, they have more authenticity, more vitality, more resonance -- but the language is very difficult to learn. Chinese needs at least thirty years to learn because it has no alphabet, it has only pictures -- pictures for *everything* in the world. Now to remember those picture-grams... you need at least a million words, a million pictures to be a scholar. Just learning a few words will not do.

Other languages, which are no longer pictorial, which have found a new way, are alphabetical. Learning those languages is simple -- twenty-six letters and the whole language is finished. All the words will be combinations of the same twenty-six letters. But in Chinese, there is no limitation. They have millions of picture-grams, and every day new things are happening, new discoveries are being made. China and Japan have to find new pictures for them.

It is closer to the heart, but certainly anything that is closer to the heart becomes automatically incapable of searching into the objective world. The heart cannot be just a bystander and go on watching the scientific experiment without interfering, without coming in.

For almost seven years, the Senate of America has been denying the fact that they have been supplying millions of dollars worth of weapons to the terrorists. Only just this week, they have been forced, simply by the facts, to admit that they had been supplying millions of dollars worth weapons to the terrorists.

The question might not have arisen except that President Ronald Reagan asked that two-hundred million dollars immediately be sent to a country, to the terrorists there, because the country has become communist. So now the society has to be destroyed, order has to be turned into chaos. And it is none of America's business.

If somebody wants to be a communist, if some country *chooses* to be communist, it does not matter whether you agree with it or not. Your agreement is simply not the question. I may agree, I may not agree but on *this* point, I am absolutely certain: they should be given the opportunity to be, whatsoever they want to be. I can show my disagreement, I can place all the evidence against them, all the arguments against them -- but terrorism is not an argument, it is a defeat.

And when a great country, the greatest power in the world, starts using such third-rate strategies, then it seems there is no hope for humanity.

The day the German parliament passed an order that I could not enter Germany, they allowed on the same day.... And the reason given to the parliament was " because this man is dangerous." A man who has not even a paper knife is dangerous.... And in the same week, they allowed terrorists from around the whole world to have a world conference in Munich. It seems that just out of fear, they could not say no to the terrorists. And they are not dangerous!

One night I was denied a six-hour stay at the airport's first-class lounge in England -- which is made for that. There is no opening from the lounge into the city; it is completely closed, you cannot get out of it. It is for passengers who have to change planes, for their rest. They did not allow me, and for the same reason. The officer had a file from the parliament saying that "this man is dangerous and he should not be allowed in England."

I said, "You are *not* allowing me in England, but six hours' rest *outside* England -- this is an international airport."

He said, "I cannot argue with you. Perhaps you are logically right, but the problem is that the orders come from above -- I have to follow them."

And the same English government, the next week allowed Ronald Reagan a base to bomb Libya -- the base was in England. America bombing an innocent country, a poor country, and completely out of a misunderstanding. Is this not dangerous -- is this something very cultured, civilized, something without which we cannot evolve?

People go on thinking in words, and then they become *heartless* because the words have no connection with the heart. Then they can do strange things.

In the last week, America has also admitted one great crime -- and I simply cannot believe that the whole world simply remains silent. They were not admitting it for two years. And we never say to our politicans and leaders and priests that "You are continuously lying -- how long we can trust you? You are demanding something inhuman and impossible. Your behavior does not allow anybody to trust you."

For two years they were saying that nothing like this has happened. How can it happen in a democracy? The problem was, there were rumors that the American Senate had given permission that on two hundred patients first, and then on five hundred more patients, a certain experiment could be done. It is part of the preparation for the coming atomic war. Seven hundred persons, without their permission -- and this is democracy! -- had their brains operated on! And all seven hundred patients died.

The government continued to deny that they had anything to do with it, but finally it has come to the light. And now, without any shame, they accept that yes, they have done it, because it is a question of saving the whole of humanity. Men have to be used as guinea pigs. This is the first time that any government has said that, and has already killed seven hundred people -- without their permission. And the whole world goes on!

Nobody raises a hand to say that "This is not democracy, and this is not even human!"

And if the government can do this, the government can do anything -- every child's brain can be fixed with an electrode. He will never know, but because of that electrode, the government can know what is going on in his mind. The government can change gears, it can change the thinking that is going on in his mind. Government becomes all-powerful. Man is reduced to below the level of machines. And the whole thing has happened because we have been living for thousands of years in the head.

The head cannot think in pictures.

The heart cannot understand words.

Both are needed -- but the heart should be in power and the head should be in service, because love is the ultimate law. No law can be above it.

BELOVED OSHO,
IS THERE ANYTHING LIKE DESTINY IN LIFE OR DO WE CREATE OUR FUTURE MOMENT TO MOMENT?

It all depends on you.

If you behave mechanically, unconsciously, life has a destiny. Then you are simply following a certain program that your biology, your physiology, your chemistry, your hormones, have given to you. You *appear* to be free but you are not.

And you know -- when you fall in love, you know you are not free. It is not your choice. Suddenly you feel you are in love and there is nothing that you can do either to improve upon it or to get away from it. In either case, you will destroy the delicate phenomenon of love. Almost everybody has done that.

Either people are trying to do too much... and love is not something that you can do. You can be loving but you cannot be a doer. Loving is a relaxed state of non-doing. You simply are. You cannot increase it; you cannot have more love or less love -- it simply happens.

In life, everything that is important only *happens*. Things that you have to *do* are unimportant things -- utilitarian, needed, but not essential to your being.

One of the greatest things to learn on the path is to discriminate between these two different worlds: the world of *doing* and the world of *happening*. They are all mixed up in your minds.

There are things that can only be done -- you cannot just wait for existence to do them for you. And there are things that, whatever you do, you are going to fail. Only in your utter failure, when you give up, they happen. They happen from the beyond.

A whole man is available to both, to doing and to happening. But remember: whatever you do is momentary; and whatever you do is lower than you, it cannot be higher than you. Action cannot be higher than the doer. And in *happening*, whatsoever happens is higher than you; it comes upon you from above. It showers on you as if it is a rain of flowers, blessings, benediction.

So if a man can sort out that which is *doing* and that which is *happening*, his life will have a clarity, a great intelligence, and a tremendous possibility of fulfillment. As you move towards happening, words will start disappearing. Pictures, visions, colors that you have never seen, fragrances that are unknown to you....

In doing, pictures are not needed, so pictures slowly, slowly disappear from the conscious mind. They start living in the underground, in the unconscious mind. That's why there are no words in your dreams. In your dreams, there are pictures. Those pictures are saying something but you have forgotten the language. You cannot interpret your own dream; you have to find a psychoanalyst, and that too is pure guesswork.

If you go to a few psychoanalysts, analytical psychologists... psychosynthesis -- and there are hundreds of schools of therapies -- you will be amazed that they all interpret your dream in different ways, almost contrary to each other. And your dream cannot have so many meanings -- your dream has only one meaning, and that one meaning has not been possible to discover through psychoanalysis, because psychoanalysis is basically a thinker's game, a word game. It is head-oriented.

Now, words cannot interpret pictures. What can you do if you see a beautiful sunset, so glorious in color, so silent and everything becoming more and more silent and still? You are enchanted with the beauty, you are overwhelmed, but what can you say about it in words? Just saying "a beautiful sunset" does not carry much meaning. And this sunset is something *outside*, so everybody knows -- even if you say "a beautiful sunset," something is understood -- but about the experiences of the inner world, which will all be pictorial, no word is capable to express them. Hence, beware of words.

In silence you will have revelations, not words.

You may have colors, you may have light, you may have beautiful darkness. You may have flowers, you may have the silence of the midnight sky. You may have all kinds of experiences, but the moment you start speaking about them, you will find yourself falling dumb. This is a good sign. This is a sign that what is happening to you is true.

BELOVED OSHO,
THE IDEA OF YOU LEAVING THE BODY MAKES ME VERY SAD AND SHAKY BECAUSE EVEN NOW, I FEEL WANTING BUT NEVER REACHING YOU COMPLETELY. SOMETHING INVISIBLE, UNTOUCHABLE AND VERY BEAUTIFUL ALWAYS HAPPENS BETWEEN YOU AND ME, BUT WHENEVER I FEEL IT IS THERE, IT IS ALREADY GONE. THE JOY OF THESE VERY BRIGHT MOMENTS CREATES MORE AND MORE LONGING. THEN I FEEL YOU ARE THE ONLY ONE WHO CAN TRIGGER THAT PROCESS AGAIN UNTIL I FEEL REALLY FREE AND FLYING. I THINK I HAVE TO HURRY. BELOVED OSHO, WHAT IS THE RIGHT SPEED FOR OUR MEETING? WHAT IS NEEDED TO MAKE IT LAST FOREVER?

It is a beautiful question.

First, the right speed to meet me is no speed. Just sitting silently, doing nothing -- let the spring come, and I will be there.

It is not that you have to go somewhere. It is not an achievement. There is no goal.

It is within *you*.

If you want to be acquainted with yourself, you have to learn the simple art of being silent. The moment you are perfectly silent, life goes through a radical change. Beautiful moments come to you even now, but they are only moments -- you become aware and they are gone. You always see them going. You always see their backs; they are putting on their shoes.

You have to be a little more alert.

Events that will be happening to you and to everybody else -- you have to be alert to see the face, not the back.

Once, Henry Ford was asked: "How did you become so rich?" because he was born a poor man and became the richest man in the world.

He said, "Very simple. I never missed any opportunity."

Those people said, "That kind of wisdom everybody knows, but the problem is how to recognize that this is opportunity? In our lives, by the time we recognize it, it is gone."

In fact, you have to recognize *before* it has come. You have to be a little prophetic, you have to be a little predictive. You have to see a little ahead, what is going to happen, so that you can be ready.

But the future remains unknown. You become aware of something only when it has become present. This is a very difficult and tough situation. By the time you can grab hold of it, it is gone, and you cannot bring any moment back.

Henry Ford said, "My method is different. My method is to go on jogging continuously so whenever the opportunity comes, you simply jump on top of it -- but keep on jogging because one never knows. It is a little difficult, but it has worked for me. I hope it can work for you."

The man said, "But it looks crazy -- the whole time jogging!"

Ford said, "I don't know any other method."

What he's saying is of some great value. He simply means you have to be *very* alert, as if your life is in

danger.

A Hindu priest was tired of a man -- not because he was creating any trouble for him, but because he was so obedient and was such a perfectionist that he was doing *everything* the Hindu monk was saying to do and nothing was happening. With others, it was easy -- the monk could tell them, "You are not doing it rightly. You are not doing it totally; you are half-half, wishy-washy." But he could not say that to this man -- he was so total, and he had never said no to anything.

Finally, the monk said to him, that "I am getting old and I'm sorry that I have not been helpful to you. You have to move to another master. Just one thing you should remember; this is my present to you: you have been such a rare disciple, that nothing else matters. What matters is your depth of awareness. If you are fully aware, you can change *everything*. Once something has happened, it has happened; you cannot do anything. If it has not happened, you are still the master. You can move it in any direction; give it any mold, any meaning -- but only *before* it has happened. You have to be ready."

Painters are continuously ready for the moment when something will strike their intelligence, will open a door, a vision. Poets are continuously aware of when something clicks in them and they become silent and the beyond starts raining on them. All creative people are aware that only during moments of awareness, creativity happens. When you are not aware, you cannot create -- you are just a driftwood.

The question about destiny, I said, depends on you. If you are living a somnambulistic life, almost asleep, then your life is predictable, because you are not using consciousness. You are being dominated by unconscious forces within you, and those forces don't have eyes -- those forces are blind.

It is because of this that there are things like astrology, palmistry, the I Ching, and a thousand other methods and scriptures. They depend on your mechanicalness.

Only a machine is reliable. A man, because he is conscious, can choose any moment a different direction, can choose to be something else than what the astrologers have predicted.

I was in Jaipur, and one famous astrologer there... he was the astrologer of the Maharaja of Jaipur, and I was staying in the Maharaja's palace. The Maharaja was very curious and wanted his astrologer to look at my hand.

His astrologer came, of course with great expectations of receiving a good reward. Before putting my hand into his hand, I asked him: "Are you aware, what kind of man you are going to encounter?"

He said, "Of course, I am aware."

He looked into my hand. He worked out some charts, some arithmetic for half an hour, and then he was going to say what he had found.

I said, "Before you say anything, I want to say one thing to you: I will not give you any money because I think this is all nonsense. You are predicting my future and you don't know *your* future: that this man is not going to give you a single rupee. You should have let go of my hand, knowing that `this man is not going to give me a single rupee.' That would have proved to me that there must be some validity in astrology, in palmistry. But you missed the chance. Next time, when I come again...."

Any action done unconsciously is a mechanical act, done under mechanical laws. Then you have destiny.

Any action done with consciousness is beyond the powers of mechanical, robot-like functioning. Any act done with alertness is beyond the powers of destiny. And that's why we call the man who is enlightened, *liberated* -- liberated from the chains of destiny.

BELOVED OSHO,
LISTENING TO YOU HAS CHANGED. I USED TO REMEMBER WHAT YOU SAY; THE WORDS WERE IMPORTANT. NOW I CANNOT FOLLOW ANYMORE. I FEEL LIKE A CHILD WHOSE DADDY IS TALKING TO SOME VISITORS IN A COZY ATMOSPHERE AND I AM SITTING AT HIS SIDE -- CONTENTED, AT HOME, NO EXCITEMENT, BUT EVERYTHING IS AS IT SHOULD BE. NO NEEDS, NO QUESTIONS. IS THIS CHILDISH, BELOVED OSHO? AM I MISSING SOME INSIGHT GIVEN IN YOUR WORDS?

No. You are not missing anything, because I am not in my words.

I am just around my words. Go on throwing my words away and collecting the nothingness that surrounds my words.

Collect that music. Collect that hum.

You will become more and more like a child. The day you have become completely, entirely a child --

that means you don't even remember that you are a child -- you simply *are*. When innocence has reached its peak, the purpose of existence in you is fulfilled.

You were born a child; that's the way God has sent you into the world. You should go back more innocent than you came, more beautiful than you came, more silent, more ecstatic, more divine.

Your life is a preparation for meeting the ultimate, and only a child is capable of meeting the ultimate. His truthfulness....

Remember one thing: even qualities are different. An old man may use truth in such a way that it harms somebody; he has been following his religion to be truthful, but a cunning man is a cunning man. He will speak the truth when it harms somebody; he will remain silent if *that* harms somebody.

But the real criterion of a value is the ultimate flowering. A cunning man cannot flower. His cunningness is almost like a poison that he's taking slowly slowly, and committing suicide.

One woman had been out for two days with a friend who was sick. When she came back home her little boy ran towards the door and said, "Mom!" He was very much excited. "I have a surprise for you."

She pulled him aside and asked, "What is the surprise?"

He said, "The other day I was playing in your bedroom, inside the closet, when suddenly Daddy came in with the woman next door. Afraid of being caught, I stayed, breathing as slowly as possible but also looking from the keyhole at what was happening. Something was certainly happening. They undressed!

The mother said, "What? Say it just in my ear -- undressed?"

He said, "Yes, they undressed -- both. Not only that, they jumped into *your* bed and Pop was on top of the woman."

The woman said, "You wait. Just you wait, not a single word more. Just wait. Let that son-of-a-bitch, your father, come home. And when he comes, the first thing is that you have to relate the whole thing you have told me, word by word."

Finally the father came, and they were waiting at the door. The mother said to the boy, "I have packed everything," and to the husband, "I am leaving you. But before leaving you, I want you to hear what the boy has to say."

The boy said, "I was playing in your bedroom, in the closet. Daddy came in with a neighborhood woman. They undressed. They both went into your bed. Daddy was on top -- and Mom, they were doing exactly the same thing you did last year with Uncle John when father went for a holiday! I don't know exactly the name," he said, "of what they were doing, but you must know, because I've seen you doing the same thing from the same closet where I used to play. Playing is just an excuse; that's the place from where I see great dramas."

The moment you become innocent, you have found a direct line to the divine. Your heartbeat synchronizes with the heartbeat of the universe.

The world may condemn you as mad -- don't be worried about the world. What you have to be always concerned about is what is happening within you. Blissfulness, peace, silence, tranquility... ecstasy, an invisible dance in your energy. A song without words all over your body... every fiber of your body participating in it, as if in an orchestra. If you feel this, you are right -- against the whole world.

You have to learn one simple thing: blissfulness is the criterion of your sanity. Miserableness shows your madness.

BELOVED OSHO,
WHILE I WAS SITTING QUIETLY THIS MORNING, AN OVERWHELMING FEELING OF NOT KNOWING WHEN I AM, WHERE I AM, OR WHAT WAS HAPPENING, OVERCAME ME. WHILE FEELING SO LOST, YOU APPEARED AS A GUIDING LIGHT IN MY HEART, NOT SAYING ANYTHING, JUST BEING WITH ME. WITH TEAR-FILLED EYES, I FELT A HAPPINESS I HAVE NEVER KNOWN BEFORE. BELOVED MASTER, CAN YOU PLEASE COMMENT?

Searching for the truth, seeking the eternal life, you will find many moments which are unbelievable. Even though you are in those moments, completely soaked -- still the moment and its beauty is such, its golden glory is such that it seems too good to be true, and it is too good because it is too true.

Many people have lost their path, stuck in a kind of fear. Anything overwhelming, like a great cloud surrounding you -- if you don't know that it is a friend, you are going to be so much afraid that you won't allow the same experience to happen again.

Remember that every experience on the path, in the beginning is a great shock. Your very roots are shaken. Whatever you have believed to be true is no longer true. Whatever you have been thinking of as real, is dream stuff, and whatever you have never thought about seems to be the ultimate reality. The change is so much and so quick, that it is natural for human beings to be afraid. But the fear is only because you are ignorant of the experience.

These are the moments when the master is needed to say to you that the overwhelming cloud of unknowing, of innocence, is a good sign, is indicative that greater things are going to happen. It shows that you are on the right path.

And you have to learn not to feel a stranger in a situation which is unknown to you, because now every day more and more unknown will open itself to you. That too, is a training for a further and final step: the unknowable.

Everything is very systematic. There is no chaos inside you. If you can pass one step, you will necessarily reach the second step.

The second step is going to be even bigger, because you will be melting into the unknowable. In the unknowable you cannot remain separate. You can have a separate flame of light, but in the roots you will be joined with the whole. Only the flame will be free, but in the roots you will be universal.

And the question of freedom is meaningless, because there is no one except you in the world. It is only you -- in different faces, in different eyes, in different people, in birds, in animals, in trees. It is your consciousness.

And unless one knows that he is the whole, he is not religious. He has not touched the nectar which makes him an immortal, which makes him a god, part of the innermost reality of existence.

We have only forgotten.

Nothing is lost -- nothing *can* be lost; it is your very nature.

That overwhelming experience was not coming from outside, it was your own fragrance. Because you cannot see it, you felt it as outside yourself. It was your own joy, your own peace, your own silence that was radiating.

It takes a little time to be acquainted with the inner territory of your being. But once you are acquainted with it, you have found the center of the world.

One great scientist, Archimedes, used to say: "If I can find the center of the world, I can revolutionize the whole existence." Unfortunately, it is very difficult now to find out where Archimedes is. Otherwise, his only fault was that he was looking outside for the center of the world, and the center is within him.

Your religion, your temple, your God, your holy book -- all are within you. Go without fear.

Go with fearlessness. You have nothing to lose, and you have the whole universe to gain.

Sermons in Stones

Chapter #20

Chapter title: The "Other"... Hell? Or the door to the divine?

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BELOVED OSHO,

I AM BECOMING AWARE MORE AND MORE HOW MUCH I FOCUS ON THE OTHER, WHETHER IT IS A FRIEND, A LOVER, A MOUNTAIN, OR MUSIC. ONE THING REMAINS ALWAYS THE SAME: THE OTHER IS A LONGING WITHIN ME BECAUSE WITHOUT THE OTHER, I CAN NEVER FEEL COMPLETE, RECONCILED. BELOVED MASTER, WHO IS THE OTHER? IS IT IMAGINARY?

Surabhi, the other is one of the most significant questions to be solved in life. Millions of people with great intelligence have escaped from life, renounced life, just because they could not solve the problem of the other -- and these were the giants of humanity.

Even in the twentieth century, a man like Jean Paul Sartre could say, "The other is hell." This assertion is an acceptance of failure: you have not been able to solve the problem; now you are calling names -- "the other is hell." But who are you? -- because for others, *you* are the other.

First see the real situation, because any solution that is going to work out has to arise out of the real. The other has become a problem -- particularly, the more intimate the relationship is, the more problematic it is. The husband and wife, the children and the parents, the students and the teachers... wherever there are two wings, rather than having a beautiful flight under the stars, your wings are fighting with each other.

A man is a failure if he has not come to dissolve the other completely into himself or, in other words, dissolve himself into the other completely. But it has to be complete, entire, total.... If this is not the situation, then people are going to suffer in a hundred and one ways, because they are connected with so many others. And each `other' is a problem for the simple reason that everybody is trying to dominate everybody else.

We have been raised as politicians. We have been filled with ambitions, desires -- to possess, to become powerful, to have as much money as you desire, as you dream of. *These* are the problems, not the other -- the other only reflects your problems because he's so intimate and close by.

The husband, if he is a human being, should stop calling himself a "husband." A wife, if she understands, should stop calling herself a "wife." More than friendship, you are bound to fall into a ditch; more than friendship, it becomes a bondage. Then both are fighting tooth and nail, directly and indirectly, with a single aim: to dominate the other, to reduce the other to the status of second. It is not possible. If it were possible, people would have solved the problem -- although the solution would not have brought blessings. It would have stopped the continuous fight for monopoloy -- although even if the fight stops, you will not be blissful. You will be almost dead, sad. At least before, there were excuses for your fight; now even those excuses are gone.

The very word `husband' is ugly; it means a farmer. It was thought that the man is the farmer and the woman is the earth, so he sows his seeds in the woman and she goes on reproducing. He created the myth that he is the real producer, the farmer; and he pushed the woman -- who is the real creative force -- to a status that is almost to the point where it becomes inhuman and starts hurting.

In many countries, the woman has never been given voting rights. In many countries, the woman is not accepted as having a soul; she is just to serve nature. In almost all countries, the woman is not expected to enter certain temples, certain sacred holy places, because she is unholy.

For thousands of years continuously, the woman has been crippled, crushed, exploited -- almost murdered. And yet, she is still the backbone of humanity. Without her, there *is* no humanity. Without man, there is a possibility for humanity to exist, because the function of man biologically is negligible. It is the function of a doctor's syringe. And the syringe can do it more hygienically than you could ever do it.

This situation for thousands of years has gathered too much revolt in the unconscious of the woman. That revolt comes out in small matters -- in nagging, in fighting. The matters are almost immaterial, and people are continuously fighting for them. It seems the *fighting* is material. They need any excuse to fight, it doesn't matter what the excuse is.

It is a painful stage, because half of humanity is not even accepted as human.
The remaining half cannot be free, either.

One Sufi mystic, Junnaid, was going to the mosque with his disciples. On the road, they saw a man who was trying to move his cow. It was apparent, clear that the man was absolutely new at the job. He was doing hard work, pulling the cow with the rope, but the cow was stronger. She was backwards. He would manage somehow to pull her one foot, and she would back up two feet.

Junnaid and his disciples stood there... because that was the method of Junnaid, to use actual situations in life for teaching. He said, "This man has done no harm to the cow. He is taking her home, where food will be ready, shelter will be ready; a cozier, warmer place will be ready -- but why is the cow reluctant?

Why is she feeling annoyed, irritated, humiliated? Rather than going home with him, she's FIGHTING!"

Junnaid said this to his disciples and the servant who was taking the cow was also listening. Junnaid said, "There is an art that, even in the smallest job like this, is needed. This man has good intentions but has no understanding of how the mind of man or animals functions. He's creating a reaction. He's making the cow an enemy."

He said to the man: "This is not the way. You are new; you just stand aside and I will show you what has to be done."

And he went into his house, brought out a bundle of green grass, and just walked ahead of the cow -- not even a rope on the neck of the cow. He simply walked. Sometimes he went slowly, and when the cow would come too close he would go fast, almost running. The cow would start running.

When he came back, he said, "This is the situation of every human being. Society has created so many reactionary attitudes that he goes on doing things which are harmful to himself, and he goes on doing them the wrong way."

Each relationship first has to be based not on the choice of the parents, not by the situation of the stars when you were born, not by the lines of your hand... and there is no writing on your forehead! You come into the world completely clean, unburdened, ready to learn. You come with a self-respect. If your self-respect is crushed, your whole joy in learning and living and loving disappears.

Women have lost the joy of life, and man is responsible for it. And he has already suffered, because if the woman is miserable, in suffering, the man cannot be blissful -- it is impossible.

The woman is spread all over the house; she is the home. Without her, you cannot call it home, it remains only a house. It is the woman, with her song and dance and love, who transforms the quality of the house. From a material thing, it becomes something romantic, something poetic, something spiritual. It becomes, if everything goes right, a Kaaba, a Mecca, a holy land.

But things start going wrong. Perhaps they are wrong from the very beginning. Already when you meet a woman, you are wrong; the woman is wrong -- both have been taught all kinds of superstitions and stupidities. Both have lived in a family, in a society, in a crowd which is almost insane. So naturally, one starts accepting one's life and its hell. One becomes tolerant, patient. One drops all great hopes of living in a beautiful way. One forgets all utopias. One accepts the desert of a life with not a single flower in it, not a single bird in it, not a single green plant in it.

But man is capable of adjusting to any situation. That is one of the great qualities in man. There is only one competitor, and that is the cockroach. She has the same qualities of surviving in any situation, anywhere. You may understand or you may not understand, but you are cousins, because wherever man is found, the cockroach is found. And wherever you can find a cockroach, man is not far away. This partnership in life is millions of years old, and scientists say perhaps it will remain forever, because something in their nature is similar.

I don't know much about cockroaches, but I know much about man and I agree: there *must* be much which is similar. I am saying it from the side of man. Those who understand cockroaches can say it from the side of cockroaches.

A man grows with dreams. He has a vision of his future, his life, the way he wants to live. But once he has found a woman... the woman also has her own dreams, her own hopes. The first problem is, their dreams and their hopes clash; they are not the same. They cannot be the same, they are two different individuals.

Now, to keep peace, there are only two possibilities: either one becomes so dominant, so threatening, that the other simply becomes, out of fear, enslaved... that's what has happened with women. The other way is to see the situation and to change it completely.

Our life is valuable and it is not to be wasted. And if you try to understand your life and the problems that arise with the other, you will find it hilarious, because all your problems are so tiny that to fight for them is possible only if you have a retarded head.

If the man has the right to fulfill his dreams, the woman has also the same right to fulfill her dreams. And when you have decided to be together, now it becomes something of a sacred duty to be careful that you don't trample on the dreams of the other.

Nothing hurts more than when a dream is crushed, when a hope dies, when the future becomes dark, when all the great ideas that you have been thinking your life to be made of seem to be impossible because this woman, or this man, is continuously destroying your mood, destroying your peace, destroying your silence. And when these things are destroyed, you cannot be creative. You can only be destructive, you can

only be violent.

Life has immense treasures, which remain unknown to people because they don't have time. Their whole time is engaged in some kind of fight with someone -- the other. The other contains the whole world. And the greatest calamity that happens is that when you are fighting with the other, you slowly slowly forget yourself. Your whole focus becomes the other, and when the focus becomes the other, you are lost. Then when are you going to remember yourself? When are you going to find your innermost source of life? When you are going to search for beauty and truth and poetry and art? You will miss everything, just quarreling with a woman or with a man! Are you together to quarrel? Perhaps... because to be alone and without anybody to fight is very difficult.

In madhouses, I have seen people fighting with themselves, boxing in the air! I have asked the superintendent, "What is happening?" And he said, "These people used to fight. They were brought into the madhouse thinking that when there was nobody to fight, they would stop fighting. But logic goes one way, life goes another. Instead of stopping fighting, they have started fighting with themselves. Now they don't need the other. They have divided themselves into two persons: they are themselves *and* the other."

In a way, in a very roundabout way, they have come very close to reality. Surabhi, your desire for the other, your longing that without the other you will never be complete, is absolutely true. And this is the insight of every human being; they are all right about this fact: that without the other you are not going to have a feeling of wholeness, of completion, of arriving home. This feeling is all over the world.

But why doesn't it happen? Because man needs a new psychology to understand himself. The old psychology does not give him much understanding.

The new psychology will be based on the experiences of a certain, most ancient school -- tantra.

There are very few great discoveries in the world. Tantra can claim the greatest discovery. Even after nuclear weapons, tantra's discovery has been standing there for ten thousand years unused; an insight of such great value.

The insight is that man and woman are not just one -- man just man, woman just woman -- no. They are are both together: man is half man and half woman, and the same is true about women. And this seems to be very logical and very scientific, because every child is born of a father and a mother. The father contributes something, the mother contributes something, and that's how the child is -- a combination, a synthesis between man and woman. If the child is a boy, then the man is on the top and the woman is in the unconscious layers of the mind. If the child is a woman, then the woman is on the top and the man is hidden just underneath.

And this is the great contribution of tantra: that unless the man and woman inside you become one whole, you will remain discontented, with something always missing. And because you always look outside, you feel that feminine qualities are missing; you don't know that there is a world within you too. You know only one world, and that is outside you.

You start looking on the outside, finding a woman or a man who can make a certain organic whole, a unity in your life, so that this constant gap, this something missing, this heavy incompleteness in your being will be removed. You go on looking for women outside, for men outside. But nobody has ever found any woman outside, or any man outside, to fulfill the desire, the longing to become one complete whole.

But the basic understanding is right, that somehow man and woman have to merge their energies into one. Just one thing is missing: that miracle can only happen within you, it is not something outside. It is something that as you become silent and peaceful and joyous, as you enter deeper into meditative states, as your intelligence becomes more sharp, you will see: the other that you have been searching for is within you.

And there is no problem with the inner woman, with the inner man. Once you recognize them, they start melting into each other without any effort on your part. Just your recognition is enough to trigger the process of merger.

Surabhi, you are too young perhaps for this experiment. It needs a certain background of frustration with the other who is outside. When you are utterly frustrated, when you have lost all hope -- only then you close your doors and you close your eyes and you go in. Frustration also plays a tremendously valuable part in man's spiritual growth.

But meanwhile, before you meet your inner woman or man, find a man or a woman. You will learn much. This is not going to be the end; all men are experimental for women and all women are experimental for men.

Experimenting with a few relationships, you will be mature enough to recognize your own woman or

your own man.

And that day is the day of great celebration, because you are free from the other. You have found the other within yourself; now there is no need to be dependent on anyone. The man is free, the woman is free -- and this does not mean that you cannot love, you cannot have friends on the outside.

In fact, now you can very easily have very smooth-going friendships, very beautiful love affairs, because it is no more a necessity for you. As far as you are concerned, you are fulfilled. Now it is not a need such that you have to be dependent.

And remember: anybody who is dependent on somebody *hates* that person. Nobody likes dependence. Even though it is hidden behind the beautiful garb of love, obedience, belief, respect for the ancient, respect for the old, but behind everything is slavery. Once you are free from the slavery of the other, once you can live alone *and* joyously, you have entered into the world for the first time. Before it, you were only dreaming; now you will be facing the reality.

And the reality is just ecstasy. Now you can love, but love will have a totally different quality. It will be simply sharing because you have too much, an abundance, overflowing, and you would like to share it. And sharing is always unconditional. You are not giving it as a deal, as a business. You are not giving it to get something in return -- you are simply giving it because your hands are too full. If you don't give it, it will fall by itself.

The day you are capable of sharing love, and being alone and absolutely blissful, the slavery of women is finished. And the bigger slavery of man is finished too.

It is strange that women are fighting for liberation and man is just standing, looking awkward. Do something! You also have to become free. A men's liberation movement is as much a necessity as a women's liberation movement.

In fact, both movements should be two wings of one movement for freedom.

BELOVED OSHO,
HAVING READ RECENTLY SEVERAL BOOKS ON THE MASTER-DISCIPLE RELATIONSHIP, I WAS STRUCK BY THE IMMENSITY OF SUFFERING, PHYSICAL ENDURANCE TESTS, DARK NIGHTS OF THE SOUL AND HARDNESS OF TRAINING THE DISCIPLES HAD TO UNDERGO. THERE SEEMS TO BE A TRADITION -- REGARDLESS OF SCHOOL -- OF SUFFERING AND HARDNESS. LOOKING AT MY ELEVEN YEARS WITH YOU, BELOVED MASTER, IT HAS BEEN A BED OF ROSES -- THE AMPLE AMOUNT OF THORNS BEING PROVIDED BY MY EGO ONLY. YOU CERTAINLY ARE NO BULLSHIT, YET SO LIGHT, DELICATE, HUMOROUS AND JOYOUS THAT I NEVER THINK OF YOU AS A HARD MASTER. AND EVEN WHEN YOU WERE HITTING ME, YOU HAVE NEVER BEEN AS HARD AS MY CONDITIONING HAD TAUGHT ME TO BE ON MYSELF. YOU SEEM TO PREFER, WHENEVER POSSIBLE, TO DISSOLVE AND MELT THE THORNS AND CORNS RATHER THAN HACKING THEM OFF. OVER AND OVER I HAVE THE FEELING THAT I AM JUST STARTING. MY QUESTION IS: AM I JUST EXTREMELY SLOW AND INSENSITIVE AND ARE THE REALLY TOUGH TIMES STILL TO COME? OR, HAVE YOU CREATED A WAY OF WORKING WITH US WHICH IS VERY DIFFERENT FROM THE WAYS OTHER MASTERS AND ENLIGHTENED BEINGS USED TO WORK WITH THEIR DISCIPLES?

Purna, there is no need to fear, because no hard days are ahead; the hard days are behind.

The masters in the past were working on their disciples, but at the same time they were making every effort so that their teachings, their disciples, their lifestyles, didn't come in conflict with the old society, with the old religion, with the conventions.

The journey to truth becomes very difficult if you are prepared to live a life which is unnatural. Truth is simply the experience of the purest nature. But if you are trained from the very beginning to be unnatural, then by the time you start your search for truth, you are in a dilemma: if you follow truth, you are going against your conditioning. And that is very difficult, because your conditioning is the conditioning of your society.

If you follow truth without any fear of the consequences, then you will be crucified; then you will be given poison, like Socrates. Seeing this, most of the people forget all about truth. It seems to be very abstract, and the troubles and the antagonism of the society seem to be very real.

Very few people have the courage to go after truth even if life is in danger, because truth is a higher value than life. Truth means *eternal life*.

All the old religions have tried to make the path of the pilgrim as arduous as possible. Their whole

scholarship has been devoted to a single point: that the path to truth should be very roundabout, full of difficulties, dark nights of the soul, ups and downs which drive you crazy. And you are alone. The society, the crowd, which has been a shelter for you -- a subtle shelter which you may not have noted -- the very feeling that so many people..."seven hundred million Catholics are with me"... one starts feeling that seven hundred million people, for two thousand years, cannot be wrong. The weight of tradition, the weight of time, the weight of conventions, the weight of your conditioning, is so heavy that to drop it, one feels afraid. You will be cut off from the society, from the parents, from the family. You will not be getting any more warmth from people; on the contrary, they will all become cold. They will suspect that you have gone crazy; they may even say it to you.

Why has this been done? because I see that the path to truth is just a single step. There is no question of any arduousness, any austerities, because they are absolutely irrelevant. You are fasting -- what has your fasting to do with truth? Your fasting has nothing to do with love. Your fasting will not make you a better man, because your fasting is a psychological sickness, it is masochism. You are enjoying torturing yourself. And once a person starts enjoying torturing himself, it is very difficult to pull him out of the sickness in which he is caught. When somebody tortures somebody else, naturally, the other person defends himself, fights, and the whole society condemns it: "Why did you attack the person?" The police are there, the lawyers are there, the court is there, so that nobody is harmed.

The man who tortures himself is full of violence, but he starts attacking himself. One finds wonders and wonders in the history of man. I have been looking into books of law and books about laws and their evolution and I was surprised: there is not a single law that prevents a man from torturing himself. It is strange, because it does not matter who you are torturing -- torture is torture. Whether I am torturing you or I am torturing myself, in the eyes of the law we should be equally criminal.

In fact, I am a greater criminal because I am torturing my own body which is dumb, cannot say anything, cannot go to the police station to report against me, cannot go to the court to appeal.

On the contrary, the more I torture myself in the name of religion, the more people worship me. That's how your saints are manufactured. These people are psychologically sick people, but they are worshipped by the society. They are part of the society, they support *everything* of the society. They support the whole past, without exception -- remember my words: *without exception*. And they are not only saying those things, they are practicing those things.

People have the maxim that "Whatever you say, do it!" And the saints are doing things which look almost impossible to you. To avoid the feeling that you are inferior... just watch the delicate strategy of the mind. To avoid the fact of feeling yourself as inferior, you have raised these people to incarnations of God, sons of God, messengers of God; they are not ordinary human beings.

Do you understand the strategy? The strategy is that man is saying, "If we cannot do such things -- lying down on a thorn bed, fasting for months, standing naked for years, not sitting, not sleeping"... because *you* cannot do it you certainly feel these people are superior. And as you respect them more, as you worship them more, and you call them saints and divine, their ego becomes bigger and bigger.

They enjoy only one thing: their ego. And they start torturing themselves more and more because they see that the more they torture, the more respectable they become. They are becoming almost part of history. Sick people have ruled over humanity.

Politicians are sick because they are nothing but the will to power -- and the very idea of having power over somebody is mean, and it happens only in a very sick mind.

The religious saints are sick people -- they are masochists, they are torturing themselves, and they are receiving so much respect and honor that they are ready to torture themselves as much as possible. Here, the ego is fulfilled -- and in the other world God is waiting, with all the pleasures for them.

I am not a part of this old company of dodos. I am not psychologically sick. I have never felt myself inferior because I have never compared myself to anyone. I have never felt myself superior for the same reason. You can feel superior and inferior only when you compare. But how can I compare? I don't see another person who is like me. I see every person as unique. And if every person is unique then there is no question of comparison; then there is no question of equality either.

These people who have been torturing themselves... naturally, the question arises in your mind: with me, there is no self-torture. You are not told to stay awake for nights together, you are not told not to eat for weeks together, you are not given any discipline, any certain character.

I cannot impose any character or discipline on you. I am not your enemy. I can only help your being to blossom. And unless it blossoms, we don't know whether it is a rose or a lotus. We will have to wait and see

when it blossoms.

In the past, nobody had the patience to wait and see what happens when a person blossoms. They were all trying to force things -- with all good wishes, but they have created this crippled humanity. Nobody is blossoming because nobody is accepted in his nature, whatever it is. You are told how you have to be to be accepted, to be respected, to be honorable in this society -- how you have to be.

But then, you may be the chief justice of the Supreme Court or the president or the prime minister, but you will never be happy. You will never smile with the heart, you will not have the quality of laughter and love and life. You can have all the money in the world and all the power in the world and still you will be only a beggar.

My effort here is totally different: I want you to be just yourself, and allow your hidden treasures to surface. It will be a surprise to others and it will be a surprise to you, too. And one of the most significant things is that whatever you have brought to the world, nobody else has brought and nobody else will bring it again.

It is the only worship which I can call religious -- that whatever you have brought in your being, make sure that it blossoms, and you can shower those flowers in deep gratitude to existence. You have prayed, you have worshipped -- remember, just once and it is enough.

Three or four hundred years ago, there was a great grammarian.... And Sanskrit is absolute grammar -- it is just mathematics. There is no other science, no other language which can claim such qualities. It is very flexible. One word may have twelve meanings. Because it is so flexible, the flexibility gives it a potentiality for being the best language for poetry, because poetry needs a flexibility of meanings, vagueness of meanings.

Very solid meanings can only make prose.

Sanskrit has the perfect grammar because for five thousand years at least, scholars have not been able to find any loophole, any way to improve upon it.

The grammarian looks at the same poem with a different eye than you look at it. And when a musician looks at it, he looks at it from a very different angle. If a dancer looks at it... certainly their visions cannot coincide.

Each individual has a unique individuality.

Once this is accepted, you will be able to be compassionate, to be human.

Whenever you are looking at the other, you will not be judgmental. Jean Paul Sartre *is*, when he says the other is hell. If you have experienced your inner, orgasmic unity, you may even say that the other is the door to the divine.

It all depends on you.

BELOVED OSHO,
AM I A HYPOCHONDRIAC? I'M ALSO WORRIED ABOUT MY SEX LIFE IN OLD AGE.

Milarepa, you are a hypochondriac!

Just now you are not here because others in your bungalow have a cold. You are a very superior category of hypochondriac because I have heard about hypochondriacs who are continually having this trouble and that trouble. But I have never heard that just because *others* have a cold... what are *you* doing there?

He has raised a significant question, because hypnotherapy has come to the conclusion that thirty-three percent of people are very vulnerable, very suggestible. Thirty-three percent is not a small percentage -- it is one-third of all the masses. One person in three is suggestible: somebody just says that you are looking very pale. You deny it immediately because you are not looking pale. You have seen in the mirror; you are not looking pale. You have met many people; nobody has mentioned it -- this guy seems to be strange. You say to the person, "Perhaps you are suffering from jaundice, I am not pale. I am perfectly healthy."

The man says, "It is up to you. If you are feeling perfectly healthy, there is no problem," but he goes on looking back and starts creating doubts. Perhaps others did not say anything out of politeness.

And then another man comes and he looks and he says, "My God! What happened? You look like a ghost." Now you don't have the same courage to deny it, to say, "I am perfectly good; something must be wrong with you." That courage is gone.

Now you say, "Yes, I have not been feeling well for a few days... looking pale. I think I must go home

and not to the office, because if I am looking like a ghost...."

The man says, "I will call a taxi, don't walk. Or if you are feeling too much difficulty, I can phone for an ambulance."

And you say, "That will be better; an ambulance will be better, because it seems I am at the last stage. Looking like a ghost and being a ghost is not very much different. You just call an ambulance because going home looking like a ghost... what will the children think? What will my wife think? It is better in the hospital, and if I can manage just to give some baksheesh to the doctors and to the nurses and to the pharmacist..."

And they all go on emphasizing: "You are finished!" And then the doctor says, "Listen, nothing can be done now; you are dead."

"I am dead? and I did not even feel it when I died."

The doctor says, "Nobody feels it."

You say, "Then where am I to go from here?"

The doctor says, "That is not my business. You go to the temple that is just nearby here and ask the priest where to go now. You are dead."

You go two, three steps, and think again: "Dead? And I am walking!"

You come back, you say, "Listen, I want a second opinion. Is there another doctor in the hospital?"

They say, "There are many; you can have as many opinions as you want.

But about you, there is no problem. It is very simple: You are dead! Now, no sickness is possible for you, no infection, no tuberculosis, no cancer, not even death is possible. Everything has happened!"

You ask the other doctor but they are all ready, so the other doctor looks at you and tries to escape from the room.

"Where are you going?"

The other doctor says, "Listen. I am not an expert about ghosts. You have come to the wrong place. You go to some other doctor. Find out from the inquiry office, who the doctor is who deals with ghosts."

You say, "My God! I have never heard that in any hospital there is a department that deals with ghosts. I think it is better that I go to the priest and ask, `Now show me the way: where is hell, where is heaven and where am I supposed to go? -- some address? some phone number?'"

Thirty-three percent of his people are that type. Any disease, any epidemic and these thirty-three percent are the first to catch hold of it. They can't miss. These thirty-three percent of people are continuously having diseases, illnesses, and they are torturing doctors all over the world because you cannot cure them. They don't have any disease, so the question of curing them simply does not arise. And every doctor becomes fed up, because they go on and on... somehow you manage one disease and another disease starts....

There are many "pathies" in the world: allopathy, naturopathy, homeopathy, acupuncture; Chinese medicine and Greek medicine; ayurveda, Indian medicine, and they all work. I was puzzled... all *cannot* work; because their prognosis is different, their medicines are different.

Still, *every* medicine succeeds with seventy percent of people. It is a shock that allopathy also succeeds only with seventy percent; homeopathy also succeeds only with seventy percent.

It has been found that seventy percent of illnesses are only in the head. They don't have anything to do with your physiology, with your biology, with your reality. They are hallucinations. But once you have them, once it has been emphasized again and again, then you are going to suffer.

There are millions of hypochondriacs. They need all these medicines and they need all the miracle mongers because ordinary allopathy, which is the only scientific medicine, cannot help them. They don't have a real disease. They need as imaginary a medicine as their disease is imaginary.

Milarepa, it is not only you, but almost everybody who suffers once in a while from imaginary sicknesses.

In my university, I had one student with me who had been in the same class for almost five years. I said to him, "It is too long and the course is too short."

He said, "What to do? I am constantly sick -- and particularly at the time of the examination, I always fall sick."

And when examination time came, he fell sick.

I went to the warden and I said, "This sickness seems to be just in his mind, because for five years he has been falling sick *exactly* on the date the examination begins. And I don't say that he is befooling anybody or that he's trying to cheat. He's *really* sick. If you show him to a doctor, he will find that he has fever, and that is enough proof. But for five years, exactly on the same day as the examination begins....

Yesterday he was perfectly okay, and now he's suffering from fever.

"I don't believe in this fever," I said to the warden, "and I don't want the doctor to be called. I am going to treat him. The doctors have treated him for five years, and what is the result?"

The old man said, "But you may put me into difficulty sooner or later, because if it is known that I have allowed you to treat him.... You are not a doctor -- you are not even a student of medical science."

I said, "I am not a doctor and I am not a student of medical science, but I know man. And this disease is not a disease, this is only imagination. So you don't be worried. If we have to go to the court, I will manage to fight the case, so don't be worried. I am not treating the disease, I am treating the man; nobody can prevent me from that. And I am treating only an illusion. Is this criminal?"

That old man slipped away. He thought, "It is better to go from this place so nobody else sees him."

I gave the boy a good cold bath. He shouted, he tried to escape, but I said, "You are too sick, you cannot. You just get into the bathtub."

He said, "What are you doing? By morning I will be finished!"

I said, "By morning you will be in the examination hall."

He said, "But what about today's paper?"

I said, "I will manage everything, don't be worried. First, you get better. Either you get better, or you get into the bathtub."

It was ice cold. He touched it and he took his finger out. He said, "I think it's better I should leave this fever."

I said, "It is up to you; I have no preference. You can forget the fever and go to sleep. Tomorrow morning, go to the examination. I am going to the vice-chancellor to make arrangements for the one paper you have missed, so that this paper can be arranged at the end."

I told the vice-chancellor, "Five years is long enough. Now don't do anything that will force him to remain in the same class."

The vice-chancellor agreed. He said, "I was worried how it was going to happen, because *every* examination he is sick. I was always wondering how to get rid of him, and you have brought a beautiful plan. So he's not getting into the bathtub?"

I said, "He's not getting in."

He asked me, "Do you need some ice cubes?"

I said, "That's a good idea! You send some."

When I was pouring the ice cubes in, the boy asked, "What are you doing?"

I said, "Preparing your whole night's rest in the bathtub."

He said, "I will die!"

I said, "You are ready to die but you are not ready to drop your fever?"

He said, "I have dropped it -- just look! When you were gone, I tried a few times, dipped my hand into the water... it is too much! It is better to to drop the fever. I don't have any fever."

I said, "Do you have any other disease?"

He said, "What do you mean by other disease?"

I said, "I mean the *same* treatment. I'm not interested in your diseases -- my treatment! I am determined to send you tomorrow morning to the examination, so if *any* disease happens, this is the cure!"

He said, "No, no disease will happen." And then he told me, "It is the fear of the examination" -- he becomes paranoid, he starts having fever. "Now you have created a more dangerous thing." So now he will go to the examination. He cannot remain in this bathtub for a whole night. He will die. Certainly, he will die. "And I am too young," he said. "This is not the time for me to die."

I said, "This is time for you to pass the examination!"

Seventy percent of sicknesses can be cured by *anybody* who has your trust. It is your trust that cures. Only thirty percent of diseases -- which are *true* diseases -- need medicine, need surgery. Seventy percent simply need a doctor you trust.

One thing not to be forgotten: your sicknesses, your failures in life, your undeveloped intelligence, your messed up situation about everything is simply *your doing*.

If you can understand just a simple thing: your life has an abundance of energy. You only need to know how to provoke that energy to function in your favor, how to make that energy a dance, not a destructive lifestyle.

Meditating, watching your mind, you can get free of much that is only your imagination. The moment you are aware inside, no imagination can survive. It is bound to die.

And Milarepa, the second question you are asking... before I answer the second, I have remembered a small incident.

A doctor was tortured by a hypochondriac, moreso because he was very rich and he could not say to him, "Get lost!" For months he was treating him, but he could not find any sickness. But now it was becoming boring and the man was there every day.

Finally, the doctor decided to bring things to a head -- something has to be done, because this is not going to be a lifelong boring relationship with this man. So when the rich man came in, he asked, "Is there some trouble?"

He said, "Some? There are many, because they go on increasing and you have not been able to treat ANY."

The doctor said, "I have found the treatment. See that cup there? Urinate in it."

The man looked around... because there were other patients, nurses, doctors... but what to do? If the doctor says.... He closed his eyes and urinated, somehow managed. And he was feeling very happy. At least he had done it!

The doctor said, "Now defecate in the same cup."

It was a little difficult, but he did that too.

And the doctor took a wooden ladle out of the drawer, mixed the concoction in the cup, and told to the man: "Open your mouth."

The man said, "My God! For what?"

He said, "Don't speak! Just open your mouth!"

And he poured the whole cup into his mouth. The man vomited.

The doctor said, "Ah ha! So now we know what the disease is! Upset stomach! For six months I have been trying and trying to find out what the disease is. Now there is no problem, you will be cured. Your medicine is ready."

The man said, "Now there is no need of any medicine. That shock was so much that I cannot afford to be sick anymore. You can keep your medicine for somebody else. But I have never heard," the rich man said, "that this kind of concoction is made."

The doctor said, "Finally, for a hypochondriac, that is the *only* medicine."

So Milarepa, be aware!

The second question is: you are worried about your sex life in old age. First, I will tell you one story.

And old man, must have been nearabout eighty-five years old, entered a reception room and said to the girl, with trembling hands: "Is this not Joe's Famous Mustang Ranch?"

The woman at the counter said, "Yes. What do you want? What are you looking for?"

He said, "Isn't this the place which has fifty beautiful girls, ready and able?"

The woman could not understand what... she said, "I don't understand. What do you want exactly?"

He said, "You don't understand what I want? I want a girl! I wanna be laid."

The woman could not believe it. She said to the old man, "Pop, how old are you?"

He said, "How old? Must be eighty-five."

The woman said, "Pop, you have had it."

The old man said, "Had it? My God! So quick?"

And he pulled out his wallet with trembling fingers....

I can imagine Milarepa opening his wallet, asking the woman, "How much do I owe you?"

In old age, Milarepa, you will forget all this nonsense -- long before old age.

People who are with me are going to become, before old age, mature enough so that sex becomes to them just a wastage. And the people who are meditating... their sexual energy starts moving in new dimensions. Up to old age, do you want to remain stuck where you are? If you go on growing, by the time you are eighty-five, you will have forgotten all about sex.

People remember sex in their old age only if while they were young, their sexual urge was inhibited.

About another old man, I have heard that he went to his doctor and said, "You have to do something now. You have to bring my sexual urge a little lower."

The doctor said, "There is no sexual urge, nothing. It is all in your mind."

The old man said, "That's what I mean! Bring it a little lower -- what the hell is it doing in the head?"

Either you remain in the dark bondage of biological energies... then sex continues to the very last breath. The last idea in most people when they die is of sex, and that is the great contribution your society has made to you!

The last moments should be of peace, it should be of remembrance of one's own being. It should be of a deep experience with existence, so that death does not look like death but only a changing of the house.

And Milarepa's sex urge will disappear soon, so be quick! But don't complain to me later on that I did not warn you. Be quick! Your sexual urge will be gone nearabout the age of forty-two.
If you want the exact date, I can give it to you.

Sermons in Stones

Chapter #21
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BELOVED OSHO,
WHO WAS THE MASTER WHO DISCOVERED OR INVENTED THE LATIHAN MEDITATION TECHNIQUE?
WOULD YOU LIKE EXPLAIN THIS MEDITATION TECHNIQUE?

Latihan is a unique method -- unique in the sense that it is the only method that has come out of this century, and unique also because it happened to a man who was not searching for truth, who was not a seeker. It is also unique in that it has no parallel in any old methods of meditation.

Latihan was found by a Mohammedan in Indonesia, Bapak Subud. He was not in any way involved with the other world, with life beyond death, or with life herenow. He was just chopping wood on his farm and suddenly it happened: his axe fell from his hands and he started to make gestures, postures which he had never done. He himself could not believe what he was doing and why, but the force was so tremendous that in spite of himself, he *had* to do it.

He went into something almost like a dynamic meditation -- shouting, running, jumping, just a pure play of energy for no reason at all.

And then he fell into a deep silence, the deepest he had ever dreamt of, and when he woke up in the afternoon, just three or four hours afterwards, he was totally a new man. That happening changed him. He was no more a Mohammedan, he was no more his old personality, his old self.

He started teaching his close friends. To whomsoever he said this was a meditation, they laughed. But his intimate circle of friends were persuaded by him..."At least you should give it a try."

A few tried, a few succeeded -- and this happened just thirty years ago.

After the experience, one feels utterly relaxed, no tensions in the mind, no tensions in the body. And a great joy arises from your interiority, not dependent on anything outside you. You are for the first time a universe unto yourself. For your happiness, for your joy, you are no longer dependent. You alone can live on a deserted star, joyously.

Slowly, latihan became a world movement. But there were a few basic flaws in it; hence, the movement has disappeared -- like a fashion that has come in vogue and now it seems to be some historical fact -- and it has happened just within these thirty years.

First, Bapak Subud could not explain it, or why it happened to him. He was not religious, he was not philosophical, he was not interested in the esoteric side of life. The mysteries of life had never been a

challenge to him. He was a very earthly man. He simply said, "It descended upon me from beyond. I don't know why -- I have no explanation for why I was chosen."

But because it happened to a man who knew nothing about meditations, who never meditated -- at least according to his conscious memory -- it was natural that the method, the technique, must have some weaknesses, some loopholes. It is not a device created by a master; it is a very accidental thing.

Mohammedans cannot explain it for the simple reason that Mohammedans, Christians, and Jews don't believe in a series of lives; they believe only in one life. That cuts their wings, that cuts their time, and there are many things they cannot go into because of their religious conditioning. The past life does not exist; hence, to go into it for an explanation will be absurd -- where are you going, there is no past life! And the wonder is, they don't have another answer. Why should it happen to Bapak Subud who has no qualifications at all?

The only explanation is in his past lives. Past lives and the theory of rebirth is not just a philosophical hypothesis in the East -- it is based on the experience of thousands of years, because there were happenings which were impossible to explain without the hypothesis of a past life.

Bapak Subud may not have any religious qualities but he must have worked upon himself, his consciousness, in some past life. He must have come to a point very close to the goal. But unless you achieve something, when your death occurs all that you have learned will have to be learned from ABC. But if something has matured in you, if meditation has not been an abortion in you but you have given birth to yourself, then let death come. Your consciousness will carry the work on yourself from where you are leaving in this life, and you will remember it.

The method of latihan is simple: you have to stand in a room, just to stand loose as if you are just a coat hanging on the wall, so relaxed. And wait. You are not supposed to *do* anything, you have simply to wait. Things start happening to most people. Hands start moving, somebody starts rotating his head, somebody starts jogging, somebody starts dancing.

Somebody starts singing. Somebody starts speaking gibberish, a language that does not exist.

After half an hour, they lie down and just rest -- the exertion is great. They do latihan sessions twice a week, at the most thrice a week. It is a catharsis. You throw out all kinds of anger, jealousy, greed -- all the muck that you are full of, you start throwing it away -- and when you come out of latihan, you are clean; you feel the freshness of the early morning, the crispness of the air. Not only has it refreshed you, renewed you, it has given you a new sensitivity. The same roseflower looks so psychedelic... it is no longer ordinary, it is radiating with color. It has a certain aura around it.

And in the same way, the whole of ordinary life suddenly takes a change, because you have a new pair of eyes, a new heart to feel, a completely clean mind to see as clearly as is humanly possible.

The movement died down because of faults in the method. And it was beyond Bapak Subud's capacity and understanding to find those faults, because this was his only experience; he had nothing else to compare it with. And to him, it *happened*; those faults were not a deterrent to him. But many people doing latihan have gone mad. That was the reason why the movement slowly slowly died out.

The people who have not gone mad are just on the borderline. A few people, certainly, have attained to meditation, but of the lowest kind. They feel silent, they feel a certain togetherness; they are more rooted, more centered. But more than that... they have not experienced anything of the beyond. They have not come in contact with the gods, the god of truth, the god of love, the god of beauty, the god of bliss. They are absolutely ignorant of what spirituality really means.

They are in a kind of limbo. Latihan has created a certain space in them which makes it clear to them that this world is not enough. But remember: it is a negative feeling that this world is not enough. This world is denied, negated, but the other world is not visible yet. The person is in a difficult situation. This world does not appeal to him, he has seen something superior; but just to remain in the small space that latihan has created is boring. It has no excitement, because it is not like a river, continuously growing and becoming bigger, reaching the ocean to become the ocean itself.

Latihan almost creates a pond which goes nowhere, which simply dries out, evaporates. And only mud, a muddy puddle is left behind.

Dynamic meditation has everything that latihan has -- and more, because it is a device, deliberately made, considered from every possible angle, not to harm anybody in any situation. Latihan is almost a primitive thing in comparison to dynamic meditation, which has everything of latihan *plus*.

In latihan, you have to do it in a small group. Women and men are not allowed to do it together in one room. From this point the mistakes of the method begin. It is the old fear, the old Mohammedan mind --

why can't women and men meditate together? In fact, they should only meditate together, because while you are meditating, you need the presence of the other which is your other half. It does not matter whether the woman you love is present. What matters is that feminine energy is available, male energy is available. If they are both available, the total effect is of wholeness, and the mind which starts feeling even a little bit of wholeness cannot go mad.

Madness means you are in fragments, you are a crowd. There are many of you; even you cannot recognize who is the true one.

Latihan gives no idea of what is going to happen. You need not believe in that but you should be aware of it, because as it starts happening, if you have been aware beforehand, you will not be scared. You will know: this too will pass away.

Just the other day, one of my German sannyasins -- a topmost model in Germany, Gayan -- has sent her latest photograph. She has really a beautiful face, extraordinary in its innocence. That gives it its unique beauty. She must have felt I would like the picture. I have seen many pictures of her, but this was something different. Perhaps she was in a certain state of mind; perhaps the photographer was in a certain state of mind, but somehow the picture is far better, shows a state far higher than that in which Gayan is, in reality.

I have always wondered about her and about many other people. She looks so beautiful in her pictures -- so innocent, so agelessly beautiful, agelessly young -- but in reality, these qualities are not in her. It is possible that while she's being photographed as a model, she brings herself together. The camera, the studio... the photograph is going to be seen by millions of people. Perhaps all that creates the situation in which she becomes silent, just looking at the camera for a few seconds. But she realized that sending me the picture is not the full act, so she wrote by the side of the picture: "Osho, this too will pass." That is one of my old stories she is referring to.

I would like to remind you of the story because sometimes, if it hits the right place in your heart, it becomes a tremendous help in your evolution of consciousness.

A king was getting old and of course, worried and concerned about death. One day, he could not sleep the whole night long; he was continuously thinking of death. He has killed thousands of people himself; he has been a great conqueror -- what has happened to him? Why has he become so cowardly? The death of the other does not matter to you, but your own death matters.

In the morning, he called his wise men and asked them: "If I fall into a situation where you are not available to advise me and I don't see any way out, I would like you to make a small suggestion that I can put under the big diamond in my ring." The ring was made with an opening device, so he could look underneath the diamond and read the message.

They were at a loss. This was something very difficult -- just one sentence, for millions of situations. How can there be one answer for all the questions? Only a man like me can say, "Yes, not only that -- there is only one answer for *all* questions; there cannot be even two."

They were worried and puzzled, but one old man suggested something and that appealed to them, so they brought it to the king. He was not to see it -- the condition was that he was not to see it. He was not to open it just out of curiosity. He was to open it in a *real* danger, when there is no other possibility for him, when he cannot figure it out, when he's simply stuck and knows nothing about what to do. Only in such emergencies, when life is at stake should he open the ring and read the message.

And by chance, the time to read it came very soon, just after fifteen days. The neighboring country invaded. They had been invaded by this king many times, defeated many times. They were boiling with anger and violence and humiliation and insult. For ten years, they had been training their people and this time they were determined: "Either we take over the kingdom of the enemy or we are not going to come back home alive."

And when somebody, even if he is beaten, has such an idea in the mind, he's no longer weak. He is far stronger than your strongest people.

They fought as the king had never seen anybody fight... because the king and his soldiers were just fighting to defend, but the enemy was fighting to gain self-respect. They had lost their integrity, and even at the cost of life it had to be regained -- even if the whole country dies!

The king lost the war. Somehow he escaped to the mountains on his horse, but the enemies were following. He was alone and he could hear many troops of horses following him and the noise was coming closer and closer. He was running as fast as the poor horse could run, because he was wounded, almost at the point of death. But the greatest difficulty came when they reached the end of the road -- that road was not going anywhere! It only came to this spot where tourists used to come. It was a very scenic situation, but

it was death to the king -- he could not go anywhere. Underneath, there was a rocky valley thousands of feet deep. If he jumped into it, he would be finished. And he could not return because it was a small road....

Then he suddenly saw the diamond shining in the sun, and remembered, opened the diamond, read the message. The message was very small but very great. The message was: "This too will pass away."

Just let the idea sink in your heart: This too will pass away. So there is no need to be worried. In life, there is nothing permanent.

Everything is changing. You could not have thought, fifteen days before, that you would be in this situation. You cannot think what your situation will be after fifteen days. Don't be worried: This too will pass. Everything passes by.

It had a great effect on the man. He relaxed, he forget all about those people following him. He said, "I have never come to this spot. It is perhaps one of the most beautiful spots around the capital and I might have missed it if I had not been defeated by the enemy. This beauty is worth losing the whole kingdom for." He enjoyed the beauty... and after a few minutes he became aware that the noise of the horses and the enemy coming was receding: "Perhaps they have moved into some other part of the mountains, but certainly they are not on this footpath."

He gathered his armies, he fought again. He won his kingdom back, and when he was received at the elephant gate of the capital, the whole capital was just festivity. Everybody was rejoicing the victory. Flowers were being thrown on the king from every house, from every place. People were dancing, singing, playing on their instruments. And for a moment the king said, just inside himself, "It is not so easy to defeat me." And he saw a subtle ego arising with all this reception and celebration.

Again, the big diamond was shining in the light and he remembered it. He opened it. He read it again: "This too will pass." He became silent. His face went through a total change -- from the egoist he moved to a state of utter humbleness.

If this too is going to pass, it is not yours.
The defeat was not yours, the victory is not yours.
The death was not yours, the life is not yours.
You are just a watcher. Everything passes by.

This is what is missing in latihan. There is no place for the witness, for the watcher, and that is the essential part of meditation.

Latihan prepares the ground, but never sows the seeds and then waits for roses and lotuses. And nothing comes up -- just wild grass.

Meditation has two parts: one, a cleaning part. You are going to invite the greatest guest into your life. Clean the whole house, make it pure, fragrant, make it an aesthetic phenomenon inside you.

Catharsis is perfectly good and right, but it is incomplete. After catharsis begins the real work. When you have cleaned the ground of weeds and wild grass, then is the time to sow the seeds of flowers and wait for the spring.

Latihan is gone. It will be remembered in the footnotes of history but it has lost its grip. And the problem, the reason why it had to go was that it was only the beginning part of meditation.

I have given you many meditations, but each meditation is complete in itself.

BELOVED OSHO,
THE OTHER DAY, I HEARD YOU SAYING THAT JESUS' DISCIPLES ARE RESPONSIBLE FOR HIS CRUCIFIXION? BELOVED MASTER, IT WAKES ME UP AT NIGHT TO THINK THAT WE ARE RESPONSIBLE FOR YOU HAVING BEEN DRAGGED AROUND IN PRISONS AND BEING PERSECUTED AND THROWN OUT OF SO MANY COUNTRIES. I LOVE YOU MORE THAN MY OWN LIFE. HOW IS IT THAT MY AWARENESS AND MY RESPONSIBILITY SEEMS SO FAR BEHIND MY LOVE?

Love is not far behind your responsibility and awareness. And if something like Jesus happens to me, which is probable, you will not be responsible for it. If it does *not* happen, then you will be responsible for it.

The people who can be responsible for it, I have been weeding out continuously. I have my own very simple ways so that the other person never becomes aware that he is being thrown out. I go on giving him the idea that *he* is leaving me. I don't want the poor fellow to feel guilty that he has betrayed. And if something happens to me then he will feel guilty his whole life, that he was responsible. Just to make him

free of responsibility, I have never told anybody to leave. But it is very easy, without saying, to make someone leave.

It is so easy that you will not believe me. There is no great esoteric principle behind it.

One old woman in the commune was a negative presence, and she was creating the same vibes around her. We tried our best here in India, in America, but the problem with the woman was first, that there was a language difficulty. She did not understand English or any language that I understand. Secondly, she was 70 years old -- almost all her ideologies, Christianities... church... had all become so frozen that it seemed impossible to reach her. You could shout but her ears were full of prejudices, and something else would reach her.

Seeing that now she was being destructive to the commune.... I used to go every day for a drive, and sannyasins used to meet me on the road, both sides, dancing, singing. I stopped looking at her.

The first day, perhaps she could not figure out why I had not looked at her. The second day, it was absolutely certain that I had not looked at her. The third day, she was certain that I was not going to look at her anymore, unless she changed. On the fourth day she left. But she left on her own decision; I had not said anything.

So some small strategy has to be used for the person to go without feeling guilty.

Those who are with me are the reason why I am alive.

I'm not alive for myself -- my work is done.

I'm alive only to see a few of my plants blossoming, a few of my trees bringing fruits. I have devoted my whole life. I have never bothered about respectability from the society, I have never bothered about anything. But one thing is very close to my heart: my only concern is to see you ecstatic, blissful, fulfilled. And if so many people love me, and feel their responsibility, it is the greatest security I have.

All the governments of the world are in conspiracy against me. All the religions, all the political parties are in the same conspiracy: to destroy me, to destroy my ideology, to destroy my people. But they will not succeed. If even a single person loves me unconditionally, I have more protection, more love, more friends, than nuclear weapons can destroy.

So you need not be sad about it. I am talking of those people who have not only left, but who were perhaps very happy that the U.S. government and the Christian church together destroyed a small commune of five thousand people. They have all the forces, all the money. They have all the news media to spread whatsoever they want. It seems the people who have betrayed me are rejoicing that now, the commune will not be possible.

For the first three months after the closure of the commune, these people remained silent because they were weighing the possibilities: "Perhaps the commune continues. If it continues, then it is better not to say anything that may make it difficult for you to enter the commune again." So for three months, they were completely silent. After three months... and for these three months they were using their sannyas names, they were using the mala, they were using orange clothes, although I have freed you. But they were using them.

Once it was certain that America could not tolerate the commune, they all started changing to their old names. When they saw that the European countries, their parliaments, have decided that I cannot enter any European country, then they came out more clearly, saying that they are independent and they are doing the same work as Osho is doing. They are enlightened.

Just a few days ago, Santosh, one of the therapists in the commune.... I have worked for on him twelve years to create a whole therapeutic science of dehypnotherapy. Hypnotherapy has been in existence, but a reverse process of hypnotherapy, so those who are hypnotized can be DEhypnotized.... And everybody is hypnotized -- by some culture, by some religion, by some politics -- so everybody needs a deep spring cleaning, and dehypnosis can do it.

Now he is in California, and has started publishing a small newspaper. Even my name is not mentioned anywhere in the institute for dehypnotherapy that he has created there. And in this newspaper, just two days ago I saw: he has an announcement that all the European countries have prohibited the entry of Osho into their countries, so those who are waiting, hoping that sooner or later Osho will be coming to Europe, should drop the hope. "And we are already doing the same work." Now, their whole fear is, if I come back to Europe then they cannot go on being mini-gurus -- just like mini-skirts, nothing much material.

And Santosh is happy that I cannot enter America for at least five years. But they are wrong. It makes no difference whether I am in Europe or in America, Australia, or in India.

Those who have loved me and those who have drunk out of my well, will not find another who will be

satisfying. At least right now, there is nobody else. There used to be one -- J. Krishnamurti. Unfortunately, he is dead.

These people, at least ninety percent of them, will come back. The ten percent, the very hard-core egoists, may find it difficult to come back -- although they need not find it difficult, because I never even asked you why you left. That is your business. Why have you come? That too is your decision, and you have all the freedom to join or not to join.

I am not at all disturbed or annoyed by anybody. Because here, with me, you are not supposed to give anything in return for whatever you feel I have done for you. And in fact, I don't need anything to be returned by you because it is not a bargain, a deal, a business. It is simply my love.

I love the truth -- I have found it.

I have loved you -- I have found you also.

Now my only remaining work is somehow to turn your eyes towards the truth. Once that happens, then there is no need for me to be here.

But I am not a serious man, I can still be here. So you don't be worried; most probably I will be here.

BELOVED OSHO,
SITTING SILENTLY, SUDDENLY, SOFTLY, SLOWLY, SOUNDLESSLY, PEACEFULLY, SOMETHING PEELED OFF WHICH I COULD SEE WAS MY ILLUSION FOR A BETTER WORLD AND GOOD PEOPLE. BELOVED OSHO, CAN YOU SAY SOMETHING ABOUT THE DIFFERENCE BETWEEN A VISION AND AN ILLUSION?

The difference between a vision and an illusion is very delicate and fragile, but the difference is very big.

The dream is a mind phenomenon; it happens in your mind. It happens because you repress, and whatever is repressed comes up in the night when the conscious represser is asleep. Then the unconscious releases itself in dreams. Dream is the language of the unconscious.

Through the dream, the unconscious is doing many things: one is catharsis, second is giving messages to the conscious. If you don't hear, the same dream will be repeated again.

It has happened in very rare cases that a dream was repeated almost every night for years. And it happened to a very intelligent, great creator -- Leo Tolstoy. He used to have a dream -- which was a nightmare, although there was no violence, no torture -- but the set-up of the dream was such that he always woke up perspiring, breathing heavily, heart beating faster. And the dream was very strange, so he tried hard....

Perhaps he is one of the greatest novelists in the world. He has a very sensitive intelligence to find out even about others, but with his dream, he was simply helpless.

The dream was that he would see every night a vast, infinite desert -- no greenery; just desert and desert, sand and sand, and it goes on and on in every direction. It is burning hot, and he sees a pair of shoes -- his shoes -- going away from him. They are walking. He's not in them. The shoes alone are going and going and going, and this continues. It can continue forever, there is no essential need for it to stop. There is no essential need for it to come to a conclusion. There is no question.

He told many of his friends, he told many psychoanalysts. They said, "Strange. We have heard thousands of people's dreams, analyzing them. We have read about the dreams of other people who have been analyzed, but we have never come across such a dream." Just the shoes go on walking and it is so tortuous, and every day you know; the whole day you know that the night is coming. Going to bed, you know: soon those two shoes... and how long it will continue nobody knows. Unless it comes to a peak, and just from the heavy breathing and perspiration, he wakes up.

One day, he was telling it to two of his friends, Chekhov and Gorky -- both of the same calibre, both great novelists. He said, "I have asked psychoanalysts and others, and they don't seem to find any meaning in it."

Chekhov said, "You have said it -- they cannot find the meaning -- that is the problem. You also cannot find the meaning in your life. Your life is a meaningless life, just like those two shoes, going for no reason, not knowing where, not knowing why, but continuing in a desert where there is not even a tree to rest -- it is all hot fire. But one has to reach, so they are going."

And suddenly Tolstoy became aware of the fact that it was true. His wife was from the royal family, he

himself was a count. His wife was a sadist, a disciplinarian. And you cannot expect a man like Tolstoy -- a painter, a musician, a poet, a novelist, a dancer -- to behave the ordinary way people behave; they live in their own world.

Because Tolstoy could not manage, there was continuous fight... life was so miserable, and the dream was simply a representation, a very hidden, symbolic dream. But from that day, the dream disappeared. The meaning had been understood. It means that for ten or twelve years, the unconscious was trying to send a message to the conscious; the conscious could not get the message, so the unconscious went on and on and on until the day he understood. Then the message stopped.

Mind is full of repressions which need release. There is a certain capacity -- you cannot hold more than that.

Dreams are your unfulfilled desires, your repressed longings, your incomplete experiences, but they are all of the mind.

The vision is when the mind has gone, when the mind is in a state of silence and stillness, when there is not even a small stir of thoughts. The lake of the mind is absolutely calm and quiet. When the mind is absolutely calm and quiet, you can see -- not through the mind but from a totally different source. In the East, we have called it the third eye. It is simply symbolic.

When these two eyes which function for the mind are closed and the mind is no longer working, suddenly you start seeing with a clarity that you never had before.

This is vision.

It has nothing to do with your repressions, nothing to do with your unfulfilled desires, nothing to do with your repressed instincts. It has something to do with the coming future. It is your clarity that has given you the opportunity to have a glimpse into the future.

And if your meditation goes on deepening, your vision will go on becoming more and more clear, in detail.

The vision is possible any time -- day, night, waking, asleep. The dream is possible only in sleep.

The dream belongs to your small mind. The vision belongs to the universal mind.

The vision is an indication that you are coming closer to home. The dream is an indication you are going farther from home.

One strange thing, it is simple to make the distinction: dreams are always in black and white; visions are technicolor. So if you forget everything else, you can remember this much. Because dreams are very ancient, they don't know the new technology. They are still working with old photography and old plates, and everything is dim and dark. But visions are absolutely radiant and clear and full of color.

After dreams, you will find yourself tired. After seeing a vision, you will find yourself so full of energy... because the vision has been a contact with existence itself. Existence has refueled you, has given you more life because you have deserved it by going deeper in meditation.

A dream is indicative of a sick mind, a sick psychology.

Vision comes out of your inner health.

BELOVED OSHO,
FOR THE LAST TWO YEARS, I HAVE BEEN DOING KARATE-DO AND I LOVE THESE AWAKE MOMENTS WHERE ALL THOUGHTS DISAPPEAR OUT OF MY HEAD. KARATE HAS THE ADDITION "DO", THE JAPANESE MEANING FOR THE TAO OF LAO TZU. I ASK YOU WHETHER THERE IS A CONNECTION BETWEEN KARATE AND ENLIGHTENMENT.

There have been many mergings of different traditions, religions: Jews and Christians, Christians and Mohammedans, Mohammedans and Hindus. But except for the Buddhist, all the conversions and mergers have been through force of some kind or other. Mohammedans and Christians have been fighting -- killing living people, burning living people in thousands. They call it holy war, *jihad*.

Of course if your life is at risk, very few people will be fanatic enough to die rather than be converted, because anyway you are not much of a Hindu -- what does it matter if you become a Mohammedan? You will not be going to the temple, you will be going to the mosque. You will not be reading GITA, you will be reading KORAN. But these are superficial things. For these superficial things, why lose your life? Even if these people are mad, you are not mad.

Mohammedans converted millions of people to Mohammedanism through the sword, and those who

refused were killed.

Christianity converts people by giving them bread, butter, houses, schools, hospitals. That is not very much different from the sword, because these people don't understand at all the religion in which they are, and neither are they going to understand anything of the religion to which they are converting. Their interest is in material things.

I had a friend, a principal of a Christian college. I asked him, "How do you feel about conversion?" because his father had become a Christian when he was a young kid.

He took me inside the house. In his bedroom, he had a picture and he showed me: "This is my father."
I said, "My God! But he looks like a beggar!"

He said, "Yes, he *was* a beggar. This is my mother. They had to become Christians just to survive and just to take care of us. They were very much interested that their children should be educated but they could not manage it."

And he was in the same picture. You could not think there was any connection between those two old persons and this man. He is a principal, well-educated in the West, has the highest degrees, great respectability even among the Hindus.

And then his son-in-law, who is an American, is a psychoanalyst. For six months he practices in America and six months in India. And his daughter is one of the most beautiful women I have seen. Just a small thing is wrong, but that has nothing to do with anybody except her husband. She has a small beard that she is continuously shaving. But the more she shaves it, the more it grows. Her husband was saying to me, "I feel a little embarrassed to go with her anywhere, because people immediately see the first thing -- her beard." And she is such a beautiful woman... but perhaps nature was trying to see how a beard fits on a woman. It does not fit.

He said, "You can see what Christianity has done to us, what Hinduism has done to us. These are the Hindus -- my father, my mother. In tatters... you can see they are hungry, you can see they have suffered their whole life."

"And then," he said, "you can look at me. You can look at my daughter, the doctor" -- the daughter is also a doctor of psychology -- "who also goes to America to practice. And she has married an American. Now they have cars, they have houses, they have bungalows in the hill station."

I said, "I can understand. It is perfectly right, there is no problem, but this is not religious conversion, because religion does not seem to play any part in it."

Conversion happens only when you experience something that you have never experienced before, and the experience is so radical that it does not allow you to continue, to remain the old self. It forces you to change your habits, to change your thoughts, to change *everything*, and be reborn.

The conversion that has happened through Buddhism is the only one that can be called religious. And because it was religious, there was no question of the sword, there was no question of bread and butter, or any kind of bribe. No violence... not even an invitation that you should become a Buddhist, but only sharing their meditations, their joys. And people seeing them, feeling them, became attracted, became followers of Gautam Buddha. But it was their own decision; no one has interfered in it.

Because of this phenomenon, the same happened in Tibet and the same happened in Japan. The old religion of Shinto in Japan dissolved into Buddhism, just as a river meets an ocean -- no conflict, just a welcome merger.

What I want to emphasize is that because of the difference in conversion, something very great has happened. And that is that many things are born out of the meeting of Buddhism with Confucianism, of Buddhism with Taoism, of Buddhism with Shintoism. Many creative things have happened which have not happened in Hindus becoming Christians, Hindus becoming Mohammedans, Mohammedans becoming Christians, Jews becoming Mohammedans or Christians -- no change like that has happened.

And that is going to be the criterion: the change that has happened is that they have all produced new methods that were inconceivable before. It was a friendship -- nobody was higher, nobody was lower.

When a Hindu becomes a Christian, the Christian priest guides him in what to do. When a Taoist becomes friendly with Buddhism, nobody is going to guide him; they both have to share their experiences. And out of this sharing, a loving, friendly....

In China, Ch'an was the crossbreed between Buddhism and Tao -- and Ch'an is certainly higher than both. Each child has to be higher than both the parents; otherwise, there would be no evolution. Evolution depends on the simple fact that every child has to defeat his father, his mother, in every possible way, in every possible direction.

Ch'an is far superior to Buddhism and Tao both. It is not out of conflict and violence and blood; it is out of sheer love and joy. It is an inquiry: what you have found, what I have found... perhaps they can be one whole. And that one whole is Ch'an.

In Japan, the thing happened even on a bigger scale. Ch'an reached a higher form, even more delicate and more superior, when Buddhism and Tao became acquainted with the old Japanese religion of Shinto. When Shinto dissolved into Buddhism, they refined Ch'an because they had a few new experiences which Buddhists had never encountered, which Taoists had never known.

Zen is the highest peak of meditation that has ever been reached.

Not only Zen... but in Japan almost a miracle has happened. Japan has tried the insights of Zen in other fields of life, for example, swordsmanship -- a very faraway subject. Nobody can imagine what meditation has to do with a sword, but they developed swordsmanship in Japan. You learn it in the temple of Zen.

And this swordsmanship is not the same as it is all over the world. It is totally different in Japan; it is a method of meditation, because with swords you have to be very alert. You are fighting with swords -- you have to be very alert; otherwise you are gone. In such situations, you cannot afford to be sleepy.

Swordsmanship has been used to develop that quality of awareness, and in the same way, the other martial arts -- aikido, jujitsu, karate. All these are arts of the warrior, but the Japanese have transformed them for the war that you are going to fight inside yourself with the darkness, with your own ego, with all that is ugly in you.

Karate is connected with Tao, is connected with Gautam Buddha, is connected with Confucius. But neither Confucius nor Gautam Buddha nor Lao Tzu were aware that their meditative techniques would bring such a transformation that even martial arts, which have been developed to destroy man, to murder, to commit suicide... but they can be used because the situation of death facing you in any form makes you alert, aware.

And listening, and practicing jujitsu, karate, aikido... slowly slowly you become more and more silent, more and more peaceful. The question of war and destruction disappears.

But this was possible because these religions met in a human way. The other three or four religions have met also, but they have met from the very beginning as enemies. So the Far East, where Buddhism has been the root, has been very creative. It is different from the rest of the world.

I would like you to understand meditation in such a way, that you can use it not only while you are meditating but while you are doing *anything*. Just do it more consciously, more gracefully, more lovingly and you have changed the very quality of the action.

And once you know to change the qualities of your actions, your whole life becomes the life of a meditator.

Sermons in Stones

Chapter #22
Chapter title: The greatest discovery there is

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BELOVED OSHO,

YOU HAVE NOT ONLY A PROFOUND UNDERSTANDING OF HUMAN NATURE BUT ALSO YOU HAVE THE KNOW-HOW TO TRANSFORM IT. YOU ARE A PERFECT MASTER. HOW IS IT THAT WESTERN AND EASTERN PSYCHOLOGISTS ARE NOT RECOGNIZING YOU? DO THESE HUMAN SCIENTISTS FEEL JEALOUS AND OFFENDED BY YOU? PLEASE COMMENT.

There are many things to be understood.

First, the psychology that prevails all over the world is Western psychology. Eastern psychology has been completely forgotten. Even in Eastern universities, everything is from the West -- borrowed, second-hand -- particularly with psychology.

But the East has devoted thousands of years to human consciousness and it has come to very basic realizations about human evolution. To ignore Eastern psychology is to ignore man's future and his evolution. Because nature has completed its work. Nature cannot go beyond man; it has come to its ultimate production. Now, the whole burden of evolution is on human shoulders.

But unfortunately, Western psychology is materialistic, which means it denies man a soul, a spirit, a being which is immortal beyond this framework of your body.

This happened because of a natural historical coincidence. All the sciences are about matter. Physics is about the most interior constituents of matter -- so is chemistry, so is the whole panorama of human scientific endeavor. Psychology is in wrong company. All these sciences are studying *objects*. Psychology's world is the subjectivity of man, not the objects around him.

But because in these three hundred years sciences have been developing on a materialist basis... and they have been succeeding, the very word *scientific* has become prestigious. Just to say that something is "scientific" is enough to say that is *right*. Once you hear the word *scientific*, you have already agreed, there is no question of argument anymore. If science has established something, then there is no need to doubt it. The scientists themselves have doubted enough and have tried from every possible angle; if they have come to a conclusion, it must be so.

In the midst of scientific progress, psychology was born. Naturally, it chose to be part of scientific growth.

Another thing has been happening for three hundred years: Christianity has been behaving with scientists and science in a very crude, primitive, superstitious, illogical, violent way. And because science went on succeeding in spite of the opposition of the religions, the religions lost their prestige, their credit, and science became the *only* rightful search for truth. In such an atmosphere, psychology was born.

Everybody was trying to prove that whatever he was doing was scientific; unless it was scientific, it would not be accepted by humanity at large.

And you can see the dichotomy in the very name of psychology. *Psychology* means the science of the soul. But the scientific attitude is to deny the existence of the soul, because there is no possibility of catching hold of it. There is no possibility of dissecting it, no possibility of taking it into the lab and doing all kinds of experiments before they can say yes, there is something like the soul, which is immortal. Because it is invisible. All forces are invisible, all energies are invisible. Energies and forces are known not by themselves, because they are not visible. They are known by their *effects*, because the effects are visible.

Nobody knows what electricity is -- not even Thomas Alva Edison, who discovered it. But everybody knows how to switch it on, how to switch it off. Electricity, as energy, is not visible. You are seeing the light but the light is not electricity, it is an effect of its presence. We infer that electricity must be there because the light is on.

And there is enough evidence that the soul must be there in man because there are so many effects indicating towards it. Without a soul, man is a machine. But have you ever heard of machines revolting? going through a communist revolution? -- machines throwing away one government, creating another government? No, machines are not concerned. They are not even prejudiced. They will work perfectly under communism, they will work perfectly under capitalism... to them, there is no question because there is no consciousness. A machine cannot say: "I cannot do this because this is immoral, criminal." If machines could do that, there would be no war -- because no weapon will agree with your politicians.

If the atom bomb had been asked whether it wanted to destroy Hiroshima and Nagasaki, the bomb would have laughed: "Why should I destroy? They have done no harm to me. In fact, I don't know those people; there is no reason at all for me to destroy them. And I refuse to be a slave in an act which is irrational."

Machines don't think, don't have consciousness, don't have a heart, don't feel.

It is certain that man is not a machine because he has qualities which machines don't have. Those qualities are indicative of a certain mysterious phenomenon inside, at the very center of our being -- a flame of light, a flame of awareness. But science will accept it only if your consciousness can be put into their test tubes, if they can play around with your consciousness. But this, by the very nature of consciousness, is impossible.

Psychology accepted a very stupid definition: that it is a science. If I am allowed to rename it -- and I have the right because I have renamed more people than anybody has ever done in the whole of history! so renaming is something which I have been doing continuously for years -- I would call it *parapsychology*. In the East, it has been parapsychology: psychology of the beyond. And man has so much space beyond himself -- the whole universe -- that to give him a definition, to say that he is just matter, is to reduce him to the *lowest* denominator. Only his body is matter, the house in which he lives.

He is not the body and he is not the mind: he is beyond both.

Western psychologists, thinkers and philosophers are very well acquainted with my thinking, but strangely enough, very few of them seem to have guts to stand against the vested interests.

One of my sannyasins, a world-famous economist, received the Nobel prize three years ago and naturally, when he received the Nobel prize and the honor, the first idea in his mind was: "Will it ever be possible for these people to understand Osho and recognize him?"

He asked the president of the Nobel Prize Committee... and now that he is a Nobel prize winner he can propose anybody's name -- only a member of the Nobel committee can propose a name. So he asked the president: "You have also been reading Osho, why is everybody silent about this man? We should take the matter in hand. His books should be considered for a Nobel prize."

The president of the committee said, "Say it in such a way that nobody else hears -- at least, his *name* should not be heard by anybody. I love the man. I know you love the man, and I know a few more people love him; but it is almost impossible for the committee to decide to give him a Nobel prize because this committee consists of people who have already brought names given by their governments.

"Osho has no government. On the contrary, all the governments are against him; all the religions are against him. And these people here cannot gather enough courage to be against the religions and against the governments, to go against the rich people who are dominating and to propose Osho's name. But I would suggest you not get into trouble, because there will be international pressure not to give him the Nobel prize. I have received a few suggestions to give him the Nobel prize but I have received a hundred times more letters saying, `Be alert! This man should not get the award!' And I don't want to get involved in a worldwide controversy.

"The moment you offer this man's name there will be a worldwide controversy about it. I am a non-controversial man." All politicians are non-controversial. They cannot afford to be controversial. It needs a lion's heart, and your politicians are simply rats.

There must also be some jealousy involved in it, because I am the only man, with the whole world against him, homeless.... They can manage to crucify me. And in fact, I belong to the category of people who have been crucified. I don't belong to the Nobel prize winners. My prize can be only like the poison to Socrates, crucifixion to Jesus, death to Al-Hillaj Mansoor -- those are my rewards.

So they are unnecessarily jealous. Even if they decide to give me the Nobel prize, I refuse it beforehand -- in advance. I don't want to take any chances. I don't have any respect for your rewards or your prizes.

I was a student in the university, participating in an all-India debate -- almost fifty universities were participating. Knowing that I cannot speak very loudly, that if there are ten thousand people, I cannot reach them, they played a trick: they removed the microphone. At least one thing became certain: I am not going to get the first prize. Because only the first two or three rows in front of me could hear me, and the judges were sitting behind -- they would not be able to hear a single word. The mike was there. When I arrived it was being used -- the president, the vice-chancellor of that university, were speaking.
And then they started whispering to each other.

I was sitting just behind them. I figured out that they are thinking to remove the mike so that at least I could not get the first prize. Anybody else could get it, that did not matter.

They had put my name first, so I said, "I am not interested in any prize, so include me out!" And I took the mike and I said, "I will use my time to talk to the students and to the staff. You need not be worried, just cancel my name on your list of people who are going to win the prize. I think now there is no problem for you if I use the mike."

I used the mike. I reached every judge and every person and in the end I said: "This was a conspiracy,

because I speak slowly. I am not a street orator. I would ask *you* -- the ten thousand people: students, professors, invited guests -- what do you want? Should I remain on the list or should I drop the idea of the prize?"

They all raised their hands saying, "You should remain on the list." And the whole thing turned completely upside down because only I used the mike and nobody else used the mike, so the judges could not hear anybody.

One judge told me: "This has been so hilarious! What they wanted turned out just the opposite. We were very happy that you managed well.

We wanted to hear you; we have come to hear you -- not to hear all these childish debaters."

The same is the situation with awards all over the world: childish people, for reasons of politics, are getting Nobel prizes. These people may be famous intellectually but they are not people of genius. They are not people who have love in their hearts, justice, fairness. There is jealousy, and it takes such stupid forms that you cannot believe it.

One man has written a letter to the German parliament that I am a hidden Catholic and in fact, I am working to spread Christianity, Catholicism. Now even Christ must have laughed, although he is not a fellow who would even smile, but at this point he must have laughed. Because I am a hidden Catholic, I should not be allowed in Germany. This is the intelligentsia! But because I have been against our so-called intelligentsia too, the problem has become more complicated.

I am all for intelligence and not at all for intellect and I make a very clear-cut distinction between the two. Intellect is part of the mind -- you can go on becoming bigger and bigger and more and more knowledgeable by accumulating information: you will be thought a great intellectual. These are the people who constitute our intelligentsia. All that they know is borrowed.

Intelligence arises only when meditation has blossomed. It is the fragrance of your silence -- the song of your silence. It is a totally different thing because its source is different.

Intellect functions as part of the mind, intelligence functions when mind stops functioning.

Intelligent people around the world are with me and that's what counts. I don't care about the crowd. My only concern is about those few people who have intelligence enough to enter deeper into their being, because as they open up more and more inside they start changing on the outside. One day, suddenly there is an awakened being and all his actions are full of the light, of the beauty, of the truth of what he has attained within himself.

They are with me. They have been coming from all over the world. All the governments are preventing them, but whenever there is something valuable, something so valuable that all those powerful people look like pygmies in comparison, they are naturally afraid. They would not like me to exist.

But now it is too late. If they do any harm to me they will destroy their own society, their own economic structure; they will destroy their own prestige, their own credibility. And they will not harm my cause, they will help it immensely.

I don't want their Nobel prizes -- just a small crucifixion will do. I would have preferred an electric chair but to carry an electric chair to the place does not suit me. And it is less dramatic too. A wooden cross is far more dramatic.

They are full of jealousy on *every* point because none of them has been able to answer all my criticisms of the past and its history. They are irritated also because they cannot find any way to somehow put a stop to my increasing number of friends and increasing number of enemies. Both are mine; they both relate to me. Without me, both would be at a loss. Somebody would lose a friend, somebody would lose an enemy -- the whole world would be at a loss.

But my people are going to change the whole situation -- not by any effort, but just by living the way I have been showing you. You are going to be my ultimate witnesses. Whether I was right or wrong will be decided by your actions, by your being.

BELOVED OSHO,
YOU SEEM TO MIXING TOGETHER ALL OF OUR QUESTIONS. IT'S LIKE PUZZLE PIECES, WHERE ALL THE PIECES FIT TOGETHER PERFECTLY IN THE END. IS THIS ONE EXAMPLE OF THE ONENESS OF ALL?

The truth is, with numbers, at the most I can remember up to three. After that, I don't know what number

comes.

Secondly, all the questions that I choose have a certain coherence, a certain inner unity. It may not be apparent to you.

When I speak, if I go into one question in absolute detail, then I cannot deal with another question on that day. One question will be enough for two and a half hours. So I have my way; I introduce the first question, answer its essential points; then I take the second question, answer its essential points, and if there is any point there that can emphasize something in the first question, I bring in the first question again. And it is not done in any systematic way because I have not prepared it. It is just my sensitivity and my spontaneity. I simply go with whatever response arises in me.

So my answer to five questions is like a spiral: I may come to the first question many times but in the end, all those five questions and the answers given to them will make a whole answer. Perhaps those five questions were five aspects of one question that you are not aware of. Because in fact, there *is* only one question. We can ask millions of questions but the answer is one -- there is no way to have many answers.

Because the basic question is one, hence the basic answer is one -- the remaining is just play.

Yes, they will all fit like a puzzle in a deep harmony -- but while I am answering you, I'm more concerned with you than with your question. I am more concerned with the answer than with the questions. I am more concerned to bring all the questions to a certain synthesis so that the one answer can be acceptable.

And these problems are there: I cannot remember. I try my best... up to three I somehow manage. By that time, it is enough. Then I start using the wrong numbers. My memory is not very good.

So while I am answering a question -- and your questions are not simply one question. Each of your questions can be divided into three or four or five questions. So I start answering one -- by the time I have answered it, I have forgotten the other three or four. Rather than waiting for them to come back, I proceed to the second question.

Sometimes, while answering the second question, I start remembering what has been left incomplete in the first, so I have to complete it in the second. By that time, I have forgotten what the second question was all about. So I wait -- perhaps in the third question, when I am answering it -- some word, some sentence, some story, may remind me.

It has been working perfectly well.

So you get all the answers -- even those which are not visible on the surface. But this is not a prepared sermon. This is not a lecture in a university. I know professors who have been using the notes that they have taken in class when they were students. They have been using the same notes in teaching for thirty years. So much water has gone down the Ganges in thirty years, but they are not aware.

I also feel it's really amazing that by the end, slowly slowly, everything that has been forgotten anywhere comes to my mind, and I say okay to Maneesha only when I feel okay.

BELOVED OSHO,
SITTING WITH YOU, EVERY CELL IN MY BODY STARTS DANCING AND SINGING `HE IS HERE! HE IS HERE!' AND I FEEL HOW LONG I HAVE BEEN WAITING. AND THEN SLOWLY SLOWLY, MY DEEP LONGING AND THE FULFILLMENT OF IT TOUCH EACH OTHER AND SOMETHING VERY DEEP IN ME STARTS RELAXING. STILL NOW, AFTER BEING A SANNYASIN FOR FOUR YEARS, I SOMETIMES CAN ALMOST NOT BELIEVE IT -- THAT THIS IS REALLY HAPPENING, THAT THIS IS NOT A DREAM AND THAT NOW, TODAY, I REALLY SIT AT THE FEET OF MY MASTER AND MY HEART IS OVERFLOWING, TEARS AND LAUGHING MELT TOGETHER. BELOVED OSHO, I DO NOT KNOW IF I HAVE BEEN WITH YOU OR ANY OTHER MASTER, BUT I KNOW I HAVE BEEN WAITING, WAITING FOR SO LONG. IF SOMEBODY HAS BEEN WITH A MASTER, CAN HE FALL BACK AGAIN IN DARKNESS, LIKE I WAS IN BEFORE TAKING SANNYAS? THANK YOU, BELOVED MASTER AND FRIEND. EVERY DAY YOU ARE STILL HERE IS A GIFT FOR ME.

The first thing: Anything achieved in any life as far as conscious growth is concerned, remains with you. And whenever you start the search again, you will start from the point where you had stopped in some past life.

But it depends on a very subtle point -- whether you have *achieved* something or just believed that you have achieved. If you have just believed, it is not going to be with you in the next life. You will have to start from scratch.

As far as you are concerned, because you feel this tremendous quality of waiting, that you have been waiting and waiting and waiting for long, that means you have never been with a master in the past but you have been a seeker, a long time seeker in the past. But you were seeking on your own, a lonely wanderer in search of the miraculous. Because you were not with any master, not with any school where many people were working together for their inner consolidation, you don't have any memory of such a thing. You have only one feeling, of waiting. That shows that for many lives you have been waiting.

And perhaps the time has come and now you may not need to wait anymore because I am ready to give you that which you have been seeking -- whether you know or not. You may not know exactly, precisely what you are seeking, but one thing is certain: that you are incomplete, you are hollow, you are utterly, negatively empty. This much is certain: that you are not complete and entire. Hence, you are waiting for something to make you whole.

That time has come.

Your love, your gratitude, your trust in me shows that unknowingly, you were searching for a master who does not belong to the old but belongs to the future.

Every intelligent person is searching for the master who belongs to the future. Idiots are searching for masters in the past. The more ancient they are the more valuable they are thought to be.

Now you can relax. It may have taken many lives to come to me -- now remember, going away from me will take even many more lives. So it is better now to settle. Wandering is good, but only to a limit. You have wandered enough. It is time to retire from this wandering.

BELOVED OSHO,
IT IS SAID "IF YOU MEET A MAN ON A HIGHER LEVEL OF BEING THAN YOUR OWN, YOU WILL NOT UNDERSTAND HIM." THE DISTANCE BETWEEN YOU AND US SEEMS SO INFINITE. WHAT ARE WE DOING HERE, OSHO?

It is true. If you meet a man of a higher development in consciousness, you will not be able to understand the man; communication will be almost impossible. But you are saying and seeing only one side of the phenomenon.

You will not be able to understand a man of higher consciousness but he will understand you -- *more* than you understand yourself. He has passed through the same stages that you are passing. He's well-acquainted with the whole territory and he is standing on a high place from where he can see far and wide.

On your part, if you can understand only this much -- that understanding will be difficult because his consciousness is higher -- then your question will be: "First raise my consciousness so that I am at a point from where communication is possible." You will not ask other questions because his answers will not make sense to you. The only question you can ask is: "I am here, *ready*. Give me a lift!" And this can be done.

This is actually what is being done here.

Your meditations, my sittings with you, your own individual efforts -- all together are creating only a higher consciousness in you. And whether *you* understand me or not is immaterial -- I understand you perfectly well.

You may be blind, I am not. And I am holding your hand tight -- so you may not be able to find the door yourself, but just don't try to escape!

Allow me to hold your hand. I will take you out of the door into the open.

The greatest problem is not that you don't understand what comes from a higher consciousness. The greater problem is, you think that if you cannot understand him that means he is talking nonsense. You have closed the doors. The sun has come even up to your door -- you close the door in the very face of the sun.

The sun will come again tomorrow morning. People like me don't get tired because you have not been listening, you have been closing the door, you have been rejecting. The person with the higher consciousness understands it -- that these are all childish ways of protecting one's ego. He is not going to be angry with you.

In these thirty years, I must have passed millions of people -- talked about their problems, given them every help they wanted for their further growth: instructions, disciplines. But while the person was listening, I was also aware to what category the person belongs: Is he listening or is he just being polite, and deep

down he thinks he knows everything? He need not bother about meditation. He need not think about changing his lifestyle so that the new consciousness becomes easier to grow.

With the old lifestyle it is difficult, it is almost like a rose bush growing in stones and rocks. Once in a while it happens, but that is not the rule -- that is the exception. And you should always remember the rule, not the exception.

I can see while I am talking to you whether you are closed. If I see that somehow your closed doors can be opened, that perhaps you can be persuaded -- if not for spiritual growth then for something else; perhaps for a tantra group... just get caught in the net, then I will see -- once you are caught things go on becoming easier.

There is a point of no return. And you all have to remember when that point comes in your life that you cannot go away from me, that it has become impossible. That even if I leave the body, it will not make any difference.

You have found your master, and the master has found his disciple. And this is the greatest discovery there is.

BELOVED OSHO,
MY FATHER SAYS THAT YOU CANNOT BE AN ENLIGHTENED PERSON BECAUSE YOU TELL SO MANY DIRTY JOKES. DO YOU HAVE A JOKE TO TELL MY DAD?

Your father is right. That's why I have gone beyond enlightenment -- now I can tell dirty jokes. Just because of enlightenment, I am not going to leave telling dirty jokes. But tell your father that to an enlightened man no joke is dirty. Either it is meaningful or meaningless, but no joke is dirty.

Why have jokes been called dirty? Just small things, but they carry so much past history. Because man's body below the belt is dirty. It is a stupid idea, because your whole body functions as a single unit, it is not divided anywhere. Your blood is circulating continually, twenty-four hours a day. The blood that was in the brain is now in the feet. In the brain, it was not dirty. In the feet, my God! And it is the same blood!

Because sex has become condemned by religions, any joke that has any relationship with sex has become dirty. It is their attitude about sex that makes the joke dirty. Otherwise, ask your father what is dirty in it. Ask him to pinpoint it.

And the greatest miracle in the world is that your father could give birth to you. Perhaps he has given birth to many others. He can make love but a joke about love becomes dirty. The action is perfectly alright, your father doing all kinds of gymnastics is right. Without those gymnastics you would not be here, but a joke about it is wrong.

What kind of society are we living in? There seems to be no rationality.

A young boy went to the bathroom in the night. He had to pass through his parents' room and the boy saw the mother was performing fellatio on the father -- look up in the dictionary what fellatio is, because I will not tell you the meaning -- and the boy came out of the room scratching his head and saying, "These people sent me to the doctor because I was sucking my thumb!"

And these are the people -- in the morning they will be in church, all holy. But an innocent joke will be condemned as dirty.

Why are so many jokes related to sex? Why have they become dirty? Because sex has been suppressed and condemned. This condemnation and this continuous repression has made everything related to sex, dirty. But the whole condemnation is wrong.

And your father must have suppressed his sexual instincts, because in my books, he found only dirty jokes! He could not find any method of meditation? He could not find something that could give him more maturity, more integrity, more individuality?

It happened that Dr. Johnson wrote a very exhaustive dictionary of the English language. Of the old dictionaries, his is the best. The book was published and on the second day -- it had just been in the stores for one day -- on the second day, three old women, seventy, seventy-five, eighty, they reached Johnson's house and they said, "So you are the fellow who has written that dirty dictionary!"

He said, "Dirty? What do you mean by dirty dictionary? Everybody is praising it, saying that it is the best dictionary!"

The women said, "Those people don't know what is inside. There are three words which are dirty!"

A twelve-hundred-page dictionary.... Those three old women did a great search -- the whole night it seems -- and they found only three words!

Dr. Johnson said, "It seems you were looking only for these words. There are thousands of words in that dictionary, how did you manage to find these three words? Unless you were looking for them, there is no other possibility."

But why should a seventy, eighty-year-old woman look for some dirty word, some obscene word? It gives some kind of satisfaction. Even when old people become unable to experience love in the biological sense, still the urge is there. But that urge starts expressing itself in condemnation. So you remain holy, pure and you can condemn. But your very interest in it shows something deeper about your mind.

A joke for your father...*especially* for your father!

An old man went to a doctor and he said, "Do something! Give me some injections to make me sexually powerful."

The doctor said, "Pop, how you old are?"

He said, "I'm only ninety."

The doctor said, "Ninety?" He said, "Okay, let me first examine you. Show me your sexual organs."

The old man took out his tongue and one finger.

The doctor said, "What is the matter? This tongue and this finger?"

He said, "Yes, doctor. These have been my sexual organs for forty years."

So tell your father that before such a condition comes, enjoy a little!

Sermons in Stones

Chapter #23

Chapter title: Being: The most beautiful flower in existence

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BELOVED OSHO,
I'M OFTEN TORTURED BY THE IDEA THAT I HAVE TO DO SOMETHING SPECIAL TO REALIZE MYSELF. A FEW YEARS AGO, I WAS ON THE POINT OF BECOMING A PSYCHOANALYST. FORTUNATELY, I DROPPED THIS IDEA AND I TOOK SANNYAS. I TRIED TO WORK AS A DOCTOR, BUT I WAS GETTING SO TENSE THAT I WAS NO LONGER LOVING WITH THE PEOPLE WHO WERE COMING TO ME. NOW I DO SIMPLE JOBS BUT STILL THE IDEA IS THERE: AM I WASTING MY TIME? AM I RUNNING AWAY FROM MY RESPONSIBILITY? ON THE OTHER HAND, EVERY TIME THIS IDEA OF DOING WAS DROPPED, I EXPERIENCED DAYS OF BLISS. CAN YOU PLEASE TELL ME SOMETHING MORE ABOUT THE DIFFERENCE BETWEEN DOING AND BEING?

It is one of the most significant questions for a seeker: the difference between *doing* and *being*.

You are born as beings. In your mother's womb, you are just a being. Then life begins to teach you how to do things: how to be successful, how to be rich, how to be famous, how to be powerful. There are a thousand and one "hows," and you see around you a whole world engaged in doing something or other.

And in a way, there are things which can only be *done*. For example, if you want money, you will have to work hard for it -- or you can go the easy way, but that will be criminal. If you want to be a powerful

politician, you will forget all about morality, humanity. You have to forget all great values of life, you have to concentrate only on one thing: your ambition for power. And you have to do *everything* -- right or wrong, good or bad, anything that helps you to achieve your ambition. You are not to be worried about means and ends; once you are successful, whatever you have done will be known as right. Your success changes the wrong means into right means, and your failure changes your right means into wrong means.

Seeing the situation, one starts following the ways of the world. One starts running for goals, for recognition, for respectability -- one is ready to do anything. But the more one gets involved in doings, the more one starts going away from oneself.

Each act takes you away from yourself, and the further away the goal is, the further away you have gone from yourself.

No doing can help you to realize yourself, to know yourself, to *be* yourself. It is not a question of doing; you have to learn a totally different art than the arts which are based on doing. You have to learn just to *be* -- silent, not running anywhere, no goal in the future, no desire to possess mundane things.

Relaxing into yourself -- to such an extent that time stops, mind stops -- you simply *are*. A kind of *isness*... this is your being. In its purity, it is the most beautiful flower in the whole existence. Lotuses and roses are very jealous of it.

The moment you have tasted just a little bit the nectar of being silent, cool, centered... your whole life is going to change from this moment. Because this taste is not something that anybody has ever been able to forget; on the contrary, this taste of your own being makes you forget the whole world.

In fact, right now you don't have any inner world, or even if you have, you are not aware of it -- which is almost the same. Whether it is there or not makes no difference to you; you know only the world of matter and objects. You know *everything* around you, except yourself.

You are illusory and the whole world is real; money is real, power is real. You... even *you* don't know who you are. You have never come to encounter yourself.

I have heard.... In a train, two Englishmen were traveling. Then the train stopped and one of them got out of the train. His wife had come to meet him... but he looked very pale, sick.

She asked, "What is the matter, is something wrong with you?"

He said, "Yes. Whenever I have to sit, not facing towards the direction the train is going but facing the opposite way, then my whole body goes through a kind of feverish throbbing."

The wife said, "But you could have changed your seat rather than getting sick."

He said, "I wanted to, but another Englishman was sitting on the other seat."

So she said, "What is the matter in that? You could have told him your problem and he would have considered it; it is not a problem for everybody."

He said, "You are right, but how could I have said anything to him? because nobody has introduced me to him, and without an introduction...."

But it is not only about the Englishman -- as far as the world of being is concerned, you have never entered it because nobody has introduced you to it. Nobody has given you a challenge to explore yourself.

Man has accepted challenges from the moon, from Everest, from Mars... and man goes on and on without knowing himself.

Until the moment all action -- even the movement of thoughts is action -- stops, you will not be able to know what being is, because action functions like a thick smoke around you. There are so many thoughts, so many emotions, so many sentiments, so many moods... you are surrounded by an invisible wall, but very thick -- almost as thick as the Chinese wall; a car can go on top of it, it is as wide as a road. But it is invisible. So you go on carrying all this weight for your whole life, getting more and more miserable and not knowing that misery is not the nature of existence.

Misery is manufactured by man -- existence is just playfulness, bliss. It is a song, it is a dance, it is a continuous celebration all the year round.

When you stop acting, doing, when you collect your consciousness at the very center of your individuality, you will be able to see a door opening into another world -- the other world, the sacred world.
Outside you is the world of action.
Inside you is the world of being.

Action is mundane -- it is necessary, but it cannot make your life a joy unto itself. It is necessary for survival -- but just survival is not enough for a dance. For a dance, you need energy overflowing; you cannot contain it anymore. And one of the miracles of life is that by great action, you produce small things of no intrinsic value, and without any effort, *being* opens doors upon doors of treasures which you have

never dreamt of. You have only heard the word -- blissfulness, ecstasy, *samadhi*, nirvana, enlightenment -- different names for the same situation.

You have come home so totally that the outside world, which used to be very real, is almost like a dream that you had seen somewhere and forgotten.

That's why the mystics have been calling the world illusory, *maya*, and they call the world of being the ultimate reality.

BELOVED OSHO,
YOU SAID A FEW DAYS AGO, "I LOVE YOU LIKE NOBODY COULD EVER LOVE YOU." I KNOW IN MY HEART THAT IT IS TRUE. I WOULD ALSO LIKE TO TELL YOU THAT I LOVE YOU MORE THAN ANYONE I COULD EVER LOVE. WITHOUT YOU, MY LIFE IS ABSOLUTELY MEANINGLESS. WHEN I TOOK SANNYAS, I USED TO SAY I WOULD DIE FOR YOU, I'M READY TO GIVE MY LIFE TO YOU. NOW I SAY I WOULD LIKE TO LIVE FOR YOU AND I'M READY TO GIVE MY LIFE TO YOU. THANK YOU FOR THE LIFE YOU ARE GIVING ME. I BOW DOWN TO YOU WITH UNEXPRESSIBLE GRATITUDE.

There is a great insight in your question. For the whole of the past, people have been told by religions, by politicians, by other kinds of fanatics, that if you are dedicated to any ideology -- religious, political, social, philosophical -- if you are *really* dedicated to an ideology, then you should be ready to die for it. The readiness to die is an indication from your side that your dedication is total.

This is not so, according to me. Your dedication is total if you are ready to *live* for me, not to die -- because death is so easy, it is so simple to jump into the ocean. Even others can help. But to live, year after year, in an insane world, needs great dedication and great love and great devotion.

Your love should be so great that it can tolerate the whole insanity of the world; it is still worth living because of your dedication, because of your love. Your love creates a small, cozy corner in this insane world, a cozy corner of your own life which is sane.

I teach you life, not death, because to me, death does not exist at all. If you have lived -- and lived with intensity, lived with totality, lived with your whole being, not holding anything back -- you will know not only life and its eternity, you will also know simultaneously death and its illusoriness.

In the past, the people who were teaching that your death is the only proof that your dedication is total were really exploiting you, destroying you, encouraging your suicidal instinct.

Man has a suicidal instinct -- this is one of the latest discoveries by psychoanalysts and other psychologists -- just as there is a deep lust for life. One wants to live -- and people are living in such conditions; just go around Bombay and see the beggars, see the people living in slums. Somebody is blind, somebody is crippled, somebody is starving; somebody has no medicines, is sick; somebody is old and still dragging, there is no point in living. But why do these people go on? There is such a deep lust for life that one can tolerate *anything*.

It happened... in an Egyptian monastery, a monk went into a coma. But it was misunderstood by the other monks and the chief monk; they thought he had died.

The monastery had a graveyard, underground. They simply used to open the door... and it was a deep hole, sixty feet deep, with miles of tunnels inside, because the monastery had been there for thousands of years. All the monks who died were dropped into the underground tunnel.

This young man was also dropped -- and the door was sealed, because it was not something to be opened every day. Once in a while, somebody dies... but the man was not dead. After a few hours, his consciousness returned. He could not figure out where he was. By and by, he became accustomed to the darkness, started groping, and then stumbled against corpses. Then he understood what had happened, they had misunderstood: "I have fallen in a coma."

It was a disease he had suffered since his childhood but it came only once in five or six years, so he had never mentioned it to anybody. But now it was too late. He tried his best -- shouting, screaming -- but in a sixty-foot hole, completely closed, who was going to hear him? It is difficult to hear even if the person is sitting in front of you; who is going to hear this dead fellow?

After a few efforts, he dropped it, but he could not drop the lust for life. But how to live in that graveyard? -- no sunlight, no fresh air... it was disgusting. The smell of thousands of bodies which had become rotten... but man has the capacity to survive, to adjust in *any* kind of situation.

For a few days it was difficult, but slowly, slowly he started eating the rotten flesh of the corpses. The

hunger was too much; it was not a time for being a snob, for saying "I cannot eat this."

From the gutters of the monastery, water used to leak down the stone walls of the graveyard. He knew it was from the gutters, the dirtiest water in the monastery, but there was no other way. He started drinking from that water. And slowly, slowly he forgot about the bad smell, he forgot that the water was dirty. He even forgot about the monastery and the world; he had found a new business, a new life. First his business was to find a corpse, in the early morning, for his breakfast.

And in Egypt, since the ancient days of the pharaohs, this has been the convention. You must have heard about the mummies of the queens and kings of Egypt. Their bodies are preserved, covered with gold. And when a king or a queen died, it was not a single death. It was the death of almost fifty persons, because all the people who were taking care of the king -- his physician, his massagist, his cook -- everybody who was taking care of the king had to be buried with him in the graveyard because he might need them at any time, and much money, gold, precious stones, so that he's never out of money. If he needs some money, he has enough.

Poor people did the same, in a poor way. Soon this man discovered... and it was not a smaller discovery than that of Archimedes when he jumped, naked out of his bathroom, shouting in the streets of Athens, "Eureka! I have found it!" He was solving a problem; the king had given him a problem and he solved it when he was resting in his bathtub. The joy of finding a new truth was so much, he forgot completely. He reached the court naked.

The prime minister was very angry, but the king understood. He said, "Don't be angry. I can see that the discovery means so much to him, he has forgotten everything -- even right now he's not aware that he's standing naked."

Only then Archimedes saw. He said, "My God! I was in my bathroom!"

This monk's discovery was even greater. He also shouted, "Eureka! Eureka!" although nobody heard it. Because he discovered that all these corpses were very rich. They all had something -- even the poorest had some money, some new clothes, some foodstuff -- and he started collecting. He was hoping that, "One day I will get out, and then with all this money and gold and diamonds, I will be the richest monk in the whole country."

He lived in that graveyard for fifteen years. His only prayer was, "God have mercy on me. I cannot say exactly what I want but you know: one monk needs to die. Unless somebody dies, the graveyard will not be opened -- and I cannot say it. Being a Christian, how can I ask you to kill some monk? No. But you know everything, you know my heart, there is no need to say it. You know what is right for me. Do it, and do it quickly, because I am growing very old."

One day a monk died and the graveyard's stone was removed. This old man -- now he was old, his beard was touching the floor -- shouted: "I am alive! Take me out!" They could not believe it, because for fifteen years, nobody had died and they had completely forgotten about him. Fifteen years is a long time, particularly in a monastery. It looks like eternity, boring... boredom makes time elastic. You can go on and on stretching it; it seems unending.

They pulled him out but they were surprised: he was bringing with him almost a great treasure. He had even collected clothes from the dead people; he had taken them off, because dead people are given fresh new robes, so they were perfectly good. He had pulled them out. He had nothing else to do... the whole day exploring, and it was a long, long tunnel. In thousands of years, so many people had died... and he found such antique things.

Nobody could recognize him. He said, "You can't recognize me?"

They said, "You look like a prophet from the Old Testament. Please tell us more about you -- how did you manage to enter our monastery's graveyard?"

He said, "I was *here*, I know you all. Fifteen years ago, I died... and I shouted, but you did not hear. Then finally I had to adjust life according to the situation. And I cannot say that I have not been happy. In fact, I have never been happier than I have been for these fifteen years -- no anxiety, no fight, nobody to insult you, nobody to humiliate you. And every day, new discoveries...."

What has been given by nature to man is a great faculty to adjust in different situations. It is a flexibility -- nature has not made man rigid. But man has misused it: rather than going on a spiritual search for the secrets of life, the miracles of existence, he has become completely adjusted with the mundane, with the meaningless. He has misused his great faculty.

Every faculty has that danger -- you can misuse it.

A meditator has to remember: he has been given many powers and he has to be careful, watchful, alert

not to misuse those powers.

And what do I mean when I say not to misuse them? I mean if you are going outwards, it is misuse. If you are going inwards, it is the right use, because the ultimate joy is hidden within you.

Life is not just what it seems. It is tremendously much more, it is incalculably much more. But you will have to turn your face towards yourself.

The day you are alone in your inwardness, you have come home.

And the whole of nature and existence celebrates it, because even a single man's becoming enlightened is a celebration to the whole universe. A part of the universe has become enlightened -- you are not apart, you are an essential part of existence.

But don't waste your energies in futile things.

I was staying in a home. The man was rich, and he was very eager to show me something. I said, "In the morning. I have just come -- forty-eight hours of train journey -- you just let me take a bath and go to sleep."

He said, "First you have to see my collection of postal stamps."

That day I understood the proverb, "the last straw on the camel's back." I am dead tired, and this idiot wants me to see thousands of postal stamps that he has been collecting from all over the world.

I said, "What are you going to do with these? You have wasted money; you have wasted time. You go in search of postal stamps to faraway countries; you go to exhibitions where you can get extraordinary, unique postal stamps -- but for what?"

He said, "I never thought about it... for what?"

I said, "Now you go to sleep and think about it, and let me also go to sleep -- and I don't want the answer in the middle of the night! You can give me the answer in the morning."

Life is simple if you have just a little clarity.

About doing... that is the extrovert side of your being. I am not condemning it. I am simply saying it has its uses but it is not what we are here to get.

Inside you is your divinity -- that's what we are here to get. This whole world is just an experiment, a training school to make you aware of your being.

Your being is the being of the whole existence. Your being and my being are not separate. Your body is separate, my body is separate, your mind is separate, my mind is separate, but your being and my being are one.

To know oneself is to know the whole existence, is to know *all*.

BELOVED OSHO,
A BOY COCKROACH WAS TALKING TO HIS GRANDFATHER. HE SAID, "GRANDPOP, MY TEACHER SAYS IN SCHOOL THAT NO MATTER WHAT PEOPLE DO, WE'RE ALWAYS GONNA BE HERE. HE SAYS WE'RE GOING TO BE THE ONLY ONES AROUND AFTER THE ATOMIC BOMB EXPLODES." THE GRANDFATHER SAID, "WELL, SON. LET ME TELL YOU WHAT MY GRANDFATHER TOLD ME. HE SAID, `ROACHES WON'T CROAK WHEN THE WORLD'S UP IN SMOKE AND THOUGH THEY STEP ON US NOW, WE'LL HAVE THE LAST JOKE.'"

It is really hilarious that even cockroaches are more intelligent than your so-called powerful politicians, priests. No animal in the world eats his own species except man; only man is a cannibal. However bad the situation may be, no animal eats his own brothers and sisters.

Man seems to be the most bloodthirsty animal. Without man, the earth will be more peaceful, more silent, more joyous, with more flowers, more birds, more songs. The sun will rise the same, the wind will bring fragrances the same....

I don't think anybody -- trees or animals or rivers -- is going to miss man, because man has not has contributed anything to the beauty of existence. On the contrary, he has been continuously destructive. All his science is nothing but manufacturing more and more destructive weapons. It seems we are here just to fight, as if in life there is no other blessing than fighting.

The cockroaches are far more intelligent. They have lived as long as you have lived, but not a single world war. There are different species of cockroaches. One species has a very developed sense of aesthetics. It has a very strange way of lovemaking: Each time a male cockroach makes love to a female -- and remember, no male cockroach makes love to another male; no boyfriends, all that kind of nonsense has been

left to man, and particularly to religious man, to churches, to monasteries, to monks -- the male turns the cockroach on her back. And he has a small instrument -- it looks like one of the hairs of his moustache; only two hairs are there, but one is not a hair, it is an instrument to dig a hole... just a screwdriver. He makes a new hole. First he looks... because how many other fellows have made love to the woman? Scars are there, but why should he be worried? he always finds fresh ground. What is the need of being worried that you should get married to a virgin girl? Those cockroaches are always on virgin ground.

Every time a cockroach makes love, it makes its own hole and then makes love. And until the hole heals itself, no other male will disturb the poor woman because she still has a wound. Unless that is healed, there is not going to be another lovemaking.

There are hundreds of species of cockroaches but they all have one thing in common: they have lived everywhere where man has lived. In Siberia, they are there; with the Eskimos, they are there. Once, a few explorers had gone to the South Pole and they were puzzled when they found cockroaches there. They were puzzled because there are no human beings. From where have the cockroaches come?

Their captain was an old, experienced man. He laughed. He said, "You are idiots! They have come with you in your shirt -- it is full of cockroaches! And they are better explorers than you; they got down before you."

If man can show only qualities which are natural to animals, to birds, to trees, this earth can become a paradise. But how can you make this earth a paradise with nuclear weapons? Your nuclear weapons, if you knew where paradise was, may have destroyed it, because then for Russia to destroy your paradise would have been a priority. America would have been number two, because with the paradise, all your old saints and all your gods would be finished, and we could have an existence totally free from the domination of some unknown, unseen, unbelievable God.

Man can change his qualities into creative forces. And my whole effort is to make religiousness the foundation of all our creativity.

Up to now, religion has been *against* life, *against* joy, *against* laughter. It has been in favor of a sick humanity -- serious, sad. But no religion has supported life-enhancing qualities. They have not been creative, they have not added to man's intelligence. They have crippled man's intelligence, they have stopped his growth. They have left the whole humanity retarded -- and you can see every day how retarded man is.

Just now I saw a clipping. In America, the churches were going to have conferences and meetings in churches all over America to find out ways and means to prevent the disease AIDS. They had declared their program; experts could explain, and how it can be avoided would be made more available to the public. But the archbishop of America has condemned this kind of thing, because in those programs of preventing AIDS, birth control is mentioned. Rubber condoms are mentioned. And he has taken it very seriously: "In a publication by the church, condoms are mentioned -- not only mentioned, but pictures are shown to explain how they have to be used." He has declared, "No such conferences can be allowed to take place in my churches."

The church is absolutely against the condom. Strange... the condom is just a piece of rubber. Why should the church be against the condom? And just because of the condom, the whole program against AIDS is in jeopardy.

AIDS can be prevented, but either the condom will have to be used... and the condom freaks out all the religious people of the world. Strange. Just a small piece of rubber, it is not harming anybody.

The condom is not doing any harm to anybody. It has nothing to do with Christianity -- it is a question of the whole of humanity's survival. But those idiots are not concerned about humanity and its survival, their strange interests are a rubber condom. But if you don't in some way stop the meeting of the sperm and the female egg, it is impossible to prevent AIDS. Even if you stopped that, then too, it is going to be very difficult to get rid of this disease, because you can kiss somebody and you can transfer it.

There are a few scientists who think it is possible that the disease and the virus may be infectious just by talking with a person who has AIDS; just the breathing can bring the virus to you.

In the commune, I was the first man in the whole world who proposed all the preventive methods. And in the commune, we managed perfect control. And I was criticized by Christians, I was criticized by all kinds of journalists, I was criticized and laughed at by the politicians, who said that I was unnecessarily creating fear. And now they are all thinking on the same lines. *exactly* the same program is being given to all the countries all over the world. And the dishonesty is such that not a single country has said that I was the first to tell the world that at least two-thirds of the world's population can die if immediate steps are not

taken to prevent AIDS.

The steps that we have taken are now being accepted by *every* government in the world, and nobody is laughing and nobody is criticizing. And nobody is mentioning who the person was who first brought this whole program. We not only brought the program, we practiced it for three years, and the whole commune was perfectly capable of rising above the ordinary masses.

In five years' life of the commune, not a single child was born -- and it was only out of sheer understanding that the earth is overpopulated. We had put condoms in every public bathroom, toilet, so there was no need for anyone to feel embarrassed. Because if you have to go to the chemist, to the druggist, to purchase a condom, you feel a little embarrassed. You might not be able to go openly into the market and purchase condoms and other things. We placed everything in all the public bathrooms for five thousand people. It was out of their understanding to pick them up -- or if they were determined to commit suicide, then too, they were free. Nobody was forcing them.

But man seems to be very stupid. Now this archbishop declaring that condoms -- even the *word* condom or the picture -- cannot go into a church pamphlet.

And these churches are responsible for all the pornography that exists in the world because they repressed sexuality, they forced people into unnatural ways of living, celibacy. Naturally, people started having unnatural relationships -- and AIDS is just the culmination of all your religions and their teachings about celibacy. They have created this disease! The whole credit for AIDS goes to religious monasteries, it was born in religious monasteries.

Now it is absolutely clear that homosexuality is the cause, so there are governments who are making homosexuality a crime. But homosexuality is not the cause -- the cause is the teaching of celibacy. No animal is homosexual, but teach any animal celibacy and see; he will start masturbating, he will start practicing homosexuality, he will start making love to chairs, furniture, shoes -- anything! You have turned him into a Christian. And soon the poor fellow will be suffering from AIDS. And nobody sees the whole link.

I have heard.... A young man, who looked like a monk, was moving along the pavement in front of a shop, looking again and again into the show window. When every customer had gone and the time to close was near, he entered the shop.

They said, "But we are closing now."

He said, "It won't take much time."

In the show window, there was a rubber cock in which he was interested. He said, "How much is that piece?"

They said, "It is very cheap." They were in a hurry to close the shop so they said, "What do you want? Should we pack it as a present or should we pack it just ordinarily to take home?"

The man said, "No, there is no need to pack it. Just give it to me; I will just eat it here. What is the need to take it home?"

These insane ideas... however you repress them, they will come up.

One priest, a rabbi, went for his usual circumcision. He was given anesthesia and when he came back to consciousness, he saw that the doctors were a little disturbed, tense, and puzzled.

He asked, "What is the matter?"

They said, "We are sorry, but a small mistake has happened."

He said, "What mistake?"

They said, "First, we committed a small mistake. But when we tried to correct it, we messed up the whole thing. And before you came back to consciousness and could see what happened, our colleagues suggested that it was better to clean up the whole mess, so finally, instead of only doing a circumcision, we had to do a sex change operation. But you are a priest, and old" -- he was seventy -- "so it does not matter to you, although we *are* sorry. It was our mistake."

"But," the man said, "this is not right! It means I will never have the joy of erection."

The doctor said, "Well, you *will* have, but the cock will be somebody else's. It is a slight change, not much to be worried about. First, you used to have it on this side, now you will have to have it on that side. You will have it... but we thought you were a priest, and celibate."

He said, "Everybody thinks that. But the reality is not what is propagated to the masses."

Nobody can be celibate, it is unnatural. It is just as stupid as somebody coming and saying, "Here is a great saint -- he never urinates!" Are you going to believe it, that he never urinates? And even if he manages it, then he's the man everybody should escape from. He must be disgusting; from every pore of his body,

urine must be coming out.

That's what perversion is. You stop your energies at one point -- they find some other way. But the other way is unnatural and is full of dangers. You don't know where you are going.

BELOVED OSHO,
SINCE I HAVE BEEN HERE WITH YOU THIS TIME, I HAVE FELT A GREAT LONGING, A GREAT THIRST, A GREAT URGENCY TO GO INTO MEDITATION. I LOVE YOU AND I KNOW THAT THIS IS THE ONLY THING YOU ASK OF US AND THIS IS THE ONLY REAL THANK YOU I COULD GIVE -- TO ONE DAY KNOW WHAT MEDITATION REALLY IS. I SEE YOU SO ALIVE, SITTING HERE RIGHT NOW WITH US IN THIS VERY MOMENT, AND I LONG TO BECOME SO DRUNK WITH YOU THAT THERE IS NO TURNING BACK. I'M DRINKING YOU AS MUCH AS I POSSIBLY CAN. DOUBTS ARISE AND I FEEL FEAR ABOUT GOING BACK ON WEDNESDAY. I'M AFRAID I WILL NOT FIND YOU THERE AND WILL SLIP BACK AGAIN. OH, MY BELOVED MASTER -- WHAT DOES IT MEAN TO RISK ALL FOR A SINGLE MOMENT OF LOVE?

First, you will not be missing me wherever you are. We miss only our attachments, not our love.

Attachment is to the physical body. Naturally, from far away you cannot touch the physical body, you cannot see the physical body. And you have never known anything more than the physical body. You have never known that which is there but cannot be touched -- whether you are here or thousands of miles away.

Only love reveals to you things which are immaterial, experiences which are immortal, spaces which are beyond time and mind.

So the first thing I want to emphasize to you: don't have any fear. Wherever you are, whenever you are silent, inside yourself, you will find me. And once that experience happens, then the question of separation disappears. Even death cannot separate us, because love is not of the body. And that which is of the body is only attachment, biological lust.

Learn the secrets of love. Go into the depths of the poetry of love, move in the music of love, get centered in the consciousness of love, and there is no fear of losing *anything*.

And you have asked, "What does it mean to lose everything for a single moment of love?" It means exactly what it says. All things of the world can be put on one side and a single moment of love on another side -- still, the side of love will be weightier, will be more valuable.

The things -- all the things that you have or you can have -- only have prices on them, they can be purchased. Love has no price, it cannot be purchased; all those things can be purchased.

Love is a prayer, not a commodity. You can offer it... and your being is full of it, you have just never looked at the inner springs of your life sources.

All the things of the world are nothing in comparison to one second of love, because that one second is enough to give you ultimate contentment -- beyond which you cannot spread your ambitions and desires. Just that experience is enough to fill you with all that is beautiful, with all that is deathless, with all that is part of truth, part of bliss, part of benediction.

Just remember a small criterion. In life, there are two kinds of things -- things which have prices on them and things which have no prices. Things that don't have any price are values.

This whole world is full of commodities. Only your hearts are full of a quality which is invisible, but is the most precious experience of life.

A man who dies without knowing love has never lived. And a man who knows love needs no other lives anymore -- he has passed the examination of life.

BELOVED OSHO,
DO YOU HAVE SOMETHING TO SAY ABOUT GANDHI'S FOURTH MONKEY?

In China, based on almost twenty-five centuries of the teachings of Lao Tzu, some sculptor made a statue of four monkeys. Lao Tzu used to say, "Don't see anything wrong, because even by seeing it, you become in some subtle way a participant. And moreover, just by seeing it, it leaves an impression in you which may become a seed and some day it may explode into action. It is better not to see it."

It is not *my* philosophy, remember. My philosophy is to see it as accurately as possible from all sides, so

you know it perfectly well and there can be no misunderstanding, and you are free of it -- not because you have not seen it, not because you are ignorant about it, but because you have understood it, that it is useless. So this is not *my* philosophy. I'm simply explaining the four statues of monkeys to you.

One monkey is keeping his hands over his eyes; that is indicative of not seeing that which is not worth seeing. It is better to keep your eyes closed.

The second statue is: Don't hear that which is not worth hearing. So the second statue is putting its hands on both ears.

And the third statue is putting its hands on the mouth: Don't speak anything that is not absolutely necessary. Don't speak anything that is going to hurt somebody. It is better to be silent than to be unnecessarily in quarrels and fights and violence, because most of your violence begins with your words, with your mouth.

And the fourth was... all the monkeys are naked, as they have to be. The fourth was also naked. He was keeping his hands on his cock, hiding it. The message was that sex is a great energy, and you should not spoil it. It has to be transformed, it has to change from going downwards to going towards the highest center in your mind, the third eye. It has to move towards the third eye from the lowest center, in your genital organs.

When sexual energy starts moving upwards, you also start moving upwards with it. And the moment sexual energy reaches the third eye between your two eyes, you will be capable of seeing more clearly -- without any distortion, without any possibility of any mistake -- your path, your life, your achievements, your possibilities, your potentiality. Everything for the first time will be lighted up; darkness disappears.

It was a beautiful statue -- transformation of sex into spirituality. The same statues are made in Japan, more artistically, more beautifully.

One friend of Mahatma Gandhi sent him these statues, thinking that he would appreciate it. And he *did* appreciate it, but when the statues arrived, there were four monkeys and when the statues were cleaned and put on Mahatma Gandhi's table, there were only three monkeys. The fourth monkey had disappeared.

You are asking me about the fourth monkey. You will find him somewhere as a sannyasin, because I don't see any other place to escape to.

But it shows the level of understanding of Mahatma Gandhi. He was sex-repressive. He could not understand Lao Tzu. He was worried that people would see this naked monkey. So it is better from the very beginning if people don't know anything about it. In India, those statues don't exist; It is better to cut the fourth monkey separate. Now those remaining three monkeys Gandhi can manage: "Don't see what is not worth seeing. Don't speak what is not worth speaking. Don't hear what is not worth hearing."

But all these are nothing in comparison to the fourth. These three may make you a little more civilized, sophisticated, but these three will not transform you for the simple reason that you are not trying to understand. You are trying to avoid, not to look at. It is as if you have a cancer but you don't want to look at it, so you don't go to the doctor.

I used to know a man whose wife came to me, saying, "You have to come to my house, because my husband will not listen to anybody except you. We have tried our best. He has been sick for almost two weeks and we think something is seriously wrong. He's becoming weaker and weaker, but he is not ready to go to a doctor. And he is not ready even to say why he's not willing to go the doctor."

I went. I told everybody to go out of the room and I closed the door. I asked the man, "What is the matter? Why are you avoiding the doctor? If there is any problem, just tell me."

He said, "I can tell you. The problem is not with the doctor, the problem is with me -- I am worried that perhaps I have cancer. My father died of cancer, my grandfather died. My wife, my first wife died of cancer, and I have seen so many cancer deaths in the house that it has become impossible to forget it. So I feel I have cancer."

I said, "Do you think not being examined is going to help you in any way?"

He said, "No."

I said, "But there is a possibility -- if the doctor says you don't have any cancer, you will be immediately cured. Secondly, if he finds there is something else, then medicines can take care of it. But fifty percent, the chances are that you may not have the cancer. You are missing a fifty percent chance. It is up to you, it is your life. I will not disturb you. Should I go or wait for your answer?"

He said, "Wait."

After a moment he said, "It seems right. There is a fifty percent chance. It is only guesswork."

The doctor was brought, and he had the cancer. He told me, "Look!"

I said, "No harm. To know the enemy is always better than not to know, because knowing the enemy you can fight it better. Now we know it is cancer, we can fight it. There is no problem, you are not going to die."

There are people all over the world who are afraid -- if a medical check-up turns up some calamity, a psychological check-up turns up some calamity... they go on living in fear. And out of their fear, they go on creating a thousand and one more fears. They may not have the cancer, they may not be *really* sick but their minds will create sickness -- and their minds are capable of creating the cancer too.

One thing has to be remembered: you are, in your essential being, beyond all diseases, all old age, all deaths. In your non-essential parts -- the body, the mind, the brain -- you are vulnerable to all kinds of diseases, to all kinds of accidents. But they are not happening to *you*. They are happening almost as if in a dream, to somebody else.

The whole work of the mystery school is to somehow introduce you to yourself.

That introduction is the introduction to existence itself.

For centuries, man has lived in ignorance, in darkness. And in that darkness and ignorance he has been spinning and weaving dreams, nightmares, and he is suffering them. His nightmare may be just a dream, but his suffering is true.

To me, the definition of a religious man is one who has come out of dreams, one who has come out of sleep, one who is awake, one whose eyes are open. And he lives with this awareness. His every act is full of his awareness, is luminous with his awareness. Then nothing can go wrong.

I don't teach you any morality. I don't say "this is good, this is wrong, this is moral, this is immoral" -- that is all childish.

I teach you a single criterion: awareness. If in awareness you do something, it has to be right, because in awareness you cannot do anything wrong. And without awareness, you may be doing something very good, appreciated by everybody, but still I say it is wrong because you are not aware. You must be doing it for wrong reasons.

I am reminded of a small story. There is a big fair, somewhere in China. A man falls into a well, because in those days in China, wells were not made with a protective wall around them. So it was an ordinary, everyday accident -- people falling into wells.

This man was shouting, hanging onto a root of a tree inside the well but the fair was so noisy that nobody heard him. By chance, a Buddhist monk was passing by the side of the well, and he heard. Perhaps because he was accustomed to meditation and silence... that may have been the reason he heard the man shouting from the well. He asked, "What is the matter? What is the trouble, why can't you be silent?"

The man said, "You seem to be strange. I am dying and you are saying `Why can't you be silent?'"

The Buddhist monk said, "At the time of death, one *has* to be silent. Don't miss a single moment. Just close your eyes and be silent. If you die in this tense and anguished state, you will be born into a very ugly species. If you want to go higher, this is the moment -- don't miss!"

The man said, "I don't want to go anywhere, I simply want to come out of the well."

The Buddhist monk said, "I know everything about higher consciousness. I can take you to the ultimate."

"But," he said, "who wants to go to the ultimate! Just take me out of the well!"

The Buddhist monk said, "That I cannot do, because it is forbidden to us for the simple reason that if I take you out and tomorrow you rape a woman, or a murder a man, then I will also be responsible for your act, because without me you would not have been able to do it; we are partners. Just excuse me." And he went away!

He said, "I don't want to become a partner to any kind of action. I am trying somehow to finish my own load, and I don't want to take on anybody else's load."

The man said, "Strange kind of people... I am dying, and he teaches me to be silent and die. He does not try to bring a rope and get me out."

Just at that moment, a Lao Tzu monk, a Taoist monk came by. He also heard. He looked in and he said, "Listen man -- my master used to say that you should act in awareness, walk in awareness. Now you see? -- you have not been aware."

The man said, "I will learn awareness but first -- this time -- take me out!"

The Taoist monk said, "That is beyond me, because nobody can save anybody else. That's what my master has said."

The man shouted, "It is said in a different context! It is not said in the context of a man dying in the

well."

The man said, "If you talk about context and reference, then I will have to bring the scriptures and show you."

The man said, "I don't want to see any scriptures. And I am ready to take my words back -- just bring a rope!"

He said, "No, neither can anybody save you nor can anybody destroy you. It is always *you*, deep down, who are responsible for every action. So take the responsibility, be brave. And... see you next life!"

He said, "My God! All these religious people...."

And then came a Christian missionary with a bucket, with a rope... and he immediately threw down the bucket with the rope and told the man, "Sit in the bucket -- it's a big bucket -- and I will pull you out. Don't be worried."

He came out and he said, "You seem to be the only religious person in this whole crowd. What religion do you follow?"

The man said, "I am a Christian."

The man who had been rescued from the well was very much impressed. He said, "This is real religion! Just one question: why were you carrying a bucket and a rope?"

The Christian missionary said, "We have to be ready for any emergency. And because so many people fall into wells, all Christian missionaries carry a bucket and rope and we always look into every well -- `Has somebody fallen or not?' -- because our master Jesus Christ has said: `Those who help the poor, the sick, the miserable, will be received with great honor in the house of God, in the kingdom of God.' Up to now, I have saved thirteen men from wells... but my number is not much. There are many other missionaries who have gone beyond sixty, seventy. It is very difficult to find a person in a well."

The man said, "This is a strange philosophy -- even stranger than those two... the Buddhist, the Taoist. You are using us as stepping stones; you *want* us to be in the wells."

He said, "Of course, because unless there are poor, how can we help? Unless there are sick, how can we serve? Unless there are miserable people, we are out of employment."

The man said, "Anyway, I thank you that you pulled me out. I cannot agree with your philosophy, but whatever your philosophy, at least my life is saved."

The missionary said, "This is not enough, this is not the right gratitude. The right gratitude will be to fall as many times into wells as you can. And if you can, inform me in advance; that will be really wonderful."

We are living in an insane world, and you have to find some sanity within yourself. You cannot find it in the world, you can find it only within yourself.

That sanity will be your ladder towards higher states of consciousness, bliss and ecstasies.

Sermons in Stones

Chapter #24
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BELOVED OSHO,

WHAT IS CHARISMA? ALL SORTS OF PEOPLE HAVE IT, BOTH AWARE PEOPLE AND UNAWARE PEOPLE. ITS SUCH AN INTANGIBLE QUALITY, I CAN SAY WHEN SOMEONE IS CHARISMATIC BUT CAN'T DEFINE WHAT IT IS.

Sudha, charisma is a mystery. It happens only to those people who have centered their being, concentrated their energies, who are no longer falling apart, who are consolidated, who have become *one* -- the very meaning of the word, "individual."

Every individual has charisma. But individual means that which is indivisible. You cannot divide that person into fragments; you cannot say to that person that "this part is wrong in you, this part is right in you." You cannot create a schizophrenic psychology in that person; he's one and whole. This very phenemonon of being one, centered and whole, creates a magnetic pull.

Now, you cannot see a magnetic pull. You can see the magnet, you can see the small pieces of metal which are moving towards the magnet, but you cannot see magnetism, you cannot see any power.
All power is invisible. All energy is invisible.

Charisma is the energy of the consciousness which is settled in itself -- at ease, at home -- which has arrived. Now there is nowhere to go. Utterly relaxed, with no tensions, with no anxieties, with no desires -- in short, with no bickering, torturing the mind -- one has arrived at the point called Being with a capital B. The moment you touch your Being, you are no more a separate entity from the universe -- you have become part and parcel of this tremendously alive existence.

But the problem arises... if you see it in a Gautam Buddha, there is no problem. You can understand -- the man has blossomed. You can see it. In his eyes you can see the depth; you can see in his gestures, the grace. You can see in his words an authority which can come only through experience, not through knowledge.

The problem arises when you find some charismatic qualities in an ordinary man who has never meditated, who has never gone inwards, who is as ordinary as everybody else. But sometimes it happens -- you feel a magnetic pull. And because you have not arrived at your own center, it is very difficult for you to make a distinction between the man who is centered -- hence, has a magnetic pull -- and the man who is not so centered and yet you still feel a certain pull. You cannot make the distinction, for the simple reason that you have not experienced it in your own being.

The ordinary man sometimes has something similar to charismatic power, but you will be surprised to know it is not charismatic power at all. It is something just the opposite -- it is overflowing sexual energy. In a charismatic experience, the energy in the person is at the highest center. It is at the seventh center, *sahastrara*, beyond which you enter into the infinite, beyond which you are no more *and* you are all. It is the same energy.

Man has seven centers, prominent centers. The energy is stored as a reservoir at the lowest center -- naturally, because of gravitation. Water goes downwards because of gravitation; it pulls somewhere, but it is always the lowest place. Water cannot go upwards unless some effort is made. Unless some device is created to cancel the effect of gravitation, water is bound to go down and down and down.

The sex center is the lowest point in your being. All energy accumulates at the sex center. The moment the child is born, he brings all his life energy, stored at the sex center. But the sad thing is that 99.9 percent of people also die in the same situation -- the energy is still at the sex center, although it is no more that overflowing energy of a child; it is the dying energy of an old man. But it is still at the lowest center.

The whole science of religion is nothing but an effort to create methods, devices, techniques to cancel the effect of gravitation and allow the energy a freedom to rise upwards. As the energy starts rising upwards, you will see changes happening on their own accord. Your behavior will change, your actions will change, your directions in life will change. You will be surprised, and others will be surprised, too. What has happened? -- they have seen your anger, they have seen your rage, they have seen your jealousy, they have seen your hate -- suddenly you are radiating love.

If the energy reaches to the heart center, which is the fourth, your whole life becomes so sweet, so fragrant, and so beautiful -- and you have only moved half way. If the energy moves still higher, and as the energy goes on moving higher, your charismatic power will become more and more apparent -- even to those who are deaf and cannot hear, even to those who are blind and cannot see, even to those who are heartless and cannot feel. But the charismatic energy is so powerful that the blind *has* to see it and the deaf *has* to hear it and the heartless has to feel it. It all depends how high the energy has reached.

After the heart center, the charisma will be felt by many but not by all.

The fifth center is in the throat. When the energy moves to the throat center, your words start having something of the charisma of your being because they arise out of your heart, they come from your interiority, they bring with them some fragrance from your innermost being.

It was said about Jesus by his contemporaries.... Jesus was not educated, was not cultured -- he was a poor man, a carpenter's son. His father could not afford to educate him. But people were amazed: he could not read, he could not write, but when he spoke there was no comparison. Then the greatest rabbis of that day, the great scholars, great orators, great religious leaders, even the arch priest of the great Jewish temple of Jerusalem -- they were all pygmies before this young man. He was only thirty years of age when he started teaching and he was crucified when he was only thirty-three. He had not even reached the prime of his life. But whoever heard him, whether he agreed with him or not, had an absolute sense that when he speaks, you cannot disagree, at least in his presence. The idea of disagreeing does not arise. You cannot have doubts in his presence; something deeper convinces you. It is not logical. It is not his reason, it is his authority. It is the charisma that his words are carrying.

It was known all over Judea that no man had ever spoken like Jesus. It was said even by his enemies, that no man had ever spoken like Jesus. And he is saying nothing special -- but the *way* he is saying it is certainly special, the state in which he is saying it is certainly special.

I have come across thousands of articles around the world in different languages, written for and against me -- mostly against, but they all have recognized one thing which I was surprised that they all should recognize and yet not give a second thought to it.... And these are our intelligentsia. They all have mentioned -- almost without fail -- two things. One, that "You should not go to hear Osho. Because it does not matter what he's saying, when you are in his presence, it seems to be right. By the time you have reached home it may look suspicious, doubts may arise." A few have suggested: "You have been hypnotized." Only very few have suggested -- and none of them has heard me -- that the words have a charismatic influence.

I know only one thing -- that I am not a speaker, that I don't know the art of oratory. All that I know is that if I have experienced something, I can convey it to you with my total authority, with my whole being behind it. And if you are open and available, perhaps the word may reach to your innermost shrine of being. And it may reach there with something of a charismatic energy.

As the energy goes on moving, the sixth center is the third eye -- between the two eyebrows, exactly in the middle. It is when the energy is at the sixth center that the presence of the person... It is not just that he is here; it is not just a physical presence. There is no word for it, but we can manage... it is spiritual presence that you start feeling. His body becomes less important, his words become faraway echoes, but his *presence*, pure presence becomes such a tremendous pull that you know only one experience which can give you some idea of it, and that experience is falling in love -- irrationally. You cannot give any explanation, but you know. You cannot say but you feel.

And if the energy reaches the seventh, that is the point where one becomes awakened. The energy has come to the highest peak of evolution. Then that person is pure charisma.

Whatever he touches becomes gold.

Wherever he sits becomes a holy place.

Whatever he says becomes scripture. His actions take on a tremendous beauty. His inactions also open doors to the miraculous. He speaks the truth and even when he is silent, his silence also speaks. Those who can understand the language of silence rejoice, are blissful, know perfectly well that this is the man they have been searching for centuries, for many lives.

Charismatic power is the same sexual energy transformed, purified. It was poison at the lowest center; it has become nectar at the highest center. But at the lowest center also, it has a tremendous power. And you know that sometimes you feel a great attraction to an ordinary man. Remember, that attraction is sexual, and sexual attraction is blind. But ordinarily people only know that attraction, so when by chance they come across a man who has some charisma, they don't have any way to distinguish between the two.

That's why Sudha is asking why sometimes in people who are awakened, and sometimes in people who are not awakened, this power is felt. It is not the *same* power -- although it arises from the same energy. But from the lowest center it is crude, primitive, animal. Its influence will drag you into lower realms of being.

But if you find really a charismatic person, you are fortunate. Just to sit at his feet is enough, because he's showering his energy whether anybody is there or not. If you are receptive, open, available, just being close to a charismatic person is the first taste of religion. I am calling it *taste*; I am not calling it understanding, I am not calling it knowledge. It is actually a taste. Your whole being feels it. Each fiber

feels it -- a nourishment, a nourishment which is divine.
Let us summarize:

The charismatic energy is divine nourishment flowing from those who have arrived home.

BELOVED OSHO,
I FEEL A STRONG URGE TO CREATE SOMETHING IN MY LIFE. I WRITE SONGS AND WOULD LIKE TO SING THEM. THEY EXPRESS MY FEELINGS AND MAYBE BECAUSE I FEEL YOU INSIDE ME, THEY ALSO EXPRESS A LITTLE BIT OF YOU. CAN YOU PLEASE SAY SOMETHING ABOUT THE DIVIDING LINE BETWEEN EXPRESSING NEUROSES AND THE CREATION OF SOMETHING OF BEAUTY? IS IT GOOD FOR ME TO GO ON THIS TRIP?

The urge to create anything is the first ray of light in the dark night of your soul. The urge to create is the urge to participate in the work of God.

There is no God as a person, but there is tremendous creativity going all over the place. God is not a creator to me, God is *all* this creativity -- and whenever you feel some urge to create, it is an urge to meet God. It is an urge to be a small God in your own right. Only by creating something, you can feel fulfilled.

You write songs -- it is beautiful. You want to sing. For whose permission are you waiting? -- sing and sing madly! But remember only one thing, creativity has two possibilities. One is that it arises out of your silence, love, understanding, your clarity of vision, your intimate friendliness with existence -- then creativity is healthy. But if it does not arise out of meditation, out of silence and peace and understanding and love, then there is a danger. It may be arising out of your confused mind. It may be arising out of your insanity.

Anything that comes out of your tense mind, helps you anyway. It gives a relief. Something that was going round and round inside you -- you have released it, but it will torture somebody else. It may torture many... because the song that was imprisoned within you was a personal matter; you have made it public. And if the song has come out of some kind of madness, some kind of confusion, you will certainly feel good, but at a cost which is too big. Millions of people for thousands of years can be affected by it. You are relieved but you have not behaved responsibly. You have not behaved sanely, you have not behaved humanely. Your songs, your paintings, your dance will have all the qualities of your mind, from which they came.

Look at the paintings of Picasso. That poor fellow does not need worldwide recognition as a painter, as a creator -- he needs psychiatric treatment. His paintings are like vomitings, he's sick. He *is* a genius; he has great insight into color. But he is not at ease. He is not feeling joyful. He's not feeling life as a gift. His paintings show his rejection of life. His paintings show his utter frustration, despair, anguish, confusion -- you cannot figure out what the painting is all about. But because he is a genius, even though his creativity is not that of a Gautam Buddha, he has a great artistic, aesthetic sensibility.

He has everything except a little meditation. Instead of a little meditation, there is a little madness.

Almost all the great painters of the contemporary world have been, one or two times at least, sent into psychiatric hospitals, and they lived -- all of them -- one year, two years, three years in madhouses. Great poets have been in madhouses. Great dancers, like Nijinksy, have been in madhouses.

It is strange that the West is not yet aware that something is wrong.

Why do your scientists, your artists, your painters, your singers, your poets, your dancers -- all creative geniuses -- fall victim to madness? This has never happened in the East. And it is not that we have not created -- we have created more than any other country in the world. But there has not been a single instance of a great artist, a great novelist, a great poet, a great mystic going mad. This is absolutely unknown in the East.

On the contrary, you will be surprised that in the Far East, particularly in Japan, mad people are brought into the Zen monasteries to be treated. They are given a beautiful place, a small cottage by the side of a pond, with swans in the pond, birds, flowers, trees, rocks, rock gardens -- which is especially Japanese. Nobody has ever thought that rocks can make a garden. People throw away rocks to create a garden. In Japan, they *collect* rocks to create a garden! Unless you can create a garden out of rocks, what kind of an artist are you?

They put the madman in the most comfortable place. If he's a painter, they give him all facilities to paint... but he's not allowed to talk to anybody, he is not allowed to show his paintings to anybody. There is

a fireplace -- after painting, he has to put it into the fireplace. For three weeks he has to remain silent, and the master in the Zen monastery goes every day to look at his paintings -- whether the paintings are changing, whether they are becoming more and more sane. The day he sees that a painting is perfectly sane, the man is released. They have used paintings to release his madness, but the paintings have all gone into the fireplace. They are not to go to the public -- you are mad and you would be spreading your madness.

Before you start making your songs and singing and dancing, create the right consciousness, the right awareness, so whatever comes out of you is a blessing for humanity, not a curse. That is the criterion. Unless it can be a blessing, throw it into a fireplace. You are released, but don't burden somebody else.

I used to live in a city across from a homeopathic doctor. He was a Bengali. In India, Bengalis are addicted with homeopathy -- strangely enough, because there seems to be no reason why Bengalis should be so interested in homeopathy.

Homeopathy was discovered in Germany by a German scientist. So if in Punjab people are interested in homeopathy, we can understand -- but Bengalis? They could not even run if somebody were going to kill them. They cannot run, their dress is such, their dhoti would fall down -- it is so loose that how they manage is a miracle. Now these are not the people who fight.

This doctor was opposite me, so we became friends. But he was a torture. Usually, homeopaths don't get many patients, so he was torturing me as much as possible. But I used to take my revenge, and my revenge was: whenever my father would come to visit me, I would take him to the doctor.

He would say, "I am perfectly okay. Why do you always drag me to that idiot? I know more homeopathy than he knows."

He was also a homeopathy addict.

But I would say, "No. Now you have come here, it is good just to have a check-up."

He said, "This is strange. I go on postponing coming to see you because of this doctor! Because I know you will leave me with the doctor and you will escape."

But that was my revenge. In homeopathy, they ask you... if you have a headache they will start asking you what diseases you have had since childhood, in what side of the body all your diseases were.

My father was a lover of homeopathy, and the doctor, seeing my father, would almost go through a nervous breakdown -- because my father used to start from his grandfather's diseases. It took almost the whole day. And he may have had just a slight headache and the doctor would tell him, `Wait, I have listened to all these things. I know! Three generations -- I know everything. And you just have a slight headache? Take the medicine!"

But my father would say, "That is not right. Follow your science. First listen to the whole thing, because everything is connected."

That's what homeopathy believes: that everything, every disease is connected with another disease; there is a pattern. A headache cannot come just from the sky, it must be coming from your grandfather! Although he is in the sky too....

But somehow it has to be connected. And after three or four hours describing it... and the doctor just pulling at his hair because he has heard all this so many times, naturally *he* will start having a headache. By the time my father had completed his story, he would tell me, "Now we can go."

I said, "But what about your headache?"

He said, "My headache is gone."

And the doctor said one day, "It is not gone, it has come to me! Whole hours listening to you -- the same story! And I know no medicine can work because it has not come from *my* grandfather it has come from *your* grandfather, and in the whole literature of homeopathy, there is no mention of what to do if some disease from somebody else's grandfather comes to you. Now I have to suffer. How long will you be staying here?"

I said, "As long as you want," because he was free and there would have been no problem. But the next morning the doctor had left to a nearby hill station.

After seven days, he phoned. "Is your father still there? Because I am a poor doctor and I cannot manage to stay in this hill station, it is too costly."

I said, "He has gone, you can come back."

Life is an interconnected whole. Everything is interconnected. If you want to sing, just look into yourself -- why? If you want to dance, just watch within yourself -- from where is the urge coming and why?

I am not preventing you. You can dance, you can sing, you can do whatever you want, but remember not

to interfere in anybody's life -- even with a song, even with a dance.
Life is very delicate and very fragile.
A small thing can become a great disturbance.

My suggestion is, your urge is beautiful. Just now, what you need is a little more silence, a little more peace, a little more relaxation, a little more no-mind, so that you can become just a hollow bamboo. And the song that wants to come out of you can come, and the dance can come, but they are not your creations. Your mind has not contributed anything to them, they are coming from the beyond.
You have put the mind aside.

Meditation simply means putting the mind aside, opening the door to your consciousness, an *immediate* relatedness to existence.

Out of this, let the songs come, let the dances happen. They will be blessings to you and they will be blessings to the whole world. Share them.

But share only when it has come out of silence, out of health, out of an integrated being.

BELOVED OSHO,
THE REAL QUESTION IS, AM I A COWARD IF I DON'T JUST PUT EVERYTHING AT STAKE IN SPITE OF THOSE WHO WAIT FOR ME BACK THERE? -- MY GIRLFRIEND, MY SICK OLD MOTHER WHO MAY DIE OUT OF GRIEF IF I DON'T COME BACK, MY JOB AND MY COLLEAGUES, WHOM I MIGHT PUT IN TROUBLE.... AND IN SPITE OF THE UTTER INSECURITY I WOULD PUT MYSELF IN, AM I A COWARD IF I DON'T JUST STAY IN THIS BEAUTIFUL GARDEN OF YOUR PRESENCE, THE ONLY PLACE WHERE I REALLY FEEL ALIVE? AM I MISSING ANOTHER BEAUTIFUL OPPORTUNITY OR IS IT JUST NOT YET THE RIGHT TIME STILL?

The old mother is waiting for you and she's so old that she may die if you don't return home. The woman you love is waiting for you. Your whole family, your friends, your job -- you will be a coward if you don't return.
But I can understand your longing to be here.

You are not a coward in that sense, because if I say to you "Be here," you will be here. Mothers, after all, die -- you cannot help it. Whether you go or not, the mother will die at exactly the same time, on the same day. Although if you do not go, you will feel guilty your whole life that you killed her. Do you think those people who never leave their parents... that their parents live forever?

Everybody dies. I am just trying to make it clear so that you are not burdened with guilt. Mothers will die, fathers will die. Everybody has to die. To me, the more important thing is that you are clean of guilt.

Your girlfriend is waiting there. If you stay here, you will feel guilty -- you must have promised her you will be coming back soon, and you will going against your word.
No, I will not suggest that.

I will tell you: go back home, don't be a coward. Now... and it is not certain that you will find your girlfriend there. She may have already moved on. If she is intelligent, she will be enjoying her time there -- with somebody, of course, hoping that you don't come back!

Staying here will be very cowardly at this juncture. You have to go and see what is happening. Where is the girlfriend?

My feeling is, even if she has not left you yet, she will leave you. The average time for intelligent human beings to be together is three years. I don't know how many years you have been with her... in three years, you start getting utterly bored.
Go back.

I have another suggestion to you: I am coming with you! This way, it is simple. Just your love for me, just your trust in me and your determination, your commitment to find out what this life is all about....

You can practice meditation anywhere you are. You need not be here. In fact, it is far better to go back into the world, and once in a while just come for a refresher course.

In this way, you will avoid the feeling of guilt. If you reach home and the girl has eloped, you will not feel guilty. You will feel unburdened, relieved, free to move to another girlfriend.

You will find your mother also. Whatever has transpired within you here, if you love your mother, this is the time to be close to her. And just being close will not help. This is the time to help her to be silent, to be meditative, so that she can understand the beauty of death. So that she can disperse herself into existence

without any resistance, without any fight, without any struggle.

If she can welcome death, there is no death. Death is in your resistance. The moment you allow it, you are surprised: death has no reality. You are simply changing the house, from one body into another body.

So go and share your meditation with your mother. That is the greatest gift and present you can give to her before she leaves the world. And share your meditation with your girlfriend too, before she moves to another boyfriend. She is going to move, even meditation cannot stop that. On the contrary, meditation helps because meditation makes you clearly aware of things.

I have seen people living together for years, their whole life, thinking only of divorce -- just thinking, but never being courageous enough to be alone without the wife. Because she is your whole misery -- how are you going to live without misery? When you come home, it will look so empty, with nobody there to nag you.

I have heard, one man entered a restaurant and ordered lunch. The waitress was puzzled because the order was strange. The order was: "Four chappattis, all burnt."

The woman looked at him.

"And two vegetables with no salt, finishing with a cup of coffee, completely cold, with no sugar, no milk."

The waitress said, "It is a strange order. I have been here...."

He said, "It is not a strange order. Look at the front of your restaurant, what you have written on the board outside" -- on the board was written: Here you will feel completely at home. "I am trying to feel completely at home!" '

The woman said, "It is up to you." She prepared his lunch, brought it, put it before him, stood nearby in case he needed anything more.

He said, "Why you are standing there? Sit in front of me!"

She said, "Why?"

He said, "Nag me! Unless you nag me I will not enjoy my food!"

Just lifelong habits... it is not so easy to divorce. Rather, people become accustomed. That's why meditation is dangerous; it does not allow you to become accustomed. It keeps your intelligence always sharp and you can see when something has gone sour.

It is stupid to bother about the spilled milk. That which has lost its joy, its beauty, its romance, its poetry -- now why drag each other and torture each other? Most probably, the girl will have moved.

Man is not an unmoving property. Man is a movable, intelligent animal. You are meditating here. What will the poor girl be doing there? She must be eating, she must be drinking, she must be sleeping, she must be taking a shower. So what is wrong in having a boyfriend too? just to continue the old habits, just to continue the routine smoothly.

But if she has not moved on yet, afraid that you may be coming any day, share with her also your meditation. That will help immensely to make both of you absolutely free.

Then love is a free gift with no conditions attached to it.

Teach your mother, teach your girl, teach your friends, and next time, those who can come, bring them.

But if you stay here, then I will certainly call you a coward because you have not faced the reality.

Learn whatever is available here. Practice it anywhere. And whenever you feel that you need to be reminded of many things you are forgetting, come back -- and next time don't come alone. It is not right that you have left your girlfriend there. If you love her and you have come in search of meditation here, you would have brought her because it would be a shared adventure.

Next time, this girl or another girl. Just remember one thing: that girls don't ask me whether it is courageous to stay here or to go away. They simply remain here!

So be careful. If you want freedom from any woman, bring her here. No problem for you, she will make you free on her own accord. And a miracle is also possible, that your girlfriend and you may be able to enter into meditation together. And that will be the *real* meeting. Otherwise, only bodies meet -- which is not a meeting. That is only a hit-and-run affair.

If you can also be consciously together in silence, in meditation, in peace, then you are putting down the right foundations of a friendship that can last -- not only this life, but that can last for lives together. And you can be immensely helpful to each other in understanding problems, hindrances.

So my suggestion is: be here, learn meditation. Go home, share your meditation, and whenever you can come, come back. This will be real courage: facing life, not escaping from life, and also making every effort to evolve your consciousness -- not allowing life to create obstructions. You were thinking that courage is a

simple matter -- whether to stay here or go home. It is a little complex.

Go home but don't forget me. I am coming in your heart with you. So whenever you start forgetting me, put your hand on your heart, close your eyes, and immediately you will be connected with me.

My sannyasins are all over the world. It is impossible to bring them together in one place. It would have been great to bring all of them into one place, one million sannyasins in one place, but all the governments consist of cowards. They are afraid of people. If they see one million people listening to one person, loving him to such an extent that even if their life is needed, they will give it.... Around the world this is the fear in the minds of all politicians: I have such a great strength around the world that it should not in any way be allowed to be in one place, because then it can become dangerous to the vested interests, to the governments, to the churches.

And they are right!

But they are cowards. They should face it, they should allow me. They should help me to create an alternative society. They have failed -- ten thousand years of continuous failure; what more do they want? They *have* failed, and now there is no possibility that their system can succeed. It can succeed only in destroying life on the earth.

They should think that if an alternative society can be created, then a chance should be given to it. People can live in a different way that perhaps is better. And perhaps other people would also like to live in this different way. But then again: the fear that in the new life, they will not be powerful. In the alternative life, everything would be so different that right now the people who are presidents, prime ministers, governors, senators, and are enjoying their egos, will be simply nobodies.

In my vision, I don't see any place for these people. I see singers, dancers, musicians. I see painters, poets. I see all kinds of beautiful people living, loving and having a good laugh about everything in life -- because everything is hilarious, we have just forgotten our sense of humor.

And these politicians, these priests, teachers... these are the people who have crushed man's sense of humor. To the people who are in power, humor seems to be against them -- people are laughing at *them*, so it is better that laughter should be destroyed. And they have destroyed laughter. They have made man a long face, sad, and they have convinced humanity that this is what life is.

Go into a church. It looks like a graveyard. In fact, it is a graveyard, because worshipping Jesus on the cross... and have you observed that people -- from the pope to the smallest priest -- have crosses, golden crosses, hanging around their necks, but Jesus is missing. It is very strange. That cross is there because of Jesus, but where is Jesus and why should the cross be given preference over Jesus?

You could have a beautiful, smiling Jesus. But the society does not want any smiles anywhere. Hence Jesus has been removed, only the cross has been chosen. Now the cross is a symbol of death, not of life. And crosses are not made of gold, and when you are crucified the cross is not hanging around your neck, your neck is hanging on the cross. What have these people been doing -- cheating the whole of humanity?

BELOVED OSHO,
THE OTHER DAY, YOU TALKED ABOUT PRIDE. IT FELT AS IF YOU WERE TALKING ABOUT A LONG-LOST FRIEND. THE WAY I HAVE BEEN BROUGHT UP, PRIDE AND HUMBLENESS ARE CONTRADICTORY CHARACTERS. MY HEART TELLS ME THAT I CAN ONLY BECOME WHOLE WHEN THEY BOTH MEET. IS IT THAT HUMBLENESS IS MY FEMALE PART AND PRIDE, MY MALE PART? AND CAN THEY MEET IN A LOVING HEART? PLEASE COMMENT, BELOVED MASTER.

You are born man and woman together -- *aradhanishwar*. We have the statues, five to seven thousand years old, of Shiva -- half-man, half-woman. When the West came to know about those statues for the first time, they laughed. In fact, any idiot would laugh. But strangely enough, just in the beginning of this century, Carl Gustav Jung discovered that psychologically man is both, *has* to be both, because he is born of a man and a woman. Your father has contributed something, your mother has contributed something; you cannot be just a woman or just a man.

You are both. But all the societies have been trying to enforce the idea that man is man, woman is woman, and they are separate.

Why are they insisting on this separateness? They insist on this separateness because unless the woman is separate, she cannot be enslaved. She cannot be exploited. She cannot be forced into prostitution. But because they were so concerned to keep the society in the hands of men, all power in the hands of men and

no power in the hands of women, they did not allow a deeper search: What is in a woman that attracts a man -- or vice versa, what is in a man that attracts a woman?

Carl Gustav Jung discovered that everybody is carrying the opposite sex in himself; half his being is made of the opposite sex. And it is this half of the opposite sex which creates the phenomenon of love -- the love you are acquainted with.

Every man has his mother, her contribution, in his blood, in his bones, in his marrow. He is still carrying in the unconscious the idea of a woman: his mother. And whenever he finds a woman that in some way resembles his mother, he falls in love. That's why he cannot say why he has fallen in love. He does not know. In the unconscious is the ideal of the mother, but falling in love is a conscious thing. The unconscious knows the ideal, the conscious knows the woman he has fallen in love with.

And the unconscious and conscious are not on speaking terms. They don't talk with each other, they cannot -- one is conscious, one is unconscious. While somebody is asleep, you may be sitting by his side but you cannot talk with him.

The woman within you and the man within you are already meeting. It is not that there is a partitioned wall; you are both together -- every inch, every atom, every cell. So the question is not how to create the merger, the question is just to remember: the merger is already happening, you cannot live without the merger.

Sitting silently, just watch inside yourself and you will be surprised to see that feminine qualities, male qualities are all mixing without any effort on your part. In fact, their mixing is the very dialectic of life. You go on living a healthy life... it is healthier if the merger is close to perfection; it is not that healthy if the merger has been disturbed by your social upbringing.

Have you watched? The societies that are opposed to sex -- their life span is small, their average life is not long. Societies which are not opposed to sex, their life is longer. And societies which are aboriginal, which have not yet heard of your great preachers and priests and philosophers, and are still living naturally -- they live the longest.

There are even thousands of people who have passed the line of one hundred and eighty years. There are even more who have passed the line of one hundred and fifty years.

I may not have come to know about it, but a friend from Caucasus just sent me a picture. One man was going to marry a woman. The man was one hundred and eighty and the woman was one hundred and seventy-two -- marrying! I love the idea. This is the time, the right time to marry! In life, there are so many other things to do -- do everything, and when you are one hundred and eighty, get married! Prepare the grave and get married, because after marriage there is nothing. So have a good honeymoon. And because after the honeymoon is the grave, it is bound to be total, intense.

Why do people who don't have any condemnation of sex, live longer? Because the merger of their feminine and male qualities is more natural -- unhindered, unobstructed, not condemned, not repressed.

You don't have to do anything. Your chemistry is doing it. All that you have to do is be watchful, peaceful, and just see the miracles of nature that are happening in your body.

You have the most miraculous thing in you -- life, consciousness, love, and finally God -- and you are searching here and there like beggars.

Each man is born an emperor; he just has to claim it.

I want my sannyasins to be emperors, not beggars. And once you remember your glory, you can claim it -- it is already there. It is within you. Nobody can prevent you.

So it is not a question of doing anything for the male and female within you to mix. You don't need a mixture, you need just a silent awareness of whatever goes on happening in you. And you will be surprised that everything is right, nothing wrong happens unless you interfere.

Except for your interference, there is no sin.

BELOVED OSHO,

THE OTHER DAY YOU SAID THAT AS LONG AS WE ARE DEPENDENT ON THE OTHER, WE ARE BOUND TO HATE THEM. ARE YOU ALSO MY "OTHER"? I KNOW THAT RIGHT NOW I DEPEND ON YOU AND I SAY YES TO IT WITH ALL MY HEART, BUT IT DRIVES ME TO TEARS TO THINK THAT I SHOULD EVER HATE YOU BECAUSE I AM DEPENDENT ON YOU. CAN YOU PLEASE FILL MY HEART WITH UNDERSTANDING AND EASE THE PAIN?

Nobody is dependent on me. I am not creating a mob of slaves. My whole effort is just the opposite: to drag you out of the crowd of the slaves and to make you independent individuals.

But from your side, I can understand. From your side, you may be thinking you are dependent on me. That is a misunderstanding.

You are absolutely free. Free to be with me, free not to be with me, free to be for me, free to be against me -- it is your joy.

Don't make it heavy. Keep it light and playful.

You love me; hence the fear has arisen that one day you may fall into the opposite and you may start hating me. Don't be worried, because your love is not just love. You love me not for any biological reason, you love me for some spiritual growth. Your love is part of your meditation. Your love is nothing but a gratitude for someone who has opened a door to the beyond.

I don't think there is any necessity for your love to change into hate. I am ready to make you free at any moment without creating the whole drama of hate.

The drama of hate is a necessity -- you love someone, then the natural process happens: you start getting bored, you start feeling stuck, you start looking all around. There are so many beautiful people and you are sitting with this woman, this man. You are the most unfortunate man on earth. Now, how to separate?

And you have been giving promises to the woman -- "I will love you. Others love people only in life but I will love you even after life." Now what to do with all those promises? You cannot suddenly change. You cannot say, "I take my promises back." What about all those love letters? "I will die without you. I cannot live a single moment without you. You are my life, you are my soul."

So now you have to go back, step by step, from love to hate. Only when hate is ripe, will you be able to separate. Otherwise, how to separate from a woman without whom you cannot live a single moment? First you have to create just the opposite situation, that "I cannot live *with* you anymore, even for a single moment -- enough is enough!"

But with me there is no problem, there is no need to create hate. You can love, that is your joy. You can turn off the switch, that is your joy.

As far as I am concerned, neither your love affects me nor your hate affects me, it is just the same. So drop that idea completely.

Don't get into unnecessary problems, because they take energy, they take time. That is the time, that is the energy that has to be put into meditation. And you are throwing it away all over the place.

Remember only one word: if you love me, your love has to be for *meditation*. If you love me, that means you have fallen in love with yourself; for the first time you are making an effort to realize your potential. How can you hate yourself?

And if you are meditating then it becomes more and more difficult to hate. You cannot hate even your enemies; you will feel a deep compassion. So everything else is going perfectly right -- just drop this idea that love may turn into hate.

These are hypothetical questions, sheer wastage of time.

Love while love is there. And when the hate comes, if you cannot manage to avoid it, then *hate*! But hate totally and intensely and you will still be following me, because my teaching is for totality and intensity.

Who cares about love or hate?

Sermons in Stones

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BELOVED OSHO,
JANOV SAYS THAT NEGATIVITY IS ELECTROCHEMICALLY DRIVEN BY ENDOMORPHINS, THE CHEMICAL EFFECT OF PAIN. HOW IS "YES" POSSIBLE WITHOUT EXHAUSTIVE PRIMAL THERAPY?

Primal therapy has contributed something very essential and significant to human growth. But just as other therapies in the West are amateurish, primal therapy also belongs to the same category.

Sigmund Freud used to say that exhaustive psychoanalysis would free man from all tensions, all worries; would give him for the first time freedom from the past, and a tremendous energy to create the future -- not as a continuity of the past but totally new, fresh, discontinuous with the past.

But the whole problem is that exhaustive psychoanalysis is impossible. There is not a single person in the whole world who has gone through exhaustive psychoanalysis, which means that now he does not need any psychoanalysis. People have been in psychoanalysis for fifteen years, twenty years, and yet they are exactly the same as they had begun. Only one thing has changed: they have now become full of psychological jargon. They have become knowledgeable. They can drive you crazy very easily, just by talking all the nonsense that they think is psychoanalysis.

Primal therapy is a simple method. It is helpful in releasing the deepest repressed emotions. And the person has to come to a point where he's not holding anything back -- his scream becomes primal.

The moment the child is born, he goes through a great trauma. Changing from the mother's womb into the cold, strange world is a great shock, and that shock remains deep in your unconscious for your whole life.

Primal therapy is a process to release you from the trauma of birth. You have to scream for days together. Finally, the ultimate scream comes, as if your whole being -- every cell of it -- has screamed with totality, wholeness, intensity. And that scream leaves you so unburdened, so light, weightless... because with the primal scream, many other small screams that are in you are all released.

But Janov has failed the same way as Sigmund Freud has failed. Psychoanalysis has not been able to give man his spirituality, his being, his freedom. Of all that it has promised, not a single thing has been delivered, and millions of people have wasted their time and money for nothing. Now Janov has done the same number again.

One primal scream releases you, but only for a short time; tomorrow you will be the same. It was good, it gave you a good sleep because you were so relaxed. But your mind is accustomed to accumulating tensions, anxieties, worries. It will do its work. Tomorrow morning, you will find that you are the same person. Those few hours that you lived after the primal scream will become slowly, slowly faded, like a dream, far away.

Then he came up with the idea of "exhaustive primal therapy." Exhaustive means you go on doing it for ten years, fifteen years, twenty years. There is not a single person -- many have tried -- who is freed from all tensions through primal therapy.

Even Janov himself has no experience of his own being, has no experience of relaxing into the universal life forces, merging, meeting, and experiencing the eternal, the endless, the deathless.

Primal therapy is just a toy. You can scream as much as you like. It is not going to be exhaustive for the simple reason that you don't have only one life. There have been hundreds of lives before, and an exhaustive primal therapy will mean that all the tensions, all the anxieties that you have gathered in thousands of years which are part of your deepest unconscious, are all released. Perhaps you will need a few lives just to scream, and go on screaming! More probable is that *you* will be exhausted but primal therapy will not be exhaustive.

Seeing the situation, now Janov does not talk about exhaustive primal therapy... because it is not possible, and Janov has no idea about past lives. If this were the only life, exhaustive therapy would be possible. It is only a question of twenty, thirty, forty, fifty years -- you could throw all the rubbish that has

gathered in you. But it is a question of *thousands* of years -- it will take thousands of years to throw it. And all the while you are throwing it, your mind is collecting it. So you are in a vicious circle: by the time you are finished with ten thousand years of screaming and you look at the mind, he is ready with fresh problems -- start primal therapy again!

These are childish approaches. And it is not a coincidence that all these therapies are born in California. Once you know that a thing is born in California, you can be absolutely certain that it is childish, and it is going to be only a fashion for a few days.

Now in California, people are thinking about primal therapy as if it is something very ancient. They have gone to other therapies because there are other geniuses, and any type....

Now one of my sannyasins who is here invented a therapy -- hugging therapy. The whole hour, the whole session, everybody is hugging everybody else... but in California, everything goes, and he was earning a lot of money. The strangest thing is, that you can tell the Californians any stupid thing and they will do it -- and they will pay for it! Two hundred and fifty dollars at least. And when you have paid two hundred fifty dollars for screaming in a room for one hour -- which you could have done for free -- you come out smiling. You *have* to come out smiling; otherwise what will people say? that you are an idiot; you paid two hundred and fifty dollars and then you screamed for one hour, unnecessarily. You have to come out smiling -- a big smile, spread ear to ear -- and tell people, "Wow! It is far out!"

And people go on coming because they hear from others: "There is nothing like primal therapy. If you have not experienced primal therapy, your coming into existence is useless. You are here to do screaming."

The question is that Janov says man accumulates negativity, and that negativity is a chemical phenomenon. It is out of man's pain, misery, that certain chemicals start gathering in him which create the negative mind, which wants to destroy.

The miserable person always wants others to be miserable. The miserable person feels happy only when he sees somebody more miserable than himself. The miserable person becomes incapable of saying yes -- to life, to love, to beauty, to poetry, to existence. He can only say no, he cannot say yes. Yes is impossible because in his life he has not felt anything for which he should be grateful.

Janov is saying that because it is a chemical reaction, the no.... The questioner is asking: if this is the situation, that the no inside us, the destructiveness is a chemical thing, then how can you expect sannyasins to say yes to existence, to love, to joy? It is something significant to understand.

I accept the idea that misery, pain, anxiety, anguish, create certain chemical changes in your body. Just as love, joy, blissfulness, ecstasy, silence, peace -- they also create tremendously great chemical, physiological changes in your body and mind.

The question will be difficult for Janov to solve, because these therapists do not believe that there is anything beyond mind, that there is anything more than the body. You are confined in a prison of physiology, chemistry, biology and you cannot be free from them just by meditating.

But neither Janov nor the questioner understand that meditation is not an effort that your chemistry which is ready to say no, should say yes.

Meditation simply ignores mind. It bypasses mind; it reaches beyond mind, and once it is beyond mind it has a far superior power.

And in that space beyond mind, pain has never entered.

Bliss is simply the very atmosphere beyond the mind. Once a person has touched something beyond, he has a new power. He can say yes, although his body chemistry is saying no. The body is a servant. Just wake up your master, and the body is a servant, the mind is a servant. And once the master is there... and the master is never negative, that is beyond its nature.

It is intrinsic to your being to be creative.

You are coming from the universal creativity, you are born out of it.

You are part of it, you are still connected with it. You cannot live a single second without the connection.

Yes can be said, and the mind with all its chemistry will remain silent. Before the master, it has no power. All that power was derived from the master. But the master was asleep; now the master is awake and is not ready to give anything to destructiveness, to death.

No represents death.

Yes is the heartbeat of life.

So I am not saying that your mind has to say yes. No, I am saying you have to go beyond the no-saying mind. And once you have gone beyond, it is not a question of *saying* yes -- you *are* yes. Your very being is

nothing but a totality of acceptance, with gratitude.

Out of this, the real prayer arises. All other prayers -- in the synagogues, in the churches, in the temples, in the mosques -- are just carbon copies. The original is within you, and the original has no words. It is absolute silence, but totally positive.

Silence, but so full of music... silence, but so fragrant... silence, but so luminous.

Once you have entered your real being, the mind is such a small thing... it simply starts wagging its tail. No need to hold the tail and wag it -- then perhaps it may get angry; the dog may start barking. Even a dog has a dignity of his own. He wags his tail out of his freedom -- freedom of expression! Now you are holding his tail and moving it... he will start barking: "This is too much! You are going beyond your limits, you are entering into the territory of somebody else. It is interference."

I don't want you to interfere in the mind.

That's what I have been teaching for thirty years continuously: don't interfere. Just be a witness, far above. To interfere, you have to be there -- not far away, you have to be *within* the mind to interfere, to fight.

Neither is fight needed, nor is interference needed.

All that is needed is an aloofness.

You are on the sunlit peak. The mind is in the dark valley. And because of your superior powers, the mind automatically follows you. You need not even give an order. It understands your new state of awakening.

You can say yes, but you will have to go into meditation.

Through mind, you can force yes, but it will be superficial, hypocritical, forced. Underneath, there will be no -- vital, stronger, and soon it will throw away your yes.

Let the yes come from above, from a greater, bigger source of energy. The mind will automatically follow, and when mind follows on its own, there is a beauty and there is a grace. When mind says, out of its own understanding -- because the master is awake, and now the mind cannot go on behaving in the old ways.... When the mind, out of understanding says yes, there is beauty.

One great Zen master, Hotei, was a strange man -- beautiful, very loving, but a little bit eccentric. That eccentricity adds much spice to his life. It makes his life not ordinary and flat but very meaningful.

Each morning when he would wake up, this was his routine, only broken once. The routine was that when he would feel that he was awake, before opening his eyes, he would say, "Hotei," -- that was his name -- "are you still here?" And then he would answer himself, "Yes, master." He would say, "That's good."

His disciples thought that this seemed to be crazy. Many times they asked him, "Why do you do this?"

He said, "One day, I will wake up and Hotei will not be there. And Hotei has been such a beautiful servant -- in good times, in bad times, in darknesses, in lights -- the first thing is that I want to be sure, whether Hotei is around or gone. And the moment he says `Yes, master,' I am filled again with great energy for the day's work. His `Yes!' is such a beauty, such a grace."

"But," his disciples said, "there is nobody. You are saying both things. You ask the question and you answer it."

Hotei said, "From the outside, this is how it appears, but all that appears is not real. From the inside, I am asking: `Hotei, are you here?' and it is my *mind* who says, `Yes, master!' As far as I am concerned, the question and the answer are coming from different sources."

But in his whole life, only once... that was the day he died. He opened his eyes and his disciples were surprised. A lifelong habit... they have also become habituated to listening to it. Something was missing -- what happened? There was silence.

And then one disciple asked: "Master, have you forgotten today? You have not asked, `Hotei, are you still here?' Have you forgotten? Are you becoming old, losing your memory?"

Hotei laughed. He said, "I am not losing my memory and I cannot become old, I am eternally young. I am not asking because I don't want to put Hotei in an embarrassing situation."

They said, "We don't understand. What is the embarassing situation?"

He said, "The embarrassing situation is that today, Hotei cannot say `Yes, master!' This is my last day. In fact, I would have died in the middle of the night. I simply managed to go on breathing for the morning, so that you all can come and I can see you for the last time. And perhaps you can also see me for the first time."

He closed his eyes and said, "Hotei, okay -- now we can go."

And he said, "Yes, master. I have been ready since the middle of the night, it is time."

Have you noted the beauty of Hotei's eccentric behavior? It looks eccentric... it is the sanest behavior possible.

BELOVED OSHO,
WHY DO I JUDGE SO MUCH?

It is a great disease. And we carry the disease from generation to generation. Everybody is brought up in a climate of continuous judgment, condemnation, criticism. This makes people hard, this makes people without compassion. And the society needs people who don't have compassion, who are hard, and who are always putting everybody down.

Your continuous habit of judging is nothing but an effort to put everybody lower than you. When you criticize something, when you judge someone, you have already taken a higher position. You don't know the other person. You don't know his life story, you may have known a little fragment. On that fragment, you judge the whole life of a man -- unashamedly.

But the society wants you to be continuously struggling, competing; continuously putting others down, pulling on their legs and trying to raise yourself higher and higher in the world of power and position.

This world is almost a battlefield. And there is cold war going on continuously; everybody is everybody else's enemy.

Here there is no friend.

I was reading THE BIBLE and a small child was sitting by my side. He was very curious and very cute. Whenever I used to sit in the garden, he would come and sit -- and he was intelligent; he would ask questions. He would ask me to read something to him so he could also get some idea of what I was reading.

He was the son of a principal who lived next door. I read him the sentence from Jesus: "Love your enemies as you love yourself."

And that little boy said, "This is very good. But I want to know... has he said anything about loving your friends?"

This is what only an innocent child can ask. A knowledgeable person will feel that it doesn't look right to ask such a question -- why become a laughingstock? But he asked and I had to think it over. I told the boy: "Because there are no friends."

He said, "Right!" He said "This is the beauty of asking questions to you, because you say the truth. There are no friends, it is a friendless world. There are only enemies. That's why Jesus says, `Love your enemies,' because there is no other kind available."

It is simple. Without becoming in any way superior... and one becomes superior only by having superior values. If you have infinite love, if you have unlimited compassion, if you have absolute fearlessness -- with these qualities, you never think yourself superior, you *are*. Only those people who are *not* superior think that they are superior. Superior people never think, they never even become aware of the fact that they are superior. They are simply superior and they enjoy it. They really feel a deep pity for you, that you are capable of enjoying all these riches and you are missing -- just collecting seashells and colored stones and wasting your life.

But to attain to superior qualities, to become a superman without any self-consciousness that "I am a superman...." The superman will know that "I am just an ordinary man." That will be one of the basic and fundamental qualities of the superman: that he cannot even dream that he is superior to anybody.

One of the mystics of India, Kabir, has a beautiful song. He was uneducated; he could not write, he could not read. All his songs are spontaneous outpourings. They may not be grammatical -- they are not; they may not be linguistically correct -- they are not; but they are so beautiful that after Kabir, there have been thousands of poets in this country who know language, who know grammar, who know the whole art of poetics, but they are pygmies.

Kabir is a superman. His songs are simple but so full of meaning. One of the songs says:

"I used to think that I was a superior man, but then I went for a pilgrimage and came in contact with many, many people. When I returned home, the idea of being superior was dropped. Instead, I started feeling that I must be the most ordinary man in the world. My first idea was my ignorance about people. When I came to know so many people, I realized my utter ordinariness."

But this is the quality of a superman. Only a superman can say that, can have the *guts* to say it. But to

attain to this superiority, you will need superconsciousness. You will have to climb to the sunlit peaks of your own being.

That is a little arduous. The cheaper way is -- rather than making yourself superior; without any difficulty, the cheaper way is to judge others as inferior. Nobody can prevent you, it is just your inside idea. And because everybody is inferior, you are superior. Now this is the cheapest way. You don't move anywhere, you are the same person, but in your mind you have put others.... That does not change anybody else, it does not change you -- but it gives a great consolation.

Winston Churchill, a great orator, was asked once: "You are one of the most important, articulate, impressive orators in the world. Do you remember the first day, when you faced thousands of people looking at you and you were standing on the stage -- do you remember the stage fright?"

And you will be surprised at what Winston Churchill said. He said, "Don't be worried about the first day, that was sixty years ago. But even today, it is the same. When I stand up on the stage, the same fear -- and I have been speaking for sixty years!"

He was the only person in the whole world who remained a member of the parliament for sixty years continuously without a gap. And he says that he feels afraid.

Then the person asked, "How have you been managing?"

He said, "I have my own strategy. My strategy is: before I stand up, I look all around and say to myself: All these are idiots; otherwise, why should they come to listen to me? And there is no need to be afraid of these idiots, because what can they do? Their opinion does not matter at all. Once I settle with the idea that all these people are idiots, then I start my speech without fear -- what is the fear? who is there who can judge what I am saying?"

This is the cheapest way. But everybody's doing it -- ordinary people and the so-called heroes like Winston Churchill -- they are all doing this nonsense.

That's why you judge. Your judgment about others is really an effort to feel satisfied that you are better: "This man is a thief. That man is a rapist. This man is crazy." And you can go on labeling anybody. Finally, only you are left. But judging is the quality of the inferior person.

The superior person never judges. He feels compassion. If he sees something wrong in somebody, he feels compassion. He tries in his own way, without offending the person, to help him. But there is no judgment.

I was a professor in the university but I refused to examine people's answers in their examinations.

The vice-chancellor called me and asked, "What is the matter? First you refused to make up some examination papers, question papers, and now you are refusing to examine the answer."

I said, "That's right! I will not ask questions for the simple reason that in my idea, your whole educational system is utterly wrong. Five questions, and you have judged the person's intelligence? It may be just accidental that he knows only those five answers and your judgment about his intelligence is wrong. It may also be possible that he does not know only those five questions and he knows everything else. Then too, your judgment is going to be wrong and inhuman. And I am not going to examine their answer copies, because whenever I see that somebody has not answered rightly, I feel great compassion for him. And because of my compassion, I give him higher marks than to those who have given the right answer, because they don't deserve any compassion."

He said, "What are you saying? The right answer gets less points and the wrong answer gets more?"

I said, "Yes! That's why I am keeping out of it, because then you will call me and ask. It is better -- include me out. Don't put me in this game. There are many who are mad, who want to compose question papers because that brings money, who want to examine answer copies because that brings money. I am simply refusing money -- anybody else will be happy to have it. Make somebody happy."

He looked at me and he said, "I have always thought that in your eccentricities, there is always something of truth. Yes, I agree. It hurts to give a zero to somebody, if you are not just mechanically judging but seeing the person behind the answer. With great hope he has given this answer -- it may be wrong but his hope... what about his hope? His parents may be poor, he may be working in the night and studying in the day. He may not have the chance, the time, to rest which others have, and you are giving him a zero."

I said, "I simply refuse. And if you insist, then don't ask any question about what I do. I can compose question papers but you cannot ask, 'What kind of questions are these?' because I will be trying to figure out questions which don't depend on memory. I will cancel all those people who are depending on memory, because memory is not intelligence. I will compose questions which need intelligence -- but intelligence is

not found in the textbooks of the universities. Intelligence is not being taught. People are not being trained. Only memory is being filled, with more and more information.

"I will compose questions that will not ask information, they will be immediate questions. Whether the person has been reading or not, coming to the classes or not, if he has intelligence, he will find the answer. If he has no intelligence, then all his memory cannot help. Then don't tell me that I am disturbing the whole structure of the university. I can examine their papers, but I cannot be their judge. Everybody will pass first class, because as far as I am concerned, every human being is a first-class human being. What does it matter that he has not answered one question rightly? And what do you mean by not rightly -- you mean that it is not the exact copy of the textbook! The student has not proved himself a parrot."

He said, "You simply forget all about it. From now on, you are free about question papers, answer copies...."

But he forgot one thing, and the superintendent of the examinations sent me a letter saying "You are appointed to supervise in the examination hall."

I said, "My God! I forgot to discuss this with the vice-chancellor."

So I went to the examination hall, and in the beginning I told the students: "You can take it for granted that I am not here, because I don't want to be an interference in anybody's life. You can do whatever you have planned to do. If you have brought notes with you, no harm. If you want to copy from other people, you can do it but don't disturb -- so many people are here, so be silent. And there are professors outside in other rooms, so you have to be alert -- not of me, but of all these people. I am absent and I will not disturb you at all; it is just some mistake that I am here."

They had never heard such a thing. And what I did was that I turned my chair facing towards the blackboard, with my back towards the students and I said: "When the time is up, wake me."

One of the students stood up and he said, "You trust us so much?"

I said, "It is not a question of trust or anything. I just love freedom and I don't in any way want to be in your way. You are mature enough. You must know what you are doing. Is it right? -- then do it. If it is wrong, then it is up to you whether to do it or not to do it."

And you will be surprised. They brought their copies and their notes and they piled up everything in front of me. And they touched my feet and said, "Bless us."

"But," I said, "what is this big pile?"

Even books, printed books they had in their pants... one boy brought his shirt.

I said, "But you will be sitting without a shirt."

He said, "But I have to put this shirt here, because I have written notes on it."

"On the shirt?"

He said, "Yes, this is what I have done."

He showed me the other side of the shirt, the inside. He had written notes on it.

I said, "You can have it. I trust you that you will not look into those notes. But sitting without a shirt, and those professors... that will become a question mark, what is the matter?"

And all this pile in front of me... the vice-chancellor heard, because those professors were watching, listening to what I was saying. Everything was reported to him. In the evening, he came to my house and he said, "We forgot about this. And it was just out of a mistake, because another person is the superintendent of the examinations. It will never happen again. But the students who were in your examination hall have never been so happy. They have never been trusted, they have been never given their dignity."

Judgment is an ugly phenomenon.

Rise in your own being -- higher. Don't destroy that opportunity by judging people as lower. You are doing immense harm to yourself, not to anybody else.

BELOVED OSHO,
WATCHING THE MIND SEEMS TO BE ALSO SOMETHING OF THE MIND. HOW TO FIND OUT WHAT YOU ARE TALKING ABOUT?

Watching the mind, in the beginning, looks as if a part of the mind is watching the other parts. You are in the mind, so in the beginning it is absolutely okay. But remember that a real watching is not of the mind, in the mind, by the mind.

The real watcher is far away from the mind. And to create the distance between the mind and the watcher is the whole art of meditation. So don't just get involved in intellectual questions; make a few efforts to experience whether you can be just a watcher of the *whole* mind.

You can be, because I can be.

Thousands of mystics have been watching the mind from the outside. Because you *are* outside -- it is not a question that you have to come out of the mind, you have never been in it. It is almost like a dream. You dream in the night that you are in Paris -- but do you think that if somebody wakes you suddenly, you will wake up in Paris? You will still wake up here. You can dream of Paris, and in the dream you can be in Paris, but if awakened, you will be here. Awakened, you will not say, "Okay, I will try to find out about flights, how I can reach to Bombay because right now I am in Paris." If you say that, that means there is no more dream -- you are mad!

There is a beautiful story about Chuang Tzu. The world has created many beautiful people, but Chuang Tzu is still unparalleled. He has something unique about himself.

One morning, he woke up. He was very sad. He called all his disciples and he said, "I am very sad because for the first time in my life, I have come across a problem that I cannot solve. And I used to think that I had solved everything. For years, there has not been a single problem. I have lived in utter silence. But last night disturbed everything."

One disciple asked, "Please tell us what happened."

He said, "In the night, I saw a dream that I had become a butterfly, flying over flowers, moving from this flower to that flower. Then I woke up and a question arose in my mind: in the night I had gone to bed as Chuang Tzu, and in the dream I became a butterfly. I still remember the colors, the flowers... and now I'm wondering: who am I? Is it not possible that the butterfly has gone to sleep and is dreaming that she has become Chuang Tzu? If Chuang Tzu can become a butterfly in a dream, then a butterfly can become Chuang Tzu in a dream, there is no problem. So who am I? -- a butterfly dreaming to be Chuang Tzu? I am very much puzzled. You try to find out."

They all said, "This is only a *dream*. You are a great sage, you should not be concerned with these small things."

He said, "This is not a small thing. It is a very significant question."

And just then Lieh Tzu, his very intimate disciple, came in and he asked, "What is the matter? What is this whole crowd doing here?"

They gave him the way and they said, "Chuang Tzu, our master, is very sad."

He heard the whole thing. He went away and came back with a bucket of ice cold water and poured it on Chuang Tzu! Chuang Tzu said, "Wait! It is too cold. I am Chuang Tzu... no question, nothing! And where have you been? If you had been here from the very beginning, this whole morning could have been saved. All these idiots are trying to persuade me that this is not a significant question and only you have solved it. It *is* a significant question... but ice cold water?" He said, "A philosophical question is one thing... but Lieh Tzu, I'm getting old. You should be careful about it -- this ice cold water."

Lieh Tzu said, "Nothing else would have brought you to your senses. Anything more about the butterfly?"

He said, "No, nothing. Only butterflies have to bother about it. Why should I bother? I am Chuang Tzu again, it was just a small episode in the night. Forget all about it... but take your bucket!"

You have to grow.

But never choose anything cheap, because no cheap thing can give you that which is the most precious experience in life.

BELOVED OSHO,
HOW CAN I DECIDE IF I HAVE REALLY ACHIEVED SOMETHING, OR JUST BELIEVE I HAVE ACHIEVED?

It is very simple: Whenever you have a question about whether it is a real achievement or just imagination, then it is imagination.

If you don't have any questions, even if the whole world says it is imagination but inside you there is no question, if inside you, you are absolutely certain that this is an achievement, then it is an achievement.

Any authentic achievement brings with it a certainty, a guarantee that "I am true." And every imaginary achievement brings with it all kinds of doubts.

So whenever you are in doubt, decide: it is imaginary. Whenever there is no doubt, you are in a doubtless certainty, then it is a real, authentic evolution. You have found something.

I have heard about a farmer who was coming home with his donkey. He found on the way a big diamond. He had no idea that it was a diamond but he loved his donkey very much, and the diamond was shining so beautifully... in the morning sunrise, it was throwing rainbows around. He said, "It will be good for the poor donkey. I have never given him a present." So he made an arrangement so that the diamond would hang around the neck of the donkey.

By coincidence, as he finished hanging the diamond around the donkey's neck, a jeweller came on his horse; he was going to some other place. He could not believe his eyes. His whole life he has been a jeweller, a prominent jeweller, but he has never seen such a big diamond. Even after cutting and polishing, it was still bigger than Kohinoor.

He said, "My God, and that is hanging around the donkey's neck!"

He got down from the horse. It was obvious that the farmer did not understand that it was a diamond, so he said, "A beautiful stone you have... how much you will take for it?"

He said, "How much? I have never sold any stone before -- perhaps one rupee will be more than enough. If you are interested, you can have it. I will purchase something for my poor donkey."

But such is the greed of man... that diamond was worth millions of rupees, but the jeweller said, "No, one rupee is too much, just for a stone. I can give you half a rupee."

The farmer said, "No, then let my donkey enjoy it."

The jeweller went away. He thought that the man would think and would call him back. He went slowly on his horse, but by chance, another jeweller... he asked the price.

The man said, "One man was asking just before you. I said one rupee and he said he could give me only half a rupee. For half a rupee, I am not going to sell. My donkey is enjoying it so much."

The man said, "I will give you two rupees."

The other jeweller, who was moving slowly on his horse, looked back and was shocked that some other jeweller had reached the man -- "My God! Millions of rupees are gone!" He rushed back and he said, "Wait! Whatsoever he is offering, double! I will give you double."

The other jeweller said, "Then I will give you double that!"

And they went on doubling... the farmer stood there and said to the donkey, "What do you think? We should leave these two donkeys here and go home. I am not going to sell it anymore. Don't bother. You are jewellers, and you could not recognize that it is a diamond? You recognized it, but your greed is such that you are getting a diamond for one rupee and still you want to save half a rupee -- and you are ready to risk millions. I was not aware that this was a diamond, but seeing the conflict between you, that you are now raising the price double.... I don't know what it is, but one thing is certain: it is not an ordinary stone. I am going to the jeweller's market, it should be auctioned there. You can come."

They said, "Wait!"

He said, "You have been stupid! You have both been stupid! Now I can understand why my donkey was smiling. I was puzzled -- why was he smiling? He has never smiled before. But he had never seen jewellers before."

Life is very precious. You may not recognize the diamond that you are carrying within you, but the moment you enter into yourself and find it, its very presence, its very luminosity will be enough to convince you. There is not going to be any suspicion or doubt.

But if you are imagining things, certainly doubt will follow. Doubt follows only imaginations. For example, if you believe in God, doubt is going to be there. If you believe in heaven and hell, doubt is going to be there. But if you know from your own experience, then there is no doubt. When you fall in love, have you ever asked yourself, "Is this love REAL?" No. Nobody has ever doubted his love because his love is coming from his very heart, with a certainty.

You can doubt God but you cannot doubt love. That's why, to me, God has never had anything to do with religion. But love has much to do with it because it is the fundamental experience upon which your whole flight towards the unknown is going to be based.

BELOVED OSHO,

LATELY, I HAVE EXPERIENCED SOMETHING SOFT AND CALM -- A BEAUTY WHICH ARISES IN ME FROM WITHIN. SOMETHING WHICH FILLS ME STRONGER NOW THAN EVER BEFORE. I CAN'T SAY THAT IT BELONGS TO ME, AND STILL IT FEELS AS IF IT IS ME. IS IT LOVE?

Yes, it is love.

And in other words, it is the beginning of a great pilgrimage which only begins and never ends, which goes on becoming bigger and bigger. Whatever you are feeling, go on deeper into it. Don't be afraid of anything because we have nothing to lose, and we have the whole universe to gain.

You are right on the doorstep of the temple of God.

Love is the beginning, God is the journey.

God is not the goal, God is the pilgrimage.

I am reminded of Al Hillaj Mansoor, a great Sufi mystic. He was young, but very poor. He collected money, borrowed money, tried to earn, because he wanted to go to Mecca for a pilgrimage. For Mohammedans, one of the essential things is that at least one time in your life, you should go for a pilgrimage to Mecca, the place where Mohammed created the whole world of Islam.

Finally, after three years, he had enough money to go. The whole town had come to bid him farewell.

As he left the people and was leaving the town boundaries, he saw an old man, sitting under a tree. It was a crossroad, so he had to ask him: "Which road goes to Mecca?"

The old man said, "Come here," and the way he said "Come here" was such that Al Hillaj's Mansoor *had* to go.

The man said, "No road goes to Mecca! But if you are interested in the *pilgrimage*, that is possible, and there is no need to go anywhere. First, put everything, all your money and everything in front of me."

He was saying it in such a way... he had a certain charisma around him; whatever he said, Al Hillaj had to do. He hesitated a moment -- "He is going to take all my money! Three years I have worked... but what to do? Looking at the man, money seems worthless. Looking into his eyes, it seems you have reached Mecca."

And the old man laughed, "Right! You are understanding it: Look into my eyes and you have reached Mecca. Put everything here!" So he had to put everything there -- a bit reluctantly, but there seemed to be no other way.And then the old man said, "Now the pilgrimage begins -- because God *is* a pilgrimage. Go around me seven times. Just the way Mohammedans go around the stone of Kaaba in Mecca seven times, go around me. And I promise you that you have reached Mecca; now start the real pilgrimage."

Mansoor went around the old man seven times. The closer he came to the old man, the more rounds he took around him... he felt so silent, so joyful. He started dancing, started singing.

The old man said, "Perfectly right! Now you can go anywhere, and wherever you go, it is the pilgrimage to God. Just remember the dance, the song -- they should not only be outside, they should be inside, too."

He went back home. The whole town gathered. They said, "What happened?" Because Mecca in those days used to take at least four to six months, going and coming. "You are back! We have just reached home and you are back. What happened?"

He said, "Mecca came to meet me outside the town and asked me to give all my money. I took the seven traditional circles around the old man and he said, `God is a pilgrimage and now your pilgrimage has started. Just sing, dance, feel the glory of existence.'"

The townspeople said, "You are a fool! Somebody has cheated you."

Al Hillaj said, "No, I have looked into the eyes of that man. I have looked into the face of that man. I have been around him, I have felt his presence. I am absolutely convinced that Mecca has come to receive one of its followers. There is nothing wrong. It has been said in the scriptures," he said, "that if your thirst is total, you need not go anywhere. Your thirst will pull the truth, God, to you, wherever you are. Mohammed has said that if mountains cannot come to Mohammed, then Mohammed will go to the mountains."

This is a beautiful statement. And Al Hillaj said, "He was right. You *are* on the doorstep of the divine. Just celebrate."

Enter into this feeling, into this beautiful mood you have arrived at.

Merge, melt, disappear into it.

It is love.

Sermons in Stones

Chapter #26
Chapter title: The Human Rights Declaration: Hypocrisy of a barbarous society

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BELOVED OSHO,
IT FEELS STRANGE WHEN THE ESTABLISHMENT, WORLDWIDE, WHICH IS EVER BUSY WITH ALL ITS EFFORTS AND RESOURCES TO MAKE SURE IN EVERY POSSIBLE WAY THAT MAN CANNOT REMAIN MAN, ASKS US TO CELEBRATE "HUMAN RIGHTS DAY." GOODNESS, WHAT IS ALL THIS THAT'S GOING ON? BELOVED MASTER, WOULD YOU CARE TO EXPLAIN?

One of the most fundamental things to be always remembered is that we are living in a hypocrite society.

Once, a great philosopher was asked: "What do you think of civilization?"

The philosopher said, "It is a good idea, but somebody has to change the idea into a reality. Civilization has not happened yet. It is a dream of the future."

But the people who are in power -- politically, religiously, socially -- are in power because civilization has not happened. A civilized world, a mature man, needs no nations -- all those boundaries are false -- needs no religions, because all those theologies are simple fictions.

The people who have been for thousands of years in power -- the priests, the politicians, the super-rich, they have all the powers to prevent human evolution. But the best way to prevent it is to convince man, "You are already civilized," to convince man, "You are already a human being. You need not go through a transformation, it is unnecessary."

And man's weakness is that knowing perfectly well there exists no such thing as civilization, there exists no such thing as human sensitivity, still he starts believing in all the lies that the politicians have been speaking, the priests have been preaching, the educationists have been teaching -- because it seems simpler to just believe, you don't have to do anything for it.

To recognize the fact that you are not yet a man creates fear. The very ground underneath your feet disappears.

Truth makes you utterly naked -- naked of all lies, naked of all hypocrisies. That's why nobody wants truth; everybody believes that he has *got* it.

Do you see the psychological strategy? If you don't want to give something to someone, convince him, hypnotize him, repeat again and again, "You have got it." And when thousands of people around you -- your parents, your teachers, your priests, your leaders -- are all believing it, it seems almost impossible for new arrivals in the world, small children, not to be convinced of this thousands-of-years-old idea. Millions of people have lived and died believing that civilization has happened.

So the first thing I want you to understand is that we are still barbarous. Only barbarians can do things that we have been doing for thousands of years -- not human beings. In three thousand years, five thousand wars... and you call man civilized?

In the twentieth century -- exactly in the middle of the twentieth century -- you can produce Adolf

Hitler, you can produce Josef Stalin, you can produce Benito Mussolini, you can produce Mao Tse-tung, and still you believe man is civilized?

Adolf Hitler alone killed six million human beings, and killed with great sophistication. Science and technology have been used. One million Jews have been simply burned in gas chambers -- within seconds thousands of people are nothing but smoke going out of the chimneys. He killed so many people that it was impossible to give each person the conventional grave.

Man has never been so poor -- even beggars have graves, but he had killed so many people that to make graves for all of them... the whole of Germany would have became a graveyard. So he had deep ditches prepared, and people were simply thrown into the ditches and covered with mud. Before throwing their bodies in the ditches he destroyed even those dead peoples' dignity. Their clothes were taken away; their heads, their beards, their moustaches were shaved so you could not recognize the face of the person. Their heads were cut off; so you would find somewhere the head and somewhere the hand and somewhere the leg and somewhere the remaining parts of the body. And thousands of people -- it was impossible to figure out who you were looking for.

Why did he do that? So that nobody could be recognized. Even if somebody was found dead, he could not be recognized; he did not even have his whole body. And you say that man is civilized?

And this is not the end of the story. Seeing the second world war, one would have thought that just a little intelligence is needed and the second world war should be the last world war -- seeing what man himself has been doing to man. But no, we are preparing for the third world war -- and the last.

Albert Einstein was asked, "Can you say something about what is going to happen in the third world war?"

And Einstein said, "Excuse me, I cannot say anything about the third world war, but I can say something about the fourth."

The questioner could not believe it. He said, "You cannot say anything about the third -- and it is so complicated -- yet you are ready to say something about the forth, which will be even more complicated!"

Albert Einstein said, "You don't understand. I can say something definitively, categorically, about the fourth. And that is that the fourth is never going to happen, because the third will destroy all life -- not only human beings, roses too. All that is living will disappear from the earth."

And you say that humanity has become civilized?

No, you have been deceived and this declaration of human rights by the United Nations is nothing but the same hypocrisy.

George Gurdjieff used to tell a small story -- but it is about humanity. The story is that there was a magician. He lived deep in the mountains and the forests, and he had thousands of sheep. But the problem was that the sheep were afraid of the magician because every day the sheep were seeing that one of them was being killed for his breakfast, another was being killed for his lunch. So they used to run away from the magician's place, and it was a difficult job to find them in the vast forest. Being a magician, he used magic. He hypnotized all the sheep and told different sheep... to some, "You are a man, you need not be afraid. It is only the sheep who are going to be killed and eaten, not *you*. You are a man just like I am."

Some other sheep were told, "You are a lion -- only sheep are afraid. They escape, they are cowards. You are a lion; you would prefer to die than to run away. You don't belong to these sheep. So when they are killed it is not your problem. They are *meant* to be killed, but you are the most loved of my friends in this forest."

In this way he told every sheep different stories, and from the second day, the sheep stopped running away from the house. They still saw other sheep being killed, butchered, but it was not their concern. Somebody was a lion, somebody was a tiger, somebody was a man, somebody was.... Nobody was a sheep except the one who was being killed.

This way, without keeping servants, he managed thousands of sheep. They would go into the forest for their food, for their water, and they would come back home, believing always one thing: "It is some sheep who is going to be killed, not *you*. You don't belong to this mob. You are a lion -- respected, honored, a friend of the great magician." The problems of the magician were solved.

I am telling you this story because it is literally true about you. You are being told things, and you accept them without even looking all around to see whether those things coincide with the reality or not.

The first thing... My first objection to the UN's Declaration of Human Rights is that rights exist only when there are duties. Duties are roots, rights are the flowers: you cannot have rights without duties. And to celebrate a day in the year for human rights... but they don't celebrate a day for human duties, which comes

first.

Why are they not talking about human duties? Because they don't want to give you your human rights. Without duties, rights can only be talked about, but you won't have them in your hands. And about duties, these politicians who have made this declaration have no notion at all. I will give you a few examples.

They say that every human being is equal. And of course it satisfies the ego of every human being -- nobody objects. It is one of the most dangerous lies to tell human beings.

I say to you, equality is a myth.

There are not even two human beings who are equal -- in *any* way, in any dimension. I don't mean that they are unequal, I mean that they are unique, incomparable, so the question of equality or inequality does not arise. Are you equal to these pillars in the hall? The pillars may be beautiful, but you are not equal to them. But does that mean you are inferior to the pillars? It simply means you are not a pillar -- pillars are pillars, you are you.

Every human being is a category unto himself.

And unless we recognize the uniqueness of each individual, there are not going to be any human rights, and there is not going to be a civilized world -- human, loving, rejoicing.

In the declaration they emphasized the fact again and again that you should love all human beings; you are all brothers. But have you ever seen brothers being in love? Have you ever seen brothers being friends? The way brothers fight, nobody fights.

And just saying, "You are brothers," does not make it a reality. These people who declared these human rights -- what authority have they got? Who are they? Politicans... and they are the cause of all the wars, they are the cause of all kinds of violence happening all over the world.

These are the people who have kept almost half of humanity -- womankind -- in a state of slavery. But looking at the declaration I had really a great time... because it does not talk about sisters, only brothers.

Sisters don't count -- yet they are half of humanity.

They are not even mentioned.

These politicians are articulate, clever, cunning... mostly coming from the legal profession. They are saying there should be no discrimination between man and woman, between black and white. Between races, religions, political ideologies, there should be no discrimination. And who is making the discrimination? These are the same people who are making the declaration.

They have enslaved the woman for centuries, and they are not yet willing to give her freedom -- which, according to their declaration, is a basic human right.

The blacks are being treated as animals. Just at the end of the last century, the blacks were still be sold, auctioned in marketplaces like a commodity. And even today, they are not respected as the white people are respected.

And these are the white people -- all these politicians are white. These white people have been driving the whole of humanity, for three hundred years, into slavery. They all had their empires. England had the biggest empire; it was said that the sun never set in the British Empire. Somewhere or other in the British Empire the sun was shining and it was day -- all around the earth. But other white people were not far behind: the French, the Portugese, the Spanish -- they all had vast empires, exploiting the whole earth. They have been the parasites: and it is hilarious that all these parasites are now declaring human rights.

This is a deception. It is not meant; what they are saying they don't mean. It is just to give you an idea that you are equal to everybody, you are a brother to everybody, that you have all the human rights.

But I know -- all these human rights are just hypocrisies.

I know by my own experience.

There is one human right enumerated in this declaration: Nobody can be arrested without a warrant. I was arrested exactly like that in America -- without warrant, without any arrest warrant or search warrant. Not even verbally did they inform me what crime I had committed. And when I asked them, "What crime have I committed? I must know at least," the answer was loaded guns -- twelve loaded guns surrounding my jet airplane.

When guns are answers, then you can be certain civilization is far away.

They did not have any arrest warrant. The simple thing for the court would have been... but they not only arrested me, they were clever, they had deliberately arrested me at such a time that I would have to be in jail for at least two days. On Monday the court would open -- only then could I be bailed out. They themselves were certain that I would be bailed out because there was no reason to hold me; they didn't have any proof, any evidence against me. They had chosen a certain situation in which for two days the court was

closed -- so at least they would have the satisfaction of torturing me for two days. On the third day... I was not amazed when the court refused to give me bail.

The magistrate, a woman, did not even allow my attorney's to question the fact that I had been arrested without any arrest warrant. In a democratic country which claims to be the greatest democratic country in the world, the court would not allow them even to discuss it, because to discuss it would be an exposure. There was no question of giving me bail. In the first place I had been arrested without any warrant, and even after three days they didn't have the warrant -- the question of bail does not arise. The bail was not given.

In the second court, in a higher federal court, again the question, What about my arrest? -- which is the basic question -- was not discussed.

Everything else is secondary. First, you arrest somebody without even telling him why he is being arrested....

And in these human rights, these same politicians sitting in America, say that nobody can be arrested without an arrest warrant; this is a fundamental human right. If I was not arrested, I might not have known.

They say nobody should interfere in anybody's philosophy, religion, political ideology -- that is every individual's birthright. But my commune in America has been destroyed for the simple reason that Christianity -- my being not a white man, my commune being universal.... There were black people, there were people from all over the world. It was the only place where there was no discrimination of any kind. They destroyed a commune which was fulfilling human rights in every detail.

On the surface man has become civilized, but deep in the darker parts of his unconsciousness he is still barbarous.

In the introduction to this declaration it says, We are determined to eliminate all forms of intolerance and of discrimination based on religion or belief. And this is not true in any country. Religions are fighting continuously, and if the government consists of fanatic, religious people, the minority is crushed and destroyed in every possible way. The desire is good, but the people who are desiring it are all wrong.

In the convention at which the UN declared these fundamental rights, the Soviet Union was absent; eight other communist countries were absent. America was present. Unanimously the declaration was adopted -- all in favor and nobody against. I am mentioning it because it was basically an American initiative to make this declaration. And America is the first to be going against *every* human right.

Just now, America has given two hundred million dollars to the terrorists in Nicaragua, a small country which has become communist, just like Cuba. To destroy the country, America has flooded it with terrorists. Now millions of dollars are being poured in continuously, to support the terrorists with weapons and with everything. And in this declaration it says that every country is sovereign, and no other country should interfere in any other country's life, religion. That is *their* business -- how they want to live, what they want to believe or not to believe. It is nobody else's business at all. If in some small country people have accepted communism as their lifestyle and their social structure, who is America? -- and what right have they?

Nicaragua appealed to the world court; and the world court is full of American judges. Still the world court said to America, "Your act is against the human rights declaration, it is criminal." Ronald Reagan simply cancelled it. He said, "We don't care about the world court or their decisions." Now these are the people who have made the declaration. They have created the world court to decide in situations where some conflict arises. And these same people are not ready to listen.

Do you see the politics behind it? The World Court, the declaration -- all are facades to hide things. If some small country was doing it, then the world court would be right, and America would have taken action in favor of the world court to destroy that country because it was doing a criminal act. Now, because America itself is doing the criminal act, it simply can say, "We don't care about the world court."

And what can the world court do? It has no armies, it has no power. It has all the power that has been given to the politicians; but if those politicans themselves go against the law that they have made, what can the court do?

And the UN is silent. Its Court has been insulted. If the people in the UN have any dignity they will dissolve the UN and dissolve the world court -- because what is the point? Today America is doing it tomorrow the other countries will. And the Soviet Union is far better, and is right, because it never participated in this declaration. It is not part of this declaration; no communist government participated in it. So at least they have shown from the very beginning that these things are all bogus: "Who are you trying to cheat?"

All the rights are, in a way, not very rational. For example, in this long declaration, the right to leave the body when one has lived enough and is now weak, sick, old, a burden, and of no use... One is suffering

unnecessarily and waiting for death. Why wait? Why put this man unnecessarily in torture?

The society is responsible for thousands of people who are in torture -- in hospitals or in nursing homes. They don't have any possibility of coming back to life healthy, creative, of any use. But they can go on vegetating; and medicine is developed enough -- you can keep them in the hospitals for years. Artificial breathing... perhaps the man is already dead, but because of the artificial breathing you are deceived.

In this long list, one of the most important human rights is not included; and that right is the right to leave the world, to give the ticket back, to say, "I want to go back home? Who are you to prevent me or anybody?"

But that right, which is very significant today because in the advanced countries, the average life has gone to such lengths that more and more people will be in a situation where their sons and daughters are already old -- eighty, ninety.... The fourth or fifth or six generation has already arrived, and that fifth or sixth generation cannot have any connection with a man one hundred and twenty years old, just vegetating in a hospital. Those new arrivals have no relationship, they don't have any respect.

Now, months pass and those old people are hanging around in the hospitals waiting, hoping that somebody may come -- a friend, a child, an old acquaintance -- to meet them. Nobody comes. People avoid them. They *are* boring, naturally. It is almost as if you are reading a fifty-year old newspaper. They don't have anything new; everything is fifty, sixty years old. If you go to them they will talk only about those golden days when they used to be young, and life was an adventure. You cannot connect with them, and you feel simply bored. Everything has changed in fifty years, and those people are not even aware of what has changed.

But no government in the world accepts euthanasia, the right to die. In this long declaration it is not included.

Politicans are very, very cunning. They don't want to be controversial, so they say only things which you like or everybody is going to like. They are not concerned with the actual situation, and the changes it needs. Their whole effort is in how to make you happy just by giving you bogus words.

Nowhere in the world are any of the basic rights being applied.

I will go through a few important rights.

> WHEREAS DISREGARD AND CONTEMPT FOR HUMAN RIGHTS HAS RESULTED IN BARBAROUS ACTS WHICH HAVE OUTRAGED THE CONSCIENCE OF MANKIND....

It has two implications in it. One is that the people who made this declaration have accepted that humanity is civilized. That's why once in a while if there is any barbarous act, those human beings in the world -- the whole of mankind -- suffers in conscience, feels the pain, the anguish. Both are lies, because I don't see humanity having any conscience.

When Mohammedans kill Hindus, no Mohammedan thinks that he has done wrong -- the question of conscience does not arise. In fact, according to his religion he has done some virtuous act. He was trying to convert the Hindus to Mohammedanism, because if you are not a Mohammedan you cannot enter paradise.

He was trying to help you in every possible way, to smuggle you, rightly or wrongly, into paradise. From the front door or from the back door, it doesn't matter. But you are resistant, you don't want to go to paradise, you are determined to go to hell -- that's why he prevents you, he beheads you: It is better to be killed by the hands of a religious Mohammedan. The KORAN says, "The man who is killed by a Mohammedans will enter paradise, just as the Mohammedans who have killed him will enter paradise." So they are really trying to save people from going to hell -- why should they feel any pain in their conscience?

No Hindu feels it, no Christian feels it. Christians have killed more people than anybody else, and particularly they have burned living people. Others have been killing and then burning; Christianity has a shortcut. Why make it in two parts? When the book can be published in one book, why make two volumes? First kill the man and then burn him? -- burn him directly! Thousands of people have been burned alive.

I don't see anywhere that anybody is outraged.

If people are outraged things will change -- because who is doing them? *We* are doing them.

This sentence in the beginning of the declaration is such a lie. First it says, "Barbarous acts...." In fact, in these fifty years we have done more barbarous acts than in the whole history of man. In ten thousand years we have not been able to do so many barbarous activities as we have done just within fifty years. We are becoming more and more barbarous -- of course with a style and method.

Hiroshima and Nagasaki -- what do you think? Are these barbarous acts, or an effort to send the beautiful people of Nagasaki and Hiroshima directly to paradise together? Whole cities, more than two hundred thousand people, entered within five minutes. I don't think there was ever such a crowd at the gates of paradise. And it was America that was responsible for Hiroshima and Nagasaki.

It is now absolutely confirmed by the people who understand military science that dropping the atom bombs on Hiroshima and Nagasaki was absolutely useless. Japan was already surrendering -- Germany had surrendered and now there was no question that Japan could go on fighting; not for more than one week, or maybe not even that long.

Seeing that Germany was finished, Japan could not fight alone. It is a small country of very courageous people, brave people but a very small country. It was fighting with the support of Germany, and when the main support disappeared.... Japan was going to surrender.

And this was the fear of President Truman of America: Japan may surrender tomorrow; then he will miss the chance to drop the atom bombs. And they had put so much money and energy and genius into creating atom bombs, they wanted to try them.

Man is not important, but money.... Their bombs had to be tried.

And you say that because of barbarous acts, the civilized people feel a prick of conscience. Was President Truman a civilized man or not? Even his own military experts had told him that it was absolutely meaningless, unnecessarily destroying human life. But he went ahead.

The next morning hundreds of journalists had gathered at the White House to see President Truman, because world's greatest catastrophe created by man had happened. Their first question was, "Mr. President, did you have a good sleep in the night?" -- because he had gone to bed only after he had received the message: "Hiroshima and Nagasaki are in smoke, they are no longer on the map of the earth." Then he went to bed; otherwise he waited for the news to reach him.

He said, "Yes, I slept more peacefully than ever, because our experiment has succeeded. Now we are the greatest power in the world."

And you are talking about conscience?

More than two hundred thousand people died within three minutes, and the man whose order killed them, slept very `peacefully,' as he had never slept before. And if this is the situation of President `True-Man,' then what about the people who are not such true men?

As far as I am concerned, civilization is still a dream, a hope, a utopia. And if we don't get into the tricks of the magician, and start believing that we are civilized people, the hope can become a reality, the dream can become a concrete experience.

And conscience arises only after meditation, never before it. You are not born with a conscience. You can watch small children: if they see an ant they will kill it. Do you think the small child has some conscience? Do you think the small child is a criminal, a murderer? No, nothing like that. It is just out of curiosity, he's just exploring his world. He has entered into a new world, and he is exploring it. But there is no question of conscience. He does not feel that when he has been beating a dog for no reason, the dog also feels pain. Children don't have any conscience; they have only seeds.

All these politicians are trying to convince humanity: "You have a conscience." You DON'T have. You will have to grow it, you will have to work upon yourself. You will have to learn how to be silent, and how to listen to the still, small voice within.

I don't think any of the politicians who made this declaration have had any experience of what conscience is, of what consciousness is. It comes only after a long, long pilgrimage inwards. You are not given everything by birth. You are given by birth only the necessary things for survival; everything else is given only as a seed. If you are intentionally interested in evolving your consciousness to its highest peak, then it is up to you.

Nature provides only for survival -- not life, not joy, not silence, not ecstasy, not love. Nature can manage itself with only lust -- what is the need for love? Why create complications? Love you will have to find, consciousness you will have to grow. You will have to become a gardener of your own being -- your being is your garden.

Your being is the Garden of Eden talked about in THE BIBLE. That Garden of Eden is not somewhere else on some other star -- it is within you. You have been thrown out of it, and you have been running all around but never going in. The moment you go in, you are back in the Garden of Eden.

But now, nobody has taken care for thousands of years. You have never been back inside. Everything has gone to seed; now nothing blossoms, no foliage, no greenery. But you can bring it back to life because

everything is potentially there.
These people don't understand what conscience is.
They have learned only words.

I have heard... a psychologist was appearing for an oral examination for his doctorate. There were three examiners. The first question they asked was: "What are the most important qualities of the human mother's milk?"

The psychologist was a little puzzled: "What has psychology to do with mother's milk? I have not come here to be an expert in milk products or anything. But what to do, I have to answer...."

So he said, "First, it has all the nutrients for the child's growth -- it is perfect food. Second, it comes from within the mother's body, so it is warm, easily digestible; and because it comes from within, it cannot be carrying any infection, any disease which may be around. The child is protected."
They said, "Right! Now, the third?"

There was a moment of silence because he could not figure it out -- what is the third? The first two also he had made up. The third was coming up again and again in his mind, but he was repressing it. When he could not find anything else he had to say it. He said, "The third is that it comes in nice containers!"

Now, these idiots are going to be psychologists! And that was the first thing that had come to his mind -- "nice containers."

Looking at the declaration, my first feeling was that these people are articulate, they can play with words. They can use beautiful words which influence you and deceive you, and hide the reality.

ARTICLE ONE: ALL HUMAN BEINGS ARE BORN FREE.

This is absolutely nonsense.
If all human beings are born free, leave a child in freedom: he will die within twenty-four hours. Man's child is the most helpless child in the whole world -- what freedom can he have? He cannot walk, he cannot talk, he cannot fly....

In fact, one scientist had the idea -- and I feel some sympathy with his idea -- that human child is born earlier than he should be. He needs at least nine months more in the mother's womb because he is not complete, he's still growing. You see animals, kids -- they are born and they start walking around and searching for food. They are more independent and they are more complete. For the human child it is impossible to survive without the support of the mother and the father and the family or other human beings. What freedom can he have?

This is what I say is the most cunning part of the politician's mind: He is giving you the idea that you don't need freedom. "Don't ask for freedom. You are born free; all human beings are born free."

All human beings are born utterly helpless and dependent. It may take years for them to be free. Then too, millions of people never become free. This declaration is saying that they are born free. I am saying millions of people die -- even then they are not free. And you know it from your life: you are not free.

The husband is there, the wife is not free. The wife is there, the husband is not free. I have seen husbands and wives walking on the road -- the husband is not even free to look here and there! He looks straight ahead, like a Buddhist monk, just four feet ahead. And his wife is looking out of the corner of her eye -- where is he. What kind of freedom is this? The moment the husband reaches home, the first question is: "Where have you been?" -- and you are a free man -- "Why are you late?"

When I was in school, I was usually late. Life outside was so beautiful, and around my school there were so many mango trees. And when the mango season comes, just to pass by the side of mango trees -- such fragrance, such sweetness in the air. The mango is certainly the king of all the fruits. There were other fruit trees too, and I was mostly in those trees rather than in class.

On the first day when I reached middle school, I was half an hour late. The teacher said, "This won't do. At least with me, this will not do. If you have to study my subject, you have to be here before I come into the class -- five minutes earlier. Why are you late?"

I said, "Listen -- just because of this question I am not going to get married!"
He said, "What? The question of marriage?"

I said, "I will explain to you: I have been hearing it everywhere in my neighborhood; every wife is asking, `Where have you been? Why are you late?' and I have decided that these questions I am not going to answer. So I am sacrificing my whole life -- I'm not going to get married -- because of this question, and

you think I will answer it for you? I would rather change the subject. Goodbye!"

He said to the class, "This is a strange boy. Irrelevant things he brings in -- marriage? What has marriage to do with my subject, geography?"

But he became interested in me. After school he caught hold of me and he said, "Now, we can sit. I want to understand what is the matter. Why?"

I said, "Nobody has the right to ask me why I am late, where I have been. It is *my* life: If I want to spoil it, it is my right. You are only a servant, to teach geography. You are not there to ask such questions to create dependence in me. I hate such questions. I can leave the school; I can completely forget about being educated, there is no need. Because if Jesus, without being educated, can experience himself; if Kabir, without being educated, can know the ultimate.... I am not interested in any business, in any service, in any employment. So if you want me in your class, you will have to be a little more human -- not continuously interfering in my freedom."

This first article says: "All human beings are born free."

These are the strategies of hypnotizing and conditioning humanity. They have given you the idea that you are born free -- now there is no need to fight for freedom, there is no need to create an inner revolution which makes you *really* free -- free from everything, free from the body... because the body is a bondage.

The East is far more truthful. It says you are born in bondage, not that you are born free. Your body is a prison and your mind and your brain are prisons. Your consciousness is confined in a very small space, and your consciousness is capable of spreading all over the universe. Because you don't know the potential, you think this is all you are.

These people, according to me, are criminals -- greater criminals than those who go to the gallows -- because they are deceiving the whole of humanity. But the deception is very clever: "You are born free." Naturally, freedom is not a question, not something to be created, to be deserved, to be earned, to be worthy of; you are already free!

George Gurdjieff is the only man in the whole of history who has said such a tremendously significant thing: "You don't have any soul." Now, throughout the whole world, all the religions believe that you have a soul, that you come with a soul. George Gurdjieff's voice is alone in the whole of history, saying that not all man are with a soul; the place of the soul is empty. There is a possibility -- you can work, you can create the soul -- but you are not born with it.

I know, and Gurdjieff knows that you are born with a soul -- but the idea that we are born with a soul has not been helpful. It has made man more asleep: We are born with a soul, God is within you, the kingdom of God is within you, so what do you have to do? Things that are not within you, work hard to get them -- money, power, respectability -- because nobody says, "Every child is born with money, every child is born with political power, every child is born with respectability." Nobody will say that. These things have to be earned.

Freedom, consciousness, God, whatever you call it, has to be discovered. It is hidden, dormant; it has to be made dynamic, has to be made fully mature. It should be brought to flower and fruition. But to tell people, "You are born free -- and equal in dignity and rights".... People can go on lying so smoothly, with such beautiful words -- destroying those words.

Nobody is equal.

This is a psychological truth.

Neither in your body nor in your mind nor in your talents... nor among your geniuses -- nobody is equal. A Sigmund Freud is a Sigmund Freud; a Bertrand Russell is a Bertrand Russell; a D.H. Lawrence is a D.H. Lawrence. There is not even one other D.H. Lawrence, and never will be.

Each individual is unique.

This idea of equality is so ugly, but it has become almost the religion of the contemporary man -- `equality.'

I say to you, it is the most destructive idea that has penetrated into the human mind. You have to be reminded about your uniqueness.

ALL HUMAN BEINGS ARE ENDOWED WITH REASON AND CONSCIENCE AND SHOULD ACT TOWARDS ONE ANOTHER IN A SPIRIT OF BROTHERHOOD.

These are all assumptions without any validity. All human beings are not born with reason, are not

endowed with reason.

For example, there are people, very few... I have just named Bertrand Russell -- he can be said to be endowed with reason. A J. Krishnamurti... but ordinary people are living with all kinds of superstitions. Unless you have dropped all your superstitions, you cannot be said to be a rational person. What does reason mean? For the Hindus, the cow is the mother. This is `reason.'

I was talking to a *shankaracharya* -- the equivalent of the pope to the Hindus -- and I asked him, "Are you sure that the cow is your mother?"

He said, "What do you mean?"

"Now," I said, "just entering your temple, I met your mother. So I was puzzled: who is your mother, this woman or the cow? Or perhaps one is your step-mother?"

He said, "What are you talking about? The woman is my biological mother, but the cow is my spiritual mother."

I said, "My God! What about the bull? You must have some relationship with the bull or not? -- your spiritual father? And who are you? -- just a bull; or perhaps castrated, not even a bull."

You live with superstitions, and you talk about reason.

All Christians believe -- and the whole group of politicans who have drawn up this declaration, ninety percent of them are Christians -- they all believe that Jesus is born of a virgin mother. And they are rational beings....

It happened: One college girl got pregnant. She tried to hide it, but there are a few things you cannot hide. Truth is one, pregnancy is another! It is just impossible; it goes on becoming bigger and bigger.

Finally her mother discovered it. She said, "What is the matter?" And the girl had to confess. The mother took her to the doctor.

The doctor examined her and said, "Even without examining her... she is pregnant -- and eight months. Now abortion is not possible."

The mother started shouting and screaming at the girl: "You have blackened our name, destroyed our respectability in the society."

But the girl said, "Mom, I have not even touched the hand of a man. How can I be pregnant? This is impossible!"

Hearing this, the doctor got out of his chair, went to the nearby window and looked at the sky.

The mother said, "Why you are looking there?"

He said, "I am looking for the three wise men from the East."

She said, "What do you mean?"

He said, "And I am also looking for the star because it happened once -- when Jesus was born. The star came, leading three wise men. It seems it has happened again -- a virgin birth!"

But ask these Christians, "Where is your rationality?" Jesus is born out of virgin mother. He is crucified and he's resurrected too, he makes dead people come back to life -- and these are the fundamentals on which the faith of a Christian depends. You just take a few things out -- it is very strange -- and you will find Christianity to be the most irreligious religion, the poorest as far as religiousness is concerned.

The virgin birth -- cancel it, if you have reason. Resurrection -- cancel it, if you have reason. Walking on water -- cancel it. Raising the dead back to life -- cancel it. Changing water into alcohol -- not only cancel it, but find the guy and give him to the police, because it is a crime, it is not a miracle. But if all these things are cancelled, what remains in Christianity? That is the poverty of Christianity.

In Buddhism, you cannot cancel anything because nothing is based on superstition. Buddha himself has cancelled anything that smells of superstition -- it is just pure rationality.

But to say that man is endowed with reason by birth.... It doesn't seem so. Looking at the world, it doesn't seem that it is a rational world. We have not been living according to reason, we have been living according to all kinds of irrational things.

But these are sweet words to believe: that you are ENDOWED WITH REASON. The more idiotic you are, the more you will believe it, and sooner.

... AND CONSCIENCE, AND SHOULD ACT TOWARDS ONE ANOTHER IN A SPIRIT OF BROTHERHOOD.

Conscience arises only after deep meditation -- never before it. It is a flowering of meditation. Only very

few people in the whole world, in the whole of history, have been conscious, have had conscience. Both the words mean the same, but because of religious people, in all the languages except French they have created different meanings for the two words. Only in French is `conscience' and `consciousness' one word, it means the same thing.

Religions around the world have tried to take conscience separately from consciousness for a certain reason: consciousness comes only after meditation. How long can you deceive people?

It is just like when you bring light into the room, and darkness disappears. The moment you are in a meditative state, you have consciousness, awareness.

They created another word, `conscience.' And conscience is what the priests, the church, the religion, teach you about what is good, what is bad, what is virtuous, what is sin -- all these teachings make your conscience. It is a very clever trick to separate conscience from consciousness.

There can be no conscience without consciousness.

But they have created a false, artificial conscience.

For example, I was born in a very ancient religion -- perhaps the ancientmost. It is a small religion as far as numbers are concerned, but they have their superstitions.

Up to the age of eighteen I had not seen a tomato in my house. Do you think tomatoes are dangerous people? But because the color of the tomato is the color of meat, that was enough to debar it. Up to the age of eighteen I had never eaten in the night, because it is prohibited by that religion -- you can eat only between sunrise and sunset. Eating in the night you may eat some insect, some ant: some violence may happen. So it is better to eat in light, in full light.

When I was eighteen my friends were going to see a beautiful castle very close by, a few miles away. I went with them. I had no idea, I had not even thought about it, but going up the hill to the castle... and it was so beautiful, so old, and there were so many things to see, that nobody was ready to prepare food.

I asked, "Do something -- soon the sun will be setting and I am feeling very hungry, you are feeling hungry. The whole day long we have been moving on the mountain... it has been tiring, but it has been an experience."

They said, "As long as the sun is there, we don't want to miss. There are a few more things to see."

I was the only one who was not accustomed to eating in the night. They were all eating at night so there was no question. By nine or ten o'clock in the night, they had prepared such delicious food -- and particularly after the whole day's hunger, starvation, and moving on the mountain, I was in a dilemma -- what to do? Then I told them: "There is a great difficulty. I have never eaten in the night, and the religion in which unfortunately I have been born, thinks that if you eat in the night, you will go to hell. I don't want to go to hell just for one night's food, but I cannot sleep either. Moreover, the smell of your food is too much!"

They persuaded me, saying, "We will not tell your parents or anybody.

Nobody will ever know that you have eaten in the night."

I said, "That is not the point -- I will know. The question is not my parents or anybody. You can tell the whole world, that's not the problem. The problem is that I cannot conceive of myself eating at night, after eighteen years of continuous conditioning." But they persuaded me -- and I had to be persuaded. I ate, but I could not sleep; I had to vomit the whole night. Now, nobody else vomited. Twenty persons were with me; they all slept -- they were tired, they had eaten good food. They slept well. I had to remain awake the whole night, vomiting. Unless I was completely clean of the food, I could not sleep. It was just in the morning nearabout five that I went to sleep. That gave me the idea: perhaps eating in the night *is* dangerous. Just one time and the whole night became hell! And those who have been eating in the night for their whole lives... perhaps the idea that they go to hell is right. But the whole world is eating in the night. If it is true, then everybody will be going to hell. And these twenty friends are sleeping so beautifully -- nobody has vomited so nothing was wrong with the food, and nothing is wrong with these people. Something is wrong in my conditioning; I have been brought up with a wrong idea. But once you accept something, this creates a false conscience that goes on telling you, "Don't do this, do this." This is not consciousness. Consciousness simply *knows* what to do, what not to do. There is no question of choice. Consciousness is a choiceless state -- you simply know what is right. You are not born with conscience. It has been created by the religions, and they have exploited man through creating conscience. It is time that we should drop the word `conscience' because it has become associated with a long past and has wrong connotations. You should use the word `consciousness.' But consciousness is the fragrance of your becoming absolutely silent; it does not come with your birth. Yes, if you can attain consciousness, you will have a new birth; you will be reborn. That's what Jesus meant when he said to Nicodemus, "Unless you are born again, you will not understand

me." He does not mean in your next life. He means that you will have to transform your being, rise in your consciousness: "Only then will you be able to understand me." If you have consciousness and silence and meditativeness, there is no need to say that the whole of humanity is one. It *is* -- it is your experience. And it will not be only a brotherhood, it will be a brotherhood and a sisterhood! But it will be just a byproduct; there is no need to declare it as a fundamental right.

ARTICLE TWO: EVERYONE IS ENTITLED TO ALL THE RIGHTS AND FREEDOMS SET FORTH IN THIS DECLARATION WITHOUT DISTINCTION OF ANY KIND, SUCH AS RACE, COLOR, SEX, LANGUAGE, RELIGION, POLITICAL OR OTHER OPINION, NATIONAL OR SOCIAL ORIGIN, PROPERTY, BIRTH OR OTHER STATUS.

All these are bullshit. The first question I was asked as I entered America was that I had to declare under oath that I am not an anarchist. If I am an anarchist, I cannot enter America. Anarchism is a political ideology. I cannot conceive that these people go on declaring these things. Who is going to aks them: "When are you going to practice them?" Everywhere there is discrimination -- in different ways in different countries, but discrimination is there. Mankind needs a great uproar against these so-called humanitarians. They think they are doing a great service. For example, in India, for the same amount of work the woman will be paid less. And in this declaration it is said that for the same amount of labor, the same rewards should be paid -- whether it is man or woman, white or black does not matter. But it is not true. In America, I was in six jails, and in all the jails there was not a single white man. In six federal jails -- which were huge, six hundred people, seven hundred people in one jail... but all black people. And you say discrimination is not there. It seems strange -- in a white country all the criminals are black. And that was not all. I inquired of a few black inmates -- because they all loved me; they had been watching me on television every day for five years, and they had become involved in controversies themselves. They were reading my books, and they were happy that I had come at least for one day to their jail -- they would remember this day for their whole lives. I asked them, "What is your crime?" They said, "All these people you see have not committed any crime. They have been arrested the way you have been arrested -- without any arrest warrant. And we have been told again and again: `You will be taken to the court next week, tomorrow,' but that tomorrow never comes." One man told me that he had been there for nine months without being taken to court. Now this declaration says nobody should be arrested without an arrest warrant, nobody should be kept in jail unless he is proved a criminal. Innocence needs no proof; you have to prove a person criminal, only then can you keep him in jail. Otherwise you cannot keep him in jail. But people have been there for nine months, eight months, six months in jail -- and all young people. So I started figuring out the reason: it is not that they have done anything wrong. The reason is that they are young and revolutionaries. They want rights for the blacks, equal rights for blacks. That is their crime. But they cannot be taken to court because the court will release them, so they go on keeping them in jail. But this is absolutely criminal on the part of the government of the U.S. I have seen only six jails and nearabout three or four thousand young black people. Perhaps thousands of people are in other jails. They told me, "Because there is too much pressure from all over the world, that's why they are taking you to court. Otherwise, if the world had remained silent, if the news media had not spread all over the world that the whole government is doing everything criminal against an innocent person.... The pressure is too much and the eyes of the whole news media are focused on you. They are, under compulsion, reluctantly, taking you to court." Still, they took twelve days. That too is against human rights. From the place where I was arrested, the court where I had to be present was only five hours' flight. My own jet was there. We offered them our jet; we said, "You can have your pilots; you can have your people, and you can take me to the court. What is the need to keep me here in your jail?" They would only take me in their own airplane. The whole strategy was: "Today the airplane has not come... something is wrong with the airplane" -- they had only one airplane, it seems. "The pilot is sick..." They took twelve days to make a five hours journey. But looking at other inmates I thought, "It is very quick, only twelve days...." Every government goes on doing everything illegal and everything against human rights. And these people are the representatives of governments and without any shame they can make this declaration -- perhaps without even feeling what they are doing. They are lying utterly -- white lies!

ARTICLE THREE: EVERYONE HAS THE RIGHT TO LIFE, LIBERTY AND SECURITY OF PERSON.

But death is not included -- and it is important. Because birth is not in your hands -- you are born without your consent -- now only death is there. And you have the choice: either to die without your consent or to die with a dignity of a human being, with your own consent -- not to give death a chance, but to move, yourself, when you have lived. But they are worried about putting death into it because then all the religions and all the political parties will be creating havoc for them. Everything has to be consolatory: `life' -- but what kind of life? Just in the last year, six months ago, in Europe the common market had accumulated mountains of butter and other foodstuffs. People were dying in Ethiopia -- one thousand people per day -- and they had a surplus but they would not give it to Ethiopia. That surplus had to be drowned in the ocean. Just in drowning it, two billion dollars were wasted -- that was not the value of the food, it was just the labor of shifting and drowning it in the ocean. And they are doing it every six months, because every six months the surplus is there and you need more warehouses. And what will you do with it? -- fresh crops are coming. But you will not give it to Ethiopa. In India, fifty percent of the people are living below the medical standard of nourishment and twenty-five percent of the people are almost starving. Fifty percent of people in the villages are eating only one time a day -- and when I say eating, don't think of the Taj Majal Hotel. It means just bread, salt, a little sauce from mangos or from other fruits -- that's all. This is not food. Unless the world is one, we will not be able to give everybody enough nourishment. And what does it mean to say that you have the right to life? Because people *are* there; and people are dying, people have died. America is doing the same, Stalin's Russia was doing the same. It is not something happening only in Europe. Every three months America drowns its surplus -- and that is worth billions of dollars. In the days of Stalin, Russia was using wheat instead of coal in their railway trains because wheat is cheaper, it is surplus and coal is difficult and costly to obtain in Russia. People are dying -- that is not important. People are starving -- that is not important.

ARTICLE NINE: NO ONE SHALL BE SUBJECTED TO ARBITRARY ARREST, DETENTION OR EXILE.

I have been subjected, so I am a witness to it, that this declaration is not being used by any government -- and particularly by America, which was the sponsor for this declaration. I have been in detention in England -- not even for an *arbitrary* reason. I wanted just to stay for six hours at the airport in the first-class lounge because my pilots had flown their time and they wanted to rest. It is against their laws to fly more than twelve hours, so we had to stop. My pilots said, "They may create trouble; they may say that the first-class lounge is for first-class passengers and you are not a passenger; you have your own plane. Now what class is it, how can they decide?" So I said my people to purchase two tickets, two first-class tickets for the morning flight: "We will go with our plane, but purchase two tickets in case they bring up this point" -- and they brought up that point. Then we brought up the tickets! The officer was shocked. He had not thought that we would have tickets too. I said, "Now what do you think?" He said, "I cannot do anything. I will have to ask the higher authorities." And who was the higher authority? It seems it was the prime minister herself. When the man was gone I looked into his file; he had left it on the table. The government had given him orders. I have never asked for any entry visa into England. They should not have bothered. But they decided in Parliament that I should not be allowed in the country -- in case I should ask to enter. When the man came back I told him, "I do not *want* to enter England, even if the whole of England wants me to enter England, I am the last person to do it. I have no business in England, I just want to sleep in the lounge. And from the lounge you cannot enter the country. It is closed; you will remain only at the airport. And the airport is international. It is not England." But he said, "What can I do? The insistence is from the top: `If he insists then put him in detention. That's the only way. He can remain in jail for six hours.' " I had to remain in jail for six hours -- not even for an arbitrary reason. I had not committed any crime, I had the tickets, I had the plane, I just wanted to rest. But the politicians -- because I have been exposing them continuously -- now have become so frightened that even my sleeping six hours in the lounge at the airport is dangerous for the religion of England, its morality, its character. I can corrupt the youth just by staying in the lounge! These people are not lovers of human beings. Nor do they have any respect for human dignity.

ARTICLE EIGHTEEN: EVERYONE HAS THE RIGHT TO FREEDOM OF THOUGHT, CONSCIENCE AND RELIGION; THIS RIGHT INCLUDES FREEDOM TO CHANGE HIS RELIGION OR BELIEF, AND FREEDOM, EITHER ALONE OR IN COMMUNITY WITH OTHERS AND IN PUBLIC OR PRIVATE, TO MANIFEST HIS RELIGION OR BELIEF IN TEACHING, PRACTICE, WORSHIP AND OBSERVANCE."

"Freedom of thought and expression" -- I have never done anything except to express my thoughts. If that is a human right, then no government has anything against me. I am not active in any politics; I am not interested in any power. I am simply saying whatsoever I see more clearly than all these blind politicians. What is the fear? Just now the pope has called a World Conference of Religions. All the chief priests and leaders of other religions have been called. My sannyasins from Italy have been writing to me: "We are insisting to the pope -- and his secretary is very much interested in you and is willing to extend an invitation, but the pope is against it." In fact for eight months the Italian government has been thinking about whether to give me a three weeks' tourist visa or not. And the pope has been the cause of the whole delay. And these people go on saying, "We love freedom of thought, freedom of expression." Nobody loves freedom of thought. It has to support *him*, then it is loved. "Freedom of expression...." The pope has put my books on the black list so that no Catholic should read them. They have a black list. In the Middle Ages, whenever a book appeared on the black list it was burned all over Europe. Now they cannot do that, but this much they can do: no Catholic should read it. And Catholics are not a small minority -- seven hundred million people, a world in itself. Now, preventing them simply means you have accepted defeat; it simply means you don't have any answers to me. But then why all this nonsense about a declaration of human rights?

ARTICLE NINETEEN: EVERYONE HAS THE RIGHT TO FREEDOM OF OPINION AND EXPRESSION; THIS RIGHT INCLUDES FREEDOM TO HOLD OPINIONS WITHOUT INTERFERENCE AND TO SEEK, RECEIVE AND IMPART INFORMATION AND IDEAS THROUGH ANY MEDIA AND REGARDLESS OF FRONTIERS.

This is not right. The Indian parliament has urged Indian journalists and news media people not to give any space to my ideas. The American government has been pressuring the Indian government so that no news media people from the West should be allowed to take my interview. The American government has been doing two things: telling all the governments of Europe, and Australia, that I should not be allowed to reside in their countries, that I should be sent back from everywhere to India. So all the countries of Europe have passed resolutions in their parliaments that I cannot be allowed in their country even as a tourist for three weeks. The American idea is that I should not be allowed to enter any other country and nobody who wants to see me or meet me should be allowed to come to India. In this way they feel they can destroy the sannyas movement. This goes on in reality. And in words, beautiful and great slogans... but empty.

ARTICLE TWENTY-TWO: EVERYONE HAS THE RIGHT TO THE FREE DEVELOPMENT OF HIS PERSONALITY."

I don't see that you are allowed to have freedom to develop your personality. In the first place, the people who wrote this don't know that personality is the false part of you, and it has not to be developed at all. Your reality is your individuality, which has to be discovered. But they don't talk about individuality. They may not have ever thought of it. Because they are only personalities, they don't yet have their individuality awake, alert. Naturally, they are writing the word `personality.' `Personality' is an ugly word. It means a mask; the very root of the word is `mask.' And we don't want people to have masks. People should be natural, spontaneous, themselves.

ARTICLE TWENTY-FIVE: ALL CHILDREN, WHETHER BORN IN OR OUT OF WEDLOCK, SHALL ENJOY THE SAME SOCIAL PROTECTION.

Now, if this is true, it cancels marriage! If a child born from a marriage and a child born outside of marriage have the same rights, then marriage loses all meaning. What is the meaning of marriage? But they don't have the courage to say that. And this too is not true, because nowhere are children born outside marriage respected. They are condemned in every possible way. I gave this much time to this rubbish because these are the people who are controlling the whole world, and these are the people whose heads should be hammered as much as possible. They have kept humanity in slavery -- this should not be allowed anymore. They don't have any right of declaration. *We* have the right to declare. We are the people. As far as my people are concerned, we declare that we will live freedom, love, humanity. We will grow into our

individuality and we will help anybody who is inviting and welcoming us. The only basic right is to become god. And unless you have found god within yourself, everything else is mundane. Finding godliness within you, everything else is found simultaneously.

Sermons in Stones

Chapter #27
Chapter title: Love is not something to get, love is something to give

26 December 1986 pm in

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BELOVED OSHO,
AS I AM AN ARTIST, I CAN EASILY PUT MY FEELINGS OF LOVE AND BLISS INTO MAKING SCULPTURES. WHY CAN'T I EXPRESS THE SAME FEELINGS TO HUMAN BEINGS AND BE AS OPEN TO THEM AS I AM IN MAKING SCULPTURES?

It is easy to be a sculptor because you are working with lifeless objects. You can create beautiful statues but those statues are dead. You cannot relate with them, you are alive. There is no dialogue possible between life and death.

You can appreciate; you can enjoy -- it is your creation. You can feel fulfilled -- whatever you wanted, you succeeded in doing it. But remember one thing: on the other side, there is no one. You are alone.

Because of this situation, there are people who can love their dogs, who can love their gardens, who can love their cars, who can love anything in the world except man. Because man means you are not alone, the other is there. It is a dialogue. With a statue, it is a monologue. The statue is not going to say anything, is not going to criticize you, is not going to possess you. You possess the statue; you can sell it in the market. But that you cannot do with a human being. That is the problem.

When you start relating with human beings, you have to take into consideration that they are not things, they are consciousnesses. You cannot dominate them -- although almost everybody is trying to do that, and spoiling their whole life. The moment you try to dominate a human being, you are creating an enemy, because that human being also wants to dominate. You may call it love, you may call it friendship, but behind the curtain of friendship and love and brotherhood there is a deep will to power. You want to dominate; you don't want to be dominated.

With human beings, you will be in constant conflict. The closer you are, the more the conflict will hurt you. There are thousands of people who have been so wounded by human relationship that they have dropped out of all human love, friendship. They have turned towards things. It is easier -- the other party is always willing, whatsoever you want to do.

You are an artist, you sculpt. But have you ever thought about what you are doing? You are cutting chunks of the marble -- that you cannot do to a human being, but people *are* doing that to human beings too. Parents are cutting their children's wings, their freedom, their individuality. Lovers are cutting each other continuously.

To be in love with a human being is not an easy affair. The love affair is the most difficult affair in the

world for the simple reason that two consciousnesses, two alive beings, cannot tolerate any kind of slavery.

When the parents say to their children "Don't do this!" even the small child feels hurt, humiliated, insulted. And he's going to *do* it if he has any guts.

Near the village where I was born, just ten miles away, every year there used to be a very big religious fair, by the side of the river Narmada. That is one of the sacred religious rivers in India. Perhaps it is the *most* sacred, for a mythological reason, because all other rivers are married -- only Narmada is still virgin....

There is a beautiful place where Narmada comes out of the mountains and falls in a beautiful waterfall to reach the ground. I have seen many waterfalls but that waterfall has some uniqueness of its own. It is a very black stone, extraordinarily black, ugly ... and the Narmada falls in one thousand currents. It is not one fall, it is one thousand falls; it is the whole mountain.

Because of those one thousand rocks that the Narmada has cut, there is a mythology thousands of years old. There was a very monstrous king. He wanted to marry Narmada because, he said, "All rivers are already married. In my kingdom, I cannot allow Narmada to remain unmarried."

So he went to marry Narmada. But because of the purity of virginity ... a curse from Narmada turned him into stone. Those one thousand rocks are nothing but one thousand hands of that monster. He wanted to grab Narmada from everywhere; she's still falling out of those stone hands.

So a very beautiful fair happens every year. I wanted to see those one thousand hands, and how Narmada managed to remain virgin for millions of years. You will be surprised that the land where Narmada flows is the ancientmost land in the world. It came first out of the ocean -- because in the mountainous regions from where Narmada comes, you can still find, very easily, dead sea animals. And from Narmada, the sea is thousands of miles away. Certainly one day the mountain was under the ocean, and then the ocean receded and the first piece of earth came out of ocean. It is the most ancient part of the earth.

I wanted to see the most ancient mountain ... but I knew that if I asked my parents, they would say no. The place is dangerous because of all those rocks; many people have died. The whole river is full of rocks and to swim in it is dangerous, and they had said to me, "You will not be able to resist the temptation of swimming there."

So I did not ask them, I simply went. They were very much concerned ... reported to the police, sent a few people to look around, inquired at the railway station, the bus station where I had been seen last. But they could not find me. After three days, I came back. They were *really* angry. They said, "Where have you been?"

I said, "Where? I have been to the fair."

They said, "You should have at least asked us."

I said, "No, because I wanted to go. If I did not want to go, I would have asked. So remember, whenever I don't want to do something, I will ask you because I know the answer is no. And whenever I want to do something, I will simply do it. Now you can do whatsoever you want. If you want to beat me, you can beat me. If you want to punish me in some other way, you can do that. But this is going to be my whole lifestyle. I will never ask for a thing that I am going to do. I don't want anybody else's advice about it."

My parents said, "Are you crazy or what? You will ask us only about things that you don't want to do?"

I said, "It is very simple. It is so simple that even God missed it. It is so obvious that even God forgot about it. He said to Adam and Eve, `Don't eat the fruits of wisdom and eternal life.' Every father has been doing that since then, and every Adam and every Eve has to rebel."

If you are interested in doing something, you can do it without any problem if there is no other consciousness.

You are working on objects, on things. They cannot say yes, they cannot say no. Whatever you want to do with them, you can do, but not with man.

It is your fault that you have not yet become mature enough to understand that with human beings, if you want a loving relationship then you should forget all power politics. You can be just a friend, neither trying to dominate the other nor being dominated by the other. It is possible only if you have a certain meditativeness in your life. Otherwise, it is not possible.

To love a human being is one of the most difficult things in the world because the moment you start showing your love, the other starts going on a power trip. He knows you are dependent on him or on her. You can be enslaved -- psychologically, spiritually -- and nobody wants to be a slave. But all your human relationships turn into slavery.

No statue will make you a slave. On the contrary, the statue makes you a master craftsman, it makes you

a creator, an artist. There is no conflict. The real test for love is with human beings.

And a man is really intelligent if he can make a human relationship work smoothly. It needs great insight. Creating a statue or making a beautiful painting is one thing -- those paints won't say, "I don't want to be put on this corner of the canvas, I simply refuse!" Wherever you want it, the paint is available. But it is not so easy with human beings.

Every human being has a birthright not to be dominated by anyone -- but also a birth duty not to try to dominate anyone. And only then, friendship can flower.

Love needs a clarity of vision. Love needs a cleaning of all kinds of ugly things which are in your mind -- jealousy, anger, the desire to dominate.

I have heard ... in a marriage registrar's office, a couple came to get married. They filled out the forms. The woman looked at the man -- they were lovers, and they had come to the registry office against their family, because in India, marriage is not done in the registrar's office. It is available. Legally you can do it but that happens only when you are doing something against the family, against the society.

Those two people must have been in deep love. They had revolted against the society, against the religion, against their parents, against the family. They had risked everything and they were going to be married. And the woman looked at the man who was filling out the form -- because she had filled out hers -- and then she suddenly said to the registrar, "I want an *immediate* divorce."

He said, "What happened? You are filling out forms for marriage. Even the honeymoon has not happened. In fact, even *marriage* has not happened because I have not sealed it. Why do you want a divorce so suddenly?"

She said, "I hate this man!"

The registrar said, "This is strange -- you brought him here?"

She said, "Yes, I brought him here. I *used* to love him, but when I saw his form ... he has signed in such BIG LETTERS! He was watching when I was signing. I signed just the way I always sign, and he has signed in letters three times bigger -- almost half of the form is his signature. I don't want to live with this man, he has shown his domination, his power."

The registrar said, "Then there is no need of any divorce. Just throw away your forms in the wastepaper basket, because I have not sealed them, and get lost."

Such a small thing, that the man was signing in big letters but it is indicative. It shows that he's a male chauvinist.

What about your whole life? Everything is a problem, everything is a conflict. And the reason is that we have accepted a false idea that we know how to love. We don't know. We are coming from animals. Animals don't love.

Love is a very new thing in human life. Animals reproduce but they don't love. You will not find in buffalos, Romeo and Juliet, Laila and Majnu, Siri(*) and Farial(*), Soni(*) and Mahival(*). No buffalos are interested in such romantic things -- they are very earthbound, they reproduce -- and nature is perfectly satisfied with buffalos, remember. Nature may be trying to destroy humanity but nature is not trying to destroy buffalos and donkeys and monkeys, no. They are not problems at all.

Love is a new phenomenon that has arisen with human consciousness. You will have to learn it.

Creating beautiful paintings, poetries, sculpture, music, dances -- that is all in your hands. But when you come into contact with a human being, you have to understand that on the other side is the same kind of consciousness. You have to give respect and dignity to the person you love. This is the reason why you cannot relate with human beings.

Forget about human beings and love -- you simply meditate. That will release in you the insight, the vision, the clarity, and the energy to share.

Love is another name of sharing your abundant energy. You have too much, you are burdened with it. You would like to share it with people you like. Your love -- what you call love -- is not a sharing, it is a snatching.

Everybody's trying to snatch more love. The wife goes on saying, "You don't love me enough!" The husband goes on saying, "It seems you don't love me!"

Mulla Nasruddin had gone with his wife to see a movie. In the movie, the hero kisses the heroine very tenderly, and the wife nudges Mulla Nasruddin ... "You never do that."

Mulla Nasruddin said, "Don't disturb me. That woman is not his wife."

But Nasruddin's wife said, "You are wrong! I know the couple; the woman is the wife of the hero."

Mulla Nasruddin said, "My God, then he's really an actor! Only an actor can do that. I am not an actor,

you just forgive me. If it is his wife ... I was thinking it must be somebody else. I can also kiss somebody else's wife, but kissing one's own wife? This must be the greatest actor we have in our country."

You will have to change the meaning of love. It is not something that you are trying to get from the other. And this has been the whole history of love -- everybody is trying to get it from the other, as much as possible. Both are trying to get, and naturally, nobody is getting anything.

Love is not something to get.

Love is something to give.

But you can give only when you have it. Do you have love in you? Have you ever asked this question? Sitting silently, have you ever observed? Do you have any love energy to give?

You don't have; neither has anybody else. Then you get caught in a love relationship. Both are pretenders, pretending that they are going to give you the very paradise. Both are trying to convince each other that "Once you get married to me, a thousand Arabian nights will be forgotten -- our nights, our days will all be golden."

But you don't know that you don't have anything to give. All these things you are saying just to *get*. And the other is doing the same. Once you are married, then there is going to be trouble because both will be waiting for a thousand Arabian nights and not even an Indian night is happening!

Then there is an anger, a rage which slowly, slowly becomes poisonous.

Love turning into hate is a very simple phenomenon, because everyone feels betrayed. You show one face at the beach, in the movie hall, on the dance floor. It is perfectly okay for half an hour or one hour -- sitting on the beach, holding each other's hands, dreaming about the beautiful life that is ahead of you. But once you are married, all that you have been expecting, dreaming, will start evaporating.

I have heard of one couple. They were entering a hotel with their suitcases, with the labels saying "Just Married." They were on their honeymoon. The man immediately went to the bed and covered himself with the blanket. The wife went into the bathroom to prepare for sleep.

The man said, "Please, put the lights off. I cannot sleep with lights on."

She said, "It is only a question of five minutes. I am coming, and then I will put them off."

He said, "First you have to put them off!"

And the quarrel started. The woman said, "Why, in the ... why can't you wait for five minutes? And you have been waiting for me for five years!"

The man said, "Forget about all that. You first put the lights off!"

The woman said, "I cannot do that. I will put them off when I come under the blanket."

The man said, "Strange ... what is the reason?"

The woman said, "If you are so rational, first tell me your reason -- what are you going to lose in five minutes?"

He said, "It is better to tell you the truth ... because now it is going to be twenty-four hours together. How long will I be under the blanket?"

The woman said, "What do you mean?"

The man said, "The reality is, one of my legs is false, so I want darkness to remove it so you don't see it."

The woman said, "That relaxes me because my hair is false, my teeth are false, my breasts are false ... now there is no problem, light or no light."

Listening to this -- that the hair is false, the teeth are false, the breasts are false, the man jumped out of the bed and escaped, and he has not been found since. And he was dying to marry this woman!

Human relationship needs understanding.

My suggestion to you is: meditate. Become more and more silent, quiet, calm. Let a serenity arise in you.

That will help you in a thousand and one ways -- not only in love, it will also help you to create better sculpture. Because a man who cannot love human beings ... how can he create? What can he create?

A loveless heart cannot be authentically creative. He can imitate, but he cannot create.

All creation is out of love, understanding, silence.

BELOVED OSHO,

ALTHOUGH NOTHING IS REALLY CLEAR TO ME, HOW CAN IT BE SO CLEAR TO ME THAT THE TRUTH IS IN YOU? I DON'T KNOW IT, BUT I SEE IT IN YOUR EYES. I FEEL IT IN YOUR BEING.

It is one of the most fundamental questions.
One does not know what truth is. But when one comes across it, a few things become clear: that whatever he has believed up to now was not truth, because it has not given him this depth in the eyes, this silence in his presence, this authority in his words, this poetry to his life.
The false is barren.

So although you do not know what is true, when you come across truth, you immediately know what is false. And if you understand what is false, a vague insight into truth starts arising in you. Because the truth that you see in *my* eyes is also in *your* eyes, just asleep. You have never awakened it.

Let the false go, and your eyes will have the *same* truth. Your words will have the *same* music, your presence will have the *same* charisma.

Nobody comes to know truth first. Everybody comes to know first the false, and as the false is dropped ... because in the very understanding that it is false, it slips out of your hands. And when the false is not there, what remains is the truth.

You may not have seen beauty. But looking at a sunset with all the colors on the horizon ... you may not be able to say that this is beauty, but you feel an awe. You know *something* is there that touches your heart, and perhaps even reaches to your very being. Seeing this, you will start thinking -- if this is so impressive, so deep-reaching in you, so touching that you want to dance and sing, then what was your whole life? Because before this, you have been dancing too, but it was only a sociality. The dance was not coming from you, it was only a social custom.

People were asking you to sing ... and you know the technical side of singing or playing music, but the technical side is not the real thing. You may sing, but your heart is not singing. You are simply being polite to the friends who are insisting that you sing. But when you see a sunset and you start singing ... nobody has asked. The sun has not asked, there is nobody around. Even *you* are surprised: from where is this song coming? Why are you feeling a tremendous urge to dance? Knowing this dance and this song, all your dances and songs will become false, and you will know for the first time something of the truth.

In the East, it has been the oldest tradition: people used to go walking thousands of miles just to look into the eyes of Gautam Buddha, or Mahavira. Just to sit for two minutes close to Gautam Buddha, holding his feet in their hands ... and people have traveled thousands of miles. All those people were not fools -- just these two minutes transformed their life. Now they know what a true man, what an authentic man means. They have touched his feet, they have felt his vibe, they have been showered by his love and compassion. They have looked into his eyes and seen the whole universe opening up. Those one thousand miles, walking for months, were worth it.

The day Gautam Buddha died, ten thousand sannyasins had gathered from all over the country, because this was the last time they would be able to see this man. Once he is gone, people will not even believe that such a man ever existed. They will not accept that Gautam Buddha is a historical person.

Ananda was Gautam Buddha's constant companion for forty years, but he had not become enlightened yet. Many who came later on became enlightened, but Ananda was stuck somewhere. He asked about it many times.

Gautam Buddha said, "I know where you are stuck. I knew it the very first day you came to me."

Ananda was Gautam Buddha's cousin-brother and elder. When he came for initiation, he asked Gautam Buddha: "After initiation, I will be a disciple. Whatever you say, I will do it, there is no question of any doubt. So before I get initiated, I want you to promise me three things. As your elder brother, I demand it -- right now, I am not your disciple."

Gautam Buddha laughed. He said, "Okay, what are your conditions?"

He said, "Not very great conditions, very small. One is that I will always be with you. You can not send me to spread the word, to faraway parts of the country, no. Twenty-four hours ... even in the night, I will sleep in your room. Granted?"
Buddha said, "Okay."

"And my second condition is that howsoever stupid a question may be, if I ask it, you will have to answer it. You cannot say,`This is stupid, meaningless.' You cannot avoid it, you cannot change the subject. You have to answer it. And third, if I bring someone to meet you, even in the middle of the night when you are asleep, I am entitled to wake you up because I have brought a friend to see you and meet you."
Buddha said, "Perfectly okay."

Ananda was initiated. After forty years, on the last day, when he was dying, Buddha said, "Because you made conditions on your master -- just because of an ordinary relationship of being a cousin-brother -- that's where you are stuck. You cannot forget that you are the elder brother of Gautam Buddha. Although you are a disciple, deep down you are still older than me. And in India, old age is very much respected. But don't be worried. The moment I die, within twenty-four hours you will become enlightened. Only my death can help. For forty years, you have been trying -- nothing has happened. But even if it were just for you that I had to die, I would have died."

Ananda was crying.

Buddha said, "Don't waste time, don't waste your tears. Because of your egoistic idea of being an elder brother, you have not even seen into my eyes. Although you are holding my feet in your hands, I don't see that there is any communication."

Buddha died, and within exactly twenty-four hours, Ananda became enlightened. And for forty years, he had been sitting by the side of the river, thirsty.

If you can see me, not as a body ... if you can see into my eyes, if you can feel my presence, if something stirs in your heart, then certainly you will know that the life you have lived up to now is a life of falsity.

But once you have known even a little bit of the truth, you cannot go back. Then, there is only one way and that is to go ahead.

What you have seen in my eyes, others will see in your eyes soon. What you have felt in my presence, others will start feeling in your presence. Because whatsoever I have got, you have got. It is just that, you have not unpacked; your suitcases are locked.

BELOVED OSHO,
I HAVE BEEN EXPERIENCING SUCH AN ABUNDANCE OF YOUR BEAUTIFUL LOVE AND ENERGY THESE PAST TWO MONTHS. IT IS SO PRECIOUS TO EXPERIENCE YOU. DURING MEDITATIONS, ESPECIALLY DYNAMIC, IT HAS FLOODED ME WITH INTENSE FEELINGS OF ALL SORTS, BEYOND ANYTHING I'VE KNOWN. THE PURE ENERGY THAT TREMBLES THROUGH MY BODY LEAVES ME SINGING, DANCING, LAUGHING, CRYING, AND I FEEL SO SPACIOUS WITHIN. WHEN I EXPERIENCE MALE ENERGY, I FEEL VERY PLAYFUL BUT NOT SEXUALLY ATTRACTED. IS THERE SOMETHING WRONG WITH ME? COULD YOU PLEASE SAY SOMETHING ABOUT SEXUAL ATTRACTION AND THE MIND?

Something is right in you for the first time in your life. Energy is a playful phenomenon. If you are feeling joyous and happy with your own feminine energy -- and you feel good, harmonious with the male energy; you love to play with the male energy and it does not turn into sexuality, it is a spiritual growth.

If men and women who are in deep love can be playful with each other's energies, there is no need of indulging in sex, because sex cannot give you anything -- it simply takes something away from you. It brings your death closer. It is your life force.

But if the woman and the man can just be playful, then they are enriching each other. Then the dialectics of life works, and they both are more than they were before. Both have gained; nobody has lost anything.

What is happening to you should happen, *has* to happen to every sannyasin. You just have to be aware of one thing: people are very much in a hurry, and they want to finish a job as quickly as possible -- but it is not a job. In fact, people have completely forgotten the foreplay before making love, and they have absolutely no idea of afterplay when you have made love.

But one of the most insightful men into sexual energy is Vatsyayana, in his KAMASUTRAS. He wrote them sometime three thousand years ago, and those people among whom Vatsyayana must have lived were really innocent, but intelligent -- not knowledgeable, but wise.

If I talk about sexual energy then the whole world condemns me -- and Vatsyayana was the first person in the whole history of man to write a treatise on sex energy, KAMASUTRAS -- aphorisms about sex. But three thousand years ago, people called him a seer, a man who has realized himself. Because unless that realization had happened, he could not say what he was saying. His treatise, KAMASUTRAS is exhaustive; he has said *everything* that is significant to be said about sex. And one of the things, in reference to your question, is that if a couple is in love and just goes on playing and is not in a hurry to finish, it then you will be surprised: The energy starts from a certain level where you are, moves upwards, and reaches to a peak

without any sex. And it is so peaceful, so blissful, so silent, that you disappear into each other, that you become one energy. And then slowly, it becomes more and more absorbed, but no sex is involved.

If it is happening, it is something to be greeted, welcomed.

I have heard.... A man went to a doctor, his friend, and asked him: "It is too much! I want to kill my wife in such a way that I am not caught; you have to advise me."

The doctor thought for a moment and then he said, "The easiest way is to make love to her so much that within six weeks she will be dead."

But the man said, "Six weeks and too much love? I will be dead before that! So you will have to give me some medicinal help."

He said, "Yes, I'm going to give you these tablets. Take six tablets, two at a time every day, and you can make love six times every day."

The man said, "My God! You had these tablets and you never told me? And you pretend to be my friend!"

He rushed home with the bottle. Just on the way, he swallowed two tablets. A month passed ... there was a fundraising campaign in the church one Sunday, and the doctor saw the man -- he was in a wheelchair! Somehow, with difficulty, he was trying to reach the doctor.

The doctor said, "What happened?"

He said, "Don't be worried, doctor. Only two weeks more and she will be finished!"

Sex is your energy, it is your life. If you can absorb it back into your system, you will have a new feeling of well-being. But if it is released, leaks out -- that's what you call making love; energy leaking out -- a plumber is needed.

If you can -- and a meditative person can -- absorb the energy back, it rises to a peak and then subsides and goes to your blood, to your bones, to your marrow. It is a tremendous nourishment.

So don't say that something wrong is happening to you -- people must be telling you that something wrong is happening to you. Something *right* is happening to you. Remember it and tell those people, "I am feeling so joyous and so full of love, how wrong can happen to me? You are looking so miserable, so British, hangdog British -- something must be wrong with you!"

You enjoy your play. And once you have learned -- with your friend, with your lover -- it is not a very big step. One day you may be able to play with your sexual energy alone -- dancing, singing. There is no need of the other; you will absorb the energy yourself. Only in the beginning, the other is needed. That does not mean that you have to drop the other. He has been a great help, and there is no harm in being playful with anybody you feel loving towards.

Sex has to disappear.

The moment sex disappears, the same energy starts rising in you, transforming you into a new man: the man who knows no death, the man who knows every mystery of life, the man who has come home.

BELOVED OSHO,
I HAVE HOPED TO BECOME MORE SURE OF MYSELF, STRONGER AND MORE RELAXED THROUGH MEDITATION. ON THE CONTRARY, ALTHOUGH I AM LESS ANXIOUS, I FEEL MORE AND MORE EMPTY, UNCERTAIN AND VULNERABLE. WHY DOES THIS HAPPEN?

Every desire leads not to the goal it has promised you; it leads to just the opposite of it. You want to be special? you have already accepted your ordinariness. One who is special does not want to be special; he's not even aware that he is special.

Whatever you want, one thing is certain: you are not that. And from where are these desires and wants coming? -- imitation. All around, you see people: somebody is so rich, somebody is so intellectual, somebody is a wrestler, somebody is a boxer. And you are nothing -- it hurts. It hurts because of your wrong conceptions about life.

So you have to note down a few things in your being: one, you cannot be anybody other than who you are. If you try to be somebody other than who you are, you will never be somebody else, but you will miss being that which you were destined to become.

It is almost as if a roseflower wants to become a lotus. His whole energy will be in how to become a lotus; he will forget all about the roses. All his energy will become misdirected. He will never become a lotus because he has no seeds, no potentiality to be a lotus. Only one thing is certain: now he will not

become even a flowering bush of roses.

And who said that a lotus is better than a rose? They are both beautiful and they are both needed. Even the smallest blade of grass is as much needed as the biggest star in the sky. This whole universe is one organic unity. Here, nothing exists that is not needed, and the most-needed persons are those who simply accept themselves as they are and enjoy themselves as they are -- nobodies.

But to be a nobody is the highest point of bliss in existence. Don't try to be special. Just allow nature, wherever it leads you. Don't go upstream; otherwise, your failure is certain. Go with the stream, let go. Don't even swim! And the stream will take you joyously, dancingly, to the ocean.

As far as I am concerned, from my very childhood I have been told ... how many times it is difficult to enumerate, because everybody was telling me: "The way you are behaving, the way you are living, the way you are doing things, you will turn into a nobody." And they were all right! I *have* turned into a nobody, but I don't want to be anything else. I never wanted that, because by being nobody, I don't have any worry, I don't have any tensions. I don't even have dreams, because nothing is repressed.

I am living moment-to-moment, and life is such an ecstasy.

And because I am nobody, I can contain the whole universe within me. Nobody, *nobodiness*, has no boundaries.

The more special you become, the more you shrink. The more special you become, the more hard you become. The more special you become, the more you are *against* existence -- and nobody can win against existence.

There is only one victory, and that is just to be nobody, and the whole universe is within you. You are victorious. You will not know it, but birds will talk about it. Flowers will say, "Yes, it has happened." The whole universe will know it except you.

So it is good that you have failed in becoming special -- you are blessed.

Now try my way. And it is a shortcut -- you have not to go anywhere, you can be nobody just sitting here right now.

I don't promise you anything for tomorrow.

I promise you only *this* moment.

Just be silent, and nobody, and see the beauty of it, the truth of it, the glory of it.

BELOVED OSHO,
SHUNYO IS SEEING GHOSTS AGAIN. ANY SUGGESTIONS?

Milarepa, she must have seen you!

A few other people have also reported that a ghost has been seen around who looks like Milarepa.

Sermons in Stones

Chapter #28
Chapter title: The full stop never comes

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BELOVED OSHO,
WHENEVER I READ FRIEDRICH NIETZSCHE, AND FEEL QUITE RELAXED, IT APPEARS AS IF I HAVE A CONNECTION WITH A SPIRIT WHICH IS ALIVE AND I TALK TO HIM. HE IS NOT DEAD BUT A LIVING FRIEND AND IT DOESN'T SOUND ABSURD AT ALL THAT ALL THE GREAT SPIRITS ARE IN DEEP COMMUNICATION WITH ONE ANOTHER WHETHER THEY ARE DEAD OR ALIVE. BUT WITH YOU, ALL NAMES AND WORDS DISAPPEAR AND I FEEL BRIGHT AND ENLIGHTENED. I LOVE THIS STATE OF BEING WITH YOU LIKE THIS. WHAT IS YOUR SECRET?

My secret is simple: I don't have a name, I don't have a form, I don't have any kind of identity. I am one with the whole. So the moment you remember me, you will not find somebody appearing on the screen of your consciousness, but only an empty sky.

Friedrich Nietzsche or others are tremendously important, but they are not one with the whole. On the contrary, they are super-egoists -- particularly Nietzsche. I love him, too. He has a tremendous insight into things; great revelations have come through his mind. And he's the one most neglected all over the world -- perhaps out of fear, because once you are deep into Nietzsche, you cannot be the same person you have been before. Nietzsche is going to change you.

His thoughts are rational; his insights have no parallel in the whole history of philosophy but still, he is not a meditator. It is all mind.

And this is the distinction I would like you to remember: There have been two types of influences in the world, people who have changed millions of lives. One belongs to the mind -- all the philosophers, all the thinkers; they have great genius as far as mind is concerned. They have impressed millions of people for thousands of years and they are still fresh. But there is an different line of people like Gautam Buddha, Bodhidharma, Jesus Christ, Lao Tzu -- these are not philosophers. What they are saying is not coming from the mind. It is coming from beyond the mind. They have put the mind aside.

To understand them, just intellect is not enough. To understand them, you will have to go on the same path as they traveled.

Mind goes nowhere.

All philosophers are playing with words. Sometimes there is immense beauty even in words, great poetry, logic, that you cannot deny. Nietzsche, Hegel, Kant, Bertrand Russell, Jean Paul Sartre, Jaspers or Martin Heidegger are pinnacles of intellectuality. You are bound to be impressed -- but you are not going to be transformed. And to be impressed is to be enslaved. Unless a transformation happens, your slavery goes on deeper and deeper.

You say that Friedrich Nietzsche, although dead, is still alive in spirit. Not only that, you talk with him. You have not said anything in your question but I assume that he must be answering too.

Both the things have to be done by you -- the asking and the answering. But look at the *life* of Friedrich Nietzsche, not just his philosophical approaches towards reality. His life is one of utter misery. You would not like to be Friedrich Nietzsche if you knew his life. He lived absolutely alone, without friends, because he was such an egoist that to make friends with him was impossible. He was high above; you are just creeping on the ground. What friendship? -- he does not consider you to be even a human being. He considers you as a subhuman species. And his whole philosophy is how to create the real human being which he used to call the `superman.' But he himself was not even an ordinary man, what to say about a superman? -- physically ugly... but that can be pardoned; he could not manage in his whole life to love a woman, because love to him was domination and nothing else. He wanted a servant, not a beloved -- a slave to dance according to his tune.

Looking at his life, one feels deep compassion. He lived his whole life alone with his sister. The sister sacrificed her own life because somebody was needed to take care of Nietzsche. And finally, he went mad.

And remember, nobody goes mad suddenly. Madness is something that grows slowly until it is too much and everybody else becomes aware of it. He was mad from the very beginning, but it was not known; it was within the normal insanity of humanity. But soon, he crossed the line. In the end, even though he was declared mad, he had forgotten all his philosophy, he had not forgotten one thing -- even in his madness. And you will be surprised: what is that one thing? That one thing was that he would always sign his

signature as "Anti-Christ, Friedrich Nietzsche." That "Anti-Christ" was the only thing that remained even in his madness. Not a single letter has he signed without writing "Anti-Christ" before his name. If he had been born in India, he would have been anti-Gautam Buddha; if he had been born in China, he would have been anti-Chuang Tzu.

It doesn't matter, these names are not the point. Why was he anti-Christ? -- because Christ is not a philosopher. Christ does not give any reasons for his assertions, he speaks on his own authority. He gives no arguments, there is no need. Because he feels the truth, he expresses it. He does not argue. In fact, only lies need arguments. You can see in any court, so many arguments....

Truth is naked. Its very presence is enough to convince you. And if truth can not have self-validity and depends on arguments, it is not truth. Arguments may change. Somebody may be more logical than you are....

I am reminded of one great logician, Keshav Chandra. Perhaps in this past century in India there has been nobody else with such a sharp mind and with such perfect arguments. He lived in Calcutta, at the time when Ramakrishna was also living outside Calcutta.

Keshav Chandra had a small following of intellectuals, but they were all puzzled: "Thousands of people go to Ramakrishna... that idiot! He's uneducated, he cannot even make his signature. Why are these people going to this madman?" Finally, Keshav Chandra could not resist the temptation to go and see with his own eyes -- and he knew that a few arguments would finish this man forever.

He sent a challenge saying, "I want to argue with you. When can I come?"

Ramakrishna said, "Keshav is coming? There is no need to postpone; today is as good as any day. Go back and tell him: Come, and argue as much as you can!"

Keshav Chandra had forgotten. In giving the challenge, he had said, "I want to argue with you," but if the other person simply listens and tells you -- "argue!".... You cannot force somebody to argue. But Keshav Chandra had no idea, because he had never come across such a man.

He went to Dakshineshwar where Ramakrishna used to live in a temple. His disciples were very much afraid. They knew -- Keshav Chandra's arguments are like spears, they go directly to the heart. They can kill a man. And Ramakrishna is so simple... perhaps he does not understand the meaning of argument. Perhaps he does not understand the meaning of the challenge. But from the side of Ramakrishna -- he was coming out of the temple again and again and asking, "Keshav has not come?"

Finally, Keshav Chandra came with a group of his intimate followers. Ramakrishna hugged him, although he could not respond to Ramakrishna's hug; he was withdrawing backwards. Ramakrishna said, "Keshava, you don't know how to hug people? You know only how to argue? You are missing much that is valuable -- human warmth, human love -- but it is good that you have come. I am so happy, I have always wanted to listen to your arguments."

Keshav Chandra could not make any sense of it. He started: "There is no God."

Ramakrishna said, "What a beautiful statement! Can I hug you again?" And he hugged him again.

Keshav was feeling very embarassed. His following was feeling very embarassed -- what is happening? And Ramakrishna said, "Did you receive my answer or not?"

Keshav said, "You have not said anything. You have simply hugged me."

Ramakrishna said, "That is a way of saying things which cannot be said. You said, `God does not exist.' And I say *you* are the proof that God exists; otherwise, from where such beautiful intelligence?"

Now, how to argue with such a man?

After ten minutes, Keshav Chandra was at the feet of Ramakrishna -- "Just forgive me, I had no idea of a man who is not in the mind but in the being. You have made it clear to me. You are not a man of logic, you are a man of love -- but love is far higher, logic is mundane. Please accept me as one of your disciples."

Nietzsche is a great logician, a great philosopher, but he knows nothing of reality. All that he says is mind -- guesses, inferences. Assumptions supported by argument may befool people but they cannot befool a man who knows. Nietzsche does not know. But he writes beautifully. He writes very consistently, he reaches to the very heights of argumentation. But these are not things of real, authentic value.

The only thing valuable is *experience*, not argument. And Nietzsche is absolutely without any experience. He has never meditated, he has never been in his own being. He has never contacted the vast, beautiful universe that surrounds us. It is our womb. We are in it, continuously being nourished.

The West is rich as far as useless things are concerned and poor as far real values are concerned. Nietzsche was "Anti-Christ" for the simple reason that millions of people follow Jesus, and Jesus has not given a single argument to prove his philosophy. And to disprove his philosophy, Nietzsche goes on giving,

one after another, hundreds of arguments -- beautiful arguments, very refined arguments, but arguments are just arguments. You can go on arguing about love your whole life, but that will not give you the experience of love.

The West has produced only philosophers. The East knows nothing of philosophy, it knows only mysticism. And mysticism is based on the simple phenomenon that experience needs no argument.

Experience is its own validity.

Go inwards.

Find your inner space, and suddenly, you will find an explosion of light, of beauty, of ecstasy -- as if suddenly thousands of roses have blossomed within you and you are full of their fragrance.

You say that when you think about thinkers, philosophers like Nietzsche, you are almost in communication, as if they are not dead -- but with me you feel a difference. Whenever you remember me you feel silence, you feel joy. You may burst into a song, you may start dancing or playing on a flute. But you will not find me there. You will find there the whole existence showering all its ecstasies on you.

This is the difference between the mystics and the philosophers:

Philosophers live in words; mystics live in authentic experience.

Philosophy has been a curse to the West. All the geniuses turn towards philosophy because the whole tradition is of philosophers -- from the ancient Greeks up to now. The philosopher seems to be the highest peak of human evolution. It is absolutely absurd! The philosopher is just playing a mind game. He's as poor in consciousness as you are.

The East never got into that trap. The East is poor as far as material things are concerned, but the East has touched the highest peaks of luxury as far as spiritual experiences are concerned. And that is the only thing that counts in the ultimate reckoning. You will not be asked how many houses you had, you will not be asked about your arguments. You will be asked, "Has your heart opened up and become a lotus? Have you blossomed? Has your spring come, or not?"

The East has seen the spring, people flowering. It is perfectly good to read Nietszche, Hegel, Kant, Feuerbach, Karl Marx... or you can go to older philosophers -- Aristotle, Plato -- but you will not get anything except empty words.

And words mean whatever you want them to mean.

They don't have any content of their own.

I have heard.... One masochist -- a masochist is a person who enjoys being tortured and a sadist is a person who enjoys torturing. And there are a few very complicated people who are sado-masochists; they enjoy both.

One masochist is sitting by the side of a beautiful lake. A sadist, his friend, is also sitting there but he has not said a single word. Somebody passes and asks the sadist: "You are friends, but you are sitting like enemies, back to back. And you have not spoken a single word."

He said, "That's what he enjoys -- torture."

This is a subtle torture, that somebody is sitting with you and will not say a single word.

I have also heard that one optimist, who sees in everything, something beautiful -- silver lines in the black clouds. And these are not just fictions. He was standing in a park with one of his friends who was a pessimist -- a pessimist sees in the smallest silver line, a big, black cloud. They were friends.

The optimist said, "Our world is the best world out of all possible worlds."

The pessimist said, "You are right!" It is a little delicate... you will have to think over it in the middle of the night.

Just the same word, the same statement, in a different context, on different lips, takes a different color, a different meaning. Many philosophers have written beautiful sentences, but they are dead.

When a man like Jesus or Buddha or Bodhidharma or Kabir speaks -- ordinary words, but they are so full of juice. They are so full of truth that it is overflowing.

Read the philosophers -- it is good exercise for sharpening your intelligence. But don't get too much involved with them. They are drowning, or they have drowned. In their own words, they have lost their light.

Go deeper into mystics, because they are the people who have reached the sunlit peaks of consciousness. They are the people the world needs.

I want my sannyasins to become a Noah's Ark.

When the world is drowning, a Noah's Ark is needed.

You meditate. You experience your own life's sources, and only when you have experienced your own

life's sources and juices, will you be able to see them all around.

This universe is such a mystery, is such a miracle -- if you can contact the miracle, you will also become part of it. Your life will become a dance, your every breath will become a joy.

I am not against the philosophers. I am simply making it clear that they should be kept in their place.

Mystics have been forgotten, for the simple reason that they are not argumentative. They don't say much. They have nothing to say. They have something to *show* and those who are courageous enough to put their hands in their hands... they will take them to the place from where you can see the unbelievable.

After that, there is not going to be any misery in your life, any anxiety, any anguish, any death. You have become part of the eternal flow of life. No philosopher can give you anything.

BELOVED OSHO,
AFTER FIFTEEN YEARS OF TRYING ALL KINDS OF DIFFERENT SPIRITUAL TECHNIQUES AND TWO YEARS DOING GROUPS AND YOUR MEDITATIONS, I'VE NOW DECIDED TO TAKE SANNYAS. EVEN SO, I DON'T FEEL THAT ABSOLUTE INNER CERTAINTY WHICH I HAVE BEEN WAITING FOR. OSHO, COULD YOU PLEASE SAY SOMETHING ABOUT THE DIFFERENCE BETWEEN BEING A SYMPATHIZER AND A SANNYASIN?

A sympathizer is on the way to becoming a sannyasin. There is no difference. The sannyasin has reached, the sympathizer is coming.

But your question is very interesting, that you had been waiting for so many years for an absolute certainty to take sannyas. Have you waited in the same way for other things? Getting married? Falling in love?... waiting for fifteen years, falling and falling and falling and falling.... Just watch your life -- if you start waiting that long... fifteen years is a long time. You are hungry. Will you eat only when you are absolutely certain that this food is not going to give you food poisoning? Absolute certainty!...

You are sitting here -- are you certain that this roof is not going to fall? Have you waited for fifteen years to see that the roof is okay?

Now it is time to get in.

Life is so short that unless you start, even though you are not absolutely certain.... In fact, how can you be absolutely certain about something you have not experienced? In what way?

I have heard that Mulla Nasruddin wanted to learn swimming. He went to a teacher who used to teach swimming and they both went to the river. Just on the steps -- he must have been very much afraid, because he was not absolutely certain that he wanted to enter this dangerous water, and who knows about this man with absolute certainty, that he is trustworthy? He must have been thinking fast, so he slipped just on the steps, got up and started running back towards his home.

The teacher said, "Where are you going? You had come to learn swimming."

Mulla Nasruddin said, "Forget all about it. I will come only when I am absolutely certain."

The teacher said, "But how are you going to be absolutely certain?"

He said, "First, I will try on my bed -- no danger -- and when I am completely satisfied, I will come to you." He never came, because nobody can learn swimming on the bed. You have to go into the water. And going into the water, you cannot go with absolute certainty. You have to go with an adventurous spirit, accepting that risks are there, dangers are there, failures are there.

In sannyas, you will be moving into deeper realms of existence -- how can you have absolute certainty right now? You will have to trust somebody -- somebody who knows the path, who has been traveling the path.

And it is not difficult to find whether the man is authentic or not. Just look into his eyes. Just watch his movement, just listen to the authority of his words. Just feel his presence.

Otherwise, fifteen years or fifteen lives makes no difference; you will remain in the same situation. Absolute certainty comes at the end, not before it. The beginning... the beginning has to be not with absolute certainty, but with absolute *interest*.

If you are interested to explore your own being and the secrets of existence, that's enough. Certainty will come as your experience matures. But if you are waiting for absolute certainty to come first, then forget all about it.

BELOVED OSHO,
SINCE GERMANS MAKE THE LARGEST NATIONAL NUMBER OF YOUR SANNYASINS, WHAT IS HIDDEN IN THEIR ROOTS THAT PUSH AND DRAG THEM TO THAT CONTROVERSIAL RELATIONSHIP WITH YOU?

I am a German!
And soon Germany will be the first sannyas land. No politicians can prevent it, it is just destined to happen.

BELOVED OSHO,
WHEN I AM WITH YOU, I FEEL LIKE A BOAT ON THE WIDE OCEAN AND THE WAVES GO HIGHER AND HIGHER. AND THEN THE QUESTION ARISES: ARE YOU ME OR AM I YOU?

Two sides of one coin -- both are right. You can see this side, you can see that side. The higher you go, the closer you come to me. At the highest point, certainly this question arises: Who are you? -- me or yourself? In fact, those two entities have disappeared into one organic whole. This is what I call devotion, the ultimate state of disciplehood.

BELOVED OSHO,
I FEEL SO GUILTY WHEN WANTING TO EXPRESS MYSELF AND WHEN I FINALLY TAKE COURAGE TO DO SO, IT FEELS MORE LIKE A NO TO OTHERS THAN A YES TO MYSELF. THEN THE GUILT RETURNS BECAUSE OF THIS. POSTPONEMENT OR DEFIANCE ARE THE ONLY WAYS I KNOW BUT THEY SEEM PART OF A CIRCLE ANYWAY. BELOVED MASTER, IS THERE A WAY TO TRANSFORM GUILT?

My God!
Nobody has ever transformed guilt. It has to be simply dropped.
Why transform it? Do you want to preserve it in some form or other?

Guilt is not something that you are born with, it is not part of your nature. Guilt is created by the society.

For example, every religion creates guilt -- in different ways, but the technique is the same. All the religions live, thrive, on guilty human beings. First make them guilty -- once you have succeeded in making somebody feel guilty, you have almost killed his spirit. Now he will be a soulless slave to you.

As far as I am concerned, my whole work is in how to *free* you from guilt -- not to transform it.

I was born in a Jaina family. It is a very orthodox religion. You cannot conceive -- small things become guilt. You cannot eat in the night, that is guilt. If you have eaten in the night, you have gone down towards hell; you have taken one step downwards.

I don't see any problem. The religion is very old -- at that time, there was no light, no electricity, and it was understandable to prohibit people from eating in the night -- but why make it guilt? Just a rational explanation is enough, but religions are not interested in rational explanations. They don't miss a single opportunity in which they can make you feel guilty. Guilt is their power over you.

If we can remove all guilt from humanity, all the churches will be empty, all the temples will be empty. There will be nobody praying, nobody carrying Holy Bibles. But anything can be made into guilt. Sometimes it is very hilarious....

Up to my eighteenth year, I had not eaten in the night, and I was praised for it and I used to feel higher and holier than all the Hindus who lived around me -- they are eating in the night, poor fellows. They are all bound to go to hell. I was feeling tremendously happy that I was saved and these people were destroyed. But eating in the night... whenever you eat, *somewhere* it is night! So what difference does it make whether the night is here or the night is in London? The night is around.

In the Sikh religion, a Sikh is expected to follow five principles and each of those five is simply hilarious. A Sikh must have long hair... in the Punjabi language, these are called five "K's." The first K means *kesh*, hair; you cannot cut any hair of the body. The second K is *katar*. Katar means a special kind of sword -- now, what has a sword to do with a religion? -- every Sikh has to carry a sword. The third K is even more strange. I have been trying to find the religiousness of it but I have not been able to yet. It is called *kachchha*. *Kachchha* means underwear -- without underwear, you are finished.

My God! As far as I know, God himself has no underwear... because in no religious scripture is it described that God has underwear. But these poor Sikhs are having underwear. I was thinking, what is the matter? Why did underwear enter into it and become a religious principle?

Those were the days when Sikhism was born. India was under Mohammedan rule. And in war, if you use something that falls -- you are running and your dhoti falls away -- then *kachchha* is needed. Otherwise, *katar* will not do anything and you will become unnecessarily a laughingstock. But now there is no war and nothing is a problem. You can put the *kachchha* to rest!

But a Sikh cannot cut his hair. If he cuts it, he feels guilty. *You* have never felt guilty -- cutting your hair or shaving your beard, you have never felt guilty -- not even a far away, faint idea of guilt. What is there to feel guilty about?

But once the idea is put in your mind, and from the very childhood conditioned continuously, then it becomes difficult.

One Sikh driver used to drive me, he was my chauffeur. One night, when he was snoring, I cut his hair. In the morning he came running, crying, tears... he said, "I resign from the job."

I said, "What has happened?"

He said, "Can't you see? Somebody has cut all my hairs. He has destroyed my religion, my spirituality."

I said, "Just sit down. How, by cutting your hair, can your religion be destroyed?"

He said, "I don't want to listen to anything. It is written in the scriptures, and I don't want to listen to anything against my scriptures. So please, give me my *kachchha* and I am going."

Because while I was cutting his hair, I thought it would be good to take his *kachchha* also. So I pulled his *kachchha* out and he was so deeply asleep....

I said, "*Kachchha*? Who has taken your *kachchha*? You never take a bath -- I can say that my chauffeur is within a one mile radius, your *kachchha* sends such disgusting radiations. If somebody has taken it, be finished with it!"

He said, "No, it is my religion! And first I want to know who the person is."

And he had his sword in his hand. I said, "Calm down. I will bring you a new *kachchha*."

He said, "What about the hair?"

I said, "False hairs are available."

He said, "Then it is good."

These fools are all over the world, and they feel guilty. So you have to understand the psychology of guilt. Just understanding is enough, and it drops.

You have to understand that people, to make you spiritual slaves, have put ideas in your mind that "these things are wrong." That "if you do these things, God will be angry and throw you into hell." And naturally, nobody wants to go to hell -- except me, because I am immensely interested in hell. I don't want to go to heaven, for the simple reason that in heaven, you will find only dry bones, ugly saints, somebody holding his *kachchha*. In hell, you will find the best company possible. All great artists are there, all great poets are there. All great philosophers are there, all great mystics are there. In fact, anything that has happened on this earth and is beautiful, you will find in hell, not in heaven.

In heaven, you will find dusty old saints who are now suffering -- why have they made so much effort to come to heaven? And remember one thing that shows the situation: from heaven there is no exit. You can only enter, and finished. From hell, there are both doors -- entrance and exit. If you want to go, you can go. But nobody goes out. All the beautiful women, all the beautiful men -- it is twenty-four hours a celebration.

So I told my chauffeur, "Don't be worried. If you are going into hell, I am coming with you. You can remain my chauffeur there too!"

He said, "But I don't want to go."

But I said, "You don't understand. In heaven, there is no car -- what will you do?"

He said, "That is a real question -- I know only one job. Are you *sure* there is no car?"

I said, "Never heard... you can look into all your scriptures, in all the religions' scriptures. There is no car."

He said, "My God! Then it is better -- be finished with this *kachchha* and this *kesh*, I am coming with you! If you are going to hell, then there must be something in it."

Guilt has to be dropped.

Simple understanding, that's all.

You have been befooled, you have been conditioned.

Just drop it.

The moment you understand that this is something absurd, drop it. Transformation is not needed. And transformation is not possible either, because guilt is not a real thing. It is just an idea enforced in your mind. It is like a person who by mistake has learned that two plus two are five. Now, do you think some transformation is needed? All that is needed is to tell that person: "Two plus two are not five but only four." Just put four chairs before him -- two chairs on this side, two chairs on this side -- bring them together and tell him to count, whether they are five or four. And do you think he will have much difficulty in dropping the idea of five? There is no question. The moment he sees that two plus two is four, the five is finished. Guilt is exactly like that.

It is the greatest crime against humanity done by your religious people. They cannot be forgiven.

BELOVED OSHO,
EITHER WAY, YOU HAVE FINISHED ME. THE PROSPECT OF JOINING THE RANKS OF THE UNEMPLOYED NEARABOUT THE AGE OF FOURTY-TWO HAS GOT ME INTO VERY HOT WATER WITH MY BELOVED. SHE'S WANTING ALL MANNERS OF GUARANTEES AND ASSURANCES, AND IN WRITING! ON THE OTHER HAND, IF I REALLY DO HAVE NINE MORE YEARS TO GO, THAT EXACT DATE YOU MENTION WILL NOT ONLY BE THE END OF MY SEX LIFE, BUT THE END OF ME, FULL STOP! BELOVED MASTER, YOU GOT ME IN THIS DILEMMA; KINDLY GET ME OUT.

Milarepa, my business is to put people into dilemma. It is not my business to take them out. But for you, I will make an exception. You have only one misunderstanding in your question -- the full stop. It is not a full stop, it is a semicolon.

Everything will continue but on a higher level, on a better level. The moment sex disappears it does not mean that you don't have life anymore, unless you have this wrong idea that sex and life are synonymous. They are not. The moment sex starts disappearing, a great spiritual revolution starts happening in you. The same energy that was moving downwards starts moving upwards. It is the same energy that has brought you into the world. It is the same energy that can take you to the other world -- called by different religions, different names -- nirvana, *moksha*, paradise, the kingdom of god... just different names.

Sex energy is the only energy there is. Either you can destroy it, spoil it, throw it away, or you can be more articulate, more wise, and transform it.

I said guilt cannot be transformed because it is not part of your being, but sex can be transformed because you are nothing but made of sex energy. All the cells of your body are sexual cells.

So don't be worried. Looking at me, you could have dropped your worries. I'm not dead. I have passed the full stop you talk about and I have found it was a semicolon.

The full stop never comes. It is always a comma or a semicolon, but life goes on and on without any full stop.

And about your beloved -- who must be freaking out that at just forty-two, you will be finished with sex? So give her all the kinds of documents she wants, in writing, because I know your beloved. She will be in the semicolon *before* you. In fact, *you* will be in trouble, not she. Your beloved is no one but Shunyo. You can give her any kind of guarantee, any kind of stamp, signature, writing -- don't be worried.

In fact, I have been forcing her to ask you -- "give me in writing...." Poor Shunyo herself would not do such a thing, it is all my doing.

Sermons in Stones

Chapter #29
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BELOVED OSHO,
ON DECEMBER 25TH, YOU SPOKE TO US ON THE DECLARATION OF HUMAN RIGHTS. YOU EXPOSED IT AS A POLITICAL DEVICE TO MAINTAIN MAN IN HIS CURRENT STATE OF PHYSICAL AND PSYCHOLOGICAL SLAVERY, AND TO ENSURE THAT HE REMAINS IGNORANT OF HIS TRUE POTENTIAL FOR GODLINESS. WOULD YOU, TONIGHT, MAKE YOUR OWN DECLARATION OF HUMAN RIGHTS FOR THE NEW MAN?

The Declaration of Human Rights basically means that mankind still lives in many kinds of slaveries. Otherwise, there would be no need for the Declaration. The very need indicates that man has been deceived for thousands of years. And he has been deceived in such a cunning way that unless you rise above humanity, you cannot see in what invisible chains humanity is living, in what bondage, in what invisible prisons everybody is confined.

My declaration of human rights consists of ten fundamental things.

The first is life.

Man has a right to dignity, to health; a right to grow, so that he can blossom into his ultimate flowering. This ultimate flowering is his right. He is born with the seeds, but the society does not provide him the soil, the right caring, the loving atmosphere.

On the contrary, society provides a very poisonous atmosphere, full of anger, hatred, destructions, violence, war. The right to life means there should be no wars anymore. It also means that nobody should be forced into armies, forced to go to war; it is everybody's right to refuse. But this is not the case.

Thousands of people are in prisons -- particularly young people, sensitive and intelligent -- because they refused to go to war. Their denial has become a crime -- and they were simply saying that they don't want to kill human beings.

Human beings are not things you can destroy without a second thought. They are the climax of universal evolution. To destroy them for any cause -- for religion, for politics, for socialism, for fascism... it does not matter what the cause is; man is above all causes, and man cannot be sacrificed on any altar.

It is so strange that the UN declares the fundamental rights of human beings and yet says nothing about those thousands of young people who are wasting their lives in prisons for the simple reason that they refused to destroy life. But it has deep roots which have to be understood.

The right to life is possible only in a certain, different atmosphere which is not present on the earth at the moment. Animals are killed, birds are killed, sea animals are killed, just for game. You don't have any reverence for life. And life is the same whether it is in human beings or in other forms. Unless man becomes aware of his violence towards animals, birds, he cannot be really alert about his own right to life. If you are not caring about others' lives, what right have you got to demand the same right for yourself?

People go hunting, killing animals unnecessarily. I was a guest in Maharaja Jamnagar's palace. He showed me hundreds of lions, deer -- their heads. The whole palace was full, and he was showing them: "These are the animals I have killed myself."

I asked him, "You look a nice a person. What was the reason? What have these animals done against you?"

He said, "It is not a question of reason or a question of them doing anything against me. It is just a game."

I said, "Just look from the other side: If a lion killed you, would that be a game? Your wife, your children, your brothers -- will any one of them have the guts to say that it was a beautiful game? It will be a disaster. If *you* kill, then it is a game; if they kill, then it is a calamity. These double standards show your dishonesty, insincerity."

He said, "I have never thought about it."

But the whole of humanity is non-vegetarian; they are all eating other life forms. There is no reverence

for life as such. Unless we create an atmosphere of reverence for life, man cannot realize the goal of getting his fundamental right of life.

Secondly, because the UN also declares life to be a fundamental right for man, it is being misused. The pope, Mother Teresa, and their tribe are using it for teaching people against birth control, against abortion, against the pill. Man's mind is so cunning. It was a question of human rights -- they are taking advantage of it. They are saying you cannot use birth control methods because they go against life; the unborn child also has the same right as you have. So some line has to be drawn, because at what point...?

To me, the pill does not destroy human rights; in fact it prepares the ground for it. If the earth is too overcrowded, millions of people will die of starvation; there will be wars. And the way the crowd is exploding it can lead humanity into a very inhuman situation.

In Bengal, there was a great famine in which mothers ate their own children. People sold their own children just for one rupee, two rupees. And do you think the persons who were purchasing them were purchasing human beings? No, they were purchasing food.

The pope and Mother Teresa will be responsible for all this.

The pill simply does not allow the child to be formed in the mother's womb, so the question of human rights does not arise. And now, recently, science has found a pill for men too. It is not necessary that the woman should take the pill, the man can take it. The child is not formed in any way; hence, this fundamental right is inapplicable in that case. But these religious people -- the *shankaracharyas* in India, Ayatollah Khomeini in Iran... and all over the world, all religions are against birth control methods. And they are the only methods which can prevent man from falling into a barbarous state.

I am absolutely in favor of birth control methods. A child should be recognized as a human being when he is born -- and then too, I have some reservations....

If a child is born blind, if a child is born crippled, if a child is born deaf, dumb, and we cannot do anything.... Just because life should not be destroyed, this child will have to suffer -- because of your stupid idea -- for seventy years, eighty years. Why create unnecessary suffering? If the parents are willing, the child should be put to eternal sleep. And there is no problem in it. Only the body goes back into its basic elements; the soul will fily into another womb. Nothing is destroyed.

If you really love the child, you will not want him to live a seventy-year-long life in misery, suffering, sickness, old age. So even if a child is born, if he is not medically capable of enjoying life fully with all the senses, healthy, then it is better that he goes to eternal sleep and is born somewhere else with a better body.

The right to life is a complex thing. Nobody is entitled to kill anyone, either, in the name of religion. Millions of people have been killed in the name of religions, in the service of God.

No one should be killed in the name of politics. Again, the same has happened. Joseph Stalin alone killed one million people, his own people, while he was in power. Adolf Hitler killed six million people. And thousands of wars have happened.

It seems that on this earth we are doing only one thing: reproducing children because soldiers are needed, reproducing children because wars are needed. Even to increase the population, Mohammed said that every Mohammedan can marry four women or even more. He himself married nine women. And the reason is war, destruction of life. It is not out of love for nine women that he has married them, it is simple arithmetic. If a man marries nine women, he can produce nine children in one year. If nine women marry one man, this is okay but vice-versa, nine men marrying one woman may not be able even to produce one child. They will mess up the whole thing. Most probably they will kill the woman!

It seems man is nothing but a necessary instrument for more destruction, more wars.

The population has to be reduced if man wants to be, to have his dignity, honor, his right to live -- not just to drag, but to dance. When I say life is a fundamental right, I mean a life of songs and dances, a life of joy and blessings.

My second consideration is for love.

Love should be accepted as one of the most fundamental human rights, and all societies have destroyed it. They have destroyed it by creating marriage. Marriage is a false substitute for love.

In the past, small children were married. They had no idea what love is, what marriage is. And why were small children married? For a simple reason: before they become young adults, before love arises in their hearts, the doors have to be closed. Because once love takes possession of their hearts then it will become very difficult....

No child marriage is human. A man or a woman should be allowed to choose their partners and to change their partners whenever they feel. The government has no business in it, the society has nothing to

do with it. It is two individuals' personal affair. The privacy of it is sacred.

If two people want to live together, they don't need any permission from any priest or any government. They need the permission of their hearts. And the day they feel that the time has come to part, again they don't need anybody's permission. They can part as friends, with beautiful memories of their loving days.

Love should be the only way for men and women to live together. No other ritual is needed.

The only problem in the past was what would happen to the children; that was the argument for marriage. There are other alternatives, far better. Children should be accepted not as their parents' property -- they belong to the whole humanity. From the very beginning it should be made clear to them: "The whole humanity is going to protect you, is your shelter. We may be together -- we will look after you. We may not be together; still we look after you. You are our blood, our bones, our souls."

In fact, this possession by the parents of the children is one of the most dangerous things that humanity goes on carrying. This is the root of the idea of possessiveness. You should not possess your children. You can love them, you can bless them, but you cannot possess. They belong to the whole humanity. They come from beyond; you have been just a passage. Don't think more than that about yourself. Whatever you can do, do.

Every commune, every village should take care of the children. Once the commune starts taking care of the children, marriage becomes absolutely obsolete. And marriage is destroying your basic right to love.

If man's love is free, there will not be blacks and whites, and there will not be these ugly discriminations, because love knows no boundaries. You can fall in love with a black man, you can fall in love with a white man. Love knows no religious scriptures. It knows only the heartbeat, and it knows it with absolute certainty. Once love is free, it will prepare the ground for other fundamental rights.

In fact, if you ask the scientists, people falling in love should be as different as possible. Then they will give birth to better children, more intelligent, stronger. We know it now; we are trying it all over the world as far as animals are concerned. Crossbreeding has given us better cows, better horses, better dogs. But man is strange. You know the secret, but you are not bettering yourself.

All the royal families are suffering. They create the greatest number of idiots, because they go on marrying amongst themselves. Royal blood cannot mix with a commoner's blood -- even in the twentieth-century we think in terms of royal blood. Blood is simply blood. But if just a dozen families go on marrying amongst themselves continually, they create many kinds of diseases.

Retardedness is one. Just have a look again at the picture of the Prince of Wales and you will see what I mean by a retarded person. They are fed up, but they cannot go out of their small circle. I have never come across any person belonging to a royal family who has intelligence, and in India I have been acquainted with almost all the royal families. It is not only that their minds remain retarded, their bodies lose many things.

You must have heard the name of Rasputin. Before the Russian revolution he had become the most important man in Russia, for the simple reason taht the child of the czar had a disease -- if he wounded himself accidentally then the bleeding could not be prevented. No medicine could prevent it, there was no way; the blood would go on flowing out. And that is one of the symptoms of marrying close relatives.

Rasputin was a great hypnotist. He was not a saint and he was not a sinner, he was simply a great hypnotist. He managed with hypnosis to prevent the blood from flowing out of the child. What no physician was able to do... and the child was going to be the successor to the greatest empire of those days. Rasputin certainly became very important. Without him the child's life was in danger.

But still those royal families, although they have lost their kingdoms, their empires, continue to marry amongst themselves. It creates a very weak personality.

Have you ever seen somebody from these royal families being declared as the beauty queen of the world? Do you think Queen Elizabeth of England can even be declared a beauty? All over England there is a rumor. I don't know whether it is true or not; hence I don't take any responsibility for it. The rumor is that Prince Philip, the husband of Queen Elizabeth, is a homosexual. I feel sorry for poor Philip. In fact anybody marrying Elizabeth would have been homosexual, so he should not feel worried about it. It is just natural.

And just two weeks or three weeks ago, one of the bodyguards of Prince Charles died of the disease AIDS. Now you cannot get AIDS from the sky. One does not know who the holy ghost is, but he must be in the royal family. And soon many more will die, because it is a chain disease.

There should be no boundaries -- that a Hindu should marry only a Hindu, or a brahmin should only marry a brahmin. In fact, the rule should be that the Indian should never marry an Indian. The whole world is there; find your spouse far away, beyond the seven seas, and then you will have children who are more

beautiful, more healthy, long living, far more intelligent, geniuses. Man has to learn crossbreeding, but that is possible only if marriage disappears and love is given absolute respect. Right now it is condemned.

The third most fundamental right... because these are the three most important things in life: life, love, and death. Everybody should be given the fundamental right that after a certain age, when he has lived enough and does not want to go on dragging unnecessarily.... Because tomorrow will be again just a repetition; he has lost all curiosity about tomorrow. He has every right to leave the body. It is his fundamental right.

It is his life. If he does not want to continue, nobody should prevent him. In fact, every hospital should have a special ward where people who want to die can enter one month before, can relax, enjoy all the things that they have been thinking about their whole life but could not manage -- the music, the literature... if they wanted to paint or sculpt....

And the doctors should take care to teach them how to relax. Up to now, death has been almost ugly. Man has been a victim, but it is our fault. Death can be made a celebration; you just have to learn how to welcome it, relaxed, peaceful. And in one month's time, people, friends, can come to see them and meet together. Every hospital should have special facilities -- more facilities for those who are going to die than for those who are going to live. Let them live for one month at least like emperors, so they can leave life with no grudge, with no complaint but only with deep gratitude, thankfulness.

Between these three comes the fourth: the search for truth.

Nobody should be conditioned from childhood about any religion, any philosophy, any theology, because you are destroying his freedom of search. Help him to be strong enough. Help him to be strong enough to doubt, to be skeptical about all that is believed all around him. Help him never to believe, but to insist on knowing. And whatever it takes, however long it takes, to go for the pilgrimage alone, on his own, because there is no other way to find the truth.

All others -- who think they are Christians, or they are Jews, or they are Hindus, or they are Mohammedans -- these are all believers. They don't *know*.

Belief is pure poison.

Knowing is coming to a flowering.

The search for truth... you should not teach anybody what truth is because it cannot be taught. You should help the person to inquire. Inquiry is difficult; belief is cheap. But truth is not cheap; truth is the most valuable thing in the world. You cannot get it from others, you will have to find it yourself.

And the miracle is, the moment you decide that "I will not fall victim to any belief," you have already traveled half the way towards truth. If your determination is total, you need not go to truth, truth will come to you. You just have to be silent enough to receive it. You have to become a host so that truth can become a guest in your heart.

Right now the whole world is living in beliefs. That's why there is no shine in the eyes, no grace in people's gestures, no strength, no authority in their words. Belief is bogus; it is making castles of sand. A little breeze and your great castle will be destroyed.

Truth is eternal, and to find it means you also become part of eternity.

Fifth: to find the truth, all education systems from the kindergarden to the universities will create a certain atmosphere for meditation. Meditation does not belong to any religion, and meditation is not a belief. It is a pure science of the inner.

Learning to be silent, learning to be watchful, learning to be a witness; learning that you are not the mind, but something beyond -- the consciousness -- will prepare you to receive truth.

And it is truth that has been called by many people, "God," by others, "nirvana." By others, other names have been given to it, but it is a nameless silence, serenity, peace. The peace is so deep that you disappear; and the moment you disappear you have entered the temple of God.

But strange it is, that people are wasting almost one-third of their lives in schools, colleges, and universities, not knowing anything about silence, not knowing anything about relaxation, not knowing anything about themselves. They know about the whole world -- it is very weird that they have forgotten only themselves. But it seems there is some reason....

In India there is an ancient story. Ten blind men pass through a stream. The current is very forceful, so they hold hands. Reaching the other side, somebody suggests, "We should count ourselves. The current was so forceful and we cannot see -- somebody may have gone with the wind, gone with the river."

So they count. Strangely enough the counting always stops at nine. Everybody tries, but it is always nine. One man sitting on the bank of the river starts laughing -- it is hilarious! And those ten blind people

are sitting there crying, tears in their eyes because they have lost one of their friends.

The man comes to them and he says, "What is the matter?"

They explain the situation. He says, "You all stand up in a line. I will hit the first person -- he has to say `one.' I will hit the second person -- he has to say `two,' because I will hit twice. I will hit the third person three times; he has to say `three.'"

Strangely enough, he finds the tenth man who was lost. They all thank him, they touch his feet; they say, "You are a god to us. We were thinking we had lost one of our friends. But please, can you tell us... we were also counting; all of us tried, and the tenth was not there. How has he appeared suddenly?"

The man says, "That is an ancient mystery which you will not understand. You just go on your way."

What is the ancient mystery in it? One tends to forget oneself. In fact, one lives his whole life without remembering himself. He sees everybody, he knows everybody; he just forgets himself.

Meditation is the only method in which you will start counting from yourself: "one."

And because it is not part of any religion, there is no problem -- it should be all over the world, in every school, in every college, in every university. Anybody who comes home from the university should come with a deep, meditative being, with an aura of meditation around him. Otherwise, what he is bringing is all rubbish, crap. Geography he knows: he knows where Timbuktu is, he knows where Constantinople is, and he does not know where he is himself.

The first thing in life is to know who you are, where you are. Then everything in your life starts settling, moving in the right direction.

The sixth: freedom in all dimensions.

We are not even as free as birds and animals. No bird goes to the passport office. Any moment he can fly into Pakistan; no entry visa. Strange, that only man remains confined in nations, in boundaries. Because the nation is big, you tend to forget that you are imprisoned. You cannot get out of it, you cannot get into it. It is a big prison, and the whole earth is full of big prisons.

Freedom in all dimensions means that man, wherever he is born, is part of one humanity.

Nations should dissolve, religions should dissolve, because they are all creating bondages -- and sometimes very hilarious bondages.

I was in a city, Devas. For twenty years the Jaina temple there has not opened. There are three locks on the temple: one lock from the *digambaras*, one of the sects of Jainism, one from another sect, *svetambaras*, and the third from the police. For twenty years poor Mahavira has been inside -- no food, no bath, no light. One wonders whether he is really alive or dead, because he does not make any noise... at least he could knock and shout, "Open the doors and let me out!"

When I saw it, I asked, "What is the matter?" I was just passing by and I saw three locks -- big locks, bigger than you may have ever seen -- and I came to know the story.

In Devas, there is only one Jaina temple, and this was the temple. Jainas are few; they don't have enough money to make two temples, so they have made one temple and divided the time. Up to twelve o'clock in the morning, Digambaras will worship, and after twelve, Svetambaras will worship... but there was a fight every day.

The differences between Svetambaras and Digambaras are not very big -- so childish and so stupid. Digambaras worship Mahavira with closed eyes and Svetambaras worship Mahavira with open eyes. This is the only basic difference.

Now a marble statue... either you can make the eyes closed or you can make the eyes open, unless you fix some mechanism, to switch on so he opens his eyes, and switch off.... But that much technology does not exist in India; otherwise it would not be difficult. You can find it in toys -- a beautiful girl, you lie her down and she closes her eyes. You put her back and she opens her eyes. Something could have been arranged.

And they had something arranged -- primitive, but they had arranged it. And it is being following all over India: When Svetambaras worship a statue which has closed eyes, they put false eyes on top; they just glue them on. That is simple, non-technical; not much technology is needed.

But every day the problem was there: at the time of twelve, exactly twelve, Svetambaras would be waiting. One minute more... and the Digambaras are worshipping -- and they are worshipping *knowingly* a little longer -- and the Svetambaras will come and start putting their eyes on the statue and the fight will start.

It happened so many times that finally the police locked the temple and said to them, "Go to the court and get a decision." The case goes on -- how can the court decide whether Mahavira used to meditate with closed eyes or with open eyes? The reality is, he used to meditate with half open eyes.

No child should be given any idea by the parents what life is all about -- no theology, no philosophy, no politics. He should be made as intelligent and sharp as possible, so when he comes of age he can go in search. And it is a lifelong search. People today get their religion when they are born. In fact, if you can get your religion when you die, you have found it early. It is such a precious treasure, but it is possible only out of freedom -- and freedom in all dimensions, not only in religion.

There should be no nations, no national boundaries. There should be no religions. Man should be taken as man. Why confine him with so many adjectives? Right now he is not free in any way.

I was arrested in America. In one jail in Oklahoma, the U.S. Marshal told me that I had to write my name as David Washington. I said, "This is the first time that somebody has told me my name. Do you read thoughts?"

He became a little puzzled. He said, "Is it really your name?"

I said, "Of course."

He said, "Then change it. Some other name will do."

But I said, "You know my name. David Washington is not my name. And why should I write David Washington? And you call this country a democracy! And not even the freedom to write one's own name. What other freedoms do you have? And on your coat there is written in big letters 'Department of Justice, U.S. Marshal.'" I said, "At least take this coat off. David Washington is not my name and I am not going to write it." I said, "This is for the first time in my life that I am seeing how democracy works, how freedom works. I am not even free to write my name. What is the purpose?"

He said, "That, I don't know. From high above I have been ordered: `David Washington should be his name and he should be called David Washington in jail.'"

I said, "Then you fill out the form" -- and it was in the middle of the night, twelve o'clock. I said, "You fill out the form -- I will not fill it out, I refuse -- and then I will sign it."

He was in a hurry to go home, so he filled out the form. I signed *my* name. He looked at it and he said, "But it doesn't look like David Washington."

I said, "How can it? I don't look like David Washington."

He said, "You are a strange man. You deceived me."

I said, "You are deceiving yourself. You know perfectly well what my name is. And tomorrow the whole world will know that the so-called democracies -- free countries, talking too much of freedom -- are not even able to allow people to write their own names." And I said, "You don't know the reason why your higher authorities have asked this?"

He said, "I don't know."

I said, "This is strange, because I know. It is a simple, logical inference that even if you kill me in the jail nobody will be able to find out where I disappeared. Because in your forms, on your register, I never entered your jail, so the question of my being killed in your jail does not arise."

He was shocked. I said, "This is a simple thing. Otherwise, there is no need to change my name; you don't have any authority."

But in this world there is no freedom in any dimension.

I was going to college. My parents wanted me to go to science college or to medical college. I said, "Am I going or are you going?"

They said, "Of course you are going; why should we be going?"

"Then," I said, "leave it to me."

They said, "We can leave it to you, but then remember: we will not support you financially."

I said, "That's understood." I left my home without a single rupee. I traveled in the train to the university without a ticket. I had to go to the ticket checker and tell him: "This is the situation. Can you allow me to travel without a ticket?"

He said, "This is the first time in my life that somebody has come to ask me! People escape, people deceive me, cheat me. Certainly I will take you, and at the university station I will be at the gate so nobody bothers you."

I went directly to the vice-chancellor and told him the whole story. And I told him, "I want to study philosophy, but it seems there is no freedom even to choose what I want to study. So you have to give me all the scholarships possible, because I will not be getting any financial help. Otherwise I *will* study philosophy, fasting... even if I die."

He said, "No! Don't do that, because then the blame will be on me. I will give you all the scholarships."

From the very childhood we go on crippling, cutting freedoms; we try to make a child according to our

desires.

I was talking to a Christian missionary and he said, "God made man in his own image."

I said, "That is the foundation of all slavery. Why should God make man in his own image? Who is he? -- and to give his own image to man means he has destroyed man from the very beginning." And that is what every father is doing.

Man's basic right is to be himself.

And in an authentic human society, everybody should be allowed to be himself -- even if he chooses just to be a flute player, and he will not become the richest man in the world but will be a beggar on the streets.

Still I say freedom is so valuable.... You may not be the president of the country, you may be just a beggar playing the flute in the streets. But you are yourself, and there is such deep contentment, fulfillment, that unless you know it you have missed the train.

Seventh: one earth, one humanity.

I don't see any reason at all why there should be so many nations. Why should there be so many lines on the map? And they are only on the map, remember. They are not on the earth; neither are they in the sky. And the map is man-made.

Existence has not created this earth in fragments.

I am reminded of one of my teachers. He was a very loving human being, and he had his own methods of teaching. He was a kind of rebel.

One day he came with a few pieces of cardboard, placed them on the table, and said to us all, "Look, this is the map of the world, but I have cut it into pieces and I have mixed them. Now anybody who is confident that he can put them in their right places and make the world map should come up."

One tried, failed; another tried, failed. I went on watching him and watching the people who were failing and why they were failing.

Watching five persons fail, I was the sixth. I went and I turned over all his cardboard pieces. He said, "What are you doing?"

I said, "You wait, I am working it out. Five people have failed but I have found the secret."

On the other side of the map was a picture of a man. I arranged the man, which was easier. On one side the man was arranged and on the other side the whole map of the world was arranged. That was the key that I had been looking for, waiting to see if I could get some clue. And when the others were arranging the pieces, I saw that there was something on the other side.

The teacher said, "You are a rascal! I was hoping you would come first, but when you didn't come I understood that you were waiting to find out the key. And you have found the right key."

The world is divided because man is divided; man is divided because the world is divided.

Start from anywhere; just let the whole of humanity be one, and the nations will disappear, the lines will disappear. It is our world -- one humanity, one earth, and we can make it a paradise. Right now there is no need to describe hell. You can just look all around; it is here.

I have heard a story. A man died. He was a thief, a murderer, a rapist -- you name it and he had done it. And when the angels started taking him away, he said, "Certainly you will be taking me to hell."

They said, "No."

He said, "What?"

They said, "Hell you have been in; now we are taking you to heaven. The old hell is empty because you have created a *better* hell, so all the sinners are sent here." And the story seems to be significant. Looking around the earth, man is in such misery and suffering that there seems to be no need for another hell.

But we can change the whole situation. This earth can become a paradise. And then there will be no need for any paradise; paradise will be empty.

Eighth: uniqueness of every individual.

A very beautiful word has been misused so utterly that it is difficult to imagine, and that word is equality.

A few thinkers say human beings are equal. To counter them, the UN declares that equality is man's birthright. But nobody bothers to see that man is not equal and has never been equal. It is absolutely un-psychological.

Every man is unique. The moment you are all equal you are a crowd, your individuality has been taken away. You are no longer yourself but just a cog in the wheel.

I teach not equality, not inequality -- I teach uniqueness. Every individual is unique and needs to be respected in his uniqueness. Because every individual is unique, the birthright should be: equal opportunity

for their growth of uniqueness.

It is such a simple and obvious fact. Two thousand years have passed and you have not been able to produce another Jesus. Twenty-five centuries have passed and you have not been able to produce another Gautam Buddha. And still you go on saying man is equal?

Man is unique, and everybody should be respected as a world in himself. He is neither inferior to anybody nor is he superior to anybody; he is alone.

In this aloneness there is beauty. You are no longer a mob, a crowd; you are yourself.

Ninth: a world government.

I am absolutely against governments. I am for one government for the whole world. That means no war will be possible; that means there will be no need to keep millions of people in armies unnecessarily. They can be productive, they can be helpful, and if they are merged into humanity, all poverty will disappear.

Right now seventy percent of the national income of every country goes to the army and the rest of the country lives on thirty percent. If armies disappear, seventy percent of the income of every country will be available. There is no need to be poor, there is no need to have any beggars.

These beggars, these Ethiopias -- they are our creations. On the one hand, we are creating great armies and on the other hand, we are killing human beings through starvation. And these armies are doing nothing. They are simply professional killers, professional criminals, trained criminals. We are giving them training in how to kill.

And we talk about humanity, we talk about civilization, and still seventy percent of our income goes into killing.

One world government means a tremendous change, a revolution. The whole earth will be benefited by it.

Secondly, if there is one world government it becomes only functional. Right now government is not functional, it has real power. The president of a country or the prime minister of a country... in a functional government things will be different. Now you have the postmaster general; he is a functional person, he has no power. He has work, he has no function, but he has no power. There is no need. The man who heads your railways, what power does he have? The man who is the president of your airlines, what power does he have? It is functional.

If there is only one government, it will automatically become functional. Right now it cannot be, because the fear of other governments keeps you afraid: "Make your leaders strong, give all support to the leaders." But if there is no war there is no need of anybody having power -- war is the cause of power. And unless war disappears from the world, power cannot disappear; they are together.

A functional world government -- like the post office, the railways, the airlines -- will be efficient but without power. It will be a beautiful world where you don't know who the president is, who the prime minister is -- they are your servants. Right now they have become your masters, and to keep their power they have to keep you always completely afraid. Pakistan is getting ready to fight with India, so you have to give all power to the Indian leaders. China is going to attack....

Adolf Hitler has written in his autobiography that if you want to remain in power, keep people always afraid. And he is absolutely right. Sometimes mad people are also right.

And tenth: meritocracy.

Democracy has failed.

We have lived under many kinds of governments -- aristocracy, monarchy, city democracies -- and now we have seen the whole world getting addicted to the idea of democracy. But democracy has not solved any problems; it has increased the problems.

It was because of these problems that a man like Karl Marx supported a dictatorship of the proletariat. I am not a supporter of a dictatorship of the proletariat, but I have another idea that goes far ahead of democracy.

Democracy means government by the people, of the people, for the people -- but it is only in words. In India right now there are nine hundred million people. How can nine hundred million people have power? They have to delegate the power to somebody.

So it is not the people who rule, but the people who are chosen by them. What are your grounds for choosing? How do you manage to choose? And are you capable of choosing the right people? Have you been trained, educated for a democratic life? No, nothing has been done.

The ignorant masses can be exploited very easily by very insignificant things. For example, Nixon lost his election against Kennedy and the only reason was that Kennedy looked better on television than Nixon;

this is the analysis of the psychoanalysts.

Nixon improved. When he discovered this, before the next election, he improved; he learned how to stand, how to walk, how to talk, how to dress. Even the color of your dress will make a difference on television. If you go there in white clothes you will look like a ghost.

Arbitrary reasons... somebody speaks well, is a good orator. But that does not mean that he will make a good president. Somebody makes good shoes -- do you think that will make him a good president?

It happened when Abraham Lincoln was chosen president. On the day of his inaugural address to the Senate, people were feeling very angry and hurt -- because Lincoln's father was a shoemaker, and a shoemaker's son has defeated the great aristocrats. They were offended.

One arrogant aristocrat could not tolerate it. Before Lincoln started speaking, he said, "Wait a minute. Do you recognize me? You used to come with your father to my house sometimes because your father made shoes for my family. You used to help him." And the whole Senate laughed. This was an effort to humiliate Lincoln.

But you cannot humiliate people like Abraham Lincoln. He said, "I am very grateful to you that you reminded me of my dead father at this moment. Because my father was the best shoemaker in the whole country, and I know that I can never be the best president as he was the best shoemaker. He is still ahead of me."

What criterion do you use? How do you manage?

That's why my idea is that the days of democracy are over. A new kind of system is needed, based on merit. We have thousands of universities all over the world. Why have ordinary, unknowledgeable, ignorant masses choose people who will be holding tremendous power for five years in their hands? And now the power is so much that they can destroy the whole world.

Meritocracy means that only people who are educated in a certain area should be able to vote in that area. For example, only the educationists of the country should choose the education minister. Then you will have the best education minister possible. For the finance minister, you should choose somebody who knows finance, somebody who knows the complexities of economics. But this choice is possible only for people who are trained in economics, in financial matters -- and there are thousands of people. For every post, the person who is chosen should be chosen by experts.

The health minister should be chosen by all the doctors, the surgeons, the medical experts, the scientists who are working in the medical field. Then we will have the cream of our genius, and we can depend on this cream to make the life of all humanity more peaceful, more blissful, more rich.

This idea I call a meritocracy. And once you have chosen all the people, then these people can choose the president and the prime minister. They will be our geniuses; they can choose the prime minister, the president from the country, or they can choose from the members of the parliament. And for the parliament we should also make gradations.

For example, people who have at least a post-graduate degree should be able to vote. Just becoming twenty-one years old does not mean you are able to choose the right person. At twenty-one years, you don't know anything about life and its complexities. At least a post-graduate degree should be held by those who choose the members of the parliament or the senate or whatever you call it. In this way, we can make an educated, refined, cultured government.

Before the world government happens, each nation should pass through a meritocracy. And once we have enjoyed the fruits of a meritocracy then these people will be able to understand that if we can combine the whole world into one government, life can certainly be a joy, worth living -- not to renounce, but to rejoice.

Up to now, whatever has happened has been accidental. Our history up to now is nothing but a history of accidents.

We have to stop this. Now we have to decide that the future is not going to be accidental. It will be created by us; and to create our world can be the greatest creation possible.

Chapter #30
Chapter title: The Master only makes you remember who you are

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BELOVED OSHO,
YOU ARE FOR ME, THE MOST EXTRAORDINARY PERSON I CAN IMAGINE. YET I KNOW THAT YOU FEEL ORDINARY. WHERE IS THE DOOR FOR A TALENTED AND GIFTED PERSON OR A GENIUS TO FEEL AND BECOME ORDINARY? I SEE THAT EACH TIME I FEEL SPECIAL, SOMETHING GOES WRONG. BUT I HAVE STILL NOT FOUND THE DOOR TO REAL MODESTY AND SIMPLICITY. COULD YOU PLEASE SAY SOMETHING ABOUT THAT?

I do not feel ordinary -- I am.

The people who have talents, the gifted, the geniuses -- they also suffer the same problem that you are suffering because they forget that the whole existence is ordinary. A sunrise, howsoever beautiful, is pure ordinariness. A sky full of stars does not feel in any way special. A rosebush full of beautiful flowers and fragrance is just part of the ordinary existence.

The talented people get into trouble because they forget their relationship with existence. They become confined and imprisoned in their small talents.

What are your talents and what are your geniuses? Because you can paint, you are a genius? Look at the butterflies, look at the flowers, look at the sky when the sun is setting -- the whole existence is so colorful. And because you have painted a small canvas, you have become special. And what have you painted?

The existence has to be remembered; then you will not get caught in the net of an egoistic feeling, that "I am special." The moment you feel you are special, you have lost contact with life, with love, with the totality of the whole -- you are alone.

A true genius does not know, does not feel that he is special. That is the criterion whether he is a true genius or not. If he feels that he is special, he's not a true genius. The very feeling of specialness arises out of your inferiority. The more inferior you feel, the more you try to pretend, to pose your specialness.

Looking at the vastness, the infinity and eternity of existence, we are just dewdrops in the early morning sun. We may shine like pearls on the lotus leaves, but just a little breeze and the dewdrop slips into the ocean and is no more. The ocean always *is*. If you also want to be always here and now, don't get identified with a tiny dewdrop. Howsoever beautiful it looks, it is only appearance.

Merge, melt, disappear into the ocean, and the ocean is no longer separate from you. It is not that the dewdrop has died. On the contrary, the dewdrop has become the ocean.

You are asking me how to attain, to achieve true humility, true simplicity -- these things are never *achieved*. These things are not within your hands. If you understand, they happen. All that you have to do is to understand that we are part of a mysterious world. And the world is so vast, how you can be anything else but humble?

It is not a question of attaining, achieving humility. It is a question of understanding: how can I be other than humble? One day, you were not. One day, you will not be again -- and still you are trying to achieve humility? You want simplicity in your life?

But life *is* simple. If you want to make it complex, you can -- you can stand on your head and life becomes complex! You can do all kinds of stupidities and life becomes complex.

Don't do anything. Just try to be aware, alert, and see that you are related with such a miraculous, mysterious world. Suddenly, you will find that you are simple, just like a child.

The child has simplicity not because he has achieved it, he has simplicity because he is still, in a subtle

way, in tune with the whole. He was in tune with the whole in his mother's womb. He has not forgotten it yet.

Have you noticed a fact -- if you try to remember backwards, how far can you remember? When you were four years old or three years old? More than that, you cannot go back. But when you were three years old, you were perfectly conscious. You were enjoying more than you will ever enjoy life. Everything was beautiful; small colored stones, sea shells on the beach were treasures.

The reason why you cannot remember backwards to the time when you were born is that in those three years you were simple -- so simple that you had not even gathered memory. There was no need. You were just like a mirror -- you reflected, enjoyed the moment, but you never collected. You were not greedy. Your ego had not come yet into being. It takes, for the society to bring the ego, at least three years in women and four years in men.

I have been always puzzled: why three years in women and four years in men?It is because women are more self-conscious.

Mulla Nasruddin was trying hard for two hours to catch two flies. Finally, he got them and he told his wife: "I have caught them. One is male, one is female."

The wife said, "My God! How did you figure out who is male and who is female?"

He said, "Very simple. The female has been sitting continuously for two hours on the mirror, and the male was reading the newspaper for two hours. It was not difficult to find out who is who."

The woman is more body-oriented... becomes aware of her beauty, becomes aware that others are also aware of her beauty. That's why the ego is created one year earlier.

The woman is more confined to herself.

The man looks around the world, forgetting himself completely; hence, it takes a little more time. But once the male ego is there, it is stronger, more poisonous than the female ego. Because the female ego is fragile -- it depends only on her beautiful eyes, her beautiful hair, the beautiful proportions of her body. Its claims are not very big.

But when the man claims, he becomes Alexander the Great, Napoleon Bonaparte, Ivan the Terrible. His scope of the ego is the whole world.

When the first group of mountain climbers, early in the century, tried to climb the highest peak of the Himalayas -- Gourishankar, known to the world as Everest -- they were asked: "Why are you putting your life in unnecessary danger?" Because there is nothing to be found... eternal snow, which has never melted.

And do you know, the leader replied, "It is not a question of finding anything there on the Everest. The question is that it is there, unclimbed, and it hurts our egos."

Strange -- the poor Everest is not doing anything to you. Almost hundreds of people have died in climbing Everest, for a simple reason -- because it is there. It cannot remain unclimbed, man has to defeat it.

What is there on the moon? But it is there, this is the difficulty. What is there on Mars? It is there. And those millions of stars are there.

Man's ego has no limits.

It is vast and it goes on growing.

The woman is satisfied with beautiful clothes, ornaments, a beautiful, small garden, a swimming pool -- she does not ask much. And by the way, this is the reason no woman has been able to become a Gautam Buddha. You will be surprised. What can be the connection in it?

To become a Gautam Buddha, you need a very big ego so big that it becomes a mountainous burden on you. You have to get *rid* of it; otherwise it will kill you.

But the woman's ego is so small, it never becomes a mountainous burden. There is no need to fight with it, to drop it. This is the reason why women have not been able to reach higher peaks of consciousness. They are easily satisfied with small things.

Man knows no satisfaction, and this dissatisfaction becomes so troublesome, so painful, that he has to find a way out of it.

You are asking how to achieve simplicity. A simplicity that is achieved is phony, because deep down you know you are not simple. A humbleness that is achieved is false because in your heart of hearts, you know it is just etiquette, mannerism. It pays in the world to be humble, to be simple -- these are your masks.

But if you ask me, I will tell you: drop the idea of achievement. The very idea of achievement is egoistic.

You *are* simple, you are humble.

Just look all around.

Look at the ocean, look at the sky.

How can you manage not to be simple and not to be humble?

BELOVED OSHO,
WHEN I WRITE DOWN A QUESTION TO YOU, WITH EVERY WORD, MORE AND MORE QUESTIONS ARE ARISING WITHIN ME. IT IS ALMOST IMPOSSIBLE TO WRITE DOWN A SINGLE SENTENCE WITHOUT GETTING LOST IN THE JUNGLE OF QUESTIONS. BY THE TIME I AM FINISHED WITH ONE QUESTION, I AM COMPLETELY EXHAUSTED. I WANT TO KNOW IT ALL, OSHO, SO DESPERATELY, THAT TEARS ARE COMING IN MY EYES. IT MIGHT BE THE WRONG WAY TO START, BUT I WANT TO KNOW IT ALL. I WANT TO ASK EVERYTHING AND I WANT TO KNOW ALL THE ANSWERS TO EVERYTHING. BELOVED ANSWER, WOULD YOU PLEASE COMMENT?

Mind is just like a tree: questions grow on the tree like leaves. If you cut one leaf, the tree will replace it with three leaves, at least. That's how a gardener makes the tree thick, the foliage big.

Mind is very productive as far as questions are concerned. It manufactures only questions. And each answer, mind will immediately change into hundreds of questions. No answer is going to stop the mind. So you are on a wrong track, completely wrong. And what are you going to do by knowing all? Do you want to become a god?

There are people who say that even God committed mistakes in making existence. There are people who propose that if God had taken their advice, the world would have been far better. And you cannot simply reject them, they have a certain validity.

Just look at life and you will find how many mistakes God has committed. Just a few examples....

The biblical story is that first God created Adam and NOT Eve; Eve was the second woman that he created. He had created another woman before Eve. Christians don't talk about it, Jews are silent about it, because it will raise so many questions -- what happened to the first woman?

But the very first night, the first mistake -- he made only one small bed. It was not a double bed, king-size. What a foolish God, creating a man and a woman and giving them a small bed.

The first night, the fight started that you are still fighting. The woman wanted to sleep on the bed. The man also wanted to sleep on the bed and there was a pillow fight. They could not sleep the whole night because nobody was ready to sleep on the floor.

Even an ordinary carpenter would have been better. Adam went to God and said, "What kind of life have you given to me? This is going to be continuous trouble. Why have you made a small bed?"

And a second mistake: rather than making a big bed, which was a simple thing.... For a god who can make the *whole* universe, to make a king-size bed would have been very simple, but rather than doing that, he withdrew the woman. And that was the *right* woman because she was made equal to man -- in strength, in body, in intelligence, in everything she was equal to man.

These thousands of years of torture all over the world of women by men, would have been avoided just by making a king-size bed! But he made another woman, this time not equal. The first woman was made out of the same mud as Adam was made. The second woman was made by taking a rib of Adam, and out of the rib, the woman was made. Naturally, she cannot claim equality -- she's only a rib.

And I have heard that whenever Adam was late coming home, when he went to sleep the first thing Eve used to do was to count his ribs. Who knows? There may be some other woman somewhere. But there was no need to ask him... just count his ribs.

Even the smallest intelligence can understand that to prohibit anything is to create interest, attraction -- and God prohibited. Not only prohibited, he showed Adam and Eve two trees -- one of wisdom, one of eternal life -- and said, "You are not to eat the fruits from these trees." And the garden was vast. If Adam and Eve had been left on their own, I don't think that even now we would have found those two trees.

God seems to be stupid: showing them the trees and telling them, "This is the tree of wisdom and this is the tree of eternal life. Never eat the fruits from these two trees. The rest of the garden is available." But naturally Adam and Eve must have become obsessed with those two trees. You would have done the same as Adam and Eve did.

And I say they did right.

Wisdom is not something harmful -- ignorance is harmful. Eternal life is not something to be denied to your own children. But it seems he had no idea of the basic principles of psychology.

What are you going to do by knowing all?

It will be enough if you can eat the fruits of those two trees: the tree of wisdom and the tree of eternal life. And I am making available to my sannyasins *only* those two trees. Those two trees are not in the garden, those two trees are within you. As you meditate, as you become silent, as you become peaceful, wisdom arises. Wisdom is the light that radiates out of a silent consciousness. And once your inner being is full of light, *instantly* you know your life is eternal.

Death is a fiction. God has prohibited man to go within himself. Go to the whole Garden of Eden -- that means the whole universe -- but don't go within yourself.

The devil who persuaded, seduced Eve to eat the fruit of wisdom... and just see, the story is not only a story. There is a perfect science hidden behind it. The devil did not say, "Eat first from the fruit of eternal life." You cannot eat from the tree of eternal life. You are blind, you cannot approach the tree. First, your eyes have to be opened.

Hence, he persuaded her for the tree of wisdom. And the reason he gave is worth remembering: the reason he gave was that "God has prohibited you because he is very jealous of anyone becoming *equal* to him, and if you are wise and have eternal life, you are a god. God does not have anything more than you. Because of jealousy, he is prohibiting you." The logic was perfect.

By the way, people all around the earth have asked me: "Why are there so many women interested in you? Why are there so many women sannyasins?" The reason is the same -- why didn't the devil approach man first?

Man is argumentative, does not listen from the heart. He listens from the head. The devil would have convinced him but it would have taken a long time, and perhaps God may have come to know; the thing had to be done quickly. The woman listens from the heart, and the heart is quick. Mind is lousy, slow, needs all kinds of arguments, and then too there is doubt. Then too there are questions and questions and questions. If the devil had met the questioner, even by this time the questioner would have been asking because he wanted to know all.

Eve was ready because she was not interested in knowing all. This was enough, to have wisdom. Wisdom does not mean that you know all. It simply means pure intelligence, a heart full of light, no darkness in any corners of your being. Wisdom is a transformation of your whole being, knowledge is not.

You are searching for knowledge. And you can memorize all the libraries in the world; still, more and more questions will be coming. The final result will be a madman.

The woman, in this way, is simple. She listened to devil. The idea was perfectly clear.

One thing more to be reminded to you -- that in Hebrew, Aramaic, the language that Jesus spoke, they don't have the idea that the word "devil" comes from Sanskrit. Devil and divine come from the same root. Never condemn the word "devil," because it simply means divine. Then the whole story takes a different color:

God is against humanity.

God is against your being wise, against your enjoying eternally the fruits of love and life. How can you call the person who was the *first* seer, the first sage... we owe to him everything. He is divine.

And as God became aware that they had eaten the fruit of wisdom, he immediately turned them out of the Garden of Eden. Because now he was afraid: the second step is absolutely necessary, and that is the fruit of the tree of eternal life. Before they eat that, they have to be turned out of the Garden.

You may have thought or you may not have thought, but it is significant to know that the whole of humanity has been searching for more life, longer life, better life, healthier life. Why? -- because that wound is still not healed. We are still searching. All our sciences, all our philosophical endeavors are nothing but a search for the second tree.

Science perhaps may gave a little longer life, but it cannot give eternal life, because it works on the body and the body cannot be eternal. Philosophy may give you great ideas, but just ideas -- soap bubbles. They cannot give you eternal life.

There is only one approach and that is the approach of meditation. That goes directly to the tree of eternal life.

So rather than wasting your time in questions and answers, it is better to find the tree -- and both trees are within you. And the methodology to reach to them does not need much effort. In fact, it does not need *any* effort, it needs an effortless relaxation.

So whenever you have time, just relax, close your eyes and forget the whole world. Thoughts will go on just because of old habit. You have to learn a simple secret: the name of the secret is watching without any

judgment. Let the thoughts move, just like on the screen of a movie. You simply watch, don't judge. And slowly slowly, the traffic is less and less and one day suddenly you see -- there are no thoughts, you are utterly empty in your mind.

And that is the turning point in one's life, because the energy that was going towards thoughts, finding nothing there, turns back to the original source.

The circle is complete.

You must have seen -- many secret societies of the world have used the symbol of a snake with his own tail in his mouth. That symbol is nothing but your own energy turning back to the source, becoming a circle.

You will not find any answer, so please don't call me "Answer." I am not your Answer. Although I discuss your questions, I never answer.

My effort is just the opposite: I destroy your question, not answer it. In the name of answering, I am destroying it. I am taking it away from you, because I know that any answer given to you is going to become many questions. And I am not your enemy, and I don't want to burden you any more. You are burdened so much by your religions, by your philosophers, by your traditions. It is time that all your burdens should be taken away. You should be left alone in your silence. You will not find any answer, remember -- but all questions will disappear.

And when all questions disappear, you have found something more than just a verbal answer -- you have found your authentic reality, your being. And your being is rooted in the being of the whole universe. You have found the whole world.

Just find your own center and you have found the center of the whole world.

But beware of questions. They are not your friends.

You will be lost in the jungle of questions. You will become very knowledgeable, but deep inside there will be nothing but darkness and death.

I want within you light and life and love. I teach these three L's, just like educationists teach three R's.

BELOVED OSHO,
DO ALL DISCIPLES BECOME DEVOTEES? IN YOUR COMMUNES, I HAVE LOVED YOU, GOT LOST IN YOU, BEEN EMPTIED OUT BY YOU. AWAY, YOUR PICTURE HAS LIT ME UP WHEN I'VE GONE DARK. YOUR VOICE ON TAPES HAS WOKEN ME WHEN I'VE BEEN SNOOZING AND MADE ME SNOOZE WHEN I'VE BEEN AWAKE. YOU ARE MY BLOOD, MY BONE AND MARROW AND YET, AND YET OSHO, I DO NOT SEE MYSELF AS A DEVOTEE. WHEN I SEE THOSE WHO CARE FOR YOUR BODY, I CAN NEVER IMAGINE HOW I COULD MANAGE SUCH A THING, SO GENEROUSLY AND SELFLESSLY, EVEN THOUGH I USED TO DEEP-DOWN DREAM MY ROLE SHOULD ONE DAY BE TO SERVE, COMPLETELY LOST IN LOVE. IF I NEVER BECOME WHAT YOU CALL A DEVOTEE, HAVE I A DESTINY THAT SEPARATES ME FROM YOU?

Savita, every disciple grows into a devotee. There is no way to go anywhere else. But you have not understood the meaning of devotee.

I have almost one million sannyasins around the world. If they all think that by being devotees they have to be close to me, then I will feel that to become enlightened was a mistake!

A devotee is just like the fragrance of a flower. The flower is the disciple, the devotee is fragrance. You can see the flower. You cannot see the fragrance. You can catch hold of the flower but you cannot catch hold of the fragrance.

And the fragrance has no destiny. Only machines have destinies.

You are conscious human beings. You don't have destinies because you are masters of your own being. Only slaves have destinies.

The fragrance is freedom of the spirit of the flower. The flower was the body, the fragrance is the soul. Now the flower has come to blossom, the fragrance is released. Now the fragrance belongs to the whole universe. Wherever the breeze takes it, it has no resistance. It simply goes with it.

The life of a devotee is the life of let-go, of absolute surrender to existence -- not to me, not to anybody else. And when you are surrendered totally to existence, then all these beautiful mountains, all these beautiful trees, rivers, this whole universe becomes your home.

A devotee is one whose ego is dead -- in a certain sense, one who is absent as far as the ego is concerned and present for the first time, as universal consciousness.

Of course, I need a few people around me. Just being a lazy guy, it has nothing to do with devotees, it

has something to do with me. I have never done anything in my life.

One friend has come from the Soviet Union. He said to me, "Never go to the Soviet Union."

I said, "In the first place, they will not allow me in anyway. If England cannot allow, if Italy cannot allow, if Germany cannot allow, the Soviet Union is going to be the last on the laundry list!"

But I asked him, "Why are you saying this?"

He said, "Because of your hands. If anybody shakes hands with you, he will take his hand away."

I said, "What is wrong with my hands?"

He said, "Your hands are bourgeois. You have never worked! And the Soviet Union is a dictatorship of the proletariat."

I said, "That's true, I have never worked. Even in the middle of the night, my cold drink is just by the side of my bed but I will ring the call bell -- that call bell is also by the side of the bed -- and somebody has to come to give me a glass of cold drink."

In fact, the people who take care of me insist: "Don't touch the glass, don't touch the bottle. You may break it!" So what can I do?

I am simply lazy.

Savita, you need not be in despair that perhaps you are not growing towards being a devotee -- you *are* growing but it takes a little time. Just wait a little, let the spring come and your buds will open and your fragrance will be released.

This is *real* freedom, liberation, *moksha*. But every disciple sooner or later has to become a devotee. There is no way that you can go back. For one who has tasted the sweetness and the beauty of being a disciple, it is impossible to go back, to fall back. You have passed the line from where people can go back.

There is a point of no return. Thousands of my sannyasins have passed that point. Even if they want to, it is not possible. It is almost like a child is born... he was in paradise in his mother's womb. The outside world will look very strange. He might like to go back into the womb but it is not possible. He has crossed the boundary, the point of no return. He has to go only ahead.

A disciple has come a long way, has come very close to the ultimate explosion. That ultimate explosion is devotion, but it has nothing to do with taking care of my body. It has something to do with taking care of your meditation.

Move with as much wholeness and totality as you can to the very center of your being, the center of the cyclone.

And you have come home.

BELOVED OSHO,
WHEN WE REACH A POINT WHERE INSANITY CAN OCCUR, AT THAT STATE, A BREAKTHROUGH IN CONSCIOUSNESS CAN ALSO OCCUR. PLEASE TELL US HOW TO SHIFT THE GEAR FROM INSANITY TO CONSCIOUSNESS?

Radha, the question is very significant to every seeker on the path. There comes a moment where there are two possibilities: a breakdown or a breakthrough.

Breakdown rarely happens because it needs certain conditions. For example: you don't have a master, you have been going on your own. You don't have anybody who knows the path. There is danger. Or, you may have a teacher, not a master, misunderstanding him as a master. Then there is more possibility of a breakdown.

A teacher is without any experience. He himself has never traveled on the path, although he is knowledgeable. Perhaps he may be more knowledgeable than any master. And if you are impressed by knowledge, there is danger. Don't be impressed by knowledge, because knowledge can be accumulated from scriptures, from books, from thousands of other sources, but it is all borrowed, dead.

How will you discriminate between a master and a teacher? The line is very fine.

I will tell you one story to make it clear.

One great philosopher, in the days of Gautam Buddha, came to Gautam Buddha to challenge him for a debate. He had been moving all over the country, defeating many many famous, well-known teachers but he had not come across a master. He had no first-hand knowledge, of what a master is. He thought master and teacher were synonymous terms -- they are not. They may be synonymous in the dictionary, but not in reality.

He was a famous man -- five hundred disciples of his own always followed him.

Buddha looked at him. There were ten thousand sannyasins of Buddha. There was a great silence because this was the first time that any man had dared to challenge Buddha for a debate. The man must be blind!

Buddha said to the philosopher: "You have been traveling all over the country. You have been asking questions, answers have been given to you. Have you received any answer?"

The man said, "No, my questions are still there."

Buddha said, "I can also answer you but your questions will still be there, because the questions are yours, the answer is mine -- there is no bridge, no connection. Your question needs *your* answer."

The man said, "Then what am I supposed to do?"

Buddha said, "You are really in search of truth? Then for two years, sit by my side. No question -- just be silent and watch whatever goes on happening."

The man was certainly sincere. And looking at Buddha, his charismatic presence, his authoritative words, his penetrating eyes... he said, "I am ready. Can I ask my questions after two years?"

Buddha said, "Absolutely! You will have to! If you don't ask, I will remind you."

He sat down by the side of Buddha. At that very moment, an old disciple of Buddha -- Mahakashyap -- sitting under a tree just nearby, started laughing madly.

The philosopher said, "What has happened to this man?"

Buddha said, "You can ask him; it has never happened before."

The philosopher asked Mahakashyap, "What is the reason? Why did you burst into laughter?"

He said, "The same is my story. I had also come here to challenge Gautam Buddha, but this man played a trick. He said, `Sit two years by my side and then you can ask whatever you want.' I said,`It is worth it.' But after two years, all my questions had disappeared! So I want to tell you, if you are really interested in asking your questions, this is the time. Ask! After two years, you are finished. You will be sitting under that other tree."

For two years he sat, and forgot all about time, that two years had passed. And watching, for two years continuously, the beauty, the grace, the sincerity, the authenticity of Gautam Buddha, he became more and more silent. He fell into a certain kind of love, in tune with the heart of Gautam Buddha -- his heart also started dancing.

And exactly after two years, Buddha said, "Now it is time. You can ask your questions."

He had only tears of joy in his eyes. He touched Gautam Buddha's feet and he said, "Mahakashyap was right, I am going to the tree."

A master is a totally different phenomenon. He does not teach you anything, he transforms you. He does not give you doctrines, he gives you a totally new level of consciousness. He gives you a new birth.

So if you want to become knowledgeable, this is not the place. But if you want to be awakened, to be enlightened, then you have come to the right place, perhaps accidentally.

A master imparts something invisible. His vibe enters your being.

The teacher only plays with words which cannot reach beyond your mind.

Your mind is only a mechanism. Your being is your reality.

The first thing you have to ask yourself is whether you want to become an Encyclopedia Britannica or you want to fall into the celestial music of existence and become an immortal part of it.

You *are* already part of it, you just have to be reminded.

The master only makes you remember who you are.

The teacher gives you many theories, many philosophies, many doctrines.

The master only gives you to yourself.

Knowledge in itself is useless, even parrots have knowledge. So don't bother about knowledge. You may be a better parrot... or perhaps not even a better parrot.

I have heard, a bishop had a parrot and he had taught him -- with great difficulty -- the Sermon on the Mount. Any guest who came was amazed -- the parrot was so perfect, they could not believe it. Perhaps even Jesus was not so impressive as the parrot. But the parrot died and the bishop was in great misery.

He went to the biggest pet shop. There were many parrots of different qualities, qualifications, but nothing satisfied him. His own parrot was so religious and so Christian.

He told the owner, "These parrots won't do," and he described his parrot who was dead.

The man said, "I have the right parrot for you but the price will be too much because it is far superior to your parrot who has died."

The bishop was ready to pay *any* price. The owner took him inside the shop to a special room where he kept that parrot, a beautiful parrot.

The bishop asked, "What are the qualities?"

He said, "Just look closely and you will see two small threads -- one tied to the right foot, another to the left. If you slightly pull on the right foot by the thread, he will repeat the whole Sermon on the Mount.

The bishop said, "And what about the other leg?"

He said, "The other leg is for Jews, because sometimes some Jew may come."

The bishop said, "Jews come -- they are my friends. The rabbi lives just opposite my house. He will be the first man to come and see it!"

The owner said, "Then that is the right parrot for you. If you pull the other leg, he will repeat the whole Song of Solomon."

The bishop said, "My God! A double scholar!"

He paid whatever was asked. While he was paying the money, he asked: "And if I pull both the threads together, what will happen?"

Before the owner could say anything, the parrot said, "You idiot -- I will fall on my asshole! Never do that!"

Teachers are simply parrots.

A master is not knowledgeable but he knows his experience, his own experience. He does not depend on Gautam Buddha or Jesus Christ. He has entered into his inner subjectivity, and whatever he says is fresh -- just born.

Avoid knowledge; insist on experience.

Only experience can bring salvation to you, only experience can give you wings which can liberate you. Neither any book nor any religion nor any teacher -- they cannot help. They can only deceive you, perhaps without any intention -- they have been deceived, and this deception goes on from century to century. Our whole heritage is thousands of deceptions, and we go on passing them to our children. But if you are not just a curiosity-monger but really thirsty, then existence is very compassionate. According to your thirst, you will find the well. If your thirst is total, you will find the door of the master. And if your thirst is just in the mind, you are not really thirsty. You will be wasting your time, your life, your opportunity because there are thousands of teachers and rarely one master.

Blessed are those who have knocked on the right door.

BELOVED OSHO,
I WANT TO DO A PERFECT JOB AND I DON'T SEE THIS AS A PROBLEM BUT WHEN I CONDEMN MYSELF FOR DOING AN IMPERFECT JOB, IT DOESN'T FEEL RIGHT. IS THERE A WAY TO ACCEPT OUR FAILURES GRACEFULLY?

The perfectionist is sick, psychologically sick. He does not understand that in life, everything is imperfect because imperfection is absolutely needed for evolution. Without imperfection, there is no possibility of evolution. If everything is perfect, the whole world will be a graveyard, because after perfection, what will you do? Except enter your grave -- of course, perfectly.

Imperfection is the law. Nothing ever becomes perfect and nothing should ever become perfect, because you are driving it towards death. Imperfection is beautiful.

So your problem is first to understand that imperfection is perfectly beautiful. Do your best, hope for the best but always remember: nothing can be perfect.

I was staying in a palace of a Maharajah. It is one of the most beautiful palaces in India. His son was taking me around and I saw that on one side, a wall was only half-built.

I inquired, "What is the problem? What happened?"

He said, "My father never made anything perfect. This palace is so beautiful, he was afraid it might come very close to perfection, so he left this wall incomplete. It is a protection -- the palace will live long, it will not die soon."

The old man was dead, but I said to his son, "Your father was a wise man."

Once this is understood, that imperfection is the foundation of all evolution, you will be very easily capable of accepting your imperfections without any guilt -- gracefully.

BELOVED OSHO,
THE WEST CONCEIVED INSTANT COFFEE. THE EAST CONCEIVED INSTANT ENLIGHTENMENT. WHAT IS THE DIFFERENCE?

Milarepa, the West has created the instant coffee, but the West does not know how to sip it.

Enlightenment is nothing but the right, meditative way of drinking coffee or tea.

Enlightenment is to live gracefully, lovingly, moment-to-moment -- not only being blissful yourself but showering your bliss all around -- that is instant enlightenment.

You can become enlightened this very moment.

Because the East does not conceive anything more than *this* moment -- who knows about the next moment? It may come, it may not come. If you want really to do something -- coffee or enlightenment -- do it *now*, immediately.

Instant coffee may take a little time, but instant enlightenment takes no time at all.

Socrates Poisoned Again After 25 Centuries

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Socrates Poisoned Again After 25 Centuries

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QUESTIONS FROM The Rajneesh Times, GERMANY.

YOU ARE TRAVELING LIKE THE POPE. DO YOU WANT EVERYBODY TO BECOME A SANNYASIN?

The first thing to be remembered: you cannot compare me to the pope. He represents Jesus Christ, and through Jesus Christ he represents God.
I represent no one.
I represent only myself.
He is a carbon copy; I am an original.

The whole idea that somebody else can represent the truth, the experience of somebody else, is basically false. Either you know the truth or you don't know it. Those who know it will not represent anybody else. Those who do not know it, their representation is a lie, is a fundamental falsehood. They are pretending to be somebody they are not.

The pope is infallible; I am just a human being -- more fallible than anybody else, because as I see it, the more mistakes you commit, the more mature you become. Every error is an opportunity to learn. Just don't commit the same mistake again and again -- that is stupidity. But commit as many mistakes as you are capable of -- don't be afraid -- because that is the only way nature allows you to learn. Just think of a person who has never committed a mistake. He will not have any growth, any maturity, any centering, any consciousness. He will be just a vegetable.

The pope pretends to be infallible. He has to pretend it, because the logic is that he represents Jesus Christ: if he is fallible then Jesus Christ is fallible. Jesus Christ represents God: if he is fallible then God is fallible. To make God infallible you have to make Polacks infallible, for the sheer sake of logic -- it has no existential truth in it.

His trip around the world is political, it is not religious. It has nothing to do with spirituality. It is an effort to convert more and more people to the Catholic church, because numbers mean power. Particularly in a world which is ruled by mobocracy, numbers are the greatest power. Now the pope has six hundred million Catholics in the world, and they are increasing every day. But the conversion of people to Catholicism is not conversion to spiritualism....

Islam used to convert people forcibly, with a sword in one hand, a naked sword, and in another hand, the holy KORAN. You could choose. Now, it is very difficult for human beings to choose a life of something which they don't agree with, but they had to choose it because it was not a question of choosing between two doctrines, two philosophies: it was a choice between life and death. Life is good -- and who cares about the KORAN?

Mohammedans have converted millions of people just by forcing them with the sword; their only argument was the sword. Now the world has changed; its strategies have changed. If you go to somebody with a sword you will be imprisoned.

Christian missionaries are still doing the same thing, with a little change: in one hand is THE HOLY BIBLE, in the other hand is bread and butter. The world is so poor... and these people want the world to remain poor because they have been able to convert only the poor. This point has to be remembered: Christianity has not been able to convert a single cultured, educated, high-class person around the world. It has been able only to convert the beggars, the orphans, the starving, the dying, the sick.

Those people are not choosing Christianity, they are choosing bread and butter. They are hungry. They are choosing medicine and hospitals. They are choosing schools for their children. They have nothing to do with Christianity, but if all these things can come only through Christianity they are -- unwillingly -- ready to accept it.

But willingly or unwillingly, they go on increasing the number of Catholics in the world. That makes the pope more and more powerful: wherever he has the majority of Catholics, that nation is under his thumb. Its politicians have to listen to him.

You cannot compare my trip around the world to a political trip of the pope. In fact I am traveling around the world against the political structures.

For example, in your own land, in Germany: I have never been there, and they are so afraid -- of a man who has never been there, who has never even applied for any visa for any tour -- that they have made a law that I cannot enter Germany. Strange world! I have not committed any crime on their land, I have not been there; I have not even asked them. They could have refused the visa; there was no need to make any law, but to be on the safe side...

I am taking a trip around the world, not to convert anybody -- I have never converted anybody in my life; it is the ugliest thing to do.

You have to understand the inner reality of converting a person. First you accept that you are right and the other is wrong, and he has to be put on the right path -- by any means. Nobody has any right to decide

that. Any effort to convert somebody is against the basic right of human beings. It is interfering in their freedom, thinking; it is trying to enslave them.

You can express whatever ideology you have and then leave it to people. If it is better than their own, they may accept; if it is not better, they may reject. But whether they accept it or reject it is not your concern.

Conversion is a beautiful name for spiritual enslavement.

I have never converted anybody.

The people who have become sannyasins have become sannyasins on their own. It was their decision. They felt something, they recognized something, they experienced something.

Truth has its own fragrance.

Love has its own power.

Silence has its own impact. But there is no question of converting anybody. Sannyas is not a conversion. You are not moving from one ideology to another ideology -- from Hinduism to Christianity, from Christianity to Buddhism. That is simply changing prisons. Perhaps the other prison may be a little better, but a prison is a prison after all, and a better prison may be more imprisoning.

Sannyas is getting rid of all ideologies, of all prisons. It is not a new ideology that you have chosen -- you have chosen freedom from all ideologies. I don't have any ideology to preach to you. I have no doctrine to give to you, no catechism, no religion.

I can simply tell you that I was imprisoned in the same way you are. And there are ways -- just as I have come out of prisons, you can also. Nobody can prevent you, because your prison exists only through your agreement.

If you are a Christian it is your agreement; if you are a Buddhist it is your agreement -- unconsciously. In your very childhood they have forced the agreement on you and destroyed your innocence, your freedom, your search for truth.

My trip around the world is to make people free who are suffering under unnecessary slavery, suffering through belief systems -- in churches, in synagogues, in temples, but it is the same story in different names; there is no basic difference. All the religions are preventing people from knowing the truth.

And unless you know the truth of your being, you will never feel the great benediction of life. You will never be able to overflow with joy just for the sheer fact of existence.

If you cannot experience truth, you will not be able to connect yourself with this vast cosmos which is your home, which has given birth to you, and which has the tremendous expectation of you that you will grow to the ultimate peak of consciousness... because through you, existence can become conscious; there is no other way.

Man is existence's most precious treasure -- which is being wasted by Christians, by Jews, by Hindus, by Buddhists, by Mohammedans. He is existence's greatest experiment. In this vast, infinite universe, only on this small earth has existence been able to produce this humanity, which has the potential to become totally conscious.

Existence expects much from you.

Just think: if humanity disappears from the earth, the whole existence will be dead. Not only this earth, all those millions of solar systems and millions of planets and stars will be simply dead. It is through thousands of years of tremendous effort that nature has brought matter to a point where it becomes conscious, alive.

Now all the religions are preventing consciousness from growing. They are all against existence, they are all against nature, they are all against you.

My trip is to make people aware of their imprisonment, to make them aware of their potential -- what they are and what they can become -- to make them aware that existence is waiting for something tremendously ecstatic to happen in them and nobody has the right to prevent it. You owe it to existence. It has given you birth; it has given you everything. Just in gratitude, can't you give it back a conscious being?

Sannyas is not a religion, it is not a church.

I would love to see everybody on the earth being a sannyasin, but I would not make any effort to convert anybody into sannyas. I will simply explain the situation. I trust your intelligence; I don't see any need to convert you. Your intelligence has to be appealed to.

I know that there is not a single human being who would not like freedom, who would not like to be more loving and loved, who would not like to know the mysteries of existence, who would not like to live a life of joy, ecstasy, song and dance.

What is the need of converting anybody? I just have to explain to you things which somehow you already know, but your religions have covered them, forced them into your unconscious, and don't allow them to come to your conscious.

My work is deprogramming.

I am against all programs.

I don't have any program of my own. So I will go around the earth destroying the programs of people and making them free. I will not substitute any program, because that is again the same story: another prison -- maybe newly built, modern architecture, but it does not matter.

I want you to live in utter freedom under the stars, under the sky, and feel existence in as many ways as possible so that your life becomes poetry. That is what sannyas means to me.

When a man's life becomes poetry, becomes a song, becomes a work of art, a creativity, he has become a sannyasin. Whether he knows it or not, it does not matter. The word `sannyas' does not matter; what matters is the content.

So I am not going to convert anybody. But millions of intelligent young people are ready -- it is just that they are surrounded with so much garbage, so many rotten traditions, orthodoxies, they don't see that there is any way out of it.

There *is* a way out of it.

In fact all those conditionings are not imprisoning you; you are holding and clinging to them. And that is the whole art of sannyas: how to relax and let those conditionings fall down and be shattered on the ground, leaving you as innocent as you were born.

Sannyas is a rebirth, but very much more significant than the first birth, because in the first birth you were very helpless. You had parents, you were dependent. They exploited your helplessness, perhaps with good intentions; I never doubt anybody's intentions. They took you to the church, they took you to the priest; you were ceremoniously made part of the religion. And they were thinking they were doing good -- without ever thinking what good it had done to them, what good it had done to their parents. They have been simply repeating a ritual, generation after generation.

Rebirth is a totally different phenomenon: you again become innocent like a child, but this time you are not dependent, this time you are not helpless. This time nobody can enforce anything on you: you have enough intelligence, enough logic, enough argumentative power -- it is not easy to force stupid beliefs on you. That's your safeguard. The second birth is the beginning of a new life.

I would like the whole earth to begin a new life. It has become stagnant. It is living in such misery and suffering, and still nobody is there to say it -- that the people you depend on for your knowledge, your wisdom, are the cause of your misery.

All the religions of the world are against birth control. Naturally they have to be against it, because the more children there are, the more poverty there is going to be. And poverty is a great blessing to the religions: they can convert people, they can open hospitals, orphanages, schools. They can give just little pieces of bread, and comfort people very easily.

If the world is rich and there is nobody who is poor, the whole market from where religions get their slaves disappears. They are not worried about what no birth control can cause. It is causing great misery. This whole year in Ethiopia people have been dying continuously -- one thousand people per day -- and still Ethiopian priests are not for birth control. Not a single religious leader in the world has said that at least in Ethiopia birth control should be legalized, abortion should be legalized.

They call abortion a sin because it is God who is giving birth to children. It is all pure nonsense! Either God is absolutely an idiot... He does not understand simple economics, that if you give birth to so many children at least send with these children a piece of land, a factory, something to support them.

The earth remains the same. Its productivity is lessening every day because you have been producing for millions of years. It is losing its power, it is becoming barren, and God is not doing anything for the earth, but he goes on sending children. And the priests and the representatives have their own designs -- they are not concerned about God.

As far as I know, God himself practices birth control, because he has only one begotten son, Jesus Christ. What happened afterwards? The only possibility is that he started using birth control methods; otherwise, up to now he would have created millions of Jesus Christs.

If you follow God you can understand at least one thing: that in the whole of eternity he has produced only one son -- that too, not from his own wife. He had not taken the risk of getting married, because women are women: they may start harassing, nagging, "I want another child; I want a girl. A boy is okay

but I want a girl."

So he committed a crime and made the Virgin Mary pregnant. Nobody calls it a sin... and if it is virtue, then why has he stopped? There are so many virgins; particularly in Greece there are so many virgins -- he should make them all pregnant.

My effort is to go around the world to meet my people, many of whom know me, many of whom do not know me. But I would like to have a look into their eyes; perhaps something transpires.

It is a transformation, not conversion.

Perhaps they fall in love with me. And to fall in love with somebody who is against all religions, who is against all nations, who is against all governments, who is against all politicians, takes guts.

Just as Germany has made a law that they will not allow me to enter Germany... They are the most afraid people, because I have the greatest number of sannyasins in Europe in Germany -- for the simple reason that Adolf Hitler completely destroyed the trust of the new generation in politicians. It also destroyed their trust in the so-called religions.

The pope in Italy was blessing and praying to God for the victory of Benito Mussolini who was a fascist and a partner in the second world war with Adolf Hitler. The German church was praying for Adolf Hitler to win the war and Adolf Hitler was killing millions of Jews; still the church was praying for him, not for those poor Jews who had nothing to do with it at all. And in England the Church of England and the archbishop of England were praying for the victory of England. They were all praying to the same God, and they were all representatives of the same God! Can't you see the contradiction?

The German youth is the most frustrated youth in the whole world. The credit goes to Adolf Hitler; he has done the groundwork for me.

Now the German youth is not ready to get into any imprisonment, either of religion or of politics; they want to remain totally free. And these stupid politicians say they can prevent...

Now that I am here, all my German sannyasins will be coming here. I will be moving around Germany. Don't let me in, but you cannot prevent my sannyasins coming out.

In India, first they were trying to take my passport so that I could not move out of India. They informed all the Indian embassies around the world that nobody who wants to come to me should be given visas; no news media should be allowed to reach me, so that I can be isolated completely, disconnected from the people. But politicians, I have always thought, belong to the very retarded class of intelligence. They did not have the idea that I could move to Nepal where no passport is needed, no visa is needed.

I have challenged all the governments of the world, that if any government has guts and courage and any pride then I am willing to be a citizen of that land -- give me a passport. And five governments have replied that they are willing; whatever the consequence they would like me to be their citizen. Now I have to choose amongst five.

They cannot prevent me: I will go around the world. I will tell my sannyasins in Germany to fight against the government peacefully, to go to the court, because it is absolutely illegal to prevent a person from coming into the country who has not done any harm to the country, who has never been in the country. This is unprecedented.

I certainly believe that you are going to win the case -- and it will be a good slap in the face of German politicians. I will come into Germany; just first you settle with your government. And they have turned it into a good opportunity, because before my coming there will be great publicity; the whole of Germany will be involved in it.

Why should a government make a law which has never been made in any country, ever? So fight with the government, peacefully; go to the court. The law is in your favor, the constitution is in your favor, and the sympathy of the public will be in your favor. Use it as a good groundwork for my coming. And the day you are victorious, I will enter Germany. Thousands of people who may not have come in contact with me... the government will have forced them to come in contact with me.

It is a totally different kind of trip. For five years many of my sannyasins I have not seen: America was too costly for them to come. And it has been a heaviness on my heart, that just because of money -- which means nothing -- people cannot come in close contact with me. So I have decided that if they cannot come, if the thirsty cannot come to the well...

It is a saying of Mohammed's: The well cannot go to the thirsty -- but that is fourteen hundred years old. Now you can send pipes into every house! There is no need for the thirsty to come to the well; the well can come to the very innermost heart of the thirsty -- just a pipe has to be connected!

Technology has changed; proverbs take a little longer to change according to technology. But I would

like to change it: If the thirsty cannot come to the well, now the well is ready to come to the thirsty. And this is not going to be only one trip, and not just for one or two days: I am going to be in each country for two months, three months, so I can come in contact with people. And this is going to be an ongoing thing.

I will have some place as a headquarters, so just when I am tired I can be there; otherwise I will be on the tour. So no need for people to come to me, I will be coming to them. That seems to be simple, more economical. And in this way many people who may not have ever come in contact with me will come in contact.

I am going to knock on everybody's door. And even the hardest person cannot refuse to open the door, at least just to see who the person is. And that much is enough: before he closes the door, I will be in.

But it is not a conversion. It is spreading more love, more freedom, more individuality, more truth, more search, more light, more consciousness.

HOW DO YOU FEEL TO BE HERE IN GREECE, THE LAND OF SOCRATES?

Socrates is one of the persons I love the most. And coming here I feel tremendously joyous, because it is the same air Socrates must have breathed, the same land he must have walked, the same people with whom he must have talked, communicated with.

To me, without Socrates Greece is nothing. With Socrates, it is everything. The day Athens chose to poison Socrates, it poisoned the whole Greek spirit. It has never again been to the same heights. Twenty-five centuries have passed, but not a single man has been able to reach to the same glory, to the same light, the same insight.

Killing Socrates, Greece committed suicide.

And it can be seen easily. If they had listened to Socrates rather than poisoning him, and dropped their conditionings, which he was asking them to do, Greece would have been at the very top of the world today in intelligence, in consciousness, in the search for truth. But people are ignorant.

They have to be forgiven -- but they should not be forgotten. If you forget them, you are bound to commit the same mistake again. Forgive those people who poisoned Socrates, but don't forget, so that it never happens again.

There have been great people on the earth, but Socrates has something unique. There is Gautam the Buddha, Lao Tzu, Chuang Tzu -- in Greece itself there has been Pythagoras, Heraclitus; in Persia, Zarathustra... and many others, but none of them had a certain quality which only Socrates has. And that is a scientific approach about everything -- and that was his crime.

And you are all being benefited by science all over the world, not knowing that Socrates sacrificed himself for the same scientific enquiry. He was asking only one thing: that nothing should be believed. Everything should be experienced, experimented with, and unless there is evidence, evidence without exception, it should not be accepted. Even when you accept a thing as truth, if you are honest, accept it only as a hypothetical truth, because who knows? -- tomorrow there may be new facts known, and you will have to change the truth.

Nobody has been in the service of truth as much as Socrates. Even if you have found the truth -- today it looks absolutely true, not a single flaw, no possibility that it will ever be untrue -- still he says the scientific spirit will accept it only as hypothetical, for the time being... because eternity is ahead. Every day new facts will be discovered, and those facts may not go with your truth. You may have to change it, you may have to make place for those new truths. This is something absolutely unique in the whole world.

And the man was not like Jesus -- proclaiming himself the only son of God, or proclaiming himself a prophet or a messiah. That makes me tremendously respectful towards Socrates, and disrespectful towards all those pretenders who have been talking about being prophets and saviors and messiahs. Socrates was far more intelligent than any of them, but still so humble that he remained just a human being, with no claim of being special, being higher.

Twenty-five centuries ago it was even more difficult, because in every country there were messiahs, prophets, messengers of God, sons of God. In that climate the man's humbleness is really surprising and makes him one of the most respected human beings who has ever walked on the earth.

Socrates does not believe in any God, but he does not say that there is no God. He is very scientific. He says, "As far as I have enquired, there seems to be no God, but who knows about the results of further

enquiry? Take it as a hypothesis that there is no God, but if some day you discover God, hypotheses can be changed.

Socrates does not say that life survives after death. He says, "I will have to wait and see. When I die, only then can I see whether life survives after death or not, because nobody has come back from death and told us that life survives."

And never forget that this was twenty-five centuries ago. This man had such courage that when poison was given to him, he gathered all his disciples and said, "You have always been asking about whether life survives or not. This is a good chance, a great opportunity. If I had died an ordinary death then there would have been no opportunity. But now poison will be given to me" -- and poison kills very slowly -- "so I will report to you to the very last moment, till my tongue also becomes numb and I cannot say anything."

And as the poison is given he starts saying with closed eyes, "My legs up to the knees are dead. I don't feel them; even by touching them I don't feel them. Life has gone out of them. But one thing is to be remembered: I am still feeling as whole as I was always. So the death of the legs has not affected my consciousness."

Then he says, "Half of my body, the lower half, is dead, but I am completely whole; half of my consciousness is not dead." Then he says, "My hands are becoming numb, my eyes are drooping, and I can feel that my tongue will stop any moment, so this is perhaps the last statement I have to make to you -- that life survives after death, because I can see death happening. Parts of my body are dead and I am fully alive. Nothing is missing. So I am certain that when my tongue stops, my eyes close, and my heart stops, it is not going to matter. But don't *believe* me; it is just a hypothesis for you. When you die, try it." Such a scientific spirit!

I feel immensely happy to be here.

I have loved Socrates much more than anyone else -- for his humbleness, for his scientific enquiry, for not creating a religion, not creating a theology, not creating a following, not becoming a prophet... which he was capable of, far more capable than Jesus or Moses or Mohammed. These people were all illiterate.

Socrates was far more sophisticated, as cultured as you can imagine. The temptation must have been there to proclaim himself a god, and by that proclamation he may have been worshiped and not poisoned. The same people who killed him would have worshiped him; they would have made churches, and they would have still been worshiping him.

It needs immense courage when you have such consciousness, such clarity, to remain humble and just human -- knowing perfectly well that this is the way to death. Sooner or later these same people are going to kill you, these people whom you are trying to make free from all fetters. Still Socrates chose to remain human. That's why you don't see any religion after Socrates, no church, no theology, no holy scripture.

But the man did a great service: he made it clear that your prophets and your messiahs are pretenders. And you are such that you get into the traps of pretenders very easily, because they strengthen your conditioning; they help you to remain in your prison. And they call your prison by good names, so you are happy.

With a man like Socrates you are not happy because he says exactly what the situation is -- that you are a prisoner, and you have to come out of it.

People are lazy; people want not to change.

People simply want consolations.

Somebody should come as if he is from somewhere higher, coming from God himself to tell them, "You are perfectly right -- just go on believing in God. Go on praying to God every night for two minutes, and everything is perfectly okay with you." This you enjoy, because it saves you all the trouble of change.

People like Socrates seem to be very dangerous because they go on hitting hard on your consolations: they take away all your conditionings, they expose you to your reality. Their work is surgical. It hurts, it is painful, but that is the way a new man can be born.

What Socrates was doing twenty-five centuries ago, I am doing now.

Twenty-five centuries have gone by without any change as far as humanity is concerned. Three times they have tried to kill me... three attempts on my life. In every possible way the same people whom I am trying to make free, trying to take their chains away, are ready to kill me. Humanity has not changed. It will still do the same.

But what Socrates was not capable of doing, I am capable of doing.

He remained in the very small area of Athens, not even the whole of Greece. Athens was a city-state, and he remained an Athenian for his whole life.

I belong to the whole world.

In a small place you may not get people of courage, but in the whole world you are bound to come across thousands of people who have the capacity to become a Socrates. So I am in a better position.

And you are the evidence for it. All around the world now we have three to four million people whose hearts are with me. This is a great revolution. And their number is going to increase as I will be coming to every nook and corner of the world.

We have to create a world force against the ignorant masses, so there are no more poisonings of Socrates, so they cannot dare to do it. Otherwise you will go on moving in the same vicious circle: every time a Socrates is there, you kill him.

In the whole history of Greece there is no other name comparable to this man's. Nobody comes even close to his shoulders. He stands high like a great mountain peak. Perhaps people become jealous seeing such a great man -- such humbleness, such intelligence, such sharpness, such beauty. Perhaps they start comparing themselves with him and feel very inferior, and the inferiority becomes revengeful.

In India there is a proverb that the camel does not want to go near a mountain -- he likes to live in the desert. There, *he* is the mountain. But near the mountain he feels very bad -- he becomes just a rat.

But if we have millions of people around the world, then the ignorant mob can be prevented -- and it should be prevented, so that never again does any Socrates have to be crucified, poisoned, killed. They are our very cream. We should learn their art of growth, transformation, and how they have attained to such humbleness, such silence, such peace, that even when he is dying...

The sentence was given that exactly at sunset Socrates should be given the poison. He looks from the window and he says, "The sun has set! The man outside who is preparing the poison -- tell him that he is late and he should never be late when he is on duty."

The man came in. He said, "You are a strange person! Just out of love for you I am delaying the process so that you can live a little longer. I have given poison to many people -- this is my profession -- but my heart is trembling, my hands are trembling. What I am doing is not right. I want to delay it as long as I can."

Socrates says, "No, that is not right. You do your duty; your personal feelings should not come into it. And moreover, I am so curious to go into death because I have lived a long life, I have known all the secrets of it, but death is such a great adventure, such an unknown. So don't delay it, just bring the poison."

People who were not afraid of death, we have killed. And these were the people who had known life; that's why they were not afraid of death. Deep down they have known that there is something that is going to continue, but they didn't have any proof, any evidence. Hence Socrates will not say it; he will say it only when the evidence is there. Such devotion to the scientific spirit! That's why no religion has been created after him.

And my effort is that the future religion should be nothing but a science. Just as there are other sciences -- they are the sciences of the objective world -- there should be one more science, of the inner, subjective world. There is no space or scope for any religion at all. The scientific spirit is capable of revealing the truth of the object and it is capable of revealing the truth of the subject, of your interior.

I am immensely happy to be here because of Socrates, but immensely sad too because of the people of Greece who poisoned the man.

FOR A LONG TIME I HAVE BEEN LOOKING FOR AND CLINGING TO METHODS TO BECOME TRANSFORMED. NOW, AFTER FOUR YEARS IN COLOGNE'S WIOSKA COMMUNE, I FEEL VERY RELIEVED NOT TO PUSH MYSELF.
CAN IT BE I AM ALREADY LIBERATED WITHOUT BEING AWARE OF IT?
I AM GERMAN, AND MY PROGRAM IS THAT WITHOUT IMMENSE EFFORT YOU GET NOWHERE.

One thing is certain: you are German; otherwise you cannot ask, "Can a man be liberated without knowing it?"

Liberation comes with consciousness:

There is no unconscious liberation.

And your German programming, that nothing can be achieved without great effort, is the barrier. It is true as far as the outside world is concerned: nothing can be achieved without great effort. But the laws of the outside world are not applicable to the interiority of your being. In fact you will have to find just the opposite laws -- you are moving in the opposite direction.

When you are moving outwards, that is one direction; when you are moving inwards, you are moving in exactly the opposite direction. So if the law is that nothing can be achieved in the outside world without great effort, then the law for the interior world will be that nothing can be achieved *with* great effort.

The only way to achieve something in the interior world is let-go -- a kind of effortlessness, a relaxation. It is not a doing; it is nondoing. It is not action; it is inaction. And it seems difficult because everybody from the very beginning is told, "*Do* something; don't just go on sitting there! Something is always better than nothing." In the inner world these are not the laws.

Nothing is better than everything.

In the inner world, don't do anything: just sit there! That will work because whenever you are doing something, you are involved with something else; when you are not doing anything then you relax in yourself. Where to go? Even going is not allowed, because it is part of action.

So just simply get centered in yourself, and in those moments when you get centered in yourself is the possibility of liberation, the first glimpse of the world of inner sky, of inner stars....

Your German programming is certainly a difficulty. I have never heard of any German becoming enlightened before Vimalkirti -- Vimalkirti was my sannyasin. But I have never heard in the whole of history that any other German has ever become enlightened. Germany can produce two world wars. It has produced great warriors, great philosophers, great theologians, but it has not proved helpful in producing a single enlightened man, for the simple reason that the whole programming is such that it creates soldiers, not sannyasins. The German soldier has a beauty that no other soldier has.

When Vimalkirti came to me and became a sannyasin I had no idea that he was the great-grandson of the German emperor -- he never told me. He was a rare human being: being a part of the oldest royal family in Europe, he was just working as a guard in front of my house. You will be surprised -- for years he was there, meditating, doing his work, but he never told anybody.

When he died, only then did we become aware that he was the great-grandson of the German emperor. He was perhaps the first German man who had become enlightened, and the reason seems to be that he came from the royal family so he was not programmed as every other German is programmed. Because he came from the royal family, he had a certain rebelliousness in him. His family was no longer in power; otherwise he would have been the emperor of Germany. He had a certain rebelliousness against the whole of Germany and the whole German spirit, which had thrown his family and him from power.

He rebelled in every way. He married a sannyasin. The family was against it because she was not of royal blood. And he certainly insisted on marrying her only for that reason, that she was not of royal blood. That's how he was breaking his programming. When he came to me and I asked him, "Vimalkirti, what work would you like?" he said, "You simply say -- anything."

I loved the man from the very first moment I saw him. He had a certain quality. So I said, "Okay, you be my guard, because you are so silent you will not create any disturbance. You just sit by my door."

And he said, "I will remain grateful forever, because I would have never thought I would be so fortunate as to be so close to you. You will be sleeping just inside the door, and I will be sitting outside. You will be working inside, and I will be sitting outside. Just this closeness is enough for me; I don't ask for more. You have given me everything."

You have to understand that in the world the program that says you have to do much to get anywhere is perfectly right. If you are after money, if you are after position, power, then you have to do much. But if you are just to realize yourself, you have not to do anything, because you have got it already. Just a relaxed moment, a peaceful moment when your mind is not wandering anywhere and just settles within itself -- in that settling is liberation.

It will be possible, more possible because of your German program. It is easy to move from a hard program for doing, towards relaxation. For example, if I tell you to close your fist as hard as you can -- that is a German fist -- how long can you keep it closed? Go on pressing as hard as you can, and there will come a moment when the fist will open by itself because you will not be able to press it anymore. There is a limit. To keep the hand open you don't need any energy; it is its natural state. But to keep the fist closed is not its natural state; some force is needed.

So you have been keeping your fist very much closed. Just relax it. Just be a little less German and a little more human. And you will not be losing anything; you will be gaining immense treasures.

QUESTION FROM Rajneesh Times, HOLLAND.

THE MAIN ISSUE IN THE COMING PARLIAMENTARY ELECTION IN HOLLAND IS EUTHANASIA. POLITICIANS ARE FIGHTING ABOUT THE RIGHT FORMULA FOR LEGISLATION OF THE ISSUE. PLEASE COMMENT.

Euthanasia, or the freedom to choose your death, should be accepted as a birthright of every human being.

A limit can be put to it, for example, seventy-five years. After the age of seventy-five the hospitals should be ready to help anybody who wants to get rid of their body. Every hospital should have a place for dying people, and those who have chosen to die should be given special consideration and help. Their death should be beautiful.

Every hospital should have a teacher of meditation. The person who is going to die should be given one month and will be allowed... if he changes his mind he can go back, because nobody is forcing him. Emotional people who want to commit suicide cannot remain emotional for one month -- emotionality can be momentary. Most of the people who commit suicide, if they had waited one moment longer, they would not have committed suicide at all. It is out of anger, out of jealousy, out of hatred or something that they forget the value of life.

The whole problem is that the politicians think accepting euthanasia means suicide is no longer a crime. No, it does not mean that. Suicide is still a crime.

Euthanasia will be with the permission of the medical board. One month's rest in the hospital -- every kind of help that can be given to the person to become calm and quiet... all friends coming to meet him, his wife, his children, because he is going on a long journey. There is no question of preventing him -- he has lived long, and he does not want to go on living, his work is finished.

And he should be taught meditation in this one month, so that he can do meditation while death comes. And for death, medical help should be given so it comes like a sleep -- slowly slowly, side by side with meditation, sleep going deeper. We can change thousands of people's deaths into enlightenment.

And there is no fear of suicide, because he is not going to commit suicide; if somebody tries to commit suicide he will still be committing a crime. He is asking permission. With the permission of the medical board... and he has one month's time in which he can change his mind at any moment. On the last day he can say, "I don't want to die" -- then he can go home. There is no problem in it: it is his decision.

Right now there is a very strange situation in many countries. People try to commit suicide -- if they succeed, good; if they don't succeed, then the court gives them the death sentence. Strange! -- they themselves were doing that. They were caught in the middle. Now for two years a trial will go on; judges and advocates will be arguing, and this and that, and finally the man has to be hanged, again. He was doing that in the very first place, by himself! Why all this nonsense?

And euthanasia is becoming more and more a need, because with medical science progressing people are living longer. Scientists have not come across any skeleton from five thousand years ago of a person who was more than forty years old when he died. Five thousand years ago the longest a person was going to live was forty, and out of ten children born nine were going to die within two years -- only one would survive -- so life was immensely valuable.

And Hippocrates gave the oath to the medical profession that you have to help life in every case. He was not aware, he was not a seer. He had not the insight to see that a day could come when out of ten children, all ten would survive. Now that is happening. On the one hand, nine more children are surviving; and on the other hand, medical science helps people to live longer -- ninety years, one hundred years is not rare. In developed countries it is very easy to find a ninety-year-old person or a one-hundred-year-old person.

In the Soviet Union there are people who have reached one hundred and fifty years, and there are a few thousand people who have reached one hundred and eighty years of age -- and they are still working. But now life has become boring. One hundred and eighty years, just think of it, doing the same thing... even the bones will be hurting. And they have yet no possibility of death; death still seems to be far away -- they are still working and healthy.

In America there are thousands of people in the hospitals just lying in their beds with all kinds of instruments connected to them. Many are on artificial breathing machines. What is the point if the person himself cannot breathe? What do you expect him to do? And why are you burdening the whole nation with

this person when there are many people dying on the streets, starving?

Thirty million people in America are on the streets without shelter, without food, without clothes, and thousands of people are taking up hospital beds, doctors, nurses -- their work, their labor, medicines. Everybody knows they will die sooner or later, but as long as you can you should keep them alive.

They *want* to die. They shout that they want to die, but the doctor cannot help in that. These people certainly need some rights; they are being forced to live, and force is in every way undemocratic.

So I want it to be a very rational thing. Make it seventy-five years or eighty years; then life is lived enough. The children are grown up... when you are eighty your children will be fifty, fifty-five; *they* are getting old. Now there is no need for you to be bothered and worried. You are retired; now you are simply a burden, you don't know what to do.

And that is why old people are so irritable: because they don't have any work, they don't have any respect, they don't have any dignity. Nobody bothers about them, nobody takes note of them. They are ready to fight and be angry and shout. These are simply their frustrations that are showing; the real thing is they want to die. But they cannot even say it. It is unchristian, it is irreligious -- the very idea of death.

They should be given freedom, but not only to die; they should be given the freedom of one month's training in how to die. In that training meditation should be a basic part; physical care should be a basic part. They should die healthy, whole, silent, peaceful -- slowly slipping deep into sleep.

And if meditation has been joined with sleep they may die enlightened. They may know that only the body is left behind, and they are part of eternity.

Their death will be better than the ordinary death, because in the ordinary death you don't have the chance of becoming enlightened. In fact more and more people will prefer to die in the hospitals, in the special institutes for death where every arrangement is made. You can leave life in a joyous, ecstatic way, with great thankfulness and gratitude.

I am all for euthanasia, but with these conditions.

Socrates Poisoned Again After 25 Centuries

Chapter #2

Chapter title: Time knows only the present tense

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BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN LOVE AND HATRED, BETWEEN GOOD AND BAD?

They are the two sides of the same coin; there is not much difference. Love can change into hate, hate can change into love. And this change is possible only if they both have the same quality. When you are in love, hate is the repressed part waiting to take revenge. Out of that revengefulness comes jealousy, and all kinds of fights between lovers. Sooner or later the repressed hate is going to destroy the very phenomenon of love. Once you are not lovers, you become enemies. The most difficult thing in this world is to love someone, then to fall out of love and still be friends.

And the same is true about good and evil, God and the devil; they exist together. It is surprising that

nobody has taken any note that there are religions which do not believe in a devil but they are also the religions which do not believe in God. They cannot believe in God without a devil. The devil is almost like a shadow of God. There are religions who believe in God and have wanted to destroy the devil for thousands of years. But they cannot destroy him because to destroy the devil would be to destroy God himself.

It will be significant to remember that the word `devil' comes from a Sanskrit root *deva*, which means `god'. They are two sides of the same coin, helping each other and nourishing each other, even though they are just pure imagination. Even in imagination you cannot separate them.

What you call good can become evil at any point. What you call evil turns into good. For example, all things that you call evil in peacetime suddenly change their character in wartime. Murder becomes good; the more people you kill, the more you are respected, the more virtue you win. And all that you are doing is evil -- the same act in times of peace will send you to jail or even send you to death. And the same act in wartime brings you gold medals, beautiful awards. What is good in peacetime is not good in wartime....

And the strangest thing to be noted is that they are interchangeable. Hence I don't teach you good, because to teach you good is to teach you evil. I don't teach you God, because to teach you God is to teach you the devil. I don't teach you the ordinary love that you know, because it brings hate with it.

There is a totally different kind of love and a totally different kind of good which comes out of meditativeness, which comes out of silence, peacefulness. It is not your act. You don't follow ten commandments, you don't follow any holy scripture; you simply follow your own insight.

Then you cannot say, "I have fallen in love." You can only say, "I have risen in love." And until you can say that, with your total heart behind it, that "I have risen in love," your love will always have something to do with hate. It will be polluted and poisoned.

This is the dialectics of the materialist world: it functions through its real contrary. If love is the thesis, then hatred is the antithesis; if God is the thesis, then the devil is the antithesis; if good is the thesis, then evil is the antithesis. And the misery of the whole world is that the people who have been teaching God, love, good, have not been aware of the polar opposites which are coming in automatically.

And they have not been able to give a synthesis, because in the synthesis the good will disappear and the evil will disappear -- and something totally new will arise. God will disappear and the devil will disappear, and something totally new will arise. All the religions are afraid of the synthesis.

Jesus says, "Love your enemies, just as you love yourself." In fact you always love your enemies. Who is your wife? Who is your husband? Can you find better enemies? And you love your enemies *more* than you love yourself. You have never loved yourself.

But the religions have not been able, up to now, to create a synthesis -- and that's my whole work: to give you a synthesis. For example, if your love comes out of your meditativeness, not out of your lust, then it will be more like compassion. And in that compassion there is no possibility of hatred.

If your experience of godliness comes through meditation, it will not be the experience of a personal God; it will be just a fragrance of godliness. Then there will be no need for a devil.

If your actions come out of your meditative awareness, not following fixed rules of right and wrong, then your actions will have something which is far above the duality of good and evil. They will be pure actions. They will fill you with joy, they will give you great ecstatic experiences, and that is their reward. Not that you do good here and your reward will be after you die, in paradise; you do evil here and your punishment will be in hell, after death. These are all bogus theories, having no evidence in fact, having no science behind them.

Each act brings its reward or punishment immediately.

Try to be a little aware, and out of your awareness let things happen and see: you are so full of joy, for no reason -- just because you have removed a stone which was lying on the street and may have hurt somebody, may have caused an accident. No religious scripture tells you to do it. It is not one of the commandments, but your alertness, your humanness, feels in the moment to remove it.

Out of your awareness you cannot become soldiers in a war because you will be able to see, with clear eyes, that you are going to kill people -- people who have done no harm to you personally, people just like you. They have their children, their wives, their mothers, their old fathers to take care of -- and you are killing the person just to get a gold medal. Your gun will slip out of your hand, and that will be an act of awareness. And you will feel tremendously blissful that it happened; even if you are being shot your death will be a glory, a peace, an adventure, a journey into a new world.

So as far as I am concerned, all dualities are part of the materialist world, part of the mind of man. But

unless you get a little higher than matter and mind -- which is again a duality... So I don't teach materialism, I don't teach spiritualism. I teach a synthesis, something which is higher than both and which has no opposite to it. And this is the criterion: if you reach to a quality which has no opposite to it, then you can be certain you have attained something in your life.

BELOVED OSHO,
WHAT ARE THE MAJOR MISTAKES IN BRINGING UP CHILDREN?

The major mistakes in bringing up children are many, but I will talk only about the most important. First: the idea that they belong to you. They come through you; you have been a passage, but they don't belong to you. They are not your possessions. Out of this idea of possessiveness many mistakes arise.

Once you start thinking that they are your possessions, you have reduced them into things, because only things can be possessed, not human beings. It is the ugliest act you can do. And those poor children are so helpless, so dependent on you, they cannot rebel. They accept whatever your idea is. And to protect your possessiveness you make them Christians the moment they are born. You make them Hindus, you make them Mohammedans, you make them Buddhists, you make them Jews -- you can't wait! And can't you see the absolute absurdity of it?

In politics, the person will be adult and capable of voting when he is twenty-one. Is religion something of lesser quality than politics?

But the child cannot even understand language and he is circumcised; he is told that he is a Jew. He is baptized, with no consent from his side -- for the simple reason that you don't need any consent from your furniture, where to put it, to keep it or throw it. You are behaving with your children in the same way, like things.

If the parents are really alert, conscious, they will wait for the child to grow up so that he can choose. If he feels like becoming a Christian, he is free. If he feels like becoming a Buddhist, he is free. But he should choose only when *he* decides.

My feeling is that if twenty-one is the minimum age for politics, then for religion forty-two should be the minimum age when people can decide. And in fact that is the time when religion becomes important. You have lived life; you have seen all the seasons of life -- forty-two is a very important turning point. You have to decide whether you will continue the same routine life, or you will bring some new dimension to it. And that new dimension is religion.

If the person chooses to be religious -- simply religious, not belonging to any organization, not belonging to any church -- that's perfectly good. He has chosen freedom. But it is personal, intimate, absolutely his own affair; nobody can interfere in it. But parents start interfering from the very beginning. Why the hurry? The hurry is that later on the child will argue, later on he will ask why he is a Jew -- because he was not born a Jew; no child is born a Jew or a Christian or a Hindu. All children are born as a *tabula rasa*: a clean slate. Nothing is written on them... pure innocence.

The first thing to remember is, don't reduce the child into a thing, by any of your efforts. Give him individuality; don't impose personality on him. Individuality he brings with himself; personality is imposed by the parents, by the society, by the educational system, by the church. If you understand, you will not impose anything on the child, you will help the child to be himself.

Certainly it is difficult. That's why all the societies of all the ages have chosen the simple path: it is simpler to impose something on the child. Then he is obedient; then he is not rebellious. He does not give you any trouble, he is not a nuisance. But if you give him total freedom and help him to be free and individual, he is going to give you trouble about many things. People have chosen to destroy the child rather than accept the troubles.

If you are so much afraid of troubles, it is better not to give birth to a child. But to give birth to a living being, and then to destroy it just for your peace of mind, is very inhuman. Children are the most enslaved class of people in human society, the most exploited -- and exploited "for their own sake."

The child, if he is free, is going to ask questions which you don't know the answers to. And your ego does not allow you to say, "I don't know" -- it is better to force the child to keep his mouth shut. Every parent is continually telling the children, "Shut up. Sit silently. When you grow old you will know the answer."

My grandfather used to tell me the same thing in my childhood. Year after year I continued to ask the same questions, and I asked him, "I am growing, but your answer remains the same: Shut up... when you grow up. Can you please tell me at what age I will know the answer?"

The day I asked him, I was fifteen. I said, "I have been hearing this for ten years. In ten years nothing has changed, and I suspect that even in a hundred years nothing is going to change. My question will remain a question and there is not going to be any answer. And you cannot look directly into my eyes. You also don't know the answer, but you don't have the guts to accept it."

He was taken aback, shocked, but he thought that it would be better to say something, because it was going to happen again and again. He said, "You are right; I am sorry. I don't know the answer, I was just postponing it. I thought you would forget all about it. And that's how it has been all along. I had also asked the same question and I was told, `When you grow up you will know.' And now I am seventy-five, just on the verge of death, and I have not got the answer. Just by growing old, you cannot get the answer. I was hoping that you will also grow old, you will have your children asking you the same question, and you will say to them, `Grow old and you will get it.' This is how it has been done for centuries."

An individual child is troublesome because he is alive, because he is intelligent, because he can expose your ignorance. And you are ignorant in almost all the basic points of life. Do you really know God? Do you really know that Jesus Christ was the only begotten son of God? Do you know that there is a hell and a heaven beyond this life?

What do you know? Do you know yourself, who you are? -- except the name, which is a label glued to you after you were born, except your profession, that you are a doctor, that you are an engineer, that you are a scientist, that you are a professor. But this is not your being, this is your profession. What do you know about yourself?

The whole society has been living in utter ignorance -- and perpetuating it by not allowing children to be individual seekers, because it is through individual seeking that one comes to know who he is, and whether there is any God or just a fiction. One comes to know whether his life is eternal or just confined to seventy years. Only experience... but experience needs enquiry, search. But all of that is being stopped by the parents, by the teachers, by the priests.

Either they say that you will get it when you are old enough, or they give a fictitious answer, which the innocent child cannot argue against. They say that God created the world. Every child asks, "Who created the world?" Every child is being told, "God created the world." Do you really know? Were you a witness when God was creating the world? Was there any witness at the time of creation? If there is no witness, then what are the grounds on which you are basing your fact? And stupidity knows no limits....

Christians say God created the world four thousand and four years before Jesus Christ's birth. They exactly know the time -- four thousand and four years before Christ was born. Certainly it must have been January first, Monday. That can be easily inferred. But the whole answer is nonsense, because we have excavated ancient cities in China, in India, of civilizations which are seven thousand years old. Ruins of great civilizations -- they must have remained in existence for a few thousand years. We have found skeletons of animals fifty thousand years old. And according to Christianity, it is only six thousand years old -- the whole of creation!

But the child cannot ask. If he is too inquisitive, he is punished for it. If he is obedient, if whatever you say he accepts without any argument, he is praised. That's your story of Adam and Eve. Why were they expelled from the Garden of Eden? Because they disobeyed. There begins the wrong upbringing of children. They were the first children, mythologically.

And what kind of father was this God, who told them not to eat from the tree of knowledge and not to eat the fruit from the tree of eternal life? Two trees are prohibited....

The story is significant. It shows what perhaps every father is doing: preventing the child from becoming wise, keeping him ignorant. But it is the natural curiosity of every child -- if you prevent him, if you tell him not to eat the fruit of this tree... In the Garden of Eden there must have been millions of trees. If God had not pointed them out, I don't think we would be sitting here; we would be still wandering in the Garden of Eden. It would have been almost impossible to find those trees.

The whole civilization, the whole evolution of man goes back to the disobedience of Adam and Eve. They ate from the tree of knowledge.

And you can see the antithesis that I was talking about just before: God says, "Don't eat from that tree," and the devil comes in the shape of a snake and says, "Eat it -- because if you eat it you will be wise, and if you eat from the other tree also, you will be as eternal as God, as wise as God. And that old guy is really

jealous; he does not want you to be equal to him."

Now this is conspiracy! On the one side prevention, on the other side provocation. And what can you expect of innocent Adam and Eve? They ate from the tree of knowledge. They loved it -- for the first time they became alert, alert of their nakedness, alert of their animalness. But before they could reach to the other tree, they were expelled. They were caught red-handed and expelled from the Garden of Eden, and since then man has been searching and searching for the other tree.

The whole scientific endeavor is nothing but a search for eternal life, and the whole religious endeavor is also nothing but a search for eternal life. The other tree we have missed. And the first tree has been so helpful to make us human beings -- now we know we can be equal to gods. All enquiries are basically to find some source so that life can be eternal... or perhaps it is eternal and we have to discover it.

What God did to his children, every father is doing to his children. It is perfectly right to say, "God, the father" -- they have a similarity. Every father should be called "Father, the God."

Obedience has become the basis of bringing up children, and that is the wrong basis. Intelligence, rebelliousness should be the basis. The child should say yes only when his intelligence says yes; otherwise he should say no. And his yes or his no has to be respected. He is a stranger from an unknown world, a visitor, a guest to your family. Behave with him as a friend, as a guest. He has every right to say no or yes, and you have to make it completely clear that whatever he says will be respected; otherwise we create yes-sayers. That is spiritual slavery.

In offices they are saying yes to the boss, in the home they are saying yes to the wife. They have forgotten completely that the word `no' exists. And it strange that `no' defines you, gives you a clear-cut personality; `yes' dissolves you.

One should first learn to say no.

Your yes is meaningful only when you are also capable of saying no. If you are incapable of saying no, your `yes' is a robot `yes'. It is meaningless.

Children should be treated with great respect. All the societies have done just the opposite: they have been teaching children to respect the parents, respect the elders, the grandparents.

It was a continuous problem for me because in India the families are joined. In my family there were almost sixty people; everybody was an elder, and there was a continual exercise to touch their feet. Finally I said to my father, "Enough is enough. I don't see any point in it. I don't have any respect for these people; I don't see anything worth respecting in them. Why should I touch their feet?" I refused. My father said, "That is going to be a trouble."

I said, "That is *your* problem, that is not my problem. I have solved my problem. I will certainly touch the feet of somebody whom I feel respect for, whom I feel some deep love for. But why should I go on doing this exercise to every person for whom I don't have any feeling?"

But this is the way the children are being brought up: respect the old people. Why? Just because they are old? Has oldness something respectable?

And this is the same logic: respect the people who are dead, because they are even older. Respect the people who have been dead for thousands of years, because nobody can beat them. You are making the living respect the dead. You are making the fresh, the newly sprouting leaf respect the dead leaves which have fallen on the ground, or are just going to fall down.

In a right upbringing of children, children should be respected, because the old people are soon going to disappear, but children have a long life to live.

And respect has an alchemical effect. If children are respected, the very respect will prevent them from doing many things -- it goes against their respectability. It will make them do many things which they would not have ever cared to do, but now they are so much respected, they feel like being worthy of that respect. But right now the whole thing is upside down.

The children need to be taken care of, they need your help, but they don't need to be made dependent on you. Your real help will be to make them independent; your real help will be such that your help is no longer needed.

They are strangers in the world. You can keep an eye on them so that they cannot fall into a ditch, but there is no need to enslave them just to save them from the ditch. If these are the only two alternatives, I prefer the ditch. At least by falling in the ditch they will learn something. They will learn what ditches are; they will learn not to fall again into any other ditch. But slavery for their whole life, protection for their whole life, makes them incapable of learning.

When you send them to school, a basic education should be given to all children. By basic education I

mean: one international language to create one world, their mother tongue, the three R's: reading, arithmetic, writing. You can see it: people's handwriting is so ugly for the simple reason that nobody pays any attention to their writing. And writing is their signature; it shows their whole personality, whether there is a rhythm, an art. Their writing should be a painting, an art.

This should be the basic education. And after the basic education, the teachers, psychoanalysts, psychologists should be continuously learning about the children and what are their potentials. Tests can be developed which can give more evidence that the person can become a great musician or a painter or a poet or a scientist. Right now the whole world is in a chaos: the painter is making shoes, the man who was meant to make shoes is painting. Naturally, if you see the painting it looks crazy -- it is no wonder! Everybody is somewhere where he is not supposed to be. It is such a mess!

I am reminded of a great surgeon. He was the greatest surgeon in his country, very much respected, a Nobel prize winner -- and he was retiring. He was almost seventy-five, but still no young man was capable of doing such artful surgical work as he was capable of. Even at the age of seventy-five, his fingers were not trembling. He was a brain surgeon. In your small skull there are seven million nerves -- you can think how small they will be -- and when somebody is operating on the brain to remove some nerves, the danger is he may cut other nerves which are so close together, so the hand has not to shake at all.

At the age of seventy-five he was still a perfect surgeon, and all the doctors and the surgeons had given him a party because he was retiring. They were dancing, singing, but he was sitting in a corner, sad, with tears in his eyes. One of his old friends came by and he said, "What is the matter? Everybody is so happy and you are looking so sad -- I even see tears in your eyes." He said, "Yes, there is a reason. In the first place I wanted to become a dancer, I never wanted to become a surgeon. My parents forced me. Although I became the most famous surgeon, it was not my heart's desire. I would have been far happier just with a guitar on the street as a beggar -- a singer, a dancer.

"All this fame has meant nothing to me. All these awards have meant nothing to me. Each award has only reminded me of one thing, that I am losing my life and I am not where I am supposed to be. And now my whole life is finished. These tears are... I am crying because... why could I not rebel against my parents, and just do whatever I wanted to do?"

The world is so miserable. Ninety percent of its misery and anguish comes from the fact that everybody is doing somebody else's work. Naturally he is not happy; he cannot put his whole soul into it.

So the parents should not decide where their children are going, in what direction. It should be decided by psychoanalysts, psychologists, teachers who have watched those children for four years during their basic education. The children should be given tests so everything is clear, where they will feel a fulfillment.

Now parents decide for a better job; their reasons for deciding are different. They are not deciding for the child and his potential, they are deciding for financial reasons, for respectability. If he becomes a great engineer or a surgeon he will have a good life, a comfortable life; he will have a respectable life. Their intention is not bad, but the path to hell is paved with good intentions. The question is not their good intention, the question is what is hidden in the child that needs a flowering.

And that is possible now. We can find out what is hidden in a child and let him move in that direction. Perhaps he may not have a very comfortable life, but he will have very contented life -- and what is comfort in comparison to contentment?

Perhaps he may not become world famous, but who cares? How many people know him does not make any difference. But dancing or singing or painting, he will have a fulfillment, a flowering.
His life will be juicy.
His aura will be of joy.

This whole world can be a paradise; we just have to put everybody in his own place. Right now everybody is in the wrong place: nobody is happy, nobody is blissful, nobody is contented. And the whole responsibility is on how we start bringing up children.

BELOVED OSHO,
SHOULD WE BE SELFISH?

There is no other way. Nobody can be unselfish -- except hypocrites.

The word `selfish' has taken a very condemnatory association, because all the religions have condemned

it. They want you to be unselfish. But why? To help others....

I am reminded: a small child was talking to his mother, and the mother said, "Remember always to help others." And the child asked, "Then what will the others do?" Naturally the mother said, "They will help others." The child said, "This seems to be a strange scheme. Why not help yourself, rather than shifting it and making things unnecessarily complex?"

Selfishness is natural. Yes, there comes a moment when you are sharing by being selfish. When you are in a state of overflowing joy, then you can share. Right now miserable people are helping other miserable people, the blind leading others who are blind. What help can you give? It is a very dangerous idea which has prevailed throughout the centuries.

In a small school the lady teacher told the boys, "At least once per week you should do a good thing." One boy asked, "Just please give us some examples of good things. We don't know what is good." So she said, "For example, a blind woman wants to cross the street; then help her to cross the street. This is a good job; this is virtuous."

The next week she asked, "Did any of you remember to do what I have said to you?" Three children raised their hands. She said, "This is not good -- the whole class has not been following. But still, it is good that at least three boys did something good." She asked the first, "What have you done?" He said, "Exactly what you have said: One old woman who was blind, I helped her to cross the street."

She said, "That's very good. God will bless you." She asked the second, "What have you done?" He said, "The same -- a blind old woman, I helped her to cross the street." The teacher became a little puzzled -- where are they finding blind old women? But it is a big city; perhaps they may have found two. She asked the third and he said, "I did exactly what they have done: helped a blind old woman cross the street."

The teacher said, "But where did you find three blind women?" They said, "You don't understand: there were not three blind women, there was only one blind woman. And it was so hard to help her to cross the street! She was beating us and shouting and screaming, because she did not *want* to cross, but we were intent on doing some virtuous act. A crowd gathered, people were shouting at us, but we said, `Don't be worried. We are taking her to the other side.' But she never wanted to go to the other side!"

People are being told to help others, and they are empty within themselves. They are being told to love others -- love your neighbors, love your enemies -- and they are never told to love themselves. All the religions, directly or indirectly, are telling people to hate themselves. A person who hates himself cannot love anybody; he can only pretend.

The basic thing is to love yourself so totally that the love overflows you and reaches to others. I am not against sharing, but I am absolutely against altruism. I am for sharing, but first you must have something to share. And then you are not doing anything as an obligation to anybody -- on the contrary, the person who receives something from you is obliging you. You should be thankful, because the other could have rejected your help; the other has been generous.

My whole insistence is that the individual should be so happy, so blissful, so silent, so content, that out of his state of fulfillment he starts sharing. He has so much, he is like a raincloud: he has to shower.

If others' thirst is quenched, if the thirst of the earth is quenched, that is secondary. If each individual is full of joy, full of light, full of silence, he will be sharing it without anyone telling him, because sharing is such a joy. Giving it to someone is more joyful than getting it.

But the whole structure should be changed. People should not be told to be altruistic. They are miserable -- what can they do? They are blind -- what can they do? They have missed their life -- what can they do? They can give only what they have got. So people are giving misery, suffering, anguish, anxiety to everybody else that comes in contact with them. This is altruism! No, I would like everybody to be utterly selfish.

Each tree is selfish: it brings water to its roots, it brings juices to its branches, to the leaves, to the fruits, to the flowers. And when it blossoms, it releases fragrance to everybody: known, unknown; familiar, stranger. When it is loaded with fruits, it shares, it gives those fruits. But if you teach these trees to be altruistic, all these trees will die, just as the whole humanity is dead -- just corpses walking. And walking to where? Walking to their graveyard, finally to rest in their graves.

Life should be a dance. And everybody's life can be a dance. It should be a music -- and then you can share; you will have to share. I don't have to say it, because this is one of the fundamental laws of existence: the more you share your bliss, the more it grows.

But I teach selfishness.

BELOVED OSHO,
WHY SHOULDN'T WE LIVE IN THE PAST? CANNOT RELIVING ONE'S PAIN MAKE ONE STRONGER? CANNOT REJOICING ONE'S HAPPY MOMENTS BRING HAPPINESS?

The people who live in the past, who remember the happy moments of the past, are the people who are miserable in the present. If your present is more blissful than all the moments of your past, why should you live in those past moments? They are just memory, they have no reality. Past is past. The real is the present. If you want real bliss, you have to live in the present.

Your roots are not in the past. The past is only memory and the future is only imagination -- and roots cannot exist in memories and imagination. Roots are always in the present. Everything real is always in the present. In fact, the very idea of dividing time into three tenses -- past, present and future -- is wrong.

Time knows only one tense and that is present. Knowing knows two tenses, past and future. And there is a confusion. It is always here and now that you are, that the whole world is, that the whole existence is. Your roots are here; your flowers are going to be here. People look backwards just as a consolation because their present is so empty. They want somehow to forget the present; the past functions as opium. Or they start thinking of the future, which is nothing but a projection of the past, a desire to repeat the past moments even more joyously -- but meanwhile you are missing the moment, which is the only reality you have.

That's why I say: man should not live in the past; man should not live in the future -- that is deceiving yourself. The only way to live is to live in the moment, and live it so totally -- squeeze the whole juice of it -- that all your past seems to be pale. And you are so totally involved in it, whatever you are doing -- or not doing, just sitting silently, but so total in it, that there is no space for any imagination to move, or any memory clouds to pass through your mind. This is the key to reality.

The next moment will also be present.

Whatever you will ever have will be present.

You cannot have your past back, you cannot have your future now. Between future and past, sandwiched, is the small moment which is real. The past is long, it has ended -- you may have lived forty years, fifty years. The future is there -- you may live thirty years. The present is a single moment, an atomic moment. It is easy to forget it, but to forget it is to forget everything.

To live in the present is the beginning of a real, existential life. Otherwise you are living in dreams; and howsoever sweet the dream may be, it is a dream after all. In the morning you will find you are hungry. All those sweet dishes in the dream have not helped.

But this is how it has been happening for centuries. People are concerned with the past, concerned with the future. Nobody seems to be concerned with this small, atomic moment.

You cannot divide it. It is indivisible. And it goes so fast that by the time you are moving into past and future, so many moments of the present you have lost -- that much life you have wasted. And many people are wasting their lives.

If you live each moment, that's the only way to live. And if you live this moment greatly, your next moment is going to be greater -- because now you know how to live. You go on becoming more and more skillful, more and more artful. Each moment becomes a learning, how to get more juice out of life.

And if a man can live just one life fully, totally, he will have tasted something of truth, something of the eternal... the fruit that Adam and Eve have missed.

Socrates Poisoned Again After 25 Centuries

Chapter #3
Chapter title: The well is going to the thirsty

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QUESTIONS FROM TROS TV, HOLLAND.

THIS IS A KIND OF A PARADISE YOU HAVE FOUND AGAIN.
HOW DO YOU MANAGE TO FIND THESE BEAUTIFUL PLACES OVER AND OVER AGAIN?
IS IT A DIFFICULT QUESTION? YOU HAVE BEEN THINKING SUCH A LONG TIME..

It is a difficult question, because I never try to find any place. It is not a question of managing. This has been my experience, that if inside you are in paradise, the outside synchronizes with it automatically. If you try to manage, you will simply mismanage. If you try to find paradise, you are not going to get it.

IS THE ISLAND OF CRETE AN ENLIGHTENED ISLAND? -- BECAUSE FIRST ZEUS AND NOW OSHO.

I am not a god, nor was the first one a god. God is simply a fiction. But godliness can be experienced anywhere, in any part of the world. This is one earth. This island is not separate.

ON THIS ISLAND, YOU MIGHT KNOW, THE HIPPIE MOVEMENT STARTED YEARS AGO. THEN WE HAD FLOWER POWER AND THE BEATLES. DOES THE WORLD NEED YOU LIKE A MICK JAGGER?

No, because what I am talking about is not a fashion that comes and goes. It is something that belongs to eternity. Socrates was doing it. Gautam Buddha was doing it. Chuang Tzu was doing it. As far back as you can look you will find people working for the same idea of enlightenment. And this will continue till every man on the earth becomes enlightened. So it is not a fashion that comes and goes with the Beatles and others.

YOU SAID ONCE THAT THE THIRSTY SHALL COME TO THE WELL, BUT NOW THE WELL IS COMING TO THE THIRSTY. YOU ARE MAKING A TRIP AROUND THE WORLD. WHEN ARE YOU COMING TO HOLLAND?

Very soon.

ARE THEY THIRSTY OVER THERE DO YOU THINK?

I never plan for the future, but I have so many friends in Holland that I cannot avoid visiting it for long.

REMEMBER OUR INTERVIEW, AUGUST LAST YEAR, OSHO? THIS INTERVIEW HAD VERY HIGH

RATINGS, ONLY SHOWN WHEN DISASTER FILMS ARE SEEN ON TELEVISION. ARE YOU A KIND OF A DISASTER?

I am! I am a disaster to all the traditions, to all the religions, to all the political ideologies, to all the national boundaries, to everything that belongs to the past. I want man to be discontinuous with the past. The past has been insane.

So I am a disaster for all those who have vested interests in the past.

YOUR LAST WORDS IN OUR TV INTERVIEW IN AUGUST, WERE, "THE FRUIT IS RIPE." SINCE THEN YOU WERE ARRESTED, SHEELA LEFT, RAJNEESHPURAM CLOSED DOWN, ALL THE ROLLS ROYCES WERE SOLD, AND YOU TRAVELED THE WORLD WITHOUT FINDING PEACE. WHAT KIND OF FRUIT WERE YOU TALKING ABOUT?

Whenever a fruit is ripe, it falls down!

SHOULDN'T YOU PICK THE FRUIT FROM THE TREES, INSTEAD OF PICKING IT UP FROM THE GROUND?

I have taken those fruits and I have been going round the world distributing them. I am not going around the world in search of peace. Peace I have got. I'm going around the world to give to those who need it.

WHAT ARE YOUR FUTURE PLANS?

None.

YOU DON'T HAVE FUTURE PLANS?

No.

IS IT EASY NOT TO HAVE FUTURE PLANS? I MEAN, EVERY SINGLE PERSON IN THE WORLD WORRIES ABOUT TOMORROW. YOU DON'T, BECAUSE YOU ARE BEING TAKEN CARE OF.

I was not worrying even when I was not being taken care of. It has not been always so. I left my family when I was seventeen because I was not ready to go to a science college as my family wanted. They were not willing to support me financially to study philosophy. And they were right, because what are going to do when you become a philosopher? -- you can only be a beggar. In this world philosophy has no value.

So I told them, "You don't worry; you just leave me alone -- I don't think of tomorrow." And since that day I have never thought about tomorrow.

YOU DON'T HAVE TO PAY RENT TOMORROW?

No.

YOU DON'T HAVE TO PAY ALIMONY TOMORROW?

Nothing.

YOU DON'T HAVE TO BUY A CAR TOMORROW?

Nothing.

WELL, IT'S EASY NOT TO WORRY THEN!

It is easy. But somehow existence manages it.

THERE ARE A FEW QUESTIONS I WAS NOT ALLOWED TO ASK, BECAUSE YOU DIDN'T LIKE THEM. WHY IS IT THAT YOU ARE NOT PREPARED TO ANSWER ANY QUESTION?

Because they belong to the past, which is finished.

THE FUTURE YOU DON'T WANT TO TALK ABOUT; YOU DON'T WANT TO TALK ABOUT THE PAST -- NOTHING MUCH IS LEFT!

Only the present, which is the only reality.

WE ALREADY FOUND OUT THAT THAT WAS A REALLY EASY ANSWER! ANYWAY, IS THERE A QUESTION I HAVEN'T ASKED YOU AND YOU ALWAYS WANTED TO ANSWER?

No.

IT SEEMS LIKE ALL THE QUESTIONS HAVE ALREADY BEEN ASKED, AND YOU HAVE ALREADY GIVEN ALL THE ANSWERS?

No, that is not the thing. The thing is, I don't have any question, nor do I have any answer. I am just a mirror: you ask the question; my consciousness reflects the answer. It is spontaneous. If you don't have any question to ask, then my mirror remains empty. There is no response; I cannot answer.

I don't have any answer to give to you. You have to create a question, a situation in which my being can respond as an answer. But left alone in my room, I don't have a question, I don't have an answer. I am simply silent.

WE WILL SEE EACH OTHER BACK IN HOLLAND, I HOPE. IN THE MEANTIME I BROUGHT YOU A PRESENT. IT IS A TIE FROM OUR STATION.

That's good!

I DON'T KNOW HOW YOU CAN WEAR IT, BUT ANYWAY IT IS A BEAUTIFUL TIE!

I will try it! Okay?

QUESTIONS FROM Quick MAGAZINE, GERMANY.

ARE YOU INTENDING TO MAKE ANOTHER COMMUNITY, SIMILAR TO RAJNEESHPURAM IN AMERICA?

No, I am not intending to make any commune anywhere, either in America or in other parts of the world. I have made one commune and you have seen the beauty of it, you have seen the joy of it. Now it is up to you. If you want communes, you can create them. I have given you the model.

The American fascist government may have destroyed the model, but it cannot destroy the remembrance of those beautiful moments in you. You can create them, American sannyasins can create them in America. I am finding it easier, more economical, more helpful to you, that rather than you coming to me, I will be coming to you.

I have not seen many of your faces for five years, and I have a sadness about it. And the reason was you were not able to arrange enough money to come to America and be in America. We have communes all over the world. They will go on increasing.

Now my approach will be just to be a guest of one commune for a few days or a few months, then move on to another commune. So you need not be worried about making arrangements to see me. Now I will be constantly traveling.

It was the prophet Mohammed who has said that the thirsty have to come to the well. But fourteen centuries have passed and the whole technology has changed. Now you have running water, cold and hot, in every house. The thirsty need not go to the well, the well comes to the thirsty -- in his very bedroom!

So I want to change the proverb. From now onwards the well is going to the thirsty; it is easier.

And now there are so many sannyasins around the world. They cannot gather together to meet me -- millions of people. The easier way is that I should move and go to all those millions of people. This will bring me more intimacy, more closeness.

When you used to come to me there were sometimes twenty thousand people. You were sitting so far away I could not even see your faces. I could not recognize you, and you had come from so far away.

My new approach will be more intimate. I can look into your eyes, I can hold your hands, I can sit amongst you. I can eat with you. I can participate in every possible way.

I am not a messiah; I am not a prophet -- because I am not a hypocrite. I am an ordinary human being who has come to realize himself. The difference between me and you is very little: the difference of a person awake and of a person who is asleep. There is not much of a difference. One who is asleep can be awake any moment, can be awakened any moment.

My work is individual. I do not believe in the society, I do not believe in organizations. I believe only in the individual, because he is the only reality. All are only words; neither the organization has a soul, nor the society has a soul -- they are just words, utilitarian but empty. Only the individual is the living reality.

So I will be coming to your communes, small communes, big communes, small centers, to be more deeply in contact with you. Whatever I have been saying to you, I want you to experience it also.

I was again and again enquiring, that in the big festivals only a certain group of people were sitting in the front, always, and the others were sitting always far away at the back. They could not see me, they could not feel me. They wanted people to rotate, to change places: every day new people should be sitting in front.

I had absolute sympathy with their idea, but there was a trouble, and the trouble was that I can speak to you only when I feel deep intimacy. If I feel somebody is closed, suddenly I start losing my words. When I see that somebody is receptive, my words start having wings. They turn into poetry. They start expressing the inexpressible. So only those few people were allowed constantly to sit in front of me, so that I cannot be prevented by people who are closed, new.

But moving from commune to commune, one small center to another small center, there will be very

few people. And I will be staying there, not just one day or two days, I will be staying there as much as you need. Unless I have turned you all into receptive, vulnerable, open people, unless my presence has become a meditation to you, I am not going to leave you.

Nobody has ever made such an effort on a worldwide scale. There are going to be troubles, but each trouble is a beautiful challenge and a great opportunity. It all depends on whether you know the art of changing the worst into the best.

For example, Germany has made a law that I cannot enter Germany. This is a very strange, unprecedented situation. I have never been in Germany. I have done no harm to Germany -- they have nothing against me. I have not even applied for a tourist visa, but just to be on the safe side they have already made a law that I cannot enter Germany.

This is a beautiful situation. I will use it for two things. I will move around Switzerland. I cannot enter Germany, but my sannyasins can come out of Germany, and I will tell my sannyasins, "Go and fight the government. Sue the government. Be peaceful, but go to the courts. It is absolutely illegal what they have done. They have no reason at all. So create an upheaval in the whole country."

And I will be moving around the country... So the government must be sued by every commune, by every center. There should be hundreds of cases against the government, in all the courts of Germany -- and let them face it! And I was really surprised. I had never thought that German politicians would be so cowardly. These are the descendants of the people who created two world wars. These are the descendants of Adolf Hitler, and it seems they don't have any backbone.

Such cowardliness, about a man who is for peace, for nonviolence, against war, against nuclear weapons, whose whole message is peace and love, whose whole effort is to bring man into a blissful flowering. What harm can he do to you?

The politicians are afraid, not only of Germany but of the whole world. The same happened in America, the same happened in India, the same happened in Nepal, and perhaps it is going to happen in every country I am going to visit. What is their fear? Their fear is that they have promised people and they have not delivered a single thing. They have been deceiving people continuously, and people are becoming more and more miserable. And if somebody comes and can make a few people blissful, silent, happy, that makes them afraid.

Then other people sooner or later are bound to ask them: So misery is not natural, suffering is not natural, anguish is not natural, because we have seen people who were miserable and who have dropped misery. It seems the politicians and the religious heads are in conspiracy in keeping people miserable, because only miserable people can be enslaved. Only miserable people can be prevented from becoming rebellious. This is their fear.

But they don't understand me. They cannot prevent me from approaching my people wherever they are. Either my people will be coming out of the country to meet me or they will be fighting inside the country... that's why I have been prevented.

I am going to create a world upheaval to show the politicians that a single man, without weapons, can be more dangerous than all your nuclear weapons, all your armies. That's what happened in America. The greatest power in the history of man became so afraid of an innocent man who had not done anything wrong, anything against the law, that they somehow wanted to throw me out of America... any excuse, legal or illegal. And what they did was all illegal.

They arrested me without any arrest warrant. They did not show me any cause why they were arresting me; they had none. They did not allow me to call my attorneys. They were afraid because the the first thing the attorneys would ask was: "Where is the arrest warrant?" They would not allow me to phone my attorneys, which is a human right.

Three days in court -- they could not prove anything against me. Even the government attorney had to accept before the court, "We have not been able to prove anything. Still, we would like the magistrate not to give him bail."

Now, a strange thing: you have not been able to prove anything against me, and still you are asking the court that bail should not be given to me. Then you can arrest anybody, and you can ask that bail should not be given. Now there is no question of proving that somebody is guilty or not.

And because it is the government against a single individual, the government pressurized the magistrate. Now, one jailer told me going back to the jail, "It was absolutely unjust, unfair. I have never seen such a situation, that you cannot prove anything against a man and you ask that no bail should be given -- for what reason?"

The bail was not given, and the jailer told me, "The reason is that the woman magistrate is waiting for a promotion to become a federal judge, and she has been threatened that if she gives bail to you she can forget all about becoming a federal judge." These governments think they are democratic, and their whole working is fascist.

But it has been a good experience for me. And now I may be moving around the world, reaching my people wherever they are, and I am ready to suffer anything for it -- even if I am jailed. I have tasted the American jail. I can tolerate it; it was a good experience. They made it as bad as possible, but they could not destroy me. Those twelve days were of immense beauty, because I remained completely in such blissfulness twenty-four hours a day.

They would not let me sleep. They would not let me eat what I wanted, but it was good that I lost weight. My doctor was trying hard, so he was happy about it. So whenever I want to lose weight I can enter America! They have prevented me from entering America for five years, but for weight loss I can always enter.

I enjoyed exposing the double faces of people: their public faces and their private realities. The person outside the jail, taking me to the court, is nice, human, gentlemanly, and the same person inside the jail suddenly becomes inhuman, primitive.

I saw in American jails... because in twelve days they made me change jails five times. You will be surprised why. They could have kept me in one jail; twelve days is not a long period. But the problem was the inmates of the jail were so friendly and loving towards me. They all saw me on television, and they were all bringing small gifts, whatsoever they could -- an apple, a banana, a glass of milk -- which had been given to them.

They said, "It doesn't matter. They are not giving you milk, they are not giving you vegetarian food, they are not giving you fruits. They are saying, `We don't have any arrangements for vegetarians,' and they have all these things -- they are giving them to us. But we can give them to you."

Seeing that the inmates were becoming influenced... And all the inmates were black; that was also a discovery. In five jails not a single white man was imprisoned. It can only mean one thing: either white men don't commit crimes, only black people commit crimes... I enquired of the inmates, "Why are only black people inside the jails?" They said, "We don't know. They have never told us. We have been arrested without any arrest warrant. They don't allow us to see our attorneys."

Somebody was there in the jail for six months, somebody was there for nine months, just waiting to go to the court to say to the court that he has not done anything and he has been unnecessarily forced into jail. He has been already punished without being proved guilty.

All these blacks were young people, and I could see the reason... These black young people will prove sooner or later a danger to America. Their parents or their forefathers were enslaved, and the young people are carrying the resentment. And now they are in the majority in many states. They are going to fight sooner or later for a separate country or a separate state, and they don't want to live with the white people.

So all the young people who were suspected of being rebellious were forced into jail, without any reason, without any cause. They have not done anything; it is just suspicion that they may do something.

Seeing the American jail and its scene, I am now ready to see any country's jail. In fact it will be an enrichment. I am not going to break any country's law. If the country has made a law that I cannot enter, I will not enter. But I can go around the borders of the country, call my people out and tell my people to fight the government to change the law. Only then will I enter the country.

My movement around the world will give you a feeling of a world commune. Up to now you were small communes here and there, and because I was staying in one place you felt that you missed me, that a certain commune was fortunate to have me. Now that will not be the case. I belong to you all and I will be moving everywhere, wherever there is need.

I want sannyas to become a worldwide phenomenon. It is already ready to explode, and it has the greatest potential right now. There is no other alternative, so you are in a great position of power. We can make this whole world thrilled with a new vision, with a new dream, with a new hope. The old man has lost all hope, has lost all dreams, has lost all possibilities of growth, evolution.

Sannyas can bring the hope back.

You are the hope of the world.

YOU HAVE DEFINED YOURSELF AS THE RICH MAN'S GURU. DON'T THE OTHER PEOPLE INTEREST

YOU? ARE THE RICH PARTICULARLY IN NEED OF A GURU? OR ARE YOU THEIR GURU BECAUSE THEY HAVE MONEY?

The first thing to be understood: I have not defined myself as the rich man's guru. It is the yellow journalism, which dominates the mind of the masses around the world, which came up with the definition. I simply accepted it with my own meanings. They were saying it to be derogatory, but my meaning is totally different.

A Vincent van Gogh is far more rich than Henry Ford. Richness does not mean only wealth or money; richness is a multidimensional phenomenon. A poet may be poor, but he has a sensitivity that no money can purchase. He is richer than any rich man. A musician may not be rich, but as far as his music is concerned, no wealth is richer than his music.

To me the rich man is one who has sensitivity, creativity, receptivity. The man of wealth is only one of the dimensions. According to me the man of wealth is also a creative artist: he creates wealth. Not everybody can be a Henry Ford. His talents should be respected, although what he creates is mundane. It cannot be compared to Mozart's music or Nijinsky's dance, or Jean-Paul Sartre's philosophy. But still, he creates something which is valuable, utilitarian, and the world would be better if there were many more Henry Fords.

So when I accepted the definition, my meaning was richness in any dimension. Only a rich being can have some connection with me. A certain sensitivity is absolutely needed, a certain vision is needed.

A poor man is one whose mind is retarded -- he may have immense wealth; that does not matter -- who cannot understand classical music, who cannot understand poetry, who cannot understand philosophy, who cannot understand the high flights of human spirit. Yes, one of the dimensions of poverty is a man who cannot even produce money. He is the poorest of the poor, because money is such a mundane thing. If you cannot create it, you simply show that you don't have intelligence enough.

The poor people of the world are responsible for their poverty. Who is telling them to go on producing children -- and each child makes them more poor. Who is telling them to go on living superstitiously? -- and each superstition hinders their growth towards wealth. Who is telling them that they should believe that they are poor because in their past lives they had been doing evil acts? And why should they accept all this nonsense?

Why should they not listen to intelligence? -- that a poor man should not produce children, he should produce wealth. But he produces children, he does not produce wealth. It is a strange phenomenon that the wealthier countries are losing population, and the poorer countries are increasing so fast that there is a danger for the whole world. Right now there are five billion people. It was thought just five years ago that by the end of this century there will be five billion people. The estimate of the economists and the mathematicians is far behind people's productivity. We are already five billion. By the end of the century we will be six billion.

And if you say to these people to use birth control, to use the pill, that you don't need children, they don't listen to you. You are against their religion; you are against their tradition!

Now, how can I have contact with these people? Even on mundane affairs there is no possibility of communication. So when I said that I accept the definition, my meaning was clear. Only somebody who has a richness of mind, of being, is capable of understanding something about meditation, something about the flight of the ultimate, of the universal.

People who are hungry, starving... Do you think if you go to Ethiopia and start teaching meditation, people are going to listen to you? They will kill you. They will eat you rather than listen to your meditation techniques!

There are certain basic necessities which should be fulfilled; there is a hierarchy. First your bodily needs should be fulfilled; then your psychological needs should be fulfilled. Only then for the first time you become hungry for spiritual experiences. Now what can I do about it? -- that is the nature of things. If water evaporates at one hundred degrees heat, what can I do? I cannot persuade it to evaporate at ninety-nine degrees. It is the nature of things.

And this is the hierarchy: bodily needs first, then psychological needs second, and only then spiritual needs. What I can give to you concerns your hunger for spiritual growth. If it is not there, I cannot create it. If it is there, I can show you the path.

You can see it. I have not been seeking out and going to the rich people. Those who have come to me have come on their own. Their thirst has brought them to me. I have not been going after people, persuading

them -- like Christian missionaries, "Become a Christian," -- promising them all kinds of goods in the future life.

When I was a professor, one day a woman stopped my car and gave me a pamphlet with a beautiful house on the front page, a river passing by, beautiful trees, mountains. And the pamphlet said, "Are you interested in this house?"

I said, "I have never seen such a house in this city, but perhaps somebody has made it and perhaps he is wanting to sell it." So I opened the pamphlet and looked into it, and I found that if you follow Jesus Christ, then in the coming life after death you will have such a house in paradise.

I have not been giving any promises to anybody. I have not been going after anybody. Millions of people -- those who have come to me -- have come on their own.

And now you can see for yourself. Those who have come have a certain richness of some kind or other; it is not only the money. I have around me people of all talents, people of different kinds of genius. Somehow my very approach prevents those people who will not be benefited from coming close to me. Even if they come accidentally, they disappear; they don't stay. They don't become part of my world. They don't share the vision with me.

Nobody is sorting out who are the rich and who are the poor, and that the poor should be sent back and the rich should be retained. No scrutiny is going on. But by some existential arrangement I can attract only those people who are very talented, immensely intelligent, very rich in some quality of life. Only from that angle of richness will they have a connection with me.

And the yellow journalists go on saying sensational things to people, meaningless, false, ugly -- because I am not a guru. If I have to define it I will say, "I am only a friend, a friend of all those who have talents, intelligence and some urge for spiritual growth." To me they are the rich people.

YOU ARE ALSO KNOWN AS THE SEX GURU. WHAT DO YOU PRESENTLY THINK OF LOVE?

The definition which calls me a sex guru is not only false, it is absurd. To put it right: I am the only person in the whole world who is antisex. But that needs tremendous understanding. You cannot hope for that understanding from journalists.

I have been talking about sex so that it can be transformed. All the religious teachers can be called sex gurus except me, because they are teaching repression of sex, which keeps a man continuously sexual; he will never be transformed. He will never go beyond sex. Repression is the way to keep you attached to whatever you have repressed.

I have been teaching expression, so that you are getting rid of it by expressing it. You are not holding it back inside your unconscious. And the more you express your sexuality, with no guilt, with no sin -- because it is not a sin; it is a simple natural instinct -- soon you become aware that there is nothing in it. Many people become aware that there is nothing in it except a headache the next morning!

But they go on doing it like a robot, because in life there is nothing else to do. Our lives are so poor; there is not much to do in it. You will be surprised to know that a great painter, while he is in the mood for painting, completely forgets sex -- for weeks, for months. A great poet completely forgets sex when he is creating poetry. What happens?

It is the experience of all creative people that whenever they are creating something sex becomes absolutely unimportant. Perhaps it is the same energy that they are using in creation, and they don't have any more left. And the creativeness is so fulfilling that they don't want to waste it and have a hangover the next day. Their creativity is not taking away their energy, but in a certain way is rejuvenating them.

A painter is younger when he is painting. A poet is younger when he is composing poetry. A musician, if he stops composing music, immediately becomes old; something in him stops growing. And all these people have not shown the same interest in sex as your saints show.

If you read your religious scriptures you will be surprised -- they are full of sexuality. Even the saints who are condemning sex are condemning it with such enjoyment that you can feel it -- in minute detail they are describing it so much, and with great relish.

I have heard about a woman who came to the Catholic priest to confess, and she confessed that she has been raped by a man. But the priest said, "This is the third time. It seems a little strange that the same man again and again rapes you."

The woman said, "You don't understand. It is not the third time. I'm talking about the first time."

The priest said, "You confessed it three weeks ago."

She said, "Yes, but I enjoy confessing it so much, going into the very details of it, and I cannot say it to anybody else except you. So please forgive me, but let me come every Sunday." She is coming to confess a sin, but she is really enjoying it.

In your religious scriptures you will be surprised to find that sex is condemned with such joy. You can see from the words that the minds of the people who were writing those scriptures were full of repression. You won't find a single statement like that in a poet's diary or a painter's diary or a sculptor's letters. You will not even find any reference.

What I am trying to point out is that my whole effort with my sannyasins is to make you aware that sex is a simple, natural phenomenon. Live it, and live it totally, so that you can transcend it. But my goal is transcendence. And my sannyasins can give you the proof of it, that as they have become more deeply involved in meditation they feel less and less interested in sex. In fact, many women sannyasins have complained to me that the male sannyasins are very escapist; they find excuses and escape.

In the ordinary world you will find just the opposite: the woman tries in every way to escape. She was perfectly okay. As the husband comes home, she is lying down on the bed with a headache! The husband tries to persuade her but she is no longer interested. She goes on saying, "Not today."

Amongst my sannyasins the experience is just the opposite. It is the man who is lying down with the headache! And the woman is trying to persuade him, and he says, "Not today! Don't bother me. I am meditating."

What has happened? Because the male is the active sex, he naturally pursues the woman. The woman is the inactive sex. It is beautiful that she tries to run away, with the idea that she will be caught. She runs not so fast. She goes on looking back, whether the person is coming or not. And finally she gets caught, but she gives the impression that she is not interested. That is her inactive sex.

And it gives a certain beauty to her, a certain grace. Man seems to be more animalistic, more aggressive. But sannyasins are going through a transformation, and naturally the first transformation will come to the active sex, because his action will disappear, his aggression will disappear. And you can see it. The woman will be at a loss in the beginning, that nobody is pursuing her, persuading her. She may feel offended.

She need not feel offended. She has to understand a simple phenomenon: the aggression has disappeared because of meditation. Her own expectation will also disappear, which will take a little longer time. Anything positive disappears very easily. Anything negative is deeper; it takes a little longer time. It has happened with a few women sannyasins too, that they are no longer interested in sex. It has simply fallen away.

I am the most antisex person in the world, but it is such an insane world that nobody wants to understand the whole thing of why I am supporting sex, why I am saying, "Be expressive, live it, and be finished with it. The sooner you do it the better, so you can have a transcendental life at least for a few years, years which can be devoted totally to meditation."

The description, calling me a sex guru, is absolutely absurd. But the journalists go on supplying to people what people want -- sensationalism. They make up things, invent things.

Just today I was told that one Greek newspaper has published a really great fiction about me. It says that I'm hiding from America. The American government is after me to catch me and to bring me back to America for crimes like manslaughter, sex orgies, arson.

America has banned me from coming into the country for five years, and the paper is saying that I am hiding here and there, from America, and their police are searching for me. This is not a way of hiding: giving television interviews every day, newspaper interviews every day. But people will read these things and people believe these things. And now so much is written about me all over the world in different languages that I never come to know what is being written about me.

I was just in Nepal. One Korean woman came and told me that in Korea hundreds of my books are translated, and in thousands of bookstalls they are available -- and I don't know anything about it. This may be happening in other countries also, in other languages also. Now, whether the translation is correct or incorrect, or whether the man is putting his own mind into the translation, inserting his own ideas... But I will be responsible for all of them.

There are at least four hundred books in my name, and there is only one book about sex. Only that book is talked about; the three hundred ninety-nine other books nobody cares about. And those three hundred and ninety-nine are the best. The book on sex is just preparing the ground so that you can understand the other

books and go higher, dropping small problems, reaching to the heights of human consciousness -- but nobody talks about them.

YOU SEEM TO CONTRADICT YOURSELF A LOT. DO YOU CHANGE YOUR MIND, MAKE MISTAKES -- OR ARE YOU JUST INCONSISTENT?

First: I don't have a mind.
Second: I have disappeared many, many years ago. There is nobody to commit a mistake.
Thirdly: I am a very consistent man, at least about one thing, about inconsistencies.
But if you look at my inconsistencies, not with a closed mind but with an open mind, you will be surprised that they only appear inconsistent. Deep down there is a hidden current running through all of them, joining them into one whole.
But for that, great intelligence is needed, and great patience is needed, and great love is needed.

Socrates Poisoned Again After 25 Centuries

Chapter #4
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QUESTIONS FROM QUICK MAGAZINE, GERMANY

DO YOU THINK THE GERMAN CHANCELLOR IS AFRAID OF YOU?

Absolutely -- otherwise there is no reason to make a law that I cannot enter Germany. I have never been in Germany; I have never committed any crime against German law. I have not even applied for any tourist visa, so from my side there has been no question of entering Germany. It must be his own phobia.
He is certainly afraid; that can be said categorically. And the reason for his fear is that the German youth is deeply in love with me. The German youth is finished with the politicians. The day Adolf Hitler died an ignominious death, German politicians died for the younger generation; all politics became ugly.
German priests are also afraid. They may be behind the chancellor in a joint conspiracy, because this is the first time in the whole of history that Christians are facing a man who is taking the youth, the very cream, the intelligent people, educated people, the talented people, out of their fold. Christians have been trying to do it for centuries around the world, but they have never been successful in changing the cultured, the educated, the intelligent, the talented. They have been successful only in changing the beggars, the

starving, the orphans.

To change an orphan into a Christian or a beggar into a Christian is not much of a conversion, because the person is not going for Christianity, he is going against his poverty. The people who have come to me have not come against any poverty, they have come for a spiritual search, which the church has not been able to provide. To change a Hindu into a Christian, or a Jew into a Christian, or a Buddhist into a Christian, is an easy job; it is simply changing the prisoner from one prison to another prison.

I have taken you out of the prison into the open sky.

I don't have any prison to give to you.

The politicians are afraid, the religious heads are afraid -- and it is a good sign. It means that we are winning and they are losing. People become afraid only when they are losing. Why should the German chancellor be so afraid? I was not coming into his country, but he is as afraid as if he is living in my country.

I will come to Germany, because the law is absolutely illegal, criminal. My sannyasins are going to fight it in every court of law, and I will come triumphant into Germany and challenge the chancellor to face me openly before the public.

He has taken a very idiotic step. He will repent for it.

THERE IS NO WAY FOR THE PEOPLE OF EAST GERMANY TO COME TO CRETE. ARE YOU GOING TO VISIT THEM IN EAST BERLIN?

I have many sannyasins in East Berlin -- and very brave people. They wanted to make a commune in East Berlin; I had to stop them. I had to tell them, "Remain underground." The same is true about the Soviet Union. I have thousands of sannyasins who are underground.

The KGB has been able to find out about two hundred sannyasins and they are persecuting them, harassing them. They have taken their books, they have taken their tapes, they have taken their videos. But there is nothing that they can say is against... I stand for a higher communism than the Soviet Union stands for. According to me the Soviet Union is not communist yet.

The rich and the poor, the old classes, are no longer there, but now a bigger distance between people has arisen: the bureaucrats, the people who have power, and the people who don't have any power. The rich were never so powerful, and the poor were always able -- if they had talent and intelligence -- to move into higher strata of society. But in Russia there is no movement possible, it is a static society, a dead society.

I love the idea of communism, but a communism can only be true, authentic, when it is based on anarchism. If it is based on the dictatorship of the proletariat, it is not going to be authentic communism. It will be simply poverty distributed equally.

I would like no poverty at all; all the people should be rich in every possible way. My communism means equal opportunity for everybody to be unique and unequal -- because psychologically nobody is equal, and if you want them to be equal you have to force them to be equal. And any equality which is dependent on force is not worth the name. You have to take all freedom, you have to take all individuality. You have to sacrifice the real individual at the feet of an unreal society.

The society does not exist -- it is only a name. If you search for society you will not find it anywhere. Wherever you will go, you will come across individuals. My communism is individualistic, and my communism is anarchistic.

I would love to go to East Berlin. Right now they allow me at least to pass on the road. I will use that opportunity -- my people can meet me on the road.

And the number of sannyasins will be growing faster in Russia for a psychological reason: for seventy years Russian people have been denied every spiritual urge. It is going to explode any day.

The Russian youth is burning with a desire to know more about the mysteries of life, not only about materialism, which is already dead. Friedrich Nietzsche has said, "God is dead." He was wrong on two counts: first, God has never been there, so how can he be dead? On the second count, modern physics has found that there is no matter. Matter is illusion, it only appears. What exists is energy, not matter.

So the old God is dead, the old materialism is dead. A new world is arising which will be based on energy and its transformations. And that is my work: how to transform your energy from sleeping to waking, from conscious to superconscious; how to destroy all unconscious corners in your being and make

your whole existence full of light and consciousness.

There is tremendous appeal for me in Russia. People are handwriting books, typing books, cyclostyling books and spreading them underground. This is the only movement in Russia which is going on underground, the only spiritual movement in Russia. Soon we will have enough people so that they will not need to be underground.

I will ask the permission of the Soviet Union to visit my people there. And it will be a good chance for the Soviet Union to slap the face of America. If they allow me, and stop persecuting my sannyasins -- who are absolutely innocent, who have no political goals -- I will support the Soviet Union against America all over the world.

But if they don't allow me to enter Russia, then sooner or later my people will have to fight, inside Russia, legal battles for my entry, because I do not want to break any country's law. I am a law-abiding person.

But I will find ways to meet them. I have been finding ways to send them literature, to send them tapes. I will be moving around Russia where people can come and meet me. Even if I'm against some law, I will not break it. I would like the law to be withdrawn, only then I will enter that country.

And it does not matter... My people in Russia are spreading so fast that soon they will have a tremendous force. They are all young people and all the bureaucrats are old, almost dead. For seventy years, since the revolution, the same clique of people has been ruling Russia with one leg almost in the grave. Soon younger people will be coming to power, and the moment younger people come to power in any country, then I am in power.

With the young heart I have a synchronicity.

My heart beats with the younger heart. There is a tremendous communion -- not only with words, but even with silence. But I will try to reach East Berlin and I will try to reach the Soviet Union and other communist countries -- because this whole world is one, and I don't believe in the bogus boundaries of nations. I don't believe in the discrimination of religions, and I don't believe in the discrimination of nations.

The world needs to be one, only then can this world be a paradise.

WILL YOU GO TO THE GERMAN BORDER TO TALK TO THE GERMAN SANNYASINS, IF THERE IS NO PERMISSION GRANTED TO ENTER WEST GERMANY?

Certainly.

RIGHT NOW YOU ARE NOT FAR AWAY FROM THE CITY OF ROME. ARE THERE ANY PLANS TO MEET WITH THE POPE?

I never make plans; that is not my way of life. But existence may have some plan. If it has brought me so close to Rome, it may take me exactly to the Vatican.

I would love to encounter this bogus pope, who represents nobody because there is no God. Jesus represented God -- he was a crackpot. And these popes are representing Jesus -- these are bigger crackpots! And particularly this pope. He is not only a crackpot, he is a Polack too!

I would love to discuss openly, publicly with him amongst his own people, because I know there is no evidence for God. For centuries people have worked and have not been able to produce any evidence. There is no evidence that Jesus is the only son of God. When God is doubtful, Jesus becomes doubtful. And claiming to be the only begotten son of God is a really egoistic attitude, a megalomania. And that too, two thousand years ago, when there was no birth control!

Why is Jesus the only begotten son of God? Has he got birth control? As far as the pill is concerned, only recently it has been invented for men; up to now it has been only for women. I don't think that the pill for men was available for God. And there is no mother. The Christian trinity is ugly. It is derogatory to women.

It would have been far more natural: God the father, God the mother, God the son -- that would have looked like a natural unit. This guy, the holy ghost, has no place in any family. What is his purpose? And to what gender does he belong? Is he man or woman?

And Jesus is so fanatic about it. When his mother comes to meet him -- he is preaching in a crowd -- somebody in the crowd shouts, "Jesus, your mother has come to see you." And the way he answers is so ugly that all his preachings about love and peace are destroyed. He says, "Tell that woman" -- he does not use the word `mother' -- "tell that woman that I know only my father, who is in heaven. I don't have any mother, any father, other than God."

These popes are representing Jesus. These popes are representing THE HOLY BIBLE -- which is the most unholy book in existence. Five hundred pages in THE HOLY BIBLE are sheer pornography. I would like to discuss with him that if this is not pornography, then what is?

The pope is thought to be infallible. Just five minutes before his election he was fallible, he was just a cardinal. And after the election some miracle happens -- and this is an election! -- and he becomes infallible.

Nobody can elect an enlightened person. Election is basically political.

Truth does not depend on an election. If truth were to depend on an election, you would have been primitive even today. Galileo would have been defeated. He was alone in saying that the earth goes round the sun, not vice-versa. In his old age, sick, dying, he was dragged to the court of the pope, and the pope forced him to change that sentence in his book. Galileo must have been a man of immense sense of humor. He said, "I have no difficulty. I will change the sentence, but I want to remind you that my changing the sentence is not going to change the earth from moving around the sun."

He changed the sentence in his book, and in the footnote he wrote, "I have changed the sentence because it goes against THE BIBLE, but the earth still goes round the sun. The earth has no obligation to follow THE BIBLE."

If truth were to be decided by majority voting, then Gautam Buddha would never have been chosen, because he was a rebellious person amongst the Hindus. He was condemning the VEDAS -- which are worth condemning. He would not have got any votes. Then Lao Tzu would not have been chosen as a great enlightened man, because he was against Confucius, who had immense power over the whole land of China and all the politicians.

Truth stands on its own authority. I do not represent anybody except myself. Truth is never a carbon copy, it is never second hand. It is always fresh and new, and from its freshness comes the authority.

Truth is not authoritative.

I want to make a distinction between these two words. Truth has an authority; its very presence changes something in you. It is not authoritative. It cannot force you to change, to convert, to follow another ideology. It has no mundane power; its power is spiritual.

I would really love, if existence plans it that way... because I have never planned my life, and I have loved the art of not planning life. It has given me tremendous blissfulness, because nothing disappoints me and each day takes care of itself.

I have left myself in the hands of existence.

If it can manage millions of stars, millions of planets, millions of solar systems... I am just an ordinary man, it can manage life for me too.

I am in an utter let-go.

Wherever existence takes me, I am willing.

There is every possibility that you may find me in the Vatican. Please come. Don't miss the opportunity!

FOR YEARS THE GERMAN POPULATION HAS BEEN DECREASING. OBVIOUSLY GERMAN WOMEN DON'T WANT TO HAVE BABIES WITH THEIR OWN HUSBANDS. WHAT DO YOU RECOMMEND?

German people are fortunate that their population is decreasing. The problem is not with decreasing population, the problem is with increasing population. Thirty years ago when I started teaching about birth control and abortion in India I was stoned, attempts on my life were made because I was teaching something immoral, against God. But at that time India's population was four hundred million. If they had listened to me they would not have been in such a mess as they are now. Now India's population is nine hundred million, more than twice as much.

It was estimated five years ago that by the end of this century India will have a population of one billion. That will mean that for the first time India will be ahead of all nations as far as population is concerned -- even ahead of China. But just now the population explosion has been going beyond the estimates of

economists and mathematicians. Now they say, by the end of the century India will not have a population of one billion, it will have a population of one billion and eight hundred million -- almost two billions.

Now, this country is going to die. No nuclear bombs are needed, its own hunger, its own starvation is going to kill it.

It always happens: poor countries increase their population, richer countries decrease their population. There is some fundamental law behind it. The poor countries increase their population because they don't have any entertainment other than sex. The rich countries have many other entertainments, have more exciting explorations available to them -- sex becomes secondary.

Secondly, the richer a country is, the more women are going to be liberated from man's drawn-out slavery. In the poor countries a woman is simply a child-producing machine. Twelve children is normal; fifteen, eighteen, even two dozen children are not unheard of. Her whole life the woman goes on producing children. No education, no music, no art, no dance -- there is no time -- just bringing up children takes her whole life. It destroys her beauty, makes her body ugly.

In a richer country the woman is not going to allow it. She is now educated; she is now demanding liberation. And why should she destroy her body by producing children, when children can be produced in test tubes? Why destroy a beautiful woman, her proportionate body, her beautiful breasts? In no cultured country will a woman be ready to feed the child with her own breasts.

The breasts cannot remain round if children are going to feed from them. The round breast, as you see in the statues of great art, is very much against the child. If the breast remains round, the child will kill himself by drinking milk, because his nose will be closed by the breast. He cannot breathe and drink milk together -- either he can breathe or he can drink the milk. The breast has to be long; then the child is capable of breathing and feeding together.

The scientists say that man has the capacity to go on renewing his life for at least three hundred years, if the right food, the right exercise, the right environment is made available. But man has been dying at nearabout seventy; that is the traditional time to die.

A woman, in a country like Germany, should insist that there is no need to increase the population. You can adopt children from poor countries. That will help in two ways: it will help the rich countries and their people to keep their health and their bodies, and it will help the poor countries.

Secondly, the question is that the women in Germany are not ready to produce children by their own husbands. This is very significant to understand, that being a husband is one thing and being a father is another. The functions are totally different. Being a wife is one thing and being a mother is totally another.

You can fall in love with a woman -- that's okay. You can get married, but as far as children are concerned, it is better that the scientists, the medical board, decides who is the right man for the woman, or the right woman for the man, to give the child a better life, a beautiful body, more intelligence. This should be simply a part of intelligent people's lives. Why insist that your child should be YOUR child? What difference does it make? Can you recognize your child when he is just a living atomic cell? Can you recognize which is your child?

Man's function in producing children is not more than a syringe. In each lovemaking the man releases almost one million living sperm, and that is where politics starts: a great race -- because only one will be able to reach the mother's egg. It is a very small passage to us, but for those sperm proportionately it is almost two miles long. For two miles one million sperm are rushing madly to reach to the post of the chancellor! And my feeling is, the best ones will stand aside from the crowd.

The best people are not so mad, not so ambitious. The best people want to be left alone. In such a rush hour they would like to wait a little; when the crowd has gone, then they can move -- but then they have lost the chance. Only one sperm will enter into the mother's egg, and then the egg closes. Sometimes it happens that two sperm reach at exactly the same time -- that's why twins are born. Sometimes three, sometimes four... the record is nine, but that is a rare thing.

The person who reaches first may not be the best person in those one million sperm. He may not be an Albert Einstein, he may not be a Picasso, he may not be a Gautam Buddha... and I'm certain he is not; otherwise, the world would not be so full of stupid people. The mob, the masses, are almost retarded.

In the first world war for the first time intelligence was tested, the IQ was discovered. And it was a shock: the average individual on the earth has a mental age of only thirteen. He may be seventy physically, but mentally he is only thirteen years of age. This is a strange thing.

It is perfectly good that a woman should decide -- and the husband should help her to decide. Take advice from the experts about who will be the right man for the woman. Finally, just as there are

bloodbanks, there should be spermbanks. And generous people should go there and donate their sperm. Out of those millions of sperm, the best people can be chosen. We can fill the earth with geniuses.

So I am not against what is happening in Germany, it is just the beginning, the beginning of something more that is going to come. A sperm can be chosen by the medical people, and that can be injected in the woman. And one should be happy that one has a beautiful child; why insist that it should be yours? This possessiveness is primitive. It should be the best, it should be the most healthy; it should be a contribution to the world -- its beauty, its grandeur, its fragrance.

It is one thing to live with one person; it is totally a different thing to give birth to a child. For that different laws are needed. And this stupid possessiveness -- "The child should be mine" -- has to be dropped. If the population is falling, it is very good. If all the rich countries follow the same pattern and their populations start falling, they all can adopt children from poor countries, and we can balance the world in a better way.

And remember, crossbreeding is not only helpful in animals, in birds, in fruits. Crossbreeding is a tremendous phenomenon, but man is so unscientific that he has not tried it. If more and more people from other, faraway countries -- Ethiopia, India, Thailand, where people are dying from poverty -- if their children are adopted by the rich countries, their blood will bring something new to you. Soon they will be able to produce children. Their children will be far higher in every possible way. This is a scientific truth that I am telling you.

Decreasing population is a blessing.

Increasing population is a curse.

YOU ONCE SAID THAT SANNYASINS SHOULD MAKE LOVE TO THEIR FRIENDS' WOMEN. IS THIS STILL VALID?

It is more valid than it ever was. I am against marriage. Marriage is one of the sicknesses which have tortured humanity for centuries. It has not given anything, but it has taken away much.

My idea is, the family should disappear. It is out of date. People should live in communes -- five thousand people living together. The whole village becomes a commune. Nobody is married to anybody, but whomever you love, you live with that person. There is no reason why law should come in between you and your lover. The policeman, the magistrate, the registrar of marriages, the priest and the church... why this whole queue?

Love is enough.

This queue was invented because people became aware: today you may be in love with someone and tomorrow the love disappears. All real things are changing; only unreal things don't change.

If your love is made of plastic, it won't change; but if it is made of roses, it is going to change. And love is a roseflower. In the morning it is so beautiful, it seems that it is immortal; shining in the sun with the dewdrops on it, dancing in the breeze, releasing its fragrance, it seems it is going to remain there forever. But by the evening the petals have fallen down, the rose has disappeared.

Existence is constant change, flux.

The idea of permanency is a product of man's own mind. To make love permanent has been one of the greatest crimes. You cannot do it; you cannot make a roseflower permanent. To make love permanent marriage was invented; to make it permanent laws were invented; to make it permanent, divorce or anything that changes it was condemned. The people who have lived their whole lives together have a certain respectability; nobody knows their inner agony.

I have heard about a couple who were known in the city as the best couple. They had lived for fifty years together, and nobody had ever heard anything against the couple. Their love seemed to be eternal.

Their friends were gathered on their fiftieth marriage anniversary to celebrate it. Everybody was celebrating, but they were surprised because the man was missing. Somebody went out. He was sitting in the garden under a tree, very sad. The friend asked him, "What is the matter? We are all celebrating the fiftieth anniversary of your marriage, and you are sitting here so sad."

He said, "There is a reason. Fifty years ago I went to my attorney to enquire about divorce. He said, `In this country it is not possible, and if you try it you will get at least fifty years in prison.' And I am thinking that if I had not listened to that man, today I would have been free. Fifty years I have been in prison. That

attorney is dead; otherwise I would have shot him. That idiot made me afraid; otherwise, I would be celebrating, dancing, because I would have come out of prison. There seems to be nowhere for me except death."

What happens? People fall in love. They are not pretending; it is true for the moment, and in that intensity of the moment they start promising, "I will love you forever"; and if you are born somewhere in India or in the Eastern part of the world, people even promise, "I will love you for many, many lives to come." The intensity of love of that moment makes them promise, not knowing what is going to come tomorrow.

A man of understanding never promises, because what can be said about the next moment? -- I may be dead.

And once they get married... Nobody is made for anybody, remember. And even if somebody was made for you, it would be so difficult to find him or her among five billion people on the earth that for your whole life you would go on searching! By the time you had found them, life would have slipped out of your hands.

I have heard of a woman who said that she remained unmarried because she wanted a perfect husband. And she searched and searched...

The friend she was relating it to asked her, "Did you not find a single perfect man?"

She said, "I found one, but he was looking for a perfect woman."

Meeting on the beach, meeting in a disco, dancing, is one thing. Falling in love is very easy, but remaining twenty-four hours a day with the man or the woman is a totally different affair. Then you come to know the reality. What you had fallen in love with was a mask. You were pretending to be your best; she was pretending to be her best -- but you cannot go on pretending twenty-four hours, year after year. Sooner or later you start seeing the reality of the person and both become disillusioned. At that point marriage prevents them from separating, religion prevents them from separating, the government prevents them from separating. Originally the problem was the children: if they separate what will happen to the children? Their duty towards their children prevents them from separating.

My simple idea is that the family should disappear; people should live in communes. There should be no marriage; hence there will be no possibility of any divorce. People should love and be together as long as they feel love is still alive. The moment they see love declining, it is time to depart -- and depart with friendship, depart with gratitude for all those moments that you have lived in the past; depart as friends.

As far as children are concerned, the commune should take care of the children. Everybody who is part of the commune should contribute to the commune, whether they have children or not. All children are the commune's.

This will give the children also a richness of experience: so many uncles, so many aunts. They will not get what psychologists call fixation: father fixation, mother fixation. Every boy gets a mother fixation because he comes to know only one woman and he becomes fixated with that idea of the woman. And his whole life, unconsciously, he is searching for the same woman.

He is not going to find her. He wanted to make love to his mother; she wanted to make love to her father. But that was not possible, and now they are searching for their fathers and their mothers. You cannot find them; existence does not produce similar people, it always produces unique people.

So the man is looking in his wife for his mother, and he does not find her; the woman is looking for her father and she does not find him -- and both are disappointed. Psychologists say, if we can give the child a richer experience of many people, he will not have a fixation. He will have some idea of what a woman is, but the idea will be vague and it will be possible for him to adjust that idea to any woman he likes, or to any man the woman likes. She has known so many uncles, who were all loving. And remember, uncles are more loving than fathers, aunts are more loving than mothers -- because they don't have to suffer your trouble and your nuisance.

In the TALMUD God says to the people, "I am not your uncle, I am not a nice person; I am a very jealous God." What is important is that he makes the statement, "I am not your uncle; I am your father."

If the commune takes the responsibility for the children, no burden of the children will be on the people. You can meet them -- they can come to meet you. They will only see your beauty, your love. They will not see the mother nagging the father; they will not see the father beating the mother; they will not see the mother throwing things around, breaking plates... throwing pillows at each other.

The child will not see all these ugly scenes, and he will not have any idea that these things have to be done. In his own life he will not repeat it because he has no conception of it.

If there is no marriage, jealousy will disappear automatically -- which is almost a cancer of the soul.

Every man is jealous, every woman is jealous, and jealousy is pure poison; it destroys your love. You become each other's jailers. What we have done up to now has not been a blessing to humanity. Things have to be changed from the very roots.

WHEN YOU WERE IN THE HIMALAYAS YOU ASKED YOUR SANNYASINS TO STAY AT HOME: NO VISITORS, NO TALKS. ISN'T IT A RESPONSIBILITY FOR YOU WHEN HUNDREDS OF SANNYASINS WILL BE COMING TO CRETE NOW?

It is my joy.
In India I told sannyasins not to come to Kulu Manali because we wanted to purchase land and houses in Kulu Manali, and if thousands of sannyasins had started coming, immediately the orthodox, the old-fashioned people would have started freaking out. And the politicians are always looking for an opportunity...

Those few days that I was not with my sannyasins, not talking to them, not looking in their eyes, not looking at their faces, not listening to their laughter, I felt undernourished.

So it is not a responsibility, it is absolute blissfulness for me to be with my people.

And here, I can call them because here we are not going to have a commune, so we don't care what the government thinks, what the bishop thinks. And they are already thinking stupid things. Just the other day I saw that the bishop of Crete called a meeting of other priests, because he has been informed that two thousand sannyasins are going to be here, and he is afraid for the traditional values. He is afraid that my sannyasins will not fit with their society, with their church.

Certainly I have the most misfit people around the whole world, who don't fit anywhere -- but they fit with me absolutely! And I don't see the point. I have such nice people, such beautiful people, such loving people; you cannot find anywhere else such people together. But the society is afraid.

I had to leave Kulu Manali only for that reason, because the government was ready to give me land, to allow me to purchase houses there, but with conditions.
I don't accept any conditions.

The conditions were that no foreign sannyasins would be allowed, that no foreign news media would be allowed. So they were going to cut me off from my own people around the world. And this whole world belongs to me; there is nobody who is a foreigner.

I refused. I moved out of Kulu Manali immediately, the moment I heard their conditions. I said, "I would rather live in an airplane and move around the earth, meeting my people -- so they need not worry about a commune and visas, and you preventing them and governments preventing them. I can move around the world; that is easier." And I am ready to do that.

If some government is not going to give me unconditionally a place where twenty to forty thousand sannyasins can gather at a time, then I am not going to stay anywhere. Then it means no country belongs to me. I am country-less, homeless. And I will remain a wanderer, moving around the world, meeting my people wherever they are.

It is not a responsibility, it is an immense joy to me.

QUESTIONS FROM NIEUWE REVUE, HOLLAND.

BEFORE I LEFT HOLLAND I ASKED MY DAUGHTER IF SHE HAD SOME QUESTIONS FOR YOU, SO THESE FOUR ARE FROM HER:

YOU HAVE NICE EYES, BUT WHY DON'T YOU SHAVE YOUR BEARD?

I may have nice eyes, but you have a wrong question. You should ask your poppa why he has been shaving his beard. I have not been growing it, it grows itself!

Just look at your poppa. I have seen him. He would look far more beautiful with a little beard, mustache. Ask him why he has been cutting something natural.

Just think, if a woman takes certain hormones and starts growing a beard and mustache, how she will look. Do you think she will look beautiful? She will be simply horrible.

And the same is true about man. The moment he starts shaving his beard and mustache, he is doing something unconsciously: because every woman looks beautiful to him, he thinks perhaps the beauty is because there is no mustache and no beard. So the poor fellow cuts his own beard and his own mustache. But he forgets that to a woman he will look just like another woman. Unless she is a lesbian, he will have no interest for her.

A woman loves a beard; a woman loves a mustache. Man and woman should remain as distinct as nature has made them. The more distinct they are, the more attractive they are to each other; the closer they come, the more the attraction disappears.

Now there is coming into fashion a certain dress which can be used by both the sexes. That will destroy much. And if you go to the logical conclusion, you should tell your poppa, "You should cut off your genitals also"!

I have never cut my beard. These are my original hairs. If they fall by themselves I cannot help it, but it will be very difficult for you to find a man who has his original hairs -- and I love originality. I have never shaved, I have never cut them -- it is ugly.

But there are people who are doing it simply because women look beautiful; they think they will also look beautiful. But women look beautiful from the man's eyes, from the man's hormones. The woman has different eyes and different hormones. Without a beard and mustache you will not look beautiful to her. She may tolerate you because it is the fashion, but once she understands what you are trying to do she is not going to tolerate you. No woman should ask her husband to shave his beard or the mustache, because by shaving his beard and mustache he loses something of his manliness.

IF YOU HAD THREE FREE WISHES, WHAT WOULD THEY BE?

I don't have any.

WHAT IS YOUR FAVORITE FOOD?

A difficult question, because I don't know the name.

DO YOU LIKE THE MUSIC OF MADONNA, THE POPSTAR?

I hate it!

Socrates Poisoned Again After 25 Centuries

Chapter #5
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QUESTIONS FROM "TA NEA", GREECE.

HOW WOULD YOU LIKE TO INTRODUCE YOURSELF TO THE GREEK PEOPLE?

My God! Can't you recognize me? I am the same person you have poisoned twenty-five centuries ago. You have forgotten me, but I have not forgotten you. And just being here for two days, I was thinking that in twenty-five centuries Greece would have evolved towards some better qualities, towards more humanity, towards more truth. But I am feeling sad, because in just two days there have been articles in the Greek newspapers telling absolute lies about me, making allegations which have no foundation in reality, absurdities.

For example, one newspaper was saying that I am hiding here from the American government, and the American government is after me to catch me and bring me back to America for crimes like manslaughter, sex orgies, drug dealing -- you name it, and it is there. The reality is that America is afraid of my entering into America. Their court has given me their decision that for five years I cannot enter America.

From where did this newspaper get the idea that I am hiding here...? And is this a way of hiding? Thousands of people will be coming here. Every day morning and evening news media will be here... is this a way of hiding? But that newspaper and others have convinced one bishop here, who is calling meetings of local people to protest against my stay here -- and it is only two days that have passed. Last time they allowed me my whole life; only in the end they poisoned me. I don't think I can last here more than two months at the most.

The bishop is printing a pamphlet against me to distribute. This Sunday morning he is going to speak against me. He knows nothing about me.

There has been a protest march yesterday. Phone calls are coming that stones will be thrown at my meetings. That gives me a feeling that certainly I am in Greece, but things have changed for the worse.

The people of Greece may not have learned in twenty-five centuries, but I have learned much. I will slip out of the poisoning. This is the way I want to be introduced to my own country.

HOW AND WHY DID YOU COME TO GREECE?

It is my country, and I wanted to see my people. I wanted to see whether they have grown up or still they are retarded. And I am sorry to say they have fallen far more than when I left them. The day I left them Athens was at its peak, the most intelligent, the very cream of the world. Now it is nothing. It has no importance in any area, in any dimension.

If people had followed Socrates, if they had followed Plato, Aristotle, Heraclitus, Pythagoras, Epicurus, they would have been the very crown of the world today. But rather than following Socrates, they followed those idiots who poisoned him, and they are still in the hands of the same idiots who are the cause of their degradation. The religious heads, the politicians are in constant conspiracy against every nation.

I have come just to have a look. I am not going to stay here, so the bishops and the cardinals need not be worried. Even if they want me to stay here I am not going to stay. The way they have behaved with me the first time is enough; I don't want it to be repeated. I will be here only for a few days to be acquainted with you, and to give you the message that you have completely forgotten, that you have the potential of creating Socrates and Pythagoras and Heraclitus -- and yet you don't count anywhere in the world.

There is somewhere some basic mistake being committed. You are listening to wrong people, you are

being dominated by wrong people. They are leading you towards darkness rather than towards light.

DO YOU BELIEVE THAT IN THE CASE OF YOU STAYING IN GREECE, OR IN PORTUGAL, PERMISSION WILL BE GIVEN BECAUSE THESE COUNTRIES WILL GAIN PROFIT IN A PSYCHOLOGICAL, SPIRITUAL OR TOURISTIC WAY?

I don't know anything about tourism and its economics. I am not a psychologist... because to me psychology is a hindrance in spiritual growth; it has become a substitute.

In the East there has never been anything like psychology. Psychology is of the mind. I am not a psychologist, and I am against mind. My whole teaching is to go beyond mind, so I can say only one thing: if I am allowed to stay in any of these countries, there will be a spiritual revival. If it was only tourism, they would have loved me. If it was psychology only, there was no danger. The danger is that my basic approach is for the transformation of man, and no politician is courageous enough anywhere to allow that.

This man is perfectly ready to be enslaved and exploited. The transformed man will not be.

No church -- Christian, Hindu, Mohammedan, Buddhist -- is going to allow me to stay in their country, because if people start growing spiritually on their own, they don't need any church, they don't need any priest, they don't need any religion. A spiritual person needs no religion at all. Religion is a poor substitute, a plastic substitute for spirituality.

So I don't think any of these countries will consider spiritualism to be a blessing to them. It will be a revolution, and it will be a blessing to the people, but not a blessing to the vested interests. And if they allow me to stay somewhere, it will be out of ignorance. They don't know what spiritual revolution means.

They will allow me to stay for attracting millions of tourists; they may allow me to stay for helping people's mental stability. But it is possible only if they don't understand my work. Anybody who is going to allow me to stay is going to allow me either if he is a rare man in politics -- he is not a politician but a man in politics -- or out of ignorance, not knowing what danger he is inviting.

As far as I'm concerned, I am making it clear. I don't want to deceive anybody. I would rather go around the world in my airplane, meeting my people whenever it is possible, because I cannot accept any conditions.

The king of Nepal was ready for me to have my residence and commune there, but the condition was that I should not speak against Hinduism. Nepal is a Hindu kingdom, the only Hindu kingdom in the world.

I refused. I said, "I never plan what to speak and what not to speak. I cannot promise. And if I see anything wrong, then it does not matter whether it is Hinduism or Christianity or Mohammedanism, I am going to speak against it."

The Indian government was ready, but they had conditions that I should not allow my foreign sannyasins to come to India to meet me, and I should not allow news media from outside India to have any connection with me. Then I said, "Forget all about it. I don't want your land and I don't want any commune. I can accept only unconditionally, out of love, out of an understanding of what I am doing and what it can mean to the future of humanity."

I hope that some country may be able to become a host to me. And that country will have a future far brighter than any other country in the world. That country will have far more intelligent people than any other country in the world. That country will have more meditative people, more silent, more loving, more free from all the prisons of the past, and more available to all the new technologies, the new sciences which can change everything on the earth and make it a paradise.

I do not teach a paradise after death.

I teach a paradise before death.

After death is just for hypocrites, deceivers. Those who want to deceive you and cheat you, they are talking about after death. My whole emphasis is here, now.

WHAT IS YOUR RELATIONSHIP WITH ZORBA, AS INVENTED BY KAZANTZAKIS, AND WHAT DOES ZORBA HAVE IN COMMON WITH YOU? I KNOW THAT HE DIDN'T HAVE ANY WEALTH....

Zorba represents to me, every man's, every woman's natural state. It represents to me a perfect human

animal, rejoicing in each moment in small things, not being worried about any spiritual growth. His whole philosophy is eat, drink and be merry.

I love him, because that is the foundation from where a buddha can arise. For twenty-nine years of his life Buddha was nothing but a Zorba.

You will need a little clarification. When Gautam Buddha was born, the astrologers said that either he would become an emperor of the whole world, or he would renounce the world and become the greatest awakened being ever. He was the only son of the father; the father was a king. He was old, he was worried. He asked the astrologers, "Help me. Advise me how to prevent him from going away from the world. I want to see my son as the greatest emperor in the world."

And they suggested a few things. They suggested, "Make three palaces for him, for different seasons, in three beautiful, scenic places. Have all the beautiful girls in the kingdom to attend him. Don't allow any old men, old women to be seen by him. Don't allow even a dying leaf, a dead leaf, in his garden. In the night everything should be cleaned so he never comes to know that one day he has to become old, and one day he has to die... and he is surrounded with all the luxuries and all the beautiful girls, dancers, musicians. Let him live in total luxury. He will never think of renouncing the world."

But their advice backfired. For twenty-nine years he lived in such a state, but those astrologers had no understanding of human psychology....

If a person is given all the luxuries possible, continuously, without any effort on his part, he becomes bored. Those beautiful women were no longer beautiful for him; he started taking them for granted. The music, the dance and all that was going on -- a merry-go-round, twenty-four hours a day -- he soon became fed up with it.

At the age of twenty-nine he was invited to open a youth festival of the whole kingdom, to inaugurate it. The roads were cleaned, old people were told not to come out; but it was one thing to manage in the palace, and it was another thing to manage in the capital. Somebody died. Some old man was deaf, did not hear the announcement, and the old man passed Buddha's chariot -- and Buddha was shocked.

He asked his charioteer, "What has happened to this man?"

And the charioteer, who had loved Gautam Buddha from his very childhood as his own child, could not speak an untruth. He said, "I am sorry to say, but your father has been preventing you from knowing the reality. This happens to everybody. Old age is bound to come."

And Buddha asked, "To me too?"

The charioteer said, "Nobody is an exception."

Just then the corpse of an old man passed by, and he asked, "What has happened now? Why are they carrying a man who looks to be asleep on a stretcher?"

The charioteer said, "He is not asleep; he is dead. This happens after old age. This is the next step."

And then Buddha saw a sannyasin in red robes, and he asked, "What kind of man is this, and why is he wearing red robes?"

The charioteer said, "This man has renounced the world and he has become a seeker of truth. He wants to know who he is and he wants to know whether his life is eternal or just a temporal phenomenon. Will he survive the death of the body or not? If he is not going to survive after death, then all is meaningless. Then he has no soul, then he is just matter."

Buddha told the charioteer, "Return the chariot home. I am not going to inaugurate; somebody else can do it because I am in a great spiritual turmoil. The old man, the dead man, the sannyasin..."

That very night he escaped from the palace. He was bored with all that luxury, he was bored with all that beauty, and for the first time he saw what is going to happen next: old age, sickness, death. Then before death comes, truth has to be found.

Gautam Buddha was a Zorba up to the age of twenty-nine. Six years of deep meditation transformed the man. He became enlightened.

So when I have called the new man Zorba the Buddha, I have reasons to call it so. Every man is born as a Zorba. Your religions don't allow you to live the Zorba, so you don't get bored with it. They don't allow you to live it so totally that you get finished with it. Your religions are preventing you from becoming buddhas. The word `buddha' means the enlightened one, the awakened one. Your religions are keeping you asleep. They are certainly functioning as opium.

My effort is to make you first totally Zorbas, utterly Zorbas, intensely Zorbas, so that you can transcend Zorba and enter into another phase of your consciousness -- the awakening.

Zorba is the foundation of the temple.

Buddha is the temple itself.

But there is a great hindrance for every human being to grow: one, you have been told that the Zorba is against the Buddha; it is not true. The Zorba is the experience which leads you towards buddhahood, towards awakening. That's the reason for my love for Zorba. He is really a beautiful man. But don't stop at Zorba... he is only a foundation. If you just make the foundation and don't raise the temple, it is meaningless.

So there are people who are just living with the foundation, thinking this is the shrine -- millions of people. And there are millions of people who are thinking they can make the temple without the foundation. They are fools.

Both are wrong. Zorba and Buddha can exist only together. And Zorba has a priority. He comes first; he is the natural foundation. And Buddha is the ultimate development, the ultimate peak of human reach, of human consciousness.

For the new man I have given the name Zorba the Buddha. I want no schizophrenia, no split between matter and spirit, between the mundane and the sacred, between this-worldly and that-worldly. I don't want any split because every split is a split in you. And a personality, a humanity divided against itself, is going to be crazy and insane. And we are living in a crazy and insane world. It can be sane only if this split can be bridged.

Zorba has to become Buddha, and Buddha has to understand and respect its own foundation. Roots may be ugly, but without those roots there are not going to be any flowers. The flowers may be beautiful, fragrant, but all their juice and all their fragrance comes from the roots. You cannot cut the tree in two saying that roots are ugly; you will destroy the tree. You have destroyed man by cutting him in two, into lower and higher, into material and spiritual.

My whole effort is to make you understand a simple thing, that the roots may be ugly, but they are the very life of the most beautiful flowers. The juices that are coming to the flowers are coming from the roots. Without a Zorba, a Buddha is a dead saint, just a corpse with no soul. Without a Buddha, a Zorba is just an animal, not yet evolved into humanity.

My vision for the future man is that there will be no split, and we will be able to make this world and that world one, body and soul one, Zorba and Buddha one.

WOULD YOU LIKE TO SAY SOMETHING TO THE GREEK POLITICIANS AND RELIGIOUS LEADERS, TALKING TO THEM IN A STRAIGHT WAY?

I never talk in any other way!

I would like the politicians to understand that they are carrying the guilt of the murder of Socrates, and the only way to be free of that guilt is to make Greece again a truth-seeking, truth-loving country without any hindrances for intelligence to grow. And this is possible only if the politicians are ready to sacrifice their own vested interests.

If they can sacrifice their vested interests, there can be again many Socrateses, and the country can again become the cream of intelligence in the world.

To the religious leaders I would like to say that they are neither religious nor leaders. On what grounds do they think they are religious? It is not their experience. They may be representing Jesus Christ... Jesus Christ is representing some God who is an unproved hypothesis. There exists no evidence for any God, and no theologian in the whole of history has been able to give a single proof for the existence of God.

For such a hypothetical God, Jesus Christ goes on saying, "I am the only begotten son of God." You cannot be a begotten son of a hypothesis. That is sheer stupidity. Hypotheses don't give birth to children!

And these so-called religious leaders -- cardinals, bishops, archbishops -- they are representing the only begotten son of a hypothesis. These are the most unintelligent people in the world. They are living in an hallucination.

I would like them, if they are really honest and sincere, to declare it clearly to the world, "This is not our own experience. We have not experienced anything of consciousness, anything of universal life, anything of eternity. We have only read THE BIBLE. We have accepted it; our knowledge is all borrowed." And remember, a borrowed knowledge is not knowledge. Knowledge has to be your own experience. Truth cannot be borrowed.

If your so-called religious leaders are sincere, they should humbly declare that they don't know what they are doing, and they should stop doing it.

They are going on perpetrating something which has no roots in reality. Just think for a moment: a man who has never known what love is says that twenty-five centuries ago somebody loved and I believe in him. Would he not be a laughingstock? Twenty centuries back somebody loved... You don't know for sure what kind of love it was. This man believes in love, he knows nothing of love. He has not experienced, he has not tasted anything of love. And this is the situation about truth.

Jesus Christ knew the truth, and for twenty centuries his representatives are believing in him. But if you have an open mind, you can understand. Jesus Christ's own contemporaries did not accept him as a religious man. He was a Jew. He was born a Jew, he lived a Jew, he died as a Jew. He had never heard the word `Christian', because in the Hebrew language there are no such words as Christ or Christian.

These people go on believing in Jesus Christ because he walked on water, he fed thousands of people out of two loaves of bread, he healed thousands of people just by touch, he raised a dead man back to life. Just think, if anybody does all these things, will his contemporaries not be impressed by him? Will his contemporaries completely ignore him? Not a Jewish scripture -- and he was a Jew -- even mentions his name!

There is no contemporary literature relating about Jesus and his miracles -- and these miracles are not ordinary miracles. And somebody who has done all these things, do you think he deserves to be crucified? He would have been raised up as the greatest god!

But look at his disciples: not a single rabbi, learned scholar, cultured man, educated person is amongst his disciples. All the twelve who became apostles were uneducated, uncultured -- fishermen, farmers, woodcutters. And those were the days in Judea when scholarship was at the highest peak. It had great rabbis. None of them even bothers to meet him, even bothers to listen to him. And he is doing all these miracles which none of their prophets have ever done before.

Only one thing is possible, that all these miracles are invented, they have not happened. These are just Christian inventions about which Jews were not aware at all; otherwise, contemporary sources would have related them somewhere or other, in some way or other.

Even if they were enemies to Jesus, then too there would have been some report. Buddha is reported in Hindu scriptures. Buddha is reported in Jaina scriptures, Mahavira is reported in Hindu scriptures, in Jaina scriptures. Lao Tzu is reported in Confucian scriptures. Confucius is reported in Lao-Tzuan scriptures. They were contemporaries.

And the man who did such unnatural things would have dominated the whole scene. But the reward that he got was crucifixion.

Jesus himself was uneducated, and whatever he was saying was hearsay; he had heard it. And because he was proclaiming himself to be the son of God, Jews were very offended. He had no evidence for it, no certificate, and he insisted consistently that he was the only begotten son of God. This was his crime.

I am not supporting the Jews, I am simply saying that this man becomes the source of your so-called religious leaders. Almost half of humanity is Christian, and the man who is in the center has nothing in him. And you have people like Socrates who have everything, every potential, great insights into human beings, into the universe, and no religion exists; no followers exist of Socrates.

It is a strange world, where truth is ignored and lies are worshiped.

I would like to say to your so-called leaders, "Be honest and sincere, and look within yourself. Is it just a profession that you are doing, earning your bread and butter? Are you really helping people to be religious? And if you are not religious, how can you help others to be religious?"

I said that I do not agree with the Jews for crucifying Jesus -- that was idiotic, the man was simply crazy. You could have laughed at him, you could have enjoyed him. You could have ignored him, but there was no need to crucify him. If somebody has the idea that he is the only begotten son of God, what harm does it do to anybody?

I am reminded of a story...

It happened in Bhagdad in the times of Khalif Omar. A man was brought to the court chained, beaten, because the soldiers said he was declaring himself to be the latest messenger of God -- and Mohammedans believe that Mohammed is the last messenger. Now there will not be any more message coming; God has given the final message. And this man was shouting in the street, "I have come directly from God. Mohammed was certainly a prophet, a messenger, but so much time has passed that the message needs improvement, and I have brought an improved message." And this is against Mohammedanism.

Omar said, "Put him into a jail. Give him a good beating, for seven days no food, and after seven days I will come and ask him whether he still believes that he is the messenger of God." After seven days he went. The man was almost at the dying stage. He was tied to a pillar, naked; the whole body was covered with oozing blood; he was beaten so badly... without food. He was not allowed to sleep for seven days.

And when Omar asked him, "Now what do you think? Have you changed your idea or not?", the man said, "Are you mad? When I was coming, God himself told me, `You will be tortured, persecuted, beaten, and that will be the proof that you are really my messenger.' You have proved that I am the latest messenger of God."

At that very moment, from another pillar, a man who had been beaten for many more days shouted, "Omar! Don't listen to him. I never sent anybody after Mohammed!" That man had been caught one month before, declaring himself to be God himself.

Now, in a sane world you will laugh at these people. They don't need to be beaten, they don't need to be tortured. They are not doing any harm to anybody; they are just a little cuckoo!

But these cuckoos can create religions. And following these cuckoos are your great religious leaders!

My message to your religious leaders is: if they are authentic human beings, and have any respect for truth, they themselves should declare that they know nothing, all that they have been teaching is borrowed, and they should stop teaching.

They should start searching. Don't waste time in teaching. First search, find, experience -- and if you have something to share, then share it.

Now the bishop here is calling a meeting of the local people to provoke feelings against me. Is this a religious kind of thing? He should have come to me or he should have invited me. We could have discussed, we could have talked, we could have communicated with each other.

That would have been human, religious. And if he has the courage I am still available. He can come here or I can come to his place, and we can discuss matters which relate to the basic religiousness. There is only one condition: if he cannot answer my questions, then he has to become a sannyasin; if I cannot answer his questions, I am ready to become a Catholic!

WHICH PHILOSOPHERS INFLUENCED YOU, AND WHICH ONE IS CLOSEST TO YOU?

I don't like the word `influence'. I have not been influenced by anybody, and I don't want to influence anybody, because that is only a subtle name for spiritual slavery. But there are a few great human beings I have loved.

Socrates comes first, because his devotion to truth is absolute and total. He is ready to accept death, but not ready to accept any condition. And the conditions were such that anybody would think they were acceptable.

The judges themselves must have felt... Socrates argued so well, and his opponents had nothing to say, but because it was a city-state and a city democracy, everybody had the power to vote, and the mob was unable to understand what Socrates was saying. It went over their heads. They were all in favor that Socrates should be poisoned.

But the magistrates gave Socrates three alternatives. They said, "You can leave Athens and not come back. That way the people of Athens will not be irritated by you, will not be annoyed by you. You will be as dead as possible. Just don't come back to Athens. The world is big. You can go anywhere."

The second alternative was, "If you love Athens so much that you cannot leave it, then just stop teaching. Don't talk about the truth, which has made this whole chaos and brought you to this point where people are ready to murder you.

If you don't listen to these two alternatives, then the third: we are helpless; the majority is for poisoning you."

Socrates said, "I cannot stop teaching the truth because that is my very life. What will I do? To go on living if I cannot teach... then death is far better. I am dying for the truth, but I cannot live without truth. I cannot leave Athens because Athens is the most cultured part of the world. And if in Athens I am poisoned, I cannot hope that anywhere else I am going to survive. It is better that I should be killed here, and the blame should remain on the heads of the people of Athens, whom I have been teaching my whole life, and who still could not understand. Rather than moving to a new place and being killed by people who don't

understand me..."

He chose to be poisoned in Athens. I love him the most. He has not left any following, he has not left any organization, he has not left any church. These are the beauties of the man. He remains alone, and yet the most influential person in the whole world.

I love a few other people... I love Lao Tzu in China, who has also not left any following, who was not even ready to write a book, because that may become a holy scripture; people may start worshiping it -- and also for the simple reason that truth cannot be said. Whatever you say is something far below; something is missing in it.

Truth can be learned only in the close proximity of a master. It is some kind of transference, some kind of synchronicity. In the presence of the master, something blossoms within you. In your silence something is heard. In deep, deep love, your heart starts dancing with a new tune.

I love Gautam Buddha because he was the most revolutionary of all the teachers of the world, against all that was old and past and dead.

I love many other people: Heraclitus, who comes closest to modern science, modern physics... No other man in the whole history is so close to the modern insights of physics as Heraclitus. This was the man who has said, "You cannot step twice in the same river because everything is changing so fast."
You cannot step in the same river even once.

But I am not influenced by anybody. I love them. I love them for their qualities, for their beautiful beings, for their independence, for their freedom, for their rebellion, but I am not influenced, because I am nobody's follower. I am myself.

Whatever I am saying to you, I am saying on my own authority. It is my own experience. If it is not my experience, then I will not say it to you. Even if the whole world says it is so, it does not matter, because truth cannot be decided by majority; it is not a question of voting. Truth has to be my own innermost feeling. My own heart has to give signature to it.

So I am not influenced by anybody, but I have loved, from all the countries and from all the cultures, many people -- so many that I cannot name them all.

GREEK PEOPLE, AS WELL AS MILLIONS OF PEOPLE IN THE REST OF THE WORLD, GROW UP AS CHRISTIANS. HOW CAN THEY CHANGE, AFTER TWO THOUSAND YEARS OF CHRISTIANITY?

The older a conditioning is, the more rotten it is. It is just like an old building. You never say that the building is two thousand years old, so how can we destroy it? It is already used; even without your destroying it, it is finished.

There are millions of Christians, but I have never come across a single Christ. A Christian is only a conditioning; you were not born as a Christian. If you were brought up in a Mohammedan home, you would be a Mohammedan. If you were brought up in a Buddhist home, you would be a Buddhist, and you would never remember that you were born as a Christian. No child is born as a Christian, Hindu or Mohammedan. Every child is born clean, fresh, just as a human being, innocent, tabula rasa.

Howsoever old the conditioning is, it does not matter. Once you understand that it is not your truth, that it is not your experience, that it is not your realization, it starts slipping. It is not your own face, it is a mask. You will pull it off; nobody can prevent you. Everybody has the right to have his original face, and your original face is just of a human being.

Once you drop your conditioning, which I am saying is one of the simplest things in the world, because I have millions of sannyasins around the world who have come from all kinds of traditions... Christianity is two thousand years old, Judaism is four thousand years old, Hinduism is ten thousand years old, Jainism is twelve thousand years old. All these people have come to me and they don't find any difficulty in dropping it, because it is not their own. It is a burden; you are being crushed under it. You cannot move, you cannot grow, you are chained.

Once you understand that the house you are living in is not a house but a prison, you will jump out from the window, from the door, from anywhere. You will find the way.

If your house is on fire, will you ask anybody for guidelines on how to get out of the house? Even if the house is not yours, you will find the way to get out. The house is on fire, there is no time to find someone and ask, and nobody is ready to give you an answer. Everybody is running out. Everybody is on his own --

he has to save his own life. And you will not bother about etiquette and manners. If you are taking a bath under the shower and the house is on fire, you may jump out naked. You will not even think twice that you are naked.

Conditioning -- Christian, Hindu or Buddhist, communist or fascist -- is an imprisonment. It is destroying you. It is destroying your very life. It is sucking your blood, and it is not allowing you to live totally. It is not allowing you to become Zorba, and it is not allowing you, naturally, to become a buddha. Now it is up to you. If you want to become your whole potential, so that you can blossom and dance in the wind, in the rain, in the sun, then you have to drop all this burden.

A simple demarcation line is: if it is not your experience, then it does not matter who says it. Jesus, Buddha, Mahavira, Krishna, Confucius -- whoever says it, it does not matter. You are not saying that they are wrong, you are simply saying it is not your truth. It may have been Confucius' truth, it may have been Moses' truth, but if Moses eats, that does not mean your hunger will be gone. You will have to eat yourself. If Krishna drinks, his thirst will be gone, but it is not going to help your thirst.

Once it is understood that anything that is not my own experience, my own search, my own finding, is not going to nourish me, is not going to help me become myself...

Remember one thing, existence does not like carbon copies. That's why you don't find a single person repeated. Gautam Buddha may have been very beautiful, but existence will not repeat him. All Buddhists are trying to become Gautam Buddha; at the most they become carbon copies, actors. You can act like a Gautam Buddha, but acting is superficial, it is not going to give you the same ecstasy that Buddha had.

So it does not matter how old your conditioning is; the single understanding that "it is not mine," and you are finished with it. That is the way I finished it.

I was also born into the oldest religion of the world, but I did not find any difficulty. The moment I understood, "These are not my experiences, and I have to find my own experiences," I was immediately free; all the burdens simply disappeared.

In fact, the burden was not clinging to me, I was clinging to the burden. Once I dropped clinging to it, it fell, shattered on the ground, and gave me a tremendous freedom to move; otherwise people are stuck.

It is not difficult. Just give it a try -- anything. Look deep into it -- is it your own experience?

I will tell you one incident. P.D. Ouspensky, one of the greatest mathematicians of this age, went to see one of the greatest mystics, George Gurdjieff. Ouspensky was world famous and Gurdjieff was absolutely unknown. He became known only after Ouspensky became his disciple. As the master of P.D. Ouspensky he became world famous; otherwise nobody had even heard his name.

When Ouspensky arrived to meet him, he had to his credit a few great books. One, TERTIUM ORGANUM, seems to be one of the greatest books in the world. If I had to name ten great books, I would have to include TERTIUM ORGANUM as one of them; I could not leave it out.

And what did Gurdjieff ask Ouspensky? He said, "So you are the man who wrote TERTIUM ORGANUM. Take this paper and this pen, and go into the other room. Write on the paper, on one side, what you know yourself, your own experience, and on the other side what you do not know, what is all borrowed. Once I know what you know, I will never talk about it. That is finished; you know it. I will work only on those points which you do not know."

It was completely clear. Ouspensky went into the other room. It was a cold Russian night and the snow was falling, and Ouspensky was perspiring because he could not write a single word as his own experience. And he had written great books, immensely great.

After half an hour he came back, perspiring, gave the empty paper to Gurdjieff, and said, "I do not know anything."

Gurdjieff said, "Then something is possible. You are a man who can be trusted. You are sincere, you are authentic. Now remember, whatever you do not know is finished. We start from an ignorant person. So remember from this moment that you are an ignorant person, not a world famous mathematician."

With this innocence and humbleness everything is possible, and great things became possible in Ouspensky's life. Just that half hour, and all conditioning disappeared -- he had just to take a sharp look.

LAST NIGHT DURING THE TV INTERVIEW, YOU SEEMED ANGRY ABOUT CERTAIN POLITICAL LEADERS. WILL YOU KINDLY TELL US EXACTLY WHO THE PEOPLE ARE WHO MAKE YOU ANGRY?

I have not been angry for thirty-five years, but I can understand the question. Whenever I say something which hurts you, you think I am angry. I am simply stating the truth.
I am not a politician.
I do not consider you when I speak.

I do not consider how you are going to react to it. A politician thinks before he speaks, what would be liked by you. He says only things that you would like; it does not matter whether they are true or untrue. I am not a politician. I never consider you.
My only consideration is truth.

Whether it hurts or heals does not matter to me. Even to be hurt by truth is better than to feel nice by a lie.

So when you feel hurt, you think I am angry. I am angry against nobody. No politician, no religious leader can make me angry -- because why should I suffer for other people? Anger is suffering, burning yourself for some other people's faults. I simply say whatsoever is right.

My heart is full of compassion for those people who may feel hurt. I can heal them, but they should understand that I am not angry. I don't consider anybody as my enemy in the whole world, although there are millions of people who think they are enemies of mine. That is their problem.
As far as I am concerned, everybody is my friend.

I am going to do everything that can help the person to realize his reality, to discover his original face, to start living in his innocence and beauty. But sometimes my work is almost like a surgeon's -- it hurts. But there is no intention to hurt anybody. It hurts because a cancer has to be removed from you. The wound will heal. The cancer was not going to heal, it was going to kill you.

Sometimes my emphasis on certain things is misunderstood. I am not an orator. I don't even know the ABC of the art of speaking. I am simply talking to people heart to heart. I have something to say, and my way of saying is not that of a trained orator. It is human, raw, alive. So sometimes I may emphasize something and you may think I am angry -- but I have not been angry for thirty-five years. I have really forgotten how to be angry.

If you can make me angry, I will really enjoy it because I have forgotten even the taste. Thirty-five years is a long time. In these thirty-five years I have only loved. So if you can manage to make me angry I will be really grateful to you.

THE PICTURE YOU GIVE ABOUT YOURSELF, IS IT THE ONE YOU LIKE, OR DOES IT CHANGE WITHOUT YOUR INFLUENCE?

I don't give any picture.
The pictures that you get are taken by you, and they change according to the photographers. Certainly I go on changing -- I am still alive. To be alive means to be changing, so the picture will be changing. But I don't give any picture to you.
I give myself to you.
Pictures are your responsibility. There are amateur photographers, there are great artistic photographers -- it depends on the photographers. Now I will see when you write your article, what picture comes out of it. It will depend on you, not on me.
I am available.

LAST NIGHT YOU SAID YOU ARE ANTI-SEX. ARE YOU MORE MALE OR FEMALE?

The moment you are anti-sex, the question of being male or female does not arise. Anti-sex simply means beyond sex. The body of course will remain. If it is a man's body, it will remain a man's body. If it is a woman's body, it will remain a woman's body. But the sex centers are not of the body, they are in the mind.

Your genitals are not your sex centers; they are only extensions. They are controlled by centers in your mind.

One of the great scientists, Delgado, has been making experiments on the centers of the mind. There are almost seven hundred centers, which control everything in your body. And when he found the sex center in the open brain of a white mouse, he pushed it by an electronic wire and the whole body of the mouse went into a sexual orgasm.

Then he made an arrangement. He put an electrode on the center, and a remote controller in front of the mouse, and taught the mouse to push the button. The moment he would push the button, he would go into an orgasm, his whole body trembling with joy as he never had before. He forgot drinking, food. Everything was placed around him, but he did not even look. In one hour he pushed the button six hundred times -- and died!

In the future there is a possibility you may have a small remote controller in your pocket, and whenever you want to have an orgasm, you simply push the button. It will not be male, it will not be female, it will simply be orgasm. It will be a bio-electronic orgasm.

When I say anti-sex, I mean that I want my people to go through sexual experience to such an extent that they are completely satisfied with it, and there is no more hankering for it. And there comes a silence... That beyond-ness is neither male nor female. That transcendental state will be the state of the buddha. And before you reach to that transcendental state, you will have to be a Zorba.

So don't be a miser in being a Zorba. Go wholeheartedly into it, so that you can be finished with it soon. And once you are finished with it, then your body will remain male or female, but your being will be transcendental. It cannot be masculine, it cannot be feminine.

YESTERDAY YOU TALKED ABOUT DESTROYING THE FAMILY. DID YOU EVER HAVE A FAMILY?

Everybody is born in a family. I was born in a family. And in India there are joint families, big families. In my family there must have been fifty to sixty people -- all the cousins, uncles, aunts, living together. I have seen the whole mess of it. In fact, those sixty people helped me not to create my own family. That experience was enough.

If you are intelligent enough, you learn even from other people's mistakes. If you are not intelligent, then you don't learn even from your own mistakes. So I learned from my father's mistake, my mother's mistake, my uncles', my aunts'. It was a big family, and I saw the whole circus, the misery, the continuous conflict, fights about small things, meaningless. From my very childhood one thing became decisive in me, that I was not going to create a family of my own.

I was surprised that everybody is born in a family.... And why does he still go on creating a family? Seeing the whole scene, he again repeats it.

When I came back from my university, finishing all my studies, my father was worried -- because he knew me, that if I say no once, then there is no way to change it. So he would not ask me directly. He told my mother, "You should ask, is he willing to get married? Whomsoever he wants... we will not put any conditions of caste, religion, anything, but he should get married."

When I was going to sleep, my mother told me, "You can get married to any girl you want. We have no objections."

I said, "I have no objections either. I just want you to think over it for two weeks: are you really happy? Have you not thought many times that it would have been better if you had not got into this mess of getting married, producing eleven children, living in this circus of sixty people, where everything goes wrong, everybody is on everybody else's necks? You think for two weeks, and then you tell me. If you think that this has been a great experience, I will get married, but the responsibility will be yours. It is a question of my whole life. I am risking my whole life on your decision."

Just after three days my mother came back and she said, "Two weeks are too much. I cannot sleep, I cannot do anything. You just free me from this responsibility."

I said, "What happened?"

She said, "I don't want to decide about your marriage."

I said, "But this is a decision."

She said, "I understand. I will not say to you to get married."

And I said to her, "Tell my father that there is no need to go roundabout. He should directly encounter me." But he was afraid because he knew that I would bring everything to his notice that his whole life he

had suffered -- and still he wanted me to get into the same kind of situation.

He did not ask me. He brought a supreme court advocate. He was his friend, and he was one of the best advocates in India. And he said, "My boy is too argumentative. Perhaps you can manage it."

He said, "Don't be worried. I have never lost any case in my life. I am coming with you, and I will see what kind of arguments he has got. This is my profession; the whole of my life I have been arguing."

The moment he came, I said to him, "First things first."

He said, "What do you mean?"

I said, "I mean that if I win, then I don't get married. If I don't win then I get married. But if you get defeated, you will have to divorce."

He said, "It is strange. Then I will have to think about it."

I said, "But you have never lost any case in your life, and this is a small case, and there is no judge. I choose you as the judge too, because I trust you. From my very childhood I have loved you, and I know you cannot be unfair. So let us have the argument. I know you and I know your wife, and I know that twice you have tried to commit suicide."

He said, "My God! That means I will have to divorce my wife? Call your father. I don't want to get into this trouble."

They tried. Before my father died, he told me with tears in his eyes, "I am happy that we could not succeed in forcing you to get married and lead a normal kind of life. We were worried about you... who would take care of you? But you have proved that if you trust existence, existence takes care, it is very compassionate."

So I don't have any family of my own. But I have a very big family of my sannyasins, all around the world. So wherever I go, I'm at home. It makes no difference. Just two days ago I was in Nepal and as much at home as I am at home here.

I have created a family of a totally different kind. A million people belong to my family. Their love is unconditional. I have nothing to give them, except myself. But they have given me their hearts, and without any reason. I am not a religious leader, I am not a politician; I am not giving any promises, I am not giving you any hopes.

I am simply talking to you, to be yourself -- a simple teaching, the simplest, without any jargon -- and yet I have established the greatest family in the whole world, in the whole history of man.

DO YOUR SANNYASINS OBEY YOUR VIEW ABOUT DESTROYING THE FAMILY?

Obedience is not my teaching. Disobedience is not a sin. I explain to my people my understanding, and then it is their freedom to do whatsoever they want to do. It is not a question of obeying me, it is a question of obeying their own intelligence.

My appeal is to their intelligence. I explain as clearly as possible, and then leave it to them. I don't take their freedom of decision, and whatsoever they decide, I am happy with it -- because I love their individuality and I want to enhance their individuality as much as I can.

Their yes is good, their no is good. It makes no difference, because it is coming out of their love, out of their understanding.

I don't want followers, obedient people.

I want intelligent friends, fellow travelers.

And once I have said anything, I never enquire whether anybody is following it or not. I go on towards other things. I have so many things...

But I am happy with my people, immensely happy, and grateful. It is difficult to find in history any instance of so many beautiful, intelligent people following a human being who is not pretending to be a savior or a prophet or a god, who is just saying, "I am as ordinary as you are -- with just a little difference: I am awake and you are asleep. But it is not much of a difference... you can open your eyes any moment."

Socrates Poisoned Again After 25 Centuries

Chapter #6
Chapter title: If you can get it, get it

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QUESTIONS FROM NBC TELEVISION, AMERICA.

COULD YOU PORTRAY BRIEFLY: WHO ARE YOU? PEOPLE SAY YOU ARE A CROOK. ARE YOU A CROOK?

I am just a mirror. When a crook looks at me, he sees a crook in me. It all depends on you.

As far as I am concerned, it is impossible to portray me... just a clean, empty mirror. That is my whole effort, to teach meditation to people.

Meditation is the art of cleaning your mirror from all the dust that the society, the religion, the educational system has poured on you, to take away everything that has not been born with you, to bring you to your absolute innocence as you were born as a child.

I call this rebirth. And after rebirth you are just a mirror. There are people who see a god in me, and there are people who see a crook in me, and there are people who see a monkey in me, and there are people who see a donkey in me, and there are people who see a yankee in me -- it depends on them.

It is their own face.

I simply reflect.

OSHO,
DO YOU STILL HAVE PISTOL-CARRYING AIDES? ARE YOU AGAINST GUNS? WHAT IS YOUR OPINION ABOUT THE ARMS RACE?

I am against all kind of violence. The arms race is leading humanity to absolute destruction. And this is such a loss to the universe, that we cannot even imagine. This vast, infinite universe is alive only because of us. It is conscious only because of human beings; otherwise, those big stars, millions of solar systems, are just dead.

It is to the credit of this earth, that we have been able to produce people like Socrates, Gautam Buddha, Lao Tzu, Pythagoras. To destroy humanity means to destroy the effort of millions of years that existence has been making. Existence is trying to become conscious through us; it is trying to become aware through us.

It is a long journey from a stone to becoming a Gautam Buddha, and to destroy this whole effort by stupid politicians is unforgivable. The whole arms race should stop immediately.

The Russian prime minister said that he will stop producing nuclear weapons by the end of this century.

If you are going to stop it by the end of this century, then why not now? Why waste money, labor, intelligence for fifteen years more?

And all this energy can change the poverty of the world. We have so many nuclear weapons already in the Soviet Union and America that we can destroy this earth seven hundred times. Now, it is going to be simply idiotic to produce more. For what? Do you think a person will resurrect seven hundred times? Even Jesus could not do it one time. Resurrection is not possible.

I am against all arms, but that does not mean that I am an old-fashioned nonviolent philosopher. I am not in favor of Jesus Christ's statement, that if somebody slaps you on one cheek, give him the other too. That is insulting -- insulting to the other person. It makes him dehumanized. it reduces him below you. You become a god, by giving the other cheek.

There cannot be a bigger insult to anybody. No, I would like you to hit the other man more strongly than he has slapped you, to make him feel that you are also human and we are brothers; nobody is higher and nobody is lower.

But there is no need of arms. Man had created arms in the beginning because man is the most weak animal in the whole existence. No animal carries arms. Still you cannot fight with a lion or a tiger, or even a monkey. Man had to create arms to substitute the missing power in him. He was delicate, and he was surrounded by wild animals. There was a reason to have arms -- and arms that can be used from far away, because if you are too close to the lion, even with the arms, you may not be able to survive. Arrows were invented, so that from far away, sitting behind the trees, you can kill. Guns were created so that from far away, hiding, you can kill.

But now you are not surrounded by wild animals; you have killed them. You have destroyed so much of nature and wildness. You don't need any arms at all. You are surrounded by human beings. Be human to them, don't try to be a god to them. That is a very subtle insult, and inhuman.

You are asking me about AIDS. I will remain always against it, because I am against everything that is a perversion or a by-product of perversion. AIDS is the ultimate by-product of homosexuality. I am not only against AIDS, I am against homosexuality. I am not only against homosexuality, I am against all those people who have created homosexuality. You will be surprised to know that all your religions are responsible for homosexuality for two reasons.

First, they separated the monks to live with other monks, nuns with other nuns. Now, keeping men alone together for years, women together for years, is creating a situation where homosexuality is bound to happen. Homosexuality is a contribution of your religions.

Man is not born homosexual. In the wild, no animal is homosexual. But in the Zoo, if the females are not available, the animals turn to homosexuality. That shows intelligence -- they have to find a way for their biology. And if in monasteries, nunneries, people became homosexuals and lesbians, who is responsible?

Religions have been teaching people to remain celibate. Celibacy is against nature. Just taking a vow of celibacy does not mean you will be able to remain celibate. You will have to find some way for your sexuality and its expression. Celibacy created homosexuality, because a celibate can have a friendship with a man, but cannot have a friendship with a woman. He will be afraid that people will start suspecting his celibacy.

All the religions have raised celibacy into something spiritual. It is not spiritual. AIDS is the ultimate result of all these teachings about celibacy, separating man from woman. I am not only against AIDS, I am against the basic root causes which have created it. Now there are countries, for example in Texas, America where they have made a law against homosexuality. Now it is a crime. And it was a great surprise to know that in a place like Texas, one million homosexuals protested against the law.

Laws don't change man. Those homosexuals will go underground -- there is no need to say that you are a homosexual. And homosexuality going underground is more dangerous.

You can catch the disease AIDS without any sexual contact, just by kissing the person who has AIDS, because saliva carries the AIDS virus. Perhaps the whole of humanity has to follow the Eskimos. They are the most primitive people, but in this respect they are far ahead of us. They have never kissed; they hate the whole idea. And when they saw people kissing they felt nauseated. It is ugly mixing your saliva with somebody else's, exploring his mouth with your tongue... This seems to be a strange French stupidity!

Eskimos also have a way to show love: they rub their noses. That is far more hygienic, clean -- no danger, no disease. At the most you can get a cold, which is not much of a disease. If you don't take any medicine, it goes away within seven days. If you take medicine it goes away in one week!

The AIDS virus is carried even in tears. A small child may be crying and weeping and just out of

compassion you wipe the tears of the child with your hand, and you are unaware that you may be catching a deadly disease -- a disease which should not be called a disease because it has no cure.

Scientists almost all agree that there is no possibility of any cure. The man or the woman is going to die at the most within two years, but mostly within six months. It is slow death.

I am against it. I am against celibacy. I am against the religions which have made men and women live separately, and caused this whole disease. Lesbians have not yet been able to produce any disease like AIDS -- perhaps women are more patient and they will take a little more time. But this is certain, that one day they will also produce some disease which will be more fatal than AIDS itself.

Going against nature is not my way of looking at things. Going with nature, using nature as a stepping stone... Going higher than nature is not going against nature. Nature remains the foundation, and you can go beyond it.

People have gone beyond it, but not by opposing. By opposing it you simply become a pervert, and I am against perversion.

OSHO,
IS THERE A PERSON YOU WOULD LIKE TO MEET THAT YOU HAVE NEVER MET? CAN YOU NAME A PERSONALITY?

There was a person I wanted to meet. I met him thirty-five years ago: myself. Since then I have not had any desire to meet anybody.

OSHO,
THE WOMEN WHO SURROUND YOU ARE RATHER PRETTY. DO YOU APPRECIATE BEAUTY IN YOUR FEMALE FOLLOWERS?

I am disgusted by your question. You say "rather pretty" -- they are real beauties! And I love beauty, whether it is in man or in woman, whether it is in flowers or in the birds, or in the sunrise or in the stars. I love beauty.

To me, the real trinity is not God, the holy ghost, and God's only begotten son, Jesus Christ. The real trinity of life and existence is: truth, goodness and beauty, *satyam, shivam, sundram*. This is the real trinity; it is not a hypothesis.

A man who is in search is bound to come across these three faces of reality: truth, beauty and goodness.

I love beauty, but don't say that they are pretty beautiful, they are real beauties. They are so beautiful because they are so natural. They are so beautiful because they have become so innocent, so meditative, so silent, so serene, so centered. Their beauty is not only physical. Their beauty is spiritual too.

THREE MONTHS AGO YOU TOLD YOUR FOLLOWERS THEY NEEDED NO LONGER TO WEAR SUNRISE-COLORED CLOTHES, BECAUSE YOU WANTED TO GIVE THEM TOTAL FREEDOM. DOES THAT MEAN THEY WERE NOT TOTALLY FREE BEFORE?

They were totally free before, but they can become even more totally free!

OSHO,
DO YOU RESENT AMERICA?

No, I love America. I love the people of America, I love the land of America, but I certainly hate the American government, the bureaucracy. It is the most fascist government on the earth today, pretending to be democratic. It is deceiving the whole world, and it is deceiving its own people. I would like this government to go down the drain.

But America I love, and I will continue to love. And the day I can enter America... because right now the American government has prevented me from entering the country for five years -- after five years, if I am alive, the first thing I am going to do is to enter America.

I have so many lovers there, so many friends, so many sympathizers. And what the government of America has done to me, has created a tremendous love and sympathy for me in the people of America.

QUESTIONS FROM Nieuwe Revue, HOLLAND.

PLEASE COMMENT ON THESE STATEMENTS: "SURVIVAL OF THE FITTEST," AND "YOU ARE WHAT YOU EAT."

"Survival of the fittest" appears to be true, but only to the superficial eye, because man is not the strongest animal on the earth.

Why he has survived, and destroyed other animals, is not his fitness, his strength, his power, but his intelligence. So I would like to change it to survival of the conscious.

Now we are facing a world crisis. If man does not prove conscious enough, then he is going to disappear from the earth. He proved more conscious than the animals; now he has to prove more intelligent and conscious than the politicians. These are the real animals now.

And if man can prove himself more conscious, more alert, more aware, then many things can disappear immediately. For example, the nations are all artificial. The earth is one. All the boundaries of the nations are fake; they are only on the map. If man is more alert and more aware, the first thing to be done is to dissolve all the nations.

Let the world be one. One world is the only guarantee, that there is not going to be any more war.

If man is conscious and aware, he can see that the essential religion is one. Only rituals differ, and rituals are meaningless. Drop the rituals and save the essential religion. Then Hinduism, Christianity, Buddhism, Jainism, Taoism -- all will come to the same point: the enquiry of your interiority, the inward journey.

If we can let the boundaries of nations disappear and the boundaries of religion disappear if the world can be one world and religion can be without any adjective -- just a quality, religiousness -- we will have survived the greatest danger that is facing us.

A divided humanity -- in religions -- in nations is going to destroy itself. We need an undivided, one humanity. Anything that divides has to be dropped; it is against our survival.

And the second proverb, "you are what you eat," is certainly true.

A man who is vegetarian is basically nonviolent. You can see it: the people who have been vegetarians for centuries are absolutely non -- violent. They have not created any wars; they have not created any crusades, any JIHADS. The people who are meat eaters are bound to have little sensitivity, they are more hard. Even in the name of love they will kill; even in the name of peace they will go to war. In the name of freedom, in the name of democracy, they will murder.

There are cannibals also still in existence -- not many: a small tribe in South Africa, of three hundred people. Nobody passes through that area, because if you pass through that area you will never reach your goal -- you will become food! Because nobody passes through that area, those people have been eating their own people. In the beginning of this century their population was three thousand. Now they are only three hundred.

I am reminded of a Christian priest, a missionary, who was the first man from the West to reach to the cannibals to convert them to Christianity. They immediately got hold of him. They put him in a big pot.
He said, "What are you doing?"
They said, "Just wait a little and you will know."

Then they started putting logs and wood under the pot. The missionary saw the situation, looked around at those people's faces... ferocious. Trying somehow to persuade them that this was not good, he said, "Before you do anything, listen to me. Have you ever had any taste of Christianity?"

They said, "Wait, we will have. We will make soup of you and then everybody will have the first taste of Christianity."

A cannibal cannot be called human. If he can eat living human beings, he has no heart, he has no love, he has no sensitivity. He is just a stone.

But you don't think the same way when somebody kills a lion or a deer, because you don't think that the deer has as much life as you have. The deer may have a beloved; the deer may have children. You don't think of the lion, when you kill him, that he may have a family. His small cubs will be orphans. He is as alive as you are -- in fact more alive than you are. Destroying him only for a few taste buds on your tongue, for the taste...

It seems to me that killing animals for eating is not very far away from killing human beings. They differ only in their body, in their shape, but it is the same life that you are destroying.

With new technology the earth is perfectly capable of giving you food. You can make it as tasteful as you want, and you can give it any flavor that you love. Just for taste, destroying life is simply disgusting. And destroying life, you are destroying many qualities in you. You cannot become a Gautam Buddha. You cannot have that purity of consciousness, that sensitivity.

One day Gautam Buddha is passing a street with his disciple Ananda, talking to him. A fly sits on his forehead and he is so much involved in talking that just mechanically he waves his hand -- the way we do -- and the fly is gone. But then he suddenly stops, closes his eyes, and raises his hand very slowly, very gracefully.

Ananda said, "What are you doing? The fly is no longer there."

Buddha said, "I misbehaved with the fly. That was not the right treatment -- I should have been more graceful. I'm trying it, now I should have behaved, so that in future I don't commit the same mistake. After all, a fly is also alive, and she was just sitting on my forehead."

Now this man, who cannot even mistreat a fly, will certainly have a far purer consciousness than anybody else, a far deeper serenity than anybody else.

Vegetarian food lacks only one thing: certain proteins, which are absolutely needed for intelligence to grow. That is the reason not a single vegetarian has been awarded the Nobel prize. Even in India three persons have been awarded the Nobel prize, but all the three persons were nonvegetarians.

I have looked into the matter deeply. I have enquired from scientists, medical people, and found a substitute, the unfertilized egg. Added to vegetarian food, it makes it complete. It gives all the proteins that the old vegetarian food misses. And the nonfertilized egg is just vegetable; it has no life.

A simple change, and we can make the whole of humanity more sensitive, more artistic, more full of reverence for life. You cannot be religious if you are not full of reverence for life.

God you have not seen, but life is all around you.

To you, life is the only representative that proves that existence is not dead, it is alive.

Eating anything by killing is irreligious, unspiritual, unaesthetic. And once the unfertilized egg is added to the vegetarian food, the food is perfect -- better than the none vegetarian food. It fulfills all your needs without any destruction. A man who lives by destruction will die by destruction. It is not a coincidence that both the world wars were fought in the West. And the third world war will also begin -- if it begins -- in the west.

In the East -- particularly the people who have been vegetarian for centuries -- they have never fought a war. I have researched in India whether any vegetarian has ever been caught committing suicide or murder or theft and I was surprised that not a single vegetarian has ever been put into jail for committing murder -- it is impossible.

I remember my childhood. My grandmother would not allow poor tomatoes in the house, because they look like meat.

I said, "You are mad. These poor tomatoes are not meat."

But she said, "Even the look... As long as I am alive, please don't bring any tomatoes into the house." Do you think this woman can kill somebody? Can you imagine this woman can commit suicide?

Yes, it is true, you are what you eat, because what you eat makes your mind, makes your body, makes your senses, gives you qualities. In India, I have been watching -- not a single vegetarian is a beggar. Where there are millions of beggars, not a single vegetarian is a beggar.

I have been visiting jails, and enquiring; I have never come across a vegetarian in the jail. They simply don't commit anything -- their sensitivity prevents them. If we want a really human world, a world of loving people, respectful of each others' lives, then we will have to think about our food and about our other habits. They should be changed. They are not so valuable.

And if you love the flavor of meat, that flavor can be given to any food. Now it is a simple matter. There

is no need, just for that flavor, to kill a living, beautiful animal and destroy the ecology of the earth. They are our brothers and our sisters.

The day Saint Francis died -- he used to travel on a donkey -- the last thing he said is worth remembering. He addressed the donkey -- the last thing -- not his disciples. He said, "Brother donkey, please forgive me. I have been riding on you. I accept my guilt; it was not right to ride on a brother. Please forgive me before I die." But he addressed the donkey as brother.

We are part of this existence: these trees, these animals, these birds, they are our brothers and our sisters. This is our whole family. Just a slight understanding, and you can change your consciousness from being polluted, from being destroyed. You can rise as high as anybody has ever been able.

For example, in the West enlightenment is not a known phenomenon, for the simple reason that nobody was sensitive and alert and aware enough to attain it. Even a man like Jesus was eating meat, drinking wine.

Not only that, the Christians brag about his miracles, that he made water into wine -- now that is a crime, not a miracle. If he had made water out of wine, I would call it a miracle. I cannot call this a miracle. Wine makes people unconscious; it cannot help them to become enlightened.

There have been great people in the West. I love them. Socrates could have become a Buddha, an awakened one, if he had been in the East. But there, the whole atmosphere is not supportive. He was a meat eater -- not only that, he was a homosexual. Now, such a person cannot attain to the ultimate peaks of consciousness. He had the potential, he had the capacity, he had the intelligence, but just the little things missed.

So is the case with Moses; so is the case with Plato, Plotinus, Heraclitus, Pythagoras... beautiful people. I love them, and yet I feel sorry for them, because they were not in the right kind of atmosphere where they could have blossomed and flowered.

We don't know how many people in the world can become pinnacles, sky-high consciousnesses, because small things are preventing them. Food is very important. It is your body, it is your brain. And without your body and brain's support, you cannot attain to your soul.

YOU SAID IN AN INTERVIEW THAT WHEN SOMEBODY SAYS `I LOVE YOU' TO THE OTHER, THE LOVE IS ALREADY GONE. WHY?

I said it because when you are in love there is no need to say it. It shows itself -- from your eyes, from your every gesture. And moreover, for the first time you understand that you are experiencing something which cannot be put into words.

You can say, "I love you," but you will suddenly see that the feeling that you are calling love is so vast, and the word `love' is so small, it does not do justice to it. Hence, when people are in love, they understand in their silence the feeling of each other. Lovers may sit for hours in the full-moon night, by the sea, not even speaking a single word, just holding hands, as if they are not two -- with whom to talk, and what is there to talk about? In silence the love is so great, overpowering, that any word is going to disturb it.

But husbands and wives say it to each other. Their philosopher is an American, Dale Carnegie, who suggests that every husband should say at least three times a day to his wife, "I love you, darling." And you will be surprised to know that the woman is more intuitive than the man; the man is more intellectual. These are the differences between the two sexes. They are complementary.

Whenever a husband hugs her and says so lovingly "I love you," she knows something is wrong. He has been with some other woman -- this is just compensation! The day he suddenly brings flowers for her, or icecream, she knows what is the matter: he has done something and now he wants to cover it up.

When there is love, there is no need to say it. In the first place it cannot be said. Yes, your whole being will vibrate with it, and the person you love will get the vibrations. Everything in you will say, "I love you."

But words are very small, very inadequate. That's why I had said that when love dies, disappears, and leaves you empty, then the husband and wife start talking about anything. They don't sit in silence, because in silence they can feel the coldness that has come between them. It is no longer warm; that coziness of love has disappeared. Now this coldness has to be covered by words.

So they go on talking about any relevant, irrelevant thing, they cannot sit silently. In fact, the husband and wife always want somebody to be invited... a friend, so that they are not left alone. In aloneness there is fear. When they were in love they wanted to be alone, they wanted that nobody should be there.

One of my friends was very rich, and he asked me, "I have two daughters and both are married. I don't have any sons. Should I continue to be an active industrialist?"

I said, "There is no point. You are fifty; maybe twenty-five years more you may live. Now live totally, forget all about the industry. Retire, become a silent partner to all your businesses." He had many businesses. "You have enough, and more will be coming out of the businesses. Even if you are going to live three hundred or four hundred years, it is enough -- so I don't see any point."

He said, "You are right. Just one thing -- I cannot say it to anybody else, but I can say it to you -- then I will be left alone with my wife in the home, the whole day, twenty-four hours. Right now I have excuses, that I am going to this factory, I am going to that factory, I am going to that farm... that tonight I will not be able to return because the farm is far away in the village, and I will stay there. Once I retire it will kill me -- twenty-four hours with a woman I hate to see, and I know she hates me."

I asked him, "How do you know? Have you ever heard her saying that she hates you? Have you ever said to her that you hate her?"

He said, "Do you want me to have unnecessary trouble? I have never said it, but whenever we are together we can feel the coldness. The warmth that used to flow, the joy that used to flow, is no longer there. Something has died. She is sitting just by my side, but there are thousands of miles distance. Neither she has said it to me, nor I have said it to her, but we both understand it."

If hate can be understood, which is a negative thing, why can love not be understood, which is a positive thing?

So don't just repeat dialogues you have seen in the movies, live authentically. If you love somebody, love totally. No need to utter the word love. It will reach; the message will reach -- without words. All that is great in life has to be expressed without words, in silence.

When Jesus was facing Pontius Pilate, the last thing he asked him was, "What is truth?" And Jesus remained silent. This was not his way; he was continually teaching. Why did he remain silent? Truth cannot be said -- or perhaps silence is the truth. If you can get it, get it. If you cannot get it, I am sorry! It is not my fault.

That is the most beautiful part in Jesus' life. When asked about truth, he remained completely silent. There are things for which language is not made, and love is one of those great things.

IS IT ONE'S KARMA TO BE BORN UNHAPPY OR HAPPY?

No! This is how the priests, particularly in the East, have been deceiving people, cheating people, exploiting people. This is the reason why in the East in five thousand years there has not been any revolution. The priest says to the poor, "Your poverty is the result of your past life's bad karmas, bad actions, evil actions. And the rich man is being rewarded for his past life's good actions."

If you are miserable, if you are suffering, if you are in anguish, if you are sick, if you are dying -- everything he connects with the past life. This is a very cunning device, because nobody can check whether he is right or wrong. And if you remain patient, in the coming life, after death, you will be rewarded. Now this is against the law of cause and effect. If you put your hand into a fire, you will be burnt now, not in your next life.

I do not agree with the law of karma as it is preached by Hinduism, Jainism, Buddhism; it is ugly. It is an effort to keep the status quo of society. It protects the rich, the powerful, and it keeps the poor suffering in a kind of drugged state. Nothing can be done about your past life; you have to wait for the future life. Nothing can be done in this life.

If the East is so poor, these religions are responsible. You are miserable because you are not using your intelligence. You are miserable because you are still carrying conditions which make you miserable. You are poor, not because of your past life, but because of the stupidity of your parents who went on producing children: one dozen, two dozen. You are poor because you are being exploited. You are poor because you are living in a system which is immobile, no movement is allowed.

A sudra, the lowest caste in India, cannot move upwards. If, for centuries, his forefathers and their forefathers have been making shoes, he has to make shoes. If they have been cleaning toilets, he has to clean toilets. He is deprived of education. He is not allowed to read religious scriptures. He should revolt! Patience is not going to help -- it has not helped in five thousand years.

The East needs a tremendous revolution that destroys the distinction between castes: the brahmins, the high caste; the sudras, the lowest; and other castes. The East needs a revolutionary attitude -- that the law of cause and effect functions here and now; it does not wait for death to come. If you do something good, you will immediately be rewarded.

According to me, in the very act of doing good there is reward. If somebody has fallen on the ground, and you help him to get up, don't you feel happy? Doesn't your heart feel that you have done something human? If somebody is drowning in the ocean, and you turn your back and don't care what happens to him, do you think you will be able to sleep that night? Will not that drowning man become a nightmare?

Every action has its intrinsic reward or punishment. Existence does not wait that long. The whole law of karma is just an invention of the brahmins. It has kept the East poor, and it is keeping the east in tremendous suffering.

Just thirty years ago, when I started talking to people, I started talking about birth control -- and stones were thrown at me. Three times attempts on my life were made. Now, in thirty years, India's population has more than doubled. When I started speaking, the population of India was four hundred million; now it is nine hundred million. If they had listened to me, there would have been no poverty. But they have increased the population by five hundred million.

Now from where are you going to get food for these five hundred million... jobs, clothes? And it was thought five years ago that India will have a population of nearly one billion by the end of the century. For the first time India will become the most populated country. China will be left behind; up to now China has always been ahead.

But recently, seeing the population growing faster than the economists and the mathematicians had calculated, they have changed the idea. They say now that by the end of the century the population will not be one one billion, may be one billion and three hundred million.

In the times of Gautam Buddha the whole population of the world was only twenty million. The earth is overburdened. It is not your past life's karma.

You are doing it right now -- you go on doing it. And they were against me because I was teaching something which goes against their philosophy and their religion. Their religion says, "God gives you the children. You cannot prevent them."

If God is giving you the children, then god is giving you the poverty, and then God will give you death too, to the whole country.

They go on clinging to old, out-of-date concepts. That is the reason for their misery, for their suffering; otherwise, every individual, if he takes his life in his own hands, and drops all conditionings and starts afresh, and looks into each suffering and each misery, can get rid of all suffering and all miseries.

There is no reason why anybody should be miserable.

Do you see any tree miserable?

Do you see any deer miserable?

Do you see any bird committing suicide?

The whole existence is so blissful -- except man. Something is wrong with man's conditioning. He has to drop his conditioning and look into his miseries. And whatever is making him miserable, he can change it.

But it needs guts, it needs courage.

You will be surprised to hear when I say that it needs great courage to drop your misery -- because you have become so familiar with it. You have become almost identified with it, you don't know what you are going to do without it. Right now your misery creates sympathy in other people.

It is a strange world. If you are happy, if you are blissful, if you are singing and dancing, people will think you are mad or you are on some drug or you are hypnotized -- something is wrong with you! But if you are sitting sad, almost looking dead, with a long british face, nobody thinks anything is wrong with you. This is how human beings are expected to be, and everybody is sympathetic to you.

But if you are happy, nobody has any sympathy for you, everybody is opposed to you. This is my experience with millions of my sannyasins. They become happy; they start rejoicing in small things; they become cheerful; they laugh, they love, they dance, they sing -- and they are opposed. They are not doing any harm to anybody. All that they have done is they have dropped their misery. But the whole world is miserable; it cannot tolerate you. How dare you not be miserable? You have to be in tune with the whole world. You cannot get out of the prison so easily.

They will not believe you, that your meditation, that your being silent, that your art of living, has transformed you, and that this can happen to them, too. No, that is not possible. They are in the majority.

That's what happened in America. My commune had five thousand sannyasins. For four years they worked hard; they created a beautiful oasis in a desert, in a land which had been lying dead for fifty years and which nobody was ready to purchase. We made it self-sufficient. It was giving food to five thousand sannyasins: vegetables, milk products, everything that we needed. We created lakes, created all modern facilities.

The people were working hard, because it was their commune, it was their home, it was their creativity. In the morning they would start with meditation, then they would listen to me, then they would go to work. Five thousand people would eat together in one restaurant. It was a beauty to see.

Somebody was playing a guitar, somebody was singing, somebody was dancing. To any outsider it was insane: What is happening? -- people are eating, but why are these people dancing? In the evening they would all dance. Late in the night they will sing and dance and play on their instruments. This became the trouble!

Certainly these five thousand people had gone mad; they were not in their senses. And they were creating a deep anxiety in the neighbors. And the neighbors were not close, because I had chosen a land that was big enough so that we were far away from neighbors. It was one hundred and twenty-six square miles, so the nearest town was twenty miles away -- just to avoid neighbors, because they would be disturbed; they are miserable and they don't want anybody else to be not miserable. But still, they would come from miles away. They would come in airplanes to see what was happening.

And the politicians became worried, because if these five thousand people can be so happy, then why can other people not be happy? The easiest way was to destroy the commune, so there was no comparison.

It has always been done. It has been done in Russia. They destroyed a small minority of rich people. The poor people are still poor, but now they don't think of themselves as poor because there is no comparison. The poverty has been distributed equally. Now there are no rich men, everybody is poor, so it is taken for granted that this is how things have to be.

So in Russia people are poor, but they have no idea of any revolution. Seventy years living in poverty, but no idea of revolution because the comparison is not there.

That's what happened with the commune in America. They destroyed the commune, without any legal reason. They did everything illegal -- but certainly they had power. But the basic problem was psychological, spiritual. They could not tolerate five thousand people living in such a dancing, joyous state.

That makes the whole country jealous. That makes the whole country question the politicians: If these people can maintain themselves in a desert -- they are not rich, but still they are so happy that even your richest people are not that happy -- then why should something not be done for the whole country? It was a big problem to change the whole country. It was easier to destroy a small commune which was creating a question mark -- and they destroyed it.

They arrested me without any warrant, without showing me any cause why, what crime I had committed. They harassed me for twelve days in jail, for no reason at all.

They let me out on bail with the condition that I can not enter America for five years, and then they started destroying the commune. They took over the commune. Where five thousand people were immensely happ, there are only one hundred and thirty people left. They forced people to leave. And they have accepted that these one hundred and thirty people can live there till they sell the land and the properties and the houses, so they can take care of the property.

It is a strange world. It is almost like being sane in a madhouse -- only you will look mad and everybody else will be sane; they are the majority.

Your misery has nothing to do with the past. Your misery has something to do with your own understanding, your own courage to drop it and to not be worried what others will say. They would like you ro remain miserable, but if you don't like to be miserable, it is your birthright to drop it!

Find out the causes. And they are not many. I have been working with thousands of people who had the same problems, and the problems turn out to be very small. The basic problem seems to be that you cling to your misery because it brings you sympathy from others. And remember, sympathy is not love.

Drop the misery, and you will find the same people who were sympathizers becoming your enemies. Let them become enemies, let them suffer -- that is their problem. But more and more people have to become free, independent, joyous.

If we can create a great movement of happiness, then slowly, slowly the miserable people will have to think twice before they oppose you.

Socrates Poisoned Again After 25 Centuries

Chapter #7
Chapter title: Zorba is my past: buddha is my present

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CAN YOU TELL US WHY, AS AN ADMIRER OF SOCRATES, YOU DON'T PRACTICE THE SOCRATIC METHOD OF DIALOGUE?

Dialogue is possible between two blind men; they can discuss ad infinitum about light without coming to any conclusion. Dialogue is impossible between two persons who can see light: the dialogue is unnecessary; light is the experience of both. The third possibility is that one man may be able to see light, and the other may be blind. What kind of dialogue do you think is possible between these two?

Socrates was not an enlightened person -- a great philosopher, a great logician, but not an enlightened person, not a man with eyes. Gautam Buddha has no dialogue; he knows, there is no question of discussing it. You can sit silently with him. Even in his silence there will be a communication. Or you can ask him a question and he will respond spontaneously.

No enlightened person in the whole world has ever used Socrates' method of dialogue. That's the reason why I cannot use it. If you know, if you have experienced the truth, then we can sit in silence -- there is no need to say anything.

It happened in India... Two enlightened people met, remaining together for two days. One was Kabir, the famous poet, and the other was Farid, a Sufi mystic. Their disciples wanted them to talk to each other so they could listen. But for two days not a single word passed between Kabir and Farid. They hugged each other, they smiled at each other, they looked into each other's eyes. They were seen holding each other's hands; tears of joy were seen flowing from both. And after two days they departed with another loving hug, but not a single word.

The disciples of Kabir asked him, "What happened? You have always been talking to us, and we wanted to listen to what happens, what transpires between two enlightened persons."

And Kabir said, "You have seen what happens, what transpires between two persons who have realized the truth: there is nothing to say."

And the same was the situation with the disciples of Farid. They were angry: "Two days you wasted, and we waited and waited and were simply bored. Why did you not say something?"

And Farid said, "Whichever one of us started speaking would have shown that he does not know yet. Realization, enlightenment is beyond words. You know it; you can express it through tears, through song, through dance -- but not through dialogue."

Socrates has a beautiful method of dialogue, but that method is useful only for blind people. And in the West, unfortunately, the experience of enlightenment has not happened. It is just the same in the East:

science has not reached to its peaks, and in the West spirituality has not reached to its peaks. Both are half -- and because of this division, man is divided.

My effort is to create a synthesis, to bring one unity between the materialistic, scientific approach of the West and the spiritual, meditative approach of the East. That will make man complete, whole. And to be whole is the only way to be holy. There is no other way.

I have nothing to say to you unless you ask.

If you ask, then spontaneously I respond.

I am not prepared for it. If you don't ask then there is nothing from my side to be said to you. Then we can sit in silence. If you can understand silence then there is no need for language to be brought in. This is the reason why I do not use Socratic dialogue.

IS YOUR PHILOSOPHY INFLUENCED BY THE WESTERN PSYCHOANALYTIC TRADITION?

No. On the contrary, my philosophy is contributing to the Western psychoanalytic sciences.

The Western psychoanalytic approach ends with the mind. It does not believe beyond the mind, and man's real being is beyond the mind.

This is one of the reasons that Western psychoanalysis has not been able to help anybody. There have been people who for ten years, twelve years have been undergoing psychoanalytic processes, and still they have not reached anywhere.

You will be surprised to know that the Western psychoanalyst, as a profession, commits suicide in numbers double that of any other profession; he goes mad in numbers double that of any other profession. This is something great... these are the psychoanalysts! And each psychoanalyst once in a while needs to be psychoanalyzed by another psychoanalyst. It is very superficial!

In the East, we never developed anything like psychoanalysis. What we developed is mind transcendence. In the Eastern approach the mind is the disease. Whatever you do with it, at the most you can make it normally sick, you can keep it within boundaries. So there are only two kinds of people: abnormally sick and normally sick. The function of psychoanalysis is to bring the abnormally sick back into the fold of the normally sick.

In the East in ten thousand years we have never thought of anything like psychoanalysis. What we have thought of is mind transcendence, and that's what meditation is. Rather than trying to make the mind healthy, it is better to go beyond mind, where the source of all health is, all wisdom, all sanity.

Once you are beyond the mind, then the mind becomes such a good servant. You cannot find a single instance in the whole history of the East where a meditator has gone and committed suicide, where a meditator has gone mad.

No years of analysis are needed, just very simple methods of watching your mind. Just being a witness to whatever goes on in your mind... and a great transformation happens. As you watch the mind, suddenly you start feeling you are not the mind. You can watch it... it is just there on the screen, a movie screen, a TV screen. Thoughts are moving, dreams are moving, projections are moving; memories, imagination... you can see from a distance. And as you become settled into this distance, you are surprised: "What can these thoughts do to you...?"

You are not part of the mind.

This gives you such a relief. And the moment it becomes deepened -- "I am not the mind" -- the mind starts cooling down. Thoughts are less; memories are less; imaginations are less. Just witnessing... and a moment comes when mind becomes empty, there is only a white screen left. That is the perfect health. Out of this clarity, to live life is a delight, is a joy.

I have not taken anything from Western psychoanalysis. I am trying to give something to Western psychoanalysis, which it is missing, very badly missing. I have come in contact with many kinds of psychotherapists, psychoanalysts, and they are in the same boat as you are; they are not in any way different. They suffer from the same kinds of anxieties, fear.

Even the founder of psychoanalysis, Sigmund Freud suffered from fear so much that you will be surprised to know he never passed by the side of any graveyard because it reminded him of death. He never wanted to hear somebody informing him that a friend had died, because that reminded him that he will die too. Even the word `death' was enough.

As he became older, just the word `death' and he used to fall into a coma for a few minutes, unconscious, his mouth foaming -- and this man is the founder of psychoanalysis. Can you think of Gautam Buddha being afraid of death in this way? Can you think of Lao Tzu being afraid of death in this way?

All his psychoanalysis is nothing but his own sexual repression -- because everything that you bring to him becomes a sexual symbol, anything... you cannot find a thing which is not sexual. The man was simply mad.

His own disciples, great disciples, Jung and Adler left him, simply because of this fixation on sex. Everything is not sex; life consists of many more things. Adler founded another school of psychoanalysis, but made the same mistake. His whole idea is will to power. Bring him anybody, and he will find that he is suffering from will to power. Now sex is replaced by will to power. He has again forgotten that life is many things, it is multidimensional.

Jung founded another school of analytical psychology. He tried to reduce everything to mythologies, ancient mythologies -- that your unconscious is remembering your past lives; they are surfacing.

Nobody has been helpful in transforming man, in giving him real health, sanity, serenity, tranquility, balance. But the East can contribute much, because in the East the thing is totally different. We have never taken mind seriously. We have always thought that there is something beyond mind -- and unless that space beyond is found, mind cannot be controlled. Who will control it? Something higher than mind is needed, and Western psychology does not believe in anything higher than mind.

Mind IS crazy.

Then how to make this mind sane? It is impossible, but it is a good business. Jews are very good in finding beautiful businesses.

Jesus was a Jew. He has founded the greatest business in the world, Christianity -- and Jews can never forgive themselves because they unnecessarily crucified their own boy and missed a great chance -- the greatest firm! Since then they have been trying to take revenge in every way.

Karl Marx was another Jew. He founded another business, communism. Now half of humanity is communist. Sigmund Freud is another Jew, who founded the most highly paid profession, psychoanalysis. But nobody is interested in man; they themselves are earning beautifully.

I have nothing to learn from them -- they have nothing to teach. They have to learn something from the East, because the basic point is to find something above and beyond mind. Man's consciousness should be centered on the beyond point; then mind can be controlled very easily.

You can see my sannyasins: you will not find them suffering from the same phobias as the ordinary man, you will not find them needing psychoanalysis. If they are meditating, they are masters of their own lives.

Mind is a bad master, but a good servant.

You just have to find the right master within yourself.

WHAT IS SO SPECIAL ABOUT WHAT YOU TEACH, IF IT CONDONES ALMOST ALL FORMS OF SELF-EXPRESSION?

First, nobody in the whole history of humanity has allowed man's nature total freedom; it was always with conditions. Man's nature has never been accepted lovingly, it has been condemned as sin. All the religions have been committing that criminal act of condemning man's nature. By condemning, you cannot change man's nature, but you can poison it.

They have poisoned it, so man is living in a kind of limbo. Neither can he be natural -- because then all the moral teachings in his mind disturb him, saying "You are committing sin" -- nor can he follow the moral teachings. Nature has its own way; its pull, its gravity is great.

Man is torn apart.

All the religions have created a schizophrenic humanity, split about each and every thing. For example, in India Mahatma Gandhi in his ashram had five great principles. The first principle was no taste: eat, but don't taste. Now you are creating unnecessary trouble for poor human beings: if they eat, they will taste; if they taste, it is sin; if they don't eat, they will die out of hunger. To destroy their taste, Gandhi used leaves of a certain tree, the neem tree... which are the bitterest. He would make everybody eat neem leaves with his food, so the taste is destroyed and everything becomes bitter. This is thought to be spirituality!

But this idea of no taste is not new: Buddhism follows it; Jainism follows it; Hinduism follows it. So for thousands of years it has been there. I don't see that if you eat tastefully you are committing any crime. Just don't eat too much -- just don't be an American!

In America there are thirty million people in the hospitals, dying of overeating, and in the streets there are exactly thirty million dying of hunger. Now, any intelligent person can just let these people meet and tell their stories to each other... Sixty million people can be saved from death without wasting any money, anything; just a little understanding.

All the religions have been condemnatory about all the senses of man: about his body, about his love. They have spoiled human life and its joy; they have destroyed the zorba in you. And that is my basic difference: I want to revive the zorba in you, with dignity and with respect. To me, unless you are an authentic zorba you can never become a buddha: if you have not totally lived the life of your body, you don't have any base for your spiritual life. The life of the body becomes the foundation for the temple of your spiritual life. They are not against each other; they are together, they are one project.

Nobody has allowed man to be totally free, expressive. There have always been repressive ideologies around, in different names, but something has to be repressed. No religion has accepted this world as sacred, this life as sacred. They are all in favor of the other world -- and you have to sacrifice this world and this life to attain to the other world. And that other world is just an idea; no evidence exists for it.

People have sacrificed this life, and they have not gained anything.

I say: This life is sacred.

This body is sacred.

This world is sacred -- and there is no other world. The other world is hidden in this world. The deeper you go into it... you will find it. Move deeper into this and some day you will pass the boundary of this and enter into that. But it is going to happen here, now.

It is a totally different vision of spirituality. It is also unique... because I am not a god, I am not a savior, I am not a prophet, I am not a messenger.

I am just a human being as you are.

All your religions have been founded by people who were in some way or other megalomaniacs, who were in some way or other superegoists; they pretended to be very special: the only begotten son of God, the incarnation of God, the messenger of God... They were not persons amongst you. You were far away in the dark valleys, and they were far away on the sunlit peaks -- you could only worship them.

Naturally, humanity has remained in darkness, because everybody thought, "It is beyond us: we are not sons of God; we are not incarnations of God; we are not prophets; we are not messengers... Those were special people. If they could manage to do something... it was possible for them, but we are ordinary human beings. Misery is our lot. We have to exist the way we are existing; darkness is our destiny."

My unique point is that nobody was a messenger and nobody was a prophet. Nobody was an incarnation of God, because there is no God as such. They were all human beings, just pretenders, preposterous, trying to be more special than you, higher than you, holier than you -- and they spoiled millions of people's lives.

I want to say to you that I am just one amongst you, and if I can attain to my innermost light, if I can attain to my eternal being, it is a proof that you can attain it too. You are as capable, as full of potential as I am. There is no difference.

I am not speaking from some higher place, I am just amongst you; hence I don't call you my disciples, I call you my friends. And it is only a question of time... Today you are asleep, tomorrow you may be awake.

Yesterday I was asleep, today I am awake!

It is not much of a difference.

WHY HAVE YOUR TEACHINGS ATTRACTED SO MANY FOLLOWERS, AND WHY ARE WOMEN, PARTICULARLY, ATTRACTED TO YOUR TEACHING?

Truth has a magnetic force in it. It always attracts, particularly those who are young and fresh, particularly those who are not burdened with old rubbish and garbage and junk; who are receptive, capable of seeing, understanding. That's why so many people, without any special effort on my part to attract them, have come close to me. I started the journey alone, and then people started coming and the caravan became bigger and bigger. Now it is surrounding the whole earth.

You are asking why more women are attracted.
All the religions have condemned women.

I am the first man who is trying to compensate for all the harm and the wounds that have been done by the past and its so-called religious people.

My respect for women is equal to my respect for men.

This has not been the case in the past. Gautam Buddha, a man I respect, I love -- but that does not mean I agree with him on every point -- denied for years initiation for women. He was not ready to initiate women, only men. Why? The woman is not so spiritual. Strange... the same people who go on saying that the soul is neither man nor woman, on the other hand start saying that the woman is less spiritual than man.

Only bodies are different; the souls cannot be different. And now we are more knowledgeable scientifically, a man can be changed into a woman just by plastic surgery. Then what will Buddha do? Will he initiate the man or not? -- because he is a woman... But plastic surgery cannot do any harm to the soul.

Many women are changing into men. What is Buddha going to do? In fact, he will not ever be able to decide: is this woman really a woman or just a case of plastic surgery?

One of my sannyasins who is a great plastic surgeon, Swami Leeladhar has changed many men into women, many women into men. Finally he got fed up with this changing. He asked me, "I took sannyas to drop this business, but you tell me to continue" -- because if people want to change, that is their right and they should be helped; why should they wait for one more life? And in the next life perhaps -- and that is always a perhaps -- they may again become a woman, or again become a man.

Even Buddha denied, Mahavira denied that anyone can reach enlightenment from a woman's body. I do not see the logic at all. Mahavira was a great logician, but I can see the male chauvinist mind working behind it. There is no logic at all why a woman cannot become enlightened. He said that every woman first has to practice religious discipline so that in the next life she is born as a man; then begins the growth towards enlightenment! -- and the same is true about all religions.

I say to you that it does not matter whether you are man or woman. What matters is whether you are centered in yourself, silent; whether you are capable of becoming a witness to your own thoughts and emotions, moods. It does not matter whether your body is of man or woman; there is not much difference between a man's body and a woman's body -- the difference is very little, and it has nothing to do with spirituality.

I have accepted women for the first time on an equal basis to men. I am in favor of women's liberation because I know that unless women are liberated, men will never be liberated. Their liberation is together, because they are two sides of the same coin. Naturally many more women have come, because for centuries they were denied, they were insulted, they were never accepted as equal to men. Naturally, more and more women will be coming -- and only those men will be here who are ready to accept women as their equal.
No male chauvinists can remain around me.
It is a family of equal people, with equal dignity.

If women had been respected in the past, humanity would not have been in such a mess as it is today -- because women are half of humanity. Half of humanity has remained undignified, uneducated, deprived of all freedom, all movement. We have hampered, handicapped ourselves. We have destroyed half of ourselves, and if we are in misery then who is to be blamed?

I am all in favor of women's liberation -- but not the way the women's liberation movement is going. It is taking a reactionary attitude, it is not a real revolution. It is trying to imitate man. And remember, imitation never makes you equal; imitation at the most will make you a carbon copy -- but the original is original.

Now women are smoking cigarettes like men, dressing like men, using four-letter words like men: great progress! Some day they will start pissing like a man! That will be the ultimate freedom of women. But all this is idiotic.

When I say women's liberation, I have my own meaning. I mean the woman has to remain a woman, has to keep her distinctions clear, her distances clear, because the more distinct the woman is from man, the more attractive they are to each other.

The polarities should be as far away as possible; then there is greater tension and greater attraction. If they become similar they will lose attraction. Human society will become flat. There will be no romance, there will be no poetry, there will be nothing adventurous in human relationship.

Equality is one thing; similarity is totally different. Do not make them mean the same: don't try to be similar to man. Equal opportunity is there for your growth -- but that means you are going to remain unique

and dissimilar. You are not a man, and you need not be a man, because man has nothing special.
You both are unique, and both are complementary.

And as far as spiritual growth is concerned, Gautam Buddha's fear was not the woman, but sexual repression. His monks were all sexually repressed, and the fear was that if women were initiated then the monks and the women would be so close that there was fear that the monks would lose their celibacy.

If celibacy remains something spiritual, then man and woman cannot be together on the spiritual path. But celibacy is unnatural and absolutely leads to perversions. Man and woman should be together, should be in deep love, should help each other to grow. Their help will be a great nourishment.

That's my experiment. All old experiments have failed, and I can see why they have failed: they denied half of humanity. This experiment cannot fail, because we are not denying anybody, we are not denying anything, we are not repressing anything.

We are trying to create an orchestra of all the instruments, creating an organic unity of all the instincts -- bodily, mental, spiritual; of man, of woman -- and making it an absolutely natural phenomenon.

ARE YOU MOCKING THE WEST IN THE SAME WAY YOU MOCKED THE TRADITIONAL GURUS IN INDIA?

I will mock the traditional gurus everywhere, because I am against the traditional mind.

The traditional mind is the greatest block to progress -- and the traditional gurus are the guards of the traditional mind; they protect it.

Galileo was told by the pope, "You have to change your book which states that the earth goes round the sun, because THE BIBLE says the sun goes around the earth, and THE BIBLE cannot be untrue."

Old Galileo, seventy-five years old, sick, almost dying -- but he must have had a great sense of humor -- said, "I am perfectly willing, but, your honor, I must remind you that even if I change the sentence, the earth will still go around the sun. It won't take any note of my poor book, it does not read."

He changed the sentence, and in the footnote he wrote, "It does not matter. I am a Christian and I believe in THE BIBLE and I believe in the pope, so I am changing the statement. But it changes nothing. The earth still goes round the sun."

Traditional gurus everywhere are against progress. The reason is that every progressive statement, every new discovery challenges their scriptures. And the problem is, even if one thing in their scriptures -- which they are calling holy, written by God himself -- is wrong, that creates great problems. That means God can write wrong things. That also means that if one statement is wrong, perhaps other statements may also be wrong. It creates suspicion -- and the traditional priests depend on faith: any doubt is dangerous. And all progress depends on doubt, all science depends on doubt.

So there is no meeting ground between doubt and faith. I am helpless, but I have to say the truth as it is. Whether it goes against the traditions or against the traditional gurus, I don't care.

My devotion is towards truth, not towards any BIBLE or any KORAN or any VEDA. I have seen through all these religious scriptures. They are so full of bullshit that finally everything in them is going to be proved wrong; not a single thing will remain right in your holy scriptures, for the simple reason that the people who wrote them had no idea of science, had no idea of what is going to happen in the future.

Even people like Aristotle, who is thought to be the father of Western logic, writes in his book that women have less teeth than men. And he had two wives... He could have asked wife number one or wife number two -- whichever was less horrible -- to open her mouth, and just counted her teeth. But the very scientific spirit was absent. And "the father of logic" writes the sentence that women have less teeth.

It was assumed as a matter of fact that women cannot have anything equal to men, so obviously they must have less teeth than men -- there is no need even to count. Now, I am surprised: for two thousand years nobody has tried! -- perhaps I am the first man who has tried, asked a few women, "Please let me count your teeth."
They would say, "Why?"

And I said, "Look at this book..." And I am even more surprised that women have not counted; at least they should have counted, and countered Aristotle: "What you are writing is nonsense."

But for thousands of years before Aristotle this was believed; for thousands of years afterwards it was believed. And everything in your so-called holy scriptures is going to be proved to be rubbish.

I don't want to hurt anybody, but I cannot just be polite -- because that politeness will mean hypocrisy and nothing else.
I have to say the truth exactly as it is.

DO YOU THINK YOUR TEACHINGS WILL OUTLIVE YOU?

Who cares?

WHOM DO YOU THINK IS THE GREATEST WESTERN PHILOSOPHER?

Friedrich Nietzsche. It will surprise you, but Friedrich Nietzsche is the most misunderstood philosopher... and he was more misunderstood because Adolf Hitler accepted him as his master.

He was not a fascist. No other philosopher in the West had such a deep insight into things. And his approach was so multidimensional that he could not write in the ordinary way philosophical treatises are written. He wrote in maxims, because he had so much to write that he could write only in condensed forms. That became one of the reasons for misunderstanding him.

Now there is a revival of interest in Nietzsche. And I was hoping that there would be a revival, because the greater a philosopher is, the more is the possibility that his contemporaries will not understand him. It will take at least a hundred years for people to understand him; a genius is always a hundred years ahead of his time. Now there is a revival; people are reading Friedrich Nietzsche again and finding new light, new vision, new insights.

There have been many philosophers in the West, but because you are asking me only one name, I have no other choice except Friedrich Nietzsche.

WHY DID YOU CHOOSE TO COME TO CRETE? ARE YOU A KAZANTZAKIS ENTHUSIAST?

Not Kazantzakis... but I am a lover of Zorba. It is a tragedy that Kazantzakis himself could not live the life which he has created in Zorba. Reading ZORBA THE GREEK you will think the man who wrote it must have lived like this. You are wrong. The man who wrote it was just the opposite, -- miserable. He wrote it as a consolation. This is the way he wanted to live, but he could not.

Kazantzakis is sick. I am not interested in him, but I am certainly interested in Zorba. To me Zorba is the symbol of an authentically uninhibited human animal. And unless a man lives like a Zorba, totally and intensively, there is no possibility for him to rise above, into the higher realms of consciousness.

I said that it is a tragedy because ZORBA THE GREEK is only half a book, because Zorba is only half a man. Somebody of the creative talents of Kazantzakis should write the second part of Zorba; it should be ZORBA THE BUDDHA, in which Zorba starts moving higher. Instead of living by animal instincts, he starts living in superconsciousness, in compassion, in meditation. Unless Zorba becomes enlightened, the book will remain incomplete.

I have never written a book. Although there are four hundred books in my name, I have not written anything; they are just collected talks. But I do something greater: that is I create real zorbas in my sannyasins, and help them to become buddhas.

I do not care what happens to my teachings after I'm gone. My only care is what happens to my people while I am here. I want them to become complete, whole -- Zorba the Buddha.
I will not leave you unless you become complete.
I will haunt you!

DO YOU HAVE SEXUAL RELATIONS WITH YOUR FOLLOWERS, NOW OR IN THE PAST?

My God!

I can say only one thing: I have been a zorba, and without being a zorba there is no possibility of becoming a buddha. But if you ask about the buddha, I can talk easily to you, because then only I am concerned. As far as I am concerned, I am an open book -- but to ask about the zorba is not right, because somebody else is also concerned in it: my many bubbalinas!

No, it will not be right, unless I take their permission -- and it will be a difficult task, because they are so many, and all over the world.

But I can understand your curiosity. I am absolutely a natural man, without any inhibition, and I have lived my life burning the torch from both the ends together. But it is over: Zorba is my past. Buddha is my present.

But the question is significant. You are courageous to ask it. There are many other journalists who want to ask it, but don't have the guts to ask it.

The reason you could ask it -- you may or may not know it, but I can feel it -- is that your love towards me is great. Only love can ask anything without any fear.

There are many journalists who have been trying the same question in a roundabout way, but whenever somebody asks a question in a roundabout way, I always give an answer in a more roundabout way.

If anybody else had asked it, I would have called him a peeping tom. But I will not call you that; I will just end by telling you a small story.

Three old men used to meet in the park every evening. Perhaps all the three were retired journalists. One was seventy-five, the other was eighty-five, the third was ninety-five; they were great friends.

One evening, the youngest of the three was looking very sad, very dull, very down. The other two asked him, "What is the matter with you? Why are you so silent and dull and sad?"

He said, "Don't remind me. I'm trying to forget it, but it goes on and on and on."

But they said, "We don't know what it is. First tell us what you are trying to forget."

He said, "It is such an undignified thing... But you are friends, old friends, I will tell you.

"It happened that I was looking into the keyhole of the bathroom, because a beautiful lady who was a guest in the house was taking a bath... and my mother came and caught me red-handed!"

The other two laughed. They said, "This happens to everybody. In childhood this is nothing... and there is no need to be bothered by it now that you are seventy-five."

The man said, "What are you saying? -- this happened this morning!"

This was a shock. The second man said, "But what is happening to me is even worse... For three days I have not been able to make love to my wife. Whenever I prepare and get ready, she simply turns to the other side and says, `Not tonight. I am suffering from a headache.' It has been going on for three days."

The oldest man said, "But first tell us -- because I know your love -- what kind of love you make. Tell it in detail, because the other fool does not know."

So he had to tell. He said, "Not much. I just hold her hand and press it three times, every night. But for three nights no love -- it hurts."

The third man said, "You are both idiots. You don't know my trouble. This morning when I was just going to make love to my wife, she said, `You idiot, what are you doing?' I said, `What am I doing? I am making love.' She said, `This is the third time in the night. Neither you sleep, nor you allow me to sleep.' I said, `My God, it seems I am losing my memory!'"

Socrates Poisoned Again After 25 Centuries

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QUESTIONS FROM NEWSWEEK, USA.
SONNTAGS BLICK, SWITZERLAND
TEMPO, GERMANY

DO YOU SOMETIMES FANTASIZE, AND IF SO, COULD YOU GIVE US SOME EXAMPLES?

It is impossible for me to fantasize. I have lost my mind and its stupid activities thirty-five years back. Right now I am just utterly empty of words, dreams, fantasies. In their place I am full of love, silence, blissfulness.

YOU SAID LAST NIGHT YOU CANNOT LIVE TO BE A TRUE BUDDHA UNLESS YOU ARE AN AUTHENTIC ZORBA. WHAT BETTER PLACE TO ACHIEVE THIS THAN CRETE, THE LAND OF ZORBA. DO YOU WANT TO STAY HERE FOR A LONG TIME, AMONG YOUR FRIENDS?

I never plan for the future.
Today is enough unto itself.
I love the people here. I see something of Zorba in everybody, but because I never make any plans for the future, I cannot say how long I am going to stay here.
Perhaps forever...
Perhaps tomorrow I am gone...
I am just a breeze that comes and goes without any planning.

WHILE ON THIS WORLD TOUR, ARE YOU HOPING IN YOUR HEART OF HEARTS TO FIND A PLACE TO STAY MORE OR LESS PERMANENTLY, PERHAPS A PLACE TO ESTABLISH ANOTHER ASHRAM OR COMMUNE?

In my heart of hearts I have found the place that is my place, my home. I am not thinking to establish another commune. Communes will be established more and more around the world. I would love to be a visitor to my people around the world; I don't want to stay at one place. The few days that existence will allow me will be my days of wandering around the world amongst all my people.

IS YOUR ORGANIZATION FINANCIALLY SOUND ENOUGH TO ESTABLISH A NEW ASHRAM OR COMMUNE?

In the first place I don't want to establish any commune around me.
In the second place, I am sorry to say I don't understand anything about finance. I don't have any bank account. I have not even touched money for thirty years. I have been in America for five years -- I have not seen a dollar bill.
I live totally trusting existence. If it wants me to be here it will manage. If it does not want me to be

here, it will not manage.
My trust in existence is total.

The people who don't trust in existence trust in money, trust in God and trust in all kinds of idiotic things.

DO YOU FEEL YOUR PEOPLE AROUND THE WORLD UNDERSTAND THE TRUTH OF WHAT HAPPENED TO YOU IN THE UNITED STATES? DOES ANYONE?

Except me, nobody understands it -- for the simple reason that the United States has been so cunning, so fascist, and forced me to do things...

I will give you one example. They arrested me without any warrant. They did not tell me why I was arrested; their answer was the points of their guns. Whenever a government goes mentally bankrupt, this happens.

Then they forced me into jail to sign under a false name, David Washington. I refused. The U.S. Marshal who was telling me to sign under a false name asked me, "Why are you making a fuss about it? You can sleep; I can go to sleep. It is midnight."

I said, "I don't care about you and your sleep, but I want to know, What kind of justice is this? You arrest me and you want me to sign under David Washington's name. That means you never arrested me -- because you have no warrant -- and if I sign under David Washington's name, you can kill me and there will be no proof that I ever entered the jail. I will simply disappear into thin air. You write the name of David Washington; fill the form in your own handwriting -- and I will sign."

He thought I was willing to sign David Washington, so he filled it in his own handwriting -- and I simply signed my own name.
He said, "What are you doing?"

I said, "Exactly what should be done. This is my name -- and now you are caught. Tomorrow morning in all the newspapers and on all the televisions and radios the news will be there. You cannot throw away this form. My signature is known all over the world, and it is not easy to copy it. In the first place it is difficult to understand what it is... You have written everything in your own handwriting -- you are the criminal."

The last thing they did -- because they had nothing against me: before the trial the government attorneys came to my attorneys, which is a rare thing. Only the weaker party goes to the stronger party for negotiations. They came to negotiate the case before the trial began; and the negotiations they were proposing... I will tell you exactly how cunning it was.

The condition was: "If Osho accepts the guilt on two small counts, then we will allow him to leave the jail. We will allow the judge to release him with only one condition: that he will not be able to enter America for five years.

"If you don't accept the terms and you want to fight the case -- although we know and you know that we don't have any case against him -- then we will not allow him to be bailed out. And the case can be prolonged for five years, ten years, fifteen years. We know you will win the case, so we will prolong it as much as possible. And the whole pressure of the government is on it; it is a question of prestige. We don't want to be defeated by a single individual."

My attorneys came with tears in their eyes. They were not sannyasins; they were the topmost attorneys in the United States. But in these twelve days while I was in jail they were coming to see me, and by and by something of love, something of respect had already happened. They would come into the jail and they would say, "We cannot sit on the chair in front of you; it feels strange. Allow us to sit on the floor just the way you allow your sannyasins to sit."

They came with tears, and they said, "They have proposed such a thing that we are in a dilemma. We know you are not guilty and we know that you are not going to accept that you are guilty. But they are not going to accept bail at any cost -- ten million dollars, twenty million dollars. They say no; at no cost is it possible to take him on bail. We are afraid that they will kill you, they will torture you, they will harass you.

"And they can continue it for years. Your whole movement will be suffering, thousands of sannyasins will be suffering. We have seen: there are many sannyasins who have not eaten anything since you have been in jail. So just think of those sannyasins, the people who love you, and accept on the two minor points."

Seeing the whole situation, just for you I have accepted that I am guilty. And you can see the cunningness of the government: they had said that they would simply release me and keep me out of America for five years, but once I accepted the guilt, the judge immediately gave the fine of four hundred thousand dollars -- and five years of no entry to America.

These four hundred thousand dollars were not part of the negotiations, but the judge was not part of the negotiations either -- although he knew exactly on which points I was willing to accept that I was guilty. There were thirty-four points, but only on those two points on which I had agreed with the attorneys. The judge asked, "Do you feel you are guilty or not?" He was certainly aware of the negotiations, and the people who were negotiating were aware that four hundred thousand dollars would be the fine. All these liars, cunning people...

No, my people do not know the whole story yet. I am going to tell them. That is one of the purposes of my world trip, so everybody becomes aware of the ugly face of the American government. It is a fascist government. It tried to kill me.

Afraid that if bail was granted and having no chance to win in the trial, they had put a bomb in the room where I was to come back from the court to collect my clothes. But they missed by a little bit: they had no idea at what time I would be coming, and it was a time bomb.

The whole area was empty; everybody knew something was going to happen. Even the person who brought me in said to me, "You sit down, and I will be coming soon with the signature of my boss. Then I can release you." He locked the door from outside, and even he disappeared. And from everybody's face, the person who brought me to the jail, the person who said, "I am going to take the signature..." I could see that there was some conspiracy behind it.

But that's what I say: my trust in existence... They defeated their own conspiracy. They could not manage to keep me there for as long as they had set the time on the bomb. They had to release me, and immediately after my release the bomb was found exactly under my chair.

I am going to tell everybody -- not only my people but all the people; not only non-Americans, but Americans too through the news media -- that they are living under another fascist regime, under another Adolf Hitler, Ronald Reagan, who is millions of times more powerful than poor old Adolf Hitler...

My whole effort will be to expose America completely. It is not against the American people -- I love them, they are beautiful -- it is against the bureaucracy and the politicians. They have to be overthrown. They are the most dangerous people in the world today, because they have the greatest power, and I don't think they have any brains.

I am reminded of a story...

It must have been an American politician whose brain was being operated on -- brain surgery. They had taken out his whole brain, and they were working on it in the next room while he was silently sleeping. At that very moment a man came into the room and said, "What are you doing here? Have you not heard? -- you have been chosen for president!"

He said, "My God, and I am lying down here!" He stood up, went out of the hospital...

When the surgeons came they could not find him. They said, "What has happened?"

Somebody told them, "He has been chosen for president."

They said, "But the brain is still here." They phoned the president, "Please come back and take your brain."

He said, "As long as I am president I don't need it!"

HOW DO YOU FEEL NOW, PERSONALLY, AFTER ALL THE COMMOTION THAT HAPPENED PRIOR TO YOUR DEPARTURE FROM THE USA?

As far as I am concerned, I simply feel great, just as great as before all the commotion, as great as I was in the commotion. There is no change in my inner consciousness. It is utterly silent and utterly rejoicing, in every situation.

Even the American jailer, after twelve days, had to accept me. He said, "I am an old man and I am just going to be retired soon, but you are my first prisoner -- thousands of people have been in this prison -- to be going out of the prison looking better, healthier than you entered twelve days ago. What is the secret?"

I said, "The secret is simple: I enjoyed the whole scene. It was a great learning for me, and all your efforts to harass me..."

They did not allow me to sleep for twenty-four hours in the whole twelve days. They would put me in a cell exactly between two television sets, and the television sets would be going as loud as possible from the

early morning till midnight, continuously. And they had made arrangements that after the television sets were silent, then the inmates would start talking from one cell to another -- loudly of course, because if you are talking from one cell to another cell, you have to talk very loudly. And this continued till the television sets would start again.

So I said, "It has been a great opportunity for me. I rested, and my rest is something that you cannot disturb. I am the center of the cyclone. And I am looking better because you have been refusing me vegetarian food. You have been telling me that there is no special arrangement, that I have to eat whatsoever is available. I have asked if you can just give me milk, if you can give me fruit or vegetables. You said no, that whatever is available and is given to every prisoner would be given to me.

"So I was not eating, and I saw that the prisoners were more human than the bureaucrats. Seeing the situation, they started bringing their milk, their fruit, and they would tell me, `Osho, I know they are torturing you. There are fruits, there are vegetables, there is milk. We are given everything, but we can eat meat; there is no problem, you can take....' So I have lost eight pounds in weight, which my personal physician Dr. Devaraj was continuously wanting. That's why I am looking good."

A tremendous feeling has arisen in me that even if you throw me into hell -- you have already done that -- you cannot disturb my paradise.

Wherever I am, my paradise will be with me.

You can kill me, but you cannot kill my spirit.

QUESTIONS FROM SONNTAGS BLICK, SWITZERLAND AND TEMPO, GERMANY.

GERMAN AND SWISS MEDIA ARE VERY INTERESTED IN YOUR PLANS TO TRAVEL THROUGHOUT EUROPE. YOU SAID THAT IF YOU ARE NOT PERMITTED TO ENTER INTO GERMANY, YOU WILL CIRCLE AROUND GERMANY LIKE A SATELLITE. WILL THAT ALSO INCLUDE COMING TO SWITZERLAND, AND WHEN WILL YOU COME THERE?

Yes, it includes Switzerland -- but I will not be circling around Switzerland, I will be coming inside Switzerland.

I have many sannyasins there, and I have something that I would like to see, and that is the Alps mountains. I love the Himalayas; the Alps are something similar -- not as high, but still with the same beauty. So I am going to come to Switzerland as soon as the Swiss government gathers some courage against America.

I had asked for a visa, and they informed the ambassador here in Greece, "Keep cool" -- as if it is not cold enough in Switzerland! So once the ambassador gets a little warmer, I will be there.

YOU HAVE THOUSANDS OF GERMAN SANNYASINS. IS THIS THE REASON WHY THE GERMAN POLITICIANS SEEM JEALOUS OF YOU?

It is only one of the reasons. I have more sannyasins in Germany than in any other country, and this certainly makes the German politicians afraid of me. But the greater fear is that these sannyasins had come to me either in India or in America. There are millions more young people, younger and fresher minds in Germany. If I go to Germany, then the whole youth of Germany is going to be with me.

One thing they understand is that I have some kind of heart-to-heart relationship with the younger generation. I don't have any gap; the generation gap does not exist for me. They don't have any connection with their own youth, and they are afraid that if I come to Germany then thousands more German young people will become sannyasins.

Every nation has certain characteristics which it has developed down the ages: when a German decides to be a sannyasin, you can trust him that he will remain a sannyasin until his last breath. You cannot hope for that in California. In California everything is a fashion. The Beatles come and they are all mad after them, and within years nobody bothers about them.

The German mind has a certain characteristic of decisiveness. If it decides to be with me, then there is

no way for those politicians to prevent it. But they don't understand me.

By creating a law against a man who has never been in Germany, who has never committed any crime against German law, or against any law... I have not even applied for permission to visit Germany and even before that they make a law that I cannot enter Germany.

I have found my own way. I will go around Germany. They can make a law against me going into Germany, but they cannot make a law against Germany coming to me! And their law is going to help me: many more who may not have thought about me have become curious as to why a man who has never been there should be prevented, without any reason and without any cause.

Once I have made a round of Germany, then I am going to tell my German sannyasins to go to the courts. I am not a terrorist; I don't believe in violence. Go to the courts, and drag the government into as many courts as possible. Put thousands of cases against them -- and they have no way to win any case. Defeat them, and then I will come to celebrate their defeat.

So now Germany has got into trouble by its own hand; now it is going to become a national movement in Germany. First I will meet my German sannyasins, then they have to fight it in the court, and then I will enter Germany. And I feel a certain affinity for the Germans. They are capable of trust; they are able to devote themselves -- even if it is a question of dying for a cause, they will not hesitate.

The German youth made a retarded, mentally sick person, Adolf Hitler, one of the most important figures in history. With me they have an intellectual rapport; with me they have a love affair. I am absolutely certain that not only the youth, but many older people in Germany still have the mind of the young.

I am going to make the whole of Germany my commune!

MANY YOUNG PEOPLE IN GERMANY AND SWITZERLAND AND OTHER EUROPEAN COUNTRIES CHOOSE TO LOOK UGLY. THEY DRESS UP AS PUNKS OR SKINHEADS, SHAVING PART OF THEIR HAIR AND DYEING THE REST IN OUTRAGEOUS COLORS. THEY ALSO PREFER TO WEAR RAGGED CLOTHING. CAN YOU PLEASE COMMENT ON THIS STRANGE PHENOMENON?

It is not strange at all. It is a commentary on you. They are bored with your Western lifestyle. They are simply showing their resentment. They are showing that you have led society not towards truth, not towards tranquility, not towards godliness; you have led society towards death.

The punks and the skinheads are simply reminders that you have failed. The Western civilization has come to its end. Naturally it is always the youth who are most vulnerable to what is coming, are more perceptive. They can see that death is coming, that all Western scientists, Western politicians, Western churches are preparing a big graveyard for the whole of humanity. By their outrageous clothing, their ragged clothes, cutting half of their hair, they are simply indicating that there is still time to drop the line that you have been following up to now.

Nothing like this has ever happened in the East, for the simple reason that the East has been searching for something higher -- higher than man. The Eastern genius is trying to reach to the stars, and the Western genius is simply preparing for death. These punks and these skinheads are just trying to say something to you; they are symbolic. They know you are deaf, and you will not listen.

Something drastic has to be done so that you start thinking, "What has gone wrong? Why are our children behaving in this way?" What do you want? -- you are preparing for nuclear warfare; you are preparing for the death of all life on this earth.

Those people are not strange phenomena: you are a strange phenomenon. They are simpy revolting against you, and it will be good to listen to them. And it will be good to change the way the West has followed up to now, the way of materialism. I am not against materialism, but materialism alone can lead only to death, because matter is dead.

I am absolutely in favor of materialism, if it serves spiritual needs. If materialism is a servant, and not the master, then it is perfectly good. It can do miracles to help humanity, to raise it in consciousness, in rejoicing, to raise humanity beyond humanity.

You are proving Charles Darwin wrong -- because monkeys were more intelligent than you. At least they went beyond themselves and created humanity. What have you created? Go beyond yourself and create buddhas; only then will Charles Darwin be true, and the theory of evolution will be true.

Man is simply stuck, and the youth are simply showing you -- and they have to be outrageous, because

you are not going to listen to logic, to reason, to intelligence.

I am all sympathy for those people; I would like to meet them. I will have immediate rapport with them because I can understand their misery, their anguish. They may prove your saviors. Don't laugh at them; laugh at yourself. They are your children; you have produced them -- you must take the responsibility.

A father is known by his children, just as a tree is known by its fruits. If the fruits turn out to be poisonous, then are you going to condemn the fruits or condemn the tree? You are the tree -- and those insane looking young people are the fruits. Somewhere YOU are responsible. They are a question mark on you. Think about them sympathetically.

My own understanding is that the West has come to an end. Unless a tremendous movement of spirituality spreads over the Western world, there is no way to save it -- and that's what I am trying to do.

My sannyasins are also young; if they were not sannyasins, perhaps they would have been punks, they would have been skinheads. But they have found a way to live on higher levels of being. They are also in revolt; but their revolt is not reaction, their revolt is revolution. They are trying to live a life of peace, love, silence, light.

But it is strange: my sannyasins are being beaten or thrown out of jobs; their communes are destroyed -- and what have you been doing about punks and skinheads? You seem to be unconsciously supportive to them, because at least they are following the same line as you are on. The sannyasins have dropped out of your heritage and your way of life. They have chosen a new way of life.

Unless you understand that the West is in urgent need of a new way of life, more and more outrageous reactions will be there around you, and you will be responsible for it.

DURING THE SIXTIES SEXUAL TABOOS WITHIN RELATIONSHIPS WERE THROWN OVERBOARD. DURING THE SEVENTIES MARRIAGES AND LONG-TERM RELATIONSHIPS DISSOLVED AND PEOPLE CHOSE TO HAVE SEVERAL PARTNERS. NOW, DURING THE EIGHTIES THE GERMAN YOUTH IS COMPLAINING THAT THEIR RELATIONSHIPS ARE NOT WORKING OUT AT ALL. HOW DO YOU SEE THIS DEVELOPMENT?

The reality is bitter, but it has to be understood. The reality is that marriage is an artificial institution; all relationships are artificial inventions of man.

Love is a fleeting moment, unless you reach to a different stage of love, where love is no more a relationship but a state of being. But that has happened only to very few people in the whole history of man.

Man comes from animals. To understand the situation you will have to look at animals. They don't have any relationship; they don't have any marriage. Man still carries the heritage of that long past in his unconscious. He does not want to be married; he does not want to be caught into a relationship. He simply wants to love, and he wants to love as many people as possible. And nothing is wrong in it -- it is natural.

A fully grown-up society will allow its people to love whoever they feel like loving, to live with someone as long as love lasts. After that, even for a single moment to be together is hypocrisy, and hypocrisy is boring, tiring.

The only problem in the past was the children. That can be solved in a different way. For one thing, the world is already much too overpopulated. If no children are born for thirty years, there will be no harm; in fact it will be a great blessing. Secondly, now the pill is available. The pill is the greatest revolution in human history -- not the Russian revolution, not the French revolution. Those are just soap bubbles compared to the revolution that the pill has brought, because the pill has made woman equal to man.

That was the only trouble, that the woman had to be pregnant, carry the child for nine months in her womb, was unable to work -- and man took advantage of this situation. He made her dependent, and he kept her continually pregnant. Her whole life was nothing but a kind of child-producing factory. She was not allowed to be educated; she was not allowed to be financially free; she was not allowed to move in the society. She was imprisoned in the house with the children and the kitchen.

For thousands of years, millions of women have died under man's inhumanity, and we have not even made a memorial in the name of the unknown woman who has suffered for so long.

The pill makes the woman equal to man.

Now there is no need for her to be pregnant.

So first the pill will be helpful. People can move easily, change their partners as many times as they want. That will remove a great psychological tension and burden from their minds. What can you do if you

see a beautiful woman? You would like to be with her, but your Xanthippe is behind you. She will kill you. You cannot even look at the other beautiful woman. But she will come in your dreams... and if you see something beautiful, I don't see you can do anything but enjoy, play, have a taste of that beauty. It is simply natural.

People should change.

They can have relatedness, but no relationship.

It will be moment to moment, no lifelong affair. If it continues beautifully, nobody is trying to separate you. But if it has become boring -- you have explored the woman and her beauty, she has explored you; now both know each other's topography, geography and everything. Now again and again to read the same geography book...

If people get bored and start throwing the book, out of reaction -- because you don't allow them and they are not articulate enough to express their real desire -- they become punks and they become skinheads. They wear rubber clothes, and they do all kinds of stupid things, outrageous, just to wake you up, to say, "Things are not going well."

The pill has given tremendous freedom. If you decide to have a child, then you should ask the medical board: should you go to the scientists to find out whether a child conceived between you and your beloved will be healthy, talented, a genius. Unless you have permission from the community you should not produce a child.

Simple arrangements can be made.... Just like you have blood banks, so you can have sperm banks. You can demand of the medical profession, "I want a child like Albert Einstein or Yehudi Menuhin or Pablo Picasso." And they can manage very easily with computers to look for the right sperm.

The man's work in producing the child is not much; it can be done by just an injection. You can go on making love as fun, as joy, as play; it is no longer a burden on you, and no longer a biological enforcement on you. Society slowly, slowly can choose the best kind of people to live on the earth, and if two persons separate who have children, then the children should belong to the commune, to the community. They should not belong to the families, because families cannot exist anymore.

In a shifting world of relationships, families cannot exist. But everybody has to contribute to the commune, because all the children are the commune's children; it does not matter who produced them. Perhaps the name of the father will never be known -- there is no need. The name of the mother should be known; that's enough. For all legal paperwork you write your mother's name.

You can see your father, you can see your mother; you can be with them. But children will be raised up by the commune, in commune hostels, in commune schools. Then the whole problem disappears, and the children will be better, healthier, more talented, more self-confident, more self-respectful.

And the children will not be Christian, they will not be Hindu, they will not be Mohammedan; they will be simply pure human beings. If in their latter life they start searching for truth, they can choose any way they like. All ways are available for them. There is no need to enforce from the very beginning that you are a Mohammedan, you are a Christian. It is ugly, it is fascist.

Even for political voting you give twenty-one years for a person to be mature enough -- and for religion you don't give even twenty-one days. The moment the child is born he is immediately circumcised; he becomes a Jew -- without the consent of the child, without any understanding on the part of the child.

If twenty-one years are needed for politics, perhaps forty-two years will be the right age for a person to choose the path for his spiritual development. That may be maturity enough; that will dissolve all unnecessary conflicts of religions, conversions, colors, nations -- and it will give immense freedom to every person to be natural.

You are living in an unnatural way; the pressure is too much. If German youth is feeling that nothing is working, German youth is right. Always listen to the younger people. They can see better because they are fresher; they can understand better because they are not burdened with the past as much as you are.

This will dissolve many things -- for example jealousy. If there is no family and no permanent bondage of relationship, jealousy has no reason to exist. People will be more familiar, and it is certainly more joyous to make love to a stranger than to a person you are making love to every day. Only idiots can go on making love to the same person their whole lives.

The more intelligent you are, the more you want some new adventure. And there is nothing wrong in it; it is your life -- you have to decide about it.

THERE IS A PROVERB THAT GERMAN PEOPLE WAKE UP IN THE MORNING THINKING OF MONEY; WHEN THEY GO TO BED, THEY THINK OF MONEY TOO. HOWEVER, GERMANY IS THE COUNTRY WITH THE BEST SOCIAL SECURITY PROGRAM. HOW DOES THIS FIT TOGETHER?

I don't think the proverb is right. It should be about Americans, not about Germans.

The poor Germans have other things to suffer, other proverbs, but this is absolutely irrelevant. I can certainly say the American goes to sleep thinking of money, and wakes up thinking of money -- and he has more money than anybody else in the world. But this is a strange law that the more you have, the more you want.

In India we have a small story...

A king was very puzzled because a man, a barber, used to come to massage him, to shave him every morning, and he was always happy -- he had never seen him sad. The man lived just opposite the king's palace. He used to get one gold coin every day, which was enough in those days to live for the whole month. So the poor man was living luxuriously... every day one gold coin.

In the night he would play on his flute, and the king would hear the sound of the flute. His problem was, "I have everything, and this man gets only one coin every day; he is so happy and I am so tense, so worried. Where is the problem?"

He asked his prime minister, an old man. The old man said, "You wait just a few days, and you will know the reason." And the prime minister threw a bag full of ninety-nine gold coins into the barber's house. The next day the barber came, but he was not the same man. He was looking sad. The king said, "What is the matter? Are you sick or something?"

He said, "No, I am not sick, but a great problem has arisen. Some stupid guy has thrown a bag into my house with ninety-nine gold coins, and he has created problems in my life."

The king said, "But what is the problem?"

He said, "The problem is that now my mind says to save the coin today: don't eat, don't waste it; at least make the bag complete, one hundred coins... So today I am going to fast, and you will not hear my flute tonight. And I am worried because that same mind is saying to me continuously: Now you cannot go on living the way you were living. Once in a while you have to save... one hundred, then one hundred and one, then one hundred and two, and where will it end? -- it has finished me."

The more money you have, the more you want.

The more power you have, the more you want.

No, about Germans that is not true. About Germans something else is true...

If you tell a joke to an Englishman, he laughs twice: first he laughs just to be polite, and in the middle of the night again he laughs when he gets it. If you tell the joke to a German, he laughs only once -- because everybody else is laughing. If you tell a joke to a Jew, he does not laugh at all. On the contrary, he says, "Shut up. This is an old joke. Moreover you are telling it all wrong."

That I can understand. But this proverb is certainly not true about Germans. Jokes they cannot understand; they are too serious people for that. They don't have a sense of humor.

One of my old sannyasins, Haridas is a German. He lived with me for almost sixteen years, and still he asked others why people were laughing -- "I missed the joke!" The trouble with jokes is you cannot explain them. If you explain them their whole point is lost. Either you get it or you don't get it, there is no explanation.

WHY ARE THE GERMAN PEOPLE SUCH WORKAHOLICS?

It is better than being alcoholics.

They are healthy people; they love work. And work is a joy if you are healthy, creative. It does not tire you; in fact, it nourishes you.

Work only tires you if you don't want to do it, if you are lazy. Then the Germans would not be workaholics. But in fact, the whole world should learn from Germans to be workaholics, because it is work that can change the whole shape of things, not lazy people.

I am reminded of two lazy people lying down under the shade of a tree. It was a beautiful mango tree,

and the mangoes were ripe. One mango fell by the side of one man, and he said to the other, "Can you put that mango into my mouth?"

The other said, "Not me. Where were you when the dog was pissing in my ear? You did not even shoo him away!"

Do you want these kind of people in the world?

No, I am perfectly at ease with workaholics. They create; they make the world beautiful. And man is made in such a way that at least he should work eight hours by nature; only then can he sleep eight hours peacefully. There is a balance. If you have not worked at all, you cannot sleep. Then in the morning you wake up more tired than when you have gone to bed.

A man who works eight hours totally, intensely, need not be worried about sleep, rest, relaxation; need not be worried about thousands of things that are going on in the world. He need not go to the pub to drown his worries; he has none. If he works totally, then all his energies are purified.

Work is a purification process, and it gives him a beautiful sleep, a dreamless sleep. In the morning he is rejuvenated -- and back again to create something more.

I would like the whole world to become workaholics.

RIGHT NOW IN GERMANY THERE IS A BIG SCANDAL INVOLVING THE GERMAN CHANCELLOR, HELMUT KOHL. WOULD YOU CARE TO COMMENT?

The German chancellor should be sent to a mental asylum just so they can fix the loose bolts and nuts in his mind.

WHY DOES HUMANITY ALWAYS NEED LEADERS? WHY ISN'T IT POSSIBLE FOR SO MANY HUMAN BEINGS TO JUST RELAX WHEN THEY ARE TOGETHER, AND TO BE AWARE SO THAT NO LEADERS ARE NECESSARY?

The leaders are absolutely unnecessary, but for thousands of years they have created a situation in which they have become very necessary. For example, if you want to be religious, you have to go to the church. I don't see the point. You should go to the sea, you should go to the trees, you should go to something close by which is alive and existential. In the church everything is dead.

But just a few days ago the pope declared that it is a sin if you confess directly to God; you have to confess to the priest. The priest has to be the mediator between you and God; you cannot have a direct communication line with God.

These people will not allow humanity to grow up. They keep humanity so it always needs somebody to tell it what to do, what not to do. Otherwise, who are they to give us ten commandments?

In the first world war for the first time intelligence was measured and the intelligence quotient, I.Q., became one of the significant discoveries. But it was shocking to find out that most of the people in the world are just thirteen years old as far as their minds are concerned. They may be seventy years old physically, but mentally they are only thirteen years old.

For centuries man has been kept retarded -- not directly, otherwise people would have revolted, but indirectly.

Just look at the biblical story: God says to Adam and Eve, "Don't eat the fruit of the tree of knowledge."

This is preventing people from growing. This is the beginning of the slavery of man.

It is strange: if God is a father... the father would love his child to be wise, to be a man of knowledge. But God forbids him to eat from two trees: one is the tree of knowledge, and the other is the tree of eternal life.

It seems to me that the devil is far more benevolent than God. He comes in the shape of a snake and persuades Eve to eat the fruit and tells her the truth. The truth is, "God does not want you to eat the fruits of the tree of knowledge and the tree of eternal life, because if you eat these two fruits, you will be just like God. And he is a jealous God; he does not want you to become gods, he wants you to remain obedient, retarded children."

His argument is absolutely valid. He is the first revolutionary; he is the first blessing to humanity. If the

devil had not persuaded Eve, perhaps we would still have been in the garden of Eden, naked, eating grass. Whatever we have -- science, technology -- is because the devil persuaded Eve, and Eve persuaded Adam.

All the religions in the world have been trying to keep people ignorant. For example, half of humanity, the woman, has been deprived of any education. The woman cannot enter into many religious places; she cannot read religious scriptures.

You will be surprised that all the religious scriptures are in languages which are dead. Hebrew is dead; Sanskrit has never been used by the people, it has never been a living language. It was used only by the priests, and they never allowed anybody else to learn the language. That creates a mystery. People feel they don't know, the priest knows. He knows nothing.

When the VEDAS were translated, it was found that almost ninety-eight percent is just rubbish. The priests in India were against translating the VEDAS into any other language, and you can understand why. They knew that what is written there is so stupid that there is no question of spirituality in it.

Political leaders don't want people to be intelligent; hence, educational systems have been created all around the world which create clerks, postmasters, stationmasters -- not revolutionaries. The whole education system around the world is geared in such a way that it does not increase your intelligence, it only fills your memory system. These are two different things, and you can see it.

There have been people of great intelligence, like Albert Einstein -- but he was not a man of memory. He would go into his bathroom and tell his wife, "I am just coming in ten minutes" -- and six hours would pass and the man was still in his bathtub!

One of my friends, Dr. Rammanohar Melia was visiting. Albert Einstein's wife was a little embarrassed; she said, "Forgive me. I have to interrupt him, this is too much. He said ten minutes and now six hours... and you have been waiting for six hours."

She knocked on the door, and Einstein said, "Has ten minutes passed? Why have you disturbed me? I was playing with soap bubbles in my bathtub."

Playing with soap bubbles in his bathtub he had discovered many great theories about stars, because that was the most relaxed moment. And when you are most relaxed, intelligence is at its peak. When there is too much memory, intelligence is suppressed.

All our educational systems are systems of feeding you the way a computer is fed. All your examinations are not examinations of intelligence, they are examinations of your memory, how much you remember.

People have been kept by religions and by politicians, by educationists, remaining childish. It helps to enslave them easily, it helps their vested interests -- and these people are always in need of leaders. They cannot go anywhere else. And nobody seems even offended when a man like Jesus says to the people, "I am your shepherd and you are my sheep."

Not a single person stands up and says, "Please don't insult us. You are proclaiming yourself the shepherd and you are reducing human beings into sheep." And not only at that time, but for two thousand years Christian priests, bishops, cardinals, popes have been repeating the same thing: "Jesus is your shepherd and you are his sheep." Nobody has the guts to say, "I am a man; I am not a sheep. Men don't need shepherds."

There is absolutely no need of leaders in any field -- but for that we will have to change the whole educational system, the whole religious indoctrination, the whole political structure.

Right now, politics is the only profession where no qualification is needed. Any idiot who is stubborn enough, has no sense of shame, has no sense that what he is saying he cannot fulfill, can lie very easily, is a hypocrite, is pushy enough... will become a politician, will be in a high post.

I know one man in India who became education minister of the central government, and he himself was absolutely uneducated. His only education was that he could sign his name.

In any profession some qualification is needed. If we want to change the world and we want people to be free from the burden of the leaders, that simply means we will have to change everything from scratch.

I am in favor of meritocracy. A man who is himself uneducated becoming education minister of a country is simply hilarious. India has more than one hundred universities, one hundred vice-chancellors, hundreds of great scholars and experts, educationists; only they should be allowed to stand for a post which is going to be in the ministry for education.

I have seen ministers who know nothing of economics and they are finance ministers. These people would not like the general masses to be intelligent enough to see what is going on behind the curtain, how they are being exploited, cheated.

I absolutely agree: there is no need for any leaders.
I am not a leader.
I am not a master; nobody is my disciple.
I am not a shepherd and nobody is a sheep to me.

My sannyasins are my friends, my fellow travelers. I respect them as much as they respect me. I love them more than they love me. And I don't see any difference: they are potentially everything that is possible for human beings; their potential has just not been used.

It is the first time in the world that anybody is saying, "My people are my friends." I am not obliging my sannyasins; they are obliging me by accepting me as their friend. They have every right to reject me.

YESTERDAY YOU EXPLAINED THE REAL HOLY TRINITY AS BEING TRUTH, BEAUTY AND GOOD. WHY IS LOVE NOT INCLUDED?

Love is included. It is part of beauty, that's why it has not been named separately. It is the eyes of love that discover beauty; it is the beauty that provokes love in you. They are one phenomenon.

DO YOU SEE A SIMILARITY BETWEEN THE GERMAN CHANCELLOR, HELMUT KOHL AND RONALD REAGAN?

No two persons are similar; it is against the law of nature. Nature produces only unique individuals. Ronald Reagan is Ronald Reagan. The German chancellor is the German chancellor. There is no similarity.

Only one connection I can see: the German chancellor is just a puppet of Ronald Reagan.

YOU SAID THE UNITED STATES HAS THE GREATEST FASCISM. WHAT ABOUT GERMANY?

I just said that the German chancellor is a puppet of Ronald Reagan, and the German government is following on the lines of the American government. It is fascist.

But because of the second world war and Adolf Hitler, the word `fascism' or `nazism' has become so condemned that the German government has to wear masks in the same way as the American government is doing; it has to pretend to be democratic.

In fact, it is very difficult for any government to be democratic, for the simple reason that power corrupts, and absolute power corrupts absolutely.

THE GERMANS ARE WELL KNOWN FOR THEIR LOVE OF TRAVELING AROUND AND MAKING PLANS. THEY ALSO TALK A LOT ABOUT HOW THEY WOULD RATHER LIVE THEIR LIVES, BUT THEY NEVER REALIZE THEIR PLANS. CAN YOU PLEASE COMMENT ABOUT THIS?

It is true about everybody, not only about Germans. Everybody is dreaming, planning and wasting the moment in which he could have lived. Many of the people realize that they were alive only when they die -- but then it is too late.

So don't unnecessarily condemn Germans; it is a human phenomenon, the same all over the world. Everybody is planning for the next year. There are even people in the East who are planning for the next life! But nobody is worried about this moment, which is the only reality.
If you want to live, live now and here.

If you don't want to live, you can go on creating as many dreams and fantasies as possible. All fantasies, all dreams, all projections for the future are nothing but slow suicide.

HOW IS IT POSSIBLE TO BE IMPULSIVE AND TO HAVE FEELINGS LIKE ANGER, SADNESS OR JEALOUSY, WITHOUT HURTING OTHER PEOPLE AND WITHOUT SUPPRESSING THESE FEELINGS?

The West is absolutely ignorant of a science called meditation; hence these kinds of problems arise. These are not real problems, these are only symptoms. These are symptoms of a non-meditative mind.

If you can meditate, if you can create a little distance between your mind and your being, if you can see and feel and experience that you are not your mind, a tremendous revolution happens within you. If you are not your mind, then you cannot be your jealousy, then you cannot be your sadness, then you cannot be your anger.

Then they are just there, unrelated to you; you don't give any energy to them. They are really parasites who have been living on your blood, because you were identified with the mind. Meditation means disidentification with the mind.

It is a simple method, not something complex that only a few people can do. Just sit silently at any time, any moment, and watch. Close your eyes and watch what is going on. Just be a watcher. Don't judge what is good, what is bad, this should not be, this should be...
No judgment, you are simply a watcher.

It takes a little time to attain to pure watchfulness. And the moment you are a pure watcher, you will be surprised that the mind has disappeared.

There is a proportion: if you are only one percent a watcher, then ninety-nine percent is mind. If you are ten percent a watcher, then ninety percent is mind. If you are ninety percent a watcher, then only ten percent of the mind is left.

If you are one hundred percent a watcher, then there is no mind -- no sadness, no anger, no jealousy -- just a clarity, a silence, a benediction.

IN AN INTERVIEW YOU GAVE LAST YEAR YOU SAID THAT YOUR COMMUNES ARE THE PROOF OF YOUR TEACHINGS. IS THIS STILL VALID OR HAVE YOU GOT ANYTHING NEW TO SAY, IN SPITE OF THE FACT THAT THE COMMUNE IN OREGON CLOSED DOWN AND MANY CHANGES ARE HAPPENING IN THE EUROPEAN COMMUNES?

It is still valid -- but that does not mean that no changes will be happening.

In fact, changes happen only when something is valid. Unreal things don't change; only real things change. A plastic flower remains always the same, but a real rose changes.

Whatever I have said about the commune is true, still true. And the changes that are happening are making the commune wider, bigger, more open.

My effort now is that the commune should not be open only to the sannyasins. It should be open to anybody who has a rapport with me -- he may not be a sannyasin; who has a feeling for me -- he may not be a sannyasin.

My effort is not to create an alternate society; my effort is to change the whole of society into a vast world commune. So many more changes will be happening, many more doors will be opened so that slowly, slowly I can take the whole world in. I don't want anybody to be miserable and left out in the cold, while my commune is so warm, so alive, so rejoicing. I don't want anybody to miss this opportunity.

THE OTHER DAY YOU SAID THAT YOU ARE A MIRROR. WHAT DO YOU SEE WHEN YOU LOOK AT YOURSELF IN YOUR BATHROOM MIRROR IN THE MORNING?

Just nothing!

J. KRISHNAMURTI DIED LAST MONDAY, IN OJAI, CALIFORNIA. IN THE PAST YOU HAVE SPOKEN OF HIM AS ANOTHER ENLIGHTENED BEING. WOULD YOU PLEASE COMMENT ON HIS DEATH?

The death of an enlightened being like J. Krishnamurti is nothing to be sad about, it is something to be celebrated with songs and dances. It is a moment of rejoicing.

His death is not a death. He knows his immortality. His death is only the death of the body. But J. Krishnamurti will go on living in the universal consciousness, forever and forever.

Socrates Poisoned Again After 25 Centuries

Chapter #9
Chapter title: Truth is a search, not a faith

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WHY ARE YOU GOING TO ITALY?

I do not believe in nations. The whole of humanity is one. I am going to Italy because Italy is there.

WHAT DO YOU KNOW ABOUT ITALY AND THE ITALIAN PEOPLE?

I know everything about the Italian people. My first Western sannyasins were Italians; they introduced me to the West.

I have thousands of sannyasins in Italy. They have a special quality to them; they are the most lively people on the earth, most earthly, most loving, most nonserious. To me, seriousness is sickness, and nonseriousness is a religious quality.

I don't know anything about Italy because I have never been there. But to know the people is to know their land, is to know the earth where they have been born, is to know the trees, is to know the rivers and the mountains -- because they carry the taste of their atmosphere with them. Italy must be a very living, very alive, very young, youthful country.

One thing I know was that in the past Italy had one of the biggest empires in the world -- the Roman empire. The Romans were the only people on the whole earth who were pagans -- and I love pagans.

A pagan is a person who does not believe in hocus-pocus gods, in heaven or hell, who does not bother about what is going to happen after death, who lives here and now, squeezing the juice of every moment to its fullest.

The pagan knows how to live.

And one who knows how to live automatically knows how to die. His life is beautiful, his death is beautiful.

But a calamity happened...

The Roman emperor ordered the crucifixion of Jesus Christ. The order was executed by his viceroy in Judea, Pontius Pilate. He was not interested at all in crucifying Jesus Christ, but the Jews were demanding

it, and it had become such a big problem that he was not ready to lose the empire to save a single man. But he was not aware about the dialectics of existence, the dialectics of history. He crucified Jesus, not knowing that his own country would become the citadel of Christianity.

Pontius Pilate crucified Jesus. He continued to crucify other Christians, and the ultimate result was that the whole of the Roman people started feeling guilty: "We are crucifying innocent people. These people may have crazy ideas, but everybody has the right to have crazy ideas. They are not harming anybody. They are talking about God; they are talking about the only begotten son of God -- so let them talk..."

But because the Christians were crucified, the pendulum moved. People became more and more sympathetic to the innocent people who were being murdered, and the ultimate result was that Rome became the very citadel of Christianity. The day Jesus Christ was crucified by the order of the Roman emperor, unknowingly he had crucified the whole of the Roman civilization.

Italy became Christian out of guilt, not out of any conversion. So they are superficially Christian; they pay tribute to the pope, but basically they are pagans. The real Romans, the authentic, real human beings... I am not going to Italy to meet the Christians, I am going to discover the pagans who have been lost behind the facade of Christianity.

I am a pagan, and my sannyasins are pagan.

We believe only in reality, not in fictions.

My going to Italy is significant. Losing the pagans from the world has been an immense loss. We have lost some song, some dance from human life. Some dimension has completely closed.

Italy needs to be freed from Christianity; only then will it find its soul, its original face.

IS IT TRUE THAT YOU ARE AN ADMIRER OF SAINT FRANCIS OF ASSISI?

Yes, it is true.

SAINT FRANCIS OF ASSISI USED TO TRAVEL BY DONKEY, NOT BY ROLLS ROYCE. CAN YOU PLEASE COMMENT?

On that point he was wrong! -- because to travel by a donkey is to torture a living being, and to travel by a Rolls Royce is not torturing anybody; it is absolutely nonviolent!

IN ITALY WE HAVE THE VATICAN, THE CITADEL OF THE POPE. YOU ARE AGAINST HIM AND THE CATHOLIC RELIGION. WHY?

I am not especially against the Catholic religion, I am against all organized religions; the Catholic religion is only one of them.

I am against all organized religions, without any exception, for the simple reason that truth cannot be organized. It is not politics, it is a love affair between the individual and existence; you cannot organize it. No priests are needed, no theologians are needed, no churches are needed.

Is not the sky full of stars enough for you to appreciate and admire, and fall down on the earth in prayer and in thankfulness to existence? Are not flowers enough, trees and birds, mountains... a sunrise, a beautiful sunset?

Existence surrounds you with so much beauty, and you create a small prison and call it a church. And you think going into the church is being religious...?

Listening to the sermon of a man who has not realized anything -- he may be a scholar, but he is not enlightened; he speaks within quotes, but he cannot speak on his own authority -- is simply wasting time. Find somebody who has found the truth, and be with him. Drink his presence; look into his eyes. Feel his heart and let your heart beat in rhythm with his heart -- and perhaps you may have some taste of religion.

But religion cannot be organized.

Truth cannot even be expressed. What to say about organizing it? -- it is inexpressible. Those who have

known it have talked about and about, but they have never been able to exactly say it. They talk about and about in the hope that perhaps by chance you may get the knack. It is not an art which can be taught; it is something more like a disease which can only be caught.

When you are near a man who knows the truth, perhaps you may catch the disease.

All the mystics of the world, of all the ages, are agreed on one point, that truth cannot be brought down to the level of language. All the theologians are doing just the opposite. All the mystics are agreed that there is no way of organizing truth, because it is purely an individual affair. Do you have organizations for love? And love at least involves two persons; it is interpersonal.

Religion is absolutely personal. It does not involve anybody else but you.

You need not be a part of a crowd: Catholic, Protestant, Christian, Hindu, Mohammedan, Buddhist. All these crowds have destroyed the possibility of man attaining truth, because they have given a fallacious idea that you need not search: "Jesus knows -- you simply believe in Jesus. Buddha knows it -- you simply believe in Buddha. You don't have to do anything."

They have made truth so cheap that the whole world believes and lives in darkness, and lives in a thousand and one lies. *Belief* in the very beginning is a lie. How can you believe that Buddha has attained truth? How can you believe that Jesus has attained truth? -- his contemporaries did not believe him; you are twenty centuries away.

His contemporaries only thought that he was a nuisance. They did not relish his presence; on the contrary, they wanted him to be destroyed. And you know that he knew the truth? On what grounds?

Your belief is just a strategy to deceive yourself. You don't want to take the arduous path of seeking, searching, discovering. It is arduous, because you will have to drop many superstitions, and you will have to deprogram yourself from many conditions of the past which are preventing you from knowing the truth, from knowing yourself. No belief can help, and all religions are based on belief -- that's why they are called faiths, and the religious people are called faithful.

Truth is a search, not a faith.

It is an enquiry, not a belief.

It is a question, a quest, and you will have to go a long way to find it. To avoid this long journey you easily become gullible. You easily become victims of anybody who is ready to exploit you. And naturally it feels cozy in a crowd. There are six hundred million Catholics; it feels cozy, and you feel that six hundred million people cannot be wrong. You may be wrong, but six hundred million people cannot be wrong. But everybody in those six hundred million people is thinking the same.

Four hundred million Hindus feel that they are right; otherwise, why should four hundred million believe in their truth? The same is true about Mohammedans, Buddhists and other religions.

The search for truth is a flight of the alone to the alone.

All these religions have made you parts of crowds, dependent on the crowds. They have taken away your individuality, they have taken away your freedom, they have taken away your intelligence. In its place they have given you bogus beliefs which mean nothing.

I am not particularly against the Catholic religion, I am against all religions. My standpoint is that to be religious is a personal experience. A Buddha may have known truth, but the moment Buddha dies his truth disappears like a fragrance. When a flower dies, what happens to the fragrance? It moves into the universal.

It is good that everybody has to find it again and again; otherwise truth would be such a boring thing. It is an adventure and an ecstasy -- and it will remain always an adventure, because it cannot be purchased, it cannot be borrowed, it cannot be stolen, it cannot be believed. There is no other way except seeking it and finding it.

The very seeking is so beautiful. Each moment of it is such a joy, because each moment something falls, drops from your life. And we are surrounded by falsities. On each step some mask drops, and you become acquainted with your original face. And finally, when all that is false has disappeared, you become a light unto yourself, and that is the moment of religiousness.

I would love the whole world to be religious, not under any organized religion, but as an independent search, out of each individual's freedom. Then you will have an authority. Then, whether you say it or not, even your silence will be a sermon, even your gestures will have a grace. Those who are receptive will immediately feel the gravitation of the realized person, the magnetic force in his eyes, in his presence.

There is no need to convert anybody; every conversion is ugly. When you come across somebody who knows, you simply fall in love. It is not a conversion -- you cannot do anything else. In spite of you, something goes on pulling you into a new direction, into a new dimension.

Basically I am for freedom of the individual for seeking the truth. Unfortunately, because of this, I have to be against organized religions. But that is not my joy -- just the dirty work I have to do.

DON'T YOU THINK THAT YOUR AVERSION TO, AND CRITICISM OF THE POPE WILL CAUSE YOU A LOT OF TROUBLE?

My whole life I have enjoyed troubles. And I will love every trouble that can be caused by my opposition to organized religions and the so-called bogus leaders.

But I know Italians more intimately than the Polack pope. They will be the last to cause any trouble for me. They are such loving people, so nice. I like everything about them except their spaghetti; that I hate. But I don't think people are going to create trouble for me just because I hate spaghetti.

YOU WANTED TO CHALLENGE THE POPE TO A PUBLIC DEBATE DURING HIS LAST TRAVEL TO INDIA, BUT IT DIDN'T HAPPEN. WHY?
PARTICULARLY ON WHICH POINTS DID YOU WANT TO CONTEST WITH THE POPE?

Not only had I challenged him for a public discussion on fundamental questions of religiousness, I had opposed the Hindu chauvinistic people who were opposing him. I was the only one in the whole of India who raised his voice to say that the pope should not be opposed in such a way, that this is ugly.

The better and more human way is to invite him respectfully to public debates, wherever he goes. India has thousands of years' experience in argumentation. There is no problem in arguing about fundamental questions, but throwing stones, shouting, screaming, protesting... All these are ugly things. I hope the pope will remember, when I come to Italy, that I was the only one who was opposing the people who were opposing him in these inhuman ways.

The fundamental questions I want to discuss publicly -- amongst his own people, in his own citadel, in the Vatican -- are very simple. The fundamental questions of religions are God... I want to discuss God, and I want to discuss the devil. Just today I have been informed that he has proclaimed that the devil is not a fiction but a reality. I would like to see the reality.

You will be surprised to know that there are religions in the world which don't have any devil: Taoism in China has no devil; Jainism in India has no devil; Buddhism has no devil. But the most surprising thing for you will be that all these religions don't have God either. So there is a certain relationship between God and the devil.

God and the devil cannot exist separately. If one is accepted, the other has to be accepted. You cannot think of God without the devil; you cannot think of heaven without hell. The polar opposite is absolutely necessary. One lie leads to another lie. Even God's reality is not proved, and the pope is proclaiming the reality of the devil. The reason is, if the devil is unreal, then God cannot be real. The devil is the other side of the same coin, of the same fiction.

I would like to discuss with him if truth can be expressed. If truth cannot be expressed in words, then no scripture can be holy. I would like to discuss THE HOLY BIBLE, which has five hundred pages of sheer pornography. Just because it is in THE BIBLE, pornography becomes holy?

I would like to discuss meditation with him, because Christianity knows nothing about meditation. The religions that believe in the fiction of God have missed the most fundamental thing about religion -- meditation. God-oriented religions have created prayer. Prayer is addressed to God. Prayer has always to be addressed to somebody; you cannot just pray. You cannot say, "To whomsoever it may concern..."

Meditation is a totally different world. It needs no God. It is not prayer; it is not addressed to anyone. It is a search within. You are, you are alive, you are conscious, but you are not aware what this consciousness is.

Meditation is the way to know what this consciousness is. And once you come to know what this consciousness is, you have found a master key, because the same consciousness exists all over the universe. There is no God, but the universe is fully conscious; it is pure consciousness.

I would like to ask him about the Christian trinity, how they have invented it. The father is there, the son is there, but where is the mother? And what kind of guy is this holy ghost? Just to insult women they have

not given a place in the trinity for a woman.

There are many problems which are facing the world. The population increase is facing the world, and the pope and his other puppets are teaching against birth control. They are creating more and more poverty, more and more orphans. It is a strange game.

On the one hand they are creating more poverty, more orphans, more sickness, more death, and on the other hand they are opening hospitals for the sick people and orphanages for the orphans. And behind the scene the reality is that they are converting the poor people to Catholicism, just because they can provide bread and butter for them.

This is insulting the very dignity of human beings. You are purchasing their souls just by giving them bread and clothes, and you are the cause of their poverty. And you go on insisting that to use birth control methods is against God. Where is it written in your HOLY BIBLE that to use birth control methods is against God? And where is it written that to use airplanes is not against God?

You are using every technology that science has given to you. But just about humanity, you don't want them not to be poor -- you don't want that there should be no orphans, because without orphans, what will Mother Teresa do? Who is going to give her the Nobel prize? For the Nobel prize orphans are needed. For the orphans the pill has to be condemned, birth control has to be condemned.

Now in India Christianity has become the third greatest religion. And who are the people who have become Christians? -- not a single brahmin, not a single cultured, educated or rich person. The beggars, the dying, the starving, the poor people who have no future -- these are becoming Christians. Do you think they are choosing your religion because of some religious quest, or for some material gain?

And why are you interested? Just to increase your numbers, because numbers have power -- it is a whole politics of numbers -- you are teaching people ugly things.

I was talking to a bishop, and I asked him, "How do you know that God is against birth control? He never revealed it to Jesus Christ. He never revealed it to any other prophet; he never revealed it to any other saint. How have you come to the conclusion...? In fact, seeing that God has only one son, it is enough proof that he follows birth control; otherwise, in eternity he would have created so many orphans that you would have run out of Nobel prizes!"

Perhaps that is the reason why he does not allow woman in the trinity. She must be kept somewhere in the house, hiding. But she is not allowed in the open, in public, because women are strange creatures. If you have a son, they nag you, "We need a daughter also." If you have a daughter, they nag you, "We have absolutely to have a son." If you have a son and daughter, then too the woman says, "Who knows, one of them may die. To be on the safe side, let us have at least three."

But God has only one begotten son. And you are teaching in poor countries like India that birth control methods are a sin.

Thirty years ago, when I started talking to people, I started telling them about birth control and its methods. I was stoned. Three times attempts on my life have been made because I am "destroying people's morality"; I am teaching things "against their religion."

When I started, India's population was four hundred million. Now India's population is nine hundred million. Five hundred million people have been added in thirty years. The country was poor even then. And the mathematicians and the economists were thinking five years ago, that by the end of the century India would have a population of one billion. But now they have to change it, the population is growing faster than they can calculate.

Now they have come up with a new estimate: by the end of the century India will have not only one billion people, but one billion and eight hundred million people -- almost two billion people.

There is no possibility for this country to survive. Who will be responsible? -- God? Jesus Christ... the pope... Mother Teresa...? Who will be responsible? These are the people who are corrupting the minds of people.

I told the bishop, "It is such a simple matter. You define God as omnipotent, all-powerful; omniscient, all-seeing; omnipresent, everywhere present. If this is true, then what is the fear? He is all-powerful; can he not make a puncture in the rubber? Even a small child can do it! If all the factories go on producing rubbers, and he goes on making punctures... That will be perfectly understandable -- that God does not want birth control. But who are you? He is omnipotent; let him do it... you keep quiet."

There are problems in the world, and these people are increasing the problems. They are not helping humanity in any way.

There is AIDS, for which religious people are responsible, because they created the idea of celibacy --

which is unnatural. Nobody can be celibate, unless he is impotent. And this has to be understood, that no impotent man in the whole of history has been creative in any dimension: a great musician, a great poet, a great scientist, a great mystic, no -- because sex is your energy, your creative energy. Your greatest creative people are the most sexual people.

Teaching celibacy is against nature. Then putting monks into monasteries and nuns into separate places and not allowing them to meet, you created homosexuality, you created lesbianism. And now homosexuality has brought AIDS.

Every government of the world should declare celibacy a crime. And anybody who preaches celibacy should be immediately imprisoned, because he is the cause of a deadly disease, AIDS which is spreading far and wide. If nuclear weapons don't kill you, AIDS will kill you.

This ugly disease is based on absolutely illogical, irrational ideas. Nature gives you the power to reproduce: is nature against God? This seems to be very strange. On the one hand these people go on saying, "God created the world; God created everything" -- so he must have created sex, too. Or do you make a division that God created man without sex, and the devil added sexuality to man?

But who created the devil? If you think God is the creator of everything, he is the creator of the devil, he is the creator of evil, he is the creator of sex, he is the creator of everything that exists.

It is very strange that God creates sex and his representatives are against sex -- "People should be celibate." They do not understand even the ABC of physiology, biology, chemistry. A man can take the vow of remaining celibate, but what can he do to change his biology, his physiology, his chemistry? They don't read THE HOLY BIBLE; they don't understand any pope; they don't listen to any garbage. They simply go on doing their work.

Even the monk is creating sex energy, living sperm -- and he has only a limited place for them. He is eating, he is breathing, he is doing everything. More and more energy is coming in; the old sperm are in a hurry to get out. Now, you have put the poor man in such a difficult situation, and he cannot do anything about it. You can tell him, "Repeat Ave Maria, Ave Maria, Ave Maria!" -- but those sperm don't listen to all these things. They don't believe; they are not believers. They simply want to get out into the air, because they have a very limited life. And they will find a way. If you don't give them a natural way you are creating perversions.

All the perversions are because of your religions.

So I am ready to discuss everything that concerns humanity and its welfare. And I would like his people to be present: his cardinals, his bishops, the people who have chosen him, so they can see that their pope has no answers for anything.

Everything goes on because all religions are in the same boat, so they don't discuss with each other fundamental problems. I don't belong to any religion, so I have nothing to fear.

I don't have any program, any philosophy.

I simply want to deprogram the whole of humanity.

And I do not want man to be reprogrammed again -- so man can live in innocence, in joy and peace, without any schizophrenic splits.

YOU ARE ALSO AGAINST MOTHER TERESA OF CALCUTTA, BUT WHO WILL TAKE CARE OF THE POOR, THE SICK, THE ORPHANS AND THE STARVING PEOPLE?

How long has Mother Teresa been there? And who was taking care of all these people before her? And how long is she going to stay alive? Who will take care of these people after her? Rather than depending on Mother Teresas, why don't you stop creating orphans, so there is no need for any Mother Teresa?

What is the need to create orphans when the pill is there? Anybody can distribute the pill to people. Orphans can be prevented... But Mother Teresa would not like orphans to be prevented.

It happened that one American couple went to Mother Teresa's place in Calcutta. They wanted to adopt a child. They had no children of their own. The clerk, the receptionist said, "We have seven hundred children. You can choose. You just sit down and fill in the form." They filled in the form. The clerk looked at the form and he said, "You wait here. I will come back soon."

He went inside; he never came back. Somebody else came back and said, "Forgive us. Right now we don't have any children."

The couple were puzzled. Just a few minutes before there were seven hundred children, and now they don't have any children. He said, "What happened?"

The man said, "I don't know anything. I know only one thing, that I have been sent to tell you that right now we don't have any children to give to you."

The reason was that in the form he had just filled in he said he was a Protestant Christian. If he had been a Catholic, then there were seven hundred children! He wrote a letter to THE TIMES OF INDIA, and I publicly criticized Mother Teresa. She wrote me a letter explaining why the man was refused. She tried to explain that the man was refused "because we give the children only to those families where their upbringing will not create any conflict."

I wrote back saying, "Then those children should be given back to Hindus, Mohammedans and not to Christians. What right have you got to give them to Catholics? In the first place you should not give them any Catholic preaching. You don't have their consent. They can give you consent only when they are at least twenty-one years of age. You are committing a crime against small babies. It is unforgivable."

She was very angry. She wrote to me, "I don't want to discuss the matter, but I will pray to God to forgive you."

I wrote her my last letter. I said, "This is my last letter, to inform you, firstly, that there is no God -- so please don't waste your time in praying. Secondly, without asking my permission, who are you to pray for me? This is interference into my very spirituality. I will sue you in the court!"

These people... Now she has opened an AIDS home in New York. These people are responsible for AIDS; they have created it. This is not service, this is simply punishment. The Vatican should be turned into an AIDS camp. All their monasteries should now be AIDS camps -- because they have created it, and they should take the responsibility for it.

This is not service to humanity, this is simply repentance. It will be good if they do it as quickly as possible; otherwise I am going to tell the homosexuals, from all over the world, "Move towards the Vatican. That is your home."

YOU ARE AGAINST THE FAMILY, AGAINST GOD, AGAINST POVERTY. CONSEQUENTLY, I ARGUE THAT YOU ARE ONLY FOR THE PERFECT AND RICH PEOPLE. IS THAT SO?

It is perfectly right. I want this earth to be full of rich people and perfect people. I am against disease; I want healthy people. I am against poverty; I want rich people. I am against the uncultured, uneducated; I want educated and cultured people.

I want this earth to be multidimensionally rich so it can enjoy the novels of Dostoyevsky, the music of Mozart, the paintings of van Gogh, the mysticism of Al-Hillaj Mansoor, the dialogues of Socrates, the sermons of Gautam Buddha... There is so much to enjoy and to grow with, but poverty prevents it -- which can be immediately removed.

We have enough nuclear power in the world to destroy this whole earth seven hundred times. All this nuclear power can be used for creativity. All poverty can disappear just like a dewdrop in the early morning sun. Our whole scientific genius is involved in creating war machines. That whole genius should be diverted to make man's life richer, healthier.

It is a simple question of deciding that humanity is one, and that there are no nations and there are no religions, and we are together -- and there is no question of any war. Seventy-five percent of our energy is wasted by war. In three thousand years we have been in five thousand wars. Anybody looking from another planet will think this earth is just insane. We are continuously either preparing for war or fighting. We do only two things, either fight or prepare. There is no time for anything else: no time to love, no time to sing, no time to dance, no time to meditate -- no time for any of the higher values of life.

The questioner seems to think that it is a great question. It is simply stupid. I am against God because I don't want people's energies wasted for a fiction. I am against poverty because I have seen poverty, and it is inhuman to allow poverty to exist on the earth.

But just the other day it was reported to me that the European Common Market has so many surplus products this year that just to destroy the surplus, two hundred million dollars will be needed -- for destruction. It is not the value of the surplus goods; two hundred million dollars is only the cost of destroying it. And they will destroy it. Every year it is going to happen. It has been happening in America, it

has been happening in Europe, it has been happening in Russia.

In Ethiopia thousands of people are dying, and you are destroying your surplus products. And in destroying them you are ready to waste two hundred million dollars. These two hundred million dollars would be enough to carry those products to Ethiopia, and save the whole of Ethiopia. But no, it cannot be done. Who cares whether Ethiopia lives or not?

In Russia, a few years back, they were burning wheat in their trains, instead of coal -- because they had surplus wheat and it was cheaper than coal. And people were dying in India, in Bangladesh. They need wheat; they cannot eat coal. And they have coal in Bangladesh.

Cannot we have a little more understanding -- that coal from Bangladesh can come to Russia, and wheat can go to Bangladesh? That whatever Ethiopia can give, Ethiopia gives; it has its natural resources. But why waste so much food? And you call this world religious? And you call these people Catholics, Protestants, Hindus, Mohammedans, Christians?

I don't see any religiousness anywhere, because I don't see any compassion. I don't see any love.

YOU ARE FOR TOTAL BIRTH CONTROL AND FOR FREE EUTHANASIA FOR THOSE OVER SEVENTY-FIVE YEARS OF AGE. I FEEL THAT ALL THIS IS VERY SIMILAR TO THE NAZI IDEOLOGY. PLEASE COMMENT.

I don't know anything about Nazi ideology, but if it is similar, it makes no difference. What I am saying is my understanding. If it is similar to some other ideology, it is a coincidence.

I want humanity to be more scientific as far as breeding is concerned. We have been producing too many idiots, retarded people, crippled people, blind people, sick people. And those people are going to suffer for their whole lives. This is not compassion.

There is no need, because each time a man makes love to a woman he releases one million sperm. Only one sperm, once in a while -- not every day -- will be able to get to the woman's egg. The remaining one million will die within two hours. Once one sperm has reached the egg, the egg closes, and the remaining ones have nothing to do but die. For two hours they can make their efforts, and within two hours there will be a line of one million soldiers dead.

One does not know, in those one million soldiers, how many Albert Einsteins have died, how many Zorbas have died, how many Socrateses have died. One million is a big number.

A single man, in his whole life, releases billions of living sperm. He alone can fill the whole earth with people. The whole credit goes to the woman... because she can only produce one child in one year. But this child is just accidental. And my feeling is, that amongst one million people who are rushing towards the woman's egg, there is every possibility that a Muhammad Ali may reach first, rather than Albert Einstein!

But we don't need Muhammad Alis. Boxing is such an ugly affair that it should be banned by law. The University of California has been researching for the last year: after each boxing match in California, for the following ten days the crime rates go thirteen percent higher -- murders, suicides, rapes. And still boxing continues.

There is every possibility that the humble people -- and all great people are humble -- will stand aside and let the other go first. And the primitive and the ugly, the political, will not bother at all; they will push their way through and reach the egg first. Why leave it to accident when it is now in our hands to decide who should reach the egg?

The man can simply donate his sperm to the medical lab. They can find the best out of the one million, and just inject the woman. Such a simple affair, and we can raise humanity to really superhuman beings.

Yes, it may sound something like the Nazi idea, but it is not Nazi. It is simple arithmetic, simple science, simply humanistic. We can cancel those people who will be sick, who will be blind, who will be retarded -- and we can choose the best.

For thousands of years man has not evolved. We don't know whether Charles Darwin is right or not. If he is right then it seems millions of years ago a few monkeys really took a quantum leap, became human beings, and since then we have not done anything comparable to that. We are far behind those monkeys who took the quantum leap and became human beings. It is time to take a quantum leap and through science is the only way to do it. Your old methods are bullock-cart methods; they won't help.

So even if any of my ideas coincides with any other ideology, it does not matter. What matters is

whether it is logical, rational, scientific, or not. Just by calling names you cannot criticize me. So remember, when you write your article, don't just start saying that I am a fascist or a Nazi ideologist. That will not be fair to me. Whatever I am saying, I am giving you my argument.

You can argue against my argument. If you have something better you can put it in, but don't try these methods which belong only to third-rate intellects. Call anything Nazi, and people just start thinking it is wrong. You have to prove why I am wrong. You are free to prove me wrong. I would love to listen to the argument that I am wrong, but I have always come across people who simply go on calling names. That is not intelligent. That is not human.

IF SOMEBODY WANTS TO BECOME A SANNYASIN, WHAT SHOULD HE DO? AND WHAT IF HE WANTS TO DROP OUT AGAIN?

There is no problem. When you fall in love, what do you do? Just fall in love; become a sannyasin -- there are no conditions.

And when you want to fall out, there is no need for any divorce. You simply fall out -- we say goodbye. We celebrate both the occasions. There are no conditions when you come in. There are no conditions when you leave.

It is your freedom to be part of the movement.
It is your choice not to be part of it.
We respect you and we respect your decision.

IF YOU ARE AN ORDINARY HUMAN BEING, WHY DO YOU ACCEPT THIS FORM OF VENERATION FROM YOUR FOLLOWERS?

What kind of veneration? Just because I am sitting in a chair higher than you...? Tomorrow I can tell them to dig a ditch... then will I be adoring you all? Are you some kind of idiot or what?

AND NOW YOU ARE IN CRETE -- BY CHANCE OR DELIBERATELY? YOU CERTAINLY KNOW THAT THIS ISLAND WAS THE CRADLE OF WESTERN CIVILIZATION, AND THE PEOPLE OF THAT TIME WERE WEARING PURPLE CLOTHES. BUT IT WAS ALSO A CENTER OF THE PIRATES DURING THE ROMAN EMPIRE. ARE YOU A FOUNDER OF A NEW CIVILIZATION OR A PIRATE OF CONSCIOUSNESS?

I am neither. I am just a visitor... and by chance, just because I have a few beautiful sannyasins here like Amrito, who pulled me here and I could not deny them. In fact, I am incapable of saying no to anybody, so people can take me anywhere they want.

But there is no question of creating another civilization, because there has been no civilization up to now.

And what will I do by making my people pirates? I don't even have pockets. I don't have any bank account. I don't possess anything in this world.

I possess only the love of my people, who are all over the world, and I don't know another treasure greater than that.

Jesus said, "God is love." I don't think it is right -- but I can say, "Love is God."

Socrates Poisoned Again After 25 Centuries

Chapter #10

Chapter title: Pope the polack is the antichrist

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FOR THE LAST MONTH, THE VATICAN HAS BEEN SUGGESTING TO THE ITALIAN CATHOLIC MEDIA TO KEEP SILENT ABOUT YOUR EXISTENCE. SUCH A THING HAS NOT EVEN HAPPENED REGARDING THE TERRORISTS. THIS SEEMS TO SHOW THAT THE POPE IS AFRAID OF YOU.
PLEASE COMMENT.

The pope and other religious leaders of the world are not afraid of terrorists, but they are afraid of me. The reason is that the terrorists cannot destroy their very roots, cannot destroy their very existence. They may kill a few people here and there, but they cannot take away the vested interests totally.
I can do that.

I am a bigger terror to them, although I am not a terrorist. I am absolutely nonviolent.

Their fear is basically because they are standing on fictitious ground. They have no argument for existing anymore; they cannot provide any reason why they are needed. And I can provide every reason why their very existence is a hindrance for human progress, for the coming of a superman. They are keeping people in every way retarded just so that they can exploit them.

And they have been exploiting for centuries. They have repeated their lies so often that they almost appear as truths.

Man's mind is a very mysterious mechanism: If you go on saying to it something which is absolutely baseless, first it will not listen to it; first it will laugh about it. But if you go on, without bothering about its laughter or ignorance, soon it will become serious: "There must be something in it if the man is so persistent." And if this goes on for centuries, you forget completely that the beginnings of religion are out of fear.

Man started to create a god out of fear -- not out of knowledge, not out of love. He was surrounded by wild animals -- the most helpless being on the earth. In the night there was darkness and he was continuously in danger of being attacked. So when fire was found for the first time, it became a god -- in India they still worship fire -- because then man could make a bonfire, a lighted space, and remain close to the fire. Animals are afraid of fire, it was warmer, there was light; there was no fear -- animals could come near -- naturally, fire became a god.

In the oldest book on the earth, the RIGVEDA, more prayers are devoted to the god of fire than to any other god. Slowly, slowly more and more gods came in. If you want to see the whole scene of gods, you have to look into the ten-thousand-year history of religious development in India, because that is the country where religion first began.

They have thirty-three million gods. Everything that was protective became a god. Everything that they were afraid of, they made a god out of it -- as a bribery. They started worshiping clouds, they started worshiping rivers -- because rivers were dangerous; floods would come. If they worshiped rivers, then perhaps floods would not come. They started worshiping the sun, because it is the sun, they found, that gives you warmth, life, wakes you up out of the night. The night had been a terror for millions of years.
Religions' origins are in fear.

It is not a coincidence that India is the most ancient religious country -- and the most cowardly; for two thousand years they have been slaves. What can people do who are so cowardly that they need thirty-three million gods to protect them? Small groups of people invaded such a big country, which is almost a continent, without any resistence. The fear was great.

The same is true about other religions which came later on: they are based in fear.

Man creates God in his own image. Although THE BIBLE says God created man in his own image, just the opposite is true. And it is so clear: if God created man in his own image, do you think man has anything that can prove that he is the image of God? God is all-powerful, God is everywhere present, God is all-knowing -- past, present, future. What qualities do you have?

No, the idea is just wrong.

The reality is, man created God in his own image.

That's why the Chinese god will have a Chinese face; the Hindu god will have a Hindu face, Hindu color; the Japanese god will look Japanese, speak Japanese.

I have heard... after the second world war, one German general and one English general met by coincidence on a beach where they were on a holiday. They became friendly -- they were in the same profession of butchering and killing.

The German general asked, "Only one thing I cannot understand: why were we defeated? We were stronger than you."

The English general laughed and said, "I will tell you the reason. We were praying to God for victory."

The German laughed; he said, "That is nonsense, because we were also praying to God for victory."

The Englishman said, "In what language? God understands only English and you must have been praying in German. That shows why you were defeated!"

The pope is certainly afraid. This is not the quality of a religious man -- to inform the news media that they should not write either for me or against me, neither positive nor negative; that they should not even mention my name, my presence. Does he think that I need news media for my presence to be felt? His fear is a proof that my presence is already being felt, although I am not there.

He was in India: I welcomed him, and I opposed the Hindu chauvinists who were opposing him in ugly, political ways: protest marches, slogans, throwing stones, preventing his meetings, disturbing his meetings. I was the only person in India who publicly opposed the Hindu chauvinists. I said, "You are doing something ugly. If the pope is not right, invite him -- in every city where he visits, be respectful; he is our guest. Welcome him, and challenge him for a discussion on the fundamental matters of religion. That will be more human, more intelligent. And prove to him that he is wrong. Your stones cannot prove him to be wrong, your protests cannot prove him to be wrong. Your protests and your stones only prove that you are afraid."

I hope the pope will be a gentleman.

He should behave with me the way I behaved with him. But he has already started misbehaving. He should have told the whole press media, "Be present, and we are going to discuss the fundamental matters." It is a question of quest, enquiry into truth. It is not a question of my being victorious or his being victorious -- we are negligible. The reality is that the truth should be revealed, that the people should come to understand what is false and what is not false. Invite the people.

This is simply ugly politics to tell the news media... and in Italy almost the whole media is Catholic. But don't be worried, the media will have to take a standpoint either for or against -- nobody can be left in between. And already it has happened....

Before the pope had informed the media, the television company from Italy came to Kathmandu to take my interview. They have done the longest piece ever, a ninety-minute interview, and the director informed me, "I have never seen such a response in my whole life. Thirteen million people saw the interview on the television, and the whole country is divided into two parts. People are fighting in the streets -- for and against -- in restaurants, everywhere."

He asked me, "Are you some kind of a disaster? -- because only when some big disaster happens do so many people look at the television; otherwise, who cares about religion?"

I am certainly a disaster -- a disaster to all the religions that exist, because I want to give a totally new dimension to religion.

I want religion to be absolutely unorganized.

It is an individual's personal enquiry.

And only through your personal enquiry can you can come to know the truth of your life, of your existence... and the meaning.

There is no need of any priest to stand in between you and existence. I don't want man to create fictions; I want him to be more scientific, to look for realities.

God is a fiction -- existence is a reality.

To me there is no other god than existence, than life, than consciousness. And then you need not go on

piling up lies upon lies. First you create God because you have asked a stupid question: Who created the world? The question is stupid, because whoever created it, the question will remain the same, again. Who created THAT personality? So God Number One created the world; God Number Two created God Number One; God Number Three created God Number Two.... It is an endless regress; you can never come to the point where you can find who created it all.

Ask a stupid question, and you will fall into a regress -- a simple logical process. And once you receive the answer that God created the world, then you have to define God.

Nobody has seen God -- all definitions are inventions. If horses were going to define God he would be a horse, a good Arabian horse. He cannot be a man, certainly not a man, because man has been such a pain in the neck to all the horses that they are fed up; they cannot accept man as a god.

I am reminded of a small child who used to go with his father to the park for a morning walk. There was a statue of Napoleon Bonaparte sitting on his horse, and the child was always enchanted. He looked up, and he asked, "What is it?"

The father explained that it was Napoleon Bonaparte, one of the heroes of history.

Soon the father was going to be transferred to another town. The boy said, "Before we leave, I would like to see Napoleon Bonaparte." The father took him there. With tears in his eyes, the boy said to his father, "Father, I can understand Napoleon Bonaparte is a great hero -- but who is that guy sitting on him? That fool, continuously, twenty-four hours a day, is sitting on my Napoleon Bonaparte."

The father could not believe that he was thinking the HORSE was Napoleon Bonaparte! But children have their own visions, their own ideas.

There are three hundred religions in the world, and every religion has a different definition of God. Certainly, three hundred definitions cannot be true. Yes, three hundred definitions can all be untrue -- and they ARE untrue. It is just because you accepted God as the creator that you got into a fix. Now you have to define God; now you have to say when he created the world.

Christians say he created the world four thousand and four years before Jesus Christ was born. I assume it must have been Monday, the first of January. But the question arises: before four thousand years ago, for eternity, what was this God doing? He seems to be a really lazy guy! It took eternity for him to decide to create the world, and then he has created this mess!

One of my friends was going on a tour. He had ordered from the tailor a beautiful coat to be made -- the winter was coming, and he was in a hurry. He said to the tailor, "Make it in one week's time. And don't be tricky; don't try to find any excuses. In one week's time you have to make the coat."

The man said, "I can make it in one day -- but just see outside: God made the world in six days, and what is the world? -- it is an utter mess! If I make your coat in one week it will be an utter mess. That will be your responsibility. I am a poor tailor; if God could not manage, how can I manage? Give me time! The coat will be ready when you are back from your trip; then it will be perfect."

One lie needs to be supported by another lie. In how many days did God create the world? In six days, because the seventh day he got tired -- great God! Omnipotent, all-powerful God gets tired in six days -- spent, finished! Since then we have not heard anything about him. Since then he has been resting; the Sunday does not end at all.

And all these things are against scientific investigations. This earth itself is at least three million years old, nothing to say about the universe. The universe is eternal; it has always been there, changing into new forms. Every day new stars are born, every day old stars die. There is no beginning and there is no end; hence the question of any creator does not arise at all.

But you create a lie; you make churches and temples and synagogues around that lie; you create bishops, archbishops, popes, to be mediators between you and the lie, and you waste your life praying to something which does not exist at all.

All the religions have been destructive to your religiousness. They have been destructive to your search for truth. They have been teaching you to believe, not to enquire. They have been giving you ready-made formulas so you need not bother about any individual enquiry.

Leo Tolstoy has a story, a beautiful story, of three villagers -- uneducated, uncultured. They lived by the side of a lake in total isolation, under a tree. They were becoming more and more famous as saints.

The archbishop of the Russian Orthodox church of course was angry, because in Christianity you can be a saint only if you are certified by the pope. It is hilarious that a saint needs to be certified -- as if it is also a title, an honorary degree that has to be conferred on the man. The very word `saint' in English comes from `sanction'; it has to be sanctioned, certified.

These three people were not certified and they had become saints. People were going to them in thousands and they were not coming to the archbishop. He was really pissed off!

One day he could not contain himself. He took a motor boat and went across the lake. Those three poor people fell at his feet and they said, "Why did you have to make this long, tedious journey? You could have informed us and we would have come."

He was cooled down a little, seeing their simplicity. But he said, "Do you think you are saints?"
They said, "We don't know what a saint means."
He asked, "Why do people come to worship you?"

They said, "That is a problem to us. We don't want them to -- that's why we have come far away from the village to live here in isolation. But people are crazy; they go on coming here. And we go on saying that we don't know anything; we are just simple people, poor people."

Now the archbishop was back into his daily posture of being the archbishop. He said, "Then listen; first tell me, what is your prayer?"

All the three looked at each other and said, "You tell him."

The archbishop said, "Anybody can say, there is no question -- just tell me what the prayer is."

They said, "We are very embarrassed because we don't know any prayer. Not knowing any prayer we have created our own -- please forgive us. Our prayer is: `God, you are three; we are also three -- have mercy on us.' That's all -- longer prayers we cannot remember. It is simple and meaningful to us: `You are three, we are three -- have mercy on us.'"

The archbishop had to laugh. He said, "This is a strange kind of prayer! I will tell you the prayer authorized by the church, and you forget this prayer. This is not prayer, this is all nonsense!"

They said, "You can teach us; we are available. The only difficulty is, it should not be too long, there should not be big words; otherwise we will forget it."

He told them the whole prayer. They were very sad, and they said, "Please repeat it one time more -- it is very difficult to remember. But we will try it in three parts: one part one man will remember; the other part the other man will remember; the third part the third man will remember. This way we will make it. You repeat it at least one time more."

The archbishop repeated the prayer one time more. They all three touched his feet, and he greatly enjoyed it. He was thinking that there was going to be an encounter, but these were poor people, ignorant. He went in his boat, very happy that he had done a virtuous act of transforming three idiots to the right way of religion.

In the middle of the lake he was surprised; all three were coming, running on the water! He was so afraid -- this time he REALLY pissed! He was trembling, "My God, what is happening."

They reached the motorboat and said to the archbishop, "Please, one time more! We have forgotten the prayer."

The archbishop said to them, "You forget my prayer; you continue your own. I was wrong to disturb you, please forgive me. Just go back to `You are three, we are three -- have mercy on us.' From today I am also going to do your prayer, because I am also three -- I, my wife, my son. It fits and it is simple -- and it works!"

Religions should be a simple, human, individual affair, like love. You don't have organizations for love; you don't create churches and synagogues and temples and mosques for love. But in love at least two persons are involved -- in prayer you are absolutely alone.

It is the beauty of aloneness, the purity of aloneness, the unpolluted serenity, silence of aloneness in which you become aware of the tremendous beauty of existence, of the great blissfulness that surrounds you. But you were missing it because your eyes were covered by Christianity, Hinduism, Jainism, Buddhism, Mohammedanism.
I want to give you back your eyes.

And I want you to take the responsibility of finding the truth yourself.

Do not depend on anybody else, because every dependence is a slavery. And the people who want you to depend on them -- like the pope wants you to depend on him -- are simply creating, in the name of religion, a vast empire of slaves.

Just a few days ago I saw his proclamation: "I have heard that a few Catholics are confessing to God directly. That is a sin. Nobody can confess directly, can be in communication directly with God; he should go via the priest." Strange, you cannot even confess to God directly! The reality is that because there is no God, if you start enquiring individually, you will find that God is the greatest lie that has been told to

everybody. A priest is needed to guard that lie.

And the confession to the priest is a political strategy. You go on telling your sins to the priest -- do you know what it means? It means you are making a man powerful enough over you so you cannot leave the Catholic fold, otherwise he will expose you. He knows everything wrong that you have done.

It has nothing to do with God, it is sheer politics. He has a file on you. He knows what you are doing with your neighbor's wife; he knows how many times you have stolen things; he knows how many times you have taken drugs which are illegal. He knows everything that is wrong about you -- and that is his power over you. You cannot leave the fold; you have to remain in the fold.

If you start confessing directly to God, the whole strategy of keeping you enslaved in a psychological concentration camp will fail.

So let the pope do whatsoever he wants to do: I am coming to Italy, and I am going to challenge him in his own Vatican on each single fundamental question of religion. If he does not have any courage, he can go on another world tour when I am there.

NOSTRADAMUS, THE TRADITIONAL SEER, WROTE THAT THE ANTICHRIST WILL COME BEFORE THE END OF THIS CENTURY.
DO YOU HAVE ANY IDEA WHO THE SO-CALLED ANTICHRIST COULD BE?

I have absolutely an idea who is the antichrist: pope the Polack.

And when I say this, I am saying it not without any reasoning behind it. Every religion has been destroyed by its priests.

There is an ancient parable in the East that a newly-recruited devil came running to the old master, the great devil, perspiring, huffing and puffing. He said, "What are you doing here smoking Havana cigars? Are you not aware that one man on the earth has found the truth? If he spreads it to the people, our whole business will be destroyed!"

The old devil went on smoking and smiling. He said, "Don't be worried, my son. You are new -- you don't know our strategies. My priests have already reached there; they are surrounding the man. Now they will not let anything reach to the people uninterpreted.

"They are my servants, but they will pretend to be his priests. They will write his books, they will interpret his philosophy. They will make a church, and they will convert people. They will not allow anybody to reach to the man directly -- we don't allow anybody to reach to truth directly. Everybody has to go via the right channel, and the right channel is the priest. And all the priests are my employees, so don't you be worried. Quiet down. Have a Havana cigar."

The new devil said, "This is strange, because I saw there many very saintly looking people sitting around the man."

The old devil said, "Yes, they are my people -- very expert. It has happened many times: many people have found truth, but my priests have always spoiled it. Truth has never been able to reach to the people; what reaches to the people is distortion."

Pope the Polack is the antichrist.

And twenty centuries of these Polacks and popes prove that whatever they have been doing is against Christ. They call Christ "the prince of peace," and all the popes have been going on crusades, religious wars; destroying villages, murdering people -- Jews, Mohammedans; fighting continuously, burning people alive; burning living women for the simple reason that somebody suspected that the woman was a witch.

Now, the word `witch' is a beautiful word. It means a wise woman; there is nothing wrong in it. But these wise women were dangerous to the priests, who could not allow any competitors; hence the very word `witch' became derogatory. They must have burned thousands of beautiful women, forced them to confess that they were witches. And the meaning of witch they managed to concoct was that the women were in a sexual relationship with the devil.

The devil does not exist; how can you have a sexual relationship with him? But in the middle ages they tortured these women day in, day out. Finally the women gave up, seeing no hope -- unless they confessed they will be tortured, and once they confess, then they will be burned.

The torture must have been tremendous, because nobody would choose to be burned alive unless the torture was more painful than being burned alive. They confessed: yes, they had been sexually connected

with the devil; once they had admitted this they were burned alive.

Thousands of people have been killed by these people who represent "the prince of peace." And what peace have they brought to the world? You can see: the two world wars have been fought in the Christian section of the world; and the third world war will also be fought in the Christian section of the world.

These people are representatives not of peace but of death.

So I say categorically that the antichrist is already in the Vatican. He has started doing the worst that can be done to humanity. He is preaching to the whole world against birth control, against the pill, against abortion. That is enough, that will destroy this whole world through starvation, through poverty.

Right now there are five billion people on the earth -- and the earth is capable of supporting joyously not more than one billion people. One billion people can live on this earth in a dance, in ecstasy -- but five billion people? And by the end of this century the population will be six billion. Out of sheer overpopulation -- no nuclear weapons are needed -- humanity can commit suicide.

My answer is absolutely clear: Pope the Polack is the antichrist; all the popes have been -- and not only in Christianity but in every religion.

If you look into the history of religions, you will be surprised: Gautam Buddha rebelled against brahminism because it was creating a very dead society in India through the caste system. Somebody was born high, somebody was born low and the lowest class was untouchable. Not only were the people untouchable, even their shadows were untouchable.

What man has done to man is worth remembering so that we do not do it again.

In India, the lowest class -- which means one fourth of India -- had to shout loudly, with a bell in their hands, telling whoever was on the road, "Please move." And they had a broom attached to their back, so that wherever they passed the broom went on cleaning the place. And if somebody by chance happened to be touched by their shadow, he had to take a bath to purify himself. Such indignity has never been done anywhere... such inhumanity!

Buddha rebelled against it, but the surprising fact is that all the people who wrote Buddha's scriptures were brahmins. All his disciples who surrounded him were brahmins. Strange! Mahavira, another great teacher, of Jainism, was also against Hinduism and brahminism and its caste system, but all his nine apostles were brahmins. I think the parable I told you is not just a parable; it is a truth.

Those brahmins have done everything that they could manage. They have changed the words of Buddha; they have interpolated their own interpretations in them. You cannot be certain whether it has been said by Buddha or by the people who have been writing these things; there is no way to figure it out. I am certain that there are sentences which a Buddha cannot say. I am certain that there are sentences which a Mahavira cannot say, because those sentences prove utter ignorance, not enlightenment.

So the real enemies are not the people who are against, the real enemies are always those who are close to you. Who betrayed Jesus? One of his most intimate disciples, Judas. And for what? -- only thirty silver coins, and he sold his master. If anybody had said, "Judas is the person who is the antichrist with you" nobody would have listened. But now we know that he WAS the antichrist.

Gautam Buddha's own cousin-brother, who lived with him as his disciple for many years -- Devadatta -- finally betrayed him and declared himself to be the real Buddha. He took away five hundred disciples with him and was proclaiming around the country that "Gautam Buddha is fake; I am real." And he was Gautam Buddha's cousin-brother, a very loved one. Buddha was so close to him that perhaps he might have chosen him as his successor.

Mahavira was betrayed by his own son-in-law, who was also his disciple. His daughter was a disciple, his son-in-law was a disciple -- but the son-in-law was very insistent that he should be declared to be his successor.

Mahavira said, "I am not going to die now; at least thirty years more I am going to be here -- don't be in a hurry."

But his son-in-law was worried that somebody more capable, more articulate might appear. He finally threatened Mahavira that if he does not declare him his successor then he is going to rebel against him and declare himself to be the real master of Jainism; Mahavira is just a hypocrite. And he did it, he took away with him hundreds of disciples of Mahavira.

So it is not just one instance.

If the antichrist can be born anywhere, then the place is the Vatican. And this man, pope the Polack, fits perfectly. The time is right: humanity is coming to an end. If a great spiritual revival does not prevent a global suicide, if individuals don't start taking their own responsibility -- if they don't desert their so-called

leaders and their churches and their holy books -- the world is not going to survive long.

My effort is simply to make you aware that there is still time -- not very much, but still there is time. If all the individuals from all the religions simply declare that they are no longer Hindus, no longer Christians, no longer Buddhists -- they want total freedom for themselves and they take their responsibility on themselves; they don't want to be saved by anybody else. That is ugly; that is humiliating yourself, insulting your own self. But, "If I can be saved, I can be saved by my own self; and I will search for the truth on my own -- whatsoever the cost"...

If people desert the churches and the synagogues and the temples and the mosques, and if people do declare that "the whole earth is ours..."

The nations do not need to exist -- there is no need. They can exist as functions, just like the post office or railway trains, or telephone exchanges. Nations can exist for doing particular functions, but there should be no boundaries -- either of nation, religion, race, color.

If we can declare the whole world as one, we can save the world yet.

YESTERDAY, THE CORRIERE DELLA SERA -- THE MOST POPULAR ITALIAN NEWSPAPER WROTE THAT POPE PAUL VI SOME YEARS AGO, AND NOW POPE JOHN PAUL II OFFICIALLY AFFIRM THAT THE DEVIL IS NOT A PSEUDO-REALITY, A CONCEPTUAL FANTASTIC PERSONIFICATION OF THE UNKNOWN CAUSES OF OUR DISEASES, BUT ON THE CONTRARY, HE IS A REAL, EXISTING DEMON. PLEASE COMMENT.

Existence is dialectical.

If there is love there is hate, if there is day there is night, if there is pain there is pleasure, if there is man there is woman.

Existence functions through dialectics.

The religions who believe in God *have* to declare that the devil is a reality. If the devil is only a fiction, then their God also is a fiction. The reason behind this declaration is not to prove the reality of the devil, but to support the reality of God.

There are religions -- like Taoism in China -- which have no devil, because they have no God. There are religions in India -- Jainism -- which have no devil because they have no God. Buddhism in Japan, in Ceylon, in India, in Thailand, in Korea, has no devil because it has no God.

The pope's declaration about the reality of the devil is very cunning. It is a strategy to prove that God is real. Without the devil, God cannot exist. It won't fit in the dialectic.

But it raises many questions. If the devil is real, who created the devil? Either he must have existed always with God, or he was also created when the world was created. If he has always existed with God, then he has the same status and the same eternity as God. And looking at the world, he seems to be more powerful than God.

Who manages all these wars? Who manages so many killings and rapes and crimes? Millions of people are behind bars -- who manages it? God seems to be only in books -- the devil is very much active and has tremendous power. God seems to be absolutely impotent before the devil.

And if they are going to exist together forever -- because without the devil God cannot exist, God is dependent on the devil -- then why worship God? It is better to worship the devil!

Secondly, if someone says that God was alone before he created the world, then why did he create the devil? Then HE is responsible for everything wrong that happens in the world -- for all the crimes and for all the sins, he is responsible. Why did he create the devil in the first place?

And this seems to be simply unbelievable -- that he creates the devil, and people are killed and women are burned because they are making love with one of the creations of God. So what is wrong in it? If it was wrong -- God is all-knowing: past, present, future -- he should not have created the devil. And if he could exist alone for eternity, why can't he exist alone today? What is the need for the devil?

But these are all hypothetical questions which have no roots in reality. First you create God, then you become afraid that he needs an antithesis; otherwise somebody is going to ask, How can he remain in existence without his polar opposite? Then the devil has to be brought in from the back door.

But it does not solve any problems. It makes God dependent on the devil, and the devil becomes more powerful than God. And the world in every way proves that the devil *is* more powerful than God. The simple and innocent are cheated, deceived; the cunning become powerful, become politicians, become

presidents, prime ministers.
The devil seems to be a far more potent force.

I simply deny what the pope has said. And when I am in Rome, I will ask him, "If the devil is a reality, bring him in front of the people. A reality is objective -- bring the reality before the people. Where are you hiding the devil -- in the Vatican? Because only you know that he is a reality...

"Nobody else knows that he is a reality; everybody thinks that he is a fiction. It is for the first time that you are proclaiming that he is a reality -- you must have encountered him. What kind of a relationship do you have with the devil? Certainly you are not a woman; it can only be homosexual.

"What kind of conversations are you having with the devil? and for what reason? You are supposed to be the representative of God, and you are proving the reality of the devil, not the reality of God -- which IS in question. In every young man and young woman's mind the question is about God, not the devil. Who cares about the devil? Prove God and his reality! But strange, you are trying to prove the reality of the devil. Perhaps YOU are the devil, perhaps he is hiding behind you."

I have moved around so many places -- I have never come across him. That's why I am going to visit the Vatican. Perhaps... I will be absolutely satisfied if the devil can be presented before the public. A reality is not something that has to be proved; it can be simply presented. You need not prove that there is a sun -- nobody proves it. You need not prove that there is light -- everybody who can see, knows it. Realities don't need any proofs; only unrealities need proofs and arguments and theologies.

It is absolutely absurd; neither God exists nor the devil exists. Man's life is not dominated by God or by the devil. Man's life, scientifically, is either dominated by unconsciousness or by consciousness.
This is the real polarity.

Act more consciously, and you will be coming more and more to a quality that can only be called godliness -- not God, not a person but a quality, a fragrance.

Act unconsciously, and you will be coming more and more close to something which cannot be personified as the devil but can only be called a quality: evilness. The unconscious mind behaves in wrong ways; the conscious mind behaves in right ways. And the only religion there is, is the art of changing the unconscious mind into consciousness, so that you don't have the duality of unconscious and conscious but you have only one... a pure light, a pure consciousness.

And out of that consciousness, everything is divine.

A FRENCH THINKER, DEBOURGE, WROTE TWENTY YEARS AGO LA SOCIETE DU SPECTACLE -- A PAMPHLET ABOUT THE CONTEMPORARY WORLD WHICH TRANSFORMS EVERY EXPERIENCE OF VALUE INTO A SHOW BUSINESS.
I THINK THAT IN SOME WAYS YOU KNOW IT, BECAUSE YOU ARE THE POSITIVE CHAMPION OF IT.
FROM THE OUTSIDE IT LOOKS AS IF A PRECISE ORGANIZATION IS TAKING CARE OF THE SPECTACULAR HAPPENINGS THAT BRING YOUR IMAGE INTO TV AND THE NEWSPAPERS.
IS IT TRUE OR IS IT HAPPENING BY ITSELF?

It is absolutely untrue.
It is happening by itself -- there is no organization which is taking care of television, or other news media.

It is happening by itself just the way it happens when in the morning the sun rises and the birds start singing, and the flowers start blossoming. Not that the sun goes and knocks on the door of every bird's nest, "Wake up, I am here. And start singing!" It is not that it goes to every flower and says, "What are you doing, you lazy one! I am here -- start blossoming and spreading your fragrance!"

There is no organization around me, just a few friends who take care of me. If the television stations, newspapers, magazines, radio, are coming to me, it is on their own. Some fragrance has reached to them, something has pulled them.

There may be many reasons for their coming to me. Some may be coming out of curiosity; some may be coming with a negative mind, just to condemn me. Some may be sent by people like pope the Polack to know about me, what kind of man this is. And some are coming because they have heard about me, they have read about me, and a certain feeling of love has arisen in them.

But it is all happening; there is no management, there is no organization.

I have lived for thirty-five years absolutely trusting in existence, so whatever happens is good, and whatever happens I am grateful for it.

THE ATTITUDE OF THE ITALIAN PRESS IS CHANGING. AFTER THE END OF RAJNEESHPURAM, FINALLY, SOME JOURNALISTS STARTED TO GET INTERESTED IN YOU -- NOT FOR THE SUPERFICIAL ASPECTS BUT FOR YOUR REAL TEACHING. COULD IT BE BECAUSE THEY THINK THAT AN EMPEROR WITHOUT A KINGDOM IS LESS DANGEROUS?

I was never an emperor, and I don't have any kingdom -- neither have I had one ever before. But after the fascist destruction by the American government of my commune in Oregon, America, it is simply human that people started feeling sympathetic.

They started looking at why the greatest power in the world should be so afraid of a man who has no power; why a great power should be afraid of a small commune of five thousand people which lives in a desert, which has changed the desert into an oasis, which is not in any way a disturbance to any neighbor -- because the closest town was twenty miles away.

The commune had one hundred and twenty-six square miles of desert, and it was situated only in three square miles of that land.

The way they behaved with me, the way they behaved with sannyasins... Where five thousand dancing and singing people were living, now there are only one hundred and sixty people left -- it is a ghost town.

For four years, five thousand people were working twelve hours a day, sometimes fourteen hours a day, to create beautiful houses, roads, lakes, gardens; they had made a small paradise with their own hands. It was their own creation. Why should the American government be so worried and afraid of these people?

The land was lying dead for fifty years -- nobody was ready to purchase it because it was simply desert. We changed the land. It was supporting five thousand people with food, vegetables, milk products -- everything that we needed. And the people were not just living as they live in any other town; they were experimenting for something which is going to happen in the future. They were living one hundred years ahead.

In the morning they were meditating; then they were listening to me, to the answers to their questions. Then they were working, and then it was a beauty to see five thousand people eating in one kitchen, in one place. The family had disappeared -- or it had become a family of five thousand people.

And after this whole day's work, in the night you could see people dancing, singing, playing on their musical instruments late into the night. It was just a rejoicing twenty-four hours around the clock. Why have these people been forced out, and what has America gained? It has gained its desert back.

If America loves deserts, it should start destroying other cities too. The whole of America can become a desert. If they are not capable, they can invite the Soviet people; they can manage to make the whole of America a desert.

What have they gained?

They have not gained anything, but they have lost tremendously. They have lost five thousand dancing, singing, rejoicing people who were not miserable... because not a single man went mad, not a single man committed suicide. Nothing that goes on happening in every city was happening there -- it was a totally different climate.

For the first time in the whole of history... it was a small place where money was not circulating. We had stopped using it, no money was to be used in the commune. And just by stopping the use of money, we destroyed the distinction of the rich and the poor.

You might have millions of dollars -- it would be of no use. You could donate your dollars to the commune, but you could not use them to purchase anything. All your needs would be fulfilled by the commune -- and everybody's needs *were* fulfilled. Nobody was hungry, nobody was without clothes, and nobody was bothered for tomorrow. The today was so full, so enchanting, so magical, that nobody thought about yesterdays or tomorrows.

Fifty thousand people used to visit the commune around the year. We made a place in America which was very strange. People don't go to America for spiritual search. Have you ever heard of anybody going to America for spiritual search? They go to India, they go to Japan, they go to the Middle East; but nobody goes to America. What has America to give as far as spirituality is concerned?

But fifty thousand people from around the world -- from India, from the Middle East, from Japan, from countries which have been the sources of spirituality for centuries -- were coming to America for spiritual search.

If American politicians had any understanding, any intelligence, they would have supported the commune, helped the commune. It was going to become a Mecca, a Jerusalem of the young people of the whole world. But one does not expect intelligence from politicians.

They became jealous because fifty thousand people were not even going to the White House. They became jealous of the commune because there was not a single beggar. And we had accepted two hundred American beggars into the commune, and those beggars were as happy as they had never been before. I asked a few of them and they said, "This is the first time we are recognized as human beings. Outside in the world we are thought of as worse than dogs." They were street people, and we were ready to accommodate more street people.

The American politicians became afraid because the commune was living comfortably, luxuriously. I am absolutely against poverty. In four years time not a single baby was born. Nobody was forced to use birth control, but it was simply explained that the world is overpopulated: "Do you want your child to grow up in a world with AIDS spreading, nuclear weapons piling up, population increasing? By the end of this century, from many directions there is going to be just darkness all over the earth. Would you like your child to be born into this world? If you love, you will be the last to give birth to a child. This is not the time."

The American government was more angry because there was a higher communism happening than is in Soviet Russia, or any other communist country. And most strange of all, the communism was happening side by side with anarchism, which are polar enemies. Anarchism believes in no government; communism believes that government is needed -- first to destroy capitalism.

But once people are in power and they have destroyed capitalism, who is going to take the power from their hands? Seventy years have passed since the revolution in Russia. Capitalism has disappeared long ago; now everybody is poor. But those who are in power are more powerful than any rich man ever was in any country. And they are not going to drop their powers.

Yes, one thing has happened: because everybody is equally poor, they think equality has happened. There is no comparison left. In the commune everybody was rich, nobody was poor. This I call the higher quality of communism.

They became afraid -- and there was no government, there was no enforcement. The American government became afraid of what was happening: if the American people become aware of it -- and they were becoming aware -- slowly, slowly then, it will create a problem. It is better to destroy it. It will give a comparison to people.

The commune had hundreds of cars. No car belonged to anybody -- everybody was able to use any car he wanted. The commune had one hundred buses, five airplanes, its own airport, and everybody was available, capable of being happy, of being blissful. To be rich is dangerous because it creates comparison in other peoples' eyes and they start asking the politicians, "What you have been doing for thousands of years, these people have been able to do in four years! And if it can happen to these people, why can't it happen to all people, to everybody?"

They arrested me without any warrant, at the point of twelve guns -- they never told me why they had arrested me. They did not allow me to inform my attorneys -- which is absolutely undemocratic and illegal. And when the whole story became known to the world press, it was a sudden exposure of America's reality. It is not the people of America, but the American politicians and the bureaucracy of America that is fascist.

The destruction of the commune exposed them. That is the reason why in every country -- not only in Italy -- in every country the press has been sympathetic. In America itself the news media has not been only sympathetic, it has been very protective.

I was in jails for twelve days, and each jail was surrounded by hundreds of cameras, photographers, television people, newspapers. They wanted to know about me.... Just seeing me pass from the car to the jail, they wanted to know about me: "Are they doing any harm to you? Just say, and we will let the whole world know."

It is simple human psychology. It is not that I have lost any empire -- I had none. It is not that I am no longer an emperor -- I have never been. But I have a totally different kind of world with me... people who love me and people who are blessed by my love. If you call love power, then it is power. And perhaps it is the only power which should be saved, and all other power should be destroyed.

And whatever is my teaching is so clear to any intelligent person who is not closed, that I don't see why sooner or later the news media around the world is not going to be for me. It is not for ME, it is for truth, it is for love, it is for beauty, it is for meditation.

It is for a new kind of religiousness.

Socrates Poisoned Again After 25 Centuries

Chapter #11
Chapter title: Utopia is just around the corner

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BELOVED OSHO,
WHAT DO YOU SAY TO THE PEOPLE WHO CALL YOU A UTOPIAN?

They are right -- just their idea of utopia is not right. They think that utopia is something which cannot be achieved; that's exactly the meaning of the word utopia. Sir Thomas More wrote a book called UTOPIA, in which he hopes for everything that man has always aspired to but has never been able to achieve.

There have been revolutions, there have been attempts to make alternative societies; all have failed. But that does not mean that we have made every possible effort.

I am reminded of Thomas Alva Edison. He was working on the electric bulb for three years continuously. All his colleagues were tired, bored, but they were puzzled and amazed that the old man would come to the lab before everybody else, full of zest, enthusiasm, hoping that it was going to happen today.

Finally they said, "Three years we have been hearing about it; nine hundred experiments have been made -- all have failed. But you seem to be absolutely unaffected by the failures."

Edison said, "No, I am not unaffected. I am immensely inspired. If nine hundred attempts have failed, it means now we are coming closer and closer every day to that attempt which is going to succeed. How long can it elude us? It is a challenge."

Do you see his point? He is saying nine hundred doors are closed. We have enquired: they are wrong doors, they lead nowhere. Now the number of doors is reduced. There are nine hundred doors less. We are succeeding; we are coming closer and closer to the door that will lead to the successful experiment.

Slowly, slowly his colleagues deserted him, his friends left him. But he continued, and one day he succeeded. It was late at night; it must have been three o'clock in the morning... the first light bulb! And he was so enchanted by it that he simply went on sitting under the light, looking at it.

For five years he had been working.... And his wife shouted from the bedroom, "Are you mad or something? Put off that light and come to bed."

And he said to her, "You don't know what you are talking about. To put on this light I have wasted five years, lost all my friends and colleagues, and you are telling me to put it off. Just come and see the miracle."

I am a utopian.

I am very optimistic.

I trust in the inspirations, in the hopes of man. We have just been doing something wrong to materialize them. The basic thing that I want to point out to you is that we have always been thinking of changing the society. The communists, the fascists, the socialists, the fabians, the anarchists, all kinds of utopians have

one single thing in common, which is the cause of their failure. They all have tried to change the society.
The society does not exist anywhere.
What exists is the individual.

Society is only a name. Have you ever come across society? Have you ever met society and said hello... shaken hands with society? Whenever you come across anybody it is the individual.
The individual is the reality.
Society is only a name.

They all tried to change the society, to change the individual. That was their wrong approach.
My effort is to change the individual.

The society will change by itself; it is simply a name. And to change the individual is not difficult, because each individual desires to be changed.

No individual is satisfied as he is. He wants to be more conscious, to be more peaceful, to be more loving, to be more loved. He wants a life full of flowers and fragrance. What he finds is just misery, anxiety, anguish, meaninglessness.

What the individual is missing is a very simple thing: a certain methodology to make him more centered, more silent, more serene, more collected, more together. The name of the methodology is what I call meditation. The individual needs something more than the mind; it is already in him, but he is entangled with the mind. His entanglement with the mind prevents him from seeing beyond it to his real self.

Just a little effort for watching the mind, sitting silently, looking at the mind, as if it does not belong to you -- and it does not belong to you...
You are the watcher; the mind is the watched.
You are the observer; the mind is the observed.

You are the subject; the mind is the object -- you are not one.

Your subjectivity is your liberation -- liberation from the mind. And once you are liberated from the mind, once you know that you are beyond the mind, miraculously a great mastery arises in you. The mind cannot pull you this way and that, it simply becomes a humble servant.

The very presence of the master is enough for the mind to become an obedient servant. You can use it if you want. If you do not want to you can say, "Shut up!" and you can remain in eternal peace and silence. The mind is a good mechanism, a biocomputer, but it is not the master.

This is the change that has to be spread to every individual on the earth, and then utopia is just around the corner of the road. Then it is not something which cannot be achieved. It can be achieved, and it should be achieved.

The people who have been calling me an utopian must be thinking that they are condemning me. They are wrong. I take it as a compliment. Give my thanks to them and tell them that I am an utopian, my people are utopians, and I want the whole world to become utopians.

BELOVED OSHO,
ISN'T IT AMAZING THAT OF ALL THE PLACES IN THE WORLD, THE FIRST TWO STOPS ON YOUR WORLD TOUR SHOULD BE THE LAND OF BUDDHA AND THE LAND OF ZORBA?

It is. But one thing should be understood about it: in reality Zorba comes first, Buddha comes afterwards.
Zorba is the beginning, Buddha is the fulfillment.
Zorba is the roots, the trunk, the branches.
Buddha is the flowers, the fruit, the fragrance.

In reality this is the order. But I went first to Nepal, the birthplace of Buddha, and then I came to Crete, the land of Zorba. That has a significance....

When you approach a tree, first you see the flowers, the fruits. They come last as far as the tree's growth is concerned, but when you go to the tree, those are the first to be seen. And only if you want to go deeper into the reality of those flowers will you find that behind those flowers are hidden roots in the earth.

In life, Zorba comes first, Buddha comes second. But when you start exploring the reality of the flowers, Buddha comes first, Zorba comes at the very end. There are many who stop at the flowers and never bother about the roots. They are the fools, because they do not understand that the flowers will not exist even for a

single moment if the roots do not go on supplying the juice to them. But those roots are hidden under the ground.

Perhaps I am the first person who has made this connection between Zorba and Buddha.

The ambassador of Sri Lanka wrote me a letter saying, "You should not use these two names together, Zorba the Buddha, because it is insulting to Buddha, and it hurts the feelings of the Buddhists."

I wrote to him saying, "You don't understand; that's why your feelings are hurt. You are just looking at the flowers and forgetting the roots."

Without the roots, howsoever ugly the roots may be, there is no possibility of flowers. The whole existence of the tree depends on the hidden roots. They don't come into the light; they don't publicize themselves, but that does not mean that the man who is really into deep research about man's consciousness will not be able to find them.

I told the ambassador, "You can hurt as much as you want -- but this is my experience, that every Buddha is based in the roots of Zorba."

I don't know what happened to him -- he never replied.

The people who love Zorba will never think of Buddha; they remain with only the animal part of humanity. Zorba is beautiful, as beautiful as any animal -- a beautiful bear, a beautiful lion. Zorba has the same beauty, the same intensity, the same power, and the same earthliness. I appreciate it... but that is not the end.

All that power, all that beauty should go through a transformation to create a far more delicate beauty, a far more delicate power, the power of love; a far deeper insight, the insight into existence itself; a far greater love, love that becomes compassion, compassion for the whole existence.

Zorba is beautiful, but only as a seed. He will attain to his full beauty when the seed becomes a tree and blossoms.

I went to Nepal first because that is where the flowers blossomed. And I have come to Crete second... where the roots are. There is a certain logic behind it. I love both, because to me they are one. And I don't love them separately, because then they are half, and just the half is ugly.

Only the whole is holy.

Only the whole has the beauty of organic unity.

Zorba is only a dream.

Buddha is the realization of the dream.

The land of Zorba and the land of Buddha should come into deeper contact. I made this journey to create a bridge, but I see strange bishops here who are protesting against me. I have not come to stay here; Zorba is my past, Buddha is my present.... I could have stayed in Nepal, but I cannot stay here, so they need not be afraid. But I never thought that in the land of Zorba there would be such cowardly bishops dominating people, telling lies to them -- provoking them against a guest who is going to be here only for a few days, and who has come just to pay tribute to Zorba, not to these stupid bishops.

I don't care what they are saying because I have no desire to be here. I can leave tomorrow. I have paid my visit, I have paid my tribute, and those who can understand will have understood. Those who want to remain blind, that is their choice. Instead of coming to me, those bishops are asking the government that I should not be allowed to stay here.

They should have come to me -- a man coming from the land of Buddha -- they should have made some communication with me. They should have enquired what relatedness I see between Zorba and Buddha.

I have enhanced the beauty and honor of Zorba, and with the respect and honor of Zorba I have made his land also respectable.

These people should learn to behave a little more humanly -- particularly to a guest who is just going to be here for a few days. I just wanted to see the place which can produce people like Zorba.

Zorba is fictitious, but the man who created Zorba must have carried a tremendous dream of himself being in Zorba's place, because no novelist writes anything which is not actually a compensation for his life. The poets who write about love write about love because they have missed love. Their beautiful poetry about love is a poor substitute.

Kazantzakis wanted to be a Zorba but could not gather courage. He could not gather courage because of his Christian heritage. In his novel ZORBA THE GREEK there is a beautiful statement. Zorba is working with his boss. The boss is always sad, long-faced, worried, and Zorba is always enjoying the small things of life -- food, wine, women. After a whole day's work he would go to the seashore and would dance alone, would play on his musical instrument. The boss could not believe that he has nothing -- a poor man, but he

lives like an emperor.

That night when he comes, his boss asks him, "Why am I so sad and why are you always so blissful?"

Zorba says to the boss, "Boss, the only problem with you is you think too much. I am a poor man; I don't think, I simply live."

In a small sentence -- "You think too much" -- he has given the whole insight of meditation.

Thinking too much is non-meditative. Thinking less and less you become more and more meditative. The moment thinking ceases, you are in meditation.

But nobody has even explored Zorba's life; otherwise he would have found the possibility of his becoming a Buddha.

Even before Zorba, almost two thousand years ago, Greece produced a tremendously beautiful man, very close to Gautam Buddha. The man's name was Epicurus, and he was not a fiction, he was a living Zorba. His whole philosophy was just to live moment to moment and enjoy each moment as deeply as you can, because once it is gone, it is gone forever. He made a small commune in a forest which became known as the Garden of Epicurus.

But even Greeks have not paid much attention to Epicurus or his teachings; nothing much has survived... very few fragments here and there.

It seems we feel ashamed of zorbas, and they are authentically real human beings. Only on their solid rocks can we make beautiful temples of buddhahood, of enlightenment, of awakening.

BELOVED OSHO,
I HAVE BEEN ACCUSED OF BEING ESOTERIC EVER SINCE I HAVE BEEN A SANNYASIN. WHY IS `ESOTERIC' A FOUR-LETTER WORD?

It is; there is no question of why. A four-letter word is a four-letter word. All esoterics is nonsense.

But the question is significant. Because you became a sannyasin, naturally people must have assumed that you have become esoteric. You are no longer part of the ordinary world; you are searching for truth, going into higher stages of consciousness. People must have thought that you had become esoteric. They don't know anything about my sannyas.

The old sannyas is a four-letter word, it is esoteric. Esoteric means all kinds of nonsense -- that you have seven bodies, that you have fourteen stages of consciousness...

In India there is a small, very rich community known as Radhaswamis. They are making a temple in the memory of their dead master in Agra, because he lived in Agra. They want to defeat the Taj Mahal in Agra. For one hundred years the work has continued. Only the ground floor is ready, but they have done a tremendous job. Seeing their half-completed temple, one can understand that if the temple is completed, the Taj Mahal will lose its glory. It will be number two; it cannot be number one any longer.

But they are running out of finances. It is all marble, with very complicated designs and very esoteric maps on the marble. They invited me -- I was lecturing in Agra; they invited me to come to their temple, and the high priest told me, "We have a certain gradation. There are fourteen stages of paradise. Mohammed and Moses are in the third paradise; Krishna and Rama are in the fourth, higher than Moses and Mohammed. Kabir, Jesus, and Farid are in the fifth..." and so on and so forth.

They asked, "What do you think?"

I said, "You are perfectly right. Just one thing is wrong" -- because their own guru is in the fourteenth, the highest paradise. I said, "Everything is right except that paradise has fifteen stages."

He said, "What?"

I said, "Yes... because I am in the fifteenth, and I have been pushing your guru down in the fourteenth. He tries to climb up to the fifteenth and I don't allow him, so I know your guru is in the fourteenth. There is no problem about it; I am perfectly acquainted with him."

He was very angry. He said, "You are the first person who accepted it -- but the way you accepted it is worse. If you had said that all this is nonsense it would have been better."

I said, "It is not nonsense, it is very esoteric. But what can I do? -- I am in the fifteenth. And there is no sixteenth floor, so I cannot go up. I cannot go down, and I am having constant trouble from your guru because he goes on trying to knock on my doors, and I have to push him back saying, `Be in your place. As long as I am here you cannot enter. I don't want to share my room with anybody else.'"

That guru said, "This is strange."

I said, "It is strange. But up to now it was not strange: when your guru was in the fourteenth it was perfectly right; now it is strange. It is all nonsense. Who are you to decide who is higher and who is lower? What criterion have you got? You are putting Buddha on the seventh plane, and your own guru -- who was not known outside Agra, and has nothing much in his teachings... I have looked into his books and it is all borrowed from others -- he is in the fourteenth. You should be ashamed to do this.

"And if you can do this -- put Buddha into the seventh, Kabir into the fifth, and your own guru into the fourteenth -- you cannot prevent me from being in the fifteenth. What right have you got?"

If you want to know more about esoteric nonsense, you should look into theosophical literature. There you will be in a wonderland -- colors, auras, masters who are dead but still go on dictating to the disciples... They even write letters to the disciples.

Blavatsky, who was the founder of the theosophical movement, used to get letters from dead masters. They have found a strange name for one dead master -- Koot Hoomi. Nobody knows who this Koot Hoomi is. So that people don't laugh they called him K.H for short.

Letters from K.H. were received continuously by Blavatsky.... People would be sitting and Blavatsky would close her eyes and go into a trance, and suddenly a letter would come from the roof. That whole thing was in a court case; the whole esoterics of it was destroyed because a man used to hide and HE dropped the letters. When they were all sitting with closed eyes he used to drop the letters. And all those letters were found to be written in the handwriting of Blavatsky, and in those letters all kinds of directions were given -- spiritual instructions. The whole theosophical movement is full of this kind of nonsense.

Looking at you in red clothes, wearing the mala, people must think that you have gone esoteric. Just explain to them that you have found a man who is the most non-esoteric person possible, and this has nothing to do with any esoteric philosophy.

Reality is very simple.

But religions, their leaders, try to make it very complex, try to make it mysterious. It is a mystery, but there is no need to make it mysterious.

I used to have a friend. Now he is in Bangladesh; he is a Mohammedan. We used to study in the same university, and he loved me very much. Suddenly when he went back to Bangladesh, he became famous as Bengali Baba. I met him in Calcutta and I asked him, "What is the matter? What has happened?"

He had many followers who thought that he was one of the hidden teachers. God goes on sending secret teachers who work in a secret way!

I said, "I never thought that you were a secret teacher; you have been with me for four years."

He said, "Let everybody go; then I will tell you the real story."

When everybody was gone and we were left alone in the night he said, "Now I can tell you the whole thing. The thing is, you know I am a lazy man. In the university, if you had not been writing my answers in the examinations, I would have failed."

I had to do two papers in three hours -- one and a half hours for myself, one and a half hours for him. But he was such a lovely person that I said, "There is no harm. I may lose first class, I may come second class or third class, but let him pass. If I leave him behind, he is never going to pass that class again." I had to keep dragging him with me, till we were out of the university.

He said, "You know I was a lazy person. I cannot do any job. I looked around and I saw that doing something esoteric would be good: no work, no boss, thousands of followers, great respect."

I said, "That's okay, but how did you manage it? -- because I don't see in you any capacity...."

He said, "No capacity is needed. I just played a trick. I started living in Sufi dress, green. I entered into the train; the ticket checker came in. He asked me for the ticket. I said, `That is very insulting. Nobody has ever asked me for a ticket. A saint is not to be asked for a ticket -- you just get out of here.'

"The ticket collector was really angry. He said, `This is something. You don't have the ticket and you are telling me to get out from here. Either you give me the ticket or I will throw you out.'"

My friend told me that he said, "Okay, I will not get out by myself -- you throw me out." The man was a little hesitant... a Sufi mystic. He was also a Mohammedan; perhaps it may bring a curse or something. All the passengers gathered together, and now it was a question of prestige, what to do. He pulled the man out. He stood out on the platform, with his stick still inside the compartment, and the miracle was that the train would not move.

The driver was trying hard, the guard was waving his flag, the stationmaster was whistling hard, the engineer was looking... There was nothing wrong, but the train would not move.

Finally, somebody in the crowd said, "It is because of that mystic who is still keeping his stick inside the train."

All the passengers got down and there was a great crowd around him; the stationmaster came running, the driver came. They somehow persuaded the ticket collector, "You should not do such a thing. What was the matter... one man? You just ask for his forgiveness."

The ticket collector was very reluctant. He said, "This is strange. I am a government servant; this is my duty and I have to ask forgiveness for asking for the ticket...?" But the crowd was getting angrier and the situation was such that they might have killed the ticket collector. Finally he had to touch the feet of the mystic who was standing with closed eyes.

The mystic said, "This will not do. You will have to bring some sweets and one coconut and place them at my feet, and promise me that never again any saint of my order of the green robes should be asked for a ticket. These trains are running because of us."

It was true... because they could not manage to move the train even an inch. The sweets were brought, the coconut was brought, they were placed at his feet, and he said, "Now take me back to my place just the way you pulled me out, and learn to have respect. Your government job is nothing; there is a higher government."

As the mystic went in, the train moved. And since that day he became famous as Bengali Baba. That's all he has done. And now he is living luxuriously... he has done a miracle.

I asked him, "How did you manage it?"

He said, "It was simple. I had to bribe two persons, the ticket collector and the driver. That ticket collector was my man, and also the driver. A simple thing... I gave twenty-five rupees to each and I said, `It is a question of my life and death. Just do it once and my whole life I can live as lazily as I want.'

"Now people are massaging my feet, bringing sweets, and many miracles are happening on their own; now I am not doing anything. Sick people get healthy, people who don't have children start getting many children -- but this is all happening on its own, I am not doing anything. I have done my first and last trick."

People have been cheated all through the ages by all kinds of charlatans -- and these charlatans have become saints. They have been telling lies, but there is no way to detect who is right.

Hindus believe in one hell. To defeat Hindus, Jainas believe in seven hells; to defeat Jainas there was a teacher contemporary to Mahavira, Gosal, who believed in seven hundred hells. You cannot prevent... Neither is there any evidence for one hell, nor for seven, nor for seven hundred.

But people are gullible! People are so afraid. And these people have been making everybody afraid of hell and hellfire, and making everybody greedy for paradise and heaven and all the joys and pleasures there. Between greed and fear all your religions have existed.

So whosoever thinks you to be esoteric, tell him that for the first time there is a man who is absolutely non-esoteric, who says that there have never been any miracles, that all miracles are either manipulated or invented later on when the founder is dead.

Nobody walks on water; nobody makes people come alive again when they have been dead for four days. All these stories... and a small human being, afraid of getting into some hell from where there is no escape, naturally gets caught by these so-called saints, miracle-mongers, priests.

My sannyas has nothing to do with esotericism; it is purely a science.

BELOVED OSHO,
IN ITALY, APRIL 25TH IS THE ANNIVERSARY OF THE LIBERATION FROM THE NAZI INVASION. IT HAS ALWAYS BEEN A VERY MEANINGFUL DAY, BECAUSE IT SIGNALED THE END OF FASCISM AND THE BEGINNING OF MANY HOPES FOR A NEW FREEDOM. NOW AT LEAST TWO GENERATIONS OF ITALIANS ARE DEEPLY DISAPPOINTED ABOUT WHAT HAPPENED AFTER THE LIBERATION, AND AN INCREASINGLY CYNICAL ATTITUDE TOWARDS LIFE IS SPREADING ALL OVER ITALY.
DO YOU WANT TO SAY ANYTHING TO THE ITALIAN PEOPLE IN A PERIOD WHEN EMPTY WORDS AND FALSE HOPES OF POLITICIANS WILL BE HEARD EVERYWHERE?

This is one of the most unfortunate things.

Man has been exploited in every possible way: even his hopes have been exploited, his aspirations have been exploited, his absolutely valid demands have been exploited. And in ten thousand years not a single revolution has succeeded, for the simple reason that the people who came into power immediately changed

their faces.

They came into power because they inspired people and their hopes of a liberated life, of a better life, of more individuality, of more freedom, of more equality, of more richness. They were very articulate as far as influencing the people was concerned, but the moment they got the power -- and it was the people who put them in power -- the people suffered immensely. Thousands of people died in the hope that their children would live in freedom; it was worth dying.

But the people who came into power suddenly changed. They forgot all about revolution, they forgot all about liberation, they forgot all about their promises. They started behaving the same way as the people were behaving who were in power before.

In fact, these people proved to be more dangerous because they were afraid of revolution. They tried to make their power more solid, and they destroyed people's freedom more totally, so there was no possibility of any revolution.

You cannot conceive of the possibility of a revolution in the Soviet Union for the simple reason that in 1917, when Soviet Russia was liberated from the old powers of the czars, the new people who came to power proved to be more inhuman. One million people were murdered by the revolutionaries after the revolution.

Those one million people were the people who had placed them in power, but they were afraid of those people because they were dangerous; they could put somebody else in power. They could not be allowed to live -- and their only fault was that they had put the revolutionaries in power. One million people were simply destroyed.

And then there was a great power struggle amongst the leaders. Lenin was the first man in the revolution, Trotsky was the second, Kamenev was the third, Zenoviev was the fourth... and so on. Amongst the ten great leaders of the revolution, Joseph Stalin's name was not there.

Stalin was just the secretary of the Communist Party; he was not an orator. He was not articulate enough to influence people, but he was very clever and cunning in organization. And he proved to be really dangerous, because all these leaders were influencing the people, and Stalin was capturing the Communist Party from inside -- the organization which was going to be in power.

Stalin's name was not known; he was an unknown person. But as the Communist Party came into power, he started giving small doses of poison to Lenin, through his doctor, such small doses that it made him incapable of functioning -- and it killed him within two years. It is still undecided whether he really poisoned him or not, because no investigation was ever made. But all the circumstantial evidence is that he killed the man.

Trotsky -- who was number two and the defense minister -- seeing the situation escaped from the Soviet Union in time, before he could be caught. Lenin was finished; Trotsky escaped and became a refugee in Mexico.

But Stalin was not ready to leave him alive. Trotsky took his whole family; only his dog was left in the house. You will be surprised to know that Stalin shot the dog! Now the dog was not going to compete -- but because it was Trotsky's dog, it could not live. Trotsky was murdered in Mexico by a man arranged by Stalin. He was murdered in such an inhuman way that you cannot conceive... hit again and again on his head with a hammer till his head was completely smashed.

The third man, Kamenev, was killed. The fourth man, Zenoviev, was killed. All the ten top people were finished.

Stalin became one of the greatest dictators in the whole history of man, and he managed that nobody even talked about the government. Any criticism, even in private, became impossible.

He organized the whole country in such a way that small children were part of the young communist league, and they were conditioned to be faithful to communism. If their parents said anything against communism, or the Soviet Union, they had to inform immediately. The wives were members of the women's league and they were conditioned that if their husbands or their children talked about the Communist Party, or anything suspicious, they had to report it immediately. The men were part of the Communist Party with the same conditioning.

In every family everybody was a detective, and people were rewarded when they reported against their own parents, against their own children, against their own wives, against their own husbands....

Stalin was not a man to send you to jail or to send you for trial, no. His method was simple. Once something was reported against you, in the middle of the night you would be captured and never again would you be seen or heard of; you were simply finished. He did not believe in any legal system or law or

anything. He believed only in death. Why waste time? -- years and years of legal battles... Just finish the person.

In the democratic world this is the rule -- at least in principle, although it is not followed anywhere -- that not even one single innocent person should be punished, even if ninety-nine criminals have to be left.

Stalin changed the rule completely. He said that not a single criminal should be left, even if ninety-nine innocent people have to be killed.

For seventy years the same small clique was ruling. After Stalin, Khrushchev came into power and he exposed everything. He must have been boiling within, seeing all the horror, murder, poisoning, killing of millions of people by Stalin; so he exposed Stalin.

When Khrushchev came to power, in front of the Communist Party in his first address, he said that Stalin had been the most murderous man in the whole of history. One man from the back asked, "You have always been with Stalin, you have been one of the chief members, an important member of the Communist Politburo. Why were you silent when all this was going on?"

Khrushchev laughed and said, "Whoever is saying this, please come out in front. I can't see your face; it is so dark at the back."

Nobody came out...

Khrushchev said, "Now do you understand? This is my answer. Why are you not coming out? you know you will be finished. That's why I didn't say anything -- because I knew I would be finished."

You are asking about Italy. It has an unfortunate past: Benito Mussolini was allied with Adolf Hitler. It has seen the fascist rule of murder, terror. And when they became free, liberated, they rejoiced, they danced in the streets, they sang.

But people don't understand one thing -- that just getting out of one imprisonment does not mean that you will not get into another. You can get out of one imprisonment, and while you are dancing and singing and celebrating, another imprisonment is being created by your own leaders, who are promising you a better life, a better world, a better humanity.

These leaders are nothing but descendants of Benito Mussolini -- the same type of mind. The politician is everywhere the same type of mind. A politician is lustful for power, and once he gets power, then how can he allow you to be free, to be liberated, to be independent? Again you are caught in the same net.

And this has been going on for centuries. It is time to understand the whole situation. It does not help to be cynical. It does not help to be a pessimist. It does not help to feel meaningless and empty. It won't prevent the politicians from going on playing the same game.

You have to understand one thing: if the world is really interested in enjoying freedom, then politics should not be so important; it should be dethroned, reduced in power -- there is no reason that it should have power. The government should be only functional, just as the post office is functional. Nobody knows who the postmaster general is. Give politicians good and great names, but there is no need to take them too seriously and waste all your newspaper front pages on these people who have been torturing humanity for centuries.

Start different ways of expression, creativity, which have nothing to do with politics. Start small guilds, small communes of painters, of poets, of sculptors, of dancers, who have nothing to do with politics, who have no desire to be powerful, who really want to live, and live fully.

Let the whole society be slowly divided into communes of creative people. There is no need for political parties in the world. Every individual should stand on his own merit. And people can choose. Why should there be a political party? There is no reason. If you need a finance minister, all the great experts you have in economics and finance can compete for it, and someone can be chosen for it. There is no need for any party. We should move from party politics to pure individuals -- from democracy, from dictatorship, to meritocracy.

Merit should be the only decisive point. And we have so many people of great merit -- but they should not become part of a political party, they should not degrade themselves. To become part of a political party is below them -- to beg for votes and promise you false things which they cannot fulfill. So only the third-class people, very mediocre people, become part of political parties; the best remain out.

The best should be the ones who manage the society. We have in every field geniuses, but you don't find those geniuses becoming prime ministers or presidents. They can become presidents and prime ministers if there are no political parties. Then their sheer merit will be enough, and nobody will even be capable of competing with them. They will not have to go to beg for your votes, they will be chosen unanimously.

There is no need to be a pessimist, no need to feel frustrated. After so long a history of continuous

failure, I can understand, it is natural. But it is not going to help. We have to find a way... we have to find out why old attempts have failed, and we have to work out new methods, new strategies. The youth of the whole world is in the same situation and is ready to change all old structures and make every change that helps humanity to become free.

Freedom is such a spiritual necessity that without it man never attains his manhood. Liberation from dead superstitions, ideologies, dogmas is such a great necessity that once you are free of it you will feel as if you have got wings and you can fly into the sky.

The load of the past is too heavy and it is killing everybody. As far as I am concerned, I see it as a great opportunity. People change only when they come to the very brink of death; otherwise they don't change. The politicians of the whole world, the theologians of the whole world, the religious leaders -- all have brought you to the brink of death.

Now the question is, either be ready to commit a global suicide or change the whole structure that has dominated you up to now. And very small changes are needed:
There should be no nations.
There should be no religions.
There should be no race distinctions.
There should be no color distinctions.

There should be no political parties. Nations can exist only as utilitarian units; otherwise everybody is a member of the whole earth. Governments can exist only as functional units, and they should be ruled not by politicians but by people of merit.

We have enough people of merit all around the world; there is no reason to be pessimistic. Perhaps at this moment we have more intelligence in the world than we ever had before. This is not the time to be pessimistic, this is the time to rejoice.

So this is my message to the Italian people: Rejoice, and destroy all stupidities that have been dominating you up to now.
Start from the Vatican.

BELOVED OSHO,
SOME PEOPLE SAY THAT YOU ARE PART OF THE NEW AGE MOVEMENT. I DON'T THINK SO. WHO IS RIGHT, AND WHAT DO YOU THINK ABOUT THE NEW AGE? CAN IT HELP PEOPLE?

The new age movement is just a fashion which will disappear very soon, as all your other movements have disappeared.

Now you don't see hippies.... It is a very great phenomenon that so many hippies suddenly disappeared. What happened to their revolution? It was a revolutionary movement; it was dropping out of the society. Why have they dropped back into the society?

All these movements are very short-lived. They have beautiful names -- that does not matter -- but they don't have a radical philosophy to change human beings.

The new age movement has nothing unique which can transform individuals. It is a fashion; soon it will die -- just a passing phase.
I am not part of any movement.
What I am doing is something eternal.

It has been going on since the first man appeared on the earth, and it will continue to the last man. It is not a movement, it is the very core of evolution.

So you are right that you don't count me as part of the new age movement. I am not. I am part of the eternal evolution of man.

The search for truth is neither new nor old. The search for your own being has nothing to do with time. It is non-temporal.

I may be gone, but what I am doing is going to continue. Somebody else will be doing it. I was not here and somebody else was doing it. Nobody is a founder in it, nobody is a leader in it. It is such a vast phenomenon that many enlightened people have appeared, helped and disappeared.

But their help has brought humanity a little higher, made humanity a little better, a little more human. They have left the world a little more beautiful than they had found it.

It is a great contentment to leave the world a little better. More than that is asking too much. The world is too big; a single human individual is too small. If he can leave just a few touches to the painting, which for millions of years has been made by evolution, that's enough. Just a few touches... a little more perfection, a little more clarity.

I am not part of any fashion, any movement. I belong to eternity, and I would like you also to belong to eternity, not to a passing phase.

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #12
Chapter title: You are accepted by the whole universe

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BELOVED OSHO,
GOETHE ONCE WROTE IN HIS 'GOETZ VON BERLICHINGEN', "POVERTY, CHASTITY AND OBEDIENCE -- UNBEARABLE ARE THEY ALL."
WHAT DO YOU THINK ABOUT HIS STATEMENT?

It is absolutely correct. These are the three calamities that have ruined the very being of humanity.

Obedience means, in other words, slavery. We are very clever to use good words for ugly realities. I do not teach you disobedience; this has to be understood clearly. Obedience is ugly, and the human mind moves like a pendulum of a clock -- it immediately goes to the opposite. Then it starts making disobedience the law of life.

Disobedience is only reaction. If there is no obedience imposed on you, disobedience will disappear automatically because there is nothing to disobey.

So I have to make it clear to you that I hate obedience, but in that obedience disobedience is included, because they are part of one reality.

I teach intelligence.

Obedience keeps you retarded. You have just to follow; you are not to doubt, you are not to question, you have just to be a robot. Naturally, sooner or later, particularly younger people start feeling that all this obedience is nothing but a strategy to impose slavery. They react, and move to the other extreme. Whatever is said, don't do it -- that becomes their religion. In both the ways they remain retarded.

My struggle is against the retardedness of human mind. I want you to be intelligent, to decide for yourself.

I can explain something to you. I can put all my cards open before you. Now it is up to you to decide what to do. Action is going to be your decision. Explanation can be done by your parents, by your teachers, by the society, but explanation is not an order to act. They are simply making you aware of the whole situation. Making you aware of the whole situation makes you intelligent; you become more alert, you start

seeing things which you were not seeing before. You become aware of new directions, new dimensions, new ways of looking at things.

But there is no order that you have to act according to the explanation given to you. Action has to come from your own intelligence, from your own understanding. It will not be obedience, it will not be disobedience.

Sometimes you may feel it perfectly right to do something, but that is your decision. Sometimes you may feel it is not right to do something; that too is your decision. The more decisions you are allowed to take, the more your intelligence is sharpened.

Obedience takes away the very base of growth, it simply orders you. You can see it happening in the army: the very psychology of obedience in its complete picture. The soldiers are for years trained for absolutely meaningless things... Turn to the left... there is no reason. Turn to the right... there is no reason. Go backwards, come forwards... there is no reason. For hours... It is an exercise in destroying their intelligence.

I have heard of a professor in the second world war. When everybody was needed for the army, he was also recruited. And he was stating continuously, "You don't understand. I am a professor of philosophy. I will not be able to become a soldier because I cannot even take a single step without deciding why."

But nobody listened to him, and the first day on the parade ground when the commander ordered "Turn to the left," everybody turned except the professor.

The commander was informed beforehand, "He is a little eccentric; he is a professor of philosophy, so be patient with him." He didn't say anything.

Then the people were ordered to turn to the right, go backwards, come forwards, but the professor remained in his position. When everybody had come back to the same position, the commander asked the professor, "Why were you not following the orders?"

He said, "It is so stupid... because if finally everybody has to come to this stage where I am already standing, then what was all that, `Come back, go forward, go right, go left'? If this was going to be the final order, then I am already there. What more do you want? And I want to ask, Why have these people been turned like machines?" -- it was impossible!

There is no why; it is a strategy to destroy intelligence. When a person just follows orders for years, morning and evening, he forgets completely that he has his own decisiveness. The order becomes his decision.

The commander reported to the higher authorities, "That man is impossible, he argues."

In the army no argument is allowed. They said, "You give him some small job in the mess, where there is no question of ordering."

So he was brought into the mess, given a pile of peas... And he was told, "Within one hour you have to sort out the bigger peas on one side and the smaller peas on the other side."

He listened. After one hour, when the commander came, he was sitting silently and the pile was also sitting silently exactly as it was left. The commander said, "Now what is the problem?"

He said, "The problem is this: unless I figure out everything beforehand in detail, I never move. There are peas which are big, there are peas which are small, but there are peas which are in the middle. Where am I put to the peas which are in the middle? Rather than doing something wrong, it is better not to do anything. And this hour was beautiful. I meditated, the peas meditated, and everything was silent. No left turn, right turn... I love this job." And he had not done anything.

The whole structure of armies around the world is made in such a way that in three or four years they destroy your intelligence completely, you become almost a mechanical robot. The moment you hear the order, "March!" you simply march; no question arises within you.

After the first world war, a man was retired. He had been awarded great prizes for his bravery. Two persons sitting in a restaurant watched the man carrying a bucket full of eggs on his head, and just to play a joke, one of them shouted, "Attention!"

In the middle of the street, the man stood in the position of attention and the eggs fell all over the street. He was very angry. He said, "This is not right. Now who is going to pay for my eggs?"

Those people said, "We have done nothing. There is no prohibition on using the word `attention'. We have not told you to obey it."

The man said, "You don't understand. I have been thirty years in the army. I have completely forgotten how to make any decision on my own -- attention means simply attention. Although I am retired, the habit of thirty years of simply being obedient has become my second nature. I am a poor man. You should not

have done this."

Obedience is basically used by religions, politicians, educationalists, parents. They are all destroying your intelligence, and they are making a great value of obedience. It is a disease far more dangerous than any cancer, because cancer can be cured, can be operated on. But once you get caught into the net of obedience, there is no cure for you.

God was angry with Eve and Adam because they disobeyed; that was their only sin. Obedience is virtue. And the disobedience of Adam and Eve was so great that even now every Christian is born in sin, because your original forefathers -- Adam and Eve -- sinned against God. Obedience seems to be the very base of all your religions. In different ways they support it: belief, faith, no questioning, simply following THE HOLY BIBLE or the holy KORAN.

You are not taken into account at all.

You are just a slave.

Certainly obedience makes you more efficient. That's why everybody wants you to be obedient -- your father, your mother, everybody wants you to be obedient.

In my childhood it was an everyday problem. I had made it clear to my parents, "If you want me to do something, please explain to me why and let me decide. If you don't want me to do it, then you can order me to do it. I would rather die than follow your order."

In my village we had a beautiful river. In summer it was not so big, but in the rainy season it became huge. I was a constant lover of the river, and if they could not find me anywhere else they searched for me near the river, and they always found me there.

My father told me, "Remember one thing: when the river is flooded with rainwater, it is a mountainous river, do not try to cross it."

I said, "Now it is absolutely impossible for me to resist the temptation. I will cross it."

He said, "You will die. You will not be able to cross such a strong mountainous current."

I said, "It will be a glorious death, but I am going to cross it."

The whole village gathered when I crossed the river. I was only twelve years of age. Nobody had done it before, it looked so dangerous. It took me almost six miles downstream to reach the other shore, and many times I felt that it was going to be impossible. But I crossed it.

Later on my father said to me, "Can't you understand anything?"

I said, "That's what I am trying to do, but you don't let me understand."

I had made it clear to the whole family, "Don't order; otherwise I am not going to obey. You are making me disobedient. The whole crime will be on your heads. I simply want to have explanations and to be left at liberty to decide for myself. You should have explained to me the whole situation of the river, how dangerous it can be, and that is all; then it would have been my decision to do it or not to do it.

"But it has to be my decision, not anybody else's. I understand your intention is good, but the way you are trying to impose your intention is very dangerous. Rather than seeing the death of my intelligence I would like to die myself, because what is the point of living like a robot?"

So Goethe is correct: obedience is one of the greatest sins. All the religions have perpetuated it, and all the generations have perpetuated it.

He is absolutely right when he says about chastity that it is unbearable. It is not only unbearable -- he is not being absolutely correct -- it is impossible. Chastity is against nature, and in anything against nature you are going to be a loser. You can be victorious with nature; against it, your defeat is sure and certain.

But that's what for centuries we have been told, to be chaste -- and at a time when it is naturally and absolutely impossible. At the age of fourteen the boy becomes sexually mature, nature is ready, the boy is capable of reproducing. At thirteen the girl is ready to reproduce. But all the societies prolong... There is education, the university...

The scientific fact is that between fourteen and twenty-one, somewhere near eighteen and a half, the boy comes to the very highest peak of sexual energy, which he will never attain again. And the same is true with the girl: somewhere near seventeen and a half she comes to the greatest peak of attaining orgasmic experience.

The whole of humanity has been deprived of orgasmic experience. By the time somebody returns from the university he is twenty-five, and if he goes back there for a Ph.D. then he is twenty-seven or twenty-eight. His peak of sexual energy is gone... down the drain! And now he gets married. Both are declining, and now they are no longer capable of having that vigor, that natural force which could have produced the orgasmic experience -- which is one of the foundations of religious experience.

A person who has known orgasmic blissfulness, only for a few moments, has touched the boundary line that divides ordinary life from the divine life.

And with the orgasmic experience the desire naturally arises, "Is it all or is there much more?" The experience is so tremendously thrilling that one wants to have something more, something better, something more refined. The first person who became religious must have become religious only because of orgasmic experience -- because there is no other experience which can give you an insight into religion.

Millions of people on the earth live their whole lives without the orgasmic experience. You want these people to pray in churches, in the temples, in mosques? You have destroyed the very energy in them which would have taken them to the beyond without any priest.

In the orgasmic experience a few things become very clear to the person: one, mind stops... for a few seconds there are no thoughts. Time stops... for a few moments there is no past, no future, but only the present. Of course the experience is very fleeting and very momentary. And the only drawback in it is that it depends on the other person; it happens between two persons -- a man and a woman who are deep in love, who want to merge into each other so totally that they are not two entities but one organic whole.

It is a very simple, intelligent understanding that if we can stop thinking and stop time, perhaps the same experience will happen without the other partner. And that's how the whole spiritual phenomenon developed. People tried; they succeeded.

Mind stops and time stops -- simultaneously.

Mind and time are not two different things.

Reality is only in the present; past and future are part of the mind.

The present is the stoppage of time. When there are no thoughts, how can you think of the past and how can you think of the future? There is no way to think about the present, you are already in it. There is no need to think about it, you are experiencing it.

People tried, explorers of the interior world -- we don't know their names, who were the first explorers of the greatest discovery in human existence, who tried and succeeded in stopping time and mind -- and they were surprised that when there is not the other, then this state of orgasmic blissfulness can last as long as you want. It is no longer physiology; it is no longer biology; it is no longer genetics -- you have come beyond. It can spread over all your twenty-four hours. Slowly, slowly you will start living in it.

You don't have to produce it; it becomes just like breathing -- you don't even have to think about it. This state of your consciousness is the greatest experience that life makes available to you. But before it becomes available you should have some taste, some experience that helps you to go in search for the ultimate. This is the ultimate state.

Enlightenment is nothing but an orgasmic state which has become natural to you, just like the heartbeat.

And then there are many discoveries which happen in this state. In this state it was discovered that each man is both a man and a woman, and each woman is both a man and a woman. In the contemporary world Carl Gustav Jung was the first to come across it. He thought he had discovered something great -- it is something great, but it is not his discovery. In the East for at least ten thousand years we have known the fact: there are scriptures... there were statues made in which one half is male and the other half is female.

When you are in an orgasmic state, you discover for the first time that no outside woman is needed, no outside man is needed; your own inner woman is meeting with your inner man. And because both are inside you, the meeting can last forever.

Only this kind of man transcends sex.

Repression is not chastity; repression is not celibacy.

Repression is perversion.

Using sex at the right moment, when it is at its peak... We are prohibiting our children from having anything to do with sex at the time when they are at the highest peak to which they will never attain again. Now it will be completely going down and down the hill... And when your energies are shrinking, orgasmic experience becomes more and more difficult, almost impossible.

Goethe is absolutely right.

Poverty is the third thing he says is unbearable. It *is* unbearable, but religions have made it bearable. They function as opium -- opium can make anything bearable.

In India I have seen this happen. Poor women have to go to work; only the husband's earnings are not enough to keep them alive. But they have children, small children, and nobody wants a woman bringing the child to work. If a road is being made, the woman will have to go a dozen times to the child to feed him, to take care of him, and the child will throw tantrums and will cry and weep and the woman will have to go to

calm him down. This is a disturbance, so they have found a trick.

All these poor women give a little opium to the child when they go to work. Then hungry, in the hot sun, he does not make any trouble; he simply lies down by the side of the road. I have seen hundreds of children lying by the side of the road and the women are working. I was puzzled in the beginning, why these children are so patient. Then I was made aware that they had been given opium.

All the religions have been doing the same to make poverty bearable. The opium is very subtle. First, they all teach that whatever state you are in -- in the East it is because of your past life, and if you don't make any trouble, if you don't make any revolt against your present state, in the future life you will enjoy all the riches possible.

Now, this is psychological opium. Those people are waiting for a future life to have all the pleasures, and somehow carrying their poverty -- which is unbearable.

In the West, where past life and future life are not part of the mythologies, they have other consolations. Jesus says, "Blessed are the poor for they shall inherit the kingdom of God." What is this? -- simple opium. To call the poor blessed... And to console them he says, "A camel can pass through the eye of a needle, but a rich man cannot enter into paradise." So the poor man is in a better condition than the rich man. It is only a question of a few years -- because there is only one life in Christianity, in Judaism, in Mohammedanism.

This is a test of your trust: if you trust in God, if you trust in Jesus Christ, you will go through this very easily. And the whole paradise for eternity is specially made for you; all rich men will be thrown into hell. It gives great consolation. One starts thinking, "That's perfect. We may be for seventy years poor, but these rich people are going to suffer for eternity and we are going to enjoy all the pleasures for eternity. It is not a bad bargain."

If these religions were not giving people such poisonous ideas, the world would have destroyed poverty long, long ago. Man is capable of reaching to the moon, and he cannot destroy poverty. He is capable of creating nuclear weapons which can destroy the earth seven hundred times, and he's not capable of destroying poverty. It's simply illogical, absurd.

Poverty *can* be destroyed, but nobody wants to destroy it. Religions want to keep it, because otherwise all the blessed people of the earth will disappear and there will only be cursed people enjoying. That will be unbearable for the bishops and the cardinals and the pope -- the cursed people are enjoying everything and all the blessed people have disappeared. And these blessed people who have disappeared -- these blessed people are the people who come to the church; these blessed people are the people who support all kinds of idiots who pretend to be mediators between them and God.

Yesterday the local bishop has declared that he is going to take a protest march into the town against me. I was really excited, so I said, "That is great."

But nothing happened. I sent a few sannyasins to enquire what is the matter, what happened to the protest. The protest did not happen because nobody gathered there, only a few old women who go to the church. Who goes to the church otherwise? -- only old women who have nowhere to go, old women who are not wanted anywhere go to the church.

They gathered, but the bishop must have thought it will look foolish to have a protest with a dozen old women; it will be a protest against Christianity, not against me. So hiding somewhere in a small room... We tried to find out where they were meeting, but we could not.

Then he gave a declaration to the newspapers that "the concerned people had a secret meeting." And who are these concerned people? -- the old women. I loved the words "concerned people."

All these religions are living on poverty. The poor go there because they are suffering; it is unbearable, they need some kind of consolation. The rich don't go there; they are not suffering. And if they are in a certain anguish, these priests are not capable of helping them. The rich people, feeling frustrated, have to search for somebody who can help them out of their anguish. They don't want opium.

The politicians don't want everybody to become rich, because it is more difficult to enslave rich people than poor. It is easier to purchase the votes of the poor than to convince the rich people to vote for them. The richer a person becomes, the more out of hand he is as far as politicians are concerned. A richer person, if he has any psychological problem, will go to a psychoanalyst, not to a priest. He will go the East to find some meditator to help him realize himself so that he can go beyond the mind, but he will not go to these ordinary priests who don't know anything.

Amrito has told me about another priest, a bishop, who lives far away from here. She has heard that he is a very revolutionary man, a very intelligent man. He was so intelligent and revolutionary that he was sent to Germany for ten years. The people of this island asked him back and forced the church to give their priest

back. Now he is back.

She was thinking that he is the man who will be able to understand me, so she went, wasted her whole day. The priest may have been intelligent and may have looked revolutionary, but he seems to be a coward because he said, "I am perfectly willing to come and meet Osho, but not on the island. He has been here just two days and things are boiling up, and it is too hot. I don't want to take this danger. If Osho comes to Athens, then I can come and meet him secretly there."

These are your religious leaders. And this man was thought to be a revolutionary; the church had to send him away for ten years.

And I don't think that anything is boiling here. I don't see any problem arising here. It is as peaceful here as it will be anywhere on the whole island.

Goethe is right, but nobody has criticized him for the simple reason that he does not elaborate. He simply says, "Chastity, obedience, poverty are unbearable" -- in a very mild tone, so nobody has criticized him. He is criticizing your whole church, your whole religion, your whole civilization. But he is being clever, he is not straightforward; he should have defined everything that he meant by it.

I have been told by many sympathetic people -- Indira Gandhi was prime minister of India; she told me, "If you say the same things without making them too elaborate and in a mild tone, nobody will take any objection. But you make everything so fiery..."

I said, "Then what will be the point? Why should I waste my time making mild, liberal statements if it does not create thinking in people? I am going to put more and more fire into my words."

She said, "I know you. Because of your words I want to come to see you at your commune. I cannot come; I am afraid of my voters, that there will be great trouble. Just coming to meet you in your commune I will lose many voters, many sympathizers."

This is from a very courageous woman. And from many sources people have been telling me, "Why don't you say things in such a way that nobody is hurt?" The point is not that nobody is hurt; if nobody is hurt then nobody wakes up.

I am ready to risk my life if I can wake people.

Those three words he has chosen are perfectly right. Goethe was a man of insight, tremendous insight, but not courageous. So that great statement has never been taken any note of by the people -- nobody has bothered about it. But now that I have explained what he really means, you can understand that there are many people in the world who have said right things, but in such a lousy way that they don't make any impact.

Humanity needs people who are real fire and who can make them aflame. Certainly many enemies will be created, but that does not count. What counts is the friends. Do you know how many enemies Gautam Buddha created? -- you cannot name even a few of them. They disappeared, but his friends took over the whole of Asia. How many enemies did Jesus create? -- almost the whole of the Jewish community. But where are the enemies? What is their position? What is their situation? Christianity has become the greatest religion in the world, and Jesus had very few friends. To begin with, he had only twelve disciples, a few sympathizers.

I am far more fortunate. I have millions of friends. I don't care about the enemies because enemies disappear; they don't make any impact on history.

The impact that is made, is made by friends. The friends of truth are the people who revolutionize, who change human beings for the better.

BELOVED OSHO,
CAN YOU SAY SOMETHING ABOUT THE PSYCHOLOGY OF THE INFERIORITY COMPLEX, WHICH IN YOUR UNDERSTANDING ALL POLITICIANS HAVE. HOW CAN THIS DANGEROUS DISEASE BE TREATED?

The disease is not only dangerous, the disease is as ancient as man. The disease comes from the idea of comparison.

We are always comparing; from our very childhood we are taught comparison. Somebody else's child is more cute, more beautiful, more intelligent; somebody else's child is more obedient, and you are not...

All educational systems depend on comparison: somebody comes first, and somebody is the last in the class; somebody passes, somebody fails. Teachers appreciate students who are obedient; they hate the

students, they punish the students who are not obedient in every way.

The whole structure of society is continuously comparing, and the very idea of comparison is absolutely false.

Each individual is unique because there is nobody else like him. Comparison would have been right if all individuals were alike; they are not. Even twins are not absolutely alike; it is impossible to find another man who is exactly like you. So we are comparing unique people -- which creates the whole trouble.

When I entered my high school, I came first in the class. Somebody came thirtieth, and he was crying. I went to him and said, "You need not cry, and if you are crying I will sit by your side and start crying."

He said, "But why should you cry? You have come first."

I said, "This is all nonsense. It is only a question of seeing from where you are seeing: on that side I am first; on this side you are first, nobody could beat you. I can be defeated, but you cannot be defeated."

He started laughing at the idea that from the other end of the line he is also first; in fact, I am thirtieth from the other side.

In my vision, in schools there should be no examinations, so nobody comes first and nobody comes second, nobody passes and nobody fails. In schools there should be merits given every day by every teacher in different subjects to each student. And based on all those merits it should be decided when a child is ready to move into another class. Some child may be ready within two months; there is no need for him to wait one year. Some child may move after eight months, some child may move after twelve months, some child may take fifteen months. But nobody is higher than the other; everybody is moving according to his pace, according to his interest.

Everybody has some uniqueness.

Education should be organized in such a way that that uniqueness comes over, becomes an actuality.

There should be no hierarchy in the world.

A plumber should be as respected as a great physicist. In fact, before dying, Albert Einstein said, "If there is another life I would like to be born as a plumber, not as a physicist again. Enough is enough." If Albert Einstein is desiring to be born as a plumber, that is beautiful; the very idea is beautiful. The plumber should be as respected and dignified as the professor. These are professions. You should not value the individual by profession; the individual is invaluable. Hierarchy would drop from society if no profession were bigger and greater and higher than other professions; then comparison would start disappearing.

In schools comparison should start disappearing. There is no need for every child to read geography or history unless he loves it. The choice of the subjects should be his love. Every school, every university, every college should devote at least two months in the beginning of the year for students to move into all other subjects, to listen to teachers of different subjects, and find out for themselves what is their love, what *triggers* their heart and their intelligence.

Right now the situation is such that a person who could have been a good butcher has become a surgeon. Now there is going to be a difficulty. He should be a butcher, but the butcher should not be in any way lower than the surgeon. Society should be made of unique people, bringing out their talents as fully as possible. Education should help it, the parents should help it, everybody around should help every child to bring out his talents. But right now that is not the situation; everybody is being ordered.

My parents wanted me to become an engineer or a doctor. I simply refused. I said, "I am going to study philosophy because I have to fight philosophers all my life."

They said, "What nonsense. If you want to fight philosophers why should you waste six years in studying philosophy?"

I said, "Without studying philosophy I cannot fight rightly. I have to study philosophy. I enjoy the way philosophy argues, and I want to go into the very deepest arguments all the philosophies have produced. But I am going to fight against it, because my experience is that not a single philosopher has ever become enlightened. They were just playing with words, gymnastics of logic; they never reached above their minds. They did a great job with their minds, but they remained minds."

My parents threatened me, "If you choose philosophy then remember we are not going to support you financially."

I said, "That you need not say. I was not going to accept it anyway, because when I choose my subject then I will find my way. I am not choosing your subject; naturally you are out of the question. Why should I ask your financial support? Even if you give it, I will reject it."

They were shocked. They could not believe how I would manage -- but I managed. In the night I was editing a newspaper, and in the morning I was going to the college. And in between, whenever I could find

time, I would go to sleep.

Finally they started feeling guilty. My father went on writing to me, "Forgive us and accept."

I went on returning their money orders, and one day he himself came and he said, "Can't you forget, can't you forgive?"

I said, "I can forgive but I cannot forget, because you were forcing me into something just because of finances, just because of money" -- money was more important to them. "You thought more of money than you thought of me, and you threatened me. I had not asked for money. You can keep your money. I am managing perfectly well."

In fact, things turned out so beautifully, because the work in the newspaper was negligible. You have just to invent events that don't happen, things that nobody has said. My chief editor called me and said, "Since you have come our circulation has increased. But a few letters have started coming saying, `Where are these things happening? Who is saying these things?'"

I said, "Don't you worry. You worry about your circulation. I don't have time to go out and look and report; I simply sit here and finish the whole work. I don't want to waste my whole night. In two, three hours I invent things I put in the paper. Your circulation is growing. You should look to your circulation. And any letters that come, you simply redirect them to me. I will answer them."

I worked well with the journalist. It worked well in the college too, because I was expelled from the college. The professor was ready to resign. He said, "Either he can be in the college or I can be in the college."

I told him, "Before you do it, just let us meet the principal."

The principal said to me, "He is our oldest professor, very respected, and we don't want to lose him. We know that you are right" -- because he was teaching philosophy and he was teaching as if he was simply giving commandments. We had just to memorize whatever he said and reproduce it in the examination papers.

I was arguing. I said, "If this man is not capable of arguing, he should simply say, `I don't know,' and I will not harass him. But he is not courageous enough to say even that."

The principal told me, "I understand the whole thing. I cannot force you to leave, but you be kind enough and do one thing: leave the college. I will phone another principal of another college to admit you."

I said, "I don't want to disturb anybody." I went to the other college.

The other principal said, "My condition is that you will join this college but you should never attend any class, because whatever reports I have heard... I don't want to disturb my professors."

I said, "That's absolutely great. That's what I wanted. What about my percentage for being present?"

He said, "That I will take care of. You will score ninety percent attendance."

I said, "That's perfectly okay. That's what I wanted. Now I am completely free."

So two or three hours in the newspaper, and then the whole day I was free to go into the library and to read as much and as deeply as possible.

I have never felt at any point in my life that existence disappoints you if you are honest, sincere. It always helps you; it is immensely compassionate.

This whole system of hierarchy can be dissolved, and only then will the inferiority complex dissolve. That is only a symptom.

Everybody feels inferior -- I say everybody, without exception -- in some way or other. Somebody is more beautiful than you, somebody is more healthy than you, somebody is more educated than you, somebody is in a higher post than you, somebody has a more beautiful wife than you. Life is such a complex thing, and there are so many things in life that if you start comparing, nobody, not even a man like Napoleon Bonaparte...

You would think Napoleon should not feel inferior: he is one of the biggest heroes of our mad, so-called history. But he felt very inferior because he was not very tall; he was only five feet five inches. And that was such a wound -- that his soldiers were taller, his bodyguards were taller.

One day he was fixing a picture in his room, and his bodyguard said, "Sir, you wait. I can do it, I am higher than you."

He said, "Take that word back. Say you are taller than me, not higher." He was so touchy about that point.

But I don't see any problem: whether you are six feet, seven feet, five feet, anyway your feet reach to the earth -- that's the whole purpose. It is not that when you are five feet you are hanging two feet above and everybody laughs at you. The whole thing is that your feet reach to the earth, you can walk. What does it

matter? Have you noticed that nobody wants to marry a woman who is taller than him? -- for that simple reason.

I had a friend who was in love with a woman, but the trouble was that she was really tall, almost one foot taller than the man. He said, "Being in love is one thing, but she is insisting on marriage, my parents are insisting on marriage. And I am afraid that wherever I go with her I will look like a fool.

"People already ask us when we go somewhere... they ask *her*, not me, `Is he your younger brother?' I'm worried about my old age: when she becomes older perhaps they may start asking, `Is he your eldest son?' It is so embarrassing -- and nobody asks *me*, everybody asks *her*, because she's taller and bigger, and I am smaller and thinner."

It is sheer stupidity. On small counts we are continuously comparing.

I told him, "Always carry a small stool with you."

He said, "What do you mean?"

I said, "Carry a small stool, always stand on the stool. Then everybody will ask you what the problem is, nobody will ask your wife. And then you can say, `I am the husband; that is the problem. She is my wife. Let me introduce you to her.' It is just a simple thing. Make a plastic stool, not weighing much, and carry it everywhere. Enjoy the whole game."

People who are on high posts are still in the same jam with something or other.

It is said of a great king in India, Poras, who fought with Alexander, that he was going on his chariot for a morning drive into the forest. Suddenly, he saw a beautiful girl carrying water from a well. He stopped the chariot, he stepped down, and he went to see the girl.

When he came back to the chariot he was surprised: the charioteer was kissing his wife who was also in the chariot. He was very angry, but the wife said, "If you can go to some other woman seeing that she is beautiful, I know that this man is far more beautiful than you, far stronger than you, so what is the problem? If you are the king and I am also the queen, why get jealous? I was not jealous. I really felt relieved when you went away. That was a good opportunity to have a little affair with the charioteer."

Since that day it is said Poras never looked at any other woman. But that must have been a really great repression; he was a lover of women, but he was afraid of what his wife had said.

Everybody feels inferior in some way or other, and the reason is that we don't accept that everybody is unique. There is no question of inferiority or superiority. Everybody is just one of his kind, so comparison does not arise.

The politicians are the worst sufferers from inferiority complex. They want to prove to the world that they are great, they have power over millions -- they are presidents, prime ministers. But if you look at their lives, that inferiority complex has not left them, it is still there.

India's first prime minister, Jawaharlal Nehru was also five feet five inches, and when he took the oath for the prime ministership, and the transfer of the government from British hands back to Indian hands, Mountbatten was the British viceroy. He was a tall man... If you look in books you can find the picture: Jawaharlal is standing -- exactly on my suggestion although I had not given the suggestion to him -- on a step, and Mountbatten is standing on the floor, so they look alike, the same height.

But you will be surprised that Mountbatten's wife fell in love with Jawaharlal. Mountbatten was such a beautiful man that he was sent to Burma, from England -- he was from the royal family -- just because he was such a playboy. He was creating too many scandals, and a royal family does not do that -- particularly the British royal family, it is too orthodox! They sent him far away to Burma saying, "Do anything that you want to do there." He was a beautiful man, but his wife fell in love with Jawaharlal. Jawaharlal was also a beautiful man, but not so royal. She was writing such love letters as teenagers write.

The strange thing was that after that many women in India wanted to marry him. His wife had died long ago, and he had only one child, Indira. There were a few women that I know personally who remained unmarried for their whole lives just because they had decided they would marry Jawaharlal; otherwise they would not marry.

Mountbatten's wife was not beautiful at all; in fact she was not even homely. She had a certain disease over her skin. Her skin was what you would call leatherlike; it was so ugly, disgusting. But perhaps because she was British and she was the wife of the viceroy, that gave some superiority to Jawaharlal's inferiority complex.

The women who remained their whole life unmarried -- two of them I know -- were really beauties, of great heart. But Jawaharlal refused, and he fell into the hands of this leathery woman -- whom I cannot see anybody could think was beautiful, and not even a blind man would find that she was.

But this is how things go on working. And for centuries we have been creating the disease; we have not allowed people to accept themselves as they are. The moment you accept yourself as you are, without any comparison, all inferiority, all superiority disappears.

I don't feel any inferiority, any superiority.

I am simply myself.

Why should I compare with anybody else?

Existence wanted me to be just the way I am. Existence wants you to be just as you are. You are fulfilling some empty space in existence; without you there will be something missing.

Hence, one of my basic teachings is total acceptance of yourself without any conditions. In the total acceptance of yourself you will be free from these complexes -- inferiority, superiority; otherwise you will suffer for your whole life.

We are in a situation where we cannot have everything; nobody can. So there will always be something you don't have and that will give you the feeling of being inferior: "Somebody else has it..." And I cannot conceive of a person who can have everything in this world. People have tried, and failed utterly.

You know the ancient parable of King Midas. He prayed to God; his only wish was that whatever he touched became gold. His wish was fulfilled, and he was immensely happy. He thought he had found it. Now there was no way for him to feel inferior: nobody has that quality that he has; he is the superior-most in the whole existence, before and after.

But soon he found he was wrong. His friends started deserting him, even his wife and children would not come close to him. And he died because whatever he would touch would turn into gold. He could not eat anything -- you cannot eat gold; you cannot drink gold.

But it was too late. For years he had been praying and the wish was fulfilled; now there was no time to ask for years, "Take away this blessing which has turned out to be a curse."

Don't ask for anything. Whatever you have, existence is wiser than you think. It has given you everything that you need. Just explore your own treasures and bring them to their fulfillment. Bring every potentiality to actuality.

Once this disease disappears, politics will disappear automatically. Politics is an outcome of inferiority complex. People want power to prove to themselves and to others that they are not just nobodies.

I teach you just to be yourself, and that's enough. You are accepted by the sun, you are accepted by the moon, you are accepted by the trees; you are accepted by the ocean, you are accepted by the earth... What more do you want?

You are accepted by this whole universe.

Rejoice in it!

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #13
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SOCIAL RULES SEEM TO BE A BASIC NEED FOR HUMAN BEINGS. YET NO SOCIETY HAS EVER HELPED MAN TO REALIZE HIMSELF. CAN YOU PLEASE EXPLAIN WHAT KIND OF RELATIONSHIP EXISTS BETWEEN INDIVIDUALS AND SOCIETY, AND HOW THEY CAN HELP EACH OTHER TO EVOLVE?

It is a very complex question, but very fundamental too. In the whole existence, only man needs rules. No other animal needs any rules.

The first thing that has to be understood: there is something artificial about rules. The reason man needs them is that he has left being an animal and yet he has not become human; he is in a limbo. That is the need for all the rules.

If he was an animal, there would be no need. Animals live perfectly well without any rules, constitutions, laws, courts. If man really becomes man -- not only in name but in reality...

Very few people have realized that up to now; for example, for men like Socrates, Zarathustra, Bodhidharma, there is no need of any rules. They are alert enough not to do any harm to anybody. There is no need for any laws, for any constitutions. If the whole society evolves to be authentically human, there will be love but there will not be law.

The problem is that man needed rules, laws, governments, courts, armies, police force, because he lost his natural behavior of being an animal and he has not gained another natural status again. He is just in between. He is nowhere. He is a chaos. To control that chaos all these things are needed.

The problem becomes more complex, because these forces which were evolved -- religions, states, courts -- to control man became so powerful. They had to be given power; otherwise how would they control? So we fell into a slavery on our own. Once they became powerful... now they don`t want to drop their vested interests. They don`t want man to evolve.

You are asking me how man and the society, the individual and the society can evolve. You do not understand the problem at all. If the individual evolves, society dissolves. The society exists only because the individual is not allowed to evolve. All these powers have for centuries been controlling man, and enjoying their power, their prestige. They are not ready to let man evolve, to let man grow to a point where they become useless.

There are many situations which will help you to understand. It happened in China, twenty-five centuries ago...

Lao Tzu became very famous, a wise man, and he was without any doubt one of the wisest men ever. The emperor of China asked him very humbly to become his chief of the supreme court, because nobody could guide the country`s laws better than him. He tried to persuade the emperor, "I am not the right man," but the emperor was insisting.

Lao Tzu said, "If you don`t listen to me... Just one day in the court and you will be convinced that I am not the right man -- because the system is wrong. Out of humbleness I was not saying the truth to you. Either I can exist or your law and your order and your society can exist. So let us try it."

The first day a thief was brought into the court who had stolen almost half the treasures of the richest man in the capital. Lao Tzu listened to the case and then he said that the thief and the richest man should both go to jail for six months.

The rich man said, "What are you saying? I have been stolen from, I have been robbed -- and what kind of justice is this, that you are sending me to jail for the same time as the thief?"

Lao Tzu said, "I am certainly being unfair to the thief. Your need to be in jail is more, because you have collected so much money, deprived so many people of money that thousands of people are down and you are collecting and collecting money -- for what? Your very greed is creating these thieves. You are responsible. The first crime is yours."

Lao Tzu's logic is absolutely clear. If there are going to be too many poor people and only a few rich people, you cannot stop thieves, you cannot stop stealing. The only way to stop it is to have a society where everybody has enough to fulfill his needs, and nobody has unnecessary accumulation just out of greed.

The rich man said, "Before you send me to jail I want to see the emperor, because this is not according to the constitution; this is not according to the law of the country."

Lao Tzu said, "That is the fault of the constitution and the fault of the law of the country. I am not responsible for it. You can see the emperor."

And the rich man said to the emperor, "Listen, this man should be immediately deposed from his post;

he is dangerous. Today I am going into jail, tomorrow you will be in jail. If you want to save yourself, this man has to be thrown out; he is absolutely dangerous. And he is very rational: what he is saying is right -- I can understand it -- but he will destroy us."

The king understood it perfectly well. "If this rich man is a criminal, then I am the greatest criminal in the country. Lao Tzu will not hesitate to send me to jail."

Lao Tzu was relieved of his post. He said, "I had told you before, you are unnecessarily wasting my time. I was saying I am not the right man. The reality is, your society, your law, your constitution are not the right constitution, not the right law. You need wrong people to run this whole wrong system."

The problem is that the forces that we created to keep man from falling apart into chaos are now so powerful that they don't want to leave you free to grow -- because if you are capable of growing, becoming an individual, alert, aware and conscious, there will be no need of all these people. They will lose all their jobs, and with their jobs, their prestige, their power, their leadership, their priesthood, their popehood -- everything will be gone. So now those who were in the beginning needed for protection, have turned into the enemies of humanity.

My approach is not to fight against these people, because they are powerful, they have armies, they have money, they have everything. You cannot fight with them, you will be destroyed. The only way out of this mess is to silently start growing your own consciousness, which they cannot prevent by any force. In fact they cannot even know what is going on inside you.

I give you the alchemy of inner transformation.

Change your inner being. And the moment you are changed, completely transformed, you will suddenly see you are out of the imprisonment, you are no longer a slave. You were a slave because of your chaoticness.

It happened in the Russian revolution...

The day the revolution succeeded, one woman started walking in Moscow in the middle of the road. The policeman said, "This is not right. You cannot walk in the middle of the road."

The woman said, "Now we are free."

Even if you are free, you will have to follow the rules of traffic; otherwise traffic will become impossible. If cars and people are running everywhere they want, turning wherever they want, don't take any note of the lights, people will be simply getting into accidents, being killed.

This will bring the army in, to enforce the law that you have to walk to the right or to the left, whichever is chosen by the country -- but nobody can walk in the middle. Then at the point of a gun, you have to follow... I always remember that woman; she is very symbolic.

Freedom does not mean chaos.

Freedom means more responsibility, so much responsibility that nobody need interfere in your life. That you have to be left alone, that the government need not interfere with you, that the police need not interfere with you, that the law has nothing to do with you -- you are simply out of their world.

This is my approach if you really want to transform humanity: each individual should start growing on his own. And in fact a crowd is not needed for growth. Growth is something like a child growing in a mother's womb: no crowd is needed; the mother has just to be careful.

A new man has to be born in you.

You have to become the womb of a new man.

Nobody will come to know about it, and it is better that nobody knows about it. You simply go on doing your ordinary work, living in the ordinary world, being simple and ordinary -- not becoming revolutionaries, reactionaries, punks and skinheads. That is not going to help. That is sheer stupidity. It is out of frustration, but still it is insane. The society is insane and out of frustration you become insane.

The society is not afraid of these people; the society is afraid only of people who can become so centered, so conscious that laws become useless for them. They always do right. They are beyond the grip of the so-called powerful interests.

If individuals grow, society will diminish. The way they have known society -- with the government, with the army, with the courts, with the policemen, with the jails -- this society will diminish.

Certainly, because there are so many human beings, new forms of collectivities will come into being. I would not like to call them society, just to avoid the confusion between the words. I call the new collectivity a commune. The word is significant: it means a place where people are not only living together, but where people are in deep communion.

To live together is one thing; we are doing it: in every city, every town, thousands of people are living

together -- but what togetherness is there? People don't even know their neighbors. They live in the same skyscraper, thousands of people, and they never come to know that they are living in the same house.

It is not togetherness, because there is no communion. It is simply a crowd, not a community. So I would like to replace the word `society' with the word `commune'.

Society has existed on certain basic principles. You will have to remove them, otherwise the society will not disappear. The first and the most important unit of society has been the family: if the family remains the way it is, then the society cannot disappear, then the church cannot disappear, then religions cannot disappear. Then we cannot create one world, one humanity.

The family is psychologically out of date. It is not that it was always there; there was a time when there was no family, people lived in tribes. The family came into existence because of private property. There were powerful people who managed to have more private property than anybody else, and they wanted it to be given to their children. Up to now there was no question... Men and women were meeting out of love; there was no marriage and no family -- but once property came into existence, the man became very possessive of the woman. He turned the woman also into part of the property.

In Indian languages the woman is called property. In China the woman has become so much a property that even if a husband killed his wife... there was no law against it, no crime was committed. You are absolutely free to destroy your property: you can burn your furniture, you can burn your house. It is not a crime, it is your house. You can kill your wife....

With private property the woman also became private property, and every strategy was used so that the man can be absolutely certain that the child that is born from his wife is really his own. Now, this is a difficult problem: the father can never be absolutely certain; only the mother knows. But the father created every kind of barrier for the movement of the woman so that she could not come into contact with other men. All possibilities and all doors are closed.

It is not a coincidence that only old women go into your churches and temples, because that is the only place they were allowed to go, knowing perfectly well that the church is defensive of the family. The church knows perfectly well that once the family is gone, the church is gone. And the church of course is the last place where some romantic affair can happen. They have made every certainty: the priest has to be celibate.... These are guarantees -- that the priest is celibate, he is against sex, he is against women -- in different religions in different ways.

The Jaina monk cannot touch a woman; in fact the woman should not come closer than eight feet to the Jaina monk. The Buddhist monk is not allowed to touch a woman. There are religions which don't allow women to enter into their religious places, or they have separating partitions: man has the main part, the woman has a small corner -- but separated. The men cannot even see them; meeting is impossible.

Many religions, like Mohammedanism, have covered their women's faces. Mohammedan women's faces have become pale, because they never see the sunlight. Their whole body is covered; their face is covered. In every possible way... The woman is not to be educated, because education gives people strange kinds of thoughts. People start thinking, people start arguing....

The woman was not allowed to have any paid career -- because that means independence. So she was cut off from every nook and corner, just for this simple reason: so that you are certain that your son is really your son. Those who were really powerful -- for example kings -- had male servants castrated, because they were moving in the palace, working, serving. They had to be castrated; otherwise, there was a danger... And there was danger, because every emperor had hundreds of wives, many of whom he would never see. Naturally they would fall in love with anybody... but only castrated men were allowed into the palace, so even if they fell in love they could not create children. That was the basic thing.

The family has to disappear and give place to the commune. A commune means that we have pooled all our energies, all our money, everything into a single pool -- which will be taking care of all the people. The children will belong to the commune, so there is no question of individual heritage.

And it is so economical... I have seen in my commune: five thousand people were there; that means two thousand five hundred kitchens would have been needed if they were living separately and two thousand five hundred women would be wasting their lives in the kitchen.

There was only one kitchen for five thousand people, and only fifteen people were running it. And remember, every woman is not a good cook! In fact, the best cooks are always men. All the books on cookery are written by men, and in all the great hotels you will find the best cooks are men.

Two thousand five hundred people cannot afford the best cooks separately, but a five-thousand-person commune can afford the best cooks, the best food. It can afford doctors to look into whether what they are

eating is junk or food -- most people are eating junk.

To be right the food has to be medically decided. In my commune fifteen people were preparing the food, doctors were looking at it, its hygiene, its cleanliness and its nutritious value. It is nutrition that should be valued. Flavor is a small thing; that can be given to any kind of food, good flavor. You need not eat junk just for flavor -- and if you eat junk, sooner or later you are going to become junk. There are so many junkies all around! If you look in their heads you will find ice cream, nothing else... spaghetti!

You need a very proportionate, calculated food balance to keep all your needs completely fulfilled, food that helps consciousness to grow, food that makes you more loving, more peaceful, food that destroys your anger, your hatred. It is your chemistry that food changes, and all these things -- anger, hatred, love, compassion -- are connected with your chemistry. There should be a chemist to look at what kind of food is being given to people.

If you pool all your energies, all your money and all your resources, every commune can be rich and every commune can enjoy being alive equally.

Once individuals are growing and communes are growing side by side, society will disappear, and with society all the evils that the society has created.

I will give you one example. Only in China was a tremendously revolutionary step taken two thousand years ago. This was that the doctor had to be paid by the patient while the patient remained healthy; if he fell sick, then the doctor had not to be paid. That looks very strange. We pay the doctor when we are sick, and he makes us healthy again.

But this is dangerous, because you are making the doctor dependent on your sickness. Sickness becomes his interest: the more people fall sick, the more he can earn. His interest becomes not health, but sickness. If everybody remains healthy, then the doctor will be the only one who will be sick.

They made a revolutionary idea, practical, that every man has his physician, and while he remains healthy he has to pay the doctor every month. It is the duty of the doctor to keep him healthy -- and naturally he will keep him healthy because he is being paid for it. If he falls sick, he loses money. When there are epidemics the doctor goes bankrupt.

Right now it is just the opposite. The doctor -- I have heard the story -- came to Mulla Nasruddin and said, "You have not paid and I have been again and again coming and reminding you that I cured your child of smallpox, and you don't listen."

Mulla said, "You had better listen; otherwise I am going to sue you in the court."

The doctor said, "This is strange... I treated your child."

He said, "Yes, that I know -- but who spread the epidemic in the whole town? Your child -- and all the money that you have earned you have to divide with me."

He was right. His child had done a great job, and since that day the doctor never came back again to ask for the money for the treatment that he had given to the child. It was right, Mulla's argument was correct. The doctor had earned enough out of the epidemic.

But this is a very wrong system. The commune should pay the doctor to keep the commune healthy, and if anybody gets sick in the commune the doctor's salary is cut. So health is the business of the doctor, not sickness. And you can see the difference: in the West the doctor's business is called medicine, which relates to sickness. In the East it is called ayurveda, which means the science of life -- not of sickness.

The basic business of the doctor should be that people should live long, should live healthy, whole, and he should be paid for it. So each commune can afford very easily to keep the doctor, the plumber, the engineer -- whatever is needed. That is the commune's responsibility to take care of -- and the people who serve the commune should be rotating so there is no power arising again.

The committee of the commune should be in rotation; every year new people are coming in and old people are going out, so nobody becomes addicted to power. Power is the worst drug that people can become addicted to; it should be given, but in very small doses and not for a long time. Let the individual grow and let the commune grow -- and forget all about society; don't fight with it. Don't even say, "We are creating an alternative society..."

We have nothing to do with society; let society go on as it is. If it wants to live it will have to change its mode, its form, its structure, and it will have to become a commune. If it wants to die, let it die. There is no harm. The world is overpopulated; it needs only one-fourth of its population. So the old rotten heads who cannot conceive of anything new, who are absolutely blind and cannot see that what they are doing is harmful and poisonous... if they have decided to die, then let them die silently. Don't disturb them.

I don't teach you to be rebellious and to be revolutionaries. I want you to be very silent, almost

underground transformers. Because all the revolutions have failed... now the only possible way is that we should do it so silently and so peacefully that it can happen.

There are things which happen only in silence. For example, if you love trees, you should not take up the rosebush every day to look at its roots; otherwise you will kill it. Those roots have to remain hidden. Silently they go on doing their work.

My people have to be just like roots: silently go on doing the work, changing yourself, changing anybody who is interested; spreading the methods that can change; creating small pools, small groups, small communes and wherever possible bigger communes. But let this whole thing happen very silently, without creating any upheaval.

The individual can exist only if society dies; they cannot coexist. It is time for the society to be dead, and we will find new ways of togetherness which will not be formal, which will be more of the heart. The family prevents it, the family draws a boundary around every child. It says, "I am your father, so love me. I am your mother, so love me. This is your family. If there is need, sacrifice yourself for the family."

The same idea is projected on a bigger scale as nation: "This is your nation. If it needs you, sacrifice yourself." It is society, family, nation... it is the same idea becoming bigger and bigger.

So my basic attack is on the family. The family is the root cause of all our problems. Our poverty, our sickness, our madness, our emptiness, our lovelessness -- the family is the cause. And the family is the cause of all our conditionings, from the very beginning. It starts conditioning your mind: you are a Jew, you are a Christian, you are a Hindu, you are this and you are that -- and the poor child does not know what nonsense you are talking about.

I have heard about a rabbi and a bishop...

They lived opposite each other, and naturally they were continually competing about everything. It was a question of the prestige of their religion.

One morning the rabbi saw the bishop had got a new car. He asked, "What are you doing?"

The bishop was pouring water over the car. He said, "I am baptizing it. I got a new car -- a Cadillac."

The rabbi was heartbroken. Seeing with his own eyes, outside his own front door the car is being made Christian!

Next day when the bishop came out, he was surprised. He asked the rabbi, "What are you doing?"

A beautiful Rolls Royce was standing there and the rabbi was cutting the exhaust pipe. He said, "I am circumcising my Rolls Royce. Now it is a Jew!"

This is what they are doing with every child. And every child is as innocent as the Cadillac and the Rolls Royce; he does not know what is being done to him.

The family is the ground of all conditionings; it gives you as inheritance the whole past and the load, the burden of all those things which have been proved wrong for hundreds of years. You are loaded with all those wrong things, and your mind is closed and clogged and it cannot receive anything new that goes against it. Your mind is simply full of wrong things.

If the children are in the hands of the commune... I have experimented and found it immensely successful. The children are far happier because they are far freer. No conditioning is stamped on them; they mature earlier, and because nobody is trying to make them dependent so they become independent. Nobody is going out of their way to help them, so they have to learn how to help themselves.

This brings maturity, clarity, a certain strength. And they are all meditating: meditation is not a conditioning; it is simply sitting silently, doing nothing, just enjoying the silence -- the silence of the night, the silence of the early morning... and slowly, slowly you become acquainted with the silence that pervades your inner being. Then the moment you close your eyes you fall into the pool of a silent lake, which is fathomless. And out of that silence you are rejuvenated every moment.

Out of that silence comes your love, comes your beauty, comes a special depth to your eyes; a special aura to your being, a strength to your individuality, and a self-respect.

INDIVIDUAL FREEDOM AND AUTHORITY ON ONE SIDE, AND AUTHORITARIANISM AND DICTATORSHIP ON THE OTHER SIDE, MOVE MAN'S LIFE AND HIS ASPIRATIONS. PLEASE COMMENT ON THIS.

It is the same problem, the same question, phrased differently. Society is authoritarian; the church is

authoritarian; the educational system is authoritarian. They all say, "Whatever we say is right and you need not question it. You have simply to follow."

And there are problems, for example in the educational system... I have been a student, I have been a professor, and I know that for the best part of life a person is being ruined by authoritarian people in the schools, in the colleges, in the universities. I was expelled from many colleges for the simple reason that I could not accept any authoritarianism. I said, "You prove it and I am ready to accept it. But without proving it, without giving right arguments for it, without making it a rational statement, I am not going to accept it."

And I was fighting in every subject, because in every subject the teachers were simply lecturing. Students were taking notes, because all that was needed was to repeat in the examination papers what the teachers had been telling them. And the better you repeat, exactly like a parrot, the more credit you get.

Small things they were in difficulty to prove, and it became embarrassing to them. Every day it was a question... Anything they would say, I would stand up immediately -- and I was asking relevant questions -- "On what grounds...?"

For example, one of the professors who was teaching me religions made the statement that the VEDAS -- the Hindu holy scriptures -- were written by God. I had to stand up. I said, "I object. In the first place you have not been able to prove the existence of God. In the second place, now you are saying that these books, which are full of rubbish, are written by God. Have you ever looked into the VEDAS?" I asked him, "Have you ever read from the first page to the last page?" There are four VEDAS, big volumes. "I have brought all the four with me, and at random I can open and read, and let the whole class decide whether this is a statement which God could have written."

The VEDAS are full of prayers. Now, God cannot pray; to whom will he be praying? And prayers for such stupid things that it is simply ridiculous to say that they are written by God. One brahmin is praying, "I have been continuously doing all the rituals, living according to the scriptures and you have still not given me a child. Give me a child; that will be a proof that my prayers have been heard."

I asked him, "How could God have written this passage? It is written by someone and addressed to God, but it cannot be written by God himself. And if this is the situation of God, then that poor fellow should not be bothered about it. God is asking about a child from somebody else, so why should we not ask from the same source? Why should we bother this poor fellow?"

Their only answer finally was that every college would reject me. The principal would say, "We are sorry. We know you are right, but we have to run the college. You will destroy the whole institution. Professors are threatening to resign, students are saying that you don't allow the professors to teach, because on a single point every day the whole period is lost. Eight months have passed and the course will not be finished in the coming two months if the same thing continues.

"They have come here to pass examinations; they are not interested in truth, they are not interested in the validity of any statement. Their only reason to be here is to get a certificate. And you are a strange fellow -- you don't seem to be interested in certificates."

I said, "I am not interested at all in certificates. What will I do with the certificates of these people who don't know anything? I cannot think of these people as my examiners. The day you give me the certificate, I will tear it up immediately before you -- because these people can't answer."

But the whole system is geared in that way. When I became a professor myself, I had to make a new arrangement. The arrangement was that in each forty-minute period, twenty minutes I would teach the syllabus as it is written in the books, and twenty minutes I would criticize it. My students said, "We will go mad."

I said, "That is your problem -- but I cannot leave these statements without criticism. You can choose; when your examination comes you can choose to write whichever you want. If you want to fail, choose my part. If you want to pass, choose the first part. I am making it clear; I am not deceiving anybody -- but I cannot go on deceiving you by teaching you something which I think is absolutely wrong."

The vice-chancellor finally had to call me, and he said to me, "This is a strange type of teaching. I have been receiving every day reports that half the time you teach the syllabus and half the time you have your arguments, which destroy the whole thing that you have taught them. So they come as empty as they had gone in... in fact in more of a mess!"

I said, "I'm not worried about anybody. What have they done with me all these years when I was a student? I was expelled from one college and then another. And you can come one day and listen to whether I am doing any injustice to the prescribed course. When I teach the prescribed course, I do it as totally as possible, to make it clear."

He came one day and he listened, and after twenty minutes he said, "That is really great. I had been also a student of philosophy, but nobody has ever told me this way."

I said, "This is only half the talk. You just wait, because now I am going to destroy it completely, step by step."

And when I destroyed it completely he said, "My God! Now I can understand what the poor students are reporting to me. You are not supposed to be a professor in this structure of education. I can understand that what you are doing is absolutely honest, but this system does not create people of intelligence; this system only creates people of good memory -- and that's what is needed. We need clerks, we need stationmasters, we need postmasters -- and these people don't need intelligence, they need a good memory."

I said, "In other words you need computers, not men. If this is your educational system, then sooner or later you are going to replace men with computers" -- and that's what they are doing. Everywhere they are replacing important positions with computers, because computers are more reliable; they are just memory, no intelligence.

Man, however repressed, has a certain intelligence.

The man who dropped atom bombs on Hiroshima and Nagasaki -- if it was a computer, there was no question: at the exact time, at the exact mileage, it would have dropped the bomb, returned. It would have been simply mechanical. But the man who was dropping the bomb, howsoever you may have destroyed his intelligence, had to think twice what he was doing: killing one hundred thousand people who were absolutely innocent, who were civilians, who were not army people, who had not done any harm to anybody -- is it right?

Now everywhere, all nuclear weapons are in the hands of computers, not in the hands of man. Computers will fight the third world war. Man will be killed -- that is another matter. Computers don't care whether humanity survives or disappears; it does not matter to them, but they will do exact and efficient work which man cannot do. Man may hesitate in destroying the whole of humanity; something of intelligence, just a little bit of intelligence is enough to create the question, "What am I doing?"

All our institutions, our religions are authoritarian. They don't tell you why: "Just do it because it is written in the book, because Jesus says so." Jesus has not given a single argument why it should be done; he has not given a single rational ground for any of his doctrines. Neither has Moses done that, nor has Krishna.

Krishna simply says to Arjuna, "This is from God: You have to fight." This is authoritarianism. And God is used, manipulated in every situation, to make whatever you are saying absolutely unquestionable. We have to destroy all authoritarianism in the world.

Authority is totally different. Authoritarianism is connected with the society, with the church; authority is something which is concerned with the individual realization.

If I say something to you, I say it with authority. This simply means I am saying it because this is my experience -- but it does not mean that you have to believe it. It is enough that you listened to it; now you can think over it, you can decide for or against.

To me what is important is not that you decide for; what is important to me is that you decide on your own. It may be against it, it does not matter -- but the decision should come from your own being. If it doesn't come from your own being, then you are making me authoritarian.

I am speaking from my authority. Please don't make me into an authoritarian, because I am simply stating the fact with as much force and fire as I am capable of -- so that it is absolutely clear to you, and now you are free to decide. I am not deciding for you, and I am not asking you to have faith in me or believe in me.

I am simply asking, "Give me a little chance. Think about what I am saying to you" -- and I will be grateful that you thought about it. That's enough. Your thinking will give you a sharper intelligence... and I trust in intelligence. If you think, and your intelligence becomes sharper, I know whatever you conclude will be right.

And even if you conclude wrong one time, it does not matter. One has to fall many times and rise up again. That's how life is. One has to commit mistakes and learn from them, and change every blocking rock into a stepping-stone.

But around me there is no question of any belief or faith. With individual freedom, authoritarianism dies and a new thing arises: authority. Each individual is capable of having experiences of his own; then he has authority, then he can say, "I have seen it. I have tasted it. I have enjoyed it. I have danced it. And it is not a question that I am quoting from some scripture, I am simply opening my heart to you."

Authority belongs to experience.

Authoritarianism belongs to somebody else, not to you; hence it creates slavery, not freedom. And to me freedom is the ultimate value, because only in freedom can you blossom, and can you blossom to your fullest possibility.

IS SOCIETY A REAL FACT DETERMINED BY THE EXISTENCE OF MAN, OR IS IT A FALSE CONCEPT, A CONDITIONING WHICH EXISTS ONLY BECAUSE MAN IS ASLEEP?

Society is not an existential reality. It is created by man because man is asleep, because man is in a chaos, because man is not capable of having freedom without turning it into licentiousness. Man is not capable of having freedom and not taking advantage of it. So it is an artificial -- but necessary -- creation of man.

Because society is artificial, it can be dissolved. Because it was necessary once, it does not mean it has to be necessary forever.

Man just has to change those conditions which made it necessary. And it is good that it is not existential, otherwise there would be no way to get rid of it.

It is our own manufactured thing.

We can destroy it any day we want.

HOW TO EVOLVE OUT OF THE COLLECTIVITY, THE NATIONS, WITHOUT FALLING INTO THE BARBARITY OF SINGLE EGOS FIGHTING AGAINST EACH OTHER?

All your questions are centered on one thing.

I would like to give you one answer.

I am reminded of a parable....

A great master was sitting on the seashore, on the beach, and a man who was seeking for truth came to him, touched his feet and asked, "If I am not disturbing you, I would like to do anything that you suggest which can help me to find the truth."

The master simply closed his eyes and remained silent.

The man shook his head. He said in his own mind, "This man seems to be crazy. I am asking him a question and he is closing his eyes." He shook the man and said, "What about my question?"

The master said, "I answered it. Just sit silently... don't do anything, and the grass grows by itself. You need not bother about it -- everything will happen. You just sit silently, enjoy silence."

The man said, "Can you give it a name -- because people will be asking me, `What are you doing?'"

So he wrote on the sand with his finger: meditation.

The man said, "This is too short an answer. Be a little more elaborate."

The master wrote in big letters: MEDITATION.

The man said, "But these are simply big letters. You are writing the same thing."

The old master said, "If I say more than that, then it will be wrong. If you can understand, then just do what I have told you, and you will know."

And that's my answer too.

Each individual has to become a meditator, a silent watcher, so that he can discover himself. And this discovery is going to change everything around him. And if we can change many people through meditation, we can create a new world.

Many people have been hoping for centuries for a new world, but they had no idea how to create it. I am giving you the exact science how to create it. Meditation is the name of that science.

Socrates Poisoned Again After 25 Centuries

Chapter #14
Chapter title: It is your mind again

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BELOVED OSHO,
SOME YOUNG PEOPLE IN GERMANY OFTEN USE THIS MOTTO: "GOD DOES NOT EXIST, BUT STILL I HATE HIM."
PLEASE COMMENT.

The experience of hate is not very far away from love. It is love standing on its head.

The people who say, "God is dead but still I hate him," do not understand what they are saying, and where they are going.

In the first place, God has never been, so he cannot be dead. In the second place, if you have not loved God, you cannot hate him. In your hate, love still survives, it can reassert itself. Love reasserts out of hate that God will become alive again.

It is your mind again.

God is your projection.

Whether you love him or hate him, whether you believe in him or disbelieve in him does not matter -- he will dominate your life. Through love he will dominate your life; through hate, perhaps more.

Just be free of the projections. When you are free of the projection, the fiction, the lie, you do not love, you do not hate: all those emotions disappear together.

It is like, for example, when you make a mistake in calculation. Two plus two you make five.... When you come to realise that two plus two is four, not five, do you *hate* five? It was simply a mistake; you simply forget all about it. Two plus two is four. You have come to know the truth; the falsity disappears. And all relationship with falsity makes it real, because how can you relate with something which is a lie? -- even with hate.

I have been asked a question once: "Osho, do you hate God?"

I said, "No I do not even hate him. The question of love does not arise; I do not even hate him, because there is nobody to love or hate." First you have to create somebody, and then you can go on playing the game.

The German youth is angry with God. Out of anger, there is no understanding. Their statement, "There is no God, but I still hate him," is absolutely clear. The second part is their reality: they are denying God because they *hate* him. But this is the paradox. You cannot hate somebody who does not exist.

They are simply in a reactionary mode, they have moved to the other extreme, because the people who have believed in God have deceived humanity for generations. The younger people -- not only in Germany but all over the world -- feel that behind all this cheating, exploitation, deceiving, stands the fiction of God, that God has to be destroyed.

But he should not be destroyed out of hate; otherwise you will create him again. Your hate will not destroy him, it will destroy *you*. This is something very important to understand.

Once Gautam Buddha was passing by the side of a village. The people were very much against him, because his teachings were so new and so much against the old and the ancient. They surrounded him, abused him, used four-letter words against him.

He listened silently, and finally he said, "I have to reach another village in time. If you have finished whatever you wanted to say, I can go. Or if something is still left, then I am coming back: I will stop here again, and you can finish whatever you want to say."

Somebody from the people asked, "Don't you want to say anything to us?"

Buddha said, "No, because your anger, your hatred, will give you enough punishment."

When you are angry, you are punishing yourself. You are burning, you are destroying your heart and its higher qualities, and you are full of hate. It may be towards God... but remember one thing: if you are so full of hate towards God, you cannot love anybody else. A heart full of hate -- it does not matter what the object is -- becomes poisonous and forgets the language of love.

It happened that a great Sufi mystic, Hassan, was staying with Rabiya al Adabiya -- a great woman in the history of humanity. Perhaps no woman has risen to such heights. In a man-made society where women are condemned, she must have been of tremendous power, strength.

Hassan asked her, "Can I borrow your copy of the holy KORAN? I have not brought mine because I thought I can use your copy in the morning when I pray."

Rabiya said, "You are welcome -- this is my copy."

And as Hassan opened it, he was surprised, because Mohammedans don't believe that the KORAN can be improved upon, or that any word can be cut out, reduced, added to -- no editing: it is the word of God, and you cannot be wiser than God -- and Rabiya had crossed out a full line. Hassan could not think that Rabiya could do such a thing.

He said to Rabiya, "Somebody has spoiled your KORAN. It has lost its sacredness."

Rabiya said, "Nobody can touch my KORAN; it is not spoiled. I have made it really sacred. Just look at the line that I have crossed out" -- the line was, "When you come to see the devil, hate him."

Hassan said, "But what is wrong with it? We have to love God and hate the devil."

Rabiya said, "You are still just an intellectual -- love and hate are not your existential experiences. I have loved, and my heart is full of love. Now, if the devil comes in front of me, I cannot hate him. From where will I get hate? I can only love him, that's all that I can share. It is impossible for me to hate him, and if it is impossible for me, the sentence in the KORAN is wrong. It is against my existential experience."

If you are full of love, hate becomes impossible.

The youth around the world are angry, full of hate. This is creating tremendous trouble for them. They are hating those things which have tortured man, but they are forgetting that by hating them, they are poisoning themselves.

I am not saying love them, I am simply saying there is no need to have any emotional relationship with things which are simply lies: God, the devil -- simply lies, inventions of man's mind and his fear.

These people may look to the so-called religious as if they are against religion, they are talking against God. That's not true. They are still in a relationship with God. They may have changed from love to hate, but God exists. The first part of their sentence is illogical, it does not fit with the second part. And the first part is only intellectual, the second part is emotional.

The first part is only in the head, and the second part is in the heart, and whenever it is a question of choice, head cannot be chosen against the heart.

The heart is your relationship with existence.

The head is your relationship with the society.

The head is full of all kinds of lies that society has used to exploit you, but the society cannot reach to your heart.

That is one of your great privileges -- that the hands, the ugly hands of the society cannot reach to your heart. But now you yourself are doing that: the society cannot create hate in your heart, but you are creating hate in your heart for God. Now, God does not deserve even hate; he simply does not exist. You have to be free, completely free from God. And a humanity free from God will be for the first time tasting real freedom.

If God is there above your head, you are just a creature made out of mud. The English word `human' comes from *humus* which means mud. The Hebrew word *adam* comes from humus: it means mud. You are just made of mud, puppets made of mud.

God has given you great dignity, great love, great respect. And the people who have been preaching this

God to you perhaps are unaware of all the implications of it. If God is there, then for everything good and bad he is responsible. He is responsible for the devil, he is responsible for anything that is evil. He is responsible for anything that goes wrong in you. He is the creator -- he should have known better.

If God is there, then there is only one criminal, one sinner, and you are all absolutely innocent. You are puppets, and puppets cannot commit sin. And if God can create you, any moment he can destroy you. Your existence is not sure; don't take it for granted.

And God is whimsical, because for eternity he never created. Only six thousand years ago, he suddenly created this whole existence. And for the whole of eternity what he was doing? Playing cards alone?

And if he can create you, he has the power then to destroy you. So what is the point of evolution? What is the point of spiritual growth? What is the point of spiritual growth? What is the point of becoming a Gautam Buddha? It does not matter. A puppet remains a puppet. It may be Zorba or it may be Gautam Buddha, but whatever the puppeteer wants, the puppet does.

No, with God man cannot have freedom, man cannot have responsibility, and man cannot think of spiritual growth.

Everything is meaningless because of God; everything loses all joy because you are puppets, and the strings are not in your own hands. Somebody else pulls your strings, and you dance. Somebody pulls your strings, and you cry. Neither the tears are yours, nor the smiles are yours. What is yours? You don't have a soul. Life then is a very meaningless affair.

But without God, the whole responsibility comes upon you. Then you are a free agent, independent. And you have been here forever, in different forms, and you will be here forever, in different forms. Nobody can destroy you, because nobody has created you. You don't have a beginning; you can't have an end.

Freedom from God is the greatest freedom that man needs. And freedom from God is freedom from many other things -- freedom from the priesthood, freedom from your bogus theologians, freedom from the churches, temples, mosques. It will bring a great relief to you. But it cannot happen through reaction -- not by anger, but by understanding.

I don't teach you to be angry, I don't teach you to be hateful.

I only teach you to be understanding of the whole situation, and out of that understanding you will blossom like a lotus.

Then life is your own. You can make anything that you want to make of it. Then you are the creator of your life. You may not be the creator of the existence -- there is no need to be. That is a very dictatorial idea, a fascist idea. Those who believe in God are all fascist, because God has all the powers. It is not democratic, you have never chosen it. And his power is absolute, over your life, over your death.

Without God, a great Himalayan burden will be relieved from your chest. You will feel wings arising in you; for the first time, the joy of creating your own life, making it the way you want it, because there is nobody who is sending ten commandments. There is nobody who is saying to you that this is to be done, and this is not to be done. There is nobody you are obedient to.

Freedom from God will bring a strange thing: there will be no theist, there will be no atheist, because the atheist is simply a reaction of the theist. For the first time, humanity can be one, no divisions. What divides all the religions? Just small details, meaningless details, about their idea of God.

But if there is no God, all those differences disappear. Then man can come closer to man, become more intimate with other human beings, and we can create humanity not in somebody else's image. We can create humanity according to our hopes, according to our desires; we can create man the way we want man to be.
God absent, man becomes a creator.

And this is such a gift that no other gift can be greater than that.

But it will not happen through anger and hatred and disbelief. All those things have been tried and failed. It can happen only through understanding -- just seeing the whole thing as a fiction. The moment you understand that it is a fiction created out of fear -- with God disappears the whole army of the priests and the monks and the nuns, and all the nonsense that they have created.

I was in Nepal just before I came here. A beautiful, old Buddhist monk -- the head of all the Buddhist monks in Nepal, equivalent to a pope -- just out of curiosity came to listen to me, and then he continued to come.

But how conditioning cripples people! When I would welcome everybody with folded hands... This is one of the most beautiful things that has come out of the East. It means, "I bow down to your divinity whoever you are. Your outer appearance does not mean anything; inside you are an eternal divine being. I bow down with folded hands."

And why with folded hands? That also has a philosophical significance. Man's mind is divided into two hemispheres, right and left. They are not in any communication with each other, they don't know that the other exists. One is verbal, linguistic; the other is nonverbal, active. And the hands are the extensions of the mind. The right hand is connected with the left mind; this is the active part. The left hand is connected with the right mind.

Putting both these hands together means, "With my wholeness, with my totality, with my man and with my woman, with my mind and with my heart, I bow down to your dignity." There are many ways of welcoming people, but I don't think there is any other way which is better, which has some spiritual significance.

I would bow down every day, and I would look at the Buddhist priest, who was ashamed. He understood, he loved me; more and more he listened to me. He was going around Kathmandu meeting the ministers, the chief minister and others, and saying that they should come at least once to listen before they made any decisions.

But repeatedly for one month, I saw many times that his hands would want to respond to me, but his deep conditioning... The Buddhist monk has been taught that he is higher, so others can bow down to him with folded hands -- he cannot. He can only bless them with one of his hands raised.

Now, he was in a difficulty. He could not bless me -- that would look awkward -- and he could not bow down to me with folded hands, because that would go against his conditioning. And I could see that his hands moved, and he was holding them together. He wanted... but he must have been afraid. He was the head of the whole order of Buddhist monks in Nepal. If somebody came to know -- and they would come to know because thousands of other people would be seeing him doing it.

The Jaina monks cannot do that, they can only bless you. The Hindu monks cannot do that, they can only bless you. They are higher beings. With God disappearing, all these ugly creatures will also disappear. Their whole support, their whole nourishment, is the fiction of God. They are dependent on it. If you take away God you have taken away the very earth underneath their feet.

And man will feel so unchained, for the first time free to be himself, with no Peeping Tom. God is a Peeping Tom. In theological terms he is called omnipresent, meaning everywhere present: even in your bathroom, be aware. Don't undress! -- God is present.

I have heard about a nun who never used to take her clothes off, even while taking a bath. Other nuns asked, "This is a strange kind of behavior! The doors are closed -- why don't you take your clothes off?"

She said, "It is simple. God is present everywhere: closing the door or not closing the door does not make any difference. I cannot undress in front of somebody."

The theological term `omnipresent' can be translated into the human language as Peeping Tom. And he is not a very gentle man either, because this guy was the representative, this guy was the person responsible for making poor Mary, a virgin girl, pregnant. It is dangerous too. Peeping Toms are not dangerous; they only peep through the keyholes. What can they do from the keyholes? But this guy is not trustworthy. Poor Mary... and God makes her pregnant.

If Jesus had any guts he should have been against this God. But he was not against this God, he was against his poor father, his poor mother. He insulted them continually, saying, "You are not my mother and father; my real father is far above in the heavens."

And just the other day I saw the newspapers. How can people be so ugly?... One journalist had asked, two days ago, what I had to say about a pop singer, Madonna. And I said exactly what I feel about her: I said I hate her.

The newspapers and the journalists are using it to say that I hate Jesus Christ's mother, the madonna. Sometimes one thinks: Are we living in a world of insane people, or what? Why should I hate poor Mary? I should hate the man who made her pregnant -- it was a rape! And I feel sorry for poor Joseph.

But can you see how people are cunning? They ask me a question and then they distort it. One could not have imagined that this distortion would come out in the papers -- that I hate Jesus' mother, the madonna. Why should I hate her? She has already suffered much in the hands of your God, in the hands of Jesus Christ, and perhaps in the hands of the contemporary population. Christians may not say it, but the contemporary people could not have believed that God had made her pregnant; there must have been some stupid guy around.

Why does Jesus go on insisting so much in each of his statements, "I am the only begotten son of God"? Some psychoanalysis is needed. It seems he is afraid that if he does not insist on it, then he is a bastard. He has to insist on it, that he is the only begotten son of God. He never says a single word of respect about his

poor father, Joseph, and the whole of Christianity has forgotten about Joseph -- no statue, no church.

This woman must have suffered condemnation from everybody, nobody can believe how much. I know a case -- one of my friends, a doctor, told me that one woman came to him. She was not pregnant, but her period had stopped, and she had not been in any sexual contact with any man. So then she thought God had made her pregnant.

The doctor was telling me, "I tried telling her, `You are not pregnant. I will give you medicine and the period will start coming. It happens to many women, some hormonal imbalance can prevent the period -- it is nothing to be worried about.' But she was not ready to take the medicine."

She was afraid that this doctor was going to destroy the child that she was carrying. Finally the doctor said, "Whatever the result may be, what you have proved to me is that God certainly does these things, and he is still doing them. He must be really very old, ancient; eternity has passed, and still he is going on making poor virgins pregnant."

If Jesus had guts he would have been against God. He would have been in favour of his father, Joseph, because the man never condemned Mary. He could have thrown her out. In those days, that was the tradition: if your wife was having fun with somebody else it was intolerable. But Joseph never said anything to Mary, he never said anything to Jesus; all that we know is that Jesus continually made undignified comments.

But what have I to do with Mary? I had no idea that you call Mary, the madonna; otherwise I would have been cautious and made it clear that it was a pop singer that I was talking about.

Today's music, singing, is almost insane. It has lost the beauty of the classical music, classical singing. They had some spiritual value. Just listening to them you could have fallen into silence. You could have experienced a moment of meditation. Today's music, singing, dancing, is all sexual. Young people, punks and skinheads and all kinds of idiots, become fans of these people because they are bigger idiots than them.

Anger or hate is not going to help. You have to let God slip out of your hands, very silently, without making any noise.

BELOVED OSHO,
WHAT DO YOU THINK ABOUT THE SENTENCE: "WITHOUT UTOPIAS, NOTHING IS GOING TO GET BETTER." IS IT BULLSHIT?

It is not.

Without utopia, nothing is going to be better is a fundamental truth. Utopia simply means that we are not satisfied with the society we are living in; that we are utterly frustrated with the structure that has been imposed upon us; that there is tremendous discontent about everything.

Utopia is simply a desire to find a better society, a better humanity, a better educational system, a better togetherness, a better state of relationship between man and woman, between parents and children.

Utopia is simply a disgust with the status quo.

All the vested interests would like to support the sentence that the idea of utopia is bullshit, because they would like you just to be satisfied and contented, like buffaloes, eating grass -- the same grass their whole life -- as if they are born only to eat that grass, and then die.

You will be surprised to know a few things. Have you seen animals making love? Then you must have noted that they don't seem happy while they are making love. They don't seem to be euphoric. They seem to be in a despair, sad, as if out of some necessity, a biological force, they have to make love.

That is the reason that when their season of love is passed they don't even look at the female, they don't look at the male; all connections are finished, there is not even friendship. Their love is something mechanical, forced. It is not a joy, a pleasure. So for what are they living? -- just eating grass, and then one day dying?

The vested interests in the human world would also like you to be like buffaloes. Remain satisfied in your poverty, remain satisfied in your sickness, remain satisfied in your death, remain satisfied in your misery, suffering, anguish. There should be no trouble, no reward, no effort to make things better, so they can go on exploiting you without any hindrance, without even feeling guilt that they are exploiting you.

There are all kinds of parasites: the priests are there, the politicians are there. Their whole interest is that you remain in a state of coma, you remain in a state of sleepwalking... just sleepy and dozey, somehow

doing the work but never bothering that things can be better.

And they have convinced people for thousands of years that this is how life is, nothing more is possible. Suffering is your fate; despair is your destiny. It is all willed by God; you cannot change it. In India they say that not even a leaf of a tree can move without the will of God. So what else can you do?

It is not a coincidence that for ten thousand years India has never seen any revolution. And India has the worst social system; one fourth of the Hindus have lived almost like cattle. They are untouchable. They have been reduced to being even worse than animals. Animals are not untouchable, but those human beings are untouchable. Not only are those human beings untouchable, their shadows are also untouchable. If a shadow of an untouchable person falls over you, you have to take a bath to purify yourself.

And they have convinced these people for thousands of years that this is their fate, nothing can be done about it. In India, nobody has ever written a book like Sir Thomas More's UTOPIA. Not that Indians have not written anything; they have written perhaps the most significant and voluminous literature. But there is not a single book which gives hope of some kind, a possibility of change, a revolution. No, these words are not used at all.

This is what they want all over the world. So whoever has said that utopia, the very idea of utopia, is bullshit, is himself bullshitting. It is his own bullshit.

Utopia is certainly an absolute necessity.

Once humanity gets free from all fetters and imprisonments, once we have made utopia a reality, then perhaps utopia may not be necessary. But I don't think so, because we can never make anything perfect. Perfection is not part of existence; everything remains imperfect. It goes on becoming better and better, it goes on coming closer and closer to perfection, but it never becomes perfect. And there is a reason, a very significant reason, why it is so: the moment anything becomes perfect, it dies.

Perfection is death.

The vice versa is not true. I am not saying that death is perfection; otherwise everybody who dies will become perfect. Death is not perfection, but perfection is certainly death, because once you bring anything to perfection, then growth stops. Then there is nothing more, nowhere to go, nothing else to do.

Human energy needs a constant flow to remain alive. It is like a river, not like a pond. It needs to go on flowing, changing, in different plains and mountains, until it reaches to the ocean.

A pond simply goes nowhere. That's how the vested interests want the society to be -- a pond which goes nowhere, which simply evaporates and dies and leaves dirty mud behind.

Life energies are a river, and a river that never reaches to the ocean, a river that is always seeking and searching, that is always finding -- but there is always more to find.

I am reminded of a Sufi story.

A woodcutter was very old, without any family -- his wife had died and he had no children. Just to feed himself in his old age -- and he must have been eighty -- he had to work hard to go to the forest to cut wood and sell it. At the most, what he got was enough for him to survive.

Every day in the forest he used to pass a Sufi mystic sitting under a tree. And just as it is in the Eastern tradition, he would touch the feet of the mystic, take his blessings, and go on for his work.

The mystic started feeling sad for the man. One day he said, "You are a strange man, you don't have any curiosity, because if you just go a little deeper into the forest, you can find a copper mine. And just one day's work will be enough for seven days' food; right now, every day you have to work. Even I have started feeling sadness for you. You just go a little ahead."

The man was reluctant because he knew the forest... but who knows? Perhaps the mystic was right, because he had also been in the forest. As long as he could remember, the mystic was under the tree. Just to give it a try, not being certain if it was going to happen... But he found a copper mine. He collected enough copper, and that was really sufficient for one week.

He rested, and after one week when he came back, he was looking a little better, healthier, a little younger. He touched the feet of the mystic and said, "This time I am touching your feet not just traditionally, I am really grateful."

The mystic said, "So soon? You are a fool! If you go a little deeper, you will find a silver mine. One day's work will be enough for one month."

The man could not believe it -- his whole life he had lived in misery and suffering. But the mystic had proved right the first time; perhaps, who knows, he was right again. Or maybe the mystic was simply joking or making a fool of him, but there was no harm in going.

He went a little deeper, and found a silver mine. He said, "My God! The whole of my life I was wasting

cutting wood. It was hard work, then selling was hard. There are so many woodcutters, so much competition."

He gathered some silver, and it was really enough for one month. He lived luxuriously and comfortably. After one month he came and just fell at the feet of the mystic and said, "I am truly grateful, and I am sorry that there were moments when I doubted."

The mystic said, "You have still not understood me. Go a little deeper."

The man said, "For what? I am living in luxury!"

He said, "You don't know what luxury is. Just a little further, and you will find a gold mine."

It was beyond the conception of the woodcutter to have a gold mine, but he went. Now there was no doubt: this man certainly knew.

He found the gold, and the mystic said, "This will be enough for one year; perhaps I may not be able to see you for one year now."

The woodcutter said, "No, I will come once in a while just to touch your feet. You are a man of miracles! Why do you go on sitting here, when you know so much about gold and silver?"

The next time he came to the mystic, he was looking a totally different man -- beautiful clothes, beautiful shoes -- and he had certainly become younger, healthier. He had gained weight; otherwise before he was just a skeleton.

It took a little time for the mystic to recognize him, that this was the old woodcutter. He said, "So, things are going well?"

The man said, "They are going tremendously well, but I just remembered last night... perhaps there is something more beyond this."

The mystic said, "Now, finally, I have been able to reach to your heart. Now you have hope, now you have a promising future. Yes, there is something more beyond it: a diamond mine."

The woodcutter said, "My God, why didn't you say it in the first place? Why should I waste my time with copper and silver and gold?"

The mystic said, "You would not have believed me, you would not have trusted me. You would not have gone if I had told you about diamonds. I had to lead you slowly, slowly. Now you have come on your own to ask me, and this is a good sign. You are no longer satisfied, contented, although you are living more luxuriously than anybody else.

The woodcutter said, "That's true. I will give it a try." He went and found the diamonds. When he was coming back -- this was for the first time that coming back he also went to the mystic, to touch his feet -- he said, "Now perhaps I may not be coming at all. These diamonds are enough for my whole life. That's why I have come to touch your feet."

The mystic said, "But there is something more beyond it."

The woodcutter said, "No, there is nothing beyond diamonds. What can there be beyond diamonds? Now you are just kidding!"

The mystic said, "Believe me. Come at least once. There *is* something beyond diamonds."

And the second day the man appeared -- he could not sleep the whole night. He had enough diamonds to live his whole life as a king, but the next day he came. The mystic was sitting with closed eyes -- this was for the first time. The woodcutter touched his feet, but the mystic was simply as if he was a statue. He didn't move, he didn't receive his gratitude.

He shook the mystic. He said, "What has happened? You were going to show me something that is beyond."

The mystic said, "That's what I am showing you. Beyond the diamonds is your own being... just a little further on. Unless you discover the mine of your own being, you have not found anything."

The woodcutter said, "Now I can understand why you are always sitting here, under this tree, never going and bothering about diamonds. Now I will sit by your side under this tree until I find this mine you are talking about. It is very difficult. The other was very easy -- going out a little more, a little more. Now you are changing the whole direction."

While the woodcutter sat silently in the forest in the presence of the mystic -- soaking his presence in, his silence, his loving being -- the whole day passed, and when the sun was setting the man was amazed. He opened his eyes. He said, "You should have told me before -- I have been passing by here. You are not a man of compassion. For years I have been cutting wood, dragging the load on my own shoulders, and you simply sat here enjoying this inner feeling, this inner joy, and you wouldn't tell me."

The mystic said, "You would not have listened. First diamonds are needed. Now you can go home,

because the mine of your treasures is within you. Just remember one thing: go on and on, never stop. There is no full stop, because every full stop is a death."

We may be able to create something better than all the utopians of the world have dreamt about, but the utopia will always exist on the horizon, which looks so close that you could reach -- just now, within an hour -- where the earth is touching the sky. But as you go closer to the horizon, the horizon goes on receding back, the distance between you and the horizon always remains the same. And this is the whole secret of growth and evolution.

Miracles are possible, but no miracle is going to be the perfection. Perfection is not possible, and it is good that it is not possible. It keeps you going, it keeps you alive, it keeps you flowing.

I am all for utopia, and I know that the ideas about utopia will change. Whatever we have achieved will not be part of utopia, but something else will become part of it. There is no other way. Man's evolution is multidimensional, his consciousness can grow to infinity, and it should grow to infinity.

BELOVED OSHO,
THE OTHER MORNING YOU SAID YOU ARE AGAINST POLITICIANS. PLEASE TELL ME A SUCCESSFUL WAY TO BRING THEM TO A LOVING STATE OF MIND.
ALSO, PLEASE TELL ME THE POSSIBILITIES OF THE MOST CREATIVE WAY TO LIVE AND TO GET BETTER VERY FAST.

I am not against politicians; I am against the disease they are suffering from, the disease of inferiority complex. Any politician who has a little intelligence can change the whole scene. He should not be a politician, he should be a man in politics. His humanity should not be overpowered by politics. Politics should be just like plumbing, a profession. He should do it as expertly as possible, but the moment he comes home he should not bring it with him.

I used to stay in Calcutta in the house of the chief justice of the supreme court. His wife told me, "My husband only listens to you. Just tell him that at least in the house he should not be the chief justice of the supreme court. Even in bed he's the chief justice of the supreme court. The moment he enters the house, the children stop playing, everybody starts looking busy. The moment he leaves the house, it feels like a great burden is relieved, everybody is happy and smiling. And this does not look good, this is not right. But he only knows how to order... obedience."

That night I said to the chief justice, "You have forgotten that you are a man too, you have forgotten that you love a woman. A chief justice has nothing to do with a woman. A chief justice has nothing to do with love. You have forgotten that you have children. A chief justice has nothing to do with children.

"Your being the chief justice is only a profession. But you have forgotten yourself. When you come from the court, you should leave everything in the court. Come home as a human being. You may not be aware how your family is suffering. They feel joyous when you are not in the home, and they feel afraid when you are in the home. This is not a good character certificate for you."

He said, "But I never thought about it, and nobody told me. Perhaps it is right."

And that night he apologized to the children, to the servants, to his wife. He said to them, "From tomorrow you will find me just a man. The house is not a court, but I had simply forgotten. I became so identified with my profession that I was lost in it. I tortured you all, and I have tortured myself too.

"I was wondering why my children don't love me, why my wife does not love me, why everybody looks afraid. I was wondering what is the matter, that everything falls silent, servants who were sitting idly or playing cards just start looking busy. Now I know, it was my fault." I visited the family twice more and it was a totally different family.

The question is always of simple understanding. If you are in contact with the politicians and if you want to change them -- perhaps your are related to a politician or at least after a few years the politicians are bound to come to you for votes -- make one single point continuously, wherever they go: "Promise us only one thing -- we don't want any other promise, we want only one promise -- that you will remain a man and you will not become just a politician; that politics will be your profession, but it will not change your humanity."

Ask the politicians for only one promise, and tell them that you can take care of every other promise: "You will be in power so do whatever you want to do to improve the conditions, but as far as we are concerned, remember we want to see you as a human being, not as a politician, a president, a prime

minister... no. We want you just to be one amongst us."

Take that promise, insist on it again and again; wherever they go and meet you, insist on it. Perhaps, if all over the world people start insisting on it, it may wake up the sleeping people, because it is not doing them good either.

Politicians have lost love, they have lost real respect. Once they are no longer in the post, nobody cares about them; in fact, it is very difficult to find where your former presidents are. Do you know where Jimmy Carter is, and what the poor fellow is doing? You will know only when he dies. Then a small news headline in the papers will appear, that the ex-president of America, Jimmy Carter, has died.

This will not happen if the people in posts and in power remain human. Their humanity will remain with them. And if people see their humanity, they will be loved whether they are in power or not. In fact they will be loved more when they are not in power.

Just spread understanding, the way we want to educate the whole world. I want to spread understanding to the whole world about simple problems -- it is not difficult.

I have heard that one morning in the biggest church in New York, a hippie-looking fellow entered. The archbishop was a little afraid because the hippie looked like Jesus. Perhaps Jesus was the first hippie... long hair.

And the archbishop asked the man, "Who are you?"

He said, "You can't recognize me? And you are my archbishop, you represent me; you seem to be stupid. I am Jesus Christ, the only begotten son of God." And he looked almost like Jesus.

The poor archbishop could not figure out what to do. He had never thought that in his life he is going to meet Jesus Christ. He immediately phoned to Rome, to pope the Polack, and said, "A hippie-looking man is standing here in the church and he says he is Jesus Christ."

The pope said, "My God, has he come really?"

The bishop said, "You just tell me what I should do."

And the pope said, "Just look busy and inform the police before things get out of hand."

Out of fear people start looking busy.

These politicians you think are so busy... You are wrong. I know them very closely, intimately.

I was staying with one of the prime ministers of India, Lalbahadur Shastri. A phone call came from somebody who wanted to see him urgently. Lalbahadur Shastri said, "I am too busy -- this week it is impossible. Enquire from my secretary about next week."

I said to him, "You are not busy. We have been sitting and gossipping and laughing; you are not busy! Why are you saying that?"

He said, "You don't understand politics. A politician always has to be busy. If he is not, he has to pretend; it makes him look great."

I said, "It may be that I don't know political jargon, but to me it seems to be inhuman. You are not busy. You could have called the man. You could have talked with him. You should have been human. Why should you be prime minister for twenty-four hours a day? Who chose you to be prime minister for twenty-four hours? You are prime minister when you are in the office. Here you are in the home, on Sunday, and you are not willing to meet someone who has come from far away... This is ugly. You phone him back."

He said, "You always say strange things. I should phone *him*? I am the prime minister."

I said, "Forget all that nonsense. You are prime minister because of these people; you are their servant. That's what you have been saying. And now your master wants to meet you and the servant says he is busy, `Make an appointment with my secretary in one week'!" I said, "Either you phone him or I am going to leave your house this very moment. And I am going to expose you to the public, that you were not busy."

He said, "Wait, wait. I am going to phone." And he phoned, and it turned out to be nobody other than his old uncle who had come from the village, because he was very old and he wanted to see him -- perhaps he would die soon, and he may not be able to see him again.

Lalbahadur Shastri apologized to me. I said, "Not to me. Ask your uncle for an apology."

The poor old man did not know how to phone so he told somebody else to phone -- he had never used a phone. He was carrying a few clothes with him and that was all that he had brought.

And he said, "I have just come to see you. I will not waste your time. You are a busy man, but before I die I wanted to see..."

You just have to teach your politicians -- spread the understanding that they have to be more human. I am not against politicians; I am against the political profession destroying their humanity. It is possible to

separate both, then they can do better, serve better. And if humanity remains beating in their hearts, we can hope that they will not serve death, they will serve life.
Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #15
Chapter title: The logic of the ostrich

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HAVE THE HARDSHIPS WHICH YOU HAVE JUST LIVED THROUGH CAUSED YOU TO MODIFY YOUR PHILOSOPHY? DO YOU FEEL RESENTMENT?

I do not have a philosophy; hence nothing can make any difference to it. I have a way of life, and there is no possibility which can modify it because it is not a mind projection, it is my innermost being and its experience.

Whatever happens to my body or to my mind is not going to change *me*.
I am the watcher on the hills.
My mind and my body are far away.

Secondly, you are asking if it has given me any resentment. That too is impossible.
I see things as they are.
If somebody is ugly it does not make me resentful.

If somebody is disgusting it does not make me resentful, it simply makes me compassionate.

I have never felt more love for America than I feel now -- for the people of America, the land of America. It is under an ugly government, a fascist government which is pretending to be democratic, but it is not; it is pure hypocrisy. I am not resentful against the government of America. Whatever they did to me I have taken note of it and I have seen their real face.

I am going to expose that face to the whole world, not out of resentment, but with a hope that perhaps this exposure may change them. Even if they do not change, they will lose face before the world. Either they have to change themselves or they will be losing millions of people around the world who would have been their friends.
I was one of their friends.
My people were their friends.
They have unnecessarily lost millions of friends.

I feel sorry for them, but the question of resentment does not arise for the simple reason that my heart has no space for resentment, no space for anger, no space for hatred. Even if they had killed me, I would have died with immense love towards them, and that love would not be the same as Jesus Christ's.

For two thousand years Christian theologians have been misinterpreting Jesus. His last words on the cross were, "Father, forgive these people because they know not what they are doing." If you analyze this statement, it has many implications. First, you can forgive only if you have already become angry. Asking God to forgive them does not show that God is angry -- because nobody knows about God -- but that Jesus is angry and resentful. Jesus was trying his best to follow his philosophy; but that philosophy was not his

way of life. That is why a great effort is needed to follow it; it is not spontaneous. So first, to ask God to forgive these people shows resentment, anger.

Secondly, the reason he is asking for them to be forgiven is very egoistic. He is saying, "They do not know what they are doing" -- he knows; they do not know. That was the whole problem for which he was being crucified; he was pretending to be the only begotten son of God, that his words were directly from God, that he knows and nobody else knows. Everybody is ignorant. He is stubborn. Even at the last moment he does not forget his stubbornness. He is not humble. For yourself to think that you know and nobody else knows is pure egoism.

If the American government had killed me, as they had made all the preparations for, I would not have had any resentment for them because I cannot have any resentment in my heart. I could only have loved them. I could not have prayed because there is no God to pray to. If I had something to say to existence, I would have said, "These people know exactly what they are doing. Make them a little more aware so that they don't go on doing the same thing to other people.

To me it matters nothing; I have attained the ultimate experience of my life, now death does not matter. Why should I feel resentful? -- they are not stopping me from anything, they are not taking anything away from me; they cannot take away my experience, they cannot take away my being... but they know exactly what they are doing. They should not do it to others, because others may not yet have experienced the light, the innermost shrine of their being. They may still be empty, and if they are killed their life is simply wasted -- one great opportunity lost.

I have no philosophy.

I have only a way of life which is spontaneous.

I don't have a program, a discipline to follow, a certain creed to live accordingly.

I live moment to moment.

I do not look backward; I do not look forward.

I am absolutely centered in the moment -- here, now. Those two words define my way of life.

WOULD YOU LIKE TO SETTLE IN FRANCE? AND WHAT DO YOU THINK OF FRENCH PEOPLE?

I would love to settle in the south of France, but I don't have much communion with French people; they are the most unknown people to me on the earth. The reason is that every country has developed certain characteristics; the French have developed a characteristic that they think that they are at the top as far as philosophy is concerned. It is not true, but this gives them a closedness; whoever thinks in this way becomes closed.

In India we have many languages -- thirty languages. It is almost a continent like Europe, and each language has as many people as European countries. In India, the parallel to the French are the Bengalis. They have the same attitude that their language is best, their literature is best, their philosophy is best... and they do not have to learn anything from anybody.

You will be surprised...

I have been visiting Calcutta for thirty years continually, but in thirty years I could not manage to have any communion with the Bengalis. In Calcutta, non-Bengalis were coming to see me, non-Bengalis were listening to me, non-Bengalis were becoming sannyasins. And I enquired again and again, "What is the problem? Calcutta is the capital of the Bengalis. It is their homeland, but I don't see a single Bengali."

They said, "The difficulty with the Bengalis is that they have very closed minds."

The same is the situation with the French mind in Europe. In Europe almost every other nation has thousands of sannyasins except France. They think they do not have to communicate with other human beings; they are self-satisfied. It is a dangerous disease to be so closed.

If you know... if your philosophy is the best, if your literature is the best, if your language is the best, then too you have to share, you have to communicate. You have so many good things -- are you going to hoard them?

Remember a fundamental law of life: Anything that you don't share dies. Share and it grows; share and it gets new dimensions to it.

So I am not saying the French don't have great philosophy; they have. I am not saying that they don't have great literature; they have. I am not saying that their language is not one of the most beautiful; it is. But

these are not reasons to close your mind, these should be reasons to make you more open so you can share.

Howsoever great a philosophy is, it is never perfect. Nothing is perfect in this world, and you can always learn from others. You can always make it more perfect, you can always give it more juice, more life.

So I do not have much personal contact with the French people; hence I cannot say much about them. But I am going to come, and I will try my hardest to break the ice. And there must be a few people who are ready to be open and friendly. I just need a few people, and if they are put aflame, then the fire becomes wild very soon and it spreads to every corner of the country. I feel perhaps the closed mind is afraid.

I remember, I was traveling with a friend and the ticket collector came. I showed him my ticket, and my friend started looking in his bags and luggage and this pocket and that pocket, but I saw that he was not looking in the right pocket on his coat. He was looking everywhere and I said to him, "You are forgetting to look at the right side pocket of your coat."

He said, "Don't mention it."

I said, "Are you mad? You are looking for the ticket!"

He said, "That is my only hope, and I don't want to get disillusioned so soon. If it is not in that pocket, then it is not anywhere, so I am saving that pocket; I am not going to look in it."

People become closed. Perhaps they are afraid that there may be better philosophies -- the world is big -- and there are; there may be sweeter languages, and there are; there may be better literature, and there is. It is better to keep your eyes closed so you can remain self-satisfied that you have the best in the world.

This is called the logic of the ostrich: seeing the enemy the ostrich immediately puts his head deep into the sand. He cannot see the enemy anywhere because in the sand his eyes are closed. Naturally, if there is no enemy...

I feel that the French people are ostriches. Somebody needs to pull their heads out of the sand and tell them that the world is big: "Jean-Paul Sartre is not the only philosopher, your painters are not the only painters, and your musicians are not the only musicians!"

The world is one and we should not keep apart. We should not create citadels around us; they are dangerous. They give you strange egoistic feelings and don't allow you to mix with the human beings around you.

I have heard that a Frenchman, even if he understands English, will pretend that he does not understand. Even if he can speak English, he will speak French; he will not speak English.

This is something inhuman. It does not show the superiority of your language; it simply shows your egoistic idea.

Your language may be superior, but speak it, spread it, exchange it with people. Let others also enjoy your literature, your music, your language, your philosophy. But that is possible only if you start enjoying other people's literature, and other people's philosophies. They all have their own dimensions, and life is so vast that nobody can be exhaustive.

There is something which only Chuang Tzu has, but he is Chinese.

There is something which only Dostoevsky has, but he is Russian.

There is something which only Jean-Paul Sartre has, but he is French.

There is something only Nagarjuna has, but he is Indian.

And there is something which only Basho has, but he is Japanese.

They all are unique, incomparable.

All languages have their own different qualities, and all people have contributed to life.

But the French have lived in isolation. That isolation should be broken; it will be helpful for the whole world, and it will be helpful for the French people too. I am coming to try my best.

WHAT DO YOU THINK OF SOCIALISM IN FRANCE AND OF THE PRESIDENT MITTERAND?

I don't think about politicians at all; they are all of the same breed. Just as you can taste the sea anywhere and it is salty, you can taste the politician -- *everywhere* he is cunning. It may be more or less, there may be differences of degree, but there are not differences of quality.

As for socialism, whether it is French or Indian or Greek or of other countries, socialism is a compromise. Deep down you have started feeling that communism is right, but your whole vested interests

are in favor of capitalism. Some compromise is needed, some middle path between capitalism and communism. That's what socialism is; it is half-hearted from both the sides.

I would like something better than communism.

Socialism is not better than communism; no compromise can be better. It is really our failure that we cannot devise a system which is higher than communism. It is possible, there is no problem about it; we will just have to drop our few vested interests, and our society can be on a higher level than any communist society in the world.

For example, the Soviet Union has been trying for seventy years but has utterly failed; people are still poor. Although now poverty is equally distributed, that is not a consolation. Yes, it helps in a way, because now the poor people don't have any comparison. There is nobody rich so they feel equality has come -- but this is the very lowest kind of equality.

I would like a society of people who are equally rich, not equally poor. And modern science is capable, modern technology is capable of creating a society which is equally rich. But the problem is, the rich would not like it. If all are equally rich then their egos feel hurt, then they are no longer rich. If all are equally rich, then there are going to be many problems for people who have become accustomed to a poor society -- for example, the church, which depends on the poor people; only the poor go to the church.

The rich, the educated, the cultured already know that it is all nonsense. They will not say so -- they are cultured enough, they are sophisticated; they will not say so. And if it is needed just as a formality, they may once in a while visit the church too, but they know it is all nonsense. Their lives prove that it is all nonsense; they are not living according to the principles of any religion.

Only the poor are the customers of your churches, synagogues. If the poor disappear, synagogues and churches and temples cannot exist. Only the poor go there in the hope perhaps if in this life they are not comfortable, after death they can enter into paradise, inherit the kingdom of God. Nobody asks them: What is the relationship between poverty and the inheritance of the kingdom of God? What rational relationship is there? It seems more logical that the rich people should inherit the kingdom of God because they have some experience of richness, they are experienced in luxury. The poor people have no experience of comfort, no experience of luxury. They will be in trouble in paradise.

I remember, I used to stay in a maharaja's palace in Indore. The maharaja was a very colorful person. He was dethroned while India was under British rule, and the reason was that he was making a palace greater than Buckingham Palace, better than Buckingham Palace. He had beautiful palaces in Indore, and although he was dethroned, his son was enthroned. The maharaja was an old man and he loved me very much.

The first time I stayed in his palace, up to the middle of the night I could not sleep for the simple reason that the mattresses were so comfortable that they woke me again and again. Whenever I moved, the whole mattress moved; it was like a water bed. Finally, in the middle of the night I decided that this is not going to help, I am not accustomed to this luxury. It is better to sleep on the floor, and nobody is here to look at me.... So I slept on the floor, because up to the middle of the night I had not slept. I slept late.

The maharaja came; he saw me sleeping on the floor, and he said, "What are you doing?"

I said, "On that mattress sleep was impossible for me, for the simple reason that I was not accustomed to it."

In Mohammedan heaven there are beautiful girls who always remain fixed for eternity at the age of sixteen, and they are especially to serve the people who come into paradise. Now, what are the poor people going to do? In the Mohammedan paradise, rivers are not of water but of wine. The poor people have never tasted wine, and the religion here goes on saying that wine or any alcoholic beverage is not good, is not virtuous. What are these people going to do? They will die of thirst because water is not available at all; either you drink wine or you stay thirsty.

I have heard about a saint who lived in austerity, immense self-torture; he was a perfect masochist. He died. He had a great following. One of his close disciples could not tolerate the separation; he also died the next day. When he reached paradise, of course the first thing was to find the master. And he could not believe... under a beautiful tree the master was sitting and he could not believe his eyes: Marilyn Monroe was naked, hugging the master. He thought, Certainly my master was one of the greatest masters. This is a proof, he is being rewarded.

He went, fell on the earth, touched the feet of the master and said, "We were right that you are the greatest master. Now I can see how much you are being rewarded."

At that moment Marilyn Monroe said, "You idiot, shut up! I am not his reward; he is my punishment."

If everybody is rich, comfortable, happy, educated, cultured, is able to enjoy music, dance, drama, and

all different dimensions of higher values, who will care to go to the churches? Who would bother about politicians, because now what more can they promise? All that they used to promise, you have got.
The politicians are afraid.

They want the world to remain divided into poor and rich.

The priests want the world to be divided into classes.
They are the powerful people.

They are preventing science and technology from changing the face of the earth. Socialism is not the need; the need is for a higher form of communism. And when I say a higher form of communism, I mean a classless society -- equally rich, with equal opportunities, with no dictatorship of the proletariat, with no democracy even but only a meritocracy. People of merit should have the destiny of the country in their hands. Just as you cannot decide truth by voting, you cannot decide merit by voting. If truth was dependent on a democratic way, then no truth would ever win. Lies would win because the majority will not understand the truth.

It was said when Albert Einstein was alive that only twelve persons in the whole world understood what exactly the theory of relativity meant. Now, if the theory of relativity had to be decided by majority voting, it was going to lose. People could not even understand it. Even Einstein was incapable of explaining it to people, to laymen.

If truth cannot be decided democratically, then merit also cannot be decided by election. Merit should be decided by the acts of the person, his education, his contribution. If a man contributes to education, writes about education, gives new dimensions and new programs for meditation, for education, helps to improve the intelligence of people, then he should be given a chance to manage the education of the country -- not a politician who can manage to get more votes. And we have experts in education, experts in finance, experts in every department -- geniuses, but those geniuses have no power.

Power goes to mediocre people. This is strange. Power should be in the hands of the best; only then we can hope something good can come out of it. My own idea is something better than democracy, better than communism: a state of meritocracy. We have so many universities; these universities can supply us with all our needs, all the people we need.

Albert Einstein died in great despair because he created the atom bomb, but he could not prevent its use -- and it was used absolutely unnecessarily. The war was going to finish anyway -- at the most in two more weeks -- but President Truman was in a hurry. He was afraid that if the war ended, then how was he going to experiment with the atom bombs? So before the war ended the atom bombs had to be dropped. They killed more than two hundred thousand people, destroyed two beautiful living cities... into graveyards. Immense suffering... Perhaps never before was such suffering seen, and the man who created it was helpless.

All the scientists of the world are simply serving the war machine. They should serve humanity; they should serve life -- not war, not death.
We have to go through an absolutely radical change.

There are many countries which are socialist because the name gives a certain respectability -- that they are not capitalist for one thing, that they are not communist for another -- they are socialist.

I also am in favor of the individual: I am not in favor of society, because we have depended on society for centuries, but all our revolutions have failed. This time revolution has to come through the individual, not through the society.

Society is nonexistential. Socialism means nothing; the reality is the individual. And the individual can be changed, can be transformed, and if more and more individuals are transformed they are freed from the past conditionings, they are freed from their retardedness which has been imposed on them. If they are freed from complete discontinuity with the past and become open for the future, we can create societies which will not be socialistic, which will be absolutely individualist.

Of course those individuals will be able to love, who will be able to be together, who will be able to enhance each other's lives. They will create a togetherness -- but not something of the old society again repeated -- a very loose togetherness which keeps everybody absolutely free; a loose network of individuals where nobody is forced to do something or to be something, but is capable of just being himself as he is -- and is accepted with dignity.

WHO ARE THE PEOPLE YOU ADMIRE MOST?

I certainly admire my people most.

IN YOUR OPINION, WHICH IS THE IDEAL POLITICAL REGIME AND WHICH IS THE WORST?

Fascism is the worst, and meritocracy is the best.
The criterion is anarchism. Whichever regime is closer to anarchism is better -- the closest to anarchism is the best -- whichever is farther away from anarchism is worse. Fascism is the farthest, dictatorship the farthest; they are the worst.
Anarchism is my criterion.

The best regime can only be meritocracy, which will be very close to anarchism. Just one step more and all regimes disappear.

Anarchism... No government means absolute freedom, and freedom is the ultimate value of life.

IS IT TRUE THAT YOU ADMIRE HITLER, AND THAT YOU ARE ANTI-SEMITIC?

I have among my sannyasins forty percent Jews.
I love Jews more than I love anybody else for the simple reason that they have suffered the most; they deserve the love of everyone. For centuries they have been suffering being killed, burned, raped... everything ugly and inhuman has been done to them. How can I be anti-Semitic? This is how your yellow journalism goes on spreading lies.

I have made a statement about Adolf Hitler which has been distorted. I have said that Adolf Hitler and Mahatma Gandhi are not very different. Immediately journalists thought I am admiring Adolf Hitler, comparing him with Mahatma Gandhi. I was simply condemning Mahatma Gandhi -- but it seems stupidity has no limits.

I made it clear why I was saying this. I was saying this because Mahatma Gandhi was not a nonviolent person. Nonviolence was his politics; he used it and used it very cleverly, but in his own personal life he was a very violent man. And I have given many examples of his violent acts which cannot be interpreted in any other way.

For example, his own eldest son, Haridas Gandhi, wanted to go to school, but Gandhi would not allow him. He was against education. He was against everything that had been invented after the spinning wheel -- and when the spinning wheel was invented nobody knows. It seems everything else that you have got came after the spinning wheel. He wanted to destroy everything after the spinning wheel; that had to be the final and ultimate technology. There is no need for any education; the three R's can be taught in the house.

But Haridas was a really talented young man. He revolted against Gandhi and he went to school, he went to college. His uncle supported him, and after university when he came back, Gandhi closed the door in his face and told him, "To me the day you went to school against my will you died."

Now what do you say? Is it violence or nonviolence? The very effort to impose your will on somebody else is violence. And the boy had not done anything wrong; he simply wanted to be educated. He had not committed a murder. But when he came back from the university with a degree, Gandhi behaved in such a way!

He told his wife, "I don't want to see the face of Haridas again. He should not be allowed to enter the compound of the house." And in his will he wrote... because in India when a person dies his eldest son gives fire to his funeral pyre. He had not forgotten it, and he was not a man to forgive. He had written in his will, "Haridas should not be allowed to put fire to my dead body" -- even to his dead body.

Gandhi used to teach that all religions are one -- Hinduism and Mohammedanism particularly, because the political problem in India was that Mohammedans were asking for a separate country. And he wanted India to remain one simply so that it remains under the Hindus, because if the country is one, Hindus have the majority. The Mohammedans would always be second, they could never be in power. There was no possibility of their ever being in power. But he played the very cunning role of a saint -- that all religions are one, and every morning and evening he was singing devotional songs with his disciples, Hindus,

Mohammedans and Christians.

Haridas was really a man of guts. I know him personally. I love the man; I always love the people who have some rebellion in their blood, some disobedience in their very bones, some individuality in their marrow.

He had told me himself that just to see how deep this syntheses of religions was, he became a Mohammedan. Of course he changed his name. He asked the Mohammedan priest who was changing him, converting him into Mohammedanism, "Please keep my name exactly the same, just change it into Arabic." His name was Haridas; Haridas means servant of God. So he said, "Keep it exactly the same." His new name was Abdullah Gandhi. Abdullah is Arabic for Haridas; it simply means servant of God.

Mohammedans were very happy that Mahatma Gandhi's son had become a Mohammedan; that proved the superiority of Mohammedanism over Hinduism! They gave him the title of Maulana; it is equal to Mahatma, a great soul. So he became Maulana Abdullah Gandhi. And Gandhi was so furious that even his wife had to tell him, "This is below you. You say every religion is one, so it does not matter whether he has become Mohammedan or if he becomes Christian. To you it is all the same. This is the time to prove that what you say you mean."

But he was so angry he could not sleep the whole night, and he said, "If this boy had died at the very birth, I would have been happy." Do you think this is a nonviolent attitude? Even the desire that he would have died, is it not a subtle desire to kill him? It is violence.

I was talking about all this when I referred to there not being much difference between Adolf Hitler and Mahatma Gandhi. Mahatma Gandhi is a hypocrite, Adolf Hitler is a straightforward violent man; otherwise, both are saints.

Adolf Hitler never smoked, he was vegetarian, he always went to bed early and got up early in the morning. What more do you want in a saint? I was simply condemning Mahatma Gandhi, not admiring Adolf Hitler. I was saying that these things became saintly in Mahatma Gandhi; that he was not smoking, that he was not taking tea, that he was going to bed early and getting up early in the morning. These things made him a saint, and the same things did not make Adolf Hitler a saint. And both are, by their very nature, very violent.

It was just a different situation in which Gandhi had to use nonviolence as a political strategy. And there are immense proofs. Before India became free, an American journalist, Louis Fischer, asked Mahatma Gandhi, "What will happen to the armies when India becomes free?"

Gandhi said, "There will not be any army, no navy, no air force. All these people will go to the farms to work."

"And what about the arms?"

"They will be thrown into the ocean."

Freedom came but nothing happened. The army has remained and is growing bigger. India attacked Pakistan because Pakistan had taken certain land in Kashmir -- and Gandhi blessed the three airplanes that were going to bomb Pakistan. Now this is the man who just a few years ago was saying all arms should be thrown into the ocean. Now he blesses... he came out of his house to bless the airplanes which were just about to fly, waiting for his blessing.

I don't see any difference... The only difference is that Adolf Hitler is straightforward, Gandhi is a hypocrite; otherwise both are saints.

ARE YOU INDIFFERENT TO THE MISERY OF THE THIRD WORLD?

I hate poverty.

I don't want anybody to be poor in the world.

The third world consists of poor nations, backward nations, and I want all those people who have been keeping these nations poor to be punished.

All religions are against birth control; that goes on increasing the population of the world. The pope goes on teaching that birth control is a sin, and so there will be more and more poor people. Now what do you want? -- should I be responsible for it?

In my commune, in four years not a single baby was born. If people listen to me there will be no poverty. Still there is time; poverty can be completely stopped by absolute birth control for thirty years.

I am not in favor of going and serving the orphans. On the one hand you teach against birth control so orphans are created, and then you serve the orphans and get Nobel prizes. It is really good business. I simply don't want to have anything to do with this business. Poverty can be destroyed and should be destroyed. Anybody who prevents it from being destroyed is committing a criminal act and should be behind bars -- in every nation.

The poor people need not be poor if we decide only one thing: that we are not going to have a third world war. Seventy-five percent of our finances and energies are going into a third world war, which is absolutely absurd because it will destroy everybody. Nobody is going to be a winner, nobody is going to be defeated. It is suicidal; it is not war. It has lost all meaning because you cannot win, you cannot defeat. A simple understanding that all this energy that you are wasting on nuclear weapons should move to poor countries...

Just a few days ago I saw that in the European Common Market they have so much surplus food that the problem is how to destroy it. Just the cost of destroying it is two billion dollars. It is not the cost of the food, it is the cost of drowning it in the ocean: loading it, unloading it, taking it into the ships, drowning it in the ocean. This is simply the cost... it is not the cost of the food, which will be a thousand times more. They are ready to destroy it. Every year, somewhere or other, food is being destroyed. And somewhere or other people are dying in thousands just because they don't have food, they don't have drinking water.

Just a little sanity... What is the need to destroy the food? If you are ready with two billion dollars to destroy it... perhaps it may take a little bit more to send it to Ethiopia and millions of people can be saved. But nobody is interested in anybody else; everybody is interested in money. The food has to be destroyed so values in the market don't go down. The only concern is that you can go on exploiting people... more money.

I am deeply concerned, but my concern is different from the concern of pope the Polack and Mother Teresa. Their concern is cunning; their concern is political. Their concern is to increase their numbers. If there are poor people, they can be changed, converted to the Catholic religion.

My concern is to destroy poverty completely, and just three steps can do it. One is absolute birth control for thirty years. The second is, because there is no possibility of a third world war -- that would be absolutely ridiculous -- stop preparing for it and divert the money to the poor people. And the third is that every country should make a law for euthanasia.

Just as birth control is needed on one end -- we stop new people coming in -- we can help old people who want to go out: they should not be prevented. Seventy-five years, eighty years can be the limit. After that, if the person wants to live, we will allow him to live; but if he wants to drop his body, our hospitals will help him to die a beautiful death, silent, as if he is falling into a deep sleep.

Every hospital should have a death section where there should be a meditator who can teach meditation to the people who are dying. They should remain there for one month before death, so that they can learn meditation, they can learn relaxation; they can die peacefully, happily, meeting their friends, their children, their relatives and saying goodbye to them knowingly. And then, slipping slowly into sleep, into meditation, and passing away from the body into eternity....

If these three things are done, the world can be lived like a paradise.

WHAT HAS EVER MADE YOU UNHAPPY, AND WHAT HAS MADE YOU THE MOST HAPPY?

Nothing makes me unhappy, and nothing makes me most happy. I am simply blissful, and blissfulness is something beyond happiness, unhappiness.

Happiness and unhappiness are of the mind. They are dependent on some cause -- something makes you happy, something makes you unhappy, but it is always something else.

Blissfulness depends on nothing but your own inner being. You are centered in yourself, and that gives you such serenity, such joy, that all happiness, all unhappiness seem to be faraway echoes, meaningless.

YOU HAVE ONLY A FEW DISCIPLES IN FRANCE. HOW DO YOU EXPLAIN THIS SCARCITY?

I am surprised to have even a few disciples in France -- but I will have more. Just let the French government allow me to enter and before they force me out I will have a few thousand.

IT IS BEING SAID THAT YOU ENCOURAGE DRUGS; CAN YOU PLEASE CLARIFY THIS?

That is absolutely nonsense.
I am against drugs.
I have to be against drugs for the simple reason that meditation cannot grow if you are taking drugs. Drugs make you unconscious, and meditation makes you conscious. They are opposite to each other. Drugs are needed by people who are miserable so that they can drown their misery in unconsciousness.

People who are meditating do not need drugs, because if they use drugs they will drown their blissfulness into unconsciousness and that will be absolutely irrational, unnatural. Who wants to forget blissfulness? Everybody wants to forget misery, suffering, anguish.

My whole teaching is meditation, and drugs are against it.
How can I support drugs? It is a contradiction.

Lies go on being spread against me by people who do not have any argument against what I am saying, against my way of life, against meditation. They have nothing to say. All that they can do is spread lies. Every day newspaper cuttings are brought to me which make me laugh... how can people go on inventing such things?

Just the other day there was a cutting saying that the American police are after me, and I am hiding from them because there are charges against me of manslaughter, sex orgies and drug abuse.

The American government has prevented me from entering America for five years. I am absolutely willing right now to enter America, but the government does not want me. And these newspapers are publishing that I am hiding....

Is this a way of hiding, talking every morning, every evening to news media from all over the world? Is this a way of hiding? Have you seen anybody hiding in this room?

DO YOU FEEL, AS SOME PEOPLE DO, THAT AIDS IS A CURSE FROM GOD DUE TO LICENTIOUSNESS?

It is certainly a curse from God, but not due to licentiousness. It is a curse from God because of the teachings by the church of celibacy -- which is unnatural; of keeping monks and nuns separate -- which is unnatural, which is bound to create homosexuality.

Homosexuality is a religious disease, and the church is responsible for it. God himself is responsible for it, because in the Christian trinity, God is there, the father, the son Jesus Christ is there -- and who is this guy the holy ghost? There is no woman there; it is a gay group! And I suspect this holy ghost is a boyfriend of God's.

IF YOU WERE TO MEET POPE JOHN PAUL II, WOULD YOU HAVE THINGS TO SAY TO EACH OTHER?

I don't know about him... I have many things to say to him. I don't think he can manage to say anything to me. Most probably he will escape when I enter Italy.

While he was India I challenged him that I wanted a public debate, and like a coward he remained silent. I will go to Italy!

He has already informed the Italian catholic news media that they should not publish anything about me -- for or against, negative or positive. Now what can this man have to say to me? I have always thought that Polacks are a little retarded, but I have never thought that they are such cowards. But this man seems to be both.

I have certainly many things to say to him, because he is one of the greatest criminals in the world today, and I have to point out every crime that he is committing. So for posterity's sake it should be taken

note of that there was somebody who has pointed out who is the cause, and who is the man creating all these troubles.

I have to ask this man many questions. I know perfectly well that he has no answer for anything because for twenty centuries none of the popes has been able to answer anything. Even Jesus Christ had no answer for anything... just making statements without any rational support, without any arguments.

Jews are not such hard people. I have come to know them very closely. I have been joking about them continually, but they have not even felt offended. I don't think they would have crucified Jesus if he had rationally supported his statements. His statements were just outrageous. "I am the only begotten son of God." Now what support of reason, evidence, has he got? Has he got any certificate?

And if Jews -- who are not hard people, but very loving and soft -- even if they had to crucify him, the reason must have been that he was becoming a pain in the neck. Just an uneducated guy talking nonsense... he neither gives any evidence nor remains silent. He must have been too much of a pain. Finally they decided it was better to get rid of him.

They got rid of him and since then they have been sorry because they lost the biggest business that their own boy created! Christianity is the biggest firm in the whole world; no business firm can compete with it. And their own boy did it, and they missed the chance.

I have to ask the pope many questions. And I would like him to gather courage and encounter me in the Vatican in front of all his cardinals and bishops and archbishops and priests and all his followers. I want to ask these questions to him in front of his own people, so they can also see the emptiness of the representative of God who is infallible. But I don't think that he has anything to ask me. It is going to be a great event in the history of Christianity if he gathers courage and is able to receive me in the Vatican and answer my questions.

But I am suspicious. I don't think that this man is man enough. He is just hollow, nothing is solid in him. It is one thing to talk to the Christians, to the Catholics who believe in you, who cannot question you, who cannot doubt you; it is a totally different thing to talk with me. He will have to prove every single word that Christianity stands upon.

But right now he is showing his cowardice by preventing the news media from letting Italy know that I am coming to Italy. He is so afraid he is telling the news media not even to write negative articles against me, because even that will make people aware that I am here.

I have my own ways. All the news media are going to report about me; even the Catholic news media are going to report about me. They will have to, because I am going to hit everybody from God to the Polack pope as hard as possible, and I will remain in Italy until the whole country becomes aware of me. I will move to every city and talk to people directly. I may even choose to remain there forever.

DO YOU HAVE CHILDREN? DO YOU WANT CHILDREN?

I don't have children, but I love children. And I want it to be known that it is good to love children, but it is not good to have children.

DO YOU BELIEVE THAT THERE WILL BE A NUCLEAR WAR SOON?

No. There is no possibility of any nuclear war soon -- or later.

The nuclear weapons themselves have stopped the possibility. The war is going to be so total, it has lost its meaning.

DO YOU SUPPORT THE DEATH PENALTY?

No. I don't support the death penalty for the simple reason that if somebody murders a man and you kill that man as a penalty... He has committed a crime, and now the society is committing the same crime as a

penalty. By your penalty the man who has been murdered is not going to come alive. By your penalty, whereas there was only one man murdered now there are two men murdered. This is sheer nonsense. The person who has murdered...

You are not being fair; you are simply taking revenge. If you were fair, you would send the murderer to a psychiatric home to be taken care of. Something is wrong in his mind, something is wrong in his psychology for which he is not responsible. He can be treated.

Not only am I against the death penalty, I am against all kinds of punishment, because punishment does not change the person; in fact it makes him a harder criminal.

Every crime is basically something to do with psychology. The man's mind is not in the right shape; he needs care, he needs compassion. He needs the support of society so he can return into the society with dignity and respect.

Up to now we have been very murderous, we have been barbarous. Civilization has not happened yet. The death penalty and all kinds of punishment simply prove our barbarous approaches.

A civilized humanity will treat people who are criminals. They need to be sent to the hospitals, psychiatric hospitals, not to the jails.

WHAT KIND OF FUTURE DO YOU WISH FOR THE MOST?

A future where every individual is absolutely free from religion, from nation, from race, from color, where every individual is given equal opportunity to grow into whatsoever he wants. A future where no marriage exists, where love is the only law, children are taken care of by the community, and people can be together as long as they love. The moment they feel the breeze of love has passed, they can depart in friendship, in gratitude. A future where people will not be exploited by religion, by politics, where people will be allowed to be happy and rejoicing.

Misery should be thought to be unnatural, and blissfulness should be thought natural -- where people will be singing and laughing and dancing.

I don't want anybody to hope for a paradise beyond death.

I want us to create paradise herenow, on this beautiful earth. This is the only place in this vast universe where life exists, where consciousness exists, and where a few people have been able to become Gautam Buddhas.

I would like everybody to reach to those heights of Gautam Buddha, of Lao Tzu, Zarathustra, so that all fear of death disappears and everybody knows that his inner being is part of eternity.

Socrates Poisoned Again After 25 Centuries

Chapter #16
Chapter title: Only idiots are consistent

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YOU ARE SURPRISING AND SHOCKING PEOPLE BY ALWAYS GIVING CONTRADICTORY ANSWERS TO GERMANS. WHY DO YOU WANT TO STUDY THE QUESTIONS NOW BEFOREHAND?

Just so that I can surprise you.

YOU ONCE SAID THAT TO THE SAME QUESTION YOU CAN GIVE A THOUSAND DIFFERENT ANSWERS. SO WHY DO YOU WANT TO PREPARE FOR AN INTERVIEW?

I never prepare for an interview. I simply want to see the questions to avoid you feeling embarrassed by my answers.

If I see a stupid question I'm going to call it stupid. Not to hurt you, not to make you feel embarrassed I just look at your questions.

There is no need for me to prepare.

If I know I will answer; if I do not know I will simply say, "I do not know."

ARE THERE ANY QUESTIONS YOU ARE NOT ABLE TO ANSWER? ARE THERE ANY QUESTIONS YOU DO NOT WANT TO ANSWER?

There are no questions which I do not want to answer, but there are millions of questions I cannot answer for the simple reason they do not interest me; they don't come into my world view. For example, if you start asking about biochemistry, physics, mathematics, I don't know, I cannot answer them... but they are not concerned with my way of life and my teachings.

Whatever is concerned with my teachings, I am always ready to answer it as fully as possible.

YOU ARE ALWAYS CONTRADICTORY, AS YOU SAY. DOES THAT MEAN YOU ALWAYS CHANGE YOUR MIND?

If I had a mind I would not be contradictory. Mind is a computer. No computer ever contradicts; it gives always the same reply, it is always consistent.

My state is of a no-mind.

The mind is there for utilitarian purposes; for example, I am using it now to answer your questions. But my own being is beyond the mind; it is a state of no-mind.

I contradict because life goes on changing. If you ask me in the morning I will say, "It is morning"; if you ask me in the evening, do you want me to say it is morning just to be consistent? I will say, "It is evening."

I say only that which is the case. It does not matter whether it contradicts anything said in the past. When it was said, it was absolutely true for the moment; what I am saying this moment is absolutely true to this moment. And there is no reason why you should bring those two different moments, two different situations together, and get unnecessarily puzzled that they are contradictory.

Do you remember your own childhood? Have you not been contradicting yourself by changing your clothes every year? If you were still in the same clothes you had when you were six months old you would be really cute and very consistent!

I do not think consistency is an intelligent value. Only idiots are consistent, because they cannot see the changing climates, they cannot see the changing details of life. It is changing every moment. The more intelligent you are, the more you will be changing with it.

I am not a logical person, I am existential.

One who is existential is bound to contradict a thousand and one times, yet his contradictions simply show his intelligence.

HAVE YOU EVER BEEN WRONG?

Just this time, answering you.

HOW SERIOUSLY DO YOU TAKE YOURSELF?

I don't take seriously either myself or anybody else -- particularly you.

WHY ARE ONLY YOU ENLIGHTENED AND FOR EXAMPLE NOT ME, OR THE POPE, OR THE WHOLE WORLD?

Why are only you the journalist? why not me? why not the pope? why not Ronald Reagan? Do you think these are questions worth answering? That's why I have to see them. Idiots are all around. One thing I must say: there was another man who was enlightened who died just a few days ago, J. Krishnamurti. Without him I am feeling alone.

The question of "Why?" you should ask yourself. Why are you miserable? Why are you sleeping when you have the capacity to be awake? Perhaps you are having a beautiful dream: perhaps you are making love to your neighbor's wife, and you don't want to be awakened.

I simply decided that if sleep is going to be my existence, it is not for me, because it is almost close to death. Either I have to be awakened or dead, but I will not be in the limbo of a sleepy existence.

When you move like a robot, work like a robot, live like a robot and one day die like a robot, you have not decided it. The burden is on you to prove why you have not decided to be enlightened.

And you have some guts. You are asking me... It is only a question of decision, decision to be free, decision to be awake, decision to be blissful whatever the cost. You are not ready to pay the cost; that's why you are not enlightened.

The cost means I had to lose my family, I had to lose my nation, I had to lose my religion, I had to lose everything. But I was ready: whatever the cost I am going to be enlightened. It happens only in your absolute aloneness, and for that aloneness you have to drop many things which you think are very valuable. You have to drop respectability, you have to drop ambition, you have to drop false knowledge, you have to drop your ego.

If you are ready to do it, you can become enlightened this very moment. Not even a single moment does it have to be postponed.

Enlightenment is your nature.

You already have it; you are just not aware of it.

DID YOU EVER HAVE ANY FEELINGS OF HATRED AGAINST ANYBODY OR ANYTHING?

I don't have any feelings of hatred or anger against anybody -- and now it is impossible to have them. Once you are awakened you cannot go back; otherwise, just to hate you I would have gone back!

ARE THERE ANY OUTSTANDING PERSONALITIES YOU WOULD LIKE TO MEET?

No, there is nobody. You are the only outstanding personality I am meeting.

WHO, ACCORDING TO YOUR OPINION IS THE MOST IMPORTANT CONTEMPORARY?

I have just said, J.Krishnamurti.

WHY ARE YOU SO CONVINCED ABOUT BEING ON THE RIGHT WAY?

Because I am on the right way. Why are you convinced that you are a man or a woman? Why are you convinced that you are alive and not dead? When you have a headache what makes you convinced that it is really there and you are not just imagining it?
I am simply on the right way.
My eyes are open, my vision is clear.

In my whole life I have never for a single moment thought that I have done anything wrong. Half a century is enough to prove that I must be on the right path.

The people who are not certain whether they are on the right path or not are certainly not on the right path -- uncertainty is a proof. Rightness has an autonomous authority; it does not depend on any other reason. Just to be on the right path... everything proves you to be right. There is not a single doubt which has arisen in me in my whole life about my path, about my way of living. Even if the whole world says I am wrong, it will not make any difference at all. I will still be right, because the question is of my own inner feeling, my own inner authenticity, my own inner authority.

THE RELIGION OF RAJNEESHISM IS DEAD. WHAT HAS SURVIVED?

Every flower has to die if it is not a plastic flower. Only plastic flowers live for centuries.

All the religions that have lived for centuries are plastic. The real flower may have been with Gautam Buddha, but it died; it had to die -- and what remains afterwards is the fragrance. If you have sensitivity enough you can still smell in the air all those people who have blossomed on the earth. They are still your contemporaries.

The person who lives in your time may not be your contemporary, but the person you feel, experience, the person who moves your heart into a dance is a contemporary. To me Buddha is a contemporary, Lao Tzu is a contemporary, Bodhidharma is a contemporary, Zarathustra is a contemporary. I can still taste their experience because it is my own experience too.

Rajneeshism is dead. I wanted it to be dead before I drop my body. This has happened for the first time... and I wanted it to happen because I wanted to be certain that only the fragrance remains, not a dead structure, because the fragrance cannot be represented by the priests and the popes, and the fragrance cannot create religions. It may once in a while touch a man and drive him almost crazy with joy....

But Gautam Buddha did not allow the religion to die before his eyes; he forgot that what he is teaching, the priests will distort. They will create a structure which will be absolutely against him.

Buddha has said, for example -- his last words were, "Don't make any statues of me. I am not a god. And do not worship me, because I do not want you to be reduced into a lower status. You can love me, but you cannot worship me. Love does not need statues and temples."

But the day he died just the opposite happened. It is very surprising: he was the only man in history who said, "Don't make my statues" -- and in the world there are more statues of Gautam Buddha than anybody else. There was a time when there were only statues of Gautam Buddha and in a few languages like Arabic, Urdu, Persian, the word `buddha' became synonymous with statue. His were the only statues, so in Arabic and Urdu BUDH -- that is their way of calling Buddha -- means statue, and BUDHKANNA means the temple where the statue of Buddha is stationed. This is just an example.

On everything they went wrong. Buddha had said, "You should be vegetarians -- but if an animal dies a natural death you can eat his meat too because you are not killing him." And he was very logical too; he just forgot that his being logical was going to be exploited by the priests, by the followers.

Now you will find in China, in Korea, in Japan, in Sri Lanka, in Burma, in every hotel, a big board with the writing: Here only dead animals' meat is sold. The whole of Asia is Buddhist, except India. How did so many animals die? -- that is the mystery.

Animals are very obliging, and I have asked the Buddhist priests, "If you eat only the animals who die naturally, then why all these places for killing animals? Why does all this hunting go on? You are all Buddhist, the whole country is Buddhist, so no animal should be killed; you should wait for his natural death." Buddha was logically right that if an animal is dead then it is almost vegetable, there is no harm in eating its meat; you are still nonviolent.

But life is not logical; life has its own very subtle ways of bypassing all logical systems. Seeing the situation, I declared Rajneeshism, the religion, dead before my eyes. Now there is no Rajneeshism, but only a fragrance. You cannot catch hold of it in your fist; you cannot make a dogma out of it.

You can enjoy it, you can love it, you can sing it, you can dance with it and it will not be a bondage to you; it will bring more and more freedom to you.

And now it is never going to die.

Once it has died, now it has become an eternal fragrance.

WHICH TERM IS MOST CHARACTERISTIC OF YOU: PHILOSOPHER, THINKER, MESSIAH, REBEL, REVOLUTIONARY OR GENIUS?

None of these terms categorize me, because I am a simple human being -- awakened, alert, self-realized. Remember me just as someone amongst you... not holier, not higher. I don't belong to these big categories.

I belong among the very ordinary human beings who have no categories.

DO YOU HAVE DREAMS? AND WHAT SORT OF DREAMS?

I do not have dreams. Once you are beyond the mind, dreams disappear. Dreams are the repressed part of your mind. I have never repressed anything; if I wanted to call you an idiot, I have called you an idiot. I don't have to dream to call you an idiot.

I live life fully and naturally without repressing anything in it; hence there is no material for dreams. For thirty years I have not dreamt at all. My sleep is as profound and deep as it can be, with only one difference: the innermost core of my being still remains awake like a flame burning in a dark house.

IS THERE ANYTHING IN YOUR LIFE THAT YOU NOWADAYS REGRET?

No -- because I do everything with such totality that no part is left out of it. Regret happens only when you do something halfheartedly, when you are in a state of either/or: to do or not to do.

To marry this woman or not to marry this woman... Whatever you do, you will repent. If you marry, then the other half which was saying "Don't marry" will take revenge, and that will be the repentance. It will continuously say to you in each situation when the woman does not fit with you, "Look, I have been saying to you, `Don't marry this woman,' but you didn't listen. Now suffer!"

If you don't marry the woman, then too you will repent your whole life because you missed an opportunity. Who knows... maybe that was the woman who was made for you. You will marry some other woman and there will always be a comparison. Of course in comparison the first woman will be the winner because you never married her, so you don't know her. The one that you have married you know, she is horrible; that other woman was really a beauty, was not of this world. The more your wife will prove horrible, the more the other woman will become otherworldly, divine, a great poetry, a song, a great ecstasy. But this will be repentance.

I never have any either/or. I simply see a thing and if my totality wants to do it, I do it; if my totality rejects it, I reject it. There is nothing left over for dreams, for repentance, for even looking back. I never think of the past and I never think of the future; the future is nothing but a projection of the past -- better, modified, but still the same past. From where can your future come? It will be your past painted in a better way. Your woman has a better nose, beautiful eyes, is really sweet, soft like butter... but these are all ideas coming from your past that you are projecting in the future.

I don't have any future, and I don't go into the past.

Children always think of the future because they don't have any past, and old people always think of the past because they don't have any future. Old people go on describing the beauties of the past that they have never experienced, but they believe they have experienced the golden old days, the golden childhood.

I have nothing to repent.

I simply live the moment and move on.

IS THERE ANY POINT IN HAVING REGRETS?

There is no point at all, except in your ignorance...

It is wasting the present, regretting the past: the past you cannot undo but you can waste your present. And tomorrow you will regret that you wasted the whole day unnecessarily and again you are doing the same thing; you are again wasting the present.

All that you have got is the present; you can regret, you can imagine, you can dream -- or you can live.

My suggestion is, please live. What has happened has happened, it makes no difference any more. You are alive, the climate is good, why bother about unnecessary things? Enjoy the moment.

DO YOU MISS THE ROLLS ROYCES?

I never miss anything. But it seems the whole world is missing my Rolls Royces. It is a very insane world. When the Rolls Royces were there, they were jealous; now that they are gone, they are missing them. I am simply left out! They may be again there, and people will start feeling jealous....

Just the other day a few beautiful photographers were here. All my people tried to prevent me from being photographed by the side of a Honda, but I insisted that this picture should be taken. The Honda does not belong to me; neither did those Rolls Royces. But let people at least enjoy; they will feel good. It is very strange that people's minds should be concerned about things with which they have no concern at all.

I am reminded of two alcoholics on a full-moon night, completely drunk. They were lying down under a beautiful tree, and the full moon came up.

One man said, "I would give any price for this moon. I am ready to purchase it."

The other man said, "Forget all about it, because I am not going to sell it at any price."

The question of selling the moon does not arise. They were drunk... but it seems everybody is a little unconscious. I have never asked what happened to those Rolls Royces; even when they were there I never went to see all of them together. Every day when I went for the morning talk or the evening interview, one car was brought to me. It does not matter whether there are ninety-three, or nine hundred, or nine -- or none. But the whole world was concerned about the Rolls Royces.

One bishop in America was continually condemning my Rolls Royces in his sermons. When I was ordered to leave America, he immediately telegrammed me, "Now that you are going it will be a great act of charity if you can give one Rolls Royce to my church" -- and this was the man who was continually condemning. All the condemnation was nothing but deep jealousy.

Now, seeing the picture with the Honda, millions of people will feel relaxed. They don't know that neither the Rolls Royces belonged to me, nor the Honda. I don't even know to whom the Honda belongs; it was just standing there on the road.

I do not miss anything. You miss things only when you don't live them. And why should I miss? -- wherever I am there is paradise, you can see, and wherever I will be there will be paradise. And if the world is too worried about ninety-three Rolls Royces, I can make it one hundred; I can tell my people to start collecting again.

It is not only that I am crazy; I have one million crazy people around the world. One hundred Rolls Royces is not a big problem... And immediately you will see that people are sad, jealous, and thinking that Rolls Royces don't fit with spirituality. I don't see that there is any contradiction. Sitting in a Rolls Royce I have been as meditative... In fact, sitting in a bullock cart it is very difficult to be meditative; a Rolls Royce is the best for spiritual growth.

IF YOU DON'T MISS SHEELA, AT LEAST DO YOU EVER THINK ABOUT HER?

Who is Sheela? I have one million sannyasins; you can't expect me to remember the names of all my people. I recognize them by their faces, I recognize them by their eyes, I recognize them by their laughter.

I don't know about whom you are asking. You should bring a picture and then ask the question.

WHAT DO YOU KNOW ABOUT SWITZERLAND?

I have never been there. Only one thing I know: I have many Swiss sannyasins -- thousands -- and beautiful communes in Switzerland. I have seen my sannyasins from Switzerland: they are the cleanest...!

Switzerland is a little piece of the Himalayas -- smaller mountains, but still the same quality and the same scenery. It must be a beautiful country; I have seen the beauty of its people. And I respect Switzerland: for one hundred and forty years they have not fought a single war. That shows they are not psychologically sick. They are living in an earthly paradise; if they can also learn how to live in the inner paradise, they will be the most happy people in the whole world.

And I am going to go there. Every government is worried. Cabinet meetings for an entry visa? -- nobody has ever heard of it. And parliaments deciding whether I should be allowed in or not... And I am coming unarmed, not with an army -- but every country wants to decide, wants to take time, and they go on telling my people that we are considering whether to allow this man in or not.

Newspapers all over the world, in all the countries where I have applied for an entry visa -- just for a tourist visa -- are publishing that I am a dangerous man, don't let me in. Certainly I must be a dangerous man; so many people cannot be wrong.

If they have secret cabinet meetings to decide... and not only that, governments are asking other governments. For example, every government is asking India if they should allow me in or not. Every government is asking America if they should allow me or not. And every government is asking Germany... Germany has ordered that I should not be allowed in, and if Germany is so afraid -- one used to think that Germans are brave people -- if they are afraid, then naturally everybody is going to ask, "What are your reasons for rejecting this man?"

So it is taking months to get the bureaucracy moving. Even if the top man decides that the visa should be given, somebody in the bureaucracy stops the process, stops the file, because he is a fanatic Catholic, a fanatic Mohammedan, a fanatic Hindu, or a fanatic communist, and then the whole process has to begin again.

This does not seem to be really a free world. It seems there are prisons in the name of nations, and you are not free to move amongst human beings. And I am not asking them -- their own people, thousands of my sannyasins in their own country are saying, "We have invited him." But they are being delayed... Parliaments can delay, but they cannot stop. I will find a way to enter every country. If they stop me, then there are courts, and my sannyasins will go to the courts.

Just for a tourist visa you ask parliament, you have secret meetings with the cabinet? -- and for a man who is not going to do any harm to anybody, who has never done any harm. I will be coming to Switzerland, and before I come to Switzerland you can do as much harm to me as you can manage.

I can see from your questions... that's why I want to see the questions just five minutes before I come to answer them: your questions show your mind.

So do as much harm as you can. Create the atmosphere that "the man is dangerous; it is easy to let him in, it will be very difficult to get him out." I am enjoying this whole scene.

Looking at your questions I did not cross out a single question for the simple reason that you should be given as many hits as possible, so without any guilt you can go back and go on writing against me. And you can invent, you can tell lies... all yellow journalists are doing that. Your questions show that you are a yellow journalist.

These questions are not philosophical, these questions are not religious, and these questions are not concerned with the mysticism of life. You think that by your questions you are going to catch me. You are

wrong. Through your questions, I am going to catch you.

And I hope that then, when I am in Switzerland, you will not be cowardly. You should come again with the worst questions you can find -- and next time when you come I will not look at your questions, because now it is settled that I can say anything I want to say.

WHEN DID YOU HEAR FOR THE FIRST TIME OF THE EXISTENCE OF SWITZERLAND?

In what way does it matter? I heard of it four hundred and four years or four thousand and four years before Jesus Christ was born -- on the first of January, Monday, six o'clock, early in the morning. It was created in front of me; I am the only witness.

DO YOU KNOW THE NAME OF A SWISS NATIONAL HERO?

Do you have heros too? A country which has not been to war for one hundred and forty years cannot have heros. Heros are born out of war; without war there are no heros -- unless you count as heros film stars, pop singers, football champions, boxing idiots. I don't count them as heros.

And I respect Switzerland that it has no war heros; just simple human beings are enough. Who needs a hero? What are you going to do with a hero?

Adolf Hitler in his autobiography writes, "The bigger the war, the bigger the heros that are created." Naturally he wanted to have the biggest war, and up to now he is the biggest hero. You may hate him; that does not mean... He managed to create the biggest war in the world; only now Ronald Reagan can beat him -- and I think this cowboy actor is going to beat him. He must be boiling within to write his name in golden letters in history. But he should remember that after the third world war there will be no history and no heros and no humanity. Adolf Hitler is going to be the last hero. Now there is no way to defeat him.

Switzerland is full of nice people, beautiful people, living silently and peacefully -- it is the country which has the lowest crime rate. Don't ask me about the heros; I would rather say Switzerland is a hero amongst the countries.

DO YOU KNOW THE NAMES OF ANY FAMOUS SWISS?

I will have to enquire from the names of my sannyasins -- they are the only famous Swiss people. Right now I remember only one name, because he is a connecting link between me and the Swiss sannyasins. His name is Pragyan. I think only of my people.

ARE YOU FAMILIAR WITH SWISS CURRENCY?

I am not familiar with any currency. I have not touched money for thirty years. My people take every care of me. I don't even have pockets in my robe. When I first told my tailor thirty years ago, "Don't make pockets," he said, "What are you saying? Then when you need to carry some money or something, where will you keep it?"

I said, "From now on money is dead to me."

He said, "You are crazy and you drive ME crazy. Money is dead? But the pockets are harmless; let them remain because by chance you may need to carry something." I said, "No."

For thirty years I have not touched money. For five years I have been in America and I have not even seen a dollar bill. There is no need. I have never purchased anything, I have never gone to any shop. My people love me, I love them; they understand what my needs are -- which are not many -- and they take care of me. Even before I feel the need of something, somewhere some sannyasin has already felt it.

When I came here one of my sannyasins, Prem Hasya, was worried because all my watches that

sannyasins have presented to me -- and I have given them to a trust, I don't possess anything -- have been captured by the American government. She was worried that I may be without a watch. I don't really need a watch; somebody wakes me up, somebody tells me, "Now come to the lecture..." I don't need a watch; when I have to finish the lecture depends on my bladder. When it becomes as unbearable as poverty, chastity, obedience, then I finish it. I came without a watch... and immediately somebody was ready with a watch.

When you are in deep communion whatever you need is immediately felt by the people who love you. That that need is there... and they immediately try to make arrangements for it. Existence has been taking care of me, and thirty years' experience shows that my trust in existence is absolutely right. I have never missed anything. I have never been in a situation where I needed something and it was not there.

I don't know anything about Swiss currency, and I don't think I will ever know anything about Swiss currency. I will be in Switzerland; as far as the currency is concerned, my people will take care of it. You should not be worried about it.

DO YOU KNOW THAT THE SWISS SANNYAS COMMUNE IN ZURICH WENT BANKRUPT, AND DOES THAT CHANGE YOUR MIND ABOUT COMING TO SWITZERLAND?

Every commune should go bankrupt, because that will help people to move on their own and not depend on the commune.

It does not change my mind; nothing changes my mind. They did really well. Live so luxuriously that you can go bankrupt. Only misers don't go bankrupt -- but they go liferupt. Choose between bank and life: my choice is life. Who cares about banks?

WHERE DO YOU INTEND TO STAY IN SWITZERLAND?

My people have already arranged many places. It must be somewhere palatial where I will be staying -- but I don't have any idea. They have twelve places, and when I go there they will show me the pictures of twelve places: whichever I want. But I have told them, "You can choose. You know my needs, they are not much; even a small house will do. But it should have a big lawn where people can come and I can meet them."

And Switzerland has beautiful places, beautiful houses. There is no scarcity of beautiful houses in Switzerland; that is not the question. The question is the boundary: whether the Swiss government has guts enough to let me cross their boundary. That will be decided soon. If they say no, then they will have to fight in court for saying no to a person who has done no harm to Swiss law, to Switzerland, who has never been to Switzerland. This will simply degrade their reputation in the world.

DO YOU ALWAYS READ THE NEWSPAPERS, AND DO YOU WATCH TELEVISION?

For seven years I have not read anything -- no book, no newspapers -- and I don't watch television. My eyes are more precious and I don't want to destroy them. My eyes are to watch the trees and the stars and the oceans, not stupid programs on television.

Television is one of the things which is medically absolutely wrong... because light comes directly into your eyes. It is easier than reading, because you are just sitting and watching; so people go on watching for hours and burn their eyes. Small children are burning their eyes. Science has to be a little more alert. Television should be changed a little. In a movie your eyes are less hurt because the screen is not the direct source of light; it simply reflects light. The same is possible for television... or some other way... But eyes should not be in contact so closely with a direct source of light.

I don't watch any television and I don't listen to any radio. I live in utter silence and joy and peace. I don't have to entertain myself. It is for miserable people to look for entertainment; it is for people who want to forget themselves... so they go to the movies, look at television. And I have no interest in what goes on in the world, because it is the same: for centuries the same stupidities have been reported.

I used to live in a place and a doctor who had gone a little cuckoo used to come every day to my house -- he was living just across the street -- to read the newspaper. One day, to see whether he is really cuckoo or people just think he is cuckoo, I gave him a one-year-old newspaper. He read it from the beginning to the very end.

I asked, "Do you realize it is a one-year-old newspaper?'

He said, "I realize... but what difference does it make? The same things go on happening every day, the same murders, the same rapes. Names change -- but the same politics, the same exploitation of people, the same wars. So you need not worry... you can give me any newspaper; I have simply to pass my time."

I said, "The people who think you are cuckoo are cuckoos. You are a very sane person."

He said, "That's what I say to them, but nobody listens."

No, I don't read any newspapers. If something significant happens -- something that my secretary feels is significant and I should be made aware of it -- then she brings a cutting. That too I don't read; she reads it. For example, the death of J.Krishnamurti: she brought the cutting. I was more shocked by the news than by the death. A man like J.Krishnamurti dies, and the papers don't have space to devote to that man who for ninety years continuously has been helping humanity to be more intelligent, to be more mature. Nobody has worked so hard and so long. Just a small news article, unnoticeable -- and if a politician sneezes it makes headlines.

YOU LIVE IN YOUR OWN WORLD, SEPARATED FROM "COMMON PEOPLE." HOW CAN YOU KNOW THE WAY OF LIFE OUTSIDE YOUR OWN PLACE?

Who says I live in my own world? My own world consists of my own people. Their number is not small, and they have all kinds of talents, all kinds of educations, different personalities. One million sannyasins -- that is my world. All those million sannyasins are increasing; there must be at least three million who are sympathizers, who are ready to become part of my world.

I am not living in a cave, and anybody who wants to enter into my world needs no passport, no visa.

I am ready to take the whole world into my world; that's my very effort. That's why I know the human mind, its functions, its different strategies of keeping people asleep.

One day I was asleep and part of the whole world. Today I am awake. I have known the sleeping mind within myself; I know the awakening within myself. I am certainly richer than you. You know only one dimension of your being; you are ignoring the other dimension. And I am not a recluse living in a cave or a monastery; I am moving in the world.

But basically my people are my world, because my people have shown courage and I feel responsible for them.

IS THERE ANY PERSON YOU CALL YOUR BEST FRIEND?

I have friends and to everyone I say, "You are my best friend." And when I say it, I mean it; I sincerely and authentically mean it. Everybody who is my friend is my best friend; below best is not worth calling a friend. So I don't choose and have a hierarchy that these are my best friends, and these are a little less best. I have only best friends, and it is impossible for me to choose one.

CAN YOU STOP THINKING?

Now this is what I call an idiotic question! You should ask me, "Osho, can you START thinking?" As far as stopping, I did it thirty years ago; since then I have not thought.

You ask the question, and your question gets the response. That is the only moment when I use thought. When nobody is asking me anything there is nothing to think about. My whole being is so full of ecstasy, there is no space for stupid thoughts to move around.

IS THERE ANYBODY YOU ARE GRATEFUL TO?

There are millions of people I am grateful to. All the people who have been receptive to me, who have opened their hearts in deep trust -- I am grateful to all of them. They have welcomed me into their very being. They have not left any privacy, any secrecy; they have shown me whatsoever they are, and I am grateful to all these people. These are my sannyasins. I call them my best friends.

WHERE IS MANKIND GOING TO? IS THERE ANY HOPE FOR MANKIND? AND IS THERE ANY POINT IN SURVIVING?

Mankind as a whole is going towards its ultimate graveyard. But there is hope... it has not reached the graveyard yet. It can be stopped; its route can be changed, its inner being can be changed. And there is certainly a point in doing it because this is the only place in the whole vast universe where life has blossomed and consciousness has arisen, which is the most mysterious and the most valuable thing existence has been able to produce.

This earth is the very hope of existence. If this earth becomes a graveyard... then the whole universe is already a graveyard. Millions of solar systems, millions of suns and millions of planets are all dead; on this small planet existence has succeeded in evolving to the point of becoming a Gautam Buddha. And that gives a tremendous hope that everybody can become a Gautam Buddha.

There is a point... mankind has to be stopped, and I am working with my people to stop mankind from destroying itself. And I am absolutely certain that the forces of life are far greater than the forces of death. We are going to win.

WHY DON'T YOU HAVE CHILDREN OF YOUR OWN BLOOD?

The world is already too populated. To have children is a crime -- and the very idea of your own blood is possessive, monopolistic, capitalistic. Why my own blood? What speciality has my blood got? The blood of a beggar and the blood of an emperor are not different; it is not that the blood of the poor is water and the blood of the emperor is pure gold.

I love children; it does not matter to whom they belong. In fact, it is easier to love the children of other people than your own children; they are such a pain in the neck. To love somebody else's children is perfectly good: they are always nice, beautiful, angels. But if you are thinking of your own blood, those same angels will turn into devils.

I love children -- and there are so many children in the world, what is the need to create my own children and go through this nuisance? When other people are going through the nuisance, I can just enjoy the fragrance of the children. And particularly at this time every intelligent person should stop producing children, adopt the children of the poor, find beautiful children who are dying of hunger.

But my love towards children is just like loving flowers. I love flowers, but that does not mean that I have to pluck those flowers and bring them into my house and decorate a flowerpot. That is ugly.

Wherever I meet children, I have immense love towards them, but that is enough. I don't cut their heads off and collect them in my room. Alive I cannot tolerate them; dead... it won't look right. And what need have I? -- I have so many sannyasins who are everything to me. They are my family, they are my friends, they are the ones who are my children. There are elderly sannyasins who are my fathers, my uncles, my mothers. I have got so many people, such a big family -- and one which has never existed in the world before.

IS THERE ANYTHING FUNDAMENTAL WE HAVE NOT YET DISCUSSED, ANYTHING YOU WOULD LIKE TO LET THE WORLD KNOW?

Unless you ask I have nothing to say. On my own part I am absolutely silent. Silence is the only thing that I have not said -- which cannot be said.

IS THERE ANYTHING SPECIAL THAT PEOPLE SHOULD KNOW ABOUT YOU, OR IS THERE ANYTHING UNKNOWN ABOUT YOU?

There is nothing unknown about me. But one thing you must make Swiss people aware of about me: I am a dangerous man.

DO YOU ENJOY BEING BHAGWAN? AND IS THE NAME BHAGWAN WRITTEN IN YOUR PASSPORT?

I have never seen my passport. My people take care of it.

When I was in jail in America I had no phone numbers of my attorneys, or of the commune, or of my secretaries -- because in my whole life I have never phoned. The U.S. Marshal was surprised and asked, "Who should we inform that you have been arrested?"

I said, "Whomsoever you like. As far as I am concerned, I don't know anybody. You can inform your wife; she may enjoy hearing what her husband is doing -- arresting innocent people without any warrant."

I have such a different way of life that it sometimes looks unbelievable. I don't know where my passport is right now. Somebody must be carrying it somewhere.

HOW DO YOU FEEL JUST NOW? WHAT WOULD YOU LIKE TO DO JUST NOW?

Just now I am feeling great. Just a little dance from you...

Socrates Poisoned Again After 25 Centuries

Chapter #17
Chapter title: This too will pass

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BELOVED OSHO,
WHEN I LEAVE YOUR DISCOURSES, I FEEL TREMENDOUSLY GOOD AND BRIGHT, BUT STILL I'M AFRAID TO GET INFLUENCED AGAIN BY PEOPLE OUTSIDE SO THAT I FALL BACK AGAIN INTO MY OLD MIND. CAN YOU SAY SOMETHING ABOUT ENERGIES AND EXPERIENCES, AND HOW WE CAN MOVE IN THE MARKETPLACE WITHOUT GETTING INFLUENCED BY OTHER PEOPLE WHO HAVE NOT

SUCH GOOD ENERGY.

The most basic thing to remember is that when you are feeling good, in a mood of ecstasy, don't start thinking that it is going to be your permanent state. Live the moment as joyfully, as cheerfully as possible, knowing perfectly well that it has come and it will go -- just like a breeze comes in your house, with all its fragrance and freshness, and goes out from the other door.

This is the most fundamental thing. If you start thinking in terms of making your ecstatic moments permanent, you have already started destroying them. When they come, be grateful; when they leave, be thankful to existence. Remain open. It will happen many times -- don't be judgmental, don't be a chooser. Remain choiceless.

Yes, there will be moments when you will be miserable. So what! There are people who are miserable and who have not even known a single moment of ecstasy; you are fortunate. Even in your misery, remember that it is not going to be permanent; it will also pass away, so don't get too much disturbed by it. Remain at ease. Just like day and night, there are moments of joy and there are moments of sadness; accept them as part of the duality of nature, as the very way things are.

And you are simply a watcher: neither you become happiness nor you become misery. Happiness comes and goes, misery comes and goes. One thing remains always there -- always and always -- and that is the watcher, one who witnesses. Slowly, slowly get more and more centered into the watcher. Days will come and nights will come... lives will come and deaths will come... success will come, failure will come. But if you are centered in the watcher -- because that is the only reality in you -- everything is a passing phenomenon.

Just for a moment, try to feel what I am saying: just be a watcher.... Do not cling to any moment because it is beautiful, and do not push any moment because it is miserable. Stop doing that. That you have been doing for lives. You have not been successful yet and you will never be successful ever.

The only way to go beyond, to remain beyond, is to find a place from where you can watch all these changing phenomena without getting identified.

I will tell you an ancient Sufi story...

A king asked his wise men in the court, "I am making a very beautiful ring for myself. I have got one of the best diamonds possible. I want to keep hidden inside the ring some message that may be helpful to me in a time of utter despair. It has to be very small so that it can be hidden underneath the diamond in the ring."

They were all wise men, they all were great scholars; they could have written great treatises. But to give him a message of not more than two or three words which would help him in moments of utter despair... They thought, they looked into their books, but they could not find anything.

The king had an old servant who was almost like his father -- he had been his father's servant. The king's mother had died early and this servant had taken care of him, so he was not treated like a servant. The king had immense respect for him.

The old man said, "I am not a wise man, knowledgeable, scholarly; but I know the message -- because there is only one message. And these people cannot give it to you; it can be given only by a mystic, by a man who has realized himself.

"In my long life in the palace I have come across all kinds of people, and once, a mystic. He had also been a guest of your father and I was put into his service. When he was departing, as a gesture of thankfulness for all my services he gave me this message" -- and he wrote it on a small piece of paper, folded it and told the king, "Don't read it, just keep it hidden in the ring. Only open it when everything else has failed -- when there is no way out."

And the time came soon. The country was invaded and the king lost his kingdom. He was running away on his horse just to save his life and the enemy horses were following him. He was alone; they were many. And he came to a place where the path stopped, came to a dead end; there was a cliff and a deep valley. To fall into it was to be finished. He could not go back, the enemy was there and he could hear the sounds of the hooves of the horses. He could not go forward, and there was no other way....

Suddenly he remembered the ring. He opened it, took out the paper, and there was a small message of tremendous value: it simply said, "This too will pass." A great silence came over him as he read the sentence, "This too will pass." And it passed.

Everything passes away; nothing remains in this world. The enemies who were following him must have got lost in the forest, must have moved on a wrong way; the hooves slowly, slowly were not heard any more.

The king was immensely grateful to the servant and to the unknown mystic. Those words proved miraculous. He folded the paper, put it back into the ring, gathered his armies again and conquered his kingdom back. And the day he was entering his capital, victorious, there was great celebration all over the capital, music, dance -- and he was feeling very proud of himself.

The old man was walking by the side of his chariot. He said, "This time is also right: look again at the message."

The king said, "What do you mean? Now I am victorious, people are celebrating. I am not in despair, I am not in a situation where there is no way out."

The old man said, "Listen. This is what the saint has said to me: this message is not only for despair, it is also for pleasure. This is not only for when you are defeated; it is also for when you are victorious -- not only when you are the last, but also when you are the first."

And the king opened the ring, read the message, "This too will pass," and suddenly the same peace, the same silence, amidst the crowds, jubilating, celebrating, dancing... but the pride, the ego was gone.

Everything passes away.

He asked his old servant to come on the chariot and sit with him. He asked, "Is there anything more? Everything passes away... Your message has been immensely helpful."

The old man said, "The third thing the saint said, `Remember, everything passes. Only you remain; you remain forever as a witness.'"

So this is the answer to your question: Everything passes, but you remain. You are the reality; everything else is just a dream. Beautiful dreams are there, nightmares are there... But it does not matter whether it is a beautiful dream or a nightmare; what matters is the one who is seeing the dream. That seer is the only reality.

In the East we don't have anything like philosophy. Scholars have translated the Eastern word *darshan*, which means seeing, into philosophy -- finding no other way. But they are not at all connected: philosophy is thinking, not seeing.

A blind man can think about light, but cannot see it; the man with eyes can see the light, there is no need to think about it. In the East there is nothing comparable to philosophy; in the West there is nothing comparable to darshan. I have coined my own word to translate darshan, *philosia*. Philo means love, and sia means to see. Sophy means thinking, sia means seeing.

And the whole East has been working only in one dimension for centuries: how to find the seer. You cannot go beyond it; that is the ultimate. Everything is in front of it; it is behind the whole reality, and everything goes on changing....

You are a child, you will become young, you will become old. You are alive, you will be dead -- everything goes on changing.

But the seer is something absolutely eternal.

Just a little glimpse of it and all your problems will start disappearing, because a totally new perspective will arise -- a new vision, a new way of life, a new way of seeing things, seeing people, responding to situations. And the seer is always present, twenty-four hours day; whatever you are doing or not doing, it is there. It has been there for centuries, for eternity, waiting for you to take note of it.

Perhaps because it has been always there, that's why you have forgotten it. The obvious is always forgotten. Remember it when you are feeling a well-being, a euphoria; remember it when you are in misery, in anguish. Remember it in all climates, in all moods -- go on remembering it. Soon you will be able to remain centered in it, there will be no need to remember.

And that is the greatest day in one's life.

That day you become enlightened.

That day you become awakened.

That day zorba changes into a buddha.

BELOVED OSHO,

IN MY EXPLORATIONS BEFORE TAKING SANNYAS, I WAS INITIATED INTO THE FOUR MEDITATION TECHNIQUES OF GURU MAHARAJI. I HAD A VERY BEAUTIFUL EXPERIENCE WITH ONE OF THE TECHNIQUES DURING THE INITIATION SESSION, AND STILL FIND THE TECHNIQUES SIMPLE AND FASCINATING. HOWEVER, THERE IS MUCH CONFLICT IN ME ABOUT USING THESE TECHNIQUES SINCE I HAVE BECOME A SANNYASIN. AND I NEVER FELL IN LOVE WITH GURU MAHARAJI LIKE I FELL IN LOVE WITH YOU.

CAN YOU PLEASE GIVE SOME GUIDANCE ABOUT WHETHER OR NOT IT IS OKAY FOR ME TO CONTINUE PRACTICING THESE TECHNIQUES WHILE BEING A SANNYASIN -- OR SHOULD I DROP THEM?
ALSO, I WOULD LOVE TO HEAR WHAT YOU HAVE TO SAY ABOUT GURU MAHARAJI.

There is no problem. If you feel good with any technique you can continue it. From where it comes does not matter, who has given it to you does not matter. If it gives you pleasant feelings, a certain silence, serenity, continue it.

Being my sannyasin does not mean that I monopolize you. Being my sannyasin means now the whole world is yours; enjoy everything that feels good for yourself -- but remember what I was just talking about. A pleasant feeling is not real meditation, because that too will pass away. It is only a technique. I want to give you something that does not pass away. Meanwhile you can play with all kinds of toys, there is no harm.

And you are asking about Guru Maharaji. First I will tell you a small story; perhaps it explains Guru Maharaji to you. It is a Tibetan story....

A man who later on became very famous as a saint was searching for truth. He came across a so-called master who had a great following, whose only teaching was: "Surrender to me and surrender totally, and I will take you to the ultimate state of consciousness. Don't be worried, at the right time the explosion will happen." It had not happened to anyone.

But in the East, one life is not enough to realize oneself. It takes thousands of lives to find the right moment, the right time when the explosion happens. So nobody can complain, "I have been waiting for thirty years and it has not happened." Thirty years or thirty lives don't count.

But this man really, totally surrendered. And the second day the disciples were amazed because he was walking on water. They could not believe their eyes; they asked the man, "What is the secret?"

He said, "You must know it because you have been with the master so long. I surrendered totally, I trust him, I just repeat his name and leave everything to him, and anything becomes possible. I can pass through fire, I can walk on water, I can jump from high mountains. You look surprised," he said. "In fact, I should be surprised that you cannot, and you have been here for years with a great master."

They rushed to the master. They said, "This man is strange. He is walking on water, and he says it is the power of your name. He simply repeats your name and he can do anything."

The master himself was surprised, but he did not show his surprise to the disciples. He said, "That's what you should all be doing. If your surrender is total, my name can take you to ultimate liberation." But deep down he was thinking that when everybody is gone, he is going to try repeating his own name and walk on water. Because if that other guy in just one day is doing such a miracle, "then what miracles can I not do? I was not aware..." So he repeated his name, walked into the water and started drowning.

With difficulty he was saved, and his disciples said, "What happened?"

He said, "Call that strange man and let me see how he walks, because if I cannot walk repeating my own name, how can he?" The man came and he walked on water.

The master said, "You jump from the mountain, thousands of feet high, deep into the valley."

The man jumped, and they had to walk down for hours to reach him. They were thinking they were not going to find a single bone unfractured, that the man must be splattered all over the place -- but he was sitting in a lotus posture under a tree looking so beautiful. He said, "Great master, your name is such a miracle!"

The master had to fall at his feet. He said, "Forgive me, I'm not a master at all; I'm just a charlatan. I have been cheating people, exploiting people, but I cannot exploit you. Your trust prohibits me."

People like Guru Maharaji belong to the same category as that master. If they repeat their own name, they will start drowning in the water. The technique they have given to you, which is giving you a certain peace and silence, has not given them any peace, any silence.

I know the man, I used to know his father. His father was also doing the same thing -- pretending to be a mystic. He trained this boy, Guru Maharaji -- who was just six years old at that time -- to memorize a few scriptures, and that became a great attraction. He would recite scriptures in pure Sanskrit.

His father used to say, "In his past life he was a great master; he still remembers these things from his past life" -- and I know this was not true. The master, the father of Guru Maharaji, was not at ease with his wife -- just as nobody is at ease.

I asked the wife... and she said, "He is a cheat, and now he is training his children to be cheats. He has

spoiled this boy; now he is spoiling the other boy."

And just because he was six or seven years old, thousands of people would come to listen, believing that it was the memory of his past life.

When the father died he announced, "This boy, Guru Maharaji, will be my successor." Guru Maharaji became world famous -- but he was only sixteen when he became world famous, and a boy of sixteen naturally fell in love with a girl. I don't see any objection to it. But his mother, who had always been against the father for spoiling the children, was now doing the same. Those children proved to be a great business.

But the mother was very angry. In India, if a man has some spirituality then he has to be celibate -- and he had fallen in love with an American girl. Not only that, he got married. He was not of an age to get married; the girl was twenty-one years old, he was sixteen years old. He had to appear before a court to get the permission of the judge, that he was mature enough.

The judge said, "There is no question about your maturity. You are world famous. You can get married."

This marriage created trouble. The mother renounced the boy and renounced that he was the successor to his father. She said, "The second boy is the real successor." So now the empire is divided into two, the smaller boy and the mother in the East, and Guru Maharaji in America.

When he went to India, the followers of his own brother and mother threw stones, protested against him, and he had to leave India because of them. They would not allow him to stay there -- and he is doing the same thing with his mother and his brother when they come to America. These people are simply business people; religion to them is nothing but business.

But this has been so for centuries: exploit the innocent, exploit the ignorant, exploit the miserable, exploit people who are in suffering, in anguish and anxiety.

I have no problem. If you can walk on water with the name of Guru Maharaji you can do it; you should not feel any conflict -- because I don't have any conflict with anybody.

Your question may be important for other people also, because many other people may have learned something from some other sources. There is no need to be worried. Sometimes it happens that the source may be wrong but what *you* have got is right. The master may be fake but he has got some techniques, handed down to him by heritage, which are significant.

But remember, every technique can only give you an experience; I want to give you the experiencer, not the experience. Experience comes and goes; don't rely on it. Unless you have found the experiencer... Who is feeling joy? Who is feeling pain? Who is feeling well-being? Who is feeling sad?

Who is this consciousness?

Every effort should be to reach to this innermost center of the cyclone. Your whole life is a cyclone of change, of changing scenes, changing colors, but just in the middle of the cyclone there is a silent center. That is you.

My effort is to help you to find yourself.

BELOVED OSHO,
I ALWAYS FEEL THAT I FIND A WRONG LOVER, ALWAYS SOMETHING DOESN'T FIT WELL AND I FEEL FRUSTRATED. PLEASE, I NEED YOUR MESSAGE.

This is the problem everybody is facing... if not today, then tomorrow. Something is always missing, something seems to be wrong, something is not fitting; *all* lovers throughout history have the same problem. One has to go really deep into it, because it is not one man's problem or one woman's problem.

In the first place we are all living lives according to fictions, poetries, film stories. That has given humanity a wrong impression, the impression that when there is love everything will fit, that there will be no conflict. For centuries poets have been giving the idea that lovers are made for each other.

Nobody is made for anybody else.

Everybody is different from everybody else.

You may love a person without knowing that you love the person only because there is so much difference between you, so much distance. The distance is a challenge, the distance is an adventure; the distance makes the woman or the man worth getting hold of. But things as they appear from a distance are not the same when they come close.

When you are just courting a man or a woman, everything is beautiful, everything fits -- because both

want that everything should fit. Anything that does not fit is not allowed to surface; it is repressed in the unconscious. So lovers sitting on the beach looking at the moon do not know each other at all. The marriage is almost finished before the honeymoon is finished.

It is good that in the East there is nothing like a honeymoon; they don't give the chance for the marriage to be finished so soon. In the East people go on living together and never feel the way you are feeling -- that things are not fitting, something is missing, there is no chance at all. Husbands and wives do not choose for themselves; marriages are organized by the parents, by the astrologers, by all kinds of people except the two who are going to be married.

The couple cannot see each other in the daylight, they can only meet each other deep in the darkness of the night. And their two families are big, so they can talk only in whispers; fighting is out of the question. Throwing clothes will not work -- no woman, no man in the East knows that clothes have to be thrown; otherwise, what kind of love affair are you having? Or that plates have to be broken, or that for each and every thing you have to argue -- you say one thing and the woman understands something else; she says something, you understand something else...

There seems to be no communication.

And it starts with the honeymoon, because there for the first time you are together twenty-four hours a day. Now you cannot pretend; you have to be real. You cannot act.

One of my friends was saying that he went to see a movie with his wife. He saw in the movie the actor, the hero kissing his beloved with so much joy, with such ecstasy that the wife told my friend, "Look! You never kiss me like that."

And my friend said, "Darling, that is acting. I can also act, but to be with you twenty-four hours a day and still kiss you with so much ecstasy -- I am not that mad."

The woman said, "You don't understand me at all. Here they are acting, but in real life the woman is his wife too."

My friend said, "My God, then he must be a *real* actor."

I have heard...

One honeymoon couple came to the beach to stay in a hotel for a few days, but there seemed to be some difficulty. As they closed the door of their room, the husband said, "First, put the light off before you go to the bathroom."

The woman said, "Why?"

The man said, "I don't like lights. You just put the lights off, then you go to the bathroom, change your dress and come back."

But she said, "I cannot come in darkness. It is an unknown room; I may stumble on some furniture or something. That I cannot do."

The man said, "This seems to be a difficulty. You will have to do it."

The woman said, "I don't understand the stubbornness. Just for five minutes you cannot remain in the light? You can close your eyes."

The man said, "It is better to tell you the truth, because sooner or later I will have to tell you. One of my legs is artificial and I don't want you to see. I wanted to put it away in darkness down the side of the bed."

The woman said, "That's good that you told me. If you are so honest, I should be honest too. Now there is no need for me to go into the bathroom. I was going to remove both of my breasts; they are false."

Now what do you think? Has anything remained, or is everything finished? When you live together you have to be real to the other person; you cannot hide, you cannot have any secrets. And we have been given the idea from our very childhood that between wife and husband there is always harmony, everything is always fitting, they are always together, always loving, no fight. That whole ideology is the problem.

I would like to tell you the truth. The truth is that both the persons, whoever they are, are different individuals. If you love somebody, you have to understand it that you are going to love somebody who is not your shadow, who is not your reflection in the mirror, who has his own individuality.

Unless you have a big enough heart to accommodate somebody who is different from you, who may have different ideas about different things, you should not get into unnecessary trouble. It is better to become a monk or a nun. Why bother? Why create hell for yourself and the other? But the hell is created because you expect heaven.

I am telling you to accept that this is the situation: the person is going to be different. You are not the master, neither is the other the master; both are simply partners who have decided, in spite of all differences, to be together. And in fact, differences add spice to your love. If you can find a woman who is just like you,

you will not find much attraction in her. The woman has to be different, distant, a mystery that invites you to explore; the same is true about the man.

But with two mysteries meeting together, once they drop the idea that they have to agree on everything, there is no question of any fight. The fight arises because you want agreement.

If you are living just like two friends -- she has her own ideas, you have your own ideas, she respects your ideas, you respect her ideas; she has her way, you have your own way and nobody is trying to impose on and indoctrinate the other -- then there is no question of fight. And then there is no question that things are not fitting -- why should they be fitting? -- that something is missing.

Nothing is missing; it is just that your idea of harmony is not there. Harmony is not something very great, it is boring. Once in a while, even if you fight, once in a while even if you get *really* hot, that does not mean that love disappears; that simply means love is capable of absorbing even disagreements, fights, overcoming all these hindrances. Just the old kind of ideology, of man and woman....

I am reminded of the old biblical story which is not told very much because it is very dangerous. First, God made one man and one woman. But as you know by looking at the world, God does not seem to be very intelligent. Here, nothing is fitting; from the very beginning you can see it. He made man and woman, two persons, and gave them a small bed -- not a double bed.

The very first night -- in the beginning of the world -- was the night of a tremendous fight, because the woman wanted to sleep on the bed. The man wanted that he should sleep on the bed and she should sleep on the floor. The whole night they went on fighting, beating each other, throwing things... and in the morning the man said to God, "I asked you to give me a companion but I did not ask you to give me an enemy. If you think this is a companion... I was better alone. I don't want this woman; there is never going to be peace between me and her."

Now the simple thing was to ask for a double bed. I don't understand what kind of God that was, and what these idiots were asking. The simple question was of a double bed, or two single beds; if things were getting too bad then two single beds. But instead of that he said, "I don't want this woman; she is trying to be equal to me." The male chauvinist idea arose that very night.

And God dismantled the woman -- naturally, because God is also a male chauvinist. He dismantled the woman just the way you dismantle any mechanism. He destroyed the woman and said, "Now I will make another woman who will be lower than you and will never ask for equality." Then he made the second woman, who was Eve, by taking one of the ribs from Adam. And out of the rib he made the woman -- so that she cannot ask for equality, she is nothing but a rib.

But you cannot manage things like this. Just a little intelligence would have been enough; this way things have not changed. It is said that every night when Adam would come back home and go to sleep, Eve would count his ribs -- because she was always afraid that if he loses any other rib, that means another woman is also somewhere around.

There is no need for more than friendship. Love has to be a friendly affair in which nobody is superior, in which nobody is going to decide about things, in which both are fully aware that they are different, that their approach towards life is different, that they think differently, and still -- with all these differences -- they love each other.

Then you will not find any problems.

Problems are created by us.

Don't try to create something superhuman. Be human: accept the other person's humanity with all the frailty humanity is prone to. She will commit mistakes just as you commit mistakes -- and you have to learn. To be together is a great learning -- of forgiving, of forgetting, of understanding that the other is as human as you are. Just a little forgiveness...

There is an old proverb: "To err is human and to forgive is divine." I don't agree. To err is human and to forgive is also human. To forgive is divine? -- then you are raising it too high, beyond human reach. Bring it within human reach and learn to forgive. Learn to enjoy forgiveness, learn to ask for an apology; you don't lose anything when you can say to your woman, "I'm sorry, I was wrong."

But no man wants to say, "I was wrong." He is always right. No woman wants to say that she was wrong; she is always right. Man tries to prove through arguments that he is right; the woman tries through emotions to prove that she is right -- screaming, crying, weeping, tears. And she WINS... The man becomes afraid of the neighbors, and just to cool her down -- because the children may wake up -- he says, "Cool down, perhaps you are right." But deep down he still believes he is right.

To be understanding means that you can be wrong, the woman may be right. It is not a guarantee that

just by being man you have the power and authority to be right; neither has the woman. If we were just a little more human and a little more friendly, and we could say to each other, "We are sorry..." And what are the things you are fighting for? -- so small, so trivial that if somebody asks you, you will feel embarrassed.

Just drop the idea that everything has to fit, drop the idea that there is going to be total harmony -- because those are not good ideas. If everything fits you will get bored with each other; if everything is harmonious you will lose the whole juice of the relationship. It is good that things don't fit. It is good that there is always a gap so there is always something to explore, something to cross over, some bridge to be made. The whole life can be a tremendous exploration of each other if we accept the differences, the basic uniqueness of each individual, and we make love not a kind of slavery but a friendship.

Try friendship, try friendliness; and remember always, there is nothing that is going to disturb you. When you see a beautiful woman, you feel attracted; you should understand that when your wife sees a beautiful man, she must be feeling attracted. If you are understanding, you will both discuss, lovingly, what a beautiful woman she was, and what a beautiful man he was.

But right now the situation is that you can see from miles away whether the couple coming is married or unmarried. With the married couple, the husband moves very cautiously and very carefully; he does not look here and there -- as if he has got some neck problem. And the wife is watching where he is looking, what he is looking at, and taking note of everything. This is ugly.

I was traveling -- I was going to Kashmir -- and in my compartment there was a beautiful woman. Her husband was coming to her every station with ice cream and with bananas, with apples. In Kashmir, fruits are really juicy.

I asked the woman, "How long have you been married?"

She said, "Seven years."

I said, "Don't lie to me."

She said, "What do you mean? Why should I lie to you."

I said, "After seven years the husband is not going to come to every station with all these things. He is not your husband."

She said, "How did you come to know?"

I said, "How did I come to know? I can see it. If he was your husband, once he had dropped you in this compartment, then only on the last station -- if you are fortunate -- he would come back; otherwise he would escape. Why should he come to you every station with all these things?"

She said, "Strange, but you are right. He is not my husband; he is my friend's husband, but he loves me. And what you are saying about husbands is true. That has happened between me and my husband. We live together but we are miles apart; I am thinking to divorce him."

I said, "Don't do that. Go on living with him and go on loving this man, and don't let this man divorce his wife. She will be loving somebody else, don't be worried. Existence takes care of things. But if you divorce your husband and you get married to this man, you will not get these ice creams and these fruits and this attention and this love -- all will disappear."

If you are just friendly and don't make your friendliness a legal affair of husband and wife, things will be far better -- because you are not a burden to anybody, not a bondage to anybody. There is no question of fitting with each other. You can have your individuality totally free from each other, and yet be in love.

And really to be totally different in individuality creates the best possibility of love.

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #18
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THERE IS A DUTCH PROVERB WHICH SAYS: CHILDREN AND FOOLS SAY THE TRUTH. WHERE DO YOU FIT IN?

The proverb has great wisdom in it. The moment one comes to know the truth, he becomes both -- a child on his part, a fool in the eyes of others. They are not two things.

A man who has seen the light starts behaving so innocently that he can only be called reborn. But because of his innocence, because his purity is like a child's, he can be deceived, cheated, exploited; hence, in the eyes of others he looks like a fool. The fact is, he is the only one who is not the fool; everybody else is. But the fools are in the majority and the man of truth is alone.

Gautam Buddha became just like a child. Zarathustra became just like a child. When Fyodor Dostoevsky wrote a book about the man of truth, a man of silence and innocence, he named the book THE IDIOT. He will appear to be a fool: to be a child is the greatest risk in this insane world.

You are asking me where I fit. If there were two things I could have chosen... I am both. As far as I am concerned, and those who understand me are concerned, I am a child. As far as those who do not understand me and do not want to understand me, I am certainly a fool. I fit perfectly with the whole proverb. There is no question of choice.

TEN YEARS AGO YOU SAID, "HOLLAND IS GOING TO BE MY FIRST ORANGE COUNTRY." EVERYBODY IN HOLLAND KNOWS THAT YOU ARE COMING. COULD YOU PLEASE SAY SOMETHING ABOUT THE MIND OF THE DUTCH PEOPLE?

Holland is my country. I have more loving friends in Holland than anywhere else, not only loving but in deep trust. They have remained with me from the very beginning -- they don't know how to betray. It is a great quality, a great honor, to remain in love, to remain in trust, and to go on seeing the truth and never start taking it for granted.

The Dutch people are beautiful. I have come in contact with so many Dutch sannyasins that it feels as if I have already been to Holland. Although I have not gone there yet... any day I could move to Holland.

And this is my trust -- that although governments like that of Germany may try to prevent me from coming to their country, this is not going to happen in Holland. I will be received with love and welcomed; even the government is not going to create any barriers.

I have not yet applied for the tourist visa. I have left aside only one country, Holland, for the simple reason that it is my last hope.

IN HOLLAND THE SUICIDE RATE AMONG TEENAGERS IS GOING UP. YOU ONCE SAID THAT THE YOUTH IS OUR HOPE FOR THE FUTURE. THEY THEMSELVES DON'T SEEM TO HAVE ANY HOPE. CAN YOU PLEASE SAY SOMETHING TO THEM?

I still say that the youth is the hope for the future. But your past generations have killed the very phenomenon of being young; they have destroyed the youth. They have lost the love and the trust of the youth, because they have deceived them so many times that it has become impossible for them to believe the older generations. What the older generations have done to young people, they have been doing for centuries. Now it has come to a climax.

They have repressed the youth as far as their love is concerned. They have not allowed them to choose

their partners; they have been trying to arrange marriages for them -- and every marriage is a failure. I have not come across a marriage which is not a failure. It may look a success from the outside, but you will have to know the inside story. It is ugly, nauseating. The younger person sees all this: what has happened to the father, what has happened to the mother, what is happening in the family, what is happening in the nation.

The youth are bound to have the clearest eyes -- young eyes without any dust. They can see the phoniness of the politicians; they can see that their religious leaders don't know even the ABC of religion. And after the second world war they are in utter frustration, because after the second only the third world war can happen.

Once Albert Einstein was asked, "Can you say something about the third world war?"

He said, "No. I cannot say anything about the third world war, but I can say something about the fourth."

The questioner was surprised. He said, "This is strange: you cannot say anything about the third, and you are so confidently saying that you can say something about the fourth."

He said, "Yes, I can say with absolute confidence about the fourth that it is not going to happen, because the third will be the last; it will finish all life on the earth."

Whose life are you going to finish? The old generations are finished already; they are robots. They have never lived in freedom, in love; they have never known the search for truth.

The third world war, if it happens, is going to be the death of the youth who have not even known a few springs of life, who have not known anything about this beautiful earth. It is natural that they will be utterly frustrated with the whole world.

Out of that frustration, if the youth commit suicide they are slapping your faces, they are saying, "Before you commit the suicide of the whole world, at least we want to be individuals. We could not be individuals because of you -- your religion, your politics, your vested interests in life. But at least give us freedom so that we can commit suicide and at least have one moment of individuality -- our own decision. We are not going to die according to the decisions of Ronald Reagan."

Their suicides are significant; they are not ordinary suicides which people have committed down the ages. They are question marks on your society, your family, your religion, and the way you are running the world.

I have something to say to the youth: Don't be so pessimistic. Committing suicide is very easy; it is not a difficult task. And by committing suicide you are not going to prevent the global suicide that is coming on. When you are ready to commit suicide, risk your life, then why not risk your life in a rebellion against all old values? Destroy the church, destroy nations, destroy any discrimination between colors. Destroy the inequality between man and woman. Destroy poverty from the earth.

You have nothing to lose.

You were going to commit suicide, but before committing suicide at least do a few necessary things. Perhaps the transformation that you bring about may prevent the world from being destroyed, and you may not need to commit suicide. You may live to love and celebrate the great gift of life that existence has given to you. Don't throw it away because others are behaving idiotically. For *their* fault, don't punish yourself. And when you have decided to commit suicide, then there is no problem, you can risk everything.

I need people who are ready to commit suicide because these are the only people who can become sannyasins. Sannyas is also a suicide -- but not your suicide. It is the declaration that the society is dead and we don't want to live in a graveyard; we would like to create our own society and we would like to create our own life.

Don't be in a hurry. Life is so precious; don't throw it away like that. There is no need. You can see my people who are in the same situation -- but rather than committing suicide they have decided to transform their lives in spite of the ugly society in which they are living. They have ignored the society. They have accepted the death of the society and the civilization and the religion. They *are* dead. Do you think any religion is alive?

The religion that blossomed with Gautam Buddha died with Gautam Buddha. The song that arose with Lao Tzu disappeared with the death of Lao Tzu. The dance of Meera died with Meera. This is the natural course of things.

All religions are organized around corpses. Don't worry about them; they don't have any power, they don't have any life. The politicians have died with the second world war. The second world war was a milestone in the history of man.

Now, either man chooses a global death or he chooses to give birth to a new man who will not need any politicians, any priests, who will not need any leaders -- who will be sufficient unto himself.

MY BROTHER, WHO IS TWENTY-ONE YEARS OLD, THINKS IT IS RIDICULOUS TO WORK. IN HOLLAND LIVING ON SOCIAL SECURITY AND UNEMPLOYMENT BENEFITS IS BECOMING AN UNCREATIVE AND DEPENDENT WAY OF LIFE. PLEASE COMMENT.

It is going to happen in all the developed countries, not only in Holland, because machines are replacing men.

A machine is more efficient and can do the work of thousands of people. A machine is very reliable: it never revolts, never goes on strike, does not make any unions; there is no fear that the machines will overthrow the government.

All the vested interests in the world are trying to exchange men for machines, computers and other sophisticated technologies. Naturally, if they are going to depend on robots, they are going to take away all the dignity of man. They will pay men... In fact the person who insists on employment will be paid less than the person who is ready and willing to be unemployed; the unemployed will be paid more.

But a man who has no work has lost something very significant -- his creativity. Now, twenty-four hours a day he is empty; he lives like a ghost, a posthumous existence. Money he will have, but not the pride of being human. And if people are not working they are going to become lazier and lazier; they will become drunkards, they will become gamblers. They will have to do something; nature has not created you to be retired while you are young, to be retired even before you start work.

Many will commit suicide, many will commit murders just for excitement's sake. And finally, if these people have any guts they are going to destroy the computers, the technology, the machines which have taken their dignity, their whole soul. It is now a small fragment, but soon more and more people will be in the same position. I would like the governments of the world to know that machines may be more efficient, but they cannot take the place of man.

You can use machines where it is dangerous to a man's life to work -- for example, deep in the mines, coal mines, gold mines and other mines. Use the machines to explore existence; use the machines to explore the underwater world; use the machines to go inside the earth to explore -- use them as servants. But don't make them masters; otherwise, sooner or later even the people who are destroying the dignity of other human beings will also be thrown out.

A machine can be a better prime minister, a better president -- machines don't commit mistakes. And if a machine goes wrong, it can be repaired; you just have to send it to the workshop and the parts can be changed.

In America twenty percent of the presidents have been murdered -- and twenty percent is not a small percentage. Why have twenty percent of the presidents been murdered? These were the most beautiful presidents, Abraham Lincoln, Kennedy...

President Truman, who destroyed Hiroshima and Nagasaki unnecessarily, who was the greatest killer in the history of humanity, was not murdered. Ronald Reagan is not going to be murdered. The uglier the person is, the less is the possibility that he will be murdered. The people who were really nice, the people who really wanted to do something good for humanity, for the country were removed -- they were going against the vested interests.

Machines will be very polite. If you remove them they will not resist; you will not need to shoot machines, murder machines. But what is the point? Even if machines are more efficient, for whom are they working? If they are destroying men these machines cannot be allowed... Every government has to be aware that man's dignity should not be destroyed. Machines should be used in places where it is dangerous for man to work, but not in places where man enjoys working, feels of some use to society. If you give him unemployment wages he starts feeling useless, a burden -- how can he live this nightmare?

I can teach this man to use that time for great inner exploration -- but I am being prevented from entering every country....

If you really want to use machines in place of man, then man has to be given some new adventures. Just unemployment wages won't help; he has to be given meditations, he has to be prepared for an inner journey to explore himself. Perhaps that can be a great benediction.

But these people are afraid of meditation also, because meditation will make people more alert, more aware of their rights, of their birthrights. Meditation will make them more conscious that they are not

machines and that machines are defeating them. They will not tolerate these machines; that's the fear.

Countries are making laws to prevent me from entering. I am not a terrorist. You can see the insanity of the world: the German government allowed all the terrorists of Europe -- skinheads, punks and all kinds of idiots -- to have a world conference in Germany. These people are making bombs, these people are creating terror everywhere, killing people. These people are allowed... I am not allowed into Germany.

You can see the mind: I am more dangerous to them than all these terrorists. And they are having a world conference...? No, they are not afraid of terrorists; they have enough armies for them, they have enough weapons for them. They are afraid of an unarmed man who simply teaches people to love, to be silent, to be blissful.

You can see that blissfulness is more dangerous to these people, silence is more dangerous to these people, meditativeness is more dangerous to these people. And the reason is that a man who becomes blissful, silent, meditative, centered, becomes an individual. He starts deciding on his own, is no more under any bondage, is no more a slave and will not tolerate any nonsense.

Machines are machines; they are man-made. They cannot replace man. A conscious humanity is needed; otherwise you are going to be thrown out of your jobs, away from your work, away from your friends. Yes, you will be given money -- money to commit suicide, money to lose your dignity, money to remain twenty-four hours a day in an air-conditioned nightmare.... A conscious humanity cannot tolerate this.

The fault is of the governments. People should not be taken from their jobs. I know it for a fact that whenever a person gets retired he dies early -- ten years earlier than he would have died. If he is sixty when he gets retired, then too he loses ten years of his life because he starts feeling futile, meaningless, of no use to anybody. Nobody takes note of him, nobody needs him....

Remember a fundamental law of life: People are nourished by being needed.

If there is nobody who needs you, your nourishment, your very inner nourishment is stopped. You may drag on a few days, but you start thinking of dying, that it will be a relief. You were a collector or a plumber or an electrician; you had a certain dignity, your work was appreciated -- that was your nourishment. Now nobody even says good morning to you. You pass by and nobody takes any note that a human being is passing by. He is nobody; his profession was his definition.

I would like this whole stupid thing to be stopped. Machines should not replace man. If you cannot engage people in work, then more work should be found. Life needs so much; there is no scarcity of jobs. If you are ready to pay for unemployment, then why not create beautiful jobs: people making cities beautiful with fountains, with lakes, with trees, with flowers; create more jobs.

The people are not wrong if they start living a lazy and inhuman life on unemployment wages. The politicians, the people who are in power, will be responsible for crippling so many people.

You will be surprised to know that in India for thousands of years the most beautiful clothes were made by the people in what is now called Bangladesh. In Dacca was created such a thin material that you could cover a whole elephant and still pass that material through a small ring. The British government cut these people's hands off so they could not create such beautiful material. They wanted a third-class material that they were producing in Lancashire, in England, to be sold in India. On a far bigger scale, the same is happening: you are not cutting the hands, you are destroying the very soul of man.

I am not against machines. There are many things which machines should do, and there are many new things which we should find for man to do. One of the greatest projects would be to make this earth as beautiful as possible. That would employ millions of people. Why waste money on unemployment wages? On the one hand you are destroying money; on the other hand you are destroying people.

It should be stopped, and stopped immediately. Otherwise, people should be free to destroy your machines. And it would not be an act of violence, because machines don't have any souls; you can destroy machines nonviolently. All computers should be destroyed so people can be restored to their dignity and their jobs.

Do machines exist for us or do we exist for machines?

HOW TO INTRODUCE MEDITATION TO THE DAILY LIFE OF SO-CALLED ORDINARY PEOPLE?

The question is good because it says "so-called ordinary people." In fact, there are only so-called extraordinary people; ordinary people are just real people, not so-called. Extraordinary people are so-called;

they are phony, unreal.

There is no problem in introducing meditation into people's lives -- I will not call them ordinary because I don't see anybody who is extraordinary. The whole distinction is created by egoists. Everybody is a unique individual; either everybody is ordinary or everybody is extraordinary, but there is no distinction between the two. I will just use the word `people'.

Gautam Buddha was just like you before he became enlightened. I was just like you before I entered into my innermost core. There is no speciality in it. Only one thing is missing: you have never endeavored, you have never tried -- you have been looking only outside.

Your education teaches you to look outside, your church teaches you to look outside towards a God, towards a HOLY BIBLE, holy KORAN, holy GEETA... Your politicians go on teaching you to look outward for a promising future. Nobody tells you that you have an inner world too; it is only a question of reminding you.

Have you sometimes seen a man looking for his glasses, and the glasses are sitting on his nose? Somebody has to remind him, "What are you looking for?"
He says, "I am looking for my glasses."

And somebody has to say to him, "You cannot even look for glasses without glasses. They are sitting on your nose."

And the man feels and says, "My God, I completely forgot."
You have simply forgotten yourself.
Who is looking outside?
Without the inside there cannot be any outside.

Meditation is nothing but a remembrance of your inner being. The English word `sin' is very significant -- it was destroyed by the Christians completely. Its root meaning is forgetfulness; it has nothing to do with what your priests go on calling sin. It is simply forgetfulness -- you have forgotten yourself.

You can sit silently and start remembering. Close your eyes, watch your thoughts, watch your emotions... and just watching them you will come to realize a new factor -- the watcher. That realization is the beginning of an inner revolution: you are the watcher, not the watched. You are not the mind, not the body, but something hidden deep inside you -- the watcher.

The watcher goes on watching every up and down in life. Now there is no need to get identified. When you are down you need not be sad, because the watcher is only a watcher. When you are up you need not become egoistic; you are just the watcher. Slowly, slowly all turmoil around you starts settling. Your identification with things which you are not is the problem. Your disidentification is meditation. Disidentify with everything until only the pure watcher remains. Remain settled into the watcher, whatever you are doing, wherever you are going.

You will be a new man with a freshness, with a life which you had never known before, with something eternal in your eyes, something of the immortal existence in your every gesture. You will find tremendous strength, power to be yourself against the whole world.

I HAVE BEEN HERE NOW FOR ONE WEEK. YOU AND YOUR PEOPLE HAVE SO MUCH LOVE, AND ARE SO PURE, I CAN SEE AND FEEL IT. HOW CAN OTHER PEOPLE NOT SEE IT?

You must also be a loving person. You must have clean eyes, an unprejudiced mind -- that's why you can see my people and their love and their purity.

Everybody who comes here sees things which he is capable of, which he deserves. Where you can see love and its purity and cleanness, there are people who see sexual orgies happening here. I have never seen... I would love to see, but they never happen. I have been listening to the reports about sexual orgies and I have been asking Anando, "What sexual orgies?" She says she will try to find out.

Everybody comes with prejudices, colored glasses on their eyes. Then they see everything colored according to their glasses. Yes, a few people come just like you, unprejudiced, without any idea gathered from yellow journalism. You come just to see on your own, with your own eyes, without carrying any conclusions beforehand; that's why you can see the reality.

A prejudiced mind is almost mad -- it has not the clarity, not the sensitivity.

I am reminded of a madman who thought he was dead. It was very difficult for his family: he would not

go to sleep; he would be moving around and would not allow anybody else to sleep. They would say "Please go to sleep."

And he would say, "Have you ever heard of any dead man going to sleep?"

On each and every point it was a trouble. They tried to convince him that he was not dead, but he was so convinced they finally took him to a psychoanalyst and asked, "Help us. This poor guy thinks that he is dead."

And the madman laughed and said, "Can a dead man be psychoanalyzed? Why are you wasting your money?"

The psychoanalyst also felt a little embarrassed about how he was going to deal with it; it was such a new problem. Sigmund Freud did not mention it, neither did Jung nor Adler. This was an absolutely new problem. But he said, "I will try," and he tried to convince him.

Finally, seeing that there was no way he could be absolutely certain, the psychoanalyst took a needle and put the man in front of the mirror. He said, "Now I will do an experiment which will prove everything. I want to ask you one thing: have you ever heard that dead men don't bleed?"

He said, "That's true. When I was alive I heard that dead men don't bleed."

So he said, "Now give me your hand, and watch."

He pushed the needle into the man's hand and blood came out. The madman started laughing.

The psychoanalyst said, "What are you laughing for?"

He said, "I am laughing because for millions of years fools have believed that dead men don't bleed. They do bleed! -- it is proved. You have proved something of great importance. I appreciate your genius."

At that point the psychoanalyst called the family of the man and said, "Take him away, because he is starting to influence me. Last night I started wondering whether I am alive or dead. Who knows, perhaps that dead man is right and I am wrong -- because he is so certain. I am not so certain. No argument can prove anything against his argument. I cannot stand so much argumentation when somebody comes to prove that he is not alive. Just take him away. I have my wife, I have my children, and if this thing also becomes my idea -- that I am dead -- they will all starve."

When somebody comes with a conclusion, then he looks through that conclusion and chooses only things which support his position.

Logic is a prostitute.

It can help anybody -- for or against, it has no problem.

I know my people, I know their love, I know their purity, I know their silence. And when two sannyasins have met after years and they are hugging each other, journalists rush to photograph them. Now you cannot photograph purity, you cannot photograph love... and they will print those photographs to prove: "Look what is happening!"

You are fortunate that you have come with a clean and clear mind. I hope that those who come here with clear eyes show fairness. I don't want them to say something which they don't feel; I simply want them first to feel, and then to decide -- not to decide before experiencing it.

I WOULD LOVE TO SEE YOU IN A DIRECT DEBATE WITH PEOPLE WHO OPPOSE WHAT YOU ARE SAYING. WOULD YOU ACCEPT AN INVITATION FROM DUTCH TELEVISION WHEN YOU COME TO HOLLAND?

I would love to. But the debate has to be really direct, and you have to choose people who are capable of debating. Ask the archbishop there, ask your prime minister there, because they are the people I am speaking against continually and it would be good to have an encounter face to face.

But don't bring pygmies to me. I am a simple man; I simply call a spade a fucking spade.

Socrates Poisoned Again After 25 Centuries

Chapter #19
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YOU ALWAYS SAY THAT YOU ARE NOT THE DOER OF WHAT IS HAPPENING AROUND YOU. STILL, THE GENERAL TENDENCY IS TO SEE YOU AS THE STAR IN IT ALL.
CAN YOU PLEASE DESCRIBE YOURSELF AND THE MOVEMENT THAT IS EXISTING AROUND YOU AND ITS EVOLUTION THROUGHOUT ALL THESE YEARS?

It is difficult for people to understand something that they have never experienced in their lives. They are all doers... but even in their lives there are things which *happen*. For example, when they fall in love: do they do it or does it happen? Can you manage for love to happen? Either it happens or it does not happen; doing has no place in it. But millions of people are not even aware that love is a happening; that's why they cannot understand what is happening around me. I am not the doer of it.

This is not a movement like other movements. Nobody is planning it, nobody has ever planned it. I started living out of my silence and peace, and people started coming to me and joining me. In the beginning I was alone, a wanderer; slowly, slowly more and more people came. I had not called them; something in them fell in love with me, and what had begun only with one man has become now a vast caravan covering the whole earth -- even countries where I have never been, like the Soviet Union, China, other communist countries.

My feeling is that when you have something truthful it has its own fragrance. It spreads by itself. And whoever is receptive to it, whoever is in search of it immediately gets hold of it. Just like subtle threads... people start moving towards the source of it.

It seems difficult for people to understand. For example, somebody who is a communist and is trying to organize a communist party finds it so difficult. Somebody is a socialist, somebody is a fascist -- and great work and great planning is needed to do it. And here there is no work, no planning; it is a movement which can only be compared with a love affair.

I do not know what is going to happen tomorrow, I do not know where I am going to be tomorrow. I have no plans for the future. This makes my people one of the most mysterious in the world -- unplanned, unorganized, yet in such tremendous love, with no rules, no regulations, with no discipline, no creed, no cult, no church, no God. Still, something of the heart is blossoming.

There is a song that goes on spreading amongst my people, there is a dance to their ordinary activities; they are forgetting how to walk because their walk is turning into a dance. They are forgetting how to plan because they are seeing that things can happen on such a vast scale without planning.

Nobody is a leader here. These people are not my disciples; they are my friends, they are my fellow travelers. We share something which is not of the mind, which is beyond mind... a silence, a serenity, an ecstasy, a tremendous blissfulness and an experience of eternal life.

These are not theories. I am not preaching to them. These are happenings which are becoming more and more actual in more and more people's lives. It will certainly be difficult for doers to understand it. I can say only one thing -- it is a beautiful haiku by a great master, Basho, and it explains everything, perhaps even that which cannot be explained. Basho says in this haiku... it is a small poem, only a few words, three lines:

SITTING SILENTLY,
DOING NOTHING
AND THE GRASS GROWS BY ITSELF.

If you look logically it seems absurd. But if you see it existentially, lovingly, aesthetically, with the heart of a poet, you can see immense meaning in it.

Sitting silently, doing nothing -- that's what we mean by meditation -- the grass grows by itself... everything else happens by itself. You simply learn how to be silent, how not to *do* anything -- and the flowers will blossom on their own, the birds will sing on their own, and your life will become a happening, an ongoing experience, moment to moment, of tremendous joy.

I never think in terms of a movement, in terms of making a church, a religion; I simply go on sharing my heart with whosoever knocks on my door. And the grass goes on growing....

There are one million sannyasins around the world, and at least three million people who have tremendous sympathy towards me and towards my people. If you want to know something about miracles, this is the miracle -- not walking on water, that is simply stupid; not turning water into wine, that is criminal.

The only miracle I know of is the miracle that starts happening like a wildfire spreading from heart to heart, changing and transforming people's consciousness and bringing them to a higher level of being -- creating a new man in them.

PEOPLE FROM THE OUTSIDE LOOKING AT YOU AND YOUR FRIENDS ARE CONFUSED. THEY TALK ABOUT BRAINWASHING, WHILE YOU ARE TALKING ABOUT DECONDITIONING. IF THE SURRENDER OF YOUR PEOPLE TO YOU IS NOT ESCAPISM INTO A HEDONISTIC DREAM, WHAT IS IT THEN?

In the first place there is no surrender at all. Nobody is surrendered to me; they all are surrendered to love, just the way I am surrendered to love. They are all surrendered to higher states of consciousness, not to me; I don't count at all. Include me out!

So the first thing to remember: there is nothing like surrender here. That very word is ugly; it is another name of spiritual slavery. In other religions people are surrendered. This is not a religion, and I am against all spiritual slavery.

Secondly, I do not brainwash people. My work is totally different. I simply take my people beyond the mind, and the moment they experience something beyond the mind, they themselves wash their minds -- naturally, because it is so cluttered with crap from thousands of years. That dirty work I don't do; they do it themselves.

My work is to pull them out of their brain identities; to pull them out of their minds and to give them an experience of beyondness. And then it is up to them to keep the crap or to throw it away -- and nobody wants to keep the crap. And if they want a brain completely dry-cleaned, what is wrong in it? Everything should be washed and clean.

Yes, nobody else would do this, because when somebody else does it he has his own crap to replace in your brain. He deprograms you not to leave you deprogrammed; he deprograms you to REprogram you.

I simply take you beyond the mind. That is the whole method of meditation. Once you yourself know that, "I am not the mind, not the brain, not the body," you start dropping all conditionings which are unnecessary hindrances in your growth, an unnecessary burden to carry.

When you are trying to open your wings and fly to the stars, of course you would like to go lightweight; you start dropping luggage. And in that luggage, if you drop the holy books, the holy KORAN, THE HOLY BIBLE, I am not responsible for it, it is up to you. When you are beyond your mind you can see that your holy book is five hundred pages of pure pornography: now do you want to keep it or get rid of it? You see that your God is just a fiction, your devil is just a fiction; your heaven and hell do not exist anywhere.

It happened once...

A king came to a master very haughtily -- obviously, because he was the king. He asked the master, "I have come to enquire about something. Have you something to say about heaven and hell? I want to understand. I am getting old, soon I will be dying. Before I die I want to be completely clear where I am going, why I am going, and if things can be changed. Does hell really exist? Does heaven really exist?"

The master said, "You are such an idiot. Sit down first, and ask like a disciple. Here you are not the king; here I am the master."

And the king was furious. Before his courtiers -- he had come with his commander in chief, prime

minister, the queen -- this man calls him an idiot. He pulled his sword out of its sheath and was obviously going to cut off the head of the master.

And the master said, "Wait just a moment! This is where the doors of hell open. Now you can cut. Cut the head off -- this is where the doors of hell open."

You cannot kill such a man. The master remained the same as he was -- but the king changed. He could see the point: that it is anger, it is hatred which open the doors of hell. Hell is not some place somewhere; it is your psychology, it is your mind -- a certain conditioning.

He put the sword back into the sheath and the master said, "This is where the doors of heaven open. You have understood. Now you can go."

These are not physical things, not geographical places, just your mind. When you go beyond the mind... and only from the beyond can you see your mind exactly, how it looks, what garbage you have been gathering in it. Have you made a hell or a heaven out of your mind? It is up to you to change it or not to change it. I don't think anybody is not going to clean it completely, clean it of all rubbish.

I am not brainwashing anybody. Everybody is washing his own brains -- and everybody has to wash his own brain. The washing gives you such freshness, such newness, such perceptiveness, such clarity about things -- about your relationships, about yourself and the world -- that it is not a loss, it is an immense gain. People on the outside may be thinking that I am brainwashing people; they should come here and see that I am not brainwashing anybody. I don't wash even my own clothes... poor Chetana has to do it.

And I have one million sannyasins; how can I manage to brainwash so many people? And there is no need when you can do the job perfectly well. I simply show you the way to get out of your mind and then everything else is left up to you. If you are some kind of a psychological hippie and don't want to wash your brain, it is up to you. Then live in the hell, in the stinking brain that the society has given to you. But that is going to be your decision; it has nothing to do with me.

There is no surrender here; there is no brainwashing here. My connection with my people is purely of love, of heart, and of absolute equality. I am not superior to anybody. Only inferior people pretend to be superior. Only people who are suffering from an inferiority complex manage in some way to be superior, so that they can forget their inferiority, and they can show to the world that they are not inferior people.

I don't have any inferiority complex; hence I don't need to be superior. I am simply an ordinary human being. To me, just to be ordinary is such a relief that only idiots would like to be extraordinary. To be extraordinary is such a tension, an anxiety, a worry, and you have to continuously keep your extraordinariness. It is a competitive game; somebody else may prove more extraordinary than you. Then what are you going to do? It is a continuous nightmare.

Just to be ordinary is immense relaxation and tremendous peace -- no competition with anybody, no fear from anybody. Nobody can take away my ordinariness from me.

Extraordinariness can be taken away; somebody else can prove himself more extraordinary. I am absolutely non-ambitious, non-competitive, and that's my teaching to my people.

If you want to live really peacefully, joyously, each moment paradise is possible. Just a little understanding...

IN ALL THESE YEARS, MANY PEOPLE CAME TO YOU, MANY HAVE LEFT AGAIN. YOU ONCE SAID THAT IF TWO PERCENT OF THE WORLD'S POPULATION START TO MEDITATE THIS WORLD WOULD BE SAVED. WILL YOUR SANNYASINS AND FRIENDS BE ENOUGH TO TURN THE WHEEL AROUND?

People only come to me, nobody can leave me. He can go away... but he will have to carry me in his heart, because it is not something that can be broken, it is not a bondage that you can be free of. It is pure love.

You can be with me, you can be far away from me, you can start thinking that you have left me; but I have never seen a single person who has been with me that has ever left me. It is impossible -- because he comes through his mind, but while he is here he starts synchronizing with my heart. He can leave with his mind, but what about the synchronicity that has happened between my heart and his heart? That will remain with him wherever he goes -- and that is the real thing. His being with me or not with me does not matter.

And yes, I can say to you that I have enough people right now to prevent a nuclear war in the world. Nuclear war is not going to happen. In spite of stubborn and adamant people like Ronald Reagan, it is not

going to happen. They are piling up nuclear weapons; we are also doing something. We are piling up more consciousness, more love, more ecstasy; these are invisible weapons they cannot see. But I can say with absolute authority that I have enough people to prevent the nuclear war. There is not going to be any nuclear war.

Man is finished with wars. We are going to enter into a new era of peace. Up to now there has never been peace. History can be divided only into two periods: war, and preparation for war. But peace has never existed. Nuclear weapons have proved a blessing in disguise because they have changed the whole phenomenon of war itself. A war is meaningful only if somebody wins and somebody else is defeated; it is an ego game. But nuclear weapons have destroyed the whole game. Now nobody can win and nobody can be defeated; everybody will be destroyed. War loses all point: if it means a global suicide then it is not going to happen. The politicians may continue to talk about it; they *will* continue to talk about it, because their power over people is because of war. If it becomes certain that war is impossible, then who cares about the politicians and their nuclear weapons. They will go on talking about possible war, summit meetings, new propositions -- but all that is now absolutely meaningless. They are not aware that something else is happening on the side. Perhaps unconsciously they are....

I have done no harm to America, and yet the whole American government became so troubled by my presence, so terrified that they wanted in some way or other -- because they had no legal way -- to throw me out of America. They had no legal way to destroy the commune in America; they did everything illegal, everything criminal, everything against their own constitution, and destroyed a beautiful commune -- an oasis in the desert which could have proved a model for the future humanity. But perhaps deep down they became aware that what was going on there went against their politics, their war efforts, their nuclear weapons.

I am reminded of an old Jewish story...

It is said in the Old Testament that God destroyed two cities, big cities, Sodom and Gomorrah, because they became sexually perverted. Homosexuality was there, lesbianism was there, people were making love to animals. Making love to animals is called sodomy because of Sodom, the city Sodom. God became so angry that he destroyed both cities.

In Judaism there is a small current -- which is really something beautiful -- of rebellious mystics called the Hassids. Hassids can see that it is absolutely ugly that God should get angry, that God should be destructive and violent, that God should be incapable of changing his own people's minds. It proves absolute impotency on the part of God, and it proves him to be a dictator.

Hassids have created a different story which is not included in Jewish scriptures, because Hassids are thought to be rebellious people. They are; they have their own way of explaining things. They also say that these two cities became so perverted that God decided to destroy them. But one Hassid, a great mystic, lived in one of those cities. He went to God and said, "Before you decide you have to answer a few of my questions."

The mystic asked, "In Gomorrah there are one hundred thousand people, and the same is the population of Sodom. But I know that each city has one hundred tremendously good people, and you are going to destroy both these cities. What about those one hundred good people in each city? Two hundred good people whom you have nothing against will be destroyed because others have been doing perverted acts. I was thinking that God is compassion and he would never destroy any good man. What is your answer?"

God said, "If it is true that there are one hundred good people in each city then I am not going to destroy them. One hundred people are far more important than the whole majority of perverted people."

The mystic said, "My second question is that really there are not one hundred people; there are only ten people in each city, but do you think quantity should be more important than quality? You are ready to save the city for one hundred people; are you ready to save it for ten people or not?"

Certainly he has raised a tremendously significant question: even in the eyes of God, is quantity more important than quality?

God said, "If it is true that ten people in each city are good people I will save those cities. I don't care about quantity, the real thing is quality."

The mystic said, "Then I come to the last and the real question. There is only one good person; that is I. Six months I live in one city and six months in the other city. What is your decision?"

And the Hassids say God changed his decision. Gomorrah and Sodom were never destroyed. A single man against two hundred thousand perverted people has a certain power which is far superior to any other power. It is unfortunate that Jews don't accept the Hassid mystics; they are the cream of the people that

Judaism has created. There is nothing in Judaism if Hassids are taken away, out of Judaism. Then it is all rubbish -- rabbis and rubbish!

But the Hassids are the greatest people who have walked on the earth. Just look at this one Hassid who defeated God by simple argument and saved two hundred thousand people. And his argument is basically very fundamental. It is my argument.

I am not bothering about their nuclear weapons. Let them go on piling them up -- the Soviet Union, America, and other mad nations can also join them. I don't care about them; my concern is to create a quality of consciousness in thousands of people so that existence itself would like to protect them. Existence is compassionate. And I have already got enough people. No nuclear weapons can kill their spirit, no nuclear weapons can kill their love, no nuclear weapons can kill their goodness of the heart. Existence is on my side, not on the side of Ronald Reagan. There is going to be no third world war.

WHAT DO YOU THINK ABOUT PEOPLE WHO DROP SANNYAS?

I love them, just as I have always loved them. Sannyas is just a formality, it does not matter. They cannot drop me; I am going to haunt them in their nights, in their dreams, in their hearts. So dropping sannyas does not matter. I don't pay any respect to rituals and formalities.

I know one thing: once somebody is here with me, I make a way in his heart of which he may be absolutely unaware. He may drop sannyas, but I am going with him. I am spread over all my people; they are my home. So I will love anybody who drops sannyas exactly the same as I have been loving him when he was a sannyasin -- with no difference at all.

Love never depends on formalities.

FOR MANY, THIS WORLD TOUR LOOKS LIKE A NEW BEGINNING. CAN YOU COMMENT ON THIS NEW PHASE OF YOUR WORK?

It is a new beginning. It means that now I have enough people in the world and I am making it impossible for nations to let me stay long enough anywhere. I want to be on the road continuously. I am a little lazy, so I need the support of the nations to deport me, not to let me stay anywhere. Naturally I will be moving around the earth, meeting my people more.

And I have my people everywhere. Even if they don't allow me into the countries, I can meet my people outside the countries, in the airports.

SEEING THE WAY THE MEDIA WORKS, ONE GETS THE IMPRESSION THAT MAN LOVES TO BE MANIPULATED. WHY DOES MAN WANT TO BE CHEATED?

Man is sick, and out of his sickness many problems arise. Because he is sick he would not like to be ignored; he would like to be exploited, to be cheated, to be deceived -- but not ignored. He would like to be manipulated so that he can feel, "People need me."

There is a great need in everybody to be needed. That disappears only when your sickness disappears. When you are really enlightened, completely conscious, then there is no need to be needed; otherwise man will accept anything.

I was a professor in a university. I was sitting with the vice-chancellor one day and a girl came in, a postgraduate girl. She complained to the vice-chancellor that there was a student who was constantly harassing her, writing letters to her, standing in the middle of the way when she came to the university or went to her home.

The vice-chancellor said, "I will call him and put him right, don't be worried."

I said "Wait. Before you put him right I would like to ask this girl a few things, and then I would like to ask you a few things."

He said, "Me?"

I said, "Yes. You just wait. First listen to what transpires between me and the girl." I said to the girl, "Be sincere, are you not enjoying this?"

She looked embarrassed, but she was really a sincere girl and she said, "Perhaps you are right. I am sorry that I complained. I am enjoying it."

The vice-chancellor said, "What?"

I said, "You keep quiet. Your number is going to come."

I asked the girl, "Just think: if nobody throws pebbles at you, nobody writes letters to you, nobody writes your name on the blackboard, nobody prevents you on the way, nobody punctures your cycle, nobody takes any note of you... would you be happy? I can make that arrangement."

She said, "No, I would not be happy. I know there are girls who are utterly miserable for the simple reason that nothing is happening in their life, nobody takes any note of them. They are dying. I even know a girl who writes letters to herself, just to show people that somebody has written a letter to her."

The vice-chancellor said, "What am I listening to?"

I said, "You keep quiet; your number has not come yet." So I asked the girl, "Do you want that boy to be called or not?"

She said, "No."

Then I said, "Be human, be understanding. That boy loves you; do you love him or not?"

She said, "I have never thought about it, but I like him."

Then I said, "You can go and *like* him a little better so he need not do anything nasty. And be courageous... liking is not enough, love him."

And the vice-chancellor again was going to say something. I said, "You keep quiet."

He said, "But I cannot. You are teaching students to love each other."

I said, "Do you want me to teach them that they should hate each other?" I told the girl, "Now you can go because I have to talk with the vice-chancellor."

And when she left I asked the vice-chancellor, "Just remember when you were young and you were in the university, what was the situation? Did you love any girl or not? Now you are sixty-five, be sincere and honest. Do you still feel for some woman or not?"

He said, "My God! I never thought that I would have to be interrogated by one of my professors."

I said, "You have to answer me; otherwise I will call a meeting of the whole university -- all the professors, all the students -- and you will have to answer before everybody. So just finish it before me; otherwise you will be in trouble."

He said, "I am already in trouble. You have sent that girl with the message to love the boy -- and you don't know that the boy is *my* boy! And now you are teaching me, corrupting the whole family. I have a wife, I have children... I did not say it before the girl that the boy is my boy -- and I could not say it because you would not allow me to speak!"

I said, "Just remember your own youth. Just remember right now, even though you are sixty-five; love never becomes old. And don't be afraid: I am not going to tell anybody about you."

He said, "It is true. Love never gets old. I still feel sometimes when I see a woman that perhaps if I was not married I would have chosen this woman. And as far as my wife is concerned, you know, she is just a kind of lifelong punishment. I console myself according to the Indian philosophy that it must be because of my bad actions in my past life that I have got this woman. Now somehow I have to patiently suffer."

I said, "You got this woman because you had not guts enough to say to your father that you wanted another woman with whom you were in love."

He said, "How did you come to know?"

I said, "I have been talking to your father also. We are great friends; we meet every day on the morning walk. He has nothing to do and he enjoys talking. So he was talking to me one day and he said, `He has become vice-chancellor but he has no guts. He was in love with a girl and still he didn't say it. We arranged his marriage with another woman because she was bringing much money, diamonds, ornaments, gold, a bungalow, and a car as her dowry.'

"So it is not the past life actions that you are suffering from; you are suffering from cowardice -- and not only are you suffering from cowardice... The other woman that you loved has remained unmarried just because she could not love anybody other than you. I know her too."

He said, "You are dangerous, you know too much about me. Just keep quiet. Be kind to me and don't tell anything to anybody."

I said, "I never tell anything to anybody, but as far as public speeches are concerned I cannot promise. I

will not use your name, but I am going to speak of it."

Man wants to be needed, to be loved, to be respected, to be attended, to be praised. A thousand desires... and when these are not fulfilled he is ready for anything. Even manipulation will do; at least that makes him feel that he is alive. Even cheating will do; at least he feels that somebody takes note of him. It is a very strange world. When people cannot get the real thing, then they will be ready for anything as substitutes. When you cannot get love, you are ready to accept sympathy as a substitute. Sympathy is not a substitute.

In India there is an old story...

A woman, a poor woman, purchased a beautiful bangle -- it was her whole life's earnings -- a gold bangle. And she went around the town making much noise: somebody must take note of the bangle, somebody must ask, "Aha! What a beautiful bangle you have got. From where did you get it?" Just a poor woman... you cannot be hard on her. But nobody asked her -- because who takes care of beggars, poor people. People don't even take note of them. When the servant passes through your room, you don't even think that somebody has passed.

After the whole day's effort she failed and she put fire to the small hut where she used to live. The whole village gathered and she was beating her breast saying, "I am finished, my house is finished."

At that time another woman asked, "My God, where did you get such a beautiful bangle?"

And the poor woman said, "If you had asked this before you could have saved my house."

She burned the house just to get attention. People would gather, they would sympathize, and perhaps someone would take note of her bangle. It looks strange that people would like to be oppressed, people would like to be manipulated, people would like to be cheated, deceived; but it is all human. It is because they have not been receiving what they wanted that they have agreed even to these ugly things.

It is a sad and tragic commentary on our society: we are not taking care of people, we are not respectful of people, we are not loving with people. Although there is a big crowd, the biggest that has ever been on the earth -- five billion people -- everybody is still alone, alone in the crowd.

EVEN YOUR PEACEFUL EXPERIMENT IN OREGON HAS BEEN DESTROYED BY AMERICAN POWER. MANY PEOPLE WHO SAW THIS HAPPEN DOUBT THE POSSIBILITY THAT A NEW MAN AND AN ENVIRONMENT FOR HIM TO GROW IN CAN BE CREATED. CAN YOU PLEASE COMMENT?

I can understand their doubt -- but I am not a pessimist. My peaceful commune in America has been destroyed by the ugly fascist forces of the American government. That does not mean that finally peace and love and freedom are going to be defeated. That was only a battle lost. But a battle lost does not mean that the war is ended. In fact that was the beginning of the war.

The attack on the peaceful commune in America has proved something: that the American government is afraid of peace, is afraid of silent people, is afraid of rejoicing people. It has proved one thing absolutely: that a small commune can make the biggest power in the history of man so afraid.

It has not been a defeat; it has been a victory. The destruction of the commune does not matter, because my commune does not consist of houses and roads; my commune consists of people, consciousnesses.

And it was good that the commune in America was destroyed by America. Five thousand meditators have spread out all over the world. They know how the commune was created, step by step -- and thousands of communes can evolve around the world; they *are* evolving. Hundreds of new centers are opening because the people who have lived in a commune, who have tasted the joy of a commune, cannot live in a miserable society. They feel completely out of tune so they have to create their own small groups which will start becoming bigger and bigger.

If you see with my eyes, then I don't see that the destruction of the commune in America has been a defeat. America has committed suicide, has betrayed its own fear, opened and exposed itself. If we have thousands of communes around the world, America and the Soviet Union and countries who are thinking of very powerful destructive weapons are bound to feel impotent. The people of the commune have spread everywhere and they are opening new places.

They are bound to feel impotent.

I have become free.

First, America was so interested to throw me out; now they are worried that my movements should be stopped. I was not moving, I was simply living in the desert there. They forced me to move and now they

have become aware that this movement is more dangerous. At least I was confined in a small place that was far away from any neighbor. The closest town was twenty miles away, and we had one hundred and twenty-six square miles around us of pure desert, mountains and juniper trees. We were living there absolutely alone, isolated from the world.

They were unnecessarily disturbed, and now they are repenting about it because my people have spread all over the world. With them, the message has gone all over the world and America is exposed for its ugly action. They have not even been able to defend their action. I have been attacking them continually but not a single answer has come from them.

My attacks have been reported all over the world, through all the news media, but Ronald Reagan seems to have completely lost his nerve. I am ready for a public contest with him, to say that whatever he did was absolutely unconstitutional, illegal and criminal. And he forced it to be done -- because everywhere I was told by authorities that it was from high above, "We cannot do anything else."

Now he is feeling that it would have been better not to have touched my commune, to have left it alone. Now five thousand people are around the world and I am going to be continually moving around the world; now the whole world is my commune.

And how long can he prevent me from entering America? The people of America are with me. I have never come across a single person in the whole of America who was not with me, just seeing that the whole thing was absolutely ugly, inhuman. How long is he going to prevent me? The court has decided only five years... and five years will be gone soon.

I will be back in America with a greater commune. And this time the commune is not going to be in a desert, it is going to be exactly in Washington.

WOMEN IN ITALY CONTEST THAT FACT THAT IT IS YOU, A MAN, WHO IS GIVING THEM AN EQUAL POSITION IN THE WORLD, RATHER THAN WOMEN THEMSELVES TAKING WHAT IS THEIR BIRTHRIGHT. CAN YOU PLEASE COMMENT ON THIS?

Man has enslaved women, and it was man's responsibility to give them freedom, to give them dignity and equality. I have not only tried in every possible way to make them equal, but something more -- because they need some compensation. For centuries, man has been exploiting them; hence in my commune I put all the women at the top in every department. Not only should they be given equality for a few years, they should be given something more than equality just to keep the balance.

They have suffered so long, and my understanding is that if women take it from men it will not be a beautiful situation. If they fight for it and take it, then men and women will always remain enemies -- and that's what is happening through the women's liberation movement. That movement is creating a kind of antagonism, it is reactionary. Whatever man has done to them they would like to do to man; that will be again an ugly situation. Can't we ever get out of ugly situations?

Now women in the liberation movement are turning to lesbianism, just so that they do not have to love men. They hate men. This is not a situation in which humanity can grow. Lesbianism is not going to satisfy women; neither is it going to give them equality. They are trying in every way, forgetting completely that equality does not mean similarity.

If men are smoking then women are smoking. It was graceful of women for centuries not to smoke, because it is stupid -- it has no reason behind it. Because men are using certain kinds of clothes, women have to use them though they may not make them look beautiful. Perhaps they would like some hormones to be injected so they can grow beards and mustaches just to be similar to men.

My effort is that man should give woman her place, respectfully, with apologies. She is equal, but she is not similar. She is different and she should remain different; her difference is her beauty -- and the difference between men and women is their attraction.

It is the duty of man to bring woman to the same status as he is, because he is responsible for reducing the dignity of woman. There is no need for a women's liberation movement; just a little intelligence on man's part and the woman can have equality without any conflict and without any antagonism, without any bad feelings.

On the contrary, man giving woman back whatever belongs to her, with apologies for the bad behavior of the forefathers -- for which he is not responsible, but of course he is representative of all those people --

will create a bridge. And a loving bridge will create more friendship.

I would like men and women to be different, equal, and yet in immensely deep love and friendship.

MONEY IS CONSIDERED ONE OF THE GREATEST INVENTIONS TO LIBERATE MAN, AND AS A MEANS IT HAS A GOOD FUNCTION. DON'T YOU THINK THAT ELIMINATING THE USE OF MONEY WILL LEAD TO ANOTHER BARBAROUS WORLD? WHAT IN YOUR VISION CAN BE SUBSTITUTED FOR MONEY IN THE WORLD AT LARGE?

Money is certainly one of the greatest inventions of man, and it has helped tremendously in the past. But there is a negative side of it too: money has created poverty and richness, the classes and the class struggle; money has created capitalism, money has created communism. Money has helped in many ways in the exchange of things -- as a means of exchange -- but now its function can be taken by better means which can avoid its negative part.

For example, in my perspective, instead of money as currency every society should become a commune. We can make a limit, five thousand or ten thousand... If the town is bigger then it can have two communes, three communes. But instead of a family, a commune takes over. The commune takes care of the children, the commune fulfills the needs of people, and the people don't have to use money. Whatever they need, the commune fulfills the needs.

Money can be used between one commune and another as a means of exchange, but not between individuals. That will destroy the distinction between the poor and the rich. And instead of currency... which is something ugly because it goes on moving through so many hands, many of which will be of sick people suffering from diseases and infecting the notes. Perhaps this is one of the causes of many infections spreading into the world.

Instead of currency each commune should use credit cards, and those will be used between commune and commune. Computers can manage all the accounts perfectly well -- so nothing has to be really exchanged; the computer can keep the accounts.

And within the commune there is no need for any money or any credit cards; whatever you need the commune supplies you with. There will be different needs -- there is no harm in it, all are our people -- and if somebody needs cigarettes he gets cigarettes, if somebody needs beer he gets beer. Certainly nobody gets anything which is harmful to him or to the society. And the commune has one kitchen; for five thousand people we had one kitchen which was run by fifteen people.

Now it is absolutely uneconomical and absurd that thousands of women are involved in kitchens; their whole life is nothing but a kitchen and children. If they get bitchy it is absolutely natural; just try once in a while for twenty-four hours to do their work, and you will know that either you will commit suicide, or you will burn the whole house and be finished with it.

The kitchen is not a joke and the children are real devils. The whole day they will sleep and the whole night they will wake you up, continually. This is needed, that is needed, they want to go to the bathroom... They are very creative geniuses. Thousands of women, almost half of humanity... it is a great loss. Only a commune can save them. And there is no need that the commune kitchen should be taken care of only by women; it should be taken care of by whoever is the best cook -- and men have been found to be the best cooks, not women.

Five thousand and ten thousand people eating together, somebody playing on the guitar, somebody dancing, somebody singing... then life seems to be worth living. And a commune can afford doctors to look into whether food is hygienic or not; they can see whether people are being fed on junk. That's what is happening around the world: just open somebody's skull and you will find all kinds of junk inside -- ice cream, spaghetti....

A communal kitchen is needed, and everything should be communal. People are working for themselves. Whatever their commune cannot produce they purchase from another commune; whatever extra they produce they exchange with another commune -- so there is no need for anybody to be poor, there is no need for anybody to live in scarcity.

Money has lost its value, it is no longer needed. It has done something good, but it has also done something very bad.

A CHILD WILL ALWAYS BE HELPLESS. IT SEEMS TO BE IMPOSSIBLE TO AVOID THE CONDITIONING PROCESS THAT STARTS FROM THE DAY THE CHILD IS BORN. HOW CAN THIS BE CHANGED?

Just as I have been telling you: children should belong to the commune, not to the parents. Children with parents have been in great trouble for centuries, because to be with parents is bound to be a conditioning. They belong to some religion, they belong to some church, they belong to some political party; they go on putting their own superstitions into the heads of the children, directly or indirectly. And every child becomes conditioned.

Children should belong to the commune; the parents can have them on holidays. The parents can go and live with the children in their hostels and it will be far more loving. Twenty-four hours a day together destroys love; it is better that children should be away. The children will be much freer. They should be in the hands of teachers who are trained in meditation, who are trained for non-conditioning the children, for not putting any superstitions into the children. There will be many teachers... In a small family, all belong to one religion, to one superstitious tradition, to one orthodoxy, so the conditioning is reinforced again and again from every side.

When the children were living in the commune that was destroyed in America, they were living separately. The parents felt tremendously relieved of a great burden and the children felt tremendously free and happy. In four years our experiment gave us great insight: children became more mature without their parents. They were not throwing tantrums because there was nobody to listen to their tantrums.

We had a gradation: small children should be taken care of by the bigger ones and the bigger ones should be taken care of by the other older ones. It was such a great joy to see children taking care of other children with such love, with an understanding which adults cannot show. And there was no conflict, no struggle, no fight for toys because they were all together. They had their own family of children, and everybody was protective of the small children; everybody felt responsible.

As they were growing they were far healthier, far more intelligent, were getting mature earlier. In our education system in the commune we had half the day for ordinary education and half the day to do something skillful -- some craft, carpentry, sculpture, or anything the children wanted. They were getting into doing things which we cannot conceive of such small children doing -- carpentry or some other kind of craft. And they enjoyed doing it more than the other part of their ordinary education, because their creative intelligence was more in use. In ordinary education only memory is used, not intelligence.

So there is no problem about conditioning and children. We can create a separate section in the commune where children can have their garden, farm their fields, their hostel where they can do their things; where teachers can be trained not to condition anybody for anything; where every kind of literature should be available for children to read. If they want to understand something the teachers are there to help them -- but the teachers don't have any idea to impose on them.

It is only a question of changing our teaching colleges and preparing teachers for teaching children without conditioning them. All this can be very easily managed.

MANY PEOPLE IN ITALY CRITICIZE THE FACT THAT YOU TEACH PURE HEDONISM WHICH DOES NOT GIVE ANY EVOLUTION TO MAN, BUT ONLY A DAILY SATISFACTION.
PLEASE COMMENT.

They do not understand me. I certainly teach hedonism -- but not only hedonism; I also teach spiritualism. My whole way of life is to bring a synthesis between hedonistic values and spiritual values. They are wrong in saying that I teach pure hedonism. No, I teach hedonism as a base for spiritual growth.

Zorba is the base.
Buddha is the ultimate flowering.
Zorba is the roots.
Buddha is the fruits and the flowers.

But tell the Italian people that I am coming there with all my people from all over Europe to make them understand that I am not a hedonist, that I am not only a spiritualist either, that I am both together. It is difficult to understand because it has never happened before.

Up to now man has lived in a split, hedonists against spiritualists. This is the cause of the misery of

humanity; this is the reason why there has not been any evolution. Charles Darwin says that man has evolved out of the monkeys. Perhaps thousands of years back a few monkeys rebelled -- they must have been great monkeys -- and changed themselves into human beings. But since then what have human beings been doing? They have not taken any quantum leap. Does that mean that evolution has finished? that man has come to the end of the road?

It doesn't seem so. Man is so miserable, in so much suffering that this cannot be accepted as the end. And all my own experience and authority say to you that this is not the end. I have been a hedonist, and I have changed myself into an awakened consciousness. This can happen to every human being; now this is the way of evolution.

And my feeling about the Italians is that they are very loving and understanding people. I have thousands of sannyasins in Italy. They were the first to become sannyasins from the West, and I have found them immensely loving people. A little greasy... and I love everything about their greasiness; I just don't like spaghetti. That has no place in my evolutionary program.

Socrates Poisoned Again After 25 Centuries

Chapter #20
Chapter title: Health: overflowing energy of life

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WESTERN SOCIETIES HAVE DEVELOPED THE COSTLIEST HEALTH SYSTEM THAT EVER EXISTED. PEOPLE SPEND BILLIONS OF DOLLARS A YEAR FOR IT AND IT IS REALLY SUCCESSFUL IN SOME FIELDS OF SURGERY OR IN TRANSPLANTATION AND PREVENTING INFECTIONS. BUT IT SEEMS THAT PEOPLE ARE MORE SICK THAN THEY EVER WERE BEFORE. WHAT IS HEALTH?

Western medical science has viewed man as a separate unit -- apart from nature. That is one of the biggest faults that has been committed. Man is part of nature; his health is nothing but being at ease with nature.

Western medicine takes a mechanical view of man, so wherever mechanics can be successful, it is successful. But man is not a machine; man is an organic unity, and man needs not only the treatment of the part that is sick. The sick part is only a symptom that the whole organism is going through difficulties. The sick part is only showing it because it is the weakest.

You treat the sick part, you are successful... but then somewhere else the disease appears. You have prevented the disease from expressing itself through the sick part; you have made it stronger. But you do not understand that man is a whole: either he is sick or he is healthy, there is no station between the two. He should be taken as a whole organism.

I will give you a few examples which can make it clear to you.

Acupuncture was developed in China nearabout seven thousand years ago by accident. A hunter was trying to kill a deer, but as his arrow was moving towards the deer, a man not knowing what was happening came in between and the arrow hit the man's leg. The man had been suffering from migraine his whole life; the moment the arrow hit his leg, the migraine disappeared. This was very strange. Nobody had thought

about it in that way.

Out of that accident the whole of acupuncture developed, and developed to a full science. So if you go to an acupuncturist and you say, "Something is wrong with my eyes, or something is wrong with my head, or something is wrong with my liver," he may not bother about your liver, your head or your eyes. He will think of the whole organism; he will try to heal *you* -- not just the part that is sick.

Acupuncture has developed seven hundred points which were discovered in man's body. Man's body is a bio-electric phenomenon, alive. It has a certain electricity -- hence we call it bio-electricity. This bio-electricity has seven hundred points in the body, and each point relates to some part of the body which may be far away from it. That's what happened in that accident: the arrow hit a bio-electric point which related to the head, and the migraine disappeared.

Acupuncture is more holistic. The difference has to be understood. When you take man as a machine you take a partial view of him. If his hand is sick, you just treat the hand; you don't bother about his whole body of which the hand is only a part. The mechanical outlook is partial. It succeeds, but its success is not real success because the same disease which has been repressed in the hand by medicine, surgery and other things, starts expressing somewhere else in a worse form.

So medicine has developed tremendously; surgery has become a great science -- but man is suffering from more diseases, sicknesses, than ever.

This dilemma can be understood. Man should be taken as a whole, treated as an organic unity. But the problem with modern medicine, Western medicine is that it does not think you have any soul, that you have anything more than a body-mind structure. You also are a machine: your eyes can be replaced, your hands can be replaced, your legs can be replaced -- and sooner or later brains will be replaced.

But do you think if we can take Albert Einstein's brain while he is dying, remove it before death is certain and transplant it -- for example in the skull of Polack the pope -- do you think he will become an Albert Einstein? The brain is only a part. He would become a strange phenomenon, a crossbreed between a Polack and Albert Einstein. At least right now he is perfectly a Polack; then he would be in a limbo, not knowing who he is -- a pope or a physicist.

This we are already doing: we transfuse blood and we change people's other parts; we have mechanical hearts. A man with a mechanical heart cannot be the same as a man with a real, authentic heart. The man with the mechanical heart will not have anything like love. Even if he loves, he will love through the mind. His love will be, "I think I love you"; it will not be direct from the heart, because he has no heart.

In India, medical science developed almost five thousand years ago. And you will be surprised to know that whatever surgery we have today is exactly described by Sushrut, one of the greatest surgeons in the East, in ancient scriptures five to seven thousand years old. But it was abandoned -- and that is the point I want you to notice.

Why was a developed science abandoned? Because it was found that surgery takes man as a mechanism -- and man is not a mechanism; so rather than destroying man they abandoned surgery.

All the finest instruments that surgery uses are described by Sushrut in his scripture. All the operations -- even the brain operations -- are described in full detail as if it is a modern textbook on surgery. But it is seven thousand... or at least five thousand years old. They developed it to the same point where we are, and they must have faced the same problem that we are facing. They must have found that something is basically wrong.

We go on working so much... and the sickness and the disease go on increasing. Even if we make a person without sickness, that does not mean that he is healthy. Absence of sickness is not health; that is a very negative definition. Health should have something more positive, because health is the positive thing and sickness is the negative thing. Now the negative is defining the positive.

Health is the feeling of well-being; your whole body functioning at its peak without any disturbance, you feel a certain well-being, a certain at-onement with existence. That was not happening through surgery.

India abandoned the whole science and developed a totally different approach, ayurveda, which means science of life. It is significant. In the West we call it medicine, and medicine simply indicates towards sickness. Health has nothing to do with medicine. Medicine means that the whole science is devoted to curing you from sicknesses.

Ayurveda has a different approach. It is the science of life; it helps you, not to cure sicknesses but to prevent sicknesses from happening -- to keep you so healthy that the sickness becomes impossible. The ways of the East and the West are different on this point, whether man is a machine or a spiritual entity with a wholeness.

A new phenomenon has supported the East tremendously, and that is Kirlian photography in the Soviet Union. A great scientist and photographer, Kirlian has been able to develop such sensitive films and lenses and cameras that he can take pictures of the future. For example, you give him a bud and he photographs it, and the photograph is of a flower not of a bud. When the bud blossoms it is exactly the same as the photograph that Kirlian has taken. He has caught some future development before its happening.

He has tried the same on human beings and he has found strange conclusions which fit with the Eastern attitude, but which are absolutely against the mechanical attitude of Western medicine. For example, a man's finger is cut off in an accident. Immediately he is photographed by Kirlian, and the picture shows four fingers -- but it also shows the aura of the fifth, a faint picture of the fifth which is missing. So what is coming into the photograph? The finger is not just material; there is something inner to it, the spiritual part of it, which comes into the photograph.

Kirlian has been able to predict diseases that will happen to somebody six months later. Just by taking photographs, X-rays, he can say, "This person is going to have tuberculosis within six months -- because his photographs already show it." And he has always proved right.

The doctors refused to believe him in the beginning because the man showed no symptoms of tuberculosis. Their X-ray and their methods had nothing to say about the man: he seemed to be perfectly healthy; there was no sickness present.

But one question Kirlian has raised: the man does not feel well-being. He is healthy according to the textbooks of Western medicine, but according to the Eastern way of thinking he is not healthy because he is not feeling an overflowing energy of life. Something in him is developing and destroying his well-being. Anybody who reported to Kirlian that he was not feeling well -- although he could not pinpoint his sickness, Kirlian immediately photographed him and found out what was going to happen to him.

This has tremendous implications. It means people can be prevented from being sick before they are ever sick, because now we have methods to know six months ahead.

Why actually six months? I was puzzled when I came to know about Kirlian and his work. In the East from my childhood I have heard the saying that before death comes, six months before, a man stops seeing the tip of his own nose, because the eyes start turning up. So when he cannot see the tip of his own nose, that is a sure sign. That is described in ayurvedic scriptures thousands of years old: you can know that you are going to die within six months if you cannot see the tip of your nose. Your eyes are preparing to turn upwards.

All over the world, the moment a person dies people close his eyes. Why do they close the eyes? Because they are afraid of people looking at just the white of his eyes -- his eyes have turned up, and only the whiteness has remained. Children are there, young people are there; it is better not to let them know. Immediately the eyes are closed. And it is strange that everybody dies with open eyes... But when the eye is turning up the eyelid cannot go down; the whole energy is moving upwards.

I was amazed because of the time limit, six months: Kirlian says every sickness can be known six months before. Every person should go for a checkup, and in every hospital there should be a Kirlian photography arrangement so everybody can know beforehand what kind of trouble he is heading towards... and it can be prevented.

But that means you will have to change your idea of taking man as a machine.

A machine has no future. Kirlian has tried taking pictures of a car but he has not been able to find that something is going to go wrong within the next hour, that the car will not start. No machines have any future; hence, what is going to happen cannot be pictured.

Secondly, what Western medicine has done is make people less immune. If you go to India you will see that in the same river buffaloes are enjoying their bath, donkeys are drinking, people are taking a bath, clothes are being washed -- and the same water is being drunk. Nobody feels sick, nobody falls victim to infections. But the Westerner going to India immediately feels in trouble. He cannot drink any available water because all water is polluted; all water has amoebas, all water is not right for drinking. He can only take soda water. His immunity has been destroyed by too much protection.

Real medicine should give you immunity rather than take it away. It should make you stronger, able to fight any infection rather than make you weak so that you are vulnerable to all kinds of infections.

It is a known fact that rich people fall sick more than poor people. Poor people cannot afford it; rich people can. In the East poverty is great, and those poor people do not have even enough food -- if they can manage one meal a day that is very fortunate -- but they are not sick. The rich people, even in the East, are more sick. In the Eastern science of medicine -- that is ayurveda -- a few diseases are defined as royal

diseases. They happen only to very rich people or to royalty -- first you have to be able to afford them. For example, tuberculosis is known as a royal disease. A poor man cannot have tuberculosis.

From another direction, one very famous psychologist, Delgado, has been working on animals. He was surprised to know that if rats are given one meal a day, they live twice as long; the lifespan of the rats who are given two meals a day is cut in half. He himself was surprised: less food and longer life; more food and less life.

Now he has come up with the theory that one meal is perfectly enough; otherwise you are loading the system of digestion, and that causes the cut in your lifespan. But what about people who are taking five meals a day...? Medicine will not allow them to die but will not allow them to live either. They will simply vegetate.

Man has to reconsider all traditions, all different sources; whatever facts have become available have to be reconsidered. A totally new medical approach has to be evolved which takes note of acupuncture, which takes note of ayurveda, which takes note of Greek medicine, which takes note of Delgado and his researches -- which takes note of the fact that man is not a machine. Man is a multidimensional spiritual being, and you should behave with him in the same way.

Health should not be defined negatively: you don't have any sickness so you are healthy. Health should find some positive definition. I understand why they have not been able to find a positive definition -- because sickness is objective, and the feeling of well-being is subjective.

Western medicine does not accept that there is any subject in you. It only accepts your body; it does not accept *you*.

Man has to be accepted in his totality.

All other methods that have been used around the world should be brought into a synthesis; they are not against each other. Right now they are functioning as if they are against each other. They should be brought to a synthesis and that will give you a better view of man and a better life for human beings.

For example, acupuncture is by and by being accepted, because the seven hundred bio-electric points discovered by the acupuncturists thousands of years ago have again been discovered by Kirlian photography. He has pictured them, and you can count them; there are exactly seven hundred. You should appreciate the genius of the people who had no cameras, who had no sensitive films. They still managed to find out exactly the same seven hundred points. It is now well known, by brain surgeons particularly, that everything has its center in the brain. If your hand becomes paralyzed, it is stupid to treat the hand; you cannot treat it. Then the only suggestion, the mechanical suggestion, will be to cut it off and put on a mechanical hand which will at least be movable, you can do something with it. This hand is absolutely useless, it has died.

It has not died. Some center in your head controls this hand, and that center has to be cured. The hand has not to be touched at all; that center is not working, there is some problem with the center.

Sooner or later the whole of medicine is going to become dominated by the brain centers. Those centers have control of everything in the body. When something goes wrong in the center it is only symbolically represented by the outer part of the body. You start treating the outer part; you don't go deep enough.

Modern Western medicine is superficial. You should go to very root: why has this hand suddenly become paralyzed? The center in the brain is in some trouble, and that center can be cured very easily. It is a bio-electric center.

You will be surprised to know that once it happened in Sweden to a beautiful woman... something went wrong in the inner bio-electric system. She started giving shocks to people. To shake hands with the woman you needed tremendous courage! Her husband applied for a divorce, because to make love to her meant getting such an electric shock that he would fall out of bed. Even her own children had to be kept separately.

She was examined by medical people. They had no way to find... they had never heard of such a disease. It was not a disease -- just some electric wires got entangled, something went wrong in her electrical system. That woman was the first to give the idea that the body is running on bio-electricity. They put a five-watt bulb in her hand and it lit up. And that woman became of tremendous importance in understanding man.

Perhaps when you are not feeling well-being it is just that your battery is running out -- you need some recharging. If your hand has gone paralyzed, perhaps the center has lost its electricity; it can be recharged. No medicine is needed, no surgery is needed. We are in a position now to look at man from different angles: how different societies, in different cultures, in different times have treated man. And sometimes if strange things seem to be working, they should be accepted rather than rejected.

For example, seventy percent of diseases are only in your mind: you don't have them, you just think you

have them. Now, to give you allopathic medicines for these diseases is dangerous, because all allopathic medicine is somehow or other connected with many poisons. If you have a disease, medicine is good; but if you don't have the disease but only the idea, then homeopathy is the best because it harms nobody. It has nothing in it, but it is a great help to humanity. Thousands of people are getting cured by homeopathy.

The question is not whether homeopathy is real medicine or not. The question is: if people are having unreal diseases, you need some unreal medical system for them. Homeopathy has nothing in it, but there are people who don't have any sickness but are getting tortured with the idea that they have. Homeopathy will help them immediately. It cures people but it never harms anybody. It is bogus medicine -- but what to do with a bogus humanity?

The Indian physician and the practical nurse don't have any instruments, sophisticated mechanisms, X-rays or other things; they don't have even the stethoscope. They just check your heartbeat -- and this has been functioning perfectly well for thousands of years. They check it because the heartbeat is your very center of life; if something is not perfect it gives them indications of what has to be done. Rather than treating the disease, they will try to make your heartbeat more harmonious. Their medicine will help your heartbeat be more harmonious, and immediately the disease disappears. You think the disease has been treated -- but the disease was only a symptom.

That's why in ayurveda they could discard surgery completely: it was reducing man into a machine. When things can be done very easily with minerals, herbs, natural things, without poisoning the system of man, then why unnecessarily go on giving man poisons? -- which are going to have their side effects!

Perhaps that is one of the reasons why medicine has grown and evolved... and side by side disease goes on growing. You treat one disease, but you treat it with poison; the disease will be gone but the poison will be left in the system. And that poison is going to create its own effects. So all herbal medicines, all minerals and things like homeopathy should be combined.

There should be only one science with different branches, and the medical person has to decide to which branch this man has to be sent. It is no use telling somebody, "You don't have the disease"; it is no use at all. He will simply change the doctor, that is the only effect. He will love the doctor who says, "You have the disease."

I used to know a quack. He was a very clever man. The moment you entered his dispensary, before meeting him you had to pass through his lab. Just to create an impression on you he had a big lab of strange instruments... and he would not use ordinary things.

For example, he would not use a stethoscope to check your heartbeat. You would have to lie down on a table... it was nothing but two big bottles with different colored water in them, and the water starts jumping up and down with your heartbeat -- a stethoscope made in a different way. You are more impressed than with just an ordinary stethoscope. He watches, and you are watching....

I asked him, "Why do you do all this nonsense?" He had made his whole lab so that the patient was almost killed by the time he was examined. He said, "Just human psychology. It does not need treatment."

It has been found in many experiments that allopathy succeeds in seventy percent of cases; homeopathy also succeeds in seventy percent of cases; ayurveda also succeeds in seventy percent of cases, and acupuncture also succeeds in the same way. It is strange: it seems a few people -- seventy percent -- are willing to be cured, and *any* kind of medicine helps.

A few people have lost the will to live; then no medicine can help because the basic will to live is no longer there. They have already died; they are only waiting for the funeral time. These people do not need medicine, they need a different kind of therapy which gives them the will to live again. That is their basic thing -- only then will any other medicine help.

All these things have to be combined together into a synthesis, a whole, and man can be completely free from diseases. Man will be able to live at least three hundred years; that is a scientific estimate. His body has the possibility to go on renewing itself for three hundred years. So whatever we have been doing is basically wrong because man dies at seventy.

And there are proofs...

In a part of Kashmir which is now part of Pakistan -- Pakistan has occupied it -- people live very easily to one hundred and fifty years. In Russia there are many people who are one hundred and fifty years old, and there are people who have even reached one hundred and eighty.

Now, these people's foods, their habits should be studied, and those foods and those habits should be made known.

A person one hundred and eighty years old in Soviet Russia, in a particular part of the Caucasus, still

works in the field just like any young man; he is not even old. His food, his way of living has to be looked into very deeply. And there are many people in that area -- only in that area, Caucasia... That area has produced really strong people. Joseph Stalin himself was from that area; George Gurdjieff was from that area -- tremendously strong people.

Medicine needs a totally new orientation. It is possible now because everything is known that has happened around the world; we just should not be prejudiced from the very beginning.

IT SEEMS THAT WHENEVER SUCCESS IS ANNOUNCED, NEW DISEASES LIKE HEART FAILURE, CANCER AND AIDS APPEAR. WHY IS THIS SO?

The people who are working, researching new medicines go on declaring new successes in their fields. But their successes in their scientific research work has nothing to do with what humanity is continuously doing; they are unrelated.

For example, homosexuality has created AIDS. Scientists are not responsible for it. The medical profession is not responsible for it, but in some way it has supported the basic cause that creates homosexuality. For example, no medical person, no Nobel prize winning medical man has the guts to say that celibacy is unnatural, and sooner or later it is going to create troubles.

The problem is that the scientist is also an ordinary human being; he is a Catholic, he is a Hindu, he is a Mohammedan. In his lab while he is doing his work he is not a Catholic, he is not a Mohammedan. But outside his research work he is just an ordinary man with all the prejudices and conditionings. Even though he knows perfectly well through his scientific researches that celibacy is not possible, and if you try for the impossible you are going to get into troubles....

All the religions have been teaching celibacy.

Celibacy is the cause of homosexuality.

Homosexuality has brought the disease AIDS. .pmNow the scientific person should be courageous enough to get rid of his conditionings. .pm6

I have seen medical doctors suggesting to students that if you masturbate you go blind... which is sheer nonsense. Nobody has ever gone blind because of masturbation, and those who have gone blind have not gone blind because of masturbation. They suggest that you will become an idiot, retarded, your intelligence will not grow.

The medical profession is also part of the vested interests. They know perfectly well that there is no relationship between blindness and masturbation. They know perfectly well that when a boy is fourteen he is now ready by nature to reproduce, that a girl when she is thirteen is ready to become a mother. We are preventing these people for almost ten years: now, how are they going to remain celibate for these ten years?

Rather than helping the poor children, rather than giving them the right guidance, they have been creating fear in them... for centuries, just living on fear. And they *will* masturbate -- masturbation is not going to be stopped by anything -- but now the joy of masturbation will not be there. They will masturbate with the fear that soon they are going to be blind and their intelligence is not going to grow. They will not go blind, but if they accept the idea that their intelligence is going to suffer, it *is* going to suffer -- not because of masturbation, but because of the idea planted in their minds.

A scientific medical approach should be to tell the boys and the girls, "Now you are ready as far as nature is concerned, but the society is not ready. Society wants you to be educated, society needs you to be educated, and these ten years will be difficult for you." And the boys and girls should tell society to make these ten years as easy as possible.

When the pill is there, what is the point...? Why not allow girls and boys to have the same hostels? They should be allowed to make love; in fact it will give them great experience and richness for their lives. Meeting many boys, meeting many girls, they will have a certain idea of what kind of woman they would like to choose when they want to get married, or what kind of man they would like to choose. Right now without any experience they have to choose. On small things we *expect* experience....

I had applied for the post of editor in a newspaper. The owner interviewed me and the first question was, "Have you worked somewhere as an editor?"

I said, "What kind of nonsense question is this? Wherever I go, this will be the first question. It means I

can never work as an editor. Somewhere I have to begin; why not here? Somewhere I have to begin without experience; if everywhere experience is needed, then God is at fault. He should send people -- trained typists, trained editors, trained journalists with certificates."

The old man was shocked when I said, "This is simple nonsense. This is not an interview. You give me the chance: somebody has to give me the chance first."

He thought for a moment and he said, "Your logic is right. I never thought about it. I have been asking every candidate, `What is your experience?' -- and they all showed me their experience. You are the first one who has shown up my nonsense. You are accepted. Naturally, somewhere one has to begin, so why not here?"

In small things you are asking for experience. In a lifelong affair -- the meeting of man and woman to live together, to have children, to create the new generation -- you don't bother about experience. Instead just the opposite is insisted upon: the girl should be virgin. Can you see the stupidity of the idea?

About boys they are a little less strict, because they know boys -- they cannot remain virgins. You will be surprised to know that even girls cannot remain virgins; it is against nature. In the middle ages girls were going to the doctors to create a fake virginity so that when for the first time the husband made love to them, he was satisfied that the girl was a virgin. Doctors had arrangements to make the girl look like a virgin. But what kind of fake, false society are we living in?

There cannot be any check on the boys because it is very difficult, there is no way to know whether the boy is virgin or not. But for the girl there is a way: there is a small, thin skin screen that should remain unbroken; if it is broken she has lost her virginity. But any doctor can manage it with a thin plastic screen, and then deceive the foolish husband and the whole tradition. And that has been done in all the countries where virginity is respected. I have heard that here in Greece virginity is one of the great things, although it is impossible to find a single virgin.

Those ten years are of immense importance, because boys and girls can have enrichment, experience. Knowing others, they can feel who could be the right person, what kind of qualities will be the right qualities, with whom they feel most intimate.

If the medical profession is really scientific it will tell society that the girls and the boys should be given freedom to experiment before they decide for their whole life. This will avoid masturbation, this will avoid homosexuality, this will avoid lesbianism -- and this will avoid AIDS.

They have to tell the boys and the girls, "You have to take every care. The pill is there for women" -- the pill has existed for many years, and now recently they have made a pill for men too -- "so be on the pill, so you are completely safe."

Virginity is not the real thing; the pill is the real thing.

They should tell the students, "You have to go into the experience." And they have to tell the society, "Your demands are unnatural, and your fears are absolutely false."

Then there will be a parallel success: their new inventions will not be thrown immediately overboard by new diseases. And about their discoveries... they have to remember the whole man. For fifty years they have changed so many medicines because they were found to create new diseases.

When a medicine is first discovered there is great euphoria in the scientific circles: "Now we have found something for the disease!" But they don't think that this medicine may have its own effects, short-term, long-term -- and that's what is going on. Medicines go on becoming more, and nobody connects... because the result may come after twenty years. You may have taken the medicine twenty years before, and after twenty years you will find a new disease happening to you because the medicine was not natural, it was not in harmony with the cosmos. It was just invented by man for a certain disease without taking account of the whole life of man, and without thinking what the after-effects, by-products of this medicine can be.

The medical profession has to be more responsible. It is not just a profession; it has to be more compassionate. And before they experiment with human beings, they have to work with their medicines and have to be perfectly satisfied that these medicines are not going to create bad effects, ever.

But society is strange; it lives on traditions and orthodoxies. For example, alcohol is legal, although it certainly has bad effects on the liver, on the brain; and it is addictive; the person starts falling apart. But because Christianity looks for every guidance towards Jesus, and he was drinking wine, naturally it is something spiritual. It has not to be made illegal -- to make wine illegal means Jesus was doing criminal acts -- but marijuana, which has no bad effects as far as is known to the scientists, is made illegal.

But scientists seem to be very cowardly people. They should say clearly to the world that marijuana has no bad effects; that it can even be helpful, that it can give people relaxation, good sleep -- and there is no

hangover the next day. We have to get rid of rotten traditions. And if marijuana has any bad effects, those effects can be removed from it; something synthetic like LSD can be made, perfected.

If people are living in misery and are not able to find a way of meditation to go beyond misery, I don't think they should not be allowed something that relieves them for the moment of their misery, something that makes them happy for the moment. It is momentary -- but who knows, the momentary experience may give them the idea of making it permanent.

The only way to make it permanent is meditation. Meditation is the ultimate non-medicinal drug, with no bad effects. Of course, it is not something that you have to take into your body and your body system; it is something that you have to become inside yourself.

Diseases go on increasing because the scientists are not courageous enough to bring the society up to date. Society is lingering far behind. And the scientists are not sensitive enough to see what a drug or a certain medicine can do to people: it may remove a certain sickness, it may create many more. Science has to be more alert, more compassionate, more courageous. Only then is it possible to prevent sicknesses from increasing.

Sicknesses like AIDS, which are nothing but death delayed... scientists are of the opinion that there is almost no way to cure it. It is not a disease; something inside the man has died.

My own explanation is that two men making love means that the two similar energies mixing with each other have no tension. A certain tension is needed for life. Slowly, slowly they lose all the tension needed for life, and death becomes absolutely necessary. That is what AIDS is.

Lesbians are still free... but they should not be happy. It is better, seeing what has happened to homosexuals, that they should get out of lesbianism. It may take a few years more for lesbianism to create its own disease -- and that disease will be far more dangerous than AIDS, because two negative energies mixing with each other are bound to create a far more deadly disease than two positive energies meeting with each other.

Negativity is part of death.

Positivity is part of life.

A man and a woman making love bring a balance between negativity and positivity, between life and death, so that the contradiction between life and death disappears and they become complementaries. It is healthy.

CAN MEDITATION BE USEFUL FOR THE COMMON PEOPLE TO BE HEALTHY?

It is the best thing to help people to be healthy, because it gives you the taste of eternal life. It leads you into the shrine of your own being which has never known any death or any sickness. And when you become identified with it -- which you really are -- your resistance to sickness, to disease, even to death, is tremendously powerful. Yes, meditation can be a great help for people for health.

Every medical institute or hospital must have a special section, a division for meditation. Anyone who is in hospital should also be meditating. While he is taking medicines he should also be meditating.

By the way, you will be surprised to know that the words medicine and meditation both come from the same root, which means that which gives you health. Medicine is the physical way, meditation is the spiritual way. The spiritual is certainly higher, stronger.

MEDICAL DOCTORS ARE NOW TRYING TO USE THE MEDICAL AUTOGENIC TRAINING TO HELP PATIENTS. WHAT IS THE DIFFERENCE BETWEEN MEDITATION AND AUTOGENIC TRAINING?

Autogenic training is good, but it is not meditation. Autogenic training is a very superficial relaxation, but it is basically mind over body, mind telling the body, "Relax."

You lie down silently, you close your eyes, and you start feeling where the tense points are in your body. Your knees are tense and you order the knees to relax; your hands are tense, you order the hands to relax. And this way you go on all over the body, giving each part which feels tense the order to relax. Slowly, slowly your whole body feels absolutely relaxed.

This is good. This is helpful for the body, but it is not meditation because it is still mind in control; it is mind dominating the body.
Meditation is mind no more in control.

Something beyond mind, your being has taken control both of mind and body.

Autogenic training can be helpful for physical relaxation; it can also be helpful to enter into meditation. First use the mind to relax the body, and then finally say to the mind, "Now you relax. I am here to take care; you just relax."

When the mind also relaxes and there is no mind, no thought, but absolute serenity, silence, a tremendous blissfulness arises in you. Meditation is the ultimate....

Autogenic training is just the beginning, but it is not bad -- it is perfectly good. And it is a good sign that medical doctors all over the West have accepted autogenic training. That is a good sign. Sooner or later they will have to accept meditation too.

CAN A PERSON WHO CARRIES THE AIDS VIRUS BE HEALED?

No.

WHAT DOES HOLISTIC HEALTH MEAN?

Man can be divided, just for this explanation, into three parts: the body, the mind, the soul. If all the three are perfectly in tune and there is a well-being in all the three, it becomes one well-being of the total organism -- from the physical, psychological, to the spiritual. Then it is holistic health. The *whole* of your being has to be healthy.

There are people with healthy bodies like Muhammad Ali, but these people don't have any sense of something beyond mind. They have trained their bodies; their bodies are perfect animals. Their minds are not so evolved. No Bertrand Russell will be ready for boxing; the whole idea is ugly, it is barbarous. Their bodies are in health, and strong, but just like animals. Their minds are very retarded; otherwise they would not be in such an ugly and violent profession.

There is no question of their being meditative or their being in touch with the beyond. The holistic person is whole, undivided, one.
His zorba and his buddha have become one.
His hedonism and spiritualism have become one.

Socrates Poisoned Again After 25 Centuries

Chapter #21
Chapter title: The fear of tomorrow destroys your today

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YOU ARE SUCH AN OUTRAGEOUSLY BEAUTIFUL MAN. IS THAT THE REASON WHY MORE WOMEN BECOME SANNYASINS THAN MEN? IS THERE ANYTHING YOU'D LIKE TO SAY ESPECIALLY TO GERMAN WOMEN?

Perhaps you are right. Only one thing I would like to say to German women: they should be attracted to the outrageous and the most beautiful men a little more.

ARE WOMEN MORE COURAGEOUS THAN MEN?

They certainly are. These are men just feeling jealous... nothing courageous.

The woman is more loving because she does not live by logic, by reason, but by pure emotion and heart. The way of the heart is beautiful but dangerous.

The way of the mind is ordinary but safe.

The man has chosen the safest and the most shortcut way of life. The woman has chosen the most beautiful, but the most mountainous, dangerous path of emotions, sentiments, moods. And because up to now the world has been ruled by man, woman has suffered immensely. She has not been able to fit with the society that man has created because the society is created according to reason and logic.

The woman wants a world of the heart.

In the society created by man there is no place for heart. Man has to learn to be more heartful because reason has led the whole humanity towards a global suicide. Reason has destroyed the harmony of nature, the ecology. Reason has given beautiful machines, but it has destroyed the beautiful humanity. A little more heart is needed in everything.

As far as I am concerned, the way to your innermost being is closer from the heart than from the mind. Mind is a shortcut if you are going outward, and heart is a very long way. If you are going inward, the whole thing changes into its opposite -- heart is the shortcut to being, and mind is the longest way you can think of.

That's why I am all for love, because from love it is very easy to take you to meditation, to take you to the eternity of your life, to take you to your godliness; it is very difficult from the head. First the man has to come to the heart, and then only he can move towards the being.

My emphasis on love has a basic spiritual reason. From the heart the woman can immediately move, and the man can move towards the heart without any difficulty. He has just been wrongly trained; it is only a conditioning. He has been told to be hard, to be strong, to be manly, and all this is nonsense. No man cries and lets his sadness or his joy flow through the tears because he has been told since he was a child that tears are for women, it is girlish. Men never cry and weep.

Looking to nature, the whole thing seems to be absurd. If it was so, if that was the intention of nature, then man's eyes would have been made in a different way, they would not have tear glands. They have tear glands just as women have.

What is the purpose of those tears? They are needed; they are a tremendously significant language. There are moments when you cannot say, but your tears can show. You may be so full of joy, and tears come to your eyes. Tears are always the symbol of overflowing experience. You may be so sad that words cannot contain it; tears help you. It is one of the reasons why women go less mad than men, because they are ready to weep and cry and throw things any moment; temporarily they can go mad every day.

Man goes on accumulating, and then one day he explodes -- wholesale. Women go mad retail, and that is a wiser way, to be finished every day. Why collect?

Men commit suicide more than women. This is very strange. Women talk of committing suicide more than men, but they never commit it. Men never talk about committing suicide but commit more suicide; the quantity is double. Man goes on and on repressing, goes on and on keeping a certain face which is fake. And there is a limit to everything: a point comes where he cannot hold it anymore and everything falls apart.

Man has to be taught to be more heartful because from the heart goes the way to being. You cannot

bypass the heart. The woman is in a better position, she can go directly towards being from the heart. But instead of recognizing this immense quality in women, man has been condemning women. Perhaps there is a reason; perhaps he was aware of some superiority in woman -- the superiority of love. No logic can be higher than love, and no mind can be higher than the heart. But the mind can be very murderous; the mind can be very violent, and that's what the mind has done for centuries.

Man has been beating women, repressing women, condemning women. And not knowing that condemning women, repressing women is making them inferior, half of humanity is deprived of raising its consciousness. And you are deprived, because you could also have learned the art of moving upwards from half of the universe. You could also have moved on the same way, on the same path; hence I always say, the liberation of women is also the liberation of man. It is more the liberation of man than the liberation of women.

Yes, women have more love, but they should also be made aware of the other side of the coin. Man has logic. The other side can be illogical. It is not dangerous, it is just a mistake; it can be corrected. That's why I said the way of the heart is beautiful but dangerous.

The other side of love is hate; the other side of love is jealousy. So if a woman gets caught into hate and jealousy, all the beauty of love dies and she is left only with poisons in her hands. She will poison herself and she will poison everybody who is around.

To be loving one has to be more alert because you can fall into the ditch of hate which is just very close by. Every peak of love is very close; the dark valley of hate is surrounding the peak from everywhere -- you can slip very easily.

Perhaps that is the reason many women decide not to love. Perhaps that is the reason man has decided to live in the head and forget all about the heart... because it is so sensitive, it feels hurt very easily, its moods change just like the climate changing.

One who really wants to learn the art of love has to remember all of these things, and has to save his love from falling into all these ditches of hatred, jealously; otherwise, going to the being will become impossible -- more impossible than it is from the head.

The woman has to drop jealousy, she has to drop hatred.

The man has to drop logic and be a little more loving.

Logic can be used; it is utilitarian. In scientific work it is useful, but not in human relationships. Man has to be careful that logic does not become his only way, that it remains just an instrument he uses and puts aside. The woman has to be aware that she does not fall into hatred, into jealousy, into anger, because they will destroy her most precious treasure of love. And both have to move deeper in love; the deeper they move in love, the closer they will reach to the being.

Being is not very far away; it is the deepest part of love, a love which is absolutely pure, unconditional. A love which is absolutely alert, aware, conscious, immediately turns into a tremendous revolution; it opens the doors of the innermost shrine of being.

To reach to your very center is to gain all that life can give to you -- all the fragrance, all the beauty, all the joy, all the benedictions.

ZORBA THE BUDDHA IS A MAN. HOW WOULD YOU DESCRIBE YOUR VISION OF A WOMAN?

Zorba the Buddha describes humanity.

But your question is relevant, I can name a woman in place of Zorba. Buddha, of course, is a quality. It simply means the enlightened one; it has nothing to do with man and woman.

In place of Zorba I would like to give you a name, Irene Pappas. She will be here next weekend, so I will introduce you. Zorba is just a fiction, but she is not. She is a reality, but she has all the qualities of Zorba. In the film ZORBA THE GREEK she played the role of the widow who was stoned by people because she was not behaving according to the traditional orthodox ways. She was still loving.

Tradition thinks that the moment your husband is dead you are also dead. It was better in India -- at least they used to burn the woman with the husband. Ugly, inhuman, utterly primitive, but looked at from a different angle, very compassionate; otherwise, she was going to suffer perhaps fifty years or sixty years, a living death.

And that was the situation of the widow in ZORBA THE GREEK. She was a rebellious woman; Pappas

played the part of the widow and she continued to have love affairs. Life means love. If you cannot love, you are not allowed to breath.

Love is to your inner being, exactly what breathing is to your body.

Irene Pappas has never met me, but she feels a deep communion with me, and she is going to be here amongst you. She is not yet a buddha, but I hope that she will be a buddha before she dies.

WHAT DO YOU THINK OF WOMEN GOING ON A SEX STRIKE TO PREVENT ALL THE STUPID NONSENSE MEN ARE CREATING?

A great idea; but the problem is that sex is not only the need of man, it is the need of the woman too. The strike will not be only against man, it will be against women also. Now why go on a sex strike when the pill is available? Instead of making sex a struggle, a strike, why not make it a playfulness, a fun?

We have all the methods, medicines, so that the woman need not get pregnant. That was creating the whole problem. It is really a strange arrangement of existence that only the woman gets pregnant. If I was to decide, it should be rotation -- one time the man gets pregnant, one time the woman gets pregnant and the world becomes a rotary club!

But the pill has made almost what was missing in nature. Now no woman can be made pregnant against her own will, and if there is no pregnancy, sex is only fun, and you don't go on strike against fun.

Take it nonseriously, take it playfully. Sex can become a beautiful phenomenon if pregnancy is not involved in it, and that can be avoided.

So I don't think there is any need for going on strike; that will make the whole world very sad. All men will become British, all women will become German, and existence will be in a very troubled situation. And a thirty-year strike cannot be broken easily, it will become your second nature; thirty years is almost half of your life -- it will become your habit.

No, I will not suggest it to you -- although the idea is great, but just as an idea -- don't practice it. In practice, use the pill and let sex become a casual fun between friends. A nonserious affair.

IN MY OPINION, YOU ARE THE GREATEST HUMORIST OF ALL TIMES. IS THAT TRUE?

At least for you it is true. About others, I don't know what they think, people have different ideas about me. I enjoy all kinds of ideas. Perhaps you are right; that's why I can even enjoy people calling me the world's most notorious man. I enjoy that too; at least I am still the world's MOST notorious man. Who cares whether it is notorious, famous, respected or disrespected? One thing one is certain, that it has to be the world's MOST -- then you can put anything behind it! I am absolutely in agreement.

ARE YOUR SANNYASINS THE WITCHES OF TODAY'S TIME?

That's true! Everybody can see it. The word `witch' means a wise woman, and where can you find wise women other than my place? I have added something more....

In the old days the witches were all old -- my witches are all young! They were all dirty and disgusting looking -- my witches are beautiful. I have improved upon the idea.

IS IT POSSIBLE TO LIVE WITHOUT JEALOUSY UNLESS ONE IS ENLIGHTENED?

It is possible. If you are enlightened then the question of jealousy does not arise at all; then it is impossible to have jealousy. Before enlightenment it is possible to live without jealousy. You just have to look into the causes of jealousy.

What makes you jealous? -- possessiveness. Jealousy itself is not the root. You love a woman, you love

a man; you want to possess the man or the woman just out of fear that perhaps tomorrow he may move with somebody else. The fear of tomorrow destroys your today, and it is a vicious circle. If every day is destroyed because of the fear of tomorrow, sooner or later the man is going to look for some other woman because you are just a pain in the neck. And when he starts looking for another woman or starts moving with another woman, you think your jealousy has proved right. In fact it is your jealousy that has created the whole thing.

So the first thing to remember is: Don't be bothered about tomorrows; today is enough. Somebody loves you... let this be a day of joy, a day of celebration. Be so totally in love today that your totality and your love will be enough for the man not to move away from you. Your jealousy will move him away; only your love can keep him with you. His jealousy will move you away; his love can keep you with him.

Don't think of tomorrow. The moment you think of tomorrow your living today remains half-hearted. Just live today, and leave tomorrow, it will take its own course. And remember one thing, that if today has been such a beauty of experience, such a blessing -- out of today is born tomorrow, so why be worried about it?

If some day the man you have loved, the woman you have loved finds somebody else -- it is simply human to be happy, but your woman is happy with somebody else -- it does not make any difference whether she is happy with you or happy with somebody else, she is happy. And if you love her so much how can you destroy her happiness?

A real love will always be happy if the partner feels joyous with somebody else. In this situation -- when a woman is with somebody else, and you are still happy and you are still grateful to the woman and you still tell the woman, "You have absolute freedom; just be totally happy, that is my happiness. With whom you are happy is insignificant, what is significant is your happiness" -- my feeling is that she cannot remain away from you for long, she will be back. Who can leave such a man or such a woman?

Your jealousy destroys everything.

Your possessiveness destroys everything.

Before enlightenment you have to understand that what you are gaining out of jealousy you are burning in the fire: the more you become jealous and angry and hateful, the more you are throwing the other person far away from you. It is simple arithmetic that it is not going to help; you are destroying the same thing that you want to preserve. It is simply idiotic -- it is German!

Just try to understand a simple fact that human beings are human beings. Everybody gets bored with the same person once in a while. Be factual; don't live in fictions. Everybody gets fed up with the same person once in a while. That does not mean that his love has stopped; it simply means a little change is needed. It is good for his health, it is good for your health. You both need a little holiday from each other. Why not do it consciously, "We are feeling stuck. What about having a one-week holiday? I love you, you love me; that is so certain that there is no fear."

My own experience is that after one day's holiday you will fall in love with each other on a higher and deeper level, because now you will see how much you love each other: you cannot even see the sadness that comes naturally by living together. Don't possess each other. Keep the freedom intact so that you don't interfere in each other's private world and you respect the dignity of the other person.

Once this is felt, once in a while you may go on separate holidays, come back again and there will be no need to be worried. You will be surprised that when your woman comes back to you after living with some other man for seven days, and you come back to your woman after living with some other woman for seven days, you both have learned some new things. You can have another honeymoon again. You are new and fresh, and you have learned new tricks. And it is always good to have fresh experiences, enrichment.

It is not that you need enlightenment and only then jealousy will disappear; you only need human understanding, intelligence, and jealousy will disappear.

So don't wait for enlightenment! I know many sannyasins are waiting for enlightenment, and meanwhile being as much jealous as possible, because after enlightenment you cannot!

CAN WOMEN DO MORE FOR PEACE IN THE WORLD THAN MEN?

She certainly can do more for peace in the world, because all the wars are fought by men but suffered by women. Somebody's son dies, somebody's husband dies, somebody's father dies, somebody's brother dies...

Men fight the war, but the woman is the real sufferer.

You will be surprised to know that whenever an army invades a country, they kill men and they rape women. That is very strange. Even then, there is a difference. They kill the man... But they are full of sexuality, repressed sexuality; all soldiers are repressed sexually. Soldiers and monks, these two are the most sexually repressed people in the world.

The woman is the victim: she is raped. And for thousands of years it has been going on.

The woman can do much if she is allowed to have an equal part in all the decisions that are made about life, war or anything. The woman cannot be for war, and there should be a movement of women against war -- it may be man's game but why should woman suffer for it?

And half of humanity consists of women, remember. If half of humanity is against war, it is impossible to bring another war into the world. And woman can fight all efforts against peace in many ways; every woman should try to prevent war.

In the old days man has taught woman that when he goes to war she should not cry, she should not weep; on the contrary, she should send her husband with joy, with a prayer in her heart that he becomes a winner. But on the other hand, some other woman is sending her husband with the same prayer to the same God.

If the women decide, "We will not allow our sons to go to war, we will not allow our husbands to go to war, we will not allow our brothers to go to war, we will fight every inch that nobody who is related to us goes to war" -- if all the women decide that, then nobody can go to war. It is a simple idea, it just has to be spread.

Right now you have been told to do just the opposite. In the second world war women were preparing clothes, sweaters, woollen coats for the soldiers. Not only that, women were even offering their bodies to strange soldiers because they were fighting for the country -- and this was thought to be virtuous.

Man is very cunning.

He can call anything virtue whenever it is serving his purposes, otherwise it becomes vice -- the same thing! For murdering a single man there is a death penalty. For murdering hundreds of people... For the murdering of Hiroshima, Nagasaki, President Truman should have been hanged immediately so no other politician ever tries any ugly thing like that again. Two hundred thousand people died within five minutes -- and for no reason at all, just that President Truman wanted to experiment with the atomic bombs. Using two hundred thousand people as guinea pigs...?

The woman just has to fight it in her family. If every woman fights it in the family and does not allow anybody in the family to go to war, all armies will be dispersed. Force people to come back home, to retire from the army. "We don't want you to get gold medals, we want you to live a human life amongst human beings."

Woman has never been for war. Her whole life is destroyed by war, she can blossom only in peace. The consciousness of women has to be raised. Millions of men will be in support, millions of my sannyasins will be in support and millions of other people who have just a little bit of intelligence will be in support.

Just leave the politicians. If they want they can have a wrestling match, a boxing match, do to each other whatsoever they want to do. "Kill each other, we don't care!" Let their fighting instinct be satisfied. The president of America can have a wrestling match with the president of the Soviet Union, and the whole world can watch on the television and enjoy. It would be such a great entertainment. And who cares who wins or who is defeated? It harms nobody.

The real thing is that the people who create war don't go to war; all the great generals remain behind. Only the poor soldiers are fighting and are being killed. And when the victory is declared, then the victory is of the generals -- General Eisenhower becomes victorious, or General MacArthur becomes victorious -- and these are the people who have not gone to fight at all. They have been hiding behind, and behind them were their presidents and prime ministers. It is a very strange game. You want to fight, and unnecessarily other people who don't want to fight are being sent to fight and destroy each other.

A world consciousness has to be aroused, so that soldiers -- even if they are SOLDIERS -- should go to war just to have a chit-chat with the other party and come back... and let us see what happens. There is no need to shoot anybody, there is no need to kill anybody. You can play cards, you can do anything for the whole day and come back by the evening.

Man has to become alert that war is so ugly, that it does not suit intelligence -- it shows a very retarded mind; it is animalistic.

Woman can certainly help immensely.

WHY ARE MOST PEOPLE SO AFRAID OF GETTING OLD?

The reason most people are afraid of getting old is that they have missed life. It is not death... You cannot be afraid of something that you have never met, that you know nothing about. You cannot be afraid of death because you cannot even imagine what death is.

Ordinarily it is thought that people becoming old start getting afraid, fearful because of death. That is not right. The truth is that the people coming closer and closer to death realize they have missed living, that they have not lived totally, they have not loved totally, they have not done anything totally. They have always been so-so, wishy-washy, and they have been always waiting for tomorrow -- that they are going to do something really great -- and that tomorrow never came. Now there is no tomorrow, there is only death.

My people will not be afraid of death because they are living life as totally as possible, they are burning their torches of life from both the ends together. And before death comes they will have tasted every flavor of life, they will have reached every depth of life, they would have discovered the ultimate of life -- the eternal existence. Then who worries about death?

Once you have come to know your own being, there is no death.

Death is a lie.

There are a few great lies in the world: God is a great lie -- nobody has seen God -- but you need somebody to protect you. You have got father-fixated, so you need a father in the sky and you need a father to represent him on the earth. The pope is the father, and then there are smaller fathers, archbishops and bishops and priests.

Two small boys were playing -- one was a Jew and the other was a Catholic -- and a Catholic bishop passed by. The Catholic boy said, "Good morning, father."

The Jewish boy was standing silently. When the bishop had gone, he said, "One thing I cannot understand... I am absolutely certain this man is unmarried. How did he became a father?"

Nobody bothers about what that little boy said. Everybody goes on calling him father, and he is not a father at all. But that little boy does not know that they even call God father -- who has a son but who has no wife!

These are great lies.

Death is also one of the great lies, but about death there are a few differences. Everybody has seen death -- at least everybody believes so. You have never seen death, you have only seen a certain person was breathing and now is no longer breathing -- that's all you have seen. He was talking, now he is no longer talking... It simply proves that death does not need breathing, that dead people don't like talking...

How can you conclude that you have seen death? -- only that the man who is no longer breathing perhaps has experienced what death is. I say perhaps because most of the people, out of fear, become unconscious before they die.

Only a few people who have been experiencing something of meditation, something of awareness, who have experienced in some way the distance between themselves and their body and mind, remain alert when death comes. They simply laugh within themselves -- which you cannot hear, because the body is no longer functioning. They cannot say to you, "It is just a great joke; death does not happen. That which was really alive remains alive."

The body was only alive because of something present in it, and that presence is moving out of it. That presence, if it has died with a desire will take another birth; if it has died without any desire it will dissolve into the universal consciousness, will become one with existence.

There is no question of fearing death, but the fear arises only because you are not living. You want to love a woman but you are not even courageous enough to say to the woman, "I love you."

When I was a student, one of the students was my roommate in the hostel room. He was very puzzled, because in the university everybody was talking about who was in love with whom, great romances were going on. He was worried that nothing was happening to him. I said, "Nothing is going to happen to you. You will have to do something."

He said, "What should I do? I am so afraid. When a girl comes near to me I start trembling and perspiring, I feel as if I am dying."

I said, "Don't be worried. They are human beings; they are not monsters or some evil spirits. Why

should you be so nervous?"

He said, "Well, what can I do? I have tried hard. The thing is, the harder I try the more nervous I feel."

I said, "Do you have some girl in mind?"

He said, "Yes, I have one girl in mind, but I don't know how to write a love letter either."

I said, "You don't be worried. I will write the letter for you. You simply sign it and post it, and let us see what happens."

I knew the girl. She was the daughter of the collector of the city, a really beautiful girl, a Kashmiri girl. She was studying philosophy with me.

I told the girl, "A letter will be coming to you... Don't be hard on that boy. He is in anguish because everybody is telling stories about their love affairs, and he is really in misery. So don't be hard. His letter will come, and you have to write a letter in return."

She said, "This is too much. If my father comes to know, it will create great difficulty."

I said, "Nobody will come to know -- neither your father will know, nor will you two ever meet. I am the only person who will know. You simply go on writing letters. Write beautiful letters -- make him happy."

And for three or four days the man was so afraid. "Her father is a collector, you have created trouble for me. He will send the police and I will be arrested. Now who is going to give bail to me?"

I said, "I will arrange everything, you don't be worried. When I have written the letter for you, I will do everything."

Even in the middle of the night he would wake me up saying, "I am feeling very afraid."

I said, "You can sleep with me in my bed. Don't be worried, nobody..."

He said, "I just heard boots. It seems that policemen are coming."

I said, "Nobody is coming. Those guards are always there. You are just being silly."

Then the letter came and you could have seen the joy on that boy's face. He ran to show me the letter. He said, "My God, I was thinking that I would be in jail, but she loves me. Now what am I supposed to do?"

I said, "Write another letter, and this time ask for a photograph."

He said, "That's great, because I need her photograph on my table. But people may see it."

I said, "You can hide it in a book. But you need, once in a while, just to keep it on your heart and feel great love."

But he said, "You will have to write the letter again."

I said, "Now you should start. I have started. My whole life I am not going to write letters for you."

He said, "But I don't know how. Just once."

I wrote the letter.

And the girl told me, "Now don't tell me to write to him again because that idiot has written to me again, and now he is asking for a photograph."

I said, "Don't be so hard. What harm is there if you give a photograph with your autograph on it?"

She said, "Autograph too? If my father comes to know..."

I said, "Nobody is going to know. He will hide it in a book, and I will tell him to "keep the book in the suitcase so there is no possibility..."

She said, "You are creating this whole thing. I don't love him."

I said, "But compassion, kindness... I am not asking you to love him. Just write a love letter. In this way you will be trained in writing love letters. Some day you will need them, and you will remember me."

She said, "That's right. Some day I will have to write love letters and this is a good chance."

So she wrote another letter, and this went on.

After a few letters the boy said, "Now, arrange a meeting."

I said, "That is difficult."

He said, "Why?"

I said, "You are such a nervous person. I cannot introduce you to the girl because it will be embarrassing for me too."

He said, "I will keep my hands in my pockets."

I said, "That won't help because I have seen you. Even in your pockets your hands make your whole pants quiver. I'm not going to do it. First you train yourself."

He said, "That means I am never going to meet... just love letters?"

I said, "To tell you the truth, this girl does not love you. I have been telling her to write letters to you just as a training."

He said, "My God. So you have been befooling both of us?"

I said, "I was not befooling either, I was just giving you some satisfaction at least, and she was also enjoying."

He was afraid to meet the girl. But next day, without asking me, he went to the girl and said, "Give all my letters to me. And these are your letters and your picture."

The girl said, "But what will you do with those letters?

He said, "What will I do? Because I cannot write such good letters, and I will have to write to some other girl... you just give me my letters; I have to use those letters again. And this time I am not going to tell anybody or take anybody's help, I am going to do it on my own."

The girl told me, "That boy was very angry, and he was not nervous as you were saying; he was trembling with fear, anger. He would have killed me. He has taken all his letters, and he has given back all my letters to me."

I said, "What else? -- because a meeting was not possible. But this is a good sign, he has gathered some courage."

He didn't say anything to me, and he started sending those letters to some other girl. Now they are married and they have children. The last time I had been in their town was almost twenty years ago, and he said, "You are a troublemaker."

I said, "What happened? I have never done any wrong thing to you."

He said, "Wrong thing, you say! Those letters that you had written, I sent to this girl and I got caught; now I am living in such misery."

I said, "That's what happens to everybody. You know me; I can write beautiful letters, but I have not got any problem around me. You should have learnt. Just because you had those letters you got into trouble; now suffer. How many children have you got?"

He said, "Five."

I said, "You are producing fast enough."

He said, "What else can I do? The woman I have got is really terrible. I don't make love to her, she makes love to me. I am simply a puppet around the house, taking care of the children. In the morning first I have to make the tea and prepare breakfast, then she gets up. That is the only period of silence in the house -- while she is asleep and I am preparing the breakfast. After that there is trouble after trouble, and you are responsible for all that. I was a simple person. I was miserable, I know, but you should not have suggested such a remedy."

I said, "I had no idea to which girl you were going to write those letters. You should have asked me, I would have suggested to you the right girl. Certainly not this girl -- I know this girl. She was in the same university and she was in the same trouble as you were -- nobody was looking at her. You unnecessarily got into trouble. Everybody was avoiding her! She was going after many people, and they were simply saying, 'Just leave me alone.' And you started writing letters to her."

He said, "What else should I have done? -- because everybody else was engaged. She was the only one who was not engaged to anyone."

I said, "That would have been enough of a sign to avoid her, but you were stupid and stupidity has its own results. You suffer; otherwise, if you listen to me you can become a sannyasin."

He said, "Will that help?"

I said, "I don't know. But if you become a sannyasin that will be at least a rebellion against that woman; it will establish some credibility, some dignity."

He said, "No, I will not do that without asking her."

I said, "Then see you next life."

Women are certainly more courageous. In all the cultures all over the world, it is the woman who leaves her family and goes to the family of the husband. She leaves her mother, her father, her friends, her town, everything that she has loved, she has grown up with; for love's sake she sacrifices all that. The man will not be able to do that.

In fact, because the man has been pretending to be superior, he should have done it; he should have gone to the girl's house rather than bringing the woman to his own house. But in no culture, in no society in the whole of history, has man taken that step -- to drop out of his family, out of his grounding, out of his atmosphere, to sacrifice everything and to become part of a totally new atmosphere, a new land, to be replanted in a new garden, in a new soil, and to blossom there. The woman has done it, and done it gracefully.

She is certainly more courageous.

In love, and in different phases... She loves as a mother, which no father can do; she loves as a wife, which no husband can do. Even as a small child she loves as a daughter, which no boy can do.

A woman's whole life is love.

For the man, life is a big thing; love is only a small part in it. He can sacrifice love for money, for power, for prestige -- for anything he can sacrifice love. The woman cannot sacrifice love for anything; everything is below love. Everything can be sacrificed, but not love. Certainly she has courage, and man should learn much from women.

If we make our relationship a learning phenomenon of experiencing the other person -- not just a superficial sexual relationship, but something deep, intimate, learning of each other's mysteries -- then each relationship becomes a spiritual phenomenon. Both will be enriched by it and, as a result, the whole of society.

WHY ARE ALL THE GOVERNMENTS SO AFRAID OF YOU?

They are afraid because whatever I am saying, whatever I am doing, is cutting their very roots. I am against all traditions.

I am against all religions because I don't think that religion can be organized, it is an individual affair. I am against governments because I don't want governments to be in the hands of politicians. I want governments to be in the hands of the geniuses, talented people, the cream of the society. I would like man in politics, but not political man. Their humanity should remain untouched by their politics. Politics is a dirty game; very few people in the whole history of politics have been able to remain men in politics.

I consider the present president of Greece as one of the men who is not a politician, but a man in politics. While every government in Europe has been afraid to give me a tourist visa, he invited me to Greece on his own, seeing that what the politicians are doing is a world-wide conspiracy against me. America is creating the whole network of conspiracy against a single man who has no power except his love and his understanding. But they are afraid, more afraid of me than they are afraid of nuclear weapons.

The president of Greece is certainly a man of courage, intelligence. I will not consider him as a politician, just a man in politics; his humanity remains above it. He invited me, and he was simply surprised that all the governments should be behaving in such a cowardly way.

Italy has been postponing my visa for two months continuously, because the pope's pressure is there that I should not be allowed to enter. Germany has made an order to all the embassies that I am not to be allowed to enter Germany. I have never been to Germany; I have never been to Italy.

Why should these people be so afraid? The question naturally arises to everyone, but the answer is not difficult. They are afraid because they cannot answer me. I am raising all kinds of questions against their society, against their government bureaucracy, against their culture, and they don't have any answer. Their fear is that they cannot answer me, they cannot face me, they cannot encounter me. And their fear is that people who have intelligence are bound to be influenced by me. But they are being stupid. It makes no difference.

In Germany I have thousands of sannyasins. I can change the whole of Germany into a sannyas land without ever going to Germany, because I know one thing about the German personality: you can trust; they will never betray you. Thousands of sannyasins have come to me from Germany but not a single sannyasin has dropped out. And they have to face the most difficult situations; in their jobs they have been thrown out, from schools they have been thrown out, from universities they have been thrown out. They have been fighting in the courts, and they have been winning in the courts; their discos, their restaurants have been closed forcibly and they have been fighting in the courts.

In Germany it seems I am the only problem.

Naturally they are afraid, if I am there, then many more people who have been hearing about me continually -- for and against -- are going to listen to me. I don't see that anybody listening to me can be against me. Only people who have not listened to me, people who have not been in any intimate contact with me, can be against. Those who come to me are bound to fall in love, because I fall in love with them. And believe me, it is irresistable!

A WOMAN POET FROM AUSTRIA, MARIA VON ESCHENBACH, ONCE SAID, "ONE INTELLIGENT WOMAN HAS MILLIONS OF BORN ENEMIES -- ALL STUPID MEN. CAN YOU PLEASE COMMENT?

She is right. It does not need any more comment.

MY LAST QUESTION IS PERSONAL. I HAVE BEEN DOING MY JOB FOR TWENTY-FIVE YEARS. WHEN I TOOK SANNYAS, MY COLLEAGUES AND MY CHIEF EDITOR DECLARED ME CRAZY. BUT I GO TO MY OFFICE IN RED CLOTHES AND WITH THE MALA, AND I ENJOY THEIR REACTION. I AM PROUD OF BEING A SANNYASIN. AM I BEING VAIN?

No. You are simply crazy! Just enjoy it. This whole world is insane.
In this insane world only crazy people are sane.

In this blind world, if you have eyes you will be thought to be sick, something is wrong with your eyes. I will tell you one actual incident...

In South America, in the mountains, in the beginning of this century there was discovered a small community of three hundred people, all blind. It was very strange. What happened to these people -- three hundred people all blind? People were afraid to go near the community because there must be something that drives people blind; otherwise, how could three hundred people...? Not a single person had eyes.

One daring young man went there to study, and he found that every child is born with eyes, but within three months, or at the most four months, he becomes blind. Then he started looking for the reason. What happens in those three or four months? He found a common fly in that area that was poisonous, particularly to the eyes. It has a certain attraction towards eyes, and once it has spread its poison into the blood of the child, soon the child will become blind.

Now, a three or four-month-old child cannot remember later on that once he had eyes. People remember their past after four years; if you go back, you will remember only after four years, or at the most three years, but not before that. A four-month-old child going blind will remember for his whole life that he was born blind.

The second special thing about the fly was that its bite could only affect a child of three or four months. After that, its poison does not affect; the child has enough resistance at six months old or eight months old. So he was there and the fly was biting him, but it didn't affect his eyes.

While studying this whole thing, he fell in love with a young blind woman, a really beautiful woman, just missing the eyes. He asked the permission of the community, "Can I get married to the woman?"

The community was not willing, was very resistant. They said, "We don't belong to the same world; you have this false idea that you have eyes. Unless you drop this idea that you have eyes, unless you become one of us, we will not allow you to be married. And it is not only a question of idea; we have our own physicians who will look into your eyes and find out. If they find that you have eyes, then your eyes have to be taken out, because that is an abnormality."

The young man thought the whole night of what to do; this seemed to be a very difficult decision -- he really loved the girl. She was blind and if he also went blind then life was going to be very difficult, particularly for him. Because they had been raised blind they could go on, even in blindness working, doing things; they were accustomed to it. They farmed, they milked their cows -- they went on doing their work just robotlike -- they found the way to their houses...

He thought, "I will be in absolute difficulty. To lose my eyes -- I love that girl because of her beauty, and the moment my eyes are gone her beauty is gone. Then any woman is the same."

Next morning he was going to be examined and his eyes taken out, but in the middle of the night he escaped.

You are amongst people who have a certain prejudice, a certain blindness, a certain conditioning, and you don't belong to them any more. They are bound to think of you as crazy. Enjoy it; don't feel offended, it is natural. In fact, let them start thinking that you are happier than they are, you are more peaceful than they are, you are more together than they are; let them think, "Who is crazy?"

All of my sannyasins are facing the same problem everywhere, but they are facing it courageously. And I can say with absolute conviction that the victory is going to be yours because truth is with you, you are not

living according to a bogus ideology. You are living according to nature, simplicity, according to love, sensitivity. You are living out of meditation, and nobody has ever gone mad out of meditation.

Meditation is the only safeguard; otherwise everybody is on the brink of madness. So let them call you crazy, it is perfectly beautiful.

I am crazy. My people are all crazy.

Socrates Poisoned Again After 25 Centuries

Chapter #22
Chapter title: The whole existence is with you

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BELOVED OSHO,
I HAVE TO ASK YOU THIS ESOTERIC QUESTION. HOW CAN YOU SAY WITH SUCH CERTAINTY THAT THIS EARTH IS THE ONLY PLACE IN THE UNIVERSE WHERE LIFE HAS BLOSSOMED, AND CONSCIOUSNESS HAS ARISEN?
HOW DO YOU KNOW?

It is not an esoteric question; it belongs to the inner science of man. The moment one becomes enlightened, he is no longer confined in his own body; his vision is as big as the whole universe.

So when I said that this earth is the only place where life has blossomed, where not only life but consciousness has arisen, not only that but there have been a few people who have reached to the ultimate expression of consciousness -- to me, that is godliness -- I can say it with authority because it is my own vision. But a few things have to be added to it.

There are almost fifty thousand planets in the whole universe where life has reached to the animal stage... some planets where life has only reached to the vegetable state. But there is no planet other than earth where there exists something similar to man -- not only alive... Animals are alive, but man is conscious of his life. To become conscious of one's consciousness is the highest stage, and that is not far away.

You are aware of your life.

You can be aware of your awareness.

Self-awareness will reveal you the mystery of existence.

You have not to accept it on my word. If you accept it, it becomes esoteric for you. To me it is an actual experience, and there are many experiences which I am not telling you about for the simple reason that they will look esoteric -- because you cannot conceive of them. To me they are realities, but to you they have to become realities.

I mention this point especially, because I am immensely concerned that life on the earth is not destroyed; it is existence's most ambitious flight.

You are not alive; existence is alive in you.

You are not conscious; existence has become conscious in you. The moment you become conscious of

consciousness, existence achieves its fulfillment. You are so blessed in that moment that you can bless the whole universe; that is the meaning of the word `Bhagwan'. It does not mean God; it simply means the blessed one, one who is blessed and who is capable now to share his blessing with anybody who is ready to receive it.

There is nothing esoteric in it, but it belongs to the science of the inner journey -- it is not part of the objective science. So to those who are addicted with the objective science it may look esoteric, but to those who are not addicted to the objective... and remember that the object cannot exist alone without your subjectivity; your subject, your consciousness, is the polarity.

It is strange that logical scientists go on denying that there is anything inner in man. They accept the outer and they deny the inner; they accept the things in their house and they deny *themselves*. It is simply ludicrous, but it cannot go on for long. More and more intelligent people are searching inwards because the outer search has led to death -- to the ultimate death.

The inner search will lead you to deeper layers of life and finally to the eternal life in the same way as the outer search leads you to death, because objects are dead. Studying dead objects, and denying the living subject who is studying them... Do you think one object can study another object? -- that is impossible. Do you think one stone can observe another stone? Can it do research about the other stone?

To enquire into the objective world, you need an inner consciousness, a subjectivity. That subjectivity is your consciousness. And objective science has come to nuclear weapons, ready to destroy the whole of life on the earth and turn it into pure objectivity without any subject. Just the opposite happens when you reach to your innermost being: everything becomes alive, conscious. The whole existence becomes a dancing, singing, rejoicing universe, and your vision has no limits; you can see things which are not possible with objective eyes.

I had to state this just to emphasize the fact that to destroy life on the earth is going to be the greatest loss to existence, because nowhere else has it evolved to the point where a Zorba can become a Buddha. Nowhere else has it blossomed into the ultimate potential, transforming it into an actuality.

Galileo proved that this small earth moves around the sun. It may be a factual thing, but I say unto you that the whole universe, not only the sun but the millions of other suns which you see as stars in the night, and millions of solar systems are all really moving around the earth -- not factually, but in a symbolic sense because this is the only sacred place where life exists, where consciousness exists, and where a few people have been capable of achieving the ultimate expression of being, enlightenment.

BELOVED OSHO,
SOMEHOW I CAN'T BELIEVE MY LAUGHTER, IF IT'S TRUE, BUT I ALWAYS BELIEVE IN MY TEARS.
PLEASE COMMENT.

Everybody does it; mankind has been accustomed to misery. Misery is taken for granted; it is thought to be natural. Not to be miserable is dangerous in this vast crowd of miserable people simply because they cannot believe that someone is not miserable -- something must be wrong with him.

The society has penetrated deep in your mind; it is not only that others will not believe your laughter, you yourself don't. Your mind is part of the society; it has created it. Your parents, teachers, priests -- they all have created your mind. A mind is something implanted in you by the society; it belongs to the society, not to you. It is society suspecting your laughter, making you afraid that perhaps you've gone insane -- because there is no reason to laugh.

It is a very strange situation: when you are healthy, you don't think that there has to be a reason to be healthy. You don't rush to a doctor in panic saying, "Save me doctor, I am healthy! Do something immediately... something has gone wrong, I am no longer sick." Nobody asks, "Why am I healthy?" But if you are sick you ask, "Why am I sick?"; you go to the expert to enquire about your sickness and how to cure it.

The same should be the situation about your inner world. Sadness is sickness, and you accept it; laughter is health, and you are afraid to accept it -- you are suspicious of it. That suspicion is not yours; that suspicion belongs to your mother, to your father, to your teachers, to your priest, the church, and all kinds of so-called leaders.

If a child is not burdened with all this conditioning, when he is laughing he will accept it naturally.

When he is sad he will enquire about why he is sad. He will go to the psychiatrist to enquire what is the cause of his sadness, why he is so serious, why he cannot laugh, why he cannot sing and dance.

A person who cannot laugh, cannot sing, cannot dance -- do you think he will be able to love? It is impossible; his love will be a sad affair, full of tears, without any joy.

People are finding lovers so that they don't feel lonely. Loneliness hurts, but they are not aware that the other person is also lonely. And two lonelinesses together make the problem multiplied; it does not dissolve the problem. You were lonely; now another person is lonely. You were sad; now another person is sad. Now both will be carrying the sadnesses of each other, sicknesses, seriousness, moods of despair and anguish -- now they are doubled. Before a person falls in love, he should have a right understanding about his own state... is he capable of loving? He cannot laugh, he cannot sing, he cannot enjoy music; he cannot enjoy anything... how is he going to enjoy love?

The priests of all the religions have poisoned everything.

They have poisoned your love, they have poisoned your laughter.

They have poisoned your capacity to rejoice, to dance, to sing.

Just look at your churches... The moment you enter a church you become serious -- just watch it. The moment you enter a church the climate inside you changes -- you become serious. You become Christian, which is simply a disease just like Hinduism, Buddhism... different names of diseases.

Can you make love in a church? Jesus Christ hanging on the cross looking at you... It will be a very strange scene. You cannot even laugh. Have you seen any statue of Jesus smiling, laughing, dancing? No, all that you know is the crucified Jesus.

My own understanding is that Christianity has become the biggest religion of the world because it is a sick religion -- more sick than any other religion. The cross and a serious Jesus -- naturally, on the cross one has to be serious! It will look really odd if he starts laughing on the cross; he has to follow etiquette. His seriousness, his death, his cross have been helpful to millions of miserable people to join his company: "He seems to be the right person."

He has told you to carry your crosses on your own shoulders, and you are carrying not wooden crosses, but far more deep psychological crosses of sadness, misery, anguish, anxiety, meaninglessness. These are your crosses. His cross was not *that* big, and it was something outside him; you are carrying your crosses within your hearts. There seems to be some kind of affinity between you and Jesus Christ.

The writer of ZORBA THE GREEK, Kazantzakis was expelled by the Greek Orthodox church because he created Zorba -- a man full of joy, full of love, a man full of music, carrying no cross at all -- a fiction even, and one of the best that this century has created. And the great artist Kazantzakis was expelled from the church because he had done something immensely unchristian.

The church does not want you to be happy. Society does not want you to be happy. The psychoanalyst does not want you to be happy. Nobody seems to be interested in your happiness; everybody wants you to be miserable. There must be some vested interest in your misery -- there is: the miserable man is easily enslaved. He is already broken. He has no guts left; he cannot fight, he cannot rebel; he cannot be a revolutionary, he has no hope. It does not matter to him; he is in such misery, what more misery can slavery be?

India remained for two thousand years in slavery without a single revolution worth calling a revolution. They call a few things... in 1942 Mahatma Gandhi called his movement a revolution. It is simply untrue. The whole revolution died in nine days. And a country of four hundred million people... How many people participated in the revolution? And why did it die out in nine days? These are not revolutions, just little efforts towards revolution which died before they were born.

India was not ready for any revolution; hence, the masses remained aloof -- for them it mattered nothing. They were under the kingdom of Hindu kings before Mohammedans came; they were miserable. Mohammedans became emperors; they were miserable. Britishers came; they remained miserable. Their misery does not change. Why should they bother who is ruling them? Their hearts are so deeply sad that you cannot make them sadder.

All governments want people to remain miserable, and all priests want people to remain miserable, because only miserable people go to the priests for consolation. Only miserable people think of paradise; only miserable people want to be assured that blessed are the poor, blessed are the humble because they shall inherit the kingdom of God.

For thousands of years misery has been imposed upon you. You are born into it; it is part of your blood and bones. That is the reason that when you feel laughter, to yourself you look awkward, embarrassed. But

tears are perfectly okay, because for thousands of years man has been full of tears -- his whole life is nothing but tears.

My people are condemned all around the earth. I am condemned for the simple reason that I am telling you to throw the crosses off your shoulders. If you are so much attached to carrying something, carry a guitar -- but a cross is not something to be carried.

I have been teaching my people to be happy, rejoicing, loving, because those are natural things which have been repressed. But strange people have the majority under them. I have told my people to drop all old conceptions. For example, you have been told for centuries that love is unspiritual. Love to God is perfectly okay -- that is spiritual love because there is no God, so you can go on praying and be very loving to God who does not exist. But love to a woman or a man is dangerous because the woman is real, the man is real.

They have tried to divert your love to a nonexistential thing so you cannot love those who are real. And they have made it clear to you that these two loves are opposite to each other: either you can love a woman or you can love God... strange! I can't think why there should be such a competition between God and a woman. Is God a woman?... so jealous?

Why has a man to renounce life and its joys to attain the same pleasures in heaven? What kind of logic is this? Here everything is sin, and the same things in heaven become rewards, to the same saints who were told not even to look at a woman.

In India there was a saint, Surdas, who took his eyes out. His name, Surdas has become equivalent to blind man, because to call a blind man "blind man" looks a little inhuman. In India a blind man is called surdas -- the name of a great saint. It simply means a blind man, but looks more sophisticated and does not hurt the blind man. Surdas took out his eyes because he was afraid that if the eyes are there and women are all around... and there are things which are beyond your control. Sometimes you see a face and you like it, you love it. It happens in such a split second that you cannot remember in that second that you are a religious man, you have renounced the world. It is better to get rid of the eyes so you will not see who is man, who is woman, who is beautiful. And this is not an exception.

In the Soviet Union before the revolution, there were thousands of men and women -- a very fanatic Christian cult which demanded that you cut your genitals. And people were cutting their genitals to assure the church absolutely about their chastity, celibacy. The poor woman was again at a loss what to cut... the man was going far higher in spiritual growth. Then finally they started cutting their breasts. There were thousands of women who had cut their breasts and they were thought to be very religious. Men who had cut their genitals were thought more religious -- they were saints.

All these religions have been poisoning your naturality. My effort is to throw any unnatural conditioning off you, and introduce you again to your innocence, to your nature.

Just the other day my secretary Anando reported to me that there are reports in the newspapers that there are sexual orgies here. I said, "But I am here, and you don't invite me either. Great things are happening and I am present, and I have to come to know about great things through newspapers. This is not right."

She said, "But no orgies are happening. These are all false reports."

I looked into the report and I found what the reason was. It must have come from the hotels and places where my people are staying. No orgies are happening anywhere, but this is part of my teaching: whatever you do, do totally. So when my people are making love, they really love. They groan, they moan, they scream, they dance, they sing. And, you know, the hotel walls are not very thick, so all the neighbors are keeping their ears to what is happening... It must be an orgy! Two persons making so much noise... not possible!

They also make love, but they make love according to the tradition that the woman should not move. And to prevent her movement the man is on top of the woman. Now this is beast over the beauty -- he's muscular, he's bigger, and the poor delicate woman is simply crushed under him. What kind of love...? And he is in a hurry to finish it soon because it is a sin -- the sooner finished the better! You should not rejoice in it, you should not prolong it, and your neighbors should not know. So the woman remains quiet, silent, almost a corpse. That is the definition of a lady.

A lady is not a woman. A lady is a dead woman; a lady simply means a good lay, she simply lies down and remains with closed eyes.

And do you know why women close their eyes when you make love? -- just to avoid seeing you. You are doing such a nasty thing to them, they don't want to see; they don't want the light on. The man is finished within seconds, because only he is making movements.

Neither the man attains orgasm nor the woman attains orgasm. Orgasm needs a little more

articulateness, a little more skill. Orgasm needs first a long foreplay -- unless sex is accepted as natural, it is not possible -- a foreplay with incense burning, a music record going on, Irene Pappas singing! And before you start making love -- love should not be an immediate thing -- you should dance, you should sing, you should prepare your bodies to rejoice, you should prepare your bodies for the thrill. And waiting is a thrill.

You should make love only when it happens naturally, listening to music, dancing, the beautiful fragrance of incense, flowers... Your love chamber should be a temple. I cannot use the word `church'; it is too ugly. That's why I am using the word `temple'.

And when your energies are flowing, moving, enjoying and your whole bodies are ready -- not just your minds which want to make love... The woman certainly needs her whole body to be ready because her whole body is orgasmic.

Man's sexuality is local, genital; woman's sexuality is all over her body. So by dancing and singing, her whole body will be throbbing, will be getting ready, will be getting warmer. The lady will be disappearing and the woman will be coming back.

Of course the lady should be on top, never the man on top. That is inhuman. And that is purely according to sexual science, that the man should be under the woman because then he cannot move much, and if he cannot move much then his ejaculation will not be within three seconds, it will take time. Let the woman move. And when you are in joy, you shout, you scream, you moan, you groan, and you don't care about the neighbors. Then only it is possible for both to come to an orgasm.

Orgasm is a gift of nature that leads you to religiousness, because through orgasm you come to know a unity with existence. For a moment you disappear, time stops, mind functions no more... all is silent and all is beautiful; but it is only for moments. But once you have tasted it, you would like it to remain with you twenty-four hours.

The first man who must have discovered meditation... I am absolutely certain that the discovery was made through orgasm, because there is no other way to discover meditation. In orgasm all those basic elements are present which make meditation. And some adventurer, enquirer, must have thought, "Why am I feeling so euphoric, so ecstatic?" And he must have noted these three points: I disappear -- a certain am-ness remains, a certain is-ness remains, but there is no I. Time disappears -- there is no past, no future, just the moment, the present. Mind disappears -- no thoughts.

Anybody with a little intelligence could have figured out that if these three things can be managed without making love then the same experience will happen. This is the origin of meditation. Nobody knows how many thousand years ago some unknown explorer -- the greatest explorer in the world -- found it out, but it worked. Because with love you are always dependent on the other person, and for two persons there is a certain kind of dependence on each other.

Meditation manages to make you egoless, to bring you to the present moment, and to stop the thought process -- and you have a far bigger orgasm without any sex involved in it. Once you have the key in your hands you can remain twenty-four hours in your inner being in the same bliss, in the same benediction.

So my teachings look very contradictory to people -- they are not. I teach you to make love as totally as possible so that you can transcend it, so that you can find by yourself what is making love such a joyful event -- but it is only for moments. Those three ingredients which constitute orgasm you can try separately, and that's how I have managed meditation. Those three ingredients you can attain. And once you can have an orgasmic experience alone, you are free from women, you are free from men, you are directly in contact with existence -- there is no mediator. Only such a person can go beyond sex.

Going beyond sex does not mean that sex was sin. In fact, sex was the cause of all the spirituality that arose out of it. So even the man who has gone beyond sex can enjoy sex just for fun, once in a while. Sex is not against spirituality.

When you have experienced orgasm in sex, don't forget the afterplay. Just as there is foreplay which brings you to a thrilling readiness, after orgasm, if you turn your side and you say, "Now I am feeling sleepy," this is insulting. You don't understand the woman; your sex is only genital. Once you have ejaculated you start feeling sleepy because you have lost energy, you have become dull. Sleep will rejuvenate you so the natural cycle seems to be falling into sleep. But the woman's whole body was involved -- she is still throbbing.

Modern sexology has come to understand that a woman is capable of multiple orgasms -- one after another, at least six orgasms -- and you have given her only one orgasm. She is still ready for five orgasms, and this is an ordinary situation: the husband goes to sleep, and the wife cries and weeps.

If the husband is more considerate -- and he should be more considerate to a woman who has given him

such a beautiful experience... He should be considerate: afterplay, a little more music, a little more song, a little more playfulness, or just lying down together. She will cool down; she will again become a lady. Unless she becomes a lady, you are not supposed to go to sleep; when she becomes a lady you can say goodbye and go to sleep.

So I know from where those reports are coming. My people are staying in hotels and they must be making a racket. And I don't want you to prevent your rackets -- it is your private affair; it is your private room. You are paying for it. Now what you do in the room is your business; it is not the business of the bishop.

Basically, my insistence is on totality. Whatever you do be total in it, be natural in it, and soon you will discover that laughter and joy are natural. Sometimes you may like just to dance for no reason, just because you are so full of energy and the energy wants to dance. Then don't prevent it, don't repress it, because every repressed energy becomes poisonous.

Express it, and don't be worried about the world. Take one thing for granted: since you have been with me, the world knows you are crazy. Now there is no problem. They know you are crazy; you need not be worried about them. You be crazily in love with life, nature, so that you can transcend both life and nature. And there is a transcendence waiting for you, but it is only for those who live totally.

Then tears may also come, but they will not be of sadness; they will be of joy, they will be of gratitude, they will be of sheer blissfulness.

Tears are a language of anything overflowing.

If you are so full of sadness then your tears are of sadness.

If you are so full of joy the tears will be of joy.

I am not saying prevent the tears; they have their own beauty.

But they should be of joy, they should be of love, they should come out of your silence, out of your peace, out of your heart in tremendous gratitude that existence has given you life, has given you consciousness, and has given you a crazy friend like me.

BELOVED OSHO,
WHAT IS THE ESSENCE OF PATIENCE?

Patience has been exploited by people.

There has been poverty for centuries and people have been told just to be patient, "It is a test of your trust in God." They have been told just to be patient, "It is only a question of a few years and then you will be entering into paradise."

Patience has been used as part of an exploitation of people in every field, but patience itself is a beautiful quality.

You should not allow your patience to be exploited.

But to be patient, to me means trust -- trust in nature, trust in existence, trust in yourself. Things are going to be better every day; whatever happens, your patience finds in it something better for you. It is a very great alchemy; it changes suffering into blessing. It is a great instrument in your hands, you just have to understand that the instrument has to be used by you, not by others on you.

There are continuous changes in life -- life is a flux.

Heraclitus says, "You cannot step twice in the same river."

I say to you, "You cannot even step once in the same river."

The river is continuously moving... There are ups, there are downs, there are days and there are nights.

Patience consists of seeing things in a way that everything becomes a joy to you. For example, you can see that every day has been sandwiched between two dark nights. That will give you good misery and sadness -- what a life it is... just a small day and two big, dark nights.

A man of understanding will see that every night is so small between two beautiful sunny days. Life is the same -- your outlook changes. There are people who will not look at the roseflower, they will look at the thorns. They will be in deep despair that existence cannot even produce roses without thorns, but they are paying more attention to thorns than to roses.

A man of understanding will love the rose, and will take the thorn as a protection for the rose. It is a protection; the same rosebush is supplying juice to both -- to the rose and to the thorn. The thorn must have

some natural function. Its function is to protect the rose -- it is a soldier, a guard.

Once you see life just from a different angle, your heart starts throbbing in a different way. Everything can be looked at with negative eyes, and there are people who will think about everything with negative eyes; they may become good critics, but they will be utter failures in life. There is a way to see life with positive eyes.

I was visiting a palace in Jaipur in India. Jaipur is one of the most beautiful cities in the world. The man who was creating it, Maharaja Jai Singh, wanted to defeat Paris, but he died before he could complete the project. So Jaipur has remained incomplete, but it has tremendous beauty. No city in India has that quality.

I was visiting his palace. His grandson, who is now in the place of the grandfather, said to me, "Please, don't take note if you see something incomplete in the palace."

I said, "What is the matter?"

He said, "My grandfather had a certain idea that nothing should be made complete, that then it has a certain kind of deadness; something should remain incomplete... possibilities for growth. And by coincidence he could not complete Jaipur. He died. And this was his whole life's philosophy; he never made anything complete. Something will be missing in it, and the people who come with negative eyes immediately see the missing thing. The whole palace is so beautiful, but their whole concern becomes concentrated on a small stone that is missing, and they become frustrated." Perhaps Maharaja Jai Singh had some understanding of life.

In life nothing is perfect, everything has some imperfection.

Imperfection means life is still growing, evolution is still happening. The day everything is complete will be the worst day in existence, because that day everything will become dead. There will be no growth, no need for evolution; everything will be stuck. Don't look to the imperfections; look at so much beauty that surrounds small imperfections.

It is a change of perspective that brings patience to you. Then you know that everything is good, and everything is going to be better because it has been going on for centuries becoming better and better. There is no need to be worried about tomorrow; tomorrow is going to be better.

The whole existence is involved in bettering itself.

You have to be just a little patient, you should not be in a hurry. You should not ask that everything should be given to you right now.

Everything comes in its own time.

Everything comes when you are ripe.

Everything comes when you deserve it -- this is my experience.

In the last thirty years I have not felt, even for a single moment, any impatience, and I have seen that everything goes on becoming better. Existence itself is involved; we are part of it -- there is no need to worry. Even something that looks dark today may prove just the beginning of a new dawn. Before the dawn the night is the darkest.

Just watch life.

Try to understand life and patience will come to you on its own accord.

I was in jail in America. In the first jail the sheriff of the jail asked me, "Perhaps you would never have thought that you would be in a jail."

I said, "I keep my future open. I can be anywhere... even in hell I will not be disturbed."

He took me to my cell. He said, "It is unjust. You have been arrested without any warrant, without even giving you any calls -- you have not been allowed to inform your attorneys. This is simply unjust. In my whole life I have never seen something like this happening."

I said, "This is a good experience for you. Things like this can happen. To me it makes no difference whether the arrest warrant was there or not, I would have been here anyway. And these days I will be in the jail are going to give me a new experience and a new perspective of life which I would have missed."

He said, "You seem to be a little bit of a strange type."

I said, "I am. This is only the beginning. We will come to know each other more."

And just within two days he became so friendly to me that he was worried that soon I would be freed, and "We will miss you forever." Because in those two days, thousands of telegrams, telephone calls and telexes and flowers came from all over the world, he said, "I have never seen such a thing. In my jail there have been cabinet ministers, secretaries, great politicians. Nobody cares about them but you seem to be really influential all over the world. Now my wife wants to see you, my children want your autograph, and if you don't mind, I also want your autograph to show to people that you have been in my jail. I am proud

that we had the chance to take care of you for two days."

He really took good care. He put me in the hospital ward and when I left, even I started thinking, "Should I leave or not?" because all the nurses were crying. I said, "My God, this is difficult."

Six nurses weeping and saying, "We will miss you."

I said, "I can understand. I can stay here forever -- for me there is no problem -- but they won't let me stay. And you should understand, you are only six; I have left five thousand people in my commune, and one million people around the world who must be crying and weeping. But looking at your faces, it feels like I should forget the world and remain here. I had never thought that jail can be such a beautiful place."

They said, "It never was. It is you who changed it. When so many telegrams and so many telephone calls started coming we realized we had to clean everything because everybody was concerned about your allergy. We had not cleaned for years."

The whole jail was full of flowers. They had no space to put flowers. They started asking me, "What to do? Now flowers go on coming and we don't have place, and the whole jail looks like a flower shop."

Even the old man who had received me into the jail, the head of the jail, had tears in his eyes when he let me out.

He said, "We will remember you -- in just two days you changed our whole jail. Our inmates have never been so happy. We have five hundred inmates. They all know you because they all see you on television every day, and they are happy that they had a chance to live with you for two days in the same jail. Now it is no longer a jail for them. It has become a pride for them."

After twelve days being in five jails, when I came out the last U.S. marshal who took me out of the jail said, "This is strange, you are looking better than you looked when we took you to the jail."

I said, "That is your fault. What can I do about it? I enjoyed the whole thing. It was such a new experience, and my doctor will be very happy that I have lost eight pounds. Having nothing to do, I was continually walking in the corridors. Not getting my food... I was just taking juice or fruits so it has been tremendously good for my health. And whenever I gain weight again I will inform you and you can arrest me. There is no need of any warrant. There was no warrant this time; next time there is no need for any warrant. And twelve days are not enough! -- keep me at least for fifteen days."

He said, "But nobody likes jail."

I said, "Who is bothering about the jail? -- I like everything. I find something beautiful in it. Sitting in my cell twenty-four hours after thirty years of continually talking to people -- this was a great holiday. The nurses were beautiful; they were taking every care, and the inmates were very beautiful. You think them criminals -- your bureaucrats are more criminal, more inhuman than the inmates. Wherever I arrived they welcomed me behind the bars showing me the victory sign saying, `Osho, don't be worried, you will be victorious because they are doing absolutely criminal and wrong things. We have been watching you on the television; we are all with you.`"

Those twelve days are a beautiful memory to me; otherwise the very name `jail' looks bad -- it all depends on how you look at things. In the first jail, the jailer became so interested in me and so angry about the injustice that was being done to me, that he allowed a world press conference inside the jail.

I said, "But it may harm you."

He said, "I don't care. I have got only two years before being retired; at the most they can retire me now."

I asked, "But has there ever been a press conference inside the jail for a prisoner?"

He said, "Never, but we will make history." He invited all the press and we had a beautiful press conference inside the jail.

The whole of America was shocked.

The government was shocked: "What is the point of keeping this man in jail? He has gained more sympathy from people, and even from jail he is still available to people on television. Millions of people are seeing him who would have never thought about him."

They regretted that they had committed a mistake, and I enjoyed that they committed a mistake.

They destroyed the commune. They are fools...

They think a commune consists of houses and roads; they don't understand anything higher than matter.

My commune consists of people.

My commune consists of people's love.

They cannot destroy it; they have increased it. The number of sannyasins has increased all over the world. And every day it is increasing, for the simple reason that people have become aware that the

governments are afraid of me. That means I have some message which can change the whole of society.

Just be patient and be understanding. Everything always goes on going better and better -- that is my experience. Whatever happens, ultimately things turn out even better.

Now my commune has spread all over the world. The whole credit goes to the fascist government of America.

BELOVED OSHO,
I'M A SANNYASIN. WHEN PEOPLE ASK ME WHAT IS THE DIFFERENCE BETWEEN THEM AND ME, I SAY THAT I AM FINISHED WITH MISERY. BUT OSHO, I AM STILL SCARED.

I can understand your problem. To be finished with misery is going to create troubles for you in a miserable society; that's what scares you. You become a stranger, an outsider, but don't be worried. Miserable people can do no harm to you; they are so engrossed in their misery, they cannot do any harm to you.

The bishop here in St. Nicholas has been threatening for three weeks that he is going to take a protest march in the city against me. But every time he changes the date. The difficulty is that only a few old women come to this congregation. Now, taking those few old women for a protest march, he will just look like a buffoon. He calls those old ladies "the concerned citizens of St. Nicholas"!

My people are moving into the town and nobody is against them. The young people... Because that bishop started finding that the protest seems to be difficult, he started a signature campaign. Naturally, that is easier. If the bishop goes to somebody, just to get rid of him they will sign. But a few young men, seeing that the bishop is gathering signatures against me, have started a campaign of collecting signatures for me. Those young men don't know me, and I don't know them, but they want me here.

The bishop phoned the owner of this house, a famous film director, saying, "We will burn the house, and you will never be forgiven by God for becoming the host to a very dangerous man."

And the director told him, "You can burn the house because it is old and I am no longer interested in it. But before you bother about me being forgiven or not forgiven by God, you should look just above your head: Katzantzakis' soul has not forgiven your rotten church. First get forgiveness from Katzantzakis and then think about other people."

But strange things the bishop was asking the director, "Do you think Osho is a messiah?" Perhaps deep down he is also afraid -- who knows?

The director said, "I do not know, but one thing is certain, that I am always for those who are stoned and I am against those who stone them."

This bishop has no power. He has not even the guts to come here. He is deep down afraid, "Perhaps this man may be a messiah -- who knows?" Jesus was not recognized by the Jews as a messiah and they crucified him. Perhaps the people of St. Nicholas don't know that a messiah has come, and they may be unnecessarily creating a protest march... And this and that...

Who cares about their protest march? And if he wants to burn the house, I will be in the house and he can come and burn the house. There has been one criminal act by Greece, that against Socrates; now there will be a second criminal charge against Greece. He cannot even come close to here; how is he going to burn the house... with the help of those old ladies? Great revolutionaries he has collected!

You need not be scared. You remain in your blissfulness. What you are saying to people is absolutely right, misery is the difference.

There are one million sannyasins. Not a single sannyasin has yet been killed by anybody. I received threats every day for thirty years that they are going to kill me. They have even tried three times, made attempts to kill me and failed. What can I do about it? Those are idiots. They should come first and ask me, "How to kill you?" Just as I answer everybody else, I will answer them too and show them the right way, because I don't want that they should be caught and they should be punished after they have killed me. So I can manage everything for them!

Three times they have tried and failed -- twice in India and once in America. Even the American government failed. They had planted a bomb in the jail, underneath the chair where I was sitting. They should have asked me, "At what time are you coming? -- because we have to fix the time bomb at the exact time." I would have told them; they did not ask me. I arrived one hour earlier -- what could the time bomb

do? The poor time bomb waited. I left and then they had to remove the bomb.
Don't be scared; there is nothing to be afraid of.
The whole existence is with you.

BELOVED OSHO
CAN YOU SAY SOMETHING ABOUT THE FACT THAT THERE ARE SO FEW BLACK SANNYASINS?
WHAT IS KEEPING THEM ESPECIALLY FROM TAKING SANNYAS?

The black people have been treated so badly in the past that they have become afraid of getting involved in anything outside the circle of the blacks. It is just their past that is so heavy on them; -- moreover, they are poor, struggling somehow to survive. They cannot be interested in consciousness, in individuality, in the higher values of life. Their poverty prevents it; their past prevents it.

I am against all kinds of missionaries, all kinds of conversions, so I cannot send my people there. I will wait. Slowly, slowly they will be coming, but it will take time.

It is not only the blacks who are missing in my people. Many people from the poor countries are missing for the simple reason that they cannot think of anything other than bread; bread is all that they can think about. They don't have any question about the meaning of life, the meaning of existence. These are faraway questions which don't belong to them.

I cannot help it. Unless their poverty disappears and their fear of the past disappears, it is not very likely that many black people will become sannyasins.

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #23
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MANY PEOPLE ARE READY TO SIMPLY CHANGE THEIR STATE OF BEING, BUT THEY ARE TERRIFIED OF THE POSSIBILITY OF THE END OF THE WORLD. I, TOO, TOYED AROUND LIKE A PUPPET UNTIL I SEARCHED IN THE SCRIPTURES. I FOUND OUT THAT THE ANCIENT PHRASE IS NOT "THE END OF THE WORLD" BUT "THE END OF TIME" OR "THE END OF DAYS."
WILL THE HIGHEST MYSTERY BE THE DESTRUCTION OF THE WORLD, OR WILL IT BE THE SALVATION OF HUMAN BEINGS -- A GLORIOUS CHANGE OF THE UNIVERSAL FORCES OF MOVEMENT AND MAN'S MEASUREMENT OF TIME?

It makes no difference whether you call it the end of the world or the end of time or the end of days; it is simply three ways of saying the same thing, the end of the world.

Don't try to deceive yourself just by different phrases. If there is no time, how can the world exist? If

there are no days, how can the world exist? The end of the world is terrifying -- but the answer cannot be found in the old scriptures because in the old scriptures there is no answer for the contemporary man.

The old scriptures are all rotten. They had answers for their own contemporaries -- but some are twenty centuries old, some are thirty centuries old, some are fifty centuries old; they don't have any answer for you. You have to find the answer within yourself.

The world can be saved not by changing phrases, but by changing man. And it is worth understanding this most important thing: man can change only when he is faced with ultimate death; otherwise he goes on postponing change. Change is troublesome. You are fixed with your own habits, you are accustomed to your old mind, your old ideas, your old prejudices. Change means you will have to go through almost a death of the old so the new can be born in you.

As far as I am concerned, it is good news that the end of the world is very close, because only then can man be persuaded to transform himself totally. Certainly this world will have to die. This world has come to its end, but we can create another world.

This man has lived enough, but we can give birth to a new man. All the old concepts, ideologies, religions, philosophies, have become absolutely empty. They no longer give any nutrition, any nourishment to human growth; on the contrary they all hinder. If you go on listening to them and if you go on searching for answers in the old scriptures, then the world is going to end and *you* are going to end. There will be no new man, no new world.

Forget the old.

I am reminded of a beautiful parable in Jesus' life... One morning, a beautiful morning on Lake Galilee, he came and put his hand on one of the men who was trying to catch fish. The man turned round, and there was something in the eyes of Jesus: whatever Jesus said the man followed it. Jesus said, "Drop that net. How long are you going to destroy your life just by catching fish? Come with me. I will tell you the way to catch men."

He had never thought that he could be anything else than a fisherman. This man was so authoritative that he dropped the net and followed Jesus. Just as they were going out of the town a man came running and said to the man, "Where are you going? Your father who was ill for so many days has died. Come home."

He asked Jesus, "Give me three days so I can go and bury my dead father and do all the rituals that are needed. I will be back soon."

What Jesus said to that man I would like to say to you. Jesus said, "There are enough dead people in the town, you need not worry. Let the dead bury the dead. You come with me."

Those words are tremendously significant: "Let the dead bury the dead." The whole town is full of dead people. Although they are breathing and walking and talking and doing all kinds of things, they are not alive. There is no song in them, their heart has no dance in it, there is no ecstasy in their lives. Whether they are alive or dead does not matter; it is just the same. In fact, death will be better, it will be a great rest for them.

The world you are asking about is already dead. You cannot save it, no savior can save it -- and there is no need to save it either. It is rotten. There are only corpses all around. They have forgotten to live, they have forgotten to love, they have forgotten to celebrate. They have forgotten everything that gives meaning to life, makes each moment a souvenir, a memory so golden to be kept alive forever. Their lives are just empty; inside they are hollow, there is nothing substantial in them. They don't have a soul.

It is perfectly good that this world dies, this man dies, this society dies. But before it dies and before we take it to the graveyard, we have to bring out of it a new life, a new man, a new world -- exactly in the same way as when a seed dies into the earth it sprouts into a new life, with two beautiful leaves, green, fresh. This is transformation. The seed was closed and almost dead, but it has died into the soil and has given place to a living thing. A beautiful tree will grow with many branches, great foliage, fruits, flowers. And those branches will dance in the sun, in the wind, under the stars, under the moon.

Before it dies, let us use this world as a seed for the new man; let us use this man as a seed for a new humanity. That's my whole work -- to prepare you for two things: to die as far as the past is concerned; and to start living in a totally new way, discontinuous with the past, so you can become the new man. It is absolutely urgent. You cannot postpone it.

The time is running short -- because the old world has prepared for its own suicide. The nuclear weapons, a third world war... it has prepared everything for its own suicide. It has not taken any chances: just now on the earth there are so many nuclear weapons that we can kill seven hundred earths of this size, seven hundred human civilizations of this size. We are not taking any chance; the whole society has

prepared its grave already.

Before it commits suicide, we have to save the essential life principle. And that can be done by each individual without being dependent on any organization; that is the old way. Without being dependent on any church -- that is again of the past... For the first time the individual has to take all the responsibility for his life in his own hands. No God, no savior, no church is going to help; they are all part of the old structure which is going to die. They are all woven together so closely that you cannot save anything from them; they will all die together.

But each individual can free himself.

Just when I came to your beautiful island I was informed that Kazantzakis, one of the greatest artists of the contemporary world, was expelled, excommunicated from the Greek Orthodox church. The reason for his expulsion was the creation of Zorba the Buddha. He named it ZORBA THE GREEK. Unconsciously he was creating the base of a new man; I call that new man Zorba the Buddha. It cannot be Greek, it cannot be Italian, it cannot be German, it cannot be Hindu, it cannot be Mohammedan....

The same was the situation with me. I was also born into a religion -- perhaps the oldest religion in the world, Jainism. It is older than Hinduism, because the Hindus' oldest book, RIGVEDA, mentions the first Jaina tirthankara, the founder of Jainism. That means Jainism was already in existence when RIGVEDA was written.

And about RIGVEDA there are problems. Contemporary scholarship thinks it must be at least five thousand years old; but one very great scholar of ancient scriptures, Lokmanya Tilak has decided RIGVEDA is ninety thousand years old. And his argument is such that there is no way to destroy it; his argument is very factual.

In RIGVEDA there is a description of a certain configuration of stars that happened ninety thousand years ago, and about which astronomers are scientifically agreed that it has happened only once. That kind of constellation only happened ninety thousand years ago, and RIGVEDA describes the constellations so minutely, in such detail that it is impossible that the people who were writing it were not aware of it. It could not be fiction, they could not create it out of their minds. If RIGVEDA is ninety thousand years old, then Jainism must be perhaps one hundred thousand years old.

I was born into a Jaina family, and what happened to Kazantzakis was going to happen to me -- but I am a different kind of man. The supreme command of the Jaina religion was going to decide about my expulsion from the Jaina religion. I wrote them a letter saying, "You don't have to make any trouble. I expel you all; now you cannot expel me. I do not belong to your gang, I am finished with it." They could not expel me because I expelled them all.

It is up to every individual not to be part of any dead, rotten ideology. Try to find out within yourself whatsoever is old, dead, and drop out of it. Throw it away. Clean yourself completely and be again a child. Be again innocent, with no ideas, no prejudices, no conditionings.

You have already been born; a new man has come into being, and it has to go from individual to individual. The fire can take almost like a wildfire, and if millions of individuals drop out of all old heritages, there is no need for life to disappear from this beautiful earth.

But we have to create a new life based on totally different principles. The old life was based, very strangely, on antilife principles. It was against everything that is living in you; it was against your love, it was against your sex, it was against your joy, it was against your pleasure. It was against everything that you enjoyed. It wanted you to be a dead saint, not a living human being. Antilife principles have ruled for thousands of years.

The ultimate result of it is that we are coming close to the end of the world. Your religions have contributed to it, your saints have contributed to it, your so-called philosophers have contributed to it... because they were all antilife. Anybody like Zorba who was for life was not allowed by the society to exist. He was condemned, he was discredited; in every way his dignity was taken away. He was reduced into an animal. Naturally, the crowd was powerful and managed to repress all rebellious individuals and forced them to follow the crowd.

I want the society to disappear. I want the crowd to have no power anymore. Each individual has a birthright to be free, to choose his life pattern and to move according to his nature, respectfully, with dignity. That is going to be the new way of life, where each individual is respected in his uniqueness, and there are no ready-made ideas that everybody has to fulfill in his life.

Everybody has to live according to his own heart, has to move according to his own inner being, wherever it leads. That is your destiny. Nobody else is going to decide it; you are the only one to decide for

yourself. This decisiveness -- freed from all crowds, mobs, organizations -- will create a new earth and a new jubilant, celebrant life for each individual. There will be no need for anybody to think of paradise after death; paradise will be herenow.

It is good that the old world is coming to an end. Now you have to decide whether you want to die with the old world or to take a quantum leap out of the old, and create a new world and a new man.

YOU HAVE BEEN TALKING TO US ABOUT JESUS' PARABLES. IN ONE OF HIS MOST IMPORTANT SAYINGS, JESUS WARNED ABOUT THE FALSE PROPHET OF THE EAST -- THE WOLF IN SHEEP'S CLOTHING WHO WILL DECEIVE MANY IN THE DAYS OF MAN'S FINAL LIBERATION. YOU HAVE ALSO BEEN SPEAKING ABOUT TRUMAN'S NUCLEAR TERROR AND WARNED US OF REAGAN'S ANTIQUE PHILOSOPHY.

CAN YOU SPEAK TO US ABOUT THE DARK ONE OF THE EAST, AYATOLLAH KHOMEINI. IS THIS THE FALSE PROPHET THE WORLD HAS EXPECTED?

In the first place, all the prophets have been false -- Jesus included.

The very idea of somebody claiming that he is a prophet is nothing but pure ego. But people are not satisfied even with that. The ego is never satisfied, it wants more and more. Then they start trying to prove that they are the right kind of prophet. But to prove themselves the right kind of prophets they have to invent the wrong kind, and everything that is ugly, that is bad, can be thrown on the shoulders of the wrong prophets.

No prophecy of Jesus has come true. He was saying to his disciples, "Soon you will see me with the father in heaven." Two thousand years have passed and his "soon" seems to be really very long. One can stretch things a little bit but not that much. There is a limit to everything. Then he prophesied that he would be coming back, and if this is the end of the world, as it seems from every direction...

By the end of this century perhaps life will have to disappear from this planet, unless man takes a tremendously revolutionary step to change everything old, makes a bonfire of everything old, and starts life from scratch so that man becomes Adam and woman becomes Eve again. This time there will be no God to prevent you from eating the fruit of knowledge and the fruit of eternal life. Now you can explore every nook and corner of existence and become as wise as possible; you can explore your inner being and can get in touch with the eternal principle of life.

But from all directions it seems that the old world has come to an end -- at the most a dozen years more. When is Jesus to come? -- when the world is dead? Then will he come to perform the ceremonies for the dead?

He was hoping that at his crucifixion a miracle would happen, because he believed fanatically that he was the only begotten son of God. There was no proof of it, no evidence, no certificate. In fact, he forced the Jews to crucify him, because he was saying... In the old scriptures it is said that when the messiah comes he will be crucified and God will prevent the crucifixion and will do great miracles to prove that he is his own son. Jesus didn't listen to people and he went on saying it.

Finally they had to put him to the test. He was himself asking for it because he was saying it is because of the old scriptures that you should accept him as the awaited messiah. They crucified him and they waited for the miracle -- but no miracle happened. Jesus also waited, but when he saw that he was already crucified on the cross and nothing was happening, he shouted at the sky, "Father, have you forsaken me?" Certainly a doubt had arisen, a suspicion that God had forsaken him.

But do you see the fanatic mind? He still thinks he is the prophet and he is the only begotten son. God has forsaken him; he is complaining against God, not against his own idea that has been proved wrong. That's how the fanatic mind functions. You cannot prove a fanatic wrong; everything proves him right. Even the failure of any miracle from God's side does not prove him wrong; it only gives him a new idea -- that God has forsaken him. But he remains the only begotten son, he remains the awaited messiah; he does not change his idea.

And whatever he has been saying about false messiahs coming from the East... why should they come from the East? In fact, when he was born the story is that three men of wisdom had to come from the East because nobody could recognize him in the West. So three men from the East traveled thousands of miles to reach the place where he was born, and they blessed him. They were happy that they had seen him; they may not be able to live long enough to see this boy's whole life and what he was going to do, but they had

seen his birth and they were happy.

Now this is a great compliment to the East that Jesus is paying: only the East recognized him. Three wise men came from the East to pay tribute, bring presents for him, and the West had no recognition for him. Still he prophesies that in the dark days of humanity, false messiahs will come from the East. Strange! The East has never believed in any messiahs.

You will be surprised to know that the idea of messiahs is Western. In the East the very idea of messiahs has never existed. There have been people like Gautam Buddha, Mahavira, Lao Tzu, pinnacles of wisdom, but they don't proclaim themselves messiahs, prophets. They simply say what they are: they are human beings who have realized their innermost potential, and that you can do it just as they have done it. The idea of messiahs is Western.

You will be surprised to know that all these three religions -- Taoism, Buddhism, Jainism -- don't even believe in God. They are godless religions, so there is no question of any messiah, any messenger from God, any begotten son of God; there is no question of any such possibility. Why from the East?

This idea of East and West, of man and woman, of black and white -- the very idea of dividing humanity is ugly. The whole humanity is one. How long are we going to behave like children?

Yuri Gagarin was the first Russian who went close to the moon. When he came back the first question asked to him was, "What was your first idea when you looked at the earth from that faraway distance?"

And he said, "Strange... I was myself surprised with the idea. I said, `Ah, my beautiful earth.' I could not think of Russia, I could not think of America; I could not think of countries. From that distance the whole earth was one. I could simply say, `My beautiful earth. *my* earth.'"

Anybody who has been trying to divide humanity and the earth is not in favor of the new man. So I don't agree with Jesus. In the first place, his fanatic idea that he is a prophet, the awaited messiah, is false. Nobody is a prophet and nobody is an awaited messiah.

And what he is doing is very strange. Jews are calling him a false prophet, and he is calling other prophets false. Can you see the whole thing? It seems to be like a marketplace where every shopkeeper is shouting that only his goods are the best, everybody else's are false.

His own people never accepted him as a prophet, as a messiah. Jews are still waiting for their awaited messiah; they have not taken any note of Jesus, they have not even referred to him in their books -- not even about the crucifixion, not even that he ever existed. And he is calling other prophets, false prophets...

I say to you all prophets are wrong, all messiahs are wrong; and the people who wait for messiahs are sick. Because they cannot manage their own life, they are waiting for somebody else to come and manage their life. Why should anybody manage your life? You should wash your own dirty linen. Should messiahs do it? So you go on piling up all your dirty linen and everybody is piling it up waiting for the messiah -- as if a messiah is a dry cleaner.

And as for Ayatollah Khomeini, he is simply a madman. To call him a false messiah -- even false is to give him too much credit. I am the last one to give him any credit. He is simply inhuman and absolutely mad. He should be in a mad asylum. He is not even a false messiah... he is not even a human being.

Nobody is coming from the East to destroy you. The East is too poor to destroy you. The East is destroying itself by its own reproduction; you are preparing your own graveyard with your nuclear weapons. The Eastern method of committing suicide is a little out of date: just go on producing children, and sooner or later they will have to starve and die. Western technology and science have given you better methods to commit suicide -- more technical, ultramodern nuclear weapons. Now no messiah is needed to do anything. The East will do its own thing by its great reproductive power; you will do it by yourself by your great intelligence, technology, science. No false messiahs are needed.

All you need is a few human beings who have clarity of perception, who can explain to you that there is still time. We can get out of the old structures and can begin the world anew, fresh. And it is such an adventure that nobody should miss it. It just needs a few courageous people to start it -- and my sannyasins *have* started it. First they will be condemned, first they will be rejected; but soon they will be followed. That's how stupid human behavior has always been.

You just have to live joyously with the newly attained freedom that sannyas has given to you, and sooner or later people are bound to recognize it. How long can they ignore you? You are enjoying and they are unnecessarily miserable; the difference is so clear that even the retarded ones will be able to see it.

As the century comes closer to its end, you will find great crowds moving towards you. You will become their hope; your new lifestyle will be their only possibility to survive.

And nobody wants to die, nobody wants all life to be destroyed from the earth. But if everybody is

miserable and everybody is feeling useless, then people may even reluctantly decide that it is better to be finished: why go on dragging unnecessarily? But if they can see that there is a section, however small, who are living differently in the same world, on the same earth -- they don't have much but whatever they have, they enjoy much. They don't have much but they sing, they dance, they rejoice, they are alive. They have a warmth and they radiate love; their eyes are full of silence, serenity, and a tremendous depth. People are going to be moving towards you.

No messiah is needed.

But you can save the world. .pmAnd the world has to be saved because a few idiots cannot be allowed to destroy it. It has taken thousands and thousands of years to bring life to such peaks, and a few idiots simply want to destroy it.

No false messiah is coming.

No true messiah is coming.

There has never been one before. .pmBut each individual can save himself, can be his own savior. .pm6

Be your own savior.

Spread the message that everyone has to be his own savior -- there is no other way. And life will go on flourishing on a far more beautiful plane, in a far more juicy existence.

MANKIND FELL FROM THE TREE OF KNOWLEDGE IN THE GARDEN OF EDEN. DEVOTED PEOPLE LIKE BUDDHA OR THE PROPHET ELIJAH REACHED TO ETERNAL REST WHILE THEY WERE SITTING UNDER THE SHADOW OF A TREE. JESUS WENT BEYOND DARKNESS WHEN HE WAS HANGING ON THE TREE. MAN FIGHTS BATTLES TO DEFEND HIS FAMILY TREE.

AND I HAVE HEARD THAT YOU REACHED ENLIGHTENMENT WHILE YOU WERE SITTING UNDER A TREE.

WHAT DOES THE TREE SYMBOLIZE TO THOSE WHO REACH THE HIGHEST PATH? HOW CAN I REACH THE EXPERIENCE WHICH WILL MAKE ME A KNOWER OF THE TREE?

Just sit under a tree.

Gautam Buddha was sitting under a tree because he had renounced his kingdom. Would you allow him to sit somewhere or not? And in a hot country one naturally sits under a tree... it was just accidental, it was nothing special.

I was sitting under a tree because in my house there was no possibility of sitting silently, even for five minutes. It was a big joint family -- sixty people in a small house -- and it was always a public meeting. Everybody was interested in everybody else's affairs, and poked his nose into everybody else's affairs -- and particularly with me as a target for everyone, because I was not doing anything as far as the family was concerned. Even if they wanted some vegetable to be fetched from the market... I would go in the morning and would come back in the night. My mother would be beating her head and she would say, "Do you understand that guests were to come and we sent you for vegetables? Where are the vegetables?"

I said, "The trouble with me is the moment I leave the house I get into arguments with anybody I meet. By the time I am finished with people I have completely forgotten for what I had come out. Just now one friend invited me to eat with him in his house. I went there and only when I was eating vegetables I remembered: My God! I was supposed to purchase vegetables and go home."

But it was night. I went to the vegetable market but it was closed. In the night in India nobody purchases vegetables. So I said, "I am simply sorry." They would send me to purchase something, some small thing, and I would come back two or three times, saying, "Just please remind me what you wanted."

And they would say, "It is better you drop the idea. We will send somebody else, because it is just a habit to send you somewhere. We can understand that you go on forgetting because you are fighting and arguing with everybody, and it takes hours for you; you must have forgotten. We can understand -- but you should understand our trouble. We are waiting for you and you come back here asking, `What have you asked to be brought?'"

Finally they got the idea that this boy was absolutely good for nothing -- but still they would not let me sit down silently. Everybody who would be passing would say, "So again back to your laziness that you call meditation. You are a great crook." My uncles used to tell me, "Just to avoid work you have found this meditation."

So naturally I had to sit under a tree in a public park. It was just out of sheer necessity; trees have

nothing to do with it. You seem to be unnecessarily connecting things -- that the lives of families are called the family tree. It is just a way of saying it. You are even saying that Jesus was crucified on a tree. No, to be crucified on a cross made of wood is not a tree. You seem to be a great researcher, and after all this research, you should be sitting under a tree rather than asking me questions.

Just sit under a tree and find out. Nothing will happen to you. The question is not where you are sitting; the question is whether you are going inwards. You can sit inside the house, you can sit under a tree, you can sit on the lawn, you can sit by the sea: the question is whether you are going in.

Where you are sitting makes no difference, even whether you are sitting -- that too does not make any difference, because Mahavira became enlightened when he was standing. Just different types of people... He loved standing; he meditated standing. My feeling is that sitting, he must have been going into sleep, dozing, so he found a way to avoid dozing and sleep -- standing. Standing you cannot doze off into sleep so easily.

In yoga people have even discovered standing on the head; in that position one thing is certain: you cannot fall asleep. Nothing more may happen, but you cannot fall asleep, because so much blood is rushing towards the head that it will not allow you to sleep. That's why you need pillows when you go to sleep -- so blood does not go to the head. Your head is higher than the body so the blood reaches there less. But it is impossible for anybody to sleep standing on the head.

Your situation -- whether you are sitting, standing or standing on your head -- does not matter. Only thing is significant: that you should be becoming more and more silent, peaceful... a watcher of your thoughts... just a watcher, so that slowly your thoughts stop.

That is the beauty of watching. As your watching becomes strengthened, your thinking disappears. And the moment there is no thought to watch you are in a magic world, a world where the greatest miracle happens. Because when there is nothing to watch, your consciousness -- which was involved in watching -- turns back. The circle is complete. It went from you, it was engaged in watching, but now that there is nothing to watch, it comes back. For the first time you become conscious of your own consciousness. That is enlightenment. It has nothing to do with any tree.

QUESTIONS FROM CLEO MAGAZINE, ITALY.

PLEASE TALK ABOUT LOVE AND FRIENDSHIP WITH THE OTHER SEX. HOW SHOULD A TEENAGER GO ABOUT IT?

You go totally... and the teenager can go more totally than anybody else. He is becoming sexually ripe, or has become ripe, and he has more sexual potential than anybody else, more than he will ever have again in his life. These are the most precious moments. Do not waste them in reading geography, in reading histories about all kinds of idiots -- Tamerlane, Nadirshah, Alexander the Great, Ivan the Terrible -- all of no use.

Make love to a girl. Ask any older boy, ask your teachers, ask your father, ask your mother how to make love. There are manuals available; go to the library and find out. It is not a difficult job, just a little gymnastics...

In the beginning you will feel a little awkward about what you are doing. But soon you will become accustomed that this is the way the whole of humanity has been doing it for millions of years. This is the way you were born, so there is nothing to be embarrassed about.

This must be the beauty of your teachers, your educational system, your parents, your friends -- to help you. The help can be possible in many ways. The teenager certainly needs help; perhaps man alone is the only animal in the whole world who needs sexual education. No animal needs it; instinctively they start doing things -- they don't consult any expert. But with man there is difficulty; he has to learn it.

The difficulty has become greater because nobody talks about it, particularly in front of children. Parents don't make love in front of children, which is ugly. That will be the right place for children to learn, to see how their parents make love. All children know that their parents are doing things behind their backs, and this discredits their respect, their honor towards the parents.

Parents should invite the children: "Sit down and watch because sooner or later you will have to do the

same gymnastics we are doing. It is better to learn and then do them; otherwise you may go on a wrong track, into some perversion."

In the schools, in the colleges they are only thinking about how to introduce the subject, and even when a few schools and colleges introduce the subject, they make it almost theoretical. What about the practical? Each subject, they know, needs a practical period: Chemistry you cannot teach only theoretically, physics you cannot teach only theoretically -- you have a practical period.

What about love? Why cannot teachers demonstrate? The whole college can see -- just one lady teacher, one man teacher making love, and the whole college will know. It is such a simple exercise. I don't see why things should be kept secret and unnecessarily made important. They should be simple.

AT THIS YOUNG AGE THERE IS A LOT OF SHYNESS AND INSECURITY ABOUT MAKING DECISIONS. PARENTS ARE NOT OFTEN HELPFUL. HOW TO DEVELOP THE INNER STRENGTH?

All shyness is basically concerned with sex. Once children are perfectly free to have sexual relationships, you will see a tremendous change. They are no longer shy; they become, for the first time, decisive without any training for decisiveness, because a great biological burden has been removed from them, a great psychological tension has relaxed.

I don't see that there is any need to teach children how to be decisive. All that is needed is to give them freedom as far as love is concerned. And now that the pill is available, there is no fear of any girl getting pregnant; it is simple, a game, a playfulness. This will bring a certain strength in boys and girls which you cannot conceive was connected with their sexuality.

People are nervous about sex if they are repressed; if they have repressed sexuality they are hesitant about everything. They don't know what is right and what is wrong, what to do and what not to do, because about a very basic thing they are not allowed to make a decision which is fundamental because it concerns life itself.

My understanding is that once children are given freedom about sex, and sex is accepted as a very normal thing -- that's what it is -- they will come out with great decisiveness about other things, because for the first time they will not be repressed. It is repression which creates all kinds of troubles, shyness, indecisiveness... because deep inside they are continuously fighting with their own nature.

When there is no inner fight and no inner split -- they are one solid individual -- you will see a totally new kind of child in front of you, with a strength, decisiveness, with no shyness.

So this question can be solved if the first question is solved without any trouble.

HOW CAN TEENAGERS CREATE A BRIDGE TO THEIR PARENTS?

First, the teenagers should be honest and true, whatever the consequence. They should say to their parents whatever their feeling is -- not arrogantly, but humbly. They should not hide anything from their parents. That is what is making the gap: parents are hiding many things from the children, children are hiding many things from the parents, and the gap becomes bigger and bigger.

One day I went to my father and I told him, "I want to start smoking cigarettes."

He said, "What?"

I said, "You have to give me money for it because I don't want to steal. If you don't give me I will steal, but the responsibility will be yours. If you don't allow me to smoke, I will smoke but I will smoke in hiding. And you will be making me a thief; you will be making me hide things and not be honest and open. I see so many people smoking cigarettes that I want to taste. I want the best cigarettes available, and I will smoke the first cigarette before you."

He said, "This is strange, but your argument is right. If I prevent it, you will steal. If I prevent it you will still smoke, so my preventing you will create more criminal things in you. It hurts me. I don't want you to start smoking."

I said, "That is not the question. The desire has arisen in me seeing people smoking. I want to check whether it is worth it. If it is worth it, then you will have to constantly supply me with cigarettes. If it is not

worth it, then I am finished with it. But I don't want to do anything until you refuse; then the whole responsibility is yours, because I don't want to feel guilty."

He had to purchase the best cigarettes possible in the town -- reluctantly. My uncles, my grandfather, were saying, "What are you doing? This is not done." They insisted...

But he said, "I know this is not done, but you don't know him as much as I know him. He will do exactly what he is saying, and I respect his truthfulness, his honesty. He has made his plan completely clear to me: `Don't force me and don't prevent me, because that will make me feel guilty.'"

I smoked the cigarette, coughed, tears came to my eyes; I could not even finish one cigarette, and I dropped it. I told my father, "This is finished. You need not worry now. But I want you to understand that about anything I feel I will tell you so that there is no need to hide anything from you. And if I hide even from my father then who am I going to relate with? No, I don't want to create any gap between me and you."

And seeing that I dropped the cigarettes, tears came to his eyes. He said, "Everybody was against it, but your sincerity forced me to bring the cigarettes." Otherwise, in India perhaps no father has ever offered cigarettes to the son; it is unheard of. Fathers don't even smoke in front of their sons so that the very idea of smoking does not arise.

The teenagers are in a very difficult situation. They are changing; they are leaving childhood behind and they are becoming youngsters. Every day new dimensions of life are opening for them. They are in a transformation. They need immense help from the parents.

But right now the situation is that they don't meet the parents at all. They live in the same house but they don't talk with each other because they cannot understand each other's language, they cannot understand each other's viewpoints. They meet only when the boy or the girl needs money; otherwise there is no meeting. The gap goes on becoming bigger; they become as much strangers as one can imagine. This is really a calamity.

Teenagers should be encouraged to say everything to their parents without any fear. This is not only going to help the children, it is going to help the parents too.

Truth has a beauty of its own; honesty has a beauty of its own. When teenagers approach their parents with honesty, truth, sincerity, and just open their hearts, it triggers something in the parents to open their hearts also, because they are also burdened with many things which they want to say but cannot. The society prohibits, the religion prohibits, the tradition prohibits.

But if they see the teenagers being completely open and clean it will help them also to be open and clean. And the so-called, much-discussed generation gap can simply be dropped; it can evaporate on its own accord.

The most troublesome problem is about sex. The children should be able to say exactly what is going on in their minds; there is no need to hide anything, because whatsoever is going on in their minds is natural. They should ask the advice of the parents -- What can be done? -- they are in a troubled state, and they need help. And to whom can they go except their parents? The gap is simply arbitrary, it is not natural.

I never felt any gap between myself and my father, or even with my grandfather. I would simply say whatsoever I felt, and I told them, "You can say whatsoever you feel, but I don't want to hide anything and I don't want *you* to hide anything."

I was from my very childhood tremendously interested in books of all kinds on all subjects -- nothing to do with the textbooks of the school and the college and the university. My family was not rich. It was a poor family, but I made it clear to them, "For books, even if you have to sell your ornaments please sell them. I need those books -- and I hate to read secondhand books. I don't want to read any book from the library. I want to purchase it."

My father said, "This is a strange idea. Why can you not read from the public library?"

I said, "Every book is marked, underlined. That does not allow me freedom; that hinders me. For example, if I am reading a book and two lines are underlined with red ink, those two lines stand out dominantly, emphatically. Somebody else's idea becomes important on that page. He does not allow me to find my own idea on that page; he is forcing me.

"I don't want to read any book that is underlined. And there are notes also. A few idiots go on writing notes, their comments, on the pages of public library books. I don't want their comments, I want fresh books. And if you cannot manage it, you simply say to me, `This much I can manage; more than that is difficult for us to manage.' I will do any service, I will work, anything. I will produce money and I will purchase the book."

But they said, "That looks bad to us, that while we are alive... and you are so young, and you should not

be working just to get books. No, we will arrange it. Ornaments certainly are not so important."

I said, "You have to think twice about it. You should not feel that you have obliged me. And remember perfectly well that after I am educated at the university perhaps I may not be of any use to you financially. I may not be able to give you a single cent. I may not work at all."

They said, "That we understand from the very beginning."

And they gave me money, as much as I wanted, although it was difficult for them. But that brought a deep intimacy.

My grandfather was old but he was working, not retired. He said, "You need money. I can work, you need not work."

When I left the university, I had a library of one hundred and fifty thousand rare volumes from all over the world concerning all the philosophies, all the religions, all kinds of ideologies. I was obliged to my parents, but they never allowed me even to show my gratitude.

They said, "That's nothing; it was our love for you. And you are part of us; we wanted you to be as happy as possible. We have seen you happy with books and that was enough."

If any problem was there, I simply told it to them. And that's my suggestion: the teenagers should not hide anything from the parents, from the teachers... they should be absolutely sincere, and the gap will evaporate. And we need the gap to evaporate, because what kind of society is this? There is a gap between parents and children, there is a gap between husband and wife, there is a gap between teachers and the taught. There are only gaps and gaps all around.

Everybody is surrounded with all kinds of gaps as if all communication has broken down. This is not a society, this is not a commune -- because there is no communication. Nobody can say the right thing, everybody is repressed. Everybody is suppressing his desires, and everybody is angry, and everybody is feeling lonely, frustrated. We have created an angry generation; we have created philosophies of meaninglessness.

And the whole reason for all this is that children have lost contact with the parents. Children can do a tremendous job, and they have the courage to do it. Perhaps parents may not be able to do it; they are much too conditioned. The teenagers are young and fresh; just teach them to be sincere with their parents.

I made a contract with my father. I told him, "I want to make a contract."

He said, "About what?"

I said, "The contract is that if I say the truth you have to reward me, not to punish me. Because if you punish me, then next time I will not say the truth."

And that's how it is happening all over world: truth is being punished, so then the person stops saying it. Then he starts lying because lying is rewarded.

So I said to him, "You can decide. If you want me to lie, I can lie... if that is what you are going to reward. But if you are ready to reward the truth, then I will say the truth -- but you cannot punish me for it."

He said, "I accept the contract."

And the next day there was trouble because just next door there used to live a very old-fashioned brahmin scholar. He was a very fanatical worshiper of Rama, one of the incarnations of the Hindu God. He was such a fanatic that if you named Krishna, another incarnation of the Hindu God, to him -- both are incarnations of the same God, but he was devoted to Rama -- he became furious.

He was not ready even to listen to the name of Krishna, what to say of Christ or of Mohammed. It was impossible... Krishna is an incarnation of the same God. So it became a joy for the children whenever he was there, wherever he was, just to shout, "Hare Krishna, Hare Krishna" -- and he would forget all his work, what he was doing, and he would run after you. He would go almost insane.

The next day I said to him, "Hare Krishna" -- and he came after me. Of course he was old so he could not run so fast, and we went around the town two or three times. He was huffing and puffing and perspiring, but he followed. He was left far behind and I reached home early. I told my father what had happened: "I have told that man `Hare Krishna.' I don't think there is anything wrong in it. He will be coming."

My father said, "This is difficult. That man is such a boring person; now for hours he will harass me. You just go and hide somewhere in the house."

So I was on the terrace. The man said, "Your boy has almost killed me today. Perhaps he knows all the small streets of the town and I have been running after people my whole life, but I have never come across such small streets that he took me in. Round and round... and I am an old man."

My father said, "What is the problem? What has he done?"

The man was so much against Krishna he could not pronounce the words "Hare Krishna," or say that I

have said "Hare Krishna." He said, "He has said something that upsets me."

My father said, "Unless I know what he has said, how can I enquire?"

He said, "That is impossible, I cannot repeat those words. Where is he? Just call him."

I was called, and the old man said, "Remember one thing: you are not supposed to repeat the same mistake that you have made."

But I said, "Hare Krishna is not a mistake. It is the name of the same God. You can worship Rama, nobody prevents you; but what makes you so angry about Krishna?"

He said, "I have not come here for a philosophical discussion." He told my father in front of me, "You have to punish this boy."

My father said, "That is difficult because he made a contract with me just yesterday that if he says the truth then I cannot punish him. If he says a lie, then I can punish him."

And he never punished me after that. I told him the truth every time I was doing anything that was going to come to his notice sooner or later. It is a simple method. If you cannot expose yourself to your own father and mother... in this whole world everybody is more of a stranger than them. Your father and mother are also strangers, but they are the closest strangers, the most intimate strangers.

Expose yourself to them so no gap exists. This will help them also to be sincere with you. This is something to be remembered: that sincerity, honesty, truth, trigger in the other person also the same qualities.

TEENAGERS GO WILD ABOUT FASHION -- CHANGING THEIR APPEARANCE AT EVERY SEASON. WHAT IS IT THEY ARE EXPRESSING BY DOING THAT?

Nothing is wrong with it. They should be allowed to, because they *are* changing, everything in them is changing. Changing fashions is simply an expression of their inner change. It is perfectly healthy and right. They should be allowed and helped to change as many times as they want. Soon they will settle, once their inner changes have settled. By the time they are twenty-one things will start settling.

For the time being, if you don't allow them to change the outer expressions then their inner changes will create tensions and anguish in them. Let them change. It is natural. This is the time when so much is happening inside them -- before they become mature, adult -- that they need some kind of expression for it. We can help with better changes but we cannot prevent changes; we can only give them better alternatives.

For example, we can give them better clothes, every year new fashions in clothes which are not ugly. Otherwise they will find their own way and become hippies and do all kinds of stupid things. They will not take showers, will not wash their teeth; they will do stupid things because they are, after all, children and new to the world.

We should give them changes. It is better to give them every six months better samples -- better hair conditioners, better soaps, better toothpaste. Any change will help. Don't force them to cut their hair according to the way you would like, no; give them alternatives. Take them to the barber and show them all possible kinds of different, beautiful hairdos. Let them choose; don't condemn them.

If you condemn them, they will become punks; they will cut half their hair, keep the other half, and paint that half in different colors. What can the poor children do? Give them some better alternatives -- better musicians, better dancers; otherwise they will become followers of the Beatles.

All these fashions and different things are not going to help them as much as if the parents were interested and helping them. They could have given them higher classical music, paintings to do, music to play, dances to dance; it is their duty. Otherwise, anybody, most of whom are almost insane people...

You were asking about one pop singer, Madonna. She is a beautiful woman but just look at her clothes and all the kinds of junk that she has hanging around. I would like some day to see her. She *is* beautiful. She may have talents for great music, great dance, but she will be gone just like the Beatles and others have come and gone. Teenagers take everything as a fashion. You cannot depend on them; they are not serious, they are simply experimenting.

A vast life has become available to them and they are experimenting. It is the duty of the parents and the teachers and the educational institutes to give them beautiful alternatives, to give changes which can help their growth, their maturity.

You know perfectly well that now it is very difficult to find any hippie. Have you seen any hippie of the

age of forty? Do you think everybody dies nearabout thirty? No. Those poor people, after the age of thirty, realize that they have wasted their time. They did not get any education, they dropped out of school because that was in fashion. They lived in dirtiness, ugliness, drugs, and the moment they realize it -- that they have been stupid -- they come back into life.

But those ten years are lost forever. And back in life they will not have the same respectable jobs, the same creative facilities, because they are not skilled, they are not educated. They don't know any craft and they have not done anything so in life they will suffer till their death.

Who is responsible for it? I don't think they are responsible, because they were too young, and responsibility cannot be put on their shoulders. *We* are responsible. We could have given them better chances. Perhaps those ten years they could have been meditating rather than wandering like a hippie from Kabul to Kathmandu, from Kathmandu to Goa. And after Goa there is nowhere to go... the whole journey is finished.

They could have been given chances to understand different schools of meditation -- Sufism, Hassidism, Zen, Yoga. They simply needed something new, something exciting. You could have sent them to the East to learn Zen painting, Japanese flute or Arabic flute or Indian flute -- there are so many different instruments in the world. Soon they would have realized that it is time to go back into the world and work your way. But they would have come with respect, with some craft, with some creativity.

TEENAGERS HAVE A STRONG DESIRE TO BELONG TO A GROUP, TO ANYTHING. WHAT DOES THIS NEED REFLECT?

It is just because they don't belong to the family any more, and they are too young and too afraid to be alone in the world.

If there was not this gap between them and their parents, there would have been no need of any such groups. You can see in the East, you don't see this kind of thing happening -- hippies or punks or skinheads. You don't see such a thing happening at all for the simple reason that children belong to the family. They have roots in the family, they are not alone; there is not such a gap as exists in the West.

This gap in the West is creating the whole problem. Then they want to belong to *any* group because they feel afraid to be alone. They are too young, too vulnerable, so they start belonging to any group that is available in the vicinity. And anybody can exploit them. They can be forced to do crime -- they *are* doing crime -- they can be forced into drugs, selling drugs, and they *are* doing it. And some cunning people can manage those groups and exploit the young people, all for their need to belong. For that also, first, the gap should be dropped.

Secondly, you should create some other groups. In the whole of history there have been many. For example, there were people who belonged to Socrates' school, young people in search of truth. Everybody in Athens who had some intelligence moved into Socrates' influence. And he was not alone: all over the East there were many sophists whose whole work was to teach people how to argue. Thousands of young people belonged to those sophist schools just to learn argument, very refined argument.

In India we had many schools -- different philosophers proposing different philosophies -- and young people were interested. Old people had already settled down; the young people were the moving generations. Nobody was preventing them; they could go to any teacher. They could change their teachers, they could learn so much, and from original thinkers -- not like the dull and dead universities of today where you find only professors who are just parrots, nothing of the original.

Each original thinker was a university in himself, and thousands of disciples around him were learning about everything in life from a certain angle -- and not only learning it but living it, experiencing it before they settled into life. So rather than becoming skinheads they were with Nagarjuna, or with Basho, or with Chuang Tzu, or with Pythagoras, or with Heraclitus, or with Epicurus. And that was something beautiful.

Today we don't give them any alternative. It is our fault. And if there are people like me then the whole society is against them; they are not against the skinheads. In Germany they just had a world conference of skinheads, punks, all kinds of terrorists, an international conference -- and they allowed the conference. These people are violent; they have been killing people, they have been bombing houses, they have been hijacking planes -- and Germany allows them a conference! And for me, they make a law that I cannot enter into Germany.

Young people have come to me, and a great family has arisen around the world. There is a certain belonging, very loose so nobody is in a slavery; everybody is free and yet he feels some kind of synchronicity with thousands of people.

I can change all those terrorists, all those skinheads into sannyasins without any difficulty. I have changed many hippies; now you cannot recognize them. Even they may have forgotten that the first time when they came to me... Just going from Kathmandu to Goa -- Poona was just in between, by the way -- they had stopped to see what was happening there, what was cooking there. And then they thought, "This guy seems to be far out" -- and they stayed forever. They forgot about Goa, they forgot about their hippie ideology; and when they became sannyasins they became totally new persons with new values.

We need more wandering philosophers around the world, wandering teachers around the world so that young people can belong to them and learn something -- and live something.

TEENAGERS OFTEN HAVE FANTASIES AND DREAMS REGARDING THEIR FUTURE. HOW CAN THEY BE MORE REALISTIC?

They need not be. There is a time for fantasy, dreams, and it is good for teenagers to have fantasies and dreams rather than making them realistic. That means you are destroying their youthfulness and you are making them adult before their time.

No, those dreams and fantasies are part of growth; they will disappear by themselves. Life itself will make them realistic; before they enter life, let them enjoy their dreams -- because in life there are only nightmares, only miseries and sufferings. They will become very realistic, but they will always remember those days of dreams and fantasies as the most beautiful. What can your reality provide in place of dreams and fantasies?

Unless you are ready for teenagers to move into meditations... that will not make them realistic, that will make them utopians. That will make them far more difficult to be adjusted in your rotten society than the dreams and the fantasies.

These dreams and fantasies can do no harm. They are part of life; that's how youth has always dreamt, fantasized. Let them dream and fantasize, they are not harming you. And soon they will be burdened with duties, jobs, children, wives. Before that they have a little time; let them use it in fantasy, there is no harm.

As far as I am concerned, my feeling is that their experience of this dream time will help them to remember that life can be different; it need not be miserable, it need not be a suffering. It is not necessarily a misery. They have lived beautifully -- and those were only dreams. There is a possibility to have a conscious transformation in which you can have far more beautiful experiences than any dreams can give you. But the taste of dreams is good; it will keep you alert that misery is not all. Something else is possible.

Youth is the time for dreams and hopes, and when you are lost into the so-called real world those moments will remind you, "Is there some way to really find a state of being, of peace, serenity, silence and joy?"

So I don't think there is any need to change it.

TEENAGERS GROW UP WITH A GIVEN CONCEPT OF BLACK LIFE VALUES AND ARE IN A CONFUSION TRYING TO SORT IT ALL OUT -- WHAT IS TRUE, WHAT IS FALSE, WHAT IS FICTITIOUS. CAN YOU PLEASE GIVE THEM SOME GUIDELINES TO HELP THEM?

These teenagers seem to be difficult -- and it is certain no teenager is asking these questions! All these questions are fictitious. What is the problem in it? Teenagers are bound to be indecisive; why are you after them to become older than they are? Why do you want to cut their youth period?

Every society tries somehow to destroy their youth and make them older before they are really old. I am not interested in making anybody older than he is. Teenagers will have this problem because they are teenagers; they have never lived life. For the first time they are entering life and they will have to think what is right and what is wrong. And it is better not to give them guidance, because your guidance will keep them retarded.

If every time you tell them, "This is right, do it!" and they never commit any mistake, they will never

learn anything. Let them commit mistakes and let them learn through their mistakes. The only real learning is through mistakes, and decisiveness only comes after -- when you have faltered many times, fallen many times, risen up many times. Slowly, slowly a maturity comes to you.

It is just like a young tree: in the wind it will sway, and you start asking me how the young tree should not sway in the wind -- "Give me some guidelines." No, the young tree needs to sway in the wind because that gives it the joy of dance, and it gives it a certainty that even great winds cannot destroy it, uproot it. Every time it faces winds, its roots are becoming stronger; every encounter is a strengthening. Slowly, slowly it will become bigger, and then no winds will be swaying it; then you can sit under the tree and become enlightened.

CAN YOU PLEASE TALK ABOUT YOUTH AND SPORTS, WHICH TODAY HAS A STRONG IMPACT ON YOUNG PEOPLE'S LIVES.

It is a great relief that it is the last question, because these teenagers can go on asking!

Sports are perfectly right, and the teenagers should be encouraged not just to be observers of other people playing, but to be participants. What is happening is that thousands of people are just watching, and only a few people, professionals, are playing. This is not a good situation. Every teenager should be a participant, because it is going to give him physical health, it is going to give him a certain agility, it is going to give him a certain intelligence, and it is perfectly youthful.

But just to be an observer -- and to be that before a television set -- is not right. Five or six hours glued in your chair before a television set just seeing others playing football, or any other sport, is not right. It does not give you any growth. On the contrary, it makes you only an outsider in everything, never a participant, when it is deeply needed to be a participant, involved, committed.

It is good once in a while to see experts playing, to learn -- but just to learn; otherwise, everybody should be on the playgrounds. I don't see what the problem is. Young people should play; even elderly people, if they can find time, should play. Even people who have retired, who want to live a little more, should play. We should find games for every age group so that all people, their whole life, are players -- according to their age, according to their strength.

But life should be a sport.

Sport has one very beautiful thing which I would like you to remember: it teaches you that it does not matter whether you are defeated or you are victorious. What matters it that you play well, that you play totally, that you play intensely, that you put your all in without holding back. That is sportsmanship. The others can be victorious, there is no jealousy; you can congratulate them and you can celebrate their victory. All that is needed is that you are not holding back, you are putting all your energies into it.

Your whole life should be a playfulness.

So there is nothing wrong in teenagers being interested in sports. The person who is asking seems to be interested that they should be all in the schools learning geography, history, and all kinds of nonsense which is of no use in life. Sports are far more significant, far healthier, far livelier.

Socrates Poisoned Again After 25 Centuries

Chapter #24
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DO YOU PLAN TO STAY IN GREECE? IF SO, DO YOU WANT TO ESTABLISH A PERMANENT COMMUNE HERE? IF NOT, IS THERE ANY PLACE THAT YOU WOULD CONSIDER GOING?

Greece is beautiful. I would love to stay here, and I would like to establish a big commune too. But it all depends on how much courage the people of Greece have, whether they can digest me or not.

I UNDERSTAND THAT THERE IS NO FIRM ITINERARY AS YET, BUT COULD YOU TALK IN ANY DETAIL ABOUT THE WORLD TOUR?

It is difficult to talk about the world tour, for the simple reason that all governments are so afraid of me. I have applied to all the countries, I am waiting for their visas, and they go on postponing. It is almost two months... and they don't even have the guts to say no, because they know perfectly well that if they say no I am going to expose them publicly. So neither do they say no, nor can they say yes, because they are afraid of their church, of their mob. So for two months continuously, at least twelve countries have been postponing my visa.

Greece was most courageous to accept and welcome me immediately.

So I cannot say where I will be going next -- most probably Italy. The next possibility is Switzerland, and the third possibility is France -- but these are only possibilities, because it is not in my hands.

For the first time I am realizing that we are living in a world which consists only of big prisons called nations. Man has not even the basic right of free movement. It is tragic; it is sad and ugly. And I am asking only for a tourist visa, for four weeks or six weeks... and they don't seem to have even the guts for that.

QUESTIONS FROM CARNIVAL NEWS, SWITZERLAND.

IN SWITZERLAND DURING THE CARNIVAL SOME PEOPLE DRESSED UP LIKE YOU AND OTHERS LIKE SANNYASINS. THEY WON THE FIRST PRIZE AS THE CARNIVAL'S BEST WAGON IN THE CARNIVAL PARADE.
PEOPLE SEEM INTRIGUED BY YOU, BUT WHY ARE SO MANY PEOPLE AGGRESSIVE TOWARDS YOU AND YOUR SANNYASINS?

It is one of the contradictions of the human mind: when you are afraid the best way to defend is to be aggressive. Their aggressiveness is symbolic of their deep fear. They know perfectly well that if they are not aggressive they can be won over. Their philosophical background is rotten, their religious ideology has no foundations in truth; they are aware of their weaknesses.

My people are bringing their weaknesses to the surface. It is a good sign that they are aggressive; it simply shows they have started going down the drain. How long can they be aggressive? This aggressiveness is simply a facade to hide their fear, but that fear is deeper than their aggressiveness. This aggressiveness they cannot maintain forever; it needs energy to maintain it or it will wither away.

But their fear is not going to wither away. It will be best for them, rather than being aggressive, to be more understanding -- understanding of their fear, understanding of what my people represent to them and why they are feeling so afraid. They must be in the wrong: if you are not in the wrong you don't need to be aggressive.

My people are not aggressive; what to say of aggression, they are not even defensive. They are simply at ease with themselves, perfectly alert that what they are doing has their total support. It is not a split personality -- one half of them supporting it and the other half against it.

But the crowd in the world is split, it is schizophrenic, and you are simply provoking their repressed

side. Remember one thing: the repressed side is more powerful because it has never been expressed. The side that they have been showing to the world has been used, it has been losing energy; the side that they have been hiding within themselves is gathering energy. You simply remind them of their own real self -- of their own rebelliousness, of their own youth, of their own life that they have not lived.

They are not aggressive towards you; really, they are repentant. But you are making them repentant -- without you they were dragging somehow towards their graves. Suddenly you come in between and create a great question mark about their whole way of life, which is nothing but misery and suffering. It is natural...

Be compassionate towards them. Against their aggressiveness you have to be loving and compassionate. Their aggressiveness is very superficial. If your compassion and love are deep enough, soon they will be on your side, soon they will be my people.

By being aggressive one thing is certain: they have shown interest in you and in me. It is just that they don't know how to show respect in a more courteous way.

WHAT IS THE DIFFERENCE BETWEEN YOUR LOVE AND A CHRISTIAN'S LOVE?

There is a tremendous difference. The Christian's love is only an idea in the mind. My love is my heart; it has nothing to do with my thoughts, it has something to do with my being.

For example, Jesus defines God as love. According to me, this is very insulting towards love. God is non-existent and he is making love only an aspect of God -- "God is love." God can be many more other things.

If I were to define with the same words I would say, "Love is God." Then God cannot be anything else than love, then it becomes synonymous with love -- and if love is God then there is no need to prove the existence of God. It is proved by the experience of love.

God is no longer a person who creates the world; it is an energy of love which is creative. This whole universe is creative love. I simply cancel the idea of God.

Love is all.

The more you are loving the more you are divine.

When you reach to the highest peak of love, you have the experience of godliness -- not of God. To me, godliness is just like a fragrance: you feel it but you cannot catch hold of it.

The difference can be seen in actuality. For two thousand years Christians have been teaching about love, and for two thousand years they have been killing people, burning people alive, destroying cities, burning cities. They called it a crusade, *jihad*, religious war. The very term religious war is contradictory: there cannot be any religious war; *every* war is irreligious.

To be religious means to be beyond stupid violence, murder, arson, killing. But these two thousand years show the reality of Christian love: in the name of love they have killed so many people, burned so many women alive, that it seems absolutely strange that they still have the nerve to talk about love.

My love will not take you to war, will not create crusades. My love will help you to dance, to sing. My love will help you to commune with more and more human beings, in deeper and deeper ways -- ways of the heart.

If my love succeeds there will be no war in the world. If my love succeeds there is no need of anything else -- because when your heart is full of love you cannot be angry, you cannot be frustrated, you cannot feel meaninglessness, you cannot feel anguish; you cannot think in terms of existence being just an accident. Love is such a fulfillment, such a deep contentment that everything else simply fades away. You become pure love... and the flowering of pure love is the flowering of your consciousness, of your being, of your existence, of your destiny.

Christian love is just a word. My love is a reality. If their love was also a reality, things would have been totally different.

I have been asking the pope, with respect and love, for a public discussion about the fundamentals of religion. He is such a coward that he is not willing. Here, just as an example, the archbishop of this beautiful island phoned the owner of the house, who is my host, saying, "If you are not going to throw him out from your house, we are going to burn it." You can see the love -- Christian love.

I am not doing any harm to anybody, and if he feels I am wrong, he is invited and welcome to have an open discussion about anything that he thinks I am wrong about. Why burn the poor house? -- I will be gone

within a few days, and the house is beautiful.

But I have informed the archbishop, "If you are going to burn it... at least if you cannot be Christian just be a gentleman: inform me so I can be inside and you can burn me too. That will be a proof of your love."
Talking is one thing.
Living is totally another.

YOU RECENTLY TOOK AWAY GOD AND RELIGION FROM YOUR SANNYASINS. WILL YOU ALSO TAKE AWAY YOURSELF, THEIR BELOVED MASTER AND FRIEND, FROM THEM?

I cannot do that because it is not in my hands; otherwise I would have done it. If they love me, if they feel a deep synchronicity with me... you should ask them because it is in their hands.

As far as I am concerned, whatsoever was unnecessary, whatsoever was organizational I have taken away. That was within my hands. Love is not in my hands; I am in the hands of love. I cannot take it away.

But my people are perfectly free to take their love whenever they feel. My love will remain the same towards them because it is unconditional; it has nothing to do with whether they love me or not. I will continue to love them.

I cannot -- just forgive me -- I cannot accept your idea. Love is the only thing that has remained between me and my people, and that should be the only thing that should remain amongst people. Everything else can be dropped, but not love -- because love is God, love is religion.

Love is my whole way of life, and they have accepted love as their way of life too. But they are absolutely free... because love gives freedom. It is not a bondage that I can take away; it is their freedom, and I cannot take away their freedom. I do not possess anybody.
Love is not possessiveness.

Love is pure freedom to the other person to be himself.
How can I take it away? It is impossible.

QUESTIONS FROM THE ORANGE CONNECTION, GERMANY.

IS IT POSSIBLE TO GROW WITHOUT HAVING A MASTER?

It is possible to grow without having a master, but the journey will be very long, very uncertain. It may take lives to arrive at some certainty of the path.

Nobody sailing in a boat around the world will ask the question, "Is it possible to go on the journey without a map?" Of course you can go.... The map does not insist, "I have to be with you." No pilot flying around the world will go without a map, without a guide -- although the guide and the map are not necessary, he can go without them.

The past of humanity has unnecessarily made the master somebody very superior. That creates the idea in your mind: Why accept anybody as superior to you? It hurts your ego to accept a master. But as far as I am concerned, the master is only a guide.

Even if you go to see the ruins of the golden days of the Greek civilization, you take a guide with you. The guide is not superior to you; he simply knows more about the terrain, he can be helpful.

The master is only a guide, a map. He can make your journey small, he can make your journey less arduous, he can help you to reach even in this life -- no need to wait for another life. And the strangest thing is that he is not asking anything for his advice, you are not paying him anything for his advice. He enjoys showing the path to people, just as the gardener enjoys when the flowers blossom; something in his heart also blossoms.

To say it exactly, with each disciple becoming enlightened the master again becomes enlightened; again the whole experience is refreshed. And the more disciples become enlightened... without taking anything from you, the master is getting enough from existence itself. The master only gives to you, he does not take anything from you. Why should you be afraid of someone who can help without charging you anything?

But the yellow journalism goes on spreading lies. Just the other day I heard that I take twenty-five

hundred dollars from each person who becomes a sannyasin -- that is the fee. I thought, "That is a great idea!" I have lost millions of dollars. I have not taken even one cent from anybody. There are people who are selling even spirituality; beware of them. Spirituality is not for sale; it can be shared, but it cannot be sold.

But it is still your decision. If you want to go alone, that is perfectly good -- but whether you will reach or not, I cannot say anything about it. Because I know your mind... Somebody goes to his land, his own country, telling me that he is going to finish incomplete things and will be here within two months. I wait for him. Two months pass, three months pass, two years pass...

I enquire, "What happened to the guy? Is he still finishing things?" And I am informed that when he went back he fell in love with a woman; he has forgotten all about meditation, he has forgotten all about enquiry into truth. The unconscious behavior of man is accidental, very accidental.

I have heard about one salesman, a real estate salesman, whose boss was very angry. He was his best salesman, but this time he had done something really not right. He had sold a big piece of land to a man at a very good price, and the boss was very happy; he had even raised his salary. That land was lying there for years and nobody was purchasing it, and he had managed to get the highest price. But then came the rains, and the man who had purchased the land came running and said, "You are all cheats! That land is six feet under water."

The boss called the salesman saying, "This is not good."

He said, "Don't be worried. You just wait two days. I will manage..."

And after two days he came and he said, "I have managed, everything is settled. I have sold two boats to that man."

The boss said, "My God! He was so angry, so aggressive, and you managed to sell him two boats? Where did you get those two boats?"

He said, "We had them in our basement for years and I was waiting for some opportunity to sell them. I told the man about the beauties of the water. I told him that for now he can use boats, and when the water is gone he can make his house just six feet higher and it will be on a lake; it will be called Lake Palace. And the man said, `Really! That's a great idea.'"

And the salesman told him, "There are two boats. So while the water is there, use the boats, enjoy, and when you have raised your house... then too the boats will be needed in the rainy season. Or if you can manage to keep the water all the year round this will be the most beautiful house in the whole city, surrounded by water. And there is still ground -- you can make a beautiful garden, a beautiful house. Just think of it!"

The salesman was saying that the question is not what you are selling, the question is what dreams you attach to the commodity you are selling. Only dreams are sold.

There are people like Maharishi Mahesh Yogi who for a few dollars will initiate you into meditation. This is ugly; this has never happened in the East. He has accumulated a fortune. If somebody gives you something that is another thing -- but he has a rate: two hundred and fifty dollars for every initiation.

And the human mind is so stupid: when you pay two hundred and fifty dollars for something you can never go against it; otherwise you will look like an idiot. Because you have paid two hundred and fifty dollars, you start telling people it is a great thing -- two hundred and fifty dollars are nothing for it, it is cheap. If you say it is nothing, that means you have been befooled, that you were stupid to pay two hundred and fifty dollars.

The real master never takes anything from you. What have you got? -- you are spiritually poor, that's why you need a master. The master only gives to you, and gives out of love. And the fundamental of love is that the more you give the more you have; it is an inexhaustible eternal source of life.

But I will not say that one cannot find it without a master. One can find it, but one needs great patience; one needs to be very alert not to be caught up in something else on the way. One needs not to fall into ditches which are everywhere along the way. One needs to be an absolute seeker: he may fail many times, but his search continues. His spirit does not start feeling frustrated; he keeps his spirit high. He will be alone, and the path is lonely.

There are difficulties, but one can move without a master. But if he is without a master just because of the ego, then he is never going to reach -- because ego is the first barrier that prevents the search for truth.

And if the master is not trying to be something holier than you... and no real master can do that. He is just a human being amongst you; it is only that he knows the way and he can show you the way. It is his joy to show you the way. There is no contract; he is only a friend.

That's why I have changed the word `master', because it gives a certain sense of slavery, spiritual slavery. He is the master and you are the slave. He is the master, he owns you; he is the master and you have to follow his orders. I have changed that word. I say the real master is only a friend and his joy is to help. You are not obliged to him, he is obliged to you: you accepted his advice and you could have rejected it.

HAVE YOU ALREADY TOLD US THE WHOLE TRUTH, OR ARE THERE STILL A FEW MORE SURPRISES WAITING FOR YOUR SANNYASINS?

The whole truth cannot be told, so there will always be surprises waiting for you.

The whole truth is a very big mystery, far bigger than is possible to express. It has so many dimensions, so many aspects; anybody who thinks he has told the whole truth does not know truth.

I will tell you two stories -- one is very famous -- from PANCHTANTRA, one of the ancientmost collections of parables in the East. Aesop's fables in the West are all stolen from PANCHTANTRA; nothing is new in them. PANCHTANTRA is at least two thousand years older than Aesop's fables. In fact, there has never been any such man as Aesop. Somehow, because Gautam Buddha was continuously quoting from the parables of PANCHTANTRA...

There have been many names given in love to Gautam Buddha because of his qualities; one is Bodhisattva. Moving from one language to another till it reached the West, Bodhisattva became Bodhisat and finally it became Aesop, one knows not how. All those stories had been compiled thousands of years before Buddha and were told by Bodhisattva Gautam Buddha.

One of the most famous parables is the five blind men and the elephant. They had never heard about elephants when for the first time an elephant came into the city. All five blind men were great friends and great philosophers.

When you don't have eyes you naturally become a philosopher; you can't see, you can only think. You can't see light, you can't see color, you can't see rainbows, you can't see flowers -- but you can go on thinking and making philosophies about all these things.

All five went to see the elephant and they all touched different parts of the elephant, and again a great philosophical argument arose. One was saying, "That elephant is like huge marble pillars just like we have in the temple" -- because he had touched the legs of the elephant.

The other said, "Nonsense." He had touched the ears of the elephant, and the Indian elephant has smaller ears than the African. He said, "It looks like a big fan that rich people use." In the past when there was no electricity every rich person had an attendant to move a big fan over his head. And he said, "You are just stupid. A fan cannot be a pillar..." And so on and so forth.

One man with eyes was looking at all these five blind people, and he said to them, "You don't have eyes. In the first place you should always remember that. And when you are talking about something you should always know whether you are talking about the same thing. One is talking about the ears and the other is talking about the legs -- and the elephant is so big, and you are blind."

Truth is too big, too vast. It has many dimensions.

So I will go on telling you about different aspects, which blind people will think are all contradictory, inconsistent -- because sometimes I will be talking about the legs of the elephant, and sometimes about the ears of the elephant, and sometimes about other parts of the elephant, and naturally those will be totally different statements. Only when you have opened your eyes will you be able to see the whole elephant.

The second story I wanted to tell you is about Gautam Buddha. He is passing through the jungle, it is fall, and the whole path is full of dead leaves and the wind is making great music with the dead leaves. And Ananda, finding him alone asks him, "I have been with you for thirty years, but you always go on saying something new. Have you told us the whole truth? Are you going to tell us the whole truth or not?"

And Buddha bends down, takes a fistful of dead leaves in his hand and shows them to Ananda saying, "Do you see these leaves in my hand?"

Ananda says, "Yes, I see. But don't try to change the subject. I was asking something else, and you are trying to change the subject."

Buddha says, "No, I am not changing the subject. Now see all the dead leaves in the whole jungle... Whatever I have told to you is just a few dead leaves in my fist."

To tell the whole truth is impossible; it is too big. Millions of leaves fluttering and dancing in the wind...

it is too big. Whatever I am saying is simply saying so that you become interested in enquiring. I cannot give you the truth, but I can give you a certain thirst for truth -- and that is enough. If you are thirsty, you will find the source of water.

Until my last breath I will go on giving you surprises -- and who knows, maybe even after my last breath! I will try!

ALTHOUGH MANY JOURNALISTS ARE VERY TOUCHED AFTER MEETING WITH YOU, THE REPORTS THAT ACTUALLY APPEAR RARELY REFLECT THIS AND SOMETIMES ARE EVEN NEGATIVE. CAN A JOURNALIST BE AUTHENTIC?

It is difficult for poor journalists to be authentic. They are really touched; I can see their faces, I have seen even tears of joy in their eyes. But when their reports come, they are negative.

It has nothing to do with the interview that they have done with me; what they have written they could have written without the interview. They are talking about the gossip going around, about the archbishop preparing for a protest, that people are afraid that if I remain here then I will destroy their old tradition and I will corrupt their youth -- just the old charges which they had against Socrates, corruption of the youth.

But in my heart I know this is not the journalist; this is just a poor human being serving under chief editors, owners, and following their dictates. They send him here not to report exactly what I am saying, and what he feels and what he sees; they are sending him here just to make his story look real: "He has been there."

I know a few journalists even became sannyasins, and when they went back they were thrown out out of their jobs. I know about journalists who have been trying hard, that have seen with their own eyes that there are no sex orgies going on, there are no drugs. But the people who own the papers are not interested in truth; they are interested in the circulation of the paper. And the circulation of the paper depends on sensationalism -- so create some sensation, real or false.

And particularly against me it is very easy. I don't even read any newspaper, any magazine, anything; for seven years I have not touched them so I don't know what they are writing and what they are doing. It is just that my people sometimes report to me when it is too much for them....

The other day I was informed that the same journalist who was so touched wrote that I have escaped from America to evade taxation. I have not escaped from America, and I don't have any income for any problem of taxation to arise. There is no problem for me in America about taxation. In fact they have prohibited me from entering America for five years... but nobody bothers to look at facts. Perhaps the journalist must have been feeling very bad, hurting. But this is the human situation.

The owners want circulation, so any strange thing one cannot even believe... One journalist was here and he had seen me sitting here for two hours. He was taking photographs and what he has printed in his newspaper is a photograph of the archbishop -- that crazy guy -- and one of my Greek sannyasins, Mukta.

Mukta had gone to see the archbishop asking, "Why are you making so much fuss? What are your problems?" She had gone to invite him here. She belongs to one of the famous families of Greece, and the archbishop was shaking hands with her. The caption says: Osho is shaking hands with the daughter of one of the most famous families. And the journalist was here! He knows that this picture is not mine!

But that archbishop looks so crazy and mad, even in the picture, that they could not resist the temptation to publish it. Outside of this place, all over Greece nobody will be bothering about what the truth is. The journalist has been here, he has taken photographs, and this is the photograph that he prints!

But I know that it is not the journalist; it is the people who own the newspapers. Either some political party owns them or some religious fanatic group owns them, or some super-rich people own them. They all have their vested interests, and they have to move accordingly. There is no trouble at all for my sannyasins in St. Nicholas, but if you look at the newspapers you will think things are really getting hotter and hotter every day.

It is simply an ugly society, where everything can be purchased with money. Journalists have to sell themselves for money -- and they are helpless. A few journalists have tried.... For example Satyananda, a German journalist, insisted that he had been to the place and each word that he had written was absolutely true. But STERN magazine -- and he was their most important and senior journalist -- decided that he had been hypnotized! They said, "Either you drop sannyas or you are fired. And your article cannot be published

as it is; we will have to edit it."

But he asked, "How can you edit it? You have not been there."

They fired him. They edited the article and changed its whole tone. It was written with great love and with great understanding, but it became negative rather than positive.

I am not against the journalists; I am simply stating the fact that freedom of thought, freedom of printing does not exist. It is just talked about.

WHAT WILL BE THE NEXT STEP AFTER YOU HAVE TAKEN OVER THE VATICAN AND THE POPE IS LIVING IN PERMANENT EXILE IN INDIA?

In the first place, I am not going to take that rotten place, the Vatican. I have some taste!

Let the pope remain in the Vatican; he fits there. So the question of a next step does not arise -- I am not going to take the first step even. And I don't belong anywhere: no country seems to be courageous enough to let me live there.

I am reminded of my university days when I was a student. I was expelled from one college, from another college -- I have so much experience about expulsion. Finally one principal said, "Listen, wherever you go you cannot last more than two months; you will be expelled. I can take you in my college on one condition: that you will never attend the classes."

I said, "This is a strange condition. Then why am I joining the college?"

He said, "That's how it is -- because I don't want to disturb my professors and students. I have heard all the stories about you. You argue too much. So you can think about it."

I said, "That's good, but what about the percentage?"

He said, "That I will take care of. You will get enough percentage for being present so that you can appear in the examination. But you show up only in the examination -- not the whole year."

I agreed with him because there was no other way. This was a simple way. Perhaps the same kind of arrangement has to be made somewhere, that some country gives me citizenship with the condition that I never live in that country: "You can have a passport... and then just go away wherever you want -- but never come back to this country."

I know that is going to happen, and I don't blame anybody. I am responsible for everything that has happened to me or is going to happen to me -- and I am perfectly happy about it. I can be without a country, without a religion, without a race: what more freedom can you ask for?

You are asking about the Vatican in Italy. The pope is so afraid that he is preventing my visa. For two months the top man in the ministry has been promising, "Within just two days a telex will be arriving"... and two months have passed! Whenever he is asked it is just "within two days..." But he cannot do anything against the pope. It is a Catholic country. Politicians depend on votes. The pope has informed all Catholic papers and news media that nothing should be published, broadcast, televised, for or against me.

I have heard that he was very pissed off because while he was on tour a television company came to Nepal where I was staying and had a one and a half hour interview with me -- and before he went back they televised it. Thirteen million people looked at the show. The director informed me, "This is the first time that any show has attracted thirteen million people. It happens only when there is some disaster. Are you some kind of disaster?"

I said, "I am."

And he informed me, "The whole country is discussing for and against; there is not a single person who is neutral."

Another television company is trying to reach here, but... The pope will prevent me from coming into Italy because he knows one thing, that he has no valid ground to argue with me. And he also knows the Italian people are only formally Catholics.

In fact it was the Roman governor, Pontius Pilate, under the orders of the Roman emperor, who crucified Jesus. And it is a strange fate that Rome and the Roman empire disappeared and fell into the hands of the Christians. The Roman empire had crucified not only Jesus but thousands of other Christians.

I remember a very strange story. It was the tradition in Judea that every year at their annual functions three persons were to be chosen to be crucified, but one could be forgiven. Pontius Pilate was thinking that they would ask for Jesus to be forgiven, because he was simply naive, simple man who somehow got this

idea fixed in his head that he is the only begotten son of God. It is innocent, there is nothing wrong in it; what harm can it do to anybody? Even if somebody thinks he is God, let him think it and help him. If he is enjoying it, why disturb him? I don't see the point: what was the problem?

Pontius Pilate also could not see the point. What was the problem? -- Jesus was only saying strange things... let him talk; if you did not want to believe in him, he was not forcing you. And nobody was listening to him either; just a few poor people surrounded him in the hope of going toparadise. No educated, cultured people, no scholarly people, no rabbis, no rich people were around him; he was absolutely powerless. He rodeon a donkey, saying that he was the only begotten son of God. Let him enjoy it. Just something in his head is loose -- but that should not be a reason to crucify him.

But the people did not ask for Jesus to be released; they asked for Barabbas who had committed seven murders, who was really a murderous man. And if you think about miracles, with Jesus nothing happened, no miracle; but with Barabbas miracles happened. This was a miracle: after seven murders the people asked that Barabbas should be released. Either God missed his target or... what happened? He forgot the name of his own son and remembered Barabbas? Something went wrong.

But it was a miracle. Barabbas was not thinking... he was also thinking that Jesus would be saved. Jesus was only thirty-three and he had been teaching for only three years, and he had done no harm to anybody; he had committed no crime. Barabbas could not believe when he was released; he looked back again and again thinking, There seems to be some mistake -- Barabbas and free? And within three months he committed another murder.

It was the tradition that once the emperor had forgiven somebody he could not be given the death penalty again. So now Barabbas was free to murder as many people as he wanted, but he could not be crucified. For such people they had in Italy a coal mine which was very deep. There was always danger and every year people were dying there; so people who could not be crucified were sent to the coal mine. Barabbas was sent to the coal mine and the second miracle happened. The coal mine collapsed after a few days and everybody -- hundreds of people were working inside -- died, except Barabbas. He came out alive!

This made even the emperor think that Barabbas was in some direct connection with God. This man had been saved twice from death. People started touching him because he was divine, and he was invited for the annual festival in Rome. The emperor wanted to see what would happen one last time. Barabbas was to fight with a hungry lion -- and you will be surprised: the miracle happened the third time. He killed the lion barehanded and was declared victorious. Even the emperor had to think that he was no ordinary man and he should be set free again, should be given all the rights of free citizens. He was released, was given all the rights of free citizens, respectability.

But all those years Jesus was haunting his mind. He was so innocent and he had been killed... And finally, listening to Christian missionaries who were underground in basements teaching the gospel, he became a Christian. And the day he became a Christian he was crucified! God seems to be absolutely against Christians: poor Barabbas was saved three times from death, and the day he became a Christian he was crucified.

But slowly, slowly -- this is how the dynamics of mind and life work -- Rome started feeling guilty for killing innocent people who were not doing any harm. The ultimate result was that the whole of Rome became Christian. The empire that had killed Jesus died and it became a Christian kingdom.

But deep down every Italian is still a pagan.

I have come in contact with thousands of Italian sannyasins; they don't have any deep conditioning of Christianity. It is very superficial. Deep down they are still pagans; they enjoy eating, they enjoy love, they enjoy dancing. They enjoy all the things of life. They don't care about the pope; they pay respect to him, a formal respect, but in their lives they are more close to Zorba than the Greeks.

I love the Italians. Just one thing I hesitate about, which is that they look a little greasy -- but I can tolerate that. And the second thing is their spaghetti. I don't know that it is something bad....

Just by coincidence an Italian woman who was one of my first sannyasins... She is a professor, but I don't think she has ever taken a bath. On her face you can see layers and layers of powder. She stinks... and this was a bad fate for spaghetti. She prepared spaghetti and brought it for me -- and the spaghetti was also smelling and stinking the same! Since then I have become so afraid of spaghetti that I have never tried it. That one experience... I did not even taste it. I somehow managed that that woman should go away. I said, "I will eat it" -- and the moment she was gone I flushed it. Even after flushing it my whole bathroom was stinking!

In this whole world I am only afraid of spaghetti. Everybody says it is beautiful, perfect. It must be... but

my association with it is such and has gone so deep that even the name spaghetti and I can start smelling it!

So in Italy I am afraid only of two things -- not of the pope, not of Christianity and Catholicism; those are just so superficial that...

Italians are still pagans, life-affirmative people. So from the very beginning I want to warn them that when I come there, please don't present spaghetti to me. And secondly, try to be a little less greasy.

WHEN WILL YOU GIVE YOUR FIRST LECTURE IN GERMAN, AND WHERE?

My God, in German! Not in this life... and I am not going to be born again.

Socrates Poisoned Again After 25 Centuries

Chapter #25
Chapter title: Consciousness is contagious

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CAN YOU TELL US ABOUT YOUR CONNECTION WITH J. KRISHNAMURTI?

It is a real mystery. I have loved him since I have known him, and he has been very loving towards me. But we have never met; hence the relationship, the connection is something beyond words. We have not seen each other ever, but yet... perhaps we have been the two persons closest to each other in the whole world. We had a tremendous communion that needs no language, that need not be of physical presence.

Once it happened -- just a coincidence -- he was in Bombay. He used to come to Bombay every year to remain there for a few weeks. He had perhaps more followers in Bombay than anywhere else in the world. I came to Bombay. I was just going to New Delhi and I had to wait a few hours. Some friends who had been deeply connected with J. Krishnamurti and who were also connected with me, came to me and said, "This is a golden opportunity. You are both in the same place. A meeting will be of immense importance, and Krishnamurti wants the meeting."

The man who said this was a very respected revolutionary of India, Ajit Patvardhan. He was one of the closest colleagues of J. Krishnamurti.

I looked into his eyes and said, "Please don't lie. You must have said to J. Krishnamurti, `Rajneesh wants to meet you.'"

He was taken aback, almost shocked. He said, "But how could you manage to know? That's exactly what we have been conspiring. We knew perfectly well that this would be the only possible way; if we say to you, `Krishnamurti wants to meet you,' you cannot refuse. If I say to Krishnamurti, `Rajneesh wants to meet you,' he cannot refuse. And the people who have been connected with Krishnamurti have all become connected with you too. We are all eager to see what transpires when you two both meet."

I simply told Ajit Patvardhan an old story of two great mystics, Kabir and Farid. Kabir had his commune near Varanasi, on the opposite side of the Ganges. Farid was traveling with his disciples; he was a

Mohammedan, a Sufi mystic, and he was going to pass the village where Kabir was living.

The disciples of both mystics persuaded them. "It would not be right that Farid passes here and you do not invite him," Kabir's disciples said. "It is simply a matter of love to invite those people to live in our commune for a few days, to rest." Farid's disciples said, "It will not look right to bypass the commune of Kabir. At least we should just go to pay our tribute."

Farid and Kabir both agreed. But the real thing amongst the disciples of both was that they wanted to see what happened when they met, what they would talk about, what would be the things that were important between these two persons.

But they never uttered a word.

The disciples were very much disappointed; this was not what they were waiting for. The moment both the mystics had departed they had to face their disciples, and the disciples were really angry.

The disciples of Kabir said, "You made fools of us. For two days we have been waiting to listen to something -- you are always talking -- and what happened to you? You became suddenly silent. We do not understand. What is this matter of laughing like madmen, weeping, tears, smiles, hugging -- but not saying a single word?"

And the same was the situation with Farid. The disciples were raising the same problem, and the answer that was given was also the same. Farid and Kabir virtually said the same thing to their disciples: "We both know there is nothing to say. He has eyes, I have eyes. We have both experienced, we have both tasted the truth. What is there to say? Whoever would have uttered a single word would have been proved ignorant, that he does not know. We recognized each other; it is impossible not to recognize. Even two blind people recognize each other; do you think two people with eyes will not recognize each other?

"Of course we enjoyed each other. That's why joy, smiles, tears were the only possible language; when it was too much, we hugged each other. We were sitting holding each other's hands for hours and our love was flowing, and there was a communion -- two bodies and one soul.

"But forgive us, we completely forgot about you. You cannot understand anything except words, and truth cannot be expressed in words. You have every right to be disappointed, to be angry, but you should consider our position also. We are helpless. When two silences meet, they become one. When two loving hearts beat, they beat in harmony; a music arises which is not mundane, which cannot be heard by the ears -- which can be heard only by those who can experience it in their hearts."

So I told Ajit Patvardhan, "It is absolutely useless, wasting Krishnamurti's time. You are not going to hear anything."

And when they went back to Krishnamurti he asked, "What happened? He has not come?"

They told the story, saying, "He simply told us a story."

And he laughed and said, "He did exactly the right thing. In fact I should have told you the story but I don't know the story. I also wanted to explain to you that it is futile, but you would not have understood."

You are asking me about my connection with him. It was the deepest possible connection -- which needs no physical contact, which needs no linguistic communication. Not only that, once in a while I used to criticize him, he used to criticize me, and we enjoyed each other's criticism -- knowing perfectly well that the other does not mean it. Now that he is dead, I will miss him because I will not be able to criticize him; it won't be right. It was such a joy to criticize him. He was the most intelligent man of this century, but he was not understood by people.

He has died, and it seems the world goes on its way without even looking back for a single moment that the most intelligent man is no longer there. It will be difficult to find that sharpness and that intelligence again in centuries. But people are such sleep walkers, they have not taken much note. In newspapers, just in small corners where nobody reads, his death is declared. And it seems that a ninety-year-old man who has been continuously speaking for almost seventy years, moving around the world, trying to help people to get unconditioned, trying to help people to become free -- nobody seems even to pay a tribute to the man who has worked the hardest in the whole of history for man's freedom, for man's dignity.

I don't feel sorry for his death. His death is beautiful; he has attained all that life is capable to give. But I certainly feel sorry for the whole world. It goes on missing its greatest flights of consciousnesses, its highest peaks, its brightest stars. It is too much concerned with trivia.

I feel such a deep affinity with Krishnamurti that even to talk of connection is not right; connection is possible only between two things which are separate. I feel almost a oneness with him. In spite of all his criticisms, in spite of all my criticisms -- which were just joking with the old man, provoking the old man... and he was very easily provoked. I just had to send my sannyasins to his meetings to sit in the front row, all

in red colors, and he would go mad! He could not tolerate the red color. In his past life he must have been a bull; just a red flag and the bull goes crazy. Bulls have their own personality.

But even though he used to become angry -- he would forget the subject matter he was going to talk on, and he would start criticizing me and my people -- later on he would say about me to the hostess where he was staying, "This guy is something. He disturbs my meetings, sending red-robed people. And the moment I see them, I forget what is the subject I have decided to speak on. It happens every time, and I know that he is simply playing a joke. He is not serious, he is not against me; neither am I against him."

From many of his intimate people I have been informed, "He is not against you. He wants you to know that howsoever angry he becomes, he is not against you."

I said to them, "I *know* it. I love the man. But to love a man and once in a while to joke with him, do you think it is contradictory? In fact, I am trying to help him to become a little less serious. A little more sense of humor will not do any harm to him. Only on that point I do not agree with him -- he is too serious."

Religion needs a certain quality of humor to make it more human. If there is no sense of humor in any religious teaching, it becomes more and more intellectual, mathematical, logical, but it loses the human touch. It becomes more and more a scientific subject. But man cannot be just an object of scientific study. There is something in him which transcends scientific study.

Just look around the world. Trees don't laugh, buffaloes don't laugh. No animal laughs; it is only man who has the sense of humor. There must be something in it because it happens at the highest evolutionary point -- man.

Krishnamurti's teaching is beautiful, but too serious. And my experience and feeling is that his seventy years went to waste because he was serious. So only people who were long-faced and miserable and serious types collected around him; he was a collector of corpses, and as he became older, those corpses also became older.

I know people who have been listening to him for almost their whole lives; they are as old as he himself was. They are still alive. I know one woman who is ninety-five, and I know many other people. One thing I have seen in all of them, which is common, is that they are too serious.

Life needs a little playfulness, a little humor, a little laughter.

Only on that point am I in absolute disagreement with him; otherwise, he was a genius. He has penetrated as deeply as possible into every dimension of man's spirituality, but it is all like a desert, tiring. I would like you back in the garden of Eden, innocent, not serious, but like small children playing. This whole existence is playful. This whole existence is full of humor; you just need the sense of humor and you will be surprised.

I have heard about a man in India who used to sell Gandhi caps. Particularly at election times, everybody wants to prove that he is a Gandhian, because the followers of Gandhi had been ruling the country for forty years. If you are a Gandhian your victory in the election is certain. The Gandhian cap -- a white cap -- symbolizes who you are, and this man used to earn so much money just by making caps and selling them.

But this year he was sick. He was getting old, and he told his young son, "You will have to go to the marketplace" -- which was a few miles away from the village -- "and I have to tell you only one thing. The way is beautiful; on both sides are very shady trees so that even in the hot sun you can sit under them and it is cool. And there is one big bodhi tree so huge that hundreds of bullock carts can rest underneath it. Avoid it. If you feel like resting, don't rest under that tree."

The son said, "But why? -- because that must be the coolest place."

The father said, "That is the problem. It *is* the coolest place, but the tree is full of monkeys. And it happened with me; I was resting there and when I woke up my whole bag of caps was empty. I was surprised -- what happened? Then I suddenly heard the monkeys enjoying -- all were wearing caps just the way I was wearing a cap. So they knew how to put it, where to put it, and it looked as if the whole of New Delhi from the president to prime minister, the cabinet and all the parliamentarians were sitting there -- all over the tree! And they were enjoying it so much.

"But I am a poor man. Suddenly I remembered the saying that monkeys always imitate, so I took off my cap so they could all see; they all took off *their* caps. Then I threw my cap away; they all threw their caps away. I collected the caps and went to the market. So just remember in case something like this happens, take your cap off and throw it -- they will all throw theirs."

The son was in a way excited to rest under the same tree and see what would happen. He found the tree -- it was beautiful and it was the most shady, and he saw hundreds of monkeys sitting on it. He rested, went

to sleep, and exactly what the father had said, happened. The bag was empty; he looked up and the monkeys were looking very happy, very proud, all Gandhians. But he was not worried because he knew the trick. So he simply took off his cap and threw it, and to his great surprise, one monkey came down and took the thrown cap, went back up the tree and put the cap on his head! They all enjoyed it, because this monkey had missed; one cap had been missing.

This must have been the second generation of the monkeys; perhaps the older generation had taught them that if it happens sometimes, "don't throw your caps but pick up the cap thrown by the merchant. We have been befooled -- once to be befooled is okay; twice to be befooled is unforgivable."

The son looked in shock -- what to do? He came back home and told his father. His father said, "I knew it: monkeys are more capable of learning than men. This is their second generation and they have remembered. And I told you specifically, you should not have thrown it so quickly. First you should have taken it off and seen whether they took theirs off or not; then at least you could have saved one cap. You lost even that."

Existence is hilarious. Everything is in a dancing mood, you just have to be in the same mood to understand it.

I am not sorry that J. Krishnamurti is dead; there was nothing more for him to attain. I am sorry that his teaching did not reach the human heart because it was too dry, juiceless, with no humor, no laughter.

But you will be surprised to know -- whatever he was saying was against religions, was against politics, was against the status quo, was against the whole past, yet nobody was condemning him for the simple reason that he was ineffective. There was no reason to take note of him. In India he used to visit only three places -- Delhi, Bombay, Madras. And it was the same way around the world... some big cities, and the same people year after year listening to him saying the same things, and nothing has changed in those people because nothing reached to their hearts. It remained only intellectual.

They can argue, they can argue very well. One man I know, Dada Dharmadhikari -- he is a very famous follower of Gandhi, a colleague of Gandhi, and a colleague of J. Krishnamurti. He does not believe in God, he does not believe in any traditions. He used to come to see me, and I told him, "Not believing in God is not enough; believing in God, or not believing in God, both are God-centered. I cannot say that I do not believe in God -- how can I not believe in something which does not exist? Believing or not believing are both irrelevant when something is existential." But he was too full of Krishnamurti.

I said, "Some day some opportunity may come and I will be able to point it out to you, that this belief is only a reaction. It does not erase God, it simply puts disbelief in place of belief, but God remains in its place."

His son is attorney general of the high court. One day he came very much disturbed and asked me to come immediately, "My father is dying. He had a serious heart attack, and the doctors are worried that he may have another heart attack and it will be difficult to save him. Perhaps he will be happy to see you. He always talks only of you or J. Krishnamurti."

I went to his house. He was resting in a dark room and I entered slowly. I told his son not to announce that I had come. He was repeating "Hare Krishna, Hare Rama, Hare Krishna, Hare Rama" very silently, almost whispering. But I shook him and I said, "Have you forgotten J. Krishnamurti? Have you forgotten me? What are you doing? Hare Krishna, Hare Rama...!"

He said, "This time don't disturb me. Who knows, God may be a reality. And just to repeat a few times before death... there is no harm. If he is there I can say, `I remembered you.' If he is not there, there is no harm, just let me repeat it -- no argument at this moment. I am dying."

I said, "That's what makes it very urgent to prevent you doing any stupid thing! This is against your whole life." Now he is eighty years old; he followed Krishnamurti for almost fifty years, has been in contact for twenty years with me, and at the last moment all intellectual garbage disappears and the old conditionings appear again. This was what his parents had taught him in his childhood, "Hare Krishna, Hare Rama," because Hindus believe that in this dark age of humanity only the name of God can save you. The name of God is like a boat; you simply ride on the boat and it will take you to the other side of existence, the spiritual world.

He became okay; he did not die. And when he had become almost all right, I asked him about that day. He said, "Forget all about it. There is no God. I don't believe in God."

I said, "Again -- because now death is no longer so close? That day you were not even willing to discuss it. You were even arguing: `At this moment, let me repeat the mantra that is going to save me.'" I said to him, "All your intellectual garbage is useless. It has not reached to your heart; it has not given you any

transformation."

Krishnamurti failed because he could not touch the human heart; he could only reach the human head. The heart needs some different approaches. This is where I have differed with him all my life: unless the human heart is reached, you can go on repeating parrot-like, beautiful words -- they don't mean anything. Whatever Krishnamurti was saying is true, but he could not manage to relate it to your heart. In other words, what I am saying is that J. Krishnamurti was a great philosopher but he could not become a master. He could not help people, prepare people for a new life, a new orientation.

But still I love him, because amongst the philosophers he comes the closest to the mystic way of life. He himself avoided the mystic way, bypassed it, and that is the reason for his failure. But he is the only one amongst the modern contemporary thinkers who comes very close, almost on the boundary line of mysticism, and stops there. Perhaps he's afraid that if he talks about mysticism people will start falling into old patterns, old traditions, old philosophies of mysticism. That fear prevents him from entering. But that fear also prevents other people from entering into the mysteries of life.

I have met thousands of Krishnamurti people -- because anybody who has been interested in Krishnamurti sooner or later is bound to find his way towards me, because where Krishnamurti leaves them, I can take their hand and lead them into the innermost shrine of truth. You can say my connection with Krishnamurti is that Krishnamurti has prepared the ground for me. He has prepared people intellectually for me; now it is my work to take those people deeper than intellect, to the heart; and deeper than the heart, to the being.

Our work is one. Krishnamurti is dead, but his work will not be dead until I am dead. His work will continue.

THE PRINTING PRESS WAS DISCOVERED BY CERTAIN INDIVIDUALS IN DIFFERENT PLACES AT ABOUT THE SAME TIME. WILL THE SAME HAPPEN TO CONSCIOUSNESS? AS MORE PEOPLE BECOME CONSCIOUS, WILL THERE BE AN EXPLOSION IN THE WORLD? IS CONSCIOUSNESS CONTAGIOUS?

Yes. It is contagious, and it is going to happen exactly in the same way; a few individuals will explore it and then it will become a wildfire. There is no way to prevent it.

It is a well-known fact, not only about printing presses but about other discoveries.... The printing press was discovered in different countries unrelated to each other, almost at the same time. It is a strange phenomenon. How does it happen? Something invisible seems to be passing around.

Albert Einstein was asked, "If you had not discovered the theory of relativity, what do you think -- would it ever been discovered or not?"

Albert Einstein laughed. He said, "At the most, just within two years somebody else would have discovered it." And he said, "I am saying two years at the LONGEST." It could have been only two weeks, because human consciousness had come to a point where this discovery was going to happen; who discovers it is not important.

Human consciousness is not a matter of individual islands; it is a vast continent, so the whole continent vibrates with the same rhythm. It has been found with other discoveries also. Whatever is discovered in the Soviet Union is kept secret, but all over the world other scientists start discovering it, with no information from Soviet scientists. And whatever is discovered by America is kept secret, but in some mysterious way the Soviet scientists discover it just within a few weeks -- not more than that.

Human consciousness is one whole; anything that happens at one place creates a subtle vibration that moves all over. Wherever there is somebody capable of catching it, he immediately catches it. So there are things which cannot be kept secret. For example, enlightenment cannot be kept secret; there is no way to keep it secret. Meditation cannot be kept secret. It is not within your hands; it is happening deep down in your consciousness -- and every other consciousness around you is going to be affected by it.

You will see it in different spheres. For example, when Gautam Buddha appeared in India, Lao Tzu, Chuang Tzu, Confucius appeared in China; Socrates, Plato, Pythagoras appeared in Greece -- at the same time, the same flame, the same truth. And there was no communication -- even the Himalayas, the highest mountains between China and India, were not able to prevent it. What is happening to Lao Tzu and Chuang Tzu passes on, moves on.

If you look at the time before the communist revolution in Soviet Russia, it produced the greatest

number of the highest quality novelists, the most creative. And not only one -- Dostoyevsky, Tolstoy, Chekhov, Gorky, Turgenev, all are Himalayan peaks, one better than the other. Even after seventy or eighty years we have not been able to produce anything comparable to Dostoyevsky. But just within a small period, in a small place, these people appeared: consciousness is contagious.

And after the Soviet revolution, not a single man in seventy years has been able to produce even a faraway echo of Maxim Gorky or Turgenev. Something in consciousness died, because communism denied that man has a soul. It prevented the very idea of consciousness. No poet, no great novelist, no great painter, no great artist, no great sculptor... They all disappeared -- and before the revolution Russia was producing the world's highest caliber people.

Yes, this is going to happen: once a few people explode into light there will be flames, and the fire will spread like wildfire. And that is the only hope for humanity: that the whole of humanity comes up into consciousness, that people become so alert that nobody can deceive them into any stupid act.
And war is the most stupid act of all.

SCIENCE HAS DEVELOPED TREMENDOUSLY IN THIS LAST CENTURY, BUT SCIENCE OFTEN SEEMS SO HEARTLESS. YOU TALKED ABOUT MEDITATION AS THE INNER SCIENCE. CAN YOU PLEASE TALK ABOUT SCIENCE AND MEDITATION. SHOULDN'T THEY GO HAND IN HAND?

They *should* go hand in hand, but you have to understand that neither science can become meditative nor meditation can become just science. They are two dimensions of human existence. A man can be both: he can be a scientist in his lab, and he can be a meditator in his home. While he is meditating, he has to forget all about science; while he is doing scientific research, he has to forget all about meditation. Only then can they go hand in hand.

There are very complex and subtle problems in it. The problem is that science has to be objective and meditation has to be subjective.

Science can experiment; in meditation you cannot experiment, you can only experience.

In science the method is observation; in meditation the method is witnessing. And there is a great difference.

Science has an object before it. It can dissect it, it can find out what it is constituted from, it can go to the very roots -- to molecules, to atoms, to electrons, to protons. It can go on dissecting to find the ultimate stratum. But in meditation there is no object; there is a subjectivity.

Let me say it differently: in science, the scientist is working with something; in meditation he is working with his own being -- he cannot cut it, he cannot dissect it. Who will cut it? Who will dissect it? He is it. Who will observe? *He is it*.

So if this is understood -- that science and meditation have opposite directions to move; one moves outwards, one moves inwards -- they need not be enemies. They can go hand in hand because it is the scientist in which they both meet. The scientist has to be alert not to mix them; he has to be alert that in scientific research he remains objective and in meditation he forgets all objectiveness and just becomes a pure subject, a silent witness.

In the scientist is the meeting point. And it has to happen if we are going to save humanity.

TWENTY-FIVE CENTURIES AGO IN GREECE THERE WERE MANY MYSTERY SCHOOLS. ARE YOU A MYSTIC? PLEASE TELL US ABOUT YOUR MYSTERY SCHOOL.

You do not understand the word `mystery' or the word `mystic' or the phenomenon of a mystic or a mystery school. If anything can be said about them, they are no longer mystic.

A mystic is one who knows but cannot say it. He can live it; you can look into his eyes, you can look into his gestures, you can feel it in his presence, but there is no way to say it. It does not mean that the mystic remains silent. Many mystics have remained silent for the simple reason that everything you say falls short; the essential thing that you wanted to say is not contained in the words. When you hear your own words you know that which you wanted to convey is not conveyed. So many mystics have remained silent.

A few mystics have chosen to speak because it is possible not to say it directly, but to create a situation

through words in which it is indicated indirectly.

For example, if I just remain silent for a second -- just in the middle of a sentence -- you will feel my silence more than if I was silent for two hours here. If I was silent for two hours here, your mind would go on chattering inside; it would not be silent. But when I am speaking to you, if I suddenly remain silent for a second, your mind cannot start chattering because it is so involved with listening. When I suddenly stop it becomes more curious what I am going to say -- a full stop comes to your thinking. A little gap of silence may give you a little taste which can lead to great revolutions of your being. There are devices which can be created which may not help you directly, but which can help indirectly. For that a mystic has not only to be a mystic, he has also to be a master -- which is a totally different art.

That's why it becomes possible that there are masters who are not mystics. They are false, they know nothing; they just know the art of mastery. They can create the device but they have nothing to convey. They can make the house but the house is empty.

And there are mystics who have too much to give but they don't know how to give it; they are dumb. Rarely it happens that a master and mystic happen together in a man -- a coincidence. Then the master can manage. Without saying it, still he can manage to indicate it, to give you a certain taste of it. His devices will not be at all false.

For example, there is an old story...

A man comes back home in the evening. His wife is dead, he has small children, and the house is on fire. The small children are inside playing and the whole neighborhood is around the house shouting to the children, "Get out! The house is on fire."

But the children are too small; they don't understand why they should get out. In fact, they are enjoying the flames all around, everything burning, it is such a wild fireworks! They have never seen such a beautiful scene, and they are dancing and they are playing and they don't care what the neighbors are shouting.

At that moment the father reaches home. The house is completely in flames and the neighbors say, "We have done everything, but your children are strange -- they don't listen. And they are enjoying as if it is a game."

The father went close and shouted, "I have brought all the toys you asked for. I have brought all the toys!"

And they all came running out from the last door that was left, and started asking, "Where are the toys?"

The father said, "Forgive me; toys I will bring tomorrow. Today that was the only way to bring you out."

Now, those toys were only a device. Those children will understand toys, and they are waiting for toys; they don't understand that the house is on fire and their life is at risk. The father is lying, but can you say that he is lying? He is simply creating a device, out of love and compassion -- and he succeeds and the children are out. When he explains to them, they understand, and he promises, "Tomorrow your toys will be brought to you."

But the children say, "Don't be worried about toys, just forgive us because we forced you to lie. We had no idea what was happening; it never happened before. We had no experience."

The master can create, through words, toys that can bring you out of the house which is on fire. Of course you will not find those toys, but you will ask forgiveness from the master: "We forced you to lie. It was your compassion, your love; it was your care and concern."

I am a mystic and my whole work is my mystery school. My sannyasins are part of the mystery school. In ancient Greece those mystery schools were very small schools; this is a mystery university, it is all around the world. But don't ask more. For anybody who is really interested, the only way to understand is to become part of this mystic teaching.

Experience it; that's the only explanation.

PLEASE TALK TO US MORE ABOUT THE HOLY TRINITY -- TRUTH, BEAUTY AND LOVE.

The first thing: you have inserted "love" on your own; it is not part of the holy trinity. I have said, *satyam* -- satyam means truth; *shivam* -- shivam means goodness; *sundram* -- sundram means beauty. Don't try to cheat me; it is impossible!

Love simply happens. The man of truth cannot but be loving. The man who understands beauty cannot

but be loving. The man who lives all that is good cannot but be loving. Hence, love has not been included in the trinity; it is a by-product. These three things have been included in the trinity because they are independent of each other; they are not by-products.

It is possible that the man of truth may not have any sense for beauty; it is possible that the man of sensitivity for beauty may not have any regard for truth. It is possible that a man may respect beauty but may not live the life of goodness. They are independent.

You can see it easily: there are poets who have an immense sense of beauty, but if you look into their lives you will not find goodness or truth -- you will find very ordinary people, perhaps worse than ordinary.

I used to live by the side of a very great poet who translated Omar Khayyam into Hindustani -- just like Fitzgerald translated Omar Khayyam into English. This poet has far more understanding of Omar Khayyam than Fitzgerald, and his poetry is far more poetic and more beautiful than any other translation -- and thousands of translations have been made. If you had read his book ... because he has never done anything else; he has only translated Omar Khayyam. Again and again he went on polishing it, went on making it more and more beautiful; he devoted his whole life to it. It is the work of a whole life.

But if you had seen the man you would have been shocked -- such beautiful poetry, such great flights, and the man was very ugly, ugly in everything. He was a drunkard, using four-letter words the whole day, and his family was in continuous trouble because he never worked. He had a line of children who were just about orphans, although the father was alive, the mother was alive. *His* old father was alive, his own mother was alive and they were dying of starvation. He had no consideration for anybody, no compassion for anybody; all that he needed was more money to go to the pub. And every day people were bringing him home absolutely drunk. He would be lying down in a gutter, or on the street, and somebody would recognize him and bring him home.

But whenever he was conscious he was continuously working on Omar Khayyam. He had a tremendous quality as far as poetry is concerned, but in every other respect he was below ordinary humanity.

He was ready to lie -- he was lying to me every day just to get some money, because he needed money for drinks. And I had told him, "You need not lie to me. You simply ask for the money. I am not loaning it to you, I am simply giving it to you out of friendship. You need not remember that you have to return it."

But lying was such a habit to him that he would lie: "My father is very sick today and I have to call the doctor."

I said, "I know. The doctor must be in the pub. You take the money, go to the pub and call the doctor." And the next day I would say, "What happened to the doctor?"

And he said, "Who? What doctor? Who needs a doctor?"

No sense of truth, no sense of sincerity. No love... but a great understanding of beauty.

So those three qualities are the trinity; other qualities are by-products. And love is such that all three contribute to love, as if three rivers are meeting in one river that becomes love. Love is not a trinity, love is one river: the sense of beauty, the sense of truth, the sense of goodness all contribute to it. Love is higher than the trinity.

Trinity means three, and all those three disappear into love. Love is one. That is why I go on saying love is God. There is no God: Love itself is God.

Socrates Poisoned Again After 25 Centuries

Chapter #26
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SWITZERLAND IS A RICH AND BEAUTIFUL COUNTRY, BUT THERE ARE SO MANY PEOPLE SUFFERING FOR MANY REASONS, AND THEY EVEN ENJOY THIS. WHY CAN'T THEY USE THEIR FREEDOM AND PROSPERITY TO BE HAPPY?

Humanity can be divided into two parts: the first is sadist, the second is masochist. The sadist enjoys torturing others; the masochist enjoys torturing himself.

This is a very ugly situation, but for centuries we have been cultivating this split. The people who are masochists have become great saints. Their only quality, their only genius, was that they tortured themselves. It was thought and propagated by the religions of the world that to torture oneself is the way to God. There is no logic in it because why, if there is any God, would he like his children to torture themselves? -- unless he himself is a sadist and enjoys people being tortured by others or by themselves.

These philosophies of masochism have been predominant. The people who had no other talents, no other creative possibilities, easily chose to torture themselves -- fast, beat yourself, find out new ways of torturing, sleep on a bed of thorns, renounce everything that is pleasant, remain naked when it is too cold, cover yourself with a blanket when it is too hot. Certainly these people were very inventive, but because it was associated with spirituality by a certain fake logic... the person who tortures himself in this world is passing through a fire test of his trust in God.

Jesus belongs to these masochists. Mahavira in India belongs to these masochists. And thousands of saints were only famous because there was no competing with them; they were far ahead in torturing themselves in every possible way. People were cutting their genitals, women were cutting their breasts -- and religions were supporting it. Naturally these people were miserable, but misery became now a kind of investment. You be miserable here and all the pleasures of paradise will be yours forever. The misery is only for one life; the reward is for eternity.

The others who worshiped these masochists were sadists; they enjoyed people torturing themselves. They worshiped a person more if he tortured more; if he fasted for months, he became a great saint. If he became just a skeleton, millions came to worship him, but their psychological joy was seeing somebody torture himself. And, of course, they fitted together perfectly.

The sadists became disciples, followers; and the masochists became prophets, messiahs, saviors -- and they were complementary to each other. And nobody thought that this is a very sick psychology.

But religions were becoming prosperous, and people were engaged in this stupid game. They had no energy for any revolution against the politicians. They had no energy to go against the rich and create a classless society. Their whole mind became centered only on these two things.

That schizophrenic mind still remains. It has gone very deep into the unconscious of man. It is not only in Switzerland, it is the same all over the world. People who have all kinds of things -- every pleasure is possible for them, and they are free from ordinary mundane work -- can use this time and energy for inner growth, for the evolution of consciousness. But no, they are attached to their suffering or they are attached to making other people suffer, to making other people miserable.

Adolf Hitler is a sadist; he killed millions of Jews for no reason at all.

Mahatma Gandhi is a masochist; he tried to create suffering for himself as much as possible.

These people are all around. Everywhere these are the two kinds of people.

My effort is to bring in the third kind of human being -- which is very difficult. Somebody is enjoying his own suffering, which looks absurd, but deep down he sees that this is the way to spirituality, there is nothing else to be done. And there are people who are making grounds for others to suffer; they are also thought to be great religious people.

In America I received a letter from the president of the Nazi party of America threatening me, "If you don't stop criticizing Adolf Hitler, we are going to sue you in the court because it hurts our religious feelings."

I was not aware of it. Perhaps you don't know that Adolf Hitler, according to the letter, was no one but the Old Testament prophet Elijah reincarnated.

The more I have looked into human beings' minds, the more I have found some kind of sickness has been given to you as heritage.

In Switzerland, when people are prosperous, why are they not enquiring about their selves, about the mystery of life? Why are they not entering inwards? Why are they not meditating, raising their consciousness to higher levels?

They are too much attached to their suffering; it is their old friend, and the friendship has gone very deep. It is centuries old, it is a heritage. Moreover, when you are in suffering, in anguish, people sympathize with you -- and this supports your sick mind. People never sympathize with you if you are dancing, singing, playing on your guitar, rejoicing in life, loving your woman -- nobody comes to sympathize with you. They inform the police that something has gone wrong: to be blissful is to be wrong.

But if you are suffering, if you are sad, miserable, then all the neighbors are so compassionate towards you. Why? Sympathy is a very cunning strategy. First, the people who are sympathizing with the suffering person are enjoying the fact that they are not suffering; and second, they feel you deserve it -- "It is our kindness that we are sympathizing with you." It gives them a great egoistic euphoria. It does not make them jealous of you.

But if you are rejoicing, enjoying, then nobody comes close to you because your rejoicing makes them jealous. They are not rejoicing, and your rejoicing does not help their ego. You are higher and they are lower. When you are suffering, you are lower, they are higher.

In India I have one very rich friend. He is also a politician and has been education minister. Now his only desire is to become the prime minister. He used to come to me and ask, "I have helped everybody who has come to me -- friend or stranger. I have helped the poor, I have opened schools and hospitals, I have helped all my relatives and made them rich, opened factories, shops, given them presents so none of my relatives remains poor -- even faraway relatives. But nobody has any sympathy for me."

I said, "You don't understand the workings of sympathy. They all hate you. I know a few of your relatives and friends whom you have financially supported. They all hate you for the simple reason that by your support you have put them down. You don't accept even a flower from anybody. You are so egoistic -- and of course you are not in any need, and however rich your relatives have become, they are not in any way rich compared to you. But even a small gift from them on your birthday you return."

He said, "That has been my principle my whole ife, never to receive any present."

I said, "Then you should not be worried about their antipathy towards you. If you want their sympathy, it is not through your financial help. If you can take some small thing from them they will feel happy and higher: they have also done something for you. Right now you are the doer and they are only poor receivers."

He said, "Perhaps that is the reason they never come to see me, they never rejoice at meeting me. They all look sore whenever I meet them, and I can see in their eyes some kind of anger... and I have simply helped them."

I said, "You have not helped them, you have been simply emphasizing your ego -- and nobody can love your ego. Everybody is going to hate your ego. Allow them to do small things for you. They cannot do big things, because you are very rich, but even by doing small things they will feel they can also do something for you."

But he said, "That is impossible. I cannot let anyone be in a higher position than me, that they are the giver and I am the receiver. No."

Then I said, "You have chosen your suffering, your isolated state where nobody is a friend to you. You have chosen it."

If we study deeply the workings of man's mind, the people who are rich in Switzerland or anywhere else enjoy their suffering because that suffering brings sympathy from people -- which they cannot purchase with their money. Although sympathy is not love but a very poor substitute, something is better than nothing.

These people have never been loved by anyone. Those who have loved them have loved their money; those who have been friends with them have been friends because of their money.

I was a professor in a university and in the whole university there was only one man who had a car, one professor. That professor had never talked to me. Then I brought another car into the university, and the day I brought the car he came to me and said, "Hello."

I said, "What is the matter? This is so strange... I have been here for three years and you have never said hello to me."

He said, "I have a principle: I make friends only with people who have cars."

I said, "Great principles you have. Why do you have such a principle?"

He said, "The trouble is, if you make a friend with someone who does not have a car, sooner or later he is going to ask you, `Can I borrow your car?' And I hate it. I don't want to give my car to anybody, so I make friends only with people who have cars. They are not going to ask me."

I said to the professor, "Then I am not going to be a friend to you. Never again say hello to me -- because you are saying hello to the car. You can say hello to the car, I have no objection; but I am out of the question. I was here for three years, and you never tried to be introduced to me. You can say hello to my car -- good morning, good evening, whatever you want; I have no objection at all. But as far as I am concerned, I don't want to talk to you again. Your very mind is ugly."

Rich people have that problem. If people don't make friends with them, it is because of their richness; if people don't sympathize with them, it is because of their richness. But these people have never been loved. Even if sometimes somebody has loved them it was because of their wealth -- and there is such a difference. When you love a person because of his possessions, not because of himself, it hurts, it hurts tremendously.

So rich people by and by learn that love is not for them. All that they can get at the most is sympathy, and sympathy is possible only when they are miserable, suffering. Then hundreds of people will be sympathetic to them. Those people will enjoy one thing: "Although he has so much money, he is suffering. We don't have that much money but we are not suffering, we are still in a higher state of mind than him."

There is no harm in sympathizing with the person... but the person cannot leave his suffering because the moment he leaves his suffering all those sympathizers will be gone. He is caught in a net. And his life has not been a total lie -- he has only been an earning machine. He has earned enough -- at the cost of everything that is valuable, at the cost of everything which cannot be purchased with money. You cannot purchase love with money, you cannot purchase truth with money, you cannot purchase beauty with money, you cannot purchase understanding with money; you cannot purchase anything that has real value with money.

He has wasted his whole life in earning money and now he is at a dead end. Money is there and he is just a beggar. His whole life he has learned only one art: how to earn more and more. He has never paid any attention to great music, to great art, to great paintings, to great architecture, although there was time. His whole life was devoted to one thing -- he had only one god: money. Now the money is there but he remains a very primitive barbarous being -- uncivilized, uncultured, unsophisticated.

I have heard a small story which will help you.... Mulla Nasruddin was very rich -- it is a Sufi story -- and he had devoted his whole life to earning money. One day a friend said, "Mulla, you are getting old but you have never seen a movie."

Mulla said, "I don't have any time."

The man said, "I have brought a ticket for you too. You don't have to waste money, just a little time."

Mulla goes with him to the movie. In the movie there is a classical singer, and the whole movie is around the life of that classical singer.

Indian classical music is totally different from that of the West; it is far more scientific. Each scale is played in a different way, and for each time of day there are different songs, different kinds of music, to be in tune with nature. For the morning there is one kind of music; the song may be the same, but it will be sung in a different way, with a different emphasis. In the evening the song may be the same, but it will have a different way of singing. It is a very subtle art.

In the movies it is early morning and the sun is rising. The classical singer is sitting under a tree playing morning music and he sings, "Ahhhh, ahhhh, ahhhh" -- he gives different tones, different emphases, to one note, ahhhh. The man who had brought Mulla was puzzled: when the classical singer started singing, Mulla started crying.

The man asked, "What is the matter? I never thought that you were such a lover of classical music."

He said, "To hell with classical music! This is not classical music, I tell you. I had a goat which cried `ahhhh, ahhhh, ahhhh,' the whole night and finally died. This man is certain to die. Do something!"

He had all the money, but only the money. The man was empty, no sensitivity for anything, no understanding for anything.

The people you are asking about in Switzerland have beautiful houses, a beautiful land, all the money that they need or perhaps more than they need, but they are stuck. From where is their misery coming? Their misery is coming because they have never learned anything else than accumulating money. Their being is hollow, empty. From that emptiness their misery is coming.

And now they have lived with that misery their whole lives; that is their only companion, and that misery is the only thing that they get sympathy for. Nobody sympathizes with their beautiful houses, beautiful cars, beautiful jewelry. Everybody is jealous of all those things, but nobody is jealous of their misery, of their emptiness, of their hollowness. Everybody is sympathetic, and because they have never known love, they think sympathy is love.

Sympathy is a false coin. It is not love, and it cannot move higher.

You are asking why they are not using their freedom for higher values, for higher consciousnesses. They don't have any idea, they are beggars. For those higher values you have to go through a hierarchy. There are beauties of the body, but they have never enjoyed the beauties of the body. There are beauties of the mind -- listening to great music or reading great poetry are beauties of the mind -- but they have never bothered.

Unless you go from body to mind, you cannot go beyond mind. You will have to pass through the mind. They know only one thing in life and that is greed; they have learned only one art -- how to fulfill the greed. And now they are at the end of their lives, it seems too late to begin, and even the idea of beginning will not happen to them.

In ancient India you will be surprised to know that great kings and emperors used to send their sons, when they were growing up, to great prostitutes' houses to live there. Prostitutes in India have a totally different meaning from prostitutes outside India. The prostitute in India was an immensely cultured woman, and even kings had to send their sons to them to learn manners, to learn art, to learn music, to learn dancing, to learn what beauty is.

Once they had come from the prostitutes' houses, after two or three years of learning there, they were given new teachers -- wise people who could help them to move into the world of the sacred, who could teach them how to be silent, how to be serene. The king was only going to declare his son his successor when the successor was ready as a wise man -- not empty, not miserable, but joyful, rejoicing.

When he is ready he can be given the whole empire; he knows something better than the empire. He would rather, if the time comes, to lose the empire, but not the beautiful experiences that he has gained about truth, beauty, love. Those are far more valuable.

This was the maxim: unless you know something better than the empire, you cannot become a real emperor. Unless you are somewhat higher than the empire, you are not worthy to be an emperor.

But that was the feudal world; in a capitalist world things have changed. You have to earn money, and you have to earn it fast because life is small and competition is hard. In earning money you forget that there is much more to life than money. Money is nothing; it is a good means of exchange, but more than that it has no value, no spiritual value.

Somebody has to point out to the rich people of Switzerland, "You are not rich, you are utterly poor." They have to be made aware that they have lost themselves and found money, they have sold themselves and gathered junk.

Unless a rich man realizes his emptiness, there is no way for him to start working to gain the things that he has missed in his life. And it is never too late -- because it is only a question of understanding. If he can see his poverty... he knows how to destroy physical poverty; now the same art, the same intensity, and the same totality is needed to destroy the inner poverty.

Then he will become, for the first time, *really* rich, overflowingly rich. Then there will be no suffering, no misery; then for the first time he will not be sick but healthy and whole. In fact, people will become jealous of him, people will even start condemning him, criticizing him. But nothing matters; the opinion of the people carries no weight when you have found your inner treasure. You are so self-contented that even if the whole world condemns you, you can still smile and laugh, you can still sing and dance.

Switzerland is missing a religious revolution. It is one of the most beautiful countries, has some of the nicest people, and yet no flowering of consciousness... Perhaps they are even afraid of anybody pointing to their emptiness.

For two months I have been waiting for a tourist visa to go to Switzerland. My people who are there are trying hard, and the Swiss government has sent a telegram to the ambassador here, "Keep cool."

I don't understand why they are afraid of me. Perhaps it is an unconscious fear that I am going to point to their inner poverty, that I am going to point to their inner ugliness. "Everything is beautiful outside, but what about your inner consciousness?"

And this message from the government to the ambassador -- "Keep cool" -- can mean just don't act. This may take years. Keeping cool has no time limit, and particularly for Swiss people who are accustomed to being cold -- they can keep cool as long as you want, their whole lives.

But I am coming from a hot country; I can't keep cool. I love Switzerland, and if there is no visa then my love will be the visa. I will enter.

POLITICS, DEFENSE SYSTEMS AND EVEN DAILY LIFE ARE BASED ON THE BALANCE OF FORCES: I DO SOMETHING AND YOU WILL GIVE ME SOMETHING IN RETURN. THIS BALANCE WORKS, BUT LEADS TO QUITE A DANGER -- ESPECIALLY WHEN DEFENSE SYSTEMS ARE CONCERNED. WHAT IS YOUR POINT OF VIEW?

It is true that life functions on a principle of balance. I give you something, not for nothing; you have to give something in return. In fact, I give you something which is not profitable to me and I get something from you which is more profitable to me. You give me something which is not profitable to you and you get from me something which is profitable to you. Both parties should be earning in the exchange. That's how the whole economics, the whole structure of society runs -- it is pure business.

I am reminded of a small school....

The lady teacher was talking about Jesus Christ for almost one hour, and then she asked the children, "Who is the biggest man in history, the greatest man?"

An American boy raised his hand and said, "Abraham Lincoln."

The teacher was shocked a little. After one hour of telling them the greatness of Jesus, his miracles and everything... But still she said, "Your answer is good, but not good enough."

The second boy raised his hand -- he was an Indian -- and he said, "Mahatma Gandhi."

The teacher was even more shocked; things are going even further away from Jesus Christ. She said, "Your answer is also good, but not good enough."

And a third small kid raised his hand. She asked him, "Yes, what is your idea of the greatest man in the world?"

The boy was a Jew so the teacher was afraid that Jesus Christ seems to have no place. But the boy said, "Jesus Christ."

This was even more shocking -- but because there was a beautiful award, a gold medal for the right answer, the gold medal went to the little boy.

When everybody had gone she kept him back and asked him, "Aren't you a Jew?"

He said, "I am a Jew."

"Then why did you say Jesus Christ?"

He said, "Business is business. In my heart of hearts I know Moses is the greatest man in the world. But that is a question of the heart; this is a question of business."

In the world of business this principle of balance goes on working, and everybody profits by it. But in times of war, things are different; then there is no exchange of goods. It is not, "I give you something and you give me something"; it is a question of either/or: either I have everything or you have everything; either I am the winner or you are the winner; either I will be dead or you will be dead. The ordinary system of balance breaks down. In war it is not a question of balance, it is a question of victory.

That's why war has been preventing human progress at each step. It disrupts all the principles that ordinarily function perfectly, it destroys all balance of life; it creates chaos.

In three thousand years there have been five thousand wars. It seems we have been continuously fighting, some way or other; and it is simply destructive, it has no value for life. It is in the service of death, not in the service of life.

And now we are faced with a third world war -- which is simply idiotic. It is not even a war; it has broken even the principles of war. The principle of war is that either I win or you win. The third world war has brought destructive forces to a point where nobody wins, nobody is defeated; everybody is destroyed.

If the third world war happens that will show only that humanity has been living for thousands of years an insane life. This is the culmination of centuries of madness.

It was okay once in a while -- sometimes in Vietnam, sometimes in Korea, sometimes in the Middle East people were mad, but the rest of the world kept doing its business; everything went on smoothly.

But the third world war is not going to be local, it is going to be total. Everybody -- not only man, but all the animals, all the birds, all the trees, all that is living -- will be involved. So if man decides for that war, that will simply be nothing but insanity.

The third world war is a good point at which to drop war as such, and instead of putting so much energy

into war put the energy into creating a better man, creating a better society, creating a new humanity.

YESTERDAY YOU SAID YOUR RELIGION ALWAYS CHANGES, AND THAT LOVE IS RELIGION. PLEASE TELL ME HOW RELIGION AND LOVE CHANGE.

Change is the fundamental principle of life. Anything that does not change is dead -- that should be the criterion.

Change means movement, change means growth, change means evolution. And in life there is never anything perfect -- because perfection will be a kind of death. To be perfect means now there is nothing more to happen; all has happened. Perfection means you have only past, no future.

In life, everything is imperfect. And it is beautiful that it is imperfect; it means there is a future, there is an opening, things can be different, things can be better, you can be creative.

Life is not one-dimensional either. You may have known one dimension of life: don't be satisfied so soon. There are many more dimensions waiting to be explored, and there is no end to exploration. There will always be more dimensions waiting to be explored.

We are living in an inexhaustible universe.

According to the basic principle of change, religion changes, takes a more and more loving, human attitude. For example, if you look back, the Jewish God says, "I am not nice, I am not your uncle. I am a very jealous God." Now even a Jew will not agree with the definition. God not nice... jealous? Those things don't fit. But when the Old Testament must have been written, that was the attitude of people.

There is no God. People simply project their own attitudes. They were not nice, they were jealous, they were angry; and it was natural for them, because Moses had brought them from Egypt out of slavery. You cannot expect a slave to be nice -- nice for what? Life gives him slavery, he is beaten every day...

Just look at the pyramids in Egypt. Even scientists are puzzled how those great stones have managed to reach the very top. Cranes were not in existence... Human beings were carrying those stones. Thousands of people died creating a single pyramid: they were not treated like human beings; if one died, he was thrown by the side of the road and another Jew was forced in his place.

Every day hundreds of people were dying just to create stupid pyramids which make no sense. Small graves would have done for the great kings and the queens of Egypt. These people were hungry, beaten, sick, old. Do you want them to be nice? Do you expect them not to be angry, not to be jealous of all those who were in power? It was a projection.

Jesus changed the definition of God. He said, "God is love." He could do it. Now the Jews were settled, life was no longer slavery. They were no longer treated like cattle -- with no value, with no human dignity. It was possible to project God as love.

I say today even that definition has to be changed, because when you say God is love it simply shows one attribute of God. He may be having many other attributes -- love is only one of the attributes. He may be wisdom, he may be a creator; he can be many things other than love. Love is only an attribute.

I have changed it. I say, "Love is God." When I say love is God, it is a very radical change. In fact, I am saying there is no God; love is all that you have.

Love is the only God.

There is no other God.

I have disposed of God too.

Jesus disposed of jealousy, anger, but he kept the idea of God. I say to you that love is enough unto itself. Love is the only creativity in existence, and there is no need for any other God. This is the way religion changes.

And when I say love also changes, then you have to look into love. Small children also love; we call it baby love. They are simply learning -- the first fluttering of their wings. They have not yet opened their wings into the sky; they are still in the nest fluttering, getting ready. And young people love, but their love is more biological really than love; it is hormonal.

A few hormones are taken from your beloved, your love will disappear; if a few hormones are added to your beloved, your love will disappear. It is the attraction between hormones, it is chemical.

Young people love but they do not know higher peaks of love; they love the other person, but there is something in the other person which attracts them almost like gravitation -- that's why the phrase "falling in

love." Why not rising in love? -- it is a fall, because it is not something conscious. No lover can say why he loves a certain woman or a certain man; he can simply say, "I don't know what I feel... tremendously attracted." That attraction is biological, chemical, hormonal. Love will move through more seasons, will become more seasoned.

Old people also love. Now the hormones are gone, the biological pull is gone, but something new has entered into life. For the first time they feel that without the lover or the beloved they are too lonely. Now this is a new appearance, love has taken a new shape. They want the other because otherwise they are so lonely, in such a cold existence; they need the warmth of the other, the presence of the other. This is to forget their loneliness, but this too is dependence.

Real love, pure love, can only be out of independence; and that happens only when you have become so meditative that you don't experience loneliness at all. On the contrary, your loneliness has changed into a beautiful experience of aloneness.

Remember the difference between the two words; they are not synonymous. I am not bothered about the dictionaries; I am talking about existence, real experience.

Loneliness is missing the other.

Aloneness is finding oneself.

Out of aloneness, a totally new kind of love arises. Now there is no need -- no chemistry, no biology, no psychological loneliness. You are completely full in yourself. There is no need. Love is no longer a need; now love is only a playfulness. It has gone beyond the world of needs.

When you need a person, you are dependent on the person, and when you are dependent on the person you are angry at the person.

Two persons who have reached to aloneness can be in an immense loving space, but there is no dependence, no anger, no conflict; and this love is no longer a relationship either. This love is a state of being. When one is alone, sufficient unto himself, he radiates love. It is not addressed to anybody in particular.

It is just like the perfume of a rose: it is not addressed to somebody's nostrils, everybody is invited. Whoever is capable, receptive, is not suffering from a cold, can enjoy the fragrance.

Love goes on changing its color. Finally it becomes only a state of love, no longer a relationship. Then too there are changes... the change never stops.

The state of love in the beginning is only for human beings. Soon it starts including animals, birds, trees, all that is alive. It goes on growing, and soon the ocean, the rivers, the mountains, will be part of it. A moment comes when your love fills the whole universe -- and the universe is continuously expanding.

First it was thought that the universe is static. The last fifty years' research about the stars has changed the whole idea. They are all spreading out; just like a bud opens its petals and goes on spreading its petals, the universe is opening. Scientists think there is no end to this opening, it will go on opening -- and the speed of its opening is really fast. All these stars are going farther and farther away with the speed of light -- and the speed of light is the ultimate speed.

Light moves one hundred eighty-six thousand miles in one second, so the universe is expanding one hundred eighty-six thousand miles per second, and it has been expanding for eternity and it will continue to expand for eternity.

Your love will go on expanding with the universe. Soon you will disappear and there will be only love expanded -- and that also will not be a static fixed state.

There is only one thing that never changes and that is change; otherwise everything changes.

Change is life.

Socrates Poisoned Again After 25 Centuries

Chapter #27
Chapter title: Existence is never wrong

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BELOVED OSHO,
I FEEL VERY GRATEFUL TOWARDS YOU. SINCE I TOOK SANNYAS, MY LIFE HAS CHANGED AND I HAVE STARTED TO ENJOY MYSELF. BUT THERE IS STILL THE DOER IN ME. I WOULD LIKE TO PRODUCE MORE BEAUTIFUL BOOKS, ESPECIALLY ON YOU. IT IS STILL DIFFICULT FOR ME TO COMBINE BUSINESS AND MEDITATION. CAN YOU PLEASE COMMENT ON THIS?

Don't try to combine them. Let business be business, and meditation be meditation. One day you will wake up immensely overjoyed that they have mixed. You cannot do it; you can only wait, you have just to be patient.

Go on doing your business, go on doing your meditation, and don't even expect... when is it going to happen? It will happen whenever the time is right. Then they will start overlapping each other. Soon they will get mixed up, and then your business becomes your meditation, your meditation becomes your business.

That is the time when people will start laughing at you -- because they cannot conceive of business and meditation becoming one. They are one in me.

I was for nine years teaching in the university, and this was the problem -- finally I had to resign because my teaching became more and more meditative; it became deeper and deeper, less and less concerned with the examinations, the syllabus. My vice-chancellor became worried. He said, "I have been to your class. It is beautiful to listen to you. You have put your whole heart into dead words and they have again become alive, but this is a university and these students have to appear in the examinations. They will be at a loss; they will not know what to write. They are enjoying you as they have never enjoyed any other teacher."

I had only ten students, but my class... the vice-chancellor had to give me special permission for a bigger class because two hundred students were attending who were not my students. The other teachers were angry because the students should be in their classes and they were in my class. They told me, "This is not right."

I said, "You don't be bothered. You can also come" -- and in fact a few teachers started coming.

When complaints reached to the vice-chancellor I invited him, "You can come, and if you find any fault you can tell me."

He said, "There is no fault. As far as *you* are concerned, everything is perfectly good. The trouble is with us -- that the syllabus has to be completed. The examination is coming close, the students have to be prepared for it. You have taken the burden off their minds, the tension off their minds; they are so relaxed and so much enjoying the moment... then who is going to do the examinations?"

I said, "These people will do better in the examinations than anybody else. They need not prepare; they have listened so attentively, so meditatively -- and I have put myself totally into whatever I have been teaching."

He said, "I agree on every point. But the problem is that the papers will be set by some other universities, the papers will be examined by some other university's professors, and they know nothing about you. And these poor students will be unnecessarily harmed."

I said, "If this is the case then I resign. Then the whole universe becomes my university. Then wherever I am I will do my business."

The moment will come when business and meditation will become one.

Right now you want to write books on me, and you feel worried because the doer is there. Don't be worried. Start with the doer. Perhaps while writing on me the doer will disappear at some point, but it cannot be dropped by you.

Get absorbed totally in writing the books. In the beginning you will feel it is the doer who is beginning; let the doer begin it. People commit suicide... The doer is committing suicide by writing on me; let him commit suicide, but don't think too much of it. Use it while it is alive -- use it. Perhaps by the time the introduction is finished he will be gone, and you will be so absorbed in writing, so deeply involved that you will forget that you are there. Neither the doer will be there nor the writer will be there... and then writing happens... and that has a beauty of its own.

BELOVED OSHO,
WHEN I READ 'GLIMPSES OF A GOLDEN CHILDHOOD' I ENJOYED YOU AS A VERY COURAGEOUS CHILD. I ALWAYS HAD DIFFICULTIES IN FINDING ENOUGH COURAGE TO LIVE MY OWN LIFE. IS COURAGE A QUALITY ONE INHERITS?

Everybody inherits every quality that man is capable of. Each quality is immense in its potential, but if you don't make an effort to actualize it...

In my village there was a beautiful river, and I had found the highest hillock to jump from into the river. I would take other students with me, and just looking down they would start trembling. I would say, "You just watch me: if I can jump, you can also jump. There is no problem in it. You have the potential courage, you have just never used it; you have never given it a chance."

It was really high.... I would jump, then somebody else would gather courage and jump; and then others would see that we are still alive in the river. Then the third person would jump.

Finally, all my friends were able to jump from that cliff. Then I said, "Now this cliff is useless. We should go to the railway bridge that passes over the river; that is the highest point we can find."

But they said, "That is too much. We will not even allow *you* to jump -- and moreover there is always a guard with a gun" -- because people used to commit suicide from there. Since a few people had committed suicide, the government had posted a permanent guard twenty-four hours a day.

I said, "Don't you be worried. I have talked to the guard and he is willing. He said, `If you are not committing suicide but just practicing jumping into the river... In fact I also always wanted to jump from here. It is so challenging, but I don't have the courage.'"

I said, "You are a great soldier, we are small students. Seeing us, perhaps you may get the courage."
He said, "You bring your friends."

So one day I went with a few of my friends. All the way they were telling me, "Don't take that risk. It is too high."

I said, "First I will jump, then the guard will jump. That is the arrangement. And when you see that we both are alive, you can decide whether to use your courage or not."

The guard was almost trembling. He said, "Have you really come?"
I said, "What do you mean, really come?"

He said, "I was thinking that you were simply talking."

I said, "This is the arrangement. First I will jump. You can see that I am alive; then you have to jump -- because these are all small people and you should give them courage."

He said, "My God, number two -- I am number two. I was thinking I would be the last."

I said, "No, that would be insulting you. You are a great soldier with a gun. Put the gun aside" -- and I jumped.

The guard would try to jump -- he would come close and then stop... suddenly some brakes, and he would stop. And I was calling to him from the river, "No need to stop. It takes only a second, just don't stop!"

Finally, after three or four attempts, he managed -- because all the boys were laughing and I was calling. And I had made him a great soldier so he was also worried about his prestige. Finally he jumped, and when he fell into the river he said to me, "My God, I managed! I cannot believe that I am alive!"

I said, "Believe it! You are alive, just pinch yourself and see! You are not dead."

He pinched himself! -- because he was afraid that perhaps he was dead. And seeing us both alive, slowly, slowly, one by one, the students started jumping.

Everybody has the courage, everybody has all the talents that man is capable of. What talent you bring into the world depends on you; nobody is born with any particular talent. That is an old idea, invented by cowards, invented by people who were nobodies in life so they thought that these are inherited qualities --

somebody becomes a poet, somebody becomes a painter, somebody becomes a warrior.

My own experience is totally different. I want it to be understood clearly that everybody has all human talents in him. Now, whichever talent you feed, nourish, support, will become actualized. And when it becomes actualized and you become a great painter, naturally anybody who wants to become a painter will think, "Perhaps it is not in my inheritance, it is not intrinsic to me -- because I cannot make such a beautiful painting."

One of the great musicians was asked once... In India classical music has to be practiced almost eight hours every day. Even those who are world famous continue to practice. This great musician was asked, "If you don't practice one day what will happen?"

He said, "If I don't practice one day, I will feel the difference.

The questioner asked, "If you don't practice two days, then...?"

He said, "The critics will feel the difference."

And the questioner asked, "If you don't practice three days?"

He said, "Then everybody will start feeling the difference."

Every talent needs to be nourished continuously. And remember, nobody is born a poet or a soldier or a painter or a mystic. Everybody is born with all the qualities' potential. You have to choose what you want to become, and bring that potential to its flowering. Certainly you will have to water it with your blood, you will have to put your whole being into it. Only then it becomes alive.

I am against the old concept that somebody is a born poet, a born singer, anything. Everybody has the capacity to become anybody he wants; it just depends on your decisiveness.

BELOVED OSHO,
MY PARENTS ARE STRONG CATHOLIC FRIENDS OF THE POPE. I'M A STRONG FRIEND OF YOURS.
CAN YOU SAY SOMETHING ABOUT IT?

There are many things to be said about it.

One, that it shows the generation gap. It shows where the past ends and the future begins -- a demarcation line. Your parents are simply the past; their pope, their religion, their philosophy, all have come to a dead end. There is no future for them. As far as you are concerned, there is no past for you. A great discontinuity has happened. You are the future; you have immense possibilities of evolution.

Existence will depend on you.

Existence will hope and dream for all that is possible through you. You are going to be a vehicle for taking human consciousness to its ultimate peak.

And there is no possibility of bridging the gap. It is for the first time in history that such a gap is happening. There have been parents always, there have been children always, there have been generations always -- but there has never been a generation gap. This is something totally new -- with immense implications, as if evolution is taking a quantum leap, a jump, is no more continuous -- not just a modification of the past, not just a renovation of the past; not just here and there a few changes in the past, but a total change.

The whole past has become irrelevant; not only irrelevant, it is a hindrance too.

So rejoice in this generation gap. It is not an enmity with your parents, it is simply a new potential becoming actual.

The parents have lived for thousands of years with their popes and with their strong love, but humanity has not evolved. Out of that love there has been no growth.

Your love towards me is not towards me, your love is towards a total revolution, a rebellion. You are getting ready to drop everything that is old and to search again for a new identity for yourself, for all human beings.

The old man was simply a part of society. The new man will be an individual peak, not a cog in the wheel.

The old man was replaceable.

The new man will be unique and irreplaceable.

The old man lived according to rules, regulations, disciplines, scriptures, commandments, but he never lived spontaneously; it is always according to something, according to somebody else.

The new man is going to live spontaneously -- without any rules, without any regulations, without anybody telling him how to live. He has to find his own way about everything; his life is going to be an adventure.

The old man's life was a drag. It was sheer boredom. People were tired, utterly fed up, but they somehow managed to carry themselves to their graves. Their only hope was death. You have heard many times that people are afraid of death; you are wrong. The old man was waiting for death only 12because life was empty.

I am reminded of Alexander the Great. While he was coming to India, on the way he got information that in the desert there was an oasis, that if you drink the water from that oasis you become immortal.
That was the ancient man's search -- immortality.

Alexander was immensely interested. He stopped his forces and he went alone; he did not want everybody else to become immortal. The old man was very jealous; he was not sharing. Even such a beautiful phenomenon as becoming immortal, and Alexander could not invite his own people -- who were ready to die for him -- and say to them, "You also come with me and drink from that oasis and become immortal." He did not take even his commander in chief, his prime minister, not even his bodyguard. He said, "You all stop here. I will go alone."

The story is very beautiful and very significant. He reached the oasis, and he was immensely joyful that what great seers have always been searching for he had found without any search. And just as he was going to make a cup out of his hands to fill with water and drink, a crow who was sitting on the nearby tree said, "Wait a minute." A crow speaking...?

He believed that he would become immortal by drinking the water of a certain oasis; he did not disbelieve. Do you see the implication? Whatever you want to believe, you never doubt it. Your beliefs are really your desires; you are afraid to doubt because who knows, your doubt may prove right. You are afraid even to think, you simply accept in faith. Now, such an absurd idea -- by drinking the water of a certain oasis you will become immortal -- was acceptable to him....

Alexander was not a gullible fellow. He was a disciple of Aristotle, the father of Western logic, and he was a trained logician himself. But not even for a moment did he think that it seemed to be absurd; otherwise, many people would have become immortal by now -- he could not be the first to discover it. In fact the people who had informed him would have drunk the water first before informing him. But no doubt, no suspicion, no skepticism... pure faith.
When you want something you become gullible.
It is your desire that makes you gullible.
Only a desireless man is free from gullibility.

Alexander was very surprised that a crow was speaking. When water can make people immortal, what is wrong in a crow speaking? It is not any more absurd than the first idea. He could not believe...

The crow said, "Believe me. I am speaking because I have also drunk from the same water. I have become immortal and I stay here to warn people not to drink that water; it is dangerous. Now I want to die. It must be millions of years that I have lived, and the boredom is such, the anguish is such... I don't see any point in why I should go on living. But I cannot commit suicide; I am immortal. I have tried committing suicide; I have drunk poison but to no effect.

"So before you drink, just listen to my story, and then it is up to you. Do you really want to live forever? You will repent, because death is a great hope, a relief; now you are free from the burden of so-called life which is nothing but misery and suffering and anguish. You can think it over and if you feel like drinking you can drink it, but don't say that nobody warned you."

The story says that for a moment Alexander thought about it, dropped the water, rode away on his horse and escaped as quickly as possible from the place. Because who knows... man is a weakling, and in a certain moment of weakness he may want to drink it. The crow is right; you cannot live forever.

There will come a point when you have experienced everything and there is nothing left for tomorrow. Then every day is just an emptiness which goes on repeating itself. It will be worse than death. Alexander recognized for the first time that death is a great hope.

For the old man, life was negligible. He was repressed in every way so that he could not live. All his religions, all his so-called moralists had been absolutely certain to make his life poisoned. Everything was wrong: to be joyful was wrong, to love was a sin, to enjoy this world was against spirituality, it was materialism. Everything was so much condemned for so many centuries that every man had become afraid to live.

Yes, he was afraid to die too, but the fear was not of death, remember; the fear was that death is coming and he has not lived yet. Seventy years are gone, unlived, unloved. He has not sung the song that he had come to sing, he has not danced the dance which would have fulfilled his destiny, which would have given him meaning -- and death was coming. He was not afraid of death, he was afraid that death will take the tomorrows from him.

That is the only way he has learned in his whole life: that he will live *tomorrow*. Today is destroyed by every kind of so-called religion, spirituality. Today is completely destroyed and that is the only real thing -- tomorrow never comes. But he was hoping that perhaps tomorrow, what has not happened yet may happen. Now death is coming and there will be no tomorrow -- that was his fear.

The fear was not about death, the fear was about unlived life; otherwise, every person after a certain age, seventy, seventy-five, eighty, starts feeling that death seems to be the only relief, the only possible freedom -- freedom from life, freedom from all the beauty, all the joy, all the glory that surrounds existence.

For the old man, death has been a great hope.

For the new man life will be a reality, not to be lived tomorrow, but to be lived herenow.

For the new man there is going to be no tomorrow.

For the new man there is going to be no death, because death is always tomorrow. Today is always life... right now it is always life... this moment it is always life. For the new man each moment of life is an eternity of joy, an immeasurable ecstasy.

And this gap that has happened between the generations is to be welcomed. It is not against anybody, it is simply the course of existence. Existence has tried with the old man and failed. Now existence wants new men with new ways of living, new ways of thinking, new modes of existence.

Existence is never wrong.

It gave enough rope for the old man, for the old society, for the old religions; but somehow they all failed. They were going to fail because they were not for *this* world, they were condemning this world. They were talking about a world beyond the clouds which does not exist at all; they were sacrificing the real for the unreal. Naturally, no growth was possible.

The new man will sacrifice the unreal for the real. He will sacrifice all tomorrows for today. He will make his today so intense and so total that even if he dies there will be no regret: he lived it so fully, he experienced it so fully, and deep down he has touched the principle of immortality. He knows that life never ends, it only changes forms.

So for the new man death does not exist; for the new man death is only a transformation period, just a deep sleep. The old goes to sleep, and in the morning a totally new being wakes up.

Try to help your parents to understand it. Don't be angry, because it is not their fault. They have simply followed their parents. They have simply followed the prophets and the messiahs and the saviors; they have been very naive. Don't be angry at them.

Be compassionate, and make yourself understandable to them so your gap is not a gap of antagonism, but a gap of an existential change, a revolution. If you can make your parents understand what is happening, perhaps they will also bless you, bless you to go on the new way, bless you to find that which they have missed.

It will be good that the new generation goes with the blessings of the old generation, so there are no hurt feelings on either side, and the old generation also feels proud that existence has chosen you to carry on the work that the old man has failed in. The old man has been waiting for the messiah to come.... No messiah is going to come.

The new man is the messiah.

The new man is the savior.

The new man brings the good news that evolution can continue to higher levels of being.

You are fortunate and blessed.

BELOVED OSHO,

I FIND MYSELF WAITING FOR SOMEONE SOMEWHERE OUT IN THE WORLD TO STAND UP AND DECLARE HIMSELF A LOVER OF YOUR MESSAGE, SOMEONE WHO IS IN THE POSITION TO FACILITATE YOUR ACCESS TO PEOPLE.

THE WORLD OF POLITICIANS SEEMS TOO FAR REMOVED FROM YOURS FOR ANY CONNECTION TO HAPPEN; THE INTELLIGENTSIA SEEM CONTENT TO TALK, AND RELUCTANT TO DO ANYTHING THAT MIGHT ACTUALLY INVOLVE GETTING THEIR HANDS DIRTY -- THERE SEEM TO BE NO MEN OF

INTEGRITY.
I HAVE HEARD YOU SAY THAT WHATEVER IS HAPPENING NOW IS ALL PART OF YOUR TEACHING; HOWEVER, I SEEM ATTACHED TO THE IDEA OF A HAPPY ENDING. I CAN'T BEAR TO THINK THAT YOU MIGHT COME -- AND GO AGAIN FROM US -- WITHOUT YOUR VISION BEING REALIZED BY MILLIONS OF PEOPLE.
PLEASE COMMENT.

It has been so in the past. People like me have always come with a great vision and died without realizing their visions. It is not going to happen to me for the simple reason that I have chosen the right time and the right place. This generation gap is the right time.

Buddha was working with the old people, with the old tradition, with all the orthodox minds and wanting them to be rebellious. So was Lao Tzu and so was Zarathustra. They could not see that the people they were talking to were so deeply rooted in the past that they could not move away from it.

They could listen, they could worship them -- they will worship them forever and they will remember them as great prophets, great saviors, as awakened people -- they will keep them in their hearts as cherished memories, but more than that they cannot do, for the simple reason that they are not the right people.

I am talking to the right people who are already dropping the past, who are already finished with temples, mosques, churches, synagogues.

I am reminded of a small anecdote...

Three rabbis were talking, discussing whose synagogue was the most ultramodern. Now synagogues are not supposed to be ultramodern....

The first rabbi said, "In my synagogue you can smoke, you can drink -- even while I am giving the sermon -- and you can play cards. There is absolute freedom."

The second one said, "That is nothing. While I am giving a sermon my people can even make love. All these thing they do, but they are free -- really free, no inhibition."

The third man said, "This is nothing."

Both said, "What more can we dare...?"

The third rabbi said, "In my synagogue, on the door there is written in golden letters that on every Jewish holiday the synagogue will remain closed."

In all the churches of different religions, their priests are trying to learn psychoanalysis, to become therapists. Strange. They should be reading the TORAH, they should be reading THE BIBLE, they should be studying the VEDAS. They are studying Sigmund Freud, Adler and Jung. For what? What has happened? The new people are slipping out of their hands.

The archbishop here on this beautiful island has been threatening for almost all the time I have been here -- from the very beginning -- that he is going to have a protest march against me. But I know he cannot have a protest march against me, because in his church only a few old ladies go to listen to him. And he will look like a buffoon with old ladies protesting against me in the streets. He is waiting for somebody... but nobody turns up.

On the contrary, the youth of the island -- who have no connection with me -- just seeing the ugliness of the archbishop and his statements, and the falsity of his statements... He is continually wiring to the prime minister and to the politicians: "This man should be immediately, instantly deported; otherwise, he will corrupt our youth. He will destroy our morality, he will destroy our religion."

You have been here for two thousand years. A great morality you have created, and a great religion you have created that can be destroyed by a man who is just a tourist for four weeks....

The youth of the island, who have no connection with me -- I don't know who they are -- have gathered, because it is an insult to the island. They are collecting signatures for me against the bishop -- who is saying that sex orgies are happening and thousands of people join in every morning and every evening; that you are not listening to a discourse, it is an intercourse -- saying that these are all lies.

The new generation is already out of their hands.

Only formally are they Christians, Hindus, Mohammedans -- but just formally. They have no fanaticism against all these ideologies or for these ideologies; they are simply not concerned. They are indifferent. This is the right time when people can be unconditioned -- when on their own accord they are ready to throw out all rubbish.

I can help them to throw it out in a more scientific way so that it does not come back through the back door, so that nothing of it remains in some corner of your unconscious mind. Because even a small part of it

in your unconscious mind will be enough -- it will again start growing, it will again spread into your being. It has to be completely cleaned out.

You have to be absolutely fresh, a tabula rasa, a clean slate on which nothing is written so *you* are free to write whatever you want -- your own poetry, your own song, your own experience.

I am not going to fail for the simple reason that the time is right.

Existence is with me, the old and the past is already dead -- it simply needs a little push and it will go into the grave. My work is not hard as it was for Buddha, for Confucius. My work is not hard as it was for Socrates, Pythagoras, Heraclitus. It is very simple because it was already going to happen, even without me. Without me it may take a little longer, may not be done so scientifically, and some traces of the old may remain and haunt you and disturb your future.

What I call meditation is simply a method of cleaning your heart totally of all past, and giving you a new birth. Unless you are reborn just like a child, innocent, there is danger. The past is long and heavy; it can catch you again. It is making every effort.

Bishops and priests and cardinals going to study psychology, psychoanalysis, therapies, is a strange phenomenon. Why? -- just to understand what is happening to the new youth and what they can do to prevent it from happening. To understand the new mind, they are trying to study all the new sciences that have developed around the mind.

I used to live in a place in India for a few years where Asia's biggest Christian missionary training college was, Leonard Theological College. There were three thousand students from all over Asia. To become a missionary was a six-year course. Just the way somebody becomes an engineer, somebody becomes a doctor, somebody becomes a professor, they were becoming missionaries. In a six-year syllabus, step by step everything was programmed.

The principal was my friend and he invited me to see how beautiful a campus they had created. I stopped at a class where they were teaching how to give sermons. I was amazed that this too was part of the training. The teacher was showing them at what point you should raise your hand, at what point you should look upwards at God, at what point you should speak strongly and authoritatively and at what point you should simply whisper, at what point you have to beat the table.

I asked the principal, "Do you think Jesus had been to any theological college?"

He said, "No, he had not been to any theological college."

I said, "That's why it is safe! -- otherwise these three thousand people would be crucified. It is all acting -- everybody knows they have to practice at one point to raise their hand..." I said, "This is so stupid. Religion is not something that you can teach like other subjects. It is something that you experience, and when you have something to say you find the right gesture automatically; you don't have to search for it. You find the right emphasis when there is something worth saying; it is not a question of training. You are befooling these three thousand people. Their whole lives they will think they are religious."

And this was not only true about the students.

One of the greatest contemporary Christian missionaries was Stanley Jones. He used to come to India once in a while on his world tours. We became very friendly. He used to have each speech typed on small cards -- ten or twelve or fifteen cards, different points on each card -- and he would keep those cards on the table. He would finish the first card, then remove the first card, then came number two....

He was staying with a friend. He was an old man, a friend of Mahatma Gandhi and respected all over the world as a great spiritual leader. I just mixed up his cards.

He started... and then he looked at the card and said, "My God. Where is my first card?" -- I had rubbed the numbers out!

He started looking at his cards, and the people were laughing and saying, "What kind of speech is this?"

First he was very angry, and he said, "Who has done it?"

I said, "I have done it."

"But," he said, "I thought you were my friend."

I said, "I am your friend and that's why I have done it. I wanted it to be clear to you that all your missionary work is simply bogus. You don't have anything to say, you have only twenty prepared speeches. And you go on with those cards... It is not your experience; otherwise, you should not have bothered about the card. You should have spoken out of your heart, out of your experience." And I told him, "Remember, whenever you visit my town I am not going to allow you to use cards."

That was the last time he ever visited the town. He never came back. Without cards he was absolutely at a loss what to do, what to say -- everything was written on the card.

Religious experience is written in your heart.

The pope has never spoken a single word spontaneously; everything is prepared by the secretaries. You think the pope is speaking, you think the pope is infallible... you should rather think the secretaries of the pope are infallible. The poor pope has nothing to do with it. All those speeches are prepared by the secretaries; he simply repeats them.

The new generation is alert enough, and it is getting out of the hands of the old on its own. I can just help a little bit.

Socrates has said that the function of the master is that of a midwife. He is right. The child is ready and wants to come out of the womb; the midwife simply helps the child to be born as comfortably as possible, so that neither the mother is harmed nor the child is harmed. The whole art of midwifery, on a spiritual level, is the work of a master.

Don't be worried...

The world is ready to welcome the new man.

Existence is ready to support the new man in every possible way. Neither can the politicians prevent it nor can your so-called intellectuals prevent it. There is no force that can prevent the new man from appearing.

The time for the new man has come.

The old man has failed so utterly that there is no possibility for him to compete with the new.

I have been challenging different heads of different religions, "You go on spreading lies about me. Why don't you gather a little courage and come directly into a public debate with me?"

But not a single one, neither Hindu nor Christian nor Mohammedan nor Jaina nor Buddhist -- none of them has courage enough to be in a public discussion, openly, so people can feel where the truth is. They themselves know the truth is not with them -- hence the fear; otherwise what can the problem be?

I am talking to my people.

I am not talking even to the people of the island.

I have not invited them. If they come on their own I cannot prevent them, that would be simply inhuman. If they come I welcome them -- but I have not invited anybody.

Why is the bishop worried? The worry is that he has only a congregation of twelve old women, and I have thousands and thousands of young people. He knows that whatever he has been teaching is against nature. The young people can listen to it but cannot follow it.

What I am teaching is in tune with nature; the young people can follow it. It is absolutely their need that somebody should say to them, "You are right to follow your nature; there is no sin in it. The people who have been telling lies to you are afraid that before the truth their lies will be exposed" -- otherwise, is this a religious type of mind?

The pope is preventing my entry into Italy, using his whole power that I should not enter Italy. What fear can he have? He is the representative of God, I am nobody's representative.

I simply represent myself.

I should be afraid of him -- he has everybody on his side, God, Jesus, the holy ghost. I have nobody on my side. I am fighting the whole battle alone, still with absolute certainty that victory is going to be ours, because truth is intrinsically victorious...

You can lie and deceive people for a time, but not forever. You have deceived for long enough. If you have real sincerity it is time that you yourself should say, "We have been lying. We have been deceiving."

It happened once that I was speaking in a conference with a Jaina monk who was very much respected among the Jainas, Chandan Muni. He spoke first, and he talked about the self, the realization of self, and the blissfulness of self. I was sitting by his side, watching the man. All those words were empty; there was no support from his experience. I could see in his eyes, there was no depth.

I spoke after him and the first thing I said was, "Whatever Chandan Muni has said is simply a repetition of scriptures, parrotlike. He has done a good job. His memory is good, but his experience is nil."

There was great trouble because it was the conference of the Jainas. A few people started standing up and going. I said, "Wait! You will have to listen for at least five minutes to me and then you can go. I am new to you; you don't know me. At least five minutes just to have a little introduction as to what kind of a man you have left behind, and then you are free; everybody can go."

Speaking for five minutes was enough, and after five minutes I asked, "Now, anybody who wants to go should immediately leave."

Not a single man left. I spoke for almost two hours. I was not supposed to speak for that long; I was

asked to speak only for ten minutes. But seeing that now people were listening and nobody had left the president was afraid. Even Chandan Muni was listening very intensely and alertly. The president was afraid to disturb me because he knew that I am not a man who can be stopped. And I was not going to stop, I was going to throw out that president.

I said, "If people want to hear me... You are no longer president of this conference. *You* simply get out."
He understood it so he was sitting silently.

But having heard me for two hours, Chandan Muni sent me a message that afternoon saying, "I want to meet you alone, in privacy. I cannot come to the place where you are staying because a Jaina monk cannot go anywhere except the Jaina temple. So please forgive me, you will have to come here."
I said, "There is no problem. I will come."

I went there, and at least two hundred people had gathered. But he wanted absolute privacy, so he took me in, closed the doors of the room, sat down with me on the floor and said, "You were right. I don't have courage enough to say it in public, but I wanted to say to you that you were right: I don't have any experience of self; I don't have any experience of self-realization. I don't know whether such a thing exists or not, and you were absolutely right that I was just like a parrot repeating the scriptures.

"But help me. I am imprisoned, I cannot go anywhere. I am the head of a community; I cannot even ask questions to you before others. They think I am already self-realized, so why should I be asking questions? -- I should know the answer myself."
And there were tears in his eyes.

I said, "I will do my best to help you, because I have seen many religious leaders but not with such a sincere heart. And I know perfectly well you cannot remain in this bondage long. You have met a dangerous man, and you have invited me yourself!"

And it happened within two years. He was in contact with me -- letters, learning meditation, doing meditation -- and after two years he dropped out of the Jaina community. He was so well respected, and the Jaina community is very rich... and he dropped out.

He came to meet me. I could not believe it. When he came to my house and said, "I am Chandan Muni," I said, "You have changed so much."

He said, "To be free of a prison, to be free of borrowed knowledge has been such a great relief that I have again become young" -- and he was seventy years old. He said, "Now I am ready to do whatever you want. I have risked everything; I was rich, I renounced that to become a Jaina monk. Now I have renounced Jainism, the monkhood, just to be nobody so that I can have total freedom to experiment."

The politicians will not be of much help, but there may be a few politicians who will have a sincerity. And seeing the change in times, seeing that the old and the new have fallen apart... If they want anything to do with the new, they have to understand the new, the functioning of the new.

There may be a few politicians who will come out to help me in my work. There may be a few intellectuals who are not only intellectuals but intelligent also; they may come to help. We just have to be ready, to wait, and we have to be preparing the new people on as vast a scale as possible.

A few from religious groups will come out -- because there are always a few people who are sincere but by accident have fallen into a wrong group. Once they hear that something of the truth is available, their thirst may be awakened. But whether any religious head, or any politician, or any intellectual helps or not, it does not matter.
The new generation has all the power.
Youth has all the potential of the future.

And there may be many old people who are old only still young in their intelligence.. they will be with you.

Of one thing I am absolutely certain: whatever troubles we have to pass through, the ultimate victory is going to be ours. It is not only a question of any ideology, it is a question of evolution versus death.

BELOVED OSHO,
IS IT POSSIBLE FOR A SERGEANT IN THE ARMY TO GET ENLIGHTENED?

It is difficult, but not impossible; if the urge is strong, then it may not even be difficult.

A sergeant in the army has been trained in a certain way, disciplined in a certain way; he is trained and

disciplined to kill, or to be killed.

And enlightenment also needs you to be ready to be killed. There is no need to kill anybody, but it needs you to be killed. The sergeant's whole discipline and training can be used; he can kill his own ego. If he is ready even to die, then there is not much problem in killing the ego.

The moment the ego dies you are enlightened.

So don't be worried. From every direction, from every kind of discipline, from every profession we can find something that can be helpful to bring you to enlightenment. If you cling to the discipline, if you wait for orders from above, then it is going to be difficult. There is nobody above you to order you. Enlightenment cannot be ordered. The same way you have been trained -- turn right, turn left -- somebody cannot say, "Now become enlightened!"

But your disciplined personality can be used in a certain way. You have been prepared to die if the time comes, without any hesitation -- and that is the most significant part as far as enlightenment is concerned. If you are ready to die as an ego instantly, you can explode into a world of light, into a world of delight.

This question is significant for everybody, because everybody is trained for some discipline, some skill, some profession. Everybody has to see how he can make his profession not a hindrance but a support, how to use a stumbling stone as a stepping-stone.

Just a little intelligence is needed.

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #28
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BELOVED OSHO,
I USED TO THINK THAT RELIGIOUS FEELINGS WERE SOMETHING GREAT, SOMETHING EXCITING AND EXTRAORDINARY WHICH HAPPENED TO ONLY VERY SENSITIVE PEOPLE. BEING WITH YOU, I FEEL VERY FINE AND TENDER LOVE THAT MAKES ME FEEL HAPPY AND WHOLE AND FREE. IT'S SUCH A SIMPLE AND ORDINARY FEELING THAT MY MIND TELLS ME THERE MUST BE SOMETHING GREATER AND MORE INTENSE. IS THIS AGAIN MY EGO, OR IS THERE MORE TO IT?

The mind is always asking for more, It is a beggar.

I will tell you an ancient parable...

A beggar knocked on the doors of the palace. By chance the king was just coming out for his morning walk in the garden, so he himself opened the door. The beggar said, "It seems to be a fortunate day for you." The king said, "For me or for you?"

The beggar said, "By the end of the day it will be decided. I am a beggar and I ask only one thing. I have got this begging bowl; can you fill it up -- with anything you like?"

The beggar looked a little strange. His eyes were those of a mystic; his speaking was not that of a beggar

but of an emperor. His whole aura was of tremendous authority. The king ordered his prime minister to fill the beggar's bowl with gold coins, so that he would remember that he had knocked on the door of a king, and that *he* was fortunate. The beggar laughed.

The king said, "What is the matter?"

He said, "By the evening everything will be decided." His behavior was strange but very attractive too. He was a beautiful man.

And then the trouble started. As the prime minister brought a bag of gold coins to fill the bowl, they all disappeared, and the bowl remained empty. More coins, more coins... all the coins that were in the treasury were brought, and they all disappeared. The whole town gathered there and the news spread like wildfire.

The king said, "Whatever the case, bring all the diamonds, rubies, emeralds, but fill the beggar's bowl." But everything disappeared in it and the bowl remained as empty as ever.

Finally the king lost everything. It was evening. The whole day there had been great excitement all over the capital. The king was stubborn -- but now there was no point, he had nothing else to give. He fell at the feet of the beggar and asked him the secret of the bowl. "Is it a magic bowl? It is evening and you have been telling me again and again, `By the evening, by sunset, everything will be decided.' Now it is time. And in a way everything is decided, I have been defeated by a beggar. But you are not an ordinary beggar. All I want to know is, what is the secret of this begging bowl?"

The beggar said, "It is not a secret, it is something everybody knows. Just look closely at the begging bowl. It is made of the skull of a man."

The king said, "I don't understand."

The beggar said, "Nobody understands. Inside the skull of man is his mind. You go on pouring everything in it and everything disappears. It is always asking for more; it is always empty. It is always a beggar, you cannot change it. You can only understand it and get rid of it."

This is your situation too.

You were thinking that religiousness is something extraordinary, very special, is attained by very special people. It was not your thinking; this has been told to you for centuries. This is the way the whole of humanity has been deceived for thousands of years: religiousness is something so extraordinary, it happens only to special people, prophets, messiahs, saviors, incarnations of God. It is not for the ordinary and the common people. And you have accepted that conditioning. That conditioning is acceptable to the mind because it gives mind an immense scope to ask for more. It gives mind the opportunity never to be satisfied; there must be more.

My whole approach is that religiousness is just like freedom, just like your heartbeat. It is nothing special, it is nothing extraordinary; it is not something to be achieved -- there is no question of excitement. Mind is not needed *at all*. If you are going to achieve something, then mind is needed, then mind's support is needed; then mind has to think of ways and means of how to achieve it.

But religiousness is your nature. You are born religious. Every child is born religious; it is the society that makes him irreligious, it is the society that corrupts him. It is your religious leaders who are responsible for making the whole of humanity irreligious.

Your religious leaders, your popes, your shankaracharyas, imams, Ayatollah Khomeini -- these are all in the service of the devil. They are destroying the innocence of the child, which is the very center of religiousness. They are destroying the pure humanity of the child by making him a Jew, a Christian, a Hindu, a Buddhist. They are putting masks on the child, conditionings on his mind; and they are giving you this desire that you have to achieve religiousness -- which is a rare adventure.

You have been befooled for centuries.

And mind is in absolute cooperation with the cheaters, exploiters, because if religion is something like a goal far away, and only special and extraordinary people achieve it, then mind is very happy. That is its desire -- to be special, to be somebody extraordinary, higher than others, holier than others, a saint, a prophet, a messiah. The mind is not happy with being just an ordinary and normal human being; it is ready to sacrifice everything to become extraordinary.

But whatever it does it can never become religious, because religion is not there, far away, as a goal.

Religion is your source.

It is your very being.

You are not to achieve it, you are simply to remember it. So when I say to you, you *are* religious, you have only forgotten it... you have been *made* to forget it. Your innocence has been covered with all kinds of ugly, stupid theologies; you have been given all kinds of faces. But your original face has been lost in these

artificial faces.

Your original face is the face of the religious man. You brought it into the world; you came into the world absolutely natural, pure, innocent, loving. You came into the world playful, nonserious, enjoying the small things of the world -- collecting seashells on the beach, running after butterflies, collecting flowers, colored stones -- and you were so happy, as if you had found the world's greatest treasure.

You had unprejudiced eyes, you had an unpolluted heart.

Hence I say again: Religiousness is only a question of remembering what has been forgotten. It is an ordinary human phenomenon. Your mind is cheating you, deceiving you still. Although you are feeling serene, you are feeling peaceful, you are feeling happy, the mind goes on saying to you, "There must be something more." It will go on saying the same to you even if you meet God -- who does not exist. The mind will say, "This god is okay, but there must be some bigger god. This god looks so normal, made in the image of man. There must be a huge god."

You cannot satisfy yourself if you listen to the mind; if you don't listen to the mind, right this very moment, contentment is yours. You can choose between the misery of the mind... because mind will *always* remain miserable, asking for more and more; that desire is unending.

I had a friend who was a very rich man. He was not born rich; he was a poor man's son, and we were friends when he was a poor man's son. He was adopted by one of the richest families in India because they had no son. Suddenly he became the richest man in India. He should have enjoyed it. He would not have been able to attain such great riches even if he had worked for hundreds of lives. Suddenly he got it without any effort -- but he was not happy. He wanted more.

Just money was not enough, he wanted to become a great leader too. And he had the money, so he fought the election and became a member of parliament. But that was not enough. Again more: he wanted to be a cabinet minister. Because of his money he managed to become a deputy minister -- but that was not enough.

He told me, "I want to be a cabinet minister."

I said, "Do you think that will be enough?"

He said, "I think so."

I said, "Right now you think so. Once you become a cabinet minister, you will not think the same way."

He became a cabinet minister, and immediately when he came to see me he said, "You were right. The day I became a cabinet minister my mind said to me, `You have come a long way. Now to be the prime minister of the country is not far away. Just a few steps more and you can become the prime minister.' But now I am so tense, so worried, I cannot sleep, I cannot enjoy anything. While I am eating I am thinking of politics. While I am making love to my wife I am thinking of the prime ministership. Everything has become mixed up. Help me to find some peace of mind."

I said, "First you become prime minister. Your mind will say, `Now become the president of the country.' If you go on listening to the mind, you cannot have any peace; if you want peace, stop listening to the mind. And drop all those things that you have attained by listening to the mind. As a poor man you were so happy, so joyous. You had nothing, but you had a beautiful being. I am not saying throw away your money. Just don't let your mind dominate you. Then wherever you are you will be peaceful."

If your mind dominates you, even in paradise it will say, "This is paradise? -- there must be something more!" All the houses look so old and rotten and used, because they have been there for eternity. All the people look so sad and serious; they have also been there for eternity. So much dust has gathered on them, and they have nothing to do there, they have lost their dignity. They have attained paradise, but they have lost their humanness, they cannot laugh.

Laughter is prohibited in paradise, did you know? No scripture of the world, of any religion, says that humor is a religious quality -- except me. Nobody is willing to allow humor into religiousness. What will those dead, dry-as-a-bone saints be doing in paradise, can you conceive? They cannot love, they cannot play cards, they cannot even have a football match. They cannot watch television -- it is so unsaintly; they cannot drink even a cup of tea, no coffee break, and no work at all... Their days are empty, their nights are empty; they must be hankering to come back to the earth. At least here they were worshiped as saints; there, nobody worships them because everybody is a saint.

But nobody can come back from paradise. It has an entrance, but no exit. So before entering paradise, think twice -- this is going to be the last act, then you are finished. It is entering almost into your own grave. But the mind will say certainly, "This is not paradise. Find out! Look for paradise. This seems to be some mockery, the devil seems to be behind it. It seems to be a great joke to call this paradise." Even in paradise

your mind will not allow you to have peace: peace and mind don't meet.

One of America's very famous rabbis, Joshua Liebman, has written a book, PEACE OF MIND. I wrote him a letter -- the book is a great seller -- saying, "Whatever you know about mind seems to be rubbish. You don't even know that peace of mind is a contradiction of terms, and that is the title of your book. The title should be, PEACE OR MIND."

He must have been shocked by my letter -- he never replied. I wrote to him again. "This cowardliness is not good on the part of a rabbi. Either change the title or give me the explanation." Neither has he changed the title nor has he given me any explanation, and I have asked a simple thing. Peace of mind... such a thing does not exist.

Either peace exists, then there is no mind, or mind exists and there is no peace. The right title would be *peace* or *mind*. But he cannot change it because that is the whole theme in the book: peace of mind, and how to attain it. He is showing methods, ways how to attain to peace of mind. The change of title will not fit with the book.

He can understand that I am putting him into a difficult situation; if he changes the title then the book will not fit with the title. He will have to write the whole book again, and he cannot write the whole book again because he does not understand that mind is the source of all your tensions, anxieties, worries. It cannot be peaceful, that is impossible.

This is the whole essence of the East's experiments in spirituality for thousands of years: peace *or* mind. The choice is yours. Peace is a very normal, very ordinary, very simple phenomenon. And you are experiencing it, but by the side the mind goes on giving a commentary, "There must be something more. Don't stop. Go on searching."

You have to say to the mind, "Shut up!" It is your mind and you have the right to tell it to shut up, that you are not going to bother about its nonsense for more and more...

Enjoy whatever you have got and the more you enjoy it the more it grows. This is the paradox: mind asks for more and more and becomes more and more worried: without mind, you live peace, you live love, you live silence. And by living it, it becomes more and more -- deeper and deeper. Slowly, slowly your happiness starts having wings, starts becoming a blessing, a blissfulness, a benediction.

BELOVED OSHO,
THIS MORNING YOU TALKED ABOUT THE MISERY IMPLANTED IN OUR MINDS BY SOCIETY, PRIESTS AND SO ON THAT IS NOT OURS. BUT HOW COULD THIS GAME DEVELOP -- PRIESTS ON THE ONE HAND, PEOPLE ON THE OTHER? WHAT QUALITIES ARE THERE IN MAN SO THAT THINGS DEVELOP THIS WAY?

It is a very simple question. Man, as a child, is the most helpless amongst the children of all the animals. Without the father and mother the child cannot survive. He needs absolute protection, nourishment, warmth; otherwise he will shrink and die. The human child is the weakest child in the whole of existence, but his weakness is a blessing in disguise.

But it can also be exploited -- and that's what has been done down the centuries. The parents never allowed the weakness, helplessness and dependence of the child to turn into independence, strength, integrity, individuality; they were happy that the child remain obedient. Naturally, an obedient child is not a trouble. A disobedient child is a continuous trouble, but a disobedient child is a real human being.

The obedient child is just simple cow dung. A child who cannot say no has no integrity, and a child who cannot say no to something, his yes is meaningless. The yes gives meaning only when the child is capable of saying no too. Then it is up to his intelligence to decide.

But it is easier for parents that a child always says yes. He is rewarded for being obedient; he is punished for being disobedient. The situation is the same in the schools: the obedient child is rewarded, the disobedient is punished.

In my high school, for one year continuously in the ninth class, I was kept standing outside the class, not allowed to be inside. The first few days I was allowed in, but my interest was more in the trees outside, the birds, the beautiful sky changing its colors, and I was always looking out of the window.

The teacher told me, "If you look out of the window then I will send you out of the class. Then you can look wherever you want. But this is insulting to me; I want you to look at the board."

I told him, "As far as the window and board are concerned, the window is more alive, more beautiful

than your blackboard with your ugly handwriting. I don't want to see it... and don't be worried, because whatever you are teaching I will manage in the examination."

That was too much. He told me to get out of the room and stand there. Then the next day he said, "It is better that you remain outside. What is the point? -- every day the same argument, and I have to send you out."

I said, "I am immensely grateful. You are the greatest teacher in this school. Outside the air is good, the sky is beautiful. Just behind the school is a beautiful forest. And I am at freedom; I don't have to ask you whether I can go anywhere or not, I am already out. So I can go into the forest, I can go up to the trees, I can climb the trees -- the mangoes are ripe -- and who cares about your blackboard? There is no juice in you; mangoes are so sweet and so juicy."

He said, "I don't want to listen to anything -- because you will corrupt the minds of others. They are also thinking of being with you outside and then who am I going to teach? You just remain silent and enjoy whatsoever you want. I will see you at the examination time."

I said, "Before that, I will see you."

He said, "What do you mean?"

I said, "You will know when I see you."

He used to live in a small house just a few houses away from my house. He was a bachelor, he never married; perhaps no woman ever agreed to marry him. It is better to avoid teachers as husbands and lady teachers as wives because they start behaving with you as if they are teachers.

Before the examinations I simply went on his roof -- just by the side of his house there was a big tall tree, a peepal tree -- I climbed the tree, went on his roof and removed a few tiles. He was asleep -- it must have been twelve o'clock in the night -- and just from the hole that I had made by removing two or three tiles, I dropped a rope.

In the markets there were rubber snakes available, and I had tied a rubber snake on the rope, and the snake touched his mouth once or twice. He threw it away but it came back again. Finally he had to open his eyes, and seeing a snake hanging over him, he screamed so loudly that... I have been teaching dynamic meditation for years and I never heard such a scream. I have been teaching the primal scream -- but this was something even more than the primal scream.

The next day on the board I made a picture of the snake and wrote, "Now you have seen me, and remember it in the examination; otherwise, I am going to visit you again!"

The whole year I enjoyed being outside. And he gave me a hundred percent mark because he did not want me to do anything more. He was thinking, "This boy can bring anything..." He still believed that it was a real snake.

Teachers want you to be obedient; it is easier for them to control you, to dominate you. All my teachers were complaining to my father, and my father was telling them, "Who am I to complain to? Do you think I am in power? Do you think he is going to listen to me? Do whatsoever you want to do: punish him, expel him from the school -- whatsoever you want to do I absolutely agree. But don't bother me about him, because the whole day... have I nothing else to do? Or have I just to go on listening to what he has done to this teacher, that teacher, this neighbor, that neighbor?"

And he told me, "You can do anything you want, but don't spoil my business. Everybody is coming and I think they are customers... but it turns out they are *your* customers."

I suggested to my father, "You do one thing. In your big shop, just in the corner you can write on a small board COMPLAINTS HERE in the back. You are saved... and I will see those people. Let them come."

He said, "The idea is good, but have you seen in any shop a complaints box? People will think those complaints are against me and the shop; nobody will think they are against you. And you will play more mischief on those poor guys who have come in to complain."

I said, "It was just a suggestion to help you."

It is difficult for parents, it is difficult for teachers, it is difficult for priests, it is difficult for everybody to allow any kind of disobedience. Even God -- who is omnipotent, all-powerful, the greatest despot, the greatest dictator -- could not allow; even he could not tolerate a small disobedience from Adam and Eve. They were thrown out of the Garden of Eden and they had committed no sin. In fact, hearing that it was an apple tree I have been eating apples as much as possible. I don't see any sin arising out of eating the fruit from an apple tree.

But the question was not the apple tree.

The question was disobedience.

You are asking me why it happened in the beginning. It is happening every time a child is born. Every child is a beginning. And just looking at every child's life, you can understand the beginning of all the people who have existed on the earth.

So the first thing is that obedience has to be forced; for obedience, fear has to be used. That fear becomes in religious terms, hell. For obedience, reward has to be used; in religious terms, that becomes paradise or heaven. And to keep control over everything a father figure is needed -- so God becomes the father.

I know why they have not made God a mother. I know from my own experience that my mother would hide me in the house when my father was searching for me because I had done something and he was very angry. When my father would refuse to give me any money because I had done something that he had prohibited, my mother would manage to give me money. So I know that the mother cannot be such a disciplinarian as the father can be.

And a mother can be persuaded very easily, because she is nothing but love, she is nothing but heart. The father is head, logic, reason, discipline. The father is man, and the society is *man*-made. My mother even used to enjoy it when I would come and say to her, "I have done something, and I am in urgent need of help."

She would say, "But first tell me what you have done. I will save you, I will try my best, but first tell me the whole story. You bring such juicy stories that I wonder why your father gets angry. He should enjoy them."

The priests, the father in heaven, the parents here on the earth, the teachers, the political leaders, they all want absolute obedience from everybody so that there is no question of any rebellion, no revolution, no change, so their vested interests are protected. We have all become victims of their vested interests. It is time that things should be changed.

The obedient child is always mediocre; to be disobedient means a little intelligence is needed. The obedient child becomes a good citizen, goes to the church every Sunday; the disobedient child is unreliable. What will he do in his life? He may become a painter, he may become a musician, he may become a dancer -- which are not very profitable professions -- or he may become just nobody, a vagabond, enjoying his freedom.

One of my friends, a very intelligent man I know, had a doctorate in philosophy, but he never worked. He always cheated people, borrowed money from this one and that one. He had a few things in him which attracted people: he was a good card player, a good chess player, a good drinker, things like that. He would never get drunk; you could go on giving him drink and he would remain in his senses. He was a very friendly and loving person, so wherever he went he would always find friends from whom he would borrow money.

I asked him once -- because he used to come once in a while, when there was nowhere else to go he used to come to stay with me -- I asked him, "How long can you manage it?"

He said, "You don't know the population of the world. I never deceive the same person twice. You should appreciate my ingenuity; I have never deceived the same person again. I could have done it -- but no, it is not my principle. I am a man of principle: I deceive a person only once. The world is so populated, I always find somebody else who is willing to be deceived. If nobody deceives him he will feel bad, I tell you!"

He is still doing that. He has become old and he has learned even more tricks. He is still doing the same, and the people he has deceived do not think badly about him, they understand him. "That man has so many qualities that if he has deceived us for a little money it is not bad. If he had worked he would have been earning more money. If he had just been a showman showing his tricks with cards and other things, like our work, he would have earned more." Nobody felt hurt that he deceived them; in fact everybody knew that he was going to borrow money and never return it, because he had no money, no sources of income.

I was the only person he never borrowed money from. He said, "I will not borrow money from you because there are bad days in business and I need a shelter. You are my shelter -- so I can at least come to the house, and food and everything is available, and I can rest here before I find new victims."

So he used to come once or twice a year and stay one or two weeks, and then he would start moving again. He had no address; all his letters used to come to my address, and they would accumulate for six or eight months. When he came I would give him the whole lot, a hundred or two hundred letters, and he would say, "Now it is too late, they have already been answered. Burn them. Why bother ... after eight months who is waiting for the reply?" He never read those letters.

The society is afraid. It creates fear, it creates greed, it creates ambition. And the most cunning people in the society become priests, because their business is the most cunning one.

I used to visit a place in India called Surat. Once it was a big port; the Britishers had first landed in Surat. At that time Bombay was nothing, just a small village of fishermen, and Surat was at its peak.

In Surat there is a small community of Mohammedans who believe that their leader, their chief priest, is in direct connection with God. So if you want to transfer any money from this world to the other world, you give it to the priest and he will give you a note saying, "I have received one million dollars" -- or something -- "from this man, and it should be given to him when he reaches heaven." The chief priest gives the note with a seal, and that note is put with the dead man when he goes into his grave.

Can you believe that?

I used to stay in a house that belonged to the same sect. I said, "Do you think there can be more conmanship than what this priest is doing?"

My friend said, "There is no conmanship; the money really reaches to the other place. People earn for their whole lives, save their money so they can have an account in the other world. And he is in direct contact..."

I took him to the graveyard one night and I said, "Dig up a grave."

He said, "For what?"

I said, "I want to see whether the man has taken that receipt, or if the receipt is still there. Only that will give you some sense."

He said, "But it is against my religion."

I said, "It may be against *your* religion, but I can dig." I brought out that receipt and showed him, and I told him, "The receipt is here. The bank account has not been transferred."

He said, "My God, but we have all been believing.... I am not alone; thousands of followers all do this when they die. Before death they give as much money as they can."

So one thing: the priests are the *most* cunning people in the world. Man, as a child, is more helpless than any animal's child. Just join these two things -- man's helplessness and the cunningness of the priests -- and this is the whole story of all your religions.

And it is not just a question of what happened in the beginning. *Every* child is a beginning, and every child is born out of parents. Those parents are already under the control of some priesthood, of some religion, and they force the child also to be under the influence of the priest. The parents don't have any bad intentions; they have been befooled. What has been done to them by their parents, they are doing the same to their children. Somewhere the circle has to be broken.

I want my people to jump out of this circle. Drop all fear. There is nothing to fear. There is no hell to be worried about and there is no paradise for which you have to be greedy.

This life, this sun, this ocean...

What more do you want?

Paradise is here. And if we drop the idea of paradise beyond death, we can make this paradise a thousandfold more beautiful.

Once the priest disappears, the most criminal part of humanity will have disappeared. Freedom from religions is the fundamental principle if you want to be religious. To be religious needs no fear, no greed; to be religious needs no churches, no synagogues, no temples. This whole existence is the temple.

All these trees -- just look at the tree I am sitting under; it is a tremendously unique tree. For thousands of years its fruits have been used for weighing gold, because it is the only tree in the whole of existence which produces fruits of exactly the same weight -- I think in Greek they call it carob -- and from carob trees has come the word `carat'. Gold is still weighed in carats; carob is the name of the fruit of this tree. The miracle is that thousands of fruits would come, but of exactly the same weight, so the most precious metal, gold, could be weighed using those fruits.

Existence is so beautiful, so unique, with all these birds chirping and singing, that you need not be bothered about any paradise or any hell.

Man has to be free of his childhood fears, his childhood greed for rewards; then religions will disappear, priests will be gone, and there will be an immense freedom to grow your individuality and your world.

I know that within you there is something which will go on living beyond death. But it is not a concern for the moment. If you know how to live *this* moment, if you know how to live life, you will know how to live death and how to pass through death without any scratch.

BELOVED OSHO,
YESTERDAY, SOMEBODY TOLD ME I'M ACTING LIKE A CHILD AND I FELT INFERIOR.
PLEASE COMMENT.

That's strange. You should feel superior, not inferior.
Acting like a child is a great quality.

Yes, the crowd, the mob of retarded people will think that something has gone wrong: you are acting like a child... Let them think it. But you should not be hurt by what they say.

Just look at me. My whole life... I don't think any man in the whole of history has been so much condemned, with so many lies, allegations, charges from all over the world. Reasonable, unreasonable, true, untrue -- nothing has made me even think about them. It simply proves that we are living in an insane world.

My sannyasins have to be like small children -- with the same joy, with the same innocence, with the same beautiful eyes, looking at the world with great excitement and ecstasy.

Don't be worried if people see you and you are running and catching butterflies. There is no harm. If they see you collecting colored stones on the sea beach, let them laugh.
But the last laughter is going to be ours.

Okay, Maneesha.

Sufis: The People of the Path, Vol 1

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UWAIS WAS ASKED, 'HOW DO YOU FEEL?'
HE SAID, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.'

THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'
UWAIS SAID, 'YES, BUT HOW MANY OF THEM FEEL IT?'

ONCE a learned Mohammedan came to me and asked, "You are not a Mohammedan, then why do you speak on Sufism?' I told him, 'I am not a Mohammedan, obviously, but I am a Sufi all the same.'

A Sufi need not be a Mohammedan. A Sufi can exist anywhere, in any form -- because Sufism is the essential core of all religions. It has nothing to do with Islam in particular. Sufism can exist without Islam; Islam cannot exist without Sufism. Without Sufism, Islam is a corpse. Only with Sufism does it become alive.

Whenever a religion is alive it is because of Sufism. Sufism simply means a love affair with Gd, with the ultimate, a love affair with the whole. It means that one is ready to dissolve into the whole, that one is ready to invite the whole to come into one's heart. It knows no formality. It is not confined by any dogma, doctrine, creed or church. Christ is a Sufi, so is Mohammed. Krishna is a Sufi, so is Buddha. This is the first thing I would like you to remember: that Sufism is the innermost core -- as Zen is, as Hassidism is. These are only different names of the same ultimate relationship with God.

The relationship is dangerous. It is dangerous because the closer you come to God, the more and more you evaporate. And when you have come really close you are no more. It is dangerous because it is suicidal... but the suicide is beautiful. To die in God is the only way to live really. Until you die, until you die voluntarily into love, you live an existence which is simply mediocre; you vegetate, you don't have any meaning. No poetry arises in your heart, no dance, no celebration; you simply grope in the darkness. You live at the minimum, you don't overflow with ecstasy.

That overflow happens only when you are not. You are the hindrance. Sufism is the art of removing the hindrance between you and you, between the self and *the* self, between the part and the whole.

A few things about this word 'Sufi'. An ancient Persian dictionary has this for the entry 'Sufi'... the definition given goes in rhyme: SUFI CHIST -- SUFI, SUFIST. WHO IS A SUFI? A SUFI IS A SUFI. This is a beautiful definition. The phenomenon is indefinable. 'A Sufi is a Sufi.' It says nothing and yet it says well. It says that the Sufi cannot be defined; there is no other word to define it, there is no other synonym, there is no possibility of defining it linguistically, there is no other indefinable phenomenon. You can live it and you can know it, but through the mind, through the intellect, it is not possible. You can become a Sufi -- that is the only way to know what it is. You can taste the reality yourself, it is available. You need not go into a dictionary, you can go into existence.

I have heard....

A small boy was playing in the garden. He was a very small boy and was very much frightened of the large bulldog that occupied the yard next to his home.

One day, feeling rather adventurous, the little boy climbed the fence, and the huge bulldog rushed up to him and licked his face. The boy began to scream and his mother arrived on the scene almost immediately.
'Did he bite you, darling?'
'No,' whimpered the little boy, 'but he tasted me.'

If you are not ready to have a bite of Sufism you can at least taste it.

And that's what I am going to make available to you -- a little taste. And once you have tasted even a drop of the nectar called Sufism you will become more thirsty for more. For the first time you will start feeling a great appetite for God.

These talks cannot explain to you what Sufism is -- because I am not a philosopher. I am not a theologian either. And I am not really talking on Sufism, I will be talking Sufism. If you are ready, if you are ready to go into this adventure, then you will attain to a taste of it. It is something that will start happening in your heart. It is something like a bud opening. You will start feeling a certain sensation in the heart -- as if something is becoming alert, awake there; as if the heart has been asleep for long and now it is the first glimmer of the morning -- and there you will have the taste.

Sufism is a special kind of magic, a rare kind of magic. It can be transferred only from person to person, not from a book. It cannot be transferred by scriptures. It is also just like Zen -- a transmission beyond words. The Sufis have a special word for it -- they call it *silsila*. What Hindus call *parampara* they call *silsila*. *silsila* means a transfer from one heart to another heart, from one person to another person It is a very, very personal religion.

You cannot have it without being related to an enlightened Master -- there is no other way. You can read all the literature that exists on Sufism and you will be lost in a jungle of words. Unless you find a guide, unless you fall in love with a guide, you will not have the taste.

I am ready to take you on this far-away journey, if you are courageous, adventurous. I hope you are -- because only courageous people become attracted towards me. This place is not for cowards; this place is not for those so-called religious people; this place is not for so-called Godfearing people -- this place is for those whom I call Godloving people. And they have a totally different quality. A Godfearing person never moves into the deeper realms of religion, he cannot -- because of his fear.

The word 'Godfearing' is so absurd. If you are afraid of God then where are you going to be loving? Whom are you going to love? If you cannot even love God then love will not be possible for you at all. If even with God you are related through fear, then this can't be a relationship.

But we have been taught to be afraid of God. In fact, we have only been taught to be afraid of everything. Our whole life is a trembling, a fear, a cowardice -- fear of hell, fear of God, fear of punishment. We are good, virtuous, because we are afraid. What kind of virtue is it which is based on fear?

And how can you love God if your basic approach is through fear? Out of fear love never arises -- that is an impossibility. And out of love fear never arises. When you love a person all fear disappears. And when you are afraid ail love disappears. You can hate the person if you are afraid of him, but you cannot love him. Down the centuries man has been taught to be afraid of God and the ultimate result is that Nietszche had to declare that God is dead. That is the ultimate result of the fear-oriented mind. How long can you tolerate this God? How long can you remain afraid? One day or other you will have to kill him. That's what Nietszche did. When he said, 'God is dead,' he also said, 'Now man is free.' 'God is dead and now man is free.' Otherwise how can you be free with God if God is only a source of fear? Fear cannot give you freedom.

People who come to me are Godloving people. When I say 'Godloving' I mean they are in search. They want to know. And they want to know authentically, they don't want to have borrowed knowledge about it. They want to have a taste. They want to encounter, they want to face God, they want to look into his eyes.

But before you can become capable of looking into the eyes of God, you will have to become capable of looking into the eyes of a Master. From there you take off. The journey begins.

I will make myself available to you. Sufism is just an excuse. I will not be talking about Sufism, I will be talking Sufism itself. The word 'Sufism' is also beautiful. It has many orientations and all are beautiful. And I would not like to emphasise any one orientation, as it has been done again and again. A few people choose one orientation, a few people choose another, but my understanding is that all those orientations are beautiful and have something special to say. I accept them all.

One old Sufi Master, Abul Hasam, has said, 'Sufism was once a reality without a name and now Sufism is a name without reality.'

For many centuries Sufism existed without a name. It existed as reality. That's why I say Jesus was a Sufi, so was Mohammed. so was Mahavir and so was Krishna. Anyone who has come to know God is a Sufi. Why do I say so? Try to understand the word 'Sufi' and it will become clear to you.

The word 'Sufi' is a new coinage, a German coinage, out of German scholarship. Is not more than one hundred and fifty years old. In Arabic the word is *tasawwuf.* But both come from a root 'suf' which means wool.

It seems very strange. Why should wool become the symbol of Sufism? The scholars go on saying that it is because Sufis used to wear woollen robes. That's true. But why? Nobody has answered it. Why should they be wearing woollen robes? Mohammed says in the Koran that even Moses was wearing a woollen robe when he encountered God. When God spoke to him he was entirely in a woollen robe. But why?

There is a deep symbolism in it. The symbolism is that wool is the garb of the animals and a Sufi has to become as innocent as an animal. The Sufi has to attain to a primal innocence. He has to drop all kinds of civilisation, he has to drop all kinds of cultures, he has to drop all conditionings, he has to become again an animal. Then the symbol becomes tremendously significant.

When man becomes animal he does not fall back, he goes higher. When man becomes animal he is not just an animal. That is not possible. You cannot fall back. When a man becomes an animal he becomes a saint. He remains conscious but his consciousness is no more burdened by any conditioning. He is no more a Hindu and no more a Mohammedan and no more a Christian. He is in tune with existence as deeply as any animal. He has dropped. all kinds of philosophies, he carries no conceptualisations in his mind, his mind is without any content. He is, but he is no more in the mind. To be without mind -- that is the meaning of the

woollen robe. To be like innocent animals, not to know what is good and what is bad... and then the highest good arises, the 'summum bonum'.

When you know this is good and that is bad, and you choose good against bad, you remain divided. When you choose, there is repression. When you say 'I will do this. This *has* to be done. This *should* be done', this becomes an 'ought'. Then naturally you have to repress -- you have to repress that which you have condemned as bad. And the repressed part remains inside you and goes on poisoning your system. And sooner or later it will assert, sooner or later it will take revenge. When it explodes, you will go mad.

Hence all civilised people are always on the verge of madness. This earth is a big madhouse. A few have already become mad, a few are potentially ready. The difference between you and the mad people is not of quality, it is only of quantity, only of degree. Maybe they have gone beyond the hundred degrees and you are just lingering somewhere -- at ninety-eight, ninety-nine -- but any moment any situation can push you beyond the boundary. Don't you see it? Can't you observe your mind? Can't you see the madness that goes on and on inside? It is continuously there. You avoid it; you get occupied in a thousand and one things just to avoid it. You don't look at it, you want to forget about it. It is too scary, frightening. But it is there -- and whether you avoid it or not it is growing. It is continuously accumulating momentum. It can come to the peak any time. Any small thing can trigger it. When you choose, you have to repress.

The animal does not choose. Whatsoever is, is. The animal simply accepts it; its acceptance is total. It knows no choice.

So does a Sufi. A Sufi knows no choice. He is choicelessly aware. Whatsoever happens he accepts it as a gift, as a God-given thing. Who is he to choose7 He does not trust in his mind, he trusts in the universal mind That's why when you come across a Sufi you will see such animal innocence in his eyes, in his being; such freedom, such joy, as only animals know -- or trees or rocks or stars.

Idries Shah has condemned the definition of 'sufi' from 'suf' -- wool -- on exactly the same grounds as I am approving of it. He says that Sufis are so alert about symbols how can they choose wool as a symbol? The wool represents the animal and Idries Shah says Sufis cannot choose the animal as a symbol. They are the people of God -- why should they choose the animal? He seems very logical, and he may appeal to many people.

But on exactly the same grounds I approve the definition. To me, to be an animal means to be innocent, not to know morality, not to know immorality. To be an animal is not a condemnation. A saint is more like animals than like you, than like the so called human beings. The human beings are not natural beings, they are very unnatural, artificial, plastic. Their whole life is a life of deception. If you touch somebody's face you will never touch his face, you touch only his mask. And remember, your hand is also not true. It has a glove on it. Even lovers don't touch each other; even in love you are not innocent; even in love you are not without masks. But when you want to love God you have to be without masks. You have to drop all deceptions. You have to be authentically whatsoever you are, to be choicelessly whatsoever you are. In that primal innocence God descends.

So the reasons Idries Shah finds to condemn the definition that 'Sufi' comes from 'suf' are exactly the reasons I approve it.

I have heard....

The Catholic priest was trying to get a Jew converted to his faith.

He said, 'All you have to do is say three times, "I was a Jew, now I'm a Catholic. I was a Jew, now I'm a Catholic. I was a Jew, now I'm a Catholic."'

He said it, but the priest thought he had better check up on his convert one Friday at his home.

The Jew was frying chicken. 'Now, you know you can't eat that chicken on Friday.'

'Oh, yes, I can,' he replied. 'I dipped it in a pan three times and said, "Once I was a chicken, now I am a fish."'

That's how we go on living.

All our religion is just like that -- just verbal. It does not penetrate into your being. And you know that whatsoever you say you do exactly the opposite of it. You think one thing, you say another, and you do something else. You are a trinity, you are not one. And all those three persons are going in three different directions. You are a crowd -- hence the misery.

The animal is one -- hence the blissfulness of the animal. The animal has nothing whatsoever to be happy about. He has not a big palace to live in and he has not the TV and the radio and all that. He has

nothing and yet you will find great peace, silence, joy, celebration. Why? One thing is there: the animal is not a chooser.

The Sufi is not a chooser. Choose and you deceive; choose and you start going false; choose and you become plastic.

A man was going to attend a Halloween party dressed in the costume of the Devil. On his way it began to rain, so he darted into a church where a revival meeting was in progress. At the sight of his Devil's costume, people began to scatter through the doors and windows.

One lady got her coat sleeve caught on the arm of one of the seats and as the man came closer she pleaded, 'Satan, I've been a member of this church for twenty years, but I've really been on your side all the time.'

But that's the situation of all ladies and of all gentlemen -- they pay lipservice to God but basically they are surrendered to the Devil. The Devil is deeper because the Devil has been repressed. Whenever something is repressed it goes deeper into your being; you become only a hypocrite.

By asserting the symbol of the animal Sufis declare, 'We are simple people. We don't know what is good and what is bad. We know only God, and whatsoever happens is his gift. We accept it. We are not doers on our own accord. ' This is the first meaning of the word 'Sufi'.

There is another possibility: the word 'Sufi' can be derived from 'sufa' -- purity, cleanliness, purification. That too is good. When you live a life of choicelessness a natural purity comes. But remember, this purity has nothing of morality in it. It does not mean pure in the sense of being good; it means pure in the sense of being divine, not in the sense of being good. Pure simply means pure of all ideas, good and bad both. Purity means transcendence. One has no idea at all, no prejudices. One trusts life so utterly that one need not have any ideas, one can live without ideas. When ideas are there in the mind they create impurity, they create wounds. When you are too full of ideas, you are too full of dirt. All ideas are dirty. Yes, even the idea of God is a dirty idea, because ideas are dirty.

For a Sufi, God is not an idea, it is his lived reality. It is not somewhere sitting on a throne high in the heavens, no -- it is herenow, it is all over the place, it is everywhere. God is just a name for the totality of existence.

Purity means a contentless mind -- so please don't be misguided by the word 'purity'. It does not mean a man who has a good character. It does not mean a man who behaves according to the Ten Commandments. It does not mean a man who is respected by the society as a good man.

A Sufi has never been respected by the society. A Sufi lives such a rebellious life that the society has almost always been murdering Sufis, crucifying them -- because the Sufi makes you aware of your falsity. He becomes a constant sermon against your artificiality, against your ugliness, against your inner inhumanity to human beings, against your masks, against all that you are and represent. A Sufi becomes a constant pain the neck to the so-called society and to the so-called respectable people.

I have heard.... It happened that Abu Yasid, a Sufi mystic, was praying -- these are parables, remember, they are not historical facts -- and God spoke to Abu Yasid and said, 'Yasid, now you have become one of my chosen people. Should I declare it to the world?' Abu Yasid laughed. He said, 'Yes, you can -- if you want me to be crucified. Declare. You declared about al-Hillaj and what happened? They crucified him. Whenever you declare that somebody has attained, people crucify him immediately. They don't love you and they cannot tolerate your people. So if you want me to be crucified, declare.' And it is said that God never declared about Abu Yasid. He kept quiet.

This has been the case.

Somebody asked al-Hillaj Mansoor, the greatest mystic ever, 'What is the ultimate in Sufi experience?' Al-Hillaj said, 'Tomorrow, tomorrow you will see what the ultimate in Sufi experience is.' Nobody knew what was going to happen the next day. The man asked, 'Why not today?' Al-Hillaj said, 'You just wait. It is going to happen tomorrow -- the ultimate.' And the next day he was crucified. And when he was crucified he shouted loudly for his friend who had asked the question. He said, 'Where are you hiding in the crowd? Now come on and see the ultimate in Sufism. This is what it is.'

If you start living in God you become intolerable to the so-called society. The society lives in hypocrisy. It cannot tolerate truth. Truth has to be crucified. It can love the Church but it cannot love Christ. It can love the Vatican pope but it cannot love Jesus. When Jesus is gone then it is good -- you can go on worshipping him. When Mansoor is gone you can go on talking about him. But when he is there he is a fire. Only those

who are ready to be consumed by the fire will be ready to fall in love with Mansoor.
'Sufa' means purity; purity in the sense that there is no content in the mind any more. Mind has disappeared. There is no mind, no thinking, no thought. It is a state of satori, samadhi.

There is another possibility and that too is beautiful. And I accept all these possibilities. The third possibility is from another word, 'sufia', which means: chosen as a friend by God.

Sufis say that you cannot search for God unless he has already chosen you. How can you search for God if he has not already searched for you? All initiative is from the side of God. He is searching for you, he is desiring you, he goes on groping for you -- 'Where are you?' When he chooses somebody only then do you start choosing him. You may not know it -- because when he chooses, how can you know?

The same is true about a Master. You think that you choose a Master? Nonsense, just nonsense! It is always the Master who chooses you. The very idea that you choose the Master is egoistic. How can you choose the Master? How will you know in the first place who the Master is? How will you decide? What criterions have you got? You cannot choose a Master, the Master chooses you.

You have come to me from far-away lands -- many more are coming, they are on the way. Soon this place is going to become really crowded because I have chosen many who are not yet even alert about it. But they have started moving. They think they are searching for a Master; they think they are seekers. And it is natural. It can be forgiven. But they have been chosen by somebody.

And so is the ultimate case with God. God chooses first, then you start feeling a hunger for him. And it is only Sufis who have told it. No other tradition has said so clearly that man cannot choose God, it is God who chooses man. It is a blessing. Even to feel a thirst for God is a great blessing. You should feel happy that you have been chosen, that God has already called you. The first call is always heard in the deep unconscious so you cannot figure it out -- what it is, from where it is coming. You feel it as if it is coming from you. It is not coming from you.

Man cannot take the initiative. How can man take the initiative? Man is so impotent, man is so helpless. Man cannot start the journey on his own unless he is pulled, unless some magnetic force starts pulling him towards some unknown goal. You can choose only that which you know. How can you choose God? You can take the initiative for other things, the worldly things, because you know them. You can have an idea of how to purchase a beautiful house or how to have this woman as your wife or this man as your husband or how to have more money, more power, more prestige -- you can choose these things. How can you choose God? You have not even had a glimpse, not even in your dreams. How can you choose something so utterly unknown to you?

But you are not unknown to God. He can choose you. Whenever he chooses, a great desire arises in you to find him. That is an indication that he has chosen you. You have become a Sufi -- chosen as a friend by God.
That is also beautiful.

The fourth possibility is from the Greek word 'sufiya'. 'Sufiya' means wisdom. Wisdom is not synonymous with knowledge -- knowledge is through scriptures, through others, borrowed. Wisdom arises in your own being; you are a light unto yourself. Wisdom means that you know, not that you believe. Knowledge is belief. Somebody says 'God is' and you believe. You believe the man, hence you believe that he must be saying the truth. Jesus says 'God is' and you believe; I say 'God is' and you believe -- then it is knowledge. You love me, you trust me, you start believing -- but it is knowledge.

And a man becomes a Sufi only when he has known. When he himself has known, when he himself has touched the reality, when he himself has seen the face of God, then he becomes a Sufi. He has become wise. He is no more just knowledgeable, it is his own experience now.

The English term 'philosophy' comes from the same root 'sufiya' but it has gone astray. Sufi also comes from the same root 'sufiya' but it has not gone astray. Philosophy became just speculation -- thinking and thinking and thinking, never arriving at any conclusion. And if you don't arrive at any conclusion your life is not going to be transformed. Just by thinking, nobody is transformed; only when you arrive at some experienced conclusions do you grow. Philosophy is a game with words and logic -- a beautiful game. If you like it you can play it, but you remain the same. It never changes you.

That's why science had to get a divorce from philosophy. The day science got a divorce from philosophy it started growing. It became experimental, it became objective. Science does not depend on thinking any more, it depends on experimentation. That is one possibility of getting a divorce from philosophy.

Another possibility of getting the divorce is Sufism. Science moves towards the object and becomes

experimentation, Sufism moves towards the subject and becomes experience. But both are concerned about reality -- science for the reality that is outside and Sufism for the reality that is inside. Both have divorced philosophy.

Science depends on experiment because with the object experiment is possible; Sufism depends on experience because you can only experience the inner consciousness, you cannot experiment upon it. It is not an object, it is your subjectivity.

And the last possibility is from the Hebrew root 'ain sof' which means the absolutely infinite, the search for the absolutely infinite, the search beyond the relative, the search for the unbounded, the eternal, the timeless.

Yes, that's exactly what Sufism is. Sufism is all these things and more. To indicate that more I will repeat the definition in the Persian dictionary: SUFI CHIST -- SUFI, SUFIST. WHO IS A SUFI? A SUFI IS A SUFI. Nothing more can be said about it.

But you can enter into the temple of Sufism and you can taste it.

Before we enter into this small story of today a few more things will be helpful to understand. They will become a background.

The Koran says there are three basic qualities which have to be in the heart of the seeker. The first is *khushu*. *khushu* means humility, humbleness. The second is *karamat*. *karamat* means charity, sharing, the joy of giving. And the third is *sijd*. *sijd* means truthfulness, authenticity, not to pretend but to be whatsoever you are. These three are the three pillars of Sufism.

Humility does not mean the ordinary so-called humbleness. The ordinary humble person is not egoless. He carries a new kind of ego -- of being humble. He thinks he is humble, 'Nobody is as humble as I am. I am the topmost in humility.' But he goes on comparing. The ego has not changed, the ego has only taken a new posture, a new gesture, more subtle.

First the ego was very gross. When you go on bragging about your money. It is very gross. One day you renounce your money and then you start bragging that you have renounced all. This is very subtle, but the bragging continues. First you say, 'I am somebody.' In a thousand and one ways you try to prove that you are somebody. Then one day, seeing the futility of it, you drop the whole trip, you turn back, you take another gesture -- you stand on your head and you start saying, 'I am nobody.' But 'I am' continues. The claim was for somebody, now it is for nobody. The claim was there, the claim is still there. Now it has taken a subtle form.

Humility, *khushu*, means a man who has understood all the ways of the ego. And by understanding all the ways of the ego, the ego has disappeared. There is no claim, not even of being humble. When there is no claim, there is humility, there is *khushu.*

This is one of the most essential qualities for those who want to move towards God -- because if *you* are too much you will not be moving. You have to be liquid, you have to melt; you cannot remain frozen in your ego. Only when you melt will you start moving. And when you start moving where else can you move? All movement is towards God. Only those who are ossified are not reaching towards God -- otherwise, if you are moving, you are moving towards God. There is no other movement.

The second is charity -- *karamat*. Charity does not mean that you give and you feel very good that you have given, that you give and you oblige the person to whom you have given. Then it is not *karamat*, then it is not charity. Charity is when you give and you feel obliged that the other has taken it; when you give with no idea that you are obliging anybody in any way; when you give because you have too much -- what else can you do? It is not that the other needs. Charity is when you give out of your affluence, when you give out of your abundance. It is not that the other is needy and you are helping the other; the other is not the question at all. You give because you have -- what else can you do? The flower has bloomed and the fragrance spreads to the winds -- what else can the flower do? The lamp has been lighted and it shares its light, it spreads its light. The cloud is full of water and it showers -- what else can it do?

When you do out of your abundance only then is there charity. And then you don't bother who is worthy of receiving it -- that is not the point at all.

You must have read the beautiful parable of Jesus. Jesus is incomparable as far as parables go. A man, a rich man, called a few labourers to work in his garden. By the afternoon it was felt that they were not enough, that the work would not be completed by the evening. So a few more labourers were called. But by the evening it was felt that even those were not enough so a few more labourers were called.

At sunset the rich man gave them money for all that they had done. But he gave them all alike: those

who had come in the morning received the same and those who had come in the afternoon they also received the same and those who had come just when the sun was setting they also received the same. Naturally, the labourers who had come in the morning were angry. They protested. And they said, 'This is unjust. We came in the morning, we did the whole day's work and we received the same award. And these people have just come and they have not done a thing and they are also receiving the same. This is unjust.'

The master laughed and he said, 'Whatsoever you have received is not enough for the work you have done?' They said, 'That is enough. But what about these people who have not done anything and who have also received?' And the master said, 'I give to them out of my abundance. Can't I give my money? It is my money. You have received. For whatsoever you have done you have received. Can't I throw my money away? What protest is there? Shy should you be worried?'

And Jesus used to say, 'This man is the man of charity. He gives out of his abundance.'
This is what Sufis call *karamat.*

And the third is truthfulness. It does not mean saying the truth, it means being the truth. Saying is only half way; being is the true thing. You can say truth a few times when it doesn't harm you -- that's what people go on doing. When truth is not going to harm them they become truthful. And if sometimes truth is going to harm others they persist in being very, very truthful. But when the truth is not going to help you then you drop it, then it is no more meaningful.

That's why people say 'Honesty is the best policy.' But the man who say 'Honesty is the best policy' is not an honest mall, remember. Policy? The very word is dishonest. Truth cannot be a policy and honesty cannot be a policy. They can only be your very heart -- not policies. Policies can be used and dropped. Policies are political. When honesty pays, you are honest -- that's what it means. 'Honesty is the best policy.' When it does not pay, you become dishonest. You have no relationship with honesty. You use it. That's what it means when you say policy.

SIJD -- the Sufi word means to be truthful, to be true. It is not only a question of policy. Whatsoever happens, whatsoever the result, not thinking of the result at all but just to be whatsoever is true, to risk all for truth -- that's what *sijd* is. It is to risk everything for truth -- because if truth is saved, all is saved, and if truth is lost, all is lost.

Now this small story.

UWAIS WAS ASKED, 'HOW DO YOU FEEL?'

Uwais is a Sufi Master.

HE SAID, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.'
THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'
UWAIS SAID, 'YES, BUT HOW MANY OF THEM FEEL IT?'

Now many things have to be understood.
First, when Uwais said, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING,' he is saying many things. It is a very pregnant statement. You will have to go deep into it.

First he is saying that a Sufi lives moment by moment; he does not bother about what is going to happen the next moment. He has no plan for the next moment. A Sufi has no future. This moment is all. He lives in it, he lives totally in it, because there is nowhere else to go. You cannot live totally in the moment if you have a future -- a part of your being will be flowing towards the future, naturally. If you have a past you cannot live in the present -- part of your mind will be flowing towards the past. You will become fragmented. The major part of. your being will remain hanging somewhere in the past and the remaining greater part will have already moved somewhere in future. Nothing will he left for the present. And the present is so small, so atomic, that you can miss it very easily. People are missing it. People have pasts and people have futures, people don't have any present.

The Sufi lives in the present. To live in the present the basic need is to withdraw yourself from the past, to withdraw yourself from the future. Then there comes a concentration of energies, then this small moment becomes luminous, you pour your total energy into it -- then there is joy and benediction. If you are miserable it is only because you live in the past and in the future. A miserable man has past and future, a man who lives in bliss has only the moment, this moment. He lives in the now.

Ashley Montagu has coined a new word -- it will be very, very helpful to understand. He says that this newness, this constantly being new in the moment, this constantly dropping out of the past and not jumping into the future is a great art. He calls that art 'neoteny'. 'Neo' means new, 'teny' means stretched out, extended.

A man can live his whole life in newness, a man can live his whole life like a child, a man can have the quality of a child extended all over his life -- the art is to live in the moment. The person who lives in the moment never grows old. He matures but he never grows old. He really grows. Growing old is not really growing. Growing old is only dying slowly; growing old is only committing suicide. The man who lives in the moment never becomes old in the sense that people become old. He never becomes knowledgeable; he is always innocent, curious, thrilled, full of wonder. Every moment brings a new surprise. He is ready to explore new dimensions of life. He is always on an adventure. He is an explorer. He is never fed up with life. He is never bored.

In a church the priest declared that after the services there would be a meeting of the Board. Everybody left. Only the Board members were there. But a stranger was also sitting there just in the front row.

The priest was a little puzzled. He said, 'Sir, have you not understood? I said there would be a meeting of the Board.'

And the stranger said, 'Yes. And who is more bored than me? You tell me.'

Look at people. Look at people's eyes. They don't have the glimmer of surprise. Look at their faces. Their faces say that nothing is going to happen any more. They are bored, utterly bored. If they are not committing suicide it is only because they are cowards. Otherwise there is nothing to live for; there is no meaning, no significance. There seems to be no joy. Just go to any street and stand on the side and see people. Just everybody seems to be so full of dust.

Why do people go on living? -- because they are afraid to commit suicide. Otherwise life has no joy. Or maybe they are so bored that they don't feel that anything is going to happen even in death. They are so bored, nothing is ever going to happen. Nothing ever happens. And the reason? The reason is that they are burdened by the past.

Sufism says: don't be burdened by the past and don't be burdened by the future either. This moment is precious, why waste it in thinking about things which are no more or in thinking about things which are not yet? Let this moment be one of great joy.

And that joy becomes a prayer, that joy becomes *jikr*, that joy becomes a remembrance of God. It is no use just repeating Allah, Allah, Allah; it is no use just repeating Ram, Ram, Ram. When you are full of joy then you remember Allah in the deepest core of your being. It is not that you repeat it verbally; your whole existence says Allah, your every cell, your every fibre of being, says Allah. It is not that you repeat it; it is not verbal, it is existential. It is there, it is constantly there. It becomes a climate inside you. You start living in that juice, in that joy.

So the first thing Uwais says is, 'This is my feeling. I live moment to moment, without any plan or future. I don't know what is going to happen this evening -- maybe death.' By 'death' he simply means that anything is possible, even death is possible. 'I live in surprise, I live in wonder, I live in mystery. And the greatest mystery is death.'

There are only two mysteries: life and death. And the greatest is certainly death -- because life is spread out and death is very intense. Life happens in seventy, eighty, a hundred years. Naturally it is spread out. Death happens in a single moment, it is very intense. Death is the culmination, the crescendo. Death is the greatest orgasm there is -- hence, by the way, people are afraid of orgasm. It is because they are afraid of death. Many people don't have orgasms. Or even if they do, it is a local orgasm, not very orgasmic -- because of fear. The orgasmic moment is a death moment. And in death happens the. ultimate orgasm. In that moment you utterly disappear into nothingness. It is the greatest experience.

Uwais says, 'I don't know what is going to happen -- maybe death.' Death is a door to God. Those who know how to die know how to enter into God. Clingers clinging to life never know what God is because

they don't allow death. And death comes every day. As each moment passes by, something dies. If you are thirty years old you have been dying for thirty years continuously. If you gather those moments of thirty years, those dead moments that you have already lived, if you gather them then you are burdened. Then you start growing old. Then you are carrying such a load -- how can you be in a dance? That load won't allow it. If you can drop that load every day and you are again fresh, again innocent, again a child, then, then you also know death happening every day -- life and death happening both together.

And then one day comes the ultimate death and one accepts it, welcomes it, celebrates it, disappears into it dancing. How you behave at the moment of death will show how you have lived. Your death moment will be a testament.

Uwais is saying, 'I am always facing death and waiting for it. And I am thrilled by the possibility of it.' But to face death means to live courageously. People avoid death. They have even avoided the very idea of it. They think that everybody else dies but they are not going to die.

If you live in such innocence you live in ignorance. Ignorance is a great religious quality. A man of knowledge cannot become religious but an ignorant man can easily become religious.

Uwais says, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.' Nothing is certain, nothing is predictable; everything remains open. For a Sufi all. is possible. Nothing is absolutely certain, everything is possible -- that is what opening, an open mind, means.

THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'

Everybody is going to die and nobody knows when he is going to die.

The other has not understood the statement of Uwais. We understand only at our own plane.

UWAIS SAID, 'YES. BUT HOW MANY OF THEM FEEL IT?'

They are going to die.

Every moment the unknown penetrates into life -- that's what death is. But they don't feel it. They are not aware of it. People live in a kind of sleep, in a kind of slumber. People are almost sleep-walkers.

The passenger in the taxi cab was more than slightly inebriated. Glancing at his watch he saw that the time was seven o'clock. Shortly afterwards he glanced at a clock in a jeweller's store which registered 6:55.
'Hey, what's the time?' he asked the cabbie.
'It's 6:50,' the cabbie replied.
'Stop and turn around,' he demanded, 'we're going in the wrong direction!'

People are almost asleep, drunk; there is not even a ray of awareness.

It happened....

It was the first part in five years that he had managed to get in any play. True, it was only a small speaking part, but it was a start. The hero was to come on the scene and say, 'Did you see this man get killed?' His part was simply to look the hero straight in the eyes and answer, 'I did.'

For weeks he practised with those two words -- I did, I did, I did -- studying elocution, practising facial expressions and intonations Then came the big day. The hero walked in glanced at the body on the floor looked at the actor and asked, 'Did you see this man get killed?'

Looking full into the eyes of the hero he answered clearly, 'Did I?'

People are not alert at all. They are asleep. A kind of dullness, a kind of fog surrounds your being. It is very foggy and confused. Very rarely do you become alert, very, very rarely; rare are those moments. Gurdjieff used to say that if a man had them seven times in his life it is more than you can expect. Very rarely.

In very great danger sometimes you become alert. Somebody comes to kill you and puts a revolver on your chest -- then for a single moment the fog disappears. Death is there. Or, if you are driving at ninety, a

hundred miles per hour and then suddenly at a turn you see that now everything is gone, for a moment the accident seems to be certain, absolutely certain -- the fog disappears. Hence the appeal of danger -- because only in danger do you sometimes feel that you are. Hence the appeal of war. When people go to war and move into the clutches of death, sometimes rare moments come. But otherwise, in an ordinary comfortable, convenient life, people go on snoring.

A traveller enquired the way to the post office from a drunkard. The drunkard was an old inhabitant of the town.
'Well, you go down two blocks and turn right... no, you go down two blocks and turn left... no, that ain't right either, you go up this street one block, turn right and go one block.... Truth is mister, I don't think you can get to the post office from here at all.'

People are living in that fog. And it is not only that when you drink you become foggy -- you are drinking a thousand and one kinds of alcohol every moment. Somebody is money-mad -- then money is his alcohol. Somebody is power-mad -- then he is drinking power and will become a drunkard. And there are different kinds of mad people. But everybody has his own particular kind of alcohol which makes him drunk.

Have you seen the eyes of a miser looking at his money? He looks at the money as if he is looking at his beloved. He touches money with such tenderness. He feels one hundred rupee notes with such love and care. And when the money is there he forgets the whole world.

Watch a politician -- power-mad. He is drunk. He need not have any other alcoholic beverages, he need not have any drugs. He is already drugged by power. He may even be against alcohol and against drugs, he may try to bring prohibition to the country, but he himself is drunk. And certainly the alcohol that is created out of power is more dangerous than any alcohol that comes out of grapes. These power maniacs are the really dangerous people in the world.

But everybody is drunk. They drink different kind of drinks but they are drunk. A Sufi is one who is not drunk -- that's what Uwais means when he says, 'YES. BUT HOW MANY OF THEM FEEL IT?'

Remember, there is a difference. If the same question was asked of Bodhidharma or Rinzai they would have said, 'How many of them are *aware* of it?' Uwais says, 'How many of them feel it?' That's the difference between two different paths -- the path of awareness, meditation, and the path of love, feeling.

Sufism is the path of love, feeling. If Bodhidharma had been asked he would have said, 'How many are aware of it?' He would have used the word 'aware' not 'feel'. No Zen Master would use the word 'feel' -- that is the basic difference, otherwise there is no difference.

Sufism is heart-wakefulness -- the arising of feeling. The Koran says: 'It is not the eyes that are blind but the hearts.' By 'heart' is meant the faculty that perceives the transcendent, the beloved. Sufis are known as those who have hearts. Says al-Hillaj Mansoor, 'I saw my Lord with the eye of the heart. I asked him "Who art thou?" and he answered "thou."' The eye of the heart....

Remember this. Sufism is the path of love. It is more dancing than Zen, it is more singing than Zen, it is more celebrating than Zen. That's why the countries where Sufism has existed have created the best and the most beautiful poetry that has ever existed in the world. The Persian language became very poetic and it has created the greatest poets of the world. The very language has become poetic, the very language has become very juicy -- because God is thought of as the beloved.

That too has to be understood -- the last thing today. For Zen people there is no God, your own awareness is the ultimate. Zen comes out of Gautam Buddha's insight. Sufism comes out of Mohammed's love affair with God.

It happened....

The year was 610 A. D. Mohammed was in a cave on Mount Hira. He received his first spiritual experience and feared that he had become either mad or, as he said, a poet. He went to his wife trembling with fear saying, 'Woe is me. Poet or possessed?' He had even thought of casting himself down from the high rocks to kill himself. It was such a shock, it was such a great voltage of love. For three days he was trembling constantly as if in a deep dangerous fever.

And the fear was that he thought that he had either become a poet or he had gone mad. Out of this experience of Mohammed starts the river of Sufism. It has remained always both poetic and possessed. He was both. He had become a poet and he had become possessed. He had gone mad and he had become a

mystic.

You must have heard about the beautiful Sufi legend of Majnu and Laila. It is not an ordinary love story. The word 'majnu' means mad, mad for God. And 'laila' is the symbol of God. Sufis think of God as the beloved; 'laila' means the beloved. Everybody is a 'majnu' and God is -- the beloved. And one has to open one's heart, the eye of the heart.

That's why Uwais says, 'YES. BUT HOW MANY OF THEM FEEL IT?' People have become completely unfeeling, they don't feel at all. They have by-passed their heart. They don't go through the heart, they have reached to the head. They have avoided the heart Hence there seems to be no benediction in life. It is only through the heart that the flowers bloom and it is only through the heart that the birds start singing, and it is only through the heart that you come to realise life not as a dry awareness but as a celebration.

Sufism is great celebration. I invite you to celebrate it with me.

Sufis: The People of the Path, Vol 1

Chapter #2
Chapter title: In Hiding

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The first question:

HAS SUFISM ARISEN AS A REBEL AGAINST THE ESTABLISHMENT OF ISLAM? OR IS IT PRE-ISLAM?

It is both. Anything that is alive is both. It is very ancient and it is very new -- together, simultaneously.

Sufism is pre-Islam and yet it is a unique new phenomenon too. It is the essential core of Islam and yet it is a rebellion against the establishment of Islam too. That's how it is always. Zen is also both -- it is the essential core of Buddhism and a rebellion against the establishment.

It has to be understood. Whenever a man like Buddha or Mohammed happens, the essential flowers. But sooner or later the human mind will make an establishment out of it. That too is natural because man needs something to cling to. And man needs something pseudo because the real transforms him. The real is dangerous. He needs something which only looks real but is not real. He needs a toy to play with. That's what the Church is, the establishment is; it gives the appearance of doing the real thing. So you can enjoy doing it and you can enjoy the ego trip and yet you remain the same. It does not penetrate you, transmute you, at all. Nothing is at stake.

If a man really goes into prayer he will die. He will never come back the same again. He will come back, but as a totally different person. The one who has gone into prayer will never come back. Something new, something that has never existed before, something that is discontinuous with the past, will arise. You will be lost and then only will you find the real you. Real prayer is dangerous; it is a death and a resurrection.

So man is very tricky -- he creates a false prayer. He makes a ritual out of prayer, he pretends to pray.

He only goes through the gesture, through the empty gesture -- his heart is not in it. He goes to the mosque, to the temple, to the church; he prays. And he knows that he is deceiving, he knows that he is not in it. Yet it gives him a certain respectability. People think of him as being a religious man. That gives him a certain credibility. It is a formal gesture, it makes his social life smooth, it creates a kind of lubricant -- but it doesn't change him.

So whenever a Mohammed or a Buddha happens, the real is brought into the world. But the real drives you mad, the real starts killing you. only very rare people, courageous people, can have that date with the real. What about the cowards? They would also like to enjoy... at least the idea that they have seen God, dt Icajt the iled Lhdt they have also been into prayer, at least the idea that they are also religious. What about these cowards? And they exist in great numbers. The majority of humanity consists of cowards. These cowards sooner or later create a false religion. Christ is real religion, Christianity is false religion. Mohammed is real, Mohammedanism is false. When this false religion, this established religion, becomes too much, again and again there will come people -- courageous people -- who will assert and who will say that this is all wrong. So these people will look rebellious. In fact, they are asserting the very spirit. The spirit of Mohammed is asserted by Mansoor; the spirit of Mohammed is asserted by Omar Khayyam; the spirit of Mohammed is asserted hv a thousand and one Sufi mystics again and again.

But now you can see what the problem is. Whenever somebody asserts the same spirit he is bringing the essential religion back, but he will go against the establishment, against the false religion. And the false religion has great power -- the mass madness is behind it. The mass neurosis supports it. It can kill, it can destroy. It cannot create but it can destroy a Jesus, a Socrates, a Mansoor. That is very easy for it.

These people are like flowers, very fragile, and the mass neurosis is like a rock. If you throw a rock at a flower nothing is going to happen to the rock, only the flower will be destroyed. The higher is always destroyed whenever there is a clash with the lower, remember it. If there is a clash between poetry and prose, poetry will be destroyed, not prose. If there is a clash between God and the world, God will disappear, not the world. If there is a clash between lust and love, love will be poisoned, not lust.

When the unknown descends, when the superior comes into this world, it comes like a flower.

Yes, it is very rebellious. It is rebellious because it is essential. The essential is always rebellious. Mohammed was a rebellious man -- his whole life he was haunted by enemies. Many times he was just on the brink of being killed. He had to fight his whole life -- a mystic had to become a warrior, a mystic had to waste his whole life in being a warrior. He had to carry a sword. And you can see the contradiction, the paradox -- on his sword he had written the words: peace, love. Love had to carry a sword because of mad people. Peace had to carry a sword because of neurosis.

Mohammed had to wage war continuously; he was fighting and fighting. His whole life was wasted in fight. He could have brought more flowers from the unknown, he could have brought more of God into this world, but there was no opportunity.

And once Mohammed has become established, sooner or later the enemy wins again... the enemy who was fighting against Mohammed will become the priest. Watch it! The priests were fighting against Mohammed -- the priest of the old establishment. Mohammed brings the essential religion back again, the eternal. Then the priest who was with the older establishment fights with him. If Mohammed wins, then the priest changes party. The priest is always with those who are victorious; the coward is always with those who are victorious. The priest changes party. He says, 'I am converted by you.' He moves into the camp of Mohammed.

But he has his old tricks, he has his old mind. He starts playing the same game. Maybe while Mohammed is alive he will not be able to do it, but once Mohammed is gone it will be very easy for him to have the same kind of establishment in the name of Mohammed. Then again whenever another Sufi mystic brings God back, he will be a friend of Mohammed and an enemy of Mohammedans. That's why there is this paradox.

It is both; religion is always both. Look at me. Whatsoever I am saying to you is the essential religion. It is the religion of Buddha, Christ, Moses, Mohammed, and yet all the priests are against me, *all* the priests. They may not agree on anything else but they agree on one thing -- on being against me they all agree. The Mohammedan priest agrees with the Hindu. They will not agree on anything else, but about me being wrong they both agree. The Christian agrees with the Jaina. They have nothing similar, not a single iota of doctrine which is similar, but on one thing they will agree: if they have to condemn me they will all be together. Whatsoever I am saying to you is the essential core of all their religions, but they are against it. They pretend to be for it, they pretend to be the protectors -- they are the enemies. The establishment is the enemy

of religion. But it happens in the natural course of things because man is stupid. The establishment is bound to happen again and again. And again and again somebody has to assert and rebel.

There is a beautiful parable in Dostoyevsky's BROTHERS' KARAMAZOV.

Jesus comes back to the world after eighteen hundred years to see how things are going now. He is very hopeful. He thinks, 'Now almost half the earth is Christian, now I am going to be welcomed and received. The first time I was there on the earth people were against me because there were no Christians, there was nobody to receive me. There were Jews, and they killed me.' Now he comes with great hope. He descends into Bethlehem on a Sunday morning. Naturally he chooses Sunday -- Christians will be free and they will be coming out of the church and he will meet them just in front of the church.

People are coming out and he is waiting with great hope. Then people come around him and they start laughing, they start ridiculing him. They say, 'You are pretending perfectly well. You look just like Jesus.'
And he says, 'I am Jesus!'

And they laugh and they say, 'Jesus is only one. This is sacrilege to call yourself Jesus. You look like him, but how can you be him? It will be better if you escape from here before the priest comes out. If he catches hold of you, you will be in trouble.'

But Jesus says, 'He is my priest. If you cannot recognise me, it's okay -- you are lay people. But he is my priest, continuously reading my scriptures, thinking, meditating on whatsoever I have said before, continuously talking about me. At least he will recognise me. You wait!'

And they laugh and they say, 'You are wrong. You just escape from here, otherwise you will get into trouble.'

Then comes the priest, and the people who have not even bowed down to Jesus touch the feet of the priest and give him a passage very reverently, very respectfully. And the priest comes in and looks at this young man and says, 'You get down! You come follow me, you come into the church. Have you gone mad? What are you up to?'
And Jesus says. 'Can't you recognise me?'

Then the priest takes him into the church, puts him into a dark cell, locks the cell and disappears. In the middle of the night he comes back. The whole day Jesus thinks, 'What is going to happen? Am I going to be crucified again by my own people, by Christians? This is too much!' He cannot believe it.

In the middle of the night the priest comes with a small lamp in his hand. He falls at the feet of Jesus and says, 'I recognised you. But please, you are not needed at all. You have done your work and we are doing your work perfectly well. You are a great disturber. If you come again you will disturb the whole thing. It has been hard work for us. For eighteen centuries we have struggled, and somehow we have tried to manage things perfectly well. Half of humanity is converted and half is on the way. You just wait. You need not come! Master, you are not needed, we servants are enough. You just send messages from there.'

Jesus says, 'I'm happy that you at least recognised me.'

The priest says, 'Yes, I can recognise you when we are alone but in front of the masses I cannot recognise you. And if you insist on creating trouble then I am sorry but I will have to crucify you the same way that the Jews did with you -- because a priest has to look to the establishment. I am part of an establishment -- Jewish or Christian does not matter. I have to save the Church. If there is any conflict between you and the Church, then I am for the Church -- I serve the Church. It is perfectly good. You live in heaven, you enjoy there and we are enjoying here. Things are perfectly good. There is no need of your second coming, the first was enough.'

The essential religion will always go against the established religion. Sufis are the very heart, but the heart is bound to be against the mind, the intellect. The priest lives in the head; the man of prayer lives in the heart. They are two polarities, their languages are different. Their languages are so different that the priest cannot understand the language of the heart at all. He can spin theories; he has great expertise as far as doctrines are concerned. He has a very legal mind and is very knowledgeable. But as far as the heart is concerned there is a wasteland in his heart; nothing grows, nothing flowers, nothing flows.

The head cannot understand the heart. The heart can understand the head because the heart is deeper than the head. The man of the heart can understand the man of the head and can feel compassion for him, but the man of the head cannot understand the man of the heart. The lower cannot understand the higher; the higher can understand the lower. The man who is sitting in the valley cannot understand the man who is sitting on the top of the hill. But the man who is sitting on the top of the hill can understand the man who is

living in the valley.

So people *of* the heart are very compassionate. They understand. They understand why the priest is against them; they understand why the majority of humanity is not able to fall in rapport with them.

Let me tell you an anecdote.

A man was walking along and he saw a snail lost in a crevice in a wall, and for no particular reason he said to it, 'Hello. snail.'

And oddly enough the snail could speak and the snail could hear and it said, 'Hello,' and it moved its eyes around as best it could on their stalks to try to see what it was that was confronting him.

So the man said, 'Can you hear me?'

And the snail said, 'Yes, of course. Who and what are you anyway?'

And the man said, 'Well, I am a man.'

And the snail said, 'Whatever is that?'

So the man said, 'Well, we are something like you. For instance, you have got eyes on stalks and we have got stalks on the other end.'

And the snail said, 'The other end?'

And the man said, 'Yes, just a minute. It's for putting our feet on, you see -- and these feet....'

And the snail said, 'Whatever are these feet for?'

And the man said, 'The feet are for moving along very rapidly on.'

And the snail said, 'Really, you amaze me. Is there anything else peculiar about you?'

And the man said, 'Well, you know how you have got your house on your back?'

And the snail said, 'Yes, yes.'

And the man said, 'Well, we don't do that, you see. We have lots and lots of houses and we go in and out of them almost at will. '

The snail said, You really are a most astonishing creature. Is there anything else strange about you?'

And the man said, 'Well, now, we are man, and a man can take a thing like a leaf -- you know a leaf?'

And the snail said, 'Yes, yes, I know a leaf.'

And the man said, 'Well he can make marks on this leaf and hand the leaf to another man who could give the leaf to a third man who could tell from the marks on the leaf what the first man was thinking. '

'Ah,' said the snail, 'you are one of them, hm?'

And the man said, 'What do you mean?'

'You are a liar!' said the snail. 'The trouble with you liars is you tell one lie and then you tell a bigger one, and then finally you over-reach yourselves.'

There are different languages at different planes. The Sufi speaks the language of the heart, and the priest speaks the language of the head. The priest speaks the language of knowledge and the Sufi speaks the language of love. They don't meet, they don't communicate. Communication is impossible. the priest is blind, he has never seen the light, he only believes in it. The Sufi has seen the light; it is not a belief any more. He knows it.

Try to understand this paradox. The people who think they know, don't know; the knowledgeable people don't know because they can't see. And the people who love and don't talk about knowledge at all, know, because they can see. Love opens the eye of the heart. And when you have seen, you will be constantly in rebellion. When you have seen, then no belief can satisfy you. Then your very vision will become destructive to all kinds of beliefs. When you have seen, then you cannot concede to and you cannot agree with stupid ideas about light. A blind man can have only stupid ideas about light. He cannot have the right idea. How can he have the right idea? He has no eyes. Whatsoever he knows about light is going to be wrong. He has not even seen darkness -- what to say about light? A blind man cannot see even darkness.

Never have the idea that blind people live in darkness. No, they cannot. Even to see darkness one needs eyes. To see anything one needs eyes. And there is no way to explain to a blind man what light is. You cannot even use darkness, you cannot say 'light is against darkness'. He does not even know what darkness is. There is no way to make it clear to a blind man. The only way is to help him to see, the only way is to help him to open his eyes. Or, if he needs some treatment for his eyes, then apply the treatment. Be a physician to his eyes. It is pointless going on giving him explanations, philosophical doctrines, scriptures. They will simply muddle him more, confuse him more.

The Sufi is rebellious because the Sufi has seen it. And naturally he will always find it difficult to

explain it to people. That's why Sufis don't believe in explanations. If you go to a Sufi he starts giving you methods, not doctrines. That's why they are called the people of the path. They give you a method. They say, heart, opens your being, you will know. ' They will not give you a single doctrine, a single principle -- they have none. They have only methodology. It is very scientific. They give you the taste. It is hard, arduous work.

If you come to me and ask 'What is truth?' I can say something -- within minutes the work is done. I have told you, you have known, and it is finished. I have neither told you nor have you understood anything, but the idea has arisen in you that now you know. And now you will carry this idea. If you are really interested I will have to give you a device, not a doctrine; I will have to give you a meditation, not a principle; I will have to initiate you into your inner lab; I will have to take you slowly, slowly into the deeper waters of your being. By and by you will start feeling, seeing -- you will become more sensitive, more alert, more aware, and things will start penetrating your thick layer of unconsciousness. A few rays will start entering into your 'dark night of the soul'. And then you will know.

The work of the Sufi takes years. Sufis don't preach. They teach, certainly, but they don't preach. And when they teach, they teach methods, not principles. To follow a method one needs to be really in search -- because sometimes it takes twelve years, sometimes twenty years, sometimes your whole life. And sometimes many lives are needed. The people who are in search of instant enlightenment cannot have a contact with a Sufi. That's why Sufis go on hiding themselves. They don't declare them selves, they remain invisible. They are available only to those who really search, who really seek. It is very difficult to find a Sufi Master, and he may be living just in your neighbourhood. He may be doing such an ordinary thing you cannot believe it. He may be a weaver or he may be a shoemaker or he may be running a hotel, or any kind of work. You cannot even suspect that a Sufi Master lives just at the corner. And you may come across him every day and you will not have any idea who this man is -- unless you are a seeker. If you are a seeker then by and by you will be led to him. In fact, if you are a seeker he will start choosing you. He will be watching you. He will not allow you to watch him; he will be watching you, he will be seeing. And if he feels that here is a seeker, then by and by he will make it possible for you to see him. He can become visible if he wants to.

There is a famous story.

It happened that a well known Sufi was asked, 'What is invisibility?'

And he said, 'I shall answer that when an opportunity for a demonstration occurs.'

They believe in demonstrations and they believe in opportunities. They will not say a single word if the opportunity has not occurred, if the right situation is not there. You can ask the Master a question and he will say, 'Wait, when the right opportunity occurs then I will show you' -- because he does not believe in saying, he believes in showing.

He said, 'I shall answer that when an opportunity for a demonstration occurs.'

Some time later, the man and the one who had asked him the question were stopped by a band of soldiers. And the soldiers said, 'We have orders to take all dervishes into custody -- for the king of this country says that they will not obey his commands and that they say things which are not welcome to the tranquillity of the thought of the populace.'

And the Sufi said, 'And so you should, for you must do your duty.'

'But are you not Sufis?' said the soldiers.

'Test us,' said the Sufi.

The officer took out a Sufi book....

-- a book that is tremendously respected by the Sufis. It is called THE BOOK OF THE BOOKS. It has only a few sentences written in it, otherwise it is empty.

'What is this?' the Sufi Master said.

-- as if he had not even recognised the book. The soldiers had brought the book which will be a sign of a Sufi -- the moment the Sufi sees THE BOOK OF THE BOOKS he will bow down. It is a great treasure.

The Sufi Master said, 'What is this?'

-- as if he did not recognise the book.

The Sufi looked at the title page. 'It is something which I will burn in front of you,' said the Master, 'since you have not already done so.' He set light to the book and the soldiers rode away satisfied.

The Sufi's companion asked, 'What was the purpose of that action?'

'To make us invisible,' said the sufi. 'For to the man of the world, visibility means that you look like something or someone he expects you to resemble. If you look different your true nature becomes invisible to him.'

The Sufi Master is saying, 'I have become invisible to these soldiers because they could not believe that a Sufi could burn THE BOOK. They have a certain expectation -- that the Sufis revere THE BOOK. The moment I burned THE BOOK we were no longer Sufis. I had become invisible to him. '

And that's how Sufis become invisible to people. You can't expect the things that they do. Gurdjieff learned his methods of invisibility from Sufi Masters. Gurdjieff was a Sufi Master in penetrated the Western consciousness. He remained invisible to the masses, and he had such techniques to become invisible that in just a single second he could become visible and in a single second he could become invisible. Sometimes it used to happen that two persons would come to see him. If he wanted to become visible to one and remain invisible to the other, he would become visible to one and remain invisible to the other. And both were talking to him together. He had become so practised that he could show one kind of emotion from one side of his face and another kind of emotion from the other side of his face.

For example, if he did not want to become visible to you he would look so cruel, so murderous, that you could not believe that a Sufi Master or any kind of Master could be so murderous. And if he wanted to remain visible to you he would look so compassionate, so loving. And he could do it together, simultaneously, to two people. And one would go away with the complete idea that 'here was the Master', and the other would go away with the idea -- 'Never again am I going to see this man. This man seems to be a murderer, and it is dangerous to be with this man.'

Sufis live a very, very hidden life, for a certain reason -- because they only want to live the essential religion. If you want to become visible you have to do many things. For example, I am here, but to Poona people I am invisible. I have made myself completely invisible, even to the people who live just in the neighbourhood here. I am invisible to them. They cannot see. It is impossible for them to see. I am visible only to those who are seeking. Those who are seeking can come from thousands of miles, and those who are not seeking can live just by the side and will remain there and will be convinced that I am a wrong man.

It is good that it is so, because it helps me to work only on those people who need work. Energies are not wasted.

Sufis are not interested in the mass. No Master has ever been interested in the mass. Masters are only interested in individuals, and only in those individuals who are really in search, in authentic search. It is simple to avoid the unnecessary people and it is simple to attract the necessary people who need help... with just a few things. People are so insensitive -- with just a small thing you can become invisible because they don't look deep, they only look on the surface.

The second question is exactly what I have been talking to you about:

WHY DO SUFIS DELIBERATELY DISGUISE AND HIDE THEMSELVES?

-- because they want their energies to be used rightly, because they are creative people. They are not interested in name and fame, they are not interested in anything else; they are only interested in giving a new life to people who are desiring God, longing for God. Why should they waste their time and energy?

There are many kinds of people in the world. A few are curious people, they come just out of curiosity, they waste time. Then there are a few who come with enquiry. They are better than the curious people, there is some possibility that they may grow, but that is only a possibility. Then there is a third kind who is really a seeker, who is ready to stake his life, who is ready to lose something for it, who is ready to pay the price for it.

The Sufi will work with the third person, he will remain available to the second kind of person, and he will become absolutely invisible to the first kind of person -- the curious.

The Sufi is very economical about his energy. He knows he cannot exist here for long, his days are

counted. In those few days that he will be here on the earth.... An enlightened person will not be coming back again, he is here for only a short time -- even if it is thirty, forty, or fifty years it is a very short time if you look at the eternity of time. What is fifty years compared to the eternal procession of time? He will be here for only a few days, a few months, a few years. And he can work on only a few people. If he becomes surrounded by curious people his energies will be wasted. Then he will be sowing his seeds in a desert. That will be foolish, stupid.

Sufis are not stupid people, they are very wise people. They know how to use their energies -- that's why they deliberately disguise and hide themselves. And small things become helpful.

This has been my own method. Whenever I see that a certain kind of people has become too much around me and I want to drop them -- just a single hint, just a single hint, and they disappear. Once it happened that I was surrounded by many Jainas, just because of my birth -- the accident of my birth. I was born in a Jaina family, so naturally Jainas were interested in me. Not in me -- they were interested in a Jaina. They were happy that here was a Jaina who had become enlightened. They were not interested in me or in my enlightenment, they felt a kind of ego trip.

Then it became too much; they were wasting too much energy and too much time. So I delivered one talk -- 'From Sex to Superconsciousness' -- and they all disappeared. Just a single talk and they all disappeared. Then I didn't see them. And since then, for fifteen years, I have not seen them.

Then by and by many Gandhians started coming around. And I saw that again a desert was growing. These are the weeds; you have to be constantly uprooting them. You cannot rest if you are really interested in the garden and the rose flowers -- and the orange people are my roses. If you are really interested in the rose flowers you will have to constantly uproot the weeds. They will come again and again.

Gandhians gathered. Then with just a few statements against Gandhi they left me. It is so easy to become invisible to people. Now I don't exist for them at all. I am almost not. They have forgotten all about me. Weeds have to be dropped.

A Master has to become invisible again and again to certain kinds of people so that he and his energies remain available to those who are really seekers.

What do I mean when I say real seekers? I mean one who is ready to stake whatsoever is needed to stake, who does not just have an 'itch' in his head, who is not only curious but whose problem is that of life and death. Even if I demand that your life will be needed, if you are seeker you will say, 'I am available. Take this life but give me God. If by giving my life, God can be attained, then I am happily ready.' Life is worthless for a seeker; everything is worthless -- except truth.

That's why Sufis are constantly in hiding. And remember, this is only half the story. On one side they constantly go on hiding themselves, on another hand they go on making themselves available to those who are in search. The other part has not been discussed much. That other part is very essential. In fact, the first part is necessary only for the other part, otherwise what is the use of becoming invisible? If you simply become invisible to all people then you are almost dead, then you are in your grave. So you have to become invisible from one side -- to people who are not the right people -- and you have to become more and more visible to those who are in search. These both go together in a kind of balance.

I don't move in Poona, you will never see me on Poona streets, I don't go anywhere. I am not interested in the masses. I have simply disappeared from the world. I have created my own small world -- an alternative society. Soon the days are coming closer when I will establish my own small world absolutely, where every person will be a seeker -- only a seeker will be allowed in. And then that small commune will become invisible to the whole world, then we will disappear into ourselves, and we will start working something into the deepest realm of being.

One has to drop many things to go in. One has to gather one's total energy to go in.

The third question:

WHY DON'T PEOPLE BELIEVE IN THE THINGS THAT ALL THE GREAT MYSTICS HAVE ALWAYS BEEN PREACHING?

They don't understand and they don't want to understand. The language is different, the approach is different, the longing is different.

People understand only that which they long for. Your language is basically rooted in your longing. Your longing becomes your language.

A man who is sexually obsessed only understands the language of sex. A man who is sexually obsessed, perverted, repressed, only understands pornography. To a man who is sexually satisfied pornography will look absurd. He will not understand why, why people are so mad about it.

A man who wants to forget himself will be interested in drugs, but a man who knows the beauty of remembering himself will not be able to understand at all why people should drug themselves, why they should try to forget. It is tremendously joyful to remember.

Sufis say there are two types of people or two states of humanity. One they call GOFIL -- the people who are utterly oblivious of themselves, asleep, unconscious -- and another, the people who remember, the people who have a certain remembrance of their being. Now those who are searching to remember themselves will have a different kind of language. One who is searching for money knows only the language of money, and one who is searching for peace has a different kind of language. There are many languages in the world; they depend on your desires.

The man who has started searching for God, truth, is mad in the eyes of the so-called worldly-wise. The mystics have always been thought to be mad. You tolerate them at the most. And if they are very persistent then you start worshipping them -- but either you tolerate or worship, you don't become affected by them. You remain aloof, untouched. You keep a distance.

The story is told of a preacher who went to the mountains to preach, and upon arriving struck up a conversation with the first old man he met.
'Are you a Christian?' the preacher enquired.
'Nope, Mr. Christian lives up the "holler",' answered the mountaineer.
'What I mean is, Brother, are you lost?' persisted the preacher.
'Well, I reckon not,' replied the mountaineer. 'I have been here nigh on to thirty years and know every cow path in these here hills.'
'You don't understand,' said the preacher. 'I mean are you ready for the Judgement Day?'
'When's it comin'?' asked the mountaineer.
'Well,' said the preacher, 'it might come today or it might be tomorrow.'
'For goodness sakes, don't tell my missus,' cautioned the mountaineer. 'She'd want to go both days!'

There seems to be no communication. The preacher is speaking one language, the mountaineer is speaking another kind of language, and they both seem to speak plain English.

You may speak the same language but in one language there exist many languages -- within one language another, and within that another. A poet speaks one language, a scientist speaks another, a businessman still another.

And a mystic? A mystic speaks a very absurd language, that's why he is not understood. He speaks nonsense, exactly nonsense -- because he says things which are not sensibly comprehensible. He says things which are not available to the senses. He says things which are not even possible to put in a logical form, which cannot be formulated in a rational way. He talks about some mysteries, vague, cloudy, and in an absurd way -- because he talks in paradoxes.

All true religion is paradoxical. He uses contradictory terms so much that in the end nothing is left in your hands. If you ask a mystic if God is near or far, he will say, 'Both. He is the nearest and he is the farthest.' Now what are you going to make of it? If you ask him, 'Is God in the world or outside the world?' he will say, 'Both, or neither. ' What are you going to make out of it? Or he may laugh. Or he may remain quite silent. He may not say a single word.

To understand a mystic you will have to become a mystic yourself. To understand a mystic you will have to be initiated into mysticism. To understand a mystic you will have to drop your old patterns of the mind, the old ways of thinking. Logical thinking has to be dropped. You will have to become illogical. You will have to be ready to accept the irrational too -- because life is irrational and life is mysterious and you cannot put life into dogmatic forms.

You cannot say 'God is', you cannot say 'God is not' -- because God is both. He is so comprehensive that 'is' and 'is not' are both implied in his being. 'Isness' is his periphery and 'is not-ness' is his very centre. At the very centre God is nothing but pure nothingness. Out of that -- ex nihilo -- everything arises. The world is just on the circumference; at the centre there is nothing, or, there is only nothing.

When mystics say these things you can hear, but how are you going to understand if something like this has not started happening in you already?

You ask: WHY DON'T PEOPLE BELIEVE IN THE THINGS THAT ALL THE GREAT MYSTICS HAVE ALWAYS BEEN PREACHING? Another reason... how can you believe? You have to know. Belief is not going to help at all. Even if you believe you will suspect deep down, you will doubt deep down. Every belief carries doubt within it. Belief is not going to help.

And belief will create just the opposite. For example, people who believe become very serious. You can find them in the temples, in the churches, in the mosques. People who believe become very serious and people who know become very celebrating. The mystics don't believe. They know. They have seen. They have experienced. And because they have experienced God there is a kind of playfulness around them. They exist in joy. You will find a dance around them. If you look into their eyes you will find cheerfulness, ecstasy. If you go and look at a person who believes, you will always find a long face.

I have heard....

A very young niece was visiting a holier-than-thou aunt in the country for the summer. Her puritanical attitude was in constant evidence. Every time the little niece wanted to do something, the long faced aunt would say, 'Don't do that... you can't do that.'

One day the little niece was walking down the road, very unhappy, when she came upon a long faced mule near the fence. She walked over, patted its head, and said, 'Don't feel bad, Mr. Mule, my aunt has religion too.'

Religious people become very long-faced. Religious people become very sad. Religious people stop living in the world and have not started living in God. They are stuck. Hence the sadness. And religious people are not only sad themselves, they create all kinds of sadness in other people too. They cannot tolerate anybody happy. Wherever they find something happy they will be there to destroy it, to condemn it. They are against all joy. They are against all innocent joy. These people have poisoned humanity.

Belief is not going to help. Become a mystic but don't Believe in mystics. Become a Sufi but don't believe in Sufis. Become me but don't believe in me. If you believe in me you have gone astray. What is the need to believe? When you can have the taste, why believe in it? Belief means you are postponing. You are saying, 'Yes, today I will believe, tomorrow I will taste.' But why not today? Why not now? If you feel my vibe, then rather than thinking in terms of belief start thinking in terms of living it. And don't believe a thing unless you have experienced it, otherwise you will become a hypocrite.

And this should be used as a criterion: a man of belief is sad and a man of knowing is tremendously happy. A man who only believes is just dull, dead, shrunken in, frozen, ossified. And a man who knows, flows, flowers; much fragrance comes from his being. He is constantly flowing. He is never stagnant. He is always new.

Let religion be lived, not believed.

The fourth question:

ONCE I LOVED A WOMAN BUT SHE REFUSED ME, AND EVER SINCE I HAVE BEEN MISERABLE. I HAVE LOST ALL HOPE IN LIFE. WHAT SHOULD I DO?

You meditate on this story:

A visitor to an insane asylum found one of the inmates rocking back and forth in a chair in a contented manner, cooing repeatedly, 'Lulu, Lulu.... '

'What's the matter with this man?' the visitor asked the attendant.

'Well, you see, sir, Lulu was the woman who jilted him,' the attendant explained.

Baffled with the explanation, the visitor proceeded on the tour.

Later he came to a padded cell, where an inmate was batting his head repeatedly against the wall and crying, 'Lulu, Lulu...'

'Now why is this man crying "Lulu"?' asked the visitor.

'Oh, he's the fellow Lulu finally married,' the attendant explained.

Don't be so miserable. Just find the man whom Lulu has married and all misery will disappear.

The last question:

I BELIEVE VERY STRONGLY IN RELIGION. I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. L HAVE ALWAYS LIVED A LIFE OF DISCIPLINE -- THEN WHY AM I ALWAYS UNHAPPY?

What else are you expecting? Are you expecting some miracle? If you were happy it would be a miracle -- and miracles don't happen.

It is a natural consequence. Just try to analyse your question. I BELIEVE -- this 'I' is too much. I BELIEVE VERY STRONGLY IN RELIGION. I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. I HAVE ALWAYS LIVED A LIFE OF DISCIPLINE -- THEN WHY AM I ALWAYS UNHAPPY? This 'I' is too much. And 'I' is the misery. When 'I' disappears, misery disappears. Bliss is the absence of the ego and nothing else.

But if you believe too strongly in religion, your 'I' will become very, very strengthened. If you live a life of discipline, a life of control, your ego will become very decorated. If you follow all the rules of morality, naturally your ego will become very holy, pious. And when a person is very pious it is very dangerous.
This 'I' has to be relaxed -- that is one thing.

And the second thing: there is no need to believe strongly in religion. Belief simply shows that you don't know and deep down somewhere doubt is bound to be. How can you dissolve the doubt without knowing? You can go on believing as strongly as is humanly possible but all strength will only be repressing the doubt, it cannot destroy it.

No doubt is ever destroyed by strength, remember it. By strength you can force it into the unconscious, you can go on forcing it into the basement of your being, you can force it so deep that you completely forget about it -- but it is there. And the deeper it goes, the more dangerously it is there. It will affect your total being, your very quality, and it will affect it in such an indirect way that you will not even be able to detect it. It will become a cancer in the soul.
No, unless you know, doubt remains.

I have heard....

When the late King George VI was a lad, he stood one winter morning with his older brother Edward, their noses pressed against a window of the palace, looking enviously at a group of cockney urchins playing snowball outside the palace.

Finally the temptation became too great for them and, seeing an opportunity as the governess left the room, they put on hats and coats and slipped outside to join the happy group.

Soon a badly aimed snowball, smashing right through the window of the palace, brought the palace guard running on the double. In no time at all the sheepish group of youngsters was ushered into the presence of the precinct sergeant.
'What's your name, boy?' the sergeant asked the first in line.
'My name is Edward, Prince of Wales,' said the boy, standing haughtily at attention.
'A smart guy, eh?' said the sergeant. 'And what's your name?' he asked the second in line.
'My name is George, Duke of Windsor,' said the second lad.

By this time the sergeant was furious. 'I've never seen such a bunch of liars in all my life,' he exploded.
'And what's your name?' he asked the next little fellow.

The little boy hesitated a moment, then wiping his nose on his sleeve, he replied, 'I'm going to stand wiv' my buddies, guvnor... I'm the Archbishop of Canterbury.'

Yes, you can say you are the Archbishop of Canterbury but deep down you know you are not.

And the significant thing is what you know deep down. If you are, you are. Then there is a totality, no hesitation. Then you are totally into it.

But when you only believe, you know it is not so. That creates a split. You become two. A duality arises. All belief creates schizophrenia. How can you be happy with schizophrenia? It is not possible.

And you say: I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. Religion has nothing to do with morality. A religious man is moral but he has nothing to do with morality. A religious man is naturally moral -- it is not that he follows all the prescribed rules of morality, a religious man is naturally, spontaneously, moral. He has no idea of what is good and what is bad. He never chooses. The good simply happens. It is part of his religiousness.

The moment you understand that you are part of God, then all immorality disappears. Not that you have to drop it, it is simply not found. And when there is no immorality, what is the need to follow moral rules? Only immoral people follow moral rules, only immoral people need to follow. A moral person has no rules to follow. His morality is innocent. He is good because he feels that being good brings more and more happiness. He is good because he is happy. Happiness brings more good to his life; more good brings more happiness to his life.

You will be unhappy because really you want to be immoral. And you have to curb and cut and you have to always force yourself to be moral. You are not being natural. You will be unhappy. And these moral things will not satisfy you. They are false. They will not make you more happy.

It is as if one is eating the menu rather than eating the food. Food satisfies, but the menu... you can go on eating it, it will not satisfy. It is not food. The rules that have been given by others to you are menus, they are paper food not real food. The real morality arises in your being. Become more meditative rather than becoming more moral. Morality follows meditation. And then you will be happy.

And you say: I HAVE ALWAYS LIVED A LIFE OF DISCIPLINE. The word 'discipline' is very beautiful but it has become very, very wrongly associated with the idea of control. Discipline comes from the same root as disciple. Discipline means become a disciple. And disciple means nothing but the capacity to learn. A disciple is one who is ready to learn. A disciple is one who has an open mind. A disciple is one who has not become closed, who does not say, 'I know.' He says, 'I am open, available, to learn, to know more. And I am ready to risk all that I know if something unknown can be known.'

A learner is a disciple. And a disciple is in discipline. You cannot be in discipline unless you are with a Master. And remember the paradox of it: a Master never enforces any discipline on you, a Master simply makes himself available to you. Seeing him, loving him, feeling him, a discipline starts arising in you.

And remember, there cannot be a fixed discipline for everybody. Everybody has to find his own discipline because everybody is so unique, everybody is so individual. When you follow a dead discipline you will be putting a structure on your being. You will not grow naturally and you will not grow into yourself.

If you follow Mahavira's discipline... it was good for him, certainly good, but you are not another Mahavira. There will never be another again. God never repeats. God always creates a unique person. No two persons are alike -- they never have been, never will be. Yes, Mohammed has a discipline of his own. It was beautiful for him. It was beautiful for him only because it grew out of him; he never followed anybody else's discipline. But if you follow it, it will be just a dead structure. How can life be happy caged in a dead structure?

Hence the insistence of Sufism to find an alive Master -- because an alive Master will not give you a dead structure. An alive Master will give you only an insight into your own being. An alive Master will give you only a vision of what is possible. And then you start working on your own. Everybody has to find his own discipline.

And remember another thing too. Even when you have found your discipline it is not going to remain like a character. It will change every day. New situations and new disciplines will arise. You will have to respond to new situations in a new way. You cannot just carry a guidebook in your mind and you cannot go on behaving according to that guide book. Then you will not be responsible, then you will not be responding to the situation that is facing you, then you will have a ready-made rule -- and then happiness is not possible.

Happiness is a function of freedom. Only free people are happy people. Let this be remembered always and always: freedom brings bliss, freedom brings benediction.

If you are unhappy that is simply logical. You have earned it. Now drop your belief and drop your discipline and drop your so-called rules of morality.

And when I am saying 'Drop it' don't misunderstand me -- because sometimes people misunderstand. Somebody has asked: I understand you TO SAY THAT KNOWLEDGE IS A BARRIER. SHOULD I BURN ALL THE SCRIPTURES I HAVE ALWAYS WORSHIPPED? I have not said that. There is no need to burn the scriptures. That will not help. Your mind is not going to change by burning the scriptures.

Your mind will be the same and you will find another kind of scripture. Maybe I will become your scripture, but that will be the same. You will have something to cling to. Your mind wants to cling to words, principles, doctrines. Rather than burning the mind you are asking about burning the scriptures. What have those poor scriptures done to you? Why be so angry with them?

You remind me of a man, a man who came home on three occasions and, finding his wife on a couch with another man, decided he had had enough and threw away the couch.

But what does the couch have to do with it?

You can burn the scriptures and you can throw away the rules but again you will find something. The situation does not change so easily. Something has to change within you.

Always remember that whatsoever I am saying here concerns your consciousness, concerns your innermost centre. Do some thing there. Outer things don't matter. Scriptures are so worthless that by burning them nothing will be attained. If something can be attained by burning the scriptures then they have some value. They don't have that value. Not even that much value do they have.

But burn the mind that clings to the scriptures, burn that mind that wants to depend on something, burn that mind that always avoids responsibility, burn that mind that seeks dead, fixed rules, is obsessed with fixed things and is afraid of free flow, is afraid of dynamism. Why not live a life with free consciousness? Why not live a life without rules? You have lived a life with rules and you feel miserable. Now if you are really feeling miserable and you want to get rid of that misery then the only thing that can be done is a radical change. Now start living a life without rules.

Why do people cling to rules? Because to live free means one has to be very much aware. Those rules give you an opportunity not to be aware. You can depend on them, you need not be aware. If someone says something you have a ready made answer; you need not be attentive to what is being said. And you need not be creative in your response, you already have an answer. You can remain sleepy and still you can answer.

It happened in a church.... The priest asked, 'Those who are ready to go to heaven or want to go to heaven should stand up.'

All stood up except one man who was fast asleep and snoring.

Then the priest said, even more loudly, to wake him up, 'Now those who want to go to hell they should stand up.'

And he shouted so loudly that the man just jumped up. He had not heard what had happened but he looked around and he found himself and the priest standing. He said, 'Sir, I don't know what we are voting for but we both seem to be voting for it.'

This is the situation. People are fast asleep and snoring and life can goon. With fixed rules there is safety, comfort, convenience. Drop that comfort, drop that convenience, drop that safety. Start living a dangerous life. And a life is life only when you live it dangerously, when it is a great adventure, an exploration always in the unknown.

Don't carry any rules -- that's what is meant by burning the scriptures. And don't carry any fixed disciplines. Remain available and act, don't react. Act out of your consciousness. Be a mirror and act out of that mirror-like consciousness. And you will be happy, you will be tremendously happy.

That happiness is yours, and just for the asking. 'Knock and the doors shall be opened unto you. Ask and it shall be given. Seek and you will find.' It is all yours, and just for the asking.

Sufis: The People of the Path, Vol 1

Chapter #3
Chapter title: Tariqa -- the Method

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SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.
HE SAID, 'BECAUSE EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT BE TEACHABLE AT ALL. HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'
HE ALSO RECITED THIS TALE.
THERE WAS ONCE A KING WHO WANTED TO BECOME A SUFI. THE SUFI WHOM HE APPROACHED ABOUT THE MATTER SAID, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'
'HEEDLESSNESS!' SAID THE KING. 'AM I NOT HEEDFUL OF MY RELIGIOUS OBLIGATIONS? DO I NOT LOOK AFTER THE PEOPLE? WHOM CAN YOU FIND IN ALL MY REALM WHO HAS A COMPLAINT AGAINST ME ON THE GROUNDS OF HEEDLESSNESS?'
'THAT IS PRECISELY THE DIFFICULTY,' SAID THE SUFI. 'BECAUSE HEEDFULNESS IS SO MARKED IN SOME THINGS, PEOPLE IMAGINE THAT IT MUST BE A PART OF THEIR TEXTURE.'
'I CANNOT UNDERSTAND THAT SORT OF REMARK,' SAID THE KING, 'AND PERHAPS YOU WILL REGARD ME AS UNSUITABLE BECAUSE I CANNOT FATHOM YOUR RIDDLES.'
'NOT AT ALL, ' SAID THE SUFI, 'BUT A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER. SUFIS DEAL IN KNOWLEDGE, NOT IN ARGUMENT. BUT I WILL GIVE YOU A DEMONSTRATION OF YOUR HEEDLESSNESS, IF YOU WILL CARRY OUT A TEST AND DO WHAT I ASK IN RESPECT TO IT.'
THE KING AGREED TO TAKE THE TEST, AND THE SUFI TOLD HIM TO SAY 'I BELIEVE YOU' TO EVERYTHING WHICH SHOULD BE SAID TO HIM IN THE ENSUING FEW MINUTES.
'IF THAT IS A TEST, IT IS EASY ENOUGH TO START BECOMING A SUFI,' SAID THE KING.
NOW THE SUFI STARTED THE TEST. HE SAID: 'I AM A MAN FROM BEYOND THE SKIES.'
'I BELIEVE YOU,' SAID THE KING.
THE SUFI CONTINUED: 'ORDINARY PEOPLE TRY TO GAIN KNOWLEDGE, SUFIS HAVE SO MUCH THAT THEY TRY NOT TO USE IT.'
'I BELIEVE YOU,' SAID THE KING.
THEN THE SUFI SAID: 'I AM A LIAR.'
'I BELIEVE YOU,' SAID THE KING.
THE SUFI WENT ON: 'I WAS PRESENT WHEN YOU WERE BORN.'
'I BELIEVE YOU,' SAID THE KING.
'AND YOUR FATHER WAS A PEASANT,' SAID THE SUFI.
'THAT IS A LIE!' SHOUTED THE KING.
THE SUFI LOOKED AT HIM SORROWFULLY AND SAID: 'SINCE YOU ARE SO HEEDLESS THAT YOU CANNOT FOR ONE MINUTE REMEMBER TO SAY "I BELIEVE YOU" WITHOUT SOME PREJUDICE COMING INTO PLAY, NO SUFI WOULD BE ABLE TO TEACH YOU ANYTHING.'

RELIGION exists in three dimensions. That is the original source of the concept of Trinity, or the Hindu idea of *trimurti* -- the three faces of God.

Or we can say that religion exists on three planes -- because man exists on three planes. Man exists in the body, in the mind, in the soul. Religion also has a body, a mind and a soul. If you only exist in the body you cannot relate to any other religion except the outermost. If you exist as a psychology -- as a mind, as a psyche -- then you can relate to the second layer of religion, otherwise not. And until you start existing as a soul, there is no possibility of coming to encounter the innermost core of religion -- *tasawur*, the ultimate, what the Sufis are searching for.

The Sufis have three names for these three planes. They have to be understood; they are very significant.

The first is called *sharia*. *sharia* means the body of religion. It may be alive, it may be dead -- both are possibilities. When a Buddha is alive, *sharia is* alive. When a Mohammed is alive, *sharia* is alive -- because Mohammed breathes life into it. But when Mohammed is gone there will be a corpse. The corpse resembles the real body but it is not; it only resembles it. When life leaves you, your corpse will just look life you -- but it is not. The real has left, the subtle has left. Only the gross is lying there on the ground. That creates

trouble because people become so much acquainted with the face that they go on believing that the corpse is alive.

Islam is dead. When Mohammed was there to breathe life into it, it was a totally different kind of religion. That is called *sharia*. *sharia* means exotericism -- the ritual, the formal, the Sunday religion. It does not affect you at all. It gives you a certain respectability in the society. It is more social than spiritual. And it is more political than religious. Islam without Mohammed and Hinduism without Krishna and Buddhism without Buddha are nothing but garbed political standpoints. In the name of religion politics continues.

When God is not there to breathe into the body, the Devil starts breathing into it. So a dead body is not only dead, it is very dangerous. It can be possessed by the Devil. The politician is the Devil. When the saint is gone the body is there -- somebody can enter into it, somebody can start having that body. It resembles the real. When the saint is gone the priest will use it, the politician will use it, and many will be deceived by it because they know only the face.

Think of it in this way. When you look at another human being, do you know anything more than the face? Even your beloved, even your child -- do you know anything more than the face? Have you ever penetrated farther than the face? Your acquaintance remains very superficial; it is not even skin deep. It remains formal -- of the form. But the face is not the person, the personality is not the person. The outer shape is not the inner reality. Will you be able to recognise your woman if she comes as a spirit? You will not be able to. Will you able to recognise your own child if the child comes as a spirit, not as a body? You will not be able to recognise it at all. You will get so frightened, you will think that a ghost has come.

Once a woman was brought to me. Her husband had died. Three months had passed but she was still in agony, tremendous agony -- crying and crying and weeping and not eating and not sleeping. It was okay for a few days, the relatives tolerated it, but then it became too much -- she was driving the other people of the family mad too. So they brought her to me.

I asked her what she wanted. She said, 'I want my husband back. I cannot live without him. Life is meaningless without him.'

I said, 'Okay, I will arrange for you to have a meeting with your husband.' She could not believe what I was saying because she had said the same thing to many people and they all had consoled her -- as people do console. But I said, 'Yes. I will arrange a meeting. You go into that room, close the doors, sit silently there and within half an hour your husband will be standing before you -- as a spirit, remember.'

She said, 'As a spirit? What do you mean?'

I said, 'There will be no body. You have burned the body already. He will come as a ghost.'

She said, 'I cannot go into that room. If he comes as a ghost I will be very scared. As it is I am already suffering too much -- no more suffering! Please, don't do it to me.'

I said, 'But you loved the man so much....'

'Yes,' she said, 'I loved the man, but not as a ghost!'

Nobody loves you as a spirit. That is why love never satisfies.

Since that day she has calmed down. I had told her then, 'Calm down within three days otherwise I will persuade your husband to visit you.' And I went to her house every day to enquire whether she had calmed down or not. The third day she said, 'Now you need not come. I have calmed down for my whole life! You have scared me so much; in the night I cannot even sleep. A little noise outside, somebody walking, the policeman passing, and I become afraid. Maybe he's coming!'

And for the same husband she was crying and weeping and calling; she was ready to die. But she was not ready to encounter him without his body.

But don't laugh at her, you will not be able to do that either. We know people only by their faces. Why? Because we know ourselves only by our faces as seen in the mirror. You would not recognise even your own head if you had not seen it in a mirror before -- or would you? If you had never seen yourself in the mirror, and some day somebody brought your head in front of you, would you be able to recognise it? You would not recognise it at all. Your acquaintance with yourself is also very superficial. It's okay with the others, you look at them from the outside; but at least with yourself you are not outside, you are inside -- can't you look at yourself from the inside? No, even to look at yourself you need the help of an outside mirror. So the mirror reflects, and you become an outsider to yourself -- then you can see. And then you know that face, that body, that form.

Our so-called knowledge of ourselves and others is very much body-rooted. Hence we never enter

deeper into any other dimension than the body. That dimension is called *sharia*. It is the outer dimension of religion. When a Mohammed walks on the earth, or a Buddha, or a Mahavira, you simply watch the body. You watch his behaviour. You watch how he sits, what he eats, what he wears, how he talks, his gestures -- you watch these things. And out of these things you create a certain discipline and you start following that discipline. This is a dead religion; this is a corpse religion.

At this point Mohammedanism exists, Hinduism exists, Christianity, Buddhism, Judaism.... All the 'isms' exist at this point. The crowd believes in sharia, that's why the crowd always remains irreligious. The crowd as such is irreligious. You can find only individuals religious, never a crowd. A crowd, by its very nature, is insane; a crowd, by its very nature, is political, never religious. In fact, if you are alone you cannot be political. Have you ever thought about it?

If you are left alone on the earth you can't be political. For politics the other is a must. If you are left alone on the earth you can be religious, there will be no hindrance, but you cannot be political. Politics needs the crowd, the collective mind. Religion needs only you -- you are enough unto yourself. Your very aloneness becomes the passage towards religion. That's why when a person wants to be religious he goes into aloneness, he seeks solitude. He goes to the mountains or to the desert. He wants to escape from the crowd because the crowd is basically mad.

Soren Kierkegaard, one of the most perceptive thinkers of the West, has said: 'The crowd is the untruth.'

Truth is always individual -- a Buddha has it, a Mohammed has it, a Jesus has it. Truth is always a flowering of the individual consciousness, but the crowd never has it. The crowd always has the untruth. Even from a Buddha or a Christ or a Mohammed the crowd gathers the superficial: what he eats, when he goes to sleep. People even come and ask me. They say. 'Osho, when do you go to sleep? What hour exactly? -- because we would also like to follow it.' For what? 'What do you eat -- what vegetables, what fruits? -- because we would also like to eat in the same way.' For what?

But that's how the mind of the crowd functions; it always goes for the non-essential. What I eat is meaningless, what I am is meaningful. What I do is irrelevant, what I am is relevant. Man is not equal to his behaviour, he is more than that. And the greater the man, the bigger the difference.

Ordinarily a man is exactly like what his behaviour is. What you do, that you are. But when a Buddha is there then the is very, very ordinary and what he is, is tremendously extraordinary. The distance is so vast that you cannot fathom his being through his behaviour.

But the modern mind suffers very much from this disease. You can go and see. B. F. Skinner and other psychologists -- Pavlov and others -- just watching the behaviour of rats to decide what the human mind is. Watching the behaviour of a rat to decide about man...!

A rat is just his behaviour. He has not yet grown an individuality, he has not yet grown a self. But one thing has to be said in favour of Skinner and others of his kind: about the mass they are right, about the crowd they are right. The crowd has the same state as the rat. But they miss the exceptional, and the exceptional is the essence of humanity.

They can explain your behaviour through the study of rats, but they cannot explain a Buddha or a Mohammed. But they try -- and there they go berserk.

The *sharia* is created by watching the behaviour of the enlightened person. And it is okay when the enlightened person is in his body, but when he has disappeared from it then what will you do? You will start worshipping the body, the clothes. And sometimes it happens that when a great man dies -- like a Mohammed or a Buddha -- for a few days something hovers around him, as if he is still alive. That also creates trouble.

You must have heard the famous Greek story.... The story is told that the runner of Marathon was dead an hour before he reached Athens. He was dead yet he still ran. And as a dead man he announced the victory of the Greeks.

It is a beautiful myth. It shows that the dead Masters act for a while as if they were still alive. But only a little while -- one year, ten years, fifty years, perhaps. In any case, a finite period. Yes, this happens.

When a Mohammed disappears from the body, the body has tasted so much joy, the body has known so much celebration, that it goes on dancing -- the runner goes on running. That myth is really beautiful and meaningful. At least about the great Masters it is true -- for a few years things go on happening as if they are still alive.

This happens because of the tremendous energy released by the dying Master. His very place becomes a sacred place for pilgrimage. That's how a Mecca is created; that's how Kailash becomes of great significance; that's how Jainas have Gimar and Shikharji. On the mountains of Shikharji, twenty-three Jaina

teerthankaras have died -- out of twenty-four. Out of twenty-four great Masters, twenty-three Masters have died on a small hill. The whole hill has become suffused with the vibe of the beyond.

But that continues only for a while -- that also creates a problem. Then the disciples think that the corpse is still alive because things go on happening. When I am gone things will go on happening for a few years and for those who are deep in love with me it will be as if I am still alive. Naturally, they will think that everything is as it was before.

But that is a fallacy. Once the man is gone, within a few years time those vibes that were created, and the echo of those vibes that were created, will by and by disappear into nothingness.

The *sharia is* the superficial core of religion -- the body. Beware of *sharia.*

The second layer is called *haqiqa*. The *sharia* is the circumference of a circle -- *haqiqa*. The word *'haqiqa'* comes from *'haq'*. *'haq'* means truth -- pure truth. *haqiqat!* That's why Mansoor declared, '*an-el-haq*! -- I am the Truth.' *haqiqa* means the truth, pure, uncontaminated by anything. *haqiqa* means the centre of the circumference, the very soul of religion.

At the point of *sharia* there is Mohammedanism, Hinduism, Judaism, Buddhism; at the point of *haqiqa* there is Sufism, Zen, Hassidism, Yoga. Remember it. To become a Mohammedan is not of much use, but to become a Sufi is immensely valuable. To become a Buddhist is just changing your clothes, but to become a follower of Zen is really moving towards transformation. To remain a Jew is nothing, but to be a Hassid is great splendour.

This is the second point, the innermost core.

At the first, *sharia*, there is politics, society, morality and a thousand and one things. Because of *sharia* the Koran is so full of social rules -- so full of social rules . Because of *sharia* the Vedas are so full of rubbish. Because of *sharia* Manusmriti reads only as if it is a treatise on law. Only few and far between will you find real statements about religion. They are there -- even in Manusmriti they are there. In the Vedas they are there, in the Koran they are there, but only few and far between. Only if you are really in search of them will you be able to find them, otherwise the diamond is lost in the mud -- the mud is too much. The mud is *sharia;* the diamond is Sufism.

Always rush towards the centre; never become too attached to the body. Create this continuous awareness of looking into depth, of looking into the centre of the circumference. And the circumference is big, the centre is very small. Islam is a great crowd, so is Hinduism, so is Christianity. Sufis you can count on your fingers; Yogis you can count on your fingers; Hassids or Zen Masters you can count on your fingers. They don't exist like the crowd, you will have to search for them. And if you have a real desire to find them, only then will you find them -- otherwise you will miss.

For the *sharia you* need not go in search anywhere, the *sharia* comes in search of you. The *sharia* comes to convert you to Islam and the Buddhist monk comes to convert you to Buddhism. But if you want to search for a Sufi or a Hassid you will have to move, you will have to become a sincere seeker. And you will have to learn many things on the way -- because for one real Master there are ninety-nine false Masters. And the false will appeal to you more because you are false. The false will appeal to you more because you understand the language of the false. The real may not appeal to you at all, the real may sometimes create fear in you.

You will resist the real Master and you will fall and become a victim of the unreal. Beware of that! You are unreal, so naturally you are attracted by the unreal. The unreal promises you things that you want. He will say, 'If you follow me, you will have more wealth, you will have more power, more prestige, this and that.... 'That's what you are seeking.

The real can only promise one thing: 'If you come close to me, you will die.' The real can promise only death. The real can promise only one thing: 'I am going to destroy you utterly' -- because only after death is the resurrection. The real Master is a cross; the real Master is a door into death. You disappear into him. Yes, you will come out, but you will come out a totally new being. The real Master is a fire -- one gets frightened, one feels very much afraid, one remains aloof. From far away one watches a real Master.

Just the other day there was a young man -- he is very young -- who said that five or seven years before he had promised Guru Maharaji that he would devote his whole life and his work to him. Now he is in trouble. He does not feel that he is growing in any way. He has not gained a small, even the smallest insight through this contact or relationship. But now the promise that he has given.... Now he thinks that he is being very religious because he goes on clinging to his promise. It is not religion, it is ego. Now he cannot accept the idea of dropping his promise because that hurts the ego: 'You are a man of your word. Once you have

given the word you have to follow.'

But this seems to be stupid. If you are not getting well, getting integrated, if you are not growing, then one needs the courage to drop it. And in these five years you have become wiser than you were when you gave the promise. A stupid mind gives a promise, and for five or ten or fifty years you go on following the same promise knowing perfectly well that nothing has happened -- is it not suicidal? How can the past be binding? I am not saying don't give promises and I am not saying don't fulfil your promises. Give promises, fulfil them, but when you come to see that nothing is happening then be courageous enough to drop the ego. This is just egoistic.

I was reading a story....

A man lived a very religious life -- religious in the sense of sharia. He followed all the rituals of his religion, he followed the moral precepts that his religion prescribed, he followed a Master -- and yet both were in the same boat. He followed the Master because the Master was very, very perfect in following the same principles that he was following. He was ahead. The Master was an extremist; he was absolutely devoted to the dead word, the dead letter. The scripture was his soul. He would not move an inch on his own. He was already a dead man. But he was perfect as far as ritual was concerned; you could not find a single fault in him. He was faultless. And this man followed him.

Then one night he dreamed a dream. He dreamed that he died and went up to meet St. Peter, asking, 'Can I come into heaven?' He was very confident about it because he had followed perfectly whatsoever had been told to him. He had followed all the commandments mechanically, never committing a single error. So he was very certain.

He asked, 'Can I come into heaven?' That was just to be polite.

'Good heavens!' said Peter. 'This is not heaven.' Peter then explained that the Pearly Gates were much higher up and could only be reached by a long ladder. He showed him a ladder which went up and up and disappeared somewhere in the clouds -- beyond the clouds.

The man looked at the ladder and became frightened. The ladder seemed to be endless. The man said, 'When will I reach? This ladder seems to be endless!'

St. Peter said, 'Don't be afraid. It depends how long it is. For each person it functions differently. I will show you the way. You take this chalk and start climbing. For each sin of adultery, fornication, lechery, or whatever you have committed or you have thought of committing, go on marking with your chalk. Each sin has to be marked on one rung. When you have. finished and you have made a mark for every single act or thought, you will come to the end of the ladder and the gate of heaven will be in front of you. So it depends. If you have committed many, many sins then it will be very long. If you have done very few it will not be so long. This ladder is flexible; it changes with the person who is climbing on it.

The man was very happy. He took the chalk and started climbing the ladder. He kept on going for ages. His legs ached, his arms ached, yet he met no one. And no sign of any gate. And the ladder was still the same, going beyond and beyond.

Then one day he got very fed up with the whole journey. But now he was stuck because to go back would take those same ages again. 'It is better to go on. Some day.... Perhaps.... There is a possibility, a hope.' And he was surprised -- because although he had not committed any sins he had thought of committing all kinds of them, endlessly.

The ritualistic religion makes a man repressive. This SHARIA -- the body, the dead body of a religion -- makes you crippled in the body, but your mind becomes very, very imaginative about all kinds of wrongs. You fantasize; you commit them in the mind.

Your consciousness becomes more contaminated when things move in your mind than when you actually do them. When you actually do something, there is a possibility of getting rid of it by seeing it -- its meaninglessness.

If you are angry, sooner or later anger itself will make you aware that anger is useless -- not only useless, it is poisonous; not only poisonous, it is very destructive and suicidal. But if you go on only thinking of being angry, murdering people, destroying people, you will never come to an understanding. You will never become able to get rid of anger.

If you go into sex, sooner or later you will lose all the fantasies that you have been creating about it. Sooner or later it becomes a very ordinary thing. Sooner or later you start getting bored by it. But if you simply imagine, then you will never be bored. Then you are never going to become disinterested in it. One

day or other sinners can drop it, but the saints, the so-called saints, they cannot drop it. They are sitting on a volcano.

This man was surprised because he went on marking those rungs on the ladder for ages and still they were coming and still he went on remembering. It was as if he had never done anything except commit sins in his mind.

Then one day, all at once, he saw his guru descending the ladder. He was very happy to see his Master.
'Ah, my Master!' he said, 'Are you by any chance going back for more disciples to bring to heaven?'
'No, you fool!' said the guru. 'I am going back for more chalk!'

Beware of the false gurus -- they are many. The false guru will promise you things of this world; even if he is promising them in the other world he is promising the same things. He will promise you beautiful women in Paradise -- *firdaus*. He will promise you streams of wine in paradise. But he is promising the same thing. He may promise you golden castles, palaces studded with diamonds in paradise, but diamonds and gold and silver and women and wine -- they all belong to this world. He is simply titillating you; he is simply befooling you.

The real Master only promises one thing: your death. So wherever you find death waiting for you, then gather courage. You have to disappear for God to be.

This is the second dimension or plane of religion: *haqiqa*.

The third dimension or plane is called *tariqa*. *tariqa* means the path, the method... from the outer to the inner.

The outer is a circumference, the inner is a centre, and *tariqa is* the radius proceeding from the circumference to the centre -- the initiative path that leads from outward observance to inner conviction, from belief to vision, from potency to act, from dream to reality.

This TARIQA -- method, technique, path, way, Tao, Dhamma -- is the whole science of religion. The circumference is there, the centre is there, but one has to move from the circumference because we are there and we have to use a certain radius. Only a radius can join the circumference to the centre. What is the radius that Sufis propose? They are called the people of the path because they have devised many techniques.

They have the most potential TARIQA -- it can transform you, it can transform you utterly. They are not concerned with theology at all, they are only concerned with methodology. They are not worried about whether God is or is not. They say, 'Don't talk nonsense! Here is a way. Go through it and see for yourself. This is the way to develop your eyes -- and then see whether God is or is not.'

They don't argue, they don't try to convince; they demonstrate. They say, 'Come with me. I know a window from where you can look into the open sky. Remaining closed in this dark room, how can I convince you that there is open sky -- infinite?'

It will be as difficult as it was for the frog you have heard about, who lived in a small well. It is a Sufi story. One day it happened that a frog from the ocean came to the well -- he must have been a tourist. He came into the well, introduced himself to the frog of the well, and said, 'I come from the ocean.'

Naturally, the frog asked, 'Ocean? What do you mean by ocean? What is it?'

And the frog from the ocean said, 'It is very difficult to describe, sir, because you have never left this well it seems. It is so small. But still I will try.'

The frog of the well laughed. He said, 'Nobody has ever heard about anything bigger than this well. How big is your ocean?' And the frog of the well jumped one third of the space of the well and said, 'This much?'

And the frog from the ocean laughed. He said, 'No, sir.'

So the frog from the well jumped two thirds of the space and said, 'This much?' Then he jumped the whole space and said, 'Now it must be exactly like this well.'

But the frog from the ocean said, 'It is impossible to describe. The difference is not of quantity, it is of quality. It is vast! It is not circumscribed!'

The frog from the well said, 'You seem to be either a madman or a philosopher or a liar. You get out from here! Don't talk nonsense!'

That's what the man of the world has always said to the mystic: 'Don't talk nonsense! Be practical and

talk the language that we understand.'

Sufis don't say anything about God, they only talk about *tariqa* -- they say: 'This is the way to know. You will have to know to know We cannot explain it to you. It is so mysterious that it will be almost a profanity to bring it to your level. Truth cannot be brought to your level; the only way possible, the only way left, is that you can be brought to the level of truth.' That is what *tariqa* is. Philosophy is an effort to bring truth to your level so that you can understand it. *tariqa is* to take you to truth so that you can see -- so that you can see on your own.

Remember these three words.

Everybody exists at *sharia,* and at SHARIA YOU will remain miserable because you are existing with only a dead body. Everybody needs to move towards *haqiqa;* only at *haqiqa* can you be fulfilled. And to reach to the HAQIQA YOU will have to follow a *tariqa, you* will have to follow a method, a discipline, a Master.

And beware of the false Masters. They are there and they speak your language. They can be very convincing. Be a little more adventurous, courageous -- seek somebody who can absorb you, who can transmute you, who can consume you, who is like a flame. The moth comes to the flame and is consumed -- so is the disciple. He comes to a Master and is consumed.

And remember, before you reach to the real Master, to the authentic Master, to *satguru, you* will come across many false Masters. So don't get hooked. Even if you promise, you have to be alert that no promise can be binding unless it is fulfilling you. If it is fulfilling you then there is no need. That's what I wanted to say to the young man who said, 'I have promised to Guru Maharaji....' Then why are you here? There is no need. If you are really growing there, there is no need to be here. The very fact that you are here shows that you are searching. And now, if you remain hooked with your so-called Guru Maharaji, then there is no possibility. Then I cannot be of any help because you will not be able to take any help -- because your heart will not be open, because you will not become part of me, you will not come close.

And another person has written to me that he has been following George Gurdjieff for a few years. Now Guru Maharaji is a false master; it is utterly stupid to follow him. But Gurdjieff was a real Master -- a *satguru,* a Sufi. If you are following Gurdjieff, perfectly good... but Gurdjieff is no more. Even if Gurdjieff is no more, a real Master dead is more potent than an unreal Master alive.

But remember, if you can find a real Master alive you will not be going against Gurdjieff. No two real Masters are enemies; they cannot be. If you really followed Gurdjieff for eight years -- as the seeker has written to me -- if you have really followed him, then he has brought you here. Now if you want to create a barrier between me and you, in the name of Gurdjieff, it is for you to choose. But it will be your responsibility, don't blame Gurdjieff. He has brought you here. He has already done too much for you.

What I am saying is exactly what Gurdjieff was doing. Of course, I speak a different kind of language, I am a different kind of person. But only our fingers differ, the moon that we are pointing to is the same.

If you have been following a real Master and the Master is no more, then it is the responsibility of the Master to send you to another real Master so that your growth can continue. Now don't be obsessed by the past. Gurdjieff is no more -- I am.

Soon I will not be here either. And remember, I would like to remind my disciples especially: if you really love me, when I am gone I will direct you to people who will be still alive. So don't be afraid of that. If I send you to Tibet or if I send you to China or if I send you to Japan or to Iran -- go. And don't say that because you belong to me you cannot belong to another real Master. Just look in the eyes and you will find my eyes again. The body will not be the same but the eyes will be the same.

If your journey is not complete with me while I am here, if something is still to be done, completed, then don't be afraid. By dropping me you will not be betraying me. In fact, by not dropping me and by not following the real, the alive Master, you will be betraying me. Keep it in mind.

Jean-Paul Sartre has written something that I liked: 'People have often said to me about dates and bananas -- you cannot judge them. To know what they are really like, you have to eat them on the spot, just after they have been picked. And I have always considered bananas a dead fruit whose real taste escaped me. The books that pass from one period to another are dead fruits too. In another time they had a different taste -- sharp and tangy. We should have read Emile or the Persian Letters just after they were picked.'

I like this passage from Jean-Paul Sartre. Exactly so is the case with Masters. When they are alive they have a taste, sharp and tangy. When the fruit is right from the tree it has a totally different quality to it. A dead Master is like tinned fruit. You can open the tin and you can eat the fruit, but something will be missing. Be courageous and always trust in life. My love towards you or your love towards me should never

become a hindrance. Love liberates. Love makes you free.

So don't be worried. If you have been following Gurdjieff for many years and you have come here, and now your heart starts throbbing with me, don't be worried. Gurdjieff was not very monogamous! I know him perfectly well. And if he gets angry or anything, that is my problem. I will take care. But don't find excuses. When a Master is alive his TARIQA IS alive. It has a taste -- sharp and tangy.

Taste a Master while he is alive. Fools worship death; wise people worship life.

Now the story.

SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.

The same question is asked of me also, again and again. Many people come to me and they say, 'Osho, do something fast!'

I can understand your desire, I can understand your thirst, your longing for it. But nothing can be done fast. There is no shortcut. Shortcuts are promised only by the false teachers. There is no shortcut. Growth is arduous and nothing can be done faster than you can absorb. There is a certain limit to your absorption, there is a certain limit to your intelligence. Once you have absorbed something your capacities become bigger, then something more is possible. When you have absorbed that then your capacities become still bigger, and something can be done again. And that's how it goes. Growth is slow.

Growth is not like seasonal flowers. Growth is slow. It is like great trees that take hundreds of years to grow. But then they can have a dialogue with the stars. Seasonal flowers are only there for a few weeks. They come fast, they go fast. They are like dreams, they are not really real. They only pretend to be here. Be a real cedar of Lebanon. It takes time, it is hard. When you start rising towards the sky and the clouds and the moon and the stars, it is hard. It is hard because you have to grow roots, deep roots into the earth. The tree grows in the same proportion -- if it has to grow a hundred feet into the sky, it has to grow a hundred feet underneath the earth. Those roots take time.

You don't see the roots. Roots are not visible. When you come to a Master, the Master sees your roots. He sees how many roots you have. If you suddenly grow too fast and the roots are not ready to hold you that big, you will fall down, you will topple down. You will not be able to grow at all. And once you have fallen down it is very difficult to get rooted again.

So no Master can help you faster.

This speed mania has to be dropped. There is no need. Each step has to be enjoyed and celebrated.

Just the other night a young sannyasin came. She took sannyas in her own country. I had sent her a name -- Yatra. Yatra means pilgrimage. Last night she came and she was a little puzzled and troubled. She said, 'I did not enjoy the name very much Just pilgrimage? No goal?'

She represents the Western mind -- the goal is important, not the pilgrimage. Here in the East our perspective is totally different. The pilgrimage is important; the goal is just an excuse for the pilgrimage. Who bothers about the goal? Each moment passing on the way is so beautiful, it is so glorious, each tree and each bird that you come across is so infinitely beautiful, who bothers about the goal? Each moment is the goal.

But I can understand her worry. She must have started thinking in her mind, 'Pilgrimage, pilgrimage, pilgrimage.... Then when and where does it end?' It ends nowhere. In fact, if it ends somewhere it will be very sad. Then what will you do? Then what next? Then you will be stuck with God sitting before you and you sitting before God; you will become like wife and husband -- stuck. What will you do next? There is no other God and there is nowhere to go.

No, God is not a goal; God is a pilgrimage. Let it be understood well.

The idea of the goal is the idea of the greedy mind. And when you think of the goal, naturally you think of being fast. What is the point? Why go by bullock-cart? Why not go with jet speed?

And there are false Masters like Maharishi Mahesh Yogi, who says that his method is a jet speed method. No method, no TARIQA, IS a jet speed method; no TARIQA can be. But it will attract people because people want speed. They want something to happen immediately. So promise them that with ten or twenty minutes in the morning, ten or twenty minutes in the evening, they will be enlightened within two or three weeks. They will not become enlightened, but who bothers about their wherever they want to go --

they can go to hell! They have paid their fee.... And other fools are there, they will be coming. You can always depend on fools, they are very dependable people.

Speed is unspiritual. The very idea of speed is unspiritual. Why not enjoy each moment of life? Then each moment becomes a goal unto itself Then each moment is intrinsically valuable; it cannot be sacrificed for anything else. When you are going towards a goal you don't look by the side -- the trees are standing there and are waiting for a little caress from you, and the birds have been singing, singing for you. And you are hurrying. How can you look here and there? And a child was there smiling at you, and you missed. And a woman was crying, and you missed her tears. And a rose has flowered, and you were in such a hurry you could not see it.

Yes, you can go at jet speed. Where are you going? You will miss the whole pilgrimage. And if you miss the pilgrimage there is no goal, there is no other goal. Life is its own goal.

SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.
HE SAID, 'BECAUSE EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT BE TEACHABLE AT ALL.'

You can only teach so far -- then you have to wait for the teaching to be absorbed. If somebody is ill you give him medicine in a certain quantity. You cannot pour in the whole medicine, the whole course, immediately. That will kill. Rather than bringing health it will bring more illness. You can give only in a certain quantity. The quantity, how much he can absorb, will be decided by the person's capacity. When he has absorbed that, he will become a little more healthy and then he can absorb a little more... and so on, so forth. Exactly that is the case.

'BECAUSE EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT BE TEACHABLE AT ALL.'

So one has to wait until he grows again, opens a little more, becomes ready, has a little more space, then again he can be taught.

'HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'

When the seeker comes to the Master for the first time, he comes only as a body.' HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'

So one has to start with SHARIA, because you are in the body. People come to me: 'Now what is the point of changing our clothes? Can't we become sannyasins from within? What is the need of orange clothes and the mala and the new name? Can 't we become sannyasins from within?' Certainly, but you will have to wait. You are using the word 'within' without even knowing the meaning of it. You have never been within. You have lived in the body, with the body. These are the same people who pay too much attention to their clothes. In fact, to protect their old clothes they are bringing in this argumentation: what is the point of changing the clothes? These are the same people.

One Indian woman wanted to take sannyas but she said, 'I am ready for everything, but I have got three hundred sarees and I love them, and they are my only love. I can leave my husband if you say so. I can leave my children -- I am fed up and tired -- but three hundred sarees? Just think.' I know the woman. I have stayed in her house in the past and I know that she has really a great collection of beautiful sarees -- the most costly possible. And it takes hours for her to choose which one to use that day.

It was really a problem for me too! -- because I would be going to a lecture, and the husband would be sitting there in the car, and I would be sitting there, and he would be honking the horn... and she would not come. And he would say, 'She must be choosing a saree.'

Now she says, 'What is the point of changing the clothes? Can't one become enlightened in any other colour?' Now this is argumentation. And I know this woman; she is a saree -- nothing else. Within the saree you will not find anybody. She is just her body. For hours she stands before the mirror -- they are very rich so she need not work. She has to do only one thing: to stand before the mirror. I told her once, 'Even the

mirror will be getting fed up with you.'

One day Mulla Nasruddin was catching flies, and he caught three. He told his wife, 'I have caught three. One is male, two are female.'

The wife was surprised. She said, 'How did you know that one is a male and two are female?'

He said, 'Two were sitting on the mirror and one was sitting on the newspaper! '

That's how things are. You ask me, 'What is the point of changing the clothes? ' You are clothes and nothing else -- hence I have to change them.

Things start with SHARIA. Then, by and by, through TARIQA YOU will have to grow a psychology. People have a wrong notion that they have a psychology already. They don't have. You don t have a psyche, you have only heard the word. You have only a behaviour, you don't have a psychology yet. That's why Gurdjieff used to say that the psychology has to be born, the science has not yet been born. the psychology is waiting to be born. Man has not an alert mind -- how can there be a psychology? At the most there can be an engineering, a mechanics, a science of behaviour, but there cannot be any psychology. Only a Buddha can have a psychology. Yes, Shah Firoz can have a psychology. You cannot have a psychology. Right now you have only a behaviour pattern. That s all.

He says, 'THE DISCIPLE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.' SO he has to be made present in other ways. Only then, slowly, slowly, can teaching go deep into him. First the way has to be created, the psyche has to be created, the mind has to be created.

Now this is one of the most paradoxical efforts of a Master. First he has to create a mind, and then he has to destroy it. First he has to create a bridge from the circumference to the centre, and then he has to destroy the bridge -- otherwise you will start moving to the circumference again. Create the bridge, and then destroy the bridge behind you. Then one day one settles at the centre. One becomes a Sufi. One has come to TASAWUR.

HE ALSO RECITED THIS TALE.
THERE WAS ONCE A KING WHO WANTED TO BECOME A SUFI. THE SUFI WHOM HE APPROACHED ABOUT THE MATTER SAID, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'

Heedlessness means absent-mindedness, lack of awareness, or lack of alertness, consciousness.

'HEEDLESSNESS!' SAID THE KING. 'AM I NOT HEEDFUL OF MY RELIGIOUS OBLIGATIONS? DO I NOT LOOK AFTER THE PEOPLE? WHOM CAN YOU FIND IN ALL MY REALM WHO HAS A COMPLAINT AGAINST ME ON THE GROUNDS OF HEEDLESSNESS?'

Now, this is the man of SHARIA. He says, 'I fulfil all my obligations, my responsibilities, my duties. I am dutiful to my wife, to my children, to my people, to my country. Nobody has any complaint. Have you ever heard of anybody complaining against my alertness, awareness, responsibility? Who has told you that I am not heedful?'

This is what a Sunday church-goer says: 'I am religious.' This is what a Hindu says because every morning he performs his PUJA. This is what all the people who follow rituals say that they are doing. A Mohammedan thinks that he has become a Muslim because five times every day he does his NAMAGE. YOU can do it fifty times per day -- it will not make you a Muslim. It will remain a ritual. You can perform it, you can perform it perfectly, you can repeat the exact words of the Koran, and still you will not be there. It will be just like a gramophone record unless your heart is in it, unless you do it with remembrance.

Just the other day I told you that Sufis talk about the state of GHAFLA -- unconsciousness. Gurdjieff got the idea of man being asleep from Sufis. Gurdjieff used to say that man is a machine. Man is asleep, man is not -- because awareness is not. This is a Sufi idea of tremendous value.

The state of GHAFLA -- unconsciousness -- has to be transformed into a state of JIKR -- remembrance. That's what the Sufi meant when he said, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'

'HEEDLESSNESS!' SAID THE KING.

He must have got angry. He must have felt it as an offence against him, as a complaint.

The Sufi said, 'THAT IS PRECISELY THE DIFFICULTY.'

Because you think you perform your obligations, you do your duties, do you think that you are a man of awareness?

'THAT IS PRECISELY THE DIFFICULTY. BECAUSE HEEDFULNESS IS SO MARKED IN SOME THINGS, PEOPLE IMAGINE THAT IT MUST BE A PART OF THEIR TEXTURE.'

And unless awareness becomes a part of your very texture, unless awareness goes so deep that even while you are asleep you are aware, it is not of much use. Ordinarily people look alert and are asleep. They walk on the streets, go to their jobs, do their work, come back home, have children, have a wife, grow a family, and die. And they remain in the state of GHAFLA, they remain asleep.

A man is called aware when he can fall asleep and still remain transparently alert deep down. Only then do Sufis say that this man has attained to JIKR -- remembrance. And in this remembrance of one's being one starts feeling God, experiencing God -- the window opens, the door is no more closed.

But people who are dutiful, doing their obligation, going to the mosque and the temple and the church regularly, start thinking that they are religious people. Precisely that is the difficulty.

I have heard....

A farmer had a very sick mule so he called the veterinarian. The vet brought his little black bag and upon arrival took the mule's pulse, temperature, and all the things that you do when you examine a sick mule.

The vet said, 'This is a very sick mule and I want you to give it these little white pills immediately. These white pills are very potent and will cure practically anything a sick mule has. But just to he sure, wait four hours and give the mule one of those red pills. They are so strong, they will cure anything.'

The farmer and the doctor met in about two weeks and the doctor asked the farmer what had happened to the mule.

'Well, I gave him the white pills like you told me, Doc. And I never saw so much reaction from one mule in all my life. He kicked down the barn door and the back fence and took off across the country. I thought I had lost my mule.'

'Did you lose him?' the doctor asked.

'You know, Doc, if I had not the presence of mind to take that red pill myself, the mule would have been long gone.'

But this man will start thinking that he has presence of mind, this man will start thinking that he has awareness.

In moments when a crisis arises everybody functions as if he is alert, then he falls asleep again. That's what happens. If somebody comes suddenly with a sword and jumps on you, for a moment you will become alert -- the shock will bring you out of your foggy night. For a moment you will open your eyes; for a moment you will forget your forgetfulness; for a moment you will forget that you are an asleep person; for a moment you will be dragged out by the sword, by death, by the possibility of danger, into awareness -- but only for a moment. Then it is gone again.

It happens sometimes to mountaineers climbing on a mountain. When they come to face a real danger, when death and life both are facing them simultaneously -- a single step wrong and they are gone forever -- then they feel a new kind of awareness arising in them. That's why so many people become attracted to mountain climbing. Mountaineering sometimes brings a joy. That's why many people are attracted to gambling. When you risk all, for a moment you become aware. That's why people are attracted to risky games -- the car race. When you are really in danger you have to become alert because of the danger.

But the reason why people are attracted to these dangerous games -- mountaineering, car racing,

gambling etc. -- is because the joy comes out of those small moments of awareness. A man who has been practising a TARIQA to become aware need not go climbing mountains or competing in a car race or gambling. He can make himself alert without any outer situation forcing him to be alert. He can make himself alert without any cause from the outside. And then his joy is infinite. That's what Hindus have called SATCHIDANANDA -- utter bliss is his.

But awareness should become the very texture of your being.

'I CANNOT UNDERSTAND THAT SORT OF REMARK,' SAID THE KING, 'AND PERHAPS YOU WILL REGARD ME AS UNSUITABLE BECAUSE I CANNOT FATHOM YOUR RIDDLES.'
'NOT AT ALL,' SAID THE SUFI, 'BUT A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER.'

Remember it. You can have a dialogue with your Master but you cannot have a debate. A debate from the very beginning, a discussion from the very beginning, prohibits disciplehood. You can have a dialogue; a dialogue has a different quality.

What is the difference between a debate and a dialogue? The difference is that in a dialogue you are not carrying any prejudice, you do not have some obsessions of your own. You put aside your concepts. In a dialogue you want to understand, not to argue. You don't have an egoistic defence. In a dialogue you are open, you are ready to listen, to learn; you are ready to be transformed.

In a discussion, in a debate, you are resistant. You have an armour, you are in a fighting mood. One cannot fight with one's Master -- if you do you are not a disciple and that Master is not your Master.

'... A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER. SUFIS DEAL IN KNOWLEDGE, NOT ARGUMENT.'

A tremendously potent statement: 'SUFIS DEAL IN KNOWLEDGE....' Yes, they can show you the way to know, but they don't argue because they don't propose any philosophy. They have none. They are very non-philosophical people, almost anti-philosophical. They don't give you a dogma; not a single principle is proposed. They are physicians. They give you a medicine, and that medicine will open your eyes. They will give you a TARIQA, and that TARIQA will change you, will change your chemistry. And then you will be able to see something that you have never seen before.

By arguing, your chemistry cannot be changed, and without changing your chemistry you cannot be convinced of anything that you have not known already. God is unknown. You will need a different chemistry to know him. The Sufi provides you with knowledge of how to do it -- knowledge about TARIQA, about method. But he provides no knowledge about principles.

'BUT I WILL GIVE YOU A DEMONSTRATION OF YOUR HEEDLESSNESS...'

Sufis are always giving demonstrations; they are very practical people, very scientific people. They say, 'It will be difficult now. I can argue but it won't help, I will give you a demonstration. You can see yourself whether you are a man of heedfulness or a man of heedlessness. '

'... IF YOU WILL CARRY OUT A TEST AND DO WHAT I ASK IN RESPECT TO IT.'
THE KING AGREED TO TAKE THE TEST, AND THE SUFI TOLD HIM TO SAY 'I BELIEVE YOU' TO EVERYTHING WHICH SHOULD BE SAID TO HIM IN THE ENSUING FEW MINUTES.

Now this is a small experiment in JIKR, in remembrance. The king has to remember to say -- irrespective of the statement made by the Sufi -- he has to say 'I believe you.' The king thought, 'This is so simple. This man seems to be a little stupid. If a man can become a Sufi so easily, can start on the path so easily....' The king was suspicious.

'IF THAT IS A TEST, IT IS EASY ENOUGH TO START BECOMING A SUFI,' SAID THE KING.

He must have said it in a way to ridicule the Sufi Master. But the Master didn't answer it.

NOW THE SUFI STARTED THE TEST. HE SAID, I AM A MAN FROM BEYOND THE SKIES.'
'I BELIEVE YOU,' SAID THE KING.

Listen.... Each statement is significant.
First the Sufi says, 'I AM A MAN FROM BEYOND THE SKIES.' Now this is an utterly nonsensical statement, a very philosophical statement. There is no way to prove it or disprove it. He is talking absurd nonsense, but the king can remember to say 'I believe you' because nothing is at stake. That is why people like metaphysics, philosophical argumentation. They are happy because nothing is at stake. How does it matter? If he says 'I am coming from beyond the sky' -- okay, it is perfectly okay. The king is not going to be changed by it, the king has nothing to risk in it.

That's why people go to listen to great discourses on God, soul, esoteric principles, astral bodies, subtle bodies, and enjoy them very much. For these kinds of people theosophy has provided great literature. They are always talking about things which don't matter.

Mulla Nasruddin was saying to me one day, I and my wife never argue.'

I could not believe it! It seemed almost impossible that a wife and a husband did not argue. I said, 'Mulla, how do you manage it?'

He said, 'The day we got married we decided one thing: I will talk about great and lofty subject matters only, and she will take care of small trivia.'
I asked, 'For instance?'

He said, 'For instance, what house to purchase, what car to purchase, to what school to send the children, what kind of clothes I should wear, what kind of business I should do -- these are small trivia. My wife settles them.'

He said, 'For example: whether God exists or not, whether war should be continued in Korea or not -- things like that, great things. I decide great things, she decides small things.'

The king has no problem. This is such a great thing, let this Sufi say it.

The Sufi says, 'I AM A MAN FROM BEYOND THE SKIES.'
'I BELIEVE YOU,' SAID THE KING.
THE SUFI CONTINUED.
'ORDINARY PEOPLE TRY TO GAIN KNOWLEDGE, SUFIS HAVE SO MUCH THAT THEY TRY NOT TO USE IT.'

Now he is coming slowly down. It is a great statement still, but not as great as the first. But still the king is not touched. It remains outside the arena of the king.

'I BELIEVE YOU,' SAID THE KING.
THEN THE SUFI SAID: "I A LIAR.'
'I BELIEVE YOU,' SAID THE KING.

He must have said it very happily because that's what he wanted to say. When the Master was saying 'I come from beyond the skies' and when he said 'Sufis have so much knowledge that while ordinary people seek knowledge, Sufis try to find ways of not using it' he must have been thinking deep down inside that this man is a liar. And the Sufi has got the point.

'I BELIEVE YOU,' SAID THE KING. He says, 'I AM A LIAR.'

It is a great experiment in mind-reading. That's what the king was saying inside -- that he was a liar. But the king still missed; he could not see the point.

'I BELIEVE YOU,' SAID THE KING.
THE SUFI WENT ON: 'I WAS PRESENT WHEN YOU WERE BORN.'

Now he is coming closer, but he starts from the very beginning, from the primal scream. He says, 'I WAS PRESENT WHEN YOU WERE BORN.' Now he is coming to the king, but he starts from the very beginning, from ABE -- 'WHEN YOU WERE BORN'. Still not much is at stake maybe. Even if he was present, what does it matter?

'I WAS PRESENT WHEN YOU WERE BORN.'
'I BELIEVE YOU,' SAID THE KING.
'AND YOUR FATHER WAS A PEASANT,' SAID THE SUFI.
'THAT IS A LIE!' SHOUTED THE KING.

Now he forgot completely. This was the first statement really made about him -- not actually about him but about his father -- but it was coming too close. Now he forgot. Within a single minute he forgot that he had to remember to say 'I believe you'. And nothing much was at stake, just a simple prejudice. What is wrong if your father was a peasant? Just a small prejudice -- 'I belong to a great family of kings. My father was a king, my father's father was a king -- we have always been kings!'

'I WAS PRESENT WHEN YOU WERE BORN.'

The Sufi is coming closer. Then he touched the boundary.

'AND YOUR FATHER WAS A PEASANT.'

He has not yet said anything about the king -- the king would have taken his sword out of its sheath if the Sufi had said, 'You are a thief! ' He may have jumped on the Sufi.

'THAT IS A LIE!' SHOUTED THE KING.
THE SUFI LOOKED AT HIM SORROWFULLY AND SAID: 'SINCE YOU ARE SO HEELLESS THAT YOU CANNOT FOR ONE MINUTE REMEMBER TO SAY "I BELIEVE YOU" WITHOUT SOME PREJUDICE COMING INTO PLAY, NO SUFI WOULD BE ABLE TO TEACH YOU ANYTHING.'

A beautiful parable. Meditate over it.
Yes, this is exactly the case with the greater part of humanity You cannot remember for a single minute. One day try a small experiment Gurdjieff used to give to his disciples -- a modern version of the same experiment. Put your watch in front of you and watch the hand that shows the seconds, just for a single minute. Remember only one thing: I am seeing this second hand. Go on remembering only one thing. And you will be surprised. Not even seven, eight, ten seconds have passed and you have forgotten. Again you come out of your sleep, you remember for a few seconds -- again you have forgotten. In a single minute, at least three to four times you will forget. You will not be able to remember a simple thing.

And no prejudice is involved. Nobody is saying that your father is a beggar or your father is a thief. Nobody is saying that your mother was a prostitute, nobody is saying that you are a bastard -- nothing like that. Nothing is involved. Just a simple, factual statement -- 'I am seeing the second-hand' -- and again and again you will fall asleep. Again and again you will start thinking of something else and you will not be heedful.

Now the Sufis say that if a man has no awareness nothing can be taught. So the first thing to be taught

will be awareness. And awareness takes a long time because you have lived many lives in unawareness. It has gone very deep in your blood, it has entered into your very texture, into every cell of your body; every fibre of your psyche is full of sleep.

This sleep has to be broken. Once this sleep is broken then... then the disciple is ready to learn. It will depend on how aware you are. The Master can pour in only that much.

A small parable....

There was a tradesman in a small village in the East who sat on his knees in his little shop, and with his left hand he pulled a strand of wool from the bale which was above his head. He twirled the wool into a thicker strand and passed it to his right hand as it came before his body. The right hand wound the wool around a large spindle. This was a continuous motion on the part of the old man who, each time his right hand spindled the wool, inaudibly said, 'la illaha illa'llah.' There could be no uneven movement or the wool would break and he would have to tie a knot and begin again. The old man had to be present every moment or he would break the wool. This is awareness, this is JIKR, this is life. Sufi means awareness in life, awareness on a higher plane than that on which we normally live.

This old man was a simple man but he taught his sons his trade, and his sons taught the trade to their sons and a SILSILA was created -- a tradition of Masters and disciples.

Out of such a small phenomenon he created awareness. You can create awareness in whatsoever you are doing. The only thing is: use it as a device. You are walking, walk -- but be fully alert, remembering that you are walking. You are eating, eat -- but be fully alert that you are eating. Taking a shower, let each drop of water fall on you fully alert, watchful.

Hindus call it SAKSHIN, the witness. Buddhists call it SAMYAK SMRITI, right-mindfulness. Kabir and Nanak call it SURATI, remembrance; and Sufis call it JIKR. But it is the same TARIQA.

Sufis: The People of the Path, Vol 1

Chapter #4
Chapter title: Love Cannot Deliver the Goods

14 August 1977 am in Buddha Hall

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The first question:

WHEN I FEEL DEEP LOVE I FEEL SAD AT THE SAME TIME. WHY?

Real love always brings sadness. It is inevitable -- because love creates a space which opens new doors to your being. Love brings a twilight situation.

In the moment of love you can see what is unreal and what is real. In the moment of love you can see what is meaningless, what is meaningful, and at the same time you see you are rooted in the meaningless -- hence sadness. In the moment of love you become aware of your ultimate potential, you become aware of the farthest peak, but you are not there -- hence sadness.

You see a vision but it is a vision, and within a moment it will be gone. It is as if God has spoken to you in a dream and when you are awake you miss it. You know something has happened but it has not become a reality. It was just a passing breeze.

If love does not create sadness then know well it is not love. Love is bound to create sadness -- the greater the love, the greater will be the sadness in the wake of it.

Love opens the door to God. Two hearts come close, very, very close, but in that very closeness they can see the separation -- that is the sadness. When you are far away you cannot see it so clearly. You know you are separate but when you desire to be one with somebody and you long for it and there is great passion for it and you come close and you come close and then comes a moment when you are very, very close but beyond which you cannot go, you are stuck -- suddenly you become sad. The goal is so close by and yet it is beyond reach.

Sometimes after love you will fall into a deep frustrating night. Those who have not known love have not known the real misery, they have not known the real anguish. They live a flat kind of life. They have not known the peaks so they are not aware of the valleys. They have not reached to the maximum so they think that whatsoever they are doing is what life is supposed to be like. In love for a moment you become that which you should be. But it is only momentary.

If you want it to become an eternal reality for you then love itself is not enough -- then prayer will be needed. Love makes you aware of this need -- and unless you start moving in prayer, love will create more and more sadness.

You cannot become one in love. You can only have an illusion of becoming one. And that is the great desire -- how to be one, how to be one with the whole, how to fall in rapport with reality, how to disappear utterly. Because if you are, there is misery; if you are, there is anguish; if you are, there is anxiety. The very ego creates the problem. When you melt and disappear, when you become one, there is nobody left behind. You are just a wave in this eternal ocean of existence. You don't have a centre of your own; the centre of the whole has become your centre. Then anxiety disappears, then anguish disappears, then the potential has become actual. This is what is called enlightenment, this is what is called nirvana or God-realisation.

Love is moving in the same direction, but it can only promise, it cannot fulfil. It cannot deliver the goods -- hence the sadness. You feel you are coming very close to the point where you can disappear and yet you don't disappear. Again you start falling away from your beloved. Again and again you will come close and again and again you will fall back into your aloneness. But you will never become one. And unless you become one, ecstasy is not possible.

A very famous existentialist, Nikolai Berdyaev, has written a few very pertinent things, very relevant to the question. He says: 'I have always been afraid of happy, joyful experiences for they have always brought me the most vivid memories of the agony of life.'

Certainly it is so. That's why the really miserable people don't rebel. The proletarians have never rebelled. Marx comes from a middle-class family, so does Mao, so does Lenin, so does Engels. All the revolutionists and all the revolutionaries come out of the middle-class, they don't come from the lower strata. They cannot come from there. People are so miserable that they can't believe that there is anything more. They have never tasted anything of joy. Because they have not tasted anything of joy they cannot conceive of their life as being miserable. They have no comparison.

Unless you know what illness is you will never feel what health is. If you have been ill from your very beginning -- if the day you were born you were born ill -- and you have never felt that well-being called health, you will not be very miserable with your illness. You will be perfectly satisfied with it. You will know that this is what life is.

That's why revolution does not arise from the lowest strata.

It does not arise from the highest strata either because they have much to lose. They cannot be revolutionaries. They have too much at stake. The poor have nothing to lose but they cannot feel their misery; the rich can feel the misery but they have too much to lose. Hence all revolutionaries are born from the middle-class -- those who have known both, a little bit of misery and a little bit of joy. Their perspective is very clear. They know joy is possible and because they know joy is possible their agony is intolerable.

Berdyaev says: 'On great feast days I almost invariably felt anguish, perhaps because I was awaiting some miraculous transformation of ordinary workaday life. But it never came.' Yes, on a feast day one feels more anguish because one hopes more. When you hope more, naturally you will feel more miserable if that hope is not fulfilled.

In the moment of love there is great hope. You have arrived -- and yet you never arrive. You feel it is

almost going to happen -- now this is the moment -- and the moment comes and passes by and you are left again in the same wasteland as you have always been in. The clouds gather and it never rains and the desert remains a desert. If those clouds don't gather you will not be so hopeful. You know it is a desert. You accept it. You adjust tO it. But one day suddenly you see great clouds gathering, you feel it in the winds that it is going to rain you feel it all around that it is going to rain, your heart starts pulsating that now this desert will no more be a desert, now green trees will grow and birds will sing and there will be celebration.... And those clouds start disappearing.

Have you not seen it? Some day, walking in a dark night on a dark street, suddenly a car passes by with a flood of light. And after the car has gone the darkness is more than before. What happened? You were walking in the same night in the same darkness, but those lights, those headlights of the car, suddenly filled your eyes with light for a moment. Now in comparison the darkness is more. For a few minutes you may not be able to see at all. You will be left completely blind. This has been done by the light.

Exactly the same is the situation... when you are in love you are flooded with light. But then it is gone -- it comes and it goes, it is momentary. And in the wake is great sadness.

And even while love is there, those who are very perceptive know it is not going to be so forever. It is momentary. They are still trembling. Love is there but they know it is going to go -- hence sadness.

The question is from Ma Prem Abhinava. She must be very perceptive, intuitive. She must have the heart which can feel things even when ordinarily people don't feel. When there is love you enjoy; when it is gone you become sad. But if you are very, very perceptive you will become aware that exactly in the moment when love is there, just by the corner sadness is lurking.

Says Berdyaev: 'Love in particular seemed to me to carry within itself the seed of anguish and I have frequently been amazed that people could experience the exaltation of love as sheer joy and happiness.' He seems to be puzzled.

This man, Nikolai Berdyaev, was one of the greatest existentialists of this century. And existentialism has penetrated into life's mysteries very deeply -- not to the very end, of course, but existentialism is a good beginning. One should not get stuck in it because the beginning is negative. If you don't go into it, it remains negative. It starts turning to a positive quality only when you really go deep into it.

Buddha is also an existentialist but he went to the very end. Sartre, Heidegger, Jaspers, Marcel, Berdyaev, they are also existentialists but they are stuck somewhere in the middle, they have not gone to the very end. So they remain negative. But the insight is right -- on the right lines, in the right direction. The existentialists talk of despair, anguish, anxiety, angst, depression, sadness, misery -- all that is dark, dismal. They never talk of bliss, they never talk of joy, they never talk of celebration. Yet, I would like to tell you that they are moving in the right direction. If they move a little more, soon they will find joy arising.

I have heard about a very famous lady, a very respectable lady, well-known in the highest strata of society. In a get-together party, where all the prominent people of the country were present, she got too drunk. And somebody provoked her and she became so angry that she lost her control, her usual control. She lost her temper and said some vulgar words. People were shocked. They could not believe such ugly words could come from such a respectable woman. They had not ever thought about it. They were so shocked that silence fell and then she was also shocked by their shock.

Then she understood what she had done. She smiled -- a sweet smile that only ladies know how to do -- and said, 'I am sorry. It seems I am turning existentialist.'

Right now this is the situation. Existentialism has only been talking about vulgar things, the ill, pathological, negative -- the dark side of life.

It seems as if death is the object of meditation. But if you meditate long enough on death you will be surprised that in the very centre of death arises life.

Berdyaev says: 'Love in particular seemed to me to carry within itself the seed of anguish and I have frequently been amazed that people could experience the exaltation of love as sheer joy and happiness. Eros is in anguish for it is concerned with and deeply rooted in the mystery of time and eternity. It concerns time athirst for eternal fulfilment and yet never attaining it.

'Likewise there is anguish in sex. Sex shows man wounded, fallen apart, and never able to attain true fullness through union. It bids man to go out to another but he returns once more into himself and the anguish of his longing for unity continues unrelieved The desire for wholeness cannot be satisfied through sex; on the contrary, it only serves to deepen the wounds of disunity.'

The very word 'sex' comes from a Latin root 'sexus' which means division. Sex divides. It promises to

unite but it never does. In fact, it divides. But there is a great desire in man to be united. The child in the mother's womb is united with existence. He has no separate existence. He has no separate reality. He is part of the whole. He has no self, no higher consciousness. He is, but he is not yet an ego. And that remains our deepest longing -- how to enter into the womb of existence again.

Psychoanalysts say that the effort of man to penetrate the woman while making love is really an effort to enter the womb again. And there is some truth in it. How to enter into that state of absolute calm, quiet, when the ego has not yet been stirred, when everything is in peace and harmony?

While a man and woman join in love they are trying to create a unity -- hence the attraction of love and hence the appeal of sex. But it never happens. Or, it happens for such a split second only that it doesn't matter really whether it happens or not. In fact, on the contrary, it creates more desire for unity -- more desire and more longing for the ultimate union. And each time frustration comes to hand. If you have eyes to see and if you have a heart to feel you will become sad; whenever you are in love you will become sad. Again the promise and again you know it is not going to be fulfilled.

Then what to do? Let your sadness in love become a pilgrimage into prayer. Let this experience of sadness become a great meditation in depth. First you have to dissolve the ego in your own inner being; you cannot dissolve it in anybody else. It will come back. Only for a moment can you create a state of forgetfulness.

So sex functions like alcohol, a natural alcohol. It is provided in the chemistry of the body but it is an intoxicant, it is a drug. It depends on chemistry. It is as chemical as LSD, marijuana -- the difference is only that it is bio-chemical, it is already provided by nature in the body. But it is a chemical phenomenon. Through chemistry you attain a glimpse. That's what happens when you take LSD -- through chemistry you attain a glimpse. That's what happens through all kinds of intoxicants -- for a moment you forget yourself. Even that momentary forgetfulness opens a window.

But forgetfulness is not a dissolution. You are not dissolved. You are there, waiting. Once the drug has worn off, the ego will grab you again. The ego has to be dissolved, not forgotten. That's the sadness of love: the ego is only forgotten and that too for a moment. Then it comes back. And comes back with vengeance. Hence you will find lovers fighting continuously. The ego becomes even more solid, crystallised.

And that's why you find lovers always thinking in terms of the other cheating them. Nobody is cheating. But you desired, you hoped, you fantasised a state of unity, and you were thinking that great ecstasy was going to happen and it didn't happen -- somebody has cheated you. Of course, naturally, the other becomes the object. And the other also thinks in the same way -- that you have cheated him or her. Nobody is cheating. Love has cheated you both. Chemistry has cheated you both. Unconsciousness has cheated you both. Ego has cheated you both. If you understand you will not fight with each other.

This revelation of sadness through love will become a revolution, a radical change in your life. You will start moving towards a new direction where the ego can be dissolved.

That's all that Sufism is about -- how to dissolve the ego.

And love gives great insight, hence I am all for love. But remember well, you have to go beyond it. I am all for it only so that you can go beyond it. It has to become a stepping stone. I am not against it, because people who are against it will remain below it, they will never go beyond it. People who have not known the ecstatic moment of love will not know the sadness of it -- how can they know?

A monk living in a Catholic monastery or a Jain muni living the life of an ascetic -- how are they going to know the sadness of love? They have renounced love. In that very renunciation they have renounced sadness also.

And without knowing the sadness of love you cannot take off into the world of prayer or meditation. That experience is a must.

A few things more.... The sadness that love brings is very potential, it is very deep, it is very healthy, it is helpful. It will lead you to God. So don't take it negatively, use it. It is a great blessing, that sadness felt in love. It simply shows that your aspiration is beyond the capacity of love, your aspiration is for the ultimate. Love can only give you a momentary satisfaction but not an eternal contentment. Feel grateful that love gave you that one momentary satisfaction and feel grateful that love made you aware of a tremendous sadness inside you.

When people are together in love they feel very alone. Nobody else ever feels such aloneness as lovers feel. Can't you remember it? While sitting holding the hand of your beloved on a full moon night, have you not felt it? -- utterly alone. The other is there, you are there and you both are for each other, there is no conflict -- yet there is no bridge. You are alone, she is alone... two alonenesses sitting together. And each

making the other more aware of his own aloneness or her own aloneness.

Love is a great experience. It makes you feel one absolute truth -- that you are born alone, that you live alone, that you die alone. And there is no way to drown this aloneness in drugs -- whether those drugs are manufactured by nature in the trees or by factories or in the body. There is no way to drown this aloneness. One has to understand this aloneness, one has to penetrate this aloneness, one has to go into its very core. And when you have reached into the very core of your aloneness, suddenly- it is no longer aloneness, it is the very presence of God. You are alone because God is alone.

Says Mohammed again and again, 'There is no God but God. God is one.' Following Mohammed, a great Sufi mystic, Shapistari, says, 'Know one, see one, love one, be one.' You are already that but you have to penetrate inside yourself.

Your beloved will make you aware that there is no way to go out and become one. The way is inwards. Go in. Love naturally leads people into meditation. Lovers become meditators. Only lovers become meditators.

So, Abhinava, it is a blessing that you have felt sadness while in those beautiful moments of love. Take the hint. Understand the message. Your unconscious has given you the message to now turn inwards. The beloved resides in you; the beloved is not outside. The beloved resides your very heart. No other love and no other beloved is going to satisfy except God -- hence the sadness.

The second question:

WHY IS IT THOUGHT THAT THOUGHTS INTERFERE IN KNOWING THE TRUTH?

-- because they do. A constant procession of thoughts in your mind makes you blind. You cannot see beyond them. They create a fog. You become clouded. It is just like dust gathered on a mirror; then the mirror cannot reflect that which is. The dust has to be wiped off, washed; the mirror has to be made clean -- then it reflects. Otherwise how can it reflect? The dust will distort.

Thoughts are like dust. Thoughts are a continuous pre-occupation. For example, you are sitting under a tree and suddenly a cuckoo starts crying -- but you are absorbed in your thoughts. You will not hear the cuckoo. That beautiful song won't enter you. You are too full of your own thoughts, you don't have any space so it cannot enter you. It is simple arithmetic: if you want something to enter you, you have to give a little space. Your thoughts are filling your mind so much that nothing can enter.

A Zen Master was approached by a professor of philosophy. And the professor said, 'I have come to understand what truth is. What do you say?'

The professor had come uphill, was looking tired, perspiring. The Zen Master said, 'You sit. You rest a little and I will prepare tea for you. First things first. Then we can talk later on. And that is not important. Tea is more important than truth.

The professor could not believe it. Is this man mad? Tea is more important than truth?

But the Zen Master is right. What he means is, 'You are too tired and too full of thoughts. Let me help you to relax a little bit. Cool down, please.' That's what he is saying. He is saying, 'Don't be too much concerned about truth otherwise you will miss it.'

And then he prepares the tea, then he brings it and pours the tea -- and goes on pouring. The professor is holding his cup and saucer, the cup is full and the tea starts overflowing into the saucer but he keeps silent. But then he feels that now the tea is going to overflow onto the floor so he says, 'Stop! What are you doing? Why do you go on pouring? My cup is full and it cannot hold any more tea!'

And the Master said, 'You are so careful about your cup but you are not so careful about your mind. Your mind is so full. I see only junk and furniture in your mind, rotten furniture. And you want to invite truth? You will have to create a little space for truth to come in.'

Truth is the ultimate guest. You will have to empty yourself utterly, only then can truth come in. Thoughts are a pre-occupation. People who are too much in thoughts remain in a private kind of world. They have their own world of thoughts and dreams and projections and desires. They go on rushing here and there, but they don't look at the trees, the greenery, the flowers, the birds, the people, the children; they can't see anything.

I have heard a very old joke, but one of tremendous importance.

Michelangelo was working on his famous ceiling in the Sistine Chapel. For seven years he worked on a high stool. He was lying there the whole day on his back working on the ceiling. Many times he had seen that in the afternoons, when there was nobody in the church, a blind old woman used to come to pray. Somebody would bring her in and leave her there and for hours together she would sit and pray.

One day, one hot afternoon, he was not feeling like working so he turned on his stool and looked down. The old woman was there and there was nobody else. The church was utterly empty. And she was doing her usual prayer and tears were coming to her eyes. And Michelangelo felt like joking; he was in a joking mood.

He shouted from the top, 'I am Jesus Christ. What do you want? Just tell me and I will fulfil it.' He was expecting that the woman would say what she wanted. And the blind woman raised her face and her blind eyes and said, 'You shut up! I am not talking to you. I am talking to your mother!'

This is preoccupation. Who bothers about Jesus Christ? 'You shut up!' she said.

When you are in a certain thought or in a certain thought process you become closed. Only that much of a tunnel remains open. You move in that tunnel. And that tunnel of your thoughts has nothing to do with reality. It is your thought. It is just a vibe in your mind, just a vibration. That's why it is said that if you are too much in your thoughts you cannot know the truth.

All kinds of meditations presuppose one thing -- thoughtlessness. And this point has to be understood in reference to Sufism too. Just as there are thoughts in the mind so there are emotions in the heart. Thoughts have to go if you want knowing to arise, and if you want loving to arise in your heart then your sentimentality and your emotions have to go.

People are ready to accept that thoughts have to go -- then your intelligence is pure -- but they have not contemplated upon the second thing: that your heart is pure only when your emotions and your so-called sentiments have gone. Many people think sentimentality to be feeling, it is not. Thoughts are not in-telligence and sentimentality is not love. And there are only two ways. Sufis have two names. All the religions talk about two ways. sufis say the first way is MARIFA; MARIFA means the way of knowing. And the second way is mahaba; MAHABA means the way of love. These are what Hindus call JNANAMARGA and BHAKTIMARGA -- the way through intelligence or the way through love.

But both need one thing: if you are searching through intelligence then drop thinking so that intelligence can function unhindered; and if you are working through the path of love then drop emotionality, sentimentality, so that your love can function unhindered. Either you will see God through the heart, the mirror of the heart, or you will see God through the mirror of your intelligence. Both are perfectly good -- whatsoever you choose or whatsoever you feel is more in accord with you.

Half of the people of the world will follow MARIFA and half will follow MAHABA. It is exactly proportionate -- just as there are half women in the world and half men. The yin and yang is divided that way in many dimensions. The path of the heart is the feminine path and the path of intelligence, meditation, knowing, is the male path. But remember one thing -- you may be a male biologically, you may not be a male psychologically; you may be a female biologically, you may not be a female psychologically. You have to look into yourself psychologically. The physiology does not decide; the physiology is not decisive about it. Many women will find through knowing and many men will find through loving. So don't just take it for granted that because physiologically you have a male body then the path of knowledge is your path, no.

A man is both man and woman, and a woman is both man and woman. In many ways these two points meet. The only difference is of emphasis. And if you are a male in one way you will be a female in another way -- to compensate. If you are a woman in one way you will be a man in another way to compensate -- because the total unity has to be absolutely in equilibrium. All your women inside and all your men inside -- biological, physiological, psychological -- have to come to a synthesis otherwise you cannot exist. They all have to be absolutely balanced.

So look into your own self. Find out who you are. What gives you enthusiasm -- knowing or loving? What makes you ecstatic -- knowing or loving? What gives you a song in your being?

Now Albert Einstein cannot go through the path of MAHABA. His joy is his intelligence. And you can offer God only your joy, nothing else. That is the offering, the only offering. You cannot offer flowers from trees, you can offer only your flowering. Einstein has flowered as an absolutely beautiful intelligence -- that

is the flower that he has to offer to God. That is his flower. In his own tree that flower has bloomed.

A Chaitanya or a Jesus, they are a different kind of people. Their heart has opened. They have flowered in love. They can offer their flower. You can only offer your flowering. And to flower you will have to remember to remove hindrances. A real intelligence is without preoccupation with thoughts. That's why all the great scientists say that whenever they have discovered something, they have discovered it not by thinking but when the thinking had stopped and there was an interval, a gap. In that gap was the insight -- the intuitiVe flash like lightning. When thought stops, your thinking is pure. It will look paradoxical. When thought stops -- let me repeat -- your thinking is pure, your capacity to reflect reality is pure. When emotions disappear, sentimentality disappears, then your love energy is pure.

Every seeker has to find it. If you cannot find it then ask your Master -- because sometimes it will be very confusing for you to decide. There are marginal cases who are forty-nine per cent feminine and fifty-one per cent male, or visa versa, and it is very difficult for them to decide who they are. And in the morning the proportion may be forty-nine per cent man, fifty-one per cent woman; in the evening the proportion may change. You are a flux. In the morning you may decide that you are on the path of love and by the evening you decide that you are on the path of knowing. In the morning everybody is more loving. By the evening it is very difficult to remain loving -- the world is too much. By the evening everybody hardens, everybody becomes a more solid rock.

That's why beggars beg in the morning not in the evening. They don't come in the evening because they know every door will be closed and they will be shouted out from everywhere. In the morning they can hope. People have relaxed in the night, dreamed beautiful dreams, have become children again, got lost into a dreamless state. The ego was forgotten. In the morning they are more fresh, innocent, young. You can trust that they will have some compassion. They may not give you anything but they will not shout you out. Or they may give.

Hence all the religions have prescribed prayer in the morning. In India we call that special moment BRAHMAMUHURT -- the moment of God, just before the sunrise. That is the best moment to pray. Why? Because the whole night you were out of the world, out of the competition, jealousy, possessiveness, hatred, anger; out of the mathematical, out of the calculating mind. You had become part of nature for those seven, eight hours. Your eyes will be more clean and your heart will be more fresh -- and a prayer is possible. By the evening it will become more and more difficult. Seeing the people and their dishonesty and seeing the cut-throat competition all around, the violence, the aggression, the war, the exploitation, the misery, that is being created by everybody for everybody else, one hardens, one loses heart.

If you cannot decide then ask your Master. The Master has many functions: one is -- the first, the beginning thing -- he has to decide for you because he can look deeper into you. He can see your potential. And sometimes it happens that on the surface you are one thing and potentially you are another. Sometimes it happens that a man looks very, very manly and deep inside he has a very soft heart. Maybe it is just because of the soft heart that he has created an armour around himself of strength, of aggression -- he is afraid of his own softness. He is afraid that that softness will make him vulnerable. He is afraid that if he opens his heart he will be exploited and cheated by everybody else, he will be nowhere in this competitive world. Being afraid of his softness he has become closed, he has put a China Wall around his heart. He has become very aggressive. He has become aggressive in the same proportion that he feels he is soft and vulnerable.

So if he thinks, he will think he is a very hard man, a warrior type, a very calculative man, and he may be misguided by his own armour, he may be deceived by his own deception. He had managed that deception for others, but this is one thing to be understood: you dig a ditch for others and finally you fall into it yourself.

Or there may be somebody who looks very, very feminine -- soft, graceful, elegant -- and deep down he may be a very dangerous man, an Adolf Hitler or a Benito Mussolini or a Genghis Khan. That too is possible, that too happens. When a person becomes so afraid of his own aggression and violence he creates a soft armour around himself, otherwise nobody will relate to him. He is afraid that nobody will relate to him so he becomes very polite, he learns much of etiquette, he is always bowing to people, always smiling so that nobody can see his violence which he is carrying like a poison, like a dagger. If you have a dagger you have to hide it, otherwise who is going to relate to you7 You cannot carry it continuously, you have to hide it somewhere. And once you have hidden it somewhere, by and by you your-self forget about it.

The first function of a Master is to look into your potentiality because that is decisive -- not your armour, not your character, not you on the surface, but you in the deepest core of your being. You as God

has created you, not you as the society or you yourself have created you. Only from that point do things start growing.

If you start working on yourself with your armour you will never grow -- because armours can't grow, they are dead things. Only your being can grow. Structures don't grow, they are not alive. Only the life in you can grow -- life that has been a gift from God. But how are you going to see it?

You will need somebody who can see to the very depth of your being. And you will have to allow somebody to go into your depth, that's why surrender is needed. A Master will not be able to function if you are not surrendered. You will not open up, you will not allow him passage, you will protect yourself even against him, you will be defensive even against him, you will keep a distance, you will not allow him too close an approach to you. Then there is no possibility.

What is surrender? Surrender is only a trust that you are going to open your heart. It is a risk. Who knows what the Master will do to you? Certainly it is a risk. That's why religion is not allowed for those who are cowardly. And cowardly people are very cunning people -- they go on rationalising. They say, 'Why should I surrender? Why should I surrender to anybody?' They think that surrender is a kind of weakness. They are absolutely wrong. Surrender is possible only if you are very strong. To surrender needs great strength, great courage, great risk. Weak people cannot surrender. They cannot trust themselves so much and they cannot be courageous enough to open their hearts before somebody else.

Weaklings can never surrender, remember. Weaklings continuously go on fighting. They are afraid of their weakness. They know that they are weak. They cannot afford surrender -- only very strong people can. This is my experience here. Whenever a strong person comes to me he is always ready to take a jump, and whenever a weak coward comes he thinks and thinks and broods and finds rationalisations and explanations. And you can always find explanations, mind is very fertile for that. For lies the mind is very fertile; for truth it is impotent.

This is the beginning -- the Master has to look and decide what is your path; he has to decide what is going to be your TARIQA, the method; he has to decide in what direction you are going to move and from what point in your being you have to work.

And then there are a thousand and one functions. On each step of the journey there are problems -- because this journey is not like a plain highway. At each point there are diversions, at each point there are by-paths. It is a very zig-zag journey. It is almost a riddle. It is a labyrinth. Unless there is somebody who has gone the whole way and knows the way, there is a greater possibility that you will be lost somewhere, that you will take a wrong route. From each step the wrong route is available. And of a hundred routes, one is right, ninety-nine are wrong. This is the situation. You will need somebody to help you at each point of the journey.

But as you grow, trust will also grow. When you take the first step with the Master you will see something has happened. Then more trust naturally happens and something more becomes possible. Then something more happens, then more trust.... By and by trust becomes absolute and the disciple disappears. And the moment that the disciple has disappeared the disciple is born. Now there is not going to be any trouble. Now things will become very smooth. And now the journey will be a joy, it will not be an anxiety. Alone, it will create anguish.

And then at the ultimate point the Master is needed finally to give you a push -- because at the ultimate point everybody hesitates. It is death. The Sufis call it the great death. It is no ordinary death -- in ordinary death only the body dies. It is the great death. In this death even the self dies, you are utterly annihilated. That's why Buddha called this state nirvana-the blowing out of the candle. You are utterly annihilated. But only out of that annihilation does something arise.

A great Sufi Master, Master Farid Al-Din' Attar, relates the tale of the Phoenix. It is a symbolical, mythological tale of the ultimate utter death of the disciple.

The Phoenix is a wonderful bird. It has no mate and dwells in solitude. Its beak is long and hard, like a flute, and contains nearly one hundred holes. Each hole sounds a different tone, and each tone reveals a mystery. A mystic friend of the bird taught it the art of music.

When the Phoenix utters these sounds, all the birds of the sky and fish of the sea are affected. All the wild beasts are made silent by the entrancing music and experience of ecstasy.

The Phoenix lives about a thousand years. It knows the time of its death, and when this knowledge is tearing at its heart is gathers a hundred trees, heaps them in one spot, and begins a fire. It then places itself in the middle of the fire. Through each of the holes in its beak it sounds a plaintive cry, out of the depth of

its soul it utters its dying lament, and then begins to tremble.

At the sound of the music all the birds-gather. The wild beasts assemble to be present at the death of the Phoenix. At this time they all become aware of their own death. When the moment arrives for it to draw its last breath, the Phoenix spreads its tail and feathers and with these it kindles a fire which spreads swiftly to the wood-pile and begins to blaze. Soon the fire and bird become one red-hot mass. When the glowing charcoal is reduced to ashes and only one spark remains, a new Phoenix arises into life.

But how can you trust that the new Phoenix is going to arise? You will be gone, you will be utterly gone. The Buddhists say: GATE, GATE, PARASAMGATE. You will be gone, gone, gone forever. But in that very going something is new. You release the energy, the old pattern disappears, but that eternal energy takes a new form, a birth. It is a resurrection. That is the last thing the Master has to do -- to help you die, to help you disappear.

Sufis say that without a Master there is no way, because without the Master it is almost an impossibility for a seeker to reach.

The third question:

YOU SAID THAT LIFE IS A PILGRIMAGE WITHOUT A GOAL. IS THIS ONLY FOR THE UNENLIGHTENED? WHEN AN ENLIGHTENED BEING LEAVES HIS BODY, DOES THE PILGRIMAGE CONTINUE?

Yes, the pilgrimage continues, but the pilgrim is no more. The pilgrim disappears, the pilgrimage continues.

In you just the opposite is the case: the pilgrim is there and the pilgrimage is not there yet. The pilgrim is too much, hence it obstructs the pilgrimage.

The dancer disappears but the dance continues; the singer disappears but the song continues. The song cannot die because the song is out of God. The dancer cannot live eternally because the dancer is only out of your mind, just a fiction. The dance is the reality, the dancer is just a fiction -- hence Sufis have developed many methods through dance: the whirling dervish, the turn.

What happens in the turn? What happens for the whirling dervish when he goes on dancing and whirling and whirling and whirling? What happens? A moment comes the whirler disappears, there is only whirling; the turner is no more, there is only the turn. There is energy but there is no centre to that energy. In that very moment there is meditation.

Dance is one of the ancient-most methods, TARIQA -- hence my insistence on dance is very great. Many people come to me -- orthodox Jainas. Catholics, Buddhists -- and they say 'Why so much dance?' Because they think that only when you sit silently under a tree with an absolutely unmoving body can meditation happen.

Meditation can happen in two ways. One: all movement disappears -- then you sit like a Buddha, stone-like, statue-like. When all movement disappears the mover disappears, because the mover cannot exist without the movement. Then there is meditation. Or, two, you dance. You go on dancing and dancing and dancing and a moment comes of such ecstasy, of such extreme movement of energy, that in that movement the rock-like ego cannot exist. It becomes a whirlwind. The rock disappears and there is only dance. The movement is there but the mover is no more there. Again, meditation has happened.

Those who are following the path of love, MAHABA, for them dance will suit perfectly. Those who are following the path of knowing, for them sitting Buddha-like, in yoga postures, unmoving, will be helpful.

The fourth question:

OFTEN IT SEEMS THAT A SUCCESSFUL THERAPEUTIC RELATIONSHIP RESULTS IN SPIRITUAL GROWTH FOR BOTH CLIENT AND THERAPIST. PLEASE EXPLAIN: TO WHAT EXTENT IS THE RELATIONSHIP BETWEEN CLIENT AND THERAPIST SIMILAR TO THAT OF DISCIPLE AND MASTER?

It is not similar at all -- for many reasons. But the most fundamental is: the client and the therapist

relationship is a relationship and a relationship between a disciple and Master is not a relationship at all -- because the disciple has to disappear into it. The client, the patient, has not to disappear into the therapist; they retain their identities. They remain two. In the relationship with the Master the disciple has to disappear, and when there is no disciple naturally the Master has disappeared also -- because the Master cannot be there without the disciple. The Master is the idea of the disciple. When the disciple has disappeared the Master has disappeared. And there is only God. One God.

This is very significant. Remember it. If you are ready to disappear I am already not there. I exist only in your mind. As far as my own existence is concerned it is not there. If you are ready to dissolve, suddenly you will become aware that you have dissolved into a nothingness; there is neither Master nor disciple. How can there be a relationship?

The relationship is possible between the teacher and the taught, yes, but not between a Master and a disciple. There are two kinds of people around here. Those who are disciples.... For them there is no relationship with me -- I am them, they are me. But there are a few who are students. Then there is a relationship: I am the teacher and they are the students. There may be a few who are here as patients too -- then I am the therapist and they are the patients. It depends on you.

But the relationship between a patient and a therapist is a relationship.

The second thing to remember: the patient and the therapist are not different as far as their beings are concerned. The therapist may be suffering from the same pathology as the patient, he may have the same problems. But he is an expert, a knowledgeable person. He knows more than the patient. He is not more than the patient, he KNOWS more than the patient. He can be helpful.

He is like a plumber. The plumber knows more than you about your bathroom but that doesn't mean that he is more than you. When something is wrong -- the heater is not functioning and the water is not flowing -- you call the plumber. He knows more. He will be helpful. He is an expert.

The therapist is the plumber of the mind. Something is blocked -- he knows. He will help you. I have many plumbers around here and they do good work, they really know what they are doing -- but remember, a plumber is a plumber.

A Master is not a plumber. A Master is not quantitatively different from you, he is qualitatively different from you. Sometimes it can happen that the disciple knows more than the Master. It is possible, there is no problem in it, but the disciple is not more than the Master. And that is the difference.

The Master has being. He has arrived. He has no problems. His problems have disappeared -- because he has disappeared the basic problem has disappeared. The problem-creator has disap-peared. He has no problems. When you relate to a Master you are relating to a person who has no problems. He is utterly quiet. There is absolute silence. No question, no problem, nothing to be solved, nowhere to go, nothing to do... all has already happened. There is no more to happen. Happening has dis-appeared. He simply is. It is a pure isness, a pure existence.

A therapist is a man just like you, but he has a certain expertise. He can help you so far.

I have heard....

A fellow had two parrots and he wanted to know which was the male and which was the female. A man standing near said, 'I am a bird expert, and I can tell you.'

'If you look you will notice that every time the birds eat worms, the male bird always eats the male worms and the female bird eats the female worms.'

'Well, how do you know which is the male and which is the female worm?'

'Well, I don't know that. I'm just a bird expert.'

A therapist can go so far, but don't push him too much. Take his help. He knows much more about how the human mind functions, how man behaves, than you know. He has studied it. He can be helpful. If your mind is not functioning well he can put things right. He can make you readjusted.

A Master does not readjust your mind, he helps you to dissolve it. He is not concerned in adjusting you to the society, adjusting you to particular norms, standards, principles; he is not concerned with adjusting you at all -- because this society is sick. It is as sick as it can be. To adjust you to this society is to adjust you to great sickness. This society is mad, it is neurotic. And all your psychotherapists are in the service of this neurotic society. When somebody starts going beyond the limits of the commonly accepted neurosis the psychotherapist has to be brought in -- you are going too far. Come back. He helps you to come back to the accepted boundaries. He makes you a normal abnormal, that's all. He is in the service of the society.

That's why psychotherapy is very anti-revolutionary. If it is a capitalist society the therapist will adjust you to the capitalist society. If you live in America he will adjust you to the American society, the American way of life. If you live in soviet Russia he will adjust you to the communist society, the communist way of life. He serves the state. He serves the status quo. Wherever he is, he is in the service of whomsoever happens to be in power.

A Master serves no power. A Master serves no society. A Master is basically rebellious. Rebellion is his very flavour. He serves no imprisonments, he serves no conditionings. He makes you simply free -- free of all conditioning, free of all societies, free of all man-made laws and disciplines. He gives you freedom.

A psychotherapist gives you a psychological readjustment so that you can function better, that's all. The psychotherapist looks at you as a function in the society. You are a doctor, you were doing perfectly well, then one day you go cuckoo. Now the psychotherapist comes and helps you to do your things back in the same way you were doing them. You were doing such a good service to the society, you were such a good physician, you were a good professor... and then something goes wrong. You were doing such a utilitarian thing, you were such a good commodity.

A professor of philosophy told his class that if any of them could answer one question he would allow that individual to forego the regular examination. The question was: 'If a boat floats five miles downstream while a crow flies eight miles across an open field in the same time that a sparrow flies ten and half miles counter-clockwise, then how old am I?'
'You are forty-four years old, sir,' answered one of the pupils.
'Remarkable!' exclaimed the professor. 'Tell me, exactly how did you arrive at that figure?'
'That was easy, sir,' replied the student modestly. 'You see, I have a nephew who's twenty-two, and he's only half crazy.'

Now this professor will need a psychotherapist to bring him back. He has gone too far -- too far out.

The psychotherapist helps the society to remain as it is. Freudians, Jungians, Adlerians, and all, they are all anti-revolutionaries because they all serve the society. Whatsoever they say, howsoever they guard their principles, basically they serve the status quo.

They are the modern version of the priest. In the ancient days the priest used to serve the same function. He used to keep people under rule, under control. He was serving the king. There was a conspiracy between the priest and the politician. The politician would touch the feet of the priest and the priest was enforcing a certain kind of society on people -- in the name of God. Then by and by God died. Naturally the priest became unemployed. The kings disappeared. Now there are only five kings -- four of playing cards and one of England. Others have disappeared. The king disappeared, the priest disappeared, the God disappeared, the society became democratic.

But the society needs the priest. Without the priest the politician cannot function. The priest has come back with a new name -- the psychotherapist is the new priest and psychotherapy is the new religion, religion in the sense all so-called religions have been. It is not Sufism, it is not Zen, it is not Hassidism; it is Judaism, Mohammedanism, Hinduism, Buddhism. It is the new religion and the psychotherapist is the new priest and they are serving old purposes -- old wine in new bottles.

The Master has always been against the priest and the Master is going to remain against all kinds of priests -- whatsoever their name.

The relationship between a Master and a disciple is something utterly different. First it is not a relationship; second it has nothing to do with society, adjustment, normality. In fact, the Master helps the disciple to go beyond the mind. The therapist keeps the person below the mind, in the mind. Their functions are almost contrary.

And the last question:

WHY DID GURDJIEFF USE TO SAY THAT IF YOU WANT TO GET RID OF RELIGION LIVE CLOSE TO A PRIEST?

It is simple. The priest remains significant only if you don't know his heart, if you don't know his reality.

If you start knowing his reality you will be surprised: the priest is the last person to believe in religion. He never believes, he only pretends. It is his profession to believe. The priest is the only person who knows that God does not exist, but he cannot say it because his whole business depends on it. It is his trade secret. Gurdjieff is right.
You listen to a few stories. That will do!

A member of the Catholic Church approached her priest and said, 'Father, my dog died, and I want to know if you think it is all right to have a funeral for him.'
The priest said, 'Yes, I think it's all right, if you desire one.'
'And who do you think would be a good minister to conduct it?'
The priest wasn't too happy with the thought of this funeral, so he said, 'I know a good Presbyterian minister down the street. I believe he will conduct it for you.'
'Oh, thank you, Father, and just one more question. How much do you think I should pay him for it -- two hundred dollars or three hundred dollars?'
The priest's eyes lit up, and as he slipped his arm around his parishioner, he said, 'Why, my friend, why didn't you say it was a Catholic dog?'

And another...

A Baptist Deacon had advertised a cow for sale.
'How much are you asking for it'' enquired a prospective purchaser.
'A hundred and fifty dollars,' said the advertiser.
'And how much milk does she give?'
'Four gallons a day,' he replied.
'But how do I know that she will actually give that amount?' asked the purchaser.
'Oh, you can trust me,' reassured the advertiser. 'I'm a Baptist Deacon.'
'I'll buy it,' replied the other. 'I'll take the cow home and bring you the money later. You can trust me. I'm a Presbyterian Elder.'
When the Deacon arrived home he asked his wife, 'What is a Presbyterian Elder?'
'Oh,' she explained, 'a Presbyterian Elder is about the same as a Baptist Deacon.'
'Oh dear!' groaned the Deacon, 'I have lost my cow!'

Gurdjieff is right. If you want to remain religious in the old sense, never go close to a priest, it is better to keep away. If you really want to become religious then it is very good to go and watch a priest as closely as possible. That will show you the reality of the so-called priests and the reality of their so-called religions. That will annihilate Mohammedanism, Christianity, Judaism, Hinduism, in your mind.
And then for the first time you will enquire, you will start enquiring what true religion is -- beyond the dogmas and the churches and the creeds, beyond the conflicts, beyond the theologies. You will start enquiring what true God is.
And that makes a man a Sufi or a Zen seeker or a Hassid.

Sufis: The People of the Path, Vol 1

Chapter #5
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A MAN CAME TO BAHAUDIN SHAH AND SAID, 'FIRST I FOLLOWED THIS TEACHER AND THEN THAT ONE. NEXT I STUDIED THESE BOOKS, AND THEN THOSE. I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'
THE SHAH ANSWERED, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'
THE MAN EXCLAIMED, 'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER! FOR NONE WHOM I HAD MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'
BAHAUDIN SAID, 'THIS FEELING IS IN ITSELF UNWORTHY. IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

A YOUNG man has asked why there seems to be no meaning in life. Meaning does not exist a priori. There is no meaning existing in life -- one has to create it. Only if you create it will you discover it. It has to be invented first. It is not lying there like a rock, it has to be created like a song. It is not a thing, it is a significance that you bring through your consciousness. Don't wait for it. It never comes by just waiting. One has to become a lab, one has to become a womb, one has to give birth to it.

This is one of the most significant things to be understood -- otherwise you will go on missing meaning. People have a wrong notion. They think that meaning is already there existing somewhere. It is not so. Buddha creates the meaning and then he discovers it. That's why his meaning will never become your meaning. The meaning remains individual. Each one has to create it for himself, it cannot be borrowed.

That's the difference between the scientific truth and the religious truth. The scientific truth is a dead thing. Once discovered by one it is discovered for all. Once Newton has discovered something -- for example, the law of gravitation -- then you need not discover it again and again. Then it becomes a collective property. Newton may have worked for many years to discover it, may have devoted his whole life to it, but now a school child will learn it within minutes. He will not have to go through all the bother. Scientific truth is a dead thing -- it is a thing. Hence once discovered, it is discovered forever. When one person has discovered it then it becomes the property of all.

Religious truth is not a thing. It is a significance, it is a meaning. Each one has to discover it, each one has to go on the exploration. Buddha's truth disappears with Buddha. Mohammed's truth disappears with Mohammed. It was a fragrance of a flower that had opened in the heart of Mohammed -- how can the fragrance remain when the flower has gone? Now the Koran is dead, so is the Dhammapada, so is the Geeta, and so are all the scriptures. A scripture is alive only when the flower is there. With the flower the fragance is alive; when the flower is gone, all is gone.

Scientific truth can be learned. You can go to a school. You can learn it from a teacher. Religious truth cannot be learned. It has to be created not learned. You cannot go to a teacher. It cannot be taught. There is no way to teach it. You will have to go to a Master not to a teacher -- and that is the difference between a teacher and a Master: a teacher deals in dead things, a Master lives his truth.

If you are in the presence of a Master you will start vibrating pulsating. Truth cannot be given to you but you can smell the perfume of it. And then you can start searching for it in your own innermost core, in your own being. It has to evolve. It is a growth. Meaning is a growth. You will have to devote your whole life to it.

So don't ask why there is no meaning in life. There is none because you have not created it yet. There is for me. I have created it. But my meaning cannot become your meaning. Even if I give it to you, in the very transfer the baby will die. You will carry a dead corpse. There is no way of transferring it.

The Sufis are very particular about it -- that's why they deny knowledge. They say there is no knowledge possible. Knowing possible but knowledge is not possible. What is the difference between knowledge and knowing? There is no difference in the dictionary but in existence there is a tremendous difference. Knowledge is a theory, knowing is an experience. Knowing means you open your eyes and you see, knowledge means somebody has opened his eyes and he has seen and he talks about it and you simply go on

gathering the information. Knowledge is possible even if you are blind. Knowledge is possible.... Without eyes you can learn many things about light, but knowing is not possible if you are blind. Knowing is possible only if your eyes are healed, cured, if you can see. Knowing is authentically your experience, knowledge is pseudo.

Don't depend on knowledge otherwise you will go on missing meaning. Knowledge can only give you a false promise. It is never fulfilled. Knowledge can only give you pseudo coins. They are worthless. Beware of them. Knowledge can make you feel very, very good because it enhances your ego. You start feeling as if you know. But remember, it is 'as if', it is not really the case. And when you feel 'I know', 'I' is strengthened.

Before a man can become a man of knowing he will have to drop all knowledge. That is the real renunciation. I have seen people renouncing their children -- which is foolish because children are not standing in the way of God. I have seen people renouncing their wives, their husbands -- which is stupid because in the husband and in the wife God is present. God is alive there. When you renounce your wife you have renounced God -- God in the form of your wife. When you renounce your husband you have renounced God who has come in the form of your husband.

I have seen people renouncing children, wife, husband, but people don't renounce their knowledge. They go on carrying their knowledge, which is the real obstruction, which is the real hindrance -- the only barrier there is.

Look... a man renounces life, goes into the Himalayas, but if he was born a Jaina he remains a Jaina. He carries the knowledge. If he was born a Hindu he remains a Hindu. Even in the depth of the Himalayas, sitting in a cave all alone, he remains a Hindu. If you are a Hindu you are still part of the society called Hindu, you are not in the Himalayas. How can a single man be a Hindu? To be a Hindu one needs to belong, to be a Hindu one needs a society; to be a Mohammedan one needs a sect, a crowd. Hinduism, Mohammedanism, Islam, Christianity, Jainism, Buddhism are all names of different kinds of crowds.

And you say you have left the world? Then why have you brought in this crowd and this belonging? And what do you mean by calling yourself a Hindu? You mean that you carry a certain kind of knowledge -- knowledge imparted by the Vedas, the Geeta. Or if you think you are Mohammedan, then it is knowledge imparted by the Koran. You have not renounced knowledge.

Sufis say that if you want to renounce anything at all, renounce knowledge. That is the greatest courage -- because when you renounce knowledge, ego starts disappearing. Ego dies of its own accord. It cannot exist. The moment you say 'I don't know,' have you felt the purity of that moment? Have you felt the innocence of that moment? Have you felt the silence of that moment? When you utter 'I don't know,' this is one of the greatest statements a man can make -- and this is the beginning.

The first step of Sufism is to come to know that you don't know. And this should not be a mere idea, it should be a lived experience. You should not only say it, it should not be only on your lips, it should be deep in your heart. You should feel it from your very guts -- 'I don't know.'

What do you know? Do you know God? Do you know truth? Do you know anything about death? Do you know anything about life? Yes, you are alive but you don't know anything about life. Yes, God is in you and has lived in you from the very beginning -- the beginningless beginning -- but you have not yet made any acquaintance with him. And truth is everywhere. You are surrounded by truth, you live in the ocean of truth, but you don't know anything about it. You are as ignorant about truth as a fish is ignorant about the ocean.

But you go on thinking that you know because you have read a book, because you can recite the Koran, the Geeta, the Bible. Not only do people think that reciting, remembering, is knowl-edge, they think this is the only kind of knowledge there is. Remembrance, memory, is not knowledge. What do you know by remembering a thing? A parrot can do that, a machine can do it -- and in a far more efficient way than you can do it. What is there? A computer can remember the whole of the Vedas and the Koran and the Bible and all the scriptures and can present all its knowledge whenever you ask. But the computer has no consciousness, no awareness, no soul.

A man who trusts his memory too much and thinks that this is knowing, starts disappearing as a man and finally becomes a mechanism. Memory is mechanical.

So Sufis say that if you want to renounce anything, renounce the knowledge that you have accumulated in the memory. That is the real barrier. Because of this idea that you know, you can't become innocent, you can't become like children. When you are a Hindu how can you be innocent? You are already corrupted, you have already gathered opinion. Scriptures have already entered your mind, and ideologies and concepts and philosophies. You have already become cunning. You are clever. How can you be innocent?

When a child is born and opens his eyes for the first time, is he a Christian or a Mohammedan or a Hindu? Those eyes are the real eyes. Soon dust will start gathering. Soon we will start throwing ideas into the innocent consciousness of the child. Soon the mirror will gather much garbage and will not reflect reality any more.

This garbage has to be dropped. The memory has to be used but one should not get identified with it. I am not saying that you have to drop your memory, just the identity has to be dropped.

And you will be surprised. When the identity is dropped you can use your memory far more efficiently than before -- because then it is just a mechanism, whenever you need it you can use it. But you remain aloof, distant, pure. You remain a child.

Jesus goes on saying, 'Unless you are like small children you will not enter into the kingdom of my God.' He was standing in a crowd in a marketplace one day and somebody asked, 'Who will be the worthy ones? Who will enter into your kingdom of God? Who will be the chosen few, the elect ones?' And Jesus looked around.... Naturally the rabbi of that small village was present and he thought, 'He must show me, that I will be the worthy one.' But Jesus by-passed him. The rich man of the town was there and he by-passed him. And the professor was there and he by-passed him. And an ascetic was there and he by-passed him. And then his eyes fell on a small child who was just standing in the crowd, completely innocent. He took the child up and he showed the child to everybody saying, 'Those who are like this child, innocent, mirror-like, only they will be able to enter into my kingdom of God.'

That's why if the rabbis were very much angry with Jesus it should not be a surprise. If the learned people were against him, it should not be a surprise. If the religious priests were against him, it should not be a surprise. If they all gathered together to destroy this innocent man, this Sufi, Jesus Christ, it is logical.

Sufis talk much about Jesus Christ and they talk in a far more loving way than Christians do -- because their understanding about Jesus is deeper. Christians' understanding again becomes that of dogma. Sufis have an insight and the insight comes because they have come to know the moment of not knowing. Remember these words 'the moment of not knowing'. Attain to it. From that moment the journey starts.

So a Master has to talk away all your knowledge. He has to destroy all ego in opinions, philosophies, creeds . He has to be very hard. He has to hammer you. Once knowledge disappears and clouds are not there and the sun of consciousness burns bright, things start happening, miracles start happening.

The first miracle is that when you don't know you start knowing. When your eyes are no more full of opinions they become clear, transparent. You attain to insight.

Before we enter into this beautiful parable of one of the Greatest Masters, a few more things have to be understood -- in reference, particularly, to the modern mind.

The modern mind is feeling more meaningless than ever has been the case, because the past centuries lived in a kind of stupor, sleep. Orthodoxy was much. Convention was heavy and strong. The citadel of religion was very, very great, powerful, dictatorial. People lived for centuries in belief.

This century has dared to drop beliefs. Those beliefs wed to give people a feeling that there is meaning in life. Now those beliefs have disappeared. This is good. As far as it goes it is good that beliefs have disappeared. This is the first age of agnosticism. For the first time man has become mature, mature in the sense that he does not rely on beliefs, on superstitions. We have dropped all superstitious beliefs.

So a kind of vacuum has come into existence. The beliefs have disappeared -- and with the beliefs the false sense of meaning has disappeared. An emptiness has settled in. We have done the negative part, we have demolished the old building, now the positive part has to be done -- we have to erect a new building. The old temple is no more, but where is the new temple? Belief has been destroyed, but where is trust? Belief has gone -- this is good -- but this is not enough. It is necessary but not enough. Now you will have to grow into trust.

Let me explain these two words to you. Belief is borrowed; somebody else gives it to you -- your parents, your society, your priest, your politician, they give it to you. Immediately the child is born we start -- either we circumcise the child or we baptise the child. We do something. Immediately we start conditioning him. Before he becomes alert, beliefs have gone deep into his blood and bones, even into his marrow. Before he becomes alert and before he can think clearly, he is already poisoned. The beliefs have become unconscious. He has already been conditioned. He is not free to think.

That's why all religions are so interested in teaching children religion. They are interested immediately. The first thing they want to do is to teach children religion. Psychologists say that the only possibility to teach a child religion is to teach him before he is seven. Once he has left the age of seven then it will become more and more difficult to teach him because he will start questioning, he will start arguing. He will

become doubtful, he will become sceptical. Up to the age of seven a child simply trusts the parents. He believes that whatsoever they do is right. He has no doubt. This is a natural phenomenon. The child has to trust the mother. The child is so helpless that he cannot exist on his own. It is a necessity, a must for his survival, to trust the parent. And he trusts.

Religions use that natural trust to condition the child. The mother takes him to the church or to the temple, to the priest or to the minister, and the child follows the mother and the parent and the family. By the very atmosphere of the family a subtle conditioning starts going in. By the time the child can think, can formulate, he is already conditioned. Those conditionings have gone so deep now that he will never be able to drop them easily.

A Master will be needed to hammer. You will need somebody whom you can love more than you love your father, whom you love more than you love your mother. You will need a Master -- only then. The Master can go to those deepest layers of your being where conditioning has happened, and he can destroy. Unless the Master becomes more significant than your parents, it is not possible, it is not psychologically possible.

That's why Buddha says, 'Until you destroy and kill your father and mother, you cannot come to me.' A strange statement. Jesus says, 'If you don't hate your father and mother you can't follow me.' It does not look very good. Jesus, the apostle of love and peace, Buddha, the most compassionate human being that has ever walked on earth, talking about hating? -- not only hating, but killing?

What do they mean? They don't mean your actual parents, they mean the parents that have gone deep into your being, that have become your base. that base has to be destroyed. Once that base disappears you will again become a child. Once that conditioning has been dropped you will suddenly become again a child, innocent. And this time you will be in a far better situation because you will not be helpless, you will be on your own feet -- and innocent like a child.

This is the meaning of sannyas. This is the meaning of initiation. This is the meaning when Sufis say that somebody has become a SADHAKA, somebody has become a disciple.

In this age, slowly, slowly, belief has disappeared. And nothing has appeared in its place.

You must have heard about a German thinker, Ludwig Feuerbach. He seems to be the herald of the contemporary mind. Feuerbach explained God away in terms of the infinite desire of the human heart. He said, 'There is no God. God does not exist as an objective reality. It is only a wish-fulfilment. Man wants to become omnipotent, omnipresent, omniscient. Man wants to become God -- this is man's desire, the desire to become infinite, a desire to become immortal, a desire to become absolutely powerful.'

This was the first hammering on the belief of God: that God is not objective; that God is not there; that God is just a projection in the human mind; that God has no ontology, he is only a psychological dream; that man is thinking in terms of God because he feels himself very impotent. He needs something to make him complete. He needs an idea that gives him a feeling that he is not a stranger here; that in this world there is somebody who looks after him. God is nothing but a projected father. Man wants to lean upon something. It is just a pure desire. It has no reality.

Then came Karl Marx. Marx explained God away in terms of an ideological attempt to rise above the given reality. Marx said that because people are poor, in suffering, in misery, they need a dream -- a dream that can give them hope. People are living in such hopelessness, in such utter misery, that if they cannot dream that somewhere in the future everything will be perfect, they will not be able to tolerate this intolerable reality. So God is the opium.

Religion is the opium for the masses. It is a drug. It helps, consoles. It is a kind of tranquilliser. You are in such pain that you need a pain-killer -- the idea that today, yes, today is miserable, but tomorrow everything is going to be good.

Marx says that's why Jesus' beatitudes have become so important: 'Blessed are the poor.' Why? Why 'Blessed are the poor'? Because 'they shall inherit the kingdom of God.' Now the poor can hope. Here he is poor but there he will inherit the kingdom of God. Not only that, Jesus says, 'Those who are the first here will be the last there and those who are the last here will be the first there.' Now the poor man feels really happy. He forgets his poverty. He is going to be the first there. Jesus has different meanings for these stimulants but Marx thinks these are just drugs.

And Marx also looks very logical. When people are in misery they have only one way to tolerate it: to pass time away they can imagine a better future. You are in the hospital -- you can imagine that tomorrow you will be getting out of hospital and you will be going home and everything will be okay. It is only a question of a few hours more. You can tolerate it.

This world is a question of a few years, don't be worried about it. Soon paradise is waiting for you. And the poorer you are, the higher you are going to be in paradise. And all that you are missing here is abundantly supplied there. You don't have a beautiful woman? Don't be worried. In paradise everybody will be having as many as they want -- and the most beautiful women you can conceive of, APSARAS. They are so beautiful that they never age, they always remain stuck at the age of sixteen. They never grow beyond that. These are the dreams of man.

Here you can't get alcohol -- or even if you can, it is difficult or it is costly or there are a thousand and one problems in getting it. And the politicians are always thinking about prohibition. But in FIRDAUS, in paradise, there are streams of wine, alcohol -- all kinds. You can drink as much as you want, you can swim, you can absolutely soak yourself in it.

These dreams are just consolations for those who are down-trodden, oppressed. So Marx says that religion is just a trick... a trick to exploit people, a trick to keep them under rule, a trick so that they cannot rebel. He hammered very hard on the old beliefs.

And then the third hammer came with Friedrich Nietzsche. He said, 'God is nothing but a weakening of the will to love.' When a person becomes old or a society becomes old, rotten, dull and dying, it starts thinking of God. Why? Because death is coming close by and one has to accept death. One is going to renounce life, life is slipping out of the hands, one cannot do anything about it -- but one can accept death. God is a trick to accept death. And death is accepted by only those who have become weak, weaklings.

Nietzsche used to say that the very idea of God comes out of the feminine mind. he used to say that Buddha and Christ are both effeminate. They are not really masculine. They are too soft. They are the people who have accepted the defeat. They are fighting no more. They are not fighting for survival. When a person stops fighting for survival he becomes religious. When the will to power is no more functioning one starts shrinking and dying and one starts thinking of God and other related things. God is against life. Life is the will to power. Life is struggle, constant struggle. Life is conflict and one has to win. When people become too weak and cannot win, those defeated minds start becoming religious. Religion is defeatism.

Feuerbach, Marx, Nietzsche, these three together created the atmosphere where it could be declared that God is dead and man is free.

This is the situation in which you have been born. If you are contemporary at all, this is the situation. You are more in tune with Feuerbach, Marx, Nietzsche than you are in tune with Patanjali, Kapila, Kanada. They are far away. We don't belong to them, they don't belong to us. The distance is too much. Our real prophets are these -- Feuerbach, Marx, Nietzsche, Freud, Darwin -- and these people have destroyed the whole fabric, the whole structure, the pattern of belief. And I would like to tell you that they have done a great service to humanity.

But don't misunderstand me. They have cleaned human consciousness completely of belief but this is only half the job. Now something is needed. It is as if you are preparing for a garden and you prepare the ground and you throw away all the weeds and you throw away all the stones and the ground is ready -- and then you simply wait and you don't bring the rose bushes and you don't sow new seeds. These people have done a great service to humanity. They have uprooted all the weeds. But just by uprooting the weeds the garden is not ready, cannot be ready. It is part of preparing a garden to uproot the weeds but this is not the garden itself. Now you have to bring the roses. Those roses are missing, hence meaning is missing.

People are stuck. Either they have become communists or they have become Freudians or they have become fascists. And they think that this clean patch of ground where no belief grows, where no desire springs up about the unknown and the beyond, is the garden. And then you are looking all around. It is nothing. It is a desert. These people have cleaned the ground but only a desert is created out of it.

Man has become very, very anxious. Anxiety has been created. The anxiety has been repressed for centuries because of conforming with the party, with the religion, with the sect, with the society. For thousands of years the anxiety has remained locked. Man has functioned as a slave. Now the lock has been broken, man is no more a slave and the whole anxiety, repression, of thousands of years has broken loose. Man is turning mad.

What these people have done can turn into a great liberation or it can become just a loss. It depends. If you use this situation rightly and you start growing rose bushes in your heart, soon you will have a great thankfulness towards Feuerbach, Marx, Nietzsche, Freud, and all the people who have destroyed belief, who have destroyed the old religion. They have prepared the way for a new kind of religion -- more mature, more adult, more grown-up.

I am all for them but I don't stop with them. If you stop, meaninglessness will be your destiny. Yes, it is

good that there exists no God -- the God of belief -- but then, then start finding what exists in your inner being. Then go on an exploration and you will stumble upon God. And this God will be the God of your experience.

They have created a situation in which you can say 'I don't know' -- that's what agnosticism is -- now use this as a jumping board to go into the unknown. You are ready to go into the unknown. Knowledge is not binding. Nobody is fettering your feet. You are free for the first time. But what are you doing standing there? You were standing there because you were chained and now you are still standing there although the chains have been removed. Move forward. Now explore! The whole existence is yours. Explore it with no concept, with no prejudice, with no a priori philosophy. Explore it with an open mind and you will be surprised to find that God is.

But this will be a totally new God, utterly new, absolutely new. This will be the God one comes to know, not the God one believes in. This will be an alive God which throbs in your heart. which breathes, which flowers in the trees, which sings songs in the birds. This will be the God of the mountains and the rivers and the stars. This will be the God of life. This will not be a God who exists somewhere in heaven, no, this will be the God who exists herenow -- in me, in you, in everybody. This is the God that is equivalent, synonymous with existence.

But this God can come only through knowing, not through knowledge. Knowledge has been destroyed and that's good. These three persons -- Feuerbach, Marx and Nietzsche -- have done a good job of clearing away the whole nonsense of centuries, but remember, even they were not benefitted by it. Nietzsche died in a madhouse, and if you are stuck with Nietzsche you are waiting for madness and nothing else. Nietzsche did a great service, he was a martyr, but he got stuck with his own negativity. He destroyed the belief but then he never went to explore what is there. Without belief what is there? With no belief what is there? There is something. You cannot say there is nothing. There is something. What is it? He never went into meditation. Thinking, logical thinking, can do one thing: it can destroy belief. But it cannot lead you into truth.

You can be led into truth only by the door of meditation or by the door of love -- MARIFA or MAHABA, either by knowing or by loving, either by becoming a lover, an ASHIK, a BHAKTA, a devotee, or by becoming a yogi, DHYANA, a meditator. These are the only two ways -- either through intelligence or through feeling. These are the two doors to God.

Man has to create meaning now. The meaning is no longer given by the society, is no longer given by anybody else.

Martin Heidegger says, 'Once one has become aware of the meaninglessness of life and existence there arises great anxiety, angst, anguish. This happens through unlocking that which subjection to conformity and conditioning of centuries had locked. Once this liberation has happened one can act -- but not according to norms given by anybody or anything. One has to fall upon oneself.'

Heidegger is right. You have to fall upon yourself. Now you cannot lean on anybody. No scripture will help. Prophets are gone. Messengers are no longer there. You will have to lean upon yourself. You will have to stand on your own feet. You will have to become independent. Heidegger calls it 'resolve'. You will have to come to a resolve, a resolution that 'I am alone and no help is coming from anywhere. Now what am I going to do? And I don't know anything. No belief exists to give me a map. No chart exists and the uncharted is all around. The whole existence has again become a mystery.'

It is a great joy for those who have courage because now again exploration is possible.

This is what Martin Heidegger calls resolve. This is what Hindus call SANKALPA. Now you have to resolve. He calls it resolve because through it the individual becomes resolute, the individual becomes individual. No God, no conventions, no laws, no commandments, no norms, no principles -- one must be oneself and one must decide where to go, what to do, and who to be. This is the meaning of the famous existentialist motto: 'Existence precedes essence -- that is, there is no essential human nature. Man creates what he is, man projects himself.'

The meaning has to be projected, the meaning has to be created. You have to sing your meaning, you have to dance your meaning, you have to paint your meaning, you have to live your meaning. Through living it will arise, through dancing it will start penetrating your being, through singing it will come to you. It is not like a rock lying there, it has to bloom in your being. It has to become an inner lotus.

Now this beautiful parable.

A MAN CAME TO BAHAUDIN SHAH AND SAID, 'FIRST I FOLLOWED THIS TEACHER, AND THEN THAT ONE. NEXT I STUDIED THESE BOOKS, AND THEN THOSE. I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'

When you go to a man like Bahaudin you are coming close to danger, you are coming close to fire, you are coming close to death.

This man must have gone to this teacher and that. Of teachers there are millions, Masters are rare. You can find teachers by the dozen very easily, they are cheap. To go to a Master you are taking a risk.

This man says to Bahaudin -- as he must have said to other teachers -- 'FIRST I FOLLOWED THIS TEACHER, AND THEN THAT ONE.' People are like that. They think that this is something very glorious. People come to me and they say, 'First I have been to Guru Maharaji and then I went to Muktananda and then I went to this and that -- now I have come to you.' They think that they are great pilgrims, they think they are great seekers. By enumerating all the names they feel very good. They are simply showing that they are still stupid.

A real seeker will not be bothered by teachers, will not become attached to teachers. Even if he goes to a teacher he will see through and through that this is just a teaching. And he will escape as fast as possible. And he will not go on bragging about it because there is nothing to brag about.

One has to find, one has to go on groping in the dark. But when you are groping for a door sometimes you fall in one comer of the room and there is a wall and you are stuck and your head hurts and then you fall on some furniture and then this and that, and then you come to the door.... When you come to the door, do you relate how many times you have stumbled before? In what comer? With what furniture? How many times your head has been hurt? You don't. All that is meaningless. When you have found the door all those stumblings in the dark are finished. There is nothing to brag about then.

In fact, when you say that you have been to Muktananda or Guru Maharaji or Sai Baba or this and that you are simply saying that you don't have eyes to see. You are simply showing your unintelligence. This has been my experience. People come and relate these things to me.

There are three kinds of people in the world. The stupid people, they are the majority; then the mediocre people, a little better; then the intelligent people.

The stupid people are in three divisions -- as every kind of people are in three divisions. One. the person who functions through his mind. He has not go much of it but still he functions through it -- so, the stupid intellectual. Whenever somebody says, 'I have been to Prabhupad,' then I know he is the stupid intellectual. The second is the man who is stupid but emotional. He functions through emotion. Then he will go to Guru Maharaji. He will become a 'premi', a lover. Or, the third possibility: the stupid person who has will, stubbornness or is seeking some will-power. He will go to Satya Sai Baba... miracles. He will be interested in magic.

When you come to me and you say that you have been here and there, you are simply showing all the nonsense that you have been doing in your past.

The second kind, the mediocre minds, are also in three divisions. If the mediocre mind functions as intellect then he will go to Sri Aurobindo. Or if he functions through feeling then he will go to Muktananda. Or if he functions through will then he will follow some hatha yogi. He will find some gymnast and will start torturing his body. Or he may become a follower of a Jaina MUNI. He will be a kind of masochist. He will enjoy torturing himself. Through torture he will feel powerful.

And then there are the intelligent, the really intelligent people. They also have three approaches. If a person really functions through intelligence then he will go either to Krishnamurti or Raman. Or if he is a man of feeling then he will find some Master like Meher Baba. Or if he is a man of will then he will find a Master like Gurdjieff.

But if you have found the Master you will not need to come to me. Once you find the Master you will not go anywhere. Your journey is complete. If you have not yet found the Master only then do you go on looking. So when you say, 'I have been with this and I have been with that,' it simply shows that you have not found yet. It does not show that you have gained anything, it simply shows that you have been stumbling here and there but you have not found yet. It simply shows that something has been missing and has not been found. It is not really your autobiography because it has not even started yet.

When you find your Master -- finished, full stop. Then the door has arrived. You enter through it. Then

you don't go anywhere else. So if you have not found yet then all that you think you have been to is meaningless.

This man came to Bahaudin and said, 'FIRST I FOLLOWED THIS TEACHER AND THEN THAT ONE.' What is he saying? He is saying, 'I am no ordinary man, I am a great seeker.' He is introducing himself and showing his autobiography -- 'You should not take me for an ordinary person. I am a great seeker, a great devotee. I have been to this teacher and to that.' That's his idea. But he does not know Bahaudin, what Bahaudin will think of it.

'NEXT I STUDIED THESE BOOKS, AND THEN THOSE.'

Then there are people who will enumerate what books they have been reading.

Just a few days ago I received a long list from somebody in a very high post in Nepal. He sent a list of books -- 'I have been reading these books. What do you think?' Why should I think about what books you are reading? 'And if you think that any books are missing, you can suggest,' he asked me. I have suggested that he burn all these books. Books are not going to help. But by the way he has written the letter he was feeling very great -- as if he has been doing something great, as if he has been obliging the whole existence by reading these three hundred books. He must have gathered much knowledge, and through knowledge, the ego.

'I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'

Look at the foolishness of it. He says, 'Although I feel I know nothing of you and your teachings, still this experience of going to this teacher and that and this studying of this book and that has been slowly preparing me to learn from you.' He does not know what Bahaudin has to teach -- because a Master has nothing to teach. A Master destroys all teaching. A Master takes away all that you have learned; a Master has not to give you anything to learn any more. He puts you into a different kind of process -- the process of unlearning. A teacher teaches. A teacher gives you much to learn. If you want to learn, go to a teacher; if you want to unlearn, go to a Master. The Master takes away all that you know. He has to be very destructive because only when all that is useless is destroyed, will you be able to be born anew.

THE SHAH ANSWERED, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE.'

It must have come as a shock to the great seeker. Bahaudin says, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE.' He says unconditionally, 'Nothing you have learned in the past is going to help you here because here we don't help learning. Here we help unlearning. So all that you know has to be dropped irrespective of what it is.'

All that you know.... If a Hindu comes to me he has to drop his Vedas; if a Mohammedan comes to me he has to drop his Koran; if a Buddhist comes to me he has to drop his Dhammapada; if a Christian comes to me he has to drop his Bible. It is not relevant to know what he has to drop -- all that he carries within him has to be dropped.

Conditioning has to be dropped. Who has done the conditioning is not the point. A mind has to come to a point where it can feel an unconditioning -- a freedom that brings one insight, eyes which are no more foggy with concepts. Life is very green; theories are very grey. When your eyes are full of theories you cannot see the greenness of life. Life is new each moment, theories are always old. When your eyes are full of the old you cannot see the new. Life is very, very silent; theories are clamouring, noisy. Theories create a marketplace in your head and life is very meditative. Through theories you will not be able to contact this eternal silence.

And let me tell you -- it may look paradoxical but it is so -- even if you find sound in life it is the sound of silence. It is only man who creates noise. These birds, they sing silence; these trees, they sing silence; these rivers rushing towards the ocean, they sing silence. Yes, there is sound but the sound is born out of silence. The sound has no noise in it. It is only man who is noisy, chattering. It is man who has brought

language into existence. It is man who has brought word into existence -- and through word he has lost all. He has become lost in the jungle of language.

A Master helps you to burn the whole jungle of language. He brings you to a non-linguistic space. Hence Bahaudin says,

> 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'

Bahaudin looks very hard. One feels he should have been a little more courteous with the poor fellow. But Masters are hard; they can't be courteous with you. They cannot follow the ordinary etiquette. They have to be rude because only through their rudeness are you shocked. And if you are not shocked you are never aware. Only through shocks do you by and by become alert.

Gurdjieff used to say that people have created shock absorbers around them. Etiquette is one of the shock absorbers. It is like a spring. You sit in a car, the car has many springs. Those springs are helpful -- you bump less. The road may be rough but you don't feel the roughness too much. Trains have buffers, between two compartments there are buffers. If something happens those buffers absorb the shock.

Man has created many buffers, many springs, many shock absorbers. You see somebody, you meet somebody on the way, you say, 'Hello! How are you? Good morning.' This is a buffer. You may not feel good. You may be feeling very bad seeing this man early in the morning, but you have to say, 'Good morning,' you have to say, 'Glad to see you.' This is a buffer so that you can hide the real fact. And he also says, 'Very glad to see you.' Both are miserable at seeing each other. They are not seeing into each other at all, they are avoiding. They are just throwing out these words so that an ugly situation can be avoided, an uncomfortable situation can be avoided and polished.

But a Master has to hit you so that you can become alert and awake. There is no way. You have to be shocked into wakefulness. So the Master never misses any opportunity. Whenever you make any opportunity possible, if he can hit, he hits. He certainly hits. He never misses any opportunity.

Now this man must have been shocked. He was being polite, mannerly, and he had not said anything wrong to the Master. He was just saying, 'I have been to this Master and to that and I have been reading these books.' He is simply saying, 'I am worthy of your attention, please. You can accept me. I am ready. I have prepared. All my studies and preparations have led me to you.' Now he could not have expected this. The shock has to be unexpected, remember. If you can expect it, it is meaningless. If you expect it, you are already ready to absorb it. When you cannot expect, when it comes suddenly, from a corner you would never have expected it to come, only then does it enter in you -- otherwise you become ready, you become defensive.

So a Master cannot repeat. He cannot use the same situation again and again in the same way. With each disciple he is different -- because once it becomes a stereotyped thing it doesn't create the shock, the needed shock.

> 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST.'

You have to abandon the past and the pride in the past. All pride comes out of the past. You are born to a very rich family, you are born to an aristocratic family, you are born to a very famous family, you are born into a very, very noble family. You have studied at Harvard or at Oxford or in Benares. You are a Brahmin, your father was a great scholar, you have many degrees. The pride comes from the past and a disciple has to drop the past. When you drop the past the future opens its door. If you cling to the past you remain looking backwards. And this is the situation -- that's why you are constantly in trouble and constantly moving into accidents. You are like a car driver who is driving ahead and looking backwards . An accident is certain. If sometimes it doesn't happen it is a miracle.

People go on looking back. The rear-view mirror is always in their eyes. They see the path that they have travelled already and they don't see the path that is ahead. And that has to be seen. If you want to avoid accidents that has to be seen. One has to be utterly free from the past, only then are the eyes open to the

future. You cannot see both together, remember.

The Master makes the future available, and it can be made available in only one way -- the past has to be burned, totally. Sometimes when I say to my sannyasins 'Drop the past' they say 'All? Total? Do you think all is wrong in my past?' They are saying that some good things can be saved -- some bad things may be there, they can be burned. But that is not the point. You can save the good things but again you will be looking at the past. It is not a question of choice between past and future, remember. It is not a question of you having to choose the good and drop the bad -- you have to drop it in toto. Only then will the eyes be turned towards the future. And the future is potential -- because the future is the future.

'... YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'

Bahaudin is saying that this 'I have been to this teacher and that, have been reading this book and that, have been practising yoga and doing Zen and have been into Subud and all that' -- is a kind of self-congratulation. He has hit hard.

THE MAN EXCLAIMED, 'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER!'

The man is also extraordinary. He must have been with many teachers and sometimes may have even stumbled upon some Masters. He is trying to defeat Bahaudin. Look, he has a shock absorber there too. He says, 'Okay, you are hitting me, but you cannot hit me. I have a defence there too.' He suddenly turns. He is defensive in a very subtle way. He says,

'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER! FOR NONE WHOM I HAD MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'

He is really a cunning man, really a clever man, really a knowledgeable man. He would have deceived if there had not been a man of the quality of Bahaudin there. If there had been even a small iota of ego in Bahaudin this man would have deceived, would have managed.

Now he seems perfectly true. 'Precisely this is the case -- now I see you are the real teacher, the real Master -- you have dared to say such a thing.' Otherwise teachers persuade. They are salesmen. They try. If you say something to them they always pat you. They say, 'Good. What you have done is the right thing to do.' They will not hit you so hard because they are in search of disciples. They can't miss a customer so easily. A customer has come and you are the shopkeeper -- how can you hit him? You have to persuade him, you have to tolerate his nonsense, you have even to appreciate his nonsense.

If you go to a teacher, an ordinary teacher, and if you say that you have been studying this and that, he will say, 'Very good. This is how it should be. You are a great soul.' If you say, 'I can recite the whole Vedas,' he will say, 'This is the right thing to do. Now you are ready. So I will not have to work much on you. You have already done half the work.' He will make you feel very good.

Remember, only somebody who is not trying to exploit you in any way can hit you. If he has some ideas of exploiting you he cannot hit you.

'THIS IS TO ME THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER!'

Now he has praised Bahaudin like anything.

'FOR NONE WHOM I HAVE MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'
BAHAUDIN SAID, 'THIS FEELING IS IN ITSELF UNWORTHY.'

He hits again and hits even more hard, harder.

'IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

'Now don't try to befool me,' says Bahaudin. 'What do you think you are doing? Do you think you are praising me? In an indirect way you are praising yourself. You are praising yourself and saying that you are so perceptive -- and you are not. You are trying to prove that you can recognise when there is a great Master in front of you. How can you recognise? You are blind. All your praise of the sun is meaningless.'

Bahaudin can see that the man is blind and yet he is saying, 'You are the greatest light.' 'How can you see? You are without understanding and you are praising me so enthusiastically?' It takes time to praise a Master. It takes years to praise a Master. Only through understanding.... If you praise a Master through understanding he will accept it. If you Praise him only out of enthusiasm he will not accept it. Only your insight can be accepted, not your flattery -- because the flatterer indirectly only flatters himself.

'THIS FEELING IS IN ITSELF UNWORTHY,' SAID BAHAUDIN. 'IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

'You are still, in effect, saying, "I am of some worth because I have recognised Bahaudin as a great man."'

This is the quality of a Master and particularly of a Sufi Master. It is very difficult to befriend a Sufi Master. It is very difficult to have his grace, his BARAKA. It is very difficult to become worthy of receiving him in your heart. But it has been always so -- because if you become worthy of receiving a Master you have taken a great step towards God. You are becoming worthy of accepting God. The Master has to make you utterly naked because before God you will be standing utterly naked.

The Master has to be hard. It is his compassion. It is only because of his compassion that he is hard. Remember it -- when you can come across a Master who is hard, recognise it as a fact that he has compassion for you. If he has no compassion he will be polite. Why bother?

I go on hitting on your head mercilessly for only one reason -- that I would like to help you.

Just the other day I said something about theosophy and some woman has written: 'Your remark was very derogatory. Theosophy has helped many people and theosophy is a great science. What about Madame Blavatsky? She says exactly the same things that you are saying.' Remember, I did not condemn theosophy, I condemned this woman. What have I to do with theosophy? Madam Blavatsky is not here. What is the point? But I am hitting all those here who think they are theosophists.

When I say something against Satya Sai Baba I am not saying something against Satya Sai Baba. What have I to do with Satya Sai Baba? I have no business. But I am hitting all those who think they are related to Satya Sai Baba. Remember it always. What have I to do with Muktananda? A poor fellow. But when I say something about Muktananda I am hitting you. This has to be remembered always, otherwise you will misunderstand me.

When Bahaudin said to this man that he would have to drop all his past he was saying, 'All those people who have come in your past were wrong.' He was not saying, 'You will have to forget all your scriptures because they are wrong' -- no, not at all. He was saying only one thing, a simple thing: that pride in the past is egoistic and a man cannot grow through the ego. If you want to grow you will have to drop all pride in the past.

If you are here with me and if you want to stay here with me, meditate over this small parable. This will give you an indication of what I am doing here with you and what I am going to do again and again. In a thousand and one ways my hammer will always be destroying your skull, your head. If I really love you then I have to behead you, I have to destroy you; I have to become a crucifixion for you -- because only after crucifixion is resurrection.

Sufis: The People of the Path, Vol 1

Chapter #6
Chapter title: The Passion for the Impossible

16 August 1977 am in Buddha Hall

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The first question:

I AM NOT CLEAR. IS BEING A SUFI A MATTER OF WILL? IS IT A BLESSING? OR IS IT SOMETHING ELSE?

The Sufis have a very beautiful saying. They say, 'God is not found by seeking, and never found by those who don't seek.'

First a man has to seek and then he has to surrender his seeking too -- because in the seeking the seeker goes on existing. The seeker is the ego. Of course, if you never start seeking, you Will never find. You have to be thirsty for God. You have to start moving, groping in the dark.

But don't become addicted to your groping. A moment comes when you start feeling that your will is not succeeding. But that moment comes only through will, effort, arduous effort. A moment comes when you start feeling that your will has failed, that you are utterly defeated. In that utter defeat is the victory. In that utter defeat you surrender. In that utter defeat you start crying. In that utter defeat you say, 'Now I cannot do any more. I am finished. Whatsoever I could do I have done.' In that moment, when you have this total failure, this feeling of utter defeat, you disappear. You are no more there. The seeker has disappeared -- through seeking.

To seek God is to seek the impossible. By seeking you cannot find it. If you can find God by your seeking then God will be something that you can possess, then God will be in your fist, then God will be your property -- then God will not be greater than you. That which you can seek is bound to be smaller than you, it cannot be bigger than you. The lower cannot seek the higher and the smaller cannot seek the bigger.

You cannot possess the infinite, the eternal -- that is absurd. But to understand that this is absurd one has to start seeking. You will not know it in any other way. One starts longing for God... that means that one is moving, desiring, longing, for God... that means that one is moving, desiring, longing, for the impossible. One day or other defeat is absolutely certain. In that defeat something transmutes, transforms. In that defeat the seeker disappears, will disappears -- surrender happens. You cannot surrender without that defeat. How can you surrender? Deep down you will continue thinking, 'I could have succeeded.' Or you may even think that this surrender is something that you are doing -- that you are the doer of the surrender too. But then it is not surrender. Surrender can happen only in utter defeat. Only utter defeat prepares you to surrender -- not a single hope remains, not a single ray of light in the dark night of the soul. You have put everything at stake, now nothing is left. You are empty.

In that emptiness... surrender. That emptiness flowers into surrender. In that emptiness you are not, something new arrives. The seeker is no more there, the will has disappeared, but the seeking is there, the longing is there -- even more so, because the energy that was involved in the seeker has also become

longing. Now you are simply thirsty, knowing perfectly well that you cannot do anything. That moment of utter despair brings grace -- that's what Sufis call BARAKA, what Hindus call PRASAD.

When you have fallen flat and you cannot move even a single inch on your own, when you have again become a small child and you are crying and screaming for your mother, the mother comes. But you have to become helpless again.

The question is important. You ask: I AM NOT CLEAR. IS BEING A SUFI A MATTER OF WILL? Yes, in the beginning it is a matter of will. Each journey towards God starts in will but never ends in will. The first step has to be of will -- and will takes you a long way towards your utter defeat. Half the journey is done by will-power and the other half is done in surrender. Will leads to surrender.

This will look paradoxical to you. Will flowers ultimately into surrender because it is will which makes you aware that on your own you cannot do anything. You have done it. You have seen it fail. So the first step is in will, half the journey is in will. And when will has disappeared there is blessing, PRASAD, BARAKA.

So if you ask me definitively whether it is will or surrender, I will say it is both and neither. Will and surrender are like two wings of a bird. They both help, they both complement each other. Even while they are opposed to each other they are complementing. Their very opposition creates movement. It is just like your two legs -- they are opposed to each other. Through their opposition energy is created, and you can move. Will and surrender are opposites but deep down they are part of one whole.
Every seeker starts in will and ends in surrender.

The second question:

WHY DO GREAT PHILOSOPHERS AND SO FORTH, SAY SUCH BEAUTIFUL THINGS AND YET REMAIN SUCH A MESS?

Philosophers are like fences -- they run round a lot without getting anywhere at all. Yes, they are exactly like a fence -- it goes on running round and round but it never reaches anywhere. Thought is a vicious circle. One thought leads to another and so on, so forth, but you go on moving in a circle. You do a lot of running but you never reach anywhere. Thought is inconclusive. Thought cannot give you the conclusion, it only pretends. It is a pretender. Conclusion comes through experience -- that's why scientists have moved towards the lab, experimentation, and the religious mystics have moved towards the inner lab, experience. Religion is the science of the inner and science is the religion of the outer.

Philosophy is a mess. It is just pure speculation. One sits and thinks without experimenting, without experiencing. And only experience or experiment is conclusive. Experiment is conclusive about the objective world -- that which exists opposite to you, the other; and religion is experience, experiment of the inner, of the subjective -- that which you are. Both are conclusive. Philosophy is inconclusive, it is an endless game.

But philosophers can say beautiful things. In fact, only they can say beautiful things. Philosophers can afford to say beautiful things but they are only sayings. They may have a certain poetry, those statements, but they don't have any reality, any truth. Yes, those statements can be beautiful, they can have a logical consistency, a logical harmony, but they don't relate to reality at all. They are all false. There is nothing to choose between one philosophy and another -- all philosophies are false. The philosopher is one who has got stuck with the mind.

Man has three layers: first, the body; second, the mind; third, the soul. This has to be understood. The soul is a reality, so is the body a reality. Mind is nothing but a bridge between the two; in itself it has no value. A bridge has no value in itself. It has value only because it bridges the two banks. It has no intrinsic value. The banks can exist without the bridge but the bridge cannot exist without the banks. It is just a utility a means. Mind is where soul and body overlap. Where body and soul overlap, a new kind of illusory reality is created. That reality is mind.

Science trusts in the body, religion trusts in the soul, philosophy goes on trusting in the mind. It is a mind game. And remember, when you are totally in your body, mind disappears. Or when you are totally in the soul, mind disappears. If you are making love and you are totally in the body, for a few moments there is no mind. You are so totally involved in the reality of the body that the mind cannot exist. Or, if you are deep

in medi-tation, absolutely in, then too the mind disappears. Reality is always a no-mind thing; whether you are in the body or in the soul doesn't matter, reality is always a no-mind thing. Mind is maya, illusion.

You must have heard the often-repeated statement of Vedanta that the world is illusion. That is not exactly right -- because by 'world' you understand the world of objects. When Vedanita says the world is illusory what it means exactly is that the mind is illusory. The mind is the world. That is where you live, your world. You don't live in the reality, in the real world, you live in thoughts, desires, fantasies, imaginations. You live in a mind world.

That mind is maya; it is a magical thing. Nothing really exists -- it is almost like a dream. Every night you dream and when you are dreaming you think that the dream is real. How many times have you been deceived by the dream? When are you going to understand that the dream is not real? And every day, when you awake in the morning, you know it was not real. And again you sleep and you dream and again it becomes real. When you are asleep the dream appears to be real. The dream appears to be real in the same proportion as you are asleep. If you become a little alert then the mind is no more real and the dream is no more real.

When one becomes perfectly awakened, when one becomes a Buddha, then the mind is no more real. The morning has come. You have become awakened. That is the meaning of the word soul is real, but the mind has disappeared. Mind is a twilight phenomenon.

Nikolai Berdyaev says in his autobiography: 'I am very much afraid of the twilight time, when it is neither day nor night. It frightens me. ' When I read it I was puzzled about why he should be troubled by the twilight. It is so beautiful -- when the day is no more and the night has not come yet. But he is right. He does not mean only the twilight, he means all twilight phenomena.

Mind is a twilight phenomenon, neither body nor soul. A little reality has been imparted by the soul and the real reality has been imparted by the body. Mind is borrowed -- something of the soul and something of the body. It is just midway; it is neither this nor that.

And philosophy lives in the mind, hence philosophy lives in illusion. Dreams can be beautiful, illusions can be tremendously sweet.

You ask me: WHY DO GREAT PHILOSOPHERS AND SO FORTH, SAY BEAUTIFUL THINGS AND REMAIN SUCH A MESS? By saying beautiful things you cannot sort out the mess, it is not so easy and not so cheap. If you sort out the mess, if you want to get beyond the mess, you will have to do some real work -- that's what Gurdjieff used to call it. He used to call his system 'the work'. Real work is needed. Beautiful as-pirations, poetry, beautiful philosophies, can console, but that is not going to help. It is as if somebody is hungry and you go on talking about delicious foods, as if somebody is hungry and you give him a menu beautifully printed, as if somebody is hungry and you give him a cook-book to read.

That is exactly what philosophy is. Philosophy is a menu. It talks about food and sometimes it can start your saliva flowing. Even thinking about a lemon, juices start moving. But that is not going to satisfy. Philosophy affects people because people live in the mind.

A philosopher went to the bus station to catch a bus, but found he was early. He saw a little fortune-telling machine so he put a nickel in, and a little card came out that said: 'You are John Jones -- you are sixty-five years old, you are a great philosopher, and you are on your way to Chicago on a business trip.'

He said, 'I can't believe that this machine knows this information. There must be someone behind it.' So he put another nickel in and another card came out saying: 'You are still John Jones, you are still a great philosopher, you are still sixty-five years old -- and you are still on your way to Chicago on a business trip.'
'I just don't believe it,' said the man again, as he put another nickel in. This time a card came out saying: 'You are still John Jones, you are still a great philosopher, you are still sixty-five years old, you are still on your way to Chicago -- but you've fooled around and missed your bus.'

Philosophy is a fooling around -- and mind you, you will miss your bus.

Just thinking is not going to help. It is a luxury. You can rest and you can think and you can spin theories and you can make castles in Spain and you can dream beautiful dreams. These are all childish.

But if you can be logical, if you can be consistent with words, if you have a certain capacity and skill with words, you can feel very much satisfied. You can start feeling that you have the key, that you know.

The pet shop delivery boy was not exactly the brightest lad in the world. One day he was asked to deliver a pet rabbit to Mrs. Jones, Route 2 -- Box 4.
'You had better write that down in case I forget it,' said the boy.

Slipping the address into his pocket he started off on his errand. Every few minutes he glanced at the address and said, 'I know where I'm going: Mrs. Jones, Route 2 -- Box 4.'

Everything went smoothly until he hit a crater in the road. The truck he was driving landed in a ditch and the rabbit began to run for its life across an open field.

The boy stood there laughing uproariously. When asked by a passer-by what was so funny he said, ' Did you see that crazy rabbit running across that held? He doesn't know where he's going because I've got the address in my pocket. '

All philosophy is like that. It is not concerned with reality. Philosophers think they know the address of God. They don t know. All they know is rubbish. It is all their own fantasy.

To know God one has to become religious. There are only two ways to know the reality: if you are interested in the objective reality become a scientist; if you are interested in the subjective reality become religious. That's why philosophy is disappearing by and by. In the future there is a possibility that there may be no philosophy at all or it may be only in the madhouses.

Science has taken the bigger part of it. Many questions that used to be thought philosophical are philosophical no more. Science has taken them over, they don't have any philosophy about them any more. Science knows the exact answer. Philo-sophy can exist only in the twilight when the exact answer is not known. So the major part, the objective part, has been taken over by science. And the other part, the other half, has always been taken by the mystics -- the Sufis, the Hassids, the Zen people.

Philosophy is dying. It has nothing to think about now. The mystic knows what subjective reality is and the scientist knows what objective reality is -- what is left for the philosopher? there is nothing much left. Philosophy has no future. It had a glorious past but it has no future. Out of philosophy two systems have arisen which are more relevant: science and religion.

Philosophy is a primitive approach, a magical approach. When you don't know anything, you need to think about it. That thinking gives you a kind of substitute. It feels good that at least you know something. Either science will take it away from philosophy, or religion will take it away from philosophy. Both are decisive. The future is with science and religion, and the final future will be a new kind of approach which will be religio-scientific. The ultimate future will be where science and religion meet and disappear into a new kind of system, a new kind of synthesis. That will be the greatest day in the history of human consciousness.

Just the other night an old French poet took sannyas. I gave him the name Ananda Kavishwar. It means: great poet of bliss. He was asking me when the revolution was coming. Of course, he is French, so he thinks in terms of revolution. He is very old, must be beyond seventy, but a Frenchman is after all a Frenchman -- they don't grow old. 'When is the revolution coming?' I would like to tell him that this is the revolution -- what I can call real revolution -- when science and religion meet and disappear into one metaphysics, into one synthesis. That will put humanity into a totally new kind of light. That will bring a new harmony into the world.

That will help all schizophrenia to disappear -- because body and soul are two realities. I am saying two because still science and religion are separate. In fact, they are not two. The body is the visible soul and the soul is the invisible body. They are not really two -- they appear to be two because in-between them stands the mind. Once the mind disappears then the division disappears, then all demarcation disappears. then there is no possibility of deciding where body ends and where soul begins. then they melt and merge into one. That ONE has been called 'God' by Sufis. Body and soul have disappeared into each other, they don't exist separately. It is mind just standing in-between that keeps them separate, that divides and defines them.

Once philosophy is gone, once mind is no more there, who is there to divide the objective from the subjective? Then the outer and the inner will be one. They are one. The outer is the inner and the inner is the outer. Division disappears, duality disappears. Philosophy is dualistic. That ultimate system for which no name exists yet, or, if you allow me, I can use the Indian term, darshana -- which may become the name for the ultimate synthesis....

DARSHANA is not philosophy as it is ordinarily translated in Indian universities. Books on DARSHANA are called Indian philosophy. It is not true. It is very, very falsifying. Philosophy means love of thinking. 'Sophia' means knowledge, wisdom, and 'philo' means love -- love of knowledge. DARSHANA means not philosophy but 'philosia' -- love of seeing. Not love of thinking -- love of realising, an effort to attain a vision of the ultimate reality as it is. In that ultimate reality there are no divisions. It is one piece, it is one melody.

With that vision all schizophrenia disappears -- otherwise man remains divided. When you divide the inner and the outer you divide man. When you say body-soul, you divide man. And when you divide man you create conflict, you create tension. And then there is always a war going on inside.

I would like you to learn the ways to drop this war, this constant on-going war. The body is you and you are the body. Respect your body, love your body. Respect your soul, love your soul. And don't create any conflict between the two. Listen silently and you will find that their voice is one. With that one voice there is peace, there is benediction.

The third question:

PLEASE EXPLAIN THE DIFFERENCE BETWEEN FOLLOWING YOU AND SURRENDERING TO YOU.

There is a great difference. Following me, you are still on the path of will; surrendering to me, the will has disappeared. Following me, you are important. You are. This is your decision to follow me. You can change your mind any moment you want; you can cancel your decision.

Surrendered to me, you have disappeared. Now it cannot be cancelled. There is nobody to cancel it. Now there is no way to reverse it. Following there is no possibility that you may turn back. Surrendering, how can you turn back? It is irreversible. Following me, you are there, I am here. There is bound to be conflict.

Surrendering, you disappear. And when you disappear then you will be able to see that I have never been here. In your disappearance you will see the disappearance of the Master too. A Master is a Master only because he has already disappeared. He does not function as an ego. So to have real conflict with a Master is possible only when you also stop functioning as an ego -- that is the meaning of surrender. The Master is without any ego. If you want to communicate with him, if you want to be in communion with him, if you want to be in deep love with him, you have to disappear. Only when you also become an emptiness will there be a meeting. When the disciple is not, suddenly all barriers disappear.

If you are, you go on defending. If you are, you go on choosing. If you are, then you will keep a certain space, protected, defended. You will keep a fence around you. You will go only so far. The moment you see that your identity is at stake, you will turn back. The moment you see that now you can be completely taken over, you will start moving away. You will go only to a certain extent, defending yourself, remaining yourself. This is not the way to be a disciple.

A follower is not a disciple. A follower is convinced through his intellect that whatsoever the teacher is saying seems to be logically right. It is convincing. It is intellectually satisfying. That's what a follower is. A follower is from the head. And the disciple? A disciple is not intellectually convinced that the Master is right in what he says, the disciple is convinced that the Master is right -- not in what he says but in what he is. It is a heart-to-heart approach. It is a dialogue -- deeper than the head, two beings communing. The disciple surrenders.

And the beauty is -- very paradoxical it is -- the beauty is that when you surrender to a Master you become yourself for the first time. Because surrendering to the outer Master is really surrendering to the inner Master. Everybody is carrying God somewhere deep in the innermost cor~of his being. God is present in you but you don't know how to approach him. You have forgotten the ways and means of coming to your own inner reality. You have lost the key and locked the door. And for centuries you have never been in. You don't know how to turn in. You have become paralysed. You can see only outside. Hence the outer Master is needed. The outer Master will only help you to go to your inner Master. The outer Master will become the door. You will have to go via the outer Master because you cannot go directly. If you can go directly there is no need for a Master.

A few people -- very rarely it happens -- go without a Master. Yes, sometimes it happens. Sometimes it happens that a person reaches directly into his being -- but it is very rare. It is so ex-ceptional that it can be counted out, it is so exceptional that it only proves the rule. Hence no tradition -- Sufi, Zen, Hassid -- no tradition talks about it. They all insist that a Master is needed.

Why don't they talk about it? Don't they know? They know. It has happened. A few times it has happened down the centuries that a man has attained to his self without going via the outer Master; he has reached directly to his innermost core. But why don't they say it? People think that Krishnamurti is talking

about it for the first time; people think Krishnamurti is very original about it. That is not the case. All the Masters have known about it but they have not talked about it for a certain reason. The reason is that if it is told to you that you can go on your own, this very statement will become a barrier to your surrendering.

Only one in a million can go. What about the remainder? They will also think that they can go -- what is the need to surrender? Their ego will exploit the idea. Their ego will say, 'Then it is perfectly okay. Why should I surrender to anybody? I can go myself. ' To protect these fools it has never been said before. Krishnamurti is not saying anything new, it has been known always. It is one of the oldest, ancient-most truths that sometimes a rare person enters. But it is accidental, it cannot be made a rule. And to talk about it is dangerous because the egoist will fall upon it, will immediately jump upon it.

That's why around Krishnamurti you will find all kinds of egoistic people. One who cannot surrender will sooner or later reach Krishnamurti. One who is not able to surrender, whose ego is really hardened, who does not want to surrender, will be very happy with Krishnamurti. Of course, that happiness is not going to change him.

Many people come to me. They say, 'We have been with Krishnamurti for thirty years, forty years. We have been reading and listening and whatsoever he says is perfectly true, what do you say about him?' I say, 'He is saying the truth but he is talking to fools. It is the truth, but he should not have told it to you.' They feel very offended. 'Why? If it is the truth then why should he not tell it to us? Forty years are lost and even maybe forty more lives in the future.' I say, 'What have you attained?' They become restless and they say, 'I have not attained anything. But is it not the truth?' It is the truth but you are not ready for it.

A truth is truth only when you can use it. It has to be in such a way that it is helpful. Buddha has said that by 'truth' only one thing is meant -- that it works. If it works it is true, if it doesn't work what is the meaning of calling it truth? It is inhuman.

Krishnamurti's truth has not worked. It cannot work. It can work only in a rare case. And the person with whom it can be of any use will not bother to come to Krishnamurti. Why should he bother? He can go directly. Why should he come via Krishnamurti? These people who are surrounding Krishnamurti are still in need of somebody and are still so egoistic that they cannot surrender. So this is a good support for their ego... they need not surrender and they can have a Master.

But you cannot have a Master without surrendering. Krishnamurti is a Master without disciples. Those disciples cannot surrender. His own teaching prohibits surrender. He has lived a very lonely life. And sometimes he gets very angry -- angry that his whole life has been a wastage.

Buddha helped thousands. Thousands became enlightened. Not only while he was alive, even when he was gone the chain continued, the silsila continued. The continuation has remained. Even now here and there a-flower blooms and bows down in deep gratitude towards Buddha -- after two thousand five hundred years.

And Krishnamurti is a man of the same calibre as Buddha, is a man of the same intelligence as Buddha. Nothing is lacking. There is just this idea that the disciple need not surrender.... Even if it is a truth it is still dangerous. It has allowed only egoistic people to come around him; those who would like to surrender will not come to him because he won't allow surrender. Those who don't want to surrender and are still in search of a Master -- they cannot depend on themselves and they cannot surrender -- these people have gathered around him.

Now they are stuck. Krishnamurti is stuck with them and they are stuck with Krishnamurti. Krishnamurti cannot say surrender.... The day Krishnamurti says surrender they will escape, because they are there only because he goes on saying there is no need to surrender to anybody. They are feeling very good, perfectly happy with this idea. Their ego need not be at stake.

But nothing is happening. I have come across many -- nothing is happening. They have become very, very intellectual, very refined intellectuals. They can talk a lot. They can discuss and argue a lot, but nothing has happened. No fragrance has happened. The ego won't allow it.

You ask me: PLEASE EXPLAIN THE DIFFERENCE BETWEEN FOLLOWING YOU AND SURRENDERING TO YOU. One who is following me is not with me, remember. He is maybe using me but he is not with me. He may be choosing a few things from me but HE remains the decisive factor. Deep inside he is still defending himself. He may find a few bits and pieces of wisdom but they are not going to help. They will become a philosophy.

Only those who are surrendered to me are with me. And I can only be with those who are with me. If you are not with me it is impossible for me to be with you even though I would like to be. But it is impossible. It is not possible in the nature of things. Only if you are surrendered can I be with you; only

then are you available, receptive.

That's what sannyas is all about. Drop following and move into surrender. Sannyas is surrender. The day you take sannyas, if you have really taken it from your heart, you are no more. Then you become part of me or I become part of you. Then you breathe for me or I breathe for you. then you don't think about yourself as a separate entity.

And the paradox is that you don't become dependent. For the first time you become independent individuals -- because the ego is not the thing that makes you independent; ego is a prison, an ugly prison. When the ego has gone your flame burns bright for the first time.

The fourth question:

WHY DOES RELIGION CREATE SO MUCH GUILT?

Religion does not create guilt -- if it creates guilt it is not religion. Yes, Mohammedanism, Christianity, Judaism, Hinduism, they create guilt. Let that be your definition of religion: if it creates guilt it is not a religion. It is something else pretending, something else garbed as religion, posing as religion -- but it is not religion. Religion creates celebration, not guilt.

These are hidden things which don't want to expose themselves. These so-called religions are more political than religious. Their whole idea, desire, ambition, is how to dominate people, how to control people. And naturally, guilt is one of the best mechanisms ever evolved to control people, to dominate people. Make them feel guilty! Once they start feeling guilty they are in your control. All dictators do that, all politicians do that.

And your priest is just a politician behind the mask. The popes, the SHANKARACHARYAS, are all politicians; they are not religious people. They have a very hidden politics how to dominate humanity, how to control people, how to make slaves out of people. And, of course, there is no better trick than creating guilt. It is a psychological technique.

How does it function? To create guilt you first have to create an impossible ideal. You have to give an impossible ideal which cannot be fulfilled, which is inhuman, which is not possible at all.

For example, in India they have created guilt about sex. If you have any sex desire you start feeling like a great sinner. Sex has been condemned.

Now sex is such a natural thing -- like eating, breathing. Only one thing is different about sex: it can be transcended. But there is nothing intrinsically wrong about it. One can go beyond it. And when one goes beyond it there is great freedom, there is great joy -- greater than sex can ever bring. But still sex is not sin. Sex is beautiful, healthy.

But if it is condemned then you have a great trick, a great technique in your hands. Millions of people will be controlled through it because they will not be able to get beyond it. In fact, the more they think it is a sin, the less is the possibility of going beyond it -- because to go beyond one has to go through. So it is very cunning to keep people in sexuality and keep them feeling guilty and keep them continuously afraid. that they are doing something wrong.

When a person feels that he is doing something wrong he is trembling inside. He cannot be a rebel. He cannot stand on his own, he knows he is guilty. He is not good, he is not worthy enough of anything. He cannot hope to be happy. He knows he is a sinner. Hell is waiting for him. Now you can manipulate, you can do whatsoever you want to do with this man; he is available, he is ready to become a slave. This is a psychological slavery.

You have taken away his respect for himself, you have taken away his worth. He feels himself to be dirty -- how can he love himself? How can he respect himself? He will be a victim of anybody who wants to control him. the parents will control him, the wife will control him, the husband will control, children will control, the society will control. Everybody will control him because something immensely valuable has been destroyed in him -- his respect for himself. He has lost that. And he will remain miserable, continuously miserable. How can you be happy if you don't have any respect for yourself?

And such a natural thing as sex -- and so difficult to get rid of it. Yes, people can transcend but nobody can get rid of it.

Let me tell you something. Just the other day I was reading that the psychologist Dr. Paul Cameron

reports that males spend a great deal of time thinking about sex. In a survey of four thousand people he found that males between the ages of twelve and seventeen think about sex once every two minutes. This rate continues into young adulthood and drops to every five minutes in middle age -- that is, forty to forty-five -- and finally tails off to once every ten minutes after sixty-five.

Females give thoughts to sex every two-and-a-half minutes as teenagers -- they are little more saintly, half a minute's difference -- once every three minutes in young adulthood, once every ten minutes in middle age -- forty to forty-five -- and once every twenty minutes after sixty-five.

And that too seems to me to be just because of conditioning -- because females down the ages have been conditioned more than males against sex. They were expected to remain virgins. That too is male ego.

Why? Why should you try to find a virgin to get married to? Why? The male ego. The male ego always wants to be there first, to be the first everywhere! Hence the woman has to remain a virgin. And boys are boys. Virginity was not expected of boys, but girls were very much protected. Women have been more repressed. But out of thousands of years of repression there is only half a minute's difference. Not much.
So ladies, please, don't feel too saintly.

But this survey is very important. It shows how natural sex is. Now if you create guilt, if you make people feel that this is sin, you are destroying their respect for themselves. And you are making them afraid. And the so-called religions make you afraid that you will suffer in hell and they also make you greedy -- you will have your rewards in heaven if you follow their dictates. So greed and fear.... And between the two guilt is created.

When the father of Sirhan, the assassinator of Senator Robert Kennedy, was asked why his son did it and how he could do it, the old man said, 'I just don't know. I am crushed and confused. I taught my children to fear God.'

The man said, 'I taught my children to fear God so I am very much confused about how he could do such an ugly, ghastly act, such a horrible thing.' But the old man does not know that fear of God is not a good thing. It is precisely because of the fear that he could do such a thing.

If you are too much afraid -- if you are too much afraid of being yourself -- then there are two possibilities: either you become a so-called false saint, you pretend to be that which you are not, or you become a criminal, you assert whatsoever is the case. But in both the ways you become abnormal. Fear creates abnormality. Either you become a saint -- the so-called saint, the mahatma, a hypocrite -- or you become a criminal. It depends how you react. If you are a cowardly man you will become a mahatma and if you are a brave man you will become a criminal. But both are wrong. Neither cowardly saints and hypocrites nor brave criminals are needed.

Brave saints are needed, courageous saints are needed -- that is a totally different thing. You cannot create that out of fear. And for small things man has been made so afraid.

Listen to this story....

There was a young English boy by the name of Orrie. He was from a home of very meagre circumstances. On nights when they didn't have enough food for supper, they resorted to a dish known as Sparrow Pie. He was met at the back door by his mother one day, and she told him to go for some sparrows for sparrow pie.

The best way to hunt them was to go to a group of trees in a cemetery, late in the evening. He crept carefully up -- and was ready to make a mighty sweep with a big stick, when suddenly he fell into a freshly dug grave, as yet unoccupied. He tried to get out, but it had rained and the sides were as slick as glass.

He knew his mother would send someone for him, and she did -- his big brother. But just as he got near the grave another terrible thing happened -- his brother also fell into the grave. It was dark and he didn't know he was not alone so he pushed and shoved, but it had rained in his end of the grave as much as in the other end, and the harder he pushed and shoved, the harder he fell to the bottom. Young Orrie had enjoyed the show but knew that all good things must come to an end, so he decided to make as much of the dramatic situation as possible. He sat up very straight in his end of the grave, gathered all his diaphragmatic tones well underneath him, and with all the eerie, ghastly tones he could muster he said, 'Friend, can't you let a man rest in peace?'

There was a deadening silence in his end of the grave, then something that resembled a rocket zoomed by young Orrie's head, and his brother, who hadn't been able to make six feet to the top of the grave, made twenty feet past it on his first jump.

Fear works! Priests came to know it very early -- fear works. Create fear and then you can make people do anything you want them to do. Fear creates such an intensity that one puts one's whole life at the stake.

You go to the monasteries... it is because of fear that people are in the monasteries, struggling hard with sex, with food, with sleep. It is just fear, fear of hell. Or greed -- which is another aspect of the same thing. Greed and fear are two aspects of the same coin. A greedy person is an afraid person and a fearful person is a greedy person. A really courageous man has no greed and no fear. He lives his nature in a natural way.

A prominent politician, when he was a candidate for an important municipal office, said to three negroes that he would give a fat turkey to the one who would give the best reason for being a Republican.

The first one said, 'I'se a 'Publican cause de 'Publican set us darkies free.'

'Very good, Peter,' said the politician. 'Now, Bill, let me hear from you. '

'Well, I'se a 'Publican 'cause dey done give us de protective teriff.'

'Fine,' exclaimed the politician. 'Now, Sam, what do you have to say?'

'Boss,' said Sam scratching his head and shifting from one foot to the other. 'Boss, I'se a 'Publican 'cause I wants dat turkey.'

People are religious either out of fear or out of greed, they are not religious out of awareness or out of love. And all these religions which have created guilt in man have created an irreligious world.

Beware -- because in you also the same mechanism has been put. Everybody carries guilt inside himself -- as if you are naturally wrong, that to be natural is to be wrong. Anger is wrong, sex is wrong, joy in food is wrong, laughter is wrong... all good things seem to be wrong.

And then one goes on repressing. And howsoever you repress, nature goes on asserting. You repress it and it asserts. When-it asserts and you have to do something against your mind, then there is guilt -- then you know that you have fallen again, you have committed the sin again.

Be free from guilt. If you really want to go closer to God, be free from guilt. Accept nature, welcome it. It is perfectly good.

Sex is good, sometimes anger is good. When I say 'sometimes', I mean whenever anger is spontaneous it is good. And if you allow anger its spontaneity you will never accumulate anger. And you will not explode out of proportion. And your system will be clean, it will be a momentary thing -- something happens and you respond.

If your anger is spontaneous, relevant, responsible, true to the moment, is not a reaction but a response -- it has beauty. You simply say that you are alive, nothing else.

But if you go on repressing your anger -- feeling that anger is wrong, anger is wrong, don't do it, when you are feeling angry, smile, go on smiling -- you are gathering poison. And after a time there comes a limit; when the poison is too much it will explode. And it will explode in a situation where you will look foolish, stupid, mad, because the situation didn't demand it. Have you not observed it? When you really become angry out of repression you are always irrelevant, your response is not to the point. It comes from the past.

For example, for many days you have been repressing anger in the office, in the marketplace, with the friends, in the club -- then one day suddenly it breaks through on your child: You hit him hard. And you pretend that you are doing it for his own good. And you know that he has just been an excuse, that the poor child is suffering absolutely unnecessarily from your anger. And the child can see that he has not done anything, not at least in the proportion that you are being hard with him. And you know that in the face of the child you have projected the face of your boss, you have projected the face of your wife, you have projected so many faces, so many situations. Now the poor child is a victim.

This anger is ugly. And this anger comes because you have been taught that anger is wrong -- never be angry.

All that is spontaneous is beautiful. And I am not saying there are not states of consciousness where anger disappears -- but it disappears only by being spontaneous. Anger, greed, fear, sex, all disappear. Slowly, slowly, when you have experienced life in its truth, in its reality, when you have lived it in all its possibilities, a moment comes when you grow beyond it. Then those things become toys left behind. They look childish, immature, juvenile. It is not that you condemn them and it is not that now you hope you will get to heaven -- there is just nothing in them. You have not sacrificed anything, there is no sacrifice.

Mr. Khrushchev wanted to find out what people really thought of him. Naturally they would not tell him if they recognised him, so he dressed in an elaborate disguise, put on glasses and a false moustache, and

flew to a small town in the Urals.

There he met a farmer and said, 'Tell me, what do you think of Khrushchev?'

The farmer answered, 'Sh-h-h-h... you crazy or some-thing?'

He looked around furtively and took the Premier inside his farmhouse. He closed all the windows, bolted the doors, pulled down the shades, then whispered, 'I like him.'

This is the situation of man -- so much fear. So much fear has been put into your system, into your blood. With your very mother's milk it has gone into you. You have been brought up in fear.

If you really want to be with me, drop guilt. And the same energy that has become a guilt complex becomes celebration once it is released. Celebration is the right attitude. Celebrate all that God has given to you. I promise you that if you can celebrate all that God has given to you, you will become worthy of more.

Sex disappears one day and you become capable of love. And one day love disappears and you become capable of prayer. And one day prayer disappears and you become a God yourself. But one has to start to live that which has been given to you.

I have heard....

Sister Agnes was walking through the park near the convent when she was attacked and raped several times by her assailant.

Hearing of her horrible misfortune the Mother Superior hurried to the hospital and met the doctor on duty.

'Oh, doctor! How is poor Sister Agnes?'

'She is doing fine,' said the M.D. 'They should be through with the plastic surgery in a few hours.'

'What!' exclaimed the Mother Superior. 'Why in God's name would she need plastic surgery?'

'We are trying to get the smile off her face.'

That's what your so-called religions have done to people. Repression, repression, repression. They have not allowed you to be yourself, to be a natural being. They have crippled you, paralysed you.

Of course, it is easy to control paralysed people, it is easy to control crippled people, it is easy to dominate dead people. People who enjoy their life are difficult to control. It will be difficult to send people to war if they are really living their sex life truly. It will be impossible. Why? Why should a man who is immensely satisfied go to war? Because some stupid politicians are fighting about some stupid problems? -- where the boundary should be of one country, a few miles here or a few miles there? For those stupid things can you convince people to go and die? You cannot. If they are really living their life they will laugh at the whole ridiculousness of it -- 'Why?'

But right now it is just the opposite. People are so ready to go to war because they are so dead. War gives them a feeling of life, at least some thrill. They are so bored -- bored with the wife, bored with the husband, bored with the children, bored with the whole thing that is so-called life. War brings a little joy. People feel happy when there is war. You can see a subtle joy on the face of the soldiers going to the war. You can see thrill, adventure, all around. Why? Their life is so dull that in comparison even death seems to be far better.

If people's life is a celebration you cannot drive them to war. For foolish reasons -- ideological, religious -- you cannot drive people to war. They will simply refuse. They will laugh at the whole nonsense of it. You cannot force people to do ugly jobs, jobs that simply destroy their souls.

But dead people can be forced anywhere. You can make a man a clerk and for his whole life he will simply move files from here to there. His whole life he will shift files. There will be no joy in his life. But a guilty person cannot expect more. Even this is too much; it is God's blessing that he is employed.

Dead people will go on living. A man will go on sleeping with a woman he does not love. He is so guilty that he feels it is God's blessing that he even has a woman that is okay. A woman will go on living with a man she hates, feels repelled by. Guilty people can be forced into any hole, into any dungeon.

But when people are happy they will live their life. When they are happy they will become woodcutters, gardeners, farmers, fishermen, they will be singers, dancers, poets, painters. Or if somebody enjoys being a clerk it is another thing. Then he chooses it. But it is his CHOICE.

And people will not be so mad after money. Money is a substitute for love. When you don't get love you start trying to have more money, more money. Money is a substitute for love. That's why people who are very miserly about money are very loveless people. They cannot afford to be loving. If they are loving they

cannot be miserly -- these don't go together. A loving person is never a miser and a miser is never a loving person. He need no love. His love is money, his God is money, he worships money. That's enough.

Then there are power addicts who spend their whole life trying to get more and more powerful -- how to reach New Delhi or Washington or Moscow. Their whole life seems to be just an effort to reach the capital. For what? Why do people enjoy power so much? Why this madness, this political madness? The reason is that they don't have any power over themselves. They need a substitute. They can feel happy if they have power over others. A man who has power over himself need not bother. Why should he bother to have power over others? It is enough, it is more than enough that he has power over himself.

That's why in India we call a sannyasin 'swami'. 'Swami' means one who has power over himself. His whole search is that 'I should be myself. It is enough, it is immensely satisfying, that I am a master of my own self.' That's enough. Why should you bother to be master of others?

But people are missing that basic mastery, hence they are driven into mad ways, into mad paths -- politics, money, power, prestige, fame. These are all ugly things. These are neurotic things.

And religions have not only condemned it, they have created a subtle mechanism for you to condemn yourself. The priest cannot follow you everywhere, the parents cannot go with you everywhere, so they have created a very subtle mechanism -- almost like an electrode of Delgado. They have put a conscience in you that goes on condemning. If the parents have said, 'Don't make love to this woman, she is not yet your wife and love is prohibited,' you may be alone with the woman, it may be a full moon night and you may be feeling like loving and she may be feeling like loving and the parents are no more there -- they are far away, miles far away, maybe dead -- but the conscience is there. Deep in your heart somebody goes on saying, 'Don't do this. This is wrong.' Even if you do it you will not enjoy it because the parents will go on interfering. If you don't do it you will be miserable, if you do it you will be miserable -- either way you will be miserable.

I have heard....

Parents nowadays, particularly in America, are too busy even to punish their kids! Mothers are running to bingo games, fathers are running off to golf courses and bowling alleys. And mothers have their boyfriends and fathers have their girlfriends. Before they leave the house they just say, 'Son, we left a strap on the bed. If you do something wrong, hit yourself six times.'

It may not be done actually like that but that is what conscience tries to do. Hit yourself. Whenever you do something which has been taught as wrong, hit yourself, punish yourself. This is the most criminal thing to do to a child. To create a policeman in him against himself, that's what conscience is.

My whole effort here is to kill your policeman. I am not saying become irresponsible and I am not saying go mad or insane, I am saying be freed of the policeman. Rather than having a conscience, have consciousness -- which is the true thing. Let consciousness decide, not conscience.

Conscience is borrowed, it is parental, it is suicidal, it is political. A man who has a conscience is never a free man, he is a slave. He is not inside a prison but the prison is inside him; the prison is there inside him. The jailor is sitting there just in his own heart, pulling his strings.

Drop this policeman. Say goodbye to it forever. Become more alert, become more loving, become more natural, become more ordinary, drop ideals. Don't try to be extraordinary -- that's how you have been befooled. And don't try to become perfect images of something which does not exist in reality.

Don't try to become a Christ or a Buddha or a Krishna. Just try to become yourself -- that's what God wants you to be. If he had wanted Buddhas he would have created more Buddhas. He never creates again. Once is enough. He has created you as a unique human being. Respect this unique human being that you are and live it authentically.

Drop all guilt, fear, greed. Enjoy each moment of life as a great blessing from God, a BARAKA.

The last question:

WHAT IS WRONG IN STUDYING RELIGIOUS SCRIPTURES?

Who will be studying? You will be studying. When you read a statement of Jesus, who will interpret it

to you? You will interpret it. The statement will no longer be Jesus', it will become yours. You will have pulled it down to your level.

How can you read scriptures unless you attain to that consciousness out of which the j flowed? If you want to understand Krishna, his Geeta, you will have to attain to Krishna consciousness. There is no other way, otherwise you will corrupt the scripture. when I say 'Please burn the scriptures' I am not against the scriptures, I am trying to save them, otherwise you will corrupt them. If you want to understand Jesus you will have to attain to Christ consciousness -- at least a little bit. When a little window opens in your heart that gives you a vision of the sky that was fully available to Jesus -- only then. Otherwise you will go on interpreting in your own way.

That's what is happening always. Rather than learning the word, learn the ways of being more conscious.

The young convert worked as a clerk in a store operated on strictly Christian principles.

One day an elegant lady came in to buy some tapestry. Producing a roll from the lowest shelf, he said, 'This is $1.98 a yard, madam.'

'Young man, I can afford the very best and I want the very best,' the prospective customer declared.

'Well, this is $2.98 a yard,' said the clerk, producing the most expensive price range they had in fabrics.

'Young man, I don't think you understand -- I want the very best!' the customer said emphatically.

The clerk reached another roll of $2. 98 quality material. 'We have this one at $9.98 a yard,' he said.

'Fine,' responded the customer, 'that's just what I want!'

The owner came into the store later and was told of the transaction.

'But how can you reconcile a deal such as that with the scripture?' he asked -- because the store was run strictly on Christian principles.

Scratching his head, the young man replied, 'She was a stranger and I took her in.'

He is quoting a scripture!

Or this beauty....

It was somewhat disconcerting to the minister's wife to hear him exclaim, 'Oh Jesus, sweet Jesus!' every time he reached orgasm and she finally asked him about it.

'It is perfectly proper, my dear, and in accordance with the Bible,' he answered her. 'Don't you remember where it says "Blessed is he who comes in the name of the Lord"?'

Sufis: The People of the Path, Vol 1

Chapter #7

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NAJRANI SAID, 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE TALKING NONSENSE.'

A THEOLOGIAN WHO LIKED THIS PHRASE ASKED, 'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'

'CERTAINLY,' SAID NAJRANI. 'IT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A

CIRCLE".'

MAN is not yet man. He can be, but he is not. The potential is there but the potential has to be actualised. It is not yet a reality. By birth we are born only into an opportunity to grow. Birth itself is not life. And the person who thinks that by being born he has already become man is befooling himself.

That is the original sin. That is the only sin there is -- to think that you are already that which you can be.

Life has to be discovered, created, realised. If you don't realise it you remain more or less a machine. That is one of the basic principles of Sufism: that man as he exists is a machine.

The machine has deceived itself into believing that it is conscious. Consciousness is a promise, but one has to explore it. It is a task. Consciousness is a possibility but you can miss it. Don't take it for granted. It is not yet a fact. You are a seed for it but you have to grow into it. A seed can remain a seed and may never become a tree, may never become capable of blooming, may never be able to release its fragrance to the world, may never be able to offer itself to the divine. That possibility also exists. And remember always that many miss; only a few arrive.

This creates an anxiety -- that man is a promise, that man is an adventure, that man is not yet. It creates an anxiety in the wrong kind of person but it creates joy in the right kind of person.

Whom do I call the right kind of person and whom do I call the wrong kind? The coward is the wrong kind of person. In the coward it creates anxiety. At the very idea of going on an adventure, on a pilgrimage into the unknown, the coward shrinks. He stops breathing. His heart beats no more. He be-comes stone deaf to this call, to this challenge. This challenge becomes an enemy. He becomes defensive against it.

And the courageous I call the right kind of person. To him this is not an anxiety, this is thrill, this is challenge, this is adventure. God has called him forth. He starts moving, he starts seeking and searching. If you seek, there is a possibility of finding if you don't seek, there is no possibility. If you start moving then one day or other you will reach the ocean, as every river does. But if you have become very, very much afraid of movement, of dynamism, of life, of change, then you become a small pond. By and by you die. You become more and more dirty, dull, stale, stagnant. Then your whole life is ill. Then your whole life is a pathology. And many -- the majority -- live in a kind of pathology.

A modern thinker, Lewis Yablonsky, has coined the right word for this pathology -- he calls it 'robopathology'. The man who suffers from it he calls a 'robopath'. 'Robo' means a machine, an automaton; one who lives a mechanical kind of life, a re-petitive kind of life; one who has no adventure; one who simply goes on dragging himself. He fulfils the day-to-day demands but he never fulfils the eternal demand, the eternal challenge.

He will go to the office, to the factory, he will come home, he will look after the children and the wife, and he will do a thousand and one things -- and do them very efficiently -- but he will never be alive, you will not find aliveness in him. He will live as if he is already dead.

'Robopath' is a beautiful word. Sufis have always talked about this pathology. They have called it by many names. For example, they say that man is a machine. Gurdjieff introduced this sufi idea into the Western consciousness. Sufis say that man is asleep. Sufis say that man is dead. Sufis say that man is not yet. Sufis say that man only believes that he is but that belief is a kind of dream.

You may remember sometimes dreaming that you are awake. Yes, it happens in dreams. You can dream yourself awake, you can think you are awake -- and when you dream in a dream that you are awake you feel as if you are awake. Only in the morning when you are really awake will you be able to compare notes. Then you will laugh at the ridiculousness of it. The dream deceived you.

Sufis say that people are not awake, they only believe they are awake. And their very belief is a hindrance to their awakening. If you already believe that you are awake then what is the need of doing anything about it? It is pointless. If a man feels he is healthy then what is the point of going to a physician? Then what is the point of taking any medicine or treatment? Then what is the point of having very, very painful surgery? He believes he is healthy already.

Cowards believe they are healthy because they are afraid of the medicine, of the physician, of the operation, of the surgery. They are afraid of everything, they simply exist in fear, they go on trembling deep inside. They are just protecting themselves. Their whole life is a long story of protection, defending. They don't have time to live and they don't have energy to grow.

This robopathology has to be understood. It is one of the fundamentals of Sufism.

A few things.... A robopath is a person whose pathology entails robot-like behaviour and existence. He

is man only for the name's sake. He could have been a computer. He may be. A robopath is a human who functions insensitively, mechanically -- in short, in a dead way. A robopath is an automaton. His existential state is not even inhuman. he is not human, certainly he is not even inhuman -- because to be inhuman first you have to be human. His existential state can only be described as the Sufis describe it -- they call it 'ahuman'. It has no human value, neither this way nor that. He is neither human nor inhuman, he is ahuman.

These are the characteristics of this disease. Ponder over them -- because they are your characteristics, everybody's. Until you become enlightened these characteristics will follow you like a shadow. We can define enlightenment as getting out of robopathology, becoming consciousness for the first time, dropping the mechanical, no longer being identified with the mechanical, becoming a witness, awareness, awakenedness.

The first characteristic is sleep. You will find the robopath always asleep. He walks but he walks in sleep. He talks but he talks in sleep. He does many things, he has become perfectly efficient in doing the ordinary things of life. But watch yourself and watch people. You go on doing the same thing again and again. By and by there is no need to be alert about those things, you can simply do them. You need not be there.

When you first start learning to drive you have to be there for a few days. That's why it is so troublesome to learn anything -- because to learn anything you will have to come out of your sleep a little bit at least. Otherwise how will you learn?

Robopaths are never interested in new things. Once they have learned a few things they go on moving in that vicious circle. Every morning is the same, every evening is the same. Every time they eat or they talk or they make love, it is the same. They are not needed there at all. They don't do anything through consciousness, they go on making empty gestures. That's why there is so much boredom in life. How can you remain thrilled by constantly repeating the old? This is the first characteristic -- sleep.

The second characteristic is dreaming -- part of sleep. A robopath continuously dreams -- not only in the night, even in the day. He has day-dreams, reveries. Even while he is doing something, deep inside he is dreaming. You can find that any time. Close your eyes any time and look inside and you will find a dream unfolding. It is constantly there. It is like the stars -- in the day they don't disappear, they only become invisible because the light of the sun is too bright. But the stars are there, the full sky is there as it is in the night -- exactly as it is in the night. When the sun is gone you will see those stars appearing again. They have not gone anywhere, they were there just waiting for the sun to go.

In the night you start seeing dreams. Those dreams don't disappear in the day. Because you become involved in a thousand and one things in daily routine life, they go on lurking deep in the unconscious. You can find them any moment. Close your eyes, wait a single moment, and the dream is there. Sleep is constantly there. Your eyes are full of sleep and your mind is full of dreaming.

And the third characteristic is ritualism. A robopath remains in rituals, he never does anything through his heart. He will say 'hello' because he has to say it or because he has always been saying it. His 'hello' will not have any heart in it. He will kiss his wife but it will be just repeating an empty gesture. There is no kiss in his kiss. He will embrace somebody but only bones will touch and skin will touch -- he will remain as far away as ever. He is not there. You can be certain about one thing -- he is not there.

But robopaths are great ritualists. They depend on ritual. They do everything as it should be done.

A ritual is by its very nature uncreative. A ritualistic person is never spontaneous, he cannot afford to be spontaneous. If you want to be spontaneous you will have to be alert. Spontaneity has one necessary ingredient, and that is alertness. If you are not alert you cannot be spontaneous.

And of course, how can you be creative? You are repetitive, how can you be creative? Even great creators are rarely creative. Even great painters go on repeating their won painting, and great poets go on repeating the same poem again and again.

Only very rarely does a person sometimes create some-thing -- and those moments when creativity is there are moments of spiritual joy. That's why creativity brings so much joy. A creative person is a happy person; an uncreative person is a miserable person.

Many people come to me and they ask how to be happy, where to find happiness. They cannot find it unless they become creative. Happiness cannot happen to them, it happens only to creative souls. Create something. Become more spontaneous. Drop repetitions. Let every morning be a new morning and let every experience be a new experience. Don't think that all is old. Robopaths think there is nothing new under the sun -- it is all the same so why bother?

Rather than living life a robopath creates a ritual. For ex-ample, if he prays he prays as a ritual. He has

learned a certain prayer, he goes and repeats it. He goes to the church, he has learned a ritual. There may be a temple by the side of the church but he will not go to the temple. And the temple may be more silent. Or there may be a mosque and the mosque may be more silent. It is Sunday, all the Christians are in the church -- if you really want to pray, the church is the last place. If you want to pray you should find a temple or a mosque where there will be silence and more of God. But a Christian cannot go there. He is not interested in prayer and he is not interested in God, he is only interested in a certain kind of ritual. That makes him feel that he is a Christian.

These ritualists create great problems in the world. They go on fighting, they go on debating whose ritual is the best. All rituals are just rituals; there is no question of there being a good ritual or a bad ritual. A ritual as such is bad, ugly. Spontaneity is good, ritualism is bad.

Just the other day I was reading a story.... Sedgewick, the eldest son of a respectable Boston family, walked into his father's study one evening and made a shocking announcement. He intended to live openly with his boyfriend on Beacon Hill.
'Damn it!' exclaimed the parent. 'Our family came here with the pilgrims and we have never had a scandal such as this.'
'I can't help it,' said Sedgewick, 'I love him. '
'But for God's sake!' shouted his father. 'He's a Catholic!'

Now that is the real problem. That is the scandal. That's what is heavy for the parent.

The ritualistic mind is always like that. It goes on missing the real problem. It never faces a real problem, it creates an unreal problem because It IS easy to solve an unreal problem. Remember it. It gives you a good feeling that you have solved it.

That's why people love to solve puzzles, crossword puzzles, and things like that. Solving a crossword puzzle gives you a feeling that you are solving something. It is stupid. Nothing is solved by solving a crossword puzzle. Your life remains as unsolved and as complicated and confused as ever, but it gives you a feeling that at least you have been able to solve something. Otherwise there is no need. Life is such a great puzzle, if you want to solve it, solve it. Why create small, tiny, petty troubles and puzzles and then solve them? They give you a good feeling. They make you avoid life itself. Life is too big and dangerous. Solving a crossword puzzle has no danger in it. If you solve it, good. If you don't solve it, nothing is wrong in it.

People go on watching other people live. They go to a movie to see other people love; they go to see a dance, other people dancing; they go to see wrestling, other people wrestling. People have become spectators. It gives them a false feeling, as if they are part of the dance or part of the love affair that is going on. And they go on just watching, spectators, dead and dull. Their life is nil. And if you look into their life you will find them repeating the same motions again and again.

I have heard....

Rabbi Greenberg died and went to heaven. He saw only three people there reading by a dim light. One of them was reading 'Playboy', another 'Gallery' and the other 'Genesis'.

Then he decided to see what hell was like. He got to the Devil's domain and it turned out to be a big night club with every kind of music being played. There was an eight-piece Dixieland band, a thirty-piece swing band, and all the people were dancing.

Rabbi Greenberg went back into heaven and asked for an audience with God. 'I don't understand it, Lord,' he said. 'There are only three people here in heaven and they are all reading. Down in hell everybody is dancing and having a good time. Why can't we have that in heaven?'

The Lord said, 'I cannot hire a band for just three people.'

If your so-called saints are going to heaven, heaven is going to be a really dull kind of place. Avoid it. If by chance you enter it, escape from there! If your mahatmas are all going to heaven then it is better to choose hell. There you will find people who are a little more alive -- dancing, singing, living. If you want to read 'Playboy' you can do it here; what is the point of going to heaven and reading 'Playboy'?

But that 'Playboy' is also significant -- significant of the robopath. He is not interested in real women; real women are dangerous. He is interested in pornography. Even while making love to his woman he will be thinking of other women -- actresses, playboy mates, unreal things, false things, plastic things. Even while making love to a real woman he avoids. People go on avoiding the real.

And the pornographers and the people who are obsessed with pornography are not different from the churchgoers. It is the same is there you will worship him. This is pornography, spiritual pornography. People worship the dead and avoid the alive -- because with the alive you have to become alive, that is the problem. With the dead you are perfectly happy; you are also dead, there is a communion between the dead and the dead. With the alive you start feeling guilty, with the alive you start feeling you are missing, with the alive you start feeling jealous. With the alive you start feeling that you have to do something now -- and you don't want to do it. You want to somehow kill time, pass time. People are passing time.

And people are very much interested in rituals. A real prayer is going inwards; a ritualistic prayer is just lip-service. To face a real Master is to face death and to face life -- they are both to-gether, always together. To worship a dead Master -- a Jesus, a Buddha -- requires nothing from you. You can bow down at the feet of an image and you remain the same. Bowing down at the feet of a real Master your ego has to be put aside. Your ego will create a thousand and one difficulties for you to bow down and surrender. That's why people become Christians, Hindus, Mohammedans -- these are all rituals.

Robopaths live a life of formality. Even their so-called intimate and emotional behaviour is ritualistic and programmed. Their activities are all pre packaged. They never do anything on the spur of the moment. Coming home they think about what they are going to say to their wife. Going to the office they prepare what they are going to say to the boss. They are always rehearsing. It is always a rehearsal. They are always getting ready. And naturally, when you are too prepared, you miss the moment. You don't hear what is being said, you don't see what is present. You go on seeing things in the light of what you have prepared.

I was a teacher in a University for many years. I was surprised that students used to answer a question that had not been asked at all. Something had been asked but they had prepared something else, they were expecting something else. And they would answer whatsoever they had prepared.

It was not that they were doing it knowingly, no. Because their answer was ready, they would read the question in such a way that the answer fitted with it. They would interpret the question in such a way that it fitted with the answer. They could not afford to read the question as it was -- that would be dangerous. It might not fit and they knew only a certain answer for which they were ready. They would immediately start writing the answer; they would not even bother to go into the question. Just a slight change in the question and their whole answer would be wrong, but they would not see that slight change.

And that's how it goes on in your whole life.

A robopath is very dogmatic. He is always pretending to be certain about everything. He cannot allow doubt. Doubt creates trembling. He believes, he never suspects -- because if you doubt then you have to enquire. And who knows where your doubt will lead? That's why you see so many believers on the earth and no religion at all. So many believers? Everybody seems to be a believer -- believing in his Christianity, in his Mohammedanism, in his Hinduism. Everybody is a believer.

And the world is so utterly irreligious -- what is the matter? With so many believers the world should be blooming in religion. But this belief is not trust, not faith; it is pure dogmatism. It is just an effort to crush the doubt, it is just an effort to repress the doubt. If you talk to a robopath you have to be very alert; you must not touch his belief otherwise he gets mad. He is not getting mad at you. He simply becomes afraid -- you are taking the ground from underneath his feet. He has been believing that he knows and now you are here to disturb him. People don't like being disturbed. It creates anxiety.

People are very fixed in their ideas. Life goes on changing but their ideas never change. Just look.... You are still carrying the ideas that were given to you in your childhood -- and that life is no longer there. Life has moved, the Ganges has flowed, much water has passed, and you still go on believing in your childhood beliefs, childish, juvenile concepts. You carry them. That's why people don't grow.

A robopath is always past-oriented or future-oriented. He is never in the present. The past is good because you cannot do anything with the past. The past is finished and complete. The robopath feels very at ease with the past. The past is dead, things have happened, now there is no way to change and alter them.

With the past the robopath feels in tune, with the future he can desire and hope -- but with the present he is very uneasy, with the present he is very restless. The present brings problems. The past is finished, there is no problem about it -- it is settled. And with the future you can hope and you can settle according to the hopes in your mind. The future will not create any trouble for you. The future will not say that this is not possible. You can dream about it.

But the present is the most dangerous space to be. You want one thing and life gives something else. There is always a clash. You wanted somebody to welcome you and he didn't welcome you. If you had been hoping about the future there would have been no problem. The future cannot come and say no. The past is

settled, you know it is settled. Everything has happened. It is no more relevant. The past can be classified easily, the future can be projected easily... the only problem arises with the present.

The present does not listen to you. It has its own being. That's why the robopath goes on avoiding the present. And the best way to avoid the present is either to remain past-oriented or to become future-oriented.

There are two kinds of robopaths -- the older type remains with the past and the newer type remains with the future; the catholic remains with the past and the communist remains with the future. The so-called orthodox religious people think that the golden age was in the past -- somewhere far away, pre-history; and the communists and the fascists think that the future is going to bring the utopia -- somewhere far away are those golden peaks. But they are not very different. These are two aspects of the same robopathology. One thing is similar -- both want to avoid the present. Nobody wants to deal with it, nobody is ready to encounter it.

And life happens only when you start encountering the present. You become aware. Your life starts being new when you respond to the present. And the response has to be completely pure of past and future.

The robopath lives out of the past. The present does not exist for him. There is nothing new. The response of the robopath is never adequate, cannot be. It is not a response to the present situation so how can it be adequate? It is always inadequate. He reacts on cue. He suffers a cultural lag. He is never contemporary.

Remember well, if one thousand people are sitting here, don't think they are all living in the same moment, don't think they are contemporary. A few may be still struggling in the caves ten thousand years back -- cultural lag. Or a few may be dreaming of the future. Either you lag behind or you jump ahead -- and both are wrong. The only way to be authentic and alive is to be herenow. This is the only moment and this is the only space. Reality is herenow. All else is mind. Mind lives in the memory or in the imagination. The robopath lives memory, lives imagination, but never lives reality.

The robopath is a conformist. Conformity is a virtue for the robopath, the highest value. His whole idea is how to conform with people, how to become part of the mob and the crowd. And whatsoever value the crowd gives, he follows it. He is a follower, he is an imitator. He never asserts his individuality, he is never a rebel. He is orthodox in his very blood. He trusts the crowd, he does not trust his consciousness. He has none. When you have consciousness you trust your consciousness, then you are not a blind follower of the crowd.

The crowd is the lowest consciousness. To follow the crowd simply means a blind man following other blind men who are far more blind than you are. An individual has some possibility of awakening, the crowd has none. Sometimes an individual has become awakened -- a Buddha, a Krishna, a Christ, a Mohammed, a Mansoor -- have you ever heard of a crowd becoming enlightened? It has not happened and it is not going to happen. The crowd has no soul. The crowd is absolutely dead.

Only individuals live, but the conformist puts his individuality below the crowd. The conformist has only one idea -- how to convince people that he is living according to their ideas and ideals, how to have the good opinion of the people. The good opinion of others is his whole virtue, his whole morality.

'New or different behaviour is viewed by the robopath as strange and bizarre. Freaks are feared; originality is suspect. Tradition is truth. Obeying is his religion. To be part of the crowd is his goal. He wants to be anonymous in the crowd.'

He does not want the responsibility of being an indi-vidual -- because to have responsibility you will have to have consciousness. It is very easy to drop all responsibilities when you become part of a crowd. A Mohammedan crowd burning a temple, or a Hindu crowd killing Mohammedans or a Catholic crowd murdering.... If you become part of the crowd you don't have any responsibility. You can always say, 'I am not responsible. Hindus were going there to destroy the mosque and I followed them because I am a Hindu. But I have no individual responsibility. I did not decide to do it. It was already happening. I was just there and I became part of it.'

And when so many people are burning the mosque or murdering people, you can always say, 'They are doing it. Even if I am not doing it, it is going to happen -- so what. I can be with them.' And you don't feel any prick in your conscience.

Just think... can you do the same thing individually, all alone, on your own? You will think a thousand times before you decide to do such a stupid act as burning a mosque, or killing a person. But crowds are known to do any kind of thing. It has been one of the observations down the centuries that individuals only rarely go mad, crowds are always mad. For individuals madness is a rare phenomenon, it is accidental, but mobs -- madness is the rule for mobs. The crimes that have been committed by the crowd are many;

individuals have committed only a few crimes here and there.

Remember it, a robopath lives through the crowd so that he cannot be bothered by any responsibility. He can always say 'they'. He can drop his 'I' into the 'they'. He can lose himself in the crowd, become faceless, anonymous. Nobody can catch hold of him.

But you are responsible.

The robopath lives in image involvement. He is always concerned about how his image is, what people are thinking about him -- whether they think him good, saintly, this and that. He is not really worried about transforming his life. If people believe in stupid things he will follow them. You can go and see. If people believe that fasting is good, you will find a few stupid people fasting -- because only through fasting will they become saints. If people believe that killing oneself is spiritual, you will find people killing themselves.

In Jainism suicide is permitted. If somebody wants to kill himself he is allowed to -- and he becomes a great saint. Why? Because they say the world is just sin. The man who wants to get out of this world fast and soon is a great saint. Many people have committed suicide.

You can look into religious traditions and you will find a great Christian sect in Soviet Russia before the revolution. They used to cut off their genital organs. That was a religious thing. Thousands of people would do that. Women would cut off their breasts, and it was thought to be a great virtue.

There have been many sects whose members used to whip themselves -- the idea was that one who whips himself every morning is a great saint. And he who was the greater was decided by how many times he whipped himself in a day. Stupid, neurotic things, but they have happened. They still go on happening.

I have heard....

A disciple died and went to purgatory. There he ran into his guru who was accompanied by a luscious young blonde.

'I'm happy for you, Master,' said the new arrival. 'At least you're getting a partial reward in this place while you expiate your sins.'

'She isn't my reward,' sighed the guru. 'I'm her punishment.'

Your so-called saints can only be used for that, for punishments. They are ugly people, destructive people, stupid people -- either masochists or sadists, but in every way pathological. But their whole idea is how to have a good image in the eyes of others, that's all. If they think that a man standing on his head is a great saint, they will stand on their head. Through public opinion they live.

They live through the ideal, they live for the image they don't have any inner direction. 'They have no interior definition of their behaviour. It is decided by others. Public opinion is the ultimate deciding factor. Their behaviour is thus dominated by image or status requirements set by the surrounding society.'

Watch these characteristics in you and in others. Robopaths are idealists, they are never realists. They avoid reality. They have great ideas in their mind about how man should be. They never listen to the fact of how man is; 'should' is far more important for them than 'is'. And 'is' is real and 'should' is just imagination. They live in the 'ought' and they have impossible ideals in their minds which cannot be fulfilled, which are inhuman -- but they try to fulfil them. And in that very effort they start becoming more and more hard, more and more dead.

A robopath is always a perfectionist. He is never satisfied. He will always be finding faults . He will try to be as faultless as possible and he will look always at others' faults. Now, if you want to be faultless you cannot be original. With the original comes the error. If you want to do something new you have to accept that sometimes you may commit mistakes. If you want to be faultless you have to have a very small routine repeated so many times that it has become absolutely rigid and you can do it perfectly.

That's why many people live at the minimum, they cannot go to the maximum. With the minimum they can remain perfect but the maximum is a danger -- error may enter in. People live a very limited kind of life. They choose a small life and life has to be multi-dimensional, only then is it rich.

A robopath is really poor. He may have as much wealth as one can have, but he is poor. His life is one-dimensional. He always lives to the minimum, close to the minimum. Do as few things as possible because then you remain more perfect. If you do many more things, naturally you can't be perfect.

A real man is rich. He commits many errors -- of course, he never commits the same error twice -- but he always goes on new adventures, seeking and searching for the new. He is ready to go astray. The perfectionist is not ready to go astray. He cannot learn because learning creates trouble -- that's why you see that chil-dren can learn very much, grown-ups cannot. Grown-ups become perfectionists, they become

robopaths. Children are still not trained for it; they are ready to learn.

And children learn fast. Psychologists have come to observe that a child learns as much in seven years as he will learn in the rest of his life. Fifty per cent of his whole life is learned by the age of seven. If you are going to live for seventy years more, you will learn only fifty per cent more. This seems to be a sheer wastage of life. But why is the child so ready to learn? He is ready to commit mistakes, he is not worried about his image. He can try. If he fails he is ready to fail. A person who is not ready to fail will never try.

A robopath is necessarily anti-joy, anti-life. Not only is he anti-joy, he is a joy-killer. If somebody else is celebrating he will look with eyes of condemnation. If somebody is singing and dancing he will look as if somebody is committing a sin, a grave sin. He cannot accept laughter. Laughter looks to him like a sacrilege. He wants everybody to be serious and have long faces. He wants everybody to be miserably serious. That is his idea of a grown-up man. This is not the grown-up man, this is really the pathological state, ill.

A real man has the capacity to laugh as much as the capacity to cry. The real man has the capacity to be happy and to be miserable. His misery also has a certain life. These robopaths are miserable but even their misery is dull and dead and mechanical. Even in their misery there is no throb.

Remember this, and avoid any ideas that make you anti-life.

Father Sullivan was terribly overworked and confided to a psychiatrist that he felt on the verge of a nervous breakdown.

'What you need,' said the doctor, 'is to break completely with your everyday life. Put on a business suit and spend an evening in -- well -- a topless nightclub.'

That night, with some misgiving, the priest followed this advice. He sat in the darkest comer of the club until a passing waitress stopped at his table. 'Why, hello, Father!' she said.

'How... how did you know I was a priest?' asked the clergyman.

'Don't you recognise me, Father?' smiled the girl. 'I'm Sister Natalie. How's our shrink?'

The same psychoanalyst has sent them both. She says, 'How is our shrink?'

One of the greatest problems before therapists is how to help people to become more life-loving, life-affirmative again -- because when you affirm life you are relaxed, when you start enjoying life you start becoming alive. Again your feet have a dance and again your heart has a song; again things start hap-pening.

People come to me -- these anti-life people -- they say, 'What kind of ashram is this? People dancing, singing, women and men holding hands -- what kind of ashram is this?' Their problem I can understand. They may have gone to Vinoba's ashram or to Shivananda's ashram. Ashrams have existed in India for centuries -- life-negative ashrams where only dull and dead people gather together, old, on the verge of death, tired, bored, finished, just somehow pulling themselves along, against life, against every kind of celebration. So they have a certain idea about an ashram -- that an ashram has to look serious. They have a certain idea about an ashram -- that an ashram has to look like a hospital.

This is not a hospital, this is not for full and dead people, this is not a cemetery, this is not a graveyard. this is a temple where we celebrate -- and through celebration we grow tremendously -- where we celebrate the very fact that God has given us birth; where we are grateful for these few utterly precious moments that God has given to us, for this BARAKA, for this PRASAD. What can we do except thank God through dance, through singing, through being more loving? God has showered so much love on us, what can we do in return? How can we pay the debt? We can shower this love on other human beings, on trees, on birds, on animals, on the world. Whatsoever God has given to us we have to give and share.

The robopath has no compassion. He is hard. He is hard on himself, he is hard on others. And sometimes when robopathology goes to its very extreme he not only lacks compassion, he becomes acompassionate. That value simply disappears. He is neither compassionate nor not compassionate -- that value simply does not exist for him. He only does his role -- properly, of course; he follows orders -- blindly, of course. His great value is efficiency.

'The robopath's enactments are generally neither against other people nor for other people in terms of a sense of personal moral values or principles. He acts essentially in terms of what is the most expedient behaviour to further or confirm with his expected status or image in the social system.'

That's what the people who served Adolf Hitler said in the courts -- that they were simply following orders, they were not responsible. Their only duty was to obey and they did their work as efficiently as

possible. They were not concerned with what the work was.

The man who dropped the atom bomb on Hiroshima was asked the next morning by a journalist how he felt. He said, 'There was nothing to feel. I dropped the bomb, I fulfilled my duty, then I ate my dinner and I went to sleep. And I had a perfect sleep.' Now what kind of man is this? One hundred thousand people have died by his bomb, by his act -- one hundred thousand people and he could sleep the whole night perfectly well without even a nightmare disturbing him? What kind of man is he? And he could eat his dinner that night?

But try to understand. He is the perfect robopath. He says, 'I did my duty' -- as you do your duty. You go to the office and you do your duty. You are a clerk and you have to issue an order for somebody to be crucified, sentenced to death -- you don't feel anything. You simply type the order, you send it to the right person to sign, you come back home, you take your dinner, you love your wife, you talk to your children, you watch the TV, and you go to sleep. It is none of your concern.

The same were the answers of the German officials who followed such orders that it seems impossible that a human mind could do that, that a human being could do that. Burning thousands of Jews.... But they did it perfectly and they did it efficiently.

Just the other day I was saying in darshan....

An Indian died. He used to live in Germany. When he died he went to hell and the Devil asked him, 'What hell would you like to choose? You can have either -- Indian or German -- because you were born an Indian and you lived in Germany, so this alternative is possible. You can choose either.'

The Indian was surprised. He said, 'I never thought that there were different kinds of hell. But what is the difference? Are the punishments different?'

The Devil laughed. He said, 'No, the punishments are exactly the same. The same fire is waiting for you, and every torture.'

Then the Indian was even more puzzled. He said, 'Then what is the difference?'

And the Devil said, 'Of course, there is a difference. Things are done with German efficiency in the German hell, with German accuracy, precision, perfection. And, of course, an Indian hell is an Indian hell.'

The Indian jumped. He said, 'I want to go to the Indian hell -- because sometimes the fire may not burn, sometimes the man who puts the fire on may not turn up.'

An Indian hell is going to be Indian, so if you have any choice choose the Indian.

The robopath has no compassion, he has no feeling, he has no heart. The robopath lives in constant hostility because he goes on repressing anger, hatred; he goes on repressing every kind of emotion. He goes on repressing all the negative kinds of emotions, then by and by a moment comes of such accumulated anger that he is simply angry -- not at anyone in particular, he is just angry. He becomes antagonistic to everybody. and he has no reason, just antagonism. It seeps into his blood and bones, it becomes part of his marrow.

'People unable to act out their spontaneity and creativity develop repressed venomous pockets of hostility. They become hard, thick and dense.'

Never repress, otherwise you are on the way to becoming a robopath.

Robopaths are self-righteous, they always feel holier than thou. Their whole effort is how to look holier than others, how to be at the top. Their ego is very subtle. These people become saints, monks, mahatmas, and all kinds of neuroses are born in them. These people become politicians, puritans, moralists. They are ready to throw the whole world into hell. These are the people who have invented hell.

And the last thing that a robopath is, is alienated. 'The robopath is alienated from self, from other selves, and from nature. He is alienated from self in the sense that his ego is only a function of ritualistic demands. It has no intrinsic self-definition.' He does not know who he is, he knows only what others say about him. So he is alienated from himself. He has never encountered himself. He has never looked into his own being. He has always been looking into other people's eyes -- looking for his image, for how he looks in other people's eyes. He has never come home. He is alienated from himself.

He is alienated from other selves because others don't exist for him as persons, others exist as things. His world is the world of 'I-it', it is not the world of 'I-thou'. He never calls anybody 'thou', he never falls in love, he never melts his ego into somebody else's being, he never comes close enough to overlap anybody. He remains aloof, distant. He remains higher than others.

And in small things -- he will not smoke, he will not drink, he will not eat this and that -- in these small

things he will pose as a saint. Just by not smoking can you become a saint? So cheap? Just by not smoking? Just by not drinking can you become a saint? Just by becoming a vegetarian can you become a saint? I am not saying don't be vegetarians and I am not saying go on smoking and drinking -- what I am saying is that these things don't make a saint. People who go on smoking and drinking and eating -- anything whatsoever -- with no compassion in their hearts, are just stupid people. Those who don't do such stupid things are intelligent people, but not saints. To smoke, to drink, may be a mistake against your body but it is not a sin.

But those robopaths will make it a sin because this makes it very, very easy to become saints. They can always say, 'I don't smoke, I don't drink, I don't eat meat, I don't do this and I don't do that,' and immediately they are on a higher pedestal.

And naturally, when you are not in tune with yourself and with other people, how can you be in tune with nature? These robopaths have been destroying nature. They are the enemies of ecology. They go on destroying nature. They have wiped almost half of nature off the earth. They are very destructive people. They are destructive of themselves, of others, of nature -- how can they know God? How can they feel God? They have not even felt a rose flower, they have not even felt the cry of the cuckoo, they have not even felt the river passing by, they have not even felt a child smiling and they have not seen a woman's tears. They have not even felt their own existence.

This creates alienation. 'They are alienated from other people because their interaction is usually in terms of others as objects, not as human beings. They are role objects, like servants, bosses, employees, employers, doctors, patients etc.'

When a doctor comes to see a patient he is not interested in the patient as a person, just in his role as a patient. And the patient is not interested in the doctor as a person, just in his role as a doctor. The wife, the husband, the son, the father, the mother -- they are all roles. People are not interested in each other's person, in each other's living reality.

This is the robopathology that man has lived up to now, and man can go on living in it.

You can jump out of it. That jump makes you religious. That jump brings you to understanding, that jump makes you wise, that jump makes you enlightened.

Now this small story.

NAJRANI SAID, 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE.TALKING NONSENSE. '
A THEOLOGIAN WHO LIKED THIS PHRASE ASKED, 'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'
'CERTAINLY,' SAID NAJRANI. 'LT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A CIRCLE".'

There are people who think they can understand -- maybe not perfectly but they can understand approximately. this is not possible. Understanding is not gradual, understanding is a sudden flash. Understanding is always total, it is never partial. It is not that you can have it in little chunks, in little bits and pieces. No, understanding is not accumulative. Understanding cannot be divided into parts. When it comes, it comes as a totality. Either it is or it is not. Either you are awake or you are asleep. Either you are enlightened or you are a robopath. From robopathology to enlightenment there is a quantum leap, a jump.

But the robopath believes that although he may not be as enlightened as Buddha, he is also a little bit enlightened. That belief helps him to go on sleeping. Yes, he may not be such a great meditator but he is doing a little bit of meditation. He may not have known God but he has had a few glimpses.

This is not possible. Najrani's statement is of tremendous importance. 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE TALKING NONSENSE.' There is no way to have a "nearly understanding" state of mind. Nobody can know truth approximately. An approximate truth is still a lie. It is as if you are heating water -- at ninety degrees it is still water, at ninety-five degrees it is still water, at ninety-nine degrees it is still water. You cannot say that it is less water now. It is still the same water -- heated, but the same water. Then at a hundred degrees suddenly there is a jump. The water evaporates. It is a quantum leap, discontinuous.

It is not that at first the water becomes a little bit of vapour and then a little bit more and then a little bit more, no. At one point it is still water, coming closer and closer to a hundred degrees. At ninety-nine point nine it is still water and then in a split second it is no longer water, it has become vapour. In fact, to say 'in a

split second' is not right -- it happens in no time. That moment ii almost timeless. When I say 'timeless' I mean it exactly. No time passes, it is sudden. That is the meaning of a quantum leap. Either you understand or you don't.

So be clear about it. Understanding is indivisible; it is not possible to divide it; you cannot have little or more of it. Preparation for it is gradual but the happening is a sudden happening, like lightning. One moment all was dark, another moment all is light -- like that. Understanding has no continuity with non-understanding, it is discontinuous.

That's why I say to you that by accumulating knowledge you will not become wise. Knowledge can be accumulated; you can be less of a knower or more of a knower. You can go on accumulating knowledge; you can become more and more of a knower. But wisdom is non-accumulative. It is radical. It is a revolution. It is an explosion -- from the known into the unknown, from the visible into the invisible, from the material into the spiritual, from the temporary into the non-temporal, from time into eternity, from robopathology into enlightenment. It is a hundred-and-eighty-degree turn without taking any time -- because time brings degrees, gradualness.

The moment of enlightenment is a timeless moment -- we should not even call it a moment because it is not. But we have to because of linguistic limitations.

Knowledge is one thing, understanding is totally another. Understanding is as free of knowledge as ignorance is -- it is more similar to ignorance than knowledge. It is as empty as ignorance. But in ignorance there is a hankering for knowledge; in enlightenment there is no hankering any more -- that is the only difference. The ignorant person will become knowledgeable sooner or later, because there is a hankering. He wants to have knowledge. He suffers because of his ignorance. He feels hurt that he does not know. He wants to know.

The man of enlightenment has come to know that there is no way to know, that the mystery is absolute, that the desire to know is meaningless. Nothing can be known. Not a thing is ever known. In that moment he becomes innocent. Ignorance is there no more because ignorance can only be there if you hanker for knowledge. Only the desire for knowledge creates the idea of ignorance. When the desire for knowledge has disappeared, ignorance has disappeared too -- one is absolutely empty of both ignorance and knowledge. One is in utter silence, awe. All has stopped, all has disappeared, and for the first time there is consciousness, total consciousness.

That total consciousness is what Najrani means by under-standing. That's why he says you cannot have approximate understanding.

A THEOLOGIAN WHO LIKED THIS PHRASE ASKED...

Theologians are people who are always hankering for more knowledge. He said:

'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'
'CERTAINLY,' SAID NAJRANI. 'IT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A CIRCLE".'

A circle is either a circle or is not a circle. You cannot have a half-circle. A half-circle is not a circle at all. The are is only a curve, it is not circle. A circle is a circle only when it is complete. The very idea of a circle has completion intrinsic to it. Only a complete circle is a circle and only absolute understanding is understanding.

That's why there is no way to compare Buddha, Mohammed, Mansoor, Christ, Lao Tzu, Zarathustra -- there is no way. You cannot compare; they are all circles and all are complete. You cannot say that Buddha is more of a circle than Zarathustra, or Zarathustra is more of a circle than Lao Tzu. You cannot use the words 'more' and 'less' as far as enlightenment is concerned. Enlightenment is never more or less.

People come to me sometimes and they ask who is more enlightened -- Buddha or Mahavira? They are asking an absolutely stupid question. Nobody is more enlightened. One is enlightened when more and less have disappeared. One is enlightened when all comparisons have disappeared. One is enlightened when one has disappeared.

How can two absences be more or less? When I am not in the room and when you are not in the room,

can my absence be more than your absence? When I am not in the room, the room is as much empty as when you are not in the room. It can't be that when I am not in the room it is more empty and when you are not in the room it is less empty. Absences cannot be more or less.

Egos can be more or less; egolessness cannot be more OF less. Remember it. It is a tremendously important statement.

Understanding is lightning. You can prepare for it, but while you are preparing you remain ignorant. You go on remaining ignorant to the very last moment. And then suddenly all has disappeared. And it happens without any process, without any time passing by. It is utterly timeless.

So the last thing.... Remember, there have been two schools all over the world: one school teaches gradual growth, another school teaches sudden enlightenment. And both are right -- because those who teach gradual growth are talking only about preparation, heating the water; and those who are talking about sudden enlightenment are talking about the last thing -- when the water has come to a hundred degrees.

Both are right and there is no conflict and there is no need to create any conflict. They are absolutely right an-l both are right and both are right together. One's emphasis is on the pre-paration -- it is true because what is the point of talking about sudden enlightenment if you are not prepared? If you are cold, below zero degrees, what is the point of talking about evaporation?

First get heated, become at least warm, start moving towards the hundred-degree point. Those who talk about gradual growth simply mean that preparation will have to be gradual.

And those who talk about sudden enlightenment are talking about the ultimate thing. They say, 'Why talk about the gradual growth? That's okay. That is accepted, taken for granted. The real thing to talk about is the ultimate -- when it happens it happens in a total way. It simply wipes you out completely. You disappear, and then there is understanding.'

Najrani said this to the theologian because theologians are the people who belong to the world of knowledge, are the people who always think of accumulation, of having more knowledge, of having more virtue, of having more this and that -- their minds are always greedy. They think in terms of degrees. Mind functions in terms of degrees, and understanding is a state of no-mind.

I talked long to you about robopathology for a certain reason -- because that is where you are. And unless you get out of your robopathology you will never know that benediction called understanding, enlightenment, nirvana.

Sufis: The People of the Path, Vol 1

Chapter #8
Chapter title: A Certain Milieu

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The first question:

WHY DO YOU GIVE SANNYAS TO BABIES AND CHILDREN?

Sannyas can be given only to babies and children. The very idea of being an adult is a barrier. The adult

mind is an adulterated mind. It is already corrupt.

The physical age is irrelevant. Somebody may be seventy years old and yet a baby, and somebody may be young and may not be innocent.

To receive sannyas needs a very, very innocent mind, one which knows nothing. Then the contact is immediate and the contact is from being to being, heart to heart. Otherwise the contact remains from mind to mind -- and from mind to mind there is no contact really, it is a deception. It only appears as if there is a contact. There is a constant conflict between two minds.

Listen to this small story....

One evening, Katz, a black cat who lived at Master Soen-sa's ashram, died. The seven-year-old daughter of one of Soen-sa's students was very troubled by the death. After the burial and chanting to Amida Buddha, she went to Soen-sa for an interview.

Soen-sa said, 'Do you have any questions?'

She said, 'Yes. What happened to Katzie? Where did he go?'

Soen sa said, 'Where do you come from?'

'From my mother's belly.'

'Where does your mother come from?'

She was silent.

Soen-sa said, 'Everything in the world comes from the same one thing. It is like in a cookie factory. Many different kinds of cookies are made -- lions, tigers, elephants, houses, people. They all have different shapes and different names, but they are all made from the same dough and they all taste the same. So all the different things that you see -- a cat, a person, a tree, the sun, this floor -- all these things are really the same.'

'What are they?'

'People give them many different names. When you are thinking, all things have different names and different shapes. But when you are not thinking, all things are the same. There are no words for them. People make the words. A cat doesn't say, "I am a cat." People say, "This is a cat." The sun doesn't say, "My name is sun." People say, "This is the sun." So when someone asks you, ' What is this?", how should you answer?'

'I shouldn't use words.'

Soen-sa said, 'Very good! You shouldn't use words. So if someone asks you, "What is Buddha?" what would be a good answer?'

She was silent.

Soen-sa said, 'Now you ask me.'

'What is Buddha?'

Soen-sa hit the floor.

She laughed.

Soen sa said, 'Now I ask you, "What is Buddha?"'

She hit the floor.

'What is God?'

She hit the floor.

'What is your mother?'

She hit the floor.

'What are you?'

She hit the floor.

'Very good! This is what all things in the world are made of. You and Buddha and God and your mother and the whole world are the same.'

She smiled.

Soen-sa said, 'Do you have any more questions?'

'You still haven't told me where Katz went.'

Soen-sa leaned over, looked into her eyes, and said, 'You already understand.'

She said, 'Oh!' and hit the floor very hard. Then she laughed.

Soen-sa said, 'Very, very good! That is how you should answer any question. That is the truth.'

She bowed and left. As she was opening the door, she turned to Soen-sa and said, 'Master, but I'm not going to answer that way when I'm in school. I'm going to give regular answers!'

Soen-sa laughed.

This is a deeper communion than can be possible between two minds.

The child understands in a very different way. First, the child has no knowledge. When there is no knowledge, when you know that you don't know, there is opening. When you know you know, you are closed.

When a child asks a question it is really out of his ignorance; when a grown-up asks a question it is out of his knowledge. The question may be formulated in the same way but the quality of the question is utterly different. When a child asks, there is purity. He does not know, that's why he is asking. When a grown-up asks, he knows, he already knows. The question is out of his knowledge.

When the question is out of knowledge it is impossible to answer it. When you already think you know, you are in conflict with anything that is going to be said to you. You have something at stake -- your knowledge, your past, your belief, your doctrine, your church.

A child has none of these hindrances. That's why Jesus says, 'Unless you are like a child you will not enter into the kingdom of God.'

So don't be worried about why I give children sannyas -- rather be worried about yourself. If you are not a child, even if I give you sannyas you will not receive it.

I go on giving sannyas to every kind of person. To say no is not my way. I hope even against hope. Even when I see somebody who is just like a rock, when I see him closed completely, there is no way to enter into him, then too I never say no. Who knows? Maybe tomorrow he will relax. Maybe just this gesture of his, that he wants to take sannyas, will begin a new chapter in his life. Who knows? Things change, people change. Those who are very, very soft become hard; those who are hard become soft. Life is a constant flux. Maybe in the past things have happened in such a way that the person has become rock-like. The future may be different, may have a different story to tell.

Just looking at the past -- because a man is just his past -- to deny him sannyas because of this past is to deny him any new future, is to deny him any possibility of changing. Who am I to deny? So to whosoever comes, even a rock-like person, I say yes.

To the lowest the highest remains possible. There is no way to go so far away from God that you cannot turn. The farthest point in existence from God is still in God; we cannot go out of him.

When a child comes I accept the child.

I understand why you have asked. You have asked because I say that the children should not be conditioned. But sannyas is not a conditioning, it is just the opposite. If I don't give the child sannyas, he is going to become a Christian or a Hindu or a Mohammedan; he is going to become somebody who will be far worse. By giving him sannyas I allow him entry into a new kind of commune, a new kind of religiousness -- which is not religion but just religiousness.

I am welcoming him to a new kind of family where we are not going to impose any dogma, we are only going to give him a kind of milieu. This is totally different. To give a dogma conditions; to give a milieu is not a conditioning, to give a milieu is just to share.

If I have attained something I can do two things: either I can start conditioning you so that you also attain the same thing -- but through conditioning nothing is ever attained -- or I can start helping to create a milieu, just a climate, where if you want to open, you can open. It is just like the morning -- the sun arrives on the horizon. It does not go to each flower, it does not knock at each bird's nest, it does not order, 'Now start singing -- the morning has come. Now start opening -- the morning has come. Now be awake!' It says nothing. The sun simply stands there. It creates a climate.

That warmth, that life-giving warmth, spreads all over the earth. In that warmth trees start opening their eyes, birds start singing again, flowers open their petals. Nothing is being said, nothing is being conditioned -- it is just the presence.

When I am giving sannyas to you, child or not, what is going to happen by it? It is just that I am allowing you to be in my presence. I am simply allowing you to become friends with me. This is just a friendship in which something is possible if you are ready to move.

And a child is more ready to move, a child is more enquiring, a child still has wondering eyes, a child is still clean. Nothing is written on his slate yet. Sannyas is not a kind of imprisonment, it is just an attitude of coming out of all prisons. So why should the children not be allowed to become sannyasins?

I have no creed, no dogma, no catechism. I am simply a presence. In this presence you can share something, you can partake of me. Everybody is welcome -- a child of three months and an old man of

ninety years. Everybody is welcome. Who-soever wants to go on the journey of the unknown is welcome.

And all that we teach here -- if you can call it teaching -- is love and meditation. Both are unconditioning, both are de-hypnotising. We don't teach a philosophy about love, we simply create the milieu where love can grow. And we don't give a ritualistic, formalistic form of meditation -- just the quality of meditativeness. Once you start drinking a little of meditativeness, a little of love. you start growing wings.

Sannyas is not the end of the journey, it is just the beginning. It is the first step. When you become a Christian it is the end, when you become a Hindu it is the end, when you become a Mohammedan it is the end. Then you can relax. Then you need not worry. When you become a Christian it is Christ's duty and responsibility to save you. Now he will do everything. Now you can go on your own way, you can go on doing your things -- you have left the burden on Jesus. He will carry your cross. Nobody can carry your cross, no, not even Jesus. Nobody can save you. How can anybody save you? The moment you start thinking that somebody else is going to save you, you are going to become a slave. The very idea that somebody else is going to save you creates slavery.

I am not a saviour. I don't deal in that kind of nonsense. I am not going to save you. You can save yourself. I will make available all that is in me, you can choose anything you like and love. And there is no enforced effort here to bring you all into the same mould. You can grow the way it happens to you. My trust is in the individual, I don't trust the crowd. The crowd is by its nature ugly. My sannyasins are connected with me individually. My sannyasins are not in fact connected to any organisation.

If you see any kind of organisation, it is just like the post office or the railway management. It is not a church, it is just to make me available to you more easily, more comfortably -- otherwise I would be crowded and it would not be possible to work at all. The organisation is there just like the postal department. It is needed. But it is not an institution. Its function is there, its utility is there, but it is not a church. My sannyasins don't belong to any organisation, they belong to me. And each sannyasin belongs directly to me, it is not via the organisation. The organisation is there only to facilitate things. It is not a party, a sect, a church; it is nothing of the kind.

And to each individual my answer is always different. hence you will find many contradictions. I don't have anything fixed. Whenever I face an individual I reflect him. I see into him. I don't have anything in my mind to enforce. I see into him; I respond to him.

When a child comes I respond in his way; when an old man comes I respond in his way. And each individual is so unique, so utterly unique, that you cannot give the same answer to everybody.

The second question:

CAN A DISCIPLE TRANSCEND FORM AND BE IN TUNE WITH THE ESSENCE OF THE CREATOR?

Why this hankering to transcend form? Form is also of the Creator, form is also God. In the form he also exists. Nothing is wrong with the form.

The problem arises only when you start thinking that the form is all. There is no need to transcend the form, there is only a need to understand it. Form is perfectly beautiful the body is perfectly beautiful -- but don't think that the body is all. There is something more, something more that is not visible to the eyes, something deep. It has to be there.

The body is the surface, the soul is its depth. These are not two things. God and the world are not two things... the world is the surface and God is the world's depth. And the depth cannot exist without the surface, remember, neither can the surface exist without the depth. They are together, they are absolutely together. They are one. It is only in language that the division arises; reality remains indivisible.

So first, don't hanker tor transcendence. I here is no need -- only understanding is necessary. Or, if you love the word 'transcendence', then you can remember: understanding is transcendence. But transcendence is not of the form, transcendence is of both the surface and the depth -- because the moment you see it is all one then you cannot define it as the surface and you cannot define it as the depth. Then all definitions are meaningless. Then you are facing the indefinable. You have transcended duality. But it comes through understanding.

The very idea of transcendence can create problems. You can start repressing, you can start condemning

-- that's how condem-nation entered into human consciousness. And it has been the greatest calamity that man has ever suffered.

I have heard....

A guy went to his dentist. The dentist wanted to give him novocaine but he said, 'No, I want to transcend dental medication.'

He must be a transcendental meditation freak. He says, 'I want to transcend dental medication.' Why? Why this constant effort to go somewhere else, to be somewhere else, to be someone else? Why can't you relax into reality as it is? There is nowhere to go, nothing to transcend, and nothing to transcend to. God is herenow.

Just understand. Just open your eyes and see. See without any ideas. If you have this idea of transcending something, you are always looking with prejudiced eyes. You know that this is the form and you have to transcend the form. How can you love the form? This is the body and you have to love only the soul. And this is the world and you can love only God.

You will be getting into unnecessary anxiety. And the anxiety that you will create is such that you will never be able to solve it -- because the form is always there with the formless. The form is of the formless -- let me be contradictory or paradoxical, but it is so. The form is of the formless and the body is of the bodiless and matter is nothing but non-matter in a condensed form; It is the manifestation, matter is the manifestation, of the non-material. The word is nothing but the manifestation of silence.

Rather than trying to transcend, start thinking of relaxing into that which is. You will reach into the formless sooner -- and without any effort on your own. Just relax and be drowned by the form, and when you are drowned by the form you start entering into the formless. If you can love a woman or a man, your friend, your wife, your child, your father, your mother, if you can love anybody, soon you will see that the form is not there alone. The formless has started coming through the form.

When you touch the hand of somebody you love, it is not only a touch of the skin, something is touched which is beyond the skin, behind the skin. Some pulse, some vibe, simply jumps from one hand to another, something of the spiritual. Look into the eyes of somebody that you love and you are not looking only into the eyes -- something deeper opens, something abysmal opens. By and by the body starts disappearing. You are getting into the spiritual. But the body is the door.

It is exactly like a temple. You enter a temple... what do you mean by the word 'temple'? The door, the walls -- do you mean that? Of course, the door and the walls are not the temple, the temple is the emptiness inside. That's where you go. But those doors and those walls protect that emptiness, that shrine. If those walls and the doors disappear, there will be no shrine. Those walls are not against that emptiness; those walls support that emptiness, those walls protect that emptiness. So what is the temple? The walls, the doors, or the emptiness? No, you cannot divide that way, both are the temple. The wall and the doors are the outer form and the emptiness, the innermost emptiness, is the soul.

Exactly so is the case with man, with a flower, with a tree. God is there in every form and God is formless. Because God is formless the idea of how to transcend form arises. But the only way to transcend it is to descend into it. The only way to transcend it is to go into it so totally, so lovingly, that there is no condemnation.

Don't even call it the surface because even our words have become contaminated. The moment you say that this is just the surface you have already condemned it -- it is as if there is some-thing wrong with the surface.

You go for a walk on the beach, you see millions of waves in the ocean -- on the surface. Yes, this is the surface but can you take the surface away from the ocean? And can you enter the ocean without entering the surface? The depth and the surface are two polarities of one energy. And the ocean will not be much of an ocean if you take the surface away. Nothing will be left. You will go on taking the surface away, away, away, and nothing will be left -- because whenever something is there it will become the surface.

To see this non-duality is to see. Then one becomes alert, aware, for the first time.

The third question:

I WANT TO BE CREATIVE. WHAT SHOULD I DO?

Become a child again and you will be creative. All children are creative. Creativity needs freedom -- freedom from the mind, freedom from knowledge, freedom from prejudices.

A creative person is one who can try the new. A creative person is not a robopath. Robopaths are never creative, they are repetitive. So become a child again.

And you will be surprised that all children are creative; all children, wherever they are born, are creative. But we don't allow their creativity, we crush and kill their creativity, we jump upon them. We start teaching them the right way to do things.

Remember, a creative person always goes on trying the wrong ways. If you always follow the right way to do a thing you will never be creative -- because the right way means the way discovered by others. And the right way means that of course you will be able to make something, you will become a producer, a manufacturer, you will be a technician, but you will not be a creator.

What is the difference between a producer and a creator? A producer knows the right way of doing a thing, the most economical way of doing a thing; with the least effort he can create more results. He is a producer. A creator fools around. He does not know what is the right way to do a thing so he goes on seeking and searching again and again in different directions. Many times he moves in a wrong direction, but wherever he moves, he learns. He becomes more and more rich. He does something which nobody has ever done before. If he had followed the right way to do things he would not have been able to do it.

Listen to this small story....

A Sunday school teacher asked her students to draw a picture of the Holy Family.

After the pictures were brought to her, she saw that some of the youngsters had drawn the conventional pictures -- the Holy Family in the manger, the Holy Family riding on the mule, and the like.

But she called up one little boy to ask him to explain his drawing, which showed an airplane with four heads sticking out of the plane windows.

She said, 'I can understand why you drew three of the heads to show Joseph, Mary, and Jesus. But who's the fourth head?'

'Oh,' answered the boy, 'that's Pontius the Pilot!'

Now this is beautiful. This is what creativity is. He has discovered something.

But only children can do that. You will be afraid to do it. You will look foolish. A creator has to be able to look foolish. A creator has to risk his so-called respectability. That's why you always see that poets, painters, dancers, musicians, are not very respectable people. And when they become respectable, when a Nobel Prize is given to them, they are no longer creative. From that moment creativity disappears.

What happens? Have you ever seen a Nobel Prize winner writing another thing which is of any value? Have you ever seen any respectable person doing something creative? He becomes afraid. If he does something wrong, or if something goes wrong, what will happen to his prestige? He cannot afford that. So when an artist becomes respectable he becomes dead.

Only those who are ready to put their prestige, their pride, their respectability, again and again at stake, and can go on into something which nobody thinks is worth going into.... Creators are always thought to be mad people. The world recognises them, but very late. It goes on thinking that something is wrong. Creators are eccentric people.

And remember again, each child is born with all the capacities to become a creator. Without any exception all children try to be creators but we don't allow, them. Immediately we start teaching them the right way to do a thing -- and once they have learned the right way to do a thing they become robopaths. Then they go on doing the right thing again and again and again, and the more they do it, the more efficient they become. And the more efficient they become, the more respected they are.

Somewhere between the age of seven and fourteen a great change happens in a child. Psychologists have been searching into the phenomenon... why does it happen and what happens?

You have two minds, two hemispheres. The left hemisphere of the mind is uncreative. It is technically very capable but as far as creativity is concerned it is absolutely impotent. It can only do a thing once it has learned it, and it can do it very efficiently, perfectly; it is mechanical. This left hemisphere is the hemisphere of reasoning, logic, mathematics. It is the hemisphere of calculation, cleverness, of discipline, order.

The right hemisphere is just the opposite of it. It is the hemisphere of chaos, not of order; it is the

hemisphere of poetry, not of prose, it is the hemisphere of love, not of logic. It has a great feeling for beauty, it has a great insight into orginality -- but it is not efficient, it cannot be efficient. The creator cannot be efficient, he has to go on experimenting.

The creator cannot settle anywhere. The creator is a vagabond; he carries his tent on his shoulders. Yes, he can stay for an overnight stay, but by the morning he is gone again -- that's why I call him a vagabond. He is never a householder. He cannot settle. Settling means death to him. He is always ready to take a risk. Risk is his love affair.

But this is the right-side hemisphere. The right-side hemisphere is functioning when the child is born; the left-side hemisphere is not functioning. Then we start teaching the child -- unknowingly, unscientifically. Down the ages we have learned the trick of how to shift the energy from the right hemisphere to the left hemisphere; how to put a stop to the right hemisphere and how to start the left hemisphere. That's what our whole schooling is. From kindergarten to university that's what our whole training and so called education is. It is an effort to destroy the right hemisphere and to help the left hemisphere. Somewhere between the ages of seven and fourteen we succeed and the child is killed, the child is destroyed.

Then the child is wild no more -- he becomes a citizen. Then he learns the ways of discipline, language, logic, prose. He starts competing in the school, becomes an egoist, starts learning all the neurotic things that are prevalent in the society, becomes more interested in power, money, starts thinking how to become more educated so that he can become more powerful, how to have more money, how to have a big house, and all that. He shifts.

Then the right hemisphere functions less and less -- or functions only when you are in dream, fast asleep. Or sometimes when you have taken a drug.

The great appeal of drugs in the West is only because the West has succeeded in destroying the right hemisphere completely because of compulsory education. The West has become too educated -- that means it has gone to the very excess, to one side. It has become extreme. Now there seems to be no possibility. Unless you introduce some ways which can help the right hemisphere to be revived again in the universities and colleges and the schools, drugs are not going to go. There is no possibility of prohibiting drugs by law alone. There is no way to enforce it unless the inner balance is put right again.

The appeal of the drug is that it immediately shifts gear -- from the left hemisphere your energy moves to the right hemisphere. That's all the drug can do. Alcohol has been doing it for centuries but now far better drugs are available -- LSD, marijuana, psilocybin. and even better drugs will be available in the future.

And the criminal is not the drug-taker, the criminal is the politician and the educationalist. It is they who are guilty. They have forced the human mind into one extreme -- into such an extreme that now there is a need to revolt. And the need is so great! Poetry has completely disappeared from people's life, beauty has disappeared, love has disappeared... money, power, pull, they have become the only gods.

How can humanity go on living without love and without poetry and without joy and without celebration? Not for long.

And the new generation all over the world is doing a great service by showing the stupidity of your so-called education. It is not a coincidence that drug-takers almost always become drop-outs. They disappear from the universities, colleges. It is not a coincidence -- this is part of the same revolt.

And once a man has learned the joys of drugs it becomes very difficult for him to drop them. Drugs can be dropped only if better ways can be found which can release your poetry. Meditation is a better way -- less destructive, less harmful, than any kind of chemical. In fact, it is not harmful at all, it is beneficial. Meditation also does the same thing: it shifts your mind from the left hemisphere to the right hemisphere. It releases your inner capacity of creativity.

A great calamity that is going to be in the world through drugs can be avoided by only one thing -- that is, meditation. There is no other way. If meditation becomes more and more prevalent and enters peoples' lives more and more, drugs will disappear. And education must start to be not so absolutely against the right hemisphere and its functioning.

If the children are taught that both are their minds, and if they are taught how to use both, and if they are taught when to use which.... There are situations when only the left-side brain is needed, when you need to calculate -- in the marketplace, in the everyday business of life. and there are times when you need the right hemisphere.

And remember always, the right hemisphere is the end and the left hemisphere is the means. The left hemisphere has to serve the right hemisphere, the right hemisphere is the master -- because you earn money

only because you want to enjoy your life and celebrate your life. You want a certain bank balance only so that you can love. You work only so that you can play -- play remains the goal. You work only so that you can relax. Relaxation remains the goal, work is not the goal.

The work ethic is a hangover from the past. It has to be dropped. And the educational world has to go through a real revolution. People should not be forced. Children should not be forced into repetitive patterns. What is your education? Have you ever looked into it? Have you ever pondered over it? It is simply a training in memory. You don't become intelligent through it, you become more and more unintelligent. You become stupid. Each child enters the school very intelligent but it is very rare that a person comes out of university and is still intelligent -- it is very rare. The university almost always succeeds. Yes, you come with degrees but you have purchased those degrees at a great cost: you have lost your intelligence, you have lost your joy, you have lost life -- because you have lost the functioning of the right-side hemisphere.

And what have you learned? Information. Your mind is full of memory. You can repeat, you can reproduce -- that's what your examinations are. The person is thought to be very intelligent if he can vomit all that has been thrown into him. First he has to be forced to swallow, go on swallowing, and then in the examination papers, vomit. If you can vomit efficiently, you are intelligent. If you can vomit exactly that which has been given to you, you are intelligent.

Now this is something to be understood: you can vomit the same thing only if you have not digested it, remember. If you have digested it you cannot vomit the same thing, something else may come. Blood may come but not the same Vrindavan bread. That will not come. It has disappeared. So you have to simply keep it down there in your stomach without digesting it. Then you are thought to be very, very intelligent. The most stupid are thought to be the most intelligent. It is a very sorry thing, a sorry state of things.

The intelligent may not fit. Do you know Albert Einstein could not pass his matriculation examination? Such a creative intelligence -- it was difficult for him to behave in the stupid way that everybody else was behaving in.

All your so-called gold medallists in the schools, colleges, universities, disappear. They never prove to be of any use. Their glory ends with their gold medals. Then they are never found anywhere. Life owes nothing to them.

What happens to these people? You have destroyed them. They have purchased the certificates and they have lost all. Now they will be carrying their certificates and degrees.

This kind of education has to be totally transformed. More joy has to be brought to the schoolroom, more chaos has to be brought to the university -- more dance, more song, more poetry, more creativity, more intelligence. Such dependence on memory has to be dropped.

People should be watched and people should be helped to be more intelligent. When a person responds in a new way he should be valued. There should be no right answer. There is none. There is only a stupid answer and an intelligent answer. The very categorisation of right and wrong is wrong; there is no right answer and there is no wrong answer. Either the answer is stupid, repetitive, or the answer is creative, responsive, intelligent. Even if the repetitive answer seems to be right it should not be valued much because it is repetitive. And even though the intelligent answer may not be perfectly right, may not fit with the old ideas, it has to be praised because it is new. It shows intelligence.

You ask me: I want to BE CREATIVE. WHAT SHOULD I DO? Undo all that the society has done to you; undo all that your parents and your teachers have done to you; undo all that the policeman and the politician and the priest have done to you -- and you will again become creative, you will again have that thrill that you had in the very beginning. It is still waiting there, repressed. It can uncoil.

And when that creative energy uncoils in you, you are religious. To me a religious person is one who is a creative person. Everybody is born creative but very few people remain creative.

It is for you to come out of the trap. You can. Of course, you will need great courage because when you start undoing what the society has done to you, you will lose respect. You will not be thought to be respectable. You will start becoming bizarre; you will look bizarre to people. You will look like a freak. People will think, 'Something has gone wrong with the poor man.' This is the greatest courage -- to go into a life where people start thinking you are bizarre.

Difficulties will be there. You can ask Indivar. He has come from Australia. He was a renowned psychoanalyst there for twenty years and now he is in much difficulty. His wife thinks that he has gone mad; his children have become suspicious that Dad has gone mad; his colleagues are no longer in sympathy -- there is no question of respect, even sympathy is missing. The bosses where he works in the clinic are

ready to throw him out any moment. And for the first time he is happy and for the first time he is doing something that he enjoys -- and for the first time something from the right hemisphere is released in him.

Just the other night he was there and when I touched his head I could feel the shift. It is no longer the left hemisphere, it is the right hemisphere where more energy is moving. His poetry is coming back. He is becoming a child again.

But naturally you have to risk. If you want to be creative you will have to risk all. But it is worth it. A little creativity is more worthwhile than this whole world and its kingdom. The joy that comes by creating something new, whatsoever it is -- a small song, a small painting, anything.... When you create something new you participate with the creator because God is the creator. When you create, you are in tune with God. When you create really, God creates through you -- that's why great joy arises. When you repeat, you repeat alone. God is not there. You are a desert, you are a machine. When you create, God simply enters your heart. You become a hollow bamboo and he starts playing on you and you become a flute. Great song is possible.

Everybody is carrying that song and unless that song is sung, you will never feel fulfilled.

My sannyas is nothing but an initiation into creativity, initiation into danger, initiation into a new kind of life that has not been taught to you -- in fact, against everything which has been taught to you.

My whole struggle is against this so-called neurotic society. I would like you to become uneducated again.

The fourth question:

WHY IS IT SO DIFFICULT TO FIND ONESELF?

Because you have been turned outwards. Your eyes have become paralysed. They can only see the without. You cannot turn back. Your neck is no longer flexible. You cannot go into your being; all that you know takes you outside.

You are very, very efficient in thinking -- thinking takes you outside. To go in, to know oneself, non-thinking is needed. Now that seems impossible. The whole life's training in thinking has become such a fixed structure inside you that even when you don't need to think, you go on thinking. You would like to sit silently but the mind goes on chattering. You have practised that chattering too long. It has gone into your blood. That's why it looks difficult, otherwise it is the easiest thing in the world. It has to be the easiest because you are closer to yourself than anything else. If you want to know somebody else it is a long journey. If you want to know God one never knows where he is hiding and where to find him and what his address is.

But if you want to know yourself there should be no problem at all. You ARE yourself. If you cannot know even this -- where you already are, where you exist -- then what else can you do and what else can you know? Self-knowledge should be the easiest thing.

But it has become difficult because you have been trained to focus your eyes on the outside.

I have heard....

Sherlock Holmes arrived in heaven. The angels turned out en masse to meet him. The Lord himself descended from his throne to bid him welcome.

'Holmes,' he said, 'we have a little mystery up here that you may be able to help us solve. Adam and Eve seem to have disappeared. Nobody has been able to locate them for aeons. If you could possibly uncover them for us....'

Holmes darted to the fringe of the assemblage and hauled two frightened and surprised angels before the Lord. 'Here they are,' he said.

Adam and Eve admitted their identities. 'We got tired of being stared at and asked for autographs by every dam new angel who came up here,' they explained. 'We assumed aliases and these simple disguised and got away with them for centuries until this smarty-pants ferreted us out.'

'How did you do it?' marvelled the Lord.

'Elementary, my dear Lord,' said Holmes. 'They were the only two who had no navels.'

Yes, to know oneself is very elementary. It is not difficult. It can't be difficult. You have just to unlearn the ways. You need not learn anything to know who you are, you have only to unlearn a few things.

First, you have to unlearn being concerned with things; second, you have to unlearn being concerned with thoughts; and the third thing happens on its own accord -- witnessing.

Let me tell you in this way.... These are the three things in your life. On the outermost fringe are things, the world, what Zen people call 'the world of ten thousand things'. On the outermost fringe, the periphery, the circumference, are things, millions of things. Then, between the centre and the circumference there are thoughts, desires, dreams, memories, imaginations -- the mind. If the world is called 'the world of ten thousand things', the mind should be called 'the world of ten million thoughts'.

And the key is: one, first you start watching things. Sitting silently, look at a tree; just be watchful, don't think about it. Don't say, 'What kind of tree is this?' Don't say whether it is beautiful or ugly. Don't say, 'It is green or dry.' Don't make any thoughts ripple about it, just go on looking at the tree -- that's what meditators down the centuries have been doing. They would choose one thing -- maybe the small flame of a lamp -- and they would sit silently looking at it. What were they doing? The flame has nothing to do with meditation, it is just a device. They were trying one thing -- to go on looking at the flame and to come to a point where no thought arises about the flame. The flame is there, you are here, and no thought arises.

You can do it anywhere, watching anything. Just remember one thing -- when the thought comes, put it aside, shove it aside. Again go on looking at the thing. In the beginning it will be difficult but after a period, intervals start happening. There will be no thought -- and you will find great joy arising out of that simple experience. Nothing has happened. Just thoughts are not there and the tree is there and you are there and between the two there is space. The space is not cluttered with thoughts. Suddenly there is great joy for no visible reason, for no reason at all. You have learned the first secret.

This then has to be used in a subtler way. Things are gross, that's why I say start with a thing. You can sit in your room, you can go on looking at a photograph -- the only thing to remember is not to think about it. Just look without thinking. Slowly, slowly it happens. Look at the table without thinking and by and by the table is there, you are there, and there is no thought between you two. And suddenly -- joy.

Joy is a function of thoughtlessness. Joy is already there; it is repressed behind so many thoughts. When thoughts are not there it surfaces.

Start with the gross. Then, when you have become attuned and you have started to feel moments when thoughts disappear and only things are there, start doing the second thing. Now close your eyes and look at any thought that comes by -- without thinking about the thought. Some face arises on the screen of your mind, or a cloud moves, or anything... just look at it without thinking.

This will be a little harder than the first because things are more gross, thoughts are very subtle. But if the first has happened, the second will happen -- only time will be needed. Go on looking at the thought. After a while.... It depends on you -- it can happen within weeks, it can happen within months, it can take years -- it depends on you how intently, how wholeheartedly you are doing it. Then one day, suddenly, the thought is not there. You are alone.

With the thing, thoughts disappeared... you were there and the thing was there; subjective and objective were there, duality was there. When the thought disappears, you are simply left alone, only subjectivity is left alone. And great joy will arise -- a thousandfold greater than the first joy that happened when the tree was there and the thought had disappeared. A thousandfold. It will be so immense that you will be flooded with joy.

This is the second step. When this has started happening, then do the third thing -- watch the watcher. Now there is no object. Things have been dropped, thoughts have been dropped, now you are alone. Now simply be watchful of this watcher, be a witness to this witnessing. In the beginning it will be difficult again because we know only how to watch something -- a thing, a thought. Even a thought is at least something to watch. Now there is nothing, it is absolute emptiness. Only the watcher is left alone. You have to turn upon yourself.

This is what Jesus means when he says 'conversion' -- turning upon oneself. This is what Mahavira means when he says PRATIKRAMAN -- turning upon oneself. This is what Patanjali means by PRATYAHARA -- turning upon oneself. And this is what Sufis mean when they use the word SHAHADAH -- witnessing the witness . This is the secretmost key. You just go on being there alone. Rest in this aloneness and a moment comes when this happens. It is bound to happen. If the first two things have happened the third is bound to happen -- you need not worry about it.

When this happens, then for the first time you know what joy is. All those joys that you had known

before -- the joy that happened when the tree was there and the thought had disappeared; and the joy that happened when the thoughts disappeared and you were left alone.... Yes, the second joy was a thousandfold greater than the first, but now something happens which is not only quantitatively different but qualitatively different. Now for the first time you know what Hindus call ANANDA -- the real joy. All joys known before simply pale out, simply don't mean anything any more. Those joys were something that were happening to you, now this joy is utterly different. This is you yourself; this IS SWABHAWA. this is your innermost nature.

It is not something happening to you so it cannot be t4ken away. It is you in your authentic being, it is your very being. Now it cannot be taken away. Now there is no way to lose it. You have come home.

So you have to unlearn things, thoughts. First watch the gross, then watch the subtle, and then watch the beyond that is beyond the gross and the subtle.

The fifth question:

OSHO, DO YOU FIND YOUR JOKES FUNNY OR ARE YOU CATERING FOR OUR SENSE OF HUMOUR? P.S. WE LOVE THEM!

To me the whole life is a joke and I find everything funny. It is all so ridiculous.

But remember, I am not catering for your sense of humour. I never cater for you in any way. And if I tell a joke it is simply a trick because it is only during the moment when you open your mouth that I can help you swallow something. It is just a device. Your mouth is open and you are unaware. I can throw in something! It really goes in. Your mind is no longer functioning, your thoughts are no longer there.

When you laugh, the mind disappears. In laughter, mind cannot exist -- for a moment there is a gap, and I seek that gap. That gap is of tremendous importance because only through that gap can I make a contact with you.

The last question:

I WANT TO SURRENDER AND YET...

This is how the human mind functions. It is always contra-dictory. It wants one thing and at the same time it is afraid. The mind can never be total. The mind's existence is individual.

So if you are waiting to surrender until your mind says yes totally, then it is not going to happen. At the most you can hope only one thing: if the major part of your mind is saying go ahead, then go ahead; listen to the major and don't be bothered by the minor. Sometimes just the contrary happens -- people go on being bothered by the minor part of their mind.

One day somebody was saying to me, 'I am ninety per cent ready to take sannyas. Ninety per cent!' I said, 'Man, this is a miracle! Ninety per cent? Don't wait a single moment, because who knows? Just take sannyas!' He said, 'But that ten per cent of the mind. What am I to do about it? It goes on saying no, so I will have to wait.'

But that man is not aware that even to decide to wait is a choice. To take sannyas is a choice; not to take it is also a choice. You cannot choose not to choose -- that freedom is not given. You cannot choose not to choose. You are choosing every moment. You have to remain a chooser. Man is not free not to choose, remember. But you can create an illusion -- that man is thinking that he is not choosing yet because ten per cent of the mind is saying no. But he is choosing in favour of the ten per cent -- he is not taking sannyas. He is going against the ninety per cent for the ten per cent. This is stupid. At least be a little democratic.

Don't wait for the totality. Mind is never total. When there is totality, mind disappears. In fact, you are trying to surrender so that you can be total. Now if you demand totality as a requirement to surrender then you are just being absolutely absurd.

I have heard about an old church. The church was very ancient and the building was falling. A small

wind would come and the building would start shaking. People stopped coming to it. They were afraid.

Then the committee, the board of directors, met. Even they didn't meet inside the church. It was dangerous to go in so they met outside. And they decided that something had to be done now -- 'People have stopped coming, even the priest won't go in. And it can fall any moment; it is a miracle that it has not fallen up to now. What should we do!'

But the orthodox mind.... The old people were there who said, 'This is an ancient church and we cannot demolish it.' And there were other new people who said, 'We have to demolish it otherwise it will kill somebody some day. We have to make a new church.' And there was great conflict. What to do?

Then they decided on a compromise. They passed a re-solution: We decide first that the new church has to be built. Second, we decide that the old church has to be demolished. Third, we decide that the new church should be made exactly like the old, on exactly the same spot and all the material from the old church should be used in the new church. Nothing new will be used, so it remains ancient. And fourth, till the new is ready we will go on using the old.

Now how is it going to happen?
Compromises don't help.

If you want to surrender then just watch inside yourself. If the major part of your mind is ready then take the jump.

A Russian Commissar was so discouraged with life in Moscow that he decided to commit suicide. One evening he walked out into the country with a loaf of bread tucked under his arm. When he came to a train junction, he lay down on the railroad tracks. A peasant passing by was amazed by the strange sight.
'What are you doing,' he asked, 'lying on these tracks?'
Said the Commissar, 'I'm going to commit suicide.'
'What do you need the bread for?' asked the peasant.

The Commissar answered, 'In this country by the time the train gets here a man could starve to death.'

But this is how the mind functions. You are ready to commit suicide.

I used to live in a house next to a professor. We were colleagues in the same university. I was very new and the first night I became a little worried because the professor and his wife started fighting. And the fight continued and I could hear everything that was going on. As I had not even been introduced to them it would have been an interference, a trespassing, to go to their house in the middle of the night, so I had to wait and see what was happening.

Finally, the professor threatened that he would go and commit suicide. Then I became a little worried. I came out. The professor had left and the wife was standing there closing the door. I said to the woman, 'What is the matter? Can I be of any help?' She said, 'Don't be worried. This must be the hundredth time. He will take a good walk and come back. He never commits suicide. And he threatens every time.'

And within just five or seven minutes he was back. And I asked him, 'So soon? Have you committed suicide?' He said, 'The railroad is so far away and it is raining, can't you see? And I don't have any umbrella.'

Mind is like that. It goes on thinking in contradictions.

The young man poured out his heart's devotion on paper as he wrote to the girl of his dreams:
'Darling, I would climb the highest mountain, swim the widest stream, cross the burning desert, die at the stake for you.

P.S. I will see you on Saturday -- if it doesn't rain.'

Now drop that 'yet'. If you really want to surrender, surrender. If you feel the 'yet' is more strong, then forget about it. Then this is not the right moment for you.

The mind continues to be contradictory because that is its trick to survive. And that is its way to keep you always dis-contented. You want to do something -- one part of your mind says 'do', another part says 'don't do'. If you do it the part which was not in favour will go on condemning it and will go on saying, 'It was worthless and I was telling you so from the very beginning' -- and you will become frustrated. If you don't do it, the part that wanted to do it will go on chattering to you, 'Do it. You are missing something great. Why don't you do it?' Either way you remain frustrated.

And mind is always happy if you go on only thinking. Do anything, and mind becomes afraid -- because when you do something you are committed, you get involved. Mind wants utter freedom to dream, desire, long for. Have you watched this phenomenon in you? If not, then watch it. Whenever you are thinking of doing something, there are a thousand and one alternatives. Mind has great freedom.

For example, if you want to purchase a car you can go to a showroom. You have many alternatives. Many kinds of cars are available. You can purchase this or that or that, you can dream about all, but you can purchase only one. The moment you purchase it, the fact that out of a hundred cars you have missed ninety-nine is going to make you miserable. Now your mind has only one car and it will start finding all kinds of faults with it. And the remaining parts of the mind which wanted to have other cars will start telling you, 'I was saying so from the very beginning.'

So a man remains continuously frustrated. Whatsoever you do brings frustration because doing always closes your freedom; it becomes a commitment. Without doing anything you are free to choose because you choose only in the mind. You can change and alter and do this and that: this morning you are going to purchase this, by the evening another thing -- and you can go on playing.

That's why thinkers are not known to do many things. They don't do at all. They only think.

And without doing anything you cannot attain. You will have to do something. You will have to have the courage to commit, to get involved somewhere, otherwise you can sit and go on thinking and dreaming. That is all futile, meaningless -- a sheer wastage of energy.

So either decide to do it or decide not to do it but don't hang in-between. Be decisive. Decisiveness is always good. It creates integration, it brings integration. It makes you more crystallised.

Sufis: The People of the Path, Vol 1

Chapter #9
Chapter title: This Experience of Infinite Mutuality

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HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS, AND SAID, 'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER, AND SITTING UPON IT CARRY OUT A SPIRITUAL DISCUSSION.'
RABIA SAID, 'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'
HASAN SAID, 'I CANNOT DO THAT, FOR THE POWER THAT YOU MENTION IS NOT ONE WHICH I POSSESS.'
RABIA SAID, 'YOUR POWER OF REMAINING STILL IN THE WATER IS ONE WHICH IS POSSESSED BY FISH. MY CAPACITY OF FLYING IN THE AIR CAN BE DONE BY A FLY. THESE ABILITIES ARE NO PART OF REAL TRUTH -- THEY MAY BECOME THE FOUNDATION OF SELF-ESTEEM AND COMPETITIVENESS, NOT SPIRITUALITY.'

THE games of the ego are very subtle. And if one is trying to drop the ego they become more and more subtle. And if one has really decided to drop it anyhow, the ultimate strategy that the ego can use to protect itself is to become egolessness; is to pretend humility, humbleness; is to show that 'Now there is no need to fight with me, I am not at all. '

The ego is one of the most fundamental problems man has to face. The ways of the ego have to be

understood rightly otherwise you will never be able to get rid of it. And until you get rid of the ego there is no possibility of meeting God. It is the ego that functions as a barrier between you and reality.

The ego functions as a barrier because it is one of the most unreal things possible. The ego is a fiction, it is not a fact. It is maintained by conditioning, hypnosis; it is maintained by a thousand and one props It is a fiction -- because existence is one. It can have only one centre, it cannot have millions of centres.

What is the ego? The ego is the idea that 'I am the centre of the universe.' That is what ego is -- reduced to the basic -- the idea that 'I am the centre of the universe.' 'I' cannot be the centre of the universe but everybody has the idea that 'I am the centre of the universe.'

And the second part of the ego is: it is separative, it is a fiction that separates you from the totality. It gives you the idea that you are independent, that you are an island. And you are not. Existence is a vast infinite continent. There are no islands. You are not separate and you are not independent.

And remember, when I say you are not independent I don't mean that you are dependent -- because the very idea of dependence will again presuppose the ego. There is nobody to be independent and there is nobody to be dependent. We live in interdependence, in mutual existence, in mutuality. We are parts of each other, members of one another. The trees are penetrating you and the rocks are penetrating you and the rivers are penetrating you -- and you are penetrating the rivers and the trees and the rocks. The farthest star is connected with you. And when you blink your eyes you change the quality of the total existence. All is infinitely interconnected, interwoven. Nobody is separate.

So nobody can be independent and nobody can be dependent. Independence and dependence are both aspects of the same coin called ego. A real person is neither. A real person simply does not exist as a person He has no boundaries. He exists as God, not as a person.

Just the other day somebody asked a question: WHAT DOES 'BHAGWAN' MEAN? It means this experience of interdependence. It means this experience of infinite mutuality. It means this oneness with the whole. It means that 'I am no more separate.' And if I am no more separate, I am not -- because I can be only when I am separate. There is no way to be without being separate.

Hence, on one hand the ego creates separation, on the other hand it creates anxiety, fear -- fear of death. The fear of death comes out of the ego, otherwise there is no death, there has never been death. Death exists not. If I am one with the whole then how can death exist? The whole has never died, the whole has always been there and the whole is going to remain there always.

The ocean never dies. Only ripples and waves come and go. Once the wave things 'I am separate from the ocean,' then it will have great anxiety. Then death is coming -- sooner or later. It is on the way. It is coming. And the fear, and the anxiety.... But if the wave knows that 'I am not separate, how can I die? To die you have to be separate. If I am one with the ocean, whether I am like a wave or not like a wave does not matter. That which exists in me is the ocean. It has been there before me, it will be after I am gone. In fact, I never came and I never went, it was just a manifestation of the universe ' -- then death disappears and birth disappears. Otherwise the ego creates the fear that 'I am going to die' and there is a constant trembling in the heart.

You can never be at ease with the ego. Your anguish is your ego and nothing else. 'Bhagwan' does not mean the English word 'God' -- which has become very dirty with wrong associations -- 'Bhagwan' means the experience of oneness, the experience that 'there is no wall between me and the whole,' that 'I don't have a boundary,' that 'I am not and the whole is.' If you feel the boundary you are limited, small. Then your limitation gives pain, hurts -- so limited, so small. Then you want to become big.

Just see the mechanism of the ego. First the ego makes you feel small; it creates a sort of inferiority that 'I am so tiny against such a big world, I have to be big -- big in money, big in power. I have to be the president or the prime minister or the richest man of the world, or I have to become Alexander the Great, or something.' The ego makes you feel limited and nobody likes limitation. Then the desire to become bigger arises. And you go on becoming big but the bigger you become, the more egoistic you become -- because you carry the ego.

See the absurdity of it. The bigger you become, the more egoistic you become -- you start thinking 'Now I am somebody.' And the more egoistic you become, the smaller you feel. It looks paradoxical: the bigger you become, the smaller you feel. And again and again the desire arises to become big. With the ego nobody can become big. It is impossible.

Only by dropping the ego does one suddenly become big -- not big, one becomes infinite really, because then you don't have any boundaries. Then if there are any boundaries to existence those are your boundaries -- and there are none. Existence is un-bounded. It has no possibility of ending anywhere, neither in time nor

in space. In both dimensions it is infinite, it is infinitely infinite.

But don't start dropping the ego. You cannot drop it because it is a fiction not a fact. If you start dropping it you will create another fiction -- that you have become egoless. If you start dropping it, if you start becoming humble, if you practise humility, you will become egoistic again in a new way. You will start thinking 'I am the most humble man in the world, the humblest.'

Three monks were talking. One was a Trappist monk. He said, 'Nobody can compete with us as far as asceticism is concerned.' Trappist monks are really very ascetic; the most neurotic of all the kinds of Christian monks.

The second was a Catholic monk. He said, 'That's right. But nobody can compete with us as far as knowledge of the scripture is concerned. '

And they both looked at the third, a Baptist monk. They wanted him to declare what goods he had. The monk said, 'We are nobodies as far as asceticism goes, we are nobodies as far as knowledge goes, but as far as humbleness is concerned, we are the top. '

Humbleness... and 'We are the top'!

This is how the human ego functions. You cannot drop it. Because it is not, how can you drop it? You can drop something if it is. You cannot fight with it. How can you fight with something which is not? You cannot kill it. How can you kill it when it is not?

Then what can one do? One can only understand. One can look into the mechanism of it -- how this whole fiction functions. Once you have looked into the fiction through and through, from one comer to another, from A to Z, it is not that you drop the ego -- in that very insight the ego disappears. In fact, to say that it disappears is not right -- it was never there. You come to realise that you were believing in a non-entity. It was not there from the very beginning.

It is just as if you stay in a room and somebody has told you that there is a ghost in the room. Now you cannot sleep. It is not that the ghost is there, it is the idea that there is a ghost and if you fall asleep there may be some danger -- the ghost may jump upon you, may sit upon you, may drink your blood or something. Ghosts are unreliable people. One never knows what the ghost will do. You cannot sleep, you cannot afford to sleep.

And the more sleepless, the more tired you become, the more and more you will believe in the ghost -- because the weaker you become, the stronger the ghost becomes. In the middle of the night, when the whole world has fallen asleep and everything is silent, you will become more afraid -- now you are absolutely alone. Everybody has fallen asleep. Even the traffic has stopped. Now there is nobody. If the ghost comes you are left alone. Even if you scream nobody is going to hear now. Now you will be more troubled. And a small rat passing by, or just a bird fluttering outside in a tree, or a dry leaf moving on the road in the wind -- that is enough! You can lose all your consciousness.

And there was nothing from the very beginning. You created the whole thing. You got into an idea and the idea became a reality. Now you cannot fight with this ghost, you only have to see whether the ghost is or is not. You only have to understand. You have to see the mechanism -- how the idea of the ghost is manipulating you. It is just an idea -- your idea.

Exactly the same is the case with the ego. The ego is a ghost. It is unreal. It is utterly unreal. But it has been deeply rooted in you for certain reasons. First, the society needs it. Without creating a kind of ego in you, you will be dangerous. Through the ego you can be manipulated. Just think -- if you don't have any ego nobody can frighten you. Impossible. Because you don't have death. You can only be frightened through death.

That is why Jesus was not frightened, why Mansoor was not frightened. Many Sufis have been killed. When Mansoor was being crucified, one hundred thousand people had gathered to see. And somebody asked -- because he was laughing, laughing like crazy -- somebody asked, 'Mansoor, have you gone mad? You are being crucified, why are you laughing? This is death. Are you not aware of the fact?' And Mansoor said, 'That's why I am laughing. They are killing somebody who is not. That is the whole ridiculousness of it, that's why I am laughing!' It is as if somebody is killing a wave. Maybe the wave disappears, but how can you kill a wave? It will be there in the ocean, it will still be there, it will be absolutely as it was before. Only the form is not there, but form does not matter. Mansoor says, 'They are trying to kill somebody who is not there in the first place, that's why I am laughing.'

Many Sufis have been killed and they accepted death with such joy. From where do that joy and that

courage come?

It is not the courage of a soldier. No, not at all. It is the courage of a man who has come to realise that there is no ego, that 'I am not, so how can you kill me?' The courage of the soldier is different from the courage of a saint. The courage of the soldier is a well maintained courage; deep down he is afraid, deep down he is trembling like a small child. But he has been trained to be brave for years. In the army he has been trained to be brave -- bravery is a trained attitude. It is his habit to be brave. But deep down is the suspicion, deep down is the fear. Even the greatest soldiers feel fear. It is natural.

The difference between the brave soldier and the cowardly soldier is not one of fear; the difference is only that the brave soldier goes into the war, into the front, into death, into fire, in spite of the fear. The coward cannot go. He escapes. But the fear is there in both. The brave man just has an idea of bravery. He has been conditioned. His ego has been strengthened in such a way that he has to remain brave. It is against his ego to escape; it is against his ego to run away -- that's all. Otherwise he is shaking like a leaf in a strong wind, trembling.

The courage of a saint is totally different. It has nothing to do with the courage of a soldier. He knows he is not, so how can you kill him? He knows there is no death because there has never been any birth. He has dropped the fallacy of birth so the fallacy. of death disappears. He ha., dropped the fallacy of the ego so all other fallacies disappear. All other fallacies hang around the basic fallacy of the ego.

And how does one drop it? -- just by seeing into the ways of it, how it comes. You pull it out from one side, you push it out from one door -- and it comes in from another door, from the back door, in a subtler form so you cannot recognise it.

The society needs the ego, otherwise people will be uncontrollable; the state needs it, otherwise people will be so rebellious, people will be so authentically themselves, that it will be next to impossible to create slavery, to create robopathology, to create these automatons you see walking on the roads, working in the offices, factories, this and that. It is a political stratagem.

And it is utilitarian too. You have to refer to yourself in some way. It will be confusing if you start using your name to refer to yourself.

Swami Ramteerth, a Hindu mystic, used to do that. He never used to use the word 'I', he would use 'Ram' -- that was his name. If he was feeling hungry, he would say, 'Ram is very hungry.' But it creates trouble. Then they would start saying, 'Who is Ram? About whom is he talking?'

He was in New York and some people insulted him. He must have looked a little bizarre in orange dress in New York -- this happened sixty or seventy years ago when the orange people were not known at all. He was the first sannyasin to reach America. People laughed at him, ridiculed him. He laughed, came back home.

The host asked, 'What is the matter. Why are you laughing so much? What has happened?' He said, 'Ram was insulted and people were ridiculing Ram and Ram enjoyed it.' 'Ram?' the host asked. 'What do you mean by "Ram"? Isn't this your name?' And he laughed again. He said, 'I don't have any name. I can't have any name. I don't even use "1". I use "Ram", the third person. I am as far away from Ram as you are. I am as much a witness of Ram as you are. '

But this will create many problems. It will not be feasible if everybody starts using his name instead of 'I'; it will create confusion. The 'I' is significant, linguistically utilitarian. Nothing is wrong in using it. I Will not tell you to stop using it -- just know perfectly well that it is just a word, utilitarian, but it has no reality behind it.

In fact, if I had met Swami Ram I would have told him, 'You are giving too much importance to the word "I" in avoiding it. You are making it too significant. It is not. There is no need to be so afraid of it. One just has to see the point, one just has to look into it and see that it is only a word, a label -- perfectly useful but with no reality behind it, with no substance behind it. Why do you go on avoiding it? The very fact of avoiding it so much seems to mean that you are still afraid, a little bit afraid of it -- that if you use the word "I", maybe the ego will come back. So you are putting the ego away just by not using the "I"? that won't help. It can come in the third person, Ram, too. It is so subtle.'

First the society needs to create an ego in you because then it can manipulate you, manage you, very easily. How does it happen? Once the ego is created, it becomes possible to manipulate the child. Then you can tell him that he has to come first in the class. If he has no ego you cannot create ambition in him. He will laugh at the whole idea. 'Why first? Why me first, why not others? What is wrong if somebody else comes first?'

Small children don't see the point because they still don't have crystallised ideas of egos. A small child

can come from the school and happily declare to the house, 'I have failed again.' He has not yet been poisoned. But sooner or later... how long can he survive without being poisoned? The whole system of education is a subtle trick to create the ego, hence so much competition, ambition -- be the first, come at the top of the list, become a gold medallist .

And that goes on and on. It doesn't end with school, it goes on. Even old people are hankering for rewards, awards, Nobel prizes, and things like that. They are still childish.

Once the idea has entered into your bloodstream that 'I am' then everything is possible. You can be made afraid that if you don't do this you will lose, if you do this you will profit. If you do this you will succeed, if you do this you will fail. With the idea of the ego, fear of punishment and greed for profit become possible. This whole society exists in greed and fear.

Once a child has learned the ways of greed, then for his whole life he will be rushing after money or power or prestige. He will be losing his whole life in something absolutely non-essential. Money is not important, remember, money is important because you have got the idea of the ego.

Many people drop money, they renounce money. In India it happens that people renounce their money and they think they have renounced something really essential. It is nothing -- because money is secondary. One never loves the money for money's sake, one loves the money for the ego's sake. You have one million dollars, your ego feels puffed up. You can renounce one million dollars and you can go to the Himalayas and you can still feel puffed up with the idea that 'I have renounced a million dollars. Many people have a million dollars but how many renounce them?' Now you are getting still higher. The very idea that very few people can renounce such a lot of money with such ease will make your ego a little bigger. So those who renounce have very subtle egos.

If you are a president of a country and you renounce it and you say, 'Now I am going to become a sannyasin and I will go to the Himalayas and meditate' -- sitting there in a Himalayan cave you will still enjoy the idea that nobody has ever done that before. You renounced being president of a country -- you are the greatest monk in the world. The ego has come, following you like a shadow. It will be there in your Himalayan cave too. You cannot escape from it so easily.

It is a subtle phenomenon. It needs much awareness to drop it. Just by running away you cannot drop it. How can you run away from yourself? And this mechanism is inside you, it is not outside. If it were outside, you could drop it -- but it is inside you, it has become part of you. It is your very style. You have lived with it for so long that you don't know how to live without it. So whatsoever way you choose to live, the ego will remain there hiding behind it.

The society needs it, the state needs it, the parents need it, the leaders, the politicians need it, the priest needs it -- everybody needs the ego. Only you don't need it. Only you become miserable because of it. Only because of it do you miss the kingdom of God.

So you have to be very, very alert, otherwise the whole society and the state and everybody is conspiring. They want you to have the ego.

You have to decide whether you want to go into this trip or you don't want to go into this trip. You have to see what you have gained up to now by going into this trip. What is your gain? What joy has arrived? What bliss has happened? You can change. You can become the other-worldly person -- who is not really so other worldly. You can say, 'In this world there is nothing, this world is all nonsense. Death comes and everything is taken away. I will seek some eternal power.' But it is still power.... 'This world's money is not very significant. I will seek some other kind of treasure which is eternal, which will remain with me.' Then again you become an egoist with new names -- spiritual power, miraculous power.

There are three ways that the so-called spiritual man can fall into the same trap again. Either he becomes very knowledgeable -- then he has the ego that 'I know and I know much more than anybody else.' Or he can become an ascetic. He can torture himself, he can be masochistic with himself. He can fast, he can start committing a slow suicide and he can tell the world, 'I am the greatest mahatma. Look I have renounced all, even my body.'

Or the third way is that he can start using psychic energy as power. He can become a miracle monger. There are great energies in the psyche. They can all unfold. And when you start moving into deep meditations they start unfolding. The real spiritual man will not use them at all because he knows that that will be a trap and that trap will bring you back into the mire of the world. A real spiritual man never uses any power. If miracles sometimes happen around a real religious man they happen on their own. He is not the doer.

A man came to Jesus, touched his garments, was healed. He wanted to thank Jesus. He was thankful, he

had been ill for years and the doctors had said that there was no remedy for him -- and now he was perfect. He could not believe his own eyes. He fell at the feet of Jesus to thank him and Jesus said, 'Man, you need not thank me at all. Thank God. In fact, thank yourself -- it is your own faith that has healed you. I have nothing to do with it.'

This is the quality of the real spiritual man -- if something happens he is not the doer. Yes, miracles happen but they are not done. And when a person starts doing them -- like Satya Sai Baba and people -- when a person starts doing them he is no longer spiritual, not at all. He has fallen to the status of a magician. Now there is nothing of spirituality left. Just as people want to show their money he wants to show his psychic powers. But the showman is there -- so he is as much part of the show business as anybody else.

Around a spiritual man miracles happen, real miracles. These are not real miracles -- that you can produce ash or you can produce a Swiss-made watch -- these are not miracles, these are simple tricks. Around a really spiritual person real miracles happen -- people transform, people change, people start attaining new spaces of being. People start moving into new dimensions of joy and life and eternity. People start being more loving and more compassionate. People start blooming. Fragrance arises. People start dancing. Their heart for the first time pulsates with celebration. These are real miracles. People start feeling that God is, people start trusting that God is. People start becoming aware of who they are. People start losing their sleepiness. Their eyes start opening. People become whole, no longer fragmentary, integrated. These are real miracles. These happen.

But they are not done; nobody is doing them. If somebody is there to do them ego still exists. And with the ego, the world; with the ego, all the darkness.

So you have to be alert. Nobody will be in favour of you dropping your ego. Your wife will not be in favour, your husband will not be in favour, your children will not be in favour -- because once the husband drops the ego he has no ambition, so the wife will not feel good. The wife wants you to go on and on earning money, purchasing bigger and bigger houses, having more diamonds, more gold, more money in the bank, bigger insurance policies and all that.

If you lose the ego your ambition disappears. Then you are concerned with ambition no longer, then you are driving yourself mad no longer. Of course you will be healthy, but who bothers about a healthy husband? You will not have ulcers, that's right, but wives are not interested in whether you have ulcers or not. They are interested in having a bigger house, two houses -- one in the country, one in the city. They are more interested in you hav-ing a yacht, they are more interested in you having power and prestige and pull. If you have ulcers that is your business.

You will not have ulcers once the ego disappears. Ulcers will disappear. Ulcers are the footprints of ambition. You may not have cancer any more, the cancer may not be possible at all because cancer is chronic anxiety. When anxiety becomes too much for the body to tolerate, the body starts moving towards death. The body starts creating situations where it can die easily. Cancer is an effort to die -- things have become unbearable, now there is no point in living. You want to die. Cancer simply shows your will to death. You may not be courageous enough to recognise it but your unconscious is helping you to die easily -- that's why there is no cure for cancer. The man has really lost his joy of life. He has lost his joy of life in futile things.

But wives are interested in having bigger houses, their own aeroplane -- you can have cancer, that is okay, that you can af-ford. Children are also interested. They will drive the father mad.

And the husband is also interested that his wife should be beautiful -- not that he loves his wife, she is a show-piece, he takes her around. He can brag around that he has the most beautiful wife in the world. He does not care for her a bit. He may not have seen her face for many years, while making love to her he may be thinking of other women or he may be lost in a thousand and one thoughts, but he wants the woman to remain young, he wants the woman to remain beautiful, he wants the woman to remain attractive so he can take her around the society. She is something that helps his ego.

The ego feels very hurt when you start moving with an ugly woman, naturally. 'So this is what you have got?' There is no other interest; not at all in the person of the woman, only in the personality -- and that too for worldly ends.

This is how things are. So if you start dropping your ego nobody is going to support you, nobody at all. Everybody will be against it because everybody's interest is that you remain egoistic. Even people who teach you to be egoless -- if you really drop the ego they will not feel very good, because then who are they going to teach to be egoless? Even the priest who goes on teaching you to be egoless will be disturbed if you really become egoless. He will not like the idea at all.

I have heard about a dog who was a kind of preacher. He used to preach to other dogs of the town that God has made the dog in his own image. 'Look,' he used to say, 'even the word "dog" is just made of the same letters as God. lust see -- it is God in reverse. Just a question of changing the direction and the dog can become God.'

And it appealed to other dogs. Only one thing was difficult -- he was very much against barking. Priests are always against some-thing which is impossible to stop. Now it is impossible for dogs to stop barking --that would be too much against their dog nature. They enjoy barking, that is their joy, that is their poetry, their dance, their celebration. When they feel happy, what else can they do? They bark. When it is the night of the full moon, they bark. Full moon night is a great celebration for dogs. They go almost mad. It is so beautiful -- what else can they do?

He was against barking. Priests are very, very cunning in finding things which you cannot drop. They have found sex -- you cannot drop it. They are against it. They have found taste -- you cannot drop it. They are against it. They have found all those things which are difficult for you to drop. They are against them. You are not going to drop them and they will go on preaching to you, 'Drop them!'

He preached day and night. Wherever he found a dog barking he would immediately go and start preaching. The dogs were tired of it although they knew that he was right -- it is useless to bark, they also knew it, there was no need to convince them. And he was very logical.

But one day they decided: 'Our leader has grown so old and we have never given him any joy, at least for one night we should not bark.' It was the great leader's birthday so they thought, 'This will be a good present. Let him be happy at least once. Tonight we are not going to bark at all.' They decided.

It was a full moon night and it was very difficult. It was almost impossible. They were just lying down in dark holes, holding themselves somehow -- in yoga postures. Repressing, repressing -- and the more they were repressing, the more the bark came to their throats.

And the leader went around, and he looked, and not a single dog was barking. He became puzzled. What has happened? It was going to be a surprise gift, so nobody had told him. What has happened? Have dogs really changed? Then he became worried. 'Then what will I do? If they have really stopped then my whole business has gone. Then what am I going to do?' He went around. He trusted dogs' natures; they would bark. He knew them very well. His whole life he had been teaching and nobody had stopped barking. Sometimes he would find a few disciples who would stop for one or two days and then they would escape. They would say, 'This is too much. We don't want to go to God. Please let us remain dogs.'

But what has happened? A miracle? He went around and around and he saw that dogs were not even visible and nobody was barking. and he could not teach. And it was getting late, it was the middle of the night, and for the first time he himself felt a great urge to bark. In fact, it had not been felt before because he had to talk so much -- morning, evening, night -- that there was no energy left to bark. For the first time he had not found a single disciple to teach.

The energy accumulated -- and a great urge to bark arose. He was surprised because he had not barked for many years. He had almost forgotten how to bark. A great thrill came to him. And he said, 'No dog is here why should I not try? What is wrong in it?' -- and all those kinds of thoughts that come to everybody. 'Once it is okay. It can't be such a sin. Not all dogs are going to hell.' He knew that it was natural, but he had lived such an unnatural life, the life of a priest.

So he went into a dark corner in a street and started barking. The moment he started barking, suddenly there was a great explosion all over the town. All the dogs started barking. Everybody was boiling within. And when they saw that one had broken the vow they thought that it was somebody from amongst themselves -- they could not think that the priest would do this. That was impossible. They had known him for years. Somebody had broken the vow so there was no need to repress any more. The whole town exploded into barking. It had never been like that!

And then out came the leader and started teaching them again that this was not good -- 'It is only because of barking that we are not kings of the world, otherwise we would be the kings of the world. Just this one thing is destroying our potential. '

Priests who go on telling you to drop your egos won't be very happy if you drop them -- because the moment you drop your egos you will be beyond the control of the priest.

So you will have to move into this direction alone, all alone. Nobody will be helping you and everybody will be against you.

But unless you understand that the ego is your hell you cannot be blissful.

Now this beautiful story.

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS AND SAID. .

Rabia el Adawiya is one of the rarest women in the whole human history. There are only a few names that can be compared to Rabia, but still she remains rare, even among these few names -- Meera, Theresa, Laila. These are the few names. But Rabia still remains rare. She is a KOHINOOR, the most precious woman ever born. Her insight is immense.

Hasan is also a famous mystic but on a very much lower scale. And there are many stories about Hasan and Rabia.

One day Rabia is sitting inside her hut. It is early morning, and Hasan comes to see her. And the sun is rising and the birds are singing and the trees are dancing. It is a really beautiful morning.

And he calls forth from the outside, 'Rabia, what are you doing inside? Come out! God has given birth to such a beautiful morning. What are you doing inside?'

And Rabia laughs and she says, 'Hasan, outside is only God's creation, inside is God himself. Why don't you come in? Yes, the morning is beautiful, but it is nothing compared with the Creator who creates all the mornings. Yes, those birds are singing beautifully, but they are nothing compared with the song of God. That happens only when you are within. Why don't you come in? Are you not yet finished with the without, with the outside? When will you be able to come in?'

Such stories, small, but of tremendous significance....

One evening people saw her searching for something on the street in front of her hut. They gathered together -- the poor old woman was searching for something. They asked, 'What is the matter? What are you searching for?' And she said, 'I have lost my needle.' So they also started helping.

Then somebody asked, 'Rabia, the street is big and night is just descending and soon there will be no light and a needle is such a small thing -- unless you tell us exactly where it has fallen it will be difficult to find.'

Rabia said, 'Don't ask that. Don't bring that question up at all. If you want to help me, help, otherwise don't help, but don't bring up that question.'

They all stopped -- all those who were searching -- and they said. 'What is the matter? Why can't we ask this? If you don't say where it has fallen, how can we be of any help to you?'

She said, 'The needle has fallen inside my house.'

They said, 'Then have you gone mad? If the needle has fallen inside the house why are you searching here?'

And she said, 'Because the light is here. Inside the house there is no light.'

Somebody said, 'Even if the light is here, how can we find the needle if it has not been lost here? The right way would be to bring light inside the house so you can find the needle.'

And Rabia laughed, 'You are such clever people about small things. When are you going to use your intelligence for your inner life? I have seen you all searching outside and I know perfectly well, I know from my own experience that that which you are searching for is lost within. The bliss that you are searching for, you have lost within -- and you are searching outside. And your logic is that because your eyes can see easily outside, and your hands can grope easily outside, because the light is outside, that's why you are searching outside.

'If you are really intelligent,' Rabia said, 'then use your intelligence. why are you searching for bliss in the outside world? Have you lost it there?'

They stood dumbfounded and Rabia disappeared into her house.

So many stories like that -- of immense insight.

This story is also beautiful.

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS sitting AMONG A NUMBER OF CONTEMPLATORS.

Contemplation in Sufism IS JIKR; it means people sitting in deep remembrance of God -- not repeating any name, not saying anything verbally, not even using a mantra, just sitting silently, absorbing. And when you are around a mystic saint like Rabia, what else can you do? The fountain is flowing, you can drink as much as you want. They must have been drinking the energy that Rabia was, they must have been drinking the light, they must have been drinking the silence, the presence. That's what contemplation is in Sufism.

The English word does not connote the right meaning. Contemplation in English means thinking, contemplating. In Sufism it does not mean thinking at all. Those people were not sitting there thinking about something. They were not thinking at all, they were simply being there -- what in India we call satsanga, just being in the presence of the Master. One is not doing anything in particular, one is just in the presence, open, ready to receive, with no idea of what is going to happen, with no expectation either, just open. If something comes from the Master one is ready to receive it.

The BARAKA, the grace, is always flowing from the Master. If you are ready you will receive it. If you are open you will be filled by it. If you are closed you will miss it. The Master's very existence is a BARAKA, a grace. Vibrations are constantly spreading around his being. And it is not only that you have to be in the physical presence of the Master. If you love, then you can be on another planet and it will not make any difference. You can drink from your Master's fountain wherever you are.

This is the fountain Jesus talks about. One day he comes upon a well. He is tired. And he asks a woman who is drawing water from the well, 'I am thirsty, give me some water to drink.' And the woman looks at him and she says, 'But I come from a very low stratum of the society and I think people don't like even to touch us. And my pots and my hands have already touched the water.' Jesus laughs and he says, 'Don't be worried. Give me your water. If you give me your water I Will also give you some water. I will give you some water -- water of such quality that your thirst will be quenched forever.'

The woman looked at Jesus. It was so sudden, this state-ment -- she was taken aback. The statement was so sudden, so absurd, that it must have broken her sleep a little. And when a Jesus, a man like Jesus, asks a woman at the well to give him a little water, it is not really that he asks for some water for himself -- he simply wants to make a contact with this woman.

In fact, a man like Jesus needs nothing from you. Even if sometimes he asks for something from you it is just in order to give to you, it is just in order to give you something, something im-mensely valuable.

And the woman understood it. She bowed down and touched the feet of Jesus and she ran into the town and she called to everybody in the town, 'Come, I have been drawing water from the well for my whole life and I have come across a man who has quenched my thirst forever. Just looking into his eyes it has happened. Come and see this man!'

The woman became an apostle, she became a messenger. The very presence of Jesus, just a look into his eyes, transformed the quality of the woman. She became awakened.

In Zen this kind of awakening is called SATORI.

When Rabia is sitting with a few meditators.... It would be better to call them meditators rather than contemplators. Even the word 'meditator' is not very good because, again, in English that means thinking -- to meditate upon. In English you don't have a term to translate DHYANA into because nothing like that has existed in the West -- only thinking, concentration, meditation, contemplation, nothing like DHYANA. DHYANA means a state of no mind; DHYANA means sitting silently doing nothing; DHYANA means a gap, a thoughtless gap, an interval where no thought is moving. When thoughts are not moving, the Master can move in you. When thoughts have stopped, even for a single moment, suddenly the energy of the Master rushes towards you. That is called BARAKA.

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS, AND SAID, 'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER, AND SITTING UPON IT, CARRY OUT A SPIRITUAL DISCUSSION.'

Now this is absolutely stupid of Hasan. But he was a man like Satya Sai Baba. He was more interested in power trips. He must have learned how to walk on water, now he wanted to show it to Rabia. He wanted

to have some certificate from Rabia. He wanted Rabia to recognise that he had become a great mystic or something. He had not seen the people who were sitting there, he had not seen what they were doing there. He was more inter-ested in showing some power that he had attained.

When powers start happening in your spiritual growth, the greatest courage is needed not to show them.

It is said of a disciple of Rinzai, a Zen Master, that some other religious Master's disciple was talking to him and the other Master's disciple .said, 'Our Master is a man of miracles. He can do anything he wants. I have seen many miracles he has been doing, I have witnessed them myself. What is the great thing about your Master? What miracles can he do?'

And the disciple of Rinzai said, 'The greatest miracle that my Master can do is not to do miracles.'

Meditate on it. 'The greatest miracle my Master can do is not to do miracles.' When miraculous powers start happening, only the weaklings will do them. The stronger one will not do them -- because he knows that now this is another trap. Again the world is trying to pull him back.

This is the last trap. If you can avoid psychic energies, silently, witnessing, if you can pass them by without being entangled by them, without being imprisoned by them, only then do you arrive home. It is a great ensnarement.

This Hasan must have stumbled upon them, now he wants to show them. Naturally he must have come to Rabia, the greatest mystic of those days.

'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER...'

And he may be thinking deep inside that maybe even Rabia does not have this power.

'... AND SITTING UPON IT, CARRY OUT A SPIRITUAL DISCUSSION. '

Now there is no possibility of any spiritual discussion ever. Spirituality knows nothing of discussion. Spirituality knows of dialogue but it knows nothing of discussion. Spirituality knows no argument. Sufism has no argument in it. It has knowledge but it has no argument in it. A Master can share what he knows, but there is no discussion in it.

While I was travelling in India for many years it used to happen almost every day. People, knowledgeable people, would come -- pundits, scholars, learned men -- and they would say, 'We want to discuss something with you.' And my response was always, 'If you know, you tell me, share with me. I will be happy and glad to receive it. If you don't know, then I know something. I can share it with you. Then receive it. If we both know then there is no need to talk at all. If we both don't know, what is the point of talking? Discussion is meaningless. These are the only possibilities: either we both don't know, then we can go on arguing and argument will not bring any conclusion. That's how man has argued down the ages -- great argumentation, to no end. Or, we both know, then there is no point in saying anything.'

Kabir and Farid, two mystics, met, and sat silently for forty-eight hours. Not a single word was uttered, not a single word! There was no need. Both looked into each other's eyes and found the same reality. Yes, that will happen;. If Jesus comes to meet Buddha, that will happen. If Zarathustra comes to see Lao Tzu, that will happen. What is there to say? You know, the other knows, there is no way to talk, there is nothing to talk about.

The third possibility is that one knows and one does not know, then whosoever knows.... That has been my approach. I used to say to people, 'If you know, just tell me. I will receive it. If you don't know, then don't be foolish and argue. I am ready to share whatsoever I know, then you receive it. But I don't see that there is any point in discussion.'

This Hasan must be an egoistic fellow. First he wants to show the miraculous power he has attained, next he wants to discuss. Truth is. You cannot argue about it. Either you know or you don't know. There is no other way. These are the only two simple alternatives -- either you know or you don't know. If you know,

you know; if you don't know, you don't know.

RABIA SAID, 'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME, SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'

She must have seen the foolishness of this man. She must have seen the ego functioning in this man. He had stumbled upon a toy. It happens always -- when you stumble upon a toy you think you have come upon truth.

It happened in Ramkrishna's time.... He had a disciple, Vivekananda, who felt great power the first time he had a satori. And in the ashram of Ramkrishna there was a very simple innocent man whose name was Kalu. He was so innocent and so simple, so childlike, that Vivekananda used to tease him always. Vivekananda was an intellectual type, argumentative. And this Kalu was a simple villager.

And he used to worship. His room was a temple and in his room there were hundreds of gods -- in India you can purchase as many gods as you want. Any stone can become a god. You just put red colour on it and it becomes a god. So he had almost three hundred gods in his small room. There was no space left even for him to sleep. And these three hundred gods he had to worship every day; it used to take six to eight hours. By the evening he was finished with the worshipping, then he would take his food.

Vivekananda was always saying, 'This is stupid, this is foolish. You throw all these gods in the Ganges. Be finished. This is nonsense. The god is within.' But Kalu was such a simple man that he said, 'I love those stones. They are beautiful. Don't you see this stone? See how beautiful it is. And I have found it by the Ganges; the Ganges has given it to me. Now how can I throw it back into the Ganges? No, I cannot do that.'

The day Vivekananda attained his first satori, he was sitting in another room just close by Kalu's room. With the first power rush the idea came into his mind that Kalu must be worshipping still. It was afternoon but he must be worshipping. So just to have fun he thought of an idea, he projected an idea into Kalu's mind from his room -- 'Kalu, now take all your gods and throw them into the Ganges.' He felt that the power was there. He could project the thought and it would be received.

Ramkrishna was sitting outside. He saw this whole game -- what Vivekananda had done. He must have seen the thought being projected. But he waited. Then Kalu came out with a big bundle; he was carrying all the gods in one big bag. Ramkrishna stopped him and he said, 'Wait, where are you going?' Kalu said, 'An idea came into my mind that this is foolish. I am going to throw all these gods away. I am finished. Ramkrishna said, 'You wait. Call Vivekananda.' Vivekananda was called and Ramkrishna shouted very angrily and said, 'Is this the way to use power?' And he told Kalu, 'You go back to your room, put your gods back in their places. This is not your idea, it is Vivekananda's.'

Then Kalu said, 'I felt as if somebody was hitting me like a stone, as if it had come from the outside, but I am a poor simple man, I didn't know what was happening. And the idea took such possession of me and I was trembling with fear -- "What am I doing?" But I was almost possessed.'

Ramkrishna was so angry with Vivekananda that he said, 'Now, I will keep your key. You will only receive this key just before you are dying, just three days before. You will never have any more satoris again. '

And this is how it happened. Vivekananda didn't have another satori again. He cried and wept for years but he didn't, he could not have. He tried hard. And then Ramkrishna died. When Ramkrishna was dying he was crying and saying to him, 'Give my key back.' And Ramkrishna said, 'You will get it just three days before you die -- because you seem to be dangerous. Such power cannot be used in such a way. You are not pure enough yet. You wait. You go on crying and you go on meditating.

And exactly three days before Vivekananda died he had another satori. But then he knew his death had come, only three days were left.

This Hasan thinks he has attained a great power. Rabia is joking. Rabia says:

'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'
HASAN SAID, 'I CANNOT DO THAT, FOR THE POWER WHICH YOU MENTION IS NOT ONE WHICH I POSSESS.'

Remember, you can possess power but you cannot possess God -- so power can never be spiritual. With God you have to be possessed by him, you cannot possess him. If you possess something then the ego will be there. Who is this one who claims that 'I possess'? 'I possess money, I possess a political post, or I possess spiritual power' -- but the 'I' continues to possess. The 'I' is possessiveness. Through possessiveness the ego exists. That's why the ego goes on possessing. It wants to possess as much as possible. It wants to possess the all. It is never satisfied. Whatsoever you possess, the moment you possess, it becomes meaningless. Your hankering for more... it is always for more. You can possess the whole world and still you will be hankering for more.

It is said that an astrologer once saw Alexander's hand and by seeing his hand he said, 'One thing, sir, I have to tell you. You will be victorious and you will become the emperor of the whole world, but remember, there is only one world to win.' And it is said that Alexander became very sad with the idea that there is only one world to win. Then what will he do? What will happen to that more, that mind that continuously hankers? He has not yet been victorious -- there is just an idea that one day he will be victorious and he will be the emperor of the whole world. The astrologer said, 'But then you will be in difficulty because there is only one world, sir, so what will you do then? Where will you project your more? Where will you put your hope? How will you desire? Without desire you will be stuck.'

This is how it goes on. You can possess, and then there is the more.

Immediately Rabia made him aware that he did not possess the power to fly in the air. He immediately felt inferior. Now that bragging was no longer there. Suddenly he was back on the earth. He said, ' CANNOT DO THAT, FOR THE POWER WHICH YOU MENTION IS NOT ONE WHICH I POSSESS.' He had become poor again. Rabia punctured his balloon just by creating 'more' in it. The same was done by the astrologer. He must have been a very, very wise man. He punctured Alexander -- there was no other world.

It is said that in the great Emperor Akbar's time there was a great wise man, Beebal. One day the great Emperor came into his court, drew a line on the wall and said to his courtiers, 'You have to do something. Find a way to make this line that I have drawn on the wall smaller -- but you are not allowed to touch it. It has to be made smaller without touching it.'

It looked impossible. How to make it small if you can't touch it? You could make it small by touching, by reducing it. And then came Beebal and he drew another line just below it, a bigger line, without touching the first line, and it became small -- comparatively, relatively.

What is small? Nothing is small in itself and nothing is big in itself. It is all comparative.

Rahia drew a bigger line. She said, 'If you really want to do it then we should go into the air.' She drew a big line. Hasan must have felt very poor. In that moment the ego could not brag. He felt hurt. He said, 'That power I don't possess.'

RABIA SAID, 'YOUR POWER OF REMAINING STILL IN THE WATER IS ONE WHICH IS POSSESSED BY FISH. '

It is nothing very valuable -- otherwise all fish would be spiritual saints.

'MY CAPACITY OF FLYING IN THE AIR CAN BE DONE BY A FLY.'

So that too is not much otherwise all stupid flies would be great Buddhas.

'THESE ABILITIES ARE NO PART OF REAL TRUTH -- THEY MAY BECOME THE FOUNDATION OF SELF-ESTEEM AND COMPETITIVENESS, NOT SPIRITUALITY.'

This is a great lesson to be remembered. If anything of competition enters your mind, you are falling away from God -- because with competition ego is created. Competitiveness is nothing but an effort to

create the ego.

Yes, you can have great self-esteem, but the greater your self-esteem is, the farther away you are from the universal self. The greater you think you are, the farther astray you have gone. And remember, I am not saying that you should start saying, 'I am very small, I am just the dust underneath your feet.' No, I am not saying that -- because again that is a claim.

A real spiritual man has no idea of whether he is big or small, he has no idea at all.

When the Emperor Wu asked Bodhidharma, 'Who are you?' Bodhidharma said, 'I don't know.' This is a spiritual answer. 'I don't know.' Great silence. Indefinable silence. Utter silence. 'I don't know.' The man of spirituality does not know who he is. There is no way to define. In fact, he is no more. He has become part of the whole, he has disappeared into this great orchestra. He is a simple note in this great rich orchestra. He is just a small colour in this colourful existence. He is no more separate. He is not and he possesses nothing -- neither power of this world nor power of the other world. He possesses nothing. He is possessed by God.

That's why Sufism insists on surrender. Surrender and be possessed by God. Don't try to possess God, don't try to grab God. Many start with that idea -- that they have to possess God. Many seekers move with this tremendous ego: that they have to search, their ego is at stake. But they will never find. You can find God only when you have disappeared. When the seeker is no more, suddenly only God is left. And then you start laughing -- because God has always been there. Just because you were so much of a seeker, you were so full of yourself, you could not see him. He has always been there. He is the reality. You cannot possess him. You cannot have God in your first. If you have a fist you will go on missing him. You can have him only with open hands. He is there when your heart is like an open hand and not like a fist. Then you have him. Then only he is.

This is a great lesson to be remembered. You have to understand the ways of the ego. This Hasan has fallen into a subtle trap of the ego again. He has left the world, now he possesses spiritual power..Now he can walk on the water.

Once a man came to Ramkrishna. He was a great yogi. And he declared the same thing to Ramkrishna. He said, 'Can you walk on the water? I can.' And Ramkrishna laughed and he said, 'What is the point of it? How much effort and how much energy and how much time did you have to waste to learn this?' He said, 'Eighteen years. ' Ramkrishna said, 'This is foolish. Just by giving two paise to the boatman he takes me to the other side. Just for a thing worth two paise -- eighteen years! Are you stupid or something?'

This has always been the approach of a real spiritual man like Ramkrishna or Rabia. What is the point? Even if you can walk on the water, what is the point of it? How is it relevant to your life problems I How is it going to help you? How is it going to make you more happy? Just by walking on the water, will you become happy? So why are you not happy while you are walking on the earth? Just by flying in the air, will you become happy? Who is preventing you? Right now why can't you become happy?

This is not the spiritual approach, this is the egoistic approach. Beware of the ego because the ego is the only wall between you and God.

Sufis: The People of the Path, Vol 1

Chapter #10
Chapter title: The Original Signature

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The first question:

SURELY MEDITATION IS FOR MYSTICS. WHY DO YOU PROPOSE IT FOR ORDINARY PEOPLE AND THEIR CHILDREN?

First, I have never come across an ordinary person; they do not exist. They are only created by egoistic people. The egoist has to create the ordinary -- that is the only way the ego can exist, persist. Not a single human being is ordinary because each human being is so unique. Each human being is created by God -- how can he be ordinary? God never creates the ordinary. All his creation is rare. Each individual is so unique that he is never repeated. You never were before, you will never be again. You cannot find anybody who is just like you.

Forget about human beings.... Not even animals, not even trees, not even pebbles on a seashore -- not even two pebbles -- are alike. Wherever you find God's signature, it is always the original, never the ordinary.

God is not a manufacturer, he is a creator. He does not manufacture people like Cars on an assembly line. You can have many Ford cars exactly alike -- that's the difference between a machine and a man. A machine can be duplicated, a man cannot be duplicated. and the moment you start duplicating, imitating, you become more like a machine -- then you are no longer respectful towards your humanity. That's how robopathology is created.

You ask me: SURELY MEDITATION IS FOR MYSTICS. It is for mystics, surely, but everybody is a born mystic -- because everybody carries a great mystery within him which has to be realised, everybody carries a great potentiality which has to be actualised. Everybody is born with a future. Everybody has hope. What do you mean by a mystic? A mystic is one who is trying to realise the mystery of life, who is moving into the unknown, who is going into the uncharted, whose life is a life of adventure, exploration.

But every child starts that way -- with awe, with wonder, with great enquiry in his heart. Every child is a mystic. somewhere on the way of your so-called growing you lose contact with your inner possibility of being a mystic, and you become a businessman or you become a clerk or you become a collector or you become a minister. You become something else. And you start thinking that you are this. And when you believe it, it is so.

My effort here is to destroy your wrong notions about yourself and to liberate your mysticism. Meditation is a way of liberating the mysticism, and it is for everybody -- without any exception, it knows no exception.

SURELY MEDITATION IS FOR MYSTICS. WHY DO YOU PROPOSE IT FOR ORDINARY PEOPLE AND THEIR CHILDREN?

There is no one ordinary, and children are the most capable. They are natural mystics. And before they are destroyed by the society, before they are destroyed by other robots, by other corrupted people, it is better to help them to know something of meditation.

Meditation is not a conditioning, because meditation is not indoctrination. Meditation is not giving them any creed. If you teach a child to become Christian you have to give him a doctrine; you have to force him to believe things which naturally look absurd. You have to tell the child that Jesus was born out of a virgin mother -- that becomes a fundamental. Now you are destroying the natural intelligence of the child. If he does not believe you, you are angry, and of course you are powerful and you can punish the child. You can torture the child in many ways. If he believes you it goes against his intrinsic intelligence. It looks like nonsense to him, but he has to compromise with you. And once he has compromised he starts losing his intelligence, he becomes stupid.

If you teach a child to be a Mohammedan, then again you will have to teach him a thousand and one absurdities. And so is the case with Hinduism and with all kinds of creeds, dogmas. If you teach a child

meditation you are not indoctrinating him. You don't say he has to believe anything, you simply invite him to an experiment in no-thought. No-thought is not a doctrine, it is an experience. And children are very, very capable because they are very close to the source. They have just come from God! They still remember something of that mystery. They have just come from the other world, they have not yet forgotten it completely. Sooner or later they will forget, but still the fragrance is around them. That's why all children look so beautiful, so graceful. Have you even seen an ugly child?

Then what happens to all these beautiful children? Where do they disappear to? Later in life it is very rare to find beautiful people . Then what happens to all beautiful children? Why do they turn into ugly persons? What accident, what calamity happens on the way?

They start losing their grace the day they start losing their intelligence. They start losing their natural rhythm, their natural elegance and they start learning plastic behaviour. They no longer laugh spontaneously, they no longer cry spontaneously, they no longer dance spontaneously. You have forced them into a cage, a strait-jacket. You have imprisoned them.

The chains are very subtle, they are not very visible. The chains are of thought -- Christian, Hindu, Mohammedan. You have chained the child and he cannot see the chains, so he will not be able to see how he is chained. And he will suffer his whole life. It is such an imprisonment. It is not like throwing a man into a jail. It is creating a jail around a man, so wherever he goes the j ail continues around him. He can go to the Himalayas and sit in a cave, and he will remain a Hindu, he will remain a Christian -- and he will still think thoughts.

Meditation is a way to go within yourselves to that depth where thoughts don't exist, so it is not indoctrination. It is not teaching you anything, in fact, it is just making you alert to your inner capacity to be without thought, to be without mind. And the best time is when the child is still uncorrupted.

The second question:

IS THERE ANYBODY IN THE WORLD WHO IS PERFECT?

Perfection, the idea of perfection, is an ugly idea. A perfectionist is a neurotic. Perfectionism is a psychological disease.

So the first thing to be remembered is that I am not for any kind of perfection. I want you to be whole, but not perfect; 1 want you to be total, but not perfect. Avoid perfection because per-fection means death; perfection means that now there is no more growth. Perfection means an existential cul-de-sac -- you have come to the end of your tether. Now there is nowhere to go, you are stuck and stuck forever -- you are perfect.

Just think of the horrible situation -- that you are stuck, nowhere to go, nothing to do, no possibility to grow, no direction to flow. You are just there like a rock.

Life is a flow. Imperfection is beautiful. Be total, and never strive for perfection. What is the difference? When I say, 'Be total' I mean that whatsoever you do, do it totally, not perfectly -- these are two different dimensions. You have been taught to be perfect.

For example, if you are angry the perfectionist will say, 'This is not right. Drop anger.' Anger cannot be allowed in a perfect human being; a perfect human being cannot be angry. That's why in India the so-called religious people cannot respect Jesus very much because there are moments when he became angry. In the temple he became angry. He turned over the boards of the money-changers, all alone. He threw them all out of the temple. He was really angry. Now Hindus will say, 'This is not perfection. Jesus getting angry? This simply means he is an imperfect human being.'

Perfectionism will say 'no anger'. In fact, the perfectionist's idea is no love either -- because if you are loving that too shows some need. So Jainas don't say that Mahavira was loving, they simply say he was non-violent. Now this is a very ugly way to describe such a loving man -- to describe him through a negative, just to say that he was non-violent, that he would not hurt anybody. That's all. But he would not love. How could he love? He was perfect. He had no need for any human relationship, all his needs had disappeared.

Love is a need. You want to love and you want to be loved. This is how imperfection goes. Mahavira is perfect, he cannot love. So Jainas depict him as being almost cold. That coldness is the coldness of death.

Perfectionism goes on denying all that is human. Perfectionism is a kind of inhuman ideal. You cannot think of Buddha crying, you cannot visualise tears coming to Buddha's eyes.

It happened that a great Zen Master died, and his disciple -- the chief disciple -- started crying. Thousands of people had gathered and they had all believed that this disciple had attained to enlightenment. And now he was crying. So a few of them told him, 'This doesn't look good. It goes against your prestige. People think that you have become enlightened, and you are crying! What will they think about you?'

The disciple said, 'I can drop being enlightened, but I cannot be untrue.'

They said, 'But you have been telling us that the soul never dies. So if your Master is still there, why are you crying?'

The disciple said, 'I am not crying for the soul -- the soul is eternal -- but I am crying for his body. His body was so beautiful, and it will never be again. Can't I even cry for it? I will never see my Master's body again!'

Now the traditional Buddhist will not accept this -- that an enlightened person can cry. These are the perfectionist ideals. You have to take away all that is human -- then what is left behind is just a marble statue.

I teach totality. If you are crying, then be total in it, then let your whole heart cry. Then don't be so-so, don't be lukewarm, just go into it. In that moment let crying he your total being. Let tears come from every pore of your being. If you are angry then be totally angry -- as Jesus was angry in the temple. Whatsoever happens, be total in it!

And now I would like to say something very paradoxical: if you can be totally in anger, by and by it disappears. If you can be totally in anything, there comes a great transformation; the whole energy changes because you start understanding what anger is. It is not that you drop it by conscious effort, deliberately, but simply because of understanding it is no longer relevant. Or, if sometimes it is needed, there is no hindrance either. You can be angry. I love Jesus because he could be angry. He was so human. Buddha looks inhuman -- at least eh way he is depicted is inhuman. Mahavira is utterly inhuman -- at least the way he is described in the Jaina scriptures. That's how he looks... as if he has no heart.

But that is the goal of the perfectionist. Jesus is more human. Many times Jesus goes on saying in the Bible 'I am the Son of Man.' Sometimes he says 'I am the Son of God' and sometimes 'I am the Son of Man.' He says both things. He is saying, 'I am both -- as perfect as God and as imperfect as man. As high as God and as low as man -- I am a bridge between these two.'

I teach you totality. Be total -- whatsoever you are doing. If you love, love totally. If you are angry, then be totally in anger. Cold anger is a sin! Hot anger is perfectly human. Cold anger has to be avoided. But that's what happens when you have the ideal, the perfect ideal of not being angry -- that's what happens. Anger is there because you have never been able to understand it. How can you understand it if you have never been totally angry? Only in a total flame of anger does one understand, does one encounter it. So you go on repressing. On the surface you keep a mask that you are not angry, deep inside you go on boiling, ready to explode like a volcano. So what will you do? You will have to learn how to remain cold on the surface, ice-cold. And if you are ice-cold on the surface, you will go on doing things which are angry -- only you will not show your anger. And in a hot anger there is something beautiful -- it is a man in his energy, in his radiance. In a cold anger there is only death. If somebody gets angry and hits you, you can forgive him; but if somebody remains perfectly cold and hits you, you will be never able to forgive him.

That's why even in the courts a distinction is made. If a man became too angry, enraged, and murdered somebody, his crime is not that big. But if a man remained cold, calculating, arranged everything perfectly, and did the whole thing in a mathematical way, planned it in detail, beforehand, then he is the most dangerous man. It was not on the spur of the moment, it was a planned thing. For months he calculated when to commit the murder, how to commit the murder, how to commit it perfectly so he would not be caught. All over the world courts make a difference -- this man is really dangerous, this man is really a criminal.

In the spur of the moment sometimes you do something. You were not really trying to kill the other; it may have happened just accidentally -- yes, you became angry. Remember, I am not teaching anger, I am simply teaching totality. Through totality anger disappears, but you never become perfect, you always remain growing.

Remain growing.

You ask me: IS THERE ANYBODY IN THE WORLD WHO IS PERFECT? I am reminded of this small story.

At a revival meeting tee evangelist exclaimed, Who is the most perfect man? Is there such a being? If anybody has ever seen the perfect man, let him stand now.'

A small nervous man rose in the rear of the hall. The evangelist gazed at him in astonishment. 'Do you mean to say, sir, that you know who the perfect man is?'

'I certainly do!'

'Who may he be?'

'My wife's first husband!'

That is the only way to find a perfect man -- your wife's first husband.

The perfect man is brought in only to condemn somebody -- hence your wife's first husband. She wants to condemn you so she creates an image of her first husband as the perfect man. Then in comparison she can condemn you.

The priests have imagined Jesus, Buddha, Mahavira, as perfect men -- to condemn ordinary humanity, to condemn natural human beings, to condemn you. Buddha was growing to the very last moment of his life; on the very verge of death he was growing. Growth is life, aliveness. But the Buddha imagined by the Buddhist is not the real Buddha, it is an image painted perfect in order to condemn you. You can only be condemned if there is an image to be compared with, otherwise how can you be condemned? Once the perfect man is painted you are in trouble. You will start feeling guilty. How am I to become a Buddha? When? And you can never become a Buddha because even Buddha was not Like that! Nobody has ever been like that. That is just in the scriptures. It is a strategy of the priests.

That's why when Buddha is alive you are not so interested in him. The priest is not interested at all. People are not so interested when Buddha is alive, because he is alive with all his imperfections. Life needs imperfections! He is fallible! And you will go and you will have old ideas that Krishna was perfect and Rama was perfect and Moses was perfect, and you will compare Buddha with them -- and he is still alive so he is still imperfect. And those comparisons will tell you, 'No, he may be a good man, but he has not yet arrived.'

Once he is gone then the painters are at work, then the dreamers and the poets gather together, and the scholars, and they create a perfect Buddha. Unreal -- so unreal that it sometimes becomes ridiculous. Even the size.... They cannot depict Buddha as six feet tall. How can Buddha be six feet tall? He has to be bigger than all human beings.

In Ceylon there is a temple in Kandy where a tooth of Buddha is worshipped. It is preserved. And it is not the tooth of Buddha, it is not even the tooth of a human being. It must belong to some ape -- it is so big! If Buddha had that kind of tooth he would have been a very ugly man. But it is worshipped and you cannot point out to them what a ridiculous thing they are doing! This is not a human tooth. Now scientists have been working on it and they have proved that this is not human -- but who listens? They say Buddha was so big -- the size!

If you go into Jaina scriptures you will be surprised. Their ancient Masters, old ancient TEERTHANKARAS, are depicted as a thousand feet, two thousand feet, three thousand feet high. And they lived for thousands of years! Just false ideas. But why have these false ideas been created? To condemn you. The priest needs some way to make you feel guilty.

Mahavira does not perspire. He stands naked in the hot north Indian sun and he does not perspire. How can Mahavira perspire? No perspiration ever comes. He has never to relieve himself, he does not go to defecate or urinate, no. Everything simply disappears in him. This seems to be the most chronic case of constipation. He never goes! How can the priest afford, how can the priest allow Mahavira to do such ordinary things like sitting on a toilet? It will look so absurd. Just imagine... Mahavira sitting on a toilet? It doesn't look good, it doesn't look good at all. He looks perfectly good in a yoga posture sitting under a tree. Foolish ideas. And this is how all thinking has continued down the centuries .

Remember, life is growth. Growth is possible only when you are imperfect. There is nothing wrong in being imperfect. There is no need to try to become perfect. If you try to become perfect you will create anguish for yourself, anxiety; you will create great tension for yourself; you will start living in hell.

The very idea of perfection brings the future into the mind. You cannot be perfect right now. You can be total right now but you cannot be perfect right now. For perfection you will have to work hard -- many,

many lives. One life will not be enough. Then after thousands of lives you may be perfect. So perfection is in the future, and you can only go on postponing. Today you have to live like an imperfect human being and tomorrow you can hope that you will become a perfect being. You remain the same. Your idea of perfection simply makes you guilty, it does not transform you.

The idea of totality transforms you immediately because it can be done right now. If you are listening to me, listen totally. If you don't want to listen to me, don't come at all. Nobody is forcing you to come. Then be somewhere else. Sit in a movie house or in a hotel, but be total there. Sitting in a movie house, don't think about me; sitting here, don't think about the movie house. Wherever you are, be totally in tune there, and then you start growing fast and your life starts becoming richer. Each moment of totality brings new treasures.

But I will tell you one thing again: you will never become perfect, you will always remain open to more growth. That is the meaning when we say that God is eternal. Let me say it to you -- even God is not perfect. A perfect God is a dead God. God is also growing. God is exploding every moment into new creativity, new songs, new joy. God is evolving.

Because of the Christian concept of perfection there was great conflict between the idea of evolution and the Christian Church -- because Christians thought that when God created the world, a perfect God was bound to create a perfect world, so how could there be evolution? That was the basic problem between the Church and the Darwinians -- 'How can God create an imperfect world -- and then it starts evolving? No. God has created it perfect, it is the same world. Now there is no need to grow, it cannot grow. How can it be better? It is the most perfect world as it is.'

Darwin brought in this concept of evolution. Christians were very angry with him. He was destroying the very roots of their perfect God and the perfect world. But by and by they had to accept defeat -- because the idea of evolution is a true idea. Darwin never dared to say that God is also evolving, but I would like to say to you that it is not only that the world is evolving, even God is evolving. It is not only that the creation is evolving, the Creator is also evolving. In fact, everything goes on evolving, and there is no end to it. The journey is eternal. There will never come a moment when things will stop and somebody will declare, 'Now everything has become perfect.' And it is good that perfection is not possible. Feel blessed that perfection is not possible.

The third question:

I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF OR GROWING MATURE AND INDEPENDENT.

First, you are not, not yet, so you cannot take any respon-sibility for yourself First you have to be to take responsibility for yourself. You are carrying only a false idea of the ego; that ego is not you. And the true you has nothing to do with the ego.

The idea of surrendering creates a problem in the mind only because you can't make a distinction between the real self and the unreal self. When you surrender, you surrender only the unreal; the real cannot be surrendered. You surrender only the ego, you don't surrender the self. And by surrendering the ego you become for the first time yourself. It is not paradoxical, it is not contradictory, because you never were the ego. That was just an illusion in the mind. Who are you? Do you know exactly who you are? If you try to ponder over it you will find that you don't know, and all that you know means nothing. That you belong to a certain family, that this is your name, that this is your caste, that this is your religion -- that makes no sense at all. It does not say anything about you. You can change your Church, and one day you can come across some papers that prove that your father was not your father, that somebody else was your father, but still you will remain you. One day you can come to know that the mother who was pretending to be your mother was not your real mother -- you were adopted by her when you were a child. But that will not make any change in you; you remain the same. So who are YOU? Your name can be changed very easily and you will not change.

So there is something inside you which you are not yet aware of. By surrendering you surrender only this so called ego -- this false idea of oneself. And when you surrender it, the possibility to be your real self opens. So there is no contradiction really, it is only apparent.

You ask: I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF.... There is no need for any synthesis because there is no contradiction. They are not opposite, they are one phenomenon. You surrender the false and you become the real. By surrendering the false you become the real. And only then can you take responsibility for yourself, only then can you grow mature.

But one thing.... You ask: I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF OR GROWING MATURE AND INDEPENDENT. Maturity knows nothing of independence. Imma-turity knows two things: dependence and independence. Both are immature states of mind. Maturity knows interdependence. In maturity you disappear so utterly that you become part of the whole. A mature person is neither dependent nor independent. A mature person has no claim to any separation from existence, he is one with existence.

Please don't try to create any synthesis. Just look into the fact that you are not yet.

A man came to Gurdjieff and said, 'I would like to serve humanity.'

Gurdjieff looked at him and laughed. And he said, 'But where are you? I don't see you anywhere. I am sorry to say it to you but you don't exist! Who is going to serve humanity?'

A similar case is reported in Buddhist scriptures.

A man came to Buddha and said, 'I have much money. I have much power.' He was one of the richest men of those days. And he said, 'Just tell me how to serve people, how to serve humanity.'

And it is said Buddha became very silent. He closed his eyes. The man was disturbed, confused. He became restless. He asked, 'Why have you closed your eyes, and why do you look so sad?'

Buddha opened his eyes and he said, 'I feel great compassion for you. You want to serve humanity, and you are not. First be!'

That is a basic requirement: first be! By surrendering, for the first time you attain to that beinghood. You surrender all that you are not, you surrender only the false, you surrender only the PERSONA, YOU surrender only the mask, you surrender that which you think you have but you don't have. And by surrendering that which you think you have and you don't have, you attain to that which you already have and you have had always. The false has just to disappear for the real to be revealed. This is growth.

But growth never makes you independent. The very idea of independence is still a hangover from those days of dependence. You are still thinking in terms of dependence or independence. A mature person is not separate, he is not an island. He has merged with this infinite continent of existence.

The fourth question:

WHERE CAN ONE ALWAYS FIND HAPPINESS?

See the dictionary under the letter 'h' -- only there will you find happiness always. In life things are very mixed up. Day and night are together, so are happiness and unhappiness. Life and death are together, so is everything. Life is rich because of polar opposites. The very idea that one would like to be happy forever is stupid. the very idea will create only unhappiness and nothing else. You will become more and more miserable because more and more you will be missing your so-called eternal happiness. Your greed is too much.

Then who is the happy person? The happy person is not one who is always happy. The happy person is one who is happy even when there is unhappiness. Try to understand it. The happy per-son is one who understands life and accepts its polarities. He knows success is possible only because failure is also possible. So when failure comes he accepts it.

I remember one incident of my childhood. A great wrestler had come to my town. Everybody was very interested in wrestling, so the whole town had gathered. I have seen many people and many wrestlers in my life but he was really rare. He had something of Zen in him.

For ten days the wrestling continued, and every day he defeated a famous wrestler. Finally he was

declared to be the winner. The day he was declared to be the winner he went around and touched the feet of all the ten persons whom he had defeated.

Everybody was puzzled about why he did it. I was a small child, I went to him and I asked him, 'Why did you do that? This is strange.'

He said, 'It is only because of them that I am victorious. It is only because of them. If they had not been defeated, if they had not allowed themselves to be defeated, I would not be victorious. So I owe it to them. Without them how could I be victorious? My victory depends on their defeat, my victory is not independent of them. So really I feel greatly thankful to them. There was only one possibility: either I was to be defeated or they were to be defeated. And they are good people, they accepted defeat.'

This is a very Sufi or Zen idea. Things are interdependent: failure/success, happiness/unhappiness, summer/winter, youth/old age, beauty/ugliness -- all are interdependent, they exist together. And the man who starts seeking one pole against the other pole is getting into unnecessary trouble. It is not possible, he is desiring the impossible; and he will get very frustrated.

Then what should the attitude be? When happiness comes, enjoy happiness; when unhappiness comes, enjoy unhappiness. When there is happiness, dance with it; when there is unhappiness, cry with it. That's what I mean when I say 'Enjoy'. Unhappiness is a must. If you can accept unhappiness as smoothly as you welcome happiness, you will transcend both. In that very acceptance is transcendence. Then unhappiness and happiness will not make much difference to you, you will remain the same. When there is sadness you will have a taste of it; and when there is joy you will have a taste of it. And sometimes bitter things also taste beautiful.

And sadness has something of depth in it which no happiness can ever have. Happiness has something shallow. Laughter always looks shallow, tears always look deep. If you want to be happy always you will become a shallow person, a superficial person. Sometimes it is good to fall into the depths, dark depths, dismal depths of sadness. Both are good. And one should be total in both. Whatsoever happens, go totally into it. When crying, become the crying, and when dancing, become the dance. Then the ultimate happens to you. By and by you forget the distinction between what happiness is and what unhappiness is. You enjoy both! So by and by the distinction disappears. And when the distinction has disappeared, there arises something which is eternally there, which remains always there. That is witnessing, that is SAKSHIN. And Sufis say that if you can become a witness of all that happens to you, you have arrived home.

The fifth question:

WHY ARE THERE SO MANY RELIGIONS IN THE WORLD?

-- because there are so many types of people, because there are so many different kinds of people.

Religion is one, but the languages of religion are different. The Jew understands one language, the Christian understands another language. The difference is of language. The Hindu speaks still another language -- but all differences are linguistic. Just as English can be translated into French and French can be translated into Italian and there is no conflict, so Christianity can be translated into Hinduism, Hinduism can be translated into Judaism -- there is no problem. One just needs clarity to see.

A religious person will see that there is only one religion in the world -- although many are the manifestations. And there is nothing wrong. It is good. If these religions don't fight with each other and don't nag each other, it is perfectly good, it is enriching. It makes the world more livable, more lovable. Just think of a town where there are only temples and no mosque and no church and no synagogue. The town is a little less rich. When there are all kinds of temples and all kinds of shrines and all kinds of prayers going on, it is beautiful. God can be worshipped in many ways. And you have to choose your way.

The problem is not why there are so many religions, the problem is their conflict, their constant antagonism about each other, their constant enmity. That is the problem. If this enmity disappears I don't see any problem. In fact, in a better world there will be even more religions than there are now, because basically each person is so individual and so unique that he will have his own religion, he will have his own version. In fact. that's how the reality is: two Christians are not alike. Even while praying in the same church and reading the same Bible, two Christians are not alike. Their approaches will remain a little different. Their approaches will keep something of their individuality, something of their colour. Something of their minds will be there.

Conflict should disappear; there should arise a friendship. They are all working for God, why should they be in conflict? The conflict comes because of the politics in it. The Christian priest wants the whole world to be Christian. In just the same way the communist wants the whole world to be communist. Why bother about the whole world? If there are a few beautiful Christians that is more than enough. They should be Christians, that is the thing. They should live in Christ, that is the thing. Now that you have a big crowd behind you, what does that crowd matter, how does it matter? But the crowd creates power in the world of politics.

If you have many Catholics, Catholicism is more powerful. Then the pope of the Vatican becomes more powerful. If you have more Hindus, then the Shankaracharya of Puri becomes more powerful. It is really power-politics.

People are different and they all need different approaches towards God. One should remember only one thing: that one is moving towards God. How he is moving, in what garb, with what language he prays, is irrelevant. But the conflict is there, the politics is there, and the politics is a shadow of egos.

So many religions are not the problem, many egos are the problem.

I have heard....

A Baptist, a Presbyterian, a Methodist and a Roman Catholic met by agreement to dine on fish. As soon as grace was said, the Catholic rose, armed with knife and fork, and taking about one third of the fish, including the head, removed it to his place saying, 'The pope is the head of the church.'

Immediately the Methodist minister stood up and helped himself to about one third, including the tail, saying, 'The end crowns the work.'

The Presbyterian taking the remainder of the fish to his plate, exclaimed, 'Truth lies between the two extremes.'

The Baptist had nothing before him but an empty plate and the prospect of a slim dinner. So seizing a bowl of melted butter, he dashed it over them exclaiming, 'I baptize you all!'

This is what goes on. These are egos in conflict -- not reli-gions. How can religions be in conflict? These are egos, subtle egos. Beware of these egos, these egos are working in you too.

If you are a lover of truth then all manifestations of truth will be welcome to you. You would not like to convert a Hindu to Christianity or a Christian to Hinduism. Your whole prayer will be that the Christian should really become a Christian and the Hindu should become a real Hindu. And a real Hindu and a real Christian are exactly the same thing, precisely the same thing.

Remember, if the world becomes almost of one religion there will be such monotony, it will be so boring. It will not be good. Just think if the whole world were to become of one religion, were to come under one Church and one fold. It would be sheer boredom, intolerable. There is much joy because of the variety. In everything variety is good. There are so many trees. Just think -- one kind of tree all over the earth.... Who would look at those trees? Even if it is rose bushes all over the earth -- who would look at the rose bushes? The variety is a kind of celebration. Thousands of colours and thousands of kinds of animals and trees and birds -- everything is rich with difference, with distinction.

And this should be the case in every dimension of life.

Rabbi Hirsch was sitting in the confessional box with Father Dolan to learn the principles of the Catholic religion. Two woman confessed to having made love with their boyfriends, and when questioned further, admitted that it was not once but three times. As penance they were told to say three prayers and put ten dollars in the poor box.

Just then the phone rang and Father Dolan was called away to give the last sacraments to a dying man. 'You stay here and confess the rest of these people,' said the priest to the rabbi. 'It is Saturday night and they won't otherwise be able to take communion tomorrow. After all, it is all one God, just be sure to get the ten dollars.'

He left and Rabbi Hirsch sat nervously in the box. The first girl to enter confessed to having relations with her lover. 'Three times?' asked the rabbi.

'Just once, Father.'

'You are sure it was not three times?'

'No, Father, just once.'

'I will tell you what. Go back and do it twice more. We have got a special this week. Three for ten dollars.'

But this variety is good! Or, listen to this....

A priest and rabbi happened to find themselves sharing a first class carriage on a long rail journey. They argued without rancour about the truths of religion until the priest, feeling he was getting the worst of it, said rather sharply, 'Look here, Rabbi, on your oath as a man of religion, can you swear you never enjoyed the taste of pork?'

The rabbi coloured up, wrestled with his conscience a moment, and said, 'Very well, Father, I will admit it. I have eaten pork. '

'And it was very nice, wasn't it?' exclaimed the triumphant man of Rome.

The rabbi retired behind his Jewish Times in a long and thoughtful silence. suddenly, re-emerging he said, 'I say, Father.....'

'Yes, Brother, what is it?'

'Can you swear as a Christian priest that you have never enjoyed sex with a girl out of the flock?'

The priest tried to beg off, but the rabbi insisted. 'The truth, come on, the truth!'

'Well, Rabbi, I confess it, I have.'

'Nicer than pork, isn't it?'

It is good -- different kinds of people, different varieties of religion, different standpoints, different approaches -- all is good. Just there should be no conflict. There need not be. Egos should disappear, not religions. If egos disappear then there can be as many religions as you like. and it will be very fulfilling because everybody can find his own way, choose his own way.

My own idea about religion is that nobody should be given a religion by birth. Birth should not be involved in it. A child should be given a chance to watch all kinds of religions possible. He should be allowed to go to the synagogue, to the church, to the temple, to the GURUDWARA. He should be helped in every way; he should be introduced to all kinds of religious varieties going around so that he can choose on his own. The parents should help him to become alert about all the varieties of religion -- they should not try to impose any religion on him. Then if he finds that he would like to become a Sikh, perfectly good. With all blessings he should become a Sikh; he should start going to the GURUDWARA . If he thinks he would like to become a Buddhist, that's perfectly good.

In a better world with more understanding there will be many religions in every family -- the father is a Buddhist, the mother is a Christian, the son is a Hindu, the daughter has become a Mohammedan, and so on, so forth. Each family should have all kinds of varieties, and it will be a richer life. And the family will have more understanding, more religiousness, because all the people searching in different ways will bring new understandings and pour them into the pool of the family. There is no need to create politics; there is no need to be so afraid of each other. One should be more available.

And if you are not feeling good being a Hindu, if you don't feel that it fits with you, it is perfectly right to become a Christian or to become a Mohammedan. Or if you are not feel-ing good being a Mohammedan, it is perfectly good, you can choose. It is not a betrayal! In fact, if you don't like being a Mohammedan and you remain a Mohammedan you are betraying God because your search will be betrayed. If you hate the whole idea of Mohammedanism and you remain a Mohammedan because you have been brought up as a Mohammedan, because accidentally you were born in a Mohammedan family, then you will be a religionless person. Your Mohammedanism will not make you joyous and you cannot change your Mohammedanism. And maybe the Hindu temple was the right place for you -- where you could have danced, where you could have come closer to God.

Religion should be by choice, not by birth, and there should be as many religions as there are types of people.

The sixth question:

OSHO, YOU ARE QUOTED AS BEING HERE TO PROCLAIM A NEW TRADITION, NOT TO PERPETUATE THE OLD. WHY IS THIS, AND HOW DO YOU SEE THE FUTURE?

First: the creation of a new tradition is the only way to perpetuate the old, the only way. The old has to become new again and again. Only then can it be perpetuated. It is like Buddha attaining enlightenment sitting under a Bodhi tree near Bodhgaya.... That tree has existed, not exactly the same tree, but again and again branches of the tree were planted -- three times it has happened. The old tree died and when the tree was dying a branch was planted. Then that tree also died, but before it died another branch was planted. It comes in the same conti-nuum. It is not the same tree in a sense, just as your son is not you in a sense, but it is the same tree in another sense -- just as your son is another you in a sense, your continuity.

Each time the world consciousness takes a new turn, a new religion has to be born -- and this new religion will in a sense be absolutely new, and in a sense absolutely old. It will contain all that is true in all the old traditions but it will be a new birth, a new body. The wine will be old but the bottle will be new.

Truth cannot be new or old, it is the same truth always. It has no difference in time. That truth Buddha attained is the truth I have attained. That truth I have attained is the truth you will attain. It is not that truths are many -- truth is one. But Buddha's language is no longer relevant; my language is relevant. Buddha was talking two thousand five hundred years ago to a different kind of people, to a different kind of society, to a different kind of mind. Naturally, he had to speak a language that those people were able to understand. I speak to a different kind of world, to a different kind of time, to a different kind of mind. I have to speak a different language. Truth is the same, the wine is the same, just the bottle is different.

You ask me: OSHO, YOU ARE QUOTED AS BEING HERE TO PROCLAIM A NEW TRADITION, NOT TO PERPETUATE THE OLD. To proclaim a new tradition is the only way to perpetuate the old. If you go on insisting on the old, you insist on something dead. If you cling to the old, you cling to the past. Each time, each age, has to discover truth on its own, has find its own way of expressing it, its own way of dancing it, its own way of singing it, its own gospel, its own scripture, its own Master. Each age has to find truth again and again. It is the same truth but it has to be found again and again.

It is not like science. In science you discover one thing and it is discovered forever. Then there is no need to rediscover it. Religious truth is utterly different; it has to be rediscovered again and again. Only then does it remain alive. I am proclaiming a new religion. But how can religion be new? It is the ancientmost truth. But this is the only way to give it a new body and a new dress and a new language and new concepts, and a new stir and a new thrill -- to make it alive for you. I am bringing the same religion for you that was brought by others for others. It is new in a sense; it is the ancientmost in another sense.

So those who understand me, they will find.... If they have loved Jesus, they will find Jesus in me; if they have loved Buddha, they will find Buddha in me; if they have loved Mohammed, they will find Mohammed in me. That's why so many people have gathered around me. It is a rare phenomenon. Hindus are here, Jainas are here, Buddhists are here, Muslims are here, Christians are here, Jews are here. You can find all varieties of all kinds of people around here. It is rare; it has never happened this way before.

It could not happen this way before because it is only in this twentieth century that the consciousness has become so alert about stupid things. It has become so alert about superstitions that is ready to drop them. If I had spoken the language that I speak in a Mohammedan country one thousand years ago, I would have been killed the first day, the very first day. It was not pos-sible, but now it is possible. You can ask Krishna Mohammed, you can ask Radha Mohammed.... I have Mohammedan sannyasins here. This is a rare phenomenon. They love me; they don't find any conflict between me and Mohammed. In fact, they find Mohammed in me. Through me they become better Mohammedans.

Jews are here, a great number of Jews are here. Jews are ordinarily very orthodox people. They have persisted in their own idea that they are the chosen people of God, that the real religion belongs to them, that God has spoken only to them. Jews could not accept their own son, Jesus, but fifty per cent of you here are Jews. You will be surprised -- fifty per cent! And it is not an exaggeration, it may be more. This is rare. You could not accept Jesus, your own son, but you can accept me. What has happened?

This twentieth century brings a new consciousness into the world, it is a quantum leap. Now you can see. now you are no longer bothered by language and words. You can see deep into my eyes and you can see the same truth as is revealed in Moses or as is revealed in Baal Shem.

I am proclaiming a new religion -- the essential religion. In Islam it is known as Sufism, in Buddhism it is known as Zen, in Judaism it is known as Hassidism -- the essential core. But I speak your language, I speak the way you understand, the way you can understand. I speak-a very religionless language. I speak as if I am not religious at all. That's what is needed in this world. This twentieth century needs a religion completely free from all kinds of superstitions, utterly nude, naked.

This century is trained in the ways of science, is trained very logically. Never before was any other

human society so logically trained. I am talking about something which is basically illogical but I have to talk in a logical way. If you go to a Sufi he talks about the illogical in an illogical way. I talk about the illogical in a logical way. If you go to a Zen Master he simply talks in an illogical way. You will not be able to make a bridge between you and him. With me, the bridge is very easy. I go with you to take you with me further.

First, I go with you. I make you perfectly happy that I am coming with you. Sooner or later you forget when things change and you start coming with me. I am ready to come into your valley -- the darkest valley, wherever you are -- I am ready to come into your unconscious cave... and in the way you want. I am ready to come there. Once I have entered there I can bring you out. That is the only meaning when I say, 'I proclaim a new religion.'

And you ask me: HOW DO YOU SEE THE FUTURE? The future is great because the present is great. I don't think about the future, the present is more than enough. But if the present is so beautiful then the future is going to be great -- it will be born out of this present. That future will contain this present. We need not worry about the future, we need not be prophetic about the future, we need not say a single thing about the future. We should be joyous and happy in this moment, and the next moment will be coming out of this moment. It will be suffused with the celebration of this moment, and, naturally, it will lead you into a higher celebration.

The future is going to come out of this present.

There are two kinds of people: one who goes on thinking about the future, not bothering about the present at all. That future is not going to come, that future is just a fool's imagination. I don't think about the future. I am a totally different kind of person. I don't think about the future at all, it is irrelevant. My whole effort is how to beautify this present moment, how to make people more celebrating, how to make people more joyous, how to give them a little glimpse of blissfulness, how to bring laughter to their life. And then the future takes care of itself. You need not think of the morrow, it comes. It comes out of this moment. Let this moment be of great celebration.

The last question:

WHEN TWO WOMEN OR TWO MEN ARE MAKING LOVE TO EACH OTHER DOES IT DO ANY HARM TO THEIR ENERGIES?

Love is always preferable to lovelessness -- that is the first thing to be remembered. Love in any kind and any form is more preferable than lovelessness. That is a basic assumption with me. But there are three planes of love. They have to be understood.

The first is auto, the second is homo, the third is hetero.

One can be very narcissistic; narcissism is masturbatory. It has many dimensions to it. That is the first kind of love, the most primitive. Every child passes through that state of being narcissistic -- he loves only himself, he is his own world. It is good as far as it goes. One has to love oneself; that should be the foundation. If you don't love yourself you cannot love anybody else. If you can't even love yourself, how can you love anybody else?

So the foundation is auto-erotic. Each child has to love himself, and parents down the centuries have been preventing it. That's wrong. Children should be allowed to have fun; nothing is wrong in it. In fact, they are learning the first basic lesson of love -- and they can love only themselves. Their consciousness is not so developed that they can bridge with anybody else. They have a small circle of energy; it moves within themselves.

So the first is auto; that is natural. It has been disturbed, it has been disturbed so much that the disturbance persists the whole life. Then other kinds and other planes of love are never as perfect as they could have been. It is only in this century that psychological investigations have proved that auto-love is perfectly natural, normal, and each normal child will be interested in it and he is not to be prevented. Each child has to play with his own body so that he starts loving his body, so that he becomes sensuous about his body, so that he becomes more and more sensitive about his body, so that he has sheer joy in being in the body. That joy is missing.

If you have not loved your own body ever, then when somebody else loves your body you will shrink

because you don't know how to open. And if you have never loved your body and you have been taught to hate it, despise it, condemn it, when somebody else starts loving your body you will feel, 'How foolish. How is it possible? How can anybody love MY body?' And you will not be able to love somebody else's body either, because bodies are bodies -- yours or others, does not make any difference. Body is body.

First the body has to be loved, in deep reverence. In a more enlightened age, children will be taught how to love their body with respect, reverence, because the body is the temple of God. And from there their love will start flowering and will take a right direction.

The second kind of love is homo. That too is normal, natural. First the child loves himself, and then, naturally, he loves somebody who is like himself -- that is a natural growth. A boy cannot suddenly love a girl, that is going too far. The girl is so different, another kind of animal. The girl cannot love the boy immediately, a bridge is needed. To move from oneself to the opposite polarity one has to go through somebody like oneself. So from the masturbatory stage love moves to the homosexual stage. The boy will love a boy, the girl will love a girl. This is perfectly natural; there is nothing of pathology in it.

Pathology comes in only when somebody is stuck. If somebody is stuck at the first stage and is not able to love anybody, then there is some pathology. Then somebody can be stuck at the second stage -- the second stage is better than the first but lower than the third. One should take the jump and the man should be able to love the woman, and the woman should be able to love the man. That is the hetero stage -- the polar opposite. This is the natural course.

And then there is the fourth kind -- the transcendence.. When you have passed all these three stages naturally, totally, a moment comes when you transcend sexuality. You are no more interested in sex -- sex as such -- your body, somebody else's body . Men's or women's bodies don't interest you. Not that you have any condemnation about the body; in fact, bodies disappear -- there are only souls. The body is just the outermost core of it. It is a great shift in your consciousness. That is the fourth stage, the stage of the SIDDHA. In India we have called the fourth stage BRAHMACHARYA -- the state of being divine.

But that comes not by denying the third, not by denying the second, not by denying the first. It comes only if you go on fulfilling each plane in its own right.

Now there are a few things to be understood. The hetero relationship is the most difficult relationship, the most inconvenient, conflicting, because two opposite polarities are there -- man and woman. They exist differently, hence they are attracted to each other... because they are so different, so mysterious to each other. Man has never been able to understand how the mind of the woman functions, and so is the case from the woman's side too. They are such different dimensions, hence the attraction to explore each other. But the difficulty is also there. Men and women love each other and hate each other; are together and are continuously nagging, fighting, struggling. There is a constant effort to dominate the other.

So the hetero relationship is the most inconvenient, although the most fulfilling too. So there is a danger, but there is a thrill. The danger is that there will be conflict, continuous fight. But only through that fight is one fulfilled, and only through that fight does one transcend sex.

The second stage -- homo -- is far better as far as convenience is concerned. Two men or two women are perfectly at ease with each other; they belong to the same mind, the same quality of energy; they are similar. The homosexual relationship is less troublesome. That's why homosexuals look gay and heterosexuals look very sad. They are happy people because they are not in a constant fight and struggle and nagging. They understand each other. Lesbians are also happier women -- because there is no problem, they function on the same wavelength, so things fit together, there is a rhythm, a kind of harmony. But fulfilment is also less.

Always remember: for the higher you have to pay higher. If you want deep fulfilment you have to take the trouble and you have to stake your life. It is risky.

Because of too much risk, many people have turned homosexual in the world -- this world, this century, particularly. People have become alert about heterosexual relationship as being ugly. Continuous fight -- who bothers? The whole life is so troubled. One wants to be happy somewhere at least. And even in love there is the same trouble and the same conflict and the same ego struggle. People are turning towards homosexuality. That is relapsing back. It is not good.

The first, the auto-sexual relationship, the relationship with yourself, masturbatory sex, is the most convenient, but there is no fulfilment. With the first there is no inconvenience but no fulfilment -- at the most a sexual release. With the second there is a little trouble and a little fulfilment. With the third there is great possibility of both -- trouble and fulfilment. They grow in the same proportion.

And one should be alert to move from the first to the second, and from the second to the third. Then only can you move to the fourth, BRAHMACHARYA, celibacy.

Now, all over the world religious people have tried for celibacy, but they have not tried it in a scientific way. Somebody simply jumps into celibacy from his childhood. Then your so-called monks remain masturbatory. It is a suspicion of the psychoanalysts -- and I think they are right -- that the Buddhist monks, the Catholic monks, and all kinds of monks and nuns become masturbatory. Or, the second possibility is that they will turn to homosexuality. Because monks are not allowed to mix with nuns and nuns are not allowed to mix with monks, there is every possibility that they will turn homosexual. That's what happens in schools, colleges, hostels, in the army, wherever there is only one sex available -- people tend to become homosexual. Army people are homosexual.

If you want to avoid homosexuality in the world the army should not be monosexual -- there should be women and men together. And the hostels should be for both together, not separate. Then homosexuality will disappear.

Homosexuality has a function to fulfil in the growing child. Somewhere from the first year to the seventh the child remains masturbatory. From the seventh year to the fourteenth the child turns homosexual. From the fourteenth onwards he should, if things go naturally, in a natural way, turn heterosexual. And by the age of forty-two he will start being a celibate. And that celibacy will be a natural, spontaneous phenomenon, not a repression.

You ask: WHEN TWO WOMEN OR TWO MEN ARE MAKING LOVE TO EACH OTHER, DOES IT DO ANY HARM TO THEIR ENERGIES? It does not do any harm but it does not do any benefit either. It is not harmful and it is not beneficial. Masturbation is harmful -- beyond a certain stage it is harmful, it is destructive. A masturbatory person loses all contact with the world, he becomes unrelated, he becomes very egoistic because he feels he is enough for himself. there is no need to depend on anybody, not even for love. It is harmful.

Homosexuality is neither harmful nor beneficial. Heterosexuality is very beneficial.

I would like to tell you one anecdote.
'There are those in this congregation,' shouted the revivalist, 'who have committed the unutterable sin of he-ing and she-ing. Stand up and repent!' Three quarters of the congregation stood up.
'And those who have committed the double sin of sins: he ing and he-ing. Stand up!' The rest of the men got up.
'And I positively know that there are those who have committed that triplest of triple sins: she-ing and she-ing!' The remaining women all rose, sobbing hysterically. No one was left sitting but one old man.
'Elder,' he muttered, 'how do you stand on me-ing and me-ing?'

These are the four possibilities, in fact, three possibilities of your sexual energy. Either, auto -- but auto becomes closed, you become an island. Or, homo -- you make a bridge, but you make a bridge man with man, woman with woman. It is not much of a bridge because both are the same. Not much difference is there. Or, hetero -- the real pole, polarity, and the real bridge. And only when you have bridged your sexual energies with the polarity does a new kind of integration arise in you, and that integration can become BRAHMACHARYA, can become celibacy.

Don't think these are sins! These are natural growth points. The only thing to be remembered is: don't get stuck anywhere. The goal is BRAHMACHARYA, one has to go beyond sex. It is not that there is something wrong in sex, but that which through sex you will have only glimpses of, can be attained totally when you go beyond. In a sexual love moment, for a single second, time disappears, space disappears. For a single moment ego disappears. For a single moment you are lost into the cosmos. That's why there is so much joy, so much ecstasy. That's what orgasm is -- the individual is lost into the whole.

But this happens only for a single moment, and not even always. So sex only opens a window and closes it again. You have to go beyond sex. Going beyond sex means going beyond the house, the confinement, going under the sun, going into the open sky. Then that ecstasy is yours, and it is constantly yours. A real saint, one whom I call a saint, is continuously in orgasm -- that is my definition of a saint. His ecstasy is a natural phenomenon like breathing.

You may not have ever heard a definition like that, but that's my definition. Jesus or Buddha or Mohammed are continuously in an orgasm. They don't need anybody, they don't need to connect with anybody, they don't need any kind of sexuality. Their energy is constantly orgasmic because they have disappeared into the whole. The part no more exists, no more claims to be the whole. The part has become the whole, the wave has become the ocean -- and that is their orgasm, that is their ecstasy.

Out of this ecstasy great songs have been born -- Upanishads, Dhammapada, Jesus' sayings. They are nothing but ecstatic ejaculations, ecstatic expressions. They have tremendous beauty and poetry.

Remember this. These three stages are normal, there is nothing to be condemned in them, but don't get stuck anywhere. Always go beyond. You have to go beyond, you have to go beyond all kinds of sexuality. Sex is natural, beautiful, but to get stuck in it is to become dormant. Sex gives you glimpses of God. It makes you aware of God. Then one has to seek God in its purity.

Sufis: The People of the Path, Vol 1

Chapter #11
Chapter title: The People are Sleeping

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HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'
AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

LITTLE boy was playing with his blocks when his father entered the room.
'Quiet, Dad, I am building a church.'
The father, thinking that he would test his son along the lines of religious knowledge said, 'Why do we want to be quiet in church?'
'We have to, because the people are sleeping.'

Man is asleep. This sleep is not the ordinary sleep, it is a metaphysical sleep. Even while you think you are awake, you remain asleep. With open eyes, walking on the road, working in your office, you remain asleep. It is not only in the church that you are asleep, you are asleep everywhere. You are simply asleep.

This metaphysical sleep has to be broken, this metaphysical sleep has to be completely dropped. One has to become a flame of awareness. Only then does life start being meaningful, only then does life gain a significance, only then is life not the so-called day-to-day, ordinary, dull routine -- life has poetry in it and a thousand and one lotuses flower in the heart. Then there is God.

God is not a theory, it is not an argument. It is an experience of significance in life. And the significance can only be felt when you are not asleep. How can you feel the significance of life in sleep? Life is significant, immensely significant. Each moment of it is precious. But you are asleep. Only awakened eyes can see this significance, live this significance.

Just the other day there was a question. Somebody asked: OSHO, YOU GO ON TELLING US TO CELEBRATE LIFE. WHAT IS THERE TO celebrate? I can understand. His question is relevant. There seems to be nothing to celebrate. What is there to celebrate? His question is your question, is everybody's question.

But reality is just the contrary. There is everything to celebrate. Each moment is so immense, is so fantastic, each moment brings such an ecstasy.... But you are asleep. The ecstasy comes, hovers around you and goes. The breeze comes, dances around you and goes. And you remain asleep. The flowers bloom and the fragrance comes to you, but you are asleep. God goes on singing in a thousand and one ways, God

dances around you; but you are asleep.

You ask me: WHAT IS THERE TO CELEBRATE? What isn't there to celebrate? Everything that one can imagine is there. Everything that one can desire is there. And it is more than you can imagine. It is in abundance. Life is a luxury!

Just think of a blind man. He has never seen a rose flower bloom. What has he missed? Do you know? Can't you feel any compassion for him? That he has missed something, something divine? He has not seen a rainbow. He has not seen the sunrise or the sunset. He has not seen the green foliage of the trees. He has not seen colour. How dull his consciousness is! And you have eyes and you say: WHAT IS THERE TO CELEBRATE? The rainbow is there, the sunset is there, the green trees are there, such a colourful existence.

And yet I understand. Your question is relevant. I understand that this question has some meaning. The rainbow is there, the sunset is there, the ocean, the clouds, all are there -- but you are asleep. You have never looked at the rose flower. You have passed by, you have seen the rose flower -- I am not saying you have not seen it, you have eyes so you see -- but you have not looked at it, you have not meditated upon it, you have not given a single moment of your meditation to it, you have never been in tune with it, you have never been by the side of it, sitting close by, in communion, you have never said 'hello' to it, you have never participated with it. Life passes by, you are just there, not participating. You are not en rapport with life, that's why your question is meaningful. You have eyes and yet you don't see, you have ears yet you don't hear, you have a heart yet you don't love -- you are fast asleep.

This has to be understood, that's why I go on repeating it again and again. If you understand that you are asleep, the first ray of awakening has entered you. If you can feel that you are asleep then you are no more, then you are just on the verge of where the day breaks -- the morning, the dawn.

But the first essential is to understand that 'I am asleep.' If you think you are not asleep then you will never be awake. If you think that this life which you have been living up to now is a life of an awakened being, then why should you seek and search ways to awaken yourself? When a man dreams, and dreams that he is awake, why should he try to be awake? He already believes that he is awake. This is the greatest trick of the mind and everybody is befooled by this trick. The greatest trick of the mind is to give you the idea of that which you are not, and to help you feel that you are already that.

Gurdjieff used to tell a parable.... There was a magician who was also a shepherd. He had thousands of sheep to look after and he was a very miserly man so he didn't want many servants and he didn't want many watchmen. He did not want to pay anybody and he did not want his sheep to be lost or taken by the wolves. But it was very difficult for him to take care of all the sheep alone. He was very rich and he had many sheep.

So he played a trick on the sheep. He hypnotised them -- he was a magician. He hypnotised them and told every sheep, 'You are not a sheep. Don't be afraid.' To some he said, 'You are a lion.' To some he said, 'You are tigers.' To some he even said, 'You are men. Nobody is going to kill you. Don't be afraid and don't try to escape from here.'

The sheep started believing in his hypnosis. Every day he would butcher a few sheep but the others would think, 'We are not sheep. He is butchering only sheep. We are lions, we are tigers, we are wolves, we are this and that...' even that they were men. Some were even told that they were magicians -- and they believed it. It was always some sheep which was to be butchered. They remained aloof, distant. They were not worried. And by and by they were all butchered.

'This is the situation,' Gurdjieff used to say.

When somebody dies, has the question occurred to you that it is your death? No, the mind goes on playing the game. The mind says it is always the other that dies, it is never you.

Sometimes an old man comes to me, very old. And he is always worried about my death. He asks, 'Osho, if you die, what will happen to me?' He is nearabout seventy-five. I am always surprised when he says, 'If you die what is going to happen to me?' Osho is going to die and he is not going to die! There is every possibility he will die before me but about that he never asks. Whenever he comes this is his question, 'Don't leave me. If you die, what will happen to me?'

This is how the mind goes on functioning. It is always somebody else who dies. Have you not seen people in their cars rushing with mad speed? Why? There is a deep idea in the mind that accidents happen to others. Even on boards it is written how many accidents are happening every day, how many people died

yesterday, yet people go on rushing by. Who bothers? These things happen to others. 'These accidents, yes, they happen, but they never happen to me.' That idea persists . Gurdjieff's parable is not just a parable.

All that is wrong happens to somebody else. Even death. You cannot conceive of your own death. And if you cannot conceive of your own death, you cannot become religious. Even to think about it seems impossible -- how can I die? How?

One goes on keeping oneself separate from all, one goes on believing that one is the exception. Watch out! Whenever you feel that you are the exception, remember, the mind is going to deceive you. The magician of the mind is tricking you. And it has tricked everybody. This is the metaphysical sleep. 'Death is not going to happen to me. And I am already that which I want to be. And everything is good. And I am awake. And I already know. So what is there to seek and search for?'

These false notions, these absurd ideas have been repeated for so long that you have been hypnotised by them. You have autohypnotised yourself. The magician is not somewhere out-side, it is your own mind. It takes all significance away from you. Significance is only in awareness, significance is awareness. It is a kind of radiance. When you become aflame with awareness everything becomes aflame with significance.

It is you who are reflected in existence -- the existence functions as a mirror. If you are dull and dead, there is nothing to celebrate because existenCe simply shows your dull and dead face. What is there to celebrate? If you are alive, flowering, singing a song, dancing a dance, the mirror reflects a dance, a song -- there is much to celebrate. When you celebrate there is much more to celebrate. and it goes on and on. There is no end to it. If you don't celebrate, by and by you become more and more dead and more and more dull. There is less and less to celebrate. One day suddenly life is absolutely meaningless.

Children are more alert than they will ever be again in their life unless they deliberately start seeking some path of awareness, some path of meditation. Unless by accident they come close to a Master -- a Sufi, a Zen, a Hassid -- they will get more and more into the mire of sleep. Children are born awake and old people die fast asleep, snoring. If you arr asleep there is no celebration.

But why -- why is man asleep? What is the root cause of it? It is a way to avoid; sleep is a way to avoid. There are many problems in life. Obviously they are there. When I say celebrate, I don't mean there are no problems. Problems are there. They have to be encountered, they have to be transcended. And celebration is a way to encounter them.

I am not saying there are no problems, I am not telling you fairy tales, I am not telling you that there are no problems and that life is simply beautiful and there are no thorns and only rose flowers -- there are not. For every one rose, there exist one thousand thorns. I am not creating a dream for you, a utopia. I am utterly realistic and pragmatic.

But the way to get beyond the thorns is to celebrate life, is to celebrate that one flower. In fact, that one flower is more precious because there are one thousand thorns. If there were all flowers and flowers and no thorns, flowers would be meaningless. It is because of darkness that the morning is so beautiful, it is because of death that life has such joy, it is because of illness that health is significant.

I am not saying there is nothing to be worried about. There are many things, but there is no need to worry about them. They can be encountered. They can be encountered without any worry, they can be encountered through celebration. There are only two ways to encounter them: one is the way of worry and the other is the way of celebration. The way of worry is the way of the world; the way of celebration is the way of religion. The way of worry creates sleep -- there are so many worries, how to get rid of them? You don't know. Not even a single worry can be solved.

For example, there is death. How can you solve it? What can you do to solve it? It is there, naked in front of you. You cannot even avoid it, it is happening every moment. We have made every arrangement to avoid it. We make our cemeteries outside the town, we make our graves with beautiful marble and we write beautiful maxims on that marble. We go and put flowers on graves. These are ways to make the shock of death a little less shocking. When a man dies we say that his soul is immortal. This is again a trick. I am not saying that the soul is not immortal -- it is -- but it is not for you, it is only for those who have awakened. You are simply using it as a consolation. It is a prop to avoid death.

We paint the dead man,, we put beautiful clothes on the dead man. In the West now a whole profession exists of how to decorate the dead body so that it looks alive at least in appearance. And sometimes it happens that a dead body can be decorated so perfectly that the man never looked so radiant when he was alive as he looks when he is dead.

I have heard about a rich man. He purchased a beautiful Cadillac and just three days later he died. The

doctors had said that the disease was so sudden that nothing could be done about it and he would die within twenty-four hours. So he made a will. He said, 'I have just purchased my Cadillac. It was specially ordered, made to order, and I have not even been able to drive it, so do one thing -- bury me in my Cadillac.'

His will was followed. A big grave was dug and he was put in the Cadillac and with a crane the Cadillac was put in the grave. The whole town had gathered to see this thing. All were there.

Two beggars also came and one beggar said to the other, 'Man, this is the way one should live. This is what I call living! This is life, man!'

It happens you are so dead in life that sometimes your death can look very, very alive -- comparatively.

You cannot solve the problem of death. There is no way. Then what is one supposed to do? The easiest way that man has found is to go into a sleep about death -- not to look at it, to avoid it. Never look at it face to face, eye to eye. Avoid it. Avoidance has become the way of man.

There are problems -- ill-health is there, disease is there, cancer is there, tuberculosis is there, and many things. And nobody is ever secure, nobody can ever be -- because life exists in insecurity. You may have a big bank balance but the bank can go bankrupt any day, or the country can become communist. Anything can happen. You have a wife and suddenly she falls in love with a stranger and is gone. You have a son and you were trusting in him and he becomes a hippy -- or a sannyasin! Who knows? Life is insecure, there is no security. You can only pretend that you are secure, nothing ever is.

Then what to do? Escape into sleep. Create a haze around yourself so that you don't see clearly what is what. People live with this haze, this metaphysical haze, around themselves, like a fog, so they can believe whatsoever they want to believe.

I have heard about a man who was driving his car. A young hippy was standing on the road. He wanted to be taken into the car. The driver very lovingly opened the door and took him in. And the car started rushing again with mad speed.

It started raining. And as it started raining the driver speeded up. The wipers were not working. The hippy could not see at all through the wind-shield so he told the driver, 'The wipers are not working and you are going with such speed. I cannot see anything and my eyes are perfect and you are an old man, how are you managing?'

The driver laughed. He said, 'You don't be worried. It does not matter whether the wipers are working or not because I have left my glasses at home.'

When you don't see, you think nothing matters. You create a fog around yourself then you don't see ahead. Death is there, you don't see; insecurity is there, you don't see; your wife is going to leave tomorrow, you don't see; your husband is going to become a poet, you don't see. There is a fog. You remain asleep.

Sleep is avoidance. It is a trick of the mind to avoid real problems in life. It is a drug invented by man. But it doesn't help. The reality remains as it is, the danger remains as it is, the insecurity remains as it is. In fact, it becomes worse because you are unaware. You could have done something, but now you cannot because you cannot see and you have created a fog. The problems are multiplied by your fog and your sleep, they are not solved. Nothing is solved by your sleep. But you can have a kind of consolation that there is no problem.

You must have heard about the ostrich and his logic. This is his logic: when the ostrich sees an enemy coming, he simply puts his head into the earth, into the sand. He stands there completely unafraid because he cannot see. His eyes are closed in the sand, he cannot see the enemy. And his logic is that if you cannot see, then the enemy is not.

This ostrich logic is very human. Don't laugh at the ostrich. This is what you have done, this is what millions of people have done, this is what ninety-nine per cent of humanity is doing. Don't see the enemy; just go on believing everything is okay. At least this moment nothing is wrong, everything is okay, so why bother? Go on living in this drugged state.

But this is the sure way never to be in a mood of celebration. Never will you be able to celebrate because celebration comes through transcendence -- when problems are transcended. Remember, I use the word 'transcendence' not the word 'solution'. No problem is ever solved, no problem can ever be solved -- because to call them problems is, in fact, not right. They are not problems.

Try to understand it. Is insecurity a problem? We call it a problem but it is just the way life is. You don't say that the tree is green so green is a problem. It is just the way trees are. You don't say that the sun is hot

so this is a problem. It is not a problem. The sun is hot -- it is simply how the sun is. Insecurity is a basic ingredient of life. In fact, life cannot exist without insecurity. Without insecurity life will be dead -- it is only through insecurity that it remains alive, throbbing, hopeful.

Insecurity makes it possible for life to change. Change is very essential. If you change, there will be insecurity; if you don't change, there is no insecurity -- but if you don't change then you are a rock. A rock is more secure than a rose bush. Naturally, because a rock does not change so fast. For millions of years it can remain the same, there is no problem. But for the rose bush there are many problems. If water is not given to it for two days the roses will start disappearing, the greenery will start disappearing, the bush will start dying. Or, if the sun is too hot, or a madman comes, or an animal enters into the garden, then too it will die. The rose bush has to exist on so many insecurities -- for the rock there is no problem. But the rose bush changes, that's why it is alive.

Animals are less alive, man is more alive -- or at least can be. It is his potentiality to be more alive. But then there is more insecurity. No animal is aware of death, hence there is no problem. Only man is aware of death. But if you are aware of death then it can become a challenge -- how to transcend it, how to face it, how to live in the face of death, not avoiding it, accepting it totally, knowing totally that it is there.

How to live knowing that death is going to happen? In fact, life will become a great intensity when death is known. You know that tomorrow it is possible that death may come -- or maybe the next moment -- so you have only one moment at one time in your hand. Don't waste it. And don't live lukewarmly because who knows? -- the next moment may never come. This is the only moment that you have got, the next is not certain. It may be, it may not be, you cannot depend on it. You cannot postpone, you cannot sacrifice the present for the uncertain future. If you accept death and if you face death you will start living in the present. Death is not a problem, death will help you to be alive, more alive, intensely alive. You will start living totally because there is no way to have any hope for the future. The future does not exist. If death is known, accepted, then the future disappears.

And with the disappearance of the future the only thing that remains in your hands is now. Then you can go deep into this now -- whatsoever you are doing. You can be eating or dancing or making love to a woman or singing or digging a hole in the ground -- whatsoever you are doing. This is the only time you have, why not do it totally? Why not celebrate it? Celebration and being total mean the same thing. You celebrate only when you are total in something and when you are total in something you celebrate it.

Have you not watched it yourself? Whenever you are total in something there is celebration. For example, if listening to me you become a listener totally there is great celebration. You are not doing anything, you are simply sitting there. But listening to me, deeply, totally, intensely, a great joy arises. And you are not doing anything, you are not creating that joy, the joy is already there -- you just have to be here, herenow. Here is the only space and now is the only time -- because death is there.

To think of death as a problem is to move in the wrong direction. Then you start avoiding it. When you avoid it you be come asleep. To accept death.... Yes, death is there, it is part of life. It entered you the very day you were born, it entered with birth. Birth and death are two aspects of the same coin. The day you were born you became vulnerable to death. Now there is no way to avoid it.

Yes, I know medical science can help man to live for two hundred years or three hundred years, but that doesn't make any difference. Whether you live thirty years or three hundred years does not make any difference. The difference can be made only by one thing -- how you live, not how long. If you live sleepily you can sleep for thirty years or three hundred years or three thousand years, it doesn't matter. There will be no celebration. If you live a life totally, meditatively, then even three minutes may be enough, even a single second may be enough. A single second of total ecstasy gives you a taste of eternity. It is enough, more than enough. You will not hanker for anything more. It is so fulfilling, it is such a contentment.

Don't avoid, otherwise you will remain asleep. Don't avoid death, don't avoid problems, don't avoid anxieties -- accept them, encounter them, they are part of the game.

Just the other day I was reading a passage from Bernard Shannon. He writes an almost Sufi parable:

'A man awakens suddenly in the cabin of a ship, and realises that he has no memory of boarding the vessel, nor knowledge of where he is bound. Hoping to find someone who could enlighten him he leaves the cabin and ascends to the deck, finding it crowded with people who appear to be playing various deck-games with complete absorption.

The man approaches the nearest group, and hesitantly enquires as to the destination of the ship. The group look at him blankly, saying they do not know. The man, puzzled, now asks when and from where the

ship sailed, to again receive negative replies and blank looks. At that moment, one of the player. is pulled to the rail by some invisible force, and vanishes over the side. The group still seems intent upon its game, so the man agitatedly points out that one of their number has been whisked over the side. The players shrug, telling him that it happens all the time -- people just get swept away and are never seen again.

Bemused, the man goes further along the deck, only to see other players falling suddenly tot the deck, afflicted by disease or accident. He is thoroughly alarmed -- what a bizarre situation to be in! A passenger on a ship, without knowledge of how he came to be there nor of where the ship sailed from or is bound. The other passengers all absorbed in games and freely admitting they have no idea of how long they will be aboard; the invisible force could sweep them away at any moment, or they can be struck down by painful afflictions or disabilities.

The whole set-up is wildly illogical, yet the strange position has been accepted as natural by the other passengers. They just do not think about it, but instead prefer to divert their minds by immersion in the ups and downs of the deck-games. These games are governed by certain rules that are termed -- logic!'

This is what is happening on the earth. The earth is the ship on which one day you suddenly find yourself, not knowing from where you come, not knowing where you are going, seeing people becoming old, afflicted, seeing people die. You start enquiring and nobody is interested in your question. In fact, whenever you ask somebody 'What is death?' he starts feeling restless. He wants to avoid it, he wants to drop the topic. He will think you are a little morbid or something. Why bring up such an ugly subject? Why talk about death?

The very word 'death' gives you a shiver in the spine. People don't use the word 'death' when somebody has died, they say he has 'passed away'. Just to avoid the word 'death' they say 'he has passed away' or 'he has been called by God' or 'he has gone to his heavenly abode'. Tricky people. Just to avoid one single word 'death', to avoid the fact that he has died -- because death can hurt you, that you have to die can hurt you -- they say, 'He has gone to a heavenly abode. Now it is perfectly okay, let him go. He must be enjoying the company of God.' This is the situation.

And people are deeply involved in their games. Somebody is playing the game of politics -- he wants to become the prime minister or the president or somebody. He is completely absorbed in it.

In India just a few days ago Morarji Desai became the prime minister. He is eighty-two. He was still interested in being a prime minister, he is not interested in death at all. It is time to think about death, but no, he is not interested in death. He goes on saying that within ten years he will solve all the problems of the country. Within ten years.... How long does he think he is going to live? No, he has not thought about that at all. Nobody does. He is not exceptional.

And people are completely absorbed in their games. Somebody is absorbed in his money game -- how to have more money, how to grab more money. And somebody is absorbed in holding knowledge. These are all games and these games are invented by man to avoid real problems in life. These games gives you a chance to solve things. You cannot solve anything in real life, nothing can be solved -- because real life is a mystery not a problem. Death is a mystery not a problem. You cannot solve it. It is not a crossword puzzle. It is a mystery. It remains mysterious. You have to accept it as it is. There is no way to solve it. But through accepting it you transcend. Through accepting it a great transformation comes to you.

The problem remains there but it is no longer a problem. You are no longer against it. The very word 'problem' shows that you are against it, afraid of it, it is the enemy. When you accept it, it becomes the friend, you befriend it. Insecurity is there but it is no more a problem. In fact, it gives you a thrill.

In fact, if your wife leaves you tomorrow, don't be worried about it. Let it be a thrill, let it be an adventure. Nothing is wrong in it.

If your son turns to be a hippy, don't be worried. At least he has done something that you never did. You missed something he is not going to miss. Let him live in his own way. He has more life. He is more interested in real life than in your bogus games. You wanted him to become rich and he has become a beggar. You wanted him to become a president or a governor or some other nonsense and he has become a sannyasin: Don't be worried. It is not a problem at all. You have given birth to an alive person -- be happy, feel thankful. It is good.

Maybe by his turning into these unknown paths some window will open in your mind also, some ray of light will enter into your dead being, you will start pulsating again. Who knows? You are not really dead, you have only become dead. You have gathered an armour around you which has become heavier and heavier every day and it is difficult to move with it. Seeing your son turn on to the unknown, maybe you

will drop your armour, you will start moving for the first time into the labyrinth of the mysterious life. For the first time you become alert that the games you are playing are meaningless, they are just games.

Have you not watched people playing chess and how absorbed they become? And all is false. The king and the queen and the elephants and the horses... everything is false, just symbolic. But people get so absorbed in the symbols that they forget that life is real, not symbolic.

I have heard....

A motorist was driving along a country road when he saw a big sign: Beware of the Dog. Farther down the road was another sign in even bigger letters: Beware of the Dog. Finally he arrived at the farmhouse and there was a little poodle standing in front of the house.
'Do you mean to say,' asked the motorist, 'that that little dog keeps strangers away?'
'No,' replied the farmer, 'but signs do.'

Who bothers to look at the dog? People have become so afflicted with signs, symbols, words, language -- who bothers whether there is really a dog or not?

It works, I know, because I have practised it. Once I used to live in a town and I didn't have a dog. But I used to put up a sign. There was no poodle, just a sign, a big sign, on the door: Beware of the Dogs. And people wouldn't enter. That was enough to keep them away. You need not have a dog really. Who bothers about reality?

Games are symbolic. And people were playing games on that ship and they were not interested in what was really happening: from where they came, where they were going to and what was happening to people who simply disappeared one day and were never seen again. And they accepted it, this mysterious thing, without meditating over it. They said, 'Yes, it happens all the time.' People disappear and still they are absorbed in their games. They don't want to look at that fact. That fact is disturbing, that fact is inconvenient. It may disturb their sleep.

So people have gone into sleep because they are trying tO avoid. And they are trying to avoid because they have wrongly taken mysteries as problems. Insecurity is mystery. Death is mystery. Love is mystery. All is mysterious. And by 'mysterious' I mean it is not logical. It is very illogical. One never knows.

Do you know when you fall in love with a woman or a man? Have you any answer why? Can you answer it? It simply happens. It simply happens out of the blue. You come across a strange woman and suddenly something has clicked. You can't answer, she can't answer. Suddenly you find yourself moving in a direction together. Suddenly you find you are on the same wavelength, you fit. And as suddenly it happens that it can disappear also. It is a mystery. You may live with a woman for twenty years, in deep love and with all the joys of love, and then one day that climate is no more there, that vibe is no more there. You are there, the woman is there, and it is not that you have not loved each other -- you have loved for twenty years -- but suddenly, as it came out of nothing, it disappears into nothing. It is not there. Now you can pretend -- that's what husbands and wives go on doing. You can pretend. You can pretend that still the love is there but now life will become a drag. The joy is no more there.

Love cannot be pretended and love cannot be managed.

There is no way to manage love; it is bigger than you. It comes from the same source as birth and death. From where they come, love comes. These three things -- birth, love and death -- come from the unknown. They suddenly enter you like a breeze and they suddenly disappear.

You cannot solve these problems but you can transcend them. And the way to transcend is to accept that they are there. And don't think that they are problems, they are mysteries. Once you start feeling that they are mysteries suddenly you are en rapport with life -- and there is celebration, there is trust.

This is possible only if mind is not allowed to play games. The heart is the centre where love happens, birth happens, death happens. When death happens it is the heart that stops. When love happens it is the heart that dances. When birth happens it is the heart that starts beating. All that is real happens in the heart and all that is unreal happens in the mind. The mind is the faculty for the unreal, for the fictitious, for the games.

So the only transformation that is needed by Sufism is how to shift your energy from the mind to the heart.

HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

A small statement but of tremendous beauty, meaning, truth.

Hasan's question is very ordinary. Ajami was a great Master. Hasan also became a great Master finally but he took a long time. He went to many Masters. He was a great seeker -- but as seekers go he was more interested in knowledge than in knowing. Hence it took so long. Finally he attained. finally everybody is going to attain -- this life or another life -- finally everybody is going to attain.

Hasan used to go to Rabia, to Ajami, the other Masters -- whosoever was available -- but his questions are that of a knowledgeable man. Just the formulation has tO be understood.

HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

Now all the words that he has used are unspiritual. First, 'HOW DID YOU REACH.... ' Spirituality is not something that you reach to, it is already the case. It is not a goal somewhere, it has already happened in you. It is there in your heart. But you are not there in the heart, hence you go on missing it. The treasure is in the heart and you are In the head. This is the only difference between you and God: the difference between head and heart. It is not much -- maybe one foot, one and a half feet -- it is not much.

Somebody asked Rabia al-Adawiya, 'What is the difference between truth-and a lie?'
And Rabia said, 'Four inches.'

The man was puzzled. He asked again, 'I don't understand. What do you mean?'

She said, 'The difference between the ear and the eye is the difference between the lie and the truth. The lie is all that you hear from the ear; the heard is the lie and the seen is the truth.'

Truth is your own experience, your own vision. Even if I have seen the truth and I tell you, the moment I tell you it will become a lie for you, not a truth. For me it was truth, for me it came through the eyes. It was my vision. For you it will not be your vision, it will be a borrowed thing. It will be a belief, it will be knowledge -- not knowing. It will come through the ear. And if you start believing in it, you will be believing a lie. Now remember it. Even a truth becomes a lie if it enters your being through the wrong door. the truth has to enter through the front door, through the eyes. Truth is a vision. One has to see it.

And the same can be said about God and you -- the difference is not more than one and a half feet or two feet. You exist in the head, you are always there, hung up, like a cloud. And the heart is there, full, full of celebration, just waiting for you to come back home. The treasure is there but you have gone searching for it all over the world.

There is a famous Hassid story.

A man dreamed that near a certain bridge in the capital town there was a great treasure and that if he went there he could find it. In the morning he laughed. He was a poor man, a poor rabbi. He laughed. He said, 'All nonsense. And it is so far -- one thousand miles. And a dream is a dream.'

But the dream came again. Then he became a little suspicious. Maybe it was not just a dream. Maybe God was giving a hint. But still he could not gather enough courage to go one thousand miles just for a dream. He was a poor man and he would have to beg for the money to purchase tickets. And who knows whether that bridge exists or not? He had never been to the capital.

But the third day the dream came again and with great persistence the dream said to him, 'You just go and find it. It is all yours. Just by the side of the bridge.' An exact place was shown. Not only that, he could see the whole place, all the surroundings. It was so clear that he had to go.

He travelled one thousand miles. Many times suspicions came, many times doubts came, but he said, 'It has to be finished. I have to go and see.' He went and he was surprised. The bridge was there -- exactly the same bridge that he had seen in the dream. Absolutely the same. The same surroundings, the same trees, and the same place that was shown. But there was a problem. In the dream there was no policeman and now he found that a policeman was constantly there. Shifts changed, but another came. For twenty-four hours there was someone there.

He enquired why this policeman was standing there. People said, 'Because a few people have committed suicide from this bridge.' But now it was a problem. He was moving round and round, around the place, coming this way, that way, and the policeman became suspicious about him.

Seeing him coming and going so many times, one day he asked, 'What is the matter? Are you thinking of committing suicide? Don't create trouble for me. Why are you constantly here? What do you want?' And the rabbi said, 'Listen. I have nothing to do with the bridge. I am here because I had a dream. And the dream persisted.' And he told the dream to the police-man. He said, 'This is the dream and where you are standing, just here, within three feet, there is a great treasure.'

And the policeman laughed uproariously and he said, 'You are a fool! But this is a mystery. I also had a dream that in a certain town' -- and it was the town in which the rabbi used to live -- 'there lives a certain rabbi' -- and he was the rabbi -- 'of a certain name. And I have been dreaming constantly about going there because underneath his bed there is a great treasure. But I never pay any attention to dreams. Dreams are dreams. You are a fool. I am not such a fool. I will not go one thousand miles and search for this small village and then search for this poor rabbi and then look under his bed. Dreams are dreams. You go back home!'

The rabbi rushed back home. He went and dug a hole underneath his bed and there was the treasure.

It is a beautiful parable. The treasure is within you, in your own home. You need not go to Warsaw or to New Delhi or to Washington. Underneath your own consciousness, just within you, is the kingdom of God. It has not to be searched for because all search means searching outside. It needs only a coming inside. It is not a reaching, it is really a coming. It is not going anywhere, it is stopping all going so that suddenly you are there where you should be.

'HOW DID YOU REACH,' ASKED HASAN, 'YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

Now, the heights are visible but they depend on depths -- just like a tree. A tree rises high in the sky, one hundred feet high, talks to the clouds, whispers to the moon and the stars, plays with the sun-rays -- but that is not the real tree. the real tree is underneath, it is in the roots. The real source is in the roots. The heights depend on depth. The roots can exist without the tree. You can cut the tree but roots will still exist, and another tree will be born. But if you cut the roots there will be no tree and there never will be again. So the essential tree is in the roots and the roots are in the depth. That which is visible on the ground is not the essential part of it. The foliage and the flowers and the fruits are non-essential parts. The essential part is hidden underneath the ground, underground. It is in the roots. There is the source of life. And there is the source of spirituality.

If a man understands rightly he will ask about the depths, not about the heights. Heights don't matter, depths do. One has to go deep into oneself. Yes, when you go deep, great foliage and great flowers and great fruits arise. Your branches rise high into the sky, you have a great height.

And that height is seen by everybody, it is visible. Always remember, the visible is not very real; the real always remains invisible. The real source is in the invisible, the roots. Why are the roots invisible? Because God is invisible. Why are the roots invisible? They have to be otherwise they will be destroyed. And once the source is destroyed there will be no possibility for the tree. The tree can afford to exist on the outside, the roots cannot. They are so precious that they have to remain hidden so nobody knows about them.

That's why real religion is secret. Islam is the tree, Sufism is the root . Buddhism is the tree, Zen is the root. Judaism is the tree, Hassidism is the root. The real religion is always hidden, the real religion is secret -- it is occult, it is esoteric, because it is in the depth.

And you can watch it everywhere. If you put a seed on the ground it will not grow. It cannot grow. Visible to everybody, exposed to everybody, it cannot grow. Growth needs darkness, depth. Put the seed deep underneath the ground and then it starts growing.

A child grows in the womb of the mother -- that's why in the East we have always called the woman 'the earth'. The child is the seed, goes deep into the woman, disappears into the woman. Even the woman cannot see it -- what to say about others? Nobody can see it. It has disappeared deep into the depths. And from there it starts growing.

God functions in privacy, in secrecy. And as it is true with the child in the womb, as it is true with the

seed in the earth, so it is true with the ultimate growth of your essential nature, of spirituality. Darkness, not light, is needed for something to grow -- because privacy is needed.

Birth is in privacy. The birthday is not the real birth. The child has already lived nine months. Your birthday is not right. The real birth moment is when the child got conceived. It was completely private.

And it is not just accidental that people like to make love in privacy. It is part of it. It looks ugly and obscene to make love in a public place. It looks just ugly. Love is so precious, it is so fragile, it cannot be exposed. When people are standing there and watching and you make love, you are doing an ugly act against life and against God. It is profane, it is sacrilegious. Love needs secrecy, privacy. That's why the night has been the time to make love, not the day -- darkness, privacy.

And have you watched? When you make love to a woman she even closes her eyes. She knows better than men. Only men are interested in looking at the naked body of the woman; no woman is interested in looking at the naked body of men. They have more sense and more respect. They are more intuitively in tune with the divine. It is ugly. To become a watcher is ugly. One should feel it with closed eyes. When you love a woman she closes her eyes. With closed eyes she starts feeling with her whole being. When you are looking at a woman with open eyes then you will not feel her with your whole being. Then you will be an onlooker.

And it does not make much difference whether you are looking at a naked picture in a Playboy magazine or at a real woman. Both are pornographic. Man is pornographic, woman is not. She is more in tune with nature. When two lovers are really in love, even the man will close his eyes. They will disappear into deep depth, into the unknown. There is the meeting. The meeting is not of the bodies, the meeting is of the souls. And when a child is conceived it is conceived in deep darkness.

And so is death. You will die a private death, nobody will be a witness to it. People will see your body dead but nobody will see you dying. As nobody ever saw you being born, nobody will ever see you dying. In the death moment you will be again alone. It will happen in your privacy, in the uttermost privacy. Nobody will be there. You cannot invite anybody. You cannot share your death. People will be standing outside, but what they will see will be just the body and the disappearance of something from the body, but they don't know what and where.

Life enters invisibly, life disappears invisibly . And so does love -- it appears from some unknown and disappears into; some unknown.

'HOW DID YOU REACH,' ASKED HASAN, 'YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

A really authentic seeker, one who understands, will ask about the depths not about the heights. And he will not talk of spirituality as an attainment, it is not. It is not anything that you attain, it is not an achievement, it is not an ambition fulfilled, no. It is the disappearance of all ambition, it is the disappearance of the achieving mind. The achieving mind is no longer functioning. You are no longer an achiever.

You are not even a seeker. The seeking, the achieving, the reaching -- all have disappeared. There is no ambition. there is no desire. It is a state of desirelessness. Suddenly, when you don't desire and there is no longing in your heart, where can you go? Desire becomes the path to go away. When there is no desire you fall into your very centre, into the very core of your being. It is not an achievement, it is a realisation.

When Buddha was asked after his enlightenment, 'What have you achieved?' he laughed and he said, 'I have not achieved anything at all. In fact, I have lost much. I have lost my ignorance and I have lost my ego and I have lost my mind, and I have not achieved anything.' The people were puzzled. They said, 'But we had always thought that spirituality was a great attainment and you say you have not achieved anything.' And Buddha said, 'No. Whatsoever I have achieved was always there, so I cannot call it achievement. It was already the case. Only I was not looking at it, that's all. So I have looked at it. It is not a discovery, it is a rediscovery. It was given to me. It has been with me for millennia, from the very beginning. Not for a single moment had I lost it. I had just lost a memory. So it is a recognition -- PRATYABHIGYA, a recognition.'

It is just like when you have money in your pocket and you have forgotten about it. and suddenly you become a beggar because you don't have any money. And then after a few years, one day, searching for something else, you put your hand in your pocket and the money is there. It has never been anywhere else, it has been there always. You just forgot about it.

So Sufis say that God is not lost but only forgotten. God has not to be found, only remembered -- JIKR. Hindus call it SURATI, Buddhists call it SMRITI -- just to be remembered. It is yours just for the asking.

Even if you don't ask, it is yours.

AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

Ajami says, 'Not by thinking but by meditation, not by thought but by love, not by the head but by the heart, it has happened.'

First, something to be understood about thinking -- only then will you be able to understand about meditation. Something has to be understood about the head, only then will you be able to descend into the heart.

Thinking is abstract. Thinking is nothing but hot air. Let me tell you a story -- that will make it clear.

Mulla Nasrudin was travelling in a compartment with three other women passengers. These three women were doing their utmost to impress each other -- as women do. Their whole life is just an effort to convince other women that they are far more beautiful or far more rich or far more famous.

The one said, 'My husband bought me a bracelet worth fifty thousand rupees, but I had to return it to the jewellers because I am allergic to platinum.'

The second said, 'My husband bought me a mink costing seventy-five thousand rupees, but I had to return it to the furriers because I am allergic to it.'

Before the third lady started, just as she was going to say, 'My husband.... ' Mulla suddenly fell down and fainted. When he regained consciousness the three ladies asked what caused him to faint so suddenly. And he looked so healthy and so perfectly all right.

He replied, 'It is just because I am allergic to hot air.'

Thinking is just hot air. It is unreal. It is the same stuff dreams are made of. If you want to connect, contact, relate with reality, thought is not the bridge, cannot be the bridge. It is the barrier. Reality can be contacted only when there is no thought. Only in no thought are you one with reality. There is nothing to hinder. Thought functions as a screen, it creates a fog around you. It helps sleep. It is the metaphysical sleep I have been talking about. The more you think, the more you fall away from reality. Thinking means going astray from the real. The real needs no thinking, the real needs only awareness. That's what meditation is. Meditation means just being alert, seeing that which is without thinking about it.

Try it. In the beginning you will find it difficult, but by and by you start getting the knack of it. And then it is tremendously beautiful. It is the greatest experience that life can give to you, the deepest ecstasy that is available through life. Look at a rose flower and just go on looking at it. Don't think. Don't verbalise. Don't bring language in. Don't say it is a beautiful flower. Then you have missed.

I have heard....

Lao Tzu was going for a morning walk. A neighbour who used to go with him, knew him -- knew that he was a very silent man and did not like talking.

Once the neighbour mentioned that the morning was beautiful -- it was a beautiful morning. Lao Tzu looked very puzzled. He looked at him as if he had said something mad. The man became restless. He said, 'What is the matter? Why are you looking at me in such a way? Have I done anything wrong?'

And Lao Tzu said, 'I am also looking at the morning, so what is the point of saying that it is beautiful? Do you think I am dead, I am dull or asleep? The morning is beautiful, but what is the point of saying it? I am also here, as much as you are.'

Since then the neighbour stopped talking. He used to follow him, walk with him, and after years of going for a morning walk with Lao Tzu he also became alert about what meditation is.

Then a visitor came to the neighbour and he also wanted to come for a walk. And the visitor said that day, 'It is a beautiful sunrise.' That day the neighbour understood. He looked puzzled as once Lao Tzu had looked puzzled at him, and he said, 'Why should you mention it? I am also here.'

And Lao Tzu said, 'Now do you understand?'

There is a way of being in contact with reality without words. In fact, that is the only way there is. Words don't help, they hinder.

So sometimes, sitting just by the side of a rose bush -- look. Sometimes sitting at night with the stars, don't think. Don't start thinking what the name of this star is. Stars have no names. The rose does not know that it is called 'rose' and the sun is not at all alert, aware, that it is beautiful. Forget all these things; just be there. That being there, that presence, is what meditation is.

And when Ajami said, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING,' he means this, 'I have not been reading the scriptures, I have not been writing books, I have not been creating a philosophy, I am not interested in doctrines or theology, I am not interested in words, I am not at all concerned with logic and logic-chopping -- my whole effort has been how to transform my energy into feeling energy instead of thinking energy. I have dropped from the head into the heart.'

And there is a new phenomenon when you drop into the heart: head is cold and heart is hot, because heart is alive. Head is as cold as a grave and heart is as alive as God and as hot. Through the head you can create greater and greater logic, through the heart you can only bring more and more love.

'THROUGH MAKING THE HEART WHITE IN MEDITATION....' Meditation is falling into the heart, and when you fall into the heart, love arises. Love always follows meditation. And vice versa is also true: if you become a lover, meditation follows. They go together. They are one kind of energy, they are not two. Either you meditate and you will become a great lover, you will have great love flowing all around you, you will overflow in love, or, start becoming a lover and you will find that quality of consciousness called meditation where thoughts disappear, where thinking no longer clouds your being, where the haze of sleep that surrounds you, is no more there -- the morning has come, you are awakened, you have become a Buddha.

Ajami says, 'This is how I have entered into the divine, the dimension of the divine. God is all over -- you just have to be in your heart and you will fall in tune with God.'

God is broadcasting himself all over but your mechanism is not functioning rightly. It is as if your radio is not functioning rightly, or you have not tuned into the station rightly -- hence your life is dull, stale. No joy is showering on you, no celebration.

And you ask me: WHAT IS THERE TO CELEBRATE? What is not there? What is missing? All is there, only you are asleep. Come out of your sleep. And when I say come out of your sleep, I mean come out of your dead head. Come into the heart. Let the heart pulsate, let the heart sing, let the heart dance. And then don't he worried about the God of the theologians -- you will be getting the real God. Then don't be worried about the God of the Mohammedans and the Hindus and the Christians, then you will be getting the God who has created all. The real God is not the God of Hindus or Mohammedans or Christians, the real God is simply God. All belongs to him. And he belongs to nobody as a possession.

Sufis have a very beautiful dictum. They say: 'The world is God although God is not the world.' The world is a small thing. God is a big circle and the world is a small circle in it. We can say the small circle is the big circle but we cannot say that the big circle is the small circle. 'The world is God but the God is not the world.' God has infinite potential. This world is just some small part of God that has become actual.

But you can find God here. He is everywhere -- in each tree, in each river, in each mountain, in each person. When a child smiles, it is he who smiles; when a woman is crying and tears are flowing, it is he who is crying. It is in the beggar and in the emperor, it is in me, it is in you -- because only it is, only God is.

But somehow we go on missing. And we want to seek and search and we want to go to the Himalayas or to Ka'ba or to Kailash -- there is no need to go anywhere. He is as much here as anywhere else, he is as much in you as in Mohammed or Mahavira or Krishna or Christ. He is equally available, there is no inequality, you just have to Create that kind of attunement where you start receiving him. And that reception happens in the heart, never in the head.

The whole function of a Master is to behead his disciples -- that's what I go on doing here. You have nothing to lose but your head.

Chapter title: The 'Instant' Pathology

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The first question:

SO MANY PEOPLE ARE LOOKING FOR INSTANT ENLIGHTENMENT THESE DAYS AND THERE ARE ALL THESE GURUS RUNNING AROUND SAYING 'FOLLOW ME' AND YET IT IS QUESTIONABLE WHETHER THE ANSWER IS THERE. WHAT DO YOU ATTRIBUTE THIS TO?

Every age has its own special pathology. Too much time-consciousness is the special pathology of this age. The modern mind is very conscious of time and wants everything to be done instantly.

There are reasons for it. First, the modern mind is West-oriented. The East has disappeared from consciousness. Even in the East it is the West that has become the reality. The East exists no more. The East had the consciousness for eternity, timelessness. The West is too time-conscious.

The reason is Christianity. Christianity thinks that there is only one life. That creates anxiety. If there is only one life then everything has to be done in this life, there is no other.

The East has a very, very long span -- millions of lives. There Is no hurry. Patience is possible. One can wait Even if this life is lost, nothing is lost. You will be coming back again and again. There is no need to rush.

This was a totally different world view, the world view of timelessness. The East has never been worried about time, about lack of time. The East has never said that time is money. The whole idea that time is money is just stupid.

Time as such exists not. Time exists in your desire, in your mind. That which really exists is eternity. It is always there, it has always been there. So the East has lived in a kind of absolute patience.

But the East has disappeared from the world. The Western outlook says there is only one life and even that is no longer certain. Because of the Third World War, because of the atomic energy, the H-bomb, it is not even certain that you will be able to live your whole life. Any moment.... These mad politicians cannot be depended upon. They are so mad that any moment the world can simply disappear. More fear has arisen.

That's why in the younger generation, the people who have come upon the earth after the Second World War, there is much anxiety for instant enlightenment. It should be soon. If it is going to be at all, it should be soon. One never knows. The people who died in Hiroshima and Nagasaki had not even dreamed about the atom bomb, not even in their nightmares, and within a few seconds they all disappeared. One hundred thousand people in Hiroshima disappeared within five minutes. They were people just like you. You can disappear within five minutes. The politicians have the power to destroy the earth.

For the first time in human history the politician is immensely powerful, tremendously powerful. The politician has always been dangerous. The politician is the insanest person possible. But he has never been so powerful. He has been always mad but this time the mad man has the H-bomb.

Hence the children who were born after the Second World War are very conscious that something has to be done soon and fast, immediately. Hence the word instant' has become very, very important -- instant coffee and instant sex and instant enlightenment. Everything has to be just now -- now or never. Who knows about tomorrow? You cannot trust. Tomorrow has never been so uncertain as it is today.

That's why. First, the Western idea of one life, then second, the Western invention of the H-bomb, the possibility of the whole world disappearing in flames, have created an intense desire to know, to love, to be.

Time-consciousness, too much time-Consciousness, is a tension in the being. It does not allow you to

relax. And now comes the dilemma. If you really want to be enlightened, the most necessary requirement is not to be tense. And if you want enlightenment instantly then it is impossible because you are so tense. That's why you ask for it to be right now.

If you want enlightenment to happen ever, you have to be ready to wait for it. Even if it comes in eternity you are ready to accept it, you are not in a hurry. Then it can come instantly too. A man who is ready to wait forever is very relaxed, knows no tension, no anxiety, no anguish. In that relaxed moment, satori, samadhi, enlightenment is possible.

I will tell you an ancient Hindu parable.

A great saint, Narada, was going to paradise. He used to travel between paradise and earth. He used to function like a postman between that world and this world. He was a bridge.

He came across an ancient sage, very old, doing his transcendental meditation -- TM -- under a tree, repeating his mantra. He had been repeating that mantra for many years and many lives. Narada asked him, 'Would you like to enquire about something? Would you like some message to be given to the Lord?' The of man opened his eyes and said, 'Just you enquire about one thing: how much longer do I have to wait? How long? Tell him it is too much. For many lives I have been doing this mantra, now how long am I expected to do it? Just ask this. I am tired of it. I am bored with it.'

Just by the side of the ancient sage underneath another tree was a young man with an EKTARA, a one stringed instrument, play-ing it and dancing. Must have been a kind of BAUL.

Narada asked him jokingly, 'Would you also like to enquire about how long it will take for your enlightenment to happen?' But the young man did not even bother to answer. He continued his dance. Narada asked again, 'I am going to the Lord. Have you some message?' But the young man laughed and continued to dance.

Narada went. when he came back after a few days he told the old man, 'I enquired and God said that you will have to wait at least three lives more.' The old man became so angry that he threw down his beads. He was almost ready to hit Narada. And he said, 'This is nonsense! I have been waiting and waiting and I have been doing all kinds of austerities -- chanting, fasting, all forms of rituals. I have fulfilled all the requirements. Now this is too much! Three lives -- this is unjust.'

Then Narada became very much afraid to tell to the young man because although the young man had not asked him to enquire, he had enquired. The young man was still dancing under his tree, very joyously. Narada was afraid but still he went and told the young man, 'Although you did not ask, out of my own curiosity I enquired. When God said that that old man would have to wait three lives, I enquired about the young man just by the side of the tree who is dancing there with his EKTARA. And he said, 'That young man -- he will have to wait as many lives as there are leaves on the tree under which he is dancing.'"

And the young man started dancing even faster and he said, 'Then it is not very far. Just as many leaves as are on this tree? then it is not very far, then I have already arrived -- because just think how many trees there are on the whole earth. Compare! So it is very close. Thank you, sir, that you enquired.' And he started dancing fast.

And the story says that the young man became instantly enlightened that very moment.

The story has not said anything about the old sage. I think he must be somewhere here now. He cannot become enlightened. His very approach is wrong. His very approach is that of a tense mind. His very approach is that of a demanding ego.

You attain to enlightenment only when there is no ego to demand -- there is no demand, there is no demander.

Time creates the ego. The ego does not exist in animals because they are not conscious of time. The ego does not exist in children because they are also not conscious of time. When you become conscious of time you become conscious of many things. First, the consciousness of time creates the fear of death. You immediately become conscious of death.

That's why in Sanskrit we have the same name for both -- we call time KAL and we also call death KAL. We have the same name for both because they are tWo aspects of the same phenomenon. Time and death, they are not separate at all. The moment you become alert about time you become alert about death because time is running out fast, death is coming, death is there and you have to do something before death grabs you. Then fear, anxiety....

In that fear and anxiety, in that impatience, you can go on searching but you will not find. It is not that

you have to find God, it is that you have to allow him to find you. So you have to be in a receptive mood, in a non-desiring, non-demanding mood, utterly at ease, as if it has already happened. There is no need for it to happen, it is as if it has already happened. With this silence, this peace, with this non-tense state, it happens.

You ask: SO MANY PEOPLE ARE LOOKING FOR INSTANT ENLIGHTENMENT THESE DAYS AND THERE ARE ALL THESE GURUS RUNNING AROUND SAYING 'FOLLOW ME' AND YET IT IS QUESTIONABLE WHETHER THE ANSWER IS THERE. The answer is in you, it is nowhere else. So if you want to follow a man, follow the man who throws you back to yourself -- because the answer is in you. The outer guru's function is to help you to find your inner guru.

If the outer guru wants you to cling to him and hang around him and if he wants you to remain always dependent on him, then he is dangerous. Avoid him. Then he is not a Master. Then he has need of followers but he is not a Master. Then through followers he is fulfilling his own ego. He feels good because he has so many followers. His feeling good has nothing to do with enlightenment, his feeling good is almost as political as any politician's when he is in power. It gives a kind of power when you know that you have so many disciples, many followers -- thousands of followers. It gives power. It is a power trip.

But if somebody is on a power trip he will not help you to go into your innermost core. He will be the last person to help you. He will hinder you. He will create all kinds of barriers so that you cannot reach into your own core, because if you reach into your own core you will be free of that so-called guru. There will be no need. Yes, you will thank him and you will move on your own way. You will be grateful that he helped you, that he guided you to your own innermost being, but that's all. You are ready to move on your own, you are ready to be your own being.

So remember, this has to be the criterion: if you feel that a certain guru is enjoying the idea of having so many disciples and is creating barriers for you to enter into your own being and is desirous that you should go on clinging to him and makes you more and more helpless and makes you more and more dependent, makes you more and more afraid and creates guilt in you, and goes on saying, 'It is only through me that your salvation is possible,' takes away your freedom, destroys you -- then escape from that man, he is the devil incarnate. Avoid him.

Search out somebody who is not in any need of having followers, who has no need of having a big crowd around him, who is utterly satisfied with himself even when he is alone, who is absolutely contented with his own self. Then he can be of tremendous help.

But remember again, the answer is not anywhere else, the answer is within you. The kingdom of God is within you. You are already carrying the answer within yourself. Maybe you have not looked and read it, maybe you don't know how to decode it, maybe you have lost the key to your own innermost shrine. Somebody can be of help. One who has come to his innermost being can show you the path.

Buddha has said, 'Buddhas only show the path. You have to travel.' They cannot travel for you. Nobody can create your salvation. It is only your responsibility because it is you who have created the bondage and it is you who can drop it. Yes, somebody can be of immense help to make you aware, to make you alert about the situation.

One thing more about this age. The old supports have disappeared. Christianity, Islam, Hinduism, Buddhism, don't have the kind of hold on you that they used to have in the past. The church, the temple, the mosque are only decorative now, formal. Nobody's heart is there.

Friedrich Nietzsche is the prophet of this age. He declared that God is dead and man is free. True, I support half his statement, the beginning part: God IS dead -- at least, the God that people used to believe in is no more there, it is dead. The God of believers is dead, the God of Christians and Hindus and Mohammedans is dead. Of course, the real God can never be dead because the real God simply means life eternal, nothing else. The real God cannot be dead if existence is existing; the real God simply means the existence, life, this cosmos. But the God of the believers is dead. True, I absolutely support half Friedrich Nietzsche's statement -- but man is not free. god is dead, man is not free. In fact, man is in great chaos.

Man has always depended on beliefs, churches, organisations, scriptures -- they have all disappeared. And man has not yet become grown-up. He still needs somebody to depend upon -- hence he goes on searching for gurus.

In the old days the Christian had his priest and the Hindu had his guru and the Mohammedan had his MOULANA, now they are no more relevant. But deep down in man there is a kind of helplessness. Man is not yet capable of being on his own, he cannot stand on his own. He is afraid. He wants somebody to lean on. So he is ready to fall into the trap of whoever can claim that 'I am going to support you.'

You ask me: WHAT DO YOU ATTRIBUTE THIS TO? Why are there so many people seeking for

instant enlightenment and why are there so many people claiming that they can deliver the goods? It is a simple law of economics: when there is a demand, there is a supply. If you ask for instant enlightenment, there must be somebody cunning and clever enough to start claiming that he can supply it. You simply demand and you will find the supplier. Anything demanded will be produced. The producers are always there.

Just the other night I was reading a book. I was surprised. Such books can be written only in this age and only in America, nowhere else. The author says in the introduction: 'Are you unemployed? Are you ill? Are you without a woman or without a man? Are you poor? Would you like to have better health, more money? Would you like to win over a woman or a man? Would you like to defeat your enemy? Or anything? Then here is the key.' And this man is pretending to be a spiritual Master. 'Here is the key.' And as a proof he says, 'Look at me. Just three years ago I was poor, my life with my wife was a constant conflict. I was unhappy and was thinking of committing suicide. I was one of the most miserable men in the world. But I found this secret from a guru in Tibet.

Now this 'Tibet' is beautiful. You can always find something from Tibet! 'And that secret worked. Now I have a Cadillac car, a beautiful house to live in, a bank balance of five figures; my life has become absolutely beautiful, love has flowered between me and my wife. I have become famous.' And he gives his address. He says, 'You can come any time.' He lives in Montreal. 'You can come any time and you can see yourself what miracles have happened through my guru and his blessing. And I can give you the secret too.'

People would have laughed at this kind of spirituality in the ancient days. But these kind of people are available, these kind of people have become very prominent. Whatsoever you demand they are ready to give -- at least, they promise to give. There is no need really to give. The promise is enough. You go to one guru and if you fail, if you don't attain, you start moving to another. And somebody else comes to the first guru, and this way people go on moving from one guru to another guru with the desire that somewhere it is going to happen.

First be alert that this world is a market, a supermarket. All kinds of claimers are there. They listen to your desires and they claim. They speak the language of your desires.

A real Master does not speak the language of your desire and your demand. A real Master only promises one thing -- death. A real Master says, 'I am going to be your cross. I can help you to die and disappear.' A real Master can only promise you crucifixion because only through crucifixion is resurrection. Only when you disappear as man is God born in you. Only when you are not, God is.

So whenever you find a dangerous Master who is ready to throw you into flames, who is ready to destroy you utterly and who is not in any need of your being a follower, who does not care a bit whether you follow him or not -- only that Master can be of some help.

But always remember, the answer is within you. He will only direct you within yourself. Because you are not capable of going into your own self, a kind of help is needed -- somebody who knows the way; somebody who has gone into his own being and is fully aware of the path and the possibilities of going astray; who is aware of how many pitfalls there are; who is aware of how many wrong turns there are; who is aware of how many false doors there are and who is aware of the arduous work that one has to do.

And a real Master will not promise you instant enlightenment -- that is just stupid. There are no short cuts. One has to grow slowly, patiently. Money may be possible instantly -- you can become a thief -- but you cannot steal God, you cannot become that kind of thief. Money is possible -- you can deceive the income tax officer, or the income tax department -- but how are you going to deceive God?

Money is possible instantly if you use wrong means, but if you use wrong means in your spiritual growth you will be self-destructive. Wrong means are not possible there. In the spiritual world the means and the end are-the same. You cannot use wrong means for right ends in the spiritual world. In the ordinary world you can. The ordinary world is perfectly available to those who want to exploit it, oppress it, but God is not available to the exploiters. God is available only to the true, the innocent. God is available only to the authentic. There means and ends are not separate, they are the same. Only the right means will lead you to the right end.

If somebody promises you instant enlightenment, that is a certainty that he is going to deceive you. And if you fall into his trap you are responsible -- because in the first place you wanted enlightenment instantly. That was stupid. That has led you to this stupidity and to this imprisonment. God cannot be demanded on order. You have to prepare yourself. you have to become worthy. And it is a long journey. You will be fortunate if you can ever attain it. You will be blessed if it ever happens.

And I am not saying it cannot happen now, remember. If you are ready, if you are ready to wait forever,

it can happen now, because this moment is as potential as any other moment. At this time God's door is as open as ever. But you will need eyes to see, you will need wings to fly, you will need a womb-like receptivity to receive, you will need an innocent mind, thoughtless, aware, loving, compassionate. These things are not seasonal flowers; they take time to grow roots into the earth.

The second question:

OSHO, HAVE I TO PUSH THE RIVER?

First, even if you do, you will not be able to push it. For a moment you may feel powerful -- that you are pushing the river -- but finally you will be defeated by it. The river is huge, the energy is huge, it will take you. Finally you will onLy feel defeated, frustrated.

That's what people are doing and that's why people look so frustrated and sad, so defeated, so depressed. They are pushing the river, fighting with life -- not trusting life but fighting with life.

A very poisonous idea has entered into the human mind -- that life is a struggle, that one has to fight, that it is a struggle to survive, that everybody is your enemy. Treat everybody as your enemy and beware. Everybody is going to destroy you. So before somebody else destroys you, it is better that you should jump on him.

Just the other day I was reading a new commandment: Do to others before they do it to you. This is a poisonous idea, very irreligious.

Religion means trust, surrender, going with the river, going with God. We belong to this universe, we are not alien, nobody is your enemy. Even the enemy is not your enemy -- that's why Jesus says 'Love your enemies.' He means that even the enemy is not your enemy, you must have misinterpreted him. In the final reckoning even your enemies are your friends. They were giving you challenges, they were creating situations for you to grow.

Don't fight with life. If you fight, you will never win. Let me give you this paradox -- and all great statements are paradoxical: If you want to win, don't try to win; if you want to be defeated, try to win.

I was reading about Alexander the Great and about his last words. The last words that he uttered are tremendously significant. Remember them. The last words that he uttered do not look like Alexander's, but he has come to an understanding -- of course, very late. But even then it is never too late. Even if you come home when the sun is setting, then, too, it is not too late.

The sun was setting, Alexander was dying. He was dying in his golden palace. He had the most beautiful palace that anybody has ever had before or since. He had all the power that a man can have and all the riches and all the beautiful women. He had all the greatest physicians of the world to take care of him and he was not very old, but he was dying.

And the physicians said, 'Now we are helpless. ' He wanted to be alive at least twenty-four hours more, just twenty-four hours, because he wanted to see his mother. He had promised his mother that he would come back. He had to go and conquer the world, but when he was leaving he promised his mother that he would come back. And the distance was very little but at least twenty-four hours were needed to reach there, or for the mother to be brought to him. and he only wanted to live for twenty-four hours more -- with all the wealth of the world and all the power of the world -- but the physician said, 'It is impossible. You cannot live for even twenty-four minutes. Life is disappearing, slipping away. We are sorry but we cannot do anything.'

Lying on a golden couch studded with valuable diamonds, how helpless Alexander must have felt. He was just asking for twenty-four hours -- not much. Not much at least for an Alexander. He was not a beggar. Twenty four hours for a man like Alexander was not too much but even that was not possible.

And when the last flicker of life was disappearing he opened his eyes, looked-at his gold palace, his generals standing around him, his immensely costly couch on which he was dying -- a poor man, a beggar -- and he laughed at the whole ridiculousness of it. And he wanted only twenty-four hours! These were his last words. He said, 'All is vanity,' closed his eyes and died.

'All is vanity.' And he struggled his whole life for this vanity. He died a poor man, empty, exhausted, utterly disillusioned.

He was a conqueror. He was pushing the river of life according to his desires. He wanted to impose

himself on existence.

Please, flow with the river. You are a part, you cannot impose yourself on the whole; the whole is infinite. It is as foolish as a small wave trying to direct the whole ocean, trying to dominate the whole ocean, trying to pull the ocean in a certain direction, to certain goals. It is not possible. How can a small wave be in control of the vast ocean? And we are not even waves, we are just ripples. For one moment we are there, another moment we are gone.

With this momentary life the only thing that you can learn is to surrender, to be in a let-go, not to push. Pushing, you will be moving in a wrong direction, the direction of the ego. Surrender

Fight, all fight, is out of the ego. Don't even swim, just float with the river wherever it takes you. Finally it takes you to the ocean. If a man is courageous enough to surrender, then God takes possession of him.

Then you are directed by infinite sources of understanding, love, energy. Then you are to decide on your own no longer. And when you are not to decide on your own, all anxiety disappears -- obviously.

I have heard about a man who was a great philosopher. He was robbed -- he was coming from one town to another and he was robbed on the way. And he did not have a single PAI.

So he went to a farmer -- he was a man of pride -- and he said, 'I am hungry and I have been robbed. I would like to work for you -- any work you can give me -- so that you can give me something to eat and a shelter for the night. In the morning I will start moving again.'

The farmer took pity on him. He was a poor man and he had no work really but he could see this man's pride. So he said, 'Okay.' He took him into his house where there was a big pile of Irish potatoes and he told him, 'You have to sort them out. Make one pile of the biggest, another of the smallest, and just in the middle, of those which are between the two -- neither big nor small.' He left.

After four, five hours he came back. Not even a single potato had been moved. And the philosopher was perspiring and was very anxious. The farmer asked, 'What has happened? You look so tired and so exhausted and I don't see that any work has been done.' The philosopher said, 'What you are talking about? The deciding, all this deciding, is driving me mad. Which one is the bigger and which one is the smaller and which one is just in the middle.... All this deciding is driving me mad. I have not been able to decide.'

If your life is becoming insane just look deep down -- you will find that all this deciding is driving you mad too. What to do? What not to do? Where to go? Where not to go? All is unknown and mysterious. And whatsoever you do, there is doubt about whether this is right or not. If you don't do it there is doubt -- maybe it was right. All this deciding.... If you want to push the river you will become insane.

Relax. Let God do it. Don't be a doer. This is one of the most fundamental principles of Sufism -- don't be a doer, let God do it.

I have heard....

A Baptist minister rushed down to the train station every single day to watch the Sunset Limited go by. There was no chore he wouldn't interrupt to carry out this ritual.

Members of his congregation considered this eccentricity rather juvenile and asked him to give it up.
'No, gentlemen,' he said firmly. 'I preach your sermons, teach your Sunday school, bury your dead, marry you, run your charities, act as chairman for every drive you conduct. I won't give up seeing that Southern Pacific train every day. I love it! It's the only thing in this town I don't have to push!'

You need not push anything. You can just relax and let God do. You can become a vehicle, you can become an instrument -- what in India we call nimitta. You can become instrumental.

That's what Krishna goes on teaching to Arjuna in SRIMAD BHAGAVAD GITA. The whole teaching can be condensed into one thing, into one essential point -- that you need not be a doer. Let God do it.

Arjuna was worried, naturally, because he was thinking that it was a decision to be made by him -- whether to fight or not, whether to kill or not, whether to go into this massacre or not. It was going to be a great war, many would be killed, it was going to be murderous. And he started thinking, and he became worried whether it was worth it. A great religious idea arose in his mind that this was too violent and meaningless and what was one going to gain by it? It was not worth it. He became very, very depressed by the whole idea. He fell into despair.

Krishna, his friend, his Master, his charioteer, argued long to convince him, 'Whatsoever is going to happen is going to happen. God has already decided it. It does not make any difference whether you do it or

not -- somebody else will do it. These people you are seeing alive are already dead. Their death has already happened. You are not the one to decide whether they should live or die. Who are you? You cannot even decide about your own life, how can you decide about somebody else's life? God has decided it already. He has chosen you as an instrument. If he wants you to kill, relax, if he wants you to renounce, renounce, but leave the decision to him. Don't you decide -- because through decision comes the ego.'

Krishna was not saying that you necessarily have to go into war, remember. That is a fallacy. Many people have thought that Krishna was forcing him to go into war. On the surface it looked like Arjuna was a pacifist and Krishna was a warmonger. It was not the case. Krishna was not saying anything about war in fact -- and nobody knows whether this war ever happened. It may be just a parable... that is more of a possibility. It may be a metaphor.

But the message is immensely significant. The message is that you don't decide, you don't stand in the way, you disappear. If God decides that you renounce and go to the Himalayas, then you go, but let it be God's decision, not your own. Or if he wants you to fight, then it is perfectly okay. You are not responsible when you don't decide.

This is the life of a sannyasin. The life of a sannyasin is the life of one who has dropped deciding, who has relaxed, and who says, 'Let God do. I will function as an instrument. I will be a hollow bamboo. If he Wants to sing a song, he will make a flute of me; if he does not, I will remain a hollow bamboo. But I will be a hollow bamboo.'

You cannot sing any song on your own. All songs are his. And whenever you dance it is he that dances, and whenever you celebrate it is he that celebrates. Your life is not really yours, it is his life. All life is his.

So please, don't push the river. Relax in the rivet. The river is already going to the ultimate goal. It will take you with it.

The third question:

WHY DOES HETEROSEXUAL RELATIONSHIP CREATE TROUBLE AND IS IT SOMETHING NEW OR HAS IT BEEN THE CASE ALWAYS?

It creates trouble because it is hetero. It creates trouble because it is between two opposite polarities. It creates trouble because it is between two different kinds of species -- man and woman.

Man is one kind of species and woman is a different kind of species. They exist in opposite directions -- hence the attraction. Opposites attract. The negative electricity is attracted by the positive electricity; the positive electricity is attracted by the negative electricity. If you put two positive poles of magnetism together they repel each other. They don't attract. The similar repels, the contrary attracts.

The woman is attracted to the man, the man is attracted to the woman, because they are opposite -- yin, yang, day, night, life, death, earth, sky -- they attract. But remember, the very attraction is because of the opposition. They are opposite so they attract. When you come closer there are bound to be difficulties because you will be speaking different languages, you will be functioning from different parts of your being.

The woman functions illogically, the man functions logically. Logic and illogic don't meet. The woman is more poetic, the man is more prosaic. Their approaches towards life are different.

The woman is more interested in the immediate, the man is more interested in the far away. You can watch it in everything. The woman cannot believe why man is so interested in the moon and Mars. It looks stupid. What is the point? The woman is interested only in the neighbourhood; the neighbourhood gos-sip is her gospel. Man talks about great things, faraway things. The woman never raises those questions, those questions are irrelevant. She is interested in the immediate, the close by. The man talks about what is happening in Vietnam and what is happening in Korea and what is happening in Israel, and the woman talks about what is happening with the neighbour's wife, whom she is fooling around with, what is happening in the close-by world.

The man functions from the left hemisphere of his mind and the woman functions from the right hemisphere of her mind. They don't meet, they can't understand each other. They are attracted by each other but they can't understand each other. So there is a constant game of coming closer and going farther away. That is the problem -- relating and being distant. Both continue.

You come close to a woman to a certain point where a meeting happens and then you start going away. You move like two pendulums -- you come close and then you go far away, come close, go far away.

And this is nothing new -- because man and woman are nothing new.

Listen to this small story.

The Lord called Adam from the Garden of Eden and spoke to him. 'I am going to teach you to kiss.'
'What is kiss?' asked Adam.
'You go to Eve and you place your lips on hers.'
Adam did this and returned shortly.

Now, said the Lord, 'i will teach you to make love.'
'What is love?'

And the Almighty explained to Adam, and Adam left to try what he had learned. Very soon he came back.
'Lord,' said Adam, 'What is a headache?'

That's how it goes. So when your woman says that she has a headache, don't bother her. It is not something new. It started with Eve -- and the very first day Adam made love to her.

Then there is a constant effort to dominate. That too is natural -- natural as long as man remains man and woman remains woman. The man wants to dominate the woman in his own way, in his muscular way; the woman wants to dominate the man in her own feminine way -- by tears, by crying, weeping. Those are her strategies. Just as you have muscles, she has tears. And it almost always happens that muscles are defeated by tears -- because the softer wins over the harder.

This is bound to be so because whenever two persons are there, fear arises that the other may dominate. So before the other starts dominating you have to plan. This is very unconscious. This is not done deliberately, it is instinctive, it is natural, biological. It is built-in. One remains afraid the other may start dominating -- and then? So it is better to dominate before the other starts any kind of domination. There is bound to be a constant conflict.

Unless a woman and a man understand the whole structure of this polarity very deeply; unless they become meditators; unless they meditate on their own innermost desires, power trips, egos; unless they understand how their minds function; unless they understand how their minds function mechanically -- it is not possible to remain in silence and peace. Conflict will continue.

Man and woman are intimate enemies -- enemies and yet intimate. There is great pull and great attraction -- because of the unknown, the unfamiliar, the uncharted, the mysterious. But for the same reason, there is conflict.

If your woman is with you then you start feeling: how to be alone? When you are alone, after a few days you start a great thirst and hunger for your woman -- how to be with her? If you are alone, appetite arises for love; if you are with somebody, the appetite disappears and you start thinking, 'Why not go to the Himalayas and sit silently in a cave? Why go on bothering with this nonsense?'

Just a few days ago Ramananda wrote a letter to me. First he used to live alone, then he got tired of aloneness -- naturally. Everybody gets tired of aloneness, gets fed up with oneself. Nothing else to do, nowhere to go, nobody to look at, nobody to be with, nobody to hug, nobody to care for you or to care about. He got tired and started looking for a woman -- and when you look for trouble it comes!

So then came Vani from faraway Germany, and they were both happy -- as stories go. They were both happy. Then things started getting entangled, and there was conflict and fight and nagging -- all natural things. Then for two days Vani was ill and Ramananda was alone again. He enjoyed those two days like anything! He wrote me a letter: 'Osho, to be alone is so incredible, so beautiful, I have never known that aloneness is so beautiful.' I told him, 'Wait, Ramananda! Just a few more days and you will start hankering.' And this goes on and on, again and again.

One has to understand. One has to understand how one functions, man or woman, and how the other functions. And don't be too personal about it. It has nothing to do with you. It is just the man's mind and the woman's mind, it has nothing to do with Ramananda and Vani. It is basically biological. You have to understand it very impersonally, only then can you go beyond it, only then can you transcend it.

Watch every move that you make and watch every move that the woman makes. Listen to the deepest instinct, to what is happening. Don't throw the responsibility on the other and don't start feeling guilty that you are doing something wrong. Nobody is doing wrong. It is simply natural.

But one can go beyond nature because there is a super-nature too. I am not saying that you are condemned to be natural, that you will remain always natural, no. With understanding one becomes wiser, wiser than nature. One becomes more meditative than nature allows. And through that understanding there comes a liberation.

But that liberation is so alchemical that it transforms you totally, radically. Then you are no more a man and your woman is no more a woman. Then you both become more like two spirits -- man, woman, seem irrelevant. And when a man is no more a man and a woman is no more a woman that means they are no more confined to their biologies, no more confined to their bodies -- because the difference is only in the body. Beyond the body there is no difference. Hidden behind, you are the same. It is just the body, the medium, that makes the difference. Once you have started learning how to go beyond the medium, how to transcend biology, physiology, then you have become only two spirits.

And only two spirits can live in communion forever. Then there arises a new kind of love which I call friendship. Friendship is higher than your so-called love. Your so-called love is full of hate; friendship is pure love. All hate has disappeared. All conflict, nagging, fighting has disappeared. All desire to dominate, possess, be jealous, has disappeared. Friendship is pure love. All that was not needed is no more there. All that was non-essential has, been left behind. Only the essential fragrance.

Friendship is the fragrance of love. And remember that unless you and your wife become friends, you will never be at peace.

The fourth question:

CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? WHY REJECT THEM?

I have not told you to reject them. How can you reject something which is not? I have been telling you only to see, to look into them. I am not telling you to reject them -- rejected they will remain, rejected they will remain deep in your unconscious, repressed. They will remain. Rejection means repression. What will you do? Rejected they will not disappear, they will move into the dark corner of your soul and they will function from there.

No, I am the last person to tell you to reject. I don't say 'reject the darkness', I only say 'bring light'. Bring a lamp and see around -- where is darkness? It disappears. It is not to be rejected, it cannot be rejected.

Look into your ego and it starts disappearing. Not that you reject it, not that you do anything to it -- with just a deep insight into it, it disappears. It exists only because you have not looked into it.

It is like a shadow. You are walking and the shadow follows you. Now, if you are alone and in a desert, or in a cemetery, and you become afraid that somebody is following you, you start running. And the more you run, the more the shadow runs with you. Then you become even more afraid and the logical mind will say 'Run faster.' This way you will not be able to win. Go faster and faster! But how are you going to win? You can go as fast as you can but the shadow will be with you.

All that is needed is to stand and turn around -- a hundred and eighty degree about-turn -- and look into the shadow. There is nobody. it is your shadow. It is just a shadow. A shadow means nothing. It exists not. That very moment the shadow has disappeared.

By disappearance I mean it will not affect you any more. It will not be powerful over you any more. It will not make you frightened any more.

You say: CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? It is impossible because the very mechanism of the ego is that the part tries to pretend, the part tries to claim that it is the whole. That is the whole problem. The ego says 'I am the whole. ' The ego is not ready to accept that it is only a part. The ego says 'I am the king and I am the whole. '

How can you love the ego and accept it as a part? That is the very thing the ego denies. It says 'I am not the part, I am the whole.' The part claiming to be the whole is what the ego is all about. The head claims 'I am the whole.'

CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? No, there is no way. You will have to look into the ego. When the ego disappears you will

know what the whole is -- otherwise the ego goes on pretending that it is the whole. And you will never know the whole.

When the ego has disappeared, when no part claims to be the whole, then the whole comes into existence, starts functioning on its own. Then there is great accord, great harmony.

And you cannot love the ego because who are you? The ego says that you are not separate. The ego claims your totality. The ego is your identity. When you say 'Can I not love my ego?' do you think you have two 'I's? 'I' and the ego? Who is going to love whom? It is a trick of the ego. The question is from the ego. The ego is trying to befool you. The ego is saying, 'Why destroy me? Can't you love me?' But who are you? If you know yourself as separate from the ego then the question will not arise. Then you have come to be your soul, you have attained to your centre. And in that very attainment there is no ego, there is nobody left to love.

And if you think that you can love the ego then you are not. This is the dilemma. If the ego is, you are not. If you are, the ego disappears. They cannot both exist together, just like darkness and light cannot exist together.

And you ask, 'Why can't one love the ego?' The ego is the destroyer of all possibilities of love. It kills the heart. It makes it impossible to love. Love disappears. You become a desert, a wasteland. Love no longer grows in you. How are you going to love the ego? Love is not there. If you start being loving you will find the ego disappearing. If love starts flowing in you, you will not find any ego in yourself. Then the heart will become your centre.

That's what Sufis call heart-wakefulness. Then the heart wakes. And the moment the heart wakes, the head disappears. The head can function only while the heart is asleep.

It is -- as Gurdjieff used to say -- as if the master of the house is asleep and the watchman pretends to be the master. If somebody comes, the watchman talks as if he is the master. And the master is asleep. Then the master awakes and he comes out -- the watchman again becomes a servant. He is no more a master. He cannot pretend. The master is present.

Have you not seen it happening in a class of small children? The master is not there, the teacher is not there, and they are all shouting and screaming and doing a thousand and one things. And then comes the master. Suddenly they are sitting at their desks. Everybody is reading very concentratedly, as if there had been no noise, no chaos. What has happened? His very presence has been a transformation.

It happens exactly like that inside you. When you are awake, ego disappears. Then your head and your mind become your servants. You cannot accept them, you cannot reject them, you have only to understand them. And then all happens of its own accord.

The last question:

I HAVE BEEN STUDYING RELIGIOUS LITERATURE FOR MANY YEARS AND FOR THREE YEARS I HAVE BEEN STUDYING YOUR BOOKS TOO. AND THROUGH ALL THIS STUDY I HAVE PROGRESSED A LOT ON THE PATH. OSHO, WOULD YOU SAY SOMETHING ABOUT WHAT I SHOULD DO NEXT?

What are you talking about? Path? You are on the path just by studying books?

It is not possible. Through books one never comes to the path. Through books one only hears rumours about the path -- just rumours that the path exists, that the path is, that the path is possible, perhaps somewhere the path exists -- that's all. Books can only give you rumours, they cannot put you on the path.

And that's what I go on saying to you every morning -- that knowledge is a barrier, that one never comes to God by learning. One comes by unlearning; by not becoming knowledgeable but by becoming innocent. One has to burn one's scriptures, my books included. One has to burn all language, verbalisation, thinking. Only then does one come to the path, not before it.

And you are asking: I HAVE PROGRESSED A LOT ON THE PATH. WHAT NEXT? You have not even dreamed about the path.

A woman was seriously ill. Her husband summoned the doctor, who dashed inside the sickroom and came out a minute later asking for a chisel. The stunned but anxious husband didn't ask questions. He found a chisel.

Minutes later the doctor poked his head out and asked, 'You got a hammer?'

The husband was puzzled, but not wanting to doubt the doctor, gave him a hammer. Five minutes later out came the doctor asking for a hacksaw.

By now the husband was completely upset and screamed hysterically, 'Doctor, you asked for a hammer, a chisel and a hacksaw. What are you doing to my wife?'

'What wife?' asked the doctor. 'I'm trying to open my satchel!'

You have not even opened your satchel yet. What path are you talking about? The doctor is just opening his box. Scriptures can't help you more than that. And there is every possibility that whatsoever you read in the scriptures may not be in the scriptures at all.

How can you read something that you don't know already? You can read only that which you know. So people go on reading themselves in their books. They don't read the books. When you read my books you cannot read them. You will be reading only something about your o. n mind into it. You will interpret it in your own way. You will be the interpreter.

To understand what I say, you will have to enter with that state of mind from where it is said. To understand Christ you will have to attain to Christ consciousness. To understand Krishna you will have to attain Krishna consciousness. Just by learning, you will not be able to understand -- you will misunderstand. All your interpretations are going to be wrong. They will be your interpretationS out of your ignorance and out of all your kinds of stupidities.

Parson Sloan, with a nervous habit of winking his eye, was sent by his parish to New York City.

Sloan asked the taxi driver for a good hotel -- as he winked -- and the cabbie mistook the wink and took him to a bawdy-house.

The parson asked the madam for a nice room -- as he winked -- and she took him by the hand to a room filled with her girls, telling him to take his pick.

But Parson Sloan said -- as he winked -- that he didn't want any girls.

The madam went to the head of the stairs and shouted, 'Oh, Clarence, here's one for you!'

People understand only according to their state of mind. And that is natural. It has to be forgiven.

But listening to me, reading my hooks, you have not even understood a simple fundamental that I go on repeating: that through knowledge knowing is not possible, through knowledge wisdom is not possible.

Your question reminds me of this small anecdote....

Farthington and Smythe, two Englishmen, went on holiday to Ireland. Farthington had a reputation for tactlessness, so Smythe warned him not to say anything disparaging about the Catholic Church.

One evening they were playing darts in the local pub when news came over the radio that the pope was ill. Immediately everyone crowded around the radio to listen.

'Oh, to hell with the pope,' said Farthington. 'Let's get on with the game.'

He woke up in the hospital to find Smythe sitting next to him. 'I warned you not to say anything about their religion,' said Smythe.

'Yes, I know,' said Farthington. 'But you didn't tell me the pope was a Catholic.'

Sufis: The People of the Path, Vol 1

Chapter #13
Chapter title: Judge Ye Not

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HASAN OF BASRA RELATES:
'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TO OTHERS.
'THEN ONE DAY I WAS STANDING ON THE BANK OF THE RIVER WHEN I SAW A MAN SITTING THERE. BESIDE HIM WAS A WOMAN AND BEFORE THEM WAS A WINE-FLASK.
'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."'
'AT THAT MOMENT I SAW A BOAT IN THE RIVER BEGINNING TO SINK. THE OTHER MAN AT ONCE THREW HIMSELF INTO THE WATER WHERE SEVEN PEOPLE WERE STRUGGLING, AND BROUGHT SIX OF THEM SAFELY TO THE BANK.
'THEN THE MAN CAME UP TO ME AND SAID, "HASAN, IF YOU ARE A BETTER MAN THAN ME, IN THE NAME OF GOD SAVE THAT OTHER MAN, THE LAST REMAINING ONE."
'I FOUND THAT I COULD NOT EVEN SAVE ONE MAN, AND HE WAS DROWNED.
'NOW THIS MAN SAID TO ME, "THIS WOMAN HERE IS MY MOTHER. THIS WINE-FLASK HAS ONLY WATER IN IT. THIS IS HOW YOU JUDGE, AND THIS IS WHAT YOU ARE LIKE."
'I THREW MYSELF AT HIS FEET AND CRIED OUT, "AS YOU HAVE SAVED SIX OUT OF THESE SEVEN IN PERIL, SAVE ME FROM DROWNING IN PRIDE DISGUISED AS MERIT!"
'THE STRANGER SAID, "I PRAY THAT GOD MAY FULFIL YOUR AIM."'

JESUS says, 'Judge ye not.' His statement is absolute, with no qualifications. It is categorical. He does not say, 'Don't judge wrongly,' he simply says, 'Judge ye not.' Don't judge at all. He makes no distinction between right judgement and wrong judgement. His statement declares that all judgement is wrong. Judgement as such is wrong.

This is a tremendously powerful statement -- and the same is the attitude of Sufism about life. A real man of God has no judgement. He can't judge. It is impossible for him to judge. Firstly, to judge you need to be an egoist. The ego is a must. Judgement is possible only if you are standing egocentrically. If you have no ego left, who is going to judge? And how? And in comparison to what?

The real man of God exists as a nothing. He is emptiness -- what Buddha calls SHOONYATA. He is non-being. Inside, in him, there is no one except God. He is one with the all. He cannot make a distinction of 'I' and 'thou'. He cannot stand against the 'thou' in any way. Because there is no 'I' left, there cannot be any 'thou'. He is one with all. With a thief he is a thief; with a saint he is a saint. He cannot stand against, he cannot even stand for -- because to stand against or to stand for, you need an ego. That is a basic requirement. He cannot judge because he is not.

When Jesus says, 'Judge ye not' he is saying, 'Please, disappear.' The judgement won't allow your ego to disappear, it will keep feeding it, will keep strengthening it. So those who judge become very, very egoistic. They are not the religious people, not the people of the path.

The second thing: to judge, you need criteria, rules, paradigms. Rules come from the past, rules come from history -- and life always go on transcending history. History is where it once was, but it is no longer there. So all rules are inadequate. They belong to the dead past, they have nothing to say about the alive present.

Martin Luther has said that faith is based in history. That is an utterly absurd statement and very unchristian. Faith is not based in history, faith is based in your own experience of life herenow. It has nothing to do with the past. The past is no more. The past is nothing but footprints on the banks of time. Life has moved from there just as sometimes a snake moves out of its old skin. To judge the alive snake by the dead skin would be foolish; to judge man by history is nonsense.

But without history there is no other criterion. You cannot judge from the past because it is no more, you cannot judge from the future because it is not yet, and by the time you find a criterion to judge man in the present, the present will have become past. It is changing each moment.

Life is a process, a flux. Life is unpredictable. No rule contains it. No rule can contain it. It is uncontainable. It has an absolute freedom. It goes on moving in new directions, new ways. It goes on finding new pastures of joy and bliss and ecstasy.

Rules come from the past, that's why every society has different rules -- because every society has a different history. Hindus have lived in one way, in one kind of climate, in one country; Mohammedans have

lived in another way and in another kind of climate: Tibetans have lived in a totally different way. Their histories are different, that's why their moralities are different, that's why their rules are different. Those rules are all arbitrary. They are utilitarian. They have nothing of reality in them. Yes, they help, at a certain moment in time, but once life has moved beyond that moment they become just hangovers, ugly, burdening, heavy. They make you dull.

Martin Luther is not right. He was not really a man of God, he was more of a politician, more of a protestant -- protesting, fighting -- more of a revolutionary. He did not have a religious consciousness.

Faith is not based in any history, faith is based in experience. And when I say experience I mean 'experiencing' -- because once one experience has become complete, it is past. While you are in it, pulsating, alive, throbbing, dancing, only then, only then and there can you contact God. And with that contact arises faith. Faith is not a conditioning, it is your own experience of the divine in life.

So remember, faith does not have a base in the history of the race. It does not even have a base in your own autobiography, it is not autobiographical. The real man of faith has no autobiography.

That's why in the East we have a tradition that the sannyasin should not write his autobiography -- because he should not think in terms of autobiography. If you ask a sannyasin from where he comes, he will laugh; to what society he belongs, he will laugh; what his old name was, he will laugh. He will not give you any clue about his past. Yogananda is the first Hindu sannyasin who has written an autobiography -- THE AUTOBIOGRAPHY OF A YOGI -- otherwise, the sannyasins have always insisted that they don't have any past. They efface their past. They have only the present; the now is all that they have -- hence the freedom, the absolute freedom, of the sannyasin. Because he has no past he is not imprisoned anywhere. He has no autobiography.

Just think -- if you can drop your autobiography completely, how free you will become in that very instant.

And that is the meaning of my sannyas too. When I give you sannyas, what I am in fact telling you is to drop your history, drop your autobiography. Now be connected with your past no more, become discontinuous with it. Now live the moment, and live the moment with clarity, intelligence, awareness, love, but not according to rules. Rules come from the past; love arises herenow. Intelligence is herenow; rules come from the past.

And always remember, a person who lives through rules is bound to be unintelligent. In fact, to live according to rule is just a way to avoid intelligence. Then you can afford to be stupid. There is no problem. The rule takes care. You don't feel responsible. You are simply following a certain dead rule, you are following it perfectly. Then you need not be intelligent. What is the point of being intelligent?

When you go to the church ever Sunday you don't go out of your own inspiration, you simply go as a rule. You say a certain prayer that has been given by tradition down the ages -- you simply repeat it. You are a gramophone record. It is not in any way connected with you and your heart, it is not your pulsation, it is not your vibe. It is not you, it is tradition speaking through you. It is other people's voices ringing through you, resounding through you. You are just an echo -- how can the echo be intelligent?

People who don't want to be intelligent become followers -- followers of tradition, followers of scriptures, followers of rules and regulations, rituals.

An intelligent person has no rules, no rituals -- and I don't mean that he is insane and I don't mean that he is irresponsible and I don't mean that he will hurt others, no, not at all. In fact, just the contrary is the case. Because he lives intelligently he cannot hurt anybody. The people who follow the rules are always violent people. Violence comes out of stupidity; non-violence is a flowering of intelligence. Intelligence and love always go together. The more intelligent you are, the more loving you are; the more loving you are, the more intelligent you are. They are two aspects of the same coin.

By intelligent I don't mean intellectual, remember. The intellectual is not the intelligent person, the intellectual is again living in the past. He can recite the Vedas but he cannot create a single RICHA, a single poetry of the quality of the Vedas. He can recite the Geeta or the Koran or the Bible but he cannot sing a single song of the quality of the Geeta. He cannot express himself in any creative way -- the way Mohammed did. His utterances are borrowed, his utterances have no life in them; his utterances have no heart to beat, they don't breathe. They don't have that aliveness that Jesus' utterances have. He will be intellectual, he will be a pundit, a scholar.

And through being intellectual you can deceive yourself and others that you are intelligent. Intelligence has nothing to do with intellect. Intellect is part of memory, intelligence is part of your heart. They are totally different phenomena.

Sometimes you can find a farmer, a woodcutter, a fisherman, who is very intelligent -- but not intellectual, certainly not intellectual. He may not know anything about the scriptures and the theories and the philosophies.

All Jesus' apostles were non-intellectual people, but they were immensely intelligent. To be with Jesus one needs intelligence not intellect. Those people were simple people but they had clarity, they could see the radiance of Jesus, what had happened. The professors could not see it; the fisherman, the woodcutter, the gardener, could.

The rabbis could not see it. They thought that this man was mad, they thought that this man was dangerous. They compared notes with the past and they thought that this man was not fulfilling the old law. In fact, they thought this man was against all laws, all regulations, all rules; this man was a danger to society.

And yes, this man was a danger to society -- because the society that has existed up to now is not worth calling a society. It is an ant heap. It is an anonymous mass. People are lost in it, drowned in it. People have lost their souls in it, drowned in it. People have lost their souls in it.

When a man becomes part of the mass he has forgotten himself completely. A man has to be a man; a man has to be an individual; a man has to have his own life, his own life-style; a man has to have his own way of doing things, his own uniqueness -- only then does he fulfil himself, only then does he come closer to God. God loves the creators, not the people who are lost in the anonymous mass and have become part of society, of history, of race, of religion, of church. God would like you to see, to be yourself.

A Hassid Master, Joshua, was dying and somebody told him, 'Remember Moses so that he can help you. You are going to die, remember Moses.'

Joshua opened his eyes, laughed, and said, 'Stop all this nonsense! Sooner or later I am going to be encountering God. It is a question of a few minutes or a few hours at the most. I am on my death-bed. Stop all this nonsense. I will be standing before God and God will not ask me, "Joshua, why are you not a Moses?" He will ask me, "Joshua, why are you not a Joshua?"'

Yes, God will ask you why you are not you. Why are you somebody else? By being somebody else you remain unfulfilled. By being somebody else you are a traitor to God.

So the real man of God lives his own life, lives intelligently, lives lovingly, lives understandingly, with great compassion -- but he has no fixed rules. He is liquid. He is not frozen. How can he judge? Against what? And how?

Just think of it in this way.... If you are a born Jaina or a Buddhist -- born, I am saying, not one who has really attained to Buddhahood, not one who has tasted something of Buddhahood or Jainahood -- if you are born a Jaina or a Buddhist and you see Jesus sitting with his friends, drinking wine, what are you going to think? Won't you judge? You will immediately judge that this man can't be the Son of God. Mahavira never drank wine, Buddha never drank -- not even in his dreams -- and this man is drinking wine.

If you are a Christian, born a Christian, and you see Mahavira standing naked you will think he is crazy or something. 'Jesus was never naked. This man has gone neurotic. This is not the way a man of God should be. Never in the history of Christianity has there been a naked mystic. So what is he doing, this man Mahavira? He must be wrong.'

This is how we go on judging. We have a certain pattern, a certain idea, transferred to us by our history, by our race, Church, religion, and then with that idea we are prejudiced, with that idea we think we have a PRIORI knowledge of what should be the case. Then we can judge.

A man of God has no fixed rules and ideas. He belongs to no history, to no race, to no religion, to no church. He belongs only to his innermost core. He has nothing there as a fixed idea so that he can judge. A real man of God will be able to see Jesus and recognise Jesus even when he is drinking wine with his friends. And he will be able to recognise Buddha and he will be able to recognise Mahavira in his nakedness and he will be able to recognise Krishna playing on his flute with his girlfriend dancing around him. Now if you are too much of a Christian you think the man of God has to be always on the cross. That is just one instance; it happened once that Jesus was on the cross. But that is not the rule. There is another possibility also -- Krishna playing on his flute, arrayed in beautiful clothes, decorated beautifully, dancing. Now you cannot conceive of Christ dancing.

If you are too fixated upon Christ you will not be able to see what is happening in Krishna. Or, if you are too fixated on Krishna you will not be able to see what is happening in Christ. God manifests in millions

of ways -- in Christ and Mahavira and Buddha and Mohammed and Zarathustra and Lao Tzu -- millions of ways. And all ways are his.

But to recognise that you will need great intelligence. and the first step towards intelligence is to drop all a priori ideas, prejudices, to drop all that has been given by others to you, to drop all the dust from your mind so that you can become a pure mirror and you can reflect.

First, the man of God has disappeared as an ego; there is no 'I' to say anything against or for. Second, he has no fixed rules so he cannot weigh who is doing right and who is doing wrong. Third, a great acceptance has arisen in his soul, total acceptance has arisen in his being. All is good because all is from God. Yes, he can bless the whole because he is so blessed by the whole. He has no judgement. That is the meaning when Jesus says, 'Judge ye not. '

So remember, there are no right judgements and no wrong judgements -- judging as such is wrong. Drop judging. And if you can drop judging you will be surprised how many burdens, how many rocks from your heart have been dropped. You will feel weightless. You will almost feel like flying. You are chained by your prejudices, you are chained by your past -- that's why you feel life as being so heavy. Life is not heavy, it is your carrying of the past that is making it heavy.

That's why children are light and old people become very heavy -- because the children have no autobiographies yet. As they grow up they will start gathering, accumulating junk -- experiences, knowledge, this and that -- and sooner or later they will be drowned in their own past.

Judgement is moral and morality has nothing to do with religion. That misunderstanding has to be dropped. People always confuse morality with religion. Morality has nothing to do with religion; a moral man is not necessarily a religious man. An atheist can be moral, perfectly moral. You can find the moral man in Soviet Russia -- there is no need for the moral man to be religious.

A religious man is a new dimension.

Morality is a need of the society. The society needs rules and regulations, the society needs distinctions between what is right and what is wrong and what is good and what is bad. It certainly needs them -- because people are so asleep. To manage these sleepy people you need some demarcations. You have to give them some fixed rules otherwise there will be chaos.

The religious man can drop his morality because now he has his own eyes; he need not have any other guides. His eyes are enough. It is as if you were blind and you used to have a stick with which to walk around, to grope your way, to find your way... then one day your eyes open. Will you still carry the stick? You will throw it away. Now it is meaningless, now you don't need to grope. Now the walking stick is no longer a help, it will be a burden.

So is morality -- it is a walking stick for a blind man. For those who have decided to remain stupid, morality is needed, but tor those who have decided to stake everything and become alert and aware, morality is no longer needed. A person who is aware is spontaneously moral. He need not carry any morality around him, he is simply moral. Not that he tries to do good, no, not at all, but whatsoever he does is good.

See the distinction. It is of immense import. The religious man is one who is not concerned with doing good but whatsoever happens through him is good because he has surrendered himself to God and all is good through God, through surrender to him. He cannot do wrong. It is not possible. It is impossible to do wrong when you are alert. It is as impossible as to walk through the wall or to try to walk through the wall when your eyes are open. You will find the door! It is as simple as that.

But a blind man sometimes tries to get out through the wall. He cannot. There is no possibility. But a blind man is a blind man; he cannot see where the wall is and where the door is. The religious man is one whose eyes are open and he sees where the door is. Then there is no need to carry any idea that one should always go through the door -- one simply goes through the door. When you know, that very knowing becomes your virtue.

Socrates says, 'Knowledge is virtue' -- a very pregnant statement. To know is to be right, to know is to do right. Through knowing, right comes on its own like a shadow. Virtue is a by-product of right knowing. It need not be practised. If you practise it, it is false. The practised morality is a false morality, it creates only hypocrites. Morality is that which is not practised at all -- it happens simply because you know, your eyes are open, you can feel, you are sensitive, so the wrong cannot happen any more. The religious person is neither moral nor immoral, he is simply religious. Religion is a higher standpoint than morality. Morality is an effort to pretend to be religious.

With no morality, judgement goes. When morality goes, judgement goes. If morality is there you will

always be judging: that's why the moralists, the puritans, are continuously judging. Their whole day and night -- twenty-four hours -- is of judgement. They are comparing, always looking. They are Peeping Toms. They are looking into everybody's life -- what are you doing and who is doing wrong? Their whole life is that of continuous inspection. These are ugly people. It is very difficult to live with a moralist, he is utterly boring. He is dull and dead and he creates a dull and dead atmosphere around himself Unfortunate are those who have to live with moralistic people, because those moralistic people sooner or later will poison them too.

The moralist creates guilt and guilt is the cancer of the soul. Once you become guilty you are ill and it will be very difficult for you to regain your health again. But all the so-called religions -- which are not religions but only moral standpoints -- have done that harm.

Jesus' statement 'Judge ye not', when looked at meditatively, is one of the most revolutionary statements ever made.

Judging takes it for granted that man exists for the rules. That is putting things upside down, that is putting things into complete disorder. Man does not exist for the morals, the morals exist for man. Man is not the means, man is the end. But the moralist always thinks that the rule is more important than the man. The man can be sacrificed for the rule but the rule cannot be sacrificed for the man. The rule becomes more important.

This is a very sorry state of affairs. The rule cannot be more important than the man. The rule exists to help man, otherwise it is as if you sacrifice the blind man for the walking stick. Yes, the walking stick is helpful but it is not the end or the goal.

Watch how you judge people. When you judge people, are you not making the moral principle the end? Are you not condemning the man and praising the principle? Things should be put in the right order. Principles are there to be used. They are arbitrary. They are only conveniences. They have no intrinsic value. When times change, when circumstances change, when man attains to new ways of being in life, they have to be dropped. They should be dropped, they should be dropped immediately. They should not become a burden on humanity.

Rules go on living -- but times have changed. The Hindu code of life was written five thousand years ago. It is still the ideal. In these five thousand years, how much water has flowed down the Ganges? Everything has changed. Nothing remains the same as it was in the days of Manu -- Manu wrote the code and it is still being followed. It is utter nonsense to follow it now. It has nothing to say to this age and to this man and to this time. And Manu is not responsible because whatsoever he wrote was meaningful -- meaningful in his time. If he comes back he will not be able to believe how foolish people can be. 'Why are you following these rules now?' he will say. 'Who told you to follow them? Life has changed. Life is no more the same. Nothing is the same anymore.' But those rules continue.

Moses has given a certain pattern of life to be lived, hut it is point. It is irrelevant. But people go on following it. We are worshippers of the dead, we are worshippers of all that becomes irrelevant. We don't look into life. Each and every moment one has to look into life and find a way through it. One has to respond to life, not to dead codes.

Jesus is two thousand years old, Buddha is two thousand, five hundred years old, and the Jaina code of life is one of the most ancient codes, nearabout five thousand or seven thousand years old.... Modern man is burdened. If you follow it, it is inadequate; it makes it impossible for you to live. If you don't follow it, you start feeling guilty. So both ways it is destructive. If you follow Manu, Moses, Mahavira, you will be a museum piece; you will not be herenow, you will not be relevant at all. You can go and see the Jaina munis, the Jaina monks. They are irrelevant. They should be discarded. They belong to the dustbin. They are no longer relevant to the time. They are just corpses.

If you follow the rule this is bound to happen. You will not be contemporary. You will be a contemporary of Manu or Mahavira or Moses but you will not be a contemporary of mine, you will not be contemporary to the society and world you are living in, you will not belong to this twentieth century. To belong to this century all the past centuries have to be dropped. And if you cannot do it.... It is impossible to do it. It is so difficult to do it that nobody can do it perfectly. How can you belong to a five-thousand-year old code and live in the twentieth century? It is such a feat that although you can try your best you will always remain imperfect and will always feel as if you are falling short. And the guilt... you are not being as good as you should be, you are not a really religious person. It will be like a wound and it will make your life a misery.

Very few people try to follow these rules. People have simply found a way to pay lip-service to them.

This is just to protect themselves. But even the lip-service to them. This is just to protect themselves. But even the lip-service does harm because deep down you think that they are right and you are wrong -- if you are not following them then you are wrong. And the idea that you are wrong will make you shrink, will make you close, will not make you open and will not give you the thrill and the joy that is needed to grow.

One has to accept one's reality so totally that there is no guilt, not even a shadow of guilt. Only then does one flower and bloom. Only a guiltless person blooms. And when I say 'be guiltless' I don't mean follow these rules and don't commit any sin then you will be guiltless. Nobody can do that. When I say 'be guiltless' I mean drop all the rules which create guilt. Be without rules. Trees are existing perfectly without rules; they are guiltless. Stars are existing without rules; they are guiltless. Be natural, be guiltless -- with only one difference.

That difference is that you have to be aware. Trees cannot be aware; they are guiltless but not aware. That's why they are in God but they cannot know that they are in God. Stars are guiltless but not aware. So they move in God, they move far more smoothly, far more totally in God than we do, but they cannot know it. They remain unconscious.

This is man's dignity and man's potential -- to be in God and to be fully aware, to be in God, consciously. This brings the greatest joy, the celebration.

'Judge ye not.' And this statement of Jesus is not only concerned about others -- this is the last thing I would like to remind you of. A few people start thinking, 'Okay, we will not judge others. If somebody is passing and doing something we will say, "We are not concerned. This is his business. Who am I to judge?"' Yes, it is possible not to judge others, but if you go on judging yourself it is the same game being played on another plane. First you were judging others, now you start judging yourself -- 'I have done this wrong. I should not have done this. Tomorrow I will improve upon myself. I have to evolve and become spiritual....' and this and that. You have ideals and you think you have to fulfil them. So you may not judge others but you judge yourself. It is the same. Now you will be destructive to yourself.

'Judge ye not' simply means 'judge ye not' -- neither the other nor oneself. Judgement has to disappear. Be without judgement and see what great joy comes to you, what great ecstasy starts exploding in you.

Before we enter this beautiful story a few things that will help you to understand it....

There are three possibilities between the subject and the object, between the inner and the outer. The first possibility is that of the politician, the moralist. the priest. The politician is only interested in how to manipulate people. His only interest in the other is how to manipulate him, how to dominate him, how to become powerful over him. He is not concerned with anything else. His trip is that of power -- how to control people. If he says something he says it with that idea. He is not concerned about truth.

That's why politicians have to go on telling lies, to go on promising things which they know they cannot fulfil, which they know are not possible to fulfil; but they go on promising because that's what you need, that's what you desire. And if they want to manipulate you they have to tickle your desire, they have to buttress you, they have to show you beautiful dreams. The politician talks in order to manipulate the other, the other person. His whole concern is exploitative.

And so is the priest's. It is not very different. He also tries to manipulate the other. His idea of power is not of this world, his idea of power is of that world -- but it is of power. He also wants to dominate... in the name of God.

The politician and the priest are not very different, that's why they have always been together. There has been a conspiracy between the priest and the politician to dominate people In the old days it was so and today it is so. The politician and the priest have always been conspiring together against people. The priest used to say to people that the king was from God and the king in his turn would go and touch the feet of the priest. This is the conspiracy. They have a mutual understanding. They decided long before that their goal is the same. And they have a line of demarcation -- the priest should rule the peoples' souls and the politicians should rule the peoples' bodies. The politicians should not interfere as far as soul matters are concerned and the priests should not interfere as far as body matters are concerned. This was an understanding and a conspiracy.

This is one way of relating to people. The other way of relating is the way of the poet, the painter, the artist, the singer, the dancer. He is not concerned with manipulating, dominating -- not at all. In fact, he is not much concerned with the other. His expression is subjective; it is an outpouring of his being. The politician, the priest, are objective. Their goal is the other. The artist, the poet, the painter, the dancer, is not objective. He is subjective.

He talks, relates, but his talking and relating is an inspired ejaculation, his explosion. If he wants the

other there, he only wants the other to be an audience so that the other can also enjoy. The poet wants to share. The dancer dances. If he wants you to be there it is only so that the dance can be shared with you. He has some joy and he would like to relate it. He would like it to be spread to everybody. He has some fragrance and he wants to give it to the winds so they can take it to the farthest comer of the world.

But he is not interested in dominating -- that's why the poet has remained very poor, the painter has remained poor. They have remained powerless. They don't have any power. They are the most non-violent people, and powerless.

I have heard that a man went to his physician and he said, 'For many days I have been suffering from constipation.' The physician prescribed some medicine. The man was so poor that he said, 'I cannot purchase it.' So the physician gave him the medicines from his own money.

After two or three days the man came again and he said, 'Nothing has happened. Still the constipation continues.' The physician was puzzled. He said, 'This medicine functions absolutely.' And the man was looking so poor, so exhausted that he asked, 'What kind of work do you do?' He said, 'I am a poet.' And the physician laughed. He said, 'Why didn't you say so before? Now take this money -- first go and eat.'

This has been the situation. The poet is poor, the painter is poor. When somebody wants to become a poet, the family thinks a calamity has happened. They are neither priests nor politicians. They are not concerned with the other in order to dominate them, to be powerful over them. If they invite you it is an invitation. If you come to them they are very happy and grateful to you. They have some gift. They want it to be shared. But they are subjective.

The politician is interested in the other, the poet is interested in himself. Both are half half, unbalanced. Both are part, not the whole.

The third possibility is the mystic, the saint, the sage. He is whole. He is neither subjective nor objective. Subject and object meet in him. 'I' and 'thou' meet and become one. He is not interested in manipulating, in overpowering, and he is not interested in sharing some poetry with you, no. He has some truth -- not only poetry, not only a dream, not only a beautiful painting. He has God himself to be shared. But his sharing is such that it can be shared only when you become one with him and he becomes one with you.

The poet can share his poetry, there is no need to become one with him. Only one requirement is there -- that you should be sympathetic, en rapport, that's all; that you should be able to listen, that's all; that for a moment you should not judge. Who bothers to judge poetry or music? If one enjoys it one remains there. Otherwise one leaves.

The poet requires only momentary participation with him, the mystic wants you to come so close to him that your boundaries start disappearing, melting. That is the relationship between a Master and a disciple. By and by they become one. Only when they become one can the truth be shared. Then that which has happened in the innermost core of the Master can be delivered to the disciple. But it is not a thing so it cannot be delivered if you are separate. It is a feeling. It can be delivered only when you be-come one, when there is an inner contact.

It is not possible to deliver it in relationship, it is only possible to deliver it when there is a unity -- not only a relationship. The poet needs relationship, the politician does not need even relationship. The Master, the mystic, needs unity.

The politician does not even want relationship -- politicians don't have friendships, they only pretend. They don't allow people to come very close; it is dangerous to allow people to become very close. The politician remains far away, aloof. He never comes close and he will not allow anybody to come close. He has to be constantly defensive. When people come close you cannot dominate them so easily. Politicians don't like to fall in love.

Adolf Hitler never allowed a single woman to sleep with him in his room. He was so afraid. There was not a single man in the whole of Germany who had any friendship with Adolf Hitler. Adolf Hitler could not afford it. The distance had to be main-tained. He was far away. And people were just people, masses.

The politician needs no relationship, the poet needs relationship. But the poet and the admirer remain separate. The mystic needs unity -- the Master and the disciple become one.

The politician is always judging, continuously judging. He is a moralist. Whatsoever your morality is he will follow it, he will fulfil it. And sometimes beautiful games are played.

In India it happens every day. India is a very, very ancient country with a long history of morality and moral ideas. In India politicians still try to fulfil those moral ideas. If some politician fulfils it he becomes a

great saint and a mahatma. He is not going to solve any problem of the country but if he can just show gimmicks.... For example, the president of India just now has decided that because the country is so poor he will move into a smaller house. A beautiful gesture! But how is the country going to become rich by your moving into a smaller house? And the whole country is happy. This is how people are stupid. The whole country is happy. They are saying, 'This is how the leader should be.' Now the real problem is not touched at all. The real problem is how people should get more food. Just the president moving into a smaller house is not going to help anybody. But that's how people are -- so stupid they will praise it like anything. Now this man is almost like a mahatma.

They will reduce their salaries and they will be praised like mahatmas. And not a single problem is solved. What does it matter? The president receives ten thousand rupees per month, now he has decided that he will receive only three thousand rupees per month. Perfectly good. But just by giving seven thousand rupees to the country -- a country of six hundred million people -- what are you doing? But the country feels good, the country feels perfectly at ease that this is how things should be done.

These are tricks to manipulate. Ugly, basically ugly. But on the surface they look beautiful.

The politician goes on pretending that he is a moralist because the people follow a certain kind of morality. He has to show at least. There are other ways to get the money -- through the back door -- so there is no trouble. You can drop seven thousand rupees from here and you can get seventy thousand from other sources. And nobody will suspect because a mahatma who is living in a small house and has reduced his salary and moves in a smaller car... and like this. Nobody will ever suspect that through the back door something totally different is going on. If you really want your back door functioning then you have to show a great moralistic mask at your front door.

India is poor and the politicians have been doing these tricks for thirty years, the same tricks. One prime minister, Lal Bahadur Shastri, seeing that the country was very poor, used to fast one day every week. But how is this going to help? Impotent gestures. Just befooling people. Just putting people's minds to some other non-essential things. Just diverting their minds from the real problems.

And people are not interested in solving the real problems either, because to solve the real problems they will have to change their minds. They don't want to change their minds, they want to remain as they are. They want to solve their problems and they want to remain as they are. And the problems arise out of being as they are, so the problems cannot be solved unless they change, unless their minds start taking new ways of being. But that is hard, and it hurts.

The politician lives through a mask, he never relates. He never relates to people, he never relates to real problems. He only creates false problems and false challenges and he starts showing that he is fighting hard and he is doing great good to people -- and the good never happens.

The poet is not concerned with the other at all. His only concern is like a flower -- he is a flower, he blooms. Yes, good, whatsoever he has he shares; it is better to be a poet than to be a politician. To be a poet is far better, it is higher, spiritually higher.

The real thing happens through the mystic because he is ready to dissolve himself into the other and he is ready to absorb the other into himself. He is ready to stake all. He really changes people's minds because he gives them a new quality of consciousness, a new dimension. But he is not a moralist.

So people are never for the mystic, they are against the mystic. They are always for the politician because the politician is a moralist. The politician looks as if he is their leader and the mystic always looks dangerous. Christ, Buddha, Mohammed, they are all dangerous people -- because the mystic is really ready to change and through that revolution all your problems will disappear.

Your problems are created by you, and unless you change they cannot be solved. Your misery is created by you, it cannot be changed unless you are radically changed. A radical change is needed.

But the mystic is not a moralist. Sometimes he may look like an immoral person because he will not follow the old morality. He will have his own morality that comes out of a moment-to-moment response to reality. He will look into reality and from there his life will arise. He may look immoral. Jesus looked immoral, Sufis have always looked immoral.

This has to be understood. The politician looks perfectly moral, the mystic looks perfectly immoral and the poet is amoral -- he has nothing to do with morality or immorality. He is neither orthodox nor revolutionary, he is a flower. You can enjoy or not enjoy. He is not there to solve any of your problems. He neither promises nor solves. The politician promises but never solves, the mystic never promises and solves, and the poet is just in-between the two.

These are the three approaches.

Now this small story.

HASAN OF BASRA RELATES:
'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TOWARDS OTHERS.'

'I HAD CONVINCED MYSELF,' says Hasan, 'THAT I WAS A MAN OF HUMILITY.'

He was a man of morality not a man of humility. A man of humility cannot know that he is humble. Humility never becomes self-conscious, otherwise it is not humility at all. Once the self has entered into it, how can you call it humility? If you start thinking that 'I am the most humble man in the world' then you are still pretending to be the first in the world. It is again an ego trip.

'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY.'

YOU can convince yourself. If you follow dead, rotten rules you can convince yourself that 'I am now following all the rules. And I am suffering so much and I am torturing myself so much and I am being so much of an ascetic and I am sacrificing so much life that I am a man of humility.'

Sufis have great respect for humbleness, but a true humbleness is unaware of itself. It knows not. It has no idea. How can you know your humbleness? To know, you will have to compare with others and to compare with others you will need an ego. Only ego can be compared.

I can say that I am a man of knowledge if I compare my knowledge with somebody. If I am left alone in the world I cannot claim that I am a man of knowledge. If I say I am a man of morality, a moral man, but I am alone -- then? If the whole world disappears and I am left alone, then how can I claim that I am a moral man? There will be nobody to be compared with.

Real humbleness is non-comparative. You can be humble even if there is nobody. A humble man is simply humble.

Whether somebody is there or not makes no difference. If somebody is needed for you to be humble then your humbleness depends on him. It is a dependence. And if that man tries to become more humble than you -- then what will happen? He can do that. If you can be humble, he can be more humble than you. If he becomes more humble than you, then again.... It is relative.

I have heard....

The young fellow was a chronic speed offender who picked up two tickets a day from the motorcycle cop, one going to work and the other returning home.

Finally he bought a 'souped up' foreign car, capable of travelling a hundred and fifty miles per hour. Travelling home in it, at a speed of around seventy miles per hour, he was again accosted by the speed cop who pulled up along side of him to flag him down. Quickly stepping on the gas he pulled away from the motorcyclist and started travelling at a hundred miles per hour. Eventually he slowed down, waiting for the motorcycle cop to catch up with him again. As the motorcycle pulled alongside, he pushed the pedal all the way down and took off at a hundred and forty miles per hour.

Becoming worried because he couldn't see the cop following him, he turned the car around and went back to look for him. To his surprise he found the cop crawling out from under his machine in the ditch.

'What happened to you, officer?' he asked the bruised and bleeding cop.

'Well,' explained the police officer, 'when you pulled away from me the last time, I thought my motorcycle had stopped, so I stepped off.'

It is relative. If your humbleness is relative it is not true humbleness, it is still egoistic. All comparison is of the ego.

Hasan says, 'I HAD CONVINCED MYSELF....' It is very easy to convince yourself. You can convince yourself of anything.

That's how people go on living. Somebody has convinced himself that he is a lover and somebody has convinced himself that he is humble and somebody has convinced himself that he is a meditator -- and so on, so forth. That's why you are constantly coming in conflict with reality. You have convinced yourself that

you are a lover but every day there is a problem. And you cannot convince your woman that you are a lover, that's why there is conflict.

It is very easy to convince yourself -- and to convince yourself about good things is naturally more easy. Who does not want to be humble, pure, innocent? Who does not want to be a saint, a sage?
This Hasan says,

> 'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TOWARDS OTHERS.
> 'THEN ONE DAY I WAS STANDING ON THE BANK OF A RIVER WHEN I SAW A MAN SITTING THERE. BESIDE HIM WAS A WOMAN AND BEFORE THEM WAS A WINE-FLASK.
> 'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."'

Now this is what goes on happening in everybody's mind. You have a certain idea of yourself and with that idea you go on looking at others -- and you are continuously condemning, judging, continuously throwing thoughts around yourself, interpreting. And it feels very good whenever you see somebody who is degenerate; it feels very good. On the surface you show much concern but deep down you feel very good, because that degenerate man makes you feel bigger than you are.

Now Hasan is even more convinced that he is the man of humbleness, morality, purity. He is pious. Remember, a real man of God has no condemnation. If he sometimes finds you doing something wrong he has no condemnation. And if he tells you that this is wrong, his statement is concerned only with the act, not with you. If he says that something is wrong, he is only saying something about the action and nothing about you. You remain untouched by your action.

And if he says something is wrong, he is concerned because he loves you not because he loves a moral principle. It is not that drinking is bad, but if he says 'Don't drink,' he is concerned with your health, not with any principle that drinking is bad. It may not be bad in all cases. Sometimes it may function as a medicine, then it is perfectly good. Sometimes it may be needed, it may be a requirement, then it is good.

His condemnation does not exist, there is no condemnation. If he sometimes says that something is wrong, he does not make it look like a sin. It is wrong only in the sense of a mistake, an error. You think two and two make five and I say, 'No, this is wrong.' But I am not saying that you are a sinner, I am simply saying that your mathematics has to be put right. You are perfectly good, you are just committing a mistake. See the difference. In fact, for a religious man there are no sins, only mistakes.

And then too he will not enforce it on you. He will simply tell it to you -- it will be an advice, not a commandment. If you don't follow it you don't become a criminal and you won't be thrown into hell. You are not to be punished for it. Your freedom remains intact.

I would like my sannyasins to remember: whatsoever I say to you, remember always that it is not to destroy your freedom, not even to touch it. If you feel it to be right, you can do it; if you don't feel it to be right, you need not do it. And never feel guilty because of not doing it. I am the last person in the world to make you feel guilty in any way. I respect you. My respect is absolute. And simply saying that it is an error. But still you remain free to follow my advice or not to follow it.

Sometimes it happens that a sannyasin will come to me and he will say, 'I have not followed your advice and I am feeling very guilty.' That is wrong, that is absolutely wrong. Then you are doing something to yourself unnecessarily.

You need not feel guilty -- it is worse than the wrong thing you have done. Guilt is the last wrong that one can do to oneself. There is no need. If you decided to do otherwise you are perfectly free to do otherwise.

And don't be worried that you will go far away from me because you are not following my advice. no. You will go far away from me only if you start feeling guilty. My love is unconditional -- whether you follow me or not does not matter. It has no relevance to my love. In fact, you will be closer to me the more free you are from me.

Let it be remembered always -- my whole interest in you is to make you free, as free as a human being can possibly become. My whole interest is to liberate you. So the more liberated you are, the closer you are to me.

If you find that my advice is good -- not because I have given it to you but because you find that it is good -- then follow it. Then you are not following me. That's what Buddha said to his disciples -- 'Don't

follow me. Don't follow because Buddha has said so, because it is written in the scriptures, because all the sages are agreed upon it, no. Unless your intelligence says "Yes, this is right" don't follow it.'
And the same I would like to say to you.

'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE HE IS."'

Now this is not a spiritual standpoint at all. A spiritual person never wants you to become like him, never. How can he desire to make you like him? Then you will be false, then you will be a replica, a carbon copy. A spiritual person wants you to be yourself -- an original, not a carbon. His whole effort is to help you become yourself, his whole effort is to help you to attain to your destiny. If you are a rose flower you have to become a rose flower; if you are a lotus you have to become a lotus; and if you are a marigold you have to become a marigold. The concern of the spiritual Master is that you should flower, not that you should become a rose or a lotus or a marigold -- that is not his concern. You should flower, you should bloom. See the difference.

The moralist always wants you to become a replica. If he is a rose flower he would like everybody to become a rose flower. Then what will he do with the marigold? He will paint the marigold like the rose, he will cut the marigold like the rose, he will destroy a natural beauty. A marigold is as beautiful as any rose. Or, if you are a lotus and he wants a rose flower just like himself he will cut you utterly. He will destroy you. Or, if he is a lotus and you are a rose flower, he will try to extend you, pull you apart. He will force you. And whatsoever happens will be wrong. You will become a false thing.

The real Master helps people to bloom -- to bloom in their own way, to bloom into whatsoever they can become, into whatsoever they are carrying in themselves. Their hearts should become open, their petals should open; they should not die like seeds or buds, they should bloom.

'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."'

In fact, the people who try to make you like themselves are great egoists. They want their carbon copies. The more carbon copies they have, the more joyful they feel. Then they become the criterion, the ideal.

And, of course, nobody can fulfil that ideal, so they are always on the top, remember. Nobody can fulfil that. Even if I want to become like you I cannot fulfil it. It is impossible. It is not in the nature of things to be like somebody else. So if I try to be like you I will always remain lower and you will always remain higher. If you want to be always higher, then the best trick is to help people to be like yourself.

That's what parents do to the children. They try to make the children be like themselves. They can never be. So parents can always feel good that they are higher, superior beings, and these degenerate children, this generation, has gone wrong.

Nobody has gone wrong. All parents have always felt about their children that something has gone wrong -- and they are the culprits, they are the real criminals because they forced the child to be like the father. And it is impossible. It is not possible in the very nature of things. So the child cannot do it wholeheartedly. Even if he tries he will never succeed and he will never become like his father. So the father can always feel good; he is something so superior that nobody can become like him.

And that's what your so-called gurus go on doing. Beware of such gurus. The real Master is one who is interested in you as you are and as you should be or you could be. He helps you. He only helps you. His work is that of support. He does not reform you, remember. He neither reforms you nor informs you, he simply supports you. Information is knowledge, reformation is trying to manipulate your character. He never informs, never reforms, he simply supports. And his support is unconditional. He says, 'Be thyself. My whole support is there, unconditional support is there.'

He is like a gardener who goes on watering the rose plant, the marigold, the lotus -- he goes on watering every plant. When the lotus blooms he is happy, when the rose blooms he is happy, when the marigold has bloomed he is happy. But he is not trying to force any pattern on anybody.

'AT THAT MOMENT I SAW A BOAT IN THE RIVER BEGINNING TO SINK. THE OTHER MAN AT ONCE

THREW HIMSELF INTO THE WATER WHERE SEVEN PEOPLE WERE STRUGGLING, AND BROUGHT SIX OF THEM SAFELY TO THE BANK.'

Hasan is standing on the bank and seven people are dying -- but his compassion has not arisen. And he thinks he is a man of humility, religiousness, morality. And he wanted to reform this man. This man has compassion.

Compassion is the criterion. When you act in compassion you show who you are. Hasan has not even thought about it. Those people are dying. That idea had not occurred to him. And this man saved six men.

'THEN THE MAN CAME UP TO ME AND SAID, "HASAN, IF YOU ARE A BETTER MAN THAN ME, IN THE NAME OF GOD SAVE THAT OTHER MAN, THE LAST REMAINING ONE."'

The other man is no ordinary man. It is a special Sufi idea. Sufis say that there is a messenger of God, Khijra, who goes on working on people. He is a Master of Masters. He goes on coming to the earth -- like Jesus comes, like Krishna comes, an AVATARA -- but in a different way. Wherever he is needed, wherever he sees that something is potential and has to be helped he appears. Down the ages he appears.

This is a very beautiful idea. The meaning has to be under-stood. It is just a symbol. It simply means that whenever a man is really ready to grow, hankers to grow, God comes and helps -- that's all. this man is Khijra.

He comes to Hasan and he says, HASAN, IF YOU ARE A BETTER MAN THAN ME' -- he has read the thought -- 'IN THE NAME OF GOD SAVE THE OTHER MAN, THE LAST REMAINING ONE. What are you doing standing here? People are dying and you don't have any compassion for them. Now one is left. You go and save him. In the name of God, try.'

Sufis have another idea -- that when a man who has any glimpse of God does anything, he always succeeds. It has to be so. God has to succeed. If you are a man of God you have to succeed. It is not your success, it is God's success through you. If you are instrumental then it will happen.

Says Hasan, 'I FOUND THAT I COULD NOT EVEN SAVE ONE MAN.'

He was drowned. This was just to show Hasan -- 'You are not vet an instrument of God. What kind of humbleness is this? A humble man is a hollow bamboo. God flows through him. What kind of humbleness is this? You are too full of your own ego. You could not save a dying man, you could not be used as God's instrument.'

'NOW THIS MAN SAID TO ME, "THIS WOMAN HERE IS MY MOTHER AND THIS WINE-FLASK HAS ONLY WATER IN IT."'

'This is how you judge and this is what you are like.' Now he says, 'Don't judge from appearances. Appearance is not the reality. Don't be deceived by appearances.'

The meaning is that whenever you see somebody, what you see is only the outer core, the behaviour. You never see the inner man. Please don't judge. The inner man may be totally different. Never judge a man by his behaviour -- and there is no other thing to judge by. You only see the behaviour.

Hasan has seen this man sitting with a woman. In Mohammedan countries the faces of the women are covered, so it is very difficult to see whether the woman is old, young, beautiful, ugly. It is difficult. Whether the woman is a woman, that too is difficult. And Khijra has thrown the cloth away from the woman's face and says, 'Look, this is my mother. But just by seeing me sitting alone on this bank with a woman, the idea flashed into your mind that I am womanising. And look, this flask has only water in it. The flask gave you the idea that there must be wine in it -- "What is this man doing here? Whose woman has he got? What kind of debauchee is he?" A drunkard, a womaniser... all kinds of ideas flashed into your mind. Just seeing something from the outside -- is this the way to judge?'

And this is what you are like. Never judge, because all that you can see is only the appearance. You only see the surface, the inner man remains hidden. Unless you are capable of seeing the inner man, don't judge. And remember, those who are capable of seeing the inner man never judge. They never judge -- because the inner man is always pure. The inner man is purity itself, it is innocence. The inner man has never been impure. So when you can't see the inner, don't judge; and when you can see the inner, there is no way to

judge. Judge ye not.

'I THREW MYSELF AT HIS FEET AND CRIED OUT, "AS YOU HAVE SAVED SIX OUT OF THESE SEVEN IN PERIL, SAVE ME FROM DROWNING IN PRIDE DISGUISED AS MERIT."'
'THE STRANGER SAID, "I PRAY THAT GOD MAY FULFIL YOUR AIM."'

This is how a real Master is. He has not even pretended that he will help you. He says, 'Okay, I pray that God may fulfil your aim.' A real Master functions only as an instrument. A real Master effaces himself completely. It is only God that functions through him.

Hasan has thrown himself at the feet of this strange man. Hasan is a seeker -- that's why Khijra has appeared to help him. Hasan is a sincere seeker but on the wrong path, a sincere seeker but has got clouded with erroneous ideas -- hence the appearance of Khijra. When there is sincerity, even if you are wrong, you will find a Master. And if there is no sincerity and you are right, then you will not find a Master because the Master can contact only a sincere man.

This man is a seeker, Hasan is a great seeker. He went from one Master to another, he roamed all over the Sufi countries trying to find out.... And he was ready. When somebody said something, he was ready to understand. He could immediately see the point that 'This man has saved six and I could not save even a single one. God has given his statement about me, that I am not yet instrumental.' Then he didn't resist. He fell down at Khijra's feet and said. 'Save me. You have saved six and I am drowning in my pride. Save me also otherwise I will be drowned.' Khijra said, I PRAY THAT GOD MAY FULFIL YOUR AIM.'

And this is what I say to you too. I pray that God may fulfil your aim.

Sufis: The People of the Path, Vol 1

Chapter #14
Chapter title: Tug of War

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The first question:

OSHO, I WANT TO BECOME ENLIGHTENED. WHY DON'T YOU HELP ME?

What do you think I am here for?

As far as my own work is concerned, it is finished. I am here just for you. And all that I can do, I am doing, and all that you can do to prevent it, you are doing. It is a tug of war. It is a conflict between the Master and the disciple.

Remember, it is a conflict. The disciple remains contradictory in his desire. He wants to become enlightened, but he wants to become enlightened as he is. He does not want to change, that's the contradiction. You would like to go to heaven, but as you are. That is impossible. As you are, you cannot

become enlightened. Great chunks of your being will have to be cut and thrown away. It will be almost like committing suicide. It is painful, it is immensely painful, because you have always thought of those chunks that have to be chopped away as your being. You have become identified with them so much that you shriek, that you scream, that you escape, that you shrink, that you close yourself.

I understand the question and the desire. Yes, you Would like to become enlightened, but you would like to become enlightened very cheaply, without going through any pain, any suffering. And growth comes through suffering. It comes through great pain, it is arduous, one has to pay for it. And the payment is not in money; the payment is very deep. The payment is your innermost sacrifice. The disciple has to disappear.

I go on helping, but a little co-operation is needed from your side .

A man met a pretty girl and fell in love with her. He took her rowing one day and she fell overboard. He grabbed her hair and a wig came off in his hands. He reached for her arm and an artificial arm came off likewise.
He said, 'Listen, sweetheart, if I'm going to be able to help you, you must co-operate a little.'

That's what goes on happening between me and you. You must co-operate a little. And I know that sometimes you co-operate, but your co-operation is also only co-operation in appearance. Deep down you remain resistant. Even while you surrender you go on looking from the corner of your eye -- how far to go? And you go only so far, and you go with absolute control that if it is needed you can go back. Your surrender is not a journey of no return. And unless it is a journey of no return it is impossible for me to help you.

And it is not that I don't want to help you. There is no other reason why I am here. My work is complete. Nothing is going to happen to me -- if I live twenty years, thirty, forty or a hundred years or a thousand years. All that had to happen has happened. Time has disappeared for me, and so has the so-called life.

I am in this body so that you can see me. Even in the body very few can see. When I am not in the body, those who can see me will become even rarer. But you don't co-operate. And you go on misinterpreting me.

For example, just two days ago a French sannyasin told me that she was confused, that she could not decide whether to go back or to stay a little longer. I looked into her... something would be possible if she could stay a little longer, maybe four to six weeks. She would have taken a great step towards satori. But if I had said to her, 'Be here for four to six weeks because something is going to happen,' then my very prediction would have prevented it, because then she would have become greedy, then she would have started expecting. And not only that, she would have started demanding 'Why is it not happening?' And that very idea: 'Why is it not happening? When is it going to happen?' would have created a tension in her being, and the happening would have become impossible.

So I cannot predict it because the very prediction will change the whole situation. I cannot say directly, 'Remain here for four to six weeks, something is going to happen.' That is not possible; nothing will happen. Even if I say, 'Be here for four to six weeks; it will be good for you,' a subtle desire may start in her being, a subtle hope. No, I cannot say anything to her directly, I have to be very indirect.

So I told her, 'Be here for a few weeks' -- she is a group leader -- 'run two or three groups here.' That had nothing to do with her own growth; I did not say anything directly about her own growth. She agreed, but I was watching and saw that the agreement was only fifty per cent, not more than that. Just... just enough to stay. There was no joy in it; there was no happiness in it -- that I had asked her to stay. She could not feel the gift and the blessing.

Now that which was going to happen could happen only in a celebration -- because the joy was not there the possibility was cut almost to half. Now she would have been here, but not really here. She would have been here because I said so. Now almost fifty per cent of the possibility for the happening had disappeared.

And then yesterday morning I said that if you want to do something, even if it goes against me, you need not feel guilty. She suddenly felt joy. She left! Now there was no need to feel guilty -- it was as if she was just waiting for something to be said. And although I had particularly said to her to stay she didn't even wait to ask me, she didn't even inform me. She simply left. She said to people, 'Osho said that if you do something even against his advice, you need not feel guilty. So why should I feel guilty? I am going.'

Only one thing is good about it: she will never know what she has missed. How can you know? Many of you go on missing, but you will never know what you are missing. Only I feel sad for you, only I feel great compassion when I see somebody missing. He may not even be aware that he is missing. He may have missed by just a few inches -- home was very close. But he will never become aware, he will never he able

to look back. How can he?

Now she has left. I could not say it directly to her, I had to be indirect. She could not understand my indirectness and she found a rationalisation -- that now Osho has said.... What I said was simply to help you so that you don't become burdened with guilt. I have not said to start doing whatsoever you want to do; I have not said to go against my advice. I simply said that if you sometimes feel like going, and it is impossible for you to follow my advice.... I am not saying that by not following my advice you will gain something, I am saying you will miss something -- but there is no need to feel guilty. Missing is enough punishment. Why make it more with guilt?

Now she has missed, that is enough punishment. And she will never become aware of it, she will remain oblivious. She will become aware only one day when she comes to an understanding, to a window that opens the door -- then she may be able to see that this window was very close, but that time she missed. Right now she will never be able to see. Only when she finds that that moment of growth has happened will she be able to see.

It is good that she will not feel guilty; but what about that which she has missed? I made that statement particularly for her, but there are also other fools who realised it as if it is a blessing. One dropped from the Enlightenment Group. 'Now there is no need -- Osho has said "Do it", but now there is no need. He has said you have to go on your own.'

And I will not be surprised if somebody even drops sannyas. Great fools are everywhere always.

You go on misunderstanding, misinterpreting. Your ego is there; it is just watching. This French sannyasin has been listening to me for almost one month -- this is the only thing that she has followed.

And you ask me: I WANT TO BECOME ENLIGHTENED. WHY DON'T YOU HELP ME?

What else am I doing here? You don't receive the help, that is true, but that is your responsibility. I can give, but if you refuse it that is your responsibility. I go on giving, I give unconditionally -- I don't make any conditions for you.

This is the first time in the whole history of human consciousness that sannyas is being given unconditionally. I don't ask whether you are worthy or not. I am in such a hurry to give! I have so much to share. I don't care a bit whether you are worthy to receive it or not. I am simply giving it to you because I have so much and I have to unburden myself. The cloud is so full that it wants to rain; it does not matter whether it is a desert, or it is wasteland, or it is fertile soil -- it does not matter. The flower has bloomed and the fragrance is heavy on its heart; it has to be released. Whether somebody will appreciate it or not does not matter. I am giving sannyas to you without any conditions.

You are the most fortunate people ever. But that may not be of help, you can go on missing. You will have to learn new ways of being. You will have to learn how not to miss. You will have to learn how to keep your stupid mind from coming in and interpreting.

Little Danny, aged eight, came home with the often-repeated complaint, 'Teacher is picking on me again!'
'Is that so!' said his mother angrily. 'Enough is enough! She has been picking on you all year. Now it is going to stop! Tomorrow, Danny, I will go to school with you and we will have it out with her.'
The following morning mother arrived with Danny and demanded an explanation from the teacher.
'That's ridiculous,' the teacher replied in answer to the mother's tirade. 'Accusing me of picking on your child? I have never picked on any student. Besides,' she added, 'you might as well know the truth. Your Danny is not very bright. and when I use the word "bright" I am being excessively kind. Let me show you what I mean. Danny,' she called, 'tell us how much five and five is.'
'You see, Mom,' cried the boy, 'she is picking on me again.'

Your interpretations.... You will have to learn how to keep your stupid mind from coming between me and you. And there are a thousand an d one ways for this mind to come in.
And it is the only mind you have.

By being a disciple, what really happens, what really should happen, what is expected to happen?

Being a disciple simply means that now you will start func-tioning from the Master's mind and not from your mind. And yes, that statement of yesterday remains right in its own way. Sometimes you cannot.... There are situations.... You have limitations.... I don't make any impossible demands on you, but sometimes it is possible that you may not be able to do some-thing.

For example, this French sannyasin really had nothing to do back there; there was no responsibility

waiting for her there. There was no problem. It was not a great demand on her to be here for four weeks -- she had money, she had everything. There was not any problem there that she had to go and solve -- her father was not dying, her mother was not ill -- no problem was there. So it was simply stupid.

I understand that sometimes your mother may be ill and dying, and although I told you to stay, you have to go. But then you go with tears in your eyes. What I have said is only this: don't create any guilt. Yes, man has limitations. Sometimes you may not be able to fulfil my advice. It's okay. But it is only for the exceptional cases when you cannot fulfil my advice, it is just to help you so that you don't become burdened with guilt. Otherwise there is nothing.... You have to feel that you have not been able to fulfil, that something has been missed, but it is not a question of guilt. You have missed something, that is enough punishment.

So if it happens sometimes, it's okay, but it should not be the rule, it is just the exception. But whenever something feels good to your ego, you immediately jump upon it; otherwise you go on listening -- completely deaf! You don't listen to what I am saying, you only listen to that which you want to hear. And then you are very clever at twisting it.

From your very childhood you have been a twister. You have learned how to deceive, how to be pseudo; you have learned how to interpret things in such a way that they are always according to you. From the very childhood, somewhere near the age of three, a child starts learning to twist. He becomes a follower of Saint Twistopher. Twistopher -- you may not have heard the name of the saint -- is the patron saint of go-go girls and all kinds of twisters!

Twisting is one of the deep-rooted things in you -- diplomacy, politics, cunningness. And once a child has learned twisting, he goes on twisting. And by and by it becomes his whole which he wants to hear; he does not see that which he does not want to see; he becomes a chooser.

Scientists say that out of a hundred things, you listen to only two per cent. And out of a hundred things, you see only two per cent. But remember, then you live only two per cent. To live two per cent is almost not to live at all. What kind of life is this? And this happens every day. I say something. You are sitting there with all your prejudices intact, all your cunningness intact, all your stupidity intact. Something enters you -- immediately the twisting starts. Your mechanism starts functioning, clicking. By the time it reaches to your consciousness it is no longer what was said, it is absolutely something else.

This is why it is difficult for you to receive help. Help is given all the time, it is showering on you, but you will have to become better receptors. You change, you try to change, but the change remains very superficial.

When I give sannyas to people, sometimes they ask, 'Why should one change one's name, why should one change one's dress? Is not the change of heart enough?' I know that the change of heart is enough, but I cannot expect that from you right now. Even to expect the change of dress is more than enough. Even in that you will find cunning ways. You will find tricks.

Just a few days ago an Indian sannyasin came and I asked him, 'What happened to your dress?' He said, 'But this is orange. ' Then I had to look again because it looked white. Yes, it was orange, but so faint -- my eyes are perfectly okay -- that I had to look very, very carefully. Then I recognised that yes, a little tinge of orange was there. If a man of my sensitivity and vision cannot see it, then nobody will be able to see it! I was surprised. I asked him, 'How do you manage to see it? You are so dense, I don't think you can see it. You are so thick.'

I know that by changing the name or by changing the dress, nothing essential is happening, but you live in the non-essential. What can I do? I have to start from where you are.

It happened.

A young man made application to change his name according to the provision of the law.
'What is your name?' the judge asked him as he appeared before the court.
'Bill Stinks, sir,' said the applicant
'Well, I can understand why you want it changed, Bill,' said the judge laughing uproariously. 'And what do you want it changed to?'
'William Stinks, sir,' replied the applicant.

But Bill Stinks or William Stinks, what does it matter? You remain stinking.

I know names don't make much difference, but I take so much trouble to explain to you what your name means because I know that that's where you exist -- name and dress and the form. The formless you have

not seen even in your dreams I have to start from where you are. And even there you deceive me. Drop deceiving, because deceiving me you are just deceiving yourself.

And stop your mind from interfering between me and you. Let there be a communion.

Enlightenment is possible. If it is possible for me, it is possible for you. If it has happened to one human being, it is everybody's potentiality.

The second question:

WHAT IS LOVE?

It is unfortunate that we have to ask this question. In the natural course of things everybody would know what love-is. But I understand that nobody knows -- or only very rarely -- what love is. Love has become one of the rarest experiences. Yes, it is talked about, filmed, stories are written about it, songs are composed about it, films are made, on the TV you will see it, on the radio, in the magazines -- a great industry continuously goes on supplying you with the idea of what love is. Many people are continuously involved in it, helping people understand what love is. Poets, authors, novelists -- they all go on.

But still love remains the unknown phenomenon. And it should be one of the most known. It is almost as if somebody comes and asks, 'What is food?' Would you not be surprised if somebody comes and asks, 'That is food?' If somebody has been starved from the very beginning and he has never tasted what food is, the question will be relevant. So is this question.

You ask: WHAT IS LOVE? Love is the food of the soul. But you have been starved. Your soul has not received love at all so you don't know the taste. Your question is relevant, but it is unfortunate. The body has received food so the body continues; but the soul has not received food so the soul is dead, or is not born yet, or is always on its death-bed.

When a child is born he is fully born; he is fully equipped with the capacity to love and to be loved. Each child is born full of love and knows perfectly what it is. There is no need to tell the child what love is. But the problem arises because the mother and the father don't know what love is. No child receives the parents that he deserves -- no child EVER receives the parents that he deserves. Those parents simply don't exist on the earth. And by the time this child becomes a parent he will have lost the capacity to love.

It is almost like.... In Mexico there is a small valley where children are born and within three months they all become blind. It is a small, primitive society. A fly exists there which is poisonous to the eyes, so the whole community is blind. Every child is born with eyes -- perfectly functioning eyes -- but within three months there is an attack of the fly and the poison enters the system and the eyes go blind. Now, somewhere later in his life the child will ask, 'What are eyes? What do you mean when you use the word "eye"? What is vision? What is seeing? What do you mean?' And the question will be relevant. The child was born with eyes but they were lost somewhere on the way of so-called growth.

That's what has happened to love. Every child is born with as much love as one can contain, with more love than one can contain, with overflowing love. A child is born as love; a child is made of the stuff called love. But the parents cannot give love. They have their own hangovers -- their parents never loved them. The parents can only pretend. They can talk about love. They can say 'We love you very much' but whatsoever they do is very unloving. The way they behave, the way they treat the child is very insulting; there is no respect. No parent respects the child. Who ever thinks of respecting a child? A child is not thought to be a person at all. A child is thought to be like a problem. If he keeps quiet, he is good; if he is not a screamer, a primal therapist -- good; if he simply keeps out of the way of the parents -- perfectly good. That's what a child should he.

But there is no respect and there is no love. The parents have not known what love is. The mother has not loved the husband, the husband has not loved the wife. Love does not exist there. Domination, possessiveness, jealousy, and all kinds of poisons are there which destroy love. Just as a certain poison can destroy your vision, so the poison of possessiveness and jealousy destroys love.

Love is a very fragile flower. It has to be protected, it has to be strengthened, it has to be watered; only then does it become strong. And the child's love is very fragile -- naturally -- because the child is fragile, his body is fragile. Do you think a child left on his own will be able to survive? Just think how helpless man is. If a child is left on his own, it is next to impossible that he will survive. He will die. And that is what is

happening to love.

Love is left alone. The parents can't love, they don't know what love is, they have never flowed in love. Remember your own parents. And remember, I am not saying that they are responsible. They are victims just as you are victims -- their own parents were the same. And so on... you can go back to Adam and Eve and God the Father.

It seems that even God the Father was not very respectful towards Adam and Eve, was not respectful enough. That's why from the very beginning he started commanding them 'Do this' and 'Don't do that' and he started doing all the rubbish that all parents do. 'Don't eat the fruit of this tree.' And when Adam had eaten the fruit, the Father, God, was so angry in reaction that he threw Adam and Eve out of heaven.

That expulsion is always there, and each parent threatens to expel the child, to throw him out. 'If you don't listen, if you don't behave, you will be thrown out.' And naturally a child is afraid. Thrown out? Into the wilderness of this life? He starts compromising. The child by and by becomes a twister. He starts manipulating.

He does not want to smile, but if the mother is coming and he wants milk, he smiles. Now this is politics -- the beginning, the ABE of politics. Deep down he starts hating because he is not respected; deep down he starts feeling frustrated because he is not loved as he is. He is expected to do certain things and only then will he be loved. Love has some conditions; he is not worthy as he is. First he has to become worthy, then the parents' love will be possible.

So he starts becoming worthy and starts becoming false; he loses his intrinsic value. His respect for himself is lost by and by, he starts feeling that he is guilty. And many times the idea comes to the mind of the child, 'Are these my real parents? Is it possible they have adopted me? Maybe they are deceiving, because there seems to be no love.' And a thousand and one times he sees the anger in their eyes, the ugly anger on the faces of the parents, and for such small things that he cannot see the proportion of it. lust for very small things he sees the parents' rage. He cannot believe it. It is so unjust and unfair. But he has to surrender, he has to bow down, he has to accept it as a necessity. By and by his love capacity is killed.

Love grows only in love. Love needs a milieu of love -- that is the most fundamental thing to be remembered. Only in a milieu of love does love grow. It needs the same kind of pulsation around. If the mother is loving, if the father is loving, not only to the child, if they are loving to each other too, if the home has a love atmosphere where love flows, the child will start functioning as a love-being, and he will never ask the question, 'What is love?' He will know it from the very beginning, it will become his foundation.

But that doesn't happen. It is unfortunate, but it has not happened up to now. And you learn the ways of your parents their nagging, their conflict. Just go on watching yourself. If you are a woman, watch. You may be repeating, almost repeating, the ways your mother used to behave. Watch yourself when you are with your boyfriend or your husband -- what are you doing? Are you not repeating? If you are a man, watch! What are you doing? Are you not being your daddy? Are you not doing the same nonsense that he used to do? And one day you were surprised -- 'How can daddy do this?' -- and you are doing the same. People go on repeating; people are imitators; man is a monkey. You are repeating your daddy or your mummy, and that has to be dropped. Only then will you know what love is, otherwise you will remain corrupted.

I cannot define what love is because there is no definition of love. It is one of those indefinables like birth, like death, like God, like meditation. It is one of those indefinables -- I cannot define it.

I cannot say that this is love, I cannot show it to you. It is not a visible phenomenon. It cannot be dissected, it cannot be analysed; it can only be experienced. And only through experience do you know what it is. But I can show you the way to experience it.

The first step is: get rid of your parents. And by that I don't mean any disrespect towards your parents, no. I will be the last person to say that. And I don't mean get rid of your physical parents, I mean get rid of your parental voices inside, your programme inside, your tapes inside. Efface them... and you will be simply surprised that if you get rid of your parents from your inner being, you become free. For the first time you will be able to feel compassion for your parents -- otherwise not; you will remain resentful. Every person is resentful towards his parents.

How can you not be resentful when they have done so much harm to you -- although not knowingly? They wished all good for you, they wanted to do everything for your well-being. But what can they do? Just by wanting, nothing happens; just by good wishes, nothing happens. They were well-wishers, that is true. There is no doubt about it. Every parent wants the child to have all the joys of life. But what can he do? He has not known any joy himself He is a robot, and knowingly, or unknowingly, deliberately or

undeliberately, he will create an atmosphere in which the child will sooner or later be turned into a robot.

If you want to become a man and not a machine get rid of your parents. And you will have to watch. It is hard work, arduous work; you cannot do it instantly. You will have to be very careful in your behaviour. Watch when your mother is there, functioning through you -- stop that, move away from it. Do something absolutely new that your mother could not even have conceived of

For example, your boyfriend is looking at some other woman with great appreciation in his eyes. Now watch what you are doing. Are you doing the same as your mother would have done in the case of your father looking at another woman appreciatively? If you do that, you will never know what love is, you will simply be repeating a story. It will be the same act being played by different actors, that's all; the same rotten act being repeated again and again and again. Don't be an imitator, get out of it. Do something new. Do something that your mother could not have conceived of. Do something new that your father could not have conceived of.

This newness has to be brought to your being, then your love will start flowing.

So the first essential is getting rid of your parents.

The second essential is: people think that they can love only when they find a worthy man -- nonsense! You will never find one. People think they will love only when they find a perfect man or a perfect woman. Nonsense! You will never find them because perfect women and perfect men don't exist. And if they exist, they won't bother about your love. They will not be interested.

I have heard about a man who remained a bachelor his whole life because he was in search of a perfect woman. When he was seventy, somebody asked, 'You have been travelling and travelling from Kabal to Kathmandu, from Kathmandu to Goa, from Goa to Poona; you have been searching. Could you not find a perfect woman? Not even one?'

The old man became very sad. He said, 'Yes, once I came across one: once I came across a perfect woman.'

The enquirer said, 'Then what happened? Why didn't you get married?'

He became very, very sad. He said, 'What to do? She was looking for a perfect man.'

And remember, when two beings are perfect, their love need is not the same as your love need. It has a totally different quality.

You don't understand even the love that is possible for you so you will not be able to understand the love that happens to a Buddha or the love that is flowing from me towards you -- you will not be able to understand it.

First you have to understand the love that is a natural phenomenon. Even that has not happened. First you have to understand the natural, and then the transcendental.

So the second thing to remember is: never he in search of a perfect man or a perfect woman. That too has been put into your mind -- that unless you find a perfect man or a perfect woman you will not be happy. So you go on looking for the perfect, and you don't find the perfect, so you are unhappy. And you have a reason to be unhappy.

To flow and grow in love needs no perfection. Love has no-thing to do with the other. A loving person simply loves, just as an alive person breathes and drinks and eats and sleeps. Exactly like that a really alive person, a loving person, loves. You don't say, 'Unless there is perfect air, unpolluted, I am not going to breathe.' You go on breathing even in Los Angeles; you go on breathing in Bombay. You go on breathing everywhere where air is polluted, poisoned. You go on breathing. You cannot afford not to breathe just because the air is not as it should be. If you are hungry you eat something -- whatsoever it is.

In a desert, if you are dying of thirst, you will drink anything. You will not ask for Coca-Cola, anything will do -- any drink, just water, even dirty water. People are known to have drunk their own urine. when one is dying one does not bother what it is... anything to quench the thirst. People have killed their camels in the desert to drink water -- because camels store water inside them. Now this is dangerous because they will have to walk for miles. But they are so thirsty that first things first -- first the water. Otherwise they will die. Even if the camel is there -- what are they going to do? The camel will take the corpse to the town. They will not be alive.

An alive man simply loves. Love is a natural functioning.

So the second thing to remember is: don't ask for perfection, otherwise you will not find any love flowing in you. On the contrary, you will become very unloving. People who demand perfection are very

unloving people, neurotic people. Even if they can find a beloved or a lover, they demand perfection -- and the love is destroyed because of that demand.

Once a man loves a woman or a woman loves a man, demands immediately enter. The woman starts demanding that the man should be perfect, just because he loves her. As if he has committed a sin! Now he has to be perfect, now he has to drop all his limitations suddenly -- just because of this woman. Now he cannot be human. Either he has to become superhuman or he has to become pseudo, false, a cheat. Naturally, to become superhuman is very difficult, so people become cheats. They start pretending and acting and playing games. In the name of love people are just playing games.

So the second thing to remember is: never demand perfection. You have no right to demand anything from anybody. If somebody loves you, be thankful, but don't demand anything -- because he has no obligation to love you. If somebody loves, it is a miracle. Be thrilled by the miracle.

But people are not thrilled. For small things they will destroy all possibilities of love. They are not interested much in love and the joy of it. They are more interested in other ego trips. Be concerned with your joy, be utterly concerned with your joy, be only concerned with your joy. Everything else is non-essential.

Love as a natural function, as you breathe. And when you love a person, don't start demanding; otherwise from the very beginning you are closing the doors. Don't expect anything. If something comes your way, feel grateful. If nothing comes, there is no need for it to come, there is no necessity for it to come. You cannot expect it.

But see people, see how they take each other for granted. If your woman prepares food for you, you never thank her. I'm not saying that you should verbalise your thankyou, but it should be in your eyes. But you don't bother, you take it for granted -- that is her work. Who told YOU? If your man goes and earns money for you, you never thank him. You don't feel any gratitude. That's what a man should do. That's your mind. How can love grow? Love needs a climate of love, love needs a climate of gratitude, thankfulness. Love needs a non-demanding atmosphere, non-expecting atmosphere. This is the second thing to remember.

And the third thing is: rather than thinking how to get love, start giving. If you give, you get; there is no other way. People are more interested in how to grab and get. Everybody is interested in getting and nobody seems to enjoy giving. People give very reluctantly; if ever they give, they give only to get, and they are almost businesslike. It is a bargain. They always go on watching that they should get more than they give -- that it is a good bargain, good business. But the other is also doing the same.

Love is not a business, so stop being businesslike. Otherwise you will miss your life and love and all that is beautiful in it -- because all that is beautiful is not at all businesslike. Business is the ugliest thing in the world -- a necessary evil. But existence knows nothing of business. Trees bloom, it is not a business; the stars shine, it is not a business and you don't have to pay for it and nobody demands anything from you. A bird comes and sits at your door and sings a song, and he will not ask you to give a certificate or something. He has sung the song and then happily he flies away, leaves no traces behind. That's how love grows. give, and don't wait to see how much you can grab.

Yes, it comes, it comes a thousandfold, but it comes naturally it comes on its own. There is no need to demand it. When you demand, it never comes. When you demand, you have killed it. So give. Start giving. In the beginning it will be hard, because your whole life you have been trained not to give but to get. In the beginning you will have to fight with your armour. Your musculature has become hard, your heart has become frozen, you have become cold. In the beginning it will be difficult, but each step will lead to a further step, and by and by the river starts flowing.

First get rid of your parents. With getting rid of your parents you get rid of society, with getting rid of your parents you get rid of civilization, education, everything -- because your parents represent all that. You become individual. For the first time you are part of the mass no more, you have an authentic individuality; you are on your own. This is what growth is. This is what a grown-up person should be. A grown-up person is one who needs no parents. A grown-up person is one who needs nobody to cling to or lean on. A grown-up person is one who is happy in his aloneness -- his aloneness is a song, a celebration. A grown-up person is one who can be with himself happily. His aloneness is not loneliness, his solitariness is solitude, it is meditative. One day you had to come out of your mother's womb. If you had remained there longer than nine months you would have been dead -- not only you, your mother would also have been dead. One day you had to come out of your mother's womb; then one day you had to come out of your family atmosphere -- another womb -- to go to school; then one day you had to come out of your school atmosphere -- another womb -- to go into the bigger world. But deep down you are still a child. You are still in the womb -- layers

upon layers of womb are there. That womb has to be broken.

This is what in the East we have called the second birth. In the born. He has attained to a second birth; he is completely free of parental impression. And the beauty is that only such a person feels grateful to the parents. The paradox is that only such a person can forgive his parents. He feels compassion and love for them, he feels tremendously for them because they have also suffered in the same way. He is not angry, no, not at all. He may have tears in his eyes but he is not angry, and he will do everything to help his parents to move towards such a plenitude of aloneness, such a height of aloneness.

Become individuals, the first thing. The second thing: don't expect perfection, and don't ask and don't demand. Love ordinary people . Nothing is wrong with ordinary people. Ordinary people are extraordinary. Each human being is so unique. Have respect for that uniqueness.

Third: give, and give without any condition -- and you will know what love is. I cannot define it. I can show you the path to grow it. I can show you how to put in a rose bush, how to water it, how to give fertilizers to it, how to protect it. Then one day, out of the blue, comes the rose flower, and your home is full of the fragrance. That's how love happens.

The fourth question:

HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER? WHERE ARE HIS FREEDOM AND RESPONSIBILITY?

It is a difficult question. HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER? The moment you start feeling an urge to surrender, an urge to bow down, an urge to fall in love, an urge to efface yourself... In the beginning it is a very, very, small, still voice. You will have to be very silent and quiet to hear it, but it is there. Once the Master has chosen you, something deep inside starts vibrating.

But you may be full of the noise, clamour, of the constant chattering of your mind, and you may not hear it.

Sit silently. Calm down. Look within. And you will find a new kind of vibe in the heart, a new kind of thrill. It has never been there before. It is almost like falling in love. When the Master has chosen you, you are falling into a love affair. It goes higher than your ordinary love affair, it goes deeper than your ordinary love affair; it goes far out.

But in the beginning it is almost like a love affair. How do you fall in love? Can it be answered? How do you know? You pass a woman, a stranger, you have never seen her before, she has never seen you before. For a single moment you look into each other's eyes and something has become aflame. How do you know about it?

It happens exactly the same way when you look into the eyes of a Master -- and it can happen even with a photograph. You can ask Aneeta. She has been in love with me, without seeing mc, for months -- just by looking into the eyes of my photograph. That's why I go on sending as many photographs as possible to the far comers of the world. I'm not going anywhere but my eyes can travel, and wherever somebody has the capacity to listen to his heart or her heart, looking into my eyes something will start hap-pening. I may be thousands of miles away, that doesn't matter.

You look into my eyes, you feel my vibe, and if you feel like falling.... It will be mad! All love is mad! It will be crazy. If you are very, very rational then you will miss it. You will rationalise it away, you will explain it away.

That is my feeling about the questioner. It has happened to the questioner but the questioner is trying to avoid it, he is trying not to see it. It has happened. The questioner has not become a sannyasin yet. I have chosen already, now it is for you to listen. Sit silently and listen, and it comes very loud and very clear. It is a still, small voice, but if you are silent it is very clear and very loud. You cannot deny it.

HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER? If you feel like going crazy around a man; if you start feeling that something clicks; if you start feeling that you are falling into a kind of new rhythm, a new wavelength; if doors start opening, new dimensions open, new flowers bloom; if you feel the unknown at the door, if you feel the strange unknown knocking at the door -- the Master has called you, the Master has chosen you. Now it is for you to open the door.

Courage will be needed. Religion is only for the courageous, for the brave. It is not for the cowards. And cowards can always rationalise easily. They can find ways and means to avoid, but the real reason is fear. And remember, with a Master there is going to be fear.

Just the other day a young man came and he said that he had been interested in Gurdjieff, but he was always afraid. I looked into his eyes and I asked him, 'Are you not afraid of me?' For a single split-second he looked into my eyes and he said, 'Yes, I am afraid of you too.' Then I told him, 'I have chosen you, and a courageous man....' He immediately bowed down, surrendered, and said, 'Osho, give me sannyas.'

Fear is bound to be there; one has to go on in spite of the fear. Fear is bound to be there because a Master is going to be your death. A Master is going to kill you utterly. Only when you are burned completely does the new arrive; on the ashes of the old the new arrives.

Enlightenment is a phoenix phenomenon. You have to burn yourself completely, the Master will be your fire. So fear will be there. and sometimes you will start listening -- the knock is there, the whisper is there -- but the fear will be more loud. Naturally, the fear will be yours, the knock will be of the Master. If you are too afraid and cowardly you will close and shut your-self down so that the whisper is heard no more.

And then you ask: WHERE ARE HIS FREEDOM AND RESPONSIBILITY? You are not, and right now you cannot have any responsibility and any freedom. These are just whimsical ideas. One who has arrived at his centre can have freedom and can have responsibility, one who has become awakened can have freedom and can have responsibility. They are part of being integrated. You cannot have any responsibility and you cannot have any freedom. Your freedom is just a wish and your responsibility is just an idea.

But these ideas can go on befooling you. B. F. Skinner has written a book BEYOND FREEDOM AND DIGNITY. I am in total disagreement with him. Whatsoever he is saying is utter-non-sense, but he is true about ninety-nine per cent of people. He is false only about a few people, rare people -- a Buddha, a Jesus, a Mohammed, a Mansoor, a Jalalud-Din Rumi. Yes, he is wrong about these people, but these people are rare, you don't find them every day, in every nook and comer of life. They are very rare flowers -- incredible when they are, but unbelievable when they are gone. They look like metaphors, not real, like myths, not historical .

Skinner is right about you -- about ninety-nine per cent of the people he is right. Ninety-nine point nine per cent, I should say. There is no freedom and there is no dignity; you function as a machine. How can a machine be responsible? And whatsoever you think is your responsibility is just a trick of the society implanted in you. The man who was in charge of burning the Jews in Adolf Hitler's Germany and who burned millions of Jews was doing a responsible job -- that's what he said before the court. 'I was a responsible man, and whatsoever order was given to me I obeyed with full responsibility. I followed the order. I have not done anything on my own, I was simply obedient -- and that was my responsibility.'

I can understand -- a machine is a machine, it can only follow orders . How can it be responsible? When I use the word 'responsible' I mean: able to respond. Now you are going to burn ten thousand Jews -- and those big ovens where the Jews were burned, those concentration camps, were made with such scientific accuracy that within a second ten thousand people would simply evaporate. And they were surrounded by glass walls. They could not see out, but from the outside you could see them. And the men who were responsible for burning them were standing around and watching. Ten thousand Jews -- small children, women -- who had not done anything wrong to anybody were just evaporating.

And a person is doing a responsible job. What kind of responsibility is this? Can't he see the point that these ten thousand people are simply dying for nothing, for no reason? They have committed no crime. To be a Jew is not a crime. They were punished unnecessarily, for nothing. And he thinks he is responsible? To whom is he responsible? -- to Adolf Hitler, not to this rare situation where ten thousand people are being burned. He can stop, he can say, 'No, I will not do this! I would rather be killed myself if that is going to happen. Or if I am thrown out of my job it is nothing. But I am not going to kill these ten thousand innocent people.'

That would have been responsibility -- ability to respond. What kind of responsibility is this? An order comes that you should burn these people. And everybody is doing his job responsibly. The typist who typed the order, the person in charge who signed the order, the man who will push the button -- they are all doing their jobs responsibly. And nobody seems to be really responsible, they are just machines.

This is what I call robopathology.

And you ask me: WHERE ARE HIS RESPONSIBILITY AND FREEDOM? You can't have any freedom because you are not yet. Freedom is when you are, and you are only when you are awake. You are fast asleep -- what kind of freedom can you have? You can dream about it. You don't have any freedom.

Your whole life is just accidental -- just accidental.

You go on thinking that you have chosen out of your freedom. All nonsense.

Just the other day I was reading about a poet, a famous poet, who was writing about his life and he remembered his father telling him a story. His father told him: 'When I was young, unmarried, I was travelling in a train. I felt an urge to smoke so I searched for the cigarettes in my pocket. There were five other people and there were only six cigarettes. I offered the cigarettes to everybody, the five people took one each and thanked me. And then I put the empty packet into my pocket. When I got to the station where I was to get down, I left the station and was about to hire a taxi. Then suddenly I again felt an urge to smoke. I looked into my pocket. It was empty. So I went back into the station to purchase some cigarettes and at the counter, at the cigarette counter, I fell in love with a woman -- the woman who was selling the cigarettes.' And that became the poet's mother -- they got married.

Now the poet says, 'If one of the passengers in the com-partment had been a non-smoker, I would not have been born at all. Just one cigarette was enough to prevent me from being born -- because my father would not have gone back if there had been one cigarette left. Then they would never have met -- my mother and my father.'

Of course he would have got married to some other woman. But from some other woman this poet could not have been born. This poet needed this man and this woman to meet, otherwise he would never have been born.

How many poets are not born -- do you know? It is difficult to say.

Life is just like that -- accidental. What freedom, what responsibility are you talking about? To be free, you first need to be, then your every act is conscious. Then you are not a victim of unconscious, accidental situations. Then whatsoever you do, there is a consciousness, a witnessing. Then life is no longer accidental, then life has a sense of direction, then life has an integrity. And from that integrity, from that centre of integration, you respond.

You need to become a disciple because you don't have that integrity yet. Otherwise what is the point of becoming a disciple? To become a disciple means to come close to a man who is integrated, and whose integration can function as a catalytic agent for your integration. It means to come close to a man, to come into the presence of a man, who is no longer a machine, who is awakened -- so that his awakening can create ripples of awakening in you. To become receptive to such a man, to remain available to such a man, is all that is meant by becoming a disciple.

But right now don't go on deceiving yourself that you have any kind of freedom or responsibility. It hurts when I say this. It hurts your ego, you don't feel good. You and not free! You and not responsible! What nonsense is Osho talking about? I know it hurts, but if you try to understand, if you try to be sympathetic to what I am saying to you, if you look without prejudice and without ego, you will see the point of it. And that very seeing will become a transformation in your life.

And the last question:

WHY DO I REMEMBER GOD ONLY WHEN I AM IN SUFFERING?

You don't remember God. When you are in suffering your remembering God is just meaningless. Just because you want to avoid suffering, you remember God as a protection. You are not interested in God, you are only interested in how to avoid the suffering. So that's why when you are happy you forget all about God. But know well, only when you remember God in happiness is there remembrance, otherwise not. In suffering everybody remembers God -- even an atheist. That's why even atheists start becoming theists as they become older. And at the death point almost every atheist becomes a theist -- when the real suffering of death comes then all your philosophy of atheism disappears. But that is not real, authentic prayer, authentic remembrance.

Religious persons are those who remember when they are happy, because they remember in gratitude. When you see a rose flower, that will be the right moment to remember God. The rose flower is enough proof to remember him, enough of an indication, enough of a cause, an occasion. When you see a child smiling or when a bird flies into the sky, when a bird is on the wing or the .sun rises or a lonely star in the morning is just on the verge of disappearing -- if you know what beauty is, you will remember God in these

beautiful moments. If you know what love is, you will remember God when you make love. If you know what joy is, you will remember God when you are full of joy.

Those are the moments in which to thank. And then even if you remember him in your suffering it will be a true remembrance, otherwise not. If you remember only in suffering, you don't remember God -- you simply want to get help from him. You simply want to use the word 'God', you want to use God, that's all.

I have heard.

There was a man whose wife had a pet parrot and a very religious parrot, but it died. And she was very upset. Her good-natured husband went off to the shop to get another bird, but nothing the man had on offer would do -- one was too dear, one was too dull, another too big. Finally the pet-shop man was fed up and the customer made for the exit. In the doorway he saw a parrot he really fancied.
'How much for this chap?' he asked.
'That's a very special parrot. I don't really want to part with it, but if I do, it is two hundred pounds.'
'What is so special about it?'
'Well, you see sir, she is the only parrot in Great Britain that lays square eggs.'
The caller was not disposed to believe this, but the vendor took him into the back room and showed him a dish of eggs, each a perfect cube.
'It's a deal. I will be taking the bird with me,' he said.
While the shopkeeper was making out the bill an uneasy thought struck the man, thinking of his wife, and he said, 'I suppose the parrot can talk as well? Does he know anything religious, prayer or something?'
'Well, sir, she can... she knows how to call to Christ. But so far she only seems to have one expression.'
'Ah, indeed. What is that?'
'Ooo-ooo Kee-rist!'

In suffering your remembrance is like that. It has nothing to do with Christ, nothing to do with God. Drop it; it is meaningless. Start a new approach. While you are full of joy, dancing, singing, then remember! Let God be associated with your positive moments first. It is from there that it will sink deep into your heart. Let God be not a sad affair but a celebration. Let God be a blessing, a benediction.

Sufis: The People of the Path, Vol 1

Chapter #15
Chapter title: A Spluttering and a Going Out

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A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.
THE DERVISH SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER:
DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT

THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

SUFISM is existential, though not existentialist. 'Existential' is a contradiction in terms. The whole approach of existentialism is that existence is not a system and cannot be converted into a system. that existence remains an experience. There is no way to make a philosophy out of it and yet existentialism itself has become a philosophy.

The Western mind is so addicted to speculation and philosophising that even something which is basically anti-philosophic eventually turns into a philosophy. Something which is fundamentally a non-system by and by becomes a perfect system.

The German mind is very systematic in that way. In Germany, Karl Jaspers made a great system out of the existentialist approach towards reality. It is amazing! The whole standpoint is that systematization is not possible. But you can systematise even this approach, this attitude. You can philosophise against philosophy, you can create a philosophy of no-philosophy, but then you are again lost in the mire of words, theories, hypotheses, propositions, logic... it is non-ending.

That's why I say that Sufism is existential, not existentialist. It has no 'ism', it has no philosophy to teach, it has no proposition to propose, it has no doctrine to indoctrinate people with. It is just a finger pointing to the moon, it is an indication -- an indication towards reality, not towards words. It is experience and experiment. It abhors all kinds of philosophies because philosophy is the deepest cause of man getting lost in language and linguistic patterns. Life has no language, life is silent; or, silence is its only language, it speaks only through silence. So when you are silent you are in communion with it.

Life is meditative. It is not a kind of thinking, it is a state of no-thinking. When you are in that state of no-thinking, suddenly there is communion, all barriers between you and life disappear. You are no longer separate from it, no longer standing against it and thinking about it -- you are it! And you know only when you are it, you know only when the knower is no longer there, you know only when all knowledge has disappeared. You know through being, not through knowing.

So Sufism down the ages has been very condemnatory about philosophising. Sufism is not scriptural, it is not logical; it is very realistic, it is very pragmatic. Hence its appeal to the modern mind, to the mind which is trained more in the ways of science than in the ways of philosophy. Science is experiment. You can't trust speculation, you have to experiment with reality. You have to see reality as it is, not through a certain prejudice of your mind. You need not have any belief; you can simply go into reality without any belief and the reality will conclude. Reality is conclusive. The conclusion comes not by thinking but by looking into reality. And if you have a certain a PRIORI idea, that very idea becomes a distraction. It won't allow you to see that which is.

So Sufis say: don't have any ideas, don't have any beliefs. There is nothing to believe. Yes, there is much to know, but there is nothing to believe. There is no need to believe. All kinds of belief are fear-oriented.

I have heard....

An old gentleman suddenly felt that the time had come to be taken into the bosom of the Church.
'Abraham,' warned his parson, 'you must have faith. Do you believe everything in the Bible?'
'Yes sir,' insisted Abraham.
'Do you believe the story of Jonah and the whale? And Daniel and the lions -- those hungry African lions that had not had a single thing to eat? Daniel, you know, walks right into their den and slaps them in the face and they don't do nothing to him?'
'If that is what the Bible says, I believes it.'
'And do you believe the story of the Hebrew children in the fiery furnace? They walks right into that furnace, steps on the hot coals, and they ain't even singed?'
'Not even singed? A regular fire?'
'Right! Not even singed!'
'Deacon,' said Abraham, 'I don't believe in that.'
'Then you can't be taken into the bosom of the Church.'
Abraham sadly picked up his hat and shuffled toward the door, 'And parson,' he added, 'I don't believe that story about Daniel and the lions neither!'

Nobody really believes these stories, not even those who pretend to believe, not even those who say they have great faith. No, it is impossible. By the very nature of consciousness it is impossible to believe unless

you know -- all belief is against nature. And all belief is just a repression of your doubts. Yes, you can repress your doubts if there is great fear, you can repress your doubts if there is great greed -- if you are offered heavenly pleasures in paradise and you are threatened by hellfire and devils who are going to torture you. If these things are put into your mind you start believing. But you know all the time, all the time underneath, that you doubt.

How can one believe? How can anyone believe unless one has known oneself? Unless you have faced reality as it is, there is no possibility of having faith. Faith does not come by fear, faith does not come by greed, faith comes only through experience.

Sufis teach a different kind of world view -- not based on beliefs but based on experiments, experience, and the conclusions that come naturally through those experiments and experiences. Then there is a totally different kind of faith. No doubt is repressed in it, it is total. It does not divide you, it does not split you. Christians and Hindus and Mohammedans and all kinds of believers are split personalities, schizophrenic. Schizophrenia is one of the commonest traits of man. And why is man schizophrenic? The reason has to be found in the so-called religious teachings, indoctrinations.

When you tell somebody to believe in something, you are creating a neurosis in him, you are creating a division. Now he will never be one, he will be two. One part, the real part, will go on doubting, and the unreal part, the superficial part, will go on believing. And this rift will go on becoming bigger and bigger, rift will always create great anxiety.

Look into any of your beliefs. If you believe in God, and look, you know that you doubt.

I have heard....

A little boy came home from Sunday school and his father asked, 'What did you learn today?'
'Well,' said the youngster, 'two thousand years ago the Jews wanted to escape from the bad Egyptians. So Moses had the Jews build this suspension bridge across the Red Sea. Then they loaded it down with dynamite. The Jews escaped across the bridge and when all the Egyptians chased them they blew up the bridge, and all the Egyptians were drowned.'
'Is that what the teacher told you?' asked the surprised father.
'No,' said the boy, 'but you would never believe the crazy story he did tell us!'

He has improved upon the story.

All your so-called scriptures are full of nonsense. But you go on believing just because you are afraid, because you are not grounded in your being, because you are not rooted in reality.

The father was a Christian Scientist and always carried a copy of Mrs. Eddy's works in his pocket. Accompanied by his little son he had an occasion to cross a lot where a good-sized goat was feeding. As they approached the goat the boy showed fear, whereupon his father told him to think that it was not possible for the animal to harm them. But the boy, remembering previous encounters with the goat in which he had come out second best, did not grow any braver.

Poppa, you are a Christian Scientist all right.' he said, 'and so am I, but the goat does not know about it.'

Reality has never heard about your beliefs, your philosophies, your religions. It is completely unaware of all that nonsense that you go on carrying in your head. It has no concern with your head trips, it is simply innocent. It is neither Hindu nor Mohammedan nor Christian. It has no adjectives, it has no scriptures, no likes, no dislikes. It is simply there, naked.

To know this reality you will have to be naked of all your beliefs. Those beliefs function as your clothes, spiritual clothes -- yes, that's what they are. And because of those clothes you never come into contact with reality. One has to be naked to come into contact with the sunrays. One has to be naked to be in contact with the wind. One has to be naked if one wants to dance in the rains and feel the rain showering on one's being and body. Exactly so has one to be spiritually naked and nude if one wants to have any participation with reality as it is.

Sufism is an effort to delude you of all your belief systems, of all words. That's why in Sufism the Master is not a teacher. The Master is more like an artisan, an artist, a painter, a carpenter maybe, a weaver. 1he Master is more like one who knows a certain skill which cannot be taught through words, which can only be taught through experience. So in Sufism there is no teacher. There are Masters but no teachers. And in Sufism the disciple is not a student, the disciple is an apprentice.

Take note of that great distinction: the Master is not a teacher and the disciple is not a student. The Master is an artisan who knows a certain art, who has the knack of doing a certain thing, and the disciple is an apprentice who lives in the presence of the Master so that by and by, slowly, slowly, he can drink more of the presence of the Master and can become aware of the knack that he has. It is not an ordinary thing to be transferred because it cannot be put into words.

If you ask somebody who is a great swimmer 'How do you do it? Can you teach me? Can you give me a few lessons?' It will be difficult for him to teach you swimming while you are sitting in your room. He will ask you to come with him to the river or to the swimming pool. Swimming is an art, there is no way to teach it.

Or bicycling.... You know how to cycle, but if somebody asks you, 'Explain it philosophically. How do you manage to do it?' you will not be able to explain it. How do you manage to do it? It is a kind of knack. You do it! You manage to lo it, but you cannot explain how. The only way is to tell the person who is enquiring to come with you and to help him to manage himself, then he will know. But when he comes to know he will also not be able to convey his knowledge through words. It is only conveyed through actions.

A Sufi Master has no teaching, he is his teaching. A Sufi Master does not philosophise about reality, he exposes his heart to the disciple. Even if he sometimes uses words, those words are only indicators -- just like arrows being used on milestones -- just indicators that you have to go on and on. As the disciple becomes more and more attuned with the Master then less and less words are needed. Then the presence of the master is enough.

The Master teaches by two things: one is his presence and, very paradoxically, the other is his absence. The Master teaches by his presence and by his absence. In one sense he is utterly present, in each moment he is totally there. Each moment is luminous with his presence, each gesture, each act is full of his presence; it is never absentminded. He is utterly there and then. The disciple learns much by his radiant presence. He starts learning to be more present, to be more alert, to be more total. And on the other hand the Master is absolutely absent, because he has no ego. Nothing like the idea of 'I' exists in him any more. There is absolute silence, no-selfness -- what Sufis call fana. The Master has disappeared.

First the disciple learns his presence, and by and by he becomes capable of entering into his absence.

This is a kind of art -- of being present and absent simultaneously. It is the greatest art because it is the greatest paradox: to be present and yet not to be present -- present in the sense of presence, of awareness, consciousness, and absent in the sense that there is no self, no ego. This emptiness and this light which fills the emptiness cannot be conveyed, communicated through words. The disciple has to be with the Master as an apprentice. He has to taste the being of the Master.

This small parable will throw much light.

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.

Pay attention to each word. Sufis are very, very particular about words. They don't use many words -- if they do, they use them very telegraphically.

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.

This is what millions of people go on doing in the name of seeking and searching for truth.

First there are the worldly people who don't bother about truth, who never seek and never search. Out of millions of these worldly people who go on and on doing the non-essential, sometimes somebody becomes a little fed up. Seeing the futility of all these things that he has been doing, he starts seeking for truth, he wants to know the meaning of life or who he is. But again there is a great trap. The trap is that he may start looking into scriptures, into philosophical systems. First he was lost in the world of things, now he will be lost in the world of thoughts. And the second is far more dangerous than the first! Let me repeat it, because ordinarily you think the second is better than the first. It is not so.

It is very easy to awaken from the first because it is so stupid. If somebody is really stupid and thick, only then will he go on and on seeking money and power and prestige and respectability, and he will never become aware that he is seeking rubbish. For it you need a really dense head. If you are a little intelligent, if there is just a little intelligence, it will be enough to become alert of the phenomenon that you can accumulate as much money as you want but you will die, and this money is not going to help. This money is not going to be with you, you cannot carry it to the other shore. It is such a simple fact... you may become very respectable, but what is the point? Unless you become joyful, what is the point.

You can see very respectable people who are absolutely joyless. You can see very rich people who have not known a single moment of celebration. You can see famous people, celebrities, but they know nothing of celebration. In fact they are looking in a direction which is simply futile, irrelevant. What is a person looking for when he starts looking for fame, when he wants to become a celebrity? What is he looking for? This man has missed love. He could not get love from a single human being because he could not love a single human being. He could not give love so love has not flowed towards him. He has missed love. That joy has never happened to him. Now he lives through a substitute, he lives through people's respect and fame -- 'So many people know about me!'

This is a vicarious way of fulfilling one's desire for people to love you. But those people who know you, don't love you. They may even hate you. And even if their sympathy is for you or if they respect you, it can't fulfil that unfulfilled gap in your being, that hole in your being that can only be fulfilled by love. It is not a substitute. No substitutes help. All substitutes are plastic.

So one can go on and on earning fame, money, power, and deep down one remains very, very poor -- a child. One knows that one has not bloomed because there is no blooming except through love. Money becomes the substitute, or power or prestige. But it is as if you have mistaken the menu for the food. You can have beautiful menus but they are not going to satisfy. Real food is needed. Real food means love. And a single human being's love is enough to fulfil you; there is no need to have the whole world love you. If a single human being has loved you, there is fulfilment. And I would like to tell you that even if you have loved yourself, it is enough.

But you don't love yourself and nobody has loved you, and you have never allowed anybody to love you -- because you cannot give, because you don't know how to share, because you are a miser and a hoarder. So you go on hoarding money, and money becomes your beloved and power becomes your god. Or, if you are a little intelligent, these things will be finished with, then there will be knowledge, philosophy, thought -- a far bigger realm of illusion than things.

When you are chasing a woman you are at least very close to reality. When you are hankering for a beautiful house that house is at least a real house, at least it has a material, concrete existence. But when you start roaming in the world of thoughts, dreams, projections, God, paradise -- palaces made because you can dream and imagine -- then you are completely lost.

So sometimes intelligent people become aware of the futility of the world of things but they are trapPed in the world of thoughts. Thoughts are your inventions. You can have beautiful thoughts but they are not going to fulfil. If even things cannot fulfil, how can thoughts? If even things prove futile, thoughts are going to prove futile too.

But with thought there is one possibility -- there are millions of systems so you can move from one system to another. And there is a great possibility of creating your own system -- by just choosing, borrowing a few thoughts from here and there, you can create your own system. And the reality will never give you any resistance because the reality does not bother about what you think. Nobody takes any note of your thinking. It is private, it is your business, it is nobody else's concern, so you can go on and on in thinking.

It is not accidental that great philosophers tend to be insane. It is not a coincidence that all the great philosophers in the West one day or other have to be hospitalised for insanity. When you go to the very extreme of thought you lose all contact with reality, you become insane.

What is insanity? It is losing contact with reality, becoming so absorbed in your thoughts that you think that this is the only reality there is.

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.

Now, coming to a Master like Abdul-Aziz and saying that he wants to have a little talk, a conversation, a discussion with him, so that he can make comparisons with other systems... this is absolutely foolish. It is as if you are thirsty and you have been reading about water, great poetry about water, and you have been seeing great paintings about water -- and then you ask a river, 'Can I come and have a little talk with you so that I can compare my thoughts about water with your idea of water!' The river will simply laugh at your ridiculousness, at your stupidity. The river is there; you can drink and you can quench your thirst.

To ask a Master like Abdul-Aziz, 'I want to come and talk to you so that I can make comparisons,' is just the very extreme of foolishness. One comes to a Master not to talk but to see. One comes to a Master not to discuss -- because discussion will create a barrier, it will create smoke and vision will become impossible -- one comes to a Master to have a taste of how it tastes to be realised. One comes to a Master to have a sip out of his cup. One comes to a Master so that one can see through the Master because he has become open. He is a window, he is no longer a wall. If you come close enough you can see through his eyes and you can hear through his ears and you can smell through his nose and you can have a little glimpse through his heart.

One comes to a Master to come close. One simply asks for blessings, not for anything else.

In the East it has been a long tradition, one of the ancientmost traditions. When Westerners come to the East they cannot understand what is happening. In India or in Iran or in Arabia, people travel thousands of miles to see a Master, just to see a Master. They will not ask a single question, they will simply come. And it is a long, arduous journey. Sometimes people will travel on foot for thousands of miles just to have a glimpse of the Master. The Western mind cannot understand what the point is. If you don't have anything to ask, why are you going? For what? The Western mind understands how to converse but it has forgotten how to be with. It knows how to ask but it has forgotten how to drink. It knows the intellectual approach, it does not know the door of the heart -- that there is a way to connect and to relate beyond words, that there is a way to participate beyond words. So Westerners have always been puzzled about Eastern people walking thousands of miles, making a long, arduous journey, sometimes dangerous, and then coming to a Master just to touch his feet and ask for his blessings. And then they will go away fulfilled, happy.

Many people have asked me why, when I give sannyas to Westerners, I talk to them and when I give sannyas to Indians I don't. What is the matter? Am I not interested in Indians? Why don't I talk with Indians? Why don't I try to convey something through language?

The reason is not that I am not interested in Indians, the reason is that Indians know how to be with. Sometimes I talk to an Indian who has become almost Westernised and sometimes I don't talk to a Westerner if I feel that his heart is Eastern. It depends. When somebody from the East comes, he comes for a totally different reason. He comes just to be there with me for a few seconds. Those few seconds are of great joy. He has not brought a question with him, he has brought a quest! A question is superficial; the real thing is the quest. The question is in the head, the quest is in the heart. What is there to ask? What is there to ask that I cannot understand looking into your eyes? What is there to ask that I cannot see the moment you enter into my arena of vision? And why waste time asking about some futile thing -- about whether God exists or not?

For centuries the East has known a different kind, a different quality, of communication -- it is of communion. A man will come, he will touch the feet, he will bow down, he will look at the Master, he will just sniff the air around the Master -- just the fragrance -- and he feels fulfilled. He has come to see that the impossible happens. He has heard that it happened in Buddha's time, he has heard that it happened in Mohammed's time, he has heard about great Masters like Abdul-Aziz, he has heard great stories -- and he wants to see whether it still happens, whether a Buddha is still alive, whether he can find a man of the quality of Mohammed so that the scriptures will become valid again. Each Master goes on revalidating, each Master is again and again a witness to the eternal truth: that truth can be realised.

In the East people travel. They make faraway journeys just to see with their own eyes -- because you cannot see Buddha now. Twenty-five hundred years have passed; it is past, it is part of history, you can only read about it. You cannot see Krishna now, he is myth. In the East people want to see somebody who is a Krishna or a Buddha or a Mohammed or a Christ. They want to look into those eyes so that they call again become confident, so that they can again gain trust that it still happens, that God has not forsaken the world yet, that it is not just a story of the past, that it is part of reality.

I have heard....

One evening several of Rabbi Hayyim of Kosov's disciples (hassidim) sat together in his House of Study and told one another stories about the old ancient Masters (zaddikim), above all about the Baal Shem Tov.

Baal Shem Tov is the founder of Hassidism -- one of the greatest souls that has ever walked on earth.

And because the telling and the listening were very sweet to them, they were at it even after midnight.

Yes, it is beautiful, it is one of the most delicious experiences in life to talk about people who have attained, to tell stories about them. That's what in the East we call SATSANGA -- talking about God, godly people, talking about those who have realised, small anecdotes, parables, stories which stir your heart, which help you to sing a song, which make you aware of the unknown which is just around the corner, which make you filled with desires and longings for God, which make you feel that the superhuman has been happening in the past to human beings and it is possible that it can happen to you too. And in Hassidism it is one of the most fundamental things -- to talk about Masters, to enjoy, to cherish and to be nourished by that talk. In Sufism too, and in Zen. All the old stories.... Those stories go on gathering and go on becoming more and more refined as time passes. The concern is not about historic fact, the concern is more about the essential phenomenon that God happens.
So it came to pass that half the night was lost.

Then one of them told still another story about Baal Shem Tov. When he had ended, another sighed from the bottom of his heart. 'Alas!' said he, half to himself, 'Where could we find such a man today?'

Yes, when you hear about Kabir, Nanak, Dadu, when you hear about Meera, when you hear about Mansoor, when you hear about Jalalud-Din Rumi, Omar Khayyam, it is natural that a sigh will be released from your heart and you will say, 'Alas! Where could we find such a man today?'

In the East that's why people travel. If they hear that some Master has happened, they travel. People are very poor; they don't have money even to travel. They save their money for years just to go to a place of pilgrimage where they can find somebody who has attained. In the East, to help these poor people, we managed a certain kind of gathering. You must have seen it happening in the KUMBA MELA in Allahabad. The country is poor and millions of people cannot go to the Masters, so in the past it was agreed upon that once in a while the Masters would gather together in one place so the whole country could come there -- because it is difficult for poor people to go searching all over the country for Masters. Out of compassion the Masters decided that they would gather in one place so the whole country could come. Millions of people come to a KUMBA MELA because there they will be able to see many saints, many sages.

The idea was of tremendous utility -- but it is only an idea now. There are not .so many sages any more. There are still Masters but not like in the ancient days. something has so utterly utterly changed in the world that people no longer seek God, or fewer and fewer people seek God. God has become almost irrelevant; people by-pass him. People are so indifferent about God that they are not even against him, they are neither for nor against. They say, 'Okay, don't waste time. Don't talk about useless things. ' They are not even interested in denying. For the first time in the world the theists and the atheists have both become irrelevant. The world has become indifferent to both.

'Alas!' said he, half to himself. 'Where could we find such a man today?'

At that instant, they heard steps coming down the wooden stair which led from Rabbi Hayyim's room. The door opened and Rabbi Hayyim appeared on the threshold, in the short jacket he usually wore in the evening. 'Fool,' he said softly, 'he is present in every generation.' Then he closed the door and went back up the stair. The disciples, the hassidim, sat together in silence.

Yes, Masters are always there -- sometimes more, sometimes less. That depends on the receptivity of a certain age, on the receptivity of a certain consciousness, on the receptivity of the time. But it has never happened that they are not there. More or less, right, but they are always there. It cannot happen in the very nature of things that out of millions of people not even a single person will not be realised.

So if there is someone and rumour spreads, people start travelling. But they go to see with their own eyes, they go to touch. They want to see how it feels to touch a God-realised man. They want to have a

concrete experience. They want God to be tangible, visible, and God is not tangible and not visible. It happens only rarely that he descends in a man. When a man becomes utterly empty God descends in him, then he becomes tangible, visible. You can look into his eyes and you can hold his hand and you can walk with him and you can sit by his side. In the East people come not to talk but to listen, not to talk but to see, not to talk but to feel.

This man must have been a very, very Western man -- sophisticated, educated in the ways of philosophy. He wrote to Abdul-Aziz asking whether he could talk to him in order to make comparisons. What comparisons? With whom?

No Master is comparable to any other Master. Each Master is so unique that he's incomparable. You cannot compare Buddha with Mohammed. If you compare, it will be sheer stupidity, and whatsoever you conclude will be wrong. You cannot even compare Buddha with Mahavira -- both were contemporaries and lived in the same province, moved in the same towns, sometimes stayed in the same city, and once stayed in the same DHARAMSALA, but you cannot compare them. They are poles apart. Mahavira is Mahavira, Buddha is Buddha. They are so unique that not even a single point of comparison exists! If you start comparing you will miss the whole point, you will miss their reality. That reality is unique. Masters cannot be compared.

If you look into them with no comparison in your mind you will find the same reality -- hence DARSHAN. A Master's DARSHAN is enough. To see him is enough. You should look deep into his being -- not with thoughts to compare, not with prejudices, not with A PRIORI ideas; just silently with no thoughts flickering in your mind, with no clouds. You should just look into him, and then you will be surprised. Masters are unique in their manifestation and they are one in their innermost core. Buddha, Mahavira, Krishna, Christ, Lao Tzu, Zarathustra -- they are all one in their innermost core. Their circumference is really very, very unique, and their centre is one.

But to see the centre you will have to be utterly silent.

Now this man says, 'I want to make comparisons.' If you want to make comparisons, how can you be silent? If you want to make comparisons, you will have to carry all the thoughts that you want to compare. You will have to carry all your scriptures. your memory. You will have to have logical criteria about how to compare. You will have to carry scales to compare. You will be so burdened with your idea of comparison that you will not be able to see into the reality.

Each Master is unique, and yet represents the universal.

THE DERVISH SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER....

Sufis are known to do such things, things which look absurd on the surface. The man has asked one thing and the Master is doing something else. The man wanted to come to him to have a philosophical understanding about what his message was, so that he could compare it with other messages. He wanted to have a look into his systems of thought so that he could compare it with other systems of thought and could decide which is better, which is good, which is to be followed.

Now this Adbul-Aziz SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER....

All scriptures, Sufis say, are like this letter. They have certain instructions, not certain dogmas. They have certain instructions. If you follow those instructions you will have a door opened to you. But they are not theories to be believed in. They are just like HOW TO DO books -- manuals, instruction manuals. They don't preach any philosophy, they simply give you instructions: 'Do this and this will happen. Do this and this will happen. Don't do this, otherwise this will happen.'

Buddha used to say, 'My whole concern is to give you a few instructions through which buddhahood can happen to you. If you ask anything else I am not interested.' And he used to say, 'I am an instructor. I simply give you a few instructions. Follow those instructions and things will start happening. I don't say anything about truth, I only say something about the way -- how it is reached. Follow the way and you will reach to the truth. And truth is indefinable. Nothing can be said about it.'

Sufis say that all real scriptures are not philosophical, they are instructive. They simply give a few

instructions like this letter.

> DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

Now this philosopher must have laughed at this whole ridiculous letter. What nonsense is this Abdul-Aziz talking about? And what does it signify? He had asked something else, and this Abdul-Aziz sends a bottle with oil and water in it with a wick. This is absurd!

Many times the Master's answer will look absurd because you cannot understand the significance of it. First try to understand what the significance of it is.

The first thing he says is, 'There is no need to come to me. Why travel so far away? If you really want to see reality, it is within you. Just do a few experiments and you will enter into yourself, and there you will find me too!'

Just the other night a sannyasin was saying to me, 'I feel it very difficult to surrender to you.' I can understand. It is always very difficult to surrender. But I told him that it is difficult because he doesn't understand. By surrendering to me you are really surrendering your false self to your real self. I am nobody in it, it is just an excuse. Via me, your false self disappears and you reach to your real self. If you can do it directly, if you can make a short-circuit, you can, but if it is not possible then you can do it via me. The Master is just a VIA MEDIA. When the Master says, 'Surrender to me,' he does not mean surrender to him. He simply means, 'Whatsoever you are right now is not the real you. Put aside this whole false idea of yourself, give it to me. Give this poison to me!'

By surrendering your false you become the real. And the real can never be surrendered so the Master is not worried about the real. The real can never be surrendered, there is no way to surrender it. Only the unreal can be surrendered. Or let me say it in this way: you can surrender only that which you really don't have, you cannot surrender that which you really have. You cannot surrender that which you are, which you really are. That is impossible to surrender. You can only surrender that which you have come to believe that you are but you are not. The Master only takes the false.

When you come to a Master you in fact come to yourself. And this should be the criterion to judge whether you have come to a real Master or you are fooling around with a cheat, a fraud. If the Master tries to overpower your reality, then beware. That man is your enemy. If a Master simply takes your unreality and helps your reality to grow in your uniqueness.... The real Master always goes on throwing you to yourself. Yes, he will snatch away all that is unreal, he will pluck away all that is unreal. He will take all the weeds out of your being so that the roses can grow. But he's not going to take the roses; the roses cannot be taken away. It is impossible to surrender your essential self It cannot happen, it is not in the nature of things.

The Master sends him a simple letter with a very absurd thing: a bottle with oil and water and a wick. Now first try to understand what he signifies.

If the man was really a man of some intelligence he would have understood, but the story does not say anything about him. So there is every possibility that he didn't understand, otherwise the story would have mentioned it. He must have laughed at the foolishness of this man, Abdul-Aziz. And he must have thought, 'It is good that I never went, it would have been futile.' He must have told other people, 'Look! This foolish man is pretending to be a Master. I enquired about a subtle thing -- a comparison of his system with my system or other systems -- and this is what he sends as a reply. This man is either mad or a fool!'

First, try to understand what Abdul-Aziz's message is.

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT... first.

Second: IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT.

Third: IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT.

First these three things have to be understood.

Man is a trinity -- body, mind, soul -- and that's what those three things represent. The bottle represents the body, the water represents the mind, and oil represents the mind if it becomes meditation. So mind has two possibilities: either it can be water or it can be oil. If it is with thoughts, it is water; if it is with no thoughts, it is oil. And the soul is the fire. These are the three things.

We have the bottle and we have the possibility of filling it either with oil or with water. And both are possibilities of the mind. Mind with thoughts becomes water -- then you can go on applying fire to it and darkness will remain there. That's why you live in darkness -- your mind is water and the fire is continuously being put out. With a mind too full of thoughts the spirit disappears, the fire disappears, the soul is no longer there. Unless the body is filled with no-mind, unless the body is filled by thoughtlessness or a thoughtless mind, you will not be enlightened. Once mind is no longer watery, once thoughts have disappeared and there is silence, purity, innocence, it becomes oil. And suddenly you will see a light arising. The fire is there -- just the oil is needed. The bottle is there, the fire is there, but between the two there is water. And with water there is no possibility of fire. You live without fire and without light.

Abdul-Aziz says: If YOU PLACE THE WICK IN THE OIL.... Remember, IN THE OIL. If the soul is placed in the oil -- in a meditative state, in samadhi -- you will get light. There will be no trouble; you will become enlightened. So don't bother about coming here or going anywhere else. Do a simple thing: let mind disappear, let no-mind arise. If the body and the soul are connected by no mind, they are in tune. And suddenly there is song and there is dance and there is celebration. There is joy, there is eternal joy, what Hindus call SATCHIDANANDA -- truth, consciousness, bliss -- all are there.

Once your trinity is in tune.... If the trinity is not in tune you will remain in darkness. If the mind is there continuously creating more and more thoughts you are filled with water. this is the state of the worldly man, the man who continuously thinks, day and night, day in, day out, from birth to death -- he continuously goes on thinking. He lives without fire, he lives without light, he lives without joy. In fact he lives a very dead life.

Or, there is one further possibility: the state of the so-called religious people, the other-worldly people. You can have a mixture of mind and no-mind. Then there will be a spluttering and a going out. Then sometimes you will have a few glimpses but they will go. Nothing wilL really be yours. Just like dreams they will come and go.

Mind can have these three states: the ordinary state of thinking, the extraordinary state of contemplation.... This is the state of contemplation: a water-oil mix. And in the West people nave never searched beyond contemplation. All their words for DHYANA or JIKR mean only contemplation. Even the word 'meditation' simply means to think in a better way, to meditate. Contemplation means to think in a better way, but thinking remains. It just becomes more concentrated, it is less zig-zag. It has a direction, it has a goal. It is not insane, it has a certain purpose and meaning, but it remains thinking. It is no longer mad, so something of the no-mind enters into it, but it is only 'something'. Water and oil are mixed. And sometimes there will be a spluttering and a going out. Sometimes the fire will be there and sometimes it will not be there. There will be lightning experiences.

That's what has happened to Christian saints. Their experiences about God are not like Mansoor or Abdul-Aziz or Buddha. Their experiences of God are just glimpses -- they come and they disappear. They are better than nothing but they are nothing compared with that experience which comes and never goes again, they are nothing compared with enlightenment.

So these are the three possibilities: either the water and oil are mixed, or there is only water, or there is only oil. the worldly man remains with water, the religious man remains with a mixture, and the spiritual man starts seeing the point and fills his being with no-mind, with DHYANA, with a thoughtless awareness, with a contentless consciousness. He is simply alert; not alert of anything in particular, just alert. He is awake.

This wakefulness is all that one has to do. That is the message of Abdul Aziz, but you have to decode it. And I feel sorry for the man to whom Abdul Aziz sent this. I don't think he was able to decode it, otherwise the story would have mentioned it -- that's how Sufi and Zen stories go. If something happens they certainly mention it, it has to be mentioned. But the story says nothing.

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT

THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

Sufism is existential, experimental, experiential. It insists that God can be known by simple methods, that there is no need to philosophise .

Many times people come to me, people who are knowledgeable, and they say -- particularly Indians -- 'What is the meaning of dancing? How can one attain to God by dancing?'

Dancing is an experiment, an experiment to bring your body, your mind, your soul, in tune. Dance is one of the most rhythmic phenomena. If you are really dancing there is no other activity which creates such unity. If you are sitting, the body is not used; then you use only your mind. If you are running very fast, your life is in danger, then you use your body and you don't use your mind. In dance you are neither sitting nor running for your life. It is movement, a joyful movement. The body is moving, the energy is flowing, the mind is moving, the mind is flowing. And when these two things are flowing they melt into each other. You become psychosomatic. A certain alchemy starts happening.

That's why you see a new kind of grace on the face of the dancer, it is alchemical -- the body-mind meeting, merging, the body-mind becoming one tune, one rhythm, one harmony. When this harmony has happened then the third, the soul, starts entering into it. The soul can enter into your existence only when your body and mind are no longer in conflict, when your body and mind co-operate, when your body and mind are deep in love, embracing, hugging each other... that's what happens in dance. Then immediately you will find the third entering also. When the body-mind is really in harmony, when the two are no more two, the third enters. For the first time you become a trinity, a TRIMURTI. Those are the three faces of God.

And while you are dancing something is happening. It is an experiment. It is not just contemplation -- just sitting and thinking about God -- it is allowing God to enter into you, it is opening yourself to God. It is like a flower opening in the morning. When the flower opens, suddenly sun rays start dancing on its petals. When you open, God starts dancing in you. God can be met only through dance. There is no other activity which is more harmonious than dance. That's why all the primitive religions were dance-based, and all the modern religions -- the so-called civilised, sophisticated religions -- have nothing like dance in them; they are dull affairs.

A church looks more like a cemetery than like a temple. You can't dance there, you can't be joyous there, you cannot -- it is not allowed. You have to be serious. You have to be very, very serious, sad, as if you are doing something wrong. The joy is missing. The joy is missing because people are just sitting, not doing anything. And the church goes on just thinking about God. The preacher talks about God and the people listen to it; the preacher thinks and the people who listen think. God is a thought, it is not an act in the church.

In this place God is not a thought; it is an act, it is a dance. And the dance has to be of the total: body, mind, soul. Nothing has to be denied, because if you deny anything something will be missing, something will certainly be missing. And then your synthesis will not be the highest possibility, it will remain some-where low, it will not reach towards the ultimate Everest.

These people who come here and watch and see people dancing or doing Kundalini or the Dynamic -- they become very puzzled because they have an idea that one should sit and read the Geeta and think about God. That is all nonsense! By reading the Geeta and thinking about God you are not going to go anywhere. If you really want to go somewhere you have to be experimental, you have to use some method.
Sufism has a method and has no philosophy.

THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS....

How can you carry out an experiment through words and visits? Yes, words can be used for instruction -- that's what I go on doing every morning. These are just instructions. Then for the whole day words disappear from this ashram. Then you dance, then you hum, then you shake, then you sit, then you watch, then you love, you pray, you meditate.

Every morning I start with instructions and then the whole day is for you to experiment in. Words can be used but only as instructions, not as propositions. I am not creating any belief system in you here. I am destroying all belief systems. I am simply giving you a few methods, a few techniques. If you know how to use them and you are really interested in search, and you use them, there is no reason why you should not

attain. There is no reason at all why you cannot become God-realised. If it has happened to me it can happen to you.

If you co-operate with me it is going to happen to you. A Master goes on taking everything from you. First he teaches you to become a disciple and then one day he will take your disciplehood also -- because a Master cannot be satisfied unless you have become Masters in your own right. A Satguru is one who creates Satgurus.

A Master goes on creating Masters. First he teaches you to surrender so that all that is false disappears. Once the false has disappeared he will tell you to surrender too. Once the false has disappeared he will now tell you to surrender your disciplehood too. A Master is satisfied only when he has created another Master.

In the vicinity of a Master a chain starts working -- one flame jumps into other lamps and they start burning. And then they in their own right will start jumping into other unlit lamps, and many more will be burned. People come to me and ask why I am not going into the world. I need not go. I will create many Satgurus, I will create many Masters, just sitting here. They will be travelling, they will be my ambassadors; they will go around the world to share their light.

But one has to go deep into experimentation because only through experimentation is there experience. Through philosophising people avoid taking risks.

I have heard....

An aged couple was listening to a broadcast church service. Both sat in deep contemplation and half an hour went by. Then suddenly the old man burst into a fit of laughter.
'Sandy,' exclaimed his wife in a horrified tone, 'why this merriment on the Sabbath?'
'Ah,' said Sandy, 'the preacher has just announced the offering, and here I am safe at home.'

People want to remain safe, uninvolved, uncommitted. They want to grow but they don't want to commit themselves; they want to grow but they don't want to sacrifice anything. They want to grow for nothing, they don't want to pay. These people never grow. Growth is through sacrifice. One has to put all one has at the stake. Growth is a gamble, it is a risk.

So if you are trying to save yourself -- let me warn you -- if you are trying to save yourself you may be successful. You may succeed in saving yourself, but then nothing will happen. You have to be open, you have to be ready to lose yourself, not save yourself.

Philosophy is very good because it never touches your reality, it simply goes on like a cloud, hovering around your mind. You can enjoy it. It is an easy-chair thing. You can go into great thoughts, there is no fear, you are always safe -- anchored in your home, anchored in your security, safety. That's why I insist on sannyas. Sannyas means that now you are becoming committed, now you are getting involved, now it is not just a philosophy with me. You are ready to go into danger, into the unknown, into the insecure.

Many people say, 'If we listen to you and we meditate, will it not help? Why is there a need to become sannyasins?' The need is to be committed, the need is to get involved. The need is that you should not stand aloof, saving yourself and then trying something -- if you can grab something by trying, good, but you don't want to get into anything. You don't want to get into any trouble. But these people are the losers. Their cleverness is not going to help them, their very cleverness will prove to be their doom.

Philosophy is simply a mind journey, you don't go anywhere, you remain where you are. It is a dream projection you can sit here and close your eyes and you can be in Calcutta or in Chicago. You can close your eyes and you can be anywhere you like, but whenever you open your eyes you will find yourself sitting here in Poona. That's what philosophy goes on doing. You can think great thoughts and while you are thinking, you are thrilled. And whenever you come back and open your eyes, you are exactly the same as you have always been. Nothing ever changes through philosophy because philosophy is an avoidance. It simply goes on labelling things: this is this, that is that. Philosophy is labelling. And remember, you are not kidding anybody but yourself.

It happened....

Two lions were in a zoo. One of them had been there for several years, while the second one was a newcomer.

At feeding time the new lion noticed that he received a few figs, nuts and bananas, while the older one was given a luscious, juicy chunk of meat.

After this had gone for several weeks the young lion plucked up courage enough to enquire why this

was so.
'I know you have the seniority around here, but why do you always get the meat while I get fruit and nuts?' he asked.
'Well,' explained the older lion, 'the zoo manager is a philosopher and the zoo is so poor that he has only room for one lion, so he has listed you as a monkey.'

Now by listing a lion as a monkey, a lion does not become a monkey. But the old lion says, 'Because he is a philosopher.... He thinks that by labelling, things are finished. He treats you as a monkey.' That's what philosophy goes on doing. You go on labelling things. Once you have labelled them you start treating them that way.

Beware OF this habit. Everybody has it. You are sitting by the side of somebody and you enquire, 'Who are you? Where are you going? What is your religion?' -- this and that. And this is just an effort to label the man. If he says he is a Jew, you have labelled him. Then you know that you have to protect your pockets -- he is a Jew. Now you have labelled him. And he may not be a man that you can label as a Jew -- Jesus was also a Jew. Even if Jesus was sitting by your side he would have said, 'I am a Jew.' How are you going to label him? Would you have labelled him 'Jew'? He was the least Jewish man in the world.

Or the man says, 'I am a Mohammedan,' and you think that he is dangerous. Or the man says, 'I am a Hindu,' and you think he is a hypocrite. People have universal labels. And once they have labelled someone they behave with the label, they don't think about the person at all. and each person is very unique; he represents nobody else, he represents only himself. So nobody can be labelled. No label is good.

And philosophy goes on doing that. It goes on labelling the whole existence. Once the philosopher has labelled everything, he thinks he is finished, he has accounted for everything. And he starts living in a very comfortable, labelled world. God is in heaven and hell is underneath the earth and heaven is high in the sky and this earth is just in the middle. He has made a map and he knows what is right and what is wrong, and if you do right you will go to heaven and if you do wrong you will go to hell -- everything is categorised, finished! Now he knows all. And a philosopher knows nothing.

To know, philosophy is not the door; to know, experi-mentation, religion, is the door.

It happened....

A hospital secretary moved to a new post, and decided immediately to tighten up on 'security'. He set up a man in the gatehouse with very strict instructions to challenge all comers. Those not on business were to be turned firmly away. The man who was put on the door was a great thinker.

Quite soon a young woman marched up, seeking to enter. 'Hi, wait a bit, what is your business?' shouted the gate-keeper, the thinker.
'I'm a maternity patient,' said the girl.
'Can you prove it? Are you pregnant?'
'Don't be daft. I have not seen anything for six months.'
'Ah, I thought so, you've come to the wrong place, the Eye Hospital is further down the road.'

The people who are addicted to thinking have their own logic; they don't listen, they don't see. They are always garbed with their own thinking. The woman says, 'don't be daft. I have not seen anything for six months.' And the thinker concludes. 'Right. I thought so. You have come to the wrong place, the Eye Hospital is further down the road.' He has missed the whole point.

Thinking is like that -- it goes on missing the whole point. If you really want to have any contact with reality, then thinking is not the bridge, it is the barrier.

In only three hundred years science has touched great heights. And the reason? The reason is simple. The reason is that Bacon introduced experiment into the world of science. In just three hundred years so much has happened -- it did not happen in three thousand years or even in thirty thousand years. It is because of one man, Bacon. He changed the whole course of science and the whole course of human consciousness just by creating a new door of experimentation. He said, 'Speculation is not going to help. People have speculated down the ages and nothing has happened. They go on quarrelling about theories and those theories don't mean a thing.' He introduced experiment.

You will be surprised to know where Bacon got the idea of experiment from. You will not believe it! He got it from Sufism. He was a great reader of Sufi books, he was immensely interested in Sufi books, and from the Sufi ideas he gOt the idea that if experiment is the door to the inner world, why could it not be the

door to the outer? Science owes much to Sufism because of this. If some day the right sources are searched for, then the real fathers of science will be the Sufis, not the Greek philosophers, Aristotle, Plato and others, no. They were all speculators.

From where did the idea of experiment enter into the mind of Bacon? It entered from Sufism. He may have read this story or something else, but it entered from Sufism because Sufis are very insistent on experiment.

And if religion is also going to grow, then experiment has to become its very foundation. Just as science has reached such a great height within such a small time limit -- three hundred years -- so religion can also have great possibilities if it becomes experimental. Religion has much to learn from Sufism. Sufism is the most essential religion -- that's why I say it is existential, experimental, experiential.

Sufis: The People of the Path, Vol 1

Chapter #16
Chapter title: A Lotus on the Lake of Emptiness

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The first question:

WHY DO WE FORGET OUR DIVINITY? WHAT IS THE MEANING OF THIS?

You have not forgotten it, you have never known it -- so how can you forget it? Forgetfulness is possible only once you have known it -- and once known, it is never forgotten.

You are divine but you have not known it yet. In fact, it is because you are divine that it is so difficult to know it. It is at the very heart of your being. If it were something outside of you, you would have encountered it by now. If it were something objective, you could have seen it. But it is not outside and it is not an object -- it is your subjectivity. It is not something to be seen, it is hidden in the seer. It is a witnessing. Unless you go behind yourself you will not be able to know it.

There are three things in the world. One is the world of the object -- the things that surround you. Closer to it, when you come towards yourself, is the world of thoughts, dreams and desires. That too surrounds you. That's what you ordinarily call the inner world. It is not inner, it is still outer. There are two kinds of outsides. one that you see with open eyes and one that you see with closed eyes. But both are outside because whatsoever can be seen must be outside. To be seen, it has to be outside, it has to be different from you. The object has to be different from the subject.

And then there is the third, the world of your innermost core, your subjectivity -- from where you go on seeing. To come to that is to realise one's divinity. One has to become a witness to objects and to thoughts, and by witnessing, by and by, a moment comes when the turning happens. When there is no object and no thought left in your consciousness, when your consciousness is pure, it takes a turn -- a hundred-and-eighty degree turn. When there is nothing to be seen, the seer starts seeing itself.

Remember, I am only suing words, and they are not adequate any more.
'The seer starts seeing himself' are not the right words because, again, the words indicate a division: the seer

and the seen. And now there is no division -- there is only you and you and you; there is not something that is seeing and something that is being seen. It is pure consciousness.

Divinity means pure consciousness. You will first have to go from the world of objects to the world of thoughts, and then you will have to take another step -- you will have to drop thinking, let thoughts disappear, let there be nothingness. And in that nothingness the turning happens. You cannot do it. You can do only two things: you can close your eyes to the world and you can close your consciousness to the constant traffic of thoughts. That is all you have to do. Then the third thing happens on its own. Suddenly you are aware that you are a God. Awareness is what God is.

But when you are aware, in a sense you have disappeared, you are no longer there. The old ego is no longer there. You cannot even say 'I' -- because the 'I' depends on things and thoughts, the 'I' is constituted of things and thoughts. When all the bricks of things and thoughts have disappeared, the building of the 'I' also disappears. There is pure emptiness. That's what Buddha calls ANATTA, no-selfness. At the very core of the self, at the innermost shrine, you will not find yourself -- and that's how one finds oneself. When the self is lost, the self is found.

That's why at this point all great Masters become con-tradictory and paradoxical. Jesus says, 'If you want to find yourself, lose yourself. If you want to lose yourself then go on clinging to yourself.'It is very paradoxical. Those who cling will lose and those who are ready to lose will attain.

You ask me: WHY DO WE FORGET OUR DIVINITY? No, you have not forgotten -- one never forgets -- you have not known it at all in the first place. once known, it is known forever. But I am not saying that you are not divine. You are divine.

When we say that one has forgotten, the word 'forgotten' is used metaphorically. It is not very true, factual. Nobody can forget. A Buddha can never become anything else but a Buddha. He cannot forget. He knows. He knows even while he is asleep. There is no way to forget it. Once known it is known eternally. But we have never known it -- and we have been it always and always. From the very beginning we have been it. But we have not allowed our energy to turn upon itself.

You must have seen old symbols -- there is an Egyptian symbol -- of a snake turning upon itself, a circle of a snake. The snake has its own tail in its mouth -- that's what knowing is. The snake has its own tail in his mouth, it is a complete circle, the two ends meet.

When you turn upon yourself the circle is complete. That's why in many mystery traditions the circle is the symbol of ultimate attainment. Right now you are not a circle, you are a line. You go from yourself but you never come to yourself. The ray of your consciousness goes on and on, it is linear, one-dimensional. This is what the SAMSARA IS -- the world, the linear consciousness. Your consciousness goes on and on moving in a line; it has been moving that way for millions of years.

When it starts becoming a circle, starts moving backwards, starts moving back home and one day suddenly strikes itself, falls upon itself, then there is knowing. And that knowing is never forgotten.

You are gods but you have not recognised the fact. The recognition is missing, it is not that you have forgotten it.

The second question:

WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME?

Everybody feels fear more or less. That's why people don't allow others to come very close; that's why people avoid love. Sometimes in the very name of love they go on avoiding love. People keep each other at a distance -- they allow the other only so far. Then the fear arises.

What is the fear? The fear is that the other may be able to see your emptiness if he comes too close. It has nothing to do with the other. You have never been able to accept your inner emptiness -- that's the fear. You have made a very, very decorated surface: you have a beautiful face and you have a good smile and you talk well and you are very articulate and you sing well and you have a beautiful body and a beautiful persona.

But those are on the surface. Behind them is simple emptiness. You are afraid that if somebody comes too close he will be able to see beyond the mask, beyond your smile, he will be able to see beyond your words. And that frightens you. And you know that there is nothing else. You are just a surface -- that is the

fear -- you don't have any depth.

It is not that you cannot have the depth, you can have it, but you have not taken the first step. The first step is to accept this inner emptiness with joy and to go into it. Don't avoid your inner emptiness. If you avoid your inner emptiness you will avoid people coming closer to you. If you rejoice in your emptiness you will be completely open and you will invite people to come close to you and to have a look into your innermost shrine. Because accepted, the emptiness has a certain quality; rejected, it has a different quality. The difference is in your mind. If you reject it, it looks like death; if you accept it, the same thing becomes the very source of life.

Only through meditation will you be able to allow others to come close to you. Only through meditation, when you have started feeling your inner emptiness as joy, as celebration, as song, when your inner emptiness no longer freaks you out, when your inner emptiness no longer frightens you, when your inner emptiness is a solace, a shelter, a refuge, a rest -- and whenever you are tired you simply drown into your inner emptiness, you disappear there -- when you have started loving your inner emptiness and the joy that arises out of it, thousands of lotuses flower in that emptiness. They float in the lake of emptiness.

But you are so afraid of being empty that you don't look at it. You make every effort to avoid it. You will listen to the radio, you will go to see the movie, you will look at the TV, you will read the newspaper, the detective story -- something -- but you will be continuously avoiding your inner emptiness. When tired you will fall asleep and you will dream, but you never face it, you never hold it close to you, you never hug it. That's the reason.

You ask: 'WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME? It is a great insight that has happened to you. Everybody feels fear when somebody comes very close to you, but very few people are aware of it.

Closeness is not liked. You allow people closeness only very conditionally -- she is your wife, then you allow her to sleep in your bed, to be with you in the night. But still you keep an invisible wall between you and the wife. The wall is invisible but it is there. If you want to see it, observe it, you will find it -- a very transparent wall, a glass wall, but it is there. You remain private to yourself, your wife remains private to herself. Your privacies never meet. You have your secrets, she has her secrets. You are not really open and available to each other.

Even in love you don't allow the other to really come into you, you don't allow the other to penetrate you. And remember, if you allow the other to penetrate you there is great bliss. When two lovers' bodies penetrate each other there is a physical orgasm, when two minds penetrate each other there is a psychological orgasm, and when two spirits penetrate each other there is a spiritual orgasm.

You may not even have heard about the other two. Even the first is a rarity. Very few people attain to the real physical orgasm, they have forgotten about it. They think that ejaculation is orgasm. So many men believe that they have orgasm and because women don't ejaculate, not at least visibly, eighty per cent of women think that they don't have any orgasm. But ejaculation is not orgasm. It is a very local release, a sexual release -- it is not orgasm. A release is a negative phenomenon -- you simply lose energy -- and orgasm is a totally different thing. It is a dance of energy, not a release. It is an ecstatic state of energy. The energy becomes a flow. And it is all over the body; it is not sexual, it is physical. Each cell and each fibre of your body throbs with new joy. It is rejuvenated. and great peace follows it.

But people don't even know physical orgasm, so what to say about, how to talk about the psychological orgasm? When you allow somebody to come very close to you -- a friend, a beloved, a son, a father, a Master, it does not matter what kind of relationship -- when you allow somebody so close that your minds start overlapping, penetrating, then there is something so beyond the physical orgasm that it is a jump. The physical orgasm was beautiful, but nothing compared to the psychological orgasm. Once you have known the psychological orgasm, physical orgasm by and by loses all attraction. It is a very poor substitute.

But even psychological orgasm is nothing compared to the spiritual orgasm, when two spirits -- by 'spirits' I mean two emptinesses, two zeros -- overlap. Remember, two bodies can only touch; they cannot overlap because they are physical. How can two bodies be in the same space? It is impossible. So at the most you can have a close touch. Two bodies can only touch; even in sexual love two bodies only touch. The penetration is very superficial, it is not more than a touch -- because two physical objects cannot exist in the same place. If I am sitting here in this chair then nobody else can sit in the same place. If a stone is lying in a certain place, you cannot put another thing in the same place. The space is occupied.

Physical objects occupy space, so two physical objects can only touch -- that is the misery of love. If you know only physical love you will always be miserable because you will only be touching, and the deep

desire is to become one. And two physical objects cannot become one. It is not possible.

A better communion happens with two psyches. They can come closet. But even then two thoughts cannot occupy the same space because thoughts are subtle things. They can touch far better, they can get intertwined far better than two things... things are very solid, thoughts are very liquid. When two lovers' bodies meet it is like two stones coming together; when two psyches meet, it is like water and oil coming together. Yes, it is a better meeting but still there is a subtle division.

Two thoughts cannot occupy the same space. When you are thinking one thought you cannot think another thought at the same time -- the first thought will have to go, only then will you be able to pay attention to another thought. Only one thought can be in your mind at one time and in one space. So even friendship, psychological friendship, misses something, lacks something. It is better than the first but nothing compared with the third.

Spiritual penetration is the only possibility of really being one with someone -- because spirit means emptiness. Two emptinesses can be together. And why two? ALL the emptiness of the world can be together in one space. They can occupy the same space simultaneously, at the same time, there is no problem -- because they are neither concrete like objects nor liquid like water, thoughts. They are simply empty of themselves. You can bring as many emptinesses together as possible.

That's what happens around a Master. When a Buddha exists in the world, thousands of people will become disciples. And sometimes disciples become worried.

Just today there is a question from Nirgun: NOW THAT PEOPLE ARE COMING FROM FARAWAY PLACES AND THE ASHRAM IS BECOMING MORE AND MORE CROWDED, HOW WILL YOU BE ABLE TO GIVE YOUR LOVE TO YOUR DISCIPLES? THERE ARE SO MANY.

The question seems relevant, it seems relevant from the physical point of view -- but not from the spiritual point of view. I am not giving my love to anybody, I am simply love . If I am giving, then it must be a kind of thing, a quantity. Then certainly I can give only to so many and others will not be able to get it.

It is not a quantity, it is simply a quality. It is not confined, it is not defined. It does not occupy any space. I am just emptiness. So whether one disciple is here or one million disciples are here it will not make any difference. The difference it makes will depend on the disciple: if he is not ready to dissolve with my emptiness then he will miss.

When you start feeling your emptiness -- joyously, remember -- then you will be able to allow people to come close to you. Not only will you be able to allow them, you will be always welcoming, inviting -- because whenever somebody can come into you, the only way is if he allows you to come into him. There is no other way. If you want to come into me, the only way is to allow me to come into you. There is no other way.

Sometimes it happens.... Once a young man was with me for two years. He was deeply in love with a woman. They used to live together. Their parents were against it, that's why they had taken shelter with me. I gave them a meditation, a simple meditation to do. The meditation was just to sit every day at least two times, morning, evening, at a fixed time, regularly, and look into each other's eyes and feel that they are going into each other.

After the six-month experiment one day they went crazy. It happened. After six months of regular experimentation twice a day it happened that the man went into the woman spiritually and the woman went into the man spiritually. And then they became very much afraid -- now what would happen? The man started feeling like a woman and the woman started feeling like a man. Their whole personalities changed. Even their voices, the way they used to walk, suddenly changed. The man started walking like a woman and the woman started walking like a man. The woman's voice became coarse, harsh, and the man's voice became very, very feminine.

Naturally, they became very much afraid and I had to give them an antidote technique to come back to themselves. For three days they had to be confined in a room, they couldn't go outside. And they had to look into each other's eyes continuously so that they could come back home. After three days it happened -- but those three days were crazy days. They could not understand what had happened. They became so disoriented.

They missed a great blessing. And they became so afraid of me that, when after three days they came back home to their own selves, they simply escaped without informing me. I have not seen them since then.

Yes, it is a crazy phenomenon to feel that you have become the other, that you are no longer the same person, that you are being possessed by the other, that your soul has left your body and somebody else's soul has entered. You can imagine. But they could not accept it, that's why it became bizarre. It they had

accepted It they would have learned the way to come back. Then they would have slowly, slowly learned the way to go into each other each day and come back. By and by the passage would have become very, very smooth and they would have known the knack of it. And I was giving them a great experiment that would have made the ultimate in orgasm possible for them, the spiritual orgasm. But they missed.

That goes on happening around here every day. Whenever something starts happening you become afraid, you start escaping. Remember it. When something is very frightening remember that this is the time not to go anywhere, this is the time to be here. When something frightening is happening, then something is happening. The moment is very pregnant and you have to be here and you have to go into it.

This is a good insight -- that you ask: WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME? You are becoming a little bit aware of your emptiness. Now let this awareness increase; let this awareness become a great experience. Go into this emptiness and soon you will be surprised that this emptiness is what meditation is, this emptiness is what I call divinity, God. And then you will become a temple -- open to every stranger who wants to come in.

The third question:

WHY ARE YOU NOT A WOMAN?

But I am.

Man and woman -- that duality -- does not exist for me my more. And if you go on working and go on moving inwards, one day it will not exist for you either. Man and woman are only superficial things, biological. They don't go very deep. They are just skin deep. Deep inside there is only one thing -- con-sciousness. And consciousness knows nothing of man, nothing of woman. It is simply conscious. But you become too identified with the body that's why the problem arises. Then you start thinking that you are man or you start thinking that you are woman, and you start thinking you are young or old, beautiful or ugly, healthy or ill.

These are all misunderstandings. You live in the body but you are not the body. The body is just your abode, your dwelling place. It is your nest. One day you will fly out of it. You will take shelter in some other nest. You have had many nests in the past, you will have many more in the future. You have lived in many, many bodies and you will live in many, many bodies in the future. You constantly go on changing your houses. When one house becomes rotten, dilapidated, you have to go and to find another younger house, more alive, with more potentiality for growth.

I am no longer identified with my body. So when you ask: WHY ARE YOU NOT A WOMAN? you are asking an absurd question. I am neither man nor woman, nor both. I am a transcendence. And that's what I would like you to become also -- a transcendence. The body will remain man if you are a man and the body will remain woman if you are a woman, but that is only the shape of your house. Once you know that you are the witness of it all, you have transcended. That transcendence is freedom.

But I understand. The questioner is Ma Prem Madira. Her question is relevant in some other sense. She is asking why all enlightened people are men. Why are they not women? There have been enlightened women too, but history does not record them. For a certain reason.... The reason is that history has been written by men. the reason is that it has always been against the male ego to think of a woman as an enlightened woman. It was impossible for the male chauvinistic mind to think of a woman as a Master. Very rarely they had to accept it. Because the phenom-enon was so radiant they had to accept it.

In a Meera or in a Rabia or in a Theresa they have accepted it -- but very reluctantly, very, very reluctantly. Sometimes the reluctance has been very much -- for example in the Jaina tradition one of the great Jaina Masters was a woman. Mallibai was her name. But Jainas have changed her name -- they have made it Mallinath. They have changed her identity from she to he. There are twenty-four teerthankaras, twenty-three are men, one is a woman, but they could not even tolerate that. They have changed the history. They say that she too was a man.

It happens every day that history is changed. In this century when Joseph Stalin came to power, he changed the whole history of revolution in Russia. Leon Trotsky's pictures were removed from everywhere, from all photographs. His name was removed from all history books. He was so completely removed that if anybody wanted to search he would not have found a single reference anywhere that this man, Leon

Trotsky, had ever existed. And he was one of the most important men of the revolution, next only to Lenin. Stalin was nobody, not at all important. But when he came into power and murdered Leon Trotsky he changed the whole history.

And then again it happened. When Stalin died and the power came to other people they changed the history again. Now Stalin exists no more. In Russian history books Stalin exists no more, not even in footnotes. It is as if he never happened.

This has been happening down the ages always. People go on changing the history. When they are in power they change the history. And whosoever is in power manages to have the certain kind of history that he wants to have. So the whole of history is bunk . It has nothing to do with truth, it is all false. It is as fictitious as any fiction.

For example, a man like Mahavira existed in India but Hindus have not even mentioned his name in their books -- not even his name. Why? Such a great man, not even mentioned? If Jainas had disappeared from the earth then Mahavira would have disappeared. And because Jainas are very few -- only thirty lakhs, three million, it does not matter as far as their number is concerned -- Mahavira remains a very secondary figure. He is as important as Christ, as important as Buddha, as important as Krishna, as important as Mohammed, but he is not mentioned anywhere because the number of followers is so small, they are in such a minority. Who bothers about them?

Christ looms large because half the earth is Christian. Buddha also looms large because the whole of Asia is Buddhist. Krishna also looms large because there are millions of Hindus. And so is the case with Mohammed. And Mahavira is as important as any of them. But, still, at least his name continues -- a footnote somewhere, a reference here and there.

But there have been other Masters of the same calibre whose names have completely disappeared because they never left a following behind them. In the days of Mahavira there was a great teacher, Goshalaka, an opponent of Mahavira. He was almost like J. Krishnamurti. He did not believe that there should be any following. He did not believe in being a Master or initiating people. He did not believe in creating a religion. So when he died everything disappeared. Now his name does not exist anywhere except in the references made by Mahavira against him. Naturally, you cannot trust those statements. They were made by Mahavira or by those who were recording Mahavira's statements. But they were recorded by the enemies. They cannot be trusted.

It is like Joseph Stalin making statements about Trotsky.... Just think if Adolf Hitler had won, the whole concept of history would have been different. Because he was defeated there is a totally different kind of history -- written by Churchill and Stalin and Roosevelt, written by the enemies of Hitler.-There exists no history which is impartial -- because there exists no historian who is impartial.

And particularly about women Masters.... There has always been a conflict between man and woman. Man has never allowed woman to have her say in anything. Even if it has happened sometimes that a woman became a Master, became enlightened, she has not been recorded. And it was very much against the male ego to follow a woman, it was impossible for it, so a great following never gathered together.

And one thing more. You know women. We can say that no man would follow Rabia -- but what about women? Why didn't they follow her? Women are so much against each other that it is very difficult. They can follow a man very easily, but to follow another woman? That is impossible. Women are so jealous of each other. Women cannot believe that another woman has become enlightened. No woman can believe that another woman can be beautiful. Women always talk about other women. They cannot understand some man falling in love with some woman; no woman can understand what he sees in her -- 'I don't see anything. ' And they all agree on it -- 'What does he see in her?' That constantly jealous state of mind has been another barrier.

So Rabia could not gather women followers and naturally she could not gather men followers. She was as important a person as Buddha, Mohammed, Rumi, Kabir, Nanak, but this has been a misfortune.

This should not be so in the future if you become a little more alert.

The fourth question:

IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN WHILE THE REST OF HUMANITY IS FAST ASLEEP?

The question is from Swami Yoga Chinmaya.

Never ask any question that starts with 'if' -- because that is just a made-up question, meaningless.

You ask: IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN WHILE THE REST OF HUMANITY IS FAST ASLEEP? The question is knowledgeable, it is not innocent.

First, when one awakens one finds that one is not. When one awakens out of the idea that one was, out of the idea that one was separate, when one awakens, one disappears -- and then there is no point in saying 'the rest of humanity'. That's why Buddha has said, 'The day I became enlightened, the whole existence became enlightened.' Yes, that is how it is for Buddha, that's how it is.

For you existence has not become enlightened because you are fast asleep. In your sleep you think you are separate. The very idea of separation is part of sleep. In your sleep you think you are separate and the rest of humanity is separate from you, and in your sleep you have heard me talking about the organic unity of existence. So in your sleep a question arises: IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN IF THE REST OF HUMANITY IS FAST ASLEEP?

Yes, one can still awaken. But in the very awakening one disappears. One does not awaken as one, one awakens as the whole. Asleep you are only one, awake you are the whole. Lost in your dreams and desires and thoughts you are separate; those thoughts and dreams and desires create the separation. Once those thoughts and dreams and desires have disappeared there is no separation, nothing to divide you. And in that moment you see that all is already awakened.

Existence is already enlightened. That's why Bodhidharma is said to have laughed for years when he became enlightened -- a very strange laughter. People used to ask him, 'Why do you go on laughing?' and he would say, 'It is so ridiculous that everybody is enlightened and everybody is seeking enlightenment. And everybody is already where everybody wants to reach and go. It is so ridiculous! Everybody is already happy but they are searching for happiness, and just because of the search they are missing their happiness which is already there. Everybody is running here and there looking for something that he has inside himself. It is so ridiculous,' Bodhidharma used to say, 'that's why I go on laughing.'

There have been other Masters who will hit you if you ask how to become enlightened. Rinzai hit a man because he asked how to become a Buddha. When he hit him, the man was puzzled -- 'Have I asked something wrong?' he said. And Rinzai said, 'What more can there be? What more wrong is possible? What greater absurdity can one ask? You want to become a Buddha? You are already a Buddha. How can a Buddha become a Buddha? The very effort is futile. Hence I have hit you -- so that I can give you a little piece of awakening, a shock. Maybe in that shock you can see that you are a Buddha already.'

The whole existence is one. If you think it is separate that is just an idea. If you think you are not enlightened that too is just an idea. Enlightenment is already the case because only God exists.

So rather than asking how it is possible, try to awake. Just a little bit of awareness, a little gap, a little interval of being conscious and suddenly you will see that 'Yes, that is how it is. I am not and there is no division between me and the whole. All is one, intertwined, interdependent.'

But I can understand your difficulty. When you see millions of waves on the surface of the ocean, and if those waves are conscious like you, then each wave will think that it is separate from the other waves. And it will be as logical as your question is logical -- because each wave will say, 'I am separate. I can see it.' And it can prove it also. The wave can say, 'When the other wave disappears I remain, so how is it possible? If we were together and the same, in the disappearance of the other I would also disappear.' Or, 'I disappear but other waves remain, so how can we be together?'

That's what you are asking. A man dies. Now you can ask, 'If he is one with the whole existence then how can he die alone? The whole existence should die.' A child is born and you can ask, 'This child is born but the whole existence is not born with him. It has been there already. So how is it possible?'

Just watch the ocean. Go and sit on the shore and watch the ocean. One wave arises, but it does not make all the waves arise. One wave disappears, but it does not mean that the other waves disappear. But can't you see that all waves are one in the ocean? They are joined together. They are interdependent. Can you make it happen that there is only one wave on the surface of the ocean and all the other waves have disappeared? Can you make it happen? One wave cannot exist alone. It will need millions of waves around it to keep it afloat, otherwise it will disappear. Waves don't come alone, they don't come in a great crowd. Have you ever seen a single wave? Nobody has ever seen a single wave on the ocean. Whenever they exist,

they exist in multiplicity. One wave means many waves -- because a wave is a waving, it is a process. When there is one wave, many ripples will arise around it and they will become waves.

But all waves are joined in the ocean; they are one and organic. Can you take a wave away from the ocean? Can you bring it home? It will be a wave no more. You can bring water -- but water is not a wave. The moment you take the wave off the ocean it is just water. The wave has disappeared. That shape, that roaring quality, that dance, that form, that beauty, that sound -- all have disappeared. You cannot take the wave away from the ocean and you cannot have the ocean without the waves; they are together, they are a togetherness. Even to say that they are together is not right because the word 'together' again gives the idea of them being two. They are not two. It is the same energy. That is the meaning when I say life is organic -- it is one. We are waves, God is the ocean.

But we can look at ourselves in two ways. One is that we can think of ourselves as separate -- that's what I call sleep -- or we can think of ourselves as one -- that's what is known as enlightenment.

To know the truth is to become enlightened; to cling to a lie is to remain unenlightened. For one who becomes enlightened, everybody has become enlightened, in the same moment. Then the whole existence is made of the stuff called enlightenment -- for him.

But you have your private fantasies; you can go on remaining in them. I declare to you that in my enlightenment you have become enlightened. it can't be otherwise. In my enlightenment the whole existence has become enlightened. Since that moment I have never thought of unenlightenment for a single moment. I cannot. It is impossible to conceive of anybody as unenlightened.

But you can have your private fancies and fantasies and you can go on believing that you are unenlightened. That much freedom is yours. You can go on being deluded -- but that is your private creation, your invention. Reality is not in support of it that's why you are so miserable. You are without support in your ideas. You know the proverb -- it exists in all the languages of the world in some form or other -- in which people say, 'Man proposes and God disposes.' Your propositions are so foolish, absurd. It is not that God disposes of them -- just because they are foolish, stupid, irrelevant to reality, you yourself dispose of them in the very proposal.

You say 'I am.' You are saying something so utterly nonsensical that it is disposed of by its very statement. You are not. Now God is not at fault. Don't say God disposes of it. Your statement was so utterly false that it will not find any support from anywhere. It is against the truth. So if you want to keep it you will have to struggle hard, you will have to be continuously fighting for it -- then too it will go on slipping again and again and you will think God is against you and disposing of your idea. Nobody is disposing.

It is as if the trees are green and you have a fantasy that they are red. Now whenever you open your eyes they are green, so you will have to keep your eyes shut. Only with closed eyes can you go on imagining that they are red. But whenever you open your eyes for a single moment, you will think, 'God is against me and he goes on disposing of my idea. I say that trees are red and he goes on insisting that they are green.' God is not doing anything. Trees are simply green. Your idea is just your idea, your invention. And your invention is such a lie that it can't have any support.

The greatest lie is the ego. To think that 'I am' is the greatest fiction ever invented. Just go into it and try to find out where it is -- this 'I'. Watch. Where is it? You will never find it anywhere. Nobody has ever been able to find it. If you go in and search for it you will be very much puzzled. It is not there at all. It simply does not exist.

But you can go on creating props for it. You can have much money and then you can have a bigger 'I'; and you can have a bigger post and you can have a bigger 'I'; and you can create a great kingdom and you can have a bigger 'I'; you can become very knowledgeable and you can have a bigger 'I'; or you can become an ascetic, a mahatma, and you can have a bigger 'I' -- but these are all supports that you are making. And God will go on disposing -- disposing in the sense that truth cannot support the lie. Your very idea is so inauthentic that it cannot have any nourishment from existence -- that's why you will be miserable, you will be in misery. Continuously you will feel 'I am defeated. Defeated again and again.' And there is frustration.

But you are Creating your frustration. In your very expectation you sow the seeds of frustration. In your very desire to be, you create death. In your very desire for that 'I am' you create an enmity with existence.

See. Go in. Watch. Try to find out where it is. Nobody has ever been able to find it. Buddha went in and could not find it. He came out and said to people, 'There is no self.' And from that moment there was no misery -- because he was no longer holding any lie against the truth of existence. So now there was no conflict, now there was only harmony. And in harmony is happiness.

Those who have gone within themselves have without exception declared that there is no 'I' to be found

anywhere. It has no foundation. And it creates misery. To be in a lie is to be miserable; to be in truth is to be blissful.

The fifth question:

YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES?

First, lies can be very delightful and delicious. In fact, lies are more delightful and delicious than truths. So that is no point. Truth is more shocking, truth is more annihilating. Truth is like a fire; it will burn you.

But that is not the meaning of what I have said to you. What I am saying is truth, but when you hear it and interpret it, it becomes a lie. I am not saying that Buddha has been telling lies or Mohammed has been telling lies -- but people have been hearing lies. When I say something it is my experience. If you believe it, it is a lie. Unless you experience it on your own it will remain a lie. All beliefs are lies. Belief is a hindrance. That is the who!e approach of Sufism, the basic approach -- that all beliefs are lies. Experiment, experience, and then, and only then, do they become true. They become true only when you have lived them. Through your life they attain the quality of truth.

I am saying something.... I have known what love is and I am saying something to you. You will only be hearing it; it will not be a lived experience. Yes, you may feel delighted with the very idea, with the very poetry, with the very vision of love. You may feel delighted. It may start great dreams in you, it may become a great ideal in you, it may put you back again into a world of hope, it may help you to be less depressed, it may help you to be less in despair, it may give you dreams, it may be a delight, you may feel it as beautiful -- but that is not going to help.

When I am talking about love there are two possibilities. One is that you simply hear my words. They soothe, they console, they fall like thin rain, and you feel joyous. then you have heard only my poetry, and this is not going to help much. It will be a kind of drug. You enjoyed my words, you enjoyed the rhythm of those words, you enjoyed the vision contained in those words, but that will be a kind of spiritual entertainment -- nothing of much value.

The other way is that when I am talking about love, you watch where you are and you will find yourself full of hate. When I am talking about love, let that love become an indication of your hate. Let that idea of love provoke all that you go on carrying on in the name of love. Let it be a challenge. Then it will hurt, it will not be so delicious. Then it will hurt, it will be painful. It will open your wounds. But then it will be helpful because then a change has started, a transformation has started.

Don't listen to me as if you are listening to poetry or music. Listen to me as one would listen to death. Listen to me as one would listen to transformation. I bring you a message of trans-formation, not a drug to soothe you. I don't bring a tranquilliser to you.

So when my words hurt you it is far better, because then there is a possibility of some change happening. When my words become painful to you, unbearably painful, then something really good is going to happen. Because those words will make you aware of your reality, where you are, and those words will make you clear about where you should be -- how things should be and how things are.

And the gap, when you recognise it, will hurt you, will open your wounds . You live in hate, you go on talking about love. Your love is just a facade, behind it is written jealousy, domination, possessiveness, and all kinds of illnesses. Your love is neurotic. It kills you, it kills the other. It is not love at all. You don't know what love is. So when I talk about love, listen very carefully so that it can make you aware of your fact, your reality.

Don't start thinking that you have understood what I am talking about. You cannot understand unless you experience it.

There is no other understanding than experience. Yes, intellectually you will be able to understand what I am saying because I am speaking a very simple language, the simplest possible. Everything is clear, whatsoever I am saying. But what I am saying is so profound that unless you dive deep into it through experience it will remain only an intellectual idea in the mind.

You say: YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? The question is from Arup. She certainly listens from the heart... there are very few people who listen from the heart. People listen from the head. Even the very idea of listening from the heart seems to be very

unscientific and absurd. How can one listen from the heart? The ears exist in the head, the heart has no ears. How can one hear from the heart?

But to hear me, the only way is to hear from the heart. And if you hear me from the heart then you can enjoy both -- the pain of it and the joy of it. Then you can enjoy both -- the shock of it and the promise of it. Then the promise will thrill you with joy -- that's what must be happening in Arup's heart. The promise, the possibility, the opening of the door; that you need not remain a hopeless state; that God happens; that love happens; that prayer is not nonsense, there is a sense in it; that life is not meaningless, there is a significance in it, one has to search for it and discover it.... Yes, there are a thousand and one thorns, true, but still rose flowers bloom. That very possibility becomes a thrill, an adventure in the heart. In the head it will become just a concept, in the heart it will become a dance.

So if you can hear from the heart then this question takes another meaning. Then it is right. YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? They are not lies if you hear from the heart.

First I said that they will be lies if you hear from the head, now there is this other possibility, a rare possibility -- that if you hear from the heart, with great sympathy, en rapport with me, almost one with me, your heart pulsating with my heart, heart-to-heart, if you hear in that way, then they are no longer lies. Because then you have heard them with the same meaning and sense that I am uttering them, then you have not interpreted them.

The heart cannot interpret. The heart is so innocent that it cannot interpret. The heart knows no knowledge. That the heart is so utterly ignorant is its beauty -- it cannot be corrupted by knowledge. Then it remains truth. If you hear me from the heart then my truth becomes your truth because your heart becomes my heart.

But if you hear from the head then whatsoever I say immediately turns into a lie. Your head is a great mechanism to make lies out of truths. It is a converter. It immediately puts anything into the slot-machine of the head and it simply corrupts it, colours it, changes it, makes something which was not there, creates something which was not there -- and destroys something which was there. And something absolutely different arises in your mind -- that's what interpretation is.

If you can listen from the heart then certainly your question is relevant. Then you will be very, very joyful. Yes, the pain will be felt, but even that pain is a growth pain. That too is a joy -- to feel it is to feel that one is alive, to feel it is to feel that one is on an adventure. Yes, all adventures are dangerous, all adventures are risky, all adventures are insecure; only through that insecurity and risk does life take on a grandeur, a splendour. Only through that risk does life remain fresh. Only through that challenge does one go on being alive. When the challenge dies, how can you remain alive? You fall asleep. There is nothing to keep you awake.

Listen from the heart -- there will be a great delight. In fact, when you listen to my words from your heart they are no longer words -- when you listen from the heart you listen to my wordless message. then words are irrelevant. The heart cannot listen to the words, there is no mechanism. Words go into the head. They are sorted out in the head, interpreted, classified, condemned, appreciated, criticised, believed in or disbelieved in -- all that work happens in the head. Words go into the head.

But if the word has something wordless in it, if the word has been uttered by a man who is beyond words, then something of his silence goes on hanging around the words. Then something of his silence, like a flavour, a fragrance, goes with the word. The word goes into the head, the fragrance goes into the heart; the word goes into the head, the flavour goes into the heart; the word goes into the head, the wordless message goes into the heart; the container goes into the head and the content goes into the heart. Then there is great joy, great delight.

And Arup is right. YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? If you hear from the heart you cannot hear the lie because the heart has no way to interpret. The heart simply trusts. The heart is SHRADDHA, trust, faith. If you listen from the head you are a student, if you listen from the heart you are a disciple. If you listen from the head you will go on missing me, if you listen from the heart then there is no way to miss me. Then you have arrived.

The last question:

WHAT TO DO WHEN YOU DIE? STAY TOGETHER AND RUN THE RISK THAT THE MOVEMENT WILL

TURN INTO A STALE SORT OF RELIGION, OR DISSOLVE AND BE OPEN FOR THE CALL OF ANOTHER LIVING MASTER?

The question is from Swami Anand Adi.

First, have you heard my call yet? The living Master is confronting you -- have you heard my call yet? And if you cannot hear my call, what hope is there that you will hear some other living Master's call?

The very idea shows that you are missing me -- otherwise who bothers about death? If you have heard me, there is no death. If you have heard me at all, in that very hearing death has disappeared. Why are you concerned about my death? How can I die? I am no more. Death is possible only to the ego. Yes, the body will disappear but I cannot disappear.

Raman Maharshi was dying and a disciple started crying. Raman opened his eyes and said, 'What is the matter? Why are you crying?' And the disciple said, 'Bhagwan, you are leaving us. It is unbearable.' And although in great pain -- because he was suffering from throat cancer it was very difficult even to speak -- Raman laughed. And he said, 'But where can I go? I will be as much here as I am right now. Where can I go? You tell me. There is nowhere to go. There is NOWHERE to go.'

The same I say to you, Adi. How can I die? The one who could die has already gone, and the one who cannot die is here con-fronting you.

But it seems you are missing me. Because you are missing you think, 'What will happen to me when Osho is gone?' Rather than being concerned with that, be concerned right now with what is happening to you when Osho is here. That should be the concern. When I am here and you are here then let there be a meeting, let there be a dissolution, let there be a communion. What nonsense you are asking -- what to do when I die. Do something while I am here.

And I don't care a bit what you will be doing when I am gone. If you cannot do anything while I am here, what can be hoped about you? If you go on missing me while I am alive, naturally you will go on missing me when I am dead. It will not make much difference to you.

And it will not make much difference to others who are not missing me right now. They will never miss me. Even when I am gone I will be there in their heart, as alive as ever. Once you are really in contact with a living Master, that living Master becomes your living Master forever. Then there is no need.

But if you are not in contact, naturally you will have to find somebody else. In fact, you are already looking. This very question shows that you are already worried and the search has started. In fact, you are asking me, 'Osho, die soon so I can find another living Master.' That's what your question really means. If you want, I can do that. Just for your sake I can die so you will be free to find another Master.

But you are free right now. Have I to die to make you free? You are free. If you do not feel any contact with me, then who is holding you here?- Don't deceive yourself. You are absolutely free. I am nobody's bondage. I am here to liberate you, not to create a prison for you. If you cannot make a heart-to-heart contact with me, then escape from here. This place is not for you.

Your question is very clear. It says: WHAT TO DO WHEN YOU DIE? STAY TOGETHER AND RUN THE RISK THAT THE MOVEMENT WILL TURN INTO A STALE SORT OF RELIGION, OR DISSOLVE AND BE OPEN FOR THE CALL OF ANOTHER LIVING MASTER? If you have heard me there is no need to worry. If you have not heard me then there is every need to escape from here. Then I am not for you.

But think of this moment. Don't be worried about the future -- that is none of your concern.

The second thing: each religion becomes a Church by and by. It has to, by the very nature of things. While the Master is alive it is one thing; when the Master has gone it is quite another. But for those who loved the Master, the Master is always there. For the people who loved Raman Maharshi. the Master is there. They still have the same feeling. when they go to Arunachal, his place, his mountain, and when they sit near his samadhi, it still has the same fragrance, the same freshness, the same presence, the same radiance. And Raman still answers and Raman still instructs and Raman still comes into their dreams, into their visions. For them there is no need to go anywhere; they have found their Master.

There are others also who go to Raman's place -- but he is no longer present there. They think that he is dead, they know that he is dead. It is only a graveyard now, an old temple, relics. They cling to the sect. They still cherish the idea that they are followers of Raman. They are the dead people. It is good if they find some new Master -- because with the old they missed. They should find a new Master.

So I cannot make a categorical statement about what you are to do when I am gone. For those who have contacted me I will never be gone and for those who have not contacted me I am already gone. They should

leave right now. They should not wait for my death. Yes, after death they have to leave -- but I am saying they should leave right now. Don't waste your time.

It depends on you whether my religion will remain alive or not when I am gone. It depends on you. To a few it will be dead... to them it is dead now. To a few it will remain alive... to them it is alive now and it will be alive forever. So each one has to decide for himself. If when I am gone you feel that I am there to help you, I will be there to help you. If you feel I am no longer there to help you, naturally you have to choose another Master.

And I am saying that you have to choose right now. Why wait for that moment? I may not die so soon. People like me are unpredictable. I may die tomorrow or I may not die so soon. So don't depend on that. You just listen to your own heart. If your heart is growing with me, blooming, new foliage is coming, new buds are opening, then I am your Master. If it is not happening, then seek and search somewhere else with all my blessings.

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THERE WAS ONCE A WOMAN WHO ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. SHE LEFT THE RANKS OF THE ATHEISTS TOO, AND JOINED ANOTHER FAITH. THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS, SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH. EACH TIME SHE ENTERED A NEW FOLD SHE WAS WELCOMED, AND HER RECRUITMENT WAS REGARDED AS A GOOD THING, AND A SIGN OF HER SANITY AND ENLIGHTENMENT.
HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION. AT LENGTH, SHE HEARD OF A CERTAIN CELEBRATED TEACHER, IMAM JAFAR SADIK, AND SHE WENT TO SEE HIM.
AFTER HE HAD LISTENED TO HER PROTESTATIONS AND IDEAS, HE SAID, 'RETURN TO YOUR HOME, I SHALL SEND YOU MY DECISION IN A MESSAGE.'
SOON AFTERWARDS THE WOMAN FOUND A DISCIPLE OF THE SHEIK AT THE DOOR. IN HIS HAND

WAS A PACKET FROM THE MASTER. SHE OPENED IT, AND SAW THAT IT CONTAINED A GLASS BOTTLE, HALF FULL WITH THREE LAYERS OF PACKED SAND -- BLACK, RED AND WHITE -- HELD DOWN BY A WAD OF COTTON. ON THE OUTSIDE WAS WRITTEN: 'REMOVE THE COTTON AND SHAKE THE BOTTLE TO SEE WHAT YOU ARE LIKE.'

SHE TOOK THE WADDING OUT AND SHOOK THE SAND IN THE BOTTLE. THE DIFFERENT COLOURED GRAINS OF SAND MIXED TOGETHER, AND ALL THAT SHE WAS LEFT WITH WAS A MASS OF GREYISH SAND.

MAN is a paradox. And man is the only animal, the only being, that is paradoxical -- that is man's uniqueness. Man's special being is his innermost paradox. All other animals are non-paradoxical.

A tree is a tree, and a dog is a dog, but man is never in a state of isness. He is always becoming, growing. Man is always surpassing himself; that is his paradox. And it is at his very core of being. It is not accidental, it is very fundamental. Once you understand this paradox you have your first glimpse about human-ness -- what man is.

Man is always a project, a becoming. His being consists of becoming -- this is the paradox. He is always between that which he was and that which he is going to be. He is always between his past and future -- a bridge hanging between two eternities, the past and the future. He is a surpassing, a continuous surpassing. Man is never content with that which he is; he is trying to go beyond, always trying to go beyond. Whatsoever he is doing, all his effort is basically how to become something more, something higher, something better.

Man is a progress, a wayfarer, a pilgrim -- and his life is a pilgrimage, a non-ending pilgrimage, that goes on and on. A dog is born, a tree is born.... The tree is born with all its tree-ness and the dog is born with all its dog-ness. Man is not a given fact; man is born only with a possibility, with a potential. Man is born as a blank, as a nothingness; nothing is written.

All other beings have a certain essence, a certain soul. In man it is just the reverse. His existence comes first and then he starts seeking for his essence. In other animals essence comes first, then existence. They already bring a built-in programme; they never grow, they remain the same. That's why they look so innocent, so unworried, so non-tense. Look into the eyes of a cow -- how peaceful, calm, tranquil she is. There is no anxiety no anguish, no clouds. Look into the eyes of a man. They are always cloudy. They always have anguish, there is always trembling: the trembling of. 'Whether I am going to make it or not?' -- the trembling of, 'Whether I will be able to find myself or not?' -- the trembling of, 'Whether I will be fulfilled or remain unfulfilled?'

The animals are at ease, relaxed; man is a tension. This is his glory and this is his anguish too. This is his dignity and this is his problem too. It is his glory because he is capable of creating himself -- he is a god. And it is his anguish because the possibility is always there that he may fail, he may not be able to create himself. Who knows? It is glory because of freedom -- he has not been programmed. He is the only animal who remains without a programme. He has not been given a map, he has not been ordered.

Man is the only being who is uncommanded. with no orders. He comes into existence empty and then he starts groping for his being. Then he starts groping and creating and searching. Man is an adventure.

But with the adventure is uncertainty, insecurity, failure, fear. One can always go wrong. There is more possibility of going wrong, less possibility of being right. There are a thousand and one ways -- which one is the right one? You are always anxious. And whatsoever you choose you choose with uncertainty because you can never be certain whether this path will lead to your goal or will end in a cul-de-sac somewhere -- whether it will reach anywhere or will just end in a desert.

Man's glory is his freedom: that he can create himself, that he can be himself, that nothing is forced on him, that he is open-ended. And man's misery is because he cannot be certain, can never be certain that he is on the right path, that whatsoever he is doing is meaningful or not.

Man is the only animal who goes mad. He has problems to face, to solve, to grow beyond. This is the first thing I would like you to understand.

There was a great Sufi Master -- one of the greatest in all the ages -- Al-Ghazzali. He says: 'On the path of human growth from man to God -- from man the potential to man the actual, from possibility to reality -- there are seven valleys.' These seven valleys are of immense importance. Try to understand them because you will have to pass through those seven valleys. Everybody has to pass through those seven valleys.

If you understand rightly what to do with a valley you will be able to go beyond it, and you will attain to a peak -- because each valley is surrounded by mountains. If you can pass through the valley, if you don't get entangled in the valley, if you don't get lost in the valley, if you don't become too attached to the valley,

if you remain aloof, detached, a witness, and if you keep on remembering that this is not your home, that you are a stranger here, and you go on remembering that the peak has to be reached, and you don't forget the peak -- you will reach to the peak. With each valley crossed there is great celebration.

But after each valley you have to enter another valley. This goes on. There are seven valleys. Once you have reached the seventh then there are no more. Then man has attained to his being, he is no longer paradoxical. There is no tension, no anguish. This is what in the past we have called Buddhahood. This is what Christians call the state of being a Christ. This is what Jainas call Jinahood -- becoming victorious. There are many names, but the basic idea is that unless man becomes God he remains in anxiety. And to become God these seven valleys have to be crossed.

And each valley has its own allurements. It is very, very possible that you may get attached to something and you will not be able to leave the valley. You have to leave it if you want to enter the second valley. And after each valley there is a peak, a great mountain peak. After each valley there is jubilation and the jubilation goes on becoming more and more intense. And then finally, in the seventh valley, you attain to the cosmic orgasm -- you disperse. Then only God is.

Listen to these seven valleys and try to understand them. And don't think Al-Ghazzali is talking about something philosophical. Sufis are not interested in philosophy at all. They are very practical people. If they say something they mean it. If they say something, it is said for the seeker. It is not said for the curious ones, not for intellectuals, but for those who are on the path, those who are really working hard to have a glimpse of the truth. It is for the seekers.

The first valley.... The first valley is called the valley of knowledge.

Naturally, knowledge has to be the first because man starts by knowing. No other animal has knowledge; only man knows, only man collects knowledge. Only man writes, reads, talks. Only man has language, scriptures, theories. So knowledge has to be the first valley.

The negative part of the valley is that you can become knowledgeable, you can get hooked on knowledge. You can forget the real purpose of knowing and you can become attached to knowledge itself. Then you will be accumulating more and more knowledge and you can go on for lives together accumulating knowledge. You will become a great scholar, a pundit, but you will not become a knower.

The way of the knower is utterly different from the way of knowledge.

There are two things when knowledge happens: the content of knowledge -- you know something -- and the consciousness, the mirror, you who knows. If you become too attached to the content of knowledge rather than to the capacity of knowing, you will be lost in the valley. That part which can make you entangled, hooked, attached, I call negative.

If you become knowledgeable then you are lost; you cannot cross the first valley. And the more knowledge you have, the more confused you will become -- because there is no way to decide what is true. Everything that you hear, if rightly put before you, logically placed before you, will look right. There is no other way for you to decide; there is no criterion. That's why it goes on happening. You go to one Master and you hear him, and he looks right. Then you go to another Master and you hear him, and he looks right. You read one book and it looks right; you read another book -- maybe just the opposite -- and that too has its logic, and it looks right. There is no way to decide what is right. And if you go on accumulating you will go on accumulating contradictions -- opposite statements. And there are millions of standpoints and sooner or later you will become just a crowd of many philosophies and systems. That is not going to help. That will become the greatest hindrance.

So the first thing is that in the valley of knowledge one has to remain alert that one has to be emphatically concerned with the capacity of knowing -- not with the object, not with the content. One should emphasise witnessing, one should become more and more alert and aware, then one becomes a knower. Not by knowing many things but just by becoming more aware, one becomes really a knower.

The path of knowledge has nothing to do with scriptures. opinions, systems, beliefs. It has something to do with the capacity to know -- you can know. You have this immense energy of being conscious. So be concerned with the container, the consciousness, and don't be concerned with the content.

Don't be concerned with the known, be concerned with the knower. Knowledge is a double-arrowed phenomenon. One arrow points to the known, another arrow points to the knower. If you go on looking to the known you will be lost in the valley. If you start looking to the knower you cannot be lost, you will be able to transcend the valley. And once you transcend the valley of knowledge there is great, great joy -- because you have understood something very essential in you, something that is going to remain to the very

end, something that is very fundamental: the capacity to know, the capacity to be conscious.

So if you look at the knower, if you become more alert about the knower, you have used the positive.

The second valley is called the valley of repentance.

When you start looking at who you are, naturally great repentance arises. Because of all that you have done wrong, all that you have done and should not have done. you start feeling repentance. So a great peak comes with consciousness -- but suddenly, with consciousness, conscience arises. Remember, the conscience that you have is not the true conscience. It is a pseudo-coin; it is given by the society.

People have told you what is right and what is wrong; what is moral, what is immoral. You don't know exactly what is moral or what is immoral. But after crossing the first valley you will be able to know exactly what is right and what is wrong. And then suddenly you will see what wrong you have done -- how many people you have been hurting, how sadistic you have been with others, how masochistic you have been with yourself, how destructive, violent, aggressive, angry, jealous, you have been up to now. All that will come to your vision. That is a natural by-product of becoming conscious -- conscience arises.

This conscience has nothing to do with the ordinary conscience that you have -- that is borrowed. So you can have it and still it does not hurt; it does not give pain so real that you can be transformed through it. You only know so-so what is right, and you go on doing the wrong, you go on doing whatsoever you want to do. Your knowledge of the right does not create any difference in you. You know that anger is bad but you remain angry. On the one hand you know that anger is bad, on the other hand there is no problem, you continue to be angry. On the one hand you know that possessiveness is not good, and on the other hand you go on hoarding, you go on possessing -- not only things but you even start possessing persons. You possess your wife, your husband, your children -- as if they are things, as if they can be possessed. You destroy through your possessiveness, and you know it is wrong.

This borrowed conscience does not help, it simply burdens you. With the first valley crossed, your own conscience arises. Now you know exactly what is wrong and it becomes impossible to do otherwise. This is the point where the Socratic dictum becomes meaningful -- that 'Knowledge is virtue'.

Now the negative part of the valley of repentance.... The negative part is that you may become too worried about the guilt concerning the past -- that you have done this wrong and that wrong, and you have been doing millions of wrongs. You have been unconscious here for so long that if you start counting all of that, it will create a kind of morbidness. You will become so guilty that, rather than growing. you will fall into great darkness.

So if guilt arises and you become morbid and you become too troubled by the past, you will remain in the second valley. You will not be able to surpass it. If the past becomes too important, then naturally you will be continuously crying and weeping and beating your chest and saying, 'What wrong I have been doing!'

The positive part is that you should become concerned with the future, not with the past. Yes, you have noted that you have been wrong, but that was natural because you were unconscious. So there is no need to feel guilty. How could one be right when one was unconscious? You have taken note of it -- that your whole past has been wrong -- but it does not create a burden on your chest. You take note of it. That taking note helps you because you will not be able to do it again -- you are finished with it. You feel sad that you have been hurting so many people in so many ways, but you feel joyous also, simultaneously, because now it will not happen any more. You are freed from past and guilt! You don't become concerned about it, you become concerned about the future, the new opening.

Now you have your own conscience; now the future is going to be totally different, qualitatively different, radically different. You will be thrilled with the adventure. Now you have your own conscience, and your conscience will never allow you to do wrong again. It is not that you will have to control -- when the real conscience has arisen there is no need to control, no need to discipline. The right becomes the natural thing. Then the easy is the right and the right is the easy.

In fact, once the conscience has arisen in you, if you want to do wrong you will have to make great effort to do it. And even then there is not much possibility of succeeding.

Without your own conscience you have to make much effort to be right, and even then you don't succeed. So one is thrilled. One feels sad for the past but one is no longer burdened, because the past is no more. That is the positive part -- that one should feel that the transformation has happened, that the blessing has arrived, that God has given you the greatest gift of conscience. Now your life will move in a totally new dimension, on a new track.

This is where real morality is born, virtue, SHEELA.

The third valley.... The third valley is called the valley of stumbling blocks.

Once the conscience has arisen you will now be able to see how many blocks exist. You have eyes to see how many hindrances there are. There ate walls upon walls. There are doors too but they are few and far between. You will be able to see all the stumbling blocks.

Al-Ghazzali says there are four: one, the tempting world -- the world of things. They are very fascinating. Lust is created. Why have all the world religions been saying that one has to go beyond the temptation of the world? -- because if you are tempted too much by the world, and you hanker too much for the worldly things, you will not have enough energy to desire God. Your desire will be wasted on things.

A man who wants to have a big house, a big balance in the bank, great power in the world, and prestige, puts all his desiring, invests all his desiring in the world. Nothing is left to seek God.

Things are not bad in themselves. Sufis are not against things, remember. Sufis say that things are good in themselves. but one who has started seeking for God and the ultimate truth cannot afford them. You have a certain quality and certain quantity of energy. The whole energy has to be put into one desire. All the desires have to become one desire, only then can God be attained, only then can you surpass this third valley.

Ordinarily we have many desires. the religious person is one who has only one desire, whose all other desires have fallen into one big desire -- just as small rivers, small streams, small tributaries fall and become the big Ganges -- like that. A religious person is one whose all other desires have become one desire: he desires only God, he desires only transcendence.

So the first is the tempting world; the second is people -- attachments to people.

Sufis are again, remember, not against people, but they say that one should not become attached to people. Otherwise that very attachment will become a hindrance, a stumbling block to God. Be with your woman and be with your man, be with your children, be with your friends, but remember that we are all strangers here and our togetherness is just accidental. We are travellers, we have met on the road. For a few days maybe we will be together -- feel thankful for that -- but sooner or later, ways part. Your wife dies, she goes on her own way, and you will never know where. Or, your wife falls in love with somebody else, and your ways part. Or you fall in love with somebody else. Or your son becomes grown-up and he takes his life into his own hands and moves away from you -- every son has to move away from the parents.

We are together on this road for only a few days an(:l our being together is just accidental. It is not going to be forever. So be with people, be lovingly with people, be compassionately with people, but don't become attached -- otherwise your attachment will not allow you freedom enough to go beyond.

So the second is people, attachments. The third Al-Ghazzali calls Satan, and the fourth, the ego.

By Satan the mind is meant -- the mind that you have accumulated in the past. Although conscience has arisen, although you have become more conscious than ever, the mechanism of the mind is still there lurking by the side. It will lurk a little longer still. It has been with you for so long that it cannot leave you suddenly. It takes time. And it waits and watches -- if some opportunity is there it will immediately jump and take possession of you. It has been your master, you have functioned as a slave. The mind cannot accept that you have become a master so suddenly. It takes time.

The mind is a mechanism, it is always there. For the seeker, the mind is the Devil. All the stories about the Devil are nothing but about the mind. The Devil -- or Satan, as Sufis call the Devil -- is just a mythological name for the mind.

When the Devil tempts Jesus, do you think some Devil is standing there outside? Don't be foolish! There is no Devil standing outside. The temptation is coming from Jesus' own mind. The mind says, 'Now that you have become so miraculously powerful, why bother about other things? Why not have the kingdom of the whole world? You can have it! It is just within your reach. You can possess the whole world, you have so much power. You are so spiritually high. Your SIDDHIS are released. You can have all the money and all the prestige that you want. Why bother about God and religion? Use this possibility!' Mind is tempting.

And when Jesus says, 'Don't come in my way. Go away!' he is not talking to some Devil outside. He is simply saying to the mind, 'Please don't come in my way. I am no longer concerned with the desires that you have, I am no longer concerned with the projects that you have, I am on a totally different journey. You know nothing about it, you keep quiet.'

And the fourth is ego -- one of the greatest stumbling blocks on the path of seeking. When you start becoming a little conscious, when your conscience arises, and you start seeing the stumbling blocks, a great

ego -- from nowhere -- suddenly takes possession of you: 'I have become a saint, a sage. I am no longer ordinary, I am extraordinary!' And the problem is that you ARE extraordinary! It is true! So the ego can prove it. That is the greatest problem, because the ego is not just talking nonsense. It is sensible. It is exactly so!

Still one has to be alert that if you get entangled with the ego, with the idea that 'I am extraordinary' then you will always remain in the third valley. You will never be able to reach the fourth, and the fourth will bring more flowers and higher peaks and greater joys -- and you will miss.

This is the place where SIDDHIS -- spiritual powers -- become the most hindering thing.

The negative part is to start fighting with these stumbling blocks. If you start fighting, you will be lost in the valley. There is no need to fight. Don t create enmity. Just understanding is enough.

Fighting means repression. You can repress the ego, you can repress your attachment to people, you can repress your lust for things, and you can repress your Satan, your mind, but the repressed will remain, and you will not be able to enter into the fourth valley.

Only those who have no repressions enter the fourth valley. So don't start repressing.

The positive part is: take the challenge -- that the ego is challenging you. Don't take it as an enmity, take it rather as a challenge to go beyond. Don't fight with it; understand it. Look deep into it. Look into the mechanism of it: how it functions, .how this new ego is arising in you, how this mind goes on playing games with you, how you become attached to people, how you become attached to things. Look into the how of it with cool observation, with no antagonism. If you become antagonistic in any way, then you are caught. If you become indulgent, you are caught. If you become antagonistic, you are caught. And these two are the easiest things. People know only two things: either they know how to become friends or they know how to become the enemy. That is the only ordinary understanding possible.

The third thing will help. Be watchful, witnessing; neither inimical nor friendly. Be indifferent. Just see that they are there, because if you take any feeling attitude -- for or against -- the feelings will become bondages. Feeling means that you become attached. Remember, you are as attached to your enemies as you are attached to your friends. If your enemy dies, you will miss him as much as you will miss your friend -- sometimes even more, because he was giving some meaning to your life. Fighting with him, you were enjoying a trip. Now he is no more. The ego that was being fulfilled by fighting with him will never be fulfilled again. You will have to find a new enemy.

So don't make enemies and don't make friends. Just see. Be very, very scientifically observant. That is the positive thing to do. Explore what ego is, and explore joyously. Explore what lust is, and explore joyously.

Then comes the fourth valley: the valley of tribulations.

Entry into the unconscious happens in the fourth valley. Up to now you were confined to the world of the conscious. Now, for the first time, you will enter into the deeper realms of your being, the unconscious, the darker part, the night part. Up to now you were in the day part. It was easier. Now things will become more difficult. The higher you go, the more you have to pay. With each higher step the journey becomes more arduous and the fall becomes more dangerous. And one has to be more alert. On each step more awareness will be needed, because you will be moving on higher planes.

The valley of tribulations is the entry into the unconscious. It is the entry into what Christian mystics have called 'the dark night of the soul'. It is the entry into the mad world that you are hiding behind yourself. It is very weird, it is very bizarre. Up to the third a man can proceed without a Master, but not beyond the third. Up to the third one can go on one's own. With the fourth a Master is a must.

And when I am saying that one can go up to the third on one's own, I don't mean that one has to go and I don't mean that everybody will be able to go. I am simply talking of a theoretical possibility. Up to the third it is theoretically possible that a man can go without a Master. But with the fourth, the Master becomes an absolute necessity -- because now you will be sinking into darkness. You don't yet have any light of your own that you can use in that darkness. Somebody else's light will be needed -- somebody who has gone into that dark night and for whom it has become possible to see in that darkness.

The negative part of the valley of tribulations is doubt -- great doubt will arise! You don't know what doubt is you don't know yet! All that you think is doubt is nothing but scepticism, it is not doubt. Doubt is an altogether different phenomenon.

Somebody says, 'God is'; you say, 'I doubt.' You don't doubt. How can you doubt? You are only being sceptical. You are only saying, 'I don't know.' Rather than saying 'I don't know' you are using a very strong

word 'doubt'. How can you doubt? Doubt is possible when you are facing a reality.

For example, you have never seen a ghost. And you say, 'I doubt the existence of ghosts.' That is not doubt, that is just being sceptical. You are simply saying, 'I have never come across one so how can I believe. I doubt.' That is not doubt. Doubt will be when one day, passing through the cemetery, you suddenly come across a ghost! Then your whole being will be shaken. Then you will be for the first time in a state where doubt arises: whether that which you are facing is true or an hallucination.

Doubt is very existential; scepticism is intellectual. Scepticism is only in the mind; doubt enters into your very being, your whole body-mind-soul. Your totality is shaken.

In this dark night of the soul, doubt arises. Doubt about God -- because you were seeking for more light and this is happening, just the opposite. You were seeking for more bliss and you have fallen into the dark night. A great doubt arises about whether you are going right, about whether this seeking is worth it -- because you were seeking for gold, you were seeking for great light and great enlightenment and nirvana and samadhi and satori, and instead of satori and samadhi, this dark night has overwhelmed you. Even those lights that used to be there are there no more. Even those certainties that used to be there are there no more.

You used to know certain things; now you know nothing. You had some security. Even that is gone. The very earth underneath your feet has slipped away; you are drowning. Then doubt arises. Then you start feeling that maybe this whole religious trip is nonsense, maybe there is no God, maybe you were tooling yourself, maybe you have chosen something absurd. It was better to live in the world, to be of the world. It was better to have many more things: to enjoy power, to enjoy sex, to enjoy money. What have I done? I have lost all and this is the result!

To every seeker this moment comes. And if this doubt arises, then naturally one starts defending oneself against the darkness. One creates an armour around oneself against the darkness, the invading darkness. One has to protect oneself. If you do that you will be thrown back again to the conscious part of your mind. You will miss the mystery of darkness. Light is beautiful, but nothing compared with darkness. Darkness is more beautiful, more cooling, more deep. Darkness has depth; light is shallow. And unless you are able to welcome darkness you will not be able to welcome death.

So the first teaching is that you have to accept, welcome, relax. This darkness is the first glimpse of God. It is dark, but later on you will understand that it was not dark. It was really that for the first time you had opened your eyes towards God and it was too dazzling, that's why it looked dark. It was not dark; darkness was your interpretation.

Look at the sun for a few seconds and soon you will be surrounded by darkness. It is too much; you cannot bear it. A man can go blind by looking at the sun too long. Look at the sun for a few seconds and then go into your house and you will find the whole house full of darkness. Just a moment before you were there and you could see everything. Now you cannot see anything; you will stumble over things.

That it is dark is interpretation. But it is natural. Later on when you have transcended the valley then you will be able to look back and see the reality. Only a Master can hold your hand in this dark night of the soul and make you confident, can say to you and convince you -- 'Don't be worried. It only looks dark, it is not dark. It is the first meeting with God. You are coming closer.'

There are three things to be understood: sleep, death and samadhi.

Sleep is like death. In the East we say it is the small death, the tiny death. We die every night and disappear into the dark night. Then comes death -- a bigger death than sleep. The body disappears but the mind remains and is born again. Then comes the ultimate death -- samadhi -- where body disappears and mind disappears and only the innermost core, consciousness, remains. That is the ultimate death.

In the fourth valley you encounter the first glimpse of how the ultimate death is going to happen to you. If you reject it, if you defend yourself against it, if you create an armour, you will be thrown back to the third valley, and you will miss. And once you have missed the fourth you will always remain afraid to go again into it.

My observation about people is that people who have entered into the fourth valley some time in their past lives, and have become too frightened and escaped from it, are the people who are always afraid of anything deeper. Love -- and they will be afraid. Orgasm -- and they will be afraid. Friendship -- and only so far; beyond that they will be afraid. Discipleship -- and they will be afraid. Surrender -- and they will be afraid. Prayer -- they will be afraid. They will be afraid of all those things that can again bring them to that fourth valley. They may not be consciously aware of why they are afraid.

The fourth valley is very important because it is just in the middle. There are seven valleys, the fourth is just in the middle. Three are on this side and three are on that side. The fourth is immensely significant; it is

the bridge. The Master is needed on this bridge because you pass from the known to the unknown, from the finite to the infinite, from the trivial to the profound.

The positive part is trust, surrender; the negative part is doubt, defence. The Master starts teaching you about trust and surrender from the very beginning so that by and by it becomes your climate -- because it will be needed when you enter into the fourth valley.

Sometimes people come to me and they say, 'Why can't we be here without surrendering? Why can't we meditate and listen to you and be benefitted as much as we want? What is the point of surrendering?'

They don't understand. In the beginning it may not look very relevant. Why? For what? You can listen to me without surrendering and you can meditate here without surrendering. You can pass through growth groups without surrendering. It seems perfectly okay. Surrendering does not seem to be needed at all. But you don't know what is going to happen in the future. For that, preparation has to be made right now. You cannot wait for that moment. If preparation has not been made before, then you will miss. Then when the right time comes, when your house is on fire and you have not dug the well yet, and you start digging it, by the time it is ready, the house will be gone.

One has to dig the well before the house catches fire! So right now it may not seem relevant. I can understand. Logically it is not relevant right now. Listening to me, what surrender is needed? Meditating, what surrender is needed? But when you enter the fourth valley, surrender will be needed. And you cannot suddenly learn the ways of surrender. You have to go on learning them before the need arises. Surrender has to become your climate.

The fifth valley... the thundering valley.

In the fifth valley you enter death. In the fourth you entered sleep, darkness; in the fifth you enter death. Or, if you like to use modern terminology for it: in the fourth you enter the personal unconscious; in the fifth you enter the collective unconscious. Great fear arises because you are losing your individuality.

In the fourth you were losing light, day, but you were there. In the fifth you are losing yourself -- you don't feel as if you are, you are dispersing, you are melting. Your feeling that 'I am a centre' starts becoming vague, cloudy.

With entry into death, entry into the collective unconscious, great fear arises, great anguish is felt -- the greatest anguish that you will ever feel -- because there comes the question: to be or not to be? You are disappearing; your whole being will hanker to be. You would like to go back to the fourth. It was dark, but at least it was good -- you were there. Now, the darkness has become more dense. Not only that, you are disappearing into it. Soon not even a trace will be left of you.

The negative part is clinging to the self. That's why great teachers -- Buddha or Jalaludin Rumi -- insist -- 'Remember, no-self, anatta.' Sufis call it fana -- one disappears. And one should prepare for this disappearance, one should be ready -- not only ready but in a deep welcome. It is going to bring great joy, because all your misery is contained in your ego. The very idea that 'I am' is your ignorance. The very idea that 'I am' creates all kinds of anxieties and problems for you. The ego is the hell.

Jean-Paul Sartre has said: 'Hell is other people.' That is not right. The hell is YOU, the hell is the ego! If other people feel like the hell, they feel like the hell also because of the ego -- because they hurt it continuously. They go on pushing your buttons. Because you have this wound of the ego everybody seems to hurt you. It is just your idea that 'I am special' and when somebody does not recognise it, it gives pain. When you don't have any idea of being special -- what Zen people call 'to become ordinary' -- if you become ordinary, then this valley can be crossed. If you become nobody, then this valley can easily be crossed.

So the negative part is clinging to the self and the positive part is relaxing into no-self, into nothingness -- being ready to die, willingly, joyously, voluntarily.

Then comes the sixth valley -- the abysmal valley.

One disappears. In the fifth, one was disappearing; in the sixth, one is no more. One is a memory of the past, one disappears. In the fifth, one was entering into death; in the sixth, death has happened, one has died, one is no more. That's why it is called the 'abysmal valley'. It is the most painful, because it is the sixth -- the last but one. One passes into the greatest pain of not being, of nothingness. One cannot believe it -- because in a certain sense one is, and in a certain sense one is no more. The paradox has come to the ultimate peak. One is and one is not. One can see one's own corpse -- one is dead -- and still one knows that one is seeing, so one must be in some way, in some sense. All the past ideas of the self have become irrelevant. A new idea of self arises.

Death happens, one disappears. This is what Christians call crucifixion. Nothingness has arrived; one is just an empty sky. Hindus call it samadhi, Zen people call it satori.

And the negative part complains. It will be good to remind you. At the crucifixion Jesus shows both attitudes. First he complains. He looks at the sky and says, 'Why? Why have you forsaken me? Why have you abandoned me?' This is the negative part. He is complaining. He is dying and no help is arriving. He is on the cross -- and deep down somewhere there must have been a lurking desire that God's hand will arrive and everything will be okay and the cross will become a crown and he will descend with new glory. Somewhere there must have been a lurking desire in the very unconscious core of his mind -- he may not have been aware of it. He had waited long enough, the last point had come. He had carried his cross on the hill, he had suffered all kinds of humiliation, but he had waited, patiently waited -- waited for this moment. Now his hands have been nailed. Now it is a question of seconds and he will be gone. Now there is no time left to wait any more and the help has not come and God is not visible. Hence the cry, 'Why have you forsaken me? Why have you abandoned me?' This is the negative part, natural even to a man like Jesus.

If you think of your past and then complain -- 'I have been doing all that was asked of me to do, all that you have ordered me to do. I have followed you blindly, and this is the result? This is the fulfilment...?'

The positive part is deep gratitude. With the second, the positive part, one forgets the past, one looks into the future and one trusts. The last test has come, the ultimate test, and one feels grateful that 'If this is your will, let it be done.' That's what Jesus did. He showed both the attitudes. First he showed the negative -- which is very human. I love Jesus because he showed that. He was very human. That's why he used to say again and again, 'I am the Son of Man.' As many times as he says 'I am the Son of God' he says 'I am the Son of Man.'

He was eternity come into time; he was the beyond come into the world. He belonged to both the world and the beyond. That's how each Master belongs -- to both. One foot is in this world, the other foot is in the other. And on the crucifixion day, in that moment when all is disappearing, Jesus shows both attitudes. First, he shows the attitude of being 'Son of Man'. He says, 'Why? Why have you abandoned me? I have hoped, I have prayed, I have lived a life of virtue -- and this is the fulfilment? This is the reward?'

But then he immediately understands that he is missing the point. If this is the will of God then this has to be so. He surrenders. The positive is gratitude, surrender.

With 'Why have you abandoned me?' he recognises his complaint, his humanity. He must have laughed in that moment, he must have seen his limitation as a human being, and he dropped it. Immediately he says, his immediate statement is, 'Thy kingdom come, Thy will be done.' Gratitude has arisen, surrender is total. Now there is nothing more.

Jesus dies as Son of God. And the gap is very, very tiny. In just a split second he changed from being man into God. The moment complaint changes into trust, you change from human into God. He becomes prayer. 'Thy will be done.' Now he is no more. Now he has no will of his own.

And then comes the seventh valley, which is the last, the ultimate -- the valley of hymns, the valley of celebration.

Rebirth, resurrection, happens in the seventh valley. That is the meaning of the Christian idea of resurrection -- that Christ is reborn, reborn in the body of glory, reborn in the body of light, reborn in the body divine. Now there is no positive, no negative. Now there is no duality. One is ONE. Unity has arisen -- what Hindus call ADWAITA. The dual has disappeared. One has come home.

The valley of the hymns.... Al-Ghazzali has given it a beautiful name. Now there is nothing left -- just a song, a song of celebration, praise of God, utter joy. This is what I call the ultimate orgasm.

If I were going to name this valley I would call it the valley of total orgasm. Only celebration is left. One has flowered, bloomed. The fragrance is released. Now there is nowhere to go. Man has become that for which he was seeking, searching, struggling.

Man is a paradox. He is not what he is. He is that which he is not yet. But the day you realise the ultimate, you will have a laugh arising in your very heart, because then you will know that you were always this. It was just unknown to you. The future was contained in you, just hidden. You had to discover it. These seven valleys are the valleys of discovery.

This is a beautiful map; this is the Sufi map.

Now this story.

THERE WAS ONCE A WOMAN WHO ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. SHE LEFT THE RANKS OF THE ATHEISTS TOO, AND JOINED ANOTHER FAITH. THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS. SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH. EACH TIME SHE ENTERED A NEW FOLD SHE WAS WELCOMED, AND HER RECRUITMENT WAS REGARDED AS A GOOD THING, AND A SIGN OF HER SANITY AND ENLIGHTENMENT.
HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION.

This woman was lost in the first valley -- the valley of knowledge -- and she got hooked to the negative. She became knowledgeable. She went to this school and to that; she went to this teacher and that; she studied this doctrine and that; and each time she started something new she would be thrilled. It would be a kind of honeymoon. And sooner or later she would be fed up with it and she would start moving and searching again.

The total result was that she gathered much knowledge of diverse nature, much knowledge of contradictory systems. All those systems work, remember -- never forget it! Each system works, but it works in its purity only. If you mix it with many systems it will never work. It will be like you take a few parts from a Mercedes-Benz and a few parts from a Rolls Royce and a few parts from a Chevrolet and a few parts from a Ford and a few parts from a truck and a few parts from somewhere else, and you put them together. They are all useful, but this mechanism that you have created out of them is not going to work. A part that was functioning in a certain mechanism will not be able to function with other kinds of parts. Each system is an organic whole. It is complete in itself. If you listen to Mahavira and find a few beautiful thoughts, and then you go to Buddha and listen and find a few beautiful thoughts. and you make a concoction -- a KEDGEREE -- you will become confused. Those fragments that you have taken from Mahavira were beautiful, but they belonged to a certain system; they were organic parts of a certain whole. They can function only in that whole, they cannot function with anything Buddhist. And the Buddhist fragments are beautiful, but only in a Buddhist system.

Now this woman became more and more confused. And this woman is very representative of many people -- many people here also -- who have been going to this teacher and that, to this system and that, and go on gathering. And they think that just by gathering a few wise statements they are going to become wise. They are utter fools! They will simply go mad.

Each system is perfect and works. But don't mix it with anything else; let it function on its own.

This woman ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. Then she became an atheist -- she abandoned religion itself. Then she JOINED ANOTHER FAITH -- she abandoned atheism too. And THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS, SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH.

She was just collecting fragments, wise sayings. These wise sayings may look wise, may be useful to the system from which they have been taken, but they become useless the moment you take them out.

It is said of a Hindu mystic that he went begging. And a woman looked at his eyes.... He had beautiful eyes. Saints have beautiful eyes, nobody can have eyes like a saint -- the depth, the joy, the feeling that one has arrived, the relaxation, the rest, the compassion. The woman became immensely attracted to the eyes. She started following the mystic.

One day the mystic asked, 'What is the matter? Why do you go on following me? I don't see any religious search in you.'

The woman confessed. She said, 'In fact, I don't have anything to do with religion. I have simply become attracted to your eyes; you have beautiful eyes.'

The mystic said, 'You go home. Tomorrow I will come to your home.'

She was very happy. She thought that the mystic was also interested in her. She took a bath, perfumed her body, decorated everything with flowers, cleaned the whole house. With great expectation and hope she was waiting. And then came the mystic. She could not believe it! He had taken his eyes out and he had brought them on a plate.

And he said, 'You keep them, otherwise you have to follow me unnecessarily. You keep these eyes. You can have them. I don't have much use for them because whatsoever I needed to see I have seen. And it doesn't look good that you go on following me just because of these eyes. You keep them.'

But are these eyes, eyes any more? They are not. They were eyes only when they were in the organic

unity of the body. Now they are nothing. Now you can look into them and you will not find any depth. You can look into them and you will not find any compassion or any love. There is nothing!. They are just ordinary pebbles, meaningless. The meaning is always in the totality.

So never think that you can become wise by collecting wise sayings. That is not possible. In this age many people have tried that. In India, Mahatma Gandhi was trying it -- take a few things from the Koran and a few things from the Bible and a few things from the. Gita and a few things from the Dhammapada, and collect them and make a concoction. That concoction he used to call the synthesis of all religions. This is just meaningless. You cannot create a synthesis of all religions. It will be like you cut off one of my hands and a leg of Krishnamurti and the head of Meher Baba, and put them all together and call it synthesis of all religions. It will not be of any use. It will stink! It will be ugly. That's what Mahatma Gandhi has done.

No synthesis is possible, and no synthesis is needed! No synthesis is needed between a rose-bush and the lotus -- they are perfectly beautiful as they are. Lotus is lotus, rose is rose, Islam is Islam, Hinduism is Hinduism, Zen is Zen, Sufism is Sufism. And Judaism is Judaism, and Jainism is Jainism. They are perfectly beautiful as they are. They are not lacking anything.

Each system is complete.

Now this woman gathered something from everywhere. And each time she went to a new school.... Of course, whenever a new recruit comes, the people feel very good. It proves that they are right. This woman has been to that Master and that Master and that Master -- and she has left, abandoned all. And now she has come to THEIR Master! So their Master must be the highest Master, the greatest Master. So they all welcomed her and they recruited her and regarded it AS A GOOD THING AND A SIGN OF SANITY AND ENLIGHTENMENT.

It was not sanity; she was going insane. And it was not enlightenment; she was getting farther away every day. But to know that, she had to come to a real Master.

HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION. AT LENGTH, SHE HEARD OF A CERTAIN CELEBRATED TEACHER, IMAM JAFAR SADIK....

Only a real Master can be shocking. All others who are just pseudo are never shocking. How can they shock? You are their customers, they have to persuade you -- they cannot shock you. They have to adjust themselves to you. In fact, they always say what you want to hear, they never say that which will be shocking -- otherwise you may leave them.

I know. I have been in contact with millions of people in this country. And because I went on shocking them, by and by they left. They were not here to listen to the truth, they were here to listen to THEIR truth -- and they had nothing. they had no truth at all. If they had had truth, there would have been no need to come to listen to me in the first place. But they thought that they had the truth. If they go to a pseudo-Master he will say the thing that they want to hear. He will accommodate himself to them. And whenever a Master accommodates himself to you, beware -- he is no Master! Because if he is accommodating himself to you, how can he transform you? He is your follower. He is trying to console you. He cannot be a transforming medium.

Transformation is painful. A Master has to work with a hammer in his hand.

This woman came to Imam Jafar Sadik. When she came to him....

AFTER HE LISTENED TO HER PROTESTATIONS AND IDEAS, HE SAID, 'RETURN TO YOUR HOME, I SHALL SEND YOU MY DECISION IN A MESSAGE.'

That's the way of the Sufis. They are very, very experimental people, and very practical and down to earth. Rather than saying anything, he says, 'I will send a message. You go home.' He must have seen the reality of the woman -- that she was already too confused. Saying anything to her would be confusing her more. Right now nothing could be taught to her. Right now she did not need to learn any more, she had already learned enough. She needed unlearning. So he didn't say anything.

SOON AFTERWARDS THE WOMAN FOUND A DISCIPLE OF THE SHEIK AT THE DOOR. IN HIS HAND WAS A PACKET FROM HIS MASTER. SHE OPENED IT, AND SAW THAT IT CONTAINED A GLASS BOTTLE, HALF FULL WITH THREE LAYERS OF PACKED SAND -- BLACK, RED AND WHITE -- HELD DOWN BY A WAD OF COTTON. ON THE OUTSIDE WAS WRITTEN: 'REMOVE THE COTTON AND

SHAKE THE BOTTLE TO SEE WHAT YOU ARE LIKE.'
SHE TOOK THE WADDING OUT AND SHOOK THE SAND IN THE BOTTLE. THE DIFFERENT COLOURED GRAINS OF SAND MIXED TOGETHER, AND ALL THAT SHE WAS LEFT WITH WAS A MASS OF GREYISH SAND.

Sadik is trying to show her -- 'You have become just a confusion. You have become mixed with all kinds of colours, and the result is that you are just grey. You don't have any colour.'

And these three layers of sands are very significant.

Sufis say there are three ways to God: knowledge, love, action -- just as Hindus say: DHYAN MARGA, BHAKTI MARGA, KARMA MARGA. This is because man has three faculties: the faculty of cognition, the faculty of feeling, and the faculty of action. The body is the source of action; the heart is the source of feeling, love, devotion; and the intellect is the sourCe of cognition, knowledge, knowing.

Because of these three faculties in man, there are three doors. Through these three doors man can enter into the divine. Action is black because it is the lowest. Feeling, love, is white because it is the highest. And between the two is the intellect -- red. The intellect is painted red because it is very aggressive, bloody; it has the colour of blood. The heart is painted white by Sufis because it is innocent, pure. White is the symbol of renunciation.

You can ask the physicists. The physicists say that the colour white means that all the rays of the sun have been turned back. The colour black means that all the rays of the sun have been absorbed. The red means that only the red is turned back; the green means that only the green is turned back. Each ray of light has seven colours. If a certain thing absorbs all the colours, it becomes black. If a certain thing renounces all the colours, it becomes white. So black is indulgence, white is renunciation.

Love is sacrifice, love is renunciation. When you love you are ready to give all. By giving, you become white. Intellect is very aggressive, always in a fighting mood -- argumentative; hence the colour red. Action is the lowest -- body-rooted. But all these three doors are there.

There were three layers of sand in the bottle; the bottle was half full. And the Master said, 'Remove the wad, shake the bottle and see what happens. That is your situation. There is something from the people who talk about love and live in love; and something from the people who talk about knowledge and live through intelligence; and something about the people who talk about action and live through action -- and they have all become mixed in you. and now you don't have any colour any more. You are just greyish -- a confusion.'

This must have been a great shock to the woman -- because everywhere else she had gone before she had been welcomed, and everywhere they had told her that now she had become enlightened because she had chosen the right Master. Now she had come to the right door. Now she had become sane. Up to now, wandering here and there, she had been mad. She was recruited with great welcome. But Sadik hammered her. He did not even feel it right to say anything to her. He sent a message -- a very practical device to show her her state of consciousness. She was lost in the first valley. She could not go beyond the first valley.

The story is of great significance. Many of you are lost in the first valley. It you want to go to the second, you will have to drop all the rubbish that you have gathered in your mind. All kinds of thoughts you will have to drop. You will have to unlearn.

Unlearning is the positive path. Through unlearning you will have a new attitude arising in you -- you will be less concerned with the known, you will be more concerned with the knower. And once you have dropped all your knowledge it will be very clear to you whether it is action that is going to be your door, or it is love, or it is knowledge. Right now you are a greyish mass.

Meditate over this story, and meditate over the seven valleys. Let me repeat it again: man is a paradox. Man is the only being who tries to surpass himself. Man is the only being who has a great longing to transcend. This is man's glory, because this is God's gift to man; and this is man's anguish too.

Now it depends on you whether you will make it into a blessing or into a curse.

Sufis: The People of the Path, Vol 2

Chapter #2
Chapter title: Diamonds Regained

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The first question:

I HAVE OFTEN THOUGHT THAT IF CHILDREN WERE RAISED IN A FREE AND LOVING ENVIRONMENT RATHER THAN THE INSANE SOCIETY THAT WE GREW UP IN, THEY WOULD ALL MATURE INTO FREE, LOVING, ENLIGHTENED BEINGS. BUT IF THIS WERE SO, MANY OF THE PRIMITIVE SOCIETIES WOULD BE OVERFLOWING WITH ENLIGHTENED BEINGS. WHY IS THIS NOT SO?

The first thing: before you can get to yourself, you will have to lose yourself. The child is born in innocence, and if the child never loses his innocence he will never become enlightened. Enlightenment means that you have lost it and regained it -- paradise lost and regained. It is part of enlightenment that first you must lose it.

It is like a fish who has always lived in the ocean -- it is impossible for the fish to know the ocean. It is very obvious to those who are standing outside but it is not so obvious to the fish. It has been born into it, it is part of it, it is like a wave. To know the ocean, a little separation is needed, a little distance is needed. The fish will remain unaware of the ocean and will die. But take the fish out, let the fish out, throw the fish on the bank, on the hot sand, and there will be pain and there will be suffering -- but in that suffering the fish will know for the first time that she has been living in the ocean. And for the first time a great thirst, a great desire will come to go back to the ocean. And she will make efforts to go back.

And if she succeeds and reaches back into the ocean there will be great joy. She had been in the ocean forever but there had been no joy. But now there will be joy, now she will be thrilled, blessed! Now each moment will be a kind of ecstasy. And it is the old, the same ocean she was born in. What difference has happened? A new consciousness has arisen. The fish is no longer innocent, the fish is enlightened.

In primitive societies you will not find Buddhas, you will not find Christs. Primitive societies live in the ocean. Innocence you will find, a childlike innocence you will find, an animal-like innocence you will find -- but you will not find a Buddha. A Buddha is one who has recognised his innocence. This recognition makes the difference. But to recognise, you first have to lose.

I can understand. Your question is very relevant. If this insane society drives you into neurotic paths, then the logical mind will say then why are the primitives not all enlightened? This society drives you into madness but through that very driving you start moving away from your innermost core. Suffering arises, and a great desire to come back home arises. That desire is what religion is all about -- to come back home.

What the society has done you will have to undo. Religion is against the society, the antidote to society. That's why when religion becomes part of society it is no longer religion. It becomes Christianity, Hinduism, Jainism, Judaism. Then it is no longer religion. Religion is basically against society. It has to be -- because society takes you away from yourself and religion brings you back to your own being. It destroys, demolishes, all that the society has done. But before it can demolish, the society has to do something.

So Buddhas exist only in a very cultured society. Enlightened people exist only in a very insane society. It will look paradoxical, but this is how it is.

If you look from this standpoint then you will be rebellious but you will not be against the society. There is a difference. You will be very compassionate, even towards all this insanity that is created by the society. It is part of the game. It makes enlightenment possible.

Take another example. A man has lived always in health. He does not know what a fever is; he does not know what a headache is. He does not know any kind of illness. Can you imagine him feeling his health? It

is not possible. In the very nature of things he will never know what health is. And he is healthy. So to know that one is healthy and the well-being of health, health alone is not enough. One can be healthy, perfectly healthy, and one may not be aware of it -- because the awareness comes from the opposite. The awareness comes from a dialectical process. The thesis must be opposed by the antithesis. Health must fall into illness, then you become aware of what you have lost. And if you can regain it there is great joy.

There is a Sufi story....

A very rich man was searching for bliss, for truth -- or whatsoever name you want to give to his search. He had much money and he was ready to offer any amount of this money to anybody who could give him a key. He went from one teacher to another, but nobody could supply him with happiness. He was ready to pay any price; that was not a problem at all.

He was carrying a big load of diamonds in a bag and he would put the bag before a Master and he would say, 'Now take this, but tell me the secret of bliss.'

Then he came to a Sufi teacher. The Sufi was sitting under a tree. The rich man came on his horse with his famous bag -- it had become famous all over the country -- and he put the bag before the Master and said, 'I am in search of happiness and I am ready to pay anything. Here are many diamonds -- crores of rupees worth. You can take them, but give me happiness.'

And the Sufi Master did something. Sufis are people who do. Rather than answering, they create a situation. The Master simply jumped upon the bag and ran away!

For a second, the rich man could not believe what was happening. Such a famous Master! And then he suddenly realised what had happened. The Master had gone with his diamonds! So he started shouting and running after the Master. But in that village the Master knew every street every nook and corner. And the rich man was running after him and shouting, 'I have been robbed! My whole life's treasure has been robbed! This is a thief. Catch hold of him. This is no longer a Master. This is a fraud. This man is a cheat.' And he was shouting and running. But he could not get hold of the Master because the Master knew the streets of the town.

The whole town gathered. The whole town started collecting around the rich man and they said, 'Don't be worried.' But he said, 'Why should I not be worried? I have been completely destroyed. All that I had was in the bag and that man has escaped with it.' And he was crying and he was as miserable as one can be.

Then the whole crowd and the rich man went in search and found the Master sitting back under his tree with the bag in the place where the rich man had put it. And his horse was standing there. The rich man came and jumped on his bag. Holding the bag close to his heart he gave a great sigh of relief and he said, 'Thank God!'

And the Sufi Master said, 'Are you happy or not? This is the key to happiness. Are you happy or not? Tell me.' And the man said, 'Really, I have never been so happy!'

In a primitive society people are innocent. They are like Adam and Eve in the Garden of Eden. They have not yet tasted the fruit of the tree of knowledge. A civilised person is Adam expelled. He has tasted the fruit of the tree of knowledge. He is no longer innocent, he is corrupted.

But Adam cannot become Christ. That is not possible. You first have to fall to rise, you have to lose to get. Adam prepares the way for Christ. By being expelled from innocence, a new possibility arises -- he can re-enter again, he can re-enter the innocence. This second innocence -- what Hindus call 'second birth', DWIJ -- this second birth, this second innocence, is qualitatively different from the first. The first was ignorant innocence. It was not aware of itself. It was not luminous, it was dark. The second kind of innoCenCe is luminous. A light burns in it. It is aware of itself. It is not only innocence, it is innocence plus awareness.

So in a way even this insane society does something beautiful to you -- it takes away your bag of diamonds. It creates the possibility of being happy. If you are stuck in it then something has gone wrong, otherwise there is nothing wrong. Going away is part of coming back. Go as far away as possible and coming back will be as beautiful as can be. Go as distant from God as you can. The farther you go, the more ecstatic the coming back will be.

So in a primitive society enlightened people don't exist. They exist only in an insane society. That is the first thing.

The second thing: even a primitive society is not really absolutely primitive. In fact, no society can be absolutely primitive. Society as such means that civilisation has entered, even if it is primitive. It may be a

primitive civilisation, maybe it does not have cars and roads and aeroplanes -- that does not matter. That does not make a society a society.

A society is made out of rules, regulations, taboos, inhibitions. Even in a primitive society they are there. they are crude, gross, as primitive as the society is primitive. but they are there. No society can exist without rules. Society means rules. No society can exist without taboos. Society means taboos. No society can exist without repressions. Society means repressions. Society means that the individual has to ht with the mass. In that very fitting, the individual loses his innocence. He becomes corrupted.

So the second thing to remember is that even a primitive society is a society, so there is some possibility of being enlightened. But the more the society becomes complex, the more there is a possibility of becoming enlightened. The more there is a possibility of becoming insane, the more there is a possibility of becoming enlightened.

Now it will depend on you how you use the situation. A civilised society creates a great possibility. You can get obsessed, you can get stuck, you can become frozen -- that is your choice. Otherwise, the more complex the society is, the closer you are to becoming enlightened. You can use that opportunity.

Buddha was born in a very complex Hindu society. That was the peak of Indian civilisation, the golden age. The society was very complex, very sophisticated. Buddha was born into it. And all the twenty-four TEERTHANKARAS of the Jainas, Buddha, and all the AVATARAS of the Hindus -- Krishna, Ram and others -- they all came from the very sophisticated layer of the society. They were all aristocrats. They didn't come from the low strata. They were all kings or sons of kings. Why? Because at that peak the insanity drives you really the whole distance away from God. And then the turning becomes possible.

I am not saying that the turning is going to happen inevitably -- I am not saying that. It will depend on you. If you become aware of the insanity that you are living in, you will start turning. If you don't become aware of the insanity and you remain asleep in it, you may continue to remain insane.

It is not an accident that the East is no longer much interested in religion. The East is so poor now and society has fallen so low; it is no longer sophisticated, it is no longer aristocratic. Its problems are very physical, down-to-earth. It cannot think of spiritual problems.

It is no accident that the West is becoming more and more interested in religion. The Americans particularly are becoming very deeply involved with religion -- because now America is at the peak of civilisation, of sophistication, of luxury, of affluence. Exactly the same thing happened two thousand and five hun-dred years ago in India, when India was the golden bird -- just as America is today. America is modern India.

The sun is going to rise in the West. The East is deserted. The East is a potential field for communism, not for religion. Eastern countries are by and by turning communist. Communism can only be the religion of the East -- it is the lowest kind of religion.

So the American mind, particularly the cultured American mind, is interested in Buddha, not in Marx; is interested in Krishna, not in Marx. But the Chinese mind is interested in Marx, Lenin, Mao. The Indian mind is interested in Gandhi, in Marx, in socialism, in communism. When you are hungry, your religion can only be communism. When your bodily needs are fulfilled, when your mental needs are fulfilled, then there is no way other than to be religious. Then you will start seeking meditation, satori, samadhi.

The second question:

BEFORE COMING TO POONA I THOUGHT I KNEW SOMETHING ABOUT HELPING. NOW I FEEL I KNOW NOTHING ABOUT HELPING. THE MOST I CAN DO IS BE PRESENT WITH A CLIENT AND FOLLOW MY INSTINCTS AT THAT MOMENT. IT IS A VERY SCARY PLACE.

Now you are in fact beginning to be a helper, a therapist. When you start losing that ego of being a therapist, feeling starts flowing through you. That ego is an obstruction. A real therapist does not know that he is a therapist, he is just a medium for God to flow through.

And I can understand why you are feeling scared -- because all your expertise and all your past has existed around a subtle ego, around 'I'. Now that seems to be relevant no more. When the past seems to be relevant no more, one feels scared. One is losing knowledgeability and that was your support, that was the ground on which you were standing. You used to know this and that, you used to know how to help, what to

do, what was needed... now all that is disappearing. Now you will not know what to do and you will not know the right answer to every question.

But now, for the first time, if you remain available to the patient, your client, the right answer will come through you. It will vibrate through you. It will not be your answer, that is true, it will be no longer your answer -- it will be God's response through you.

That's my whole work here. I am preparing a new kind of therapist, a totally new kind of therapist, whose function is not to do something to the patient, but just to be available. Their presence will be a healing presence, miracles will happen through them, but they will not be able to say, 'I have done this.' God will be doing the miracle, or the unknown, or the whole. And for the first time you will be really a help, a great help.

But for a few days, a few months, a few years.... It depends. If you relax into this, surrender into this, this hesitation will disappear soon. If you don't surrender, if you go on resisting, then it will take many months or many years. Or maybe you may succeed in resisting and it may disappear again. Then you will miss a great opportunity -- a door was opening but you didn't allow it to open.

My observation is that when a musician becomes a real musician, he throws away all musical instruments. He need not have them. Now the music arises in his innermost core; it is not produced by any instruments. When an archer becomes a real archer, he throws away his bow and arrows. There is no need for them. When a healer really becomes a healer, he forgets that he is a healer.

A man of knowing becomes completely innocent, unbur-dened of knowledge. And the process is.... I am not saying that you need not have any training -- no, not at all. I am not saying that you need not know anything about psychoanalysis, psychiatry, medicine -- I am not saying that. I am saying that you have to know all that and one day you have to forget it too. I am not saying that suddenly a man who does not know anything about archery can become an archer just by surrendering, no. First one needs to know -- that is the first part. One has to learn. Then the second part, and the higher part, is that when you have learned all, forget the learning.

In Zen they say that if a person wants to become a great painter he should first learn painting for twelve years -- day in, day out. He should go on learning all that is possible about colours, painting, canvases, techniques, and after twelve years he should throw away his canvas, his brush, his colours, and for twelve years he should forget all about painting. He should never touch it, never talk about it. And then one day he should start painting again. Now the painting will have something original about it. All that is needed as technique is there, but it is no more in the conscious mind, it is no more a part of the ego. It has gone deep into the unconscious. Those twelve years of training, learning, have become part of his blood and bones.

Then for twelve years he has simply forgotten about it. So from the conscious mind all has disappeared. If you ask him anything, he will not be able to say anything. He will not be able to talk about painting any more. Now he will paint like an innocent child who does not know anything, and yet in his painting will be all the expertise of the technician. Now two great things will be meeting in him: the innocence of the child and the knowledgeability of the expert. When these two things meet, there is great creativity.

What happens ordinarily? One can become just an expert, a technician... then you can paint, and you can paint perfectly, but something will be missing. The soul will be missing. The painting will be perfect. Nobody will be able to find any fault, that is true, but that is not enough for a painting -- that nobody can find any fault. That is not enough. It is needed, but it is not enough. It is necessary, but not enough. Something more is needed. Just to say about a painting that there is no fault in it, is not praise.

If a poet brings a poem and you say, 'Yes, it is perfectly as it should be. There are no mistakes, no linguistic mistakes, no grammatical mistakes, no mistakes in the rhythm -- everything is perfectly okay,' this is not praising it. It may be dead. It has to be dead. Life is not there. It is a corpse. Everything seems to be perfect but something very essential is missing.

I have heard about a madman who escaped from his mad asylum. He was a professor of philosophy -- and a very clever man. When he escaped from the mad asylum, naturally he started thinking about how to avoid detection -- because they would be searching for him immediately. All over the country a search would be made. He was a dangerous madman and the police would be looking for him.

So he thought it over. What to do? How not to be caught again? And he found a very, very perfect solution. He knew why people had started to think that he was mad -- it was because he used to make such absurd statements. So he thought, 'I should do one thing. I should never make any absurd statements. Secondly, I should make only statements which are absolutely certain, with which nobody can find any fault. I will say only things which are proved by science and I will not say a single thing which cannot be

proved. Unimpeachable, impeccable will be my statements.'

So he searched in his memory. He was a great scholar, a very famous professor. He remembered a few statements which were perfect. Nobody could find fault with them. For example: 'The earth is round. Two plus two is four' -- things like that. That was his whole conversation. You could say anything and he would say, 'The earth is round. Two plus two is four.' He would say things like that. He would only say things like that.

Within three days he was caught. He was very much sur-prised. Why? When he was caught he told the superintendent, 'But I am puzzled. Not a single statement have I made which can be proved wrong. Can you prove that the earth is not round? What was wrong in it? How could they detect that I am mad?'

There was nothing wrong in it -- obviously, certainly. The statement was perfectly true -- the earth is round and two plus two is equal to four. But it is irrelevant! Somebody is talking about his woman and you say, 'The earth is round.' It is irrelevant. It is meaningless.

A technician goes on doing the right things but they have no meaning. He can make a beautiful painting but something is missing -- meaning is missing. You cannot find any fault with his colour, you cannot find any fault with his drawing -- you cannot find any fault. If you have to find fault you will be not able to. But that is not the point. Where is the meaning? Where is the significance? Something is missing. The total is missing. It is a mechanical phenomenon. The organic unity is missing. That organic unity comes out of innocence, not out of expertise.

So there are painters who are only technicians. Because of these technicians there was a great revolt in the world of painting. People revolted. They stopped going to the art colleges, they stopped learning painting, and they said, 'We will be free painters.' So they started free painting. Now their painting may be original, it may have some significance, but they are incapable of painting it on the canvas. They don't know how to mix colours, they don't know how to draw. The idea in their mind may be great, but they have no expertise to bring to the canvas. That's what has happened to modern painting. Looking at a modern painting it is very puzzling. You don't know what you are looking at. The man seems to be original but he seems to know nothing about painting.

I have heard....

Once a rich man came to Picasso. He wanted two of his paintings and only one painting was ready. And the man was ready to give him any amount of money. So Picasso said, 'You wait. I will bring two paintings.' He went in and he cut the painting in two.

Now if you cut Picasso's painting in two, or even in four, it does not make any difference -- because it is just a mad jumble of colours. And he sold that one painting as two.

Another story about Picasso....

His paintings were being exhibited and the critics were surrounding one painting especially. His paintings were strange, but that was the strangest he had ever done. And they were really full of praise -- like anything. And then came Picasso and he said, 'Who has put it upside-down?' The painting was upside-down!

Or another story....

A rich woman asked Picasso to do her portrait. He did it. He took many months. And he was going to get millions of dollars out of it.

Then the woman came and she said, 'Everything is okay, but I don't like the nose.' So Picasso said, 'Okay. Come after seven days.'

And then he was sitting before his painting, very much worried. And the woman who used to live with him in those days asked, 'Why are you so worried? I have never seen you so worried.' He said, 'The problem is -- where have I painted the nose? I cannot find it.'

Somebody can be very technically expert -- then the thing goes dead -- and somebody can be very innocently, childishly original but then, then again it can't be a real painting. Zen people are right. A painting needs both the innocence of a child and expertise -- both together. Then a great synthesis arises.

One has to learn and then to forget -- that's my whole approach here. My approach about therapy is the same. This is my approach about everything -- that first you have to know, and then you have to forget all that you know. Then the knowing goes into your blood. It becomes an unconscious milieu around you. It goes on functioning from the unconscious. And in the conscious you remain very, very innocent, original. Then there is great joy.

You ask me: BEFORE COMING TO POONA I THOUGHT I KNEW SOMETHING ABOUT HELPING. NOW I FEEL I KNOW NOTHING ABOUT HELPING. Good! That's how it should be. Now

the real helping will start.

THE MOST I CAN DO IS TO BE PRESENT WITH A CLIENT AND FOLLOW MY INSTINCTS AT THAT MOMENT. That word 'instinct' will change soon and you will start feeling intUitions instead of instincts. I can understand why you have used the word 'instincts' -- because you don't yet know about the phenomenon of intuition. Let me explain it to you.

When the body functions spontaneously, that is called instinct. When the soul functions spontaneously, that is called intuition. They are alike and yet far away from each other. Instinct is of the body -- the gross; and intuition is of the soul -- the subtle. And between the two is the mind, the expert, which never functions spontaneously. So there is no corresponding word for the psychological realm. For the physical, instinct; for the spiritual, intuition -- but between the two is the mind. Mind means knowledge. Knowledge can never be spontaneous. So there is no corresponding word like intuition or instinct for the psychological realm.

I can understand why you have used the particular word 'instinct'. In the beginning it will feel like that because you are not aware of your soul yet. But good, let it be instinct. Instinct is far better than intellect. Instinct is deeper than intellect and intuition is higher than intellect. Both are beyond the intellect, and both are good.

First one becomes alert about instinct, then by and by one will become alert about intuition. And then there will be a kind of meeting of these two. Then both words disappear; then there is totality, TATHATA. Then one functions as a total organic unit. That is the moment when you become an instrument of God.

The third question:

ONE OF THE KEY WORDS TO MY AND OTHERS' EXPERIENCES HERE IS 'ENERGY'. I CAN FEEL IT -- SOMETIMES MORE, SOMETIMES LESS -- AND I ALSO FEEL THAT OPENING MYSELF MORE TO EXPERIENCING IT, IS LETTING IT DO THE JOB OF CHANGE. STILL IT PUZZLES ME AS IT IS A TOTALLY NEW CONCEPT TO ME AND I SHOULD LIKE TO KNOW MORE ABOUT IT. IS IT AN INNER OR AN OUTER PHENOMENON, OR BOTH? CAN ONE MISUSE IT? PLEASE EXPLAIN.

The question is from Sucheta. She has stumbled upon one thing which is very significant -- energy. That's what we are producing here.

To those who come as spectators, it remains unavailable. Those who come just to see what is happening will not be able to see it. And this is the real happening. But it is invisible. You have to become a participant, only then will you know about it.

There are two ways of knowing a thing. One is that of the spectator. You go to the movie, you sit in your chair and you see whatsoever goes on moving on the screen. You are a spectator. This is one of the problems for the modern mind. The modern mind has become a spectator. Somebody is dancing -- you are watching. People are glued to their chairs before their TV sets for five, six, seven hours. The average in America is five hours. It is as if the TV set is their god and they are worshipping. They are just glued. They cannot get up, they are almost paralysed -- just watching, just looking. Somebody is making love -- people are watching. Somebody is wrestling -- people are watching. Somebody is dancing -- people are watching. Somebody is singing -- people are listening. People have become spectators.

And when you become a spectator, much is lost. Your life becomes very superficial -- because God is not available through being a spectator, God is available only through participation. If you want to know what dance is, dance. Don't be a spectator. Don t go on looking. You don't know what dance is if you only see a dancer. You just know the movements of the dancer, you don't know how it feels from within the dancer -- how it feels to the dancer, what joy, what ecstasy, what is happening in the innermost core of the dancer. Great things are happening. If there is a real dancer, great things are happening.

When Nijinsky used to dance, sometimes he would make leaps which were physically impossible. Scientists could not figure it out. That big a leap was not possible because of gravitation. And another phenomenon was that when he jumped, coming back to the earth he would fall as if he was a weightless feather. So slowly! It had never happened before. It couldn't happen. It should not happen. But it WAS happening. And they were puzzled.

And it did not always happen. If Nijinsky wanted it to happen, it would not happen. The moment he would will it, he would miss. If somebody had come just to photograph him, he would not be able to make that kind of leap. And he would feel very humiliated. It was nothing that he could do. It only used to happen

when he used to disappear in his dance. Then by and by he became more aware of it -- that when he was not, when the dancer disappeared in the dance, then it happened. Then suddenly gravitation no longer functioned; it was as if another kind of law started working -- levitation. It was as if he started being pulled upwards.

You cannot know it from the outside. You can see Nijinsky jumping, you can watch -- but you don't know what is happening inside him. Inside him something like a satori was happening. The West was not aware of these phenomena, that s why nobody told him that this was a satori. Had he been to the East -- in a Sufi country, in a Zen country, or a Taoist country -- it would have been immediately recognised. And great possibilities would have opened.

Just the reverse happened in the West. Nijinsky went mad because he became so disoriented. He could not figure out what it was. He became so afraid of it -- as if he was being possessed by some evil spirit or something. That which could have become the door to God became a door to a madhouse. He needed a Master in that moment. He needed one who had realised this inner phenomenon. The Master would have been of great help. But he was not aware that he needed a Master; he was not aware that anything religious was happening. He became disturbed. He became afraid of himself.

How can you see what is happening to Nijinsky? I am here. I am talking to you. You can listen to my words but you can't see from where they are coming. You cannot see my heart.

So one way is the way of the spectator. Another way is the way of the participant. Two kinds of people come here. Spectators come; they miss the whole thing. The whole thing looks like a crazy trip. What are people doing? What is happening to these people? Why so much dancing? Why so much singing? Why so much crying and weeping? What is happening to these people? What kind of meditation is this? Spectators come, and they are puzzled. They cannot figure it out.

Only by being a participant will you know what is happening. And if you are a participant then 'energy' will be the word that will become the most important -- that is what is happening around here.

Sucheta is right. She has stumbled on the right thing. ONE OF THE KEY WORDS TO ME AND TO OTHERS' EXPERIENCES HERE IS 'ENERGY'. I CAN FEEL IT -- SOMETIMES MORE, SOMETIMES LESS -- AND I ALSO FEEL THAT OPENING MYSELF MORE TO EXPERIENCING IT, IS LETTING IT DO THE JOB OF CHANGE.

Perfectly true. You will feel it sometimes more and sometimes less, not because it is sometimes more and sometimes less, but because you are sometimes more sensitive and sometimes less sensitive. The energy is continuously flowing, the river is continuously flowing -- it depends on your sensitivity how much you will be able to feel it in a certain moment. It is not that sometimes the energy is here and sometimes it disappears, it is here twenty-four hours. It is going to be here as long as I am here, or, for those who are sensitive enough, it will be available after I am gone. It depends on you.

So when it is flowing less, then watch -- you must have become a spectator. Then it is flowing less. When it is flowing more, watch. You must be a participant -- then it is flowing more. So keep it as a key. Whenever it is less, just become aware that you must become more of a participant. You must have fallen into the trap of being a spectator.

That's why I insist that while you are meditating, keep your eyes closed, have a blindfold, so that you don't become spectators. Otherwise the tendency is there. It is so ingrained. Your whole culture has prepared you to become spectators. So even if meditation is happening to you, and you are moving into energy, suddenly the idea arises, 'See what is happening to others.' And you miss. If you open your eyes, a great change has happened: you have fallen from being a participant and you have become a spectator. And this is not a small distance, it is as far away as earth and sky. And then suddenly it is no longer flowing. You are no longer here. If you want to be here, the only way to be here is to be a participant.

And if you are a participant, you need not do the job of change. The energy will do it. Let me do it. Allow me. It will happen. All that is needed from your side is not to resist. All that is needed from your side is openness, co-operation -- a loving co-operation, not a fearful defence. And, yes, you need not bother about change. The change happens very easily.

STILL IT PUZZLES ME. It will puzzle you in the beginning. The puzzling phenomenon comes because you are no longer In control, you are no longer the master of it. You cannot manage it, you cannot will it; it is beyond you, it is bigger than you. That's why it puzzles you. We are always puzzled by the bigger because we always want something which we can define, which we can hold in our hands, which we can possess. Anything bigger than you puzzles you -- because the mind feels so tiny. It falls short and cannot figure it out. And once the mind feels 'I cannot figure it out' it starts freaking, it starts getting so frightened

that it can start thinking of escaping.

Many people escape from here. Once the energy takes possession of them and things start happening.... And they always wanted them to happen -- this is how human mind functions. They came here in the first place for something to happen. If it doesn't happen, they are angry. If it starts happening, they are frightened. Fear and anger are the same energy. Fear is negative anger and anger is positive fear. The difference is only of positivity and negativity. And this is how people are working. If it doesn't happen, they are angry -- as if I am not doing it to them. They are not co-operating, that is the only thing. But they are angry at me -- as if I am doing it to others and not to them. They go on writing letters to me. That something is happening to somebody else, why is it not happening to them? -- as if I am responsible. It is not happening to you because you are not co-operating.

And it cannot happen to you if you are expecting. Your very expectation is a barrier. And it cannot happen to you if you are competitive, if you are thinking that it is happening to your girlfriend or your boyfriend or somebody and it is not happening to you. If you are competitive, it is not going to happen to you. All competition is out of the ego. Then you are angry.

And if it happens, then you become frightened. Then you become so afraid that you start thinking of where to go now and of how to escape from this place -- because something is happening which is crazy. It is crazy -- crazy in the sense that you don't have any idea of what it is, you don't have any mind to explain it, you don't have any philosophy to make it clear to you.

STILL IT PUZZLES ME, Sucheta says, AS IT IS A TOTALLY NEW CONCEPT TO ME. Right, it is a totally new phenomenon. Don't call it a concept. It is not a concept, it is a reality. It is not an idea. This energy is not an idea. It is the most pregnant force in the world. It is through this force that people are transformed. It is alchemical. It is about this force that alchemists have been talking down the ages. It is this chemistry that transforms the gross into the subtle, that transforms the iron into gold, that changes the lower into higher, that transforms sex into prayer energy, that makes you capable of moving into different planes, higher planes, higher plenitudes. It is not a concept.

But I can understand what she means. she is saying that she has no philosophy to figure it out. But there is no philosophy and I cannot supply it. Nobody has ever been able to supply any philosophy to figure it out. It is so big; philosophies are so small. Philosophies are in the mind of man and this is universal energy. Mind cannot contain it. And you should not try to do that, otherwise the mind will come in and will disturb your receptivity for it.

AND I SHOULD LIKE TO KNOW MORE ABOUT IT. Forget. Knowing more about it is not going to help; being more into it is going to help. And being more into it is the only way to know more about it. Don't do the reverse.

Ordinarily our mind says, 'First know more about it, then go into it.' That seems to be more clever. But it doesn't work. The mind says, 'First know, then go into it. Without knowing, jumping into it is dangerous, can be dangerous. You may be lost. Or you may not come back again. Who knows? Whether this is good or bad, divine or devil, who knows? So first know everything about it.' But there is no way to know anything about it without going into it. That is the danger, that is the risk, the gamble.

That's why I call sannyasins the gamblers. They are ready to go into the unknown with me without any hitch or hesitation. I cannot give them any guarantee. It is not possible in the very nature of things. A guaranteed truth is a lie. The truth cannot be guaranteed. One has to go into it with a throbbing heart. One has to take the risk. The danger is there. Either you will become enlightened or you will go mad -- that danger is there.

That is why a Master is needed, and a great love for the Master is needed -- so you can trust him. So that when things start going out of your hand, he can take them in his hand. If you don't trust him, then madness is going to happen. So I never suggest to anybody to go into this unknown without a Master.

I know that sometimes it happens that a person can go without a Master, but that should be an exception, it should not be made a rule. We can forget about it. Yes, it happens that once in a while a man escapes danger and reaches to truth without being guided. But that should be thought of as accidental; one should not make an ideal of it. It is far better, far happier, far more joyous and celebrating, to go with somebody who knows the way, who has been on the way again and again.

Sufis say that if you want to ask the way to a certain peak, ask the man who comes down and goes up every day. Ask the postman who goes to the mountain peak to deliver the post -- who comes every day and goes every day. Ask the man who knows the path so perfectly that he can go with a blindfold, he can go in darkness without any light. Ask that man.

But I cannot give you any knowledge about it. There exists none. Experience is the only way to know it. I can give you an invitation; I can tell Sucheta, 'Come along with me. Drop your resistances -- ConsCious and unconscious. Drop your fears. And also drop this mind which wants things to be explained.' There are things which cannot be explained because there are things which are mysterious. And those are the real things. That which can be explained is meaningless; it is trivial, it is mundane. All that is beautiful, all that is true, all that is great, is beyond explanations. It is a mystery. You have to go into it. You have to savour it.

AND I SHOULD LIKE TO KNOW MORE ABOUT IT. It is good that you want to know more about it but the way to know is to be more into it.

IS IT AN INNER OR AN OUTER PHENOMENON, OR BOTH? It is neither -- because for energy there is no in nor out. In and out are our divisions created by the ego. It is like your house. You say that this is inside my house and this is outside. Do you think that the sky is divided between the inner and the outer because you have made a small wall? The sky is not divided. The sky remains undivided, indivisible. There is no in and no out. It is one sky. The sky that is inside your house is the same sky that is outside your house. And there is no way to cut it into parts.

And so is energy. It is one vitality, it is one God, it is one life. All is one unto it. It is neither lower nor higher, neither inner nor outer, neither material nor spiritual. All divisions are egoistic. It knows no divisions.

IS IT AN INNER OR OUTER PHENOMENON, OR BOTH? CAN ONE MISUSE IT? No, there is no possibility. You cannot misuse it because before you can get it, you have to disappear. You get it only with the condition that you are not -- so who can misuse it? If you are, you never get it. This is a built-in protection. Nobody can misuse it -- because before you can get it, you have to disappear utterly. That is a basic requirement. Nobody can misuse God. It is prohibited by its inner mechanism -- because before you enter the shrine of God you have to disappear.

And once you are not, who is there to use or misuse? Forget the word 'misuse'. You cannot even use it! It starts using you. You become just instrumental -- a passive vehicle, a hollow bamboo. God starts flowing through you. When he starts singing, you become a flute; otherwise you are a hollow bamboo, you remain a hollow bamboo. All songs are his. He uses you. You cannot use, you cannot misuse, because you are no more.

The fourth question:

OSHO, WHY DO YOU GO ON SAYING, 'WHEN YOU FIND A MASTER,' WHEN YOU ARE RIGHT IN FRONT OF ME?

The question is from Anand Vimoksha. I go on repeating it because although I may be in front of you, you are not in front of me. And unless we both confront each other, unless we are face-to-face, heart-to-heart, I will have to go on repeating it.

Vimoksha, I am in front of you, but where are you? You are not in front of me. You are still hiding; you are still hiding in your cave. You are still afraid to come out and confront me. It is a confrontation, it is an encounter. And I have to go on calling you, 'Come forth! Come out!' That's why I have to repeat again and again, 'When you find a Master.'

The Master has found you but you have not yet found the Master. I have chosen you but you have not yet chosen me, Vimoksha. It has to become your choice too -- then there will be a meeting. And in that meeting will be a disappearance of me and you.

The fifth question:

YOU SAY ONE SHOULD NOT FEEL GUILTY, BUT HOW IS IT POSSIBLE TO AVOID IT? THE SLIGHTEST NEGATIVE EMOTION OR QUALITY, IF TURNED INWARDS, KILLS ONESELF; IF TURNED OUTWARDS, KILLS OTHERS. IT SEEMS TO ME THAT UNLESS AND UNTIL ONE HAS FULLY REALISED THE SPIRIT OR BECOME ENLIGHTENED THERE MUST ALWAYS BE A DEEP EXISTENTIAL HUMILIATION.

The question is from Hannah.

First, there is no existential humiliation as such. There are only psychological humiliations. And they are created by you.

Existence knows nothing of humiliation because existence knows nothing of the ego. Have you ever seen a tree humiliated? Have you ever seen a rock humiliated? Have you ever seen anybody except man humiliated?

Watch nature and you will be surprised. If two dogs are fighting, they don't start fighting like human beings. They are not so foolish. They first show to each other how much 'I am.' They bark, they jump, they show their chests, they show their teeth. They simply show that this is 'I am.' What you are, you show, and the other shows, and then it is decided -- because they are not foolish. There is no need to fight. Then it is decided who is stronger. Then the one who is the weak one shows his back, puts his tail between his legs and goes away.

But there is no humiliation. Remember, if you think that the one who is going away with his tail between his legs is humiliated, you are wrong. You are bringing your human mind in it. It is a simple decision. If I ask you which is bigger -- two or three? -- and you say three, is two humiliated. Foolish! Just foolish! They are wise people, these dogs. They have decided without any violence, without any conflict. Just by a mock fight they have decided. What is the point of going into a real fight when it is decided that one is weak? Of course the stronger will win, so why go into it?

The one who has left the field is not a coward, remember. He exposed his whole heart, put everything on the table, was not hiding any card, not even a trump card. Seeing that the other has all the great cards and he doesn't, it is finished. There is no need to fight and there is no need to feel humiliated -- 'God has made him a bigger dog and God has made me a smaller dog -- so it is finished.'

A man came to a Sufi Master and asked him, 'Why am I not like YOU?' And the Sufi Master said, 'You puzzle me. I can ask the same thing -- "Why am I not like YOU?" -- and become very humiliated. I am not like you either. God never makes two persons alike. You are you, I am me.'

A man came to a Zen Master and asked the same thing, 'Why are YOU so pious, so beautiful, so graceful? Why am I not like you?' And the Master said come outside.' And he took him outside and he showed him two trees standing in his garden. One was very big, whispering to the clouds; another was very small.

He said, 'Look, one is big and one is small, but I have never seen the smaller one asking the bigger one, "Why am I not like you?" And I have lived here for many years. There is no problem. The big is big; the small is small. The small is happy in being small; the big is happy in being big. There is no comparison so there is no humiliation.'

Hannah is an egoist. I remember many years ago when she took sannyas. It was not much of a sannyas either. But I never say no. Just out of politeness I never say no. Why should I say no? She took sannyas at Mount Abu -- it must be five or six years ago. When I gave her a name.... I remember the name I gave her; it was one of the most beautiful that we can give in India. I gave her the name 'Ganga'. That is the most beautiful river, the most sacred to the Hindus. And on the sides of this river Ganga has flowered all that has been beautiful in India. The Vedas were written there, the Upanishads were sung there, Buddha talked there, Mahavira walked there. All the twenty-four TEERTHANKARAS, Krishna and Ram and Buddha, and all the great saints -- they all owe something to the Ganges, to Ganga.

Hannah immediately refused. She said, 'I don't like this name. My name, Hannah, is beautiful.' Just out of politeness I said, 'Okay, I will keep your old name.' But that very moment, she became closed to me and she has remained closed to me. Since then I have not been able to make any contact. She refused me! I gave her sannyas, but she refused me. Her own ego and her own name and her own past was too much.

Remember, it is the ego which feels humiliation, it is not existence. Existence has no humiliation. The bigger the ego you have, the more humiliated you will feel. And remember, the reason is your ego. Existence is completely unaware of any kind of humiliation. The rose is not humiliated before the lotus because the lotus is so big. And the marigold is not humiliated before the rose because the rose has such a beautiful fragrance. Nobody is comparing. Nobody has any ego to compare. Nobody is competing. Existence is pure silence as far as comparison is concerned. It is our psychological cancer, the ego, which feels humiliation.

The second thing: You SAY ONE SHOULD NOT FEEL GUILTY, BUT HOW IS IT POSSIBLE TO AVOID IT? THE SLIGHTEST NEGATIVE EMOTION OR QUALITY, IF TURNED INWARDS, KILLS ONESELF; IF TURNED OUTWARDS, KILLS OTHERS. There is no need to turn it anywhere, in or out.

You can simply watch it and it disappears, evaporates. It goes neither in nor out.

For example, anger has arisen in you. It is a negative poison. Now there are three possibilities of response. Hannah mentions only two; she knows only two. Many people know only two. One is to throw this anger, this fire and poison onto the other. Then it is destructive. And naturally, after you have burned the other, wounded the other, you will feel guilty. I can understand. You will feel foolish, you will feel stupid, you will feel that you have done something wrong. You should not have done this.

Or the other possibility is that you don't throw the anger on the other, you turn it inwards. Then you hurt yourself. Then you wound yourself. Then you will have stomach ulcers. Then this fire will rage inside you. Then you will always be sitting on top of a volcano. You will never be at ease; you will be always restless. All joy will disappear from your life.

The society, the church, the state, is in favour of the second. The society says, 'Don't be angry with the other. Do whatsoever you want to do with it -- swallow it -- but don't be angry with the other.' If you suffer from ulcers, that is your business. If you suffer from cancer, that is your business. And the society has given you explanations such that the cancer need not be connected at all with your anger; the ulcer need not be connected with your anger.

If you swallow anger today the ulcers won't appear just today -- they will take years. Maybe after forty years of swallowing the anger, the ulcers will appear. And after sixty years of swallowing the anger, cancer will appear. So you will not be able to relate anger with the cancer. You will not be able to find any reason to show that it is anger that has created the cancer. That seems to be so far-fetched.

The society has decided that you should just behave rightly. The society protects the other because the society consists of the other. The society says that you can be self-destructive, that is your business. The society is against murder but it is not against suicide. It is suicide if you turn your negative emotions inwards. I am against both because both will create guilt and both will create complexities.

What is my approach? My approach is that if anger is there -- watch. Witness that anger is there. Don't do anything about it. There is no need to do. Just look at it. And you will be surprised that just by looking at it, it starts disappearing. The cloud sooner or later disperses, is gone. And when the cloud is gone and you have not done anything about it -- neither throwing it out nor throwing it in -- you will not feel any guilt ever.

And this is how one should relate to all kinds of negative emotions. Be a witness. Just watch it. Sufis call IT SAHADA -- be a witness. Hindus call it SAKSHIN -- be a witness. Just watch. Don't do anything. Doing is not needed. All doing is wrong. If you do anything about it, something is going to be wrong -- because you will be doing under its impact. If you do it to others, it will be wrong; if you do to yourself, it will be wrong. Anything done under the impact of a negative emotion is going to be wrong. And then later on guilt will arise.

But there is a way not to do -- be a watcher, just be a witness. See it. It is there. You are not it, you are the seer. Sit silently when you are angry, when you are jealous, when you are full of hatred. Close your doors. Sit silently. Let the anger be there, let the anger flash in front of you, let the hatred move like a movie -- and you be a watcher.

And you will be surprised. It cannot be there forever, one thing is certain. Sooner or later it goes. It only takes minutes to go. And when it is gone, it is gone; it leaves no trace behind it. No guilt is created. And a man who does not create guilt is religious. I call a man who does not create any kind of guilt religious.

The sixth question:

BELOVED OSHO. THIS MORNING IN THE LECTURE I WAS FAST ASLEEP AND SUDDENLY FELT A HARD WEIGHT ON MY BACK. AT FIRST I THOUGHT I MUST BE SNORING OR MAKING A NOISE AND SOMEONE MUST HAVE WOKEN ME TO STOP ME, BUT I FOUND OUT THAT NO ONE HAD HIT ME. WHAT WAS IT?

The question is from Sheela.

I have not answered it up to now because each day when I wanted to answer she was asleep again! It is not a new question! I have been waiting. But today she is awake so I thought that this is the moment.

Sheela, can't you recognise my hand when I wake you?

Sufis: The People of the Path, Vol 2

Chapter #3
Chapter title: Here, Now, This....

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IMAM MUHAMMED BAQIR IS SAID TO HAVE RELATED THIS ILLUSTRATIVE FABLE:
'FINDING I COULD SPEAK THE LANGUAGE OF ANTS, I APPROACHED ONE AND ENQUIRED, "WHAT IS GOD LIKE? DOES HE RESEMBLE THE ANT?"
'HE ANSWERED, "GOD! NO, INDEED -- WE HAVE ONLY A SINGLE STING, BUT GOD, HE HAS TWO!"'

What is God?
Al-Hillaj Mansoor says:

it is the gathering together then the silence
then the loss of words and the awareness
then the discovering and the nakedness.
and it is the fire clay then the fire
then the clarity and the cold
then the darkness then the sun.

and it is the orgy then the casting away of cares
then the wish and the approach
then the conjunction then the joy.
and it is the strain then the relaxation
then the disappearance and the separation
then the union...
then the fusion.

What is God?

It depends on you. Your God will be your God, my God will be my God. There are as many Gods as there are possibilities of looking at God. It is natural. We cannot go beyond our plane; we can only be aware of God through our eyes, through our minds. God will be just a reflection in our small mirror. That's why there are so many concepts about God.

It is like the moon in the sky on a full moon night. There are millions of rivers and reservoirs and oceans and small streams and small puddles on the road -- they will all reflect God, they will all reflect the moon. A small puddle will reflect the moon in its own way and the big ocean will reflect it in its own way.

Then there is great controversy. Hindus say something, Mohammedans say something else, Christians say something else again -- and so on, so forth. The controversy is foolish. The conflict is meaningless. God is reflected in millions of ways, in millions of mirrors. Each mirror reflects in its own way. This is one of the fundamentals to be understood. Not understanding this fundamental there is naturally antagonism

between religions, because they all think, 'If our standpoint is right then the other has to be wrong.' Their rightness depends on the other's wrongness. This is stupid. God is infinite, and you can look at him through many ways, through many windows. And naturally you can look at him only through yourself -- you will be the window. Your God will reflect God as much as it will reflect you; you will both be there.

When Mansoor says something, he is saying something about himself. This tremendously beautiful statement -- 'THEN THE UNION... THEN THE FUSION' -- is much more about al-Hillaj Mansoor than about God. This is Mansoor's God. This is Mansoor's unique experience.

Mansoor was murdered, crucified, like Jesus. Mohammedans could not understand him. This happens always. You cannot understand any point higher than your own. It becomes a danger to you. If you accept it, then you accept that there is some possibility which is higher than you. That hurts the ego, that humiliates. You would like to destroy a Mansoor or a Christ or a Socrates just for a single reason: that you cannot conceive, you cannot concede, that there is a possibility of some higher standpoint than yours. You seem to believe that you are the last thing in existence; that you are the paradigm, that you are the climax, that there is no beyond. This is the attitude of the stupid and the irreligious mind. The religious mind is always open. The religious mind is never confined by its own limitations. It keeps remembering that there is no end to growth; one can go on growing.

It is said in the Bible that God created man in his own image. This is a human statement; it says nothing about God. It simply says something about man. It is man writing about himself. Naturally man thinks in terms which are anthropomorphic. Man thinks in terms of man being the centre of existence. God created man in his own image. He has to... at least in human scriptures he has to follow the human mind and the human ego.

Just the contrary is the case. Man has created God in his own image. Man's God is a human God. You can see. You can go into the temples and you can see the images of God. They are made in the form of human beings -- a little better, more beautiful. but still a modification, a decoration of the human body. They have human eyes with a little more compassion. Just a little more is added. The ideal human being, that's what our Gods are.

When Nietzsche declared that God was dead. he was, in fact. not saying anything against God himself. He was simply saying that the God that we have followed up to now is no Longer applicable because man has grown up. The God that we have been following up to now was a childish, juvenile God. Humanity was juvenile. Somebody worshipping a stone as God is saying a very, very primitive thing. His statement is very primitive, pagan. Somebody worshipping an idol is a little better, but still limited. All forms are limited. Somebody worshipping a tree... a little more alive because the tree has a kind of vitality. God is vital; the tree participates in god so it is vital. God is green and fresh and so is the tree; and God blooms and the tree blooms. There is an at-oneness.

But a tree is a tree. It may be a faraway reflection of the divine, but to worship the tree as God is ignorant. Somebody worshipping a river may be right in his own way -- because the river also expresses the divine, everything expresses him -- but everything expresses him in a limited way. He is all. So no single thing can express him in his totality. How can a single thing express him in his totality? If you worship the tree, what about the river? If you worship the river, what about the sun? If you worship the sun, what about the moon? You are worshipping only one thing -- and because it is limited and one, it cannot represent all.

When Nietzsche said 'God is dead', he was saying that all formulations of God up to now have become irrelevant. Man has gone beyond them; man has become more mature. Man needs new Gods every time. As man becomes more mature he needs a more mature God. Look in the Old Testament. God is ferocious, very jealous. God declares, 'I am a very jealous God. If you worship somebody else I will be your enemy. I will torture you in hell. I will throw you into fire.' This seems to be a very primitive God; seems to be conceived of by a Genghis Khan -- not very cultured, not very sophisticated yet.

The Hindu God is far more sophisticated. Krishna with his flute is far more cultured. But Buddha reaches to the very peak because he drops the idea of God. He talks about godliness. The very word 'God' makes God like a thing: defined, clear-cut, solid, concrete, like a rock. Buddha drops the very idea. He says, 'There is godliness but there is no God. There is divineness. Existence is full of divineness, BHAGWATA, but there is no God like a person sitting there on a golden throne controlling, managing, creating. No, there is no God as a person. The whole existence is full of divinity, that is true. It is overflowing with godliness.'

Now this is a far higher concept. we drop the limitations of a person. We make god more like a process. The ancient concept says that God created the world, he was the creator. Buddha does not agree. He says, 'God is creativity, not a creator.' God is one with his creativity. So whenever you are creating something you

participate in God.

When a painter is lost in his painting, when he is completely absorbed in his painting, he is no longer an ordinary painter. He is divine in that moment of absorption. THEN THE UNION... THEN THE FUSION.

A dancer lost utterly in his dance is a human no more; hence the beauty, hence the utter beauty. Even those who are just spectators, even they start feeling something strange, incredible, fantastic, happening.

It happened that for nine years before al-Hillaj Mansoor was crucified he was confined in a jail. And he was tremendously happy because he used those nine years for constant meditation. Outside there were always disturbances, distractions -- friends, followers, the society, the world, the worries. He was very happy. The day he was put into jail he thanked God from his very heart. He said, 'You love me so much. Now you have given me complete protection from the world and there is nothing left except you and me.' THEN THE UNION... THEN THE FUSION.

Those nine years were of tremendous absorption. And after those nine years it was decided that he had to be crucified, because he had not changed a bit. On the contrary, he had gone farther in the same direction. His direction was that he started declaring, 'I am God -- AN-EL-HAQ! I am the truth, I am the reality.'

His Master, al-Junaid, tried to persuade him in many ways -- 'Don't say these things! Keep them inside you, because the people won't understand it and you will be getting into trouble unnecessarily!'

But it was beyond Mansoor. Whenever he was in that state -- what Sufis call HAL -- whenever he was in that state, he would start singing and dancing. And those utterances would simply overflow; it was not possible for him to control them. There was nobody to control; all control was lost. Junaid understood his state, but he knew the state of the people too -- that sooner or later Mansoor would be thought to be anti-religious. His declaration, 'I am God,' was a fact, his experience was there behind it, but people didn't understand it. They would take it as arrogance, as ego, and there would be trouble. And the trouble came.

After nine years they decided that he had not changed a bit; in fact he had grown deeper into it. Now he was continuously declaring, 'AN-EL-HAQ! I am the truth! I am God!' So finally they decided that he had to be crucified.

When they went to take him out from his prison cell, it was very difficult -- because he was in a HAL, in that mystic state. He was no longer a person, he was just pure energy. How to drag pure energy out? The people who went there were just struck dumb! What was happening in that dark cell was so fantastic! It was so luminous. Mansoor was surrounded by an aura not of this world. Mansoor was not there as a person. Sufis have TWO words for it: one is BAKA, another is FANA. BAKA means you are defined by a personality, you have a definition around you, you have a demarcation line that this is you. FANA means that you are dissolved into God and you don't have any definition. BAKA IS like an ice cube and FANA is like the ice cube which has melted and become one with the river.

This constantly happens to the mystics: they move from baka to FANA, from FANA to BAKA. It is almost like day and night. By and by there comes a kind of rhythm. Sometimes you will find the mystic in the state of BAKA -- and when you find him in the state of BAKA you will see the most unique individuality that has ever been seen. In the state of BAKA he will be a unique individual -- very original, very pure, clear-cut. he will be like a peak standing against the sky, or like a star in the dark night -- so clear, so separate, so individual. That is the meaning of BAKA -- individual.

You will not find these kinds of individuals in the ordinary world. There are people but not individuals, persons but not individuals A person is one who has no individuality; he is just an anonymous part of a mass. He lives like they live, he talks like they talk, he eats like they eat, he goes to the movie that they go to, he purchases the car that they purchase, he makes a house like they make -- he is continuously following 'they', the mass, the collectivity, the crowd. He is not himself; he is very confused. His boundary lines are very messy. They are there but they are in a mess; they are not clear-cut. If you look into him you will not find him there. You will find layers upon layers of conditioning. He will be a Mohammedan because he was born in a Mohammedan house. He will be a Hindu because he was born into a Hindu family. He will be reciting the Gita because his father used to recite it -- and his father's father. For ages they have been reciting it, so he is reciting it. It all seems accidental. He has no uniqueness in him. He is just a part. He lives like they live, he dies like they die. He lives their life, he dies their death. He never asserts himself, he is never rebellious. This is the state of the ordinary personality. This is not individuality.

Individuality arises only when you become very clear-cut, when you attain an original shape of your being, when you do your thing, when you don't care what others say, when you are ready to sacrifice your whole life for your freedom, when freedom becomes your ultimate value and nothing else matters -- then you become BAKA, individual. And this is the paradox: only individuals can go into FANA, into that utter

dissolution, desolation, into that utter disappearance.

First you have to be, only then can you disappear. If you are not, then what is going to disappear? First you have to detach yourself from the crowd, only then can you take the jump. So this is the paradox: the man in the state of BAKA can go into the state of FANA, and only he can go.

The mass man cannot go into FANA because he does not know who he is. He has no address yet, he has no name yet, he has no identity yet. He is just a number. He can be replaced very easily, he's replaceable. He is just a part doing a certain kind of work. He is a function. For example, he may be an engineer. If he dies, you can put another engineer there and nobody will miss him. Or he may be a doctor. If he dies, you place another doctor there and nobody will miss him. He is a replaceable part, he is a function.

But the man of BAKA is not a function; he has a totally different kind of quality in his being. He will be missed forever and ever. Once he is gone you cannot replace him. You cannot replace Jesus. You can replace the pope of the Vatican; many times you have replaced him. Each time one pope dies he is replaced. You can replace the Shankaracharya of Puri very easily, there is no problem -- one dies and you put another there. But you cannot replace the original Shankaracharya. You cannot replace Jesus, you cannot replace Mohammed. Once gone they are gone forever. They exist as unique individuals -- that is the state of BAKA. And they are the only people capable of going into FANA. It looks contradictory, because FANA means losing all your definition, losing all your being.

But first you have to have the being to lose it. How can you lose it if you don't have it? How can you renounce it if you don't have it? So the paradox is only apparent. It has a very, very universal law behind it. First you have to have something in order to drop it. First gather together. IT IS THE GATHERING TOGETHER THEN THE SILENCE. First gather together, integrate, become BAKA, and then you can go into FANA.

This man, Mansoor, became a man of unique individuality. Wherever he went he was immediately recognised; it was impossible to miss him. He came to India too. In fact, because his Master, al-Junaid, told him, 'It is better if you start travelling into other countries, otherwise you will be caught,' he travelled to faraway countries. Everywhere he was recognised imme-diately. He was a king of kings. You could not miss him. If he was standing in a crowd of ten thousand people, you would be able to see him. He had BAKA; he was crystal clear. His presence was immense, huge, enormous. Once you had seen him, all other persons would look pale, faint, flat. So sooner or later he would be recognised and he would have to leave the country because trouble would arise.

He went to many countries in the Middle East, but wherever he went it was okay for a few days -- he could live without being recognised -- but not for long. So finally he went back and said to Junaid, his Master, 'It is futile. I get caught everywhere. So why not here?'

When this man was being carried from the cell, the officers who had come to take him out could not find exactly where he was. He was there, utterly there. The whole cell was full of a radiance, a presence -- very solid yet indefinable. They could not enter the cell. They stood there in awe, in wonder -- 'What to do?' Finally they gathered courage. They tried to pull him out but they could not. Then there was only one way: his Master al-Junaid was asked to come and help because the time was passing and Mansoor had to be crucified and they could not get him out.

Al-Junaid came and he said, 'Mansoor, now listen. A thousand and one times I have told you to surrender to God. If he wants you to be crucified, then be ordinary and be crucified. Let him do his work. Enough is enough?' And when al-Junaid shouted, Mansoor came back out of the FANA into the BAKA. Again there was a demarcation line; he was no longer a cloud, he became concrete and solid. The boundaries appeared. The Master had come and he had to listen to his Master.

Then he was taken to the gallows. It was very difficult to kill him. One thousand wounds were made on his body -- still he was alive. Then they started cutting off his limbs, but still he was alive -- because on the cross he again lost the state of BAKA and went into the state of FANA. He got lost again into ecstasy, into that energy that is God.

God is energy for a man of the state of Mansoor. God is consciousness for the man of the state of Buddha. God is love for Christ. He is not a person. These three L's have to be learned: God is love, life, light. You have heard about the three R's. The three R's make you civilised. These three L's make you religious.

Be more alive -- so much so that you become one with life. Then let love arise so much that you start overflowing with love. Then you know no boundaries. Then out of you a new kind of light starts arising, a luminousness. These three 'L's' have to be learned, and those three 'R's' have to be forgotten.

The whole philosophy of Sufism is to approach God as cos-mic energy, with no concept. But we all have concepts and all concepts are juvenile, childish. God cannot be conceptualised.

We have been given concepts by others; we have learned them. They are just suggestions from the mass, ideas put into your head. Christians have an idea of an old man with a white beard, very ancient-looking, sitting there on a golden throne surrounded by angels, controlling the world. There is nothing wrong about it, but there is nothing right either. It is good enough to satisfy the curiosity of small children, children also need some idea about God, but one has to grow out of this childishness.

We go on hammering certain ideas into the heads of small children.

I have heard....

The clergyman said to Mrs. Mott whose baby was just christened, 'Oh, Mrs. Mott, I have never seen a child that was so well behaved at a christening.'

Mrs. Mott said, 'Well, it's because my husband and I have been practising on him with a watering can for a week.'

If you practise on a child for one week with a watering can, of course.... It becomes habitual. And that's what has been done to humanity down the ages -- ideas have been practised on you. Those who practise them don't know what they are doing; they are in the same trap. Their parents practised those ideas on them. They don't know what they are, what they are talking about. If you insist too much on asking what exactly the word 'God' means,. you will make anybody and everybody uncomfortable. So asking questions is not supported; one has to accept these things, one has to believe these things. Nobody likes answering if you ask too much. If you go on asking, you make the other person very uncomfortable because you start seeing and touching his buttons. It is also a belief for him; he does not know what God is.

It is just out of fear that children have been trained, and out of fear they go on clinging. That's why whenever you are afraid you start thinking more of God. In a dark night, passing through a cemetery, you are bound to remember God. When you are alone, ill, in difficulties, in frustration, in anxieties, in misery, you remember God. God is more associated with misery. If you are happy, you tend to forget God. God has no association with happiness. In reality, it should be just the other way -- when you are happy you can approach God more easily because a happy mind is a flowing mind, a happy mind is an open mind, a happy mind is more vulnerable, more delicate.

An unhappy mind is closed. How can a mind that lives in fear be open? It is not possible.

I have heard....

A young man wanted to pass an old man in a wagon on a country road, but the old man would not pull over.

Finally when he had passed the old man, he took his pistol out and walked back to the wagon. 'Old man, do you know how to dance?' he asked, shooting at the ground near the old man's feet and laughing uproariously as he began to jump up and down.

When the young man started back, the old man grabbed his concealed shotgun and said, 'Young man, did you ever kiss a mule?'

The young man said, looking into the barrel of the shotgun, 'No, but I always wanted to.'

Out of fear you can create anything. And your God is created out of fear. Your God is nothing but your fear instinct. It is not your experience.

A little boy in Aberdeen, Scotland, was disciplined by his mother, who used to say to him when he was naughty, 'Now, God won't like that.' And when he was particularly unruly or disobedient, she would say, 'God will be angry.'

Usually these admonitions were sufficient, but one night when she had prunes for his dessert at supper, he rebelled. He refused to finish the prunes on his plate. She pleaded, she coaxed. Finally she said, 'Now, God won't like this. God doesn't like little boys who refuse to finish all their prunes.'

But the little fellow was quite unmoved. She went on further to say, 'God will be angry.' But for some reason or other the little boy stubbornly refused to take the last two prunes which lay on his plate... dark blue, wrinkled tokens of his rebellion.

'Well,' said the mother, 'you must now go to bed. You have been a very naughty boy, and God is angry,

really angry.'

So she packed him upstairs and put him to bed. No sooner had she come down than a violent thunderstorm broke out. The lightning was more vivid than usual. The thunder clumped up and down the sky with shattering reverberations. The suddenly angry wind threw handfuls of rain against the windows. It was a most violent storm, and she thought her little son would be terrified and that she should go up and comfort him. Quietly she opened his bedroom door, expecting to find him whimpering in fear, perhaps with the covers pulled over his head. But to her surprise he was not in bed at all; he had gone to the window. With his face pressed against the window pane, she heard him mutter, 'My, my, such a fuss to make over two prunes!'

But that's how your God is.

You have been brought up in fear and you have been brought up in greed. Because of fear and greed you go on believing in a certain idea of God. That idea is as absurd as your greed and your fear. It has nothing to do with Gd, it has something to do with you and your psychology.

If you really want to know what God is, then you will have to drop all kinds of fear and all kinds of greed. You will have to drop, in reality, your whole psychology, your whole mind. God is an experience of the state of no-mind, FANA; when you are no more, dissolved, then you know what God is.

So, a few things.... God is not a concept, a theory, a hypothesis, an explanation, a philosophy -- not at all. How can you make a concept of something that you don't know? You don't know God, you have never encountered God, so what-soever you think about him is borrowed, is pseudo. The real has to be your experience. Otherwise, God is a kind of explanation -- because there are problems in life and there are puzzles in life and there are mysteries in life, and you always find it difficult to explain them. Birth is there and death is there, and this whole tremendously beautiful existence is there. From where does it come? Who creates it? Why is it created? Why is it at all? Why is it rather than not? A thousand and one questions arise in the mind and you need some comfortable, convenient explanation so you can rest and sleep well. God is a blanket explanation. It covers all your problems. In a single concept you explain everything.

Whenever you say 'God knows', you simply mean 'I don't know'. But it is a very tricky strategy. You don't say 'I don't know', you say 'God knows'. It gives you a kind of feeling that you may not know it but there is somebody who knows -- and that is your God and he takes care, you need not worry. Father knows, mother knows, God knows, somebody knows. So why bother? You can remain unburdened. But let me tell you, God is not an explanation. And those who cling to explanations will never know what God is.

God is the dropping away of all explanations and all theories and all philosophies. God is the dropping away of all kinds of thinking, because thinking is a barrier. How can you think about the unknown? You can think only about the known. Thinking is just chewing the same thing over and over again. You can think only that which you have known already. Thinking never gives you anything original; it cannot, it is not in its nature. And God is the most unknown phenomenon. God means the totality. It is not known. All explanations are kinds of deceptions -- deceiving yourself, deceiving others, that you know.

A sincere, honest seeker will drop all explanations. That is what is meant when al-Hillaj says,

IT IS THE GATHERING TOGETHER THEN THE SILENCE

-- the silence which comes when you drop all explanations, all theories, all philosophies.

THEN THE LOSS OF WORDS

-- then the words are not needed at all. When all theories and all explanations and philosophies have been dropped, what are you going to do with words?

THEN THE LOSS OF WORDS AND THE AWARENESS

-- when words are lost, in that silence awareness arises.

THEN THE DISCOVERING AND THE NAKEDNESS

-- you are utterly naked. Before God you have to be utterly naked, with no explanations, no philosophies surrounding you. You have to be as naked as possible, totally nude, empty, undressed. Then only is there a possibility of contacting God.

God is not a person -- that is the second thing to remember. It is human to think about God as a person. When we think about God as a person it looks warmer. Lao Tzu says 'Tao', but Tao doesn't seem so warm. You cannot hug Tao. Tao cannot hug you. Buddha says 'Dhamma' -- the law. But the law seems to be cold. You need some warm embrace, you need a God who can love you, who can caress you, who can kiss you, who can take you close, who can hold your hand. This is human desire, desire for warmth.

But existence has no obligation to fulfill your desires. Your desire is all right, but your desire simply shows that you are missing love, not God. Try to understand it. Your desire simply shows that you have missed your parents -- your mother, your father, or you have missed a beloved. Your desire simply shows that there is some hankering for love that you are projecting on to God. So God becomes a person. You transform God into a person because OF your need. But this is your need, and there is no necessity that your need has to be fulfilled. You have to understand your need and drop it. That's why my insistence is never to remain unfulfilled in your love, otherwise you will never find the real God.

Love as much as you can. Love human beings, love animals, love trees, love rocks, mountains, rivers -- love as much as you can. Let there be great experience of love so that your love-need is fulfilled, so that one day you can transcend love.

Just the other day there was a question from Ananda Prem. WHY, she asks, DO SPIRITUAL PERSONS WANT TO GO BEYOND LOVE? This is why. Because if you are not yet satisfied in your love, you will go on projecting love-needs onto God. And that will be a false God, that will be your projection. That will be your idea, not the reality of God. You cannot see the reality of God. You will see God in terms of what you would like him to be; you cannot see that which is. You will have a kind of wish fulfilment.

So Freud is not absolutely wrong when he says that God is a kind of wish fulfilment. He's right about ninety-nine per cent of people. He's right about Ananda Prem. Ananda Prem is suffering from a love-need. She tries to find a lover and she cannot, because she has a certain idea of a lover. The very idea becomes an obstruction. She searches for a perfect lover. Yes, it is very difficult in the first place to find a perfect lover, and if you can find one, the perfect lover will not be in any kind of need. A needy person cannot relate to a perfect lover. Only a perfect lover can relate to a perfect lover. Both will be without needs. Their love will be of a totally new kind; it will be a kind of sharing. It is not that they need each other; just because they have so much they want to give it.

A perfect lover is one who is as happy alone as when he is with the beloved; there is no difference. Then he is a perfect lover. But he is as happy alone.

Now Ananda Prem goes on searching for a perfect lover, and because she cannot find the perfect lover and ordinary human beings are just worthless for her, now she can start projecting upon God. She writes in her question: WHAT ABOUT MEERA? MEERA LOVED GOD IN THE FORM OF KRISHNA, STILL SHE ATTAINED. Yes, she loved God in the form of Krishna, but Meera's love is the love of a perfect human being. She has no need, she does not want anything from Krishna; she simply goes on giving. She has a song to sing, she sings. She has a dance to dance, she dances. She has nothing to get, she only gives. And she gets a thousandfold -- that is another thing, but she has nothing to get.

If you want to become Meera, Ananda Prem, first you will have to be fulfilled about human love-needs -- otherwise your Krishna will be false, it will not be Meera's Krishna. Your Krishna will be just your imagination, your Krishna will be just a projection of a repressed desire. Your Krishna will have much sexuality. First be finished with the human needs. And the only way to be finished is to go into them. I am not against them, remember, and I am not saying that something is wrong in them. There is a great lesson in them and it can be learned only by going through them. Go through them, don't demand the impossible -- otherwise love will not happen.

Remember the limitation of human beings, and remember your limitations. And whatsoever kind of love is possible, go into it. don't hanker for the impossible, otherwise you will miss even the possible. And the impossible cannot happen. The impossible happens only the other way round: go through the possible, let the possible be finished with, let your being come out of it fulfilled -- then the impossible can also happen. You have become capable of it.

If people's love-needs are not fulfilled, they go on projecting onto God -- and poor God suffers unnecessarily. When I was reading Ananda Prem's question I became very, very sad for God. If Ananda Prem starts loving God, then think about God too! -- because he cannot go to the court, he cannot say no; he

just has to suffer your love.

First go through human turmoil, human anguish -- the joys of human love and the miseries of human love. Let yourself become ripe through it. Then only do you have the fragrance which can be offered to God, not before it. First become a lotus. Come out of the mud of desire. And remember, the lotus comes out of the mud. Out of desiring comes the state of desirelessness -- the lotus of desirelessness. Seeing the futility of desire again and again and again, one day one becomes so mature that one drops the very desire. In that very dropping is the meeting. When there is no desire there is nothing to hinder you from seeing God. Then God is all over the place, then only God is. But God is not a person.

Christians say that God is a father. Gd is not a father. That simply shows somehow that your father-need is still unfulfilled. There are people who say that God is a mother. That simply shows that their mother-need is unfulfilled. There are some who think that God is a lover. Then their love-need is not fulfilled. What you say about God shows something about you. If you think of God as a father, it simply shows that you are unsatisfied with your father, that you are not yet reconciled with your father, that you have become too dependent on your father. You need a father in the sky now. Maybe your father is dead and you cannot live without a father, or maybe your father is far away and you cannot live without your father. You are still immature and childish; you need somebody to cling to. Then you will create God the father.

God is neither father nor mother nor lover nor beloved. God is not a person at all.

God is energy, cosmic energy. God is continuous creativity. God is love, life, light. God is not an object of experience either. It is not that one day you will encounter God as an object of experience. God is not an object and God is not a subject either. When subject and object meet and disappear into each other, FANA, then there is a new kind of experience -- what Krishnamurti calls 'experiencing'. It is not even experience, because the very word experience seems to be finished, complete, rounded. God is never complete, never finished; it is always an ongoing affair, always open, always flowering, always moving. God is a dynamic energy.God is a process, not a thing.

So, an experiencing.... And what is an experiencing? What is the difference between experience and experiencing? The difference is that in experience you remain separate from the object. For example, you are listening to me. This can happen in two ways. For those who are here just as spectators, as listeners, as an audience, it is an experience. I am here separate from them; they are there separate from me. I am an object and they are the subject. They are there centred in their egos listening to me. And they are continuously judging whether this is right or wrong, whether this applies or not, whether this can be practised or not, whether this agrees with their scripture or not -- they are continuously judging inside. This will be an experience.

But those who are in deep love with me, who are not standing against me, who are not there as a subject listening to me, who get lost into it, who are en rapport with me, involved with me, involved with me as if they are listening to themselves, to their own heartbeat -- then there is not an experience but experiencing. Then I am not here separate from them, and they are not there separate from me. Then there is a union and a fusion.

God is an experiencing.

If you want to know what God is you will have to learn the art of experiencing. Then there is no need to go to a mosque or to a temple or to a church. Wherever experiencing happens there is the church, there is the temple, there is the mosque. Looking at a roseflower, if you disappear into the roseflower and the roseflower disappears into you -- the observer becomes the observed and there is no distinction left, there are not two things confronting each other but a meeting, merging, melting into each other -- then boundaries are no longer there. Somehow you have entered into the rose and the rose has entered into you. And this is possible, this transfiguration is possible. Because it is possible, religion is relevant, meaningful -- otherwise religion won't be meaningful. Being with the roseflower, you enter into God. Then all possibilities can be used as doors to the divine.

I have heard....

Bernard Synon writes: Think of a man driving up a country hill road, who upon reaching the top, stops his car and walks over to a nearby five-barred gate. Leaning on it he gazes with pleasure at the vista spread out before him. There is a sky of breathless blue, full of birds wheeling lazily in the warm sun. Fields of emerald green ripple in the soft breeze, while on the hillsides cattle and sheep graze peacefully. The whole scene is one of tranquil beauty and the man draws a deep breath saying, 'It is really lovely.'

At that moment another car draws up and the first man ;s joined by another. 'Beautiful, isn't it?' murmurs

the first man.

The other man is silent for a moment, then says thought-fully, 'Have you ever considered what is really happening out there? These graceful birds who wheel in the sky are seeking food. How graceful do they look to the insects they gobble? or to the writhing worms they drag from the earth with cruel and rending beaks?'

The first man shifts uneasily, 'Ah, come now!'

The other man speaks again. 'Those sheep so peacefully grazing -- they are being fattened and will soon be dragged to the slaughterhouse trembling with fear as they smell the blood-stained floor on which they will die. Their little lambs will be snatched away to dangle from butchers' hooks.'

The first man is silent as the voice continues.

'This emerald green grace rippling in the sun -- within it murder and mayhem are constantly taking place as spiders devour flies and large insects devour the smaller. If the sounds could be interpreted and magnified, screams of pain and fear would reverberate throughout this lush meadow.'

The first is a poet; he looks through the eyes of positivity. The second is a critic; he looks through the eyes of negativity. Bernard Synon ends this small parable here. I would like to bring another man, the mystic, in.

A third car comes and out gets a mystic who listens to the stories of both the men and laughs. And he says, 'Life is not either/or. Life is both/and. You are both right, but life is more than that. Yes, there is dark night and there is bright day, there is summer and there is winter, and there is life and there is death. You are both right, but you have chosen one standpoint against the other. You see only half the picture of life and you try to impose that half on the whole. Then you go wrong. I don't choose, I simply accept as it is.'

Yes, there is death and there is life and both are intertwined. Seeing both together one transcends; one transcends to a higher peak. Then one is no longer dominated by any standpoint. Then you see life and death as part of each other, and then you are so transcendental to- both that you see eternity. Then there is neither beauty nor ugliness, there is simply truth.

Beauty is choosing one standpoint, ugliness is choosing another standpoint. Truth is not choosing any standpoint at all. Truth is not choosing.

God is not any aspect of reality. God is all the aspects together without any choice. If you choose, you miss; if you don't choose, there is no way to miss. But there is a problem.... When you choose, you can remain yourself -- all choice feeds the ego. When you don't choose, you disappear. You disappear with your choice, likes, dislikes. You cannot exist without choosing. The ego cannot exist without choice. Choice is its very breath. Just as you cannot exist if the breath disappears, so ego cannot exist without choosing, without taking a standpoint, without being for or against. Once you don't take any standpoint, you disappear. In that disappearance is God.

You will never meet God, remember. Nobody has ever met God. When people say that they have met God, what they mean Is that they have disappeared, only God is. The ego disappears and then there is experiencing -- continuous, constant, eternal. That energy, that everflowing energy, is what God is.

So remember, God is not an object of experience, neither is he the subject of experience -- God is experiencing itself. God is not static but a process -- evolving, expanding, exploding, exploring. It goes on and on. It is an adventure; it is a pilgrimage from nowhere to nowhere. God is not there in the heavens or somewhere else -- God is not there, God is here. And God is not then, God is now. And God is not that, God is this.

If you can understand these few words: here, now, this.... These three words are the three pillars of Sufism, of Zen, of all that is essential religion. These three words -- let them vibrate in your being again and again: here, now, this.

Those who think of God as that -- far away, somewhere else -- are just imagining, and missing the obvious which is just close by. God is not far away. He is closer than you are to yourself. He's your innermost core, how he can be far away? And God is not then, there -- lin the past, in the future. It is not that God used to walk in the days of Moses and talk to people, it is not that God used to talk to Mohammed and will not talk to you. It is not that he used to sing songs to the seers of the Upanishads and he has forgotten you or abandoned you. God is now. God is always now. God is never past, never future. In relationship to God, past and future are meaningless words. You cannot say 'God was', you cannot say 'God

will be'. You have always to say 'God is'. There is only one tense: is, present. And God is here this very moment.

If you can be in a state of experiencing, God is here, now, this. If you cannot be in the state of experiencing, God is never, nowhere. This state of experiencing is what Sufis call medi-tation. But this God here, now, this, is a dangerous God. You have to disappear for it to be. You have to dissolve into it. It is risky. We have created substitutes to avoid the risk.

It was announced in church that a substitute preacher would preach.

A little boy leaned over and asked his mother, 'What is a substitute?'

'Well, for example, son, if you threw your baseball through the window and broke it, and we didn't have another real pane, we could put a piece of cardboard in the window... that is what we call a substitute.'

When the substitute minister had finished preaching that morning, the little boy leaned over and said, 'Mother, this sure is not a substitute... he is a real pain!'

All your substitutes are real pains because no substitute can ever satisfy. No substitute can ever fulfil, no substitute can ever quench your thirst. But man is very cunning and goes on creating substitutes. Your temples are substitute temples, your teachers are substitute teachers, your prayers are substitute prayers. Your own prayer has not arisen yet, and you have not yet found the temple of experiencing. But remember, you choose these substitutes, and then you suffer. And when you suffer, you blame God.

I have heard....

Cohen, aged eighty-six, had lived through beatings in Polish pogroms, concentration camps in Germany, and dozens of other anti-Semitic calamities.

'Ah, Lord!' he prayed, sitting in the synagogue. 'Isn't it true that we are your chosen people?'

And from the heavens boomed a voice, 'Yes, Cohen, the Jews are my chosen people!'

'Well, then,' wailed the old man, 'isn't it time you chose somebody else?'

No people are God's chosen people. You have chosen to be God s chosen people -- and then you suffer. Jews have suffered for a really long time. And all their misery can be condensed into this single thing: they have chosen to be the chosen people of God. That very ego has created great antagonism. And they are stubbornly clinging to it. The more they have suffered, the more stubborn they have become.

But God has not chosen anybody. How can God choose? All is his. All is he. There is no question of choice. But we choose our ideas and then those ideas become prisons, calamities. Beware! If you are suffering, then look back -- you must have chosen something wrong, otherwise you cannot suffer. This is my basic observation after observing thousands of people and their miseries. Whenever I see somebody suffering and in misery, I have by and by become absolutely certain about one thing -- that he is responsible, that he has chosen some wrong ideas, that he has chosen some wrong notions. But those who suffer always throw the responsibility on others. And sometimes it seems very unjust. If a couple comes to me and the wife or the husband is miserable but the other partner is not miserable at all, the miserable partner tries to throw the responsibility on the other -- 'He is responsible for my misery.'

It seems very hard to tell the person who is in misery that he must be responsible for his misery -- because nobody else can be responsible for his misery. If the other is happy he must have chosen different values. He must have chosen values that give happiness, health, wholeness. If you have chosen wrong values, you suffer, but you can always manipulate and interpret in such a way that your suffering seems as if it has been done to you, Nobody can make you suffer. It is always basically you who decide whether to suffer or not. In every situation you can take a standpoint from which you can get out of suffering, and in every situation you can take a standpoint from which you can create as much suffering as you like. But people like to suffer. There is a reason for it: the more they suffer the more they are. In suffering the ego feels strengthened; in bliss it disappears.

So you go on saying that you need bliss, that you seek bliss, but when I look into you I find just the opposite. You seek misery, you live on misery, you look for misery. You go on saying that you seek bliss and you go on looking for misery. Unless this mechanism is understood perfectly well, you will never be able to know what God is. God is bliss. And bliss is possible only when you have understood the phenomenon of how you create your misery. Substitutes create misery.

For example, you wanted to love a woman but love is dangerous, unsocial, rebellious. And who knows

what might happen? So you settled for marriage. Now marriage is a substitute for love. You will never be happy, you will be miserable. Of course you will be comfortably miserable, conveniently miserable -- but miserable all the same. You will have a certain security, a good bank balance, prestige, respect, but you will not be happy. Look at your respectable people. They have all that they always thought would help them, they have it. Money they have, power they have, prestige they have. But look into their eyes -- they are deserts. Not a single flower blooms, there is no joy. They are just dragging themselves somehow. They settled for a substitute.

Go and sit by the comer of a temple or a mosque and watch people coming and going. Do you see any celebration? Do you see any real joy? Do you see any dance? -- nothing! People just walk into the temple as part of their formal duty, and get out as soon as they can. They have to fulfil a certain duty; they have to show society that they are religious people -- it pays. But there is no joy. The temple is a substitute.

See people praying. Not a single tear comes to their eyes. See people praying. No radiance is on their faces. Not even a ripple of dance is around them. And they go on praying for their whole life. It is a sheer wastage of time and energy. They have chosen a substitute. Beware of substitutes. Only then can you find God. God has no substitute. God is the really real, the truth.

Now this small parable.

IMAM MUHAMMED BAQIR IS SAID TO HAVE RELATED THIS ILLUSTRATIVE FABLE:
'FINDING I COULD SPEAK THE LANGUAGE OF ANTS, I APPROACHED ONE AND ENQUIRED, "WHAT IS GOD LIKE? DOES HE RESEMBLE THE ANT?"
'HE ANSWERED, "GOD! NO, INDEED -- WE HAVE ONLY A SINGLE STING, BUT GOD, HE HAS TWO!"'

That's how all your religions and philosophies are -- God is just your magnified ROOP, form. You have one sting, he has two. You live seventy years, he lives eternally. You become old, he never becomes old. But the difference is of quantity, not of quality. Your God is your projected, reformed, modified, decorated form. Your God is you as you would like to be.

Sufis: The People of the Path, Vol 2

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The first question:

WHY DID VAN GOGH KILL HIMSELF? WHY DID HEMINGWAY PUT A SHOTGUN IN HIS MOUTH AND BLOW THE TOP OF HIS HEAD OFF? WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? WHY DO THEY JUSTIFY IT ALL WITH THEIR REASONING, PSYCHOLOGY AND LAWS? WHY DO THEY COME HERE FOR A COUPLE OF MONTHS, AND WHY DO YOU HAVE SO MUCH COMPASSION FOR THEM? I AM SICK AND TIRED OF THEM!

The question is from Prageet.

First, there are suicides and suicides. Each suicide has something unique about it -- as each life has something unique about it. Your life is yours and your death is also going to be yours. Sometimes it is possible that your life may not be yours, but it is not possible that your death may not be yours.

Life can be anonymous. If you live with others, you can compromise too much, you can imitate -- but death is always unique because death is alone. You die alone. There is no society. They don't exist in your death. The crowd, the mass, is there when you are alive, but when you die you die absolutely alone, utterly alone.

Death has a quality.

So sometimes it happens that a man may commit suicide because he has become tired of the anonymous existence. He has become tired of all the compromises that one has to make in order to live. That's why van Gogh committed suicide -- he was a rare man, one of the greatest painters ever. But he had to make compromises every moment of his life. He got tired of those compromises; he could no longer tolerate being part of the crowd mind. He killed himself in order to be himself. He was only thirty-three or something when he killed himself. If he had been in the East there would have been another alternative: suicide or sannyas. These are the two alternatives which every man who has some sense of life, of individuality, has to choose between.

In the West nothing like sannyas has been in existence. If you become a Christian monk that is again a compromise; you still remain part of the society. Even if you go out of the society you remain part of It. The society goes on controlling you -- it has a remote control system. It does not allow you to really go out of it. You remain a Christian, you remain a Catholic, even when you have moved to a monastery. It does not make much difference.

In the East, sannyas has a totally different flavour. The moment you become a sannyasin you are no longer a Hindu, you are no longer a Mohammedan, you are no longer a Christian. The moment you become a sannyasin, you drop out of all collectivities. You become yourself. You will be surprised to know that in the East people don't commit suicide as much as in the West. And the difference is big -- too big to be just accidental. In the East we have created a creative kind of suicide, that is sannyas. You can still live, but you can live in your own way. Then the need for suicide disappears, or becomes very much less.

In the West it always has happened that the unique individuals have to commit suicide. The mediocre go on living, the unique have to commit suicide. A van Gogh, a Hemingway. a Mayakovski, a Nijinsky -- these are unique individuals. Either they have to commit suicide or they have to go mad -- the society drives them mad. The society puts so much pressure on them that either they have to yield to the society and become just anonymous, or they have to go mad, or they have to commit suicide. And all are destructive alternatives.

Nietzsche went mad; that was his way of committing suicide. Nijinsky committed suicide; that was his way of going mad. Nietzsche had the same quality as a Buddha. Had he been in the East he would have become a Buddha, but the West does not give that alternative at all. He had to go mad. Van Gogh had a unique quality of tremendous intelligence, creativity. He could have moved on the path of sannyas and samadhi, but there was no door open. He got tired; just going on living a compromise was hurting too much. It was not worth it. One day he completed his painting -- the painting that he had always wanted to do -- and that day he felt, 'Now there is no need to make any compromise with anybody for any reason. I have done my paintings, I have done my best. It is time to disappear.'

He had always wanted to paint a sunrise. He had painted sunrises for years, but still something was missing and lacking and he would paint again and again. The day his painting was complete and he was fulfilled and satisfied and contented that it had happened -- that very moment it was absolutely clear to him that now there was no need -- 'I was only waiting for this painting. I am fulfilled in it, I have bloomed. Now why make compromises? For what?' He committed suicide.

He was not mad, he was simply not mediocre. His suicide was not a crime, his suicide was simply a condemnation of your so-called society which asks for so many compromises. Mediocre people are ready to compromise; they have nothing to lose. In fact they feel very good being part of a crowd, of a mob, because in the crowd they need not think about themselves as mediocre; all are just like them. They can lose themselves in the crowd. They can lose themselves and forget themselves in the mass mind, and in the mass mind they have no responsibility. They need not bother whether they are intelligent or unintelligent; they

need not bother whether they are asleep or awakened.

But a man who has some soul in him will find it continuously heavy to go on degrading himself, to go on compromising for small ordinary trivia, meaningless things -- for bread and butter, for a house, a shelter, for clothes.

Van Gogh was very poor because his paintings wouldn't sell. His paintings were at least a hundred years ahead of his time. That is always so. The greater a man's intelligence, the bigger is the distance between the people that exist by his side and the people for whom his painting, his poetry, his assertions, will be meaningful. He comes before his time.

That's why Buddha's assertions are still relevant, still fresh; not rotten, not old. His time is coming now. It is as if he came two thousand five hundred years before his time.

Vincent van Gogh's paintings are now becoming great paintings; great appreciation has arisen for him. He came a little early. They always do. His brother used to give him enough money just to keep his body and soul together, because his paintings wouldn't sell. So just enough money.... And van Gogh would eat for half the week and for half the week he would fast to save money to paint.

Just think how difficult it was for him to live. Nobody would appreciate his painting. Once it happened that his brother made an arrangement. He told a friend, 'You go and purchase at least one painting. At least once in his life he should have the joy of somebody purchasing his painting. You take money from me. Go and purchase a painting.'

The friend went. Van Gogh was very happy. This was the first man who had come to appreciate his painting. But soon he recognised the fact that the man was not interested.... Van Gogh was thrilled! He was dancing and he was showing his paintings, all the paintings that he had done. But the man was not interested, he was just fulfilling a duty. He said, 'Anyone will do. You just give me any painting and take this money.'

It hurt van Gogh even more. He threw the man out with his money and he said, 'I suspect it is my brother behind it. He always wanted somebody to purchase my painting and it seems he has sent you. You get out from here! I am not going to sell. I wanted somebody to love my painting, to see what I have done, but you are not the person. You don't have any perception, you don't have any aesthetic sense, you don't know what paintings mean. You simply get out!'

So not a single painting was sold. Starving, fasting, he was painting three days, four days a week. And for three, four days he would be able to eat. The day he completed the painting that he always wanted to complete....

He was madly in love with the sun. The sun is the source of life. Maybe the sun was his symbol for God, maybe through the sun he was searching for God. The day he painted his sunrise, he committed suicide. This suicide is not a crime, it is simply a shout against the mediocre society that we have created in the world. It is simply a protest that for those who have life. this society is not worth living in. This society is only for the mediocre. This society is only for those who really don't want to love, who just want to drag.

But each suicide will have a different quality to it.

You ask why Hemingway committed suicide. Hemingway's suicide has another flavour, different from van Gogh's. Hemingway's whole search was the search for freedom. Birth happened; it was not your choice. You were thrown into life -- as the existentialists say. You were thrown into it, it was not your choice. Nobody ever asked you whether you wanted to be born or not. So birth is not freedom. It has already happened.

The next most important thing is love, but that is also not possible to do. When it happens, it happens; you cannot manage it, you cannot will it. If you want to love a person just through will, it is impossible. It happens when it happens -- -suddenly you are in love, That's why we use the phrase 'falling in love'. You 'fall' into it. But you cannot will it; it comes from the unknown. It is just like birth. It is as if God manages that you fall in love with this person; it is as if the decision comes from the blue. You are not the decisive factor, you are more like a victim. You cannot do anything against it. If it happens you have to go into it; if it does not happen you can do whatsoever you want and it will not happen. Nobody can produce love on order.

And the most important three things in life are birth, love, death. Death is the only thing that you can do something about -- you can commit suicide.

Hemingway's search was for freedom. He wanted to do something that HE had done. He had not managed birth, he had not managed love, now there was only death. There was only one thing which if you wanted to do, you could do. It would be your act, an individual act, done by you.

Death has a mysterious quality about it; it is a very strange paradox. If you are standing by the side of a small baby, just born, and if somebody asks you to say something absolutely certain about the baby -- the baby is in his crib, asleep, relaxing -- what can you say absolutely certainly? You can say only one thing: that he will die.

This is a very strange thing to say. Anything else is uncertain. He may love, he may not love. He may succeed, he may fail. He may be a sinner, he may be a saint. All are 'maybes', there is nothing certain about anything. It is not possible to predict anything. There is only one thing you can say -- and it looks very absurd at the side of a baby who has just been born -- only one thing is absolutely certain: that he will die. This prediction can be made, and your prediction is never going to be wrong.

So death has a certain quality of certainty about it -- it is going to happen. And at the same time it has something absolutely uncertain about it too. One never knows when it is going to happen. There is certainty that it is going to happen and uncertainty about when it is going to happen. Both this certainty and uncertainty about death make it a mystery, a paradox. If you go on living, it will happen -- but then again it will come from out of the blue. You will not be the decisive factor. Birth happened, love happened -- was death also to happen? That made Hemingway uneasy. He wanted to do at least one thing in life to which he could have his own signature, about which he could say 'This I did'. That's why he committed suicide. Suicide was an exercise in freedom.

You cannot know anything about death unless you go into it. Hemingway's attitude was that if it is going to happen then why be dragged into it? Why not go into it on your own? It is going to happen. His whole life's concern was death, that's why he became so interested in bullfights. Death was very close by. He was constantly. attracted by the theme of death -- what it was. But you cannot know. Even if somebody is dying in front of you, you don't know anything about death. You simply know that the breathing has disappeared, that this man's eyes won't open again, that this man will never speak again, that his heart is no longer beating -- that's all. But this is nothing. How can you know about death from these things? The mystery remains a mystery, you have not even touched it.

You can know it only by going into it. But if you are dragged into it there are more possibilities of your becoming unconscious -- because you are being dragged into it. Almost always people die unconsciously. Before death happens they become so afraid, so very afraid, that a kind of coma surrounds them and protects them. It is a natural anaesthetic. When you go for an operation, you need an anaesthetic -- and death is the greatest operation there is: the soul and body will be torn apart. So nature has some built-in mechanism -- before you start dying you go into a coma; all consciousness disappears. In the first place your consciousness was not very much. Even while you were alive, it was just a tiny flicker. When the wind of death comes, that flicker is gone -- there is complete darkness.

Hemingway wanted to go into death fully conscious. It was a conscious exercise in dying. But that is possible only through suicide or through samadhi. These are the only two possibilities. You can die consciously in only two ways. You can commit suicide; you can manage your own death. You can have your revolver ready, contemplate it, put it to your chest or your head, pull the trigger yourself consciously, see the explosion and see death. This is one possibility. It is a very destructive possibility.

Another possibility is to go more and more into meditation, to attain to a state of awareness that cannot be drowned by death. Then there is no need to commit suicide. Then whenever death comes, let it come. You will be dying fully alert, aware, watchful.

So it is suicide or sannyas, suicide or samadhi.

And in the West, sannyas and samadhi have not been available. That's why these two very rare people committed suicide. And they have not been understood. People think that they were kind of ill, neurotic, mad, morbid, unhealthy. They were not. I am not saying that all people who commit suicide are the same. There are neurotic people who will commit suicide. There are morbid people who are more concerned with death than they are concerned with life, who enjoy destructiveness. They are self-destructive mechanisms who go on poisoning themselves.

I'm not talking about all suicides -- but you have asked about these two. And there are as many as people commit suicide. But these two are very rare. These two are very potential. If Vincent van Gogh or Hemingway had been in the East or had had the Eastern attitude, they would have flowered as great sannyasins.

And then you ask: WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? That is again creating a mass suicide very slowly.

When you live unintelligently, insensitively, you live such a dull kind of life that your interest naturally

starts moving towards death. That's why there are constant wars. And the periods that you call days of peace are not much concerned with peace, they are only preparations for a new war. So either you are in war or you prepare for war. There are only two kinds of periods in history: actual fighting and preparation for the fighting. There has never been a period of peace. The peace is absolutely false, pretentious. Underneath the peace, underground, you are preparing for another war.

Why is there so much attraction for war? -- because only when people are dying do they become a little alert. When there is danger you become a little alert. You don't know how to be alert in any other way. That's why when there is war you will see people's faces more alive. Something is happening. Otherwise nothing happens. It is the same old tale told by an idiot, full of fury and noise, signifying nothing. Every day you get up and the same life starts in the same rut. Every night you go to bed and you have again ended a repetition of a day. And you can be certain that tomorrow you will do the same again. When war happens, things are no longer a routine; suddenly there is news in the air; something new is happening. So people are destructive -- they create war.

And they create many kinds of war. They have been constantly fighting with nature. And nature is our life, nature is our very source. But even a man like Bertrand Russell writes a book with a title, CONQUEST OF NATURE. Conquest? the very idea is aggressive. It is as if we are against nature or nature is against us. We are one. We are nature. The trees are nature -- are people not nature? The air is nature and the sun and moon are nature -- are the eyes and the smiles and the tears not nature?

Just as the earth goes on growing into trees, so it goes on growing into people too. It is the same nature, it is the same ecology, it is one whole -- and it is interdependent. And everything depends on everything else.

But the Western mind has been very aggressive. Nature has to be conquered. You have to fight amongst yourselves, you have to fight with nature; not only that, you have to fight with yourself. These are the three fights: man fights with other men, man fights with nature, man fights with himself. When man fights with other men it is politics. When man fights with nature it is science. And when man fights with himself it is religion. This is a foolish kind of approach -- as if the whole thing depends on fighting.

Whom do you call the religious man? -- the one who fights with himself continuously, repressing, cutting his life into fragments, choosing, judging, destroying, becoming split and schizophrenic. This is the same attitude -- an aggressive, violent attitude. It shows in politics because it is the same man. It shows in religion because it is the same man. It shows in what you do with nature.

You ask me: WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? -- because they are poisoned with violence. So whatsoever they do becomes poisonous. They are suicidal because they don't know what life is and they don't know how to live it. They don't know the joy and the celebration. They don't know that it is a gift, that it is a great gift. They don't know gratitude. So they go on being destructive in every possible way.

The Western attitude has been growing more and more towards death and every day it is bringing death closer to this planet. Any day this planet can explode into utter annihilation. The whole intelligence -- technology, science, politics, everything -- is directed towards one thing: how to commit a global suicide.

But it is the same man. I would like you to become just the contrary: the man who loves, who does not fight; the man who loves himself. That's why my religion is a love for yourself. The man who loves himself loves others. Then there will be a totally different kind of politics; it will be based on love. The man who loves himself and loves other people, loves nature too -- because trees are people, birds are people, animals are people. Then there will be a different kind of science in the world. But the science has to come from religion, because religion is the deepest core. Because you hate yourself, you hate others, you hate nature. Those are just reverberations of the original hate that you go on carrying with yourself.

WHY DO THEY JUSTIFY IT ALL WITH THEIR REASONING, PSYCHOLOGY AND LAWS? What else can they do? One has to justify everything. In fact, when you are doing something wrong, you have to justify it immediately, otherwise you yourself will become aware of the wrong that you have done. And you will be a criminal in your own eyes. To avoid that, you have to find rationalisations.

Once a scientist was staying with me. I love my garden to be a jungle, so I had a beautiful jungle around my house. The scientist said to me, 'Are you aware of what you are doing? If you allow these trees to grow so close to the house they will run over the house. These are dangerous things. There is a constant fight between man and trees. If you don't keep them away, within years their roots will enter into your walls and they will destroy your house.' He said, 'I hate trees.'

That has been the attitude of man: destroy. If you take that attitude then everything becomes inimical --

even poor trees, innocent trees. And there is some fact to it, so you can base your reasoning on it. Yes, it is true that if trees are left to grow completely in freedom then they will run over your towns and your houses. That's true, it is factual. But to base your whole life on that small fact and make it a philosophy, is wrong.

The other thing is as much a fact as this -- we exist with the trees. Destroy all the trees and you will die. You breathe oxygen in, trees exhale oxygen. You exhale carbon dioxide, trees inhale carbon dioxide. So when you are surrounded by trees you are more alive. It is not just poetry. 'When you go into a jungle and a great jubilation comes to your heart, you suddenly feel more alive -- as if the greenery makes you also green. It is not just poetry, it is pure science. It is because there is more oxygen, more life throbbing all around, more vitality. And when you breathe that oxygen in, your blood is purified; you can throw the toxins out more easily and you live at the maximum.

So there is a partnership with the trees: they take your poison in and purify it and create oxygen for you; you take oxygen in, you use the oxygen and throw the carbon dioxide outside. Trees use carbon dioxide as their food. So there is an absolute partnership. Man cannot live without trees and trees cannot live without man.

Animals are needed for trees and trees are needed for animals. They are not separate; they are part of one rhythm. This too is a fact. And life should not avoid this. One has to understand the totality of it; and one has to live in such a way that no one fact becomes, or pretends to become, the whole. There is no need to destroy. There is no need to fight. That is the approach of Tao, the approach of Sufism, Zen.

There is a famous Zen story....

A king told his old carpenter that he would like a certain table. The old man said, 'I am very old and my son is yet not ready. He is learning by and by. But I will try, I will do my best. Give me time.'

For three days the old man disappeared in the forest. After three days he came back.

The king asked, 'It takes three days to bring a little wood for the table?'

The old carpenter said, 'Sometimes it takes three days, sometimes three months. And sometimes you may not find wood for three years. It is a difficult art.'

The king was puzzled. He said, 'Explain it. 'What do you mean? Explain in detail.'

And the man said, 'First I have to go on a fast -- because only when I am on a fast does my mind by and by slow down. When my mind slows down, all thoughts disappear. all aggression disappears. Then I am no longer violent, then there is pure compassion and love -- a different vibe. When I feel that vibe of no-mind, then I go into the forest, because only through that vibe can I find the right tree. With aggression, how can you find the right tree?' And I have to ask the trees themselves whether one of them is willing to become a table. I go, I look around, and when I feel that this tree is willing.... That willingness can be felt only when I have no mind. So there is fasting, meditating -- and when I become absolutely empty, I simply roam around with the trees to have a feel. 'When I feel that this tree fits, I sit by its side and ask its permission -- "I am going to cut a branch from you. Are you willing?" If the tree says yes wholeheartedly only then do I cut -- otherwise who am I to cut its branch?'

Now this is a totally different approach. There is no fight between the man and the tree, there is a friendship. The man tries to fall en rapport with the trees, and he asks their permission. This is absurd for a Western mind. The Western mind says, 'What nonsense are you talking about? Asking a tree? Have you gone crazy? And how can the tree say yes or no?' But now even Western science is gradually becoming aware that the tree can say yes or no. Now sophisticated instruments exist which can detect the moods of a tree -- whether the tree is willing, whether the tree is unwilling, whether the tree is happy or unhappy? Now subtle instruments have been developed -- just like a cardiogram. You can have a cardiogram of the tree. Electronic instruments can detect the moods of the tree.

When a woodcutter comes around the tree the tree is shaken with fear, is sad, is afraid, clings to her life. No Taoist will cut a tree in that state, no, not at all. If the tree is not willing, then who are we? When the tree on its own is ready to share, then only can it be cut.

Now this table will have a different quality to it. It has been a gift from the tree; it has not been taken away. The tree has not been robbed, it has not been conquered. It will not be difficult to understand that this table will have a different vibe to it. It will have something sacred about it. If you put this table in your room you will create a certain kind of space around the table which will not be possible with other tables. It will be there befriending you because you befriended it. It will be there as part of your family, not as a limb cut from an enemy.

The Western mind has been too aggressive against itself and against nature. It has created schizophrenia against people, it has created politics, war, and it has created the ecological crisis.

But things have gone now to the extreme. Either man has to turn back and drop the Western aggressive attitude or man has to get ready to say goodbye to this planet. This planet cannot tolerate man any more; it has already tolerated him for long enough.

WHY DO THEY COME HERE FOR A COUPLE OF MONTHS AND WHY DO YOU HAVE SO MUCH COMPASSION FOR THEM?

They need compassion because only through compassion will they learn compassion. There is no other way to learn it. If they can feel my compassion and my love, they will start being compassionate and being loving. It is only in the milieu of love that one learns love. I am just creating a climate here. It is not a teaching, it is a climate.

And I don't have anything else to give. To whosoever comes I can give my love and my compassion -- because that is all that I have.

And Prageet says: I AM SICK AND TIRED OF THEM.

If you are sick and tired of them then you are one of them. That very attitude of being sick and tired is violent.

Why this question? Such a long question has arisen in Prageet's mind, and this is his first question. He has been here for almost two years. Why has such a long question arisen? He has a very violent mind. He is a good groupleader, but a very violent one. He runs the gestalt and the bio-energetic groups and he goes on beating people. And he had never asked this question up to now. But just a few days ago one guy beat him really hard. Hence the question.

If you are tired and sick of them, you are one of them. Feel compassion, feel love. Help people through love and compassion. I know that sometimes you have to be hard too, just because of compassion, but that is another quality of hardness. Sometimes you have to push their buttons, but when you push their buttons, naturally they can go to the extreme -- they can hit you. A real groupleader is always in danger. That is the risk. You provoke people to bring their negativities to the surface, and when those negativities come to the surface, naturally you can be one of the targets. You are in danger.

But a groupleader will accept it with gratitude. When somebody hits a groupleader, he will bow down to him and say thank you -- because that is what he wanted. He was creating a situation in which the anger could bubble up and burst. Once that anger has gone, the man will have a totally different kind of energy. The group process is a catharsis; it is a process of taking the pus out of your system. But when you are taking pus out of a system, sometimes a few drops of pus may fall upon your clothes -- that's natural. When you do surgery your hands will be bloody and you will need a good bath after it.

Don't be angry. Otherwise you become part of them.

Now Prageet says, 'I don't want to lead any groups nor do I want to rolf people. Maybe I could work in the garden?' No, not at all. I love my trees!

The second question:

IN ANSWERING MY QUESTION, YOU KEPT REFERRING TO ME AS 'SHE'. SO YOU HAVE FOUND ME OUT. EVEN GROWING A BEARD, I COULD NOT DECEIVE YOU. ONLY ONE SMALL REQUEST: MAY I KEEP THE SWAMI IN THE FRONT OF MY NAME?

Sorry, Ma Anand Sucheta. I goofed again.

Yes, it has happened. Just the other day Swami Anand Sucheta asked a question and I continued to refer to him as she.

Now there are two other Suchetas, both are she. One Sucheta is he, two Suchetas are she. They have also written questions to me. But the swami who asked the question has really understood the point of it. 'Swami' was clearly there, 'swami' was written on the question -- but for two reasons I was goofing. One was that Anand Sucheta really has the heart of a woman. By growing a beard it makes no difference.

There is a biological he and she and there is a psychological he and she. Sometimes when I am giving sannyas to a person I have to think twice whether to call him ma or swami. Not to create an embarrassing situation for you I go on giving swami and ma according to your biological body. But sometimes it is very

clear that to call this person 'swami' seems absolutely wrong. He has such a feminine heart and his path is going to be love. He is so receptive.

Just the other night Prabha was here. Now he has a heart of a woman. He is a very big man physically, but he has a very, very soft vulnerable heart of a woman -- a very loving heart. His psychological being is a she. And that is really more important because my work is concerned not with your biology but with your psychology.

But I am happy that Anand Sucheta understood the point. He says: IN ANSWERING MY QUESTION. YOU KEPT REFERRING TO ME AS 'SHE'. SO YOU HAVE FOUND ME OUT. EVEN GROWING A BEARD I COULD NOT DECEIVE YOU. ONLY ONE SMALL REQUEST: MAY I KEEP THE SWAMI IN FRONT OF MY NAME?

That you can go on keeping. But go on knowing that you are feminine. And be joyous about it -- because my understanding is that the feminine mind is closer to God than the masculine mind. The masculine mind is the Western mind and the feminine mind is the Eastern mind. The masculine mind is aggressive and the feminine mind is receptive. And God comes easily to those who can receive him -- like a womb; to those who can become pregnant with him.

Go on keeping your swami name. That is for others. But for your own self go on remembering. Become more and more feminine. Allow your femininity to take possession of you.

Secondly, although Swami Anand Sucheta asked the question, the question was more relevant to one of the Ma Anand Suchetas. She did not ask it but really she should have asked it. It was more relevant.

So when sometimes I goof, I goof for reasons. Try to find out why. Meditate over it. When I make a mistake, meditate over it and you will always be enriched by it.

The third question:

EVERY TIME YOU COME AND GO IN THE LECTURE, I AM WORRIED YOU MAY MISS A STEP AND FALL.
P.S. YOU LOOK SO DRUNK.

That's true. But I have been drunk for so long that you need not be afraid. For twenty-five years I have been that way. In the beginning it really was difficult to walk. I was very much afraid myself that I might fall any moment. Somehow the body had become so distant and there was such a gap -- earth and sky apart. It took time for me to settle down. Although everything has settled down, that drunkenness is still there. This is God-drunkenness. Once you have drunk from the spring of the divine you are never in a state of being undrunk. Once is enough. A drop of it is enough to drown you forever. You need not drink again and again; you will never become thirsty again.

I can understand your question, but don't be worried. Somehow.... I call it 'somehow' because I am not managing it. I cannot manage it because I am not there to manage it; it has managed itself. Somehow I remain drunk and I remain aware.

Sufis have a particular principle about it -- it will be meaningful to understand it. They call it an oscillation between the two states, AHWAL. The two states are BAKA and FANA: individuality and dissolution of the individuality. Between these two there has to be a kind of rhythm, a synchronisation. There are people who are in their BAKA, but they don't know anything about FANA. Then there are people who are in their FANA, but they forget how to come back to HAKA. Both are lopsided.

A kind of balance is needed between the two -- drunkenness and awareness. One has to be drunkenly aware, or alertly drunk. That is the highest alchemy -- where opposites meet and they become one. That is the greatest synthesis.

It is said of al-Junaid, Master of al-Hillaj Mansoor, that he used to impose disciplines to establish a rhythm between these two polarities. It is reported that the Master once ordered a disciple, al-Shibli... al-Shibli later on became a great Master himself. This man, al-Junaid, created many Masters. He had a great creative energy to create Masters. He was one of the Masters of Masters. When al-Shibli attained his satori. his samadhi, his FANA, he became incapable of coming back to the BAKA. He was so drunk, so lost, that the Master was very angry with him.

He said, 'You listen, Shibli! First you were clinging to your BAKA state. Now you have moved to the other and now you cling to it. Clinging remains. Clinging has to go. one has to be more liquid. One has to be capable of moving from one to the other easily, smoothly -- just like a pendulum that swings from left to right, right to left. Without any hitch, hesitation, without any clinging, one has to attain to that smooth movement.'

But al-Shibli could not follow. Then the Master said, 'If your self-discipline is not sufficient to restrain your mystic states, AHWAL, it is better that you admit yourself to a mad asylum for a time. '

This is strange advice from a Master -- 'Go to a madhouse, admit yourself, and stay there until you attain a discipline by which you can be alert and drunk together.'

This has been one of the greatest problems on the path of the ultimate ecstasy, and you will find this phenomenon in many ways. You see Buddha. Buddha is drunk and alert together. Ramakrishna is not alert. He is drunk. Something of the balance is missing. If you ask me, I cannot tell you to make Ramakrishna a goal. When Ramakrishna would get into his FANA state, for days he would remain almost unconscious. Once he remained unconscious in a coma for5 six days. And when he came out of it he started crying, and he started asking God, 'Take me back. Let me go into that again.' He became like a child. It is better than the state of BAKA -- this ecstasy is good -- but there is a higher stage to it. That is Buddha's state. He is drunk and yet alert. One has never seen him unconscious. He has managed the ultimate synthesis.

The way of ecstasy is also the way of sobriety, because it is the science of the knowledge of states. As Sheik ibn Ajiba has said, 'A drunkenness with consciousness of the state is higher than drunkenness with forgetfulness. Ecstasy is not the goal but the means; nevertheless an absolutely essential means.'

So you need not be afraid. I am drunk and alert together. My drunkenness takes care that I don't become so much alert that I am fixed in the HAKA. My awareness takes care that I don't become fixed in the state of FANA. They help each other like the two wings of a bird -- they are opposite and yet complementary. With one wing you cannot fly, you will need both wings.

And that is my teaching. My whole effort here is to make you alert and drunk together. Hence I go on telling you to dance and abandon yourself in dance, and I go on teaching you ways of meditation, awareness, vipassana -- so that both can grow together. The day you are drunk, suddenly you will find a light burning in you which keeps you alert. And certainly, as Ajiba says, a drunkenness with awareness is higher than a drunkenness with forgetfulness.

The fourth question:

DURING THE DAY WHEN I AM BOUNCING AROUND, I COMPLETELY LOSE MYSELF. I AM ENJOYING, BUT WHERE DOES MEDITATION COME IN?

The very enjoyment is what meditation is all about.

The question is from Vidya. Now she is hankering for some misery. She is enjoying but she cannot enjoy enjoying; she wants to create some trouble for herself. It is very difficult to be really happy and happy with happiness. Once you are happy you start looking for some trouble. You cannot believe that you can be happy, that you can really be happy. Something must be wrong. When you are miserable you are perfectly happy -- that is your state, you know it, you are well acquainted with it; that is your identity. When you are miserable you are happy, because you know that this is how you are -- but when you are happy then you start becoming miserable. You cannot trust happiness, it is so unknown.

That's what meditation is: to enjoy, to celebrate.

Hoping to develop his son's character, a father once gave him a penny and a quarter as he was leaving for Sunday school. 'Now, Peter, you put whichever one you want to in the offering plate,' he said.

When the boy returned, his father asked which coin he had given. Peter answered, 'Well, just before they sent around the plate the preacher said, "The Lord loveth a cheerful giver," and I knew I could give the penny a lot more cheerfully than I could give the quarter, so I gave it.'

I perfectly agree with the boy. Whatsoever is cheerful is good. Whatsoever makes you cheerful is religious. Let cheerfulness be your only religion, the only law. Let there be no other law. Just enjoy and

enjoy tremendously, totally. Meditation will come like a shadow. It is meditation coming; it is the sound of the footsteps of meditation coming to you.

The fifth question:

IT IS A LONG, LONG JOURNEY BETWEEN THE PREPARATION AND THE ULTIMATE; BETWEEN THE STATE OF ROBOPATHOLOGY AND ENLIGHTENMENT. MUST ONE SUFFER DURING THE PERIOD OF THE 'JOURNEY' OR IS THERE A POSSIBILITY OF PEACE? PLEASE EXPLAIN.

It depends on you. It depends on what attitude you take about it. Waiting can become great joy if you trust that it is going to happen, if you trust that it is coming closer every moment. If you trust that it has already started happening because you have started moving towards it, then each moment that passes w make you more and more joyous. The home is coming closer.

But you can be very miserable if you take the. attitude -- 'How long do I have to wait? How far is the goal? Why have I to wait so long? Why have others reached? Why are others reaching before me?' Then you can create a thousand and one problems for yourself and you can get miserable. And remember, the law is that the more miserable you get in your waiting, the longer the waiting will be -- because God cannot happen in a miserable mind. The happier the waiting, the closer you are coming. If your waiting can be your total joy, God will happen this very moment -- no time gap is needed. It all depends on your patience.

But when I say patience, I don't mean a negative quality, I mean a joyous patience -- thrilled, expectant. It is going to happen! When it is going to happen is not the point -- it is going to happen.

It all depends on how you interpret. Interpretation is a process that has to be understood very deeply. You can see a rose bush and you can start counting the thorns. If you count the thorns, there are millions. And in that very counting you will become incapable of seeing the rose. Counting the thorns, being hurt by the thorns, your hands will be bloody. You will be angry, you will be frustrated, you will be in despair -- and your eyes will not be capable of seeing the rose. How can you see the rose with so many thorns? Thorns will be floating in your eyes. Your eyes will be covered by thorns; you will not be able to see the rose. Even if you have a glimpse of the rose you will not be able to trust. How can the rose happen? You know only thorns, you know only the pain of the thorns. The rose seems to be an impossibility. Maybe it is a dream, maybe you have imagined it, maybe it is a hallucination or something. But in the very nature of things it cannot happen -- it is so contrary to the experience of thorns. I hen it becomes impossible. By and by you will become oblivious of the rose. Then it no longer exists for you.

But if you look at the rose, if you feel the rose, if you become rosy with the rose, if you allow the fragrance to move into your innermost core, if you feel the wetness of the flower, the dewdrops on it, the sunrays dancing, if you see the utter joy of the flower, the incomparable beauty of it -- in that very vision of the rose the thorns start receding. They may be on the bush but they don't exist for you. They can't exist for you; your eyes are full of the rose. And when your eyes are really full of the rose -- not only your eyes but your heart too -- then you will be surprised to find that the thorns don't matter. Even if there are ten thousand thorns for one rose, only the rose matters, the thorns don't matter. Your whole outlook has changed and you will look at thorns with a new vision. You will see the thorns not as enemies of the rose but as bodyguards of the rose. They are guarding it; they are friends; they protect -- otherwise it will not be possible for the rose to survive. Those thorns are a must.

Once you have started seeing the beauty of life, ugliness starts disappearing. It becomes at the most a shadow. If you start looking at life with joy, sadness starts disappearing. You cannot have both heaven and hell together, you can have only one. It is your choice. And you can have it any moment. If you want hell, you can have it right now. If you want the heaven, you can have that too. It is absolutely your responsibility; it is your choice.

It depends how you interpret.

I would like to tell you a few anecdotes....

Thirty nuns arrived in purgatory. 'Now girls,' said the angel in charge. 'I want every one of you who was ever sexually involved in any kind of relationship on the earth to stand up -- and remember, no fibbing. I have ways of checking up on you.'

Sheepishly twenty-nine of the nuns stood up, but the thirtieth remained seated.

The angel nodded and put in a phone call to the devil. 'Satan,' he said, 'I'm sending down thirty nuns to you -- and I advise you to be particularly careful of one. She's stone deaf!'

Now this is your interpretation. This shows more about the mind of the angel than anything about the woman who has kept silent and has not stood up.

Another scene....

The Pearly Gates. St. Peter interviewing a new arrival. St. Peter: Name?
New Arrival: Melvin.

St. Peter: Did you ever gamble, drink, or smoke when you were on earth?
Melvin: No.

St. Peter: Did you ever steal, lie, cheat, or swear?
Melvin: No.
St. Peter: Were you promiscuous?
Melvin: No.
St. Peter: Tell me what kept you there so long?

This shows the mind of St. Peter, nothing about Melvin.

The third.... 'Rabbi Jacobs, I need fifty dollars to get out of debt,' sobbed Gottlieb. 'I keep praying to God to help, but he has not sent it!'
'Don't lose faith,' said the rabbi. 'Keep praying.'

After Gottlieb left his house, the rabbi felt sorry for him. 'I don't make much money' he thought, 'but that poor man needs it. I will give him twenty-five dollars out of my own pocket.'

A week later, the rabbi stopped Gottlieb and said, 'Here God sent this to you!'

Back in his home, Gottlieb bowed his head, 'Thank you, Lord!' he said, 'But next time you send money, don't send it through Rabbi Jacobs -- that crook kept half of it!'

It all depends on you, on how you look at things. You can see each day surrounded by two nights or you can see each night surrounded by two days. And it really makes a lot of difference. Let your waiting be joyous. You are waiting for God. Let it be a song in your heart. Let it be prayerful. Let it be a celebration. Only celebration is sacred.

Just the other day I was reading a statement of a German philosopher, Martin Heidegger. He says, 'I have not come across anything in the world which can be called sacred.' Now this man must have lived a very poor life, an utterly poor life, if he could not name, could not vouch for, could not be a witness to a single thing that he could call sacred. His life must have been one of utter frustration. He has not known any song, he has not known any joy. He has not seen a smile on a child's face, he has not seen tears. He has not heard the birds singing and he has not seen roses and lotuses flowering, and he has not looked at the stars. He has missed.
The whole of life is sacred.

Once it happened that Buddha asked one of his disciples, 'Can you find anything which is worthless in life? If you can, then bring it.' The disciple thought for many days and Bud&a enquired every day, 'What is happening? Have you not yet found anything worthless?' And after a month or two the disciple came and he said, 'Sorry. I looked all around. I looked very hard. I could not sleep because you had put a question and I had to find the answer. But I could not find anything worthless.'

Then Buddha said, 'Now another task. Find anything which has worth. How many days will you take for it? You took months for the first.' And the disciple laughed. He said, 'No need to take any time.' He just took a straw from the ground and gave it to Buddha. And he said, 'This is enough proof. This has worth.'

Buddha blessed the disciple and he said, 'This is how one should look at life. This is the right attitude -- SAMYAK DRUSHTI, right vision.' And Buddha said, 'I am happy with you -- that you took months and still you could not find anything worthless. You could not find a single instance of something meaningless. And now for the meaningful, for that which has worth, you have not taken even a single second. Yes, this is how it is. The whole life is sacred.'

Buddha has lived a rich life, spiritually rich. Heidegger must have lived in misery.

How can you say that life has nothing sacred in it? Each moment is sacred. But you need the eyes to see that sacredness. God is not missing from existence; only your vision is not yet tuned to it.

You ask: IT IS A LONG, LONG JOURNEY BETWEEN THE PREPARATION AND THE ULTIMATE.... The length of that journey depends on you. It can be long, very long; it may not be so long. It may be very short. The goal depends on you -- how long is not a fixed phenomenon. It cannot be measured. It becomes long if you look through misery, anguish, anxiety, antagonism. If your eyes are full of sadness, you create a long distance. If your eyes are full of joy, it is here, it is now, it is this.

The sixth question:

OSHO.... YOU ARE SO CRAZY!!! HOW DOES IT FEEL TO BE TOTALLY CRAZY?

Just far out!!!

And the last question:

BELOVED MASTER, HAS IT HAPPENED? HAS IT FINALLY HAPPENED? IS THAT YOU INSIDE MY HEART, SO CLEAR AND CONSTANTLY WITH ME NOW?

Yes, Divya. It has happened. But don't grab it -- otherwise it can disappear again. Let it be there, but don't become greedy -- otherwise out of your greed you can crush it. Let it be there but don't take it for granted. The moment you take it for granted, it disappears. It is there, it has happened.

It is going to happen to all as it has happened to you. But remember, it is very fragile, it is very subtle. You cannot keep it in a fist. The moment you close, you kill it. If you remain open, it will be there. Never expect it to be there and it will be there. If you start expecting then you create hindrances.

Yes, it has happened. But now you will have to be even more alert not to destroy it. It is not so hard -- when it has not happened it is not so hard, the work is not so hard. The real work starts when it starts happening, because then you have to be very, very careful and very conscious. A single moment of unconsciousness and you can destroy it.

Sufis: The People of the Path, Vol 2

Chapter #5
Chapter title: Layer Upon Layer

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THE SUFI MASTER, AJNABI SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'
THE DISCIPLE, AMINI, SAID, 'IS IT YOUR INTENTION TO ANNOY HIM WITH THIS LETTER?'
AJNABI SAID, 'HE HAS BEEN ANNOYED BY SOME OF MY WRITINGS. THIS ANNOYANCE HAS CAUSED

HIM TO WRITE TO ME. MY PURPOSE IN WRITING THE PASSAGE WHICH ANGERS HIM WAS TO ANGER SUCH AS HE.'
AMINI SAID, 'AND THIS LETTER WILL ANGER HIM FURTHER?'
AJNABI SAID, 'YES. WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE AGAIN, TO AROUSE HIS ANGER, SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'
AMINI SAID, 'THE PEOPLE OF THE ORDINARY WORLD ALWAYS REGARD THOSE WHO CAUSE ANGER AS ILL-INTENTIONED.'
AJNABI SAID, 'THE CHILD MAY REGARD THE ADULT WHO TRIES TO REMOVE A THORN FROM HIS HAND AS ILL-INTENTIONED. IS THAT A JUSTIFICATION FOR TRYING TO PREVENT THE CHILD FROM GROWING UP?'
AMINI SAID, 'AND IF THE CHILD HARBOURS A GRUDGE AGAINST THE ADULT WHO REMOVES THE THORN?'
AJNABI SAID, 'THE CHILD DOES NOT REALLY HARBOUR THAT GRUDGE, BECAUSE SOMETHING IN HIM KNOWS THE TRUTH.'
AMINI ASKED HIM, 'BUT WHAT HAPPENS IF HE NEVER GETS TO KNOW HIMSELF, AND YET CONTINUES TO IMAGINE THAT OTHERS ARE MOTIVATED BY PERSONAL FEELINGS?'
AJNABI SAID, 'IF HE NEVER GETS TO KNOW HIMSELF, IT MAKES NO DIFFERENCE AS TO WHAT HE THINKS OF OTHER PEOPLE, BECAUSE HE CAN NEVER HAVE ANY APPRECIATION OF WHAT OTHERS ARE REALLY LIKE.'
AMINI ASKED, 'IS IT NOT POSSIBLE, INSTEAD OF AROUSING ANGER A SECOND TIME, TO EXPLAIN THAT THE ORIGINAL WRITING WAS COMPOSED FOR THIS PURPOSE, AND TO INVITE MULLA TO REVIEW HIS PREVIOUS FEELINGS?'
AJNABI SAID, 'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT. RATHER IT WILL HAVE AN ADVERSE EFFECT. IF YOU TELL THE MAN YOUR REASON HE WILL IMAGINE THAT YOU ARE EXCUSING YOURSELF, AND THIS WILL AROUSE IN HIM SENTIMENTS WHICH ARE HARMFUL ONLY TO HIM. THUS, BY EXPLAINING, YOU ARE ACTUALLY ACTING TO HIS DETRIMENT.'
AMINI SAID, 'ARE THERE NO EXCEPTIONS TO THIS RULE -- THAT MAN MUST LEARN THROUGH REALISING HIS OWN STATE, AND THAT HIS STATE CANNOT BE EXPLAINED TO HIM?'
AJNABI SAID, 'THERE ARE EXCEPTIONS. BUT IF THERE WERE ENOUGH EXCEPTIONS TO MAKE ANY DIFFERENCE TO THE WORLD, WE WOULD NOT BY NOW HAVE ANY MULLA FIROZES LEFT.'

MAN'S being is very simple, but his personality is not. The personality is very complex. The personality is like an onion -- there are many layers of conditioning, corruption, poisoning. Hidden behind many layers -- what Sufis call filters -- is man's simple being. But that simple being is behind so many filters that you cannot see it. And hidden behind these many filters, you cannot see the world either -- because whatsoever reaches you is corrupted by the filters before it reaches you. Nothing ever reaches you as it is; you go on missing it. There are many interpreters in between.

You see something. First your eyes and your senses falsify. Then your ideology, your religion, your society, your church -- they falsify. Then your emotions -- they falsify. And so on and so forth. By the time it reaches to you it has almost nothing of the original, or so little that it makes no difference. You see something only if your filters allow it, and the filters don't allow much.

Scientists agree with the Sufis. Scientists say we see only two per cent of reality. Only two per cent! Ninety-eight per cent is missed. When you are listening to me you will hear only two per cent of what has been told, of what has been said. Ninety-eight per cent will be lost. and when the ninety-eight per cent is lost, that two per cent is out of context. It is as if you have taken two pages from a novel, at random -- one from here, one from there -- and then you start reconstructing the whole novel from these two pages. Ninety-eight pages are missing. You have no inkling what they were; you don't even know that they were. You have only two pages and you reconstruct the whole novel again. This reconstruction is your invention. It is not discovery of truth, it is your imagination.

And there is an inner neCessity to fill the gaps. Whenever you see that two things are unrelated, the mind has an inner urgency to relate them. Otherwise it feels very uneasy. So you invent a link, you fix those loose things with a link, you bridge them. And you go on inventing a world that is not there.

So before we can enter into this small but immensely valuable dialogue between the Master and the disciple, you will have to understand these layers, these filters.

Gurdjieff used to call these filters 'buffers'. They protect you against reality. They protect your lies, they protect your dreams, they protect your projections. They don't allow you to come into contact with reality because the very contact is going to be shattering, shocking. Man lives through lies.

Frederick Nietzsche is reported to have said, 'Please don't take the lies away from humanity, otherwise man will not be able to live. Man lives through lies. Don't take the fictions away, don't destroy the myths. Don't tell the truth because man cannot live by truth.' And he is right about ninety-nine point nine per cent of people. But what kind of life can there be through lies? It will be a big lie itself. And what kind of happiness is possible through lies? There is no possibility; hence humanity is in misery. With truth is bliss; with lies there is only misery and nothing else.

But we go on protecting those lies. Those lies are comfortable, but they keep you protected against bliss, against truth, against God.

Sufis say that man is exactly like an onion. And religion is the art of how to peel the onion and come to it's innermost core. And what is the innermost core of an onion? Have you ever peeled an onion? You go on peeling one layer. another layer, and another, and so on and so forth. Then a point comes when the last layer is taken off and only emptiness is left in your hand. That is FANA. If you go on peeling your being, the last layer will be of being -- BAKA -- and beyond that will be emptiness -- FANA.

So you can think in this way: at the very innermost core there is emptiness, pure sky, nothingness, FANA. The first layer around FANA is that of BAKA, individuality -- what religions call the self, ATMAN, the soul. But the soul is already a step away from your being. The self is already distant from your being. Buddha has the right word for it. He calls it ANATTA, no-self. Your innermost being is a non-being. Nothing is there, or only nothing is. The first layer, the first fence that surrounds it, is BAKA, individuality.

This is your true and simple being: non-being surrounded by being, defined by being.

The real core is empty but the emptiness has to be defined by something -- otherwise there will be no division between you and anything else. So a thin. a very thin, layer of being divides you. But that being is also a circumference not the centre. At the centre is FANA, dissolution, disappearance. Even at the point of BAKA, individuality, you don't meet God, you are still there. Very little is left of you, but there is still just a thin line -- even that has to disappear in FANA. Then you enter God.

Start from the other end. Start peeling the onion.

The first layer is made of corrupted physical senses. Never for a single moment think that your physical senses are as they should be -- they are not. They have been trained. You see things it your society allows you to see them. You hear things if your society allows you to hear them. You touch things if your society allows you to touch them.

Man has lost many of his senses -- for example, smell. Man has almost lost smell. Just see a dog and his capacity to smell -- how sensitive is his nose! Man seems to be very poor. What has happened to man's nose? Why can't he smell so deeply as a dog or as a horse? The horse can smell for miles. The dog has an immense memory of smells. Man has no memory. Something is blocking the nose.

Those who have been working deep into these layers say that it is because of the repression of sex that smell is lost. Physically man is as sensitive as any other animal, but psychologically his nose has been corrupted. Smell is one of the most sexual doors into your body. It is through smell that animals start feeling whether a male is in tune with the female or not. The smell is a subtle hint. When the female is ready to make love to the male she releases a certain kind of smell. Only through that smell does the male understand that he is acceptable. If that smell is not released by the feminine sexual organism, the male moves away; he is not accepted.

Man has destroyed smell because it will be difficult to create a so-called cultured society if your sense of smell remains natural. You are moving on the road and a woman starts smelling and gives you a signal of acceptance. She is somebody else's wife; her husband is with her. The signal is there that you are acceptable. What will you do? It will be awkward, embarrassing.

Your wife is walking with you and there is no smell from her body, and suddenly a man passes by and she gives the signal. And those are very unconscious signals; you cannot control them suddenly. Then you will become aware that she is interested in the other man, that she is welcoming the other man. That will create trouble. So down the centuries man has destroyed smell completely.

It is not just accidental that in cultured countries much time is wasted in removing all kinds of smell from the body. The body odour has to be completely destroyed by deodorants, deodorant soaps. It has to be covered by layers of perfume, strong perfume. These are all disguises; these are ways to avoid a reality that is still there.

When you make love, both male and female release a certain kind of smell. That smell has to be destroyed because if the man is making love to the woman and the woman is not really into it she will not release the smell. The man will be offended, hurt. He will immediately feel that the woman is not having

any orgasm. And the male ego will feel very offended. The smell has to be destroyed completely, so that the man never knows that the woman was simply pretending that she was having an orgasm, just making empty gestures, befooling him, buttressing his ego. And he feels satisfied because the woman looks satisfied. But once the smell is destroyed, there is no way to detect whether she is really satisfied or not.

Smell is very sexual, that's why we have destroyed the nose, utterly destroyed the nose. Even in language you can see the difference. To see means one thing; to hear, one thing -- but to smell means just the opposite. To see means a capacity to see, but to smell does not mean the capacity to smell. It means that you are smelly. Even in language the repression has entered. And the same has happened with other senses.

You don't see people eye to eye; or, if you do see them, it is only for a few seconds. You don't see people really; you go on avoiding. If you see, it is thought to be offensive. Just remember, do you really see people? Or do you go on avoiding their eyes? -- because if you don't avoid them then you may be able to see a few things which the person is not willing to show. It is not good manners to see something that he is not willing to show, so it is better to avoid. We listen t,, the words, we don't see the face -- because many times the words and the face are contradictory. A man is saying one thing and he is showing another. Gradually we have completely lost the sense of seeing the face, the eyes, the gestures. We only listen to the words. Just watch this and you will be surprised how people go on saying one thing and showing another. And nobody detects it because you have been trained not to look directly into the face. Or, even if you look, the look is not that of awareness, not that of attention. It is empty; it is almost as if you are not looking.

We hear sounds by choice. We don't hear all kinds of sounds. We choose. Whatsoever is useful we hear. And to different societies and different countries, different things are valuable. A man who lives in a primitive world, in a forest, in a jungle, has a different kind of receptivity for sounds. He has to be continuously alert and aware of the animals. His life is in danger. You need not be alert. You live in a cultured world where animals don't exist any more and there is no fear. Your survival is not at stake. Your ears don't function perfectly because there is no need.

Have you seen a hare or a deer? How attentive they are, how sensitive. Just a small sound -- a dead leaf stirred by the wind -- and the deer is alert. You would not have noticed it at all. And great music surrounds life, subtle music surrounds life, but we are absolutely unaware of it. There is great rhythm -- but to feel it you will need more alert ears, more alert eyes, a more alert touch.

So the first layer is of corrupted physical senses. We see only what we want to see. Our whole body mechanism is poisoned. Our body has been made rigid. We live in a kind of frozenness; we are cold, closed, unavailable. We are so afraid of life that we have killed all kinds of possibilities through which life can make a contact with us.

People don't touch each other, they don't hold hands, they don't hug each other. And when you hold somebody's hand, you feel embarrassed, he feels embarrassed. Even if you hug somebody, it feels as if something wrong is happening. And you are in a hurry to get away from the other's body, because the other's body can open you. The warmth of the other's body can open you. Even children are not allowed to hug their parents. There is great fear.

And all fear is basically, deep down, rooted in the fear of sex. There is a taboo against sex. A mother cannot hug her son because the son may get sexually aroused -- that is the fear. A father cannot hug his daughter. He is afraid he may get physically aroused. Warmth has its own ways of working. Nothing is wrong in being physically aroused or sexually aroused. It is simply a sign that one is alive. that one is immensely alive. But the fear, the sex taboo, says keep away, keep a distance.

Sudha's father was dying; he was very old. He was my sannyasin. And Sudha was very much puzzled because before he died his hands would go again and again to his genital organs. His hands had to be pulled away. And she was puzzled and worried, naturally. What was happening to her father? Was there some sexual repression? Why did his hands go to the sexual organs, to the genitals, again and again? And he was almost unconscious.

It happens to many people when they are dying. One of the reasons is repression, but only one. They are losing the social consciousness; they are losing the conditioning. This first layer of corrupted senses is disappearing; death is moving in. And they are becoming small children again. Small children play with their genital organs; they have not yet been corrupted. They enjoy their bodies, they love their bodies. They are playful about it, it is fun.

Now the man is no longer old; he is becoming younger again. Death is taking the layer away -- that is one thing. Another thing is that when a man dies, for a single moment all his senses become totally alive as they would have been if they had not been corrupted. It is like a flame before a lamp goes out -- the flame

burns brightly, with intensity, for a single second. Exactly the same happens when life is going out. For a single moment the last effort is made to live, and one burns bright with total sensitivity.

Another reason: when a man is dying the circle is complete -- naturally death is very close to birth. Death is very close to life; it is the very crescendo of life. Life comes out of sex energy and life is moving back into sex energy.

But all our senses are corrupted. We have not been allowed to be natural -- -hence man has lost dignity, innocence, grace, elegance. This is the first layer. And because of all these repressions the body has become non-orgasmic. There is no joy -- it has happened both to man and woman, in almost the same way, but man has gone deeper into corruption than woman -- because man is perfectionistic, neurotically perfectionistic. Once he gets an idea, he tries to go to the very extreme of it. Women are more practical, less perfectionistic, less neurotic, more earthly, more balanced, less intellectual, more intuitive. They have not gone to the very end. It is good that women have not become as neurotic as men -- that's why they still retain some dignity, some grace, some roundness of being, some poetry. But both have been corrupted by the society, both have become hard. Men more, women a little less, but the difference is only of degrees.

Because of this layer, everything that enters you has to pass this filter first, and this filter destroys, interprets, manipulates, gives new colours of its own, projects, invents -- and the reality becomes very garbed. When this layer disappears.... That is the whole effort of yoga: to make your body alive, sensitive, young again, to give your senses their maximum functioning. Then one functions with no taboos around; then lucidity, grace, beauty flow. Warmth arises again, openness -- and growth happens. One is constantly new, young, and one is always on an adventure. The body becomes orgasmic. Joy surrounds you.

Through joy the first corruption disappears. Hence my insistence to be joyous, to be celebrating, to enjoy life, to accept the body -- not only to accept it, but to feel grateful that God has given you such a beautiful body, such a sensitive body, with so many doors to relate to reality: eyes and ears and nose and touch. Open all these windows and let life's breeze flow in, let life's sun shine in. Learn to be more sensitive. Use every oppor-tunity to be sensitive so that that first filter is dropped.

If you are sitting on the grass, don't go on pulling it up and destroying it. I had to stop sitting on the lawn -- I used to give darshan on the lawn -- because people would go on destroying the grass, they would go on pulling on the grass. I had to stop it. People are so violent, so unconsciously violent, they don't know what they are doing. And they were told again and again, but within minutes they would forget. They were so restless they didn't know what they were doing. The grass was available to their restlessness so they would start pulling it up and destroying it.

When you are sitting on the grass, close your eyes, become the grass -- be grassy. Feel that you are grass, feel the greenness of the grass, feel the wetness of the grass. Feel the subtle smell that goes on being released by the grass. Feel the dewdrops on the grass -- that they are on you. Feel the sunrays playing on the grass. For a moment be lost into it and you will have a new sense of your body. And do it in all kinds of situations: in a river, in a swimming pool, lying on the beach in the sunrays, looking at the moon in the night, lying down with closed eyes on the sand and feeling the sand. Millions of opportunities are there to make your body alive again. And only you can do it. Society has done its work of corruption, you will have to undo it.

And once you start hearing, seeing, touching, smelling, then you smell the reality.

The second layer is of conditioning: social, political, religious, ideological -- belief systems. Belief systems make you non-communicative. If you are a Hindu and I am a Mohammedan, immediately there is no communication. If you are a man and I am a man, there is communication, but if you are a communist and I am a fascist -- communication stops. All belief systems are destructive to communication, and the whole life is nothing but communicating -- communicating with trees, communicating with rivers, communicating with sun and moon, communicating with people and animals. It is communication; life is communication.

Dialogue disappears when you are burdened with belief systems. How can you really be in a dialogue! You are already too full of your ideas and you think they are absolutely true. When you are listening to the other, you are just being polite, otherwise you don't listen. You know what is right, you are simply waiting until this man finishes and then you jump upon him. Yes, there can be a debate and a discussion and argumentation, but there can be no dialogue. Between two beliefs there is no possibility of dialogue. Beliefs destroy friendship, beliefs destroy humanity, beliefs destroy communion.

So if you want to see and hear and listen, then you will have to drop all belief systems. You can't be a

Hindu, you can't be a Mohammedan, you can't be a Christian. You can't afford these kinds of nonsense; you have to be sensible enough to be without beliefs.

Caged in one's own system you are unavailable, and the other is unavailable to you. People are moving like windowless houses. Yes, you come close, sometimes you clash with each other -- but you never meet. Yes, sometimes you touch, but you never meet. You talk, but you never communicate. Everybody is imprisoned in his own conditionings; everybody is carrying his own prison around him. This has to be dropped.

Beliefs create a kind of smugness, and beliefs stop exploration because one becomes afraid. Maybe you come across something which is against your belief -- then what? It will disturb your whole system, so it is better not to explore. Remain confined to a dull, dead, defined world; never go beyond it. It gives you an 'as if' kind of knowledge -- as if one knows. You don't know anything -- you don't know anything about God, but you have a certain belief about God. You don't know anything about truth but you have a theory about truth. This 'as if' is very dangerous. This is a kind of hypnotised state of the mind.

Males and females, all have been conditioned -- although in different ways. Man has been conditioned to be aggressive, to be competitive, to be manipulative, to be egoistic. Man has been prepared for a different kind of work: to be the exploiter, to be the oppressor, and to be the master. Women have been given belief systems to be the slaves. They have been taught how to submit. They have been given a very, very small world, the household. Their whole life has been taken away from them. But once the belief system settles in, the woman accepts it and remains confined to it. And the man accepts his belief system and remains confined to it.

Men have been taught not to cry; tears are not manly so men don't cry. Now what kind of foolishness is this? Crying and weeping sometimes has such a therapeutic effect -- it is needed, it is a must, it unburdens. Man goes on burdening himself because he cannot cry and cannot weep; it is-unmanly. And women have been taught to cry and weep. It is perfectly womanly, so they go on crying and weeping even where it is not needed -- it is just a belief system. They use it as a strategy to manipulate. The woman knows that through argument she will not be able to win over the husband, but she can cry -- that works. So that becomes her argument.

Man is corrupted in one way: he cannot cry. And the woman is corrupted in another way: she starts crying and uses crying as a strategy to dominate. Crying becomes political -- and when your tears are political they lose beauty, they are ugly.

This second conditioning is one of the most difficult things to get rid of, it is very complex. You have a certain political ideology, a certain religious ideology and thousands of other things jumbled together in your mind. They have become so much a part of you that you don't think they are separate from you. When you say 'I am a Hindu,' you don't say that 'I have a belief called Hinduism,' no. You say 'I am a Hindu.' You are identified with Hinduism. If Hinduism is in danger you think you are in danger. If somebody burns a temple you think you are in danger. Or, if somebody burns the Koran, you think you are in danger because you are a Mohammedan.

These belief systems have to be dropped. Then under-standing arises; then readiness to explore, then innocence arises. Then you are surrounded by a sense of mystery, awe, wonder. Then life is no longer a known thing, it is an adventure. It is so mysterious that you can go on exploring; there is no end to it. And you never create any belief, you remain in a state of not-knowing. On that state Sufis insist very much, and so do Zen Masters -- in fact, all great Masters of the world insist on that state. If they agree on any one thing, it is the state of not knowing.

Remain constantly in the state of not-knowing. If you happen to know something, don't make a belief out of it. Go on dropping it, go on throwing it. Don't let it surround you, otherwise sooner or later it will become a hard crust and you will not be available again to life. Remain always childlike -- then communication becomes possible, then dialogue becomes possible. When two people who are in a state of not-knowing talk, there is meeting -- they commune. There is nothing to hinder. You will be able to understand me only if you are in a state of not-knowing, because I am in that state continuously.

With me, communion is possible if you drop your belief systems, otherwise they will hinder the path.

The third filter, the third layer, is pseudo reasoning, rationalisation, explanations, excuses. All are borrowed. Not a single one is your own authentic experience, but they give a kind of satisfaction. You think you are a very rational being. You cannot become rational by accumulating borrowed arguments and proofs. The real reason arises only when you are intelligent. And remember, there is a difference between an intellectual and the man whom I call intelligent. The intellectual is hidden behind the pseudo reasoning. His

reasoning may be very logical but it can never be reasonable. His reason is just pseudo, it appears like reason.

Listen, I have heard....

The man was drowning. 'Help, I can't swim! I can't swim!' he cried.
'I can't either,' said the old man sitting on the river bank chewing tobacco. 'But I'm not hollerin' about it!'

Now this is perfectly rational, 'Why are you hollerin' about it? You can't swim, neither can I. So keep quiet.'

But you are sitting on the bank and he is in the river; the situation is different, the context is different.

When Buddha says something, you can repeat the same thing but the context is different. When Mohammed says something, you can repeat exactly the same thing. but it will not mean the same thing -- because the context is different. And the context matters, not what you say. It is not what you say but who you are that matters.

I have heard....

Donnegan sat in the confessional. 'Father,' he moaned, 'I have done something so bad, you are going to throw me out of the church.'
'What did you do, my son?' asked the priest.
'Yesterday,' said Donnegan, 'I saw my wife sashaying in front of me and it got me so excited I grabbed her, ripped off her clothes, threw her down on the floor, and we had sex right then and there.'
'That is a little unusual,' said the priest, 'but no reason for excommunication.'
'Are you sure you're not going to throw me out of the church?'
'Of course not.'
'Well,' said Donnegan, 'they threw us out of the super-market!'

It all depends on the context -- who you are, where you are. It depends from what point of view, from what experience, you utter. I use the same words that you use, but they don't mean the same, they can't mean the same. When I utter them I utter them, when you utter them you utter them. The words are the same but because they come from different spaces they carry a different meaning, a different connotation, different flavours, a different music.

The pseudo reasoning is just apparent reasoning, it is not knowing. It is more for the sake of finding excuses; it is more for the sake of argumentation. In this kind of deceiving, the male mind is very expert. This is the male mind's expertise. He has learned the art very deeply. This filter is very, very strong in the male mind.

Real reasoning arises only when pseudo reasoning has been dropped. What is real reason?

Karl Jaspers has defined it perfectly. He says: Reason is openness, reason is clarity, reason is the will to unity. Reason uses logic, its methods and categories of understanding, just to transcend them. Reason is the ultimate flowering of wisdom.

But not pseudo reasoning. Beware of the pseudo. The pseudo always creates a filter and the real always becomes a door. The real is always a bridge and the pseudo is always a block.

This third, pseudo reasoning layer is one of the greatest disturbances in your being.

The fourth layer is emotionality, sentimentalism. It is pseudo feeling, much ado about nothing, much fuss. The female mind is very expert at this. It is kind of empty; it is just on the surface. It is impotent sympathy; it does not do a thing. If somebody is ill, you sit by their side and you cry. Your crying is not going to help. I he house 1S on tire and you cry. That is not going to help either. This pseudo kind of feeling has to be detected, otherwise you will never know what real feeling is. The real feeling is involvement, commitment. It is empathy not only sympathy. It is action.

Whenever you really feel something in your heart, it immediately transforms you, it becomes action. That is the criterion -- your feeling becomes action. If your feeling just remains a feeling and never becomes an action, then know well it is pseudo. Then you are deceiving yourself or somebody else.

Many times people come to me and they say, 'Osho, we feel much love for you. We understand what you say, but.... ' That 'but' destroys all that they have said before. They say, 'We feel that what you are saying is right, that what you are doing is right, but we cannot become sannyasins.' If you feel that what I am saying is right, if you feel that what I am saying is truth, then how can you avoid becoming sannyasins?

It is impossible. Then your feeling would become action, then your feeling would become commitment -- otherwise what is the point?

One can never go against one's heart. If you are still going against your own heart then you must have a pseudo heart -- a pretender. Just as the third is the field for male expertise, the fourth is the field for female expertise.

The fifth layer is corrupted, poisoned instincts, repression, disfiguration.

Gurdjieff used to say that all your centres are overlapping each other, are misplaced, are interfering with each other, are trespassing, and you don't know what is what. Each centre in its own functioning is beautiful, but when it starts interfering into somebody else's functioning, then there is great difficulty; then the whole system goes neurotic.

For example, if your sex centre functions as a sex centre, it is perfectly good. But people have been repressing it so much that in many people the sex centre does not exist in their genitals, it has moved into their head. This is what overlapping is. Now they make love through their head -- hence the great importance of pornography, visualisation. Even while making love to your woman you may be thinking of some beautiful actress -- that you are making love to her. Then suddenly you become interested in making love to your woman. In fact, your own woman is non-existential. It is a kind of masturbation. You are not making love to her, you are making love to somebody else who is not there. You go on fantasising in the head.

Religious repression has disturbed all your centres. It is very difficult even to see that your centres are separate. And, func-tioning in its own field, each centre is perfectly right. When it interferes with another field, then problems arise. Then there is a confusion of your totality. Then you don't know what is what.

Sex can be transformed when it is confined to its own centre, it cannot be transformed from the head. It has created a pseudo centre in the head.

I have heard....

From time to time, saints are allowed to visit the earth in disguise. Saint Theresa had long wanted to pay a visit to Hollywood, but Gabriel, who was in charge of the roster, thought that even a saint would not be able to come through unscathed after visiting the movie capital.

Eventually, however, Saint Theresa persuaded him that no harm would come to her, and she set off on the first available earth-bound cloud.

The weeks stretched into months without any word from earth, so one day a very worried Gabriel put through a telephone call to Los Angeles.

The connection was made, the phone rang, and finally a voice said, 'Terry here -- who is this? Gabby-darling! How absolutely marvellous to hear from you.... '

Now Saint Theresa is no longer Saint Theresa -- she is Terry. And Gabriel is no longer Gabriel -- he is Gabby-darling. Hollywood has corrupted Saint Theresa.

Your so-called saints are only avoiding the world; they are repressed beings. If opportunities are made available to them, they will fall far lower than you. They are just somehow holding themselves back because of the fear of hell and the greed for heaven. But whatsoever you have repressed because of fear or greed remains there. It not only remains there, it becomes unnatural, perverted, moves into deeper realms of your consciousness and unconsciousness. And then it becomes very difficult to uproot it.

Gurdjieff was a Sufi. His whole teaching comes from Sufi Masters. He introduced methods into the Western world of how to demark each centre, and how to allow the centre to function in its own field. The head should function as far as reason is concerned, that's all.

Have you watched? Sometimes people come to me and they say, 'I think I love you.' I think I love you! Love has nothing to do with thinking. How can you think that you love me? But they don't know how to function from the heart directly, even the heart has to go via the head. They cannot simply say, 'I love you.'

Just the other night a beautiful Italian woman took sannyas. I gave her the name 'Prem Nishanga'. She was a woman of the heart, something rare. She was so happy she almost started dancing. There was no need to say anything, her whole body said it. She went into such ecstasy that you can go on saying in a thousand ways, shouting with joy, and it will not be as deep as just by going into ecstasy. I don't know what she was saying because she was saying it in Italian, but her face, her eyes, her hands, her whole body was saying it. There was no need to understand her language; the language was irrelevant. When you say from the heart,

no language is needed. When you say from the head, only language can say; there is no other way to say it.

Watch and observe. Let the head function as reason, let the heart function as feeling, let the sex centre function as sex. Let everything function in its own way. Don't allow mechanisms to mix into each other, otherwise you will have corrupted instincts.

When instinct is natural, untabooed, spontaneous, without any inhibition, there is a clarity in your body, a harmony in your body. There is a humming sound in your organism.

The fifth layer is also male expertise.

The sixth layer is corrupted intuition.

There is a phenomenon called intuition of which we have become almost unaware. We don't know that anything like intuition exists -- because intuition is the sixth layer. Those five layers are so thick that one never comes to feel the sixth.

Intuition is a totally different kind of phenomenon from reason. Reason argues; reason uses a process to reach a conclusion. Intuition jumps -- it is a quantum leap. It knows no process. It simply reaches to the conclusion without any process.

There have been many mathematicians who could do any kind of mathematical problem without going into its process. Their functioning was intuitive. You just say the problem and before you have even said it, the conclusion will come. There has not been a time-gap at all. You were saying it, and the moment you finished, or even before you finished, the conclusion has come. Mathematicians have always been puzzled by these freak phenomena. These people -- how do they do it? If a mathematician were going to do this problem it might take three hours or two hours or one hour. Even a computer will take at least a few minutes to do it, but these people don't take a single moment. You say it, and instantly....

So in mathematics, intuition is now a recognised fact. When reason fails, only intuition can work. And all the great scientists have become aware of it: that all their great discoveries are made not by reason but by intuition.

Madame Curie was working for three years upon a certain problem and was trying to solve it from many directions. Every direction failed. One night, utterly exhausted, she went to sleep, and she decided.... The incident is almost like Buddha. That night she decided, 'Now it is enough. I have wasted three years. It seems to be a futile search. I have to drop it.' That night she dropped it, and went to sleep.

In the night she got up in her sleep, she went to her table and wrote the answer. Then she went back, and fell into sleep. In the morning she could not even remember, but the answer was there on the table. And there was nobody in the room, and even if there had been somebody, the answer would not have been possible. She had been working for three years -- one of the greatest minds of this age. But there was nobody and the answer was there. Then she looked more minutely: it was her handwriting! Then suddenly the dream surfaced. She remembered it as if she had seen a dream in the night in which she was sitting at the table and writing something. Then by and by everything surfaced. She had come to the conclusion from some other door which was not reason. It was intuition.

Buddha struggled for six years to attain samadhi, but could not. One day he dropped the whole idea of attaining. He rested under a tree and by the morning it had happened. When he opened his eyes he was in samadhi.

But first the reason had to be exhausted. Intuition functions only when reason is exhausted. Intuition has no process; it simply jumps from the problem to the conclusion. It is a shortcut. It is a flash.

We have corrupted intuition. Man's intuition is almost absolutely corrupted. Woman's intuition is not corrupted as much -- that's why women have something called a 'hunch'. A hunch is just a fragment of intuition. It cannot be proved. You are going to take a flight and your woman simply says that she is not going and she will not allow you to go either. She feels as if something is going to happen. Now this is nonsense. You have much work to do, everything is planned, and you have to go -- but your woman won't allow it. And the next day you read in the newspapers that the aeroplane was hijacked, or it crashed and all the passengers died.

Now the woman cannot say how she knows. There is no way. It is just a hunch, just a feeling in the guts. But that too is very corrupted, that's why it is just a flash. When all the five other layers have disappeared and you have dropped fixed ideas -- because you have been taught that reason is the only door to reach to any conclusion -- when you have dropped this fixation, this reason fixation, intuition starts flowering. Then it is not just like a flash, it is a constantly available source. You can close your eyes and you can go into it and always you can get the right direction from it.

That's what Fischer-Hoffman people think of as the guide. If the process really goes in.... It is very

difficult, because those five layers have to be crossed first. And I don't think many people are capable of it, even those who are in Fisher-Hoffman therapy. But the idea is perfectly right -- if those five layers are broken then something arises in you which can be called the guide. You can always go into your intuition energy and you will always find the right advice. In the East that is what they have called the inner guru, your inner Master. Once your intuition has started functioning, you need not go and ask any outer guru for any advice.

Intuition is to be in tune with oneself, totally in tune with oneself. And out of that tuning, solutions arise from nowhere.

And the seventh and the last layer of falsity is the pseudo self, the ego; the notions of being unique, special, exceptional; the notions of doing one's own thing... and you don't know who you are, you don't know what your thing is.

Notions of the ego go on corrupting you. Then you cannot listen to the truth. And this becomes a problem every day.

Just the other day I was talking about Hannah. Rather than understanding what I said, rather than understanding, rather than feeling my compassion -- because why else should I say it? -- she immediately went to the office and cancelled the darshan appointment which she had. She became very angry. Now I was talking about her ego, but rather than seeing it, she acted out of it again. She missed the point again.

And the other day I was also talking about Prageet. He was better than Hannah. He asked for an appointment, he took it more rightly. Of course he was very much shaken; it was hard to digest, hard to swallow. But he tried his best to see the point of it. He made every effort that he could.

Or, for example, I go on hammering on Chinmaya, again and again. I never hammer anybody else as much as I hammer Chinmaya, but he takes it absolutely rightly, in the exact way as it should be taken. And each hammering has become a growth in him; each hammering has helped him -- he is moving.

Hannah got stopped there. She may lose contact with me.

This is the last layer: a very subtle pseudo sense of self.

When these seven are broken, you come to the state of BAKA, real individuality, And when you have real individuality then there is a possibility of having a real non being. From real individuality, BAKA, YOU can have the jump into FANA. Then you can offer yourself to God. This is the whole process.

Now this beautiful dialogue between a Master and his disciple. Now you will be able to understand.

THE SUFI MASTER, AJNABI, SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'

Mulla Firoz must have been a very learned man of those days. 'Mulla' means a pundit, a scholar, a learned man. He must have been offended and annoyed by Ajnabi's assertions. Masters are there to shock. And when there is a man of knowing, the greatest shock is to those who think they know and don't know. The knowledgeable man immediately feels offended, because the man of knowing has his own source of knowing. He talks from there. And the man of knowledge looks into the scripture. He has no source to check upon, he has no authentic experience of his own. He lives in pseudo reason, pseudo ego, argumentation, verbal knowledge, belief systems and all that.

THE SUFI MASTER, AJNABI, SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'
THE DISCIPLE, AMINI, SAID, 'IS IT YOUR INTENTION TO ANNOY HIM WITH THIS LETTER?'

That is the intention always of all the Masters: to annoy you, because only if you are annoyed can you be changed. If you are annoyed then there is a possibility, then you start moving.

AJNABI SAID, 'HE HAS BEEN ANNOYED BY SOME OF MY WRITINGS. THIS ANNOYANCE HAS CAUSED HIM TO WRITE TO ME. MY PURPOSE IN WRITING THE PASSAGE WHICH ANGERS HIM WAS TO ANGER SUCH AS HE.'

That was his purpose and it was fulfilled. He wanted to anger people such as Mulla -- the knowledgeable people.

AMINI SAID, 'AND THIS LETTER WILL ANGER HIM FURTHER?'
AJNABI SAID, 'YES. WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE AGAIN, TO AROUSE ANGER, SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'

This you have to keep in your mind constantly, because this Is happening here every day. If I say something, never be bothered about me. don't think why I have said this, rather, on the contrary, just look inside yourself at what it has done to you. I said something about Hannah. Now there are two possibilities. She can think, 'This man is wrong, he is offending me, he is insulting me, humiliating me, degrading me' -- something like that. Then she has missed the point. But if she starts watching and observing, 'Why am I angered? Why is there this annoyance in me? Why am I disturbed?' then she is on the right track. Then she will come closer to me than she ever was before.

Always remember this. What I say, how I say it, why I say it -- there is no way for you to decide. There is no way for you even to understand. All that you can do in your situation right now is see what happens to you. If I slap your face, don't be worried why I slapped you -- whether I am an angry man or an aggressive man or violent -- don't be worried about that. Just close your eyes, and go into meditation and see why you are feeling offended. Why? Watch your mind. That is going to help.

That's why I don't want mediocre people here who have just come out of curiosity to listen to me. This is not a school; nothing is being taught here. This is just an alchemical-lab; something is happening here. It is a process of transformation. If you remember this you will be benefitted immensely.

'YES, WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE AGAIN, TO AROUSE HIS ANGER...'

The Master is saying, 'Out of compassion I will give him another opportunity.'

... SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'

That's what a Master is: a mirror in which you see yourself. If sometimes you see that your face is ugly, don't try to destroy the mirror -- change your face. By destroying the mirror you will not become beautiful; by escaping from the mirror you will not become beautiful.

Yesterday, the whole day, continuously, Prageet thought about escaping: 'How to escape from here?' But again and again he remembered that he had not to escape, he had to face it. Again and again he remembered and cooled down, and again and again the idea was there pulling him to escape from here. That is natural, it is understandable. But if you can remember for even a few single moments and you can remain with me and can go on facing the mirror, sooner or later you will have to change.

There are only two possibilities: either escape from the mirror -- then you will never see your face and you can believe that you are beautiful -- or go on facing the mirror, go on seeing your ugliness. And all kinds of methods and processes are being made available to you so that you can change your face.

Just a few days before there was a man who took sannyas. He said he was a beautician. I told him, 'I am also a beautician. I do the same work. I change people's faces -- not the faces that you can see from the outside but the faces, the original faces, that are hidden deep behind all kinds of facades, all kinds of layers.'

AMINI SAID, 'THE PEOPLE OF THE ORDINARY WORLD ALWAYS REGARD THOSE WHO CAUSE ANGER AS ILL-INTENTIONED.'

That's what Hannah thought. That's what for a few moments even Prageet thought. That's what Chinmaya used to think in the beginning. But now he has crossed that point. I have been hammering him so much -- how long can you go on thinking? One day or other one has to become aware that something is wrong somewhere inside oneself, and that it has to be dropped.

AJNABI SAID, 'THE CHILD MAY REGARD THE ADULT WHO TRIES TO REMOVE A THORN FROM HIS HAND AS ILL-INTENTIONED. IS THAT A JUSTIFICATION FOR TRYING TO PREVENT THE CHILD FROM GROWING UP?'
AMINI SAID, 'AND IF THE CHILD HARBOURS A GRUDGE AGAINST THE ADULT WHO REMOVES THE THORN?'
AJNABI SAID, 'THE CHILD DOES NOT REALLY HARBOUR THAT GRUDGE, BECAUSE SOMETHING IN HIM KNOWS THE TRUTH.'

This is of immense value, this statement. Yes, something in you always knows the truth. Something in Hannah knows the truth. It is impossible not to know the truth. Maybe it is not very clear, it is hazy -- but something in you always knows the truth... that it is because of compassion, because of love, that you have been hammered upon. Otherwise there is no need.

AMINI ASKED HIM, 'BUT WHAT HAPPENS IF HE NEVER GETS TO KNOW HIMSELF, AND YET CONTINUES TO IMAGINE THAT OTHERS ARE MOTIVATED BY PERSONAL FEELINGS?'
AJNABI SAID, 'IF HE NEVER GETS TO KNOW HIMSELF, IT MAKES NO DIFFERENCE AS TO WHAT HE THINKS OF OTHER PEOPLE, BECAUSE HE CAN NEVER HAVE ANY APPRECIATION OF WHAT OTHER PEOPLE ARE REALLY LIKE.'
AMINI ASKED, 'IS IT NOT POSSIBLE, INSTEAD OF AROUSING ANGER A SECOND TIME, TO EXPLAIN THAT THE ORIGINAL WRITING WAS COMPOSED FOR THIS PURPOSE, AND TO INVITE MULLA TO REVIEW HIS PREVIOUS FEELINGS?'

A very reasonable standpoint of the disciple, but remember that sometimes reasonable things are not very useful. They don't work. You will agree with the disciple, with what he is saying. This seems to be very, very reasonable -- 'What is the point of angering him, annoying him twice? Will it not be better to explain to him why in the first place you said things to annoy him? Would it not be better to explain?'

AJNABI SAID, 'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT.'

A Master is not interested in being polite, in following the rules of etiquette, manners, etcetera. A master is interested only in creating an effect, in creating an action, in creating a response. Yes, he could explain to the Mulla what had hap-pened. That may satisfy him, that may cool him down. His anger may disappear, he may no longer feel annoyed -- but that is not the point. That is not going to create the effect that the Master wants. The Master wants the Mulla to see that he is only a man of knowledge, not yet a man of knowing; that he was not wise. Explanation will make the Mulla more knowledgeable. He will have one more explanation. That is not going to shatter his ego.

'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT. RATHER IT WILL HAVE AN ADVERSE EFFECT. IF YOU TELL THE MAN YOUR REASON HE WILL IMAGINE THAT YOU ARE EXCUSING YOURSELF, AND THIS WILL AROUSE IN HIM SENTIMENTS WHICH ARE HARMFUL ONLY TO HIM. THUS, BY EXPLAINING YOU ARE ACTUALLY ACTING TO HIS DETRIMENT.'
AMINI SAID, 'ARE THERE NO EXCEPTIONS TO THIS RULE -- THAT MAN MUST LEARN THROUGH REALISING HIS OWN STATE, AND THAT HIS STATE CANNOT BE EXPLAINED TO HIM?'
AJNABI SAID, 'THERE ARE EXCEPTIONS. BUT IF THERE WERE ENOUGH EXCEPTIONS TO MAKE ANY DIFFERENCE TO THE WORLD, WE WOULD NOT BY NOW HAVE ANY MULLA FIROZES LEFT.'

There are not many. There are some exceptions but there are not many -- that's why they are exceptions. They are few and far between. They can be counted out; they need not be reckoned.

A Master has to function in such a way that the rule is fulfilled, not the exception -- because ninety-nine point nine per cent of people follow the rule. Sometimes there is a rare person but that rare person need not

have any help from anybody; he will come to his realisation sooner or later. It may be only a question of time. That exceptional intelligence need not be worried about. The Master has to function in such a way that the common mind, the normal mind, the usual mind, the non-exceptional mind, starts moving and changing.

This small discussion between the Master and the disciple is of immense significance for you. That's why I have chosen it. Remember those seven layers of the onion. Unless you drop them you cannot see things as they are, you cannot see that which is. And from your very childhood you have been corrupted. Your whole life up to now has been a life of poisoning, and only you can drop it. I can show you the way but I cannot take it away from you. If I start taking it away you will snatch it and escape, you will think that you are being robbed. I can only show you the way. You have to follow it.

Meditate over this small dialogue. It is especially for you.

Sufis: The People of the Path, Vol 2

Chapter #6
Chapter title: An Eternal Recurrence

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The first question:

RECENTLY, MIND ALMOST STOPPING, I HAVE SUDDENLY FELT MYSELF AND EVERYTHING AROUND ME TO BE EXISTING EXACTLY AS IN JESUS' TIME. AND THERE HAS BEEN A VERY STRONG SENSE OF JESUS HIMSELF. COULD YOU SAY SOMETHING ABOUT THIS KIND OF PHENOMENON?

The question is from Somendra.

It is the same drama enacted again and again; the script remains the same, only the actors change. Friedrich Nietzsche has a very beautiful theory about it: the theory of eternal recurrence. It may not be true in the details, but the idea is significant and profound.

It is like seasons -- summer comes, followed by the rains, and then comes winter and again summer. In summer there will be summer flowers; in the rains there will be rain flowers; in winter there will be winter flowers. No single flower will ever be repeated, but the essential idea will be repeated again and again. It is an eternal recurrence.

The story is the same. In its basics it is never different. It may be Krishna or Christ, Mahavira or Mohammed... actors change, different players participate, but the essential core of it is eternally the same. So when you move deeply in meditation -- as Somendra is doing every day -- and when the mind is almost stopping -- as he says in his question -- you become aware of many things which were already there, but of which you were not aware.

Jesus is very deep in the Western consciousness. He is an archetype. Whenever you see something closely resembling it, your unconscious will release the archetype to your conscious. Because Somendra has lived as a Christian for many lives, Christ has gone very deep into his consciousness. He cannot remember Krishna, he has no relationship with Krishna. That symbol, that metaphor, does not exist in his unconscious mind. If he had been a Hindu for many lives, then he would have felt as if it was the time of Krishna. Or if

he had been a Buddhist for many lives, then he would have felt the presence of Buddha. But it is the same. Buddha's body is different from Jesus' body, but what is hidden behind the body is not different -- that inner purity, that inner innocence, that primal innoCenCe is the same.

In Somendra's unconscious, Jesus is very deep. And Jesus will be felt by many of you for another reason also. Although Somendra was not there in Jesus' time, there are many people here who were. The greater number of my sannyasins are Jews. It is not accidental, it can't be accidental. Jews don't exist in India -- not at all. So many Jews reaching me -- there must be something profound in it. They have missed Jesus and an unconscious search continues. And in a very unconscious way they are smelling something here. This time they don't want to miss. More and more Jews will be coming. That time they missed; it was difficult to accept Jesus in those days.

In these two thousand years much has happened. Jesus is more relevant now, more in tune with human consciousness now. Because Jesus was a Jew it was very difficult for Jews to accept him -- as it is difficult for Hindus to accept me. Mind plays strange games. It somebody is born into your religion it becomes very difficult for your ego to accept him as enlightened. Or if somebody is born in the same village as you, it becomes even more difficult. Or if you have been studying with somebody in the same school and suddenly the rumour arises that he has become enlightened or has been chosen by God as his prophet. you will reject the idea outright. You know the man from his childhood, you know him in and out -- how can he become the chosen one of God? While you are there, how can God choose him? How can God dare? If he was going to choose. he would have chosen you. It becomes very difficult for the ego.

India is going to miss me for the simple reason that I have been born here. This accident is going to be a calamity for India. You don't see many Indians here. You may not have looked at it in this way. Why are they not here? It is very difficult for their egos to accept me, particularly Jainas -- the small religious group of Jainas in India. It was an accident that I was born a Jaina. You will not find them here. Sometimes you will find a few Hindus here, but the number of Jainas will be smaller. And even smaller will be the number of that particular sect -- in the Jaina sect there is this smaller sect -- to which I belonged in this accidental birth.

The number of Jainas is very small -- thirty lakhs in India -- and among Jainas there are many sects. One sect, a very small sect, is SAMHIYA -- the word comes from samadhi -- those who only believe in samadhi. It is the same word that has become SANMI in Japanese, and later on satori. You will rarely find a SAMAHIYA here, impossible. There are only a few thousand. They all know me, they are well-acquainted with me, but that is the problem -- because of that they cannot come here.

India is going to miss. Apart from India, nobody is going to miss; everybody else will be more in tune with me.

Jews have come in great numbers. They have the feeling that something is happening here. The same drama is being enacted again in the twentieth century -- something of Christ's consciousness. And they can accept me more easily than they could ever have accepted Jesus. He was a Jew, a carpenter's son -- it was almost impossible to accept him.

More of you by and by will start feeling a kind of DEJA VU, as if this is no longer the twentieth century, as if these twenty centuries have suddenly disappeared from your consciousness, as if you are again in the days of Jesus in Jerusalem walking with him, or by Galilee moving with him, or in Bethlehem. To many of you that dream will unfold, because to understand me, that will be the closest metaphor for the Western consciousness.

No Hindu will ever feel that something of Christ is happening here. It he ever comes to feel anything, he will feel Krishna. No Buddhist will feel something about Christ. If he ever feels anything, he will feel something about Buddha. These are archetypes, metaphors in the unconscious, and when you come closer to your depth you start releasing the poetry of your soul.

So Somendra is right. He says: RECENTLY, MIND ALMOST STOPPING, I HAVE SUDDENLY FELT MYSELF AND EVERYTHING AROUND ME TO BE EXISTING EXACTLY IN JESUS' TIME. AND THERE HAS BEEN A VERY STRONG SENSE OF JESUS HIMSELF. COULD YOU SAY SOMETHING ABOUT THIS PHENOMENON?

It is tremendously significant. Go deeper into it. Don't give any resistance to it. This will also disappear. Just as the conscious disappears, one day the unconscious also disappears. But to live in unconscious metaphors is better than to live in the conscious, because they are deeper. And he is perfectly right in saying 'mind almost stopping', because if it stops absolutely then even Jesus will disappear. These are all mind things ultimately; all words, all metaphors, are mind things. Just a little of the mind is left -- be ready,

Somendra, to drop that too. But there is no hurry, and don't be impatient, and don't fight with it. It is going on its own, it is on its deathbed.

The second question:

> AFTER TODAY'S DISCOURSE I MET SATYA ON THE STAIRS. SHE WAS LAUGHING. I WANTED TO SOB, BUT FELT I MUST LIGHTEN UP AND LAUGH, THAT SHE WAS POSITIVE AND I WAS NEGATIVE. I LAUGHED A LIE. COULD I BE TRUE TO MYSELF AND MEET HER IN THAT MOMENT?

The question is from Vandana.
This is something to be understood by everybody.

Satya is in a laughing space. Something is stirring in her. She is not the laughing type, she is the crying type. When she came here, whenever she would come to me she would start crying. Tears were easier for her. Now suddenly tears have disappeared and laughter has arisen -- and such a mad laughter that she goes on laughing for hours. It has almost become painful to her. The whole night she goes on laughing.

Naturally one becomes afraid. What is happening? For no reason at all? She has not been the laughing type, so her whole life she has repressed her laughter. Her type was the crying one, the sad. Now suddenly the type is changing, swinging from one polarity to another polarity. Before it stops in the middle and a balance arises, it has to go to the other polarity.

Her whole life she repressed laughter, unknowingly. Now the repression has disappeared, the lid has been taken off. Now she cannot cry, the tears are there no more. The whole life's laughter is coming up with a vengeance! It is almost hysterical. But it is a beautiful space because it is an indication of a great change, a transformation, an alchemical change. Tears are becoming laughter. Soon laughter will also disappear. As tears have disappeared, laughter will disappear. Then she will come to the exact middle; then there will be great balance, an equilibrium. That equilibrium is the goal.

Neither the negative nor the positive is the goal, because both are half. Yes, if you have to choose between the negative and the positive, choose the positive. That is a lesser kind of evil, that's all. But if you have a choice between tranquillity and the positive, then choose tranquillity. Then the positive is nothing, then the positive is almost negative in comparison to tranquillity. If there is only one choice -- tears or laughter -- then laughter is good. But if there is a choice of being silent, then tears and laughter both have to be dropped. One becomes silent.

She will soon come to that silence. After this storm of laughter, there will be a great silence. It always comes after the storm. This is a release, a release of repressed laughter. It has to be taken off her consciousness. It is being taken off, and she is pouring like anything.

Now Vandana says: AFTER TODAY'S DISCOURSE I MET SATYA ON THE STAIRS. SHE WAS LAUGHING. I WANTED TO SOB, BUT FELT I MUST LIGHTEN UP AND LAUGH, THAT SHE WAS POSITIVE AND I WAS NEGATIVE. I LAUGHED A LIE. COULD I BE TRUE TO MYSELF AND MEET HER IN THAT MOMENT?

Yes, there is no other way to meet anybody. Meeting is possible only if you are true, because only two true persons meet. Satya is laughing, and logically Vandana thought, 'If I also laugh there will be a kind of dialogue. We will be both in the same space. '

But how can you be both in the same space? Her laughter is true, your laughter is a lie. These are not the same thing. A true laughter and a laughter that is not true are poles apart. How can you meet? Truth and falsity can never meet. If Vandana had sobbed, as she was feeling, there would have been a meeting. But that looks illogical -- somebody is laughing and you start crying? That looks illogical. It looks like you are going in a different direction. Then how will there be a meeting? But let me tell you, you are not going in a different direction. It you are being true and she is being true, you are going in the same direction. It does not matter what kind of truth is happening to you.

If Vandana had cried great tears, if she had wept as she was feeling, if she had been true to her feeling, there would have been a meeting; then the laughter and the crying are not opposite because both are true. Only two truths can meet; only two truths can have a dialogue.

But she missed the point, as many of you would have missed. The logical mind says, 'She is laughing, and if I cry then we will fall apart. Then how will there ever be a communion between us?' And then the

mind said, 'She is positive and you are negative.' That doesn't matter. You can meet a positive person through your negativity. The only thing needed is the same earth of truth, the same ground of truth.

Positive and negative can meet. In fact, they meet beautifully. In fact, it happens sometimes that positive and positive cannot meet and negatiVe and negative cannot meet, because they don't have the pull of the opposite. There is a kind of homosexuality when positive and positive are there and when negative and negative are there. Meeting is more easy and more enriching when it is heterosexual. Laughter and crying can meet very beautifully. That is the meeting of man and woman, day and night, life and death.

You can ask the scientist, the physicist... he will say, 'Only opposite poles meet. The positive repels the positive; the negative repels the negative. Only negative and positive meet.' If you bring two positive magnets close they will repel each other; if you bring one negative and one positive together they will join together in a marriage.

So the only thing needed is truth. Don't be worried about the positive and the negative. Don't listen to the logical mind, because the logical mind is absurd. Life is bigger than logic.

Just see... Vandana feeling like crying and crying and Satya laughing -- both are true. Then there is a common ground, then they are moving in the same direction, then they can hold hands. Satya may go on laughing and Vandana may go on crying, but there will be a kind of marriage in that moment, there will be great communion in that moment -- both are being true. Remember, it is only truth that connects. It is only truth that bridges.

Don't be worried about the negative and the positive. The only thing that has to be remembered always is authenticity. All falsehood creates barriers.

The third question:

WHY ARE PEOPLE SO FAKE?

People are so fake because it pays, it is a good policy. If you are true, you will be in danger. You can be true only in a true society where truth is respected, loved. This society exists through lies. Here truth is not respected, here truth is crucified, here truth is killed. Lies are enthroned. That's why politics becomes so important in this world -- because politics is the game of lies. And the politicians become the most important people in the world. They should be the last. They become the first because this world -- this whole society -- is based on lies. And if you live with liars and you will live with this falsehood all around you, you have to be fake. It pays, it is economical, it is safe. It protects you -- otherwise people will be against you. If you are true and they are all living through lies, they cannot tolerate you.

From the very beginning a child starts learning that lies pay. If the child tells the truth, he is beaten; if the child tells the truth, it creates a kind of embarrassment for the parents. If the child is being truthful, nobody is for him, everybody is against him. If he is Lying, then he can protect himself. A lie becomes a kind of umbrella. And if he is Lying in tune with the parents' lies, then there is no problem at all. He can exist very smoothly. And children are very perceptive, sensitive; they learn whatsoever they see around.

I have heard....

Returning after a lengthy absence to his family's spot on the beach, the youngster found them preparing to leave.

'Come along,' said the mother, 'we are going to a restaurant for a good dinner.'

'I am not hungry,' said the boy. 'I have eaten seven ice cream cones and three frankfurters.'

'Where on earth did you get seven ice cream cones and three frankfurters?' asked his astounded mother. 'You didn't have any money.'

'I didn't need money. I just wandered all around the beach crying as if I was lost.'

'Crying as if I was lost.... ' Now the child has learned a great trick. If the child pretends that he is lost, it pays. And that is the whole secret of why people are fake -- it pays. Whenever you are true, it harms you. And who is there to harm himself, and for what? The lie is a survival measure.

I have heard....

An art collector chanced upon a painting bearing the signature 'Picasso'. He purchased it immediately,

hoping that it would prove to be very valuable. But a nagging doubt about the possibility of its being a forgery compelled him to seek out Picasso's home.

After much waiting he finally gained a moment of Picasso's time, and showed him the painting.

'It is a fake!' snapped the great painter, and slammed the door shut.

The collector was crestfallen and determined not to be taken in again. However, some time later, he came across a different painting, also bearing the signature 'Picasso'. He carefully researched the history of this painting and purchased it only after fully documenting its authenticity. However, even with legal proof that this was a genuine Picasso, he still felt a twinge of doubt, and resolved to satisfy his doubts by again visiting him.

When he finally gained a moment of Picasso's time, the great painter took one look at the painting, and said, 'It is a fake!'

'But, Picasso,' pleaded the art collector, 'I researched this painting thoroughly. I can prove that you yourself painted it.'

To this Picasso replied, 'I often paint fakes.'

It happens. Even a painter starts learning what sells. Not all Picasso's paintings are originals. More of them are fake, although they have been painted by him. Then what does he mean by saying that it is a fake? He is simply saying that he is just copying it from his other paintings; it is not original, it is a copy. It does not matter who is copying -- somebody else or Picasso himself.

It almost always happens that when a person gets a Nobel Prize he never produces anything original afterwards. He goes on repeating his old story in new ways. Because it has paid so much, he is stuck. He thinks it sells so he goes on writing the same thing again and again. It has never happened, up to now, that after getting a Nobel Prize, a poet or a novelist has been able to do anything original again. The Nobel Prize is a kind of death knell, the person is finished -- because now he knows what pays, now he has found the secret of success, now he has the key, so why bother trying other keys? They may not be so successful. Why bother about other directions and dimensions of creativity? One knows the right way to do a thing, so one goes on doing the right thing again and again and again, and becomes fake.

People are false because they have found a key. They know what makes life secure, comfortable, convenient, safe -- although convenience, comfort, safety, security, don't bring any kind of blessing. They bring all kinds of miseries, they don't bring any happiness in life. Happiness comes only through being original. Unless you have your original face you will never be blessed.

But to have your original face you will have to pass through many inconveniences, discomforts. The path is arduous. Keep it in mind that whenever you face a choice between convenience and joy, always choose joy, otherwise you will become fake. Whenever you have a choice between comfort and some adventure, choose the adventure, howsoever arduous, otherwise you will become a fake. Whenever you have a choice between security and insecurity, let insecurity be your love. Never choose security. Security makes people dead and dull. A perfectly secure person is already in his grave, he is no longer alive. If you are alive there is bound to be insecurity -- the more alive, the more insecure.

A really totally alive person lives moment to moment in insecurity. But then there is great thrill. And he is always on the verge of the unknown and he is always moving into something mysterious. The mysterious cannot be secure. Don't depend on bank balances, don't depend on marriage, don't depend on a comfortable and well-paying job, don't depend on family, society and state. People who have depended on those things are all around. You can see them -- how dead they are, how dragging is their life, how sad are their eyes. Not a single song is in their heart and you will never feel any dance in their feet. Impossible. You can go on searching in their life and you will find desert and more desert, not a single oasis. Love does not bloom; celebration they have not known.

I have heard....

An Indian died -- a very religious man, ritualistic, formal. He had been doing all the kinds of things that the scriptures commanded. So he was very, very certain of reaching paradise. When he reached there he looked through the door and he was surprised. The paradise looked almost like India, no difference, none at all.

So he asked the angel standing at the gate, 'What is the matter? It looks almost like India, I don't see any difference. Paradise is almost like our land, our country.'

And the man standing on the door said, 'What are you talking about? And why do you go on bowing

down to me? This is not paradise and I am not an angel!'

This story is beautiful.... It is hell and the man standing on the door is not an angel but the Devil! But hell will look like India. Hell will look like anything that you have become accustomed to. If you are a German then hell will look like Germany, if you are Japanese then hell will look like Japan, if you are English then hell will look exactly like England.

Hell is that which you know. Meditate over it: hell is that which you are acquainted with; hell is the past, the known, the well-trodden path. Heaven is something unknown, something that you cannot compare with your past, cannot compare with your experience, there is no comparison. It is utterly new! Utterly! Absolutely! It is discontinuous. You have never known anything like it.

But if you live a life of comfort and convenience and ritual and formality and lies, if you live a fake life, a pseudo life, you live in hell. And you will be living in hell in the future too. You are creating it around yourself. Shake yourself up and get out of your dull and dead so-called life. Start living again. And don't think about what pays! It is always the wrong thing that pays in this world. The right thing never pays because there are no more people who can pay for the right thing. If you do something wrong you will be paid very much.

Just think, a poet is not paid, but a general is. And the general is doing the wrong thing -- killing people. He is a murderer. The soldier is paid, not a painter. Those who bring death into the world, they are paid. Can't you see it? The army people are the well-paid people. They are the butchers and murderers, but they are the most well-paid, well-fed. They live in good houses, have all the facilities of life. Look at the poet who goes on singing songs of love -- he will be a beggar. Think of the musician who brings music to your door -- he is a beggar. All that is right is not paid; it cannot be paid. The world is so wrong. The politicians are highly paid, highly respected. The newspapers are continuously full of their news. Have you ever seen anything else than politics in the newspapers? And these are the most mischievous people in the world. These are the people who make the earth a hell. But they are the well-paid people.

Remember, if you think in terms of payment, you will be fake. If you want to be paid in this world with comfort, luxury, you will have to be fake. If you really want to be alive, then don't bother whether it pays or not. If it pays, good; if it doesn't pay, good.

But then you will be living a life of great enrichment. You may not be rich, but your life will be enriched. You may not have fame, but you will have joy; you may not be known in the world, but you will be known to God. And that is all that is worth anything.

And I am not saying that you all have to carry your crosses on your shoulders continuously. No, I am not saying that. I never demand the impossible. When you live with false people there is no need to create unnecessary conflict either. Avoid. Go on searching for your life, your original face, but there is no need to be in conflict every day, every moment -- otherwise it becomes a problem, an unnecessary wastage of energy. Follow the rules of ordinary life, just as one follows the rules of a game. On the roads in India they say: Keep to the left -- so keep to the left. It is nothing of any importance. In America they keep to the right. That too is perfectly okay. When in America keep to the right, when in India keep to the left. And if some mad country exists somewhere where you have to keep in the centre, keep in the centre. Don't be worried.

But always know that this is nothing fundamental. It has nothing to do with any truth. It is a convenience. And when there are so many people.... You need not create incon-venience for others. You are at freedom to create all kinds of inconveniences for yourself -- that is your freedom -- but you need not create inconveniences for others.

I have heard....

The great maestro, Toscanini, was as well-known for his ferocious temper as for his outstanding musicianship. When members of his orchestra played badly, he would pick up anything in sight and hurl it to the floor. During one rehearsal a flat note caused the genius to grab his valuable watch and smash it beyond repair.

Shortly afterwards, he received from his devoted musicians a luxurious, velvet lined box containing two watches -- one a beautiful gold timepiece, the other a cheap one on which was inscribed: For rehearsals only.

So keep that in mind. When you are moving in the world, moving with people, there is no need to carry your cross. There is no need to go on shouting loudly that you are a martyr or a Jesus or a Mansoor, there is

no need. Follow the rules of the game. It is just a game.

But remember always that the game should not become your whole life. That's all I would like my sannyasins to remember. That's why I don't take you out of society. Never has it been done before. For a single reason it has never been done before -- the reason was that Buddha would not allow his sannyasins to live in the world. The problem was that if the sannyasin was to be true, it would be difficult to live in the world -- because with people you have to be polite, formal, many times. In life you cannot continuously remember that you have to be true; people are so false. Just out of compassion, out of politeness, sometimes you may have to keep yourself quiet, not to say a word -- because if you say something it is going to hurt people unnecessarily. Or sometimes you will have to do something which is not true. You can't be absolutely yourself when you are living with so many people. So Buddha said to his sannyasins, 'Leave the world. Sacrifice your relationships to be true.' Others who decided to live in the world sacrificed their truth to live in relationship.

Both are lopsided. You can leave the world, but then you will be leaving many opportunities to grow. You can go to a Himalayan cave and sit there. Of course there will be no need to lie because there will be nobody to lie to, nobody to talk to, nobody to relate to. You will be alone in the cave, you will be perfectly true, you can have your original face -- but then you don't have any opportunities as challenges to provoke you into growth. You are out of life, and only in life do people grow.

Life is a great opportunity. In the cave you will be secluded, all alone, dull and dead. You will again become dead because you will not have any possibility of responding. Yes, you will not be telling any untruth, but to whom are you going to say the truth? You will not be angry, right, but you will not be loving either. So this is something meaningless. Anger is dropped but love also disappears. So the old kind of sannyasin becomes cold. They don't have any anger -- a good thing -- but they don't have any love. And that can't be praised.

It is as if a person was afraid of illness so he committed suicide. Now he will never be ill, that's true, but he will never be alive either. This is throwing the baby out with the bath water. I am not in support of it.

But up to now these have been the two alternatives given to humanity. One is to leave the world, to shrink into yourself -- that is a kind of dull life again. Or, to live in the world and be false, because it is too troublesome to be true.

I am giving you the golden mean: live in the world and don't be of the world. You will need to be very, very alert -- more alert than Buddha's sannyasins. They did not need to be alert, they could go to sleep in their caves. You will have to be very, very alert, and you will have to keep two watches -- one for rehearsals only, and one, the real one, for yourself. You will have to become a great actor. But when you act consciously you are not fake. When a conscious act is there and you know that it is just an act, then it is not going to destroy your life. But when you forget that this is an act and you become identified with it, then you become worldly.

So the old definition of the worldly is to live in the world, and the definition of the non-worldly is to not live in the world to get out of it. My definition is different. The worldly is one who gets into his act and becomes unconscious and forgets that this is an act. It is as if you are playing on the stage, acting some role. For example, you are in a drama playing the role of Jesus or Pontius Pilate and you forget that it is a role, and when the curtains fall and you come home you come as Pontius Pilate or Jesus Christ. Then you will be in trouble.

It has happened sometimes. Once it happened to an actor who was playing Abraham Lincoln continuously for one year around the United States. Every day the party travelled from one town to another town, and he was Abraham Lincoln. One year is a long time. He got mixed up. After one year he forgot his real identity, who he was, and he started saying that he was Abraham Lincoln. At first people thought he was joking, but then it became serious. He came home but he came as Abraham Lincoln. His wife tried to persuade him to get out of his role, his father tried to convince him that he was not Abraham Lincoln, but he wouldn't listen. And he wouldn't wear ordinary clothes either, he would wear the clothes that he had been wearing on the stage. And he would walk like Abraham, he would stutter like Abraham, and his face had also become like Abraham's. For one year he was pretending and pretending and pretending. It became so difficult that they had to bring him to a psychiatrist. The psychiatrist tried hard, from one direction and another, but he wouldn't say anything else except 'What are you saying? Have you gone mad? I am Abraham Lincoln!' There was no way....

They have a lie-detector mechanism in America which they use in the courts. The person concerned stands on the mechanism unaware that there is a mechanism underneath. It is like a cardiogram-type thing.

It makes a graph of your heartbeats. When you are speaking the truth there are smooth lines, when you are suddenly ready to speak an untruth there is a gap -- because the heart knows something else. And the graph is broken. So when you lie it can be seen in the graph. The graph becomes shaken or broken.

For example, if somebody asks you, 'What is the time on your watch?' you look and you say, 'Nine o'clock.' There is no need to lie. The graph is running smoothly. And if somebody asks, 'How many people are here?' you count and you say, 'Ten.' There is no need to lie. The graph is going smoothly. Then the person asks, 'Are you the murderer of this man?' Your heart says, 'Yes!' because it knows, and you say 'No.' So there is a conflict between the heart and you, and that conflict shakes the graph. Then it can be shown where you lied.

So the psychiatrist suggested that this Abraham Lincoln be put on the lie detector. There only would they be able to see whether he was lying or not. Now the man who was Abraham Lincoln had got fed up with all kinds of treatments and psychiatry and medicine and tranquillisers, and all kinds of suggestions and everybody pretending to be wise and patronising him. So he decided that day that although he was Abraham Lincoln it was better to say he was not. 'Be finished with it! Inside I know that I am, but for the outside I will just tell them and be finished with it. Otherwise life will become a problem!'

Standing on the lie detector, they asked him different questions and he answered. Then they came to the real question -- they asked, 'Are you Abraham Lincoln?'
He said, 'No!' And the detector said he was Lying.

He had got so much in tune with the idea, that in his deepest core he knew that he was Abraham Lincoln. Now just on the surface he was lying.

If this happens, then you are a worldly man. That is my definition of a worldly man -- one who gets into his act and forgets to come out; one who remains hooked there. This is the worldly man. And the sannyasin, the other-worldly, is the man who goes on playing acts, who knows they are acts, who never gets hooked by any act. When he comes home, he plays the act of being the husband and the father and the wife. These are all games. Play beautiful, play artistically, play aesthetically, but there is no need to get hooked -- that YOU ARE a father, that you ARE a mother, that you ARE this or that. Or you are a doctor, you are an engineer, you are this and that -- these are functions. When you are treating a patient, be in the role of being a doctor, but when there is no patient and you are sitting alone in your room, there is no need to be a doctor. Otherwise you are doing the same stupid thing as that man who became Abraham Lincoln.

I used to stay at a friend's house in Calcutta. He was a Justice of the High Court in those days, now he is a Chief Justice somewhere. His wife told me, 'My husband respects you so much, he loves you so much, that you are the only person who can be of some help to me.' I said, 'What is the matter?' She said, 'He is always the Justice -- even at home, even with children. He never comes out of that role. Not only that, even in bed with me, while he is making love, he is the Justice. And I have to treat him as "Your Majesty", "Your Honour". He expects that. And I feel as if I am a criminal standing before him always to be judged. And the whole house becomes sad when he comes in. When he goes out there is joy that the Justice has gone.'

This is happening to almost everybody, more or less. I call the man worldly who does not know how to play a game and gets too serious about it.

My sannyasin is a new entry into the world of religion. He will live in the world, he will play all kinds of games, and he will know that these are all games and he will never be hooked by any game. And he will always be able to get out of any act easily, and he will go on searching for his original face. He will not be lost in the acts that he has to put up with.

This is of immense importance. If he lives in the world in a worldly way, he becomes dead. If he becomes an old traditional kind of sannyasin, he shrinks and becomes dead. Both are ways of death. Life is where opposites meet. Life is where day and night meet. Life is in the world and yet only for those who can remain beyond it. Be a lotus flower -- in the water and yet untouched by it.

The fourth question:

I AM MUCH CONFUSED ABOUT THE FOLLOWING QUESTION. I AM TRAINED AS A PHYSICIAN AND I HAVE ALWAYS FELT DEEPLY THAT IT IS A GOOD THING. BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS AND DEATH, DISEASE AND HUMAN SUFFERING. VERY DEEP, THEREFORE, IS A REFUSAL TO ACCEPT LIFE OR EXISTENCE AS IT IS. VERY DEEP IS A DESIRE TO CORRECT SOME OF THESE MECHANISMS OF NATURE. ALL MY PROFESSIONAL

ACTIVITY IS GOADED BY A FEAR, A DEEP PERSONAL FEAR, OF SICKNESS, SUFFERING AND DEATH. I DO NOT KNOW HOW TO VIEW MY WORK IN THE LIGHT OF THE WHOLE. PLEASE SHOW THE LIGHT OF EXISTENCE ON THIS AREA OF CONFUSION FOR ME.

This is a significant question, but the question arises because of a wrong attitude in Western medicine.

In the East we have a totally different outlook. The polar opposite to Western medicine is the Taoist attitude about medicine. You will have to understand a few things.

First, the questioner says: I AM MUCH CONFUSED ABOUT THE FOLLOWING QUESTION. I AM TRAINED AS A PHYSICIAN, AND I HAVE ALWAYS FELT DEEPLY THAT IT IS A GOOD THING. BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS AND DEATH, DISEASE AND HUMAN SUFFERING.

Now, a distinction has to be made. Illness, disease and suffering are one thing; death is totally different. In the Western mind, illness, disease, suffering and death are all together -- packed in one package. From there problems arise.

Death is beautiful; illness is not, suffering is not, disease is not. Death IS beautiful. Death is not a sword that cuts your life, it is like a flower -- an ultimate flower -- that blooms at the last moment. It is the peak. Death is the flower on the tree of life. It is not the end of life but the crescendo. It is the ultimate orgasm. There is nothing wrong in death; it is beautiful -- but one needs Lo know how to live and how to die.

There is an art of living and there is an art of dying, and the second art is of more value than the first art. But the second can be known only when you have known the first. Only those who know how to live rightly know how to die rightly. And then death is a door into the divine.

So, the first thing: please keep death apart. Only think of illness, disease and suffering. You need not fight against death. That is creating trouble in the Western mind, in the Western hospitals, in Western medicine. People are fighting against death. People are almost vegetating in the hospitals, just alive on drugs. They are forced to live unnecessarily when they would have died naturally. Through medical support their death is being postponed. They are of no use, life is of no use for them; the game is over, they are finished. Now to keep them alive is just to make them suffer more. Sometimes they may be in a coma, and a person can be in a coma for months and years. But because there is an antagonism against death it has become a great problem in the Western mind: what to do when a person is in a coma and will never recover, but can be kept alive for years? He will be a corpse, just a breathing corpse, that's all. He will simply vegetate; there will be no life.

What is the point? Why not allow him to die? There is the fear of death. Death is the enemy -- how to surrender to the enemy, to death?

So there is great controversy in the Western medical mind. What to do? Should a person be allowed to die? Should a person be allowed to decide whether he wants to die? Should the family be allowed to decide whether they would like him to die? -- because sometimes the person may be unconscious and cannot decide.

But is it right to help somebody to die? Great fear arises in the Western mind. To die? That means you are murdering the person! The whole of science exists to keep him alive.

Now this is stupid! Life in itself has no value unless there is joy, unless there is dance, unless there is some creativity, unless there is love -- life in itself is meaningless. Just to live is meaningless. A point comes when one has lived, a point comes when it is natural to die, when it is beautiful to die. Just as when you have been doing work the whole day, a point comes when you fall asleep. Death is a kind of sleep -- a deeper sleep. You will be born again in a newer body with a newer mechanism, with new facilities, with new opportunities, new challenges. This body is old and one has to leave it; it is just a dwelling.

But there are people who-are even afraid of sleep. Just a few days ago I was reading a book in which the author says, 'There is no need to sleep. It is a wastage of time.' A person lives almost one-third of his life in sleep -- and that is not living at all, because he creates nothing, he does not work. What is the point of keeping a man asleep? Sooner or later they will start finding drugs so that a man can avoid sleep completely. Just think of the world where sleep will become impossible, they won't allow you even to sleep.

In Russia they have invented instruments to teach children while they are asleep. Now will you not leave even sleep alone. It is called hypno-teaching. A tape recorder is connected and the whole night the tape recorder goes on teaching mathematics, history, geography. The child has been tortured the whole day in the school, now you cannot even allow him rest. The Western mind is too utilitarian. It does not believe in rest, it believes in work. Its whole ethos is that of work, not of relaxation. And in the morning the child has to go

to school again. You will create more neurotic people in the world if you don't even allow sleep.

And this author suggests that there is a possibility that through some drugs sleep can be completely removed and a man can live awake for seventy years. Just think of the nightmare! These people who are against sleep are against death too. They are against any kind of relaxation, let-go. Just go on fighting.

In the East we have a different outlook: death is not the enemy but the friend. Death gives you rest. You have become tired, you have lived your life, you have known all the joys that can be known in life, you have burnt your candle totally. Now go into darkness, rest for a while and then you can be born again. Death will revive you again in a fresher way.

So the first thing: death is not the enemy.

The second thing: death is the greatest experience in life if you can die consciously. And you can die consciously only if you are not against it. If you are against it you become very panicky, very afraid. When you are so afraid that you cannot tolerate that fear there is a natural mechanism in the body which releases drugs into the body and you become unconscious. There is a point beyond which endurance will not be possible; you become unconscious So millions of people die unconsciously and miss a great moment, the greatest of all. It is samadhi, it is satori, it is meditation happening to you. It is a natural gift.

If you can be alert and you can see that you are not the body.... You will have to see, because the body will disappear. Soon you will be able to see that you are not the body, you are separate. Then you will see you are separating from the mind too. Then the mind will disappear. And then you will be just a flame of awareness, and that is the greatest benediction there is.

So the first thing: don't think of death as illness, disease and human suffering.

The second thing: illness, disease and suffering are bad because they happen only when you are not natural. Something has gone wrong. Health is natural, death is natural, but disease is not natural. Disease is simply an indication that something is going wrong in your nature. For example, you have eaten too much and there is pain in your stomach. This pain is not natural, you have done something unnatural. You have not slept for two, three days, because you were running after money and it was not possible for you to sleep. Or you were fighting an election and it was not possible to sleep, or to afford that much time for sleep. You were on an election campaign, so you have not slept for three days and now the head is becoming neurotic, bursting; there is great pain in the head. This is just a symptom. Nature is saying to you. 'Come back to me. You have gone too far away.'

Man is free and he can be unnatural. Many kinds of diseases happen only when we go somewhere astray from nature. If man lives naturally there will be no disease.

But man cannot live naturally continuously because man also has freedom. Sometimes you can eat a little too much -- that is your freedom. And sometimes you can go on a fast -- that too is your freedom. Man is the only animal in the world who has freedom: that is his dignity. But freedom brings dangers. The first danger is that you can go against nature. And nature is so polite that it does not shout, it whispers. Nature is very silent; its voice is very still and small. It goes on saying, 'Don't do it, don't do it, don't do it,' and it goes on tolerating. There is a point beyond which it cannot tolerate and the disease erupts.

Now, what is the physician meant to do? In the East the physician does not fight disease, the physician is not meant to destroy the disease. The physician is simply meant to bring the man back to nature.

The questioner asks: BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS, DISEASE AND HUMAN SUFFERING. VERY DEEP THEREFORE, IS A REFUSAL TO ACCEPT LIFE OR EXISTENCE AS IT IS. VERY DEEP IS A DESIRE TO CORRECT SOME OF THESE MECHANISMS OF NATURE.

Yes, the desire is perfectly right. But it is not to correct some mechanisms of nature, it is to correct some mechanism which has gone against nature.

The physician is not correcting nature, he is only correcting man. This is a totally different vision. The physician is not correcting nature. Nature is always correct. Sometimes man can be wrong, because he has freedom. The physician corrects man.

You will be surprised to know that in China there has been a traditional concept -- a very ancient tradition -- that when a person falls ill he stops paying his physician. Otherwise he has to pay, if the person remains healthy he has to pay; if he falls ill then he stops paying. That means that the physician has not been looking at nature and has not been helping nature and has not been helping him to keep 'right', in tune with nature. The physician has failed.

This is a very strange outlook. When you are ill you go to the doctor and you pay. In China, for centuries they have been paying when they are healthy. They go to their doctor and pay because they are

healthy -- the doctor keeps them healthy. When they are ill, they stop paying. Why should they pay? The doctor has not been doing his job. His job is to keep people natural. This will be the vision of the future. Sooner or later, this vision has to come.

The doctor is not against nature, the doctor is only putting people right because people have the freedom to go wrong. They can.

So there is no need to keep yourself miserable -- that you are doing something good, but then there is a refusal to accept disease and illness. Yes, there is a refusal to accept disease and illness, but disease and illness are not natural, they are a going astray. Put man right. You are not fighting against the whole, you are fighting for the whole against man. Let it be looked at in this way.

The questioner says that he is afraid -- it is as if he is fighting against the whole. If the whole wants disease then let it be there. If this is the will of the whole then let it be there, he should surrender.

You are not fighting the whole when you are fighting the disease, you are fighting a part which is going against the whole. If the part is in tune with the whole, in harmony, there will be no disease, no illness.

But man has freedom. And with freedom many dangers enter.

If you go into the forest, into the jungle, you will be surprised to see that animals are almost never ill. I am not talking about the animals who live in a zoo -- they are ill. They have become human imitators. To live with humans is very dangerous. But in a jungle, living in a wild situation, animals live and die -- they are never ill. They never eat too much because they don't have that much freedom. They never fast, they don't have that much freedom, they don't have that much consciousness. They don't do anything that is unnatural. They go on doing the natural thing, and they keep healthy.

Once I went into a reserve forest with a few of my friends. One lady was with me who was really fat, exceptionally fat. She was just sitting by my side in the jeep when we went into the forest. That forest has thousands of deer, and a row of deer was passing and we were watching. I told the lady, 'Just watch for one thing. See if you find any deer that is fat.' Thousands of deer passed and the lady became very, very embarrassed because she could not find a single deer that was fat. They were all alike, there was not a single fat deer -- because deer can't eat too much. And when deer don't eat too much they never have to diet, there is no need. A physician is not needed.

Illnesses like tuberculosis or cancer don't happen in nature. Cancer-happens only in a very higher kind of civilisation.

In India the ancient name for tuberculosis is 'the royal disease'. It used to happen only to kings. It is called RAJ YASHIMA -- only to the kings. It never happened to poor people. It couldn't happen. A poor person can't suffer that much for tuberculosis to happen. Then by and by poor people became rich, then the tuberculosis became more and more available to everybody.

Cancer is a new phenomenon. It is absolutely new. It is not mentioned in any ancient medicine manual -- Taoist or Hindu -- it is absolutely new. It had to wait for the twentieth century to happen. A great tension is needed for it to happen. So much unnatural tension is needed for it to happen that it was not possible before. Only we can afford cancer; we have become affluent enough to have it. And our minds are becoming neurotic with desires -- we are running in all directions, we are falling apart.

You need not be worried that you are fighting against nature or against the whole. You are not fighting against nature, you are fighting against the stupidity of the part which has gone against the whole. You are bringing the person back to the whole.

And remember always, a physician never heals, he cannot heal. He can only make the healing force of the whole available to the patient. It is the whole that heals. It is not the physician and it is not the medicine either that heals. The medicine and the physician and the hospital all bring the part back closer to the whole, where healing happens. the physician and the medicine were just instrumental.

You need not be worried. You are in the service of nature. You can be happy that you are doing something beautiful.

The last question:

There are two questions connected. First:

A COUPLE OF YEARS AGO, I HAD ALL THE SYMPTOMS OF A HEART ATTACK AND WAS TAKEN TO HOSPITAL FOR FIVE DAYS, BUT THERE WAS NO HEART ATTACK. AND LATELY I HEAR THAT OTHER

PEOPLE HAVE HAD THE SAME FEELING. WHAT DOES IT MEAN?

The question is from Sheela.

And the second question is from Satya:

SO MANY PEOPLE AT THE ASHRAM SEEM TO BE HAVING SOMETHING HAPPENING TO THEIR HEART RECENTLY: PAIN IN THE HEART, BURNING IN THE HEART, FEELING LIKE THEIR HEART IS ABOUT TO BREAK WITH LOVE, WITH GRATITUDE. I HAVE A TICKLE IN MY HEART. SHEELA SAYS THAT WHEN YOUR LONG ARM HIT HER IN THE LECTURE THE OTHER DAY, SHE FELT IT IN HER HEART. WHAT IS HAPPENING?

First: the physical heart is not your real heart. The real heart exists just behind the physical heart. The real heart is not part of your physical mechanism at all. The real heart exists in the soul -- it is the centre of the soul.

The physical heart is the centre of the body and the spiritual heart is the centre of the soul. They both exist together, side by side. Just behind the physical is the spiritual heart. And it is going to happen to many people, this misunderstanding.

When the spiritual heart starts opening, you will have ripples in your physical heart too. They correspond, they are very close together. When something vibrates in the spiritual heart, you will feel echoes in the physical heart too. In fact, you will first feel it only in the physical heart because you don't know anything about the spiritual heart. Your first awareness of it will be of the physical heart getting some strange feelings. Sometimes it can be that of burning, sometimes it can be that of throbbing, sometimes it can be that of bursting, sometimes it can be almost like a heart attack.

It has been happening down the ages to all meditators. Whenever people go deep into meditation this is bound to happen. The spiritual heart starts trembling, opening, the petals bloom, and the physical heart starts catching the vibrations, the echoes. But this is a beautiful sign. Don't be afraid of it. Soon you will become aware of the spiritual heart, then all symptoms from the physical will disappear.

The first symptoms will be of uneasiness, restlessness. It is so because something new is happening and you are not accustomed to it. When you become a little more accustomed to it, more harmonious with it, you will see that it is not restlessness, it was just a new taste that you had not known before. It disturbs you. When it becomes well-acquainted, well-known, it will give you a new kind of peace, silence. And great love will arise out of it.

Just a few days before one old sannyasin came to me, and he said, 'A strange thing has happened' -- and he is very old, seventy or seventy-five -- 'I had the feeling of a heart attack, so I went to the doctor and they examined me and they said there was nothing wrong. I was absolutely healthy and normal. So what is happening to me?'

I told him jokingly that it was not a heart attack, it was a love attack.

Yes, when your spiritual centres start opening you will have love attacks. Your body will feel the trembling, the restlessness. Soon it will settle, and when it settles you will have a new being -- a new plane of being. You have moved from the physical to the spiritual.

Between the physical heart and the spiritual heart is the mind. That is the only barrier. The whole effort of meditation is to disperse the mind. Once the mind is dispersed, the physical heart and the spiritual heart both start dancing together. Then a great beauty arises. And it is not only spiritual, it will be seen in your physical face too. A grace, a new quality of energy will be around you. And not only will you feel it, others will feel it too. You will have a new vibe.

This is going to happen to many people because many people are meditating and they are really working hard. But I am not saying that if sometimes you start feeling something going wrong in the heart you are not to go to the physician. You have to go! Sometimes it may be a heart attack. You have to go. If it is not a heart attack the physician will tell you that it is not. But you have to check it.

This question is important because it is relevant to many of you. To many it has happened, and to many it is going to happen, and to many more. But always, when you have something happening in the body, go to the physician and be checked. If it is nothing, there is no problem. If there is something, you can take

medicine.

So don't think that it is always the spiritual heart because sometimes it may not be. Sometimes it may be the physical heart and if you don't go to the physician you can be in danger.

Sufis: The People of the Path, Vol 2

Chapter #7
Chapter title: Full Emptiness

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THIS INTERCHANGE BETWEEN THE SUFI MYSTIC, SIMAB, AND A NOBLEMAN NAMED MULAKAB, IS PRESERVED IN ORAL TRANSMISSION AS A DIALOGUE OFTEN STAGED BY WANDERING DERVISHES.
MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'
THE MYSTIC REPLIED: 'YOU CANNOT UNDERSTAND UNLESS YOU HAVE EXPERIENCE.'
MULAKAB: 'I DO NOT HAVE TO UNDERSTAND A CAKE TO KNOW WHETHER IT IS BAD.'
SIMAB: 'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER, MORE THAN YOU NEED ANYTHING ELSE.'
MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF THE EXPERIENCE IS THE NECESSITY?'
SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NO PROGRESS.'
MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'
SIMAB: 'FOR THE SAME REASON THAT YOU CANNOT THINK WITHOUT WORDS. YOU HAVE BEEN REARED ON BOOKS; YOUR MIND IS SO ALTERED BY BOOKS AND LECTURES, BY HEARING AND SPEAKING, THAT THE INWARD CAN ONLY SPEAK TO YOU THROUGH THE OUTWARD. WHATEVER YOU PRETEND YOU CAN PERCEIVE.'
MULAKAB: 'DOES THIS APPLY TO EVERYONE?'
SIMAB: 'IT APPLIES TO WHOM IT APPLIES. IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'

SUFISM is an alchemy. It is the science to trans-form lead into gold, the lower into the higher, the outer into the inner. It is the science to transform the world into God.

Remember, Sufism is not a philosophy, it is a science. It does not believe in speculation, it believes in experience. It does not believe in logical thinking, it believes in experimentation. Only experiment decides what is true; nothing else can be decisive. Only when you know do you know -- there is no other way to know.

Sufism does not trust in beliefs. It wants you to drop all kinds of beliefs because they will be the barriers to knowing. A belief is a pseudo kind of knowing -- you really don't know but because you believe, because you have believed so long, you start feeling as if you know. All your beliefs have to be taken away from you. You have to be left in ignoranCe and innocence. Only from there is experimentation possible.

Science presupposes nothing -- no belief, no a priori belief. There is no presupposition at all. Science starts with a blank mind.

These are the three things you will have to understand deeply. The first is art. Art does not bother much

about the object. it has its own projections. Art uses the object as a screen on which to project its subjectivity. When you see a woman's face or a child's face or a flower, art is not concerned with the objective -- with what is there -- art is concerned with what you make of it, what you project onto it. Beauty is not part of the objective, beauty is your dream that you bring to the object -- then the object looks beautiful.

Art invents, art does not discover. It is not interested in discovery, it is inventive, it is imaginative, it is projective. That is the basic meaning of the word 'poet'. The original root comes from POETES -- POETES means one who creates. Art is creative.

But what can you create? Whatsoever you create will be your mind projection. Art creates beauty. Science is not creative in that sense. Science is discovery. Whatsoever is there, science only uncovers it. It does not invent, it has no idea to project. Science is objective; art is subjective. With art you have some projections, some ideas as a requirement. Before you come to the rose-flower you have to come with some dreams in your mind, you have to nourish dreams. When those dreams are overflowing they will overflow onto the roseflower, they will surround the roseflower with a glory, with an aura, and you will see something which is not there. You will see something which is really inside you and is only reflected from the outside back to you. Art is a dream; it is dream stuff.

Science is objective. The basic requirement of science is to go nude, naked; to go without any prejudice; to go without any idea of what the case is; just to be there, impartial, objective, with no thoughts in the mind -- so that you can watch what-soever is there. Reality reveals itself if you can be a witness. A pure witnessing is what science is.

And then there is philosophy. Art at least projects onto something outside. Science does not project at all; it allows the outside to reveal its truth. And philosophy? It is pure subjectivity. It does not even bother about the screen. Art at least bothers about the screen -- the screen has to be there, then it can project. Philosophy is pure speculation. You close your eyes and you go into your thoughts and you can go on and on forever. It is an endless procession of thoughts.

Philosophy is pure subjectivity, science is pure objectivity, art is just in the middle of the two -- a little of philosophy and a little of science, a little of objectivity and a little of subjectivity. Art is a mixture.

Religion can be of three types. It can either be philosophic or it can be artistic or it can be scientific. Sufism is the third kind of religion. It believes in experiment, in experience; it does not believe in beliefs. It trusts only the truth that is already there. You have only to uncover it.

To start with, Sufism says that you have to prepare yourself so that no prejudices, no conditionings, come in between you and the truth. The journey starts with you dropping beliefs, theories, philosophies, systems. Only when you are empty of all thought are your eyes ready, receptive. Then you can see.

The state in which human beings ordinarily exist is called NAFS by Sufis. The word means: desire-nature -- what Hindus call VASANA and what Buddhists call TANHA -- the desire to have more, the desire to possess, the desire to be powerful, the desire to be this or that. You are full of these desires, NAFS, and because of these desires you cannot see what truth is. Your desires go on overcrowding your consciousness and if the consciousness is too overcrowded by desires there is no possibility of seeing the truth.

When you are full of lust, you start seeing things according to your lust. When you are full of desire you start projecting, you start seeing things which are not there. According to your desire you start colouring things.

One day just go into the marketplace. Well-fed, satisfied with your food, go, have a stroll on the street. And then another day fast and go again on the same street. you will be surprised -- it is not the same street. When you are well-fed you see certain things; on the same street, when you are hungry, you see totally different things. When you are on a fast, hungry, you will see restaurants, hotels, things like that. You will go on missing the shoe-store and other things. When you are well-fed you will not see the restaurants and the hotels at all. You may not have any idea that they exist there.

You constantly choose according to your desire. When you are full of sexuality you will see women, if you are a man; or if you are a woman, you will see men. When sexuality disappears you stop seeing man and woman, you stop dividing that way. It simply does not matter. It is pointless.

The first thing that you see in the other is whether he is man or woman. Have you watched it. You never forget it. You can forget everything -- you can forget the name of the person, the face of the person -- but you neVer forget whether the person is man or woman. Why? Have you ever forgotten that about anybody? Have you ever wondered whether he is man or woman? 'I knew him twenty years ago. I don't remember his

name, I don't remember his face, I don't remember anything about him.... ' but have you ever wondered whether he was man or woman? No that you remember. That goes deep in you -- because of nafs. The first thing you look into is whether the person is man or woman.

Just a few days ago it happened that a Japanese man took sannyas and Mukta told me that he was a she -- some mistake from the office on her chart. So I gave him sannyas and gave him a 'Ma' name, but he was a man. And you know the Japanese, they are so polite they will not say no. I have heard that the Japanese have no equivalent word to no, they always say yes -- hal. They are just being polite.

So he accepted even that. He didn't say, 'I am a man. I am not a woman.' Only later on was it known that he was a man and I had given him a 'Ma' name.

What happened? When you don't have nafs you don't look into another's sexuality. That doesn't matter. That does not matter at all. You are not concerned with the form of his body -- whether he has breasts or not, whether he has a beard or not. You don't see it that way. Once nafs has disappeared, once the desire-nature has disappeared, the other is a person, a pure person. Maleness, femaleness are irrelevant facts. Who bothers? Otherwise those are the most pertinent and relevant facts. The first thing that you see in the other is a reflection of your nafs.

Sufis say nafs is the state where man exists, and through nafs there is no possibility of seeing God -- because nafs can only see sexuality, money, power. Nafs is blind to God. Unless you drop nafs you will not see God -- and God is everywhere. Only GOd is. All is God. Nothing else is. But you will not see God, you cannot see God. To see God you will have to drop nafs.

Why does nafs become such a barrier? What exactly is nafs? Nafs is a neurotic hunger which cannot be satisfied. That's why it is neurotic -- because there is no way to fulfil it. The more you fulfil it, the more it grows. Nafs is a constant hankering to have more -- of whatsoever. If you have money you want to have more money, if you have a beautiful woman you want to have a more beautiful woman, if you have power you want to have more power -- always more and more and more. Now this more cannot be satisfied. In the very nature of things the desire for more cannot be satisfied -- because whatsoever you have, your desire for more remains.

You have ten thousand rupees -- your desire for more says, 'Have one thousand more. Eleven thousand will be okay.' When you have eleven thousand the desire-nature says, 'Have twelve thousand.' And so on, so forth. You can have millions, it will not make a bit of difference. Ten thousand rupees or ten million rupees, it will not make a bit of difference, not even an iota -- because the desiring-nature always goes on asking for more. You have ten million rupees, the desiring-nature says, 'Have eleven million rupees.' It is the same mind. When you had ten thousand it was saying, 'Have eleven thousand,' now you have ten million it says, 'Have eleven million.' The proportion remains the same.

The desire nature, nafs, is like the horizon -- it always looks as if it is just there, maybe ten miles away. If you rush you can reach it within tWo hours. But you will never reach it. After two hours, when you look, you will find that it has again receded back, and the distance is the same.

This goes on -- that's why all the religions have called this desire-nature the source of all kinds of mirages, illusions. It creates an illusion, an illusory line, there -- the horizon. The horizon does not exist because the earth and the heaven never meet anywhere. And the earth is round. It just appears that somewhere the earth and sky are meeting -- just yonder, there. And it seems so close that it seems worthwhile to try. It remains always so close and always so distant. Between you and the horizon the distance is constant. It is the same distance.

The desire for more cannot be satisfied. And because the desire for more cannot be satisfied, you cannot see that which is. You always hanker for that which is not, so your mind is somewhere else and you cannot see that which is very obvious and surrounds you. You see the horizon; you don't see yourself. You see the distant; you don't see the close-by. And God is your neighbour, God is really inside you, you are God. But that is very close and you don't have any time or energy to look for the close. You will have time and energy only when your desire for the distant has disappeared.

NAFS is a neurotic state of mind. Just look inside yourself and you will always find NAFS. Why does this NAFS exist at all? What is the reason for its existence in the first place?

Man is afraid of his inner emptiness -- so much so that the inner seems almost a kind of death. Look within and there is emptiness and nothing else -- a silence, an eternal silence, never disturbed, not even a ripple arises there. Not even you are there -- because you are noisy, you are the crowd. At the innermost core of your being there is pure emptiness, and that creates fear. One wants to fill it with something, one wants to stuff it with something, one wants to become something so that this emptiness can be dropped.

That's the reason why nafs exists. It is because of the fear of inner emptiness that you go on stuffing yourself.

You may have watched it. When you are feeling very empty, you start eating, when you are feeling very lonely you start eating, when you are missing your beloved or lover you start eating too much. You stuff yourself. You just want to have a feeling of fullness. But no food goes into your inner emptiness, it only stuffs your stomach. It is destructive to your body if you eat too much. And you remain empty.

Somebody becomes a food addict, somebody becomes a power addict, somebody becomes a money addict -- they are all addictions. These are the real drugs. LSD or marijuana are nothing compared to money, compared to power. These are the really destructive elements. And I am not saying that LSD or marijuana are not destructive; they are destructive, but they are nothing compared to money or power.

Whenever you are trying to fill your inner emptiness with anything, you are going against God -- because that inner emptineSs is the face of God. When you stop stuffing yourself with food, money, power, etcetera, etcetera, then suddenly you become aware of who you are.

Sufis say that the first thing to be understood, experienced, is NAFS, and by understanding it there is a dropping. It is not that you have to drop it -- just to see it is to drop it, just to realise the fact and the absurdity and the neurosis of it is to drop it. That dropping has a beautiful name -- Sufis call it TAMBAH.

TAMBAH means turning; TAMBAH means exactly what Jesus says when he says 'repent'. The original root word from which 'repent' comes has nothing to do with repentance. It means 'return to the source'. Return -- that is the meaning of repent. It has no idea of guilt in it, just return to your source. Sufis call it TAMBAH, Patanjali calls it PRATYAHAR -- turning towards oneself -- and Mahavira calls it PRANKRAMANA -- coming back home. It is the same process.

First understand the nature of NAFS, desire, desire for more, that mad, neurotic desire for more -- understand it, and TAMBAH happens. Seeing the futility of it you turn back. Then you don't rush towards the horizon, you start moving towards yourself. A one-hundred-and-eighty-degree turn, an about-turn, that s what TAMBAH IS.

Through this turning the third thing starts happening -- Sufis call it HAL. HAL means a state of being, but a temporary one; an altered state, a changed state of being; a state of no-mind, but for single moments, like flashes. For a single moment you are rooted in your being and again you are uprooted. It comes like lightning. HAL means a state of consciousness, but temporary.

In the beginning it will happen only in a momentary way -- sometimes it will be there and sometimes it will not be there. It will be like a ray of light in your darkness, or a single star in the dark sky, clouded sky. And sometimes you will be able to see it and sometimes you will not be able to see it. This is called HAL, what in America they now call 'altered states of consciousness'. In fact, I have heard a suggestion from somebody that now they should be told to change the name of the United States of America. Jimmy Carter should be told to change the name to Altered States of America. That will be more relevant. The con-sciousness is changing. Man is more interested in consciousness now than ever.

NAFS is interested in the content -- the content that you can fill your consciousness with. The content may be money or food or knowledge or something else, but NAFS is interested in the content. After TAMBAH, after the turning in, one becomes interested, not in the content, but in consciousness itself. What is this inner emptiness that you want to fill? First see it, know it, first become acquainted with it, first have a real taste of it, have a bite of it and chew it and see whether it is something to be filled or something to be enjoyed. And the moment you have a taste of it, then everything you have tasted before will look worthless. This emptiness is fullness itself; this inner emptiness is the greatest joy there is; it is a benediction.

First you will have HALS, states -- sometimes like a flash you will be enlightened -- but then it is gone and you have fallen into misery again, deeper than before. If you don't create a NAFS for the HALS.... There is a possibility that you may start hankering for more -- then you have fallen back. Then you have turned back again. Again you have created a horizon, again the mind has come in, again there is the desire-nature.

Remember it -- to many people here, HALS happen. When the HAL happens, when you have a taste of that state, naturally you start desiring more. You become very, very desirous. A great longing arises -- how to have it every day? And how to have it again and again -- morning, afternoon, evening, night -- how to have it more?

I can understand. It is so beautiful, it is such a benediction, that one would like to have it. But if you start expecting, desiring, you will miss even the hals. Even these flash-like lightnings will disappear, even these moments will be no more -- because they can happen only when NAFS is not there. If you enjoy the

HAL and you don't become desirous of it -- when it is there you feel grateful, when it is gone you don't hanker for it, you wait without desiring, you wait patiently, without demanding -- it will come more and more.

Then comes the fourth state -- HALS become permanent. That is called MAGAMA. MAGAMA means that one has arrived. Then it is always there. Then- it is not that it happens to you -- now you are it. From NAFS to MAGAMA, this is the journey of a Sufi. And the whole journey consists of experiment, experience. It is existential.

You will have to go a little deeper into the details of the state of NAFS because the more you are acquainted with it, the more is the possibility for TAMBAH, for conversion, for repentance, for pratyahar, for that great leap and change of direction.

There are three states of NAFS, there are three kinds of sleepy people in the world. Just the other day there was a question: You SAY MAN IS ASLEEP, BUT ARE ALL MEN ASLEEP IN THE SAME WAY? No, they are not. Everybody is asleep but there are differences in sleep too, very significant differences.

The first are called the hostiles. They are asleep. They are asleep in their rage, in their anger, in their hostility, hatred, in their violence, in their aggressiveness, in their ambition. The first kind of sleep is that of the hostile.

You can see people. The hostile person is very apparent. He is always angry about everything. He is destructive. He wants to destroy everything. The hostiles become the revolutionaries -- Mao, Stalin, Lenin. They want to destroy. They want to destroy the whole past, they want to destroy the whole society. Of course, when you want to destroy, you cannot destroy as a pure act -- you have to give a utopia to peoples' minds, like an opium. All utopias are opiums. You have to tell them, 'We are going to change the society for a better state, that's why we are destroying' -- otherwise nobody will support it. You have to create a dream. When you create the dream and people become infatuated with the dream, then you can destroy.

That beautiful society never comes; it has never come, it is never going to come. That's why a man like Buddha never talks about the society. No social revolution is going to happen. Who is going to do it? The hostiles do it. They are really interested in destruction. The idea of creating a better society is just a strategy to destroy, to destroy without guilt.

This hostile person is one extreme. His anger is not particularly directed towards something, he is simply angry about everything. He is angry. He has no object of anger -- everything and everybody seems to be inimical to him. Not only persons but things look inimical towards him. He is inimical, that's why the whole existence looks inimical. His basic attitude is negative. His sleep is a very, very angry sleep.

One thing is good about him -- he is hot. He is not cold. He is really burning, boiling. He can be changed more easily than the other two kinds because he is hot. His fire is alive -- wrongly directed, but the direction can be changed. He has power. If his direction is changed, if his anger becomes a fuel for inner transformation, he can become a Buddha easily.

It is not just a coincidence that all the great Masters in India came from the warrior race -- KSHATRIYAS. Brahmins have not produced so many enlightened people. One would have expected that Brahmins would have produced more enlightened people because they are well-versed people -- logically, philosophically, in every way. They are good people but they have not produced many enlightened people. Buddha was a warrior, so was Mahavira, so was Neminath, so was Adinath, and so on, so forth. The twenty-four TEERTHANKARAS of the Jainas, Buddha, Ram, Krishna, Nanak -- they are all KSHATRIYAS, they all come from the warrior race. It is not accidental. If the hostile person changes, he can become a Buddha very easily. So this is the best kind of sleep -- the hostile sleep.

That's why my work here consists first of making you hot through encounter, through other cathartic groups, through Dynamic meditation, Kundalini. The whole point is to create more fire in you, to bring your hostility to the surface -- because from there, there is a possibility of change.

The second kind of sleep and the second kind of people are the phonies. This is the other extreme. One extreme is the hostile, the other extreme is the phony. These are the goody-goody people -- always smiling, false and pseudo, always deceptive, never true. The hostile is true. He shows his face -- whatsoever it is. It is ugly, certainly ugly, but he shows it. The phony has an ugly face but he has a mask. You never see his real face.

The politician and the priests, these are the phonies. The Brahmins could not produce so many enlightened people -- they are the phonies. They are always trying to be sweet. This is a trick to protect themselves. These are the people who are very repressed. They go on repressing all hostility. The hostility remains but goes into the basement, hides in the unconscious.

The hostile is a simple person. You can always trust an angry person, remember. Never trust a person who is always smiling. I have heard about people who even smile in their sleep. They are so phony that the smile has become almost a fixed state of affairs. The lips have become paralysed in a smile. The lips cannot do anything else. The smile has become material, concrete. It is not a thing that comes from the heart, it is a painted thing.

This is the person who is very orthodox. The first kind becomes revolutionary, the second kind is orthodox. He always believes in the rule; he is very obedient to society. In whatsoever society he is, he is obedient to it. He does not bother about what he is obedient to; he is simply obedient. These people become very respectable, naturally -- because they obey the society. They never do anything wrong, they are always right. Their ego trip is for the right. They ride on the right -- they are the righteous people. They always do the right thing, they never do the wrong thing. Naturally they get all kinds of respect and honour from the society. These are the respectable people.

The second kind is more difficult because the sleep of the second kind has more sweet dreams in it. The first kind is suffering from nightmares. Remember, when you suffer from a nightmare there is every possibility for you to awake. It always happens. When you really go into a nightmare and when the nightmare becomes too much, you are suddenly awake, your sleep is broken. The nightmare itself automatically works against the sleep. But when you are sleeping a sweet sleep and you are seeing beautiful dreams of paradise and heaven, then there is no problem -- the sleep can continue. A sweet dream defends the sleep, a nightmare is against the sleep.

So the second kind, the respectable person, is the least religious person in the world. And, naturally, he is very cold. He cannot afford to he hot. These are the people who, if they come to this ashram, they immediately escape.

There is one woman -- she has been here for one month -- she only listens to me and then she escapes. She goes on writing letters to me: 'I want to see you, Osho, but I can't do your meditations. They are dangerous. And I can't go to any group because they are dangerous too. I can only listen to you. I love what you say.'

But what kind of love is this? If you love what I say, then that love will lead you naturally into what I am saying to do. If you avoid the meditations, if you avoid the groups that go on here, then what kind of love is this?

With words you know that no change is going to happen. You can absorb words -- you have become very, very expert at absorbing words. And with words you are free. You can interpret in your own way. You can drop a few words, you can add a few words, you can change the very quality of what I say. But you cannot change the meditation and you cannot change a group process like encounter. You will have to go into it. And one is afraid.

Now this woman is a phony. She is in a deeper kind of sleep than a hostile person. A hostile person can be changed because he is hot. This woman is phony. She is cold, ice cold. When the water is hot it is very close to evaporation -- just a little more heat and it will evaporate. When you have ice cubes, first you have to melt them, then you have to heat them. The process is longer.

The third kind, the most difficult kind, are the zombies -- the hostiles, the phonies and the zombies. The zombie is just in the middle -- he is neither hostile nor phony. He is just in the middle, he is both. He is dead. He is neither hot nor cold, he is impotent. He has not taken any side, he is afraid. He just hangs in the middle. He cannot decide. So he has decided to be just a machine.

These people -- the zombies -- are just dead. They are walking, talking corpses. They are mechanical. They only know life as a rut, as a routine. They are ritualistic. The zombies become great saints and mahatmas; the hostiles can become revolutionaries, criminals, sinners; the phonies are very respectable people, the gentleman and the lady.

Just yesterday I was reading about a court decision in the United States of America. In some American state there was a case for a divorce and the magistrate ruled that a person who is divorcing his wife and a woman who is divorcing her husband should not be called gentleman and lady -- they are simply man and woman.

I was surprised. In the twentieth century? And in America, out of all other lands! The magistrate ruled that a person who is divorcing is no longer a gentleman, he is just an ordinary man. He cannot be addressed as 'gentleman'. And the lady who is divorcing -- of course, how can she be a lady? Impossible. No respect should be shown to them, that's what the magistrate was saying.

These phonies get all the respect. They are the gentlemen and the ladies. They become the priests, the

politicians; they are the powerful people. And the zombies become the saints and the mahatmas. Only they can, only they can afford to. They are so dead. They sit just like dead statues.

It is said that once a seeker came to Rinzai, the great Zen Master. And the seeker said, 'I have been to other monasteries, I have learned much. Now I come to you, the greatest Master of this age.'

Rinzai looked at the man. He must have seen that he seemed to be a zombie. Rinzai said, 'What have you learned? Just show me.'

Now this was a rare question. He had been to other Masters, other teachers, other monasteries -- they never asked, 'Show me.' Yes, they asked questions and he answered perfectly well because he was very well-versed. For thirty years he had been in the profession of seeking, so he knew all the trade secrets -- but, 'Show it!' How do you show your philosophy?

He could not think of anything else so he just closed his eyes and sat in a Buddha ASANA, absolutely like a statue. And Rinzai laughed, hit him hard on the head and said, 'You fool! Get out from here! We have enough Buddhas. Can't you see in the temple?' Rinzai used to live in a temple which was known as the Ten Thousand Buddha Temple. There were ten thousand statues. He said, 'Look, we have ten thousand fools like you. Marble statues. We don't need any more. Get out! Simply don't show your face again!'

Zombies can become great mahatmas because they are so dead. Life has shrunken in them. It is not that they have become desireless, no. they have become lifeless. When there is no life there is no desire -- but that is not the point. A real sage is one who has no desire and absolute life. The false saint is one who has killed his life because that is the simplest way to kill his desire. But he is dead.

These are the three kinds of sleepy people and these are the three kinds of NAFS. You have to watch your own -- what kind of NAFS YOU have. If you are a hostile, be happy, things are easier. If you are a phony, be happy, things are a little more difficult but still possible. If you are a zombie then still be happy that you have understood that you are a zombie -- some possibility is there!

Now this beautiful dialogue.

THIS INTERCHANGE BETWEEN THE SUFI MYSTIC, SIMAB, AND A NOBLEMAN NAMED MULAKAB, IS PRESERVED IN ORAL TRANSMISSION AS A DIALOGUE OFTEN STAGED BY WANDERING DERVISHES.

MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'

It looks like a very relevant question. 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND' -- as if by telling some-thing one can understand.

We believe too much in words -- as if the word itself is the truth, as if the letter is the spirit. It is not, but we have been brought up on words. All that we know is words. So naturally the seeker comes to the Master, the mystic, Simab, and asks, 'TELL ME SOMETHING OF YOUR PHILOSOPHY.'

Now Sufism has no philosophy. Sufism cannot be told. It can be lived, it can be experienced, but it can't be told. And it is not that Sufis have not tried to tell it, they have tried to tell it, but it goes on slipping. That's what I go on doing. I go on telling it but it goes on slipping. No word ever does any justice to truth; all words falsify. Sufis agree perfectly with Lao Tzu when he says, 'The Tao that can be said is Tao no more. The truth that can be uttered has already become a lie.'

You will have to experience it on your own. But man is imitative, so entirely imitative, that he just imitates other peoples' words, their philosophies, their beliefs.

I have heard....

Two men and a young lady were on the Pullman going to California and decided they had better get acquainted.

One man said, 'My name is Paul, but I'm not an apostle.'

The other said, 'My name is Peter, but I'm not a saint.'

The girl muttered, 'My name is Mary, and I don't know what the hell to say.'

That's how it goes. We just see what is happening, what people are doing, and we do it. We imitate.

In sleep, man remains a monkey, and as far as sleepers are concerned Darwin is perfectly right that man is born out of the monkey. Otherwise how can you explain so much monkeyish-ness, imitativeness?

The new minister stood at the church door greeting parishioners as they departed after the close of the service. The people were generous in complimenting the clergyman for his sermon, except for one fellow who said to him, 'Pretty dull sermon, Reverend.'

And in a minute or two the same man appeared again in line and said, 'Pretty dull sermon, Reverend.'

Once again the man appeared, this time muttering, 'You really didn't say anything at all, Reverend.'

When he got the opportunity, the minister pointed out the triple-threat pest to one of the deacons and enquired about him.

'Oh, don't let that guy bother you,' said the deacon. 'He's a poor soul who goes around repeating whatever he hears other people saying.'

Just watch your mind. What have you got there? Anything original? Anything authentically yours? Or do you just go on repeating what other people are saying? Drop that repetitiveness, then the door opens to experience. Philosophy is not going to help -- only insight into your being will help.

An elderly lady had a parrot that was using offensive language. Every time the lady would come into the room it would say, 'I wish she was dead, I wish she was dead.'

She told her pastor about it and he said, 'I have a parrot, too, but it is never rude. You bring your parrot over and leave it for several weeks, and maybe it will take up my parrot's good behaviour.'

So she did. Returning for it after a time, she opened the door and walked in. Her parrot saw her and said, 'I wish she was dead.' Then the minister's parrot chimed in and said, 'Amen, Lord, grant her request.'

Even parrots are not as parrot-like as man. Man is more of a parrot than the so-called parrots. And if parrots repeat and imitate, they can be pardoned, forgiven, but man cannot be forgiven. Never forgive yourself for imitativeness otherwise you will remain an imitator. Stop forgiving yourself for imitativeness. Let imitativeness be the original sin. And when I say original sin, I mean it.

The word 'sin' is very beautiful. It means separation. If you are imitative you will remain separate from your real self; if you are imitative you will remain separate from God -- because only your original self can have a meeting with God. This false, this pseudo mask cannot have any encounter with God. The false cannot encounter the real, only the real can encounter the real.

MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'
THE MYSTIC REPLIED: 'YOU CANNOT UNDERSTAND UNLESS YOU HAVE EXPERIENCE.'

Understanding is a by-product of experience, a shadow of experience, a consequence of experience. It is not a pre-requirement. You need not have understanding to experience -- just the reverse is the case. You need experience to understand a thing. You cannot understand unless you have experienced. And God is not a hypothesis, God is not speculation, it is not that we think God is -- God is, whether we think or not. We can go on denying God, that doesn't make any difference -- God still is. God is existential. Whether you believe or disbelieve has no effect on reality. Your belief, your disbelief, is not going to change that which is. So what is the point of belief, disbelief? Drop them and try to see whatsoever is the case. When that has been looked into, understanding arises.

MULAKAB: 'I DO NOT HAVE TO UNDERSTAND A CAKE TO KNOW WHETHER IT IS BAD.'

Very logical. In life you need not experience many things -- still you feel that you know. But the same logic cannot be extended towards God.

In life you are living with sleepy people who function through belief. If you follow their belief you will have a convenient life. Your belief will help you to remain comfortable and convenient. But with God you are not searching for convenience or security or safety, with God you are hankering for truth.

Just the other day I was reading about a college in America. Suddenly it got a great donation, a great endowment, and it decided to become a university. So they wanted a motto for the university door. They decided that the motto should be in Sanskrit, not in Latin, not in Greek, and they decided that the motto should mean something like this: Truth unfolding like a flower.

So they searched in America for the greatest Sanskrit scholar and they approached a professor who was a world-renowned authority on Sanskrit. And they said, 'This is what we want as a motto on the university door: Truth unfolding as a flower. Please translate it into Sanskrit. We want to put it in Sanskrit.'

The professor refused. He said, 'It cannot be translated into Sanskrit because the Eastern mind says that truth has no unfolding, truth simply is. It does not grow. It is not an unfolding. You discover it, you grow towards it, but truth never grows. You come close or you go away, but truth remains the same. Growth happens in you, not in truth. So truth is not unfolding, and truth is not a flower -- because the flower is sometimes in the seed and sometimes in the tree and sometimes in the bud. And then it flowers. It has a temporal procession. Truth simply is; it is not evolution. It is simply there. It has no past, no present, no future. It is eternally the same.'

I agree with that Sanskrit scholar. He was right. It is not that it cannot be translated into Sanskrit, it can be translated into the Sanskrit language -- but it will not be the spirit of the East. The translation will be false. It will not show the right understanding about truth.

If you believe or you disbelieve, you remain distant. There is something between you and truth -- your belief or your disbelief.

If you want to know the truth, you need not have anything between you and the truth, you have to remove all furniture -- the furniture of the mind. You have just to see. Your eyes have to be completely unclouded.

Simab: 'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS...'

-- because your understanding is wrong, upside-down. It is a fish and you think it is a bad cake. Your knowledge is not going to help you. It is better that you have less knowledge. No knowledge will be the most perfect thing, then there will be nothing to distract you from the truth. All knowledge distracts. When you know, IT interferes -- hence one has to be innocent. Only innocents know -- because those who think they know are already corrupted by knowledge.

'... YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER...

Now the word 'understanding' is being used in two different senses: one in the sense of knowledge and the other in the sense of meditation; one in the sense of intellectuality, the other in the sense of intelligence.

The English word 'meditation' comes from a Sanskrit root 'MEDHA'. MEDHA means intelligence. In fact, it would be more correct to call it 'MEDHA-tation' rather than 'meditation' -- because meditation has a wrong connotation in the Western mind. It appears as if you are thinking about something, meditating upon it. No, to bring it closer to home it will be MEDHA-tation. MEDHA means intelligence -- not thinking about something, just being intelligent, alert, aware, pure, innocent.

When you don't have any knowledge, you know; when you have knowledge, your eyes are covered and you cannot know.

'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER, MORE THAN YOU NEED ANYTHING ELSE.'

Now the seeker wants to know more about the Sufi philosophy, and the mystic says, 'If you really want to understand more about the Sufi philosophy it will be good if you don't know anything at all. Come with that state of mind we call not-knowing.'

MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'

That's how the logical mind goes -- either or. The logical mind is always divided into either or. It does not know how to connect opposite polarities. It does not know how to use the words 'and' and 'both'.

First Mulakab wants to know about Simab's philosophy, the Sufi philosophy; then, because he is saying there is no philosophy, there is only experience, Mulakab moves the other extreme -- if not this, then the other. Then he says, 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'

Many people come to me and they say to me too, 'You go on saying that it cannot be said, but why do you go on talking then? You go on repeating again and again that theories and philosophies and systems are of no help, they are barriers, but you still go on talking to us. Then why, why do you talk at all?'

That is the logical mind: either talk with the condition that through talk truth can be understood, or don't talk at all. But both will be absurd positions.

The Master has to talk in such a way that he makes you aware that talk is not going to help. The Master has to use words in such a way that you don't get entangled with words. The Master has to explain many things to you and to simultaneously keep you alert so you don't get caught in explanation. The Master has to use the mind to relate to you because you exist in mind and there is no other way to relate to you. But he has to keep you alert, he has to remind you again and again that this is not the whole thing, that this is just the beginning, that this is not even the real thing. the real is to come. He has to keep you alert so that you can move -- move from words to wordlessness, from theories to truth, from philosophies to experience.

A moment comes when the Master can be silent, but that is possible only when the disciple has come to relate to the Master in a totally different way -- from the heart.

Even when Buddha was alive, and when thousands of disciples were there, when he kept silent one day only one disciple, Mahakashyap, understood it -- out of those thousands of disciples.

It is said of a Zen Master, Huen Shah, that one day he was about to preach a sermon when a bird began to sing nearby. He remained silent, pointed to the bird, and left. Later on he said he could not have improved upon the bird, that's why he remained silent. The bird was saying the same truth that he was going to say and in a far superior way. But I don't know what happened to the disciples -- whether anybody understood it, whether anybody got the message.

Even with Buddha only Mahakashyap smiled when Buddha kept silent and looked at a lotus flower in his hand. All were anxious to hear the words and he was not speaking and not speaking. And then Mahakashyap laughed and Buddha called him and gave the lotus flower to him and said to the other disciples, 'That which can be said through words I have said to you, and that which cannot be said through words I have given to Mahakashyap.'

Yes, there is something beyond the words, but you have to be prepared through words for the beyond.

But this logical fallacy happens. The logical mind believes that either everything is possible through words or nothing is possible through words.

A disciple of the Holy Yehudi had taken upon himself the discipline of silence, and for three years had spoken no words save those of the Torah and prayer. The Yehudi sent for him and said, 'Young man, how is it that I do not see a single word of yours in the world of truth?'

Yehudi was one of the Hassid Masters.

When the young man justified himself by speaking of 'the vanity of speech' the Yehudi replied, 'He who only learns and prays is murdering the word of his own soul. Whatever you have to say can be vanity or it can be truth.'

Listen to it again.

Yehudi said, 'Whatever you have to say can be vanity or it can be truth. Come to me after the Evening Prayer and I shall teach you how to talk. Real words are not vain; vain words are not real.'

Yes, there is a reality to words too. It is not ultimate, it is only indicative. It is like a gesture. When I am pointing to the moon with my finger, my finger is not the moon. Don't mistake it. And don't start clinging to my finger, that is not the moon. But don't move to the other extreme -- if the finger is not the moon then how can you indicate the moon by the finger? That is absurdity again. Either you cling to the finger because

you say, 'You are showing the finger,' or you say, 'Then don't show the finger -- the finger is not the moon.'

But the moon can be indicated by the finger and the finger is not the moon. The words can become indicative; they are gestures.

MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'
SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NO PROGRESS.'

The outward and the inward are not so different. The outward is also part of the inward, the outermost part, of course. And the inward is also part of the outward, the innermost part of the outward, of course. But they are not separate, they are together. Never separate them. They are one reality, just like the circumference and the centre. The centre cannot exist without the circumference, and the circumference cannot exist without the centre. If the circumference is there without the centre it cannot be called the circumference, and if the centre is there without the circumference of which it is the centre, it is not the centre any more. Of what? The centre depends on the circumference as much as the circumference depends on the centre. The surface is part of the depth as the depth is part of the surface. This is the right understanding.

SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD.'

Many times it happens that people come to me and they say, 'We want to be sannyasins but what is the use of the outward: the dress and mala and things like that?' A woman wrote to me, 'Osho, I love you and I want to surrender to you but I cannot surrender to the orange dress and I hate your mala.'

This is the logical mind. The logical mind says, 'The inner is the inner and the outer is the outer, so love Osho from the inner. What is the need of any outward show?' But when you are hungry, you eat something from the outside. You don't say, 'Hunger is inside and I cannot go to Vrindavan and I don't care a bit about food. What is the need of food? Hunger is inside.'

But the inside hunger is fulfilled, satisfied, by outside food -- because the outside is constantly changing into the inside. When you eat, you chew, you digest; it becomes the inside. And what is inside is constantly becoming your outside. Life is changing always -- moving from the inside to the outside, from the outside to the inside. It is a tremendous movement between polarities.

So don't create such logical problems for yourself. Don't divide. You are one. In and out, you are both. Hence sannyas has to be both together -- inner and outer.

Just look at the absurdity. You say, 'I love you, Osho, but I hate your mala. ' This is not possible. One thing must be wrong: either you don't love me or you can't hate the mala. If you hate the mala you can't love me; if you love me you can't hate the mala. But I can understand why the statement is possible. You divide the outer and the inner.

When you love a man or a woman you divide the outer and the inner. You say, 'I will not touch your body because I I love you from the inside and what is the point of touching your body? I love you but I hate your body,' Have you said that to any woman some time? -- 'I love you but I hate your, body.' She will never forgive you. Have you said that to any man, 'I love you tremendously but don't touch me, don't make any outward show. What is the point of hugging and kissing and embracing? No need. We can love as inner centres.' But is that love going to grow? Is that love going to fulfil? Is that love going to become a contentment? It is not possible.

SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NOT PROGRESS.'
MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'

Logic wants to be consistent and life is not consistent. Logic says that if books are not needed then they

are not needed. Then why can't we do without them? Then why don't you be consistent? Why are you not consistent? Either say books are useless and burn them or say they are useful and worship them.

But a man who understands life is not an extremist. He says, 'Books can be used, but there is no need to worship them. Books can be used, but there is no need to burn them.' Both are extremist, partial standpoints.

Sufis will not agree with the Zen Masters burning scriptures, because when you burn the scriptures it shows that you are still too much attached to them -- otherwise why burn them? Why take so much trouble? You have some attachment, some obsession -- either you can worship or you can burn but you cannot just use them. Sufis are more down to earth.

People simply jump from one extreme to another the logic always can deceive you because it pretends a kind of consistency.

A little man tip-toes up M.G. Road, stopping at intervals to scatter some kind of powder here and there on the street from a bag in his hand. His behaviour is so odd that he soon attracts a crowd of followers. A policeman decides to investigate and approaches the man.

'What's in that bag?' says the policeman.

'Woffle dust,' says the little man.

'What's that?' asks the policeman.

'Woffle dust is my own discovery,' says the man, 'and is for the eradication of most varieties of poisonous snakes, lions, tigers, elephants, etcetera, etcetera.'

'But there are no snakes, no lions, no tigers, no elephants on M.G. Road,' explains the policeman.

'I know,' says the little man. 'This is pretty powerful stuff.'

This is very consistent. It is because of this stuff that you will not see any elephants, tigers, lions. This is pretty powerful stuff.

Logic is very self-fulfilling. It creates a very consistent world of concepts. If you decide that the scriptures are useful then logic says: 'Worship them. Put them on a high pedestal. They are truth, embodied truth.' Or if you say: 'Truth is not in the words,' then scriptures are meaningless, then throw them away, burn them. Either worship them or insult them.

But the really practical man, the pragmatic man, will use them. He will neither worship nor insult them -- because both are emotional attitudes. You don't worship a timetable and you don't burn a timetable either -- you simply use it. All scriptures are timetables for the inner journey. They are not the inner journey, remember, they are maps. The map of India is not India. Seeing the map of India you have not visited India, but there is no need to burn it because it is not India. It can be helpful. It can be helpful. It can be of tremendous help. It can bring you to the real India.

And a road map is a must when you are travelling in a strange land. A road map contains many things -- except one thing: how to fold it! It can be used. That is the pragmatic standpoint.

MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'
SIMAB: 'FOR THE SAME REASON THAT YOU CANNOT THINK WITHOUT WORDS. YOU HAVE BEEN REARED ON BOOKS; YOUR MIND IS SO ALTERED BY BOOKS AND LECTURES, BY HEARING AND SPEAKING, THAT THE INWARD CAN ONLY SPEAK TO YOU THROUGH THE OUTWARD. WHATEVER YOU PRETEND YOU CAN PERCEIVE.'

We have been reared on books. Our mind is nothing but words, logic, philosophy. If this mind has to be converted then it has to be approached in a way it can understand. Hence Masters use words, Masters even use logic. Masters use all that is of any help to you.

But their whole effort is to take you beyond yourself. They use words to go beyond words and they use your mind to drop it, to become mindless, to become a no-mind.

MULAKAB: 'DOES THIS APPLY TO EVERYONE?'

Again this is logic trying to find consistency. 'DOES IT APPLY TO EVERYONE?' Logic always generalises, and reality is not a generalisation. Unique individuals are here, there are no generalisations. Have you ever seen a human being? You see Teertha, you see Maneesha, you see Sudha, you see Sheela, you see Madhuri -- you see many people. but you never see a human being. A human being is a

generalisation. You will never come across a human being. You will always come across concrete men, women, not human beings. Concrete. Logic lives in generalisations.

MULAKAB ASKED: 'DOES THIS APPLY TO EVERYONE?'
SIMAB: 'IT APPLIES TO WHOM IT APPLIES. IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'

This is of tremendous importance. Keep it always in your consciousness.

'IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'

-- because that is the last deception the mind can play. That is the last trick, strategy, of the mind to protect itself -- 'It does not apply to me.' You always become a victim of that trick -- 'It does not apply to me.'

Here people write to me: 'Osho, what you said was perfectly beautiful. Many people will be benefitted by it, many -- but not me.'

I have heard about a man who used to come to a church to listen to a priest, and every day, whenever he was leaving, he would say to the priest, 'You did well. You hammered well. All those people needed it.'

By and by it became a kind of drag to the priest. This man was so egoistic. It was an everyday thing. Whenever the priest would speak, in the end the man was waiting and he would say, 'You did well. You hammered well. These people needed it. They deserved it. You put them right. That is going to help them.'

And the priest was waiting for the right opportunity to talk to this man. Then one day it happened. It was raining hard and only this man turned up. Nobody else was there. So the priest thought, 'Now, let us see what he says.' And the man was waiting.

When the priest finished and the man was going out he said, 'You did well. They would have been benefitted very much if they had been here. Poor fellows. They missed. I feel sorry for them!'

Remember that all that is being said by Masters is said to you, to you in particular. Don't bring others in. And if you feel that it does not apply to you then it applies to you certainly and absolutely. Whenever you want to make an exception for yourself, beware. You are being befooled by your mind. Beware, and escape from the trap. And if you are aware and you escape from the trap you can become the exception. By not thinking you are the exception, you can become the exception. By not thinking you are great, you can become great. By not thinking you are very humble, you can become humble. All that is good is unselfconscious, it is innocent.

Sufis: The People of the Path, Vol 2

Chapter #8
Chapter title: A Holiday from Sanity

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The first question:

EVERY TIME I FALL IN LOVE, THINGS START TO CRASH ALL AROUND ME. I GUESS THAT I LOSE MY CENTRE BUT IN THIS STATE I DON'T KNOW IF I HAVE A CENTRE OR NOT. THINGS GET CONFUSED AND CRAZY.

The question is from Krishna Priya.

The first thing: you don't yet have a centre. That which you feel as a centre is just the ego. It is not your true centre. It is a pseudo feeling, very illusory. So when you fall in love, ego has to disappear. In love, the ego cannot exist. Love is something far more true, far more authentic than you are. That's why you will always feel that things start getting a little bit crazy -- because you cannot control them. The controller is no more. When the ego is not there, who is there to control or to discipline? Then you are in a chaos.

But that chaos is far more beautiful than the ugly ego. Out of that chaos all the stars are born. Out of that chaos you are born anew. It is a rebirth. Each love affair is a new birth.

So don't take it negatively. Don't think that you are losing something in love -- you have nothing to lose. If you have something then there is no way to lose it. If you have the real centre then love supports that centre, integrates it, makes it more crystallised. Truth helps truth.

For example, if there is darkness in the room and you bring a lamp, the darkness is destroyed. But if there is light -- there is a lamp -- then the room has more light than before. The light is doubled.

The ego is like darkness, a false entity. It only appears to be there, it has no positive reality. When the light of love comes, darkness goes out. If you have the real centre -- what Gurdjieff calls crystallisation or what Hindus call ATMAN or what Sufis call ROOH, spirit -- if you really have it then each love will make it more and more clear, more and more transparent, more and more available. Each love affair will be a step -- and you will be moving higher in crystallisation.

So this is the first thing to be understood: don't choose the ego, always choose love. When it is a question between the real and the unreal, choose the real, even if sometimes the real brings inconvenience. It does bring inconvenience. We have chosen the unreal because it is convenient -- for no other reason have we chosen it. There is just one reason: it is convenient. You will have to go through inconvenience. That inconvenience is what I call TAPASHCHARYA, austerity, SADHANA. That's what it means to be initiated into a path.

Always choose the real, howsoever bad and howsoever painful and howsoever destructive it looks. Even if it feels like death, choose it -- and you will be benefitted by it. Never choose the comfortable the convenient, the bourgeois, other-wise you will live the life of a hostile -- if you are fortunate -- or the life of a phony if you are not so fortunate, or, if you are not fortunate at all, the life of a zombie.

Love brings you out of your ego, out of your past, out of your patterned life. Hence it appears to be a confusion.

Priya's observation is right. She says: EVERY TIME I FALL IN LOVE, THINGS START TO CRASH ALL AROUND ME. She really falls in love. I have been watching her love affairs. When she falls, she really falls! It is never so-so, it is never lukewarm. She really goes mad, berserk. And it is happening again, that's why she has put this question.

But that's good. There is nothing to be worried about. Lose the ego. Sometimes to be mad is a basic necessity to remain sane. If you are always sane then your sanity is suspect. Then you must be carrying a great neurosis hidden behind you, and any day it can explode, it can erupt. You are sitting on a volcano. It is good to have a few holidays from sanity. Sunday is good. Sometimes forget all about your sanity, all about your rules, discipline, controlled behaviour, and all that nonsense. Sometimes be on a holiday, relax, and go berserk.

If you go berserk deliberately, consciously, fully aware, it is going to be an incredible experience. and you are never in danger. When you go berserk consciously you can come back. You know how you entered into it and you know how to get out of it.

When you don't go consciously, when you are thrown by a volcano inside you, when it is not your choice, but just an accident, when it is not that you have chosen the holiday but you have been forced to go on a holiday, then it is not within your capacity to come back. That's what happens to mad people. They become mad only when they have accumulated so much madness that now it is not possible for them to control it. It overwhelms them. And then they cannot come back.

Here, living with me, I am teaching you one basic principle of remaining sane -- that is, deliberately, consciously, with ef-fort, to sometimes go mad. It is a good experience. You remain available to both polarities -- sanity/insanity. You swing. You have freedom.

The person who is always sane is not free and the person who is always insane is not free either. But the person who can swing from sanity to insanity, and can easily swing, smoothly, with no barrier, has great freedom. These are the people who have known what life is. All the mystics are mad and all the mad people could have become mystics, but they missed. And when you go on your own you can come back. That is my basic teaching here. I teach you to be mad consciously.

So Priya, go into it. Don't be afraid. All that you lose is not worth keeping.

The second thing. She says: I GUESS I LOSE MY CENTRE BUT IN THAT STATE I DON'T KNOW IF I HAVE A CENTRE OR NOT. That too is good observation. You don't have one yet. The ego has to go utterly, only then will the real centre be seen. When the clouds have disappeared you will see the sun.

Only after you have moved in deep love and the ego has really been dropped -- there is something very valuable which can be got only if you drop the ego, and that price has to be paid -- when you have really loved deeply, then a new kind of integration will arise in you.

Love does two things: first it takes the ego away, then it gives you the centre. Love is a great alchemy.

There are three kinds of love -- I call them love one, love two, love three. The first love is object-oriented; there is an object of love. You see a beautiful woman, really graceful, with a proportionate body. You are thrilled. You think you are falling in love. Love has arisen in you because the woman is beautiful, because the woman is nice, because the woman is good. Something from the object has stirred love in you. You are not really the master of it; the love is coming from the outside. You may be a very unloving person, you may not have the quality, you may not have that benediction, but because the woman is beautiful you think love is arising in you. It is object-oriented.

This is the ordinary love. This is what is known as eros. It is lust. How to possess this beautiful object? How to exploit this beautiful object? How to make her your own? But remember, if the woman is beautiful she is not only beautiful for you, she is beautiful for many. So there will be many people falling in love with her. And there is going to be great jealousy, competition, and all kinds of uglinesses that come in love, in so called love.

Mulla Nasruddin married a very ugly woman, the ugliest possible. Naturally the friends were puzzled and they asked Mulla, 'You have money, you have prestige, you could have got any beautiful woman that you wanted, why have you chosen this ugly woman?'

He said, 'There is a reason for it. I will never suffer from jealousy. This woman will always be faithful to me. I cannot believe anybody falling in love with her. In fact, even I am not in love with her. It is impossible. So I know nobody can love her.'

With Mohammedans it is a tradition that when the wife comes for the first time she asks the husband -- because the Mohammedan woman has to remain behind a purdah, behind a curtain, she cannot show her face to everybody -- so the woman asks the husband, 'To whom can I show my face and to whom am I not allowed to show my face?'

So when the woman asked Mulla, 'To whom can I show my face and to whom am I not allowed to show it?' Mulla said, 'You can show it to everybody except me!'

If you are falling in love with a beautiful woman or a beautiful man, you are getting into trouble. There is going to be jealousy, there is going to be murder, there is going to be something. You are in trouble. And from the very beginning you will start possessing so that there is no possibility of anything going wrong or beyond your control. You will start destroying the woman or the man. You will stop giving freedom. You will encroach on the woman from all sides and close all the doors.

Now the woman was beautiful because she was free. Freedom is such an ingredient in beauty that when you see a bird on the wing in the sky, it is one kind of bird, but if you see the same bird in a cage, it is no longer the same. The bird on the wing in the sky has a beauty of its own. It is alive. It is free. The whole sky is his. The same bird in a cage is ugly. The freedom is gone, the sky is gone. Those wings are just meaningless now, a kind of burden. They remain from the past and they create misery. Now this is not the same bird.

When you fell in love with the woman, she was free; you fell in love with freedom. When you bring her home you destroy all possibilities of being free, but in that very destruction you are destroying the beauty.

Then one day suddenly you find that you don't love the woman at all -- because she is beautiful no more. This happens every time. Then you start searching for another woman and you don't see what has happened; you don't look at the mechanism, at how you destroyed the beauty of the woman.

This is the first kind of love -- love one. Beware of it. It is not of much value, it is not very significant, it has no value. And if you are not aware you will remain trapped in love one.

Love two is: the object is not important, your subjectivity is. You are loving so you bestow your love on somebody. But love is your quality, it is not object-oriented. The subject is overflowing with the quality of love, the very being is loving. Even if you are alone you are loving. Love is a kind of flavour to your being.

When you fall in love, the second kind of love, there is going to be greater joy than the first. And you will know -- because this love will know -- how to keep the other free. Love means to give all that is beautiful to the beloved. Freedom is the most beautiful, the most cherished goal of human consciousness, how can you take it away? If you love a woman really, or a man, the first present, the first gift, will be the gift of freedom. How can you take it away? You are not the enemy, you are the friend.

This the second kind of love will not be against freedom, it will not be possessive. And you will not be worried very much that somebody else also appreciates your woman or your man. In fact, you will be happy that you have a woman whom others also appreciate, that you have chosen a woman whom others also desire. Their desire simply proves that you have chosen a diamond, a valuable being, who has intrinsic value. You will not be jealous. Each time you see someone looking at your woman with loving eyes you will be thrilled again. You will fall in love with your woman again through those eyes.

This second kind of love will be more a friendship than a lust and it will be more enriching to your soul.

And this second kind of love will have one more difference. In the first kind of love, the object-oriented, there will be many lovers surrounding the object, and there will be fear. In the second kind of love there will be no fear and you will be free not to bestow your love only on your beloved, you will be free to bestow your love on others too.

In the first, the object will be one and many will be the lovers. In the second, the subject will be one and it will be flowing in many directions, bestowing its love in many ways on many people -- because the more you love, the more love grows. If you love one person then naturally your love is not very rich; if you love two, it is doubly rich; if you love many, or if you can Love the whole humanity, or you can love even the animal kingdom, or you can love even trees, the vegetable kingdom -- then your love goes on growing. And as your love grows, you grow, you expand. This is real expansion of consciousness. Drugs only give you a false idea of expansion; love is the basic ultimate drug that gives you the real idea of expansion.

And there is a possibility.... Albert Schweitzer has said 'reverence for life' -- all that lives has to be loved. Mahavira in India has said the same thing. His philosophy of AHIMSA, non-violence, says love all that lives. But one man, one contemporary in america, Bugbee, has gone even one step further than Mahavira and Schweitzer. He says, 'Have reverence for things too.' That is the ultimate in love. You don't only love that which lives, you love even that which is. You love the chair, you love the pillars, you love things too -- because they are also there. They also have a kind of being.

When one has come to this point -- that you love the whole existence irrespective of what it is, that love becomes unconditional -- it is turning into prayer, it is becoming a meditation.

The first love is good in the sense that if you have lived a loveless life it is better than no love. But the second love is far better than the first and will have less anxiety, less anguish, less turmoil, conflict, aggression, violence. The second kind of love will be more of a love than the first kind, it will be more pure. In the first, the lust is too much and spoils the whole game -- but even the second love is not the last. There is love three -- when subject and object disappear. In the first the object is important, in the second the subject is important, in the third there is transcendence -- one is neither a subject nor an object and one is not dividing reality in any way: subject, object, knower, known, lover, loved. All division has disappeared. One is simply love.

Up to the second you are a lover. When you are a lover something will hang around you like a boundary, like a definition. With the third, all definition disappears. There is only love; you are not. This is what Jesus means when he says. 'God is love' -- love three. If you misunderstand the first, you will never be able to interpret rightly what Jesus' meaning is. It is not even the second, it is the third. God is love. One is simply Love. It is not that one loves, it is not an act, it is one's very quality.

It is not that in the morning you are loving and in the afternoon you are not loving -- you are love, it is your state. It is not a HAL, it is a MAGAMA. You have arrived home. You have become love. Now there is no division. All duality has disappeared.

The first kind of love is 'I-it'; the other is taken as a thing. That's what Martin Buber says 'I-it'. The other is like a thing. You have to possess. My wife, my husband, my child... and in that very possession you kill the spirit of the other.

The second kind of love Martin Buber calls 'I-thou'. The other is a person. You have respect for the other. How can you possess somebody you respect? But Martin Buber stops at the second; he has no understanding about the third love. Martin Buber cannot understand Jesus. He remains a Jew. He goes up to 'I-thou'. It is a great step from 'I-it' to 'I-thou' but it is nothing compared to the step that happens from 'I-thou' to no dualism, to ADVARTA, to oneness, where only love remains.

Even 'I-thou' is a bit of a tension-creating phenomenon -- you are separate and the beloved is separate. And all separation brings misery. Unless one becomes totally one with the beloved, with the loved one, some kind of misery is bound to remain lurking by the side. In the first the misery is very clear, in the second the misery is not so clear; in the first it is very close, in the second it is not so close, it is far away -- but it is there. In the third it is no more.

So Priya, I would like you to learn more of love. Move from the first to the second and keep it in your consciousness that the third is the goal. And don't be worried about losing yourself. Lose yourself -- because that is the only way to find yourself.

The second question:

IT HAS BEEN SAID: 'YOU LIVE ONLY ONCE, BUT IF YOU LIVE IT RIGHT, ONCE IS ENOUGH.'

Anurag, once is more than enough!

The third question:

WHY DO YOU TELL WOMEN SANNYASINS NOT TO HAVE BABIES?

-- because I cannot tell it to men sannyasins!

The fourth question:

WHEN A MAN LIVES WITH TWO WOMEN AT THE SAME TIME DOES IT MAKE ANY DIFFERENCE TO HIS ENERGY?

Are you mad or masochistic or something? Is not one woman enough for you?

I have overheard....

Mulla Nasruddin's son was asking, 'Mulla, why does the law not allow men to marry two women or more?'

And Mulla said, 'If a man cannot protect himself the law protects him!'

Even to manage one will be difficult for you right now. The question is unsigned. The person must have been afraid to ask it. The very fear shows that you have a kind of alertness about what you are asking.

If you are still in love one then you will be in great trouble. You will be disrupted, torn apart between two women. With love one, one woman is more than enough.

With love two there is no problem -- but then it is not a question of two women. Then the question about the object of love is not relevant. Then it depends on you -- how much love you have and how much you can share.

But the questioner must be somewhere in the first kind of love where one wants to grab as many women as possible because it is an 'I-it' relationship. Just as you would like to have two houses, three houses, just as

you would like to have more money in the bank, so you want to have many more women. In the ancient days it was the only way to know whether a man was rich or not -- to see how many women he had. Kings used to have hundreds. Just thirty years ago the Nijam of Hyderabad had five hundred women. In fact, he was not capable of recognising all of the women. But it was a kind of prestige. He could afford them.

But women are not things, they are persons. They are souls as much as you are.

The question must have been asked by a man. You would like to possess as many women as you can. This very possessiveness shows an unloving heart. You must be somewhere in the first kind of love, where love is an 'I-it' relationship. Move from there. Even one woman will be enough of a misery to you. Two will be too much.

But you may be a masochist. Then it will be a different matter altogether. A masochist is one who wants to suffer, who loves being miserable, who is happy only when he is miserable. A masochist is one who wants to torture himself. If you are a masochist then it is okay. But to be a masochist is not a good thing, it is a neurosis. You will need psychiatric treatment.

But if your love has moved from the first then the question will not be relevant at all. Then it is not a question of having two women or one -- it is not a question of having at all. With the second kind of love it is a question of being. You love. You love as many people as are available. And you love in different ways: somebody you love as your wife, somebody you love as your friend, somebody you love as your daughter, somebody you love as your sister, somebody as your mother. and it is possible also that you can share one kind of love with many people. But first attain to the second kind of love. Then it is not a problem at all.

And problems utterly disappear with the third kind of love -- you are simply love. Then you can go on loving, there is no end to it. You have infinite energy. But right now you will not be able to go on loving, and never do anything beyond your capacity otherwise you will become more miserable. First learn how to love one woman -- at least learn how to love one woman. Let it become an 'I-thou' relationship. If you create a conflict with two women around you, you will not be able to move smoothly from 'I-it' to 'I-thou'.

The fifth question:

THE BIBLE SAYS: 'WAIT AND EVERYTHING SHALL BE GIVEN TO YOU.' OSHO, WHAT DO YOU SAY?

I say, 'Wait, and if you receive, it shall surely be a miracle.' Just because you wait there is no obligation on existence's part to give it to you -- because you may be asking for the wrong thing.

As I know people, out of a hundred, ninety-nine point nine per cent of them ask for the wrong thing. If God is compassionate he cannot give those things to you. Your desire is your desire; it is part of your mind, it is part of your ego. God cannot fulfil it, should not fulfil it. If he fulfils it you will be going more and more astray, far away. You will be moving in the dark night and you will be losing all possibilities of re-entering the source of light.

No, all your desires cannot be fulfilled. In fact, your desire as such cannot be fulfilled. Your desire is going to be a wrong desire. You are wrong, how can your desire become right? There are no right desires and wrong desires, there are only right persons and wrong persons. The wrong person is the one who has desires and the right person is the one who has no desires. When there are no desires everything is fulfilled.

Now this will look like a paradox. When you don't have any desire, everything is fulfilled. Then you get that which is needed, then you get that which is beneficial. And you are always happy because it is always a gift.

The sixth question:

WHY DO YOU CALL MEN MONKEYS? ISN'T IT INSULTING TO THE DIGNITY OF NAN?

Monkeys think otherwise. They don't like to be compared with men; they think it is against the dignity of monkeys. When Darwin said that man has come out of the monkeys, has evolved out of the monkeys, monkeys were very angry. Great treatises have been written by the monkeys proving that man is a fall and

not an evolution.

And there are arguments for it. Man has fallen from the tree to the earth. It is a fall. And man has become less than he was. Ask any monkey. Just try to follow a monkey and it will be impossible. How strong a monkey is! Man is no longer strong. Man is almost impotent in comparison to the monkey. See the joy of the monkeys. Man is so sad.

In the first place why should man think that his dignity is insulted or he is humiliated? Monkeys are beautiful people. Yes, I know they have not produced Buddha, Rumi, Junaid -- that's true -- but they have not produced Genghis Khan, Tamburlaine, Alexander, Adolf Hitler, either. They have not been creating wars and killing and murdering. Monkeys are vegetarians. Monkeys are very good people. And they are always happy and always in the mood of fun and always celebrating.

Yes, man can rise very high -- beyond humanity -- but man can fall very low -- below animals. And up to now, the record of going higher than humanity is not great. Once in a while, out of millions, one person rises to become a Buddha, a Junaid, or a Mohammed. But the others remain lurking in the darkest, muddiest consciousness.

I am reminded of a beautiful story. It happened just a few months ago. It happened in the election days. A few things sell very well in the election days. One of those things is the white hand-spun Gandhi cap. It sells only when there are elections. Everybody becomes a Gandhian. Once the election is over, people forget all about Gandhi -- and it is good that they forget all about Gandhi because whatsoever he has taught is almost nonsensical. But when there is an election, everybody is a Gandhian; even those who are suspected of murdering him, even they become Gandhians.

So Gandhi caps were in great demand and a man was doing great business. He was rushing from one town to another selling Gandhi caps. One day he was coming home from another neighbouring town. He was very tired; business had been really great. He had sold almost one thousand caps. Just a few -- fifty, sixty -- caps were left in his bag. And he was very tired.

So underneath a Banyan tree he rested for a while. He fell asleep. When he woke up he saw that the bag was empty and all the caps were gone. He could not believe it because he could not see anybody around. Then he looked up -- and it was really a beautiful scene! All t he monkeys were sitting and enjoying the Gandhi caps. You could have found Morarji Desai and Charan Singh and Jagjivan Ram -- all kinds of people were there. And they were really grinning and smiling. It was a trip!

At first the man also enjoyed. But then he thought, 'Sixty caps are gone. What to do now? How to get these sixty caps back?' Then he remembered that monkeys are imitators. Only one cap was left on his head. So he shouted, 'Abracadabra!' just to catch the attention of the monkeys. And they all looked at what was going on. Then he threw away his cap. The moment he threw away his cap, all the monkeys threw away their caps. They are imitators.

He collected the caps, laughed loudly, and came home. The next day he had a fever and could not go selling. So he sent his young son. He told him the story -- 'If by chance, something like this happens, remember: first shout the mantra "Abracadabra!" and then throw away your cap and you will get all your caps back. In case something like this happens, I am telling you -- just to be safe.'

So the son went and it was a good day and he sold many, many caps. When he was coming back, by a coincidence it happened that as he came near the Banyan tree he also felt very tired. And it was so shady, with such beautiful foliage, and it was such a beautiful place to rest. So he put down his bag and went to sleep. When he opened his eyes exactly the same thing had happened. It was a miracle! The bag was empty. He looked up -- Morarji Desai, Charan Singh, Jagjivan Ram were, all sitting there, all the great Gandhians with their Gandhi caps. And they were really enjoying and thumping and they looked more hilarious than the father had told in the story.

But the son was not puzzled. He knew the secret. So he shouted, 'Abracadabra!' and threw his cap. And monkeys almost went crazy. They went crazy with laughter and shook the tree as if it was an earthquake. And do you know what happened? One monkey who had not got a cap came down and took the son's cap. They had learned a lesson!

Monkeys are intelligent people. Now even the cap that was Left had gone.

Man learns more slowly than monkeys. Man goes on repeating the same mistakes again and again. What kind of dignity are you talking about? If you look at the history of man it is the same mistakes being repeated again and again. It is almost mechanical -- the same wars, the same violence, the same rape on nature, the same destructiveness. Down the ages it is the same story.

Only once in a while is there an oasis in this desert of so-called humanity -- a Buddha, a Mansoor. But

they are so rare and so exceptional they can be counted out. They need not be counted in. They are so exceptional that we cannot believe they really existed -- they look like metaphors, they look like myths, maybe inventions of the human mind. Just to keep his dignity, just to keep the idea of his dignity, man has created Buddhas and Mahaviras and Krishnas and Christs. Many people suspect that they ever existed.

And their suspicion has a reason. If you look around, you see man in such a state, in such an ugly and neurotic state, it is impossible to believe that a Buddha is possible. Buddha is such an exception and the ordinary neurotic man is the rule. That's why people suspect that they may be wish-fulfilments. That's what Sigmund Freud says -- that all these great people are just wish fulfilments. Man wants to be like that so he creates mythologies.

What dignity are you talking about? Without man the earth will be far more beautiful. It will be less poisoned. The rivers will be again pure, the air will be again unpolluted, trees will again grow, animals will again start roaming, birds will again fly. Do you think that without man the earth will miss much? Yes, it will miss your poisoning, your pollution, your destruction, your wars, your blood. It will miss these things but it will be far more beautiful. Things will be far more silent and musical; in more harmony.

And I am not saying that man has no dignity. I never agree with people like B. F. Skinner. Skinner has written a book, BEYOND FREEDOM AND DIGNITY, in which he says man is not free and has no dignity either. No, I am not saying that. Man can have dignity, but one should not accept it as a given fact. It has to be created. It is potential but not actual. It is possible, but that possibility is only a perhaps. It has not already happened; you cannot take it for granted. Just by being born as a man you don't have any dignity; you just have the face of a man and all kinds of animality inside.

You will be surprised to know that the English word 'beast' comes from a Sanskrit word PASHU. On the surface they don't seem to be related at all -- PASHU, beast. But in Egypt PASHU became PASHT, and then it became BAST, and then it became 'beast'. And your English word 'bastard' also comes from PASHU -- PASHT, BAST, 'bastard'. Bastard means not knowing your father. That is the situation with animals. Who the father is no animal can say. When a man cannot show his father, cannot identify his father, we call him a bastard.

'Beast' and 'bastard' come from a Sanskrit word PASHU, and PASHU IS tremendously important. PASHU comes from another root PASH -- PASH means bondage. One who is in bondage is a PASHU, IS an animal. One who is still in the bondage of the ego, still in the bondage of the mind, still in the bondage of desire, lust, thoughts, is a PASHU, IS an animal.

So man is man only on the surface. Only a Buddha is a real man in the depth. If Buddha is standing by your side, you will both look alike -- but only on the surface. Your faces resemble each other but deep down you are utterly different, radically different. You live at the lowest rung and he lives at the highest rung. The difference is vast, almost infinite.

Man has dignity in the sense that man can become a Buddha, but not just by being a man. Nobody is born as a man. Humanity has to be searched for, discovered, created. So don't think that because you are born like a human animal you are a man. No, not yet. You can become one, that is your dignity, but you are not it already. It is your dignity, it is your freedom, to choose to become or not to become -- and millions choose not to become. Very rarely, few and far between, does somebody choose to become. So millions live in a kind of disgrace, in a kind of state of sin, a state of fallen consciousness. People live at the minimum.

And unless you live at the maximum you don't have any dignity. You CAN have it, but you don't have it. Strive for it, make effort for it. Before death comes become really a man.

The seventh question:

> BROWN HAS SAID: 'THE ULTIMATE PROBLEM IS NOT GUILT BUT THE INCAPACITY TO LIVE. THE ILLUSION OF GUILT IS NECESSARY FOR AN ANIMAL THAT CANNOT ENJOY LIFE, IN ORDER TO ORGANISE A LIFE OF NON-ENJOYMENT.'

I will not agree -- because man is born with the capacity to live. Everybody is born with the capacity to live -- that's what birth means: the capacity to live. Then somewhere on the way man loses the capacity to live, becomes non-orgasmic, becomes sad, serious, dull, stupid.

Each child is born intelligent, full of joy, wonder, adventure, enquiry; each child is born open-ended.

But somewhere, some where near the age of three or four, between three and four, the child is distracted by the society, loses all contact with his original capacities, and becomes a false entity. Up to the age of three the child remains a part of nature, flowing, happy about nothing at all, happy for no reason, just happy. Just watch a child. What has he got to be happy about? But he looks like he is on the top of the world. With small things he can be so happy -- just collecting pebbles on the seashore and he can be more happy than you are ever going to be. Even if you collect KOHINOORS YOU will not be as happy. Just with pebbles, coloured stones, or rushing after a butterfly, a child seems to be so joyous.

Somewhere near the age of three the child becomes civilised. We force him. We initiate him into civilisation -- and civilisation up to now has been a kind of insanity, a madhouse. We force the child to become more and more intellectual and less and less intelligent. We force the child to be more and more prosaic and less and less poetic. We force the child to become more and more concerned about the non-essential -- money, prestige, power, ambition -- and more and more uninterested in the real joys of life. We turn the child from a playful being into a worker. The work ethic enters. Now duty becomes more important than love; formality becomes more important than informal flow; manners become more important than truth; policy becomes more important than authenticity.

Once the child has learned these strategies he is no longer happy, and when a child is no longer happy then he needs some reason for why he is unhappy. First we make him unhappy, then naturally one day he is going to ask, 'Why am I unhappy?' Then you have to find reasons. Hindus say it is because in your past lives you have committed bad karmas. Christians say it is because of the original sin -- because Adam committed a sin of disobedience to God: that's why. And so on, so forth.

Now look at the whole stupidity of it. First you destroy the capacity to enjoy, then naturally, when the child becomes non-enjoying, when he asks, 'Why am I miserable? Why am I unhappy? Why can't I be happy? What has gone wrong?' Naturally you cannot say what has gone wrong. You may not even be aware of it. You cannot say that you have put him on the wrong track. You may not have put him on the wrong track knowingly, you may have simply given it as a heritage. Your fathers, your mothers, your society, have given it to you; you have given it to your children. Each generation gives its neurosis to the new generation. Madnesses go on living. People go on changing, madnesses go on living.

You may not be aware that each child is born with infinite potentiality to be happy. Each child is orgasmic. But one day or other he is going to ask and you have to provide answers. So you create guilt. You say, 'Because you have committed sins in your past life.' You or Adam and Eve, that doesn't matter, anybody, X,Y,Z, will do -- you just have to give an explanation that something has gone wrong in the past. And the past is beyond your capacity, you cannot do anything. What can I or you do about Adam and Eve? How can we manage him not eating the apple? It is impossible. He has eaten it. It has already happened. We cannot undo it. And it is not a drama that is happening right now.

One day I heard two small children -- a boy and a girl, a brother and a sister -- playing. The boy hit the girl very hard and she started screaming. The mother came and asked, 'What is the matter? Why have you hit your sister?' And the boy said, 'We were playing Adam and Eve and rather than giving me the apple she ate it herself.'

Now this is not a drama. We cannot change it any more. It has already happened. Adam has eaten the fruit of knowledge. You cannot do anything; you simply feel guilty.

Hindus look more rational. They are. But that doesn't make much difference. Hindus say it looks absurd that you should suffer for Adam's sin. They make it more rational. They are rational people; they have been philosophising for centuries. They say it is your past karmas. In your past life you have done wrong. Now who is going to suffer? You are the one to suffer for your wrong. It looks more logical.

But it is not. You go on asking a Hindu pundit, 'Then okay, in my previous life I did wrong. What about if I was also suffering in my previous life? How far back can you go? There must be a first life somewhere. Why did I do something wrong in my first life? There is no other life to precede it so you cannot throw the responsibility on the previous life. Why did it happen in the first place?' It is absurd. Nobody has the answer.

In fact, it has not happened in the Garden of Eden and it has not happened in your past life; It has happened in your present life and it has happened in your parents' house and it has happened in your school and it has happened in your society, in your country, and it has been done by the parents and the priests and the politicians. These are the culprits, these are the criminals.

They have taken your joy and they have given you wrong things. They have taken real, nutritious food from you and they have given you lollipops. Even if it tastes good, it does not satisfy hunger. Even if it tastes good, it does not fulfil, it does not make you strong. Yes, ambition tastes good. It is a lollipop. Fame, success, taste good, but deep down you remain poor.

Look at your so-called rich people, look a little deeper into them, and they are beggars, worse than beggars. Sometimes it is possible that a beggar may have something inside him -- a luminous being. Buddha was a beggar, so was Mahavira. But look at your kings and your rich people -- dull and dead. No joy surrounds them. They just go on dragging somehow.

And you have been put on the same track. Somebody is needed to take you out of this conditioning. That's the function of a Master -- to uncondition you, to take all the conditioning that your parents have given you. The Master is basically against your parents and against your society and against your politicians, hence it is not accidental that the politicians and the parents and the society and the priests are always against a real Master whenever he happens. That is where the conflict is.

That's what I am doing here -- taking your wrong conditioning so that your joy can erupt again. It is there, that spring is there, nobody can destroy it. It is existential, it is part of your being, nobody can take it away -- it has just been blocked. The spring is there and the fresh water is still running there -- but rocks have been put around you. You have been blocked. Once those rocks have been taken away again you will become a child. It will be a rebirth. Again you will start flowing. Again your eyes will have lustre and your face will have joy. Again you will become luminous. That's what Jesus means when he goes on saying, 'Only those who are like children will be able to enter into the kingdom of my God.'

You ask: BROWN HAS SAID: 'THE ULTIMATE PROBLEM IS NOT GUILT BUT THE INCAPACITY TO LIVE. THE ILLUSION OF GUILT IS NECESSARY FOR AN ANIMAL THAT CANNOT ENJOY LIFE, IN ORDER TO ORGANISE A LIFE OF NON-ENJOYMENT.'

How have you been destroyed in your childhood? That has to be looked into. You were born capable of living -- everybody is -- then your capacity to live was taken away. And the way, the trick, that was used to take it away was to give you false ideals, pseudo ideals; to move you in directions which are futile, meaningless; to put you on tracks which go nowhere, which always end in a cul-de-sac. And naturally when you are in a cul-de sac and your life is not going anywhere -- or running in circles -- an explanation is needed. 'Why has this happened to me? Why has this happened to ME and not to others?'

That too is in the mind of everybody -- 'Everybody else is happy, only I am miserable' -- because you look only at the faces. And people manage their faces. They have masks. They don't want to show their misery -- what is the point? They keep it hidden. So when you look around you may see that everybody seems to be happy -- only you are miserable. And that's how everybody is thinking -- 'Everybody else seems to be happy, only I am miserable.' All are miserable.

Misery is there because the society has distracted you. It is not that man is born with an incapacity to live, no, that is not the problem. That's why I don't agree. The problem is not that man has no capacity for joy -- man has -- the problem is that man is not allowed to grow in a natural way.

There are vested interests which don't allow man to go into joyous ways. They need a miserable man. For their own purposes the miserable man is more suitable than a happy man, because a happy man is a rebel and a miserable man is never a rebel. A miserable man is always ready to obey, always ready to submit. A miserable man is so miserable that he cannot stand on his own; he knows that on his own he is just miserable. So he is ready to fall into anybody's trap.

Any politician can become the leader if people are miserable. Then any stupid person can become your leader, your prime minister, your president -- because he can promise you things, he can promise you great things. And you are so miserable that you trust the promises. If you are happy, nobody can deceive you by promising -- because you need not have any promise, you are already happy. With a happy world politicians will disappear.

When you are unhappy you start thinking, 'Maybe this life is wasted, maybe I could not manage this life, but if I can manage the next one, the coming one, that is more than enough to ask.' You go to the priest. The priest promises you good in the other life. The politician promises something good in the future in this life, and the priest promises you something good in the other life beyond death. Both go on promising. Promises are needed by miserable people. If you are happy, you will not go to the politician and you will not go to the priest. For what? You are already happy, you are already in paradise. Then the whole profession of the priest and the politician disappears.

These are the exploiters. These are the people who are sitting on your heart and blocking your energies.

They can remain in power only if you are miserable. Remember it. By being miserable you are helping a gang of exploiters. Be happy and you bring the greatest revolution in the world.

Sometimes people come to me and they ask, 'Why don't you teach something so that the society can be changed?' That's what I am doing -- but I am doing it very fundamentally. I don't teach you any social revolution. I don't say to you, 'Go and overthrow this government.' That is meaningless because those who will overthrow the government will become your exploiters. It never changes anything. Down the ages man has been changing the government and the social structure and the economic structure but basically nothing ever changes. Again and again the same thing happens. Man is caught. All hopes are hopeless.

But I am doing something really revolutionary. radical -- I am trying to make you happy. It may not be very obvious to you how it is concerned with the revolution of the society -- it is. A happy person is beyond being oppressed, exploited, because a happy person needs no promises. A happy person is already happy so he is not worried about paradise or after-life. That is all nonsense A happy person is not worried about tomorrow; the morrow takes care of itself. Jesus says: Look at the lilies in the field They don't think of the morrow, they don't toil, they don't labour. They live an unworried existence. They are just there. But I say unto you that even Solomon attired in all his beautiful, valuable dresses was not so beautiful as these lily-flowers.

That's what sannyas is all about. I would like you to become a lily, a flower, unconcerned about the future, unconcerned about the past. The past is no more and the future is not yet. Only the present is there. Bloom in it, be happy in it, rejoice in it, celebrate in it, and you bring a great revolution in the world -- because you will be getting out of all the traps of the priests and the politicians.

The priests and politicians create guilt in you. They do the harm and then they make you feel guilty. They destroy your capacity to live, to love, to delight, and then they throw the responsibility on you -- 'It is your sin, it is your wrong-doing that has made you so miserable.' Then they create guilt.

But the basic problem is conditioning. Man should be helped to live a natural life, man should not be conditioned to live an unnatural life. The basic problem is not an incapacity to live -- you are born with the capacity to live -- the basic problem is how not to allow others to destroy that capacity. Once they destroy, they bring guilt in also. Guilt is their protection. They protect themselves behind the garb of guilt. First they kill you and then they make you guilty that you have committed suicide.

The seventh question:

WHY DO I ALWAYS ACT OUT OF FEAR?

It is the same thing. Fear has been put very deep down into you. You have been made afraid, you have been frightened, you have been put into a very, very fearful state of consciousness.

The child is born helpless but the child is not fearful, remember. He is helpless but not fearful. The child can go and play with a snake and the child can go and try to ride on a lion. The child is not fearful. The child is helpless, that is true. He is delicate, vulnerable. He needs your help to grow. But you exploit his helplessness; you start changing the colour of his helplessness you make it, you turn it into fearfulness; you reduce it to fearfulness. And it is very easy to change helplessness into fearfulness.

Because the child is helpless you can always make him feel fear. You can say to him, 'We are not going to give you food today,' or 'We are going to lock you in the bathroom,' or 'We will give you a good beating if you do this.' Or the mother can say, 'I am going to leave,' or 'I am going to renounce you.' Or the father can say, 'I will never come home if you do this again.' You can make the child very afraid. He is so helpless he cannot live without you. He does not even know how to survive without you. And it is not possible for him to survive without you.

Because of this you can exploit him, you can make him afraid. When he is afraid you are powerful. When he is afraid, you know his buttons. Then you can manage whatsoever you want him to do and whatsoever you don't want him to do. Then you can force your ideas, yoUr religions, your ideologies, your patterns, on him. You have been miserable and you know that you have been miserable; now you will be forcing the same thing on him and you will make him miserable. If you really love your child there is one thing you will never do -- you will never make him like you. But every father and every mother always wants the child to be just like him. People feel very happy.

Once a child was born. The father was my colleague in the university. He invited me to see the child. He was thrilled. And on the way to his home he said, 'Somebody has said that the child looks like me and many people are saying that the child looks exactly like me.'

When I went to see I told the father, 'He looks like you but please remember not to make him like you.' He said, 'What are you saying? What else can I do? My child has to be like me.'

Now this father is on an ego trip -- as all fathers are. Why does the child have to be like you? Maybe the face looks like you, that is okay. The face does not matter. What matters is his spirit. He has his own spirit. If you try to make it like you it will be a good ego trip for you. People try to be immortal in this way. They will die but their child will live -- and he will be just like them, just as fucked-up as they are, just as miserable as they are, just as neurotic as they are.

I told the father, 'As far as I know, you have been coming to me many times, for many years, and you have been coming to me because you are miserable. And you want this small child to be just like you? Then he will be miserable. If you really love the child then make a decision, an absolute decision and commitment, that you will avoid one thing -- that is that the child should be like you. He can be anybody else -- in being somebody else there is some chance of being happy -- but at least one thing is certain: if he is like you he will be as miserable as you are.

But that's what goes on. You ask me: WHY DO I ALWAYS ACT OUT OF FEAR? Because you are still not free of your parents. All fear is from your parents. You may have grown in age but you have not grown in consciousness. Drop your parents.

And I am not saying anything against your parents. I have all compassion for them. Their parents have done the same thing to them. They have suffered a lot. I am not saying be angry with them, I am saying just get rid of them. Drop the conditioning that they have unknowingly put into you. Be free of them, and then you will also have a great compassion and love for them. You will feel sorry for them.

This new collection box has some new features. When you drop in a quarter or more it doesn't make a sound. Drop in a dime and it tinkles a bell. A nickel blows a whistle and a penny fires a shot, arid when you don't drop anything in, the box takes your picture.

Now that's how religion creates fear in you.

I have heard....

A minister went hunting up in the mountains. Suddenly a big bear went for him. He took off so fast you could play checkers on his coat tail, but he couldn't find any place to hide.

Suddenly he saw a tree -- but the lowest limb was twenty feet from the ground. He made a frantic leap for it, but missed it. However, he grabbed it on the way down.

You are full of fear. You are just fear and trembling and nothing else. And everybody else lives on your fear. So nobody is going to help you to drop it because everybody lives on it.

Your wife will not help you to drop it because she lives on it. Wives make their husbands very afraid. Your husband will not help you to drop it, because once you drop fear you may drop the husband himself. It may be just because of fear that you go on staying with this ugly man. Your children will not like you to drop fear. Because you are afraid, your children have some power over you. Your parents will not like you to drop fear. Nobody will like you to drop fear. You have to decide to drop it -- because it is against you and in favour of all. It is destructive for you and a good opportunity for everybody to exploit you.

And the last question:

BELOVED OSHO, I AM SUFFERING FROM WRITER'S BLOCK! I WONDER, HOW IS IT THAT LATELY, AS I FEEL MORE AND MORE OVERWHELMING GRATITUDE AND LOVE, I BECOME LESS AND LESS ABLE TO EXPRESS IT? IT PAINS ME THAT I CANNOT SHARE WHAT I AM EXPERIENCING. YOUR LOVE-SICK BARD, MANEESHA.

It happens, Maneesha. The more you feel for me, the more you will feel incapable of expressing it.

Superficial feelings can be expressed easily; words are adequate for them. Deeper feelings cannot be

expressed adequately words are not adequate for them. Words are too superficial. When the feeling goes very deep, it goes beyond words. You can feel it, you can be thrilled by it, you can feel the pulsation all over your body and being, but you cannot put it into words. You can try and you can feel that you have failed. When you put it into words something very tiny comes up -- and it was so huge when you were experiencing it, so enormous. It was so overwhelming. Now you put it in a word and it is just a drop -- and it was an ocean when you were feeling it.

I can understand Maneesha's problem. She is my bard and the deeper she goes into me and into herself, the more and more difficult it will be for her, the more and more incapable she will feel: But that's a good sign. That's a sign that something really tremendous is happening.

Go on trying to express -- because even if it cannot be expressed, it has to be expressed. Even if you cannot put the ocean of your heart into the words, don't be worried. If even only a few drops get into them, that's good -- because even those few drops will lead people towards me, even those few drops will give them a taste, a taste of the ocean.

And remember one thing, even a single drop of the ocean is as salty as the whole ocean. And even a single drop of the ocean is as much water as the whole ocean. It may be small but it has the same flavour. It may be very small but it has the same secret. If you can understand a single drop of water you have understood all the water that exists on the earth or other planets. Even if water exists on some unknown planet, it will be H20. We don't know, but if water exists on some unknown planet, it will be H20 and nothing else. We know the secret. A single drop of water has the secret.

So don't be worried. The song is going to become and more difficult. The deeper you go. the more you will feel dumb. The deeper you go, the more you will feel that silence is needed, the more you will want to sing the song in silence. But silence will not be understood by people. And Maneesha is my bard so she cannot be allowed.

So let the writer's block be there. I will go on hammering on it and destroying it. And you go on singing your song.

Sufis: The People of the Path, Vol 2

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THERE WAS ONCE A SUFI WHO WANTED TO MAKE SURE THAT HIS DISCIPLES WOULD, AFTER HIS DEATH, FIND THE RIGHT TEACHER OF THE WAY FOR THEM.
HE THEREFORE, AFTER THE OBLIGATORY BEQUESTS LAID DOWN BY LAW, LEFT HIS DISCIPLES SEVENTEEN CAMELS, WITH THIS ORDER:
'YOU WILL DIVIDE THE CAMELS AMONG THE THREE OF YOU IN THE FOLLOWING PROPORTIONS: THE OLDEST SHALL HAVE HALF, THE MIDDLE IN AGE ONE-THIRD, AND THE YOUNGEST SHALL HAVE ONE-NINTH.'
AS SOON AS HE WAS DEAD AND THE WILL WAS READ, THE DISCIPLES WERE AT FIRST AMAZED AT SUCH AN INEFFICIENT DISPOSITION OF THEIR MASTER'S ASSETS. SOME SAID, 'LET US OWN THE CAMELS COMMUNALLY.' OTHERS SOUGHT ADVICE AND THEN SAID, 'WE HAVE BEEN TOLD TO MAKE THE NEAREST POSSIBLE DIVISION.' OTHERS WERE TOLD BY A JUDGE TO SELL THE CAMELS AND DIVIDE THE MONEY; AND YET OTHERS HELD THAT THE WILL WAS NULL AND VOID BECAUSE ITS PROVISIONS COULD NOT BE EXECUTED.

THEN THEY FELL TO THINKING THAT THERE MIGHT BE SOME HIDDEN WISDOM IN THE MASTER'S BEQUEST, SO THEY MADE ENQUIRIES AS TO WHO COULD SOLVE INSOLUBLE PROBLEMS. EVERYONE THEY TRIED FAILED, UNTIL THEY ARRIVED AT THE DOOR OF THE SON-IN-LAW OF THE PROPHET, HAZRAT ALI.
HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH CAMEL -- IS LEFT OVER TO BE RETURNED TO ME.
THIS WAS HOW THE DISCIPLES FOUND THE TEACHER FOR THEM.

SUFISM depends absolutely on the concept of the Master. Without the Master there is no Sufism. Sufism does not believe in the books, it believes in the living Master. One has to come to somebody who has come to know by himself. The books may contain great wisdom, but there is no way to decode it. If you decode it, you will decode it according to your mind. That will falsify the book.

Islam is known as the religion of the book -- the Koran. Hinduism is also known as the religion of the book -- the Veda. And so is the case with Christianity. The word 'bible' simply means the book.

But Sufism insists that the book cannot help you. No hook can help you. Sufis of course have a book which they call The BOOK OF THE Books, hut it is empty. Nothing is written in it -- not even a single word. That is their attitude about books -- that although many things will be there, for you it will remain empty, because you can read only that which you know.

Just the other day I heard somebody ask Mulla Nasruddin, 'Why did Jesus say "Blessed are the poor in spirit"?'

Mulla thought for a while and then said, 'Blessed are the poor in spirit for they have no money to buy booze.'

Another time somebody asked Mulla Nasruddin, 'And what is the eleventh commandment?'
He said, 'Thou shalt not get caught.'

Your mind will become your master when you are reading a book, and the mind is the problem. This mind can continue perfectly well with a book. The book is dead. The mind has to interpret, comment, decide what the meaning is. So when you are reading a book, you are reading your own mind in an indirect way. The book goes on throwing you back to yourself.

You may become very learned but you will never become a man who really knows. You will know many things about God but you will never know God. And you will know many things about truth but you will never know truth. And to know ABOUT IS just meaningless. To know is the thing, not to know ABOUT. To know about means you have missed. But the books can give you a very, very strong feeling that you know; without knowing at all you can have the feeling that you know -- and that will become your greatest barrier to knowing. That will become a China Wall around you; your bridges will be broken. How to bridge? How to connect7 How to attain to this connection with the divine?

The divine seems so far away; the divine seems almost impossible. The God is not obvious; the God is not close by. You look all around and the existence seems to be almost empty of God. That's what Martin Heidegger says -- 'I have not found a single thing in the world which I can call sacred.'

From the ordinary standpoint he is right. Where can you find the sacred? The sacred is missing -- not because the sacred is not there, but because you don't know how to feel the sacred. You have not yet evolved that intuitive capacity that can feel the sacred. God is far away; the world is very close by. Matter is all around and you never come across the spirit. Hence religion remains just a theory, it neVer becomes an experience.

Sufism believes that you can approach God only through a Master.

A Master is one who can become a via media, who will bee just between you and the divine -- a door through whom you can have a glimpse. He knows -- not as knowledge but as experience. His experience has transformed him, transfigured him, transported him to another world. A- Master lives in two realities together, a Master is a paradox. One of his feet is in the world, his other foot is in God. From one side he is just like you and from another side he is just the opposite of you. A Master is a paradox. Through the paradox of the Master you will be able to reach the divine; there is no other way.

So the first step for a seeker is to fall in love with a Master, to seek a Master. If you can find a Master,

half the journey is over. In fact, the most arduous part is over. To find the Master is the basic requirement of becoming a Sufi. Sufi seekers travel tor thousands of miles in search of a Master, in search of the man with whom they can feel in tune, with whom they can vibrate into the unknown, with whom they can take the first step beyond the known.

So the first thing, the first and the most important thing, is to find a Master. Sufis say that the greatest blessing of life is to be with a Master. If you are not with a Master, you have missed the whole opportunity. Then you live with the non-essential; then you never come in contact with the essential. And the only way to come in contact with the essential is to be connected with someone who is in contact.

It is almost like.... Have you seen somebody in a circus or in a carnival, or in an exhibition sitting on an electric chair? The chair looks ordinary. You can't see that the chair is an electric chair, vibrating with electricity. And you can't see -- because it is not visible to the eyes -- that the man's whole body is electrified. But if you touch the man, you get a shock. The man who is sitting on the electric chair is electrified. You cannot see, but if you touch you are immediately connected with electricity.

So is the case with a Master. He's electrified by the divine. It may not be visible to those who are just spectators; it may become an experience only for those who come close and touch.

Once you have touched a Master or the Master has touched you, something that has never been in your consciousness has happened. And from that knowing there is no way to fall back. I t is irreversible. And once you have felt it, then you know it is. And then you can see the same flame in the trees and in the rivers and in the people. Maybe it is not so clear, maybe it is clouded, hidden behind smoke, asleep, but it is the same whether asleep or awake, hidden behind a cloud of smoke or burning brightly with no smoke. It is the same flame. Once you have touched a Master or you have been touched by a Master...

Michelangelo painted the Day of Creation in the Sistine Chapel. He changed the whole story, the biblical story. And even the people who were making the Sistine Chapel, who were financing it, and the pope -- even they could not detect that he had done something utterly new, something which is not in the Bible.

The Bible says that God created Adam. He created Adam with mud, humus -- hence the word 'human'. And then God breathed into the nostrils of Adam -- he breathed life. Now Michelangelo must have thought -- I was looking in his diaries, there are many references. -- he must have thought for many days, 'To paint this will look a little awkward. God breathing into the nostrils of Adam? It will look a little awkward to paint it.' So he changed it. He painted one of his most famous paintings: God touching Adam, not breathing. There is just God's finger there from the unknown. God is high in the heaven, in the clouds; Adam is on the earth. A finger just comes and touches Adam. and that touch makes him alive.

Nobody thought that he had changed the whole story. It is not so in the Bible -- not by touch but by breathing into him was Adam made alive. But Michelangelo was a student of Sufism. He was deeply interested in Sufism, and he must have come across the idea of the touch of the Master -- that the disciple becomes alive by the touch of the Master.

Yes, it is a touch. It is the jump of a flame from one lamp to another lamp. Once you have felt it -- and it is a feeling, there is no way of describing it -- once you have felt it, you have become aware of the sacred. Then it is all over, then only it is.

So Sufis say that the greatest blessing of life is to find a Master -- one who knows, one who sees, one who is. You ARE only when you are in God -- before that you are just empty, before that you are a house without a Master, before that you are just a dwelling where nobody dwells, before that you only think that you are, but you are not. You are very momentary, you are bubble-like. You don't have any integrity, you don't have any centre, you don't have any soul.

Gurdjieff, who was immensely impressed by Sufi ideas, who was, in fact, a Sufi Master, introduced a very new concept into the Western mind. In fact, nobody had talked about it in that way before. Gurdjieff introduced the idea that you have no soul. The soul has to be created. Don't remain placid, smug, and don't remain confident that you have a soul. All the great religions have told you that you have a soul, that it is already there -- but Gurdjieff introduced a very new insight. He said that the soul is not there; there is only a possibility of it. You can have it, but you may miss it. There is no certainty about it. You have to create it. Yes, if you want, you can create it, but don't take it for granted. Don't think that it is already there inside you.

This is a Sufi insight. Sufis say that only the Master is. You are not. One who has seen God exists for the first time. You exist only when you confront God. You exist only when God looks into your eyes and you look into his eyes. You exist only when you are touched by God and you touch God. Before that, your

existence was just an emptiness, a dark night of the soul. It was just a stumbling, a hoping, a waiting. It was very insubstantial; it was dreamstuff. It had no reality in it.

A Master is one who is REALLY there. He has presence. He has a kind of radiance. And you can find it and you can observe it. Sometimes just sit near a hotel or by the side of the road and watch people passing by. Start looking for one thing: can you make a distinction? Most people walk like empty shells -- and they are many, they are the majority -- but sometimes you come across a person who has a kind of presence. You can observe that he is surrounded by an aura, you can feel that he has magnetism. You may have unknowingly observed sometimes that while you were sitting with a few friends, another person comes and suddenly the whole company becomes alive -- as if the coming of this new man infuses you with life. Just a moment before, all was dull, you were sad, you were just dragging, talking -- talking rubbish. One has to talk. You were passing time. Then a man or a woman enters and suddenly there is a radiance; everything flares up, everything heightens, everything is turned on. Nobody is off. A man of presence has entered.

It happens rarely, because men of presence are rare. It is very rare to find two men of presence in one company, it is very rare. But whenever a man of presence is there, it is loud and clear. If you are even a little bit alert you can see the quality. The empty man exhausts you. If you are sitting by the side of the empty man, he is a parasite. His emptiness pulls your energy into himself, and there it disappears. He is like a black hole.

Physicists say there are black holes in space. If anything comes into the area of the black hole it will be simply sucked in and it will disappear out of existence. A black hole is a star which has collapsed, collapsed into itself. And a star is a big thing. This earth is very small. The sun is sixty thousand times bigger than the earth and our sun is a very, very mediocre star. There are suns -- stars -- which are a million times bigger. When a star collapses, dies -- everything has to die, whatsoever is born has to die -- when a star dies, it collapses into itself towards its centre. It has great gravitation. Because of the gravitation everything is sucked in. It creates a great negative atmosphere around itself and whatsoever comes close by will be sucked in.

Einstein has said that even sunlight, even sunrays coming closer, will not be able to get back. Now ordinarily it is very difficult to keep the sunlight caught; it will be reflected. But from a black hole it will not be reflected, it will simply be caught and will disappear. Anything that comes too close to the black hole will simply go out of existence.

A man who is empty is a small black hole. That's why you sometimes feel very tired by meeting a certain person. You avoid him. Even to say hello to him on the road is tiring. Just by passing him he takes something of you, a lump of energy disappears. You are poorer by just saying hello to that man or seeing that man. He is an empty, negative space. Whosoever comes by, he sucks. These people are tiring people, exhausting people, parasitical.

Just the opposite is the case when a man has presence. When a man has presence he is showering energy. He has too much energy. He is overflowing with energy. Whenever you come close to such a man you are blessed. Suddenly you feel the shower. You are close by a waterfall. You feel cool, you feel tranquil, you feel vital. You feel a kind of power and also a kind of poetry arising in you -- all together. You would like to be with this man again and again. Just to be in the vicinity of this man is life-enhancing.

The man of presence spreads his energy all around. He is reaching people and he has something to give. He is a giver. He is an emperor. That's why in the East we have called sannyasins 'swami'. 'Swami' means a Master -- one who has something to give, one who is not a beggar.

A person who is empty, who has no soul yet, is a beggar. He is constantly begging, he is a begging bowl. He will take something from you. If you go into a crowd, and you have any understanding about your life and the way energy functions, you will always feel that you come home a little less than you went. A chunk of your being has been taken by the crowd. The crowd is always tiring, exhausting, because in crowds you will not find a man of presence; you will find only people who are absent, only people who ate sleepy, only people who are empty.

The Master is a man of presence. He has utter authenticity, a substantial being, he has soul. This soul has to be created -- you are just a dwelling. You have to provoke the guest to come, you have to invite the guest to come. The house is ready but the guest has not come yet.

Sufis say, 'How are you going to learn the ways of being present unless you are in the presence of a man who is present?' That's what a Master is. A Master is not a teacher; a Master is a magnetic force, a magnetic field of positive energy, of presence.

Sufis say that whenever you come to the Master you have BARAKA, YOU have grace. That is the

meaning of the Hindu SATSANGA -- being in the presence of the Master to receive his grace. He is giving, and you are not obliged when you receive his grace, because even if you had not been there he would have given. Even if nobody had been there he would have given -- that is just natural. As rivers flow, as a flower opens and the fragrance is released, so is it the natural thing with a Master. He has bloomed and the fragrances are released to the winds. Whether somebody will receive them or not, that is not the point. If somebody can receive them, he will be blessed; if nobody receives them, then too the Master will go on showering. He does not shower especially for you -- he cannot help it, he has to shower. Just as light goes on showering from a lamp, and fragrance from a flower, so is the case with a Master.

Sufis are right. They say that a Master is one who knows, one who sees, one who is. That has to be remembered: one who is. To come into the presence of one who is, is the first step on the path. Before that, all is futile; before that, all is frustrating. The fulfilment starts only when you have become connected with one who is fulfilled. And this relationship between a Master and a disciple is a love affair; it is not a rational thing. It is more of feeling than of thinking.

So those who think too much may go on missing. Only those who feel can connect. Remember, this shift has to happen: from thinking you have to go to feeling. Feeling is closer, closer to something in you that is called intuition. Thinking is the farthest point from intuition. Thinking is a kind of tuition. You have been taught by others -- that is tuition. Something that has not been taught to you and blooms in you, that is intuition. Nobody has taught you -- no school, no university, no college. Nobody has said anything about it to you. It explodes in you -- that is intuition. You need not go anywhere, you only need to go inside yourself. Feeling is closer to intuition.

I don't expect the impossible. I don't say just be intuitive -- that you cannot do. Just now if you can do one thing -- move from thinking to feeling -- it will be enough. Then from feeling to intuition it is very easy. But to move from thinking to intuition is very difficult. They don't meet, they are polarities. Feeling is just in the middle. From feeling, thinking and intuition are at the same distance. If you go this way you reach thinking; if you go that way you reach intuition.

In feeling both meet and merge. Something of thinking remains in feeling and something of intuition too. Then you can choose.

To find a Master means to have a change in your mind -- you have to become more feeling. If you go to a Master with all kinds of thoughts, those thoughts will not allow you to be there. The thoughts will not function as bridges, they will function as walls.

People are so alone because they don't create bridges, they create walls -- and then they suffer. And the walls are created by you. When you are searching for a Master, remember that you have to change from thinking to feeling. When you come to a man whom you can feel as a presence.... Even if you are very caught up in your thinking, the presence will be felt. It is such a vital thing that you will feel it -- but then you have to allow it and you have to slip more and more into the feeling space so you can be more and more in contact with the presence that is there. Once the contact starts happening, then it takes you on the greatest journey of your life, the greatest adventure, the greatest ecstasy.

The first step, Sufis say, is to come into the presence of one who is present. Before that, all is frustration; before that, there is no life. Only after that is there life. Life starts only when you are connected with a Master. Before that, it was only a dream, a mirage. Before that, it was only thoughts and thoughts and thoughts, a desert land. Only feelings bloom; thoughts never bloom. Thoughts are very unproductive, uncreative, because they are borrowed. They are never original. Not a single reality can be created by thought; not a single reality can be discovered by thought. Thought is very impotent. All that is known is known by feeling; all that is discovered is discovered by feeling; all that is created is created by feeling.

The second step is surrender... and then there are no more steps. The whole path is covered in just two simple steps: one is coming in contact with someone who is in contact with God, and the second is to surrender to him. Sufis say that two simple steps are enough. In two steps the journey of millions of miles is finished. The first is the most arduous. Once you have come into the presence, by and by you will start surrendering. You cannot resist long. The real thing is to come in contact.

Sometimes it happens that you don't come in contact, and you surrender. Then your surrender is false, then your surrender is from the mind, then your surrender is just pseudo. Then you are pretending that you have surrendered. but you have not surrendered. It is just a strategy -- you want to exploit the man of presence. There is no way to exploit him. You want to gain something. You think, 'Okay, if surrender is the condition, I will surrender.' But your surrender cannot be surrender. Surrender has to happen, you cannot do it, you cannot will it. It you will it, you can take it back. If you do it, you can undo it. Surrender is a

happening.

So go step by step. And there are only two steps. First be suffused with the presence of a Master, be drunk -- and then a surrender comes on its own. You start feeling that you are bowing down. Don't be in a hurry. Sometimes it happens that you do things in a hurry -- in this age particularly, hurry is one of the problems. Everybody is in a hurry, wants to do everything fast and soon. So if you come to a Master and you hear that surrender is needed, you are ready to surrender. You say, 'Why not? Let us see. If something happens, good; if nothing happens, there is nothing to lose.' But this surrender won't help. This is not the surrender Sufis are talking about, that's why they say it is the second step, not the first. The first is to be in the presence of the Master.

There is a sannyasin, Praghosh, who goes on writing to me again and again -- 'Why, Osho? You look very ordinary to me.' I have not answered him yet but now the right moment has come to answer. I don't LOOK ordinary, I AM ordinary. But what is his problem? I'm not worried by my ordinariness, I'm immensely happy with it. So why is Praghosh in trouble? His trouble is that he wants me to be very, very extraordinary -- a man of miracles or something. Some nonsense is in his mind. He wants me to be stupid -- to produce ash or Swiss watches or do some miracles. He is in search of a magician, not of a Master.

This search is of the ego. He wants me to be very extra-ordinary so that his ego can feel very good that it has surrendered to an extraordinary man. If by my touch I cure people, if by my touch I make dead people alive, then Praghosh will be very happy: this is the man to surrender to. But then you will not be surrendering to me. It will be your ego-trip. You will feel very good and satisfied that you are the disciple of such an extraordinary man.

Sufis don't believe in miracles. They think they are stupid and only stupid people are attracted towards miracles. A Master is ordinary. A Master is a normal man -- a regular. A Master is so ordinary that he has no kind of ego in him. All extra-ordinariness is a kind of ego. A Master is simply nobody. His ordinariness is a nobodiness. Only people who suffer from infer-iority seek extraordinariness. If one has come home there is no search for extraordinariness, there is no search for speciality. To be ordinary is so extraordinarily beautiful.

But I can understand his trouble. He wants to have an ego trip through me. So he is disturbed -- Osho is not doing any kind of miracles. He is a sannyasin, but what kind of surrender is this? This is not surrender. He has not even come into my presence yet, he has not yet got what I call that 'connectivity'. He has not been touched by me and he has not touched me yet. And he is a sannyasin. He must have been in a hurry. He should have waited a little.

Just the other day his woman came -- Urmi, his woman. And she was crying and she was saying, 'What to do, Osho? Praghosh puts me on such a high pedestal. He almost thinks of me as if I am a goddess, and then he makes me feel guilty because I am a human being. He expects me to be a goddess, and if I don't behave like a goddess, then he makes me feel guilty.' While she was relating her misery and story I was thinking, 'So he is doing that to you too.' That's what he wants to do with me and to me. He wants to put me on a high pedestal -- to be a miracle man or something extraordinary that doesn't happen.

Once he has put me on a high pedestal he will be in control. Then he will be powerful over me because he will have the control. If he wants to take me off the pedestal -- it is his pedestal, he can. That's what he is doing to his woman too. First he puts her on a high pedestal and then he tortures her. He becomes powerful.

How the ego goes on playing tricks! You have to watch. On the surface it looks just the opposite -- that he is such a humble man, and he puts his woman in such a high place that she is a goddess. You will think he is very humble. He is not. He is very tricky; he is being very political. And he may not be consciously doing it; it may be just his unconscious ego trip. Once you have put the woman up as a goddess, you are powerful. Then she cannot be human, then you can find faults with her, and then she will be afraid of you. Afraid, because you can put her down any time. That is what he wants to do with me too.

First he wants to put me on a high pedestal, then he becomes powerful. Now see the game. Even the disciple wants to become powerful over the Master. If I am ordinary, then he is no longer powerful, then he cannot put me anywhere lower than I am. I am just on plain ground -- where can he put me down to? Then he has no power. Otherwise he can come and say, 'Osho, you are so high, don't do this, don't say that.'

I have been watching this. For these twenty years I have come in contact with millions of people and this has been one of my observations -- that everybody wants to control the Master. People come to me and they say, 'You should not say this because that will bring your image down. You should not say this.'

An Indian came just a few days ago and he was saying, 'You should not talk about homosexuality, even if somebody has asked the question. And even if it is not wrong, you should not say so, otherwise people

will think you are in support of homosexuality.' He was saying that this would tarnish my image.

People have been suggesting all kinds of things to me during these past twenty years: you should not do this. you should not say this. I used to stay in Jaina families. They would tell me, 'You should not eat in the night because if you eat in the night and somebody comes to know, they will wonder what kind of saint you are.' Now if I want to be on their pedestal 1 have to be hungry!

I stayed in one ashram -- Vinoba's ashram -- and I got up at six. Vinoba got up at three. So his disciples came to me and they said, 'What are you doing? You should get up at three, otherwise people in this ashram will wonder what kind of saint you are -- because we have become accustomed to seeing the saint get up at three.'

I said, 'Don't think that I am a saint -- I am going to sleep up to six. What you think about me is of no value. I'm not going to disturb my sleep just to be your saint. Forget about it.'

'You should not do this, you should hot be that, you should not say that, you should not comment on this' -- so many advisors. And they all think they love me, and they all think they are followers, disciples. They are just helping their Master to have a good public image. And they go on saying, 'We don't say that you are wrong. We are just saying it because of the public image.'

Now this Praghosh wants to put me on a high pedestal, then he becomes powerful. then if I want to remain on the high pedestal I have to look to Praghosh. Where is Praghosh? Otherwise I will not be on that high pedestal. Who will put me that high? Remember, Praghosh, expecting me to be extraordinary is just your ego. You want to be a disciple of an extraordinary man, then your ego will feel very, very enhanced, fulfilled.

I am ordinary, and I am absolutely ordinary. I don't look ordinary -- that is again a trick. He is asking me 'Why do you look so ordinary?' He is not saying 'You are ordinary.' He cannot believe that I am ordinary. Maybe I'm just pretending to be ordinary, then there is some hope for him. Some day or other I will show my extraordinary miracles. Praghosh, you are hoping against hope. It is not going to happen. I am simply ordinary. It is not that I am pretending or playing a game of being ordinary. I am ordinary. And because I am ordinary there is a possibility for you to surrender. And I'm not going to do anything that can give you any notion that I am extraordinary, I am not going to do anything. Only then will your surrender be true.

If you can surrender to an ordinary man, the ego will disappear. Sufis have never done miracles. Sufis have always been very, very ordinary people. That is one of the basics of Sufism -- because the Master exists to help you surrender and he can help you to surrender only when he is nobody. If he is somebody then being connected with him will make you feel somebody. You will feel good that you are no ordinary person -- you are connected to an extraordinary person, so you are extraordinary.

Connected to a nobody -- that's what surrender is. And through surrender you will come to see that the ordinary life is so full of beauty and benediction. These trees are ordinary and these birds are ordinary and this sky is ordinary and this earth is ordinary, and God is ordinary. There is no ego, so who bothers to be extraordinary? Existence is ordinary but this ordinariness is so beautiful; it is a beautitude. And to be ordinary is to be religious.

Those who are here with me and who are really connected with me will know what I am talking about. Why this hankering for the extraordinary? There must be some kind of inferiority complex in Praghosh, so he's seeking some superior being. If he cannot be superior, at least he can be the follower of a superior being. But it is an urge coming out of an inferiority complex. In surrender you surrender all -- your inferiority complex, your superiority complex, your ego, your humbleness -- you surrender all. A surrender has to be total. You put yourself in a bundle and you throw it at the feet of the Master and you say, 'I disappear from this moment.' And from that moment there is no question.

How can there be a question from that moment? Then you don't question the Master. It is finished. Question before you surrender as much as you want to question, but once you have surrendered, there is no need. And if the questioning still continues, if you are still suspicious and doubtful, then the surrender has not happened.

The first step is to come in contact with a Master, and the second is surrender. And then, Sufis say, the whole journey is complete.

How to find a Master? Not by thought, of course. By thinking, you go on keeping yourself in the same rut. in the same old rut, in the past. By thinking, you remain old, you stop all possibilities of being new. And watch, you are constantly thinking, there is a constant chattering inside -- the internal talk. Even while you are listening to me -- look in for just a second -- the chattering continues, there is a constant internal talk.

This internal talk divides you from reality. Once this internal talk disappears, even for a few moments,

you are one -- one with reality, one with the Master, one with the beloved, one with God. Whenever you want to be one with something -- with your woman, with your man, with your Master, with your God, with the existence -- whenever you want to be one with something, in a unison, this internal talk has to disappear. That is the only barrier.

Without dropping internal talk, you cannot find a Master. The question arises in many people's minds: 'How to find a Master?' You will have to learn ways to be silent. And when you come into the presence of somebody who is present, sit silently. Collect yourself together, calm down, don't think -- because thinking is an activity -- just be. It will be difficult, but if you try, then for a few moments it will happen. They will be very, very small moments, just intervals; they come and they go. But even in that interval, like a flash, something will descend on you. You will be connected, disconnected, connected, disconnected, but it will happen. And once you have touched somebody who is, for even a single moment, you will know the taste of it. Even a drop of it will give you the taste of it. And then all other tastes start disappearing; then that taste becomes your only taste. Then all desires start converging into one desire -- how to be with this man and how to be totally with him? And every day it goes on growing. One day suddenly you find you are surrendered. Yes, one day you find you are surrendered. It takes you unaware, you were not planning to surrender -- it has happened.

Internal talk is the way of the old self, is the way to remain hung-up with the past, is the way to remain in the ego. And you are constantly thinking, day in, day out. It is always there like an undercurrent. Once it is broken, you fall into the world of intuition.

Intuition is hiding there just behind this layer of internal talk, so learn how to be without internal talk. That is the way to find a Master. And it will be easier for you to learn sitting by the side of the sea, looking at the roaring waves -- when there is nothing much to think about, and you can just go on looking. Lying down on the grass looking at the sky, in the night looking at the stars, watching the trees -- there is nothing much to think about. There is no need to think about stars. They are there, so beautifully there, you can just be with them.

Learn first to be with nature, because nature is silent. It does not respond, it knows no language. So you will be able to fall below the level of internal talk. And then start searching, then start looking for people who have a presence. When you come near a person who has a presence you will suddenly see that you are infused with energy, you are vibrating with a new rhythm. A dance has entered you. Each cell and fibre of your being is pulsating. You are very close to something immense, something incredible.

It is said of Buddha that on the day he became enlightened he started feeling a few hours before that that day something immense was just around the comer. It was driving him crazy. He could not figure out what it was, but something was there around the comer, something was going to happen. That urgency became very, very penetrating. At the last moment, just a few hours before he became enlightened.... It was almost like a pregnant woman. Her nine months are over and any moment it is going to happen, the child is going to happen. But the pregnant woman knows, she has a visible symptom -- the child is there kicking inside her belly. But when you are going to be reborn into Buddhahood, into satori, samadhi, nothing is visible. And something is kicking in the belly.

Buddha was sitting underneath the tree where he became enlightened and a woman offered him some sweets in a bowl. He ate the sweets and went to the river to wash the bowl. And it was coming, it was everywhere, he could feel it. It became so urgent that he did something which he had never done before. He put the bowl in the river and he said, to no one in particular, to existence itself, 'If something is going to happen, give me some indication. Don't drive me crazy.'

Buddha did not believe in any God so he could not address God. He was not talking to anybody in particular, he was simply talking to existence, or talking to himself. 'Give me a visible indication. Let this be the indication: if this bowl starts flowing upstream then I will be satisfied that something is going to happen -- because it is so heavy on me.' And the story is beautiful. The story says that the bowl started floating upstream. Within seconds it disappeared upstream. Then Buddha was satisfied. Then he rested underneath the tree. 'Yes, it is going to happen.' And by the morning it had happened.

This is just a parable. Don't take it literally. Don't think that the bowl really started floating upstream. It simply says that to be connected with God is as absurd a phenomenon as a bowl floating upstream. It is against all the so-called laws, against the law of gravitation. It is against all the so-called laws that we are aware of. It is a new phenomenon, it is a new law functioning. Things are upside-down. What has never happened before is going to happen. The consciousness was always empty; now it is going to be fulfilled. The consciousness was always going outwards; now the consciousness is going inwards. That is the

meaning of the bowl floating upstream. The consciousness was always going low, downwards; now it is rising high, upwards; that is the meaning of the bowl floating upstream. A new law penetrates.

To be connected with a Master is the beginning of a new world, a new universe. For that you will have to sacrifice the old. And to sacrifice the old, nothing else is needed -- only the internal talk has to be sacrificed. That keeps you a captive in the old reality. That is the world that has to be dropped, that is the world that has to be renounced. And that is what surrender is. When you have seen something new which you have never seen before, when you have felt the presence of a man who IS, who is a man of God, then this is what is needed: you surrender your internal talk, you bow down.

In the East this has been symbolic -- the disciple puts his head at the feet of the Master. It is just symbolic, it has nothing to do with your physical head. It is simply symbolic. The head is the symbol of thinking, of mind. The disciple puts his mind at the Master's feet and he says, 'Now you take care.' And the Master takes care.

In fact, when you surrender to a Master you have nothing to surrender. Never think for a single moment that you have done something great. In fact, the Master has been really compassionate that he accepted you, because now the responsibility will be his. That is the meaning of this story.

THERE WAS ONCE A SUFI WHO WANTED TO MAKE SURE THAT HIS DISCIPLES WOULD, AFTER HIS DEATH, FIND THE RIGHT TEACHER OF THE WAY FOR THEM.

Not only while he is alive will he help you, the Master will even make provisions for when he is gone. He will make arrangements, because those who have trusted in him should not be left in the middle. This Sufi Master is just on his deathbed. A few disciples have arrived, a few have reached, but many are still struggling.

Now remember that many disciples of this Master must have arrived. Why couldn't they function as teachers? To know is one thing, but to help others to know is quite another. Not every enlightened person is a Master and not every teacher is enlightened. There are people who are good teachers, great teachers, they can teach beautifully. They can be very articulate people with an immense capacity to teach or make things clear, but they may not have known themselves. Then all that they are trying to teach is borrowed and dead. And there are people who may have known, but are not capable of teaching -- because teaching has nothing to do with just knowing.

For example, you may have seen a beautiful sunrise, but that does not mean that you can paint it, that you can come home and paint it for your children and show them that this was the beautiful morning you have seen. And it is possible that if you describe that beautiful morning to somebody who has not seen it and who is a painter, he can paint it without seeing it. And his painting will be better than your painting. Your painting will be nothing. It will not give any idea of what you have seen or what you are talking about.

The same is the case with the inner journey. There are teachers who have not heard but who are articulate people; and there are Masters who have known but who are not articulate. The rare phenomenon is when a Master is a teacher too, when an enlightened person is articulate too. He has known it and he has the ability, the art, to help others know it.

This Sufi was dying. There must have been a few of his disciples who had become enlightened, but they were not teachers. So he must have been worried -- what is going to happen to those who are in the middle? The Master must provide. He must find a way for them to find a Master.

Now Sufis work in very, very strange ways, but they know how to work. The Master could have said, 'Go to Hazrat Ali' -- Hazrat Ali was the son-in-law of Mohammed. 'Go to Ali,' he could have said. It would have been so easy. But that would not have been right. He wanted them to find him themselves -- because when you find something yourself, it has immense value. When somebody says something and you do it, it is no longer so valuable. Then you are doing your duty.

If when the Master is dying he says, 'When I am dead you go to Hazrat Ali,' you will follow the old man. You will say, 'We will have to go to Hazrat Ali.' You may like Hazrat Ali, or you may not like Hazrat Ali -- it will be a kind of obligation, a duty. Then the whole point will be missed. The Master wants you to seek the new Master. The Master wants you to grope in the dark, so that when you have found, you have the feeling that you have found. This is one of the most important things to remember.

Those people who found Mohammed were immensely profited. But now there are millions of Mohammedans. They have not found Mohammed themselves, their fathers told them. It has not been their

own search. Now they are just so-so, lukewarm Mohammedans -- as there are lukewarm Christians. The first disciples who had searched for Jesus and found him were thrilled. They had really found something on their own. Their whole life was transformed. But now your father says, 'Christ is the saviour. Christ saves. He is the salvation. You go to Christ.' And he takes you to the church. You go reluctantly, because nobody likes anybody else's truth. That is a basic arrangement in life. It is built-in -- that nobody likes anybody else's truth because anybody else's truth is a lie to you.

So the Master could have said 'Go to Hazrat Ali' -- it would have been easier. Ali was there in the same place and he was a well known man, one of the rarest followers of Mohammed; a man of great insight. The Master could have said, 'I am dying, now it will be difficult for you to walk on the path that you were following with me. You go to Ali, he will help.' But that would have missed the basic thing: the Master has to be found. You have to take a risk, you have to search, you have to surrender. It would have been too secure. From the old man you would have heard and you would have said, 'Okay. So when you are dead we will go to Ali.' It would have been simple, but of no help.

So the old Sufi created a device -- a very strange one.

HE THEREFORE, AFTER THE OBLIGATORY BEQUESTS LAID DOWN BY LAW, LEFT HIS DISCIPLES SEVENTEEN CAMELS, WITH THIS ORDER...

He must have been a wandering dervish with camels. He must have been wandering all over the country with his disciples. He leaves seventeen camels with the order:

'YOU WILL DIVIDE THE CAMELS AMONG THE THREE OF YOU IN THE FOLLOWING PROPORTIONS: THE OLDEST SHALL HAVE HALF, THE MIDDLE IN AGE ONE-THIRD, AND THE YOUNGEST SHALL HAVE ONE-NINTH.'

Now this is very strange and absurd, illogical -- but Masters are illogical, they are not much worried about logic. He used it as a device. It was something that could not be done mathematically.

AS SOON AS HE WAS DEAD AND THE WILL WAS READ, THE DISCIPLES WERE AT FIRST AMAZED AT SUCH AN INEFFICIENT DISPOSITION OF THEIR MASTER'S ASSETS.

They were amazed. They must have become a little doubtful, because what kind of arrangement has he made? Seventeen camels: half to be given -- so one camel will have to be cut up. Then one third has to be given -- so a few camels will have to be murdered. How can you divide alive animals in this way? This is so absurd. The idea must have come to them, 'Had the man gone senile or mad? He was so old, maybe he had lost all ideas about how to figure things out.' This was so absurd, so blatantly absurd. Doubt must have arisen; they must have been puzzled. that was the device. The Master wanted them to be puzzled. Now watch, you will be surprised. You may not have understood that point.

Before you can choose another Master, the old Master has to be lost -- otherwise how can you choose a new Master? The old man had made a perfect device. It was so absurd that they would laugh. They would say, 'This old man was finished, so it is better that he is dead and we are free. It is good now to search somewhere else. If this man had been alive we would still have been clinging to him, and he has gone mad.' The Master condemned himself so that they wouldn't go on hanging on to the past Master and his memory, so that the past was closed, the chapter was finished. They could start a new chapter in their lives.

SOME SAID, 'LET US OWN THE CAMELS COMMUNALLY.'

Now logic entered; now they started thinking about what to do. The order cannot be fulfilled as it was so they would have to find a way. Now interpretations, thinking entered. The order was simply absurd.

Somebody suggested, 'LET US OWN THE CAMELS COMMUNALLY.' They were trying to find a way out.

OTHERS SOUGHT ADVICE AND THEN SAID, 'WE HAVE BEEN TOLD TO MAKE THE NEAREST POSSIBLE DIVISION.'

So somebody, a wise man, a knowledgeable man, must have suggested, 'It is simple. Make the nearest possible division. Don't be foolish. You are not to cut the camels up, just the nearest possible, the approximate, will be right.'

But remember, Sufis don't believe in approximate truth. They are very exact people. They mean what they say and they say what they mean.

First the disciples had thought amongst themselves that it was better to own the camels communally. That was the closest -- to own them communally. Then they went to ask somebody. Now things started going farther and farther away from the Master's intention. Some said,

'MAKE THE NEAREST POSSIBLE DIVISION.' OTHERS WERE TOLD BY A JUDGE TO SELL THE CAMELS AND DIVIDE THE MONEY...

Now things have become very, very worldly-wise. This is perfectly okay. Why bother? You can divide the money. Sell the camels.

... AND YET OTHERS HELD THAT THE WILL WAS NULL AND VOID BECAUSE ITS PROVISIONS COULD NOT BE EXECUTED.

This is the farthest. Some people said, 'It is not possible. Drop the whole idea. The will is null and void because it cannot be done in the first place.'

Now there are so many interpretations. The disciples started thinking. When a Master gives you an order, it is not to be thought over; it has to be listened to, it has to be meditated upon, not contemplated. Otherwise you will miss the message. You have to meditate over it, you have to keep it in your womb, you have to sleep on it. You have to keep it there inside you and wait -- just wait, keep it inside. Remember it and wait. Don't start interpreting. Your interpretations are your interpretations and are going to be meaningless. And they are not only meaningless, they can be harmful also.

A man jailed for twenty years kept his sanity by befriending an ant that used to share his cell. He even made a two-storey home for him in a matchbox. To while away the hours the convict made a tiny guitar, and in five years he taught the ant to sing and play the guitar. In the long winter evenings the ant was of great consolation, giving recitals and concerts for his benefactor.

In another five years the convict had taught the ant to dance and by his twelfth year he was also an accomplished uillean pipe player.

As the day of his release approached, the convict began to realise that he had in his possession the greatest television performer ever known. He would be rich, famous....

On the day of his release, the ex-convict rushed to the nearest pub to celebrate his liberty. He ordered a pint and while he drank it he produced the matchbox, shook the ant onto the counter of the deserted bar and asked for a tune. The ant rose to the occasion with a lovely rendering of THE HEART BOWED DOWN. He was powerful. His owner, so overcome with joy, called over the barman and nodded towards the ant.

'What do you think of that?' he said.

Whereupon the barman raised his hand, brought it down on the counter and killed the ant.

'Sorry about that, sir,' he said, 'it is the hot weather.'

Now the barman had his own interpretation. He did not look at this ant. It must have been an everyday thing -- somebody, a customer, would call and would say, 'Look at the ant on the table, and he would kill it and say, 'It is the hot weather.'

Now he has killed one of the most precious ants. That's what happens when you bring your interpretations in.

The Master left a great device through which the disciples were going to find their new Master. But the interpretations would kill the ant. all the things that were suggested to them were against the will. And

nobody had even an inkling of an idea about what the Master really meant.

An old Irish Catholic lady was lying on her deathbed. The priest was called to issue the last rites. The priest took her hand and said, 'Now Mary, you know where you are going, don't you?'
'Yes, Father,' she said.
'And you have been good all your life, not sinned, said your prayers every day and been a pious woman?'
'Ah yes, Father, I have always been a good Catholic,' said Mary.
'Then I have a question to ask you, Mary, before you go to meet St. Peter. Are you ready to answer, Mary?' said Father Patrick.
'Oh yes. Father. ask me anything.'
'Well Mary, what I want to know is, do you want a white lining to your coffin, or a purple lining?'
'What is the difference, Father?' said Mary.
'Well,' said the Father, 'if you have really been a good woman, not lusted, committed adultery, never stolen, envied, been greedy, or used the name of the Lord in vain, and been a good Catholic, you shall have a white lining to your coffin. But, if you have been a sinner, lusted, committed adultery, been greedy, vain, envious, stolen or used the Lord's name in vain and been a bad Catholic, you will have to have a purple lining to your coffin. Now what I want to know is, what colour will you be wanting in your coffin?'
Mary closed her eyes, thought for a moment and said, 'Well Father, I would like a white lining with a little dash of purple here and there.'

Your interpretations are going to be reflections of your mind. Whatsoever you say reflects you. So when a Master gives you a device, you are not to think about it -- otherwise you will miss it. Thinking is the sure way to miss it. You have to meditate upon it. And meditation does not mean thinking, it simply means keeping it in your awareness, just keeping it there, not forgetting it -- that's all. Sitting silently, keeping it there, not forgetting it -- that's all. Not doing anything positive about it, just letting it be there. And sooner or later something will open inside you and you will have a vision. And that vision will be the meaning of the device. Your internal talk will have to disappear to know the meaning. If your internal talk continues...

Not only did the disciples think about it themselves, they went to ask other people. Now that was foolish. What has a judge to do with it? It is not a legal matter. In fact, it is not a will. The Master is not concerned with the camels and how they are to be divided. How can a Master be concerned with such non-essential things?

Then they went to a lawyer. Now how is a lawyer concerned with it? It has nothing to do with the law. It has nothing to do with this ordinary world. They must have gone to wise people -- so-called wise people -- wise in the ways of the world: clever, cunning, calculating. They suggested all these things, but the disciples were fortunate that they didn't get involved in any interpretation.

THEN THEY FELL TO THINKING THAT THERE MIGHT BE SOME HIDDEN WISDOM IN THE MASTER'S BEQUEST, SO THEY MADE ENQUIRIES AS TO WHO COULD SOLVE INSOLUBLE PROBLEMS.

Then they came upon one thing, stumbled upon one thing: that the problem seemed to be insoluble. Whatever solutions were given didn't seem to be pertinent, adequate. No solution seemed to fit the situation perfectly. The problem seemed to be insoluble, and it became more insoluble as they collected advice from people. So now one idea arose in their consciousness: they should seek somebody who could solve insoluble problems. That's what Zen people call a koan, an insoluble problem. It can be solved, but it is not solved by logic and reasoning. It is solved by intuitive energy. It is solved by silence, not by words, not by figures. It is solved by utter silence. Now they were coming closer to the point. So they started looking for the man who could solve insoluble problems.

Now Sufis are known to solve insoluble problems. In fact, all great problems are insoluble because life is a mystery, it cannot be solved. And Sufis are interested in the mystery, not in solving it. All religious people, all religious search, is concerned with the insoluble.

First they went to the magistrate, the lawyer, the mayor, and people like that. Then they became aware that the problem seemed to be insoluble and no solution seemed to be adequate. So they thought, 'We must go to somebody who is interested in insoluble problems, in the mystery of life.'

EVERYONE THEY TRIED FAILED, UNTIL THEY ARRIVED AT THE DOOR OF THE SON-IN LAW OF THE PROPHET, HAZRAT ALI.
HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH IS TWO CAMELS. THAT MAKES SEVENTEEN. ONE -- MY CAMEL -- IS LEFT OVER TO BE RETURNED TO ME.'

Now Sufis say that your problems cannot be solved as they are unless the Master adds something of his being to you. That is the meaning of the whole story.

There are seventeen camels. You are those seventeen camels. there is no way to solve anything unless you come to a man of compassion who is not only ready to solve your problem but is ready to be involved with you -- that is the meaning. The story is tremendously beautiful.

They had gone to many people but nobody had thought that one camel could be added -- and once the camels are eighteen in number, things become simple, they become divisible.

The Master is one who is ready to get involved with you. When you surrender to a Master, he opens all his doors to you, he is available to you, he becomes involved with you. You are committed to him, he is committed to you. You surrender nothing. You don't have anything to surrender. You surrender only that which you don't have, and the Master starts giving you that which he has.

Now these people came with a problem. The problem in itself was insoluble, but Hazrat Ali solved it. And the device was that he added one of his camels to their camels. So the first thing to be remembered is that a Master is one who can give his being to you, who can become associated with you, who can come to you and hold your hand, who can make your problem his problem, who does not think from the outside as a spectator, who becomes a participant.

When you come to me with your problems, never think for a single moment that I am standing there like a wise man, aloof, away, and advising you -- not for a single moment. I get involved with you, I become you, I stand in your shoes. Your problem becomes my problem; only then can I be of any help. Unless I become you, I cannot help you. Unless I become you, I cannot even understand you -- what to say about help? Unless your problem starts becoming my problem, unless I am surrounded by your problem, there is no way to solve it. That is the difference between a therapist and a Master.

A therapist stands outside. He brings his expertise, his knowledge to help you. A Master? -- he does not bring any expertise, he has none. He does not bring any knowledge to help you, he has none. He brings his being, he brings his knowing. He lends you his eyes. He lends you his eyes, not his knowledge. He lends you his vision, his clarity, his transparency. He becomes you for a moment. Those who have loved me will understand it. While talking to them I become so involved with their problem that they are almost an observer. It becomes my problem. And whenever it becomes the problem of the Master, help arises. That's why the disciple's utter surrender is needed, so that the Master can come and have a deep meeting with your being.

HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH IS TWO CAMELS. THAT MAKES SEVENTEEN.

And then comes the last beautiful thing:

ONE -- MY CAMEL -- IS LEFT OVER TO BE RETURNED TO ME.'

-- because whatsoever the Master gives to you always goes back to him. You are transformed between the Master's coming to you and his going back. But whatsoever is given goes back to the Master, because in the very nature of things it cannot be given. It can be only loaned, at the most. It is his being. How can he give it to you? The being cannot be given, he can only loan it to you for a moment. But even in that single moment, things become clear, and then whatsoever is the Master's, goes back to him.

This is one of the most beautiful parables sufis have invented. First the Master gives to the disciple, then

the disciple's problems are solved, then whatsoever is given comes back to the Master. The Master gives you his being, transforms you through it, you become luminous, and he does not lose anything -- because whatsoever is his comes back to him. That" why the Master can go on giving to millions and nothing is lost.

Many times there are questions from you, 'Osho, now you have so many disciples, so many sannyasins, in the thousands. It will be difficult for you to help us.' Not at all, because it is not something that can be divided. I can give my vision to as many people as are ready to take it and receive it, and yet it remains intact. It always comes back to me. You cannot take it away. Numbers don't matter. One or one million, it makes no difference. Remember this. Only one who is ready to get involved with you can solve your life problems. Outsiders cannot solve them. The Master has to become your inside.

And remember that when you have arrived home -- sooner or later -- and your light is lit and your flame is burning bright, don't be a miser. Remember, you will not be losing anything. You can go on giving to as many people as you want and you will not lose anything. It is not possible to lose. That which is yours you cannot lose, only that which is not yours can be lost. Money can be lost, stolen, divided. Naturally, if a father has four sons then four sons will divide the money. If he has sixteen then sixteen will divide the money. And the more sons he has, the poorer the sons will be.

But not so with a Master. A Master can have a million disciples or ten million disciples. It does not make any difference. It does not make the disciples poor, remember -- because the Master can go on giving to everybody, nothing is lost. So when you become Masters in your own right -- you will become Masters one day -- then don't be misers. Share it! The more you share the more you become beloved by God.

Sufis: The People of the Path, Vol 2

Chapter #10
Chapter title: Out of the Mud and the Mire

5 September 1977 am in Buddha Hall

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The first question:

AS A U. S. PSYCHIATRIST I AM WELL-TRAINED. EXPERIENCED AND HAVE BEEN SUCCESSFUL BY OUTER STANDARDS -- BUT NOW, WHAT TO DO? I NO LONGER FEEL THAT I AM A DOCTOR OR THERAPIST OR ANALYST, ONLY A PERSON, AND PERHAPS A TEACHER. YOU AND OTHERS LIKE YOU ARE TO BLAME FOR THIS. NOW I AM ONLY LISTENING TO THE INNER VOICE FOR DIRECTION. IS THERE ANY MORE I CAN DO?

First, there is no success as far as the outer is concerned. All success is just an effort to cover failure. There is only one success, there are not many successes -- and that one success is to know oneself, to be oneself.

I understand what you mean by being successful by outer standards. Man has created outer standards of success to deceive himself. You can have money, you can have a name, you can have prestige, but if you are not, what does it matter? You can have the whole world but if you are not, what does it matter?

In fact, man tries to possess things because he does not possess himself. This is a strategy to hide the

fact that he does not possess himself. This is a strategy to hide the fact that he does not possess himself; this is a way of explaining away the inner emptiness; this is a way to feel, 'Look, I have so many things, what else does one need?' When you are surrounded by too many things -- what you call 'success by outer standards' -- what exactly are you doing? You are trying to create a substitute of 'having' for an emptiness which you are feeling inside. Being is missing, and you are trying to replace it by having. And it cannot be replaced by any having.

This is the whole struggle of human mind. These are the two directions: having and being. In the West you have worked very hard to have more; in the East we have worked hard to be more. Yes, sometimes it happens that even a beggar may have more being than a rich man, than a king. Somebody who has nothing, may have himself; and in that very having there is peace, there is bliss, there is benediction.

So the first thing I would like to tell you is that there are no outer standards of success. They are efforts to cover up your inner emptiness, efforts to deceive yourself and to make you feel that you have not failed. There is only one success, absolutely only one -- that is to be. Through that, one attains to ecstasy; through that, one attains to the ultimate.

So it is good that I and people like me have destroyed your illusion. Once that illusion goes you will be in a deep crisis. That is what is happening to you.

The questioner's name is Walter Hoffman -- that's what is happening to you, Hoffman. Now you will have to take a very decisive step, a radical step. You will have to learn the ways of inner success. Now the outer will never appeal to you. Yes, I and people like me are to blame. The outer will never appeal to you any more. So don't go on making efforts in the outer. Direct your energy towards the inner. Now only that can have any meaning.

Right now you are in a limbo. The outer is there but has no meaning; the inner seems to have meaning but is not there. This is the critical stage. But every seeker has to pass through it. I understand this pain, this anguish, and I have all sympathy for you. But although it looks like pain right now. once you have started contacting the inner, you will be surprised -- it was not pain, it was a growth pain, it was a birth pain. And you will feel blessed that it happened because you will be reborn out of it.

You say: As A U. S. PSYCHIATRIST I AM WELL-TRAINED, EXPERIENCED, AND HAVE BEEN SUCCESSFUL BY OUTER STANDARDS.... Something important is to be understood. Each age creates its own myth to live by. The modern myth is the myth of the completely analysed person. People are trying to be completely analysed in the hope that if they are completely analysed. there will be joy. It does not happen. Even the founder of psychoanalysis, Sigmund Freud, was not a joyous man. And if it did not happen to the founder, it is not going to happen to anybody.

You can go on analysing -- it is infinite. The mind is very creative, it goes on creating. It is not a limited phenomenon -- that one day you can come to the end of the mind by analysing it. You can go on analysing and something will still remain to be analysed. You can still go on and something will still remain to be analysed. It is a non-ending process.

The East has worked in a totally different way. The East says that the mind has not to be analysed, one has to drop out of the mind. The problem has not to be solved, the problem has to be dropped. In solving, you will remain in it; in solving, you will create more and more problems. And this is happening. People who can afford analysis -- it is a costly thing, millions cannot afford it -- but those who can afford it go into it for years. They go on changing from one analyst to another analyst in the hope that if it has not happened with this one, it will happen with somebody else.

It is not going to happen. Through analysis mind can never come to a state in which you can become something beyond mind. By analysing, you will remain it. You may become a little more smooth in your life but you will be as neurotic as anybody else. Yes, there will be one difference -- you will be more smooth in your neurosis, more adjusted, a little more understanding, but that does not make any radical change. The radical change comes from the understanding that through analysis there is no way. One has to jump out of the mind.

That's what meditation is. Meditation is just the contrary to analysis. Meditation means that, seeing that the mind is infinite, there is no need to bother about it -- you can get out of it. You are not the mind -- why go into it? You can slip out of it. The mind remains in its same place but you are out of it. And once you are out of it, you are the master of your mind. Then you can use it; then you will not be used by it.

This myth of the completely analysed person is a new dream. Man likes to dream, man likes to invent new ideas to hope for. Sometimes it is moksha, nirvana; sometimes it is money, power, prestige; sometimes it can become the completely analysed person.

I have many psychiatrists, psychoanalysts and other kinds of therapists here. The greatest number of any profession that has come to me is from therapy. There is a reason for it. Those who have been working in therapy have by and by become aware of one fact -- that it keeps you moving in a circle. It does not lead you anywhere, it only pretends. It promises but it never delivers the goods. It is just an infinite circle -- one can go on and on and on. It keeps you hoping, waiting, but that's all. Once you have become aware of it then forget about analysis and try something totally different -- that is meditation. Meditation does not mean that you have to think about the mind -- you have to drop out of it. Meditation is an escape from the mind. meditation is creating a distance from the mind, meditation is a transcendence.

And once you are standing above the mind, away, aloof, a watcher on the hills, things are totally different. Then those problems are no longer relevant. When you are in them, they are relevant. It is just like having a dream, a nightmare, at night, and being really troubled by it. A lion is following you and you are running and running and the lion is coming closer and closer every moment. You can feel his breath on your back. It is terrible! And you start climbing a tree and the lion starts climbing it with you -- because in a dream everything is possible. Your heart is in a turmoil, your whole body is perspiring. And when you reach the top of the tree the lion is also there with you. A scream comes out of you, and because of the scream you become awake. And suddenly you start laughing, although the body is still trembling and your breath is not rhythmic. and your body is perspiring; you can see the beads on your forehead. But now you start laughing. You laugh at the whole thing, the ridiculousness of it -- it was just a dream.

What has happened? Just a moment ago you were in it. It was not a dream because you were in it, you were identified with it, you thought it was a reality. The idea that it was real was driving you crazy. Now that you are out of it, aloof, alert, you can see that it was just a dream. Mind is a dream -- sometimes very sweet and sometimes very nightmarish. But it is a dream.

The effort that we have been making in the East down through the centuries, is not to solve the problems. For example, in your nightmare you try to solve the problem of what to do with this lion who is following you. That's what psychoanalysis is. Or you start trying to find out where it comes from, how it happened in the first place -- 'Why is this lion following me? And from where is this fear coming? And why am I climbing the tree?' And you meet somebody who is very expert in analysing things, in explaining, in creating theories, in telling you how it happened in the first place. Maybe it is a birth trauma or maybe your parents have not treated you well. Or maybe this lion is nobody. Just look directly into its eyes -- it is your wife or your husband and you are afraid of your wife or your husband.

But all these explanations take one thing for granted -- that it is real. And that is the basic problem, not where the lion has come from or what the symbolic meaning of the lion is. That is not the real problem. The real problem is that the lion is real. Psychoanalysis does not help you to become aware that mind is an unreal thing -- illusion, maya. In fact, it takes you more into the mud and the mire. It takes you deeper, to the roots. But an illusion cannot have any roots. You will always be getting to the roots but you will not arrive. An illusion cannot have any cause.

Now let me repeat it, because this will make the difference very clear. An illusion cannot have any cause, so you cannot search for the cause. You can go on and on, you can go into the unconscious of man.... Freud did that, and did it perfectly, but that didn't solve anything. Jung had to go deeper. He had to find something like the collective unconscious. And you can go on. Then you can find the universal unconscious, and so on, so forth, layer upon layer. You can go on analysing -- that maybe it is a birth trauma, that you became very much afraid when you came out of the birth canal from your mother's womb. But things don't end there because you were in your mother's womb for nine months. Those nine months cannot be simply dropped. In those nine months much happened to you. You have to go into analysing that.

And if you go deep enough you will have to enter into your previous life -- that's what Hindu analysts have done. They say 'previous life', and then 'previous to previous', and go on and on backwards. And you reach nowhere. Either way you come to a point where you see the whole futility of it.

To see the futility of the mind and to see that an illusion cannot have any cause and cannot be analysed, the only thing that can be done is to make yourself a little bit alert, aware. In that very awareness the dream disappears. It has no grip over you. And once the mind is not there gripping you, you are a totally new man. A new consciousness is born in you.

And Hoffman must be aware of the futility. He has been helping people, analysing -- but it has not even helped himself. That analysing has not even helped himself. Maybe it makes things a little more clear, maybe it helps things to be a little more categorised, pigeon-holed -- it is a kind of labelling -- but nothing essential happens. And if something happens sometimes, it is not because of analysis. If something happens

sometimes, it may have some other causes; it has to have some other causes.

A man may become very much fed-up with the whole thing called analysis. That very fed-upness with analysis, may create a new awareness in him. He may get bored. One day he may understand that enough is enough. Rushing from one psychotherapist to another psychotherapist, from one school to another school, a time comes when one thinks that now it is enough, one need not bother about it. It doesn't matter. In that indifference something is possible.

Or, something is possible through the magnetic personality of the therapist. My own understanding is that the therapist helps more than the therapy. If the therapist has a charisma -- as Freud had, Jung had, Adler had -- if the analyst has a charisma, a magnetic personality, a certain kind of presence, that helps, that is therapeutic. That is why it happens again and again that when the therapist is alive, it works; but when the therapist is gone, by and by it disappears. The therapy works no more.

Psychoanalysis died with Sigmund Freud. It was his charisma not analysis itself. Freud had a certain magnetism of personality, something that is very mysterious. One has it or one does not have it. Whatsoever he was doing would look meaningful, because he put the meaning into it. When a man of charisma, magnetic energy, does anything, that thing seems to be very important. In another's hand it may become very ordinary, mediocre. that's what it became.

Jung helped people not by what he was saying, not by what he was analysing, but just by what he was.

But therapists are as yet unaware of the fact that it is the personal factor that helps -- not the theories and the dogmas and the principles. It is something mysterious, the personal factor, that helps.

Have you watched it sometimes? You are ill and your doctor comes. And the moment he enters the room you start feeling good. He has not given you any medicine yet, he has not even diagnosed what kind of illness you have, he has not even touched you. He just enters. The moment you know your doctor has come, your physician is there, something that was a worry disappears. You need not worry. The tension is there no more. Now the doctor will take care. If the doctor has some personal aura in him, even while he is testing you, taking your blood pressure and your pulse, you have already started to be healed. Before he prescribes any medicine you are fifty per cent healed. The medicine may not do much but the doctor has done much. It is your confidence in him, your trust in him, his personal aura, his certainty -- 'Don't be afraid. Now I am here.'

Psychotherapy has not yet become fully alert of the phenomenon that it is not the therapy that helps but the personal factor. The person may not be aware himself that he is functioning as a healing force. If you understand me rightly, it is always God who heals. God is the only healer. If somebody is alive, flowing, then God flows through him. Psychotherapy has yet to understand this magic, this MANA, this energy.

In the East a person will simply go to his Master, touch the feet of the Master, and be healed. The Master is not doing any analysis, any therapy, nothing, the Master has no expertise about it -- it is just the personal energy, the aroma that surrounds the Master, and the trust that the patient brings. What psychoanalysis is doing in the East is nil because there are so few psychoanalysts in the East. But people are more psychologically healthy, far more psychologically healthy, than the Western counterpart.

And much is going on to help people in the West, great energy is being put into helping people psychologically, but still they remain psychologically ill. Psychoanalysis has not yet come home; it has yet far to go. And when it really comes home it will be found that it is not the theory but the person that helps.

Now, Hoffman says: BUT NOW WHAT TO DO? I NO LONGER FEEL THAT I AM A DOCTOR OR THERAPIST OR ANALYST, ONLY A PERSON, AND PERHAPS A TEACHER. YOU AND OTHERS LIKE YOU ARE TO BLAME FOR THIS. If you are not feeling like a doctor, not feeling like a therapist, not feeling like an analyst, you are coming close to the point which I am talking about. You are becoming a person. A person means a presence. If you are feeling like a person you will be able to help many more people than you have ever helped before, but now be conscious of the phenomenon that everything else is secondary.

The most primary thing is the presence that the therapist brings to the patient. The patient has lost hope, the patient has fallen into a negative space, the patient is in despair, the patient cannot trust any more, the patient has become shrunken into himself, he has collapsed. The real therapist will bring his presence, his positivity, his aliveness, his streaming energy to the patient. He will come there like a fresh breeze, new sunrays. He will bring something of the divine to the patient, something of prayer and meditation. He will overwhelm the patient, he will surround him from everywhere, he will become a womb, a warm womb for the patient, and things will start happening. Miracles start happening.

And I am not saying that you should drop your expertise. Use it -- but it is secondary. First have a

person-to-person contact with the patient, first let him share something of your presence so that he starts hoping again, so that his negative space starts turning into a positive space. Let him feel your joy, let him feel your trust in life, let him feel you -- that you are there. Let him see that life is not meaningless. Sing a song or dance around him but let this message be very loud and clear to him -- that life has meaning. Let him see that it has meaning for you, why can't it have meaning for him? And he will start coming out of his despair. You have reached him, you have taken his hand in your hand; you can pull him out of his confusion, you can pull him out of his anguish.

Once he is pulled out of his despair, healing forces start working. Healing forces are always around, God is always around. When you fall into a negative space you cannot connect with god and then you need a link -- one who can connect with God.

So, Hoffman, perfectly good! Become a person. Forget therapy, forget analysis. Become a person. And when I say 'forget therapy, forget analysis' I don't mean don't use them -- but don't be identified with them. They will be there, your whole knowledge, your experience, will be there; but now let this experience and knowledge become secondary to your presence. It will help to a certain extent, it will be good.

In Zen they say that if you really want to become a painter then learn painting for years. Then for a few years forget all about painting. Throw away the brush and the canvas and the colour and do something else and become completely oblivious to the fact that you know anything about painting. First learn, then unlearn -- and then one day, suddenly, you will be painting. And your painting wi!l have innocence -- the inno-cence of a child -- and the expertise of one who knows. Both will be there. And when both are there, there is great art.

Remember, you may be very, very feelingful, you may be very poetic, but you may not know how to put it into colour, you may not know the technique. then your painting will be just worthless, amateur. Or you can become a great technician, you can know everything about colour and the brush and form, you can have studied in an academy, you can be a great technician, but you don't have any feeling, you don't have any love, you don't have any poetry. Your heart has no song. Then you can paint -- and your painting will be perfect technically -- but it will be dead. The real artist has both qualities -- the innocence of a child and technical expertise. But when he paints he forgets all technicalities. They are there, from the deep unconscious they are working, but he forgets all expertise. He becomes inno-cent. He paints like an amateur. He does not know anything he paints from the mind of not-knowing -- so there is freshness, there is vision. And the expertise goes on functioning from the unconscious. It is there, it is in his blood, in his bones. There is no need to remember it, there is no need to be self-conscious about it. Then something of the unknown descends into the known.

And the same should be the principle for every kind of life you are going to live. Know it well technically and then forget the techniques. Then go into it very innocently. If you are feeling like a person, that is the best thing that can happen to a person.

... AND PERHAPS A TEACHER. Good. That word 'perhaps' is beautiful. If you were very certain about being a teacher I would have told you to drop that idea; it is dangerous. 'Perhaps' is good, hesitation is good. A good teacher is always 'perhaps'. He is not dogmatic, he is not rigid; he is liquid, he is flowing, he is spontaneous. He cannot destroy; he can only create. When you become very dogmatic and certain, you become destructive. You become a pedagogue, not a teacher.

So both things are good, Hoffman. Go inwards, become a person and perhaps a teacher.

You say: NOW I AM ONLY LISTENING TO THE INNER VOICE FOR DIRECTION. IS THERE ANY MORE I CAN DO? No, if you do anything you will disturb the whole thing. You simply wait. Simply wait, prayerfully, meditatively. Things are happening. The inner voice will start leading you. And when the inner voice starts leading you, don't be cunning, don't choose. Don't say, 'This I will choose and this I will not choose.' Then it will not be of any meaning. Then even if it does come from the inner voice, if you remain the chooser you decide from the ego. Now relax into the inner voice. Let it take possession of you.

It will be difficult for you because you say you are 'experienced, well-trained and successful'. It will be difficult for you because one never knows where the inner voice is leading. The inner voice may say to you 'become a sannyasin' -- that's what my feeling is. But then don't bring your experienced mind and successful past and your well-trained state into it. Don't interfere. If the inner voice says 'become a sannyasin', then become a sannyasin -- there is nothing to do on your part. Just be possessed. The more you trust the inner voice, the more clear and loud it will become. And the more you trust and act accordingly, by and by you will see there is no need to think about anything.

God goes on giving you hints, but you don't listen. God goes on saying what has to be done, but he

whispers -- that's true. He does not shout. And we are so full of noise that that whisper is lost. Listen to the inner voice, that is God's voice. And don't only listen, act on it. Move into commitment, into involvement.

When you start acting on the inner voice.... Sometimes it will be very risky, but take the risk -- because only when there is risk is there life, only when there is risk is there growth. Live dangerously. If the voice says 'do this' then do it and don't bother too much about consequences. Nothing else matters.

And sometimes your mind will tell you that this is too much -- think about it. If you think, the inner voice will be lost. It is lost in thinking. Don't think. Act. And you will see that each act brings you closer and closer to the voice. And when you have acted many times and have seen that the voice always takes you to the right place, then there will be no doubt. And then thinking can be dropped. It is a substitute. Because we have forgotten how to listen to God, we have to think.

The real man of awareness need not think. God goes on supplying him with all that is needed, whenever it is needed.

The second and third questions are connected:

DO YOU HAVE SOME SORT OF CONTRAPTION IN YOUR ROOM WITH WHICH YOU CONTROL OR ALTER THE MOODS OF EVERYONE IN THE ASHRAM, PUTTING EVERYONE INTO THE SAME OR SIMILAR MOOD AT THE SAME TIME? IT SEEMS THAT EVERYONE GOES THROUGH THE SAME CYCLE OR PHASES, NOT AS INDIVIDUALS BUT AS A COMMUNITY. WHAT'S UP?

And the third:

IS THERE A COLLECTIVE UNCONSCIOUS AT THE ASHRAM? EVERY OTHER QUESTION I HAVE THOUGHT TO ASK HAS BEEN ASKED BY SOMEONE ELSE, OR YOU HAVE ANSWERED IT ANYWAY.

The second is from Big Prem and the third from Anand Samatha.

That is the meaning of a commune. A commune slowly, slowly grows a soul. And if the soul is missing, the commune is not a commune. then it is a crowd. A crowd has no soul. When a crowd has a soul, it is a commune. Then there is a centre where all meet.

I am your centre. You are here because of me. You are all here because of me; each of you is deeply involved with me. I am functioning as a centre to you all. Prem is involved with me, so is Samatha involved with me. And when you all are involved with me, naturally you become involved with all. Each becomes involved with all.

I am your space, your bridge, from where you move into each other. If you really love me, this is going to happen more and more. Before you have asked the question, it will be answered. Before you have asked the question, many will have asked it. You need only to wait a little.

And there will be moods -- when the whole commune will pass through a phase and a cycle simultaneously. This is going to happen. The closer you come to me, the more it will be happening. Yes, something is up. And Prem has felt it rightly.

You are disappearing as separate units.

This is the meaning of a church, really. This is the meaning of a church, a commune. We pool our consciousnesses into one space and then each affects each other. Then great energy is released. Alone you cannot go very high. Alone, you are alone. Alone, you have all kinds of limitations. When you are one with many, infinite energy is available. And many things will start happening which cannot happen alone.

For example, a solo guitar player is one thing. An orchestra is totally different. Yes, it is beautiful, a solo guitarist is beautiful, but there is a kind of limitation. It cannot be very rich, because it will not have many dimensions to it. It is solo. The orchestra is far more rich. Many dimensions, many directions, meet in it. Many kinds of instruments and many artists pool their energy and a harmony arises. This is what a commune is -- an orchestra.

You are pooling your energies with me. and, naturally, you will start feeling the same kind of rhythm, the same moods passing through the whole commune.

If you are alone it is difficult to keep awake. But if you are with a few people -- laughing, talking, joking

-- you can keep awake the whole night very easily. It would have been difficult for each to remain alert the whole night, but together it is simple. The total energy is so much -- laughing, joking, singing, talking -- that it keeps you alert.

And this whole experiment is to bring a kind of Buddhahood into the world. This commune is not an ordinary commune. This is an experiment to provoke God. You may not be aware of what is going to happen. You may be aware of only your prob-lems. You may have come to me only to solve your problems. That is secondary. I am cooking something else.

I am trying to create a space where God can descend more and more. This commune will become a connection. The world has lost the connection. God is no more a reality. As far as this century is concerned, Neitzsche is right that God is dead. The connection is broken. God can only be through the connection. God will be there, we are here, but there is no bridge. So how do we know?

This commune is an experiment to create the bridge. Fall more and more in harmony. Pool your energies. And remember, a small stream cannot reach the ocean. It will be lost somewhere, it is so far away. It will be lost in some desertland, some wasteland. But if many small streams pool into one, they become a Ganges. Then it can reach the ocean. Even the Ganges cannot reach alone.

If you go to the source of the Ganges it is just drops dripping. In Gangotri, the source of Ganges, there is a marble cow mouth and the Ganges comes out of it. So small. How can you hope it will reach the ocean? But millions of tributaries, millions of small streams and rivers, pool their energies and the Ganges becomes a great river. then nothing can hold it. Then it reaches the ocean.

A commune is an effort to create a Ganges of consciousness. It is happening. And it will be happening more and more if you become more co-operative and more conscious of it. Don't create any conflict here. Don't be resistant about small things. Relax, co-operate. Even if you have to lose something, don't be afraid -- because your losing will be a gaining in the end.

Don't bring your egos in, otherwise you destroy my work. Throw your egos away. Something far more valuable is happening here. And soon many will be coming, and you will become the precedent, you will become the pattern of what will happen to them. Soon many will be coming, in thousands. Before they start coming you have to prepare the orchestra, otherwise there will be a great noise.

Have you watched it? If thirty persons are singing in rhythm, in harmony, and you join in, immediately you start falling into rhythm and harmony. But if they are just noisy, and there is no rhythm and no harmony and there is just chaos, you also become a chaos.

I am working slowly -- slowly I am adding more people to your commune. Soon there will be thousands. I want to create a small city, sooner or later, where people will be living totally egolessly. And the more people there will be, the greater is the possibility for happenings, for miracles -- because God will be more available. The sky will come more close to you.

Remember it always -- whenever your small ego comes in as a conflict. When a small river comes to meet the Ganges, naturally the ego will come in. The ego will say, 'What are you doing? You will be lost. You will no longer be yourself. You will lose your identity. If you move with the Ganges you will be called Ganges -- your name will be lost.'

That's what sannyas is. The moment you take sannyas you are part of me; you are lost. You will be known by me, you will not be known by yourself. That is courage. By taking sannyas you are simply merging into a totally different kind of existence because you are merging into me. Sannyas is your death, and a rebirth -- death as an ego, and rebirth as a consciousness.

But if the small river thinks, 'I am not ready to lose myself in the Ganges,' then the river will be lost in a desert. And that will be suicide. With the Ganges it is not suicide. With the Ganges, the river becomes the Ganges. It is only a question of how you look at it. If you look poSitively, the river becomes bigger. It is no longer small, no longer confined to its own small banks. Now the Ganges is what she is, now the Ganges' being is her being. That is another way of looking at it. And that should be the attitude.

When you join me as a sannyasin, you are dropping yourself, disappearing. When you join the commune then you have to utterly efface yourself. If a little bit is hanging there, then you will be a trouble to yourself and to the commune too. And you will not be benefitted by me.

This is happening, and this is going to happen more and more. Be prepared for it.

The fourth question:

AYN RAND, THE ORIGINATOR OF OBJECTIVISM PHILOSOPHY, WENT MAD AND COMMITTED SUICIDE. HOW COULD THIS HAPPEN TO SUCH A RARE, LOGICAL MIND?

Precisely! It happened because of such a logical, rational mind. The rational mind cannot go beyond suicide and madness. That is the ultimate that has to happen. If some logical person is not mad it simply means that he is not logical enough. If some logical person has not committed suicide yet, it simply means that he is mediocre. He has not touched the pinnacle of logicality. If you reach to the pinnacle of logicality, life loses all meaning -- because logic cannot give any meaning. Logic takes away all meaning. Logic is destructive, poisonous.

It is love that gives meaning to life, it is love that blooms and flowers, it is love that sings and dances, it is love that becomes celebration. A logical mind by and by loses all possibility of loving -- because love is so illogical it cannot exist with logic. They prohibit each other, they exclude each other. If you love, you become illogical; if you are very logical, you become unloving. and without love, what is there to live by, to live with, to live for? What is there?

Ayn Rand was a very egoistic, rationalistic, realistic woman. Her philosophy is that of absolute selfishness. If you are absolutely selfish, how can you be loving? It is impossible. Her philosophy is absolutely realistic, materialistic. When there is only matter, what is there to bloom into? There is no soul. All search disappears. Life is flat and dull. There is no mystery. With the soul enter mystery and life. With mystery there is joy, because there is a possibility to enquire, to explore, to expand. There is a possibility that something may happen, can happen.

Man is more than he knows. You are more than you know. Not only that, you are more than you can ever know, because your intrinsic reality remains mysterious, always remains unknown, unknowable. You can go on knowing more and more and more but that does not reduce your mystery. That's what we mean by soul -- utterly mysterious.

For Ayn Rand there was no mystery. When there is no mystery, how can there be life? Then what is there to live for? Suicide seems to be the logical conclusion. And if you don't commit suicide, then madness is the conclusion. Those seem to be the two alternatives. Either go mad -- mad means go illogical, drop your rational mind -- or commit suicide, drop this useless life.

Jean Paul Sartre has said: 'Man is a useless passion.' Now my feeling is that Sartre is not very, very logical, otherwise he would have committed suicide. If man is a useless passion, if there is no meaning in it, if life is meaninglessness, then why go on living? Why think of tomorrow -- that you would like to exist tomorrow? That is very irrational. If nothing is going to happen, if nothing has ever happened, if nothing happens in the very reality, then why go on living? Why go on eating and why go on sleeping and getting up again and again? It is nauseating.

Another book of Sartre's is NAUSEA. But it seems it is still philosophical, he has not taken it existentially -- otherwise suicide would be the logical conclusion to the philosophy. Beware. These possibilities are in you too. If you become too logical, madness or suicide or both will be the conclusion.

That's why I teach you love not logic, feeling not reasoning, heart not mind. Then life has such beauty, such beatitude, such joy, that one cannot contain it. It is so much, it is so over-flowing, so overwhelming.

You ask me: AYN RAND, THE ORIGINATOR OF OBJECTIVISM PHILOSOPHY, WENT MAD AND COMMITTED SUICIDE. HOW COULD THIS HAPPEN TO SUCH A RARE LOGICAL MIND? The question is from Sudheer Saraswati. I say 'Precisely. '

The fifth question:

I AM VERY AFRAID OF DYING. CAN YOU TELL ME WHAT THE SECRET OF ACHIEVING A LONG LIFE IS?

Keep breathing!

The sixth question:

I HAVE BEEN THINKING AND THINKING ABOUT TAKING SANNYAS FOR FIVE YEARS, YET I CANNOT DECIDE. WHAT SHOULD I DO?

Get lost!

And the seventh question:

SHOULD ONE LOVE ONE'S NEIGHBOUR?

Make sure that her husband is not at home.
So you like one-liners! But God has not heard about it!

I have heard....
God called together his writers, 'Gentlemen, I have a big show coming up next week on Mount Sinai and I need some material.'
'How about: "Thou shalt not steal"?' one of them volunteered.
'Thou shalt not kill,' suggested another.
'Thou shalt not.... '
'Wait!' thundered the Lord. 'How many times have I told you I can't use one-liners!'

But people like them! Sometimes just a single word, unexplained, unelaborated, goes deep, falls like a seed in the heart, can open doors.

The eighth question:

IF YOU DO NOT DO MIRACLES, THEN HOW IS IT THAT MIRACLES ARE HAPPENING TO ME?

The question is from Chaman Bharti.
I do not do miracles, but they happen. The happening is a totally different phenomenon. They are happening every day. I am not doing them, you are not doing them, they are happening. We are creating a space where it becomes possible for them to happen.
The real miracles are never done, they happen. And those which are done are not miracles, they are just magic tricks. When the doer is there, how can there be a miracle? A miracle means something out of God, something from the beyond, something that nobody has done but has suddenly concretised out of nothing.
Christians have a very wrong notion when they say, 'Jesus did this, Jesus did that.' Jesus never did anything, not a single miracle. Miracles happen, that is true. Miracles always happen. The whole life is so miraculous! If you have a little alertness you will see miracles and miracles all around. A bud opening into a flower -- you don't call it a miracle because you have become so accustomed to it. A seed sprouting, coming out of the earth -- you don't call it a miracle. What more can a miracle do? A dewdrop just slipping down a grass leaf, with the sun reflected in it -- just a dewdrop. It looks so precious; the whole existence is reflected in it. A star in the night, a small baby smiling, a woman crying with eyes full of tears -- all is miraculous because all is mysterious.
You are dull, dead, insensitive, so you go on missing it. Otherwise it is all over the place. And there is no need to do. One has just to be receptive.

The ninth question:

OSHO, I LIKE MY NAME BUT I LIKE WOMEN TOO.

The questioner is Swami Prabhu Anuragi. The name means: lover of God -- hence the question.

He says: I LIKE MY NAME BUT I LIKE WOMEN TOO. But who has told you that God is against women, or that God is not in women? In fact, God is far more in women than in men. Men. have gone further astray than women have; women are still closer to nature, closer to feeling, closer to God.

When you love a woman, what do you really love in her? It will be different with different people and it will be different at different times. If love really grows, this is the way: first you fall in love with the woman because her body is beautiful. That is the first available beauty -- her face, her eyes, her proportion, her elegance, her dancing, pulsating energy. Her body is beautiful. That is the first approach. You fall in love.

Then after a few days you start going deeper into the woman. You start loving her heart. Now a far more beautiful revelation is coming to you. The body becomes secondary; the heart becomes primary. A new vision has arisen, a new peak. If you go on loving the woman, sooner or later you will find there are peaks beyond peaks, depths beyond depths. Then you start loving the soul of the woman. Then it is not only her heart -- now that has become secondary. Now it is the very person, the very presence, the very radiance, the aliveness, that unknown phenomenon of her being -- that she is. The body is very far away, the heart has also gone away -- now the being is.

And then one day this particular woman's being becomes far away. Now you start loving womanhood in her, the femininity, the femininess, that receptivity. Now she is not a particular woman at all, she simply reflects womanhood, a particular form of womanhood. Now it is no longer individual, it is becoming more and more universal. And one day that womanhood has also disappeared -- you love the humanity in her. Now she is not just a representative of woman, she is also a representative of man as much. The sky is becoming bigger and bigger. Then one day it is not humanity, but existence. That she exists, that's all that you want -- that she exists. You are coming very close to God.

Then the last point comes -- all formulations and all forms disappear and there is God. You have found God through your woman, through your man. Each love is an echo of God's love.

So no need to be worried, Prabhu Anuragi. I have given you the name lover of God, but that does not mean you have to destroy your love for women, that does not mean you have to destroy your love for anything. It simply means you have to deepen it, you have to go on deepening it. Dig more and more, dig deeper, and one day you will find your beloved has disappeared and God is standing there -- because God is hiding in every being, in every form. He is dwelling in every house. Your woman is a house, is a temple; so is your man.

I am for love. Even when you fall in love with the body, I am not against it. It is the farthest from God, but still it is related to God. It is a very faraway echo but still it is an echo -- the original is still there somewhere. Never let your love stop anywhere.

The tenth question:

HOW TO DROP JUDGING PEOPLE?

There is no need to stop or drop judging people; you have to understand why you judge and how you judge.

You can judge only the behaviour because only the behaviour is available. You cannot judge the person because the person is hiding behind, the person is a mystery. You can judge the act but you cannot judge the being.

And the act is irrelevant. It will not be right to judge a being through the act. Sometimes it happens that a man is smiling. The act is there on the surface and deep inside he may be sad. In fact, he may be smiling because he is sad. He does not want to show his sadness to anybody -- why bring one's wounds to everybody? Why? That seems embarrassing. Maybe he is smiling just because he is crying deep down.

Nietzsche has said, 'I go on smiling. People think I am a very jolly person and that is absolutely wrong. I go on laughing because I am afraid that if I don't laugh, I may start crying. So I have to convert my energy somewhere otherwise it will become tears. Before it becomes tears it has to become laughter.' The insight is perfectly true. Nietzsche is one of the most perceptive men ever born on the earth. Tears and smiles are very close.

In Indian villages women say to their children, 'Don't laugh too much otherwise you will start crying.'

And that happens. If a child laughs too much he starts crying. Tears and smiles are very close. If you want to hide your tears the best way is to smile -- that's why people are smiling. Just by seeing a smiling face you cannot judge what is happening inside. The inside is not available to you. The inside is private; it is not available to anybody.

So the first thing to understand is that you can look only at the behaviour and the behaviour does not mean much. All that is really significant is the person behind. And you don't know. Your judgements are going to be wrong. And you know it -- because when people judge you by your acts, you always feel that they have judged you wrongly. You don't judge yourself by your acts, you judge yourself by your being. So everybody feels that all judgements are unjust. You feel that judgements are unjust because to you your being is available -- and the being is such a big phenomenon and the act is so tiny and small. It does not define anything. It may be just a momentary thing.

You said something to somebody and he became angry, but don't judge him by his anger because it may be just a momentary flash. He may be a very loving person. If you judge him by his anger you misjudge him. And then your behaviour will depend on your judgement. And you will always wait for the man to be angry and you will always think that he is an angry man. You will avoid the person. You have missed an opportunity. Never judge anybody by their action -- but that is the only thing available to you. So what to do? Judge ye not.

By and by become more and more aware of the privacy of being. Every being inside his own soul is so private there is no way to penetrate it. Even when you love, something at the deepest core remains private. That is man's dignity. That is the meaning when we say man has a soul. Soul means that which can never become public. Something of it will always remain deep, lost in some mystery.

I have heard....

Two men were called to a home and asked to haul some trash to a garbage heap. After they had loaded the truck the back of the truck was overflowing with all the trash.

One man said, 'You may get into trouble with the police if we drive through town and the trash blows onto the street.'

The other man said, 'Don't worry, I have an idea. You drive and I will spread my body over the trash and that will keep it from blowing about.'

On the way to the garbage heap they passed under a bridge. As they drove under it, two men standing on top of the bridge happened to look down and saw the man lying on top of the garbage, arms and legs spread wide.

One of the men said, 'Will you look at that! Someone is throwing away perfectly good men!'

From the outside that's what we can judge. From the outside it is always wrong.

Seeing it again and again, understanding it again and again, penetrating it again and again, you will not need to drop judgements, they drop of their own accord.

Just watch. Whenever you judge, you are doing something foolish. It does not apply to the person at all, it can apply only to the act. And that act too is taken out of context because you don't know his whole life. It is as if you tear a page from a novel and you read it and you judge the novel by it. It is not right; it is out of context. The whole novel may be a totally different thing. You may have taken a negative part, an ugly part.

But you don't know anybody's life in its totality. A man has lived for forty years before you come to meet him. Those forty years of context are there. The man is going to live forty years more when you have left him. Those forty years of context are going to be there. And you saw the man, just a single instance of him, and you judged him. That is not right. That is just stupid. It will not have any relevance to the man himself.

Your judgement will show something more about you than about the man. 'Judge ye not so that ye may not be judged' -- that's what Jesus says. Your judgement shows something about you, nothing about the person you have judged -- because his history remains unavailable to you, his being remains unavailable to you. All contexts are lost, there is just a momentary flash -- and your interpretation will be your interpretation. It will show something about you.

Seeing this, judging disappears.

The last question:

OSHO, ARE ALL WORDS USELESS?

Not all. How can all words be useless? Words are useful as far as the world is concerned, the outer; words are useless as far as you are concerned, the inner. When you start moving inwards you have to drop words. They are not needed. They are an unnecessary load on you, a disturbance, a noise.

But when you go outwards and you meet people, you need language. When you are talking about things, you need language. Language is perfectly adequate for the world -- otherwise there would be great difficulty. If you go to the market and you want to purchase something, you will be in difficulty without words. And it will be an unnecessary wastage of time. Words are tremendously useful instruments.

If you want to see it, one day go into the market and try to purchase things without words. Each small thing will take so much time and so much trouble, and each shopkeeper will try to avoid you -- 'You please go somewhere else.' You will be such a nuisance.

In the world, words are perfectly useful. In the inner journey they are not useful because in the inner journey they are not needed at all. You are alone, so what are the words needed for? When you are with somebody, words are needed.

If you are working in some objective reality, some scientific work, words are useful. Thinking is needed. You have to be very precise and very exact. You are thinking with your logic. But if you are meditating, going towards God, words are not needed. Silence is the medium there.

So listening to me and hearing again and again that words are not needed, that words are useless, don't misunderstand me. Meditate over this small story....

A man went to his Local doctor and said, 'Doctor, I want to be castrated.'
'What?' said the doctor. 'That's a very drastic operation -- are you sure?'
'Quite sure,' said the man.
'Are you married, or do you have a regular girl friend?' said the doctor.
'I'm married,' said the man, 'but what has that got to do with it?'
'Well,' said the doctor, 'it would be a good idea to discuss it with your wife -- it will affect her too.'
'Yes, true, but only for a time.' said the patient.
'Nevertheless,' said the doctor, 'I think you should ask her about it tonight and if you still want to go ahead tomorrow, I'll book you into the hospital. It's very quick and you'll be in and out in one day.'
The next day the man returned, affirmed the situation and was booked in that morning. The operation was completed and he was lying in bed that afternoon, coming out of the anaesthetic. Looking round with a smile, feeling good. he winked at the man in the next bed and said cheerily, 'Hello, and what are you in for?'
'Oh,' said the other, 'I've come in to be circumcised.'
The castrated patient clicked his fingers, whistled through his teeth and said, 'Shit, that's the word I was trying to think of!!!'

And the really, really last question:

BELOVED OSHO, I HAVE FOUND THE ANSWER. MY HEART IS FILLED WITH JOY WHERE THERE WAS ALWAYS PAIN. I FEEL WITH GREAT SURPRISE THAT IT IS TRUE -- I HAVE A CHOICE. I BOW IN GRATITUDE. VANI.

This is significant. This is significant to you all. There is always a choice. If you are miserable, it is your choice. Never throw the responsibility onto anybody else. If you throw the responsibility onto somebody else, you will remain miserable. By throwing the responsibility onto somebody you are throwing away your freedom, you are throwing away your freedom to choose.

This has to be one of the most fundamental principles around here -- that misery or happiness is your choice. Let it sink deep in you. You choose it. When you are unhappy you have chosen to be unhappy. There is no other excuse. Once you understand this you will be freed from the prison. Then it is up to you.

I have heard about a great Sufi mystic who was always happy, always cheerful, always blissed out.

A disciple asked him, 'Master, you always look so happy. I have been watching you for many years, in

many situations. Day in, day out, for years I have observed you. All kinds of situations have passed, must have passed, but you always remain happy. What is your secret?'

The Master said, 'There is no secret in it. Whatsoever situation confronts me, I always have the choice: to be happy or to be unhappy. And I always choose to be happy.'

Try it. This is a magic formula. In each situation, look before you become unhappy or happy -- look. Is there a possibility of being happy? And you will always find that the possibility is there. There is always something to be happy about. If you want to be unhappy then there is always something to be unhappy about.

The world is full of thorns and full of flowers. It is neither a rose-bed nor a thorn-bed -- it is full of both. It depends on you. You can choose flowers and you can make a bed of flowers and sleep on the bed of roses. Or you can choose thorns and suffer. Hell is your creation, so is heaven.

Vani is an important case. Vani had been asking to come into the ashram again and again for two, three years, and I was postponing it. I told her, 'You are needed there.' She was a hostess, well-paid in the German airlines. But she persisted.

Why was I postponing? Why was I saying to her, 'You just wait a little more?' -- because she was always so miserable and I don't want miserable people to be around here. One miserable person is enough to create much misery in others, because others are just coming out of their misery and when they see somebody, a great miserable person, they tend to fall back into their old habit. Then they start competing with the miserable person -- 'What! Do you think you are ahead? I can beat you.'

So I put Vani off but she persisted -- the German persistence -- and finally she came. And, of course, she has remained miserable for these few months she has been here. She got more and more miserable.

But this is beautiful of her -- that she has understood the fact. I have been telling her again and again in so many ways that it is her choice. She has come out of it. I hope she will remain out of it. It will be difficult. Old habits die hard. One tends to slip back into them. They are very comfortable and cosy. One feels very good falling into the old habits. One knows them, one has known them so long. They are so familiar and so friendly. The new is so strange.

So, Vani, this is good. I was waiting for this to happen some day. It has happened. You say: BELOVED OSHO, I HAVE FOUND THE ANSWER. MY HEART IS FILLED WITH JOY WHERE THERE WAS ALWAYS PAIN. I FEEL WITH GREAT SURPRISE THAT IT IS TRUE -- I HAVE A CHOICE. I BOW IN GRATITUDE.

Continue to remember it. Don't forget it for a single moment. For just a few days you will have to remember it. Once it has become your climate then the old cannot win over it. The old was so ugly, the new is so beautiful. The new is so heavenly, the old was nightmarish and hellish. It cannot win over it. But the new needs a little time so that it can take root in your being.

I am happy, Vani. With all my blessings go deeper into your new space.

Sufis: The People of the Path, Vol 2

Chapter #11
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THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION, THROUGH A METHOD IN WHICH HE

ACTUALLY LIVED THE PART WHICH HE WAS TRYING TO ILLUSTRATE. THIS IS AN EXAMPLE:
ONCE HE WAS FOUND BY A NUMBER OF SEEKERS, SITTING SURROUNDED BY EVERY IMAGINABLE LUXURY.
THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.
THE SPOKESMAN OF THE SEEKERS SAID, 'YOUR SIMPLE MANNERS AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.'
THE ASCETIC HEAVED A GREAT SIGH AND STARTED TO WEEP.
'MY DEAR FRIENDS, SHALLOWLY INFECTED BY THE OUTWARD SIGNS WHICH BESET MAN AT EVERY TURN,' HE SAID, 'KNOW THIS, AND CEASE TO BE UNFORTUNATES! THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY. AND I AM SURROUNDED BY SIMPLICITY BECAUSE I AM IMPERVIOUS TO SIMPLICITY.'

THE belief in the myth of change is the most dangerous kind of belief. Man has suffered much from it -- much more than from any other kind of belief. The myth of change -- that something better is possible, that man can improve upon himself, that there is some place to go to, that there is somebody to be, that there is some kind of utopia -- has corrupted human mind infinitely down the centuries. It has been a constant poisoning.

Man is already there. Man has been all along that which he wants to be. Man need not change in order to be. All that is needed is an understanding, an awareness -- not a change. Becoming is never going to give you being. Through becoming you will remain constantly in anguish, in tension -- because becoming means that the goal is somewhere else, that the goal is never here, never now, that the goal is far away. You have to strive for it and your whole life is wasted in striving. And you can go on striving and you will not find it because the goal is here and now, and you are looking then and there.

Your being is in the present, and all ideas of becoming are projections into the future. By projecting into the future, you go on missing the present. That is a way of escaping from the reality. The idea that you have to become something is the idea that takes you away from your real being, from your authentic being. You are already that -- that's why I say the myth of change is one of the most dangerous myths.

It has two dimensions to it. One is political, the other is religious.

The political dimension is that the society can be improved, that revolution can help, that there is a utopia that can be realised. Because of this, politicians have been able to torture, to murder, to exploit, to oppress. And people have suffered in the hope that revolution is going to happen. That revolution never happens. Revolutions come and go and society remains as it has always been.

Hitlers, Stalins, Maos, can exploit people for their own sake. And if you want to get to the utopia, to the wonderland, to paradise, you obviously have to pay for it. This is the secular dimension of the myth -- that something better is possible. Right now it is not there, but some day it can be -- you have to sacrifice for it. Millions of people were killed in Soviet Russia, tortured inhumanly, for their own good. And logic says that if you want to have a better society, who is going to pay for it? You are going to pay for it, naturally. So the people cannot even revolt, they cannot even resist. If they resist, they look like enemies of the revolution. And the myth is so deep-rooted in the mind that they accept all kinds of humiliations in the hope that maybe if they cannot live in a golden age, their children will. This is the secular direction of the same neurosis.

The religious dimension is that you can have a better future -- if not in this life, then in the next. Of course, you have to sacrifice. If you sacrifice the present, you will have the future.

That future never comes. The future in itself cannot come. The tomorrow is not possible, it is always today. It is always the present that is there. The future is just in the mind, in the imagination. It is a dream; it is not part of reality.

The political myth has been taken up by the sadists -- those who want to torture others. and the religious myth has been taken up by the masochists -- those who want to torture themselves. Torture yourself. Fast. Don't sleep. Don't do this. Don't do that. This is the whole secret of the so-called ascetic attitude towards life: torture yourself. And naturally, your body is helpless, your body is defenceless. It cannot protest. It cannot go against you.

There is a possibility that people may revolt against the politicians, but what is the possibility that your body may revolt .against you? There is no possibility. The body is very innocent, helpless. You can go on torturing it and you can go on feeling that you have immense power because you can torture it. You can go on killing it, and feel powerful. And you can attain to a great ego.

I here are two kinds of people in the world: the sadists and the masochists. Sadists are those whose enjoyment consists of torturing others, and masochists are those whose enjoyment consists of torturing themselves -- but it is the same violence, it is the same aggression. The sadist throws it on somebody else; the masochist turns it upon himself. Because the sadist throws it on others, sooner or later they will revolt. But when the maso-chist throws it upon himself there is nobody to revolt.

In fact, all revolutionaries; once they are in power, by and by lose respect. Sooner or later they are dethroned; sooner or later their power is destroyed; sooner or later they are thought to be criminals. Your whole history consists of these criminals. Your history is not the history of humanity because it is not the history of humanness. How can it be the history of humanity? It is not the history of humanity, it is only the history of politics, political conflicts, struggles, wars.

It is as it you write the history of robbers and murderers and you call it the history of humanity. The revolutionaries are great murderers, they are no ordinary murderers -- otherwise they would have been in the jail or sentenced to death. They are powerful people. They possess power. Until their power goes, they are worshipped like God. But their power goes sooner or later. A day comes when Hitler is no longer honoured; he becomes an ugly dirty name. A day comes when Stalin is no longer honoured. Just the reverse happens.

But with the other dimension, the religious dimension, of the myth -- the ascetic, the self-torturer, the masochist -- people never come to know their reality because they never torture anybody else. They torture only themselves. And people go on respecting them. People respect them very much because they are not harmful to anybody except to themselves. That is their business. The ascetics have always been wor-shipped. But ascetism is a kind of neurosis; it is not normal.

To eat too much is abnormal; to fast is also abnormal. the right amount of food is normality. To be in the middle is to be normal. To be exactly in the middle is to be healthy and whole and holy.

If you go to one extreme, you become a politician. If you go to the other extreme, you become a religious fanatic, an ascetic. Both have missed balance.

So the first thing to be understood is that the religion that we are creating here -- and it has to be created again and again because it becomes corrupted again and again -- the religion that we are invoking here is not political and is not in the ordinary sense even religious. It is neither sadistic nor masochistic. It is normal. It is to be in the middle.

And what is the way to be in the middle? The way to be in the middle is to be in the world but not to be of it. To be in the middle means to live in the world but not to allow the world to live in you. To be exactly in the middle and to be balanced means you are a witness to all that happens to you. Witnessing is the only foundation for a real authentic religion. Whatsoever is, has to be witnessed -- joyfully, ecstatically. Nothing has to be denied and rejected. All denial, all rejection, will keep you in limits and you will remain in conflict. Everything has to be accepted as it is.

And you have to be a watcher. Pleasure comes -- watch. Pain comes -- watch. Neither be disturbed by pleasure nor be disturbed by pain. Let your calm remain unperturbed. Let your silence, your tranquillity, remain undisturbed. Pain will come and go and pleasure will come and go. Success will come and go and failure will come and go. And soon you will come to understand the point that it is only you who remains. That is eternal. This witnessing is eternal.

The contents that flow in the consciousness are temporary. One moment they are there, another moment they are gone. Don't be worried about them; don't be either in favour of them or against them. Don't try to possess them, don't hold onto them, because they are going to go. They have to go. It is the very nature of things that they cannot be permanent.

Something pleasant is happening. It cannot be permanent. It will have to go. And following it, something unpleasant is already getting ready to happen. It is the rhythm of life -- day and night, life and death, summer and winter. The wheel goes on moving.

Don't hold on and don't try to make something very, very permanent. It is not possible. The more you try, the more frustrated you will become, because it cannot be done. And when it cannot be done, you feel defeated. You feel defeated because you have not understood one simple thing: nothing can be static. Life is a flux. Only one thing is eternally there and that is your consciousness, that innermost watcher.

Sufis call it 'the watcher on the hills'. The valleys go on changing but the watcher remains on the top of the hill. Sometimes the valley is dark and sometimes the valley is light and sometimes there is dancing and singing and sometimes there is weeping and crying -- and the watcher sits on the hill-top and just goes on watching.

By and by the content of consciousness does not matter Only consciousness becomes significant. That is the essential foundation of all true religion. And this is the understanding of the Sufis.

Before we enter into this small parable today. Let me tell you that there are four ways to approach truth, to be connected with truth.

The first is known in the East as KARMA yoga -- the way of action. Man has three dimensions in him: action, knowing, feeling. So three ways use these three directions: action, knowing feeling. You can act, and you can act with total absorption, and you can offer your act to God. You can act without becoming a doer. That is the first way -- KARMA yoga: being in action without being a doer. You let God do. You let God be in you. You efface yourself.

In this, the path of action, consciousness changes the content. These two things have to be understood: consciousness and content. This is all that your life consists of. There is something which is the knower in you and something which is the known. For example, you are listening to me. Now two things are there: whatsoever I am saying will be the content, and whatsoever you are inside, listening, watching, that is the consciousness. You are looking at me. Then my figure in your eyes is the content and you, who are looking at that figure in the eye, are consciousness -- the object and the subject.

On the path of action, consciousness changes the content That is what action is. You see a rock. Somebody may stumble upon it -- because it is getting dark, night is falling. so you remove the rock from the path. This is action. What have you done? Consciousness has changed the content.

On the path of action, content is important and has to be changed. If somebody is ill and you go and serve him and you give him medicine, you are changing the content. If somebody has fallen in the river and is drowning, you jump in and you save him from drowning. You have changed the content.

Action is content-directed. Action is will -- something has to be done. Of course, if the will remains ego-oriented, then you will not be religious. You will be a great doer, but not religious. And your path will be of action but not towards God. When you allow God to become your will, when you say, 'Let thy will be mine,' when you surrender your will to the feet of god and his will starts flowing through you, then it is the path of action -- KARMA yoga.

The goal of KARMA yoga is freedom, moksha -- to change the contents so much that nothing antagonistic is left there, nothing harmful is left there; to change the content according to your heart's desire, so that you can be free of limitations. This is the path of Jainism, yoga, and all action-oriented philosophies.

The second path is the path of knowledge, knowing -- GYANA yoga. On the second path consciousness is changed by the content. On the first, content is changed by consciousness; on the second it is just the reverse -- consciousness is changed by the content.

On the path of knowledge you simply try to see what is the case -- whatsoever it is. That's what Krishnamurti goes on teaching. That is the purest path of knowing. There is nothing to be done. You have just to attain to clarity, to see what is the case. You have just to see that which is. You are not to do anything. You have simply to drop your prejudices and you have to drop your concepts, notions, which can interfere with reality, which can interpret reality, which can colour reality. You have to drop all that you carry in your mind as A PRIORI notions -- and then let the reality be there. Whatsoever it is, you just see it. And that changes you.

To know the real is to be transformed. Knowing the real as the real, you cannot act in any other way than the way of reality. Once you have known the reality, reality starts changing you. Consciousness is changed by the content.

The goal of the path of knowledge is truth. The goal of KARMA yoga, the path of action or will, was freedom. The goal of the path of knowing -- Vedanta, Hinduism, Sankhya, and other paths of knowing, Ashtavakra, Krishnamurti -- is truth, BRAHMAN. Thou art that. Let that be revealed, then you become that. Once you know that, you become that. By knowing God, one becomes God. Thou art that -- that is the most essential phenomenon on the second path.

The third is BHAKTI yoga -- the way of feeling. Love is the goal. Consciousness changes the content and the content changes consciousness. The change is mutual. The lover changes the beloved, the beloved changes the lover. On the path of will, consciousness changes content, on the path of knowing, content changes consciousness; on the path of feeling, both interact, both affect each other. The change is mutual. That's why the path of feeling is more whole. The first path is half, the second path also half, but the path of love is more round, more whole, because it has both in it.

Vaishnavas, Christianity, Islam, and other paths; Ramanuja, Vallabha, and other devotees -- they say that subject and object are not separate. So if one changes the other, then something will remain unbalanced.

Let both change each other. Let both meet and merge into each other, let there be a unity. As man and woman meet and merge into each other, let there be a unity. As man and woman meet and there is great joy, let there be an orgasm between consciousness and content, between you and reality, between that and thou. Let it not be only a knowing, let it not be only partial -- let it be total.

These are the three ordinary paths. Sufism is the fourth. One of the greatest Sufis of this age was George Gurdjieff. His disciple, P. D. Ouspensky, has written a book called THE FOURTH WAY. It is very symbolic.

What is this fourth way? If it is neither of action, nor of knowing, nor of feeling -- because these are the three faculties -- then what is this fourth way? The fourth way is the way of transcendence. In India this is called RAJA yoga -- the royal path, the fourth way. Neither consciousness changes the content, nor the content changes consciousness. Nothing changes nothing. All is as it is with no change. Content is there, consciousness is here, and no change is happening. No effort to change is there.

This is what I mean by being. With all the three paths something remains in the mind that has to be done. With the fourth, all becoming disappears. You simply accept whatsoever is. In that acceptance is transcendence. In that very acceptance you go beyond. You remain just a witness. You are no longer doing anything here, you are just-being here.

A goal is not possible with the fourth way. There is no goal. With the first, the goal is freedom; with the second, truth; with the third, love. With the fourth there is no goal. Zen and Sufism belong to the fourth. That's why Zen people say 'the pathless path, the gateless gate' -- because there is no goal. The goal-less goal. We are not going anywhere. We are not striving for anything. All that is needed is already here. It has been here all along. You have just to be silent and see. There is no need to change anything. With the fourth, the myth of change disappears.

And when there is no need to change, joy explodes -- because the energy that gets involved in changing things is no longer involved anywhere; it is released. That released energy is what is called joy.

Sometimes it happens to you too, unknowingly. Sometimes sitting alone, doing nothing, you feel something happen. You cannot believe what it is. You cannot even trust what it is. It is so incredibly new, so unknown. It happens to everybody -- in rare moments, for no reason at all. You cannot figure it out; you cannot reckon why it has happened.

You have been Lying in your bathtub and suddenly something happens. The mind is not rushing in its usual way; the body is relaxed in the hot water. You are not doing anything; you are just being there. suddenly it comes -- the silence4 of the house, the birds singing outside, the children playing in the street. All is there as it has been, but with a new quality. There is great restfulness, a relaxation. Something in you is no longer striving for anything. You are not goal-oriented, you are just herenow.

If you start thinking about what it is, you miss it immediately. If you start trying to get hold of it again, you will never get hold of it again. It comes when it comes. It comes when the right situation is there. But you cannot create that right situation. If you try to create it, you will fall into one of the first three ways. If you try to change the content, you will become a follower of the path of action. If you try to change your consciousness through the content, you will become a follower of the second path -- the path of knowledge. If you try to make both meet and mingle and merge, then you will become a follower of the third path.

But if you don't do anything -- not willing, not knowing, not feeling -- if you just relax, then there is witnessing. Witnessing is not knowing; witnessing is totally different. In fact, it cannot be said that you are witnessing. You are not doing anything -- not even witnessing. You are just there. Things are happening. Suddenly a bird starts singing outside and you hear it -- because you are there, you hear it. There is no effort to hear it, there is no deliberate concentration for it.

Just the other day I came across a Shankhya sutra of immense beauty: DHYANAM NIRVISHAYAM MANAH -- that's how Shankhya sutras define DHYANA. Meditation is mind without thoughts, without feelings, without will. Meditation is consciousness without any striving. DHYANAM NIRVISHAYAM MANAH. There is no longing for any object. You are not striving for anything. Then you are in DHYANA, then you are in meditation. You are not doing anything; on no plane are you doing anything. All doing has simply disappeared. there is utter silence inside you, and absolute rest.

Let this word 'rest' be remembered by you. Relaxation. You cannot do it, remember. How can you do it? If you do it you cannot relax, because then relaxation becomes a goal and you become a doer. You can only understand it. You can only allow it to happen; you cannot do it, you cannot force it. It has nothing to do with your doing. You can only understand how it happens and you can remain in that understanding. And it comes.

DHYANAM NIRVISHAYAM MANAH. When the mind is, with no desire, no object, no goal, not going anywhere, then how can it be tense? It is not a state of concentration . It is not concentration at all because concentration will need striving; concentration is a kind of tension. It is not even attention, because attention is also a kind of tension.

The Encyclopaedia Britannica defines the word 'meditation' as concentration. That is absolutely wrong. Meditation is not concentration. Concentration means mind striving, forcing, willing, trying to do something. Putting one's whole energy into one direction -- that's what concentration means. Meditation means you are not putting your energy into any direction; it is simply overflowing. It is not going in any particular direction, it is simply overflowing like a fragrance, a fragrance overflowing from a flower, unaddressed -- neither to the north nor to the south. It is not going anywhere, or, it is going everywhere. Wherever the winds will take it, it is ready to go. It is utterly relaxed.

This moment happens sometimes to you. I would like you to remember that it is not something rare that happens only to religious people. It happens in ordinary life too but you don't take note of it. You are afraid of it.

Just a few days ago, I received a letter from a woman. She had been here, then she went home. For six months she was trying and trying to meditate and it did not happen according to her idea of meditation. She must have had some desire about what it should be like. She must have had some expectations, and it was not happening.

She has written a letter to say that one day she was just sitting in the room. There was nothing to do. The husband had gone to the office; the children had gone to school; the house was empty. She was just sitting, not doing anything, there was no desire to do. She was just sitting in the chair with closed eyes -- and it happened. It was suddenly there, with all its benedictions. But she became frightened. She became frightened because when it happened suddenly a fear came to her -- because it was there, meditation was there, but she was not there. That became a great fear and she simply pulled herself out of it. It felt as if she was disappearing.

Yes, it happens. Your ego cannot exist there. Your ego is not possible there. Your ego is nothing but all your tensions together. Your ego is nothing but a bundle of past tensions, of present tensions, and of future tensions. When you are non-tense, the ego simply falls to the ground in pieces.

She became afraid. For six months she had been trying to meditate and nothing was happening, and then one day it happened. It came while she was completely unaware of it. She was taken aback. It was there. And she had been provoking it and desiring and asking and praying, and it had not come. And then it came. But she missed. It was there but she became frightened. It was too much. She felt as if she might disappear into it and might not be able to come out of it. She pulled herself out of it. Now she writes that she is crying and weeping, and wants it back.

Now this wanting it back won't help -- because it came that day without any wanting. Without any idea of what was going to happen, suddenly it came. It always comes like sudden lightning.

This is the fourth way, that's why it is called RAJA yoga -- the royal path. The king is not supposed to do anything. Servants do. The king is not supposed to do anything. He simply sits on his throne and things happen. There are so many people to do it. That's why it is called RAJA yoga -- the path of the king. The other three are ordinary; the fourth is really exceptional. The king is not expected to do anything; he simply sits there relaxed. That's what we mean by one who is a king. Doing has disappeared, knowing has disappeared, feeling has disappeared -- the king is utterly relaxed. In that relaxation it happens.

Sufi and Zen are RAJA yogas -- the royal paths. Neither consciousness changes the content nor the content changes consciousness. This is the fundamental principle: nothing changes, there is no change happening. Things are. The flower is there and you are there. You don't change the flower and the flower does not change you. Both exist together. It is existence with no motive.

Zen people call it nirvana, the goal, the no-goal -- nirvana. One simply ceases to be. the word 'nirvana' is beautiful. It means: as if somebody has blown out a candle. Just a few minutes before it was there, the lamp was burning bright, and then you blew it out. Now the flame has disappeared into the infinity. It has become part of the cosmos. You cannot find it. You cannot trace where it has gone, where it is. It has simply disappeared.

There is a Sufi parable.

A Sufi mystic was entering a village and he came across a small boy who was carrying a lit candle. The boy was going to the mosque. The night was coming and the boy was going to the mosque to put the candle

there -- as an act of worship.

The mystic saw the boy, the innocent boy, his face lighted by the light of the candle. The mystiC asked the boy, 'Have you yourself lighted the candle?' And the boy said, 'Yes, sir.'

The mystic jokingly asked, 'Then you must have seen from where the flame comes. Can you tell me from where the flame comes?' The boy laughed and blew out the candle and said, 'Now you have seen it going. Can you tell me where it has gone?'

Nobody knows from where it comes and nobody knows to where it goes. It comes out of nothingness or out of all -- which means the same -- and it goes back into nothingness or into the all -- which is the same. That is nirvana.

Sufis have the word for it -- FANA. It means exactly the same. One is utterly lost.

There is no need to do anything on the path of will or on the path of knowledge or on the path of feeling. Nothing is needed to be done -- because if you do something you will remain, you will persist a little. Something of the ego may linger on. No change, no improvement, no effort to make you better is needed -- just be.

Mohammed says: 'Be in this world as a stranger or as a passer-by.' Be in this world but don't be of it. Be in this world but don't allow the world to be in you. 'Be for this world as if thou were to live a thousand years, and for the next as it thou were to die tomorrow.' Live this moment as if you are going to live forever and yet be mindful that the next moment may not come. So live totally, and yet remain a witness. Be involved in it, but still keep yourself like a watcher on the hill.
That is what Junaid was doing.

Now this story.

THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION...

Sufis always teach by demonstration. There is no better way. So it always happens that when outsiders come to a Sufi Master, they are always puzzled -- because they cannot understand what is happening. They don't know the whole story. They only take the fragment that is in front of their eyes. It may be a demonstration. It may be something in which the disciples and the Master know what is going on.

Gurdjieff used to do that. And outsiders were always puzzled. And there are hundreds of books written on Gurdjieff by outsiders. Naturally they are all against him, because they don't know the whole story. It is only possible for art, insider to know the whole story.

For example, if you had suddenly reached Gurdjieff, you might have been surprised. He might have been shouting -- humiliating somebody, using abusive words. He was a past master in using abusive words. And when he was in a rage, he was really in a rage -- it was as if he was going to murder.

If you saw it, naturally you would wonder what kind of Master he was. He did not seem to be at all enlightened -- because you have a certain idea about enlightenment: that the Master will be such and such. He should fulfil your expectation. But Masters don't exist to fulfil your expectations. They have something else far more important to do than to go on fulfilling your expectations. They are not here for that kind of work. They are not asking for your respect or for any respectability. They are not bothered by public opinion; they are not asking for your vote. They are doing something which is immense, which is possible to understand only when you are an insider.

The insider knows on whom Gurdjieff is throwing all kinds of abuse. He knows -- or maybe in some moments he knows and in some moments he also misses. There are some moments when you will feel, 'What kind of man is this? Why is he abusing me so hard? What have I don?' You may have done a very small wrong, negligible, and he is being mad out of all proportion -- as if you have committed a sin. Sometimes even the insider may miss. But the insider will be able to remember. Gurdjieff has said, 'You have to be watchful. I will provoke you. I will provoke you in many ways, so that you can lose your watchfulness.'

Now something is transpiring between Gurdjieff and his disciple. You as an outsider will miss it. He is not in rage. The rage is just acting, and the disciple is being provoked into being angry. If the disciple gets angry, he misses the point. He loses an opportunity. If the disciple remains calm and quiet, watchful; does not allow the content to change this consciousness; and does not try in any way to change Gurdjieff and his

behaviour -- that is consciousness trying to change the content.... The content is there -- Gurdjieff is mad. So okay, Gurdjieff is mad. And one is there watching -- neither the consciousness is affecting the content nor the content is affecting the consciousness. And you cannot deceive Gurdjieff -- because a slight change in your consciousness and your whole behaviour changes. Your face changes, your aura changes, your energy pattern changes -- you are no longer the same person.

If the disciple can remain undisturbed, unperturbed, can remain as he was before Gurdjieff started going into this rage, he has taken one step into the inner journey. He has come closer to the Master.

But it will be difficult for people who come from the outside. If you had gone to Gurdjieff.... It was a rare phenomenon. Every night he would invite all his disciples. The whole community would gather together. And there would be eating and drinking -- so much that anybody from the outside would think that these people were just mad. What were they doing? And Gurdjieff would go on forcing people to eat and to drink. He would force people to drink so much alcohol that you would think that this was an epicurean phenomenon. What kind of religion was this? Just eat, drink, and be merry? And that too was going to extremes. And Gurdjieff was very insistent about going on drinking. He himself used to drink as much as a man could drink, but he was never drunk. That was the whole point. He would tell the disciple to drink.

And there comes a point when you lose control. Immediately your reality comes up, surfaces. You can never see the real person unless he is drunk. People have repressed themselves so much that only alcohol can bring them up from their repressions. It was one of the greatest experiments ever done by any Master.

In the East we know it has been done by tantricas down the ages, but Gurdjieff was the first man to do it in the West. Whenever he saw that a disciple had drunk too much and had come to his reality -- that now he was no longer the same person that he was pretending to be -- then he would watch. Now he could be helpful. Now he knew your unconscious. What psycho-analysis does in years, he did in one day. Psychoanalysis goes on poking you to bring your unconscious up. The psychoanalyst will sit, day in and day out, by the side of the couch and listen to all kinds of nonsense and rubbish, for years -- just to help you to go on throwing out rubbish. By and by the real will start-coming up. When the top rubbish is thrown out, then the inner rubbish-will start coming up. But it takes years.

Gurdjieff used to do it in a master-stroke, in a single day. The first day the disciple was there, the first initiation would be through alcohol. The Master wants to know the unconscious immediately because there the real work is to be done. He does not want to waste time with the conscious personality. That is a -mask. Once he has known, then there will be no need. But he will take you into deep drunkenness.

Now, if somebody comes from the outside -- the so-called religious people -- they will be puzzled, very puzzled. What is happening! If somebody comes who has been tasting. Gurdjieff will give him too much to eat, and if somebody comes who has been eating too much, he will put him on a fast. He will disturb your old patterns, because when patterns are disturbed, your reality comes up. It is like changing gears. When you change one gear to another, just in the middle you have to pass through the neutral.

If a man -- for example, a Jaina -- has never eaten meat in his whole life and he goes to Gurdjieff, Gurdjieff will force him to eat meat. This is destroying his whole personality. For fifty years he has not eaten, neVer touched, maybe has never seen, meat. Now his whole personality will revolt. He will feel nauseous. The very idea may be nauseous.

My own grandmother, when she was alive, would not even allow tomatoes in the house because they looked like meat. That was her idea. Tomatoes -- such innocent people! They were not allowed in the home.

So if a person who has not even eaten tomatoes is forced to eat meat, you can understand what turmoil the Master is throwing him into. He is putting him upside-down. it will really be a destruction of all his patterns. He will vomit, he will fall ill, he may have fevers, he may have nightmares -- but this will destroy all his learned patterns and he will become again a child. And from there work can start.

If a man has been eating meat, drinking, Gurdjieff will put him on vegetable food. He will tell him not to drink at all. He will make him a vegetarian, a teetotaller -- he will force him to be as holy as possible. The technique is the same -- to disturb the past, to put things upside-down so that the facade no longer functions and the mask can be removed and the reality can be seen.

A Master has to put his disciples into their childhood again because from there they have been distracted. Somebody has become a Mohammedan, somebody has become a Hindu, somebody has become a Christian -- from that moment they have been distracted. The Master has to put them back into their childhood so another kind of life, another kind of reality, starts growing.

THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION, THROUGH A METHOD IN WHICH HE ACTUALLY LIVED THE PART WHICH HE WAS TRYING TO ILLUSTRATE. THIS IS AN EXAMPLE....

He will live the part that he is going to illustrate. But how can an outsider know it -- know what is going on? It is a drama. It is a psychodrama. Only the people who are inside, who know the inside information -- what is going on -- will be able to see. Even they may miss many times. Suspicion will arise even in them.

For example, a naked woman is dancing. There are wine flasks. Wine is being poured into glasses, is handed over to people. There is luxury all around. There is dancing and music -- a kind of orgy is going on. And Junaid is sitting just in the middle of it -- the master of the ceremony.

You see it. And you have an idea of how a Master should be. It is very rare to find a man who does not come with any idea. It is natural. It can be forgiven. Everybody comes with an idea. If a Christian comes to me, he has the idea of Christ. He starts looking at me -- am I behaving like Christ or not? If he feels I am not, then I cannot be anything. A Jaina comes; he has the idea of Mahavira. He looks; he is expecting me to behave like a Mahavira. I am neither Christ, nor Mahavira, nor Buddha -- I am just myself. I exist in my own right. I have no borrowed authority; my authority is my own. But people come with ideas. They have been trained. So it becomes very difficult. They look from the prejudices, hidden behind the prejudices. If I fulfil their prejudice, then it is okay; if I don't, then they will think that this is not the Master, this is not the true Master. They will have to go somewhere else.

And remember, no true Master has ever fulfilled anybody's desire. He cannot, if he wants to help you. He has to annoy you, he has to shock you. He has to be shocking because his whole work is to shock you into awareness.

ONCE HE WAS FOUND BY A NUMBER OF SEEKERS SITTING SURROUNDED BY EVERY IMAGINABLE LUXURY.
THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.

Now Junaid is one of the greatest Sufi Masters. An ordinary man will fulfil your desire -- in fact, only an ordinary man will fulfil your desire, he will pretend to be whatsoever you can expect him to be -- but no real man is going to be defined by you. He remains indefinable. No real man can be put into categories. He remains uncategorised. A real man is like mercury -- you cannot hold him in tight compartments. A real man is freedom. If you want to see the real Master, you will have to put all your notions aside.

And how can you have the right notion? You don't even know who you are, and you pretend to know what a Master should be! You are completely oblivious of your own reality and you want to believe that you can know the ultimate reality or the ultimate expression of reality. It is pretentious, and it is dangerous, and only you will be the loser. If you want to seek the real Master, you will have to drop all expectations. You will have to go nude, naked. You will have to go without any mind -- only then is there any possibility of any contact.

Just the other night a young man took sannyas. I was watching him. He was very closed. I was watching him. Whatsoever I said to him -- and I talked to him for almost half an hour -- was not heard by him. I was watching. His ears were closed. His mind was very much clouded. And then finally I asked, 'Have you something to say to me?' He said, 'Yes, I am a Christian, how can I have two names? I have been given a Christian name, I have been initiated into Christianity. And you are giving me another name. Now there will be difficulty.'

I was watching -- he had not heard a single word. I asked him, 'If you really know that you are growing, if you know that you are silent, happy, blissful, if by being a Christian you are contented, then there is no need to be a sannyasin. You are already a sannyasin. Why have you come here then? For what? If things are going perfectly well wherever you are, be there with all my blessings. Why have you come for sannyas? Nobody has asked you. You have come on your own. You have asked me to initiate you and now you bring a problem. If you are not growing, if yoU are not happy where you are, then drop the past.'

Now this young man is carrying a notion. He thinks he is a Christian. How can you be a Christian if you have not contacted Christ? The so-called priest in the church cannot make you a Christian. Only when you partake of Christ do you become a Christian. The ordinary priest himself is not a Christian -- what to say

about the ordinary man? Even the Vatican pope is not a Christian. He cannot be -- because to be a Christian does not mean to belong to a church, it means to enter into Christ-consciousness.

Jesus is not the only Christ. Buddha is also a Christ, so is Mohammed, so is Junaid, so is Kabir and so is Nanak. Christ is a state just as Buddha is a state. It is the same thing; it is the same state. These two names indicate the same state. Jainas call it the state of Jina, the conqueror -- because they follow the path of will. Buddhists call it the state of Buddha: the state of awakening, awareness, witnessing. They follow the fourth path. Christ is a state, the ultimate state -- when you are no longer a man but you become God, when you transcend humanity, when you surpass humanity.

But you can become a Christian only if yoU partake of a Christ -- otherwise your Christianity will be false and your false Christianity will prevent you from making contact with any living Christ. But people come with their minds. It can be understood, it can be forgiven, but forgiving does not mean that you have to cling to it. It has to be dropped.

Now this young man can become Christian for the first time -- if he enters me and allows me to enter him. For the first time he has come around a Christ-consciousness, but he is afraid. He is afraid because he is a Christian and naturally he cannot think of me as Christ because he has an idea of Christ. If he sees me crucified only then will he believe -- but then it will be too late.

And I am not going to repeat the drama! Once, it is good twice, it is boring!

Now these seekers came to Junaid. Junaid was sitting surrounded by every imaginable luxury. They must have interpreted. They must have been shocked and annoyed. What kind of Master is he?

Just the other day Maitreya brought me a Hindi magazine. They have written an article against me as the cover story. And on the cover page the title is: WHAT KIND OF GOD? Naturally, they have a certain idea -- what kind of God? I am not Rama, I am not Krishna, I am not Mahavira -- so what kind God am I? And these are the same people who, when Mahavira was there, were asking, 'What kind of God?' -- because he was not Rama and he was not Krishna. And these are the sane people who, when Krishna was there, were asking, 'What kind of God?' -- because he was not Rama. These are the same people who go on asking again and again. Rama is never repeated. Nothing is ever repeated. This existence is so unique and so beautiful.

So if you want to make contact with reality, you will have to drop notions. We all have notions.

The Sunday-school teacher asked her class to learn an appropriate phrase from the Bible and recite it as they were putting their pennies in the collection box.

On the following Sunday little Lucas came up with, 'It is more blessed to give than to receive,' as he dropped his penny in the box.

Richard's quotation was, 'The Lord loveth a cheerful giver.' This too was well received.

And so on down the line to little Lloyd. As he grudgingly made his contribution, he mumbled, 'A fool and his money are soon parted.'

Now all three boys had looked in the Bible, in the same Bible, but they had found three different quotes. When you look, you always find something that reflects you.

Father Duffy and Rabbi Muchnik were chattering at a town meeting.
'Could I ask you a question?' enquired Father Duffy.
'Of course,' said Rabbi Muchnik.
'It has always been my understanding that the apostles were Jews. Isn't that correct?'
'Absolutely right!' replied the Rabbi.
'Then how the deuce did the Jews let go of a good thing like the Catholic Church and let the Italians grab it?'

Now that is a relevant question. How did the Jews allow such a beautiful business to be lost? The richest business in the world is the Catholic Church. The question is relevant -- how did the Jews allow it to be lost? How did they miss it? This is not very Jewish.
Our minds work continuously.

In a small class the teacher asked, 'Who is the greatest man in the world?'
One boy said, 'Abraham Lincoln.'
Another boy said, 'Mahatma Gandhi.'
Another boy said, 'Washington.'

Another boy said, 'Karl Marx.'
And so on and so forth.

And then came the little Jewish boy who said, 'Jesus Christ.'

The teacher was surprised and said, 'Aren't you a Jew? How come?'

The little boy said, 'In my heart of hearts I know that the greatest man in the world is Moses -- but business is business.'

Whenever you interpret something, rather than thinking that it is objective, always remember it is a reflection of your mind.

Now these seekers were very puzzled at seeing the luxury and Junaid sitting there. These people must have been very, very attached to things; these people must have been very, very desirous of having, possessing; these people must have been very, very materialistic. Seeing Junaid surrounded by all these luxuries, a deep jealousy must have arisen in them which was not visible to them. and whenever people are very indulgent they have a religious idea that people who are indulgent are not religious. How can they be religious? They are indulgent. So people who are religious must be far away from all kinds of indulgence. If you are too much of a money maniac, then you will have an idea that the real man of God will not have any desire for money.

This has to be understood. You always put the opposite higher than you because you condemn yourself utterly. You know that you are mad about money, so immediately the idea comes, 'So he is just like me. He is nothing special. He is just like me.' If you are too sexual, if your mind is continuously fantasising about sex and you see Junaid sitting with a beautiful woman, immediately Junaid is condemned in your mind. So he is just like you. This is what you would like to do -- so what is the point of making this man your Master?

People go on searching for the opposite. People only respect the opposite. This has to be understood -- this tendency. People are attracted by the opposite but the opposite cannot change you -- because the attraction of the opposite is a very natural law. Man is attracted to woman; woman is attracted to man. The poor is attracted to the rich and -- you will be surprised -- the rich is attracted to the poor. Rich people always think that the poor are enjoying great things -- they have beautiful sleep, they have good appetite. Rich people always think that there is great)oy in living in nature -- in living in a hut, in a cottage. Rich people always think that in small villages far away there is joy and bliss. In great cities how can there be joy? They live in the great cities and they hanker for the village.

And ask the villager. He hankers for Bombay, New York London. His hankering is to reach the biggest city possible. His hankering is to live in a big skyscraper. He wants all that the rich people have.

Remember, rich people are interested in the poor -- so whenever they see an enlightened person living in poverty their heads bow down. They say, 'This is the right thing.' If they see a JANAK, a rich man, enlightened, they cannot believe it. It is impossible for them. Their understanding becomes a barrier.

Now an enlightened person has no bondage. He can live in poverty if he feels this is going to help his disciples; he can live in riches if he feels this is going to help his disciples. His whole life is a teaching. It is a deliberate device. It is a situation. It depends on him what he chooses. He has no bondage to anything. And he can change from one to another. He is utterly free.

They thought that this was not the right man. They left Junaid. They missed a great opportunity.

THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.

They must have thought that this was the right man. They were all worldly people. Seeing Junaid surrounded by worldly luxuries they thought that he was just like them.

Look into your so-called religious people and see who they respect -- you will be surprised. For example, in India, the Jainas are amongst the richest people. They are the Jews of India. They have all kinds of luxuries. It is a small community but it has one of the biggest portions of this country's wealth. See their saints. They are naked; they don't possess anything. This is rare. The community is rich and the community worships somebody who is absolutely naked, possesses nothing. It looks strange logic but it is not. The opposite is attractive.

The rich people can only worship the poor. They live in luxury; they can only worship somebody who lives in austerity. If you want Jainas to be your disciples, you will have to become a a masochist. You will have to torture yourself. The more elan and thin you become -- just bones -- the more and more respect will be coming to you. You will have to commit slow suicide. The more dead you are, the more people will be coming to worship you.

And this is strange! These people are living wealthy, rich lives. But the opposite attracts. It is always the opposite that attracts.

Another example.... Mohammedans are poor people in this country. When their religious festival days come, they will purchase new clothes, new perfume. They will prepare good food for themselves and invite friends. When the Mohammedans' religious function comes, they will wear new clothes because that is the only time they purchase or they can purchase. Then the whole year they will use the same clothes. And they will prepare good sweets. delicious foods, invite people. Those days will be of great joy. And they will spend money. They cannot afford to spend money the whole year round -- only once or twice in a year.

Now the Jainas, the richest community in India, when their religious festival days come, they fast. They don't eat at all! The whole year round they eat too much. Jainas are the only people in India who go on diets. They eat too much. They are the only people who are interested in naturopathy. And when their religious days come, they fast. On their religious days, they live very saintly lives. They will not use their ordinary clothes, they will use just white clothes..They will look saintly. They will go in saintly robes to their temples. This is only for ten days -- the whole year round they are just the opposite.

What is happening? The opposite attracts. Remember always that just because something is opposite to you, it does not mean it is true. It may be opposite to you, but it may not be opposite at all. Or the person who is being opposite to you, may just be trying to attract your respect. It is very easy to gain respect by just becoming opposite to people.

And people very, very much respect those who are maso-chistic. They think this is great. They are torturing themselves for the other world. Their sacrifice is great. It is nothing! It is simply neurosis! Those people are ill. They need psychiatric treatment -- because it is natural to be joyous, to be healthy, to be hungry, to eat. It is natural to live comfortably. It is unnatural to create discomfort. It is very normal to find a way of life which is less and less inconvenient. A person who seeks inconvenience is somehow pathological.

So they left the presence of Junaid and they came to a very, very ascetic and austere man WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER. It appealed to them.

THE SPOKESMAN OF THE SEEKERS SAID, 'YOUR SIMPLE MANNERS AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.'

-- as if they knew what truth was and what the path of truth was; as if they knew what was transpiring there between Junaid and his disciples; as if they knew that it was a psychodrama. They knew nothing. From the very outside they judged. Never judge anything from the outside.

And when you go inside, the deeper you go, the more totally different will be the vision. Then you will see the real; then you will see what reality is. Never watch it from the outside.

It happens here every day. People come to watch. They see you dancing, singing, and they say, 'What is this? Dancing and singing? How is dancing and singing related to religion?' They have a certain idea that religion means that somebody should be sitting under a tree with closed eyes, in a yoga posture. If people see you all sitting here under trees with closed eyes in yoga postures, then we will be mobbed. Then the whole country will start rushing here. So many saints!

But I prevent them. I have my own devices -- simple devices! If they see a man and woman holding hands, they escape! This is not the place. This is what they always wanted to do and have not. They feel jealous -- 'This can't be a religious place. These people are just living in the world, being very worldly -- laughing, dancing, singing, loving.' This is not their idea of religion.

But they don't know what is transpiring here. It is possible that a man who is sitting under a tree with closed eyes in a yoga posture will be a murderer.

It happened once....

A man murdered somebody and escaped. The police followed him and were coming closer and closer. Then the murderer came to a river which was flooded. He was puzzled because he did not know how to swim and it was dangerous to go into the river.Looking around he saw a man, a saint, sitting under a tree. He had rubbed ashes on his body. So he threw his clothes in the river, became naked, rubbed ashes on his body, and sat under the tree. The police officers came and looked at these two great ascetic saints. They touched their feet -- in India that's how things are -- they touched their feet. The murderer laughed inside. This was a miracle! Just a few minutes ago they were after him. If he had been caught he would have been sentenced to death. But now they became his followers. They started coming to him for satsanga, to sit by his side. And in India every stupid person knows things about spirituality, so he started talking about spirituality. By and by greater officers came. Finally the king came. and when the king touched his feet he could not believe what was happening.

But this happens. You look only at the posture, you look only at the outside. It is possible that when people are dancing they may be in a state of utter silence. The music is outside, the noise is outside, their bodies are moVing, there is great movement, but there may be a point deep inside which is not moving at all. In fact, to attain to that point which is not moving, movement is the best background. When everything is moving around you, the wheel is moving fast, just at the centre of it -- the centre of the cyclone -- nothing is moving.

You may see a man sitting silently with closed eyes and he may be fantasising about women. And it is possible that a man may be holding the hand of his woman and may not be sexual at all in that moment. But that is something inner. In fact, as I see reality, to be with a loving woman and to be with a loving man is the best way to get beyond sexuality. If you love, sex disappears. If you have enjoyed, penetrated, got involved with love energy, sooner or later you will find that sex disappears. If you want to remain sexual, starve yourself of sex -- and you will remain sexual. And your mind will go on fantasising.

You can just try a small experiment. If you eat well -- I'm not saying too much, just the right amount, what Bud&a calls SAMYAK AHAR, right food, whatsoever is needed by your body -- you can forget about food. If you fast one day, you will think about food the whole day. And you will fantasise. Fantasy comes out of unlived experiences. Your so-called saints sitting under trees in austerity may be just the opposite. Deep inside they may be fantasising about all kinds of things, they may be fighting with them.

I am creating a totally different kind of situation -- where you are allowed to be natural so you can see everything that your mind wants to see. Then you can go beyond.

That was the situation -- but they missed. That's what was happening there. Junaid was sitting in luxury with his disciples, creating a situation in which they could become very, very silent and witness.

'YOUR SIMPLE MANNERS,' they said to the ascetic, 'AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.'
THE ASCETIC HEAVED A GREAT SIGH AND STARTED TO WEEP.

The ascetic knew far better about his own inside. He must have been a sincere man. Otherwise it is very difficult when people are respecting and worshipping you to say, 'No, you are wrong.' He must have been a sincere man.

'MY DEAR FRIENDS, SHALLOWLY INFECTED BY THE OUTWARD SIGNS WHICH BESET MAN AT EVERY TURN,' HE SAID, 'KNOW THIS, AND CEASE TO BE UNFORTUNATES! THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY. AND I AM SURROUNDED BY SIMPLICITY, BECAUSE I AM IMPERVIOUS TO SIMPLICITY.'

He said something tremendously meaningful, tremendously significant -- 'Know this. Don't be befooled by shallow, outward signs, otherwise you will remain always unfortunate. You will miss the real person because the real will not in any way fulfil your expectations. He has no obligation to fulfil your expectations. The unreal and the pseudo will always be ready to fulfil your expectations, and you will fall into the trap of the unreal. And you will remain unfortunate.'

He said, 'Know this, and cease to be unfortunate. Know one thing: that the outward is not a sign for the inward.' If you want to see the inward, you have to see it directly, immediately. You are not to see from the outward signs.

'THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY.'

He can be surrounded by luxury because he can remain beyond. He is impervious to it. There is no passage inside his being for luxury to enter and affect him. He is a watcher on the hills. He is there and yet not there. Luxury is surrounding him but he is not surrounded by luxury. That's why he is sitting there.
'And as far as I am concerned,' the ascetic said, 'I am surrounded by simplicity because I am afraid of luxury. I am still weak. I am still desirous. I am pretending to be simple. Junaid IS simple. He can afford to be surrounded by luxury because he is simple. He knows his simplicity cannot be destroyed and corrupted by anything. He is so beyond the material that it does not matter. The material matters no more. He can be in the marketplace and yet be in his deep meditation. I cannot afford that because I am not impervious to luxury. On the contrary, I am impervious to simplicity. Although simplicity is all around me it is not entering me. There is no passage.'

The man must have been an authentic, honest man. Of course, he was still moving in the wrong direction, but he was not a fake. He was moving in the wrong direction but moving with sincerity. When you move in the wrong direction with sincerity, sooner or later your sincerity will bring you to the right direction.

The story does not say anything else, but one thing is certain: this man understands Junaid. How long can he remain away from Junaid? He will have to go to the Master. And he understands his problem -- how long can he go on pretending by arranging simplicity around him? One day or other he will get out of it, and he will start looking for the right key. The right key is the fourth way.

The fourth way means content not affecting consciousness; consciousness not affecting content. The world is there, I am here. There is no bridge. There is no meeting. This is the path of Sufism, the path of Zen, the path of all essential religions.

Sufis: The People of the Path, Vol 2

Chapter #12
Chapter title: Different Breezes

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The first question:

I AM ALWAYS IN A HURRY AND ALWAYS WORRYING WHETHER I WILL BE ABLE TO REACH OR NOT.

There is nowhere to reach and there is no one to reach. The whole idea of the goal is illusory. Then you start living in the future, and the time is now, and the place is here. Then you start living there -- somewhere far away. Then and there become more important than now and here. That is the whole art of becoming miserable, that is the whole basis of anguish, anxiety. It divides you; it divides you from your present reality. The goal becomes more important and the moment becomes less important; and the moment is real

and the goal is just a dream. When you live for a dream you will suffer, because the dream cannot be fulfilled. The dream can never become reality; the dream will remain a dream. And you will be wasting precious life.

I am against all goals. God is not a goal, truth is not a goal. Truth is already here. If you are also here, there will be a meeting. But you are not here. God is waiting here for you and he never finds you here; you are somewhere else -- on some other planet, in some other time, in some other place. It is not a question of you going to God, the question is of you coming to God. It is not a question of going, it is a question of coming back home. God is waiting for you here.

And once you have this idea.... Everybody has it, because down the ages only one thing has been taught to man: that he has to become something, that he has to improve upon himself, that he has to progress. This idea has gone into your bones, into your very marrow. And it goes on driving you mad! It never leaves you at ease, it does not allow you rest. It is not possible to relax with this mind. But you have always been taught: push, rush, hurry, time is short and time is money. Push, hurry, do something before time is lost. What do you want to do? Be! And being is possible only herenow. Becoming is a poisoning idea. If you are in the trap of becoming you will remain neurotic.

There is nothing really that you need. All is already given to you. That which you want to become, you have been all along. Never for a single moment have you missed it. Even though you are in misery, never for a single moment have you missed your reality, your truth. How can you miss your reality and your truth?

I am not giving you a goal here, because all goal-orientation will make you more and more unhappy. I am making an effort to take all goals, all ideals, away from you, and to leave you herenow, in a totally different kind of space, a different presence. This moment is beautiful, this moment is perfect.

You ask me: I AM ALWAYS IN A HURRY, AND ALWAYS WORRYING WHETHER I WILL BE ABLE TO REACH OR NOT. Where do you want to go? What do you want to reach? The seeker is the sought. To know the one who is hidden inside you is all that is needed, and for that you need not go anywhere. For that you need not even open your eyes. For that you need not even take a single step. That's why Lao Tzu says, 'If you seek, you will miss. Don't seek, and you will find.'

Seeking is desiring. And once you start seeking you will go on going astray -- from one goal to another goal. Sometimes it is money that is the goal, sometimes it is power; then sometimes it is meditation and sometimes it is enlightenment and God and nirvana. The name changes but the goal remains. And you remain tense because time is slipping by. How can you avoid tension? Time is slipping by and the goal has not come yet, and life is becoming less and less. Energy is being lost and the goal has not come yet. How can you be happy? You become more and more hectic, more and more hungry for the goal. Death is coming and the goal seems to be nowhere.

Naturally, as you grow in age you become more miserable. It is not death that makes you miserable and it is not old age that makes you miserable -- it is the impossibility of the goal. When you are young you can hope. Enough time is there, enough energy is there, the body is healthy, and you have not tasted frustration yet, and dreams look beautiful. By and by, as you grow in age, you will grow in frustration. All dreams will break somewhere. And you will go on creating new illusions because you cannot live without an illusion. Death comes close and the goal does not come -- that is what misery is. That is what frightens.

But if you don't have any goal, you will not be frightened by death. If you don't have any goal, you will not be frightened by anything -- nothing can be taken away from you. You cannot miss in the very nature of things! It is impossible to miss.

The modern mind is even more addicted to goals because the modern mind is educated, civilised. The more you are educated, the more ambitious you become -- because all that education does is to create a subtle mechanism in you for ambition. Education corrupts you, corrupts your sources of joy, gives you great ambition, ego trips. The more the world has become educated, the more panicky people are -- and nobody is certain whether he is going to make it or not.

In Lewis Carroll's Alice's ADVENTURES IN WONDERLAND, there is this beautiful piece:

'Cheshire Puss,' said Alice, 'would you tell me please which way I ought to go from here?'

'That depends a good deal on where you want to get to, said the cat.

'I don't much care where,' said Alice.

'Then it does not matter which way you go,' said the cat.

'So long as I get somewhere,' Alice added as an explanation.

'Ah, you are sure to do that,' said the cat, 'if you only walk long enough.'

Where are you going? What is the goal? Once you have a goal in your mind you start seeking for means, ways, to reach the goal. Once you have an end in mind, you start looking for paths, methods, techniques. Goal-orientation creates the path, the method, the technique. Once the goal is dissolved, there is no need for any technique or for any method. Then suddenly you are here. And you are not missing anything. The idea of missing is created by the idea of a goal. Once you have a goal then you feel you are missing.

For example, if you have a goal that you need to have one million dollars, then you are missing -- because you don't have even one dollar in your pocket. And you need to have one million dollars. So you are missing one million dollars. The man sitting by your side who has not got that idea of one million dollars, who is not that mad, is not missing. Both are in the same situation, both may have the same kind of money, hut one is missing and one is not missing. It depends.

You are missing God because God has become your goal. You are missing enlightenment because enlightenment has become your goal. Nobody else is missing. Make a goal and that becomes the problem. If you listen to me rightly, drop the goal. Drop all goals. And you will not be able to miss. There is no way to miss then! How can you miss without having a goal in your mind? And when you are not missing, that is the state of being a God, or being in God. When you are not missing, that is what is called enlightenment. Enlightenment is not a goal. It is the understanding that there is nothing to miss because there is nothing to achieve.

Let me repeat it: enlightenment is not a goal. It is the understanding that there is nothing to achieve, nothing to miss. Then you are enlightened.

You can become enlightened this very moment. Nobody is barring the-path, nothing is hindering you. But the problem is with you -- that you want to become enlightened in the future. Even if I go on insisting that you can become enlightened right now, the question arises, 'Right now? How can it be possible? Give us a little time, we will have to prepare. We will have to get ready. We will have to do yoga ASANAS and Dynamic Meditation and Kundalini and things like that. Just give us a little time. How can we become enlightened just as we are?'

YOU ARE enlightened, that's why I say you can become enlightened right now. You have never been unenlightened ever! You have always have been enlightened all along. You just don t recognise the fact.

You ask: HOW TO BECOME...? And in that very how, you miss, you miss the whole point. There is no how to it. Once you start trying, then you are getting into difficulty.

Just the other night I was telling a story....

A Zen Master dropped his handkerchief and said to one of his disciples who was just sitting here, 'Try to pick up the handkerchief. Try to pick it up.'

Immediately the disciple picked up the handkerchief and gave it to the Master. But the Master was not happy. He dropped it again.

And he said, 'Listen to me, to what I am saying. Try to pick it up.' And the disciple again picked it up. It happened six times, and the Master dropped the handkerchief again and again. When he dropped it the seventh time it dawned upon the disciple what he meant. He was saying something absurd. He was giving a koan.

'Try to pick it up!' How can you 'try to pick it up'? Either you pick it up or you don't pick it up. How can you try?

Then he got the point that trying is not possible. Either you pick it up or you don't pick it up -- trying is not possible. Then he laughed.

And he said, 'I understand.' He bowed down, thanked the Master.

And the Master said, 'Remember, never try. Either do or don't do. There is no way to try.'

Either you are enlightened or you are not enlightened. There is no way to make efforts for it, there is no way to try. Trying brings tension. And you have been trying, you have been trying in many ways. When you miss from one way you think that way is wrong. No, sir, that way is not wrong -- trying is wrong. When you miss with one Master you think that this Master is wrong. No, not necessarily. The Master may not be wrong at all. Just because you were trying you missed.

You miss in the church so you go to the temple. You miss in the temple so you go to the mosque. You miss in the mosque so you go to the GURUDWARA. But you don't drop your addiction to trying. Neither the temple, nor the mosque, nor the church, nor the gurudwara is going to give it to you -- because you

already have it.

The only thing that is needed is an understanding of the absurdity of trying. This is a speed mania -- first trying, and then, naturally, the second idea comes automatically: to get there soon and fast. Who knows, tomorrow life may not be there. So first one starts trying, reaching, grabbing for the goal, and then one becomes interested in how to attain speed.

In day-to-day life, or in the so-called spiritual life, the problem is the same.

Just the other day I was reading: 'The average American spends fifteen hundred hours annually driving some seven thousand-odd miles and earning the capital needed to keep his vehicle in tow, shelter it, park it, and pay highway taxes. For each hour of his life invested, he covers only five miles in his car.

'In nations where highways are few, citizens cover such distances on foot. The difference between Americans and these backward, non-industrialised folk is that Americans spend twenty-five per cent of their time each day concerned with getting to and fro, and the walking citizens of other lands spend only five per cent.'

Now this great effort to reach there fast, with speed. has created only problems. It is ridiculous that the backward country people only give five per cent of their time to going to their work and coming back home, and the Americans give twenty-five per cent -- with all the modern techniques, speedy vehicles. This is ridiculous! What is the point of it all?

And this whole thing has happened because of speed -- you have to reach fast.

First, there is nowhere to reach. Second, there is no need to be so fast. Be on a pleasure trip. Let this life be a joyous journey to nowhere -- from nowhere to nowhere. You come from nowhere, you go to nowhere. In the middle you exist. You come out of nothing, you disappear into nothing. In the middle is the flash of being. Enjoy it while it is there. Celebrate it. Don't destroy it in reaching somewhere; there is nowhere to reach. And, more important, there is nobody inside to reach. The traveller exists not, the traveller is a myth. The pilgrimage is true but the pilgrim is false.

Look into your deep moments of joy and you will understand what I mean. When you are really joyous, there is nobody who is joyous in you; there is only joy. When you are celebrating, there is nobody who is celebrating; there is only celebration. When you are dancing, look within. There is nobody who is dancing, there is only dance. That's what Sufis call FANA -- there is nobody inside. it is all emptiness, it is all pure emptiness.

You create the goal, the goal creates the ego. Then the ego needs higher and greater and bigger goals. And bigger and higher goals create bigger and higher egos, naturally. A worldly man has money as the goal; his ego is not very big. But the spiritual man -- his ego is enormous, because he has a bigger goal. Money is below him, he needs God. Less than that is not going to satisfy him. Power and prestige are below him; he wants nirvana, enlightenment. So you will see more ego, more burning ego, in the spiritual man than in the ordinary, the worldly man. The worldly man is not so egoistic. His goals are very day-to-day things, trivia. With trivial goals you create a trivial ego; with great goals you create a great ego. With no goal, ego disappears -- fana, anatta -- no-self.

So try to understand how you go on creating misery by creating goals, how you go on creating ego by creating goals. It is a vicious circle. And then speed comes into the mind -- then you want to do it as fast as possible. First, there is no goal; second, there is nobody to achieve it; and third, you are creating another misery for yourself -- how to reach there fast. The goal exists not, the seeker exists not, and now there is this idea of speed. That creates more and more anguish. You cannot sleep, you cannot rest, you cannot love. How can you when there is so much left to be done, when the whole life seems to be a wasteland because the goal has not happened yet?

Understanding is conversion, understanding is what Sufis call TOBA -- a return, a hundred-and-eighty-degree turn. You simply see the point, and you laugh, and you can have a cup of tea.

That's what enlightenment is -- laughter, and a cup of tea.

The second question:

YOU BELIEVE THAT MAN SHOULD LIVE MORE MEDITATIVELY. HOW CAN THIS SOLVE LIFE PROBLEMS OR PREVENT WARS?

First, I don't believe a thing. I am not a believer at all. Never join the word 'belief with me.

It is not my belief 'that man should live more meditatively', it is my understanding that man can live only in meditation -- otherwise there is no life. Meditation is life. Not to be in meditation is not to live. Then you only pretend that you are living; then your life is just a mask. It has no authenticity in it, it has no depth; it is just the surface, the facade.

So first, I don't believe that man should live more meditatively. Second, I have no 'shoulds' and 'should nots'. Never bring those words in where I am concerned. I don't give you any 'should', because all 'shoulds' bring guilt. If I say that you should do this, I am creating guilt in you. If you cannot do it, there will be guilt. You will feel that you have missed something; you will become more miserable. And the 'should' means future. I am not concerned with the future at all. Look at the lilies in the field. They think not of the morrow, hence they are beautiful. Listen to the birds in the trees. They don't think of the morrow, hence they are fantastic, gorgeous. Each moment is so joyful.

I don't give you any 'should'. 'Should' means the future, 'should' means you have to do something tomorrow, or the next moment. 'Should' cannot be related to the present, 'should' brings the future in. My whole concern is with the present -- this moment. I don't give you any dreams. 'Shoulds' are all utopian. They say, 'If you do this, then this will happen.' They are conditions. And I say to you that God is unconditionally given to you. It is a gift. There is no way to earn God, there is no way to become worthy of having God -- God is not a possession. God is a gift, and an unconditional gift. it is available to each and every one, there is no 'should' to be fulfilled.

So even meditation is not a 'should'.

And thirdly, how can you DO meditation? It is not a question of doing. You can be in meditation but you cannot DO it. It is like love. You can be in love, but you cannot do it. Have you ever tried doing love? Then you go on doing something else, and there is no flow, there is no glow, there is no joy. It becomes a duty. You go into empty gestures, impotent movements, but there is no soul in it. You cannot do love. Love is a state, not an act. So is meditation.

Meditation is a state of silence; meditation is a state of no desire; meditation is a state of no past, no future; meditation is a state when you are not doing anything, just cherishing your being. You are just happy that you are, happy that you are breathing, simply happy for no reason at all. In those moments there is meditation.

I cannot say to you that meditation is a 'should', that you should do it. I can only explain to you what meditation is. If you understand me, you will be in meditation. There is no 'should' to it. It you don't understand me, you will not be in meditation. But then too you need not feel guilty. Guilt comes when you do something and you fail. Now meditation can become the sure way to create guilt. If you DO it, you will fail! That's how people are guilty.

They try to make love and it doesn't happen -- they feel guilty. They start thinking, 'I am unloving, I'm trying my hardest and it is not happening.' Naturally they think that something is wrong with them. Nothing is wrong. The only thing wrong is that you are trying to do something which cannot be tried. You are trying to do something which can only be spontaneous -- it comes when it comes. At the most the only thing you can do is not resist it -- when it comes, don't resist it. When it comes, keep your doors open, that's all. But that is not much of a doing, it is more of a non-doing. You can allow meditation to happen or you can resist meditation and not allow it to happen. 'Should' cannot be made out of it.

I don't give you any commandment; I am not a commander. All commanders are dangerous people; they have destroyed humanity. All commandments have corrupted man because they have created guilt. A 'should' is a goal.

I am simply sharing my understanding with you. I am in no way concerned with improving upon you. I am not trying to fix you. If you want to be fixed you should go to a psychiatrist, a psychoanalyst, a therapist. They are the people who fix you.

But the very idea of fixing a person is insulting. It means you have been taken as a thing. Yes, a car can be fixed in the garage, and when your bathroom is leaking a plumber can fix it -- but man is not a thing. You cannot fix man.

First the priest used to do it, now the psychotherapist is doing it. The priest has failed. The psychoanalyst is failing, not because something is wrong with the priest or something is wrong with the psychoanalyst, no. The whole effort is wrong. You cannot fix anybody. Man is freedom. The idea of fixing him reduces him to a thing, kills his spirit. I don't give you any 'should' and I don't want to fix you. In fact, I am not interested in your spiritual growth at all.

What I am interested in is sharing that which has happened to me. It is not that I have done it, it has happened to me. And because it has happened to me, how can I give a 'should' to you? It happens. I can only make you alert about how it happens. It has nothing to do with you or with your doing. You have to be receptive. Understanding makes you receptive, understanding makes you more relaxed, understanding brings you to a kind of let-go. And in that space, meditation simply IS.

Meditation is a state when you are not trying for anything, not even for meditation. Meditation is a state of non-striving, utter relaxation. There is no goal, nowhere to go, nothing to be done. The sheer joy of being is what meditation is. How can you do it? By doing it you will destroy it.
So I cannot give you a 'should'.

You ask: YOU BELIEVE THAT MAN SHOULD LIVE MORE MEDITATIVELY. No. All that I want to say to you is that meditation is your birthright. It is there waiting for you to relax a little bit -- so that it can sing a song, so that it can become a dance. The flower is there but you are so worried about other things that you can't see it. It has already happened. It happened the moment you were born, it happened the moment you became alive. The moment you entered into existence, meditation bloomed in you.

And sometimes there are moments when you become aware of it. Just hidden beneath the surface of your day-to-day activ-ities, have you not become aware of a substratum deep down where nothing ever happens and all is silent? In the Upanishads they say that life is like two birds sitting on a tree. One bird is sitting high on the top of the tree. unmoving, silent, as if not. Another bird is jumping from one branch to another, from this fruit to that fruit, is fighting, is struggling, is trying to reach, is very tense, tired, frustrated. The Upanishads say that these two birds are you. On the lower branch the one bird goes on jumping, rushing, in a hurry, doing this and that. On a higher branch the other bird goes on sitting, just watching the lower bird and the foolish efforts that he is making. And both are you.

Deep in you, meditation is already the case. So whenever it happens that your day-to-day turmoil is a little bit less.... Maybe you are watching a sunset, and watching the sunset your constant chattering mind has become quiet, the beauty of the sunset has made it quiet. You are in a kind of awe -- the wonder, the mystery, the beautiful sun setting, the night descending, the birds moving back to their nests, the whole earth getting ready to rest, the whole climate of rest. The day is gone, the turmoil of the day is gone, and your mind feels quiet. The bird on the lower branch sits for a moment unmoving. Suddenly there are not two birds any more, there is only one bird. And suddenly you feel great joy arising in you.

You think that the joy is because of the beautiful sunset. That's where you are wrong. The beautiful sunset may have functioned as a situation but it is not because of that. The joy is coming from within. The sun may have helped, but it is not the source. It may have been helpful in creating the situation, but it is not the cause. The joy is coming from you. It is arising in you. It was there; the surface mind had only to settle in a quiet space. And the joy started arising.

Or looking at the moon; or sometimes listening to music -- Beethoven or Mozart; or sometimes playing a flute; or sometimes doing nothing, just sitting on the grass, basking in the sun; or sometimes walking in the rain and the water goes on splashing on you and everything is cool and wet and the smell of the earth and the music of the falling rain -- suddenly the joy is there, the benediction is there. It does not come from the outside, it comes from your innermost core. That's what I call meditation.

Once you have started to understand this, you will be falling more and more into that meditative state. It is not something to do, it is something to understand.

And you ask: HOW CAN THIS SOLVE LIFE PROBLEMS OR PREVENT WARS? I am not worried about life problems and I am not worried about wars. In fact, I am not concerned with society at all. My whole concern is the individual. My whole concern is you. My whole concern is the personal, not the social.

Yes, if more and more people start falling into a meditative state, the society will change, automatically. But that is none of my business, I am not worried about that. If it happens, it happens. If more and more people start living in this meditative state, enjoying this meditative state of non-striving, non-ambition, non-desiring; if many, many people live in this kind of rest, they will create a vibe around themselves. And the society will naturally cool down.

The society goes to war because people are tense, because people are continuously warring within themselves, because people are angry, because people are in a rage, because people are very, very complaining -- they are not happy, they want to destroy. When you are happy you want to create; when you are unhappy you want to destroy. When you are in a kind of rage you become murderers or you become suicidal; when you are in a kind of gratitude you write a song or you paint a picture -- you do something creative. Creativity comes out of happiness; destruction comes OUt of unhappiness.

People are miserable. Millions and millions of people are miserable -- their misery collects like clouds. Have you sometimes seen smoke arising from every roof in an Indian village? That smoke goes on gathering, becomes a cloud, hangs over the village. Everybody has contributed to it. That's what a war is. Rage, violence, ambition, aggression is rising from everybody's roof, from everybody's head, like smoke. Then it collects together, it becomes a great cloud -- that's what war is. Then one day you are all surrounded in darkness, in murder, in killing each other, in rape.

After every ten years a great war is needed, because in ten years we accumulate so much anger that only war can release it. We accumulate so much pus that after each ten years the world has to become mad, neurotic, so we can release our pus and poison.

But I am not directly concerned because that is not the direct thing. Nothing can be done about it directly. That's what politicians go on doing: talking about peace, releasing peace doves. All nonsense! And they go on creating bombs. They talk about peace and they prepare for war. They even say that ridiculous thing: that they are preparing for war so that there can be peace in the world.

I am not concerned directly with the society. I am concerned with the individual because only the transformation of the individual can ultimately bring another kind of society into the world. It cannot be brought directly. Those who try to bring it directly are the politicians. I am not a politician at all.

The new society can come one day, if the new consciousness has come. But it will be a by-product of a new consciousness, not vice versa.

Marx says, 'First the society has to change, then the new consciousness will be born.' I say, 'First the new consciousness has to come, then the society will change.' Consciousness is more valuable. A meditative consciousness has to be released into the world. And you cannot do anything other than become meditative. If you yourself move into that space more and more, you will be creating a kind of energy around you which will help others to become more meditative. When you sit by the side of a meditative person, something in you starts changing immediately.

When you sit by the side of a person who is really angry, something in you starts getting disturbed. His anger hits you, provokes your anger. When you sit around a closed person you become closed. His closedness tends to create closedness in you. We are affected by each other because we live in one ocean. It is natural to be affected by each other. When you see somebody laughing, suddenly a smile comes to your face. You may have been in misery, but for a moment you forget. The laughter was so beautiful, so catching, so infectious that you forgot your misery for a moment; you got in tune with the person. The laughter of that person turned you on. You smiled. You will fall back into the trap -- that's another thing -- but ripples around you affect you.

So my approach is not towards society. To me society does not exist, because society has no soul. Only the individual exists. The individual has the soul. My approach is towards the individual, my appeal is to the individual. I provoke the individual, I call forth the individual. And if many, many individuals are in the kind of space I call meditation, then by and by there will be no more wars. It is not that we will have to arrange peace protests and we will have to arrange peace marches -- all that is nonsense. Have you ever watched people protesting against war? They look so angry. They are ready to fight with anybody. Every protest of that kind ends in a fight with the police. They start throwing stones, they start burning buses. Every peace march ends in war. And you see the people shouting -- how angry they are!

This is another way to throw off your anger, that's all. They are against war. The angry person needs to be against something -- anything will do -- but he wants to be against something so that he can show his anger and not feel guilty.

I am not in favour of all these things. They are still political. They are part of the same rut; they don't change a thing. They only create an illusion that change is going to come, and it has not come. For five thousand years man has been trying to change society, and society does not change. All that can be done can be done with the individual. Only the individual has the capacity to change because only the individual has the capacity to turn back upon himself.

If many more individuals change, it will be a different kind of society. There will be no war.

And you ask: HOW CAN THIS SOLVE LIFE PROBLEMS? I am not saying it will solve life problems, I am simply saying that if you are in a meditative state, problems will disappear -- they will not be solved; There is no need to solve a problem. The problem is created by a tense mind in the first place.

For example, a man came to me. He was suffering from insomnia. He was a politician, a minister, in some state in India, and he wanted me to give him some meditation so that he could relax and go to sleep. I told him, 'Insomnia is not your problem, ambition is your problem. What do you go on thinking about in the

night?'

He said, 'Politics, of course. Politics, you know, is a continuous fight, so I go on thinking about it and that keeps me so hot that I cannot fall asleep.'

So I said, 'It is not a question of meditation to help you. The question is how to drop your ambition, how to understand your ambition.'

But he was not interested in that. He said, 'That is too much, I cannot drop out of politics. I have come just for your blessings so that I can sleep.'

Now he wants to do a miracle. He will create insomnia and I have to bless him so that he can sleep well. And he said, 'I went to Maharishi Mahesh Yogi and he gave me Transcendental Meditation, and he said "Everything will be okay. Your problem will be solved."'

I told him, 'This is foolish. You will be creating the problem continuously. It is not a question of solving it. You go on pouring water onto the roots of a tree and you go on pruning the tree. Stop watering it, otherwise pruning is not going to help. In fact, pruning may make its foliage more thick. I cannot give you any meditation but I can show you, make you understand, how you are creating your insomnia. Your ambition is the cause. If ambition disappears, insomnia will disappear.'

Life problems are not to be solved. Why they are there in the first place has to be understood.

A meditative mind has insight. He can see how he himself creates his problems. And then, naturally, one stops creating them. It is not that one solves them -- they are no longer created.

And there are three kinds of problems. The first are those that you create -- they are almost ninety per cent of the problems of your life. You go on creating them and you go on saying that you don't want them -- but you go on creating them. You have to see the absurdity of it, the foolishness of it. Ninety per cent of the problems simply disappear when you are in a meditative state -- because you can see. And by seeing, you stop creating them.

Then there are the second kind of problems -- nine per cent -- those you don't create. They are created by living with people. Through meditation, a few of them will be solved, but a few of them will not be solved because you will not be the source of them. For example, you are jealous of your wife. That will be solved. But if your wife is jealous of you that will not be solved by your meditation. In fact, that is not your problem at all. How can it be solved by your meditation? Your problem will be solved -- you will no longer be jealous. If your wife is jealous, that is her business, she will suffer. But you don't take any responsibility for it any more, and you don't suffer for it. Seeing that it has nothing to do with you, that it does not arise in you, you have transcended it. It is something the wife has to do: she has to become meditative.

So there are problems which arise in other people and are reflected in you, and sometimes because you are not meditative you identify yourself with those problems. They will not be solved by you, they cannot be solved by you, but they have nothing to do with you. You can live in spite of them, beautifully, happily. Once you understand that they have nothing to do with you, you are finished with them.

Ninety per cent will be solved; nine per cent will not be solved by your meditation but will be dissolved because they will not concern you at all. One per cent remains. It has nothing to do with you or with others -- that one per cent is part of existence itself.

Then, if it is part of existence itself... for example, death. It is not a problem -- nobody is creating it, neither you nor others. It is not a problem at all. When ninety-nine per cent of the problems have disappeared, that one per cent will be seen not as a problem but as a mystery. The whole outlook changes; it is a mystery.

There are those kinds of things around us which are mysterious. We convert them into problems because we are problematic. We convert everything into a problem. Even if solutions are given to us, we convert those solutions into problems.

For example, I go on talking about enlightenment to help you understand. You make a problem out of it. You say, 'How to attain it?' You have made a problem. You say, 'What methods to use? What paths to follow?' You have made it a problem.

I was trying to share my understanding, I was trying to share my love, I was trying to share my being, and you have made a problem out of it. Now you are worried, now you will not be able to sleep well. Now you will constantly think, 'When and how am I going to become enlightened? I have not become enlightened yet.' It will create misery.

And you will do many things and all the things will fail. I say ALL. Not a single thing can succeed because enlightenment is not something in which you can succeed. Enlightenment is something which arises in you when you have utterly failed, when you have done all that you can do and there is no more to do -- in

that very state the let go happens. It happens because you cannot do anything any more, you have done all -- so you relax. There is no more to do. You get off your trip. In that failure... enlightenment. That utter failure is the door.

I share my understanding with you -- you make a problem out of it. I tell you about meditation and the beauty and the benediction of it, and you immediately make it a desire. Then the problem arises.

One per cent will remain, but that will not be seen as a problem at all. In fact, it will become something immensely valuable. It is a mystery. Birth is a mystery, love is a mystery, death is a mystery, existence is a mystery. There is no way to explain it. It cannot be explained. Its very stuff is made of mystery. You can go on knowing it. The more you know, the more you will feel you don't know. When you become really wise -- when you have known all -- suddenly you will become ignorant. You will say, 'I don't know anything at all.' Ultimate wisdom is innocent of knowledge.

So these are the three kinds of problems: ninety per cent will become simply meaningless because you will not create them. Nine per cent will remain there, will not affect you at all because you have nothing to do with them. And one per cent will remain, but they will no longer be problems, they will be mysteries -- beautiful mysteries to be lived, to be gone through.

In that state, when there is no problem hovering around you, there is joy.

The third question:

THE FAMILY HAS BEEN THE BASIC SOCIAL UNIT FOR THOUSANDS OF YEARS, YET YOU DOUBT ITS VALIDITY IN YOUR NEW world. WHAT DO YOU SUGGEST CAN REPLACE IT?

Man has outgrown the family. The utility of the family is finished; it has lived too long. It is one of the most ancient institutions so only very perceptive people can see that it is dead already. It will take time for others to recognise the fact that the family is dead.

It has done its work. It is no longer relevant in the new context of things; it is no longer relevant for the new humanity that is just being born.

The family has been good and bad. It has been a help -- man has survived through it -- and it has been very harmful because it has corrupted human mind. But there was no alternative in the past, there was no way to choose anything else. It was a necessary evil. That need not be so in the future. The future can have alternative styles.

My idea is that the future is not going to be one fixed pattern; it will have many, many alternative styles. If a few people still choose to have a family, they should have the freedom to have it. It will be a very small percentage. There are families on the earth -- very rare, not more than one per cent -- which are really beautiful, which are really beneficial, in which growth happens; in which there is no authority, no power trip, no possessiveness; in which children are not destroyed; in which the wife is not trying to destroy the husband and the husband is not trying to destroy the wife; where love is and freedom is; where people have gathered together just out of joy -- not for other motives; where there is no politics. Yes, these kinds of families have existed on earth; they are still there. For these people there is no need to change. In the future they can continue to live in families.

But for the greater majority, the family is an ugly thing. You can ask the psychoanalysts and they will say, 'All kinds of mental diseases arise out of the family. All kinds of psychoses, neuroses, arise out of the family. The family creates a very, very ill human being. '

There is no need; alternative styles should be possible. For me, one alternative style is the commune -- it is the best.

A commune means people living in a liquid family. Children belong to the commune, they belong to all. There is no personal property, no personal ego. A man lives with a woman because they feel like living together, because they cherish it, they enjoy it. The moment they feel that love is no longer happening, they don't go on clinging to each other. They say good-bye with all gratitude, with all friendship. They start moving with other people. The only problem in the past was what to do with the children. In a commune, children can belong to the commune, and that will be far better. They will have more opportunities to grow with many more kinds of people. Otherwise a child grows up with the mother. For years the mother and the father are the only two images of human beings for him. Naturally he starts imitating them. Children turn out to be imitators of their fathers, and they perpetuate the same kind of illness in the world as their parents did. They become ditto copies. It is very destructive. And there is no way for the children to do something

else; they don't have any other source of information.

If a hundred people live together in a commune there will be many male members, many female members; the child need not get fixed and obsessed with one pattern of life. He can learn from his father, he can learn from his uncles, he can learn from all the men in the community. He will have a bigger soul.

Families crush people and give them very little souls. In the community the child will have a bigger soul he will have more possibilities, he will be far more enriched in his being. He will see many women; he will not have one idea of a woman. It is very destructive to have only one single idea of a woman -- because throughout your whole life you will be searching and searching for your mother. Whenever you fall in love with a woman, watch! There is every possibility that you have found someone that is similar to your mother, and that may be the thing that you should have avoided.

Each child is angry with his mother. The mother has to prohibit many things, the mother has to say no -- it cannot be avoided. Even a good mother sometimes has to say no, and restrict and deny. The child feels rage, anger. He hates the mother and loves the mother also because she is his survival, his source of life and energy. So he hates the mother and loves the mother together. And that becomes the pattern. You will love the woman and you will hate the same woman. And you don't have any other kind of choice. You will always go on searching, unconsciously, for your mother. And that happens to women also, they go on searching for their father. Their whole life is a search to find dad as a husband.

Now your dad is not the only person in the world; the world is far more rich. And in fact, if you can find the dad you will not be happy. You can be happy with a beloved, with a lover, not with your daddy. If you can find your mother you will not be happy with her. You know her already, there is nothing else to explore. That is familiar already, and familiarity breeds contempt. You should search for something new, but you don't have any image.

In a commune a child will have a richer soul. He will know many women, he will know many men; he will not be addicted to one or two persons.

The family creates an obsession in you, and the obsession is against humanity. If your father is fighting with somebody and you see he is wrong, that doesn't matter -- you have to be with the father and on his side. Just as people say, 'Wrong or right, my country is my country!' so they say, 'My father is my father, wrong or right. My mother is my mother, I have to be with her.' Otherwise it will be a betrayal.

It teaches you to be unjust. You can see your mother is wrong and she is fighting with the neighbour and the neighbour is right -- but you have to be with the mother. This is the learning of an unjust life.

In a commune you will not be attached too much to one family -- there will be no family to be attached to. You will be more free, less obsessed. You will be more just. And you will have love from many sources. You will feel that life is loving. The family teaches you a kind of conflict with society, with other families. The family demands monopoly. It asks you to be for it and against all. You have to be in the service of the family. You have to go on fighting for the name and the fame of the family. The family teaches you ambition, conflict, aggression. In a commune you will be less aggressive, you will be more at ease with the world because you have known so many people.

That's what I am going to create here -- a commune, where all will be friends. Even husbands and wives should not be more than friends. Their marriage should be just an agreement between the two -- that they have decided to be together because they are happy together. The moment even one of them decides that unhappiness is settling, then they separate. There is no need for any divorce. Because there is no marriage, there is no divorce. One lives spontaneously.

When you live miserably, by and by you become habituated to misery. Never for a single moment should one tolerate any misery. It may have been good to live with a man in the past, and joyful, but if it is no longer joyful then you have to get out of it. And there is no need to get angry and destructive, and there is no need to carry a grudge -- because nothing can be done about love. Love is like a breeze. You see... it just comes. If it is there it is there. Then it is gone. And when it is gone it is gone. Love is a mystery, you cannot manipulate it. Love should not be manipulated, love should not be legalised, love should not be forced -- for no reason at all.

In a commune, people will be living together just out of the sheer joy of being together, for no other reason. And when the joy has disappeared, they part. Maybe it feels sad, but they have to part. Maybe the nostalgia of the past still lingers in the mind, but they have to part. They owe it to each other that they should not live in misery, otherwise misery becomes a habit. They part with heavy hearts, but with no grudge. They will seek other partners.

In the future there will be no marriage as it has been in the past, and no divorce as it has been in the past.

Life will be more liquid, more trusting. There will be more trust in the mysteries of life than in the clarities of the law, more trust in life itself than in anything -- the court, the police, the priest, the church. And the children should belong to all -- they should not carry the badges of their family. They will belong to the commune; the commune will take care of them.

This will be the most revolutionary step in human history -- for people to start living in communes and to start being truthful, honest, trusting, and to go on dropping the law more and more.

In a family, love disappears sooner or later. In the first place it may not have been there at all from the very beginning. It may have been an arranged marriage -- for other motives, for money, power, prestige. There may not have been any love from the very beginning. Then children are born out of a wedlock which is more like a deadlock -- children are born out of no love. From the very beginning they become deserts. And this no-love state in the house makes them dull, unloving. They learn their first lesson of life from their parents, and the parents are unloving and there is constant jealousy and fighting and anger. And the children go on seeing the ugly faces of their parents.

Their very hope is destroyed. They can't believe that love is going to happen in their life if it has not happened in their parents' life. And they see other parents also, other families also. Children are very perceptive; they go on looking all around and observing. When they see that there is no possibility of love, they start feeling that love is only in poetry, it exists only for poets, visionaries -- it has no actuality in life. And once you have learned the idea that love is just poetry, then it will never happen because you have become closed to it.

To see it happen is the only way to let it happen later on in your own life. If you see your father and mother in deep love, in great love, caring for each other, with compassion for each other, with respect for each other -- then you have seen love happening. Hope arises. A seed falls into your heart and starts growing. You know it is going to happen to you too.

If you have not seen it, how can you believe it is going to happen to you too? If it didn't happen to your parents. how can it happen to YOU? In fact, you will do everything to prevent it happening to you -- otherwise it will look like a betrayal to your parents. This is my observation of people: women go on saying deep in the unconscious, 'Look, Mom, I am suffering as much as you suffered.' Boys go on saying to themselves later on, 'Dad, don't be worried, my life is as miserable as yours. I have not gone beyond you, I have not betrayed you. I remain the same miserable person as you were. I carry the chain, the tradition. I am your representative, Dad, I have not betrayed you. Look, I am doing the same thing as you used to do to my mother -- I am doing it to the mother of my children. And what you used to do to me, I am doing to my children. I am bringing them up in the same way you brought me up.'

Now the very idea of bringing up children is nonsense. You can help at the most, you cannot bring them up. The very idea of building up children is nonsense -- not only nonsense, very harmful, immensely harmful. You cannot build.... A child is not a thing, not like a building. A child is like a tree. Yes, you can help. You can prepare soil, you can put in fertilizers, you can water, you can watch whether sun reaches the plant or not -- that's all. But it is not that you are building up the plant, it is coming up on its own. You can help, but you can not bring it up and you cannot build it up.

Children are immense mysteries. The moment you start building them up, the moment you start creating patterns and characters around them, you are imprisoning them. They will never be able to forgive you. And this is the only way they will learn. And they will do the same thing to their children, and so on, so forth. Each generation goes on giving its neurosis to the new people that come to the earth. And the society persists with all its madness, misery.

No, a different kind of thing is needed now. Man has come of age and the family is a thing of the past; it really has no future. The commune will be the thing that can replace the family, and it will be far more beneficial.

But in a commune only meditative people can be together. Only when you know how to celebrate life can you be together; only when you know that space I call meditation can you be together, can you be loving. The old nonsense of monopolising love has to be dropped, then only can you live in a commune. If you go on carrying your old ideas of monopoly -- that your woman should not hold somebody else's hand and your husband should not laugh with anybody else -- if you carry these nonsensical things in your mind then you cannot become part of a commune.

If your husband is laughing with somebody else, it is good. Your husband is laughing -- laughter is always good, with whom it happens it doesn't matter. Laughter is good, laughter is a value. If your woman is holding somebody else's hand... good. Warmth is flowing -- the flow of warmth is good, it is a value.

With whom it is happening is immaterial. And if it is happening to your woman with many people, it will go on happening with you too. If it has stopped happening with anybody else, then it is going to stop with you too. The whole old idea is so stupid!

It is as if the moment your husband goes out, you say to him, 'Don't breathe anywhere else. When you come home you can breathe as much as you want, but only when you are with me can you breathe. Outside hold your breath, become a yogi. I don't want you to breathe anywhere else.' Now this looks stupid. But then why should love not be like breathing. Love is breathing.

Breathing is the life of the body and love is the life of the soul. It is far more important than breathing. Now when your husband goes out, you make it a point that he should not laugh with anybody else, not at least with any other woman. He should not be loving to anybody else. So for twenty-three hours he is unloving, then for one hour when he is in bed with you, he pretends to love. You have killed his love. It is flowing no more. If for twenty-three hours he has to remain a yogi, holding his love, afraid, do you think he can relax suddenly for one hour? It is impossible You destroy the man, you destroy the woman, and then you are fed-up, bored. Then you start feeling, 'He does not love me!' And it is you who created the whole thing. And then he starts feeling that you don't love him, and you are no longer as happy as you used to be before.

When people meet on a beach, when they meet in a garden, when they are on a date, nothing is settled and everything is liquid; both are very happy Why? Because they are free. The bird on the wing is one thing, and the same bird in a cage is another thing. They are happy because they are free.

Man cannot be happy without freedom, and your old family structure destroyed freedom. And because it destroyed freedom it destroyed happiness, it destroyed love. It has been a kind of survival measure. Yes, it has somehow protected the body, but it has destroyed the soul. Now there is no need for it. We have to protect the soul too. That is far more essential and far more important.

There is no future for the family, not in the sense that it has been understood up to now. There is a future for love and love relationships. 'Husband' and 'wife' are going to become ugly and dirty words.

And whenever you monopolise the woman or the man, naturally you monopolise the children also. I agree totally with Thomas Gordon. He says, 'I think all parents are potential child-abusers, because the basic way of raising children is through power and authority. I think it is destructive when many parents have the idea: "It is my kid, I can do what I want to do with my kid." It is violent, it is destructive, to have the idea: "It is my kid and I can do whatsoever I want with it."' A kid is not a thing, it is not a chair, is not a car. You cannot do whatsoever you want to ,lo with him. He comes through you but he does not belong to you. He belongs to God, to existence. You are at the most a caretaker; don't become possessive.

But the whole family idea is one of possession -- possess property, possess the woman, possess the man, possess children -- and possessiveness is poison. Hence, I am against the family. But I am not saying that those who are really happy in their families -- flowing, alive, loving -- have to destroy it. No, there is not need. Their family is already a commune, a small commune.

And of course a bigger commune will be far better, with more possibilities, more people. Different people bring different songs, different people bring different life styles, different people bring different breathings, different breezes, different people bring different rays of light -- and children should be showered with as many different life styles as possible, so they can choose, so they can have the freedom to choose.

And they should be enriched by knowing so many women that they are not obsessed by the mother's face or the mother's style. Then they will be able to love many more women, many more men. Life will be more of an adventure.

I have heard....

A mother visiting a department store took her son to the toy department. Spying a gigantic rocking-horse, he climbed upon it and rocked back and forth for almost an hour.

'Come on, son,' the mother pleaded, 'I have to go home to get father's dinner.' The little lad refused to budge and all her efforts were unavailing. The department manager also tried to coax the little fellow, without meeting with any success. Eventually, in desperation, they called for the store psychiatrist.

Gently he walked over and whispered a few words in the boy's ear, and immediately the lad jumped off and ran to his mother's side.

'How did you do it?' the mother asked incredulously. 'What did you say to him?'

The psychiatrist hesitated for a moment, then said, 'All I said was, "If you don't jump off that rocking-horse

at once, son, I will knock the stuffing out of you!'"

People learn sooner or later that fear works, that authority works, that power works. And children are so helpless and they are so dependent on the parents that you can make them afraid. It becomes your technique to exploit them and oppress them, and they have nowhere to go.

In a commune they will have many places to go. They will have many uncles and many aunts and many people -- they will not be so helpless. They will not be in your hands as much as they are right now. They will have more independence, less helplessness. You will not be able to coerce them so easily.

And all that they see in the home is misery. Sometimes, yes I know, sometimes the husband and wife are loving, but whenever they are loving it is always in private. Children don't know about it. Children see only the ugly faces, the ugly side. When the mother and the father are loving, they are loving behind closed doors. They keep quiet, they never allow the children to see what love is. The children see only their conflict -- nagging, fighting, hitting each other, in gross and subtle ways, insulting each other, humiliating each other. Children go on seeing what is happening.

A man is sitting in his living room reading the newspaper when his wife comes over and slaps him.
'What was that for?' asked the indignant husband.
'That is for being a lousy lover.'
A little while later the husband goes over to where the wife is sitting watching TV and he gives her a resounding smack.
'What was that for?' she yelled at him.
To which he answered, 'For knowing the difference.'

This goes on and on, and the children go on watching what is happening. Is this life? Is this what life is meant for? Is this all there is? They start losing hope. Before they enter into life they are already failures, they have accepted failure. If their parents who are so wise and powerful cannot succeed, what hope is there for them? It is impossible.

And they have learned the tricks -- tricks of being miserable, tricks of being aggressive. Children never see love happening. In a commune there will be more possibilities. Love should come out into the open a little more. People should know that love happens. Small children should know what love is. They should see people caring for each other.

Here in this ashram, people, particularly Indians, come to me and they say, 'Why is this SO? Sannyasins showing so much love towards each other -- in public?' It offends them. This is one of their problems, their great problems.

Just the other day a magazine came -- a Marathi magazine -- and a man had written an article against me. He said, 'Everything is okay, but I can't understand.... When Osho goes, after his discourse, there is much hugging and kissing -- that is very ugly.'

That is not one man's idea -- that is a very ancient idea, an old idea. The idea is that you can fight in public but you cannot be loving in public. Fight is okay. You can murder, that is allowed. Tn fact, when two persons are fighting, a crowd will stand there to see what is happening. And everybody will enjoy it. That's why people go on reading and enjoying murder stories, suspense stories, detective stories. Murder is allowed, love is not allowed. If you are loving in public it is thought to be obscene. Now this is absurd. Love is obscene and murder is not obscene? Lovers are not to be loving in public and generals can go on walking in public showing all their medals -- these are the murderers and these medals are for murder! Those medals show how much they have murdered, how many people they have killed. That is not obscene.

That should be the obscene thing. Nobody should be allowed to fight in public. It is obscene; violence is obscene. How can love be obscene? But love is thought to be obscene. You have to hide it in darkness. You have to make love so nobody knows. You have to make it so silently, so stealthily... naturally you can t enjoy it much. And people don't become aware of what love is. Children, particularly, have no way of knowing what love is.

In a better world, with more understanding, love will be there all over. Children will see what caring is. Children will see what joy it brings when yoU care for somebody. You can see it happening here. You can see little Siddhartha holding a girl's hand in a great caring, in great love. If they watch, they learn. If they know it happens, their doors open.

Love should be accepted more, violence should be rejected more. Love should be available more. Two

persons making love should not be worried that no one should know. They should laugh, they should sing, they should scream in joy, so that the whole neighbourhood knows that somebody is being loving to somebody -- somebody is making love.

Love should be such a gift. Love should be so divine. It is sacred.

You can publish a book about a man being killed, that's okay that is not pornography. To me, that is pornography. You cannot publish a book about a man lovingly holding a woman in deep, naked embrace -- that is pornography. This world has existed against love up till now. Your family is against love, your society is against love, your state is against love. It is a miracle that love has still remained a little, it is unbelievable that love Still goes on -- not as it should be, it is just a small drop not an ocean -- but that it has survived so many enemies is a miracle. It as not been destroyed completely -- it is a miracle.

My vision of a commune is of loving people living together with no antagonism towards each other, with no competition with each other, with love that is fluid, more available, with no jealousy and no possession. And the children will belong to all because they belong to God -- everybody takes care of them. And they are such beautiful people, these children, who will not take care of them? And they have so many possibilities to see so many people loving, and each person lives in his own way, each woman loves in her own way -- let the children see, play, enjoy. While their parents are making love, let them be there, let them be a part of it. Let them watch what happens to their mother when she makes love -- how ecstatic her face becomes, what glow comes to her face, how her eyes close and she goes deep into herself; how their father becomes orgasmic, how he screams with joy. Let the children know!

Let the children know many people loving. They will become more rich. And I tell you that if these children exist in the world, none of them will read PLAYBOY; There will be no need. And none of them will read Vatasayana's KAMA SUTRA, there will be no need. Nude and naked pictures will disappear. They simply show starved sex, starved love.

The world will become almost non-sexual, it will be so loving. Your priest and your policeman have created all kinds of obscenity in the world. They are the source of all that is ugly. And your family has played a great part. The family has to disappear. It has to disappear into a bigger vision of a commune, of a life not based on small identities, more floating.

In a commune, somebody will be a Buddhist, somebody will be a Hindu, somebody will be a Jaina, somebody will be a Christian, and somebody will be a Jew. If families disappear, churches will disappear automatically, because families belong to churches. In a commune, there will be all kinds of people, all kinds of religion, all kinds of philosophies floating around, and the child will have the opportunity to learn. One day he goes with one uncle to the church, another day he goes with another uncle to the temple, and he learns all that is there and he can have a choice. He can choose and decide to what religion he would like to belong. Nothing is imposed.

Life can become a paradise here and now. The barriers have to be removed. The family is one of the greatest barriers.

The last question:

THROUGH THE AGES, INCARNATIONS LIKE JESUS AND BUDDHA HAVE ACCEPTED TO COME AND HELP HUMANITY. IF LIFE IS NO MORE THAN A JOKE, WHY DO THEY TAKE THE TROUBLE?

That too is part of this great cosmic joke. Buddha and Christ -- they are part of this great game, this play, this LEELA. Don't take them seriously, they are not serious people. They are playing a game. It is all a joke.

When I say 'It is all a joke' I simply mean don't take it seriously and don't take it sadly. Let it be fun.

Nobody is a saviour -- neither Buddha nor Jesus -- nobody is a saviour. I am included in it. Nobody is a saviour. Then what is a Buddha? A Buddha is just a salvation. Not a saviour, a salvation. If you understand him, if you look into him, if you partake of him, your life is no longer a misery. It is a bliss.

Not that Buddha saves you, not that Jesus saves you. Nobody can save anybody. Only you can save yourself. But they are salvations. And the secret of salvation is: be joyful, don't be sad. The secret of salvation is: don't go on creating misery. And the serious face, the long face, is the unreligious face. That's why I say, 'This life is a cosmic joke.' It is not to disparage it, it is not disrespectful. It is the greatest respect that I can show to it -- that it is a play. That's why Hindus call it LEELA, a play.

Be playful, and in that playfulness is your salvation. And it is you and only you who can save yourself. I can make my heart available to you. I'm not a saviour, I am a salvation.

Sufis: The People of the Path, Vol 2

Chapter #13
Chapter title: Design within Design

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A SUFI OF THE ORDER OF THE NAQSHBANDIS WAS ASKED, 'YOUR ORDER'S NAME MEANS LITERALLY "THE DESIGNERS". WHAT DO YOU DESIGN, AND WHAT USE IS IT?'
HE SAID, 'WE DO A GREAT DEAL OF DESIGNING, AND IT IS MOST USEFUL. HERE IS A PARABLE OF ONE SUCH FORM:
'UNJUSTLY IMPRISONED, A TINSMITH WAS ALLOWED TO RECEIVE A RUG WOVEN BY HIS WIFE. HE PROSTRATED HIMSELF UPON THE RUG DAY AFTER DAY TO SAY HIS PRAYERS, AND AFTER SOME TIME HE SAID TO HIS JAILERS, "I AM POOR AND WITHOUT HOPE, AND YOU ARE WRETCHEDLY PAID. BUT I AM A TINSMITH. BRING ME TIN AND TOOLS AND I SHALL MAKE SMALL ARTEFACTS WHICH YOU CAN SELL IN THE MARKET, AND WE WILL BOTH BENEFIT."
'THE GUARDS AGREED TO THIS, AND PRESENTLY THEY AND THE TINSMITH WERE BOTH MAKING A PROFIT, FROM WHICH THEY BOUGHT FOOD AND COMFORTS FOR THEMSELVES.
'THEN, ONE DAY, WHEN THE GUARDS WENT TO THE CELL, THE DOOR WAS OPEN, AND HE WAS GONE.
'MANY YEARS LATER, WHEN THIS MAN'S INNOCENCE HAD BEEN ESTABLISHED, THE MAN WHO HAD IMPRISONED HIM ASKED HIM HOW HE HAD ESCAPED, WHAT MAGIC HE HAD USED. HE SAID, 'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY. I AM A METAL-WORKER, AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED.'
'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

MAN is born without a definition. He knows he is, but he does not know who he is. He comes into the world absolutely undefined, uncategorised, unlabelled; he comes into the world as a freedom. The whole life's task is to define himself, to know who he is.

.Man is the only animal who asks the question, 'Who am I?' Only he can ask, because every other animal has a perfect definition. A rose is a rose and a dog is a dog -- a man is not just a man. A man has much more in him, infinitely more. The rose is a closed phenomenon, defined; a man is open-ended. The rose is predictable, man is not so. One never knows. One may be a sinner today and tomorrow become the greatest of saints -- or vice versa. Man remains open, man remains liquid, man remains flowing. Man is more like a process than like a defined thing. That is man's glory, and his misery too -- because he constantly hankers to know who he is. And again and again he stumbles into the darkness of his being. His being is not illumined -- hence the search, the enquiry.

On this point man has to be understood. because only from this understanding can he start working towards a definition, towards realisation, towards truth.

When I say 'man is born without definition' I mean that man is not born ready-made. What existentialists say is true -- they say that in man, existence precedes his essence. In a tree, the essence comes first, then the existence. The same is true about everything else, except man. Essence comes first -- the seed, the essential programme, the essential design. The blueprint comes first. Then the blueprint unfolds and becomes existence.

In man just the reverse is the case. First he starts existing -- without any blueprint, without any design, without being programmed in any way. He simply starts existing as a nothingness, as nobody. And then, by and by, he has to create his own identity, he has to create himself. He has to work it out, hence the anxiety. One may be able to, one may not be able to -- who knows? One may succeed, one may not succeed... there is no guarantee in man.

A dog is bound to succeed -- he will become a dog. There is no more to it. A peacock has no fear of being a failure. A tiger need not worry, need not suffer from insomnia. He is already that which he can be.

Man is not that which he can be, man is just a beginning -- and the end remains unknown. Man brings no programme into the world, man is not born ready-made. He is born as utter freedom.

So the responsibility is great -- because otherwise you will go on missing your own soul. The responsibility is towards yourself. You will never feel fulfilled, you will always remain empty. If you don't start discovering, creating, inventing, if you don't start working for your being, you will remain just an existence without an essence.

That's what is happening to millions of people. They have no souls. They exist, obviously, but their existence has no fulfilment in it, no contentment in it, no joy. This state is the state of existential anguish, tension, misery -- what Buddha calls DUKKHA, utter misery. Blissfulness comes when you have come out of the darkness, you have become defined, you have become illuminated, you have an inner flame and now you know who you are. By knowing this, you have found your home -- otherwise you remain a stranger, always searching for the home and never at home anywhere You remain a traveller you never know rest -- because rest is possible only when you have come home.

So the whole life is a search for the home -- a place where you can rest and relax, a space where you can be yourself, utterly fulfilled in your being. Existence has to become essence. existence has to produce essence.

And when I say 'man has to create himself' I mean that's how he participates in God. Animals live; they don't create. Trees live; they don't create. Even if something comes out of them, it is a natural production -- the fruit will come, the flowers will come. It is only man who creates. There is no necessity.... There was no possibility of predicting that Picasso would do his paintings. A mango tree will produce mangoes but nothing is certain about man. Picasso will produce paintings, or become a Buddha, or a dancer... nobody knows.

Man is a chaos, a creative chaos. He is very nebulous in his being. You cannot demark him, you cannot say exactly what he is. And man goes on changing every day. He is river-like. This is man's dignity. He is the only animal who can create; he is the only animal who participates in God's creativity.

But then there is also a problem. No glory can come without a problem with it. The glory is that you can miss. You may not be able to sing your song, you may not be able to dance your dance -- you may be a failure. So man is constantly surrounded by fear -- fear of failure; fear of remaining nobody; fear of remaining a nothingness, an unfulfilled, yearning nothingness; fear of remaining barren; fear of remaining a desert. Who knows? You can't be certain about it. There is no guarantee in man's existence.

The possibility of failure is ninety-nine per cent. The possibility of success is only one per cent -- hence there is a trembling in man's heart. Every step is in the unknown, with no guarantee, with no security. Every path is taking you into the unknown. You don't know whether it will lead you to the goal or whether it will just turn into a cul-de-sac. It may reach only to a precipice from where there is no going anywhere. You may have to come back and all the effort may be a wastage. Nobody knows.

One has to move into darkness not knowing where one is going. But one still has to move -- because if you don't move, then too life goes on slipping by. It is better to move than not to move, because with movement there is at least a possibility that you may arrive. With no moving, there is not even that possibility. One has to choose.

And all alternatives look alike. It is as if you are standing at a crossroad -- all roads look alike. It may be this, it may be that, and there is no way to decide a priori that this is going to be right. You have to search and seek. Trial and error is the only method available to man -- that's why many people decide not to choose. That keeps them in a more convenient and comfortable life. It is better to sit on the crossroads and

not to choose, not to go anywhere. At least you can avoid being in error.

But just by avoiding being in error, you don't become fulfilled. You may not have committed any error but you have not arrived anywhere. So the people who are very much afraid of making mistakes are the ones who lose this opportunity, this great opportunity, to grow, to be.

Man has to find himself. He has to ask. This cannot be avoided. Those who avoid, avoid at their own risk. 'Who am I?' -- this has to be asked and this has to be asked continuously till the answer arrives from the deepest core of one's being. This is the only religious question.

And, remember, man is not a being because he is not ready-made. He is not a being because he is a process. So man is a bridge. He has to be surpassed, he has to be outgrown -- that is, to find himself he has to go beyond himself. Man is con-tinually trying to transcend himself, to surpass himself.

This is very paradoxical -- the effort to surpass oneself -- but man is a paradoxical being. It is a bridge you have to pass over. You cannot make your house on the bridge. Those who make their houses on the bridge will never reach to the other shore. One has to go on. There are a thousand and one anxieties in going, there are a thousand and one problems, a thousand and one hazards, but in spite of all that, one has to go on. One has to commit many mistakes before one can know what truth is.

That's why man has to be constantly departing from his past. The past is the known, the known you, and the future is the unknown you. And you have always to sacrifice the known you for the unknown you. This is what all great religions teach. This is what they call sacrifice. Sacrifice that which you have known, all that that you have become identified with. Sacrifice the past for the future, the known for the unknown, the settled for the unsettled. This is the only way to grow. If you become too much identified with the past, growth stops. If you become too much entangled with the past, you start moving in circles.

Man is not a pilgrim but a pilgrimage. And obviously there are problems, great problems. Problems don't exist for animals and trees and rocks and rivers, problems exist only for man -- because everything else is defined, everything is settled already by nature itself. Nature has left man unsettled; man has been left to his own efforts, his own endeavours. But these problems have to be understood not as problems, but as challenges not enemies, but as friends -- because it is only through them that one learns, one knows, one becomes.

Because of this search, maps have to be devised, designs have to be devised. Because of this search, you will need guidelines. Remember, a map is just a map, it is not the country that it represents. The map of India is not India. No design is the truth. The design is just a design, but it can help tremendously. A map can help tremendously, knowing perfectly well that the map is not the country. The map does not even resemble the country -- by seeing the map of India you will not be seeing anything of India. The map resembles nothing. The map is just a parallel device; it is a metaphor, a symbolic representation.

But it can be of great help. Those who have gone beyond can create designs for you -- that's the function of a Master. Those who have known, those who have arrived, those who have attained to their definition, those who are no longer just existential but who have become essences; those who have become souls, crystallised, centred, grounded; those who are -- can give you a few guidelines, a few hints, a few maps.

Sufis call them designs, and there exists a school of Sufis called 'the designers' -- NAQSHBANDI. It is one of the most important Sufi schools. There are others. They are all called by names like this. Another school is called 'the weavers', another school is called 'the boatmakers'. Sufis have such names. Those names are very practical -- they immediately indicate what the school is doing.

NAQSHBANDIS have been designing maps -- what in India we call YANTRA. A YANTRA is called a design by Sufis. You may have seen Indian yantras and you may be puzzled about what they are. Looking at a YANTRA there are only lines, geometrical designs -- but if you know how to decode it, you will be surprised. It is the map of your whole journey. It shows something, but you will have to know the language. The map is in a certain language, it is not available to the public -- because the public can use it in a dangerous way. It hides great power within it. It can be given only to the initiates. All world religions have created their designs, but nothing to compare with the NAQSHBANDIS.

First it has to be understood that a map is a device -- arbitrary. It is neither true nor false. It is simply useful or not useful. It is a utilitarian device. It has nothing to do with truth as such.

Once Buddha was asked, 'Can a Buddha lie? Can a man who is enlightened, lie?' Buddha said, 'He has to -- because he will have to devise maps. Maps are lies -- lies in the sense that they are not truth. They are indications towards truth. Once you have reached, you will throw away the map. It was just useful.' So Buddha has defined truth in a very novel way. He says, 'That which is useful is true.' His definition is very pragmatic, practical, very scientific. So is the attitude of the NAQSHBANDIS.

An ancient parable, a famous NAQSHBANDI parable, is that of a father who called his children out of a building which was on fire. When they ignored him, he called them to come and get the toy cars he had brought for them -- whereupon they came running. He did not have any toy cars but he saved his children's lives.

Now he lied. The children, small children, must have been playing inside the house. They must have become too involved in their play to see that the house was on fire. But the father was outside and he saw the danger and he called them. He shouted. 'Come out!' But they were so involved in their game that they didn't listen. He invented a lie. He said, 'Look! I have brought the toy cars that you have always wanted. So many, and so beautiful! Come on and take your toy cars!' And they all came running out. There were no toy cars, the father was lying -- but he saved their lives.

Now this is a design, this is a NAQSHBANDI, this is a device. It is neither true nor false, but it is useful, tremendously useful. Will you say that when the father lied, he committed a sin? -- because all religions say, 'Be true. Speak the truth.'

It happens many times, because you are all children and the house is on fire and you won't listen. You are so involved in your games. Somebody is involved in money games, somebody in politics, somebody in something else. People are so much involved. To their very end they will remain clouded by their dreams and desires.

And the house is constantly on fire. Because you are living in death, the house is constantly on fire. Any moment you will be gone. But you are so much into your games that the Master has to devise something.

It happened....

A man used to come to a great saint and he would always ask, 'Sir, one thing puzzles me. You are so innocent, so pure, how is this possible? Suspicion arises in my mind that maybe you simply pretend. In this world of corruption, how can one be so pure and innocent and so virgin? How can one avoid being corrupted by the world? Maybe deep down you still carry the same thing but on the surface you have maintained it, you have maintained it well.'

One day the man came. He again started to say the same thing. And the Master said, 'Listen, there is something more important to be said to you. Just show me your hand.' He looked at his hand, became very sad, closed his eyes and started to cry. The man said, 'What is the matter? Why are you crying, Sir? I have never seen you crying.'

He said, 'I am crying because only seven days are left. Within seven days you will be gone. Your lifeline is cut. Next Sunday you will die. That's why I am crying. Now you can ask whatsoever you want to ask. You wanted to ask something?'

The man said, 'I have forgotten. You have disturbed me very much. Only seven days?'

Now this Master was so loved by people, so much respected, that there was no reason to suspect that he would tell a lie.

The man rushed home, fell ill, didn't move from his bed for seven days, was sinking every day, stopped eating, could not sleep. The relatives gathered. On the seventh day they were just waiting, because the Master had said that as the sun sets, he would die. And there was just half an hour to go. The sun was just coming down, coming down, and relatives and friends and the wife and the children were crying and the man was just sinking into death.

Then the Master came and said to the man, 'I have one question to ask. In these seven days have you committed anything that you used to call sin, impurity, corruption, this and that? Did any idea come into your mind, any worldly idea?'

The man opened his eyes with great difficulty. He said, 'What are you talking about? I am dying! How can a man have any ideas of sin or of the world when he is dying? Only death was there around me. It was coming closer. In these seven days there was not a single worldly desire in me. I was only thinking of God. I was praying, repeating God's name.'

The Master laughed. He said, 'You can get up. You are not going to die! That was only a design to show you why I am pure. Death surrounds me continuously. What does it matter whether it is coming in seven days or seven years or seventy years? It doesn't matter. It is only a question of time. It is coming -- that much is certain -- it Is coming. When death is coming, this becomes very, very clear to your consciousness. Life goes through a great change, a radical change.'

The man started laughing. He said, 'You played a joke!' He was perfectly okay; within minutes he was okay. But he said, 'Master, one thing, how could you lie?'

The Master said, 'It is neither a lie, nor a truth; it is a design, a NAQSHBANDI.'

Maps have been invented to help you. They are arbitrary. Never become too obsessed with a map. Use it if you can; if you cannot, forget all about it. It has nothing valuable in it beyond its use.

Man has been thrown into the world for a certain reason. That has to be understood. Christianity has given the idea to the whole world that man has been thrown into the world as a punishment. That is a very stupid idea. Not only is the idea stupid, it makes even God look stupid, arrogant and mad. He threw man into the world for SUCH a small thing! -- because Adam disobeyed him? Each child disobeys the father, has to disobey the father. In fact, by disobeying the father, he tries to define himself. That is the only way to define himself. Each child has to go against the parents some day or other. If he never goes against the parents he will never be. Then he will be just a sha-dow. He has to rebel; he has to say no. Remember, 'no-saying' is nothing but an effort to define yourself. When you go on saying yes, you lose definition.

Adam and Eve were doing what each child has to do. It is so psychological. God said, 'Don't eat the fruit of this tree, this tree of knowledge.' If you ask the Sufis they will say that this is a NAQSHBANDI, it is a design. God is provoking them to eat the fruit of this tree. He is not prohibiting; in fact, he is provoking. In the Garden of Eden there were millions of trees. If Adam had been left to himself to find the tree of knowledge he might not have found it yet. It was only one tree in those millions of trees; nothing was special about it. It was just an ordinary apple tree. There were millions of apple trees like it but this was poisoned by knowledge.

Why did God say to Adam, 'Don't eat the fruit of this tree?' Christians think that he wanted to discipline Adam, that he wanted him to be obedient. That is not true. Ask the NAQSHBANDIS, because they are the people who know how to design things. They are the designers. They know that God designed the first design. He provoked Adam, challenged Adam. He created the idea and the desire to rebel by forcing an absurd commandment -- 'Don't eat the fruit of the tree of knowledge.' He created a longing in Adam and Eve.

They must have dreamed about this tree from then onwards. They must have gone around the tree again and again. They must have touched the fruit, they must have smelled the fruit, they must have been waiting for the right moment. They must have keen hesitant. Each child is afraid -- they must also have been afraid. Each child is. Many times they must have gone and come back, many times they must have been on the verge of committing disobedience, rebellion, and they must have become frightened -- 'If God comes to know, then what?' But how long can you resist this desire to say no? -- because the whole thing is a design. Once Adam says no to God he becomes himself. By saying no he defines himself.

That's why there is an age when children say no to every-thing. You say anything and they will say no. They are defining themselves. They are saying, 'This is my definition, this is "I am". You keep aloof. Let me be. This is my space. I don't want to do this.'

Just last night a sannyasin came with her small boy, so small, to take sannyas. I looked at the boy, and there was Adam in the boy's eyes. He wanted to say no. His eyes were saying no. His whole body was saying no. And I loved the boy. When I put the mala on his head he threw it away!

It has to be so. The boy has some spirit, Adam's spirit. He was saving, 'How dare you? I am myself. I can't be defined by anybody else.' It was not in so many words -- he had no words -- but in his gesture, his reluctant look, his face, his withdrawing of the body, his throwing away of the mala.

That's what Adam did. He had to do it to be himself. It was a design from God. This interpretation has a beauty. The NAQSHBANDIS say it was a design from God to provoke Adam -- because unless he was provoked, he would never become grown-up. He had to say no to God so he could go on his way into the world. It is not a punishment, not at all. God is not arrogant.

When this child threw away the mala, I loved him as I have never loved any other small child. He has some courage. So small, but such great courage! So tiny, but ready to fight with the whole world! God did not punish Adam; God loved Adam. If Adam had followed God, there would have been no world, there would have been nobody here. It is by disobeying God, by saying no, that man became man, attained to his first definition, attained to his first feeling of being himself.

God is neither arrogant nor egoistic nor mad. He must have loved and blessed Adam. That's my feeling too. When Adam was going out of the Garden of Eden there must have been a showering of God's blessing on him. Now he is going on his way. That's what every father would like his children to do. One day they should go on their own way; they should seek and search and be. How long can you remain protected? You have to go into insecurity, you have to go into sin, you have to go into the world. It is not expulsion, it is

Adam's rebellion. And it is not punishment, it is well-planned and designed. It is by this design that God created the world.

Now Christians have not understood it at all and they have made a very foolish story out of it -- that God condemned Adam.

And then the second part of the story follows naturally. Then Jesus said yes to God and was accepted back again. Now Christians say that because Adam committed a sin of disobedience, the whole humanity suffered. And because Jesus accepted God again, said yes totally, the whole humanity was saved through Jesus.

This too is meaningless. How can you suffer for Adam's sin? And how can you be saved by Jesus being saved? Then where do you come in? What is your responsibility? Then you are just puppets. Adam committed a sin and you suffer. You have not been a participant in it. You don't know anything about Adam -- when he was, whether he ever was or not -- and you are suffering because Adam committed a sin.

This is unjust. Somebody committed a sin thousands of years ago, and you are suffering, you are being punished for it. This is very far-fetched justice! It doesn't look right. And then, two thousand years ago Jesus said yes to God, and was saved; and you are saved in Jesus being saved. So somebody commits a sin and you become a sinner, and somebody becomes a saint and you become a saint. Where do you come in? Then what is your responsibility? Then you are nothing. The whole drama is complete between Adam and Jesus. Whether you are or you are not makes no difference. If there had been no Adam you would not be here, and if there had been no Jesus you would never have been saved. All foolish attitudes. You are neither punished because of Adam nor are you saved because of Jesus. You will be whatsoever you are going to be by your own self, by your own responsibility. You will either miss or get, but it will be your responsibility.

The NAQSHBANDIS say that this was the first NAQSHBANDI, the first design that God created. He created a situation in which Adam rebelled. And since then man has been rebelling. Man has to go into the darkness to come back home. It is not a punishment. Man is not thrown into the world to be punished; man is thrown into the world to learn, to discover, to be.

Robert Frost used to pray every night. I loved his prayer. He used to say to God, 'God, if you forgive me my petitions against you, I promise you that I will forgive you your great sin against me. I promise that I will forgive you your great sin against me and against humanity.'

It is meaningful. If Adam is thought to have committed a sin, it is a small sin. And Adam is a child -- he can be forgiven. But what about God? He provoked him. What about God? He created the whole situation. If Adam's act is thought to be a sin, then it is a small sin, a pecadillo, a very small sin. But what about God? Was he not aware of one very small thing a thing any psychologist knows about? -- that is, if you provoke, if you challenge, you create a situation. He provoked Adam -- that was his great sin. If Adam's sin is a sin, God's sin is greater.

But neither is a sin. I don't call Adam's sin a small sin and I don't call God's sin a great sin. It was simply a design to help Adam to move on his own, to stand on his own.

Have you watched? When trees bloom and the fruit comes and the seeds ripen, every tree tries to send its seeds far away -- with the wind, with the birds. And if the tree sometimes feels that the wind will not be able to take the seed, that the seed is heavy, then it creates devices, NAQSHBANDIS, to send the seed far away -- because if the seed falls underneath the big tree it wi never grow. It has to be on its own; it has to find its own space.

There are trees which grow their seeds with a small bit OF cotton around them. The seed is heavy but the cotton is weightless; the wind can take the cotton away. Then the seed will also go away, far away, and will fall onto some open space where it can become a great tree.

That's what God did with Adam. He tried to push him away -- because you can grow only when you are on your own. One day the child has to be sent to the school, one day the child has to be sent to the hostel, one day the child has to go to the university. He goes crying and weeping. He does not want to leave the family and the familiar. He does not want to leave the past, the comfort, the protection, the security, the safety. He does not want to leave, but he has to be pushed. He has to be thrown into the world. That's what God did. It was a device.

Once you are thrown into the world you will learn on your own. Many times you will fail, that's natural, but by failing again and again, some insight will start arising in you. And that insight will take you back.

Adam came into the world... he had to come. When Adam learns, becomes, attains to his being, he becomes Christ. Christ is nothing but Adam who has become grown-up. Now he can go back home. Now God will welcome him there. He has learned. The world itself is a NAQSHBANDI for people to be.

'Consciousness is not like a thing: solid, complete, full and given.' It has to be learned, it has to be grown, it has to be guarded. You have to be a gardener of consciousness. You have to provide water, space, sun rays, fertilisers. You have to protect this small sprout -- very delicate it is, vulnerable it is, soft it is. It can be crushed by anything.

So remember: 'Consciousness is not like a thing: solid, complete, full and given. It is a process and a self-creation. It is our continual improvisation based on the rejection of what it has been up to this moment.'

This has to be understood. Consciousness grows only if you go on rejecting your past. Ordinarily we cling to the past -- then the consciousness does not grow. Whatsoever you have learned, forget about it. It is finished. You have learned it; you have absorbed it. Whatsoever you have been up to now, drop it so that you can be something more. Never be confined by your past. People who become confined by the past are the prisoners.

That's what NAQSHBANDI Sufis call the prison, the prison of the past. It has to be broken every day. Each moment one has to grow out of it.

'To be is to spurn from one what one has been. In so far as one does not do that, one approximates to a thing and ceases to be a person.' If you don't have any future, if you only have a past, you are a thing, not a person. A person is one who has a future. A person is one who is always unburdened by the past, who goes on dropping the past, who goes on rejecting it. It has been lived already so what is the point of carrying it? It has been known already, it has been experienced already; there is no need to go on repeating it. When a person becomes non-repetitive, when he does not go on repeating the same experience again and again, he grows. Great growth happens.

'Man has the characteristic of self-transcendence.' You have to go beyond whatsoever you think of as yourself. Always and always you have to leave whatsoever you think of as yourself; you have to drop it, you have to renounce it.

This is what I call renunciation, sannyas. That's why I give you a new name when you are initiated -- just to indicate. Again it is a NAQSHBANDI -- it is just to indicate that your past is finished, that that chapter is closed. Start something new, a rebirth. Be born again. It is just a metaphor. If you understand it well, you can make great use of it. And from the moment you become a sannyasin, you have to remember it continuously. Every night when you go to bed to sleep, close your eyes and close the chapter that has passed. Be finished with it. Say to yourself that the past is no more. Consciously, deliberately, drop it, renounce it, so that the next morning you can be fresh again, clean again, young again, innocent again. Only then does consciousness grow.

'Man has the characteristic of self-transcendence.' He is as something to be surpassed. In plain language, man is free -- or rather, man is freedom. Freedom is the essence of man, or, in man existence precedes essence. Man first is, only afterwards is this or that. Man must create for himself his own essence, his own soul, his own being. Man is a continual birth -- by himself, to himself, through himself, for himself.'

This is the task, the life task, that faces everybody. And for this you need maps. All religions are different kinds of maps. And remember never to mix maps. If you are using one map, use it with great alertness, awareness, dedication, commitment. Don't mix it with other maps because different maps have been made by different people with different ideas behind them. They are not planned on the same lines. One map may be a road map, another map may be a railway line, another may be a political map showing boundaries, another may be a religious map showing something else, another may be a geographical map showing something else. All maps are different devices by different people. Don't mix the maps, otherwise you will become confused. If you are using one map, one map is enough.

That's why I am very much against the efforts that go on in the world to synthesise all religions. They cannot be synthesised. It will be as stupid and as foolish as somebody synthesising chemistry and psychology and physiology and physics and biology and history and geography and religion. It will be as absurd. The different religions are different maps showing different territories, different ways.

Yes, there is ultimately one truth, they all arrive at the same goal -- but they start from different standpoints. Their starting points are different. The ultimate arriving point is-the same but there is no need to make a synthesis of the starting points. otherwise you will be confused. So whatsoever map appeals to you -- listen deeply to your heart -- whatsoever map appeals to you, then be dedicated to it, be committed to it.

Before we enter into the parable, three things have to be understood. There are three pillars of Sufism. This is a NAQSHBANDI, a design, to help you. This is a kind of map. The first is ISLAM, the second is IMAN and the third is IHSAN.

ISLAM means surrender -- surrender of the ego, surrender of the past, surrender of the so-called self you have come to believe you are -- utter surrender. That is the first basic pillar. ISLAM IS a beautiful word. It has many other meanings too, but the basic is surrender, SAMARPAN. The second meaning of ISLAM IS peace. When one surrenders, there is peace -- because when you surrender, all conflict disappears. When you have surrendered to a Master or to a school or to a certain map, you are in a great peace. Now you are not fighting. You have found somebody you can trust. You have found somebody who knows the way. You have found somebody who has the light in him. You can follow. In great trust, peace arises. How can there be conflict when trust has happened, when surrender has happened?.

The third meaning is silence. Peace means that now there is no more conflict in life, no more choosing in life -- this way or that. 'Should I go this way or that? Should I do this or that?' Once you have chosen a Master, peace arises because now he is there to tell you what to do and what not to do. And your commitment is total; your involvement is utter; you need not think about it any more. You can put aside the thinking mind. Peace comes. And silence. .Silence is another dimension of peace.

Have you watched? Sometimes, whenever it has happened to you -- you have surrendered in love to somebody -- suddenly there is great silence inside. Not a thought stirs. Not a ripple arises. Outside there may be great noise -- the traffic, the aeroplane, the train -- but when you are in silence, suddenly even the noise of the train and the aeroplane and the traffic has no distraction for you. Even in them you will find silence. When you are silent, you will find silence everywhere.

In love a very small surrender happens because in love you are in love with somebody who is equal to you. It cannot be a very great surrender. You know the woman you are surrendered to or the man you are surrendered to, but he is just like you.

When you surrender to a Master, you are surrendering to something which is far away and yet close by. A Master is a ladder. The first rung is very close by and the farthest rung is very far away, high in the skies, whispering with the clouds. When you surrender, one part, one end, of the ladder is in your hands and the other end of the ladder is with God. A Master is man-god. He looks like you, exactly like you, and yet he is not like you. He has arrived. He has found. The enquiry is no longer there; the search is no more there. He has no desires left. All is fulfilled.

Islam is the first pillar of Sufism -- surrender, peace, silence.

The second pillar is IMAN. IMAN means trust, faith -- not belief. Belief is in concepts; faith is in presence. If what I say appeals to you and you trust it, that will be belief. If what I am attracts you like a magnet, if it pulls you like some unknown energy source, then it is trust. When you believe in a logical statement, it is belief; when you believe in the presence of a person, it is trust. Trust is personal; belief is conceptual. IMAN means trust.

Sufis say that you cannot work alone. Without a Master it is almost impossible. Without a Master you will be like an accidental being, haphazardly going this way and that. You can drive yourself crazy more easily than you can become enlightened alone -- hence IMAN is needed, trust is needed.

And remember one thing: never for a single moment think, as so many people think, that those who surrender or those who trust, are weak people. No, not at all. Only strong people can surrender and only strong people can trust. Weaklings are always afraid. It is not for the cowards to trust. Trust needs courage; trust means risk. Trust means that now you are opening yourself to somebody totally and you don't know what is going to happen.

He may exploit you, he may destroy you; you are becoming vulnerable. Who knows what this man is going to do to you? You are becoming unprotected; you are taking all guards away. You are opening your armour for this man, and you don't know what is going to happen. A coward, a weakling, cannot do it. So don't think for a single moment that those who surrender are cowards or weak. No, not at all. Just the reverse is the case: only the very strong and powerful people can surrender. IMAN IS for those who are courageous.

The first meaning of IMAN IS faith, trust, SHRADDHA. The second meaning of IMAN IS religion -- not sect, but religiousness. What is religiousness? The dissatisfaction with the visible is religiousness -- dissatisfaction with the visible, with the tangible; dissatisfaction with the world as it is; a discontent with things as they are. With that discontent, with that divine discontent, a great longing arises in you to search for truth, to search for the meaning of life, to search for the source of life: From where does it all come? To where does it all go? What is the foundation of this whole mystery?

That is religiousness. It has nothing to do with any sect -- Hindu, Mohammedan, Christian. A religious man is a religious man -- he is not concerned with being Hindu, Mohammedan or Christian. You can see

that quality. When you see a religious man you will not feel that he is a Mohammedan or a Hindu or a Christian, you will simply feel that he is religious. He has a flavour of religiousness around him. His eyes have a shine not of this world and his heart has a beat not of this world. He walks on the earth but his feet do not touch the ground. He is here and not here. He is drunk with something else -- you cannot see what he is drunk with. His alcohol is not visible; his wine is not that which can be bought in the marketplace. He has produced a wine in his innermost core and he is drunk with it. You will see it in the way he walks, the way he sits, the way he talks, the way he relates and communicates. There is a drunkenness.

If you are available to him you may start getting high just by being in contact with him -- a contact-high. Just because he is so turned on, you will start feeling turned on. That is religiousness, that is IMAN -- what Hindus call DHARMA and what Lao Tzu calls Tao and what the Jews call TORAH. That is the most fundamental law of religion -- to be drunk with the unknown, with the invisible; to be drunk with something that is not of this world, not available here; to be drunk with something penetrating from the beyond. And if you have seen Sufis, you will be surprised -- they are the most drunk people in the world.

And the third meaning of IMAN IS commitment, involvement -- not only by thought but in deed too. It is a conversion, it is an initiation. If you feel that the meaning is missing, then just by thinking you are not going to find it. You will have to commit yourself to it in your totality; your thoughts, your feelings, your actions, all will have to be committed to it.

That's the meaning of sannyas too. It is IMAN. YOU are not only supposed to believe in what I say, you are not only to pay lip-service to what I say -- you have to become that, you have to represent that, you have to bring it to aliveness in your being, you have to live it. It should not remain a philosophical thing; it should become your very life. Only then, and ONLY then. one arrives -- otherwise not.

And the third thing is IHSAN. IHSAN means authenticity. sincerity. Unless your effort is sincere, nothing is going to happen. You cannot deceive God. You can deceive everybody, you can deceive even yourself -- but you cannot deceive God, you cannot deceive the whole. There is no way to do that. You have to be authentic. You have to be true.

It happens every day. Somebody comes and wants to become a sannyasin, and I look in his eyes and I look in his heart, and I see it is not going to be authentic. He thinks, 'Why not try it? I am here for two, three months -- I can become a sannyasin. And then when I go back to Chicago, who bothers? I can change the dress, put the mala away in a suitcase. If something happens, good; if nothing happens, nothing is lost. Why not give it a try?'

If you give it a try, nothing is going to happen. Nothing is going to happen because you are not in it. Something is possible only when you are really in it, when you are ready to sacrifice everything to it -- your prestige, your name, and everything.

Just the other night a sannyasin was here. She is really interested in finding out the meaning of life. She has been a sannyasin for one year but she has not used her new name at all. Now she started feeling a little guilty. She told me, 'I have not used the new name at all.' It is not a question of names. If you are not totally in it, then things will not happen, and when they don't happen you will think, 'What was the point of taking sannyas? Drop it, because nothing is happening.' And it is you who are responsible. Things can happen only when you are totally in it, when it is a life-and-death thing.

When the name I have given to you becomes your reality, when the way I have told you to live and be, becomes your only way, then things are going to happen, then nobody can prevent them from happening -- but never before that.

Now I know this sannyasin -- Yama is her name. She is a beautiful woman, really in search -- but half-heartedly. So she cannot go away because half of her heart is with me, and she cannot enter into me totally because half of her heart is still thinking of other things. Now she will be in difficulty; she will be in a kind of schizophrenia -- split.

IHSAN means don't be split. If you don't want to see God. forget about it. Be in The world; let the world be your only reality. One day or other you will be frustrated. Then the search for God will start. But there is no need to go right now. If you are not ripe yet, it is better to remain in the world. The world will make you ripe for God. There is no hurry. If you are really ready, then don't ride on two horses. Then choose. I hat is the meaning of IHSAN -- authenticity, sincerity.

The second meaning of IHSAN is virtue -- inner virtue, not imposed from the outside. When a person is authentic, a kind of virtue arises in him. You can see the authentic person. The truth is very clear in his being. Everything that he does is very clear. He has a direction, a sense of direction, because his is a sincere search. He knows what he is doing so he does only that which is going to help his ultimate goal, and he

drops all that which is irrelevant. He will not waste a single moment of his time and energy on anything else.

If you are really a sannyasin then whatsoever you do will be a help towards your goal, your samadhi. If you are playing music, you will play with the idea that it will be part of your meditation. If you are dancing, you will dance to create a more meditative space around you. If you are talking to somebody, you will talk only about things which are going to help; you will not be distracted by rubbish. You will simply say, 'This is not for me. I am not interested in it.' You will read only those books which are going to help. You will not waste your time in reading stupid novels. You will not go to any movie and you will not listen to any radio programme.

Your life will become more and more directed, channellised. You have one purpose, and that purpose is continuously there -- like a thread running in everything you are doing. Only then is there a possibility, only then do you become worthy enough. You deserve God's descending into you.

When it is seen that your total effort is directed towards God, that your whole life has become worship, it is IHSAN. It is what Buddhists called SHEELA, virtue.

And the third meaning of IHSAN is totality, wholeness. Whatsoever you do, don't hold back. Go into it utterly, don't remain a spectator -- because it is only by being a participant that one comes to know anything. Spectators simply go on missing.

If you are dancing, dance; and in that moment let the dance become your all. Put all that you have into it. Not even a small part of you should remain a watcher. You should become involved utterly, absolutely. Those few moments, when you are absolutely in something, are the moments when you are closest to God. Those are the moments of bliss and benediction.

These are the three pillars of Islam and Sufism. These three pillars have to be imbibed. And they contain all that is needed for any religious person -- Sufi or not Sufi. These three pillars are very essential. This is a design, a NAQSHBANDI. If you can have ISLAM -- surrender, peace, silence; IMAN -- faith, religiousness, commitment; IHSAN -- authenticity, virtue, totality .. . you have the map.

Now this small story:

A SUFI OF THE ORDER OF THE NAQSHBANDIS WAS ASKED, 'YOUR ORDER'S NAME MEANS LITERALLY "THE DESIGNERS". WHAT DO YOU DESIGN, AND WHAT USE IS IT? '
HE SAID, 'WE DO A GREAT DEAL OF DESIGNING, AND IT IS MOST USEFUL. HERE IS A PARABLE OF ONE SUCH FORM:
'UNJUSTLY IMPRISONED, A TINSMITH WAS ALLOWED TO RECEIVE A RUG WOVEN BY HIS WIFE. HE PROSTRATED HIMSELF UPON THE RUG DAY AFTER DAY TO SAY HIS PRAYERS, AND AFTER SOME TIME HE SAID TO HIS JAILERS, "I AM POOR AND WITHOUT HOPE, AND YOU ARE WRETCHEDLY PAID. BUT I AM A TINSMITH. BRING ME TIN AND TOOLS AND I SHALL MAKE SMALL ARTEFACTS WHICH YOU CAN SELL IN THE MARKET, AND WE WILL BOTH BENEFIT."
'THE GUARDS AGREED TO THIS, AND PRESENTLY THEY AND THE TINSMITH WERE BOTH MAKING A PROFIT, FROM WHICH THEY BOUGHT FOOD AND COMFORTS FOR THEMSELVES.
'THEN, ONE DAY, WHEN THE GUARDS WENT TO THE CELL, THE DOOR WAS OPEN, AND HE WAS GONE.
'MANY YEARS LATER, WHEN THIS MAN'S INNOCENCE HAD BEEN ESTABLISHED, THE MAN WHO HAD IMPRISONED HIM ASKED HIM HOW HE HAD ESCAPED, WHAT MAGIC HE HAD USED. HE SAID, "IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY. I AM A METAL-WORKER, AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED."
'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

Man is imprisoned, imprisoned in his own ego. The ego is the prison and if you want to get out of the prison, this is the map: ISLAM, IMAN, IHSAN. If you can manage these three things you have the whole design to get out.

It is a beautiful parable, a simple parable -- but significant.

How can you come out of your present prison -- out of where you are? You will have to ask someone who knows.

The escaped prisoner said,

> 'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR.... '

There are always men on the earth who have found the man who has male the locks of the cell door. These are the people we call Masters. These are the people who have encountered God -- who made the first design, who provoked Adam into rebellion. These are the people who have come to see the whole story as it is, who have looked into the whole story of how man enters into the world, why, and how he can go back into the world. Why does Jesus get out of the world, why is he saved and not others? What is the difference? Jesus surrenders, drops his ego... that is the meaning of the Christian cross. He died as an ego, he dies as himself, and is reborn as Christ. Jesus is no more, Jesus dies; Christ is born.

In fact, to use these two words together is not right. To call Jesus 'Christ' is not right -- because they were never together. There was a time when there was Jesus but there was no Christ. Then a time came when there was Christ but there was no Jesus. They were never together. They can't be together. Jesus is Adam lost in the world -- not knowing how he is caught there, getting more and more entangled in the ego. Christ is the consciousness that has understood, that has become alert and has started moving back towards the home -- a surrendering.

Adam said no. No creates ego, self. Jesus said yes. Yes drops the ego. Yes is ISLAM, surrender, SAMARPAN. BY saying yes, the whole direction of his life changed. He started moving back towards the Garden of Eden, towards God's garden.

> 'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY.'

Her idea was that if her husband would be praying on the rug five times a day -- how long could he go on missing? That's why I go on speaking every day. How long can you go on missing? Your head will be touching every day, every day; one day or other you will start looking at the design -- 'What is the matter? What is going on?' One day you will become alert and awake.

> 'I AM A METAL WORKER AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED.'
> 'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

The captivity is of our own making. It is our ego -- and we can drop it.

So meditate over these three words: ISLAM, IMAN, IHSAN.

Sufis: The People of the Path, Vol 2

Chapter #14
Chapter title: A Singular Mess

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The first question:

YOU SAY THERE IS NOWHERE TO GO. TO GO SOMEWHERE IS TO PERPETUATE THE ILLUSION.
AND SOMETIMES I SEE IT....
AND YOU SAY RELIGIOUSNESS IS TO REJECT THE KNOWN AND ONE SHOULD NOT STAND ON THE CROSSROADS BUT DARE, AND COMMIT MISTAKES....
YOU SAY IT IS ALREADY THE CASE -- THE SEEKER IS THE SOUGHT....
AND YOU SAY RELIGION IS SELF-CREATION, CONSTANT REBELLION....
THE COMBINATION AND THE HARMONY OF ALL THESE THINGS BETWEEN THEM IS SINGULARLY MESSY.

That's true. Have you ever witnessed a childbirth? It is messy, singularly messy.

This is the birth of a new consciousness. You are witnessing something rare. It happens only once in thousands of years. Whenever something new is born, it is messy. You can ask the scientists what they say about the birth of the world. It was utterly messy, it was chaos. The cosmos has come out of a chaos.

And before I can create you I have to destroy you. I have to dismantle the old completely. Naturally, when the old is dismantled and the new has not yet been created, there is a period, a transition period, where everything will be messy.

But if the chaos is going to give birth to a star, it has to be welcomed. Order, system, is not always good, is not always beneficial. Disorder is not always harmful. One has to look into each case to determine it. It depends. If destruction is the goal, then destruction is violence. It is ugly. If creation is the goal, then who has eVer been able to create anything without destruction? You have to be destroyed.

And that's my device -- to give you contradictory statements. That is my design. It is a NAQSHBANDI. I contradict myself so much for a certain reason: if you go on listening to me, sooner or later you will stop believing. That is the whole purpose -- because you will know it is meaningless to believe this man. Tomorrow he will contradict himself. Before you are established in a belief he will contradict it. He will not leave you settled in any shelter. Once you know this, slowly, slowly, the mind's old habit of clinging to a certain concept disappears. It can disappear only if you are continuously contradicted.

If I am very consistent I will become your belief, I will become your church, I will become your religion. And I don't want to become your church or your dogma or your religion -- I want to become your salvation. your liberation, your freedom. The goal is utterly different. If you are seeking a kind of belief then you are in trouble.

That is why Anand Veda -- who has asked this question -- is in trouble. He must be seeking some security, some idea. He wants some idea to cling to; he wants a shelter to hide himself behind. He does not want to face the messy life -- life as it is. He wants to prepare, he wants to be prepared to meet life with ideas, ideologies, concepts, philosophies. He wants to go to see God with a fully ready-made mind.

OTHERWISE GOD IS messy. He is utterly chaos. To meet God unprepared is to disappear in him. But that is the only meeting, there is no other. If you are not ready to disappear into that chaos, you will not meet God. God is not a concept.

But you want a concept, you want a clear-cut philosophy so that you can depend on it and you can fight in the name of that philosophy and you can argue in the name of that philosophy.

Now it will be very difficult to argue for me. It is impossible to argue for me. You cannot. Anybody can see that my statements are contradictory -- no great insight is needed to see that. Any stupid person can see that my statements are contradictory. Intelligence will be needed to see that my statements are not about truth, they are devices, designs, to destroy something in your mind. Great intelligence will be needed to see that.

I will not allow you ever to settle with me; you will have to move. Every day I will create and every day I will destroy. Sooner or later the understanding will dawn on you that there is no need to cling. Because you cling, it hurts when something is taken away again. So why cling in the first place? Not clinging is freedom.

These contradictory statements are not meant to be statements about truth -- no, not at all. Truth cannot be said. Nobody has ever said it, nobody will ever say it. It is not possible. Truth cannot be confined to the word. And I am not saying the truth, I am simply creating a space in you -- the space I call the unclinging, unattached mind, the contentless mind. Once that state is there you will know what truth is. I cannot say what truth is but I can create a device, a design, for you in which you will be able to see the truth.

When you listen to me, if you listen as if you are listening to a philosopher, you will miss me. If you listen to me as if you are listening to a theologian, then you will miss me. If you listen to me as if I am a logician, then you will miss me. I use logic only to destroy logic, I use words only to destroy words, I use scriptures only to destroy scriptures. The more silently, intelligently you listen to me, the more this fact will slowly, slowly become very, very clear to you. In that clarity there is vision; in that transparency, in that silence, when not a single idea is there in your mind about truth, truth comes in.

So these statements are contradictory. Contradiction and paradox is my design.

And I am not saying to you, 'Do this, don't do that.' That's how you again create trouble for yourself. You listen to me with a deep desire to do something. So when you hear me saying 'Do this' -- or you interpret it as if I am saying 'Do this' -- you catch hold of it immediately; you start preparing to do it. And the next moment I say that it is wrong. Then you are at a loss. You were just ready to jump into an action and before you have even acted, it is no longer right.

I am trying to help you to drop all kinds of desires -- including the desire that you have to attain to truth, that you have to attain to nirvana; including the desire that you have to be desireless.

Why are you in such a hurry to do something? Why can't you be, simply be? Being is sanity and salvation. The moment you start doing, you get confused, because whatsoever you do -- and I am saying it unconditionally, WHATSOEVER -- it will create more ego in you. Doing creates the doer and ego is the whole problem. The ego has to be dropped and the ego always waits for the opportunity to do something.

When I am trying to explain to you what meditation is, I am doing one thing and you are preparing for something else. I am trying to talk to you; I am simply sharing my insight into meditation, my experience of meditation. I am trying to do just one thing: to make you alert about what this state of meditation is. While I am talking about the state, you are planning inside how to attain it, what to do about it. You exist in a totally different dimension.

I say meditation cannot be done -- one can be in meditation but one cannot do it. It is just like love. You can be in love but what can you do about it? Either it is or it is not. Listening to me, you go on interpreting, reducing everything that I say into how to do it. I am saying to you that if you can simply listen to me, that will bring enlightenment. There is no need to do anything else. lust by hearing it, just by seeing what is transpiring here between me and you, just by being with me, you will become enlightened -- not by doing anything.

But that you don't like very much because that does not give you the ego. If enlightenment happens just by being with me, then who are you? Then what are you? Then what have you done? Then how can you brag about it? It will be a gift. You will have to be thankful for it, you will have to be grateful for it. You cannot go into the world saying that you have done it. How can you say, 'I have done it?' It has nothing to do with your doing or you.

No, you are not much interested in that. You are interested in doing it, achieving it, attaining it, so that you can say that you have attained it. But how can you attain enlightenment? You are the barrier to it, the only barrier.

Enlightenment comes when you are not. It is available right now; it is all around. Enlightenment is the stuff that existence is made of. It is showering in the sunrays, it is singing in the birds, it is dancing in the trees. It is in me, it is in you. You just have to come to a point where you are not doing anything -- and suddenly you see the fact of it, the radiant presence of it. But it happens only when you are not in a moment of doing. Doing, you become concerned; doing, you go outward. Non-doing, you are suddenly inside yourself. Doing is the way to go outside yourself; non-doing is the way to be where you should be, to be where you really are. Doing takes you into the future in time; non-doing allows you to relax into eternity.

Paradox is my way -- so that you will never be able to cling to anything I say. And you will be grateful one day that I was not consistent, because with a consistent man you can be never in that dimension called enlightenment. With a consistent man you will become a follower, with a consistent man you will become very logical, philosophical. You will have beautiful ideas to propound to the world, you will have a good, established, systematic mind. But that has nothing to do with enlightenment. You can become enlightened only with an utterly inconsistent man.

And when you are able to see what I am doing here then you will be surprised that all my statements are inconsistent and yet there is a consistency in my being. And that consistency is that I am continuously paradoxical, consistently paradoxical, consistently inconsistent. That consistency you will see one day.

On the surface I will say many things and each thing will be against other things and you will not be allowed to possess any idea. I am here to take all ideas from you, not to give you more ideas. As it is, you have already more than enough.

The second question:

THE THEORY THAT WE HAVE TO PUSH, FORCE AND KICK OURSELVES -- IS.THIS TRUE? I HATE FIGHTING MYSELF.

Look at the question. I go on saying to you that truth is not somewhere else, it is here. You have not to struggle your way towards it. It is through the struggle that you are missing it. You are not to push the river. By pushing the river you will never reach anywhere. You will simply get tired and exhausted.

By pushing the river you are only creating the possibility of your utter failure. You cannot fight with the river. The river is huge -- life's river, the river of existence, is so huge -- and you are so tiny. You are just a ripple in the ocean -- a ripple trying to fight with the ocean, trying to direct the ocean, trying to achieve a private goal. It is simply ridiculous. And all struggle makes you ridiculous; all struggle makes you tired, exhausted, dull, sad, miserable.

But one thing is there in the struggle -- that thing is that you feel you are. The ego feels very good. You are fighting, you are giving a good fight. Maybe you cannot win but nobody can say that you were a coward, nobody can say that you didn't give a good fight. Maybe you cannot win, or who knows, maybe you can win -- the mind goes on thinking in these ways. Maybe others have not won but you may be the exception. Maybe it is left for you to do what others have not done. Give it a good try. The ego will feel good -- you are doing something. The bigger the fight, the bigger the ego will be. The more you push the river the more you feel you are. Against the river you feel 'I am'. The feeling of 'I am' always comes when you are against something. The more you fight and protest, the more you struggle, the more you will feel that you are -- defined, well-defined.

Take the other as an enemy and he becomes your definition; take the other as a friend and your boundaries are no longer clear-cut. When you are sitting by the side of your friend or your beloved, the boundaries are not clear. They are overlapping. You are overflowing into each other. You don't know where you end and where your friend begins. And if the friendship is really deep, something immensely beautiful happens -- egos disappear.

There is an Indian myth. To understand the myth you will have to understand these three words....

First the myth. It is the myth of the creation. It is far more beautiful than any other myth of creation. Hindus say that HE w as alone -- 'he' means God. He was alone but not really alone, because he was two in one. He was man and woman together. He was in a deep loving embrace. But he was also one because there was no boundary. It was not possible to say where he ended and where his beloved began. The man and the woman were almost one in a cosmic embrace, ecstatically lost into each other.

Eternity passed and he started feeling alone. Naturally, when you don't have a definition, then it doesn't matter whether you are two, you feel as if you are alone. He started feeling alone. The aloneness became too heavy so he decided to separate. So he fell into two parts.

The Sanskrit word for falling apart is PAT -- PAT means falling apart, to fall. From PAT comes the Hindi word PATAN -- PATAN means fall. He fell in two. And because of the word PAT, a husband in India is called PATI and a wife is called PATNI. He fell into two parts -- one part became PATI, husband, the other part became PATNI, wife. The words PAT, and PATNI are derived from PAT -- he fell in two.

And since then, the myth says, they have been trying to reach each other again, because now they are feeling very much separated and divorced. Hence the desire for love, the immense desire for love, the search for the other -- to find someone with whom you can be one again.

When you are together with a beloved one you lose identities. You cannot feel who you are because the other is involved, intimately involved, in your being. In love, ego disappears. When you hate, when you fight, when you struggle, ego arises. When you are sitting with your enemy you are perfectly well-defined

because you are not overflowing, he is not overflowing. You don't meet anywhere. There is distance.

So the whole thing is that when you struggle, it is not for truth. When you struggle, it is not for nirvana, enlightenment. When you struggle, the deep urge is to declare yourself -- that you are powerful, that you are against the world, against existence. But then there is trouble also. Once you declare 'I am', there arises a great fear that if 'I am' then there is every possibility that one day 'I may not be'.

You have to understand this. This is one of the basic, fundamental problems each intelligent person has to face. First you try to declare 'I am' and you feel very good that 'I am', that 'I am somebody, someone special.' So for your whole life you try to become special, extraordinary in some way or other: become a famous painter or a poet or a politician; have more money than anybody else has; make a palace to live in so everybody feels jealous; in some way prove that you are special, you are not in an ordinary rut, you are not of the crowd, you are above the crowd; or become an ascetic, renounce the world; or stand on your head and become a yogi -- but do something so that the whole world comes to know that you are not ordinary, you are special. People do so many things so different from each other, but the motive is the same. If you go deeper you will find the same motive. They want to declare to the world 'I am'.

But then a problem arises. First you have to struggle to prove that you are, and then once you have proved it, anxiety comes in. The anxiety is that if you are, you can disappear too. Anything that is, is going towards annihilation. The tree was there yesterday, now it is gone. The flower was there in the morning; in the evening it has gone, withered away. The child was alive and now the child is dead. Everywhere you see that birth is continuously followed by death. - Existence is surrounded by non-existence. Life seems to be always provoking death -- they seem to be parallel.

Once you have defined yourself clearly -- that 'I am this' -- once you have become this, suddenly a great trembling arises in your being when you see that you can disappear, that you will die. How again misery settles in.

First you create the ego, then the fear comes that the ego will disappear. If you don't create the ego there is no fear of death, it is not possible at all -- because if you are not, how can you die? If you are not, then there is no death. Death is always of the ego. Once ego is not there, how can you die?

Just the other night I was reading a case, a very strange case. A child was born in Philadelphia. It was a premature birth, it was a miscarriage. But it was a rare phenomenon -- the child was alive although it should not have been alive according to medical science. It weighed only half a pound, but it was alive.

Now the difficulty was that medical science says you cannot call a child who is born below one pound, alive -- because it never happens. one pound at least to a must -- even the child of one pound is not going to live, but he can be alive for a few days or a few moments. But this child did not weigh even one pound. So the doctor could not give him a certificate of birth. But the child was alive and the child lived for two days. For forty-eight hours the child lived. No birth certificate was issued.. And then the child died. Now, no death certificate could be issued because when the child was never born how can you certify that he is dead? But up to now things were simple.

But then the hospital demanded money from the parents for forty-eight hours of care and medicine and this and that. So the parents said, 'But when the child was never born and it never died, about whom are you talking? What are you talking about? You say you cared for forty-eight hours, but for whom did you care?'

Now it was such a complicated case that the hospital authorities had to keep quiet, to keep mum. They didn't go to the court because it would not have been possible. First the child should have been given a birth certificate, then a death certificate -- then money for those forty-eight hours of care would have been possible.

Death is possible only if the ego is born. If the ego is not there, there cannot be any death. Then life is eternal. Then life has a different quality to it -- a quality of eternity, of immortality. The ego wants to be immortal. That is not possible. You are immortal but the ego cannot be immortal. The ego will have to die -- not one but a thousand and one deaths. And the ego is very, very vulnerable, very delicate. If somebody insults it, there is a death, a small death. If your business goes bankrupt, there is a small death. If something goes wrong, a small thing, there is a death. Small things, and you die many times. The ego is always ready to die because it is a false artefact, it is a pseudo phenomenon. And to keep it alive you will have to keep pushing the river.

So first conflict, struggle, violence, aggression, are needed for the ego to exist. They are the fuel, the food for it. But they create misery. And the greater misery comes when ego has been created -- then fear arises, the fear of death. So the ego simply suffers. The non-ego state is the state of celebration.

You ask me: THE THEORY THAT WE HAVE TO FORCE, PUSH AND KICK OURSELVES -- IS

THIS TRUE? That's what I have been telling you -- that it is the most dangerous calamity that has happened to humanity. The idea to force, kick, push, fight -- that is the most dangerous idea that has poisoned humanity. But if you want to have an ego that is the only way. You will have to drink the poison. And you will be suffering and suffering and you will remain in hell, but you will have one good feeling -- that 'I am'.

George Bernard Shaw is reported to have said.... When he was dying somebody asked him, 'Where would you like to go? To heaven or hell?' He said, 'That depends. If I can be first in heaven then I will go to heaven, but I have to be number one. If that is not possible -- because others have reached before, Jesus and Buddha, etcetera -- if they have already occupied important positions, if they are sitting by the side of God already, then I would like to go to hell. But I want to be first anywhere. Even hell is okay.'

He was joking against the whole human mind. What he was saying is true. You look deep in your mind -- where would you like to go? To hell, if you can be made a king there? Or to heaven, if you have to be a servant there? And you will be surprised to find that you agree with Bernard Shaw. Your mind will say, 'What will you do just being a servant? Forget all about it. Hell is far better. You will be the king.' Of course you will suffer but it is worth it. Kings suffer, but it is worth it. Politicians suffer, but it is worth it. Rich people suffer, but it is worth it. Poor people may not suffer that much -- they don't suffer, they cannot afford that much suffering. That much suffering is only possible when you can afford it. Nobodies don't suffer much; there is nothing to suffer. You cannot humiliate them, they are already standing at the back. You cannot throw them further back.

Beggars don't suffer that much. How can a beggar suffer as much as Richard Nixon? It is impossible. Where can you throw a beggar? He is already there -- where can you throw him? He cannot suffer. But he is a beggar, a nobody. That is continuously like a knife in his heart -- 'I am nobody.' The beggar also wants to be somebody. Even if it comes through suffering, it is okay.

One has to look into this dangerous mind -- that it wants to have an ego even though hell is created in getting it. The mind is not ready to be happy and sane and blissful if the ego has to be lost. And you all go on doing the same thing. I watch you doing it every day. For small things you are ready to drop your blissfulness, but you cannot drop your ego. And you are ready to suffer as much as possible, as much as you can tolerate, if it helps the ego. Beware of it.

I am not telling you to force your way; there is no need. Relax. Let go. Start flowing with the stream. Not even swimming is needed; simply let the stream take you. It will take you to the ocean. It is already going to the ocean, you need not push. Push is needed when you start trying to go upstream. When you start going against nature then push, conflict, struggle, is needed. When you are going according to nature there is no need to struggle -- nature is already going that way. Relax with it. And then there is a great song in the heart because all misery disappears.

But with misery you also disappear. You cannot have both. Yourself and bliss, that is not possible. It is not possible because nature does not function that way. You will have to drop one. Either you drop bliss and you be, or you drop your ego and let bliss be. It is your choice. And that's why I go on saying again and again that to be miserable is your choice.

You come and ask me how to drop the misery. You want to drop the misery without dropping the ego. But that is not possible. And if I say 'Drop the ego' I always see in your eyes that you think I am changing the subject. You think you have come to ask how to drop the misery and I am talking about something else. I am saying 'Drop the ego.' Of course it looks as if it is something else.

Mulla Nasrudin was sitting with a beautiful woman on a full-moon night talking about great things. He was getting very romantic. But women are very earthly, earthbound, very practical.

When Mulla was getting really too high the woman said, 'Mulla, your love is okay, but will you marry me?'

Mulla said, 'Listen, don't change the subject.'

That I have seen many times in your eyes. You bring one problem, and I start talking about something else. It is only on the surface that it appears to be something else -- to me it is the cause. You want to drop the misery but you don't want to drop the ego. And misery cannot be dropped. Misery is a shadow of the ego. Only the ego can be dropped. Dropping the ego, the misery disappears. That seems to be too great a price to pay. You say, 'I will think it over.' You are not really interested in dropping the misery. If you are really interested, then just by seeing the fact you will drop the ego immediately.

Sigmund Freud has said that man is naturally miserable. I don't believe in it, but about ninety-nine per

cent of people he is right. I cannot deny that. Freud feels that there is no hope for man; man is basically miserable. His misery cannot be transformed. He cannot be made happy. Man's demands are impossible -- that's what Freud means. Man demands the impossible. He wants to have a great ego and he wants to be happy.

It is as if you want the full sun, with no clouds, but still you want the coolness of the dark night, the silence of the dark night. And you want the full sun in the sky, you want it sunny. Now you are demanding impossibilities. This is not possible. You can only pretend. That's what people go on doing. You can pretend. You can sit on the beach on a sunny day and keep your eyes closed. This is a pretension. If you keep your eyes closed you create a darkness inside. You have both -- the night and the day. But this is a pretension. It is really day; the night is just a false illusion you have created by closing your eyes. The impossible cannot be done.

The sane man always looks into his life to see whether he is trying to do the impossible. The moment he sees he is trying to do something which cannot be done in the very nature of things. he drops it. That project is immediately dropped. This I call sanity.

Insane people are those who go on fighting, not looking at the phenomenon at all -- as if they are trying to make a square circle. You can go on trying but it will never happen -- because a circle is a circle and can never be a square. And a square is a square and can never be a circle. You can go on trying but you will be a failure. The whole humanity is a failure -- trying to do the impossible.

And you say: I HATE FIGHTING MYSELF. Now that again is a fight. Hate! First you fight, that is wrong. Then you do a second wrong thing, even deeper -- then you fight against fight because you hate it. I am teaching acceptance, tathata. I am teaching you a total acceptance of life as it is -- everything included. Now again you will see that there is some difficulty.

For example, you see that you go on fighting. Should you accept this too? I say yes. Only by accepting it will it disappear. Through acceptance, things change. You should accept everything, even the fight. What can you do? If you are fighting and pushing the river, you will be creating another problem. If I say 'Don't fight', then you will start fighting your fight. That will be even more subtle. It will be on a deeper level. The fight will remain. When I say 'Drop fighting', I am not saying 'Start fighting against fight'. I am saying 'Accept'. If you feel like pushing the river, push. Don't create a new fight against it. Go on pushing, just seeing the whole nonsense of it. See that it is stupid, that what you are doing is stupid. The river cannot be pushed back. Go on pushing and go on watching and accept it.

In that acceptance, in that awareness, one day suddenly you will find your hands have stopped. But it is not that you have stopped them -- if you stop them then you have missed. Then again it has been a fight of stopping. First you were fighting with the river, then you started fighting with your fighting -- and you are somehow holding your hands so that they don't start pushing the river again. This will not be a very beautiful state. It will be tense, there will be anguish, and you will be holding yourself You will not be flowing, you will not be streaming with joy, you will be repressing. And at any moment, at any opportunity, you will again start pushing the river. How long can you repress the desire?

So listen to me, listen very meditatively. If you are pushing the river I am not saying stop it, I am simply saying that by pushing the river nothing is achieved. Listen to it. Let this sink into your heart. And if you feel like pushing because of old habits -- you have been pushing for many lives -- -go on pushing, but go on seeing the fact that this is stupid, that you are being stupid. Don't pull away from it, don't try to control yourself. Let it happen -- but with the vision that it is stupid, that it is meaningless, that nothing is going to come out of it. Let it happen -- but with no expectation, waiting for frustration, knowing perfectly well that frustration is coming, that you are wasting your energy, that it is because of old habits. Go on, don't pull back.

And one day you will see that the hands are getting slower and slower. You are not pushing as hard as you used to. And some day, when you have a clear vision, when you are transparent, you will see the whole absurdity. Seeing, there is transformation. Once seen totally, the hands simply stop. Not that you stop them, they stop of their own accord. And when they stop of their own accord there is great grace, there is great beauty.

The third question:

YOU HAVE CONVINCED ME. BEFORE ANY QUESTION ARISES, BEFORE ANY ANSWER CAN BE

GIVEN, I BELIEVE YOU, HAPPILY.

The question is from Yoga Puja.

It is not a question at all! I am happy, Puja. But just change one word in your mind. Don't call it conviction, call it conversion. That is what you really mean. You have used a wrong word, that's all.

Conviction is logical, intellectual, of the mind. It does not go very deep. And behind each conviction, doubt persists. Conviction does not change anybody. It is a mind thing, how can it change your totality? And conviction is borrowed. I am being very logical about something and you become convinced, but it is because I am being very logical about something. My logic appeals to you, you cannot argue against it, hence con-viction. Conviction is borrowed. We get it all from others. You become a Christian, a convinced Christian, because your parents were Christian. Or you become a convinced Hindu, a staunch Hindu, a mad Hindu, because your parents were Hindus. And so on, so forth.

I have heard....

A Sunday school teacher suddenly stopped reading a passage in her Bible and asked her pupils, 'Why do you believe in God?'

She got a variety of answers -- some full of simple faith, others obviously insincere. The one that stopped her cold came from the son of one of Chicago's best known ministers.

He frowned and answered, 'I guess it just runs in our family.'

That's how you get your convictions.

With me let there be conversion, not conviction; I am not interested in convincing you about anything. Truth is. It needs no conviction. Either you know it or you don't know it. It needs no belief. Beliefs don't help in any way. What you need is not conviction, you need conversion -- conversion of the heart, a hundred-and-eighty degree turn, a total change of your vision, a change of your plane. You start looking at life from another vantage point. That is not conviction, that is conversion. It is not that your idea has changed but YOU have changed.

And that's exactly what Puja means. She has only used a wrong word. She says: YOU HAVE CONVINCED ME. BEFORE ANY QUESTION ARISES, BEFORE ANY ANSWER CAN BE GIVEN, I BELIEVE YOU. Again she is using a wrong word -- 'believe'. But they are related. If you think it is a conviction then you will think it is because you have started believing in me. If you think it is a conversion then it will not be a belief -- it will be trust. Belief is in what I say, trust is in what I am. They are diametrically opposite.

But my feeling about Puja is that she has only used wrong words -- otherwise she means exactly that.

Good, I am happy. If you listen to me from the heart, this is going to happen to everybody. If you listen to me, not with any motive to go anywhere, to achieve anything, but just for the sheer joy of listening -- as one listens to music or as one listens to the sound of a waterfall or this cuckoo -- if you listen to me for no motive at all but just to be here with me, conversion is going to happen, transformation is going to happen. My flame is going to jump into you and light your unlit candle.

The fourth question:

OSHO, JUST WHEN THE ASHRAM SEEMS TO BE COMING TOGETHER WE WILL BE MOVING. IS IT YOUR INTENTION THAT WE SHOULD BE LIVING ON A PERPETUAL BUILDING SITE?

Precisely!

The fifth question:

IS THERE ANY NECESSITY FOR EVERYBODY TO HAVE A RELIGION OF ONE KIND OR OTHER?

Yes, everybody ought to have a religion of one kind or another. You owe it to yourself to know what church you are staying away from. Otherwise you will feel very miserable. You will miss.

I have heard....
Nurse: 'What church do you belong to?'
Patient: 'None.'
Nurse: 'Well, what church do you go to when you go?'
Patient: 'If you must know, the church which I stay away from the most of the time when I don't go, is the Baptist.'

Or....
Simpkin had been shipwrecked for twenty years on a desert island when finally he was rescued by a passing ship.
'What did you do to keep busy all those years?' asked the captain of the rescue vessel.
'I went into the building business,' replied Simpkin, whereupon he took the captain to a corner of the island and showed him a beautiful synagogue.
'That's incredible!' said the sailing master.
'That's nothing,' said Simpkin. This time he led him to the opposite side of the island and displayed another magnificently constructed house of worship.
'I don't understand,' said the captain. 'You are the only person on the island. Why did you need two synagogues?'
'This one I belong to,' explained Simpkin, 'but the other one I would not set foot inside if they paid me!'

These are your ways to define yourself. These are the ways of the ego to define itself. You are a Hindu or a Mohammedan or a Buddhist. You are Indian, German or Italian. You are a Catholic or a Protestant. These are ways to define yourself, who you are.

In fact, a religious person need not have any religion. A religious person is religionless. A religious person has a quality of religiousness, certainly, but that quality is very indefinable. It is more like a poetry around him, more like a radiance. Yes, in his actions you will see a grace, in his life you will see gratitude, in his behaviour you will see compassion. But he is not Hindu or Mohammedan or Christian. These are very mediocre ways to become religious. These are not the real ways to become religious.

Religion is basically an art: how to live and how to die; how to live and enjoy, and how to die and enjoy; how to live gracefully and how to die gracefully; how to make your whole life -- death included -- a celebration.

Religion has nothing to do with the Bible, the Gita, the Koran; religion has something to do with an alchemical transformation of your being. So whenever you find a really religious person you will not find him as a Hindu, Mohammedan, Christian, Jew -- you will simply find him with an un-known quality present in him, which defines him. But this definition is not of the ego; this definition is just of his life style.

Yes, around Jesus you will find a quality of religiousness, so will you find it around Buddha or around Mohammed or around Nanak. You will find a quality of religiousness, but you will have to watch. You will have to have a certain vision to see it.

It happened in Nanak's life that he came to visit a town in which there were many saints -- Mohammedans, Jainas, Buddhists, Hindus. The town was full of the saints. And, of course, when there are too many saints there is much conflict, controversy. And a new prophet was coming.

So the old saints thought, 'This is too much. We are already overcrowded here.' So they called a conference and they sent a message to Nanak -- he was staying just outside the town. The message was: 'It is too crowded here. We are already too many here. Already business is not good because there are only a few clients and many saints. Please go somewhere else.'

And they knew that Nanak's name had reached the town; his fame had reached the town. If he came, even those few clients that they could divide among themselves would be gone. So they did a beautiful thing. They thought about how to send the message so that Nanak did not feel offended. They were worried that he would feel offended -- because it was offensive. Who were they to prevent Nanak from coming? But they were cunning people. They searched in the scriptures and they found a way.

They sent a cup full of oil -- not even a single drop more could be added. It was almost overflowing, on the verge. They sent the cup as a symbol that this town was so full of saints and religions that not a single

drop more could be accepted. There was no more space.

Nanak was sitting near a well under a tree with his disciple, and the disciple was singing a song, playing on his instrument. The people came with the cup. Nanak looked at them, understood the message, took a flower from the side of the well, a wildflower, and floated the flower on the oil in the cup. The flower was so small it simply floated. It didn't take any space. No oil came out of the cup. And Nanak said to them, 'Go back and give this cup to the people who have sent you to me.'

The disciple was puzzled. He said, 'I don't understand what is transpiring between you and these people. This cup was very mysterious. What exactly did they mean?' Nanak said, 'They mean that there are too many saints here and there is no space. But,' Nanak said; 'a religious man needs no space. That's my answer. I will not be fighting with anybody. I will not be in any competition with anybody. A religious man needs no space. A religious man is not a businessman. They need not be afraid of me. I will be here just like this flower floating on top of the full cup. And I will be here just like the flower -- one day I will be here, tomorrow I will be gone. They need not be worried about me.'

Now this is religiousness -- non-competitiveness, no conflict with anybody, no aggression. And one knows that one is here just for a few moments. It is a caravanserai -- an overnight stay. By the morning we are gone, just like flowers.

A religious person has nothing to do with organised religion, but he has something to do with the inner poetry, the poetry of life. He has something to do with the inner dance; he has a dancing energy. He is in deep romance with life, he is in romantic love with life. He is immensely grateful for each moment of joy that God goes on giving. And we are not even worthy. We don't deserve it. We have not earned it. It is a gift.

You ask: IS THERE ANY NECESSITY FOR EVERYBODY TO HAVE A RELIGION OF ONE KIND OR ANOTHER?

The second thing: there are not two kinds of religion. Religiousness is one -- although formulations may differ. It is just like you make your house in one way, another makes his in another way and the third one has chosen a third architect to design his house. But the inner thing is one -- that you need a shelter, you need a roof. Somebody cooks in an Indian style, somebody in a Chinese style and somebody in some other style, but the real thing is hunger -- that you need food, that you need nourishment.

So these so-called religions are nothing but different styles of nourishment. You can choose. But that is not important. The important thing is to have refuge in God, surrender -- what Sufis call ISLAM; and commitment -- what Sufis call IMAN; and a transformation of life through trust -- what Sufis call IHSAM.

The sixth question:

FOUR YEARS AGO I HAD A READING WHICH SAID THAT MY BLOOD DISEASE WAS GONE DUE TO THE GURU'S BLESSINGS. WHEN I TOLD YOU, YOU SAID, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE.' I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN AND NOT A REAL FACT. I ALWAYS ACCEPTED THAT YOUR TRUTHS MAY NOT BE FACTS. DID I MISS BECAUSE OF THIS?

The first thing: truth has no obligation to be a fact. Fact is a lower phenomenon: truth is a higher phenomenon. Sometimes the truth may be factual, sometimes not. The fact cannot be decisive about it. There are higher experiences in life which cannot be contained by facts.

But I can understand. The question is from Chinmaya. The Western mind is too much addicted to facts. Anything that is factual seems to be real and anything that is not factual necessarily seems to be unreal. This is a Western obsession. Truth is sometimes factual, sometimes not -- that's why I say truth has no obligation to be factual. Because of this, the Western scientific mind cannot accept the human soul -- because it is not factual. The body is factual; the soul is truth, not fact.

And the way facts are known, truths are not known; the approach has to be completely different. For example, you see a rose. The beauty is truth but not fact. You cannot prove it. There is no way to prove the beauty of the rose. You can prove its colour, you can prove its weight, you can prove its chemistry, but you cannot prove its aesthetics.

But there is something even higher than beauty. Tennyson is reported to have said, 'If I can understand a single flower, root and all, I would have understood the whole existence' -- because the flower contains

something which is more than the fact: its hidden reality, its intrinsic reality. But that reality cannot be approached by the gross instruments of scientific experimentation. Truth has to be approached in a different way -- through meditation, through love.

Chinmaya says: FOUR YEARS AGO I HAD A READING WHICH SAID THAT MY BLOOD DISEASE WAS GONE DUE TO THE GURU'S BLESSING. WHEN I TOLD YOU, YOU SAID, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE.'

Cancer is basically a psychological disease; it is basically a disease of the mind, not a physical one. When the mind becomes very tense, so tense that it is intolerable, it starts affecting the body tissues. That's why cancer exists only when civilisation becomes very, very sophisticated. In primitive societies you cannot find cancer. People are not so sophisticated. The higher -- by 'higher' I mean complicated -- the more sophisticated, the more complex a society is, the more cancer will happen.

So when I said to Chinmaya, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE,' I was saying many things. Sannyas is dropping the mind. Sannyas is exactly that -- that you surrender the mind. Sannyas means you surrender all your complexities, obsessions, neuroses. Sannyas means that now you are ready to live a simple, ordinary life. Sannyas means that you are ready to become primal, innocent, childlike.

Cancer has to disappear. Cancer can exist only in a certain neurotic state of mind. If the mind relaxes, sooner or later the body will follow and will relax.

It is because of this fact that scientific investigation has not yet been able to find a cure for cancer. It is almost impossible to find a cure for cancer -- and the day they find a cure for cancer they will create even more dangerous diseases in the world -- because the cure will mean repression. The day they can find strong enough drugs to repress cancer, then some other disease will erupt. That poison will start flowing through some other channel.

That's how it has happened down the ages. Simple diseases, were cured and difficult diseases came into being. You cure one disease, another disease comes in. And the second one is more complex than the first. The first was a natural reaction of the body, the second is an unnatural, abnormal reaction of the body. You repress the second and the third will come and the third will be even more difficult to tackle. And so on, so forth. Now cancer is at the top. If cancer is repressed then even more difficult diseases will erupt in the human body and the human mind.

When I said to Chinmaya, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE,' I was not talking about any fact. I was indicating a truth. And if he had trusted me, it would have been gone. But a subtle doubt must have persisted in him. He says: I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN AND NOT A REAL FACT. A design is higher than a fact. A fact is a very ordinary thing, a design is a higher thing. But we believe in the very, very lower reality, that's why we go on missing the higher reality. Yes, the colour of the flower is a fact, and the chemistry is a fact -- but the poetry, the beauty, the joy that the flower creates in you when you look at it, the awe that suddenly arises in your heart.... It is not factual, true, but is it untrue because it is not factual? No, it is a higher truth.

The higher need not agree with the lower; the lower has to agree with the higher -- this is the Eastern approach. The Western approach is to reduce the higher to the lower; the Eastern approach is to raise the lower to the higher. For example, if you go and watch a lotus growing, it grows out of the dirty mud. If you show the lotus to the Western thinker his approach will be, 'What is it? Nothing but mud.' 'Nothing but' is the approach -- 'Nothing but mud.' And he is factual -- about that there is no doubt. It has come out of the dirty mud, stinking mud. So he says, 'What is the source of it? Reduce it to the source. Go to the cause.' The cause is the dirty mud, so this lotus is nothing but dirty mud.

That's why Freud goes on saying that the experience of samadhi is nothing but sex. The experience of samadhi is a lotus blooming, but he goes to the source. And he is true, true in the sense that he is factual. He cannot be refuted on that ground. All your so-called mahatmas together cannot refute him on that ground. He is valid as far as factuality is concerned. Samadhi is the flowering of sexual energy, but in the same way as the mud becomes a lotus. Can you really call a lotus just mud, nothing else? Is it not something utterly new? It comes out of the mud, certainly, but can you reduce it back to mud?

The Eastern approach is that even the mud is respectable because a rose may be hidden in it, a lotus may be hidden in it. In the Western mind the lotus becomes condemned because it comes out of mud; in the Eastern mind the mud becomes sacred because it produces a lotus. We look to the ultimate, we don't go backwards. We go forwards. We see the ultimate possibility. The West goes on seeing the source, we see the goal. We are not worried about where it comes from, we are more worried about where it is going. The

potential, the ultimately potential, that's what truth is.

In the Western mind, man becomes body; in the Eastern mind, man becomes God. In the Western mind, the world is just materialistic; there exists nothing else but matter. In the Eastern mind, there exists nothing but God, but soul. Matter is also soul -- asleep. Matter is potential soul -- one day it will become soul. These are different visions. And if you have to choose, choose the Eastern vision because it has reverence for life, reverence for truth. Fact is an ordinary thing. Don't be too much entangled by the fact.

You say: I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN.... When Chinmaya is saying MIGHT HAVE BEEN A DESIGN he means 'might have been a lie'. A design is neither a truth nor a lie. A design is just a creative device. If you trust in it, it works; if you don't trust in it, it doesn't work. It is up to you. You can miss. If the idea arises in you that it may be just a design, what are you saying? You are saying that it may be just a lie. That very idea will be enough to become a barrier. The bridge is broken.

Remember, a design is higher than fact. It is lower than truth but higher than fact. It leads you from the fact tot he truth; it is a bridge between the two. It is neither factual nor true; it is a lead.

Listen to this....

A Bavarian farmer wanted to sell his pig in nearby Switzerland to get a better price. To avoid paying customs he dressed the pig in his black suit with sunglasses and a hat and put it in the back of his Mercedes. At the border the custom officer looked inside the car, then gave the farmer the sign to drive on. He turned around to his friend and exploded with laughter.
'What happened?' asked his friend.
'There was a guy sitting inside,' he answered, with tears of laughter, 'who looked exactly like a pig!'

This is a design. It worked! The whole point is that it worked. Whether it is a lie or a truth does not matter. It is not factual, that is true; it is not true, that too is there -- it is just in-between.

And to be with a Master is to be available to his design.

The last question:

YOU SOMETIMES USE THE WORD 'ACCIDENT' OR 'ACCIDENTAL' TO DESCRIBE AN EVENT. ARE THERE ANY ACCIDENTS IN LIFE IN REALITY?

In reality there are only accidents and accidents, and nothing else. The factual world is the world of cause and effect; the world of truth is the world of freedom. Freedom means that causes don't work at all. Freedom means that now everything is accidental, now everything is possible. Nothing is impossible in the world of reality. From the moment you become enlightened everything becomes possible. Now no cause and effect have any hold on you.

But I understand your question. It comes again from the same ideology -- that how can anything be accidental? The world is confined to cause and effect. Everything can be reduced to cause and effect. Nothing happens as a miracle. That is the scientific approach.

That's why men like B. F. Skinner or Pavlov and other behaviourists go on saying that the idea of freedom is just stupid. There is no freedom. Man has no freedom because everything is predestined by cause and effect. If Skinner is right, then Buddha cannot be right. If Skinner is right, then the whole heritage of religion is wrong. Then everything is predestined by cause and effect. You do a certain thing just as a machine does it. You don't have any freedom.

And these men are right about ninety-nine per cent of people. If they watch ordinary people, they will find every support -- that's how they have come to these conclusions.

When I am talking, there is a meeting of two different dimensions. You live in the world which is determined by cause and effect, I live in the world which is of freedom. When I look at you I will talk about cause and effect, when I look into myself I talk about freedom. In the real world, in the world of truth, all is absolute freedom. Nothing is pre-determined. And that's the beauty of it. That's why in India we have called it MOKSHA. MOKSHA means freedom, absolute freedom.

Man is neither naturally good nor bad. He is free and he becomes good or bad according to how he

accepts or denies his freedom. To exist is to be obliged to be free. What is left to us is the way in which we will be free -- and in the end there are just these two ways: to use our freedom against freedom or to use it for freedom.

'Existence is the self's possibility to be or not to be itself.' This is an existentialist statement. I agree with it. Man is freedom. It is not only that man is free -- man is freedom. Freedom is man's essential core, and that is man's dignity. Animals are less free, trees are even less free, rocks even less free. That's how we decide who is more evolved -- according to freedom.

A rock is not very free; a tree is a little more free. It can grow according to some inner vision. It can feel sad or happy. It can make some effort. It can struggle, compete. It cannot leave its ground; in that way it is unfree. It is rooted. Animals are a little more free. They can move; physically they can move. Birds are even a little more free. They can fly into the faraway sky. Man is even more free. He can move not only physically, he can move mentally. His mind can move.

And a Buddha is total freedom because not only his mind but his soul is free. Freedom goes on growing, layer upon layer. It becomes more. When freedom becomes absolute, you have arrived home.

You ask me: YOU SOMETIMES USE THE WORD 'ACCIDENT' OR 'ACCIDENTAL TO DESCRIBE AN EVENT. ARE THERE ANY ACCIDENTS IN LIFE IN REALITY?

One early morning in heaven three men arrived at the same time. St Peter was surprised, as hardly anybody came at this time. So he asked the first, 'How come?'

'Well,' he said, 'I came back home from a journey and found a man's coat hanging up and shoes hanging around, and my wife naked in bed looking very happy. So I searched for the man but could not find anybody and got so furious that I smashed the TV and threw the fridge out of the window. Then I took a gun and killed myself.'

'And you?' St Peter asked the second.

'Well, I was making love to my secretary when she said suddenly, "Ah, my husband!" So I jumped into the fridge to hide. But then the fellow threw the fridge out from the third floor, so I am here!

'I don't know,' said the third. 'I was just waiting for my bus in the morning when suddenly a fridge came out of the blue and brought me here!'

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THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

HE ASKED, 'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?'

THE SUFI SAID, 'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'

'AND WHAT IS THAT, IF I AM ALLOWED TO HEAR IT?'

'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'

'BEFORE, DURING OR AFTER THE LECTURES AND EXERCISES?'
'INSTEAD OF ATTENDING ANY OF THEM.'

MAN is a quest -- not a question but a quest. A question can be solved intellectually, but a quest has to be solved existentially. It is not that we are seeking some answers to some questions, it is that we are seeking some answer to our being.

It is a quest because questions are about others. A quest is about oneself. Man is seeking himself. He knows he is, but he also knows that he does not know who he is. Hence from the very birth a great enquiry starts rising in the innermost core of man. We can repress that enquiry, we can divert that enquiry, we can change that enquiry for substitute enquiries, but he cannot kill it. There is no way to kill it because it is intrinsic to human nature. It is intrinsic to consciousness to know what it is.

That enquiry is man's very nature, and unless it is resolved, man remains searching. Of course, there are nine hundred and ninety-nine ways to go wrong, and there is only one way to go right -- so the search is full of hazards. It is not simple; it is very complex -- and it is very rare that a man reaches. But unless you reach, you will continue in agony, in turmoil. You will remain a cry in the wilderness. You will not know what joy is. Not knowing yourself, how can you be joyous? And you will not know what benediction is. Not knowing yourself, there is no benediction.

You will hear words like 'contentment', 'blissfulness', but they will remain words. They won't have any content for you. The content has to be supplied by your experience. They will remain empty words. They will create much noise around you but they will not mean anything.

Search is intrinsic to human nature. But then arises the problem that there are many ways to go wrong, How to find the right path?

This small parable is of immense significance. Each word of it has to be understood.

Carlyle has said, 'The misfortune of man has its source in his greatness. For there is something infinite in him and he cannot succeed in burying himself completely in the finite.'

There is something in man which is higher than man, bigger than man, and there is no way to bury it somewhere in the finite. You can see. You can seek money and power, but each time you succeed, you will find that you have failed. Each time you succeed, the success will bring nothing but the awareness of the failure. Money is there but you are as dissatisfied as ever, or even more so. Power is there and you are as impotent as ever. Nothing makes man more aware of powerlessness than power. Nothing makes man more aware of inner poverty than riches -- because of the contrast. You can see that there are riches outside but inside you are a beggar, still desiring and asking and hankering and searching.

From one side this seems to be a misfortune -- the misery of man. From another side it is his greatness. Carlyle is right when he says, 'The misfortune of man has its source in his greatness.' What is this greatness? This greatness is his capacity to surpass himself, to go beyond himself, to make a ladder of his life, to jump out of himself. Unless that jump has happened, you live in a wasteland; nothing will ever bloom there. You can make all the efforts possible but the desert will remain a desert; you will not come across any flowers.

Those flowers start happening only when you have started reaching somewhere close to truth. That is the quest. The quest is that man longs to become God. The quest is that man wants to become truth. 'AN-EL-HAQ!' Man wants to feel it -- that 'I am truth.' Nothing less than that will ever satisfy him.

This parable....

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

Go slowly and meditatively.

The first thing to be understood is the meaning of the word 'sage'. Sufis make a great distinction between the word 'saint' and the word 'sage'. And there IS a great distinction. They are not synonymous. Notwithstanding what your dictionaries say. they are not synonymous.

Man can ordinarily have two kinds of character. One is the negative character: the character of the criminal, the character of the anti-social, the character of the rebellious. Another is the positive character: the character of the conventional, orthodox. respectable.

The criminal will be punished, will be thrown into prison if caught. The society will try to destroy him because he is a danger to the society. He is disobedient. He is trying to assert himself and the society does

not like that. The society exists by destroying individuals; the society can exist only by destroying individuals. The society has more power if there are no individuals around. If there are individuals then the power is less and less and less. If the whole society consists of individuals then there will be no power in the authorities -- there will be no power in the priest or the politician. So the society tries to crush. uproot, destroy the anti-social. the immoral -- the individual who wants to have his own morality, who wants to do his own thing. The society is very murderous about the negative. And naturally, on the other hand, the society respects the positive.

If you follow the society, the society honours you. So the one, the negative character, becomes criminal, and the other, the positive character, becomes a respected gentleman. If the criminal goes on moving to the logical extreme, then he will become the devil. And if the gentleman goes on moving to the logical extreme, he will become the saint. The saint is one who is for the society, hence the society is for him. And the evil character is one who is not for the society, is only for himself -- so the society is naturally against him. But there is one thing which is common to both: they are half. This has to be understood. This is one of the most important Sufi ideas: both are half, partial.

The saint has only the positive; he is missing the negative. That's why you will find your saints very boring; you will find your saints very flat, dull. You will find that to live with your saints for even twenty-four hours will be a great ordeal. The saint will not have any joy, he will be sad. He will never do anything wrong, he will be always good, but he will not have any song to sing. He will not have any uniqueness about him. He will be just a type, a stereotype. He will not have any unique taste of his own, he will be a conformist. He will be almost dead because the positive is bound to be dead. Unless the negative goes on playing with it, there is no joy. Life is a warp and woof between the positive and the negative. You cannot make the saint whole. Hence Sufis will not say that the saint is holy -- because he is not whole, he is half.

Half of him, the negative part, has been repressed, denied. All connections with the negative part have been cut. The negative is thrown into the unconscious dungeon. The saint has tried in every way not to be even aware of its existence. But it exists. There is no way to drop it. The only way to go beyond it is to absorb it, not to drop it. Let me repeat: the only way to go beyond it is to absorb it. But it needs great intelligence, it needs great understanding, wisdom, meditativeness, to transform the poison into elixir.

The negative is poisonous, but the poison can become medicinal in the right hands. The saint is a little stupid. You will find saints stupid, mediocre. They were not really intelligent people, otherwise they would have transformed their negative, they would have transformed all that is dangerous into a beautiful flowering. The saint will carry the negative in the unconscious.

So if you look through a window into the mind of a saint while he is asleep, you will be surprised. He's doing things which you could not even have thought about him. In dreams the saint will become the negative. There will be a shift, a total shift, from the positive to the negative -- because the negative also needs a little play, a little activity. So you will find that the dreams of the saints are very criminal. That's why saints are very much afraid to sleep. They go on reducing their sleep because it is the only thing where they are without any control. The moment they fall asleep the control is lost. The conscious goes to sleep and the unconscious take possession, and the unconscious is the negative.

And they are very much afraid because in the unconscious are repressed sexuality, murderous instincts, anger, rage, hatred -- all kinds of scorpions and snakes and poisonous beings. They all start bubbling up, surfacing. Saints are very much troubled by sleep, because sleep brings one fact home, and brings it home very clearly -- that the unconscious or the negative has not been destroyed, it is still there. Saints have great nightmares.

The criminal, the anti-social, the rebellious, the negative personality is also half. The negative people are the ones who become great politicians, sometimes great revolutionaries, and release great negative poison on the world. An Adolf Hitler or Josef Stalin or Benito Mussolini or Mao Tse Tung -- these are the negative type people. They are just the opposite of the saint, but in one way almost the same -- they are as half as the saint is. The difference is only one: what the saint has made the unconscious, they have made their conscious, and what they have made their conscious the saint has made the unconscious.

Josef Stalin or Adolf Hitler are not different from Mahatma Gandhi. The only difference is that what is repressed in Mahatma Gandhi is expressed in Adolf Hitler, and what is expressed in Adolf Hitler is repressed in Mahatma Gandhi. Mahatma Gandhi goes on repressing the negative, Adolf Hitler goes on expressing the negative. Adolf Hitler and Mahatma Gandhi are exactly the same type of person. One is just standing on his head doing a sirshasana, a headstand -- but the type is exactly the same. There is no

difference. And you will be surprised to know that these great criminals have beautiful dreams, far more beautiful than the saints can ever have, because their repressed positivity comes out in their dreams. In their dreams they become great saints. They do great good things to humanity.

These are the two ordinary types of people: the saint and sinner. They go together. In a world where there are no more sinners there will be no more saints. In a world where there are no more saints there will be no more sinners. They are partners in the same business. They exist together, they help each other. Without the one the other cannot even exist, cannot survive. The sinner gives definition to the saint and the saint gives definition to the sinner.

The sage has a totally different kind of consciousness. It is whole it is not a choice. It is neither positive nor negative, it has absorbed both. It is total acceptance. Whatsoever has been given by God has to be transformed into one unity. Man has not to choose but to accept. And remember, by acceptance I don't mean tolerance. When you tolerate something you have not really accepted it. You say, 'What can be done? It is there, so okay, I will tolerate it. If it cannot be dropped, if it cannot be destroyed, then I will have to tolerate it.' Remember, acceptance is not just tolerance. Acceptance is joyful welcome -- 'What-soever God has given must have some meaning although I may not be able to see the meaning Of it right now. I will have to search for it.' But there is a tacit understanding that whatsoever is given must have some meaning, otherwise it would not have been given in the first place.

With this understanding a sage is born. A sage is a holy man because a sage is whole. He does not deny his sexuality, he does not deny his anger, he does not deny anything at all. He accepts everything with deep understanding, gratitude, welcome. And in that very understanding, in that very welcoming attitude, things start changing. A great alchemical change happens. This miracle happens in a sage -- anger becomes compassion. Anger plus understanding is equal to compassion, sex plus meditation is equal to samadhi.

There is a part which is carrying all the seeds of meditation, and there is another part which is carrying all the seeds of sexuality. The sinner denies the meditative part and accepts the sexual part; the saint denies the sexual part and accepts the meditative part. But both remain lopsided. The sage accepts both, brings them together -- meditativeness and sexuality -- and watches a great miracle happening in himself, the greatest. As meditativeness and sexuality come close suddenly there is a change -- they become one flame. And that one name has a totally new quality.

It is just like when hydrogen and oxygen meet, you have water. Now this is a miracle -- a miracle in the sense that oxygen does not have the qualities of water, neither does hydrogen. But when hydrogen and oxygen come close, get into a loving embrace, become one unity, suddenly a new quality arises in existence which was not in either of the components. You can drink as much oxygen as you want but your thirst will not go. And you can drink as much hydrogen as you want and your thirst will not go. But water is nothing but H20. Then water has something which is not contained in the parts. Something new has happened: the parts have disappeared into something new. A higher synthesis has been arrived at.

That's what I mean by organic transformation. Whenever two things meet, if there is a real meeting, a third thing is born. When a man and a woman meet and love, a child is born. Now the child will not have the qualities of the father and will not have the qualities of the mother. The child will have his own qualities, the child will be a unique individual. You cannot just reduce the child to the qualities of the parents. You cannot say, 'This quality comes from this parent, this quality comes from that parent -- and the child is just a sum total of it.' No. If the child is just a sum total of the parents then there is no soul. The child must be something more than the sum total of the parents, only then is there a soul.
Water is something more than the sum total of H20.

Only when two opposites meet does this organic trans-formation happen. Man and woman meet, then a child is born. A child cannot be born from a meeting of a man with another man, or a woman with another woman. Similars cannot create
only opposites.

Now meditativeness and love are opposites. Meditativeness needs aloneness, love needs the other. Sexuality and meditation are opposites. Sexuality is a desire, a continuous desire, unfulfilled -- it remains unfulfilled. And meditation is desirelessness. These are opposites. When they meet, suddenly there is a flare-up. Something happens which was not contained in either.

The saint is just meditative. He is carrying one part -- hydrogen or oxygen. The sinner is just sexual, he's carrying another part. When the saint and the sinner meet in you, the sage is born. When the polarities meet in you in deep embrace, are lost into each other, lose all definitions, merge, become one, the sage is born in you. The sage is the rarest flowering in existence. The saint is a faraway echo of it, as far away as the sinner.

So Sufis say that the sage is not a saint. You can find many saints, that is very easy. Saints are a social phenomenon. But to find a sage is difficult because the sage is as individual as the criminal and as cosmic as the saint. He is both together. In the sage, God and Devil meet and lose all their identities. That is the highest meeting. There is no higher meeting than that. This moment of meeting within you of the sinner and the saint, of the negative and the positive, is the moment of samadhi.

The sage is no-mind. The sinner is negative mind, the saint is positive mind, the sage is no-mind. The sinner lives in constant duality. He has to fight with his saint, remember it. The sinner has continuously to fight with his saint, because the saint IS there. The sinner is going to kill somebody and the saint says, 'Don't do this, this is not right.' He has to fight. His fight is as arduous as the fight of the saint. The saint has to fight the sinner. If somebody insults him and a great desire to kill him arises, he has to fight with that desire. He cannot do it, he is a saint, he is a holy man, he is a religious man -- this and that. Both go on fighting. They have to because they live in the duality, and the repressed part goes on taking revenge. It waits for the right moments to assert itself.

In the sage there is silence, there is no duality. The sage becomes a silent shrine. There is no longer any conflict, any antagonism. There is no longer any war going on in him. There is utter peace. That's what Sufis call ISLAM. There is utter peace, silence. Those warring elements have disappeared into unity. The marriage has happened.

THE SUFI SAGE; ABDULALIM...

So when the parable says 'sage' it means an enlightened person, one who has come home.

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

Why he should refuse to teach?

A sage always refuses to teach. The reason? -- because truth cannot be taught. The sage is never a teacher. He is a Master, but he is never a teacher.

First, the truth cannot be taught, it can only be caught. You can catch it like an infection from the Master. You can allow yourself to be close to him, and one day you can catch the truth, but it cannot be taught. It is not a kind of information that can be delivered to you, it is an existential experience. You can partake of it but it cannot be given to you. Nobody can give you truth. And I'm not saying that the Master cannot give you truth because he doesn't have it, no. Even if he has it, he cannot give it. It is not a thing and it is not information. It is not knowledge, it is a lived experience -- you will have to live in the Master with the Master.

It will happen. In a very mysterious way it happens. Strange are the ways of God. Only untruth can be delivered, truth cannot be delivered. So the sage is never a teacher. This is the difference between a teacher and a Master. He is available to give to you, but the giving is very subtle, the giving is very esoteric, it is very occult, it is very hidden. It cannot be given as scientific knowledge is given to you. You cannot make any education out of it. You cannot put it into words, theories, clear-cut principles. It is so vast. The moment you put it into any principle, you can immediately see that something has disappeared from it; it is no longer alive.

Principles are like photographs. A bird on the wing is one thing. If you take a photograph, the photograph shows the bird on the wing -- but it is just a photograph. The bird is no longer flying, everything has stopped. It is not alive.

I have heard....

A beautiful woman told Pablo Picasso, 'The other day I saw one of your self-portraits. It was beautiful.' The woman was a bore and Picasso was fed-up with her -- and she went on and on. And she said, 'It was really beautiful, you have done such a beautiful job. And I loved the painting so much that I kissed it.'

Picasso suddenly became alive and he said, 'What happened? Did the painting kiss you?' The lady said, 'What are you talking about? How can the painting kiss me?' Piccaso said, 'Then it was not me.'

The bird on the wing is alive. The flower on the tree is alive. My hand in a gesture is a bird on the wing, it is alive. You can have a photograph of it but something very essential will be missing from it. It will be only the outline of the hand; the soul will be missing from it.

So it happens with truth. Truth is aliveness. It is eternal life. The moment you put it into words, you have photographs.

So a sage cannot teach the truth, he can only show you where you can go and see the bird on the wing for yourself. He cannot teach you principles, he can only indicate the way. He cannot inform you about truth, he can only inform you about the methods that can clean your heart, that can clarify your mind, that can subdue your inner turmoil, that can help you to stop your constant inner talk so that you are in a silent state of mind and you can see truth -- because truth is all around, just the silence of the mind is needed. The Master cannot teach you but he can inspire you. The Master cannot teach you but he can invoke you. The Master cannot teach you but he can invite you. A Master is a finger pointing to the moon. A Master is not a teacher.

And the second thing: teaching is always general, teaching is always theoretical. Teaching is like the menu: you cannot eat it and you cannot be nourished by it. Teaching is like a porno-graphic photograph. It is not the real woman or the real man. You cannot love it and you cannot be loved by it.

A Master, a sage, can advise you but he cannot teach you. What is the difference? Advice is always personal, it is never general. Advice is from person to person, heart to heart. Advice is always practical, never theoretical. Advice is always experimental, never philosophical. Advice is like food, and teaching is like a menu. Advice is like a real man or a real woman and teaching is just pornographic.

The story says:

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

From time to time he would advise people -- but only when he found that somebody was ready, only when he found that there was a burning desire; only when he saw that there was a quest, not only curiosity; only when he saw that there was a sincere desire to devote oneself, to sacrifice oneself, for the truth; only when he saw that here there was a gambler who could gamble, not a business man who would calculate each step.

Truth is for gamblers because it is for those who can take a risk. It is not for business people.

So only when he found that somebody was really in need would his advice be available. That's why Masters have always moved away from the masses. They create a thousand and one ways to stop the masses from coming to them. They exist only for the few, for those who are really in search. And they create devices so that they become invisible to the masses. For example, you can see that I am here, but I am invisible to Poona people. It is deliberately done. I am here only for those people who need advice, who are really searching on their own. Even if no advice is going to come they will go on searching. They will go on risking their life in the search. But if advice is available then many pitfalls can be avoided.

This is the difference between teaching and advice. Whatsoever I say to you is not a teaching, it is only advice. It is a provocation, it is a seduction, but not a teaching. It is a persuasion but not a teaching. It is encouragement hut not a teaching. It is to give you courage, zest, gusto, so that you can go on with more fervour, with more verve, with more energy, so that you can be more certain that there is hope. All that I say to you is just to create hope in you -- because the path is dark and there are a thousand and one pitfalls. And the path goes on branching in many wrong paths. A Master is needed to keep you on the right track.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

A few things about this disciple. First, he is not a disciple. He thinks he is a disciple but he is at the most a student. There is the same difference between a teacher and a Master as there is between a student and a disciple. A student is there to collect some information. A student is there to become more knowledgeable. A student is there to know more, but without risking anything. A student is one who is not ready to pay any price. He wants to remain as he is; he just wants to accumulate more knowledge. He wants to become more

intellectual, he wants to become a scholar, he wants to become a pundit, a doctor, but he is not interested in transforming himself. He wants to hold truth in his hand but he is not ready to dissolve himself into truth. He wants to possess truth but he does not want to be possessed by truth.

A disciple is one who wants to be possessed by truth. A disciple cannot think, 'I should possess truth. How can I possess truth?' In fact, the 'I' is the only barrier towards truth. How can 'I' possess truth? Truth is vast, truth is infinite. How can it be possessed by such a small head? It is not possible. You cannot possess the ocean in your fist, but you can drown yourself in the ocean and disappear. That's when a disciple is ready -- when he is ready to drown himself and to disappear. Even if the price is his life, he is ready.

When there is something more valuable than life, you become a disciple, otherwise not. If you can sacrifice your life for something, then you are a disciple. Otherwise you are a student -- just greedy. You want to have some information so that you can use it in your life, so that you can succeed in a better way.

Many people come to me even though I have created so many barriers. Sometimes, somehow, they sneak in and they ask me questions which should not be asked. They ask me, 'If we meditate, what benefit will there be in worldly ways? Will it make us more healthy, more successful? Will it help us to succeed in the world?' Or somebody comes and asks, 'Will it help to make my memory more strong? Will it help my mind to become more intelligent?' They are not interested in meditation as such, they are interested in something else. They think that if meditation can be exploited for that, good. They are students.

A disciple is one who has understood one thing: 'I don't know who I am' -- and that is the most fundamental thing to know first. Anything else is secondary. 'I must know who I am, only then can life have any meaning -- otherwise it can't have any meaning. I can go on working and accumulating things, money, prestige. But how is that going to satisfy me? -- because I don't even know who I am. I must first have absolute feeling of my being, only then can I be on the right track.'

Everybody wants to have bliss, but how can you have bliss if you are not even aware of who you are? One has to be absolutely aware of one's nature, only then is bliss possible. Otherwise you will go on searching for something which may not be at all helpful to your bliss. And you may go on missing something which is just there at the comer, and was absolutely meant for your bliss. But how can you judge? You don't know yourself; you are not aware of your nature. A disciple has only one desire: to know himself. And he is ready to do whatsoever is needed for it to be done. He is unconditionally ready to pay any price.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

Now he is not a disciple. He thinks he is a disciple. He may be going to many people, so he thinks he is a disciple. But he is not even capable of learning.

The word 'disciple' comes from a root which means: capacity to learn. And he is not capable of learning. What prevents people from learning? What makes people incapable?

A few things.... One, the capacity to learn needs a state of not knowing. You must be innocent like a child, only then can you learn. If you already know, you cannot learn. You must know that you don't know. You must not carry the ego of knowledge -- that 'I know'. The second thing is that a great receptivity is needed because you will have to absorb. Openness is needed. You cannot remain closed, you cannot remain closed with your old prejudices, ideas, concepts, ideologies. Intelligence is needed.

And when I say intelligence, always remember that I never mean intellectuality. Intellectuality is a substitute for intelligence. People who pretend to be intelligent are intellectuals. A real man of intelligence is not an intellectual at all, he is existential. He knows perfectly well that intellect is uncreative, that it cannot create anything. At the most it is a good survival device, but it is uncreative. All that is created is created by something else. That is intelligence. You can call it intuitiveness -- but it is something else. It has nothing to do with your intellect.

In a university your intellect is trained. You are taught how to argue, how to prove, how to discuss, how to debate. You are taught logic. And through logic, intellect arises. Now logic is in itself very illogical because it does not cover all of life. It is very partial. Life is more than logic, it is paradoxical. So once you have got very fixed in your logic you will start losing track of life. You will become more and more of an intellectual and less and less intelligent. An intelligent person accepts logic, and accepts illogic too. An intelligent person always accepts the polarity, he never chooses. He does not say, 'I will choose the negative,

or I will choose the positive, or I will choose this and I will deny that.' Intelligence accepts all.

Intelligence has no choice. That's why Krishnamurti goes on defining intelligence as choiceless awareness. And sometimes you can find it. You can find a non-intellectual person who is absolutely uneducated, he may be a primitive man living in a village, but he is of immense intelligence. In his eyes you can see intelligence, radiance; in his acts you can see intelligence. And you can see a university professor behaving very unintelligently, but he may be a great intellectual.

Intelligence means awareness. Intelligence means a kind of presence, instantaneous presence, immediate presence. It happens here every day. I can go on looking at you. Whenever I see an intellectual, I can immediately feel that he is closed in a kind of wall, a transparent wall. He listens and yet he does not listen, because he is constantly thinking about whether it is right or not, constantly thinking whether he agrees with me or not, constantly thinking, yes, no -- choosing. And in that very choosing he is losing, he is missing the whole point.

An intelligent person listens attentively with no idea. There is no need to decide right now. He is immediately with me. It does not mean that he agrees with me. It does not mean that he is agreeing or disagreeing, no. He is simply listening. What is the point of agreeing and disagreeing? -- that can be done later on. And then there is a miracle: if you can listen totally, attentively. in that very listening you will know what is truth and what is not truth. There will be no need to think about it. The very quality of silent listening will make you aware of what truth is. Truth has its own revelation. When it is there you start feeling it is there. When it is not there, a thousand and one arguments cannot prove that it is there. Truth has its own solid presence; you just have to be available to it.

So the capacity to learn means intelligence, innocence, a childlike readiness to go into the unknown, to explore, to be always in a kind of wonder, to feel the mystery of life. This is the capacity to learn which makes a disciple.

And against it is the incapacity to learn: knowledgeability, intellectuality -- or call it stupidity, they mean the same, intellectuality and stupidity are synonymous -- closedness, a prejudiced mind, full of junk, full of the past, no space for the new.

A disciple is a womb -- ready to receive the truth, ready to receive the Master, ready to receive his energy. And remember, with the Master it is always a transfer of energy. Unseen by you, untouched by you, a constant shower of energy is happening. If you are receptive you will be utterly satisfied by it. Your thirst will disappear. But if you are only listening to the words and collecting the words, and proving, disproving, agreeing, disagreeing -- then you are not here, you are not present; you are almost absent. You may be physically here, but you are not psychologically here, not spiritually here at all.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING ANA REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

Now this too has to be understood.

This matter of mystical experiences

Firstly, down the ages, all over the world, mystical ceremonies have existed. A mystical ceremony is a ritual in which you start by pretending, and later on, by and by, you are hypnotised by your own pretension. Slowly, slowly, the pretension becomes a kind of auto-hypnosis.

For example, if you participate in a mystical ceremony, it will be a ritual in the beginning. Rituals can be of many kinds -- every religion has its own. If you participate in a mystical ceremony which is based on the idea of kundalini energy, serpent-power, you have to first read about what kundalini is. Naturally you have to become acquainted with what kundalini is so that you understand the physiology of the kundalini. You read Gopi-Krishna and people like that. And you know that there are many centres and there is a passage in the spine up which the energy rises. And you know that it goes moving upwards, and where it reaches and what happens -- that it finally reaches to the head and then your whole body is shaken, trembling, and there is great light and there is great joy. These things you read. Naturally a great greed arises in you to have these experiences. And suddenly you see that something is being missed by you; that others are having great experiences and you are missing. That creates a kind of jealousy, competition, greed, desire, longing.

Just a few years ago the pope of the Vatican announced that there were one hundred and sixty-three kinds of sins. And immediately thousands of letters reached the Vatican, saying, 'Please sir, give us the whole list' -- because many felt that they were missing out. One hundred and sixty-three kinds of sins? You

will also wonder what you are missing. Maybe you are doing two, three, four, five -- at the most seven. But one hundred and sixty-three? People are really having a good time. Many enquiries arrived -- 'We would like to know what these one hundred and sixty-three sins are.'

People become intrigued when they see that somebody else is having something. A great desire, a great wish arises.

So first you read about kundalini. You become suffused with the knowledge of the centres, their colours, their mantras, their places in the physical body. You visualise them. Then you participate in a ceremony. In the ceremony you see people whose kundalini is rising. Somebody is getting very ecstatic, and you feel very, very deeply depressed that you have never seen such beauty, such experiences. You sit there, you visualise. People are swaying, people are enjoying, tears are flowing, their faces are aglow. Sooner or later you also get into the ritual. You also start swaying. Man is very imitative.

The spiritual seeker has to be very much alert about imitativeness.

First you start swaying, and you know that you are just doing it yourself. Sooner or later you get into it. Your wish becomes a kind of wish-fulfilment, you auto-hypnotise yourself. And there are many people; it is great hypnosis all around you. And you start seeing light inside. Mind is very imaginative, it can imagine anything. And remember, I am not saying kundalini is wrong; remember, I am not saying that light is not seen; and I am not saying that there are no mystical experiences -- no, not in the least. I'm not saying that. But out of a hundred people, ninety-nine go on creating them by imagination -- and that is not true.

The real experience has nothing to do with your imagination. The real experience has nothing to do with your knowledge about kundalini. The real experience has nothing to do with the textbooks about kundalini. And the real experience is always unique. It never happens in the same way to two persons. Those seven chakras are there, but they are not at the same place in everyone. When you see a chart of kundalini it is just a generalised chart. It is almost like.... Here there are one thousand people, and if somebody asks for a man of average height -- the average height comes somewhere around five feet five inches, or five feet five and a half inches, that is the average height -- you can go on searching for him but you will not find him. Somebody will be five six, somebody will be five-four, somebody will be five-seven. There will be all kinds of people. The average is just a generalised form.

It happens exactly like that. There are seven chakras but they don't exist in the same Places for all people. And there are experiences but they never happen in the same way to two persons -- they happen very, very differently. So there is no need to know the physiology of the kundalini, and there is no need to know the chakras, and there is no need to know what happens finally -- because if you know it you will start hypnotising yourself, and by and by you will start getting into the ritual. And you will create a kind of dream around you. And when there are many people doing the same thing, you tend to fall into the crowd-mind. You start swaying with the crowd.

Have you watched it sometimes -- how you fall into the crowd and become one with it? A crowd, a crowd of Hindus, is going to burn a mosque. Or a crowd of Mohammedans is going to destroy a temple. You are a Hindu and you go into the Hindu crowd. You did not really think about burning the mosque, you had never thought about it before, you are not that kind of man; you are not that destructive, not that violent, aggressive. You are a... a nice person. You have never burned anything, anybody. And when you joined the crowd you were not really thinking about doing anything, you were just curious about where this crowd was going. You were just intrigued about what was going to happen. You were just going there as a kind of entertainment, with no idea in particular of doing anything.

Then by and by you get excited by the crowd -- these people rushing around you from all sides, with such great energy, shouting slogans and protesting. Their energy functions on you. Your energy starts being aroused. By and by you see that you are getting excited. There is all this excitement around you -- how can you be aloof? You become excited, and when you reach the mosque or the temple, and when people start burning it, suddenly you find yourself doing things you had not planned. You are burning the mosque or destroying the temple or killing a person.

People get carried away by the mass-mind.

Religion is your unique experience. It has nothing to do with the mass-mind. In the mass you lose your identity, but you fall below. In religious experience you also lose your identity, but you go above.

Let this sentence be remembered: religion is a pilgrimage, Sufis say, from unconscious anonymity to conscious anonymity. From unconscious anonymity... that's what happens in a crowd. You become anonymous, unconscious. You lose your ego but you fall below the ego, you become animalistic. That's why it is said that more crimes are committed by crowds than by single individuals.

Friedrich Nietzsche has said, 'Madness in individuals is a rare phenomenon but in crowds it is the general rule.' It is very rare that people become mad individually, but it is almost the rule that crowds become mad. The general excitement is just too much, the fire of it is too much, you start burning with it -- and it is very unconscious. And there is no responsibility any more and there is no problem of conscience -- you are not killing somebody, the crowd is killing him. You are simply participating because you were there. Nobody can catch hold of you and nobody can say to you that 'You killed!' Hindus killed, Mohammedans killed, communists killed. You were not individually responsible.

In a mystical ceremony the same happens. It is an exploitation of the crowd-mind. Beware of it.

And about mystical experiences three things have to be remembered. There are three kinds of spiritual experiences. One is pathological, neurotic, psychotic, hysterical. It happens many times that a hysterical person can become a mahatma. He falls into hysteria, foams, becomes unconscious, utters gibberish.... Do you know from where the word 'gibberish' comes? It comes from a mystic named Gibhar, who used to utter nonsense. From Gibhar the English word 'gibberish' has come. He would utter much nonsense, with no meaning, but it was thought that he was a great mystic. He was simply hysterical. In India you can find such hysterical people being worshipped. They have to be treated; they are simply pathological.

If you are pathological, hysterical, sometimes in a mystical ceremony it happens that you fall into hysteria, and people start thinking that you have gone into samadhi, ecstasy or something and they start worshipping you. And when you come back and you see people touching your feet, holding flowers and garlands and sweets for you... now you have found a trick. Now you can exploit your hysteria. And you will also start believing, because it is so nice to believe that you are becoming a spiritual person. Now their worship will help you to become more pathological. Rather than thinking that this is something wrong, you will think that something great is happening to you. And one can go farther and farther into the mire.

Remember, in the East there are many pathological people who are thought to be mahatmas. And in the West many real mystical people are put into mad asylums because they are thought to be pathological. Both attitudes are wrong. That's why I say this matter of spiritual experience is a delicate one. In the West there are many mystical people who are in the hospitals being treated, being given electric shocks, insulin shocks, because it is thought that they are hysterical.

Just think if Ramakrishna had been born in America. He would have been put into some mad asylum because from the outside his mystical experiences looked almost like hysteria -- he would fall unconscious, his body would become stiff, his mouth would start foaming, his eyes would go up. All this is what happens in hysteria; it is a fit.

This matter is delicate. If Ramakrishna had been in the West he would have been treated. And they have devised such strong methods to treat people that there is every possibility that they would have made Ramakrishna normal. But that would have been a great misfortune.

In the East just the reverse is happening. I have come across many people. Sometimes they would be brought to me with the idea that I would recognise their state. But I saw that they were just hysterical people; this was just hysteria and nothing else. They were neurotic; they needed some therapy. They had fallen below the normal. But to fall below the normal or to go above the normal sometimes looks alike. Only a Master can be decisive about it, otherwise it is very difficult to decide what is what. But there are a few things which can be given to you as indications.

If it is pathological, the person will become more and more sad, dull, listless. If it is pathological, the person will become more and more tense, anxious, worried. If it is pathological, the person will become less and less attentive, will lose presence of mind, will become uncreative. If it is pathological, the person's body will start suffering in many ways. The person will not be of any creative value to the society if it is pathological.

If it is not pathological, the person will have more life, more aliveness, more love, more compassion, more intelligence, more presence of mind. The person will have a glow. He will be drunk with the divine but his drunkenness will have a kind of awareness in it. Utterly drunk and yet utterly aware -- that's how he will be. And he will be creative. His being here on the earth will be beneficial to people.

So the first thing is the pathological. The second thing is the fake. There are fakes who can perform. Seeing that it pays well you can become a performer. You can pretend that something is happening to you. If you see that people come and touch your feet and people think that you have arrived, why not pretend? It is good business. You can start pretending.

Remember, mind is so cunning that it can go on being cunning in every possible way.

The third is the real. But there is one more complexity: sometimes if the real is not under the right

guidance he can fall and become pathological. And if the pathological is under the right guidance sometimes it happens that the pathological can become real. So there is further complexity. Sometimes it happens that the fake can become pathological. He started by pretending, but by and by he got into it. Something erupted in him, some energy source ruptured in him, and he became pathological. He started on his own, deliberately, but one day he found that it was no longer deliberate; it was beyond his control. And sometimes it can also happen that under the right guidance, the fake can become the real -- because if the fake is made aware of what he is doing, and if he is really in search and has chosen just a cheap way of performance, under the guidance of a right Master he may drop his pseudo-ness and start moving towards the real.

And the last thing, remember, the real can sometimes become fake -- because the spiritual experience is such that it happens when it happens. For example, one day it happens and suddenly you are in it, completely gone and lost, utterly blissful. Then people start gathering around you, then people start gathering to see the mystical experience. Then one day they are there and it is not happening. And now your whole prestige is at stake. You can pretend, you can become fake.

So complexity becomes double or triple. Right guidance is needed, otherwise you can fall into any trap of the mind.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.
HE ASKED, 'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?'

Now look at the question: HOW CAN I BEST PROFIT...?

The idea is of profit, greed. The idea is to accumulate, the idea is to become more powerful. The idea is not to dissolve, to disappear.

'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?'

And there is a misunderstanding -- because sages have no teachings. Sages have messages but no teachings. advice but no teachings. Sages open the door to the unknown, but don't supply you with any theories, philosophies, ideologies.

THE SUFI SAID, 'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'

The man must have been happy. He asked,

'AND WHAT IS THAT, IF I AM ALLOWED TO HEAR IT?'
'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'

Now you will be surprised about this method. Is the sage joking? Is he making the man look foolish, ridiculous? No. The sage cannot do that. It is impossible in a state of compassion. No, he is giving him a method, it looks absurd.

'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'

But that is exactly what Maharishi Mahesh Yogi has given to the West. It is a Transcendental Meditation: 'Close your ears and think of radishes.' Anything can become a mantra. That's why I say there is no need to repeat 'aum', there is no need to repeat 'Allah'. You can repeat 'Coca-Cola'. That will do! And more so, because now Coca-Cola has disappeared from India. There will be more desire for Coca-Cola than for aum. Who bothers about Allah when Coke is missing? Or you can repeat your own name -- that will do.

The great poet, Tennyson, has written in his memoirs that when he was a child, sometimes his parents would not be at home and he would feel very afraid. So not knowing what to do being alone, he would simply repeat his own name -- Tennyson, Tennyson, Tennyson -- just to give him a feeling as if somebody was there, as if his mother was calling him -- Tennyson -- or his father was there. Being so afraid and not

knowing what else to do he would repeat his name, and that would help him and soothe him and he would fall asleep. So he found a Transcendental Meditation. And by and by he entered into it, and that became his meditation for his whole life. So whenever he would find any anxiety, any trouble, any fear arising, he would repeat his name a few times and everything would cool down. Or whenever he would find that he could not sleep, he would repeat his name and fall asleep.

Yes, it is possible -- because 'Allah' or 'Tennyson' or any word will do. The situation is that if you repeat it, if you think only of it, all other thinking disappears. You become focused. In that focusing you become silent. But this is the lowest kind of meditation.

The sage is not ridiculing the man; he is not laughing at the man.

'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'

He's saying, 'This is where you are. More than that won't do. This will be enough for you. You are very childish, juvenile. Just repeating a name or thinking of something will do.'

Maharishi Mahesh Yogi's meditation is very juvenile; it is very childish; it is for the beginners. Yes, it gives a kind of consolation, it helps to soothe you. It is just like a tranquilliser. And for people who are in search of anything, in a very, very juvenile way.... America in particular is in great search for something to hang on to, because all that is available -- money, power -- has become meaningless. All has become meaningless. They have everything; for the first time a society has become affluent. All is there so there is no hope in it, and everybody is asking, 'What else? What now?' So people are searching. And when people search and there is no long tradition, no long continuity of search.... And America is one of the most childish societies too, because it has existed on the earth for only three hundred years. It has no past to refer to, no past in which to have a context, no SILSILA -- what Sufis call 'continuity of spirituality'. It is the first urge. America is a kind of kindergarten land as far as spirituality is concerned. So any person can go and any person can become a guru. It is so easy to become a guru in America. People are searching for anything -- harmful, meaningful, meaningless -- anything.

There are two gurus, the greatest gurus in America: Maharishi Hashish Yogi and Maharishi Mahesh Yogi. People are trying even hashish to attain to God. There is no sense of direction.

This man must have been childish, juvenile. He had been to many mystical ceremonies and many mystical teachers and he had been going from one school to another and collecting a few bits of information from here, a few from there -- and creating garbage inside his mind.

When the sage said, 'You simply stop up your ears and think about radishes,' he was not joking. He was saying exactly what corresponded to this man's capacity. More than that would not be applicable right then. More than that would be dangerous. He had to be broken in to the world of spirituality from the point at where he was.

In America any kind of thing goes -- for the simple reason that people are in search but they don't have any direction and they don't have any reference to the past. Their parents have never searched for spirituality, their parents were in search of money. Their parents were in search of money and they succeeded. And in that very success, everything failed. Their parents had only one thing that was enough to keep them drunk, and that was power. How to have a big house? How to have a big car? How to have more money? -- more power. They were drunk with power. And they had only one thing as their religion and that was work. Work is the American ethos. Work hard so that you can achieve many things in the world. And they succeeded; unfortunately, they succeeded. And now their children are at a loss. Now what? Money is there, house is there, car is there, everything is there -- now it doesn't make any sense just to rush after them when they are there. Why rush after them? They are already available. Something else is needed. Anything will do. Sex will do. Psychedelics will do. Yoga will do. Tantra will do. Anything will do. And any pretender can become a guru.

Listen to this....

A grey-haired lady climbed three flights of stairs, opened a carved mahogany door and walked into an exotically furnished reception room. A gong sounded, and out of a cloud of incense appeared a beautiful brunette Oriental.

'Do you,' she said softly, 'wish to meet with His Omnipotence, the wise, all-knowing, all-seeing guru, Maharishi Naru?'

'Yeah,' said the elderly woman. 'Tell Irving his mama is here from the Bronx!'

It is happening. It is happening for a certain reason. People are in search and they don't know what they are searching for. Any pretender can promise -- he can promise rose gardens, can promise paradise -- and the promise will do. And Americans know how to promise. They know how to advertise. They know how to persuade people to purchase anything. In that they are one of the most skilled people. So now God has become the commodity.

But unless you rise in your capacity to learn, unless you rise in your capacity to seek and search, you can call your search a search for truth, but it will remain something else.

This man was simply stupid, mediocre. unintelligent. He was wasting his time and others' time. But he was collecting information from here and there, and he was enjoying the ego that feels, 'I am becoming knowledgeable.' Now it was by chance that he fortunately stumbled at the door of this sage. The sage said,

'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'
'BEFORE, DURING OR AFTER THE LECTURES AND EXERCISES?'
'INSTEAD OF ATTENDING ANY OF THEM.'

I am reminded of a woman who went to her doctor. The doctor was very much troubled by the woman. Every year she would give birth to a child. She already had one dozen and now the thirteenth was coming. And the doctor said, 'Enough is enough! Now you stop!'

The woman said, 'Now I am also thinking that it is becoming tiring. I am exhausted. Will you suggest something for me that will prevent me from becoming pregnant?'

The doctor said, 'Yes. Drink a cup of hot water.'

The woman said, 'Before or after?'

The doctor said, 'Instead.'

'Neither before, during, or after the lectures and exercises. Drop all those exercises. They are stupid. And drop all those lectures, they are meaningless. The first thing that you have to do is to become a little more collected, calm. To close your ears will be the best thing you can do. You have already allowed your ears to take in too much for you to carry. You are already burdened.'

So 'close your ears' is simply symbolic. 'And don't gather any more information. It is already too much, it is driving you mad!' Close your ears means: there is no need to know about truth. To know about truth is not to know truth, so drop this going round and round in circles, this going about and about. Close your ears. And, of course, he says, 'just think of radishes.' Maybe the man has only that much capacity.

I have heard a Hindu parable....

A man came to a sage and asked what he should do. He was a simple man. The sage asked, 'Do you love somebody?'

The man said, 'No, I am a poor man and, you can see, I am ugly too, so no woman ever agreed to marry. I am unmarried. I am a bachelor. Nobody loves me.'

The sage says, 'Then it will be a little difficult. Still, you think.... Nobody loves you? That's okay, but do you love somebody? Anything will do -- a tree, a dog -- anything.'

The man said, 'I love my buffalo.'

The sage said, 'That will do. You just go home and meditate on your buffalo. See God in the form of the buffalo. Look at the buffalo and feel the divine -- because wherever your love is, from exactly that point one has to proceed. Let the buffalo be the first point of your journey, the departure point. The arrival will always be God, but the departures will differ.'

Somebody loves nature, then that is the beginning of his meditation. Somebody loves music, then that is the beginning of his meditation.

There are people who have no musical ear. If you tell them to make music their meditation, it will be impossible, it will become a barrier. They will never arrive at God. There are people who are completely dead about nature; nature has no appeal for them. These immense colours all around -- this green and red and the leaves and the foliage and the flowers, don't make any sense to them. They have not seen them. They have no eye for it. They are blind as far as beauty is concerned. Then this cannot be their door to the divine.

The advice is very practical. You have to start from where you are, there is no other way to start. Everybody has to start in his own way, and as you grow, better meditations will be given to you.

Meditations have to be given according to your capacity. As you start growing, more meditations -- higher, deeper -- will be given to you. And the final stage is that when you have really grown Up, all meditations will be taken away from you. The final stage of meditation is the disappearance of meditation. When meditation has become perfect, you have to drop it. To cling to the meditation at that moment will be the last barrier; you have to drop it too.

Meditation has to become one day so natural -- like breathing -- that you need not do it, it is always there. It is a kind of presence around you, within, without. Asleep, you are meditative; walking, you are meditative; talking, you are meditative; doing this and that, you are meditative. Your meditation never leaves you, it has become your shadow. Then a man has really become a meditator.

Remember this paradox: when meditation has arrived, it has to be dropped. And one has to begin as one's capacity allows.

The Master said, 'The first thing is to stop hearing more about truth. You have already heard much.'

The after-dinner speaker was boring and long-winded. One after another the guests nodded off to sleep at their places. The exasperated and embarrassed master of ceremonies frantically banged his gavel. In his wild banging he hit the snoring man next to him on the head.
'Hit me again,' said the snorer, 'I can still hear the son of a bitch.'

The Master says, 'You have heard enough. You have read enough. You already know more than you need. Close your ears. And your capacity is so low that whatsoever you have heard you will go on misinterpreting. It will never be relevant, it will be always irrelevant -- because your being is very low and your knowledge is very high. They don't meet. Your being will interpret. Your knowledge will be interpreted by your being and it will always be a corruption. It will always be irrelevant and out of context. Maybe the man who was saying it had a context for it, or the book you read it in had a context for it, but in you it will simply become a fragment floating -- unrelated to you, unrooted in you. It will be a burden. It will not enlighten you. It will burden you more; it will not unburden you.'

A man and his wife were standing in front of the gorilla cage at the zoo. Suddenly, the gorilla reached through the bars, pulled the woman into his cage and started to rip off her clothes.
She screamed, 'Herman, what do I do now?'

Herman shrugged his shoulders and replied, 'Tell him you have a headache, dear.'

One thing may be relevant in one context. It is not relevant in all contexts. But the context comes from your being. So never know more than you are. Be more, know less, and you will always be moving in the right direction. Know a little, but do it, absorb it, digest it -- otherwise knowledge can become a kind of indigestion. It can create nausea. You will have to vomit it.

Eat a little, but let it be digested so it becomes blood, bones and marrow.

Sufis are very practical people, very down-to-earth. The sage must have looked into the man and seen that his capacity was very poor. If he had to be helped, he had to start from there. It is not insulting. The sage is not ridiculing. It is out of his compassion that he says, 'You do two things. One is: stop gathering knowledge -- no more. In fact, unlearn all that you have learned. Close your ears and think of something that you like. Think of something that you love. Think of something with which you can fall en rapport, whatsoever it is. That will be the first glimpse of God in your being. And the journey starts from there.

The Sun Rises in the Evening

Talks on Zen
Talks given from 11/06/78 am to 20/06/78 am
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10 Chapters

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The Sun Rises in the Evening

Chapter #1
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DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?
HE DOES NOT GET RID OF ILLUSION, NOR DOES HE
SEEK FOR THE (SO-CALLED) TRUTH.
IGNORANCE IS INTRINSICALLY THE BUDDHA NATURE,
OUR ILLUSORY UNREAL BODY IS THE COSMIC BODY.
GETTING RID OF THINGS AND CLINGING TO EMPTINESS
IS AN ILLNESS OF THE SAME KIND;
IT IS JUST LIKE THROWING ONESELF INTO A FIRE
TO AVOID BEING DROWNED.
WHEN ASKED 'WHAT IS YOUR RELIGION?'
I ANSWER 'THE POWER OF THE MAKAHANNYA.'
SOMETIMES AFFIRMING THINGS, SOMETIMES DENYING THEM,
IT IS BEYOND THE WISDOM OF MAN.
SOMETIMES WITH COMMON SENSE, SOMETIMES AGAINST IT,
HEAVEN CANNOT MAKE HEAD OR TAIL OF IT.

I HAVE SEEN THE SUN RISING IN THE EVENING, and since then I have been drunk with that which is. You can call it God, you can call it NIRVANA, you can call it any name -- it does not matter. Whether you give it a name or you don't give it, it remains the same. A rose is a rose is a rose. But one thing is certain about it: that the sun rises in the evening.

The apparent is not real; the real is just the opposite of the apparent. It is obvious that the sun rises in the morning. To deny the apparent and the obvious I say that I have seen the sun rising in the evening.

The experience of the Buddhas contradicts the experience of everyone else. It is not common; it is unique, it is extraordinary. Ordinarily, whatsoever we have become accustomed to know is just a mind game, because we look at that which is with loaded eyes. Our mirrors are covered with great dust; they have become incapable of reflecting the real. The real is not far away, the real surrounds you. You are part of it, it is part of you. You are not separate from it, you have never been separate from it. You cannot be separate from it -- there is no way to be separate from it, it is impossible to be separate from it. But still, the dust-covered mirror is incapable of reflecting it. Once the dust disappears, you will be surprised that all that you have been seeking was not needed to be sought at all, because you had it already.

The spiritual search is as illusory as any other search. The search itself is illusory because it has taken one thing for granted: that something is missing. And nothing is missing! Once you take it for granted that something is missing you start looking for it; then you go on looking for it in all directions. And the more you search the more you will miss it, because the more you search the more dust-covered becomes the mirror. The more you travel to seek it, the farther and farther you go in search of it, the more and more

frustrated you become. Slowly slowly you start thinking that it is so far away...'That's why I am not reaching it.'

The reality is just the opposite: you are not reaching it because you are it. It is not far away, it is so close by that even to call it 'close' is not right, because even closeness is a kind of distance. It is not distant at all, it breathes in you. It is not 'there', it is here. It is not 'then', it is now. It has always been with you. From the very beginning everyone is a Buddha, everyone is a mirror capable of reflecting.

This is the basic message of Zen -- and the greatest message that has ever been delivered to man, and the greatest liberating force that has ever been brought to the earth. But you will have to look in a totally new way. All that is needed is not search but a new way of looking at things. The common, the ordinary, the usual way has to be dropped. Hence I say the sun rises in the evening. By what name you call it docs not matter a bit because it is wordless, it is wordlessness, it is utter silence. It is unchanging, unmoving; it is eternal, it is timeless.

We are going on an immense journey with Yoka Daishi, a great Zen Master. These sutras are known as SHODOKA, the Song of Enlightenment. When Yoka became enlightened he burst forth singing just like a tree in spring bursts forth, blooms, and thousands of flowers are there, and great fragrance. This is a song. Remember, it has not been addressed to any audience -- that is the beauty of it. If somebody has heard it that is another thing, but Yoka has not addressed it; he was simply singing it out of the sheer joy that had happened in him. In fact, to say that he was singing it is not right; it was singing itself in him.Just as we say 'It is raining', like that it was singing. And that is true of all the people who have become enlightened; the audience, if it is there, is secondary. It is not primarily an address, it does not take into account the people who are hearing it -- they are irrelevant. Maybe they trigger it, but there is no compromise.

Just because of this many people have felt, particularly R. H. Blyth who has translated this beautiful song into English... He says that 'Yoka keeps on talking when he has nothing more to say.' That is true: one rose flower is enough to say what the rose bush haS to say, a thousand flowers are not needed; but the rose bush is overflowing. You don't go to the rose bush, you don't criticize the rose bush, you don't say 'Why do you go on repeating? It is enough to say it with one flower. Your message has been seen and heard. The second flower will be just like the first...' and so on and so forth.

R. H. Blyth is logically right. He says 'Yoka goes on talking when he has nothing more to say.' It is not a question of whether one has to say more or less, deep down he has nothing to say at all, he is not saying anything. It is just sheer joy, hence it is called 'The Song'. It is not meant to be heard; if it is heard that is another matter. When the rose bush blooms and you see the flower and the beauty and the benediction that surrounds it and you are thrilled, that is another matter. The rose bush had never thought about you; if you had not passed by there would have been no difference, the rose bush would have continued singing its song.

So is the case with me. You are just an occasion. I go on singing my song; it is unaddressed, it is a flowering. I also have nothing to say -- certainly, I have something to show, but I have nothing to say. So is the case with Yoka. Blyth missed the point, but I can understand why he missed it: the logical mind always misses it because 'Yoka goes on repeating the same thing again and again.' The statements are circular -- they are the same kind of flowers again and again and again -- they don't say more, they don't add anything new. But the joy is such, the explosion is such, that one is simply overflowing with it. Yoka cannot do anything about it, he is utterly helpless just as the rose bush is utterly helpless. In fact, the rose bush is not doing anything, Yoka is not doing anything; he is as much a witness to his song as you are. He may himself be feeling a little puzzled why this song goes on and on and on. 'I have said it, I have said it many times.' But what to do if the song continues? If it is coming from the very source of existence Yoka cannot prevent it.

And this is one of the most significant things to be understood, otherwise you will misunderstand all the Buddhas. Gautam the Buddha has been misunderstood because for forty years he was continuously saying the same thing. Why? He could have said it in very few words -- those words can be written on a postcard. But you have missed the point, you have not seen the sheer joy of sharing, of just singing it for its own sake.

Remember, this is a song -- The Song of Enlightenment. It is flowing through Yoka. Yoka is just a vehicle, a passage, a hollow bamboo; existence itself is singing through him. He cannot do anything this way or that; there is no point in criticizing poor Yoka.

Once a man came to J. Krishnamurti and asked 'Why do you go on talking and at the same time you go on saying that it cannot be said?' And he said 'Ask the rose, ask the trees why they go on blooming.'

There is no 'why' to it, there is nobody doing it. The doer has disappeared, hence the song has become

possible. Yoka is no more. Yoka and the song cannot both exist together; if Yoka exists then the song cannot exist. The song can exist only when the first condition has been fulfilled: that Yoka has disappeared. When he is no more there, when he is no more obstructing the passage, when he is absolutely empty, only then can God take possession of him.

Zen people don't use the word 'God', they use the word 'Buddha-nature'. But it is the same; one is possessed. The song has to be sung, the dance has to be danced. It is not your dance, it is not my dance, it is nobody's dance... existence itself is dancing.

Yoka Daishi was one of the disciples of the great Huineng, the Sixth Patriarch of Zen. When he came to the Master he was just on the verge of enlightenment -- as everybody is just on the verge. If you understand it... only one step, and you are enlightened; or not even one step -- just a blink. When Yoka came to his Master, the scriptures say he was just on the verge of enlightenment.

And I say to you everybody else is just the same -- on the verge. You can postpone it as long as you want, but the postponement is yours -- that is your decision; you can postpone it forever -- that is your freedom; otherwise you are on the threshold. You have always been on the threshold -- any moment you could have become enlightened, any moment you can become enlightened. Nothing is barring the path except your own decision.

But he was a unique man, unique in the sense that he was not ready to postpone any longer. When he came to Huineng only a little, just a gentle push was enough. He had slept long; the sleep was disappearing. He was just in that state when you are not asleep and not awake, and just a small dialogue with the Master, just a small exchange, a little encounter, and he became enlightened with no effort, no method. Just looking into the eyes of the Master... a few words pass between the Master and Yoka, and the dialogue is of immense significance.

I would like you to understand it. In fact, I would like you to have such an exchange with me.

Yoka Daishi walked around the Master three times without bowing and merely shook his Buddhist staff with iron rings.

The Master said 'A SHRAMANA, a Buddhist monk, embodies the three thousand rules of deportment and the eighty thousand minute moral rules. From whence does your honour come, may I ask, with your overweening self-assurance?'

When one comes to a Master one has to bow three times: that has been a traditional greeting. When you face an enlightened being you have to bow three times -- the body bows, the mind bows, the soul bows; you surrender utterly. That is just a gesture; it happens spontaneously. And when it happens spontaneously only then does it happen.

Just two, three nights before, Hema came to see me. She may not even be aware of the Buddhist rule that when you face a Master you have to bow down three times, but she bowed three times. She was laughing all the time because she could not understand what was happening. She was puzzled, she must have felt a little ridiculous, and everybody else started laughing. Something had takes possession of her being. Now this was not a formality. What happened to Hema was a natural outpouring, a spontaneity. But in this ugly world every spontaneous thing becomes reduced to a formality.

It used to happen to people when they would come to see a Buddha -- they would bow down three times. People started following, imitating.

In the first meeting with the Master, Huineng, Yoka walked around the Master three times without bowing and merely shook his Buddhist staff with iron rings.

The Master said 'A SHRAMANA embodies the three thousand rules of deportment and the eighty thousand minute moral rules.

Now look what happens to religion. Buddha has said that 'Be a law unto yourself. Be a lamp unto yourself. There is no other law.' But Buddhist scriptures are full of rules -- three thousand rules of deportment; even to remember them is difficult. And eighty thousand minute moral rules... and a Buddhist monk is expected to fulfil all of them.

Huineng said 'From where does your honour come, may I ask, with your overweening self-assurance?' Do you think Huineng was saying 'You have to follow all these rules'? No, not at all, he was simply provoking. This is the push. He was hitting hard, he was hitting at this new arrival who was just on the verge -- as everybody else is. You can misunderstand it, then you have postponed your enlightenment. Yoka could have retorted 'What nonsense! One has to be spontaneous. And I had never thought that a man like you would expect those stupid rules -- three thousand or eighty thousand...' He could have retorted, and missed.

Yoka replied 'Birth and death is a problem of great moment; all changes ceaselessly.' It looks unrelated; it is not. He is saying 'Any moment I can die. Do you want me to follow all that ritual -- eighty thousand rules? And if I die following those eighty thousand rules, then who will be responsible? Who will be responsible for my misery, for my rebirth into misery again, you or I?' He has not said that, he simply indicates. It is a beautiful answer: 'Birth and death is a problem of great moment. And we are not certain even of the next moment -- how can I go into those rules?' But he has not said so much, he has simply indicated why he is not following all those rules. '... all changes ceaselessly -- everything is a flux. I can die any moment. If you say so, I will bow down as many times as you say, but if I die in the middle of it without becoming enlightened you will be responsible, sir.' He has changed the label. The Master has pushed and he has rightly responded.

The Master asked 'Why not embody the unborn and grasp the timeless? Why be worried about death and birth?' Another push, another provocation, another temptation. 'Why not embody the unborn? Why don't you yourself think that there is no death, that the soul is immortal, that life never dies? Everybody else believes that, why don't you believe that way? Embody the unborn and grasp the timeless -- why be worried with time and flux and change? Grasp the eternal!'

Yoka replied 'To be unborn and deathless is to embody it; to be timeless is to grasp it. There is no other way. How can I grasp it? How can I embody the unborn and the deathless? It is not a question of belief, it is not a question of practice either. I cannot cultivate it because all that is cultivated will be false -- false because it is cultivated; it will be imposed. How can I embody it and how can I grasp the timeless? There is only one way and that is to BE. And I am not yet. I have not seen it yet. I have heard all these philosophies, I can believe in them -- millions of people believe in them -- but belief never leads to knowing. Only being is needed. And I am not yet, sir, I am not yet deathless. I don't know. All that I know is death. All that I know is time. And what are you saying to me? Should I believe? How can I embody the deathless unless I know that I am that? To be unborn and deathless is to embody it; that is the only way. To be timeless is to grasp it.'

'That is so, that is so' asserted the Master. The push has worked; the Master could not provoke him into any nonsense. The temptation was given; the Master could not succeed in tempting him. Otherwise, the easy way, the way of least resistance, would have been for him to have fallen into the trap. But he remained out of it.

Huineng said 'That is so, that is so.'

At this Yoka acted according to the prescribed ceremonial, and prostrated himself. Now, see the beauty of it. Now it is happening spontaneously, now it is not something formal; it is of the heart, it is of the being itself. The moment the Master says 'That is so, that is so' -- this affirmation from the Master's side, and great reverence arose in him. Not a traditional reverence, not anything of the head and the concept, not that 'He is enlightened' -- he has heard, so he has to bow down. In this moment when the Master spoke to him with his grace -- he showered in his affirmation on this new arrival -- his heart moved; there was a contact.

This is real meeting: the Master has found his disciple and the disciple has found his Master. Immediately, that which had been prescribed in the scriptures happened on its own, not according to the prescription, not because of the prescription, but because of some real encounter.

At this Yoka acted according to the prescribed ceremonial, and prostrated himself

See the difference; the difference is great. You go to somebody -- you have heard he is a great sage -- and you bow down. If it is only because you have heard that he is a great sage, then you are not bowing down really; you are bowing down to the people who have said that he is a sage, not to him. You are a victim of the propaganda, you have been conditioned by the public opinion. You are bowing down to the public; your bowing down has nothing to do with this person, this real person. When you look into the eyes and you find the sage there... and not according to your ideas, because you may have certain ideas how a sage should be. If according to your ideas a person is a sage and you bow down, you are bowing down to yourself; you are paying respect to your own self, you are patting your own back, you are saying to yourself 'How true I am! Look, this is what I have always thought a sage should be, and here is a sage who is a proof that my thinking is right.' It is self-enhancing, ego-enhancing.

But when you really look into the eyes of a sage, you feel his energy and make yourself available to his being, something moves in the heart and suddenly you find yourself bowing down, that is a totally different matter -- not of this world, not earthly; it is divine. That is the meeting of a Master and a disciple, that is true initiation.

At this Yoka acted according to the prescribed ceremonial, and prostrated himself, then soon after bade

farewell to the Master. 'Aren't you in a bit of a hurry to be off?' said the Master. Immediately, he bowed down, prostrated himself, and said 'Now, thank you for all that you have done to me. I must leave now.' The Master said 'Aren't you in a bit of a hurry to be off?'

Yoka replied 'Motion has no real existence, so how can there be such a thing as "hurry" ?' Another encounter, now it starts from the side of the disciple. The Master is happy; he has assented, he has said 'That is so, that is so.' One part is fulfilled, but the dialogue, to be total, has to have another part too. Now the disciple provokes the Master, he says 'Motion has no real existence; it is all relative.' So says modern physics. Buddhism has always been saying so. Modern physics, agrees on many points with Buddha's intuition; in fact, modern physics is almost Buddhist. If ever there is going to be any meeting between science and religion, it will happen between Buddhism and science, through Buddhism and science. Christianity lags far behind -- looks almost childish, so does Judaism, so does Islam. Hinduism comes a little closer,Jainism a little more close, but Buddhism is just parallel. Whatsoever modern science has discovered was discovered by Buddha twenty-five centuries before. Of course, in a different language it has been expressed -- it is not the language of mathematics, it is the language of poetry -- but the message is the same; that poetry can be translated into mathematics.

'Motion has no real existence, so how can there be such a thing as "hurry"?'

The Master said 'Who knows that motion is unreal?' If motion is unreal then the knower of it cannot be real. Who knows? Who is the witness of it? If the dream is unreal, the dreamer cannot be real. When the dream is found to be unreal, the dreamer is also found to be unreal. They appear together, they disappear together -- they are aspects of the same coin. 'If motion is unreal' the Master says 'then who knows? Who is this declaring motion to be unreal or relative?'

Yoka said 'You yourself are discriminating in asking such a question. You ask me why I am in such a hurry. You discriminated, you created time with your question. I am simply being polite in answering you. You are the cause of it.'

The Master was immensely happy and exclaimed 'You have grasped birthlessness splendidly!' Because if one can know, if one can see, that time is unreal, then birth and death have both disappeared -- because they exist in time, they are events of time. If time itself is unreal, then birth and death disappear. This is liberation. And that's what happens in deep meditation: you come to see that time is unreal.

The moment mind stops, time stops; they stop together. Hence Buddhists say: Mind is time. They are synonymous, they are two names for the one phenomenon. It is the movement of mind that creates the movement of time. It is the moving mind that creates the illusion of a moving time. Once the mind stops, is in utter silence, thoughts disappear and nothing is moving, all time disappears. Each time you penetrate into meditation, time stops, the clock stops, the world stops. Then you are neither in the past nor in the future nor even in the present; you simply are. There is no time -- you cannot relate yourself with time. So the best definition of meditation is 'a state of no-time' or 'a state of no-mind'.

The Master said 'You have grasped birthlessness splendidly!'

But Yoka remarked again 'Has the expression birthlessness any meaning whatever? If there is no time, there is no birth. If there is no birth, what is the meaning of birthlessness?' All meanings depend on their opposites. If somebody asks you what light is, you will have to bring darkness in to define it. If somebody asks you what health is, you will have to bring disease in to define it. All words have meaning in the context of their opposites. 'If birth does not exist, what is the meaning of birthlessness?' Yoka attacks again. He could not provoke the Master the first time; he wanted to drag the Master into a debate.

But you cannot drag the Master into a debate; he is not there to fight, he is not there to argue. That's why he assents happily 'You have grasped birthlessness splendidly!' This is no way to argue. Argument means that even if you are not right, even if you see that you are not right, you go on insisting that you are right and the other is wrong. Argument is an ego trip, an ego number. You cannot argue with a Master because there is nobody. You can have a dialogue with a Master but no argument. Whenever he will see the point that you have come close to truth, he will immediately affirm it, he will say 'This is so, that's so. You are right.' It is not a question of who is right, the question is always of what is right.

See the difference. When you are discussing with somebody it is never a question of truth, the question is 'Who is right, you or I?' You will come across so many instances like this in Buddhist scriptures, and sometimes you will have the feeling a great dialogue, a great discussion, a great argument, is going to set in. And if you are accustomed to reading Western books, the dialogues of Plato where Socrates goes on and on arguing and arguing, you will expect something like that. But you will be frustrated because with a Master the moment anything comes close to truth, he immediately affirms. Whether it comes from you or anybody

else -- that does not matter. Truth matters; from whom it is coming is irrelevant. It is not an ego conflict.

Yoka wanted to drag the Master... He wanted to test the Master, to examine whether he has really found a sage or it is just an illusion. The man has tremendous beauty, grace, has eyes of great depth, has great love energy around him, but one should be cautious -- all these things may be just cultivated. If one practises long enough, things almost start looking as if they are real. So again he says 'Has the expression birthlessness any meaning whatever?'

The Master countered 'If it had no meaning, how could anybody discriminate?' We can discriminate only if there is meaning in words. If there is no meaning in words then there is no possibility of discrimination. Then you cannot say 'This is day' and then you cannot say 'This is night.' How will you discriminate if there is no meaning in words? If words are just meaningless then no discrimination is possible.

Yoka said 'Discrimination also has no meaning.' He goes on insisting deeper and deeper: he wants to see whether the Master becomes angry, whether the Master says something which shows that all this 'sageness' is just cultivated.

The Master was so happy, he laughed. He pulled Yoka close to him, he blessed him and said 'Very good indeed!'

This is a strange dialogue. What do you feel in this unique dialogue? What is its uniqueness? It is unique because here are two men of infinite power facing each other without any competition; two men of truth facing each other without any argument. This only happens when the power is real. Only real power is capable of accepting the truth of the other. When the power is not real you are always defending: you are afraid you may be exposed. When the power is not real you move cautiously; you cannot say the other is right because then you are wrong. When the power is unreal it is always ego power. The real power is not yours; the real power is of the whole, of the total. This only happens when the power is real. Real power means pure power, not over others.

This distinction has to be understood. There are two kinds of power in the world: one is power over others, that's what political power is. Kings have it, and the politicians and the dictators, but it is impotent; deep down it is poor. They are hiding something -- their impotence -- in the clamour of power. They are just creating the power around themselves so that they need not face their impotence. The religious power, the spiritual power, is not power over others; it is simply power, it is just pure power. It has no reference to the other, that's why it can be so humble, so innocent. The pure power is that which the sages have pre-eminently and the politicians and the dictators are most lacking in. That's why I say again and again that politics and religion are diametrically opposite. A politician cannot be religious; it is intrinsically impossible. A religious person cannot be a politician; that too is intrinsically impossible. They move into different kinds of power. One is power over others, the other is simply emptiness inside and the power is God's. It descends in you; because you are empty, you become full of it. The power over others is destructive. The pure power is pure creativity.

Before we enter the sutras there are a few things to be noted. Hubert Benoit calls Zen 'the doctrine abrupt' as opposed to all others which he names 'progressive doctrines'. For the first, for Zen, he uses the singular, and for the others the plural -- because the doctrine abrupt can only be one. But there can be as many progressive doctrines as there are people; each one has to progress in his own way. So there can be millions of progressive doctrines -- he is right in using the plural -- and the abrupt doctrine can only be one. It can't be different for different people, because it is abrupt. It doesn't depend on you, who you are, it depends only on one thing: that you disappear. And the disappearance is abrupt, sudden. This point has to be understood because it is very fundamental to Zen.

Yoga is a progressive doctrine; Zen, the doctrine abrupt. That is its fundamental vision -- of great beauty and grandeur. It simply means one thing: that Buddhahood is not something to be attained. In Yoga the SAMADHI has to be attained: you have to improve upon yourself, you have to go on and on working on yourself. It is a great programme of improvement, of achievement, of accomplishment. In Zen all that you have to find is that you are already a Buddha, that there is no accomplishment, that there is no growth, that there is no attainment, that Buddhahood is everybody's inner nature.

Everybody is a Buddha; whether you know it or not makes no difference. A few Buddhas are fast asleep and snoring, a few Buddhas have become awakened, but both are Buddhas.

In Zen there is no method. Not that Zen Masters don't give methods to their disciples, they do give -- they give methods only to prove to you, to your heart's desire and contentment, that all methods are useless. They give methods so that you work on the method, and slowly slowly you see the futility of it. The

moment you see the futility of one method and you are finished with that, a higher method will be given to you and so on and so forth. Higher and higher methods will be given; and ultimately, slowly slowly, you will cling ate all the methods because you will see the futility of them all.

One day you will come to the point where you will see that there is nothing to be attained, nowhere to go. That moment in Zen is called 'the great doubt'. That moment is known in the West through Christian mystics as 'the dark night of the soul'. It is really a dark night of the soul, the great doubt. Nothing to be attained, nowhere to go, all future disappears; you are in a kind of shock. Then who are you? Then what are you doing here? Then why this existence? All seems meaningless if there is no attainment, if there is no way to reach and nowhere to reach and nobody to reach. Then what is all this? A great doubt arises.

This doubt precedes SATORI. This great doubt, this dark night of the soul, always precedes SATORI. Either you fall back because of the doubt -- you start moving again into methods, you start clinging again to methods, paths and ways, and scriptures and principles and philosophies and doctrines. You fall back; just to avoid the doubt you start clinging to something again. But if you are really courageous... And this is real courage: that you remain in doubt, and you don't fall back, and you don't cling to anything again. You leave yourself in this dark night of the soul, helpless, lost -- utterly lost, seeing no meaning and seeing no future. If this courage is there, SATORI happens. Suddenly, out of this great doubt, and the pain and agony of it, you become awakened.

A parallel exists in nightmares. You must have seen it happening again and again: if the nightmare is too horrible, the dream is broken. You can go on dreaming sweet dreams the whole night; there is no problem. The dream is so sweet that it is like a lullaby: it keeps you drunk, intoxicated. But if the dream is horrible? -- you are being chased by a tiger, and the tiger is coming closer and closer and closer; and the fear... and your heart is beating fast, and your breath is no more rhythmic, and you are perspiring; and you are running and running, and there seems to be no escape, and then suddenly you see that the path has ended in an abyss, there is no way to go; and the tiger is coming closer and closer, you can almost feel his breath on your back; and then his paw... and a fountain of blood rushes out of your back -- can you go on remaining asleep? The nightmare is too much; it is bound to destroy your sleep. Abruptly, suddenly, you are awake. It is like a sudden jump from one state of consciousness to another. A moment before you were asleep, now you are awake. There is no tiger, just your wife -- and her hand on your back, and her breath... All has disappeared.

The great doubt is the point where one feels the greatest nightmare, where one's whole life turns into a nightmare with open eyes. When you see that the whole of life has lost meaning... Because life has meaning only if you have goals. When you are enchanted by goals, life has meaning; when there are no goals, meaning disappears. Suddenly you see that you don't have any ground underneath your feet; you are hanging in emptiness. You are falling like a dead leaf into some unknown, bottomless pit, and it is all dark, and there is not even a ray of light.

This is the work of a Zen Master: to push you into this great doubt. Once this happens, SATORI IS bound to happen unless you fall back again and start dreaming sweet dreams.

To be with a real Master is to be in a fire. To be with a real Master is to face your death, is to face your annihilation. That's why Zen is known as the sudden enlightenment, the doctrine abrupt.

Hubert Benoit also says that SATORI has two meanings. One is the SATORI-state in which everybody is: the birds and the trees and the mountains and you and all the Buddhas -- past, present, future. The whole existence is in the state of SATORI. This is another way of saying that God is everywhere, in everything; that God is the soul of everything. Buddhahood is everybody's nature. And the second is the SATORI-event. Every man is from all eternity in the state of SATORI. The SATORI-event is only that historic, anecdotal instance when man suddenly ceases not recognizing that he has always been in the SATORI-state.

You are a Buddha. When you recognize it, or when you remember it, that is the SATORI-event. The SATORI-event is only a window into the SATORI-state, and this SATORI-event has apparent reality only in the eyes of the man who has not yet experienced it. One who has experienced it recognizes that he has always been in SATORI. That is why we cannot speak of progress, evolution, attainment, realization, etcetera, etcetera.

Yoka's Master, Huineng, says 'There is no accomplishment. There is no realization.' And then it follows as a matter of course that the efforts towards realization are all useless.

Then why do the Zen people make efforts? -- just to see their futility. Slowly the futility is proved, and then one is left only with a constant question. In Zen it is called 'the great doubt'; this precedes the SATORI-event. The realization of SATORI consists in realizing that the idea of realization is illusory, and

the idea of THE WAY to realization is illusory, because all is realization from the very beginning -- it is already the case.

This is the most fundamental vision of Zen. If you understand it, then Yoka Daishi's SHODOKA, the Song of Enlightenment, can be easily understood.

Now the song:

DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?
HE DOES NOT GET RID OF ILLUSION, NOR DOES HE
SEEK FOR THE (SO-CALLED) TRUTH.
IGNORANCE IS INTRINSICALLY THE BUDDHA NATURE,
OUR ILLUSORY UNREAL BODY IS THE COSMIC BODY.

Statements of immense significance. Statements of great rebellion against all orthodox religions. Statements that can shock you. Statements which never relate with religions such as Christianity, Hinduism, Jainism, Islam. Buddhism is the highest vision possible.

DO YOU NOT SEE HIM...?

The Buddha is within you. Do you not see him?

THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?

Have you never experienced something in yourself that remains always unmoved? If you look, you will find. You are in pain, but something remains above it: that is your Buddha nature. You are in great misery; just look a little deep, just search a little deep, dig a little deep, and you will find something hidden there which is untouched by the misery. There is great turmoil in your mind -- thoughts and thoughts, and the traffic goes on and on; it is a mad traffic -- but can't you see that there is a witness to it all? a watcher on the hills?

That is your reality. That is Buddha hiding in you.

And it is already there; just a recognition is needed.

DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?
HE DOES NOT GET RID OF ILLUSION...

There is no need to get rid of any illusion. Illusion is illusion. Knowing it as illusion is enough; there is no need to get rid of it. That's why the Zen Master goes on living in the world, in the market-place. He is not an escapist; he is not afraid of the world. He is not like the vedantists who say 'The world is illusory, so we have to renounce it.' Just see the ridiculousness of it. If the world is illusory, what is there to renounce? How can you renounce an illusion? And not only that, but these people renounce the world, they go to the Himalayan caves and they sit there greatly satisfied that they have renounced. What have they renounced? If it is illusory, it cannot be renounced, and if it is not illusory then you are a fool to renounce it. Either way it cannot be renounced. If it is real, there is no way to renounce it -- there is no need either. If it is unreal, how can you renounce it?

Seeing that it is illusory is enough. Seeing it, the gestalt changes; suddenly you are no more concerned with the illusion around you, you are centred in the witnessing consciousness.

HE DOES NOT GET RID OF ILLUSION, NOR DOES HE
SEEK FOR THE (SO-CALLED) TRUTH.

He is not a seeker, because a seeker lives in the future. To live in the future is to live in desire, and to live in desire is to live in the world. This is Zen renunciation: not to live in the future, because the future is not; not to live in desire. It does not matter whether you desire money or meditation, SAMSARA or SAMADHI. What you desire makes no difference -- any object of desire will do -- desire will persist. Desire is the problem. So the real man of Zen does not seek the so-called truth.

See the point. Yoka is calling it 'the so-called truth'. All truths are so-called because the real truth cannot be uttered. All truths are man-made.

Just two or three days ago a sannyasin wrote a letter to me. Doing Intensive Enlightenment he came to see that just in his belly, close to the diaphragm, there is a hard plate of steel that is dividing him into two, and because of it he cannot be one and whole. There is only a small hole in it through which he connects with the lower part of his body. And he was very puzzled because underneath the hole he saw written 'Made

in USA. Patent applied for.' Then he became very worried -- 'What is this?' Whether you have a steel plate made in the USA or in India it is still man-made.

Your misery is man-made. Your suffering is man-made. YOU have used your creativity to produce it. YOU have misused your creative forces. And once you have created something in your mind, it is real unless you withdraw your support. All that looks real to you is real because you are supporting its reality; you go on feeding and nourishing it. Withdraw your support. You need not go out of the market-place; you can just withdraw wherever you are. And the way to withdraw is: just be a witness to it, just see it silently, with no judgement.

HE DOES NOT GET RID OF ILLUSION, NOR DOES HE
SEEK FOR THE (SO-CALLED) TRUTH.
IGNORANCE IS INTRINSICALLY THE BUDDHA NATURE...

So don't be worried. Even if you are ignorant, don't be worried; you are still a Buddha -- just not aware. You are a rich man, and you are asleep and you dream that you have become a beggar. But you have not become a beggar; you are still rich. Your treasure is still yours, your bank balance is yours, and in the morning when you get up, you will not need to get rid of the beggar and you will not need to seek the treasure. You will know that it was always there, even while you were thinking that you were a beggar.

This whole world is our created and sustained dream.

OUR ILLUSORY UNREAL BODY IS THE COSMIC BODY.

And don't create any distinctions that 'this is unreal' and 'that is real'. All is one.

GETTING RID OF THINGS AND CLINGING TO EMPTINESS IS AN ILLNESS OF THE SAME KIND...

But beware: it happens that people try to get rid of things and then they cling to emptiness. That's what the old sannyas is: getting rid of things and then clinging to emptiness. But if you cling to emptiness, you have reduced emptiness to the biggest thing that is possible in the world. Now that is your treasure, now that is your possession; now you have to be very very cautious to protect it. Just a dog barking can destroy it. A child playing and shouting can destroy it.

Look at the so-called religious. Small things disturb them. Just the children playing by the side of the road and their meditation is disturbed. The wife talking a little loudly to the neighbour, and their prayer is disturbed. If you have one religious, so-called religious person in your house, he will drive the whole family neurotic. This is not a way to be religious, this is a way to dominate people, to torture them; it is a way of becoming powerful over them in the name of religion. 'Daddy is meditating', and the children cannot play, the wife cannot talk loudly, you cannot put the radio on, you cannot watch TV. 'Daddy is meditating.' And he may be simply meditating to have this control; otherwise, nobody listens to him, the wife never takes any care... And children are children: they don't bother much about the old man. But when he meditates, then the whole house is silent, that is his politics. Make a slight noise, and he is disturbed, he is annoyed, he is angry, he is in a rage, and he will take revenge.

The real man of religion just becomes calm and quiet; not because the situation is calm and quiet, but just because he is no more attached to anything whatsoever. He is not attached to the world, he is not attached to God; he is simply not attached. He is not hankering for the worldly things and he is not hankering for the other-worldly things; he is not hankering at all. He is at ease.

DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?
GETTING RID OF THINGS AND CLINGING TO EMPTINESS
IS AN ILLNESS OF THE SAME KIND...

There is no difference. There are people who are very virtuous, but their virtue is a kind of currency -- currency of the other world. They are hoping to live in heaven with all the pleasures and gratifications that they have denied themselves here. And they are feeling very good and very piously egoistic seeing others being sinners. And they know deep down that these people will have to suffer in hell, and for eternity. They are hoping that this happens.

Do you call these people religious? Then who will be unreligious? It is the same kind of disease. Remember it always, the mind is so cunning that it can change the disease to the opposite disease, but the innermost reality remains the same. You were depending on money; you can renounce the money and

depend on renunciation. You were thinking money is going to make you happy, now you are thinking renunciation is going to make you happy. Nothing has changed: it is the same kind of disease.

IT IS JUST LIKE THROWING ONESELF INTO A FIRE
TO AVOID BEING DROWNED.

Now, the fire and water look opposite; so if you are being drowned, you can throw yourself into a fire thinking that the fire will save you. The opposite can never save you. Or you are on fire and you jump into the water -- and get drowned -- thinking that the water will save you. The opposite cannot save you because the opposite only appears to be the opposite; it is not. The fire and the water are in conspiracy. The world and the other-world are in conspiracy.

See the point. And don't jump into the opposite, just remain in the middle, a watcher, a witness, and you are out of it all.

WHEN ASKED 'WHAT IS YOUR RELIGION?'
I ANSWER 'THE POWER OF THE MAKAHANNYA.'
SOMETIMES AFFIRMING THINGS, SOMETIMES DENYING THEM,
IT IS BEYOND THE WISDOM OF MAN.
SOMETIMES WITH COMMON SENSE, SOMETIMES AGAINST IT,
HEAVEN CANNOT MAKE HEAD OR TAIL OF IT.

Yoka says 'When I am asked "What is your religion?" I say MAKAHANNYA.' That is the Japanese for MAHAPRAGYA; it means 'the great wisdom'. A beautiful answer. He does not say Christianity, he does not even say Buddhism -- not even Zen; he simply says the great wisdom, MAHAPRAGYA.

What is this MAHAPRAGYA? Witnessing. Watching. Becoming more and more aware of the reality that is you, Coming to grips with your innermost core.

Wisdom has not to be gathered from the outside. It is inside you; it is your innermost reality. The light is already burning there, but you are keeping it at the back. Turn about! A one-hundred-and-eighty-degree turn is needed. And the sun that used to rise in the morning starts rising in the evening.

'I answer "The power of MAHAPRAGYA, the great wisdom."'
And what is the great wisdom?

HEAVEN CANNOT MAKE HEAD OR TAIL OF IT.

... because it is spontaneity.

The ordinary wise man has ready-made answers. He is a robot, he is a computer. You ask the question and the answer is already there, you push the button and the answer comes out; it is mechanical. It is not so with the great wisdom. If you ask a Christian a certain question, immediately the answer comes. He is quoting the Bible; it is not his answer. It may have been Jesus' answer, but who knows? Jesus may not have been reported rightly. Down the centuries his message may have been corrupted -- there is more possibility that it has been corrupted. Thousands and thousands of interpretations... and the way that he expressed it is bound to be totally different than the way we will understand it, because twenty centuries have passed; words don't carry the same meaning anymore; a lot, a great deal has changed. So much water has gone down the Ganges. So when a Christian answers, he is simply quoting; whatsoever he is saying is within inverted commas. Hence it is false. Anything that is within inverted commas is false; it is not yours, it is not authentic. And you can go on asking the question again and again; the answer will remain the same. That is the way to judge it, that is the criterion by which one should judge it. If the answer remains the same in different situations then the answer is mechanical. You ask in the morning, and the answer is the same. And you ask in the afternoon, and the answer is the same. And you ask in the evening, and the answer is the same -- because the answer is ready-made. It is just a gramophone record: you push the button, it plays. It is a tape.

But great wisdom is totally different; and the most distinguishing thing about it is its spontaneity. In the morning it is one thing, in the afternoon, another, and by the evening nobody knows -- even HEAVEN CANNOT MAKE HEAD OR TAIL OF IT. Why? -- because it is so spontaneous, so utterly of the moment. It is a response.

SOMETIMES AFFIRMING THINGS...

You ask the Buddha 'Is there God?' and sometimes he says 'Yes. What else? Only God is.' And you ask

the Buddha another day 'Is there God?' and he says 'No. Never heard of it. What nonsense are you talking about? God?' And the third time you ask him 'Is there God?' and he closes his eyes and sits, silent, answering not at all. Or the fourth time you ask him about God, and he says something about something else. Not talking about God at all, he talks about something else. He responds to the question -- in fact, more to the questioner than to the question. He responds to the totality: the context of the question and the questioner, the mood, the climate. It is not a ready-made phenomenon.

SOMETIMES AFFIRMING THINGS...

So this is the criterion for judging the great wisdom: it is never mechanical, it is never repetitive.

SOMETIMES AFFIRMING THINGS, SOMETIMES DENYING THEM...

It is always inconsistent. It is only consistent in its inconsistencies, because life is so. It has no fixed ideas to propound. It is like a mirror: a monkey comes before the mirror, and the monkey is reflected; and a donkey comes before the mirror, and the donkey is reflected. And you come before the mirror in anger, and anger is reflected. And you come before the mirror in great love and joy, and love and joy are reflected. The mirror has no ideas how things should be, the mirror allows freedom. So whatever is, the mirror reflects.

SOMETIMES AFFIRMING THINGS, SOMETIMES DENYING THEM.
IT IS BEYOND THE WISDOM OF MAN.

The great wisdom is beyond your so-called wisdom -- the wisdom of man. The wisdom of man is very consistent; it is never self-contradictory. It keeps to a particular line: it is linear, it is one-dimensional. Hence it is false because life is multi-dimensional. Life is many things together: life is all things together. Life is paradoxical. The great wisdom is paradoxical.

Remember it. Whenever you come across a person who is very consistent, know well that he is a philosopher but not a wise man. He has a philosophy, a system, in which he has become obsessed, fixed, rooted. A wise man is a flux, river-like; a philosopher is frozen like ice. That's why philosophy is cold, religion is warm. It has the warmth of love because it flows; it goes on flowing. It is a movement; it is alive.

IT IS BEYOND THE WISDOM OF MAN
SOMETIMES WITH COMMON SENSE, SOMETIMES AGAINST IT...

The great wisdom sometimes agrees with common sense and sometimes is absolutely against it. There is no way of deciding how the really wise man will respond, there is no way of predicting; he remains unpredictable. This should be the criterion for finding a Master: if you can find a man who lives in paradox and yet in poise, who lives in paradox yet utterly calm...

DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?

... who lives, but with no ideas how to live; who simply lives, who innocently lives; and who is like a mirror reflecting all that passes by; who does not project anything but only reflects; who does not ACT ON life but is only receptive.

A really wise man is feminine, receptive, passive. That's why Buddha looks so feminine. That quality of passiveness, that quality of receptivity... He is just a receptacle. He reflects life: he allows life to reflect in him, to be reflected through him. He sings the song that existence wants to sing through him. He has no ideas of his own; he does not hinder.

This song is also a song of MAHAPRAGYA. This is one of the most beautiful songs ever sung -- because there is no singer in it, because the song has sung itself.

The Sun Rises in the Evening

Chapter #2
Chapter title: Waiting, Just Waiting

12 June 1978 am in Buddha Hall

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The first question:

A PEBBLE FALLING INTO WATER
RIPPLES THE FAR SHORE.
A SPARK FANNED BY THE BREEZE
STARTS A FOREST FIRE.
A MASTER'S PRESENCE SPREADS AWARENESS
TO THE FAR CORNERS OF THE EARTH.
OSHO, WHAT IS YOUR WORK?

KABIR, IT IS NOT WORK AT ALL. The very idea of work is irrelevant with me. It is not work because there is no WILL behind it. I am not here to impose anything upon anybody. I am not here to convert you to any ideology or to a certain way of life. I am not teaching a philosophy of life, I am not teaching anything at all -- I am not a teacher. I am simply sharing whatsoever has happened with me.

Never think in terms of work. It is not work for the flower to bloom, it is sheer joy, it is play. Think in terms of play. Work is serious, heavy; play is non-serious. This whole existence can be seen through these two words: work or play.

The Western concept of God is that of a doer, hence they call him 'the Creator'. In the East the concept of God is not of a doer but of a player. We call his existence not his 'creation' but his LEELA, his play -- the way somebody sings a song without any motivation behind it, for the sheer joy of it, for no result in view; no past behind it, no future ahead of it.

These birds singing... it is not work, they are just shouting that they are alive. They are simply saying 'We are here!' to the sun and to the sky and to the clouds; they are chanting. It is an outpouring. God is out-pouring himself into existence.

Because the Western concept of God is that of a doer, the whole religion became very serious. The Eastern religion is more celebrating: it is fun.

I am here to share with you my joy. It is just like birds singing in the morning, or stars shining in the night, or flowers blooming in spring -- it is just like that; no work is involved. You need not even feel grateful to me, because I am not doing anything for you. I am just here, you are there, something IS happening. Nobody is doing, it is just a pure happening.

Millions of things are happening all around; if you look at them as a happening, a great joy will arise in you. You will start dancing with existence, and all fear will disappear. If you think of it as work, fear is bound to remain there: you will be afraid you may miss. If it is work then you have to be hard at it, then you have to do it whatsoever the cost. Then methods, techniques, necessarily become implied in it, and you are on a mind trip again. The ego wants it to be a great work, because the ego can survive only if it is work; in play, the ego simply evaporates.

Hence my insistence again and again: never use the word 'work' in relation to me, let it be pure play. I am enjoying myself, you also please enjoy yourself being here. And if this becomes possible that you also are enjoying, there will be a great communion. These two joys will meet, and out of that joy is great creativity, out of that joy a new world, a new vision, is born. But that is not the goal, that is just a by-product. You have not even to think about it, it happens on its own. Remember the word 'by-product'. It is not a consequence but a by-product -- just 'by the side'. It happens, it certainly happens; in fact, it never happens any other way.

Whenever energies meet in joy there is transformation.

This is a Buddhafield or the field of joy, SATCHITANAND. Pour your energy in joy, but forget about gaining anything out of it. Drop the profit motive and you will gain much. The more you forget about

gaining, the more is the gain; the more you think about the gain, the less... And if you become too obsessed about gaining, you will remain empty and you will remain in misery.

Hell is greed. Heaven is non-greed. Hell is motivated work. Heaven is sheer joy, play.

Sing with me, dance with me, be silent with me. Enjoy this moment -- no past, no future. Just THIS moment... and there is great benediction.

Work, or action, is part of willing, it is part of will. Will is struggle: you are in conflict with existence. You want to do something; naturally you are tense, naturally you are afraid whether you are going to make it or not. And out of a hundred, ninety-nine chances are that you are not going to make it, because whenever you are in a state of will you fall apart from the whole. Then you are nourishing a private goal, then you are not part of the cosmos; you are trying to do something on your own. In that struggle, in that conflict, you are going to be a loser. You can't win against the whole.

It is as if a small wave is trying to have its own way against the whole ocean. The wave has gone completely neurotic. It exists with the ocean, in the ocean, as the ocean; it is not separate, there is no division -- it can't have its own will. If all the waves are going towards the east, it cannot go towards the west. Howsoever big and tidal the wave is, it cannot move against the whole. It is NOT separate, so how can it move against the whole? It is part of a great dance, an organic part. If the whole is going to the east, it is going to the east; if the whole is going to the west, it is going to the west.

To have a will creates work in life, and then you are frustrated again and again. Only once in a while will you succeed, and that too will not be your success. Only once in a while... it will be just coincidental that you also will to go to the east when the whole is going to the east. If it is coincidence that you meet the whole, you go to the east and you succeed. But it is always the whole that succeeds, never the part. And that's where every man is caught: every man wants to succeed AS HIMSELF; the success has to be the imprint of HIS ego; it has to have HIS signature. He is more interested in his signature than in the success itself.

Play is a state of no-will. Play is not doing but being. Work is calculative thinking, cunning, clever, logical -- you are trying to grab something out of existence, you are trying to cheat. And remember, in the very effort of that cheating you will be cheated. You are committing suicide. Play is innocent, it is non-calculative. It is not worried about the future, about the outcome; it is not interested at all. Its whole interest impinges upon this moment; it is herenow. 'What is happening here is happening. I am not doing it.'

Remind yourself of that again and again. That will help you to understand me -- not only to understand me but to relate with me, to commune with me. That will help to bring you closer and closer to me, that will make you open to me. You may be here for a certain work that you have decided to do upon yourself, but that is part of your ego. I am not doing anything here, I am just being here.

Share the energy, share the silence, share this SATORI, this SAMADHI, this enlightenment. It is overflowing, not for any reason at all, just for the simple reason that the whole existence is an overflowing existence. Everything is too much here. The existence is not poor, the existence is not miserly. Where one flower is needed millions of flowers bloom. Where one star will do millions of stars exist. This existence is so rich that it overflows. And whenever you become part of this existence, when you disappear, you also start overflowing.

That's what I said yesterday to you about Yoka: that R.H. Blyth is wrong if he says that Yoka has nothing much to say and still he goes on saying. He misunderstood the whole thing. The basic weakness of the Western approach towards life... And it is not that he is against Yoka, he loves him; he has translated Yoka's words with great care, with great love, but still the argument is there. And it is not a question of more or less -- 'Why does Yoka go on speaking when he has nothing more to say?' -- it is not even a question of more or less. Yoka has nothing to say, but what can he do? God goes on overflowing, God goes on singing a song, he cannot prevent it. only this objection can be raised against him: that why is he not preventing it? But how can he prevent it? He is no more, he has become dissolved in the whole.

That's what enlightenment is: dissolution, disappearing into the whole, dropping your private will and becoming part of the cosmic will. That's what has happened to me. Now, it is possible for you too to join hands with me. I am a witness to it, as every Buddha has always been just a witness. Being with me you may be reminded of your potential, that's all. Falling in love with me, you will start seeing how you have been undoing your life. YOU were thinking you were doing great things, and in that very doing you have been undoing all. Being with me, this insight, this break-through, this SATORI, will arise one day: that how you have been unnecessarily disturbing! Tn that very understanding, you no more disturb, and all is beautiful -- and from the very beginning. You simply stop creating troubles for yourself; and when you stop

creating troubles for yourself, the joy flows.

The joy has not to be created, it is already the case. You just have to be in a silent, meditative mood so that you can see that which is there. To be with me is to taste a little bit, according to your capacity, the taste of meditation. But it is not work at all.

The second question:

> AT TIMES I FEEL LIKE I CAN JUST SILENTLY SIT AND WAIT FOR ETERNITY -- AND OTHER TIMES LIKE SOBBING WITH THE FUTILITY OF SITTING OUTSIDE A GATE I CANNOT EVEN SEE -- FROZEN BETWEEN ACTION AND INACTION. DOES ONE MISS BY DEMANDING? IS IMPATIENCE A LACK OF TRUST?

One misses only by demanding. Demanding means that will is still there: you would like to have things your own way, you are still deciding how things should be. Then, naturally, if things are not like that, impatience arises; and if the demands are not fulfilled... frustration, anger, rage. And if it goes on and on, sooner or later you lose interest. YOU start thinking 'This is impossible. All this talk about enlightenment, NIRVANA IS impossible.' YOU start finding ways of escaping from it; of getting back into the world, into the meaningless trivia, the mundane, the mediocre; of getting occupied -- at least one is occupied, one has no time to think that things are futile. Sitting and waiting, again and again the idea arises 'What are you doing here?' The door has not opened yet -- not only that, but you don't know whether the door exists or not. The door is there just in front of you, but because of the demanding mode of your mind you cannot see it. The demanding mode of the mind keeps you blind. The door opens only for those who are in a non-demanding mode. Demand means imposing your will on existence.

And the existence is not willing for that. And it is good that it is not willing for that; otherwise, just as you are neurotic, the whole would go neurotic. So many wills imposing themselves upon existence, and if the existence were to yield to each and everybody's desire... Just think what would happen: the whole would start falling into parts. There would be so many contradictory demands on it that those demands would drive it mad. If God is still sane the only reason is that nobody's demands are ever fulfilled; nobody's demand is ever even heard.

Prayers reach to him only when they are non-demanding. If there is even a hidden demand somewhere, that very demand makes the prayer so heavy that it cannot leave the earth. When there is no demand then it is weightless, then it can rise; then the gravitation has no effect on it, then it can go to the highest, to the deepest core of existence.

Only those prayers are heard which are nothing but jubilations, 'alleluia', for no particular reason. Only those prayers are heard which are nothing but thanks.

And, remember it, a mind which is entangled in thinking never comes to the point where THANKING can happen. Thinking becomes a bar, a hindrance, to thanking. Either you can be thinking or you can be thanking, but you cannot be both together. Thanking arises out of non-thinking, and a demanding mind cannot afford to be non-thinking. He has to think, he has to work out... He has a demand that has to be fulfilled -- he is after it, he is chasing it, he is putting everything at stake.

God is absolutely deaf to the prayers which demand, but God is absolutely open to the prayers which have no demand.

Krishna Gopa, you ask: AT TIMES I FEEL LIKE I CAN JUST SILENTLY SIT AND WAIT FOR ETERNITY -- AND OTHER TIMES LIKE SOBBING WITH THE FUTILITY OF SITTING OUTSIDE A GATE I CANNOT EVEN SEE -- FROZEN BETWEEN ACTION AND INACTION.

Those are the great moments, when you are frozen between action and inaction. Remain frozen. Don't do anything, just remain in that moment. You are on the verge of a new birth. If you can wait, a new life will arise -- what Taoists call WEI WU WEI, action without action. And that happens only when you are frozen between action AND inaction, if you choose you miss that birth. If you can remain frozen, don't choose -- so what? Remain in that moment. It is arduous for the mind because the mind starts feeling suffocated, the mind says 'Do something, something has to be done. Anything will do, but do something. Don't remain frozen here, you will die.' You are not dying, the mind is dying, the ego is dying. The ego says 'Do something -- at least meditate, chant the name of God, pray. Do something.' And if you do something, you have moved into action again.

These are rare moments, Gopa, when there is no action and no inaction, and you are frozen. Not that you

are lethargic, so there is no inaction; you have energy, but the energy is not going anywhere because there is no goal left. The energy is simply there like a reservoir rising higher and higher, becoming greater and greater. You are ready to explode into something, into something absolutely new, of which you cannot even dream. You are on the verge of a new mode of life: action in inaction. Then a new activity starts in which you are not the actor, in which you are only a vehicle, a passage.

But I know those moments are hard, I have passed through those moments just as you are passing. One thing only can I say to help you: that they pass. But great patience is a must. Don't be impatient, the impatience comes from the mind. The mind starts saying 'Do something! Become occupied with something!' because mind cannot exist without occupation, mind IS occupation. When there is no occupation there is no mind; suddenly you are silent, suddenly you arrive at the primal awareness. That's what Buddhists call 'Buddha-nature'. There is nothing to do, nothing to think; YOU ARE, but your being is just a pure mirroring, watching, waiting. And not waiting for something in particular because you don't know where the gate is, you don't know what is going to happen. So it is not a question of waiting for something; if you wait for something, you wait for Godot.

Waiting has to be pure. Enjoy waiting for itself, for its own sake. Don't you see the beauty of just waiting -- the purity of it, the benediction of it, the innocence of it -- just waiting, not even capable of answering for what? See the point of it: pure waiting, not knowing what is going to happen. If you know what is going to happen that will be supplied by your past, it will be a continuity with the past; it will not be new. Maybe modified, but it will be again the same thing, it will be a repetition. How can you know what is going to happen? You have not known it before so how can you even imagine it?

Finding that there is no way to imagine the future, no way to imagine the unknown, the known ceases, all ideas in the mind disappear -- ideas about God, ideas about SAMADHI, enlightenment. All disappears; in that disappearance is enlightenment. Never think for a single moment that your idea of enlightenment is going to be fulfilled. How can you have any idea of enlightenment? And whatsoever idea you have is going to be wrong.

When enlightenment happens you will be surprised. You had read all the scriptures, and it wasn't mentioned anywhere. It can't be mentioned. You will be surprised. You have been hearing me year in, year out, and I had never mentioned it. I am trying, but it can't be done in the very nature of the case. I am trying to do it in a thousand and one ways, but they are only indications... But when you arrive at the reality of it, when it explodes in you, then you will know that no Buddha has ever been able to say it. And then you will know that nobody is ever going to say it. It has remained unuttered.

And it is good that it has remained unuttered; otherwise it would never be a new phenomenon to anybody. Millions of Buddhas have happened and they have talked about it and talked about it; you already know about it -- and then it happens. It may be just something known, then it will not be a break-through, it will not be a discontinuity, it can't be utterly new and radical.

It is utterly new and utterly radical.

So waiting has to be with no idea for what. A real waiter cannot answer the question for what he is waiting; he can only shrug his shoulders, he can say 'I don't know.' But one thing is certain: that waiting is infinitely beautiful, waiting is infinitely joyous. When the whole turmoil disappears and it is all silence, it has a beauty of its own.

You ask me: DOES ONE MISS BY DEMANDING?

Certainly, absolutely. Demand has to be dropped.

IS IMPATIENCE A LACK OF TRUST?

Yes, certainly, absolutely. Impatience simply means you can't trust existence, you have to do something. You can't just sit there and trust that it will happen when you are ripe; that when spring comes, the grass will grow of its own accord. You cannot trust; you have to pull the grass from the earth. You cannot wait like a farmer who has thrown his seeds into the soil and they have disappeared, and now he does not know anymore where they are, whether they are going to grow into plants, whether they are ever going to ripen.

Think of a farmer. He has lost the seeds that he had. He waits, he silently waits; he trusts, he trusts nature. 'Soon the clouds will be coming, soon there will be great greenery all around and the seeds will start sprouting. They will become alive, they will come out of their slumber, they will again like to see the sun and the rain -- it is going to happen.' He trusts, it is just trust.

A meditator is a farmer. And, of course, he has to trust the ultimate nature of existence. Wait. Waiting is like a seed, waiting is the seed, the seed of enlightenment. If you can wait in its time -- and you cannot decide the time -- in its season, and you don't know in what season... Because it differs, it differs from

individual to individual.

Mahavir became enlightened on an absolutely dark night when there was no moon; Buddha became enlightened on a full-moon night. Once a Jaina came to me and he asked 'Why this difference? Is there something in it? Why did Mahavir become enlightened on a dark night with no moon? Why did Buddha become enlightened on a full-moon night? They are polar opposites. It is not just accidental; Buddha and Mahavir are polar opposites -- contemporaries, but polar opposites. Mahavir is a man who struggles, who goes as deeply as possible in the will, by the will. He surrenders only at the last moment. His whole journey is a struggle, hence he is called Mahavir; the word means 'the great warrior'. He is a warrior: his path is that of SANKALPA, that of struggle, will, war. He goes on refining his will, he goes on and on sophisticating his will, making it more subtle, more purified. He has to surrender it -- finally one has to surrender it -- but he surrenders it only at the last moment when he has done all that he can do. Buddha is a totally different person: the man who arrives through let-go, the man who arrives through relaxing, the man who arrives not by fighting but by yielding.

They are totally different people; they will have different seasons of ripening, different seasons of blooming, different times. And nobody can say beforehand; it is unpredictable when your season will come, when it will be spring for you. One has to wait and one has to trust. Impatience is lack of trust.

Gopa, you have a subtle ego lurking somewhere in your unconscious. You have to become aware of it -- that ego creates the problem, that ego surfaces again and again and you start demanding and you become impatient. And that is not your true nature. If it were your true nature I would have told you to become a warrior. Your real nature, your intrinsic quality, is not that of a warrior but of a lover.

But people are like that: divided, split. A part of your mind wants to fight, but the major part wants to relax. That's why it happens that AT TIMES, you say, I FEEL LIKE I CAN JUST SILENTLY SIT AND WAIT FOR ETERNITY... That is your true nature -- listen to it, get more and more into that -- that is your real space, that is where your kingdom is. You have to explore this region more and more, you have to go into it. And when you start going into it and you start enjoying it and you start feeling that you can wait for eternity, the other part becomes worried. It is an intruder, a foreigner in your being; it is not your true being. That starts intruding, interfering; it comes and creates problems for you.

... AND OTHER TIMES LIKE SOBBING WITH THE FUTILITY OF SITTING OUTSIDE A GATE I CANNOT EVEN SEE -- FROZEN BETWEEN ACTION AND INACTION.

Avoid the other part. When I am saying avoid it, I am not saying repress it. If you repress it, it will become more and more powerful. By avoiding it I mean neglect it, ignore it, don't nourish it anymore, don't care about it. If it comes, take note of it but don't get involved in it. Keep yourself aloof. Just know that it is an intruder.

I have looked in your eyes deeply, Gopa, in your being deeply. This is my reading about you: that you will come through love not through demanding, that you will come through relaxation not through willing, that you will come through waiting not through fighting. So you have to nourish that which is really your nature and you have to StOp nourishing that which is not your real nature.

And how to decide what is your real nature? Whenever you are moving into your real nature you will feel happy, you will feel blissful. That is the criterion, remember it always. So whatsoever gives you joy, serenity, calmness, coolness -- whatsoever makes you more centred -- is your true nature. That has to be nourished more and more, more care has to be taken about it; you have to pour your energies into it. And whenever you feel sad, depressed, angry, restless, that is not your real nature. You have to slowly slowly disassociate yourself from this. Keep yourself aloof -- just as when an uninvited guest comes to your home. It is an uninvited guest. And if you go on feeding both, you will get more and more into a kind of split; that's how people become schizophrenic.

Learn waiting, pure waiting.

Martin Heidegger has said that pure waiting is openness, just openness -- not in a particular direction, not toward a particular object, not for something special; just opening -- opening to all the sides, to the whole of existence -- a multi-dimensional opening. No object is consciously sought, you are not desiring anything; you are just waiting, open, for the unknown to happen, for the indefinable to happen. That's God: the indefinable, the unknown and the unknowable. And the secret key to invite it is just to be in an open state, waiting with a throbbing heart, certainly, waiting with great love, but not knowing for what; waiting with great poetry in your being, waiting with a song, but not knowing for whom, for what.

This is sannyas, my sannyas. This is the space I would like all of you to enter.

Openness is the absence of single-perspective perceiving and thinking. Thinking is always

one-dimensional, it moves in one direction; it is concentration. Waiting is meditation, not concentration. And if you have read in books and heard the so-called religious people saying again and again that 'meditation is concentration' you have to uncondition yourself about it; that is utter nonsense. Concentration is thinking; it is to move systematically into a certain thought, in a certain direction; it is directed, it is addressed. Concentration can only lead you towards the known -- in a more systematic way of course, in a more scientific way of course -- but only to the known. It is from the known to the known, it is never a revolution, it is never a quantum leap. It is from one conclusion to another conclusion, it is a refinement of the same thing, it is continuity.

Meditation is non-dimensional or multi-dimensional; it is overflowing in all directions. It is not directed towards any object, hence there is no demand, no desire. And how can there be thinking? Being is there, certainly, presence is there; you are there, very much you are there, but just like a sky without clouds, a mirror without dust -- pulsating, alive, vital, open, waiting for the unknown. You can't have any idea of it. That's why I say if you are a Christian you will miss, because then you have an idea of God. If you are a Hindu, you will miss -- then you have already concluded how God is. If you are a theist or an atheist you will miss, because you have already decided without experiencing.

Just wait without getting into any doctrine, any sect, any scripture. Just wait without thought. And let it happen! Obviously, great trust will be needed, and that is the function of being with a Master: to imbibe trust. What are you doing here sitting with me? Imbibing trust, learning how to be open. Sometimes you may be surprised why I go on talking every day. This is just a device to help you become more receptive: when you are listening to me you become more receptive. Listening has to be a kind of receptivity. Listening, you become open, you become all ears.

Have you watched one thing? Eyes are male, ears are female, that's why eyes can offend. Have you ever heard of anybody's ears offending you? They cannot offend. Eyes can rape; they are male, aggressive, violent. A man can look at you in such a way that he has violated you, that he has transgressed. Eyes can be used like swords; they are not just receptive, they are projective, they project. Ears can't project, they simply receive, they are just open.

Talking to you every day is a message. The message is not in the content of my talk, the message is in the situation that it creates. The message is: become ears, become feminine, become open. Ears are just open, and you cannot even close them -- nature has not provided for it. Eyes can be open or closed. Even while you are asleep the ears remain open -- there is no other way, nature has not provided for it -- they are pure opening. You may have heard again and again in the Jewish scriptures, Christian scriptures, Mohammedan scriptures, in the Vedas, that God has 'been heard'. Mohammed HEARD the Koran; he couldn't see where it was happening from, who was saying it. And the prophets in ancient Israel had been hearing -- they could not see, but they could hear. If you ask the psychoanalyst he will say that these people are just neurotic, crazy; they have gone mad. But it is a symbol, and the followers have missed the meaning of it and the antagonists are missing the meaning of it. The message is only this: that God has entered in you through the feminine part of you, the ear.

The question is valid: if nothing can be said about truth, then why talk? Nothing can be said about truth, that is true; still, Buddhas have been talking so then there must be something else in it. That something else is this: just sitting by my side for one and a half hours, slowly slowly a radical change happens in you. And you can see the shift. If you become a little more aware you will see the shift of your consciousness from the eyes towards the ears: from men you become women. Suddenly, the moment you start listening to me, you are no more male. And only those who shift like that listen.

For one and a half hours remaining continuously with me in a listening mode -- open, receptive, non-interfering, non-projective -- a great transfer is happening. They are just a device, these words: you become open, and my energy starts flowing in you. Imbibe it, digest it -- the taste of it is trust -- and more and more trust will arise. This kind of waiting is healing, stilling, strengthening.

Martin Heidegger comes very close to the Zen approach. Once he was asked 'Then what in the world am I to do?' Somebody asked him -- he was talking about waiting and waiting and waiting, and naturally the question arose 'Then what am I to do?' He said 'We are to do nothing but wait.' But that is the greatest thing one CAN DO. Waiting is the greatest art -- no craft is higher than that. It needs great courage, trust, great awareness, great love; it needs many things, only then one can wait.

Look into me, feel me, and learn how to wait. And one day, when the waiting has come to its optimum, it will happen. That's how it has always happened.

The third question:

> I DON'T UNDERSTAND WHY IT IS SO DIFFICULT TO STAY AWAKE DURING LECTURE AND TAPED LECTURE. IT IS LIKE BEING DRUGGED. YET IT SEEMS TO MAKE NO DIFFERENCE WHETHER I AM AWAKE OR ASLEEP AS, AFTERWARDS, IN EITHER CASE, I CANNOT REMEMBER WHAT IT IS YOU HAVE SAID. YET I FEEL DEEPLY AFFECTED INSIDE. CAN YOU EXPLAIN PLEASE?

Kalika, this is the way to listen to me. You have found the key. It is not a question of listening to what I am saying -- that is really irrelevant; there is no need to remember it either. In fact, to remember it will be dangerous; it will become knowledge, it will be your memory, it will enhance your ego. It is perfectly right, in fact it should be always so: you need not remember it, let it slip out of the memory. Listen to it as totally as possible, but don't try to remember it at all. You are not preparing for any examination, you are preparing for an explosion. And the explosion is not going to happen in your memory, it is going to happen in your heart. And the heart knows; it has its own ways of knowing.

So even if you fall asleep, the heart goes on imbibing That's why you say: YET I FEEL DEEPLY AFFECTED INSIDE. Yes, that's how it is. The whole thing is that you are open to me. If, in that opening, you start falling asleep, nothing to be worried about -- only the mind is falling asleep. Because the mind is not being used that's why the mind says 'So what is the point? Let me sleep.' The mind knows only two things: either think or sleep. When you don't have anything to think about, you start thinking of going to sleep; when you have slept enough, you start thinking again. The mind goes on moving in this wheel: thinking, sleeping, thinking, sleeping.

Something else is happening here, and you are not accustomed to a third point: that you can be in a state where there is no sleep and no thought either. This is something new, the mind is not at all accustomed to it; so when you start listening to me, the mind says 'I am not needed, so let me go to sleep. Why waste time?' The mind falls asleep. Don't be worried, because the sleep of the mind can be the awakening of the heart; and the awakening of the mind can be the sleep of the heart.

How to judge whether it was just sleep or the awakening of the heart? The judgement is simple, because you say: YET I FEEL DEEPLY AFFECTED INSIDE, SO the heart is awake. And I don't want to relate with your mind at all, I want to relate with your heart. So sometimes if you feel like falling asleep, fall asleep. But remember only if later on you feel deeply affected is it okay; otherwise it is just sleep, then it is better to keep awake.

But with Kalika it is happening. So for you, Kalika, I allow it. Don't struggle, because you must be struggling -- naturally, one thinks 'What is the point of sitting here and falling asleep?' One even starts feeling guilty: 'I am asleep -- I must be missing. And is this the place to sleep?' And if you struggle you will miss more because you will get involved in the struggle with the mind. The mind wants to go to sleep, and you want to keep it awake. There are a few people -- I go on seeing them -- they fall asleep and they jerk themselves and they yawn and they stretch, and somehow they bring themselves back because 'This doesn't look right.' But that way you can keep yourself awake somehow, but you will be missing me because your whole energy will be involved in that.

I allow a few people to sleep; the criterion is: if later on you feel deeply affected, that means the heart was still drinking. And it was good that the mind fell asleep: the disturbance was not there, then the mind was not creating any kind of hindrance -- the passage was absolutely open.

These are not just talks. Those who miss these discourses are not only missing the discourses, they are missing me. There are a few people who, when they have listened to me a lot, start thinking 'Now we know what Osho is going to say.' They stop coming, they think 'We know already. And then there are tapes and there are books, so what is the point?' Even in the ashram there are a few stupid people who don't come to the talks -- I am aware of them, I have to be aware of them because I love them -- and then, slowly slowly, they start feeling disconnected from me. Veena is one. Nearabout one year ago she asked me -- and whenever you ask me such things, you ask at your own risk -- she asked me 'Now that I have listened to you for so many years and I think I know what you are going to say, can I stop coming to the lectures?' I said 'Perfectly right.' Now again and again she writes that she is feeling disconnected from me, disconnected from the commune too.

Because this is not only a discourse, this is your spiritual breakfast, this is your nourishment -- it will keep you ticking for twenty-four hours. It keeps you connected to me, it keeps you related to me. You come every day and participate in my being; you are nourished, strengthened. This is a subtle phenomenon. On

the surface I am talking and you are listening; deep underneath something else, of far greater importance and significance, is happening. r am making love to you, you are making love to me. That's exactly what is happening: it is a kind of orgasm.

So remember, if such great ideas come to your mind that now you know... And, in fact, I have not many things to say, I have the same to say again and again. In fact, to listen to me every day you have to be utterly mad! If you have any sense you will stop! What is the point? You have listened, you know it already.

But it is not only a listening -- it has never been. Whenever a Buddha walks on the earth, to be with him has two different planes. One is the superficial: you are with him, you are sitting with him, you are talking with him, listening to him, serving him. The other is the real level where two centres meet. But those centres can meet only if the surface is allowed, otherwise it becomes very difficult. The surface meeting is not enough, but the surface provides a way, an approach, for the centres to meet.

So, Kalika, it is perfectly okay, you can fall asleep. Just remember one thing: that if after the discourse you feel strengthened, affected, thrilled, joyous, it has been good; you participated with me. And this should be the criterion for everybody else. Only if later on you are not affected -- it has been just a sleep and you dreamt and slept, and later on you are feeling miserable because you missed the discourse and you start feeling guilty and there has been no benediction in it -- then you have to learn how to keep awake. And when I say you have to learn how to keep awake I don't mean yawn and stretch, I mean that there must be something wrong in your sleep. You have to learn better ways of sleeping. Maybe you are not taking enough sleep in the night, maybe the hours are not enough, maybe you are dreaming too much, maybe you are not dreaming enough. Something is wrong with your sleep... then you can come to me. Something can be done about your sleep: it can be transformed, it can be made deeper, it can be made more healthful, and then in the morning discourse you will not feel sleepy.

But this is not what I am saying to Kalika or to Sheela. They are enjoying perfectly well, so they can go on enjoying. In fact, if Kalika keeps awake she may not be benefitted so much; her mind will create disturbances. The mind is like children: if guests have come in the house and you tell the children to keep quiet, that will be the day they will be most noisy and most mischievous -- they will attract attention in every way. And that's what happens when you come to listen to me: you want the mind to be silent, you say to the mind 'Be quiet, then for twenty-three hours, the whole day, you can go on thinking whatsoever you want. But for one hour, please be quiet.' And the mind is very childish; if you say so then the mind will take revenge -- it will create more trouble than ever, it will be mischievous. It is better to let it go to sleep.

Just later on you have to see if some grace has arisen in you; if you are feeling gratitude, then it has been perfectly good -- you became connected with me, the flow happened.

The last question

IT IS SO. I KNOW. BUT I DON'T KNOW.

Parinirvana, you are coming very close. That knowing is a kind of not-knowing, that knowing is a kind of ignorance.

Socrates is reported to have said that 'When I was young I knew that I knew. As I became more mature I started feeling that I don't know much -- very little. As I became more and more mature and alert I came to know that I know nothing.' The day he declared that 'I know only one thing: that I know nothing' the oracle in the temple of Delphi declared him the greatest wise man.

People were puzzled because he said 'I know only one thing: that I know nothing' and the oracle in Delphi said that 'He is the wisest man in the world now.' They went to Socrates and they told him about what the oracle had said. Socrates said 'I can't comment on it. All that I can say is again this, that I know only one thing: that I know nothing. Now it is not my business what the oracle has said -- you go and ask the oracle.'

And they went back to the temple and they asked, and the oracle said 'That's WHY he has been declared to be the wisest man in the world, because now he knows that he knows nothing.'

To know that 'I don't know' is a great realization.

It happened in Ramakrishna's life...

He was a simple man, very simple, extraordinarily ordinary, immensely beautiful in his simplicity. He was not like your so-called MAHATMAS -- Mahatma Gandhi, etcetera, etcetera -- he was really a sage. His fragrance spread all over Bengal, people began coming to see this mad priest of Dakshineshwar and they

saw something immensely beautiful happening there. And priests and the scholars and the pundits gathered; there was a great congregation. They had gathered to declare him a new incarnation of God. All the great thinkers, scholars, and traditional priests of Bengal -- all had gathered, and they all agreed unanimously that he was the incarnation of God. When they declared this, he was just sitting in between them, laughing and chewing PAN. He was really a very simple man. And when they said 'We have decided to declare that you are the new incarnation of God' he said 'If you say, then it must be so -- but I don't know.' And he continued chewing his PAN.

'If you say, it must be so -- but I don't know.' You see the beauty of it? Truth is so beautiful and so simple, so unassuming, non-pretentious.

You say, Parinirvana: IT IS SO. I KNOW. BUT I DON'T KNOW.

If you had stopped at I KNOW, then I would not have been happy with you. That is a kind of disease when one stops on knowledge, that is a great disease. Because you have said also: BUT I DON'T KNOW, it is beautiful.

Remember always, not knowing is the greatest knowing, and ignorance is bliss. The sage again becomes ignorant like a child; he unlearns all that life forces one to learn, he effaces it all, he wipes off the whole tape -- he becomes clean of knowledge. And at that very moment when he is utterly clean of knowledge, knowledge. happens; that knowledge is known as MAHAPRAGYA, the great wisdom.

The Sun Rises in the Evening

Chapter #3
Chapter title: Cutting off the Root

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CUTTING OFF THE ROOT (OF LIFE AND DEATH) DIRECTLY,
THIS IS THE MARK OF BUDDHAHOOD;
IF YOU GO ON PLUCKING LEAVES (OF CREEDS) AND
SEEKING BRANCHES (OF ABSTRACT PRINCIPLES),
I CAN DO NOTHING FOR YOU.
DO NOT SEEK FOR THE TRUTH,
DO NOT CUT OFF DELUSIONS.
TRYING TO GET RID OF ILLUSION,
AND SEEKING TO GRASP REALITY,
THIS GIVING UP AND KEEPING
IS MERE SOPHISTRY AND LIES.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh, hems it in,
This perfect, clear perception -- which is truth.
A baffling and perverting carnal mesh

Binds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

YES, THESE WORDS of Robert Browning are right, absolutely right. Truth is not something outside. Truth is not an object that you have to find, search for, seek. Truth is your subjectivity: truth is the one who is seeking; truth is not the sought, but the seeker himself. To think of truth as something outside is to miss from the very beginning; and once you take a wrong step, you go on taking more and more wrong steps because one step leads to another. It is a chain.

The first step is the most important step. In fact, it is almost half the journey. If the first step is right, you have already arrived; you have moved in the right direction.

Truth is not without but within. And everybody has been seeking it without, hence everybody is missing it. And it is not only true about truth but about all search as such. Bliss is within, so is beauty, so is love, so is joy. All the values that one wants to attain to are within one's own being.

These words of Robert Browning are of immense significance:

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.

And man has believed down the ages in some truth which is somewhere in heaven far away. And one has to travel to it, and one has to go on a long, long pilgrimage. There is bound to be great effort -- practising, cultivating, preparing -- and truth is all the time waiting for you within yourself.

All the beliefs mislead you because all the beliefs are based on the false idea that truth is an object. People come to me and they ask 'Where is God?' And they think that they are asking a very relevant question -- as if God can be somewhere. They have not looked into the problem deeply. First they have to search into this questioning itself Who is the one asking for God? Who is this one searching for God? One should start from the very start. 'Who am I?' is the only significant question one can ask. And once this question is solved, all other questions are solved because God is found.

Raman Maharshi used to give only one meditation to everyone, whosoever would come to him: just to go on and on pondering, observing, watching, witnessing one thing -- to let this question become so utterly your existence that it persists even when you are asleep -- Who am I? And it has not to be repeated like a mantra. If you repeat it like a mantra you will have missed the point; it is not a mantra, it is an inquiry, and the greatest inquiry there is. It has not to be used as a meditation technique, it has to become your very life. Walking, let the inquiry be there -- 'Who is walking?' Listening right now, let the inquiry be there -- 'Who is listening?' And finally the inquiry has to penetrate to such profound depths that when you ask 'Who am I?' the inquiry is there -- 'Who is asking this question?'

Move to the innermost centre of your being. This inquiry is a movement withinwards. And this single question can solve all the problems; it is a master key: it unlocks all the locks.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.

Your belief is not going to change the nature of things. You can believe that a rose flower is a lotus -- and you can believe stubbornly, you can believe blindly and madly -- but the rose remains a rose; just by your belief it is not transformed into a lotus. Yes, you can remain in a kind of illusion, you can remain hallucinating, you can even start seeing it as a lotus. Belief creates dreams, but it cannot create reality. Belief cannot deliver reality to you because all belief is a hindrance. Belief basically means that you have believed before knowing; you are deceiving yourself. All believers are deceivers: they have lied to themselves. They have not known God, and they have started believing in a Christian God or a Jewish God or a Hindu God. They know nothing; they have not experienced anything.

Once a man came to me. He had listened for ten days, and then he came to me. He was crying, and he was an old man. And he said 'You have destroyed all that I have believed, and now I am at a loss. For almost thirty-five years I have practised a certain kind of life. I have done all that possibly can be done. And I was living in a beautiful dream, and you have shattered it all. I was thinking that I had started seeing God. I had great visions of God, and now they all have disappeared.' And he was crying like a small child whose toys have been taken away, he said 'Now, help me to start again!' And I had to laugh even though he was crying, I said 'Start again? Then you will be getting trapped into another illusion. What do you mean by

starting again?' He said 'My old beliefs are destroyed; now, give me new beliefs. That's what I mean.'

People go on changing beliefs, but that never brings a radical revolution; it cannot bring. A Hindu can become a Mohammedan -- nothing changes; just you have changed your dream. A Christian becomes a Buddhist -- nothing changes; deep down everything remains the same. Unless you drop believing nothing is going to change, because belief is a deception. Belief means that you don't know and yet you think you know. And the less you know, the more stubbornly you believe -- naturally, you have to complement it. The less you know, the more arrogant, the more dogmatic, more violent you are in your belief -- ready to fight, kill and be killed because you are afraid. If somebody brings light to you, and you come to SEE that your belief is just a belief and nothing else, then all that you have invested in it has gone down the drain, then your life has been a stupid life. The life of a believer is a stupid life, it is inintelligent.

Robert Browning is right. He says 'whate'er you may believe.' Your beliefs cannot make any change. Truth is as it is. Truth is not an object; you cannot believe in it, you cannot worship it, you cannot pray to it. Truth is your hidden reality. You are part of it, it is part of you; there is no separation between you and truth. And the first door to be opened has to open within you, then all the doors open. I am not saying that truth is not there without, but once it is known within, then you will know it without. There is no other way. Once you have seen it within yourself, then you will see it in a tree, in a mountain, in a star -- in everything. Because now you have tasted the centre; now the centre is everywhere. Now you have known the inside of things. God is the inside of things.

But the first approach, the first acquaintance, has to happen within you because that inside whIch exists within you is the closest inside. How can you penetrate into the inside of a tree? It is very very far away. You have not even penetrated your own inside -- where you already are.

It happened...

Leo Tolstoy had gone for a morning walk with Chekhov. They came across a beautiful horse in the woods, and Tolstoy started talking about the horse. And he talked in such a way that Chekhov could not believe it. He said 'What are you saying? You are talking as if you know the very inside of the horse!' -- because Tolstoy was talking about 'this morning, these birds, these trees, this sun, this sky, these clouds...' and how the horse was feeling about the clouds, and how he was feeling about the trees and the smell of the wet earth; how the horse was feeling about the grass and the flowers and the sun. And he was saying it as if it were directly from the horse's mouth. Checkhov himself was a great artist, a great novelist, a great genius, but he had never visualized how the horse would feel. And Tolstoy was saying it so deeply, profoundly, that he said 'Leo Tolstoy, I feel as if you had once been a horse in your past lives!' Tolstoy started laughing, and said 'No, but the day I cam across my own inside, I cam across everybody's inside. Before that, I knew myself as the body -- I knew myself as if from the outside.

Have you any acquaintance with yourself from the inside, or do you only know that which the mirror says about you? That is as if you were standing outside yourself and looking from there. You know all that people say about you. Somebody says that you are beautiful, and you think you are beautiful; and somebody says that you are ugly, and you start feeling miserable; and somebody says that you are intelligent, and you are flying high; and somebody says that you are stupid, and you are shattered. Again, this is nothing but a mirror: others' opinions cannot be more than mirrors. But have you never seen yourself from the inside? And there you are; there you have always been, you are abiding there. And if you cannot know this space that you are abiding in, how can you know the inner reality of a tree or a mountain or a star? And how can you know the inner reality of the totality?

God is inside of totality. But to enter into that, one has to enter within one's own door.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all
Where truth abides in fulness...

True, absolutely true. And sometimes it happens that poets come very close to the mystics. Poetry comes closer to religion than anything else. Poetry is a glimpse into truth; mysticism is living there. Poetry is like the Himalayas seen from far away -- those sunlit peaks, those virgin snows; religion is living there as those sunlit peaks, as that virgin snow. Poetry is a distant vision of truth; mysticism, or religion, is becoming one with it, knowing it as one's innermost centre. But poetry comes closest.

Where truth abides in fulness...

Nothing is lacking in you, nothing has to be added to you. You are born perfect, because you are born of perfection. You are perfect, because the perfect is breathing within you, living in you. You are an extension

of perfection. If God is perfect, then nothing can be imperfect, because all is his expression. How can it be imperfect? So, there is no need to seek perfection, there is no need to improve upon yourself. All that is needed is to know who you are, and in that very knowing one comes to feel the completion, the perfection. One has not to become perfect; one already is. and because we are trying to become perfect we are becoming more and more ridiculous.

Down the ages man has tried to become more and more perfect, and the only result is that man has become more and more ugly. The very effort is absurd. In trying to become perfect people have become guilty. In trying to become perfect they have become pathological.

In trying to become perfect, and failing again and again -- and they have to fail because they are already perfect... You cannot attain to that which you already have, so the effort is doomed to fail. And when you fail again and again and again,, naturally, a great sadness settles; one feels utterly depressed. All hope disappears, and all joy with it. Life becomes an ugly evil; one has to bear it somehow. Life becomes sin. If you are trying to become perfect, life will become sin, because you will fail, you will condemn yourself, you will hate yourself -- and a man who hates himself has gone as far away from himself as it is possible to go.

There is an inmost centre in us all
Where truth abides in fulness; and around,
Wall upon wall, the gross Flesh hems it in,
This perfect, clear perception -- which is truth.

Truth is not a thing but the clarity of perception. It is not that you will have to see something; it is only the clarity of seeing that is truth. All objects disappear, all content disappears, only a clarity remains. Everything becomes transparent -- you can see, you can see totally; nothing is hidden from you. That perception is truth.

Truth is not an object but an awakening in you. Let me emphasize it again and again that truth is within not without; it is an awakening within you; it is an awareness within you; it is intelligence functioning at its optimum. You cannot see truth; it is not a thing. You cannot grasp truth; it is not a thing. You cannot give or take truth; it is not a thing. It is your inner eye, your inner perception -- what the Hindus call the third eye.

To be alert and awake is to be true. So, let us define. Untruth is unconsciousness, and truth is consciousness. Untruth is living like a somnambulist; truth is living like a Buddha, alert, watchful, witnessing.

A baffling and perverting carnal mesh
Binds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

The splendour is within you. It is just like a fountain hidden behind a rock, and because of the rock it cannot flow. Remove the rock, and the fountain starts flowing. This insight is also of tremendous significance. And I say 'hidden behind a rock' not 'behind rocks' because there is only one rock. Somebody thinks it is because of greed that he cannot attain to truth, so one has to renounce greed. Somebody else thinks it is because of anger, violence, that he cannot attain to truth, so one has to renounce anger, violence. Somebody else thinks it is because of money, possessions, so one has to renounce all possessions. Somebody else thinks it is because of sex, love, attachment, so one has to renounce that. And people think that there are so many rocks: anger, sex, sadness, possessiveness, greed, etcetera, etcetera. No, there are not rocks, there is only one rock, and that rock is unawareness. Everything else is a by-product of that unawareness. It becomes greed, it becomes sex, it becomes anger; it can take many forms. But basically it is only one thing: forgetfulness, unawareness.

We have become completely oblivious of who we are.

... and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

Don't search for any light outside. The last words of Buddha were 'Be a light unto yourself. Be a lamp unto yourself' Don't search for light anywhere else; the light is already there, the fire is already there. Just

probe a little deeper into your being, enquire. Maybe much ash has gathered around the fire... just t?robe deep inside, and you will find the spark again. And once you have found a single spark inside yourself, you will become a flame soon, you will be a fire -- a fire that purifies, a fire that transforms, a fire that gives you a new birth and a new being.

It is because of this that Martin Heidegger uses the word 'releasement' instead of 'enlightenment'. His word is beautiful. It is a releasement: something is already there, it has only to be released. Just like the seed sprouting, becoming a big tree, and then comes the spring... and there is great joy, and the tree bursts forth into thousands of flowers. But they were all hidden in the seed, the small seed. The seed has been carrying the blueprint for all that: the colour, the shape, the fragrance -- all was hidden in the seed. The tree is not anything new. The seed was unmanifest; the tree is its manifestation. It is a releasement.

I like Heidegger's word, it is beautiful. It is a releasement: enlightenment is a releasement.

You are already that. You have never been other than that. Remember, remind yourself, shake yourself into awareness. Use all the opportunities of life as triggering points, as occasions, so that you can become alert and aware of who you are.

These words of one of the great Greek mystics, Plotinus, will be of help. 'You do not really go away from It, for It is there; you do not "go" anywhere but remain present to It, yet you turn your back on It.' Or as Raman Maharshi used to say 'Enlightenment is simply to admit that you are already enlightened.'

Just to admit... Yes, Raman is stating the simple fact: it is only admitting. You are enlightened; you consist of it. You are made of light; light is the stuff' that you are made of. Then why can't you admit it? Why can't you recognize it? And rather than recognizing it, you do a thousand and one other things: you search for God, you go to the Himalayas, you move to the monasteries, you torture yourselves, you become masochists in the name of religion, you destroy yourselves, you slowly slowly commit suicide. You do everything, but just a simple thing you never do: you don't admit. Why can't you admit it? And nothing is being taken away from you. In recognizing the fact, all is gained, nothing is lost. But you have become too attached to your chains, you have become too attached to your misery -- you have started thinking that this is you.

It is like an emperor who has fallen asleep and dreams that he has become a beggar. And in his dream he has a begging bowl and rotten rags, and somebody is trying to snatch the begging bowl from him. And he will fight, he will fight to the very bitter end. It is a question of life and death -- somebody trying to snatch his begging bowl? He will give a great fight; he is not going to give it easily -- that's all that he has.

That's what has happened. Misery is all that you have. You cannot admit that you are enlightened because then you will not be able to afford misery any more. So, many times you come to the brink, many times the recognition is very close by -- you see the point -- but you withdraw, you immediately start getting as far away from it as possible. You withdraw, you turn back. You have become too attached to your misery: that looks as if that is your kingdom.

This is my observation: listening to thousands of sannyasins, one thing seems to be absolutely certain: that nobody wants to renounce his misery. People are even ready to renounce their little bits of happiness; they are ready. This is strange, but this is how it is. If I say to them 'Renounce your wife, renounce your children, renounce your home' they are ready, they say 'We are ready to go with you, Osho, wherever you say. We can renounce.' But if I say 'Renounce your misery, renounce your chains' then immediately I see that they cannot gather that much courage. They cling to it, they will fight for it.

Raman is simply saying that all that is needed for enlightenment is to admit that you are enlightened. Just think of it. Just for a moment meditate over it. Can you admit that you are enlightened? And immediately you will see that it is difficult, because if you admit that you are enlightened then there will be trouble. And the trouble will be: you cannot be angry, and you cannot be sad, and you cannot fight with your wife or with your husband, and you cannot be possessive. All is lost, and that has been your whole life. Now, this is too much, you will say 'How can one become enlightened so suddenly? First I will have to practise.' That is only a way of postponing. You are saying 'I cannot deny the truth of what you say, but I cannot admit it right now either. Yes, you are right, you must be right; but I have to prepare myself for it.' And this is how you have been preparing for so many lives.

You missed Buddha, you missed Yoka -- you can miss me too.

And you are always preparing, and you are always postponing, and you say 'Yes, we understand what you are saying.'

Many times you are almost enlightened, and then immediately you shrink back. I say 'almost' because you can still shrink back, that's why I say 'almost'. Just one step more... but then fear grips you, you become

so frightened. Then what will happen to your whole past and all your investments?

You will think that this should not be so -- what investment can there be in misery? There is; people remain miserable because through misery they gain sympathy, at least sympathy. If they cannot get love, they can get sympathy, they can get attention.

And you are too attached to attention. Things are complicated then. You are too attached to attention -- people should pay attention to you -- and you don't know what else to do. If you are miserable, they pay attention. If you are ill, they take care of you. If you go mad, everybody is kind to you. Just see the point why so many people go mad and when they go mad. There is a perfect timing to it. Whenever they are passing into some crisis, through some crisis, and they need attention, love, sympathy, care, they immediately choose madness. It is a choice -- unconscious, but still a choice. If they remain sane, everybody is hard. If they remain sane then the world is too much; then the wife is hard, the children are hard, the boss is hard -- everything is hard. And they are tired. But if they are insane, if they have a certificate to say that they are mad, if the psychiatrist says that they are not in a position that anything should be expected from them, they can relax. Now nobody expects anything from them, and they can expect everything from everybody else.

Thousands of people who live in madhouses have only learned a trick; this is their way of life; they have learned a style. They are not all mad; they have just found a beautiful way of life where care has to be taken of them by others -- they need not worry.

Just look into all the investments that you have put into your misery. You hanker for love, and your husband never sits by your side. You hanker for love, and your wife never comes and massages you. Now, you have a headache, and she comes and she is all love. Just see the point: the headache has become a need; because love is not freely available so you start paying for love with your headache. Whenever you need love, when there is starvation, when you feel that love will be nourishing, suddenly your mind triggers the mechanism -- the headache comes.

And I am not saying that you are just pretending, I am not saying that you are pretending -- a real headache comes; there is no pretension in it. I am not saying that you are just deceiving your wife, no; you are deceiving your wife and yourself too. The headache is real, but you have learned a trick. Whenever love is starved, a mechanism triggers itself; it is autonomous. It immediately brings some illness to you, and with illness, love comes. Your wife becomes your mother -- you always wanted her to be your mother. You have been in search of a mother not in search of a wife. Every man is in search of a mother. Every woman is in search of a father.

It is difficult to accept it, but it must be so because people's mental age remains hanging somewhere nearabout thirteen -- nobody grows psychologically more than that. Now, what more can you expect of a thirteen-year-old boy or girl? Psychologically that is the average age, so even the man who is seventy or eighty remains interested in the breasts of women -- why? for what? He is still childish. Those breasts symbolize the mother; they are symbols. He is still hankering for a mother, for a warm womb -- somebody to encompass him. But the only way seems to be to be ill, to be miserable, to be sad. And it seems that the prize is worth it; that's why you can't agree with Raman Maharshi that all that is needed for enlightenment is just a recognition. One has to admit that 'I am enlightened.' But from that admission your life will never be the same again; you cannot afford those toys you have been playing with.

Yoka's sutras:

> CUTTING OFF THE ROOT (OF LIFE AND DEATH) DIRECTLY,
> THIS IS THE MARK OF BUDDHAHOOD;
> YOU GO ON PLUCKING LEAVES (OF CREEDS) AND
> SEEKING BRANCHES (OF ABSTRACT PRINCIPLES),
> I CAN DO NOTHING FOR YOU.

First thing: CUTTING OFF THE ROOT -- that is Yoka's statement; in brackets the translator has put OF LIFE AND DEATH. Yoka's words have much more significance, that significance is destroyed by this addition in brackets.

Listen:

> CUTTING OFF THE ROOT DIRECTLY,
> THIS IS THE MARK OF BUDDHAHOOD;
> IF YOU GO ON PLUCKING LEAVES AND SEEKING BRANCHES,
> I CAN DO NOTHING FOR_YOU.

Again the translator has added in brackets OF ABSTRACT PRINCIPLES to SEEKING BRANCHES. He is not wrong, but he has made Yoka's statement very small, narrowed. The statement is very wide and big -- of enormous significance. This is only one of the meanings. What is put in brackets is only one of the meanings, and that too only a secondary meaning.

So, first we will think about Yoka's own statement:

CUTTING OFF THE ROOT DIRECTLY... What is the root? I told you there is only one rock that is repressing the fountain of your life, of your enlightenment, of your releasement. The rock of unawareness -- that is the root. The rock of forgetfulness -- that is the root.

CUTTING OFF THE ROOT DIRECTLY... Now, don't go on plucking leaves and cutting branches. That's what people go on doing: a small change here and a small change there; decorating, polishing, whitewashing, renovating. 'The plaster has fallen here, fix it. Something else has to be done, do it.' But the structure remains the same, the basic structure does not change. You go on adding to it, or deleting a few things from it.

If you cut the leaves of a tree, the tree is not going to be destroyed by it, the foliage will become thicker. Ask any gardener, ask Mukta. Whenever you go on pruning, the foliage becomes thicker because the tree is an alive phenomenon, it asserts itself. If you cut one leaf, it replies by growing three leaves instead. It says 'Look, this is not the way. I have to survive. You cannot just destroy me by cutting one leaf.' It responds. It takes the challenge. Trees are people -- and very natural and spontaneous. They don't bother much about etiquette, etcetera. You cut one leaf, the tree replies by growing three leaves. You cut three, and you will see many more have come. After all, the tree has tO survive, it has to protect itself. By cutting leaves you cannot destroy the tree; in fact, the tree becomes more strengthened.

And exactly the same happens in the inner world of man. You cut anger, and you become more angry. In fact, the more you go on cutting anger -- cutting anger means repressing anger here and there -- one day you find that you are almost absolutely angry, and angry twenty-four hours a day; you are in a rage. If you go on doing it, you will be a raving maniac soon. What can you do? If you repress anger, what can you expect? Anger goes on accumulating.

That's what happens to people who force celibacy. There is a celibacy that comes of its own accord; it grows out of understanding. It grows because love becomes so deep, so profound, that sex simply melts into it; sex becomes irrelevant. But there are people who force celibacy on themselves. The more they force celibacy on themselves, the more their mind is obsessed with sex; they become sex-maniacs. That's what happens to your so-called monks, SADHUS, your so-called saints and MAHATMAS: they become sex-obsessed. They think only of sex because the repressed tries to assert itself -- it gives a great fight.

And this is no way of transforming your energies; this is simply stupid. You can change your greed from one side, it asserts itself on another side, and with more force. You can leave the world, because if you live in the world you have to be greedy, then you become greedy about heaven and paradise, and you start thinking about how much pleasure you are going to have there. This is again greed, pure greed -- call it religious but it doesn't make any difference, it is pious greed. But a poison is poison -- it may be pious poison, but it makes no difference.

Just watch people. Those who have been cutting branches and leaves -- you will find them becoming more and more deeply rooted in the world. Their heaven is nothing but an extension of this world; all the joys and gratifications that they have renounced here they are asking for there, and a millionfold. Naturally, they have renounced so much that they want to be rewarded there. All the religions of the world fantasize a heaven with beautiful women, women who never age, who remain stuck at eighteen -- they have always been eighteen. They don't perspire, they don't need deodorants. They have golden bodies; their bodies are always full of fragrance -- the fragrance of flowers, fresh. And the heaven has all the comforts that the saint has renounced here, just more and more of them. This is greed asserting itself again.

Yoka says:

CUTTING OFF THE ROOT DIRECTLY...

Don't be bothered with the branches and the leaves. One thing about the root: it is hidden, so you don't see it. It is invisible, so whatsoever you see as your problem cannot be the root, remember it. Somebody says 'Sex is my problem.' It cannot be, because he can see it. Somebody says 'Greed is my problem.' It cannot be, because he can see it. Whatsoever you see ordinarily is not your problem and cannot be. These are just leaves and branches; the roots remain hidden deep down underneath. They are not available to ordinary consciousness; they become available when you become extraordinarily conscious.

That's what meditation is all about: becoming extraordinarily conscious, going deeper and deeper into things, not being deceived by appearances -- 'leaves and branches'; looking deeper and deeper, finding a deeper problem hidden in a problem, and going on and on just like peeling an onion. And there are many layers, many layers, and if you go on, deeper, deeper, you will be surprised: there are not 'rocks' but only one rock. In the end you will find the only problem is how to remember -- what Buddha calls 'right mindfulness', and Gurdjieff calls 'self-remembering', what Krishnamurti calls 'awareness'. The only problem is how to become luminous at the very centre of your being, alert, aware, THERE, with no sleep -- radiantly aware. That is the root: unawareness is the root. Cut the root, and you are released. This very moment you can be released.

And to cut the root you need not go on preparing; you cannot say that 'First I will cut the leaves, and then the branches, because how can I cut the root immediately? I have to prepare.' There is no connection. By cutting the branches and the leaves you are not getting ready to cut the root; it helps in no way. You can go on cutting the branches and the leaves for millions of years and you are in the same situation. Whenever you have to cut the root, you will have to cut the root.

CUTTING OFF THE ROOT DIRECTLY... And this word 'directly' is very important: immediately, right now, without postponing, without bringing time in. If you bring time in, you will never be able to cut the roots, because if you say 'Tomorrow I will do it' then your forgetfulness, your unawareness, will have lived twenty-four hours more; your roots will become more strong. If you say 'Next life...' then meanwhile you will be nourishing your unconsciousness -- strengthening it. If it is difficult now, it is going to be more difficult tomorrow, and so on and so forth.

If you see the point, do it right now -- cut it! Don't postpone, don't bring time in.

In fact, there are two kinds of times, and you have to understand them. One is the clock time, the chronological time; I am not talking about that. There is another kind of time, the psychological time, which I am talking about.

What is psychological time? It is the gap between you as you are and the idea of you as you would like to be. That gap is psychological time. You are poor and you would like to be rich -- that gap is psychological time. You are a sinner and you would like to be a saint, and that gap is psychological time. You are angry and you would like to be full of compassion -- that gap is psychological time. Ideals create psychological time, and man is caught in psychological time. And you have so many ideals: you would like to be this, you would like to be that, and those ideals are preventing you from being that which you are. This 'should' is psychological time, the 'ought' is psychological time.

Let 'shoulds' disappear. Let there be no 'oughts'. Forget about ideals. You are not to be anybody else. You cannot be anybody else. All that you can be you already are. To see it is to cut the root. Then there is no postponement; you cannot say 'Tomorrow I will do...' Either you understand or you don't understand. If you understand, do it right now. If you don't understand, simply say 'I don't understand', but don't say 'I will do it tomorrow.' That is tricky: you are pretending that you have understood.

If you see this is poison -- and you were just going to drink, and I say 'This is poison' -- will you say 'Tomorrow I will not drink it, but right now I have poured it in the cup and I am halfway... tomorrow...'? You are saying the truth: 'Tomorrow I will not drink it, but how can I do it right now?' If you have seen the point, if you have understood me, that this is poison, will you say 'I will do it tomorrow'? In fact, the cup will slip from your hand of its Own accord; it will fall down on the floor.

'This is poison', if understood, brings immediate, radical change. This is what he means by 'directly'. Once you understand a thing, if you understand it at all, it affects you immediately. But people say 'We can understand, intellectually we have comprehended it, now we will practise, now we will think more about it, now we will change our character slowly slowly -- gradually we will go.'

To go gradually is to go indirectly. To go abruptly, suddenly, in the moment, is to go directly. And the roots can only be cut directly; leaves can be cut indirectly because they are indirect. Roots are direct: once you cut the roots, the whole tree will die. They are at the source.

Remember, the psychological time has to disappear; it is your creation. The clock will continue, and the calendar will continue, the outside time will continue, but the inside time will disappear. When inside time disappears you don't have any past and you don't have any future; then this moment is all. And when this moment is all you are direct. This is what Zen people call 'transformation in one blow'.

Try to understand this psychological gap: it is between what is and what should be. Understanding is immediate; it is not of time. Just listening to me, if you see the point, you see the point. Then, suddenly, it is there in its totality. Not that you will understand it gradually -- there is no gradualness, there is no

progression in it -- it comes like a sword and enters in your very core; suddenly you will see it. But yes, you can try to forget it because of your investments.

Many times I see in your eyes sudden understanding arising, but then immediately you shrink back, you withdraw. You become afraid of understanding it -- it is too much -- and you start thinking 'Wait. Don't be in a hurry. There is no hurry; we can do it tomorrow. Let us enjoy the day as we have always enjoyed.' And you have never enjoyed, you have only been miserable. 'Let's remain the same -- at least for today -- and tomorrow we will change.' And tomorrow never comes. When you bring tomorrow in, you have missed the point.

CUTTING OFF THE ROOT DIRECTLY,
THIS IS THE MARK OF BUDDHAHOOD;
IF YOU GO ON PLUCKING LEAVES AND
SEEKING BRANCHES,
I CAN DO NOTHING FOR YOU.

Yoka is right, and clear-cut. He says: I cannot do anything for you if you go on plucking leaves and branches. And that's what I would like to say to you too: Don't go on cutting leaves and branches. The problems that you bring to me every day are problems of how to cut this branch, how to cut that leaf. Rarely do you come to ask about the roots. Things are not going well with your wife, and you come to me. Things are not going well with your children, and you come to me. And the modern mind has been conditioned with such ideologies, philosophies, and psychologies, that not only do you bring the present-day leaves and branches, but dead things. Somebody comes because he has read about Primal Therapy, and now he asks 'There must have been some problem, birth trauma, when I was born -- how to resolve it?' Now you are digging up graves. Birth trauma? It may be fifty years since you were born, but the idea appeals to you.

People are always interested in the past and the future, because in both ways the mind can go on living perfectly well; only in the present does it die. These are great problems: birth trauma. 'Something has gone wrong between me and my mother, or me and my father. Now, what to do?' The mother may be dead. Now, you have a great problem. 'How to solve it?' Somebody wants to know whether to give birth to a child or not. Somebody wants to become a mother, and 'Is it the right time to give birth to a child?' Now you are becoming interested in the future. Somebody is interested in his mother and somebody is interested in his future child. When are you going to be in the present? And these problems which you bring to me... Very rarely do you come with the root problem. These are trivia; they look very significant when you are passing through them -- they are not, they are all rubbish, superficial.

I help you to understand them in the hope that slowly slowly you will start diving deeper than the surface, slowly slowly, one day or other, you will be intelligent enough to bring the root problem. And, yes, a few people start bringing the root problem. But only the root problem has to be solved, nothing else.

Yoka is right: I can do nothing for you if you cannot understand this approach. The root has to be cut -- and suddenly, and immediately. How to cut the root? Where is the sword? From where to get the sword? And what sword? You have to understand it.

There are two kinds of thinking. One, the positive thinking, the other, the negative thinking. Negative thinking is the sword; it cuts the problem from the very root. That's why Buddhism is called the negative way, the way of negation, VIA NEGATIVA -- it is. Positive thinking means you are thinking about something. Positive thinking is thinking about something. Positive thinking creates beliefs. Positive thinking creates ideals. Positive thinking gives you images of the future, ideas, conclusions about how to live, how to improve. Positive thinking moves from a conclusion. You take the conclusion for granted, and then you start.

For example, 'God is because Jesus has said so' -- you have taken the conclusion. Now, Jesus may be wrong, Jesus may be deluded -- who knows? I may be wrong, I may be deluded -- how can you take a conclusion from me? My conclusion is my conclusion, and it cannot be yours in any way; if you make it your conclusion, it will be false. In my hand it was an alive bird, in your hand it is a corpse, and

Soon it will stink. In my hand it was my experience, transferred to your hand it is borrowed. It has no meaning because it has no life. And that's what happens. Whenever a live truth is transferred, communicated, it never reaches the same to the other; it changes through a thousand and one forms. Now, Jesus is twenty centuries past; in twenty centuries man has done all kinds of mischiefs with his words.

Just a few years back a Christian missionary came to see me. He said 'Are you the Christ? If you are the Christ, can you do the miracles that he did?' I was in a generous mood, so I said 'Okay. You just tell me

what miracles.' He said 'First, he walked on water -- can you walk on water?' I said 'I walk on nothing. That is old cap, walking on water. Underneath me the whole earth has disappeared.' He said ' With a few loaves of bread he fed thousands of people...' I said 'Without any loaf of bread I am feeding thousands of people; many are nourished. And with a loaf of bread the nourishment cannot go very deep. I am feeding with loaves o f spirit.' Now, he looked a little puzzled, he said 'And he turned water into wine...' I said 'What do you think I am doing? Can't you see so many intoxicated people around? I am turning air into wine!' Then the last thing he said 'And... but... he called Lazarus out of his death...' I said 'That's what every Buddha has always been doing -- calling people out of their graves. It is nothing special, it is not a miracle -- that's the function of a Buddha. People are dead; everybody is a Lazarus. There is nothing special in Jesus calling Lazarus out of the grave, but there is something special in Lazarus that he heard it.' I said to the missionary 'I can call you back from your grave, but will you hear? The point is not with Jesus, the miracle was done by Lazarus. Jesus was calling, but only Lazarus came out of the grave, and Jesus was calling many people. I am also calling many people out of their graves, a few come.'

But this is how words become slowly slowly false; they lose all beauty, all truth -- they become stories, they become myth. When I say something to you it is alive, when it reaches your hand it will be dead. To me it was truth, to you it will be a belief. Positive thinking starts with belief: 'Believe first.' Positive thinking's essential formula is: 'Believing is seeing. If you believe you will see.' If you believe totally you will certainly see. You can believe in anything, and it will start happening to you. But that will be just a dream enhanced by your belief, created by your belief, projected by you.

Buddha's approach is negative. The negative mind, the negative thinking, does not start with any conclusion. It drops all conclusions, it simply gets rid of all beliefs, all scriptures, all doctrines, all creeds. It says 'This is not my experience, so I cannot claim truth for it. Why should I carry it? This is all junk.' Negative thinking means that you drop all the conclusions that you have taken for granted from others. A point comes when nothing is left in your mind, because all is borrowed.

Just look inside. All that you think of as your knowledge is borrowed knowledge, and how can the borrowed be knowledge? It is information. You are just repeating it; you are being mechanical in repeating it. Negative thinking begins with no conclusion, with no belief, with no thought.

Drop all belief, drop all thoughts. That's why I say R. H. Blyth is right when he says:

> IF YOU GO ON PLUCKING LEAVES (OF CREEDS) AND
> SEEKING BRANCHES (OF ABSTRACT PRINCIPLES),
> I CAN DO NOTHING FOR YOU.

That is one of the meanings: the definition of negative thinking. Just try to see the point. If you are in a negating state -- when you have negated all -- what will be left? Only your consciousness, pure consciousness. You have eliminated all, you have dropped all that was given by the society, you have dropped all conditioning, you are no more a Hindu or a Jaina or a Christian; you don't know who you are, you are simply a nobody.

The negative mind has to-come to this point of being a nobody. You are just void, empty -- empty of all that has been poured into you from the outside; you have emptied it out, you are a clean slate. You are just a pure mirror with not even a single particle of dust on it. In this moment the root is cut. In this moment the sword is created. How can you remain unenlightened in such a moment when your eyes are absolutely clear?

This clarity, this crystalline clarity, this utter purity of vision, perception -- this is truth; it creates the sword of negative thinking. And negative thinking is the highest kind of thinking -- the greatest. Only mediocre minds cling to positive thinking. The highest mind moves to the peaks of negativity. He drops all burdens; he simply becomes unburdened. In that unburdening is freedom, releasement.

And when thinking stops, thanking begins.

This negative thinking is synonymous with waiting, because there is nothing to do. You don't have any conclusion. You cannot search for God because you don't know. God has no meaning in the world of negative thinking. You cannot search for liberation -- it has no meaning. You cannot practise virtue -- you don't know what is virtue and what is sin. In the state of negativity you don't know anything, so nothing can be done. One can only wait, and only wait.

Just the other night I gave sannyas to a new, beautiful woman. I have given her the name Tada; it is a Japanese word, it means 'just', 'only'. When there is nothing left but only you, not even the idea of I, but only the essence of I -- TADA; just consciousness is left, all content has been dropped; contentless consciousness

is left -- what can you do now? You cannot go to the East, you cannot go to the West, because those are all beliefs. You cannot look up, you cannot look down -- those are all beliefs. You cannot do this, you cannot do that, because the choice is always from a conclusion. You cannot be good, you cannot be bad. Then what is left? Then waiting is left, just waiting . TADA; and that purity of waiting is immense; that is the greatest benediction that can happen to a man, the greatest joy that one can know, because in that waiting all happens. It is not a search, it is a waiting.

Waiting allows the whole to take possession. You disappear, the whole appears. Waiting is vacating for the truth to be. It is void, voidness -- empty of all that we have known, experienced, believed -- and then from nowhere, or everywhere, comes the feeling of being lifted up. Gratitude arises naturally and spontaneously as when we receive a loving gift. Thinking stops, thanking begins. This is prayer. It has nothing to do with your silly ideas of God, and prayer, and all that. This is prayer : when you are waiting, waiting, waiting, empty. And there is nothing to do, there is no way to do; you cannot get occupied. When you are just silent, utterly silent -- a kind of absence -- one is lifted up; the whole takes you. In that lifting up arise gratitude and prayer.

This will help you to understand the miracle, or the puzzle, of a Buddhist praying. Christians have been puzzled. Hindus have remained confused about it -- how a Buddhist can pray, because he does not believe in God. How can a Buddhist pray? The Buddhist can pray, but his prayer is not your so-called prayer. His prayer is a sheer feeling of gratitude. It is not addressed to anybody. He does not pray to God; he simply prays. What can he do? He is lifted up. The whole has taken him, possessed him; the whole has come in him, rushing from every side, from everywhere or from nowhere. He is no more the same; all is light, all is freedom, and all is love. How can you remain ungrateful? He does not bow down to anybody in particular, he simply bows down. His bowing down is pure: it is a gesture, unaddressed. He does not thank God, because there is no God, but he thanks, he thanks the whole existence.

Enlightenment has not to be sought actively, to be brought about, because it is already there. Waiting is all that is needed: waiting, just waiting, TADA, with no object. If you are waiting for something, you are not waiting; then positive thinking has come in. If you are waiting for Krishna to come and play on his flute, this is not waiting. If you are waiting for Christ to come and save you, this is not waiting. If you are waiting for me to come and help you, this is not waiting; positive thinking has started.

Waiting is simply waiting; not waiting for somebody, not waiting for something to happen. How can you wait for something you don't know? And all that you will think should happen will be wrong, because it will come out of your past, and your past has been nothing but darkness, your past has been nothing but ignorance. Negative thinking cannot do anything -- not even think about what is going to happen. This state, this silence, this utter purity, is the death and the resurrection.

Waiting has no object, and that's what meditation is. Let me define meditation: meditation is waiting without prospect, waiting for waiting's sake. And truth is always there, pulsating at the core of being. Waiting allows it to bloom. Waiting helps you to melt. Waiting helps the innermost to express itself. Waiting releases the song that you are, the celebration that you are.

That's why Yoka says:

> DO NOT SEEK FOR THE TRUTH,
> DO NOT CUT OFF DELUSIONS.

If you seek, you will miss. Seek not, because seeking is a positive effort. Wait. Jesus says: Seek, and you shall find. Yoka says: Wait, and you have found. There is no 'shall' in it. Wait, and you have found. Jesus says: Knock, and the door shall be opened unto you. Yoka says: Wait, and the doors are already open; they have never been closed. And do not cut off delusions because there is no need. Unless you know truth, you cannot know what delusion is, what illusion is. Those are all beliefs: 'the world is illusory'. And you have not even known truth, so how can you know what is illusion? To know the false as false you will have to know the real as real, then only can the false be understood. They both come into your understanding simultaneously: you cannot know the real without knowing the false, you cannot know the false without knowing the real. They are together; it is a single understanding! Seeing the real, you know what is false and what is real. But when you know what is false you need not destroy it, because it is false. It is not there to be destroyed at all.

DO NOT SEEK FOR THE TRUTH... wait, and DO NOT CUT OFF DELUSIONS... because if you start cutting off delusions, you will again be cutting leaves and branches. Create negative thinking, create the negative mind. That negates all, and negates absolutely, and leaves nothing inside -- keeps you utterly void.

That is the sword; it cuts the roots. In that negative state self-remembering arises -- it just overflows, you are full of it, you are it.

TRYING TO GET RID OF ILLUSION,
AND SEEKING TO GRASP REALITY, --
THIS GIVING UP AND KEEPING
IS MERE SOPHISTRY AND LIES.

Yoka is very clearcut. He says: Trying to get rid of illusion, trying to get rid of maya, and the world, and this and that, is all nonsense. You don't know what illusion is. The moment you know, you are already out of it. Trying to get rid of illusion is like, in a dream, trying to get rid of a dream. And you are in a dream. And you know perfectly well that there are dreams within dreams within dreams.

You can dream, in a dream, that you are going to bed to sleep. And then you sleep, and then you can start dreaming -- dream within dream -- and in the dream you see that you have gone to the movie, and you see the movie. And you can go on and on in this way. In a dream you can dream also that you are renouncing the world: you have become a renunciate, and you are going to the Himalayas. To be in the market or to be in the Himalayas is all dream. In the morning, when you wake up, are you going to say 'Now I am going to destroy all those dreams because they are not'? How can you destroy them when they are not? You will simply laugh, you will say 'Ha ha ha! So there is nothing!'

TRYING TO GET RID OF ILLUSION, AND SEEKING TO GRASP REALITY, -- THIS GIVING UP AND KEEPING IS MERE SOPHISTRY AND LIES.

If you can understand this, you have a key. And do it right now. Be direct and immediate. There is no need to destroy illusions and there is no need to grasp reality, because reality is all that is, and illusion is not there and never has been there. All that is needed is to drop all lies and sophistries. In the name of philosophy, only sophistry continues: philosophy is nothing but very sophisticated sophistry -- cunning, clever, calculating. Forget all about philosophies, religions, creeds, dogmas. Be alone. Wait. And wait for nothing in particular; wait for waiting's sake, and all is yours.

The Sun Rises in the Evening

Chapter #4
Chapter title: Learn to Breathe this Air

14 June 1978 am in Buddha Hall

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The first question:

WHAT IF THERE ARE ONLY MIRRORS AND MIRRORS AND MIRRORS REFLECTING EACH OTHER?

PRABUDDHA, IT IS SO. That s precisely how it is, because all is consciousness.

Consciousness is a mirror -- a mirror reflecting mirrors. When your consciousness is clean, clear, unobsessed by anything, unoccupied, this is how one realizes reality. All is one -- the same consciousness. And this is the beatitude, the benediction, the splendour.

Once it happened...

Ramakrishna was drinking tea. A few disciples were sitting there, Vivekananda was also there, and Ramakrishna started saying 'This cup of tea is God himself.' NOW, this was too much for Vivekananda. He

was a well-educated man, logical, rational -- this looked like absolute nonsense. 'A cup of tea... and God? Ramakrishna must be mad. Now, this is going too far.'

Just to reject the whole idea he went out -- just as a protest. He didn't say anything to Ramakrishna, but the protest was there; he simply went out. Another friend of his followed him, and they both started smoking outside the temple. And they were both laughing and joking about Ramakrishna and 'the absurd things he sometimes says'. Now look, a cup of tea... and God? This is utter nonsense!' While they were talking, suddenly Ramakrishna came out. They were a little embarrassed because they were smoking. Ramakrishna touched Vivekananda, and suddenly everything changed with that touch: he could see even the cigarette and the smoke as God. And for three days that consciousness persisted.

After three days he fell at Ramakrishna's feet and said 'I'm sorry. Everything is God. Now I know. But give me back that experience, now I don't want to come back.' Ramakrishna said 'Given, it can't be eternal. You will have to come back unless you rise to it. It was a gift. It is as if somebody is asleep and dreaming, and you shake him up, and he opens his eyes and looks at you. But his inner sleep is not complete: for a moment he wakes up, and then falls into sleep again.' Ramakrishna said 'It was just like that. I simply shook you up because I could see the protest, I could see that you think this is absurd.'

And it looks absurd because we don't know what reality is. I am reflecting you, you are reflecting me, and so on and so forth. The trees are reflecting you, and you are reflecting the trees, and so on and so forth. All mirrors -- in all shapes and sizes. This is a mirror palace; it consists only of mirrors because it consists only of consciousness.

The only discovery of all the Buddhas is that only consciousness is real, only consciousness is. You can call it God, you can call it enlightenment, you can call it NIRVANA, or whatsoever you choose to call it you can call it, but those are only names, differences in names. The message is simple and clear and loud: that we all consist of pure consciousness.

If you can stop the constant flow of thoughts even just for a moment, you will be able to see it.

The second question:

WHEN THE INTERNAL TALKING STOPS, IS THIS ENLIGHTENMENT?

Parivesh, when the internal talking stops, who cares? Who is there to care? Who is there to raise the question 'Is this enlightenment'? If you can still ask the question, then it is internal talking continuing. If you can still see that this is enlightenment, then nothing has happened; then the mind is back from the back door. It has jumped upon your enlightenment too, and it has destroyed it.

Enlightenment is not an experience, that's why nothing can be said about it. Enlightenment is not one of the series of experiences that you have lived through. Enlightenment is not something that happens to you like a content in the mind. When the mind is not there you don't say 'This is enlightenment', you don't feel it as an experience; rather, on the contrary, you see it as your nature. It has always been so -- just because of that internal talk you were too occupied and you could not see it. It is not a realization, it is only a recognition, a remembrance. It has always been so from the very beginning -- just you had got lost into thoughts, fantasies. Now the fantasy is no more there, you are back home. It is your home.

Enlightenment is not an experience; it is your interiority, it is you. One does not become enlightened; one comes to know that one is enlightenment, one is light, one is consciousness.

But, Parivesh, your question is philosophical. WHEN THE INTERNAL TALKING STOPS, you ask, IS THIS ENLIGHTENMENT?

Don't be philosophical about these things -- these are not philosophical things. You cannot think about them; you can only be, and know; be still, and know. If I say 'Yes, this is enlightenment' I will only be giving you an idea. That will burden your mind more, that will become part of your internal talk. Then you will not talk much about money, and women, and you may start talking about enlightenment, God, Buddhahood. But it is the same. The object of thinking does not matter much -- you can give any object, and the thinking can weave and spin around it. The question is that the thinking should disappear, evaporate.

So, don't make enlightenment in any way a goal. Enlightenment is the very source, the very ground, of your being. You consist of enlightenment, you are made of this stuff called enlightenment. So, naturally, when you are silent and there is no distraction -- thought means distraction, thought means going away from yourself, thought means something has come between you and yourself, thought means you have moved into the future or into the past, thought means you are not here, you are not now: all this is implied in

thought -- when there is no distraction, you relax into your source. Slowly slowly you rest into your being.

Martin Heidegger has called this resting into yourself 'the releasement'. He has also called it 'the enchanted regioning'. There is a region inside you, the enchanted region, a space where you are still God, where you have not fallen at all -- where you cannot fall in the very nature of things; where you still live in the Garden of Eden, where the fall has not happened -- cannot happen.

One cannot fall from God and God's paradise; one can only fall asleep. This is my interpretation of the biblical story. Adam has not been driven out of the Garden of Eden, he has fallen asleep. By eating the fruit of the Tree of Knowledge he has fallen in dreams, he has started thinking. That is the meaning of the whole parable. That is the meaning of the symbol of the Tree of Knowledge: he has started thinking. Thinking, he has gone away -- in thinking only; otherwise, he lives in the same place. But he is no more available to God; he has moved into fictions, imaginations.

Wake up, and you have always been enlightened. Just wake up. Open your eyes. Don't let enlightenment become an idea in you, otherwise you will think about it, and that will be a distraction.

The third question:

WHERE IS THE LOVE IN BUDDHA'S TEACHINGS? I CAN'T FEEL IT.

It is like going to a chemist's shop and telling him 'I can see all kinds of medicines and drugs here, but I don't see any kind of health.' Medicines bring health. They have to be absorbed, then they change your chemistry: health arises, is discovered.

Buddha does not talk about love; he is simply giving you the key to inner change. If you use the key, love will arise, love will flow -- love will be a consequence. What is the point of talking about health? A person goes on talking about health... You go, and you are ill, and he goes on talking about health and never gives any medicine to you -- how long are you going to listen to this man? Sooner or later you will be fed up, and you will say 'I am fed up. Give me some medicine. I have come here not to listen about health, I have come here to be healthy and whole. Talking won't help.'

So Buddha does not talk about love, but he prepares the ground where love blooms. You will not find any talk about love in Buddha's teachings -- he has not even used the word 'love'. But he is a scientist of the soul; he simply gives you medicines. Health is going to happen within you. There is no need to talk about love, there is no need to talk about God, there is no need to talk about the ultimate results; all that is needed is to persuade you, to seduce you, into taking the medicine.

You are like small children who will not take the medicine -- and medicines are bitter -- instead they will run and escape from the mother, they will hide. And they will say 'We are not going to take this medicine, this is too bitter.' Their whole concern is that the medicine should be a sweet thing; they are not concerned about the outcome, they are only concerned with the momentary taste. And there are many in the world who become attached to teachings which look sweet.

Buddha may not look very sweet -- he is not, he is bitter. He himself has said that he is a physician, that his approach is not that of a preacher but that of a physician; he treats ill people. And this whole world is a hospital, everybody is ill.

What do you want? Do you want Buddha to talk about love? How is that going to help you? And how are you going to understand it? He will talk about love -- his love, and you will understand about love -- your love. And they are poles apart -- diametrically opposite. His love is a state, it is not a relationship. His love does not depend upon anybody else, his love is simply his overpouring. He is so full that he has to go on overflowing, he has to go on sharing; he is super-saturated, superabundant. There is no way he can avoid loving -- he is love.

When you are in love you are not love, you are only in love. When you are in love it is a kind of relationship, a need; you are a beggar. When you are in love you are asking for love. 'Give me love' -- that's what you call love. Even if you have to give a little bit, you give it only as part of the bargain. But you want to snatch more than you have been given. That's the conflict between all the lovers, husbands and wives -- constantly fighting and quarrelling. What is the base of it? Each is thinking 'I am giving more and receiving less -- the other is cheating.' Both want to cheat each other. And I can understand what the problem is. When you are asking for love, one thing is certain: you don't have any love in your being; otherwise, why should you ask? If you have, you need not ask; you will be fufilled by it, it will be welling up in you, it will be flowing. In fact, you will ask people to receive, to open their hearts. And you will feel grateful to people

who receive your love. You will not be a beggar, you will be an emperor.

Buddha is an emperor. He gives, and he is thankful to all those who receive. When you go in love, you are just a beggar: two beggars begging each other. The outcome is misery, the outcome is ugly, the outcome is hell. Buddha's love is not a relationship, it is relating. He simply relates; but there is no bondage in it, there is no obsession with any per-son in particular. Buddha talking about love will be saying one thing, you will understand something else.

That's what happened with Jesus: he talked about love, but he has not been understood at all. A church has arisen around him which is unloving, absolutely unloving; other-wise, how can you explain all the wars which have happened between Christianity and other religions, all the crusades, all the murder, the killing, and all the bloodshed? Jesus may have talked about love, which is the love of a Buddha, but the followers... ? they understand in their own way. And when your understanding is not clear, great things can become great dangers.

Buddha has not talked about love -- and Buddhism is the least ugly religion in the world -- he has not talked about 'loving your neighbours as yourself', and he has not given you any message to serve people. But he has given medicines -- his meditations are his medicines. If you go into meditation, love will arise; it is a consequence.

You ask, Tusheer, WHERE IS THE LOVE IN BUDDHA'S TEACHINGS?

There is no love in the teachings -- the teachings are medicinal. Go into those teachings. Let those teachings become your heart. Let understanding arise, and you will find love following that understanding, coming as a shadow. It need not be talked about -- love will come. Forget all about love -- it comes of its own accord. Become silent.

That's why I can understand your question. It is relevant -- many have asked it before. One expects a Buddha to talk about love, but your expectations are your expectations; no Buddha is obliged to fulfil them. He has to work from his vision. His vision is that you need an alchemical change of your consciousness, then love will come: it will be a flowering.

Look at a gardener. When he is cleaning the ground to plant rose bushes, are there any flowers? And if you see the gardener cleaning the ground, and removing the stones and the rocks, and replacing earth, you will be puzzled -- where are the rose flowers? And then he brings the rose bushes, and you will be puzzled -- where are the rose flowers? And then he plants the rose bushes, and waters them, morning, evening, and takes all kinds of care, and you go on wondering -- where are the roses? But one day, suddenly, you wake up in the morning and the fragrance is there. The bush is aflame with flowers.

Just like that it happens. Love will come on its own; you cannot bring it. And the love that you practise will be false, artificial -- an artifact. Love has to descend: it has to come from above. Then it is divine, and then it has a totally different song to it, a different dance to it. Then it doesn't bring misery, then it creates celebration in existence.

The fourth question:

DO YOU KNOW ANYTHING ABOUT THE RADHA SOAMI RELIGION AND ITS MASTER SAINT, CHARAN SINGHJI? I HAVE RECENTLY READ THREE BOOKS FROM THE RADHA SOAMI AND WOULD LIKE YOU TO COMMENT ON THEIR BELIEFS:
FIRST: THAT THERE HAS ALWAYS BEEN AT LEAST ONE LIVING MASTER SINCE BEFORE BUDDHA'S TIME AND CHARAN SINGH IS THE CURRENT ONE.
SECOND: THAT THEIR 'AUDIBLE SOUND CURRENT' AND FIVE SACRED MANTRAS ARE THE ONLY VALID MEDITATION.
THIRD: THAT ONLY CHARAN SINGH CAN 'CONNECT' ONE TO THE SOUND CURRENT.
FOURTH: IF YOU BECOME HIS DISCIPLE YOU MAY HAVE TO GO THROUGH OTHER INCARNATIONS, BUT NEVER LOWER THAN YOU ARE NOW.
FIFTH: THAT THERE ARE AT LEAST SEVEN HEAVENS, EACH HIGHER THAN THE OTHER, AND ONLY CHARAN SINGH CAN TAKE YOU UP. OTHER SAINTS CAN ONLY TAKE YOU UP TO THE SECOND HEAVEN, WHERE JESUS AND BUDDHA LIVE.
I AM NOT A DISCIPLE OF CHARAN SINGH AND HAVE NO DESIRE TO BECOME ONE, BUT THE RADHA SOAMI BOOKS DID LEAVE ME VERY PUZZLED.

It is all bullshit.
FIRST: THAT THERE HAS ALWAYS BEEN AT LEAST ONE LIVING MASTER SINCE BEFORE BUDDHA'S TIME AND CHARAN SINGH IS THE CURRENT ONE.

If all is divine, then this is nonsense. These are old ego games. The whole existence is full of God. And

it is not that somebody is more of a God and somebody else is less of a God -- God is not a quantity. It can't be 'more' and 'less'. The idea that only one or two or three or four or five Masters are there makes it appear as if God also has limitations. There are no limitations.

The Master is hiding in everybody; the real Master is never outside, the real Master is inside. The outside Master is just to provoke the real Master within you, that's all. Somebody has awakened, and you are fast asleep -- but you have as much capacity to be awake as the one who has become awakened. The capacity is there, intrinsic in you. And the outer Master, the person who is awakened, cannot give you awareness; he can only shake you -- awareness will well up within you. He is not going to give it to you; nobody can give anything to you. You need not have anything from anybody; God has given you all that you need, all that you will ever need.

When you shake up somebody, when you call him, and he opens his eyes and becomes awake, have you given him anything. You have not given him anything, you have simply created an occasion in which his capacity to be aware started functioning.

A Master is just a device.

There are thousands of Masters around the world, and the people who claim 'I am the only one', be certain that they at least are not, because how can the person who has arrived claim that 'I am the only one'? He will know -- at least this much he will know -- that there are others; the earth is big. And life does not exist only on the earth, it exists on at least fifty thousand more planets. Just one Master, Charan Singh?... It will be too much for him to manage. Think of poor Charan Singh too -- it will be too much. The world is vast. There are thousands of Masters, and not only on the earth but on other planets too. Wherever there are people asleep, there are always a few people who are awake.

And, remember, the person who is awake cannot claim anything about his awareness, about his awakened state, because he knows that he is awake only because he is capable of falling asleep. And those who are still asleep are capable of becoming awake: you can fall asleep only because you can have awareness, otherwise how can you fall asleep? Awareness is a must. Sleep and awareness are both manifestations of awareness. In sleep, the awareness becomes a seed form; it closes itself just as you close your windows and doors in the night and you go to sleep. In the morning you wake up, you open the doors and windows again, and you allow the light to enter again.

And people who are asleep sometimes become awake even without a Master, because life itself sometimes can pro-voke you into awareness. The Master is not a must. There are people who have become awakened without any Master: just by going deeply into the misery of sleep, into the night-mares of sleep, they have become awakened. The very agony has disturbed their sleep.

The Master is only one of the situations, and nobody who has arrived can claim 'I am the only one.' If the claim is there then it shows only one thing: that this man is fast asleep and dreaming.

SECOND: THAT THEIR 'AUDIBLE SOUND CURRENT' AND FIVE SACRED MANTRAS ARE THE ONLY VALID MEDITATION.

There are millions of meditations in the world, invented, discovered, down the centuries. And any meditation is valid if it wakes you -- validity has nothing to do with meditation. You will be surprised to know that the English poet, Tennyson, used to use his own name as a mantra. 'Tennyson, Tennyson, Tennyson...' He would repeat it a few times, and that would give him such peace and silence. Now, your own name can do it -- it is not a question of any special sound, that when you repeat 'Rama, Rama...' or 'Aum, Aum...' or 'Allah, Allah...' then you will wake up. It is again as if somebody is asleep; create any noise around him -- 'Rama, Rama...' or 'Coca-Cola, Coca-Cola...' or 'Live a little hot, sip a Gold Spot' -- anything, just go on repeating it, and the man will open his eyes and say 'What are you doing? Why are you disturbing my sleep? Have you gone mad?'

Any sound will work because all sounds are divine. All names are his, yes, Coca-Cola too. Remember Ramakrishna again. If a cup of tea is God, why not Coca-Cola? In fact Coca-Cola is the only international thing in the world -- the only thing. Even in Soviet Russia, Coca-Cola... They may not love the American way of life, but they love Coca-Cola. That should be the universal symbol of brotherhood and love. You may not believe in somebody else's God, in his church, in his temple, in his scripture, but as far as Coca-Cola is concerned nobody is a Mohammedan, nobody is a Hindu, nobody is a Christian. Coca-Cola is a Christ symbol.

Any sound will do; all that is needed is a constant repetition, and with awareness. When you are repeating a sound just remain watchful. If you are not watchful then no sound will do, then you can have the best mantra in the world, given by the most enlightened person -- it won't work. It works only when you are

in a witnessing state. You repeat the word, and you remain a witness to it: you repeat 'Rama, Rama, Rama...' and deep inside you are watching -- watching that you are repeating it, watching the sound arise, watching the sound taking form, moving, slowly disappear-ing, watching the gaps between two Rama's.

And slowly slowly make the sound more and more subtle. So, there are four stages of mantra. First: repeated loudly, so others can hear it. Because you are not alert enough, if you only repeat it inside without your lips moving, you may not be able to be aware. It has to be shouted, it has to be loud, as if somebody else is repeating it: 'Rama, Rama, Rama...'. You have to be alert; you cannot fall asleep. When you have learned that, then repeat it with closed mouth, your lips not moving at all. Just repeat it inside. It will be in your throat; it has become a little more subtle than the gross loud repetition. Then go a little farther, deeper. Then don't repeat it -- at the third stage don't repeat it -- let it happen. If you have worked on the sound for long, then it repeats itself -- it becomes autonomous. And you know, you know that sometimes a line of a song becomes autonomous and it goes on repeating itself. You don't want to repeat it; you are doing something, and it comes suddenly and starts repeating. It drives you crazy too. The same happens if a person has been working years on a sound: there is no need to repeat, he simply sits silently and the sound comes up; it starts repeating. You are just a listener, a watcher: this is the third stage. And the fourth stage is when the sound disappears completely. There is no repetition, only the watcher is left.

These four stages of sound repetition or mantra or chanting are just to learn how to be aware. You can use any sound, that's why I say that this is all nonsense: THAT THEIR 'AUDIBLE SOUND CURRENT' AND FIVE SACRED MANTRAS ARE THE ONLY VALID MEDITATION. You can create your own meditation, and my feeling is that will be fir more valid because whatsoever you like and love is going to have a deeper impact on your being than anything else.

THIRD: THAT ONLY CHARAN SINGH CAN 'CONNECT' ONE TO THE SOUND CURRENT.

You are connected with it. You are not disconnected from it -- nobody is needed to connect you with it. These are the people who exploit you. If you are not connected with that current of life, you cannot live for a single moment. You are alive; your life is a proof that you are connected with the sound of God, with that silence, with that music, melody. You are part of it -- a note of that melody. What happens when you live with a Master is that he is consciously connected and you are unconsciously connected; not that he is connected and you are not connected -- the difference is only of consciousness. He is consciously connected: he knows that he is connected, and you don't know that you are connected. You are also connected; he simply helps you to become aware of the phenomenon. He makes you aware of the fact -- he does not connect you. These are the people who exploit you, these are cunning people. Beware of them.

FOURTH: IF YOU BECOME HIS DISCIPLE YOU MAY HAVE TO GO THROUGH OTHER INCARNATIONS, BUT NEVER LOWER THAN YOU ARE NOW.

Have you ever heard of anybody going lower? There is no way to go lower -- nobody has ever gone lower -- because whatsoever you have learnt, you have learnt, and whatsoever you have known, you have known. You cannot fall back -- there is no way of falling back -- everything moves ahead. That's why I say these are cunning people. They can make you afraid that if you don't become a disciple you may become a dog or a crocodile. And then, naturally, fear arises. 'A crocodile? A dog? Then why not protect oneself... become a disciple of Charan Singh?' At least you will not become a crocodile, you will not become a dog, or there are worse things also: cockroaches, and rats. You can choose your own idea. Just think of becoming a cockroach, and great fear arises. And one would like not to become a cockroach...

In the name of religion people have been exploited down the ages; and these have been the trade secrets: create fear and create greed -- these are the two trade secrets. If somebody is trying to create fear in you or is trying to create greed in you, escape from that place. That place has nothing to do with religion, because real religion has to free you from all greed and all fear. These are the symptoms of a pathological situation. The man who is creating fear or greed -- which are two aspects of the same coin -- will make you afraid of hell, hell fire, and he will make you greedy for heaven.

But Charan Singh seems to be really clever and cunning, because if you talk of only one heaven, then Jesus can lead you there, Buddha can lead you there, Kabir can lead you there, and Nanak can lead you there -- anybody can do it. There are 'seven heavens'; now, he has invented six more. And when people talk about such things, of course, one starts feeling that 'Others talk about only one heaven, and this man says there are seven... he must know more!'

Have you heard... you may not have heard the name. In Mahavir's and Buddha's time, there was a man -- may have been a past incarnation of Charan Singh! -- his name was Matli Ghosal. He talks about seven hundred hells and seven hundred heavens. Now, he 'knows', and many people followed him. And the reason

was that Mahavir talks only about one, and Matli Ghosal says 'Look! He only knows about one -- he has only entered the first -- I know about seven hundred.' Now, if you want to go a little ahead you can know seven hundred and one; nobody can prevent you.

These are stories which you can invent. These stories have prevailed in the name of religion: these are the stories that have destroyed the credibility of religion. These stories and these cunning people are the root cause of irreligiousness in the world. Because of these people suspicions have arisen. Remember, let me repeat it again, a real Master never makes you afraid; in fact, he makes you fearless. He says there is no hell, he says there is no heaven; these are all psychological states. Hell is nothing but a projection of inner agony, and heaven, also, a projection of inner ecstasy. The states are inner. And you can be free only when you are free of both.

It happened...

A mystic woman, Rabiya, was seen in Baghdad one day. People used to think she was mad. She was a real Master: real Masters have always been thought to be mad, because they speak a language that people don't understand. They speak the language of fearlessness, freedom, truth. They don't talk about fear and greed, and what is understood in the market-place. People saw Rabiya running, and they asked Where are you going?' And she was almost creating a scene. A crowd gathered, because in one hand she had a burning torch and in the other hand she was carrying an earthen pot full of water. And she was running so fast that people thought that there must be some emergency. And they asked 'Where are you going, Rabiya? What has happened?' And she said 'Unless I drown hell with my water and burn heaven with my fire this world is going to remain irreligious.'

When you come close to a real Master, he gives you the taste of fearlessness. There is no way of falling back; no-body has ever fallen back, nobody can fall back. This is a stupid idea, but there are millions who become very impressed by stupid ideas; in fact, they only become impressed by stupid ideas.

And, FIFTH: THAT THERE ARE AT LEAST SEVEN HEAVENS, EACH HIGHER THAN THE OTHER, AND ONLY CHARAN SINGH CAN TAKE YOU UP. OTHER SAINTS CAN ONLY TAKE YOU UP TO THE SECOND HEAVEN, WHERE JESUS AND BUDDHA LIVE.

So generous of Charan Singh... At least he allowed these poor fellows, Buddha and Jesus, to live in the second -- he might not have allowed! It is his story. Generous... I am thankful... And what about Nanak and Kabir, and what about other saints and Masters who are not so well known as Buddha and Jesus? He has allowed Buddha and Jesus just to attract Buddhists and Christians. But what about lesser known Masters? Kabir and Nanak must be in the first! What about poor Mohammed? If Charan Singh can allot him some place in the first that will be too much. And what about Yoka? or sinners like me? If we can get a place even in the seventh hell that will be too great!

This type of game is very old, it is not new. These people are mad egoists. Beware of such people, avoid them.

And you say: I AM NOT A DISCIPLE OF CHARAN SINGH AND HAVE NO DESIRE TO BECOME ONE BUT THE RADHA SOAMI BOOKS DID LEAVE ME VERY PUZZLED.

There is danger. If you are puzzled, you have already become impressed. If you are puzzled, you have already taken one step towards disciplehood. Why should you even be puzzled? Can't you see that crap is crap? Why should you be puzzled? It is so simple. Please, don't be puzzled, otherwise there is danger. Once you are puzzled, you have started thinking about it. And once you start thinking about it, you will need some explanations. And these people are very clever at explanations. Because their whole idea is fictitious, explanations are possible, clever explanations are possible.

Truth cannot be explained, but lies can be explained very beautifully. They are lies, man-made; you can adjust your lie to any explanation. Truth is uncompromising.

So, if you become puzzled, you will read more books, you will become more puzzled, and sooner or later you will have to go to Beas, to the Punjab, to have SATSANG with Charan Singh. And there more fear will arise and more greed, and soon you will be trapped.

So, Mr. H. Thorne Crosby, don't be puzzled. There is no need to be puzzled. One should be intelligent enough to see crap as crap. It is nothing more.

The fifth question:

YOU ALWAYS.SAY THAT YOU'RE NOT THERE. EVERYONE ELSE SAYS THEY LOOK INTO YOUR EYES AND THERE'S NO ONE THERE. HOW IS IT THAT I ALWAYS EXPERIENCE THE OPPOSITE, THAT

YOU'RE THERE AND YOU'RE THE ONLY ONE WHO'S REALLY THERE?

Savita, truth is always paradoxical. If it is not paradoxical it is not truth. The only way to be is not to be. Only when one is absent, presence arrives. So, both are true. Those who look into my eyes and see nobody they are right, absolutely right. And, Savita, you are also right: that when you look into my eyes you see THE ONLY ONE WHO'S REALLY THERE.

And these two experiences don't contradict, they com-plement each other. If somebody is looking for an ego in me, for a personality, he will not find one. There is no personality there; the personality has disappeared. It was a dream, and I no more entertain any dreams. It was a guest; now the only one who lives inside me is the host. Those who are looking for the guest, they will not find the guest -- they will not see any person there, somebody who can say 'I'. They will go inside and they will look all around, and they will not find any centre which can say 'I'. That centre is no more there. That complex has dissolved.

So, they are true; they come out and they say 'We see inside, and there is no one there.' But if you are not looking for the person, if you are not looking for the centre, if you are not looking for somebody, if you are not looking for the guest, you will see some immense presence. Not a person, not a personality, but a presence. A person is gross, fictitious -- it is a PERSONA, a mask. A presence is just a radiance.

I am empty as far as the person is concerned, I am full as far as the presence is concerned, abundantly full. If you look directly into me, not looking for the guest, then you will find the host. It depends on what you are looking for. You go into a room, you are looking for somebody, and he is not there, and you say 'The room is empty. He is not there.' There are a thousand other things in the room, but you are not talking about them. The furniture is there, the clock is there, still ticking, the painting is on the wall everything is there. But the room is empty because you were looking for somebody who is not there. It depends for whom you are looking. It depends on you what you will find. And both outlooks are valid because both things have happened: I have disappeared, and I have come. I am no more, and only now I am.

Truth functions as paradox. And to go beyond paradox is to go beyond intellect; the real understanding is always transcendental. And by 'transcendental' what is meant is the paradoxical.

The sixth question:

DID I HEAR YOU RIGHTLY? THERE IS NOTHING THAT CAN BE DONE TO STOP THE MISERY -- NO DECORATION OR PRUNING IS GOING TO DO ANY GOOD.

Veda, you heard me absolutely rightly.

Yes, there is nothing that can be done to stop the misery. If you go on doing something to stop the misery, you will go on creating it. That's how it persists, that's how you nourish it, feed it. If you are doing something to stop misery, you are creating it -- because the doing creates the doer. The doing brings the ego, and the ego is the poison. The doing keeps you tense, and the doing creates anxiety -- whether you are going to make it or not. The doing keeps you anxious, always trembling, and that is misery. And the doing never allows you rest. How can you rest unless you have done that which you need to do? Unless you have arrived you cannot relax -- you can only relax in the tomorrow. But the tomorrow never comes; all that comes is today -- and you still have to do something. You are sacrificing your today for tomorrow.

And this is the only stupid thing that man has to be aware of.

Don't sacrifice this moment for any other moment. Don't sacrifice this life for any heaven -- first, second, fifth, seventh... Don't sacrifice for anything. This moment has to be lived as this moment. Just this. Only this. Don't sacrifice it, because the next moment may never come; in fact, it never comes. You sacrifice this for the next, and then you will sacrifice the next, and so on and so forth... and one day you will die. And you will be just sacrificing and sacrificing. Sacrifice is misery. If you want to do something to stop misery, you will never be able to stop it. But if you have heard me, and not only intellectually... Because I use simple words... There is nothing that can be done to stop the misery. If you have heard it, misery will stop immediately. That's what Yoka calls 'cutting the root'.

Stop doing anything to stop the misery. And I am not saying try to stop; otherwise, you move again, you start again, on the same trip -- in a different name, with a different flag. That's why Yoka says the root can be cut directly, immediately, right now. This is the moment. Now or never.

One day it happened...

Ramakrishna was sitting under a tree, and the disciples were working. Somebody was cleaning the garden, and somebody was cooking, and somebody was doing something else. And he was sitting under a

tree, swaying, singing, chanting. And then suddenly he shouted 'This is it! Now or never!'

It was so sudden that the man who was cleaning the garden path stopped. The man who was cooking stopped. The people who were Sitting there with closed eyes opened their eyes and stopped whatsoever they were doing. For a moment bliss descended, benediction was there. Ramakrishna laughed. He said 'You see? You go on searching for it, and it is here.'

And one man touched his feet and thanked him. But Ramakrishna said 'Don't thank me. I have not done anything, I simply shouted "This is it! Now or never!" and you heard it. Thank yourself. Now keep reminding yourself. Don't start a journey towards a goal called bliss, God, paradise, truth. Be here, and misery has gone. Where is the misery? Look...'

Veda, look right now! Where is the misery? If you have heard me rightly, if you have heard me at all, where is the misery? In this moment is there any misery? Look inside. All has stopped. It is so silent... the benediction is upon you...

And this can be your life forever and forever. This is my life, and this is your birthright too. Claim it.

If you stop doing anything to stop misery, misery stops -- that's the miracle. You are just doing something like a dog. Have you seen a dog chasing its own tail? And the dog starts getting crazy, because the more he tries to chase his tail... and it looks so close by, it is just lying there, and when he jumps the tail jumps. Naturally, the dog gets offended; a dog, after all, is a dog. He rushes more forcibly -- natural logic; all dogs are logicians. The natural logic is that he is not running enough after it, that's why he cannot catch it.

That's the logic in the market-place, that's the logic of the politicians: that if you are not getting what you want, it simply shows you are not running enough, you are not going fast enough. 'Go fast! Find more speedy means!' That's the whole logic of this century: speed. If you are unhappy then you must be going very slowly towards it. 'Go fast! Hire a jet plane and go fast! The faster you go the better. The greater the speed the better.' This is the logic. This has nothing very special about it -- dogs have the same logic.

And then the dog jumps, and faster and faster it goes, and round and round it goes. But it cannot catch the tail. And it is so close by, just by the corner, and he can look: it is there.

Just think of a dog. Just become a dog for a moment and think. 'So close? And you cannot catch it! Are you impotent or something?' It is such a challenge. Then the dog is exhausted, falls on the ground, panting, and it is there... he avoids looking at it, because it is so tempting -- and it is his own tail! There is no need to catch it. There is the catch: there is no need to catch it; it is already yours.

That's what is happening, Veda. If you are trying to become happy, trying to become not miserable, trying to stop misery and attain to blissfulness, you are chasing a tail that looks close by but which you will never be able to get at because it is already yours. You already possess it. Stop chasing, and see the root of the tail; you will find that it is joined to you. And you don't need any Master to join your tail to you: no Charan Singh is needed to connect you; you are connected.

DID I HEAR YOU RIGHTLY? THERE IS NOTHING THAT CAN BE DONE TO STOP THE MISERY -- NO DECORATION OR PRUNING IS GOING TO DO ANY GOOD?

You still want something to be occupied with; you are still hoping I will say 'No, Veda. There is something. I will give you a secret initiation, Veda. Come to me. There is something -- a sacred mantra -- that I give only to special people, the chosen few.' There is nothing sacred and there is nothing special, because nothing has to be done; God has done it already. The world is as perfect as it ever can be. You are as perfect as you ever can be. In fact, you are more perfect than you can imagine yourself ever to be.

Just relax. There is no need to stop anything. If misery is there, it is there. Don't do anything about it; leave it there. Be respectful to it, and leave it there. And you will be surprised that just leaving it there is cutting the root. You are no more feeding it; you are no more tense; no more anxious, no more in anguish. Misery is there, and you are not miserable -- how long can the misery remain? It is going to die, it will disappear soon. It was created by your running: it was the smoke created by your rush and speed.

And if you cannot learn it here where I have transformed the air into wine, where will you learn? Here it is happening. You have just to be open to it; it is already happening. All is perfect in this moment. So are you.

This moment, with no endeavour, with no effort, with nowhere to go, is God. In this moment, relaxed, you are that: TATTWAMASI, Thou art That. In this moment nothing is missed, nothing is missing. This I call 'intoxication' -- intoxication with the moment, with existence.

You have to learn to breathe this air. That is SATSANG, that is being with a Master.

The seventh question:

HOW CAN ANYONE WHO HAS NOT REALISED HIS TRUE BUDDHA NATURE HELP FEELING INFERIOR IN YOUR PRESENCE EVERY MORNING?

Krishna Prabhu, then there must be something wrong in your mind. To feel inferior in my presence...? And I go on provoking again and again that you are Buddhas. Can you find anybody anywhere who will respect you more than I respect you? My whole work consists of one thing: reminding you that you are Buddhas, that you are gods and goddesses, that you have fallen in a dream and you think of yourself as a beggar or a tramp, but you are not.

Why should you feel inferior in my presence? In my presence you should feel at the very top of the world, because I am not separate from you: I am that which you can become any moment -- this moment. I am simply a representation of all that you can be. How can you feel inferior in my presence? There must be something else.

It is not my presence that makes you feel inferior, it must be a very subtle ego somewhere deep down. You want to feel superior in my presence -- that is creating the trouble. If you want to feel superior in my presence then you will feel inferior. You are the cause of it, not my presence. If you want to feel superior it will be difficult; you will not be able to manage it. You will fall short, you will slip again and again, and then you will feel inferior.

Inferiority is created when you want to feel superior. Inferiority is the shadow. If you love me, who is inferior and who is superior? In love all superiority, all inferiority, disappear. The Master is not superior to the disciple; the disciple is not inferior to the Master. The Master knows, is aware of, the disciple's perfection, the disciple is not aware; but nobody is inferior and nobody is superior. And when a disciple bows down to the Master it is not because of inferiority, but because it is only in the presence of the Master that for the first time all inferiority disappears. That's why he bows down: it is out of gratitude, that 'It is only in your presence where I don't feel rotten, where I don't feel rubbish. where I don't feel like a worm; where suddenly my reality blooms. It is only in your presence that I remember my own innermost core; it is in your presence that my innermost flame burns bright, that I am aflame with love, with presence, with awareness -- hence I bow down.' It is not because of any inferiority, but because all inferiority disappears.

And I am not saying that when inferiority disappears you start feeling superior. When inferiority disappears, all feeling of superiority also disappears. They live together, they are together; they cannot be separated. The man who feels superior is still feeling inferior somewhere. The man who feels inferior wants to feel superior somewhere. They come in a pair; they are always there together; they cannot be separated. The man who says 'I am humble' is simply trying to prove himself superior; he wants to be superior.

That's what happens to your so-called saints: they become humble but they don't become simple. 'Simple' means no inferiority, no superiority. Can't you visualize what I mean? One simply is -- no comparison. Superiority, inferiority, arise out of comparison: you start comparing.

It happened...

A Zen Master was sitting in SATSANG, his disciples were there, and a very proud man, a warrior, a samurai, came to see him. The samurai was a very famous one, well-known all over the country, but looking at the Master, looking at the beauty of the Master and the grace of the moment, he suddenly felt inferior. Maybe he had come with an unconscious desire to prove his superiority. He said to the Master 'Why am I feeling inferior? Just a moment before everything was okay. As I entered into your court suddenly I felt inferior. I have never felt like that. My hands are shaking. I am a warrior, I have faced death many times, and I have never felt any fear -- why am I feeling frightened?'

The Master said 'You wait. When everybody has gone, I will answer.' People continued coming, and the man was getting tired more and more tired, and by the evening the room was empty, there was nobody, and the samurai said 'Now, can you answer it?' And the Master said 'Now, come out.'

A full moon night -- the moon was just rising on the horizon... And he said 'Look at these trees, this tree high in the sky and this small tree. They both have existed by the side of my window for years, and there has never been any problem, the smaller tree has never said "Why do I feel inferior before you?" to the big tree. How is it possible? This tree is small, and that tree is big, and I have never heard any whisper.' The samurai said 'Because they can't compare.' The Master said 'Then you need not ask me; you know the answer.'

Comparison brings inferiority, superiority. When you don't compare, all inferiority, all superiority,

disappear. Then you are, you are simply there. A small bush or a big high tree -- it doesn't matter; you are yourself. You are needed. A grass leaf is needed as much as the biggest star. Without the grass leaf God will be less than he is. This sound of the cuckoo is needed as much as any Buddha; the world will be less, will be less rich if this cuckoo disappears.

Just look around. All is needed, and everything fits together. It is an organic unity: nobody is higher and nobody is lower, nobody superior, nobody inferior. Everybody is incomparably unique.

If you cannot feel this in my presence, where are you going to feel it? Every day, morning, evening, I bow down to you just to remind you that you are perfect, that nothing is lacking, that you are already there -- not even a single step has to be taken, that from the very beginning everything is as it should be. This is religious consciousness.

The eighth question:

BELOVED OSHO
YES, YES, YES, OSHO. YES.

Mukta, that's what prayer is. Prayer consists of only one single word. That is the meaning of AMEN: it means yes.

If you have said yes with your total heart, you have said all that can be said, that need be said. If you can say yes with your total heart, you are in celebration. If you can say yes to existence, you have arrived.

Get deeper and deeper into yes. Say yes to each and every thing. Say yes to good and bad, to day and night, to summer and winter. Say yes to success and to failure. Say yes to life and to death. Forget everything else; just remember one word: yes, and it can transform your whole being, it can become a radical change, a revolution.

Yes is all that is meant by prayer. People pray with so many words -- meaningless; just one word is enough.

And the last question:

WHY SHOULD THE POOR SUN RISE IN THE EVENING? IS THE MORNING NOT ENOUGH?

The morning is perfectly beautiful, but not enough. It is only the half, it is only the part. The sun has to rise in the evening too, then life is total.

One has to rejoice not only in life, but in death too, then life is total. One has to rejoice not only in love, but in aloneness too, then the dance is complete.

That's why I say I have seen the sun rising in the evening: the circle is complete. The evening is the other side of the morning. If the sun rises only in the morning, then you will become attached to the morning, and when the evening comes you will not be able to say yes to it. And the evening is coming. If the morning has come, the evening is coming. If you were born, you will be dying. The sun has to rise in your death too. You have to die like a Buddha with a song in the heart, with a yea-saying. You have to die like a Krishna -- still playing on his flute. You have to learn that peaks are beautiful, but so are valleys; and the darkest night also has a full moon in it.

That is the meaning of the sun rising in the evening. It has an immense significance, it has a great message for you. I am saying that life in all its colours is beautiful, that nothing bas to be denied, rejected; that nothing has to be destroyed; that nothing has to be renounced; that all has to be accepted in great joy, in great gratitude, and then the sun rises in the evening too. And the beauty of it is immense, because everybody knows the sun that rises in the morning, and very few know the sun that rises in the evening. The moment you can see the sun rising in the evening, you have become a Buddha.

Then all is good. When all is good, then all is God.

Chapter #5
Chapter title: When we Attain to Reality...

15 June 1978 am in Buddha Hall

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THE MOON REFLECTED IN THE STREAM,
THE WIND BLOWING THROUGH THE PINES
IN THE COOL OF THE EVENING, IN THE DEEP MIDNIGHT, --
WHAT IS IT FOR?
WHEN WE ATTAIN REALITY,
IT IS SEEN TO BE NEITHER
PERSONAL NOR IMPERSONAL.
THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN;
ABOUT THIS TRANSCENDENTALITY, NO QUESTIONS!
WHO IS THOUGHTLESS? WHO IS BIRTHLESS?

MAN IS A USELESS PASSION says Jean-Paul Sartre. Why is man a useless passion? He says it is because there is no meaning in life. Man searches and searches, and the gain is nothing but frustration. Man is doomed to fail because meaning, as such, does not exist. The message of Jean-Paul Sartre is that of despair, hopelessness, anguish. If there is no meaning, naturally, man is a useless passion. He exists for nothing, exists accidentally, arbitrarily; he goes on keeping himself occupied in useless things, but the ultimate end is nothing but emptiness. Nothing is gained. Man comes empty and goes empty. The whole effort, and the effort is great, is just pointless.

The myth of Sisyphus in Greek mythology is of significance. It says that the gods were angry with Sisyphus. They condemned him to carry a big rock to the hilltop. It is a hard task, it is an almost impossible task, but Sisyphus docs it -- he carries the rock to the top. And then, the ultimate result is that the rock cannot remain on the top. Because of its weight, of its own accord, it starts falling back into the valley again. And it happens again and again: Sisyphus carries the rock, prepares a thousand and one details, fights with the heights, and the ultimate result is that the rock rolls back into the valley. Sisyphus goes down -- starts the work again.

This myth is symbolic of man's life. From birth to death you struggle and you struggle, and it is a hard struggle and it is an uphill task, and you carry a rock... and then, when you reach, the rock starts slipping back. The end is death, waiting for you, and death destroys all that you have done, it takes away all that you have created. And again another birth... and the whole nonsense begins. And so on and so forth.

If you look at the life of man, Jean-Paul Sartre has a point there. Man is a useless passion -- meaningless, all endeavour utterly of no significance. Then why does man go on living? That becomes the most important question then -- why does man go on living? Maybe just because of cowardice? because he cannot commit suicide? because he is afraid?

Another existentialist, Albert Camus, has said that the only metaphysical problem -- the only -- is of suicide, all else is of no significance. Of course, if man is a useless passion, then suicide becomes the most important question. Everybody has to encounter it -- why not commit suicide? why go on living?

Sigmund Freud says 'Human life is more a matter of endurance than enjoyment.' Then why endure it at all if it is only a question of endurance? Sigmund Freud also says... and when he says something it has weight, because he is not a philosopher; his whole life he worked on and searched into the deepest recesses of the unconscious of man. He is a psychologist; it has weight when he says something. It is not just a hypothesis, it is based on observation. He says that there is no hope for man, and man can never attain to bliss because there is no possibility for meaning.

Down the ages, all the philosophies and all the religions have tried to supply the answer: that there is

meaning, that the meaning is in God, that the meaning is in paradise, that the meaning is somewhere. They may differ about where the meaning is, but about one thing they all agree: that somewhere meaning exists. But they have all failed; all the philosophies and all the religions have failed. Meaning has not been found; man has been more and more disillusioned. He has hoped with every answer, and he has moved with every answer, and again nothing is arrived at. All answers fail.

Then man started thinking of revolutions. 'If philosophies fail, if religions fail, then let us look somewhere else. Revolutions...' A political revolution, an economic revolution, a scientific revolution... now, they have all failed. It seems that man is doomed to fail. This is the situation if you look into all the questions and the answers that man has asked down the ages.

The question of meaning is the most ancient question, and meaning has not been found. Many answers have been given, many philosophies propounded, but they are all consolatory; they give you consolation. Yes, you can deceive yourself for a time, but if you are intelligent enough, you always come to see the futility of it all. If you are intelligent enough, those consolations won't help. They are helpful only for the mediocre, they are helpful only for the one who has decided to deceive himself, who wants to pretend that there is meaning -- meaning in money, meaning in power, meaning in respectability, meaning in virtue, in character, meaning in being a saint. But if you are intelligent enough, if you go on probing deeper and deeper, sooner or later you come to the rock-bottom of meaninglessness.

Maybe because of that people don't probe enough; they are afraid. Some unconscious feel is there that 'If we go deep enough, nothing will be found, so better not to go deep enough. Go on swimming on the surface.

But Zen has succeeded where everybody has failed. Buddha has succeeded where everybody else has failed. And Zen is the ultimate flowering of the insight that happened to Buddha twenty-five centuries ago in Bodhgaya, sitting under a tree.

What was the insight that happened? What was Buddha's unique experience? He didn't experience any God, he didn't encounter... In fact, no spiritual experience was there. He didn't see great light, he didn't see kundalini arising, he didn't see great vistas and golden paradises opening -- nothing of the sort. What was his insight? And that insight is the foundation of Zen; that insight has to be understood -- it is one of the most important things that has happened to human consciousness ever. What did he come to know? He came to know one thing: that if meaning is dropped, meaninglessness also disappears.

This is a great insight -- the greatest. If meaning is dropped, then meaninglessness automatically disappears. It has to be so, because how can you say life is meaningless if there is no meaning? If there is no meaning, then meaninglessness cannot be possible. 'rO make meaninglessness possible, meaning will be needed. If you say that your statement is meaningless, that means statements are possible which will be meaningful. If all statements are meaningless then you cannot call any statement meaningless -- how will you compare? what will be the criterion? Buddha's insight that early morning was such that he dropped all search for meaning. He had searched long enough -- for many lives -- and for six years he had been looking in this life also. He had tried all the answers, all the available answers he had looked into, and found them lacking.

That early morning, when the last star was disappearing into the sky, something disappeared into his inner sky also. He came to a profound insight, he saw that 'Life looks meaningless because I am searching for meaning. Life is not meaningless; it becomes meaningless, it looks meaningless, because of my longing for meaning. The problem is my longing for meaning, not the meaninglessness of life. If I don't long for meaning, then what is meaningless? Then great joy is released.'

Existentialism in the West has missed, and has missed while the insight was very close by. Just one step more... Courageous people -- Martin Heidegger or Jean-Paul Sartre or Albert Camus, Berdyaev. Courageous people; but one step more, and Buddhas would have bloomed in the West. They remain clinging to the idea of meaning, and then despair arises. You want some meaning in life.

For example, you go to the garden and you see a rose flower, and you ask what is the meaning of it. By asking you destroy the whole beauty of it. Now you cannot watch the grace of the flower, now you cannot look into the beauty of it; you cannot see the joy of the flower, you cannot see its dance in the sun, in the rains. You cannot see what is confronting you -- a tremendously significant blooming of existence. Now, you are searching for meaning, you ask 'What is the meaning of this rose flower? Naturally, there is no meaning; you cannot reduce the flower to a meaning. And when you cannot reduce the flower to a meaning, great despair arises. 'There is no meaning in the flower? Life is all meaningless, futile. Man is a useless passion.' You have fallen into a dark night.

One step more -- meaning has been dropped -- and you have transformed the whole world. When you drop meaning, let meaninglessness also be dropped with it. How can you carry meaninglessness? How can you say 'Man is a useless passion' if there is no use? If all is useless, utterly useless, the very word 'useless' loses meaning.

This was the insight that happened to Buddha, that developed slowly slowly and culminated in Zen. If you understand this, you will be able to understand Zen, otherwise you will miss the whole point. Then Zen poetry will be of no meaning to you, and Zen painting will not be of any meaning to you, and these immensely beautiful sutras of Yoka will look like nonsense. If you understand this insight, then great significance arises. Meaning disappears, meaninglessness disappears, but significance arises. And that majestic significance, that majesty of life and existence, is what God is all about.

God is the simultaneous majesty of experience, the simultaneity of the magic that is happening. These raindrops, the sound of it, this silent morning... this simultaneous majesty, this is God.

Buddha never uses the word 'God' because it creates problems; he uses the word NIRVANA. NIRVANA means cessation; just like you blow out a candle, and the candle has disappeared, the candle has ceased to be -- meaning disappears, meaninglessness disappears. And with the longing for meaning, something in you disappears. What is it? Who is desiring that there should be meaning in life? That desire creates the ego, that creates a process of ego-ing. The more you search, the more you rush for meaning, the more the ego arises. And when you die, only that ego fails.

Man is not a useless passion -- ego is. But if you are identified with the ego, then, of course, it looks as if you are useless.

Buddha says, and the Zen Masters go on resounding it, he says 'There is no meaning, and there is no meaninglessness either. All is as it is.' Don't ask for meaning, otherwise you will miss it. Just don't look for the meaning, otherwise you will create despair for yourself. Forget all about meaning. The rose is perfectly beautiful without any meaning, and so is the sun, and so are the people. The moment you raise the question of meaning, slowly slowly you will get more and more trapped into a kind of madness. And when you will not find meaning, and you have put your whole life at stake, naturally, one feels frustrated, anguish arises.

The myth of Sisyphus is significant. It was written in Greece. If it had been written by a Zen Buddhist, he would have given it a totally different flavour. Sisyphus would not have bothered about the rock slipping back into the valley, he would have enjoyed the whole trip to the top and back into the valley. It is beautiful: flowers are blooming by the side, the birds are singing, and the fresh morning air... one is ecstatic. And Sisyphus is singing a song -- a SHODOKA, a song of enlightenment. He would have defeated the gods if he had been a man of Zen; the gods would have cried and wept, because they had punished him, and he is enjoying! He would have enjoyed the trees by the side of the road, and the rocks, and the rock itself that he was carrying -- the texture of it.

And if it were a morning like this... and the raindrops, and the smell of the freshly wet earth, he would have sung a beautiful song, he would have shouted a few HAIKUS, he would have said 'This is it!', he would have danced with the rock, around the rock. He would have enjoyed it. And when from the top the rock slips back... the sound of it! And again a new thrill, and the adventure of going down into the valleys and bringing the rock up again, and all that beautiful journey. Then the whole perspective changes.

But the Greek mind was a logical mind; they created logic in the world, they are source of all logic. It looks like a condemnation: Sisyphus is condemned; you can't see any meaning in it. What will be the meaning? -- when Sisyphus reaches to the top and is awarded a Nobel prize, then do you think there will be meaning in it? That will be another rock to carry. What meaning will there be? And the question will remain relevant: what is the meaning of getting a Nobel prize? What do you think -- if he reaches to the top and becomes a millionaire, will that be the meaning? Or he becomes world famous -- Sisyphus has reached to the top, and he is talked about in all the newspapers, and his picture is on the front pages of all the great newspapers of the world -- will that be meaning? What meaning? Can you think of any meaning that will be real meaning ?

No, the whole thinking is wrong. If you think of meaning as a result, then you will miss the whole point. 'That is where Buddha's insight is of tremendous importance, he says' Meaning is not in the result but in the act.' And if you are not looking for the meaning it CAN only be in the act. If you are looking for the meaning you have moved into the future, you have missed this moment, you have missed the present. You have missed that which is, and the beauty of that which is -- the benediction of it, the utter joy of it.

This is what Zen is. Zen drops the search for meaning because it is an ego search. The gratification of the ego is thought to be the meaning. Zen drops the very search for meaning, and in that very dropping, all

kinds of meaninglessnesses disappear. See the beauty of it. Then life is -- simply is: no meaning, no meaninglessness. How can you be in despair? And when there is no search for meaning, then you are no more separate from life. When there is no search for meaning, how can you divide yourself from life? Then you are part of this organic unity, this simultaneous majesty, this magic of being, this ecstasy of being. Then you sing with the birds, and you bloom with the trees, and you dance with the stars. Then you don't have any private world of your own: this world is your world. And then there is no idea of the future. Then this moment is all: it contains eternity.

Friedrich Nietzsche has said 'To have lost God means madness; and when mankind discovers that it has lost God, universal madness will break out.' And this from a man who himself has declared that God is dead... He is afraid of what he has declared, he is afraid about it. He says that when God is lost, man will go mad. That's exactly what happened to him -- he went mad. He could not live without meaning although he declared -- he dared -- that God is dead. Maybe he dared too much, maybe he dared beyond his capacities, maybe he was not able to absorb the death of God -- it was such a shock. Maybe he was reacting, and was reacting to the other extreme, and then a wound was left in his being. He himself could not live without God. He was a very egoistic man, so he could not believe in God; he had to declare God dead. But once he declared God dead, then there was no meaning.

The death of God is the death of meaning. God has remained the meaning for centuries. Since man has existed on the earth, God has been the meaning: that means 'We can always look towards God', that 'Life is nothing but a preparation for God', that 'Life is a waiting for God', that 'Sooner or later we will arrive home', that there is a home, that there is a father figure or a mother figure waiting for you. You are not lost -- maybe you have gone astray, but not lost. Any time you can decide to move back, and you will find the home, and the home will not have disappeared. God has remained the centre -- the centre of all meaning; all meaning arises out of God.

Now, it was difficult for the ego of Nietzsche to accept any meaning from outside; he wanted the meaning to come from his inside, the meaning has to be his not God's. He didn't want to borrow it from anybody -- he was a very proud man. He declared God dead, but once God is dead, all meaning is dead. Once God is dead, then there is no centre in existence, everything starts filling apart, everything starts disintegrating. All other values are dependent values: they are derived from God.

What is good if there is no God? What is virtue if there is no God? and what is morality if there is no God? and who is a sinner and who is a saint if there is no God? and why not do this and why do that if there is no God? When Nietzsche declared 'God is dead', in the same sentence he also declared 'Now man is free.' Naturally, free of all values, free of all restrictions, free of all responsibilities. Now man is no more answerable; nobody can ask him anything. Now there is not going to be any Judgement Day, now man is free, and whatsoever he wants to do he can do.

Fyodor Dostoevsky says 'If there is no God, then everything is permitted.' Obviously, if there is no God then all is permitted, then who is there to command you to do this or not to do this? Then disobedience or obedience are both meaningless. Then Adam cannot be turned out of the garden of Eden -- there is no God who can prohibit him, and there is no God who can say 'Don't eat the fruit of this Tree of Knowledge', and there is no God who can force Adam to be obedient.

And once God disappears, there is no sin, because sin is disobedience, sin is going against the commandments of God. The disappearance of God means the disappearance of all values; then man is purely an animal without any values. If there is no God, then man is certainly free.

Jean-Paul Sartre says 'Man is condemned to be free.' Condemned? Yes, if there are no values, then the freedom is going to be too much; you will not be able to live it. Life will become a chaos: freedom will turn into chaos, and freedom will turn into madness.

And Nietzsche was aware that if there was no God, man was going to be mad. He himself became mad; the last years of his life were of great madness. He lost all sense of direction, he lost all possibility of direction. Then there is nowhere to go if there is no God. But Nietzsche was not aware that there have been people who have said 'There is no God' and did not go mad -- Buddha is one.

There is no God, and still Buddha has not gone mad. In fact, Buddha says that you create God somehow to maintain your sanity. Your sanity is not true sanity -- a God is needed to maintain it; without God, you will be exposed. YOU ARE mad. God is just a trick to keep you sane. All your religions are nothing but strategies to keep yourself sane -- make-believes, consolations; otherwise, life will be too much and you will not be able to bear it -- the pain of it, the anguish of it. If you understand Buddha, then to believe in God is just somehow to protect yourself from the inner insanity that is there.

A really sane man will not need God. A really healthy person, a whole person, will not need God. He will be a God himself, why would he need God?

Nietzsche is not aware that Buddha has lived without God. And Buddha is not alone -- Mahavir has lived without God. And Mahavir is not alone; many many other enlightened people have preceded them and succeeded them. In the East, the greatest traditions, Buddhist,Jaina and Tao, are all God-less -- and yet they are religions. The West is incapable of understanding how they can be religions, how they can call themselves religions if there is no God. They cannot think of a religion without God; they are obsessed with the idea of God. So if God is dead, or God disappears, or is found no more, or man becomes disbelieving, then he will go mad. Nietzsche went mad. And the whole of humanity is slowly slowly moving towards that madness. He predicted rightly: he was a very prophetic madman.

But Zen has no God. From where does Zen derive its sanity? -- from where? from what source? Dropping the desire for meaning, God is dropped. God is nothing but a meaning created, manufactured, by man. The Bible says God created man in his own image -- that is not true; man has created God in his own image -- that is far more true. In fact, to say God is the father of man is wrong; God is the son of man, it is man's idea. Man cannot live without God. That is the neurosis of man, that shows man's dependence. Man cannot live without a father figure, man needs somebody to lean on, somebody to look to; man needs a great support -- man cannot stand on his OWN, on his own feet.

And that is the beauty of Zen, and that is the message of Buddha: that man can be on his own -- there is no need to lean on anybody. And God certainly arises in you when you are not leaning on anybody, because when you lean, you lean on your own beliefs. They are dreams, projections; they are not true. Out of fear you create God. How can it be true? -- it is not your experience. Out of despair you create God; it is a by-product of despair. Out of misery you create God. How can your God be a SATCHITANAND? How can your God be truth, bliss, consciousness? You create your God out of your unconsciousness -- how can it be consciousness ? And you create God out of your misery -- how can God be bliss? And you create God out of your lies -- the greatest lie is to believe in God without knowing him -- how can God be truth? No, God cannot be SATCHITANAND.

Buddha says: God has not to be created by you. You have to come to a point where you are capable of dropping all search for meaning and all longing for meaning. With that search dropped, all gods disappear of their own accord, all paradises disappear; they were nothing but dreams. You are left alone, contentless.

And remember again, you are not falling into a despair; you cannot -- a Buddha cannot fall into a despair. It is impossible: hope has disappeared, so has hopelessness. The goal has disappeared, how can you be anxious now? Anxiety arises only because of the goal -- whether you are going to make it or not, hence the anxiety. There can't be any tension when there is no meaning. Then all that is left is play. All that is left is to live this moment. Then eating, eat; sleeping, sleep; then walking, walk. And each act is ultimate, and it has no reference to anything else. It has not to have any reference to be meaningful. It is neither meaningful nor meaningless; it simply is.

That is-ness Buddha calls TATHATA, suchness: is is is. Buddha calls this is-ness freedom. And the freedom is not like Sartre's freedom: that 'man is condemned to be free'; it is glory, it is great splendour. It is releasement -- releasement from ego-ing, releasement from all confinements and identities, releasement of the inner splendour. You bloom -- without any future, you bloom in the present. This moment is all.

Buddha started a revolution in human consciousness. His religion is not an ordinary religion, it is utterly extraordinary. It is rare, it is not the common or garden variety. It is very special -- a special transmission. Buddha's insight has penetrated the very core of existence. Zen bloomed out of that insight. What happened to Buddha in Bodhgaya on that certain morning under a BO tree has lived and grown. It has gathered more and more energy to it; it has become a big river now -- that is Zen.

And Zen has something which is very very essential for the survival of man in the future; otherwise, suicide will be the only thing to think of. Zen can give you an alternative: that alternative is sannyas.

Suicide means: there is no meaning, so destroy yourself. Sannyas means: there is no meaning, so you are freed from that hankering, now enjoy yourself. Because there is no meaning, there is no destiny. You are free to enjoy this moment with your totality -- nothing to hinder, no God to be taken care of, no commandment. You are utterly free to be in this moment.

The future is going to be more Zen-like than anything else. If man is to survive, religion has to take the shape of Zen; it will be more and more close to Zen than to anything else, because Zen is not a religion like Christianity or Hinduism or Jainism or even Buddhism. Zen is a new kind of religiousness -- not religion but religiousness. The difference between other religions is that of quantity. The difference between Zen

and other religions is that of quality: it is a qualitative revolution.

Zen gives you a new insight, a new vision; a life of freedom, utter freedom; a life of spontaneity, absolute spontaneity; a life of the moment, in the moment, for the moment. And... there is nowhere else to go.

This is going to be the future of humanity, this is the only possibility for man's survival. Existentialism in the West has created the atmosphere for Zen to pop up. Existentialism is half-hearted Zen, unconscious Zen. Zen is conscious existentialism. Sartre and Camus and Heidegger and Berdyaev and Marcel and others -- they are just predecessors of something that is coming, that has really already arrived for those who can see. Hence I am speaking so much on Zen: because it has the flavour of the future.

Man cannot remain confined in the temples and churches and mosques anymore. And enough is enough. Man needs the whole sky now.

And this is the song of Yoka Daishi. These sutras are beautiful. Go into them.

THE MOON REFLECTED IN THE STREAM,
THE WIND BLOWING THROUGH THE PINES
IN THE COOL OF THE EVENING, IN THE DEEP MIDNIGHT, --
WHAT IS IT FOR?

Yoka is saying: If you ask this question, you are a fool. Can you ask this question: 'THE MOON REFLECTED IN THE STREAM... why is it reflected in the stream? what is the meaning of it'? Is it not beautiful as it is? Has some meaning to be brought to it? Will meaning add in any way to its beauty and benediction? THE MOON REFLECTED IN THE STREAM... IS it not enough? In fact, it is more than enough. What else do you Want? Why do you think of meaning?

The search for meaning is greed, and the search for meaning is mundane. The man who is religious will enjoy this moment: THE MOON REFLECTED IN THE STREAM... the beauty, the grace, the silence. Neither the moon wants to be reflected in the stream, nor does the stream want the moon to be caught in it as a reflection. There is no desiring anywhere -- no desire on the part of the moon, no desire on the part of the stream. But the moon is there and the stream is there, so... the reflection. Neither the stream is worried about the meaning of the moon, nor is the moon worried about the meaning of the stream. You, sitting on the bank, are worried. 'What is the meaning of all this? And if I cannot find any meaning, then why should I live at all, why not commit suicide?'

Such a beautiful world, such grandeur, such a magical moment: the moon reflected in the stream -- and you, Albert Camus, thinking of committing suicide, talking about suicide. Can't you enjoy this moment in its bare nakedness? Have you to bring some meaning to it? Have you to ask what the use of it is? Would you like to sell this reflection in the market-place? And when you get a ten rupee note, then will you say 'Yes, it has meaning'? What are you asking for? What do you mean by 'meaning' ?

A child is playing; and the father comes home and says 'Do your homework! What are you doing? Do something useful!' Why is the homework useful? Because it is going to bring money later on -- what else is its use? Play is not useful because it is not going to bring any money.

We have reduced the whole of life to utility; we have all become utilitarians, and a utilitarian is never religious. If you ask me who is religious and who is not, this is my definition. God is not the problem -- whether one man believes in God or not does not make one religious or irreligious, because I have seen millions who believe in God and who are not religious, and I have seen a few people who don't believe in God and who are religious. So that is irrelevant; we will have to find some other definition. This is my definition: the man who only thinks of utility is irreligious. Then he cannot understand beauty, he always asks for utility.

You see a bird on the wing -- the sky is clear and there are no clouds, just the bird silently balancing on its wings far away -- and you say 'Look! Look at the bird on the wing!' and your friend says 'So what?' This man is irreligious, he says 'So what? The bird is on the wing, so what? What is the meaning of it?' He is asking 'Can we cash it?' He is asking 'Can it be reduced to money, economics? Can it be reduced to politics? Will it help me to win the coming election? Will it help me to have a bigger balance in the bank? Is it going to help me become more famous? If not, then what is the point? Why waste time?'

Lao Tzu is passing; he is going on a pilgrimage. You may ask 'Pilgrimage -- to where? Is he going to Mecca or to Kailash, or is he coming to Kashi?' No. Pilgrimage to nowhere. Just enjoying -- in the mountains and the rivers and the valleys -- a pilgrimage to nowhere. His disciples are following him. They come into a forest where all the trees have been cut except one tree, and that one tree is so big and its

branches so high and so long that one thousand bullock carts can rest under its shade. And Lao Tzu sends one of his disciples there who is a philosopher. 'Enquire what has happened, because the whole jungle has been cut and thousands of workers are still cutting the remaining trees, but why are they not cutting this tree?Just go and enquire.'

He asks the philosopher-disciple to enquire because he is always asking about the use, the meaning. The philosopher goes, comes back a little puzzled and confused, and says 'It is puzzling. I asked them and they said because that tree is useless. They say that all its branches are such that they cannot be used in making any kind of furniture -- they are not straight. Its leaves are such that no animal will eat them. When you burn the wood of this tree, only smoke comes out, no fire. It is utterly useless, that's why they have not cut it.'

And Lao Tzu laughed a hearty laugh and said 'You see the use of the uselessness? Now, this tree has survived because it is useless. See the beauty of the tree. Because it is useless it is enjoying the sun and the clouds; it is still alive. And the useful trees have been cut and destroyed.' And he says to his disciples 'Be useless like this tree, then nobody will disturb you, then nobody will kill you, and you will be able to enjoy, you will be able to dance. Look at the dance of the tree!'

Lao Tzu is saying that use is not all that there is in life, and to think that use is all is to be a materialist, is to be irreligious. The man who is always asking about the use and meaning is an irreligious person. The religious person enjoys.

He does not ask any questions about life. Life is so beautiful, why waste time in asking?

THE MOON REFLECTED IN THE STREAM,
THE WIND BLOWING THROUGH THE PINES
IN THE COOL OF THE EVENING, IN THE DEEP MIDNIGHT, --
WHAT IS IT FOR?

Yoka is saying: Do you ask the question WHAT IS IT FOR? Why ask about man? Why ask about God? Why ask at all? Asking creates a barrier to enjoying. Philosophers are the people who enjoy life the least, and it is unfortunate that they dominate people's minds. And they are the people who least enjoy in the world -- they are mostly miserable; they are always asking why.

A woman told Immanuel Kant -- a beautiful woman -- that she had fallen in love with him and she wanted to get married to him. He said 'Why? Why should one fall in love? And what is the meaning of love? I will have to think over it.' And he thought and thought, and he read about love and marriage, and he thought of all the pros and cons. It took time -- naturally. After three years he decided that it was worth trying, because one was not going to lose anything by it. One might not gain anything, but one was not going to lose anything. He had made many notes -- it was almost a thesis -- in which he had written all the pros and cons, and the pros were a little weightier than the cons, so he decided. He knocked at the woman's door, the father opened the door, and he said 'Now I am ready, where is your daughter?' And the father laughed and he said 'It is too late. She is already married. Now she has one child too. You took too long in thinking; you have missed this point!'

Even love for a philosopher becomes a problem; beauty becomes a problem, joy becomes a problem. He goes on asking why... why.

I have heard about a patient -- must have been a philosopher...

His psychoanalyst suggested to him that he go to the hills for rest. So he went there. After a few days a telegram came to the psychoanalyst: I am feeling very happy -- why? Now explain!

Even happiness has to be first explained. And don't laugh at it because so many people come to me... When they start feeling happy, when they start feeling joyous, when meditation starts blooming in them, they come to me very puzzled, disturbed -- very uncomfortable. They ask me 'I am feeling very joyous -- why?' Misery is okay, but joy? Something unexpected is happening: something that they have never expected, something for which they are not prepared.

And remember one thing: if you ask why about misery, it can be answered, but if you ask why about joy, it cannot be answered -- because misery is unnatural, so it has a cause, and joy is just a natural outflow, it has no cause. If you go to the doctor and you ask 'I am feeling healthy -- why?' he cannot answer you, he cannot explain why. He cannot send you for an X-ray, a cardiogram, and other checks, because health cannot be checked in any way; there is no machine that can say that you are healthy and can show the cause. You are healthy because you are alive, you are healthy because you SHOULD be healthy; health is natural. But if you go to the doctor, and you are ill, he can show you why you are ill: maybe it is tuberculosis or cancer or something else. Causes can be found -- causes can be found for that which is unnatural. Joy is just

natural; never ask why. Never ask why about love, about joy, about beauty, about God, about life.

THE MOON REFLECTED IN THE STREAM,
THE WIND BLOWING THROUGH THE PINES
IN THE COOL OF THE EVENING, IN THE DEEP MIDNIGHT, --
WHAT IS IT FOR?

It is not goal-oriented, it is not a means to some other end, it is a means unto itself. If you ask why, you will create trouble, and when the question will not be answered, you will feel that it is meaningless. Despair will arise if you ask why, because nature is not in any way obliged to answer you, and it doesn't answer any foolish, silly, stupid questions. The moon will laugh and go on rushing into the sky, and the stream will laugh and go on rushing towards the ocean, and the wind will go on blowing through the pines -- neither the pines will bother to ask or answer nor will the wind. You will be left alone.

The moment man asks why, he is left alone, he is cut off from the totality of existence. Drop the why, and suddenly you are one with the wind and the pines and the stream and the moon. And that oneness is God.

God is not a theological concept, it is an existential experience. That 'oneness' is God. When the moon is not separate there but is bridged with you, and the stream is not separate there but is bridged with you, when the leaf on the tree and the farthest distant star are both joined in you and there is no why, then everything is woven into one pattern. Ask the why, and you are cut off; you become isolated, you become an island. And then misery arises, and fear, and loneliness. Drop the why, and you are not alone, you are one with existence -- how can you be alone ? And the moon is there, and the wind is there, and the pines, and the stream, and the mountains, and the stars, and this vast, infinite existence is yours.

WHEN WE ATTAIN REALITY,
IT IS SEEN TO BE NEITHER
PERSONAL NOR IMPERSONAL.

This is attaining to reality: when you don't ask why, when you drop the longing, the neurotic longing, for meaning. That neurotic longing is driving you to such despair that life has become almost impossible; it is a miracle how you go on living. Yes, Freud may be right as far as you are concerned: 'Human life is more a matter of endurance than of enjoyment.' He himself never enjoyed life; he endured.

But that is ugly: to endure, to endure such benediction in which you can disappear, in which you need not remain separate, in which you can become part of the dance and the song.

WHEN WE ATTAIN REALITY... This is reality: dropping the question why, dropping philosophical attitudes towards life, dropping the longing for meaning, then you attain to reality.

Suddenly you are one with existence, suddenly you start understanding the language of the birds and the language of the trees, suddenly you attain to a primaeval unity. And that unity still exists at the deepest core of your being; there you are connected with it.

That's what I was saying the other day: you are still connected with the stream, with the current of sound, or whatsoever you want to call it, God, LOGOS, NIRVANA, 'current of the soundless sound', SHABAD. Whatsoever you call it, you are still connected there -- just in the head you have become disconnected. And it is good that only in the head you have become disconnected, if you had really become disconnected at the very roots, then there would be no way to be reconnected. There you are still one with the stream. That's why when you go to the sea something starts bubbling in you: you are still one with the sea. When you see the tidal waves of the sea, and hear the sound and the roar, something starts roaring in you -- your inside sea starts responding.

Man was born in the sea: man was born as a fish, and the same story is still repeated with each child. Each child in the mother's womb exists in the sea, a small sea, and the contents of the water in the mother's womb are exactly those of sea water -- exactly, it is as salty as sea water. That's why pregnant women start eating more salt: they need more salt, they have to create a small ocean, a small sea, inside themselves. The child is again born as a fish. In those nine months in the mother's womb he has to pass millions of years. Fast he goes -- with jet speed, but he has to pass through all the stages. And even you, when you are not in your mother's womb, your body contains sea water; and not a small quantity -- you are eighty per cent sea water, eighty per cent! And in your body the water has to contain the same saltiness as the sea; that's why if you miss salt, you don't feel energy, you don't feel vital, you feel weak. That's why salt is one of the most necessary things in life; even the poorest man has to have salt. In India the poorest will only have two, three

things, but if their needs are reduced to the bare minimum, then... bread and salt. Salt is a must; without salt life starts disappearing. You are still carrying a sea inside you. When you go to the sea, your inner sea starts responding, waves start arising.

Have you seen sometimes a VEENA player, a SITAR player? Or have you tried yourself? There are many strings on the SITAR; just strike a note on one string, a certain note, and you will be surprised: all the other untouched strings resound with the same note. That is the unity of life. That's what happens with a Master. He goes on playing a certain note in his being, and the same note starts resounding in your being, in the being of the disciple. This is SATSANG. Sooner or later you start hearing the inner sound, you start hearing the inner melody. You go to the sea, the sea speaks to your inner sea. That's why you are so much affected on the full-moon night. More people go mad on a full-moon night than on any other night. More poetry is born on a full-moon night, and more love, of course. In every language of the world there are words which relate madness with the moon. In English, 'lunatic' comes from LUNA, the moon. In every language there are words which show the connection with madness; something happens between the moon and the mind. Just as the sea goes mad when the moon is full, your inner sea also goes mad when the moon is full. You are connected.

When you go into a deep forest and you come upon that primaeval silence of the forest, something resounds in you, a nostalgia; you remember. Something inside starts coming up to the surface. You carry all the experiences of all existence in you. When you go to the Himalayas, it is not only the Himalayas that make you feel so silent, the Himalayas can only make something resound in you: an inner Himalaya is there. Man has lived in the mountains. The fresh air and the virgin snows... and something virgin in you rises up.

We are one.

This is what Zen people say.

> WHEN WE ATTAIN REALITY,
> IT IS SEEN TO BE NEITHER
> PERSONAL NOR IMPERSONAL.

Then one knows it is neither personal nor impersonal -- both words are useless. God is not a person, and God is not impersonal either. Then what is God? Difficult to say. Ineffable God is. It is an experience of organic unity with the whole, and the whole is not personal nor impersonal. All those kinds of words that depend on dualities become meaningless; they have to be dropped. That's why Zen people are silent about God; they don't say a word.

If you make a statue of God it becomes personal. If you don't make a statue of God like the Mohammedans, it becomes impersonal. But the reference remains the same: the person. Personal or impersonal, Hindus and Mohammedans are not very much different; one makes the statues, the other one destroys them. But both believe somehow in the same thing. One worships, one destroys, but both are clinging to something deep down which is the same. One thinks God is personal, one thinks God is impersonal.

God is neither. All our words fall short. God only is. IS is is. Is-ness is God. Now, can you call is-ness personal or impersonal? When the moon is reflected in the stream, is it personal or impersonal? And when the wind blows through the pines, is it personal or impersonal? Those words make no sense. IT IS. The wind blowing in the pines is blowing in the pines, and the moon reflected in the stream is reflected in the stream. It is. All that can be said is: It is. That is the meaning of the word TATHATA: It is.

> THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN; ABOUT THIS TRANSCENDENTALITY, NO QUESTIONS!

A great statement of immense significance: THERE IS NO SIN, NO PARADISE... All sin is created because of our idea of how things should be. We cannot accept things as they are, we want to impose our will on existence, we are continuously trying to impose our will on existence. 'Things should be like this.' But when the wind is blowing in the pines, is it virtue or sin? And when the moon is reflected in the stream, is it moral or immoral?

Reality simply is. THERE IS NO SIN, NO PARADISE... And if there is no sin, how can there be hell? -- because if there is no sin, there can be no punishment. If there is no sin, there can be no virtue and no award and no reward, there can be no paradise. Just the other day I was saying that what Charan Singh says is utter nonsense. Seven hells, seven heavens... just creating fictions to exploit people. There is no hell, no

heaven. Hell is nothing but imagination -- imagination of pain, misery; and heaven is again imagination -- imagination of all the pleasant experiences that have happened to you, and you want them again and again and again, you want them for ever.
Life simply is, and life is herenow.

THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN... I say this is a great statement; one needs a great heart to understand it. The narrow person will be confused, the narrow-minded will be very disturbed. It needs a wide opening, a sky-like open heart. There is no loss, no gain. That is all greed: loss and gain. That is who I call the irreligious person: one who always thinks in terms of loss and gain.

People come to me and they ask 'We are interested in meditation, we see your people dancing and singing, but can we ask what will be the real gain?' Real gain? Is not singing and dancing enough? What do you want by real gain -- something tangible, something you can carry home and show to your neighbours, that 'Look, I have got meditation, you don't have', something that you can place in your drawing-room to impress people, that 'Look, this is meditation'? What do you mean by gain? But the greedy mind, the business mind, continuously thinks in those terms. And because of this greedy mind there are people who go on exploiting you, they say 'There will be great gain.'

Maharishi Mahesh Yogi goes on saying to people that not only will there be spiritual gain, there will be economic, financial gain also. 'If you meditate, you will earn more -- riches will be attracted towards you if you meditate more. If you meditate, you will succeed.'

Now, what kind of rubbish is this? But that's what people want. This has been my experience and my observation: since the so-called Indian gurus have started going to the West, no Indian guru has been able to transform the West, but the West has been able to transform all the Indian gurus. Rather than helping them to meditate, they all become businessmen. They start talking their language, that "This will be the gain', that 'You will not have heart attacks', that 'You will have a more successful life', that 'You will be more famous', that 'You will get more friends', that 'Your married life will be a happy life'. Meditation has nothing to do with these things, meditation is sheer joy. And meditation only happens to those people who are not asking for such things; if they are asking for such things, it can't happen. And those who go on promising you that these things will happen -- meditation has not happened to them either, because a man who knows what meditation is cannot cheat you.

THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN;
ABOUT THIS TRANSCENDENTALITY, NO QUESTIONS!

And questions cannot be asked about it: either you experience it or you don't. And questions can't help you to experience it either. Just go under the sky and watch. Feel the wind blowing through the pine trees. Become the wind passing through the pine trees, and sometimes become the pine trees and feel it.

Religion has to be felt. Become the stream and reflect the moon, or become the moon and be reflected by the stream. And if your meditation goes deeper you can become both together -- the moon and the stream, both together. And those are the experiences of God. That's why I say Zen is going to be the religion of the future because the religion of the future will be aesthetical, it will not be ethical.

The religions of the past were ethical, moralistic, puritan. The religion of the future will be aesthetical. Beauty will be its value, and all else will arise out of the feeling for beauty. The past religions have been prose; the future religion is going to be that of poetry.

In the past if somebody was fasting, it was thought to be great -- that is not going to be so in the future. If somebody is dancing, then he will be thought to be a saint. Fasting? What has it to do with religion? The man is a masochist, is pathological, needs psychological treatment. He is killing himself, and you are worshipping him -- you are also part. If he is going to hell, you too will go to hell; if there is any hell, you both will be there, because he tortured himself and you helped him to torture himself. You are violent. When you worship a man because he is fasting, you are being violent, you are inhuman -- because if you go on worshipping him, he will have to torture himself more and more. That's what happens: if he wants his ego to be fulfilled, if he wants more and more people to worship him and think of him as a saint, he will go on fasting more and more. He will find more subtle ways of torturing himself: he will lie down on a bed of thorns or he will start beating himself every morning.

There has been a sect, a Christian sect, and the greatest saint was one who would flog his body to blood every morning. People would come and watch. Just think of those people. They would watch, and the saints would be flogging their bodies, and blood would be coming, and their bodies would be tortured. And people would watch with glee -- seeing who was the greatest saint, who could torture himself the most. Now, these

saints were ill and the people who had come to see them were also ill. In Russia there has been a Christian sect in which men would cut off their genital organs and women would cut off their breasts -- and they were thought to be great saints. And when this ceremony happened, thousands would gather to see it.

Now, in what kind of world have we lived in the past? What kind of people have we been thinking to be religious?

The new religion is going tO be aesthetical, poetic. A man will be thought religious if he paints beauty, sings beauty, dances beauty. If he has grace, if his life is a joy... And not only joy in himself but an overflowing, a superabundance, of joy; not only that he is blissful, he shares bliss. That is the religion that is going to happen in the future. And the first hints of it have happened in Zen: it is only the Zen Masters who have been painting, and writing poetry. These are the first glimpses of an aesthetic revolution. And my feeling is that if a man has a sense of beauty he cannot be bad, because all badness is ugly. The man who has a sense of beauty is bound to be good -- and without any cultivation of good. The goodness will be just natural: it will follow his sense of beauty.

Let beauty be your God.

THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN;
ABOUT THIS TRANSCENDENTALITY, NO QUESTIONS!

Don't be philosophic, be religious. Don't speculate, experience.

WHO IS THOUGHT-LESS? WHO IS BIRTH-LESS?

Don't go on thinking about these things, these are questions: What is God? What is soul? What is paradise? Don't go on thinking about these things, you will never solve them; and the answers that will be given will create more questions and nothing else.

WHO IS THOUGHT-LESS?

Who is this witness? Who meditates? Who arrives? Don't ask these questions; arrive, meditate, witness. Become thoughtless and see, and you will come to know who is birthless, who is deathless.

Life is birthless, life is deathless; life continues. Forms go on changing, forms are momentary; life is eternal. But remember that life is expressed through moments. Don't create a separation between the moment and the eternal, and don't start searching for the eternal, and don't start sacrificing the momentary -- because the eternal expresses itself through the momentary, the soul expresses itself through the body.

God has not made the world, God has become the world.

If God has made the world, he remains separate, aloof. God has become the world. Declare it! Go to the house tops and declare it to the whole world: God has become the world. Now there is no more any duality between God and the world; there is nothing like God AND the world. The world is divine. The world is God-full; it is a God-fullness, it is a Godliness. There is no other God beyond it.

It is here, it is now -- in me, in you, in the birds, in the trees -- this moment. But live it, experience it.

The Sun Rises in the Evening

Chapter #6
Chapter title: This is How it Comes

16 June 1978 am in Buddha Hall

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The first question:

HOW DO I FIND MY WAY?

RASHID, THERE IS NO WAY TO BE FOUND, and there is no one to find it -- and there is no need either. The very idea of the way misleads, misguides. The way is possible only if God is far away; if there is a distance between you and the truth, then the way is needed to connect, to bridge.

But God is not distant, truth is not 'there'. God is not even near, God is in you, God is you. God is nearness, intimacy. That is the meaning when Jesus says God is love -- by love he means nearness, intimacy. God is already there in the innermost core of your being. The moment you start thinking of the way, you have started thinking of time, effort, will, struggle, seeking, searching, desiring, dreaming. You have created the whole world and the misery that automatically follows it.

The very idea of truth being distant is false, utterly false. You have never left home. See it! Seeing it, the whole search disappears.

This is the Zen approach, hence Zen is a pathless path, a gateless gate, an effortless effort. These are immensely significant words: pathless path, gateless gate, effortless effort. All that is meant is that you are not to go anywhere. Relax. Rest into your being. Rather than thinking of going, think of coming. You have already dreamt enough, you have left your home in a dream. Now, don't prolong this dream. Asking for a way you are trying to convert your worldly dream into an other-worldly dream, that's all. The materialist is trying to become a spiritualist, but the greed continues.

Remember one thing as a criterion: anything which creates future is bound to be against reality, because reality is always present -- always and always, and for ever. Reality knows no future, the mind creates the future, and creates it very cunningly, very cleverly.

Now, this is a very clever question: HOW DO I FIND MY WAY? And you may not be aware what you are getting into. You are getting into a dream, and now you will be exploited because now you will find people who will supply the way. Wherever there is a demand, somebody is bound to supply. That is an economic law: the law of demand and supply. You make a demand for the way, and immediately thousands of gurus are born -- you have given birth to them -- and they are ready to supply you all that you need. That's how the spiritual supermarket exists: you create it by your demand. You create the false, the pseudo prophets, because when you ask for the way, the real Master cannot give it to you because he is not your enemy, he is not there to exploit you. The real Master's work is to take all the ways from you, all the methods. His whole work consists of destroying your future. Once the future is destroyed, you will find yourself here, now -- and now is the only real time.

God exists in real time, and you exist in an unreal time, hence you never meet. It is like a person who has fallen asleep and is dreaming: fallen asleep in Poona and dreaming of Philadelphia. And you are sitting by the side of the man who has fallen asleep; he cannot see you, he cannot be aware of you, he cannot see the room, he cannot hear the birds singing outside, he cannot feel the wetness in the air. He is in Philadelphia, he is in an unreal time, in an unreal space. Because he is in an unreal time and unreal space -- of his own creation and imagination and fantasy -- he is missing the real; he is missing this room, this place, he is missing you who are there, alive, loving, but unavailable. So close and yet so far away you are -- because the man is in Philadelphia.

What is needed? Does he need a way? Has he to go to some airline and book to come back? Has he to travel back? Is there any need for a Way? No, all that he needs is an awakening, a shock so he can be awakened, a shaking-up. You shake him up, he will open his eyes, and suddenly Philadelphia has disappeared.

Exactly like that it happens. In the close proximity of a Master you are given constant shocks and shakings. He does not supply you with paths, ways, methods, he simply shocks you -- he goes like a shiver in your spine.

And the sleep is no ordinary sleep, it is metaphysical sleep. You have slept for lives together. You have slept the whole past, and you have dreamed so much and you have invested in the dream so much that it looks almost impossible to wake up -- too risky, too costly, such a gamble. You can do it only if you fall in love with a Master. If you fall in love with a Master risk is possible, because people risk only when they are

in love.
Sannyas is a love affair.

When you are in love you are mad. And only the mad man can come back; the clever and the cunning and the calculating will think so many things against coming back. In Philadelphia he has made a beautiful house, in Philadelphia he has found a woman, in Philadelphia he has children, in Philadelphia he has a good business, in Philadelphia he has become respected -- he has become the mayor; all his life consists of Philadelphia. And suddenly you wake him up, and you destroy all. And the woman that he used to love and was so beautiful is no more, and the children... all disappeared, and the mayorhood and the business and the bank balance... all is gone. He will be angry at you.

Unless you are in love with a Master, you will not allow him to wake you up. Unless the love is so great that you can risk all... Once you are awake you will thank him, but before you are awake you will be angry many times. It is happening every day here. I go on shaking you, shocking you, I say so many things. The purpose is basically to shock you, the purpose is somehow to make it impossible for you to go on sleeping, to go on dreaming. All the methods that we use here are not methods to attain to truth -- no, not at all, there is no method to attain to truth -- all those methods are nothing but efforts to wake you up, to bring you back home, WHERE YOU REALLY ARE. They are only to destroy your dream.

Sannyas is renouncing your dreams, renouncing your sleep. But this is possible only if you love the man, if you love the Master, so much that you say 'Okay, if he is going to hell, we are going with him. Hell will be heaven with him. Without him we are not going to heaven.' Only then can you be awakened.
Don't ask for any way, Rashid.

That's why Jesus makes a very strange statement: 'I am the way.' And Christians have missed the point; they have interpreted it in such a way that the whole thing has gone wrong. When Jesus says 'I am the way' he is simply saying 'Meet a Master and fall in love. Follow a Master.' He is not saying anything about Jesus, he is simply saying to his disciples 'I am the way. Fall in love with me so that I can awaken you, because you will be able to bear awareness only if you are in tremendous love; otherwise, you will not be able to forgive the man, and you will want to fall asleep again and you will want to start dreaming again.' When Jesus says 'I am the way' his 'I' contains all the Masters of the world -- past, present, future. That 'I' has nothing to do with Jesus as such, that 'I' is the 'I' of all the Masters.

Exactly that is what Krishna said to Arjuna, his disciple, 'Leave all aside. Come to my feet -- surrender to me.' That's all. One starts thinking 'How can it be so easy?' It is easy because you have never left the place, it is easy because you are already there.

The Master is not giving anything, he is simply taking away that which you don't have and he is giving you that which you already have. The work of the Master is almost like magic, that's why in the old days the Master was thought to be a magician. He takes away things which you don't have and he gives you things which you already have -- this is magic.

Don't ask for a way. I am the way. Look into my eyes. Get into this enchanted space that I am. Yes, it is an enchanted space. Martin Heidegger calls it 'enchanted regioning', not just region but regioning, because region makes it look static and it is dynamic. That's why he does not call it space, because space seems static. And it is not a noun, it is a verb -- a living verb.

A Master is a dynamo. A Master is a flow, an overflow, a river. Get into it. And you need not even swim, the river is already moving. You can just relax with the river, and one day you will find that you have arrived. And that day can be this moment -- it all depends on your courage, on the intensity of your love.

There is no need for any way. And if you try to find a way, you will find not one, you will find many, and you will be distracted by all those ways for millions of lives. You try one way then it fails, then you try another way and that fails, and you try another... And they are all bound to fail, they are doomed to fail because you are trying to do something which is absolutely absurd.

It is like searching for the horse on which you are riding. You can rush in all directions -- and you can have a very beautiful horse, a very powerful horse, and he can take you to the farthest corners of the earth -- but still you will not find the horse because you are already riding on it.

Let me awaken you. Allow me to take your dreams away. What more way do you need? I am the way.

The second question:

SOMETIMES RUNNING HERE AND THERE, TALKING,
LAUGHING, WORKING, READING, WRITING AND CLEANING --

THE FACT IS:
WHEn THE DOOR CLOSES BEHIND
AND THE EYES ARE SHUT --
IT IS DARK.
THOUGHTS OR NO THOUGHTS
FEELINGS OR NO FEELINGS
IT IS DARK.
MORNING OR NIGHT
ANY TIME INSIDE
IT IS DARK.
LOOKING INSIDE FOR THE LOOKER
IT IS DARK.
IS 'I' DARKNESS
WHO IS IS WRITING THIS QUESTION?

Yes, Prasad, 'I' is darkness, the ego is darkness, and if you look within and the looker is there, it will remain dark. Morning or evening won't make any difference, thoughts or no thoughts won't make any difference, because the 'I' itself is the essential thought, the fundamental thought -- the looker. It contains all thoughts and all feelings. You can look, but you have already divided yourself in two: the looker and the looked-upon. And this division is darkness, this duality is darkness, this split is darkness.

Oneness is luminous, oneness is light; twoness is darkness.

So, whenever a meditator goes in, first he always encounters darkness, and that darkness is frightening -- who wants to go into that darkness? One becomes afraid, one wants to escape from it. In the beginning it is always so, but if you go on and go on and go on, and you stop even asking for light... Why should you ask? If it is dark, it is dark. And darkness is perfectly right -- and when darkness is perfectly right, darkness is absolutely bright.

Accept it. Love it. Embrace it. Feel one with it. And the moment the split disappears, when there is no looker and the looked-upon, no observer and the observed, then suddenly there will be light -- and a light which needs no fuel, a light which is eternal.

But if you are divided, then that light won't happen to you.

So, what is to be done? You have to love this darkness, you have to fall into this darkness and disappear. Don't search for the light. The search for the light will keep you distant, unloving, unavailable to the darkness, and that will be a barrier to light. Don't search for light. If it is dark, it is dark. This is what Buddha calls TATHATA. If it is dark, it is dark; don't ask for something else, let it be dark, enjoy it. What is wrong with darkness?

But we are conditioned in such a way that we cannot enjoy a few things. We have been brought up in such a way that we can enjoy only light, not darkness. Now this is missing something tremendously beautiful and something tremendously alive.

Darkness has its own joy, light has its own joy, and the person who understands will enjoy both. And he will not create any conflict and he will not choose. Darkness has silence in it, which no light can ever have. Darkness has a stillness in it, utter stillness, which no light can ever have. And darkness has infinity: unbounded it is, it knows no boundaries. Light has always boundaries to it: it is never infinite, it is finite. Light comes and goes; darkness abides, darkness is eternal.

It is because of this experience that in India we have painted Krishna as dark -- his other name, SHYAM, means dark, 'the black one'.

Darkness has depth. Whiteness is shallow, whiteness always looks superficial. Start enjoying darkness. Feel its infinity, feel its spaciousness, feel its eternity. Be touched by it and be moved by it -- it is so velvety, it has a beauty of its own. And unless you are capable of loving darkness, you have not earned the right to know light.

The light that you know is the outside light; it is against darkness. And the light that you will know when you transcend inner darkness will not be against darkness, it will contain all that darkness has -- and something more, and plus. Remember it: the light outside is not the true light; the true light will have all the qualities of this light and all the qualities of this darkness and still will be more than the sum total of both of them. It is a great splendour where dualities meet and merge into each other, where dualities pour all their beauties into each other and a new beauty arises: the beauty of unity, integration.

So, remember it: whatsoever you know about light and darkness -- both have to be left behind. When you close your eyes, you have left the light outside; now you enter darkness. Love it. Sing? a song with it. Have a dance with it. Don't fight with it, don't be afraid of it, don't keep a distance from it. And don't go on

looking for light. Forget about light. This darkness is there -- it has to be enjoyed; one has to be grateful to God for this darkness, this silence, this stillness, this velvety expanse. And then, one day, the observer and the observed are no more two.

When you love something, the duality disappears. If you love darkness, you become darkness. And when there is no duality, there comes a luminousness of a totally different quality. It is not the light that comes from the sun, and it is not the light that comes from electricity, and it is not the light that comes from the moon; then you have come to the very source of all light and all darkness, then you have come to the very root, the very ground, of being.

It is beautiful that the darkness is arising in you. You have taken a great step. Now, don't go on fighting with it; otherwise, the next step will be hindered.

That's what I was saying the other day: if the myth of Sisyphus were written by a Zen Master, it would have been totally different -- the gods would have been defeated. You cannot punish a Zen Master. Sisyphus would have enjoyed, would have danced, would have been ecstatic, because there is no goal, so there is no failure. When the rock starts slipping back towards the valley, he would have listened to the sound echoing, re-echoing, in the valleys. He would have enjoyed it, and he would have started the downward journey with great joy because he knows the beauties of the valley too. Yes, there are beauties of the hilltop, the sunlit hilltop, and the openness of the sky, but there are beauties of the valley too: the shelter, the security, the beautiful birds, and the rivers, and the friends, and the pub. Sisyphus would have come back dancing from the hill, thinking of the pub and the friends and the beloved. And his children must have been waiting, and his woman -- and it was time. And he would have had a beautiful, restful night, and in the morning he would have begun again: he would have taken the rock back to the top. Another day, another challenge. Another day, another adventure. And in the morning he would have started again, whistling a song. The story would have been totally different.

The Greeks could not envision it; the logical mind cannot envision it, an illogical mind is needed to envision that beauty. Yes, when you go in and there is darkness, don't become the Greek Sisyphus, remember what I am telling you. Love the darkness: it is a gift. All is a gift from God. Feel grateful to God that he has given you such a beautiful darkness of your own -- so virgin, so pure, uncontaminated. Relax into it, and as you relax, it disappears. When you have relaxed totally, it is no more found. Then you have arrived at the very source of all darkness and all light, but that source has a totally different quality of light. It is not this light -- it has something of it. It is not this darkness -- it has something of it, but it is immensely vast. That's why the mystics have always felt it difficult to say what it is.

Ineffable it is, unexpressible it is, indefinable it is.

13ut, Prasad, you have taken a great step; going into darkness is a great step. Zen people call it 'the great doubt', and the Christian mystics call it 'the dark night of the soul'. But the morning is just arriving, just following. The dark night of the soul has the morning following just on the heels of it, just following like a shadow. Don't be too worried about the darkness, don't become too obsessed by it; otherwise, you will miss the morning that is following it -- and is just coming on the heels.

This is the way to look at life, and then thorns are no more thorns; they also have a beauty of their own. Then the cactus is as beautiful as any rose. And your heart expands When you can see the beauty of a thorn. To see the beauty of a rose is not much -- anybody can see it; nothing is required of you. The rose is so obviously there -- even a stupid person can see the beauty of it. But to see the beauty of the thorn great intelligence is needed, much is required of you; it is a challenge. Unless you have found beauty everywhere, you will not find God. Unless you are at home everywhere, you will never be at home.

So, in darkness, be at home. Whatsoever arises in you has to be accepted with joy as a gift. And I know it is difficult sometimes to think that this is a gift when you are ill, when it is all dark, when you are miserable, when love is broken. How can you see the beauty of it when a beloved dies? Death has happened -- it is diff1cult to see the beauty. That only shows that you have a very very narrow definition of beauty, that you have imposed some definition on reality. Drop that imposition. Let reality be freed.

Just the other day I was reading about a Hassid mystic, Zusia. He is one of the most beautiful Hassid mystics. He was going into the hills, and he saw many birds, caught by a man, in a cage. Zusia opened the cage -- because birds are meant to fly -- and all the birds flew away. And the main man came rushing out of his house and he said 'What have you done?' And Zusia said 'Birds are meant to fly. Look how beautiful they look on the wing!' But the man thought otherwise; he gave Zusia a good beating. His whole day's work had been destroyed, and he had been hoping to go to the market and sell the birds, and there were many many things to be done -- and now Zusia had destroyed the whole thing. He gave him a really good beating,

but Zusia was laughing, and Zusia was enjoying -- and he was beating him! Then he thought this man must be mad. And Zusia started moving.

When the man had finished, Zusia asked 'Have you done it, or would you like to do a little more? Are you finished? because now I have to go.' The man could not answer. What to answer? This man was simply mad! And Zusia started singing a song. He was very happy -- happy that the birds were flying in the sky and happy that he was beaten and yet it didn't hurt, happy that he could receive it as a gift, happy that he could still thank God. There was no complaint. Now, he had transformed the whole quality of the situation.

This has to be learned. Slowly slowly a man has to become so wide that all is accepted, yes, even death, only then the song bursts forth. Yes, even the darkness, only then the light arrives. The moment you have accepted the night totally and there is no seeking and hankering for the morning, the morning has come. This is how it comes, this is the way of its coming.

The third question:

> THE MORE I LOOK INTO MYSELF, THE MORE I FIND THAT I'M SUCH A NARCISSIST -- AND MY ONLY AND REAL CONCERN IS NOT ENLIGHTENMENT, LIBERATION... AND ALL THAT, BUT BEAUTY. I WANT TO MAKE MYSELF AND THE WORLD AS BEAUTIFUL AS POSSIBLE. AND THE BEAUTY OF BEAUTIES SEEMS NOT TO BE. AM I AN OKAY STUDENT OF YOUR AESTHETICS?

Yes, Prabuddha, that's what others have called enlightenment, liberation, MOKSHA. Not to be is the n10st beautiful thing. To be is to be limited, and all limitations have ugliness. Limitation is ugliness; it is poor, it is poverty. Not to be means unlimited, infinite: it is richness, it is superabundance.

And remember, these three centres have always been the centres of religions: SATYAM, SHIVAM, SUNDERAM. SATYAM means truth, SHIVAM means good, SUNDERAM means beauty.

There are religions which have been centred on the concept of truth. There are religions which are centred on the concept of good. And there have to be religions now which will be centred on the concept of beauty -- and beauty is the highest. SATYAM is the first centre, SHIVAM IS the second, SUNDERAM is the third and the highest.

Truth is the first, the lowest. You will be surprised that truth is the lowest step. Why? Because truth is a logical concept -- dry, heady; it smells of logic-chopping. Truth makes a person dry, desertlike, and the religions which have depended on truth have become very very dry. Jainism is very dry; the Jaina scriptures look more like books of mathematics, logic -- you will not find any oasis there, it is all desert -- as if the idea of beauty had not been heard of at all.

The second step, a little better, is that of good. It is not only a question of a logical confusion, but of living it. It is not only philosophy, but life. The West has not got rid of the first step yet. The Greek mind was very much rooted in the idea of truth, and the Western mind has remained rooted there, it has not moved from there. All Western philosophies think of truth, and naturally they become just logic-chopping, argumentative. In the West the philosopher need not live his truth; all that is needed is that he should be consistent in his statements, not that he should be consistent in his life.

There was a philosopher in Greece who lived long, he lived for ninety years, and he was teaching suicide and telling people that suicide is the only logical thing to do. This was possible in Greece because you don't ask the philosopher to live it himself, all that you require of him is that whatsoever he says he should prove logically. And he was proving it logically; it is very simple to prove that life is meaningless, what else can be more simple? To prove that life has any meaning is almost impossible. To prove that life is meaningless is obvious. But when the philosopher had become very old and was on his death-bed, somebody asked 'Sir, you lived a really long life, and your whole life you have been teaching that suicide is the right, logical conclusion. Why didn't you commit suicide?' He said 'How could I, because I had to teach my philosophy, I had to spread my message? How could I? If I could live a little longer I would try to live a little longer, because the message, the word, has to be spread.'

In India religions have centred around the second concept: good. In India this is a basic question: if somebody is saying something, the first thing that people ask is 'Are you living it?' Unless you give a proof by your life, it is all meaningless, it is all gibberish. If you say something, then live it. If you say God is, then live life as if God is. If you say bad karma, bad action, will bring bad consequences and you are caught doing some bad thing, you have refuted your philosophy, then nobody will listen to you. You may be as logical as possible, but nobody is going to follow you. Your life has to be consistent with your logic; what

you say has to be lived. That is the second state.

Religions of the past have either been of the first or of the second. The third, the highest, stage is evolving: the religion of beauty. That's why I say the first is logical, the second is ethical, and the third is aesthetical. The third is nothing but aesthetics. The man who is trying to be good has to impose goodness on himself; he has to practise and cultivate it. Deep down there is a split, and that split will remain.

You think celibacy is good; logically you have arrived at the conclusion that celibacy is good, that sexuality is just a waste of life energy, and that it is stupid also, and that it is animal-like also, and that unless you transcend sexuality, you will not be able to transcend your body, because body is the body of sex. It consists of sex, it is made of sex cells; it has been produced through sex and it wants to reproduce through sex. The body is the field of sex. Just as the body you will never know the soul, the non-sexual part of you. Logically you arrive at the conclusion that celibacy is good. Now, what you are going to do? If you are a Greek, then this is enough, you have done all that you can do; you go on living in sexuality and you go on talking about celibacy. But if you are a Hindu, this is not enough; you start trying to be celibate. You impose patterns, you do exercises, you cultivate a certain structure around yourself so that celibacy is supported and sex is destroyed. This can be done: one can cultivate oneself, one can condition oneself so deeply that on the surface sex disappears. But what about the unconscious? What about the deeper stream of your life energies? Sex disappears there and contaminates your sources.

The third, the religion of beauty, will have a totally different grounding. It will not believe in cultivation, because cultivation brings hypocrisy, and hypocrisy is ugly. It will not believe in creating a character, because when you create a character it is never true character -- because it has not arisen out of your innermost sources, it has been put there from the outside; it is nothing but a conditioning. Hypnosis or auto-hypnosis -- but it has not bloomed in your being, it is not your fragrance; it is ugly.

To see a person who is boiling inside with anger and on the surface showing that he is a sage is the ugliest thing in the world because this duality, this schizophrenia, this split makes him continually struggle within himself. He is never at ease, never at rest -- he cannot be, he cannot afford to: if he rests, all that he has repressed will start raising its head. If he relaxes, immediately the character disappears, and whatsoever he has condemned as characterlessness takes possession of him. This type of man cannot even go for a holiday. He has to continuously guard himself: he becomes his own prisoner and his own jailer. His life is a life of misery.

That's why your so-called saints who live in the second kind of religion are so sad. You don't know their misery; their misery is far more than your misery. Your misery is superficial, their misery is very deep. Their misery is the constant fight with themselves. They have divided themselves in two: the controller and the controlled. And the fight is unending; sometimes one part will win and sometimes another part will win. And it will always remain inconclusive because both are you. It is like making your right hand fight with the left hand. You can go on... you will be exhausted by it, but there is going to be no conclusive victory. And it is all a game. You can give a little more energy to the right, and the right wins, and you can give a little more energy to the left, and the left wins. When you want the right to win, you make the left pretend to be weak; when you want to let the left win, you let the right pretend to be weak -- it is all pretension, it is all hypocrisy.

The first kind of religion creates heady people -- just verbal, logical. The second kind of religion creates people who are hypocrites -- divided, split, neurotic. The world has suffered from these two kinds of people too much.

In the third, there is a totally different perspective: the religion is of beauty. If the religion is of beauty, it cannot allow any split in you, because all beauty is organic beauty; it arises out of unity. One has to be one: no repression, no character, no morality -- that's what religion is. That's why Zen people go on saying there is no morality, no good, no bad, no paradise, no hell. You become afraid.

Many questions have come today that if there is no morality then what will happen? People will become very immoral. Do you think-they are moral now? Have your morality and the preaching of the ages helped in any Way? Somebody has asked 'There are murderers in the world, killers in the world; if there is no morality and morality is not taught, what will happen?'

And the morality has been here for ten thousand years or more. What has happened? Are there less murderers? Are they on the decrease? They are on the increase. And the morality has been here -- from Moses to Mahatma Gandhi. The morality has been here and the moral teachers have been here -- where is morality? There are more and more crimes every day. More and more gaols, more and more police arrangements, more and more armies are needed every day. And the morality has been there. Do you think it

has helped? It has not helped; in fact, it has aggravated the situation. It has not helped people to become moral, it has only helped them to become hypocrites.

And the hypocrite is the most immoral person there is because he pretends one thing and he is something else. He has a face to show to people and a different reality hiding behind; he lives through masks. He lives in misery, and he creates misery around himself. He has destroyed the natural, the spontaneous, in man because he believes in cultivation, in civilizing. He believes that people should be forced to be good.

Now, there is no way to force anybody to be good. In fact, if you force anybody to be good, you are forcing him to be bad. If he has any guts, he will rebel against you. If he has any intelligence, he will react against you: he will become just the opposite of what you wanted him to be.

Your morality, and the religions that preach it, has only created rebellions in the world. It has created reactions in people; people have gone just to the opposite end. If a person has any strength, power, dignity, he will go against it because it is so humiliating to follow orders, to be obedient. Unless obedience comes from your inner being out Of love and trust, it is ugly. But when it comes from within your heart, it is not obedience at all, because you are not following anybody else, you are following yourself.

If you fall in love with Christ and then there is obedience, that is a totally different kind of thing. You are in love; it is coming out of love. Christ is not forcing it on you, he is not saying 'I)o this, and if you don't you will suffer in hell'; he is not manipulating you. He loves you, and whatsoever he has gained, attained, whatsoever he has known, experienced, he shares with you. It is for you to choose or not to choose.

That's what I am doing here. No morality is taught here. No character is imposed here. I simply share my joy with you. If that joy becomes infectious, if you start feeling enchanted by it, you are attracted by it, it becomes a magnetic force in you and you start living it, that is your business. You have chosen it; nobody was in any way manipulating you.

When your life blooms from your sources, it is beautiful, it has beauty, SUNDERAM, it is aesthetic. Then there is no possibility of hypocrisy.

The world has become too false because of the moral teachings -- that falsity has to be taken away. I said to you that if you have any guts you will rebel against all commandments. A true Master cannot command. His presence commands -- that is a totally different thing -- but he never commands directly, he will never give you things like the Ten Commandments. He gives his love, and out of love things start happening.

Love is such a potential force.

And there are people who are weak, who have no guts, and there are people who are mediocre -- they will not rebel, they will yield to the pressure of the society, the preacher, the priest, the religion, the church. They will yield; in their yielding they will be cowards, by yielding they will become even more cowardly, in their yielding they will become ugly. Just see the point: if you yield out of fear you become ugly, because how can fear be beautiful? And if you rebel you become angry, and how can anger be beautiful? In both ways the preachings of the moralists and the puritans have been destructive to humanity.

No more of it! The future belongs to a totally different quality of religion. Zen is just a herald -- much more will be coming -- it is just the first ray, a first insight. People need not be in anger, and people need not live out of fear. People have to live out of their natural, spontaneous being. People have to be themselves, then there is beauty.

Why are the trees so beautiful? Have you ever seen an ugly tree? You will be surprised, ponder over it -- have you ever seen an ugly tree? Have you ever seen an ugly peacock or an ugly dove or an ugly dear? Have you ever seen an ugly tiger? Then why do you come across ugly men and ugly women? Why? Something has gone wrong with man, something has been done to man's naturalness.

The whole of nature is beautiful, because it is natural, because there are no priests and no churches and no moralists going around teaching trees to be of character, to be good; teaching birds to be this way or that; giving disciplines and commandments. Man has to come back to his innocence. That is the message of Zen.

You say, Prabuddha: THE MORE I LOOK INTO MYSELF THE MORE I FIND THAT I'M SUCH A NARCISSIST. MY ONLY AND REAL CONCERN IS NOT ENLIGHTENMENT, LIBERATION... AND ALL THAT, BUT BEAUTY.

But that's what enlightenment is. You are not a narcissist. Don't use such words because they can become condemnatory, and once a condemnation enters in your being you start becoming ugly. Don't label yourself, and don't be labelled by others. Remain free of labels because labels are dangerous: once you use a certain word about yourself, you tend to think that you are that. Avoid words and look into reality. Now, to

use the word 'narcissist' is dangerous: you have already condemned yourself, you have already accepted that something is wrong with you. Once you accept that something is wrong with you, you cannot be at ease with yourself.

Nothing is wrong. And this concern for beauty is concern for enlightenment. Enlightenment makes people beautiful. Have you ever conceived of any person more beautiful than Buddha or Yoka or Bodhidharma or Huineng? Just think of Buddha for a moment. Such beauty has never walked on the earth, such grace...

H. G. Wells used to say that Buddha is the greatest godless man of human history, and the most godly. And he is true: the most godless and the most godly. Never has such a beauty walked, never has such a beauty been found residing in any body. From where did it come? It came from his enlightenment -- from his insight that all is good; from his insight that there is no need to go anywhere, all is here; from his insight that one has to drop all longing for truth, meaning, God. That longing makes one ugly, that longing makes one tense, that longing creates anguish. That insight happened, and he became a God -- immediately he became a God. Then there was infinite beauty, then there was splendour. Then he became part of the trees and the birds and the mountains and the stars and the rivers. He became again natural, he became again innocent.

You say: I WANT TO MAKE MYSELF AND THE WORLD AS BEAUTIFUL AS POSSIBLE.

Now, beauty is not a thing that you can do anything about. If you start doing anything about it, you will make it ugly -- that's how the world has become so ugly. Don't try to make the world beautiful. And don't try to make yourself beautiful, because if you try to make yourself beautiful that beauty will be false. What will you do? Will you search for cosmetics? beautiful clothes? Is it going to help? You can have a certain cut of hair, you can have beautifully manufactured clothes, you can have a beautiful house decorated aesthetically, but is it going to make you beautiful? Is it going to help you in any way?

Beauty is not of the outside, beauty is of the inner; it is within you. Let me remind you again. Martin Heidegger is right when he says it is a releasement; it has to be released. You have to open up, and the fragrance will be released. You are a bud, and you have to become a flower, that's all. Don't think in terms of making the world beautiful, otherwise you will become a missionary -- and a missionary is one of the ugliest things in the world. And don't think of making yourself beautiful. It is not a question of making or doing at all, it is a question of being.

Be. In your stillness, in your silence, in your meditativeness -- when you simply are -- there and only there is beauty. In that ecstasy of simple being, of pure being, is beauty. In that silence, beauty takes form. The song becomes audible, the form becomes visible, the unknown becomes known.

Don't say that you are not interested in enlightenment, because if you are not interested in enlightenment, you will never be beautiful. Watch the words that you use, because words have become very very important; people live by them, and according to them.

Beauty is there -- that is the persistent message of Zen -- release it. You are not to become beautiful, you are beautiful; all that is needed is to remove the rocks. Who is hindering the path? This constant chattering in the mind makes you a cripple. This constant effort to be something: to be more rich, lo be more beautiful, to be more enlightened -- this constant search for more makes you ugly, makes you greedy. Forget about 'more'. Enjoy that which you have. In that contentment is beauty; that contentment is beauty. Enjoy that which is available; don't hanker for that which is not available. Mind is always hankering for that which you don't have, and mind is never interested in that which you have. And you can enjoy only that which you have. Nobody can enjoy that which one does not have.

Now, look at the dilemma. Mind always says 'Have that because that is beautiful. To be there will be good, it will be great, fantastic.' But when you reach there, the mind has already moved ahead. Now it says 'Go there. That woman is beautiful, not this.' 'That' is always beautiful 'this' is never beautiful -- always that, the faraway, the distant, the unavailable. Search for it. By the time you arrive there, you are finished. The mind has no interest in that which is. It starts hankering again for something more, something else. Mind keeps you in constant misery, constant discontent, in a feverish state, hungry, thirsty -- and for no reason at all. And you have all that can give you contentment. You have all that can make you supersaturated.

Be here. Enjoy this moment, and all that is contained in this moment. And suddenly you will find that beauty is released. And not only you will find that beauty is released, others will become aware that something has happened, something has happened in the deepest being of this man because the man has become luminous, transparent. Even an ordinary homely face becomes utterly beautiful when there is silence inside. And even a very very shapely face becomes ugly when there is only anxiety and anguish and

anger and frustration inside, because the face continuously shows that which is hidden in you, your eyes go on reflecting that which is in your heart.

Be still, and be beautiful -- there is no other way.

The fourth question:

BELOVED OSHO
FOR QUITE A LONG WHILE NOW, I FEEL AS IF I AM SITTING BETWEEN TWO CHAIRS -- BETWEEN THE REALITY OF MY MIND A YOUR REALITY. WITH PATIENCE AND ACCEPTANCE, I WAIT. BUT WHAT IS THIS 'CUTTING THE ROOT' OF ALL MISERY? I DO NOT UNDERSTAND. WHERE IS THE ROOT? WHAT IS IT?

Those two chairs -- they have to disappear, the duality has to disappear. The duality is the root of all misery.

You say, Anubhava: FOR QUITE A LONG WHILE NOW, I FEEL AS IF I AM SITTING BETWEEN TWO CHAIRS -- BETWEEN THE REALITY OF MY MIND AND YOUR REALITY.

Now, these two realities will drag you in two opposite directions -- even if you are sitting in the middle there will be a subtle drag. And you cannot know my reality if your mind is still there. Then my reality is just your idea about my reality, not my reality. My reality is possible only when your mind has disappeared. But then it is not my reality; it is as much yours as mine or anybody else's. It is THE REALITY -- neither mine nor yours. That is the root.

Now, you are sitting patiently, but look deep down: you are waiting, waiting for something to happen. Patiently, but still in the patience there is impatience hidden. The patience may be just on the surface, but look inside and you will find some impatience. Maybe you have repressed it, you have silenced it, but it is there. It will assert itself -- whenever it can assert itself, it will assert -- it will disturb your surface again and again.

Drop the mind. Cut the root. Duality is the root, because in the duality you are always in a tension -- to be this or to be that? Your mind will say 'What are you doing, Anubhava? You are disappearing, you are losing your individuality. This is suicide, this is not surrender. What are you doing here? It is called surrender -- surrender is only a good word -- it is suicide; you are committing suicide.' The mind will go on harping on the same thing again and again, and it will try to pull you. And I will go on saying to you 'Drop the mind. Surrender totally. Wait, and don't wait for anything -- simply wait.

Patience should mean absence of impatience, not patience which has silenced impatience. I will go on saying these things, and I will go on shouting as loudly as possible so that you can hear it in your dreams, so it can go on vibrating inside you even in your sleep -- 'Cut the root of all misery!' You will continuously be in trouble.

The duality has to go. Let those two chairs disappear. And remember, your mind is creating the other thing that you call 'YOUR REALITY, OSHO'; that too is your mind creating. My reality and your reality are not two, my reality is your reality. It is the same reality as that of the rock and the river; it is not different at all.

When Buddha got the insight sitting under the BO tree, he said 'This very moment, it is not only that I have become enlightened but the whole existence. This rock I am sitting on and this tree I am sitting under -- all have become enlightened.' What does he mean? He is saying 'Now the reality is indivisible. Now it is one, it is all one.'

But the root of misery. The root of misery is in 'I' and 'thou', the root of misery is 'me' and 'you'. The root of misery is that we go on always and always dividing, and it is all one. See the oneness, disappear in this oneness, and you have cut the root.

The last question:

WHILE I WAS LISTENING TO YOUR REPLY TO KALIKA'S QUESTION (WHICH I TOO WAS EXPERIENCING FOR THE LAST FEW DAYS) AND LOOKING AT THE SKY, I SAW THE CLOUDS OF UNHAPPINESS VANISHING. IN THAT MOMENT OF HAPPINESS, FOR THE FIRST TIME, I EXPERIENCED 'DEPTH AND CLARITY IN THE SKY'. SIMILARLY, YESTERDAY WHILE OFFERING MY PRANAMS, I CLOSED MY EYES AND FOUND THE 'WINDOW OF MY HEART' OPENING -- FULL OF BRIGHT SUNLIGHT POURING IN. I FELT THAT THROUGH THE WINDOW OF THE HEART ONE CAN SEE

UNTO YOU AND ALSO THAT THROUGH YOU, TRUTH REVEALS. IS THAT SO?

Chitaranjan, it is so, but the mind immediately raises questions. It is not only you who had seen the window opening, when I passed you, I also saw the window opening. You were in a transformed state. You were not in an ordinary kind of mind, your eyes had a different shine. I also saw something happening to you, something of immense importance. For a moment you had fallen in tune with my heart. For a moment you vibrated with my vibe; your beat was rhythmic with my beat. For a moment you breathed through me and r breathed through you. That moment was immense. That moment was great.

But mind immediately jumps over it, hence the question IS THAT SO? The mind cannot believe it, the mind cannot trust it. The mind will say 'Chitaranjan, you must be imagining. What are you talking about? What nonsense! "The window of the heart"... have you ever heard of anything like that? There is nothing -- no window in the heart. In fact, there is no heart, but just a pumping system inside, just a blood purifying mechanism. What heart are you talking about? and what window? You must have fallen in a trance, you must have been hypnotized, Chitaranjan; otherwise, you see the sky every day -- it is the same sky! What clarity? and what depth? You must have dreamed, you must have hallucinated.'

The mind cannot trust; it is against the mind's existence to trust such phenomena, so the mind immediately raises questions. Many times many of you come very close to me. Sometimes it happens on a mass scale. Sometimes there are moments when all of you -- almost all of you -- are in a transformed state, in SAMADHI -- just being one with me. But that moment slips. You cannot contain it -- it is too much -- you have to spill it. It is frightening too, because you see yourself disappearing and evaporating. And you cling, back to your old reality, and you raise a thousand and one questions. Great dust you raise, great clouds of smoke, so that you can feel settled again. The sky is no more clear, there is no depth, the luminosity is lost: you are back into your old self, and the mind is at ease. And the mind says 'Look, this is reality, that one cannot be real. And that one happens only for moments, and that too only happens with this man. Maybe he is a magician, maybe he is a hypnotist, maybe he is doing something. The real is that which remains' mind says, 'the real is that which remains forever. The ordinary sky is the real sky, and the ordinary beating of the heart is the real heart. Chitaranjan, you must have hallucinated.'

The mind will say these things again and again, and the window will open again and again. If you don't listen to the mind, it will open more often, you will see the light pouring in more often. Slowly slowly the gestalt changes; that reality which happens for only moments becomes abiding and this reality which looks very real because you have lived it this way for so many lives slowly slowly becomes unreal.

That is the meaning when Shankara says 'This world is illusory.' Not that these trees are illusory or these walls are illusory, or these rocks are illusory, what he means is that the way you have perceived it up to now is illusory because you were asleep.

Chitaranjan, that moment you were awake. It was a small MINI-SATORI, very small -- just for a moment, a split moment, the window opened. But even that is enough proof that there is a window, that there is a different kind of opening, that there is a way of knowing reality which is totally different, qualitatively different. You are fortunate, you are blessed. Let it come more and more. Allow it more and more. Even if IT sometimes frightens you, take the challenge, risk all. Go into this adventure -- this adventure is God.

The Sun Rises in the Evening

Chapter #7
Chapter title: The Essence is at Ease...

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HE ALWAYS WALKS BY HIMSELF;
SAUNTERS BY HIMSELF:
FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO DO WITH
BIRTH AND DEATH.
WALKING IS ZEN, SITTING IS ZEN;
TALKING OR SILENT, MOVING UNMOVING, --
THE ESSENCE IS AT EASE.
ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.
THE HILLS ARE HIGH, THE VALLEYS DEEP
WHEN ONE LIVES BENEATH AN OLD PINE TREE.

THERE ARE THREE ORDINARY STATES OE CONSCIOUSNESS. One is waking, jagrut, the second is SWABHA, DREAMING, and the third is SUSHUPTI, dreamless deep sleep.

Man ordinarily lives in these three states, sometimes waking, sometimes dreaming, sometimes fast asleep; this is the wheel man moves in. And because of these three states of mind many things have arisen into human consciousness and in human culture, civilization.

The first kind of consciousness, waking, creates its own culture, its own civilization; the West represents it. The second kind of culture is created by the second kind of consciousness, dreaming; the East represents it. That's why you find it very difficult to communicate; the Western mind finds it almost impossible to communicate with the Eastern mind. It is not only a question of language -- language you may understand -- the question is of the orientation.

The waking consciousness is objective: it thinks of the object, of the reality there outside; it is a kind of concentration. The Western mind has evolved powers of concentration hence the birth of science; out of the powers of concentration, science is born. The East could not give birth to science, and the reason is that the East has not paid much attention to the first kind of consciousness.

The East thinks in terms of dreams. The East thinks in terms of the inner. The East thinks in terms of the subjective. The East thinks with closed eyes; the West thinks with open eyes. The West concentrates; the Eastern mind meditates, that's why in the East you will find visionaries, poets -- people who have experienced great revelations inside. But they cannot prove it; the experiences remain individual, private. The Western emphasis is on the objective, the public: when you are wakeful, whatsoever you see others can also see. You are seeing me here, everybody can see me -- one who has eyes can see -- there is no need for any proof. The sun rises, and you know: the proof exists in the very experience. And everybody is experiencing it -- there can be a collective consensus about it. But when I say I have seen the sun rise in the evening it is no more a collective experience; it is no more objective, it becomes subjective.

In the East you will find people who have experienced kundalini rising in them, great light exploding as if thousands and thousands of suns have suddenly risen on the horizon; you will find people who have seen lotuses blooming inside -- and to the Western mind it looks all nonsense. The Western mind has developed technology, science -- objectivity. It lives in the first, the waking, state; the visionary is rejected. In the West the visionary is a marginal phenomenon, he exists on the outskirts of civilization. He is at most tolerated; he is harmless, he can be tolerated. But he has no roots in the culture at large, he is not the main current. In the East the scientist lives in the same way -- on the margin; he is not the main current. He can be tolerated, he can be used, but the respect goes to the visionary, to the dreamer, to the poet who dreams great dreams.

These are the two ordinary states; the third state happens to both, but you cannot catch hold of it, the mind dissolves. In SUSHUPTI, in dreamless sleep, you disappear as an ego, and you disappear so utterly that you cannot even remember in the morning what happened. You can remember your dreams, you cannot remember your dreamless sleep, at most it can be remembered as gaps. You can say 'I slept so deeply that there were not even dreams.' But that is guess-work; there is no direct experience of SUSHUPTI.

No culture has evolved out of SUSHUPTI because there is no possibility to catch hold of it directly. But that is the deepest ordinary state of mind. It is out of SUSHUPTI, dreamless sleep, that you get rejuvenated every day. You go to the source, you move to the source, you are again in contact with the primal consciousness, you are again in contact with your ground. You are no more human, you are no more Hindu,

no more Christian, you are no more a man or a woman, black or white, you are no more Eastern, Western; all disappears -- all distinctions. You are, but there is no identity, that's why out of dreamless sleep great peace is felt.

If you move into deeper meditation, you will come to the third state where one can become aware of dreamless sleep too. And many have stopped there; because it is so blissful, many religions have stopped there, they don't go beyond it.

There is a fourth state also, and unless you reach to the fourth, go on remembering that the third is very alluring, the third is very beautiful, very blissful, but still you have not arrived home. The fourth is the home; the Eastern mystics have called it TURIYA, turiya means the fourth.

Waking is objective, outer; it is a kind of concentration. Dreaming is between the outer and the inner, a link between waking and deep sleep, and deep sleep is the inner. Then what is the fourth, the turiya? It is both and neither. It is both inner and outer, and because it is both, that's why it is neither. It transcends both, it is non-dual, it is total. Now nothing is outer, nothing is inner. Objects disappear and, simultaneously, the subject tOo; there is no experience and no experiencer. This fourth state is called SAMADHI, SATORI. And the beauty of the fourth is that you can live in the world and yet be not of it.

Zen believes in the fourth. Those who believe in the third have to leave the world, they have to go to the Himalayan caves. Only there is it possible that they can fall into continuous deep dreamless sleep. It is falling into a beautiful coma. Its spiritual worth is nothing, although there is no misery, no anxiety, because the mind is put aside. But it is a state of coma, it is escapist. And the man has not known yet what the truth is. He has chosen one thing: escaping.

The Western mind moves deeper and deeper into the world, into activity, and the Eastern mind moves out of activity, more and more out of the world.

Now, here both kinds of people have gathered. When the Western mind comes to me he always asks how to relate with people -- that is his basic question -- how to be more loving, caring, how to grow deeper into relationship. No Indian, no Easterner, ever asks this -- that is not his question at all, his question is how to get out of relationship, how to forget all this misery -- birth and death, and reincarnation, and the whole wheel -- how to stop it, how to jump out of it. You can watch it, it is very apparent. The Western mind is clear-cut, logical, rational, mathematical, alert. The Eastern mind is dreaming and, according to Western standards, lousy, sloppy, messy, because in a dream you cannot be very clearcut, otherwise the dream will disappear. To the Eastern mind the Western mind is worldly, calculating, cunning, clever.

The third kind has happened both in the East and the West very rarely. In the West monasteries have existed, and people have renounced the world and moved -- in the East too. One who becomes interested in dreamless sleep... And it is greatly satisfying -- no doubt about it, there is great pleasure in it, it is very tranquil, undisturbed, but it is a kind of death, not life. And there is fear that it can be disturbed -- any small thing can disturb it -- a small thought can move, and all is lost. A small dream is enough to destroy it.

Zen people have worked for the fourth. The fourth means: live in the world like a lotus leaf in water, be awake and yet remain centred. So all that is needed to be done, be in the cyclone and yet remain in the centre of it, unaffected by it. Naturally, the Zen man creates the most alive, living, streaming, pulsating life. The Zen man creates action in inaction, or inaction through action. Polarities meet and merge, and wherever polarities meet and merge there is God.

The fourth is the primal state, the very basic and fundamental state out of which these three have arisen. These three are branches, the fourth is the root.

The sutras of today you will be able to understand only if you understand this approach, the approach through the fourth, through totality. One has not to escape, one has to go into the deepest world but is not to be lost there. One has to remain conscious, one has to remain alert, and one has to go deep into the world. The meeting of the extremes will bring you the richest crop of life.

It happened...

Vivekananda once told his Master, Ramakrishna, that his highest spiritual aspiration was to remain immersed for days on end in NIRVIKALPA SAMADHI, the disappearance of all forms into absolute Godhead. He sincerely longed for what he then considered to be the ultimate spiritual experience. But Ramakrishna, who had once spent six months in unbroken NIRVIKALPA, his body kept alive only by force feeding, relied 'You are a fool. There is a realization higher than NIRVIKALPA SAMADHI.' Vivekananda was at that time dedicated to the third dimension of contemplation, and Ramakrishna was attempting to turn him toward the fourth dimension, or TURIYA.

NIRVIKALPA SAMADHI IS a state of deep sleep. All has disappeared; it is absent, it is negative. The

cup is empty, utterly empty; ready to be filled, but not yet filled. The empty cup is not the goal -- cannot be the goal; emptying is only the method so that one day the cup can be filled with the presence of God. But God exists as the world -- there is no other God. God has appeared as the world; God is not somewhere else. The world is God manifest. One has to empty oneself to prepare, but one has to remain in close contact with the world otherwise one becomes disconnected.

This is my approach to sannyas too. That's why I don't say leave the world, I say live in the world, accept the challenge of it because behind it, behind the screen of it, is God himself. If you accept the challenge and if you live the challenge totally, you will find that all that is needed is here. It has to be discovered. Become more and more alert and conscious.

So don't get too much into the objects -- don't become a Westerner, and don't get too much into the dreams -- don't become an Easterner. Don't get too obsessed with kundalini and experiences like that because those are all mind things. Remain alert while moving with people, while moving in the world, remain alert while moving in dreams. And there are beautiful dreams too, spiritual dreams too -- remain alert, don't get distracted by them. And when you are able to be alert in the objective world and then alert in the dreaming world, slowly slowly you will become alert in the dreamless deep sleep too. And then you are at the gate of the fourth. And when you enter the fourth, you are back into the world; the circle is complete. But now you are the centre of the cyclone.

HE ALWAYS WALKS BY HIMSELF,
SAUNTERS BY HIMSELF.

The first sutra of Yoka. He is talking about the man who has attained the fourth -- how he lives, l10W he walks, how he talks, how he listens. There is no greater subject than that. Try to understand how he walks.

HE ALWAYS WALKS BY HIMSELF,
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That does not mean that he moves into loneliness, no, but wherever he is, he is alone. In the crowd, but he is alone. You will find him standing in the crowd but not part of it; there and yet not there. That has to be understood.

The man of Zen walks by himself. He is so utterly centred, rooted, in himself that nothing can distract him. You are distracted by each and every thing that passes by. You are walking and you see a beautiful house; you are distracted. And dreams start arising: you would like to possess this house. You come across a beautiful woman, and you lose your centre; you have moved into fantasy. Anything can distract you. Somebody insults you, and anger arises; you are distracted. Somebody says something beautiful about you, and your ego is puffed up; you have lost your centre. This is getting distracted.

The man of Zen remains by himself You can insult him, BUT YOU CANNOT INSULT HIM. On your part, from your side, you can insult him, but he will not take it; he will laugh and will say good-bye to you. Remember Zusia -- just the other day I was talking about him -- he has been beaten and he laughs, and he sings a song and goes into the mountains utterly happy -- happy that he has made the birds free and happy that he was not distracted by the beating.

Once a Sufi mystic was being beaten by an emperor and he started laughing. He exploded into mad laughter. Even the emperor was puzzled, and he said 'Why are you laughing ?' He said 'Because I am the wrong man! You think you are beating somebody else, that's why I am laughing at the ridiculousness of it.'

HE ALWAYS WALKS BY HIMSELF...

There is no way to push him here and there, you cannot manipulate him; he remains there, utterly himself, so centred is he, so rooted is he, in his being. When one has known the fourth, TURIYA, then there is no distraction, then one can live anywhere.

Once it happened in the days of Buddha that a beautiful prostitute fell in deep love with a Buddhist monk who had gone to beg. The woman had seen many beautiful people -- she was one of the most famous prostitutes of those days -- even kings used to queue at her door, and she fell in love with a monk, with a BIKKHU, a beggar.

Sannyasins have a beauty that only sannyasins can have: that beauty when one walks by himself, that grace -- the grace of the centred one -- the dignity, the elegance. Just visualize the monk walking. And Buddhist monks, their whole teaching consists of one thing: Be alert, be watchful. Not even a single breath has to pass your nostrils without your being aware of it.

So, absolutely watchful, meditative, he must have passed by the woman. She had seen many beautiful people, but never a man who walked by himself like this -- and in the market-place and in the whole noise, so silently as if the market did not exist. She immediately fell in love with the man. She touched his feet and asked him to come to her home and stay for this rainy season, for four months. Buddhist monks stop moving for four months in the rainy season. The rains were just about to come, and the clouds were gathering, and it was time for them to stay and find shelter for four months.

So she invited him: 'You come to my home. Be my guest for four months.' The monk said 'I will have to ask the Master. Tomorrow I will come and reply. If he allows it, I will come.'

There were also other monks begging in the town -- they saw the whole thing; they became very jealous. When the young man came back to Buddha, he stood in the assembly and made the request 'A woman, a prostitute' -- Amrapalli was her name -- 'has asked me to stay with her for the coming rainy season. I will do whatsoever you say.' Many heard it -- they all stood up and said 'This is wrong. Even to have al lowed that woman to touch your feet was wrong, because Buddha has said "Don't touch a woman, don't allow a woman to touch you." You have broken the rule, and now this is something, that you are asking to stay with the woman for four months!'

Buddha said 'I have told you not to touch a woman, not to be touched by a woman because you are not centred. For this man that rule is no more applicable. I can see that he can walk alone by himself -- I have been watching him -- he is no more part of the crowd. You are still part of the crowd. When you go to the market, you go to the market; he simply passes by there as if he had never gone.' And to the BIKKHU Buddha said 'Yes, you are allowed.'

Now, this was too much; never had it been done before, there was no precedent. All were angry, and for four months thousands of gossips went around exaggerating what was happening there. Everybody was interested, and many rumours were coming that the monk was no more a monk, that he had fallen.

After four months the monk came back followed by Amrapalli. Buddha looked at the monk, looked at Amrapalli, and said 'Woman have you something to say to me?' She said 'I have come to be initiated by you. I tried to distract your disciple. I failed; this is my first defeat. I have always succeeded with men. This is the first man whom I could not distract -- not even an inch. A great desire has arisen in me too -- how I can attain this centring. And the more he has been with me these days, the more I have seen how far away he is from the world. He lived with me, I danced before him, I sang before him, I played on musical instruments before him -- I tried to allure him in every way -- but he always remained silent. He always remained himself Not for a single moment have I seen any cloud in his mind or any desire in his eyes. I tried to convert him, but he has converted me -- and not saying; a single word. He has not brought me here, I have come on my own. I have known for the first time what dignity is; I would like to learn the art.'
She became a disciple of Buddha. She became a nun.

HE ALWAYS WALKS BY HIMSELF...

Remember, it does not mean that he remains lonely, it only means that he remains alone. If you want to be lonely you have to move away from the world, but if you want to be alone there is no need to go anywhere, you can be alone here. Aloneness needs awareness. Loneliness is an outer thing -- you simply have to move away from people. But moving away from people you remain the same -- your mind has not changed; and your mind is the problem, not the people. Sitting in a Himalayan cave you will think of the people, of your wife, of your children, of all those friends you have left behind, because the mind cannot be left here, it will go with you -- it is you.

Don't try to change the circumstances of your life, try to change the psychology. Try to change your attitudes towards life, don't try to change the outer situation. Use the outer situation and change the inner state. The false religion consists of changing the situation: 'If a woman creates desire in you, escape from the woman.' This is changing the situation; this is not much of a change -- you are befooling yourself and befooling the world. The real religion consists of changing the state of the mind: 'If a woman attracts you, then look into your desires, then watch those desires. Somewhere there you have not known anything better than sex. Somewhere there you have not known anything higher than sex. Somewhere there you have not known anything ecstatic. Because you have not known anything higher, you are attracted towards the lower. Search for the higher. Once you have known higher reaches of your energy, sex starts withering of its own accord.' That is real religion.

HE ALWAYS WALKS BY HIMSELF;

And his walk is a sauntering -- that has also to be remembered. It is not work, it is play. Whatsoever he is doing he does it very sincerely, he does it with totality, he does it with all his being, with all his capacity. He becomes available fully to the work, but it is not work, it is play. He is non-serious; sincere, certainly, but never serious. His walk is not goal-oriented, it is a sauntering. He lives the life because he finds himself here. He lives because life has been given, he dies because life has been taken away. But all his action is unmotivated -- there is no motivation in it -- he is not going anywhere in particular.

First, he remains alone in the crowd, he remains by himself And, second, all that he is doing he is doing in a playful mood. He is non-purposive, non-serious; work is not his world but play. He does not leave the work, he changes the quality of it.

I am talking to you; this is not work, this is play. There is no motivation behind it -- not even the motivation to convince you. If you are convinced, that is your business. I am not trying to convince you, I am not trying to convert you -- I am not a missionary, I have no mission to fulfil -- I am just singing my song, my SHODOKA. You have decided to listen; if something happens in you, that is your decision to allow it to happen in you or not to allow it to happen in you, but on my part there is no motivation.

A cuckoo starts calling; and you are thrilled, and you are changed, and you are convinced of the beauty of the song, but that is absolutely yours -- the cuckoo was not after you. A tree has bloomed; if your nostrils are filled with its fragrance that is for you to accept or reject. The sun has risen; it is for you to open your eyes and see the sunlit world or not to open your eyes. But the sun is not motivated -- it has knocked on your door without any motivation. If you don't listen it will not be offended, if you listen it will not be gratified either.

That is sauntering, and once you know the beauty of sauntering, then all goal-oriented actions disappear because they bring miseries. Those goals are your goals, and they are always against the goal of the whole. They clash with the cosmic, and, naturally, you are defeated; you cannot defeat the cosmos. Then there is frustration. If your goals are not fulfilled, there is frustration and you will be in misery. If your goals are fulfilled your ego is puffed up, that will create misery. Either you succeed or fail -- only two are the possibilities -- but in both ways you will be miserable.

Forget all goals. Live in the moment. Enjoy the moment to the fullest possibility of it; squeeze it as much as you can -- the whole juice of it; but that's all -- there is no future in it. When a person starts living moment to moment he has learnt how to live. Never sacrifice the present for the future: that is the meaning of sauntering by oneself

The Zen man is like a child collecting pebbles on the sea-shore just enjoying the sunshine and the brisk salty air and the roar of the waves and the vastness -- just the joy of running here and there, and collecting sea-shells and coloured stones for no purpose at all. They are of no use -- they cannot be sold in the market-place as commodities. Just watch a child playing on the sea-shore making sand-castles -- nobody is going to live in them, the whole activity is just play. The joy is in making the castle, and then the same child will destroy the castle. And see the child when he destroys the castle -- how he jumps, shrieks in joy, shouts in joy. He has made it, he has destroyed it.

Learn from children how to live, learn from children how to transform the quality of your work. Once it becomes play, you are a religious man.

But look at the unfortunate state of the world. The religious person becomes very very motivated. The so-called religious person cannot play at all; he becomes very serious.

It happened once that a great political leader came to attend one of my camps in Mahabaleshwar. He was known in India as the father of the Indian parliament because he remained an MP for fifty years. The first day he watched. By the evening he came to me and he said 'Everything is okay, but a few things offend me -- I have seen four of your sannyasins playing cards. How can a sannyasin play cards? What kind of sannyas is this?'

He was really offended, and I can understand his discomfort, his uneasiness. Sannyasins are not expected to be playful; they have to be serious, they have to be long-faces. They are not expected to laugh, they are certainly not expected to play cards. And when I said 'But what is wrong in it? If they are enjoying playing cards, it is perfectly right, it is meditative', he immediately left the camp. He became so angry; he could not conceive of card-playing as meditation. And all meditation is nothing but card-playing. Meditation means playfulness, meditation is not a serious phenomenon. But he had come seriously -- he was getting very old, he was seventy-five and death was coming near, and he wanted to have some security

beyond death. He had lived a very very successful life here, now he wanted to succeed in the other life; he could not afford to be playful. Time is short, and time is money; time is fleeting fast. He had come there to learn some way how to have a successful life in the other world. He could not understand that the other world is not a separate world; the other world is intrinsic in this world. It becomes available to non-serious minds.

Non-seriousness is the door to the other world. It is here; if you are serious you miss it, if you are non-serious it suddenly opens its doors. All the mysteries are available to the non-serious, that's why Jesus goes on repeating again and again 'Unless you are like small children you will not enter into my kingdom of God.'

What does he mean? What is the beauty of small children? They are playful; they don't know what work is. Work is yet unknown to them; they have not fallen yet, they have not committed the original sin yet. The original sin IS seriousness. The moment you can regain, recover, reclaim, your childhood, you have become a religious person.

HE ALWAYS WALKS BY HIMSELF,
SAUNTERS BY HIMSELF.
FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO GO WITH
BIRTH AND DEATH.
Yoka says
FROM THE TIME I RECOGNIZED THE ROAD...

What road is he talking about? The road to oneself, the road from dream to reality, the road from sleep to awakening, the road from work to play, the road from seriousness to non-seriousneSs. It is only metaphorically called a road; in fact, it is not a road.

Just the other day I was saying to you that you can sleep in Poona and dream about Philadelphia, and I know there are a few people who sleep in Philadelphia and dream of Poona too. This is how the mind of man functions: it is always somewhere else. But your reality is here, your mind is somewhere else.

What road is Yoka talking about? Coming back to your reality, WHERE YOU ARE. Listen to your body and that will give you the clue. The mind always dreams, the body cannot dream -- the body is simply here, the body cannot deceive, only mind deceives. Listen to the body, get into your senses, get into your body.

And that is one of the greatest harms the so-called religions have done to humanity: they have helped people to become more and more mental, they have helped people to become more and more minds. And when a man lives in the mind he is mental. They have taught people to be against their bodies. And bodies are real. Bodies exist in God, breathe in God; they are already there, part of God, they pulsate in God. The mind is not part of God, it is your private journey although it cannot take you anywhere. It cannot -- it is impotent, but it can dream, it can create beautiful dreams. It can allure you and you can start following those dream tracks so you go farther and farther away from your reality.

The road is only metaphorical. I said to you that if you are in Philadelphia and dreaming, and suddenly I call you 'Come back home' will you ask me where to go, which train to catch, or what airline? Will you go to Krishna Mohammed to ask about Air-India? Anyway he works no more for Air-India, he works for Air Rajneesh, but that is metaphorical -- no aeroplanes here, no airlines. One just has to awaken. One just has to come back where one's body is.

Listen to your body, the body is the secret of finding the road.

FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO DO WITH
BIRTH AND DEATH.

There are two kinds of people in the world: one, who are very much interested in birth, in life, in the world, and very afraid of death. Now, that's a very stupid type of mind; if you cling to birth, how can you avoid death? -- birth implies it. It is the necessity of birth that brings death. There can be no beginning without the end; if the beginning is there the end is bound to be there -- the end is implied in the beginning; the alpha contains the omega. Now, people are too interested in birth and life and, naturally, very much afraid of death. The more obsessed they become with life, the more afraid they become of death. But life brings death, birth brings death, birth is a continuous movement towards death. You cannot avoid it so you live in a kind of trembling, in fear, in a kind of dread.

Soren Kierkegaard used to say that man lives in dread. Man need not live in dread, he chooses to live in dread. If you ding to birth, you will be afraid of death.

And there are people who are very obsessed with death too -- the other type, the religious type. They are not concerned with life, their whole concern is death: how to enter into the realms that are beyond death, heaven and paradise, and how to avoid hell, and all that. Their whole concern is death.

A man once came to me and he asked 'I would like to know something about after-life.' I asked him 'Have you known anything about life? If you don't know anything about life, how can you know anything about after-life?' He tried to explain -- he thought I had not understood his question, he said 'I mean, what happens after death?' I said 'I would also like to say to you that my insistence is: first try to see what happens before death. You have not even looked into that which is happening already and you are concerned with what will happen after death?. Your concern is abstract, philosophical, metaphysical.' You can spin and weave theories, you can get caught into your ideas and thoughts or into somebody else's ideas and thoughts.

Yoka says

FROM THE TIME I RECOGNIZED THE ROAD,
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BIRTH AND DEATH.

The moment I awoke to reality, the moment I saw the fourth state of consciousness, TURIYA, I suddenly saw there is no birth and there is no death. Life continues; it only changes forms. Forms are born and forms die, but the essential life is to catch, or what airline? Will you go to Krishna Mohammed to ask about Air-India? Anyway he works no more for Air-India, he works for Air Rajneesh, but that is metaphorical -- no aeroplanes here, no airlines. One just has to awaken. One just has to come back where one's body is.

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Just the other day there was a question. Somebody asked 'Who are you? From where have you come? What is your purpose here? Are you the messiah?' I have not come from anywhere. I have always been here just as you have always been here, and we are always going to be here.

Raman Maharshi was dying, and a disciple asked 'Where are you going? Why are you leaving us?' And he opened his eyes, and he laughed and said 'Where can I gO? There is nowhere to go! I will always be here.' He laughed, closed his eyes and died.

Where can I go? There is nowhere to go! I will be here. We are not coming from anywhere, we are not going anywhere, we have always been here -- WE ARE THIS EXISTENCE. Yes, forms change, waves change, the ocean remains.

And you asked 'What is your purpose?' No purpose at all. What purpose can there be? Trees are green, and roses are red -- what purpose can there be?

And you had asked 'Are you the messiah?' Now, that word has to be understood; it is a device. The Jews have missed the whole point, and so have the Christians. It is a device, it is a device to create waiting, nothing else. It is one of the ancientmost devices. Judaism used it, but somehow the language was forgotten -- as it always happens. Try to understand the device, then a new vision will open up to you. The messiah is nothing but an excuse to wait. 'The messiah is coming!'... it is always urgent. 'The messiah is coming! Any day he will be here.' You have to be ready, you have to learn how to wait, and you have to Learn how to be patient.

Remember all that I have been saying to you about waiting: waiting is prayer. If you can wait, and if you are not in a hurry... If you don't demand and you simply wait -- not even waiting for something in particular, just waiting -- something is going to happen. It is just on the brink, always on the brink. That state of waking and waiting will help you remain open, alert, watchful, looking.

Remember the day when a guest is to come, and the postman comes and you rush to the door -- you are so alert. Every day the postman comes, he knocks and nobody listens. When you are waiting for the guest, just the breeze blowing through the pines, and you rush to the door -- 'Maybe he has come. Maybe this is the sound of his footsteps.' Anything provokes the vision.

Judaism has contributed a few things tO the world; this is one of the most beautiful things: that the messiah is coming. But remember always, because it is a device, the Jews cannot believe it when a messiah declares 'I have come'. They cannot believe him because the man is trying to destroy their whole device. So, when Jesus came and said 'I have come', they had to crucify him, they had to save their device, they had to deny Jesus. The messiah has always to come, but can't be allowed. See the point. If the messiah comes then all is finished, then how will you Wait?

Messiahs have been coming but they cannot be accepted. 'They are not the messiah we are waiting for. He has always to remain coming, only then we can remain waiting.'

Then the Christians took the device: the second coming of Christ. Do you think they will believe me if I declare 'I am the second Christ. I have come.'? 'No' they will say; 'how can you be the second Christ?' They will find a thousand and one faults; just as the Jews found faults with Jesus they will find faults with me. The reason is that the second coming is the same device in another name; it cannot be allowed. Messiahs will come, but they will not be accepted as THE messiah; he has to remain always there in the future so that you keep alert. And if the device catches hold of your heart it is of immense value -- more value than any messiah, because the device can create thousands and thousands and thousands of enlightened people.

I have heard...

Tn the Hassidic tradition, simultaneously with the mystical appreciation of the messiah-nature transmitted through the Master, there continues to exist the expectation of the powerful, kingly messiah. When he appears, the entire planet will be transformed in a flash of illumination, not just inwardly, as is already occurring, but outwardly and openly. No matter how many centuries pass according to human reckoning this universal revelation remains always an imminent future. The Hassid lives with this future event so intimately that it pervades the present.

Rabbi Menachem Mendel, like all Hassidic Masters, lived wholly in his expectation of the messiah's coming. Mornings he would go to the window, look outside, and sadly remark 'He has not yet come, for the world is still the same' -- every morning. The whole night he would wait and pray, and in his sleep he would

dream and wait and watch. And early in the morning he would rush to the window and open the window and see outside, and say 'He has not come yet, for the world is still the same.'

Jesus came but the world was still the same, that's why the Jews refused him. Jesus transformed a few people's lives, but that is not the point; when the messiah comes, 'the entire planet will be transformed in a flash of illumination'. The world has remained the same. Jesus has come and gone, and the world is not saved, so he was not the messiah.

Who was the messiah? Moses, Krishna, Buddha, Mahavir, Zarathustra, Lao Tzu? -- nobody, because the world remains the same. Yes, they transformed a few people's lives, but that is not the point, The messiah is an impossible ideal. It has to be impossible; if it is made possible, then anybody will declare 'I am the messiah', and it is finished. And there have been messiahs -- Buddha was, Jesus was. There have been messiahs, but THE messiah, the ultimate -- he never comes. He is always imminent, just coming; you have to wait for him. That waiting transforms you: it is a meditation device.

So I cannot declare that I am the messiah. And I am. But I cannot declare it because I would not like to destroy that beautiful device; that has immense value -- it is worth preserving. But I am not coming from anywhere, neither are you coming from anywhere. And I am not going anywhere, neither are you going anywhere. We have always been here, we will always be here.

And this is just a game that we have decided to play: I am the Master and you are the disciple -- just a game, a play. You have to follow the rules of the disciple and I have to follow the rules of the Master, but it is a game of cards, playing cards. Be non-serious. Be playful.

And not only am I the messiah, you are too, because the messiah is nothing but the awakening in you. It is a quality in you, and that quality redeems; nothing else, nobody else can redeem you from the outside. That quality, that awareness, that TURIYA, the fourth, when it takes possession of you, it redeems. It is the salvation.

WALKING IS ZEN, SITTING IS ZEN;
TALKING OR SILENT, MOVING, UNMOVING, --
THE ESSENCE IS AT EASE.

And when you have understood the fourth, when you have gone into the fourth, then walking is Zen, then you need not practise any kind of meditation. Then all that you do is meditation; then walking is meditation, then sitting is meditation. Meditation is a quality of being that you bring to the act. It is not a particular act, it is not that you do this then it is meditation -- that you sit in a certain posture, SIDDHASANA, and you keep your spine erect, and you keep your eyes closed or you look at the tip of your nose or you watch your breath, then it is meditation -- no; these are just devices for the beginners.

Just the other day Vidya wrote me a beautiful letter. She said she tried meditation one day and had a great migraine and half her body became paralysed; that cured her of meditation. I liked it. I would like all of you to be cured of meditation; that has to happen to everybody. One has not only to be cured of diseases, one has to be cured of medicines too; otherwise, sometimes medicines become more dangerous than the diseases themselves -- one can become obsessed with the medicine.

Do you know that the words 'meditation' and 'medicine' come from the same root? Meditation is a kind of medicine -- its use is only for the time being -- once you have learned the quality, then you need not do any particular meditation, then the meditation has to spread all over your life. Only when you are meditative twenty-four hours a day then can you attain, then you have attained. Even sleeping is meditation.

WALKING IS ZEN, SITTING IS ZEN...

Then what will be the quality? Watchfully, alert, joyously, unmotivated, centred, loving, flowing, one walks. And the walking is sauntering. Loving, alert, watchful, one sits, unmotivated -- not sitting for anything in particular, just enjoying how beautiful just sitting doing nothing is, how relaxing, how restful. After a long walk, you sit under a tree, and the breeze comes and cools you.

Each moment one has to be at ease with oneself -- not trying to improve, not cultivating anything, not practising anything.

WALKING IS ZEN, SITTING IS ZEN;
TALKING OR SILENT, MOVING, UNMOVING, --
THE ESSENCE IS AT EASE.

THE ESSENCE IS AT EASE: that is the key word. THE ESSENCE IS AT EASE: that is the key

statement. Do whatsoever you are doing, but at the deepest core remain at ease, cool, calm, centred. Then you can be in a crowd and you will not be the crowd, then you can be in the market-place and the market-place will not enter in you. Then you can be anywhere and you will remain unpolluted; your purity will remain intact, your innocence undisturbed. THE ESSENCE IS AT EASE: THAT IS the quality one has to bring into each act; no act has to be excluded from it. If you are afraid of any act and you exclude it that will remain a barrier, and that will remain a pitfall for you, and any day you will fall into it.

Let this quality penetrate all that you do: eating, sleeping, making love, walking, talking, being silent. Let this quality permeate your existence, pervade your existence. Let this quality surround you always and always; even falling asleep feel surrounded by it. And soon you will see that meditation is not your act, is not activity; it is a certain nuance, a certain musical quality in your being, a certain harmony, a melody, that you bring to every act -- whatsoever you are doing.

That's why Zen people say: Carrying water from the well, chopping wood, and one is at home -- there is no problem. One can do any kind of work and still the meditation persists; it becomes your very life.

Chuang Tzu says: The fish trap exists because of the fish; once you've gotten the fish, you can forget the trap. The rabbit snare exists because of the rabbit; once you've gotten the rabbit, you can forget the snare. Words exist because of meaning, once you've gotten the meaning, you can forget the words. Where can I find a man who has forgotten words, so I can have a word with him ?

Meditation is a trap; once the quality is caught hold of, THE ESSENCE IS AT EASE... the trap can be forgotten.

ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.
THE HILLS ARE HIGH, THE VALLEYS DEEP
WHEN ONE LIVES BENEATH AN OLD PINE TREE.

THE ESSENCE IS AT EASE... then you have entered the deep mountains. You need not go to the Himalayas, the Himalayas come to you. There are already Himalayas inside you. Nothing is missing there; the Himalayas are there -- the high peaks, the Pacific is there -- the depth. All heights and all depths are there -- infinite heights and infinite depths are there. And the primaeval silence reigns there, undisturbed. There in your innermost core you are a virgin, and you cannot lose it -- there is no way to lose it; your innocence is absolute there -- not even a particle of dust has entered there. The mirror is absolute transparency when you can walk in Zen, when you can sit in Zen.

When WALKING IS ZEN and SITTING IS ZEN, TALKING OR SILENT, MOVING or UNMOVING -- it makes no difference, it is all the same -- and THE ESSENCE IS AT EASE, you are entering a new world, a new territory: the inner sky.

ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.

Again remember, solitude does not mean solitariness, just as aloneness never means loneliness. Loneliness simply says the other is being missed, aloneness says one is enjoying oneself. Loneliness is in reference to the other that you are missing, aloneness is the presence of yourself.

HE ALWAYS WALKS BY HIMSELF,
SAUNTERS BY HIMSELF.

This is aloneness, and so is solitude. Solitude is aloneness. You can be in solitude anywhere, but you cannot be solitary anywhere. Solitariness means there is nobody, you are alone; you have to move, you have to move away from people. Solitariness is against the world, solitude is not against the world. Solitude is something great, solitariness is something very ordinary, mundane.

ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.
THE HILLS ARE HIGH, THE VALLEYS DEEP
WHEN ONE LIVES BENEATH AN OLD PINE TREE.

Chuang Tzu says: Everything has its THAT, everything has its THIS. THAT comes out of THIS, and THIS depends on THAT -- which is to say that THIS and THAT give birth to each other. But where there is birth, there must also be death. The sage's THIS IS also THAT, his THAT IS also THIS. A state in which this and that no longer find their opposites is called 'the hinge of the Way'.

Where THIS and THAT become one, where this world and that world become one, where matter and mind become one, that is called 'the hinge of the Way'.
Yoka says

FROM THE TIME I RECOGNIZED THE ROAD...

This is the road he is talking about. The moment you recognize that all is one; death and life, THIS and THAT -- all is one,

I REALIZED I HAD NOTHING TO DO WITH
BIRTH AND DEATH.

Then I knew I never had any beginning and I will never have any end. Then I knew this whole belongs to me and I belong to this whole. And there is no need to make any distinctions, there is no need to make any categories that 'this is lower and that is higher, this is sacred and that is profane'. If you have entered the road -- the road that brings you from dreams to reality, from divisions to the non-dual, from many to one -- then you will see all the beauty that you have been searching for outside is inside you, and all the heights that you have been trying to soar to outside are within you.

Man trying to reach to the planets, man trying to reach to the moon and to Mars and then to the stars, is on a false journey. The urge is not for the outer moon, there is an inner moon too -- the urge is for it. The outer moon you can reach and nothing is going to happen through it. Man has already reached the moon -- what has happened? Man has reached Everest, the highest peak in the world -- what has happened? It seems these are substitutes, the real height is something else, the real journey is somewhere else.
An ancient parable...

Once upon a time there was a country that encompassed all the countries of the world. And in that country there was a town that incorporated all the towns of that country; and in that town there was a street in which were gathered all the streets of the town; and on that street there was a house which sheltered all the houses of the street; and in that house there was a room and in that room there was a man, and that man personified all men of all countries, and that man laughed and laughed. No-one had ever laughed like that before.

Why was he laughing? He was laughing because he had understood that he is all. He was laughing because he had understood the stupidity of searching. There was no need to search; all was given from the very beginning.

This is a persistent Zen note: that everybody is a Buddha from the very beginning, you just have to come out of your dreams and see the reality of your being.

This man was laughing -- this man of the parable. This is the clear laughter of enlightenment that perceives all countries, towns, streets, and beings as original mind. When many disappear and one is realized, one has seen, one has come home. And coming home is all that matters. And then one laughs. All the enlightened people have laughed -- laughed at the whole absurdity of it all, laughed at the whole effort of so many many lives for something that was already inside them, and they were looking out and they were running and running, and chasing, and driving themselves crazy.
I have heard...

A Zen Master writes about his first SATORI experience...

At midnight I abruptly awakened. At first my mind was foggy, then suddenly that question Flashed into my consciousness...

What question? -- the question which must have been given by the Master: the koan, the puzzle.

... that question flashed into my consciousness. I came to realize clearly that Mind is no other than mountains, rivers, and the great wide earth, the sun, and the moon, and the stars.

Maybe he was meditating on the sound of one hand, because ONLY ONE IS, SO all sound is the sound of one hand. It is not a dialogue, the existence is a monologue. It is one because there is only one: God is talking to God. That's why I said I have chosen to be the Master and you have chosen to be the disciples; this is a game. God is the Master and God is the disciple. It is a monologue: he talks, he listens; he dances, he appreciates; he is the actor and he is the audience.

I came to realize, the Zen Master remembers... I came to realize clearly that Mind is no other than mountains, rivers, and the great wide earth, the sun, and the moon, and the stars. The jewel of original mind, the treasure of divine nature, is discovered at home in the realm of primal awareness which appears as rivers, mountains, stars, and persons. The transcendent humour of this discovery is overwhelming, continues

the Zen Master. Instantaneously, like surging waves, a tremendous delight welled up in me, a veritable hurricane of delight, as I laughed loudly and wildly 'Ha, ha, ha, ha, ha, ha! There's no reasoning here, no reasoning at all! Ha, ha, ha!' the empty sky split into two, then opened its enormous mouth and began to laugh uproariously 'Ha, ha, ha!'

You are chasing your own tail. You can go on chasing it forever and you will not be able to catch it. Stop, and it is yours. Stopping is the road, not moving is the road, not going anywhere is the road. Stop. Stop all dreaming, stop all desiring, stop all asking. And if even for a single moment you can do it, you will see the transcendental laughter arising in you. You will laugh at yourself. You will laugh at the whole ridiculousness of the search. And once it has been seen and the laughter has welled up in you, then

WALKING IS ZEN, SITTING IS ZEN;
TALKING OR SILENT, MOVING, UNMOVING, --
THE ESSENCE IS AT EASE.

Because there is nowhere to go, nothing to seek, nothing to search for, no goal, no seriousness, THE ESSENCE IS AT EASE. And in that essence

ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.

One enters into one's own Himalayas of being and lives there in utter solitude.

THE HILLS ARE HIGH, THE VALLEYS DEEP
WHEN ONE LIVES BENEATH AN OLD PINE TREE.

The old pine tree is a metaphor. The Zen people use that; sometimes they say 'the old man', sometimes they say 'the original man', sometimes they say 'the original face'. Yoka is being more poetic, he says 'sitting BENEATH AN OLD PINE tree.' The primaeval consciousness is the old pine tree; it has always been here -- it is the very nature of existence. When you sit under the old pine tree of awareness, all is silent and all is joy, and all is utter bliss.
Do not search, find.

Do not seek, stop. And in that stopping is the secret -- the secret of all secrets. Stop, and a single moment of stopping... and time disappears. See, this moment there is no time; you have stopped, and all is silent. And all is one. That is the meaning of the word 'alone'; aloneness means all-one-ness. Stop, and see. And just a small experience of the essence is at ease', and your whole life is transformed.

The alchemy of stopping is what Zen is all about. If I can impart to you this stopping, if looking into my eyes, if feeling my vibe, sometimes you can stop and drop all searching, God will come rushing to you. You need not go to search for him, he is waiting for you to stop; he simply rushes into you from all the sides. Man never reaches God. Whenever it happens, it happens the other way: man stops searching and God comes to him. That has always been so, and its going to be always so.

Search not. Seek not, because all seeking is dreaming and all searching is desiring. And when there is no desire, one has arrived.

The Sun Rises in the Evening

Chapter #8
Chapter title: Enough of the Trips

18 June 1978 am in Buddha Hall

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The first question:

PLEASE HELP ME TO BE HAPPY, TO BE ORDINARY. I FIND THAT ALL MY UPSETS, CONFLICTS, TURMOILS, HAVE TO DO WITH THIS DESIRE TO BE SPECIAL AND NOTHING ELSE.

SUDHA, IT IS IMPOSSIBLE TO HELP because you are not ordinary -- nobody is, nobody can be. Everybody is unique and extraordinary. The problem arises when you start trying to be that which you already are, then you fail. If you were ordinary, there would be no difficulty in attaining to extraordinariness; there would be every possibility. But the fish is in the ocean and is trying to be in the ocean; failure is absolute -- it is doomed.

How can you be ordinary? This whole existence is extraordinary. Each pebble on the shore is extraordinary, each grass leaf is extraordinary. And I am not only talking about lotuses and roses -- of course, they too are extraordinary -- but an ordinary grass flower is not ordinary. All that exists is divine, how can it be ordinary?

Don't try to be ordinary; otherwise, you will go on failing and you will create misery for yourself. Even I cannot help, even I cannot go against the Tao, against the fundamental law of life. God only creates the extraordinary; this whole existence is special. These raindrops, this morning, the people around you this moment is extraordinary; it can't be repeated again, no, never -- not even in the whole of eternity can it be repeated again. You will never find these raindrops falling again, this sound, this morning, these people. This whole situation is extraordinary; it only happens once.

You will not find another Sudha all around the world. You can go on searching, and not only in the present time, but even in the past or in the future, and no Sudha will ever be repeated. This is how we are. Once you start trying to be extraordinary you will get into difficulty.

To accept yourself as you are, and to accept the whole as it is -- if you can understand the extraordinariness of everything that is -- you have become ordinary.

Sudha, it is not that you want to be extraordinary, you want to be special COMPARED WITH other people. That too is absurdity -- no comparison is possible. How can you be compared with anybody? -- nobody is like you. You don't compare a dog with a parrot, or do you? There is no similarity, there is no likeness, how can you compare a dog with a parrot? or a tree with a man? or a rock with a river? In fact, no two individuals are alike, hence they are incomparable. You are you, and the other is other.

To understand this is to be both extraordinary and ordinary. Extraordinary in the sense that existence only creates unique people, and ordinary in the sense that everybody is extraordinary. There is nothing extraordinary in being extraordinary; everybody is so. The comparison disappears; and when there is no comparison, there is no possibility of the ego.

You ask me: PLEASE HELP ME TO BE HAPPY...

I can only help you to be not miserable, I cannot help you to be happy. But if you are not miserable, you will be happy. But no direct way is possible to make you happy. If it were possible, I would have made you happy long before now. I am not a miser, I would have given it to you if it were possible to give at all -- but there is no possibility.

Happiness is not something that is going to happen to you from the outside. Once you stop being miserable, happiness is, happiness wells up within your being. It simply arises out of you; you start blooming -- the hindrances have been removed.

And this seems to be your greatest obstacle: you want to be extraordinary. I declare it, Sudha, you are. But remember, everybody else is too. So now there is no need to be worried, I certify you; you need not prove it. Let this obstacle disappear. Accept your extraordinariness, rejoice in it, celebrate it. Walt Whitman says 'I celebrate myself, I sing myself...' Celebrate and sing. You are extraordinary, God has not made another person like you, will never make another person like you. It is only once that God exists as you, in you, in this form. This form is unrepeatable.

Now, what is lacking? All your misery is arising because you are trying to become it. It is your being; becoming is irrelevant. And then suddenly you will see... If you can see the point... Don't think about it, Sudha, just see the point -- it is so crystal clear -- and a great burden from your chest will disappear. So you are extraordinary! You will take a deep breath, you will relax, and suddenly there is happiness.

Happiness is not something that we have to produce or do anything for; it is natural, it is spontaneous. I can help you not to be in misery. Misery is your creation, happiness is God's creation. Misery is the gift that you have given to yourself, happiness is the gift that God has given to you. But you cling to misery, and when you cling, you feed it by your clinging. Drop it. Start dancing and singing and celebrating. End it right now. And don't say 'Tomorrow', because tomorrow never comes. And don't say 'I will think it over'; either you have understood or you have missed. Thinking is not going to help. It is a simple fact.

Let me repeat it again: everybody is extraordinary, so nobody needs to try. Don't suffer with this unnecessary inferiority. And if you suffer from it, you can go on suffering for ages; you can go on creating, and you can go on finding new ways and means. Somebody has a longer nose than you -- you are inferior. Somebody has blond hair -- you are inferior. Somebody has those beautiful eyes -- and you are inferior. Somebody is more intelligent -- and you are inferior. Somebody is a little taller -- and you are inferior. If you go on looking and searching for misery, it is available; you can find it in every person that passes by, you will find something or other is missing in you. But this is your way of looking at things that creates misery.

Forget everybody, just look into the gifts that God has given to you, and gratitude arises. In fact, there is no reason, no RAISON D'ETRE for this existence to be, no reason for this rain this morning, for this melody, this beautiful song, that the clouds are singing around you. If it were not there we could not have complained. If it were not there, we could not have asked that it should be. It is simply there without our asking. It is there. We have not even knocked at the door, and the door is open. And millions of gifts are showering on you; just look at those gifts, and you will be surprised. You will be surprised at how you have been missing them. Just the joy of breathing is enough tO be grateful for, just the joy of meeting a friend is enough to be grateful for, just the joy of sitting silently doing nothing... The joy of a morning or an evening, the joy of night... Just go on looking for the joyous, and you will find it.

You only find that which you look for.

You have been looking for misery; now, you can create misery. Today it is raining and tomorrow it will not be raining, then tomorrow you can be miserable -- 'Why is it not raining today ?' And when it is raining you are not grateful.

Start feeling grateful. Happiness comes closer and closer the more and more you become grateful. Gratitude functions like a magnetism; the complaining mind repels happiness -- it closes doors. It all depends on you. I can show you the way, but you will have to walk on it. Buddha has said 'Buddhas can only point the way; they cannot walk for you.' You will have to walk. I am showing you the way, but you have become very clever, efficient, in creating misery for yourself. Change the direction of your energies; channelize them toward the joy, the beauty... this cuckoo calling from far away. And, slowly slowly, you will see that so many things were there but you were not seeing them. Your eyes were full of misery hence you were missing them. Your eyes were clouded, they were hazy, foggy, that's why you were missing.

And one can miss by a small margin; one can miss by only a small thought. A small thought can become a barrier and you can miss the whole beauty of the vast Himalayas. You can be there, watching the beautiful peaks of the Himalayas, and the sun falling on the Himalayan snow, showering gold all around, and a thought comes into your mind, and the Himalayas have disappeared, the thought clouds you. You remember something: the other day somebody had insulted you, and that's enough. Or you start planning for the future, 'Tomorrow I have to leave', and the Himalayas have disappeared. And the thought is so small, and the Himalayas are so big... But even a small thought can hinder. The thought is so close to you, and it can stand in between. Just a small particle of dust can fall in your eye, and just a small particle -- almost invisible -- can make you blind, and you cannot open your eyes, and you cannot see the sun shining.

Sudha, do only one thing: start dropping the very concept of inferiority, the very concept that you have to be extraordinary. Now, even this question contains it; she has signed the question... your ORDINARY BUDDHA, SUDHA. Even in that, the ego is claiming that 'I am no ordinary BUDDHA. I am an ORDINARY Buddha.' You follow me? 'Buddhas are extraordinary people; I am not like them -- I am an ordinary Buddha.' This is claiming extraordinariness.

HELP ME FO BE ORDINARY.

You want to be extraordinarily ordinary? The ego can go on playing games, subtle games. You will have to look through and through. Just remember two things. One, you are already that which you want to be, hence there is no need to do anything for it. You can call it ordinariness, you can call it extraordinariness -- it makes no difference -- you are already that, you can never be anything other than that. What you call it does not matter. If you are in love with the word 'ordinary' then everybody is ordinary. If you love the word

'extraordinary' then everybody is extraordinary. Remember only one thing, that whatsoever you claim for yourself, you have claimed for the whole. And that is the trouble, you would like to be special, not like everybody else.
It happened...
There is a beautiful parable...

A man worshipped God for many years and was always asking 'Fulfil only one of my desires.' God must have got tired, bored. One day he appeared and he said 'Okay, you won't leave me alone. Morning, evening, you continuously go on harping on the same note "Fulfil one of my desires." Okay, I am here, what is your desire?'

And the man said 'Whatsoever I ask should be immediately given to me, that is my desire.' Very cunning man! God must have thought -- out of his innocence -- that he would ask for one thing; he asked for it all! He said that he had only one desire that 'Whatsoever I ask should be given immediately to me.' But you cannot defeat God, because cunningness never defeats innocence. God said 'Perfectly okay, this will be so, but remember one thing: whatsoever you ask, your neighbours will get double.'

Now, the man was finished. Months passed, and God would come again and again. 'You have not asked anything...?' He stopped praying, and God would come again and again, morning, evening, and he would say 'What! You have not asked yet?' And the man became very bored with God. He thought and thought, but whatsoever he will get, neighbours will get double. 'It is pointless!' He always wanted to have a beautiful palace, 'But what is the point now? The neighbours will have doubly big palaces.' The very idea was crushing him. killing him; he lost all joy of life. Now there was no possibility of ever being happy, and this God would come morning and evening and torture him. So one day he said 'Okay, give me a beautiful golden palace.' Immediately his hut became a golden palace, and he saw that the whole town had golden palaces -- bigger palaces, doubly bigger, all golden -- only his was the poorest one.

He went to a lawyer -- because where else can you go when such legal problems arise? The lawyer said 'You don't be worried' -- and of course God cannot win with a lawyer -- the lawyer said 'You ask "Now, make a big well in front of my house without a wall".' So a big well appeared before his palace and two wells appeared before everybody else's. The lawyer said 'Now ask "Make me one-eyed, let one eye disappear".' The man said 'What are you saying?' and the lawyer said 'Just wait. Law is law.' His one eye disappeared and both of his neighbours' eyes disappeared. Now, the whole town blind... two wells in each palace garden... people started falling in wells, people started dying. And the man was utterly happy. He said 'Now, my desires are fulfilled!'

So, I know, Sudha, you will be in difficulty: I declare you extraordinary, but everybody else, all your neighbours -- even Pramod -- is doubly extraordinary.
And please, don't go to a lawyer!

The second question:

CAN I KNOW A QUESTION THE ANSWER OF WHICH YOU DO NOT KNOW?

In fact, I don't know the answer of any question. All that I go on doing is destroying the questioner, and the question. It is not answering. Just look at what happened to Sudha -- destroyed, murdered! Is this an answer? I don't know a single answer, but once you ask a question, you are in my hands. Then I push you this way and that, then I hit you this way and that. Ask the question, and you are trapped; first I try to destroy the question, and then the questioner.

But that is the whole function of a Master. The Master is not there to answer your stupid questions; he has to destroy your stupidity so that no questions arise again. So you cannot ask a question without being trapped in it.

The questioner is a new person it seems, his name is P. Jagannath Patro. He must be a new arrival -- unacquainted with the way things are dealt with here.
I am reminded of a story...

Mulla Nasruddin was made a Justice of the Peace, a J.P. The first day he was in the court a man came rushing in. And the man was only wearing one underwear -- almost naked -- and was shouting 'I have been robbed! Catch the people who have cheated me and robbed me!'

And Mulla Nasruddin asked 'Where have you been robbed ? In this town ?' He said 'Yes, in this town, just on the outskirts. I was going to Mecca on a religious pilgrimage. My money has been taken away, my

clothes have been taken away -- my wife also! I have been utterly robbed. Save me, and you are the magistrate here so do something.'

Mulla said 'No, this case does not come under my jurisdiction. It is not under my rule. You go to the neighbouring villages.' He said 'Why? I have been robbed here.' And the Mulla said 'No, because those people who have robbed you can't belong to this town, they must belong to the neighbouring villages.' The man said 'How can you be so certain?' He said 'I am absolutely certain. Things are done totally here. If they were of this village, they would have taken your underwear too. We don't do things so partially. You go to some other village; these people must belong to some other place, they can't belong to my village, that much is certain. I know my people, they do things in a total way, in an absolute way. Your underwear is enough proof that you have not been robbed by my people.'

When you ask a question, you are giving your head to me. That's why a disciple asks a question: he is asking 'Cut my head off'. The question is just an excuse, he is saying 'Destroy this mind.' I am not answering you because the answer is not going to help; it will make you more knowledgeable. I am not here to make you more knowledgeable. All the knowledge that you have has tO be taken away; you have to be robbed of it, and totally robbed of it -- not even an underwear has to be left.

If I can destroy all that you have been carrying all along as knowledge, if I can help you to unlearn what you have learned, if I can uncondition you of all your conditionings, then knowing will arise in you. Knowing is your inner capacity, it is your intuition.

The question is arising in you because your knowing is obstructed, because your knowing 'I' is not functioning, hence the question; otherwise, you would solve it yourself, you would not go and ask anybody.

And who can solve your question if you cannot solve it? And how can anybody else solve it? Your question implies your whole life in it; it is not just a question, it is only an indicator of a thousand and one things. When you ask a question, that question nobody else can ask, only you can ask it. That is specific, because to ask that question you had to live a certain kind of life, you had to be conditioned in a certain way, you had to pass through certain experiences. Nobody else has passed through those experiences except you. The question arises in you; it is the flowering of all the nonsense that has been taught to you, all the scriptures that have been fed into your bio-computer, all the books that you have read. The churches, the priests, the parents -- all are implied in it.

A question is not a simple thing, it is a very complex phenomenon. And I am not here to answer it. If I answer it, you will gather a little bit more knowledge, you will go home knowing a little bit more than when you had come. I will not have helped you, I will have burdened you more. Your knowledge is the rock that is hindering you from knowing Knowledge is the poison that doesn't allow you to know. The knowledge has to be utterly destroyed so that you can be left alone and naked.

One can move towards God only when one is utterly naked. That nakedness is innocence, that nakedness is child-like, that nakedness is the purity of the heart, that nakedness IS the heart. Mind is full of knowledge, the heart is absolutely empty.

The work of a Master is to help you unburden. So I don't answer your questions, I destroy them. And if the situation is right, I not only destroy the question, I destroy the questioner too. And if you are not, then you will know what is. When you are not, God is.

You ask me: CAN I KNOW A QUESTION THE ANSWER OF WHICH YOU DO NOT KNOW?

Now, why have you asked this question? It must be coming out of a great ego, as if you are in an argument with me, as if you would like to defeat me. You would like to ask a question the answer of which I don't know -- why? So that you can have the feeling that you are the person who has such a question that not even an enlightened person can answer it?

You are not interested in solving the problems of your life, you are more interested in showing your knowledge. But you cannot defeat me because I don't answer questions at all. If I were answering questions then there are thousands of questions which I could not answer. But I am not answering questions at all -- that is not what is going on here. This is not a place of discussion, argument, this is a place of love. You are not here to debate with me. If you are here to debate with me, you are wasting your time. If you are here to be with me -- not to debate, but to feel, but to be -- if you are here to feel my presence, then only should you be here, otherwise not.

If I were only answering questions then you could ask thousands of questions. And they would not have to be very great; you could ask simple questions: Where is Timbuktu? and I might not be able to pinpoint exactly where it is; I have only heard the name. Timbuktu is a small place -- sometimes I cannot even figure out where a certain country is. My geography is weak, my mathematics too; about history I am absolutely

absurd -- everything is topsyturvy. Then you could ask a thousand and one questions: When was Socrates married to Xanthippe? I would not be able to answer you. You can find millions of questions -- that is not the problem at all -- but that is not the purpose of your being here or my being here. It is not a kind of competition between the questioner and The answerer -- we are not debating about anything -- we are just here to be together, we are learning the ways of togetherness.

You are here to soak the energy that I am. You are here to drink the alcohol that I am. This is a place for drunkards.

Now, sir, Jagannath Patro, you have come into wrong company. This is not the place for you unless you are ready to move in a totally different dimension -- the dimension where the question is not answered but destroyed.

When a mind comes to a state where no questions are left because all questions have been destroyed, when a mind is in a non-questioning state, that is the clarity, that is the transparency, that is where SATORI happens, that is where one comes in contact with existence.

It is not by becoming knowledgeable that you will know, it is by becoming innocent that you will know.

The third question:

WHY ARE METHODS NEEDED WHEN RELEASEMENT CAN HAPPEN INSTANTLY, HERENOW? I AM SO TIRED OF TRIPS. HOW MANY MORE MUST I TRY ONLY TO FIND? THEY DON'T WORK EITHER? I KNOW THE PROBLEM IS IN ME AND I KNOW THERE IS NO PROBLEM. SO NOW WHAT?

Celebrate now. Sing, dance, love, be.

You say: WHY ARE METHODS NEEDED WHEN RELEASEMENT CAN HAPPEN INSTANTLY, HERENOW?

Because you cannot trust me, that's why. You cannot trust me. I go on declaring that you are Buddhas, already enlightened, but you are sceptical about it. You can believe -- that too very grudgingly -- that a Gautam Buddha may have become enlightened, maybe, perhaps. A Jesus became enlightened, maybe. You can grudgingly concede that much, but to concede that you are enlightened is too much. You cannot give such a gift to yourself; you are so against yourself, you are so condemnatory towards yourself. You can immediately accept it if somebody says that you are a sinner. Just think of it; if somebody says you are a sinner, you are ready to bow down. Even if on the surface you deny it, deep down you know that he is right because from the very beginning you have been taught -- you have been poisoned -- that you are a sinner. The teaching has gone into your very blood and bones and marrow; it has become part of you that 'you are a sinner'. All the religions of the world have been teaching this; for centuries, generations upon generations have been doing only one work: condemning man.

You are not even aware of the self-condemnation that you have for yourself, the hate that you have for yourself You don't love yourself, how can you allow yourself to be a Buddha?

Releasement can happen this moment, but you won't allow it, hence methods are needed. If people can trust me, then there is no need for any method. The method is not going to help the releasement. Let me remind you, the method is only going to help you trust me. So I send you into therapy groups. Teertha and Divya and Siddha and Amitabh and Pradeepa -- these people will work on you. They will help only one thing: they will help you to trust me.

The whole function of therapy groups here is totally different than it is in the West; it has a totally different meaning and significance. It is to create trust, it is to create a little love for yourself, it is to create acceptance. Then I send you into meditations; those meditations are cathartic.

A cathartic meditation is just throwing all the repressed energy that is boiling in you, that won't allow you to trust. Dynamic, Kundalini, and others will take away much energy that hinders; it will be released. Slowly slowly you will become capable of trusting. It is only because of lack of trust that methods have to be invented. If you trust already, then there is no need for any method.

You ask me: WHY ARE METHODS NEEDED WHEN RELEASEMENT CAN HAPPEN INSTANTLY HERENOW?

Releasement will always happen instantly; whether it happens today or tomorrow it will always happen instantly, suddenly. It is a sudden experience, a lightning, and the whole past disappears; you are abruptly cut from the past, you become discontinuous with it. The old disappears and the new is born. And the new is not a modification of The old; it has no relationship with the old, it is simply unrelated with the old. The old

has not caused it either, it is not an effect of the old, it is utterly unrelated with the old.

Krishnamurti has been saying the same thing for at least fifty years, but nothing much has happened. He goes on saying that it is possible just now -- be aware, be awake. And people go on listening, because the problem is they cannot trust Krishnamurti that this can be just now. Their minds are spinning and weaving inside 'This is not possible -- how can it be possible? What will happen to my past karmas? I have to undo them. And what about all the crimes and the sins I have committed? I have to be punished for them. And what about the Judgement Day? How can it happen right now?' Deep inside these unconscious rumblings go on and on. And you go on listening...

Seeing the failure of Krishnamurti, I have invented methods. I am saying essentially the same thing, because the message cannot be different. But I had to invent methods so that they can destroy your mistrust. Methods will help you to become unblocked; they will help you to become more flowing, they will help you to be less frozen -- they will melt you, they will warm up the process of your being.

Releasement is going to happen instantly, any moment it is going to happen. But if you are ready, it can happen this very moment -- not even a single moment more do you have to wait.

WHY ARE METHODS NEEDED WHEN RELEASEMENT CAN HAPPEN INSTANTLY, HERENOW?

Because of you, not because of me. From my side I am very much puzzled why it is not happening to you. It should happen, why is it not happening? Why do you go on listening without understanding it? Why do you listen only intellectually? Why can't you listen from the heart, from your totality? It is a constant wonder to me -- a miracle -- that people can go on listening every day and can remain the same, hence the methods. The methods are not for the releasement, you are not going to become enlightened through any meditation, no; nobody has ever become enlightened through any meditation, but the meditations help. In a negative way they help; they remove the rocks and the stream starts flowing. They don't create the stream, they can't create it -- how can rocks create the stream? They have nothing to do with the nature of the stream, but they can prevent it.

Because there are things which are preventing you from trusting the moment, trusting God, trusting life, trusting existence, you are shrunk in fear, in doubt. In doubt and fear you have armoured yourself just to be secure, safe; you have created a great armour around yourself. Your body is no more an opening to existence; it has become closed. Your windows, your doors, are all closed. The sun rises -- yes, the sun rises in the evening -- but it cannot penetrate in you. It goes on rising, it goes on knocking on your door, but the knock is subtle -- so subtle, so silent, that you cannot hear it in your noisy mind, in that constant chatter that goes on inside you.

These methods are negative methods; they will not give you enlightenment, but they will remove the barriers. And once the barriers are removed, once all the barriers are removed, enlightenment happens. It is nothing that you have to achieve; when you are available... the release, the liberation.

You say: I AM SO TIRED OF TRIPS.

Really? I don't think so. If one is really tired, then one's trips are finished. You are still hoping -- maybe there is still some trip, some way of tripping so that you can attain. You are still hoping. You are looking out of the corner of the eye. 'Maybe I have failed ninety-nine times; but who knows ? I may succeed the hundredth time. I have failed up to now, but who knows? I may be trying the wrong methods, and there may be some right method. I have failed because I may have been with wrong Masters, and there may be some right Master. I have failed because I have not put all of my energy into it; if I put all of my energy into it I may succeed. I have failed because the time was not ripe for it and now the time may be ripe.' And a thousand and one excuses you can always find when you want to go on a new trip. If you are really tired, then who is preventing you? Then forget all about trips, relax, celebrate, be.

I AM SO TIRED OF TRIPS. HOW MANY MORE MUST I TRY ONLY TO FIND THEY DON'T WORK EITHER?

Nothing ever works, nothing has ever worked, because nothing is needed for it to work. Life is going perfectly well -- there is no need to do anything whatsoever. But this vision comes slowly slowly, when you have failed again and again and again. It sinks in very slowly. Our minds are very stubborn, hard, rock-like; they are not soft soil -- they don't allow anything to sink in easily. Hence sometimes it takes lives for a person to realize that nothing ever works. And that is a great moment when one realizes that nothing ever works, nothing can work. 'My whole effort to attain was absolutely wrong from the very beginning. It was wrong because what I am trying to achieve is already the case. It is wrong because I am searching and it is already there inside me.'

All efforts are meaningless. If a person is intelligent, he will understand it soon. If he is not intelligent,

he will take a little longer; it depends on your intelligence. A very intelligent person, attentive, alert, aware, will see the point in a single moment; with a single blow his head will disappear. He will see the point and all is finished -- all misery, all hell, all search.

I AM SO TIRED OF TRIPS, you say. HOW MANY MORE MUST I TRY ONLY TO FIND THEY DON'T WORK EITHER?

It all depends on you. You can make a trip out of me

Now, the question is from Hal Duggan, and he is taking sannyas on the twentieth. It depends on you; that too can become a trip. From my side it is not; it is the end of all trips. It is just a declaration that enough is enough. Sannyas is a declaration that 'I am not going into any more trips', that all methods have failed, and all paths have failed, that all paths lead astray, that 'I am not going to be caught into any method, into any path, anymore.' Sannyas is a renunciation of all methods, all paths, all trips -- psychedelic or otherwise.

But you can also make sannyas a trip -- it depends on you -- and then you will miss again. Sannyas is not a trip. It is the realization that all trips are bound to fail. It is coming out of all trips, it is coming home. It is realizing the fact that you don't waste your energy and time in searching for anything anymore, you don't go on waiting for anything to happen in the future, because it is already happening -- it has always been happening. Dance, sing, celebrate, be.

God is, he has not to be searched for. God already is, you are not to discover him. All you have to do is dance a mad dance, you have to dance in such a mad way that all the doors are thrown open. You have to sing with such totality that the ego dissolves into that totality. You have to be in prayer, in gratitude, with such passion and intensity that the whole starts flowing towards you; your waiting becomes a magnetic field.

Sannyas is not a trip. So, Hal Duggan, remember it, it is not a trip. Don't reduce sannyas to a trip.

I am not a trip. I am not here to create new bondages for you, I am here to make you free, totally free. That's why I don't give you any discipline, I give you only awareness. That's why I don't give you any character, I give you only alertness. And out of alertness if a character arises, good. And out of awareness a character certainly arises, but a very fluid and flowing character. It is not a fixed mode of life, because all modes are dead, stagnant. A character arises out of consciousness, but the consciousness goes on changing, so the character goes on changing; the consciousness goes on reflecting each moment the new reality that is happening, and the character goes on corresponding to the new reality that is happening. There is continuous adjustment, spontaneous adjustment, between you and the whole.

The people who have fixed characters are always maladjusted, because they have a fixed character and life has no fixed character. God is characterless, and if you have a character you will never meet God, because your character will confine you into a certain strait jacket; you will become a stereotype, you will not be a living being anymore; you will be a noun not a verb.

God is a verb not a noun. God is a process, a dynamism; and a man of character, the so-called man of character, is dull, dead. He has to be dull and dead, because if he were aware he would have to see the changes that are happening around him and he would have to change accordingly. He has to remain drugged in his unconsciousness, he has to remain fixed with his character because he is always afraid that something may happen and he may have to change his character. He does not want to change his character so he goes on remaining unaware of all that is changing. He also creates a society which is unchanging. That's why in the East the society has remained unchanging, it is because of the so-called 'character'-obsession. If a man has to have a fixed character, then the society has also to be a fixed pattern; only then will he be adjusted, otherwise there will be difficulty.

In the East thousands of years have passed and things have remained almost the same; they have not changed -- they have not been allowed to change because then there is fear. And that's what is happening in the West now: because things are changing, people are losing character, and the Western religious leaders are very much worried. Life is changing fast; science has released so many energies that life goes on changing. And one has to change with it, one has to keep pace with life. And if one has to keep pace with life, one cannot stay in a fixed mode. It is very easy to live in an Indian village and remain in a fixed mode; it is very difficult to live in New York with a fixed mode of life -- you have to be more fluid.

So the Eastern people think that Western people don't have any character. What the reality is in fact is that the West has become more alive, more changing, and the East is still dull and dead, fixated, obsessed and afraid. 'If anything changes on the outside then I will have to change inside too, because my inside has to correspond with the outside.'

Small changes bring difficulties. For example, since electricity came to India, many Jainas have started

eating in the night. Now, for centuries they have not eaten in the night -- they had a fixed mode -- but when electricity came, suspicions arose, doubts arose. Now, what is the problem? Electricity is there, light is there -- there is no fear of any insect or any ant entering into your food -- you will not be killing anything. Now in the night you can have more light than you have in the day, so many Jainas started eating in the night. Now, what is the problem? And when one thing falls, then other things start falling, because everything is connected; all things are connected with each other. If you can eat in the night and Mahavir is wrong about it, maybe he is wrong about other things too.

That's why the church has been fighting against science, because it creates suspicion. The church has believed that the earth is flat, and then science started saying it is not flat, it is a globe. Now, if Jesus is wrong about one thing, why can't he be wrong about other things ? Then he is no more infallible; suspicion will arise. He may be wrong about God too, he may be wrong about the Judgement Day, he may be absolutely wrong, who knows? because he is fallible.

Religions have always insisted that nothing should change; these religions are all in the service of death. I am giving you a totally new vision: a religion of life not of death, a religion of intelligence not of stupidity, a religion of dynamism not of stagnancy, a religion which will keep you flowing with the flow of the total and will not in any way hold you back from the movement of the total. It will keep you in tune with the whole. I don't give a character to you, I only give consciousness. My whole emphasis is on consciousness.

Sitting is Zen, walking is Zen, talking is Zen, being silent is Zen. All should be only awareness. Awareness should be your God. Let awareness be the only fundamental law, and then you will be out of all trips; otherwise, it is difficult. You can go on changing from one trip to another. A Christian can become a Hindu; this is just changing the train -- the trip remains. A Hindu can become a Christian, and nothing changes, only words; he will not go to the temple, he will go to the church.

And the same can be done with me too, but remember that will be your responsibility. I can also become a trip to you. I don't want to become a trip to you, I want to become a liberation to you. From my side I want you to be liberated, but still, your cooperation will be needed. The very idea of liberation, and you can catch hold of it and make a trip out of it. And your mind is very very efficient in making trips out of everything. Beware.

Hal Duggan, on the twentieth you are going to become a sannyasin. Remember, this is not a trip, this is the end of all trips. Let it be the end of all trips. How long are you going to journey and journey and journey? Now, come home. Now, come to rest. Enough of the trips. Learn from me how to rest, how to relax, how to be.

The fourth question:

> LAST NIGHT I HAD THIS DREAM: IN THE MIDDLE OF THE NIGHT, THE SUN APPEARED, COMPLETELY OUT OF ITS PLACE. THIS FILLED ME WITH A SACRED TERROR WHICH WAS OUTSIDE OF ANY DREAM. BUT AT THE CENTRE OF THE TERROR CAME THE REMEMBRANCE OF YOU AND THE STATE YOU REPRESENT, WHICH IS BEYOND ALL FEAR, AND IT VANISHED, LEAVING ME IN AN EMPTINESS FOR SOME MOMENT. I FELT I UNDERSTOOD A LITTLE OF HOW LOVING YOU MADLY CAN ENABLE ME TO GO ANYWHERE!

Anadideva, this is a beautiful experience.

Modern researchers, particularly dream researchers, have stumbled upon a new kind of dream just recently; they call it the breakthrough dream. This is a breakthrough dream. The normal dream, the ordinary dream, and the breakthrough dream are totally different dreams. This is the difference, this is of great importance to you, to you all. If you can bring this quality to the dream, you will be able to go beyond dreaming.

A breakthrough dream is a dream in which some kind of awareness arises in you. The ordinary dream is unconscious, passive; you simply go on watching -- no awareness arises in you -- you are simply identified With the dream. You don't remember a thing, you don't remember yourself; you are not aware at all, you are lost in the dream. The ordinary dream possesses you. The breakthrough dream is different: it is not passive, it is active; it is not just possessing you, you remain in some way alert in it.

Gurdjieff used to teach his disciples about such dreaming. This is a key to work deeper into your consciousness. He used to say to his disciples 'Try to remember yourself in the dream, and the only way to do it is if you remember the whole day, only then you can remember.' So the method was that the person who was given this work had to remember continuously the whole day. Walking on the street he remembers

'This is a dream. All these shops, these people, this man passing by, this noise -- all this is a dream. This woman who looks so beautiful is a dream. This tree is a dream.' The whole day the man continues thinking 'This is dream, this is dream'; he repeats it millions of times -- 'This is dream'. Naturally, the idea that this is dream penetrates more and more into his unconscious, and soon it is transferred to the conscious. Then, one day, suddenly -- it takes three to six months of constant repeating 'This is dream, this is dream, this is dream' -- one day, suddenly, in dream, he remembers this is dream, and that very moment, a new energy has entered into dreaming, he is alert, aware.

And this is not a new method. In the East, we have used it for centuries. In fact, The whole idea that the world is maya is nothing but a philosophic statement of this technique. 'The world is maya' means the world is dream. You have to remember it: 'This is a dream, this is a dream, this is a dream'; and, then, one day, in a dream, you remember this is a dream. And then, suddenly, there is a gap between you and the dream. The dream is there, you are here, and there is a gap -- you have awakened in the dream. And the moment you awaken in the dream, the dream loses all vitality, it disappears; it starts disappearing, and great emptiness arises.

This is what has happened to you, Anadideva: you have stumbled upon a breakthrough dream.

Just the other day I was talking about four stages of consciousness: waking, dreaming, deep sleep, and TURIYA, the fourth. Ordinarily you remain in the waking, because you can't even remember in waking; your waking is almost asleep. You are only awake for the name's sake. Very rarely are you awake even when you are in a wakeful state -- very rarely. If somebody comes up suddenly with a revolver in his hand and puts the revolver on your chest, maybe for a moment you will become alert. Those moments in your whole life can be counted on fingers.

Once I was travelling with a friend and the car fell into a river. The friend was driving. When the car fell, just for a few seconds everybody in the car became alert that it was going to fall, because somehow the brake was not working, and the speed was such that on a certain turn it became absolutely clear that now... Everybody in the car became alert that it was finished. And the next moment we were all in the dry bed -- it was summer time -- and the car was upside down. The moment we came out... nobody was hurt, but everybody was transformed. The man who was driving told me 'You have been talking about awareness, awareness, awareness, and I have been listening to you for years. Now, for the first time, I felt what you mean by awareness. For a moment, just on the verge of falling, I became aware; now I know what it is. All became silent. Although death was so close all was utter bliss.'

Very rarely do you become aware. But if you start trying to become aware -- that is what VIPASSANA is: an effort to be aware, watching, watching each act that you are doing -- slowly, slowly, slowly, slowly, very slowly, you start feeling a new kind of awareness, a new kind of presence. That presence makes you a different kind of individual -- more integrated, more centred.

Just the other day I told you the story of the Buddhist monk who was invited by the prostitute to live with her for four months in the rainy season. Now, Prabuddha has asked a question, and he says the story was ugly. 'Why could the Buddhist monk not move in love-making with the prostitute? Why was he afraid?'

He was not afraid. And the story is not ugly. Maybe Prabuddha became too interested in Amrapalli and her beauty. Prabuddha must have started thinking 'If I had been there... I would not have missed! And this foolish monk... and what was wrong in it?' It is not a question of wrong or right. But the monk was so centred, the monk was so present in himself, that all that the prostitute was doing to attract him must have looked to him very juvenile, foolish, silly. What the prostitute was doing to enchant him was great from the side of the prostitute. She was an artist in that art of alluring people, of hypnotizing people. And she was a beautiful woman. It is said that she was the next most famous person in Buddha's time -- the first was Buddha and Amrapalli was the second.

But if the monk is centred and has no feeling arising in him to go into love-making, why should he go? If he has transcended, why should he go? It is not that he was resisting; if he were resisting or repressing then it would be ugly. But why should he indulge if there is no desire in him? Just because of the prostitute? Why docs the story look ugly to Prabuddha? No, he was very kind to the woman, infinitely kind, infinitely loving. But, of course, the love of a centred man is totally different from the love of an uncentred man. He was a Buddha, that's why Buddha had allowed him to go. He had arrived; all desiring had disappeared from him. Now it was just a toy.

And the story is immensely beautiful, because remaining centred, he helped the woman. He really must have loved the woman, because that is the greatest gift he could have given to her. If he had become involved, the woman would have thrown him out sooner or later. If he had become involved, the woman

would have never gone to Buddha to become a disciple. This was the greatest gift that the monk could have given to the woman -- the gift of Buddha, the gift of disciplehood. He made himself absolutely available for the woman to watch, to see, in every possible way. He made his presence felt, and the woman came to know that this was something to be achieved, this was something worthwhile. All that she had been doing up to now was worthless, insignificant, non-essential. This man had essential richness -- the richness of the essence. She fell in love with the monk on a higher plane; she fell in love not only with the monk but she fell in love with SAMADHI, with enlightenment.

In fact, that was the reason for the beauty of the monk. She had not gone into love because of the monk, the monk was a vehicle, the energy was that of enlightenment, he was luminous. She had fallen in love with that luminousness. The body of the monk was just like a lamp and the luminousness inside was the flame. You don't fall in love with the lamp, you fall in love with the flame. If the monk had moved, the flame would have disappeared and the woman would have found an ordinary man -- very ordinary, nothing special about him, nothing valuable about him.

The more the monk remained centred... And when I say remained centred I am not saying he was making any effort to remain centred. He was centred; it was effortless, it was spontaneous, it was natural. If there were any effort involved, the monk himself would have been afraid to go. He was not afraid; he slept in the same room with the woman. And the woman danced naked around him, and he sat in silence and meditated there. He remained alone. The woman must have tried in every possible way -- it was a challenge, it was a great challenge to her beauty. It was humiliating in a way, insulting in a way; she must have felt hurt, her ego must have felt hurt. She tried in every way to seduce the monk but failed again and again and again. Then she must have realized that he had some other kind of beauty, he had some other kind of presence. And she became enchanted with that space; she followed him, and became a disciple of Buddha. She became enlightened soon. Amrapalli was one of the enlightened disciples of Buddha.

The monk loved the woman, that's why with great kindness and compassion he made his presence available. There is nothing ugly in it; it is absolutely beautiful. The monk was a benediction, a blessing.

But you go on moving in life, attracted by this thing and that; you are unaware. If you become aware, your attractions will start dropping, disappearing. And when you become aware in the dream, the dream disappears immediately, and there arises great silence. That silence is the third state, SUSHUPTI, deep sleep.

A breakthrough dream means that you have moved into the third -- and with a little bit of consciousness. That is a great experience, that is the first approach into the deepest layer of your being. Beyond that there is only one state more, TURIYA.

Patanjali has said that deep sleep is closest to SAMADHI; it is. If you take one step more, you are a Buddha. SAMADHI IS the centre, turiya is the centre; around that centre the first layer is of sleep, the second layer is of dreaming, the third layer is of your so-called waking. You have to go deeper and deeper. Waking is the farthest from TURIYA, dreaming is a little closer. That's why psychoanalysis goes into your dreaming. Rather than thinking about your waking experiences, psychoanalysis goes into your dreaming, because there you are more true, more honest, more simple, more natural. Yoga goes a little deeper, it goes into SUSHUPTI, deep sleep.

A breakthrough dream is a dream which takes you to SUSHUPTI. And after SUSHUPTI there is only a single step more; Zen and Tantra take you into that single step.

It was a beautiful dream, Anadideva. I will read it again.

LAST NIGHT I HAD THIS DREAM: IN THE MIDDLE OF THE NIGHT, THE SUN APPEARED, COMPLETELY OUT OF ITS PLACE. THIS FILLED ME WITH A SACRED TERROR WHICH WAS OUTSIDE OF ANY DREAM. BUT AT THE CENTRE OF THIS TERROR CAME THE REMEMBRANCE OF YOU AND THE STATE YOU REPRESENT, WHICH IS BEYOND ALL FEAR...

This is beautiful that you could remember me in your dream. Every disciple has to learn that. I have to be with you not only in your waking but in your dreaming too. And if I am there, dreaming will disappear. The very remembrance will disconnect you with the dreaming layer.

BUT AT THE CENTRE OF THIS TERROR CAME THE REMEMBRANCE OF YOU AND THE STATE YOU REPRESENT, WHICH IS BEYOND ALL FEAR, AND IT VANISHED, LEAVING ME IN AN EMPTINESS FOR SOME MOMENTS.

Those moments of emptiness are of the third state, SHUSHUPTI, deep sleep. Now, try to do it again and again. Every night when you go to sleep, go with this thought vibrating in you, pulsating in you: 'If there is a dream, I will remember.' Remember me. While you are falling asleep, go on remembering so that it soaks

into your sleep. While you are changing from waking to dreaming, let it be there -- a subtle presence -- and then slowly slowly you can transform all your normal dreams into breakthrough dreams, and each dream will lead you into the third state, deep sleep. And when you can be aware in deep sleep -- even for a few moments -- you are coming closer home. Then, one day, you will be able to remember me even in that emptiness, and that very day the sky opens up, that very moment the sun really rises in the evening.

It is very symbolic that you saw the sun rising in the middle of the night; it was in the dream state. Soon it will happen if you can remember me in the deep sleep beyond which nothing can be said, but beyond which all is, God is.

The last question:

OOOH OSHO!
THE WHOLE LIFE WATERFALLING ON ME!
HEAVEN AND EARTH, WORK AND PLAY, EVERYTHING
I HAVE EVER BEEN AND DONE, ALL THINGS I
HAVE EVER WANTED TO WILL BE,
PAST AND FUTURE SWELLING SWELLING
IN BALLOON DANCING NOW!
THIS ENLIGHTENMENT IS SOME
CRAZY BUSINESS!

Crazy baby, crazy... absolutely crazy! But don't be afraid. Go into it, and soon you will see the sanity of insanity, soon you will see that it is not crazy. You have been crazy all along before it. It looks crazy compared to your life that has happened up to now. People are living in madness, so when they come closer and closer to some inner light, compared to their life it looks crazy. Once it settles, the whole of life looks crazy, and only this light, this awareness, looks sane.

Buddha was sane, although he himself was worried many times that he had gone crazy. Others were also saying that he had gone crazy. Naturally, when all are competing in the world, and everybody is rushing towards money, power, and prestige, and you start moving away from all this nonsense; when everybody is going extrovert, and you start moving inwards; when everybody is going in one direction and you start moving in the polar opposite direction, diametrically opposite direction, it looks crazy.

Once it happened...

A drunkard was driving on a one-way street and was going in the wrong direction. He was puzzled, because everybody was going the other way. The policeman stopped him and asked him 'Where are you going?'

He said 'That I don't know. One thing is certain, that wherever I am going I am late because everybody is coming back!'

When you start moving towards meditation, suddenly the whole world, everybody, is going one way and you are going in the opposite direction. And everybody looks at you with suspicion 'Where are you going?' You will also look with suspicion at yourself, and the idea will arise again and again 'Have I gone crazy?'

But one has to learn one thing: if you are feeling happy, don't be worried, because craziness cannot give you happiness. If you are feeling less tense, don't be worried, because craziness will give you more tension, more anxiety. If you are feeling more together, don't be worried, then you are on the right track -- you are moving towards well-being, you are moving towards wholeness.

And that is what is happening, Punita.

You say: THE WHOLE LIFE WATERFALLING ON ME!
HEAVEN AND EARTH, WORK AND PLAY, EVERYTHING
I HAVE EVER BEEN AND DONE, ALL THINGS I
HAVE EVER WANTED TO WILL BE,
PAST AND FUTURE SWELLING SWELLING
IN BALLOON DANCING NOW!

Look at the beauty of the dance. Look at the benediction of nature falling like a waterfall on you. Look at the expanding consciousness swelling, swelling; it will fill the who!e sky soon -- even the sky is not the limit.

THIS ENLIGHTENMENT IS SOME
CRAZY BUSINESS!

It is, but the people who become involved in this crazy business are the only sane people, because theirs is the kingdom of God. Blessed are the mad, for theirs is the kingdom of God.

The Sun Rises in the Evening

Chapter #9
Chapter title: It never leaves this place

19 June 1978 am in Buddha Hall

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WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH,
BUT THIS IS DISCRIMINATION;
OUR MIND IS CLEVERLY FALSE.
ALL PRINCIPLES ARE NO PRINCIPLES;
THEY HAVE NO RELATION
TO SPIRITUAL PERCEPTION.
IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.
WHEN YOU LOOK FOR IT,
YOU FIND YOU CAN'T SEE IT.
YOU CAN'T GET AT IT,
YOU CAN'T BE RID OF IT.
WHEN YOU DO NEITHER,
THERE IT IS!
WHEN YOU ARE SILENT, IT SPEAKS;
WHEN YOU SPEAK, IT IS SILENT.

What is religion? This is the most baffling question of all. The definition of religion seems to be impossible, and yet it has to be defined. Without definition a word becomes meaningless.

'Religion' is a strange word; it has meaning but it is very elusive, you cannot catch hold of it. The moment you have succeeded in defining it, you have killed it. It remains undefinable -- the very nature of it is such. Millions of definitions have been given, but no definition has yet been able to do justice to religion. It is vast, and definitions necessarily have to be definite, that's why they are definitions. The vastness is such that it contains vagueness; the moment you have made it definite, it is something else -- it is no more the same vast infinity.

I have heard about an artist...

He had gone to the forest. It was a beautiful day; the birds were singing songs, and in the background the noise of the insects was like a continuous melody. And the earth was wet, and the freshness of the air, and the smell of the wet earth... he was infinitely enchanted. And the trees and the greenery, and then the sudden appearance of the sun out of the clouds, and then a cuckoo started calling from a distant valley, and then a rainbow... and he was so happy, he was in such a delirium of joy, that he wanted to make this moment eternal. He wanted to paint or carve it on wood or do something -- write a poem or sing a song or compose music. But nothing was available there, and he did not want to miss the moment and the beatitude of it, so he started carving on a piece of wood. He had a knife so he started carving. But how do you carve the constant melody of the insects? How do you carve the singing of the birds? And how do you carve the sudden burst of the sun ? And how do you carve a bird on the wing balancing itself in the sky? And how do

you carve the smell of the wet earth ? And how do you carve the sharpness, the freshness, of the air? Soon he was disappointed. He tried hard, but there was no way to carve it, and whatsoever he carved looked silly.

That's what has been happening to all the definitions of religion. Each definition, once you have carved it, looks silly. First, because religion is vast. Second, because it is an inner experience, it is a taste on the tongue or a smell in your nostrils or a feeling in your heart. By its very nature it cannot be reduced to words, to doctrines and creeds. It is a simple experience, very simple, but the very simplicity creates the problem. If it were a complex experience, there would be a possibility of defining it. Complex things are easy to define, simple things are impossible to define. How do you define the colour yellow? You can say yellow is yellow -- what else is there to say? But to say yellow is yellow is not a definition, it is a tautology; you have not said a single thing more that was not already said in the word 'yellow' itself. What have you added to it by saying that yellow is yellow?

That's why to the logicians the statements of the mystics look absurd -- they are saying yellow is yellow, religion is religion, love is love, God is God. But these are not definitions; a definition is supposed to say something about the defined phenomenon. It is supposed to help those who don't know the phenomenon itself, it is supposed to help those who have not experienced it.

But there is no way; you cannot explain it.

In the past it was not so baffling, because the Christian believed that the only real religion was Christianity, so his definition was the only true definition, whatsoever it was -- XYZ. And the Buddhist thought his religion was THE religion; all others were false religions so their definitions were false. And so was the case with the Hindu and the Mohammedan and the Jaina and the Parsi. It was simple: the Mohammedan thought God was a Mohammedan, and the Hindu thought God was a Hindu -- just as when a small girl was asked about God, she said 'God is a Baptist'; she was a Baptist, she had been brought up in that sect. It was simple in a way, people believed in Mahavir or in Buddha or in Krishna or in Zarathustra, their definition was the only definition, all other definitions were false.

But the problem has become more and more complex today because now people are not so stupid, not so stubborn, not so orthodox, not so dogmatic. Man's tolerance has grown, man's heart has become more open -- man has allowed himself to become acquainted with the attitudes of others. Now you can read the Koran -- you may not be a Mohammedan. And you can read the Gita -- you may not be a Hindu. And you can read the Talmud -- you need not be a Jew. All has become available; that has created a great complexity, a great confusion. Now what is religion ? So many definitions contradicting each other... And they have to contradict each other -- not that religion has not been understood by these people, not that one definition is right and others are wrong, no, all are right but religion is vast and everybody experiences it in his own way, in his individual way.

When you come to God, you will experience it in your own way; you can't experience it in my way because you have a totally different personality, a totally different perspective, a totally different way of looking at things. When a painter comes into the forest, he sees one thing, when a poet comes, he sees something else, when a scientist comes, he sees still something else. And the wood cutter? He may not see the beauty at all, he may simply be seeing which wood he can cut and sell in the market. He may not be concerned with the greenery and the flowers and the songs and the birds.

It depends on you. God is infinite, but each person has to look through his window. All visions are right, but they are bound to be contradictory because individuals are contradictory. When a woman comes to God, she will have a totally different experience than a man. She is a woman -- her ways of knowing things are more intuitive and less intellectual, her ways of knowing are of the heart and not of the head. When a man comes to God, his ways of knowing are not so much of the heart, are not so intuitive; it is going to be a different kind of definition.

So, millions of definitions are available now, and people have become acquainted with all of them. Now they are puzzled -- they are so puzzled that they are paralyzed. Religion has disappeared from the world because of this confusion. And it cannot be helped; this confusion has to happen. Man has come closer -- and it is a good thing that man has come closer. Now we need a totally different approach; old definitions have become invalid -- because of their very contradictions they have become invalid.

We are living in a very different world than the world which existed five thousand years before or two thousand years before.Jesus moved in a small world of Jews; he knew their language, he knew their ways of expression, and he used those words. Buddha lived in a totally different world. Jesus calls God 'father', ABBA; Buddha cannot call him ABBA, or 'father', in fact, Buddha simply says nothing about God. He talks about NIRVANA, where all disappears, even God. To Buddha, Jesus' expression will look childish, just as

calling God 'father' appears as a father fixation to the psychoanalyst. It is not, Jesus was simply using the language that was available to him, and that language was the language of love. Buddha's language was the language of intelligence not of love, not of the heart but of awareness, of meditation -- a different language.

But to the modern mind all those languages have become available. In the past, many believed, few doubted; now nobody believes and, obviously, nobody doubts, but everybody wonders what religion is, what God is. Now it is no more a question of belief or doubt, but everybody is wondering what it is all about.

The old ground has disappeared; a totally different orientation is needed. The future will not know anything of Hinduism, Mohammedanism, Christianity -- their days are over; they can linger on a little while more just out of people's old habit, but their days are over. They have lost life, they are dead, corpses -- corpses of loved ones, corpses of beautiful people, but still they are corpses. The life has left, the spirit has left; now the temples are empty. You are just going to mass as a formality; the churches are just a social ritual -- they don't mean a thing. Now you don't have a passionate affair with God, you don't have any intensity; it is not a question of life and death.

And many new definitions have appeared, because men ask for definitions, so even people who don't know anything of religion go on defining it: the philosophers define it, the theologians define it, the professors define it. Even stupid politicians define it -- those who have nothing to do with religion, those who are basically irreligious, because a politician can never be religious, his whole endeavour is anti-religious. Ambition can never be religious, search for power can never be religious; it is violent, it is ugly, how can it be religious? But they go on defining, so many nonsense definitions have also come in.

Just the other day I was reading a few definitions. Matthew Arnold's definition of religion is 'morality touched by emotion'. Now, neither has morality anything to do with religion nor has emotion. Remember the words of Yoka again and again that it is not moral, it is not immoral either -- it is beyond. And Professor Taylor's definition: 'the belief in unseen things'. It is not a belief at all, religion is not a belief at all. Those who believe in religion have not known anything of it. It is a trust, but not a belief; a faith, but not a belief. And the difference between faith and belief is great. Faith is out of experience, belief is borrowed -- somebody else has experienced, and you believe, but that is not religion. Religion is one's own experience, and out of that experience great faith arises.

A great atheist went to Ramakrishna, and he argued for hours against God. And Ramakrishna finally laughed, and he said 'You argue beautifully, and I am not a logician but still I can appreciate your logical acumen. I appreciate your intelligence -- you have a beautiful intelligence. You are clever, and I cannot refute whatsoever you have said because I am not educated at all, but one thing I would like to say: whatsoever you are saying is pointless because God is not a question of proof or disproof. I know him! Nobody can disprove it. Even if I cannot answer you and your arguments, still I know that he is. I have tasted, I know the taste of God, what can your proofs or disproofs do to it? Even if the whole world comes and says there is no God, I will still know he is, because I have known.'

This is faith. You cannot unhinge the man of faith. But the man of belief is a poor man; you can create doubt in him very easily -- just a single word and doubt can be created. That's why believers are always afraid -- afraid that their belief may be broken. They live in a glass house -- not even a glass house but a dream house -- very fragile.

So religion is not a belief and not in unseen things at all, because when you enter into SAMADHI, God is the only thing that is seen there; everything else becomes unseen, God is the only tangible experience, God is the only reality when you enter SAMADHI. It is not a question of the unseen.

In fact, the man of religion feels very puzzled with you because you go on believing in things that you have not seen. You believe in matter, and nobody has seen matter; now scientists say there is no matter. The mystics have always been saying that the world is illusory -- there is no world, no matter -- but nobody has bothered about them. But now scientists say there is no matter, it only appears to be there. It is an appearance just as in a desert, thirsty and dying, far away you can see an oasis. It only appears to be there; when you reach there, it has disappeared. Or when it is becoming dark in the evening, you can see a snake in a rope, but if you come close and you bring light, the snake disappears. The matter that we believe in is really not there. The belief is utilitarian. And has anybody ever seen anything? All that happens to you is inside you.

I am sitting here, but can you be certain that I am sitting here and you are not dreaming? Because the same thing happens in your dreams too: I have spoken in your dreams too, and then too it is almost real -- as real as it is now. How will you make a difference between the two experiences? When in the dream you see

an elephant passing by, it looks real; in the day you see an elephant passing by, it looks real. What is the difference between the two?

Whatsoever you see looks real, but many times you have found that that which appeared as real is proved later on not to be real. So what do you mean by 'the seen' -- this world? then God is unseen. But ask the awakened, and they tell a totally different story; they say that God is the only seen, everything else is unseen, everything else has never been seen, only believed in.

And God is not an experience like matter, because it is not outside. When it happens, it happens inside you. Just think of one thing: can you suspect, can you doubt, your own existenCe? It is impossible; you can doubt everything, but you cannot doubt the doubter. You cannot doubt your own existence, how can you doubt it? Even to doubt it, you will be needed; even the doubt will prove that you are, otherwise who will doubt? One's own existence cannot be doubted; that is the only indubitable fact in life, that is the only reality -- and that's what God is.

But such definitions continue. George Bernard Shaw defines it as 'that which binds man together'. That looks PRIMA FACIE absurd because religion, the so-called religion, has been the cause of keeping people separate. A Mohammedan, a Hindu, a Christian, a Buddhist -- how are they kept separate in watertight compartments? Who is keeping them separate? It is the so-called religion. Maybe George Bernard Shaw is wishing that religion should be that which binds people. In fact, the word 'religion' itself means that which binds together, but that is a very diff1cult definition; if you go into it, it will create more problems than it will solve. In fact, people are bound to each other more by the common hatred than by love

If China attacks India, the whole of India becomes united; the common enemy, the common hatred, the common object of hatred, makes people join hands together. They forget all their small quarrels. When there is no enemy, they start all their small quarrels again. People seem to be together only because of hatred; it keeps them together because they have a common object of hatred. Then is hate religion? Up to now, man has not been together because of love but because of hate. Love has not yet become a reality in the world.

And an even more strange definition: Havelock Ellis says 'Now and again, we must draw a deep breath of relief, and that is religion.' Now people are guessing, and anything goes. Now you are living in a very confused world; the confusion is becoming greater and greater. People's minds have lost all clarity, all certainty; it is very difficult to make any sense out of this salmagundi, this kedgeree, this pot pourri -- everything seems to be utterly confused.

How am I going to define religion? I am not going to define it at all that is the first thing I would like to tell you. We have to be courageous enough to experience it rather than try to define it. All definitions have failed; now the time has come to experience it. Religion is an experience -- ineffable experience, inexpressible experience. And these are not definitions because I am not saying anything about religion, I am only saying what it is not. We have to move through the negative; all positive definitions have failed.

And that is the approach of Yoka. He is trying to bring the truth home through negation -- he is eliminating; he is saying 'This is not religion, this is not religion, this is not religion', but he is not saying what it is -- that he is leaving to you. He will simply eliminate that which it is not, and then you will have to go into that which is left behind. That indefinable, if you go into it, then only will you know it. And each man has to go into it, because it is not something accidental, religion is such an intrinsic necessity that you cannot avoid it. If you try to avoid it, you will become part of some kind of false, pseudo religion -- the appetite is so intrinsic. There is a real hunger for religion, and because people have denied their real hunger, they are eating things which are not worth eating -- synthetic food they are eating. Even communism has become religion to some people because the hunger is such that communism, which is anti-religion PAR EXCELLENCE, has become religion to many people.

I have heard an anecdote...

Krushehev was talking to Nasser of Egypt and, as he was always prone to, he became very passionately involved in the discussion, and said 'I SWEAR that communism is sacred!'

Communism... sacred? How can communism be sacred? And if communism can be sacred, then what will there be left which is not sacred? The sacred is the basic ingredient of religion, but communism has become sacred to many people, fascism became sacred to many people.

The hunger is such that if the real is not found, you are going to be caught by something unreal. If you don't find a true Master, you are bound to fall into the trap of some untrue Master. But you can't avoid it -- religion is not such a thing that can be avoided -- nobody can avoid it. It is better to consciously search so that you can find the right source of nourishment.

Now, to call communism sacred is a contradiction in terms. How could Krushehev call it sacred? Deep

down in this man also there must have been a hunger for religion. Now the Kremlin has become almost a Kaaba, and the mausoleum of Lenin has become as sacred and holy a place as Bodhgaya. But to go and bow down to the Bo Tree in Bodhgaya is one thing; you will find some nourishment there. To go to the Kaaba is far better than to go to the Kremlin because still you will find some nourishment there -- there is a possibility a door may open. But what door can open in the Kremlin? And at the grave of a communist leader -- Marx, Engels, Lenin -- or anybody else, what can you find there? these people were empty. Certainly if you go to Bodhgaya and sit under the same tree, because the tree exists still... The tree must be carrying some memory of this man Gautam Buddha, because the explosion of light was such that it is impossible that the tree would have missed it. And trees are not cunning, they are simple people, innocent people. When Buddha became enlightened, something of his enlightenment must have touched the very heart of the tree. When you bow down to that tree, or when you sit under the tree and meditate, you can fall in tune with Buddha again; there is a possibility. But what are you going to get sitting by the side of the mausoleum of Lenin ? that man had nothing in him.

But this happens. This is contradictory but it happens; it happens because of a real desire, and if you are caught up with the unreal, you will become contradictory.

Listen to this anecdote.

The Jewish word for crap is 'tinneff'.

Cohen was eating in a restaurant. The manager came over and asked him how he liked it.

'I don't like it at all' said Cohen 'for two reasons: the food you serve here is absolute tinneff. You should be ashamed serving such food!'

'And what's the second reason?' asked the manager.

'The second reason' said Cohen 'is: why do the portions have to be so small?'

Watch the contradictions of your mind; everybody is carrying contradictions in the mind. The man may be denying religion, and may still be searching for religion. The man may deny God, but his denial may only be coming out of a great desire to search for God. He may be afraid that if he accepts God, he will have to go into the search; he may not be willing to sacrifice all his investments for the search.

And another story about Cohen...

Jews spend the sabbath, known in Yiddish as 'shabbes', at the synagogue, chanting, praying, and reading religious books like the Talmud.

It was the middle of the week when Levi met Cohen in the red light area of the city. Cohen was carrying religious books -- the Talmud, Mishna, Zohar, and so on.

'Goodness, Cohen' exclaimed Levi, 'is it a religious holy day?

'Not at all' said Cohen, 'my wife is out of town and I thought I would try out the local whore house.'

'But, Cohen' asked Levi, 'then why are you carrying all these religious books -- the Mishna, the Zohar and the Talmud?'

'Well, you never know' said Cohen. 'If I like it, I might stay till "shabbes"!'

Man is capable of contradictions, very much capable, and if one is not conscious, it is bound to happen that you will be caught in a contradiction. And the contradiction kills the spirit, and the contradiction destroys all growth, because one hand goes on creating and the other hand goes on destroying. Half of your energy moves in one direction, and the other half moves in just the opposite way, then there is no movement possible, that's how paralysis happens.

I see millions of people psychologically, spiritually paralysed. Beware of it. religion is inevitable -- nobody can avoid it. You can become an atheist, then atheism becomes your religion, and that's very stupid. Then there is no God -- that becomes your creed, then that becomes your dogma, that becomes your church, your religion. Never be caught in a contradiction. That's what is meant by 'simplicity'; a man who is not in contradictions is simple. And God is available only to those who are simple.

Religion cannot be defined; it is an experience of innocence, child-like innocence.

The last sutra:

Yoka says

> WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH,
> BUT THIS IS DISCRIMINATION;
> OUT MIND IS CLEVERLY FALSE.

Meditate over it, go deep into it; he is saying immensely important things.

WE GET RID OF ILLUSION... Now, how do you get rid of illusion? Isn't it enough to know that

something is illusory? Have you to get rid of it? Isn't it enough to know that it is illusory? Isn't this getting rid of it, or have you to get rid of it, tOo?

A man renounces this world, and says 'This world is maya, illusory. I am going to the Himalayas.' If it is unreal, how can you renounce it? How can the unreal be renounced? Your very renunciation shows that you think it is real; you are still afraid of it. If you have seen the rope as the rope, will you declare to the world 'Now I am renouncing this snake, and I am going away from here, from this snake, because this snake is illusory'? Will you still run away from the snake, and saying 'I have seen the rope'? If you are running away from the snake, you have not seen the rope as rope; the snake is still there -- maybe you have learned a theory about the snake, and MAYA, and illusion. The people who renounce the world believe in the world, they are worldly. You will find these worldly people sitting in the Himalayas, sitting in the caves, but they are worldly; they have escaped.

To my sannyasins I remind again and again, never escape because it is illusory. Where can you escape? and what is the point of escaping? There is no need to escape anywhere; see it, encounter it, confront it. If you have not seen the rope as rope and the snake still appears, go deeply into it, search as deeply as possible, bring more light to the search. That's what meditation is all about: bringing more light into the world so you can see clearly. In that clarity, the snake disappears; it was never there, it was imaginary. You had projected it, it was out of your mind, it was not there. When the light comes, you suddenly see the rope; the rope functioned as a screen. Now you laugh. You don't escape anywhere.

Yoka says

> WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH...

Now, both are absolutely absurd: first, getting rid of illusion, and then 'acquiring' the truth. The truth is that which is already there inside you, you cannot 'acquire' it. The truth is your being alive; your life is the truth, your being is the truth, your consciousness is the truth -- there is no other truth. Truth is not an object; you cannot catch hold of it. It is not a goal; you cannot arrive at it.

Truth is where you have always been. Truth is your innermost reality. Truth is your immortal reality; you have never lost it -- there is no way to lose it. So what do you mean when you say 'acquiring the truth'?

Yoka says

> WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH.
> BUT THIS IS DISCRIMINATION;
> OUR MIND IS CLEVERLY FALSE.

In fact, even to discriminate that this is untrue and that is true is still tO be in the same trap. When you see the rope, where is the snake? How can you compare? One has simply disappeared -- has not been found. And the rope that you have found has always been there -- whether you have found it or not makes no difference; it has always been rope and rope and rope; the snake has not existed for a single moment. Now, when you come across the rope and you know it as it is, where is the snake to compare it with? How can you even call the snake illusory? It was not at all -- not even illusory. Even for something to be illusory, it has to exist. And it never existed; it was just a projection, a dream. It had happened only in the mind, it was a ripple in the mind. The mind played a game -- tricked you.

And the mind is very clever and can go on tricking you, the mind can say 'Renounce the world! this is unreal.' This is again a new trick. First the mind was greedy and wanted to have all the riches of the world, now the mind says 'Here is nothing; this is all illusion. Go to the Himalayas, meditate there, and acquire the riches of the other world -- REAL riches. This is all false, now search for the real.' But the search in itself is false. Searching says that you have not seen the reality yet. Searching says that you have not realized the fact of your innermost being. And the discrimination is very clever. And we go on discriminating, we say 'This is bad, that is good. This is sin, and that is virtue. This should be done and that should not be done.' We are continuously discriminating, and through discrimination we go on feeding the mind; the mind becomes more and more strong. All discrimination is of the mind, and helps the mind. When discrimination disappears, mind disappears. And to be in a state of no-mind is meditation.

> WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH,
> BUT THIS IS DISCRIMINATION;
> OUR MIND IS CLEVERLY FALSE.

All your cleverness will lead you into falsities, new falsities, again and again. One has to drop being

clever. See the point, that's what Jesus means when he says 'Unless you are like small children, you will not enter into my kingdom of God.' He is saying: Drop your cleverness. Don't be cunning and calculating. Don't try to be clever; the more clever you are, the more miserable you will be. This existence can be contacted only in innocence, child-like innocence. Your knowledge is not going to help, only your innocence. Function from the state of not knowing, never function from the state of knowing. If you start functioning from the state of not knowing, you will know what God is, you will know what religion is. You will not need any definition; you will have your own experience of it.

But we function from the state of knowing -- everybody functions from there -- and that's how we go on and on in the same direction. You can ask a question out of innocence, you can ask the same question out of knowledge. If you ask the question out of knowledge, you are being clever; you will miss the answer. If you ask the question out of innocence, you will receive the answer, because you will be innocent, ready to receive; you will be open.

The knowledgeable man is the closed man -- and you have all become knowledgeable. You have read books, scriptures, you have been taught in the church, in the college, school, university; you have accumulated much knowledge. Now you go functioning from this knowledge that you have accumulated, and it is all borrowed -- it has no roots in you, it is all rubbish, 'tinneff'. But you go on sitting on top of it; it gives you ego, certainly. The bigger heap you have of knowledge, the higher the peak of it you sit on. You go on showing, exhibiting, your degrees, you go on throwing your knowledge all around, you are continuously making others feel that they don't know as much as you know. Now, this is the way to miss God.

With God you cannot be knowledgeable. With God you have to be utterly silent, unknowledgeable.

The less people know, the more stubbornly they know it. The stupid person is one who has become very stubborn about borrowed things -- very stubborn about his Christianity, about his Hinduism, about this and that -- very stubborn. The less people know, the more stubbornly they know it. Stubbornness is the indication of the stupid man. He is closed. He may be a great pundit, a great scholar, but that doesn't make any difference, he is closed. He is surrounded by his knowledge -- not even a small aperture is left for God to enter in him; his heart becomes unavailable. He lives surrounded by a wall; he walls people out. And the wall is of knowledge -- very subtle, the bricks almost invisible.

The more you understand, the less you realize that you know. When understanding grows, knowledge starts disappearing -- in the same proportion. The more understanding a man becomes, the less knowledgeable he is. And the ultimate in knowing is absolute ignorance, innocence, child-like purity.

Yes, Socrates is right when he says 'I know only one thing: that I don't know anything at all.' This is the state where you enter into God.

... OUR MIND IS CLEVERLY FALSE.

Beware of it. In the old scriptures, this mind has been metaphorically spoken of as the devil -- there is no other devil. It is your own cleverness, it is your mind that tempts you, that goes on playing new games, new egoistic trips. Unless one is constantly aware, it is very difficult to get out of this trap. It is a long vicious circle; you have lived in it so long it has become autonomous, it has become unconscious; it goes on by itself -- it is a tape that goes on playing itself. You are almost a victim now, you are no more a master in your own house.

But to drop knowledge, to drop cleverness, makes people frightened. They start feeling that if they are not clever they will be cheated, if they are not clever, they will be deceived, if they are not clever then how are they going to survive? This is the mind, the devil, which says 'If you are not clever you will not be able to survive.'

But just to survive is not a value at all; even if you survive but don't know who you are, what is the point? Even if you survive and you accumulate much wealth, and you are very clever and nobody can deceive you and you go on deceiving others, what is the ultimate point? Death will be coming soon, and will take all away. And you will not be able to deceive death.

Don't waste your life for that which is going to be taken away. Trust life. If you trust, only then can you drop your knowledge, only then can you put your mind aside. And with trust, something immense opens up. Then this life is no more ordinary life, it becomes full of God, overflowing. When the heart is innocent and the walls have disappeared, you are bridged with infinity. And you are not deceived; there is nothing that can be taken away from you. That which can be taken away from you is not worth keeping, and that which cannot be taken away from you, why should one be afraid of its being taken aWay? -- it cannot be taken

away, there is no possibility. You cannot lose your real treasure. And with that real treasure you become an emperor; otherwise, you remain a beggar.

ALL PRINCIPLES ARE NO PRINCIPLES;
THEY HAVE NO RELATION
TO SPIRITUAL PERCEPTION.

A great statement, a great statement of fact, of simple fact. ALL PRINCIPLES ARE NO PRINCIPLES... Forget all Christianity, Hinduism, Jainism, Buddhism, because they are not real principles, they are clever devices of cunning people, they are guess-work.

Man is in a constant need to know. The need is true, but very few people are ready to risk for it, so they settle for plastic things. To grow real flowers seems to be difficult, hard -- an uphill task. And with real flowers, real roses, thorns also come, and sometimes it hurts. With plastic flowers there is no problem -- no thorns, no growth pains, no risks; and with the real flowers they bloom in the morning, and by the evening they are gone. And when they are gone you feel pain; their departure takes something from you -- it hurts. Unreal flowers, plastic flowers, have a kind of false eternity; they are always there, they never leave you. They always look fresh, they always look new; they are always blooming. That's what principles are, philosophies are, doctrines are: plastic flowers.

ALL PRINCIPLES ARE NO PRINCIPLES;
THEY HAVE NO RELATION
TO SPIRITUAL PERCEPTION.

Remember it, spiritual perception opens up only when you have dropped all principles. This is the essential message of Zen: Get rid of principles. Don't be confined by any philosophy, by any guess-work, howsoever clever it is. Remember only one thing, unless something is your experience, it is not worth keeping; drop it. Don't gather rubbish, don't gather unnecessary luggage.

This is my observation of thousands of people: I see them carrying such great psychological luggage, and for no reason at all. They go on gathering anything they come across. They read the newspaper and they will gather some crap from it. They will talk to people and they will gather some crap. And they go on gathering... And if they start stinking... no wonder!

I used to live with a man for a few years. His house was so full of unnecessary luggage that I had to tell him 'Now, where are you going to live?' And he would go on collecting any kind of thing. Somebody would be selling his old furniture, and he would purchase it -- and he already had enough. He had no time to use that furniture, and he had no friends to call. His whole house was full of furniture: old radio sets, and all kinds of things. And I said 'But, I don't see the point why you collect all this.' He said 'Who knows, any time it may be useful.'

One day we went for a walk and on the road, by the side of the road, somebody had thrown a cycle handle. He picked it up. I said 'What are you doing?' He said 'But, it must be worth twenty rupees at least, and I have picked up a few other things also -- sooner or later I am going to make a bicycle!' And he showed me. He had one wheel, one pedal, that he had picked up from the roads... and he said 'What are you saying ? Soon you will see!'

This man died. The cycle remained incomplete. And when he died, everybody who came to look was puzzled by what he was doing in this house -- there was no space even to move.

But this is the situation of your head. I see cycle-handles, and pedals, and strange things that you have gathered from everywhere. Such a small head... and no space to live in! And that rubbish goes on moving in your head; your head goes on spinning and weaving -- it keeps you occupied. Just think what kind of thoughts go on inside your mind. Just one day sit, close your doors and write down for half an hour whatsoever is passing in your mind, and you will understand what I mean when I say cycle-handles and... And you may be surprised! I promise you the cycle-handle will come -- just try it -- it is bound to come, not only once but many times. You go on... and the cycle-handle. Just write for half an hour, and you will be surprised what goes on inside your mind. It remains in the background, it is constantly there, it surrounds you like a cloud. With this cloud you cannot know reality; you cannot attain to spiritual perception. This cloud has to be dropped. And it is just with your decision to drop it that it will disappear. You are clinging to it -- the cloud is not interested in you, remember it.

There is a Sufi story...

Junaid was going through the market-place of the town with his disciples. And it was his way to take

any situation and use it. A man was dragging his cow by a rope, and Junaid said 'Wait' to the man, and told his disciples 'Surround this man and the cow. I am going to teach you something.'

The man stopped -- Junaid was a famous mystic -- and he was also interested in what he was going to teach these disciples and how he was going to use him and the cow. And Junaid asked his disciples 'I ask you one thing: who is bound to whom? Is the cow bound to this man or is this man bound to this cow?' Of course, the disciples said 'The cow is bound to the man. The man is the master, he is holding the rope, the cow has to follow him wherever he goes. He is the master and the cow is the slave.'

And Junaid said 'Now, see.' He took out his scissors and cut the rope -- and the cow escaped. The man ran after the cow, and Junaid said 'Now look what is happening! Now you see who is the master; the cow is not interested at all in this man -- in fact, she is escaping.' And the man was very angry, he said 'What kind of experiment is this ?' But Junaid said to his disciples 'And this is the case with your mind. All the nonsense that you are carrying inside is not interested in you. You are interested in it, you are keeping it together somehow -- you are becoming mad in keeping it together somehow. But you are interested IN it. The moment you lose interest, the moment you understand the futility of it, it will start disappearing; like the cow it will escape.'

People come to me and ask 'How to stop this mad mind?' I say 'There is no need to stop, all that is needed is that you become disinterested in it and the rope is cut.' That is the meaning of sannyas: become disinterested in the mind. That is the meaning of real vairagya, detachment. It has nothing to do with renouncing the world, but it certainly has something to do with cutting the rope to the mind. Just become disinterested in the rubbish and slowly slowly you will see a gap arising. The cloud that used to surround you always is getting farther and farther away and, one day, suddenly it is no more there. And when you are left without mind, that is the state of spiritual perception, that is the state of darshan, that is the state when you can see, you have eyes; otherwise your eyes are so full of smoke you cannot see.

ALL PRINCIPLES ARE NO PRINCIPLES;
THEY HAVE NO RELATION
TO SPIRITUAL PERCEPTION.
IT NEVER LEAVES THIS PLACE...

These are the most ultimate words you can ever come across. Be alert while you listen to them. This is the lion's roar Buddha used to talk about.

IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.

Where are you going? What are you seeking? Whom you are searching for? IT NEVER LEAVES THIS PLACE... it is always herenow. Where are you rushing to? Why this hurry? Just sit silently, and be, and know. Be still, and know. You are not expected to go anywhere. God is not somewhere else, God is sitting in the deepest core of your being. Just be still, be silent, be in unhurry, be unmotivated, forget all goals and the future, be herenow. It NEVER LEAVES THIS PLACE...

Whenever it happens, it always happens now and here because that is the only time and the only space. Now is the only time and this is the only space.

IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.

And what are you trying to do? trying to become perfect? Then you will be miserable, you will fail; you can't be more perfect than you are. Perfection is already there; it has not to be attained, it has only to be celebrated. The gift has been given to you. You come perfect because you come from perfection. You remain perfect, but you have become so cowardly that you cannot accept your perfection. You have been forced and fed such nonsense from your very childhood that you have become self-condemnatory -- you cannot accept the idea that you are already perfect.

Raman Maharshi used to say that all that is needed is a permission from you to yourself to be enlightened, that's all -- a permission from you to yourself to be enlightened. But that permission seems to be difficult; you cannot permit, you cannot allow. You have been told that you are worthless. You have been told that you are nothing but dust. You have been told to improve yourself, continuously improve yourself. 'Work on yourself You can become perfect only in many many lives if you work; if you work in many lives, then only in the end will you become perfect. Right now you are not perfect.'

This has created tension in you; the future has become more important than the present, and the present has to be sacrificed for the future. You have been taught this nonsense of sacrifice. I teach you that you are not to sacrifice a single moment for the future. Live it now, enjoy it now, celebrate it now. Dance, God has given you all.

This is religion: celebration is religion, ALLELUIA. Dance, and sing, and say AMEN. Say yes.

But you go on making small changes in yourself. You have to do this, you have to do that, you have to think that, you have not to think this. And you go on making these minute changes, and they don't bring you any joy, they make you more and more miserable because you fail again and again.

IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.
WHEN YOU LOOK FOR IT,
YOU FIND YOU CAN'T SEE IT.
See the beauty of these statements:

WHEN YOU LOOK FOR IT,
YOU FIND YOU CAN'T SEE IT.

How can you look for it? You ARE it. It is in the very look that God is hiding, in the very looker that God is hiding. It is not there to be sought, it is in the seeker. You are riding on the horse and searching for the horse. You will never find it. You can go on rushing to the four corners of the earth -- and you are riding on the horse, how can you find it anywhere else ?

Stop. Settle again. Let your heart become calm and quiet and collected, and suddenly you find the horse has always been there underneath you; you never missed it. In fact, it was because of the horse that you were running and searching and seeking.

WHEN YOU LOOK FOR IT,
YOU FIND YOU CAN'T SEE IT.
YOU CAN'T GET AT IT,
YOU CAN'T BE RID OF IT.

It is not an object, it is your subjectivity, it is your existence, your being.
YOU CAN'T GET AT IT, and

YOU CAN'T BE RID OF IT.

There is no way to get it, and there is no way to get rid of it; it is your nature. Krishna says: SWADHARME NEDHANAM SHREYAH PER DHARMO BAVAHA BAHA, to die in one's self-nature is all, to disappear into one's self-nature is all. Even in death there is resurrection and new life. And to live according to somebody else, PER DHARMO BAVAHA BAHA, IS very frightening. To think of following somebody else's religion, to follow somebody else, is very frightening. But that's what everybody is doing.

Your parents have given you ideas; your teachers, your priests, your politicians -- they have given you ideas. And you are trying to work them out, and you are missing all. SWADHARME NEDHANAM SHREYAH: it is good to die into one's own self-nature, because it is there that God is hidden. Be yourself.

IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.
WHEN YOU LOOK FOR IT,
YOU CAN'T FIND IT.
YOU CAN'T GET AT IT,
WHEN YOU DO NEITHER,
THERE IT IS!

WHEN YOU DO NEITHER... neither are you trying to get rid of it... That's what the communist is trying to do, the atheist is trying to do: to get rid of religion. It comes from the back door -- communism becomes sacred, the Kremlin becomes the Kaaba. You cannot get rid of it. Atheism becomes a religion: one is ready to die for atheism. Anything becomes religion -- money becomes religion, power becomes religion. Whatsoever you are ready to die for is your religion.

If you don't relax into your real being, you are going to find something or other to substitute for it. But you cannot get rid of it; it will come from the back door -- in new guises, in new masks, but it will come.

The atheist, the communist, the irreligious man is trying to get rid of it. The theist, the Christian, the Hindu, the Mohammedan is trying to get at it. But both agree on one thing: that it is something apart from you.

Yoka says: Do neither. Neither try to get at it nor try to get rid of it. Do neither, and there it is. When you are not doing anything this way or that, not moving at all in any direction, when all directions have disappeared, when the pilgrimage has stopped utterly, when the world has stopped utterly, when the mind moves no more and there is absolute silence, there it is. Then you find it, not by seeking, but by disappearing as a seeker; not by search, but by rest; not by running -- and with speed -- but by not running at all.

Sitting silently, doing nothing, and the grass grows by itself.

The benediction is suddenly there when all effort disappears. When you are in an effortless rest... the benediction. Just now, this very moment, be alert, behold it is here, it is surrounding you, it is in and out -- only it is. The beatitude of it

...
Beatitude means be-attitude, 'in a state of being'.

There is beatitude and great beauty and great grace -- the releasement that Heidegger talks about. The Buddhahood, the enlightenment -- names for the same reality, different names.

YOU CAN'T GET AT IT,
YOU CAN'T BE RID OF IT.
WHEN YOU DO NEITHER,
THERE IT IT!

So simple, so easy -- not complex at all. No guidance is needed really, no path has to be followed and no method has to be used. All methods dropped, all paths forgotten, all guide-books burned, and suddenly it is there and you are there and you are it.

WHEN YOU ARE SILENT, IT SPEAKS;
WHEN YOU SPEAK, IT IS SILENT.

When you are not, it is;
when you are, it is not.
Your absence is its presence;
your presence is its absence.

You are like darkness, it is like light. You cannot meet God. Let me repeat it again, you cannot meet God. The meeting happens, but you cannot meet God, because you cannot exist in that meeting as a separate entity; you disappear like a dewdrop in the ocean. Yes, the meeting happens, but a very strange meeting: the dewdrop no more exists, it has become one with the ocean.

It has become the ocean -- it is not a loser; it has disappeared only as a small dewdrop -- its boundaries have grown infinite, now it is unbounded. But man never meets God because while man exists there is no spiritual perception; his very existence remains like a block. When man disappears, God is. This is the paradox: the sun rises in the evening. The meeting happens, but man never meets God, God never meets man.

Have you ever seen light and darkness meeting? It is impossible -- how can absence and presence meet? Of necessity, one has to disappear.

Because one does not want to disappear, one goes on seeking and searching for God. If you search, you remain. The search is not going to give you God, it only keeps you separate. The search is not a way to God, it is a way to keep your entity intact. It will look strange that the seeker keeps himself intact by seeking, that the seeker remains the ego by seeking. He becomes a very pious ego of course because he is no more seeking and searching for money, he searches for God, MOKSHA and NIRVANA; his search is of great ideals, great values -- supervalues. With super-values super-ego arises. That's why your so-called MAHATMAS, saints, are very pious egoists. And when the ego is pious it is more dangerous, because one cannot see it; it becomes very very invisible. And when the enemy is invisible, it is more powerful.

The ordinary man's ego is gross, the saint's ego is very very subtle, refined, sophisticated. When the poison is pure, it is more poisonous, so is the case with the ego. The saint's ego is a pure ego, hence it is more poisonous. The sinner's ego is nothing compared with the saint's ego.

Never be a sinner and never be a saint. Just be. Drop all definitions and confinements. Celebrate being.

Never think yourself as a saint or a sinner. Never feel guilty, and never feel gratified because you are virtuous. And then you are a sage; when you are neither, you are a sage, a SIDDHA. Then you are a sage, then you have arrived.

Remember, God has not to be sought, nothing has to be sought. Never lose the quality of herenow. Bring yourself back again and again whenever you start on a journey. Whenever the mind starts a journey, remember, come back.

And small methods can be of help, just of help. For example, down the centuries Buddhist Zen people have been using the small but very useful method of watching the breath. What is the significance of it? This is all that is there in it: it brings you back herenow. You cannot breathe in the future can you? You cannot breath in the past can you? You can breath only herenow. So if you watch your breath, it stops you from going into journeys; then you cannot go anywhere -- the breathing is herenow. It is really a great discovery of Buddha's, the greatest meditation that has ever been discovered: just watching the breath.

If you watch anything else, there is a difficulty. If you are watching a flower, you may start thinking 'By the evening it will disappear.' You may start thinking of other flowers that you have seen in the past, you may start thinking of the colour and the beauty, you may start thinking of the size -- how big it is, you may start thinking of all those poems you have heard about flowers and roses. There is danger; you can wander about, you can wander around, you can go for small trips. If you have started thinking of the beauty, you have moved. If you start thinking of the colour, you have moved.

Breath is really great -- there is no colour, there is no beauty either, no ugliness either -- you cannot roam about, and you have to watch each breath as it comes in and goes out. You have to remain constantly with it, your consciousness constantly moving with the coming breath and the going breath, inhaling, exhaling. There is no time left. When you inhale, you cannot think about the exhalation; if you think, you cannot watch inhalation, you have moved. When you see exhalation, you cannot think of inhalation; if you think, you have missed. So the breath will keep you tethered to the herenow; breath is just an excuse to keep you herenow. If you can remain herenow, no need to use the method; but if you cannot, then it is a beautiful method of immense value.

But the only thing that is needed, all that is needed, is not to go anywhere. Be in a passive, alert state, and you will see the sun rising in the evening, and you will see the impossible becoming possible, you will see mysteries opening up, you will see all paradoxes dissolving. You will know, yet you will not be able to reduce it to knowledge. You will know, but you will become dumb. You will know, but you will not be able to say anything about it. Nobody has ever said anything about it.

I am also not saying anything about it. All that I am saying is how it can become possible, how you can create the occasion in which it becomes recognized by you, how you can remove a few rocks around you of words, principles, doctrines, so that the stream starts flowing. That flow is the flow of God, of life itself. It knows no death, it knows no fear, it knows no greed. Its purity, its grandeur, its beatitude, its benediction, is infinite.

I have seen the sun rising in the evening. Come with me so that you can also see the sun rising in the evening. Once you have seen it rising in the evening, darkness disappears, and your night is full of the day; death disappears, your death is full of life.

The Sun Rises in the Evening

Chapter #10
Chapter title: It is not too Late

20 June 1978 am in Buddha Hall

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The first question:

THE WEST HAS GIVEN BIRTH TO ARISTOTLE, NIETZSCHE, HEIDEGGER, CAMUS, BERDYAEV, MARCEL AND SARTRE. IS IT GOING TO GIVE BIRTH TO BUDDHAS BY ITSELF OR IS A COMMUNION WITH THE EASTERN CONSCIOUSNESS NEEDED?

CHINMAYA, THE BUDDHA-CONSCIOUSNESS is neither Eastern nor Western. It has nothing to do with geography or history, it has nothing to do with mind as such. Mind is Eastern, Western, Indian, Chinese, Japanese, German, but the innermost pure consciousness is simply the pure sky -- you cannot identify it with anything because it is unconditioned.

What is East and what is West? -- ways of conditioning, different ways of conditioning. What is a Hindu and what is a Jew? -- different ways of conditioning. These are names of diseases. Health is neither Eastern nor Western.

A child is born, and immediately the conditioning starts -- very subtle are the ways of conditioning. Directly, indirectly, we start pressing the child into a certain mold. He will speak a certain language, and each language has its ways of thinking, each language has its emphasis, its particular direction. That's why sometimes it becomes impossible to translate from one language into another; the other language may not even have words which correspond, the other language may not have looked at reality and life in that way. Life is infinite; the way you look at it is finite -- there can be infinite ways of looking at it.

And then the child starts getting coloured by the family, by the school, the church, the priest, the parents -- and it goes on silently. Slowly slowly, the whole sky of consciousness is closed, only a small window, an aperture, is left open. That aperture is Indian, English, American. That aperture is Hindu, Jaina, Buddhist. That aperture is Eastern, Western.

Buddhahood is to regain again the consciousness that you had brought with your birth. That uncontaminated purity, that original face without any masks, that innocence is Buddhahood. So Buddhahood cannot be Eastern, Western; it is transcendental.

You may be surprised that when a child grows up in a family... and each child has to grow in a family -- it is almost a must, there is no other way -- some kind of family is needed. Even if it is a commune, it will have its own limitations, it may be a kibbutz but it will have its own limitations. And there is no way to bring up a child without a certain nourishing surrounding. That nourishing surrounding is a must, without it the child cannot survive; the child has to be looked after, but the child has to pay for it. It is not simple, it is very complex. The child has to continuously adjust himself to the family because the family is 'right', the father is 'right', the mother is 'right'. They are powerful people -- the child is helpless. He has to depend on them, he has to look up to them, he has to follow them. Right or wrong is not the question; the child has to become a shadow, an imitator.

That's what Hinduism is, Christianity is, that's what Eastern and Western mind is. And it is very subtle; the child may never become aware of it because it is not done in one day, it goes on so slowly -- just like the water falling from the mountain, falling and falling and falling, and it destroys the rocks, and the stones disappear.

The child has to adjust in many ways. That adjustment makes him false, inauthentic, makes him untrue -- untrue to his own being. Now psychologists have discovered that if a certain child proves to be stupid, it may not be so, because no child is born stupid. It may be just the whole surrounding, the family, that he had to adjust to. If the father is too intellectual, the child will have to behave in a stupid way to keep a balance. If the child behaves in an intelligent way, the father is, in a subtle way, angry. He cannot tolerate an intelligent child, he never tolerates anybody who is trying to be more intelligent than him. He will force the child to remain inferior notwithstanding what he goes on saying, and the child will learn the trip of behaving like a fool, because when he behaves like a fool, everything goes okay, everything is perfectly okay. The father may show his displeasure on the surface, but deep down he is satisfied. He always likes fools around him; surrounded by fools, he is the most intelligent person.

Because of this, over hundreds of years women have learned a trick: they never try to be intellectual -- the husband won't like it. Not that they are not intelligent, they are as intelligent as men -- but they have to learn. Have you not watched it? If the wife is more educated, the husband feels a little bad about it. No man

wants to marry a woman who is more educated than him, more famous than him. Not only that, but in small things too: if the woman is taller, no man wants to marry her. Maybe it is just because of this that women have decided biologically also not to become too tall -- there may be some kind of psychological reason in it -- otherwise you will not get a husband. If you are too intelligent, you will not get a husband. The woman has to pretend that she always remains a baby, childish, so that the husband can feel good that the woman leans on him.

In a family, the child comes into a ready-made situation. Everything is already there, he has to fit himself into it, he has to adjust to it. He cannot be himself; if he tries to be himself, he always gets into trouble and he starts feeling guilty. He has to adjust -- whatsoever the cost -- survival is the most important thing, the first thing, other things are secondary. So each child has to adjust with the family, with the parent, with geography, with history, with the idiosyncrasies of the people around him, with all kinds of prejudices, stupid beliefs, superstitions. By the time you become aware or you become a little bit independent, you are so conditioned, the conditioning has gone so deep in the blood and the bones and the marrow, that you cannot get out of it.

What is Buddhahood ? Buddhahood is getting out of this whole conditioning. This is cutting the root.

You can go in the garden and watch -- one thing you will be surprised about. When the new tree is planted, naturally the tree has to adjust with the other trees which are already in existence. It has to find ways. It can grow its branches only where there is a space. If other trees are already occupying that space, it cannot grow in those directions. It has to find a way in the existing situation; it has to adjust. Maybe it cannot grow branches on all sides, it cannot be balanced -- it can grow branches only to the north because there is some space there, the other three sides are already occupied. It becomes lopsided: it grows a branch too much towards the north, and all the other sides remain ungrown; it is lopsided. And this is on the surface. If you go deep, the same is happening with the roots. There are already roots of other trees; they have already taken possession of the earth. The new tree has to find ways; it has to avoid the places that have been already occupied, it has to find new sources of water if it can, it cannot grow its roots as they would have grown naturally if there had been no other trees around.

But that is not possible for a child -- the same happens to humanity. The child grows branches in directions which are available. The child grows roots; those roots become entangled with the roots of the parents. And they remain entangled if you don't cut them. It is very difficult to find a really grown-up person; people grow old, they never grow up. And growing old is not growing up -- they are not synonymous. Growing old is moving towards death, growing up is moving towards more life, more abundant life. Great decisiveness is needed on your part. People remain entangled. A man may be fifty, but he is still behaving with his wife as if he were with his mother. He still expects the same from his wife as he used to expect from the mother; he is still a child. The woman may be fifty, but she still expects from the husband the same kind of behaviour as she expected from the father. This is not growing up. And because it cannot be met -- the husband is not your father and the wife is not your mother -- then there is frustration. This is entanglement with the roots.

You are still entangled. The father may be dead, the mother may be dead, but your roots still go on moving in the same directions in which they learned to move in your childhood. Now the space is available, but you have forgotten how to grow in those spaces which have become newly available -- space becomes available every day. But you have forgotten, completely forgotten. Or a few parts of you have died; they have simply disappeared. It is very difficult to find a man who is whole. Somebody's hands are too big, and the brain too small. Somebody's brain is too big, and the heart is almost non-existing, zero. People are living only in parts, and to live in parts is to live in misery. A Buddha is one who lives as a whole, as an organic whole.

East and West are irrelevant to Buddha-consciousness.

Chinmaya, if Buddhas can happen in the East without the help of the West, why can't they happen in the West without the help of the East2 And who has told you that they have not happened in the West already? Just the names are different there; they don't call it Buddha-consciousness, they call it Christ-consciousness; it is the same. Meister Eckhart or Jacob Boehme or Gurdjieff -- these are Buddhas. They have been happening in the West as much as they have been happening in the East; only the names differ.

No support of the East is needed, no communion. A Buddha is not a communion of East and West, a Buddha is a transcendence of all that is East and West -- a transcendence of all divisions -- not a communion, not a meeting but a transcendence, not a synthesis of the opposites but going beyond the opposites. A Buddha is a pure sky -- he knows no boundaries. It can happen anywhere, in any time.

But the Eastern ego feels very good to think that Buddhas can only happen in the East. And when Indians use the word 'East' they simply mean India; they don't mean China, they don't mean Japan -- they can't mean Pakistan -- their 'East' simply means India. And if you insist in India too -- 'Where?' -- then it never means South India, it means North India. If you go on insisting, you will find finally that the Indian means that he himself is the person who can become the Buddha, nobody else. If you go on insisting, finally you will find that he is declaring himself, that's all; only he can become the Buddha, nobody else. Deep down it is nothing but an ego game. Forget all these ego games. Get out of these egoistic assertions.

In time also, just as it happens in space, the same has happened again and again. India is a certain space. In time also the same happens. Now, there are people who say 'Buddhas only used to happen in the past, they cannot happen now. They are not going to happen in the future; this is a KALI YUGA, this is the worst time.' Why is this the worst time? Time is always the same. The birds sing the same songs that they used to sing in Buddha's time, the trees still bloom the same way, and the rivers flow the same way, the stars move in the same way. This is the same dance; time cannot make any difference. Why only in the past? Again the ego is involved. We are too attached with the past -- 'our past', 'our heritage'. We think of our past in glorious terms, that gives us great satisfaction, and it helps us and consoles us that 'We have been at the top; nobody has ever been at that height where we have been'. It helps us to feel good, because when we look around -- and the real situation is so ugly -- we need some kind of dream to help us.

And there are two kinds of dreams possible: either you dream of the past, that's what religions have been doing, or you dream of the future, that's what materialistic religions are doing. Communism, fascism, nazism -- they dream of the future; they say in the future will be the utopia, the golden age. Old religions used to say in the past was the golden age. Nobody says that right now is the golden age.

And I would like to declare it to you right now: NOW IS THE ONLY GOLDEN TIME. Buddhas happen now, because there is no other time, and Buddhas happen here. And the 'here' contains all, the whole space, and the 'now' contains the whole time. But they happen only when somebody takes the decision to go beyond all boundaries, when somebody risks going out of the herd and the herd psychology, when one decides not be a part of the mob.

That's what you are: when you are a Hindu you are part of a mob, when you are a Jaina you are part of a mob, you are a Christian you are part of a mob. When you drop out of the mob and you become free and you start to live life the way you want to live it, when you accept yourself totally -- when there is no self-condemnation, when you don't compare yourself with anybody or any ideal and you don't put yourself down again and again -- when you start living your life joyously the way God wants you to live...

God has not given you birth to live somebody else's life; if he had wanted a Krishna, he would have created a Krishna, if he had wanted a Christ, he would have created a Christ. Why Chinmaya? Now he wants a Chinmaya.

The Hassid mystic, Zusia, was dying, and he started praying. Tears were flowing down from his eyes and he was trembling. And somebody asked 'What is the matter? Why are you trembling?' He was saying 'I am trembling for a certain reason. This is my last moment, I am dying. Soon I will be facing my God, and I am certain he is not going to ask me "Zusia, why were you not a Moses? If he asks I will say "Lord, because you didn't give me the qualities of a Moses!"; there will be no problem. He will not ask me "Why were you not the Rabbi Akiba?" I will tell him "Sir, you never gave me the qualities of being an Akiba, that's why." But I am trembling because if he asks "Zusia, why were you not a Zusia2" then I will have nothing to answer, then I will have to look down in shame. That's why I am trembling and these tears are flowing. My whole life I tried to become Moses or Akiba or somebody else, and I completely forgot that he wanted me to be just Zusia and nobody else. Now I am trembling, now I am afraid. If he asks this question, what am I going to ansWer? How will I be able to raise my eyes when he says "Why were you not Zusia? You were given all the qualities of being a Zusia, how did you miss?" And I have missed in imitating others.'

Remember, always remember Zusia; it is one of the most significant incidents in any mystic's life. If you remember it, it will help.

You have to be your own self, utterly your own self. Don't imitate. Don't follow the past. Don't follow any ideals because they are all herd psychology. Slip out of them. Be a lion, and move out of the mob. And start living your life as truly as possible, because if you cannot be true to your own life, how can you be true to others? And by being true to your own self, you will transcend all limitations of countries, religions, political dogmas, East, West; you will transcend all limitations.

By being yourself... Just think of it, will you be a German? or will you be a Japanese? or a Burmese? Just being yourself, who will you be? a Christian? a Hindu? a Mohammedan? You will not be; you will not

find yourself in all these definitions, you will start growing beyond definitions.

Buddha-consciousness is transcendental consciousness. It has nothing to do with East or West.

The second question:

I HAVE ALWAYS DREAMT OF BECOMING A WORLD-FAMOUS MAN, RICH AND SUCCESSFUL. OSHO, CAN YOU HELP ME IN THE FULFILMENT OF MY DESIRE?

No, sir, not at all, never, because your desire is suicidal. I cannot help you to commit suicide. I can help you to grow and be, but I cannot help you to commit suicide, I cannot help you to destroy yourself for nothing.

Ambition is poison. If you want to be a better musician, I can help you, but don't think in terms of becoming world-famous. If you want to be a better poet, I can help you, but don't think in terms of Nobel prizes. If you want to be a good painter, I can help you -- I help creativity. But creativity has nothing to do with name and fame, success and money. And I am not saying that if they come then you have to renounce them, if they come it is okay, enjoy them. But don't let them become your motivation, because when a person is trying to be successful, how can he really be a poet? His energy is political, how can he be poetic? If a person is trying to be rich, how can he be a real painter? HIS whole energy is concerned with being rich. A painter needs his whole energy in the painting, and the painting is herenow. And richness may come somewhere in the future -- may come, may not come. There is no necessity; it is all accidental -- SUCCESS IS accidental, fame is accidental.

But bliss is not accidental. I can help you to be blissful; you can paint and be blissful. Whether the painting becomes famous or not, whether you become a Picasso or not is not the point at all, but T can help you to paint in such a way that while you are painting even Picasso may feel jealous of you. You can be utterly lost in your painting, and that is the real joy. Those are the moments of love and meditation; those are the moments which are divine. A divine moment is one in which you are utterly lost -- when your boundaries disappear, when for a moment you are not and God is.

But I cannot help you to be successful. I am not against success, let me remind you again, I am not saying don't be successful; I have nothing against it, it is perfectly good. What I am saying is don't be motivated by it, otherwise you will miss painting, you will miss poetry, you will miss the song that you are singing right now; and when the success comes, you will have only empty hands because nobody can be fulfilled by success. Success cannot nourish; it has no nutrients in it -- success is just hot air.

Just the other night I was reading a book on Somerset Maugham, CONVERSATIONS WITH WILLIE. The book is written by Somerset Maugham's nephew, Robin Maugham. Now, Somerset Maugham was one of the most famous, successful, rich persons of this age, but the memoirs are revealing. Listen to these words.

Robin Maugham writes about his famous and successful uncle, Somerset Maugham:

He was certainly the most famous author alive. And the saddest...'You know' he said to me 'I shall be dead very soon, and I don't like the idea of it at all...' and this statement was made when he was ninety-one. 'I am a very old party' he said. 'But that does not make it any easier for me.'

He was rich, world-famous and all that, and at the age of ninety-one he was still making a fortune, even though he had not written a single word for ages. The royalties from his books still literally flowed in from all over the world, and so did the fan letters. At this moment four of his plays were running in Germany. His play THE CIRCLE had been brilliantly revived in England and THE CONSTANT WIFE had just been turned into a musical. One of his most famous novels, OF HUMAN BONDAGE, was soon to be made into a film, which might bring him as many millions of dollars as did RAIN, THE MOON AND SIXPENCE and THE RAZOR'S EDGE. Unfortunately, the one reward all his talent and success had not given him was happiness.

He was the saddest man in the world.

'What is the happiest memory of your life?' I asked him. He said 'I can't think of a single moment.' I looked around -- says the nephew -- the drawing-room and its immensely valuable furniture and pictures and art objects that his success had enabled him to acquire. His villa itself and the wonderful garden -- a fabulous setting on the edge of the Mediterranean -- were worth six hundred thousand pounds. He had eleven personal servants, but he was not happy.

The next day he was looking into his Bible and said 'I have come across the quotation: WHAT SHALL

IT PROFIT A MAN IF HE GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL? He clasped and unclasped his hands in agony and said again 'I must tell you, my dear Robin, that the text used to hang opposite my bed when I was a child.' And then I took him for a walk in the garden and he said 'You know, when I die, they will take it all away from me -- every tree, the whole house, and every stick of furniture. I shall not even be able to take a single table with me.'
And he was very sad, and he was trembling.

For a while he was silent as we walked through a grove of orange trees, and then he said 'I have been a failure the whole way through my life.' I tried to comfort him. 'You are the most famous writer alive. Surely that means something?' I asked. 'I wish I had never written a single word' he answered. 'What has it brought to me? My whole life has been a failure, and now it is too late to change' he said. 'It is too late.' And tears came into his eyes.

What can success bring to you? Now, this man, Somerset Maugham, lived in vain. He lived long -- ninety-one years -- he could have been a very very contented man, fulfilled. But if success can give it, only then; if riches can give it, only then; if a big villa and servants can give it, only then.

In the ultimate analysis of life, name and fame are just irrelevant, all that matters in the final reckoning is how you lived each moment of your life. Was it a joy? Was it a celebration? And in small things were you happy? Taking a bath, sipping tea, cleaning the floor, roaming around the garden, planting trees, talking to a friend, or sitting silently with your beloved, or looking at the moon, or just listening to the birds -- were you happy in all these moments? Was each moment a transformed moment of luminous happiness? Was it radiant with joy? That's what matters.

You ask me whether I can help you in the fulfilment of your desire. No, not at all, because that desire is your enemy; it will destroy you. And one day when you will come across the sentence in the Bible 'What shall it profit a man if he gain the whole world and lose his own soul?' you will weep in frustration, and then you will say 'And now it is too late to change. It is too late.'

I say to you, RIGHT NOW IT IS NOT TOO LATE, something can be done: you can change your life totally from the very roots. I can help you go through an alchemical change, but I cannot guarantee in the worldly sense. I guarantee every success in the inner world; I can make you rich -- as rich as any Buddha. And only Buddhas are rich; the people who only have worldly things around them are not really rich -- they are poor people befooling themselves and others that they are rich. Deep down is the beggar, they are not the real emperors.

Buddha came to a city, and the king was a little hesitant to go and receive him. His own prime minister said 'If you don't go and receive him, then take my resignation, then I cannot serve you anymore.' The king said 'But why?' -- and the man was very indispensable, without him the king would have been lost, he was the real key to his power. He said 'But why? Why do you insist? Why should I go to receive a beggar?' And the prime minister, the old man, said 'You are the beggar and he is the emperor, that's why. You go to receive him, otherwise you are not worth serving.'

The king had to go. Reluctantly, he went. But when he had seen Buddha, he touched the feet of the old man, his

Prime minister, and he said 'You were right, he is the king, I am a beggar.'

Life is strange. Here sometimes kings are beggars and beggars are kings. Don't be deceived by the appearance. Look in. The heart is rich when it throbs with joy, the heart is rich when it falls in harmony with Tao, with nature, with the ultimate law of life, with dhamma. The heart is rich when you fall in harmony with the whole; that is the only richness there is. Otherwise, one day you will weep and you will say 'It is too late...'

I cannot help you destroy your life, I am here to enhance your life, I am here to give you life abundant.

The third question:

IS THE EGO STILL WORKING WHEN I FEEL JOY AND CONTENTMENT?

Champak, when the joy is there, there is no ego. But when the joy is gone, the ego comes back; and when the ego comes back, it turns the joy into an experience. Otherwise, when the joy is there, there is no experiencer and no experience -- there is no division. It is not that you feel joy, you are joy. When the joy is there, you are not there, joy is, just joy. But sooner or later...

You are still not capable of containing that joy forever; the window closes, the doors shut, the fragrance

disappears, the music becomes distant and distant, and disappears. The ego is back, and the ego says 'Boy, what a beautiful experience! It was great, fantastic!' And now that which was not an experience has been reduced to an experience.

You ask me: IS THE EGO STILL WORKING WHEN I FEEL JOY AND CONTENTMENT?

When you are really in joy and contentment the ego is not, cannot be, because contentment cannot be with the ego -- it is impossible -- they cannot exist together; it has never been heard of. Their coexistence is impossible. When joy and contentment are there, only God is.

But I can understand your question, Champak. The question arises later on when the ego comes back and the moment of joy has disappeared, and the ego takes possession. It is very greedy, it takes possession of everything, it hoards everything. It reduces every living thing into a dead thing, because only dead things can be accumulated. Now it says 'Keep it as a memory, it was a great thing.' Now it is reduced into a memory. Now the ego says 'Have this kind of joy more and more, create it more.' And you know you were not the creator of it; it had come when you were not, it had come unasked, it had come on its own, it had appeared out of the blue. You were not the creator of it, you were not the manufacturer of it, you had not put it together; it was something from the beyond that suddenly took possession of you, shook you up, bathed you. And for a moment you were sunlit, you forgot all misery and all anguish and all pain. You were not a man in that moment; it was a glimpse of Buddhahood, just a lightning experience.

But the ego cannot miss out. Once the moment is gone, the ego immediately jumps and takes possession of it, stores it in the memory, and goads you to have more of it. Now you are in trouble -- you don't know what to do to bring that joy again.

This happens every day here. When new people come to me and they start meditating, suddenly, one day, it is there -- the benediction -- and they are thrilled, they are ecstatic. But the ego takes possession of it, and then it becomes more and more difficult for it to happen. Then they are worried, 'It happened... why isn't it happening now?'

It happened because you were unaware of it, it happened because you were not asking for it. You could not have asked because you had no previous experience. It happened because there was no search for it, it happened because you were not seeking it -- you could not have sought it, it was unknown. Now you know something of it, and because you know, you are searching for it. And because you are searching, you are. In the search the seeker persists, remains -- and the seeker is the barrier.

That is the whole message of Yoka and his SHODOKA -- the whole message: that the seeker is the barrier. God cannot be sought, God comes; you have just to be receptive, available, that's all.

When in meditation you feel ecstasy arising for the first time, it is not your doing. Beware. You are not doing anything, it is happening to you -- it is a sheer gift. Feel grateful. Don't think in terms that you are the doer, don't pat yourself on the back, don't say 'Look, I have done it.' If you have done it, you will be in trouble; it will not come again. You have become cunning, clever; your innocence has been lost.

So whenever beautiful experiences of joy, contentment, love, beatitude, benediction happen, remember one thing, always remember that you are not the manipulator of them; they come. Feel thankful, grateful, and forget all about them. Don't store them in the memory and don't become greedy about them. If you become greedy, ego has come in -- and with revenge -- and the ego has started poisoning you again.

Champak, ego disappears many times, in ordinary life too it disappears many times, but people don't know how to keep those moments of purity intact, unpolluted by the ego that will come later on, that is bound to come. It has nothing to do with meditation as such, meditation is only one of the ways to make you available, to help you become passive, receptive, feminine. But it happens; just seeing a bird on the wing, and it can happen.

Ramakrishna's first SAMADHI happened that way. He was only thirteen. He was coming home from his farm, and was passing by a village pond, and a few swans suddenly Flew from the pond. The sky was dark, full of dark clouds. Against the backdrop of those dark clouds, the white swans flashed like lightning. The moment was so pure, of such utter beauty, that Ramakrishna fell then and there to the ground in great prayer. He was struck by God.

He remained unconscious for a few hours. Somebody discovered him and people carried him home. That was his first SAMADHI. When he opened his eyes after a few hours, he was a totally different man. Those eyes were no more the old ones; they had a new shine. The face was no more the old one; it had a new glory. The boy was transformed. People started worshipping the boy; people started to come from far and wide just to see what had happened. Something divine had penetrated him. And he had not been doing anything, he was just passing by the pond, but he never allowed his ego to take possession of it. When

people would ask 'What did you do?' he would say 'I have not done anything; it has happened.' And he never was greedy for it to happen again; otherwise he would have missed. And it started happening again and again; then small things started triggering it.

You cannot find swans flying against the dark clouds every day. But that is not the point; that was just the beginning. Then small things... Somebody would smile, and it would happen. A flower by the side of the road, and Ramakrishna would look at it and go into ecstasy, he would no more be there. Or somebody would say something... just the sound. Somebody chanting a mantra... just the sound. Or somebody playing on a VEENA... just the sound, and he would go into ecstasy.

Later on it was so difficult for his disciples; to take him anywhere was a problem. On the road, walking, and suddenly he would be gone, he would disappear. Wherever he would go, anything...

In fact, slowly slowly, all is divine; slowly slowly, everything...

That must have happened to Basho, the Zen mystic and poet.

The ancient pond
A frog jumps in

Plop!

Basho must have gone into a deep ecstasy -- just the 'plop', the sound of the frog jumping into the ancient pond, was enough, more than enough -- the door opened.

It opens to you too -- God is generous -- but you miss the point, because you misinterpret it. Sometimes it happens while you are making love, more often when you make love because that is your deepest experience. Ramakrishna must have been a very aesthetic soul, otherwise who goes into such orgasm seeing a few swans flying by against the black clouds2 He must have been of immense aesthetic sensibility. It was enough; he went into an orgasmic state.

Ordinarily, people are not so sensitive; they have become very hard.Just to survive they have gathered an armour around themselves -- just to protect themselves; they are afraid of being vulnerable. But while making love one becomes vulnerable. In that intimacy, the glimpse comes; you are lost, you are possessed by some energy which is not your own. You are tiny compared to it; it is huge, enormous.

But don't take possession of it later on; the ego is cunning. When it comes, thank God, when it goes, thank God, but don't become in any way a doer, remain a non-doer.

The fourth question:

> YOU SAY WE NEED ONLY DECLARE OUR OWN ENLIGHTENMENT TO OURSELVES, BUT WHAT ABOUT THE GAP, THE DISCONTINUITY, THE QUANTUM LEAP, THE DEATH AND THE REBIRTH? IS THE DECLARATION A DEVICE -- A WAY OF CREATING THE EFFECT FOR THE CAUSE TO FOLLOW? IS THIS AN ACCEPTANCE OF ENLIGHTENMENT WITH A SMALL 'E', KNOWING THAT ONE DAY THE BIG 'E' WILL COME IN A SUDDEN FLASH OF LIGHTNING? CONFUSED, CONFUSED.

Krishna Prem, what are you talking about? What gap? What discontinuity? What quantum leap? You are it. The gap is just in your dream, the gap exists not; you have never been other than enlightened -- enlightenment is the stuff you are made of.

You say: YOU SAY WE NEED ONLY DECLARE OUR OWN ENLIGHTENMENT TO OURSELVES, BUT WHAT ABOUT THE GAP, THE DISCONTINUITY, THE QUANTUM LEAP, THE DEATH AND THE REBIRTH?

Nothing ever dies, nothing IS ever reborn. How can there be rebirth when nothing ever dies? It is all one process, it is all one continuum. Life has never known death. You are dreaming.

I have heard a Taoist story...

A great emperor was sitting by the side of his dying son -- the only son. All his hopes were shattered: he had only one child -- he was old -- and the child was dying. And the physicians had failed and they said 'Now, this is the last night.' He was sitting there crying and weeping -- he could not sleep -- the whole night he sat by the side of the bed. By the morning, tired, exhausted, he fell asleep in the chair.

He dreamt that he had a very very big kingdom on some other planet. He had huge golden palaces, he had twelve sons, all beautiful, intelligent -- you could not think of any improvement in the situation; it was perfect.

And then the boy died. The wife screamed in pain. The king's dream was disturbed, and he opened his eyes and started laughing. The wife thought he had gone mad. People gathered. The wife asked 'What are you doing? Why are you laughing? And you loved the boy so much -- why are you laughing?' He said 'I am

laughing because now what to believe? Just a moment before I was dreaming that I had twelve sons, so beautiful, so strong -- supermen -- so intelligent, incomparable, and I had a big kingdom with golden palaces; this palace looks just like a poor man's hut. And the moment you screamed, the dream disappeared, and with it my twelve sons and the golden palace, and the kingdom and all. And when I was dreaming about those twelve sons and the kingdom and the palace, it was so real that I had forgotten you, and the dying son, and this kingdom, and this me. Now I am laughing: for whom to weep, for those twelve sons which have disappeared or this one who has disappeared? That's why I am laughing.'

If the gap exists only in a dream, there is no way to bridge it; because the bridge that you make will be a dream bridge. All that is needed is that you wake up. Krishna Prem, wake up! Open your eyes. Just see: all is dream. Sometimes with open eyes you dream, and sometimes with closed eyes you dream. Sometimes you have nightmares and sometimes you have 'daymares', but that is the only difference -- they are all mares. Wake up. Only the witnessing self is reality, all else that you are seeing is a projected film. Turn in, and see that you are enlightened. It is not a question of bridging the gap, it is only a question of recognizing, remembering.

So it can happen any moment. The moment you allow it to happen, the moment you permit it, it can happen. All that I go on saying to you is just to help you to permit it, it is not going to create enlightenment, it is just helping you to permit it, to accept it.

IS THE DECLARATION A DEVICE -- A WAY OF CREATING THE EFFECT FOR THE CAUSE TO FOLLOW?

Enlightenment is not the effect of any cause; enlightenment is already there, it has not to follow any cause. It is your very ground; nothing need be done to attain it. See the emphasis: the emphasis is not on doing anything, the emphasis is only on remembering.

You have a purse somewhere in your pocket, but you have forgotten it and you are feeling miserable. And you are thinking that now you are in a strange city, nobody knows you -- where are you going to eat? you don't have any money. And the money is there, just you have forgotten the purse. Or you may have misplaced it; you go on looking in the left-side pocket and it may be in the right-side pocket. And again and again you look, and again and again you feel more and more afraid, insecure -- what is going to happens who is going to give you food today? But nothing has to be done really; all that is needed is to remember where you have put it.

Doing is not the thing, only awareness. That is the emphasis of Zen. Yoga emphasizes doing, 'Do this, do that', that's why Yoga satisfies people's egos very much because it gives you infinite possibilities to evolve in the world of the ego. So many postures, so many rules, so much discipline, PRANAYAMA, and exercises... and it goes on and on. And you feel 'I have done so much. Now I am coming home, now I am coming closer, closer, closer'. But you never come, you never arrive.

Zen is a sudden phenomenon; it is not a gradual process. The whole approach is that you have never been otherwise, you are enlightened; from the very beginning you are a Buddha.

I am repeating it day after day so that this constant hammering on your head may some day break the forgetfulness, the layer of forgetfulness. And any day that the forgetfulness is gone, it will come, it will come like an upsurge, it will well up in you.

You say, Krishna Prem: IS THIS AN ACCEPTANCE OF ENLIGHTENMENT WITH A SMALL 'E', KNOWING THAT ONE DAY THE BIG 'E' WILL COME IN A SUDDEN FLASH OF LIGHTNING?

Enlightenment is enlightenment, whether with a big 'E' or a small 'e' makes no difference. It will not be different with a capital 'E'; it is the same phenomenon. When I go on talking to you, it is not creating an enlightenment with a small 'e', no; it cannot create enlightenment at all. That's what I am saying, that's what Yoka is singing: nothing can create enlightenment. You have fallen asleep, I am shouting. And sometimes I really have to shout.

Just the other day Vivek was saying 'You were shouting so much this morning that I am shaken, jarred; my nerves are on edge.' Good, so I will have to do a little more shouting. Sooner or later how can you avoid waking up? How long can you avoid waking up ?

Jesus says 'Go on the house-tops and shout.' The Hassid mystic, Akiba, actually used to do it, he would go on the house-tops and shout. In the market-place he would go on somebody's house-top and shout and say 'People, what are you doing? Awake! Remember God!' And, of course, the people who were in the market-place would become very afraid when he shouted 'Remember what you are doing! Again? Again the same stupid thing?' He was constantly moving in the market-place and he would hold people and shake them and say 'Remember!'

He must have been a nuisance -- all Masters are. When they become too much, people have to get rid of them. They crucified Jesus because he must have become too much -- too much shouting, and he wouldn't even allow them a night's sleep. They had to poison Socrates; he must have been a nuisance around Athens. He was. It is said that people were even afraid to meet him on the streets, because if he saw you, he would catch hold of you. People were so afraid that they would not even say hello, because he would say 'What do you mean? Wait, let us discuss it, let us go deeply into it.' Now, even 'hello', and you are caught. It is said that people would see him and escape into some side-streets or they would hide somewhere and let him pass. It must have become unbearable. Then they decided that it was better to finish this man.

A Master is a constant shouting in your sleep, but he has to go on doing it whether you listen or not, whether it becomes unbearable, whether you feel jarred, shaken, on the edge of nerves or not. He has to go on and on: he has to stir you, he has to penetrate your sleep. And the sleep is long -- for centuries you have slept; you have completely forgotten how to open your eyes. A Master has to virtually hammer you into wakefulness.

Friedrich Nietzsche used to say 'I philosophize with a hammer.' I don't know about him, but I certainly teach with a hammer, I preach with a hammer. And the closer you come, the more I will shout at you. Only then is there a possibility that in spite of yourself some day you may open your eyes. There is no difference between the small 'e' and the capital 'E', enlightenment is simply enlightenment.

The fifth question:

IN SURRENDERING TO YOU, AM I SURRENDERING TO MYSELF?

Nirvesh, in asking it you have lost the way.

Just a few days before, Nirvesh was there in darshan, and was saying to me 'Now it is enough. Enough is enough. For one year I have been wandering. Now I surrender everything to you. Now take possession of me and lead me wherever you want.'

Now, this question: IN SURRENDERING TO YOU, AM I SURRENDERING TO MYSELF?

Yes, if you really surrender to me, you have surrendered to your real self, because I am one with the real self of all. That is the meaning of God. I am no more separate from the whole, I am where you also should be. I am just a reflection of your innermost core; you cannot see within it yourself because you are not yet able to go into those deeper realms of your being, but you can see it in me. The Master is nothing but the outer reflection of your innermost core. Bowing to a Master is bowing to your deeper self. So, yes, if you really Surrender to me, you are surrendering to yourself. But if you are surrendering to me in order to surrender to yourself, you have not surrendered to me at all, and then you miss the whole point. Do you get it? If you are surrendering to me only in order to surrender to yourself, then you have not surrendered to me. When surrendering to me you forget all about yourself, that is surrender.

Surrender means you efface yourself, you say 'I am no more, Master. Now, you be -- I am no more. From this moment I cease to be.' If you can do that, you will attain to yourself.

The last question:

Osho,

YOU HAVE SAID THAT ALL THE MEDITATIONS SHOULD BE DROPPED. BECAUSE OF YOUR BLESSINGS, SO MANY BEAUTIFUL EXPERIENCES HAVE BEEN ATTAINED. MEDITATING ON THAT INNER BLUE-GREEN FLAME, EVEN IN THAT FLAME I SEE YOUR EYES, YOUR FACE, YOUR WHOLE BEING. IT FEELS AS IF THE WHOLE EXISTENCE IS POURING INTO ME. THEN AGAIN IT BECOMES MEDITATION ON YOU. THESE BLISSFUL MOMENTS COME AND GO -- I HAVE NO CONTROL OVER THEM. EVEN SO, SHOULD I TRY TO DROP THIS? IS THIS ALSO A MEDITATION? PLEASE EXPLAIN.

Nirupam, how can you drop it ? If these moments come on their own, how can you drop them? And when I say all meditations have to be dropped I mean all meditations that you do, I am not talking about those meditations that happen. They are gifts from God -- receive them with great joy, celebration, receive them into your heart. You cannot stop them, and there is no need either. When I say drop all meditations, I mean the meditations that you have been doing on your own.

They have to be done in the beginning, otherwise you will never be able to drop them. The effort has to be made so that it can be dropped. But the real beauty is in dropping. But you can drop only if you have

been doing it, remember it.

There may be a few new people who have not done meditations, and they may feel very good, they will say 'Okay, so why do them? There is no need to if one has to drop...' No, you can drop only if you do. Only a rich man can distribute his riches, can renounce his riches, the poor man cannot do it. First you have to have, only then can you drop. So I am not saying don't start meditation. When one starts meditation, one has to be a doer; in the beginning, meditation is a kind of effort. But that has to be so; in the beginning, you cannot expect more.

But don't be caught in that. There is another quality of meditation -- prepare for that. Slowly slowly, doing meditation, a few moments will come which are not of your doing. Then shift from doing to those moments which are not of your doing. Slowly slowly, go on dropping the effort, and let the effortless spontaneity arise in you.

And that's what is happening, Nirupam. You need not drop anything.

You say: THESE BLISSFUL MOMENTS COME AND GO -- I HAVE NO CONTROL OVER THEM.

That's how it should be. If you have control over them, then they cannot be very beautiful and they cannot be divine. Your control means the ego control. And if you control, they will be smaller than you; when they are beyond your control, they are bigger than you. They come -- suddenly are there -- they overwhelm you; for a moment you are not part of this world. You walk on the earth, and yet your feet don't touch the earth. For a moment you are transported to another reality, a separate reality, a timeless reality, a spaceless space. These moments have to be cherished, allowed, welcomed. With great reverence, open yourself up for these moments. This is the way God comes.

And the really, really last question:

> THIS MORNING, I SIT TALL BEFORE YOU AT DISCOURSE. A KIND OF DEFIANCE RUSHES THROUGH MY VEINS AND THROBS WITH A RUMBLING RIVERING OF FIRE. THE WORDS 'COURAGE' AND 'DIGNITY' WELL UP IN ME, CONGEALING INTO A SILENTLY EXPLODING, ROARING CRY. TEARS STREAM DOWN MY FACE AND MY CHEST HEAVES UNDER THE PIERCING PAINFULNESS OF CENTURIES OF SOBS. I KEEP LOOKING AT YOU DIRECTLY, WITH A KIND OF WILL WILLING BEYOND ITS OWN WILFULNESS. A CRESCENDO OF UNDREAMT-OF INTENSITY POSSESSES ME WITH A SORT OF EMOTION ALL AT ONCE SOARING INTO AN IMPLORING PRAYER. I IMAGINE RAISING MY EMPTY FISTS AT THE WINDS ABOVE A MOUNTAIN TOP, AT THUNDER, AND AT THE BLACKNESS OF THE DARK. A DESIRE SO GREAT THAT IT CANNOT FIND AN OBJECT, ALL URGING SO STRONG THAT I CANNOT DENY IT, REVERBERATES WITHIN THE MASSES OF MY SOUL, AND I KEEP LOOKING, WITHOUT ANGER, WITHOUT FEAR, PROUD BUT NOT-PROUD, KNOWING BUT NOT-KNOWING, AND I KNOW YOU KNOW. MY NAKED SOUL FACES THE ENORMITY OF YOUR BEING WITH THE POWER OF ITS OWN HELPLESSNESS. YOUR EYES UNDERSTANDING, EMANATE VOLTS OF LIGHT INTO MY HEART MAKING THE PAINFUL BURNING YEARNING EVEN MORE... AND THEN... YOU ENTER WITHOUT SOUND, WITH THE SOFTNESS OF A PETAL DROPPING THROUGH A BRILLIANT SUMMER SKY.

Divya, this is the way the sun rises in the evening. Allow it more and more, celebrate it more and more. This is the way God comes in.

The Supreme Doctrine

Talks on the Kenopanishad
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INVOCATION

AUM, MAY BRAHMAN PROTECT US BOTH. MAY HE NOURISH US BOTH. MAY WE BOTH ACHIEVE ENERGY. MAY THIS STUDY MAKE US BOTH ILLUMINED. MAY WE NEVER HATE EACH OTHER.
AUM, PEACE, PEACE, PEACE.
AUM, MAY MY LIMBS BECOME STRONG. ALSO, LET MY SPEECH, PRANA -- VITAL AIR -- SIGHT, HEARING, AND ALL THE SENSE ORGANS, BE VIGOROUS. THE ENTIRE EXISTENCE IS THE BRAHMAN OF THE UPANISHADS. MAY I NEVER DENY BRAHMAN; MAY BRAHMAN NOT DENY ME. LET THERE BE NO DENIAL AT ALL. LET THERE BE NO DENIAL AT LEAST ON MY PART. WHATEVER VIRTUES ARE IN THE UPANISHADS, MAY THEY ABIDE IN I WHO AM DEVOTED TO THE ATMAN -- SELF. MAY THEY ABIDE IN ME.
AUM, PEACE, PEACE, PEACE.

I do not know where to begin or where to end, because life itself is beginningless and endless. Like these hills around you or the clouds wandering above you, or like the sky, you are also beginningless and endless. Nothing ever begins or ends, and that which can have a beginning or an end is bound to be artificial. Nature remains, abides; it is always there.

So whenever a question arises of talking about the ultimate, the supreme, the innermost, the very ground of being, it becomes difficult to know where to begin and where to end because it is always there, it has always been so and it will always be so. There has never been a beginning to it and never will there be an end. So I will begin just in the middle because that is the only possible place to begin, and I will end just in the middle because there is no other way to end it.

The first thing I would like to say to you is that I have chosen this Upanishad not to comment upon it. Commentaries are already too many and they have not helped anyone. They may have harmed many, they may have become hindrances to many, but they have not helped anyone. Commentaries cannot help because commentaries are second rate. I am not going to comment on this Upanishad, rather, on the contrary, I am going to respond to it. I will just echo and re-echo.

Really, whatsoever I say will belong basically to me. The Upanishad is just an excuse. Through it I will explain myself -- remember this. Whatsoever I have felt, whatsoever I have known and lived, I would like to talk about it. I feel the same has been the case with the seers of the Upanishads. They have known, they have lived, they have experienced the same truth. Their ways of expression may be different -- their language is very ancient; it has to be decoded again so that it becomes available to you, to the contemporary mind. But whatsoever they have said, they have said the basic thing.

Whenever someone comes to be a void, whenever someone comes to be a nobody, this happens -- that which has happened to the seers of the Upanishads. Whenever you are not, the divine becomes present;

whenever you are, the divine is absent.

Your presence is the problem, your absence is the door. These RISHIS have become total nobodies. We do not even know their names; we do not know who wrote these Upanishads, who communicated them. They have not signed them. No photograph of them exists, no knowledge about their lives. They have simply become absent. They have said whatsoever is true but just as a vehicle. They have not been in any way involved in the expression. They have made themselves completely absent so the message becomes totally present.

These Upanishads are eternal. They do not belong to this country, they do not belong to any religion. They do not belong, they CANNOT belong, to anybody. They belong only to those who are ready to take a jump into nothingness.

I have chosen to talk about the Upanishads because to me they represent one of the purest expressions of the ultimate that is possible, if it is possible at all. Really, it is difficult, in a sense impossible, to convey through the mind that which is known beyond mind. In a sense, it is absolutely impossible to say something about that which is felt when you are in the deepest of silences. When words do not exist within you, when verbalization ceases completely, when intellect is no more functioning, when the mind is not there at all to memorize, then it happens: then you experience. And when the mind comes back, when the memory starts functioning, when the intellect takes possession of you again, the experience has already passed.

The experience is not there now: only echoes of it, only vibrations of it are left. Only they can be captured, and through the mind only they can be expressed. That is why it has always been impossible, very very difficult, for those who have known to say something. Those who do not know anything, they can say much. But for those who know it becomes more and more difficult to say something because whatsoever they say appears false. They can compare the experience with its expressions because they have a living experience. Now they can feel what language is doing to it: it is falsifying it.

When a lived experience comes into words, it looks dead, pale. A lived experience which is total, in which your whole being dances and celebrates, when it is expressed through the intellect looks just dull, of no significance.

Those who do not know, they can talk much because they have nothing with which to compare. They have no original experience; they cannot know what they are doing. Once someone knows, he knows what a problem it is to express it.

Many have remained totally silent and many have remained completely unknown because of that -- because we can only know about someone who speaks. The moment someone speaks he enters society. When someone stops speaking he leaves society, he is no more part of it. Language is the milieu in which society exists. It is just like blood: blood circulates in you and you exist. Language circulates within society and the society exists. Without language there is no society. So those who have remained silent, they have fallen out of it. We have forgotten them. Really, we have never known them.

Somewhere Vivekananda has said -- and it is very very true -- that the Buddhas, Krishnas and Christs that we have known are not really the representatives. They are not really central, they are on the periphery. The centralmost happenings have been lost to history. Those who became so silent that they couldn't communicate with us are not known. They cannot be known: there is no way to know them. In a way Vivekananda is right but those who have become so silent that they have not uttered anything about their experience have not helped us. They have not been really compassionate enough. In a sense they have been totally selfish.

It is true that to say anything about truth is difficult, but even then it has to be tried. It MUST be tried because even a diluted truth will be helpful for those who live in total illusion. Even something which carries a very very far echo will help them to change.

It is not that Buddha is very happy with what he says. Whatsoever he says, he feels is not true. He feels the same way as Lao Tzu felt. Lao Tzu says, "That which can be said cannot be true. The moment it is said it is falsified." But still, those who live in worlds of many many illusions, those who are deeply asleep, fast asleep, for them even a false alarm may be helpful. If they can come out of their sleep, if they can be brought to a new consciousness, to a new being, even a false alarm is good. Of course, when they awaken themselves they will know that it was false -- but it will have helped.

In a sense, wherever we are and whatsoever we are, we are so false that, really, absolutely pure truth is not needed at all. It cannot penetrate you. It will not have any contact; you will not be able to understand it. Only a very diluted truth, modified -- in a sense, falsified -- can have any appeal for you, because then you can understand the language; it has been translated for you.

These Upanishads are very simple; they speak in a very heart to heart way. They are not philosophical, they are religious. They are not concerned with concepts, with theories, with doctrines, they are concerned with a lived truth -- what it is and how it can be lived. You cannot think about it, you cannot philosophize about it. You can only move into it and allow it to move into you. You can only be pregnant with it, you can only be totally absorbed in it. You can melt in it.

We will talk about the Upanishads, and I will bring my own experience as a response to them. But that is only a stepping stone. Unless you move into the very dimension, it will not be of much use. Unless you move and take a jump into the unknown, it will not help you. Or, it may even be harmful because your mind is already too much burdened, too heavy. It need not be burdened any more. I am here to unburden it.

I am not going to teach you some new knowledge. I am going to teach you only a pure type of ignorance. When I say pure ignorance, I mean innocence. I mean a mind which is totally vacant, open. A mind that knows is never open: it is closed. The very feeling that "I know" closes you. And when you feel that "I don't know" you are open: you are ready to move, ready to learn, ready to travel.

I will teach you ignorance, unlearning, not knowledge. Only unlearning can help you. The moment you unlearn, the moment you again become ignorant, you become childlike, you become innocent. Jesus says, "Only those who are like small children will be able to enter God's kingdom." I will try to make you like small children.

Be courageous. Effort will be needed for it. It is the greatest challenge that can be given to you. Unless you accept the challenge you will not be able to understand the Upanishads -- or me.

For this challenge a few things are to be understood as basic requirements. The first: put aside all your knowledge. For these eight days, kindly be ignorant. You will not lose that knowledge. If you still feel that it is good after eight days, you can start carrying it again. But for these eight days please put down all the burdens of your mind. Whatsoever you know, do not allow it to interfere here because if you allow it to interfere here, I will not be able to create the communion for which I have called you.

It is going to be a great experiment. If you put aside your knowledge -- and you can. Just a decision is needed that "For these eight days I will not carry my knowledge; I will not say 'I know'; I will just feel that I do not know anything." If you can feel this, you are ready to enter into the unknown -- because the unknown can be entered only when there is no knowledge. Knowledge can lead you only to the known; only ignorance can lead you to the unknown. Ignorance is just wonderful if you can understand the meaning of it.

Put aside whatsoever you know. And what do you know really? You simply go on pretending that you know. You go on talking about God and about the soul and about heaven and hell, and you do not know anything. This pretension costs too much because, by and by, you yourself are deceived by it.

For these eight days the first thing to be remembered is to be ignorant. Do not discuss, do not argue, do not question, do not answer anybody. If you are ignorant, how can you discuss and how can you argue? If you are ignorant, how can you question? Really, if you are ignorant how can you even question? What can you question? Your questions also arise out of your so-called knowledge. And what is there to answer? If you can feel that you are ignorant you will become silent, because what is there to think about?

Your knowledge goes on revolving around and around, it moves in circles in your mind. Put it aside -- and not in parts because no one can put it aside in parts. Put it aside completely -- wholesale. Decide that for eight days you will be as ignorant as you were when you were born -- just a child, a new baby who knows nothing, asks nothing, discusses nothing, argues nothing. If you can be a small baby, much is possible. Even that which looks impossible is possible.

If you are ignorant, only then can I work. Only in your ignorance can I transform you. Your knowledge is the barrier. If you feel that your knowledge is so significant and so important that you cannot put it aside, then go away. Do not remain here because then it is futile. I am not going to increase your knowledge. I am not interested at all in what you know, I am interested in YOU -- what you are. And that being that you are can explode only when these barriers of so-called knowledge are thrown.

Be ready for the unknown and you can only be ready if you are ready to be ignorant. And I say that this is very courageous: to feel ignorant is the greatest daring possible to man. Why? -- because knowledge gives you ego, knowledge gives you a feeling that you are somebody, that you know this and that. When you feel that you are ignorant there is no food for your ego to feed upon. If you are ignorant ego disappears.

People come to me and they go on asking how to dissolve the ego, and I say, "Do not try. You cannot dissolve it. Rather, put aside your knowledge and the ego will disappear." It will disappear just like dewdrops disappear from the grass when the sun rises in the morning. The ego is a dewdrop. When you are really not knowing, that is what I mean by ignorance. When you are not knowing and you say, "I do not

know anything, I am standing in darkness," where can your ego stand? Where can it have a foothold? With the knowledge disappears the ego. So the first thing: be ignorant.

The second thing: the human mind has been totally perverted by serious people. Those who have taken upon themselves the great work of making men serious have destroyed all that is beautiful in you. Puritans, moralists, religious teachers, churches, they have destroyed all that is beautiful in you because the beauty is related to the nonserious.

Ugliness is related to the serious, and religion has become ugly because it has become too much attached to seriousness. Do not be serious. For these eight days be playful, childlike, nonserious -- enjoying. Enjoy yourself enjoying others, enjoying the whole world around you. The hills are beautiful, and there will be rains and there will be clouds. This night is beautiful, the silence is beautiful. But if you are serious your doors are closed; then you are not open to the silence of the night -- because except for man nothing is serious in existence.

Be playful. It will be difficult, because you are so much structured. You have an armor around you and it is so difficult to loosen it, to relax it. You cannot dance, you cannot sing, you cannot just jump, you cannot just scream and laugh and smile. Even if you want to laugh you first want something there to be laughed at. You cannot simply laugh. There must be some cause: only then can you laugh. There must be some cause: only then can you cry and weep.

You are serious. You look at life as a business or as mathematics. It is not! Life is poetic, illogical. It is not like work, it is like play. Look at the trees, the animals, the birds; look at the sky: the whole existence is playful. You are very serious, so it is no wonder that you have become separate from existence. You are uprooted from it, and then you feel alienated, then you feel like strangers, then you feel that this existence is not your own. No one else is responsible for it except you and your seriousness.

Put aside knowledge, put aside seriousness; be absolutely playful for eight days. You have nothing to lose. If you do not gain anything, you will not lose anything either. What can you lose in being playful? But I say to you: you will never be the same again. If you can really be playful, you will have a new perspective, a new way to look, a new way to be. And when you go back you will not be the same person. The whole of life will change its meaning for you, because the meaning is given by you. Now life looks like a boredom, life looks meaningless. YOU have made it so because of your seriousness. Life is playful, beautiful, but it can be beautiful only if your eyes are open to beauty.

People go on asking, "Where is God?" You cannot find him because he is a player and you are serious. Hindus have been saying for centuries that this existence is God's play, and you are so work-oriented, so serious, that you cannot meet him. Of course! Obviously! There is no possibility of your meeting him. You move in different dimensions. He moves into play. The whole existence is just a play. It is not a work; it is not serious.

Put aside your seriousness, and for eight days become godlike, playful. Again it will be difficult because you feel you are very mature. You are not! You have not gained maturity. Of course you have lost your childhood but just losing childhood is not synonymous with being mature. You can lose childhood without becoming mature. Maturity is not old age, maturity is not concerned with age at all. Maturity is a growth, and the growth must be through childhood, not against it, remember.

Your maturity is false because it has been against the child. The child was born; maturity has been created. The child was natural; you are artificial, cultivated. You will have to go back to the child to regain the source from where growth is possible.

My insistence on being playful is because of this: I want you to go back to the very point from where you stopped growing. There has been a point in your childhood when you stopped growing and when you started being false. You may have been angry, a small child in a tantrum, angry, and your father or your mother said, "Don't be angry! This is not good!" You were natural but a division was created and a choice was there for you. If you were to remain natural then you would not have got the love of your parents.

Of course, you wanted the love; that was the only security for you, you could not have existed without it. So you opted, you surrendered. You pushed your nature aside. You started laughing and smiling; you became a good boy or good girl. The day you became the good boy or a good girl was the day of catastrophe. From that moment you have never been natural. From that moment you have been serious, never playful. From that moment you have been dying, not alive. From that moment you have been aging, not maturing.

In these eight days I want to throw you back to the point where you started being 'good' as against being natural. Be playful so your childhood is regained. It will be difficult because you will have to put aside your

masks, your faces; you will have to put aside your personality. But remember, the essence can assert itself only when your personality is not there, because your personality has become an imprisonment. Put it aside. It will be painful, but it is worth it because you are going to be reborn out of it. And no rebirth is possible without pain. If you are really determined to be reborn, then take the risk.

For these eight days be small children again. Do not criticize anybody, do not condemn anybody. That type of nonsense belongs to so-called mature people, not to children. What children do, do. They enjoy. And they enjoy such simple things that for us so-called mature people it looks absurd. The whole world is filled with beauty, truth, love, but you cannot enjoy anything.

When we are meditating from tomorrow morning, enjoy it! Remember this: regain your childhood. Everyone longs for it but no one is doing anything to regain it. Everyone longs for it! People go on saying that childhood is paradise and poets go on writing poems about the beauty of childhood. Who is preventing you from regaining it? I give you this opportunity to regain it.

Poetry will not help, and just remembering that it was paradise is not of much use. Why not move into it again? Why not be a child again? I say to you that if you can be a child again you will start growing in a new way. For the first time you will be really alive again. And the moment you have the eyes of a child, the senses of a child -- young, vibrating with life -- the whole of life vibrates with you.

Remember, it is your vibration that needs transformation. The world is already always vibrating in ecstasy; only you are not tuned. The problem is not with the world, it is with you: you are not tuned to it. The world is dancing, always celebrating, every moment it is in a festivity. The festival goes on from eternity to eternity, only you are not tuned to it. You have fallen apart from it, and you are very serious, very knowing, very mature. You are closed. Throw this enclosure! Move again into the current of life.

When the storm comes, the trees will be dancing, you also dance. When the night comes and everything is dark, you also be dark. And in the morning when the sun rises, let it rise in you also. Be childlike and enjoying, not thinking of the past. A child never thinks of the past. Really, he has no past to think about. A child is not worried about the future; he has no time consciousness. He lives totally unworried. He moves in the moment; he never carries any hangover. If he is angry then he is angry and in his anger he will say to his mother, "I hate you." And this is not just words, this is a reality. Really, in that moment he is in total hate.

The next moment he will come out of it and he will be laughing and he will give a kiss to his mother and he will say, "I love you." There is no contradiction. These are two different moments. He was total hate and now he is total love. He moves just like a river goes on moving, zigzag. But wherever he is -- wherever the river is -- he is total, flowing.

For these eight days be like children -- total. If you hate, hate; if you love, love; if you are angry, then BE angry; and if you are festive, then be festive and dance. Do not carry anything over from the past. Remain true to the moment; do not hanker for the future. For these eight days drop out of time. Drop out of time! That is why I say do not be serious: because the more serious you are, the more time conscious you are. A child lives in eternity; there is no time for him. He is not even aware of it. These eight days will be real meditation if you drop out of time. Live the moment and be true to it.

Put aside knowledge, put aside seriousness, and thirdly, put aside the division of mind and body. Divided, you cannot meet the one God. Divided you cannot come to the nondual reality. If you are dual, the reality will be dual. You have to be one; only then does the reality begin to be one. It is you who ultimately decide what reality is. If you are mad, the whole existence is mad. If you are silent, then the whole existence is silent. If you are in love, you will feel that the whole existence is loving.

It is you who decide the quality of the existence around you -- and you are divided. You think your body and your mind are two things; not only two, but contrary, opposed, fighting -- enemies. No, they are not. They are two extremes of one rhythm; they are two poles of one existence. The outer is the body, the inner is the soul, but between the outer and the inner you exist. You are neither the inner nor the outer. The outer is a part of you and the inner is also a part of you. You exist in between.

Become a unity. At least for eight days do not divide yourself. Become one. If you can become one, a tremendous energy will be released. And only that en-ergy can lead you into meditation; otherwise there is no way.

Go into a church: they talk and they talk and they talk; they preach. Go to a religious meeting: words, word, words -- as if God is only a cerebral question that has to be solved through mind.

No, this will not be of much help. Mentation alone won't do: the body has to be brought in. That is why, in my meditation techniques, I do not take you as divided: you are one. If your mind is feeling angry, allow your body to be angry. If your mind is feeling happy, allow your body to dance. Do not create a division.

Let yourself come deep down into the body, and allow the body to flow to your innermost core. Become a flow!

You are frozen. I would like to melt you and create a flow again. That is why I insist on active meditation. By 'active' I only mean that your body must be involved in it. If you simply sit in a buddha posture, you can go on thinking and thinking and thinking; the body is not involved in it. And the body is the world. Through the body you are related to the existence, through body you exist. Your meditation must in some way be deeply rooted in the body; otherwise it will become just a dream floating in the mind, just like clouds without any roots in the earth. I want to push you back to the earth.

For these eight days do not create any division. Be both body and soul simultaneously. The feeling, just the feeling that you are one, will dissolve your many anguishes, your many tensions, which you have created by an artificial division. The whole society, modern society, is paranoid because of this division, schizophrenic because of this division, this split. Standing against yourself, fighting with yourself -- it is nonsense, but everyone is doing it.

In this camp be one with your body, have a nondual flow. Be alive in the body. And in the meditations use your body as much as possible. Only then will you have a real depth in meditation. So do not create division. These three things you have to remember.

And now, a few more points and then I will take the sutra -- a few more points for these eight days. One, give more and more emphasis to exhalation. Really, do not inhale, only exhale. Do not be disturbed when I say do not inhale. I mean allow the body to inhale. You exhale and allow the body to inhale; you do not inhale. Whenever you remember, exhale deeply and then relax and leave the body to inhale.

This will give you very deep relaxation -- because exhalation is death and inhalation is life. The first thing a child has to do is inhale and the last thing an old man has to do is exhale. Death begins with exhalation, life begins with inhalation. And remember that death is total relaxation. Life is tension, death is relaxation.

Meditation is more like death than like life, but death is not against life. Death is the very source of all life. Life comes out of death and moves again into death. Death is like the ocean and life is like a river: it comes and falls into the ocean. And then again clouds arise and again it rains and again a river is created, and it moves again to the ocean.

Death is like the ocean, life is like a river. Death is total relaxation. That is why we are unconsciously afraid of exhalation. We inhale but we never exhale. Only the body exhales as a necessity. Change this completely. For these eight days, exhale and allow the body to inhale. That will relax you -- your body, your mind, your whole nervous system. And when I say exhale deeply, I do not mean for you to create any strain. Do not create any strain! Simply exhale deeply and enjoy it, as if you are dying in it. The life is moving into the ocean of death. Relax and surrender, and exhale deeply and enjoy it.

And then wait. I do not say to prevent it -- no! Simply wait. Do not do anything for inhalation, neither for nor against. The body will take the inhalation by itself. And if you have deeply exhaled, a deep inhalation will occur. But your emphasis should be on exhalation -- the first thing.

Secondly: thrice a day we will be meeting here, but there will be time in between. What are you going to do in that time? Remember one thing: do not do all that you have always been doing. Do not continue it -- the same talk in the same way: do not continue it, put it aside. Be new, be original. Do not do whatsoever you have been doing. Change it, because it has become a habit pattern. If you continue that pattern new things cannot evolve. Put it aside, throw it away.

For these eight days do not move in your old habit patterns. Do not say things which you have been saying always. The moment you remember, stop! You know you have said this so many times; you have been saying this to your wife for years, and you know what she will answer. Everything has become a routine, a mechanical repetition.

Do not say it. Say something new. Or if you cannot find, if it is very difficult to find something new, remain silent: that will be something new. Or, and this will look foolish but I want you to be foolish for these eight days -- do not use words, use gestures. If you want to say something to your friend or to your partner in the room or to your wife or anyone, use gestures; do not use language. Just be as if deaf and dumb: use gestures, say something through gestures. Or, if you cannot express through gestures, then use sounds -- but do not use words. A deep exultation will happen to you; a deep benediction will come to you.

Use sounds or gestures. Do not use words, because words are the mind. Use sounds like birds and animals do, or gestures. You will have a new feeling in yourself, you will feel a new being within yourself, because the old pattern of personality will not be functioning. You can do this alone also and it will be

worth it. Anytime during the day, sit alone: go near a tree, sit alone near it and start making sounds. Do not use words -- just as small babies do, go on uttering any sound, repeating and enjoying it. It is baby talk without any lingual meaning. Just utter any sounds and enjoy the very utterance.

What I mean is: do not be a victim of the usual pattern here. Do not be concerned with anyone else. You are always concerned. Be concerned with yourself. Be totally selfish; be concerned with your own self. Enjoy your being, enjoy the surroundings, meditate with the group and alone, and be totally centered in yourself. Do not think about what others are doing. Do not think about it! Allow others to do whatsoever they want to do. Do not interfere with anyone. Even the idea of allowing others to do whatsoever they want to do will free you because you are unnecessarily burdened by others. Be totally selfish.

It does not look very religious when I say be totally selfish. To me it is the only religion because only when you are REALLY selfish can you do something for others. Unless you have something, how can you do? How can you help? How can you love? How can there be compassion? Within you are nothing and you go on serving others and thinking about others. That is only an escape to forget yourself. In this meditation camp do not do that. Remember yourself and forget others.

And the last thing: in the meditations, do not do them partially, do not do them half-heartedly. Nothing will come out of it. Meditation is not mathematical. Do not think, "If I do fifty percent, then at least fifty percent will be the outcome." No, zero will be the outcome. Only a one-hundred-percent effort can bring you any results; less will not do.

It is just like heating water. At a particular degree, a hundred degrees, it evaporates. Do not think that at fifty degrees half will evaporate. It will not evaporate at all; it will just become lukewarm. I do not want you to become lukewarm here. Be either hot or cold. If you are cold then leave! No need to make any effort unnecessarily. Why tire yourself? If you are a hundred percent hot, then be here and you will evaporate. I guarantee that; that is absolutely certain.

If you make a one-hundred-percent effort, if you do not withhold yourself, if you melt in the process completely and forget yourself, if you abandon yourself completely in it, the thing for which you have been hankering for lives together can happen. It can happen in a single moment -- only a totality of abandonment is needed.

We will be doing three meditations a day in a group. That too is for a spec-ific reason: because you are individuals only on the top. Deep down you are not individuals. We belong to each other; we are rooted in one consciousness. So a group meditation can be a tremendous experience. You are not alone there. If you can abandon yourself, if you can surrender, if you can melt completely, then the group soul takes you over, you are not there. Then the group dances and you dance as part of it. Then the group feels blissful and you feel blissful as part of it. Then the group moves, sways, dances, and you are part of it. Abandon yourself totally, and then the group takes you over. It becomes a fast, strong current and you are simply taken over.

These three group meditations are not individual meditations. You start as an individual, but sooner or later you are not there and the group soul has started functioning. And when the group soul starts functioning, you have entered the divine. So do not remain individuals, that is false, egoistic. Melt down, and things will start happening to you.

Many things are possible, and I hope they will happen to you. If you are really ready, if you have been dreaming about them, hoping about them -- if you have come here not as a casual visitor but as a seeker, to stake something, to accept the challenge and to move into the greatest adventure that is possible to human consciousness -- then everything can happen to you.

Now I will take the sutra:

> AUM, MAY BRAHMAN PROTECT US BOTH. MAY HE NOURISH US BOTH. MAY WE BOTH ACHIEVE ENERGY. MAY THIS STUDY MAKE US BOTH ILLUMINED. MAY WE NEVER HATE EACH OTHER. AUM, PEACE, PEACE, PEACE.

It is beautiful. The teacher and the taught both are praying to the ultimate -- the disciple and master both are praying to the ultimate.

> AUM, MAY BRAHMAN PROTECT US BOTH.

Because as a master or as a disciple, you are not real. The master is a division, the disciple is a division. The master is a fragment and the disciple is also a fragment. Both are praying that the ultimate should take care, should take control. The master will lose himself as the master and the disciple will lose himself as the disciple. They will become one; they will melt down into a deeper reality.

MAY BRAHMAN PROTECT US BOTH.

Now forget the Upanishad. We are here and let this prayer be yours:

MAY BRAHMAN PROTECT US BOTH.

I should not function here as an individual, you should not function here as an individual. Rather, we should become one. I am ready. If you are also ready to meet me there is no difficulty. And then it is not that I am leading you toward something, not that you are led by me but we are both moving toward something -- together. I am not the leader and you are not the led. I am not the teacher and you are not the taught. We both are moving toward the deeper reality together. No one is the teacher and no one is the taught. This is the feeling of the prayer.

MAY BRAHMAN PROTECT US BOTH. MAY HE NOURISH US BOTH. MAY WE BOTH ACHIEVE ENERGY. MAY THIS STUDY MAKE US BOTH ILLUMINED. MAY WE NEVER HATE EACH OTHER. AUM, PEACE, PEACE, PEACE.

There is every possibility that the disciple may start hating the master because if you love, the possibility of hate is always there. If you love the master, then the other part of that love is hate. And when you love, the hate can erupt at any moment. Hate is part of it. Really, hate and love are not two things but two aspects. Hate is not against love; it is the counterpart of it -- the other aspect of the coin. So when a disciple loves the master, every moment the possibility is there that he may hate. And the possibility will grow more when the master tries to transform him -- because then he seems dangerous, then he seems destructive.

If I say, "Throw your knowledge," you will feel that I am like an enemy, because your knowledge is your treasure. If I say, "Do not be serious; be like children," your ego will feel hurt. You will feel, "This man is leading me towards something which will be stupid, foolish." You can start hating me at any moment. If I am REALLY bent upon transforming you, mutating you, then the possibility is always more and more that you will start hating me.

That is why the master says:

MAY THIS STUDY MAKE US BOTH ILLUMINED. MAY WE NEVER HATE EACH OTHER.

And this sentence is really something -- something exceptional, extraordinary: MAY THIS STUDY MAKE US BOTH ILLUMINED. The master is already illumined; otherwise he is not the master. The disciple is not illumined; otherwise there is no need to be a disciple. But the master says, MAY THIS STUDY illumine us both -- MAKE US BOTH ILLUMINED. This is really subtle. The master is awakened, but this awakening is his own experience, not the disciple's. The disciple only believes that the master is awakened; he cannot know it. And when the master and disciple move as a couple, as a pair, not different and separate but together, then the disciple will come to know, when the awakening comes, that both have become awakened, both have become buddhas.

This is one meaning; another meaning is also there. You can be illumined alone; that is one experience. But when you move with someone else and the illumination happens to both, it is something else again; it is not the same.

Buddha is illumined, enlightened, under the bodhi tree. This is individual illumination; he has come to an individual awakening. But the whole world around him, millions and millions of souls around him, are walking in sleep. Buddha moves among these sleepwalkers and tries to awaken them. When-ever someone is awakened, Buddha's own illumination is increased.

Remember, whereas before one lamp was burning in the darkness, now two lamps are there. And then a third one becomes awakened and three lamps are burning, and a fourth one is awakened and the light goes on growing. The light goes on growing until Buddha is no longer an individual.

So whenever and wherever enlightenment happens, it is his enlightenment also. This is deep and subtle but worth remembering always, that a buddha's enlightenment also goes on growing. Whenever a disciple awakens, Buddha's light grows.

Buddha is already awakened; there is no problem about it. It is just like when I burn a lamp in a room and the room is lighted: there is no darkness. Then I bring another lamp, and the light increases. Then I bring a third lamp, and the light increases more. The whole world goes on becoming filled with more and more light whenever a master is capable of helping a disciple to be enlightened.

This seer says a wonderful thing. No one has said it anywhere:

MAY THIS STUDY MAKE US BOTH ILLUMINED....
AUM, MAY MY LIMBS BECOME STRONG. ALSO, LET MY SPEECH, PRANA -- VITAL AIR -- SIGHT, HEARING, AND ALL THE SENSE ORGANS BE VIGOROUS.

That is what I am saying to you. Allow your body to be relived by you. Do not separate it; be joined together with it; move into it deeply. When you move deeply into it, everything becomes strong, alive, new.

ALSO LET MY SPEECH, PRANA, SIGHT, HEARING, AND ALL THE SENSE ORGANS BE VIGOROUS.
THE ENTIRE EXISTENCE IS THE BRAHMAN OF THE UPANISHADS. MAY I NEVER DENY BRAHMAN.

This is one of the most revolutionary things ever uttered.

MAY I NEVER DENY BRAHMAN; MAY BRAHMAN NOT DENY ME. LET THERE BE NO DENIAL AT ALL.
LET THERE BE NO DENIAL AT LEAST ON MY PART.

Do not deny, because everything is Brahman, everything is that absolute. So whenever you deny, you deny him. Whenever you condemn -- and you may condemn whomsoever you like -- whatsoever you condemn, you condemn him. If you condemn a thief, if you condemn a murderer, he is condemned because only he is there. That is why this is one of the most revolutionary sayings.

THE ENTIRE EXISTENCE IS THE BRAHMAN.... MAY I NEVER DENY BRAHMAN in any way -- conscious or unconscious, open or hidden. MAY I NEVER DENY BRAHMAN. LET THERE BE NO DENIAL AT ALL.

The negative mind, the denying mind, is the irreligious mind. The mind which goes on saying no, which does not have the capacity and courage to say yes, is the irreligious mind. The religious mind is a yea-saying mind. Even if there is something which looks wrong to you and your whole mind feels like condemning it, a religious mind will say, "It appears to me that way, but who knows? It is my judgment that it is wrong, but it may not be so -- because what is the value of my judgment?"

Some people brought a woman to Jesus and they said, "She has committed adultery, so she has to be killed. And this has been the law -- to kill her with stones, by throwing stones at her."

Jesus said, "The law is true, but only those persons can throw stones at her who have not committed adultery ever -- not even in the mind. So come forward only those persons who have not committed adultery, actually or in imagination."

The crowd had stones; they were standing ready to kill her. But now people started dispersing because there was no one who had not committed adultery in the mind.

Finally, Jesus and the woman were left. The crowd had dispersed. The woman said, "I have done wrong! I am guilty, punish me."

But Jesus said, "Who am I to punish you? Who am I to punish you or condemn you? It is between you and your God."

This is the attitude of the religious man: no condemnation. Who are you to condemn? -- you who are self-appointed, unnecessarily creating problems for yourself and others! And do not deny. Denial goes deep: you deny your body, you deny your senses, you deny everything. You have become a great denier. And then, when you become suffocated, you cry and you say, "Why this anguish? Why this misery?" This misery is created by you. A person who goes on denying everything will become more and more shrunken, frozen inside. He cannot do anything: everything is wrong. He cannot eat this, he cannot love in this way, he cannot move in this way, he cannot do this or that. Only cannots and cannots all around him -- denials and denials. Then life becomes suffocated. Then you feel miserable.

This is one of the most revolutionary sayings ever uttered -- that there should be no denial at all: "Let there be no denial at least on my part." This goes even deeper. Look at the beauty of it. There is every possibility that if I say to you, "Do not deny," and someone denies, you will deny him. Why are YOU denying? If I say, "Do not condemn" and someone condemns, you will condemn him. The mind goes on playing tricks. In new shapes it brings back all the old diseases again and again.

I was talking to a woman who has a great condemning mind. She goes on condemning everyone. Whenever she comes to me she goes on condemning this and that. Then I told her, "This is not good. I do not say that whatsoever you say is not true. It may be; that is not the point. Your condemning is wrong."

So she said, "If you say that, then I will not condemn anybody."

The next day she came again and she said, "Another of your disciples is condemning. He is not good." Now the definition has changed of what is good and what is bad but the condemnation continues. Now HE is not good.

The rishi says:

> LET THERE BE NO DENIAL AT ALL. LET THERE BE NO DENIAL AT LEAST ON MY PART. WHATEVER VIRTUES ARE IN THE UPANISHADS, MAY THEY ABIDE IN I WHO AM DEVOTED TO THE ATMAN. MAY THEY ABIDE IN ME. AUM, PEACE, PEACE, PEACE.

The master is really the home, the abode, of all the virtues. Whatsoever the Upanishads teach, whatsoever virtues are there, they are nothing compared to the heart of a master. The deepest virtue is in his humility, humbleness. He still goes on praying that all the virtues which the Upanishads sing about "should abide in me, they should not leave me, they should remain in my heart."

An authentic humbleness goes on praying: that is the point. It is never non-prayerful. Even when everything has been achieved the prayer continues -- because prayer is humbleness, because prayer is simplicity, because prayer is innocence. Even if the ultimate is achieved, the prayer goes on continuing.

I have heard about one Sufi mystic, Bayazid. He became enlightened, but still he was praying one day, just as ever. So one of his disciples became disturbed and he said, "Master, you need not pray. You are already enlightened. Why are you praying?"

Bayazid is reported to have said, "Before I prayed for enlightenment, now also I pray for enlightenment."

The disciple couldn't understand and said, "What do you mean?"

The master said, "I prayed so that enlightenment may happen to me. Now it has happened, and I pray in thankfulness, in gratitude that it has happened." But prayer continues -- the same prayer.

Prayer is an attitude. The master is the abode of all virtues. Of course, the Upanishads are created by the masters, not vice versa. No Upanishad can create a master, and a single master can create all the Upanishads. But the master says:

> WHATEVER VIRTUES ARE IN THE UPANISHADS, MAY THEY ABIDE IN I WHO AM DEVOTED TO THE ATMAN. MAY THEY ABIDE IN ME. AUM, PEACE, PEACE, PEACE.

The Supreme Doctrine

Chapter #2
Chapter title: Transcending the Basic Duality of Sex

9 July 1973 am in Mt Abu

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INVOCATION

AT WHOSE DESIRE AND BY WHOM IMPELLED DOES THE MIND ALIGHT ON ITS OBJECTS? BY WHOM IMPELLED DOES THE CHIEF PRANA -- VITAL FORCE -- PROCEED TO ITS FUNCTION? BY WHOM IMPELLED DO MEN UTTER THIS SPEECH? WHAT DEVA OR GOD DIRECTS THE EYES AND THE EARS?
IT -- THE ATMAN -- IS THE EAR OF THE EAR, THE MIND OF THE MIND, THE SPEECH OF THE SPEECH, THE PRANA OF THE PRANA, AND THE EYE OF THE EYE. WISE MEN SEPARATING THE ATMAN FROM THESE -- SENSE FUNCTIONS -- RISE OUT OF SENSE LIFE AND ATTAIN TO IMMORTALITY.

Life is not there at its maximum when you are born; it is at its minimum. If you do stick at that, you will have a life which is just near death -- just a borderline life. By birth, only an opportunity is given, only an opening is made.

Life has to be achieved. Birth is just a beginning, not the end. But normally we stay at the point of birth. That is why death happens. If you stay at the point of birth you will die. If you can grow beyond birth you can grow beyond death. Remember this very deeply: death is not against life; death is against birth. Life is something else. In death only birth ends and in birth only death begins. Life is something totally different. You have to attain it, achieve it, actualize it. It is given to you as a seed, just as a potentiality -- something which can be but which is not already there.

You have every chance of missing it. You can be alive because you are born, but that is not synonymous with really being in life. Life is your effort to actualize the potentiality. Hence, the meaning of religion; otherwise there is no meaning in religion. If life begins with birth and ends in death, then there is no meaning for religion. Then religion is futile, nonsense. If life does not begin with birth, then religion has some meaning. Then it becomes the science of how to evolve life out of birth. And the more you move away from birth in life, the more you move away from death also because death and birth are parallel, similar, the same -- two ends of one process. If you move away from the one, you are simultaneously moving away from the other.

Religion is a science to achieve life. Life is beyond death. Birth dies; life, never. To achieve this life you have to do something. Birth is given to you. Your parents have done something: they have loved each other, they have been melting into each other, and out of their life force, melting into each other, a new phenomenon, a new seed -- you -- is born. But you have not done anything for it: it is a gift. Remember, birth is a gift. That is why all the cultures pay so much respect to parents -- it is a gift, and you cannot repay it. The debt cannot be repaid. What can you do to repay it? Life has been given to you, but you have not done anything for it.

Religion can give you a new birth, a rebirth. You can be reborn. But this birth will happen through some alchemical change within you. Just as the first birth happened through two life forces meeting without you -- they created an opportunity for you to enter, to be born; that is a deep alchemy -- so a similar thing has to be done now within you. Your parents met -- your mother and your father. Two forces, feminine and masculine, were meeting to create an opportunity for some new thing to be born. Two opposite forces were meeting, two polarities were meeting. And whenever two polarities meet, something new is born, a new synthesis is achieved. A similar thing has to happen within you.

You also have two polarities within you, the feminine and the masculine. Let me explain it a little more in detail.... Because your body is born out of two polarities: cells from your mother and cells from your father, they create your body. You have both types of cells -- those which came from your mother and those which came from your father. Your body consists of two polarities, feminine and masculine. You are both, everyone is both. Whether you are man or woman it makes no difference. If you are a man you have a woman within you: your mother is there. If you are a woman you have a man within you: your father is there. They can again meet within you. And the whole yoga, the whole tantra, the alchemy, the whole process of religion, is how to create an orgasm, a deep intercourse between the polarities within you. And when they meet within you a new type of being is born, a new life becomes alive.

If you are a man, then your conscious is masculine and your unconscious is feminine. If you are a woman your conscious is feminine and your unconscious is masculine. Your conscious and unconscious must meet so that a new birth becomes possible. What to do for their meeting to happen? Bring them nearer. You have created a separation; you have created all types of barriers. You do not allow them to meet. You try to exist with the conscious and you go on suppressing the unconscious. You do not allow it.

If a man starts weeping and crying, someone is bound to say immediately, "What are you doing? You are doing something womanish, feminine." The man stops immediately. The masculine is not expected to

weep and cry. But you have the possibility; the unconscious is there. You have moments of femininess, you have moments of masculineness; everyone does.

A woman can become ferocious, a male, in some moods, in some moments. But then she will suppress. She will say, "This is not womanlike." We go on creating a separation, a distance. That distance has to be thrown away; your conscious and unconscious must come nearer. Only then can they meet, only then can they have a deep intercourse. An orgasm can happen WITHIN you. That orgasm is known as spiritual bliss.

One type of orgasm is possible between your body and the body of the polar opposite sex; it can happen only for a single moment because you meet only on the periphery. The peripheries meet and then they separate. Another type, a deeper type of orgasm, can happen within. But then you meet at the center and there is no need to separate again. Sexual ecstasy can only be momentary; spiritual ecstasy can be eternal. Once attained you need not lose it. Really, once attained it is difficult to lose it -- impossible to lose it. It becomes such an integration that the fragments disappear completely.

That is why when someone asked Buddha, "Who are you? A deva, a heavenly being?" he said, "No!" And the questioner went on asking. Then the questioner became desperate because whenever he asked Buddha who he is, if he is this or that, Buddha went on saying, "No!" Then finally he asked, "At least you must say that you are male. You must say yes." Buddha said, "No!" "Then are you a female?" the man asked desperately. Buddha said, "No!" -- because a new unity has come into being which is neither male nor female.

When your inner man and inner woman meet, you are neither: you transcend sex. That is the meaning of the oldest Indian image of Shiva as ARDHANARISHWAR -- half man, half woman. That is the symbol of the inner meeting. Shiva is neither now: he is half man, half woman -- both and neither. He transcends sex.

Remember, unless you transcend sex, you cannot transcend duality. This is a deep psychological problem -- not only psychological but ontological also. If you remain a man or a woman, how can you conceive of the oneness of existence? You cannot. Being a man, you cannot conceive of yourself being one with a woman. Being a woman, you cannot conceive of yourself being one with a man. A duality persists.

Sex is the basic duality. We have been arguing about and discussing for centuries how to attain the nondual. But we go on discussing it as if it is some intellectual matter: "How to attain the nondual?" It is not an intellectual matter; it is ontological, existential. You can attain the nondual only when the duality within you disappears. It is not a question of meditating on the nondual and thinking, "I am the Brahman." Nothing will come out of it; you are simply deluding yourself.

You cannot attain nonduality unless the basic duality of sex disappears within you, unless you come to a moment when you cannot say who you are -- man or woman. And this happens only when your inner man and woman melt so much that they dissolve into each other -- and all the boundaries are lost, and all the distinctions are lost, and they are one. When the inner orgasm, the spiritual ecstasy happens, you are neither. And only when you are neither is life born.

In a single moment of meeting between your parents, your mother and father, you were born -- in a single moment of meeting! Remember, life is always out of meeting, never out of separation. Life comes only in a deep meeting, in a deep communion. For a single moment your father and mother were one, they were not two. They were functioning as one being. In that oneness you were born.

Life always comes out of oneness. And the life that I am talking about, or Jesus talks about and Buddha talks about, is the life which will happen inside you, within you. Again a communion, a melting, happens, and the two sexualities within you dissolve.

Remember, I say again and again that sex is the basic duality, and unless you transcend sex the Brahman cannot be achieved. All other dualities are just reflections and reflections of this basic duality. Birth and death -- again a duality. They will disappear when you are neither male or female. When you have a consciousness which goes beyond both, birth and death disappear, matter and mind disappear, this world and that world disappear, heaven and hell disappear. All dualities disappear when the basic duality within you disappears, because all dualities are simply echoing and re-echoing the basic division within you.

That is why the old, ancient Indian seers have put the Brahman in the third category. He is neither male nor female. They call him NAPUNSAK -- impotent. They call him the third sex, the ultimate reality of the third sex. The word brahman belongs to NAPUNSAK LING: it is neither or it is both. But one thing is certain: it transcends the duality. That is why other conceptions of God look immature, childish. Christians call him father. This is childish, because then where is the mother? And how is this son Jesus born? And they say Jesus is the only son but where is the mother? The father alone giving birth? If the father alone gives birth to Jesus, then he is both -- mother and father. Then do not call him father. Then the duality

comes in.

Or, some religions have called the ultimate being the mother. Then where is the father? These are just anthropomorphic feelings. Man cannot even think about the ultimate in any other terms than human, so he calls it father or mother. But those who have known and those who have transcended the anthropocentric attitude, the man-oriented attitude -- they know that he is neither. He transcends both; he is a meeting of both.

In the ultimate, mother and father both are merged. Or, if you will allow me the expression, I would like to say: the Brahman is mother and father in eternal orgasm -- one in an eternal ecstasy of meeting. And out of that meeting comes the whole creation, out of that meeting comes the whole play, out of that meeting all that exists is born.

Here, in this meditation camp, we will be trying to bring your unconscious and conscious nearer, your feminine and your masculine nearer. You will have to help me, to cooperate with me. In the meditation techniques you have to destroy all the barriers between your conscious mind and the unconscious. And you have to be free, as totally free as possible because suppression has created the barriers.

So do not suppress. If you feel like screaming, scream. The very scream will bring your conscious and unconscious nearer. If you feel like dancing, dance. The very dance will bring your conscious and unconscious nearer. Really, dance can be very helpful, because in dance your body and your mind are in a deep meeting. It is not only the body which is moving; within the body your consciousness is also moving. Really, a dance becomes a dance only when your body is filled with the grace of your spirit, when your spirit is flowing out of your body, when your spirit has taken a rhythm with the body.

All the old religions were dancing religions. They were more authentic. Our new modes of religion are just false. You go into a temple or into a church or into a GURUDWARA and you just verbalize there. Someone preaches and you listen. It has become cerebral. Or, you pray and you talk with God. Even with God you use language. You cannot be silent with him; you cannot believe that he can understand you without your talking. You have no faith! You do not trust him; you want to explain everything to him.

I have heard: one mother overheard her small child praying in the night to God, and he was saying, "Dear God, beloved God, stop Tommy from throwing things at me -- and by the way, I have told you this before."

But this is what we all are doing: praying to God to "stop Tommy from throwing things at me." Even if you go to the Vedic RISHIS they are doing the same: "Do this; do not do that." You cannot allow him to do whatsoever is his will. You give your own program. And if he follows you, you are a believer and if he doesn't follow you you will say that he doesn't exist. He can exist only if he exists as your follower.

But existence cannot follow you. Existence is greater than you; existence is the whole. You are just a fragment, and a fragment cannot be followed -- the fragment has to follow the whole. This is what a religious mind is: the fragment following the whole, the fragment surrendering to the whole, the fragment not struggling, the fragment in a letgo.

Religion has become verbal, linguistic. Here we will try to bring the authentic religion. The secretmost core of it is that you must come to it totally -- with your mind, your body, your emotions, everything. Nothing is denied. You cry and you weep and you laugh and you dance, and you sit in silence. You do all the things that your inner being happens to do; you do not force it to do anything. You do not say, "This is not good; I should not do it." You allow a spontaneous flow. Then the unconscious will come nearer and nearer to the conscious.

We have created the gap through suppression: "Don't do this, don't do that," and we go on suppressing. Then the unconscious is suppressed. It becomes dark. It becomes a part where we never move in our own house. Then we are divided. And, remember, then there are perversions.

If you allow your unconscious to come nearer to your conscious, too much sex-obsession will disappear. If you are a man and you deny your unconscious, you are denying your inner woman; then you will be attracted to outer women too much. It will become a perversion because then it is a substitute. The inner femininity has been denied; now the outer femininity becomes obsessive to you. You will think and think about it; now your whole mind will become sexual. If you are a woman and you have denied the man, then 'man' will take possession of you. Then whatsoever you do or think, the basic color will remain sexual.

So much fantasy about sex is because you have denied your inner other. So now this is a compensation. Now you are compensating for something which you have denied to yourself. And look at the absurdity: the more you get obsessed with the other sex the more you feel afraid; the more you deny the inner the more you suppress it; and the more you suppress it the more you become obsessed.

Your so-called BRAHMACHARIS are totally obsessed with sex for twenty-four hours a day; they are bound to be. It is natural: nature takes revenge. To me, BRAHMACHARYA -- celibacy -- means you have come so near to your own feminine or your own masculine, so near that there is no substitution for it. You are not obsessed with it; you do not think about it. It disappears.

When your own unconscious is nearer to you, you need not substitute it with someone else outside. And then a miracle happens. If your unconscious is so near, then whenever you love someone, a woman or a man, that love is not pathological. If your unconscious is so near, that love is not pathological. It is not possessive, it is not mad. It is very silent, tranquil, calm, cool. Then the other is not a substitute and you are not dependent on the other. Rather, the other becomes just a mirror.

Remember the difference: the other is not now a substitute, something which you have denied. The other becomes a mirror of your inner part, of your unconscious. Your wife, your beloved, becomes just a mirror. In that mirror you see your unconscious. Your lover, your husband, your friend, becomes a mirror. And in that mirror you can see your unconscious clearly mirrored, projected outside. Then wife and husband can help each other to bring their unconscious more and more near.

And a moment comes, and it must come if life has been a really successful effort, when wife and husband are no more wife and husband: they have become companions on the eternal journey. They help each other; they have become mirrors to each other. They reveal the unconscious of the other and each helps the other to know himself or herself. Now there is no pathology, no dependence.

Remember one thing more: if you deny your unconscious, if you hate your unconscious, if you suppress your woman or man within, then you can go on saying that you love the outer woman but deep down you will hate her also. If you deny your own woman, you will hate the woman you love. If you deny your own man, you will hate the man you love. Your love will just be on the surface. Deep down it will be a hatred. It is bound to be so, it has to be so, because you will not allow the other to become the mirror of your unconscious. And you will be afraid also. Man is afraid of woman. Go and ask your so-called saints. They are so afraid of women. Why? They are afraid of the unconscious, and the woman becomes a mirror. Whatsoever they have hidden, she reveals.

If you have suppressed something, then the other polar opposite can reveal it immediately. If you have been suppressing sex and you are sitting in meditation in a lonely place and a beautiful woman passes by, suddenly your unconscious will assert itself. That which has been hidden will be revealed in the woman passing and you will be against that woman. You are foolish -- because that woman is not doing anything at all, she is just passing there. She may not even know that you are there; she is not doing anything to you. She is a mirror, but the mirror is passing and in that mirror your unconscious is reflected.

The whole so-called spirituality is based on fear. What is the fear? The fear is that the other can reveal the unconscious and you do not want to know anything about it. But not knowing will not help, suppression will not help. It will remain there. It will become a cancer and by and by it will assert itself more and more, and ultimately you will come to feel that you have been a failure and that whatsoever you have suppressed has become victorious and you are defeated.

My whole effort is to bring your unconscious nearer to your conscious. You become so much acquainted with it so that it is not unknown. You become friendly to it, then the fear disappears -- the fear of the polar opposite. And then the hatred also disappears because then the other is just a mirror, helpful. You feel gratitude. Lovers will be grateful to each other if the unconscious is not suppressed and they will be hateful to each other if the unconscious is suppressed.

Allow your whole being to come into function. Your emotions are imprisoned, encapsulated. Your body movements are imprisoned. Your body, your heart, have become just as if they are not part of you. You simply carry them along like a burden. Allow your emotions full play. In the meditations we will be doing, allow your emotions full play and enjoy the play, because many new things will be revealed to you.

You have not been screaming. You have not screamed; you cannot remember when you last screamed. When the scream comes to you and takes possession of you, you will become afraid of what is happening because then you are losing control. But lose control: your control is the poison. Lose control completely. Allow your emotions to erupt like a volcano. You will be surprised at what is hidden in you. You may not even be able to recognize that it is your face.

Allow your body to have full play also, so that every cell of the body becomes vibrant, alive. Just as a bird alights on a branch and the branch starts wavering -- becomes vibrant, alive -- let your being alight on your body and allow your body to be vibrant, alive, alive with the inner force. And suddenly you will enter a new door unknown before. You will open a new dimension of your own existence and that dimension will

lead you to the ultimate, to the divine.
Now the sutra:

> AT WHOSE DESIRE AND BY WHOM IMPELLED DOES THE MIND ALIGHT ON ITS OBJECTS? BY WHOM IMPELLED DOES THE CHIEF PRANA -- VITAL FORCE -- PROCEED TO ITS FUNCTION? BY WHOM IMPELLED DO MEN UTTER THIS SPEECH? WHAT DEVA OR GOD DIRECTS THE EYES AND THE EARS?

The master is asking what is the original source in you -- of your entire life, of all your movements, of all your expressions. What force creates desire? What force impels you to be alive? What force gives you the lust for life? There must be a hidden force, in a way inexhaustible: it goes on and on; it never tires.

> AT WHOSE DESIRE AND BY WHOM IMPELLED DOES THE MIND ALIGHT ON ITS OBJECTS?

When you look at a beautiful woman or a beautiful flower or a beautiful sunset, who impels you? Who throws you outward? Who is the inner source of all your activity?

The Upanishads say that whatsoever you do, the doer is always the Brahman -- WHATSOEVER you do, you are not the doer. The doer is always the Brahman. If you run after a woman filled with lust the Upanishads say it is also the Brahman. Because of this, Christian missionaries could never understand what type of religion Hinduism is. Even lust is spiritual because the original source is always the Brahman. Whatsoever you do with your energy, he is moving in it.

There is a story.... The god Brahma created the world and he fell in love with it. Christian theologians cannot understand it. Naturally, it is difficult to understand. Brahma goes on creating other beings and he goes on falling in love with them! He creates a cow and he falls in love and becomes the bull -- and on and on, until the whole creation is created. He creates the cow and he becomes the bull. He goes on dividing himself into two polar opposites.

The story is just beautiful, if you can understand it. He goes on dividing himself into two polar opposites. And remember, the reverse is the process to reach him again. Go on nondividing; go on meeting with the polar opposite. He creates the world through polar opposites. He creates the cow but he is the cow because he creates the cow out of himself. Then he creates the bull but he is the bull. He is both the feminine and the masculine.

Then he follows the cow, and the cow tries to escape the bull. The cow tries to hide and through her hiding she invites the bull. This is a hide-and-seek. That is why Hindus say the whole creation is just a play -- a play of the same energy dividing itself into polar opposites and then playing hide-and-seek.

You are the Brahman. Your husband is the Brahman; your wife is the Brahman. And the Brahman is playing hide-and-seek. The whole idea is simply superb. The reverse is the process to reach the ultimate again: do not play hide-and-seek. Allow the divided parts to mingle into each other. Let them merge, and the Brahman arises again -- the one.
This master asks:

AT WHOSE DESIRE AND BY WHOM IMPELLED DOES THE MIND ALIGHT ON ITS OBJECTS? BY WHOM IMPELLED DOES THE CHIEF PRANA -- VITAL FORCE -- PROCEED TO ITS FUNCTION? -- who breathes in you? BY WHOM IMPELLED DO MEN UTTER THIS SPEECH? -- who speaks in you? WHAT DEVA OR GOD DIRECTS THE EYES AND EARS? -- who is directing your senses?

The Upanishads are not against the senses. They are spiritually sensuous; they do not deny. Denial is not their slogan at all, denial is not their attitude. They accept and they say that even in the senses the divine is moving because there is nothing else to move. They make everything sacred, they make everything holy. They do not condemn, they do not say this is sin. Sin is unknown to the Upanishads, absolutely unknown. They say there is no sin -- that everything is a play. Even in sin, even in the sinner, the same energy is moving.

Everything becomes holy. And if you can say with your full heart that everything is holy, holy, holy, YOU will become holy immediately because the very feeling that everything is holy and sacred makes the sin disappear. Sin is created by condemnation and the more you condemn, the more sinners you create.

The whole world has become a great crowd of sinners because everything has been condemned -- everything! There is not a single thing which you can do which has not been condemned by someone or other. With everything condemned, you become a sinner. Then guilt arises -- and when there is guilt you can pray but the prayer is poisonous; it comes out of your guilt. When you are guilty you can pray but that

prayer is based on fear. That prayer is not love; it cannot be. Through guilt love is impossible. Feeling yourself condemned, a sinner, how can you love?

The Upanishads say that everything is holy because he is the source of all. Whether or not the river looks dirty to you is irrelevant. He is the source of all -- the dirty river and the sacred Ganges, to both he gives the energy. To the sinner to the saint, he gives the energy. Really, there is no story like this but I would like a story like this: he created the sinner, then he became the saint, just like the cow and the bull, and then the hide-and-seek. He created the saint and then he became the sinner and then the hide-and-seek....

Have total acceptance of whatsoever exists. Just by being in existence, it is holy.

IT -- THE ATMAN, or the Brahman -- IS THE EAR OF THE EAR, THE MIND OF THE MIND, THE SPEECH OF THE SPEECH, THE PRANA OF THE PRANA, AND THE EYE OF THE EYE. WISE MEN SEPARATING THE ATMAN FROM THESE -- SENSE FUNCTIONS -- RISE OUT OF SENSE LIFE AND ATTAIN TO IMMORTALITY.

Whatsoever you do it is him -- it is the functioning of him, of the total. The total functions in you. When you breathe, what do you do? You do nothing. The breathing comes in and goes out. Rather, he breathes in you; you cannot do anything. If the breath leaves you, what will you do? If it doesn't come back, what will you do? If it has left then it has left and if it does not come back you cannot do anything. Really, when it is not coming you are no more. Who is there to do anything? He breathes, not you. The emphasis is on the total, not on the individual.

This has to be constantly remembered, because we go on forgetting this. Our emphasis is on the individual, the I: "I am breathing, I am alive, I am seeing you." No! The master says he -- the Brahman -- is seeing through the eyes, he is the eye of the eye. When I speak, I am not speaking: he speaks. And when you listen, YOU are not listening: he listens. He becomes the cow, he becomes the bull; he becomes the speaker, he becomes the listener. It is a mysterious hide-and-seek, a great play, a great drama, beautiful, if you can understand. He is everywhere -- in the listener, in the speaker, he is EVERYWHERE! And when you are silent, he is silent within you. When you speak, he is speaking in you.

This emphasis is not only metaphysical, not only a doctrine. As a doctrine also it is superb. But it is to help you toward a new realization. While speaking, if you can feel he is speaking, all the fever in it will be lost. While fighting, if you can remember that he is fighting through you, the fight will become a drama. While being silent, feel he is silent within you. And if the silence is disturbed and thoughts start moving, you know that he is disturbed, not you. He has become the thoughts and now he is moving like clouds in your inner sky. He is both, so why be worried? He is both!

When you are healthy he is healthy in you and when you are ill he is ill in you. You are totally unworried; you need not come in. Your whole burden has been thrown upon him. That is why I say this is not only metaphysical. It is one of the deepest techniques to transform your total being.

If he is doing everything, then why do you go on carrying yourself unnecessarily? He breathes and he is born and he dies. When you die, he will die -- not you. Then why be afraid of death? You become unconcerned. This unconcern relieves you of all burden. And this is the actual fact; this is not a make-believe. This is the actual fact: whatsoever is happening is happening to the total. The individual is just an illusion.

I have never been as an ego and I am not as an ego, and I cannot be; only he is. And when I say he, I mean the total. Do not try to conceive of him as a person. He is not a person; he is the total -- the whole. That which breathes in you breathes in the trees and that which sings in you sings in the birds and that which dances in you dances in the rivers, in the brooks, in the springs, and that which speaks in you speaks in the breeze passing through the trees. The total!

Just change the gestalt, just change the pattern. Do not emphasize the individual; move to the total. Then what is the problem? Then there is no problem. With YOU enters every type of problem; with YOU enters anguish and anxiety. Without any burden on you, you are liberated. You can become a MUKTA, a liberated one, you can become a SIDDHA, this very moment. Just by realizing, feeling that "I am not and he is," the past disappears and the future is no more because the future is created out of your worries, imagination, projections. Then he will take care. Then whatsoever happens will happen and whatsoever happens will be good because it is out of him.

This is what trust is. It is not that you believe in a God sitting upon some throne in heaven and guiding everyone from there, a great controller, an engineer or something like that -- no! He is not the managing director. He is not! There is neither any throne nor someone sitting on it. And faith doesn't mean that you

believe in a concept, in a philosophy. Faith means trust -- trusting the whole. Then everything is blissful. How can anything else be? How can anything other than bliss be? You create misery because YOU come in. Go out just as if a lamp has been put out. Go out... and then he is.

IT IS THE EAR OF THE EAR, THE MIND OF THE MIND, THE SPEECH OF THE SPEECH, THE PRANA OF THE PRANA, AND THE EYE OF THE EYE.

Whatsoever appears on the surface, whatsoever it is, makes no difference. Always, hidden, he is there. Look at me with full remembrance, with mindfulness that he is looking through you, and immediately the quality of consciousness changes. Just now look at me: he is looking, he is the eye of the eye, and immediately you are not there and a tremendous silence happens. The very quality of your being is different when you look at me as if he is looking and not you.

You are listening to me: forget that I am here; he is here -- the total. The total has taken possession of me, the total has become active in me, the total has changed me into his instrument. Look at me as if he is speaking, listen to me as if he is speaking, and then everything is different. You are no more there... a sudden flash and everything changes. It is not a question of time. You are not to practice it, you can see it this very moment.

Look at me! You are not there; the total, the whole, has become the eyes; the whole has become the eyes in you. You are just an expression of the will of the whole, of the desire of the whole. The whole has become words through me, he is manipulating me, he is using me. And then, in this room, only he is. Then the totality becomes one. Then the parts are lost and the fragments are no more and there is a deep orgasm between the speaker and listener. Then you will feel the presence but the presence can come only if you forget yourself.

Remembering God is not really a remembering of his name. Remembering God is not to go on chanting "Rama, Rama, Krishna, Krishna"; that is useless, futile. Remembering him means forgetfulness of yourself. If you are not, if you are forgotten, completely forgetful of yourself, abandoned, he is. When you are not, suddenly he is -- and this can happen in a single moment.

I am reminded that after the second world war it happened in a small village in England that there was a statue of Jesus just on the crossroads -- a beautiful statue with raised hands. And on the statue there was a plate, and on that plate it was written: Come unto me.

In the second world war the statue was destroyed; a bomb fell upon it. And when there was restoration work and the village was again coming to be alive after the war, they remembered the statue, so they tried to find fragments of it. In the ruins the fragments were found and the statue was restored again. But the hands could not be found. They were missing.

So the village council decided to ask the artist to make new hands. But one old man in the village who was always seen sitting near the statue -- both when it was there and when it was not -- said, "No! Let Jesus be without hands."

The council said, "Then what will we do about the plate underneath? It is written, 'Come unto me!' and it had raised hands."

The old man said, "Change the plate and write there, 'Come unto me. I have no other hands than your own.'"

And now the statue stands there without the hands, and written underneath is: Come unto me. I have no other hands than yours.

In your hands he is moving, in your eyes he is moving, and in your heart he is beating -- the total. And he has no other hands, remember. He has no other eyes, he has no other heart to beat. He is beating all over, he is alive all over. This is the message.

IT IS THE EAR OF THE EAR, THE MIND OF THE MIND, THE SPEECH OF THE SPEECH, THE PRANA OF THE PRANA, AND THE EYE OF THE EYE. WISE MEN SEPARATING THE ATMAN FROM THESE -- SENSE FUNCTIONS -- RISE OUT OF SENSE LIFE AND ATTAIN TO IMMORTALITY.

All these senses are the functions and he is the functionary within. Knowing this, you are not against the senses. Knowing this, you simply change the emphasis. Then you are not obsessed with the senses; you are always looking for the inner core. And the rishis say that by knowing this transcendence they attain immortality. Remember, only YOU can die; life never dies. Because you are born, you will die; that is the

natural end to every birth. Life goes on... eternally moving; life never dies. Waves in it are born and they die, and the riverlike life moves and moves and moves.

Once you come to feel the river within your wave, you are immortal. If you can realize him seeing through you, breathing through you, you are immortal. Only this shell, this vehicle of the body, will disappear. YOU will never disappear. You cannot disappear -- you have always been.

Sometimes you were a tree because the tree was the vehicle -- because he willed to be a tree through you. Sometimes you were a cow because he willed himself to be a cow through you. Sometimes you were a butterfly, sometimes a flower, sometimes a rock... but you have always been here. You have ALWAYS been here! You are not a new visitor. No one is a new visitor; no one is a stranger. You have always been here and now but with different vehicles. Sometimes a rock was the vehicle; now you are a man or a woman: now this is a vehicle.

If you can understand and KNOW that the vehicle is just the vehicle, the vehicle can be changed. It will have to be changed. But the inner one who goes on changing faces remains the same. That one is immortal, life is immortal. You are mortal. And why are you mortal? -- because you become identified with the vehicle. Moving in a cart you become the cart. Riding on the train you become the train. Flying in an aircraft you become the aircraft. You go on forgetting that the aircraft, the cart, the train, the car, they are vehicles.

You are not the vehicles; you are the total, and the total goes on changing its vehicles. Then you are immortal. Remember, you cannot be immortal if you are identified with the body. You are immortal knowing, transcending the body. The consciousness is immortal, the very aliveness is immortal.

The sutra says:

> WISE MEN, TRANSCENDING THESE -- SENSE FUNCTIONS -- RISE OUT OF SENSE LIFE AND ATTAIN TO IMMORTALITY.

And the more you feel the inner, the essential, the eternal, the immortal, the less and less you are obsessed with the sense life. You can play it but you are not obsessed.

Krishna playing on his flute is not obsessed with the flute; Krishna dancing with his girlfriends, the GOPIS, is not obsessed. It is just a play. Life becomes a play, not an obsession, when you know the immortal.

Now get ready for the meditation.

The Supreme Doctrine

Chapter #3
Chapter title: Surrender and I Will Transform You

9 July 1973 pm in Mt Abu Meditation Camp

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The first question:

> BELOVED OSHO,
> YOU SAID THAT WHEN THE MASTER IS IN AN ABSENTLIKE PRESENCE AND THE DISCIPLE IS ALSO ABSENTLIKE, THEN THE DIVINE WORK BEGINS. IF BOTH ARE TO BE ABSENTLIKE, THEN PLEASE

EXPLAIN THE ROLE OF THE MASTER IN THE SPIRITUAL ENDEAVOR.

There is no role as such. The role is possible only if the master exists as a person. If he exists as somebody, then he can play a role. Really, our personality consists of nothing but roles. Your personality is the many roles you go on playing and those roles are your faces. In the morning you have a different face, a different role to play; in the office you have a different face; back home again you change your face. You go on changing the whole day, moment to moment. Whenever you have to play a role, you create a face, you become an actor.

The master is one who has stopped playing roles. He is not playing anything, he is not doing anything. Really, he has come to understand that the doer is the total. The individual is in illusion if he thinks that he is doing something. The master cannot think that he is helping the disciple or that he is endeavoring for his transformation. All this happens of course: the transformation happens, the disciple changes, is reborn, but this is not something done on the part of the master.

The master has become a nobody. He exists not as a presence but as an absence. Within him there is no mind, within him there is no ego, within him there is no center. The center has been given back to the divine; the ego has been surrendered. He has become a vehicle, he has become a passage -- just a flute. Now the divine sings through it. Now no song belongs to the master -- nothing. How can he play a role? How can he endeavor? How can he do something?

All these words -- do, role, endeavor, help -- are egocentric. They mean that the master is DOING something. No, the master cannot do anything. He is not, but things HAPPEN around him. I am not saying that the disciple will not be transformed: he WILL be transformed but he can only be transformed through a master who is not doing anything. If the master is doing something, the disciple cannot be transformed. The very effort on the part of the master shows that the master is not there yet. There is no question of effort.

The master exists as an absence, as a nobody. And this very fact becomes a tremendous force. This very fact, this existence of a void, creates mysterious happenings around it. But the master is not doing them. Remember, the river is flowing toward the sea but the river is not really flowing, not doing anything. This flow is just nature. It is natural for the river to flow. There is no effort on the river's part. The tree is growing; the tree is not doing anything -- there is no effort, no center, no ego to do. It is HAPPENING.

Life is a happening, and a man becomes a master when he has come to realize this. The total is doing, and we are unnecessarily bothered and we unnecessarily interfere and we unnecessarily bring in our own illusory centers -- because no individual can have any center.

One of the greatest Christian mystics, Meister Eckhart, has said that only God can say 'I'. No individual can really say 'I' because the 'I belongs to the total. My hand cannot say 'I' because the I belongs to me. My leg cannot say 'I' because the leg belongs to me and the I belongs to me. My leg, my hand, my eyes, they cannot assert 'I' because they are fragments, parts of a great unity. In the same way you are not an entity in yourself, you are just part of a great organic whole. You are just a fragment, an atomic cell in it. You cannot say 'I'.

That is why all the religions say that the I is the only barrier because the I is the most fallacious thing possible. It cannot belong to you. You do not know why you are born, you do not know who forces you into life. No one asked you, no one asked about your choice. You simply find that one day you are alive. Then who goes on breathing within you? You do not know.

Then suddenly one day you are no more. No one asked you. It is not your decision to be born and to die. But something happens and goes on happening. Something happens and you are born, and something happens... you are no more, you disappear again. How can you say 'I'? No decision of yours has been used -- NO DECISION! The I can belong only to the divine.

Then there is a problem and the problem is this: if the master cannot help, if the master cannot do, how can the master promise? Now someone is showing me the wall hanging (OSHO INDICATES THE BLUE BANNER SUSPENDED BEHIND HIM ON THE PODIUM) which states, "I have come not to teach, but to awaken. Surrender and I will transform you. This is my promise."

Then how can I promise you? Then how can I say that I will transform you? Really, this is a trick. I am not going to transform you -- I am no more there! But if you surrender you will be transformed. If you surrender you WILL be transformed -- not that I will transform you, the very surrender brings you to the point where transformation happens. And when it has happened, then you will know and you will laugh because it has been a great joke...!

I cannot do anything. The very concept of doing is irrelevant: I am no more there. But you will not

understand that language. You can understand only the language of the I; hence, I have said, "I will transform you." And it is true that you will be transformed. It is true that once you surrender there is no barrier for your transformation: you will be reborn. And I am not doing anything; I cannot do anything. Nothing is needed to transform you. You are enough.

But you have lost confidence and this trick is just to give you your confidence back. You have forgotten your own possibility. You have forgotten who exists within you; that tremendous energy is hidden within you, you have forgotten. Someone else is needed to tell you. You have the treasure and you have forgotten it. I cannot give you the treasure: YOU ARE the treasure! I can simply show it to you, just give you an indication.

When Jesus says, "I will deliver you, I will liberate you," or Buddha says, "I am your path, your way," when Krishna says to Arjuna, "Surrender to me and I will do everything for you," these are all tricks to help those who have forgotten themselves. But the promise is true because it happens. Not that someone helps you -- your own energy comes into being, your own energy becomes vital, your own sources are tapped, your own being becomes active.

But you cannot understand the language of no-I. Hence, I have spoken in terms of I: "I have come not to teach but to awaken." No one has come, no one can come. We have always been here, you and I. I cannot come, I cannot go. There is nowhere to go and nowhere to come from. We have been in existence, we have existed always. And who am I to teach you or awaken you? But you have forgotten your own potentiality, your own possibility and some trick is needed to throw you back to yourself.

And remember, I am not doing this because I have much compassion for you. No, I have nothing of the sort. I have no compassion at all for you. You do not need compassion. You are not slaves, you are not poor, you are not beggars. You are divine in your own right; you are as divine as any Krishna or any Buddha. Nothing is lacking there. Everything is present and you are fast asleep. And when I speak or when I teach or when I appear to do something, it is not that I feel compassion for you -- no! This is just how it happens within me to play this.

This again is just a play. I enjoy doing it; you need not be grateful toward me. I enjoy it. You need not be at all in any debt toward me. I enjoy it, I love it! It is just as if a flower flowers and you pass nearby and the flower gives you a gift of its perfume. Just like that something has flowered within me and you pass near me and I present you a gift. If you take it I am grateful toward you; if you refuse it, you are your own master.

Really, if this attitude can penetrate deep within you, then there is no master and no disciple. Then relationship disappears. It must disappear! Only when there is no master and no disciple and the relationship disappears does the divine start functioning.

When I am the master and you are the disciple, a duality exists. And there are so-called masters who go on forcing upon you that you are the disciple and they are the masters, that they are higher and you are lower, and they create a hierarchy. Really, they create a politics around it. That type of master will not be of much help. They may be harmful, because they are not giving you that which already belongs to you. They are again creating an illusion.

What I am doing here is not creating a relationship, really. Rather, on the contrary, I am trying to dissolve the relationship. If we can be here without thinking in terms of master and disciple, if we can just be here, present, alert, alive, the thing will happen. Wife and husband: it is a relationship. Father and son: it is a relationship. Master and disciple? -- it is not a relationship at all. It only appears so but it is not a relationship because the whole effort is to dissolve duality, and relationship exists in duality.

So a master is really trying not to be a master, and the master is trying for you not to be a disciple. The whole effort is to bring you to a point where relationship disappears, where there are not two but simply a presence. And when there is no relationship but you are alert and I am alert... remember, if you are alert and I am alert, then I am not and you are not, and in that alertness the I is dissolved and the flames of two lamps become one. Only in that oneness does the divine start working.

The divine works only in oneness; that is his mode of function. The more divided you are, the less he can function; the more divided you are, the farther you move away from the divine. That is what I have meant.

So two things about this question: one, the master is not doing anything, not playing any role. He is not making any endeavor. It is not in any way an effort on his part. He has become alert, awakened, and now something goes flowing through him. This flow is riverlike. Whenever this river moves it will make people more alert. It is not that there is any effort on its part: this is its nature. So a master is by nature a master, not

by any effort. Wheresoever he moves he will be a master.

I remember one story about an Egyptian mystic, Dhun-Nun. Dhun-Nun always moved hidden in the garb of a beggar, and he had even emperors as his disciples. One disciple asked him, one very rich disciple, "Why do you move as a beggar? Why do you mix with the common masses and crowds? This is not good, because you are a great master."

Dhun-Nun is reported to have said, "A master is by his nature a master, so wherever he moves he is a master -- WHEREVER; it makes no difference. If he is standing in a crowd, there also he is a master. He is the master and he is functioning and the crowd is being transformed by his presence, just by his presence."

It is said that in the Koran Mohammed says that no master should go to a rich man's house. If the rich man wants to meet him, he should go to the master. Then one Sufi mystic, Bayazid, who was going to rich men's houses and to the emperor's palace to teach there, was asked, "Why are you going against the prophet? Mohammed says that no master should go to a rich man's house. There is no need. If the rich man desires, then he should come to the master's feet. But you are moving even to the palace, so what is the matter? Are you against the prophet, or don't you believe in the saying?"

Bayazid said, "You don't know the real thing. Mohammed is right, and I follow his teachings and his saying. But whether the master goes to an emperor's house or an emperor comes to the master's hut, it is always the master who changes the other. It makes no difference."

Basically, it is always the master to whom YOU come. Whether the master goes to the palace or the emperor comes to the master's hut, it makes no difference. It is always the emperor who is coming to the master because he is to be changed. HE will be changed.

Bayazid says that it is the nature of the master to change others; it is not an effort. Nothing is being done by the master, simply his presence.... And if he appears to do something, that appearance is just a trick because you cannot understand the language of nondoing. You can only understand the language of effort. So he creates a language for you. Even if you cannot understand his language, he can understand your language very well. Even if you cannot understand him, he can understand you very well.

So he gives whatsoever you can understand and by and by your understanding grows. And one day when you really come to the point when you can understand a master, you will start laughing -- because he has not done anything! But you will feel grateful in that moment, because without doing anything he has totally transformed you.

Really, if something is done it is a violence. If in transforming you, changing you, I do something, it is going to be aggressive, it is going to be violence. Every effort is violent. But if just by my presence, just by your being around me, something starts happening in you and I am not doing anything, only then is it love, it is not violence.

And a very peculiar phenomenon happens: if someone tries to change you, you will resist him -- because instinctively you become aware of the violence, instinctively you will start defending yourself. If someone tries to change you and make you good, religious, moral, and all that nonsense, you will resist. Your ego will be hurt, and you will start defying him. You will start doing things which you never meant to do, just to defy him.

Good fathers are the cause of bad generations. So-called saints and sages are the cause of the degeneration, of the immorality, that exists all over the world -- because they go on forcing. And whenever someone forces you, even if he is forcing you toward heaven, you will refuse. And it is good to refuse, because he is killing you, your spirit. If you are forced into heaven you will be a dead man there. It is better to go to hell but by one's own choice. You will at least be free. You will at least be a soul.

A real master never forces anything upon you, not in the least, not even indirectly -- no! Because if a master cannot know the working of the mind, then who will know? If he cannot understand this working of the human mind and consciousness -- that it becomes rebellious and resistant if you force something upon it -- then who will know? A master knows; that is why he never does anything. He simply allows you to be near him. He may create tricks so that you can be near him. For example, I say to you, "Meditate!" You are meditating but the basic thing is that you are just near me. And while you are meditating, without my doing anything, something is happening to you.

I am talking to you: that is a trick. There is no need to talk. If you can understand, you can simply sit here near me. There is no need to say anything. But then you will get bored. You will say, "What am I doing

here -- sitting and sitting?" Your mind needs some toys to play with, so I give you toys with which to play and your mind goes on playing with the toys. And all the time, all the while something is happening which is the basic thing. You are not aware of that, but one day you will become aware.

Then you will see what the trick was, what the technique was. The technique is to engage your mind somewhere else so that you are available to me and to my presence. Then I can meet you without any interference from your mind.

The second question:

BELOVED OSHO,
THIS MORNING YOU TALKED ABOUT THE INNER INTERCOURSE AND ORGASM WHICH HAPPENS BETWEEN THE OUTER MALE BODY AND THE INNER FEMALE UNCONSCIOUS, AND VICE VERSA. PLEASE EXPLAIN HOW THIS HAPPENS IN THE ACTIVE MEDITATION WE ARE PRACTICING HERE.

It happens in the active meditation you are doing here because all that is hidden and suppressed is brought out by it. It is a catharsis, an expression. It is just the reverse process of suppression. So you will have to understand the process of suppression.

Someone has died: you feel very sad, but you think in your mind that it is not manly to weep or to cry. It will look like a weakness, and you have always maintained a strong image of yourself. Everyone knows that you are a very strong-willed man, so how can you weep? This is womanish, so you suppress the tears. They want to come out, they want to be released and relieved, but you suppress them. Those tears will become poison, because the system was trying to throw them out and you have suppressed them. You go on smiling. Your heart is weeping and crying, but you go on smiling.

You are trying to maintain an image. You cannot be natural; you cannot allow your heart, your body, your mind, to function naturally. You go on manipulating them. You choose: something has to be expressed and something has to be repressed. That repressed part becomes the unconscious.

Really, there exists no unconscious. You repress something and you repress it very deeply because you yourself do not want to be aware of it, you do not want to be conscious of it. It will be a heavy burden on the mind, so you go on forgetting it. You go on being unconscious about the fact that it exists there. You forget its existence, and you yourself create an unconsciousness within.

This is the way you become divided, you become two. The rejected part becomes the unconscious and the accepted part becomes the conscious. If you are a man, then you are rejecting the woman, because no culture has yet existed on earth which accepts the bisexuality. All the cultures that have existed up to now were not really aware of the fact that to be a man or to be a woman is not something absolute. It is relative, it is a question of degrees.

If you are a man, it doesn't mean that you are a hundred percent man. No one can be, because to be a hundred percent man you will have to be born out of your father with the mother not contributing anything. That is impossible! Or to be a hundred percent woman, the father would have not to be there at all; only the mother would be involved. If the father contributes something, the male element has entered; if the mother contributes something, then the female element has entered. This is a new fact brought out by depth psychology -- a new fact for the West, but tantra in the East has always been aware of it.

Man is only in relative terms a man: he may be sixty percent man and forty percent woman; or a woman may be sixty percent woman and forty percent man. That is why many things happen. Sometimes the degrees are so near that someone may be fifty-one percent man and forty-nine percent woman, so you cannot decide really whether he is a man or a woman. He will walk, he will talk, he will move, in a feminine way, forty-nine percent. And this difference is of hormones. New hormones can be injected. This is a borderline case -- forty-nine percent woman and fifty-one percent man. You can inject a few more female hormones, and the balance will change and the man will become a woman.

There have been many accidents when suddenly a boy becomes a girl or a girl becomes a boy. Then scientists became aware about this phenomenon. Then they came to understand that there are borderline cases. Now there are hormones available, and I think that the time is not very far off, it will happen even before this century ends, that the alternatives will be available to everyone: you will be able to change your sex.

And it is a good idea -- because if a man has remained for thirty years a man, it will be a good change. Really, to become a woman is to move into another world, and this is a greater change than going to the

moon. There is nothing much there; it is just like the earth. But a man moving to be a woman or a woman becoming a man is moving to a completely opposite pole.

Really, whenever the alternative becomes possible, only foolish people will not use it. Those who are wise will use it, because then you can become aware and you can live in two totally different worlds. That will give a new light to the human mind, because man has never really understood what woman is, neither are women capable of understanding men, because their psychologies differ so absolutely, they exist on such extreme poles.

Freud has said, "I have been working for forty years with human psychology, but still I cannot say what a woman desires, what a woman wants, what her mind is." It is difficult, because a man cannot understand a woman. Whatsoever he understands will be a point of view, as he is standing at the other pole. He will be looking at a woman as a man, and that changes everything. A woman cannot understand man because she is always looking from the standpoint of being a woman. And we cannot change places. If biology helps us, then the old controversy between man and woman will disappear.

I am saying that you are a man only relatively or a woman only relatively. And if you are a man, then the other part which is a woman, which your mother contributes, you will have to suppress. Why? What is the need to suppress it? We suppress it because we have been trying to live according to logic. That is the greatest fallacy man has committed. We have been trying to live according to logic, and life is illogical.

Life is both man and woman together, and logic is always either feminine or masculine. Your logic says you are a man, so cut all those qualities which do not belong to a man. And that suppressed part becomes your unconscious. You are a woman, so everyone says you must be kind, loving, sympathetic. You must not be cruel, you must not hate, you must not be aggressive, because that is not how a woman is conceived to be.

This is nonsense! Really, if a woman becomes aggressive, she is incomparable. No man can compete with her, because your aggression is exhausted already -- you have used it too much. But she has not used her man, so that man is still fresh and young. If she becomes aggressive, there is no man who can compete with her. If she is angry and violent, you will look just pale before her.

And similar is the case with man. They say that a man must be aggressive, violent, powerful. He must have willpower, must not be weak, must not show sympathy or love: these things are womanish. But if a man can love, no woman can compete with him -- no woman, because his 'woman' remains always virgin and fresh, unexhausted, unused. What I am saying is this: that your other is illogical, so you deny it in order to have a clear-cut image, a logical image.

I have heard that once it happened that a very great Zen mystic and master died. His disciple Rinzai was very well known, more known than his master. Really, this master was known because of Rinzai. Rinzai was a great man, famous all over Japan. When the master died, thousands and thousands of people gathered to pay their respects. They were surprised because Rinzai was weeping and crying, and tears were rolling down his cheeks.

Many friends said, "What are you doing? These people who have gathered are talking about you, and they say, 'We cannot conceive of Rinzai weeping. We thought that he is a man who is totally unattached; we thought that he is a man who has renounced all attachments, and now he is weeping. This man Rinzai has been teaching us that the soul is immortal -- that only the body dies, and the body is nothing: dust returns unto dust. So why is he weeping now?' "

They demanded an answer. They were logical, because if a man says that the soul is immortal, then death should have no meaning. "Then why are you weeping?" they said. "You say that no attachment is the key, so why are you attached to your master? Only the body has died, and you have been always teaching that the body is just dead matter. So why be worried about it? A dead thing has become dead."

They demanded an answer, and they were logical. But what did Rinzai say? Rinzai said, "Your question is logical, but what can I do? The tears are coming down. I am weeping. I find myself weeping. Not only are you surprised: I am surprised. What can I do? This is how life is happening in me, and life is illogical."

Rinzai said, "It is good that my master has died, as he has made me aware of my total life. Without him I was thinking that I was unattached. If he had not died, I could never have stumbled upon the fact that I have a heart and that I have tears and that I can weep.

"So, people, you are not the only ones who are surprised. Rinzai himself is surprised. But I will not suppress life. I have been accepting life totally, and I still say the soul is immortal and only the body has died. Only the body is dead, but the body was also so beautiful! I am weeping for the body. Dust unto dust: really, I

still say that dust has gone back to dust, but that dust had taken such a beautiful form that I am weeping for it."

It is recorded in Zen chronicles that Rinzai proved to be real to life, not to logic.

Be real to life, not to logic, and then whatsoever you have suppressed will come up, will explode. This is what the active meditation is doing: bringing the suppressed up to be expressed; bringing your tears back to life, bringing your anger, your laughter, your sadness, back to life; throwing everything out of your system so that your system becomes purified, so that your system becomes innocent again. With that innocent system you can contact the divine. This poisoned system cannot have any contact.

Active meditation is catharsis. It is to purify you. And when you are purified and the unconscious has been acted out, the barrier between the unconscious and the conscious falls -- because the barrier is created by suppression. When you are not suppressing the barrier disappears and then there is no boundary between the conscious and the unconscious.

Then you are both: you are bisexual -- man and woman both. And when you are both, you will have a new feeling of being, a new unity within you. You will not feel disrupted, divided. You will become organic, one. This oneness can lead you to the ultimate oneness; this oneness is the first step.

The third question and the last:

BELOVED OSHO,
YOU SAID BE A TOTAL YEA-SAYER, BE TOTALLY WITH THE BODY. BUT IT IS OUR COMMON EXPERIENCE THAT THEN THERE IS EVERY POSSIBILITY OF THE SENSES BEING PERMISSIVE AND INDULGENT. PLEASE EXPLAIN THE WISDOM BEHIND THE ABOVE SAYING.

So let them be permissive and indulgent. Why be afraid? What is wrong in it? The fear comes from a long tradition of suppression. Why be afraid of your senses being permissive? Why not permit them? Who are you not to permit them and what has happened to you? Do you think that you have enslaved your senses? Quite the contrary is the case: your senses have enslaved you, and you cannot be free unless your senses are free. Unless your total being is free, you cannot be free. This is one of the deepest problems for the human mind. You will have to understand it.

First you say something is wrong, then you become afraid of it. Then you try to suppress it, not to do it. And the more you suppress it, the more your mind is filled with it.

For example, if you suppress sex then your mind will become sexual. Really, no animal is sexual except human beings. Sex exists for animals, but they are not sexual. For animals sex exists, but they are not sexual because they never think about it. They do not go on brooding about it, they do not create nude films, they do not publish nude magazines. They do not do anything about sex. Whenever the desire arises they move; whenever the desire is not you cannot move them. They simply follow their nature.

But man, he creates a sexual mind by suppressing sex. And the more he suppresses, the more he becomes sexual, because whatsoever you suppress goes into your blood, into your bones. It becomes part of your being. When I say be a yea-sayer, you become afraid. Why? It is not because what I am saying is dangerous, but because the moment you think of yea-saying you become aware of all the poisons you have suppressed; if I say yes, all this poison will be released."

You think that if you say yes to sex you will become mad after it -- that you will commit adultery, that you will become a maniac. The situation is just like this: if a man fasts for thirty days, then even a hint about food makes him mad. Not that a hint about food can make anybody mad -- the food is not the cause. The cause is his own suppression. He has been suppressing his hunger, his desire to eat. Any hint, however indirect, and he will become mad. He will say, "Do not say such things."

A word can break his whole suppression and explode his whole being. He will become afraid; he will not look at food. He will pass through the streets and he will not look at the signboards of the restaurants, he will just look down. But whatsoever he is doing... even looking down at the road he will see food.

Really, everything will finally become an indirect invitation to food. If he looks at the moon he will think about bread -- white bread floating in the sky. He cannot see his beloved's face there -- impossible. He will see bread.

Whatsoever you are starved of you will project. Really, if your beloved is not with you, only then can you see her face in the moon. If your beloved is with you, how can you see? You will see simply the moon.

And when you see the moon simply as the moon, you are healthy. When you see your beloved's face you are unhealthy. Or when you see bread floating you are unhealthy, you are perverted.

A moon is a moon. Nothing else should be seen in it. Anything else that you see is a projection. Something suppressed goes out and creates an illusion; it is a hallucination. Whatsoever you suppress becomes hallucinatory. Then you are living in it, moving in it, and, of course, you become more and more afraid and scared. So the more you get scared, the more you suppress it.

You are in a suicidal effort; that is why such questions arise: "If I say yes, the first thing that comes to the mind is whatever I have said no to." That thing will assert itself immediately. If you have been starving your body, fasting, dieting, and I say, "Say yes," the first thing that comes to your mind will be to go and eat. And then you will become afraid, because you have been dieting and now the whole thing will go to the dogs if you say yes.

If a man who has been suppressing sex thinks about saying yes to the whole of life, he will be afraid of sex. Whatsoever you have suppressed, whatsoever you have said no to, will demand. It will be the first thing that will come to your mind to say yes to, and this will create trembling. But this trembling is coming not because of yea-saying -- it is coming because you have said no. This is the point to be understood: it is coming because you have said no. The questions come: "What if the society becomes permissive? What if everyone indulges?" It is because the society has been repressive. It is because everyone has said no to life energies.

Try saying yes. In the beginning it may happen that you will become permissive. In the beginning it may happen that you will become indulgent, because whenever a suppressed force is released it moves to the other pole forcibly. But wait and be a witness. Sooner or later the suppressed force will be lost, and for the first time in your life you will become healthy. And then the pendulum will come and stand in the middle.

When the pendulum comes in the middle you are healthy, but you have been keeping it to the left, pulling it to the left. Now you are afraid that if you leave it, it will go to the very right. Of course it will go, but it is going to the right not because you are leaving it; it is going to the right because you have been clinging to it and pulling it to the left. Leave it, and the sooner the better. It WILL go to the right. Allow it to go, and do not pull it to the left. Allow it to go! By and by, it will move from right to left, from left to right. The momentum that you have given it by suppressing has to be released, so it will have to move. But do not give it a new momentum; just become a witness.

By and by, the pendulum will become static in the middle. When the pendulum is in the middle of your mind and you are not afraid of indulgence or permissiveness, you have become free. Now you are healthy and natural.

My whole emphasis is to be natural. The more natural, the nearer you are to the divine. Nature is not against the divine; nature is the expression of the divine. But you have been taught again and again that nature is against the divine, so "Kill nature so that you can reach God."

You will never reach in this way because nature is not against the divine. If it is against, it cannot exist. How can it exist? How can anything exist which is against the divine? It is part of the total, part of the game. Do not be against it. And how can you be? You are part of nature. You can go on deceiving yourself, that is all.

Allow it to flow in a natural way, allow it a natural rhythm, and by and by it settles. And when it has settled you will find that suddenly you are standing in the divine. When there is no fight with nature, just an acceptance, you have moved beyond nature. But this 'beyond nature' is not against nature. It is really a growth THROUGH it. You will come to brahmacharya -- to a beautiful celibacy -- but not through fighting sex. No one has come that way ever, no one can ever come that way.

When you are growing through sex, becoming more and more alert through sex, sex will be transformed. This is the way: if you suppress sex it becomes sexuality; if you express sex it becomes love. And through sexuality you cannot reach the divine. It is a perversion. But through love you can reach -- it is a natural growth.

The more you accept natural instincts totally, without any condemnation at all, by and by they subside and the fever is lost. And when they subside you have tremendous energy left with you. That energy can become the arrow toward the divine. It becomes! There is a celibacy which comes through growth and there is a celibacy which comes simply through negation, denial. The celibacy that comes through denial is perverted: your mind will be filled with sexuality. The celibacy that happens gracefully, through alertness, through acceptance, becomes a grace. It has a beauty of its own, and by and by it goes beyond itself.

Then it is love. Then it is prayer. And the love that was flowing toward the opposite sex starts flowing

toward the divine -- the same love, the same energy.

So keep it in your mind: I am not against anything. I am for transcendence, but not against anything. God is not against the world: it is a transcendence. It has to be achieved through the world; that is why you have been thrown into the world. But you feel, and you go on thinking, that you are more wise than God himself. He has thrown you into the world to grow, to experience, to be anguished through it. And you are so wise....

Be a little foolish; do not be so wise. Allow the divine to have its own way through you; experience life with a yea-saying heart. And when you say yes, the very life becomes divine.

Now get ready for the meditation. A few things before you get into it: for fifteen minutes you have to stand and stare at me with your hands raised above as if a divine force is to come to you, and you are receptive and welcoming. While standing, you have to stare at me without blinking the eyes. Even if tears start flowing, do not bother -- allow them to flow. And you have to go on jumping so that your energy is dynamic, not static.

I will give you indirect suggestions by my hands. I will raise my hands slowly upwards, and when I raise my hands upwards you have to bring your total energy up to jump, to dance. Be totally active when I raise my hands upwards. When I feel that now you have become a storm, that now the group soul has taken place, that now the individuals are thrown, that they have melted down and here only a group soul exists, whenever I feel this I will put my palms down this way. That means that now God can descend upon you. In that moment go completely mad so that you are totally open and something can happen within you.

For fifteen minutes, this first step. Then for fifteen minutes there will be total silence. You have to close your eyes. The light will be put off, and there will be total darkness and silence for fifteen minutes. And at the end, for ten minutes, you can celebrate; you can dance and sing and be grateful.

The Supreme Doctrine

Chapter #4
Chapter title: The Unknowable Self

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Invocation

THE EYES CANNOT APPROACH IT, NEITHER CAN SPEECH NOR MIND. WE DO NOT, THEREFORE, KNOW IT, NOR DO WE KNOW HOW TO TEACH IT. IT IS DIFFERENT FROM WHAT IS KNOWN AND IT IS DIFFERENT FROM WHAT IS UNKNOWN. THUS WE HAVE HEARD FROM OUR PREDECESSORS WHO INSTRUCTED US ABOUT IT.
WHAT SPEECH CANNOT REVEAL BUT WHAT REVEALS SPEECH -- KNOW THOU THAT ALONE AS BRAHMAN AND NOT THIS -- ANYTHING OBJECTIVE -- THAT PEOPLE WORSHIP HERE.
WHAT MIND DOES NOT COMPREHEND BUT WHAT COMPREHENDS THE MIND -- KNOW THOU THAT ALONE AS BRAHMAN AND NOT THIS THAT PEOPLE WORSHIP HERE.

The deepest mystery of existence is the phenomenon of knowledge. You can know everything except your own self. The knower cannot be known because to know something means to reduce it to an object. The very process of knowledge depends on duality. I can know you because I am here, inside, and you are

there, outside. You become an object. But I cannot know my self because I cannot make my self an object. I cannot encounter my self in any objective way. I cannot put my self in front of me. And if I could put my self in front of me then that which is put in front of me would not be my self. How can that which can be put in front of me be my self? Really, the inner one which will look at it will remain my self.

Self is subjective and this subjectivity cannot be made objective. Hence, the paradox: that which knows all cannot know itself; that which is the source of all knowledge remains unknowable. If you can understand this, then this sutra will reveal much. This is one of the most profound sutras. It goes deeper than all that the mystics have said. It says self-knowledge is impossible. You have heard, it has been preached, it has been told everywhere, "Know thyself." But how can you know your self? You can know everything other than you. One point will always remain unknown, unknowable. That point is you.

The word self-knowledge is not good at all. Knowledge of the self is not possible. But this may create a deep pessimism in you. If knowledge of the self is not possible, then the whole of religion becomes absurd because this is what religion is meant to do -- to give you self-knowledge. Then there must be some other meaning to the word self-knowledge. Then there must be something, a hidden dimension, through which you can know the self and still not make it an object. Knowledge must be possible in an altogether different sense.

In the world, whatsoever we know is objective and the subject remains unknowable, the knower remains unknowable. But can this knower be known? This is the basic question, the basic problem. If there is only one way of knowing -- that is objective knowledge -- then it cannot be known. Hence, all the scientific thinkers will deny that the self exists. Their denial is meaningful. All those who are trained to think in terms of object, of objectivity, they will say there is no self.

Their saying this means that they cannot conceive of another type of knowing. They think that there is only one type of knowing and that is objective. The self cannot be made objective; hence, it cannot be known. And that which cannot be known cannot be said to exist. How can you say that it exists? The moment you say that it exists you have said that you have known it. You cannot assert its existence. If it is not known, not only not known but also unknowable, then how can you say that it exists?

Scientists go on saying that there is no self, that man is a mechanism and the consciousness that appears is just an epiphenomenon, a by-product. They say that there is no self, there is no center -- that the consciousness comes into existence just through chemical phenomena and when the body withers away, consciousness disappears.

So for science, death is total death; nothing remains after it. Consciousness is not substantial; it is a by-product. It cannot exist without the body. It is part of the body, just a combination of many material things. It comes into being; it is not elementary. It is a compound, a combination, a synthesis, something which depends on other things. There is no self. Science says there is no self because the self cannot be known.

The very word science means knowledge. And if something is unknowable, science will not approve of it, science will not agree to it. Science means that which can be known. Only then is science not mystical. It cannot fall into absurdities. For science, the very word self-knowledge is absurd. But still, religion is meaningful because there is another dimension of knowing.

Try to understand that dimension of knowing where the known is not reduced to an object. For instance, if a lamp is burning in a dark room, everything in the room is lighted, is known through the light of the lamp. But the lamp is also known by its own light. Everything else -- chairs, furniture, the walls, paintings on the walls -- they are known through the light. But through what is the light itself known?

The light is self-enlightening: just by its presence it reveals others and it reveals itself also. But these two revelations are different. When the chair is known through the light, the chair is an object. The light falls on it and if the light disappears the chair cannot be known. The knowledge of the chair depends on the light but the knowledge of the light itself doesn't depend on the chair. If you remove everything the light will still be light. There will be nothing to reveal but it will go on revealing itself. The revelation of the light is self-revelation.

Similar is the case with the inner phenomenon, the inner self. Everything is known through it but it itself is known not by anything else -- it is a self-revealing phenomenon. It reveals itself. Self-knowledge doesn't mean that the self is known by someone else because then the someone else will be the self. So whatsoever is known in an objective way cannot be the self. Always the knower will be the self. But how can this self be known? The self is a self-evident, self-revealing phenomenon; nothing else is needed to know it. You need not reduce it to an object.

Really, when all objects are removed from the mind, when all the furniture is removed from the mind, suddenly the self reveals itself. It is self-revealing. Really, that is the difference between matter and consciousness: matter is not self-revealing and consciousness is self-revealing; matter has to be known by someone else and consciousness knows itself. That is the basic difference between matter and consciousness. There are trees but if there is no conscious being they cannot be revealed; they need someone's consciousness so that they can be revealed.

There are rocks, beautiful rocks, but if there is no consciousness they will not be beautiful because then no one will become aware that they are there. Their existence will be mute. Even those rocks will not be able to know that they exist. Existence will be there but there will be no revelation of it.

A small child comes playing near the rock: suddenly the rock is revealed. Now it is not a mute existence. Through the child the rock has become assertive. Now the tree is revealed. Now everything around the child becomes alive in a new meaning. The child has become a source of revelation. Everything around him becomes alive. Hence, the deeper your consciousness, the deeper you reveal existence.

When a buddha is born the whole existence celebrates in him because of such a deep consciousness. All that is hidden in matter becomes manifest. It was never known before. Just by the presence of an enlightened person, the whole existence around him is enlightened. Everything becomes alive, feels through him. Consciousness reveals others, but there is no need to reveal it for another consciousness. It is self-revelatory.

Take it from another angle: everything needs proof because everything can be doubted. But you cannot doubt the self; therefore the self never needs any proof. Can you doubt the self? One of the great Western thinkers, Descartes, used doubt as a method to know. He started his journey of knowledge through doubt -- very penetrating doubt. He decided that he would doubt everything unless he stumbled upon a fact which could not be doubted. And unless there is a basic fact which cannot be doubted, you cannot build the palace of knowledge because there is no foundation stone to make it. If everything can be doubted and has to be proved, then the whole edifice is just logical. Something deep down must be indubitable, which does not need any proof.

God is not indubitable. Remember this: God is not indubitable. He can be doubted -- not only doubted, he can be disproved. And really, when someone doubts God you cannot prove his existence. You can only convince those who are already convinced, but you cannot convert a new man; that is impossible. Not a single atheist can be converted because he needs proof and you cannot prove God.

God is not indubitable. He can be doubted, rejected. The whole hypothesis can be said to be false. There is no proof that can help. So Descartes goes on discussing, inquiring, and he says that unless he comes to a point, to something in existence that is indubitable.... Not that it can be proved -- no. Rather, it cannot be doubted. And ultimately he comes to the self and says that the self is a greater reality than God. It is, because the self cannot be doubted. Can you doubt it? Even to doubt it you will have to have it.

For example, if you are in the house and someone comes and asks whether you are in the house or not and you say, "I am not," the very fact that you say "I am not" will prove that you are there. You cannot deny yourself. The very fact that you say, "I am not" shows that you are there. The denial becomes the proof. There is no need not to affirm it; even denial becomes the proof. When even denial is a proof, the fact is indubitable. How can you doubt it?

You cannot say, "I do not know whether I am or not" -- or can you? Even to be in such confusion, you need to be there. How can there be confusion without you? You cannot say, "I don't believe that I am," because even not to believe, someone is needed to be there. There is no way to deny that you exist, that the I exists.

This self is the only indubitable fact in the world; everything else has been doubted. There have been skeptics who have doubted everything, even ordinary things of which you cannot conceive how they can be doubted. You are here but the English philosopher Berkeley says, "I cannot believe that you are here. You may be just a dream. And there is no way to prove that you are not a dream, because when I dream, I dream of people such as you." And this is one of the essential qualities of a dream: in a dream the dream appears real.

So if you are appearing real, Berkeley says that does not prove anything, because in every dream the dream appears real. Can you doubt while you are dreaming? You cannot: the dream appears real. Even a very absurd dream appears real. It is just illogical, irrelevant, but still it appears real while it is there. So Berkeley says that there is no way to prove whether you are real or not. You can be doubted, everything can be doubted.

One of the greatest Indian mystics, Nagarjuna, has doubted everything -- EVERYTHING! He says nothing is real because everything can be doubted. But there is only one point which he goes on avoiding: he never talks about the self because then his whole edifice, his whole philosophy, would fall down -- because that cannot be doubted. It can be asked of Nagarjuna, "Okay! The whole world is illusory and everything can be doubted, but who is this doubter? Do you doubt it -- this doubter who denies the whole world?" The self is indubitable because it is self-evident. No proof is needed, no argument is needed. It is self-evident.

Mahavira denied God: he said there is no God. But he couldn't say there is no self. Then the very self became divine for him. He said, "Only the self is God." And that is true: in you, the self is the nearest thing to divine existence. That is why it cannot be doubted. It is self-evident, self-revealing, self-enlightening.

This is the second way of knowing. The scientific way is to know a thing as an object. The religious way is to know the subject as the subject. In a scientific way, knowledge has three parts: the knower, the known and the knowledge. The knowledge is just a bridge between the knower and the known. But the religious knowing does not have three parts. The knower is the known and the knower is the knowledge. This knowing is not divided into three. It is one, it is undivided.

Now we will enter the sutra:

> THE EYES CANNOT APPROACH IT, NEITHER CAN SPEECH NOR MIND. WE DO NOT, THEREFORE, KNOW IT, NOR DO WE KNOW HOW TO TEACH IT. IT IS DIFFERENT FROM WHAT IS KNOWN AND IT IS DIFFERENT FROM WHAT IS UNKNOWN. THUS WE HAVE HEARD FROM OUR PREDECESSORS WHO INSTRUCTED US ABOUT IT.
>
> THE EYES CANNOT APPROACH IT, NEITHER CAN SPEECH NOR MIND. The eyes can approach everything else because everything else is in front of the eyes and the self is not in the front. The self is behind the eyes, only the self is behind the eyes. Everything else is in front. You can encounter everything through the eyes but you cannot encounter the self because it is not in front; that is one thing. So eyes cannot be used to see it. Really, you will have to become blind to see it. Not actually, but the eyes must become so vacant, nonseeing, so closed, not functioning, only then will you know it. Eyes cannot approach it. You will have to come to it without eyes. You will have to come to it just like a blind man.

So really, a blind man and a man with eyes are not different as far as the self is concerned. As far as the world is concerned the blind man is at a great loss; he cannot know anything. But as far as the self is concerned he is not at any loss -- not at all. And if he is a wise man, his blindness may be a help to him.

That is why we in India have called blind men PRAGYA CHAKSHU -- wise eyes. It is not that every blind man is wise but potentially he is nearer to the self than those who have eyes, because those who have eyes have wandered far away through the eyes into the world. They have gone very VERY far away. You can move on through the eyes to the very end of the world. And science goes on creating more powerful eyes for you so that you can see minute parts, atomic phenomena, and so that you can see to distant stars.

Science goes on removing you from the self. So the more an age becomes scientific, the less it comes to religious knowledge. Now you have more powerful instruments with which to go away, and you HAVE gone -- far away from your self.

Senses have become powerful. Really, science is doing nothing but creating more powerful senses for man: your hand can now reach to the moon; your eyes can now reach to distant stars. Every sense has been magnified, and this goes on.

A blind man is closed in himself; he cannot go out. But he can go in, if he is not disturbed by the fact that he is blind and if he is helped by the society to know that this is not a misfortune but a blessing in disguise.

That is what we mean when we call blind men pragya chakshu. We say, "Don't be worried about the ordinary eyes. You can gain those inner eyes through which you can know yourself, so do not be worried about them. Forget them completely. You are not losing anything because no one gains anything through the eyes. You can move within easily because the other door is closed."

Eyes are your doors for going out. Through eyes you are moving, through eyes the desire, through eyes the illusion, through eyes the projection -- through eyes moves the whole world. But the innermost cannot be approached through the eyes. You will have to become blind. Not that you have to throw away your eyes but that your eyes must become vacant, objectless, without dreams. Your eyes must become empty -- empty of things, empty of pictures, empty of reflections.

If you can look into the eyes of an enlightened one, you will see they are totally different. A buddha looks at you and still he is not looking at you. You do not become a part of his eyes. His look is vacant.

Sometimes you may get scared because you will feel that he is indifferent to you. He is looking at you so vacantly, not paying any attention to you.

Really, he cannot pay any attention to you. The attention is lost now; he has only awareness. He cannot be attentive to anything exclusively because that exclusiveness is created by desire. He looks at you as if not looking. You never become a part of his eyes. If you can become a part of his eyes, then you will become a part of his mind -- because eyes are just the door for the mind; they go on collecting the outer world into the inner. Eyes must become blind. Only then can you see your self.

This sutra says that the eyes cannot approach it; it is unapproachable by the eyes. But we go on asking how to see God and we go on saying that unless we see God we cannot believe. You cannot see; seeing is of no help. You can see only the world. God cannot be seen. And if someone says that he has seen God, he is in illusion. He has seen a vision, a dream -- a beautiful dream, a holy dream, but still a dream. So if you say that you have seen Krishna and you have seen Rama and you have seen Jesus, you are dreaming -- good dreams, beautiful dreams, but still dreams. You cannot see him. Eyes are of no help there. Through the eyes he cannot be approached. You must become blind to see him.

When you lose your eyes -- really, when there is no desire to see -- your eyes become vacant. Suddenly it is revealed within. It doesn't need any eyes to see it; it is self-revelatory. Generally things are not self-revelatory; hence, eyes are needed. It is self-revelatory! Really, in a deeper sense, when you see through the eyes he is seeing through the eyes, not the eyes themselves. That is another dimension to be known.

When I look at you are my eyes looking at you? Eyes are just windows. I am looking at you THROUGH the eyes. Eyes are just windows; I am standing behind them. If I stand in the window and look out to the hills, will you say that the window is looking at the hills? The window will not be mentioned at all. I am looking through the window. Eyes are just apertures, windows. The consciousness looks through them and there is no need for this consciousness to look at itself through the eyes. The eyes are for others. The eyes are devices to look at the other. For your self no eyes are needed.

For example, if I want to look at the hills I will look out of the windows, but if I want to look at my self there is no need for the window. I can close the window. There is no need for it because I am not outside the window, I am inside it. For everything else eyes are helpful. Everything can be approached through them; only the self cannot be approached through them.

THE EYES CANNOT APPROACH IT: remember this! Then the false question of, "How can I see God?" will drop. You will not create that question or create around that question a false search. You will not ask where you can see him, where he can be found. He is nowhere, and really, eyes are irrelevant for him. He is hidden behind, within. Close your eyes and he will be revealed.

But just by closing the physical eyes he may not be revealed because just by closing the physical eyes you are not closing anything. The world you have gathered in goes on and you go on looking at it. I can close my eyes and still I can see you there. Then the eyes are not vacant. Then the eyes are still filled. When all the pictures disappear, all the impressions disappear, the eyes are vacant. And when the eyes are vacant you can approach it, you can approach the inner.

... NEITHER CAN SPEECH NOR MIND. Verbalization will not help, intellectual thinking will not help. Whatsoever you can think will not be it because thinking is also outgoing, thinking is also for objects. Science insists on thinking; religion insists on no-thinking. Science insists: "Make thinking more rational, then the nature of things will be revealed more accurately." And religion says: "Do not think, then the nature of the self will be revealed to you." They are diametrically opposite.

Religion says, "Stop thinking, drop thinking, drop thoughts. They are the barrier." And science says, "Make thinking more logical, accurate, keener, analytical, rational. Do not bring any type of faith into it; do not bring any type of emotion into it; do not get involved in it. Let it be impartial -- logical to the very extreme. Only then will the nature of things be revealed." And both are right. As far as the world is concerned science is true and as far as the inner subject is concerned religion is true.

But you can fall into a fallacy, and that fallacy is worldwide, universal. A scientist, when he comes to feel that the keener the thinking, the more he reaches to the innermost core of a thing, starts thinking that the same method should be used for the inner search also. The fallacy has started. That method cannot be of any help for the inner search. And really, if the scientist insists on using the same method as he uses in science, the same experimental, objective methodology, then he will come to conclude that there is no self. Not that there is no self but that the method of the scientist is to reveal things; it cannot reveal the self. He will just bypass it. Because of that method he will miss it.

That which is helpful in the world is a hindrance for the inner. The same fallacy has been committed on the opposite pole also. When a religious person reaches the inner self through nonthinking, he starts believing that through nonthinking the nature of the world can also be revealed.

The East has committed that fallacy very deeply; that is why the East couldn't create any science. You cannot create science through nonthinking. The East has been absolutely nonscientific. There were great minds born here but they couldn't create any science. They discussed and discussed, philosophically they were superb, but nothing happened in the outside world. Nothing can happen.

The West has now created a great edifice of science, persons like Einstein. But the inner search remains nil. Even when Albert Einstein was dying, he felt frustrated. He had penetrated into the mystery of things in the universe, and he had come to reveal one of its deepest cores -- the theory of relativity. But he came to realize that although he had known many things never known before, as far as his own self was concerned it still remained a mystery. Nothing has been known about it. The methods are opposite because the directions are opposite.

To know a thing you have to move out, to know your self you have to move in. To move out you have to move in thought: thought is an outgoing process. To move in you have to stop thoughts, cease thinking. Nonthinking is an in-moving process.

This sutra says: ... NEITHER CAN SPEECH NOR MIND. The mind will not be of much help. Only meditation can be of help. Meditation is to create a 'no-mind' within you. Remember this: meditation is to create a no-mind within you; hence, my emphasis on going completely mad so that the mind is dropped. The mind always resists madness. The mind says, "What are you doing? Are you crazy?" The mind always wants clear-cut logical things. The mind always asks, "Why are you doing it?" And if you cannot answer why, the mind will say, "Stop!"

But life answers no whys. If you fall in love, the mind says, "Why have you fallen in love?" And then you create some idea around it: because the face of the girl is so beautiful.... This is not the case. Really, the face of the girl looks beautiful because you have fallen in love, not the vice versa. It is not that the face is beautiful and that is why you have fallen in love; otherwise everyone will fall in love with your girl -- but no one is falling. It is not that the face is beautiful but that your love gives it beauty. Your love creates a beauty around it.

That is why you go on laughing about others' lovers. You think that man is crazy, going mad, falling for that type of girl. You feel repulsed and he feels attracted. You think he is crazy. No, he is not crazy because love is not a logical phenomenon. You FALL in love. We call it a falling because you fall from the head. It is not a rising in love, it is a falling because the head sees it as a fall. You have lost your reason, you are going mad.

Love is a sort of madness. Really, life itself is a sort of madness. If you go on asking why, you cannot live for a single moment. If you go on asking, "Why breathe? Why get out of bed today? Why?" there is no answer; "Why go to sleep?" -- there is no answer; "Why go on eating every day? Why go on loving the same person every day?" -- there is no answer. Life is answerless. You can raise the questions but there is no one to answer them.

Life is a sort of madness. Reason is death, it is not life. The more you become rational, the more dead you will be because again and again you will ask why... and there is no answer. Then you will not do anything and then you will go on ceasing, shrinking. Life is a mad expansion and in meditation we are moving deeper and deeper into life -- to the very depth, to the very central core.

The mind has to be left behind. That is why I say do not ask why -- just move. And whatsoever comes to you spontaneously, allow it to happen. If you allow it, in the beginning the mind will say, "Do not do it. What will others think? What will they say? A man like you, so rational, dancing like a child? crying and weeping and screaming like a madman? Do not do this!" The mind will go on checking you and you will need courage not to listen to your mind because the mind cannot approach it. You have to put it aside.

The mind is a device to deal with the world. It is of no use for YOU. You exist before the mind, you exist deeper than the mind; the mind has come to happen to you. It is just on the periphery. We have different types of minds but our being is not different. The mind is a gathering, an earning. A child is born; he is born without a mind. He is a simple being, then by and by the mind goes on being created around him. He will need a mind to move in society, to work, to survive -- he will need a mind.

The mind is an instrument. That is why every society will create a different type of mind. If you are born in an aboriginal village, hidden in the hills, not knowing any technology of the modern world, oblivious of whatsoever is contemporary, your parents will give you a different type of mind because you have to move

in a different world. If you are born in the East you have a different type of mind, if you are born in the West you have a different type of mind. Even if you are born in the same village and you are a Christian you will have a different type of mind and if you are a Mohammedan you will have a different type of mind.

Mind is a creation, a cultivated thing. But the being without mind is the same everywhere. If you penetrate deeply, then another thing will be revealed: if you are a human being you have one type of mind and the tree standing just outside the window also has a mind -- a different type. As far as being is concerned, you and the tree have similar beings. Only the mind differs.

Because the tree has to exist AMONG trees, she has to create a mind, an instrument, to exist among them. You do not need that type of mind. That is why you feel that trees do not speak -- you do not know their language. You think animals do not speak, they do not have any language. Really, the case is that because you cannot understand them, you think they have no language. They have their own language. They have their own mind which is suited to their milieu, suited to their atmosphere, suited to their society.

Mind is a device to survive in the outer world; it is not needed within. And if you carry it, you cannot move within. With the mind you will move out, you cannot move within. Drop the mind, put it aside. Say, "Now you are not needed. I am moving withinwards -- you are not needed."

WE DO NOT, THEREFORE, KNOW IT, NOR DO WE KNOW HOW TO TEACH IT.

That which can be known by the mind can be taught by the mind. But if it is impossible to know it by the mind, how to teach it? -- because the teaching is going to be through the mind. So the Brahman, the absolute, the self, cannot be taught; it is impossible to teach it. Then what am I doing? Or what is a Buddha or a Christ or a Krishna doing? What are they doing if it cannot be taught? And what is the seer of the Upanishad, Kena, doing if it cannot be taught? It cannot be taught, that is absolutely true, but still something can be done.

A situation can be created in which it becomes infectious. It cannot be taught, but the 'infection' can be given to you. In a particular situation you can become infected by it. So the whole phenomenon of master and disciple is not a teaching phenomenon. The master is not really teaching anything. The master is just trying to pull you into a situation, to push you into a situation where it can happen to you.

All the devices of yoga and tantra are just to create a situation in which the thing can happen. I can lead you into a situation where you will become aware of a different sort of reality but that reality cannot be taught. Can you teach a blind man what light is? You cannot! Whatsoever you do, you will not be able to teach it. But one thing can be done: you can treat his eyes; the eyes can be operated upon. And if the blind man comes to see, he will know what light is.

Light can be experienced but cannot be taught to a blind man. And we are just like blind men as far as the inner reality is concerned. Your inner eyes can be opened toward it but you cannot be taught it.

That is why faith has been the corner-stone of all religious phenomena. The blind man must have faith; otherwise he will not allow you to operate on his eyes. He will say, "You may destroy my eyes." He has none, but he will become scared: What are you going to do? And if he thinks you are going to operate, that you are going to do surgery, he will say, "Do not touch my eyes. You may destroy them. And how am I supposed to know that when you have operated there will be light? And what is light? First tell me. First prove what light is and whether light exists at all. Unless you prove this I cannot allow you to operate on my eyes."

And there is no doctor who can prove that there is light. The doctor can only say, "Have faith in me." Nothing else is possible, no argumentation is possible. The doctor can only say, "Trust in me. Even if you are not going to gain anything, one thing is certain: you are not going to lose anything because you have no eyes to lose."

That's what Buddha, Krishna, and Jesus have been saying: "Have faith. And you have nothing to lose, so why get so worried? What can you lose believing in me? What do you have? If you have anything, then escape from me as fast as possible. But you have nothing -- nothing to lose -- but you are so worried." People come to me and they say, "How can I believe?" I tell them it is not a question of how because the 'how' needs answers. Faith means you have nothing to lose, so why not experiment? Why not try?

Karl Marx has said to the proletarians of the world, "You have nothing to lose except your chains." He may not be right about the proletarians but I tell you that YOU have nothing to lose except your chains, nothing to lose except your bondage, nothing to lose except your blindness. And the whole phenomenon is possible only when you trust because you are moving into an unknown territory, uncharted.

I say I have known it but I cannot teach you. I can lead you to the point where you will become aware

that it exists but I cannot teach you. There is no language to teach it, no mind to teach it. There is no way to teach it, no symbols to teach it. Whatsoever you know, it cannot be translated into that knowledge. It is beyond it. I have known something and I can take you to that point where you will also become aware of it. Then you will say, "It is!"

The mind cannot know it; therefore, we do not know it because whatsoever we know, we know through the mind. Our whole knowledge consists of mind and mind and nothing else. So we cannot know it, nor do we know how to teach it.

IT IS DIFFERENT FROM WHAT IS KNOWN AND IT IS DIFFERENT FROM WHAT IS UNKNOWN.

That creates a deeper problem again. IT IS DIFFERENT FROM THE KNOWN... obviously, because if it were not different from the known, then you would have known it already.

Whatsoever you know, it is not IT. And the way you know, you cannot know IT; otherwise you would have known it by now, because you have been in existence for millions and millions of lives. But you have been missing it again and again. And buddhas go on talking about it and you go on listening to them about it and nothing happens.

IT IS DIFFERENT FROM THE KNOWN AND IT IS DIFFERENT FROM WHAT IS UNKNOWN.
... Because the unknown can be known. 'Unknown' means just that which is not known yet. Use the same methods of knowledge and someday it will be known.

Science divides the world into two: the known and the unknown -- there is nothing else. Science says the 'known' and the 'unknown'. The known is that which we have come to know and the unknown is that which will be known sooner or later. Religion brings a third category: the unknowable. Religion says there is something which is known, something which is unknown, and something which is unknowable. If there is something which is unknowable, only then is religion possible; otherwise science is enough. The unknown will go on being reduced to the known.

It is conceivable that one day science will come to the point when there is only one category: the known. By and by, the unknown will become known. At a point somewhere there will be nothing unknown. It can be conceived of through science. But religion says there is something which is neither like the known nor like the unknown: it is unknowable. Whatsoever you do you cannot know it. So when everything becomes known, still the unknowable will be there -- the mystery, the mysterious, the MYSTERIUM, will remain.

Why insist that it is unknowable? Why not say that it is unknown? -- because the known is through the mind and the unknown will become known through the mind and it is behind the mind. Whatsoever you do by the mind, you will never approach it. You will have to drop the mind. And with the mind the known drops and the unknown also because those two are the dimensions of the functioning of the mind. The known and the unknown are the workings of the mind. When the mind drops, both have dropped and you have entered the third dimension. This third dimension is of the unknowable. YOU are there in that dimension; the self is there.

But the rishi says a very beautiful thing:

THUS WE HAVE HEARD FROM OUR PREDECESSORS WHO INSTRUCTED US ABOUT IT.

He says, "Thus have we heard from our own masters." He knows himself also; he can say, "I have known this. This is what I have known." There is no difficulty in saying it. But he says, "This is what we have heard. Our masters have said it."

This has a quality of its own -- the Indian heritage, the Indian attitude of saying things, the Indian way of always being humble, not assertive. So Buddha says, "Whatsoever I am saying was known before me by other buddhas. This is nothing new." This is the emphasis. The emphasis is that this is nothing new, nothing original. And really, truth cannot be original; only untruth can be original. You can invent lies, but you cannot invent truth -- or can you?

Truth cannot be invented. Truth is eternal, timeless. So it is absurd to say that I have discovered it. You only rediscover it; you never discover it. It has been discovered again and again, millions of times. It has been known again and again, millions of times. You always rediscover it; you never discover it.

To emphasize this fact the rishis say, "It has been said so by those who preceded us. It has always been known." He doesn't claim any originality. That claim belongs to the ego. That claim that "This is my discovery" belongs to the egoistic mind. Really, the ego always feels hurt if you say this is nothing original. If someone says something and you say this is nothing original, he will feel hurt. If someone writes a book

and you say, "This is nothing original; it has been written many times by so many people, so why have you unnecessarily labored on it?" he will feel hurt. Every author, every thinker, tries to prove somehow that whatsoever he is saying is original. This is a new disease.

In the West, if you are not saying anything original then what is the use of saying it? Why are you saying it? Do not say it. In the East, quite the opposite has been the case. If you are saying something original, then the East will say: "Wait and ponder over it. Do not assert it, do not say it, because if it is original then something must be wrong with it; otherwise someone must have known it before. The truth is eternal. If it is original, then something must be wrong with it! You wait! Do not tell anyone; otherwise you will be in difficulty because you will be proved to be a liar. Wait, ponder, meditate. The world has existed so eternally, beginningless... how can you conceive that you come to know an original truth which was not known before? It is impossible!"

But it happens because our span of knowledge is very little. It is just like this: in the season the trees will bloom, the flowers will come. These flowers cannot know about the flowers of the last season. They cannot know because they have never met them. They will think themselves so unique, so original: "We have never been on this earth; this earth has become so beautiful because of us. Because we bloom, the whole existence has bloomed with us."

They do not know that this has been going on eternally. Every year the season comes and the flowers bloom. But the flowers cannot meet with each other, so every flower thinks that he has come for the first time. This gives him a flavor, an ego. He feels he is something, somebody.

The Eastern emphasis has always been that truth is eternal; you can only rediscover it. Many have known, many will know. You are just a part of a long procession. It is your season so you have bloomed -- but other buddhas have bloomed. It is just like when you fall in love: you think this type of love has never been, that something new has entered into existence. No lover can believe that anyone ever could have loved in the way he loves his beloved.

And this is good as far as it goes. This is good! How can you believe otherwise when you are in love? You think others have loved but not this way; others have loved but it was not such a deep intense thing. It has never happened; it is original.

And the same is with thoughts: when a thought appears on your mind, you think such a thought never happened before. But thoughts are just like clouds: they gather in the sky every year, then they disappear and then they gather again. The world moves in a repetitive circle.

So Indians, particularly wise Indians, have always been emphasizing that whatsoever they say is nothing new; it has all been said before. This is a very deep nonegoistical attitude, and there is a very deep wisdom hidden in it. How can truth wait for me to be discovered? How can it wait for me to discover it? It was discovered again and again. But you discover it and it gets lost again because it cannot be transferred.

If I have come to a truth, I cannot give it to you. It cannot be transferred because truth is not a thing. It is a happening in the being; it CANNOT be transferred. So the truth that I rediscover will be rediscovered again. And when you rediscover it you will feel something new has happened, something original. But if you know and if you can feel a nonegoistical way of life, then you will know that the rishi is right: it has been said before, known before.

WHAT SPEECH CANNOT REVEAL BUT WHAT REVEALS SPEECH -- KNOW THOU THAT ALONE AS BRAHMAN AND NOT THIS -- ANYTHING OBJECTIVE -- THAT PEOPLE WORSHIP HERE.

WHAT SPEECH CANNOT REVEAL, BUT WHAT REVEALS SPEECH.... You cannot say it, you can-not speak it but through speech it is being expressed. Really, without it you cannot speak, without it you cannot see, without it you cannot feel. It is your life! You cannot speak about it but he is the speaker; you cannot see it anywhere but he is the seer; you cannot think about it but he is the thinker; you cannot do anything without it because he is the doer. So whatsoever you do, he is revealed. YOU cannot reveal it but whatsoever you do he is revealed because he alone is. Brahman means life: he alone is.

WHAT SPEECH CANNOT REVEAL BUT WHAT REVEALS SPEECH -- KNOW THOU THAT ALONE AS BRAHMAN AND NOT THIS -- ANYTHING OBJECTIVE -- THAT PEOPLE WORSHIP HERE.

People go on worshipping idols. They make God an object also because we cannot feel comfortable unless something is there in front of us. We feel uncomfortable, uneasy. A God unknown, unknowable, is difficult. We create an idol and then we put the idol in front of us and worship it.

This is stupid in a way because you created the idol and now you are worshipping it as the creator. You worship the idol as if the idol created you. You created the idol; the real creator is hidden behind. Really,

God is not in the worshipped object, it is in the worshipper. It is not in the object to which you pray, it is in the innermost source from where the prayer bubbles up, from where the prayer comes up. It is always within. But for us something becomes significant only when it is without because we have become fixed in a mode where everything to be, must be objective. That creates the problem, so we have created temples and churches and mosques just to objectify that which cannot be objectified. But human stupidity is such....

Mohammed preached that he cannot be objectified; you cannot make any idol of him. He was right. He was saying what the Upanishad was saying. But what have the Mohammedans done? They thought it was their duty to destroy idols, to destroy temples, to set them on fire. Because he cannot be objectified, so wherever he is objectified, "Destroy the object."

See the human stupidity: Mohammed was trying to say that you can forget the object and move within. But they did not forget the object, they became obsessed with the object again. "Move and destroy!" So someone is worshipping God in a stone and someone is destroying the stone but both are attached to the stone in their own ways and both think that the stone is very significant -- one to worship it and the other to destroy it. One feels that if he does not worship this stone he will not be religious, and one feels that if he does not destroy this stone he will not be religious. The stone is for both very significant. We go on moving to the object. Either we love or we hate, but the object remains there.

The emphasis of those who have known is to forget the object and remain with the subjectivity alone. Do not create any object, any image, any name, any form. Do not create anything. The creator is already there; you cannot improve upon it. Do not do anything. Just move within and know it.

> WHAT MIND DOES NOT COMPREHEND BUT WHAT COMPREHENDS THE MIND -- KNOW THOU THAT ALONE AS BRAHMAN AND NOT THIS THAT PEOPLE WORSHIP HERE.

Mind cannot comprehend him, but he can comprehend the mind. Mind is included in him -- everything is included; even the stone is included in him. But the stone cannot include him: this is the point. Draw a big circle and then draw a small circle in it. The big circle includes the small circle; the small circle is part of the big circle but the small circle cannot include the big circle.

Your mind is included in the divine but your mind cannot include the divine. It is a part and the part cannot include the whole. The whole comprehends all, includes all. And when a part starts saying, "I include the whole," the part has gone mad, the part has gone neurotic.

You -- whenever you try to comprehend that, the total, through the mind, you are doing something absurd. It is impossible! A drop of water cannot include the ocean but the ocean includes it. And if the drop of water says, "I am the ocean," then the drop has gone crazy. But this drop of water can become the ocean. If this drop of water drops into the ocean, loses the boundaries, loses the finiteness, the limitations, then that drop has become the ocean.

The mind cannot say, "I know." The mind can drop into the oceanic totality and then it is included there.

Whatsoever we worship is just a game. It is good: if you feel good worshipping, then it is good. It is a good game and I never intend to destroy anybody's game. If you worship, if you feel good going to a church, it is good: go on doing it. But remember that you are missing the basic point: the ultimate is within the worshipper. So while you worship do not focus your eyes on the worshipped object. Focus yourself within on the worshipper. THERE it will be revealed, THERE it is hidden.

The Supreme Doctrine

Chapter #5
Chapter title: It is Your Being

10 July 1973 pm in Mt Abu Meditation Camp

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The first question:

BELOVED OSHO,
YOU HAVE SAID THAT INTELLECTUAL LEARNING AND KNOWLEDGE HAVE HELPED NO ONE AND THAT THE UPANISHAD SAYS THAT NOTHING IS TO BE DENIED. IF THE INTELLECT IS THERE AND WE ARE NOT TO DENY IT, WHAT IS THE BEST WAY IN WHICH TO USE IT?

The first thing to be understood about the intellect is this: that the intellect exists on denial. The very function of the intellect is to deny, to say no. The emphasis of the Upanishad on not to deny is basically to relieve you of your intellectual effort.

Intellect always says no. So the more one becomes intellectual, the more and more one becomes incapable of saying yes. Yes-saying means faith, no means doubt, and intellect depends on doubt. If you doubt, intellect has a function. If you do not doubt, there is no function left for the intellect.

Intellect is denial. So when the Upanishad says, "Do not deny anything," it means that the intellect will have no function at all. Think of your own mind: whenever you say no, it starts working; whenever you say yes, yes becomes the end and there is no further journey.

This age is one of the most intellectual ones, and this intellectual milieu is created by thoroughgoing doubt about everything. The greater the intellect, the more skeptical it will be. It can function very keenly if you say no. If you say yes, intellect is annihilated; hence, the emphasis of all religions on faith -- because in faith intellect cannot move. There is no basis for it to move. There is no further goal; yes becomes the end. If you can say yes to the whole existence, thinking will stop. Thinking has the quality of denial. The master says, "Do not deny." In the nondenial, intellect disappears.

And you ask me what to do about intellect. It will not be there. You will not have to do anything; you will not have to deny it. And you cannot deny intellect because denial is intellectual. If you deny intellect, the very denial gives more roots to your intellectual mind. You will become a victim. If you deny intellect, you will become a victim of a deeper intellectual effort. You cannot deny it. How can you deny it? -- because denial starts thinking. You can find reasons why not to deny, but those reasons will be appeals to the intellect. You can find arguments why to deny, but those arguments will be intellectual.

Faith has no arguments for or against. So really, those who have given arguments for God's existence I call irreligious because arguments have nothing to do with religion. There have been many known thinkers all over the world, particularly in the West, who have tried to prove that God exists. I call them irreligious -- because if you can prove God's existence, then the intellect becomes superior to God's existence. Then it is proved through the intellect, and whatsoever is proved through intellect can be disproved by the same intellect. So those who try to prove, really they are the persons who give challenge to others to disprove.

Atheists exist because there are argumentative theists. When you say, "Because of this God exists," then you are giving a challenge to someone, to someone's intellect, who can say, "This reasoning is false." And arguments can be given for and against, ad infinitum; they never reach to any conclusion. Really religious persons have not argued about God: they have lived. They have lived in the way in which one should live if God is. You cannot see God, but you can see a divine person. You can see a person who is living God. That is the only proof. But that proof is not for the intellect. That proof is not intellectual at all. That proof is absolutely beyond intellect -- it reaches directly to your heart; you feel it.

Whenever you see a Ramakrishna or a Ramana, whenever you see a person like Jesus, it is not the intellect which comes to conclude that this man is divine. You feel it first. Your heart starts vibrating in a new dimension; you feel a new perfume of being. But this is feeling; you cannot prove it.

Intellect can prove or disprove, but it can never give you faith. Even when it proves, it proves only itself; nothing else is proved. If you can prove the existence of God, you have NOT proved the existence of God; you have simply proved that you are a very intellectual being, that is all. You have proved that you have a very keen intellect, you have proved your own ego, nothing else. And intellect is the most subtle food for the ego. Because of it you feel that you know, you feel that you can prove, you feel that you can disprove, you feel to be the center. Then even God depends on you: if you prove him, then he is; if you say

no, then he is no more. He is secondary. Remember, for intellect everything is secondary and intellect is primary. Everything else becomes number two; intellect remains number one.

Faith says that this supremacy of intellect should be thrown away. Only then can the total being assert itself. And then being is primary and intellect becomes secondary. Then existence is primary; then intellect is just a part. Intellect is dictatorial; faith is democratic because faith gives expression to your whole being. Intellect is only one part trying to be supreme.

When you do as the Upanishad says and you do not deny, then the intellect disappears. If you do not deny, you will not have the intellect there at all. The no is needed. That is the foothold. Without the no the intellect cannot stand. So the question, "What to do about intellect?" really doesn't arise. Do not deny anything and there will be no intellect to be worried about.

The second question:

BELOVED OSHO,
THE FIRST FEW DAYS OF ACTIVE MEDITATION TEND TO TIGHTEN MUSCLES, CAUSING PAIN EVERYWHERE. IS THERE ANY WAY TO GET OVER THAT?

Go on doing it! You will get over it -- and the reasons are obvious. There are two reasons. First, it is a vigorous exercise and your body has to get attuned to it. So for three or four days you will feel that the whole body is aching. With any new exercise it will happen. But after four days you will get over it and your body will feel stronger than ever.

But this is not very basic. The basic thing goes deeper, and the basic thing is what modern psychologists have come to know. Your body is not simply physical. In your body, in your muscles, in the structure of your body, many other things have entered through suppressions. If you suppress anger, the poison goes into the body. It goes into the muscles, it goes into the blood. If you suppress anything, it is not only a mental thing, it is also physical -- because you are not really divided. You are not body AND mind; you are bodymind -- psychosomatic. You are both together. So whatsoever is done with your body reaches to the mind and whatsoever is done with the mind reaches to the body, as body and mind are two ends of the same entity.

For instance, if you get angry what happens to the body? Whenever you get angry certain poisons are released into the blood. Without those poisons you will not get mad enough to be angry. You have particular glands in the body, and those glands release certain chemicals. Now this is scientific, this is not just a philosophy. Your blood becomes poisoned.

That is why, when you are angry, you can do something which you cannot do ordinarily -- because you are mad. You can push a big rock: you cannot do it ordinarily. You cannot even believe afterwards that you could have pushed this rock or thrown it or lifted it. When you are back to normal again, you will not be capable of lifting it again because you are not the same. Particular chemicals were circulating in the blood. You were in an emergency condition; your total energy was brought to be active.

But when an animal gets angry, he gets angry. He has no morality about it, no teaching about it. He simply gets angry and the anger is released. When you get angry, you get angry in a way similar to any animal. But then there is society, morality, etiquette, and thousands of things. You have to push the anger down. You have to show that you are not angry; you have to smile -- a painted smile! You have to create a smile, and you push the anger down. What is happening to the body? The body was ready to fight -- either to fight or to fly, to escape from the danger, either to face it or escape from it. The body was ready to DO something: anger is just a readiness to do something. The body was going to be violent, aggressive.

If you could be violent and aggressive, then the energy would be released. But you cannot be -- it is not convenient, so you push it down. Then what will happen to all those muscles which were ready to be aggressive? They will become crippled. The energy pushes them to be aggressive, and you push them backwards not to be aggressive. There will be a conflict. In your muscles, in your blood, in your body tissues, there will be conflict. They are ready to express something and you are pushing them not to express. You are suppressing them. Then your body becomes crippled.

And this happens with every emotion. And this goes on day after day for years. Then your body becomes crippled all over. All the nerves become crippled. They are not flowing, they are not liquid, they are not alive. They have become dead, they have become poisoned. And they have all become entangled. They are not natural.

Look at any animal and see the grace of the body. What happens to the human body? Why is it not so graceful? Why? Every animal is so graceful: why is the human body not so graceful? What has happened to it? You have done something with it: you have crushed it and the natural spontaneity of its flow has gone. It has become stagnant. In every part of your body there is poison. In every muscle of your body there is suppressed anger, suppressed sexuality, suppressed greed -- and everything -- suppressed jealousy, hatred. Everything is suppressed there. Your body is re#ally diseased.

So when you start meditating, all these poisons will be released. And wherever the body has become stagnant, it will have to melt, it will become liquid again. And this is a great effort. After forty years of living in a wrong way, then suddenly meditating, the whole body is in an upheaval. You will feel aching all over the body. But this aching is good, and you have to welcome it. Allow the body to become again a flow. Again it will become graceful and childlike; again you will gain the aliveness. But before that aliveness comes to you the dead parts have to be straightened and this is going to be a little painful.

Psychologists say that we have created an armor around the body and that armor is the problem. If you are allowed total expression when you get angry what will you do? When you get angry, you start crushing your teeth together; you want to do something with your nails and with your hands, because that's how your animal heritage will have it. You want to do something with your hands, to destroy something.

If you don't do anything your fingers will become crippled; they will lose the grace, the beauty. They will not be alive limbs. And the poison is there. So when you shake hands with someone, really there is no touch, no life, because your hands are dead.

You can feel this. Touch a small child's hand -- a subtle difference is there. When the child really gives you his hand... if he is not giving, then it is alright -- he will withdraw. He will not give you a dead hand, he will simply withdraw. But if he wants to give you his hand, then you will feel that his hand is as if it is melting into your hand. The warmth, the flow -- as if the whole child has come to the hand. The very touch, and he expresses all the love that it is possible to express.

But the same child when grown up will shake hands as if a hand is just a dead instrument. He will not come in it, he will not flow through it. This has happened because there are blocks. Anger is blocked... really, before your hand becomes alive again to express love, it will have to pass through agony, it will have to pass through a deep expression of anger. If the anger is not released, that anger is blocking and love cannot come out of it.

Your whole body has become blocked, not only your hands. So you can embrace someone, you can take someone near your chest, but that is not synonymous with taking someone near your heart. These are two different things. You can take someone near your chest: this is a physical phenomenon. But if you have an armor around your heart, a blocking of emotions, then the person remains as distant as he ever was; no intimacy is possible. But if you REALLY take a person near, and there is no armor, no wall between you and the person, then the heart will melt into the other. There will be a meeting, a communion.

Your body has to release many poisons. You have become toxic, and you will have pain -- mm? -- because those poisons have settled down. Now I #am creating a chaos again. This meditation is to create chaos within you so that you can be rearranged -- so that a new arrangement becomes possible. You must be des-troyed as you are, only then can the new be born. As you are, you have gone totally wrong. You have to be destroyed and only then can something new be created. There will be pain, but this pain is worthwhile.

So go on doing the meditation and allow the body to have pain. Allow the body not to resist; allow the body to move into this agony. This agony comes from your past but it will go. If you are ready it will go. And when it goes, then for the first time you will have a BODY. Right now you have only an imprisonment, a capsule, dead. You are encapsulated; you do not have an agile, alive body. Even animals have more beautiful, more alive bodies than you.

By the way, that is why we have become so much obsessed with clothes -- because the body is not worth showing. We have become so much obsessed with clothes! Whenever you stand naked you will see what you have done to your body. Clothes go on hiding your body from you.

This has been my experience through so many meditation camps: if some people become naked in the camps, really only these people are the ones who have beautiful bodies; thus, they are not afraid. Those who have ugly bodies come and they complain, and they say, "This is not good, people going nude!" Their fear is natural. They are not really afraid of others going nude, they are afraid of themselves; they cannot face their own bodies.

This disease is a vicious circle, because if you do not have a live body you want to hide it, and when you hide it, it becomes more and more dead -- because then there is no need to be alert about its being alive.

Through centuries of clothing we have lost touch with our own bodies. If your head is cut off and you encounter your own body without a head, I am sure you will not be able to recognize that this is your body -- or will you be able to recognize it? You will not be able to recognize it because you are not even acquainted with your own body. You do not have any feeling about it; you are simply living in it without caring about it.

We have done much violence to our bodies. So in this chaotic meditation I am forcing your bodies to be alive again. Many blocks will be broken; many settled things will become unsettled again; many systems will become liquid again. There will be pain, but welcome it. It is a blessing and you will come over it. Continue! There is no need to think what to do. You simply continue the meditation. I have seen hundreds and hundreds of people passing through the same process. Within a few days the pain is gone. And when the pain is gone, you will have a subtle joy around your body.

You cannot have it right now because the pain is there. You may know it or you may not know it but the pain is there all over your body. You have simply become unconscious about it because it has always been with you. Whatsoever is always there, you become unconscious about. Through meditation you will become conscious and then the mind will say, "Don't do this; the whole body is aching." Do not listen to the mind. Simply go on doing it.

Within a certain period the pain will be thrown out. And when the pain is thrown out, when your body has again become receptive and there is no block, no poisons around it, you will always have a subtle feeling of joy wrapped around you. Whatsoever you are doing or not doing, you will always feel a subtle vibration of joy around your body.

Really, joy only means that your body is in a symphony, nothing else -- that your body is in a musical rhythm, nothing else. Joy is not pleasure; pleasure has to be derived from something else. Joy is just to be yourself -- alive, fully vibrant, vital. A feeling of a subtle music around your body and within your body, a symphony -- that is joy. You can be joyful when your body is flowing, when it is a riverlike flow.

It will come but you will have to pass through suffering, through pain. That is part of your destiny because you have created it. But it goes. If you do not stop in the middle, it goes. If you stop in the middle, then the old settlement will be there again. Within four or five days you will feel okay -- just the old, as you have always been. Be aware of that okayness.

The third question:

BELOVED OSHO,
WILL YOU PLEASE INDICATE SOMETHING ABOUT THE FIFTH STAGE IN ACTIVE MEDITATION.

Nothing can be said about it; that is why I never talk about it. The fourth is the last -- the fifth will happen but nothing can be said about it. There is no need either. The fifth is not a state, it is your being. The first four are states, steps, but the fifth is not a state, it is not a step. It is your own being, it is your nature. But nothing can be said about it. If you come to the fourth the fifth will happen to you, that much is certain. If you can come to a total silence in the fourth, then the fifth will happen. It is a growth of your silence.

But nothing can be said about it -- or whatsoever can be said will be misunderstood. For example, if I say it is absolute bliss -- and it has been said that it is absolute bliss -- you will misunderstand it because you do not know what bliss is. You know certain pleasures and you think that bliss must be something like pleasure. It is not! You can think only in terms of pleasure because that is what you are acquainted with. You can think it is infinite pleasure; it is not. It is not pleasure at all.

Or you can think negatively that there will be no pain, no suffering -- as Buddha has said. Buddha said: In that ultimate state of being there will be no suffering. And when people used to ask to him, "This is not enough. Tell us something more. You are saying what will not be there. Please tell us something about what will be there. You are saying that there will be no suffering but what will be there?" Buddha refused to answer. He said, "I will not say anything. This much I can say: there will be no suffering."

But even that will be misunderstood -- because you are left nowhere, hanging. If it is said that it will be pleasure-like, then it is wrong. If it is said that there will be no pain, it is better than the first, but still not exactly right because you may carry the impression that it is going to be of negativity when it is not. Buddha was misunderstood in this country. He was thought to be a nihilist, a negativist, who was saying that in nirvana there will be no suffering, that is all. But no bliss, SATCHITANANDA -- no existence, no consciousness -- simply no-suffering?

But whatsoever is said will be misunderstood because we understand only that which we know. You know pleasure, you know pain, but in the fifth there will be neither. The duality will cease: there will be no pleasure, there will be no pain. Now it becomes inconceivable. What will it be like? If there is no pain and no pleasure, what will it be like? It becomes inconceivable; you cannot imagine it.

Bertrand Russell has said somewhere that if it is really so, that nirvana or the ultimate is beyond pain and pleasure, then it must be like a deep slumber, a deep sleep. That seems logical. If there is no pain and no pleasure, how can you be conscious? -- because consciousness needs something to be conscious about. If there is nothing -- no pain, no pleasure -- then there is no challenge for consciousness to be there, so you will fall into a deep coma.

Everything will be misunderstood; that is why I never talk about it. I simply lead you to the door of the temple and leave you to enter and know. I leave you at the door of the temple. These four steps help you to reach the door. Then you can enter. You are standing right in front of the door and the door is open. If the temple magnetizes you, calls you, challenges you, you will enter. No one has returned back from the fifth step. No one can return because it is the ultimate ecstasy. Your whole being simply gravitates toward it.

The fifth is left out of discussion. It is your own being; it is not a state. The first four are states. In the first you are working with your vital energy, with your PRANA -- with breathing. Breathing is life. In the first step, you are working with your life. You are destroying the pattern of your breathing. Through chaotic breathing, you are destroying the settled pattern. And if you can destroy the pattern of breathing, then all the patterns in all your bodies will be loosened -- because breathing is the most subtle thing to work with.

You may not have observed but whenever your mind changes, your breathing changes. Even a subtle change in mood and your breathing immediately changes. Or, to be more correct, even before the mood changes, the breathing has already changed. When you are happy you breathe differently; when you are angry you breathe differently; when you are tense you breathe differently; when you are sad you breathe differently; when you are relaxed you breathe differently. The rhythm always goes on changing.

Observe it. Observe the moods of your breathing. You are not breathing the same way the whole day. In the morning you breathe differently, in the evening differently. Just by knowing about your breath, everything can be said about your mind, what is happening to your mind.

Sooner or later, when medical science and psychology can penetrate into this phenomenon of breathing more deeply, they will make a graph of it. Your breathing graph will show through what types of moods you have been passing throughout the day. When you are asleep you breathe differently; when you are alert you breathe differently, when you are sleepy you breathe differently. Breathing can be changed easily, and if you change the breathing you change the mind.

You can work from both ways. There are many schools of yoga. Some schools, particularly the schools of raja yoga, start with the mind. They say first change the mind, then the breathing will change by itself. And there are other schools, particularly of hatha yoga, which say change the breathing and the mind will follow. Both are right because both are related.

Do one thing: while you are feeling relaxed, someday just lying in your armchair, and the whole world seems to be happy and at ease and you feel at home, note your breathing. Just observe the rhythm: how are you inhaling and how are you exhaling, what is the proportion of time, how much gap is there between inhalation and exhalation? Note everything; then do one thing more. Sometime, when you feel angry, breathe the way you were breathing when you were relaxed. It will be impossible to be angry. Then you cannot be angry. You CANNOT be angry! It will be impossible to be angry because anger needs a different type of breathing.

When you are in love, sitting with your friend or with your wife or with your beloved, note down how you are breathing. Then try to breathe that way anywhere and suddenly you will feel love bubbling up. Note it down. While just lying on the bed with your beloved, note down how you are breathing. Then sit beside a tree and breathe the same way. Suddenly you will feel that the tree has become the beloved because now the love is flowing.

When unaware of this fact you unnecessarily create much misery for yourself. You go on breathing wrongly in wrong places and you create much riddle, much puzzle and confusion.

In the first step, we work with breathing to create a chaos, because unless a chaos is there YOU cannot be born. The first step is to break all the old patterns of breathing.

In the second step, we are working with emotions to bring out all the suppressed emotions. If you have really taken deep, chaotic breaths, the suppressed emotions will come out easily. They will start coming out by themselves, and you will not need to do anything. The second step will follow automatically if the first

has been done rightly. If you have not been resistant in the first, the second will follow easily. In the second we are working with the emotions to bring them out, to act them out, to throw them out.

When you are angry with someone and you throw your anger on him, you are creating a chain reaction. Now he too will be angry and this may continue for lives and you will go on being enemies. You can continue this for centuries. It is not going to end. Where will it end? There is only one possibility. You can end it only in meditation, nowhere else, because in meditation you are not angry with someone: you are simply angry.

Remember, this difference is basic. You are not angry with someone; you are simply angry, and the anger is released into the cosmos. You are not hateful toward anyone. If hate comes, you are simply hateful and the hate is thrown out. In meditation, emotions are not addressed; they are unaddressed. They move into the cosmos, and the cosmos purifies everything.

Remember, it is just like a dirty river falling into the ocean: the ocean will purify it. Whenever your anger, your hate, your sexuality, moves into the cosmos, into the ocean, it purifies it. Whenever a dirty river falls into another river, then the other river also becomes dirty. When you are angry with someone, you are throwing your dirt at him. Then he will also throw his at you and this will become a mutual dirtying process.

In meditation you are throwing yourself into the cosmos to be purified. All the energy that you throw is purified in the cosmos. The cosmos is so vast and so great an ocean, you cannot make it dirty. In meditation we are not related with persons. In meditation we are related directly to the cosmos.

In the second step, we are throwing emotions out. It is a catharsis. In the third we are using a mantra: Hoo. It is a Sufi sound just like the Hindu sound Aum but more useful for the modern man than Aum can be. Aum is a very delicate sound. When you say Aum, it never goes below the heart. It is not very violent; it is very nonviolent. One of the most nonviolent sounds is Aum.

It was invented for a different type of people from you -- for those who were very loving and nonviolent, for those who were simply natural, simple; for those who lived in nature, in villages; for those who were not educated, uneducated; for those who were simply human, not very much cultivated and conditioned. They were animal-like -- pure, simple, innocent. The Aum was invented for them. Even this much was enough to change them. It is a very delicate hammer, Aum. It hits the heart very delicately. But it was enough for them because they had hearts. For you it will not do. You need a very violent hammer.

Sufis invented this second sound, Hoo. This is part of Allah-Hoo. Sufis repeat, "Allah! Allah!" and when you repeat it continuously, it becomes "Allah-Hoo! Allah-Hoo! Allah-Hoo! Allah-Hoo!" Then the beginning part is dropped, the Allah is dropped, and only Hoo is retained. Then it becomes, "Hoo! Hoo! Hoo!" When you say Hoo it goes directly to the sex center. It penetrates directly to the sex center; it hits the sex center.

This age is so sexual that you need a hammering on the sex energy. The heart is no more there. If you are going to try Aum, you are knocking at a door which is vacant. No one lives there now. The center of gravity has shifted down to the sex center. Your center is not the heart. The heart can be the center when you are centered in love but now you are centered in sex, not in love.

Psychologists say that love is nothing but a foreplay to sex. They are right -- because they have no other specimen to study. They study you and then they come to conclude that love is nothing but a foreplay -- just creating a situation in which sex can happen, nothing else. So when sex has happened, love disappears. It is just like when you feel hungry you gravitate toward food and look at food with enchanted eyes. But when your hunger is satiated, you look away from the food. All the enchantment is lost.

So when you love your wife or your husband, the love is just an etiquette to enter into sex -- because it will be too rude to start.... So it just plays like a lubricating agent. And when sex is satisfied, the husband moves to his own side of the bed and goes to sleep. He is finished; all the enchantment is gone. It will come again only when he feels a type of hunger. Psychologists say that love is nothing but a foreplay -- just a mannerism. And they are right because they do not know any other type of man.

Aum was invented, discovered, for a different type: for those who were in love. Not that they never had sex: they had it; otherwise you would not have been here. They were having sex but the basic difference of quality is this: they were centered in love and their sex was but an expression of it, nothing else. Love was basic and sex was just one of the many expressions of it -- the deepest expression, but expression of love. They loved first and then sex happened. It was not cerebral, it was not planned.

If you want to use the contemporary jargon, then I can say that sex was nothing but an afterplay. The psychologists say that love is nothing but a foreplay, but I say that then sex was nothing but an afterplay -- just to finish the game. It was the peak but it was not the center. Love was the center. Then the heart

functioned in a different way, vibrated in a different way. Then Aum was enough to work with. Aum will help a person who is very loving and who has a heart; otherwise, it will not help him.

Hoo is the sound for this age. It will hit you directly at the sex center. If you really hit loudly with "Hoo! Hoo! Hoo!" you will feel a subtle hammering inside. And sex energy can move in two ways: it can move outward and it can move inward.

When you feel attracted to a woman or to a man, the energy has started moving outward. Really, a woman or a man -- a person of the opposite sex -- is hitting you from without. And this is literally true. When you feel that some woman is attracting you, if you can become alert and observing you will feel a subtle hit at your sex center. The feminine energy, or the masculine energy hits you on that center. The same hit will be felt when you shout Hoo, but from within. And if you go on hammering the sex center from within, an opening is created and the energy begins to flow inward -- upward.

Once you know how to make this energy flow upward and withinward, you will reach to higher orgasms, to higher peaks of ecstasy, than you can ever reach with any woman or any man. An inner meeting will have started.

The first step is to change your prana, your breathing pattern. The second stage is to throw your emotions, the suppressed part of your mind -- a catharsis. And the third is to hit your life energy to move upward. And when the energy starts moving upward, then you are not to do anything, you are simply to lie down as if dead.

There is to be no diversion there. The energy simply moves upward and you are not to do anything. That is why I go on emphasizing not to move. After the third step when I say "Stop!" stop completely. Do not do anything at all because anything can become a diversion and you miss the point. Anything, just a cough or a sneeze, and you may miss the whole thing because the mind has become diverted. Then the flow will stop immediately because your attention has moved.

Do not do anything. You are not going to die! Even if the sneeze is coming and you do not sneeze for ten minutes, you will not die. If you feel like coughing, if you feel an irritation in the throat and you do not do anything, you are not going to die. Do not be afraid: no one has ever died. Remain DEAD as far as the body is concerned so that the energy can move in one flow.

When the energy moves upward you become more and more silent. Silence is the by-product of energy moving upward and tension is the by-product of energy moving downward. You will be more and more in anxiety when energy moves down; you will be more and more silent, quiet, calm and cool as energy moves upward and inward. And these words downward and outward are synonymous, and inward and upward are synonymous. And when you have become silent, that energy is moving like a flood, it is passing through all the chakras, all the centers. And when it passes through all the chakras, it cleanses them, it purifies them, it makes them dynamic, alive, and the flood goes upward, upward to the last chakra.

Sex is the first chakra, the first center, the lowest -- and we exist at the lowest. That is why we know life only at its minimum. When the energy flows upward and reaches to the last chakra, to the SAHASRAR, energy is at its maximum, life is at its maximum. Then you feel as if the whole cosmos has become silent: not even a single sound is there. Everything becomes absolutely silent when the energy comes to the last chakra.

You know the first chakra; it will be easy to understand through that. When the energy comes to the sex center, you become absolutely tense. The whole body is feverish, your every cell is in a fever. Your temperature goes high, your blood pressure goes high, your breathing becomes mad. Your whole body is in a temporary delirium -- at the lowest.

Quite the opposite is the case at the last chakra. Your whole body becomes so cool, so silent, as if it has disappeared. You cannot feel it. You have become bodiless. And when you are silent the whole existence is silent because the existence is nothing but a mirror: it reflects you. In thousands and thousands of mirrors, it reflects you. When you are silent the whole existence has become silent.

This is the fourth step and I will not say anything about the fifth. This is the door -- absolute silence. Then you can enter the temple and you can know it but I cannot say it. And if you come to know it, you will also not be able to say anything about it. It is inexpressible.

The last question:

BELOVED OSHO,
IN THE MORNING AND AFTERNOON MEDITATIONS I START OFF WITH VIGOROUS MOVEMENTS, BUT SOMEWHERE IN THE MIDDLE -- ESPECIALLY AS THE MUSIC AND THE SURROUNDING SCREAMING

INCREASE -- A STRANGE SILENCE ENVELOPS ME AND THE MOVEMENTS GRADUALLY DIE DOWN. THIS SILENCE DEEPENS AS THE TEMPO OF THE MUSIC MOUNTS AND I FEEL AS IF I AM A CENTER OF SILENCE IN THE SURROUNDING TEMPEST. IT FEELS WELCOME. IS THIS A REACTION AND HENCE TO BE DISCOURAGED? SHOULD I WILLFULLY CONTINUE THE VIGOROUS MOVEMENT AND REMAIN SILENT ONLY AT THE END? EVEN AT THE END, WHEN WE ARE TO CELEBRATE, I ENJOY REMAINING SILENT -- AND THE MORE THE MUSIC AND SCREAMING, THE DEEPER THE SILENCE TENDS TO BE.

This is the silence I was talking about just now. When the energy floods upward, this silence will happen to you. Do not discourage it. This is what we are endeavoring for. Welcome it! This is the guest for which we are waiting. Start vigorously. But if you feel that the movement and the noise are dying down by themselves and a deeper silence is descending upon you, and the storm all around you and the noise and the screaming and the maddening milieu do not affect your silence -- rather, they deepen it -- then you can be certain that this is real and you are not deceiving yourself. Then remain silent. And at the end this will happen. If you have become really silent, silence will be your celebration.

But it may be different with different individuals; it depends. It depends on the type of individual. Someone would like to express his joy by dancing, someone by singing, or some will simply weep: tears will flow down not in agony, but in bliss. Someone else may remain just silent: this is his celebration.

So do not get worried about how to celebrate. The way it happens to you is your celebration. And if this type of silence comes to you, then welcome it, enjoy it. Cooperate with it so that it deepens more and more. Now get ready for the meditation.

The Supreme Doctrine

Chapter #6
Chapter title: God Is Existence

11 July 1973 am in Mt Abu Meditation Camp

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INVOCATION

WHAT SIGHT FAILS TO SEE, BUT WHAT SEES SIGHT -- KNOW THOU THAT ALONE AS BRAHMAN, AND NOT THIS THAT PEOPLE WORSHIP HERE.
WHAT HEARING FAILS TO HEAR, BUT WHAT HEARS HEARING -- KNOW THOU THAT ALONE AS BRAHMAN, AND NOT THIS THAT PEOPLE WORSHIP HERE.
WHAT PRANA DOES NOT REVEAL, BUT WHAT REVEALS PRANA -- KNOW THOU THAT ALONE AS BRAHMAN, AND NOT THIS THAT PEOPLE WORSHIP HERE.

This century started with a very strange declaration. The declaration was made by Friedrich Nietzsche. He said, "God is dead, and hence man is totally free from now on." The declaration looked very strange the moment it was made but it proved prophetic. And, by and by, it became the base of the modern mind.

Really, for the modern man, God is dead. It is not that God is dead: if God can be dead then nothing can be alive, because by God we mean the essential, eternal life, the very ground of existence. But for modern man God is dead. Or, we can say in another way that modern man is dead toward God. The relationship has

broken; the bridge is no longer there. Whether you believe or disbelieve, it makes no difference. Your belief is superficial; it doesn't go very deep.

Your disbelief is also superficial. When belief itself is superficial, how can disbelief go very deep? When theists are very superficial, how can atheists be very deep? When the yes itself has lost its meaning, how can the no carry any meaning? All the meaning that atheism can carry comes from the depth of theism. When there are people who can say with their total being YES to God, only then does the no become meaningful. It is secondary.

God is dead, and with God even the disbelief is dead. Belief is dead and with it the disbelief is also dead. This century and the modern mind are, in a way, in a very peculiar situation. It has never been so before. There have been persons who were theists who really believed that God exists. There were persons who were really atheists and who believed with the same intensity that God does not exist. But the modern mind is indifferent: it doesn't care. Whether God exists or not, it is irrelevant. No one is interested in proving it one way or the other.

Really, this is the meaning of Nietzsche's declaration that God is dead. You do not care even to deny him. You do not care even to argue against him. The bridge is simply broken. We have no relationship with him -- neither for nor against. Why has this happened? Why has this phenomenon become so prominent in the modern mind -- this indifference? We will have to seek the causes.

The first cause is that we have always been thinking of God as a person. To think about God as a person is false, untrue, and that idea had to die. The idea that God is a person -- controlling, managing, creating, maintaining -- is false. God is not a person. The idea became so significant because of our minds. Whenever we think about something, either we can think of it as a thing or as a person. Only two alternatives are open: when something exists, then it must either be a thing or a person.

We cannot think, we cannot imagine, that things and persons are both manifestations of something deeper -- hidden. The same force becomes a thing; the same force becomes a person. But the force itself is neither. God, taken as -- a person, is dead. The concept is dead, and the concept had to die because as a person God cannot be proved. And taken as a person, he doesn't solve any problem. Rather, on the contrary, he creates more -- because if God is a person then why is there evil in the world? He must be allowing evil, he must be cooperating with it. Then he becomes an evil person.

Andre Gide has said somewhere, "It is difficult for me to conceive that God exists as good. But I can conceive that God exists as evil, as Satan, because there is so much evil in the world, so much suffering, so much pain, so much anguish." He cannot imagine that God is managing this whole affair. There must be something like a devil in charge of it, a supreme devil. God must be good; otherwise what type of God is he? A basic goodness must be there. But as the world appears, it seems that God is devilish and not good -- that he is playing with evil, and somehow it appears he is enjoying this whole suffering and torturing.

If God is a person, then there are two alternatives open: either he will become a devil or we will have to deny that he exists. And the second is better. God as a person had to die because it became impossible to conceive him as good. But the concept was wrong; it was anthropocentric. We conceived of God as a supreme man, as a superman. God was conceived of as a magnified person like ourselves. We only magnified man.

In The Bible it is said that God created man in his own image, but this is said by man. The real thing is just the reverse: man created God in his own image. This man's image had to disappear. And it is good that this type of God is dead, because with that concept of God removed we can start a fresh inquiry into what God is.

The Upanishads are totally different. They never say God is a person; that is why they have a relevance for the modern mind. They do not say that God is a person. They say that God is the very ground of being, not a person. God is existence, not existential. This distinction is subtle, but try to understand it.

A thing exists, a man exists, a woman exists, a person exists, but they can go out of existence. Whatsoever exists can become nonexistent -- it is implied. Whatsoever exists can go out of existence. But existence itself cannot go out of existence. So we can say the chair exists, we can say the house exists, because they can go out of existence. But we cannot say that God exists.

God is EXISTENCE -- it is not that God exists; God is simply synonymous with existence. Really, to say that God is, is to repeat. God means is. It is bad language to say God is, because the very isness is God. God means is -- isness. To say God exists is wrong. God is existence. Or God is just another term for existence. Existence never dies, never goes out of existence. Forms come and go, forms change. Nothing is permanent in the world of forms. So the Upanishads say NAMA and RUPA -- name and form -- they are the

world, and that which is beyond name and form is God. But what is beyond name and form? Existence itself is beyond name and form.

The Upanishads think of God not as a person but as existence itself -- as the very ground of existence. NAMA-RUPA-ATEET -- beyond name, beyond form. What is beyond name and beyond form? There are trees around this house; they exist. There are hills beyond those trees; they exist. You are here; you exist. In the trees, in the hills, in you, what is common? Form is not common: you have a different form, the trees have a different form and the hills have an altogether different form. The names are not common, the forms are not common. What is common? That common denominator will be God. You exist, trees exist, hills exist. Existence is common: everything else is just accidental. The essential is that you exist, the trees exist, the hills exist. Existence is common. That existence is God.

But the Upanishads never became very popular. They cannot become popular, because if God is existence then for you all meaning is lost -- because then how to relate to existence? If God is a person, a father, a mother, a brother, a beloved, you can relate, you can think of relationship. But how to relate with existence? Existence is so pure, so abstract. How then do you pray to it? How do you call it? How do you cry and weep before it? No one is there.

Because of this human weakness, the Upanishads never became very popular. They are so true that they cannot become very popular. To make truth popular is almost impossible because the human mind will not take it as it is. The human mind can only think, "If God is a person, then we can relate." That is why there is so much influence of BHAKTI cults -- of devotional cults. One needs to pray, to be in devotion, to surrender, and a person is there so it becomes easy. You can pray, you can talk, you can communicate. Of course, there is no one there, but for you it becomes easy. If you can imagine that someone is listening to your prayer, it becomes easy for you to pray.

No one is listening. There is just abstract existence which has no ears to listen, no eyes to see you, no hands to touch you. But it will be difficult for you to pray. Because of this difficulty, man always thinks that God is a person. Then everything becomes easy but everything becomes wrong. It becomes easy on the one hand but it goes wrong on the other hand.

So THAT God is dead, and there is no possibility to revive him, no possibility to give blood or a heartbeat again to him. He is really dead. That God cannot be introduced again in the world. We have passed that moment. The human mind has become more mature; the childish attitude toward God cannot be there again. But it is a hangover. We still go on thinking in terms which are dead. We still go on picturing him although all name and form has dissolved.

The Upanishads have a relevance now. Five thousand years ago they were before their time. When this Kenopanishad was written, it was before its time; now the time has come and the Kenopanishad can be understood. The Upan-ishads can be understood because God as a person is no more there. Now God can exist only as an impersonal existence.

But there will be difficulties because then you will have to change everything: your whole religion will have to be changed, because the center disappears. For the old religion the center disappears, and with a new center a new type of religion will arise -- a new religious attitude.

Hence, my insistence is on meditation not on prayer. Why? -- because prayer needs a person, meditation needs no person there. You can meditate without there being a person to listen to you, because meditation is not prayer; it is not addressed to anyone. It is just something you are doing without someone else being there. It is not a relationship.

If God is dead, then prayer has become meaningless. Only meditation can become meaningful. When you pray, you pray to someone. When you meditate, you simply meditate. When you pray, prayer is dual -- dualistic: you are there and someone else is there to whom the prayer is addressed. Meditation is nondualistic -- ADVAITA; there is no one else. It is not a relationship at all. You are alone. And the more you enter this aloneness, the more you enter meditation.

Meditation means the capacity to be alone -- not only to be alone, but to enjoy the very aloneness; to become so alone that the other disappears completely -- the other is not there; to become so alone that you start falling within yourself. The abyss opens, and you go on falling within yourself. When you fall within yourself, sooner or later the form will be lost, the name will be lost, because they exist only on the surface. The deeper you drown the more you come nearer to God -- God as existence, not as a person.

So this is the distinction. If you are praying God is outside you and that God is dead. Now that outside God is no more. You can go on thinking about him, that he is somewhere there in heaven, in the skies, but you yourself will feel this is childish. There is no one there. That God has been escaping from every abode.

Once, in the days of the Rigveda, he was living just near in the Himalayas, because the Himalayas were unapproachable. He used to live on Kailash. But then men entered there, so he had to fly from there to where he could not be found. Then he made his abode on the stars, on the moon. But now man has also reached the moon, and now he is not there. Sooner or later, man will be everywhere and God will be nowhere, because where can he hide? Nothing is unapproachable now, or everything will become approachable sooner or later. He has no place to hide. That concept cannot exist anymore. God as a person is not to be found there. And it is good because now you can turn from prayer to meditation.

Really, prayer is childish. In a way it is neurotic, because you create a God in your imagination and then you start praying to it. And you can become so hallucinatory that you will start answering your prayer from the side of the God. Then you really have gone mad. Then you are not in your senses. You can do it; many people have done it and they are known as great saints. They were ill, because with God only silence is possible. When you become silent you cannot relate to the other; you fall within yourself. God has now come to be a force within. He is not a person without; he is now a force within.

There is one beautiful story in the old Indian literature. It is said it happened that God created the world, and then he used to live on earth. It was his own creation, so he enjoyed it and lived with men and animals and trees. But he was in a great difficulty, because the whole day he was disturbed and even in the night he was not allowed to sleep, because people would go on complaining: "This is wrong, that is wrong; why have you done this, why not do it this way?" Everyone would come to advise him and give suggestions.

He got so fed up that he called a council of his wise deities, wise counselors, and he asked them, "Find a place for me to hide from my own creation, because they will kill me or I will commit suicide. Every single moment they come to advise me, and they keep saying, 'Do this and do that; this is wrong, and this must not be done,' and their opinions are so contradictory that if I follow them the whole thing will become a mess."

So someone suggested, "You go to the Himalayas. Hide there on Gourishankar, Everest."

"But," God said, "you cannot see further ahead. Some day Tensing and Hillary will come there, and it is only a question of a few hours." For God it is only a question of a few hours, so he said, "This will not do."

Then someone suggested, "Go to the moon."

"But," he said, "you don't know. Only a few minutes more and men will be there."

Then one old, wise counselor came to him and said in his ear, "It will be better that you hide in man himself. There he will never try to enter."

And it is said that God accepted the suggestion, and from that moment he has not been troubled at all.

Now the moment has come to trouble him there. And only through meditation can you enter there, not through prayer, because prayer goes on believing that he lives somewhere -- on the moon, on Everest; prayer goes on trying to locate him outside. Meditation completely washes away the whole concept that he is outside, or that he can be prayed to, or that he can be talked to, or that you can relate to him. No, you can simply move within yourself. And the deeper you move, the deeper you are moving in him. But this meeting will be in silence because he is not the other. He is YOU -- he has been hiding as you.

If you can follow me, if you can understand the distinction between prayer and meditation -- God as a person and God as existence -- then it will be easy to follow this sutra:

> WHAT SIGHT FAILS TO SEE, BUT WHAT SEES SIGHT -- KNOW THOU THAT ALONE AS BRAHMAN, AND NOT THIS THAT PEOPLE WORSHIP HERE.
>
> WHAT SIGHT FAILS TO SEE... because if he is without, you can see him. Then the sight cannot fail to see. Then ways and means can be found, and you can see him if he is without. But he is not there. That is why the sutra says: WHAT SIGHT FAILS TO SEE. You cannot see him; there is no way to see. Whatsoever you do you cannot see him. But people have seen him, so what to say about them? What to think of them? They have seen!

There have been Christian mystics who say they have seen Jesus standing before them. There have been Hindu devotees who say they have seen Krishna playing on his flute. There are other types of devotees all over the world. Someone sees him as Rama, someone sees him as Krishna, someone sees him as Jesus, someone as Mary... and they go on seeing.

This Upanishad says, WHAT SIGHT FAILS TO SEE -- then they must have been imagining. Beautiful imaginings, very deeply satisfying! When you see Jesus standing before you, you are filled with a deep contentment, with deep satisfaction. But it is still a dream -- beautiful, but a dream. A vision that you have created, a vision that you have desired, a vision that you have longed to see. And whatsoever you long to

see you are capable of seeing, because the human mind can create any imagination and give it reality. That is the capacity of the human mind. You can create a dream and you can make it real.

Of course, it will be real only for you, no one else. So when you see Jesus you cannot make him a vision for others also. If your friends ask you, "Allow us also to see your vision," you cannot help. You cannot do anything because a dream has a peculiar quality: it cannot be shared. You can dream your dream, I can dream my dream -- but you cannot enter into my dream, I cannot enter into your dream. A dream is the most private thing in the world. Everything can be made public, but dreams cannot be made public.

Howsoever you love your friend, your wife, your husband, howsoever intimate you are, you cannot enter into each other's dreams. That remains private. And the same is the case with visions such as your seeing Jesus. No one else can share this experience. You will walk with him on the street, and everyone will see you walking alone; that is a private dream of your own.

I have heard one anecdote....

It happened once that a girl, a young girl, dreamt that a very beautiful prince came riding on a horse. He picked her up, kissed her deeply, and then rode away with her. The horse was running fast and the girl asked the prince, "Where are you leading me? Where are you taking me away to?"

The prince said, "It is YOUR dream -- you tell me. It is your dream, and you will have to tell me where I am to lead you to. You tell me!"

When you are seeing a vision of Jesus or Krishna, really you have only divided your own mind into two parts: one which has become the devotee and the other which has become the God. And if you ask Krishna, "Where are you leading me?" he will say to you, "It is your dream. You tell me."

But when I say it is a dream I am not condemning it, I am simply stating a fact. It is beautiful. You can enjoy it! There is nothing wrong -- what is wrong with enjoying a dream, a beautiful dream? You can enjoy it. The problem arises if you start thinking it is reality. Then you are moving on dangerous terrain; then be aware. The mind can project anything.

Go to any madhouse and see. There you will see everyone talking to someone who is not present; everyone is talking and answering also. Every man there has become split. They go on seeing visions, they go on seeing projections. And those projections appear so real to them that we have to put them in madhouses because now they cannot be relied upon. They have lost contact with reality and are now in contact only with the dream world.

That is what a madman means: he has lost contact with reality. With fact there is now no contact; only with his own fiction is there contact. He lives in his own private world. He is not living with you in the real world, he is not a part of it. You cannot convince a madman that he is wrong. That is impossible! He may confuse you, but you cannot confuse him. And if you live a long time with a madman you may go mad yourself.

I have heard it happened once that an emperor became mad. He had a passion for playing chess, so some psychologist suggested that if a great chess player went on playing chess with him, this might relax his mind. He was still interested in chess. The whole world had become nonexistent; only chess had remained as a link to the real world. So the greatest champion was called, and that champion played chess with that mad emperor.

For one year this continued -- he was playing chess with the mad emperor. And in the end it happened that the emperor became okay, but the chess player became mad. He traveled back to reality and the poor man who was playing chess with him became mad.

If you live with a madman for one year, it will be difficult for you not to become mad. He will confuse you, but you cannot confuse him. He is beyond that. You cannot touch him, because he lives in his own private world. You cannot enter that world. It is impossible to enter into his private world. And you cannot convince him that he is wrong. Wrong and right, true and false, are the distinctions of the real world. In the dream world nothing is wrong, nothing is right. Whatsoever is, is right by its own right; just by being there it is right.

There are religious madnesses, there are secular madnesses. People can go mad in two ways -- a secular way and a religious way. When you go mad in a religious way, people will respect you because they think you have achieved something. So remember, do not go mad the secular way; whenever you want to go mad,

don't go the secular way, always try the religious way. Then people will respect you -- but only in the East. It is now no longer so in the West: whatsoever the type, they will call you mad.

Whenever you are projecting a reality through your own mind, you are creating an illusion around yourself and then you can see. The Upanishads are so realistic. They say you cannot see: WHAT SIGHT FAILS TO SEE, BUT WHAT SEES SIGHT. You cannot see him through the eyes, but he can see your eyes because he is hidden behind you. Your eyes are just in front of him. He is you; he can see your eyes. But you cannot see him through the eyes. He is hidden behind all your senses so he can see your senses.

If you go deep into meditation you can see the inner core of your body, the inner wall. This has been a strange happening, because in the West it is only three hundred years since medical science came to know about the inner structure of the body -- and that too by dissection. By cutting the body, analyzing the body, dissecting the body, Western medical science came to know about the inner structure of it.

But for the East it has been a strange phenomenon. Yogis and tantrikas have always known it, and they never dissected a single body. They know how many NADIS, how many nerves there are. They have completely determined how the whole inner body functions -- but they never dissected a body, they were not surgeons. How did they come to know about it? They came to know it through a totally different way. They became so meditatively silent within that in that silence they became detached from the body. They became just an awareness inside. Then they started to see what is inside.

You know your body only from the outside. This is peculiar because you live inside and yet you have not observed it from the inside. It is as if you live in a house, and you go around and around it never coming to know it from within -- how it looks from within. Your body has two surfaces. There is the outer surface which we are aware of because we can see it through the eyes, touch it with the hands. Then there is the inner surface of the body for which the eyes and the hands cannot be used.

If you can simply become alert and silent, detached, you will come to know the inner surface. Then you can see your eyes, and then you can hear your ears, and then you can touch your hands, and then you can know your body. But your body cannot know you.

This is what the sutra says:

> WHAT SIGHT FAILS TO SEE, BUT WHAT SEES SIGHT -- KNOW THOU THAT ALONE AS BRAHMAN, AND NOT THIS THAT PEOPLE WORSHIP HERE.

Except for your body, there is no temple to enter and search in. There is no mosque and no church where God abides -- he abides in you. If you can enter and fall back upon your center of consciousness, know that alone to be the Brahman -- to be the ultimate, to be the real, to be the existence, and do not fall a victim to all that which is worshipped by people here.

People go on worshipping their own imaginations, people go on worshipping their own creations. Then fashions change and when fashions change, imagination changes. Then you have to create new idols, new images, new places of worship. Hence, so many religions on the earth; otherwise, it is absurd. How can there be so many religions? If truth is one how can there be so many religions? Science is one but why is religion not one? Why is science not Christian science, Hindu science, Mohammedan science? It is not possible because science deals with fact. And if you deal with fact, then there can be only one science because fact is not a private thing. If you come upon a fact, then everyone has to accept it; there is no other way. You cannot go on denying it. And if you deny science, it will be at your own loss. If physics comes to know a law, then you cannot say, "I am an Indian and I cannot believe a man who is discovering a law in England. How can I follow an Englishman or a Chinese? We are of different nations; our cultures are different." You cannot say that. A physical law is a physical law. It makes no difference who discovers it. Once discovered it is universal.

Science is one, but why is religion not one? If it is also the ultimate law it must be one -- more one than science because science deals only with outer facts and religion deals with the inner truth. Why should it be so? There are three hundred religions -- how is it possible?

These three hundred religions exist because of fiction, dream, not because of truth. They can exist because they are your creations, not your realizations. You create your own mode of worship, you create your own temple. Your religions are artistic creations, not scientific realizations -- artistic creations! You paint your own religion and you like your paintings and you cannot think that any other's painting is better than your own. You like it, so you go on fighting that your painting is supreme; no one else can paint such a thing. All else is secondary. You can tolerate others' paintings if you are a good man. You can tolerate others with a patronizing attitude thinking, "They are a little stupid, foolish. Just wait. They will come to the

right thing."

Christians go on waiting that Hindus will come to their senses and they will become Christians. Hindus go on waiting for these foolish Christians thinking that some day or other they will be converted, they will become Hindus. How can they escape the truth? And Jainas go on thinking that all the followers of Krishna and Christ are following untrue masters. How can they follow a false master for so long? Some day or other they will come to the right master, Mahavira. They will follow him. Everyone goes on thinking inside that he is right and everyone else is wrong.

This happens because for the masses religion is imagination. They have their own imaginations; they have painted their own world. It is artistic. Nothing -- is wrong with it. You decorate your house in your own way; it is good. Who is there to say that it is wrong? It is no one's right. You decorate your house in your own way but you do not fight about decoration. You do not say, "My decoration is the ultimate truth." Everyone else is allowed to decorate his house in his own way.

You are doing the same thing with your mind. You decorate it with your own images, worship, prayer, your own Bibles, your own Gitas. You go on decorating your inner world and then you become part of it, you live in it. This is illusory.

The sutra says: That alone is Brahman which you realize when you transcend the senses, when you go behind the senses, when you can see the eyes, when you can hear the ears, when you can touch the hand from within.

> THAT ALONE KNOW AS BRAHMAN, AND NOT THIS THAT PEOPLE WORSHIP HERE. WHAT HEARING FAILS TO HEAR, BUT WHAT HEARS HEARING -- KNOW THOU THAT ALONE AS BRAHMAN, AND NOT THIS THAT PEOPLE WORSHIP HERE. WHAT PRANA DOES NOT REVEAL, BUT WHAT REVEALS PRANA -- KNOW THOU THAT ALONE AS BRAHMAN, AND NOT THIS THAT PEOPLE WORSHIP HERE.

All the temples are false, all the mosques are false, all the churches are false. I am not condemning them; I am simply stating a fact -- because they are creations of the imagination. I do not say destroy them, I say enjoy them -- but do not think that this enjoyment is leading you toward the ultimate. Enjoy the creations. It is a good game; nothing is wrong with it. People are going to the movies, people are going to dancehalls. Why should they not be allowed to enjoy a religious fantasy? In their temples, in their mosques, in their GURUDWARAS, they should be allowed -- they are free! And it is better to have a religious fantasy than not to have -- anything. But do not think that you are realizing the Brahman there; you cannot. He is not there, so you cannot do anything. You can enjoy yourself. -- You can enjoy your fantasy, your dream world.

If this is understood, then temples can exist. They are beautiful, artistic creations but do not be lost in them. Go there, but do not be lost there. Go on remembering that whatsoever is worshipped by the people is not the real Brahman, because the real Brahman is hidden in the worshipper. This is the emphasis. When I worship, I am there and the object of worship is there. Where is Brahman? -- in the object of worship or in the worshipper? The emphasis of the Upanishads is: it is in the worshipper, not in the object of worship. The object of worship is secondary; it is created by the worshipper. The value of what you feel there is projected by you; it is given by you. It is a gift to the object from you.

You can put a round rock in your house and you can worship it as Shiva -- it is SHIVALINGA. And the rock was lying in the street or just on a riverbed for millions of years. No one worshipped it; no one knew that this is Shiva. The river never cared; the animals passed by it, they never looked at it. And suddenly you transform the rock. Suddenly the rock becomes an object of worship, sacred, and now no one can touch it. And people were walking over it. Their feet touched it for centuries. Now suddenly you create a pedestal. You put the rock there. You say that this is Shivalinga, that this is the symbol of the god Shiva, and then you worship and you feel very good.

Nothing is bad about it. The rock is beautiful and if you enjoy, then enjoy. But remember, the rock is simply a rock and Shiva is your creation. You have projected him; you have made that rock into a Shiva. The god is created by you; the rock is not even aware. And if the rock could see you it would laugh: "This man has gone mad. What are you doing worshipping me?" The worshipper -- creates the worshipped, the devotee creates the god.

The Upanishads say that there you will not find the real, you will only find the imagined. Move, rather, into the worshipper; penetrate into the worshipper. Forget the objects of worship and just try to know who is this worshipper -- who is this who is worshipping? Who is this who is praying? Who is this who is going to the temple? And if you can find out who this is who worships, you have found the Brahman.

I have heard that once it happened that a Zen master, Huang Po, was delivering a sermon. Suddenly a man stood up. The man said, "I have been listening and listening for years, and everyone says 'Know thyself,' but I don't follow the meaning. What do you mean by knowing thyself? Please try to explain it to me in simple terms. I am not a very learned man; I do not know the jargon. Simply state the thing. What do you mean by 'Know thyself'?"

Huang Po said, "If you cannot follow the jargon, then I will not use language." He said to the people who were listening, "Make way, so that I can reach that man." Huang Po came down from his rostrum and walked to the man. The man became a little afraid, uneasy, because he never thought there was any need to come so near. Is this man going to attack? And Huang Po looked very aggressive -- he was a man like a lion. So the man became afraid, and others also became uneasy about what was going to happen. And they knew about Huang Po. Sometimes he had slapped, sometimes he had thrown an inquirer out of the door, and sometimes he had beaten.... So what is going to happen? There was silence, dead silence; no one was breathing.

Then Huang Po came near. He took the collar of that man in his hand, and he said, "Close your eyes." So the man, just out of fear, closed his eyes. There was total silence. The man closed his eyes, and then Huang Po said, "Now KNOW who is there." So the man stood there, the whole hall silent, no one was breathing, and Huang Po just stood there....

The man closed his eyes. He must really have been a simple, innocent man. He closed his eyes and he tried to find out who he is. He searched and searched and searched, and time went on.

Then Huang Po asked him, "Now open your eyes and tell me who you are."

The man opened his eyes. His eyes were totally different; the quality had changed. The man began smiling, then he bowed down to touch the feet of Huang Po and he said, "I never thought you would throw me upon myself, but I was thrown. Now do not ask me because I cannot say. I am not a learned man. But now I will never ask who I am. I have known it."

The Upanishads are trying to throw you to yourself. Forget the object of worship... just move within. And how can you move within? It is easy to forget the object of worship, but it is difficult to move within because there are objects still in the mind which go on clinging around you. Whenever you close your eyes, there is a world of imagination around you: dreams go on floating, images come up, thoughts move in a procession. Again you are in a world. The world of things is no more there, but the world of thoughts is there. Unless this world of thoughts also ceases, you cannot know the worshipper.

And how will it cease if you go on cooperating with it, go on creating it? You cannot destroy the world of things because you never created it. Remember, -- you cannot destroy the world of things. How can you destroy the hills, the earth, the moon, the stars? You cannot destroy them because you never created them! But you can destroy the world of thoughts because you are the sole creator there. No one else has helped you. You alone have done the whole work.

Thoughts exist because you cooperate with them. Do not cooperate -- this is the only technique. Be indifferent. Just look at them without loving them, without hating them, without condemning them, without appreciating them, without saying they are good, without saying they are bad. Do not say anything; do not take any attitude. Just be indifferent, an onlooker.

The clouds are floating in the sky. You sit under a tree and you just see -- the clouds floating; you do not take any attitude. You do not say, "Why are these clouds floating? They should not," or "They should." You do not take any attitude. You just simply become an observer, and you look at the clouds passing in the sky.

In the same way look at the thoughts passing in the inner sky. Do not take any attitude. The moment you take an attitude you have started cooperating. The clouds in the outside sky will not disappear if you do not take any attitude, but the clouds in the inner sky WILL disappear. They only exist because of you. If you are indifferent, they simply go. They are invitees. You may know it or you may not know it -- they are guests you have invited before.

It has been very long ago, and you have forgotten that you have invited them. It may have been in some other life that you invited them. But nothing happens to your inner world uninvited. Each thought has been invited, and now it comes and still you give energy to it. You can give energy in two ways. If you are against it you will also give energy. In both ways the thought will feed upon it.

There is only one way to be disconnected, and that is to be indifferent. Buddha has called it UPEKSHA.

He said if you are indifferent to the process of thoughts, they will disappear.

Insist on being indifferent. Do not take any attitude, do not choose. Just remain a witness, and they will disappear. And when they disappear, suddenly the worshipper is revealed: suddenly you are revealed to yourself. That revelation alone is Brahman, and NOT THIS THAT PEOPLE WORSHIP HERE.

The Supreme Doctrine

Chapter #7
Chapter title: Meditation and the Inner Eye

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The first question:

BELOVED OSHO,
IN THE MORNING YOU SAID THAT THE BRAHMAN IS NOT TO BE FOUND THROUGH THE WORSHIPPED, BUT IN THE WORSHIPPER HIMSELF. BUT THE SADGURUS -- THE SPIRITUAL MASTERS -- HAVE ALWAYS BEEN WORSHIPPED BY THEIR DISCIPLES AS GOD. PLEASE EXPLAIN THE SIGNIFICANCE OF THIS.

The masters have been worshipped as God, but this is only the beginning, not the end. The master is really a master if he makes his disciples ultimately free from all worship. But in the beginning it will not be so because in the beginning the relationship between the master and disciple is a love relationship, it is passionate. And whenever you are in love, the other appears to be divine.

Even in ordinary love the beloved appears to be divine. And the relationship between a disciple and a master is a very deep love relationship. Really, you fall in love with the master and nothing is wrong in that. And when you fall in love with the master you start worshipping. But the master takes it only as a game. If he is also interested in it and takes it seriously or significantly, then he is not a master at all. To him it is just a game -- but a good game, because it can help the disciple.

How will it help the disciple? The more the disciple worships the master, the nearer he will come to him, the more intimate he will become, the more he will be surrendered, receptive, passive. And the more he is passive, receptive, surrendered, the more he can understand what the master is trying to do. And when the intimacy comes to the last point, when only an inch separates, when just a minute separation remains, when the intimacy has become so deep that now the master can lead the disciple toward himself, then the master can help the disciple to become free from him.

In the beginning it is impossible. You will not understand if the master starts trying to free you from himself -- you will not be able to understand. In the beginning you need someone to lean upon, in the beginning you need someone to depend upon; in the beginning you need someone to whom you can be a total slave. This is an inner need. And you cannot be made a master from the very beginning; the beginning will be a sort of spiritual dependence.

But if the master also feels satisfied that you are depending on him, then he is not a master. He is harmful, he is dangerous; he doesn't know anything at all. If he also feels gratified, then this dependence is mutual. You depend on him, he depends on you. And if the master depends on you in any way, he cannot be of any help. But if he rejects you from the very beginning there will be no intimacy. If there is no intimacy,

the final step cannot be taken.

When you trust your master so much that if he says, "Leave me," you can leave him, only then will you be able to be freed. If you can trust your master so much that if the master says, "Kill me," and you can kill him, only then will you be able to be freed -- not before that. And this has to be brought about by and by. It is a long process. Sometimes the whole life, and sometimes many lives, the master goes on working with the disciple.

The disciple is not aware, he doesn't know; he moves in darkness. The master is leading him toward the point where the disciple will not be a disciple but will become a master in his own right. When you have become a master, when this need to depend has completely disappeared, when you can exist alone, when you can be alone and there is no pain, no suffering, no anguish, when you can be alone and in ecstasy, only then are you free.

Really, when a disciple happens to be near a master, the master appears to be God. For the disciple this is a fact because such love flows from the master, such high vibrations flow through the master. He becomes a source and just by his presence you are uplifted. Just by being in touch you are different. Just by being near him you vibrate in a different dimension altogether.

So if the master appears to be God it is a fact for the disciple and nothing is wrong in it. The master is God. It is only wrong when the disciple is not aware that he himself is also God. He is not wrong about the master, he is wrong about HIMSELF. And if the master says, "I am not God," he is closing the very possibility to say to the disciple someday, "You are God also." The master will not say it because this has to be revealed.

Even if the disciple has come to feel that the master is God, it is a great step. Now the second step will be that the disciple has come to feel he himself is God. When the disciple has come to feel that he himself is God, then the whole existence will become godly. Then there is no need to even say that the master is God. It is irrelevant. The whole existence is God so what is the use of calling the master a god? But in the beginning it is significant.

Remember, for the disciple truth has to be revealed in many steps; it cannot be revealed totally because you will not be capable of bearing it. You will not be capable of bearing it. It will be too destructive. It has to be revealed slowly, part by part. Only that much can be revealed to you which you can absorb, which can become your blood, your bones, your heart, which will not prove destructive.

Hence, many things will be said later on. The master will go on saying things. The more you become capable, the more he will say. And when really you have become so capable that now you can be independent, the last thing the master will say is, "I am a bondage to you. Now leave this last fetter; now leave this last slavery."

When Zarathustra was going away from his disciples, moving to the hills to disappear forever, he said to his disciples, "Now the last message, and the last message is this: Beware of me; I am dangerous. You may become dependent on me and my whole effort is to make you independent. You may take my word as truth and my whole effort is to tell you that no word can be truth. Now beware of me."

The last message of any real master will be, "Beware of me" -- but this cannot be said in the beginning. So masters have allowed their disciples to worship them. They must have been laughing within because they know what game is going on. But the disciple is very serious; he thinks what he is doing is something very significant. But the master is just playing. It is just like when you are playing with your children, with their toys, and you also pretend to be serious: the master is really amidst children. They live on such different levels that if the master has to do something to be of any meaning he has to speak the language of the children. By and by he will drag the children toward a different world of a different language. This is going to be a long process.

But the Upanishads are saying the last; they are the essence of all religion. Really, they are not for the beginners, they are for those who have left the beginning far behind. Really, they are for those who have been struggling for a long time -- meditating, searching, inquiring. Only then can the Upanishads be helpful. I am speaking on the Upanishads because you are meditating. Through your meditation you may have a glimpse which will make the Upanishads easy to understand. But if you are not meditating then the Upanishads will just pass over your head, they will not mean anything. Only with a meditative heart will you be able to make a contact with the message.

The message of the Upanishads is the most simple but the most supreme, the highest. The language used is very simple, the simplest possible, but the content -- that which is said through that language -- is the last word. It cannot be improved upon. Nothing can be said which the Upanishads have not said already. If even

one Upanishad can be saved and all other religious scriptures are burnt, nothing will be lost because all the seeds are there. Sow these seeds and you can reap the whole human religiousness through them. But you will be able only if you are meditating deeply, moving side by side into the heart, the innermost center, and not simply making an intellectual effort to understand.

Someone has said that the Upanishad seems repetitive; it goes on saying the same thing about this sense and that sense -- and again about eyes and about ears. Why does it go on repeating? Is there some significance in it? Yes, there is. It is because the master is speaking to children. Your memory cannot be depended upon so the truth has to be repeated constantly and still it is only a hope that it may be understood.

Buddha goes on repeating the same thing again and again. The Upanishads go on repeating the same thing again and again. They are talking to children -- to children who are not attentive. They may miss many times. It is hoped that sometimes their attention may be caught, so things have to be repeated. You are not alert, that is why; otherwise the ultimate can be expressed even in a single word. And that too is too much. It can be expressed through silence. Not even a single word is needed to express it. But then you will not understand silence.

Someone came to a Zen mystic, Rinzai, and he asked, "Tell me only that which is very essential, because I am in a hurry. I am a big official in the government and I have no time. I was just passing by your hermitage and I thought it would be good to go in and inquire. This has been on my mind for a long time. So tell me in essence, what do you think religion is basically, foundationally?"

Rinzai remained silent. The great official felt uneasy. He said, "Have you heard me or not? You seem to be deaf. I am asking you to give me a key word about religion."

Rinzai said, "I have given it. Now you can go."

The official said, "But I have not heard."

Rinzai said, "That which can be heard will not be essential. I have given you the key; silence is the key. Now you go. You are in a hurry."

But now the officer started to be interested. This man looked interesting. He said, "Please elaborate a little more. It is too short, it is too condensed, it is too seedlike. A little elaboration will be helpful."

Rinzai said, "But that will be a repetition because all that can be said I have said. Now you are forcing me to repeat."

The officer said, "Let it be a repetition, but elaborate a little."

So Rinzai said, "DHYANA -- meditation." It is again the same because meditation means silence. What else can it mean? Now it is a word. Before it was simple silence -- that was more real. Now it is a word -- meditation.

The man said, "It is still a little difficult for me. I am a worldly man. Explain it to me; it is still a puzzle."

Rinzai said, "Now if I elaborate more, it will be false. The truth was given at first; now it is just a repetition in words. Already it has become half false, but now if I elaborate more it will be totally false. So do not force me to commit a sin. Now you can go. You are in a hurry."

The Upanishads go on repeating FOR YOU because your attention is not reliable. Buddha had a very tedious way: he would repeat every sentence thrice -- but only because of compassion. You may not have heard once, you may not have heard twice. The hope is that you may hear it the third time.

Jesus goes on using parables. I myself go on using parables, anecdotes, stories. Not that they are essential -- they are a sheer wastage of time -- but I use them just for you because children can understand stories better than anything else. It is hoped that if nothing is understood, at least the stories will be carried in the mind and just around the story some flavor of the real thing may also be carried unconsciously. But if you will not forget the story, if you can remember the story, then just by association something else may also be carried in remembrance. Jesus used so many parables because talking to children no other way is possible. Buddha goes on telling stories....

It is because of you that the Upanishads repeat. There is no significance other than that. It can be said in a single sentence that senses will not lead to the ultimate but the Upanishads go on saying that sight will not lead to it, hearing will not lead to it, the hands will not lead to it.

A single thing has to be repeated because of you and still you do not understand; that is the mystery. You hear it -- and not only do you hear it, you feel that it is a repetition. But no understanding happens yet. Try to understand; do not try to analyze. Do not try to think about the mind of the rishi -- why he is repeating. Think about your own mind, why it is repeating. And be alert so that rishis won't need to repeat.

I have heard, once it happened that one Zen priest gave his first sermon, and the next week he again repeated the same sermon and the third week also he repeated the same sermon word for word. The congregation became uneasy; it was too much. Religious sermons are by themselves boring but then he repeated the second time, he repeated the third time, exactly the same thing in exactly the same words. So the congregation thought that something had to be done.

A spokesman was appointed. He went to the priest and said, "What is the matter? Do you have only one sermon to preach?"

The priest said, "No, I have quite a few."

Then the spokesman said, "Then why have you been repeating the same sermon three times? We are fed up with it."

The priest said, "But you have not done anything about it yet. Unless you do something about it, I cannot go to the second. I have got quite a few but what have you done about the first? I have been preaching it three times -- what have you done about it? You have not done anything. And unless you do something about the first, I cannot move to the second."

It is said that the congregation, by and by, stopped coming. And it is said that the priest went on preaching the same sermon. Even to the vacant temple, when there was no one, he would preach the same sermon. Then people stopped coming that way because sometimes, just passing by the temple, they would hear the same sermon being taught. Then people started to feel afraid, scared of the man. They would not meet him in the street or anywhere. If they saw him they would just avoid him because he would stop and ask, "Have you done anything about the sermon?" He became like a haunting phenomenon around the village.

That is why the Upanishads go on repeating -- because you have not done anything about the first thing. You have not done anything about the first, so they repeat a second time, a third time. There are one hundred and eight Upanishads. They do not say anything new; they go on repeating the same thing again and again. One Upanishad is repeated one hundred and eight times. But still, nothing has been done about it. You need more Upanishads.

Do not think about the mind of the master. Think about your own mind.

The second question:

BELOVED OSHO,
YOU SAID THAT THROUGH CHAOTIC BREATHING YOU WANT TO DESTROY OUR OLD WRONG PATTERNS -- TO REBUILD US IN A NEW DIMENSION. PLEASE EXPLAIN HOW THIS REBUILDING IN A NEW DIMENSION HAPPENS AFTER THE OLD HAS BEEN DESTROYED.

You have misunderstood me. The chaotic method is to destroy the old patterns, not to create a new one. It is NOT to create a pattern at all. Just the old pattern has to be destroyed. The method, all meditative methods, just destroy your conditioning without conditioning you in any way; otherwise there will simply be a change of fetters, a change of prisons. The new prison may look a little better but it is still a prison.

The unconditioned mind is the end -- a mind which has no pattern around it. The old pattern has to be destroyed, and the new is not to be created because the new will become the old again. Nothing has to be created in its place; you are to be left alone without a pattern. But you have lived so long in patterns that you cannot conceive of how you can live without a pattern. How can you live without conditioning? How can you live without a discipline? How can you live without fetters? You have lived so long in slavery, in conditioning, that you cannot conceive of what freedom is. But you can live; really, only then will you live.

A conditioned mind is not alive. For instance, people come to me and they say, "You do not give us any discipline: what to eat, what not to eat, what to do, what not to do. You simply give us meditation and let us go into chaos. You do not give us something to live by. You just push us into chaos without any discipline."

I do not give you any discipline because only those who are enemies to you can give you disciplines. I give you awareness, not discipline. And your awareness will give you spontaneous light about what to do and what not to do. And who can decide beforehand? And what is the need to decide it beforehand? When the moment arises, when the situation is there, you will be alert enough to do whatsoever happens to you -- what is felt by your awareness itself to be done.

If you are aware you do not need any discipline. Only people who are fast asleep need discipline because they do not know what to do. They need a pattern to follow. Their whole life becomes a misery because no pattern can be helpful in a changing life. Every pattern will become a prison because life is constantly changing. This moment one act may be good but the next moment it may become bad because the situation has changed. And you go on following a dead pattern; you never fit anywhere.

Look at your own lives: everyone is a misfit. Everyone is unfit; no one fits anywhere. And the reason? -- the pattern, the discipline, the conditioning. You carry it everywhere. Whatsoever the situation, you have a constant pattern around you. You will never fit. Life is changing, life is a flux; it is riverlike, it is never the same again. Not for a single moment is life the same. It goes on changing and you have a fixed pattern which doesn't change. You will be a misfit.

Everywhere in the world, human beings have become misfits. And when you feel that you are a misfit, you feel discarded, rejected -- as if life is against you. Quite the reverse is the case: your conditioning is against life. Only an unconditioned mind can respond to the changing life -- because he has no pattern. Life creates a situation: he is alert; he behaves in a way which happens in that moment. That type of man will never regret; you will always regret. That type of man will never repent; you will always repent -- whatsoever you do.

You love a girl: now the alternatives are whether to marry her or not. Whatsoever you do, you will repent. If you marry her, then for the whole of your life you will think the other alternative would have been better. If you do not marry, the same thing will happen: you will think that the other alternative was better. You have not been alert. Only an alert person can respond totally.

You can respond only in parts, fragments, and while you are responding it is a fragmentary response. And there are other parts within you which are against it. Sooner or later they will take revenge. They will say, "We were saying not to do this." What does repentance mean? Repentance means you are divided. You do a thing and at that very moment something in you is against it. That part is watching you and that part is saying, "Do not do it! This is wrong." And another part goes on saying, "This is right. Do it!" And you do it.

You will not fit because you can fit only when you are fluxlike, changing. A fixed entity cannot fit in a riverlike existence. You must be fluid. Only when you are liquid, fluid, flowing, changing, alert, aware, will you not repent. You will never feel guilty; you will never feel that something was better than what you did. Nothing can be better because you responded totally. That was all that could have been. Nothing else was possible.

My meditation technique is not to give you a new pattern; it is simply to drop the old pattern, to destroy it and leave you completely free without any imprisonment around you -- without any prison. Of course, you will feel difficulty because the prison was also a shelter. Now there will be rains and there will be no shelter, and the wind will come and there will be no shelter, and the sun will be there, hot and burning, and there will be no shelter, and you would like to hide somewhere. Your eyes have become so accustomed to darkness that in the light you will feel uneasy. But this is what will make you free. You will have to get the feel of the new life under the open skies. Once you know the freedom and the beauty of it, once you have become aware, once you have come out of the prison, the old habit, you will not ask for any pattern or any discipline.

And this doesn't mean that your life will become a chaos -- no! Your life will be the only ordered life possible. The life that you are leading is a chaos. It only seems to be ordered on the surface. Behind it, underneath, there is disorder and turmoil. Only on the surface have you created the appearance of order. Look within yourself: there is disorder. Ordered life will be disordered; disciplined life will be chaotic within. This looks paradoxical but this is so, this is the truth. Only an alert life will have an order -- not forced but spontaneous, alive. The order will go on changing with life. It must.

A spontaneous life is just like your eyes. Do you know that your eyes go on changing continuously? And when they stop changing, then you need some technical help. When I am looking at you and you are ten feet away from me, my eyes have one kind of focus. When I start looking at the hills which are far away, my eyes immediately change. The lenses of the eyes change immediately. Then only can I see the hills. When I look at the moon, my eyes change immediately.

You come into the house, it is dark; your eyes change. You come out of the house, it is light; your eyes change. And when your eyes become fixed, they are ill. They must be fluxlike; only then are you capable of seeing. The more fluxlike the eyes, the more liquid they are, without any pattern, the more they are just changing with the situation, then the more alert your consciousness will be.

Meditation will give you an inner eye which will be constantly changing, constantly aware of the new

situation, constantly responding. But the response will come from your total being, not from a pattern. The response will come from YOU, not from a conditioning.

Now, whatsoever you do, howsoever you react, it comes from your conditioning. If you have been born in a Jaina family, then just looking at nonvegetarian food you feel revolted, you feel a nausea. That nausea is not coming from you; that nausea is coming from the conditioning. It never comes to a Mohammedan; it never comes to a Christian. It is not that you are more nonviolent and they are violent: it is just a conditioning from the childhood. And that conditioning starts functioning the moment you see meat.

Even the word meat and you will feel a subtle nausea. Just a word and the nausea will be felt. Is it coming from you? If it is coming from you, then your whole life will be a life of love. But it is not. You are as cruel as anybody else. The Jaina is as cruel as the Mohammedan and sometimes even more. He has to be more cruel because he cannot express his violence through food. It has to be expressed from somewhere else.

When you eat, you express your violence. If you eat meat, your violence moves through food -- it is released. This is a common observation: people who are nonvegetarians are more loving than the vegetarians -- more loving, more kind than the vegetarians. Why? This should not be so. Their violence is released through food.

In your body, your teeth are the most violent part. Violent people eat more food than nonviolent people. Just crushing the food with the teeth gives release to violence, anger and hate. Persons who are eating meat and other such things have a natural outlet for their violence. I am not saying go and eat meat but if you do not eat meat, if you do not eat nonvegetarian foods simply by conditioning, do not think that you have become loving and nonviolent. Your violence will find other ways, more subtle ways. Your relationships will become more cruel, poisoned.

But if you are really not behaving according to a pattern; if this is because love has arisen in your heart; if you have become alert to the cruelty of eating animal food; if you have become alert by yourself; if not by any tradition, not by birth, not by any teaching, not by any scriptures, but by your own meditative experience you have become alert, if you have become alert that it is stupid, that to kill an animal for food is stupid, idiotic; if you have become alert of this fact by your own meditation -- then it is totally different. Then your whole life will be nonviolent and loving. Then you will not just be obsessed with food but you will know it is an alive phenomenon and you will not be mad after any fixed rules. There will be no fixed rules, really; there will be only a constantly alive awareness.

So I am not going to create a new pattern for you. I am a destroyer. I am not going to create anything, really. I am just going to destroy, because there is no need to create. You are already there behind the structure. If the structure is destroyed, you will be freed. If the structure which binds you is no more there, you will be there. You are not to be created; you are already there. Only the walls of the prison have to be destroyed and you will be under the open sky.

You have misunderstood me. I told you this chaotic meditation is to destroy your conditioning, your slavery, your mind, your ego -- in a deep sense, YOU. It has to destroy and then the new will be born. I am not saying I will create it. No one can create it. And there is no need: it is already the case. It is there. Only the shell has to be broken and it will come out.

All religion is destructive in this sense. The society is constructive, religion is destructive. Society constructs the conditioning. Society makes you a Hindu or a Christian or a Jaina. Society never allows you to be yourself. It gives you a pattern, because society is an organization. The society wants you to fit into that organization according to its own rules. The society doesn't want YOU; the society only wants your efficiency. You are not the point, you are not the target. You must behave like a mechanical thing. The more mechanical you are, the more society will appreciate you because you will be less dangerous.

No machine can be dangerous. It never goes out of the way: it never disobeys, it never rebels, it is not revolutionary. No machine is revolutionary; it cannot be. All machines are orthodox: they obey, they follow. Society tries to change you into a mechanical thing. Then you are more efficient, less dangerous, reliable, responsible. And there is no fear, no danger; you can be relied upon.

The society creates a mechanical device around you: that is the conditioning. And it allows you only certain outlets and closes certain things completely. It chooses some fragments from you and approves them, then rejects all else. It says that only a part of you is good and the other parts are bad, so deny those parts. Society doesn't accept you as a whole, as a unity; it accepts only certain parts. Hence, the conditioning.

Religion is always destructive; in a way, religion is always antisocial. But society is very cunning. It

tries to convert religion also into its managerial system. It wants to make religion also a part of it.

Jesus is rebellious, the church is not. Jesus is against society -- he has to be, because he is trying to destroy the mechanical part and he is trying to free your spontaneity. He is bound to be against the society; the society will crucify him. But just by crucifying him you cannot destroy Jesus. Really, if you want to destroy Jesus, crucifixion will be of no help. You will have to organize a church around Jesus; only then will he be destroyed.

It is said that once it happened that the devil was very much disturbed because one man had achieved enlightenment on earth. He called his advisers and he asked them, "What to do now? One man has again achieved truth, he has become enlightened, and our whole profession is now in danger. What to do? How to prevent people from going to this man?"

The oldest follower of the devil said, "Do not be disturbed. We should go and we should organize a church around him. Do not worry. Then the church will become the prevention, then people will not be able to come to him directly. The church will be in between, and whatsoever he says will not be heard by the people directly. The church will first interpret it, and through interpretation you can destroy anything."

Truth can be destroyed most easily if you order it, organize it. When religion becomes a sect, it becomes a part of society. Whenever religion is alive and not a sect, it is against society. Jesus is against society, Mahavira is against society, Buddha is against society. But Buddhism, Jainism, Christianity, they are all parts of society. They are religions no more. Religion has to be rebellious. And this is the rebellion: religion tries to destroy the mechanicalness because the mechanicalness is your hell. Spontaneity is your heaven; mechanicalness is your hell.

I am not going to give you any new pattern -- neither new nor old. I am simply going to destroy the pattern and leave you alone to live without a pattern. A life without a pattern is a religious life. A life without any forced order is a religious life. A life without any discipline, but with inner awareness, is a religious life.

The last question:

BELOVED OSHO,
THE KENOPANISHAD TOLD US IN THE BEGINNING THAT NOTHING IS TO BE DENIED AND THAT THERE SHOULD BE TOTAL ACCEPTANCE. BUT IN THE MORNING YOU SAID THAT PRAYER, IDOL WORSHIP, TEMPLES, CHURCHES, ARE ALL BASED ON FALSITIES -- ON MENTAL PROJECTION. THIS SEEMS TO BE A DENIAL.

It is not. It is simply stating a fact. To say that a dream is a dream is not to deny it. To say that a projection is a projection is not to deny it. To say that a false thing is a false thing is just to state a fact. It is not to deny it. Total acceptance doesn't mean that the falsity has to be stated as true, that the dream has to be called reality.

Total acceptance means that whatsoever is, is accepted. If the worshipper's mind is projecting deities, divine beings, this has to be accepted. It is a fact that worshippers have been doing that. And you are not told to go and try to destroy their projections; you are not told to go and destroy their idols and their temples. If you understand, the very understanding will change you. You will not create those projections. And if you want to create them, then you will know that these are projections and you can enjoy them as such.

It is reported of Naropa, one of the greatest Tibetan mystics ever born.... He was a very absurd personality. I say "absurd" because he would do things no one would expect of a master. He was found in a pub drinking.

Someone said, "Naropa, what are you doing? You are enlightened, you have achieved the goal, and you are drinking?"

Naropa said, "This is a game. And when it is a game, I do not care this way or that. Once I have come to know that I am the eternal within, why be afraid of this alcohol? Why be afraid?"

I say "absurd personality" -- but he is saying that this is alcohol and that whatsoever is created by alcohol is a dream. He is not saying this is reality; he is saying this is a dream. He said, "I am not obsessed for or against. It happened that a friend invited me and I didn't want to say no. A friend invited me. For him

this is real, for me this is a dream. But this is a dream for me, not for him. Why be bothered? It will be difficult for him."

I will tell you something else which will be nearer the point -- less absurd.

It happened that Kabir's family became very much disturbed. The family was poor and whosoever would come to Kabir's house, Kabir would invite him for food. And at least two hundred people would come every day for his DARSHAN, to see him. And he would go on inviting everyone for food.

Then his son Kamaal said one night, "Stop all this! We are poor. We have been begging, we have borrowed; now no one is going to give anything. What are you doing? You will reduce us to being thieves."

He was very angry. But Kabir laughed and said, "Why didn't you think of it before? Be a thief! This is a good idea!"

But Kamaal was also his son, Kabir's son, so he looked at him: Kabir, a mystic, saying this -- to be a thief? He must not be in his senses, or he does not understand what he is saying. But Kamaal said, "Okay, if you say so, then I will go. I will steal but you will have to come with me." Kamaal was thinking that now Kabir would come to his senses. Kabir going to steal...?

Kabir stood up and said, "Okay, I am coming."

Kamaal carried the whole thing to the very extreme. He was thinking that somewhere at the last moment Kabir would laugh and say, "I was just joking." But no! Kamaal entered a house, pulled out some things from the owner's treasure, brought them out, and Kabir was ready, waiting there. This was the last point; now there was no further possibility to change things. Now Kamaal asked, "What is to be done? Shall we take these things to the house?"

Kabir said, "Okay, but first you must go back, awaken the people of that house, and tell them."

Kamaal asked, "What way of stealing is this?"

Kabir said, "At least they should be told; otherwise they will be unnecessarily worried."

Those who follow Kabir have stopped narrating this story in their books because it is absurd. Kabir approving stealing? But what was the matter? In the morning Kamaal asked, "What is the matter now? Tell me the whole thing. You are in favor of stealing?"

Kabir said, "Everything belongs to God. No one else is the owner."

Look at this mind. For this mind everything is acceptable. There is total acceptance. Even stealing is accepted. But he says, "Go and tell the people so that they are not unnecessarily worried."

Kamaal said to him, "But they will think we are thieves."

Kabir said, "They are right. We are!"

Kamaal said, "But then the next day all your respect will go to the dust. No one will honor you."

Kabir said, "That's right! Why should they honor thieves?"

Total acceptance means not denying anything. When you accept, you accept with conditions. You say, "Okay, I will do this if that is not going to happen. I can steal if God is not going to throw me into hell. I can steal if there is no sin in it. I can steal if people are not going to dishonor me for it." What people will do has to be accepted also. TOTAL acceptance is the most alive way of life. But then everything is accepted; whatsoever happens as a consequence is accepted. There is no denial on any point. That is the last, the ultimate way of life. Really, that is what a sannyasin should be. What a sannyasin should have is total acceptance.

But when we say that you can create dreams, we are not denying; we are simply stating a fact. If you like, you can create dreams. I can help you to create them easily. But remember, they are only dreams.

The problem arises when dream becomes a reality. You can play with your Krishna, you can dance with him; nothing is wrong with it. Dance in itself is so good. What is wrong about it? You are not doing any harm to anyone playing with your Krishna, dancing. Dance and play! It will be good for you. But remember that this is not real. It is a projected thing; you have created it.

If you can remember this, you will play the game but you will never be identified with it. You will go on being aware that this is a game. A game is a game if you are not identified. If you are identified, it has become serious, it has become a problem. Now you will be obsessed.

The Supreme Doctrine

Chapter #8
Chapter title: Beginningless Beginning, Endless End

12 July 1973 am in Mt Abu Meditation Camp

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INVOCATION

IF YOU THINK THAT YOU KNOW BRAHMAN WELL, THEN YOU KNOW LITTLE INDEED, FOR THE FORM OF BRAHMAN THAT YOU SEE AS CONDITIONAL IN LIVING BEINGS AND GODS IS BUT A TRIFLE. THEREFORE, YOU SHOULD INQUIRE FURTHER ABOUT BRAHMAN.
I DO NOT THINK I KNOW IT WELL, NOR DO I THINK THAT I DO NOT KNOW IT, YET I KNOW TOO. HE AMONGST US KNOWS IT WHO KNOWS THAT IT IS OTHER THAN THE UNKNOWN AND THE KNOWN.

Knowledge of the ultimate is paradoxical for many reasons. One, the very claim that one knows becomes a hindrance because the moment you say, "I know," you are not only emphasizing knowledge; you are also emphasizing 'I' -- and the 'I' is the barrier. The ego is the most subtle barrier, but the strongest. So when someone says, "I know," the 'I' destroys the knowledge. The 'I' cannot know 'him' because he can be known only when you have disappeared completely. When you are not, only then he is. This is the first problem.

It is said that the oracle at Delphi declared Socrates to be the wisest man alive. Those who heard it came to Socrates and said, "The oracle has declared you to be the most wise man on earth."

Socrates is reported to have laughed and said, "They should have done it earlier -- then I would have been happy. Now it is too late. Go back and tell the oracle that now I am the most ignorant man on earth. "When I was younger and full of ego, I was also of the same opinion as the oracle -- that I knew -- because the 'I' was so strong, it couldn't conceive that the ultimate mystery could not be known. The 'I' was so strong that I could not think that it was possible for me to be ignorant. Everything that was, was conceived by me as known, or at least as knowable. But as I grew in knowledge, in understanding, I became more and more aware of my ignorance. So now go back and tell the oracle that Socrates himself says that he is simply ignorant, that he doesn't know anything."

The people returned. They said to the oracle, "Socrates refuses to accept what you say, and when he himself refuses it means something. He says he is the most ignorant man."

The oracle laughed and said, "That is why I have declared him to be the most wise man because only the most wise can know that he is ignorant."

This is the paradox: those who are ignorant, they always think they know. This is part of ignorance. To think that you know is part of ignorance; it comes from ignorance. If you are ignorant you will think that you know much. The more ignorant, the more you will think that you know much. Ignorance is filled with knowledge. Ignorance, really, lives on knowledge, feeds on knowledge. The wiser you become, the more

aware and understanding, the more you will feel how ignorant you are. And a moment comes when you feel that you do not know anything. Simply, you are ignorant. All the burden of knowledge is thrown away. There is no heaviness of knowledge on you. You have become so weightless that you can fly. Knowledge is a burden.

When you feel that you do not know, ego disappears; it cannot exist. It can exist only with knowledge. Really, whenever you claim knowledge, it is a claim by the ego: "I know." The emphasis is not on knowing, the emphasis is on I. When you say, "I do not know," the emphasis is not on ignorance; now the emphasis is on egolessness. The moment you say, "I do not know," where are you, where is the I? It is no more there. Now it is simply a word to be used. Now there exists nothing corresponding to it within you. This is the first problem.

One Christian mystic, Tertullian, has divided humanity into two classes. He said that one part of humanity is in one class -- that of ignorant knowers; and the other class is of those who are knowing ignorants. The whole humanity is divided in two. There is an ignorance which knows, and there is a knowledge which is ignorance. If you claim knowledge you are ignorant. If you accept ignorance you become knowing, because in ignorance the 'I' cannot exist. And when the 'I' is not there the door is open: you can look at reality directly. YOU are the only barrier. When you are not there the barrier is not there; this is the first thing.

The second thing: the ultimate is not only the unknown; the Brahman is not only the unknown -- it is unknowable also. You can know it, but you cannot know it totally. That creates again a new puzzle. You can know it but you cannot know it totally because you are just a part to it and the part cannot know the whole. How can the part know the whole totally? But also the part cannot be totally ignorant either because it belongs to the whole, it is part of the whole. So it knows in a way, it feels in a way, it understands in a way, but it cannot comprehend the total because the total is so vast.

A river dropping into the ocean... it comes to know the ocean, it feels the ocean, it lives in the ocean, it merges in it, but it cannot merge into the TOTAL ocean. It cannot spread to the total ocean; it cannot know the total ocean. It only knows a part of it.

When your consciousness falls like a river into the Brahman, into the ocean of the ultimate, you will know him but you will not know him in his totality. You cannot; there is no possibility. So the Brahman is unknowable because the whole remains unknowable to the part; hence, the problem when someone comes to know. Someone becomes ignorant, egoless, and comes to know: then, too, he cannot say, "I have known the whole."

He cannot say, "I have not known," and he cannot say, "I have known." He can say, "In a way I know, in a way I do not know. In a sense I have entered into him and he has entered into me but I am just a drop and he is the ocean. I know him, but still the total remains a mystery." Because of this, those who have known through their ignorance, through dropping themselves, they also are in a difficulty over what to say about it. They cannot deny the knowledge, they cannot declare the knowledge. This has to be so. Because of this many have remained silent.

Buddha would never answer any question about the Brahman. Wheresoever he would move, his disciples would spread the word: "Do not ask anything about the ultimate because Buddha is not going to answer anything about it."

Someone asked Buddha, "Why don't you answer?"

Buddha said, "If I answer, it is going to be false in some way or other. If I say, 'I know,' it is wrong -- because how can a drop know the ocean? If I say, 'I do not know,' it is wrong, because the drop knows the ocean. The drop is just an atomic part of the ocean. The whole ocean is in the drop also. Really, knowing a drop of water totally, you know the ocean, because nothing else is there. The drop contains everything, but still it is a drop. So if I say, 'I know,' it will be wrong, because I am only a drop. If I say, 'I do not know,' it will be wrong, because I know. I am also an ocean -- a minute ocean. So it is better to keep silent."

But even silence can be misunderstood and it was misunderstood. People who were against Buddha started saying, "He is not saying because doesn't know. He is silent because he has not yet entered the Brahman; otherwise he must say." Look at the difficulty: if he says, "I know," then there will be difficulty; if he says, "I do not know," then there will be difficulty. If he keeps quiet, then people will misunderstand.

The ultimate cannot be conveyed in any way; whether you are silent or saying something, it remains unconveyed. It cannot be transferred; it remains untransferred. It cannot be communicated, it is beyond communication.

A third difficulty comes and makes it a problem again and that is: Brahman means the ground, the

source of everything. The source must remain a mystery; it cannot be decoded. Who will decode it? No one can stand beside it. For decoding you need someone who can be an observer -- separate, neutral, looking at a thing from a distance. We cannot be at a distance from the ultimate. We are in it just like fishes swimming in a pool. Those fishes cannot stand aside, cannot observe the pool.

Kabir used to say that once a fish heard two scholars talking on the bank of a river, talking about what the ocean is. The fish became very much mystified; she started inquiring. It became an obsession for her -- what the ocean was. She inquired from elders, and they said that they had also heard about it, but they didn't know what it was. They had never seen it -- and they all lived in the ocean. But how can you see a thing if you live in it? They were born in it, but how can you know a thing if you are born in it? You are so much a part of it and it is so much a part of you that there is no distance, so you cannot know. Then the inquiring fish went on inquiring, moved on inquiring. No one could answer her, but everyone said that they had heard that there was an ocean.

Kabir says that this is the situation of man who goes on inquiring what God is, where God is, who God is. We are in him; hence, the difficulty. And for a fish it is possible to jump out of the river or out of the ocean. Even for a few seconds the fish can jump out of the ocean and be on the bank and look at the ocean. But for man there is no such possibility. You cannot jump out of the Brahman; there is no bank to it. You cannot jump out; there IS nothing out of it. Everything is in and nothing is out. That is what is meant by infinity.

You cannot go out of existence, or can you? -- because the moment you go out of existence you are no more. You cannot go out of existence. All is existence, everywhere is existence. Wherever you go existence is there, so no distance is possible. You cannot become an observer; you cannot look at Brahman. The mystery cannot be decoded. The mystery is so basic, so ultimate, so universal, and you are just a fish in the ocean. The Brahman cannot be known the way we know other facts because other facts can be observed by us.

Science decodes; science goes on decoding. But science can decode because science never takes the ultimate question. It only takes non-ultimate questions. It can come to know what hydrogen is; it can come to know what atomic structure is. You can observe. You can go into a lab and you can observe and you can penetrate into the mystery of things because no thing is ultimate. But how can you observe and experiment with the Brahman? Where, how, is it to be penetrated? Wherever you go you are part of it, in it. The mystery cannot be decoded. The Brahman remains mysterious -- and if the Brahman is an ultimate mystery, how can you say you have known? You can know something only when it is demystified. The moment you know, there is no mystery. That is why science is a mystery killer. And the more science grows and the more people are trained scientifically, the more they lose contact with mystery.

Science is a sure mystery killer, it goes on killing mystery. That is why the world has become so poor and science has made it so rich. The world was never so rich and so poor before. Everything has become richer. You are living in better houses, using better clothes, eating better food. Everything has become richer. Even kings would become jealous if they could be revived from the past. Even Ashoka and Akbar would feel poor before you because even an Ashoka cannot use the shirt you are using. The bathroom you are using, even for Akbar it would be a luxury.

The world has become richer as far as things are concerned but man has become poorer and poorer because there is no mystery. Life has become nonmysterious, dead. Only a mystery can be alive.

Look at children: they are more alive. Why? And why is an old man not so alive? It is not only a question of aging. The basic question is deeper. The child is alive because the child is living in a mystery: everything is mysterious for him -- everything. The seed is sprouting. The child looks at the seed sprouting: it is so mysterious that he cannot believe that it can happen. A bird has alighted on a branch and is singing: it is so mysterious. The clouds moving in the sky and the rain falling, everything is mysterious. The child lives in a wonderland; hence, the aliveness -- because everything is a challenge. Life is not flat, life has nooks and corners that are undiscovered. The child goes on jumping, inquiring, looking at everything. Everything is so mysterious because the child is ignorant.

Back in the days of the Upanishads everyone was so alive, everything was mysterious. There was wonder, and when there is wonder you are alive because there is a challenge outside to penetrate the mystery. Science goes on killing mystery; it goes on explaining everything. Whatsoever you do, there is an explanation -- and once explained the mystery is gone, everything becomes flat. With nothing to discover there is no challenge. And when there is no challenge life subsides; it cannot dance, it cannot explode. There is nothing.

For these three centuries, humanity has been made so poor -- unimaginably poor. Science has explained the world of things and psychology has tried to explain the world of the mind. If you fall in love it is a mystery. But go and ask Freud and he will explain the whole thing. He will say that this is nothing, just hormones in the body, and "Do not get too serious about it. It is just chemicals working -- just particular hormones forcing you to be in love. This is nothing to get mad about. Those hormones can be pulled out of your body and the love will disappear, or an injection can be given of those hormones and you will fall in a deeper love. So it is hormonal. Do not get too much into it." And once explained, the mystery of love is gone.

Now they are teaching sex all over the world. It is good in a way but only as an antidote. Because of the Victorian puritanic teachings it is good, as a reaction, to teach children about sex. But on a deeper layer it is very dangerous because once explained the mystery of sex is lost. And this is happening particularly in America where now everything is known about sex. People are becoming disinterested in it. They will get disinterested when everything is known.

Masters and Johnson, two experimenters, have penetrated the mystery of sex through electronic devices. While a couple is making love, electronic devices inside the vagina go on recording what is happening; a graph is made. While a couple is making love, devices go on working which are recording what is happening to the blood, to the breathing, to the body, to the hormones. Then the whole mystery is clear, and then they say, "This is just a mechanical thing. It happens because of these causes."

Once the mystery about sex is gone your life will be just a boredom. While making love to your wife or to your beloved, you know what is going on. The blood pressure is changing, the hormones are running: you know everything. And then there is no need, really, to be involved in love, because love can be done by devices also.

Masters and Johnson, they have devised electronic penises and vaginas. And now they say an electronic penis, an electrical device, can give a deeper orgasm than any man can do because it goes on vibrating -- and it is only a question of vibration. Man has limited energy but an electronic device has unlimited energy. Put on, it goes on vibrating. It can give a deeper orgasm to the woman. It can give multiple orgasms. And once a woman knows that an electric penis can give such a height of pleasure, than all lovers will be just pale before it. But this is dangerous. It is a penetration in a very dangerous terrain. Once the mystery is known, the romance is gone.

Science in every way has tried to demystify life. I am emphasizing this fact so that because of this background you can understand the meaning of religion. Religion is to mystify life and science is to demystify it. Religion says that the mystery is so ultimate, nothing can be known about it. Whatsoever you know is just temporary and whatsoever you know is just shifting the problem. It is never solved; you only shift it a step back. Nothing is solved. All your explanations are just artificial -- because the ultimate remains hidden and no explanation explains it. The why cannot be answered even if you answer the how.

For example, science can say that there is no mystery in the water. It is just that hydrogen atoms and oxygen atoms meet and water is created -- H2O -- and the mystery is solved. Two atoms of hydrogen and one atom of oxygen and the mystery is solved but religion says that this is only the answer to the how; the why is yet unexplained. Why do two atoms of hydrogen and one atom of oxygen make water -- why? We have come to know how, so if we arrange two atoms of hydrogen and one atom of oxygen, water will be created. We know the how but the why remains unexplained and the why is the Brahman.

Why is it happening that two atoms of hydrogen and one atom of oxygen make water? Why not three atoms of hydrogen? Why not four atoms of hydrogen and one atom of oxygen? Science says that we are not interested in the why, we are only interested in the how. Religion says that how is a superficial inquiry, because unless you answer the why, the how can be used but the mystery remains; the mystery is not destroyed. The why of existence is the Brahman.

So science ultimately is reduced to technology because it is a how -- a know-how. Science always goes on being converted into technology. You know the how, then you know the technique: you can use it, and the technology is created. Science just becomes a forerunner of technology, just a pilot to technology.

Religion is based on mystery. It believes in mystery and believes that mystery is ultimate. You cannot destroy it, you cannot decode it: that is the beauty of it. Once you feel that the mystery is ultimate and undecodable, you are like a small child filled with wonder. And when wonder grips you, only then are you alive to the maximum. When the wonder is not there, you are alive to the minimum.

You pass through life without wondering eyes; hence life appears so boring. It is not life that is boring, it is your eyes without wonder: they create boredom. You can regain the insight if you can regain a

wondering mind, which goes on wondering to the very end where it meets the ultimate mystery. There you can go on wondering and wondering and you can never solve it. A puzzle is not a mystery because a puzzle can be solved. A mystery is such a puzzle which cannot be solved. Science is interested in puzzles which can be solved, which are solvable. Religion is interested only in the mystery which cannot be solved. And the more you penetrate, the more you know that this is impossible to solve.

Greek philosophers have said that philosophy is born in wonder. The Upanishads say that philosophy is born in wonder but religion ends in wonder. Philosophy is born in wonder but it is against wonder. It is born in wonder but then it tries to destroy it, tries to find answers, tries to find answers and explanations. Out of this attitude of Greek philosophy that philosophy is born in wonder, and the subsequent effort to overcome it, Western science was born. But the source remains in the Greek mind. Western science is just the success of Greek philosophy. Philosophy is born in wonder but ends in explanation: then it becomes science. Philosophy starts with wonder and ends in explanation, system, solution: then it becomes science. When science experiments, comes to know the how, it becomes technology.

The Upanishads say religion ends in wonder, not that it begins. Wherever you begin, religion ends in wonder. The mystery remains there; it is never solved. This is the basic difference between the Indian mind and the Greek mind -- and these are the two basic minds in the world. Because of the Greek mind Western science came into being and because of the Indian mind no science came into being: religion came into being.

All the greatest religions were born in the East. In the West there has never been a birth of any religion at all. All the great religions were born in the East and the deepest were born in India. Others that were born around India, but not exactly in India, are just echoes of the Indian. Christ was basically a Hindu; that is why Jews could not understand him, they had to kill him. All the deepest religions -- Hinduism, Buddhism, Jainism -- were born in India. And science basically originated from Athens; it is Greek.

The Greek attitude is that when you become aware of life you feel wonder. Then it is the duty of the human mind to destroy this wonder and to find explanations. The Upanishads say that wherever you find any explanation, penetrate deep into it -- and sooner or later you will come to the base where mystery is.

Explanation is only on the surface; nothing can be explained: this is the attitude of the Upanishads. Everything remains unexplained and will remain unexplained. It is only the human ego that thinks that explanations have to be found. Why this insistence on mystery? -- because if there is mystery, only then can you be ignorant. Remember this: if there is mystery, ultimate mystery in the existence, only then can you remain ignorant. With mystery there, ignorance inside the heart is possible. If everything can be explained, you will become knowledgeable. Then you will cling to knowledge. Then you will cling to knowledge and knowledge will become very, very important.

In the Western universities they have been teaching knowledge for centuries. Now in the East also, universities are teaching knowledge because they are nothing but copies of the West. Basically, originally, Eastern universities never taught knowledge. Nalanda and Takshashila, they were not teaching knowledge, they were teaching meditation. They were teaching a deep ignorance and a deep mystery around. Now there exists no Eastern university. All of the universities are Western wherever they exist, whether in the East or in the West. They go on stuffing the mind with knowledge.

So whenever a student comes back from a university he is a stuffed being. He has no soul, he has only knowledge. And then he creates problems. He will create them because the university has given him only the ego -- nothing else. He has not learned a single piece of humanity or humbleness. He has not touched a single point of non-ego. He has not looked from that window from where life is mystery. He is ignorant; he has not looked from that window. He has been stuffed with knowledge. Knowledge gives him the feeling that he is very significant and very important because he KNOWS. The ego is strengthened, then the ego creates every problem that is possible.

The ego creates politics, the ego creates ambition. The ego creates jealousy, the ego creates a constant struggle, violence, because the ego cannot be satisfied unless it reaches to the top. And everyone is trying to reach to the top. A cut-throat competition arises in every arena of life. In economics, politics, education, everywhere, there is cut-throat competition. No one is interested in himself; everyone is interested in the ambition to reach to the top and no one thinks where he is going when he is reaching to the top. What will you achieve just by reaching the top? Nothing is achieved. You simply waste your life.

Eastern universities were teaching a deep ignorance -- the basic ignorance that man cannot penetrate the mystery because the mystery is ultimate. It is basic to nature... and man is just part of the same mystery. When these two mysteries meet -- the mystery within man and the mystery within existence -- when these

two mysteries meet, there is ecstasy. Life becomes beautiful. It becomes an eternal music; it becomes a dance. You can dance only if there is mystery. The dancing god is needed -- a god who can dance. And existence is dancing all around. Look! This is not a theory. Look at existence! It is dancing all around. Every particle is dancing. Only you have become stuck to the ground. You cannot move, you cannot dance because you know; your knowledge has become poison.
Now we will enter the sutra:

IF YOU THINK THAT YOU KNOW BRAHMAN WELL, THEN YOU KNOW LITTLE INDEED.

Really, you do not know at all -- not even a little, because you are still there claiming. The ego is still being maintained; the ego still remains the center. The ego is still asserting, saying, "I know."

IF YOU THINK THAT YOU KNOW BRAHMAN WELL, THEN YOU KNOW LITTLE INDEED.

And if you say such a thing, it is only a thinking, not an experience. You can think that you know, but this is not an experience. If you experience, then you will not be capable of saying that "I know."

It is so vast: how can you know it? It is so endless, beginningless: how can you know it? The claim seems to be absurd -- obscene. To know Brahman seems to be just a stupid claim. Only idiots can claim it. The claim can come only out of ignorance. Because you do not really know anything, you claim it.

IF YOU THINK THAT YOU KNOW BRAHMAN WELL, THEN YOU KNOW LITTLE INDEED, FOR THE FORM OF BRAHMAN THAT YOU SEE AS CONDITIONAL IN LIVING BEINGS AND GODS IS BUT A TRIFLE.

Even if you have come to feel the Brahman in the manifested world -- in the trees, in the hills, in man, in animals, in birds -- if you have come to feel this life as Brahman, that too is a trifle, this is just a minute part of the unmanifest. The Upanishads say that the Brahman has two forms -- the manifest and the unmanifest. The manifest has become the world, the unmanifest remains unknown. Many worlds have been born out of it, many have disappeared in it. This is not the first world, remember.

Christianity used to say just two centuries ago that the world was created four thousand and four years before Jesus Christ. Then there was great conflict between scientific investigation and this claim, because science came to know that this earth has been in existence for at least millions of years. There was conflict. Now, the more scientists know, the further back goes the beginning. But the Upanishads say that this is only one of the worlds: many have existed before it and have disappeared.

The existence is an infinite process. So there is no beginning, really, and there cannot be any end. How can there be a beginning? A beginning means that there was nothing before it. And how can this world come out of nothing? Something can only come out of something; something cannot come out of nothing. That is absurd. How can something come out of nothing? If it comes at all, there must have been something preceding it.

The Upanishads say that this is not the first world, this is not the first creation. It is only one chain in a long, beginningless, endless procession of existences. Worlds have been in being and then they have disappeared. Just as a child is born, then he becomes young, then old, and then he dies. But the child is born of parents and those parents were also born of other parents. And this goes on and you cannot find the beginning.

The Upanishads have no concept of Adam and Eve, the first man and the first woman. They say there has never been a first woman and a first man. The FIRST is just nonsense: we are always in the middle. The beginning was never there and so the end is not going to be there.

Just like a child, the earth is born out of parents. There may have been a collision between two big stars. When two parents collided, the earth was born. Now scientists say that something like this must have happened: a collision of two stars. Who knows if the Upanishads are not true? When two stars, one feminine and one male, collide, the earth is born. The earth is alive; it is not dead. There are dead earths also. Now scientists suspect that the moon may be a dead earth. It may have been alive some time back.

This earth is alive. The greenery of the trees is just part of its life. Your consciousness is just part of its growth. It has been evolving. It is young; it will become old. It will die, but somewhere else life will erupt. Now scientists say that at least there is a mathematical possibility of fifty thousand earths being alive in the whole of existence -- fifty thousand planets alive! This is just a mathematical possibility. We have no contact with other living earths but when one earth dies another is born. Somewhere birth happens, somewhere death; somewhere death happens, somewhere birth. Life goes on continuing. It is a continuity -- an eternal continuity.

Whatsoever we know is always a very small, atomic part. Backwards, it spreads to the beginningless beginning; forwards, it spreads to the endless end. We are always in the middle. Only a particle of existence is known. And this whole existence, so vast, is still a part. The whole is also a part because it is the manifested.

Look at me: I am communicating something to you. Whatsoever I communicate is just the manifested part. There remains in my heart much that is uncommunicated: that is the unmanifest part. My silence is the unmanifest part; my words are the manifest part. In my words a part of my silence is being communicated but my words are not my whole being. My words are just a part, and behind that part a deeper silence is hidden.

A poet is singing a song -- Rabindranath or a Shelley or a Yeats is singing a song: that song is just a manifest part of the poet's being but thousands and thousands of songs can be born out of that being.

The Upanishads say this whole world, this universe, is just a song which has become manifest. In the heart of the divine infinite songs are waiting to be manifested. He has been singing many songs which have disappeared. He is singing this one right now; he will sing many. We can be acquainted only with one song but not even with the one song in its totality -- just with a part of its tune, just a fragment, just a word, a gesture. The infinite remains unknown around it.

The sutra says:

> ... FOR THE FORM OF BRAHMAN THAT YOU SEE AS CONDITIONAL IN LIVING BEINGS AND GODS IS BUT A TRIFLE. THEREFORE, YOU SHOULD INQUIRE FURTHER ABOUT BRAHMAN.

Really, there comes no end to this inquiry. It goes on and on and on, and the more you inquire, the more abysses open. The more you inquire, the greater the doors that open. The mystery is not demystified: it deepens. The more you know, the more of what is to be known is before you. The wider your focus, the wider becomes your consciousness. Greater possibilities open before you to be known and this goes on and on and on; this play is endless.

So wherever you feel to stop, beware! There is no point to stop at. Wherever you feel, "Now I have achieved," beware! You are falling a victim to the ego again. There is no point where one can say, "I have achieved." The point is always reaching and reaching but it never reaches.

That is the meaning of the infinity of the Brahman. You never come to a point where you can say, "Now the journey is finished." The journey goes on and on and on. That journey is infinite life. YOU finish somewhere but the journey never ends. Your ego is no more at a point. Really, at that point the real journey starts. But then it goes on infinitely. There is no end to it; there cannot be any end to it. You drop somewhere. When you come to realize that you are just a burden to yourself, you drop yourself and you move on. This movement is eternal.

I DO NOT THINK I KNOW IT WELL, the master says.

> I DO NOT THINK I KNOW IT WELL, NOR DO I THINK THAT I DO NOT KNOW IT.

This is the mystery. I cannot say that I know it well because much more is still to be known and much more will be there always to be known. This knowing of Brahman is always a beginning. There is no end to it. You begin it once, then it goes on and on. So I cannot say that I KNOW IT WELL: that claim will be wrong. NOR DO I THINK THAT I DO NOT KNOW IT. But the opposite is also true. I cannot say that I do not know it -- I KNOW IT ALSO.

This is the difference between the Greek and the Indian mind. The Greek mind cannot conceive of this sentence. Impossible for Aristotle to conceive of this sentence! Aristotle will say that this is a basic law of logic: that if you know you know. If you do not know you do not know. There can be no middle to it. If you are alive you are alive; if you are dead you are dead. There cannot be any middle to it -- or can there be? Can you say, "I cannot say that I am alive and I cannot say that I am dead"? Then Aristotle will say that you have gone mad. Either of the two is true; both cannot be true. Aristotle says that both cannot be true; two opposites cannot be true. One will be true.

This seer of the Upanishads says, "I cannot say I know."

Then Aristotle will say, "Stop! This is finished. If you cannot say you know, drop the matter."

But he goes on and says, "I cannot say that I do not know."

This, Aristotle cannot approve. The founder, the father of Western logic, cannot approve. He will say, "Now you are going crazy." Can you say that you are in the room and out of the room? You cannot say this. You cannot say that you are in and out of the room. Either you are in the room or you are out of the room:

both cannot be true. Can you say, "I cannot say whether I am in the room and I cannot say either that I am out of the room"? To us, also, Aristotle appears right, he appears true. To the common mind, to ordinary logic, he is exactly right, logical.

Indian seers are illogical in this sense. They go on saying opposites simultaneously but they have something to convey through it. They are not really wrong; they have something to say and that something is so mysterious that it can be conveyed only when opposites are used together. The mystery can be conveyed only through contradictions, through inconsistencies.

I DO NOT THINK THAT I KNOW IT WELL, NOR DO I THINK THAT I DO NOT KNOW IT. YET, I KNOW TOO.

I know in a sense and I do not know in a sense. I know because I am part of it; it is impossible not to know it. And I do not know it because I am only a part and it is impossible for the part to know the whole. Both are true and if you can feel that both are true, then just between the two contradictions a new meaning will arise. You will feel what the rishi is trying to express and you will feel how difficult it is to express it. Too much is felt and the words cannot carry that too much, so both the opposites have to be used to carry it.

For example, the Upanishads say that the divine is very far, then immediately they say that he is very near. How, if he is very far, can he be very near? Or if he is very near, how can he be very far? But they have something to say and it is very significant. Through this absurdity they are trying to convey something which is not easy to convey or which is even unconveyable. He is very far because you have forgotten him. That forgetfulness creates the distance. And he is very near because whatsoever you do, whether you forget him or remember him, you cannot be alive without him. He is the very beat of your heart. He is breathing in and out; he is you. You can forget him but you still remain him. Hence, this contradictory way of expression: "He is far and near," and "I know him and I do not know him."

The Upanishads will not agree with Socrates. I told you that Socrates said, "Once I knew; now I say I do not know." He is again following the Greek trend of mind. He is very consistent. He says, "Once I felt that I knew. Now I feel that it is wrong. I do not know." A third possibility is there when you say, "In a way I know; in a way I do not know."

First Socrates was claiming absolute knowledge, now he is claiming absolute ignorance -- but in both the cases he claims the absolute, he clings to the absolute. He is not contradictory. Once he said, "I know"; now he says, "I do not know." Upanishadic seers say both simultaneously: "I know and I do not know." Try to feel the thing that is just in between the two, between the lines, just in the gap.

HE AMONGST US KNOWS IT WHO KNOWS THAT IT IS OTHER THAN THE UNKNOWN AND THE KNOWN.

The known is your knowledge; the unknown is your ignorance. If you say, "I know," you have made him known. If you say, "I do not know," you have made him unknown. And he alone amongst you knows, who knows he is neither the known nor the unknown, but the unknowable. He is the mystery.

Only one who knows him as the mystery, as the mysterium, as the ultimate mysterious which cannot be solved, only HE knows it.

The Supreme Doctrine

Chapter #9
Chapter title: Death: The Climax of Life

12 July 1973 pm in Mt Abu Meditation Camp

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The first question:

BELOVED OSHO,
IN THE FOURTH STEP OF THE MORNING MEDITATION, IN THE EFFORT TO KEEP THE BODY FROZEN OR DEAD, ONE TENDS TO BECOME TENSE. AS THIS IS THE STEP OF RELAXATION AND TOTAL LET-GO, HOW IS ONE TO RELAX AND ALSO BE FROZEN AT THE SAME TIME? RATHER THAN ECSTASY, IT BECOMES A TENSION.

A dead person is totally relaxed. He cannot be tense. A dead person cannot be tense -- or can he? He is relaxed because there is no ego to be tense. Only the ego can be tense. When in the fourth step I say be dead, it means to be so relaxed that you are just like a dead man. You are not to try to be frozen and dead. If you try, then you will get the reverse result. Do not try to be frozen; do not make any effort to be dead. Simply relax and be dead.

These are two different things. If you try to be dead, then your whole body will become tense. And when you are tense, you cannot be dead, you cannot relax. Simply relax the body as if it is no more, as if it has gone dead. Do not make any effort to make it dead. Simply relax, and feel that it has gone dead and you have nothing to do about it.

I have been telling you that even if you feel a sneeze coming, do not sneeze, do not cough. But if you feel an irritation in the throat, what will you do? If you try to prevent it, it will become more penetrating. If you try to block it, it will become more forcible because this is a sort of suppression. Then you will have to cough. If you feel a sneeze coming, what will you do? If you hold it, it will become more forcible, it will come out with a greater force.

But there is a way: if you feel that your throat is irritated and you want to cough, relax the throat. Do not prevent it. Simply relax the throat; be indifferent to the irritation. Relax the throat. Do not make it tense because tension will create more irritation. Relax the throat and be indifferent; feel as if you are not concerned. Within seconds the irritation will go. If you feel that a sneeze is coming, just be indifferent to it; do not do anything about it. Relax the part where you feel that the sneeze is hitting, and be indifferent.

In that indifference, out of one hundred times, ninety-nine times the sneeze will disappear. Out of a hundred times, there is only one possibility that the sneeze will come -- but that too will not disturb you because you are so indifferent that even if it happens you will feel that it is happening to someone else. You will be so unconcerned that even if it comes it makes no difference. You will remain unperturbed within.

And I am not saying to you not to sneeze because others will be disturbed -- no! And I am not saying not to cough because others will be disturbed. That is not the point. You will become disturbed. You will lose the whole point of the effort; the whole endeavor will be lost.

In the morning meditation, relax. After the third step, relax. One thing more which you should remember: when I say "Stop!" in the morning meditation, or when the music stops, do not make your body comfortable. Do not try to take a posture; do not lie down. Leave the body as it is. Stop then and there, even if it is inconvenient and uncomfortable.

You were jumping and the posture is uncomfortable: remain frozen in that posture, do not change it. The moment you hear that the music has stopped, you stop. Become dead. You can make your body comfortable, you can lie down, but this gap will have already disturbed the energy; this gap will have already changed the direction.

In the three steps you have created a vital force, a floodlike force. Now, just by making your body comfortable, you will have forgotten it and your attention will have become diverted. Do not do that. When I say, "Stop!" stop immediately, then and there. And do not try to deceive. Do not say to yourself, "No one is looking at me, so why not make the body a little more comfortable? It is no one's concern." Then you are deceiving yourself.

One thing more. In the second step, when you are expressing all the suppressed emotions, when you are going completely mad in catharsis, do one thing emphatically: contract your facial muscles and relax. Contract and relax. Your body is not as tense as your face is because your face is the focal point of all suppression. And your face is the most expressive; that is why the face becomes the most suppressive. It is through your face that you express or suppress. In the second step, go on expressing through the whole

body, but remember also to make the face tense and relaxed, tense and relaxed. In that way, much suppressed emotion will be released more easily.

Relaxation is not something to be done, really; you cannot DO it. No one can do it because relaxation is against doing. You can simply stop doing and relaxation happens. So when I say "Stop!" when the music stops, stop completely as you are; do not do anything. You simply stop, stop all doing -- not even a single movement. Then a very deep silence will happen to you and you will feel the difference. You have been making yourself comfortable; from now on do not make your body comfortable.

In the afternoon meditation also, after KIRTAN, when the music stops, you stop -- AS YOU ARE. Suddenly all the activity stops, and the whole energy moves only inwards; there is no opportunity for it to be diverted anywhere. And the same applies for the evening meditation which we will do just now. When I say, "Stop!" stop completely as you are. And when again the music starts and you begin to express your ecstasy, only then begin moving again. For the gap in between, remain in nondoing and the relaxation will happen.

The second question:

BELOVED OSHO,
WHY IS THE ULTIMATE EXPERIENCE HARD TO ATTAIN? IT SEEMS TO ME THAT IT IS PART OF NATURE'S INTENTION TO MAKE IT VERY DIFFICULT AND TO REQUIRE MAN TO GO THROUGH AGES OF DEVELOPMENT BEFORE HE REACHES IT. ISN'T THERE A DIVINE PURPOSE WHY IT TAKES HIM SO LONG TO REACH?

It is not! It is not hard to attain. It is very easy. But because it is so easy, it has become hard. The ego is always interested in whatsoever is hard to attain because then the ego feels a challenge. The ego is not interested in doing whatsoever is easy; that is the problem. The ego is not interested in doing meditation; that is the only reason why it appears to be so hard.

It is so easy -- but so easy that there is no challenge in it. No ambition can be fulfilled through it; you cannot attain to any worldly power through it; you cannot attain to any worldly prestige through it. Really, you do not attain anything in the world which is visible. Rather, on the contrary, you go on losing and finally you lose yourself. It is hard because you are not ready to lose yourself; it is easy if you are ready to lose yourself. In a single moment it can happen. Otherwise you will take lives and lives and lives and it will not happen.

The question is not of time; the question is deeper. The question is whether you are ready to lose yourself. But you can ask, "Why is it so hard to lose? Why are people not ready to lose more easily?" There is a reason, and the reason is that losing oneself appears to be deathlike and no one wants to die. Everyone wants to live -- to live more. Everyone wants to avoid death.

Of course, no one can avoid it. No one ever succeeds in avoiding it. Death occurs. Death is the only certainty. All else is uncertain in life. Only death is certain. Death will happen whether you are trying to avoid it or not. You cannot escape it. In a sense it had already happened the moment you were born. Half of it has already happened and the other half will follow. And these two halves cannot be divided.

Buddha says again and again, "Once born, you will have to die" -- because you have entered death with your birth, it is an entry. You are already dead in a way. You have already started to die. The moment you are born, you have started to die. Your death process has started.

But we are afraid to die and we cling to life. Why do we cling to life and why are we afraid of death? You may not have thought about it. The reason why we cling so much to life and why we are afraid of death is just inconceivable. We cling to life so much because we do not know how to live. We cling to life so much because really we are not alive. And time is passing and death is coming nearer and nearer. And we are afraid that death is coming near and we have not lived yet.

This is the fear: death will come and we have not lived yet. We are just preparing to live. Nothing is ready; life has not happened. We have not known the ecstasy which life is; we have not known the bliss life is; we have not known anything. We have just been breathing in and out. We have been just existing. Life has been just a hope and death is coming near. And if life has not yet happened and death happens before it, of course, obviously, we will be afraid because we would not like to die.

Only those persons who have lived, really lived, are ready, welcoming, receptive, thankful to death. Then death is not the enemy. Then death becomes the fulfillment. If you have really lived and known what life is, then death is not the end of life. It is the fulfillment, it is the peak, it is the climax, it is the last thing

that life can offer to you -- and the best.

Life offers only two things: one is love, another is death -- and both are dangerous because in both you will have to die. In love you will have to dissolve yourself. In death also you will have to dissolve yourself. And you are so afraid of death, of losing yourself, that deep down you have become afraid -- afraid of love also. You go on talking about love, but no one is ready to love because love is deathlike. Love and death, those are natural phenomena.

If man simply lives naturally, love will happen and death will also happen and both will be peaks. Love is dying into the other person and death is dying into the universe. But love is not ultimate death; you will come out of it. You will come out of the other person again, there will be a resurrection. And death is also not ultimate because you will be reborn. You will come out of the universe again and you will enter a body and you will become embodied.

Meditation is ultimate death: it goes beyond love and beyond death both. You cannot come out of it; that is why it is the most dangerous thing. Even in death there is the possibility you will be reborn, that you will come out of it. You will dissolve and you will again integrate, you will again evolve. So death will just be a passage of change but meditation is final death -- ultimate, absolute death. You cannot come out of it; hence, the fear. And because of the fear it looks so hard; otherwise it is as easy as anything can be. But love is difficult, so meditation will be difficult. Death is difficult, so meditation will be difficult.

To me, therefore, love is very significant: if you can love, you can meditate easily. But the whole society is against love, the whole culture is against love. They take every precaution so that love should not happen. They have created marriage so that love should not happen. Through marriage they have tried to close the very door. Before you get involved in love -- a death process -- they have protected you. They have created all types of teachings, all types of nonsense in your mind, to make love immoral.

And, basically, you are also afraid because in love you will have to lose your identity. You want to remain yourself so you go on protecting yourself. Even if you move in love, you move in a very protected way, very carefully. You remain an individual even in love. You remain an ego. So two egos meet but the meeting is only going to be an appearance. They can come near but the meeting never happens. They never dissolve into each other; they never lose themselves into each other.

If you can love, meditation will be very easy. The world will be more religious if love is accepted, helped along, and love becomes a natural milieu around you. Then meditation will be very easy because you will know a taste through love of what it means to be dissolved, even if only for a single moment. Then you can dare to be dissolved for longer moments.

And if you can love, you will not be afraid of death. Lovers are never afraid of death. And if a person is afraid of death, you can be certain that he has not loved and he has not been loved. The fear of love shows that the life has been without love. Lovers are ready to die very easily. They can die for each other. They do not care much about so-called life because they have known a higher quality of life; they have known a higher life. They do not care about this life very much.

But look at persons who have never loved. They will always be afraid of death. Look at misers: they will always be afraid of death. And misers are those persons who have not loved anyone because if you can love a person you will never love money. Money is a substitute. When you cannot love an individual, when you cannot love a live person, you love dead money.

Misers, those who go on clinging to their possessions, are not even acquainted with what love is. Their whole love has gone to dead money. And why has it gone? There are deeper connections. A person who is too much attached to money will be afraid of death. Really, a person who is afraid of death will love money too much because money seems to be a protection against death. If you have money you feel protected. If you do not have any money you feel unprotected. Death can occur and you cannot do anything. With money you feel that you can do something. Money will be helpful.

A person who loves will not love money because a person who loves will not be afraid of death. And if a person is not afraid of death, there cannot be any clinging, attachment, mad obsession with money. It is impossible.

If you can love, then you will accept death very easily. It will be a deep relaxation, a long sleep, a beautiful dissolution into the existence. And if you can be receptive to death, then meditation can be as easy as anything. The problem arises because love is not there. When death has become a fear, then meditation will be difficult because it is both love plus death. It is death as far as your ego is concerned; it is love as far as the divine existence is concerned.

I define meditation in a mathematical formula: meditation is equal to love plus death -- love to the

existence, to the total, and death to the ego. They are both two aspects of the same coin because you can love the total only if you are ready to lose the individual. If you are ready to die, only then can you be reborn as the existence, as the Brahman.

Jesus says, "Only if you lose can you survive. And those who try to survive will be lost." It is hard because you have not loved; it is hard because you have not lived. It is not hard by itself. Meditation by itself is very easy -- a spontaneous phenomenon. If a human being evolves naturally, falls into love, knows what love is, knows what type of death and what type of life love is, comes out of it, knows the taste of moving into and being in death, then he will love death -- not as being against life. Death changes the quality then. Then it becomes the last point in life, the highest peak, the climax of life. Then meditation is very easy.

Those of you who are ready to lose can understand it; it is very easy. Those of you who are not ready to lose cannot understand it. One friend came to me today. He said, "Whatsoever you say appears to be absolutely true. I am totally satisfied; my mind is in agreement with you. But do not tell me to do this meditation. Is it not possible," the friend asked, "that just by total agreement with your thoughts I can achieve enlightenment? Is it necessary to move in this meditation?"

What is the fear? You can agree with me intellectually, but you are not losing yourself. And, really, if you go deep and penetrate more, you will find the whole process to be just the reverse. You agree with me intellectually because you have always been feeling that whatsoever I am saying is true. Really, you are not agreeing with me; I am agreeing with you. You feel me agreeable, so your ego is fulfilled. "Right!" you say inside your mind, "this is what I have been thinking always. You are right, because this has been my idea." You feel fulfilled, satisfied. Your ego is strengthened. This is not going to lead you to enlightenment. Rather, it may lead you to deeper ignorance -- because the ego....

What is the fear? Moving in meditation, the fear is that you will have to lose the ego; you will have to lose your identity. And this is a mad sort of meditation. If I say to you just sit in a Buddhalike posture and close your eyes, you can sit easily because you are not afraid. You can sit easily because nothing is expected, really. But in this mad, chaotic meditation in which you have to lose yourself, your identity, your image, you become just crazy. You feel you are losing control, and sooner or later the group mind takes possession of you.

Then you are dancing, but you know very well, deeply, that YOU are not dancing. The whole group is dancing, and you have just become a part of it. You cannot stop it, really. A moment comes when you cannot stop it; you are no more in possession. Something greater than you has taken the grip, something greater than you has taken control: that is the fear.

If you sit in a SIDDHASAN -- in a Buddhalike posture, you are in control. But this meditation is throwing you out of control. Really, it is pulling the ground from beneath your feet. You are being pushed into an abyss, into a whirlwind where you are no more. Something deeper, something greater, something more powerful, has taken possession. Now it is not that you are dancing, something else is dancing; you are just a part of that greater dance. This gives you fear. This makes everything difficult.

So I will tell you: be ready to lose and it will be easy. Resist, and it is difficult and hard. Resistance makes it hard; let-go makes it easy.

And the same friend has asked something more. He says, "It seems to me that it is part of nature's intention to make it very difficult and to require man to go through ages of development before he reaches it. Isn't there a divine purpose behind why it takes him so long to reach?"

Man's mind is very cunning. You can go on throwing responsibility on someone else: "It is nature's way to make it hard." YOU are making it hard; it is not nature's way. Nature's way is always simple and easy. Nature means natural, spontaneous, easy. In nature nothing is hard. Only man complicates things, makes them hard and difficult. Nature is very easy-flowing. But you can deceive. You can say it is nature's way that meditation is difficult: then you are relieved. Then it is not on your part and you cannot do anything. It is nature's way so what can you do?

You can just wait, or you can go on doing whatsoever you are doing; you need not meditate. You have thrown all responsibility on nature. But if this is really true, then meditation will happen. If you can really throw all responsibility on nature -- remember, ALL -- then meditation will happen; then there is no need to do anything. Feel miserable and know that it is nature's way. When you feel pain, do not ask for remedies; know this is nature's way. If you can do this totally, there will be no need for meditation; meditation will have already happened.

But you are cunning. Only with meditation will you say that this is nature's way and with nothing else.

With everything else you will struggle, you will make effort. If you are poor you will make every effort to become rich, and you will not say that it is nature's way. You will not say, "When I become really capable, nature will make me rich." You will not wait for nature.

If you are really honest, then leave EVERYTHING to nature. You need not meditate then, because this itself, this leaving everything to nature, has become the deepest meditation possible. But if you are not honest, then you can deceive so that whatsoever you want to do you will do, and whatsoever you do not want to do you will throw on nature's shoulders.

Beware of this trick. YOU are doing it. I am ready: if you are totally throwing it to nature, then for you nothing is needed. But if you are not ready to throw it totally, then be kind to yourself: do not throw meditation. Do not say that nature has some inner work and so nature makes it hard. Nature is not making it hard.

The same friend says, "Isn't there a divine purpose behind why it takes so long to reach?"

Not only are you throwing it on nature: you can make it look very good and divine -- as if there is some divine purpose behind it and that is why you are not reaching the goal; that is why you are not attaining to meditation; that is why samadhi is so difficult. No! YOU are creating barriers for the divine purpose. And in a way, there can be no divine purpose because existence is purposeless. It is a play.

Purpose is human: you have purpose. But the existence cannot have any purpose. There is no sense in having any purpose. Existence is flowing -- overflowing with its own energy. It is a festivity, not a purpose. It is a constant celebration. The existence is enjoying itself in so many forms. There is no purpose, and existence is not worried if you are not reaching to ecstasy. It is only your worry. If you are not reaching, YOU will suffer. Existence is not suffering because of your not reaching and existence will not force you to move into ecstasy. It is up to you.

Existence is a deep freedom. If you want to be in suffering, be in suffering. If you want to be in bliss, be in bliss. It is your own choice. But it is too much for our minds to think that everything is our choice because then we become responsible. If you come to think that you are the cause of your suffering, then you will feel very bad. It always feels better to make someone else the cause of your suffering.

But, remember, if someone else is the cause of your suffering, you can never become free. Then there is no liberation. But if you are the cause of your suffering, then liberation is within your hands; you can do something and change it.

I tell you, you are the cause of your heaven and of your hell. If you are in hell, you have chosen it to be so. And the moment you decide, you can come out of it. No one is going to prevent you; no one will say to you, "Do not go." The gates are not closed against you. Really, there are no gates, and no devil is standing at the door. You need not even have a passport to move out. It is simply your decision to be there.

You are in suffering because you have decided to be in suffering; you can come out of it the moment you decide to come out. You can be in bliss if you decide to be in bliss. Your decision is your being. You choose whatsoever you are. You have chosen it to be so; that is why it is so. Do not go on throwing responsibilities on something else -- on nature, on God, on faith, on destiny. Do not go on throwing them.

But if you really feel that you cannot do anything, that you are helpless, then I say throw the TOTAL responsibility. These are two ways. Throw the total responsibility; then you have nothing to do and everything will happen, because the moment you throw the total responsibility, the ego is also thrown, the ego cannot exist. If you give total responsibility to nature or to the divine force or to x y z, your ego is no more there. And when the ego is not, the thing happens. Or, if you cannot throw total responsibility, if you cannot surrender totally, if you cannot feel that you are totally helpless -- remember the word total -- then you will have to do something to dissolve the ego; then effort will be needed. Do either this or that but do not move in between. And do not try to travel in two boats. You will be in difficulty; you will never reach anywhere.

This is my observation: if I say to people, "Leave everything to God," they say, "How can I leave? How can I surrender? I do not know what God is. Unless I know, how can I leave everything to him?" They say, "It is difficult." They say, "Please show us some way so that we can do something." If I say to them, "Do this or that, follow this method and you will achieve," immediately they bring some objection. They say, "Man is helpless. What can we do? We are so helpless -- just puppets in the hands of a destiny which is unknown."

If I say to them, "Leave everything to destiny," they say it is impossible. If I say, "Do something," they say it is impossible. The mind is cunning and always tries to escape. Be alert about it; only then can something happen to you. Otherwise you can go on just wavering your whole life and nothing will happen.

You have wasted so many lives before. You are not here for the first time listening to something about meditation; you have listened to it many times. It is not only that you are clever with me; you have been clever many times before. You have listened to Buddha, you have listened to Jesus, you have listened to Krishna. You were there -- with different faces, of course, but you were there. You are very old, ancient ones, but your cunning is so deep that Buddhas fail; Christs come and go and you remain unperturbed. No one can push you off your road. You continue; you bypass all.

So while talking to you or while leading you into meditative states, I never think that you are new ones. You have done many things before but never with your full heart. And unless you are totally in anything, nothing can happen. Be either totally with destiny, with the divine force, and then you are no more; or be totally with a technique, with a method, so that the ego can be destroyed by and by, slowly. Method is a slow thing; surrender is total and final. Surrender is possible in a single moment; method will take time. I am giving you method because I know that you cannot surrender.

The third question:

BELOVED OSHO,
I HAVE ALWAYS HEARD YOU SPEAKING ABOUT SURRENDER, AND IT SEEMS TO ME THAT SURRENDER IS THE ONLY IMPORTANT FACTOR IN ACHIEVING TRANSFORMATION. THEN HOW TO SURRENDER? WHAT IS THE MEANING, METHOD AND PROCESS OF IT? AND WHAT CONTRIBUTION DOES THE ACTIVE MEDITATION MAKE IN REACHING THE STATE OF SURRENDER?

The first thing to be understood about surrender is that you cannot ask how, because how brings the method, how brings the technique. Surrender is enough unto itself; it needs no technique. Asking how to surrender is asking how to love. And if you ask how to love, one thing is certain: love is not for you because how can one ask how to love? And if someone is trained, whatsoever he comes to know about love will be false. Training will make everything false.

It happened once that one young man used to come to me to learn how to love and I used to tell him, "Go and do this and say this to the girl." And he would go and he would come and report back to me what had happened. But he was always a failure. He tried and tried with many girls and he was always a failure because something would always go wrong. He was ready and I would train him for something but life never happens in that way. The girl would say something different and he was not ready to answer. Then he would be in difficulty. He would come back and he would say, "You told me to answer this but she never asked."

So I told that young man, "It is going to be very difficult unless I train you both. But then it will just become a drama."

You cannot learn surrender. If you can do it, you can do it and there is nothing more to it. If you cannot do it, leave it completely; then follow some method. Method doesn't need any surrender; method is a substitute. Because you cannot surrender you have to do something, and by doing something the same phenomenon will happen in a long process that can happen immediately in surrender.

Surrender means you are feeling that you are not capable of doing anything, so you surrender. It is a total helplessness. You say, "I do not know." You say, "I am not capable of doing anything, so I surrender. Now lead me wheresoever you would like to lead." And remember that this is going to be total. You cannot ask after following two or three steps, "Where are you leading me?" You cannot say, "You are leading me to some wrong path," because you have surrendered. Now you are no more.

Surrender has its own beauty but very rare souls, very strong souls, can surrender. Remember, ordinarily it is the feeling that weaklings surrender. This is absolutely wrong. To surrender you need to be such a strong person, very strong, because it is going to be such a total decision. And you cannot move backwards. You cannot take it back; you cannot say, "Now I take my surrender back." It is unconditional. Surrender cannot be conditional; you cannot say, "If this happens, only then I will follow you." If I move to the very hell, you will follow me because it has been unconditional. You have given up your own decisions, now you are not going to decide.

Surrender needs strong, absolutely strong souls. If the master says, "This is day," and you see it is night -- but you have surrendered, you do not see now from your own eyes, you see from the master's eyes -- he says, "This is day," you say, "Yes sir, this is day." You do not allow your ego to come in; you do not allow your intellect to come in. You put aside everything. If you can do this -- there is no how to it, remember -- it happens.

Surrender is not a doing; doing is contradictory. You cannot do it. Doing is contradictory to surrender. Surrender is a happening. You can ask, "How does it happen?" Do not ask me how it is done. You can ask me, "How does it happen?" It happens when you have tried and tried and failed and failed; when you have tried every path and it has led nowhere; when you have tried your intellect in every way and it has always led to some cul-de-sac; when you have tried to do whatsoever you can do and nothing has happened -- so you have come to a conclusion that you are not enough, that you are helpless. When you have come to conclude this, that you are helpless, in this helplessness surrender happens. Then you can surrender.

So the first thing: surrender has no 'how' about it -- no. It has no technique. It IS the technique itself; it has no other technique. If you can do it, you can do it. If you cannot do, forget it: it is not for you. But do not be worried, do not feel hopeless, because there are techniques -- you can try them. And if you try techniques, there are two possibilities: either you will fail or you will succeed. If you succeed, there will be no need to surrender; or you will fail, and then it will help to surrender.

Buddha tried for six years. He tried every method. One of his contemporaries, Mahavira, was also trying -- in the same days, in the same time, in the same part of the world, in Bihar. These two greatest souls were working for their enlightenment in the same period. Mahavira was working on certain techniques for twelve years. Buddha was also working on similar techniques for six years. After six years Buddha came to conclude that no technique can be helpful. Everything failed, so he surrendered. He surrendered to the universe. He said, "Now I have nowhere to go. Now I have nothing to achieve. Now I lose my search. Whatsoever happens, now I am not interested in the future in any way. I am neither for life nor against."

He was in such a total frustration that you cannot even say that he was hopeless because you can be hopeless only when a certain hope is still hidden. You can feel hopeless because you still go on hoping. He was not even hopeless. Hope was gone, even hopelessness was gone. He was simply without hope. The future was no more there; he was a total failure. Buddha was a total failure after six years and in that total failure surrender happened. He relaxed under the bodhi tree that night without any desires -- not even for nirvana, samadhi, ecstasy, God. He had no desire at all.

Desire shows that you are still not totally a failure: you still desire, you still hope, you still feel something is possible. But Buddha came to conclude that nothing is possible. He relaxed under that bodhi tree because now he could not be tense. When you are really a failure, how can you be tense? A man who is successful can be tense, a man who is trying to succeed can be tense, a man who has failed but who still hopes can be tense. But a man who has failed so totally that now there is no hope, who doesn't even feel frustrated or hopeless but who has simply left the whole game, he cannot be tense. There was no worry. How can worry exist? There was no ego; ego exists only when you are trying to succeed.

Suddenly that morning when he awoke from the night there was no dream, no desire, no idea of the tomorrow. And in the morning when he opened his eyes, his eyes were totally vacant. There were no clouds of desire and dreams. He saw the last star setting and as the star disappeared, he disappeared. And when there was no star on the horizon he was also not there. It is said that he laughed. He laughed within himself because he had tried so much and nothing had happened, and now he was not trying at all and everything had happened. He was in ecstasy. He was in such ecstasy that he is said to have said, "The nirvana has happened, the enlightenment has happened -- and such an enlightenment was never known before!"

Then he tried to preach effortlessness, but no one would listen to him. How can you believe that without effort everything can happen? And it had not happened without effort really. Effort had been there. Through effort the failure had happened and through failure this ultimate state of consciousness.

Mahavira succeeded -- the other seeker in the same part of the world. He was doing certain techniques and he succeeded. Through techniques he succeeded in dissolving his ego. That is why Jainas and Buddhists are bonafide enemies. They cannot come to any reconciliation, they cannot come to any compromise, because they are so absolutely opposite. Mahavira succeeded through technique, so the whole teaching of Mahavira is of method. Buddha succeeded through failure, so his whole teaching is of effortlessness: "Do not do anything."

These are the two dimensions. Both are good, but my suggestion is to first try to follow technique. If you succeed, it is okay. If you fail, then surrender will be possible. Then it too is okay. I am for both; that is why I look contradictory.

One young man reached me today and he said, "You are so contradictory that it is impossible to follow you. And you contradict yourself so much that you just confuse me." So I told him not to listen to me -- to just close his eyes and not listen to me. "Just meditate. Because if you feel that whatsoever I say is contradictory... and you will feel! Your intellect will feel. It IS contradictory.

Unless you come to know that all the contradictory ways can lead to the same point, you will not be able to feel the inner consistency in the contradictions. They are contradictory and they are not. They are because what Buddha says is consistent, and what Mahavira says is consistent, but I am saying both things simultaneously. It has never been done really, so it looks contradictory. But you need not think about it; you just follow one thing.

If you can surrender, surrender; do not ask how. If you ask how then you are not meant to surrender yet. You are asking for a method, so then follow method. Either you will succeed or you will fail: both are good. Through both you will reach.

The Supreme Doctrine

Chapter #10
Chapter title: The Eternal Play of Existence

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INVOCATION

HE KNOWS IT WHO KNOWS IT NOT, AND HE KNOWS IT NOT WHO KNOWS IT. TO THE MAN OF TRUE KNOWLEDGE IT IS THE UNKNOWN, WHILE TO THE IGNORANT IT IS THE KNOWN.
INDEED, HE ATTAINS IMMORTALITY WHO REALIZES IT IN AND THROUGH EVERY BODH -- PULSATION OF KNOWLEDGE AND AWARENESS. THROUGH THE ATMAN HE OBTAINS STRENGTH AND VIGOR AND THROUGH ITS KNOWLEDGE, IMMORTALITY.
FOR ONE WHO REALIZES IT HERE, IN THIS WORLD, THERE IS TRUE LIFE. FOR ONE WHO DOES NOT SO REALIZE IT, GREAT IS THE LOSS. DISCOVERING THE ATMAN IN EVERY SINGLE BEING, THE WISE ONES, DYING TO THIS WORLD OF SENSE-EXPERIENCE, BECOME IMMORTAL.

Knowledge of the Brahman is impossible but knowing is possible. Knowledge and knowing are basically different. A very subtle difference has to be understood. Knowing is always in the present, knowledge is of the past. Whenever you say, "I have known," it means that the experience has become past, it has become part of your memory. When you say, "I am in a process of knowing," the experience is still continuing; you are still in the experience. It is not part of your memory. Your being is still involved in it.

As far as the world is concerned, the knowing stops. It becomes knowledge. That accumulated knowledge is known as science. Whatsoever man has known becomes science. Science is knowledge. Religion never becomes science because religion is an eternally continuing process of knowing. You never come to a point where you can say, "I have known." The Brahman never becomes the past; it is always the present. The ultimate cannot be reduced to the past; it cannot be reduced to knowledge. It is always a riverlike flow of knowing.

So you cannot say you have experienced God because that means it is a past thing. It means you have transcended it -- that you have already experienced and gone beyond. You cannot go beyond God, so you can never say meaningfully that you have known, that you have experienced. You cannot put him into the past; he cannot be made part of your memory. You can be in a process of experiencing but it is never experience; it is always experiencing. A lived process is never a dead memory.

It is just like this: you cannot say, "I have breathed." You are breathing. Breathing cannot become past. If it becomes the past you will be no more. There will be no one to say that he breathed. Breathing is always a continuous process. You are always breathing -- it is in the present. You cannot say, "I have lived," because then who are you? You are life, but you cannot say, "I have lived." Life is a continuous process. It is always here and now in this very moment. The ultimate means the ultimate life, the ultimate breathing, the ultimate experiencing, the ultimate knowing.

So the first thing to be understood is that the Brahman cannot be reduced to knowledge. So whosoever says, "I have known," the Upanishads say is ignorant. He is insensitive to the great mystery of life. Whosoever says that he has known has not known. He may have known through the scriptures; he may have known through others; he may have gathered information. But he has not known, because one who knows will know that God can never be reduced to knowledge. He remains a process.

God is not a thing. A thing can be known. God is a process. A thing means something which has stopped. A process means something that goes on and on and on. In the ordinary mind we always think of God as a thing. God is not a thing, it is a flow, a continuum. It goes on eternally, never stops, never can stop. Nonstopping is the very nature of it, so how can you know a process? The moment you say, "I have known," you have stopped -- and the process goes on. You have stopped in your knowledge and the process goes on: you are lost, your contact is lost. Now you are no longer in touch with the process.

You will have to move with the process. You cannot stop. Stopping is not possible with the divine. You can stop but the divine cannot stop. And when you stop and the river goes on, you have lost contact with it; you are no more in living touch.

So those who say that they have known have lost contact. Really, they have not known. They have gathered information. Intellectually they have conceived of something but they have not lived, because one who lives will come to know this is a river, eternally going on and on. You have to flow with it. A single moment of stopping and the contact is lost. You can never say, "I have known." You can only say, "I am knowing."

Knowing is an open thing; knowledge is closed; knowledge has come to a full stop. Knowing is a growing thing, it grows. So knowledge is dead, it has already stopped. It is not breathing now, the blood is not flowing in it; the heart has stopped beating, it is dead. Knowledge is a corpse and if you carry knowledge you are carrying a corpse, a dead body. That is why pundits, scholars, those who think they know, are dead men. Even sinners have entered the divine, but it is unheard of that any pundit has ever entered the divine. A sinner can enter, but a man who is knowledgeable, who thinks he knows, cannot enter.

In the eyes of the Upanishads the real sin is knowledge, because that is the only barrier. But it is very subtle, and you have to understand the meaning. Knowing is allowed; knowledge is not allowed. Move with the divine moment to moment, alive, in touch, open. Do not say, "I have known." Simply say that, "I am aware, experiencing, knowing. Everything is open, and I do not know what is going to be revealed the next moment, so I cannot close, I cannot say that now it is finished and the end has come." There is no last chapter, there is no last page. The scripture is endless. You cannot close it and every moment something new is revealed because the divine or God or Brahman is every moment new, fresh, young. Only we get old, and we get old because of knowledge.

It is not simply the body which gets old. The body will get old but your consciousness need not get old. If it gets old, it means that you have gathered knowledge. Then the weight of knowledge makes you old. Otherwise your eyes will remain innocent, virgin. You will be open, and that openness is virginity. You will be seeking and searching. You will be inquiring and meditating and contemplating. You will be always ready for the new to happen because it is happening every moment. God is never old. If God is old then some day he will have to die because oldness leads to death.

The Brahman is always young, evergreen. Oldness is not known there, that is why there is no death to it. Existence is always green, alive, pulsating. With knowledge you become old. The moment you say, "I have known," you have stopped knowing. You think that you have experienced and the experiencing stops. From that moment on you are not growing. You are a dead seed.

The Upanishads believe in knowing, not in knowledge. What is this knowing? And what is the process of knowing? With knowledge you gather the past. In knowing you disperse it -- you go on dispersing it. Whatsoever is known must be thrown away so that you are open again to know anew. You must die to the past; only then can you be alive to the present.

We all live in the past -- that which is no more, that which has gone, that which is dead. We live in that past; that is why we are so dead. Life is always in the present and mind is always in the past; that is why

mind cannot know life. There can be no meeting ground. There is no common ground where mind can meet life. Hence, the Upanishads are against mind.

Mind is always the memory -- that which you have lived, that which is past, that which is no more. Mind is just the past dust gathered upon you. Throw it away. Wash it away so that you are fresh, young, and you can meet the present, the ever young -- the ever young Brahman.

In knowing, the past has to be constantly renounced. This is the basic renunciation. Die to the past so that you can be alive in the present. You cannot do both. If you are alive in the past, then you will be dead in the present. If you want to be alive in the present, be dead to the past. Each moment go on throwing the past dust. Do not allow it to gather. Go on renouncing it, go on throwing it. It is of no use. You have already used it, now it is just a dead shell. The bird has flown away from it. Do not go on collecting dead shells. They will become the imprisonment; they will hamper you. They will become so weighty that they will not allow you to move.

To me, a sannyasin, one who has renounced, means not that he has re-nounced wealth, not that he has renounced his house, not that he has renounced family, but one who has renounced the past -- because that is the basic wealth. That is your family; you go on living with the dead.

I have heard once it happened that Jesus was passing. It was just morning and the sun was about to rise, and he saw a fisherman throwing his net on the lake. So he spoke to that fisherman. He came near him and told him, "Why are you wasting your life just catching fishes? Follow me and I will show you how to catch the kingdom of God in your net."

The fisherman looked back. There was a different type of light in the eyes of Jesus. The man was hypnotized. He threw down his net and followed Jesus. But just as they were passing out of the village a man came running and asked the fisherman, "Where are you going? Your father has died." His father was ill, very old. Any moment it was expected that he would die.

So the fisherman said to Jesus, "Jesus, allow me a few days so that I can go back and pay my respects to the old man who is dead and do all that is needed and expected from a son."

Jesus said, "You need not go. The dead will bury the dead." To Jesus the whole village was dead. So he said, "They will bury the dead; you need not worry about it."

Why did Jesus say that the dead will bury the dead? Because all those who live in the past, they are dead. Only those who live in the present are alive. Life means the present, the here and now. It is a very fleeting moment. You can catch it only when you are totally unburdened; otherwise you will miss. If your mind is moving toward the past you will miss the fleeting moment of life. It is so momentary, it is so fleeting, that if you are attached to the past you will go on missing it.

And this is happening. Even when you are not thinking of the past, you are thinking of the past reflected in the future. But you are never in the present, that much is certain. Either you are in the past which is no more, or in the future which is yet to be. Both are not, both are nonexistential. One is dead and one is not yet born. And whatsoever you think of the future is just a reflected past, a projected past, because what can you think of the future? You can think of the tomorrow only in terms of the yesterday because you do not know any other language.

You loved someone yesterday, now you think to love him tomorrow. It is going to be just the past again repeated with some modification. And those modifications also come from past experience. Nothing new can be projected into the future. Only the past can be projected. So you move like a shuttle between the past and the future, and in this constant movement the fleeting present, that which is life, is missed. And only through life can you enter the Brahman.

The Upanishads say do not be attached to knowledge, do not be attached to memory, do not be attached to the past. Go on dying to it so that you are ever young, fresh, virgin. Again and again you are open. No past becomes an imprisonment around you. You always move on and leave the dead shells to the past.

The sutra says:

HE KNOWS IT WHO KNOWS IT NOT....

He who has not made it a knowledge -- only he knows it who is still in the process of knowing, who is still searching and inquiring, who is still not closed, who is still going onward, still flowing. And this is going to be eternally so. No one ever reaches the goal; no one can reach the goal. Life really has no goal. It is just an eternal play -- beginningless, endless. Man creates the goal. Why?

Man creates the goal because then he can be at ease. The goal is achieved and now you can relax. Now you can be dead; now you are not needed. Life really has no goal. It is just an eternal play -- beginningless, endless. Man creates the goal. Life has no goal. It creates many goals, but those goals are just temporary. Every goal is just a means to a further goal, and ultimately there is no goal; otherwise the Brahman would have stopped at any time, because the goal must have been reached.

Existence has been existing beginninglessly. Any time it would have happened that the goal was achieved, the goal would have stopped. It has not happened so; it will never happen. 'Goal' is a human creation. Life is goal-less; that is why it is eternal. If there is a goal then life cannot be eternal, because when the goal is achieved life is dead. All goals are just temporary. When you can realize this you have realized the Brahman -- the purposeless energy moving goal-lessly, moving everywhere but not moving to somewhere, moving toward nowhere. The movement is beautiful in itself; it is blissful in itself. The bliss is not somewhere in the goal, it is here and now, just in the movement, just in the pulsation of being alive.

When you look at a Buddha sitting under a bodhi tree, or you look at a Jesus on the cross, or you look at Mahavira standing under the skies, a question must arise in your mind about what they are doing. It cannot be conceived that Buddha would be thinking about some business -- he has no business. He is not thinking about his family -- there is no family. He is not thinking about the future -- what can he think about the future? What is a Buddha doing under a bodhi tree? He is not doing anything. He simply is. The very happening of life, the breathing in and out, the very pulsation of being alive, is blissful. He is not doing anything else. He is simply in bliss.

But whenever you think about bliss, you always think as if bliss is something which he possesses in his hand. It is not something, it is just a w#ay of existing -- the right way of existing. There is no past and no future. Just under the bodhi tree... THIS very moment, the Buddha is simply alive. The heart is beating, the breath is coming in and out, the blood is circulating, and everything is alive, pulsating. He is not moving anywhere, he simply IS. In this isness is bliss.

Hence, the emphasis continuously that when you do not desire you will be blissful. Why? -- because desire leads you somewhere else. Desire does not allow you to be here. Desire says go on somewhere else; the goal is there in the future. Desire creates the future and forces you toward the future. When you are nondesiring, when there is no desire, you are here and now. You are under the bodhi tree, you have become a buddha.

A buddha means a state of consciousness -- a state of consciousness which is not going anywhere to achieve any goal. Because of this realization, Buddha said, "There is no God." Just because he was so compassionate toward you he said there is no God, because if he s#ays that God is then you will make a desire out of him. You will want to achieve him. You would like to reach God, you would like to know God, so you will create a desire.

So Buddha says there is no God, so drop all spiritual desire. Not that there is no God, but he says this just to help you drop all desiring and all future. Otherwise you go on changing the future. Sometimes the desire is worldly, sometimes it becomes spiritual, but the desiring remains the same.

Buddha says there is no MOKSHA; there is no state of total freedom somewhere in heaven. There is no moksha. Not that there is no moksha, but he says this just to help you; otherwise you will start desiring moksha, the liberated state -- and desiring is the bondage. So when you desire moksha, liberation, you are still in bondage. He says this just to help you to drop all desiring so that you can be here and now.

People go on coming to Buddha and they ask, "What will happen when we die?"

Buddha says, "Nothing will happen. You will simply die."

They are asking him to create a future even beyond death. They are not satisfied; this much future is not enough. They want some more future beyond death so that they can project their minds more and then they can desire and they can plan what to do after death. They go on insisting. In every village where Buddha moves they go on insisting, "What will happen to an enlightened one, to YOU when you die?"

Buddha says, "Nothing will happen. I will simply die. As the flame of a lamp ceases to be, I will cease."

They are not satisfied; they feel uneasy. They say, "But where will the flame go? Will it meet the Brahman? Will it become cosmic? What will happen to the enlightened soul?"

Buddha is hard. He says, "Nothing. Just a flame is put out. Do you ask where the flame has gone? No one asks where the flame has gone because everyone knows it has just ceased."

The word nirvana means cessation of the flame. He never uses the word moksha, he never uses the word heaven, he never talks about paradise, he never uses any word that can create future. He simply says nirvana. Nirvana means that the flame ceases to be. Do not ask what happens, "Why? Does the flame really

cease to be?" It never ceases to be but just through his compassion he is telling a lie because the truth will create a desire in you.

If he says there will be bliss -- SATCHITANANDA -- if he says there will be bliss, existence, and consciousness, or if he says there will be a kingdom of God, then a desire will be created. And if the desire is there, there is not going to be any kingdom of God. Cessation of desire will bring you here and now. There is no possibility to move in the future; you are thrown back to the present. And once you are thrown back to the present you are in paradise. You will be in the divine, you will become one with the Brahman.

The Upanishads say:

HE KNOWS IT WHO KNOWS IT NOT.

Do not create any memory; do not help to create the past. Go on dropping it. You have used it, why go on carrying it? Do not make it a knowledge.

People come to me and they say, "Yesterday the meditation was just wonderful." You have become nonmeditative because of yesterday's meditation. Now that man will go on looking for yesterday to be repeated today. He will wait. He will not be meditating; he will not be totally in it. Part of his mind will be looking backwards to see when that will happen again -- and it will not happen. His mind was totally in the moment; now it is not. Now he is looking backwards; he has brought in a new thing. Now the situation is not the same. He is not totally in it; he is expecting a result. It will not happen and then he will come to me and say, "What has gone wrong? Yesterday it happened but today it didn't happen and I am feeling very frustrated."

The mechanism is simple. Yesterday it could happen because you had no past about it. Remember, you had no past about it, no expectation about it. You couldn't project any future because you didn't know anything. You were ignorant, so it happened. You were simple, innocent, in the moment -- just doing it without having any expectation for a result because the result was unknown.

Now it is known. It has happened, it has become the past. Now it is your knowledge. Now this knowledge will become the barrier. Now you can do whatsoever you like but it is not going to happen. Knowledge becomes the barrier; the past becomes the barrier to the present. So if it happened yesterday, forget it. Drop that yesterday.

Remember one thing more: you will be frustrated if it is not happening. And you will be frustrated even if it is going to happen because it is just going to be a repetition. You will get fed up. You will get fed up even with your meditation if it goes on repeating, being the same. Drop the past because if the past is there it is not going to happen. And even if sometimes it happens, it is just going to be a repetition of the past and you will get bored. In both ways the past goes on interfering with the present.

Why do you feel it is a repetition? You feel it is a repetition because you go on comparing with the past. If you drop the past, it is always new; it is never a repetition. Repetition means you are constantly comparing it with the past experience. Drop the past completely and you will be opened to the present. Then whatsoever happens will be new and you will never get bored.

Everyone is bored because of this nonsense of bringing in the past again and again. You kissed your beloved yesterday and now you kiss again and you compare. The very beauty of the kiss is gone because it is just a repetition. Sooner or later you will get fed up. Sooner or later you would like to escape from your beloved. She will look like an enemy because now she has become a situation where everything looks like a repetition. Forget the past. It is killing you. It is killing your love, it is killing your life, it is killing every possibility. Drop the past. Do not make it a knowledge. Be fresh again and again. Every moment move and do not carry the past.

HE KNOWS IT WHO KNOWS IT NOT AND HE KNOWS IT NOT WHO KNOWS IT

who says that "I know." This is the indication that he has stopped knowing. Knowledge is complete; the book is closed. This man is dead. A dead man cannot be in contact with a live force.

TO THE MAN OF TRUE KNOWLEDGE IT IS THE UNKNOWN, WHILE TO THE IGNORANT IT IS THE KNOWN.

Go anywhere on the earth: there are churches, temples, GURUDWARAS, mosques. Everyone is worshipping there; the whole earth seems to be religious. Everyone 'knows' about God and life is such a misery, such a suffering. Everyone 'knows' about God -- not only knows: everyone argues about him.

There are two types of ignorant people: one who says God is and they argue for him, and another who

says God is not and they argue against. But both believe that they know. Theists, atheists, both believe that they know. In one thing they both agree -- that they have knowledge. Not only this: they try to prove that they have the true knowledge.

The Upanishads say that only ignorant people can claim that they know -- that the divine has become known; that the mystery is solved; that now there is no mystery but a theory, a philosophy, a scripture; that now there is no mystery and everything is known. Only ignorant people can do this. They can kill the mystery by asserting that the ultimate is known. Those who are wise will insist that the mystery remains a mystery. Even if you come to face it, encounter it, even if you come to meet it, the mystery is not solved. On the contrary, it is deepened more. It becomes more mysterious, it goes on becoming more and more mysterious. The more you know, the more it becomes unknown.

This is the mystery of religious knowing. The more you know it, the more it becomes unknown -- the more you feel how impossible it is to know, how difficult it is to know. The more you know the impossibility of this, the more you become aware of your incapacity, your helplessness, your ignorance. The more and more God becomes unknown -- then the nearer you approach. And when someone really enters the divine, he comes to know that it is unknowable -- not only unknown. Then he comes to realize that there is no possibility to know. What does it mean? It means there is no possibility to be finished with it. It is going to be an eternal concern. You cannot be finished with it! You cannot say, "Now I will drop this religious inquiry, I can drop this religiousness. The thing is finished." No, it cannot be finished.

People come to me and they go on asking, "When will it happen that the search ceases, that we reach, that the ultimate happens?" They are in such a hurry! It is not going to end anywhere, remember. It is NOT going to end. This quest is eternal. You will go on growing. You will go on growing into deeper awareness, into deeper bliss. But still, something always remains hidden, and you go on uncovering it. But it is never uncovered completely; it cannot be so. This is how the very nature of the ultimate reality is.

But teachers go on saying, "Do not worry. Sooner or later you will reach." I myself go on saying it. People come to me and they say, "We have been meditating for so long. When will it happen?" I say, "Wait! Soon it will happen." But these are all lies. If I say that it is not going to happen ever, you will simply drop the whole effort; you will feel hopeless. So I will go on saying that it is going to happen.

It is happening already but it is not going to happen in such a way that the journey ends. And one day you yourself will become aware of the beauty of this non-ending process, and you will realize what an ugly question you were asking. You were asking how to end all this. The very question is ugly and absurd. You do not know but what you are asking is against yourself -- because if it ends, you end with it. If there is no search, nothing to be revealed, nothing to be loved, nothing to be known, nothing to be entered, how can you be? If you were in such a state, you would want to commit suicide.

Bertrand Russell has somewhere joked. He said, "I cannot believe in the Hindu conception of liberation -- of moksha -- because," he says, "in moksha, the Hindu conception of liberation, you will be freed of everything: nothing is to be done, nothing will happen. You will be sitting and sitting and sitting under bodhi trees, and nothing will happen because everything has ceased." So Russell says, "That will be too much. It will become a burden, and the liberation will become a new type of bondage. Everyone will get fed up, and everyone will start praying: Send us back to the earth or even to hell. Even hell will be better because there will be something there to be done, there will be some news. But in moksha there will be no news, no events, no happenings. Just think: eternally no happenings, no movement -- what type of moksha will this be?"

Really, when Hindus talk about this moksha, or Jainas talk about this moksha, it does not mean that such a moksha exists or such a state exists. This is just to help you, because YOU cannot conceive of the eternal process. So they say, "Yes, do not be worried. Sooner or later everything will stop and then you will not have to do anything." But you do not know what type of misery this will be. This will be more miserable than the earth is.

Moksha is not a static thing. It is a dynamic process. And moksha is not some geographical place. It is a way of looking at things, it is an attitude. If you can be alive moment to moment, you will never ask when all this is going to finish. The very question shows that you are not alive and you are not enjoying life as it is. If you enjoy life, you will not ask when it is going to end, you will not ask when you are going to be freed of it. Then you are already free. In the very enjoyment the freedom has come. Whether it ends or not is not a concern at all. If it ends it is good. If it doesn't end it is also good. Then you accept it totally.

The sutra says:

TO THE MAN OF TRUE KNOWLEDGE IT IS THE UNKNOWN, WHILE TO THE IGNORANT IT IS THE KNOWN.

This seems contradictory. It is only ignorance which can claim such a thing. And the more stupid the mind, then the more arrogant will be the claim, the more dogmatic will be the claim.

But even that dogmatic claim may impress you. There are religious fanatics all over the world who go on claiming. And their claims impress people because just by their aggression, their dogmatism, their absolute definiteness, you are overpowered. You think this man must have achieved because he is claiming so boldly. You are so uncertain about yourself that anyone, any stupid man, can claim anything with certainty and you will be impressed. But remember this: only for ignorance does such certainty exist. A man who is wise cannot be dogmatically certain. He cannot assert anything absolutely; he cannot assert anything in an imperative way.

For example, Mahavira: if you ask him anything he will look very uncertain. He is not, but he is a wise man. If you ask him, "Is there God?" he will say, "Maybe, maybe not." This is the mind that doesn't claim -- because if he says, "He is," it becomes a claim; and if he says, "He is not," it still becomes a claim. He says, "Maybe, perhaps." SYAD is his word -- perhaps, maybe.

You will not be impressed by him. That is why such a great man was born and there are so few followers; Jainas are not more than thirty LAKHS. Twenty-five centuries have passed. Even if one Adam and Eve were converted by Mahavira they would have created such a number. Only three million people in twenty-five centuries -- and they too are Jainas only by birth, because to be a Jaina means to be in the attitude of perhaps, maybe.

Why does Mahavira go on saying maybe, whatsoever you ask? Even if you ask if there is a soul, he says, "Maybe, maybe not." Why this insistence? Because he never claims knowledge and he allows everything to remain unknown -- that is why the insistence on maybe because then things remain unknown, uncertain, vague, and you can inquire. When everything is certain, inquiry ceases. If he says, "Yes -- there is a God, there is soul, there is bliss," inquiry has stopped.

Now what can you do? Either you can follow him or not follow him but he says, "Maybe." He leaves everything open. That is the meaning of syad: everything is open. He doesn't force anything upon you. He doesn't say yes dogmatically, he doesn't say no, because his aggression may impress itself upon you. Just listening to him may become fatal to you. And Mahavira is such a person that you will be impressed, you will be magnetized just listening to him. If he says, "There is," it may become a knowledge to you. You will go on believing that there is, and that will be destructive. To create knowledge is to be destructive.

But only those who are very sensitive can understand Mahavira. Those who are insensitive, ignorant, stupid, will think, "This man doesn't know. Our village pundit is better. At least he says, 'Yes, God is, and I can prove it. I can give you proofs from literature -- from the Vedas, the Upanishads. I can argue that God is and I can convince you.' And this man says, 'Maybe.' What does it mean? Has he known or not?" People go on asking Mahavira, "If you have known, then why not say yes? Or if you have come to know that there is no God, then why not say no? Be clear!"

Why do you ask for clarity? You ask for clarity so that you can follow blindly. You ask for clarity so that nothing is left for you to work out. You are lazy, so you ask for clarity. Mahavira will not give you clarity. Really, whenever you come across such a person as Mahavira he will create more confusion in you because out of confusion inquiry is born. Out of certainty comes only ignorance.

This sutra says that it -- the ultimate -- is the unknown to the wise, to those who know, WHILE TO THE IGNORANT IT IS THE KNOWN. Don't be too certain. Remain uncertain. Uncertainty means fluidity; uncertainty means every alternative is possible. You are not a fixed entity. The future is not going to be just a repetition of the past. Something new is possible every moment. Remain vague. Do not insist on consistencies. Even if there is apparently a contradiction, do not try to choose in haste. Wait, weigh, and even in the contradiction try to find something which joins the two opposites. That third thing will be nearer to truth than any polarity.

The whole emphasis is to remain in a state of receptivity for the unknown to happen to you. Be sensitive, fluid, impressionable, as if some guest is to come and you are waiting. The door is open. Even the breeze passing through the trees or the breeze passing through the dead leaves... you jump to the door. The guest may have come; you are alert.

The guest has not come yet. You are simply waiting. In this alertness, one comes to know the ultimate core of reality. The guest never comes really. He is always coming, he is always coming -- coming and

coming and coming. He is always nearer and nearer and nearer, closer and closer, but he never really comes. You always remain in waiting. This waiting is beautiful. It is bliss -- if you can wait. But then you need a very sensitive mind. Mediocre, stupid minds won't be of any help there. A stupid mind will say, "Now come in; otherwise I am going to close the door and rest. I have waited long."

There is one poem by Rabindranath Tagore, one of the most beautiful ever written. The poem is known as "The King of the Night." There is one temple, a big temple, with hundreds of priests to serve the deity there. One night it happens that the chief priest has a dream. He dreams that the king, the deity, has appeared to him and says, "Tonight I am coming." He awakes feeling very disturbed. He is very worried about whether this dream is just a dream or a vision: "Is this just dreaming, my mind dreaming? Or is it really an intimation? Is the deity, the god of the temple, really to come? Or is it just my own imagination?"

He is afraid to tell the others because they will think he has gone mad. They will say, "The deity has never come. We have always been worshipping the stone deity since the temple was built and he has never come. You have been dreaming. You have fallen prey to your own imagination." But then he is afraid also that if he doesn't speak up and suddenly the deity comes and they are not prepared to receive, then what will happen? So he thinks it is better to be foolish and speak.

So in the morning he gathers all the priests and he says, "The deity has appeared in a dream and says this night he is coming: 'Wait and be ready to receive me.' "

They all start laughing, and they say, "This is a dream. Do not believe in dreams; do not be foolish. If the news spreads, then the people will laugh if the deity doesn't come."

So they decide that they should not tell anybody but they should prepare just in case. So they clean the whole temple. They prepare everything. But they know that this is just a dream, so it is halfhearted, it is just in case. They do everything -- but it is not with love, it is not with waiting. They already know this is a dream. The dream has not opened them. They are knowers and they know the history: it has never happened. They know the scriptures and they are great scholars, so they say, "It has never happened and it is not going to happen."

Scholars always think that the future is just the past repeated again and again, it is never new. But still, in order not to take a chance they prepare. They clean, they decorate; much food is prepared for the coming god. But they know that this is for them also. This is for them ONLY; the god is not coming. So their hearts are not ready, only the temple is ready. And when the hearts are not ready, what can a temple do? So they wait. Night falls, it becomes dark. The road is dead, no one is moving, everyone around has gone to sleep.

Then they say, "It is enough. We have waited long just for a dream. We are foolish. Now we must eat the food that we have prepared. The whole day has been an unnecessary fast." So they eat and they enjoy, and then they fall asleep. They are tired from the whole day's work of cleaning and decoration, so they fall asleep.

Just at midnight they hear in their sleep that a chariot is coming near the temple. The noise comes; one priest hears it and he says, "It seems the king, the god, has come. I hear the wheels of the chariot making noise."

Somebody else says, "Do not be stupid and do not disturb our sleep. We have been waiting too long; it is enough. Now do not disturb." So they fall asleep again. Then someone hears footsteps. Someone is coming up the steps of the temple -- the temple has many steps.

Someone again says, half asleep, "It seems the king has come. Someone is coming up to the door -- and the very sound of the feet is so qualitatively different that it cannot be that of a man."

But then the chief priest himself says, "Do not be foolish! Do not disturb us the whole night. We have been working the whole day. If he had to come he should have come by the evening. No need -- it has never been heard that he comes at midnight."

Then someone knocks at the door and someone hears again that someone is knocking on the door. Then a priest becomes absolutely mad and says, "Stop completely! This is nothing but a breeze striking on the door." So they sleep.

In the morning they all weep and cry and scream because the chariot had come. There are marks on the road, and the god had come up to the temple. On the steps in the dust there are footprints. But now nothing can be done. The moment, the opportunity, is lost.

This is the whole situation. Really, he is always coming, his chariot is always near the door. He is knocking continuously but you are closed. Be open -- that is the basic message of the Upanishads. Do not be knowledgeable. Do not cling to the past, to the history, to the memory. Be open and wait for the unknown to happen. And whenever it happens do not try to make it known. Whatsoever happens, throw it away and be

ready again. Something new will happen again. The Brahman remains unknown continuously.

INDEED, HE ATTAINS IMMORTALITY WHO REALIZES IT IN AND THROUGH EVERY BODH -- PULSATION OF KNOWLEDGE AND AWARENESS.

No knowledge is ultimate. Every knowledge is just a pulsation -- just a pulsation, a vibration. Do not make any vibration the ultimate. In deep meditation you will come to feel a great silence: this is just a pulsation. Do not think this is Brahman. Brahman is always more. Whatsoever happens, he is always more. Do not identify any happening with the Brahman; otherwise you will stop.

In meditation, many times a deep bliss will happen to you; you will be washed away. But do not say this is the Brahman because the moment you say this is Brahman you are closed. It is just a pulsation of BODH, just a pulsation of knowing, just a pulsation of consciousness, but just a wave. Never make any wave the ocean. Remember, when you make a wave the ocean it has become knowledge; then you are closed. Let every wave be just a wave and wait for the ocean.

And remember, the ocean never comes; it is always the waves which are coming. The ocean comes through the waves, but it is always the waves which are coming. The ocean never comes. So do not fix yourself and do not say this wave is the ocean. The moment you say it you are closed.

Many people have reached deep ecstasies and then they stop because then they say, "This is Brahman; the ultimate has been achieved." Remember, it is never achieved. It is simply achievable but never achieved; approachable but never approached.

The journey remains and it is beautiful that the journey remains. Whatsoever knowing comes to you, the Upanishads say that it is just a pulsation of knowledge and awareness. And if you can feel this pulsation of knowledge and awareness, you will attain immortality. Why? You become mortal, you become prone to death, because you cling to the dead -- the dead past. If you do not cling to the past there is no death for you, it cannot happen. The body will disappear but that is not death. It becomes a death because you have become too much obsessed with the body -- because you have lived in the body in the past.

One person has lived a hundred years in his body. In that hundred years' experience of living in the body he has become obsessed with the body. Now he thinks that he is the body. This hundred years of routine, habit, has created this false notion that he is the body. That is why he feels that death is coming.

Children are less afraid of death than old men. Why? -- because they are still new to the body. It has not become their experience and knowledge. They are fresh. Children can play with snakes without any fear. They can play with poison, they can move in any danger. They are not afraid. Why? -- because they are still fresh to this new abode. They are not clinging to it too much. It has not yet become a past. But sooner or later, when they have lived in it for many years, they will cling to it. Then they will be afraid. Then they will become afraid of death because in death the body will die and they have come to feel that they are the body.

A person who lives moment to moment, who goes on dying to the past, is never attached to anything. Attachment comes from the accumulated past. If you can be unattached to the past every moment, then you are always fresh, young, just born. You pulsate with life and that pulsation gives you immortality. You are immortal, only unaware of the fact.

INDEED, HE ATTAINS IMMORTALITY WHO REALIZES IT IN AND THROUGH EVERY BODH. THROUGH THE ATMAN HE OBTAINS STRENGTH AND VIGOR, AND THROUGH ITS KNOWLEDGE, IMMORTALITY.

The more you know life, the inner life, the atman, then the more you know that you are immortal. There is not going to be any death: you are deathless.

FOR ONE WHO REALIZES IT HERE, IN THIS WORLD, THERE IS TRUE LIFE.

So do not hanker after any other life; do not hanker for something to happen after death. If it cannot happen here it will not happen ever. If it can happen it can happen here and now. This earth, this life is the present. Do not condemn it for another life. There is no other life. Life is always HERE; life is always in this moment. Do not postpone it because through postponing you may miss the opportunity.

FOR ONE WHO REALIZES IT HERE THERE IS TRUE LIFE. FOR ONE WHO DOES NOT SO REALIZE IT, GREAT IS THE LOSS. DISCOVERING THE ATMAN IN EVERY SINGLE BEING, THE WISE ONES, DYING TO THIS WORLD OF SENSE-EXPERIENCE, BECOME IMMORTAL.

Go on dying to the past, and you will not have any world around you with which you are attached, obsessed. Dying to the past, you die to this world. Remember, this world is created through your

experience; it IS your experience. Dying to experience, you are so young that you do not create any world around you. The real world is not the problem -- the world around your mind is the problem.

I have heard: once it happened that a house was on fire. The master of the house was weeping, crying, and beating his chest. His whole life was destroyed. Then suddenly a man came and said, "Why are you weeping? Don't you know? Your son has settled yesterday; the house has been sold."

The tears disappeared and the man even started smiling. He said, "Is it so?" The house was still burning but now his inner house was not burning. This house was not the problem, but an inner attachment.

Then the son came and said, "Yes, we were just going to settle but it is not settled yet."

The man's tears started flowing. He was weeping and beating his chest but the house was completely unaware of what was happening to this man. Within minutes everything changes -- the inner world changes. If the house were not his, then he would not have any problem. The problem was not the house but that "the house is mine." That 'mine' creates the inner world.

If you go on throwing the past away, then nothing is yours. Then nothing is your possession; you always remain without any possession. That is what sannyas is. Not that you will not use a house, not that you will not use clothes, not that you will not live in this world -- but nothing will be your possession. The world of the inner mind disappears. Then the real world is beautiful. All ugliness is projected by your mind, by the dead past; then life becomes ugly.

With the living present, life is just beautiful and blissful.

The Supreme Doctrine

Chapter #11
Chapter title: Truth or Trick?

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The first question:

BELOVED OSHO,
YOU SAID THAT TO LIVE MOMENT TO MOMENT ONE MUST THROW AWAY ONE'S DEAD PAST AND MEMORIES. DOES IT MEAN THAT ALL THE MEMORIES HAVE TO BE DISSOLVED AND DESTROYED TO TRANSCEND THE MIND? BUT ONE NEEDS A STRONG MIND AND AN INTENSE AND SUFFICIENT ACCUMULATION OF MEMORIES TO FUNCTION IN THIS WORLD.

To die to the past does not mean that you will not be able to remember it. It does not mean that all your memories will be dissolved or destroyed. It only means that now you do not live in those memories, you are not identified with those memories. You are freed from them. They will remain but now they will be just a part of your brain, not part of your consciousness.

The brain is a mechanism, just like a tape-recording machine. The brain goes on recording everything. The brain is the physical part. It will go on recording, and your memories cannot be destroyed unless the brain is destroyed. But that is not the problem. The problem is that your consciousness is filled with memories. Your consciousness goes on identifying itself with the brain and the brain is always stirred by

your consciousness -- and memories go on flooding you.

When it is said, "Die to the past," it means do not be identified with the brain. You can use the brain; then it is just an instrument. When you will need it you will use it. And you will need it. You will have to go back home; you will have to remember where you live -- where your house is, what your name is. You can use these memories but use them; do not be used by them. That is the problem.

While you are here you need not think about the house where you live in your town but you go on thinking about it. You need not remember your wife while you are here but you go on talking with her and she is not here. When you go back home you must recognize that she is your wife but there is no need to be bothered with her now. She must not come in the mind; the mind must not go on functioning unnecessarily. It must not bring in the past; it must not flood the present with the past.

The memory remains. It is not being destroyed. Through meditation the mind is not destroyed. You simply start transcending it. It remains a storehouse; you need not live in it. If you live in it then you are mad. You need not live in a storehouse. When you need something, you go into the storehouse, bring that something out and use it. But a storehouse is not a living-room.

But you have made it one. Your storehouse of memory has become your living room; you live there. Do not live there, that is the whole meaning. Be in the present and whenever the past is needed use it. But do not allow it to go on continuously overflooding you. That overflooding by the past makes your consciousness dim and dull. Then you cannot see with clear eyes, you cannot feel with a clear heart. Then nothing is clear, everything becomes confused.

Rather, on the contrary, when you are not identified with the mind you will have a very clear memory. You do not have a really good memory because you are not your master. Your mind is just a mad mechanism. When you need to remember something, it will not come and when you do not need it, it goes on coming: you are not the master. You cannot be the master if you become identified with the slave. If you become too much attached to the slave, the slave will start mastering you.

So if you die to the past you will not become less efficient in the functioning of your mind, you will become more efficient. A master is always more efficient. When he wants to remember, he remembers; when he doesn't want to remember, he doesn't remember. When he says to the mind, "Function," it functions. When he says, "Stop," the mind stops. I have to use memories. I have to talk to you: I have to use words, I have to use language. But only when I am talking to you do I use them. The moment I am not talking the mind stops. Then there is total vacuum -- void. Then there is no cloud.

It is just like your legs: when you want to walk you use your legs. But if you go on moving them while just sitting or standing, people will think you are mad. Then you may say, "What can I do? My legs go on moving; I cannot do anything." And if someone says to you, "Stop this," you will say, "If I stop, then when I want to walk what will I do? I will become less efficient. If I stop, then I will lose the capacity to walk, so I have to use them constantly." Remember, if you use them constantly, when the time comes to walk you will feel tired. You are already tired.

While sitting there is no need to use the legs. While not talking there is no need to use words. Do not verbalize within. While not using the past there is no need to allow it to flood you. Dying to the past means becoming master of your mind. Then you will be more efficient. But that efficiency will be of a different quality -- a totally different quality. There will be no effort in it.

Now whenever you want to remember you have to make an effort because you are so tired; your brain is so tired, continuously working. There is no stop for it, no relaxation. Even while you are asleep, the body is resting but the mind continues to work. Dreaming, it is working -- constantly working. It is a miracle that you are not mad. Or maybe you are already mad but you are not aware; or maybe, because everyone is mad like you, you cannot compare and you cannot know what is happening to you.

Don't be afraid, your efficiency will be increased. And the quality will be different because there will be no effort. When you need to, you can use your mind. It is just an instrument; just like your hands and legs it is a physical part of you. Memory is a physical thing, remember, so if your brain is destroyed you may be alive and conscious but you will lose your memory. If a particular part of your brain is destroyed, then a particular type of memory will be lost.

One of my friends, a doctor, fell down from a train. He fell down on his head and something was destroyed. For three years all memory was lost; he couldn't even recognize his father or mother. He was alive, fully alive, conscious; but he couldn't read, couldn't write, because all memory was lost. He started from abcd again and only after three years was he able to use his brain again. But now he was just a child of three years; all the medical knowledge, all the degrees that he had, were lost, because particular tissues,

particular nerves in the brain, were destroyed and with them all memory was lost or cut off.

Now, in China, they use brainwashing. They give some electrical stimulation to particular parts of the brain; just by electrical shock they destroy the inner memory. So if you are a religious man they will give you a shock treatment in the mind and all your memories -- that you are religious, that you go to this church or you read this holy book, or you belong to this sect -- will be destroyed. Then you can easily be converted into a communist because then you don't know who you are.

And now these techniques have become available to the whole world. Every government now has the secrets. And the most dangerous thing that is going to happen soon all over the world will be not physical violence but psychological violence. You need not murder a man; you simply destroy a particular memory in him. He is brainwashed, now he will have to learn from abc, so he cannot fight with you. If you want to convert him into a communist or an anticommunist, first destroy the memory; then he becomes like a child, helpless. Then start the training again. Now a new memory will be created, a new learning, a new conditioning.

The atom bomb is not such a great danger as these secrets are because the very soul of man can be enslaved through them. If Jesus is born now in Soviet Russia or communist China, they will not crucify him; first they will try to destroy his memory. They cannot be successful with Jesus but they can be successful with you. They cannot succeed with Jesus because he is already unidentified with the memory. If you destroy the memory nothing is really lost because he lives in his consciousness, not in his memories. You don't really have any consciousness separate from the memories, so if your memory is destroyed your consciousness is destroyed. You don't know how to function without the memories.

So for the new generation, the coming world, meditation is a must because only that can protect you from political dictatorship -- nothing else. They will not put you in jail or send you to Siberia -- no, those things are just out of date now. They will simply put an electrical instrument around your head, and they will give particular electric shocks to the brain, and you will become just like a child. They will wash out the memories just as you can erase on a taperecorder. What is done there is just an electrical stimulation and whatsoever is recorded is erased; then you can record again. The same is possible with the brain because the brain is a mechanism.

And when I say to die to the past, I mean do not get so attached to the brain that you do not know that you can exist without the brain. Knowing this, realizing this, that "Without the brain I CAN exist; I am consciousness and not the memories; memories are just my instruments," you will become free from your own mind. And once you are free from your mind, no one can make a slave of you. Otherwise, everyone is trying to manipulate you to make you a slave.

Religions, so-called religions have done that. They go on manipulating your mind. When you were just a child they were trying to teach you that you were a Hindu or a Christian or a Catholic or a Protestant. They went on teaching you from the very childhood when you didn't know anything; when you were not alert; when you were not aware; when you couldn't recognize what is true and what is false. When you could not think, they started to teach you, to condition you. They made a Christian out of you or a Hindu or a Jaina or a Mohammedan. These are slaveries.

Now there is no need to get hold of children; even an old man can be made a child again by just washing his mind. Then he will have to learn from abc. And when you learn from abc you cannot argue, when you have to learn from abc you cannot disbelieve. That is why every religion wants to get hold of children and every religion tries to force some type of religious education because only in childhood....

Really, if you cannot get hold of a child before seven years of age, you will never get hold of him. Only before seven years of age can you make a slave of him. Then he will never know that he is a slave because slavery goes deeper than his awareness. You cannot think that being a Christian you are a slave or being a Hindu you are a slave -- or can you?

Society has played a trick upon you. When you were not fully alert they conditioned your mind. Now when you think, the conditioning has gone deeper than thinking. Whatsoever you think, that conditioning colors it. Even if you become anti-Christian and you were taught to be a Christian, your anti-Christianity will carry your Christianity with it. Even your anti-Christianity will be colored by the conditioning that was given to you. You will be obsessed with the same thing in the reverse order.

Friedrich Nietzsche was against Christianity, particularly against Christ. But he was brought up as a Christian. His whole life he struggled; his whole life he went on writing against Christ. But he was so much obsessed with Christ that when he went mad, in the last stage of his life before he became mad, he started signing his name "Anti-Christ, Friedrich Nietzsche." That conditioning had gone so deep! You can become

anti, but you cannot be indifferent.

Die to the past, be alive to the present, to the moment you are in -- it will not destroy your mind. Really, it will give a rest to your restless mind. Your efficiency will grow, and there will be no effort. You will not NEED to remember. You will simply remember because this is the functioning of the mind; you need not make any effort.

I have been traveling all over this country for fifteen years, and I have known thousands and thousands of people. Even after ten years I have been again to the same town -- I remember the faces, I remember the names. Even I was surprised: What is the matter? -- and I had not made any effort. But I am interested in people, that is all. If you are really interested in something, you will remember it; there is no need to make any effort.

Remembering is a mechanical functioning of the memory. If you are really interested in a person you will remember the face even after many lives. I remember many faces after many lives. You cannot forget them because there is no question of forgetting. The mechanical part of your brain just goes on recording everything. The only thing that is needed is your interest.

When you are interested your mechanism is focused on the person; it records just like the lens of a camera. If you are interested in a face the camera moves, it records. If I am interested in what you are saying my mind is focused; it records, it goes on recording. There is no need to make any effort. If you are not interested, then it will not record because then it is not focused.

So if you forget things it is because you are not interested. If you forget things it is because your mind is confused. If you forget things and cannot remember and are not efficient, it means that while you are seeing a face your many memories inside go on moving. Your mirror is not vacant; your lens is already overcrowded.

Someone is saying, "My name is Ram," and you nod your head, yes, as if you have heard. But your mind is filled with so many things, you have not heard. And then you say, "Why have I forgotten the name?" Really, you never heard the name. You were not interested in the person -- not so interested that your mind became silent.

Whenever you are interested the mind is silent -- your whole being is open. The memories go on being recorded and whenever you need something it will come up. But it is not so easy with you. Because your mind is so much filled, whenever you need something everything gets entangled. Nothing is clearcut; everything penetrates, trespasses, every other thing. Nothing is clear. The clarity is not there; only confusion is there. Because of that confusion you are not efficient. You will be more efficient, and without any effort, if you become alert to the moment and do not allow the past to go on overburdening you.

The second question:

> BELOVED OSHO,
> I FEEL AND REALIZE THE FUTILITY OF DESIRING. THERE SEEMS TO BE NO AMBITION IN ME. BUT YET THERE IS A THIRST, A YEARNING, AND AN INNER SENSE OF UNFULFILLMENT. PLEASE EXPLAIN WHETHER THIS TOO IS A PART OF DESIRING.

Yes, this too is a part of desiring -- the negative part. Everything has two parts, the positive and the negative. The positive part of desiring is to desire something, to be ambitious. To be aware of the object of desire is a positive desire. The negative desire is: one is not aware of the object of desire, but one is aware only of the thirst of desire -- of the yearning.

These are the two parts. The subjective feeling of unfulfillment is the negative part of ambition and being obsessed with an object of desire is the positive part of ambition. Both are ambition. And if you intellectually understand that desire is futile, the negative part will remain with you -- if you INTELLECTUALLY understand that desire is futile and this is not an existential experience.

You have been hearing things, you have been listening and you have been reading. And Buddhas and Christs have been talking to the world and they have been saying that you are in misery because of desire, that you are in suffering because of desire -- and they say they are in bliss because of desirelessness. And you have seen them: you have seen their eyes, you have seen their faces, you have seen the grace, the bliss, the ecstasy that just moves around them. Even in their shadow the ecstasy, the dance is there. You have seen them and you have heard them and they say if you desire you will be in suffering, if you do not desire you will be in ecstasy and bliss.

Now intellectually you can understand this, because desire creates tension, because desire creates the future, because desire creates expectations, and when it is not fulfilled you are in misery. Or even when it is fulfilled you are not in bliss. When it is fulfilled you feel that this is nothing -- that this is nothing compared to the dream, compared to the hope. You fall in love with a person, a girl or a boy, you fall in love with a house, you fall in love with a car, and you think, "If this woman is achieved I will be in absolute bliss." But this is your dream; no woman can fulfill it.

This is just fantasy; no real woman can fulfill it. Every real woman will be just a faint thing compared to it. But there is no fault on the woman's part. This is your mind which goes on fantasizing. You create a fantasy, a romance, and you move high in the heavens. Then you meet the woman. If you cannot achieve her, if you cannot get possession of her, you will be in misery, because you had a dream and the dream remained unfulfilled. You will feel a constant pain in the heart.

But I tell you, if you meet her, if you can get her, you will be in a deeper misery, because at least the dream remains intact if you have not met her -- you can go on dreaming. But if you meet her you will see that no woman lives in heaven. As you live on earth, she lives on earth. She is as earthly as you -- even more. Woman is more earthly than man. She will shatter all your dreams. And when you awake from your dreaming, you will be in misery. Whether your dream is fulfilled or not, misery will be the result. Out of dreaming only misery results.

This you can understand. Your experience can also be helpful. Intellectually you can understand and then you can come to conclude that it is futile to desire -- to be ambitious is futile; it leads to misery and hell. But this will stop only the positive desiring; the negative will remain. Really, you are still desiring -- now desirelessness. You are now desiring a state of NON-DESIRE. Now desirelessness has become the object of desire. You will feel a yearning, a search, a thirst and an unfulfillment.

What is to be done now? What can be done? Intellectually nothing will happen to you: you will go on changing the object of desire and the negative part will go on pushing you into new desires. Live it. Do not believe in Buddha, do not believe in Jesus, do not believe in me. Live it. Desire and live, and experience desire in its totality. And do not hurry, do not make any haste to conclude. Your misery is because you make such hurried conclusions.

You are so susceptible to believing in anything because you do not want to go through experience. Experience may be painful -- let it be. But only experience can help you. Premature conclusions, premature beliefs, will be of no help. You are simply wasting opportunities. Desire and desire intensely, I tell you: desire intensely and suffer!

Buddha comes to his conclusion not because of previous buddhas. Upani-shads were in existence; he could have read them. He was well educated, well cultured, he knew all the scriptures, but they didn't help him. He moved through desire, he moved through experience; he suffered, he went through the fire. And only through his own experience did he come to conclude that desire is futile.

Your conclusion is not YOUR conclusion; that is the problem. Your conclusion is borrowed. You are really afraid to go through suffering, so before going through suffering you start believing. But suffering is a discipline. The only real discipline is suffering. Nothing real can be achieved without it.

And you are acting like small children: in their books, the answers are given in the back. Small children will just look at the answers. They get the answers but they do not know the process. The problem is given and the answer is given in the last chapter. They look at the answer and they know the answer, but this is not THEIR answer. They know the problem and they know the answer, but they do not know the process -- how the answer is achieved.

You have been looking at the answers without going through the process. Answers are there. Buddhas have existed; they have said everything that can be said and you can memorize the answers, but without the process you will not be transformed. So forget the answers; that is what the Upanishads say. Knowledge is the barrier: forget knowledge. If you are ignorant, then you are ignorant. Start from your ignorance; do not start from anybody else's knowledge.

It is better to start with your ignorance because that can lead you toward knowledge. But you always start with somebody else's knowledge. Then you move in a false world, then you go on accumulating conclusions, and you know everything without knowing anything. You are in such a hurry. You say, "I do not want to go through the process; I want the answer."

The answer can be given to you -- but unless you move through the process, the answer will not be a lived answer. Unless lived, it is futile. You know desire is futile, you know anger is poison, you know greed leads to misery -- you know everything. But that knowledge is of no use. Throw it! It is rubbish.

Just be aware of your state of mind: the yearning is there, the thirst is there, the unfulfillment is there. That means you are ready to desire. Now desire, and do not listen to buddhas: they are dangerous. Desire! Move! You will have to move your own way; you will have to suffer your own way. Nobody can escape suffering. The law is universal. Nobody can come to shortcuts; there are none. You will have to move your own way, you will have to pass through your own hells.

When you have passed through them, transcended them, have become richer, experienced them and a maturity has happened to you -- only then will desire fall. Desire will disappear and then there will be no negative part to it. Then the total desire will disappear because you will come to realize this is nonsense. "I have been creating my own hell." And this is not intellectual, this is not in the mind. Your total being, your whole being, will come to conclude and this conclusion will be through your experience, not through anybody else's.

Then desire disappears without giving birth to another desire in a different guise. Otherwise you will go on changing the objects. Sometimes you desire wealth and then you feel misery. And then you conclude that this desire is misery, so you start desiring God or you start desiring heaven or you start desiring liberation or you start desiring meditation, ecstasy -- but you go on desiring. And if you go on desiring, you are simply changing the shape of the desire, the object of the desire. But DESIRE remains the same: YOU are not changing, you remain the same. You are moving in a pattern, in a circle. You are not moving anywhere.

Hence, I go on saying again and again, be aware -- beware of Buddhas, Christs, Krishnas. Beware of me because I go on saying things to you which you can believe and then it is dangerous. When I say something, try to understand it; do not conclude through it. Conclusion must come through your own life; only then will it be a mutation. And do not be in a hurry. There is no hurry; time is eternal.

Experience! Be authentic to your experience and allow the conclusions to come only through your own individual particular search. The truth will happen to you but it will not happen to you if you go on borrowing it from others. That becomes a substitute truth. It creates more problems than it solves.

Your problems, as I see them, are ninety percent because of your borrowed knowledge. Only ten percent of problems are true. Ninety percent are false because they do not belong to you at all. First you start believing in a thing and then problems start to arise out of that belief. This is a borrowed problem which arises because you have believed, because you have concluded intellectually, rationally, that desire is futile. If this is really your conclusion, then how can unfulfillment still exist there? Unfulfillment is the seed of desire.

When you are unfulfilled it means desire: you want to seek fulfillment somewhere. When you are unfulfilled it means you are not that which you would like to be, you are not there where you would like to be. So desire, find, seek, move! Unfulfillment means discontentment with yourself. Fulfillment means: I am what I am; I am where I should be. Or wherever I am, I am absolutely content with me -- fulfilled. Then there is no movement of desire.

Movement is there but that movement is of life, not of desire. I will go on moving and each movement will happen through my life energy, not through desire. Desire is through mind. Life goes on moving but I will move like a river. The very energy will create a movement but the movement will not be according to desire. I will not desire first and then move. Try to understand this distinction.

I am speaking to you. This speaking can be of two types: it can be a sheer movement of life energy, or it can be part of a desire. If I desire it, then I will have to rehearse it. Then before coming to you, in my mind I will desire you to be present. Then in my mind I will think what to say, what not to say, how to say it and how not to say it. Then I will plan it; then I have moved into the future. Then I will repeat it. Then if it is not up to the standard I had planned I will feel frustrated.

I have heard that once Mark Twain was coming back from a lecture hall where he had lectured. When he came back, his wife asked him, "How was the lecture?"

Mark Twain said, "What lecture are you asking about -- the one I rehearsed before, or the one I actually delivered, or the one I wanted to deliver and was delivering instead in the car while coming back?"

If I think about it beforehand it is desire. If I simply come to you and it is a response, not planned, not thought about, it is a sheer movement of life energy, there has been no planning for it, then it is life moving. If it has been planned then it is mind desiring.

Movement will be there but it will be unplanned, spontaneous. Desire cripples movement. It doesn't allow life energy itself to move. It plans, it chooses, it decides beforehand. Before the actual situation you

have already decided. You will always be in difficulty because it is never going to be exactly the right response -- because you cannot conceive of the situation beforehand. It always remains unknown. You will feel frustrated.

A mind which desires will always feel frustrated. Only a mind which doesn't desire, which simply moves wheresoever life, the Brahman, leads it to -- whether right or wrong, whether to hell or heaven, wheresoever the life energy leads, the one who is desireless moves within. Nothing can frustrate such a being. How? How can you frustrate him? And nothing can make YOU fulfilled. How can anyone make you fulfilled? With desire there is no meeting with fulfillment. With nondesire there is no meeting with frustration.

Be true and authentic to yourself and if you have not overcome desire do not believe that you have overcome it; that is not going to help. Know that you have not overcome. Know that ambition is there; know that as you are you are unfulfilled. You need something else. That need for something else... whether vague or not, whether you know what it is or not, makes no difference; you are not at this moment whole and total, at ease with yourself. You are not at home. Your home is somewhere else; you are searching for it.

Know it because this knowing will be good and helpful. Know it and move into desire. Suffer it! Feel the pain of it, the frustration of it, and allow life itself to come to a conclusion. Please don't you conclude; allow life itself to come to its conclusion. And when life comes to its conclusion, desire falls without any substitute desire being created there. It simply falls down. Just like dead leaves fall from a tree, desire falls from you -- total desire. Then there is no negative part hidden behind it. And when you are in the state of nondesiring, all that is blissful happens to you, all that is ecstatic happens to you. You flower for the first time. And when there is no unfulfillment, you are fulfilled AS YOU ARE.

But before that happens, if you go on borrowing it will be difficult: you are creating unnecessary barriers for yourself. The conclusions may appeal to you but that appeal is of no meaning. I can convince you about something but that conviction carries no meaning because it has been forced by me. I can argue, I can convince, and you may feel this is right. But that feeling will not help unless your life energy concludes it, unless it is an inner conviction which arises within you and is not forced from without.

That is why I say buddhas are dangerous -- because they are so convincing. When you move around them there is every possibility that you will become a victim, every possibility that you will get convinced. Their very being is convincing. That is why so many religions are created, so many sects are there. Whenever a buddha happens, an enlightened one, necessarily you get convinced, you become hypnotized -- and you borrow conclusions. And then for lives together you go on with those borrowed conclusions and they become a burden.

Die to that burden! Be authentic to yourself and try to find out where you are. Even if it is hell, accept that "I am in hell." The very acceptance that you are in hell will create the situation where you can move out of it. But you live in hell and you go on believing that you are in heaven. This is sheer nonsense and nothing can come out of it.

The last question:

> BELOVED OSHO,
> LAST NIGHT YOU SAID THAT SOMETIMES YOU LIE AND OFFER CONDOLENCES FOR OUR FRUSTRATIONS. THEN WHEN ARE WE TO BELIEVE YOU AND HOW ARE WE TO KNOW IF YOU ARE TALKING TO US IN TRUTH OR IN TRICK?

Never believe me; do not believe me at all. Be alert. Whatsoever I say may all be lies; it may all be just a trick to give you consolation -- just to help you to take a step ahead. Do not believe me! And it is difficult for you to decide when I am speaking truth and when I am speaking a lie. That is why I say wholesale: Do not believe me -- because how can you decide? You do not know what the truth is; hence, how can you decide?

If you know the truth already, then there is no meaning for me, no use, in telling you any lies. But because you do not know and you cannot understand the language of truth, it will be absurd for you -- you can understand only the language of lies.

But lies are of two types: there are lies which can lead you to further lies and lies which can lead you beyond them. For example, we are sitting here. If you have not known the outside ever, you do not know that flowers are there, trees are there, and the moon is in the sky. And if I tell you to come out -- that the

moon has come out and it is a full-moon night, so come out -- you will not believe me. You will say, "What is night? What is the moon? What is the full moon?"

And there is nothing in this room by which I can show you that it is like this. And I have known the moon, and I have known the flowers and the open sky, and I want to share my bliss with you. I want that you should also come out, so I create a device, I use a lie: I say the house is on fire; you can understand that. You become afraid, you start trembling. And I create such a conviction in you that the house is on fire, that you start escaping from the room.

Of course, outside you will understand me. You will not say that I lied. You will be grateful; you will laugh. You will say, "There is no fire but now we can understand." Only fire could have brought you out -- nothing else -- because that language you can understand. Suffering you can understand, bliss you cannot understand.

Hence, buddhas go on saying life is misery. It is not! They go on saying it is DUKKHA -- misery, suffering, anguish. They are saying that the house of life is on fire, so escape from it. And they convince you because they have that freshness which comes to persons who have come out of the house. They have that perfume that comes to persons who have come out into the open sky; they bring that flavor. You become convinced because you see that what they say must be true: they have attained something and that attainment creates conviction. And when they say the house -- the life -- is on fire, you try to escape out of this house.

When you get out, you know it is a full-moon night and life was not suffering. Life appeared to be suffering because you had become imprisoned in a cage.

Life is vast, so you cannot know when I am lying or when I am saying the truth. And if you ask me to tell you when I am lying or when I am saying the truth, then the whole point will be lost. And even if I say that this is a lie and this is a truth, how can you believe me, whether I am still lying or not?

So it will be easier for you, if you can believe me, to believe TOTALLY. Or if you cannot believe me, then do not believe me at all. This will be easy: either think that whatsoever I am saying is true or whatsoever I am saying is a lie. These are the only two possibilities. Both ways you will be helped. I say that both ways you will be helped. You will not be in confusion.

If you believe me totally, that "whatsoever this man says is true," this will help you. Not that whatsoever I say will be true, but ultimately you will find that it was the only thing that could have been helpful to you. But that you will come to know only afterwards.

If you do not believe me at all, that will also be good. That too is not easy. The easier course is to believe some things and not to believe other things. If you believe me totally or not at all, in either case you become total. In one case you are surrendered to me and you say, "Whether you lie or not, that is your business: I believe." Then you become total; you are not divided. Or if you say, "Whether you say a truth or a lie, I do not believe you -- you are a liar," then too you are total, and totality helps.

But the easier course is to believe in some things and not to believe in other things. Why is it easier? It is easier because with whatsoever you want to believe you will think, "He is true," and with whatsoever you do not want to believe you will think, "He is lying." That will not be of much help; it is of NO help really. So do not choose. My advice is: do not believe at all -- but if you think that the other will be good then believe totally.

The Supreme Doctrine

Chapter #12
Chapter title: The Great Circle of Brahman

14 July 1973 am in Mt Abu Meditation Camp

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INVOCATION

THE STORY GOES THAT BRAHMAN OBTAINED A VICTORY FOR THE DEVAS. THOUGH THE VICTORY WAS DUE TO BRAHMAN, THE DEVAS BECAME ELATED BY IT AND THOUGHT: "THIS VICTORY IS DUE ONLY TO US; THIS GLORY BELONGS ONLY. TO US"
BRAHMAN CAME TO KNOW THIS, THEIR VANITY. HE VERILY APPEARED BEFORE THEM, BUT THEY DID NOT UNDERSTAND WHO THAT YAKSHA -- DEMI-GOD -- WAS.
THEY ADDRESSED AGNI: "OH JATAVEDA, PLEASE FIND OUT WHO THIS YAKSHA IS." "YES," SAID AGNI.
AGNI HASTENED TO THE YAKSHA. THE YAKSHA ASKED HIM WHO HE WAS. AGNI REPLIED: "I AM VERILY AGNI; I AM ALSO KNOWN AS JATAVEDA" -- NEAR-OMNISCIENT.
"WHAT ENERGY DO YOU POSSESS, YOU OF SUCH FAME?" ASKED THE YAKSHA. "I CAN BURN EVERYTHING -- WHATEVER THERE IS ON THIS EARTH," REPLIED AGNI.
THE YAKSHA PLACED A STRAW BEFORE HIM AND SAID: "BURN THIS." AGNI APPROACHED IT WITH ALL SPEED; HE WAS, HOWEVER, UNABLE TO BURN IT. SO HE WITHDREW FROM THERE AND RETURNED TO THE GODS SAYING, "I COULD NOT ASCERTAIN WHO THIS YAKSHA WAS."
THEN THEY ADDRESSED VAYU: "OH VAYU, PLEASE ASCERTAIN THIS, WHO THIS YAKSHA IS." "YES," SAID VAYU.
VAYU HASTENED TO THE YAKSHA. THE YAKSHA ASKED HIM WHO HE WAS. VAYU REPLIED, "I AM VERILY VAYU. I AM ALSO KNOWN AS MATARISVA" -- CARRIER OF THE ATMOSPHERE.
"WHAT ENERGY DO YOU POSSESS, YOU OF SUCH FAME?" ASKED THE YAKSHA. "I CAN VERILY BLOW AWAY EVERYTHING -- WHATEVER THERE IS ON THIS EARTH," REPLIED VAYU.
THE YAKSHA PLACED A STRAW BEFORE HIM AND SAID, "BLOW THIS AWAY." VAYU APPROACHED IT WITH ALL SPEED; HE WAS, HOWEVER, UNABLE TO BLOW IT AWAY. SO HE WITHDREW FROM THERE AND RETURNED TO THE GODS SAYING: "I COULD NOT ASCERTAIN WHO THIS YAKSHA WAS."
THEN THE GODS ADDRESSED INDRA: "OH MAGHAVAN -- REJOICING ONE -- PLEASE ASCERTAIN WHO THIS YAKSHA IS." "YES," SAID INDRA, AND HASTENED TO THE YAKSHA. BUT THE YAKSHA DISAPPEARED FROM HIS VIEW.
AND IN THAT VERY SPOT HE BEHELD A WOMAN, THE WONDROUSLY EFFULGENT UMA, THE DAUGHTER OF THE SNOW-CLAD MOUNTAIN, HIMAVAT. AND OF HER HE ASKED: "WHO COULD THIS YAKSHA BE?"

In deep silence there is no ego. It exists only when you are disturbed. It is part of disease. When you are deeply silent, you are, but there is no feeling of the 'I'. It cannot exist in silence. When you are totally calm and quiet, the 'I' is not there. But the more disturbed you are, the more you will have the feeling of the ego.

The ego is a disturbed, diseased state of the mind. The ego is not healthy. It is an illness. You become aware of it only when you are not in total harmony. When you are in harmony, you are, but there is no 'I', no feeling of the 'I'. 'Am-ness' is there, being is there, but without a center.

This is one of the most significant phenomena to be understood. For instance, you become aware of your body only when it is ill. If you are really healthy you don't have a body at all; a healthy body is bodiless, there is no feeling that it exists. Your head exists only when there is a headache: if the headache is not there, the head is not there. Can you feel your head? If you can feel it, it means there is some heaviness. Something is disturbed, something is ill. You become aware of your stomach when it is disturbed.

This is the definition of health: that if the body is not felt you are healthy, if the body is felt you are unhealty -- because only pain is felt. Whenever there is some pain, you feel it. Pain is needed to feel the body and pain is needed to feel yourself. And that pain creates the I, that suffering, anguish, anxiety, creates the I.

So if you are egoistic, remember that this shows that your inner harmony is lost. You cannot do anything about the ego directly -- unless you regain the inner harmony. If you start doing something for the ego directly, nothing will happen. On the contrary, you may get more disturbed. All the religions say: be egoless. They mean: be harmonious. Their insistence to dissolve the ego is the insistence to dissolve the disturbance -- become a rhythm, become an inner silence. They insist for health.

The Sanskrit word for health is very beautiful: the word is SWASTHA -- it means to be in one's self. When you are in your self, there is no ego. The English word health also is beautiful from a different viewpoint. It comes from the same root as the word whole comes from -- wholeness. When you are whole, you are healthy; when you are fragmented, divided, split, you are unhealthy. When you have a feeling of wholeness -- no division, undivided, one -- you are healthy. The word holy also comes from whole. When you are really whole, you are holy, you are pure, innocent.

The ego exists when you are fragmented, divided, split -- when you are not one. When your parts are in conflict and there is a disharmony within, turmoil, anguish, the ego exists. The greater the anxiety, the greater will be the ego. If you try to fulfill your ego you will get more and more disturbed -- and the last state of ego is madness. If you really try to fulfill the ego you will become mad.

In the East, madness is not such a problem as it is in the West because the whole Western mind depends on the ambition to fulfill the ego. American psychologists say that now three persons out of four are mentally ill. This is too much -- unbelievable! And if it is true, then the fourth is just on the boundary line, because the fourth is a part; he lives among these three. He cannot be really healthy -- just so-so, just on the boundary line. Any moment he can fall into madness.

Many modern psychiatrists are of the opinion that the whole of humanity is mad and the difference is only of degrees. If you are not mad that only means you are simply normally mad -- not abnormally mad, mm? You are just within limits -- mad within limits. You can function, that's all, but any moment you can cross the boundary. Any happening, any accident -- you wife dies, your money is lost, your bank becomes bankrupt, your house is on fire -- and you can cross the boundary in a single moment. There is not much distance to travel and you can go mad. You were already mad but just waiting for the boiling-point. It can come any moment.

Why is this happening so much in the West? Why is everyone going for psychoanalysis? Really, those who cannot go for psychoanalysis are thought to be poor now. Those who are rich, those who can afford it, they go for it of necessity. It is a very costly affair. It is a luxury because psychoanalysis takes years -- two years, three years, even five years, and it is a very costly treatment. Only the very rich can afford it. But the profession is growing, and now psychiatrists are very rich. They are getting richer every day.

The human mind gets more and more disturbed if you try to fulfill the ego because for a greater ego to exist you need greater disturbance, greater illness, disease, greater fragmentation, division. When your fragments of being are in deep conflict, they create the tension. In that tension ego can exist. Fight is needed for the ego -- a battleground: your being must become a battleground.

This can happen in two ways: either you can fight with others or you can fight with yourself. You can fight with others in a competitive world. You are ambitious, others are also ambitious. You want to be fulfilled as an ego, others are also on the same route. Then you fight with them. This is the worldly way to achieve the ego -- the political way or the economic way.

But there are religious ways also. You stop fighting with others. You divide yourself and you start fighting with yourself. You fight with sex, you fight with anger, you fight with the body, you fight with this world -- this world of 'sin' -- you divide yourself. You divide yourself as body/mind, body/soul. Not only that: you divide your body also into the lower body and the higher body. Through these divisions you can fight with yourself.

So remember, there are worldly egos and there are spiritual egos. A man who achieves riches, achieves prestige, becomes powerful, has ego. But do not think that a person who is struggling spiritually doesn't have one. He may have an even subtler ego -- a deeper, a more refined ego, but he has one. Your so-called saints are all egoistic. They achieve their egos through austerities -- through TAPA, through arduous effort. They have their own victories upon themselves. They have no enemies outside, they have created the enemy within. And then they fight with it, and when they win they have a very egoistic feeling. They feel power.

So the second thing to be understood: whenever you feel powerful, remember you have attained a crystallization of the ego. And whenever YOU are powerful, you cannot meet the divine, you cannot meet the truth, because power exists in conflict, power exists in fight. Power is created through war, through violence, through aggression. Power is against love, power is against silence, and power is against the total.

You cannot meet the Brahman, the absolute, if you feel yourself to be powerful. You meet the total only when you feel yourself to be totally powerless, helpless, no one, nobody. If you are feeling powerful in any way, you are creating a barrier. When you are powerful you are blind to the total. And you are so much disturbed through your power, so much in inner turmoil, that you cannot have that silence which can become a meeting, a communion with the total. Hence, the emphasis of all religions to dissolve the ego:

only then can you enter the divine.

Jesus says: "Only those who are like children will enter my kingdom of God." Why "like children"? Children are helpless; they are not powerful. Children are still part of the cosmic whole. They have not yet become egos. They do not yet have a crystallized center of the ego; they are still undivided. That is why children are so beautiful. It is difficult to find an ugly child and it is difficult to find a beautiful old man.

Why? If every child is born so beautiful, then why does every old man go on becoming ugly? Something goes wrong somewhere. Every child is beautiful. The beauty comes from wholeness. The child is whole, undivided. He has no fragments, no division. He is not schizophrenic, he is not fighting anything. He is simply living, breathing, with no fight. The world is not yet a struggle. And he is not fighting with himself either -- he is not yet religious. He is simply a natural being just like animals, birds, trees, rocks. He is part of the cosmic whole.

He will come out of it. We will bring him out of it; we cannot leave him like that. And even if we leave him he will come out of it, because he has the potentiality to be divided, he has the potentiality to become an ego. And that is part of the ultimate education, that he must become an ego, because unless you have an ego you cannot lose it.

The child is pre-ego. His innocence is natural, but a natural innocence can be disturbed at any moment. Whenever he becomes mind, he becomes cunning. Whenever he will become alert about his individuality, he will become egoistic.

This is the meaning of the biblical story, that Adam and Eve were innocent in the garden of Eden and God prohibited them to eat the fruit of the tree of knowledge. Why was the fruit of the tree of knowledge prohibited? -- because the moment you know, you are separated. Knowledge separates.

The child is innocent because he is ignorant. He doesn't know where he ends and where you begin. Child psychologists say that in the beginning the child cannot even feel where he ends and where his mother begins. He feels everything as one. For nine months in the womb he exists as one with his mother. He breathes through his mother, he lives through his mother. Even after being born, when he has come out of the womb, deep in his mind he goes on existing as one with his mother. He has no ego and he cannot feel that he is separate yet. By and by he will know that he is separate, by and by he will become aware of YOU.

Remember, the consciousness of the 'you' comes first, and then he becomes aware of 'I'. When he starts feeling you as separate, then reflectively he becomes aware that he is separate, that he is not you. The mother goes away and he is still there. Now he becomes aware of the distance and now he starts feeling the 'I'. But that 'I' too is not very solid. In the beginning children always address themselves in the third person. If the child's name is Ram, he will say, "Ram is feeling thirsty." He will speak in the third person; he will not say, "I am feeling thirsty." The 'I' is not yet solid, it is not yet assertive. He still feels that 'Ram' is feeling thirsty -- as if Ram is a 'you', not an 'I'.

Children always speak in the third person. They say, "Ram is feeling sleepy. Do not do this and Ram will feel good. Do not do that or Ram will feel bad." They address themselves as if they were addressing someone else. The 'I' is not yet solid. It will become more and more solid the more they come to an awareness of others. The others exist first and then you start existing. It is a reflection. 'I' is an inverted 'you'.

Adam and Eve were prohibited to eat the fruit of the tree of knowledge but they had to eat it. It is part of maturing. They were innocent. The moment they ate the fruit they became alert and aware. Suddenly they started hiding their bodies. Now Eve was aware of Adam and Adam was aware of Eve. Clothes came into existence through the ego. They became aware of themselves as separate. Before that they were just part of each other; they never knew that they were separate. They became separated. And this happens to every Adam and Eve. It did not only happen once: whenever a child is born, he comes out of the garden of Eden.

In the mother's womb he is in the garden of Eden, one with existence, with no responsibilities, with no worries, with no ego. He exists but without any center. Then he is born. Really, the story, this biblical story of Adam and Eve, is the story of every child's birth. He is thrown out of the mother. Adam and Eve were thrown out of the garden of Eden and every child has to be thrown out. Then the ego grows; it goes on growing. And with it the pain goes on growing.

Hence, every old man goes on thinking in terms that childhood was paradise. It was! In this sense it was a paradise because you were not yet an ego. You had not tasted the fruit of knowledge; you had not come to know yourself as separate. With separation problems arise: you become anxious. With separation, death arises.

It is said in the biblical story that death didn't exist before. When Adam and Eve ate the fruit, death came into existence. Before that they were immortal. Every child is immortal. He is not aware of death because

death can become meaningful only to the 'I', to the ego. When you have a conception that you are separate, immediately the problem arises whether you are going to be here forever or whether you will die. The trees are immortal. Not that they do not die -- they die but they have no awareness of death. The animals are immortal. Not that death is not going to be there -- death will be there but they are not aware of it. They have no egos, so how can they feel they are going to die? 'I' must be there before I can feel that I will die. Death is part of the ego.

So now let me tell you: death arises out of disease, illness; and death is the last thing, the climax, where ego ends. Ego creates death around you and the fear -- and this is the paradox: the more fearful you feel about death, the more you try to be powerful. Because you think that if you are powerful, then you can do something about death. At least you can postpone it; you can push it away a little.

But the more powerful you grow, the more death becomes significant. The more powerful you grow, the more you become afraid of death, because with the power grows the ego. If you are rich, politically powerful, you will be more afraid of death. If you are poor, with no power, you will not be so afraid of death.

Western people, when they come to the East, simply cannot understand why people in the East are so indifferent to death. They are so powerless. They do not have very fixed and solid egos so they cannot be so much afraid. You become more afraid. You become afraid in proportion to what death is going to take away from you. If you do not have anything, what can death take away from you? A poor man is not so afraid of death. Really, death cannot take anything away from him. He may attain something through death, but he cannot lose.

The richer you grow, the more afraid you are because all your riches will be taken away. Whatsoever is achieved will be taken away. The more power you have, the more you feel powerless before death because it will make you impotent again. All the glory and all the power will go and you will die like any beggar.

Death is absolutely communistic: it equalizes all. The lowest, naturally, cannot be much afraid. The highest will be afraid because he will be pulled down. Death will take your presidentship, your prime-ministership, and death will take from the beggar his beggary. The president and the beggar will become equal in death. Of course, the president will be more afraid. He has a deeper fear than a beggar can have.

The West has become very much afraid of death. It has become an obsession. This is bound to be because now the West is more powerful; they have something to lose. And when they see the indifference in the East, they cannot understand why people are so indifferent to death. This is the reason: they have not much to lose. They are existing on the lowest rung, so death cannot become a fall to them. They are already fallen; they are already existing in the grave.

What I intend to say is: power gives you ego, ego creates lust for power and this becomes a vicious circle. And when you are powerful you become afraid of death. When you become afraid of death you cannot enter the divine because the divine is a sort of death. Really, to enter the divine, to enter the whole, means to lose yourself as an individual -- to become a child again.

But this childhood, this second childhood, is qualitatively different from the first. The first childhood was animal-like; the second childhood is godlike. The first childhood was bound to be disturbed; the second childhood cannot be disturbed. By "second childhood" I mean a state where you have consciously -- through understanding, through meditation, through surrender -- lost yourself again into the total. Then the circle is complete; you have become a child again. Hindus have called such a person in second childhood DWIJ -- twice-born. This is a new birth. The old is dead. The man is again a child.

A saint, if he is really a saint, must become a child again. And Jesus says that only children can enter into God -- can enter into the kingdom of God. Unless you become like Adam and Eve again, unless you throw the fruit of knowledge that you have eaten out of your system again, you cannot enter the garden. If you can understand this, then this parable will be easy for you to follow.

This is a parable -- one of the most loved. This parable is easy but its implications are very complex. First I will read the parable, and then we will discuss it.

> THE STORY GOES THAT BRAHMAN OBTAINED A VICTORY FOR THE DEVAS. THOUGH THE VICTORY WAS DUE TO BRAHMAN, THE DEVAS BECAME ELATED BY IT AND THOUGHT: "THIS VICTORY IS DUE ONLY TO US; THIS GLORY BELONGS ONLY TO US."

It always happens so. Whatsoever you attain is attained by your inner spirit, not by your ego. But the ego always exploits the whole victory. It says, "I have done this." And, really, nothing is ever done by the

ego. The ego is the exploiter -- an exploiter par excellence. Even things like birth are exploited by the ego. You say, "This is my birthday" -- as if you have done something about your birth. You say, "MY birthday! I was born on this day," as if the 'I' did something. The birth happened. It is a happening, not a doing. But your ego exploits even that.

You say, "I breathe." It is absolutely wrong. Breathing happens; you are not breathing. Breathing goes on without you. You can interfere but you cannot breathe. Breathing is a natural thing. The Brahman breathes through you. If it was so, as we say, that "I breathe," then death would become impossible -- because if you can go on breathing, what can death do?

But you cannot go on breathing. If the breath goes out and doesn't come back, what can you do? You cannot do anything, because really, if the breath has gone out and doesn't come in, you are no more there to do anything. You do not exist; you are out of existence. Breathing is not something which you are doing. It is something which is happening to you: a greater force... life you may call it. The Upanishads call it Brahman, the elan vital of Bergson, or whatsoever you like to call it.

Life breathes through you, but the ego goes on exploiting everything and goes on saying, "I am breathing." You fall in love and you say, "I love." Really, it is never anything on your part. Or can 'you' love? If I say, "Love this woman," you will say, "How can I love if I have not already fallen in love?" What will you do? You can imitate love, you can act, but you will not be involved in it unless the life force has thrown you into it. Unless it happens to the life force that you are in love, you cannot love.

The whole life is really a happening. Birth, death, love, all that is significant, is a happening. And if you move deeper, then even trivial things are happenings. You say, "I have made this house," but even birds are making their nests. Really, it is something that the life force is doing, not you. Do not think yourself very intelligent, very powerful, very clever, because you have made this house. Even birds are making such beautiful nests -- without any training, without any knowledge, without going to any college. It is instinctive. Life makes its abode.

You go on accumulating riches and you think YOU are doing it. No! The life force goes on accumulating. Even animals accumulate. Even they try to possess; even they make arrangements for the rainy season.

If you look deep, then you will find a subtle phenomenon happening within you. Everything is done by the life force, and everything done by the life force is exploited by the ego. And ego says, "I am doing this," and then feels very elated.

This is the parable:

THE STORY GOES THAT BRAHMAN OBTAINED A CERTAIN VICTORY FOR THE DEVAS...

for the deities. In Indian mythology, all the forces of nature are deities. Fire is a deity -- a natural force; air is a deity -- a natural force. Every natural force is conceived as a DEVATA -- as a deity.

THE BRAHMAN OBTAINED A CERTAIN VICTORY FOR THE DEVAS -- for the deities. THOUGH THE VICTORY WAS DUE TO BRAHMAN, THE DEVAS BECAME ELATED BY IT AND THOUGHT: "THIS VICTORY IS DUE ONLY TO US; THIS GLORY BELONGS ONLY TO US."

And this is a constant parable -- the story that is happening to YOU.

The air, the fire, all the natural forces, are also working because of the deeper original source of the Brahman. Otherwise they could not work. Nothing can exist and nothing can be active unless the elan vital, the Brahman, is active in it -- the substratum, the original force.

But you are not aware of it. On the surface you go on doing things and you go on thinking that you are doing it: "I am the cause of it, I am the source of it." You are not the source of it. It is just like the Ganges flowing to the sea. The Ganges must be thinking that she is flowing to the sea. Is she really flowing, or is she just part of a greater circle? She will flow to the sea, and then through sunrays the water will rise again and the water will become clouds. And the air will take those clouds to the Himalayas and they will rain there on the Gangotri -- on the source of the Ganges. And then the river will be created and it will move; it will go on moving. It will fall into the sea because it is natural for water to move downwards.

It is not the Ganges flowing to the sea. It is just a natural law, part of the divine, that water moves downwards. So from the Himalayas, water will move downwards. It is not that the Ganges is moving; the Ganges cannot have an ego, cannot be allowed to have an ego. It is part of a great circle. Again the water will fall into the sea, and again the clouds will come, and again they will pour water down the Ganges, on the Gangotri, and the river will go on flowing. It is a great circle. Clouds, Gangotri, Ganges, the sea -- clouds, Gangotri, Ganges, the sea: it is a great circle. You are also just a part of a great circle. That great

circle of energy is called Brahman.

But the part goes on thinking that "I am doing it." So the devas became elated and they thought:

"THE VICTORY IS DUE TO US ONLY, THIS GLORY BELONGS ONLY TO US."

And one more point, by the way: whenever you get defeated you never say, "This defeat is due only to us." Whenever you are dishonored you never say, "This dishonor belongs only to me." This is strange! If glory belongs to you, then why not dishonor? If victory belongs only to you, then why not defeat? Whenever you are defeated you say, "Circumstances, the situation, the way things are, destiny, the gods, are against me."

Whenever you are defeated, why do you throw the responsibility onto something else? -- because through defeat ego cannot be fulfilled. Only through victory can it be fulfilled, so defeat has to be thrown onto the Brahman. If the gods were defeated, they would certainly have said, "The Brahman is against us, destiny is against us, fate is against us. That is why we have been defeated." If you are victorious, then you say that it is because of you.

Look at the trick of the ego. Neither is because of you, or both are because of you. Decide and the ego will die. If you say, "Both are not because of me: a greater force is working and I am just a particle, an atomic thing, just a cell, just helpless. Things are happening to me -- I am not a doer, so whether victory comes or defeat, both belong to the ultimate," your ego will dissolve. Or say, "Both belong to me, victory and defeat, honor and dishonor" -- then too your ego will disappear, because both are contradictory. They negate each other. Victory will give you a little ego and defeat will take that little ego away., You will be just without the ego.

These are the two ways. Hindus have followed the first. They say victory and death and everything belongs to the divine, to the order of the cosmos. Jainas and Buddhists have followed the second. They say that there is no God: "Everything belongs to me -- the defeat and the victory, the loss and the gain, the birth and death, everything belongs to me." Then these two contradictory things negate each other and the ego is dissolved. In both cases the happening is the same. The ego can persist only if you go on giving all the victories to it and go on giving all the defeats to the world or to the destiny or to the Brahman. Then the ego can exist. This is how the ego exists.

The parable says:

BRAHMAN CAME TO KNOW THIS, THEIR VANITY.

He came to know about their egos, that now they are feeling very elated and they are saying THEY are victorious. It is because of them -- victory belongs only to them.

HE VERILY APPEARED BEFORE THEM. BUT THEY DID NOT UNDERSTAND WHO THAT YAKSHA -- DEMI-GOD -- WAS.

The second part of the parable: whenever the original, the cosmic source, feels that you are feeling elated, that you are feeling egoistic, it appears before you -- but you cannot recognize it. The ego will not allow you to recognize it; it will close your eyes. It comes to you also, not only to those devas. This is a human story, a very psychological parable. Whenever you feel elated, there are happenings around you which would pull you back down to the earth if you could recognize them. But you never recognize them, you cannot. Your eyes are now not in reality. Now you are living in a fiction.

So the devas couldn't recognize who this adorable spirit was. The Brahman was standing before them, the ultimate energy was standing before them. But they were closed. They were in their heads, they were in their egos, enclosed, encapsulated. They couldn't see, they couldn't understand. Whenever you are in some egoistic mood, you cannot see anything: you are blind. Whenever you are victorious, you cannot see, you cannot understand. You lose all your senses. Even your common sense is lost. You are really mad in your victory, in your success.

THEY ADDRESSED AGNI -- the deities addressed Agni -- and they said, "PLEASE FIND OUT WHO THIS SPIRIT IS -- who has appeared in this form -- WHO THIS YAKSHA IS." AGNI SAID, "YES, I will try to find out." AGNI HASTENED TO THE YAKSHA, to the spirit who had appeared. The Yaksha is the form the Brahman had appeared in.

THE YAKSHA ASKED HIM WHO HE WAS. AGNI REPLIED -- Agni means fire -- AGNI REPLIED: "I AM VERILY FIRE -- AGNI; I AM ALSO KNOWN AS JATAVEDA -- NEAR -- OMNISCIENT."

"WHAT ENERGY DO YOU POSSESS, YOU OF SUCH FAME?" ASKED THE SPIRIT. "WHAT ENERGY DO YOU POSSESS, YOU OF SUCH FAME?"

Fire has been very significant. In the old days, fire came to be the top deity, because man lived in darkness, lived in caves, lived in forests, and it was dangerous. There were animals, and in the dark they would attack and the night was very fearful. And then Agni, the fire, helped them to come out of the darkness. Then even night became not so dangerous. So Agni once came to be the top deity. Fire was worshipped all over the world; fire became the symbol of God.

Hence, the deities asked fire to go first and inquire, "Who is this spirit who has appeared before us?" And the spirit said: "WHAT ENERGY DO YOU POSSESS?" The emphasis is on YOU. "WHAT ENERGY DO YOU POSSESS, YOU OF SUCH FAME?"

"I CAN BURN EVERYTHING -- WHATEVER THERE IS ON THIS EARTH," REPLIED THE FIRE. The emphasis is on "I can burn everything."

THE YAKSHA PLACED A STRAW BEFORE HIM AND SAID, "BURN THIS" -- the Brahman placed a straw before him and said, "BURN THIS." AGNI APPROACHED IT WITH ALL SPEED... with full vigor, with totality, with whatsoever he had. HE WAS, HOWEVER, UNABLE TO BURN IT -- because it is not Agni that burns: it is the cosmic force through Agni that burns. Without the cosmic force, Agni cannot burn, fire cannot burn. And when the Brahman was standing there before him, Agni was impotent because the source was not there behind it. Now there was only ego; the source had disappeared. Only the exploiter -- that which has never done anything but which goes on thinking that "I can do this and that."

Agni could not burn the straw... SO HE WITHDREW FROM THERE AND RETURNED TO THE OTHER GODS SAYING, "I COULD NOT ASCERTAIN WHO THIS SPIRIT WAS."

He didn't say that he had been a failure, that he couldn't burn it. He simply said, "I COULDN'T ASCERTAIN WHO THIS SPIRIT WAS."

This is how the ego functions. Even if the divine is standing before you, you will go on saying: I couldn't ascertain who this spirit was. Even if life reveals to you that your ego is impotent, you will not realize it. Life goes on revealing to you that your ego is impotent -- is it not so? Every moment life goes on saying to you, "Don't claim. You are not the doer." But you never look at it.

THEN THEY ADDRESSED VAYU -- the air force, the deity of air: "O VAYU, PLEASE ASCERTAIN THIS, WHO THIS YAKSHA IS." "YES," SAID VAYU.

VAYU HASTENED TO THE YAKSHA. THE YAKSHA ASKED HIM WHO HE WAS. VAYU REPLIED, "I AM VERILY VAYU -- AIR. I AM ALSO KNOWN AS MATARISVA -- CARRIER OF THE
ATMOSPHERE."

"WHAT ENERGY DO YOU POSSESS, YOU OF SUCH FAME?" ASKED THE SPIRIT. "I CAN VERILY BLOW AWAY EVERYTHING, WHATEVER THERE IS ON THIS EARTH," REPLIED VAYU.

THE YAKSHA PLACED A STRAW BEFORE HIM AND SAID, "BLOW THIS AWAY." VAYU APPROACHED IT WITH ALL SPEED; HE WAS, HOWEVER, UNABLE TO BLOW IT AWAY.

"WITH ALL SPEED" -- your ego can act with all speed but nothing will happen out of it. Your ego can do something with all speed, all effort, but nothing will happen out of it. Remember this; this will be helpful.

People come to me and they go on saying, "I am making such an effort to meditate, but nothing is happening." Nothing will happen because the 'I' is making the effort. You are not allowing the divine to happen within. YOU are trying to do something.

You are impotent. Whatsoever potency you have comes through the original source, from the cosmos, from the Brahman. It doesn't belong to you. You are just a vehicle. So when the 'I' starts trying something, then nothing happens.

In Zen monasteries they teach the seekers only one secret, and the secret is: do something without bringing the 'I' into it. If you can do something without bringing the ego into it, everything will happen.

Herrigel, one German thinker, was in a Zen monastery in Japan. He was learning archery there, and the master said, "Allow the life force to aim and allow the life force to release the arrow. You do not do anything."

It was difficult, really impossible -- and particularly for a German mind that is basically

intellect-oriented. That is why the experience of Germany proved so fatal: too much intellect, too much ego, too much effort. Then the ego came to a point where it said to the German people, "Now you can be victorious all over the world." Hitler was just the expression of all the minds -- ego-oriented.

Herrigel was unable to understand: "If I do not release the arrow, how can the arrow be released? If I am not making an effort, there will be no effort at all."

And this is how we would feel also. For three years he was there with the master. He learned the art completely -- as completely as possible. His aims were a hundred percent right. The arrow would always reach the target. But the master went on shaking his head. He said, "This is nothing."

A hundred percent results, and the master would say, "This is nothing; you have not learned anything. You are still releasing the arrow. And we are not interested in the target, we are interested in you. We are not interested in the other end, we are interested in you. YOU are the target. That target is not the target. When the arrow is released without you, when the life force has taken possession of you, only then"... because archery is not the point: meditation is the point.

The master said, "Even if you miss -- even if you miss the target completely -- that is irrelevant. But you should not miss the original source."

Herrigel was desperate. And the more desperate he was, the more effort he made. The more he tried, the more the master would say, "You disappoint me."

Then a day came when Herrigel thought, "This is impossible, it cannot happen. Three years is too long a time, making so much effort every day." He felt frustrated. He said to the master, "Now allow me to leave. I think this is not for me. It seems impossible to conceive. I have done whatsoever I could but nothing happens."

The master said, "Because YOU were doing whatsoever you could, you were not allowing the life force to do anything. YOU are the barrier."

Herrigel decided to leave. The day he was leaving, he came just to say goodbye to the master. The master was training another disciple. Herrigel just sat there. For the first time he was indifferent because now he was leaving, and he had left the whole effort, and there was no point in it. He sat silently and just saw the master without the eyes of desire, ambition, achievement. He just saw the master, and for the first time in three years he could realize that the master was not releasing. It was the life force. The arrow was released by something which was not coming from the ego. It was coming from a deeper energy.

He stood as if hypnotized. He came near the master, took the bow from his hand and released the arrow, and the master said, "Right! You have done it." And Herrigel writes, "I now know the difference between when the life force releases it and when you do it."

"WHAT ENERGY DO YOU POSSESS, YOU OF SUCH FAME?" ASKED THE YAKSHA. Vayu tried to show his energy. VAYU APPROACHED IT WITH ALL SPEED. HE WAS, HOWEVER, UNABLE TO BLOW IT AWAY. SO HE WITHDREW FROM THERE AND RETURNED TO THE GODS SAYING, "I COULD NOT ASCERTAIN WHO THIS YAKSHA WAS."

And it was so clear! There was no need to ascertain. The whole thing was so clear. Vayu tried to blow away a straw and he could not. And the fire tried to burn a straw. He could have burnt the whole earth, and a single straw was not burnt. The thing was so clear: the Yaksha was the original source of energy.

But they couldn't recognize that the energy had been taken away, that now they were just vehicles -- empty. The fire could not burn a straw, the Vayu could not blow a straw. It was so clear to realize that the original source had withdrawn. But they couldn't recognize it.

Ego is really so blind that it never recognizes its impotency. Even when the source has moved away, it goes on thinking in old terms. Even when everything is defeated and everything is a failure, it goes on thinking in old terms.

THEN THE GODS ADDRESSED INDRA.

Indra is the chief of the gods in Indian mythology. They asked Indra:

"OH INDRA, PLEASE ASCERTAIN WHO THIS SPIRIT IS." "YES," SAID INDRA, AND HASTENED TO THE YAKSHA. BUT THE YAKSHA DISAPPEARED FROM HIS VIEW.

When Indra approached the Yaksha, the Yaksha disappeared from his view.

The word Indra is very meaningful; it comes from the same root as the word INDRIYA. Indriya means the senses and Indra means the chief of the senses -- the head. What is the chief of the senses? The mind. All the senses -- your ears, your eyes, your hands -- are just subordinate to the mind. Mind is really Indra in the body, so mind is the chief deity.

Eyes belong to fire and all your senses belong to some deity, but your mind belongs to Indra. Indra means the chief of the indriya -- all the senses. So when all the deities, senses, failed, they asked the head, the brain, the mind. But what happened? This is beautiful, this parable is just wonderful. When the senses approached the deity, the ultimate, the Brahman, he was there -- but when mind approached, he disappeared.

With mind you cannot see him, with mind he is not approachable. When mind tries to find out who the ultimate source is, it becomes invisible. It is not visible for the mind. For the intellect, the ultimate becomes invisible. That is why science never finds any divine element. Science cannot find it because science is the Indra -- the mind, the intellect, the reason.

The spirit disappeared from Indra's view. If you bring your mind to find, there is nothing to find. It disappears. One more point is to be understood. You can feel God through the body, you can feel God through taste, you can feel him through smell, but you cannot feel him through the intellect -- through the reason. Even through the senses he is approachable. If you become more sensitive you can touch him. But through the intellect he is absolutely unapproachable. Intellect is not the door at all.

If you have a sensitive body you can live in God, you can breathe him. But no matter how keen an intellect you have, you cannot touch him, you cannot come near him. If you simply bring intellect in, he is no more there; he simply disappears.

> AND IN THAT VERY SPOT HE, INDRA, BEHELD A WOMAN, THE WONDROUSLY EFFULGENT UMA, THE DAUGHTER OF THE SNOW-CLAD MOUNTAIN, HIMAVAT. AND OF HER HE ASKED, "WHO COULD THIS YAKSHA BE?"

With the mind, if you bring mind in, if you bring reason in, the ultimate disappears. And what happens? This parable gives many clues, many dimensions. When the ultimate disappears, then only sex remains the source of all. Then you feel that sex is the source of all energy. When you cannot feel the divine as the source, you feel sex as the source of all energy.

Science proved that there is no God, and then came Sigmund Freud, and he said there is only woman -- or you can say there is only man if you are a woman. Science cleared the ground and God became invisible. Whenever there is no God, only sex remains to be the God. Then you feel that everything is because of sex; Freud says so. If Freud could have known about this parable, he would have understood. This parable is a criticism, a deep criticism, of his whole ideology. When there is no God, sex becomes the God.

A beautiful woman appeared before Indra, and he asked that woman, "Uma, who was this who has disappeared?" Now psychologists are asking sex: What is the origin of life? They are penetrating into sexual energy and trying to know something about the original source of life through sex, through the door of sex.

With intellect, you cannot penetrate deeper than sex. Sex is, of course, part of that great energy. But with mind alone you become acquainted with the part, not with the original source. And mind gets entangled with sex. The whole Western mind is now entangled with sex. It has become a labyrinth. You cannot move out of it. Wheresoever you move, you come back again and again to it.

Everything is now reduced to sex. Freud says that if a mother loves a child it is sex; if a father loves his child it is sex. If a father loves his daughter it is heterosexual; if the father loves his son more it is homosexual.

Just now, a few days ago, I was reading a book. The book is written by a psychoanalyst, and he says that it is possible that Jesus was a homosexual because he always moved with his twelve apostles -- with boys. Always moving with boys means homosexuality. Somewhere I have read some other psychoanalyst who wrote that Buddhist monks must be homosexual because they are always living in the company of men. Everything is reduced to sex if mind is the approach.

Before Indra, before mind, the ultimate disappeared.

> AND IN THAT VERY SPOT HE BEHELD A WOMAN, THE WONDROUSLY EFFULGENT ONE, THE DAUGHTER OF THE SNOW-CLAD MOUNTAIN, HIMAVAT. AND OF HER HE ASKED: "WHO COULD THIS YAKSHA BE?"

This is what we are asking -- asking sex what this life is.

Chapter #13
Chapter title: Man Can Be Transcended

14 July 1973 pm in Mt Abu Meditation Camp

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The first question:

BELOVED OSHO,
IN THE WEST, PSYCHOANALYSIS HAS GROWN THROUGH FREUD, ADLER, JUNG AND WILHELM REICH, TO SOLVE THE PROBLEMS ARISING FROM THE EGO SUCH AS FRUSTRATIONS, CONFLICTS, SCHIZOPHRENIA AND MADNESS. IN COMPARISON TO YOUR MEDITATION TECHNIQUES, PLEASE EXPLAIN THE CONTRIBUTIONS, LIMITATIONS AND INCOMPLETENESS OF THE SYSTEM OF PSYCHOANALYSIS IN SOLVING THE HUMAN PROBLEMS ROOTED IN THE EGO.

The first thing to be understood is that any problem rooted in the ego cannot be solved without transcending the ego. You can postpone the problem, you can bring in a little normality, you can create a little normalness about it, you can dilute the problem but you cannot solve it. You can make a man function more efficiently in the society through psychoanalysis but psychoanalysis never solves a problem. And whenever a problem is postponed, shifted, it creates another problem. It simply changes its place, but it remains there. A new eruption will come sooner or later and when the new eruption of the old problem comes it will become more difficult to postpone and shift it.

Psychoanalysis is a temporary relief because psychoanalysis cannot conceive of anything which transcends ego. A problem can be solved only when you can go beyond it. If you cannot go beyond it, then YOU are the problem. Then who is going to solve it? Then how is one going to solve it? Then you are the problem; the problem is not something separate from you.

Yoga, tantra and all meditation techniques, they are based upon a different ground. They say that the problems are there, the problems are around you, but you are never the problem. You can transcend them; you can look at them like an observer is looking down from the hill into the valley. This witnessing self can solve the problem. Really, just by witnessing a problem it is half solved already because when you can witness a problem, when you can observe it impartially, when you are not involved in it, you can stand by the side and look at it. The very clarity that comes out of this witnessing gives you the clue, gives you the secret key. And almost all problems are there because there is no clarity through which to understand them. You do not need solutions: you need clarity.

A problem rightly understood is solved, because a problem arises through a nonunderstanding mind. You create the problem because you are not understanding. So the basic thing is not to solve the problem: the basic thing is to create more understanding. And if more understanding, more clarity is there, and the problem can be encountered impartially, observed as if it doesn't belong to you, as if it belongs to someone else; if you can create a distance between the problem and you -- only then can it be solved.

Meditation creates a distance, it gives you a perspective. You go beyond the problem. The level of consciousness changes. Through psychoanalysis you remain on the same level. The level never changes; you are adjusted on the same level again. Your awareness, your consciousness, your witnessing capacity, doesn't change. As you move in meditation you go higher and higher. You can look down at your problems. They are now in the valley, and you have come to a hill. From this perspective, this height, all the problems look different. And the more the distance grows, the more you become capable of observing them as if they do not belong to you.

Remember one thing: if a problem doesn't belong to you, you can always give good advice on how to solve it. If it belongs to someone else, if someone else is in difficulty, you are always wise. You can give

very good advice but if the problem belongs to you, you simply do not know what to do. What has happened? The problem is the same but now you are involved in it. When it was someone else's problem, you had a distance from which to look at it impartially. Everyone is a good advisor for others but when it happens to oneself then all your wisdom is lost because the distance is lost.

Someone has died and the family is in anguish: you can give good advice. You can say the soul is immortal; you can say nothing dies, that life is eternal. But someone has died whom you loved, who means something to you, who was near, intimate, and now you are beating your breast and crying and weeping. Now you cannot give the same advice to yourself -- that life is immortal and no one ever dies. Now it looks absurd.

So remember, while advising others you may look foolish. When you say to someone whose beloved has died that life is immortal, he will think you stupid. You are talking nonsense to him. He knows what it feels like to lose a beloved. No philosophy can give consolation. And he knows why you are saying this thing: because the problem is not yours. You can afford to be wise; he cannot afford it.

Through meditation you transcend your ordinary being. A new point arises in you from where you can look at things in a new way. The distance is created. Problems are there but they are now very far away -- as if happening to someone else. Now you can give good advice to yourself, but there is no need to give it. The very distance will make you wise. So the whole technique of meditation consists of creating a distance between the problems and you. Right now, as you are, you are so much entangled with your problems that you cannot think, you cannot contemplate, you cannot see through them, you cannot witness them.

Psychoanalysis helps just for readjustment. It is not a transformation; that is one thing. And another thing: in psychoanalysis you become dependent. You need an expert and the expert will do everything. It will take three years, four years, or even five years if the problem is very deep, and you will become just a dependent -- you are not growing. Rather, on the contrary, you are becoming more and more dependent. You will need this psychoanalyst every day or twice a week or thrice a week. Once you miss him you will feel lost. If you stop psychoanalysis you will feel lost. It becomes intoxicating, it becomes alcoholic.

You start being dependent upon someone -- someone who is an expert. You can tell your problem to him and he will solve it. He will discuss it, and he will bring the unconscious roots out of you. But HE will do it; the solving will be done by someone else.

Remember, a problem solved by someone else is not going to give you more maturity. A problem solved by someone else may give HIM some maturity but it cannot give you maturity. You may become more immature. Then whenever there is a problem, you will need some expert advice, some professional advice. And I do not think that even psychoanalysts grow mature through your problems because they go for psychoanalysis to other psychoanalysts. They have their own problems. They solve your problems but they cannot solve their problems. Again the question of distance.

Wilhelm Reich himself tried again and again to be psychoanalyzed by Sigmund Freud. Freud refused to psychoanalyze him and all his life he felt hurt because Freud refused him. And Freudians, orthodox Freudians, never accepted that he was an expert because he himself had not been psychoanalyzed.

Every psychoanalyst goes to someone else with his own problems. It is just like the medical profession. If the doctor himself is ill he cannot diagnose himself. He is so near that he is afraid, so he will go to someone else. If you are a surgeon you cannot operate upon your own body -- or can you? The distance is not there. It is difficult to operate upon one's own body. But it is also difficult if your wife is really ill and a serious operation is to be done -- you cannot operate because your hand will tremble. The intimacy is so much that you will be afraid, you cannot be a good surgeon. You will have to take advice; you will have to call some other surgeon to operate on your wife.

What is happening? You have been operating; you have done many operations. And now what is happening? You cannot do it on your child or your wife because the distance is so little -- as if there is no distance. Without distance you cannot be impartial. So a psychoanalyst can help others but when he is in trouble he will have to take advice, he will have to be psychoanalyzed by someone else. And this is really strange that even a person like Wilhelm Reich goes mad in the end.

We cannot conceive a buddha going mad -- or can you conceive of it? And if a buddha can go mad, then there is no way out of this misery. It is inconceivable that a buddha goes mad.

Look at Sigmund Freud's life. He is the father and founder of psychoanalysis; he went on talking about problems very deeply. But as far as he himself was concerned not a single problem was solved. Not a single problem was solved! Fear was as much a problem for him as for anybody else. He was so afraid and nervous. Anger was as much a problem for him as for anybody else. He would get so angry that in anger he

would fall unconscious in a fit. And this man knew so much about the human mind but as far as he himself was concerned, that knowledge seems of no use.

Jung himself would fall unconscious when in deep anxiety; he would have a fit. What is the problem? Distance is the problem. They had been thinking about problems but they had not been growing in consciousness. They thought intellectually, keenly, logically, and they concluded something. Sometimes those conclusions may have been right, but that is not the point. They did not grow in consciousness, they did not become in any way superhuman. And unless you transcend humanity, the problems cannot be solved; they can only be adjusted.

Freud said, in the last days of his life, that man is incurable. At the most we can hope that he can exist as an adjusted being; there is no other hope. This is at the MOST! Man cannot be happy, Freud says. At the most we can arrange it so that he is not very much unhappy. That's all. But he cannot be happy; he is incurable. What type of solution can come out of such an attitude? And this is after forty years' experience with human beings! He concludes that man cannot be helped, that man is naturally, by nature, miserable, that he will remain in misery.

But yoga says that man can be transcended. It is not man who is incurable; it is his minimal consciousness that creates the problem. Grow in consciousness, increase in consciousness, and problems decrease. They exist in the same proportion: if there is a minimum of consciousness, there is a maximum of problems; if there is a maximum of consciousness, there is a minimum of problems. With total consciousness, problems simply disappear just like the sun rises in the morning and dewdrops disappear. With total consciousness there are no problems because with a total consciousness problems cannot arise. At the most psychoanalysis can be a cure, but problems will go on arising; it is not preventive.

Yoga, meditation, goes to the very depth. It will change you so that problems cannot arise. Psychoanalysis is concerned with problems; meditation is concerned with you directly. It is not concerned with problems at all. That is why the greatest of Eastern psychologists -- Buddha, Mahavira or Krishna -- do not talk about problems. Because of this, Western psychology thinks that psychology is a new phenomenon. It is not!

It was just in this century, in the first part of this century, that Freud could prove scientifically that there is such a thing as the unconscious. Buddha talked about it twenty-five centuries before. But Buddha has never tackled any problem because, says Buddha, problems are infinite. If you go on tackling every problem, you will never REALLY be able to tackle them. Tackle the man himself. Just forget the problems. Tackle the being itself and help the being to grow. As the being grows, as it becomes more conscious, problems go on dropping; you need not be worried about them.

For example, a person is schizophrenic, split, divided. Psychoanalysis will deal with this split -- with how to make this split workable, with how to adjust this man so that he can function, so that he can live in the society peacefully. Psychoanalysis will tackle the problem, the schizophrenia. If this man comes to Buddha, Buddha will not talk about the schizophrenic state. He will say, "Meditate so that the inner being becomes one. When the inner being becomes one, the split will disappear on the periphery." The split is there -- but it is not the cause, it is just the effect. Somewhere deep in the being there is a duality and that duality has made this crack on the periphery.

You go on cementing the crack but the inner split remains. Then the crack will appear somewhere else. Then you cement that crack; then somewhere else the crack will go on appearing. So if you treat one psychological problem, another problem arises immediately; then you treat another and a third arises.

This is good as far as the professionals are concerned because they live off it. But this is not a help. The West will have to go beyond psychoanalysis and unless the West comes to the methods of growing consciousness, of inner growth of being, of expansion of consciousness, psychoanalysis cannot be of much help.

Now, this is happening already: psychoanalysis is already out of date. The keen thinkers of the West are now thinking about how to expand consciousness and not about how to solve problems -- about how to make a man alert and aware. Now this has come; the seeds have sprouted. The emphasis has to be remembered.

I am not concerned with your problems. There are millions and it is just useless to go on solving them -- because you are the creator and you remain untouched. I solve a problem and you will create ten. You cannot be defeated because the creator remains behind them. And as I go on solving, I am just wasting my energy.

I will push aside your problems; I will simply penetrate YOU. The creator must be changed. And once

the creator is changed, the problems on the periphery drop. Now no one is cooperating with them, no one is helping to create them, no one is enjoying them. You may feel this word strange but remember well that you enjoy your problems; hence you create them. You enjoy them for so many reasons.

The whole of humanity is sick. There are basic reasons, basic causes, which we go on overlooking. Whenever a child is sick he gets attention; whenever he is healthy no one gives him any attention. Whenever a child is sick, the parents love him -- or at least they pretend. But whenever he is okay, no one is worried about him. No one thinks to give him a good kiss or a good hug. The child learns the trick. And love is a basic need and attention is a basic food. For the child, attention is even more potentially necessary than milk. Without attention something will die within him.

You may have heard about new experiments in one English laboratory, Delabar, where they are experimenting with plants. Even plants grow faster if you give them attention -- just look at them lovingly. Two plants are used for the experiment. Give one plant attention, love -- just a smiling, loving approach -- and to the other do not give any attention. Give everything else necessary water, fertilizers, sunrays; give everything equally to each but to one give more attention. To the other do not give any attention; whenever you pass nearby just don't look at it. And you will see that the one grows faster, brings bigger flowers, and the other grows in a delayed way and brings smaller flowers.

Attention is energy. When someone looks lovingly at you he is giving you food -- a very subtle food. So every child needs attention and you give attention only when he is ill, when there is some problem. So if the child needs attention he will create problems, he will become a creator of problems.

Love is a basic need. Your body grows with food, your soul grows with love. But you can get love only when you are ill, when you have some problem; otherwise no one is going to give you love. The child learns your ways; then he starts creating problems. Whenever he is ill or with a problem, everyone gives attention.

Have you ever observed? In your house the children are playing silently, peacefully. Then if some guests come they start creating trouble. This is because your attention goes to the guests and now the children are hankering for attention. They need your attention, your guests' attention, everybody's attention toward them. They will do something, they will create some trouble. This is unconscious but then it becomes a pattern. And when you are grown up, you still go on doing it.

For women, it is true that ninety-nine percent of their illnesses, their mental problems, are basically love needs. Whenever you love a woman, she has no problems. Whenever there is some problem in love, many problems arise. Now she is hankering for attention. And psychoanalysts are exploiting this need for attention, because a psychoanalyst is a professional attention-giver. You go to him: he is a professional. For one hour he looks at you attentively. Whatsoever you say, whatsoever nonsense, he listens as if the Vedas are being preached. And he persuades you to talk more, to say anything, relevant or irrelevant, to bring your mind out. Then you feel so good.

You know, ninety-nine percent of patients fall in love with their psychoanalysts. And how to protect the client-expert relationship is a great problem because sooner or later it becomes a lovers' relationship. Why? Why does a woman patient fall in love with a male psychoanalyst? Or the reverse: Why does a male patient fall in love with a woman psychoanalyst? The reason is that so much attention is given for the first time. The love need is fulfilled.

Unless your basic being is changed, nothing will come out of solving problems. You have an infinite potential to create new ones. Meditation is an effort to make you independent, first; and second, to change your type and quality of consciousness. With a new quality of consciousness old problems cannot exist: they simply disappear. For instance, you were a small child; you had a different type of problem. When you became older they simply disappeared. Where have they gone? You never solved them, they simply disappeared. You cannot even remember what the problems were that belonged to your childhood. But you have grown and those problems disappeared.

Then you were a little older, you had a different type of problem; when you become old they will not be there. Not that you will be able to solve them -- no one is able to solve problems -- one can simply grow out of them. When you are old you will laugh at your own problems which were there, so urgent, so destructive that you had many times contemplated committing suicide because of them. And then when you have grown old, you will simply laugh: Where have those problems gone? Have you solved them? No -- you have simply grown. Those problems belonged to a particular state of growth.

Similar is the case as you grow deeper into consciousness. Then too problems go on disappearing. A moment comes when you are so aware that problems do not arise. Meditation is not analysis. Meditation is growth. It is not concerned with problems; it is concerned with the being.

The second question:

BELOVED OSHO,
LAST NIGHT YOU SAID THAT WE SHOULD EITHER BELIEVE IN WHATSOEVER YOU SAY AS TRUE, OR WE SHOULD DISBELIEVE YOU TOTALLY, TAKING WHAT YOU SAY AS UNTRUE, AND THAT BOTH WAYS WILL HELP US. BUT WHAT IS TO BE DONE BY THOSE PERSONS WHO ARE NOT CAPABLE OF BEING TOTAL IN EITHER WAY? IS THERE ANY THIRD ALTERNATIVE POSSIBLE IN THIS MATTER?

There is none and there cannot be. The third is already your state. These two are the alternatives to come out of that; the third you are already -- confused. You can only come out of this confusion with any total effort. Why is it difficult to be total either in belief or disbelief? Why is it easy to be in the middle? -- because if you are in the middle, then no change is needed: you are already there. And if you go on thinking about what to believe and what not to believe, your mind remains the same. It is your mind which chooses what to believe and what not to believe. You choose according to your mind.

Then how can this mind change? If your mind is the chooser, it will choose something which can become a food to it. It will go on discarding all that can be destructive to it or that can help it to change. The mind tries to remain in the status quo. It wants to remain static, because with change there is pain, insecurity. You will have to adjust everything again, every arrangement will have to be made again. It will be difficult.

So mind is basically orthodox, even the minds of those who think themselves revolutionary. Mind is orthodox, so every revolution becomes an orthodoxy in the end. All the revolutionaries turn out ultimately to be dogmatists. Every revolution ends in a static society. Why does is happen? -- because the very nature of the mind is to be orthodox, to cling to the old. So if I say something, you can choose: you can choose that which will help you remain as you are. You will say, "This is true." To that which will lead you to a transformation -- to an unknown state, in insecurity, on an uncharted path, on an unknown journey and voyage -- you will say, "This is not true."

So you can go on choosing; this is what you have been doing. So I say to you, "Be total!" Then change is bound to be there, the revolution will happen. When I say, "Believe totally in me," or, "Do not believe at all," I do not say, "Believe in me," I say, "Be total." Half-hearted, you will never move anywhere. And how can you decide what is true and what is untrue? There is more possibility that whatsoever you think is true will be untrue, or vice versa, because if you already know what is true, then there is no need -- no need to come to me or anybody else. There is no need at all! But the mind goes on playing tricks.

One young man was here today to meet me. I told him, "Take a jump -- a jump into sannyas."

He said, "I have been hearing J. Krishnamurti and I cannot be committed to anything." But he is not aware that he is already committed to J. Krishnamurti.

J. Krishnamurti says, "Do not be committed," so he is not committing himself. He has taken the advice; he has already become a follower. His mind is working a trick. It is thinking that now there is no need to follow anybody.

You have already become a follower but this is unconscious. You are not clear about what has happened to you. And this will not be of much help because this is unconscious. Unless it becomes conscious.... I say that if you feel Krishnamurti is right, then be committed to him consciously and totally. But make it conscious because only that which is conscious can be of help in transmutation, in transformation. That which is unconscious cannot be of much help. Or, if you think that you should not commit yourself to anyone, then you will have to safeguard your independence in many ways. Then there is no need to go to J. Krishnamurti or to me or to anyone else because the very effort of going shows that you need help -- that someone else is needed.

But you can go on playing with yourself; you can go on thinking, "I am just listening. I will choose: whatsoever is true I will believe; whatsoever is not true I will not believe" -- as if you have a criterion to judge what is true and what is not true. How will you judge it? Either you know it, then there is no need to go; or you do not know it, then you cannot judge.

Buddha used to say, "Do not ask me questions. Rather, do whatsoever I say, and after a year of doing I will allow you to ask questions. But for one year, do whatsoever I say. For this one year do not be a chooser; follow me totally. And after one year, when you have become clear, conscious, then you can ask, then you can choose because then you will have something like a criterion to judge by -- a touchstone." But it almost always happened that after one year's deep meditation, when Buddha would say, "Now you can

ask and now I allow you to choose," the man would say, "Now I have nothing to ask and now I have nothing to choose."

When I say to you, "Take a jump into sannyas," I mean this: for the time being do not be a chooser. This is not going to be for your whole life but for the time being do not be a chooser, so that your mind is not allowed to come in. Do whatsoever I say. After a year of sincere effort of doing, I will allow you to choose. Then you can choose, then you can think. Then you have something by which you can judge. Right now you cannot judge but you go on judging.

I am happy with both types of people: those who can say, "I believe totally" -- I can work with them -- and those who say, "I do not believe at all" -- I can leave them to themselves. But for the confused types who go on saying, "Some things I can believe and some things I cannot believe," nothing can be done. And they go on hanging around me -- I cannot help them. They are unnecessarily wasting their time because they cannot take my help. They won't allow it. They are wasting time; they are missing an opportunity. Something would have been possible very easily if they were available but they are not available. And they say they will judge. They can go on thinking but they will never come to any conclusion.

You cannot come to any conclusion because your mind is confused. And if you choose out of confusion, you will be more in confusion. Any conclusion out of confusion will lead you into more confusion. A confused mind cannot choose. That is the meaning of surrender: when you feel you are confused, you go to someone; you feel that he has a clarity. I say, "You feel" -- it is not that you think. If you feel that someone has a clarity that you do not have, then surrender. This is risky, dangerous, but one has to take the risk because without risk there is no possibility.

If you are too wise and clever and you do not want to take the risk, you will miss for your whole life and you will not come to any point of realization. Risk is basic. It is risky -- because you cannot be absolutely certain whether the person to whom you are surrendering is really true or not. It is risky but try it. If he is not true then too you will have gained something because he cannot lead you anywhere. If he is not true and you risk your total being to him, you will become aware of what an untrue master is and you will never fall in the same trap again. But if he is true, then you will come to a new dimension of being. Nothing is lost; the risk is worth taking.

But you are clever -- your cleverness is your barrier. Be a little foolish and take a jump; do not be so clever. You have already missed much by being clever. There are certain points where only fools, madmen, lovers, can enter; there are certain doors. Clever men never go there. It happens that through certain risks fools prove to be wise and the wise prove to be fools because fools can take the risk and the so-called wise cannot take it.

There is no alternative, no third alternative; these are the two possibilities. The third alternative is that which you are already. So if you think that the third is good, remain whatsoever you are; do not think of any change.

If you think that whatsoever you are is too much of a misery, a hell, then take a jump out of that hell. And the jump is always into the unknown, so risk is there; it is implied. Be a little daring, a little foolish.

When Buddha left his palace he was foolish. Even the driver who led him out of his kingdom told him. The name of the driver was Chhanna. Chhanna said to Buddha, "You are committing a foolish act. It is too risky: losing an empire, losing a kingdom, for something which is very vague. No one knows whether any soul really exists. It is foolish to lose that which you have for that which is uncertain."

Buddha would not listen to him. That man was old, more wise, so he said to Buddha, "You are young, and because of your youth you are not yet mature enough to understand what you are doing. Come back! Everyone is trying to get into that palace which you are leaving. And where are you going -- to be a beggar? If beggars could have achieved, then the whole world would have been beggars. And there are beggars on the streets and they have not achieved. Where are you going? You are taking a risk."

Leaving the known for the unknown is always a risk. Buddha said, "I am fed up with the known. I have known it; now there is nothing more to know. So allow me to take the risk. Even if I lose, I lose nothing because I do not have anything. If I gain, I gain everything. The risk is worth taking. I cannot lose anything because I do not have anything. Those palaces and those beautiful wives, I have lived with them, I have known them. Now nothing is there to know. No mystery is there. Now it has become a boredom, a repetition, a habit. I have become a mechanical thing. Now there is nothing to go back to. I will take the risk. If I lose, I lose nothing because I do not have anything."

What have you got that you are so much afraid of surrender? What have you got? You are just like a naked man who is afraid of taking a bath in the river because he is thinking, "Where will I go to dry my

clothes?" And he is nude, he has no clothes, but he is not entering the stream to take a bath because he is afraid that there is no place where he can dry his clothes. What have you got to lose? And there is every possibility to gain -- but I say 'possibility': that is the risk.

Religion is not for weaklings, it is only for those who have a strong will to move into the unknown. Weaklings always remain confused because they go on traveling in two boats simultaneously -- in two directions. They cannot move in one boat because they are afraid. And they are very clever, so they think that if one goes wrong at least the other will always be there. So they travel in two boats but they never reach anywhere because you cannot travel in two boats.

There is no third alternative. You will have to decide this or that; only then does a revolution set in. The old will have to die for the new to be born and there can be no compromise.

The old cannot continue in some form in the new; it has to be dropped completely. Religion is both a death and a rebirth. And when I say to you: Choose one, be total in your choice, it is going to be a death -- that is the fear. But unless you die you cannot be reborn.

The last question:

BELOVED OSHO,
I AM FEELING COMPLETELY HELPLESS ABOUT EVERYTHING -- LIFE, HEALTH, MEDITATION -- AND EVEN HELPLESS TO SURRENDER TOTALLY. EVERYTHING I CAN DO IS ALWAYS PARTIAL. UNCONSCIOUS FACTORS CONTROL MUCH AND MY EFFORTS AND ATTEMPTS AT NO-EFFORT ARE POWERLESS AGAINST THEM. I FEEL I WANT TO LEAVE IT ALL TO YOU BUT THAT TOO IS ONLY POSSIBLE AS MUCH AS I AM CONSCIOUSLY CAPABLE. AND THEN TOO I AM AWARE THAT THE ULTIMATE HAPPENING MAY OR MAY NOT HAPPEN IN THIS LIFE AND THAT I CANNOT ASK WHEN IT WILL HAPPEN IF I LEAVE IT TO YOU. CAN I JUST ADOPT AN ATTITUDE OF LEAVING IT TO YOU EVEN THOUGH I AM AWARE OF THE POSSIBILITY THAT THE HAPPENING COULD TAKE LIVES ANYWAY? IS THIS STILL SURRENDER EVEN THOUGH NOTHING HAPPENS AS A RESULT OF IT?

Three things: one, by 'total' I mean whatsoever is possible; I do not mean the whole. You cannot surrender the whole right now, because you are not the whole, so how can you surrender the whole? By 'total' I mean that which you can: don't withhold anything. That which you can: your whole capacity -- not your whole being because you are not that so how can you surrender it? But let all that you can do be included in the surrender.

It is going to be partial -- partial in the sense that your whole being will not be involved in it. You have an unconscious part. You cannot bring that into it; it is impossible for you. You do not even know what it is, where it is, how it functions and how it can be brought into the surrender. You cannot do it. Do not leave anything undone of whatsoever you can do. By 'total' I mean surrender with all your conscious capacity. Through this surrender, by and by, the inner being will come up and will be included in it.

In the beginning it can only be in this way. So do not wait until you are ready to surrender the whole being because then there will be no need to surrender -- because when you have already become whole there is no need to surrender. Surrender is a technique to become whole. So take a jump as you are and as much as you can; that is all.

Secondly, do not be worried about when it will happen. It can happen the next moment, it may not happen for lives together. It depends. It CAN happen the next moment. If your jump is intense, total, if you have put into it whatsoever you could, it can happen the next moment. But if you withhold something, then it will take time. It can take lives together. But even if it happens in many lives it is early because already you have been alive for millions of lives and it has not happened.

So even if it takes a few lives it is not too much; it is early. Do not be worried about it because even that worry will become a barrier to total surrender and that worry will create an inner condition. Knowingly or unknowingly you will be expecting it to happen soon. That will become a desire and that desire will become a barrier.

So do not think about what will happen; do not make a condition. Let it happen unconditionally. Say deeply within your heart, whenever it happens, "I am not." And if it does not happen, say, "Whether it happens or not I am still ready to surrender." Then it will happen very soon. It can happen in the very surrender itself; it may not take a single moment.

I will tell you one story, one very old Hindu parable. Two sannyasins are meditating under two trees, and Narada passes by. Narada is a messenger between the two worlds, 'this' and 'that'; he moves between

both. He goes on carrying news from here to there and from there to here.

He passes the first monk who is very old, who is doing deep austerities and who has been working for salvation for many lives. The monk asks, "Narada, are you going to the other world? Then ask the divine how much time I still need, how much more time I will have to exist in this body. It is too much! I have been working for many lives. Now how much time is left for the ultimate transformation? Please ask it."

The way the old monk asks this is very tense, full of lust, full of conditions, as if he is complaining. He feels already he has been making arduous efforts for too many lives -- as if some injustice has been done to him. The tone, the very way, is of complaint.

Narada passes by the second tree. A young man is dancing there, singing, celebrating his ecstasy. He doesn't even look at Narada. Narada stands there. The young man sees him but he goes on dancing. So Narada himself asks him, "Don't you have any question? The other monk under your neighboring tree has asked. Would you like me to bring news for you too about when your salvation is going to happen?" The man goes on dancing and he doesn't say anything.

Narada goes to the other world. He comes back. He says to the old monk, "I asked God, and he said three lives more."

The old monk was chanting on his MALA, his beads. He threw away the beads and said, "Three lives more!" He got very angry and disappointed.

Narada reached the other tree. The young man was still dancing. Narada said, "Though you didn't ask me to ask, still I asked. But I am afraid to tell you, because that old man has thrown his beads and is so angry and disappointed. I am afraid to tell you!"

The young man said, "Still you can say it because whatsoever is, is blissful and whatsoever happens is good. You can tell me; do not be worried."

So Narada said, "I asked God and he said that you will have to be born as many lives as there are leaves on the tree under which you are dancing."

The young man became so full of ecstasy. He said, "Just this many leaves? So few? -- because the earth is so full of leaves, infinite leaves!" He again started dancing and it is said that immediately, that very moment, he disappeared from the earth.

This is surrender. This is total acceptance -- no complaints, no conditions, no expectations. Immediately he was liberated; that very moment he was liberated.

I do not know about the old monk; nothing is said. But I do not think three lives will be enough for him. He must be somewhere here also, still working.

The Supreme Doctrine

Chapter #14
Chapter title: Knowing All Through the One

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INVOCATION

"THAT YAKSHA WAS BRAHMAN," SAID UMA. "IT WAS THROUGH THE VICTORY OF BRAHMAN,

INDEED, THAT YOU ACHIEVED THIS GLORY." IT WAS FROM THAT -- FROM THE WORDS OF UMA -- THAT INDRA UNDERSTOOD THAT THE YAKSHA WAS BRAHMAN.
THEREFORE, VERILY, THESE GODS -- AGNI, VAYU, AND INDRA -- EXCEL ALL OTHER GODS, FOR THEY APPROACHED THE YAKSHA NEAREST; THEY WERE THE FIRST TO KNOW HIM AS BRAHMAN.
AND, THEREFORE, INDEED, INDRA EXCELS THE OTHER GODS, FOR HE APPROACHED THE YAKSHA NEAREST; HE WAS THE FIRST TO KNOW HIM AS BRAHMAN.
THIS IS THE TEACHING REGARDING THAT -- BRAHMAN. IT IS LIKE A FLASH OF LIGHTNING; IT IS LIKE A WINK OF THE EYE. THIS IS WITH REFERENCE TO THE ADHIDAIVATAM -- ITS ASPECT AS COSMIC MANIFESTATION.
NOW ITS DESCRIPTION WITH REFERENCE TO THE ADHYATMA -- ITS ASPECT AS MANIFESTED IN MAN: MIND PROCEEDS TO BRAHMAN IN ALL SPEED, AS IT WERE. BY HIS MIND ALSO, THIS BRAHMAN IS REMEMBERED AND IMAGINED AS ALWAYS NEAR.

The mind is abstract. It cannot touch, it cannot see, it cannot hear. It can only think. Thinking is abstract. Thoughts move just in a vacuum. Thoughts have no substance. They cannot be touched, cannot be heard, cannot be felt. So mind is the most abstract faculty in man and when this abstract faculty tries to reach the truth, it can only think about it. It cannot realize it, it cannot feel it. It can only contemplate about it. The approach is going to be indirect. Senses are direct; mind is indirect.

Indra represents the mind; Agni represents the eyes; Vayu, air, represents the ears. Remember this. Ears are the part which is related to the cosmic existence of air. Eyes are the part in man related to the cosmic existence of fire or sun.

Vayu approached Brahman, Agni approached Brahman: they could see, they could hear. They could be in more substantial touch with the ultimate reality but they could not recognize. The Brahman was present but the senses could not recognize who he was. For the recognition the mind is needed; only mind can recognize. But then a problem arises: mind cannot approach directly. Mind approaches indirectly. Mind cannot penetrate reality because mind is an abstract sense. It can only think. Through thinking it can recognize but then the reality disappears. It becomes only a thinking inside. Indra could recognize but not directly because when Indra approached, the Brahman, the spirit, disappeared.

So the first thing to be understood is that mind is an indirect process. Senses are direct: I can touch you with my hand but I cannot touch you with my mind. I can see you through my eyes but I cannot see you through my mind. Mind is enclosed within me and there is no bridge from the mind to reach you directly. If the mind wants to reach you directly, some medium will be needed. If the mind wants to see you, it will see through the eyes. To touch you, it will touch through the hands. A medium, an agency, a mediator, will be needed. Mind needs a mediator.

So whatsoever knowledge mind can give, it can never be immediate. This is one of the findings of the Eastern mind, that mind cannot give you immediate knowledge of anything. A mediator will be there and knowledge will come through a means, through a medium. There is no direct penetration from the mind into reality. Senses are direct but they cannot recognize. Mind can recognize but it is indirect. So unless mind and senses both are in a deep harmony, you cannot know reality.

Agni approached alone, Vayu approached alone, Indra approached alone. They all were failures. Brahman was present to Agni, but then Agni had no mind to think, to recognize, to remember; he could not come to any conclusion as to who he was. Indra could recognize but he had no direct possibility to know who he was. The Brahman disappeared before the mind.

So the first thing: if mind is the way to know the reality, the reality will disappear. That is why for science there is no Brahman. Science is Indra -- mind working. So science goes on denying. Science says there is no spirit in you, no ATMAN, soul, and no Brahman, no cosmic soul, in the universe. This is a mental approach, abstract. But a very deep phenomenon happens in this parable: Brahman disappears and a woman, one of the most beautiful of women, Uma, appears.

Whenever mind tries to penetrate the mystery of life, Brahman will disappear and sex will appear. For the mind sex is the nearest to Brahman, the closest possibility to know the life force. Why? Sex is the nearest to the mind for many reasons. One, Brahman is the cosmic life force and sex is your individual life force. Brahman is outside you; sex is within you. To feel Brahman, senses will be needed. To understand sex you can close your eyes and understand it. It is a reality within you. Or, you can say that the Brahman has penetrated you in the shape of sex. It has become sexual energy within you. It is the individual counterpart of the cosmic life force.

You can understand Brahman through mind only as sex. So whenever abstract thinking reaches to its

climax, Brahman disappears and sex becomes the sole reality. It has happened before many times; it is happening right now in the contemporary world. It happened in India and because of that happening tantra was born. Tantra means to forget the Brahman completely; just penetrate the sexual energy to its very core and you will come to Brahman.

Tantra was born because India reached to an intellectual climax, to the same climax that now Western countries have reached. India has known that climax -- the climax of conceptualization and philosophy. India reached to a very sophisticated state of mind where the Brahman disappeared and the life force became the sex force -- appeared as the sex force.

Tantra preaches that there is really no God to be approached directly. Unless you penetrate the mystery of sex, unless you go deep into it, you cannot know Brahman. And this is also symbolic, that sex appears before Indra in the form of Uma. Uma is the consort of Shiva, and Shiva is the greatest tantric. Uma is the counterpart. In that deeper experience of the life force, Shiva is male, Uma is female. To Shiva, Uma is the source of the life force, the door toward cosmic phenomena. To Uma, Shiva is the door to the cosmic phenomena. And when Uma and Shiva meet in a deep orgasm, they lose themselves and the cosmic energy alone vibrates.

You have seen the SHIVALINGA -- it is not alone, it is also with the YONI of Uma. The shivalinga is placed in the yoni of Uma. The shivalinga is phallic, and just underneath is the pudenda-the yoni. The shivalinga is the symbol of sexual orgasm and meeting. Through this meeting the individuals disappear and the cosmic is revealed.

Before Indra, Uma appeared; before mind, sex appeared. This is how I decode it. And Indra asked Uma, "Who was this spirit?" When mind reaches to its climax, it can only ask sex energy, "Who is this cosmic force?"

Inside man, mind is one pole and sex is another pole. You exist between two poles. In your head is the thinking force, the reason, the mind. And just on the other pole is sex. On your backbone these are the two poles. Scientists say that your brain is just an extension of your backbone, the spine. On one pole exists sex energy, on the other pole exists reasoning. These are the two poles of your spine, and your spine is your existence. You exist through your spine. When reason comes to its climax, you become polar. You have moved to one extreme, and it is absolutely abstract. And sex is the most substantial; it is not abstract at all.

Through eyes you can see, through hands you can touch, through ears you can hear; but through the sex center you penetrate most deeply. No eyes can penetrate that much, no hands can touch that much, no ears can hear that much. Through sex you penetrate into the mystery of the other to the very depth. Sex is a deeply penetrating force. Mind never penetrates anything directly; sex penetrates only directly. Sex has no abstraction about it; mind has no substantiality about it. So sex is the earth within you; mind is just the sky. Sex is the root within you; mind is the flower.

So whenever mind wants to know what the life force is, what the Brahman is, there is only one way and that is to come back to the roots, because those roots are in the cosmos, those roots are deep in the cosmic life energy. Through sex, mind can move backwards to the very source. If you go on thinking, then you move around and around in the mind and there is no way to go out. You can create big philosophies, great systems, but they will be all concepts, words, verbalization; they cannot be realities. Mind can know only if mind falls back to the roots, goes down to the very source. And through that source the Brahman can be known.

Now again the world has come through Western search to a point where mind has become supreme. Hence, so much interest, so much research and so much philosophizing about sex in the West. God has been pushed aside. Now the basic problem is not God in the West: the basic problem is sex. And if this mystery can be penetrated, only then can God again become a living problem. So Western thinkers are continuously thinking about the mystery of sex -- what it is.

Uma appeared before Indra and Indra asked Uma, "Who was this force? Who was this spirit? Who was this presence which has disappeared before me?" This is what mind asks the sex force: "What is life? What is God? What is Brahman?" Asking the sex center is tantra. Tantra means the yoga of sex. This can be said as a prophecy -- that for the coming, future generations only tantra can be helpful because only tantra knows the secrets of how to ask Uma, how to ask the sex center, sex energy, about the ultimate source of energy.

And Uma answered. "THAT YAKSHA WAS BRAHMAN," SAID SHE. Uma answered that that presence was Brahman.

Two things that sex can answer: for a man a woman is the answer and for a woman the man is the answer. If you can rightly ask, sex can become for you the deepest answer possible. But there are dangers. If

you cannot ask rightly, then sex will prove to be a misery for you. Then sex will become for you the greatest fall. If you can rightly question, then sex can become for you the deepest secret to be known. But if you wrongly question, then sex will become the greatest fall possible. This is bound to be so because sex has a height. If you travel toward that height wrongly, you will fall.

Christianity understands sex to be just a fall, and tantra thinks sex to be the right answer. Christianity and tantra are just opposed to each other. Not only Christianity: Jainism and many other religions are also opposed to sex. They are opposed for a reason. The reason is the fifty percent possibility of falling down. It is dangerous.

So try to travel in some other way where this fifty percent fall is not a possibility. And it is mathematically fifty percent. Actually it is ninety-nine percent, because sex is such an attraction and sex is such an unconscious force that it is difficult to remain alert, meditative. While experimenting in it, you will become unconscious. And if you become unconscious in orgasm it leads you nowhere.

Ninety-nine percent is the possibility that you will fall through sex. Only one percent is the possibility that you may rise. But tantra says that that percentage of fall can be reduced through right techniques and a man or a woman can be trained. Then making love becomes an art -- the greatest art. And if you know the art, then you approach very cautiously, very delicately. And then it is not just a temporary release, a relief. It becomes a sacred worship.

So tantra trains people first to be nonsexual. Tantra teaches first to come to a point where sex is not a madness for you. Tantra first teaches you to be totally unattached, without desire. A nude woman, a beautiful woman will be sitting before a tantric seeker, a SADHAK, and he has to contemplate on her, on her beauty, but as a divine force. And he has to go on watching inside that no lust arises. If lust arises the point is lost.

This is the most difficult thing. For months together the seeker is to practice going beyond lust. And when a beautiful woman appears just like a beautiful flower and he has no lust in the mind, only then will the master allow the seeker to approach this beautiful woman without lust, to enter this woman without lust. Then it becomes a meditation, and the orgasm becomes cosmic. Then individuals are not there because individuals exist through desire, lust and passion. Then love happens and this love is prayer. And through each other they have entered the greater depth that encompasses all.

Sex can give you the answer and if you have become too intellectual then ONLY sex can give you the answer. Any intellectual age will have to ask through sex. If you have moved too much in the head you will have to fall back to the other extreme. Only then do your two opposites within meet and you become a unity.

UMA SAID, "THAT YAKSHA WAS BRAHMAN."

Through deep sex experience, meditative sex experience, you will come to know that this sex energy is nothing but divine energy. Then sex becomes samadhi.

UMA SAID, "IT WAS THROUGH THE VICTORY OF BRAHMAN, INDEED, THAT YOU ACHIEVED THIS GLORY." IT WAS FROM THAT THAT INDRA UNDERSTOOD THAT THE YAKSHA WAS BRAHMAN.

The mind cannot understand directly. Sex becomes the mediator: Uma becomes the medium. And through that medium Indra could understand who that spirit was, who that presence was. Mind needs a mediator because mind is abstract and reality is not abstract. Only through a mediator, a transformer, can mind come in contact with reality.

Greek philosophy lost its path only because of this-because they depended totally on mind and reason and they thought nothing else was needed: go on thinking and through thinking the truth will be achieved. It has not been achieved yet. Greek philosophy goes on. It has changed its land, it has changed its abode. It has traveled through the whole Western history of thought.

The river that was born in Athens has traveled through Berlin, through Paris, through London, through New York. It has been going on and on... but it simply gives more words. It gives Hegel and Kant, it gives Berkeley and Hume, it gives Russell and Wittgenstein -- words and words and words. It cannot produce a Buddha, it cannot produce a Jesus -- it cannot produce experience. And now the West is becoming interested in tantra. That may be the turning-point. The head comes back to the roots.

Through Uma, Indra could understand that the Yaksha was Brahman, that this presence which had disappeared, which was now not visible -- and instead of it Uma was visible, a beautiful woman, a sex symbol was visible -- was Brahman. Sex can give you the answer to what the reality of life is because sex is

the most alive thing in you. Mind is the most dead thing in you and sex is the most alive thing in you. That is why mind is always against sex, and mind is always for suppressing it. They are enemies. Mind is a dead thing and sex is the life force; they go on fighting. And whenever you move into sex, the mind feels frustrated and the mind says, "This is wrong. Do not move into it again!"

The mind becomes the moralizer, the mind becomes the puritan, the mind becomes the priest. The mind goes on condemning. All that is alive the mind goes on condemning and all that is dead the mind goes on worshipping. And sex is the most alive thing in you because life comes through it: you are born through it, you can give birth through it. Wherever there is life, aliveness, sex is the source. Not only in man: these trees are also sexual. Flowers are nothing but maturing seeds; they are sexual. The animals are sexual.

Now scientists feel that sex even penetrates matter because there too there is a polarity of the feminine and the masculine. Even in the deepest atom, there exists a force as positive and there exists a force as negative. And those two forces create all that is there. The constant fight between those two forces and the constant meeting -- the fight and meeting, the attraction and repulsion -- creates energy. The whole existence is a creation between two opposing forces. So whenever you are nearest to life, you are nearest to sex. Or vice versa: whenever you are nearest to sex, you are nearest to life. You are young when sex energy is young; you are old when sex energy is old.

Now scientists say, biologists say, that if we can replace the sex glands, only then can old age be stopped -- because if the sex glands are young, then the whole body will be young. If the sex glands are old, then you cannot do anything to make the body young.

There has been a constant effort.... All the medical researchers all over the world have been trying to make man live longer but now the right point has been touched. The sex glands become old first and then your whole body follows. Your sex glands become youthful first and then your whole body follows. So really it is not a question of the whole body, it is only a question of the sex center. If the center is young you are nearer to life; if the center is old you are nearer to death.

Some day or other -- it is possible now -- we will be able to replace the sex glands. Once we are able to replace the sex glands, man can live younger forever. The body will follow. The body is just an expression. You may not have thought about it but the sex center is the center of your whole body. The whole body is just a circle around it. Biologists say the whole body exists for the sex center to survive. The body is just a situation in which sex hormones can live and survive. The sex glands are not for the body: the body is for the sex glands.

Once the sex energy has traveled and given birth, the body goes on becoming old. Once the sex energy is exhausted, the body has to be discarded. Now the abode is not worth living in. Now the energy will find another body to live in. Now the energy will find another more alive, younger body to live in so that the life force can continue on and on.

You see a fruit: deep in the fruit are the seeds. The fruit exists only to protect the seeds, to give life, energy, food, to the seeds. The seeds are not existing for the fruit. The fruit exists just to protect so that the seeds can survive. And once the seeds are ready, the fruit is useless. The fruit will ripen, fall down, because the only need was just for the seeds. When the seeds are ready to sprout as a new life, the fruit will become ripe and fall down from the tree. Why does the fruit fall down from the tree? -- because the seeds now want to move into the ground. Now they are ready. They want to move into the earth, into the womb.

When you feel sexual you think you can control it just by thinking. But you cannot because now the seeds are ready to move into a woman -- and those seeds are struggling to move. So whatsoever you do, just by using your mind you cannot do anything because deep down the mind exists for the seeds, not the seeds for the mind. They will struggle and they will defeat you. They will move out of your body because your body has been just an abode -- a fruit. Now the seeds are ready. They want to move out of your body. They will move anyhow. If you do not make love to a woman, they will move in your dreams. But now they want to move out. They are ready -- ready to live in another body, ready to give life a further push.

Unless you understand this sex center and unless you do something deep within the center, you cannot attain brahmacharya -- you cannot become a celibate. The so-called brahmacharis are just so-called. They may not be making love to women: that is not difficult. But the seeds of semen are going out; they cannot be contained. They are not honest, so they will not say anything. A person who is honest will say.

Mahatma Gandhi has said -- and he was one of the most honest men -- that even at the age of seventy he was having wet dreams. He has said, "I have come away from sex as far as my conscious mind is concerned but the moment I fall asleep I cannot do anything. In dreams, sexual imagery comes in and the semen moves out." He was honest.

Sex energy can be transformed only when sex becomes the door to the cosmic. And once you know the secret that sex can become the door to the cosmic, you have the key -- and that key only can make you a brahmacharin. Why? -- because now you can give birth to a higher sort of life. Now the sex energy can give birth to a higher sort of life but it MUST give birth. If there is no higher movement, then it will move in a lower world. But it will move! Energy needs movement.

Tantra has discovered certain secrets by which a higher form of life is created through sex -- not only bodies but a higher form of energy. And once you know how to create that energy, sex disappears as sex. It starts moving in a higher dimension.

Tantra says -- and tantra has techniques which have been proved right for all those who have experimented with them -- that when a woman and a man are in an orgasm, ordinarily the orgasm is a release: the man ejaculates and the orgasm ends. But tantric orgasms are without ejaculation. Simply, the two energies meet -- not on the physical plane: the energies meet on a psychic plane. And when they move deeper they meet on a spiritual plane and that meeting becomes the door. Then energy starts moving. It becomes creative; it gives birth to you on a new plane. With every higher movement of sex energy, you are born on a higher level; you go on becoming superhuman. Sex can become the answer: that is the message of the parable.

Uma said that this Yaksha was Brahman himself.

"IT WAS THROUGH THE VICTORY OF BRAHMAN, INDEED, THAT YOU ACHIEVED THIS GLORY."

So whatsoever man achieves, he achieves because of the life force. At the lowest that life force is known as sex energy; at the highest the life force is known as the Brahman. And the mind can approach only the lowest. That is why Uma appeared. And only from that lowest, mind can move by and by to the highest. The lowest will become the medium.

IT WAS FROM THAT -- FROM THE WORDS OF UMA -- THAT INDRA UNDERSTOOD THAT THE YAKSHA WAS BRAHMAN.
THEREFORE, VERILY, THESE GODS -- AGNI, VAYU AND INDRA -- EXCEL ALL OTHER GODS, FOR THEY APPROACHED THE YAKSHA NEAREST; THEY WERE THE FIRST TO KNOW HIM AS BRAHMAN.

Three gods -- Agni, Vayu, Indra. Agni is represented by your eyes in your body, Vayu is represented by your ears in your body, Indra is represented by your mind in your body. Your body is a miniature cosmos. Whatsoever is in the cosmos is in your body. You are a small representative of the whole cosmic existence, of the whole phenomenon.

So now let us decode these symbols. Agni, Vayu and Indra excel all other gods. Whatsoever you know about Brahman is known either through the ears or through the eyes or through the mind. You have heard about him: it is through the ears -- Vayu. All the scriptures, they are for the ears -- the god Vayu. All the SMRITIS, SHRUTIS -- all that has been known and recorded, is recorded for your ears.

Ears can give you a glimpse, the first glimpse, but if all the scriptures are destroyed and no one says anything to you about God, still your eyes will feel. Your eyes will come to a glimpse of something unknown that is hidden everywhere. That is why we call our rishis, seers, DRASHTA -- because it is through the eyes that they had the first glimpse.

Hence, in this parable, Agni approaches Brahman first. Agni approaches Brahman first: that is, eyes give you the first glimpse. You cannot recognize, of course but they touch the reality. They have a feeling that something is there, unrecognized. When eyes have known or felt or come to a contact, only then can whatsoever is heard become meaningful. So scriptures will not be of much help unless your own eyes have started to penetrate the reality around you. When you can see something, then scriptures become true. Only through your own seeing do scriptures become true.

So next Vayu approaches Brahman -- but even through the eyes or through the ears, you will not be able to recognize. Only then can your mind be of help. But when mind approaches it is abstract and the Brahman disappears.

There have been philosophers who have believed only in the eyes: for example, CHARWAKAS. They say PRATYAKSHA -- that which is before the eyes -- is the only reality. They believe only in the eyes, so they say whatsoever is seen is real and because God is not seen, God is unreal.

There are philosophers, for example, MIMANSAKAS, who say that whatsoever is heard about him is true -- the Vedas are true -- and he cannot be known otherwise; the Vedas are the last authority. They believe in the God Vayu. And then there are the rationalists -- those who say, "Only through mind can you

know; there is no other way to know." Rationalists exist all over the world. They say that only through reason can you approach the reality.

These are the three doors: through the eyes, through the ears, through the mind. And then there is the fourth, tantra, which says that the mind must approach through sex; only then will you know the reality. This sutra says:

> THEREFORE, VERILY, THESE GODS -- AGNI, VAYU AND INDRA -- EXCEL ALL OTHER GODS, FOR THEY APPROACHED THE YAKSHA NEAREST; THEY WERE THE FIRST TO KNOW HIM AS BRAHMAN. AND THEREFORE, INDEED, INDRA EXCELS ALL OTHER GODS, FOR HE APPROACHED THE YAKSHA NEAREST; HE WAS THE FIRST TO KNOW HIM AS BRAHMAN.

So mind is the nearest, but only through a mediator. Alone, it moves in a circle, never reaching anywhere.

> THIS IS THE TEACHING REGARDING THAT -- BRAHMAN. IT IS LIKE A FLASH OF LIGHTNING; IT IS LIKE A WINK OF THE EYE. THIS IS WITH REFERENCE TO ITS ASPECT AS COSMIC MANIFESTATION. NOW ITS DESCRIPTION WITH REFERENCE TO ITS ASPECT AS MANIFESTED IN MAN: MIND PROCEEDS TO BRAHMAN IN ALL SPEED, AS IT WERE. BY HIS MIND ALSO, THIS BRAHMAN IS REMEMBERED AND IMAGINED AS ALWAYS NEAR.

So the whole parable comes to a particular conclusion. You can try to approach the ultimate reality through the senses; you will touch it but you will not be able to recognize it. You can approach the ultimate reality through mind: now you are capable of recognizing it, but it will disappear before you.

Your reason has to be tethered to the life force within you. Your reason must become total with your life force; it must not function as separate. Your head must not function as something separate from your life energy; it must be rooted in it. And you must move into the cosmos with your mind clear and with your life energy joined to it, together. Your life energy will become the mediator. Your mind will be on this side. In between your mind and the Brahman will be the life energy. And only through that life energy, Uma, will you be able to know and recognize both.

The experience of the ultimate has to happen through you as a whole. You cannot approach it through parts. All parts will be failures. All your parts must become a whole when you approach the ultimate; only then will you be able to know it.

This is a key. It is the whole meaning of the parable. You must approach the ultimate as a total, a whole, with all your senses included, your reason included, your life force, sex included; nothing should be excluded. You should not approach in fragments. You should approach the ultimate as a unity -- integrated, one.

Then there will be two phenomena. As lightning the cosmic will appear before you -- as if suddenly the darkness has disappeared and there has been lightning, and everything is seen in a flash. Whenever you are a unity, suddenly lightning happens. The very unity of your being becomes the situation in which the whole cosmos becomes lightning. All darkness disappears. In a single moment everything is revealed.

Remember well that the ultimate is not revealed in parts; hence, the use of lightning. If you move in a deep dark forest with a lamp, then that forest will be revealed in parts. Sometimes you will see some trees, and then you will move ahead, and then some other trees will be seen. But those trees which you had seen before will disappear. They will move into darkness. With a lamp, if you move in a dark forest, only in parts will the forest be revealed to you. The Brahman is never revealed in parts but you are standing in a dark forest. Then suddenly there is lightning in the clouds and the whole forest is revealed in a single flash.

So you cannot say, "I have known Brahman five percent, ten percent, fifteen percent." Whenever you know, you know one hundred percent. Either you know one hundred percent, or you don't know. You cannot know the ultimate in parts. It is indivisible. Just like lightning, when you are ready the ultimate reality is revealed. And it is revealed in such a short time that it cannot be called a fragment of time.

So two things: as space Brahman is revealed totally and as time it is revealed without a single moment. It is like a wink of the eye -- as if you have winked: only that much time. Really, no time -- as a flash, as lightning, the whole space, the whole phenomenon of Brahman is known, and without a single moment of time. It is not divided either as space or as time.

You are hearing me. I will say a sentence, then time will pass. Then I will say another sentence and time will pass. You cannot hear me totally; there is no possibility. Time will be there. You will hear me in fragments.

But Brahman is heard without time; Brahman is known without time. Hence, the Upanishads call him

eternal, timeless, beyond time, KALATEET -- beyond time, beyond space. Time and space both disappear in a single moment of meeting. Everything is revealed. That is why the Upanishads say that by knowing one all is known. By knowing one all is known! That one is the Brahman. Enter into it as a total unity.

J. Krishnamurti goes on talking in abstract terms. The whole approach seems to be mental, as if only mind is to be used. The body need not be involved in it, emotions need not be involved in it: only the abstract mind, as if Brahman is a mathematical problem. It is not, it is an organic problem.

Listening to Krishnamurti you are listening to the mind -- the purest mind. You will feel good. Listening, you will feel that you are understanding. Listening, you will feel that you are reaching somewhere. But you are learning only new words. You will learn 'awareness' -- the word, not awareness itself. You will learn 'choicelessness' -- the word, not choicelessness. And they will go on in the mind, and they will move in the mind, and you will become just a mind -- a cerebral center. Your emotions are not touched; your body remains untouched. Only your mind is touched.

That is why Krishnamurti has been a failure. He is himself enlightened but he has been a failure. His whole life he has been working with the mind and whatsoever he says is true but it is not applicable because you are not only the mind: you are much more. And that "much more" has to be transformed with the mind. You have to be transformed as a totality.

You must not only think about God: you must also dance about him. You must not only conceptualize: you must also have emotions about him. You must eat him, you must breathe him, you must walk him, you must dance him. You must come as a totality, as an organic whole. And when you come as an organic whole, undivided, the undivided is revealed to you. If you come divided, the undivided cannot be revealed to you. When you are undivided, you become a mirror for the undivided. You mirror it; it is reflected in you. When you are divided, then everything you look at is divided.

It is just like a lake. There are waves on it and the full moon is in the sky. But the full moon cannot be reflected on the lake. The lake is disturbed, so the lake will know the full moon in fragments. It will be scattered all over the lake in parts. Then the lake becomes silent and the waves disappear. Not even ripples are there. Now the lake becomes a mirror -- undivided, undisturbed. The full moon is reflected in it.

The only thing that is needed is to make you indivisible, without waves and ripples and without fragments, to make you one unity. Your body, your emotions, your thinking, all must become one -- integrated. Then you will reflect the divine in a flash, like lightning, with no time lost. The whole will be revealed to you. And by knowing one, all is known.

The Supreme Doctrine

Chapter #15
Chapter title: Now You Can Go

15 July 1973 pm in Mt Abu Meditation Camp

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The first question:

BELOVED OSHO,
DO HINDU MYTHOLOGICAL GODS, LIKE SHIVA, UMA AND INDRA HAVE A REAL EXISTENCE ON SOME PLANE, OR ARE THEY JUST SYMBOLS AS YOU IMPLIED IN YOUR TALKS THE LAST TWO MORNINGS? AND IF THEY ARE REALLY ONLY SYMBOLIC, WHY DO PEOPLE SEE VISIONS OF THEM IN

Mythology deals with symbols. It is not history; it is not concerned with objective reality. But that does not mean that it is not concerned with reality itself. It is concerned with subjective reality. These gods, these mythological symbols, do not exist outside you but they have a psychological existence and that psychological existence can be helpful, can be used. So the first thing to be understood is that they are not real persons in the world but they are real symbols in the psyche of man.

For example, Carl Gustav Jung came very near to discovering the secret of these symbols. He was working on mental patients, disturbed persons. He would tell his patients to go on painting things, whatsoever came to their minds. A person who is schizophrenic, divided, split, will paint certain things and the painting will show a particular pattern. All schizophrenic patients will paint certain things and the pattern will be the same. And when they get over their illness, their disease, they will start painting different things and that will happen to every patient. Just by seeing their paintings you can say whether the patient is ill or not.

Then Jung became aware that whenever a person who has been suffering with a divided personality again becomes one, undivided, he starts painting something like a mandala -- a circle. That circle, that mandala, shows somehow a deep relationship with his own inner circle that has been regained. Now, inside, he has become a circle, joined together. He has become one. Then in his paintings suddenly circles will erupt. So Jung came to conclude that your inner mind can express certain things in a certain state. If the state of mind changes, then your visions will change, your expressions will change.

Hindu mythological gods are certain visions of a certain state of mind. When you come into that state of mind, visions start happening to you. They will have a similarity. All the world over they will have a similarity. There will be minor differences because of culture, education, training, but deep down there will be a similarity.

For example, the mandala is one of the mythological symbols. It has been recurring all over the world. In old Christian paintings it is there. In old Tibetan paintings it is there. In Chinese, Japanese and Indian art the circle has a fascination. Somehow, when your sight becomes circular, when it becomes a current, joined together, undivided, you begin to see a circle in your vision, in your dreams. That circle represents your reality. In the same way, all symbols represent inner subjective realities. And if a society gives a particular shape to a deity, it becomes very helpful. It becomes very helpful for the seeker because now he can decode many inner visions.

Freud inaugurated a new era in the West by interpreting dreams. Before Freud, in the West, no one was really interested in dreams. No one thought that dreams could have some meaning or that dreams could have some reality of their own or that they could have some secret keys which could open the personality of men. But in India it has always been known. We have always been interpreting dreams. And not only dreams, because dreams are ordinary: we have also been interpreting visions. Visions are the dreams of those persons who are meditating and changing their consciousness. They are also dreams. In ordinary consciousness dreams happen and now Freudian psychology has come to conclude that a particular pattern of dreams shows a particular meaning.

For example, a person goes on seeing in his dream that he is flying in the sky, that he has become a bird. He goes on flying: over hills, mountains, rivers, oceans, cities, he goes on flying. Freud says this type of dream, a dream of flying, happens to the mind which is very ambitious. Ambition becomes flying in dreams. You want to be above everyone -- above hills, above everyone. If you can fly, you will be above everyone. Ambition is an effort to fly above everyone. In dream, ambition becomes a pictorial image of flying.

Sexual dreams have a similar pattern all over the world. When boys become sexually mature they will start dreaming of holes, tunnels. Those holes, tunnels, are symbols of the feminine sex center, of the vagina. Girls will start seeing phallic symbols -- pillars or minarets -- in their dreams. And this happens all over the world: all over the world there is no distinction; this happening is similar. Phallic symbols will come to girls and hole-like symbols will come to boys.

If in a particular sexual state particular dreams happen, they have a reality. That reality is subjective. It is just the same when you enter meditation: you are entering a different state of consciousness. Then particular visions will start happening. They are also dreams but we call them visions because they are not normal. Unless you achieve a certain state in meditation they will not happen. They show that something is happening within. They project your inner realities on the screen of the mind in a pictorial way.

Remember that your unconscious mind does not know any language. Your unconscious mind knows

only the most primitive language and that is of pictures. Your conscious mind has learned language symbols but the unconscious mind still remains pictorial just like a small child. It converts everything into pictures.

So, for example, Shiva's shivalinga has many meanings. One I told you about this morning, that it is the very source of life energy -- a sex symbol. But that is only one meaning. The shivalinga is egg-shaped -- white and egg-shaped. It happens in a particular state of meditation that this appears before you: a white egg-shaped thing filled with light. Light is coming out of it, rays are coming out of it.

Deep down, whenever you become cool, silent, and the whole being loses heat, this symbol appears. That is why the mythological story is that Shiva lives on the Himalayas, the coolest place in the world, where everything is cool. Just look at a shivalinga -- a marble shivalinga. Just by looking at it you will feel a certain coolness entering in you. That is why above a shivalinga a pot is to be held continuously, and from that pot drops of water go on dropping on the shivalinga. It is just to make it cool. These are symbols just to give you a feeling of coolness.

In Kashmir there is one shivalinga, a natural shivalinga, which arises automatically when snow falls. It is a snow shivalinga. Just by dropping of snow in a cave a shivalinga is formed. That shivalinga is the best one for meditation because it is so cool all around that it gives a glimpse of the inner happening -- when the shivalinga appears within your consciousness, when it becomes a picture, a symbol, a vision.

These symbols have been found through centuries and centuries of work and effort. They indicate a certain state of mind. To me all mythological gods are meaningful subjectively. Objectively they are nowhere to be found. And if you start trying to find them somewhere objectively, then you will become a victim of your own imagination -- because you can find them; you can project them so strongly that you can find them.

Human imagination is such a forcible thing, it has such a tremendous force within it, that if you imagine something continuously you will start feeling it around you. Then you can see it, then you can realize it. It will become an objective thing. It is not objective but you will feel it as existing outside you. So it is dangerous to play with imagination because then you can be hypnotized by your own imagination and you can come to see and feel things which are not. This is creating a private fantasy, a dreamworld; this is a sort of madness. You can see Krishna, you can see Christ, you can see Buddha, but this whole effort is wasted because you are moving in dreams and not in reality.

Hence, my insistence to always remember that these mythological figures are symbolic. They are meaningful, they are poetic, they are a certain language. They say something, they imply something but they are not objective personalities. If you can remember this, then you can use them beautifully. They can be of much help. But if you think of them as objective, they will be harmful and by and by you will move into a dreamworld and you will lose contact with the reality. And to lose contact with the reality is to go mad. Be constantly in contact with reality. Still, do not allow the objective reality to kill the inner and the subjective. Be alive and alert in the inner world but do not mix them.

This is happening: either we allow the objective reality to kill the inner and the subjective, or we allow the subjective to project a dreamworld on the objective, and then the objective disappears. These are two extreme viewpoints. Science goes on thinking in terms of the objective and goes on denying the subjective. Religion goes on talking about the subjective and denying the objective.

I am totally different from both. My emphasis is that objective is objective and let it remain objective. Subjective is subjective and let it remain subjective. Keep their purities and you will be saner for it. If you mix them, if you confuse them, you will become insane, you will lose balance.

The second question:

BELOVED OSHO,
YESTERDAY YOU SPOKE OF PSYCHOANALYSIS AND THE PHENOMENON OF PATIENTS FALLING IN LOVE WITH THEIR ANALYSTS. ANALYSIS CALLS THIS PHENOMENON TRANSFERENCE AND TRIES TO MAKE IT HAPPEN ON PURPOSE. THROUGH THIS TOTAL PROJECTION OF ONE'S FEELINGS OF LOVE ONTO THE ANALYST, A PERSON GROWS AND LEARNS TO LOVE IN A HEALTHIER WAY. IS NOT THIS CONCEPT THE SAME AS THAT OF SURRENDER IN THE EASTERN TRADITION? IS IT NOT POSSIBLE THAT FREUD DISCOVERED ITS VALUE THROUGH SOME ESOTERIC LEAK?

Yes, transference can be helpful but not with an analyst. It can be helpful with a master. It can be helpful only if the person with whom you fall in love has himself gone beyond lust, has himself solved all his love problems. If you fall in love with a master.... By 'master' I mean one who has gone beyond attachment, lust, who has gone beyond all problems of love.

Otherwise the transference is going to be double. The patient is transfering, projecting, his own love need onto the doctor and the doctor is projecting his own love need onto the patient. And a doctor who has his own love need cannot be of much help. Really, he himself is ill, and two ill persons cannot help each other to be healthier. This is again going to be a frustration, not a growth in love.

Love can only grow if the other person has grown beyond ordinary problems, the ordinary conflict of love. What is the problem of love? The one problem is that the moment you are in love with someone you are also in hate with the same person. This is the first problem because whomsoever you love, side by side you hate him also.

Why do you hate a person you love? Love is a need and just like love there is another need and that is of freedom. The moment you love a person, you start feeling dependent; your freedom is lost. And the person who is killing your freedom is bound to be hated. And the person who is making you dependent will appear not only as an enemy but as the arch-enemy because he is killing all your freedom, your liberty, your individuality. But love is a need, so you fulfill love at the cost of freedom. You love a person and you hate that person also.

Then the second problem arises: the moment you are in love with someone, you are not in your senses. You are mad. Really, you are a lunatic. You are not alert, you are not conscious. You are moving as if in sleep. And if the other person is also the same -- and a doctor or a psychoanalyst IS the same, there is no difference, he has no higher consciousness than you -- then he is also moving in sleep. Two persons moving in sleep are bound to collide; they will be in conflict, struggle.

We in India have given another word for falling in love with a master, just to show the difference. We call it SHRADDHA -- we call it trust, a loving trust. If you fall in love with a master -- and you will fall -- then there is a difference. You are in sleep, but the master is not in sleep. You will try in every way to create a conflict, violence, aggression but he can laugh at it -- at you. He can be kind and he can arrange things so that there is no collision. He can arrange things so there is no violence and no hate. But with a psychoanalyst, you are meeting a person of the same state of mind. The quality of the mind is similar; you will both create problems for each other.

In love, lovers create problems for each other. They go on throwing their problems on the other. And if both are throwing their problems on each other, then it cannot be a growth, it cannot come to a healthy maturity. Impossible! Again it will be an experience in failure. And the more you fail, the more you become experienced in failure. Then you know more how to fail. And with every love experience and relationship, if misery is created, by and by you will come to feel that love is a sort of disease.

There have been persons.... Oscar Wilde has said somewhere that love is a fever, a feverish state. It is not health because whenever you are in love you are in a fever. You cannot sleep properly when you are in love, you cannot be at ease. You are uneasy, a turmoil goes on, a fever grips you.

The third problem is that whenever you are in love you try to possess the other, you try to become the master of the other -- the possessor. And the same thing is being done by the other: he or she is trying to possess you. And what does this possession mean? What is possession? Possession means to transform the person into a thing so that you can manipulate him. Then the person has no freedom. And each lover is making an effort to kill the other as a person.

Only with a master will this not happen. With the master the disciple will try in every way to possess but you cannot possess a master. That is impossible, because you can possess a person only if he deeply cooperates with you. He may be insisting that he wants to remain independent but there also is a deep need to be possessed. A master cannot be possessed, so your effort toward possession will fail. And he will not try to possess you. Rather, on the contrary, he is trying to make you more of a person -- more alive, more free, more conscious, more alert. His whole effort is to make you more a person than a thing. But lovers are trying to make each other a thing. A psychoanalyst is an ordinary person with some expertise but with no change of consciousness.

There are some psychoanalysts like Wilhelm Reich and his followers who say that this transference, this falling in love of the patient with the doctor, is good. But I have been reading the memoirs of Wilhelm Reich's wife and she says that he was making love to each woman patient but he would not allow his wife even to talk with another man.

His wife was away at some hill-station for two months. When she came back, he inquired about what she had been doing there -- who she was meeting, whether she fell in love with someone.... And his wife says that he was making love with a new woman every day, yet he was jealous of his wife and possessive. How can this man be helpful? What type of help can come from this man? He himself is in trouble with his

own love problems. It is possible that he is just giving a philosophy. He is a maniac, a pervert, and he is philosophizing the whole thing, he is rationalizing the whole thing.

I do not say that love cannot be helpful. Love can be helpful. But it can be helpful only when you are in love with a person who is higher than you; otherwise it cannot be helpful. And we call that love shraddha -- a loving trust.

If you are in love with a master, with a buddha -- and of course you will be; if you are near a buddha you will be -- in the beginning your love towards Buddha will have a certian sexuality about it; it is bound to be so. That's why it happens around Buddha, around Mahavira... it is known about Mahavira that he had forty thousand disciples -- monks and nuns. Of forty thousand monks and nuns, thirty thousand were women, only ten thousand were men. The proportion was three women to one man. Of four followers, three were women and one was a man.

These thirty thousand women must have had a deep love and in the beginning a sexual attraction. It is bound to be so, it is natural. But by and by, the presence of Mahavira will change that sexual part. By and by, living near him, the sexuality will drop and the love will become purer; it will become more spiritual.

In the beginning it will be possessive. Even I feel that it becomes possessive. Around me there are many women and they start being possessive, unknowingly. And nothing is wrong in it; it is natural. But if I am also of the same state of mind, then I cannot help them. Then, rather than me bringing them to a higher state of mind, they will bring me down to their level. And there is a constant struggle for equality. Remember, just as water seeks its own level, whenever you meet a person you both struggle to create a level. Either he should come down or you should go up but sooner or later you must settle on the same level; otherwise it will be difficult, you won't be able to remain related.

Just like water seeks a level, a relationship seeks a level. If you fall in love with me, then there will be a struggle. Long or short, it depends on what type of a person you are, there will be a struggle. You will try to bring me down so that the equality is established. Nature likes equality. But if you can bring me down, then I cannot help you. So while you are trying to bring me down, I must try to bring you up to a higher state. And remember, to go to a lower state is very easy; to bring someone to a higher state is very difficult. It is a long struggle.

When the doctor and the patient are of similar consciousness, only their knowledge differs -- not their being. One man has studied psychology, psychoanalysis, psychiatry: he is an expert. The other has not studied it; that is the only difference. Their memories differ, their information differs. As far as their minds are concerned they are different, but as far as their consciousness is concerned they are similar.

So I do not think this phenomenon called transference, projection of love, can be of any help; it cannot be. It can be only if the psychoanalyst is also a master, is also a guru. Then it can be of help; otherwise it cannot be of any help. The person with whom you fall in love must be of such integrity that you cannot bring him down no matter what you do. And you will make every effort, you will make a desperate effort, to bring him down. This is natural because you feel uneasy with a person who is higher than you. Either you must go higher, which is difficult, or he must come down -- and it looks easier for you to bring him down.

If he can come down, or if he is already down and simply imposes that he is not down, then he cannot be of much help. But if he remains higher than you, then your love can really become a growth.

Disciples and masters are in constant struggle, remember this, in constant struggle because the disciples are trying to bring the master down and the master is trying to bring the disciples up. It is a very penetrating struggle and the disciples will not leave anything undone. Not that they know: they do not know what they are doing. But they are unconscious, so they can be forgiven. The master cannot be forgiven because he must be aware, he must be alert, he must be conscious of what is happening around him.

A psychoanalyst is not a master; that is why I say that in the West, the relationship between psychoanalysts and patients has become a sexual license -- nothing else. It is helping neither.

And the second part of the same question is: "Is not this concept the same as that of surrender in Eastern tradition? Is it not possible that Freud discovered its value through some esoteric leak?"

No! Surrender is different from love. In love you remain yourself. Love is a relationship between two persons who remain two. It is a relationship, it is a bridge. Surrender is not a relationship. You simply disappear, you are no more. When you surrender to a master, you say, "I am not now. Now do whatsoever you like; I am not." It is not a relationship. Surrender is not a relationship, because one disappears through it and a relationship needs two. Only the master remains.

Really, when you surrender the master is working in you -- you are not there. Then it becomes very easy to work because the struggle that the disciple puts up, the resistance that he usually gives, is no more there.

He is simply in a let-go. When the master says come to the left, he comes to the left. Or if he says come to the right, he comes to the right. Whatsoever the master says he simply follows. He doesn't allow his ego to assert itself; it is not a relationship.

Love is a relationship. Both the lovers are trying to remain themselves; hence, the struggle. Both are trying to be related and yet to remain independent. This is contradictory because the very relationship will change you and you will have to compromise and adjust with the other. And you will not be the same again.

A person who is unmarried will not be the same person when he is married. He cannot be! It is impossible to remain the same person because now a new compromise has entered. Now a new person has entered and a relationship is created. This relationship will change both. Remember, in love both change; in surrender, only the surrendered changes -- not the master. He is not related. He remains aloof, he remains far away, he remains distant. You surrender and you change. In love it is always a condition. You give something to take something. This is a give and take. In surrender, you simply give; there is no condition to it.

Surrender is a very different phenomenon. Really, the West is absolutely unacquainted with it. The master-disciple relationship is absolutely an Eastern happening. In the West there are teachers and the taught, not masters and disciples. That is why Krishnamurti's teachings have been so influential in the West, because he says there is no master and no disciple.

The East has come to evolve a new type of relationship -- if you can call it a relationship -- in which one exists and the other dissolves, in which the surrendered changes but the master makes no compromise. It is one way.

Love is two way. Both do something; both give and take. It is an exchange. Surrender is one way. The disciple simply offers himself. The master remains untouched. Only then can he work. If he is changed by you, he cannot change you. So many times masters look very hard: they look very unkind, they look very cruel because you go on weeping and crying and they remain untouched. Or even if they show that they are touched, you can see that they are pretending, that they are play-acting.

Surrender is one way, totally one way. That is why it is so difficult. If you feel that the other is also bending, it becomes more easy. Then it is a contract, then it is a marriage. Marriage is a contract. Surrender is not a marriage; there is no contract. You simply dissolve yourself on your own and the master will not even thank you. You are dissolving yourself totally, surrendering, and he will not even say a single thank-you to you. He may not even look at you.

It is said that Bayazid, one Sufi mystic, came to his master and the master said, "Are you ready to surrender? Otherwise, go and move in the world to have some experience of the world, some experience of the failures of the ego, so that you do not resist."
But Bayazid said, "I am ready."

The master said to Bayazid, "Now remain silent. Unless I say something to you, you need not say anything."

It is said that for twelve years Bayazid remained silent. He would come every day, sit by the side of the master, and wait. And it is said that just by waiting he achieved.

One day, after twelve years, the master for the first time looked at him, and that was the moment, Bayazid remembers, when he was absolutely in waiting. Not a single thought was there. It was then that the master looked at him. This was the recognition that, "Now you are accepted."

Then another three years passed, and one day the master took Bayazid's hand in his own. Bayazid remembers that that was the day when even the waiting had disappeared. Even that was a subtle thought: "Waiting, waiting, waiting -- someday something is going to happen." Even that had disappeared when the master took his hand in his own.

Then three more years passed and one day the master called him near, took him near his heart, embraced him and said, "Now you can go." These were the first words uttered: "Now you can go."
This is surrender.

And Bayazid remembers: "That was the moment when I was so totally one with existence, with the present moment, that the master had disappeared. I was sitting by his side; he was no more there -- no one was there. Simply the existence was there. That was the moment the master called me near, embraced me, and said, 'Now you can go.'" This is surrender -- one way.

But when disciples come to a master, in the beginning they fall in love, not in surrender. And they call

that love surrender. That creates problems because love is NOT surrender. Surrender is a higher state -- totally, qualitatively different, undemanding, nonpossessive, not asking for anything, unconditional. But this is by nature so, that surrender is not known to you while love is a natural phenomenon. First love stirs you. And if the other person is not in a love need, then only can he bring your love toward surrender.

It will depend on how much you resist. You can resist your whole life: then it will not happen. And no master can do anything unless YOU are cooperating, unless you allow, because no master can be aggressive. If you are open, he can enter; if you are nonresistant, he can change and transform you.

Surrender is the easiest way to be transformed. All other ways are difficult and take a long time. If you can put yourself aside, then the master can immediately enter in you and can change your total being. But no master can be aggressive. Against your will nothing can be done. Surrender means that you are totally cooperative. Whatsoever is done, you will cooperate. In the West it has never existed.... Even Jesus' followers, the twelve apostles, were not surrendered really.

On the last night, when Jesus was going to be caught by the enemies, and the rumor was that he was going to be crucified, killed, murdered, Peter said, "I will follow you wherever you go."

Jesus laughed and said, "Before the sun rises in the morning you will have denied me three times."

And it happened so. Jesus was caught. It was dark and people had caught him, the enemies, and they started taking him away somewhere. Peter followed. Someone saw his face. They had lighted torches so someone saw his face. Peter looked like a stranger because those in the group were known to each other, so someone said, "Who are you? Are you a follower of Jesus?"
He said, "No, I do not know him at all."

And Jesus looked back and said, "You have denied me already."

On the last night, when he was departing, the disciples asked him, "We know that soon we will enter the kingdom of God. You will sit at God's right hand because you are his only begotten son, but it will be good if you can tell us where we twelve will be sitting. What will be our positions?"

This is not surrender. This is not surrender at all. They are ambitious, they have egos, and they are thinking in terms of greed and contract. Jesus could not get surrendered disciples. Because of that, Christianity went against him. It carries the name of Christ, but it does not belong to Christ at all. It is absolutely against him because only surrendered disciples can carry the real message, the authentic message. Those who are not surrendered, they will distort it. So it can be said now the pope is the MOST anti-Christ person in the world. The concept of surrender is Eastern.

Someone said to Buddha one day, "You have ten thousand monks around you. How many of them have become buddhas -- enlightened?" Buddha said, "So many." So the person asked, "If so many have become enlightened among these ten thousand monks, then why do they not shine like you? Why are they not known like you? Why are they not worshipped and adored like you? Why have they not become godmen?"

So Buddha said, "They are just waiting for my permission -- just waiting. If I tell them to, they will disclose themselves. They are surrendered disciples. If I say, they will disclose themselves -- they are just waiting for me. If I do not say anything, they will dissolve into the cosmos without uttering a single word."

This is something absolutely different which has not existed anywhere else.

The East has come to create surrender, the phenomenon of surrender, out of the elements of love. But it is a new synthesis, it is a new phenomenon. It is not natural. Love is natural: surrender is supernatural. It is something new which does not come out of evolution itself. It has been created by superconscious beings. It is a new phenomenon, it is a creation.

The last question:

> BELOVED OSHO,
> I AM DEEPLY UNDER THE IMPRESSION THAT UNKNOWN FORCES CONTROL MY EVERY THOUGHT AND ACTION. I FEEL LIKE A PUPPET BEING MANIPULATED BY UNSEEN STRINGS. IT IS AS IF I AM BEING TESTED FROM MOMENT TO MOMENT. STILL, I AM UNAWARE OF THIS AND DO NOT KNOW WHETHER I AM MAKING THINGS UP. EVEN THIS QUESTION SEEMS ARRANGED BY ANOTHER FORCE BEYOND MY DOING AND CONTROL. PLEASE EXPLAIN WHAT THIS MEANS.

This is so clear, there is no need for any explanation. This is not a question -- just a statement of fact. And this is good! If you really feel you are a puppet, you do not need to do anything else. If you really feel

you are in the hands of some greater force, you are no more. And this is what is needed -- to be no more.

But I think when you say you feel like a puppet there is a little condemnation. You do not feel good about feeling like a puppet! But still you are. Who is feeling like a puppet? If you are REALLY feeling like a puppet, then who is it that is feeling like a puppet? Who can feel, who is there to feel? You will be a puppet and there ends everything.

So do one thing: drop this idea that you are a puppet. Simply be aware of the cosmic forces around you. You are nothing -- not even a puppet. You are just a crossing point of so many forces, just a crossroads of so many forces passing. And because so many forces pass, a point arises. Just at the crossing, a point arises. If you draw many lines crossing each other, a point will arise. That point becomes your ego and you feel that you are.

You are not. Only the cosmos is. You are not even like a puppet: that too is carrying the ego in a new form. And because the ego is being carried, it feels a little condemnation about the whole situation.

Be ecstatic that you are not because with the disappearance of YOU all misery disappears. With the disappearance of the ego there is no hell. You are freed -- freed from yourself. Then there are only cosmic forces working eternally. You do not exist anywhere, not even like a puppet. If this can go deep in you, you have arrived. You have come to the real thing all religions want you to come to. You have touched the core -- the very ground.

But it is difficult. You may be imagining it; you may be making it up really. It is very difficult. You can think it but thinking will not help unless you feel it, unless it becomes a realization. It can happen only through deep meditation; otherwise it cannot happen. Only in meditation can you come to a point where you feel that "Everything is happening and I am not the doer." And not even this, that "I am not the doer": you are simply not there; things are happening in a space. You have become a space and things are happening there -- but you are not there.

This can happen only when all your thoughts cease and your being becomes unclouded -- unclouded by thoughts. You exist only in that pure existence; you can feel this. But if you feel that this is happening this is a good sign. Then move ahead and drop that puppet also; do not carry it. When you are no more, why carry a puppet? Drop that puppet also. Be free totally from the ego.

This is why I am here -- to make you completely free of the ego. That is why I say to jump, to dance, to sing, to be ecstatic, like a madman. If you can do this then the ego cannot exist because the ego always exists as a controller. If you do not control anything, it disappears. It is a function of control.

When you start dancing, the ego says, "What are you doing? You will look foolish. Such an intelligent man like you dancing like a primitive?" The ego will say, "Do not do it! Control yourself!" If you control, the ego remains. Be uncontrolled; do not listen to this controlling force. Just allow yourself for the first time to be simply alive without any control and immediately you will feel that the ego is not there. Existence is there, forces are there, but the ego is not there.

To me, to exist uncontrolled is the only discipline. If you can exist uncontrolled, you have attained to the highest discipline possible. If you do not control yourself and there is order, then this order doesn't belong to you. This order comes from the higher sources. If YOU discipline yourself, then you are the source of your whole life. Then you are cut off from the cosmic source. Drop yourself completely.

I will tell you one anecdote, and then we will try this dropping.

One day, a king came to Buddha with a very precious diamond in one hand and a lotus flower in the other. He thought that Buddha might not like the diamond because he had renounced all riches, so he brought the lotus flower in order not to take a chance. He would have liked to present the diamond. It was rare; it belonged only to him. That was the point really; Buddha was not the point. He was going to present Buddha with a diamond that no one else could present. And then it would be known all over the world that this king had presented Buddha with such a precious thing.

That was the point; Buddha was just an excuse. But Buddha might not like the diamond, he might not accept, so he brought a lotus flower. That too was rare because this was not the season for it. It was unseasonal.

He came before Buddha with his diamond in his right hand. Buddha, just seeing him, said, "Drop it."

The man understood that he didn't like it, so he dropped the diamond on the ground. Then he brought the lotus flower in his left hand and Buddha said, "Drop that also." So he dropped it.

Then he brought his empty folded hands. Buddha, for a third time, said, "Drop that also."

Now he had nothing to drop, so he looked puzzled, confused. Buddha said, "Do not think -- drop that

also."

Then suddenly he understood that Buddha was not saying to drop the diamond or the flower but the ego which brought the diamond and the flower.

He fell down at Buddha's feet, and Buddha said to the assembly, "This man is a man of understanding."

When he arose, when he stood back, he was a different man -- altogether different. The old had simply disappeared. The man who had fallen at Buddha's feet was no more; a new man had come up. What had changed? The ego....

Now get ready, and drop it...!

The Supreme Doctrine

Chapter #16
Chapter title: The Great Dance of Suchness

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INVOCATION

BRAHMAN IS WELL KNOWN BY THE NAME TATVANAM -- THAT -- SO IT IS TO BE MEDITATED UPON AS TATVANAM -- THAT. ALL BEINGS LOVE HIM WHO KNOW BRAHMAN AS SUCH.
"SIR, TEACH ME THE UPANISHAD."
"THE UPANISHAD HAS BEEN IMPARTED TO YOU. WE HAVE, VERILY, IMPARTED TO YOU THE UPANISHAD RELATING TO BRAHMAN."
OF THE UPANISHAD, TAPAS -- AUSTERITIES; DAMAN -- SELF-RESTRAINT; AND KARMA -- DEDICATED WORK; FORM THE SUPPORT. THE VEDAS ARE ITS LIMBS, AND TRUTH ITS ABODE.
ONE WHO REALIZES IT -- KNOWLEDGE OF BRAHMAN -- THUS DESTROYS SIN AND IS WELL ESTABLISHED IN BRAHMAN, THE INFINITE, THE BLISSFUL AND THE HIGHEST.

The word god is not God, because the ultimate cannot have a name. It is nameless -- because names are given by others. A child is born. The child is born nameless, then a name is to be given. That name doesn't come from the inner source of the child's consciousness. It comes from without. It is a label -- useful, utilitarian, but artificial. The child will become a victim. He will identify himself with this name which is given, which really doesn't belong to him.

But who will give a name to the Brahman? There are no parents, no society, no 'other'. And what is the use when the Brahman alone is? A name is needed because you are not alone. You need to be categorized, named, defined, so that others can call you, remember you. If you are alone on the earth, you will not need a name. And Brahman is alone, so who will give him a name? There is no other and there is no utility in it either.

So that is the first thing to be understood and very basic to the Upanishad -- because all the religions have given certain names. Hindus have given thousands of names. They have a book, Vishnu Sahastranam -- God's one thousand names. The whole book consists only of names. Christians, Mohammedans, Hindus, all have given certain names to God to make prayer possible. The name remains false but how are you going

to call the divine? How are you going to invoke him? How are you going to relate yourself to him? You need a name for the divine but the Upanishads are not ready to give a name.

The Upanishads are the purest teaching possible; they do not make any compromise. They do not make any compromise for you. They are rigorous, very hard and they try to remain totally pure. So what do the Upanishads call Brahman? They simply call him TAT -- that. They do not give him a name. 'That' is not a name; 'that' is an indication. And there is a great difference. When you do not have a name, then you indicate and say "That." It is a finger pointing toward the unknown. 'That' is a finger pointing toward the unknown, so the Upanishads call him Tat.

You may have heard one of the most famous sentences of the Upanishads: TAT-VAM-ASI -- That art thou. You are also the Brahman, but the Upanishads go on calling him 'that'. Even to say calling him is not good because the moment we use he, him, the ultimate becomes a person. The Upanishads do not say that he is a person; he is just a force, energy, life, but not a person. So they insist on calling him Tat -- that. That is the only name given by the Upanishads to the ultimate.

Many things are implied, of course. One: if there is no name, or if Tat, that, is the only name, prayer becomes impossible. You can meditate on that but you cannot pray. The Upanishads really do not believe in prayer; they believe in meditation. Prayer is something addressed to a person. Meditation is simply sinking, drowning, within yourself. The person is somewhere outside you but that, the Brahman, the ultimate force, is within you. You need not relate to it as the other; you can simply drown yourself inwardly. You can simply sink within yourself and you will find that -- because "That art thou."

To take Brahman as the other is false for the Upanishads. Not that the other is not Brahman: everything is Brahman; the other also, the outer also, is Brahman. But the Upanishads say that if you cannot feel him within, it is impossible for you to feel him without -- because the nearest source is within; the without is far away. And if the nearest has not been known, how can you know the faraway, the distant? If you cannot feel him in yourself, how can you feel him in others? It is impossible.

The first step must be taken within. From there the Brahman, that, is nearest. You are that. To say nearest is false; there is not even that much distance -- because even when someone is near there is distance. Nearness shows a certain distance; nearness is a sort of distance. He is not even near you -- because you ARE that. So why go wandering without? He is in the home. You are looking for the guest and he is the host. You are waiting for the guest to come and he is already the host. He is you.

So the first implication is: for the Upanishads there is no prayer; there is meditation. Prayer is a relationship between two, just like love. Meditation is not a relationship between two. It is just like surrender. Meditation is going withinwards, surrendering yourself unto yourself -- not clinging to the periphery but sinking deep to the center. And when you are at your center you are in that -- Tat, Brahman.

The second implication: when the Upanishads call him that, it means he is not the creator; rather, he is the creation -- because the moment we say, "God is the creator," we have made him a person. And not only have we made him a person: we have divided existence into two -- the creator and the created. The duality has entered. The Upanishads say that he is the creation. Or, to be more accurate, he is the creativity -- the very force of creation.

I always like to illustrate this point by the phenomenon of dance. A painter paints but the moment he has painted his picture, the painter is separate from the picture. Now the painter can die and the picture will remain. Or you can destroy the picture but by doing that the painter will not be destroyed -- they are separate. Now the picture can exist for centuries without the painter. The painter is not needed. Once painted, it is finished; the relationship is broken.

Look at the dancer! He dances but the dance is not separate; it cannot be separated. If the dancer is dead, then the dance is dead. Dance is not separate from the dancer; the dance cannot exist without the dancer. And the dancer cannot exist without the dance either because the moment there is no dance, the person may be there but he is not a dancer.

God's relation to the world, for the Upanishads, is that of dance and the dancer. Hence, we have pictured Shiva as Nataraj, the dancer. A very deep meaning is there -- that this world is not something secondary that God has created, then forgotten about and become separate from. The world is not of a secondary order. It is as much of the first order as the divine himself because this world is just a dance, a LEELA, a play. It cannot be separated.

Calling Brahman That says all that is is Brahman, all that is, is he -- the manifested and the unmanifested, the creation and the creator. He is BOTH.

The word that -- Tat -- also has a very subtle meaning. Buddha has used that meaning very much and

Buddhists have a separate school of teaching just based on this word. Buddha has called that suchness, he has called it TATHATA; hence Buddha's name, Tathagata -- the man who has achieved suchness, who has achieved That.

This word suchness is very beautiful. What does it mean? If you are born, Buddha will say, "Such is the case that you are born." No other comment. If you die he will say, "Such is the case -- you die!" No other comment, no reaction to it; things are such. Then everything becomes acceptable. If you say, "Things are such that now I have become old, ill; things are such that I am defeated; things are such that I am victorious; things are such..." then you don't claim anything, and you don't feel frustrated because you don't expect anything. Such is the nature of things. Then one who is born will die, one who is healthy will become ill, one who is young will become old, one who is beautiful will become ugly. Such is the nature of things.

Unnecessarily you get worried about it; this suchness is not going to change because of your worry. Unnecessarily you get involved in it; your involvement is not going to change anything. Things will go on moving in their own way. The suchness, the river of suchness, will go on moving in spite of you. Whatsoever you do makes no difference; whatsoever you think makes no difference. You cannot make any difference in the nature of things.

Once this feeling settles within your heart, then life has no frustration for you. Then life cannot frustrate you, then life cannot disappoint you. And with this feeling of suchness a subtle joy arises in your being. Then you can enjoy everything -- YOU are no more, really. With the feeling that "Such is the nature, such is existence, such is the course of things," your ego disappears.

How can your ego exist? It exists only when you think that you can make certain changes in the nature of things. It exists only when you think that you are a creator -- you can change the course, you can manipulate nature. This very moment, when you think that you can manipulate nature, ego enters, you become egoistic. You start functioning and thinking as if you are separate.

Someone asked Rinzai, "What's your SADHANA -- what's your meditation?"

So he said, "No meditation. When I feel hungry, I feel hungry and I go begging. When I feel sleepy, I fall asleep. When sleep is gone and I feel awake, I am awake. I have no other sadhana -- no other meditation, no other practice. I move with things as they are. When it is hot, I move into the shadow of a tree; the very nature moves towards shadow. When it becomes cold under the shadow of a tree, I move under the sun -- but I am not doing anything. Such is the nature of things."

Look at the beauty: he says, "Such is the nature of things. When feeling hungry, I go begging -- not that I go begging... such is the nature of things. The hunger goes begging. Not that I move from the hot sun towards the shadow of a tree -- such is the nature of things. The body moves and I allow it all to happen, and I am happy because I allow everything to happen. Nothing can make me miserable."

Misery enters into you because you start interfering, you become resistant. You don't allow the suchness to move: you start creating blocks for it. You want to change the course of things, then misery enters.

Someone gives you respect, honors you -- you feel elated. You think something very great is within you and now it is being appreciated. It was always there -- that was your feeling -- but now people have become recognizant, now people have become more understanding so they can recognize the greatness of your being. But then dishonor follows... and such is the nature of things, that dishonor follows honor, it is the shadow of it. It is just the other part, the other aspect of the same coin. And when it follows you feel dejected, you feel depressed, you feel like committing suicide. The whole world has gone wrong around you, the whole world has become inimical to you.

The person who understands the nature of things will enjoy both. He will say, "Such is the nature of things, that people honor me. And such is the nature of things, that dishonor follows honor, defeat follows victory, happiness is followed by unhappiness, health is followed by disease -- such is the nature of things! Youth is followed by old age and birth is followed by death -- such is the nature of things!"

So whatsoever is the case, if you can feel it is so and nothing else is possible, then that which is possible happens. It is always happening -- that which is possible. And that which is impossible is never happening. And if you start asking for the impossible, you are trying to move against the nature of things. The philosophy of suchness or that, thatness, is simply this statement: "Do not try for the impossible; move with the possible and you will never be unhappy." Bliss happens to those who can move with a feeling of suchness.

Buddha became old and his followers thought, "Buddha should not become old. A buddha becoming

old?" The followers could not conceive of this because followers have their own fantasies. They think Buddha is not part of the nature of things. They think he must not die, that he must always remain young. So Ananda said to Buddha, "It is very depressing that now old age is settling upon you. We never imagined that you, one who has become awakened, one who has realized the ultimate, should become old."

Buddha said, "Such is the nature of things. For everyone, whether a buddha or non-buddha, enlightened or ignorant, the nature of things is the same -- equal. I will become old and I will die, because whosoever is born will die. Such is the nature of things." Ananda is unhappy; Buddha is not. Ananda is unhappy because he is expecting something impossible, against the nature of things.

When Shri Aurobindo died, the whole ashram of Shri Aurobindo was not ready to accept the fact that Aurobindo could die. They couldn't believe it. The followers all over the world were surprised that Shri Aurobindo could die. For a few months this was the rumor -- that he will resurrect again. And for a few days they tried to preserve the body. This was the rumor around the circle of his followers -- that he is in deep samadhi, in deep meditation, and he has not died. But after three days, the body started deteriorating and a bad smell started coming out of it. He was really dead. Such is the nature of things.

Nature is a great equalizer; it makes no distinctions. And it is good that it doesn't make any distinctions. It is not partial. If you are awakened, the only change will be this -- that you will accept this suchness. If you are ignorant, the only difference will be this -- that you will go on resisting, fighting with the suchness. This is the only difference -- the only, I say. And this difference is great, the greatest, because the moment you realize that things move in their own way, that nature has its own law, its own order, you are freed from it. Not that it will change its laws for you, but that YOU will have changed, your attitude will have changed. You will say, "Such is the nature of things."

Brahman is the ultimate nature of things, the very suchness. With this comes total acceptance. In total acceptance, suffering disappears. Suffering is your resistance, suffering is your nonacceptance. You create your own suffering. Bliss is always available but because of your attitudes you are not available to it. Now we will enter the sutra.

BRAHMAN IS WELL KNOWN BY THE NAME TATVANAM -- THAT -- SO IT IS TO BE MEDITATED UPON AS TATVANAM -- THAT. ALL BEINGS LOVE HIM WHO KNOW BRAHMAN AS SUCH.

Brahman is well known by the name that -- Tat -- so it is to be meditated upon as Tat -- as that. Do not meditate upon him as a person. Then your imagination will have entered. There is no person there. Do not meditate upon him as SAGUN -- with attributes. That is not the teaching of the Upanishads. Do not conceive of him in some form. Just remember him as that.

But this is very difficult. How do you remember him as that? You can remember him as Krishna, as Rama, as Christ, as Buddha, but how can you remember him as that? The very concept of 'that' shatters your mind. It will stop. If you remember him as that, as the suchness of things, as this great cosmos -- and all is implied in it -- your mind will stop through shock. You cannot think about that -- or can you? You can think about Krishna because you can picture, you can imagine, that he is playing on his flute or he is dancing and his girlfriends, gopis, are dancing around him -- or can you picture him making love to Radha?

You can picture him but how to picture 'that'? There is no flute, there are no girlfriends, there is no dance. There is nothing to be pictured. How can you imagine that? Imagination stops. If you really try to conceive of that, through that very effort mind will stop and you will enter meditation. This that is just like a Zen koan. That which cannot be conceived -- if you try to conceive of it your mind will stop and stopping of the mind is meditation.

The very effort to meditate on that is absurd. You cannot meditate upon that: there is nothing to meditate upon; there is no object. That is not an object. But if you try hard, in the very effort... because you cannot meditate upon it.... Not that you will succeed in meditating upon that -- in the very effort, in the very failure that you cannot think about it, thinking will stop.... Because thinking has no goal it cannot move with that and when thinking stops you are in meditation.

It is not that Tat, the Brahman, will appear before you; it is not that you will come to know and realize the truth in front of you -- no! The moment your thinking has stopped, you have become that, you have fallen into it. The wave has disappeared into the ocean. And this disappearing always happens within because you fall from there. The wave disappears in the ocean. YOU are that. Meditating upon that, you will become that.

The Upanishads go on saying that one who knows the Brahman becomes the Brahman; one who meditates upon him becomes him: he becomes that.

BRAHMAN IS WELL KNOWN BY THE NAME THAT, SO IT IS TO BE MEDITATED UPON AS THAT. ALL BEINGS LOVE HIM WHO KNOW BRAHMAN AS SUCH.

And the person who comes to know Brahman as that, as the suchness of existence, all beings naturally falls in love with him.

Why does this happen? You suddenly feel love arising within your heart and flowing toward the person who has come to attain suchness. Why does it happen? It is not that it is necessarily so; you can even hate such a person because hate is a form of love. But you cannot be indifferent to such a person, that is the point. If such a person is there, either you can love him or hate him but you cannot be indifferent. Hate is possible because hate is the opposite form, the reverse, of love. It is just love doing SHIRSHASAN -- standing on its head. But you cannot be indifferent.

Why does love happen? Why does hate happen? And why is indifference not possible? Because the very being of such a person touches your heart deeply. It goes on playing on your heart; your heart becomes a musical instrument. Just the presence of such a person stirs something within you. The very presence of such a person makes your own 'that' alive. It becomes a magnetic force and your own sleeping Brahman feels its sleep disturbed. Your own sleeping Brahman opens his eyes and looks at this awakened Brahman and a love or hate happens.

If you are receptive, surrendering, trusting, then love will happen. If you are doubtful, skeptical, nonsurrendering, egoistic, then hate will happen. But indifference is impossible. You cannot conceive of Buddha moving in a town and someone being indifferent. Either love or hate is bound to happen. But both are relationships; you will start being related.

Love says, "I am ready to move with you." Hate says, "Do not pull me. I am not ready to surrender; I will resist." Love says, "I am ready to follow you and fall with you." Hate says, "I cannot surrender my ego. And just because I cannot surrender my ego I will hate you, because the moment I love the surrender will happen." And sometimes it happens that when you are in love with a person you may not be so deeply related as when you hate him.

There is one anecdote I have heard: one rishi got angry with someone. He was so angry that he cursed the man. The curse was very terrible and this man would have to be born again and again and suffer. The man fell down at the feet of that rishi and asked forgiveness. But a curse cannot be reversed. The rishi said, "Now nothing can be done to reverse the curse. You will have to pass through it. Only one thing can be done. If you remember God's name, then the curse will not have such a terrific effect upon you. You will remain detached; you will not suffer so much. But you will have to pass through suffering."

So the man asked, "Tell me the secret of remembering the name so that I may not forget it."

Then the rishi said, "Then hate God. Do not love -- because love can forget, but hate cannot. Hate God, and go on cursing and cursing him, swearing against him. Just by cursing him you will remember him."

Love may forget; hate cannot forget. Love can forget because love, by and by, becomes one with the object of love. Hate is a constant vigilance; you have to protect yourself. The pull is there -- a buddha is pulling you -- you have to struggle. If you lose for a single moment, if you are forgetful for a single moment, you will be in the current. So you have to be constantly alert. Hate is just a love relationship in the reverse order.

A person who happens to be enlightened will attract you -- either your love or your hate. But one thing is certain: you cannot be indifferent to him, because he has gone so deep that his depth will resonate within you, will resound, reflect. His depth will call your depth. He will become an invocation. It is not that he will do something: just his being, just his very being, will do something -- no effort on his part.

Just looking at a flower, you say, "Beautiful!" Something has happened within you. It is not that the flower has done anything; the flower is completely unaware that you are passing. But you say, "Beautiful!" When your heart says that something is beautiful, something has happened within your heart; the flower has touched you deep down. You see the full moon in the night and suddenly you become silent. The depth, the beauty, the grace, has touched you.

Similar is the case here: when a person who has achieved Brahman, who is enlightened, touches you, it is deeper than any flower can touch. It is deeper than any full moon can touch, it is deeper than anything in the world can touch you because the feeling of Brahman is the deepest, the ultimate core, the very ground. Just by being near such a person you are changed.

Hence so much insistence in India just to be near the master -- just to be NEAR the master! The very nearness goes on changing you because the depth calls your depth, the inner silence calls your inner silence, the bliss invokes your bliss. The very presence of a master is seductive. He goes on changing you, transforming you.

"SIR, TEACH ME THE UPANISHAD."

Now speaks the disciple. Up to now the master was speaking, and now the disciple asks the first and the last question -- the only question. This is beautiful... because he was simply waiting. You must not have even been aware that there was a disciple. Only the master was speaking, as if the disciple was not. He must have been just ears and eyes; he has not interrupted at all. Now, in the last moment, he asks for something:

"SIR, TEACH ME THE UPANISHAD."

The word upanishad means the esoteric teaching, the hidden teaching, the secret teaching. Upanishad means the secret path, the secret key -- the esoteric, the hidden, the unknown. Upanishad means the mystery. Asks the disciple: "SIR, TEACH ME THE UPANISHAD."

And the master says,

"THE UPANISHAD HAS BEEN IMPARTED TO YOU. WE HAVE VERILY IMPARTED TO YOU THE UPANISHAD RELATING TO BRAHMAN."

Here there is a very subtle and delicate point to be understood. The master has been teaching, talking, and the disciple must have been intensely, intellectually alert, aware, to understand whatsoever was said. And all that can be said has been said. All the knowledge relating to Brahman has been imparted. All that can be verbalized, all that can be spoken has been spoken.

And the student asks, the disciple asks, "Now teach me the Upanishad, the secret of secrets. What is the meaning of it?"

And the master says, "The Upanishad has already been imparted to you." The master is talking -- this is on one level -- and while the disciple is engaged in listening, on another level the secret is being imparted.

That is why the disciple is not aware: he is intellectually engaged. His attention is on the words but deep down something else is being transferred. And that transfer is the secret: that is the real Upanishad. But that cannot be said. It is a transfer without words, a communication without language.

Bodhidharma, one of the greatest masters India has ever produced, went to China. It is said about him that he came to China with a scripture that didn't exist -- with a scripture that didn't exist! He transferred the scripture without transferring anything at all. He must have been a past master in communicating things, silently, without words.

He used to sit looking at the wall; he would never look at his audience. Just his back would be toward you. He would never look at you; he would just look at the wall. And many people would ask Bodhidharma, "What type of way is this? What type of manners? What type of man are you? We have never seen anyone looking at the wall and we have come to listen to you."

Bodhidharma used to say, "When the right man comes I will turn toward him. And the right man is one who can understand me in silence. I am not interested in you at all."

And then one day a right man came and that right man said to Bodhidharma, "Turn toward me; otherwise I will cut off my head."

So Bodhidharma turned immediately and said, "So you have come? Now sit in silence and I will impart."

Not a single word was uttered in imparting and the other was made a master. And Bodhidharma disappeared. He had said, "I was waiting for this man for nine years." And the other became a master but not a single word was used.

There are layers in your being. The uppermost layer, the most superficial, understands language, and the deepest understands silence. And masters have to create devices. These teachings, verbal teachings, are just devices. I have just been talking to you....

One young man came to me just the other day and he said, "You are very contradictory. You go on saying nothing can be said and you go on talking every day continuously for three hours in the morning and in the evening. You are very contradictory. You say nothing can be said about that and yet you go on saying."

He is right, I am contradictory. Nothing can be said about that, and still I go on saying something. This something is just to catch your attention on one level so that on another level something can penetrate in

silence.

The master says, "The Upanishad has already been imparted to you, and you are saying, 'Teach me, sir, the Upanishad.' And what have I been doing all the time?" But the disciple was engaged intellectually. He is not yet aware what has happened to him. The news has not yet reached to his intellect. It will take time.

So it happens. While you are here you may not have understood me but that doesn't make any difference. If there has been a contact in silence, it will take time for you to realize that something has happened within. The news will take time because intellect is very far away from the deepest center of you. If something happens there, you will not become aware. Rather, I will become aware first. So I go on looking at you while you are meditating, just to feel what is happening -- because you are not yet able to feel what is happening. It will take time. The message will come one day; it will travel; it will pass through all the centers and layers. And then it will come to your mind and then you will recognize -- but it may take years.

Someone very near to me was saying just the other day, "You have not done anything for me and I have been with you for two years." The news has not yet reached. It will take time.

The master says:

"THE UPANISHAD HAS BEEN IMPARTED TO YOU. WE HAVE VERILY IMPARTED TO YOU THE UPANISHAD RELATING TO BRAHMAN."

OF THE UPANISHAD, TAPAS -- AUSTERITIES; DAMAN -- SELF-RESTRAINT; AND KARMA -- DEDICATED WORK; FORM THE SUPPORT. THE VEDAS ARE ITS LIMBS AND TRUTH ITS ABODE.

In short, the master defines what the Upanishad calls tapas. Tapas means effort -- intense effort. When you bring your total energy to any effort it becomes tapas -- any effort! If your total energy is brought to it, it becomes tapas.

While doing meditation, if you withhold yourself it is not tapas. You are just making an effort which is so-so, on the surface. You are not deep in it, not moving in it totally. When you move in it totally, it creates heat; hence, the name tapas. Tapas means heat. When you move totally in any effort, it creates heat within you. Exactly that: it creates heat and that heat changes many things chemically. You become a different being. You become a different person through tapas because that heat changes you chemically. It makes a different type of personality for you.

Gurdjieff used methods of tapas very much in this age. He would give some method to you and he would say, "Bring your total effort to it. Not a single fragment should be left behind to watch it. Bring yourself totally in it, become the effort." And you may be surprised that any effort....

Gurdjieff would say to someone, "Go into the garden and dig a hole and bring total effort into the digging. Forget the digger completely; become the digging." And the man would go and he would dig and he would dig. The whole day he would have been digging. Then Gurdjieff would come and throw all the mud back and he would say, "This was useless. Start again tomorrow morning."

And the man would start again the next morning and this would go on for days and days. And he would come every evening and he would throw the mud back, and he would say, "Start again."

When the digger becomes the digging, when there is no one left behind, when the whole being has moved into effort, it becomes tapas; it becomes a subtle heat.

The master says tapas and DAMAN. Daman is self-restraint, not suppression. This word daman has been very wrongly used. It is not suppression; it is self-restraint. And there is a deep difference.

While doing meditation, while standing in silence, you may feel a sneeze coming. You can suppress it, you can start fighting with it, then it is suppression. But if you simply remain indifferent, if you do not do anything about it, if you do not suppress and you do not express, if you do not do anything about it and you simply remain indifferent, this is self-restraint. You remain in yourself. You don't move towards the sneeze to do anything.

If you move to express it, you have come out of yourself. If you move to suppress it, again you have come out of yourself. You simply remain in yourself as if the sneeze is happening to someone else -- you are not concerned. You don't suppress it, you don't fight with it. You simply remain indifferent, a witness. That is self-restraint.

Suppression is easy because you are allowed to do something. Self-restraint is very difficult because you are not allowed to do anything. You are to remain passive, a non-doer, non-active, simply watching.

... TAPAS, DAMAN AND KARMA -- DEDICATED WORK -- FORM THE SUPPORT. These three things form the support of the secret teaching, of the Upanishad. Dedicated work -- all karma, all action, is

not KARMA. When a karma is dedicated; when a karma is egoless; when a karma becomes a sort of prayer, a meditation; when a karma is only outwardly a karma and inwardly something else is reaching toward the divine; then it is karma -- then it is dedicated work.

For example, you are serving an old man or an ill man. If you can make it a meditation, if you can make it a prayer; if you can see the divine, 'that', in that old, ill man; if you serve not to achieve anything, you serve to be in deep meditation -- in this moment your service becomes meditation. Then it becomes karma. If you want to achieve anything out of it, it will create a chain of cause and effect.

If you want this old man -- he may even be your father -- to have property, a bank balance, if your eyes are on the bank balance, then it is not karma. But the bank balance can be there in many shapes: you may be serving this old man to achieve heaven; that again is a bank balance. You may be serving this old man because you have been taught that service leads to God; then again it is a sort of bank balance. You are not HERE. Your mind is somewhere else.

When karma is totally here and now, when your mind is not moving anywhere else into the future, then it doesn't create any chain. In this very moment it becomes a meditation.

THESE THREE -- TAPAS -- AUSTERITIES; DAMAN -- SELF-RESTRAINT; AND KARMA -- DEDICATED WORK; FORM THE SUPPORT. THE VEDAS ARE ITS LIMBS.

VEDA is a beautiful word: it simply means knowledge. Whatsoever has been known about the Brahman, wherever, it is all Vedas. So I call The Bible a Veda and I call the Koran a Veda; to me there are thousands and thousands of Vedas. And whenever a person becomes enlightened, whatsoever he says is a Veda. So the Vedas are not only four. The word Veda comes from VID; vid means to know. And wherever this knowing is accumulated, wherever this knowing is symbolized, it becomes a Veda.

THE VEDAS ARE ITS LIMBS AND TRUTH ITS ABODE.

These three things have to be remembered: make intense effort so that an inner heat is born and changes you chemically; be in a self-restraint so that you become more self-centered, unmoving, unwavering, centered, rooted; and make your work a karma -- a dedicated prayer, a meditation. Try to know all that has been known before. Not that through it you will come to truth but all that will become a help. It can also become a barrier if you become too much attached to it. Otherwise, it will be a help, an indicator.

Ultimately truth is the abode -- and truth means that. And that comes to you when you live a life of suchness.

ONE WHO REALIZES IT -- KNOWLEDGE OF BRAHMAN -- THUS DESTROYS SIN AND IS WELL ESTABLISHED IN BRAHMAN, THE INFINITE, THE BLISSFUL AND THE HIGHEST.

The Supreme Doctrine

Chapter #17
Chapter title: Make Every Moment a Celebration

16 July 1973 pm in Mt Abu Meditation Camp

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The first question:

BELOVED OSHO,
IN THE MORNING YOU SAID THAT ONE WHO REALIZES THE BRAHMAN THUS DESTROYS SIN AND IS WELL ESTABLISHED IN BRAHMAN. IN THIS REFERENCE, EXPLAIN THE DIFFERENCE BETWEEN THE CONCEPT OF SIN IN THE UPANISHADS AND IN THE BIBLE. AND PLEASE ALSO EXPLAIN THE IMPLICATIONS IN HUMAN LIFE.

There is a very basic difference. To the biblical religions -- to Jews, Christians, and even Mohammedans -- the concept of sin is totally different than it is to the Hindus and Buddhists. The concept of sin in Christianity, in The Bible, is related to your acts -- to what you do. What you do may be a sin, or it may not be a sin; it may be a virtue but it is related to your doing. To the Upanishads, it is not related to the doing at all. What you do is irrelevant; what you ARE is the point. It is not the doing but the being itself that is significant.

So what will it mean to call a man a sinner? We mean that he is ignorant, unaware of his own self. Because of this ignorance, his acts become sins. The act can become a sin only because the doer is ignorant, unaware, unconscious, is living in a state of sleep. Ignorance is sin and awareness is virtue. Your acts are irrelevant because they are not central; in the center is your consciousness. If something is wrong with the consciousness, your acts will go wrong. If the consciousness is set right, your acts will follow.

So just to go on changing your acts will not lead you anywhere. You can commit a sin, you can repent a sin, you can replace a sin by a virtue, by a virtuous act -- but it will not be of any meaning for the Upanishads if YOU remain the same. Unless you change, your consciousness changes, unless you attain a new plane of being, a new plenitude, just a change of your acts is useless.

So the Upanishads do not think in terms of acts; they think in terms of your being. Alert, aware, conscious, you are virtuous. Why? -- because the more you are alert and conscious and aware, the less is the possibility of committing a sin. The basic requirement for committing a sin is to be unconscious.

For example, you can be angry only if you forget yourself. If you are self-remembering, aware, anger is impossible. It cannot exist with awareness. No coexistence is possible. When you are aware, it is not that you control your anger, restrain your anger, suppress your anger -- no! It simply cannot be there. In a fully aware person, anger cannot exist, just as in a fully lighted room darkness cannot exist. The coexistence is impossible.

The moment you bring a lamp into the dark room, the darkness is no more there. With the light the darkness cannot exist. And the Upanishads say it is futile and foolish to fight with darkness because you CANNOT fight with darkness. If you fight you will be defeated. Howsoever strong you may be, you cannot fight darkness because darkness is only the absence of light. Bring the light and darkness disappears.

The Upanishads say sin is darkness. Bring the light of consciousness and sin disappears. Do not fight with the sin; do not be concerned directly with the sin; do not think in terms of sin. Otherwise you will feel guilty and it will not be a spiritual growth; rather, it will be a fall.

Christianity has made people very guilty because whatsoever you do is a sin and you have to fight with it. And nothing comes out of it. The more you fight with a sin, the deeper its roots go in you. The more you fight, the stronger it becomes. The more you fight, the more you are a victim of it. Why? -- because the fight is with darkness. You cannot win; there is no possibility of victory. And when you get defeated again and again, you become guilty, inferior.

This whole effort of fighting with sins, with wrongdoings, makes you feel guilty and inferior. You start feeling that you are absolutely unworthy, that you cannot do anything. Your spirit is not integrated through this fight; rather, it becomes ill with an inferiority complex, a guilt complex.

The Upanishads say sins are not important. What you do is immaterial, what you ARE is the point. If you are committing sins it shows only one thing: that you are fast asleep, unaware. So do not fight with the sins; rather, on the contrary, move within and become more and more alert. As alertness grows within, sins disappear without. A moment comes when you are simply a flame of light within, alert to whatsoever you do, alert to whatsoever moves in the mind, alert to whatsoever happens in you. There is no sin then.

And this is possible; this victory is just within your hands. Then you will never have the feeling of being guilty and inferior; you will never feel that you are unworthy. The more you make an effort to be conscious, the more and more you will feel accepted, worthy, welcome -- the more you will feel that in you God has some destiny to fulfill.

I call this approach more scientific, more religious, because it gives man a dignity. If you are concerned with sin as an act, it gives you guiltiness and guiltiness cannot make you religious. And through guilt you

cannot feel the divine because your own guilt becomes a barrier. If you are deeply in guilt, you cannot feel in any way grateful to the divine. The gratitude cannot exist there.

When you are accepted, when you feel worthy, when you feel the abode of the divine, when you feel that a center in you exists which is beyond all acts, when you come nearer and nearer to this inner flame, you become more and more grateful. Gratitude is the perfume that happens to a religious mind. Guilt is just bad odor, just a bad smell. If you feel guilty, around you there is a bad odor, a bad smell.

To me, the Upanishads are more penetrating because they reach to the very being, to the very core of the problem. Christian or Jewish attitudes are more superficial because they touch on the periphery. They touch the act, not the being. And they think that by changing the acts the being will be changed. It is not possible. You can go on changing the acts but the being cannot be changed because the periphery cannot change the center, the outer cannot change the inner, the superficial cannot change the basic. But if you change the center, the periphery changes automatically; if you change the inner, the outer follows it.

If I change you, your shadow will be changed. But if I try to paint your shadow and change it, you will not be changed by it. And my whole effort will be futile because a shadow cannot even be painted. If you move, the shadow will move with you and my paint will remain on the earth and your shadow will remain untouched. Working with acts is like working with the shadow. What you do is just superficial. What you are, what your being is, is the central thing.

The Upanishads touch the being, so they call AGYAN -- ignorance, unawareness -- the only sin. So the sutra says that one who realizes thus destroys sin. Just by realizing the Brahman sins are destroyed -- all your past sins. You may have committed many wrong acts through lives and lives; they are accumulated there. And they are also destroyed just by your reaching and touching the innermost core of your being.

How are they destroyed? Our calculating minds will think, "I will have to repay each sin. For each sin I will have to do something virtuous to cancel it." But the Upanishads say that just by realizing IT, just by realizing the suchness, all sins are destroyed.

How are they destroyed? -- because yOU are not doing anything to destroy them. The phenomenon is very subtle. It is just like this: you dream in the night that you are committing adultery, you are committing murder, you have burned a whole city -- that you have committed many sins. In the morning you are awake. The dream lingers a little, you remember it but you do not feel any guilt about it -- or do you feel it? If you still feel some guilt about it, that means you are not yet awake. You are still sleepy and the dream still has a little hangover around you; it is still with you. When you are really alert and awake, you can laugh about the whole thing because it was a dream. Really, you never committed anything.

The Upanishads say this is the happening: when a person is awakened into Brahman, all the lives that he has lived and all that he has done simply disappears like a long dream. With a new awareness, all that is past appears to be illusory, as if it never happened, or as if it happened in a story -- a dream-drama.

That is why Upanishads call this world maya -- illusory. Not that it is not, not that it is unreal, but because of this happening, when a person awakens into deep meditation, the whole world he has been living in up to now appears dreamlike; it has no substance to it now.

Hence, this sutra: this sutra says when one realizes that, the suchness of existence, the Brahman, all sins are destroyed. Nothing is to be done about them. They simply are no more with you, you have passed them, you have gone beyond them. Now they belong to a past memory with no substance in it. You can relate them as if they were dreams.

The Upanishads say that human consciousness has four states. One: while you are awake, the waking consciousness; second: while you are dreaming, the dreaming consciousness; third: while you are so fast asleep that there is no dream, the sleeping consciousness. And beyond these three is the fourth. The Upanishads have not given it a name. They simply call it the fourth -- TURIYA. Turiya means the fourth. That fourth is the state where you realize Brahman. All of the first three states are illusory if you enter the fourth. Think of it in this way because that fourth is not yet your experience. But you have experienced these three; thinking about these three something can be inferred about the fourth.

While you are awake, while you are in the waking consciousness during the day, what happens? The dreaming consciousness has disappeared, it is no more. The sleeping consciousness has disappeared, it is no more. Then the night will fall and you will fall asleep again; dreams will start. When the dreams start you change the consciousness. The gear of consciousness is changed; now all that was in your waking consciousness simply disappears.

You were awake in Mount Abu but you can dream you are in London or New York or Calcutta. Mount Abu simply disappears; it is no more for the dreaming consciousness. For the dreaming consciousness

London is more real and you cannot even remember that you were in Mount Abu while awake. It disappears so completely that there is not even a trace left. And you cannot feel any contradiction and you cannot raise any question: "How did it happen? I was in Mount Abu and now I am in London." No, not even a doubt arises because the one has so totally disappeared that you cannot bring it in to compare.

In the waking state you were living with your wife in the house. In the dream the wife has disappeared, the house has disappeared. You are living with another woman; you have again married. And there is not even any guilt that you have not divorced your wife -- because you cannot compare. The first has disappeared so completely that there is no contradiction, no inconsistency about it.

And then you enter the third state, deep sleep, where dreams disappear. Now the waking state, the wife, the house, they have already disappeared. Now the dreaming state, the wife you have just now married, the new house, they have disappeared. Now both states have disappeared. You are so fast asleep that you do not remember anything.

And then in the morning you are entering waking consciousness again. Now the dream has disappeared, the sleep has disappeared. The same wife, the same house, again start -- the same world. Now again you are in Mount Abu. The Upanishads say these three states show that whenever one of these states gets a grip on you, the other two disappear.

There is a fourth state. We are making all the effort for that fourth -- to be beyond these three. That fourth state is called turiya -- total awareness. In that total awareness all these three disappear and all that belongs to these three disappears. That fourth cannot be transcended. There is no fifth state of consciousness. The fourth is the last. Buddhas live in it, Christs live in it, Krishnas live in it. It cannot be transcended. Because it cannot be transcended, it cannot be canceled by anything. Hence, the Upanishads say this is the ultimate reality. All else was just relatively real. That which cannot be canceled by anything is the final, the ultimate, the absolutely real.

The sins, all that you have done, simply disappear because you come to realize your being which is not a doer at all. It has not done anything; it is just a witnessing self. And all that was done, was done by nature -- the natural laws.

It is very difficult for the society to understand it. That is why no society exists in the world which has Upanishadic teaching as its basis. No society can exist with it, it is so dangerous a teaching. Hindus go on reading the Upanishads but even they never try to construct a society, to create a society around this teaching, because this is such a high standpoint for looking at things. It says that if a murderer is committing a murder this is how things are -- how nature is functioning within him, how nature has become murderous through him. One day, when this man will achieve the final consciousness, he will laugh. He will say, "I never committed this. Just a situation, natural forces, did the whole work."

But if this is taught right now, this will create a confusion in the mind and a fear that "If this is taught then everyone will commit murder and will say, 'What can I do? It is how nature is functioning in me.' " This fear is also false because those who commit murder will commit it no matter what you say. We have been giving punishment as much as possible -- imprisonment, life sentence, even death -- but nothing has changed. Murders go on being committed; rather, they go on increasing.

We have never tried the other alternative. As far as I feel, as far as I know, if we base the society on the Upanishadic teaching, not a single extra murder will be there. Things will remain as they are but there will be more possibility for man to be transformed.

This is difficult because the whole of humanity has been conditioned to believe that man is a sinner and he must be prevented; otherwise he will go on committing sins. He must be imprisoned, punished. He must be tortured so that he is prevented from committing sins. But we have not prevented anyone -- not a single man have we been able to prevent.

I have heard that in England, in the old days just two hundred years ago, whenever a thief was caught he was to be flogged naked before the whole town at the crossroads. He would be hanged there and flogged just to teach the whole town what happens if you commit stealing. But then it had to be stopped because the whole village would gather to see the thief being flogged, and the pickpockets would try their art just there on the crowd. And people were so attentive in looking at this torture that they would forget their pockets. So then it became obvious that this was nonsense; no one was learning anything. Exactly there on the spot people were committing stealing, they were doing the exact same thing.

To me, this phenomenon seems to be very symbolic. All our imprisonments, sentences, death sentences, our tortures, have been futile; they have not changed a single man. They cannot because a man is a configuration of so many natural forces. Just by punishing, you cannot change that configuration. A man is

such a deep-rooted phenomenon that just by beating him you cannot change his consciousness.

And really, this has been a very long game, very futile because the person who is beating is of the same type. Policemen and thieves, they belong to the same category. Murderers and judges, they belong to the same category. They are just standing on opposite poles but their quality of consciousness is similar. One is committing a sin against the society; another is committing a sin for the society.

If you murder someone you will be murdered by the society and a murder by the society is not a sin. How can you change murder by murder? How can you change violence by violence? You increase it; you double it. You can take revenge but you cannot change anything.

The Upanishads say that when you come to the innermost core of being and become alert, totally alert about what has happened, then you know it was PRAKRITI -- nature -- which was doing all. You have always been a witness -- the PURUSHA.

The deepest philosophy in India has been SAMKHYA, and samkhya says all activity belongs to nature; only consciousness belongs to you. All activity, virtuous or sinful -- all activity -- belongs to nature. To you belongs only consciousness. Attain consciousness, become one with that, and all sins will be destroyed and you will be established in Brahman.

The second question:

> BELOVED OSHO,
> IN MANY TRADITIONS THE TOTAL TRANSMISSION WAS PASSED FROM A MASTER TO ONLY ONE DISCIPLE, SUCH AS FROM BUDDHA TO MAHAKASHYAPA, FROM BODHIDHARMA TO HUI-KE, DOWN TO HUI NENG, WHOM YOU MENTIONED THIS MORNING. DO YOU HAVE SUCH A ONE RIGHT DISCIPLE TO WHOM YOU PLAN TO TRANSFER TOTAL KNOWLEDGE AMONG YOUR DISCIPLES? IS THERE A POSSIBILITY THAT YOU WILL DO THIS WITH A NUMBER OF PERSONS RATHER THAN ONLY ONE? WHY IS IT THAT THE ULTIMATE SECRET IS USUALLY TRANSMITTED TO ONLY ONE IN MANY TRADITIONS?

It is not transmitted to only one. It is transmitted to many but only one is authorized to transmit it further. Buddha transmitted his knowing to thousands but he gave his authority to Mahakashyapa because he was the most capable of being a master. It is not so difficult to become enlightened but to become a master is very difficult. There are many enlightened persons but not all enlightened persons are masters.

When you become enlightened, it is your own thing but to be a master you need some art to convey it to others. And it is the most difficult art because something has to be conveyed which cannot be conveyed; something has to be transmitted which is not transmittable; something has to be said which cannot be said in language. So a very highly qualified artist can be appointed to transmit it.

It happened that Buddha came one day with a flower in his hand and he sat under the tree. He was going to talk to the disciples but he remained silent and the disciples became uneasy. It had never happened before. He would come and he would start talking, so why was he silent on this day? And he went on looking at the flower as if he had forgotten completely that ten thousand disciples were gathered there to listen to him.

Minutes passed and they looked very long at him but no one had the courage to say, "What are you doing? Have you forgotten us? Have you forgotten what you have called us for and what you wanted to say?"

He had called them particularly and they had come with great expectations. He had become very old, so they thought that before he left the body he was going to say something secret, esoteric, something very essential that he had not said before. And then he remained silent and he continued looking at the flower. The silence became heavy, it became a burden. Everyone was uncomfortable. And then Mahakashyapa, one of the disciples, laughed. And this Mahakashyapa is rare because his name had never been mentioned before this. He was an unknown disciple as far as the world is concerned but not to Buddha. Buddha must have known him.

There were many famous disciples. Sariputta was there who was a great teacher in his own right. Moggalayan was there: he was also a great teacher in his own right; he had thousands of disciples of his own. Ananda was there, the closest one, who was constantly with Buddha like a shadow. And there were many -- very well known, famous in some way or other. And this Mahakashyapa was never mentioned in Buddhist scriptures before this episode.

He laughed. Buddha looked at him. Buddha smiled and asked Mahakashyapa to come near. Mahakashyapa reached near. Buddha gave the flower to him without saying a single word. And then he said to the assembly, "All which could be said through language I have said to you and that which cannot be said through language I have given to Mahakashyapa."

This is called the great transmission. Mahakashyapa could understand the language of silence and one who can understand the language of silence can teach and convey things through silence. Mahakashyapa is not the only one to whom Buddha has given his secret key; the secret key had been given to many. But the secretmost key can be conveyed only in silence and Mahakashyapa understood that language. Then he was appointed to go on conveying this silent teaching.

Bodhidharma is the sixth in that tradition. Mahakashyapa was the first who got the teaching from Buddha; Bodhidharma is the sixth. And Bodhidharma went around India to find a person who could understand that language of silence. He couldn't find him here; that is why he had to go to China. There he met Hui-Ke, after sitting for nine years in front of a wall.

Buddha had given his enlightenment, the taste of it, to many but they were not all masters. They attained it for themselves and then they dissolved into infinity.

To be a master is a very difficult and delicate thing. You have attained the infinity, and still somehow you remain here on this shore to teach others. It is very difficult. In a sense, it happens so rarely that it seems exceptional because one who has known the infinity would like to dissolve into it. Why bother teaching you? Why bother saying something to those who cannot understand or to those who can only misunderstand? Why go on teaching them? Why bother? One would like to move into silence, into bliss, into the infinite, and forget the world.

A master means someone to whom the call of bliss is less urgent than the call of compassion. He says, "Wait." The infinite can wait; there is no hurry about it. The bliss can wait, the ultimate dissolution can wait a little; there is no hurry about it.

A master means a being who lingers on a little more on this shore. It is very difficult because he will have to devise things which will allow him to linger here a little more. And this is going to be very arduous because now the body wants to rest, to go back to nature. Once you become enlightened, the body wants to rest. Now there is no need to carry it. The body would like to dissolve back into nature because the destiny is fulfilled. Now the house is not needed; now the bird of the soul can fly to the infinite. This abode is useless. Why carry it on? But a master has to carry on. He has to create devices through which he can go on carrying the body in order to help others.

The body is not the only problem. The very effort seems so futile because you talk to ten thousand people and maybe only a single one will understand. And the remaining nine thousand nine hundred and ninety-nine will create such problems for you... they will create problems and troubles for you in every way.

This is natural because they cannot understand you and whatsoever you say and do becomes dangerous for them because their established values are challenged. Their established life is challenged, their way of living is challenged -- everything. You go on giving shocks to them, so they will take revenge. They will do whatsoever they can do to stop you -- to stop you from helping them. Thus, it is easy for an enlightened person to simply dissolve.

So Buddha says that there are two types of enlightened persons. One he calls an ARHAT; by arhat he means one who has attained his self and who is not bothered by anything else, he simply dissolves like a drop into the ocean. The other he calls BODHISATTVA; by bodhisattva he means one who has become an arhat, but who resists the ultimate desire -- the ultimate desire to dissolve -- who resists the ultimate desire and lingers on this shore, on this bank, to help others. And Buddha says that the bodhisattva is making a great sacrifice.

Arhats can never become masters; only bodhisattvas can become masters. And neither can all bodhisattvas become masters because mastery needs a particular training -- a particular training to convey, a particular training to help, a particular training to advise and counsel, a particular training to create new devices -- because with every individual something different is needed and with every age something different is needed.

That is why all old techniques become meaningless. They were devised for particular minds and those minds are no more in the world. And we go on practicing those techniques. They cannot help many; they can help only very few. New devices are needed. You can become a master only when you are able to create new devices and be inventive and creative.

It is not that enlightenment and the secret keys of its knowledge are delivered to only one. They are delivered to many but to only one as a master who will be capable of delivering the key on further.

Now, because this will be the last meeting, I would like to say something to you before you leave the campus. Firstly, this has been my observation -- that ninety percent of you, and this is a very great number, have been doing meditation very intensely. This is very hopeful but the intensity was more or less dependent on the group. It may be difficult for you to be so intense back at home.

So do one thing: when you do the meditation at home, close your eyes first, feel me present just before you as I am here. Visualize me, visualize the group around you and then start meditation as you have been doing with the group. That will be very helpful. If you have a tape-recording, then put it on so that the whole atmosphere is created and you are not alone. It is very difficult to do it so intensely individually. The group soul possesses you.

Back home you will even feel, you will even wonder, that for three times every day you were making such strenuous effort. You may not be able even to imagine how you could do that. The group soul grips you. Then you are just in a current; then you are just moving in a flood; then the whole group pushes you on.

Many people come to me and say, "In the camp it is wonderful but when we go back it is lost." Even back home remember the group, visualize the group, feel the group, and the group will be there. At least I will be there.

And if you are a sannyasin, then just take the locket in your hand and exhale deeply three times. Do not inhale. Exhale deeply and allow the body to inhale: you do not inhale. Just exhale three times, remember me, and start -- and I will be there.

Space and time do not really matter. If your intensity is such that you can feel me, I will be there. The space disappears, time disappears, and ninety percent of you will be capable of doing the same as you are doing here. And it is good to do it alone. It is good to start in a group but it is not good to become dependent on the group forever.

But do not leave a gap. The day you are back home start immediately. Do not say, "Let me rest for a week and then I will start." Then you will never start; that is a trick of the mind. Immediately you are home, start it. It will be happening to you there. And once it can happen to you individually, you have become independent. Meditation can be started in a group but it must end in independence. You must become independent of the group.

The second thing: many of you will feel afraid of your neighbors, of your family. They will think you have gone mad. Here it is no problem because everyone is more mad than you... so you are not afraid. No one is going to say that you are mad. The whole atmosphere, the milieu, is different. It is cooperative here. But back home the whole atmosphere will be against you. That creates a barrier. So it will be good to tell your family, "I am experimenting with this method and this is a mad method." Go around to your neighbors and tell them, "In the morning for one hour I will be doing this method -- and this is absolutely mad, but do not get disturbed."

Tell them this rather than hiding because if you hide you cannot do it rightly; you will always go on suppressing something. Just go around and tell them by yourself. And only for a few days, three or four days, will people be interested in you. Then they will forget because no one has the time to go on thinking about you, that you have become mad. After three or four days they get adjusted and they know that you are doing something.

And if you continue it for three months, they will start asking you what you are doing because now something will be happening to you -- so apparently, so obviously. It will be coming on your face, in your eyes, in your movements. The way you will behave, everything, will change. You will take on a new grace. A new silence will follow you and a subtle joy not caused by anything. Just because you are alive, a subtle joy will be there with you and everyone will be able to feel the difference. Then they will start asking you. Then they will never think you mad.

So if you can persist in this madness, no one will think you a madman. But persistence is needed -- and in the beginning, a little courage. If you are a coward, then of course you cannot continue it. Do not try to rationalize it; do not say others will be disturbed. No one is disturbed. You can even invite your whole family to look at you. They will enjoy it. No one will be disturbed; it will be a free entertainment for them!

Invite the neighbors. Tell them that you have come from a meditation camp where you have learned a technique and you want to show it to them. In the beginning they will laugh but they cannot laugh for long.

They will get serious about it. But your change will prove its effect; nothing else can prove it. You cannot argue about it.

The third thing: do not try to convince anybody about it; do not argue. It is useless; you simply waste your energy. There is only one argument which can prove anything and that is you. If YOU change, you become a very vital argument. If you do not change, just arguing is useless; you cannot convince anybody. Just reasoning never convinces; only your being convinces. So do not be argumentative about it.

This has been my feeling: when you learn something new, you become argumentative; you go on talking about it. And it is not that you are doing harm to anybody -- you may be simply thinking to help them. When something is so fresh to you and you have experienced something new, you want to share it. This is natural. It may be natural but it is not wise because the other is absolutely unacquainted with what you are talking about.

And my methods particularly are so mad that you cannot convince anybody! Do not try it because if you cannot convince anyone, it may have a harmful effect on you. Your failure will make you less confident. Then you will become hesitant within. You cannot convince anybody and others can convince you that you have gone mad -- that you are wrong. They can convince you because you have had a subtle experience which is inexpressible. How can you convey it? Unless someone is very welcoming and receptive, you cannot convey it. To say no to anything is very easy; to negate is very easy. To be positive, to say yes, is very difficult.

Chekhov has written a story. One man in a village was so idiotic, so stupid, that the whole village knew about it, that he was stupid. And he himself became so convinced that he was stupid that he became afraid even to talk, to utter a single word, because the moment he said anything someone would say, "What a stupid thing you are saying! What a silly thing."

He was so depressed, he went to a sage and asked him, "What to do? I am such a proved idiot that I cannot even utter a single word. Before I utter anything, they say, 'Be silent. Do not speak!' "

The sage said, "Do one thing: never say yes to anything from now on. Whatsoever you see, condemn it." The idiot said, "But they will not listen to me."

The sage said, "Don't bother. If they say, 'This is a beautiful painting,' say, 'This painting beautiful? Such an ugly thing I have not seen before!' If they say, 'This novel is very original,' say, 'This is just a repetition. Thousands of times the same story has been written.' Do not bother to prove it. Simply say no to everything; make it your basic philosophy. If someone says that the night is beautiful, the moon is beautiful, say, 'You call this beauty?' And they cannot prove otherwise, remember. They cannot prove!"

The man went back to his village. He started saying no to everything. Within a week there was a rumor around the village: "We were wrong. That man is not an idiot. He is a great critic; he is a genius."

To say no needs no wisdom. If you want to become a great genius, say no, be a critic. Never bother to say yes to anything. Whatsoever anybody says, deny it flatly. And no one can prove it because to prove anything is very difficult. 'No' is the simplest trick.

When you are talking of higher experiences, anybody can say no to you. Any stupid man can say no and you cannot prove otherwise. So be alert. Do not talk about it unless you feel that a very sympathetic heart is there to listen, to receive. And do not argue. If something has happened to you, your being will become the argument. Do not waste any energy convincing anyone. Use all the energy that you have in transforming yourself. Your transformation will help many; your argument can help no one.

Once you are transformed, people will start falling in love with you. They will become receptive, inviting; they will become hosts. And whatsoever you say to them will be received as a seed; they will carry it in their hearts. But do not try to convince anyone; do not argue; do not be intellectual and rational about it. The whole phenomenon is so absurd, it is so paradoxical!

It is paradoxical because through being consciously mad you go beyond all madness. A person meditating with this technique cannot go mad. It is impossible because he is throwing out all madness, not accumulating it. And unless you accumulate, you cannot be mad.

You are daily cleansing yourself; you are daily passing through a catharsis. You are changing -- transforming your madness into meditation. Doing this method, apparently so mad, you will create the possibility where real sanity will happen to you. This is paradoxical; this is why I call it absurd.

Laugh, sing, dance, but do not argue. Your dance can become infectious, your singing can become infectious. Your laughter, coming deep from your heart, can penetrate others' hearts. Be more joyful,

blissful, ecstatic, as if every moment is a blessing and every moment is a gratitude. And make every moment a celebration.

These are my last words for this camp:

Make every moment a celebration; then you will not need to search for God. God will try to search for you, wherever you are.

The Sword and the Lotus

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BELOVED MASTER,
YOU INVITED ME NOT TO GET ANGRY WITH BLIND PEOPLE. I'M NOT -- HOW COULD I BE? WHEN I SEE THEIR SADNESS AND THEIR MISERY, I ONLY BECOME INFINITELY SAD. THEY ARE TIRED, AND I OFFER THEM A REST. THEY ARE THIRSTY, AND I OFFER THEM A GLASS OF WATER. BUT THEY ARE SO AFRAID. WHAT TO SAY IF I INVITE THEM TO THE SOURCE? BELOVED MASTER, HOW CAN I TOUCH THEM IN SPITE OF THE WALL OF THEIR FEAR?
THE SECOND QUESTION FEELS SOMEHOW CONNECTED: HOW CAN WE FORGIVE THE PEOPLE WHO PUT YOU IN JAIL?

The world *is* sad, it *is* in misery. There is great suffering in the hearts of people. But *you* need not be sad about it, for the simple reason that by becoming sad you join them, you create more sadness. It is not a help. It is just as if people are sick, and you see their sickness and you also become sick. Your sickness is not going to make them healthy, it is simply creating more sickness.

To feel for their sadness does not mean to become sad. To feel for their sadness means to look for the causes of what is creating all their suffering and misery, and to help them to remove those causes. And at the same time you have to remain as joyful as possible because your joy is going to help them, not your sadness. You have to be cheerful. They should know that there is a possibility of being cheerful in this sad

world. They have completely lost hope, because everywhere they look there is sadness. They have accepted the fact that sadness is just the nature of things -- you cannot do anything about it, you have to suffer it.

And the religious teachers have only been giving them consolations, giving them some hocus-pocus, hypocritical ideas. They have kept them miserable for centuries because they have made them accept misery as part of life. Not only that, they have raised their sadness and misery to some spiritual status. They have been telling them, "Blessed are the poor." So not only have they accepted their sadness as just a simple fact of life about which you cannot do anything, but they have also started feeling good about it, feeling it is something spiritual, that it is a test given by God to them.

Rich people are not going to enter into the kingdom of God; it will be the poor, the miserable -- they will be received with great joy and welcomed. All that they have to do is not to make any fuss about their misery -- accept it as a blessing in disguise. And if for centuries you go on saying such things, you poison people's minds. But it seems that they are not alone in their sadness; everybody is sad. In fact, they will feel afraid to be cheerful in this vast crowd of sad people.

So it is not going to help if when seeing them sad, you also become sad. It is simply making them more convinced of the fact that joy does not exist on the earth, it is something otherworldly -- the fate and the destiny of the earth is misery. So simply give them an example that it is not true: "If I can be cheerful, rejoicing, your whole fabric of stupid theories is proved irrelevant."

Secondly, you have to remember.... You say that you are not angry, but become sad seeing their sadness. There are people who become angry -- these are the people who create revolutions, changes in the society, in the state. But all their revolutions have failed, because anything coming out of anger is coming out of ignorance. It is not going to create an authentic change. Change for the better is impossible out of anger.

I want you to remember one thing: sadness is just anger upside down; it is not different. It is repressed anger. If you analyze it then you will see the fact. Sadness can change into anger very easily; anger can change into sadness in the same way. They are not two things... perhaps two sides of the same coin. So whenever you are angry and you cannot express it, the situation is not such. It is too dangerous to express it, too risky to express it.

For example, a child becomes angry at the parents, but he cannot show it because he is so helpless and dependent. Then he becomes sad. His sadness is inverted anger. The same child goes out and gives a good kick to the dog. He wanted to kick his parents, but it was too risky, too dangerous. But the dog he can beat. He repressed the anger, it became sadness. But when he comes out and sees the dog, he starts beating him. The sadness changed into anger.

You have been a revolutionary. In the same circumstances you have felt anger before -- anger against the whole society which creates so much misery and so much sadness and so much poverty. You have been angry against the establishment -- political, religious. You have been angry about the whole educational system, that it wastes time -- almost one third of one's life -- and still does not help anybody. You have been angry.

Then you came to me and I said to you that anything coming out of anger is not going to do any good. Because the source is poisoned, the fruits of it are not going to be anything else. You understood it; you changed your anger, you repressed it. Now you have become sad, but it is the same energy. I have prevented you from being angry; now I prevent you from being sad. I would like you to be cheerful. It looks awkward. People are sad and in misery, and you are cheerful.

I have been condemned around the world for teaching such things. When people are in suffering, you are supposed to be sympathetic, to join them in their misery; you are not supposed to be cheerful.

So when I say be cheerful, be happy, rejoice in the fact that you are not in the position of being miserable and suffering, I have a certain purpose behind it. The purpose is that you have to become an example to those people who have completely forgotten that life can also be a rejoicing. In spite of all the darkness you can still be unburdened of the darkness, you can still dance. Darkness cannot prevent your dance; it has no preventive force. To me this is real service.

I want my sannyasins around the world to become examples. And when people see so many people rejoicing, question marks will start arising in them. Perhaps they have accepted a wrong philosophy, and misery is not destined for this earth: "It doesn't seem so, because on the same earth there are people who are rejoicing, who are immensely happy." We have to break down their stupid ideology, and the only way is to live differently, not just like them; otherwise, you are supporting them.

The second thing: these people are sad, and these people are miserable because of themselves. They have followed wrong ideas, and they are clinging to those wrong ideas. They don't understand the

relationship between their ideology and their life. They don't see that their religion, their philosophy, creates the basis of what they are going to be.

Jesus says to people that everybody has to carry his cross on his shoulders. But why does everybody have to carry his cross? Can't he carry his guitar? Why choose a cross out of so many things in the world? And why carry it? And when you are carrying your cross on your own shoulders, how can you dance? How can you laugh? It will go against the cross, and the weight of the cross will not allow you to rejoice.

Have you seen any picture, any statue, of Jesus smiling? He is burdened with the whole world's misery. He is doing what *you* are doing: he is sad because the world is sad. But his sadness has not helped the world. Two thousand years have passed -- even his crucifixion has not helped, so how can it be of any help if you carry your cross on your shoulders? Even the crucifixion has failed, so just carrying your cross on your shoulders is sheer nonsense.

But people have accepted these ideas. They have laid their life's foundations on such idiotic, stupid theories and now they find themselves miserable, sad. They go on sowing the seeds of poison. Who is going to reap the crop? Of course, they will have to reap the crop too.

The only hope possible is from a source of joy, and you can say that you have changed your foundations. Unless you change your foundations, you cannot get rid of your misery.

The misery is not really only materialistic. I have seen the poorest people happy. They don't have anything, but they have not based their life philosophy on wrong ideas. It is more a question of what kind of spirituality you have accepted. Is it something beyond death? Is your spirituality not of this world but of some other world?

If your spirituality is something that is going to happen only after you are dead, then what are you going to do *before* your death? Nothing is left except being miserable and waiting for death. And all kinds of suspicions and doubts will arise, because nobody comes back after death to say to you that whatever you believe is true or untrue. So no evidence exists about what is going to happen to you after death.

Waiting for death cannot be a joyful act. Life, which your religions teach to renounce, is available. And joy and cheerfulness and blissfulness are part of life. They are living qualities, they are fragrances of intense living. Your religions teach you to renounce life, then what do you expect? You renounce life, and with it you have renounced every possibility of being blissful.

Sadness, misery, suffering: you have created them by your accepting a wrong kind of ideology. You have been cheated by your priests, you have been cheated by your politicians. You have been exploited by all the vested interests for the simple reason that they want miserable people. The miserable person is easily enslaved; the cheerful person, the blissful person, cannot be enslaved.

I am reminded of Diogenes, one of the most beautiful men who has walked on this earth. He lived naked -- he had a beautiful body. And those were the days when people were sold in the markets as slaves.

So a few merchants who used to deal in selling slaves saw Diogenes lying down by the side of the river. They were overjoyed; this man would fetch a good price. They had sold many slaves, but never such a healthy and such a proportionate body and such a beautiful man. But the problem was how to catch him. They were only four, and he was more than enough for four; he would kill all of them. But something had to be done.

They were hiding behind a bush and thinking of a plan -- perhaps when he was asleep then they could manage it.

Diogenes was listening. He said, "Don't be stupid. What do you want? Just tell me. I am not a man to be enslaved, but you look so miserable that I am ready to go with you."

They could not believe it!

Diogenes stood up and said, "Where do we go? You follow me!"

They went to the market. It was a strange scene. He looked like a master, and they looked like slaves following him. And the whole marketplace suddenly turned towards Diogenes. It was a breathtaking scene. They had never seen such a slave -- "He should be an emperor!"

He stood on the platform where each slave had to stand before he was auctioned. Standing on the platform he looked at the crowd and declared, "A master is ready to be sold. If any slave amongst you wants to purchase a master, he should come forward."

There was great silence. Even in such a situation Diogenes was not sad, he was not miserable; on the contrary he was enjoying the whole scene!

One king came up and asked the price. Diogenes said, "I am a priceless being, but you can give

whatever you want to give to these poor fellows, these four persons. They have brought me here out of compassion, so you can give them as much as you like."

The king gave them the money, took Diogenes in his chariot, and rode towards his palace. He was immensely impressed by the man, his strength. He talked on the way, and when they reached the palace he said to Diogenes, "You are not meant to be a slave, you *are* a master. I free you."

We create our life inch by inch, and whatever happens to us, nobody else is responsible for it. So the only revolution that I teach is an individual revolution.

The way is to help those people to understand that you are clinging to wrong kinds of concepts. This very earth can become a paradise, but you will have to forget the paradise that is beyond death. That is causing your trouble. This very moment can become an eternity of joy, but you will have to forget all those promises which your prophets and your saviors and incarnations of God have given to you.

Jesus says to his people, "I will come for the salvation of the whole of humanity." One disciple asks him, "When?" And he says, "Very soon. In this very life you will see me." Two thousand years have passed -- there is no sign of Jesus anywhere. But this has been the strategy of all these people -- to postpone everything for the future.

Krishna did the same thing. Five thousand years ago he said, "I will come. Whenever there is suffering, whenever there is misery, whenever the good, the virtuous people are tortured by the vicious, I will come to save you. This is a promise."

For five thousand years everything that he said has been happening every day, every moment. The good people are tortured, the vicious are in power, the whole of humanity has lived in misery, in suffering -- and there is no sign of Krishna anywhere. But this is a strategy to postpone things for an unknown future; then you cannot ask because the man is no longer there.

It is easy to promise for the future.

I promise you about the present.

Nobody has done it before. It is very easy to promise for the future. You need not deliver the goods because you will not be there and you will not be answerable. I say to you my promise is for the present, the future does not exist.

So you have to change people's conditioning. They are not miserable unnecessarily; they are miserable because they have created a certain pattern around their beings which makes them whatever they are. Your sadness will not help them. You have to be cheerful, you have to rejoice. You have to make it emphatically clear to them that what you are saying is not only possible, you have made it actual in your life. And if thousands of sannyasins can do that...

I don't think people want to be miserable, I don't think they want to be in suffering, it is just that they have been taught to be in suffering and that there is no other way.

In different ways Hinduism says to people, "You are in suffering because of your past lives' karmas. You have been doing evil acts -- nobody knows if that is true -- and because of your past lives' evil acts you are suffering now. All that you can do is to patiently suffer, and don't do any evil act so that in a future life you will not have to suffer." Now, Hinduism has used the whole strategy of past and future, leaving the present for your suffering. Then the past has the cause; in the present you have the effect. And if you are patient -- that means you don't react against your misery, you don't do anything against your misery, you don't listen to any kind of revolutionary thoughts -- then in the future you will have a beautiful, blissful life.

Nobody knows about past life, nobody knows about future life. All that you have is the present life -- which is suffering. They have sandwiched you between two non-existential things. And they have made it clear: be patient. That is why, in India -- which is the oldest civilization in the world -- there has never been a revolution of the poor against the rich, of the powerless against those who have power. Patience is the antidote to revolution.

Don't be angry, because that leads finally to revolution, and that changes nothing. Don't be sad, because it is only anger upside down, and you create more sadness; you become, again, another example of sadness.

Become an example of joy. It will look very illogical that people are sad and you are cheerful. It is not graceful, it is not mannerly, but what is mannerly is not going to help. So it is not a question of manners and grace and etiquette, it is a question of creating in the minds of people who are sad that the possibility of getting out of sadness exists herenow.

They will try in every possible way to deny it. They will say, "You must be pretending. How can you be cheerful in this world?" They will say, "You must be posing." They will say, "You must be mad! How can

you be sane and cheerful in this miserable world?" They will say, "You seem to be hypnotized." They will say all kinds of things just to protect their ideology which they are holding very close to their hearts, not knowing that that is the poison that is going into their bloodstream.

But you have to fight and make it clear to them that it is not pretending, it is not posing; that you are not mad, that you are not hypnotized. And even if madness makes people happy, it is better than being miserable. What is the use of your sanity? If hypnotic processes make people rejoice, then what is wrong in them? It seems you have decided to remain miserable; you won't allow any weight to go out of your misery. Then don't make a fuss about it -- remain miserable. But remember, it is your responsibility, it is your doing.

It is a difficult task, but it has to be done. It is difficult because their conditioning is thousands of years old. It is very thick, and you have to cut it through and through and reach to their very hearts. But it is not impossible.

If I can reach to millions of people's hearts you all can make the effort. And this is the only way to change this miserable state of affairs. You just have to have enough courage, because it is going against the crowd.

In my childhood it happened I had a Sanskrit teacher in my school who was a very old-fashioned man. He was very fat, and he had a very big turban. He was the teacher of Sanskrit, a dead language, and he also lived according to his subject matter -- in a very antique kind of way. But he was a very simple man too, and because he was very simple, we used to call him Bholenath. It simply means a simpleton.

He was very furious whenever he heard it. And we used to write in big letters on the blackboard before he came into the class: *bholenath* -- lord of the simpletons; that is the exact meaning. The first thing he would do was that he would rub it off, and he would start shouting and making a scene -- and we all enjoyed it.

He died, so I went to his house with my father before his body was taken to the funeral pyre. I was standing there with all his relatives and friends and neighbors, and then his wife came before his body was to be taken away. She came running out of the house, fell on him, and said, "Oh, my Bholenath!"

I could not contain my laughter -- I had never thought that this would happen! When a man is dead... Even *we* were not thinking about his nickname, but his wife comes there and calls him Bholenath! So I laughed loudly. Everybody was shocked, and my father was very angry, but now there was nothing he could do -- I had laughed.

On the way home he told me, "I will never take you anywhere. Can't you see a simple thing? The man is dead. His wife is crying, his whole family is mourning, all his relatives are sad, everybody is sad. And are you mad or something? -- you started laughing!"

I said, "You don't know the whole thing; otherwise you would have laughed too." And I told him the whole thing.

He said, "This is great! It is good that you had not told me before."

And I told him, "As far as I know, all those relatives are simply pretending to be sad, because they never helped that man. When he was sick and he needed medicine, I took medicine to him. I stole money from your pocket for his medicine. Those relatives have not been of any help to him. And his wife, who was making such a scene, is in a love relationship with a neighbor. In fact, she is one of the causes of his death, because it was too much for him.

"He was a very simple man and he could not conceive that his wife would deceive him. All that was just a show. I don't know a single person there who was really sad; they were all following a certain rule of the game."

My father said, "Whatsoever may be the case, you have to follow the rule; otherwise you make me embarrassed."

I said, "I am not going to follow the rule, I am simply going to do what feels right to me. And if you cannot take me, I can go alone. I may not be standing by your side, but everybody knows that I am your son, so it will not make much difference. I will just be more free, not standing by your side, and I will do exactly what I want to do. I was the only honest person there; I loved that old man. I don't see that any harm can be done to a dead man by my laughter, and I can't see either that all these pretenders -- their sadness, is going to help the dead man."

I told my father, "If you don't want to be embarrassed it is better you don't come to such places. I am going to, and I am going to do whatever I feel like doing, because I don't think honesty can hurt anybody; at least it cannot hurt a dead man. I was the only one who loved that man, respected that man."

My father thought for a few seconds, and then he said, "Perhaps you are right -- because I was also pretending to be sad. I had nothing to do with that family, nothing to do with that man. I had just gone there because of you, because you were his student and it would look bad not to go there. I was also pretending."

We have to cut all these pretensions. You become sad, seeing somebody else sad. Perhaps he was sad looking at somebody else who was sad.... Someone has to come out of this whole mess and be honest, and just be himself. It may be shocking to people, it may be embarrassing to people, but sooner or later they will understand it. And that understanding is going to bring an individual revolution.

This is a good chance. When somebody is miserable you have an opportunity to approach the person and to make it clear to him why he is miserable, to show him the causes. Perhaps in his misery he will be able to understand what causes are there. If he wants to get out of misery he can drop those causes; nobody is holding them there for him. And if he does not want to get out of misery, then it is his joy not to get out of misery. But then don't make a fuss about it.

This will go against the teachings of all the religions because they will say that when somebody is sad *you* should be sad. That is thought to be human. I don't think it is so. It is inhuman. If somebody is sad you have to destroy it.

The beginning has to be with *your* cheerfulness. Cheerfulness has a contagious effect: just one single cheerful man can change a crowd into laughter. It has tremendous power; we just have to learn how to use it.

And your second question: "How can we forgive the people who put you in jail?"

I can understand. But they have not done anything that is new, they have simply repeated an old pattern. If they can poison Socrates for the simple reason that he is corrupting people's minds, without proving it... He was one of the greatest men in the whole history of man, who was sharpening people's minds, not corrupting -- and still they poisoned him.

If they can kill al-Hillaj Mansoor... he had done no harm to anybody. All that he was saying was that God is not there above in the heavens; it is within you, within me. But the Mohammedans could not tolerate it. If God is not in the heavens then the whole structure of their religion falls. Then to whom to pray? Then for whom to make mosques? Then the priesthood... then even Mohammed's being a messenger of God becomes a lie, because Mansoor was saying God is in everybody's being, he is not something separate. A simple truth, not harmful to anybody -- but he was killed.

One of the Sufi mystics, Sarmad, was killed in India. Mohammedans have a simple prayer: "There is only one God, and Mohammed is his only messenger." Sufis don't use the whole sentence, they simply use half of the sentence: "There is only one God." Then comes the full stop.

Asked why they don't use the full sentence that Mohammed is the only messenger, they say, "Because the second part is not true. There have been many messengers, there are many messengers, there will be many messengers. Whoever realizes the truth becomes a messenger. It is nobody's prerogative, it is everybody's birthright. So we cannot use the other part."

The story is very beautiful. Sarmad was brought to the Jama Masjid in Delhi and asked, finally, "Are you going to use the full sentence in your prayer or not?"

He said, "How can I? -- because I myself am a messenger." They cut off his head.

Before cutting off his head they told him, "We give you a chance to think again."

He said, "Don't bother -- just cut off my head. But I say to you that even my head cut from my body will continue to say the same thing -- that there is only one God." And the story is that his head was cut off and it rolled down the many steps of Jama Masjid shouting loudly, "There is only one God!"

Sarmad was such a simple and such a beautiful man. There was no crime that he had committed, but this is how it has always been.

The fundamentalist Christians in America became tremendously afraid of me -- and I can understand their fear. I was the first man who had taken away thousands of Christians from the Christian fold.

Christians had been doing that all through the centuries: taking millions of people from other religions and converting them to Christianity. And it has been thought to be a great service to God. I was the first challenge to them -- nobody had done this before.

And the challenge became more significant because Christians have been able only to convert orphans, beggars, the poorest of the poor. And these people that they have converted to Christianity have nothing to

do with religion. They have been given food, they have been given houses, they have been given schools for their children, they have been given hospitals for their sick... They have moved from Hinduism or from other religions to Christianity -- this is not a religious conversion.

What was hurting them very much was that I had taken out the cream -- not the beggars, not the orphans, but the best minds, the youngest people, the best educated, the most intelligent. I have taken them out of their fold, and I have not put them into another fold. I have simply taken them out of one prison and have left them free, I have not put them into another prison. From Christianity into Hinduism, or from Christianity to Mohammedanism -- that is simply a changing of jails.

This was the problem for the fundamentalist Christians. Ronald Reagan himself is a fanatic, fundamentalist Christian. And if this fire becomes bigger... and they have no means to prevent it, because they had no arguments against me. I have all the arguments against them.

First they tried legally to destroy the commune and throw me out of America. For four years I was in America without any visa. I had been telling them, "You can say yes; you can say no," but they were afraid, because if they said no, I might go to court. Then it would go beyond their hands and become a legal case.

On what grounds were they saying no to me? They had no grounds to say no to me, so they would not say it. And they could not say yes, because the pressure from above was not to say yes. So for four years they were committing the crime of keeping a person in the country without any visa. My application was with them, and they would not answer it.

They tried all kinds of legal ways, but we were winning cases against the government. Then they became desperate. It seemed legally they could not win. So something had to be done, and had to be done quickly before we became deeply rooted in their soil. So this was their desperate effort: they arrested me without any arrest warrant. They arrested me without showing any reason why they were arresting me. They had none. They did not allow me my basic right to call my attorney. They did everything illegal.

And from Charlotte, where they arrested me, Oregon is not more than six or eight hours' distance. It took them twelve days to cover that distance. They were keeping me in jail without any trial -- which is absolutely illegal. For three days in the Charlotte court they could not prove anything against me. Still, the U.S. attorney insisted to the court that I could not be given bail. All six people who were with me were given bail because there was no case.

Now, you can see their strategy. The people who were with me on the plane were given bail, but for me, especially, they would not give bail. They could not show any crime that I had committed, so they said in their appeal to the court that it was because I had unlimited sources of finance. And I have thousands of friends who love me, who are devoted to me so totally that they would do anything for me. If I were given bail... whatever money I had to deposit -- five million dollars, ten million dollars or fifteen million dollars -- the government was not going to accept any money, saying that I would leave America.

And from behind the scenes they were pressurizing the woman magistrate who was not even a judge. They were bribing the woman by saying, "If you give him bail" -- and this was absolutely illegal -- "then you lose your chance of becoming a judge. If you don't give him bail then your chance of becoming a judge is certain."

This was told to me by the sheriff of the jail himself. He said, "This is absolutely illegal. We have never heard of this, that without any crime proved, somebody has been put into jail, has not been given bail. The reality is," he told me, "from behind the scenes the woman is being pressurized. She does not have guts and is afraid to lose her post of judge."

In those twelve days they lied at every step, even to the point where they wanted me to sign under a false name: David Washington. And this was being forced on me by the U.S. Marshal himself!

In the middle of the night he told me, "You have to sign under this name."

I said, "You are supposed to be a law-enforcing authority. Under what law does this idea come? On your coat is written Department of Justice. At least for the moment remove the coat -- because what justice is there? This is not my name. You are forcing me to do something illegal."

He said, "I cannot answer you. Whatever I have been told from above" -- and this "above" always means Ronald Reagan, because who is above? -- "I am simply following. Please, don't be angry with me."

I said, "I am not angry with you, I am simply surprised at you and your integrity. You don't have a backbone, any spine. *You* write it!"

He had said, "If you don't sign it then the whole night I have to sit here, you have to sit here. Neither can you sleep, nor can I. If you sign, then you can go to the cell and you can go to sleep."

I said, "I will not write it. I can sit the whole night here, but I will not do anything illegal. *You* write the

name, *you* fill in the form. I will simply sign it. I don't want to keep you awake the whole night."

So he filled in the form. And that was my strategy, that he fill in the form in his own handwriting so that becomes the proof that I have not filled in the form. And I signed my own signature. He looked at my signature and said, "What have you signed?"

I said, "It must be David Washington. Can't you read?" He looked at it -- it was in Hindi; I always sign in Hindi. And I told him, "You will repent for it. You cannot keep me forever in jail without my having committed any crime. Soon the whole world will know. Most probably tomorrow morning all the television channels and all the newspapers will know."

While I had been going from the airport to the jail, there was also a girl who was going to be released that night. So I had told her, "You just listen to whatsoever happens between me and the Marshal. You are going to be released, and outside there will be hundreds of news media people. Simply go out and tell them everything that you have heard. Just be alert and listen carefully to what transpires between me and the U.S. Marshal."

And she did a perfect job. As she went out she immediately told the news media people, and the next morning at six o'clock it was all over America. By seven they had to change my jail again.

I asked the U.S. Marshal, "What happened? Why are you changing jails so soon? Now you are afraid that news people will start coming to see the form that you have filled in in your own handwriting, and which you have forced me to sign. But I have signed my own name -- it is not David Washington. And my signature is known all over the world, so there is no way of deceiving.

"And what was the reason that you wanted me to sign under a false name? The only reason could be that, even if you killed me, there would be no trace left of where I disappeared -- my name would not be in your registers, in your forms: I have never entered the jail; David Washington entered the jail. Nobody would suspect that I could be David Washington, and you can release David Washington tomorrow."

Those twelve days were a great experience for many reasons. I could see that what America pretends to the whole world -- that it is a democracy -- is all nonsense, it is a hypocrisy. It is as fascist as any fascist country has been; just the mask is of democracy.

They moved me into five jails in twelve days, and I was surprised to see that there was not a single white man in five jails. Each jail had five hundred people, six hundred people... all black. It was a strange thing. I asked people en masse, "What is the matter? Looking at the jails it seems as if America is a black country, or perhaps no white man commits any crime. Why are all the jails full of black people?"

All are young, and the strangest thing is that they were all arrested just like me, without trial, without any arrest warrant, without being told why they were being arrested. There were people who told me that they had been waiting for nine months in the jails. And they went on being told, "Your trial is coming, your trial is coming" -- and the trial never comes.

This is absolutely against any democratic principles -- punishing a person without proving his crime before a court. Now, for nine months you have already punished a person, and perhaps the court will release him; he has not committed any crime. He is not even aware that he has done anything. I figured out that the reason is not crime, the reason is that young, black people are rebellious, and they have become a danger. So in the name of crime, fill all the jails with all the young people and keep them there.

After twelve days I was brought to the court. That was the last fascist strategy to be seen, because there was no case. So the U.S. Attorney was worried: now what were they going to put before the court? So they asked my attorneys for negotiations -- before the trial began, for negotiation.

For twelve days they harassed me in every possible way: they did not let me sleep for twelve days; I could not eat anything -- I lost eight pounds in weight. Just before the trial began, they asked my attorneys for a negotiation. And the proposal that they brought was really cunning and absolutely inhuman.

The proposal was: "We know that Rajneesh will say he is not guilty, that perhaps finally he will win the case, but we are not going to give him bail; the whole government is bent upon not giving him bail. If he says he is not guilty then we will not give him bail. And you can understand that if the government wants, it can prolong the trial for ten years, and he will have to remain in jail for ten years.

"He *may* win, but then you have to understand that it can take any amount of time. We will go on changing courts, we will go on postponing, we will go on changing judges. We can do anything" -- they said it clearly. "The only way is for Rajneesh to agree to plead guilty. Then we will not go for a trial, we will release him."

My attorneys came back with tears in their eyes -- and they were not our sannyasins, they were the best attorneys in America. But during these twelve days they became very much involved with me. One of the

best attorneys perhaps in the whole world, the head of the law department in a California university, Peter Schey, started loving me so much that he came to see me in jail. He said, "I cannot sit on a chair in front of you. I will sit down just as your sannyasins sit down."

They came with tears in their eyes saying, "The Attorney General's people have made such a proposal that we will have to choose a jail for you for ten years to twelve years. And who knows what they will do? We cannot know. They may kill you. And your sannyasins all over the world will suffer, your whole movement will suffer. And they know perfectly well that they have no way to win.

"So now they are trying this strategy, that if you agree to plead guilty they will withdraw the case, and you will be released. Perhaps for five years you will not be allowed to enter into America." They said, "It hurts us to ask you to agree to plead guilty, because you are not guilty. We were here to help you and we have come with a proposal that you have to accept. But it is better to accept and get rid of it; otherwise we will be helpless, and we don't know what they will do."

Seeing the whole situation -- my sannyasins were fasting, not eating, and they were in immense misery and anguish -- I said to them, "Don't be worried, I will agree to plead guilty. My agreement does not mean that I am guilty. Once I am out of the court I will say to the press and to the whole world that this is the way they forced my attorneys: by asking me to agree to plead guilty."

I agreed to plead guilty, and I was released. The judge was perfectly aware of all the negotiations, because on two points they wanted me to accept I was guilty. They had a list of twenty points, but only on two points, specifically, did they want me to say I was guilty. And the judge asked only about those two points, "Are you guilty or not?" So that means he was clearly aware of the negotiations and the whole process and the whole strategy.

And because I agreed to plead guilty, he imposed a fine of four hundred thousand dollars -- which was not part of the negotiations. So all the way lying...! It must have been in their minds. With the judge it must have been settled, that once I accepted the guilty plea then of course the judge was capable of fining me. They never brought it up in the negotiations. All that was said was that for five years I would not be able to enter America. But this half a million dollars, now the judge was capable...

The whole thing was so absurd. First you ask me to take the oath that I will not speak anything but the truth. Then you force me to lie and say that I am guilty. And then on that lie you fine me four hundred thousand dollars and five years expulsion from America.

And still this was not enough for them. When I arrived back at the jail to take my clothes and other things, the ground floor was absolutely empty. I inquired of the sheriff, "What is the matter? It was always occupied with all kinds of departmental people."

He said, "Perhaps it is a change of shift."

I said, "But this is not the way. It happens every day that first the people come and take charge, then the other people leave. But nobody is here; everybody is gone. It looks a little strange." I could see perspiration on his forehead. I said, "You look a little nervous."

He said, "No, I am not nervous." He left me inside the prison. There was only one man in the room, and he immediately went out, leaving me there. That one man gave me the box with my clothes and told me that he had to look for his boss for a signature on the form. Later on I came to know that there was no need for any boss or any signature; only my signature was needed to prove that I had received my things.

He locked the door, went out, and came back after fifteen minutes -- he was also almost trembling. I took my clothes out, and they opened the doors -- there were three electric doors -- one by one. And as I reached the hotel, the news came that a bomb had been found exactly in the same room where I had been left alone for fifteen minutes. Perhaps they could not manage the timing, because it was not certain when the court would release me; I came a little earlier.

Because there was no trial and no argument, I simply agreed to plead guilty. The judge fined me and the case was finished within two minutes. So perhaps their timing was according to the court, and the court was to close at five o'clock. They must have reached the room nearabout three o'clock, two hours earlier, and they could not manage to have me sit there for two hours.

The bomb in the waiting room could not have been put there by anybody except the authorities. And that was the reason the ground floor was empty. That was the reason the man who had brought me there immediately left. That was the reason that the other man who had given me my clothes immediately went to look for his boss -- which was a lie because there was no need of any signature, just my signature was needed. And that was the reason they were all nervous and perspiring -- they were afraid for their lives. And this is a democracy!

But still I say forgive them, for the simple reason that whatever they are doing is going to destroy them. They are bringing their own death closer to them.

And they are repenting. In all five jails, without exception, every jailer told me, "We have never had such a person in our jail!" -- because from all over the world there were calls, twenty-four hours a day. Telegrams in thousands, and flowers were coming from all over the world. They had no place in the jail to put so many thousands of flowers, so from the first jail I made it a point to send the flowers to the schools, colleges, universities, to the students -- in my name, from me, with my blessings.

The first sheriff told me, "You are absolutely safe, for the simple reason that the whole world's eyes are fixed on you. And no harm can be done to you; otherwise America will lose all its credibility. They cannot even touch your body." And that was true -- they could not touch my body.

They started repenting that they had created an unnecessarily stupid thing because the whole of the news media turned in my favor, the whole of America turned in my favor. People who had never known me, who heard my name for the first time, were sympathetic towards me and against the government. Inmates who had seen me on the television -- and they were criminals -- they were all for me. They loved me immensely.

So there is no need to be angry, there is no need to carry any complaint. Whatever they have done, they will have to reap the crop also. They have exposed themselves. And this is the way all these vested interests have been behaving with people who stand for truth. So it is not new. They have put me in the same category as Socrates and al-Hillaj and Sarmad... and that is a great credit.

And now they are trying in every possible way, pressurizing the Indian government -- because they help with money so they have power over all these poor countries -- that no Western media should be allowed to reach me. That's why the Italian television crew were refused -- because all the Indian embassies have been informed by the Indian government that no news media should reach to me, no sannyasin from outside India should reach to me.

Their whole effort is to isolate me so that the movement suffers and I cannot expose them. To prevent the news media reaching me means I cannot expose them. They are wrong. If the news media cannot reach me, I can reach the news media. I am going around the world. And wherever they can pressurize...

Here, immediately, the American ambassador protested to the king that I should not be allowed to remain in Nepal. In Germany, they pressurized the government to make sure that I could not enter Germany. And they have made a law that I cannot enter Germany. I have never been in Germany! I have not committed any crime in Germany. This is just unprecedented -- that you prevent a person, who has not done anything on your land, from entering your country.

They had to give some reason, and the reason they have shown is so stupid. The reason is because I am not of any help to Germany why should I be allowed to enter? But that should be the case with everybody who enters Germany: whether he is a help to Germany or not. Only for me a special category -- that I am not a help to Germany, so why should I be allowed? Then no tourist should be allowed unless he is a help to Germany.

But one thing that makes me glad is that a single man without any power can frighten the greatest power in the world, can shake it from its very roots.

I *will* be going around the world. If I cannot enter Germany I will be outside Germany, and my people can come to me. They cannot prevent German sannyasins from coming to me.

I will manage to expose them. There is no need to be angry with them. Just expose them, bring their true face before the world -- that's enough.

Okay?

The Sword and the Lotus

Chapter #2
Chapter title: Don't sow wrong seeds

15 January 1986 pm in

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BELOVED MASTER,
SIR THOMAS MOORE'S PERFECT SOCIETY, "UTOPIA," ORIGINATES FROM THE UNEXPLAINED PRESENCE AND INSIGHT OF A MAN NAMED UTOPIAS. WHY DO SUCH VISIONS FOR A HARMONIOUS SOCIETY AMONG MEN DERIVE FROM SUCH MYSTERIOUS INDIVIDUALS? AND WHY HAS THE IDEA OF A PERFECT SOCIETY ALWAYS FIRED MAN'S IMAGINATION YET AVERTED HIS GRASP?

Man finds himself utterly empty, meaningless, accidental. The awareness of all these things hurts him. He wants to improve things simply to feel some meaning in life, some joy in life. Ordinarily he is just a wound, and from birth onwards the wound goes on growing bigger and bigger, and the pain goes on increasing.

If he looks ahead there is nothing but death and darkness. If he looks behind -- before birth -- nothing is known.

He lives between two unknown realities -- birth and death. And the small span of his life is just a continuous pain. To avoid this pain, to change this situation, to heal the wound, he has done many things.

He invented a God so that he can say he is not accidental, he is a creation of a perfect God. And when a perfect God creates, he creates perfect beings. It is simple logic: to make himself feel perfect, significant, needed by the universe, he swallows the greatest lie -- the concept of God. It is a desperate effort, but you cannot befool yourself. You may postpone your misery a little bit but again it is there.

To satisfy God and make him a reality, man has created all kinds of rituals, priesthoods. Of course he cannot create God but he can create temples, synagogues, mosques, churches. He cannot create God but he can create prophets, messiahs, saviors -- representatives of God. He can create holy books written by God. Man writes them, but even the most intelligent people do not want to disturb the illusion; it is such a consolation that there is a God who cares about you. And God is perfect in every way so his creation cannot be imperfect.

All that you have to do is to go on praying to God so he remains happy with you and allows you all the possible treasures of existence. For centuries man has lived in that dream, but nothing has happened and everything has been done...

You will be surprised. We have sacrificed human beings to an empty concept of God! We have sacrificed the most beautiful women -- because God would be very happy to have a beautiful woman. We have made every effort, but the sky remains silent, no answer ever comes, no response. Slowly, slowly the intelligentsia started looking somewhere else -- "Perhaps that is not the right direction..." That's where people like Thomas Moore come in.

It is a sheer waste of time to look towards an abstract God no one has seen. It is better to improve the society, make the society perfect so that the people who are members of the society have the chance to flower to their perfection. That is another illusion, far closer to reality, but it doesn't matter whether the illusion is farther away or closer, an illusion is an illusion.

You cannot create a perfect society for the simple reason... just take a few examples: there are poor people, there are rich people. Naturally, in a perfect society nobody should be poor, nobody should be rich, there should not be any division of classes. It will be a classless society. But it is impossible because it is against the very psychology of man. No two men are equal, and you are thinking of making the whole human society equal; it cannot happen. And it is not only a question of being rich and poor, the question is multidimensional.

One of the characters in an existentialist novel says, "I cannot be satisfied with one woman. I want all the women of the earth."

Now how are you going to satisfy these people? And he is saying something which is hidden in every man and in every woman. How can you manage?

There are people who will not be satisfied unless they have great power over millions of people in their hands. These politicians cannot be satisfied without power. They are addicted to power, but if they have power then millions are reduced to slavery.

One Adolf Hitler -- and millions of people are in danger. But you cannot prevent Adolf Hitlers from being born, and as long as they exist, wars will continue. As long as they exist there will be religions.

The question is not at all concerned with America, it is a question of forgiveness -- and I am going to be persecuted from one land to another land. If you cannot forgive the people who will be persecuting me, then your whole emptiness will become just wounds and wounds and wounds.

So it is not a question of being kind to America. All the religions have told you, "Forgive the enemy." Jesus on the cross asked God, "Father forgive these people, because they know not what they are doing."

I am not saying that. My concern is not those people, because I know perfectly well that they know exactly what they are doing. But forgiveness has something to do with your inner health. I am concerned with *you*!

If you cannot forgive you will carry a wound.
Forgive.
Remove the wound.
Be healed.
Don't sow wrong seeds.

Man can become a beautiful phenomenon. I cannot say that he can become perfect for the simple reason perfection smells of death. Whenever something is perfect there is no way to grow more. You have come to a full stop; now there is no future. Except death, nothing can happen to perfection. So I am not a perfectionist. I believe in open growth.

You will come closer and closer to perfection, but you will never be perfect.

Perfection is not the way of existence.
Growth is the way.

So perfection is always like the horizon. It looks maybe just a few miles away; you can reach it within hours, but by the time you have reached there, it has moved ahead. The distance between you and the horizon always remains the same.

Perfection is a horizon; it is a beautiful idea. It helps you to go on growing; it helps you to go on trying to touch the stars....

(THE REMAINDER OF THIS DISCOURSE WAS LOST DUE TO A FAULT IN THE RECORDING SYSTEM.)

The Sword and the Lotus

Chapter #3
Chapter title: The science of the inner soul

21 January 1986 pm in

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ShortTitle:	SWORD03
Audio:	Yes
Video:	Yes
Length:	123 mins

BELOVED MASTER,

ATOMIC WAR IS ON THE HORIZON, THE DEADLY DISEASE AIDS IS SPREADING FAST, AND SCIENTISTS SAY THE EARTH WILL CHANGE ITS AXIS BY THE END OF THIS CENTURY. BUT WHY ARE THE PRIESTS, POLITICIANS AND GOVERNMENTS NOT AWARE OF THESE FACTS? AND WHY ARE THEY NOT INTERESTED IN MAKING THE PUBLIC AWARE? PLEASE COMMENT.

It is one of the most significant questions that can be asked, but you will have to understand some deeper implications, which you may not be aware of.

The politicians and the priests have a vested interest in keeping the people of the world unaware of the future. The reason is very simple: if the people are aware of the future and the darkness ahead, the death that is coming every moment closer, there is going to be a tremendous upheaval in the consciousness of man all around the world. And the politicians and the priests, who have dominated humanity for millennia, know perfectly well they cannot solve any problem that is going to be faced by humanity in the future. They are absolutely impotent. The problems are too big and they are too small. The only way for them to save their faces is not to let the people become aware of what is happening tomorrow.

I have to make it clear also that politics attracts only the most mediocre minds in the world. It does not attract Albert Einsteins, Bertrand Russells, Jean-Paul Sartres, Rabindranath Tagores... No, it attracts a certain kind of people. Psychologists are aware of the fact that people who are suffering from some inferiority complex are the people to be attracted towards politics, because politics can give them power. And through power they can convince themselves and others that they are not inferior, that they are not mediocre.

But just attaining power makes no difference to their intelligence. So the whole world is ruled by mediocre people when we have a large number of intelligent people -- scientists, artists, musicians, poets, dancers, painters -- all kinds of sensitive, creative people, the very cream of humanity, but they are not in power. They can change the whole fabric of human history, they can change the darkness of the future into a beautiful morning, a sunrise. But the misfortune is that power is in the hands of the wrong people, and the people of intelligence are devoid of power.

I will tell you a small story to make it clear....

A great mystic heard that one of his friends, a childhood friend -- they had played together, studied together -- had become the prime minister of the country. Just to congratulate him, the mystic came down from the mountains. It was a long journey, tiring. By the time he reached the prime minister's palace, the prime minister was getting ready to go somewhere.

He recognized the mystic, but he said, "I'm sorry, I have some appointments. I have to go to three places, and I would love it if you can come with me. On the way we can talk and remember the golden old days."

The mystic said, "I would love to come with you, but you can see my rags are full of dust. It would not look right to sit by your side on a golden chariot."

The prime minister said, "Don't be worried. The king has presented me with a very costly overcoat. I have never used it; I have been keeping it for some special occasion. I will give you the coat. You just put it on; it will cover your clothes, the dust and everything."

The coat was given to him. They reached the first house. They entered the house. The prime minister introduced his friend: "He is a great mystic. He lives in the mountains. Everything that he has is his own, except the coat -- that is mine."

The mystic could not believe it: "What kind of stupidity is this?"

Even the family was shocked, to insult the mystic in such a way.

Outside the house the mystic said, "It is better I do not accompany you. You insulted me. What was the need to say that it is your coat? They were not asking."

He said, "I am sorry, forgive me. And if you don't come with me to the next appointment, I will think you have not forgiven me."

The mystic was a simple-hearted man. He said, "Then it is okay, I am coming."

Entering the second house, the prime minister introduced him: "He is a great mystic who lives in the mountains. Everything is his -- even the coat is his!"

The mystic could not believe that this man had any intelligence at all. Outside he simply refused: "I cannot go to your third appointment. This is too much."

But the politician said, "I have said that the coat is yours!"

The mystic said, "It is unbelievable how unintelligent a man can be. Your assertion, emphasis, that the coat is mine, creates suspicion: there is something you are hiding. What is the need to mention the coat at all? I don't see the point that in any introduction coats need to be introduced."

And the politician said, "Forgive me, but if you don't come to the third appointment I will never forget that I have hurt you. Please, there is only one more appointment, and I will not say that the coat is yours or the coat is mine. Don't be worried about it."

The simple mystic, innocent, agreed to go with him. At the third house he introduced the mystic in the same way, "He is a great mystic from the mountains. All the clothes are his, but as far as the coat is concerned, it is better not to say anything!"

The politician is not the most intelligent part of humanity. Otherwise there would not have been five thousand wars in three thousand years. The politician has destroyed, but has not created anything. It is the politician who is creating the atomic weapons, the nuclear missiles. With what face can he make the people of the world aware that the future is dark, dismal? Perhaps there is no future anymore, perhaps we are sitting on a volcano which can erupt any moment. Already we have so many nuclear weapons that we can destroy seven hundred planets of the size of our earth. In other words, we can kill every man seven hundred times over.

Can you think of the stupidity of it? A poor man simply dies one time. There is no need to kill him seven hundred times. For what is all this nuclear arrangement being made?

There is a certain madness behind it. The madness is that the politician can live only if there is war. In his autobiography, Adolf Hitler has made many significant statements. One of the statements is that if a politician wants to be a great hero, a great historical figure, then the only way is to create a great war. Without war you don't have heroes.

Just think of all your heroes, they have been created by war: Alexander the Great, Napoleon Bonaparte, Nadirshah, Tamerlane, Genghis Khan, Joseph Stalin, Benito Mussolini, Adolf Hitler, Winston Churchill... And what have these people got, except that they lived at the time of a great war? The war brings them to the pinnacle of their glory. And your whole history is full of these idiots.

If we have any sense we should completely stop studying this kind of history in the schools and universities.

Can't you study beautiful people, creative people? We have produced great musicians. We have produced great scientists. We have produced great poets. We have produced great painters. Our history should remember them. Our history should remind us that they are our real forefathers, not Genghis Khan, not Tamerlane, not Nadirshah. These are accidents, and they should not even have a place in the footnotes of history books. They should be simply ignored. They were mad people and there is no need to go on studying them and creating the same kind of desire in the new generation.

The priests are also in a deep conspiracy with the politicians. It is a thousands-of-years-old conspiracy: the priest protects the politician; the politician protects the priest. It has to be understood.

For example, in the East the priest has been telling the people, "You are poor because in your past life you have been doing evil acts." He has convinced people. When you go on saying the same thing again and again for thousands of years, it leaves an impression deep in the minds of people. Not only does it impress the people, it even impresses the priest himself!

It is a very strange psychological phenomenon.

I am reminded of an anecdote....

A journalist died. He reached directly to the door of paradise and knocked on the door. A small window opened and the doorkeeper said, "Forgive me, we have a certain quota for journalists which is complete. We need only one dozen journalists in paradise. In fact, even they are useless, because nothing happens here -- no news."

Just remember the definition of news: when a dog bites a man, it is not news; when a man bites a dog, it is news. And naturally in paradise there is no news.

"Even the twelve journalists are getting bored, so you, please, go to the other door, in front."

But journalists are stubborn people, you cannot get rid of them so easily....

He said, "Just listen to this one thing. I will go to the other door after twenty-four hours, but not now."

The doorkeeper said, "What will you do for twenty-four hours, standing here?"

He said, "I am not going to stand here, you let me in. If I can convince one of the twelve journalists to

go to hell, then you can give me his place. The quota will remain complete."

Even the doorkeeper thought that was sensible. He said, "Okay, come in. Have a try."

After twenty-four hours he managed to tell everybody, journalists, non-journalists, "In hell there is going to be a new newspaper published which will be the largest and the most important. They need editors, subeditors, reporters, all kinds of journalists -- with great salaries!"

After twenty-four hours he went back to the gate. The gatekeeper said, "You cannot get out."
He said, "What do you mean?"

He said, "All the twelve have escaped. You convinced them, and they were creating so much fuss that I finally allowed them to go. Now you cannot leave, at least we should have one journalist."
But the journalist said, "I cannot stay."

The doorkeeper said, "You created the lie. There is no newspaper. There are no great salaries."

He said, "Yes, I created the lie, but if twelve people have believed it there must be something to it! I don't want to be here. You open the door, otherwise I am going to complain. I don't belong here, I'm not supposed to be here."

Seeing the point that it was true, the doorkeeper allowed him to go without permission from any higher authority.

What had happened to the journalist? He had invented a lie, and he succeeded in convincing twelve people. Whenever you convince somebody, you are also being convinced simultaneously.

For centuries in the East the priesthood has been convincing people that it is your past evil acts which have made you poor. All you need to do is to remain contented with your poverty, with your sickness, with your death. This is a test of your trust. And if you can pass through this fire test, in the next life, after death, you will be rewarded enormously.

This is the reason that in the East science has not progressed, technology has not been born. If poor people are contented, if the poor people don't want to be anything other than poor, then what is the need of technology, of science, of progress, of evolution, of creating more wealth, of creating a better society, of distributing the wealth in a more human way? There is no need.

The politician is happy, because there is no possibility of revolution. The priest protects the politician against the revolution. And the politician, on his part, goes on praising the priest, that he is a great saint. He touches the feet of the priest, particularly at the time of elections. He gives respect; he goes to all kinds of saints, shankaracharyas, imams, popes....

Soon the pope is going to come to India, and you will see all the politicians running to welcome him -- now in India, Christianity is the third greatest religion. Now the pope has to be persuaded.

Mohammedan saints, dead or alive, have to be worshipped. Hindu saints, whether saints or simply idiots, have to be raised to the highest spirituality.

This is a conspiracy to exploit the people. The priests cannot say what is going to happen in the future, for the simple reason that the priest lives out of the past. He lives out of the Shrimad Bhagavadgita, which happened five thousand years ago. He lives by the Koran Sharif, he lives by The Holy Bible. His whole world is in the past; he is a worshipper of the dead. He has no eyes for the future, and no intelligence either. I don't think any man of intelligence can be a priest, because the priest is continuously lying, and no man of integrity can do that.

The priest is lying on every count. He knows nothing of God. He has not experienced, he has not encountered, but he goes on lying to the people -- pretending to be a representative of God, a mediator between you and God. He does not allow you to be in direct contact with existence. He always wants you to write your love letters "care of" the priest. Your prayers can reach to God only through the priest. Strange, on what authority...?

Just a few days ago, the head of the Christians, the pope, declared that one of the greatest sins is to confess directly to God -- confession has to be to the priest. Do you understand this cunning strategy? The Catholic priest is always there to listen to your confession, and you have to tell him everything about your sins, your private life. That gives him power. Do you understand? He has a file on you. You cannot leave the Catholic fold.

He can expose you. He can destroy your respectability. He knows that you have had a love affair with your neighbor's wife.... You can hide from everybody but not from the priest, because he is the only one who can manage forgiveness from God for your sins. But strange, why can you not confess to God directly? This is politics; this is not religion.

I have come across priests of all the religions, and I have never seen any one of them that has any intelligence. If they had any intelligence they would compose music, they would create some beauty, they would invent something to enhance humanity. They would find some way to destroy poverty in the world.

But the priest goes on doing just the contrary. All the priests of all the religions, without exception, are against birth control, they are against abortion. I was talking to a bishop and I told him that if there are abortions, he was responsible for them.

He said, "What are you saying? We are against abortions."

I said, "Yes, I know it, but you are also against birth control. If you were in favor of birth control there would be no need for abortions."

Seeing the whole world growing in population and poverty, these priests go on teaching that children are produced by God, and that to prevent more births by any scientific method is against religion.

I cannot think that these people are intelligent. They want to turn the whole earth into an Ethiopia. Millions of people will die by the end of this century without any nuclear weapons being used. Almost half of the earth will die out of starvation. And when fifty percent of the people are dying in the streets and you cannot do anything to help -- no medicine, no food, you cannot even arrange for their bodies to be carried to the graveyard or to the funeral pyre -- the people who are left alive will be in a far more miserable condition than those who are dead. The dead will be the fortunate ones. Who will be responsible for all this? All these priests.

I have been saying to all these priests, "You just look! If God, according to you, according to all religions, is omnipotent, all powerful, he can do anything. He can create the world, he can destroy the world. So what is the problem? The woman has just taken a pill -- he cannot destroy a pill! If he wants the child to be born, the pill will be destroyed. The pill seems to be more powerful than your omnipotent God. You should go to your churches and temples and mosques and synagogues, and pray to God to destroy all the pills. You trust and believe in prayer -- why are you harassing the poor people and telling them to continue to produce children?"

Religions are interested in increasing their population, because population is power. They are not worried about the death that is coming closer every moment. Politicians are interested in having more and more powerful weapons, because without nuclear weapons they are not going to be historical heroes.

Even poor countries who need food are trying to make atomic plants, nuclear plants. It seems to be an utterly insane state of affairs.

Your question has raised many things: nuclear weapons, the most dangerous disease that man has ever encountered, AIDS. But you are not aware that the disease AIDS is created by your religions. You will be surprised and shocked.

AIDS is the most dangerous disease ever because it has no cure. And scientists are coming to an agreement that there is no possibility of finding a cure. This is not a disease, but a slow death. Once you have got it, at the most you can live for two years. Mostly you will not live more than six months; your death is certain.

And the disease is really ugly, because even your family will reject you. Your wife will reject you, your husband will reject you, your children will close the doors to you. Your parents will say, "Forgive us. Don't come this way." Your friends will turn into enemies. You will not be allowed into any restaurant because the disease is such that it spreads not only by sexual contact. It is a sexual disease but it spreads in many other ways: by your saliva...

If you kiss a woman, your wife, you can give her the disease -- just by kissing. Even your tears carry the virus. A small child is crying, and just out of compassion you wipe his tears with your hands.... You may not know the child, he may be just a stranger, but you don't know what you have done to yourself. The child may be carrying the virus in his tears. Now it is a known fact that children can be born with the disease. If their parents have it, the children are already born with the disease. And if there are tears on your hands and you eat something, you have fallen into the trap.

But the most surprising and shocking thing will be that this disease, AIDS, is created by homosexuality. And who has created homosexuality? In the forests, in the wild, no animal is found to be homosexual. But in zoos, where females are not available, then male animals start making love to other male animals. That is just an emergency measure.

Who has converted humanity into a zoo? It is not a natural thing. And I want to say to you emphatically that homosexuality first appeared in the religious monasteries. It is the religions who separated men from women. They put the monks into one monastery and the nuns into another monastery. Even today, in

Europe, there is a thousand-year-old monastery in Athos, where no woman has ever entered. Three thousand monks live in the monastery, and any monk who enters the monastery enters forever. Only his dead body will come out.

I have inquired about all the details of the monastery and I have found that even a six-month-old baby girl cannot be allowed into it. I could not believe it: a six-month-old baby girl cannot be allowed into the monastery? What does it mean? In the monastery are there monks living or monsters?

But sexual repression, homosexuality, happen because religions have insisted on celibacy as something spiritual -- it is not spiritual. Celibacy is unnatural, and anything against nature is going to take its revenge sooner or later.

AIDS is the revenge of nature, and all the priests and all the religions are responsible for it. There is still time. Celibacy should be made a crime in every land, in every country. Man should be allowed to be natural, man should be allowed to accept himself without rejecting any part of his being. AIDS will disappear, but homosexuality has to disappear first. But as I said to you, we are living in an insane world.

In Texas, in America, they have passed a law against homosexuality -- that it is a crime. Nobody ever dreamed that in Texas there would be one million homosexuals, but one million homosexuals protested to the legislature of Texas against the law. If this is the situation in Texas -- which is just a desert -- what will be the situation in California? Perhaps everybody is homosexual. Perhaps not permanently, but once in a while...

To make homosexuality a crime is simply stupid because now homosexuals will go underground. No law can prevent them, it can only make them say that they are not homosexuals. That is very dangerous. That means they can spread the disease to people who are absolutely unaware, unconscious.

If we want a sane world, if we want to save the world, my humble suggestion is that there should be a world academy of scientists, of painters, of poets, of dancers, of sculptors, of architects, of professors, of mystics, and they should create public opinion. The intelligentsia of the world, from all dimensions and all sections, together should create a great public opinion: "We want to know exactly the truth. What is our future? What are the politicians going to do about changing it? What are the priests going to do? And if they are impotent, then they should simply say that, because there are people of merit who can do something."

Just a few days ago, twenty American scientists, their best nuclear experts, protested to the government saying, "If you don't listen to us, we are going to stop working. We cannot work against the whole of humanity."

Now this is a good beginning. The same should be done in every country. The same should be done in every part of the world, and why should you do it separately? It should be done together. All the intelligent scientists and creative people of the world should be together, because the question is very big. And unless every intelligent person is standing up to save humanity it seems to be an impossible task. But I am not a pessimist, I hope even against hope. I feel that in times of challenge there is always a possibility of the best coming up, of people joining hands together across the foolish boundaries of politics which do not exist on the earth, against the boundaries of religions which are not religious at all.

To be religious you need not be a Christian, you need not be a Hindu, you need not be a Mohammedan. To be a scientist, do you need to be a Hindu? Do you need to be a Christian?

Religion is the science of the inner soul. There is no need for any adjective. Just as science explores the objective existence, religion explores the interiority of man, his subjectivity. A man can be religious without being in any fold, and this is the time to declare, "I do not belong to any religion and yet I am religious. I do not belong to any nation and yet I am a human being. The whole earth is mine."

It is time that the whole humanity stands together against all conspiracies of the priests and the politicians. And I guarantee you that we can save humanity -- not only save it, we can transform it into a higher form, into a better consciousness.

We can give birth to a new man.

The old man is finished.

BELOVED MASTER,

WILL YOU PLEASE GIVE SOME MESSAGE TO THE PEOPLE OF NEPAL AND INDIA? ALSO, YOU SAY THAT YOU ARE NOT TEACHING A DOCTRINE AND THAT KNOWLEDGE CAN MERELY BE A VEHICLE TO EXPRESS THE EXPERIENCE ONE HAS HAD. IS IT NOT TRUE THAT THE EXPERIENCE ITSELF WILL COMMUNICATE ITSELF?

The experience of truth happens in the absolute silence of your being, where there is no ripple of thought, where no word can enter, where there is absolute silence and nothing else. The problem is that you can experience the truth in silence, but you cannot express it in silence. Expression will need words, and the moment you use words something of the truth is lost. Some beauty of it, some fragrance of it, is destroyed. The experience of truth is vast, and the words are very small.

One father was teaching his son, "There is nothing impossible, my son, in the world."
The son said, "Wait." He ran into the bathroom.
The father said, "What are you doing?"

He said, "I am going to prove that there is something which is impossible."

The father followed him. The son squeezed out some toothpaste and said to his father, "Please put it back! And if you need any advice you can go to Alexander the Great or Napoleon Bonaparte, the people who have said that there is nothing in the world which is impossible. This is impossible, I have tried it."

You can see light, but how can you explain it to a blind man? There seems to be no way. Whatever you say about light, will not be light. Whatever you say about light, will not be meaningful to the blind man.

Hence, always remember, truth cannot be said, it can be shown. It is a finger pointing to the moon. All words are just fingers pointing to the moon, but don't accept the fingers as the moon. The moment you start clinging to the fingers -- that's where doctrines, cults, creeds, dogmas, are born -- then you have missed the whole point. The fingers were not the point; the point was the moon.

That's why I say, don't get lost in words, don't get lost in doctrines. Rather, find a living master whose very being is a finger pointing to the moon. In his presence maybe something transpires in you. Not in his words, but perhaps in his silence. Not in his theories, but perhaps in his eyes. There you may find a certain inspiration, a glimpse, a door opening into the mysteries of life.

Books cannot do that; only a living master can. And this is the misery, that people go on carrying dead books, dead words. Perhaps those words were once alive when the master who had spoken them was there.

When I am speaking to you, do you think it is only the words that reach to you? No, my tone, my emphasis on certain words, my silence between two words, my gestures of the hands, my eyes -- which I forget completely to blink! My doctors are after me to continue to blink -- but I forget! When I am really speaking to you, then it is not only my words, but my whole being that is involved in it. It is a total expression... and one never knows what will reach to your heart.

You can write these words. They will be the same -- but yet not the same, because the living reality behind them will be missing. My emphasis has always been -- while I'm alive do not bother about what I say. Don't listen to what I say, listen to what I am! And when I am gone, just say a goodbye to me. Don't cling to the memories, don't cling to that which is no more. Find another living master -- the earth is never empty.

Existence is very compassionate. I don't want you to cling to me. That is one of the faults all the old religions have committed, and I don't want you to do it. They have all seen to it that after the master is dead there is a succession. Now the pope is not enlightened. Now your eight shankaracharyas have nothing to do with the original shankaracharya; they are not enlightened people. You are unnecessarily wasting your time and their time.

Search and you will always find, because the earth is not barren, it always produces. Whoever is thirsty will find the well somewhere.

Rather than getting lost into words, use your time in finding a charismatic personality, a living mystery, a man who has become a legend while he is alive. And when he is gone, be grateful for those moments that you lived with him. Be grateful for all that you have learned from him, but don't get stuck there. Find out, and now it will be easier for you to find out because you have tasted one mystic, you know the taste, you know the vibe. You will be easily pulled towards the direction where you will find another awakened being. Only bodies differ, the experience of awakening is the same.

So I don't want anybody to remember me, even when I am gone. If you have really loved me, I would like you to find someone of the same quality, so that your love goes on growing, your being goes on maturing, so that one day you are also in a state where you can help thirsty people to quench their thirst.

BELOVED MASTER,
WHAT ARE THE CHARACTERISTICS OF AN ENLIGHTENED BEING? WHAT IS THE PHENOMENON OF SELF-REALIZATION, GOD-REALIZATION AND NO-REALIZATION?

There are no outside characteristics of an enlightened man. People have been searching for them for centuries. If you go to a Jaina temple, you will see statues of the twenty-four tirthankaras. The most striking thing about them is that their earlobes are touching their shoulders. According to Jainism, a characteristic of an enlightened man is that his earlobes touch his shoulders -- a very strange kind of characteristic.

Then Krishna is not enlightened, Jesus is not enlightened. And unless you try some plastic surgery, you cannot hope to be enlightened. But this is sheer nonsense, because what does the earlobe have to do with enlightenment? Have you seen Rama, Krishna, Buddha, Mahavira? -- all are clean-shaven. That is strange. All twenty-four tirthankaras are clean-shaven. They were far more Western than you are! Far ahead of their times!

But the idea is that the hairs of their beard and their mustache don't grow, that that is a characteristic of an enlightened being -- very strange, because that means you are missing some hormones. This is not good! This is not healthy! And if this is so, then all the Vedic seers and the people who wrote the most beautiful literature in the world, the Upanishads, were not enlightened because they all had long beards.

Don't try to find out from the outside, otherwise you will fall into some stupidity or other. I will try to describe it to you from within, as an insider. Enlightenment simply means a man who has no longer any questions left in his life, everything is solved. Enlightenment means a man who is constantly in the same state of silence, peace and contentment whatsoever happens on the outside, success or failure, pain or pleasure, life or death.

Enlightenment means a man who has experienced something that you are also capable of, but you have not tried it. He is full of light, full of joy, full of ecstasy, twenty-four hours a day. He is almost a drunkard, drunk with the divine. His life is a song, his life is a dance, his life is a rejoicing. His presence is a blessing.

And if you want to know him, you have to be with him. You cannot watch him from the outside, you have to come close. You have to come in a state of intimacy. You have to join his caravan, you have to hold his hand. You have to feed on him, and you have to allow, to let him enter your heart. But from the outside, please don't try to find any characteristic; these are all inner experiences.

But some indications can always be given. In the proximity of the enlightened being you will feel a certain magnetic force, a tremendous attraction, a charismatic center. Out of your fear you may not come close. It is dangerous to come close to an enlightened man, because you can come close but then you cannot go away. Coming close is risky. It is only for gamblers, not for businessmen.

BELOVED MASTER,
ARE WILL AND SURRENDER TWO NAMES OF THE SAME PATH? KINDLY COMMENT.

There is only one path. What you decide to call it does not matter. The word `surrender' and the word `will' appear to be diametrically opposite, but in reality they are complementary. They are not contradictory. It is a little subtle.

Only a man of will can surrender, because surrender needs tremendous courage. Never think that surrender is for those who are weak. Surrender is for those who are tremendously strong, so strong that they can even surrender their ego to the master. It needs tremendous courage, guts. It needs will, will to surrender. If you don't have a will you cannot surrender. Who will surrender?

But will alone will not help. Will alone will enhance your ego and will take you away from the path. Will as a master is dangerous, harmful; will as a servant to surrender is beautiful. Use will to serve surrender and you will be on the right path. They appear to be two, but they can help each other.
You have heard the story....

A forest was on fire, and in the forest lived two beggars. One was blind, he could not see. The other was lame, he could not walk. And because they were both in the same business, competitors, they were enemies. But this was not a time for enmity or competition. The blind man could walk, but could not see where to go; the whole forest was on fire. The lame man could see that there was still a possibility to get out, but he

could not move because he had no legs.

Finally, they compromised. They said, "For the time being let us forget our differences and help each other." The blind man said, "I will take you on my shoulders. You watch and I will walk." And they both came out of the forest alive, without being burned.

This is the situation with will and surrender. Will is blind, but it can walk fast. It is very speedy, it has tremendous power. Surrender has eyes and no legs, but it can see. If you can manage a friendship between will and surrender, and if surrender sits on the shoulders of your will, you have managed one of the greatest things in life. Then the path is very easy and the home is very close.

There were a few questions that I rejected. I would like to answer those questions briefly.

One was: Why am I condemned all around the world, and condemned especially for my teachings as far as sex is concerned? It is simple. Sex does not have much place in my teachings. Hearing me for so many days, even you can witness that sex is a very unimportant thing in my teachings. But the yellow journalist and the repressed mind of the whole of humanity takes anything I say about sex out of context -- makes it into a big thing.

I have four hundred books in my name, translated into all the major languages of the world, and there is only one book on sex. But nobody talks about the three hundred and ninety-nine books. They only talk about one book -- that too without understanding it! The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. It is not about sex, it is about the transformation of sexual energy into consciousness. I am the only man who is against sex. But this whole world is full of repressed sexuality.
I am reminded of a story....

Three old men used to meet in a garden every evening. One was seventy, the other was eighty and the third was ninety. They were really ancient people.

It was Sunday evening. They met on their bench -- it had become their bench. They had been meeting on that bench for as long as anybody could remember. The first old man, seventy years old, said, "I am feeling very embarrassed. The very memory makes me feel like committing suicide."

The other two were very much shocked. They said, "What happened?"

He said, "What happened? The memory is haunting me. I cannot forget it. It was a beautiful morning and a beautiful lady was a guest in our house and I could not contain my temptation. When she was taking a bath, I went to the bathroom door, looked through the keyhole, and was caught red-handed by my mother. She created so much fuss that the whole neighborhood gathered. Everybody was lecturing me and everybody was being wise, and they all forced me to go to church and confess to the priest the sin I had committed. It was all so embarrassing. I don't want to remember it, but it keeps on coming up again and again."

The other two men giggled. They said, "You are stupid. This happens to everybody in childhood. I don't think there is a single boy who has not looked through the keyhole of the bathroom."

The seventy-year-old man said, "My God, it is not a question of childhood, it happened today!"

There was silence. The second old man, eighty years old, said, "Something has happened to me too. You have started the subject and I have to tell it, to be honest. For three days I have not made love to my wife."
Both the old men said, "What happened?"

He said, "What happened? Whenever I started making love to her, she stopped. She said she had a headache, she turned to the other side... and this is insulting."

The seventy-year-old man said, "But you told me you have stopped making love."

The man said, "Yes, I have said that to you, but I have simply changed the technique. Now my technique is that for three seconds I hold my wife's hand and press it as hard as I can, and then say good night to her and then we go to sleep. This is my love. This is all the sex that is left -- three seconds pressing her hand. But for three days continuously, she has been pretending to have a headache and I have not made love."

The third old man, the most ancient of them all, giggled. He said, "You are an idiot. You don't know what a real problem is. Now the subject has come up, I have to tell you what my problem is. This morning when I started making love to my wife, she said, `Oh, you idiot, what are you doing?' I said, `I am trying to make love.' She said, `But you have made love twice in the night!' I said, `It seems I am losing my memory...'

"I am in a real mess. You are talking about stupid things -- peeping in the bathroom, not being able to press your wife's hand. Just think of me, I have lost my memory."

Even at the time of death, sexual repression is such that people go on thinking about it. And that is the reason why they enter again into another womb -- that is, another sexual body.

I am not teaching sex. I am teaching you not to repress it so that you can transform it, not to repress it so that you can get free of it. Anything repressed will remain with you in your unconscious as a bondage. Don't repress anything, and you will feel a tremendous freedom.

Experience everything, and you will start becoming more and more mature, you will not have to wait until the age of ninety. My own experience with my sannyasins is that just as a man becomes sexually mature at the age of fourteen, if he lives his sexual life without any guilt, without any idea of sin but simply as a natural phenomenon, by the age of forty-two he will have gone beyond it.

Every seven years there comes a change. Just as fourteen is the time when you become ripe for sexual experience, able to produce children, at the age of forty-two you start a new phase of your life. At fourteen you were entering into the world of living. At forty-two you are entering into the world of death. Just as at fourteen life needed reproduction, at forty-two life needs not sexuality but meditation.

And if you have lived your sex, you have had enough time to see that it is a child's game. There is no question of repressing it, it simply drops of its own accord, the way it came on its own accord. You did not produce it; it was not your creation at the age of fourteen. In the same way as the breeze came at the age of fourteen, the breeze passes you by at the age of forty-two. That is the time when something more significant, something more valuable, has to be experienced. You have loved, you have seen the reality of the world, experienced all kinds of relationships -- now is the time to know yourself, to be yourself, because death will be coming soon. Before death you have to be ready to meet it.

The last story....

A king dreamed in the night that a big, very ferocious shadow was standing in front of him. He asked, "Who are you and what is the purpose of your coming into my dream?"

The shadow said, "I am your death, and I am coming tomorrow evening at sunset. Remember, at the time of sunset meet me at the right place."

And before he could ask, "Where is the right place?" -- not that he was going to be at the right place, he wanted to know so that he could avoid the right place -- the shadow disappeared, and out of fear the dream was broken.

It was the middle of the night. Immediately he asked all the wise men, astrologers, palmists, prophets, to gather because they had to decipher the meaning of the dream. They discussed, and as are the ways of the so-called knowledgeable, they couldn't agree. They were all talking, discussing, everybody had his own explanation -- and the king was more and more confused.

The king's old servant was watching all this, and the sun was rising; half the night had passed. He whispered to the king, "Sir, these people are never going to come to any conclusion. All they know is fighting, quarreling, arguing. You don't have time for that, the sun has already risen, and how long will it take for it to set? There is not much time. My suggestion is, let them discuss. You take your fastest horse and escape far away from this capital and this palace."

The advice appeared to be very relevant. The king picked the best horse he had, and by the evening he had moved hundreds of miles away from the palace.

To rest for the night, he entered into a mango grove. He stroked the horse and said to the horse, "You really proved your mettle. I had no idea that you could run so fast. You risked everything, as if you understood my problem that death is close and you have to risk all your energy. I am thankful to you."

At that very time the sun was setting, and suddenly he became aware of a hand on his shoulder. He looked back. The old shadow that he had seen in the dream was standing there and said, "I have also to thank your horse, because without him I was worried how you were going to manage to reach the right place at the right time. But you managed. The whole credit goes to your horse."

Whether death is a few hours away, or a few days or few years, it makes no difference. Just as one prepares for life, one has to prepare for death too. And the preparation for death I call religiousness.

The art of religiousness is the art of preparing for death and dying in such a way that nothing dies -- only the body is left behind and you move into eternity.

Okay?

The Sword and the Lotus

Chapter #4
Chapter title: The only secret there is

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BELOVED MASTER,
WHAT IS THE MEANING OF SANNYAS IN THE WORLD TODAY?

The word `sannyas' is one of the most significant in the human language. In the past it was given a wrong meaning. That wrong meaning destroyed its beauty, its joy, its laughter. The wrong meaning was renunciation. Renunciation of what? Renunciation of the body. Renunciation of all the pleasures of the body, the mind, the heart. Renunciation of the world, of the people, of those you love, of those you are grateful to. Renunciation of your parents who have given birth to you, who have sacrificed everything for you. Renunciation of your wives and your husbands who live for you and who die for you. Renunciation of small children who without you will not have a shelter in the world, without you will be orphans, beggars.

That was the old meaning of the word `sannyas'. It has destroyed humanity from its very roots.

On the one hand all the old religions say that God created the world, God created you, God created everything. And at the same time they say, renounce what God has created. It seems your priests are more wise than God. It seems that what God creates, your priests are against.

Let me summarize it in a single statement: all the religions and their priests are against God. If God is the creator of the world, then to renounce it or to teach renunciation is an act of sabotage. It cannot be called religious, it is not spiritual.

My sannyas gives it the right meaning it deserves. My sannyas does not mean renunciation, it means rejoicing -- rejoicing in this beautiful world, rejoicing with totality, intensity, awareness, compassion, love, of all that existence has provided for you without any guilt, without any sin. All ideas about guilt and sin are created to exploit you.

Yes, man commits mistakes, but mistakes are not sin. It is human to err. Mistakes can be corrected, just a little intelligence is needed. You need not ask to be forgiven for your mistakes. You need not go to the Ganges, to take a bath to get rid of your sins -- that is simply stupid. You need not go to Kaaba or to Jerusalem. All your mistakes need a little understanding so that you can avoid them.
I am reminded of a story....

A man used to sell Gandhi caps. And particularly at election times he earned enough to rest for five years. The elections were coming nearer, but the man was getting old. He was sick. He had prepared thousands of caps. He said to his young son, "I will not be able to go to the market" -- which was a few miles away from his village -- "you will have to go, but it is not a difficult thing. There is great demand for the caps, as the elections come closer.

"Just remember one thing: going to the market, the road is tremendously beautiful, very scenic. On both sides it has great, beautiful trees, with thick shadow, and one wants to rest, to sit for a while. I want you to be warned about what happened to me once when I was resting under a banyan tree.

"It was so calm, so quiet, that I fell asleep. When I woke up I was surprised. My bag of caps was empty -- all the caps were gone. I looked all around, and then I heard monkeys giggling above me on the tree. They all had the Gandhi caps on. Just the way I was wearing one cap, they had imitated me. Although I was in great misery that they had destroyed my whole business, still I enjoyed. They looked so beautiful, as if all the great leaders from New Delhi had come on the tree! Then I remembered the advice my father had given to me, because the same thing had happened to him. History repeats. He had told me that if something like this happens, just throw your own cap. I threw my cap, and all the monkeys threw their caps. I collected the caps and went to the market....

"So you remember! In the first place, don't stay under a tree where monkeys are. And in case you have to rest, and something like this happens, remember the advice."

The son went, and the father was right -- there was a beautiful, big banyan tree. Hundreds of bullock carts could have rested in its shadow. It was so calm and so quiet, so far away from all villages that he could not resist the temptation to rest for a while. He was tired too, it was a hot day.

He rested, and when he woke up, he found the bag was empty. He looked up. The monkeys were sitting on the tree with the caps on their heads. But he was not puzzled, because he knew the secret. He threw his cap. One monkey came down, took the cap, went up the tree. He could not believe what had happened. The monkeys had learned! And this was the only monkey who had not got a cap! They were waiting for when this idiot would throw his cap... and they had a great rejoicing.

Even monkeys learn.
It seems only man does not learn.

Your old sannyas has in every way destroyed your life. It has made everything condemned. Your love is sin, your being comfortable is sin, your being rich is sin... Jesus says, "Blessed are the poor, for they shall inherit the kingdom of God." Can anybody who has a little sense, agree with Jesus that "blessed are the poor"? If the poor are blessed, then why is everybody trying to remove the poverty from the world? Then let the poverty grow because it is a blessing! The more poor you are, the more blessed you are.

Nepal is one of the poorest countries in the world. You are blessed according to Jesus. You should be happy. You will enter into the kingdom of God before any American.

In fact, the American cannot enter at all, because another statement of Jesus is: "A camel can pass through the eye of a needle, but the rich man cannot pass through the gates of paradise."

These people have helped you to be poor. And I don't see that poverty has any spirituality in it. I don't see that you cannot meditate living in a comfortable house -- that you have to meditate only when you are uncomfortable, that you have to stand on your head, that only then can you reach paradise.

It is very strange, because I have seen thousands of descriptions of God, but I have not come across a single description in which he is standing on his head. If God is not doing *shirshasana*, then why should you be bothered? Why should you torture your body? I have not come across a single description where God goes on fasts. Then why should you fast?

But the whole old idea of sannyas was that to attain to paradise you have to live in misery, you have to go through suffering. I don't see that there is any need. I say to you: you can go singing, you can go dancing, you can go rejoicing. And this is my absolute trust -- that God, or existence, cannot be against laughter, cannot be against rejoicing, cannot be against joy.

I don't think that in suffering, poverty, torturing yourself, torturing others because of your renunciation, you are becoming beloved of existence. You are going farther away from the source of life; you are coming closer to death, and death is not the goal of religion. The goal of religion is eternal life, and life includes rejoicing.

Hence I teach a sannyas which is just the opposite of the old sannyas -- diametrically opposite. I want my people to go to heaven, to paradise -- all the way dancing, singing songs of joy. And I think they will be the first to enter into the kingdom of God, not the people who are basically sick.

I would like you to remember what the old religions have been teaching to people. They have been making them schizophrenic. They have been creating a split in their personality. They are making them divided against themselves. There have been saints, whose only quality and contribution is that they were very efficient in torturing themselves. You know perfectly well they will lie down on a bed of thorns. This

is *tapascharya*, this is austerity. But do you think existence wants you to lie down on a bed of thorns? Is existence a sadist that it wants you to be tortured?

There have been Christian sects -- they are still in existence -- which wear shoes with nails inside protruding into their feet, so when they walk they are continuously hurting, wounding their feet; continuously blood is flowing. They have belts around their waists with the same device -- nails reaching deep into their skin. The wounds remain for their whole life, because those belts cannot be removed. They are locked, and their keys are thrown away. They have taken that austerity for their whole life. Do you think this is something healthy, something sane?

In Soviet Russia, before the revolution, there was a great Christian sect -- the most prominent and the most respected. But you will be surprised when you come to know the reason for their respectability. They used to cut off their genitals. They were real celibates, because a man can take the vow of being a celibate but his genitals are there intact. Who knows? He may be deceiving...!

Thousands of Christian monks would cut off their genitals publicly. The women were at a loss, but they came up with an idea -- they started cutting off their breasts. This was thought to be a great spiritual act. And the same kind of thing, more or less, has prevailed all over the world in the name of sannyas.

I want the beautiful word `sannyas' to be taken away from all its old associations, and I want to give it a new meaning, a new fragrance, a new health, a new wholeness. I want you to remember a simple fact: that what is natural is divine, and what is unnatural is evil.

Celibacy is evil because it is unnatural. To follow the course of nature, to remain in a deep contact with all that is natural, not fighting it but in a deep friendship, in a let-go -- that is my definition of sannyas.

You can swim against the river, against the current -- that was the old sannyas. I don't say to you even to swim. I want you to float and go with the river in a deep let-go, in a deep trust, wherever it leads. Existence cannot deceive you. We are born of it, we are its children. How can it deceive us? It does not deceive the rosebushes; it brings them beautiful roses. It does not deceive the lotuses. It does not deceive the birds. It does not deceive the sun, the moon, the stars. Why should it deceive its greatest creation, human consciousness -- its highest peak? No, it is impossible.

Existence is with you.

You just have to learn how to be with it.

And to be with it totally, without any conditions, is what I mean by sannyas.

BELOVED MASTER,
IS THERE ANY POSSIBILITY FOR ENLIGHTENMENT FOR A NONSERIOUS MEDITATOR?

There is only possibility of enlightenment if you are a nonserious meditator because seriousness is sickness, seriousness is not health. Seriousness is a tense state of mind, it is sadness; it is not overflowing joy. Yes, the old traditions will tell you, "Be serious." I cannot say that to you. Why be serious? The birds singing in the morning are not serious. The stars in the night are not serious. The flowers in their different colors and fragrances are not serious. Except man, have you anything else in existence which is serious? The oceans, the rivers, the mountains... nothing is serious, except man.

Who has made man serious? It is your old traditions which have created the idea that life is not a rejoicing, that life is not playfulness; that life has to be serious, only then can you enter into paradise, only then can you meet God. But I want to tell you, even God will not give you an audience if you reach there with a serious, long face. You have to go there like an innocent child, playful, joyous. You have to learn something of the sense of humor. All your old religions are lacking in that dimension -- a sense of humor. They are all serious.

In my village, as happens all over the East, every year Ramleela was played -- the life of Rama.

The man who used to play the part of Ramana, the enemy of Rama who steals Rama's wife, was a great wrestler. He was the champion of the whole district, and the next year he was going to stand for the championship of the whole state. We used to take a bath in the river almost simultaneously in the morning, so we became friends. I told him, "Every year you become Ramana, every year you are being deceived. Just the moment that you are going to break Shiva's bow so that you can get married to Sita, the daughter of

Janaka, a messenger comes running in and informs you that your capital of Sri Lanka is on fire. So you have to go, rush back to your country. And meanwhile, Rama manages to break the bow and marry the girl. Don't you get bored every year with the same thing?"
He said, "But this is how the story goes."

I said, "The story is in our hands if you listen to my suggestion. You must have seen that most of the people are asleep because they have seen the same thing year after year, generation after generation -- make it a little juicy."
He said, "What do you mean?"
I said, "This time you do one thing I say."
And he did it!

When the messenger came with the message: "Your capital, the golden Sri Lanka, is on fire, you have to get there soon," he said, "You shut up, idiot" -- he spoke in English!

That's what I had told him! All the people who were asleep woke up: "Who is speaking English in the Ramleela?"

And Ramana said, "You go away. I don't care. You have deceived me every year. This time I am going to marry Sita."

And he went and broke the bow of Shiva to pieces, and threw it into the mountains -- it was just a bamboo bow. And he asked Janaka, "Bring... where is your daughter? My jumbo-jet is waiting!"

It was so hilarious. Even after forty years, whenever I meet somebody from my village, they remember that Ramleela. They said, "Nothing like that has ever happened."

The manager had to drop the curtains. And the man was a great wrestler, and at least twelve people had to carry him out.

That day the Ramleela could not be played. And next day they had to change Ramana; they found another person.

By the river, Ramana met me. He said, "You disturbed my whole thing."

I said, "But did you see the people clapping, enjoying, laughing? For years you have been playing the part and nobody has clapped, nobody has laughed. It was worth it!"

Religion needs a religious quality. A few qualities are missing. One of the most important is a sense of humor.

They stopped me meeting their actors. They made it clear to every actor that if anybody listened to me or met me, he would not be allowed to act. But they forgot to tell one man who was not an actor....

He was a carpenter. He used to come to do some work in my house also. So I said to him, "I cannot approach the actors this year. Last year was enough! Although I did no harm to anybody -- everybody loved it, the whole city appreciated it. But now they are guarding every actor and they don't allow me close to them. But you are not an actor. Your function is some other work. But *you* can help me."

He said, "Whatever I can do, I will do, because last year it was really great. Can I be of some help?"
I said, "Certainly."
And he did it....

In the war, Lakshmana, Rama's younger brother, gets wounded by a poisonous arrow. It is fatal. The physicians say that unless a certain herbal plant from the mountain Arunachal is brought, he cannot be saved, by the morning he will be dead. He is lying down on the stage unconscious. Rama is crying.

Hanuman, his most devoted follower, says, "Don't be worried. I will go immediately to Arunachal, find the herb, bring it before the morning. I just want some indications from the physician how to find it, how it looks. There may be so many herbs on the Arunachal, and the time is short, soon it is night."

The physician said, "There is no difficulty. That special herb has a unique quality. In the night it radiates and is full of light so you can see it. So anywhere you see a luminous herb you can bring it."

Hanuman goes to Sri Arunachal, but he is puzzled because the whole of Arunachal is full of luminous herbs. It is not the only herb that has that special quality. There are many other herbs which have the same quality of being luminous in the night.

Now the poor Hanuman -- he is just a monkey -- is at a loss what to do. So he decides to take the whole mountain, and put the mountain there in front of the physician to find the herb.

The carpenter was on top of the roof. He had to pull the rope on which Hanuman comes with a

cardboard mountain with lighted candles. And I had told him, "Stop exactly in the middle. Let him hang there, with the mountain and everything!"
And he managed it!

The manager rushed out. The whole crowd was agog with excitement at what was happening. And Hanuman was perspiring, because he was hanging on the ropes with the mountain also in the other hand. Something had got stuck in the wheel on which the rope was going to be rolled. The manager rushed up. He asked the carpenter... and the carpenter said, "I don't know what has gone wrong. The rope has got stuck somewhere."

In a hurry, finding nothing, the manager cut the ropes, and Hanuman with his mountain fell on the stage. And naturally he was angry. But the thousands of people were immensely happy. That made him even more angry.

Rama continued repeating the lines he had been told to say. He said, "Hanuman, my devoted friend..."

And Hanuman said, "To hell with your friends! Perhaps I have fractures."
Rama went on saying, "My brother is dying."

Hanuman said, "He can die any moment. What I want to know is, who cut the rope? I will kill him."

Again the curtain had to be dropped, the Ramleela postponed. And the manager and the people who were organizing all approached my father saying, "Your son is destroying everything. He's making a mockery of our religion."

I said, "I'm not making a mockery of your religion. I'm simply giving it a little sense of humor."

I would like people to laugh. What is the point of repeating an old story every year? Then everybody is asleep because they know the story, they know every word of it. It is absolutely pointless.

But it is very difficult for the old traditionalists, the orthodox people to accept laughter. You cannot laugh in a church. Have you seen any picture or statue of Jesus in which he is even smiling? Laughter is miles away. He cannot even smile. Have you seen Buddha or Mahavira laughing? No, they are all serious people, very serious. Even if you are laughing, when you come across Mahavira you will stop. He carries an atmosphere of seriousness around himself.

My approach is to create a world where laughter is good, is healthy, is supported not condemned. I would like our temples to be full of laughter, singing, dancing. I would like our churches to be full of music. I would like all our religious places to be playful.

How strange it is that you continuously go on saying that the world is God's *leela*, and you never understand the meaning of the word `leela'. Leela means playfulness. If God is playful, then who are your saints not to be playful? If the whole of existence is divine play, then our lives should also be a part of it, a divine play.

So don't be worried about meditating nonseriously; in fact, that is the right way to meditate. Meditate playfully, nonseriously, because whenever you meditate seriously you become tense. Meditation needs relaxation. Meditation needs a joyful heart. It is not work, it is play.

So you can meditate anywhere -- taking a shower you can meditate, sleeping in your bed you can meditate, making love to your wife or your husband you can meditate -- because meditation has no barriers, no conditions.

Meditation simply means a silent state of mind. You can do anything with the silent state of mind. And whatever you do will become more graceful, will become more creative, will bring better flowers, better fruits. Your life will become in every dimension richer. I am all for richness, in all the dimensions of life. Money alone is not richness.

There are so many greater things than money. If you can meditate in the different areas of your activities you will be making different dimensions richer, deeper. But don't be serious. If a serious person is disturbed, he is angry.

I remember, my grandfather was a very serious meditator....

I was always watching. Whenever he meditated I would disturb him. Anything was enough. Just pulling the lobe of his ear -- and he is meditating -- or closing his nose... And he would be furious. I would say, "A meditator is not supposed to be so angry and so furious. And I know perfectly that when there is a customer in the shop, even meditating, you tell him to wait. This is strange. You don't get angry about that. Then you forget all your seriousness. A dog enters in the house, and you are meditating and you start pointing to the dog saying, `Throw him out.' What kind of meditation is this?

"The best will be: don't pretend to be serious, be human, and there is no problem. You can continue to be silent and take care of the customer. You can remain silent and take care of the dog. You can remain silent and take care of me."

But all the so-called religious people are very angry people. They think they have earned so much virtue that they can afford to be angry. On small matters they are ready to burst and freak out. This is because of their seriousness.

"Otherwise," I told my grandfather, "if you are really in meditation, and I come to you, you can hold my hand, you can dance with me. You can play with me and still your inner world remains silent, watchful."

Meditation is totally an undercurrent activity, so nothing touches it. There is no need to be serious. In fact, seriousness is dangerous. It won't allow you to be meditative.

I am reminded of a man who was a very angry type, so much so that once he burned his own house. He was so angry with the architect that he burned his own house. Another time he was so angry with his wife, that he pushed her into the well and she died. That was too much!

At that very time there was staying in the village a famous Jaina monk, and this man was also a Jaina. The house was burned, the wife was dead; he had no children, no parents, all was finished. And this is how your old sannyasins used to be: when everything was finished, they would become sannyasins, they would renounce the world. The reality was that the world had renounced them!

He went to the Jaina monk and he said, "I want to renounce the world" -- now there *was* no world left -- "but I am a very angry man. I have destroyed my whole life because of my anger, and I have come to your feet, to be initiated. All I want is you to somehow help me to get rid of my anger."

In Jainism there are five stages of initiation. At the fifth stage the sannyasin has to become naked. Slowly, slowly he has to drop things: some clothes, less clothes, then one cloth, and then finally he becomes naked.

The master asked him, "At what stage do you want to be initiated?" He said, "Is that a question to ask me? At the final stage."

This is the same man who had burned the house, who had killed his wife -- the same angry man.

But the Jaina monk was very happy. He said, "So many have come to me, but they always start from the first stage. You are really courageous."

He was not courageous, he was simply an angry man, revengeful. Now he was taking revenge with himself. He had been angry to his wife, he had been angry to the architect, he had destroyed everything in anger. Now he wanted to destroy himself. The anger was turning upon himself.

But the Jaina monk misunderstood; he was not a master. He initiated him and because of his anger he gave him a new name, Muni Shantinath. *Shantinath* means master of peace. And Shantinath started great austerities -- very soon he had defeated his master. It was a question of his old ego and his anger. He started torturing himself as much as possible. It was the same anger. If there had been a master with eyes to see, he would have seen that the man was not changing, he was the same man. The actions were different, but the approach, the attitude, the energy was the same.

Shantinath became very famous. After twenty years, when he had become famous all over the country, one of his friends came to see him. He was staying in the capital. There were thousands of followers and they said they had seen many monks, but they had never seen such austerity, such asceticism, such sacrifice, such devotion, such utter renunciation of all comforts.

The friend went to see. He looked at the face; he could not see any difference. Those eyes were still burning with anger. It was not the fire of self-realization, it was the fire of anger. He came close to the stage where the great master, Shantinath, was sitting. He asked him, "Master?"

Shantinath had seen him, had recognized him, but it was below him to recognize that he had recognized him. He was a great master, and the friend was an ordinary human being.

The friend could see that he had recognized him, but that he did not want to accept it. He came closer and said, "I'm very much impressed by Your Holiness. Just one thing I want to know: what is your name?"

And Shantinath was already angry. He said, "You don't listen to the radio? You don't watch the television? You don't read newspapers?"

He said, "I'm a poor villager, uneducated. It will be great kindness of you if you can tell me your name."

Shantinath said, "My name is Muni Shantinath Maharaj."
The man said, "Many, many thanks."

After a few minutes he asked again, "Sir, I have forgotten your name. Just once more."

And Shantinath was afire. He said, "You idiot. I have just told you my name and you have forgotten within two minutes. The whole world knows my name. My name is Muni Shantinath Maharaj. And this is the last time, remember. If you forget again, then nobody can be worse than me. I will teach you a lesson."

The man said, "No, I will not forget. I am continuously repeating it to remember."

Within two minutes he came even closer and he said, "Your Holiness?"

And Shantinath took his staff into his hand. He said, "Yes?"

The man said, "Please don't be annoyed with me, I'm a poor villager. I simply want to know what your name is."

And Shantinath hit him on his head and said, "This will make you remember my name. My name is Muni Shantinath Maharaj."

The man said, "I'm from your village, your friend. I simply wanted to know whether you had changed or not. Twenty years have gone down the Ganges without any change in you. You are the same person. You can deceive the whole world, but how are you managing to deceive yourself?"

Please don't think of meditation as seriousness. It is a very playful activity. Make it as light as possible. It should not be a burden on your heart.
It should give you wings to fly in the sky.

It should not become a Himalayan weight on your soul.

BELOVED MASTER,
FIRST, WHAT HAPPENS TO THE BODY, MIND AND SOUL WHEN ENLIGHTENMENT HAPPENS?
SECOND, WHY IS ONE ENLIGHTENED PERSON DIFFERENT FROM ANOTHER ENLIGHTENED PERSON?
THIRD, WHAT IS SATORI AND WHAT IS ITS IMPACT ON THE BODY?

First, *satori* is simply the Japanese name for *samadhi*. It is the same as enlightenment.

Second, why do enlightened people differ from each other? They differ because existence does not like duplication.

Existence does not believe in carbon copies, it loves originals -- and how can they be the same? Their circumstances are different, their times are different, their own past lives are different, their talents are different. Everything is different.

For example, how can I be Rama? Even if it were possible, I would refuse. It is good that it is not possible.

Rama's wife is stolen. I don't have a wife -- of course, I could manage! If you all can manage it, why can I not manage? But I cannot do what Rama did. I cannot collect all the monkeys, and all the wolves, and all the squirrels, and all kinds of animals to fight with me to get my wife back. I think you will not do it either!

I have heard about a man whose wife had escaped with one of his friends....

After three days he reported, "Please write the report: My wife is missing for three days. My friend is missing also. The possibility is that she has escaped with him."

The man on the register said, "I'm sorry for you. I have all the sympathy for you, but I am the wrong person. This is a post office. You should go to the police station. In the first place, where have you been for three days? And in the second place, even when you come after three days, you come to a post office to report it! Don't you know where the police station is? It is just across the road!"

The man said, "I know where it is, but my wife has escaped before. I reported it to the police and those idiots brought her back! I'm not going to report to the police. That much is certain. If you want to take the report, take it, otherwise I am going home."

Rama also did not treat Sita, his wife, in a very gentlemanly way. You will be surprised that when Sita came back after the war -- Rama had won the war and Sita came to his camp -- his first words were utterly ugly. He could not say anything loving to her. He could not even say anything nice to her. What he said is

very disrespectful of womanhood. He said, "Listen, woman. I have not fought the war for you. I can have as many women like you as I want. I have fought the war for the glory of my own family, my heritage, my forefathers, their name, their respectability. That is the cause of the war. You are just a superficial excuse."

Do you want me to say such a thing? I cannot conceive....

And then he forced her to go through a fire test to see whether she was still chaste or not.

If he had really been a man, he would have gone together with Sita through the fire test. He also was three years away from the wife. And it is a known psychological fact that women can remain celibate longer than men, because women's sexuality is negative and men's sexuality is positive.

It was beautiful of Sita that she did not ask him to come along with her into the fire test. That woman has proved something higher, something superior, something spiritual in her. Rama failed utterly.

He had some nerve to ask her to go through the fire test. You should not have double standards. You should have a single standard for both. At least that much should be expected from a man who is being worshipped by millions of people as an incarnation of God.

There are so many things, but one particularly I would like to emphasize. One fourth of the Hindus are sudras, untouchables. For centuries the Hindu religion, the Hindu priesthood has deprived one fourth of their brothers and sisters of all the rights of being human. They have been treated like cattle... even worse. They have not been allowed to read the Vedas or even to listen. They have been deprived of all spiritual evolution.

A brahmin brought one untouchable to Rama's court and told Rama, "This untouchable was listening to the Vedas we were reciting. He was hiding behind the trees. It needs your judgment."

And what was Rama's judgment? -- so inhuman that you cannot believe. He ordered that lead should be melted on the fire and poured into both of his ears. That was his punishment!

Do you want me to do such things?

Even this single instance is enough for me, that Rama has no claim on enlightenment. He is simply in the hands of the priests -- a puppet and nothing else.

So one thing: the enlightened people that you think are enlightened, are not necessarily enlightened. It may be just a traditional idea that you have never thought about, you have never bothered about. Or perhaps you are afraid to think about such things because they will shake your faith. Most of your enlightened people are not enlightened. Those who are enlightened are bound to be different, for the simple reason that each enlightened person has a unique quality to his being.

Buddha cannot be Mahavira; Mahavira cannot be Bodhidharma; Bodhidharma cannot be Basho. Basho cannot be Baal Shem, for the simple reason that Basho is a poet, a poet of the highest quality. Before he becomes enlightened he is already at the height of his poetic creativity. And when he becomes enlightened, naturally his enlightenment flows through his poetry.

Mahavira has no poetry in his life. You cannot expect that when he becomes enlightened he will write poetry -- that is impossible. That is not his preparation, that is not his talent, and that is not his genius.

Basho writes the smallest poems. In Japan, they are called haikus -- just a few words. Nowhere in the world have such small poems existed, and with so much meaning -- so profound, so deep. One of his haikus will help you to understand what my sannyas is -- let-go.

Basho's haiku is:
SITTING SILENTLY,
DOING NOTHING --
AND THE GRASS GROWS BY ITSELF.

That's all, but it has been proclaimed by the great geniuses of the world as one of the greatest expressions of religiousness. "Sitting silently, doing nothing -- and the grass grows by itself." All that you have to do, is not to do anything. You have just to sit silently and wait. You need not pull the grass for its growth, it will grow by itself. In silence, in absolute inaction your spirituality grows by itself.

He has written another haiku which will explain the meaning of meditation -- and nonserious meditation:
AN ANCIENT POND...

Just visualize, because he has few words. If you miss... and the only way to miss is if you don't visualize, if you get stuck in the words. The words are very few, but by the time you figure out what they mean, they are gone.

THE ANCIENT POND,
A FROG JUMPS IN --
P-L-O-P!

This is the whole poem. Just let me help you to visualize: an ancient pond, absolute silence everywhere -- not even a ripple in the pond. And a frog suddenly jumps in. His jumping in the pond, and there is sound: PLOP!

But the sound deepens the silence of the ancient pond. That is what he is wanting to say without saying it. That sound of the frog deepens the silence when it disappears. Perhaps you were not aware of the silence. It was so much there, you may have taken it for granted. You may have forgotten it, but the frog has reminded you. By jumping and creating a little sound, and then suddenly the whole silence, you will feel grateful to the frog. It is not a disturbance; you will not feel angry. If you were a serious meditator you would like to kill the frog.

You came so far away to the ancient pond to meditate -- and this frog seems to be some enemy out of your past life. And is this the point, the time... to disturb? If you are serious you have missed. If you are nonserious, playful, you will enjoy the frog. You will be grateful to the frog because it has deepened the silence.

And there is nothing more than that -- a deepening silence, which goes on and on and on....

I am all for this life, and I want this life of yours to be a beautiful experience, a tremendous journey into ecstasy, moment to moment.

To me, spirituality is something not connected with holy books, not connected with religions. It is something that grows within you if you can manage a little sense of humor, a little sense of playfulness, and a little time for being near the ancient pond.

Allowing silence to be... Silence is the only secret there is.

Okay, Arun?

The Sword and the Lotus

Chapter #5
Chapter title: Something of the sacred

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BELOVED MASTER,
WOULD YOU PLEASE EXPLAIN WHAT THE REAL DIFFERENCES BETWEEN MEN AND WOMEN ARE?

The psychology movement is basically male chauvinist, and strangely, it has exploited women more than men.

Most of the differences between men and women are because of thousands of years of conditioning. They are not fundamental to nature, but there are a few differences which give them unique beauty, individuality. Those differences can be counted very easily.

One is that the woman is capable of producing life; man is not. In that way he is inferior, and that

inferiority has played a great role in the domination of women by men. The inferiority complex works in this way: it pretends to be superior --to deceive oneself and to deceive the whole world. So man down the ages has been destroying the woman's genius, talents, capacities, so that he can prove himself superior --to himself and to the world.

Because the woman gives birth, she remains for nine months or more absolutely vulnerable, dependent on a man. Men have exploited this in a very ugly way. And that is a physiological difference; it makes no difference at all.

The psychology of the woman is corrupted by the man telling her things which are not true, making her a slave to man, reducing her to a secondary citizen of the world. And the reason for that was that he is muscularly more powerful. But the muscular power is part of animality. If that is going to decide the superiority, then any animal is more muscular than a man.

But the real differences are certainly there, and we have to search for them behind the pile of invented differences. One difference I see is that a woman is more capable of love than a man is. A man's love is more or less a physical necessity; a woman's love is not. It is something greater and higher; it is a spiritual experience. That's why the woman is monogamous and man is polygamous. The man would like to have all the world's women and still he would not be satisfied. His discontent is infinite.

The woman can be satisfied with one love, utterly fulfilled, because she does not look at the body of the man, she looks at the innermost qualities. She does not fall in love with a man who has a beautiful muscular body, she falls in love with a man who has a charisma --something indefinable but immensely attractive --who has a mystery to be explored. She wants her man not to be just a man, but an adventure in discovering consciousness.

The man is very weak as far as sexuality is concerned --he can have only one orgasm. The woman is infinitely superior --she can have multiple orgasms. And this has been one of the most troublesome matters. The man's orgasm is local, confined to his genitals. The woman's orgasm is total, not confined to the genitals. Her whole body is sexual, and she can have a beautiful orgasmic experience a thousandfold bigger, deeper, more enriching, more nourishing than a man can have.

But the tragedy is that her whole body has to be aroused, and the man is not interested in it, he has never been interested in it. He has used the woman as a sex machine just to relieve his own sexual tensions. Within seconds he is finished. And by the time he is finished the woman has not even begun.

The moment a man is finished making love he turns and goes to sleep. The sexual act helps him to have a good sleep --more relaxed, with all the tensions released in the sexual activity. And every woman has cried and wept when she has seen this. She had not even started, she had not moved. She has been used, and that is the ugliest thing in life: when you are used as a thing, as a mechanism, as an object. She cannot forgive the man for using her.

To make the woman also an orgasmic partner the man has to learn foreplay, to be in no hurry to go to bed. He has to make love something of an art. They can have a place, a love temple where incense is burning, no glaring lights, just candles... and he should approach the woman when he is in a beautiful mood, joyous, so he can share. What happens ordinarily is that men and women fight before they make love. That poisons love. Love is a kind of treaty that the fight is finished --at least for tonight. It is a bribe, it is cheating.

A man should make love the way a painter paints --when he feels the urge filling his heart --or the way the poet composes poetry, or a musician plays music. The woman's body should be taken as a musical instrument; it is. When the man is feeling joy, then sex is not just a release, a relaxation, a sleeping method. Then there is foreplay. He dances with the woman, he sings with the woman --with beautiful music vibrating the love temple, with the incense that they love. It should be something of the sacred, because there is nothing sacred in ordinary life unless you make love sacred. And that will be the beginning of opening the door to the whole phenomenon of superconsciousness.

Love never should be forced, love never should be an attempt. It should not be in the mind at all --you are playing, dancing, singing, enjoying... part of this long joy. If it happens, then it is beautiful.

When love happens it has beauty. When it is made to happen, it is ugly.

And while you are making love with the man on top of the woman... it is known as the missionary posture. The East became aware of this ugliness that the man was heavier, taller and more muscular and was crushing a delicate being.

In the East, the way has always been just the opposite: the woman on top. Crushed under the weight of the man, the woman has no mobility. Only the man moves, so he comes to orgasm within seconds and the

woman is simply in tears. She has been a partner, but she was not involved in it --she has been used.

When the woman is on top she has more mobility, the man has less mobility, and that will bring their orgasms closer to each other. And when both go into orgasmic experience, it is something of the other world. It is the first glimpse of samadhi; it is the first glimpse that man is not the body. He forgets the body, he forgets the world. Both the man and the woman move into a new dimension they have never explored.

The woman has the capacity for multiple orgasms, so the man has to be as slow as possible. But the reality is, he is in such a hurry in everything that he destroys the whole relationship. He should be very relaxed so that the woman can have multiple orgasms. His orgasm should come at the end when the woman's orgasm has reached to the peak. It is a simple question of understanding.

There are natural differences --they have nothing to do with conditioning. There are other differences. For example, a woman is more centered than a man; it starts happening even in the womb of the mother. An experienced mother who has given birth to two or three children can tell you after a few months of pregnancy whether the newcomer is going to be a girl or a boy, because the boy starts making a fuss, kicking in her womb, moving --he is on the way. But the girl remains absolutely silent. So that is not a question of conditioning.

The female is more serene, more silent, more patient, is capable of waiting. Perhaps because of these qualities she has more resistance to diseases and she lives longer than a man. Because of her serenity, her delicateness, she can fulfill a man's life immensely. She can surround man's life in a very soothing, cozy atmosphere. But the man is afraid --he does not want to be surrounded by the woman, he does not want to let her create a cozy warmth around him. He is afraid because that way he will become dependent. So for centuries he has been keeping her at a distance. And he is afraid because he knows deep down that the woman is more than he is. She can give birth to life. Nature has chosen *her* to reproduce, not man.

Man's function in reproduction is almost nil. This inferiority has created the greatest problem --man started cutting the woman's wings. He started in every way reducing her, condemning her, so that he could at least believe that he is superior. He has treated women as cattle --even worse.

In China, for thousands of years, the woman was not thought to have a soul, so the husband could kill her and the law would not interfere --she was his possession. If he wanted to destroy his furniture it was not illegal. If he wanted to destroy his woman it was not illegal. This is the ultimate insult --that the woman has no soul.

Man has deprived woman of education, of financial independence. He has deprived her of social mobility because he is afraid. He knows she is superior, he knows she is beautiful, he knows that giving her independence will create danger. So down the centuries there has been no independence for women.

The Mohammedan woman even has to keep her face covered, so that except her husband, nobody can see the beauty of her face, the depth of her eyes.

In Hinduism, the woman has to die when the husband dies --what a great jealousy. You possessed her your whole life, and even after death you want to possess her. You are afraid. She is beautiful, and when you are gone, who knows? She may find another partner, perhaps better than you.

So the system of *sati* has prevailed for thousands of years --the most ugly phenomenon you can imagine.

The husband dies. Maybe the woman is still young and at the prime of her youth so she has to be forced to jump on the funeral pyre. To make it possible, a special arrangement was made. Purified butter was poured in large quantities on the funeral pyre. It creates so much smoke that you cannot see what is happening. Almost like a dark cloud it covers the whole funeral pyre. Then surrounding it --and it is so hot that the musicians had to stand far away --great trumpets, drums, and all kinds of musical instruments are used with the excuse that this is a celebration, but they are just used to drown the screaming of the living woman who is being burned.

She would like to come out, and around the funeral pyre there are priests with burning torches in their hands so that if the woman tries to run out they will push her back into the funeral pyre. Behind the musicians there are a great number of priests shouting loudly and chanting mantras from the ancient Vedas.

This whole scene is arranged just to kill a woman and so that nobody should know that she was killed against her will. And the whole crowd outside is joyous and cheering because it is a great event --a woman has proven her love to the last moment of her husband's life.

How many millions of women have been burned this way for the simple reason that the man is jealous that after he is gone, what guarantee is there...?

It was the British government's rule in India that stopped it, because it was simply murder and nothing else. But then Hindus prevented the widow from marrying again. They shaved her head --that beautiful hair

that was part of her personality. They took away all her ornaments and said that she could not use any color in her clothes, she had to wear only white. They tried in every way to make her ugly. She cannot join in any ceremony... she is abandoned. Even in her own house she cannot enter the kitchen, but has to sit outside. And she cannot ask for what she likes. Whatever is given to her, the leftovers, she has to live on. She cannot sleep on a bed, she has to just lie down on the floor.

This is worse than death. This way she may live fifty years, has to do all the menial work of the household, and she has to keep herself hidden from people's eyes.

Man is very egoistic. That's why I call him male chauvinistic. Man has created this society, and in this society there is no place for the woman --and she has tremendous qualities of her own.

For example, if man has the possibility of intelligence, the woman has the possibility of love. It does not mean she cannot have intelligence; she can have intelligence, she just has to be given the chance to develop it. But love she is born with --she has more compassion, more kindness, more understanding.

Man and woman are two strings of one harp, but both are in suffering separate from each other. And because they are suffering and do not know the reason, they start taking revenge on each other.

The woman can be of immense help in creating an organic society. She is different from man, but not unequal. She is as equal to a man as any other man. She has talents of her own which are absolutely needed.

It is not enough to earn money, it is not enough to become a success in the world; more necessary is a beautiful home, and the woman has the capacity to change any house into a home. She can fill it with love; she has that sensitivity. She can rejuvenate man, help him relax.

In the Upanishads there is a very strange blessing for new couples. A new couple comes to the seer of the Upanishads and he gives his blessing. He says to the girl specifically, "I hope you will become a mother of ten children, and finally, your husband will be your eleventh child. And unless you become a mother to your husband, you have not succeeded in being a true wife." It is very strange but has immense psychological insight in it, because this is what the modern psychology finds, that every man is looking in the woman for his mother, and every woman is looking in the man for her father.

That's why every marriage is a failure: you cannot find your mother. The woman you have married has not come to your house to be your mother, she wants to be your wife, a lover. But the Upanishadic blessing, almost five thousand or six thousand years old, gives an insight to the modern psychology. A woman, whatsoever she is, is basically a mother. A father is an invented institution, it is not natural. And soon the father may become out of date.

Once the science of genetics develops, the more scientific, more clinical, more hygienic way will be that fathers donate sperm to the hospital, and the medical experts choose the right living sperm that can be injected into the woman. Every man should not be allowed to be a father. Because of this accidental fatherhood, the earth is full of blind people, lame people, crazy people, mad people, retarded people... It cannot be left accidental.

The sperm may have come from somebody else; you have to be generous in favor of the children so they will not be blind, will not suffer their lives as cripples. And moreover, you will be able to ask the medical expert for the kind of child that you want.

The basic sperm shows all the qualities that will manifest later on. If you want a scientist it can be seen that this person is going to become one --or a great poet, or an engineer, or a doctor, or just a vagabond. So the accidental birth can disappear and a planned birth can take its place. It will just take a little time for stupid human minds to get accustomed to the new idea.

But the mother will remain indispensable. They have tried experiments: they have given children all the facilities, medication, all the food... every perfection from different branches of science, but strangely the children go on shrinking and will die within three months. Then they discovered that the mother's body and her warmth is an absolute necessity for life to grow. That warmth in this vast cold universe is absolutely necessary in the beginning, otherwise the child will feel abandoned. He will shrink and die.

There is no need for man to feel inferior to woman. The whole idea arises because you take man and woman as two species. They belong to one humanity, and they both have complementary qualities. They both need each other, and only when they are together are they whole.

You will be surprised to know that all the Hindu gods have their consorts. That has happened only in Hinduism, and it happened before Gautam Buddha and Mahavira.

Shiva has his wife, Parvati; Vishnu has his wife, Laxmi... all the Hindu gods have their wives, and that seems to be natural. Mahavira and Buddha created the idea of celibacy. Before them it did not exist at all in the whole literature of India, but it appealed to the male chauvinist....

Then came Christianity, five hundred years after Buddha. Jesus visited India after Buddha's death and he saw there monks living alone in total independence. But he could not see that they were hard, that something was missing, something very valuable was missing. These people became hard, devoid of all juice; these people became unloving. It was bound to happen, but this is how the human mind is impressed. People were interested in these monks rather than Vishnu and Shiva, because they said, "They have wives just like us, so what is the difference? These monks are real ascetics. They have renounced everything including wives, children, family, money. These people are far superior." Hinduism was going down in favor of Jainism and Buddhism. Naturally, as a reaction, all these shankaracharyas introduced celibacy into Hinduism to compete with Jainism and Buddhism.

Life should be taken with ease. Differences are not contradictions. They can help each other and immensely enhance each other. The woman who loves you can enhance your creativity, can inspire you to heights you have never dreamed of. And she asks nothing. She simply wants your love, which is her basic right.

Most of the things that make men and women different are conditional. Differences should be maintained because they make men and women attractive to each other, but they should not be used as condemnation.

In the West, the women's liberation movement is destroying women by forcing them to be equal to men. There is no question of equality or inequality. By becoming equal to men, women will lose some softness, some grace, some beauty --and I can see it happening.

In the East, you will find women in the highest strata of society such as you cannot find in the West. The Western woman is trying to become like a man. She may succeed --she is succeeding, but she will always be a second-class man. She should try to be a first-class woman.

I see the grace disappearing from the Western woman in every sphere. In their dress the grace is disappearing, in their behavior, in their language... grace is disappearing. Just to compete with men they are smoking. Now, no high-society, cultured woman in India will ever think of smoking unless she is westernized. She will not think of using clothes which men use, because it is not only the clothes --they will change your whole body. It is the mind that changes everything.

The Western woman is losing her breasts, they were something that gave her a beautiful roundness, something unique. The whole history of painting, poetry, literature, talks about the beautiful breasts of women, but the Western woman is losing them. What has happened?

It is a change in the mind. She is losing her buttocks. She is becoming a straight line with no curves. And those curves were making her body a beautiful phenomenon --they were really a tremendous art. She is losing proportion. Her face is becoming harsh, dry. Even the most beautiful woman in the West looks hard, ready to fight. That is neither going to help womanhood nor its liberation.

To become a secondhand man is not liberation. Liberation is to become a firsthand woman --and man and woman *are* equal because they are two halves of one whole. In the East you will be surprised to know that even though all the men have misbehaved with women, the women have managed to keep all that is beautiful.

There is an ancient story, a true story....

A man was continuously going to a prostitute. The woman knew it, but it was against her grace to raise the question, so she never mentioned it. She never asked the man, "Where have you been?"

She served the man, she took care of him. And when he was dying he asked his woman, "You are the only one, the only solace in my life. Knowing everything you have never asked me, `Where are you going? Why do you come so late in the night? Why do you come drunk in the night?' And still, you continue your whole life serving me as if nothing wrong is happening. I can only ask you to please carry my body to the prostitute's house --I want to see her one last time."

And the wife carried the man's body to the prostitute's house. The prostitute could not believe it. She fell at the feet of the woman.

The woman said, "It is nothing; I love him. If he does not love me it is not within my powers --he is free. My love is not a bondage. He asked me to bring his body to your house, so I have brought it; let him die peacefully. The man was beautiful, he never harassed me. I have loved him and you have loved him, so we are sisters. We both love the same man. You are fortunate that he loves you; I am unfortunate that he does not love me, but he respects me."

This is grace....

There is another story I am reminded of. You have heard of the great war of Mahabharata....

It was a family war. Two brothers each had sons, and it was a question of who was going to succeed. One of the brothers was blind; he had one hundred sons, he had many queens. But the queen, that he had married first, had never opened her eyes. She always wore an eyecover, twenty-four hours, her whole life.

Her husband persuaded, her friends persuaded: "What kind of thing is this?"

She said, "If my husband cannot see, then I will not see. What is the use of seeing a sunset, what is the use of seeing beautiful flowers when my husband cannot see them?"

Her whole life she remained almost blind.

This is tremendous grace. Nobody has demanded it, and it brings a beauty of its own kind.

There are so many strong historical facts that prove the beauty, the grandeur, the spirituality, the height of the love of a woman. Man has failed, but the woman has not failed.

I would like both to become an organic whole, remaining at the same time absolutely free because love never creates bondage, it gives freedom. Then we can create a better world. Half of the world has been denied its contribution and that half, the women, had an immense capacity to contribute to the world. It would have made it a beautiful paradise.

So I don't ask that they should be equal, that they should wear the same clothes, that they should behave like men, or use vulgar language because the man uses it.

The woman should search into her own soul for her own potential and develop it, and she will have a beautiful future.

Man and woman are neither equal nor unequal, they are unique. And the meeting of two unique beings brings something miraculous into existence.

BELOVED MASTER,
WHY HAVE YOU ALWAYS EMPHASIZED THAT WOMEN ARE BETTER THAN MEN IN RULING AND ADMINISTRATION, TAKING CARE? IS THAT WHAT YOU EXPERIENCE IN YOUR COMMUNE OR IS IT ONLY A THEORY?

I don't deal in theories.

Whatever I say is a practical experience, and unless I have a practical observation I don't make a theoretical statement about it. The theory comes later, the reality comes first.

Women have not been in power for millennia. Man has always been in power, and his power has only created wars and destruction. It has not caused humanity to evolve, it has been in the service of death.

I would like women to take power. For the time being there will be difficulties because so much is repressed in a woman that it will explode. She may move to the other extreme. It is just like a man who has been fasting for ten days and then you place delicious food before him. He is bound to eat more than is needed. He may fall sick. What fasting has not been able to do, the delicious food may be able to do --he may even die.

There is an interim period which we will have to accept because of millions of years of repressed power. But this will subside; it will take some time but it will disappear. When the woman is certain of her power she will not be revengeful, she will not hate men. This is only for a time until the whole past is erased from the consciousness of woman.

The woman is a better ruler for the simple reason that she has a more loving heart, is more human --she is more kind and more compassionate.

Then finally, there is no question of who rules. Whoever has the merit, man or woman, rules. And the basic quality of the ruler is that he should be the servant of the people, that his power to rule is not the power to torture.

So finally, it will be a mixed phenomenon. In every sphere --in the offices, in the home, in the government, in the fields --everywhere, man and woman should not be understood as separate species.

But we have to repent for the past and we have to compensate women for the past. The past has done so much harm to them --who is going to erase all that whole history from their consciousness?

In the beginning they will be suspicious. In the beginning they may burst out with all kinds of revengefulness, but that will settle soon. You cannot be revengeful to people who are compensating for the dead who have tortured you. We have not tortured them; they cannot be antagonistic to us.

It takes a little time to settle, perhaps a few years. Let men and women mix at every stage of life. From the kindergarten to the university they should be mixed, and they should be clear that they are complementary parts to each other. But they should not become similar, they should retain their individuality. They should search and find what makes them women, what makes them men, and where they are different --not in conditioning but by understanding.

We have to create a world where there is no question that somebody is superior and somebody is inferior, and that will be a far more natural world.

You can enter any house and you can immediately see whether any woman lives there or not. She has an aesthetic sense, she has a certain clarity about beauty. Man is crude; he has no aesthetic sense. He can go on living in a house without bothering how the house looks and he will be perfectly happy. Just that sensitivity is missing.

I was at the university studying --and I am a lazy man. I had my bed just beside the door so I could leave my shoes outside the door and jump into the bed. So I didn't have to worry about the whole room. I never entered the other part of the room because so much dust was gathering there.

In my class there were two girls. One was very much interested in me. She used to come every Sunday to clean my room. I told her, "You are unnecessarily wasting your time because I never enter inside the room. You can see my bed is just by the door. I simply jump into the bed, close the door and go to sleep. Why should I bother about the whole room and cleaning? I cannot do such things!"

But she said that she thought for the whole week about my room that it should not look like this.

I could see the difference when she would come and clean the room, fix the pictures on the walls, clean my books, put them in the right place. I knew that there was a great difference. It was beautiful. But I told her, "You cannot teach me. I appreciate what you do. I love it but I cannot do it."

For two years continuously she went on coming every Sunday to clean. And she was the daughter of the collector of the city so it became a great scandal in the university because she had so many servants in her house. The collector was the highest officer in the district. She was hoping that some day I would learn, but I told her it was too late. And in the night when it is dark everywhere, who bothers whether the books are dusted or not, whether the room is full of dust or not?

The woman has a sense of cleanliness, of beauty, of the right arrangement of things. In Japan the women have developed many arts. Flower arrangement... even drinking tea is a ceremony and is done in such a way as if you are meditating.

The woman can contribute immensely to making human society more delicate, more beautiful. And if women are part of society everywhere I don't think we will go to war, because whenever man goes to war it is the woman who suffers. Either a mother suffers because her son has died, or a wife will live her whole life waiting for the husband who is never going to return.

Man fights; the woman suffers. And whenever there is an invasion of one country by another, it is strange... the invading soldiers rape women as if the real purpose was not to conquer the country but to rape the women.

The woman is the loser. Either the father dies, or the husband or the son... but it is always the woman who suffers, and then she is raped, brutally raped. Those soldiers cannot make love, they can only rape.

So my idea is for the woman to keep her uniqueness. We don't want secondhand men; it is insulting.

The man also should keep himself unique. Men and women should melt and merge into each other, not as contradictories but as complementaries. That will change all the qualities that they had separately. The woman will become more strong, the man will become more sensitive, because now they will be functioning together as one unit.

Okay?

Chapter #6
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BELOVED MASTER,
WHO ARE YOU?

I am not a messiah, nor a prophet, nor a savior. I am simply a human being, with a little difference that you are not awake and I am awake. You can call me the awakened one. I emphatically deny the role of the messiah, the prophet, the savior, for specific reasons.

My understanding is that nobody can save anybody else -- the very idea is insulting. And if somebody can save somebody, he can also drown him, because both the capacities come together. I am not a prophet, representing God, his message. As far as I am concerned existence is divine, but there is no God as a person. It is a quality of creativity, but not a creator. So the people who are creative are more religious than the people who go on praying in the churches, in the temples, in the synagogues to a God above in the heaven which does not exist. They are simply befooling themselves.

I am not a messiah especially sent by God. In the first place there is no God to send anyone. In the second place, for the argument's sake, if there is a God who can create the whole creation, he need not have these mediocre messiahs to change people. He can do it himself. All these people who have been trying to be messengers of God, incarnations of God, the only begotten son of God... may not be bad people. They may be good people; their intention may not be bad. I never suspect their intention, but they are utterly wrong. And because of these people, humanity has suffered tremendously.

I want human beings to understand that they have the capacity to fall in their consciousness to the lowest level or they can rise to the highest pinnacle of consciousness. They can have friends. Gautam Buddha, Hazrat Mohammed, Jesus Christ should be understood as great friends. Their advice may be of immense value, but the moment they become leaders, the moment Jesus becomes the shepherd and his followers become sheep, it is ugly; it is absolutely inhuman.

When Mohammed becomes a prophet of God, he raises himself above humanity. That is just an egoistic trip.

When Buddha allows himself to be worshipped, that his word has to be taken in deep faith, he is harming humanity. I don't belong to their category at all.

I am a simple, ordinary human being just like you. But I am aware and you are not. This is not much of a difference -- you can become aware.

I am conscious and you are not. I can show you the path just like a friend, but you have to follow the path. I cannot take you to paradise because there is none. These are all fictions created to exploit humanity -- the paradise, the hell -- because it is a simple psychology that man can be controlled by two things, fear and greed. For fear there is hell; for greed there is heaven.

It is very easy to manipulate human beings between these two poles. Nobody wants to be in hell for eternity -- everybody wants to be in heaven and have all the pleasures eternally. Naturally, if you want heaven and you do not want hell, you have to follow these people who are proclaiming themselves to be the only son of God, the only prophet of God.

Humanity has suffered for thousands of years. No prophet, no messiah, no savior has been of any help; on the contrary, they have created every kind of trouble for man. They have created different religions, and this has to be emphatically noted -- that truth cannot be organized. It is not something that a crowd attains; it

is something absolutely individual.

One goes to his own innermost being alone, absolutely alone, and finds it. Everybody is born to become a fully conscious being. That is my term for religiousness. To me, whatever wrong you do, you do because you are unconscious. And whatever good you do, you can do only when you are conscious. So I reduce your whole religion and your whole morality to two simple principles: behave unconsciously and you will be doing some harm; behave consciously and you will be doing some good, beautifying life.

These people try to put themselves high above human beings for the simple reason that people have lived in a spiritual slavery. They don't want to have freedom; they want a savior to save them. They want a prophet to bring a message from God to them. They are not at all interested in taking the pilgrimage themselves, so they are happy that somebody else is doing it for them on their behalf. And the people who are pretending to be all these things are enjoying great ego numbers. They may have been good people, but deep down there is a subtle current of ego which cannot be denied.

I don't have any ego.

I just want to be in the crowd, in the people, just like them. And perhaps this is the only way to help them. When somebody is so high that you cannot reach even to his feet, you start thinking this is an experience for special people. You are not the only begotten son of God, you are not the last prophet, you are not an incarnation of God. But this distance gives them a chance. What can they do? You are crawling on the earth -- the distance is too much, it will take lives for you to come close to them. It looks logical, and at the same time they can enjoy the speciality which even kings and emperors cannot enjoy.

The future of religiousness is the future of people like me who have no ego trip, who are not creating any distance; on the contrary, who are destroying all distances and becoming as simple and ordinary as everyone. Then I can take your hand in my hand. And if I know the way, we can walk on the way hand in hand.

And remember, finally, that you will not be obliged to me; on the contrary, I will be obliged to you that you allowed me to hold your hand, because I was so full of my experience, my ecstasy, my religiousness, my truth, that I wanted to share it. By sharing it grows.

The more you share your inner experiences, the more you find them. It is an inexhaustible source.

BELOVED MASTER,
HOW CAN A CHRISTIAN BEST UNDERSTAND IT? WHAT IS YOUR UNDERSTANDING ABOUT WHO JESUS WAS AND WHAT HE ADVOCATED?

The question has many implications. First, the Christian remaining a Christian cannot understand me. His Christianity will be the barrier in the same way as Hinduism will be the barrier for a Hindu, and Buddhism will be the barrier for a Buddhist, and Islam will be the barrier for a Mohammedan.

What is Christianity? It is a certain belief system, it is not an experience. It is a kind of prejudice. You have been brought up in such a way that you are conditioned to the Christian view of life. If you want to understand me, that conditioning of Christianity will prevent you. It will go against it, because I don't believe that there are any religions. I know that there is only one religiousness. You are coming with set formulas, a catechism, with faith, with belief -- and my whole approach is scientific not superstitious.

I would like you to doubt all your beliefs, because a belief is just to cover ignorance. And I would like you not to have faith. Faith comes, you don't have to create it. It comes the moment you realize truth, the moment you come to self-realization. Then there is a totally different quality of faith. The ordinary faith is just a solace, a consolation.

I was given a Bible in America while I was in jail. The sheriff of the jail was a very nice person and he was concerned about what I would do for twenty-four hours there, so he thought it would be good to present me with a beautiful Bible. He brought me the Bible and he said, "You will enjoy it."

I said, "What is it?"

He said, "It is the word of God."

I asked him, "Can you make any distinction between the word of God and the word of man? -- because all these words are man's words. You are an intelligent and very gentle fellow, and I would like to remind you that Hindus think the Vedas are the word of God, Buddhists think the same about their scriptures, Mohammedans think the Koran is the word of God... There are so many contradictory scriptures claiming to

be the words of God, how do you choose which is the right one?"
He said, "I have never thought about it."

And I said, "Do you know that five hundred pages in your Christian Bible are full of pornography? Have you read it from the first page to the last page? And don't tell a lie because you are holding in your hand the word of God, the Bible -- you are under oath."

He hesitated a little and then he said, "You are right. I have never read it from the first page to the last. I have read only a few pages which I hear each Sunday in the sermon of the priest."

Then I said to him, "You go through it. There are not less than five hundred pages which are sheer pornography. And if they are read and understood, the Bible should be banned from every church, from every library, from every university. Every government should make a law that the Bible is one of the ugliest scriptures in existence."
"But," he said, "there is a God."

I said, "Your very statement shows you are not certain of it, you have no experience of it. You have not encountered him, you have just been repeating like a parrot."

Each generation goes on giving its own conditionings to the new children. And the children cannot doubt, cannot ask... and this whole circus goes on continuing.

Do you know that there are religions that don't have any God? Buddhism and Jainism don't have any God, and for a very logical reason, almost irrefutable. They say: If everything needs to be created... That is the argument of the theist, that everything has to be created. So this whole existence cannot come out of nowhere, it has to be created -- we need a creator. Jainism and Buddhism say: We accept your premise, but then we ask if God is there, who created him? And if he can be without any creator, then your whole logic falls. Things can be there which are not created. So why go on unnecessarily from A-God to B-God to C-God? And this will lead to a regression. You will never reach to a point where you can say that this is the last God. The question will still be haunting: Who created?

Seeing this absurdity, we accept existence itself as eternal, uncreated -- there is no God.

We experience that this existence is not material -- it is conscious, fully conscious.

If a Christian wants to understand me, first he has to put his Christianity aside so that he can hear me directly without his Christianity interfering. Otherwise it is the same -- Christian or communist, Hindu or fascist, they are full of their own ideas for which they have no foundation, for which they have never looked. They have simply believed. And all the religions teach belief. Religions call themselves faiths.

And my approach is scientific. Science says doubt, go on doubting until you have eliminated all that was not right and you have come to the last thing which you cannot doubt. Its very existence, its very experience, creates a rapport between you and it. That is faith -- not something acquired, but something encountered.

So certainly a Christian can understand me, but he will have to unload himself of his Christianity.

As far as Jesus and his teachings are concerned, the first thing to be noted is he was never a Christian. He was born a Jew, he lived as a Jew, he died as a Jew. His whole life's effort was to be accepted by the Jews as their long, long awaited messiah. He had never heard the words `Christian' or `Christ'.

It is a very strange phenomenon that Christians are worshipping a Jew who for his whole life was teaching only one thing -- that he should be accepted as a Jewish messiah. It was only three hundred years after his death when the Hebrew statements of Jesus were translated into Greek, that `messiah' became `Christ' and the followers became `Christians'.

Jesus was never aware that he was creating a new religion. Certainly he has a few very beautiful sayings, but not many compared to people like Lao Tzu, Chuang Tzu, or the seers of the Upanishads. They are very small in number, but they only *look* beautiful. I will have to analyze a few sayings so that you can understand what I mean.

He says, "Blessed are the poor in spirit because they shall inherit the kingdom of God." This is a kind of opium for the poor, because it promises them, "After death, you will be received with great rejoicings. Your only great spiritual quality is your poverty." And against it he says, "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven." This is how the poor have been kept poor -- hoping for something to happen after death. The rich have never bothered about all this nonsense -- and I think they are right. If you can manage to be rich here -- which is God's world according to the Christians -- then why can you not be rich in the other world which is also God's world? There is no logic in it.

And the people who are beggars here, why should they be beggars here in God's world? And why

should they be called blessed? If they are blessed, then the whole earth should become poor, beggars. Perhaps that is happening today. The whole earth is becoming more and more poor. More and more population, hungry people, starving people dying in Ethiopia -- almost one thousand people every day. The ordinary poor will be far back in the line; Ethiopians will be received first.

And this is a long history. How many poor people have lived here? So God's paradise will be full of beggars and poor, uneducated, uncultured, uncivilized... And poverty is the root cause of all crime. It is not a blessing, it is a curse. But when Jesus says it to the poor people -- and, in fact, he had no approach to the rich -- he is giving them a great consolation. These consolations are dangerous.

Karl Marx is right that these messiahs and prophets have given opium to the people so they will not see the reality and remain in a hallucinatory world. No, the poor are not blessed! They are suffering. And you have some nerve to say that they are blessed.

We know perfectly well that the rich are making their way to success here. They know all the ways of how to succeed. They have lived all the luxuries, all the comforts, all that this world can provide. In fact they are perfectly trained. This life has been a school, and they are the right people to enjoy paradise. What will the poor do there? They will be absolutely unprepared. They will not be able to understand what has happened. If God is so compassionate, then why is he so cruel here?

Jesus says, "If somebody hits you on one cheek, give him the other cheek." A beautiful saying, but just a saying.

I have heard about a Christian saint who was continuously talking about this beautiful maxim....

A man -- a wrestler, very strong -- one day stood up and hit the saint on one cheek. Naturally, according to his own philosophy, he gave him the other cheek. The wrestler hit him on the other cheek even harder.

This was not mentioned in the Bible -- that when you give the other cheek what is going to happen? And immediately -- the congregation could not believe it -- the saint jumped over the wrestler and started beating him as hard as he could.

The wrestler said, "What are you doing? You are a Christian saint. Your whole teaching is to give the other cheek when you are hit upon one -- and you are beating me...!"

He said, "Yes, because there is no third cheek. Now I am free. Jesus talked only of two cheeks. About the third he has said nothing -- and there is no third cheek anyway. So now you have to take not only my philosophy but my anger, my violence too. I have been suppressing it for my whole life. You may be a wrestler, but my violence and my anger are far bigger. I will kill you."

Friedrich Nietzsche has made a very significant comment. He said: "If somebody hits you on one cheek, hit him on his cheek as hard as possible. Don't give him the other, because that is insulting."

When somebody hits your cheek and you give him the other, you become superhuman. You reduce the person to a subhuman species. The maxim is beautiful, but the implications are very, very significant, that is true. I agree with Friedrich Nietzsche, not with Jesus Christ, on this point. Nietzsche says, "Hit him, so that you both remain human. Give him the respect of being a human being. Don't pretend to be a god. That is ugly and egoistic."

Jesus says, "Love your enemies just as you love yourself." But Jesus has never told the people to love themselves. In fact, it is not only Jesus, but all the religions have told their people to hate themselves. That's how austerities have come into the world. Torture yourself, fast, remain hungry, remain naked in the cold, move barefoot in the forest... All the religions have been teaching only one thing: hatred towards yourself. They have not said a single word about self-respect. And just look at what the Christians have done. They have done all kinds of cruelties to themselves.

In Russia, there was a big sect, the most respected. They cut off their genitals. And the women were not going to be defeated -- they started cutting their breasts. They were respected highly because "they are really people who have gone beyond sex."

There are Christian sects which use shoes with nails penetrating into their feet and keeping their feet continuously wounded, blood flowing... And those wounds cannot heal, because those nails are always there. They have belts of the same type and those belts are worn for their whole lives. You lock them and throw the key into the ocean or in the river. And they have nails, reaching to the belly, to the back, and they are continuously creating a fuss... and these people have been respected...!

If this is self-love, then what does the maxim, "Love your enemies the way you love yourself," mean? You don't love yourself. No religious person loves himself. He loves God -- who does not exist -- and he

hates himself, because religions have conditioned his mind that everything you do is ugly. Sex is ugly, eating food with taste is ugly... even taking a bath is ugly because you are decorating your body. Washing your mouth, your teeth, is ugly...! If this is all that self-love means then please don't do it to your enemies. Don't do it to your neighbors -- Jesus says, "Love your neighbors just the way you love yourself."

The maxims on the surface look very beautiful, but the implications are not very beautiful. And his whole life Jesus pretends that he is the son of God -- the only begotten son of God. Now this is crazy. Then what are all these people in the world who all call God, "Father"? You should not only call Jesus the begotten son.

I always wonder what happened, because before Jesus was born eternity had passed. And after Jesus also, two thousand years have passed... Has God started using birth control methods? Why not a second son? And if God is using birth control methods, then what are people like the Vatican pope, Mother Teresa and other missionaries doing? They are teaching people not to use birth control because these children are given by God. If he is satisfied with one, why should he burden his poor people... perhaps to make them more blessed with a dozen, two dozen children?

And see the point: in the Christian trinity, God is there, Jesus the son is there, and the Holy Ghost is there -- but there is no woman. What kind of family is this? Why has the woman not been taken into the family? It would have been a beautiful unit. God the father, the woman mother, and the son -- exactly a right family for today.

But what is this strange fellow the Holy Ghost doing there? And how does God manage to produce a son without a woman? Is this Holy Ghost bisexual? But just to avoid the woman, all the religions have done that to women.

God made man -- according to Christianity -- with mud, humus. That's why he is called a human being. Why could he not make a woman also with mud? Was mud such a problem? So scarce? No, he created the woman by taking a rib out of the man. And out of the rib of the man he created the woman. This is really deeply disrespectful, and one cannot conceive that women should be made from the rib of a man.

It shows many things. It shows that the woman is just a small part of the human body; she cannot be equal. How can a rib be equal to the whole man? To reduce her completely, the strategy has been used in the story to make her out of a rib; otherwise there seems to be no reason. Why should she not be made equal?

Again... the Devil is in the story! He persuades Eve, not Adam. It is the woman, Eve, who is the source of Adam's fall. She has to be condemned because she led Adam into a world of sin. But why did the snake not speak to Adam? Why choose Eve? These are small strategies to reduce women and make men great -- to create in women an inferiority complex.

And what certificate has Jesus got to say that he is the son of God? What proof has he got? Christians say that his miracles are his proof. But if you look into the miracles, you can understand one thing very easily. He creates as much food as thousands of people need from a loaf of bread; he changes water into wine, he walks on water, he heals the sick just by his touch... he even raises a dead man, Lazarus, back to life. If any man was doing all these things, do you think no contemporary book would mention it? No contemporary Jewish literature has any mention of Jesus or of his miracles.

And do you think a man who can do such things will have only a small following of idiots? Someone is a fisherman, someone is a farmer, someone is a woodcutter, uneducated, uncultured.... These are his twelve apostles. Not a single rabbi, not a single scholar, not a single professor, not a single man of any integrity is his follower -- and he is doing all these things...! If somebody was doing it here in Kathmandu, the whole of Kathmandu would be there -- even the king would be there. It would become the event, the most important in the whole of history.

No, all those miracles were invented by the disciples after Jesus' death. The man who was doing all these good things was a Jew. Can you conceive that the Jews would ask for him to be crucified when they were given a chance that of the three men going to be crucified one could be pardoned, according to the convention? And even the Roman governor-general was thinking Jesus would be asked for, because he was a simple man, and only thirty-three. But the whole crowd shouted, "We want Barabbas" -- and Barabbas was a born criminal. He had committed seven murders. He had committed every kind of crime, and the Jews asked that Barabbas should be released. Nobody asked for Jesus, not a single voice.

It is absolutely unimaginable that a man who was doing all these good things to the people had not impressed them. Raising the dead to life did not leave any impact on the populace. He had healed thousands just by touch, the blind had got eyes, the lame had got legs... Even in the twentieth century this man would

have been most spectacular and would have been thought to be the man of the century -- not only of the year. But not a single person asked that he should be saved, and instead they asked for Barabbas.

The whole thing is that Jesus was a nice man, but something was loose in his head, otherwise he would not have claimed to be the only son of God. Only mad people do that. A sane person will simply state what he is. Only insane people try anything... So unless a Christian puts his Christian conditioning aside I don't think there can be a communication between me and him.

BELOVED MASTER,
CHRISTIANITY IN THE UNITED STATES TODAY IS MOVING TOWARDS MORE LITERAL MESSIANIC THINKING. DOES THIS CORRELATE WITH THE HINDU EXPECTATION OF THE TENTH INCARNATION OF VISHNU? WHAT IS YOUR PLACE IN THIS? DOES YOUR MINISTRY IN LIFE HAVE A MESSIANIC CHARACTER?

No. I just want to be myself, not a mission. I hate to use borrowed clothes -- how much I must hate to have borrowed souls?

What is happening in America is really not messianic Christianity. It is a fanatic movement headed by President Ronald Reagan who is a fundamentalist Christian. And the reason is, up to now communism had a message, communism had a philosophy, and capitalism had no message and no philosophy. On that point America was losing. Now the underground movement...

I have been five years in America, and what I have seen is that America is becoming more and more fanatically Christian to encounter the fanatical communists. It is just a hypocrisy to call it a democracy. It is a Christian kingdom, and it is better to name things exactly what they are -- it helps immensely.

Now the fight is between communism and Christianity. That is a great turn, but it has nothing to do with the Hindu expectation of Vishnu's incarnation.

All these expectations have been carried by all the races. Jews are still waiting for the messiah to come. And strange, when he comes they crucify him. And anybody after him has not made any claim, knowing well that they will crucify him. The psychology behind it is very clear: the messiah has always to be coming, but not to come. It has to be a hope in the future; it keeps people hoping. And if the messiah comes, it destroys the hope, it destroys the future.

Communism has a philosophy which is godless, soulless. It is absolute materialism. Now America is trying Christianity with God, with soul, with all kinds of spiritual garbage to encounter Russia. The whole of America is gripped by the Christian fanatic. I had to leave America because of this fanaticism. They could not tolerate me because I will say only what I can see, I can feel, I can experience. I accept Jesus as a nice man, but I cannot deny that he has a crazy mind. He was a crackpot.

The American situation right now is absolutely irreligious. It is a very strange phenomenon: eat, drink and be merry. Rather than giving it a Christian color, it will be good to call it an epicurean country. On the other hand, in Russia, seventy years after the revolution, they have been repressing religion, all search for truth, all search for something higher than ordinary life.

A great effort has emerged so that man cannot actualize his potential. But you cannot do it forever.

You will be surprised... I have my sannyasins in Russia, and their number is increasing every day, although the Russian government is persecuting them. But they are immensely excited by the adventure that meditation can bring you more consciousness, that the soul is not nonexistential, it can be experienced. So seventy years of repression is going to explode any day, and Russia can become one of the greatest religious countries in the world.

In America, just the opposite is happening: there is no religious repression, but people take Christianity just as a formality. Nobody reads, nobody goes to church except very old women who have nothing else to do. Churches are empty or are for sale. America is very materialistic. Philosophically it may pretend anything, but it lives with matter; its real life is materialistic. And as far as these messiahs of the Jews coming, and Jesus Christ who will come back again, and Krishna who says that he will come whenever you will be in misery... what more misery does he want?

These are all hopes to keep people going. Nobody comes again, particularly people who have become enlightened. Even if they want to come again, they cannot. Buddha cannot come back again. So his statement that he or anybody else who is awakened will be coming back can only be taken symbolically. The quality of awakeness is the same. It does not matter what body the awakening happens in.

Vishnu is a mythological figure. He is not a historical figure. But Hindus have been waiting that some day Vishnu will come and everything will be right. This is such a fraud. It is better to tell people, "Nobody is going to come to help you. If you want anything to happen, do it. Except you, the whole existence is silent."

But it hurts. The hope is very sweet. My whole effort is to bring you down to the reality. And the reality is that nobody is going to solve your problems, nobody is going to give you a utopia, nobody is going to change your misery and suffering and anguish. It is you -- if you want and decide to, *you* can change it. Each individual has to take the responsibility on himself.

Up to now, we have been shifting the responsibility onto messiahs, onto saviors, onto prophets. No longer.

BELOVED MASTER,
WHAT IS THE MAIN PURPOSE OF YOUR LIFE?

There is no purpose. The whole idea of purpose is mundane and illogical. You will have to come to a point where you will have to say there is no purpose. Life is a perfect point. Life is an overflowing of bliss, truth, love, but not purposeful; it is not a commodity.

If I speak to you, I enjoy it. If I help you, I am grateful to you that you accepted my help; you could have rejected it. As far as I am concerned, I am fulfilled, I am utterly contented.

Purpose is when you are discontented, when you need something, when you want something, when you want to reach somewhere.

I don't want to reach somewhere.

I am already there and so full of joy and so full of love and so full of song that I want to share it. This wanting is not a purpose, because I don't want anything in return. It is simply like when a roseflower opens and releases its fragrance.

I am reminded of Picasso....

He was painting by the seabeach. A man watched him for a long time, and then he approached him and said, "Sir, I don't want to disturb you. I just want to know one thing: what is the purpose of your painting?"

Picasso said, "It is strange. You don't ask the flowers, `What is your purpose?' You don't ask the sun, `Why do you rise every morning?' You don't ask the stars, `What is your purpose?' You don't ask the ocean, `What is your purpose?' Then why do you torture a poor man like me? I am not doing any harm. I am simply playing with colors on this canvas. I don't have any purpose. Just enjoying myself... this salty breeze, this beautiful morning.... I have so much sensitivity for beauty that I want to bring it out so that others can share it. There is no purpose."

All the religions have been teaching that life should have a purpose. They are reducing life as a means to some end -- which is ugly. Life is an end unto itself. To be alive, to be fully alive is enough. There is no goal, there is no purpose. Just here and now, all is. Nothing is missing.

I don't have any purpose, because life has no purpose. Those who have purposes in life, are going against life. Life is a let-go. You are not swimming against the current, you are simply floating with the river wherever it leads. So wherever I reach, I am fulfilled. Or even if I am drowned, I am fulfilled. The purposeful mind is a very mundane mind.

In my childhood I had a beautiful river by my village. And my tailor was in great difficulty, because I had to force him to make as many pockets on my dress as possible. He said, "But you go on telling everyone that I am your tailor, and if they see all these pockets they will think I have gone mad. So if you promise me that you will say that the tailor across the street is your tailor, I am ready. But don't mention my name to anybody." He said, "And for what do you need so many pockets?"

I said, "You will not understand. You can ask my father."

The need was that around the river there were such beautiful colored stones, so shining in the sun, that I would collect them and fill all my pockets. I would come home, and my mother would be very angry: "You spoil your dress. You make a mockery of all of us having so many pockets. Nobody has ever heard... your

dress is just pockets and pockets. And then you come with all kinds of useless stones. What is the purpose of these stones?"

I said, "I have never thought about the purpose -- I love them." And that was enough.

I love life, but there is no purpose.
I love people, but there is no purpose.

I do everything that my love wants me to do, but there is no purpose. It is sheer joy being shared. And the moment you start sharing, purpose disappears.
Purpose is a business world.

Sharing takes you to a different world. And my sannyasins particularly should remember that their life has to be a sharing, not a purpose.

Okay, Maneesha?

The Sword and the Lotus

Chapter #7
Chapter title: The ecology of existence

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BELOVED MASTER,
WHAT IS SHAKTIPAT, THE TRANSMISSION OF SPIRITUAL ENERGY?

The most fundamental thing to understand is that materialism is dead, that matter no longer exists. All that exists is energy.

The energy in a rock is the lowest form, the most dormant, the most closed, most asleep. Then there is the world of plants, trees. They have opened up a little. They are available to existence more than a rock. They communicate with the sun, with the moon, with the stars -- and this communication is communication of energy. They take energy; they give energy. And this is the whole ecology of existence -- a tremendous interdependence. In every possible way, there is a delicate transference of energy happening everywhere.

Man breathes out, and he is breathing out a certain energy which we call carbon dioxide; it is not matter. He breathes in -- again another form of energy, oxygen. The trees do just the opposite: they exhale oxygen; they inhale carbon dioxide. This is how the balance is maintained.

In millions of ways energy is moving through different organisms. And higher than plants are the animals which have the capacity of movement. There is a link: there are plants which cannot move, and there are plants which can move a few feet; there are animals which can move miles, and there are birds which can move thousands of miles. This movement makes their energy dynamic.

These are developments of energy. Above all are the human beings, who have energy which has life, movement. But few of them can attain to consciousness, which is the most developed form of energy. And the way of consciousness is exactly the way of a river. It goes downwards following the path of gravitation.

The device you are asking about is an ancient device. I have used it, but not for six years because I have

refined the device to better forms, to more invisible transformations. The device is absolutely dependent on the disciple, and in that discipleship you cannot use the word `friend'. The word `friend' can be used only with my refined techniques.

The old device has to use the master and the disciple. The disciple had to surrender totally, had to become vulnerable, had to be open -- risk all and have faith. If the master is an authentic master then his touch, particularly on the forehead between the two eyes where mythologically in the East we have visualized a third eye... If he puts his bodily contact on the third eye, and the disciple is absolutely available, surrendered, ready to receive, then the energy from the master's being starts flowing. The master loses nothing because the more he gives, the more energy is poured by the cosmos itself into his being. He is rewarded immensely. But he cannot do anything if the disciple is just a little bit reluctant, a little bit closed, a little bit afraid, not surrendered totally. Then nothing will happen.

The *tika* on the third eye -- just by the way, I remembered that in the East women have always used, or have been recommended by men to use it -- is a red round mark exactly on the spot where the third eye is. They have persuaded the women, "This is the sign of your being married." But the truth is something else. It is again the long history of creating woman as a slave to man. The red mark on the third eye is preventing the woman from receiving the energy from a master. The color of energy is red, and the tika that has been recommended for the woman to put on her forehead is also red.

Colors work in such a way that if you have a red spot on your forehead, all colors will be absorbed except red. The red will be sent back. So what we see in the world is a very strange phenomenon. When you see somebody in blue clothes, the reality is those clothes are not blue, they are reflecting back the blue color. They are absorbing all the six colors of the rainbow from the sunrays, but not accepting the blue. Because the blue is not accepted, it falls on your eyes and you see the color of the clothes as blue. But it is very illusory -- those clothes are not blue.

And this was a strategy used for thousands of years in India. It shows that they knew how colors function. To put a red mark on the third eye means all colors can be absorbed, all kinds of energies can be absorbed, but not the energy that has a red color. The energy of the master has a red color; it is the color of blood, it is the color of life, it is the color of warmth.

To prevent women from becoming disciples or, even if they did, not allowing them the privilege of being a disciple, a very cunning strategy has been used. So if you like the tika, use any color, but don't use red. It looks beautiful, but use the whole spectrum of colors except red.

When the master touches the disciple's third eye, if the disciple is available -- and that is a great if, which rarely happens -- then suddenly a flow of warmth, life, consciousness starts hitting the point which for specific reasons we have called the third eye. It is the point that, if it opens, makes you a seer. Then you can see things about yourself, about others more clearly, more transparently -- and your whole life will start changing with this new vision.

But I have not used the method of *shaktipat* for six years because I felt there were some flaws in it. First, the disciple has to be in a lower state than the master -- which I don't like. Nobody is lower here; nobody is higher. The disciple has to be just a receiver. He cannot contribute anything to it. He becomes dependent also, because only when the master touches him does he feel full of energy, full of joy, but not otherwise.

Secondly, the very idea of surrender is basically difficult, and to ask for total surrender is to ask for the impossible. We should think in human terms. We are dealing with human beings, we should not ask something which they cannot do. And when they cannot do something and are condemned, they start feeling guilty that they are not open, that they are not totally surrendered, that there are doubts in their mind. So guilt is created. Instead of surrender you have created guilt.

For six years I have been trying to find more refined methods, and I have found them. Perhaps they have never been used before, but they are more civilized, more cultured, more human. For example, when I am speaking to you I am not asking you to surrender, I am not asking you to be open, I am not asking you for anything. But just listening to me, all this happens automatically -- you don't have to do it.

Energy is not something physical, that you have to touch the person. It can happen just by looking into the eyes of the person. It can happen just by your gesture, or just in the silence between two words. This way nothing is asked and yet it is more easily available.

Secondly, the disciple need not be a slave, a spiritual slave. He can be a friend. And my feeling is you can trust a friend more than you can trust anybody else.

Friendship is the highest flowering of love, where all that is primitive in love has been dropped and only the perfume remains. And the perfume can reach without any physical connection. In these six years I have

seen it happening again and again on a vaster scale. Neither are you waiting for the energy, nor are you preparing for the energy -- unexpectedly, it comes as a surprise and fills your heart.

In the old method surrender is asked; in the new method only a loving friendship, which is more human, more natural. In the old method surrender had to be the basis of all. But remember, whomsoever you surrender to, you will carry a grudge against him. It is not just a coincidence that Judas, one of the most prominent disciples of Jesus, betrayed him. Mahavira's own son-in-law betrayed him. Buddha's own cousin-brother, Devadatta, betrayed him. It is not an exception, but a rule. These people may have surrendered, but some reluctance must have been there.

For example, the case of Judas.... He was more educated, more cultured, more philosophically knowledgeable than Jesus himself -- and he had to surrender and he had to have faith in a man who knew less than him. Something was going on and on inside him, biting -- "Something has to be done. A revenge has to be taken."

Mahavira's son-in-law.... In India it is the tradition that the son-in-law is very much respected; even the father-in-law has to touch his feet. The only daughter of Mahavira became a sannyasin, and so the son-in-law thought that as a matter of course he would be the successor to Mahavira -- "Who else can claim?" There was a time Mahavira had even touched his feet!

But Mahavira did not want this because there were wiser, more enlightened people in the commune. He refused the son-in-law, saying, "It is not a question of relationship, and the moment you became a monk you should have forgotten this relationship."

He rebelled against and betrayed Mahavira.

Then Mahavira chose another person who was the most learned, most charismatic, and a very influential orator. Goshalak had tremendous power in many ways, over many kings. But Goshalak became accustomed, took it for granted, and started throwing his power over others, saying, "I am going to be the successor of Mahavira."

A very beautiful story...

Goshalak and Mahavira were both going for their daily begging. They passed a very newly sprouted plant. Goshalak said to Mahavira, "Lord, you say that everything happens according to a certain law of karma. Now, can you say about this plant -- will it survive or not? You are omniscient, you can see."

Mahavira said, "It will survive, and will become a very big tree with great foliage."

Goshalak went to the plant, pulled it out, threw it away, and said, "Now we will see how that tree grows with a great foliage."

Mahavira simply smiled, and they walked to the village.

Meanwhile, there was a great cyclone... rains. When they came back, Mahavira showed him that the plant was standing up. The cyclone and the rains had changed its position. It was again back in the soil. And Mahavira said, "Goshalak, do you want to try it again? This plant is going to become a great tree, with great foliage -- a beautiful tree. You cannot change its course."

Goshalak became so angry. Mahavira had second thoughts, that this man was not the right man: "If he suspects my approach to life, my whole philosophy, then he cannot be my successor."

The moment Goshalak found that he was not going to be the successor, he immediately rebelled, taking five hundred sannyasins of Mahavira with him. He proclaimed himself to be the real master, and Mahavira just a fraud.

My own insight is that these people had surrendered, but some part of their being remained unsurrendered waiting for a revenge, waiting for an opportunity -- and sooner or later the opportunity comes.

I am not very much in favor of the old strategy. I have used it because that was the only strategy that was available. But slowly, slowly I saw its drawbacks, its flaws. It may help a few, but it has harmed many more. Since then I have been trying to find more subtle, more human, more invisible ways. And I have found them and they are working, they are working tremendously. I can do the same just by speaking to you. I can do just the same by my silence. I can do the same just by my presence.

And I don't ask you for anything. Whatever I am doing, if you get involved in it -- which you are going to be...! If you are listening to me, you are going to get involved in it. If I am looking at you, at that moment you cannot think of anything else and something transpires and you become aflame. It is more delicate and more suited to the higher layers of consciousness.

In this reference the word `friend' can be used, but not in the first reference. That's why I have been insisting on the word `friend'.

I don't want to be betrayed by you.

I don't want any Judas, any Goshalak, any Devadatta. And if I am not presenting a higher status than you, there is no need to betray.

I have been just a friend on the way, walking together -- nobody higher, nobody lower. We just liked each other and walked together! And as we walked together, the liking became love. As we walk together we come closer and closer and the energy transfers itself.

This is something new that has never been said before, and never been attempted before. I want to make it a clear-cut line that divides the history of spiritual slavery from spiritual freedom, where the master is so confident of his authority he need not pretend to be higher. Do you see the point? Whenever somebody pretends to be higher, he himself is suspicious of his highness, he is suspicious of his authority himself.

Only a real master can be humble.

Only a real master can be human.

The old ways of religion -- all the ways have to be abandoned. We have given enough time for them; they have not succeeded in transforming humanity. Now we have to work in a different way, in a new way.

My feeling is, there are millions of people in the world who want to be transformed but who do not want to be humiliated before a God, before a master -- who have some self-respect.

I am opening the door for all those people who have some self-respect. We will not touch their self-respect. It is perfectly okay. If it disappears on its own accord and leaves a better consciousness within you, that is for you to decide.

BELOVED MASTER,
MANY OF YOUR DISCIPLES SEEM TO HAVE FOUND A PARTNER FOR LIFE. IS THIS NOT CONTRADICTORY TO YOUR STATEMENTS ABOUT LOVE, RELATIONSHIP AND LET-GO?

It is not contradictory. It is absolutely consistent. When I say that your love should be a let-go, I mean it should not be something forced, it should not be something dependent on law, on social conventions. I mean that the only binding force between two lovers is simply love, and nothing else. This love may go a long way; this love may not go a long way. This love may go the whole life; this love may be finished tomorrow. That's what I mean by let-go.

There are people who want licentiousness. That is not my meaning of let-go. I am not saying you should go on changing your partners every day. Again that will be forced. That would be moving from the one extreme of marriage that you cannot change the partner, to the other extreme that you have to change your partner.

What I said was let it be a freedom. If you want to be together it is perfectly beautiful, the day you want to depart, depart lovingly, with gratefulness to each other for all those beautiful moments that you have given to each other.

The departure should be as beautiful as was your meeting. It should certainly be more beautiful, because you have lived so long together, you have grown roots into each other although you are deciding to leave. But the memories will haunt you. You have loved each other. It does not matter that now you feel it is difficult to be together, there was a time you wanted to be together for lives. So depart without any conflict, without any quarrel -- you were two strangers who met. Again you are becoming strangers with a great treasure that happened between the two of you. You have to be grateful to each other while departing.

But if the love continues, I have not said that you have to break it. I have said you have not to do anything against it. If it goes on for your whole life, until your grave, that too is good. And if it lasts only for one night, and in the morning you feel that you are not for each other, but still you gave a beautiful night to each other, you have to be thankful for it.

The questioner has misunderstood me. The questioner thinks that I am telling my people, "Change your partners as quickly as possible." I am not saying that. I am simply saying, as long as love is the only binding force, be together. The moment you both start feeling that something has become past, that it is no longer present... you can drag on, but it will be deceiving each other. It is ugly to deceive a man you have loved; it is ugly to deceive a woman you have loved. It is better to be honest and say, "This is the time we should

separate, because the love has gone and we are not capable of holding love."

There are things which come and go on their own accord. When you fell in love with someone, it was not you -- you had not decided it. Suddenly it happened; you could not have answered why it happened. You can simply say, "I found myself in love." Just remember the first meeting, and also remember the way love comes -- in the same way it goes. One day, suddenly in the morning you wake up, and you find the love has left. The husband is there, you are there, but something between you that was a bridge, a constant flow of energy, has disappeared. You are two, but you are alone and the other is alone. That "together" is no longer there, and the mystery that was keeping it together is not in your hands. You cannot force it to come back.

Millions of couples are doing that -- hoping that perhaps it will come back, hoping that praying may help, going to the church may help, getting somebody's blessings may help, some marriage counselor may help... but nothing is going to help.

Even if in some way you can catch hold of the same man again, you will find he is not the same man, and he will find you are not the same woman. It is better to become strangers again. What is wrong in it? The day when you were strangers, nothing was wrong. The day when you did not know the woman, did not know the man, everything was good. Now again that has happened, you are again strangers. Nothing new has happened. You should have been aware from the very beginning that something mysterious came in. You did not bring it in -- naturally, it can go any moment and you cannot hold it back.

So as a conclusion: all depends on love. If it remains a long time, good. If it remains only for a few moments, that too is good because love is good. The length is meaningless. It is possible to have in a few minutes more intensity of love than you can have in a few years. And that intensity will give you something of the unknown, which so many years will simply dilute. So the length is irrelevant, the depth is the only thing to be thought about.

While you are in love, be totally immersed in it. And when it is gone, say goodbye and be totally finished with it. Don't let the idea linger in your mind. There are many strangers available in the world -- who knows? Love has left you simply so that you can find a better stranger.

Life's ways are strange. Trust life. You may find somebody who proves to be a tremendous love, and then you will see that your first love was nothing compared to it. And remember, some day this love will also disappear. But trust the life which has been giving you gifts again and again without asking. Remain available.

The world is so full of beautiful people; there is no scarcity. And every individual has something unique which nobody else has. And every individual gives to his love a color, a poetry, a music that is his own, and that nobody else can do.

So if we trust life -- and that is my basic assumption, to trust life because we are born of life, we are children of life.

Trust life.

Life has never betrayed anyone.

Perhaps you have passed through one class and you have to enter into a second class, a higher grade, a more delicate love, a more sophisticated phenomenon -- who knows?

Just keep your heart open, and life never never frustrates anybody.

So there is no contradiction in it.

Okay, Maneesha?

The Sword and the Lotus

Chapter #8
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BELOVED MASTER,
WHY ARE YOU SO WIDELY MISUNDERSTOOD?

It is the way of human progress. Whenever there is someone who says something against the tradition, against the establishment -- political or religious -- he is bound to be misunderstood. But that is not something new.

You can look as far back as possible and you will always find a few people being misunderstood. But those are the few people who have brought you to civilization, to culture; you owe all your consciousness and growth to that small group of people.

Socrates was misunderstood. We do not know the people who misunderstood him. We do not know the judges who pronounced his death sentence; they have all been forgotten. But Socrates' name will remain till the last human being remains on the earth, for the simple reason he stood against the whole mob, the whole old traditional, superstitious mind, single-handed.

It is easy to kill a man like Socrates but it is difficult to kill his spirit; it is absolutely impossible to destroy his argument.

Socrates was poisoned, but his argument, his statement about truth, still remains and has been adopted. Slowly, slowly truth gets into the hearts of man. It takes time -- traditions are very deep. They have long roots in the past; moreover, our vested interests are with the political power, with the religious institutions, and we are naturally afraid they can destroy us. It is better to be with them; it is dangerous to be with a man like Socrates or Gautam Buddha.

I am widely misunderstood. I don't think that it is in any way disrespectful to me. This is a compliment. The more widely I am misunderstood, the better. Certainly, Socrates was not so widely misunderstood -- he was misunderstood only in Athens. Gautam Buddha was not so widely misunderstood -- he was misunderstood only in Bihar.

They were not so fortunate as I am. I am misunderstood all over the world! With me starts a new era of the misunderstanding becoming so wide. But with it there is a great hope too. If there are so many people who misunderstand me, there are millions of people who love me too.

Those millions who love me, who understand me, may be silent -- that's why you hear only the voices which are against me. This has to be understood; it is part of human psychology.
Love is always silent.

The more you love, the more difficult it is to say anything. Maybe the positive people simply feel the sympathy but cannot find the words to express it. The negative people are very loud; they make much noise. That is the nature of negativity -- that it is loud, noisy, and it creates a situation that one negative person feels as if there are thousands of negative people.

Here you are listening to me -- can I ask who misunderstands me? Just raise your hands so I can see the percentage....

It is simply a confusion that there are more people who misunderstand me than people who love me and understand. It is just that lovers are always silent; they need not say anything. Slowly the noise of the negativity will die and slowly the truth is going to win.

If what I am saying is true, then there is no need to be worried; it is going to win.

If I am saying something which is untrue, then too there is no need to worry; it is going to fail by itself.

In any case there is no need to be worried. I am perhaps the only person in the whole history of humanity who has been fighting with so many traditions -- Christian, Hindu, Mohammedan, Buddhist, Jaina, communist, socialist, fascist... Nobody has been against all these. Naturally, I have created a tremendous amount of antagonism in those people whose power is at risk; they are afraid. They understand

what I am saying; they do not misunderstand.

The situation is quite different. When Jesus was crucified he said to God, "Father, forgive these people who are crucifying me because they know not what they are doing."

With me the situation is different. Naturally, in two thousand years man has become more intelligent. I cannot say, "Forgive them because they do not know what they are doing." I will say, "Forgive them, but they know what they are doing. They absolutely understand; there is no question of misunderstanding."

One Christian bishop came to see me saying, "Why are you against Christianity?"

I said, "There is no question of why. I am against everybody. You are not any exception; I am against all that is old and rotten. You are two thousand years old, it is time to give place to something new."

He brought a Bible as a present for me. I said, "If you give me a present, thankfully I receive it. But I would like to say to you that this is perhaps the only book which has more lies than any other book -- not only lies, but five hundred pages are complete pornography. If I show you the pages you will not be able to read those pages in front of your daughter or your son. And still you go on calling it the *holy* Bible. I cannot call it the holy Bible -- if this is holy, then there is nothing unholy in the world."

Naturally he was offended. He had no answer to it. He could not give me the answer. I said, "You can show me that there is no pornography. You know perfectly well that there is pornography, because each bishop, each priest avoids those pages when they go on reading sermons in their churches. They all know those pages -- and they are not a small number, five hundred pages. So you cannot deny it. But I can see anger in your face. So now you will go and try to create some lie against me to create misconception in people's minds. You will not say the truth, but how long can you hide it? I am going to publish the Unholy Bible -- just five hundred pages of pornography, illustrated, so that the whole world can know that this book needs to be banned in every country, in every church, in every library, in every university, and that this is not the book to be considered even religious. But this is the book which is being freely distributed all over the world, and nobody raises a voice."

So whenever you say something it hurts people's conceptions, it destroys their illusions, or hits at the very root of their vested interests, because if the Bible is not holy, then all the churches are meaningless. Then the pope does not represent God, then the whole edifice of Christianity falls down. Naturally, they are going to do everything to protect their interests.

Just yesterday I received information from Italy -- because I was going to go from Nepal directly to Rome. I have challenged the pope many times, but he is such a coward. I finally thought it is better to go to Rome and challenge him to a public debate so that he could prove that this book is holy. And if he could not prove it then we would make a bonfire of this Bible in Vatican City itself -- "You should resign from your post and dissolve this whole nonsense of Christianity which is based on this book."

Just yesterday I got information that the pope had instructed all the newspapers, magazines, radios, that are under his power or under some other Christian influence, that nothing should be said about me if I come to Italy -- neither positive nor negative -- "because this man takes advantage of both." Whether you are for or against does not matter.

Now I can see this man understands; he does not misunderstand me. He has understood one thing: that even the negative publicity against me finally helps me, because finally the truth is with me.

His instruction is neither negative nor positive: *no* publicity should be given. But he does not understand that the first thing I am going to do in Italy is to proclaim to the press: "Any press who does not write about me -- positive or negative -- is just a puppet in the hands of the pope. You have sold even your intelligence. Just for a few rupees you have become a slave. You cannot even report. And I am not saying report *for* me, I am saying report whatever you want to report -- let it be *against* me, nothing harms me."

Even if somebody reads something against me, he starts thinking *about* me. He starts thinking, "Why are so many people writing against one man?" He goes to the library, he looks into the bookstore, he finds some book, he tries to understand....

I have called myself the man who influences people and creates enemies -- but those enemies are of great help.

Existence has a certain balance. If I can create millions of enemies, then it is bound to be that millions of friends will be created. Existence can never go out of balance, it always keeps the balance. And there are things which have to be said. The time is ripe. We cannot go on hiding lies behind beautiful theories. They have to be exposed -- that is the only way to create one humanity.

If Hinduism, Christianity, Judaism, Buddhism and all these religions can be exposed clearly to you -- that perhaps Buddha was right, perhaps Patanjali was right.... But the people who have followed them have

corrupted their whole tradition to the point that it has almost gone against them.

Gautam Buddha said before he died, "Don't make statues of me; don't worship me. Just follow the path that I have shown to you." But nobody follows the path. There are more statues of Buddha than of anybody else. This is a strange world -- the man who said, "Don't make my statues," has more statues in the world than anybody else.

In China, there is one temple which has ten thousand statues of Buddha. Just one temple... and there are thousands of temples all over Asia. Nobody is bothering to follow the path; everybody is worshipping, and worshipping a man who has prohibited it -- that was his last message.

If we can bring to the people's intelligence the truth... all these traditions that have developed and have become parasites exploiting man in every possible way. They cannot be stopped. The only way to stop them is to take the very earth below their feet. This way truth will not suffer, and this way we may come closer. Hindu and Mohammedan, Christian and Buddhist may find that their basic truth is one, and they were unnecessarily quarreling because the priesthood wanted them to quarrel, to fight, to kill each other. It was in their favor to keep people apart and divided.

Religion can become a tremendously beautiful phenomenon if priests disappear. In fact, the priest is such an ugly phenomenon. In one of the existentialist novels set in the twenty-first century, a super-rich man sends his servant to make love to his wife. A friend is present who is shocked by it. He says, "What are you doing?"

He said, "I am so rich I can afford a servant to do such things."

When I read this I remembered the priests: that's what they are doing; they are making prayers for you because you can afford it. What is prayer except love, love towards the ultimate -- and you have accepted an agent between you and the ultimate reality. It seems cheaper. You can go on doing your work, and somebody else comes and worships on your behalf. And you have never thought what an ugly thing it is...?

I used to stay in a very rich man's house in Jaipur. He had a small temple in his house. I never saw him going into the temple. I asked him, "Why have you made this beautiful temple?"
He said, "I have made it to worship God."
"But," I said, "you never go there."

He said, "I don't have to, I have a priest. I give him one hundred rupees per month just to worship for one hour. He is doing my job, I cannot waste one hour in worshipping; one hour is too much for me. In one hour I can make millions here and there."

And this man felt that he had fulfilled his religious needs. I told him, "You are even trying to deceive reality. It is better to destroy this temple. At least you will not be deceiving anybody. If you cannot worship, don't worship, but at least don't bring servants to do it."

He was shocked; he was a little angry at me. But next time when I went he was worshipping. He said, "I went through a great deal of anger against you, but finally I saw the truth. Forgive me that I was angry. I still give one hundred rupees to the priest because it was not his fault. He should not suffer for it, but I will worship one hour every day. And these few months I have worshipped have been of such great peace and silence to me as I have never felt.

"It was good of you not to let things remain as they were. So many friends stay here, but nobody has ever said it. Everybody said, `This is a beautiful arrangement' -- they appreciated me. You were the only person who criticized me and criticized me badly."

It is true that people will feel for the first time when they encounter me that I am taking something valuable from them. But I am not taking anything valuable from you, I am taking only longstanding lies which you have believed in. And once those lies disappear, the truth is not far away.
The truth is within you.

Just drop all your lies and superstitions, and the truth will be a revelation -- you have not to go anywhere to find it. Just stand in your sincerity and authenticity. Drop everything that you feel is not your own experience and you will be surprised what a treasure you have found within yourself, what a source of joy, what a freedom and what a great insight into the inner mysteries of life.

I will go on hitting you as hard as I can till my last breath, because I love you and I want you to know the truth. Without knowing it life is just a wastage.

BELOVED MASTER,

IN YOUR VARIOUS DISCOURSES YOU HAVE SAID THAT THE DIVINE IS IN EVERYBODY. IF THIS IS TRUE, THAT WE ARE DIVINE IN OURSELVES, THEN WHY SHOULD WE NEED YOU?

It is a beautiful question, beautiful because it has the answer in itself. You have heard me say that the divine is in everyone, but you have only heard half the statement. I have been telling you again and again that whatever is in me is also present in you. There is just a little difference you have not heard: I am awake and you are asleep.

There is not much difference.

And your question itself gives proof to what I have been saying. You say, "IF this is true..." Underline "if."

It is not true for you, you have not experienced it -- you have heard me making a statement. Unless it becomes a truth of your own experience, you will need me. I would like to get rid of you as soon as possible, but if you go on clinging to `ifs' and `buts' then it will be very difficult.

When I say anything, it is my experience, I am not quoting anybody else. If this becomes your experience, you will not need me. But it is not your experience, you have just heard me. You don't feel that way, you are still the same old man. My statement cannot change you. You will have to do something for your transformation. Yes, the day you are transformed you will see with your own eyes your very being; you will know the truth of my statement that the divine is spread all over reality.

In fact, except the divine there is nothing else, but it has to be absolutely your experience. When I repeat it again and again, that simply means I am giving you the challenge to move, to do something to find out your real self.

I am reminded of a small story in Gautam Buddha's life....

One of Gautam Buddha's very close disciples, Sariputta, became enlightened, but he did not tell Gautam Buddha about it, as if you can hide it -- and least from the master! An enlightened man has a different aura, a different fragrance. It cannot be hidden, particularly from another enlightened man, and least of all your own master.

But why was he hiding?

On the third day, Buddha said, "It is too much; I have been waiting for three days. Why are you not saying it to me?"

Sariputta had tears in his eyes. He said, "I am not saying it because the moment I say it you will send me away. You will say, `Now you don't need me, you have attained. Now go and spread the message to those who are still asleep' -- and I don't want to go anywhere."

Buddha said, "But you don't need me."

He said, "That is true -- I don't *need* you, but you are the man who has brought me to this state: that I don't need you. My gratefulness is such that I would like to live and die sitting at your feet."

Yes, there is a relationship of need, but there is a greater relationship of gratitude.

So I can say to you that you can manage to drop the need, but you cannot manage to escape from it. The moment the need disappears, a tremendously powerful energy grips you, and that is of gratitude.

The master takes nothing from you and gives you everything. If he takes anything from you it is only the lies, falsities, with which you are surrounded. If he gives anything to you, it is what you have already but you are not aware of it. He gives you that which you had always, and he takes away that which you never had in reality -- it was only an illusion.

Every master wants the disciple to get free from the need, because the relationship of need is not a very beautiful one. And particularly me -- my insistence is that I want my disciples to become my friends. If you have a need you cannot become my friend, your need will become a prevention. I would like you to drop the need. And the moment you drop the need, you are as divine as anyone. And to be a friend of the master is the greatest glory possible.

In the past, no master has dared to say to his disciples, "you are my friends," because human consciousness was not so developed. But we have come a long way. Now there are people in the world with immensely developed consciousness. Just one step more and they can shake hands with Gautam Buddha.

To be a friend is immensely beautiful, because friendship is nothing but pure love. When you need, then it is a very low kind of relationship. When you don't need and still you love, there is no condition. When you are not hankering to get something, there is still love, gratitude, friendship. Then one comes to

experience something of the ultimate -- there is nothing beyond it.

BELOVED MASTER,
WHAT ARE THE DIFFICULTIES ON THE PATH OF MEDITATION AND HOW CAN WE OVERCOME THEM?

There are only two difficulties on the path of meditation: one is the ego. You are continuously prepared by the society, by the family, by the school, by the church, by everybody around you, to be egoistic.

Even modern psychology is based on strengthening the ego. The whole idea of modern psychology, modern education, is that unless a person has a very strong ego he will not be able to struggle in life, where there is so much competition that if you are a humble man anybody will be able to push you aside. You will always remain backward. You need a very strong steel ego to fight in this competitive world. Then only can you become a success in any field. It may be business, it may be politics, it may be any profession -- you need a very assertive personality. Our whole society is geared to produce an assertive personality in the child.

From the very beginning we start telling him, "Come first in your class." And when the child comes first in the class, everybody praises him. What are you doing? You are feeding his ego from the very beginning. You are giving him a certain ambition: "You can become the president of the country; you can become the prime minister of the country..." And he starts the journey with these ideas. His ego goes on becoming bigger and bigger as he succeeds.

In every way the ego is the greatest disease that can happen to man. If you succeed, your ego becomes big -- that is a danger, because then you will have to remove a big rock which is blocking the path. Or if the ego is small -- you have not been successful, you have proved to be a failure -- then your ego will become a wound. Then it hurts, then it creates an inferiority complex. Then too it creates a problem: you are always afraid to enter into anything, even in meditation, because you know you are a failure, you are going to fail. That has become your mind because everywhere you have failed. And meditation is such a great thing, you cannot succeed.

If you enter into meditation with this idea that failure is bound to happen and that is your destiny, that is your fate, then of course you cannot succeed. So if the ego is big it prevents; if the ego is very small it becomes a wound, then too it prevents. In each case the ego is one of the problems.

The second problem... and after stating both the problems I will tell you how to get rid of them. It is not difficult, but first you have to understand the problem in all its complexity....

The second hindrance on the path of meditation is your constantly chattering mind. You cannot sit even for a single minute. The mind goes on chattering: relevant, irrelevant, meaningful, meaningless... thoughts go on. It is a constant traffic and it is always rush hour. Whenever you close your eyes there are so many thoughts running in all directions, that if you sit down for ten minutes and write down whatever is going on in your mind -- without any editing, because you are not going to show this to anybody, so don't be worried...! Close the door, lock it from inside so that nobody comes in, and just write exactly what goes on in the mind for ten minutes. And after ten minutes read it.

And you will be surprised: "Is it my mind or has somebody gone mad?" Just because you have never looked at it, you have never thought about what is going on.

And if you try, as many people try, because studying books on meditation they think that if you can stop the thoughts by chanting a mantra or the name of God then perhaps the mind can be vacated from thoughts... The books are mostly written by people who have never meditated. I know many people who have written books on meditation. They came to me to ask how to meditate, and I said, "But in my library I have your book."

They said, "Yes, we studied a few books on meditation and wrote the book just to help others."

I said, "But first you should have tried what you have written. If you cannot help yourself, on what grounds do you think you can help others? You may have destroyed many people's peace of mind."

And there are so-called teachers of meditation who will also give you a mantra, that chanted, chanted fast, or any name... Close your eyes, do a certain ritual, take a bath, sit in a lotus posture, start the meditation, and go on as fast as you can -- faster and faster, repeating the same name, "Krishna, Krishna, Krishna..." Do it as quickly as possible. After five to seven minutes, you will be in a state of what is

scientifically known as autohypnosis. It is not meditation, but it does no harm. After ten to twelve minutes, when you come out of it you will feel a certain peace, a certain well-being; you will feel good, but this is not meditation.

I am not against it if you are trying to do it only to feel good. You can do it, but don't think that by doing it you are going to realize your godliness. That is not possible because this is simply a deliberately created sound sleep. When you repeat a certain word continuously, fast, the mind has no way to go on chattering. You don't give it any gap to put its thoughts into. Your chanting is so fast that the mind has to remain almost in a situation of a crossroads where the policeman has stopped the whole traffic. Your continuous chanting creates the situation of a policeman stopping the whole traffic, but the traffic is still there, it has not gone; in fact, more traffic has gathered on all the roads. And the moment you come out of meditation your mind will have such a rush as it has never had -- naturally, because all the traffic that you have stopped will have to pass. This is not meditation.

One more thing before I tell you what exactly is the problem with the mind. A few teachers of meditation -- and particularly in this part of the world, in the East -- are saying, "Keep your mind fixed on something. Start from something outer -- a black dot on the wall -- and then slowly, slowly close your eyes, and with closed eyes look at the black dot."

And if you have been staring at the black dot for a few minutes, naturally with closed eyes you will see the black dot. Just the impression takes time to disappear. It is the negative of the positive black dot; it is part of the science of photography. It is the negative that you have created inside.

Now look at this negative black dot and if you can continue looking at it, the same thing will happen after five to seven minutes -- autohypnosis. You will feel good, and that is the danger. Because you feel good, afterwards you feel a certain well-being, you think you are on the right path -- not necessarily.

And these things are also not easy -- chanting continuously for five to seven minutes is not easy. A few thoughts will enter in and disturb it.

Keeping your mind fixed on one dot is also not easy. Thoughts may come, move across and disturb you. And if you ask your teachers they will say, "This is your past karma; you will have to wait." There is no question of past karma, your method is simply wrong.

If you are learning to ride a bicycle and you go on falling again and again, and you ask somebody and he says, "It is because of your past karma..." It is simply that you don't know how to ride the bicycle. It has nothing to do with past karma or past life. You simply need the right technique.

I have heard of a story....

A man was very much interested to attain miraculous powers. Wherever he went they said, "First you have to learn meditation. Without meditation you cannot have miraculous powers."

Finally, he found a very wise old man about whom he had heard, "He is the greatest meditator alive, but you will have to serve him and not to be in a hurry. You just serve him; whenever the time is right he will give you the meditation and his blessing. You should not ask for it."

The poor man served the man for one year and he was getting tired: "This is too much. The second year has begun and the old man still says, `No sign.'" He was getting fed up and thinking of running from that temple. The day he was thinking to run, the old man said, "Listen. I was waiting for the right time, but you cannot wait. The time is not right, but because of your hurry I will give you the method. It is very simple and very suited to you."

The man said, "My Lord, my God!" He touched his feet. He said, "I was waiting for this day. I am a fool for having such bad thoughts about you. Just forgive me."

He said, "Don't be worried about it. This is the method; you go home" -- he had written on a small piece of paper just a small mantra and he gave him that. "This is the mantra. You have to chant it for ten minutes. Just remember one thing: while chanting, don't let any monkey come into your mind."

The man said, "You must be mad! Monkeys have never come into my mind. In my whole life not a single monkey has come into my mind -- why should a monkey come into my mind?"

The old man said, "I don't know, but this is the condition that goes with this mantra."

The man said, "There is no problem." But he was worried. As he was coming down the steps of the temple, he already started seeing monkeys. He would close his eyes -- and there were the monkeys. He said, "My God! I have not even started!"

He went home. He took a good bath and sat in *padamasan*. But as he closed his eyes, and before he could start the mantra, the monkeys started coming -- not one! In a line... giggling...!

The man said, "What happened?" He tried hard, but by the morning he was utterly tired. He went to the master. He said, "Take your mantra back. If this is the condition then I cannot fulfill it ever because of those monkeys. There is not one -- you had said *one* -- I don't know how many there are. I have been counting -- they go on coming! And I am going mad! I simply don't want any miraculous power, and I don't want any meditation. I simply want to go home. Just help me to get rid of the monkeys. I am giving your mantra back -- but who knows about the monkeys?"

If you try forcibly to keep something out of your mind, it is bound to come. This is a universal law.

Seeing the false methods, understanding that the mind is a constant process of thought, I want to explain to you something very simple, without any conditions. All that you have to do... no special posture is needed; whether you have taken a bath or not does not matter. It does not mean that at a certain time, at a certain place you should do it. No, you can do it anywhere, any time. I want it to be so easily possible for you that it mixes with your ordinary life and you don't have to take some time out of your life specially given to meditation.

The process is *witnessing*.

The thoughts are moving in the mind -- you have nothing to do with those thoughts. You are not to prevent them, you are not to chant a mantra, you have just to be a watcher. You have just to see that thoughts are passing, and you are standing by the side of the road looking at the traffic, unconcerned. Whether a bullock cart passes or an elephant passes or a camel passes... it doesn't matter. You don't have to make any judgment. You are just sitting by the side watching the whole scene.

It takes a few days, because of your old habit to make judgments. Something comes, you say, "This is very good" -- and you have lost your capacity of being a watcher, you have already given judgment.

Something comes and you say, "This should not come, this is evil" -- you have already fallen back.

Good or evil, beautiful or ugly, you are separate. You are the witness, you are just a mirror. Anything that passes by does not affect the mirror at all. Something good -- the mirror reflects. Something bad -- the mirror reflects. When they have gone, the mirror is as empty as ever.

Your consciousness is a mirror, and your consciousness is neither good nor bad. Your consciousness may have lived thousands of years, but not even a scratch is possible on your consciousness. It only reflects; it's function is reflection. That's why I say the divine between you and me is the same -- there is no difference at all. I just have recognized that the witnessing is a pure mirror, eternally pure -- and you get identified, you forget.

It happened in Calcutta in the last century....

There was one very renowned scholar, Ishwar Chandra Vidyasagar. He was world famous for his scholarship. There was going to be a play and they had asked Ishwar Chandra to come and inaugurate it. He came; he inaugurated it. He was sitting in front. He was the chief guest of the evening, and because he was invited, many scholars, many eminent people were present there, and the drama was enacted with tremendous beauty, with great articulateness.

In the middle of the drama there comes a scene where a man who has been after a beautiful woman, continuously harassing her -- and she was not interested in him at all... but he finds her alone in the jungle. She had lost her way, and the man feels this is a moment not to be missed.

He wants to rape the woman, and just as he starts pulling her clothes off -- there is pindrop silence -- suddenly Ishwar Chandra Vidyasagar jumps onto the stage, takes one of his shoes in his hands and starts beating the man.

The man must have been of great intelligence. He took away the shoe and he said to Ishwar Chandra, "This is the greatest reward I have got in my whole life. My whole life I have been an actor -- thousands of rewards I have got, but this is the most precious. That even a man like Ishwar Chandra Vidyasagar forgot that it is a drama and he is only a spectator, he is not supposed to come into it...!" And he said, "I will be tremendously grateful if you give me the other shoe also, because what will you do with one? For me it will be a souvenir. I am going to keep it."

I have seen those shoes. I have been to that man's house. He is dead. His grandson took me to see the shoes.

This is our situation. Your mind is just a screen, a movie screen, a TV screen or a drama stage, and you are far away just looking at it. You are not supposed to act. You are not supposed to do anything.

Once you get the knack of witnessing without judgment you will be surprised: the moment you are utterly a witness all the thoughts disappear. There is simply a plain white screen and no thoughts.

This is the first experience, that you have come to the door of meditation. Just go on looking at the white screen. Don't do anything. Consciousness has a nature -- if it cannot find any object which prevents it, then it goes round and comes back to you.

In existence everything moves in a circle. Remember that: nothing moves in a straight line. If there is no obstacle, the consciousness comes back to its own source. And the consciousness coming back to one's own source, for the first time sees who is there, who has always been there. That is your real being.

You can call it godliness, you can call it divineness, you can call it truth. Any name will do because it has no name; it is a nameless reality. But once it is realized then there is nothing else left. You have attained to the ultimate flowering of your being. This is enlightenment.

So put your ego aside -- whether it is big or small, don't be worried -- and just be a witness to your mind. Wait and be patient. Don't be in a hurry. It may take a few days for you to get the knack. It is a knack! It is not an art!

If it was an art, it would have been very simple to teach, but because it is a knack you have to try. Slowly you get it.

How do you learn to swim? It is not an art. If it was an art you could have learned it in your bedroom. Just on your bed you could have done all the exercises that are prescribed in the book. But it is not an art; you have to go to water. And you will have to face death a few times, but that is part of the progress. Each time you face death, each time you learn something -- the knack slowly comes to you. Within two or three days you will be able to swim.

One Japanese professor of psychology is trying to teach six-month-old children to swim, and he has succeeded. Then he tried with three-month-old children, and he has succeeded. Now he is trying with the newly born, and I hope that he succeeds. There is every possibility because it is a knack. It does not need any other kind of experience, age, education... it is simply a knack.

And if a six-month-old or a three-month-old baby can swim, that means we are naturally endowed with the idea of how to swim. We just have to discover it. Just a little bit of effort and you will be able to discover it.

The same is true about meditation... more true, than swimming. You just have to make a little effort. And if you don't succeed, don't be worried. You are losing nothing -- just a little rest.

And whenever you are going to sleep you can try -- just lying in bed, or in the morning when you are awake, wait for a minute. Give it a try and then wake up.

While taking a shower you can try it, because it is a question of witnessing.
You can witness anything, and anywhere.

There are one hundred and twelve methods of meditation, exhaustive. No more methods can be added to them. And these one hundred and twelve methods are written by Shiva himself perhaps ten thousand years ago. The name of the book is VIGYANA BHAIRAVA TANTRA. It simply describes one hundred and twelve methods, each method in two lines.

I have tried all the methods, and the most surprising experience was that the basic thing in each of the methods is witnessing. Their strategies differ, but their soul is just witnessing.

So I have reduced the one hundred and twelve methods of Shiva into a single method. I am giving you the essential method which no meditation can afford to drop -- it is the most essential. You can add any other structure to it, but I have dropped the whole structure. I am giving you the very soul of meditation. You just try, give it a chance. And if I can succeed, I don't see why you cannot succeed.

Millions have succeeded in the past. We have just forgotten completely the greatest science of discovering ourselves. It has to be rediscovered and it has to be again spread all over the earth if we want the world to be saved, if we want the world not to be destroyed.

One of my professors, Doctor S.K. Saxena, loved me very much. Most days I used to stay with him instead of in the hostel, because he would not allow me to go to the hostel.

I asked him, "Why do you insist...? Because I am of no use to you -- I simply sit in the garden and meditate."

He said, "That is the reason I want you to be here. I am getting old, I have never meditated. Most of my life I have been a professor in America. I have never given any thought to meditation."

Despite this, he had written for his doctoral thesis a book, HISTORY OF THE EVOLUTION OF

CONSCIOUSNESS. He said to me, "When you are here I feel something settling in me. When you sleep in my house" -- he lived alone -- "I have a better sleep. I don't know why, but just your presence somehow helps me to be more together."

I said, "I can tell you why. But rather than depending on me, why don't you start meditating?"

And by chance, today it happens that his son is present in the audience. S.K. Saxena is dead.

I received a message that he wanted to see me before he died. He wanted that I should be present by his side when he died. But I received the message after he had died, months after. Perhaps he wanted to die in the same peaceful silent atmosphere that he had found around me.

I feel sad for him, sorry for him, that what he could have attained himself he unnecessarily depended on somebody else for.

Meditation is something that is your birthright. Claim it! Make it a decision, a commitment that whatever happens, you will not die before you have attained to a meditative state.

It is only a question of a firm determination. And if you can attain to meditation, your life will become real life, and your death will become a door to the divine.

It will no longer be a death, it will no longer be an end. It will just be freedom from the body and entering into the universal, unlimited, infinite.

Okay?

The Sword and the Lotus

Chapter #9
Chapter title: One boat is enough

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BELOVED MASTER,
CAN A MAN START A JOURNEY IN TWO BOATS -- REJOICING THE WORLD, AND CHEERING GOD?

Man has been doing that since the very beginning, and he is still doing it. He is riding in two boats, and the result is the misery, the suffering, the anguish all over the world. You cannot ride in two boats.

Firstly, being in two boats you become split, you become two -- you are divided. A house divided against itself cannot stand long, and a man divided against himself is simply sick.

The psychoanalysts call that sickness schizophrenia: he is not one. He has two voices -- always in conflict with himself. He wants to do one thing, but half of his being pulls him back: "Don't do it." If he wants to do something else, the other half pulls him back and says, "Don't do that." Caught between the conflict of his own inner rift, all man's energy is wasted. He finds himself in a constant nightmare.

You are all doing it, because all your religions have been teaching you to do it -- not clearly, not openly, but in a very subtle way.

Religions say that your body and your soul are separate, not only separate but antagonistic to each other; that the body is the enemy of the soul; that if you want to attain something of spirituality you will have to

control your body, you will have to stop listening to its desires, you will have to curtail everything in which the body rejoices. In other words, you have to torture the body -- torturing the body will be the way towards spirituality.

All the religions have been saying to the world that there are two worlds -- this world, and that world beyond death which nobody has ever seen, which nobody has ever proved, for which no evidence, no argument exists. But all the religions have been telling you: sacrifice the world that you know for a world which no one knows whether it exists or not.

They are dividing you again between life and divine life. The divine life is always beyond death. And we have accepted these divisions. Of course, nobody can manage to be completely split, otherwise he will become two persons. The spirit remains always half-hearted; there is always a compromise.

You think, "Just today I can enjoy this, but I promise to God that from tomorrow I am going to start..." That tomorrow is never going to come. Tomorrows have a habit of not coming. That gives you a good space -- it never comes, you need not fulfill the promise.

I have heard...

When Edmund Hillary reached to the highest peak of the Himalayas, Gourishankar, he was simply amazed, he could not believe it. He had made so many arrangements and he had put his and his friend's life at risk. He was going to be the first man to reach Gourishankar, but what he saw there shocked him. A Hindu monk was just squatting on top of Gourishankar. Edmund Hillary could not believe how he managed to reach there. But perhaps some spiritual power... That could be the only explanation.

He fell at his feet to pay his respects. The old man opened his eyes and what he said was even more shocking. He looked at the beautiful wristwatch that Edmund Hillary had and asked, "How much for this watch?"

Man cannot cut himself in two absolutely.

I was in the hills of Parasanath and I came to know a strange thing. Two Jaina monks lived there naked. Naturally, they could not manage to have money with them -- where would they keep it? How would they avoid people knowing about it? But man is really inventive; his ingenuity is superb. They would never have been caught, because the naked Jaina monk only carries a small bamboo with a piece of wool attached so that when he sits anywhere he can clean the place with the wool so that no ants or small insects are killed, the wool is so soft.

Those two monks were traveling together for years. In the morning, when they went outside to their toilet, there was a fight -- they hit each other with those bamboos. Somebody brought them to the police station. When I heard the news, I immediately went to the police station to inquire what could be the cause between two naked people! People fight for greed, people fight for a thousand and one things, but these people had nothing to fight about.

In the police station I came to know that inside the bamboos they had hidden one hundred rupee notes -- the bamboos are hollow -- and one was the master and the other was the disciple.

The fight was because the disciple had more rupees than the master, and this was intolerable. The master was saying, "You simply give half of your money to me, otherwise leave me."

Two persons who had left their families, who had left their houses, all the comforts of life, who were living naked in hot and cold... were still fighting for money...!

That's why I say it is impossible to cut yourself absolutely in two separate parts. You will have to make some compromise. All over the world all the religious people have made compromises. That is one of the reasons you see so many religions, but you don't see so many religious people. You see so many monks, missionaries, sadhus, saints, but if you look deep into their lives you will be surprised -- it is hypocrisy. Deep inside there is continuously a compromise. I cannot condemn -- let me repeat, I cannot condemn them. I condemn those religious doctrines which have been forcing them to do something unnatural, something impossible.

Riding in two boats, or riding on two horses, you are going to get into trouble. Everything is condemned.

In Mahatma Gandhi's ashram you could not use a mosquito net. His son, Ramdas, was very friendly with me. He had invited me to the ashram, but I said to him, "I cannot stay here with all these mosquitoes.

Any intelligent person can understand that a mosquito net is not a luxury, it is not something unspiritual."

And what had Mahatma Gandhi substituted? He had substituted kerosene oil. You put kerosene oil on your face, on your hands, on whatever parts are exposed, put kerosene oil.

Naturally, the mosquitoes are more intelligent than you -- they don't come near you, because it stinks! But how can you sleep? You have to choose between mosquitoes or kerosene oil.

I said, "I am not going to choose, I am simply leaving. This seems to be some insane asylum -- it is not an ashram."

Gandhi had adopted five basic principles of life from Jainism. The first is: *aswad*, no-taste -- you have to eat, but if you taste, you are a materialist.

I am just trying to show you how they are making it difficult and impossible and unnatural. If you eat, you are bound to taste because you have taste buds in your tongue. Those taste buds don't know anything about your spirituality and the other world, they will simply function.

Now what are you going to do? You have to pretend that you eat but you don't taste. And you know all the time that you taste. You are becoming a hypocrite to yourself. You are falling in your own eyes. You are deceiving no one but yourself.

One of the American writers, Louis Fischer, came to Gandhi's ashram. He was writing a biography of Mahatma Gandhi. He was a special guest in the ashram, so Gandhi took him to lunch. He had seated him at his side, and he told the cooks, "Remember our special chutney."

What was their special chutney? It was made from the leaves of the neem tree so as to destroy taste. "So give generously to our friend."

A big bowl full of chutney made from neem leaves, which are the bitterest, was placed on Louis Fischer's plate.

If Gandhi is praising this chutney so much -- that it is very healthy, keeps your blood pure, is the only thing in the whole vegetable world which has no bad effects...

"Just one thing is a little difficult, but by practice -- you will be here for fifteen days -- you will get accustomed. It tastes a little bitter."

So much praise from such a great man! -- Louis Fischer tasted the neem chutney first and he said, "My God, this is pure poison! I have never tasted anything like this!"

But to say that to Gandhi was not possible because all the inmates of the ashram were eating the chutney. Gandhi was eating it, and enjoying, and smiling. When thirty other people were eating the same thing and smiling you don't have the nerve to say that this is poison.

Perhaps *you* are wrong. Thirty people cannot be wrong. And the great Mahatma Gandhi is not capable of being wrong. But to eat this chutney with food, continuously mixing it with food, will destroy the whole food. So he thought of a more scientific way -- being a Western man. He simply drank the whole of the chutney in one gulp, to be finished with it and to then eat comfortably whatever was available. But Gandhi was not an easy man. He told the cook, "Look, Louis Fischer liked the chutney so much... fill his cup again!"

Even if you mix your food with neem leaves you cannot say you are not tasting. That bitterness is also taste, just as sweetness is taste. There is no difference. As far as the word `taste' is concerned, your buds are functioning.

Gandhi is simply befooling himself. Sweetness is taste, saltiness is taste, bitterness is taste. But the first principle is "no-taste," and all those people are pretending that they are not tasting anything.

Now you are creating a division in man, you are giving him a false mask which smiles when his whole body wants to vomit. This is how you can ride in two boats. Your whole body wants to vomit -- that is one boat. And you smile -- that is another boat.

And if your whole life becomes like this, you will be the most miserable person in the world.

And the same division is created for this world and the other world. You are taught that this world has to be sacrificed, this world has to be destroyed completely as far as your interest, your attachment is concerned if you want to gain the other world.

But just go a little deeper into the logic. Why should you want the other world in the first place? It is greed.

They say that here in this world to drink alcohol is a sin, but in the other world water is not available. There are rivers of wine, rivers of champagne, rivers of all kinds of alcoholic beverages -- you choose; you

can drink, you can swim, you can do anything you want.

But it is a very strange logic. Here just a little drinking is a great sin, and there it is a reward. Reward for what? A reward because you did not drink when you were in this world? But this is a strange reward.

Renounce your wife, renounce women, renounce sex, and in the other world you are to be greeted with beautiful *upcharas* who are always young, who are all beautiful.

You can enjoy all those women for eternity, just because you renounce a poor wife who will be starving because she was not educated by your society, she was not given financial freedom by your society. And before renouncing her, you have given her at least one dozen children to take care of. So she will be begging, or she may have to become a prostitute just to raise the children that you have left as a legacy.

And you are being rewarded in the other world...? You should be punished! You should be thrown into hell if there is any. You have committed a crime against humanity, but these crimes are being rewarded.

This division is very dangerous, and even if you have renounced the wife and escaped deep into the Himalayas -- it is not so easy to renounce women, because the woman is within you, in your mind.

The woman outside was not so important. The real desire for women is hidden within you -- it is a center in your mind. What will you do sitting in the Himalayan cave? Do you think you will encounter God... you will have enlightenment?

Most likely you will dream of women, good food, comfortable clothes... small things which you had never thought of before.

I have heard...

One American billionaire became fed up because he had everything that money could buy, and naturally, he wanted some more excitement. He had achieved everything and there was nothing else in this world, so he started thinking of the other world.

The other world is created by these fed up people whose ambition has come to an end. They have everything -- now what to do? They are bored. They need some new desire, some new journey, some new adventure, but this world is finished for them. Your priest opened the door of a dreamland -- the other world.

So the American billionaire came to the East in search of the right way to the other world. It was a long journey, and finally he came to the Himalayas. People said, "You will not return empty-handed. Here lives a great ancient seer, far away in the mountains. Very rarely have people been able to find him. If you are fortunate enough to find him just touch his feet, ask for his blessing... his blessing is enough."

The man was so desperately in search, he found the old man, and he clung to his feet.

The old man said, "Not so hard, because I am too old. And first things first, have you got an American cigarette on you? I have been thinking about it for almost thirty years, since I left the marketplace."

The American immediately pulled out a packet and gave it to the saint.

The saint said, "Now, my son, you can go back with all my blessings. And whenever this urge for the other world comes to you, come again, but bring as many cigarettes as possible."

The billionaire was very much shocked: "This is not spirituality! The man is asking for cigarettes..."

He had come for the *other* world. He was a spiritual seeker, and this man was simply an addict, a smoker -- mad!

But just think: leaving this world, what are you going to think about, what are you going to contemplate?

My approach is absolutely different. I don't want you to ride in two boats because I am not your enemy. I would like you to be in one boat. One thing I can allow: you can paint one world on one side and on the other side the other world. Have both worlds together, but on one boat.

There is nothing wrong in enjoying this world and its joys. I don't see there is anything wrong in enjoying food or clothes, or having a cozy house, or having a beautiful wife or husband. I don't see anything unspiritual in it. All depends on you.

You can make it unspiritual, you can make it spiritual. When shivering cold, sitting in meditation, you cannot meditate -- your teeth are chattering, your body is shivering and you are trying to be calm and quiet and collected.

Use the right clothes. They will help you in your meditation, and suddenly, they become your friends. They are not unspiritual. Good and right food will help you.

It has been found that no vegetarian has received a single Noble Prize up to now. Three Indians have

received Noble Prizes, but all the three were non-vegetarians. Medical research shows that vegetarian food is not complete food. Some essential proteins are missing in it, and those are the proteins which help your intelligence. Your intelligence needs them absolutely, otherwise you will remain mediocre -- you cannot become a genius.

I have told my sannyasins that I am a vegetarian and I would like the whole world to be vegetarian. But I would not like the whole world to become retarded, so I have made the vegetarian food complete. I have added the unfertilized egg to it. The unfertilized egg has no life, hence it is just vegetarian. Even a vegetable has some life, but the unfertilized egg is simply protein. Adding the unfertilized egg to vegetarian food, vegetarian food far exceeds the non-vegetarian food. Non-vegetarian food makes you insensitive.

If just for a momentary taste you can kill living beings, you are not yet human. Then what is wrong in killing human beings? Their meat is more tasteful....

There is a tribe in existence in South Africa which is still continuing to eat human flesh. It rarely happens that somebody passes that way. If somebody is caught accidentally, only then do they get food; otherwise they have to eat their own children, their own old people. In the beginning of this century there were almost thirty thousand in that tribe, and today there are only three hundred. They have eaten themselves. Once in a while a Christian missionary goes there just to convert these cannibals.

I have heard about the first Christian missionary who reached them -- I don't know whether anyone tried again....

As usual, he was a fat man. They caught him, they tied him to a tree and they were preparing the fire. The missionary was making every effort to persuade them that he had come to teach them the real religion: "Have you ever tasted Christianity?"

The chief of the tribe said, "Not yet. Just wait! When your soup is made, we will have our first taste of Christianity."

These cannibals are known to unanimously say that the best, most tasteful thing in the world is a small baby's meat. Just for the sake of taste should we start killing babies? And if you stop killing babies because they are human, then you have to understand that animals are even more helpless. And they have done no harm to you; they have served you in every possible way.

The question to me is not of religion. The question is of your aesthetic sense, of your sensibility.

I was a guest in Maharaj Bownara's palace and he went to show me what a great hunter his father was. On all the walls were the heads of lions and other animals.

I told him, "Please remove these and don't mention to anybody that your father did all this, because that means your father was absolutely insane."

These poor animals are not "game," as the hunters call them. It is strange that when a hunter kills a tiger it is "game," and when a tiger kills the hunter, then it is "tragedy." I don't understand how the language changes -- why is it not a game too?

Killing animals, destroying life just for food, while science is absolutely in a position to provide you with vegetarian food, with all the necessary ingredients for your health, for your mind, is simply stupid.

And I am not saying that it is religiously wrong, I am simply saying it is through insensitivity. It proves you don't have a heart; it proves you don't have any feeling. It proves that you are not alert to what you are doing. And when it can be done without being so stupid, there is no need to do it.

Right food which will be helpful to your meditations can be determined medically. There are foods which stimulate sexuality, and there are foods which create a calmness in you. No-taste is not a right principle. Have as much taste as you want. And to give taste, flavor, to any food of your choice is a simple affair.

The food can be arranged, the clothing can be arranged, the housing can be arranged so that you can enjoy this world with totality and with no guilt, and yet become more and more conscious, more and more spiritual. I will not say for the other world. My experience is that the other world is hidden in this world. This world is the circumference; the other world is the center. And if you renounce this world you will never find the other world. How can you get to the center when you have renounced the circumference? You have closed the doors yourself.

Enjoy deeply this world, so deeply that you start coming closer to the center. *That* world is contained in

this world. There are not two worlds; there is only one world. There is only one existence, and all divisions are dangerous. Avoid them.

If you can understand that there is only one world, then it will create oneness in you. Then your body is just the visible part of your soul, and your soul is just the invisible part of your body. Then you can bring both into a communion. And that communion to me is the most important thing for a person to be religious -- that all his faculties are functioning like an orchestra, together, complementary to each other.

Right now, renunciation is a very stupid thing that has been torturing humanity for centuries.

I used to know a Jaina monk, Muni Kanak Vijay. He loved me because I never condemned anything. He came to visit me; he stayed with me....

On the first day, he went to the bathroom and came out. After fifteen minutes I went in. I was surprised that there was a smell of cigarette smoke.

I was living with two friends -- neither was a smoker. And then I found a piece of the cigarette on the floor. It was simple logic that Muni Kanak Vijay had been in the bathroom before me -- he must have been smoking. But a Jaina muni, a Jaina monk smoking is never heard of.

I came out, I went to him, and I told him, "Be sincere. I have nothing against smoking. It may kill you two years earlier -- it does not matter. What are you going to do living two years more? It may give you tuberculosis -- that too does not matter. Millions of people get tuberculosis without smoking, so why not smoke? I have nothing against it, and I don't think that it is some unspiritual activity. It is some stupid activity. When you can breathe in fresh air, instead you are breathing in carbon monoxide. You are falling from the state of man. I have no objection -- it is your life. But I want you to know the truth. And you know that I never condemn. If you want to smoke you need not hide, you can go to the farthest corner of the garden and smoke there, but not in the house."

He said, "I am sorry. I have been smoking. It is not right. It is against my whole spiritual training, and I am respected as a monk. It is not dignified for me to be caught smoking."

And his age was nearabout seventy.

I said, "To me there is no problem. This is what happens when you drop out of the world and renounce the world without having any maturity."

From the mature being, all that is wrong drops by itself; he does not drop it.

We have been told to renounce the world. I say unto you that if you are ripe, centered, whatever is wrong will renounce you, it cannot come close to you.

Allowing the man to smoke, he became courageous to tell me other things. He said, "This is my only wish and the only desire, and the only person who can help is you. I cannot say it to anyone else."

I said, "You say it. If I can manage I will do it."

He said, "I feel very embarrassed, but I have never seen a film because my father became a sannyasin when I was only thirteen. My mother died; my father became a Jaina sannyasin. For me there was no other way than to become a Jaina sannyasin with my father, otherwise I was just an orphan, a beggar on the street. So my mind has not developed from thirteen years of age -- I am still there. Seventy years have passed; I know that I have childish desires but what can I do? Whenever I see queues in front of every cinema, I think there must be something great going on. I have been in the world and I will leave without knowing what is happening there."

I said, "Don't be worried. I will arrange it."

I had a Jaina friend just living close by. I called him, and he was a reliable man. Whenever there was something to be done which was difficult he had always been of help. I told him, "This is a difficult job, but this Jaina monk has been suffering for years. You will gain great virtue; your paradise is certain. Simply take him to a film show."

He said, "What? If Jainas come to know they will kill me for seducing their sadhus, their saints, and taking them to the pictures." He said, "You have asked me to do so many things which were difficult. I have always done them, but this is too much."

I said, "But somehow it has to be done."

He said, "I can do only one thing." The city where I was living was divided into two parts by the British government. And it has remained almost that way even now: the part where the army and the Britishers lived, and the part where the whole city was. The cantonment part had only English films.

He said, "I can do one thing: I can take him to the cantonment part, but there are only English films and he does not understand English."

I said, "It does not matter. He simply wants to see what is happening there. You take him to the cantonment part. Understanding is not the question -- and you can sit by his side."

He said, "No! I cannot sit there. I will put him in his seat and run away. I cannot sit there. I will arrange for somebody else to pick him up after the show. I don't want it to be known that I am doing such things."

I asked Kanak Vijay, "Would you like to see an English film?"

He said, "It does not matter. I don't understand English, but something is better than nothing."

Can you see how we have made the human mind unnecessarily miserable? Now this man at the age of seventy still has a desire to go to see a film.

When he came back, I asked him, "Are you satisfied?"

He said, "That there was nothing, it was great of you that you helped me. I can now die without any desire. Otherwise I was afraid that this desire would continue even at the moment of death."

If you forcibly renounce anything it will follow you. If your understanding, your meditation, your silence makes you grown up, anything that is stupid will simply fall away from your life, you will not have to renounce it.

And remember one thing: growing old and growing up do not mean the same thing. Everybody grows old, but very few people grow up. Growing up means you are becoming more mature every moment, you are learning, experiencing everything of life.

This life is a gift. It is a university to learn, to become aware of all possibilities, experiences. Go through them. Don't escape.

Sannyas is not escapism, it is not for cowards -- only cowards escape. It is for people who have courage to experience everything. And once you have experienced, you know what is worthwhile and what is not. That which is not of any value simply disappears from your life and slowly, slowly you become a treasure of wisdom.

By the time you leave this life you will not go empty-handed, you will be fully contented, utterly satisfied, grateful, thankful to existence. And this gratitude becomes the door into the second world. That second world is not far away, it is just deeper than this -- it is the center of the circumference.

And if this world is so beautiful, if this world is so charming, so enchanting, so magical, how much more will be the center. This world is only the circumference. The center will be a millionfold more.

But never put this against that -- that is fallacious. Don't make two boats -- one boat is enough.

The question is very significant because all down the centuries man has been tortured with these two boats, continually hesitating about what to do -- whether it is right or wrong, whether it is spiritual or unspiritual. And you have been living with great fear.

The priests are creating as much fear as possible by inventing a hell which exists nowhere. Geographically, hell exists nowhere.

And they are simultaneously seducing you and your greed for a heaven which also does not exist geographically.

Hell is fear.

They make you afraid of hell so that there are a few things that you cannot do. They make you greedy for heaven so that you have to do things which you don't want to do. And you are caught in a very deep tension.

I am reminded of a beautiful story....

A Japanese king had heard of a saint that had become enlightened. He went into the forest to see the saint, to be with him, to have some taste of his presence.

But as he touched the saint's feet, the saint said, "Although you are a king you don't have any manners."

The king was a warrior. He could not tolerate such an insult in front of so many people. He said, "I only came to ask one question, but you have annoyed me."

The saint said, "Ask your question."

He said, "I want to know what the difference is between heaven and hell."

The saint laughed. He said, "You must be an idiot."

This was too much.

The king pulled out his sword and was going to strike the saint, and the saint said, "Wait, you are at the door of hell."

A sudden insight, and the king pushed his sword back into the sheath and touched the feet of the saint.

The saint said, "This is the door of heaven. Now you can measure the distance. I have shown you the doors of hell and heaven both."

Hell and heaven are psychological states. When you are disturbed, in a turmoil, in anger -- you are in hell.

Most people, most of their lives, are living in hell. Only very few people have lived in heaven, but that heaven is here on the earth. And the hell too is here on the earth. They are two ways of being -- you can manage to be either.

But if you start your journey in two boats you will remain in hell forever, because you will remain in tension and continuously in a state of split.

I want you to be in one boat. I want you to be one integrated self -- a single unit, a single voice, a single dimension. Then life is all flowers.

BELOVED MASTER,
WHAT IS ANGER? HOW CAN I REMAIN COOL AND CONNECTED, BUT RESPONSIVE IN THE CRUCIAL MOMENT?

The psychology of anger is that you wanted something, and somebody prevented you from getting it. Somebody came as a block, as an obstacle. Your whole energy was going to get something and somebody blocked the energy. You could not get what you wanted.

Now this frustrated energy becomes anger -- anger against the person who has destroyed the possibility of fulfilling your desire.

You cannot prevent anger, because anger is a by-product, but you can do something else so that the by-product does not happen at all.

In life, remember one thing: never desire anything so intensely as if it is a question of life and death. Be a little playful.

I am not saying, don't desire -- because that will become a repression in you.

I am saying, desire -- but let your desire be playful.

If you can get it, good. If you cannot get it, perhaps it was not the right time -- we will see next time. Learn something of the art of the player.

We become so much identified with the desire, then when it is blocked or prevented our own energy becomes fire; it burns you. And in that state of almost insanity you can do anything -- for which you are going to repent. It can create a series of events that your whole life may get entangled with.

Because of this, for thousands of years, they have been saying, "Become desireless." Now that is asking something inhuman. Even the people who have said, "Become desireless" have also given you a motive, a desire: if you become desireless you will attain to the ultimate freedom of *moksha*, *nirvana*. That too is a desire.

You can repress desire for some bigger desire, and you may even forget that you are still the same person. You have only changed the target. Certainly, there are not many people who are trying to get moksha, so you will not have any great competition. In fact, people will be very happy that you have started going towards moksha -- one competitor less in life. But as far as *you* are concerned nothing has changed. And if anything can be created which disturbs your desire for moksha, again the anger will flare up. And this time it will be far bigger, because now the desire is far bigger. Anger is always proportionate to desire.

I have heard...

There were three monasteries -- Christian monasteries -- very close together in the forest.

One day three monks met at the crossroads. They were coming from the villages back to their monasteries -- each belonged to a different monastery. They were tired. They sat down under the trees and started talking about something to pass the time.

One man said, "One thing you will have to accept is that as far as scholarship is concerned, learning is concerned, our monastery is the best."

The other monk said, "I agree, it is true. Your people are far more scholarly, but as far as austerities are concerned, discipline is concerned, spiritual training is concerned, you don't come anywhere near to our

monastery. And remember, scholarship will not be able to help you realize the truth. It is only spiritual discipline, and we are the best as far as spiritual discipline is concerned."

The third monk said, "You both are right. The first monastery is best in learning, scholarship. The second monastery is best in spiritual discipline, austerities, fasting. But as far as humbleness, egolessness is concerned, we are the tops."

Humbleness, egolessness... but the man seemed to be absolutely unaware of what he was saying: "As far as humbleness, egolessness is concerned, we are the tops."

Even humbleness can become an ego trip. Egolessness can become an ego trip. One has to be very much aware.

You should not try to stop anger. You should not, in any way, keep the anger controlled, otherwise it will burn you, it will destroy you. What I am saying is: you have to go to the roots. The root is always some desire which has been blocked, and the frustration has created the anger.

Don't take desires very seriously.

Don't take anything seriously.

It is unfortunate that no religion in the world has accepted the sense of humor as one of the basic qualities for the religious man. I want you to understand that sense of humor, playfulness, should be the fundamental qualities. You should not take things so seriously, then anger does not arise. You can simply laugh at the whole thing. You can start laughing at yourself. You can start laughing at situations in which you would have been angry and mad.

Use playfulness, a sense of humor, laughter. It is a big world, and there are millions of people. Everybody is trying to get to something. It is very natural that sometimes people may get into each other's ways -- not that they want to, it is just the situation, it is accidental.

I have heard about one Sufi mystic, Junnaid, who every day in the evening prayer used to thank existence for its compassion, for its love, for its care.

Once it happened that for three days they were traveling and they came across villages where people were very antagonistic against Junnaid, because they thought his teachings were not exactly the teachings of Mohammed. His teaching seemed to be his own, and, "He is corrupting people."

So from three villages they had not got any food, not even water. On the third day they were really in bad shape. His disciples were thinking, "Now let us see what happens in the prayer. How can he now say to existence, `You are compassionate to us -- your love is there. You care about us, and we are grateful to you.'?"

But when the prayer time came, Junnaid prayed the same way. After the prayer the followers said, "This is too much. For three days we have suffered hunger, thirst. We are tired, we have not slept, and still you are saying to existence, `You are compassionate, your love towards us is great, and you take so much care that we are grateful to you.'"

Junnaid said, "My prayer does not depend on any condition -- those things are ordinary. Whether I get food or not I don't want to bother existence about it -- such a small thing in such a big universe. If I don't get water... even if I die, it does not matter, my prayer will remain the same. Because this vast universe... it makes no difference whether Junnaid is alive or dead."

This is what I mean when I say, don't take anything seriously -- not even yourself.

And then you will see anger simply has not happened. There is no possibility of anger. And anger is certainly one of the great leakages of your spiritual energy.

If you can manage to be playful about your desires, and still be the same whether you succeed or you fail...

I can never forget one instance, one incident....

There was a wrestling competition, a district competition; all the district schools were participating in it. The school where I was studying had no such great wrestler, but we somehow managed one young man who said, "I am not a wrestler." But I said, "You see the thing -- not to participate will look very bad."

And he was a very simple man. He said, "If you say, and if you all think that it is good for me to join... but I don't know anything at all. I have never been to the gymnasium, I have never done any exercises. You are putting me in such a situation. But if you want, and if you cannot find anyone else, it is okay."

So he was to participate for our school. And the strange thing was that because he was not tense -- he was prepared to be defeated any moment, with anyone; he was the most relaxed wrestler -- he got into the semi-finals!

Our teachers, our principal, our students were simply... could not believe what had happened. Where had this man been hiding?

And in the last round, the man with whom he had to fight was really a very big man, very muscular; he was really a trained wrestler. We came to know later on that he was not a student, that some school had brought in a wrestler. We were all afraid for our poor man. He looked so small beside that man that we were worried what was going to happen.

But what happened was more than anyone could have even dreamed. Our wrestler jumped around the whole area -- a dance before going into the fight! The wrestler was a little uneasy about what he was doing. And then he came and just fell flat in front of the wrestler and told him, "Please sit on my chest and be the winner. What is the point of unnecessary fighting?"

Almost everybody appreciated the sense of humor of the man. Even the wrestler laughed and he said, "I have been fighting but I have never come across such a situation. I cannot sit on your chest and I hope the judges declare us equal."

This man is not to be defeated, at any cost -- such a playful and such a humorous man, who falls flat on the ground and says, "Now you sit on my chest and let the judges declare that you are victorious and I am defeated."

I cannot forget that incident for the simple reason that even at the moment of defeat that man changed it into a victory -- he was almost the winner. There was no anger and there was no question of being frustrated. He simply accepted the situation that he was not a wrestler and it was better to be sincere and honest. Why unnecessarily fight and get defeated? It would simply have been wrong for the other man to sit on his chest. It would have looked really ugly, insensitive. He had to say to the judges, "Declare us equal. This man is not the one to be declared defeated. I have learned much more from him than I have learned in so many fights in which I have been victorious or defeated. This has not been a fight at all, but such a great experience that one can take things at ease."

Just start thinking about yourself at ease -- nothing special; not that you are meant to be victorious, not that you have to succeed always in every situation. This is a big world and we are small people.

Once this settles in your being then everything is acceptable. Anger disappears, and the disappearance will bring you a new surprise, because when anger disappears it leaves behind it tremendous energy of compassion, of love, of friendship.

Okay?

The Sword and the Lotus

Chapter #10
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BELOVED MASTER,
THE TECHNIQUE OF SELF-REMEMBERING SEEMS EASIER FOR ME THAN WITNESSING. DO THEY BOTH LEAD TO THE SAME GOAL?

They both lead to the same goal, but the technique of self-remembering is harder, longer and dangerous. Only very few people in the whole history of mankind have attained to enlightenment through the technique of self-remembering.

Many have tried, but utterly failed -- it *looks* easy. The reason is that your self-remembering is not going to be your self remembering, it will be your ego remembering; that's why it looks easy.

You don't know the distinction between the self and the false self. The false self is our ego, and the ego is very subtle, very cunning, and tries in every way to pretend to be the real self. That's why in the beginning it will look easier than witnessing, because in witnessing there is no place for the ego. From the very beginning the ego is avoided.

In witnessing, the ego cannot enter. But in self-remembering, there is every possibility of the ego pretending to be your self. Then the more you will practice, the more your ego will become stronger.

If somebody wants to travel on the path of self-remembering, he absolutely needs a master. He cannot move alone, because he cannot make a clear-cut distinction of what is false and what is true. He knows only the false, he is not acquainted with his true being. Unless he is under a very rigorous master it will be very difficult to create a separation between the ego and the self.

I will explain it to you by an ancient Chinese story....

A great master had a big monastery -- five hundred monks -- and they were all practicing the path of self-remembering. Self-remembering is one of the paths Buddha has recommended.

One man entered into the monastery -- he wanted to become a disciple. The master accepted him, but he was a very simple man from a village, almost uneducated. The master told him, "Your job is cleaning the rice in the kitchen."

It was a big kitchen -- five hundred monks. The poor man was cleaning the rice before sunrise and late into the night. He had no time to go to the sermons, to go to the prayers; he had no time to read the scriptures or listen to the wise talks. Those five hundred monks were great scholars, and the monastery was known all over the country.

Twenty years passed and the man continued just cleaning the rice and doing nothing. He forgot even to count the years -- what was the point? He forgot the days, the dates, and finally he became suspicious about his own name. For twenty years nobody had used it, nobody had called him by his name -- perhaps it was his name, perhaps it was not. For twenty years continuously he was doing one small thing: cleaning the rice, from the moment he woke up until he went back to bed again.

The master declared that his time to depart from the body had come. He wanted to choose his successor, and the way he did it was this: "Anybody who thinks he has succeeded in self-remembering should write on the wall of my hut some insight which shows that he has seen the truth."

One person, who was thought to be the greatest scholar in the commune, tried. But he was so afraid to write that sentence there, because it was not his insight. He knew -- how could he not know it -- he knew it was not his insight, it was just borrowed from scriptures. It was not his experience -- and it was difficult to deceive the old man.

In the morning the old man came out, asked the servant to erase what had been written, and said, "Find out who this idiot is who has spoiled my wall."

It is said that the great scholar had not even signed, out of fear that he would be caught. If the master appreciated that this was really a great insight, then he would come out and say, "I have written it." Otherwise he would remain silent... who knows? Out of five hundred people anybody could have done it!

Almost one dozen great scholars tried, but none of them had the courage to sign his name. And the master behaved in the same way; he erased the line and said, "*None* of you has come to the point of self-remembering. You have all been feeding the ego in the name of self. I reminded you again and again, but having a big ego is such a joy. And a spiritual ego, the otherworldly ego, the divine ego, becomes even more delicious. Now I will have to find the person myself."

In the middle of the night the master went to the man who had come twenty years ago. For twenty years the master had not seen him, he had simply been cleaning rice. He woke the man up. The man asked the

master, "Who are you?" Because twenty years... he had just seen him once for a few seconds when he was initiated -- "And what is the idea of disturbing my sleep?"

The master said, "I am your master. You have forgotten...? Do you remember your name?"

The man said, "That is the difficulty. The work you have given me is such that it needs no name, no fame, no scholarship, no austerities. It is so simple that I have forgotten everything. I cannot be certain that this is my name. A few names come to my mind and I cannot decide which one is mine, but I am grateful to you." He touched the feet of the master. "Please don't change my job. I have forgotten everything, but I have also achieved everything. I know a peace that I had never dreamed of, a silence that no word can express. I have known such moments of ecstasy that even if I had died there would not have been any complaint that life has not been fair to me. It has given me more than I was worthy of. Just DON'T change my job. I am doing it perfectly well. Has somebody complained about my work?"

The master said, "No, nobody has complained, but your job has to be changed because I am choosing you as my successor."

The man said, "I am only a rice cleaner. I don't know anything about being a master or a disciple. I know nothing. Please forgive me, I don't want to be your successor because I cannot handle such a big job, I can only handle this rice cleaning."

The master still insisted, "You have achieved that which others have been trying to achieve but have failed. You have achieved it because you were not trying. You were simply doing your small work. Slowly, slowly there was no need for thinking, no need for emotions, no need for anger, no fight, no comparison, no ambition -- your ego died. And with the ego died your name. You are not born with a name. It is the ego that is given a name -- that is the beginning of the ego. With the death of the ego, you even forgot your own master, because it was the ego that brought you to me.

"Up to that moment you were on a spiritually ambitious trip. You are absolutely the right person, so take my robe, my hat, my sword, which have always been given by the master to the successor. But remember one thing: take them and escape from this monastery as far away as you can, because your life will be in danger. All these five hundred egoists will kill you. You are so simple and you have become so innocent that if they ask you for the robe, the sword, the cap, you will give them. You simply take them and go as far away as you can into the mountains.

"Soon people will start arriving to you just as bees start finding their way towards the flowers when the flowers blossom. You have blossomed. You need not bother about the disciples, you simply remain silently in a faraway place. People will come to you; you simply teach them whatever you have been doing."

"But," he said, "I have received no teaching and I don't know what to teach them."

The master said, "Just teach them to do small things, silently, peacefully, without any ambition, without any motivation to gain something in this world or in the other world, so that you can become innocent like a child. That innocence is real religiousness. Not being Hindu, not being Mohammedan, but being utterly innocent -- just a tabula rasa, a clean sheet on which nothing is written. No Bhagavadgita, no Koran, no Bible..."

It is possible... a few people have attained through self-remembering. One of the great masters of this age, George Gurdjieff, used the method self-remembering, but you have to be aware that not a single person of his disciples became enlightened -- and he was one of the most perfect masters.

But the problem is that the ego and the self are so close and so similar that whatever you think is your *self* is most probably, in ninety-nine percent of cases, just your ego. The master's function is absolutely necessary for this method, because he has to destroy your ego. And he has to be hard, harsh. Unless he destroys your ego, self-remembering is going to lead you, not to enlightenment, but to darker spaces of being.

It will strengthen your ego more -- you will become a very strong ego, very assertive. In any ordinary field of life you will be very successful. You can become an Adolf Hitler, you can become a Joseph Stalin... Stalin was not his real name, it was given to him because he was such a strong man. `Stalin' means man of steel.

But these people are not a benediction to humanity, they are a curse. If they had not been there man would have been in a far better space, in a far better consciousness.

So if you feel that it is easier for you, then be very careful. I will still suggest that though witnessing may be difficult in the beginning, it is the most safe method without any dangers. It cannot lead you anywhere other than towards enlightenment. So it can even be practiced without a master.

I would like to give you something in which you are not to be dependent on somebody else.

How long have you lived, how many lives? In all these lives you may have come across many saints, many masters, but where have you reached? Your darkness is the same, your unconsciousness is the same. Perhaps they all gave you methods, but the methods were such that they needed constant supervision. Those methods are called school methods. You have to enter into a monastery, live in a monastery, function under a strict discipline -- then perhaps you may be able to achieve something from a school method. And there are such monasteries.

In Europe, there is a monastery in Mount Athos; it is one thousand years old. There are almost three thousand monks inside the monastery, and anybody who wants to become a monk in that monastery can decide to enter, but only his dead body will go out.

If there is such a commitment, only then is a person accepted. Once a person enters Mount Athos, you will never see him till he is dead. This is a school for absolute self-remembering, but you cannot put the whole world in monasteries. Who will take care of these monasteries? Hence my preference is to use a method which keeps you free from any commitment, from any dependence -- which keeps you *in* the world and yet not *of* the world.

Witnessing is the most simple and the most infallible method; it is the essence of all meditations. Even self-remembering, finally, is witnessing -- but at a later stage, when you have dropped the ego. And if you start looking inside yourself, you can understand what I am saying. Can you see your ego and self separately? You simply know one thing: that is I. You don't know two things: that I is the ego, and that the ego is capable of nursing itself through anything.

I have heard...

A small child was passing by the side of a palace. He had failed his examination and was feeling very angry with the teachers. He was ready to do something, and suddenly, he found a pile of stones by the side of the road. He took one big stone from the pile and threw it at the palace. Now the palace had nothing to do with his failing, nor had the stone anything to do with it, but he was in such anger he wanted to do something; the energy was there, and it needed to be released. The boy went on his way, but what happened to the stone?

As the stone started rising up he looked down -- his brothers and sisters and cousins were all there. And the stone said to them, "I am going on a pilgrimage. I have been thinking about it for a long time. God willing, I will succeed in my adventures and come back to you to relate all that I experience on the way."

All the other stones looked at this stone with their mouths open: "What is happening? He has no wings." He was just a stone like themselves. They also wanted to fly, but they knew that they could not. "But he is flying, you cannot deny it..." So they all said, "Okay, just remember us; don't forget us. You are a hero. In the centuries of time sometimes one stone gets wings the way you have, and we are proud that you belong to us, to our family."

They were even feeling great pride because one of the stones was flying towards the palace. The stone hit against a glass window, and naturally, when a stone hits glass it is the glass that is broken, not the stone -- it is just the nature of things. But the stone said to the pieces of glass, "You idiots. I have always said, `Never come in my way. Whoever comes in my way will be shattered to death.' Now look what happened to you. Let this be a lesson to everyone who is listening."

At that very moment the guard on the gate heard the noise of the stone falling on the floor, the glass being broken... he rushed in. He took the stone in his hands, and the stone said -- although the guard could not understand his language, because he talked in Nepalese...! He said, "Thank you my lord, you are the owner of this palace -- I can see from your beautiful dress. I will never forget this honor that you have given to me -- taken me in your own hands."

The situation was totally different, but the ego goes on turning every situation in its favor.

The guard was afraid that if the king came to know then he would be caught: "What are you doing? Who has thrown the stone?" He threw the stone back out of the window.

And these are the ways of the ego: the stone said, "Thank you! You are not only a great host, you understand the hurts of other people too. You know I am longing to meet my friends. I want to tell them the whole story of my visiting the palace of the king -- the meeting with the king, the conversation with the king, the destruction of the enemies who came in my way." And as he was falling back into the pile of the stones, he said to them, "Brothers and sisters, I am back. You should all be proud. My name should go down in history, and with me, my family's name. This pile of stones is no ordinary pile, it is something historical."

The ego has its ways of fulfilling itself even in situations where it should be shattered. So beware of it.

Self-remembering can be done only in a school where you are devoting yourself to the discipline twenty-four hours a day, because it is the moment you remember yourself... While walking you remember, "I am walking" -- then walking is no longer natural. It becomes divided: you are separate, and the walking is separate.

Walking is a simple process, but in life you are doing a thousand and one things which are very complex. If you are going to remember yourself while using a machine, while driving a car... it could be very dangerous because your whole focus is in remembering yourself. You could cause an accident which could be dangerous to you, which could be dangerous to others.

Life has its own wisdom. The body has its own wisdom. For example, try one thing and you will understand what I mean: you have been eating every day your whole life but you have never thought about what happens to the food when it goes down your throat -- you forget about it. Don't forget about it. Just for three days try to remember that the food has gone in. Remember that the food is being digested, that juices, chemicals and other things are coming in from different directions, that the food is being mixed with them and the food is being transformed into different things. It is becoming blood, it is becoming your flesh, it is becoming your bones.

In three days' time you will have such a disturbed stomach, you cannot imagine. It will take at least three months to get it back to its normal state. You are not needed to remember it. It knows its function, and it does its function perfectly well without your remembering.

That's why when you are sick it is better to rest, because the body needs you to sleep so it can work better without any disturbance from you.

You must have heard the famous story about a centipede....

A centipede has one hundred legs -- that's why it is called *centipede*. And for centuries, centipedes have been in the world, walking perfectly well -- no problem. But one day a rabbit became curious. He saw the centipede, he tried to count his legs and said, "My God! One hundred legs! How does he manage to remember which one to put first, which one to put second?

"If I had one hundred legs," the rabbit thought, "I would get entangled and I would fall immediately; I could not walk at all. This centipede is performing a miracle."

He said, "Uncle, uncle, wait, wait! I have a question if you don't mind..."

The centipede said, "There is no hurry. I was just going for a morning walk. You can ask your question."

He said, "My question is simple: you have one hundred legs...?"

The centipede said, "One hundred? In fact, I have never counted. It would be too difficult for me to count them, but if you say so then perhaps I must have."

The rabbit said, "My curiosity is: how do you manage to walk with such a trail of one hundred legs? How do you manage which one comes first, then second, then third, then fourth...?"

The centipede said, "I have never thought about it. I will try. Just now -- I will try here."

And then and there he fell on the ground. He called the rabbit and said, "You idiot! Never ask another centipede such a question, otherwise centipedes will die. We cannot live with this curiosity. I have been doing perfectly well up to now, and just as I started becoming alert about what leg is going when... as I started remembering one hundred legs, my mind got very much puzzled."

Self-remembering is a school method. And school method means you are in a safe monastery, not doing work that could be dangerous. Otherwise your remembering... working in a factory, working in a carpentry shop and trying to remember, you are bound to get into the same position as the centipede.

I don't want anybody to get into any trouble in the name of spirituality, hence my suggestion again is just pure witnessing -- no question of I. And that too, very playfully, not seriously, with a sense of humor.

If you forget, there is no harm. Whenever you remember, again you start. You will forget many times, you will remember many times. There is no question of guilt; it is human.

Very slowly, bigger and bigger gaps of witnessing will arise in you, and as the gaps of witnessing become bigger, your thoughts will become smaller, less. The moment your witnessing comes to a peak -- at certain times with a crystal clarity -- the thoughts will simply disappear. You will be in an absolute silence. Whatever you are doing will not be disturbed by your silence, but on the contrary, your workmanship, your creative effort will be enhanced.

If you are making statues, or painting, or playing music... with such a mad mind, with all kinds of thoughts running around, and you can still manage to create beautiful music -- just think of a silent mind, how much deeper and higher music you could create.

The same applies to every area of life. I make it a point to be remembered that if your meditation is right, everything in your life will start falling into better shape. That is the only criterion. No need to ask anybody else; you can see yourself.

Everything in your life will become better with your meditation. When your meditation is at its highest peak, all your efforts will have a beauty and a grace and a creativeness that you cannot imagine. That's why I say, don't divide spiritual life from the ordinary life. Don't create any division at all. Let this life remain one single whole.

So if your consciousness changes, then everything that surrounds you also changes.

I cannot imagine a man of meditation renouncing his wife. No, a man of meditativeness will love his wife more. Perhaps his love will become more and more purified, less and less sexual, more and more prayerful. But he cannot renounce her, that is ugly.

Leaving a poor woman and escaping -- that is not the work of a brave man. It fits to a coward, but not to a man who is meditating.

In my village I loved to sit in an old man's small shop. He used to sell sweets. I was attracted, not by his sweets, but by the sweetness of the man. He would say, "The cost price of this many sweets is one rupee, and if you are willing, just for my labors and for my family, you can give me one anna more -- that is my profit."

First he would tell the cost price, and then he would tell his profit. And that too he would leave up to you: "If you don't want to give it to me, you can take it at the cost price -- of course, I am a poor man, I cannot give it to you below the cost price. I can give you my labor, I can give you my profit, but I cannot go below the cost price."

And I inquired -- because it was a sweet market and there were many shops, I inquired in other shops about what he was saying cost one rupee. And others were selling for two rupees, two and a half rupees -- the same quantity, but not the same quality, not the same love.

While he was preparing his sweets, I used to sit. He even asked me, "You are the only one. Why do you come and sit here?"

I said, "I simply like it -- to see you work. You work so lovingly, as if you were preparing these sweets for your beloved who is coming after many years -- and you don't know who the customer will be."

And he laughed. He said, "As far as I know it is the same customer who always comes -- different faces, but the customer is the same. That's why I cannot deceive. I cannot cheat, I cannot exploit because it is the same customer with different faces. I have recognized him."

His whole life I would describe as the life of a great saint, although nobody in the world would recognize him as a saint because we have this idea so deeply rooted in our minds that a saint should renounce life, get away from life. That anti-life attitude has proved so poisonous that it has destroyed the whole beauty of human existence. It has taken away the whole dignity of man.

Hence I still insist -- even if you feel self-remembering is easier -- that you try witnessing. Even though it is difficult in the beginning, it becomes very easy as you go ahead.

Gautam Buddha has said, "My teaching is bitter in the beginning but sweet in the end."

BELOVED MASTER,
ALTHOUGH WHAT YOU SAY SEEMS TO BE THE VERY TRUTH, WHEN I TELL THIS TO MY FRIENDS WHO BELONG TO THE HIGHER LEVELS OF SOCIETY -- DOCTORS, PROFESSORS, ENGINEERS AND ADMINISTRATORS IN THE CITY -- THEY THINK I HAVE BEEN HYPNOTIZED OR BRAINWASHED. EVERY TIME I APPLY LOGIC TO THIS THEN THEY ARE AT A LOSS. BUT WHY CAN'T THEY ACCEPT YOU WHEN THEY ARE UNABLE TO ARGUE? WHY ARE THEY SO AGAINST YOU?

It is very simple. They think they are intellectuals, but to be an intellectual does not mean to be intelligent.

They are doctors, they are engineers -- they may be civil servants, highly posted; their egos have become very big. When you tell them, "You can see for yourself," they have no counter-argument. But still,

they have to protect their egos, and the only way is to tell you that you are brainwashed, that you are hypnotized.

Next time you meet them tell them that to be brainwashed, first one needs a brain. If you have a brain, come to the meeting. And tell them that the latest psychological findings are that only the very intelligent can be hypnotized; idiots cannot be hypnotized!

You can try it. All the experiments on idiots have failed. It is almost like hypnotizing a buffalo. Now it is scientifically established that only thirty-three percent of the whole of humanity is capable of being hypnotized -- only thirty-three percent. And this is the same thirty-three percent of the people who are the intelligent part. But perhaps they may not even be aware of the latest findings.

They are using `hypnotism' and `brainwashing' just to put you down.

Ask them, how much they know about brainwashing? Ask them can they brainwash you... how much they know about hypnotism? Ask them, "Can you hypnotize me? And if you don't know anything about brainwashing and about hypnotism you do not have any right to talk about these things."

And I am available here. You can tell them, "You can come, you can try to brainwash me or hypnotize me."

I do not see any harm in either; both are good. A brainwash simply means cleaning all the rubbish that you are carrying in your mind. They are afraid of brainwashing because they don't have anything other than rubbish. If it is washed away, they don't have any brain; that is their fear. And why are you afraid of hypnosis? Hypnosis simply means a deliberately created state of sleep. It is a beautiful space, very healthy, and can be immensely helpful. And now, in the most modern hospitals, hypnotists are being employed, because under hypnosis even surgery can be done without any anesthesia. Under hypnosis many diseases can be cured simply because they were only in the mind. They were simply obsessed with certain diseases that were not really there. If through hypnosis you can put the idea in their minds that the disease is finished and they don't have it anymore, when they wake up you will find a different man who is no longer sick. Hypnosis can be such a great blessing.

In the Soviet Union they are using hypnosis for teaching. The child goes to sleep in his home, but he has earphones connected to the central system in the school. When he goes to sleep, very slowly they start teaching him things -- so slowly that he feels as if he is dreaming and his sleep is not disturbed.

It is a great advantage. It means six hours of the night, eight hours of the night, can be used for teaching.

In the twenty-five years that we waste as far as the university, three times more education is possible. But your so-called intellectuals may not be aware of all these methods which are being used around the world.

Very soon hypnosis is going to be one of the most important sciences to be developed, because man's mind is in such a tension, in so much misery, in so much anguish that he has to use alcohol, marijuana, hashish, opium and all kinds of drugs just to forget, just to get rid of all the anxieties although he knows it is only temporary. Tomorrow when he wakes up all those anxieties will be waiting at the door; they have not gone anywhere.

Hypnosis can transform you very easily without any drugs. There are people who are suffering from smoking -- they don't want to smoke but they are addicted. They go through a torture. They know perfectly well that it is harmful, they are killing themselves, but no wise counseling can be of any help. They know all that you are saying: that it will destroy your health, your lungs may go wrong, you may get tuberculosis, you may even get cancer, and certainly you will die at least two or three years earlier. Everybody knows it, but still the addiction is there. Hypnosis is so simple. In three weeks' time, just a three-week course, one hour every day -- and your smoking disappears. Just for three weeks, one hour a day, you have to be told, "You don't need cigarettes, you don't need smoking."

There is no need for somebody to tell you, you can just keep a tape recorder by your side. Just record the first session with a hypnotist -- and a hypnotist is not a magician, he is a scientist, and what he is doing is a simple method. So just record the first session, and then every time you want, every day, you simply use the recorded session. And within three weeks you will be free of all addiction to smoking or alcohol or anything else.

Hypnosis has not yet been used. It is a tremendously powerful instrument to improve man -- his consciousness, his body -- in every possible way.

These people don't know anything at all about brainwashing, nor do they know anything about hypnosis, but because they are professors and they are doctors, they think they are intellectuals. Just invite those intellectuals, and I will do my best to brainwash them -- I promise it!

These people are simply afraid -- afraid, because on the one hand they try to pretend that they are intellectuals, and on the other hand all that they are doing is absolutely absurd.

I have seen professors behaving just like villagers -- going to a certain saint to touch his feet because that has a curative power. Or if the saint blesses you, your promotion is certain. In those moments they don't think about their being intellectuals.

I have been a professor myself so I know the whole lot....

I remember one professor who had this idea of being a great intellectual, and still, he was a fanatic Hindu. I said, "These things don't go together. An intelligent man cannot be fanatic. An intelligent man is always open, always ready to listen to the other, and always ready to accept the truth even if it goes against his own old ideas."

There was a conference, and I spoke in that conference. It was about the status of the Mohammedan women in the modern world. He was also in the audience.

I said, "Allowing a man to have four wives is degrading women into SUBhuman beings, reducing them to cattle -- and Mohammed himself had nine wives. I can neither forgive nor can I forget. This is time for the women to revolt."

He was very happy because he was a fanatic Hindu and against Mohammedans. He said, "You did a great job; the others were just lousy."

I said, "But remember that Krishna had sixteen thousand wives. Mohammed is nothing. The five Pandavas had one wife. That is another extreme -- five brothers with one wife. This is ugly. And one of the brothers, Yudhishthira, was known as Dharmaraj -- as a king of spirituality. If this is the king of spirituality, what about ordinary people?

"And this man, Yudhishthira, was a gambler. Still he is the king of spirituality. He gambled everything. Only the wife was left -- that too was a common property of the five brothers. He staked her also, and finally lost her. And still no Hindu criticizes him. At least we should stop calling him Dharmaraj. He is treating women like property, using them like a stake in gambling."

The man said, "That's why I never ask you for a lift."

I said, "It has nothing to do with the lift. You would have to listen to me -- you are in my car and I am going to stop when I am going to stop. And if you cannot answer then at least drop the idea of being an intellectual. When I criticized Mohammedans you were happy for the same reason. And with the Hindus -- the same reason, on a vaster scale, and then it hurts. This is not intelligence, it is just fanaticism, it is just blind belief."

These people may have passed examinations, they may have a good memory, but they don't have intelligence. Intelligence is a totally different matter. An intelligent man in search of truth is always ready from wherever it comes; he is never adamant, never stubborn, never closed. His doors are always open for truth.

These people who are telling you that you are brainwashed -- tell them that you are feeling very clean. I do dry washing -- and it is absolutely invisible. Tell them, "Nobody will see that your brain has been washed, that it feels really clean." You tell them, "And since I have been hypnotized I am living in absolute bliss. What are you doing by just being a professor or engineer? It is nothing. I am enjoying paradise."

BELOVED MASTER,
YOU HAVE SAID THAT WITHOUT A MASTER IT IS ALMOST IMPOSSIBLE TO ATTAIN THE TRUTH. BUT HOW DID YOU, BUDDHA, JESUS AND MANY OTHERS ATTAIN TO THE TRUTH WITHOUT ANY HELP FROM A MASTER?

I have said that you can attain to truth without a master, but the journey is going to be very long. With a master the journey can be very short; without a master you are groping in the dark. One never knows when you will find the right door. Existence is vast, and life is short. It may take many lives.

So I told you that a master simply helps you to eliminate the wrong doors, the wrong paths, and leaves only the right one. The necessity of the master is for eliminating the wrong paths. But there are people who love the whole journey through many lives. There is no harm; it is their individual decision.

I had a friend who was very rich and he loved me so much that he wanted to leave all his money, all his heritage, in my name, because he had only two daughters who were married and he had no son. So he loved me like a son, and he also loved me like a master. He was the age of my father.

His one hobby was to travel third class and in a passenger train, never express or mail. So it was very difficult. He wanted to travel with me; I wanted to travel with him -- I was continuously traveling. But I said, "It is difficult -- if from Calcutta to Bombay I can travel in one and a half hours, I am not going to waste five or six days in passenger trains in a third-class compartment -- overcrowded, stopping at every station, arriving always at least one day late."

I told him, "What is the problem? You come with me on the plane."

And he said, "No. That is not the point. At least once travel with me."

So once I traveled with him from Hyderabad to Jaipur. It took almost five days, but he was right in his own way. He knew every station master, he knew at which station you would get the best tea, he knew at which station you could get the best bananas... He had traveled his whole life -- he knew everything about every place.

In one place he told me, "Come down and be quick!"

I said, "What is the matter?"

He said, "We have to go out of the train, outside the station."

I said, "What is there?"

He said, "There are beautiful mango groves. And this is the season, and there are beautiful mangoes ripe on the trees."

But I said, "The train may leave when we are climbing the trees."

He said, "You don't be worried. Everybody knows me."

Hesitantly, I went with him. We climbed a tree -- those mangoes I will never forget. They were the sweetest, but I was continuously telling him, "This is enough. We should get..."

He would say, "You don't be worried. Look up!"

I looked up and there was a man that he said was the driver: "Unless he gets down, the train cannot move."

It was a wastage of time... five days, but it was a real joy. People would not take money from him for the milk or the tea... they had become accustomed to him so much they would say, "We always wait for you. You are the only permanent customer. Otherwise on a station, a railway station, who is a permanent customer? Go on coming, don't stop traveling third class on the passenger trains."

You are right to ask about the people who have reached the truth without a master. It depends on the individual's choice.

I had the opportunity to choose myself. But I always trusted that if truth was there, it may take a longer time but I would like to reach to it alone, without any help from anybody. It took me lives, and I have enjoyed all those lives.

The search for truth is as ecstatic as finding the truth. So it all depends on you. If you feel like going alone, go alone. Just remember that it may take lives or it may happen immediately; nobody can predict it. By chance you may knock on the right door immediately, but most probably you are going to knock on many doors. So you have to understand it: if you have courage enough, you will not be discouraged being a failure again and again. You will not go back, you will not start saying, "There is no truth, I have been searching for many lives and I have not found it."

It happened in Colorado, when for the first time the gold mines were discovered, that many people sold everything they had and rushed towards Colorado and purchased as much land as possible, because people were becoming rich so quickly -- within days, billionaires.

One man purchased a whole hill. He risked everything. He was a rich man. He risked everything and purchased the whole hill in order to have that much gold. And he brought the latest machinery to dig the gold....

They went on and on digging -- no sign of gold. His money was finished, his courage was finished, his friends deserted him. His family started saying to him, "You are mad. Stop all this."

Finally, he advertised that he wanted to sell the hill with all the machinery that he had brought for the digging. His friends, his family, everybody laughed: "Do you think people are mad? Who is going to purchase your hill?" Everybody laughed and roared.

He said, "The world is big enough. There may be somebody who is madder than me." And certainly a man turned up and purchased it, and gave him the whole price for which he had purchased the hill and the machinery. Even the man was a little afraid of receiving all that money.

He said, "But do you know I have been trying hard and the gold has not been found yet?"

He said, "I have heard everything. You don't be worried. If you can risk, I can also risk."

And you will be surprised that just the first day he found gold. It was only one foot more; just one foot away -- and he became a billionaire.

The problem is you may return just after one foot. One has to decide for oneself.

I have told you the safest way, the nearest way, because I know the human frailties. I understand how soon you can get discouraged, how soon you can turn against the whole adventure. You can start saying, "There is no truth, I have looked enough, now I'm not going to waste my time anymore."

If you are ready to go on and on whatever happens, you will not stop until you discover the truth. Then you can go without a master. Otherwise, be more wise.

I have gone on a long journey and I am not saying that I chose a wrong path -- it suited with me perfectly. With a master I may have found very easily but that was not my goal. I wanted to face truth alone. "If there is something like truth then I am ready to wait for eternity, but I will find it myself" -- that was my intention. If that is your intention, you are welcome to go alone, otherwise it is simpler to have somebody as a guide who can keep you alert, encouraged, inspired, in spite of failures.

He can show you the same path through which he has reached -- which will be the shortest. He knows he has wandered; now he knows what has to be avoided and what has to be chosen. But it is to be each individual's own decision -- nobody else can decide for you.

BELOVED MASTER,
WHEN DO I KNOW IF MY SEXUAL ENERGY IS TRANSFORMED OR JUST REPRESSED?

It will not be difficult. It will be the simplest thing to know. When sexual energy is repressed you will have sexual dreams, you will have sexual fantasies -- you cannot avoid them.

When sex energy is transformed, you will not have any sexual dreams, you will not have any sexual fantasies. This is the simple criterion.

I will end with a small story....

In Gautam Buddha's time there was one beautiful woman -- she was a prostitute, Amrapali.

One Buddhist monk was just going to beg when Amrapali saw him. She was simply amazed because kings have been at her door, princes, rich people, famous people from all walks of life. But she had never seen such a beautiful person -- and he was a monk, a beggar with a begging bowl.

She was going on her golden chariot to her garden. She told the bhikkhu, "If you don't mind, you can sit with me on the chariot and I will lead you wherever you want."

She was not thinking that the bhikkhu would be ready to do it, because it was known that Buddha did not allow his bhikkhus to talk to women, or to touch any woman. And to ask him to sit on a golden chariot in the open street where there were thousands of people, hundreds of other bhikkhus, other monks...

She was not hoping that he would accept the invitation, but he said, "That's good," and he climbed on the chariot and sat by her side. It was a scene. She was one of the wealthiest women the world had known. The world knows only two women -- one in the West, Cleopatra, and one in the East, Amrapali -- who are thought to be the world's most beautiful women. And a bhikkhu with a begging bowl...!

A crowd was following the chariot, "What is going on there? Nobody has ever heard..."

And then the bhikkhu said, "My camp has come. Thank you for your being so kind to a poor man. You can drop me here."

But Amrapali said, "From tomorrow, the rainy season is going to be here." In the rainy season the bhikkhus, the monks, don't move. They stay in one place -- only for the rainy season. The remaining months they are always on the move from one village to another village. "From tomorrow, the rainy season is going to begin. I invite you to stay with me. You can ask your master."

He said, "Jolly good, I will ask the master. And I don't see that he will object, because I know him -- he

knows me, and he knows me more than I know him."

But before he reached, many others had reached and complained that the man had broken the discipline, the prestige, the respectability... that the man should be expelled immediately.

The bhikkhu came -- Buddha asked him, "What happened?"

He told the whole thing and he said, "The woman has asked me to stay with her for the coming four months' rainy season. And I have said to her, `As I know my master I don't think there is any problem, and my master knows me better than I know him.' So what do you say?"

There were ten thousand monks, and there was pindrop silence. Gautam Buddha said, "You can accept her invitation."

It was a shock. People were thinking he would be expelled, and he was being rewarded! But what could they do. They said, "Just wait. After four months Buddha will see that he has committed a grave mistake. That young man will be corrupted in that place, in a prostitute's house. Have you ever heard of a monk staying for four months...?"

The man stayed for four months, and every day rumors were coming that "this is going wrong" and "that is going wrong." And Buddha said, "Just wait, let him come. I know he is a man who can be trusted. Whatever happens he will tell himself. I don't have to depend on rumors."

And when the monk came, Amrapali was with him. He touched Buddha's feet and said, "Amrapali wants to be initiated."

Buddha said, "Look, about all these rumors... When a real meditator goes to a prostitute, the prostitute has to change into a meditator. When a repressed person who has all the sexuality and is sitting on a volcano goes to a prostitute, he falls down. He was already waiting for it -- not even a prostitute was needed. Any woman would have done that."

The question is saying that all the religions have taught you to repress your sexual energy, and they have created repressed people all around. And those repressed people are very angry with me for the simple reason that I am saying repression is not going to help you.

The energy has to be transformed, otherwise the energy will drag you down more into darkness than towards light.

Do not repress anything.

Whatever is natural is good. Whatever is natural is to be accepted with totality.

You have to do just one thing: don't be against nature but just be a watcher. Just remain a witness in everything, whether it is eating, whether it is walking, whether it is making love... just remain a witness and you will be surprised. Witnessing is an absolute guarantee of transformation, and you will see the difference.

You won't have any sexual dreams, you won't have any sexual fantasies. And if you repress, then you are going to be in trouble. Even Mahatma Gandhi, who was repressing his sexuality, at the age of seventy years was having nocturnal emissions. It is ugly. But I am grateful to him because he was truthful. He at least accepted it. Your so-called saints will not accept it.

Repression will show itself -- there is no doubt about it. Some day or other it will bring sex to your mind, either waking or sleeping. But if the energy is transformed then you will have a radiance, a glow, a certain light around you, a certain silence surrounding you; a blissfulness, a coolness that not only you will feel but those who are open also will feel. If you just pass by their side they will feel that not only a person has passed but a phenomenon has passed. Something of your inner core will have touched them. Some music is bound to be heard by those who have ears.

And as far as you are concerned there is an absolute distinction: you won't have any ideas, waking or sleeping, about sex.

Okay?

Chapter #11
Chapter title: Godless and yet so godly

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BELOVED MASTER,
KRISHNA SAID TO ARJUNA, "SURRENDER AND I PROMISE YOU MOKSHA." JESUS ALSO SAID TO HIS DISCIPLES, "COME FOLLOW ME AND I WILL TAKE YOU TO THE KINGDOM, TO GOD." BUT YOU SAY TO US THAT YOU CAN ONLY SHOW THE FACTS. WHY DON'T YOU PROMISE US NIRVANA?

All promises are poisons because they are political not religious. The people who have promised you that you have only to surrender to them and they will take you to the ultimate goal of light; you have just to follow them and they will take you to the kingdom of God... these promises have created a spiritually slave humanity. These promises have not helped anyone.

Do you have a single witness who can say, "Following Jesus I have reached the kingdom of God"? In two thousand years the promise remains there, and you remain in your misery, in your anguish, in your utter spiritual poverty.

It is very significant to understand that no one can take you to the ultimate goal of light except yourself. That is your prerogative, your privilege. That is your freedom, your individuality and its beauty.

Nobody can interfere with your spiritual growth. You are not cattle that somebody can take you somewhere. But you have been insulted, humiliated so continuously, that you have become almost accustomed to it and you don't feel the insult of it. Somebody saying to you, "Surrender to me" -- and you don't see the humiliation...?

To whom did Krishna surrender? He never surrendered to anybody. To whom did Jesus surrender? He never surrendered to anybody.

And if these people had some beauty, the beauty was their individuality, their freedom, their absolute uniqueness. A surrendered human being has almost fallen below humanity.

Jesus said to the people, "I am your shepherd, and you are the sheep." And nobody even raised any objection that this was very insulting. On what grounds do you become the shepherd and reduce other human beings who are just like you into animals, into sheep? But any lie repeated again and again starts appearing to be a truth.

These words have been repeated so often by the so-called spiritual masters that you have forgotten what they are doing to your being. They are destroying you. There is no need for any surrender -- the very word is ugly. There is no need to follow anybody, because if you follow somebody you will always remain a blind follower, you will never attain in your own eyes. And the most wonderful thing is: the people who are telling you these things have never themselves done those acts. They have never surrendered, they have never followed -- and that's what gives them grandeur, makes them pinnacles of consciousness.

You should try to understand Jesus, not to follow him. You should try to understand Krishna, not to surrender to him. It is your understanding that is going to lead you to higher levels of being. Do not depend on anybody else to help. There have been so many saviors in the world and the world is not saved yet -- so many prophets, so many incarnations of God, so many tirthankaras... and what is the result? And they have all claimed that they have come to redeem the world from pain, from misery, from ignorance. They come and go -- the world remains the same. In fact, it becomes darker and darker every day. It becomes more and more miserable every day.

Jainas have twenty-four tirthankaras -- their quota is finished, they cannot have twenty-five. For one creation, from the beginning of this universe to the end of this universe, they can have only twenty-four

tirthankaras. Now, what is the hope? And what have these twenty-four tirthankaras done? How many people have been redeemed? How many people have become enlightened? How many steps has humanity grown towards maturity?

It is strange. Hindu *avataras* have been here, Gautam Buddha has been here, Moses and Jesus have been here, Mohammed and many others. And this small earth and all these prophets, saviors... and the strange thing is that the world goes on becoming worse and worse. Man goes on becoming lower and lower; he has not become a spiritual being. He has not become more aware, more alert, more meditative, more compassionate. Otherwise there would not have been so many wars.

In three thousand years there have been five thousand wars. This is the man that has been created by all your so-called spiritual founders. Just within this century we have already had two great world wars, and now we are preparing for the third.

What spiritual heritage, what spiritual insight is there that makes us destructive rather than being creative, makes us hate each other rather than being loving and compassionate? Even in the name of religion, for centuries there has been bloodshed continuously. In the name of peace, love, and all great qualities, we have done everything that even an animal would be ashamed to do.

It is time to have a look backwards and see that surrender and the idea of following has not helped; in fact, it has degraded you. And you are asking me also to insult you, to humiliate you. Please forgive me, I cannot do that. I can help you as a friend, I can hold your hand as a friend and companion, I can show you the way, but I cannot walk for you. You will have to walk for yourself; otherwise truth will be too cheap. If others can achieve it for you then it won't have any value. And if others can achieve it for you, they can take it away also.

If, following Jesus, you reach the kingdom of God, remember -- if you do something against him he can kick you out of the kingdom of God because it is not your achievement.

You are living on borrowed spirituality. At least leave something which cannot be borrowed. Leave truth -- it can be achieved. Those who have achieved can certainly help, but their help can only be that of a friend not of a master. The very idea of somebody being a master is the idea of spiritual slavery.

You have been asked for centuries to surrender, to trust, and do whatever the master says. And you don't know whether he is a master or not. Do you have any criteria? Do you have any way to judge that this man is a master?

There is no criterion available, so you have been surrendering to people who are cunning enough to pretend to be masters. A real master will be so humble that he cannot call himself a master. The very claim, "I am the master, and you are just a devotee, a disciple, a follower," is nothing but pure egoistic assertion. And wherever the ego exists one thing is certain: you cannot get any help towards light, love, life.

Man is capable of spiritual growth -- he has the potential. All that he needs to know is the right way. And anybody who can show you the right way -- you can be grateful to him, you can be thankful to him. But what is the need to surrender?

I am reminded of a Tibetan story....

Milarepa, a great master, was searching for truth. The story is of the days when he had not found it. And people told him, "There is a certain master -- all that is needed is absolute surrender."

Milarepa went to the man and surrendered totally -- he must have been a unique individual -- and then other disciples of that master became very jealous of Milarepa because he started doing strange things. He would walk on water, he would go through fire and not be burned... And they all asked him, "What is your secret?"

He said, "You are senior disciples of the master, you must know. I have simply surrendered myself to him, so whenever I want to cross the river I simply remember the master and just say to him, `Take me to the other side,' and I walk on the waters."

The master heard -- he could not believe it. He wanted to see. He told Milarepa to jump from a mountain peak into a thousand-foot-deep valley. Milarepa simply remembered the name of the master, and jumped.

They all were thinking, "We will not be able to find even bits and pieces of the man, the valley is so deep and so dangerous."

But when they went there -- it took hours for them to go down -- Milarepa was sitting there in the lotus posture, so blissfully.

The master said, "Just my name helps you...?"

And naturally, and logically, he thought, "If my name helps him so much I must be a great master." And

he thought, "If my name helps him, then what miracles can I not do?"

He tried to walk on the water, and he started drowning and had to be saved by his disciples. That moment Milarepa saw his own master drowning, and the whole idea of surrender to a fake, to a fraud, disappeared. He said to the master, "At least you should not have done it in front of us. You have destroyed our trust, our surrender. You have destroyed us so deeply that now it will be difficult for us to trust in anyone. You have made us skeptical. I came to you in innocence, and I am going absolutely corrupted."

There is no criterion. Surrender, if it is total -- which is very difficult, almost impossible; only a very innocent man can do it -- will help you, not the master. The master may not be a master at all. But surrender simply means you have dropped your ego completely. But why call it surrender? Surrender always means to someone.

I am a straightforward, simple person. I will tell you to drop the ego; I will not tell you to surrender to me. That is a roundabout way of dropping the ego, and dangerous because you may be surrendering yourself to somebody who is not right; you may be following someone who himself is lost.

There is a beautiful story by Kahlil Gibran....

A man became a very famous master, and he went from one place to another teaching his doctrine which was very simple: "Come follow me."

Of course people have so many things to do they cannot just come and follow you. And they always think, "Next time when you come, perhaps I will be ready; my children are small, my girl has to be married, my wife is sick. What you are saying is right, but the time is not right. I am ready, but the situation does not allow it."

He went on telling the people, "Whoever follows me, within days, he will attain to the ultimate illumination."

In one village, one young man stood up and said, "I am ready."

There was great silence for a moment because this had never happened. The master was a little hesitant. Now where to take him... what to do? He had no knowledge of what it means when you attain to self-illumination, but in front of the crowd he pretended. He said, "Okay, you come with me."

He took him into the hills, into rough places... made the journey as terrible as possible. But the young man was also very stubborn -- he continued to follow him. Many times the master said, "You must be tired; it is better you go back."

That young man said, "I will never go back. First I will attain self-illumination whatever the cost; only then can I go back."

But trying to put the young man into hardships, the old master was himself also trying to do the same. He was also terribly tired. Finally, he had a nervous breakdown.

The young man said, "What is the matter?"

The old man said, "To be honest with you -- I have to be honest, otherwise you will kill me -- you are young and I am old. You can go through all this suffering and I cannot."

But the young man said, "I have not told you to go through all this suffering. I was simply following you; you were not following me."

The old man said, "To be honest, I don't know what self-illumination is. My profession was going so well... my whole life. Because nobody ever followed, no problem ever arose. You are such a rascal that you really followed, and you are still bent upon following me -- that means you will kill me."

The young man said, "But what about self-illumination?"

The master said, "I have forgotten all. I don't know who I am. I don't know what self-illumination is. I just pray to you to leave me in peace. I will never bother you again, but don't disturb my business in other parts of the country. The only business I know is telling people, `I can give you salvation; you just come and follow me,' knowing perfectly well that who is going to follow? -- everybody has incomplete things to complete. But you are such a stubborn fellow that you dropped all that you were doing and simply went on following me!"

The story is significant. Jesus says, "Follow me and I will take you into the kingdom of God." But is there any kingdom of God? In Buddhism there is no kingdom of God; in Jainism there is no existence of God. It is simply a hypothesis. And the people who followed Jesus were all illiterate, uneducated, coming from the lowest strata of society -- fishermen, farmers, woodcutters, carpenters... He himself was the son of

a carpenter. He himself was not educated, not cultured, not civilized. Not a single rabbi of his day, not a single learned person, not a single wise man followed him. The people who followed were following him out of greed.

A fisherman cannot hope that on his own he can enter into the kingdom of God -- and this man is not asking for much money, he is simply saying, "Follow me." Just following him there is no harm, and the promise is great. They were not in love with Jesus.

Even in the last hours before Jesus was caught they were asking him, "Soon you will be reaching to the kingdom of God" -- because it was known that he would be crucified. "Before you leave us we want to know... of course your place will be exactly at the right hand of God. You are the only begotten son of God -- but what will be the place of your twelve disciples? Who will be next to you?"

Do you see their mind? Do you see their greed? Do you see their ambition? And what have they done? Just hanging around Jesus, and they have become capable of entering into the kingdom of God. Now they are asking what their position will be. They must have been feeling jealous of each other -- "Who will be next to Jesus?" And when Jesus was crucified all the twelve apostles had escaped -- great followers -- just out of fear that they may be recognized as Jesus' followers, because they were always hanging around him wherever he was going. Those twelve fellows were always with him; everybody knew them -- they may be caught. If Jesus is crucified, the same may happen to them.

They all escaped. They forgot all about the kingdom of God, they forgot all about following Jesus Christ. And those twelve cowards who left the master hanging on the cross have become the twelve great prophets of Christianity.

A whole religion is created on the words of those twelve cowards. Jesus cannot save anyone -- he could not save himself. At the last moment on the cross, in deep frustration, he shouted at the sky because he was waiting for some miracle to happen, and nothing was happening. And people were laughing, joking, making a fool of him: "This is the only begotten son of God. Now call your father to save you."

Finally, he shouted, "Father, why have you forsaken me?"

Even *his* trust was not total, even *he* was full of doubt that perhaps God had forsaken him and that's why no miracle was happening.

Miracles don't happen.

Nature knows no exceptions.

But on this poor man Jesus, for two thousand years, millions of people have been depending. Just a hope, but that hope is dangerous because it prevents you from changing you; it prevents you from doing something yourself; it prevents you from your own potential, from your own powers, from your own intelligence, from your own inner being that is always present there.

No Jesus, no Krishna -- everybody has to be alert, aware, drop all false hopes. Nobody can save you, and nobody has ever saved anybody. Masters have only shown the way. Because they have traveled on the path, they can save you unnecessary wandering, they can show you the straight way. But nobody can walk for you. And it is good that nobody can walk for you. It would have been dangerous if somebody was capable of saving you, because then he becomes your owner, you become a slave.

Even in your kingdom of God you will be a slave. The man who has brought you there -- you bribed him by surrender, you bribed him by following him, you bribed him by massaging his ego as much as you could -- can kick you out of the gate at any time.

It happened...

I was sitting in my village by the bank of the river. It was evening, and just getting a little dark, and one man started shouting, "Save me, save me!" He was drowning.

I don't believe in saving anybody, so I looked all around -- if somebody else saves... it is good. But there was nobody so, unwillingly, I jumped into the river, and somehow carried the man.

He said, "What have you done? I was trying to commit suicide!"

I said, "This is something! Then why were you shouting `save me'?"

He said, "I became afraid!"

I said, "Don't worry."

I pushed him back -- if I can save him I can push him back.

And again he started shouting, "Please save me!"

I said, "No more. Now you do it yourself."

Do not depend; every dependence is slavery. That's why I cannot say to you, "Just follow me." I can say to you, "Try to understand." In trying to understand me, perhaps you may be able to see the path yourself.

I can help you to see the path, I can help you to open your eyes; I can throw cold water in your eyes -- that's what I am doing every day. And sometimes you get irritated, you get annoyed, because nobody wants cold water in the early morning to be thrown into their eyes. I can shake you, I can wake you, I can drag you out of your bed. I can make you a little alert and give you the full details of how to become more aware, more meditative -- and then there is nothing else to be done.

Your meditation will take you.

I cannot take you anywhere.

And you will be grateful to me that I did not ask you cheap things -- surrender to me, just trust in me and everything will be okay. All that is sheer nonsense. You like it because it is cheap, you like it because you have not to do anything. I am asking you something arduous. You will have to *do* it, you will have to work hard at it. You will have to sharpen your intelligence, your consciousness, and as it is sharpened the way becomes more and more clear. You are nobody's shadow, nobody's follower.

Everybody reaches to the truth alone, not by following anybody. And it is beautiful to reach alone because then it is your earning. Then you deserve it.

BELOVED MASTER,
WHAT IS YOUR MESSAGE TO THE MODERN NEPALESE PROMINENT BUDDHISTS?

My message cannot be specially to the Buddhist, or to the Christian, or to the Hindu. My message is only to human beings, because I don't believe in these distinctions.

The first thing I would like the Buddhist monk to understand is that it is beautiful to be a Gautam Buddha, but it is ugly to be a Buddhist. It is beautiful to be a Christ, but it is ugly to be a Christian, because the Christian and the Buddhist are just carbon copies.

Just think of Gautam Buddha. He was his original self -- that is his beauty and that is his greatness. He was not a Buddhist, he was simply himself.

He had tried for six years continuously with different masters to find the truth, but nothing happened except frustration and failure. He was in great despair because he had been with all the great teachers that were available. Those teachers themselves had to say to him -- because of his sincerity, his honesty -- "Whatever we knew we have taught to you. If you want more then you will have to find it for yourself. This is all that we know. And we understand perfectly that you are not satisfied; neither are we satisfied, but we are not so courageous to go on finding. Even if it takes lives, go on finding."

Finally, Buddha had to drop all the teachers and all the masters, and started on his own. He worked tremendously hard. One of the most significant things happened that has to be remembered by all seekers wherever they are in the world; it will always remain a significant milestone for future humanity.

One day he was staying by the side of Niranjana River. I have been to the place. The river is a very small river; perhaps in the rainy season it becomes bigger. I had gone there in summer; it was just a small current of water.

He went down into the river to take a bath, but he had been fasting too long. He was so weak, and the current was so fast and strong that he started going down the river. Somehow he caught hold of the roots of a tree, and in that moment an idea came to him: "I have become so weak by fasting because all the teachers, all the scriptures, consistently insist that unless you purify yourself by fasting, you cannot attain enlightenment. And I have weakened myself so much, but enlightenment has not happened. I cannot even get out of this small Niranjana River. How am I supposed to get out of the ocean of the whole world?"

In the Indian mythologies the world is compared to the ocean -- BHAVSAGAR. "How am I going to cross bhavsagar, the ocean of the world, if I cannot even cross Niranjana River?"

It was a great moment of insight: "I have been unnecessarily torturing my body. It was not purification, it was simply weakening myself. It has not made me spiritual, it has simply made me sick."

That evening, a woman in the town had made a promise to the tree under which Gautam Buddha was staying that if her son got well from a sickness, then she would come on the fullmoon night with a bowl of sweets in gratitude to the deity of the tree. She would offer the sweets -- "Please accept them."

It was a fullmoon night, and just by coincidence Gautam Buddha was sitting under the tree. The woman thought, "My God, the deity himself is sitting under the tree waiting for me." She was overjoyed. She placed the sweets and she said, "I have never heard of the deity himself coming out of the tree and accepting the offering of us poor people, but you are great and you have helped me tremendously. Please forgive me for giving you so much trouble, but accept this small offering."

Buddha ate for the first time for years without any guilt.

All the religions have created guilt about everything. If you are eating something good -- guilty. If you are wearing something beautiful -- guilty. If you are happy, something must be wrong. You should be serious, you should be sad -- only then can you be thought to be religious. A religious man is not supposed to laugh.

Buddha, for the first time, was out of the grip of the whole tradition. Nobody has actually analyzed the state of the mind in that moment -- which is very significant to the whole psychology of spiritual enlightenment. Buddha simply dropped out of the whole tradition, orthodoxy, all that he had been told, all that he had been conditioned. He simply dropped everything. He did not even ask the woman, "To what caste do you belong?" And as far as I understand she must have belonged to the sudras.

It is written nowhere, but my conclusion has some reason, because her name was Sujata. *Sujata* means born into a high family. Only somebody who is not born in a high family can have such a name. One who is born in a high family need not have such a name. You can find the poorest man in the town, and his name will be Dhanidas... the ugliest woman in the town, and her name will be Sunderbhai. People substitute names to add height to their reality. The name of the girl was Sujata.

Buddha dropped the whole structure that had surrounded him that evening. He did not ask the caste, the creed. He accepted the offering, he ate the sweets, and after many days he slept for the first time without any guilt about sleep.

Your so-called spiritual beings are afraid of sleep. Even sleep is a sin -- it has to be cut. The less you sleep, the greater the spiritual man you are.

That night Buddha slept just like a child, with no conception of what is right and what is wrong -- innocent, unburdened from the conditions, traditions, orthodoxy, religions. He was not even worried that night about truth, enlightenment. He slept a deep, dreamless sleep, because dreams come only to you when you have desires. That night was absolutely desireless. He had no desire, hence no question of any dream. In the morning when he opened his eyes, he was utterly silent. Outside it was absolutely silent. Soon the sun started rising, and as the sun started rising, something inside him also started rising.

He was not searching for it, he was not looking for it. For the first time he was not desiring it, and it happened -- he was full of light.

The man Siddhartha became Gautam Buddha.

My message is: try to understand Gautam Buddha. He is one of the most beautiful men who has walked on this earth.

H.G. Wells, in his world history, has written one sentence which should be written in gold. Writing about Gautam Buddha he writes, "Gautam Buddha is perhaps the only godless man, and yet, so godly."

In that illumination, in that moment of enlightenment, nirvana, he did not find any God. The whole existence is divine; there is no separate creator. The whole existence is full of light and full of consciousness; hence there is no God but there is godliness.

It is a revolution in the world of religions. Buddha created a religion without God. For the first time God is no longer at the center of a religion. Man becomes the center of religion, and man's innermost being becomes godliness, for which you have not to go anywhere -- you have simply stopped going outside. Remain for a few moments within, slowly, slowly settling at your center. The day you are settled at the center, the explosion happens.

So my message is: understand Gautam Buddha, but don't be a Buddhist. Do not follow. Let the understanding be absorbed by your intelligence, but let it become yours. The moment it becomes yours, it starts transforming you. Until then it has remained Gautam Buddha's, and there is twenty-five centuries distance. You can go on repeating Buddha's words -- they are beautiful, but they will not help you to attain what you are after.

So my message is general. The same is for the Christian, the same is for the Jaina, the same is for the Hindu, the same is for the Mohammedan. They are all making the same mistake and they all have to correct

it in the same way.

Try to understand. There is no harm even if you love Buddha. There is no harm in understanding Jesus Christ. There is no harm in understanding Krishna. Understanding is always valuable.

Gather your honey from as many flowers as possible. Be richer, but let that understanding become yours. It should not be written in quotation marks. It should be your feeling, your seeing, your vision, and then there is no need to repeat. It is there always with you. It will show in your actions, otherwise you will repeat Gautam Buddha and your actions will not show the same.

I will tell you one story. All the Buddhists all over the world have become non-vegetarians. This is a strange phenomenon. Gautam Buddha was a vegetarian. How has it come to happen that all the Buddhists of all the countries -- because the whole of Asia is Buddhist -- have become non-vegetarians?
There is a small story....

Buddha had said to his bhikkhus -- and he had to say it for a certain reason -- "Whatever is given to you in your begging bowl you have to eat it all. Don't ask for more and don't leave anything. Be respectful to food. Don't tell people what they have to give to you."

Everybody knew that Gautam Buddha and his people were vegetarians, so only vegetarian food was being given.

It happened one day that one monk was coming back and some bird dropped a piece of meat in his bowl. Now a great problem arose for him because Buddha had said, "Nothing should be rejected from the bowl. Whatsoever is in the bowl you have to eat it all." And he had also said, "You should not eat meat, you should not kill for eating."

He came in front of Buddha, and in front of the whole commune he asked the question, "What am I supposed to do? Should I throw this piece of meat away or should I eat it?"

Buddha closed his eyes and thought for a moment. It was really a difficult decision because there were dangers. If he says, "Throw it," then he is giving an opportunity in the coming centuries for all the Buddhists to choose their food. Then whatsoever they like they will eat, and whatsoever they don't like they will throw away. That would be a wastage of food and it is not respectful.

And if he says, "Eat the meat," there is no danger he thought, because birds will not do it every day -- perhaps once in a century or perhaps not ever again. It is just an accident. So he said, "Whatsoever is in your begging bowl, you have to eat it."

That was the beginning of meat eating. That is how man's cunning mind works. The monks started sending messages to the householders, "You can start giving meat; there is no harm." And finally, as time passed, all the Buddhists of the world have become meat eaters. This is what I say: following, but not understanding.

Understand Gautam Buddha -- his message is of immense value, particularly for the times in which we are living. Don't be life destructive. Just for your taste, don't kill animals. It does not matter whether you yourself kill, or somebody else kills it for you.

If you want the silent meditation that Gautam Buddha has given to the world, vipassana, you have to be vegetarian. A non-vegetarian will find it very difficult, because the meditation is for a very sensitive person, and a meat eater is hard. He is not very sensitive; he is insensitive. He has been eating it from childhood so he has no awareness; he has become accustomed to it.

To me it is not important whether he eats meat or not. To me what is important is that what Buddha has given as meditation will not be possible for the meat eater. He will be so hard, and the meditation is for a very soft heart, a very loving heart, a very compassionate heart -- a compassion that has no limits.

Gautam Buddha used to say, "When you meditate, after each meditation don't forget it. It is a must that you should spread all the blessings that have come to you through meditation to the whole humanity or to the whole world, the whole existence. You should make it a point: `Whatever I have gained, whatever virtue, whatever *dharma* -- whatever purity I have gained through meditation, should not remain in my possession only, I give it to the whole existence.'"

One man said, "There is a problem. I can do it but you have to forgive me for making one exception."
Buddha asked, "What exception?"

He said, "I can give it to the whole world but not to my neighbor. That much you have to forgive me. I will say, `I give all my blessings to the whole world, except to my neighbor.'"

Buddha said, "Then you don't understand me at all. Even a single exception shows that you are not sensitive, you do not understand what I am saying. You do not understand the meaning of compassion and love."

Try to understand Gautam Buddha, but don't remain a Buddhist. You have to become a buddha yourself, in your own right. You are not to end up being just a good Buddhist monk - that is a very sad end. You have to reach to the state to which Gautam Buddha himself reached.

BELOVED MASTER,
CAN A PERSON MEDITATING AN HOUR A DAY GAIN ENLIGHTENMENT IN THIS LIFE?

It has been found by all the great meditators of the world that just forty-eight minutes, exactly forty-eight minutes, are enough to make you enlightened. But to meditate for forty-eight minutes - I'm not even making it sixty, I'm giving you the exact time - is not an easy thing.

Even to meditate for a single minute, a whole single minute, sixty seconds, is a difficult thing - but not impossible. You can try it to check. Just put a small watch in front of you with a second hand, and start looking at the second hand the moment it moves from twelve. Just keep watching the second hand and see how long you can manage watching it.

At the most, somewhere between ten to twelve seconds you will have missed, you will have gone somewhere else. And by the time you come back, a few seconds are lost, the hand has moved. If you do it daily, then in a few days it is possible to remain for sixty minutes silently watching.

The same is the process of vipassana. You have to watch your breathing - that is the method that Buddha used, a very simple and very scientific method. You just watch the breath going in, you go with it; it is coming out, you come out with it. You don't forget at any time the watching; you don't go astray.

If you can manage it for forty-eight minutes, that very day you will become enlightened, in this life! There is no need to wait for another life and there is no need even to wait for one hour. Those twelve extra minutes may be too difficult. Just forty-eight is the exact right time.

To attain those forty-eight minutes may take years, but it need not be postponed for another life, it can happen in this life.

It all depends on your intensity.

It all depends how much you are ready, willing, open, receptive, vulnerable.

BELOVED MASTER,
CAN A SPIRITUAL QUEST GO ALONG WITH MATERIAL ADVANCEMENT?

There is no contradiction. Spiritual growth can go with material advancement. Just one thing has to be remembered: material advancement should function as a servant, and spiritual growth should remain the master.

At no point should spiritual growth be sacrificed for material advancement. At any time, whenever it is needed, material advancement can be sacrificed for spiritual growth. If this is clear, then there is no problem.

The problem arises only because material advancement remains the master and still you want to grow spiritually. Spirituality cannot grow as a servant. Your spirit cannot be a servant to your body. Your spirituality has to be a master, then everything can function as a servant and can help it.

There is no need to divide life. For those who can manage it this way - putting spiritual growth as a priority, and material advancement only as helpful to it, never against it, always with it and for it - there is no problem. This has to be made clear to all the religions of the world. The East has chosen half - spiritual growth - and become afraid of material growth. Who knows? - it may become the master, it may take the priority. Hence the East is poor, sick.

The West went to the other extreme - they devoted their whole energy to material advancement, forgetting completely that material advancement in itself is meaningless. It leads you nowhere; it leads you only into deep frustration, finally, into a meaningless life where you can see clearly that you wasted your

whole life collecting rubbish, junk. And it does not give you peace, it does not give you silence. It has not been able to make you aware of truth. And now death is approaching and your hands are empty. Your whole life has been just a desert.

The West is spiritually poor, materially rich. The East is materially poor, spiritually rich.
But both are half, and both are suffering.

My effort is that there should be a synthesis - and a synthesis is possible. Just remember who is the master and who is the servant.

Okay, Haridas?

The Sword and the Lotus

Chapter #12
Chapter title: The golden mean

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BELOVED MASTER,
WHAT ARE YOU DOING AND WHY? HOW IS IT DIFFERENT FROM WHAT WE ARE DOING AND WHY?

I am not doing anything at all. I am not interested in any goal, in any plan, in any future. I am simply living moment to moment, spontaneously.

Just as the flowers are there in the garden, doing nothing, just being there, or as the stars are in the sky, doing nothing, just being there, I am here. But there is no why and no what, simply because I don't even think of the coming moment.
Whatever happens I allow it to happen.

You think I am speaking to you. As far as I am concerned, whatever comes to me I allow it to be spoken. I am just a mirror -- a mirror does nothing.

In language it seems as if a mirror also is doing something -- it reflects. Linguistically, reflection is an action -- but the mirror is not doing anything.

When you are in front of the mirror, it reflects you. When you have moved, the reflection disappears. The mirror is simply there, whatever comes in front of it is reflected in it.

That's why it is almost impossible for me to speak to you unless you ask a question -- because I don't have anything to say. Your question becomes a provocation to my consciousness. It is reflected, echoed, and goes back to you, but it is not my doing.

What *you* are doing and *why* you are doing -- how can I manage to know? That is your business, your problem. I can say about myself, and perhaps this is the difference: I know about myself, and you don't know about yourself. You are doing things and you don't know why you are doing them, what you are doing....

You are living in darkness, in ignorance, in blindness. I know exactly that I am not doing anything. On my own I am just an empty mirror. If you want something to be echoed, you come in front of me, you ask a question. If some answer arises it is a simple happening -- not a doing.

Just as water flows downwards, the sun rises, the birds start singing and the flowers start opening. The sun is not doing anything. It is not knocking on each bird's nest -- "Get up and start singing..." Just the presence of the sun -- and something happens all over existence. Life starts awakening, responding.

I am simply a presence.

You can draw as much as you want.

It all depends on your questions, your quest, your inquiry. I have to drop a few of your questions just because I don't want anybody to look silly asking a question which is stupid.

For example, one woman has been asking for three days continuously, "I love my ego, what should I do?" What is there to be done? If you love your ego, love is good, at least you love something. It is better than nothing! And you love your ego -- then why are you worried about doing something? Is not love enough? Do you want to do something more? Certainly you are worried that loving your own ego is taking you into a dangerous stage -- it is going to become your hell. You know it, otherwise the question of what to do would not have arisen.

Every day I have read the question, and every day it has reminded me of a story....

An old woman died. She was very much afraid -- afraid because in her whole life she had done nothing that she could think of as ever getting her into paradise. But strangely enough, a carrot appeared. And the carrot said, "You have forgotten. I am your only act which was virtuous and good. You once gave me to a beggar. I was rotten, and you were going to throw me away, and by a coincidence the beggar came before you were going to throw me, and you gave me to him. But even that much giving is rewarded by existence. I have been sent by God -- just hold onto me and I will take you upwards to paradise."

The woman was thrilled, and holding the carrot she started rising. People had gathered, because they heard that she had died. And when they saw this carrot and the woman rising with the carrot... somebody jumped and took hold of the legs of the woman. And then it became a long line, so long that you could not see from one end to the other end.... But the woman was very angry: "So many people are going into paradise" -- and the carrot was *hers*!

Just at the gate of paradise she shouted downwards to the long line that stretched towards earth, "You all get lost. It was *my* carrot!"

And in saying this, she forgot. Speaking to the people and gesturing that "this was my carrot" -- the carrot was lost. The *carrot* entered into paradise and the whole line of people fell back. Falling from paradise to the earth, none of them remained alive....

But just the idea of *my* carrot is enough to take you back from the very gates of paradise.

You are not at the gates of paradise, you are in love with the ego. So love it as deeply as possible so that soon it creates a hell for you. Only that hell will open your eyes -- not my answer.

I was dropping that question every day, because I don't want anybody to look stupid before so many people. It is insulting, and I don't want to insult anybody.

Just today another person has asked, "Do enlightened people overeat?" I wonder sometimes what goes on in people's minds -- how they can manage such questions. How many enlightened people have you seen? Yes, there are people who overeat, but they are not the people who are enlightened -- they are addicted to food, they cannot stop eating.

I was in America...

There are thirty million people dying of starvation, and exactly thirty million people are dying of overeating -- and man thinks he is a conscious being, intelligent, alert... Now this is a simple thing. Those thirty million people should not overeat because they are killing themselves. And whatever is saved from them will save the thirty million people who are dying because they have nothing to eat. Sixty million people can be saved without doing anything, just a little understanding.

The enlightened person never goes to the extreme in any way. Neither does he fast and torture his body, nor does he overeat and torture his body in another way. Both are ways of torturing your body. You can torture it by not eating; you can torture it by overeating.

The enlightened person follows the golden mean: he is always in the middle, never at the extreme.

In Gautam Buddha's life there is a beautiful story....

He was passing through Shravasti -- a very rich and famous city of those days -- and the king of Shravasti was one of the most egoistic persons in every way. He was an extremist about everything. He

lived in extreme luxury. The whole day he was sleeping, and the whole night was a night of dining and wining and dancing and gambling -- his whole life was upside down.

He had a beautiful palace. Even on the steps he had not made a railing. On each step there were naked young women standing to function as a railing so he could go on putting his hand from one naked young woman to another.

This man heard of Buddha because so many people told him, "At least once you should listen to this man. There is some beauty, there is some truth, and there is some magnetic force in the man. What he says is not theoretical, what he says seems to be coming from the very innermost being, his own experience. He does not quote authorities, he is not a scholar. He says what he has known, and he says it with such authority that it is impossible not to be touched by it."

So many said this to him, that finally he managed one day to get up early in the morning and go to listen to Gautam Buddha. Whatever the people had said was no exaggeration. In fact, the man was much more than the people had said about him. He had a certain gravitation that pulled you towards him.

Shron stood up -- that was the name of the king of Shravasti -- touched Buddha's feet and said, "Please initiate me, I want to become a monk."

It was a surprise. Nobody had ever thought that this man would become a monk. Even Gautam Buddha told him, "You have heard me only once, you should take some time to think it over; there is no hurry."

But that was not the type of Shron's personality. He said, "When I said, `I want to be a monk,' I *want* to be a monk -- and right now!"

He was an extremist. He became a monk. He renounced the kingdom.

Buddhist monks don't live naked, but Shron started living naked. People reported to Buddha that he seemed to be really a great ascetic. Buddha said, "You have not understood the man. He is simply an extremist."

Buddhist monks eat one time a day. Shron would eat only once every two days. He defeated all the monks. He defeated even Gautam Buddha. When they were traveling, every monk would travel on the road, but Shron would always go by the side of the road. In the thorns, the rough stones, his feet would be bleeding. And people started respecting him immensely. Even the other monks thought they were not so great in renunciation as Shron was. Even a few started thinking that they should be followers of Shron rather than Buddha.

After six months, Shron became black -- he had been a beautiful man -- because he was always standing naked in the hot sun. He destroyed his body by not eating, he destroyed his feet by walking over rough stones, thorns, bushes when there was a road available.

Within six months he was badly sick, and Gautam Buddha himself went to see him. It was a rare occasion because it was not reported that Gautam Buddha had ever gone to see any other sick monk before or after.

The news went like wildfire amongst all the monks that certainly Shron was a great ascetic, otherwise Buddha would not have gone to see him just because he was sick.

But Buddha had gone for some other purpose. He did not ask Shron about his sickness. He said to him, "I have heard that when you were a king you used to play the sitar and you were a master artist. There was not anyone else in the whole country comparable to you -- is that right?"

Shron said, "Yes. I love to play the sitar, and I had devoted my whole life to the sitar. I had come to such a mastery that there was no competitor to me."

Buddha said, "I have come to ask a few questions. One: when the wires of the sitar are too tight, will it give birth to great music?"

Shron said, "To great music? It will not give birth to any music. Too tight wires will simply break."

Buddha said, "And if the wires are too loose, will it give great music?"

Shron said, "You are asking strange questions. When the wires are too loose they don't have tension enough to create music."

Then Buddha said, "What is the position in which the wires should be so that great music can be produced?"

And Shron said, "They have to be in exactly the middle position where you can say they are not loose and they are not tight. And it is one of the secrets of the art to adjust the wires to the exact middle."

Buddha said, "I don't have anything more to ask you. I have just come to remind you that life is also like playing on the sitar: if you are too loose you are lost, if you are too tight you are lost. Each extreme is a death, and to find the exact middle is the whole art. You were too loose living in utter luxury. Now you are

too tight living in an unnecessarily ascetic way. Come into the middle, listen to me, for the wise have always followed the middle path, they are never at the extremes. Only fools are at the extremes."

So whatever the situation, the enlightened person will always be found exactly balanced in the middle.

That's why it is difficult even to recognize the enlightened man. You can see the extremist very easily: he is fasting, he is standing naked in the hot sun, in the cold... you can recognize him. He is standing on his head, or he is standing on his feet for years and he does not sit down, does not lie down. And naturally you will recognize him because he is doing something which is unnatural.

The enlightened person will be absolutely natural -- but this is to be understood that he will be very much unrecognizable. You will need immense insight and understanding. You will need some taste of meditation to experience the enlightened man, otherwise you will not understand him.

For example, Hindus denied Gautam Buddha while he was alive... they did not recognize that he was enlightened because their incarnations of God -- Rama, Parasurama, Krishna, Shiva -- none of them had renounced the world, none of them had renounced anything. They lived in immense luxury. They lived in marble palaces, moved in golden chariots... That seemed to be fitting for a god. But Gautam Buddha with a begging bowl, barefooted, moving on the street, not even using a vehicle -- Hindus could not conceive what kind of a god he was, what kind of enlightenment he had attained. Krishna never did this, Rama never did this. They had no comparison in their own history. Naturally, they denied him.

Jainas also denied that Gautam Buddha was enlightened for the simple reason that Jainas are on the other extreme. Mahavira lived naked. He was a contemporary of Gautam Buddha; he lived naked. He did not carry even a begging bowl -- that is also a possession.

Gautam Buddha had three pieces of clothing and one begging bowl -- at least four things. For Mahavira that was too much possessiveness -- he had nothing. He would beg with his hands. He would make his hands the begging bowl. And the Jainas had a long history of twenty-four tirthankaras... the same ascetic ways, the same way of fasting for months at a time. In twelve years, Mahavira ate for only one year -- not solidly for one year, but two months he would fast, two or three days he would eat, a few months he would fast, a week he would eat... In twelve years he ate only on three hundred and sixty-five days. He was fasting for eleven years.

Now Jainas cannot accept Gautam Buddha as enlightened, because he was eating every day. One meal every day -- it was too much luxury.

I want you to understand that to understand the enlightened man is one of the most difficult things in the world, for the simple reason that he is in the middle. He is absolutely normal. The extremist is recognizable.

The person who has asked the question may have seen Hindu monks with big bellies... I have seen monks like Nityananda. It is difficult to say that Nityananda had a belly, it is better to say that the belly had Nityananda. The belly was bigger than Nityananda. The belly was all. The head and legs were joined to it, but they seemed to be secondary, not important. When he lay down the belly looked like Gourishankar -- even Edmund Hillary would find it difficult to climb!

But this happens to Hindu monks for the simple reason that for centuries it had been thought a great virtue to serve the monks, to feed the monks, to bring as much delicious food as possible. So people would bring food, fruits, sweets -- all kinds of things -- and the monk...

This is to be understood -- it is one of the secrets of human life that if you are repressing sex you will start eating more. If you have completely denied yourself love, then food will become your only love affair.

And the reason is that the child, when he is born, comes in contact with the mother's breast. Simultaneously he feels the love of the mother and the mother's milk -- the food. Food and love become associated from the first day.

That's why every businessman knows to give a good dinner to the party when you are doing business. Then the business can be done easily; negotiations can be made easily and will be more favorable. First feed the person, then he is in a loving mood, unconsciously. This is the psychology: with food, love is joined.

Take love away from the man and you will immediately see that he starts eating more, because he substitutes food for love.

It happens that unmarried girls are never so fat, but when they become married, settled in life, a husband... Now there is no question of any competition, particularly in this part of the world, and they start becoming fat. They quarrel with the husband, they fight with the husband, they nag the husband. And you will be surprised that they nag the husband exactly when he is eating -- unconsciously. That is the most vulnerable time because that is the time he wants love and that is the time he is given hate. You can't torture

in a better way.

And the same man every day, and the same quarrel, the same fight... slowly, slowly you forget what love is. Then people start eating more and more. Women are more fat than men in the East, because women cannot move freely in the society and have love affairs, but men can have love affairs outside marriage.

In the West it is equal, but in the East women are more fat than men. It shows that the men have a freedom which the woman has not. But with food she is free and the whole day she is in the kitchen.
I am reminded of an anecdote....

One man's wife was getting so fat that it was becoming embarrassing for the husband to take her anywhere. Wherever he would go with the wife, she would immediately become the target of everybody's comment: "What kind of woman is this?" And particularly in the West, slim is thought to be beautiful. A fat woman may do in the East, but in the West -- impossible!

In the East monks are fasting; in the West women are fasting. Everybody is on a diet. Why? -- because the thinner you are, the younger you look, the better you look.

The man asked the psychologist, "What to do? The wife does not listen."

The psychologist said, "You do one thing." He gave him a naked picture of a very beautiful woman with a very proportionate body and told him, "Hang it inside the refrigerator so whenever your wife opens it, suddenly she will recognize what she is doing to herself. She should be like this woman. Perhaps it will help -- continuous remembrance again and again. Anything that she goes to the refrigerator for, she will see the naked woman, so beautiful..."

After six months the psychologist met the man. He could not recognize him. What had happened? The man had become so fat. The psychologist asked, "What happened? You were talking about your wife that she is so fat -- that something has to done. And within six months you have managed a feat which people could not manage in six years."

The husband said, "It is all your doing, because of this beautiful picture."
The psychologist said, "I don't understand."

And the man said, "It is so simple to understand: it did not work on my wife, it worked on me. I started to go to the fridge to see the picture. And when one is so close to ice cream and this and that, one naturally takes something. My wife is the same, now I am her equal. But this is your doing -- that stupid picture! I thought you were a psychologist."

An enlightened man is so full of love, is so full of compassion, that it is impossible for him to overeat.

And he is not only compassionate to you, he is compassionate to his own body too. He cannot torture it by fasting, he cannot torture it by overeating. He will always remain in the middle.

And in the middle is all the wisdom, all the truth, all the beauty of existence.

BELOVED MASTER,
CAN A JOURNEY MOTIVATED BY DESIRE END IN DESIRELESS WITNESSING?

The question is: Can a journey motivated by desire end up in a desireless awareness?

Yes, because every desire is going to give you anxiety, anguish, misery, suffering. So any journey motivated by desire is a journey towards hell. And how long can you continue it? How long can one suffer, be miserable? There is a limit to endurance, and everybody comes to the limit. And the moment you come to the limit you can see it clearly that the suffering, the misery, the hell, is created by your desire.

You cannot avoid misery and suffering and hell, and save your desire. The moment you see the connection, immediately the desire and the misery and the suffering drop from your hands. You need not drop them. The very understanding that desire is creating all this hell that has become intolerable, all this nightmare... that each moment has become just pain and it is caused by the desire even though the desire had promised you a paradise....

Every desire promises you a paradise and every desire leads you into hell.

Every desire gives you great promises of pleasure, but every desire ends up in utter pain.

Seeing it, understanding it, nobody in the world is so stupid not to drop the desire and the whole journey with it. And this dropping of the desire and the journey brings you to the point of awareness. Why don't

people drop their desires? The reason is they don't follow their desires fully, so they never come to see the connection.

Everybody has many desires, is running in many directions simultaneously, so he never reaches very far in any direction. That's the reason millions of people go on living in misery and cannot see that their own desires are causing it. They go on finding some other excuse why they are miserable. Perhaps others are causing it, perhaps fate is against them; perhaps the lines of their hand are not favorable; perhaps the astrological chart is not correct... they go on shifting to something which is all nonsense.

The lines of your hand have nothing to do with your life, and the stars in the sky have nothing to do with your life. Nor has the time of your birth anything to do with your life.

You have to take the responsibility totally, that it is *you* who decides either to be in misery or to be in blessing.

If you want misery, have more desires. If you want a blissfulness, then learn the art -- even for few moments -- of being desireless, and you will be surprised. Even for a few moments, if you are desireless, all anguish, all anxiety disappears. And you are so contented, so fulfilled, that you cannot ask for more. Your blessing is so much that you can only say that you bless the whole existence. Still it will be there. It is so much; it is overflowing.

And once you have experienced -- just for a moment -- you have known the secret, you have found the key. Then it is up to you.

If you want your twenty-four hours to be blissful, a song of ecstasy, just drop the desires. They have never given anything to anybody. They only make you beggars.

Alexander the Great was coming to India...

He was bent upon conquering the whole world. That was his one single desire: that he wanted to be the first man who has conquered the whole world.

On the way he heard that one of the most strange men in Greece, Diogenes, lived nearby the side of a river. Alexander had heard many stories about this man. Each story is enchanting.

In the West there has never been another Diogenes. In the East we had many, but the West is poor in that way. And just because Diogenes was the only one person there with the qualities of a buddha, he was misunderstood -- he is still misunderstood. But he was famous for his life-style, and small stories about it spread around.

Alexander said, "He is so close. It won't take much time; I would like to visit him."

He went to see Diogenes early in the morning. The sun was rising, and he had a beautiful place by the side of the river. He was lying down naked taking a sunbath. Alexander looked at Diogenes. He had never seen such a beautiful man -- and so calm and so quiet, without anything. But even Alexander felt deeply that he was poorer than this man: "He has something inside him which makes him richer than me." And Alexander said to him, "I would like to present something to you, Diogenes. What can I...? I can do anything, you just say it."

Diogenes said, "But I am utterly fulfilled. All that you can do -- and it will be a great mercy -- is just stand a little to the side. You are blocking the sun... that's all. And I will remain grateful to you my whole life."

Alexander could not believe that a man who was a beggar was not asking for something, when even the greatest conqueror of the world was ready to give him anything. Even if he had asked for the whole kingdom, he had promised to give it to him. He simply said, "Just move a little to the side, you are blocking my sun. And remember, never block anybody's sun. I don't need anything, but I would like to ask you where you are going. I have heard you are going to conquer the world, but have you ever thought that there is only one world?"

Alexander could not understand in the beginning what he meant. Diogenes said, "I mean that when you have conquered the whole world, what will you do? There is not another world to conquer. You will feel utterly frustrated. The world is conquered -- then what? Commit suicide? Nothing is left for you to do; you have wasted your whole life in conquering the world. And remember, the greatest king and the poorest beggar both have to die. Death is a great equalizer. Death does not make any distinction."

Alexander said, "I understand, but now only a small part of the world is left. I would also like to be as peaceful and as happy as you are, but first I have to conquer this remaining part."

Diogenes said, "This is absolutely strange. You can see a man in front of you who is totally blissful without conquering anything, and are you certain that you will be able to return? The world is big, and life

is short. If you listen to my advice, this is a big space here -- the whole river is available; nobody comes here. You can also lie down. You can have a beautiful rest just as I am resting. Forget all about the world. I can teach you how to conquer yourself, and that is the real victory."

Alexander was immensely impressed but said, "I am sorry. I am convinced what you are saying is right, but right now I cannot stop in the middle. I have to fulfill my desire first."

And you will be surprised to know he could not come back to Greece. He died when he was coming back, on the way.

Strangely enough, on the same day Diogenes died -- and the story became prevalent all over Greece that when they were reaching close to the other world... According to Greek mythology you have to pass a river which divides this world from the other world. Alexander was ahead -- he had died a few minutes earlier -- and just behind was Diogenes. And seeing Alexander naked, Diogenes laughed loudly.

Alexander looked back and said, "Diogenes! My God, I never thought that we would meet again. What a coincidence! An emperor, a world conqueror is meeting the greatest and the most famous beggar of the world."

Diogenes said, "You are right, but you don't understand who is the conqueror and who is the beggar. The beggar is ahead of me and the conqueror is here. You have come here losing everything, and I am coming here fulfilled, utterly contented. The world has been a tremendous experience and I have learned the lesson. You have come without learning anything. You wasted the whole time in conquering the world. And now look -- you are also naked, I am also naked, but you are ashamed of your nakedness. I am not, because death has not taken even clothes from me -- I had given them up before death. Death has not been able to take anything from me, and it has taken everything that you had conquered. You are entering the other world as a beggar. At least now try to understand."

This must be a story, because who knows what happens after death? But it is beautiful, meaningful, very significant to understand.

If you have desires, try to look -- are those desires the cause of your misery? Nobody wants misery, but nobody is willing to drop the desires -- and they are together, they cannot be separated.

This is one of the greatest insights that has come from all the enlightened people in the world -- that desire is the root of all misery, and desirelessness is the cause of all that is beautiful and blissful.

BELOVED MASTER,
I AM A LITTLE CONFUSED. IS THERE A CONTRADICTION BETWEEN LIVING LIFE TOTALLY, AND AT THE SAME TIME WITNESSING IT FROM OUTSIDE?

I have seen the question. It was too long, so I told someone to summarize it, but in the summary it has lost its basic quest.

The question was that I am teaching witnessing but I also teach you to do it totally. And the problem to the questioner is that if we do it totally, then who will witness it? And if we witness it, at least a part of our consciousness will not be in the action, it will not be total. So he is asking whether we can totally be in the act, or we have to divide ourselves into a witness and into a doer.

The question has arisen because you have only thought about it. You have not done anything to experience what I am saying.

First, witnessing is not a doing.

When the mirror reflects you, do you think it does something? It is simply its nature to reflect. There is no action on its part. Even when you are not there it is reflecting. It may be reflecting simply the walls of the room, it may be reflecting anything that is in front of it.

Reflection is not an activity. So it is with witnessing -- witnessing is not an activity.

If you think logically, the contradiction will arise. But if you do what I am saying, you can be totally into an act -- your body will be in it, your mind will be in it, your heart will be in it, and that is your totality. But there is something beyond these three which is not counted as you, which is not you, which is part of the universal consciousness, which is the divine in you -- and that is the mirror.

So when you are witnessing, your mirror is reflecting. You are totally in the act -- your body, your mind, your heart -- *everything* is in the act. But there is something more than these three things.

In the East we have called it simply by number. We have not given it a name for a certain reason. We have called it the fourth, *turiya*. It is a number, it is not a name. We have not given it a name because any name will create some meaning in your mind, some ideas in your mind; a number cannot do that.

You consist of three elements: the body, the mind, the heart. The fourth is just a silent presence in you -- it is not you. Don't include it within the boundaries of you; it is beyond you. It is capable of reflecting you as totally in the act. And the action will not divide because it is not an action; it is witnessing, it is simply reflecting.

It is one thing to think about it; then immediately the logic, the reason will say that you are doing two things -- you are walking and you are witnessing. That divides. But this is only logical reasoning.

Just try to walk silently, joyously -- put everything into a morning walk. Your body is relishing the morning sun, the air; your mind is full of the rising life all around you; your heart is throbbing with excitement; the birds are singing and the sky is so colorful... You *be* just the walk. And you will be surprised that there is someone witnessing which cannot say "I" -- which is not your ego, which is the universal self.

Your body is different from mine, your mind is different from everybody else's, your heart is different from everybody else's. But in consciousness we are one continent -- nobody is an island. That universal consciousness is always there. Either you are aware of it, then it makes your life a rejoicing, or you are unaware of it, then your life becomes just a dragging somehow towards death.

So there is no contradiction at all. But remember, there are many experiences. If you think about them you will find contradictions. If you experience them you will not find any contradiction.

When you ask a question try to experience it not just out of thinking. Ask out of your experience, and then it will be a totally different thing. Everything is not logical, and it is good that everything is not logical. That's why there is some mystery. That's why there is some unknowable surrounding you. There is a possibility to discover it, and that discovery is the greatest ecstasy.

I have not found any contradiction in my experience, but in thinking, I agree with you there is contradiction.

But I am not telling you to think about it, I am telling you to *live* it.

BELOVED MASTER,
FOR A LONG TIME I THOUGHT THAT I WANTED TO DROP MY EGO, BUT I'VE FOUND THAT I JUST WANT TO DROP THE PAIN THAT COMES WITH HAVING AN EGO, AND I STILL WANT TO KEEP THAT PLEASURE OR ROMANCE AND EXCITEMENT OF HAVING AN EGO. SO IT SEEMS THAT MY ONLY MOTIVATION FOR DROPPING IS A KIND OF NEGATIVE ONE, TO AVOID THE PAIN. I'M WONDERING IF THERE IS ANY POSSIBLE POSITIVE MOTIVATION THAT COULD MEAN BEYOND EGO?

It is not only your question, it is almost everybody's question. It is very significant to understand it.

Everybody wants to drop the misery, the pain, that comes from the ego. But from the ego also comes some pleasure, some excitement, so one does not want to drop the ego. Even if one wants to drop the ego, one wants to keep the pleasure part.

The question is that the motivation to drop the ego is negative -- he wants to drop the misery, the pain, the negative part, and he is asking if there is some positive motivation which can help to drop the ego.

There is no positive motivation, because the ego can exist with both -- the negative motivation or positive motivation. Any motivation will do for the ego's existence.

The ego disappears only when you understand that *all* motivation fulfills the ego. The ways of the ego are very subtle. You can find it... I will give you a few instances to understand....

A man lived for thirty years in the Himalayas. He renounced the world, he renounced all pleasures -- for thirty years he had no experience of the ego. And naturally, he thought that his renunciation had killed the ego. There was going to be a great fair in the plains, and a few people who had become accustomed to this sannyasin in the Himalayas asked him, "A great man like you should come to the plains. Millions of people will be gathering, and they will be nourished by your presence."

He thought, "There is no harm," and he came back down to the plains. As he reached to the fair there was such a big crowd and nobody knew about him.

Somebody stepped on his feet, and suddenly, thirty years of renunciation disappeared! He grabbed the

man and was going to kill him saying, "Are you blind or something? Can't you see? You have crushed my feet!"

But at the same time he became aware: "My God, the anger is there, the ego is there, the violence is there. Those thirty years have gone in a single moment. So what was the gain of all that renunciation?"

Obviously, when he was alone there was nobody -- no conflict with anybody, no competition with anybody -- and he could not feel the ego. The ego needs others. The ego needs people around you. The people around you, and the world around you are immensely helpful to make you aware of where you are.

Going to the mountains alone is dangerous, because the silence of the mountains and no people can create a hallucination for you. You can take the silence of the mountains as yours, and because there is no conflict, no competition, nobody abusing you, nobody stepping on your feet, naturally there is no anger, no hate, no ego -- but they are all dormant. Come back to the world and they will all be alive; they don't die.

People have been given positive motives to drop the ego by other religions. This is a negative motive: that it is misery, that it is a constant headache, and you don't want misery, you don't want a headache, so you are even ready to drop the ego. But the trouble is, the same ego gives you little moments of pleasure. When you win in an election or when you become the president of a country, for a moment the same ego gives you great pleasure; you don't want to drop that pleasure. So he is asking if there is some positive motive.

All the religions have been providing positive motives. For example, they are saying that in the "future life," in the "other life," if you drop the ego you will be given immense sources of pleasure. You will have beautiful women, you will have all kinds of comforts and luxuries eternally available. There will be no death; you will have become immortal gods.

These are positive motives, but these are not going to destroy your ego.

It happened....

One Jaina acharya, Acharya Tulsi, had convened a conference to discuss the urgent great problems humanity is facing. Some fifty thousand people were there, and there were twenty guests to discuss the problems. I was also invited.

Morarji Desai was finance minister of India in those days; he was also invited, and eighteen other people -- prominent thinkers, professors, doctors, Nobel Prize winners. But as the discussion was to begin, a difficulty arose. Because it was Acharya Tulsi's meeting -- his sect, his seven hundred sannyasins, his fifty thousand followers -- naturally, he was put on a high pedestal, and everybody else was sitting around in a circle on a lower platform.

Morarji Desai could not tolerate it. He was sitting just by my side. I had not even noticed it; I had simply accepted it. It was their meeting -- we were just guests, so wherever they wanted us to sit, it was okay. If the host wanted to sit higher than the guests, what was the harm?

I had not even thought about it, but Morarji could not resist. He said, "Before any other question is being discussed I would like to raise two questions. One is: Why is Acharya Tulsi sitting higher than everybody else? And the second: When I did the namaskar with my folded hands he did not reply in the same way. He simply raised one hand of blessing. I am not his follower, I am not his disciple, I am his guest. He has invited me, and he has insulted me. So first this has to be discussed. Acharya Tulsi has to answer."

The poor Acharya was in a real difficulty. And then you can see that a simple solution would have been enough -- he could have stepped down and sat with us. But he could not do that. He was the head of the sect, he had renounced everything -- all pains, all pleasures, the whole world -- but he could not go down two feet from his platform and sit with the others.

There was no need to answer. He could have folded his hands -- and the thing was finished. But he could not do that either, because a Jaina monk can only give blessing to a householder, he cannot behave in equality. He is higher, he is spiritual; you are lower. He can bless you, but he cannot simply be respectful to you as you are.

He was silent, embarrassed, and I thought the whole conference was going to finish in a mess. So I asked Acharya Tulsi, "If you allow me, and if Morarji Desai allows me -- because he has asked *you*, he has not asked *me*, so I ask you both, if you will allow me I am ready to answer."

He was very willing. He said, "Yes."

Morarji was not so willing, but unwillingly he said, "Okay. I want the answer. Whoever gives it, it is okay."

I said, "Morarjibhai, nineteen persons are sitting here -- nobody has objected. Why did only you object?

It must have hurt your ego. Acharya Tulsi has a certain ego, otherwise he would have come down -- about that there is no doubt -- but because you raised the question, you are also in the same boat. Why did it not occur to anybody else, why only to you?

"And you had done a respectful namaskar, a gesture of honor and respect. Nobody asked you to do it -- it seems you have a condition, that if you do it then the other has also to do it. That is not very honorable. You did what you wanted to do and he did what he wanted to do. I don't see any problem. You should have made it a condition before you did it: `I will namaskar to you only if you are going to give the answer in the same gesture.' You have not asked it; it was not a contract. You simply did what you wanted to do. And he has not done any harm, he has simply blessed you.

"He is an egoist; you are an egoist. And because of those two egoists we are not going to disturb the whole conference. You both can retire and the conference can continue."

Since that day Morarjibhai Desai has been *so* angry with me.

A positive motive will be a spiritual promise, but one that will not destroy the ego. It may make it refined, it may make it more subtle. Even if it is required to enter the pleasures of paradise, to become humble, the ego is capable of becoming humble, but deep down it will continue to say, "There is nobody more humble than me. I am the humblest man in the whole world."

So there is no positive way against the negative. Both can help the ego in the same way. Both will feed the ego in the same way.

My suggestion is: motivation is not needed, understanding is needed. You have to understand that the ego certainly gives you a few moments of pleasure, but it gives you long nights of suffering. You have to understand, and you have to weigh it: if this pleasure is so valuable to you, then you have to choose the suffering with it, then don't try to drop the suffering.

They are two sides of the same coin. You cannot drop one side. The coin will always have two sides whatever you do. But if you see that those moments of pleasure are so temporary, so fleeting, so superficial, and the nights of suffering are so dark and so deep and so long... those pleasure moments are not worth it. Those pleasure moments are just to keep you hanging around the ego; those pleasure moments are bribes from the ego so that you can swallow the poison of all the anguish, of all the misery.

The ego goes on promising you more pleasure, but that pleasure is so fleeting. It comes and goes, it does not stay with you -- and the price is too much.

Once you see that you are paying too much and getting such small moments -- that it is not worth it -- this understanding will help you to drop the whole lot: the pleasures, the anguish, the ego, all. And when you have dropped them all, then for the first time you will see that there is a bliss which is higher than pleasure, deeper than pleasure.

There is a bliss which comes and never goes -- which remains with you just as your heartbeat, just as your breathing.

So a positive motivation is not needed, but a clear understanding is needed that *all* motivations are egoistic and all motivations -- positive or negative -- are going to create a hell for you. They have created the hell for the whole world.

It is just a simple and clear understanding of the whole process of seeing how much pleasure, how much misery, what is the depth of pleasure and what is the depth of misery.

Just be a little mathematical, and you can drop the ego with the whole lot and you can say to it, "Goodbye."

And the moment you are without ego you will taste for the first time what is really joy, bliss, ecstasy. It is through understanding, and only through understanding. And understanding is in your hands.

Everybody is intelligent enough to weigh his pleasures and his pains.

Okay, Haridas?

Chapter #13
Chapter title: Almost ready to steal the truth

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BELOVED MASTER,
IS THERE REALLY UPANISHAD HAPPENING HERE WHEN WE SIT NEAR YOU AND YOU SAY SOMETHING TO US?

The word *upanishad* is immensely meaningful. It means sitting by the side of the master, whether he speaks or not. The *upanishad* can happen in silence. It can happen through words, through gestures, just looking into each other's eyes. It is a kind of heart-to-heart contact: two individuals meeting and merging into one, an experience of deep love, great trust.

Here, it is happening! I can see your joy, your silence. I can feel your love, your trust. And I can also feel that the same is happening on your part. Something is transpiring which can only be experienced, cannot be explained. Any explanation will fall short of it. The experience is so rich and the words are very poor. At the moment when you put the experience into words much of the beauty, the grandeur, the greatness, is lost. Only a very small part, a fragment of the total remains; that too is no longer alive.

My eyes are alive in the whole organism. My hands are alive in the whole organism. If you take any part away it dies immediately, it has no life of its own. The same happens when you start explaining something which is beyond words. Only a fragment, just a part of it is caught in the words, but it is dead. It is no longer the same thing. It is no longer alive, it is no longer breathing.

The real upanishad happens only in silence. Speaking simply creates the groundwork for it to happen. Speaking itself is not upanishad. It is simply preparing a love sphere in which something which is beyond the words can descend. It is just helping to open your heart to be receptive, to be welcoming it. Because when the energy knocks on your doors, they should not be found closed.

This is one of the most fundamental things in spiritual life, that the master's energy cannot even knock on your doors -- that too will be violence, that too will be trespassing. The spiritual work is very delicate. You have to keep the doors open, waiting for the guest. It can come any moment. It is just by the corner. Your opening will be enough to pull it magnetically into your innermost core. That is the meaning of the word `upanishad': the master becomes the guest in the heart of the disciple.

The master is ready to become the guest, but the disciple should be courageous enough to take a stranger, an outsider, somebody mysterious to the very core of his being. If there is even a little fear, then it cannot happen. That fear will keep you closed. It is fearlessness, courage, guts. It is trust and love, in one word.

The moment the disciple is ready, the master appears. This is one of the ancientmost sayings: "The moment the disciple is ready, the master appears." The disciple need not go in search of the master, the master has always come in search of the disciple.

In Gautam Buddha's life there is a small but very beautiful story....

He comes to a town -- the whole town has gathered to listen to him -- but he does not start speaking. People start becoming restless: "What is the matter? Everybody important in the town is present. Now for whom is he waiting?"

Finally, the chief of the village asks Gautam Buddha, "The whole village is here -- why are you silent?"

And what Gautam Buddha said is worth remembering. He said, "Yes, I can see. Almost everybody is

present, but the one girl for whom I have come to speak is not here. She has met me on the way. She has gone to give food to her father and she told me, `I will be coming, but don't start unless I come.' I have to wait; you need not. If you cannot, you need not. You can go home, but I have come only for her, because I know only she is ready to listen, ready to drink, ready to eat every word, absorb it -- let it become her bones, her blood, her very heart. If you cannot wait, it will not be disrespectful to me. You can go."

The people could not believe this. But the girl came running and Buddha said, "Now I can speak. She has come. I have come from the other village for this single girl. You are all getting the benefit without paying anything. She has paid for you all, because her love and her trust are so total that whenever I pass in this direction it is impossible not to come to this village. I start feeling hurt if I don't come to this village. I hope one day I will be coming for you all... but you have to learn to love and trust."

Truth is not something that can be taught to you, it is not something that can be told to you. It cannot be taught, but it can be caught. I cannot give it to you, but you can take it. If you are ready, if you are open, if you are willing, welcoming, that which cannot be said will be heard by you.
It is not in the words, but between the words.
It is not in the lines, but between the lines.

It is in the silent gaps that upanishad happens. So it all depends on you. If you are ready, it is happening for you; if you are not ready, it cannot be forced upon you. Truth can never be forced.

George Gurdjieff, one of the great masters of this age, used to say one thing which strikes people as very strange: "The disciple has to be almost ready to steal the truth from the master." And he is right!

The master is ready to give it to you, but you are not ready to take it. And Gurdjieff said that you have to be ready to even steal it if it is needed. The master cannot trespass you, but you can trespass the master, because the master has nothing to lose.

Truth is not something that, if you take it, it is lost to the master.
The more it is given, the more he has it.

The more it is spread and shared, the more it springs up from his innermost being. It is inexhaustible. A single master can make the whole world enlightened; people are just not ready.

One friend has asked how he can become a seeker. I can show you the water, I can show you the well, but I cannot create the thirst. The thirst has to come from you. And you are asking me how to create the thirst? I can make available the truth, but on your part the thirst has to be there.

If you are thirsty, you know you are thirsty. If you are not thirsty, you know you are not thirsty. And there is no way to enforce thirst on you.

I did not choose that question to be answered for the simple reason that the person who has asked is sincere, he wants to become a seeker. But if you are not even aware that your life is a misery, that your existence is meaningless, that you go round the clock like a robot doing the same things every day knowing perfectly well one day you will have to die... All this routine is absolutely futile. You don't have any contentment. You cannot say, "I am fulfilled." You cannot say, "I have achieved all that my being was destined to achieve, I have realized my potential, I don't need anything anymore." If you can say that, then there is no need for becoming a seeker, you have found it already.

And if you are in misery, in pain, in anxiety, in anguish, if your whole life is just a meaningless tale told by an idiot, signifying nothing, then do you have to ask me how to become a seeker? Your house is burning -- can't you see the flames? Don't you feel the heat? When your house is on fire, do you ask people, "Where is the way out?" Do you consult scriptures to find it? Do you ask an astrologer what is the astrologically right direction to get out of the house? No, you don't do anything. You don't even bother whether you are naked or with clothes. If you are in the bathroom taking your shower and the house is on fire, you will run out naked, you may even jump out of the window. You will not give a second thought, "This is not the door, this is a window, and it is not meant for coming in and going out."

When the house is on fire, then everything is right if you get out, and everything is wrong if you remain stuck inside. Just look at your life and that will make you a seeker. I cannot make you a seeker.

If you cannot see for yourself that your house is on fire, nobody can make you see it. Just look around: half of your life has passed and what is your achievement? Where have you reached? Are not your hands empty and your hearts empty? If this is not making you a seeker, then what is going to make you a seeker?

The person who has asked the question is certainly sincere, but he has not been aware about his own life. He is more concerned about truth -- more concerned about water and less concerned about thirst.

You be thirsty. The water will be available. It has never happened in the world that somebody was

thirsty for truth and truth was not available. It is not in the nature of things. And life is enough to make you thirsty. Life is really a school to create the thirst, to create the search, to make you a seeker and an adventurer.

The questioner certainly wants to reach somewhere, but he is more interested in the goal far away. His eyes are searching for something that can make him a seeker. That is not the way. You should look close enough within yourself and see all the misery and anguish. See that this life is fleeting -- each moment you are dying. Death does not come suddenly. The day you were born, you started dying. It takes seventy years to complete the process -- that is another thing -- but every moment we are dying.

But people try to deceive themselves even by celebrating their birthday. Each birthday means you have lost one year's life. Now another year's life is going to be lost -- this is the beginning. Another year is going to be dead soon. Every day you take the dates off the calendar, you are taking some life off from your being. Your death is becoming bigger, and your life is becoming shorter, smaller.

People think when they were children they were small. That is the wrong attitude. When they become old, then they are small, because now life is very small. A child has a long life. Just look at the reality of life and it will create a thirst, it will create a search, it will create a seeking.

But the man must be immensely interested because he has offered me his four acres of land in Kathmandu. It is more than enough for me -- but he doesn't know that I am not alone. I have a world caravan!

In the commune in America the government of America became so jealous and so antagonistic. We had sixty-four thousand acres of land -- one hundred and twenty-six square miles. And it was needed, because five thousand sannyasins were living with me, and fifty thousand sannyasins were coming and going all the year round. At festival times there were twenty thousand sannyasins. And I wanted them to have enough space -- lakes, the forest -- to have the fresh air, to swim... and not to become a crowded city. Otherwise, fifty thousand people at one time would be stepping over each other.

No, even if one hundred thousand people had been there, it would have remained absolutely silent. There would have been no overcrowding. The idea was that everybody should have enough space around himself so he could feel relaxed, at ease.

Perhaps you don't know that whenever you are overcrowded, something in you is crushed, pressed from every side; it creates tension. And whenever you go to the sea or to the mountains, suddenly you feel a widening, as if you are no longer pressed from every side, but your being has freedom to take as much space as it wants.

So I am grateful for your suggestion that you want to donate those four acres to me, but I want you to note that for thirty years I have not accepted any gift, I have not possessed anything. The closest center has to be given the land. If you want to give the land to me, I cannot take it. But you should donate the land to the meditation center in Kathmandu. They can make a place for me, and you will create a trouble for them, because then they will have to find hundreds of acres more land, because thousands of people will be coming here whenever I am here. Right now they are being prevented. I'm telling them not to come because I'm going on a world tour myself. So you need not come to be in one place and I can meet you around... if the governments and countries and popes allow me! Because even countries where I have never been have made laws that I cannot enter their territory.

There are countries I was planning to go to and I heard that they had been instructed by the pope that I should not be allowed to enter because they are all Catholic countries. This world is not yet human, it is not yet civilized. It is utterly uncultured.

Because the commune in America had become such a great center of meditation -- people were coming there to learn meditation from all the corners of the world -- the American government became jealous. No other place in America was being visited by so many people from all over the world. Even the White House started looking poor!

Naturally they became jealous, they became very much afraid, and they tried every illegal thing to destroy it. They have destroyed the commune, but they cannot destroy the spirit of meditation, they cannot destroy the seekers, they cannot destroy the people who were coming there. They will meditate somewhere else. It does not matter. They have simply harmed themselves.

It was prestige for America. Otherwise, who goes to America on a spiritual search? Have you ever heard of anybody going to America on a spiritual search? It was prestige for them if they had been a little intelligent. I had created a place where, from all over the world, people were coming to seek, to learn, to be more authentic and real. And we purchased that big piece of land simply for one reason, that nobody would

be disturbed.

The closest town to us was twenty miles away. We were an island in ourselves. Nobody was being disturbed by us. Still, the whole American government was immensely disturbed for no reason. Just because people were coming there... it became a world capital. It became more important than Washington. Washington has all the powers and all the money -- they could not tolerate that there was some other place also in America where people would come and simply go back. They didn't travel around America because they did not come to see America. They had not come to see the cities and the American wealth. They were simply coming to the commune -- staying there for three months, going directly back home.

They have been ugly in destroying the commune. The sannyasins from all over the world had invested three hundred million dollars in it. They have offended millions of sannyasins around the world for no reason at all.

So I would suggest you give those four acres. For me, they are more than enough, but then the center will be in difficulty. It will have to find a place where the people can come -- I cannot prevent them forever. I'm just postponing, week by week. From all over the world people want to come, but we don't have the space, we don't have the place.

In the American commune we had a meeting hall for thirty thousand people. Now if thirty thousand people are here in Kathmandu, where are we going to even be able to make them sit together?

But you begin, then others will follow. Somebody else has told me that he has a diamond worth ten million rupees and asked if I am interested in it. He also promises in the footnote that whoever functions as an agent will also get commission, proper commission. Now I'm not interested in the diamond, I'm not interested even in the Kohinoor. What will I do with it? I don't have any pockets to keep anything. But I will suggest to the man to donate it to the meditation center: that way you will save the commission also!

BELOVED MASTER,
HOW CAN WE BE CLOSE TO YOU WHEN YOU ARE FAR AND ABOVE US IN EVERY RESPECT.

In neither case am I far away or far above you. All that you need is to open your heart. Thinking creates distance. Feeling destroys distance.

Between two lovers -- they may be thousands of miles away but there is no distance. And the person who is sitting by your side -- if you don't have any love for the person, although he is sitting by your side almost touching your body there is a distance of thousands of millions of miles.

Closeness is not a physical phenomenon, it is a spiritual thing. Neither time nor space can create any distance. Your question is important, important for all to remember, that the more you love the more you are close to me. And when I say love I do not mean love to *me*, I mean simply love more -- whoever is around you. People, animals, birds, trees -- just love more and you will be close to me!

I have heard about an old Buddhist nun....

She had a very beautiful golden buddha. She used to travel and stay in one temple, another temple, and all those temples had big buddhas, many statues. She had a small, portable buddha, because she had to continuously travel. But it was solid gold and a very artistic creation. It was a very beautiful statue.

Each morning, praying to the buddha, there was only one difficulty. She would burn incense, and you cannot say to incense, "Only go to my buddha." The incense will go in all directions, it will reach to other buddhas. Big buddhas which have big noses... the small buddhas sometimes will miss all the incense....

No, the old nun was in great despair that this was not right, something had to be done. Finally, she managed to do something. She made a small device, a hollow bamboo. So she would burn the incense and put the bamboo with one side touching her small buddha's nose and the other side near the incense. But then a great difficulty arose: the small buddha's nose became black! The incense reached, but it burned the poor buddha.

She went to the abbot of that monastery where she was staying and she asked. "What to do? I am stupid. I did this just to take care of my buddha, because I am praying to him and the incense goes to the other buddhas. I am not praying to them."

The abbot said, "To pray to Buddha and still to be so possessive that you cannot even allow other statues of the same man to have the incense.... In fact, even if the incense reaches to human beings, to animals, to

the trees, you should be happy. It is reaching to life! And unless you can see your buddha everywhere, not only in this small statue, you have not understood at all. Your misunderstanding has damaged your buddha."

So when I say love, when I say trust, I do not mean love me only, trust me only. That's where religions have gone wrong. Be loving, be trusting to all without any discrimination. Your love, your trust has not to be a relationship with me, it has to be a state of your being that you are loving, that you are trusting; that whatever happens your loving and your trusting will remain the same... you may be deceived, you may be cheated.

It happened in a court that the magistrate was astonished at the fact that the same man was again and again cheated....

Almost every two weeks there was some case in which the same man was deceived, cheated. The magistrate asked the man, "What is the matter with you? Why does everybody cheat you, deceive you?"

The man said, "It is simple: I trust people. How can they deceive if I don't trust? It is not their fault. It is my way of life: I trust. And naturally, I become more vulnerable to being deceived. If anybody has to be punished, you can punish me; don't punish them. And I am going to trust whatever happens. Howsoever I am deceived it doesn't matter. What matters is that my trust remains unwavering. Whether my love is returned with love or not, whether anybody responds lovingly or not does not matter. What matters is that my love remains unwavering."

In this world people will certainly cheat you more if you love, they will deceive you more if you trust. But it is worth it. What can they cheat? What can they take? Finally, death is going to take everything away. So if they are taking some burden before death comes, let them! Finally, death will collect it either from you or from them. It does not matter finally.

But if you can remain trusting, loving, in spite of everything that goes against your love and your trust, it will make you such a joyous being that in joy you will find yourself close to me. In your rejoicing you will find me close too. Singing and dancing or playing on the flute or on the tamboura, you will find me close to you, listening.

It is not a question of physical closeness. All that is needed is a quality of unshakable love and trust.

One of the monks in Japan was a famous saint....

He used to steal small things from people -- very small things -- and then he would be sent to jail. Everybody was puzzled. He had followers, rich followers. Even the king used to come to listen to him. And they all asked him again and again, "Whatever you need, you just tell us, but don't steal. It doesn't look right. We all feel embarrassed that the man we love, the man we respect goes to jail -- at least two or three times in a year."

But the man never listened.

When he was dying they asked him, "Now at least tell us, because whatsoever you were stealing was useless -- one shoe... Now what are you going to do with it? You have not even stolen two shoes, and they were not your size..." And he would do it in such a way that he would be caught immediately -- as if the whole device was to be caught and sent to jail.

They wanted to know from him what was the secret. He said, "Nothing much -- just a small thing. In the jail there are so many criminals, and nobody takes care of them. Outside there are so many saints, so many masters. You can learn from them, you can afford to go anywhere, but in the jails those poor people depend only on me. I have changed the lives of thousands of people just by going to jail. And I have found in those people, who are thought to be criminals, very loving human beings, very trusting human beings, very simple people.

"It was easier to teach them meditation than to teach meditation to the people who are outside the jail. They seem to be more cunning, more clever, more full of rubbish thoughts."

It is my understanding too.

One of the governors in India was my friend, and so he gave me permission to visit all the jails in his state whenever I wanted. So I was going to his state jails and I found those people so ready to change, to trust, to love. I was surprised what the reason was. I inquired, investigated, and the reason that I found was that thieves never deceive each other. Criminals never commit crimes against each other, they have a certain

honesty about that.

They may be thieves, but if they are partners, they don't deceive each other as businessmen always do -- because to have a partner is very dangerous. In actual life, both will try to deceive each other. Thieves also have partnerships, but it is not known in the whole of history that any thief has deceived the other.

This trusting quality is far more important than their small crimes. And I simply tried to teach them that you can spread your trusting quality towards other human beings.

You know to love, but you just have a very limited area to your love. These qualities are basically such that if you want them, you have to have them in their unlimitedness. You cannot have just a little bit of love, just a little bit of honesty, just a little bit of trust. Either you have the whole trust, the whole love, or you don't have it at all. It is indivisible.

So I teach very simple things: be loving, be trustful. As far as others are concerned, be compassionate. And as far as *you* are concerned, be more and more silent, be more and more aware, be more and more conscious.

Whatever you do, do it with consciousness. Just don't go on doing it like a machine, out of habit.

Buddha was walking on a street, followed by his disciple Ananda....

A fly just came and sat on his forehead. And automatically -- as you would have done, he did -- he just waved his hand. He continued to talk to Ananda, waved his hand and the fly was gone. But then he suddenly stopped, closed his eyes and again waved his hand, but with a very slow motion. Now there was no fly!

Ananda asked, "What are you doing? The fly is not there."

Buddha said, "The last time it was there, I moved my hand unconsciously. I continued to talk to you, so my whole consciousness was there and the hand simply moved mechanically. It can move even in sleep."

When you are asleep, if an ant starts crawling over your feet, your feet will throw it off and you will remain asleep. That much the body can do without waking you up.

So Buddha said, "That I did wrong, and now I am doing as I should have done, just to remind me that never again such a thing happens. My hand should move consciously, with awareness. I should have stopped talking to you. My whole attention should have been towards my hand which was removing the fly from my forehead."

So as far as others are concerned the three qualities are love, trust, compassion. As far as you are concerned the three qualities are silence, awareness, consciousness.

If these things are possible, you will find me close, very close, as you have never found anybody. And this closeness will be an achievement. I may be miles away -- that does not matter. I may not be in the body -- that too does not matter, because now you have a secret key of being close spiritually.

BELOVED MASTER,
I'VE READ A TRANSLATION OF THE INDIAN AESTHETICIAN, ABHINAVA GUPTA, IN WHICH HE SAYS THE TASTE OF RASA IS THE SAME AS THE TASTE OF BRAHMA. HIS MEANING, IF I UNDERSTAND CORRECTLY, IS THAT THE AESTHETIC EXPERIENCE IS OF THE SAME ORDER AS THE EXPERIENCE OF GOD. SOMETIMES, ESPECIALLY WITH ART AND MUSIC, I FIND A SPONTANEOUS JOY ARISING. IS THIS A SMALL TASTE OF WHAT IT'S LIKE TO BE EGOLESS?

The great philosopher, Abhinava Gupta, knows exactly what *rasa* is. There is no exact word in English to translate the Sanskrit word `rasa'. In Western aesthetics, the concept has not been evolved at all. The only word that can give you a little hint is `juice'. Literally, rasa means juice.

There are moments of aesthetic experience when you are drowned in a juice: you have a certain taste of spontaneous joy, a feeling of timelessness, a moment when your thoughts have stopped. It can happen seeing a painting, or a beautiful piece of sculpture, or listening to music, or seeing a great dancer, or dancing yourself. All these are aesthetic activities. You can be drowned into some juice which is not of this world.

It happens spontaneously; you cannot manage it to happen. If you make an effort to make it happen then there is no possibility of its happening; it only happens spontaneously.

So either it happens or it does not. You cannot do anything about it. It depends on a certain synchronicity between you and the music. Perhaps a moment comes, listening to music, that your thoughts stop. The listening becomes so intense that you forget your own ego, that you forget thinking about the

music, that you disappear almost -- just the listening remains, not the listener -- and then it is there.

Van Gogh, the great painter, was asked, "Your paintings are never sold?" In his whole lifetime not a single painting was sold, because he was almost a hundred years ahead of his time. He was a genius. It took a hundred years for people to understand his paintings. Now he has become one of the greatest painters, but while he was alive he lived starving, giving away his paintings -- which now cost millions of dollars -- just for a cup of tea!

Somebody asked him, "You don't sell your paintings, your brother sends you enough money to keep you alive, but you eat only four days in a week and three days you fast to save money to purchase colors, canvasses, brushes, painting materials" -- perhaps never has anybody done his painting with his own blood, but this man did -- "what joy can you get out of it?"

Van Gogh said, "You cannot understand. While I am painting, I am not. The painter disappears. There is only the process of painting, and the joy is immense."

Abhinava Gupta is a great philosopher, particularly of art, aesthetics, but he is not an enlightened man. So when he starts saying that the experience of rasa, the experience of aesthetic beauty, is the same as the experience of ultimate reality, then he is going beyond his limits. I cannot support him there.

I know both. He knows only one. What he is saying is tremendously significant, but he does not know anything about enlightenment, about the experience of ultimate reality, about self-realization. There is not even the difference of quantity between the two, otherwise I would not have objected. I have great respect for Abhinava Gupta; I would not have objected if there was even a slight chance of a difference of only quantity.

For example, one candle is burning in the room -- this may be the experience of rasa; ten thousand candles are burning in the room -- this may be the experience of enlightenment. The difference is only of quantity. I would have accepted what he says, but the difference is of quality. They cannot be synonymous. They are not, otherwise all artists would have become enlightened. All painters, all musicians, all singers, all dancers, all sculptors, would have become buddhas, but that has not happened, nor have all the buddhas become painters or dancers or musicians. The experiences are qualitatively different.

The experience of beauty is a very momentary flash. It does not change you; it has no radical effect on you. You remain the same person. Before the experience and after the experience you are the same person.

The experience of enlightenment is qualitatively different because it is a radical transformation. Before the experience and after the experience you are not the same person. It is almost a death and a new birth. Before the experience you were one person, after the experience you are another. The change is so vast and so discontinuous with your past.

One day, Gautam Buddha was talking to one of the kings, Prasenjita....

While he was talking, an old bikkhu came to touch his feet. He asked his forgiveness for interrupting Buddha talking, but he had to leave -- according to Buddha's order, this is the time he should leave -- and he could not leave without touching his feet.

Buddha asked him, "How old are you?"

This was a strange question, particularly for Prasenjita the king, who said, "What is the relationship of all this? Just bless him and let him go. You are asking how old he is? You can see him -- he is very old, must be seventy or seventy-five."

The man said, "I am only four years old."

That was even more amazing. Prasenjita could not contain himself. He said, "Wait. What is happening? First, I was puzzled why you asked, `How old are you?' Now, I am really shocked. I cannot believe this man is four years old. He is at least seventy-five. He may be more."

Buddha and the old monk both laughed, and Buddha said to Prasenjita, "You don't know how we count age. We count age only after enlightenment. Just four years ago he became enlightened. The other person who would have been seventy-five years old by now, died four years back; this is a new person. The body is old, but the consciousness is new."

Abhinava Gupta has no experience of enlightenment. He is right to talk about aesthetic beauty, its experience, but he should not say anything about the ultimate transformation of being. That is committing a crime.

I respect the man for his great insight into aesthetics, but I cannot forgive him for giving a very wrong idea -- for generations. Those two experiences are totally different.

If you ask me, I can say that the aesthetic experience, rasa, is close to the sexual experience of orgasm, but not to the spiritual experience of enlightenment. They have a similarity, but are not exactly the same. In sexual orgasm time stops. For a moment two persons are no longer two; there is a great oneness, and an overflowing of spontaneous joy. And there is circumstantial evidence for it.

All great artists are great lovers, not great spiritual people. All great musicians, great dancers, painters, poets -- all are great lovers, because the experience of love is very close to the experience of their aesthetic creativity. But it can be said that although the experiences are qualitatively different, if the person who has experienced aesthetic beauty does not stop there... If he starts seeking for how this experience of joy can be not just momentary, a fleeting moment, a breeze coming in and going out by the other door, but asks, "How can I make it something that becomes part of my being so that I do not have to depend on music, on dance, on a beautiful sunrise, on a beautiful painting; so that I have not to depend on anything outside of me, so that I can be absolutely independent?", that is the qualitative difference.

The aesthetic experience is dependent on something outside you. That's why I said it is more similar to the sexual experience, because the sexual is also dependent on an outside person. But the spiritual experience is independent, and it is not momentary. It is not that suddenly it happens and then stops. No, it is not momentary. You have to prepare the ground. That preparation is called meditation. You have to make your being ready for it. And the moment you are open and vulnerable and absolutely ready -- you cannot say it is happening momentarily, because before it can happen you have to fulfill certain conditions.

You have to be silent -- not by the experience, but before the experience. You have to be in a state of no-thought -- not by the experience, but before the experience. You have to drop the ego -- not in the experience, but before the experience. You have to be absolutely prepared and ready. And the moment you are ready, it happens. It is not momentary; you deserve it. You have earned it; it is your achievement.

And because you have earned it, there is no way of its going. It has become part of you; it is your growth. The aesthetic experience was just dreamlike, very superficial. This is a radical change. You have grown. Now meditation is not something that you do. Now meditation is something that you are in. Even if you want to get out of it, there is no door.

People fall in love and people fall out of love. Nobody has ever fallen out of enlightenment. There is no way.

So let everybody be warned: once enlightened, then don't tell me, "I want to go back." There is no way back. Once enlightened, you are enlightened forever.

BELOVED MASTER,
YOUR ANSWERS ARE VERY CONVINCING, VERY CLEAR AND VERY USEFUL. I THINK YOUR PRESENCE IN NEPAL HAS BEEN A GREAT BLESSING. IN YOU I HAVE FOUND ESPECIALLY THESE THREE QUALITIES OF LOVE, TRUST, AND COMPASSION. YOU HAVE LOVED OUR COUNTRY, NEPAL, YOU HAVE TRUSTED US, AND ALSO YOU ARE COMPASSIONATE TO US.
THANK YOU SO MUCH FOR YOUR BEING THIS.
I HAVE ANOTHER QUESTION:
IS THERE A WAY TO SAVE THE DROWNING HUMAN WORLD?

There is a way. There has always been a way, but the world seems to have decided not to be saved. Century after century man has gone more towards darkness than towards light. And today, perhaps we are for the first time in the whole history of man, very close to global death.

I am not a pessimist.

I am not an optimist either.

I am a realist.

The situation is grave and dangerous. We are sitting on nuclear weapons. They can explode any moment and destroy all life on the earth. But in this darkness and in this moment which is so close to global death, there is a ray of light too. And that ray of light is that if we make all human beings alert of the danger which governments are hiding from people, which politicians are not allowing people to know... If we can make everybody aware of the danger into which the politicians are leading the world, then it is within the hands of the people. And because the danger is great, very great, there is a possibility of a radical change of human

mind, because whenever there is a great danger, there is also a great challenge. This is the greatest challenge and the greatest danger that man has ever encountered.

We have as many nuclear weapons as can destroy this earth seventy times. And still we are living as if nothing is a problem, everything is going on as usual. And the politicians are accumulating more and more nuclear weapons. The only way to prevent them is to create a public opinion around the world that we do not want war, that there is no cause which can justify the destruction of the whole of life.

Neither can communism nor capitalism nor any other ism -- no cause can justify the destruction of the whole of humanity, because then what is the point? If all are dead, nobody is victorious and nobody is defeated. The third world war will be the most stupid world war, because the war is fought with the idea to be victorious: somebody will be victorious, somebody will be defeated. It is understandable. But in the third world war nobody is going to be victorious, nobody is going to be defeated -- all are going to be dead. Now only idiots can be ready to go for such a thing.

And so much energy which could be diverted towards creative ends, which could destroy world poverty, sickness, old age, could give man a longer life, a healthier life... The same energy which becomes death to all can become a tremendous release of life to everybody. The energy is so much available, and energy is always neutral: you can destroy with it; you can create with it.

All that is needed is that all people of intelligence, all people of understanding, all people who have any love for life should create a worldwide opinion that the war is not possible: "We will not allow it to happen."

This is, on the one hand, a collective effort to save humanity from being destroyed, but just that is not enough, because this kind of humanity has existed for centuries. If people are going to remain just the same, then I don't think there is much point in saving them. Let them be finished! So this is only half of the process.

The second thing which is even more important is that we should start spreading the scientific method of meditation without any religious ritual, religious adjective. Rather than making it a religious thing, we should talk in terms of science, so that even atheists can become participants in meditation. If there is no question of believing in God, no question of believing in heaven and hell, no question of believing at all, then theist or atheist, Hindu or Buddhist, Christian or Mohammedan, Jew or Jaina, it makes no difference. Just a simple process of going inwards, realizing oneself.

So two things have to happen simultaneously. One, a world opinion against war, and second, a great movement for meditation so each individual becomes more integrated, more intense, more loving, less violent, less angry. In that way he will not support the war, he will be against the war. And perhaps each individual has even to be made aware of the world opinion that the war is going to happen.

So it is not only a question of saving the world. The few years that you have got, you have to realize yourself before they destroy all humanity and all life on this planet.

This is a double-front attack against destruction and the drowning of humanity so that there should be no war, because war has lost its point. It makes no sense anymore. And secondly, that this kind of humanity is not worth saving, we have to change man. We have to save man just to change him.

So simultaneously, everybody who is interested in this beautiful planet, in this vast universe... this is the only small planet, this very small planet which is full of life. Not only is it full of life, but full of consciousness. Not only full of consciousness, but this is the only planet in the whole universe of millions of stars and billions of planets -- a single planet, this earth -- that has reached to the ultimate experience of enlightenment. We should not allow this earth to be destroyed.

This is the very crown, the very cream in the whole universe. If this earth is dead, the whole universe is dead -- and without life and without consciousness and without any possibility of another Gautam Buddha.

Okay, Asheesh?

The Sword and the Lotus

Chapter #14

Chapter title: The last word in meditation

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BELOVED MASTER,
I UNDERSTAND THAT THE GAP BETWEEN THE IDEALS AND REALITY CAN BE BRIDGED BY ME ON MY OWN ONLY. ON THE OTHER HAND, I AM RECEIVING YOUR IMMENSE HELP. I CANNOT UNDERSTAND THE CONTRADICTION.

There is no contradiction at all. I have been telling you that you have to walk the way, I cannot walk on your behalf.

That does not mean that I cannot help you. That does not mean that I cannot indicate the path to you. That does not mean that I can't make you aware of the pitfalls on the path.

The master as a friend can help immensely, but the master should not become an owner. He should not possess the disciple as a slave, he should not ask for any surrender. The surrender has to be for the whole of existence, not for any individual.

You have to surrender the ego, not to someone, you have to simply drop it.

If somebody demands you to surrender yourself to him, demands that you should obey him and says that disobedience is sin, then he is creating a spiritual slave out of you. He is not going to help you, he is destroying you. And millions of people on the earth have been destroyed in this way. They have become simply slaves of traditions, scriptures, statues, temples, rituals, but nothing of it transforms their being, nothing of it brings them to truth.

How many centuries have you been a Hindu, a Buddhist, a Jaina, a Christian, a Jew... what is the result? How long are you going to wait? If it has not happened for centuries, perhaps it is not going to happen ever. You have waited enough. It is time to do something.

Hence my emphasis is that you should not become attached to me, you should not become in any way obedient to me, you should not be surrendered to me. You don't have any commitment to me, you are simply available to me as a friend, as a guide. And it is out of your freedom to accept the guidance or not to accept it. It is not a sin if you don't accept it. If you don't accept it, then it must be my mistake, I am not presenting it rightly to you. I should present it in a different way, from a different angle, so that it can become understandable to you.

Help is absolutely needed, and help is possible.

But you have been told that you have just to believe in someone and you will be saved --that you need not do anything. Just believe in Jesus Christ and on the ultimate judgment day he will choose you out of the crowd: "This is my follower." Those he chooses will enter into the kingdom of God, and those he does not choose will fall into eternal darkness and hell.

Now this is all exploitation of the simplicity, of the innocence of human beings. Nobody can be your savior. Neither can Christ nor Krishna; neither can Mahavira nor Buddha... nobody can be your savior. And if you had not accepted these people as your saviors but just as your guides, you would have been in a totally different state. You would not have been in such misery and suffering and anguish. You would have been blissful. Your life would have been a light unto itself.

There is no contradiction. You can take the help, and the beauty of help is, it is not binding. You can take my help and you can take anybody else's help too. There is no question of commitment.

You can accept help from every corner available. Why should you become attached only to one person? You should become available to all the wise people around you from wherever any ray of light comes towards you. You should be ready and receptive. It does not matter whether it comes from a Mohammedan

or from a Buddhist or from a Hindu or from a Jew... it does not matter from whom the ray of light comes. If it leads towards truth, if it makes you more free, more independent, more integrated, more of an individual, solid, like a rock... then you are absolutely free to accept all the help possible.

A real friend cannot make you a slave. He cannot tell you, "You have only to accept my help." If he is a real friend, he will say to you, "You have to learn to accept advice, wisdom from wherever it comes."

Help is absolutely necessary. But help is one thing, and to become your savior is totally different.

There is no contradiction in what you are experiencing. They are absolutely consistent with each other. Just remember that I do not want to become in any way a bondage to you. I want to be remembered by you only as a freedom giver, not as somebody who enslaves you. And then from wherever you feel your thirst can be quenched, your heart starts dancing; you feel that you are moving, moving towards a more beautiful space, then go without hesitation.

You can have many friends, you cannot have many masters. That's the difference. The master monopolizes. He wants to hold you completely in his hands, and only then he guarantees you that he will bring deliverance to you. But the deliverance is always after death, so nobody knows that any master has ever helped anybody after death because nobody returns to give any evidence.

I don't want to help you after death. I want to help you right now.

If I cannot help you now, how can I help you after death?

While you are alive you should be changed. When you are full of energy and young you should put your youth, your energy into transforming yourself.

My help is available. You need not even feel grateful towards me. In fact, I always feel grateful whenever anybody accepts my help because I know he was capable of rejecting it, but he did not reject it.

And it is my joy to help you. By helping you I feel more blissful. The more people I can help, the more blissful I feel. That is the quality of bliss: share it, and it grows; stop sharing it, and it starts dying.

So remember, there is no contradiction; it is absolutely consistent. You are on your feet, you have to move with your own energy, you have to see with your own eyes, you have to experience with your own being. Still, immense help can be given to you because there are so many paths which lead nowhere.
The right path has to be chosen.

And even on the right path there are so many pitfalls, so many places people get stuck. Somebody is needed who has traveled on the path, who knows each inch of the path, who is aware of the pitfalls because he has fallen and he has risen so many times. He knows the stumbling blocks because he has stumbled. For many lives he has been struggling, and then finally he has been able to reach. Somebody who has traveled can be of great help, and one should not be ashamed of taking help from wherever it comes. One should be humble, one should be ready and open.

Rather than getting into a bondage with one person it is better to be available to all the wise ones in the world --living and dead. They all indicate to the same truth, because there are not so many truths, there is only one.

There are thousands of fingers pointing to the same moon. You should not become attached to the finger, because the finger is not the moon. You should forget the finger and look at the moon, and move towards the moon.

BELOVED MASTER,
MYSTICS HAVE SPOKEN ABOUT TRUE CONSCIOUSNESS, AND ABOUT "ONE" WITHOUT A SECOND. YET, THE VERY FOUNDATION OF EXPERIENCE, OF KNOWING, CONCEIVING AND LANGUAGE, IS DUALITY --AT LEAST A DISTINCTION BETWEEN THE SUBJECT AND OBJECT MUST BE MADE. FROM A LOGICAL POINT OF VIEW, PURE CONSCIOUSNESS CANNOT BE THE UNCONSCIOUSNESS.
WHAT CAN BE SAID ABOUT THIS?

Logic is basically dualistic. Existence is non-dualistic. So first you have to understand one thing: logic and existence are diametrically opposite. For example, for logic there is darkness, there is light. But in existence itself, it is the same energy --different degrees.

There are animals who see in the night only. Our night is their day, our day is their night. Their eyes are very sensitive. The light of the sun is dazzling for their delicate and sensitive eyes, they cannot open their eyes. Naturally, in the day they live in darkness, they can open their eyes only in the night. And their eyes are so sensitive that they can see while you cannot see.

Light and darkness are not two opposites, but two poles of one energy --different degrees. Logically they look opposite. In terms of logic, light is light and can never be dark, and darkness is darkness and can never be light.

In logical terms, A is always A and can never be B. B is always B and can never be A. But in existence, the logic is not applicable.

In existence, A changes into B because the difference between A and B is only of degrees. In existence life becomes death. We see it happening every day --life changing into death, its very opposite. And those who have died consciously know one thing more that is not seen by us: they see death changing into new life.

So it is not only life changing into death, death is continuously changing into life. They are not two different things, just two poles of one energy.

Logically, the experience mystics talk of as the experience of the one without the second --of the absolute, the ultimate --where only pure consciousness exists but it is not conscious of anything... there is no object but only consciousness. Logically, all mystics are wrong, because consciousness can exist only if there is an object because consciousness is the subject, subjectivity. Without an object there cannot be any subject. Knowledge is possible only if there is something known. If there is nothing to be known, then what are you going to know?

If there is only consciousness, as the mystics say, and there is nothing else, then logic will not agree --and logically it is correct to say that in that state consciousness cannot exist, it needs something to be conscious of. If there is nothing to be conscious of, then you will become unconscious, you cannot remain conscious.

But logic is not existence. And what the mystics are saying is existentially true. And who cares about logic? Logic is something man-made.

For example, Aristotle is the father of logic in the West, and for two thousand years he has remained unchallenged. But recently, in these past fifty years he has been insistently challenged that he is wrong, and a new logic, non-Aristotelian, has arisen. That is happening in the West right now, but in the East it had happened even before Aristotle was born.

Aristotle knows only about two: light and dark, life and death, subject and object.

One morning a man asked Gautam Buddha, "Is there God?"
Buddha looked at him and said, "No. Absolutely no."

That very same day, in the afternoon, another man asked, "Does God exist?"

Buddha looked at the man and said, "Yes. Absolutely yes."

And the same day, by the evening as the sun was setting, a third man came, sat down, touched Buddha's feet and asked, "Say something to me about God."
Buddha remained silent and closed his eyes.

The man also closed his eyes. He thought, "Perhaps this is the answer." He closed his eyes, and he sat with Gautam Buddha with closed eyes. And after half an hour or so he opened his eyes, touched Buddha's feet and said, "I am grateful for the answer."

Ananda, who was Gautam Buddha's intimate disciple and constant companion --you can understand he was going crazy... To one man Buddha says, "No." To another he says, "Yes." To the third he does not say a word. And the third says, "I am grateful, I have received the answer."

He was waiting for his time, because he was told by Buddha, "You are not to interfere while others are present... only in the night if you have some problem."

When everybody was gone and Buddha was going to sleep, Ananda said, "Today I have got a problem. It has nothing to do with me, *you* have created it. And I cannot sleep unless you explain it to me completely. To one man, you said, `no,' to the other man you said, `yes,' and to the third man you remained silent. You have given three answers in a single day, about a single subject, God! And just think about me, a poor man... I have heard all the three answers and I am puzzled about what is right."

Buddha said, "You should not get into other people's troubles. Those were not your questions, why should you be worried?"

But Ananda said, "I have ears, what can I do? I heard the answers. I have eyes. I saw you sitting in silence for half an hour, I heard the man saying that he had received the answer and I have not heard it."

Gautam Buddha's logic has not only duality, his logic is threefold. He says that to everything from one

aspect can be said yes, from another aspect can be said no, and from a third aspect nothing can be said about it except being silent.

The man to whom he had said no was a theist --he believed in God. He looked at the face of the man and said no --he was a believer. And the man to whom he said yes was a non-believer --he was an atheist. To the atheist he said yes. And the third person was neither a believer nor an unbeliever. He was just a seeker; that's why he remained silent. And the man followed, he closed his eyes and became silent. And in the silence something transpired.

Nothing was said from Buddha's side as far as Ananda was concerned, but something was understood by the man who was silent with Buddha. Something happened to him, something he experienced in that silence which cannot be expressed.

Buddha had a threefold logic and Mahavira had a sevenfold logic. Mahavira is even more puzzling because every question has seven answers.... And both of these were alive five hundred years before Aristotle was born.

Recently, in the West, they have started doubting Aristotle's logic. Existence is far bigger; you cannot just divide it into two. It is too big, it needs something more. This division is very simple --simplistic.

Mahavira divides it into seven, just as light rays are divided into seven colors and it becomes the rainbow. And strange, all seven colors of the rainbow put together create a color which is not a color, it is white.

White is not a color, white is only a combination of seven colors. It has no independence in itself. Black is also not a color. It is the absence of the seven colors. Existence is big enough. Seven colors and then two more. One, the combination of the seven, and one, the absence of the seven. So there are nine colors. And yet they are all born of the same sunlight. The same ray is divided into nine.

Aristotle's logic is good for children, for kindergarten schools; otherwise it has nothing important in it.

Existence is so vast that only silence can express it. The mystics have spoken through silence --it is just their compassion. Because you cannot understand silence, they have to use language.

And the moment they use language they commit a mistake, because language is logic. Language is dualistic, it cannot exist without dividing.

If somebody asks you what light is, you will say it is not darkness.

If somebody asks what darkness is you can say it is not light.

You need the other to define. Without the other you cannot even say `light', you cannot use the word. The moment you use a word you have fallen into the world of duality.

So the mystic's basic expression is silence, but because people cannot understand silence he has to speak, and then whatever he says can be proved wrong. If he says, "The experience is of pure consciousness," he can be proved wrong logically, because consciousness alone, without any object, is logically impossible. But what is logically impossible is not existentially impossible. And that is where the philosopher and the mystic depart.

The philosopher remains in the world of logic and language, and the mystic moves into the world of silence. So it is not his fault, it is our fault. We force him to speak. We ask him to say something about the ultimate experience.

The only right way is not to say anything. But then the mystic will appear too hard --that he has no compassion on you. You have come to ask something and he is not answering. You think every question is answerable? No, the ultimate questions are not answerable. That which can be answered is not ultimate.

So the problem is, as Ludwig Wittgenstein, one of the most intelligent logicians of the contemporary world has said, "That which cannot be said should not be said." He accepts that there is something which cannot be said. He makes it a point that it should not be said. On the one hand you say it cannot be said, and on the other hand you go on saying something about it. And whatever you say is going to be wrong.

When Buddha became enlightened, for seven days he was silent. He could not think how to say it --there was no way. He tried in many ways to think about it, but every way turned out to be wrong.

The moment you bring it to the level of language, suddenly something goes wrong. It is just as if you take a straight stick and put it down into water. Let half the stick be in the water, and you will be surprised. The stick is absolutely straight, but the half in the water and the half out of the water are not in a straight line. Light rays function differently in water than they function outside water. So the straight stick will look crooked. Take it out and it is straight. Put it back into the water and suddenly it is no longer straight.

What is absolutely clear in silence becomes crooked the moment you bring it into language.

The story, that after seven days the gods in heaven became troubled, is tremendously significant. It is

just a symbolic story --don't take it literally. There is no heaven and there are no gods....

The gods in heaven became very troubled, because it was centuries since somebody had become awakened, had become a buddha. And this was a great opportunity for the whole existence to hear from him about the highest peaks of experience: "This man has become enlightened, and for seven days the whole of existence has been waiting, but it seems he is not going to speak. We have to go and convince him, `You have to speak.'"

And they argued with Gautam Buddha. And Buddha said, "I have thought about every possible way, but the moment I say it, it will not be the truth that I have experienced. And the moment I say it, it will become logically refutable, and my experience is irrefutable. I cannot degrade my truth from irrefutableness to refutability."

The gods went on arguing --giving this argument, that argument. Finally, they said, "Just think of those few people --perhaps only one percent --who will be able to understand the wordless experience through the words. You cannot deny that there are a few people who are just on the verge --they need just a little push. Your words may give them a little push to take the jump. And if you don't speak you will simply show a very hard heart; it will not be compassionate. Don't be worried about logicians, you should think about the potential mystics. You should speak for them."

And that argument appealed to Buddha. He could not deny that there are people who may be able to take the final jump, who may be encouraged and inspired, who may be convinced that they are not groping in darkness. Somebody has already reached: "If somebody has already reached then we can also reach."

Buddha agreed, "I will speak, but you are putting me into trouble, because whatever I will say will be refutable."

In language you cannot say anything which cannot be refuted, particularly about the wordless experience which has to be said always in illogical ways. A few mystics have said it --it is the sound of one hand clapping. Now one hand cannot clap. And even if it claps there will be no sound. Sound needs two hands to clap. But the experience is like one hand clapping, and the sound of one hand clapping... What can the poor mystic do? And it is not only one mystic's experience. Down the ages, whenever anybody has experienced truth it is the same problem, that it cannot be said.

When Lao Tzu was in China he experienced it. He never spoke about it; he spoke about other things. And his disciples asked again and again, "Why don't you tell us about the *real* thing?"

And he would say, "To say anything about it is to betray the experience."

They asked him to write it down for the coming generations. Lao Tzu said, "It is impossible, it cannot be written down."

When he became eighty, he started traveling towards the Himalayas because he wanted to die in the silence of the Himalayas --the last moments in the pure world of the Himalayas.

The emperor of China ordered the guards on the boundary of China: "Lao Tzu is coming and he will have to pass through the gates. You stop him there. Unless he writes down his experience, don't let him go out. That experience is valuable for the coming centuries; otherwise the coming centuries will not be able to forgive us ever."

And poor Lao Tzu was stopped at the gate. With great respect the guards touched his feet but they said, "We cannot allow you... this is our cottage, you remain in it and you write down your experience."

And he wrote a small book in three days. The first sentence of that book is: "Whatever can be written cannot be true. While you are reading this book, please remember it."

The mystics cannot be blamed for it. Logicians and linguistic people will have to understand that existence is much more than language, much more than logic, and there are experiences which cannot be reduced into arguments.

So I agree perfectly with you. As far as logic is concerned all mystics are wrong. But the mystics themselves are saying that as far as logic is concerned, whatever we say is wrong. Our experience is beyond logic and beyond language. If you really want to understand it you have to experience it, no explanation is going to be right.

Every mystic is absolutely clear about the point that his experience is something beyond duality. And that's how existence is --nothing can be done about it.

I would like to say to you, you can call it pure consciousness, you can call it pure unconsciousness. It makes no difference, because pure consciousness also needs an object, and unconsciousness also needs an object. It can be asked, "Of what are you unconscious?" If it can be asked, "Of what are you conscious?" then the same question can be asked, "Of what are you unconscious?"

Unconsciousness cannot exist alone, nor can consciousness exist alone. But this is only a linguistic game. In existence they exist alone. And I am saying from my own experience, don't listen to the words, listen to the silence.

It is an old proverb in Tibet that when a musician becomes perfect he breaks up his instrument of music and throws it away. Whenever somebody becomes perfect, then perfection cannot be produced on any instrument, because instrument means expression.

The moment a musician is perfect then he cannot play it on any instrument --all instruments are useless. Only imperfect music can be played. Only approximate truths can be expressed. But remember, an approximate truth is another name for a lie. I don't want to say that mystics lie, so I say they speak in approximate truths.

But the truth remains beyond expression.

If you follow the path of philosophy then you will go far away from existence and you will be logical. Your language will be perfect, but your experience will be nil. If you go on the path of the mystic your experience will be full, so full, that there is no space to speak it.

I am reminded of my childhood....

Just in front of my house was a very beautiful, nice old man. He had a small sweet shop, and he was such a simple and beautiful fellow that to deceive him was the simplest thing in the world. And not only once... the same trick again and again and he would not get the idea.

I used to go to him and I would say, "Your wife is calling." He was a little hard of hearing, so one had to shout. So I would shout, "Your wife is calling from the back of the house."

So he would say, "You just wait here and look after my shop." And by the time he came back, I had eaten as much as I could.

And it almost always happened I was in the middle... my mouth was full, and he would come! And he would say, "She is not calling me. Why did you unnecessarily lie to me? And why are you not speaking now?"

And I had to put my hand over my mouth because the mouth was so full there was no space to speak. And it was not the time to speak either!

He would tell me, "You are a strange type of boy. For no reason at all suddenly you come: `Your wife is calling' --and it is *always* untrue. And when I come back then you stand so silently, almost like a saint, and you are a rascal!"

But I had to remain silent because to speak was to expose the whole game, and it was an agreed thing. Even my parents tried to stop me: "This is not right. We have seen you doing it so many times, and that man is so simple that even though he catches you red-handed, still he thinks you are strange that you don't speak."

The whole neighborhood knew why I could not speak...!

There is a fullness which cannot be contained in any word. All words fail. That fullness can only be experienced. It is up to you to follow logic and remain empty forever, or to follow existence and become full, overfull, with all the ecstasies, all the blessings and all the benedictions that are capable for human consciousness to experience.

But don't mix the two, otherwise you will simply get confused. Just as you cannot mix water and oil, you cannot mix philosophy and mysticism. And that is being done almost all over the world in thousands of books every day. Mixing water with oil --you cannot do it, you should not do it; it is sacrilegious.

You can choose one path, but remember the condition: the logician ends as a beggar; the mystic lives as an emperor, dies as an emperor. Although he cannot say what he has got, he has got it! Who cares whether you can talk about it or not? The real thing is to get it.

The logician is very proficient in talking, but all that he is saying is meaningless and empty because his experience is nil. It is a strange situation: those who are capable of saying have nothing to say, and those who have something to say are not capable of saying it.

But my own situation is totally different. I am a trained logician. I have been a teacher of philosophy for

nine years, and finding that there was nothing except words, I entered into the world of mysticism. There I have found what was missing in all the philosophies, in all the logical treatises. But now it is impossible to say it. Still I speak. I have been speaking for thirty years continuously --round and round, hoping that somebody may get caught into the net of words and may be pulled out of the misery in which he is drowning. The words can do that much. They can pull you out of your logical world, your linguistic world, your world of philosophies. That too is great. Half the work is done, the remaining can be done by meditation.

Use logic to destroy logic. And when you have destroyed logic and language from your mind, then use meditation to invite silence. Then each moment becomes so tremendously beautiful, so ecstatic, that one does not care whether he can say it or not. But one can show it always!

That's what I am doing:

I cannot say it but I can show it.

BELOVED MASTER,
WHAT IS YOUR MESSAGE FOR THE POPE WHO IS IN INDIA NOW?

It is absolutely wrong of Hindus to oppose the pope, because this is not the way of the East. It is ugly. He should be treated in an Eastern way. He should be invited in every place he goes for a public discussion, in a friendly way. Hindus have nothing to lose; they have a far richer religion. The pope is simply poor. To oppose him is not worth it. Expose him, don't oppose.

And Christianity is a third-rate religion anyway. It has no great heights, it has never produced great mystics. It has not produced great philosophers. Its heritage is very poor.

In every place where the pope goes, respectfully, lovingly invite him for a public discussion. There are Hindu thinkers, Hindu mystics, there are Buddhist mystics, there are Jaina mystics. They should have an open discussion about each of the fundamentals of religion. That will be something valuable, and it will give him some taste of what religion is. Right now he has only tasted cow dung!

When he kissed the land on the airport in India, what do you think he tasted? This is not good to let him go with this taste; it is not right. We should give him some taste of real spirituality.

I oppose the opposition of the Hindus. It is absolutely ugly and un-Eastern.

That's what they have done to me in America. The government harassed me simply because of Christian pressure --in which there is every possibility that the pope's hand was involved, because Ronald Reagan had met the pope just a few days before I was arrested. He had just come back from the Vatican.

There is every possibility that the pope also suggested that I should be thrown out of America, that my commune should be completely destroyed, because this was the first time that a man from the East had taken so many Christians out of the Christian fold. And particularly intelligent, young, educated, sophisticated people... professors, doctors, scientists, electronic engineers, Nobel Prize winners, artists, musicians....

And what have the Christians been doing in the East? The missionaries have only been able to convert the beggars, the aboriginals. Not a single educated, cultured, rich person have they been able to convert to Christianity.

So it was a real shock to them that I have been taking the very cream from their fold.

Illegally they arrested me, illegally they destroyed the commune, illegally they have mistreated thousands of sannyasins and have thrown them out of America.

I say that I suspect perhaps the pope's hand was in it, because when he heard that I was coming to Italy he immediately informed all the Catholic news media. In Italy, all the news media are in the hands of Catholics. One of the Catholic journalists informed me --because he loves me he informed --that all Catholic news media had been informed by the pope that they had not to give any publicity to me. "Not only have you not to be positive, you should not even give negative publicity. Don't even write against him; don't write for him. Just don't write about him --as if he is not here."

When I was in jail, he had not the guts to speak to the American government that this was not the right way to treat somebody who does not belong to your religion and is against it. But I say to the Hindus in India not to make the same mistake as they have always been making in the West.

You should invite him, and you don't have to be afraid, because you have such a great source of

wisdom, compared to which Christianity has nothing. And it will be good that you expose the pope, intelligently, in every place he goes. Let the people hear. Let the Hindus hear and let the Christians hear. Those who have become Christians should know that what they have left they are not aware of it, and what they have found is nothing.

But the way they are opposing is chauvinistic. It is terroristic, it will not help them. It will help the pope and his missionaries.

You have to understand the subtleties of how the mind functions. Any ugly opposition simply creates sympathy. A right discussion about the fundamentals of religion will make him afraid to come back again to the East because then he has to face the giants, not the hooligans on the streets.

I don't see that any religion that is born outside India has anything comparable to the religions that are born in India. India's whole genius is invested in religion, just as the whole Western genius is invested in science.

So these pygmies have nothing to discuss. They cannot argue for their theology, for their religion --and they are not really religious people either. The pope particularly is a politician.

A mystic will not like to be head of a state. The pope is not only the head of the Catholic religion, he is also a head of a small state --the Vatican. It is only eight square miles, but it is an independent nation, and that is a strategy. Because of that, when he comes to India, the president, and the prime minister have to come to receive him. They have not come to receive the Catholic pope, they have come to receive the head of a state. They have to come, that is just political courtesy.

But the pope uses that in a cunning way, politically. These politicians --the Indian president or the prime minister --will not come to receive a shankaracharya, particularly now, will not come to receive the Dalai Lama. When he was head of a state they would have come, but now he is only a refugee.

But why not have a discussion between the Dalai Lama and the pope? It would create a worldwide impact. Although the pope has informed the media in Italy that they have not to publish anything about me --negative or positive --an Italian television crew came here and they took a one-and-a-half-hour interview which was released on the twenty-seventh of last month. Thirteen million people listened and have seen the program. The program director informed me that this is the first time that any program has been heard by thirteen million people. And now the whole country is in a great discussion: "Half of the people are for you, half are against you, and the whole country is discussing only one thing --the repetition of the program."

I am going to go. They have been blocking the visa application for almost one month. They have been postponing it every day, and this must be through the instructions of the pope. But still I will not say that he should not be allowed entry into India or Nepal, or anywhere. He should be welcomed everywhere, and he should be allowed to speak, and he should be invited for discussions.

The East is so rich. We have refined the whole past of the East and everything about spirituality to the utmost, almost exhaustively. More cannot be done. We have sharpened every logic and every philosophical approach. There is nothing to fear.

This will be the right way to prevent these people --not by preventing their visas, or preventing the news media, or preventing the people, or preventing their path and throwing stones at them... These are ugly things.

I am absolutely against what the Hindus are doing to the pope. I would like him to be treated as a guest, but he should be shown clearly that he has nothing to teach to the East. If he wants to come to the East he has to come to learn. That will also help the Christians to understand what a mistake they have made moving from beautiful philosophies and great religions into a very third-rate theology which has no grounding, no roots. The visit of the pope should be used creatively.

But the way it is happening now, it will simply become a condemnation of the Hindus and cause a sympathy for the pope which he does not deserve.

BELOVED MASTER,
WHAT IS PRAYER?

It is a tremendously significant question because I do not have a God, but I still have some place for prayer in my vision, in my approach.

Prayer ordinarily is towards the concept of a God. I do not think that is a right kind of prayer, because in

the first place it is based on a belief. You don't know God, you have only heard about him. And you have heard from people who have heard it from somebody else. It is simply a hearsay. How can you love someone you do not know exists or not?
Prayer is love.
Prayer is gratitude.
Prayer is thankfulness.

My sannyasins can pray to existence itself. To the sunrise or to the sunset, or to the sky full of stars, or to the earth, to the mountains, to the rivers... they can pray to this existence which is their experience. It is not a belief, we are part of it.

Now prayer can be possible only if your life has become so beautiful, so blissful, that you feel a gratitude, a thankfulness towards existence. So prayer is not for everybody, it is only for those who have succeeded in meditation. It is the last word in meditation.

When you have come to know the silence of existence, when you have experienced life itself, when you have experienced the unspeakable, when you are drowned in the beautitude of your meditation, the last word is a wordless gratitude, a thankfulness.

It has to be of the heart. You need not say anything, because in such moments whatever you say will be a disturbance. It has to be simply of the heart.

Your heart should be full of gratitude --"Existence has been compassionate to me that it has allowed me to come out of misery, it has allowed me to experience the ultimate of consciousness and I am grateful to its compassion. Without its help it was not possible for me alone to reach to this beautiful space."

So prayer is possible only for meditators --that too, when they have succeeded. It is a gratefulness, it is a thankyou to existence.

Okay, Arun?

The Sword and the Lotus

Chapter #15
Chapter title: A meditator is a rain cloud

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BELOVED MASTER,
THE MORE I WATCH THE DESIRES AND NEEDS OF THE MIND, THE MORE I COME TO A SPACE THAT LOOKS LIKE MADNESS. PLEASE COMMENT.

It is madness, but it is higher than what you call sanity. There are two kinds of madness. Madness simply means out of the mind. You can be out of the mind, falling below the mind -- that's where insanity starts. But you can also be out of the mind going beyond the mind -- that's where meditation starts. In one sense they are similar in that both are out of the mind. Hence one can feel, living in the beauty of the present moment, as if it is madness, because madness and meditation have a similarity but only on one point: both happen outside the mind. In every other sense they are different.

To go below the mind means to become unconscious. To go beyond the mind means to become superconscious. And the superconscious and unconscious are as distinct as two things can be, as far away from each other as there is possibility. They have nothing in common except that one point. Hence in the beginning every meditator feels that it is something like madness. But it is saner than your sanity. You have to wait a little, to become acquainted with the new territory of the world of meditation.

Others may also think that you are mad, because sometimes you will be doing things like a madman. But the basic difference is that no madman ever acknowledges, ever accepts that he is mad. He refuses it vehemently. You can go to any madhouse, not a single madman will accept that he is mad. But the meditator can accept it smiling. He is aware of the similarity. He can understand the outsider's judgment, and he can accept it. He can see also that the action... for example, a meditator sometimes feels so blissful that you will see a smile on his face although there is no reason at all to smile. And we forgive people for being miserable without any reason, but we cannot forgive people for being so happy without any reason. We ask people, "What is the cause? Why are you smiling?"

And a man who is experiencing something within himself, joyful, something immensely sweet -- what can he say to you? And whatever he is going to say, you are not going to believe it, because it is not your experience. You can believe only if it is also your experience. Two meditators can sit silently and smile without asking each other why they are smiling. They can laugh, they can dance without asking each other why they are doing it.

Our life is always dominated by something from outside. The meditator's life is inspired from inwards, he cannot show anything outside as a cause. He can simply say he is feeling so blissful he would like to dance just as the birds sing in the morning, or the flowers release their fragrance.

It is a known fact that great poets cannot explain why they are writing certain poetry. One of the great English poets, Coleridge, when he died left forty thousand incomplete poems. And his whole life people were asking him why he went on collecting incomplete poems, and saying that he should complete them. Just one line was needed, or two lines were needed... but only a poet of the quality of Coleridge can understand why he was not completing them.

People thought he was mad, because he used to say, "I don't write. Something in me begins to write it. And if it completes, good, if it does not complete, I am not going to complete it, because I have tried it -- it looks totally different. It does not have that quality, it looks ordinary. So unless it happens again, and the unknown in me completes it... I am always willing to complete it. But I cannot do it willfully, because whenever I have done it willfully it is not of the quality that I would like it to be."

It happened in one of the great Indian poets, Rabindranath Tagore's life.... He translated his own book, GITANJALI -- offering of songs. For this book he received the Nobel Prize. But before taking it to England, to show his poet friends, he showed it to one of the great Christian missionaries, C.F. Andrews -- just a translation. He was a little suspicious whether he had been able to bring the quality of the original into the translation or not, and whether the language, the grammar, was correct or not.

C.F. Andrews suggested to change four words at four different points, because they were not linguistically right. C.F. Andrews was not a poet, but he was a great scholar. Rabindranath understood it, and he changed those four words.

In England, one of the great English poets, Yeats, called a meeting of all great poets to listen to Rabindranath Tagore's GITANJALI. While listening to it, Yeats himself said that at four points it seemed somebody else had interfered in the translation. Exactly those four points were the four words that C.F. Andrews had suggested.

Rabindranath was simply shocked. He could not believe it. He said, "These are the four words suggested by C.F. Andrews."

Yeats said, "You drop those words. They may be linguistically right, but they have not the poetic quality. They are like blocking stones -- they stop the current, the flow, the spontaneity. Please put your original words that you had before C.F. Andrews suggested these four words to you."

Rabindranath put back his old words, and Yeats and the other poets said, "They are linguistically wrong, but they are far superior poetically. You leave what you had originally written. Don't listen to anybody."

A poet cannot be corrected by a grammarian, by a linguist, by a scholar -- and another poet of the same depth can immediately see. That was the trouble with Coleridge. He completed only seven poems in his whole life. Just those seven poems make him one of the greatest poets in the world. And he has left forty

thousand incomplete poems. But that does not matter, he was sincere and honest. He could have managed, but that would not have been coming from the heart, it would have been coming from the head, and the head is far inferior to the heart. And the heart cannot be ordered, it is like a breeze -- whenever it comes, it comes.

The meditator enters into a world beyond mind, a space which is so beautiful and so blissful that he cannot contain it. It starts overflowing him. Then it will look as if he is mad.

He will be silent where it is needed for him to speak. And he may be speaking when he is alone and there is nobody to speak to. There are moments when something in him wants to be expressed. If he is a poet, it may be expressed in poetry; if he is a musician, it may be expressed in music; if he is a dancer... It all depends on his talents, on his genius, on his qualities. If he is articulate, to say something -- and he is so full of it -- then it does not matter whether anybody is there to listen or not, he will say it; he has to say it. It is almost like a cloud full of rain. The cloud comes and showers itself. It cannot contain.

A meditator is a rain cloud. The clouds don't discriminate about where the fertile land is and where the mountain is and where the river is, and where one country's boundary ends and another country's boundary begins. The rain cloud does not care about all these things, he simply showers when he is too full.

A meditator sometimes behaves... particularly in the beginning, when he is entering that wonderland of his own being for the first time. As he becomes more and more acquainted, his madness stops showing any indications to the outside world. As he becomes perfect in his meditation, there is no madness left at all. Then he is pure sanity. But it takes time to reach to such maturity.

In the beginning it is such a surprise, the experience is such that one had never thought about, had never dreamed about it -- it is unbelievable. Its unbelievability drives one crazy. And these are the moments when the master is helpful. He goes on telling you, "Don't be worried and don't be afraid. It is not madness, it only looks like madness. It is the beginning of meditation. You just have to become more acquainted, take it more calmly and quietly -- just a few days more."

There is an anecdote in Gautam Buddha's life....

He and his disciple Ananda have lost their path into a forest. They inquired of an old woman who was collecting wood, "How far is the village?"

The old woman said, "My sons, it is not very far, just two miles. You go directly."

Two miles passed, and there were no signs of any village. They come across another man, who was cutting a tree. They ask the woodcutter, "How far is the village? Have we lost the way?"

And the woodcutter said, "No. The village is just close by, just two miles."

Ananda said, "It is strange. The old woman said two miles. We have gone two miles. This man again says two miles."

Buddha said, "After two miles, ask again."

Ananda said, "What do you mean? After two miles also we are not going to get to the village?"

Buddha said, "I don't believe them. They are just compassionate people. They are simply encouraging you. If they say it is ten miles, you may get discouraged."

It turned out to be exactly ten miles, and each time they asked everyone on the way, just simple villagers, all said, "Just two miles, it is just... you have almost reached."

When they reached the town Ananda asked, "How did you know that it must be at least ten miles? It turns out to be exactly ten miles."

Buddha said, "That is my whole business. That's what I have been doing my whole life, telling people, `Just a little more. Soon you will be reaching,' just to keep them going."

A friend, a guide, a master is immensely helpful in many ways; otherwise you may get tired, you may think you have lost the way. You may think it is a futile search, you may think it is really madness and it is better to stop doing such things. People may start to think of you as insane: you are getting into danger. Your own children, your wife, your father, your mother, your friends have started thinking that you are going a little cuckoo. It is best to stop right now, before it is too late, before you have gone too far and you cannot come back.

A master is needed to assure you, "This is only a momentary phase, it will go away. You have to go a little farther. Going back is meaningless. Go on, in spite of what happens, in spite of what people think of you. You will pass over it."

Somebody with great authority and experience has to keep you inspired, courageous. There are moments of weakness, there are moments of doubt, and somebody is needed to keep your spirit awake, strong, ready

to go on the full adventure.

The master cannot take you to the goal, but without the master it is almost impossible to reach. There are so many other difficulties, which you alone may not be able to cross over. This is one, and this is one of the most significant because nobody wants to be thought about as crazy or mad. But it comes to every meditator. This is the price one has to pay.

You cannot get the highest experience in life without paying any price. These are the prices you have to pay. And when these moments come, feel grateful to existence that the journey has started, that you have entered at least into the new space of your innermost being.

Be thankful for this madness. It happens only to those who are blessed. And if it is happening to you, you are blessed.

BELOVED MASTER,
MY QUESTION TONIGHT IS ABOUT CAUSALITY. I AM WONDERING WHAT COULD PRODUCE THE MYSTIC'S EXPERIENCE OF THE ABSOLUTE. THE ABSOLUTE MUST BE INFINITE AND ETERNAL, AND YET THE CAUSE MUST BE BOTH SPIRITUALLY AND TEMPORALLY DISTINCT FROM WHAT IT PRODUCES. SINCE NOTHING COULD STAND OUTSIDE OF ETERNITY, OR NOTHING COULD STAND OUTSIDE OF INFINITY, THERE COULD BE NO CAUSE WHICH COULD PRODUCE THIS EXPERIENCE OF THE ABSOLUTE.
WHAT POSSIBLE CHANCE, IF THIS IS THE CASE, IS THERE FOR ME IF ALL OF MY ACTIONS NOT ONLY CANNOT PRODUCE THIS EXPERIENCE OF THE ABSOLUTE, BUT WOULD DO THE OPPOSITE, WOULD PERPETUATE MY FINITENESS AND MY TEMPORALITY?

The experience of the infinite is not a causal experience. There is no causality involved. The world knows only about one kind of happening -- that is the world of causality. Every effect needs a cause -- without a cause you cannot produce an effect.

His question is very significant. He is saying that the experience of the infinite cannot be caused by anything because there is nothing outside the infinite and the cause has to be outside the effect. For example, you heat water.... At one hundred degrees it starts boiling. One hundred degrees creates the causality, and the effect is the transformation of water into vapor. If you give coolness to vapor it will again become water.

Remember one thing: everything that is caused can be reversed, and the experience of the infinite is irreversible. You cannot reverse it.

Secondly, it is absolutely true that nothing is outside the infinite, so nothing can cause it. But the world knows -- particularly the scientific world which dominates our minds, our education, our thinking -- only one way of things happening, and that is the way of causality. But there are some other ways also of things happening.

For example, Carl Gustav Jung discovered a new law which has been known to the mystics all down the centuries. It is not a discovery, it can only be called REdiscovery. He called it the law of synchronicity. Just as there is a law of causality, there is a law of synchronicity. It functions in a totally different way.

Many things in life happen through it, and if you try to think of those things according to the law of causality, you will find yourself in absolute difficulty. You will have to deny those things, because they don't happen according to the law of causality.

Love comes under the law of synchronicity. I would like you to understand it so that you can see that there are things which do not follow the law of causality, and that it is not the only law. You can try it....

In an empty room, absolutely empty, put a sitar or veena in one corner of the room, and let some good sitarist, a master, play on the sitar in another corner of the room. And a strange phenomenon happens that has been known for centuries to the musicians, that the sitar which is just kept at the other side of the room -- and there is nobody playing it -- starts moving, starts giving sound.

If the master is really a master player, he can create the vibration in the room. And the room is so empty that the vibration is bound to reach to the sitar sitting on the other side, and the strings of the other sitar are bound to synchronize with the master's music. Soon there will be two sitars resonating with each other.

Now it is not causal, and Carl Gustav Jung discovered it in a strange situation. He was staying in an old castle where there were two famous big clocks. They were famous for one thing: you could change their times, but soon they would start showing the same time again. They were hanging on one wall, and he changed one clock five minutes further on. Soon, within two or three hours, slowly, slowly they

synchronized -- both became two and a half minutes fast. One did not remain five minutes further on, the difference was divided by both and they each became two and a half minutes fast -- but they did it together.

Jung tried this many times, and each time, after a few hours, they would again move together and show the same time. He tried to find out how it happened. And he found that these clocks were so big, so old, that their vibration, their moving pendulums created a subtle vibration in the wall -- and they were both on the same wall. The other clock was receiving the new rhythm, and they synchronized slowly to the same rhythm. It is not causality, it is something totally different.

Your question is not even under the law of synchronicity, it is something even more mysterious. The experience of the infinite, the absolute is Acausal. You cannot cause it by any preparation, for the simple reason that it is already there. It is not something that has to be produced, it is something that you have forgotten, something that has only to be remembered.

You will be surprised to know that the English word `sin' means forgetting. There is only one sin -- that you have forgotten yourself. You are there in your totality, nothing has to be added, nothing has to be produced so there is no question of cause. You are not going to be an effect of something. You have been eternally there, and you will be eternally there.

It is something that you all may have experienced sometimes: somebody asks you someone's name you used to know, and you know that you know this name -- it is just on the tip of your tongue. You say, "It is just on the tip of my tongue, but I cannot remember it." It is a very strange experience: you know it; you know that you know it; you know that it is almost on the tip of the tongue -- still, you cannot remember it. The more you try, the more difficult it becomes, because the more tense you are, the less is the possibility for it to surface. Finally, everybody has to give up.

You drop the whole idea. You go into the garden, you start digging a hole you had left half done; you forget all about that name, you start doing something else -- and suddenly it is there. The moment you do not try, you find it there; it has come.

This is neither a question of causality, nor is it a question of synchronicity. It is something totally different. The ultimate experience of oneself, whatever the name one gives to it, is only of something forgotten.

All that has to be done is to remember it. And for remembering what can you do? If you try too much, you will not get it. That's what happened in Gautam Buddha's life. I will remind you....

For six years he was trying too hard to get it -- and he could not get it. Then finally he dropped the idea, saying, "It is not worth it. I have simply wasted six years. I have renounced the world, renounced my kingdom. I have destroyed my body, I have tortured myself in every possible way -- and nothing has happened."

And that very night it happened.

It would not have happened if he had not tried for six years. But those six years are not the cause.

You can try for six years and it may not happen. Millions of Buddhist monks have been trying for twenty-five centuries -- there is no necessity. It may happen to different people in different ways. Causality is always the same. Synchronicity is something that may be helpful in remembering it, but just helpful, it cannot cause it. And the mystics have used synchronicity; they have called it *satsang*, sitting with the master. Just sitting with the master, not doing anything, just being in his presence -- it is a very difficult thing for the Western mind to understand. And the Western mind is the modern mind. Even in the East the modern mind is Western.

It is difficult to understand what you are doing just by sitting with a silent man. But his silence can create a synchronicity in you. His silence may vibrate silence in you. It is not necessarily certain, because it is not a question of causality, when at one hundred degrees the water is going to boil. Whether you do it in India or in Nepal or in Tibet or in Japan... it does not matter where, but at one hundred degrees water is going to boil -- that is absolutely certain.

Synchronicity is not such a certainty. It may happen, it may not happen. It depends on very mysterious things -- how powerful is the presence of the master; how ready you are to allow his presence to enter you, to vibrate in you; how much trust you have; how much compassion the master has.... It will differ in every case. Sometimes it can happen, sometimes it will not happen.

Synchronicity is not a law of certainty, but it is certainly a law. A few things happen that way. Love happens that way.

What in the East we have called *darshan* -- which is absolutely an Eastern concept, that people go to a master just to see him. In the West this seems absolutely absurd. Unless you have some question to ask, it is meaningless just to see a person, or just to touch his feet.

But the West has not been aware of the law of synchronicity. Just *seeing* may do something miraculous. Just in the moment of touching his feet, something may transpire in you. Just seeing the master, something will immediately change within you. You are certainly not the same person in the presence of the master as you are ordinarily.

These things can be just helpful, not causes to make you remember yourself. Coming close to a person who has remembered, falling in love with the person who already remembers, may create an atmosphere of synchronicity. And if you are available, open, receptive, something inside you which has always been there... and just because it has been always there, you have not taken any note of it.

The obvious is always forgotten, and *you* are the most obvious thing to yourself.

You are.

You know you are.

You may remember thousands of other things, but you need not remember yourself. Life goes on perfectly well without remembering yourself. That is not a need. It is absolutely useless. As far as life and its day-to-day work is concerned, you don't need to know the absolute, the infinite. Naturally, you start taking yourself for granted, as if you know, as if you remember.

It is only rarely... when you come in contact with somebody who makes you aware that you don't remember yourself, you have forgotten yourself, you have fallen asleep. Unless somebody provokes you, creates a question in you, the obvious will remain forgotten.

Being with a master is just to learn -- not the answer but the question. The answer is within you. You have forgotten the question.

Gertrude Stein was dying. The friends of the poet were around. The dying poet asked, "What is the answer?"

Naturally, somebody said, "But you have not asked the question."

So the dying poet asked, "Then what is the question?"

And the poet died....

Neither do we know the question, nor do we know the answer -- but the answer is within you. Nobody can give it to you, but somebody can certainly provoke the question, the quest. It is a very strange thing. You have come with questions to me, but my basic work is to create the real question in you. By answering your questions, I am simply eliminating all other questions so the basic question comes up. When there is nothing to be asked, only then are you going to ask about the real question. And the beauty is, that the real question has just to be asked, and the answer surfaces within your consciousness itself.

The answer is already there, only the question is missing. The question is not a cause, it is not producing anything. It is simply removing perhaps a curtain at the most, and making you aware of something which has always been there.

The experience of the infinite is not an ordinary experience, hence it does not come under the category of causality. It is not something that is produced in you. It is not something that has to be brought from somewhere. It is something that is already there, you have just forgotten it.

Let me tell you a Sufi story....

A very rich man became fed up with all the riches and all the luxuries and all the material things. He had everything. Naturally, if you have everything, and you are not retarded, you are going to become fed up because whatever money can purchase, you have purchased and you have found nothing -- no contentment, no fulfillment, no peace.

That man started asking saints, theologians, philosophers, "How can I get peace of mind?"

Everybody suggested some method. He tried those methods -- nothing happened. He became more tired, more frustrated. Finally, a man suggested, "I know a certain man. Only he can help."

So the man traveled on his fastest horse, with a bag full of diamonds to show to the man -- "I have everything in the world. I have so many diamonds that in my house we don't count them, we simply weigh them. Just to show you how rich I am, I have brought this big bag full of big diamonds. I want peace of mind."

The man was sitting under a tree. He said, "You will get it. Do you want it right now?"

This was the first person who had asked it so directly -- not giving a mantra, not giving some method: "Do it and after a few years you will have peace of mind."

The man said, "Do you want it right now?"

For a moment the rich man was taken aback. Hesitantly, he said, "Yes, I want it right now."

And at that very moment when he was saying, "I want it right now," the man took the bag and ran.

The rich man jumped from his horse and followed the man. He had not thought that a saint would do such a thing.

The saint knew every small nook and corner of the village, and the rich man had never run in his whole life -- he had never even walked. But he had to run behind him, shouting, "I have been cheated, I have been deceived. I have been robbed."

And the whole town laughed, because the whole town knew about the saint -- that he was a strange fellow. He did things -- one never knew what he meant, but he always meant well.

And he was even more surprised that nobody was helping him. The whole village was making a fool of him. They were simply laughing. Nobody was even moving. A crowd had gathered to see the whole scene, but nobody was helping to catch the thief. Perspiring and tired and huffing, finally, as the saint reached back to the tree from where they had started, the rich man reached there. And the saint gave him the bag and said, "Do you feel a little peace of mind?"

And the rich man said, "It is strange, I really do! This is not good. You tired me and I am perspiring, and I have simply asked a question, not expecting this kind of misbehavior."

The saint said, "I have answered your question; you have tasted a moment of peace. Now just get on your horse and go home. Now you know what peace of mind is. It has always been there; you have just forgotten it. Somebody had to remind you and that's why I had to take such trouble. I don't like running myself! But what else to do? Other than that nothing was going to give you peace of mind."

And what had happened? Because he had started taking all the pleasures and everything that he had for granted, now this man gave him a gap. He took away a large quantity of his diamonds. And for the first time the rich man became worried about the diamonds, and he forgot all about peace of mind: "This man is not a saint. He is a thief pretending to be a saint."

But finally that man proved to be a saint, a great saint. What nobody was able to do, he managed. This is not caused, it is just creating a situation in which the man becomes mindful, remembers that if all his money gets lost and he regains it, he will have immense joy that he has never had before. All the money was with him. But it was so obviously with him that he had forgotten. And now he was going back towards home with really great relief.

A master creates devices. All devices are just arbitrary, but they are not causes. They only create a certain situation in which perhaps you can remember yourself.

What I call witnessing is only a device.

What I call meditation is nothing but a device.

It is not going to give you anything that you don't have. It is only going to make you aware of all that you have, and that you have had it always. Now this is not even under the law of synchronicity, it is a totally different world of mystery which comes under no law.

The world needs saints of that quality who can create such a situation. You have saints who are dull and dead, traditional, orthodox. You worship them because they fulfill your expectations. You have certain expectations of how a saint should be, and they fulfill it.

It is a strange conspiracy against yourself. They fulfill your expectation of being a saint, and then you touch their feet because they are saints. But real saints cannot fulfill your expectations. Real saints will destroy all your expectations.

A real saint is going to be almost an electric shock. That's why the real saint is always misunderstood. People feel annoyed, irritated. You can think of that rich man when his bag is lost. In those moments he cannot believe that this man is a saint. If this man is a saint, then who can be a sinner? But when the saint returns the bag and asks him, "Do you have a little peace of mind?" then he falls at his feet and he thanks him for reminding him about something which has become absolutely certain for him. For a moment he lost that big bag of money. He got it back -- it was the same bag which he had brought himself, but now it brings with it peace of mind.

There are very few real saints in the world. The only definition of the real saint is that he will not fulfill your expectations, that he does not want you to worship him. He wants you to be awakened. He wants you to be in the same state in which he is. He does not want followers, he does not want worshippers. All that is simply nonsense. He wants people to be awakened so that they can remember their real treasure. It is infinite because it has no limits. And the moment you remember it, it is not just yours. It is something universal.

Gautam Buddha remembered one of his experiences in a past life....

He heard -- he had not become awakened up to that moment -- he had heard that one awakened man had come and was staying by the side of the river near the village where he lived. Just the very idea had never occurred to him.

The awakened man was almost sixty years old, and in sixty years the idea -- even the idea of the awakening -- had never occurred to him. He went to see the man just out of curiosity.

The man was certainly an experience, so graceful, so beautiful -- in his eyes such depth, in his silence such music, in his words such poetry.

Buddha said, "I touched his feet, not knowing why I was doing it. I had just gone there out of curiosity, but seeing the man something transpired. For the first time I became aware that there is something more to life than I have thought about. This man knows something more than I know. This man has experienced something which I have missed."

And without thinking, he simply touched his feet. And when he stood up, he was more amazed -- the awakened man touched Buddha's feet. He said, "What are you doing? I am just an ignorant person and you are touching my feet."

The awakened man said, "To you, you may be ignorant. To me, since I have known myself, nobody is ignorant. My experience is not only mine, it includes the whole universe. And it is only a question of time. Some day you may get the same experience which I have got. I am just touching your feet in advance."

Gautam Buddha, when he became enlightened, remembered that man's words: "I am touching your feet in advance. One day you will come to know about it. It does not matter, a few years in this eternity are just like a few seconds. A few lives in this eternity don't count."

So when you have the experience, it envelops the whole existence. It is cosmic. It is infinite. And the moment you know it, you laugh at yourself that you have been searching for something which you have never lost, that you have been looking for something which has been always with you, which even if you wanted to lose, you could not lose, it is your very nature.

Every person who has become enlightened, his first act is to laugh at himself.

Okay?

The Sword and the Lotus

Chapter #16
Chapter title: Life is a school

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BELOVED MASTER,
WHY ARE PEOPLE ALWAYS READY TO PREACH -- NO MATTER TO WHOM, NO MATTER ABOUT WHAT, AND NO MATTER WHETHER ANYBODY RECEIVES IT OR NOT?

Man is very much afraid of being ignorant. The reality is that he is ignorant. Now there are only two ways to get out of it. One is to seek and search the truth about his own being, which is a long path, arduous, needs guts. Very few travel on that path.

The second is very easy. That is through accumulating borrowed knowledge. It gives you a false sense of knowing. You really don't know, but you have a treasure in your memory. You can recite the Vedas, the Koran, the Bible without knowing anything actually, existentially, without ever being at the very center of your being. You can talk like a parrot. This is the easiest way to forget that you are ignorant -- and it fulfills your ego, gives you the idea that you know. But this creates a trouble for others. You want to exhibit your knowledge -- without exhibiting it how are you going to convince yourself that you know about the truth? That's why everybody is ready to preach. Very few are ready to seek. Very few are ready to question.

Everybody is ready to answer, because answers are cheap. They are available in books, millions of books. A man's brain has the capacity to contain all the knowledge that is contained in all the books in existence.

You can go on gathering as much as you want. And certainly then you need to exhibit it. Any chance of preaching, of giving advice, whether you have been asked or not, whether the person is willingly listening to you or is simply bored... you go on telling people. Advice is one of the things in existence which everybody gives and nobody takes. But to exhibit your knowledge gives a deep satisfaction to your ego.

Today I received more than half a dozen questions from one Western woman. So I have dropped them. I have not chosen any of them for the simple reason that, in the name of questions, she is simply exhibiting her own knowledge. For example, she says, "You teach compassion, and still you have called a few thinkers idiots. There is a contradiction in it." Now this is not a question. She is simply showing a contradiction in me -- *she* understands better. The question is just an excuse.

My difficulty is that I simply call a spade a spade. Who has told you that idiots cannot think? Who has told you that idiots cannot philosophize? In fact, only idiots do that! The intelligent person lives truth. He does not think about it, because by thinking nobody has ever found it. Only idiots think about it. By thinking he shows his stupidity. I have called many so-called great thinkers idiots because they are idiots. What can I do?

For example, Aristotle is one of the great thinkers. He is thought to be the father of Western logic. But he himself is not very scientific in his approach. In his book of logic he writes that women have less teeth than men. He had two wives. Only one was enough, but he had two. So he could have asked Mrs. Aristotle 1, or Mrs. Aristotle Number 2 -- whoever was less terrible -- to open her mouth, and count the teeth before writing such a statement. That would have been a scientific approach, an intelligent approach. But because it has been believed for centuries that women have to have everything less than men, how can they have an equal number of teeth?

So in Greece it was a long tradition, but not a single man ever tried to count. Not a single woman ever tried to count to prove that this is absolutely nonsense. And when a man like Aristotle writes in his book that women have less teeth than men, what do you want me to call him? What is the purpose of having two wives if you cannot even do such a small experiment...? His approach is not experimental, it is not existential. It is not scientific. He is simply accepting a superstition which is absurd. Now I cannot say that he is a man who knows. He has not even learned the ABC of knowing.

The woman is very much troubled that I have called a few thinkers idiots. But what else is one supposed to do?

Immanuel Kant, a great German thinker, remained unmarried his whole life for the simple reason that he could not decide whether to marry or not. He researched all possible sources about marriage. One woman had even asked him; they were friendly. She waited a long time so that he would ask. Women are not

supposed to take the initiative -- that looks unwomanly. But she was getting tired. And he could not ask because he was still continuing the research.

Finally, the woman asked. He said, "I was worried that one day you were going to ask, and I have not come to the conclusion. I have found reasons for marriage; I have found reasons against marriage -- and they are equal. If I find one reason more in favor or against I can be decisive. But how can I decide with such a situation? Just give me a little time."

He took three years more, and still he remained indecisive. This is not the way to get married. This is a very idiotic way. And after three years, finally, he managed one reason more in favor of marriage. It was a simple thing which should have been the first thing, not the last thing.

Finally, he thought that marrying or not marrying may have equal reasons, but marrying has one thing: it will give you experience, and not marrying will not give you any experience. But this should have been the first intelligent thing. He ran towards the house of the woman -- because it was already three years since he had seen her -- and knocked on the door. The father opened the door. Immanuel Kant said, "I am ready, because I have found one reason more."

The father said, "It is too late. She has already two children; she is married. You will have to find some other woman."

But no other woman ever asked him, and he could never gather the courage to ask because he was afraid the woman would say no, and he was not willing to hear no from anybody.

One has to take the risk. If you want to get married you have to ask, and you have to take the risk. There is the possibility somebody may say no, but there is no harm. You can ask another woman -- there are so many women. Somebody is bound to go with you however idiotic you may be. Every idiot gets a wife. Why Immanuel Kant could not get...!

Now this woman has already decided that I am in a contradiction -- that I am not compassionate, and I teach compassion. To call an idiot an idiot -- do you think it is against compassion? Should I call him a genius? Should I call a sick man healthy, a dead man alive... out of compassion?

In another question, she asked, "You are a religious man, but you call Christianity a third-rate religion. There is a contradiction." Now she is here just to find contradictions. What can I do if Christianity is a third-rate religion? As far as I am concerned, all the religions are no longer needed. All organized religions have hindered humanity from progress. But there is a difference of degrees.

For example, Buddhism to me seems to be the purest. It is a chain, but it is made of gold. I would not like anybody to be chained because the chain is made of gold. A chain, after all, is a chain. It makes no difference whether you are encaged in a golden imprisonment. But the distinction is still there -- Buddhism is the most refined religion. It has less superstitions than any other religion. It has even dropped the idea of God, seeing that it is a superstition, it is not a truth -- nobody has ever experienced it. It needs tremendous courage to have a Godless religion. And that too, twenty-five centuries ago, when Jesus was not even born. It was still five hundred years before Jesus was born.

Buddhism has no prayer. There is no God, hence there cannot be any prayer. It is one of the greatest contributions of Buddhism that it has developed meditations to their utmost purity. There is no prayer, there is only meditation.

Prayer needs a God; meditation needs no God.

Prayer needs a belief; meditation needs no belief.

Prayer is some kind of motivation, some greed... you are asking for something. That is the meaning of praying: you are begging for something. You are asking God to do something for you, as if what he is doing is not right.

For example, your wife is sick and you pray to God, "Make my wife healthy." You are trying to advise God -- who is omnipotent according to your religion, omniscient. He knows all, but you seem to think you know better. You are suggesting to him, advising him to do what is right. Perhaps he has forgotten your wife. But your religion says he is present everywhere, even by the side of your wife's bed. He is more present than you are. Sitting by the side of your wife's bed you are thinking about some actress! You are not present there.

Prayer means you are begging for something, you are trying to improve on God, you are trying to advise him. He is going wrong, you are putting him on the right way.

Buddhism has no prayer, only meditation. And meditation means a totally different dimension. Christianity has no meditation at all, except prayer. It does not lead you towards yourself, your own being. It

simply projects a God in which you have just to believe. You cannot doubt it. Doubt is a sin. Now this is hindering man's progress, man's intelligence.

Christianity has nothing parallel to Buddhism. It is a third-rate religion. And for two thousand years, whatever it has done has proved it a danger to humanity, more dangerous than Buddhism or Hinduism. Only Mohammedanism is a little further ahead. But for two thousand years, Christianity has been killing millions of people in the name of love, in the name of God, burning living people in the name of religion.

Christianity has burned thousands of women -- innocent women -- declaring them witches. Nobody knows what criterion you have got to declare a woman a witch. Now there are no witches. How did Christianity manage? They forced women to accept that they were witches, that they were in the service of the devil. They tortured women -- old women, innocent women -- because the devil does not exist.

Your God is bogus, your devil is bogus. Both are nonexistential. How could they have served the devil? But the pope made a special court of investigation, and that court tortured women in every possible way. Anybody was able to report that a certain woman was in the service of the devil. That was enough for beginning the investigation -- and investigating was not just questioning.

What communists are doing in the Soviet Union is similar to what Christians have done a long time ago. They tortured... they would not allow the woman to sleep for days unless she confessed. Finally, just out of torture, it seems a relief to accept and confess that, "Yes, I am in the service of the devil." And once the woman herself said it, then it became a case against her, and the court decided that she should be burned in the middle of the city. Live women in thousands were burned by Christianity. And you want me not to call the religion a third-rate religion?

All these popes have been making crusades for two thousand years. A crusade means a religious war. Now, no war can be religious. How can destroying, killing, arson, rape, murder, be religious? And these Christian crusaders were running over, killing Jews, killing Mohammedans. It was a religious phenomenon that the more you killed the non-Christians, the more virtue you gained, the greater possibility to be in paradise after death. You are accumulating a bank account in the other world by killing people!

On the one hand you go on saying that God is love, and on the other hand your love simply proves poisonous, destructive. And these popes who represent Jesus Christ are infallible. Only idiots can say they are infallible. No intelligent man can say that. And the strangest thing is, before a person is chosen to be a pope, for example, the present pope -- he is a Polack, and Polacks are well-known idiots all over the world....

Before he is chosen to be a pope he is not infallible. Just the election by two hundred topmost cardinals, and within minutes the fallible man, through election, becomes infallible. Then whatever he says is absolute truth and whatever he does is absolute truth. And only five minutes before that he was a fallible person!

There is proof and evidence that all these popes were as fallible as any man. One pope denounced Joan of Arc who was one of the most beautiful and one of the most courageous women born anywhere on the earth.... A male chauvinist mind was so against Joan of Arc simply because she proved herself more courageous, more strong than any man. And the chauvinist mind of man feels very inferior; he cannot allow that.

So many reported that she was a witch -- all her power... otherwise, women don't have such strength. All her power and all her charisma, her influence over people was nothing but the devil behind her; otherwise an ordinary girl, a poor girl, uneducated -- how could she lead the whole country to freedom? "The devil must be behind her" -- and she was burned alive. The evidence was enough, there was no need for any investigation that these were not womanly acts that she had done. They are reserved only for men.

This courage, this charismatic personality, this influence over thousands of people, this quality of inspiration to bring people together to fight for freedom and to bring the fight to a victory -- it was enough proof that the woman was possessed and she should be burned alive. And she was burned alive. Thousands of people felt that this was absolutely ugly, because the woman had worked for the freedom of the country and this was not a reward, this was a punishment -- and she was not more than twenty years old.

After three hundred years, the sympathy for Joan of Arc became so strong that another pope declared that she was a saint. He had to declare it, because people had started worshipping her grave and they were becoming anti-pope. So the pope had finally to declare that the woman was a saint. Now, one pope declares her a witch; another declares her a saint. Certainly, at least one of them must be fallible? Most probably both are fallible -- but both cannot be right.

Now, because the pope declared that she was a saint, her bones were dragged out of the grave, worshipped. A beautiful marble memorial has been made, and now she is known as Saint Joan of Arc. And

for three hundred years she remained a witch.

This is not religion. This is politics. And because I called it third-rate, the woman was offended. She is a Western woman, and must be a Christian. I can understand that she feels hurt. But if truth hurts, be a little strong; otherwise, don't listen to the truth.

If your eyes are weak and you cannot open them in the light, then keep them closed. What else can be suggested to you? Do you want that the light should be destroyed, the sun should be destroyed because your eyes are weak and they feel hurt?

All my life I have been facing hundreds of cases in the courts because somebody's religious feelings are hurt. And I have been telling the courts, "This is strange. If their feelings are hurt, it simply means that whatever I have said, they could not argue against it. They have no evidence against it, otherwise there would have been no hurt feelings. If they had any other argument... because they don't have any argument, I am not responsible for it. They should not have such a religion which is so weak, so stupid that it gets hurt. Religion should make you more understanding."

Just two days ago, one of the Mohammedan leaders, Khaddafi, called President Ronald Reagan, Adolf Hitler Number 2. I am in absolute agreement with Khaddafi. And when he hears my argument, I am absolutely certain he will agree with me.

My certainty comes because I say that Ronald Reagan is millions of times more powerful than Adolf Hitler. And what Adolf Hitler has done was nothing compared to what Ronald Reagan can do and for which he is continuously preparing. No man in the whole history has been so powerful as he is. Power corrupts, and absolute power corrupts absolutely. So I would like Khaddafi to know that Ronald Reagan is Adolf Hitler Number 1. Adolf Hitler himself was Number 2!

Whatever the second world war has done has been undone long ago. It has not left any wound; in fact, wherever the war happened, people have built better cities than were destroyed. Now Germany is much richer than it was before the second world war. Now Japan is much stronger and much more rich than it was before the second world war.

The second world war was dangerous and harmful, but what is coming ahead is millions of times more dangerous. Ronald Reagan is a fanatic Christian who would like to have this war as quickly as possible, because right now America is in a better position. It has already made arrangements to defend itself against nuclear weapons. Because of this fact, that no nuclear weapon can enter America... they have a device which is protecting the whole of the USA. Within seven minutes any nuclear weapon will be returned. Now nobody will know where it is going to fall.

Russia is still in the process of creating a protection; it has no protection yet. That's why Russia is being very polite, nice, is ready to cut production of nuclear weapons. It is even ready by the end of the century to stop, to put a complete stoppage to nuclear weapons. But why the end of the twentieth century? Why not now? If you are really willing to be peaceful, then why go on for sixteen years still producing dangerous weapons of which you already have more than needed? Russia needs time. That's why this polite talk of reducing.

America is in an embarrassing situation, because this is the time for America: if the war happens, then Russia will be destroyed. And perhaps with Russia, the whole world will be destroyed. Only America will be saved. And Ronald Reagan is ready to risk the whole world just to save America. Russia would like to have a little time. Once its protection is ready, then it won't be so nice. It has never been so nice. It is a sudden change. To say the truth hurts.

One of the woman's questions is that I am saying to people that they are my friends, that they need not worship me; that I am not their savior, I am only their friend. Now the woman again finds a contradiction: "Why are they wearing beads with my picture as a locket?"

A Christian wearing a cross has a motivation: greed. That cross is going to save him. I am not a savior. I am not giving any motivation. Having my picture around your neck is not worshipping me -- because you are not getting anything out of it. But what is the contradiction if people love somebody and want to be associated with the person? They love the person so much, and they have a certain reverence for the person -- which is totally different from worshipping.

Worshipping has greed in it that the person is going to give you something -- you are going to get something in return. Reverence has no motivation. It is just the highest quality of love. If somebody has a loving reverence, there is no problem. I have not asked them to wear the mala. I will not ask them not to wear it. Who am I to decide for them?

This is not a religion, this is not a church. This is simply a movement of love and meditation. In this love

and meditation, if reverence grows, if you feel grateful, if you feel thankful, there is no harm. Just don't have any motivation.

I can show you the path. I cannot take you to the truth. You will have to go alone. And just to keep company, if you want to keep my picture with you, I have no objection. I don't see any contradiction.

But the woman seems to be determined to see contradictions. She is knowledgeable; she has already concluded. Your question is not a question. A question should be open. You should not conclude. You can ask the question, but you have to be ready to hear the truth. It may hurt you -- that is one of the problems. People like to listen to preachers. I am not a preacher. I say things to you which may disturb you. You may feel hurt -- and for strange reasons!

I received a letter from the president of the American fascist association that I should not speak against Adolf Hitler. I have received thousands of letters: I should not speak against Krishna, I should not speak against Mahatma Gandhi... but I have never received anything like this. This was strange and very exciting. The president of the American fascist association says, "You, being a religious man, must know that Adolf Hitler was the reincarnation of the Old Testament prophet Elijah. So our religious feelings are hurt when you speak against him." Now, even to speak against Adolf Hitler is difficult! Religious feelings are hurt!

This world seems to be strange, full of mad people. Adolf Hitler is the reincarnation of the prophet Elijah...! You cannot prevent them, because there is no guarantee or evidence. What is the proof? Except his own word, there is no proof. Any madman can declare himself anything he likes.

Krishna declares himself to be the perfect incarnation of God. And all that he does is to persuade Arjuna to go into a great war that has broken the backbone of this country, and we have not again been able to stand up for five thousand years. This man is responsible for two thousand years of slavery in this country, for the poverty of this country, for the backwardness of this country; otherwise, this country was at the highest peak of its glory. But the war was so destructive that it simply damaged the whole genius, the whole intelligence of the land.

And what was he saying to Arjuna? He was saying, "It is God's will that you should fight." If I had been in Arjuna's place I would have said, "Let *me* listen to God's will. It is strange that he should speak through you. Why can't he speak directly to me? Because I am going to fight, he should speak directly to me. And what I am hearing is that this war is absolutely futile. It is simply destructive to the country, to its riches, to its people, and I don't want to take part in it. That's what I am hearing. I am hearing that I should retire from this war so that there is no need for this destruction to happen."

That's what Arjuna was trying to say. But he was saying it on his own behalf and Krishna brought God in: "It is God's will."

The moment God is brought in, the believing mind surrenders.

It is a strange trick, a great cunning strategy, to tell people this is God's will. Then naturally they cannot doubt it, because doubt is sin. You have to do it. Arjuna had to fight a war which destroyed the whole country and its whole destiny and future.

All these so-called prophets, incarnations, saviors, messiahs -- they are representing God. I am not representing any God. I am simply speaking to you as a man to a man, as one human being to another human being. Worshipping me is not going to help you. What is going to help you is meditation, is your own search for truth. I cannot give you the guarantee that just believing in me is enough; that you need not do anything else -- your paradise is guaranteed...! I cannot promise anything.

It is in your hands to have your paradise right now. Why wait for death? Only fools wait. Those who are intelligent start living right now, in this moment. Don't listen to knowledgeable people. They are just parrots.

I have heard that one woman was purchasing a parrot....

She liked one parrot very much, but the owner of the shop said, "Please don't purchase that parrot, there are many others. That parrot comes from a wrong place. Sometimes he uses dirty words, he has been in wrong associations. It is better you don't take it, because you have children, you have a husband, and sometimes you may have guests. This parrot is a rascal. He looks so silent right now, so saintly, but the moment he finds an opportunity he may say something and disturb you."

But she said, "If he is so clever and so cunning, I am interested. I like the parrot and we will teach him."

She was so insistent, she took the parrot. She wanted to give a surprise to her husband, so she hid it with a curtain. And as her husband, Mulla Nasruddin, came in, she pulled off the curtain and the parrot said, "Hi, Mulla Nasruddin. Every day a new girl! Where have you found *this* woman?"

Now... you cannot rely on parrots! The poor woman wanted to give a surprise to Mulla Nasruddin. She herself got a surprise! The parrot had come from a prostitute's house where Mulla Nasruddin used to visit, so they were old acquaintances.

All your pundits, your rabbis, your bishops are nothing but parrots repeating words which they don't understand, which they have not experienced. Whenever somebody starts giving you advice, stop him. Just out of courtesy don't listen, because the man must be stupid. You have not asked for the advice and he is giving it to you.

It was a rule of Gautam Buddha that he would not answer a question unless the person asked three times. It was strange. Many times people asked, "Why three times?"

Buddha said, "I want to be certain that you are really interested, that you really want the answer, that you are going to listen. Unless I hear you three times, I am not going to answer."

That will always be the attitude of the wise man. He will answer you, but only when you are thirsty for it. If you are not thirsty, if your being is not a question mark, he will remain silent. I receive many questions every day. Unless I feel some question is really coming from the heart, that the person means it and he will miss if he does not get the answer, then only will I choose it. Otherwise I go on resisting.

It is not enough that you have asked, that I have to answer it. Unless I feel the intensity, a burning quest behind it, I am not going to answer, because I am not a preacher. I speak only for those who are ready to go on a pilgrimage towards the ultimate truth.

BELOVED MASTER,
BUDDHA TOLD HIS DISCIPLES THAT HE WOULD COME BACK TO THIS EARTH. TWENTY-FIVE CENTURIES HAVE PASSED, BUT HE HAS NOT YET COME BACK. IT SEEMS HIS DISCIPLES ARE STILL EXPECTING HIM. WILL YOU DO THE SAME THING TO US?

I cannot do that. I cannot promise you anything, particularly about the future. I can do everything for you in the present, but to promise you about the future is dangerous.

Gautam Buddha has said that he will be coming after twenty-five centuries exactly. His time has already passed. He should be here by now. He is not, and he is not going to come for the simple reason that once a person becomes enlightened he cannot come back. To come back into the womb of a mother one needs desires, and to become enlightened is to become desireless. You don't have any desire, and without the seeds of desire you cannot be reborn.

If Buddha was really enlightened he could not come back. If he were to come back, then he was not enlightened. The unenlightened person goes on coming back. Here he dies, and immediately he enters into another womb.

Krishna has promised that he will come whenever there is a need, whenever religion declines, whenever people are evil and good has lost its value: "Whenever darkness starts winning over light, I will come again and again." But when he himself was alive, he did not help in any way to make the world more religious, more virtuous, better, more human... no. And since then humanity has been going downwards every day. What more does he want? It is time enough.

If he was enlightened he cannot come back. If he was not enlightened, he must have come back again and again. He can just remember. And if he was enlightened -- which is suspicious... Now if it hurts you I cannot help it! An enlightened person will not lead people to war. His whole effort will be peace. His whole effort will be transforming people, rather than creating a situation or helping to make a situation in which people are destroyed. His promise stands there, and it will always stand empty, unfulfilled. Jesus has also promised that he will be coming back. This seems to be some old trick to befool people, to deceive people.

Whatever you can do, do it right now. Why should you talk about the future? You will not be available again, so people cannot inquire, "What happened to the promise?" What did Jesus do while he was here?

It is absolutely surprising that Christians go on talking about his miracles -- that he walked on water, that he healed people just by touching, that he raised a man called Lazarus back to life who had been dead for four days. Just think, if somebody does this kind of thing, he will be mentioned by every newspaper, by every radio station, by every television. But not a single source, except the Bible, even mentions his name. No Jewish scripture -- and he was a Jew! He was not a Christian, remember it. He never knew that he was going to be the founder of a *Christian* religion. He was born a Jew, he remained a Jew, he died as a Jew.

No Jewish scripture, no Jewish book, no record anywhere -- even of his name. Can you believe that a man who walks on water, a man who feeds thousands of people out of two loaves of bread, a man who turns water into wine, a man who raises dead people to life... will not be remembered by his contemporaries? Do you think his contemporaries will crucify such a man? I think it was enough proof that the man was not talking nonsense; he is *really* the "only son of God"!

If he had done all these miracles, Jews would have been proud of him. He was a Jew. They would have accepted him as one of their greatest prophets. But they did not accept him at all, they crucified him.

All these miracles are inventions of the Christians. They are not real facts. And nature never changes itself -- nobody walks on water, and nobody can raise a dead man back to life.

But Christians go on insisting on these things for the simple reason that if these things are fictitious then there is nothing in Jesus which is significant. So all these invented, fictitious miracles are the reason Christians go on believing in Jesus Christ. They don't believe in Jesus, they believe in the miracles. And if the miracles are proved wrong, then naturally all their faith will disappear.

When I call Christianity a third-rate religion, this is my reason: it depends on third-rate things. Buddha has never walked on water, Mahavira has never walked on water, Lao Tzu has never raised any dead man back to life... If they are remembered, they are remembered for some essential qualities of life: their compassion, their love, their silence, their attainment, their fulfillment, their enlightenment. They have not performed any miracles. There is no *reason* to remember Gautam Buddha at all. But all the contemporary sources remember him -- not only Buddhist scriptures, but Hindu scriptures, Jaina scriptures. All contemporary sources -- for or against, but they remember him. The man has left a tremendous impact on the interior being of man. Although he has not done anything on the outside, he has touched millions of hearts so deeply. But Christianity depends on stupid things.

There is a parable....

A man came to Ramakrishna -- and it was just in the past century, not very long ago -- and challenged him: "If you are really a saint, come with me. Let us walk on the water."

Ramakrishna used to live by the side of the Ganges, in Dakshineshwar. He was sitting under a tree. He laughed and he said, "Just sit down first. You must be tired. You have been walking for miles. Later on we can walk on water. First you sit down." And Ramakrishna asked him, "I would like to know how long it took you to learn the art of walking on water?"

The man said, "Thirty-six years."

Ramakrishna said, "My God! When I want to go to the other side it takes only two paisa. You have learned an art worth two paisa in thirty six years! You must be an idiot!"

Ramakrishna could walk on water, but he has made it clear to the man that even if you walk on water, so what? It has nothing spiritual in it. And do you think walking on water is something spiritual? Turning water into wine is something spiritual? That is really criminal! It is against the law; nobody should do it.

But the whole of Christianity is based on such stupid ideas, and ideas which are absolutely absurd. For example, that Jesus is born out of a virgin girl. Now, no virgin girl can give birth, so they had to make the story that part of God -- the Christian God -- is the Holy Ghost. It was the Holy Ghost's adultery...!

I cannot think that God can do such a thing as to make a virgin girl pregnant. Such a God should be in prison. But rather than condemning him, he is being worshipped. And the people who are worshipping have no arguments to save their God, their only begotten son of God. They don't want to even change a single thing, although they know that it is impossible, scientifically impossible -- a virgin girl becoming pregnant... and giving birth to a child...! It has never happened, either before Christ or after Christ.

But Christians are not ready to drop such unnatural ideas. On the contrary, they insist that this makes Jesus a special prophet, gives him a specialty which no other prophet can claim. It can befool mediocre people -- it has nothing to do with spirituality. And then promising... Promising seems to be very political, just like every politician goes on promising people and never delivers any goods.

All your so-called religious leaders have been promising -- after your death, after two hundred or two thousand years they will be coming back. And none of them has shown up. It is enough proof that those people were lying. But you go on waiting for them. You are simply wasting your time, your life. I cannot do that.

I cannot promise you anything.

I trust in the moment, in the present.

For me there is no tomorrow.
For me there is no future.

And I want you to understand that existence is always now and here. If you want to live it authentically, intensely, then be now and here. Use this moment to its totality. Squeeze the whole juice out of it. Don't wait for the next moment, because who knows about the next moment. And you are waiting for centuries, for thousands of years. This is simply wasting the great opportunity that existence has given to you.

Life is a school. You have to learn something. Don't postpone it till tomorrow -- tomorrow may never come. Use this moment to learn. And the only thing life wants you to learn is to know yourself, to be yourself. Then whatever comes, you will be joyful. Whatever happens, you will find ecstasy in it. Don't think in terms of the future; the future is nonexistential. Only the present is.

My whole approach is rooted in the present. Hence I don't have anything to promise you. You have to learn to live now, this very moment, as totally, as intensely as possible.

Burn your life torch from both the ends together. That very intensity will make you afire, aflame. And to be aflame with the intensity of life is to know what godliness is, is to know what religion is, is to know all that spirituality has in it, the whole mystery. There is nothing more to it.

BELOVED MASTER,
SIGMUND FREUD HAS EXPLAINED SELF-DECEPTION BY POSTULATING SEPARATE PARTS OF THE PSYCHE, EACH PART AUTONOMOUS AND CAPABLE OF PURSUING DIFFERENT GOALS, AND EACH PART UNKNOWN TO THE OTHER BECAUSE THEY FUNCTION ACCORDING TO DIFFERENT PRINCIPLES: ONE ACCORDING TO RATIONALITY, AND ONE NON-VERBAL. I ALSO FEEL THIS INNER SCHISM. IS SOMETHING LIKE THIS RESPONSIBLE FOR MY UNAWARENESS?

Sigmund Freud is as unaware as you are. And one should ask first if the mind has two separate divisions which know nothing of each other: one functions verbally, linguistically, rationally; one non-verbally, non-linguistically, non-logically.

The first thing to remember to ask Sigmund Freud is, how does he come to know? Who is this third one who knows that there are two divisions? There must be a third one, a witness, because there is no connection between the two. The two are not in communication, they function separately. Then how does Sigmund Freud come to know that there are two separate divisions of the mind?

He does not know anything of awareness -- he never mentions it. He knows nothing of witnessing -- he never mentions it. Unknowingly, he is using awareness. He is not aware that he is aware of a division, because a third principle is absolutely needed to be aware of the two. Otherwise, how can you know about the two?

And if Sigmund Freud can know, it simply proves that in some unconscious way he has become a witness. From a distance he has watched the division of the mind. That's where the Western psychology is missing -- it has come very close to the witness.

This is absolutely right. What he is saying is absolutely right. Mind is divided in two hemispheres, and they know nothing of each other. But to know it, the only way is that there must be a watcher behind and above and beyond who can see both functioning, separately, without any inter-communication. Not knowing, he has experienced a moment of meditation.

Western psychology is still not aware of meditation. I feel sometimes very surprised when I come across such statements, and that nobody asked these people, "How have you come to know?" -- which is a simple question. If they say that one part of the mind has come to know the other part, there is communication. That, they cannot say. They have closed that door themselves.

One is verbal, one is non-verbal. There is no question of any communication. They function separately. Once they have recognized that there is a third principle of awareness, which is not mind but which is your consciousness, to accept the third principle is to know the infinite, is to know the absolute.

This division of the mind has been known in the East for thousands of years. In fact, you will be surprised that the Eastern understanding is not of two divisions but of four divisions. The mind is split into four divisions. It is almost like a cross. The left side and the right side is one division, then the front mind and the back mind is another division. So there are four parts. Western psychology has only come to understand the front two parts. What Sigmund Freud is talking about is the two front parts. One is non-verbal, one is verbal.

But there is another division between the front of the mind and the back of the mind. The front of the mind is active, and the back of the mind is absolutely inactive. There is also a clear-cut division. There is no communication between them; hence, physiologists particularly have become aware of this second division, because the back of the mind does not function at all -- and nature never produces anything which is of no use. The back of the mind must have some
use, otherwise why does nature go on producing it?

All the centers in the back part are inactive. But for centuries the meditators in the East have known that both the divisions are valid. Mind is divided into four parts, and just as the verbal mind uses language, reason, logic, the non-verbal mind is irrational, has no idea of any language. And between them there is no communication. These are both active -- the rational and the non-rational. But the back of the mind, the two parts behind these two front parts, is completely inactive.

The meditators have come to see that the inactive part is also needed, because that is where you rest, otherwise you would go mad. The front of your mind works, acts, dreams, thinks; the back of the mind simply rests, in deep tranquility. That is the basis of your sanity, otherwise the front of the mind will lead you immediately into madness. The back of the mind is absolutely dark and silent. It is deep and very mysterious, but it is where your roots are.

Just like the trees have their roots in the darkness of the earth, the front of the mind has its roots in the back part of the mind. There is no communication, but the back is continuously tranquilizing, helping the active mind to remain sane. It goes on giving you restful moments.

In the night, when you are dreaming, the front of your mind is working. There are moments when you are not dreaming, you feel fresh. In the eight hours of sleep when you are just asleep, then your back part of the mind has taken over. It is inactive. There is not even a dream. Those are the moments of deep sleep which rejuvenate you, and in the morning you feel fresh.

But in eight hours of sleep, you are dreaming for almost six hours. Only for two hours are you not dreaming -- that too, not continuously. Those two hours are spread over the eight hours -- sometimes fifteen minutes at a time -- but those two hours are absolutely necessary. If you lose those two hours you will go mad -- you have lost contact with your inactive mind.

To know about these four parts of the mind one needs something beyond the four -- and that is our consciousness, that is our awareness. It is not a thought, it is only a witness, a *sakshin* -- just a witness, just a mirror.

When the mirror reflects, it is not an action. The mirror does nothing; it simply reflects. To know this mirror is to know the whole mystery of existence.

Sigmund Freud lived an unconscious life. He was as full of anger as anybody else. He was as full of hate as anybody else. He was as ambitious as anybody else. You should read his life story. That will give you a glimpse of a man who finds a science of pyschoanalysis... a great discoverer, but who in his own life was an ordinary, very average, mediocre person, very possessive, and very much afraid of death. That is a strange thing.

A man of awareness first gets rid of the idea of death. That is the first thing that disappears from his mind, because there is no death. Once you taste awareness, you have tasted eternity. Now you know: the body will go, the mind will go; you will still remain. You have always been here, and you will always be here -- in the body or not in the body, but your being is eternal. Hence, the fear of death is the first thing to disappear. But about Sigmund Freud's life you will be surprised: he was more afraid of death than you are. Even the mention of the word `death', and he was so much afraid he would have a nervous breakdown -- even the word `death'!

He would be sitting on a chair, you would start talking about death, and just a moment later he would fall from his chair onto the ground in a coma! It happened three times in his life... and he would start foaming from the mouth. It would take half an hour to bring him back. So it became known to his disciples never to use the word `death' in front of him.

His closest disciple was Carl Gustav Jung. He was going to be his successor, but he was very interested in death. That is again the same thing from another angle. He was fascinated by death, so although it was prohibited to mention death in front of Freud, he mentioned it three times on different occasions. This was the reason for the split between Freud and Jung, and why Jung was thrown out of the Freudian school. He was going to be his successor. He was the most intelligent of his disciples. And he founded another school -- he was capable, but the reason he was expelled was that he was becoming a danger to the life of Sigmund Freud.

But it was a strange thing that a man of such intelligence -- the founder of a new science, psychoanalysis, so close to the spiritual being of man -- was so mediocre, so afraid that even ordinary people will think that this was strange. But it was not strange. Perhaps it was because of his understanding of the mind that he became aware of death. He was going to die -- it was absolutely certain, there was no question about it. And not knowing anything beyond the mind, he became so nervous, so alert in the mind that it made him very nervous about death -- because he was going to die, don't mention it! If anybody died -- "don't mention it to Freud." He would never pass by a graveyard, because the graves may have reminded him of death.

If the mystics who had meditated had heard about Sigmund Freud becoming the founder of psychoanalysis, they would have laughed. But my feeling is that he came very close... just a little push. If he had come in contact with a master, just a little push and he would have become aware of awareness, conscious of consciousness. And that is the miracle, the only miracle that has any great significance, meaning, that has something of truth in it. From there the real journey begins, and then you can be on your own, there is no need for the master. Just at the opening of the door, perhaps you need a push.

You may have seen birds sometimes when they give birth.... The young one comes out of the egg, and the mother bird tries to teach the bird to fly. He flutters his wings, but does not leave the shelter... he is afraid. He can see the mother flying around the nest trying to persuade him not to be afraid: "You are my child, and just as I have wings, you have wings." Seeing the mother's wings, he also flutters his wings. This is synchronicity.

And sometimes it is needed that if the child does not get it by himself and take a jump into the air, the mother has to push him. It is out of compassion and love. Once he is pushed -- of course first he feels very much shocked at what his own mother is doing. He has never used his wings; it is natural to be afraid that he will fall and die. But just as he is thrown out of the nest, he hesitates for a moment. His use of the wings is a little haphazard, but soon he starts balancing.

He goes to the other tree, and he is immensely happy. He calls the mother to come! And he wants now to go farther, longer, higher. And now he flies with the mother: once he has known the wings, soon he will not need the mother.

One day he will fly and will never come back to the nest. That is the greatest day in the life of the disciple and the master both!

BELOVED MASTER,
MAY I ASK YOU, WHAT IS DARSHAN?

Just look at my finger!!!

Okay?

The Sword and the Lotus

Chapter #17
Chapter title: A device to find yourself

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BELOVED MASTER,
WHY HAVE THERE BEEN NO WOMEN ENLIGHTENED MASTERS?

Man suffers from a great inferiority complex because he cannot give birth to children. It is one of the deepest unconscious inferiorities in man. He knows the woman is superior, because in life there can be nothing higher than giving birth to life.

Man's function, his participation in giving birth to life, is negligible. It is not more than a syringe injection. It can be done by a syringe -- he can be absolutely relieved of taking part in reproduction. He must have felt it from the very beginning. And the only way to overcome this inferiority complex was to reduce the woman in every possible way to such an inferior position that man can forget his inferiority complex and start believing that he is superior.

All the societies of the world, all the cultures, all the religions in different ways have been doing the same: reducing the woman to a secondary category of humanity not equal to man -- so inferior that in China, for thousands of years, to kill your own wife was not even considered a crime. The husband was not punished, for the simple reason that the woman was understood to be only a possession like your furniture. If you want to kill your chair, it is not a crime. You can destroy all your furniture; it is your furniture. The law has nothing to do with it. The woman has been thought of as just part of the furniture. The husband is the owner.

In India, the woman has been taught for centuries that she is a *dassi*, a slave, and the man, her husband, a *swami*, a master -- an owner. She has not been allowed by any culture to be educated, to be financially independent, to move in the society as freely as man. Her house is the periphery; she should not get out of it. The house is almost an imprisonment.

How can you suppose a woman can be a spiritual master?

For centuries she has not even been allowed to show her face in half of the world.

In India, the husband and wife cannot talk in the daytime in front of the elders of the family. They can only whisper in the darkness of the night. For hundreds of years many husbands have not been able to see their own wife's face, because in the daytime they cannot meet. In a joint family there is always some elder there. Only in the darkness of night.... And then too, in a joint family where fifty or sixty people are living in one house like cattle, there is no possibility of communication, of discussing something philosophical, something religious.

Almost all the religions have denied women the possibility of entering into paradise from the body of a woman. She can be virtuous. Her husband is her god. She should serve the husband with total commitment and devotion. This is the only religion as far as the woman is concerned. This will bring her into the body of a man in her next life, and then the doors open. Then she can strive for spiritual heights. Then she can become an enlightened master.

There are religions which don't allow women to read the religious scriptures. There are religions which don't allow the women to enter in their temples.

She has been enslaved. She has been reduced into producing children, taking care of them her whole life. She has not to be respected as a human being. She is just a reproductive mechanism. Man has done everything wrong that can be done, everything inhuman that can be done.

In Hinduism, if the husband dies, the woman has to jump alive into his funeral pyre. She cannot live without a husband -- she was just a shadow. Now what is she going to do without a husband? Man has been so possessive, that not only when he is alive should his woman remain his, but he is afraid even after death. When he is no more, who knows? -- the woman may fall in love with someone else. He has taken every precaution. What works best is that she jumps into the fire with the dead body of her husband. It is not an easy job.

Just put your finger in the flame of a candle, and you will know what it means to throw your whole body alive into a funeral pyre. But millions of women have done that -- have been forced to do that. If they had chosen not to do it, that was a sure sign that they had betrayed their husband. They were condemned for the rest of their lives. So rather than living a condemned life it was better to suffer a respectful death. But it was

such an agony that the brahmin priest had to manage it in such a way that nobody else became aware of the agony the woman was going through.

Whenever a woman had to jump on a funeral pyre tons of ghee, purified butter, had to be poured over her and over the funeral pyre. This created great smoke, a cloud of smoke; nobody could see what was happening. And there were priests standing around the funeral pyre with long torches, burning. If the woman tried to escape -- because that is human and natural that she may start getting out of the funeral pyre -- they pushed her back into the funeral pyre, with those burning torches.

And then there was always a crowd of musicians playing as loudly as possible on musical instruments so that you could not hear the screams of the living woman that you were burning.

This was thought to be something spiritual. This is pure murder -- and a very crude and primitive murder. For millions of years it was a great spiritual thing, but it is strange that the man never did such a great spiritual thing. No man in the whole of history has ever jumped into the funeral pyre of his dead wife. No brahmin followed the rule that he has made for women.

If it is true, then is it not very strange why the man is not doing the same? No, for the man things are totally different -- a double standard of values. While the dead body of the wife is burning, people are thinking about the man -- when he should get married again and to whom.

It was with difficulty that this ugly ritual of murdering people was stopped, although it still happens once in a while.

You have to understand that in the past, man has not behaved compassionately, lovingly, respectfully with women. His behavior has been very criminal.

In spite of all this, you have to know that there have been women who were great spiritual masters. In spite of no education, no possibility to read the scriptures, no possibility to enter into the shrines, into the temples, into the synagogues. All the religions were prohibiting it, even the best of religions like Buddhism -- even a man of the qualities of Gautam Buddha. Perhaps no other man has ever walked on the earth with such divine qualities.

H.G. Wells has written about Gautam Buddha that he was the most godless man, yet the most godly. But even this godly man was afraid to initiate women into sannyas. For almost half his life he denied to give thousands of women initiation into his commune. It seems to be very uncompassionate from a person like Buddha, whose whole preaching is compassion.

What was the fear? Why was he denying women? It was just a coincidence that the woman who had brought him up... because his own mother died immediately after giving birth to him. His mother's sister sacrificed her whole life. She remained unmarried, so that she could give her whole attention and love and care to Gautam Buddha.

Buddha never knew his own mother, he only knew this woman as his mother, who had proved more motherly than any mother and who had sacrificed more than any mother could do. In her old age when she came to ask to be initiated, he could not refuse. Reluctantly he gave initiation to her. But the statement he gave afterwards is a condemnation of women. He said, "My religion was going to last five thousand years. Now that I have allowed women into my religion, it will last only five hundred years."

Just by giving initiation to women, your religion has shrunk from five thousand years to five hundred years? You have really a great religion! Who is so afraid of women? But the fear arises because all these religions have been sex repressive. They have been saying that sex is against spirituality.

Sex is a simple, natural phenomenon, and nature is not against spirituality. Anything that is against nature cannot be spiritual. Spirituality is the growth of the natural to its ultimate potential. But all the religions have been sex repressive, have been teaching celibacy -- which is absolutely impossible.... And I simply cannot conceive that in the whole world there are thousands of great surgeons, millions of medical doctors, physiologists, biologists and chemists who all know that celibacy is impossible, but none of them speaks the truth. It goes against the traditions -- against Christianity, against Hinduism, against Jainism, against Buddhism, against all the religions of the world.

Millions of people know the truth, that there is no control of the mind over your biology. Do you have any control over your blood? It is only three hundred years ago that man came to know that blood circulates in the body continuously. For thousands of years it was believed that blood is a filling inside. There was no question of circulation because you don't become aware of the circulation -- but it *is* circulating. We have only been aware of this after surgery became capable of understanding the inside of the human body.

Do you have any control over your digestion? Can you manage to eat something and transform it into blood? Do you know how your male sperms are created?

If you don't know anything about your biology, and even if you do know, there is no way to control it. Then it is a stupid teaching to tell people to be celibate. You are creating schizophrenia in those people's minds; you are cutting them into two parts. You are condemning their bodies and you are making them feel guilty each time they fail to fulfill your requirements -- and they will fail, because they have no power over nature.

If you eat food, if you breathe air, if you exercise, walk... the male sperms are going to be created, and you have only a very small space for them. They demand release because they are living creatures, and if you don't release them, they will find a way to be released by themselves.

But it is a strange phenomenon that for ten thousand years no thinker has been against celibacy, has not said the truth that it is criminal to teach such an unnatural thing.

This was the fear of Gautam Buddha.

And because his monks were celibate, when women were initiated there was a danger that the women and men would be close together. This very fear shows that he knew perfectly well that all these monks had only repressed sex. If the woman becomes available, all that repression will disappear.

That's why the religion that was going to last for five thousand years, was going to last only five hundred years. In fact it did not last even that much. You know it. Buddhism was born in India and completely disappeared from India -- totally -- so much so that even the temple which was raised as a memorial, where Buddha became enlightened... The priest was a brahmin, because there was not a single Buddhist left to be a priest in that temple. And still the priest is a brahmin.

The brahmin does not believe in Gautam Buddha. He does not believe in his teachings -- nor was Buddha in favor of Brahmanism and the teachings of the Hindus. Still, a strange thing: the statue of Buddha needed a priest, and no Buddhist was available in the whole of India. And brahmins are professionally priests, they can worship anything -- you just pay them! They don't care what you are telling them to worship. It has nothing to do with their own inner convictions, it is simply an expertise.

Jainism, another great religion, has denied women to enter into their liberation from the body of a woman. First they have to be born as a man. And it is strange that these same people are continuously saying that the soul, that the innermost consciousness, is neither male nor female.

If consciousness is neither male nor female, then what is the problem? Why can a woman not attain to liberation, to the ultimate truth from the body of a woman? Consciousness is not a woman. The body never goes to liberation, so there is no problem. Neither is the man's body going to enter into the ultimate, nor is the woman's body going to enter into the ultimate. The bodies will be burned here on the funeral pyre!

Do you think consciousness is also male and female? None of these religions have the courage to say that, because that will be absolutely untrue. Still, they go on insisting that woman cannot attain. And do you know what the reason is? The reason is that the woman cannot control her monthly period. She has a visible symptom of sexuality -- she cannot be celibate.

But these people are absolutely blind that man cannot be celibate either, even though he does not have a periodical expression of his sexuality. He may have to release his sexuality more often -- not less, but more.

Even Mahatma Gandhi, at the age of seventy, was having nocturnal emissions... trying hard to be celibate. It looks so stupid. And he was feeling guilty that he had not been able to control his sex. But all the monks in the monasteries of Christians, Hindus, and Buddhists and Jainas -- none of them is celibate. And if anybody *is* celibate, he should come out to a medical institute and be examined.

I challenge it:

Nobody is a celibate; nobody can be.

The poor woman has suffered much because of her monthly period, because she cannot hide it. Perhaps now, if Mahavira the great Jaina prophet comes back, he will have to change his mind, because if a woman remains on the pill, the period stops. That means a woman is more capable of being celibate than a man -- and has more potential to become liberated than a man. All that she needs is just to continue on the pill.

The pill is the great revolution sexually, spiritually. There has never been anything which can be called a greater revolution. Now the woman can say to Mahavira and all these people who have been preventing her, "The period has stopped completely. Your monks are not reliable, but the pill is reliable."

The pill functions biologically. This period was the problem, and all over the world it has been thought that particularly when a woman is in those four or five days of menstrual period she is dirty. She cannot be touched, she cannot be allowed to make food.

The more orthodox Hindus and Jainas kept the women in a dark room in the house so not even her shadow fell on anybody, because even her shadow is dirty. This was a very simple method to make the

woman feel guilty and helpless. What could she do about it? And this is all nonsense. She is not dirty! She may have been dirty the remainder of the month. Inside she was thought to be pure, but when she was cleansing it out, then she was dirty. I don't understand the logic.

In spite of all this condemnation of the woman by all the religions, there have been great masters -- of course very few. There would have been an equal number of great masters from women if they had been allowed the freedom, the same opportunity. But in spite of all the barriers for their growth, I would like to give you a few names -- and man has been so cunning that he has even changed the names.

One of the tirthankaras of the Jainas -- they have twenty-four great masters -- one of them is a woman. But they have changed her name from a woman's to a man's name, so anybody reading about those twenty-four names will not detect that one of them is a woman. You go to a Jaina temple, and you will find twenty-four statues. They are all of men. Strange... what happened to the one woman?

One woman, Mallibai, become a tirthankara. She must have been a woman of great and immense courage, because first she had to fight the whole of the orthodox monks, the whole of the man-made society. Secondly, in Jainism one can become ultimately liberated only when one renounces everything including clothes. That means unless one becomes naked and remains naked, one cannot attain to liberation. Mallibai must have been a tremendously courageous woman. She remained naked, and she proved to have all the qualities of a great master. In spite of all opposition she had such a charismatic personality that people had to accept her finally. But the moment she died they changed her name.

Unfortunately I was born into a Jaina family. In my childhood I thought always that all these twenty-four tirthankaras were male -- their names were male. *Mallibai* I never heard, I heard always *Mallinath*. *Bai* indicates a woman. *Bai* means sister. *Nath* means swami. They changed the name from Mallibai to Mallinath. And they never made the statue of a woman. It was only when I grew up and looked into the scriptures... I was so angry with my parents that I said, "You have been deceiving me."

I was angry at the priest of the Jaina temple and told him, "You have been deceiving the whole of humanity."

I was so angry. You will not believe -- I removed one of the statues from the temple, and I told them, "Unless you make a statue of a woman, that place has to remain empty to indicate to everybody what has happened -- and you will have to answer. And if you replace it with a male statue, I am going to remove it. While I am here in this town that place either has to remain empty or you have to put a statue of a woman."

That place remained empty until I left the town. Later on I heard that the moment I went to the university they replaced it with another male statue.

You think these people are religious, spiritual -- who for centuries have been lying...? But this is not the case only with Jainism, it is the case with all religions. For example, Christianity accepts twelve apostles, but the day Jesus was crucified, all the apostles had escaped out of fear -- great males! Only three women who loved and respected Jesus... One was Jesus' mother, Mariam, one was a prostitute, Mary Magdalen, and another also was a woman, the sister of Martha -- her name was also Mary. So all three Marys, Mary, the mother of Jesus, Mary Magdalen, the prostitute, and Mary, the sister of Martha -- these three remained while all the twelve apostles escaped, fearing that if they were caught they would be crucified. Those three women proved more courageous.

And when Jesus' body was brought down from the cross, none of the apostles were present there. These three women brought the body down -- and Jesus had never been respectful to these women. Even to his own mother he had never been respectful.

There is an incident....

Jesus is preaching to a crowd and somebody says to him, "Your mother, Mary, is standing behind the crowd and she wants to meet you. She has not seen you for years."

And Jesus says, "Tell THAT WOMAN..." Not even mother -- "Tell that woman that nobody is my mother. I have my father above in heaven; I am the only begotten son of God. I don't have any mother..."

"Tell that woman..." It is ugly, disgusting! And this man is thought to be the prince of peace. He is not even cultured. He does not even know how to behave.

But that woman was present at the crucifixion without any fear. Everybody knew that she was the mother of Jesus. She was the first to help the body, to bring it down from the cross.

Jesus never included in his apostles a single woman. Although these women, Mary Magdalen; Mary, sister of Martha; his own mother -- they were far more close to him and they were far more understanding of his teachings. They were all better in every way than those twelve fools who had become apostles -- they were all uneducated fishermen, woodcutters, farmers. Jesus himself was a son of a carpenter.

Mary Magdalen was far more cultured -- she was one of the most beautiful women in Judea. She was a prostitute who stopped her profession the moment she became interested in Jesus. But because she was a woman she could not be included in the apostles.

In the Christian holy trinity you can see the strangeness: God is the father; Jesus is the son. One wants to ask, "Where is the mother?" No, there is no mother. That would have been a good, simple family -- a family who believes in birth control, very contemporary.

But there is no woman. Just to avoid a woman in the trinity -- because to give that much height to a woman no man can tolerate -- they have replaced the woman with a strange figure, the Holy Ghost. Nobody knows who this guy is, what is his purpose, and why he is needed in the trinity. He is a strange fellow. Nobody knows whether he is a man or a woman -- or neither! Most probably he belongs to a third sex... just a ghost? I have never heard that ghosts have sex! He belongs to the third sex.

But a woman has not been accepted in the highest trinity just because man is so much against it. Although in the whole of history, just as I have said, Mallibai proved that Jainism is wrong. A woman can attain to perfection in the body of a woman because it is not the body which attains perfection, it is awareness, and awareness has nothing to do with the body.

A blind man can attain, a dumb man can attain, a man who has lost both his legs can attain, a man who cannot hear, is deaf, can attain... then what is the problem? Why cannot a woman attain?

Mallibai is not only an exception, she has really destroyed the whole doctrine of Jainism and proved that this doctrine is male chauvinistic, and that women should assert themselves.

In Kashmir there was another woman -- her name was Lalla. She also lived naked her whole life, and she is thought to have been one of the most beautiful women. Kashmir produces very beautiful people, some of the most beautiful people in the world. And in Kashmir, because now it is ninety percent Mohammedan, it is said that Kashmir knows only two persons to worship: one is Allah and the other is Lalla.

Lalla was not a Mohammedan, but she impressed the Mohammedans, who won't even allow their women to remove the curtain that they continue wearing on their face -- the mask. You can see only the Mohammedan woman's eyes, nothing else. Every Mohammedan woman looks beautiful.

I have heard that when Mulla Nasruddin got married...

This is a ritual -- that the woman in Mohammedan families first asks her husband when she enters the husband's house for the first time after marriage: "Before whom can I remove my veil?" It depends on the husband. He can say, "These are the people before whom you can reveal your face, otherwise you have to keep your face veiled."

Mulla said, "I have not seen your face myself. First reveal to me, and then only can I decide." He was a man of intelligence. The woman removed her veil; Mulla closed his eyes and he said, "Except me, you can open your veil to anybody. Just forgive me!" He had never seen such an ugly woman!

You cannot look before marriage, you can only see the eyes, and through the eyes it is very difficult to decide.

Mohammedans don't allow even the faces of their women to be seen, but they worship Lalla equal to Allah. The woman must have impressed the whole of Kashmir tremendously. I have traveled all over Kashmir and I have heard it repeated again and again that Kashmir knows only two names: Allah and Lalla.

She was a great master with a great following. And she had one great quality that I appreciate: she never belonged to any organized religion, she was an independent master. Still, people from other religions worshipped her, had to worship her.

In Arabia there has been a woman, a Sufi mystic, Rabiya al-Adabiya....

Mohammedanism is not a great religion, but it is the second greatest religion as far as numbers are concerned. As far as quality is concerned, it is the last of all. But it is a strange thing, that a few religions have produced a small rebellious section which has risen to the highest peaks of spirituality. Mohammedanism is a very earthbound, ordinary religion. Just in name only is it religion. But it has created an offshoot which has reached to the highest peak of spirituality -- and that is Sufism.

Sufis are one of the best products of all the religions. There is no comparison. And in Sufism there is no one compared with Rabiya al-Adabiya. She is at the very top. One of the great Sufis was Hassan. He was a very respected saint.

I am reminded of one incident....

Just to make it clear to you, Rabiya is far above even the great masters.

Hassan is a great master, has a following of thousands. He was staying at Rabiya's house, and as usual, in the morning he wanted to read the holy Koran. But he had not his own copy with him so he asked Rabiya for her copy. Rabiya gave him her copy. As he opened it he was surprised that in many places Rabiya had edited it -- which is very much against Islam. The Koran is the last message of God, and Mohammed is his final messenger. Now there is not going to come any other message. Nobody can edit the Koran; nobody can change anything. And Rabiya had even crossed out a few words, dropped a few paragraphs -- she had simply cut them out...!

Hassan said, "Rabiya, somebody has destroyed your Koran."

Rabiya said, "Why should somebody destroy my Koran? All that has been done is done by me. I had to do it. For example, just look at the page you are at." There was a sentence that said, "When you come across the Devil, hate him..." Rabiya had cut out this one word, "*hate* him," and had written "*love* him."

Hassan said, "But Rabiya, this is God's message; you can't change it."

She said, "It doesn't matter whose message it is, it is against my experience. Since I became aware of myself, there is only love left. Even if the Devil comes in front of me, I cannot do anything but love him. And this is my copy of the Koran! It reflects me. It has to be according to me and my experience. Hatred has completely disappeared from me, so I am helpless. I cannot follow this sentence.

"Even if God comes to tell me, I am going to argue against it, because this is not my experience. And I can say with authority that there comes a moment when you are pure love. Then whoever comes in front of you, you simply can look with love. You can share your love, you can radiate your love. It does not matter who the person is, whether it is God or the Devil. Even if you are sitting alone, a man of realization radiates love, although there is nobody to receive it. It is simply the nature of enlightenment."

Hassan had to agree. He said, "I had never thought in that way."

On another occasion, another great Sufi mystic, Junnaid, was praying in front of a mosque. He always used to pray outside the mosque where people leave their shoes, because he used to say, "I am not yet so pure as to come in to meet God. The day I am ready he will call me and I will come in."

He was praying there and Rabiya was just passing by. She stood and heard what Junnaid was saying. Junnaid had his eyes closed and he was saying, "My God, open the doors and call me in. How long have I to wait?"

Rabiya went behind him, shook him holding his collar -- and this must not be done; it is against Mohammedanism. When somebody is praying, you should not disturb him.

Rabiya shook the man in the middle of his prayer, and he had to open his eyes. She said, "You seem to be absolutely stupid. The doors are always open and he has always been calling. You are deaf! And you are blind! If I hear again, `My God, open the doors!' I will hit your head because the doors are always open. God's doors are never closed, and he does not wait for a certain moment to call you. His call is a standing call -- he is always calling you. Don't be stupid, and stop all this nonsense. If you want to go in, go in. If you don't want to go in, remain out. But this prayer I will not allow."

This woman must have been courageous -- and Junnaid, a master of thousands of people, a master of masters. Al-Hillaj Mansoor, who became a very famous mystic, was his disciple. But Rabiya was certainly right, and Junnaid had to touch her feet and thank her, saying, "You are right. I am blind. Perhaps the doors are always open. I am deaf. Perhaps he is always calling. I will not make such a prayer again. You forgive me, Rabiya."

There have been just a few more women around the world. They can be counted on the fingers. I have given you these three examples, but they are enough to prove that there is no intrinsic incapacity in being a woman that prevents you from rising to the status of being a master.

But the woman needs to assert her equality in every other field too. She has to assert herself in education, in finance, in service, in jobs. Everywhere she has to stand by the side of man and assert her equality and her qualities, talents, her genius.

Remembering one thing: she has not to imitate man -- which is what is happening in the women's liberation movement. That is again a wrong step. It happens always: one starts moving from one extreme to another. Man has repressed woman so much, that the woman can start imitating the man. In that way she will never become equal to man, because a carbon copy is a carbon copy; it can never be the original.

So I don't want you to become like a man. You have to be a woman. You have to keep your uniqueness,

you have to keep your differences -- and yet, you have to assert your independence, your freedom in every field. Only then will it be possible for you to declare your freedom in the spiritual field too, because alone the spiritual field is not possible. It depends on many other factors.

In all the other factors the woman has to be expressive. You have to be artists, you have to be poets, you have to be painters, you have to be sculptors, you have to be musicians, you have to be dancers. You have to assert yourself in all the dimensions, wherever your talent and your genius lead you. Don't imitate man. Remain grounded in your womanhood.

Your differences with man are your attraction, your beauty. Your differences with man are a necessary tension, otherwise life will become flat. A woman has to be a woman. A man has to be a man. The farther they are from each other, the greater will be the attraction between them. They are polar opposites, and that is the reason for their love and their fights.

But the women's liberation movement is creating a very stupid ideology around the world: just imitate men. Because they are smoking cigarettes, you smoke cigarettes. Don't be ugly. If they are stupid, you need not be stupid to be equal!

The woman's liberation movement has gone towards insanity. Now they are teaching that women should not love men, that women should love each other. They are teaching lesbianism. This is sheer insanity, the same kind of insanity that all the religions have been teaching in the past -- that men should be monks. And monks naturally become homosexuals; there is no other way.

Lesbianism is an ugly phenomenon, as is homosexuality -- perversion. This is not the way to prove your mettle. You have to prove your womanhood, your separateness, your differences, your seeing things in a different way to man. You have to preserve those qualities. Those qualities are your treasures. Yet you have to demand equal opportunity to be expressive, to do whatever you want to do. It has to happen in all the spheres of life. Only then can you hope to have the opportunity of becoming spiritually free, independent, even to the extent that you can attain to masterhood.

It is possible. It has happened before, and there is no natural hindrance. All hindrances are created by men. The people who love me, who understand me, should start dropping those hindrances. That will be your great work of compensation. What your ancestors have done to women, you have to undo. Then men and women can live in a friendship. There is no need for man to be the master and woman the slave. They are equal. But for thousands of years you have been taught that you are not equal.

The ancient biblical story is that God created Adam. The word `adam' means mud; he created Adam from mud. The word `human' also means humus, mud. God created man out of mud.

It is strange that even your God -- it is created by man; God is created by man -- makes a difference. He does not create Eve with the mud -- as if mud is such a costly thing! He does not want to give equality. From the very beginning he sows the seeds of inequality. He creates Eve from a rib of Adam. He performs the first surgery in the whole history of man. While Adam is asleep, he takes out one of his ribs, and out of the rib he creates the woman, the first woman, Eve.

I have heard that when Adam and Eve lived in the Garden of Eden, before they were expelled, every night when Adam came home and went to sleep, Eve would count his ribs. She was always afraid that God may have created another woman -- hiding somewhere... otherwise, why was he late?

But I cannot conceive the complexity. God could have created both from the same humus, from the same mud. But he only created the woman out of a rib. Naturally, the man thinks himself to be the master, and the woman is only a rib.

We have to drop all these nonsensical stories which have become very deeply ingrained in the mind if we want to create a new humanity, if we want to create a new kind of relationship. The woman does not need to be like the man, nor does the man need to be like the woman. Both have been trying this -- otherwise what is the reason for the man to go on shaving his beard and mustache?

I was a student in the university....

I wanted a scholarship badly, because my family told me, "If you go to study philosophy, then we are not going to finance you. We are in financial difficulty and you are learning philosophy! If you go to engineering, if you become a doctor, that is understandable, we will try to help in every possible way. Even if we have to borrow money, we will borrow money, but not for philosophy."

So I said, "You need not worry about it. I will manage."

I went directly to the vice-chancellor and I told him, "This is the situation; my parents say they cannot help me if I go into philosophy, and I don't want to study anything else because my whole life is going to be fighting philosophy. I have to understand it! So where is the form for a scholarship?"

The man was taken aback. He said, "Cool down. You just sit! You seem to be very hot tempered." He said, "Can I inquire one thing: why are you growing your beard?" -- it had just started growing.

I said, "You are not in the right situation. *You* should not ask *me*. I am not growing it -- it is growing itself. I can ask you why you have been shaving your beard -- because that is what you are doing. It is not happening by itself."

The man looked here and there and said, "That's right. This is the form. You take the scholarship. I will think it over."

I said, "I will come every day until I get the answer. Either you find the answer why you are shaving your beard, your mustache..."

He could not find the answer. Then I told him, "I know the answer. You may not be aware, you may be simply imitating other men, but the basic thing is that man thinks that the woman looks beautiful -- but he forgets that it is beauty to his eyes. He thinks because the woman looks beautiful to him, he should also shave his beard and mustache and then he will look beautiful to the woman too. He is wrong! The woman simply says nothing -- that is another matter -- but no woman likes a man with a shaved beard and mustache, because it looks just like another woman."

MY BELOVED FRIEND, I LOVE YOU.
AND NOW THE NEXT KOAN IS COMING UP: WHY ARE YOU HERE? WHY AM I HERE?

It is a beautiful question. I will just answer with a small story....

Mulla Nasruddin was returning from a village to his house. He was passing by the side of a graveyard, when he saw -- it was evening, but it was still a little light -- just in front of him a few people on horses with swords. A great crowd was following them, with great torches burning in their hands. He became very much afraid. He had heard that there are people who invade small villages, burn their houses, kill the men, rob their treasures and rape their women. It seemed like these were the people.

It is maybe dangerous even to pass them. There was a wall dividing the road and the graveyard. He jumped the wall to find a place to hide. There was one grave open. It had been made ready because somebody had died, and the message had come that the body would soon be brought, so the gravediggers had made it ready. He simply lay down in it, pretending to be dead.

Those people who were on the horses were nothing but a marriage party. They were going to the other village, and it was the custom of their tribe that the bridegroom sits on a horse with a naked sword in his hand, and a few of his friends, close friends, were also on horses. And the whole marriage procession, a big crowd, was following with torches because the night was coming on.

They saw this man just like a shadow, jumping inside the graveyard. And they wondered, "It seems to be some kind of thief. Something is strange." So they opened the gate of the graveyard and they all went in.

The Mulla heard them coming. He closed his eyes. He tried to stop his breathing. And they were all standing around with torches looking at him. They could not believe it: this man has just come in and suddenly is dead!

But how long could Mulla remain without breathing? And when he heard their laughter... and then somebody said, "We should not waste our time. He seems to be some kind of idiot. The people in the other village will be waiting, and we will have to get there soon; it is a marriage procession."

The moment he heard it was a marriage procession, he immediately opened his eyes. Somebody in the crowd said, "That man is not dead."

He sat up. Somebody asked, "What is the matter? What are you doing here? Why are you here?"

Mulla Nasruddin said, "That is exactly the question I was going to ask: What are you doing here? Why are you here? But now there is no need to ask anything or answer anything. I know I am here because of you, and you are here because of me."

BELOVED MASTER,
WHY IS IT THAT SINCERE, GENTLE AND KINDHEARTED MEN ARE SUFFERING AND NEGLECTED?
WHY IS IT THAT THE CUNNING, THE CHEAP AND THE EVIL ARE FLOURISHING AND RESPECTABLE?
IS IT THE RESULT OF THEIR PAST LIFE KARMA, PRARABDHA?

There is no need to believe in *prarabdha*, in fate. There is no need to believe that people are suffering because of their past evil acts, karma. The reality is that the good people, the nice people, the virtuous people are bound to suffer. You cannot have everything in life. If you have goodness, enjoy it; if you have virtue, enjoy it; if you have a niceness, enjoy it.

Why should you be jealous of the cunning people becoming prime ministers, of the evil people becoming rich? The evil people are bound to win in the race with the good people if the race is for money, if the race is for power, prestige, respectability. But if the race is for inner silence, peace, calm, coolness, silence, meditation, godliness, then the evil people will not get anything, anywhere. I don't see any problem at all. If you had asked this to anybody else, he would have explained it through past lives because there seems to be no other way for the logicians, for the theologians.

They have been telling you that good people should not suffer, that evil people should suffer. But in life you see just the opposite happening: good people are suffering; evil people are on the top, enjoying. Naturally, the theologian has to create a fiction of past life, of faith, of prarabdha, of karma -- all bogus and fictitious things. The reality is very simple: goodness has nothing to do with earning money. Goodness earns something more valuable, it earns peace of mind.

The virtuous person need not be worried about mundane things. He may not have a palace, but he will live more blissfully in his hut than a king lives in his palace. The virtuous will not be able to manage a palace, but he will be able to manage blissfulness. The cunning will manage to reach to the palace, but he will lose all peace of mind, he will lose all contact with himself.

So it is very simple to me. If you want the inner world and inner riches, be good, be virtuous, be nice, and don't be jealous of those poor people who are simply cunning and earning money, who are doing every kind of criminal act and reaching to high posts and respectability. Do you want to have both? Do you want money and also meditation? You are asking too much. Something has to be left for the cunning too! He is making a lot of effort. And he is suffering so much inside. You may be suffering on the outside, he is suffering inside -- and that is a bigger suffering than you know of.

So I don't see that life needs to be explained by fictions. Life is a simple mathematics. You get what you deserve. Just don't ask anything which is not related to your qualities, and then there is no problem. Then you will not see it the way you are seeing it -- that the virtuous are suffering. No. No virtuous person is suffering.

Every virtuous person is enjoying every moment blissfully. And if he is suffering, then he is not virtuous, he is simply a coward. Basically he is cunning, but he is not courageous. He wants the same things that the cunning man has, but he is not courageous enough to be cunning, nor is he clever enough to be cunning. Cunningness is an art.

The cunning should have what they can manage. The evil ones should have what they can manage. But the good ones don't have to be jealous, because they have the real treasures of the innermost being. They should be compassionate. They should see those poor, cunning politicians, the super-rich -- they should see their inner poverty, their inner darkness, their inner hell, and they should be compassionate, not competitive!

BELOVED MASTER,
BUDDHIST SCRIPTURES TALK ABOUT THE NATURE OF REALITY AS EMPTINESS. SOMETIMES IT FEELS THAT IT WOULD BE SUCH A RELIEF TO BE EMPTY RATHER THAN SO FULL AND HEAVY.
PLEASE TALK ABOUT EMPTINESS.

The Buddhist scriptures talk about *shunyata*, which is translated as emptiness. But the English word `emptiness' has not the quality of the word `shunyata'. The word `shunyata' has no equivalent in English, so I will have to give you a few examples so you can understand that it is a very strange word.

For example, this hall is full of people, furniture, lights. And if I say remove everything from here: the

people go out, the furniture goes out, the lights go out -- everything that can be removed from here is removed -- you will say, now the hall is empty. But it is a half statement. You should say that the hall is empty of people, empty of furniture, empty of all other things, but now it is full of space. Before, it was full of people and empty of space. Now the people have gone out, the space is there, the spaciousness.

So shunyata means emptiness with fullness of space. Then it will be correct to translate it as emptiness. It is not just empty. The word `empty' is negative, and the word `shunyata' is not negative. It simply says that you will be empty of anger, you will be empty of jealousy, you will be empty of mind, you will be empty of ego -- you will be empty of the whole furniture of your being. Except your consciousness, everything in you will be empty and there will be immense space for your consciousness to fill it. You will be full of consciousness.

So it is a question of which aspect you look at it from. If you look at the things that have been thrown out -- the ego, the jealousy, the anger, the violence -- then you will say, "Now the person is empty." But if you think of his inner being, his consciousness, you will say, "Now his inner consciousness is filling the whole space. He is overfull."

`Shunyata' has a positiveness in it, which the word `empty' does not have.

So in your mind make the word `empty' be connected with positiveness -- empty of everything that is false but not empty of truth, not empty of being, not empty of consciousness. You will be overfull. And remember, being overfull does not mean heavy, because consciousness has no weight. That is the only existential phenomenon in the world which has no weight. Even light has some weight.

It was thought in the beginning that light had no weight, but recently scientists have found that if you collect the sunrays of five square miles on a single point, the weight is nearabout two hundred and fifty grams. There *is* weight.

Light is very light, but still it has weight. Consciousness is absolutely light -- it has no weight. You will be overfull, but not heavy.

The last question?

BELOVED MASTER,
WHO AM I? WHO AM I? WHO AM...?

My God, the guy has forgotten his name! Listen, and note it down so you don't forget again: your name is Swami Govindanand Bharti! You live in Ahmedabad, in the state of Gujarat in India!
Don't laugh, that is the situation of everybody!

I know this won't satisfy him. He wants really to know himself. But millions of people are satisfied with their name. They think this is it. They look in a mirror and they think this is their face, this is their body, these are their eyes....

I have heard of one drunkard who had been fighting in the pub....

Somebody hit him hard on the face, so it was bleeding and scratched. Coming home... the wife has tremendous power, almost miraculous power. Even the drunkard, as he comes closer to home, becomes sober!

The moment he reached his door, he thought, "Again I am too late, and again I am too drunk, and my whole face seems to be full of blood. In the morning there is going to be trouble."

Right now he had the key, so he opened the door silently, went into the bathroom, looked in the mirror, and said, "There is going to be great trouble in the morning, because these marks on my face will tell the whole story. I cannot find any excuse, so somehow I have to hide them."

He found some ointment and put the ointment over every scratch, over every place where blood was oozing -- and he felt very good that now it was perfect. So he went to sleep.

In the morning the wife screamed from the bathroom, "Who has destroyed my mirror? Who has painted my mirror?"
He had put ointment all over the mirror!
He was drunk, and he thought that was his face!

Millions of people are living according to the mirror. They think this is their face. They think this is their name, this is their identity and that is all.

You will have to go a little deeper. You will have to close your eyes. You will have to watch within. You will have to become silent. Unless you come to a point of absolute silence inside, you will never know who you are. I cannot tell it to you. There is no way of telling it. Everybody has to find it.

But you *are* -- that much is certain. The only question is, to reach to your innermost core, to find yourself. And that's what I have been teaching all these years. What I call meditation is nothing but a device to find yourself.

Don't ask me. Don't ask anybody. You have the answer within you, and you have to go deep down into yourself to discover it. And it is so close -- just a hundred-and-eighty-degree turn and you will be facing it.

And you will be surprised that you are not your name, you are not your face, your body, you are not even your mind.

You are part of this whole existence, of all its beauty, grandeur, blissfulness, its tremendous ecstasy.

Knowing oneself is all that religion means. Everything else is just ritual. Going to the church, going to the temple, chanting a mantra -- all these are absurd rituals.

Knowing yourself in deep silence is the only reality and the only authentic religion.

Okay?

The Sword and the Lotus

Chapter #18
Chapter title: The art of living

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BELOVED MASTER,
PLEASE MAKE ME UNDERSTAND WHAT IT IS TO LIVE "RIGHTLY."

There are two ways to live, to be, to know: one is of effort, will, ego; the other is of no effort, no struggle, but being in a let-go with existence.

All the religions of the world have been teaching you the first way, to fight -- fight against nature, fight against the world, fight against your own body, fight against the mind. Only then can you achieve the truth, the ultimate, the eternal. But it is enough proof that this will to power, this path of the ego, this fighting and war has utterly failed. In millions of years, very few people have achieved the ultimate experience of life, so few that they only prove the exception, they don't prove the rule.

I teach you the second way: don't go against the current of existence, go with it; it is not your enemy. Just as a person can try to go upstream, fighting with the river, soon he will be tired and he is not going to reach anywhere. The river is vast and he is a small part.

In this vast existence, you are smaller than an atom. How can you fight against the whole? The very idea is unintelligent. And you are produced by the whole -- how can it be your enemy? Nature is your mother, it cannot be against you. Your body is your very life, it cannot be antagonistic to you. It serves you in spite of

your continuous fight with it. It serves you when you are awake, it serves you even when you are asleep. Who goes on breathing? You are fast asleep and snoring. The body has its own wisdom. It continues to breathe, the heart continues to beat, the body goes on functioning without you. In fact, it functions better when you are not present. Your presence is always a disturbance, because your mind is conditioned by people who have told you to be against it.

I teach you a friendship with existence. I do not want you to renounce the world, because the world is ours. Nothing that exists is against you. All that you have to learn is the art of living -- not the art of renouncing, but the art of rejoicing. It is only a question of learning an art and you can change the poison into nectar.

On so many medicines you will find written, *poison*, but in the hands of a scientific expert the poison has become a medicine. It does not kill you, it saves you.

If you find that somewhere your body, nature, the world is against you, remember one thing: it must be your ignorance, it must be some wrong attitude. It must be that you don't know the art of living. You are unaware that existence cannot be against you. You are born out of it, you live in it, it has given everything to you and you are not even grateful. On the contrary, all the religions have been teaching you to condemn it from the very beginning.

Any religion that teaches you condemnation of life is poisonous. It is anti-life, it is in the service of death; it is not in the service of you, it is not in the service of existence. But why does the question arise?

All these religions went against nature. Why did they create a certain logic that unless you are against this world, you will never be able to achieve the other world, the higher one? Why did they make such a division between this world and that world? There is a reason to it.

If this world is not to be renounced but lived in its totality, then the priest is no longer needed. If this world has to be fought, renounced, you have to repress your natural instincts. Then of course, you are going to be in a sick state. Against nature you can never be healthy, you can never be whole. You will always be split and schizophrenic. Naturally, you will need somebody to guide you, somebody to help you -- you will need the priest.

Religion up to now has been the profession of the priest. It has nothing to do with God, it has nothing to do with the other world. It has just one purpose: how to exploit you, how to enslave you. And the priests have made the whole world into a vast slave camp.

There are different religions; they are simply different slave camps. When you get fed up with one slave camp, you enter into another thinking that perhaps there will be freedom, but you are only changing jails.

A Christian becomes a Hindu, a Hindu becomes a Christian: perhaps for the time being he may think that there is freedom, because of the newness. But soon he will be surprised that he is again in chains. Although the chains have different colors, are made of different metals, he has again been encaged into a certain theology. His mind is programmed again into lies he is being asked to believe.

When he was a Hindu he was asked to believe that Rama is God, that Krishna is the perfect incarnation of God. Now he is a Christian -- Rama and Krishna are no longer relevant, they are no longer gods -- now Jesus Christ is the only begotten son of God. Just the language differs, but deep down it is the same bondage.

Just the other day I rejected one question, seeing that it must have come from a Hindu. The question was: "Mohammed has nine wives, eats meat, and his whole life is nothing but a continuous war -- killing people; Jesus eats meat, drinks wine. Gautam Buddha is against wine; Mahavira is against wine, against meat. How can we decide who is the right savior?"

But he left out the Hindus -- and his name is Hindu. He had not mentioned that Rama is always pictured, sculpted, with a bow and arrows. He is not nonviolent. He fought a war; he must have killed thousands of people. He has the guts to ask why Mohammed had nine wives, but he does not ask why Krishna had sixteen thousand wives.

The very question of how one is to choose who is the right savior is basically wrong. If you understand me, you are the only savior for yourself. There is no question of choice. Whenever you will choose, you will choose something wrong. Choice is wrong, so it doesn't matter whom you are going to choose.

You are always asking which prison to choose. This is painted white, this is painted blue, this is painted green... which prison to choose? But can't you choose freedom? Have you decided to remain a slave forever, a prisoner?

And I can see the cunning mind. You are only asking about other religions, not mentioning your own religion. All the religions are criminals, more or less. There may be a difference of degrees, but they are

criminals, for the simple reason that they have been promising you something which they cannot deliver. Otherwise, the whole world would have been saved long ago. So many saviors have been around, and I simply wonder how you escaped from being saved!

Every religion has saviors, prophets, gods, and the followers are in the same misery. Misery is neither Mohammedan nor Christian, nor Hindu nor Buddhist. Misery is simply misery. And everybody in the world is in misery, in suffering, in anguish. They have believed for thousands of years, but their belief has not helped at all.

It is time enough. You have to declare a certain maturity, and you have to say to these saviors and these prophets and their representatives, "Enough is enough. Now close the doors of all your shops. We are not interested in being saved, we are interested in being totally alive." It is total living that is going to save you, and all these religions have been cutting your life: this is wrong, that is wrong... making your life more miserable, making your life nothing but a guilt, full of wounds.

Naturally, when you are guilty, you go to the church, you go to the mosque, you go to the synagogue; you ask the priest, you ask the minister, you ask the rabbi to help you, because in your deep darkness -- which they are responsible for creating -- you are so helpless, you need somebody to protect you, somebody to help you, somebody to show you the light. You are in such a desperate need that you don't ever think whether the priest knows anything more than you, or that he is just a paid servant.

It happened in Ramakrishna's life....

One sudra woman -- sudras are the lowest caste of Hindus, reduced almost to inhuman beings. Cows are more respected, and human beings are not even that much respected. The woman was a queen, but she was a sudra. She had enough money. She could not go to any temple, although she was the queen. And the story is not very old, just one hundred years old.

She made a beautiful temple in Dakshineshwar, near Calcutta, so that she could worship. But then a problem arose: no priest was willing to worship in her temple. The temple also became untouchable. The god inside the temple also became untouchable because an untouchable woman had made the temple -- strange logic. The woman had not even touched the temple -- and all the temples are made by untouchables. The bricks are made by them, everything that a temple needs for its construction is made by the lowest untouchable class, but no temple is untouchable. Even the statues of the gods are carved by untouchables -- stonecutters -- but those gods are not untouchables. And this woman had simply used her money... Now can you say because the money comes from an untouchable, it becomes untouchable?

Money passes through thousands of hands. That's why it's other name is currency -- it is always moving, it is a current. The notes that you have in your pocket may have moved through thousands of hands. Many untouchable people, Mohammedans, Christians, may have touched them. They may be carrying all kinds of diseases, because people who have tuberculosis, who have cancer, who have AIDS, may have used them. In fact, the whole system of currency is absolutely unhygienic and it should be changed. It is unscientific.

You should have credit cards which belong to you and remain with you and that don't change hands. Currency is simply ugly, and it may be spreading many diseases. But no medical experts are raising their voices against it.

But in Dakshineshwar, Rani Rukmani Devi's temple remained empty, because no brahmin was ready to worship in it. She searched all over Bengal, and this young man, Ramakrishna -- he was only twenty years old -- said, "There is no problem. I will come."

His whole society condemned him. People told him, "You are destroying yourself. You will be expelled from brahmin status. You are falling down. You are becoming an untouchable."

He said, "I don't care, but I cannot see one god remaining unworshipped. I am ready to risk myself, but I cannot risk that poor god."

Against everybody -- against his family, against everybody -- he went, but he was a strange person. He started worshipping.

Rani Rukmani was really a graceful woman, very wise. Even though the temple started with a priest, she never entered the temple. She would always come, remain outside where people leave their shoes, sit there -- and she was the queen -- and just watch from the door, the worship, Ramakrishna dancing, singing... But the problem was that sometimes Ramakrishna would sing for hours and dance for hours. All the other people who had come would leave -- he would continue alone. And sometimes he would not even open the doors of the temple, he would put a lock on the door.

Rani Rukmani called him and asked, "What is the matter? Sometimes you worship for hours. I have

heard that some days you worship the whole day, and sometimes for days you don't open the temple."

He said, "It is between me and my god. Nobody has to interfere. When he is graceful to me, I am graceful to him. When he starts behaving rudely, then I give him a lesson! Then I tell him, `Remain without food for two or three days and you will come to your senses.'"

Rani Rukmani Devi said, "What are you talking about? It is just a stone statue."

Ramakrishna said, "If it was just a stone statue, I would not have lost my caste. Against the whole society I would not have come. To me it is not."

Rani said, "And I have also heard that the food you prepare to offer to the god -- first you taste it. That is against all scriptures. You have to offer it first to the god, then it can be distributed to the devotees and then you can take it. But you are not supposed to taste it first."

He said, "You can take your temple and I resign from it, because I know perfectly -- my mother used to taste first before she would give anything to me. And when I asked her why she was doing that, she said, `If it is not good, I will not give it to you.' How can I do otherwise? I don't care about your scriptures; I don't know them. I have learned only from my mother that if there is love, love cannot give something which is not tasteful. First I have to taste it, and then only can I offer it."

Now this man, Ramakrishna, is expelled from Brahmanism, and you will not find another brahmin of the same status, of the same insight. He was not there just to get some salary. He was there really to worship, and worship is a love affair. It knows no other rules except love. Love is decisive, not any other law.

So it is not a question of whom you have to choose, the question is, are you going to love existence, are you going to love existence as divine? Then it does not matter in which religion you are born. All those things become unnecessary. You have found the essential core. And if you are going to decide, you will never be able to decide.

For example, no Jaina is going to accept Christ as enlightened, for the simple reason that it is inconceivable according to the Jaina perception that any enlightened man will drink alcohol. When you are enlightened, you have tasted the ultimate ecstasy -- now what can alcohol give to you? Alcohol is for miserable people to forget their misery. Alcohol helps you to forget something. You want to forget misery and suffering, but nobody wants to forget blissfulness, ecstasy.

If an ecstatic person drinks alcohol, he will forget all about it. No meditator is going to drink alcohol. That is simply illogical, unscientific. So no Jaina, no Buddhist, is going to agree that Jesus is enlightened. But on the other hand, the Christian also has questions, because Buddha neither served the poor nor helped the sick to become healthy, nor did Mahavira raise the dead back to life. They had no concern at all for other people.

According to the Christian attitude, these people are utterly selfish, they are simply meditating for their own enlightenment. While millions of people are dying, starving, or sick, they are not doing anything for them. How can these people be enlightened if they don't have compassion, service, as their prayer? If they can't serve others, it is certain they don't see the divine in others. You will be caught into such difficult arguments that you will not be able to choose -- but there is no need at all.

The very need to choose is wrong. You are not to decide who is right and who is wrong. That is their problem. Whether Jesus is enlightened or not, whether Gautam Buddha is enlightened or not, is not your problem. Your problem is whether you are enlightened or not!

There is no way to decide about Jesus, Gautam Buddha, Mahavira, but there is absolute certainty about you. You can decide yourself. You know perfectly well you are not enlightened. Is this the time, when you are not enlightened, to decide about others... wasting your life, your time, your energy? And still you cannot come to any conclusion, because they all have their arguments.

Christians say Jesus is crucified to save humanity; he gives his own life. And in the Christian context it looks perfectly right. But looked at from the Hindu, Jaina, Buddhist or Tao context it is absurd. According to these four religions, the crucifixion of Jesus is possible only if he had done some great evil acts in his past life. Otherwise crucifixion is not possible. What to say of the crucifixion?

Jainas say that Mahavira is naked, walks barefooted and that even thorns on the way, seeing that Mahavira is coming, get out of his way. They simply jump out of his way because his karmas are finished! He cannot have even that much suffering, because suffering needs some cause, and he has destroyed all the causes. The thorn has to move.

The Buddhists say that when Buddha sits underneath a tree, it may not be the season for the tree to

blossom, but it simply blossoms abundantly. It has to because the existence of an enlightened man is so rare, so precious, that the tree even forgets that this is not the season to blossom. But who cares about the season? When an enlightened person is sitting underneath, the tree is so joyous; it is her way of singing and dancing and celebrating.

Now Buddhists cannot believe that Jesus comes to a tree, a fig tree -- for three days he has been hungry, and because there are no figs on the tree, he is very angry. Although he is called the prince of peace and he talks about loving your enemies just like yourself, he behaved in such a retarded way with the fig tree. He cursed it "because you are not welcoming me and my friends who have been hungry for three days. Where are the fruits?" But it was not the season. What could the poor fig tree do?

And to curse a tree which is incapable of producing fruits out of season is simply nonsense. It simply shows a man in absolute anger, almost insane. He is behaving like a retarded child, who because he stumbles on a table, starts beating the table as if the table had struck him. That's what Jesus is doing -- cursing the fig tree because there are no fruits.

No Eastern religion can accept Jesus and his behavior. But Christians cannot accept the thousand and one things in the Eastern prophets. Mahavira standing naked simply shows that he is an exhibitionist. You will know exactly. Just tomorrow stand on the road naked. Nobody is going to worship you. Immediately the police will be called and you will be taken to the police station, because to stand naked on the road is illegal and criminal.

Sigmund Freud has decisively given his testimony that when you want to show your naked body to people it is exhibitionism, and that is a mental disease. And there are other things which go along with it. There are mad people all around the world who pull their hairs out; Mahavira used to do that. He never got shaved by a barber, because he never wanted to be dependent on anybody. He never used a poor razor blade, because he never wanted to use any technology. So the only way was to pull his own hairs, beard, mustache. Every year he would do it, and thousands of his followers, with tears in their eyes, would watch it thinking what great austerity he was showing.

But according to Sigmund Freud, this man had some streak of insanity. And these people who were standing there, dropping all their jobs, closing their shops, tears in their eyes... they are also psychologically sick. According to psychoanalysis, these people are sadists; they enjoy somebody torturing himself.

And the person who tortures himself -- and I don't think in the whole history of man anybody has tortured himself more than Mahavira -- is a masochist. He loves to torture himself, and he loves to show how much he is torturing himself. He will attract only the sadistic people -- those who want to see somebody torturing himself. They want to torture, but they are not brave enough to do it because that is risky and dangerous. But when somebody is doing it on his own, this is a beautiful moment not to be missed.

If you go on analyzing these people you will never come to any conclusion, you will get more and more confused. My suggestion is that it is none of your affair whether they were enlightened or insane, it is their problem. Your problem is basically to look within yourself, where *you* are. And if you are in misery, in suffering, in anxiety, in anguish; if you are missing something in life, if you are discontented, if you don't see any meaning anywhere and you are simply dragging yourself towards death...

The darkness goes on growing darker, every day death goes on coming nearer -- is this the time to get into great theological problems? It is the time to change your being. You don't have much time.

You will be surprised to know that one of the great masters of this age, George Gurdjieff, has stated something which has never been stated in the whole history of man by any mystic, by any master. He has said to his disciples, "Don't remain in the illusion that you all have souls. You are not born with souls. You are soulless. Only very few people have been able to create a soul. Those who create a soul may survive death, but the majority are simply vegetables. You will die completely; nothing will be left behind."

It was very shocking, because all the mystics down the ages have been telling you just the opposite -- that you are born with a spiritual being, you are just not aware of it. So learn the art of awareness and you will discover it.

Why did Gurdjieff say that that is absolutely wrong -- "The reality is that nobody is born with a soul. The soul is something to be created with arduous effort and intelligence, and very few succeed. Only those go on living in a future life, others disappear with death, they did not use the opportunity."

I have often been asked what the truth is, whether what Gurdjieff said is true or what all the mystics of all the ages have said is true. Both are true. The mystics of the past have told you the truth simply, but man is so unconscious and cunning. Listening to the truth, whether you do anything or not, you always have the

hidden potential of becoming an enlightened person.

The sleepy people thought, "Then there is no hurry. First, do other things which tomorrow you may not be able to do" -- and there are a thousand and one things in the world which attract your attention. As far as the soul is concerned, it is always there. You can have it today, you can have it tomorrow, you can have it in the next life. It is only a question of time -- and anyway, you have it. It is just a question of becoming aware. So why not do other things which you don't have and just by becoming aware you won't get?

By becoming aware you won't become rich. On the contrary, you may become poor, because you will start trusting people and people will start cheating you. You may start being compassionate and people will take advantage of it.

I was coming from Indore, and going to Nagpur....

In the middle, at the junction Khandava, I had to change trains. I had almost two hours to wait, so I waited in the old train which had brought me to Khandava. I was sitting alone in the compartment when one beggar came towards me and he said, "My wife has died."

I said, "That's very bad," and gave him one rupee.

He looked at me. He could not believe -- he looked at the rupee -- whether it was authentic or fake.

I said, "Don't be worried. It is absolutely authentic. It is not like your wife."

He said, "What do you mean?"

I said, "I don't mean anything. Just by the way, I reminded you that it is not like your wife, it is a real rupee."

He went away, but he remained puzzled.

After five to ten minutes he came back again. Last time he had a coat and a cap; this time he had dropped the coat and the cap, thinking that now he would not be recognized. But as he came I asked, "What happened? Has somebody else died?"

He said, "What? How did you know? My father has just died."

I said, "I knew it, and I would like you to know that I am going to be here for two hours, so you can let your relatives die -- as many as you want. And it is not costly for me. Take one rupee and finish another relative."

He said, "It is a sad thing and you are making a joke of it."

I said, "It is really sad: first your wife died, and within ten minutes your father died. You just go home to find... somebody else must have died!"

He said, "If you say, I will go."

"But you should go and you should come back, because somebody is bound to be dead. I am here for two hours."

Within ten minutes he was back. He said, "You seem to be very prophetic. I went home and my mother has died."

And I said, "Take one rupee. How many relatives do you have in all, the total?"

He said, "What do you mean?"

I said, "I can give you advance money. You let them die, because it is such a torture for you"... the poor man running home, coming back... again somebody will die.... "Your whole family is going to die today, so you just tell me the whole number -- how many people have you got still alive?"

At that moment something happened in the man and he said, "No. I cannot take advance money. This is too much. This is too much, because I have been cheating people. Every day my wife dies. Today you have killed three of my people and now you are giving me the advance for everybody. No, that is too much. I cannot do that."

And he asked me did I not feel cheated. I said, "No, I am enjoying! Just sitting here alone -- I have nothing else to do, and you are such an entertainment. I am enjoying the whole scene. I was simply wondering how many relatives you could invent. You must have a joint family: uncles and their wives and their children. You just count them all and I am ready to give one rupee for each."

He took the three rupees that I had given to him and he said, "Please take them back. I cannot cheat you."

I said, "What happened? What is the trouble? You have been doing this business your whole life, and I am just another man who passes in these trains, and you cheat."

He said, "No, you are not one of them. You... you are making me feel so bad that it is not only a question of cheating you. I am showing my ugliness too -- that just to get some money, every day I have to

kill my people. No, I cannot take, and you please take these three rupees back. If you don't take it, I am not going to leave from here. You will have to take these three rupees back, because my wife is alive, my father is alive and my mother is alive."

Then I said, "Take them just as a celebration because they have not died, they are alive. If I can give for the dead, why cannot I give for the living ones? I give them more joyously; don't you feel guilty."

The more aware you become, the more loving you will be, the more compassionate you will be. You will not be cunning, you will not be cheating, and everybody around you will take advantage of you.

Naturally, the whole world of sleepy people decided that the soul is something which you need not bother about -- even death cannot take it away! It is with you always, whatever you do. Be a sinner, be a saint, but the soul is your eternal possession. It can be postponed; you can do other things first.

Seeing this, Gurdjieff told a lie out of compassion, out of sheer compassion. He wanted to shock you that you have misused the old mystics' simplicity, their innocent statements about truth. He shocked his disciples by saying, "You have to do something urgent. This is the most important thing to do, the first priority. You cannot postpone it even for a single moment."

To make it such an intense longing in you, he had to lie. And he helped many people to go into deep, arduous training, self-discipline, to become aware. Because if somebody declares that you don't have a soul, naturally, you will forget all about your factory and your shop, and all about your children and all about your wife. Your first priority will be how to attain your innermost being, because all these things that you have will be taken away. And if you don't have a soul, death will be total, nothing will survive.

I don't want to say to you that you don't have a soul. But still, I want you to understand and not misinterpret what I am saying. You have a soul as much as anybody else has ever had. In fact there is no possibility of any communism other than the communism of spirituality. Only spirituality is equally the same. The greatest was Gautam Buddha, and you are no different in potential. He has actualized it, he has recognized it; your potential is lying dormant.

And the methods that all the religions have been teaching to you are methods of fighting; they don't lead anywhere. They simply spoil your joys of life. They poison everything enjoyable in this life. They have created a sad humanity. I would like a humanity full of love and full of song and full of dance.

So I want it to be clearly understood that my method is the second, and by the second method I mean you are not to fight the current and go upstream -- that is stupid. You cannot fight, the current of nature is too big and too strong. The best way is to learn from a dead body. Dead people know a few secrets which living people don't know.

Living people, if they don't know how to swim, drown. This is very strange. By the time they are dead, they surface again. When they were living, they went down; when they died, they came up. Certainly, the dead person knows something which the living person does not know. What happened? Why do the river and the ocean behave differently with the dead person? The dead person is in absolute let-go. He is not even swimming. He is not doing anything.

The best swimmer simply floats. The ultimate swimmer just goes like a dead body with the current, wherever the river leads -- it always leads to the ocean. Every river leads to the ocean, so you need not be worried whether you are in a holy river or not. Holy or unholy, every river is destined to reach sooner or later to the ocean. You just go on floating with the river. And this I call trust -- trusting in existence that wherever it is leading, it is leading to the right path, to the right goal. It is not your enemy. Trust in nature that wherever it is taking you, there is your home.

If the whole of humanity learns relaxation rather than fighting, learns let-go rather than making arduous effort, there will be a great change in the quality of consciousness. Relaxed people, simply moving silently with the flow of the river, having no goals of their own, having no egos...

In such a relaxed floating you cannot have any ego. Ego needs effort -- you have to do something. Ego is a doer, and by floating you have become a non-doer. In this inaction, you will be surprised how your anxieties and miseries start dropping away and how you start becoming contented with whatsoever existence gives to you.

One Sufi mystic was traveling....

And every evening he would thank existence: "You have done so much for me and I have not been able to repay, and I will never be able to repay it." His disciples were a little disgusted, because sometimes life was so arduous.

The Sufi mystic was a rebellious person. It happened this time that for three days they had no food, because every village they passed refused because they were not orthodox Mohammedans. They had joined a rebellious group of Sufis. They wouldn't give them shelter for the night, they were sleeping in the desert. They were hungry, they were thirsty, and it was the third day. At the evening prayer, the mystic again said to existence, "I am so grateful. You have been doing so much for us and we cannot ever repay it."

One of the disciples said, "This is too much. Now for three days please tell us what existence has done for us? For what are you thanking existence?"

The old man laughed. He said, "You are still not aware of what existence has done for us. These three days have been very significant for me. I was hungry, I was thirsty; we had no shelter, we were rejected, condemned. Stones were thrown at us, and I was watching within myself -- no anger arose. I am thanking existence. Its gifts are invaluable. I can never repay them. Three days of hunger, three days of thirst, three days of no sleep, people throwing stones... and yet I have not felt any enmity, any anger, any hatred, any failure, any disappointment. It must be your mercy; it must be existence supporting me.

"These three days have revealed so many things to me which would not have been revealed if food had been given, reception had been given, shelter had been given, stones had not been thrown -- and you are asking me for what I am thanking existence? I will thank existence even when I am dying, because even in death I know existence is going to reveal mysteries to me as it has been revealing in life, because death is not the end but the very climax of life."

Learn to flow with existence so you don't have any guilt and any wounds. Don't fight with your body, or nature, or anything, so you are at peace and at home, calm and collected.

This situation will help you to become more alert, more aware, more conscious, which finally leads to the ocean of ultimate awakening -- nirvana.

BELOVED MASTER,
MY SURRENDER IS GOAL-ORIENTED, AND I SURRENDER TO YOU IN ORDER TO BE FREE FROM MISERY AND SUFFERING -- WHICH IS NOT REAL SURRENDER AT ALL. I AM WATCHING IT, BUT THE PROBLEM IS, WHO IS WATCHING? THE REALIZATION FROM WATCHING IS A REALIZATION OF THE EGO. I FEEL TRICKED BY THE EGO.

A little more watching -- who is being cheated by the ego, who is feeling, "I am being cheated by the ego"? There must be something more than the ego, otherwise, you could not feel it. If you are only ego, then there is no way to get out of it. But you are already aware. You have not taken note of it. You have not yet emphasized the fact that you are already aware that "My surrender is goal-oriented," and you always have some motivation. Even if you want to be free from all misery, suffering, it is always I -- but who is making this statement? Just a little more watching....

You are already on the verge of it. Just a step more so that you can see clearly. And in the very seeing is the transformation. You have not to do anything, you have just to become aware that you are not the ego and that the ego falls with all its desires, motivation -- good or bad, religious or irreligious, this-worldly or the other-worldly -- the ego simply falls down. Its whole structure collapses, and the moment you see it collapsing, that moment is the moment of freedom.

This question is significant for everybody. The person who has asked the question -- I have answered many of his questions, but I have not answered any for a few days. Yesterday he wrote a question -- very angry. I still did not answer it because I wanted him to realize that unless he asks an authentic question, he is not going to get the answer. And today, he has come to his senses.

Yesterday he was very angry, saying that all questions are equally important. I know it. They are equal, but not in importance. All questions are equally unimportant.

In your state of consciousness you cannot ask a really important question. If you can ask a really important question there will be no need to ask it, you will be almost awake. You are asking while you are asleep. In your sleep many people go on talking.

I used to travel a lot all over India from one corner to another corner, continuously, for years. And sometimes it happened -- I was always in the air-conditioned compartment in a small coupe. Perhaps there was one person... sometimes the coupe was not available and I had to travel in a bigger, four-seat compartment, so there were four persons.... And it was a great joy to listen to them in their sleep. Ordinarily

I miss that because I sleep alone. And people say such strange things in their sleep, that I was surprised. If you wake them up, they will deny that they have said this, but in their sleep they are more truthful. Sometimes it was a great trouble.

Once it happened...

I was with three persons, and all the three persons were great snoring people. And they snored in such a way that one would snore, the other would reply with loudness, the third would surpass the both, and then the number one would come up again.

I could not understand how they were managing the arrangement even while they were asleep. Exactly the same round went on and on. Finally, I had to start snoring while I was awake -- and so loudly that they all three woke up.

They looked at me -- and I was sitting with my eyes open -- and they said, "You are strange. You snore while you are awake."

I said, "That's the difficulty. When I am asleep, I am asleep, but because of you three, I cannot sleep. And this is the problem with me: when I am awake, I snore. So we have to decide. I am ready for any negotiation: either I have to be awake, but then you three cannot sleep. If you allow me to sleep, then you three cannot snore. You can choose. I am not in a hurry. The journey is long. We will be together for forty-eight hours -- two nights -- so you can decide."

They said, "This is a strange kind of person." All three discussed, "We have never heard anybody snoring while awake! But from the very beginning this man looked strange. Now what are we going to do?"

I said, "There is no problem. You just don't snore. If I am asleep, I will not snore."

They said, "Okay. We will try."

Out of fear, it worked! They did not snore the whole night. In the morning they said, "You have done a miracle. Our whole lives we have been trying to stop snoring. We are all three brothers, and the oldest is the loudest. Our whole family is disturbed by us. They have put all the three of us in one room to sleep. In the night, they don't allow us to sleep in different places -- even with our wives! Even our wives are not willing to sleep with us. So we three sleep together."

Then I said, "I can understand. Otherwise, I was puzzled at how you were managing a certain synchronicity. Then I can understand. If you have been sleeping together for years, then naturally, there is a certain arrangement in sleep. One snores, two are silent; when he stops, the other begins; when he stops, the third one begins; when the third one stops, the first again is back, and this goes round and round."

And they said, "You have done a miracle -- you have broken our circle! And now tell us, really, is it true that you snore while you are awake?"

I said, "What else can you do when there are three persons, snoring so loudly?! I *had* to snore while awake to make it clear to you that if you want to sleep, then you have to allow me to sleep."

In your sleep also you may sometimes ask very logical questions, and they may seem to you to be very relevant.

But just because you have asked, does not mean that I am obliged to answer it. And the person was getting angrier, and I was watching him every day. And I knew that I would bring him to his senses -- and he has come back. I guessed that he must be in the legal profession. I know how to treat people who deal with law and logic and that kind of expertise. But I am happy that he is back to humanity -- he is no longer a legal expert.

This question is significant. You have just to emphasize more the understanding part within you, the observing part within you which is making you feel that every motivation, every goal, every desire, is based on the ego. How can you get out of the ego?

You cannot get out of the ego.

You *are* out of it!

There is a Zen story....

One Zen master -- and Zen is the cream of Buddhism. In Zen it has come to its ultimate flowering. I don't think there is anything possible more than Zen.

It is a strange thing: Buddhism has reached to its peak in a rebellious group of people who have created Zen. It is not the orthodox Buddhism. Mohammedanism has reached to the same peak in the Sufis, who are the rebellious people, not the orthodox. Judaism has reached in Hassidism to the same peak as Zen, as

Sufism. But Hassidism and Hassids are not orthodox. Jews don't accept them even as religious. But these three rebellious schools of three different religions, belonging to three different races, have come to the same status when they flowered, and reached to the highest peak.

This should give you an insight, that if you want to be religious, you have to learn to be rebellious. You cannot remain orthodox *and* become religious. That is impossible. That has never happened and it is not going to happen.

You have to go beyond traditions.

You have to go beyond the past.

You have to be really rebellious in spirit. Then whether you are born in a Jewish family or in a Buddhist family or in a Mohammedan family does not matter, you will attain.

These three religions, of different categories, have produced the same result through rebellion. That can give you a certain insight. There are religions which have remained barren. Christianity has not created anything equal to Zen; Hinduism has not created anything equal to Zen; Jainism has not created anything equal to Zen. Those three have remained barren, so they have only orthodoxy, they don't have the rebellious spirit.

The three religions which have attained to the heights -- their orthodoxies don't accept those heights. But anybody who is impartial -- a person like me who does not belong to any tradition, who does not belong to any orthodoxy -- can see the same fragrance in Zen, in Sufism, in Hassidism.

I am trying to emphasize the point that to be rebellious, against dead traditions, is part of becoming really spiritual. And the greatest rebellion is when you become an authentic watcher of your ego. The ego is always nourished by tradition. The ego is always nourished by the orthodox people. The ego is always respected by the old, by the dead.

When you are egoless, you will not become humble. Remember, don't get into that fallacy. The egoless person is not humble, because in humbleness the ego can hide, it can play a new role. It can give you the sense that you are the most humble person around, but then the ego has come from the back door.

An egoless person is neither egoistic nor humble, he is simply authentic, he is simply true. Whether you enjoy his truth or you are hurt by his truth, does not matter.

I have been answering one Western woman's questions. I am still waiting, because she is around. She has again asked today. I will call her to ask her question on the microphone, only on the day when I see that she has come to an individual problem, *her* problem. She is still bothering about others. Now she has asked, "You have said that all the Polacks are idiots. What do you mean by this?"

I am not a pope. I am fallible. What I really wanted to say is that all the idiots are Polacks. They may be born anywhere, it does not matter, but they have the qualities of a Polack. So to satisfy the Western woman, I change my statement. But she is cunning.

She had another question which is an indication that she is coming closer to asking something really concerning herself. And if she is around here, getting so many hits, it certainly means she *is* interested. No matter what, no matter what I say, she is finding some kind of nourishment in it.

I will wait for her. The moment she asks a question relating to her own spirituality... because what business has she with Polacks?

I am reminded of George Bernard Shaw....

He was visiting America for the first time. And at his reception -- there was a great meeting in New York. All the celebrities, all the bureaucrats, intellectuals, were present. And he said, "I have always thought that fifty percent of Americans are idiots."

It was very shocking. The Americans are giving a reception, it is his first day in America, and to start it with such a statement that fifty percent of Americans are utter idiots... The mayor who was in the chair could not contain the temptation to ask immediately, "What do you mean?"

George Bernard Shaw laughed. He said, "I mean that fifty percent of Americans are very intelligent people."

And they all clapped!

And Bernard Shaw leaned towards the mayor and said, "Do you see? What I said before was right."

Okay, Arun?

The Sword and the Lotus

Chapter #19
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BELOVED MASTER,
BUDDHA SAID, "APPA DEEPO BHAVA." AT THE SAME TIME HIS DISCIPLES WERE SAYING, "BUDDHAM SHARANAM GACHCHHAMI." IS THERE ANY SEQUENCE IN IT?

Once a great poet was asked by a critic, "Your poetry is beautiful, but it is full of contradictions. Do you have something to say about the contradictions?" What the poet said has to be remembered. He said, "I am vast enough to have contradictions in me."

I don't know whether the critic could understand it or not but you have to understand it. Life is vast enough, it can exist with all the contradictions in it. In fact it cannot live without contradictions. There will be no life without death, there will be no light without darkness, there will be no love without hate, and there will be no men without women. Everything has its opposite. When you look through the eyes of pure logic it seems contradictory. When you look without any logic in your eyes, you see only complementaries; all contradictions prove to be complementaries.

This statement of Gautam Buddha is one of the milestones in the history of human growth: *Appa deepo bhava* -- be a light unto yourself. Nobody before him was courageous enough to say this. They were all trying to say, "We are the light, follow us. Be surrendered to us and whatever we say never doubt it." These people were not really for human freedom, human integrity, they destroyed all self-respect in man, they reduced him to a slave, a spiritual slave.

Gautam Buddha has brought a great revolution to the world. He says, "Be a light unto *yourself*" -- because there is no other light. You are not to surrender to somebody because every surrender is slavery, and spiritual surrender is the greatest of all because it is so subtle. The chains are so invisible that you may never become aware of it, and the imprisonment is not something outside you, it is something imposed on the very being of your interiority. You are carrying your prison wherever you go, whatever you do.

People were very angry against Gautam Buddha. It is a strange story that people become accustomed to their slavery too! So much so, that anybody who wants to make them free, it seems to them that he is their enemy.

During the French revolution there was a great jail in France, the biggest jail in the whole country. It was meant only for those who were sentenced for their whole life. So they entered into the jail alive, but they came out only when they were dead.

Their whole lives they had to live in dark cells with heavy chains on their feet, heavy chains on their hands. Even the keys of those jails were immediately thrown into a big well inside the jail, because the doors were not going to be opened: "These people will be out of the jail only when they are dead."

The revolutionaries thought about the jail. There were five thousand people in that jail, and they thought that if they could make all of them free they would be immensely grateful, immensely joyful. But they were

in for a great surprise. People had lived there for ten years, fifteen years, twenty years, thirty years... there was a man who had been there for sixty years! They had become so accustomed to the darkness of the cells that their eyes were no longer capable of coming into the light of the sun, and in a way they had accepted their fate.

They had forgotten that they had wives, they had children, they had parents. They had even forgotten their faces -- sixty years, and no hope to see them again. And in a certain way they were comfortable in this utter indignity because they had no worry about food, no worry about clothes, they had no need to work. They had lost all human touch; they had almost become animals.

And then the French revolutionaries forced the door open and pulled the prisoners out into the inner compound. The prisoners said, "We don't want to get free -- what will we do in the outside world? We have forgotten the language. We don't even remember the names of our families, we don't know the address, where they are -- whether they are alive or dead. And now at the age of eighty... sixty years in jail! Why are you unnecessarily torturing us? Where am I going to get my bread... my food and my clothes and shelter? We are absolutely okay... we need not worry about it." The revolutionaries were not going to listen to them.

Remember one thing: you cannot make anybody forcibly free! That is an impossibility. But that's what the revolutionaries did. They forcibly cut their chains and threw them out against their will, out of the jail. By the evening almost three fourths of the prisoners were back, saying that they wanted to get back into their cells: they didn't have any place to sleep, and they wanted their chains!

That was something absolutely unimaginable. The revolutionaries asked, "Why do you want chains? We can understand you don't have a place.... You can stay one night, then find some place, but why do you want the chains?"

They said, "Those chains have been with us for so long, they have almost become part of our bodies. We cannot sleep without them -- we miss them! We feel as if we are naked."

It was a strange case but very significant.

When Gautam Buddha said, "*appa deepo bhava*" -- be a light unto yourself -- he was trying to take all the slavery, spiritual and religious, from humanity.

People were really angry, so angry that the moment Gautam Buddha died... They could not do anything while he was alive for two reasons: one, he was the son of a king, the heir apparent; he was going to be the emperor. Secondly, because he was royal blood, people were again in the same slave mind and mentality -- as if blood is also royal and unroyal.

Yes, there are differences in blood, there are types of blood, but there is no blood which is royal. You can take a few samples to the medical hospital and ask them which one is royal. There is no scientific way to find royal blood. It is all nonsense, perpetuated for centuries. Blood is blood. But he was "royal blood," and he had become more respected because he had renounced it.

People deep down have always loved it when somebody tortures himself. You have to understand the psychology of it: renunciation is nothing but torture. The man had lived in immense luxury, ultimate comfort, and he renounced it. People have always respected those who choose an uncomfortable life, those who are not forced to be poor and beggars but who have willed that they should remain as a beggar. And when a royal king becomes a beggar of his own choice, he gains respectability.

You have never respected a poor man who renounces his hut and his poverty. That's why you don't have a single Hindu incarnation coming from a poor family. You cannot respect; you will ask, "What have you renounced? In the first place you have nothing to renounce."

The Jainas have not a single tirthankara, not a single prophet amongst their twenty-four who was not a king. And Buddha was also a king. All three religions of this country are from royal families. And they were respected more than they would have been respected as emperors.

People were not happy with this idea of "becoming a light unto yourself." Nobody wants that responsibility; everybody wants to throw the responsibility on somebody else's shoulders -- a savior, a prophet, a messiah. It feels very good -- he has taken all your responsibility. Now you have nothing to do, just worship Jesus Christ, worship Rama, Krishna... as if worship is the medicine for all your diseases, as if it is a panacea.

You have been worshipping for thousands of years and you are going down and down in misery. Every day more darkness, every day more anguish, and you never think that your whole idea of religion may be wrong. That's why you are suffering. Religion is meant to help you to become blissful, but the situation is totally different. Everybody is religious: Hindu, Mohammedan, Jaina, Buddhist, Christian -- everybody is

religious. But why then is the world suffering so much that thousands of people have to commit suicide just out of misery?

No savior has been of any help; all their promises have proved false. That's what Gautam Buddha is saying -- be a light unto yourself. Don't throw the responsibility on anybody else. Take the responsibility, because it is by taking the responsibility on yourself you become mature. Otherwise you will always remain retarded, childish.

The religions who worship a God as father indicate it immediately. Why do you call God "father"? Psychoanalysts of different schools agree on this point that people are calling God the father just to get rid of the responsibility. They want to remain childish; they don't want to grow up.

Growth means responsibility.

Growth means freedom.

And growth means that whatever happens to you, it is *your* doing. Neither is your faith against you, nor are your past life's evil acts, karmas, against you, nor is God trying to make a fire test of your trust. All these are bogus excuses! The reality is that you have not tried to change your life, to change your vision, to change your consciousness. You have not taken the realms of your life into your own hands! The only misery is that you are not a master of your own being.

That is the meaning of Gautam Buddha's tremendously significant statement: "Be a light unto yourself." And this statement was given on the last day of his life. His whole life he had been saying that, and this was his last statement too. That means it is the very essence of his religion.

He declared to his disciples, "Now I am ready to leave my body. Do you have anything to ask?" For forty-two years he had been answering their questions and nobody was so inhuman as to ask now, when he was dying.

They said, "We have nothing to ask, you have answered enough. In fact, we have not followed the things that you have said to us."

At that very moment, Ananda, Gautam Buddha's closest disciple and also his elder cousin-brother, started crying. He could not hold back the tears.

Buddha said, "Ananda, what are you doing?"

Ananda said, "Don't stop me. I am not crying for your death, I am crying for my own life! Even after living with you for forty-two years, I am just the same as when I had come to you. I have heard you but I have not listened to you. I have heard you but I have not transformed myself according to it. And now you are going, I am weeping for myself, that here was a man who was reminding me every day and still I remained deaf, stupid. Now I don't know whether in any life I will meet another man of your quality again. And if after forty-two years you could not make me alert to take my responsibility...

"Deep down I have been continuously feeling, `There is no worry, I am Buddha's closest disciple; he will take care. Whatever he says, that is another matter, but his compassion will take care.' I have befooled myself. Now what am I going to do? With you I have failed; without you how can I succeed? Now destiny is sealed. I am finished with you. Not only are you dying, but I am also dying. Perhaps I may live a few years, but those will be my posthumous years of life, meaningless, just thinking of all those beautiful moments that I passed with you, reminding myself again and again what you have been saying and that I was not listening."

Buddha said, "These are my last words for you, Ananda: *appa deepo bhava*, be a light unto yourself. Don't be discouraged. Because I am dying don't worry about how you can get out of your misery and suffering when you have failed even when you were with me. I know something more than you can understand: perhaps I am the cause of your continuing misery. My death may shock you, may shock you to your very roots. My death may come to you as a blessing in disguise. What you have not been able to achieve because I was with you, you may be able to achieve now that you cannot throw the responsibility on me."

You will be surprised that within just twenty-four hours of Buddha's death, Ananda became enlightened -- because Buddha's death was such a tremendous shock. It shattered all his unconscious desires to depend on somebody else. Now that somebody else was no longer there, now there was no way to depend on anybody else, he could not find another Buddha... now he had to take the whole responsibility on himself.

And the miracle happened within twenty-four hours. He did not eat for twenty-four hours, he did not bother to sleep for twenty-four hours -- he was intent that the first thing was to become enlightened because, "Who knows about tomorrow? If I go on living I can eat tomorrow, I can sleep tomorrow. I can postpone everything for tomorrow, but not enlightenment. That will be too risky. Forty-two years I have wasted. Now

I cannot waste a single minute."

He remained under the same trees where Buddha had died, sitting with closed eyes, for the first time responsible for himself. And that responsibility brings tremendous transformation, because although you had everything that you need, consciousness just needs a shock so you start waking up.

You are living in your slavery very comfortably, and your religions -- all religions without exception -- are functioning like opium. They are helping you to remain asleep as you are because it is in their favor. All the priests of all the religions are exploiting you because you are not enlightened, because you are not conscious. They have been sucking your blood all over the earth for thousands of years for the simple reason that you are asleep. And they go on giving you ideas, concepts which keep you asleep.

Buddha is an exception. But when he died India took a great revenge on him. It has never taken any revenge so great as it has on Buddha. That proves that that man had completely shattered the whole business of priesthood. He destroyed the whole fabric that the priests had created in the society. He had made everybody responsible for himself -- there was no need for a mediator. And you will not be aware how India took revenge. It was far more dangerous than the Jews crucifying Jesus. Of course it was far more refined, because the Jews were not such refined people, nor was Jesus such a refined revolutionary. They could not encounter Buddha, they could not answer Buddha. What he was saying was so truthful that even those whose vested interests were being destroyed were unable to argue. Many had come to argue with him and had become his disciples.

But when he died India really proved very revengeful in a very ugly way. It destroyed everything that Buddha had left as a legacy.

It is a strange phenomenon that the whole of Asia became Buddhist except India, and it is not just a coincidence. Strange, the man spent his whole life in India, and Buddhism disappeared from India as if it had never happened. Even the temple of Gautam Buddha where he became enlightened, the bodhi tree... And a temple had been built in his memory by the side of the bodhi tree. Hindus cut down the bodhi tree; they could not tolerate it.

The bodhi tree that exists there today is not the one under which Gautam Buddha became enlightened. But it is connected with it because Ashoka sent his daughter Sanghamitra with a branch of that bodhi tree to Ceylon as a present. And Sanghamitra changed the whole of Ceylon -- the whole of Ceylon became Buddhist. They were thrilled hearing all that Buddha had said, and that branch was planted and became a big tree. But the original tree -- this is just a part of it -- the original tree was destroyed by the Hindus. They could not even tolerate the tree.

Buddhism was in every way cut. They destroyed their scriptures, they burned living bhikkhus, they threw out those who remained alive -- and that's how it spread all over Asia. People who escaped had to go somewhere. And wherever they went, although they were not Gautam Buddhas, they had some flavor of the man, they had lived with the man. Wherever they were they were respected. They changed the whole of Asia. And the conversion is also immensely important, because this was the only conversion in the whole world which took place without any force, without any violence.

It was not like the Mohammedans who came with the Koran in one hand, and in the other hand the naked sword. Their only logic was the sword. It was not spread like Christianity -- they come, Bible in one hand, and bread and butter in the other. They are more commercial. The times have changed: naked swords won't work. It is a world which understands finance and economics far better.

Buddhism is the only religion which spread all over Asia without forcing anybody or bribing anybody. It simply gave the message of the man. Every Buddhist scripture begins: "I have heard Gautam Buddha saying this..." because Buddha never wrote anything. So the bhikkhus who wrote every scripture, without exception begin, "I have heard..." But just because they had been so close to Gautam Buddha they carried some vibe of the man and transformed the whole culture of Asia. But from India Buddhism simply disappeared.

There is no reason why such an influential man like Gautam Buddha has not left any impact on the country where he worked for forty-two years. Even the temple in Bodhgaya where he became enlightened has a brahmin priest, because there was not a Buddhist available to become a priest in Buddha's temple. So for centuries, generation after generation, a brahmin family has been in possession of the temple.

Hindu scriptures have done a great job -- more murderous than crucifying Jesus Christ. In one of the Hindu scriptures, *shivapuran*, there is a story I would like you to remember....

The story is, God created the world, and he also created heaven and hell. He gave heaven into

somebody's charge, and he gave hell also into somebody's charge. But for centuries nobody entered hell. And the man who was put in charge was getting bored sitting in his office, keeping his register open, but nobody ever came that way. Finally, he got so angry that he went to God and he said, "Why don't you close this, what is the point? I am unnecessarily wasting my life; not a single person has entered there. Everybody comes into heaven and nobody comes into hell."

God promised him, "Don't be worried, I will do something. I will be born as Gautam Buddha, and I will teach wrong things to people so they start committing sins and lose their virtuousness. Then don't come again to me saying that it is too crowded." And since then, hell really has been too crowded.

Do you see the ugliness of the story? So Hindus on the one hand have accepted Gautam Buddha as one of their *avataras*, incarnations of God, and on the other hand they have cut him from the very roots saying that he is teaching everything wrong, that whoever follows him will go to hell. A very cunning mind -- accepting him as the incarnation of God, and still managing not to allow him to influence people and not to allow people to be in contact with him. But it is natural, because the revolution he had brought was too big; it needed a big heart, an open heart to receive the message.

Your question is that Buddha says, "Be a light unto yourself," but still there were Buddhists in his life who were coming to him with folded hands, bowing down to him, saying, "Buddham sharanam gachchhami," I come to the feet of the awakened one; "Sangham sharanam gachchhami," I come to the feet of the commune of the awakened one; "Dhammam sharanam gachchhami," I come to the feet of the ultimate truth of the awakened one. Your problem is that there seems to be a contradiction -- there is none.

The person who gives you such total freedom -- can't you even be grateful to him? This is nothing but gratefulness. This is just expressing your thankfulness. And when you say, "Buddham sharanam gachchhami," remember it; it is not applicable to Gautam Buddha alone. You are not saying, "I come to the feet of Gautam the Buddha," you are saying, "I come to the feet of the awakened one." There have been many awakened people before Buddha, and there have been many more after him. And in the future, more and more will be coming. Buddha is not a personal name, it is a quality. Buddha's personal name was Siddhartha. We have completely forgotten his personal name.

When Siddhartha -- Gautam is his family name -- when Siddhartha Gautam became enlightened, Siddhartha, the unconscious, the unenlightened, died. A new man was born with a new identity, and this new man we call Gautam Buddha. We have kept Gautam and dropped Siddhartha for a simple reason, just to remind you that it is the transformation of Siddhartha. So we have kept his family name to remind you that Siddhartha has to die, only then is the buddha born. But there is a link: Siddhartha becomes the seed and every seed has to die before it sprouts and becomes a tree. It comes out of the seed, but it comes only when the seed dies into the soil and disappears.

To remind you of the connection, we have kept Gautama which is a family name -- his father had it, his forefathers had it. It is just to make it clear that this man also belongs to the same family of people but he has gone through a transformation. Siddhartha has died, has become a seed, and now we find a new quality.

So when somebody says, "I go to the feet of the awakened one," it simply means you are going in a deep gratefulness to the quality of awakening, the awakened one, conscious of all the people who have ever awakened and all the people who will be awakened in the future.

That's why Buddha never objected to it -- it had nothing to do with him personally. It was something absolutely impersonal. They were talking about the awakening that is not his possession, his monopoly.

So whenever you think to thank, thank the quality, not the man. Be grateful to his transformation, but don't become addicted to his formal body.

There is no contradiction at all. It is a simple fact. The man who gives you so much freedom -- are you not going to say just a thankyou to him? Will there be a contradiction?

BELOVED MASTER,
I AM AFRAID AND I HAVE MANY FEARS. IN MY HEART, IN MYSELF, I FEEL ALWAYS FRIGHTENED, AND I OFTEN DON'T FEEL GOOD ABOUT MYSELF. ALSO I FEEL OUT OF TUNE WITH NATURE, WITH EXISTENCE. I NEED TO UNDERSTAND IN WHAT WAYS THESE ELEMENTS OF FEAR, BEING OUT OF TUNE WITH NATURE, AND A LACK OF SELF-RESPECT ARE CONNECTED? HOW CAN I JUMP OUT OF THIS CYCLE?

There is not a big problem. You need not jump out of anything. All your fears are nothing but conditioning. Particularly if you have been brought up by Christian parents, by Christian priests, you are bound to lose self-respect, because the whole of Christianity is based on the idea that you are born in sin. And it is very important to understand what they mean by sin.

The biblical story is that God prohibited Adam and Eve to eat the fruits from two trees in his Garden of Eden. And these two trees were, first, the tree of knowledge, and second, the tree of eternal life.

Now anyone who has a little bit of intelligence can understand a few points about this story which has been made up by the priesthood. The simple reason is that God cannot be such a fool. The Garden of Eden was vast; there were millions of trees. Just to point out two trees to Adam and Eve and tell them not to eat from these two trees -- because one is of knowledge and another is of eternal life -- is psychologically stupid. If he had not said this we would not have been here. We would have been in the Garden of Eden, still searching in those millions of trees.

It is a simple psychological fact that if you say to somebody, "Don't do it," the thing that you are trying to prevent becomes so significant... knowledge, eternal life. Adam and Eve would have been absolute idiots if they had followed God. God wanted them just to go on eating grass, and had prohibited the real things.

In the first place a father cannot prohibit his children from becoming wise. He would love them to become wiser and wiser. He would love that they attain eternal life.

In the first place God is committing the sin against his own children. And if they disobeyed -- and I think they did perfectly right -- it is because of them that man has so much knowledge, so much science, so much technology. But they were caught before they reached the second tree. They could not eat from the second tree.

The story says it was the Devil who persuaded Eve to eat from the tree of knowledge and the tree of life. And the reason he gave seems to be more compassionate than the order of the so-called God. The reason he gave is, "You have been prohibited because God is very jealous of someone becoming knowledgeable, because then he will almost be a God himself. God is afraid that you will become like God! He is afraid that if you attain to eternal life then nothing can be done to you -- you cannot be punished, you cannot be killed. Then you are absolutely a God!"

The reasoning is perfectly right. The order from God was absolutely wrong. In fact *he* should have pointed to these two trees and said, "You go and eat them because I would love my children to be just like myself."

If the biblical story is true, then all worship of the Christian God should be stopped, because he behaved like a very jealous man. Even a jealous man will not be jealous with his own children. Even a jealous man would like his children to live forever. Even a jealous, ordinary human being would like his children to be wiser than himself. He may be jealous of others, but not of his own children.

An uneducated father tries hard, works hard so that his children can go to the university. But "God the father" behaved in such an unfatherly way and in such ungodly way. There was no need for any devil to persuade, his order would have been enough to provoke a challenge in Adam and Eve: "These are the two trees you should not forget. And the sooner you eat them the better."

But they could only eat from one tree and then they were thrown out of the Garden of Eden, because they had sinned. According to Christianity, disobedience is sin. A logic without any support has been stretched so long that, although Adam and Eve committed the sin of disobedience, humanity will suffer for it forever and forever because you are born of that first couple; everybody is of the same blood.

Thousands of years have passed, but still you are born in sin. Christianity makes everybody guilty! And the moment you feel guilty you lose self-respect. In place of self-respect you have self-condemnation -- you feel guilty.

This is the greatest damage that any religion has done to humanity: to create guilt. The guilty person starts having a very strange life. He is always afraid.

That's why you always feel fear. A guilty person is afraid in the same way. If you have been a thief then you are always afraid of everybody -- that you may be caught.

I used to play a game when I was a student in the university....

Whenever I traveled on a train and the ticket checker came I would pretend to be very nervous. That made him directly come to me, "Because you are nervous that means you don't have the ticket."

And when I showed him the ticket he would say, "That is strange, then why are you behaving so nervously?"

I would say, "I am simply always trying experiments. I wanted to see how you would react. It is not always true that a person who is nervous... don't get onto him immediately."

He would say, "This is the first time that I have been proved wrong; usually only ticketless people become nervous."

If you have been trained from the very beginning with the idea of sin, guilt, self-condemnation, then everything has been poisoned. You cannot love anybody, because you cannot love even yourself. And the person who cannot love himself is absolutely incapable of loving anybody else.

You are so much afraid that you cannot trust anybody. Your fear won't allow you to trust. Who knows, the other person may take advantage of your trust, may deceive you, may cheat you. But if you don't trust anybody you won't have any friends. In a vast world, living without a lover, living without friendship, moving around always afraid of hell because Adam and Eve did something for which you are not at all responsible... YOU had not suggested it to them. You don't know at all when they existed, whether they existed, or if it is just a parable.

You will start getting into this psychological paranoia, and the difficulty of many is that once you get a certain idea settled in your mind then you will find every reason to prove it right. The world is full of reasons. Once you get the idea, then you will find all the reasoning, rationalization to support it.

I have heard about a madman....

He had got the idea that he was dead. Madmen can get any kind of idea. His family was puzzled what to do with the man because he wouldn't go to the shop. He would say, "I am dead. Don't you understand? Dead people don't go to the market, don't run to the shops."

They tried thousands of ways: "You are not dead; you are not even sick!"

But he said, "That absolutely proves that I'm dead, because only dead people never get sick. If you are alive, sometimes you get sick, but look at me -- years come and go, I am never sick. That simply proves what I'm saying. You don't understand, but I'm dead. Have you ever heard about any dead person getting sick?"

The family was at a loss what to do with this man. Finally, they brought the man to a psychoanalyst and asked, "Will you help us? He has got a strange idea that he is dead."

The psychoanalyst said, "Don't be worried, I have treated many people for all kinds of ideas. I will settle him."

He tried arguing, but he found the man really was difficult because he turned each argument in such a way that it proved him dead. Finally, getting angry at the man, he took hold of his hand and asked him, "Just tell me, if a dead man's body is cut by a knife will it bleed or not?"

He said, "I have never experimented. And how can I experiment, I am dead? While I used to be alive I have heard such a thing, but it is only hearsay. I have no personal experience of it." The psychoanalyst pulled him to the side where there was a full-length mirror, took a knife, cut his hand, and blood came out of the hand. He showed him, "Look, this is your hand. You can look in the mirror... the blood is coming out. Can you see?"

He said, "Perfectly. The blood is coming out. That means that the idea that dead men don't bleed is wrong. They do bleed."

Once you get an idea, you go on supporting it with all kinds of personal reasons.

There is no need to jump, because that means you still believe there is something surrounding you that you have to jump out of. There is nothing! It is simple conditioning. You don't have to jump out of it, you have simply to understand that unfortunately you are born into a Christian family, that in this world the situation is that nobody is fortunately born. There is no choice available. I am trying my best to create a choice, where somebody can say with pride that he is born out of parents who have not burdened him with any conditioning. But right now there exists no such thing. Everybody is part of some conditioning.

I will tell you my own experience, then it will be easier to understand. Up to the age of sixteen I had never eaten in the night, because Jainas don't eat in the night. It is simply not done. By the evening, as the sun sets, if anything is left over it is given to the beggars. Nothing is left in the kitchen. There is no question of eating anything. You cannot even mention that you are hungry; that is sin. In the night if you are hungry you should be ashamed of yourself. So up to the age of sixteen I had never eaten anything in the night.

At that time a group of the students in my class was going to a beautiful castle for a holiday and a

geographical tour. There was such a beautiful old castle, and everyone was so much interested in exploring the whole of it because it had so many beautiful points they had never seen before. And nobody was in a hurry for food. I inquired once or twice, "What about preparing some food?"

But they said, "Food will be prepared after the sun sets. Right now nobody is willing... there is light and we want to explore more, to go to all the gates, to go to the basement, to see everything."

Naturally, I was alone and I could not cook food, I had never done it -- I cannot even prepare a cup of tea! I was hungry, but I waited. But the real trouble was that after sunset how was I going to eat? My whole conditioning of sixteen years was there, that it is better not to eat, to remain hungry -- you cannot die in one day. It takes ninety days for a healthy person to die if he does not eat -- ninety days he has to fast and wait.

So it was only a question of one day. I could manage, but the hunger was too much. The whole day on the mountain and the mountain air -- and I was feeling immensely hungry. My stomach was almost hurting, so how could I sleep? I knew that I would not die, but I would not sleep either.

And then my friends started cooking food. And the very smells of their food -- I had never thought that food could smell so beautiful. That day I knew that to smell food you need to be hungry. I was always overfed, so there was no question... And they were cooking very simple things. Then they all persuaded me saying, "We promise you we will not tell your family."

I said, "It is not a question of the family, it is a question of falling into hell. You will not tell my family, I will not tell my family, but the question is how I am to avoid hell -- because this is what I have been told: eating in the night is a sure guarantee to fall into hell."

They argued, but more persuasive than their argument was their food and its smell.

They said, "Can't you see that ninety persons are eating it? Do you think we are all going to fall into hell? The whole world eats in the night except for three million Jainas in India. Five billion people in the world -- they are all going to hell?"

I said, "Your argument is correct."

And they said, "In any case, if we are going to hell, wouldn't you like to be with us?"

I said, "I would love to."

And finally, I ate the food. The food was delicious, but I was eating it against my conditioning -- I immediately vomited. I could not manage to keep it in. And I thought I could sleep because I had eaten, but the whole night I was vomiting till all the food was thrown out. Only late, at four o'clock, could I go to sleep.

Naturally, I was absolutely convinced that Jainism was right. I had already visited hell -- the whole night vomiting. I had already been punished enough.

And when I told my family, they said, "You can see for yourself, there is no need to argue with you. You suffered, and we had told you never to eat in the night."

But none of the ninety students vomited or anything. They were sleeping perfectly well -- tired and full of good food. I was the only one who was suffering. And it was not the food, it was the conditioning.

So you don't have to get out of the fear, out of the self-condemnation and guilt. All that you have to understand is that these are thoughts given to you by others. They don't belong to you, they are forced upon you. The very insight that they are forced upon you, and you will find a tremendous freedom coming out of the insight. They are gone, because they are only thoughts. There is not a real brick wall that you have to jump out of. If you try to jump out, that means you still believe in the wall.

I have heard about another psychoanalyst who was treating a man, a professor....

He had got this idea that strange creatures, small creatures were continuously crawling all over his body, and he was throwing them this way and that way. He could not teach, because most of the time those creatures... nobody could see those creatures.

He was told by the principal, "Nobody can see those creatures."

He said, "That is one of the strangest things about them, they are invisible creatures. But I can see them."

He was brought to a psychoanalyst. The psychoanalyst tried to convince him, "There are no creatures, nothing; you are perfectly healthy and I don't see anything on you."

But he was not listening, he kept throwing them away. In this way three months passed, and two times every week he had a session with the psychoanalyst.

But he said, "Your sessions are not helping, the creatures are growing. They are giving birth to new

children, new kids. The whole body... day and night. I cannot sleep, I cannot eat because they go on crawling in my food."

The psychoanalyst and the man had become friends in those three months. The man was also a professor of psychology, so there was a professional relationship and the psychoanalyst was not taking any money from him.

Today he was trying his best to persuade the man, so he had pulled his chair by his side... and the man was throwing the creatures away. And suddenly something happened....

The psychoanalyst said, "Stop it, you are throwing those strange creatures on me, and I am not even taking money from you! You can't do that. Last night I saw those creatures. Three months with you have destroyed my mind. I know they don't exist, but who knows? Now I have started to see them. So you sit a little farther away and throw them carefully. You are not supposed to throw them on me -- otherwise no sessions anymore! Last night my wife was very angry when I started throwing them. She said, `You stop this business of psychoanalysis, because living with all those mad people one finally gets convinced. For three months you have been persuading somebody -- and nothing, no effect. And the man is so certain of his creatures. His certainty, his authority... naturally, you start thinking deep down that perhaps he may be right, who knows?'"

You don't have to jump out of the wall, because there is no wall. You have not to jump out of these things, you have simply to understand that this is a conditioning given by your family to you, by your atmosphere, surroundings, preachers. They have made you disrespectful of yourself, self-condemnatory. Without saying so they have deprived you of loving anybody. But a person who is filled with condemnation for himself, herself, is not capable of having a loving relationship with anybody. He cannot forgive himself. How can he forgive others? He knows he is a sinner -- others also are sinners. He knows he is a hypocrite, he is trying to hide everything within himself. That's what everybody else is doing.

You cannot have friends, you will feel full of fear about what is going to happen to you. Your life is running out of your hands. And all these conditionings will become more and more strong, because you will find rationalizations for them every day. Any mistake you commit, you will immediately say, "This is how I am."

To err is human. There is nothing much to it; it is not a sin to commit a mistake. Just don't commit it again and again -- that is stupid. You commit a mistake once, then learn about it that it is a mistake. In that way every mistake becomes a stepping-stone towards being more and more wise.

But with your ideology every mistake will become a sin. In fact, the conditionings are so powerful that even if you can do something right you will not do it for the simple reason, how can you do it right? You are such a sinner, so self-condemned, you cannot go against your conditioning and do something right. You *will* do something wrong and you will feel satisfied, because your conditioning is satisfied. But that conditioning is poisonous.

So just see it -- that it is not your doing, it is your parents, it is your society, it is your priests who have done it. And why should you suffer for their doing? You simply should undo it in a single moment of insight -- not slowly, not tomorrow -- because it is possible to finish all your conditioning this very moment. And when you go out of this hall you can go without your conditioning. There is no need to be worried that somebody else may get caught with your conditioning, poor fellow. Nobody will be caught in your conditioning.

Conditioning has no substance, it is just a continuous hammering of thoughts on the mind. Any thought can be made a reality, you just go on enforcing in every possible way and it becomes a reality -- but you will be living in a hallucination.

Adolf Hitler in his autobiography says, "If you go on telling a lie continuously, emphatically, with authority, soon it will become a truth." And he proved it. He started saying to people that the whole misery of the German nation, its defeat in the first world war, its economical depression... all its suffering was because of the Jews. Now this is so absurd. There is no relationship between the two. It is almost as if somebody comes and says, "All your misery, all your poverty is because of bicycles." The Jews had nothing to do with it. In fact, Jews are very productive, very intelligent people. They were the richest people in Germany. They had all the wealth, they had all the intelligence -- they were the very pride of the nation.

You will be surprised that although the Jews are a very small race compared to others, they get forty percent of all the Nobel Prizes. It is absolutely unbelievable. This whole century is dominated by Jewish thinking: Karl Marx was a Jew, Sigmund Freud was a Jew, Albert Einstein was a Jew. These three people

have made this whole century; their impact is tremendous.

At first people laughed, just the way you would laugh at bicycles... But Hitler did not bother about their laughter. He went on speaking -- and he was not a speaker like me who is just talking heart to heart to you. He would beat the table and he would shout and he would do every kind of action -- he was half mad! But he impressed people, because if a person speaks with such authority he must know something. And he and his followers continued to say that it was the Jews, because the Nordics, Germans, are the purest blood, the purest Aryan blood in the world, and Jews have "contaminated" it: "These Jews should be destroyed. Once we are finished with Jews, Germany will come up and rule the whole world."

Slowly, slowly people started believing him. It just takes time. And *all* that you believe is nothing but a lie repeated for thousands of years.

How do you know that somebody is a brahmin? How do you know that somebody is a sudra? How do you know that somebody is a *vaishya* or somebody is a *kshatriya*? And the sudra cannot move upwards, and the brahmin is at the top... what makes you think that? I have seen very idiotic brahmins, and I have seen very intelligent sudras.

Doctor Ambedkar was a sudra, and he wrote the constitution of India. They could not find a brahmin who was more intelligent, who knew all the constitutions of the world. He was the best man to do the job, but he was a sudra.

It was just an accident that somebody found that the boy was intelligent and helped him to go to England and to study there. Here, at that time, it was not possible for a sudra to go to a school or to a university. And when Ambedkar came back, he was almost an international figure as far as law is concerned. His expertise was perfect.

He was not a Gandhian; he was against Gandhi. The people who were in power were Gandhians. They were all high-class Hindus. Jawaharlal Nehru was a brahmin. Still, they chose an anti-Gandhian, a sudra, Doctor Ambedkar, to write India's constitution.

So it is simply just an idea that has been perpetuated for five thousand years that society is divided into four castes. The caste is by birth, not by action! But the whole of India believes in it, even people like the great philosopher Adi Shankara, who founded an order of sannyasins. He is the most influential man Hindus have ever produced.

He was in Varanasi, and while he was taking a bath, coming up the steps, a sudra touched him.
He asked him, "Who are you?"
He said, "Forgive me, I am a sudra."

And Shankara, who was teaching peace and love and compassion, forgot all philosophy and all the *vedanta* -- which was teaching that the same God is in everyone. He forgot all about that. He was very angry and told the sudra, "You will fall into the seventh hell. You have disturbed me. And don't you know who I am? Be careful never to disturb any brahmin. Now I will have to take another bath."

The sudra said, "Wait a minute before you take the bath. I want to know one thing: is my body sudra or my soul too?"

Shankara had never thought that a sudra could discuss such philosophical matters. But when he had raised the question it had to be answered. And Shankara was in a difficulty -- he had never been in such a difficulty. He had encountered all the great masters and teachers and had been victorious in thousands of debates all over India, but he was defeated by a sudra on the steps near the Ganges in Varanasi. Nobody talks about it, but he thought for a moment about what to say.

Bodies -- everybody's body is made of the same elements. What speciality has the brahmin's body? The sudra was asking very significant questions. And what is the difference between the body of a sudra and a brahmin? So it must be the soul that is sudra....

"So you tell me, who has touched you, my soul or my body? And if the soul is sudra then what happened about your Brahma, the absolute, who is in everybody else -- all over the world, in animals, in trees, in stones. You can accept it in stones and you cannot accept it in a living human being. Who has touched you?

"If my inside is also part of Brahma, part of God, part of divineness, then there is no need to have another bath. And if you think my body is untouchable, then please prove to me what speciality you have got in your body."

This was the first time Shankara had to accept that he was wrong to get angry.

The sudra said, "Then simply go on your way, you cannot take another bath."

Nobody is lower, nobody is higher, but if for thousands of years... Manu has been the cause of the whole calamity. He preached these four castes, and they are still being followed. And even the sudra believes in them, it is not only the brahmin who believes in them.

I have been trying to convince sudras who used to come to see me: "You can come and sit on a chair." They would say, "No."

They would sit just by the door, outside on the steps: "We are sudras, we cannot come in."

Even they have become convinced. If the brahmin is convinced one can understand, because he is gaining superiority by the conviction. But what is the sudra gaining?

In one place they were celebrating the birthday of a great saint, Raidas, who was a shoemaker, a *chamar*. I was just visiting there, so I said, "I will also be coming."

But they said, "No, how can you come there? Only sudras will be there."

But I insisted. The family I was staying with said, "It is creating trouble for us. If you go we have to go with you. You are our guest and we cannot let you go alone. We don't want to go there because if somebody sees that we are mixing with sudras, our whole life will be ruined!"

I said, "You don't need to come with me. I am going there."

But you will be surprised, the sudras wouldn't allow me to enter the area. They said, "No. We are sudras and we cannot commit this sin of bringing you down amongst ourselves. No, God will never forgive us."
I said, "This is strange."

They are so convinced. It is a lie, because in the whole world there is no caste system except in the Hindu world. So it is not something natural.

Abraham Lincoln was a son of a chamar, a shoemaker, and he could become the president of America -- one of the greatest presidents ever. When he gave his first address in the American parliament, just to insult him somebody stood up -- a very rich man -- and said, "Don't forget that your father used to make shoes for our family."

Abraham Lincoln's answer is worth remembering. He said, "I will never forget, and I am grateful that you reminded me because I want to declare to the whole nation, through the parliament, that my father was a perfect shoemaker, and I am not going to be that perfect a president. It is a question of perfection. I know my father and I want to ask you, do you have any complaint against my father's shoes? Then I can come and repair them, because I have learned from my father the art of making shoes."

Lincoln was not offended. Instead, the man looked foolish. On the contrary, Abraham Lincoln was very proud that his father was a perfect shoemaker: "While he was alive there was nobody else who could compete with him. Whatever he made, he made so perfect. He used to ask us, `Can you find anything wrong?' We were never able to find anything wrong with his shoes. I am afraid that I will not be that perfect a president. My father still remains higher than me, and I don't feel that I will ever be able to surpass him."

The whole world is without a caste system, so it is simply a conditioning. You have just to see that you have been misguided, and in that very seeing, things start slipping away.

You don't have to jump out of them, they will simply flee away from you and you will feel a great freedom. Your fear will become love, your disrespect for yourself will become an immense love for yourself and for others.

The last question?

BELOVED MASTER,
MY LOVE FOR YOU, MY RESPECT FOR YOU... THE PURPOSE OF MY VERY EXISTENCE HAS CHANGED AND WIDENED SINCE I MET YOU. YOU ALLOWED ME TO ACCEPT MYSELF AND SEE MY INNER BEAUTY.
SINCE I MET YOU I STARTED DARING TO LOVE, LAUGH, AND DANCE AGAIN. YOU OPENED MY EYES TO BEAUTY, TO THE POETRY OF LIFE. I FEEL YOUNGER, ALMOST CHILDLIKE, AMAZED BY THE BEAUTY WHICH PERMEATES EVERYTHING -- A YOUNG PAGAN ROVING WITH PLEASURE, DRINKING THE JUICE, ENJOYING EVERY DROP OF IT.
IS IT DEEPLY IMMORAL?

No, it is immensely moral. It is the only morality there is -- to be a pagan, to squeeze every drop of juice of every moment in life; to be a child, innocent, again running after butterflies, collecting seashells on the beach, colored stones... seeing the beauty of existence which surrounds you, allowing yourself to love and be loved.
Love is the beginning of religion.
And love is also the end of religion.

And a religious person is always young. Even when he is dying he is young. Even in his death he is full of joy, full of dance, full of song.

I teach you to be pagans and I teach you to have the innocence of children. I teach you to know the wonder and the mystery of existence -- not to analyze it but to enjoy it, not to make a theory out of it but to make a dance out of it.

The whole existence is dancing, except men. They have become a big graveyard.
I am calling you to come out of your graves.

No, it is not immoral. All the religions will say it is, but all those religions are wrong. Whoever says this is immoral is just against humanity, against existence, against joy, against bliss, against everything that leads to godliness.
I am all for it.

Okay, Maneesha?

The Sword and the Lotus

Chapter #20
Chapter title: Reaction never brings freedom

10 February 1986 am in

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BELOVED MASTER,
DURING THE LAST YEARS THE INDIAN SHAMANS HAVE GONE MORE AND MORE INTO PUBLIC WORK.
CAN YOU SAY SOMETHING ABOUT THIS WORK?

It is something complex to be understood, but two points will help. One is -- which is a vital point -- that the East has suffered tremendously from the Western invasion of the East, creating slavery. And the East was not prepared to fight. For centuries it has been thinking of nonviolence and it has gone into its very conditioning not to fight. It is better to be a slave than to be a killer of man.

It was Eastern spirituality which helped the Western powers to rule over the East for three centuries. They should not think that it was their power. They were all small nations. Their power was small. The Eastern nations were tremendously big. They had immense potential for power, but just the spiritual background was against violence and war.
But everything has a reaction.

Although the East became a slave to Western materialism and material forces, the West could not kill the Eastern spirit, its mysticism. There is no way to kill it. They even started to inquire into the mysteries of the East. They translated all the best mystic literature of the East into Western languages. That was the beginning of the turn of the wheel. Then Eastern spiritual teachers started going to the West, because now the West was acquainted intellectually with Eastern spirituality, and it was so clear to them that their own spirituality was far behind.

As the Eastern teachers reached the Western countries they proved it absolutely -- that whatever is thought to be religion in the West is very primitive and crude, and the East has something more superior to offer.

What I am leading up to is that the East lost its freedom because of spirituality. Now it is gaining a new kind of empire around the world because of the same spirituality; now every seeker from every country has to come to the East. And it is perfectly good, because spirituality does not create any slavery, yet it can create an empire of influence, and that is what is happening -- and it is going to happen more and more.

The West will have to pay for whatever wrong it has done to the East -- it has been ugly and barbarious. And it conquered people who were not at all interested in fighting. The reason they succeeded was not the power of the conqueror, the reason was simply that the people they were conquering had dropped the very idea of conquering, fighting, killing.

But nature tends to a balance....

The West will have to learn from the East and accept the East in a very different sense -- the master. Spirituality cannot create slavery, but it can prove a certain inner superiority. So more and more Eastern teachers -- Hindus, Sufis, Zen, are bound to conquer the world. They have every right... without killing anybody. And it should be welcomed because it is going to change the violent attitude of the West.

So three hundred years of repressed spirituality is now expressing itself because all that materialist empire of the West has disappeared. Now the Eastern countries have freedom, and they certainly have thousands of years research, discipline and experience. In comparison to the East, the West is very childish. So the teachers who are going to the West to work may not be aware why it is happening, but I am perfectly aware it has to happen to bring the balance.

Secondly, the West has enjoyed materialistic values and is now fed up with them. They have created two world wars, and they have brought the whole world to the brink of a third world war which is going to destroy all life. They are in immense need for an inner transformation.

The East can fulfill their conditions, can change their attitudes, can give them some taste beyond material values. And once you have some taste beyond material values you are a totally different person.

Christianity will try to prevent these people from coming to the West because now it is a question that if these people go on coming, then Christianity's hold cannot remain for long.

There is nothing in Christianity which is comparable to the Upanishads or to the teachings of Gautam Buddha. Christianity is a barren religion. It has not created anything like Zen or Sufism or Hassidism, for the simple reason that it has never allowed any rebellious spirit. It has been cutting the rebellious spirit from the roots.

Religion reaches to its heights only through the rebellious people, not through the mundane, the ordinary; not through the obedient; not through those who are satisfied just to believe that they will be saved, but only by those who make an effort to save themselves. Christianity has not allowed them.

It is the most out-of-date religion so there is great fear. It has nothing to offer, and the more it resists the mystic teachings coming to the West, the more it will be in trouble because the youth, the young people, are no longer interested in Christianity. It has nothing of interest. It is a sick religion. It stopped growing the day Jesus was crucified.

The Eastern religions have been growing because the rebellious people may not have been liked, may not have been accepted by the orthodox, but they were not killed. And when they blossomed, even the orthodox had to accept that they were wrong.

It is because of this quality that the highest peaks of Zen, Sufism and Hassidism became possible. These are the most rebellious elements in Buddhism, in Mohammedanism and in Judaism.

Hinduism has no future, just as Christianity has no future. Both have lost touch with reality, both are hanging only with empty words. You cannot deceive people for long. And other circumstances are helping.

For example, Tibet has been taken over by China, so all the best Tibetan lamas had to leave Tibet. Now they are all over the world... and Tibet has one of the greatest disciplines to create a new man.

Hassidism is not accepted by the orthodox Jews, but it will be accepted by the new generation. My own

people consist of forty percent Jews, and the reason is Hassidism. Listening to me and being with me, for the first time they recognized that Hassidism is the very cream of their religion, and whatever I am saying is purely Hassid.

It is not just a coincidence that in this big world where Jews are few, forty percent of my people should consist of Jews.

The Zen people are so much interested in me that there are many Zen masters in Japan -- they have big monasteries, and they are teaching Zen through my books.

When I was in jail I received thousands of telegrams and telephone messages and letters. Many Zen masters protested, but not a single Hindu religious leader protested. Many Sufis protested. In India, Ajmer is the headquarters of the Sufis because the grave of one of the great Sufis -- Nijamuddin Chisti is there. He was of such eminence that his name has not remained just that of an individual. *Chisti* has become a school, a specialist school of Sufis. And the man who is the head of Nijamuddin's *dargaha* in Ajmer sent me a telegram -- he had never seen me. He quoted a Sufi saying.

I don't know what the word *baaj* is in English -- you will have to find it out. `Baaj' is one of the strongest words -- he who flies the highest in the world -- the saying says that. It is an ancient saying. He simply quoted the saying -- that was the whole telegram. He wrote to me, "It is not the crows who are being caught and imprisoned, chained, it is the baaj who has the highest flight. It is difficult to catch him, but once he is caught then he is chained, imprisoned. So it is a blessing they have recognized that the baaj is in you."

I received letters from Hassid rabbis saying, "We are with you." But I did not receive anything from any Christian religious leader or any Hindu religious leader, and I can see the reason why they could not. They cannot have a rapport with me; they are dead and rotten.

So more Tibetans are there, more Japanese masters are there, more Hassid masters are working and becoming respectable in the new generation. It is really a reversal of the whole role.

The East is spreading its wings as a spiritual empire over the whole world -- and it is good news. It is not going to harm anybody, it is going to take away the chains of people, their conditionings, and make them enjoy freedom -- and the time is ripe.

The West has been clinging to materialist values which are very much lower than yours. They can kill, but they cannot give you a new life. They can destroy, but they cannot create.

So there is a great creative upsurge in the whole world. It is coming from the East, and soon the distinction between the East and the West will be lost.

BELOVED MASTER,
THE NEW AGE MOVEMENT IS BECOMING STRONGER IN EUROPE. WE SEE PARALLELS TO YOUR PROPHECY OF THE QUANTUM LEAP. WHAT DO YOU THINK ABOUT THE NEW AGE MOVEMENT?

It is good but not good enough. It is good because anything replacing the old and the rotten is good, but I also say it is not good enough because it is only a reaction.

To be perfect it has to be not a reaction but an understanding, and it is missing that.

In reaction you simply move to the other extreme, and every extreme is dangerous. For a few days it may give you the feeling that you are free, but all extremes prove to be prisons. And from the extreme there is no growth because there is nowhere you can go ahead.
Growth is always in the middle.

Extremes are horizontal: the past has lost its value... there is a vacuum. Certainly the natural tendency of the mind is to create opposite values to the past -- because it has failed -- and replace them. You are certainly replacing new values in place of the old, but you are forgetting that they were extremist and you are also extremist. So the change is only superficial. Deep down you are still in the same position.

Certainly a new man is needed, but the new man will not come out of reaction. The new man can come only out of understanding the old -- where it has failed and why. And it is impossible to miss that it was extremist. It went too far in one direction, denying the other direction completely.

For example, it may have been spiritualist -- denying materialism completely. It may have been otherworldly -- denying this world completely.

The reactionary person will be just the opposite, will accept this world and deny the other world, will accept materialism and deny spiritualism. It is simply putting things upside down. It is not going to help. It

is a relief for a few days... again you are caught in the same old game.

My understanding is that man, if he really wants to be new, has to be more understanding and less reactive. Reaction needs no understanding; it is anger, it is frustration, it is revenge. But in revenge, in anger, in frustration, you cannot produce the new man.

The new man has to be understanding, meditative, silent, calm and collected, centered. He has to be exactly in the middle where materialism and spiritualism meet, where that world and this world meet, where all opposites meet. And he has to be comprehensive, big enough to contain all the contradictions in him and create a symphony.

The new age movement is there. It is a good sign that people are frustrated with the past, but that is not enough.

It may destroy the past but it will not create a new future, and whatever you do out of reaction will be a continuity with the past. If the past was the thesis, you will be antithesis, but connected with it, dependent on it. Your whole excitement is in destroying the past, disconnecting yourself from it, but that is not enough -- that is really wasting energy.

Your energy should be creative -- of the new man. And the new man cannot be created without meditation, because that is the only way to find a more clear consciousness, perceptivity, sensitivity. And that is the synthesis of the opposites -- so there is no question of any reaction. It is action on its own, not related to something as reaction.

Reaction never brings freedom.

You can see it in J. Krishnamurti's life -- a man of tremendous potential who has lived his whole life in reaction. Whatever he was taught by his teachers, masters, there seems to be a wound in his heart. It is a strange situation which has never happened before.

People have become enlightened on their own, but this was a forced enlightenment. He was not allowed to meet ordinary people, not allowed to mix with ordinary people. And he was continuously trained, disciplined so that he would become a world teacher. And one can understand -- twenty-five years of continuous discipline and torture, anybody will react -- and he reacted.

He started denying all those values that were imposed on him: discipline, discipleship, initiation, the necessity of a master, the necessity of holy scriptures... everything that was forced on him he denied, rejecting, reacting, furiously. And it is sixty years, and he has been doing the same thing.

The theosophists have not created a world teacher. Their whole effort has created an anti-world teacher, but this is not balance. He has paid too much attention to his past, he is not out of it. He will be out of it the day he drops his reaction. People think him revolutionary because they can't make the distinction between revolution and reaction.

Reaction is not the birth of a new consciousness, it is simply a revenge. He is still fighting. Those twenty-five years have been such a deep wound -- it has not healed in sixty years. And he won't allow it to heal because now it has become his whole life.

If he had not reacted but, without any seriousness and without being angry, had simply come out of the theosophical movement saying, "Forgive me, I cannot do this," and if he had forgotten them and moved on his own insight, he would have become a world teacher with a tremendous understanding. He would have been of immense help to people. He has worked hard these sixty years, but nobody is being helped.

The same is the situation with the new age movement -- they are just going on a reactionary trip. I would like them to stop in the middle: forget the old and put your whole energy into creating the new man, because without the new man there is no new age.

BELOVED MASTER,
THERE IS A GREAT POTENTIAL OF CREATIVE, CRAZY AND INTELLIGENT ENERGY AMONGST THE EUROPEAN ARTISTS, POETS, WRITERS AND THEATER PEOPLE. THEIR LIFE IS FULL AND HOT AND THEY ARE TOTALLY SURRENDERED TO THEIR PROFESSION. MEDITATION IS A STRANGE PHENOMENON FOR THEM. MOST OF THEM DON'T EVEN WANT TO HEAR ANYTHING ABOUT IT. PLEASE COMMENT.

Anybody who does not understand meditation cannot be a great poet. From where will he get the inspiration? He is unaware of his own sources. He can compose poetry -- it will be verbal, linguistic. He may fulfill all the rules that are needed, but there will be nothing poetic in it. It will remain prose in the form

of poetry.

On the other hand the meditator may not write poetry, but his prose is poetry. Whatever he says has poetry in it.

The people who have not heard about meditation cannot be great painters. Meditation is the background of all great creativity. Whatever they do -- painting, music, poetry -- it will remain mundane.

And the danger is that without meditation they can always go mad. So the craziness is a potential danger. To be creative is a strange situation. If you are creating things through your mind... the mind has a very limited scope and it is not meant to be creative. It is a memory system, but because it has also the capacity for imagination, you can turn that capacity for imagination into poetry, into painting, into music. This is going to be dangerous because your mind potential is very limited. You will be exhausting it.

That's why all these people look crazy, a little bit outlandish. Something seems to be wrong with them -- they are not normally healthy. The problem is that they have used the energy of the mind which keeps you normally healthy and now there is an empty space in the mind. And that is what gives you the feeling that something is loose in their heads.

Creative energy has to come from meditation, because meditation has no other purpose. And meditation is vast, its resources are infinite. You can share in poetry, in music, in sculpture as much as you want, and fresh waters will run in.

The mind has a limited quota. It is not supposed to be creative, it is supposed to be only a computer. Computers can also create: if you feed them poetry, they will reproduce poetry, but they cannot bring anything new. And that is the poverty of the mind. It is only a bio-computer.

So whatsoever these people are doing, their poetry must be stolen. It may not be stolen from one source, it may be stolen from many sources so you cannot find from where they have got these ideas. Their painting will be stolen.

I am reminded of Picasso....

One of his paintings was sold at a very high price -- one million dollars. And some critic suggested to the purchaser, "Have you inquired whether it is an authentic Picasso? There are so many people who are copying, and it is very difficult to find out which is authentic and which is not. Picasso was also present at the exhibition; you could have asked him."

The man said, "There is no question, because while he was painting it, then too I was present. We are friends. It is absolutely authentic. I need not inquire of anybody. I saw with my own eyes that he was painting it."

But the critic was suspicious. They both went to Picasso -- both were friends of his. Picasso's girlfriend was also present, and they asked, "What do you say about the painting? Is it authentic or not?"

Picasso looked at the painting and said, "It is not."

The man said, "But this is too much. I saw you painting it."

And Picasso's girlfriend said, "That man is right -- you have painted it! And now this is unnecessarily hurting the man. He has wasted one million dollars on it and this is not a time to joke."

But Picasso insisted, "It is not authentic. And the reason is that I have painted this painting before. This is only a copy of it. I had no other idea at the time, so I simply repeated an old idea which was liked very much. I have copied myself. So you are both right, that you have seen me painting it. But I am talking from a different viewpoint. It does not matter *who* copies it -- whether Picasso himself copies it or somebody else -- but it is a copy, it is not authentic. The vision was not authentic... I had no vision when I was painting it. I had no joy when I was painting it. I was simply painting it for the exhibition, and finding nothing original coming to me, I simply painted an old painting.

"If you don't believe me I can tell you in which gallery the original painting is and you can take this painting and compare it. There is the original. This may even look more beautiful than that because I have grown. That painting was done when I was amateurish. So this may look even better now I am expert. But I cannot lie. The truth is, it is a copy."

They went to the gallery, and there was the painting. Certainly it was amateurish and this one was far better. But Picasso said, "That is the original. I have not painted it. I was not there when it was being painted -- the idea had possessed me totally. When I painted this I was just an expert painter. It was done only by the mind, I was not possessed by anything. Please forgive me, but I cannot lie. You can say to people that it is Picasso's own painting, but don't say that it is authentic."

Now this man is making a tremendously great distinction. Mind can repeat but cannot create. And by repeating it is exhausting its limited sources and it drives the person crazy. And finally, the man is going to go mad.

I do understand what is happening in the West. So many people are painting, so many people are playing music, so many people are dancing, so many people are composing poetry, literature... but there seems to be nobody who is going to be a master. They will all end up in madness, sooner or later.

They are giving the indication that they don't care about meditation -- they have not even heard the word. And even if they have heard it they don't want to get into it.

They don't know anything about what meditation is -- it is your greatest source of energy. The mind is a small mechanism -- you can reach to meditation *and* use the mind in any way. The mind has to be used for any expression, but then the energy will be coming from meditation. You won't look crazy. You will look more peaceful, more calm and more quiet, more at ease. And whatever is expressed through you will have something of the beyond in it.

The mind is superficial; it can create superficial things. The mind is not at peace, so whatever it creates has the impact of tension, anguish, anxiety, craziness.

To be in contact with meditation changes the whole quality. It is not only today that it is happening; for almost one century slowly, slowly the painters, the poets, and other dimensions of creativity have lost contact with meditation. Looking at their paintings you can see the craziness. In fact, the crazier the painting, the greater people think it is. The paintings have gone so crazy that you don't know which side is up and which side is down.

One man was purchasing paintings from Picasso....

The man wanted two, and Picasso only had one. Picasso went in and cut the painting in two! Picasso's girlfriend said, "What are you doing? You have destroyed a great painting."

He said, "Don't be worried. I have created two paintings -- and you will see."

He sold them as two paintings. Neither did he know what it was, nor did the other person know what it was.

You cannot cut a real painting in two because it is an organic unity. But if it is just crazy -- throwing colors on the canvas without creating an organic unity -- you can cut it into two pieces, or four pieces... Then it becomes four paintings... and nobody is supposed to ask "What does it mean?" Meaning has been lost long ago.

And the man was immensely happy to have two paintings. He paid for two paintings.

Music has fallen very low, dance has fallen very low... almost to the state where they can only be described as disgusting, ugly. They have taken the color of sexuality. All your music, all your dance, is nothing but sex provoking. You enjoy them because they are sex provoking.

It is a kind of subtle masturbation. This is the first time that art has fallen so low.

Looking at an ancient Zen painting, or Zen poetry, or a Sufi story, you are transported higher, you don't fall downwards. They touch higher centers of your being.

Even if a man like Gautam Buddha, who does not paint, who does not compose music or poetry, who does nothing that is thought of as a creative activity... creative arts.... But the way he is, the way he speaks, or the way he remains silent is in itself a poetry, a painting, a sculpture.

In Indian temples you will find the statues of Buddha, and in Jaina temples you will find statues of Mahavira and twenty-three other Jaina prophets. You can't make any distinction between those twenty-four tirthankaras and Gautam Buddha, except one. Buddha has his hair piled up like a crown, and the Jaina tirthankaras don't have hair. Otherwise, you cannot make any distinction, their posture is the same....

And twenty-four tirthankaras of the Jainas -- even Jainas cannot make any distinction, so they have to invent symbols for each. Underneath the statue there is the symbol line for Mahavira, and other symbols. So if you ask, "Who is this?" they will look at the symbol and they can tell you. Otherwise there is no difference.

I was visiting a great Jaina temple....

The priest was a very learned man. And I asked him, "Can you imagine twenty-four persons over a long stretch of time being exactly the same?"

He said, "I have never asked myself the question, and nobody has inquired about it. This is certainly

impossible to have twenty-four persons exactly the same: their eyes, their noses, their faces, their bodies..." I told him, "You should find out."

The next day when I was leaving, he said, "I could not sleep the whole night. I don't see any way to find out; the scriptures say nothing. And your question is absolutely relevant, it cannot be denied."

I told him, "You don't be worried because I know the answer. These are not the statues representing personal identities, these are the statues representing the qualities of meditation, silence, beauty, centering. And it was good that the sculptors never bothered about physical differences -- they have looked at the spiritual similarities. These statues are not of the physical bodies, the physical bodies cannot be the same for twenty-four persons. They have looked at the spiritual qualities."

It is certainly an experience to sit silently in a Jaina temple watching a statue of Mahavira, or any other prophet -- just looking at it. And you will be surprised that you start feeling certain qualities -- tremendous silence, a great beauty. The centering of the statue somehow creates a synchronicity -- you start feeling centered, calm and quiet.

Jaina temples are the best in India. Neither Hindu temples nor Buddhist temples can compare with the spiritual quality that Jaina painters, sculptors, architects, have brought. Hindus don't have great temples. Buddhists must have had at one time, but their temples and their statues have been destroyed. In fact, they were the first in the whole world to make the statue of Buddha.

At least in the East no one had seen statues before Gautam Buddha's were made. That's why in Arabic, in Persian, in Urdu, the name for image or statue is *budt*, which is just a slight change of *buddha*. They were the only statues. In these languages the temple is called *budtkhana*. That means the place of the buddha, the house of the buddha. The word `buddha' became synonymous with `statue'.

There are big temples in China, in Japan and other countries, but Jaina temples have certainly a unique quality. The reason I can understand -- the Jainas are the richest people in India. They could manage billions of dollars to make their temples. Hindus are poor in that way; they could not manage. And Buddhists did not live in India for long -- only five hundred years after Buddha. And for three hundred years they worshipped, not the statue of Buddha, but only the statue of the bodhi tree.

For three hundred years Buddhist temples had only the bodhi tree carved in marble. There was nobody sitting underneath. And that was very symbolic and very significant. Buddha was not even represented. The meaning is clear-cut -- that sitting under this tree, Buddha disappeared as a human being and became a universal force. Now, how to make an image of a universal force? So for three hundred years they were not creating it for a very valid reason.

But slowly, slowly they found that over three hundred years people lost the idea of Buddha. There was only a tree. Nobody remembered that somebody had sat under the tree who had become so absent that he could not be sculpted.

At that very time, Alexander the Great came to India. His face was beautiful, his body was beautiful -- and all the Buddhist statues resemble Alexander the Great as far as the physical shape is concerned. They had no pictures, no paintings of Buddha, no idea how he looked. But seeing Alexander, they thought that he must have looked better than this man. He comes very close.

So none of those statues of Buddha resembles Buddha. We don't know how he looked: the statues are of Alexander the Great. And he had a Greek beauty -- a very handsome man, a very disciplined body. They changed the statue totally. They took the outer form of Alexander's body. He was not a meditator, he was not a silent man, he was not compassionate, he was as cruel as one can be. He was murderous. He was so full of desire that he wanted to conquer the whole world.

He was just the opposite of Buddha, who was desireless, silent, the most cultured man humanity has produced. So they have taken the outer shape, but they have put all the qualities...

Sitting before Buddha's statue you will find the same happening to you, and this I call objective art. It is not your crazy mind and its crazy ideas.

The people who created these statues must have been meditators, otherwise it is impossible for them to bring to marble those qualities. It is really a great, unbelievable phenomenon that they have changed stones into silence, into sermons....

In the West, whatever is happening in the world of art is crazy. It will remain crazy and will go more and more mad and will go on falling lower and lower, unless these people are introduced to meditation. That will help their own individuality and that will help to transform the very quality of their art.

Without meditation they are just spent cartridges. They will go on repeating what they have been doing

and they will do all kinds of stupid things. They will make collages... cuttings from newspapers and magazines, and joining them.... They will show their craziness in every way.

In American jails I saw, in almost every cell in all the five jails I was in, they had cut naked women in ugly postures from magazines -- which to a refined mind, to somebody who knows something of silence and peace, will not look sexual. They will look simply perverted. But the whole of the walls of the cells were covered with all kinds of pictures.

In the cell in the first prison I had an inmate with me. He had all those pictures. He said, "Please forgive me, but what to do in this jail? So I have put these pictures..."

I said, "It doesn't matter. If you enjoy them, it is perfectly okay. And I am not going to be here for long -- maybe one day or two days. Don't get disturbed by me."

And in the morning I saw him kneeling on the ground, putting his head on the bed, on the Bible, and praying to God. Then I tapped on his shoulder and I said, "This is stupid."

And he said, "You did not object to those nude women and you are objecting to my prayer to God...?"

I said, "There is a contradiction. Can't you see? You should stop at least one activity. And I think those pictures are more important. You have put them on the walls to look at for twenty-four hours, and this you do for five minutes in the morning... this is not so important."

He said, "You must be crazy."

I said, "If I was not crazy, why should I be here? But you tell me which is really important -- these five minutes...? And I have been watching you. Although you are putting your head on the Bible, you are looking at the pictures. And you call *me* crazy!"

He said, "That is true. This I am doing just because I have been told from my childhood that he is the savior. I have been five years in this jail and I have to be here ten years more. So I was just telling him, `You are compassionate, and you know how my family must be suffering, so save me from this misery.' Ten years is too long. Somehow I managed to pass five, but I don't think I will be able to survive ten years."

I said, "That's perfectly okay. But while you are saying that, why are you looking at those pictures? If you go on doing that Jesus will not hear you, because you are not interested in Jesus or his Bible. You are simply trying to use him, but your real interest is on the wall."

He had at least fifteen pictures cut out of magazines and pasted there. And then I found that in almost every cell there were the same kind of pictures.

These people in the West, if they don't want to go mad, they will have to go into meditation. They have more potential than ordinary people, but it is a strange thing that artists are very egoistic. They may be following any kind of art but they are very egoistic, and that ego prevents them, and that ego is going to cause their madness.

So whether they listen or not... if they don't want to listen to the word `meditation', they can use other words -- use `witnessing', use `awareness', use `alertness', use `consciousness' -- they all mean the same.

Perhaps `meditation' reminds them of religion and they have reacted against it -- they have thrown the baby out with the bath water.

Use other words: `consciousness', `awareness', `watchfulness'... which do not have much association with religion.

Use some Eastern terms for which they have no antagonism: `nothingness', `nirvana'... Perhaps they may get interested -- "What is nirvana? What is nothingness?" Then you can explain to them exactly what meditation is.

Use any name, but meditation has to be introduced into their lives to save them, and to save through them many others who will be corrupted by their art.

Okay, Maneesha?

The Sword and the Lotus

Chapter #21

Chapter title: Something deeper than the mind

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BELOVED MASTER,
GOOD EVENING. ISLAM HAS OFFERED IT WITH THE KORAN, AND CHRISTIANITY WITH THE BIBLE. WHAT IS YOUR OFFER?

They have offered to you because they wanted to purchase you. It was an insult to your humanity.

The very effort to convert anybody is trespassing his spiritual territory. It is an effort to enslave you through some doctrines, logic, but basically it is not a spiritual endeavor, it is political, the politics of numbers.

I am not a politician, and I am not interested in converting anybody. I don't have any religion to which I can convert you. I cannot give you anything that you have not already got.

So my approach is totally different. I take away from you that which you don't have, but which you believe that you have -- your ego, your desires, your jealousies, your anger, your cruelties -- all that prevents you from finding your real treasure.

I want to take away these shadows from you which are not authentic, which have been imposed on you by others. You are a victim. And I want to give you nothing but your own being, which you have already *got* but you have forgotten it. All that I can do is to help you remember it.

I am reminded of a very famous parable....

There was, in Japan, a thief who was known all over the country as the master thief because he had never been caught. And he never stole anything from anybody without warning him ahead of time. Even the emperors, the great warriors, the samurai -- he would inform them, "Tonight, be aware! I am coming."

And still he was never caught. In fact, a time came when people started feeling proud that the master thief had chosen them. It was a great credit, because the master thief was not going to choose somebody ordinary.

The man was getting old. His son asked him, "Your whole life you have been one of the most famous men. Everybody knows that you are the master thief, but nobody has been able to catch you red-handed. Now you are old and some day you will die. Won't you teach me your art?"

The old man said, "If it was an art I would have taught you already without your asking. It is neither a craft nor a skill nor an art -- it is a knack. If you are willing, I am ready to give you a chance. Perhaps you can get hold of the knack."

The young man was enthusiastic and he said, "I am absolutely ready." But he was unaware of what was going to happen....

That very night the father said, "Then come and follow me."

The old man was almost beyond eighty. The young man was not more than thirty -- healthy, strong. But out of fear and nervousness -- it was not a cold night -- he was shivering. But he was amazed that his father was going ahead of him so normally, so casually, like somebody going for a morning walk. And they were going to the king's palace, which is the most dangerous place to enter.

And then to steal, to get away... the young man was already losing hope. The old man dug a hole in the palace wall, but with such care, with such awareness that there was no noise at all. Brick by brick he removed... and the young man standing by his side could not believe that you could do such a thing in somebody else's house in the night. And the father was doing it as if it was his own house.

The hole was made, the father went in and he asked the young man to come in and follow. Now he was

repenting why in the first place he had asked to learn this art -- this was dangerous! "I cannot imagine how I am going to get back home. And this man has chosen the king's palace to teach me. He is dangerous, he has no love for his own son. He should have started from a small place -- some poor man's hut."

The whole house was surrounded by guards, but the old man went on working. He had many keys, he managed to enter to the very innermost room of the palace and he told the young man, "Go inside the cupboard because I know the king has immensely precious treasures studded with diamonds, emeralds and other precious stones. So you collect as many you can and I will wait outside."

The man went into the cupboard. He could not believe his eyes -- he had never seen such jewelry. But while he was looking at the treasures the old man gave him a shock. He closed the door of the cupboard, locked it, and shouted loudly, "Thief, thief!" He ran out from the same hole he had come in, leaving the young man locked inside the cupboard.

You can imagine what happened to the young man. He wanted to *kill* his father! But he had no hope that he would ever see him again. He would go directly to jail for his whole life. It was such an unfortunate moment that he had asked... but now nothing could be done.

The whole house was awake. Servants were running here and there, and they found the hole in the wall. It was certain a thief had been in. They found all the doors open.

One maidservant went, following the doors which were open, and reached to the innermost chamber -- there was nobody. The man was inside the cupboard but he could see that some light had come in; the maidservant was carrying a candle in her hand. He could hear her footsteps, and suddenly he started making scratching noises as if some rat was inside the cupboard. He was amazed at himself, what he was doing. And the maidservant, thinking that there was a rat inside, unlocked the door. And as she opened the door, the young man blew out the candle, pushed the maidservant, ran away as fast as he could, and jumped out of the hole. A crowd of guards, and the neighbors, and the master of the house, and other servants... all were following him with torches in their hands.

He was a champion, a national champion in running. But he was amazed, he had never run this fast, even while he was competing for a championship, a national championship. He was running at least four times faster. It was a question of life and death, not just winning a trophy.

But he was afraid they would catch him anyhow. Where could he go? If he went to his house he would be caught. But as he was running, he came across a well and he saw a rock. He took the rock, threw it into the well and ran away. All this happened not through thinking, neither the noise he had made in the cupboard... because the mind can only do something which it knows already. Now this was an absolutely new situation -- the computer of the mind could not function.

In a new situation the mind stops because it has no answer. Ask the old questions and it is a great scholar.

Nor had he ever run with such a great speed. His mind was not doing it; it was something deeper than the mind, greater than the mind, more vital than the mind -- it was his basic energy. This is what is called running "from the very guts." And then suddenly, when he threw the rock into the well, he was not able to understand what he was doing and why he was doing it. It was all happening -- it was not a conclusion of the mind.

And because of the noise in the well the whole crowd gathered around thinking that he had jumped into the well. And even though they had torches they were of no use for looking into the well. The well was deep and they would have to wait for the morning. And they thought that now there was no problem either. Either the man would die, or if he survived the whole night, in the morning they could catch hold of him. "Just keep the well guarded" -- and they all went back home.

The young man reached his home. He could not believe that his father was fast asleep, snoring. He looked at his father and he thought, "What to say to this old man?" He was angry, but he was also amazed that he had put his only son in such a dangerous situation. And still he was not tense, he was already fast asleep.

He shook him, he pulled his blanket... The father, without opening his eyes, said, "So you are back. Good, my boy. Just go to sleep. I know you want to tell the whole story now, but there is no need, you are back. I have understood the whole story. You did know the knack of being a master thief. It is not a question of the mind, it is something deeper than the mind. Now go to sleep. In the morning we will discuss in detail what happened."

He was not even interested to know. He didn't open his eyes.

It is simply a knack to make you remember yourself. If it was an art it would have been very easy -- a craft, very easy. Because it is a knack, it is the most difficult and mysterious phenomenon.

The master has to create devices in which he hopes it may happen. If it does not happen, he creates another device. The real master is nothing but a very creative artist about devices.

And some day or other, some device or other succeeds, and suddenly your mind stops. Suddenly, you become aware that you are not the mind. Just one moment's taste is needed -- you have found the key.

Then you can go to the same space again and again. And slowly, slowly that space becomes your very being, your very breathing. I don't have a Holy Bible to give to you, I don't have a holy Koran to give to you, because I don't believe that any *book* is holy. All books are written by man. The holy books are only an exploitation, cheating. None of them is written by God. They are not even first-class literature.

I don't have any holy book to give to you. My hands are empty. I don't have a sword in my hand, because fear cannot make you self-realized. Fear can reduce you into a slave. Fear cannot help you to remember your being.

Neither have I bread and butter in my hand, because I don't want any poverty on the earth. The religions who are increasing their numbers by giving bread, by giving medicines to the poor, opening orphanages, converting the untouchables, opening schools and hospitals -- on the surface it seems they are doing great service.

It is not a service, for two reasons: one, their motivation is to increase their numbers. They are purchasing you very cheaply and in such a way that you don't even feel that you are standing in a slave market -- that you are being auctioned. And secondly, it is not service, there is another motivation. The more Christians you create, the more virtue you will be gathering in the other world. The more people you make Mohammedans, your paradise becomes more certain.

So it is greed on their part. And it is politics, because as their numbers grow they start throwing pressure upon governments, upon nations.

Just now the pope has been here. In his first day's speech in New Delhi he was very much disappointed. It is reported that he made the remark that this has been the worst day in all his world travels. Now, a spiritual person does not get disappointed because only twenty thousand people have turned up to listen to him. And even they started leaving in the middle. Up to now he has been touring Catholic countries, so there were millions of people attending. In fact, these twenty thousand people had not come to listen to him, they had just come out of curiosity.

But why should he be disappointed? You are disappointed only if you have a certain desire; otherwise, whether anybody comes or not it makes no difference.

In that meeting he remarked in a very subtle, diplomatic, indirect way against the Hindu caste system, that all human beings should be treated equally. He is not aware *or* he is lying, because the sudras, the untouchables who have become Catholic Christians, they are not being allowed to worship with all the other Christians -- they are segregated. They have been given different small churches to worship separately. Now the man had some nerve to condemn Hindus.

And the sudras who became converted to Christianity became converted only on the grounds that they were promised that they would be treated equally. And they are not treated equally -- they cannot even worship in the other churches, with the other Christians.

So they are Christian sudras; there is no change at all. It has not been a gain in any way. It has been a loss, because when they were Hindu sudras the Indian constitution was giving them special privileges. In jobs there were limited quotas for them. Whether they were more proficient or not, those limited places were given to them. In universities, in colleges, they were given special scholarships. Whether they deserved them or not, that was not the question. They have suffered for centuries, and now some compensation has to be made. By becoming Christians they have lost all those privileges, because they are no longer Hindus. And as far as their being sudras is concerned, they are still sudras. So they have been cheated badly.

And the pope had not the guts to say directly to the Hindus, "Your caste system is inhuman." He did not mention Hinduism. A criticism has to be direct and clear, honest and sincere. Why was he afraid of making a direct criticism? He was afraid because he was going to move around India, then everywhere he would be condemned and protested against because the caste system is the very corner stone of Hinduism. It is *ugly*, it should not be there, but even critics are such cowards.

And you hope these people can give you spiritual experience? They don't have it themselves. Their spirituality is just their seniority; it is bureaucracy. It is not that somebody becomes a pope because he is

enlightened, he becomes a pope because he is the seniormost priest. They cannot give you anything. Yes, they can force you or purchase you.

As far as I am concerned I have no religion to convert you, I have only an experience to share with you and perhaps you can get the knack of it. Sometimes just listening to me, a moment of silence may descend on you and in that silence you may see that you are not only the thoughts that pass through you, but an awareness.

The moment you become alert to your awareness you have found the key. Then it is up to you to use it as much as you can. And whenever you have time, space, don't waste it in stupid things -- playing cards, watching a football match, watching two idiots wrestling... Stop all that nonsense, that is not going to help you grow.

Use all this time, energy, just sitting silently, enjoying the peace that descends when you are only a watcher. And it goes on deepening, it takes you ultimately to your innermost core. And to experience the center of your being is to experience also the center of the whole universe.

We are different only on the periphery.

At the center we are one, one with the stars far away, one with the smallest leaf of grass. In existence there is no inequality.

Knowing this, experiencing this, you don't become a Mohammedan, you don't become a Christian, you don't become a Hindu. You simply become religious -- without any adjective. I am against all the adjectives; just being religious is enough. You don't have a Hindu chemistry, a Mohammedan mathematics, a Buddhist geography... that would be nonsense.

You don't have a Hindu love, a Mohammedan love, a Christian love... Love is simply love, it needs no adjectives. So is spirituality, so is religiousness.

I want you to be simply religious.

BELOVED MASTER,
I AM PUZZLED AS TO WHY I HAVE IDENTIFIED MYSELF WITH THIS PARTICULAR BODY AND EGO. AND IF MY ESSENCE IS IN THE UNIVERSAL CONSCIOUSNESS, WHAT KEEPS ME FROM SEEING THROUGH THE EYES OF OTHER BEINGS?

An old businessman was dying.... It was evening time, the sun was setting and it was becoming darker. Suddenly, the old man opened his eyes and asked his wife who was holding his hand, sitting by his left side, "Where is my eldest son?"

The wife was surprised. This was the first time he had ever inquired so lovingly about the eldest son. He had never bothered about his children -- he had no time.

The wife said, "Don't be worried. He is sitting on your right side."

He said, "Then what about the second son?"

She said, "He is also sitting on your right side, by your eldest son's side."

At that moment, the dying man, who had only few breaths left, suddenly came to life. He had not been sitting for months, he was so sick and so weak. But he managed to sit up and ask, "Where is my youngest son?"

The wife said, "Don't get so worried. They are all here -- he is just sitting by your feet."

He said, "And you say to me not to be worried...! If they are all here, then who is tending the shop?"

And the man fell down and died with heart failure.

What do you think this man is going to be in his next life?

The law of existence is that whatever *essential* desire is at the moment of your death, that becomes the seed of your next life.

It will be easy to understand it this way -- you can even experiment....

When you are going to sleep, just watch what is the last thought before you fall asleep. And then when you wake up, remember what is the first thought. You will be surprised -- they are exactly the same thought.

The thought that you fall into sleep with is the thought that you wake up with. The same is true about death, because death is a little longer life, a little deeper sleep, but the law is the same. Whatever is the last desire hovering on your mind and being while you are dying will be the first when you wake up in another life. This will create the passage and the form of your birth.

The question is that if consciousness is universal then why can't you see from other people's eyes?

Consciousness is universal, but for you it is only a principle, not an experience. Principles are good if you are sitting an examination; they are of no use as far as existence is concerned. If it was your experience that you have a universal consciousness then you would be able to see from other people's eyes too. In fact, they would not be other people any longer.

I will tell you one incident that happened in Ramakrishna's life. It is not a story, it is a historical fact....

Ramakrishna died from cancer of the throat. The cancer became so big that it clogged the whole throat. He could not eat anything, he could not drink anything. It was really a tragic scene for his disciples.

They all persuaded Vivekananda, Ramakrishna's very close disciple, to ask Ramakrishna, "Why don't you ask God. If you ask, that very moment the cancer will disappear."

He tried many times. He would close his eyes, tears of joy and ecstasy would flow, and when he opened his eyes he would say, "It was so beautiful."

But they would ask, "Have you asked? For what did you go into meditation?"

He said, "This is a difficult thing. The moment I reach into deep meditation I forget all about the body, all about the cancer. I even forget all about God. It is so ecstatic and so blissful."

Then they all approached Ramakrishna's wife, Sharda, and asked her, "Now, only you may be able to persuade him. We have failed."

Sharda had never asked for anything in her whole life. And many times Ramakrishna had told her, "You have never asked for anything. You are a strange wife. Every wife asks for something, goes on asking continuously; her desires are never fulfilled."

Sharda said, "Finding you I have found everything, but if you insist then promise me just one time, if I ask something you will have to fulfill it." And he promised.

So all the disciples said, "This is the time. What are you waiting for? He is dying, and he has a promise to fulfill. So you go and ask him."

She asked. Ramakrishna closed his eyes. This time there were no tears, no ecstasy. He was simply calm and quiet, and then he opened his eyes and said, "Sharda, you will have to forgive me, I cannot fulfill your demand. The reason is, I have asked the ultimate reality to remove this cancer because my people are unnecessarily suffering because I cannot eat, cannot drink, and I received the answer, `Ramakrishna, don't be childish. It is time for you to start eating from other people's throats! It is time for you to start drinking from other people's throats!'

"So you have to forgive me but I have received the answer. Now all the throats here are mine, so don't be worried about me. Now I am no longer an individual. Soon this body will be gone. But even before the body is gone, I am already one with the universal existence. Your throats are mine and your eyes are mine, and it was certainly stupid of me to ask. But because I had given the promise, I had to ask."

Ramakrishna died within three or four days. But before he died he made it clear to everybody: "Remember, when you are eating, don't eat anything that I don't like, don't drink anything that I have prohibited you, because now I will be drinking from your throats and I will be eating from your throats."

On his death he transformed thousands of his disciples who were secretly smoking, who were drinking alcohol once in a while. Now it was impossible. Now you could not deceive because Ramakrishna was within you.

Your question is very significant but it is only theoretical. You are asking why you cannot see from other people's eyes. You are still surrounded by your own ego, your own desires. You are living in a small cage, made by your own hands. You will have to come out of it. You will have to spread yourself all over existence, then perhaps your question will be answered. I cannot answer it because it is only theoretical.

While Ramakrishna was alive... another incident will help you to understand....

One day they were crossing over the Ganges from one side to the other side with at least thirty disciples in a boat. And suddenly, in the middle of the Ganges, Ramakrishna started shouting, "Why are you beating me? Don't beat me, it hurts."

And the disciples said, "What are you saying? We are your disciples all around and in the middle of the Ganges, who else can beat you?"

But tears were coming from his eyes and he showed his back. They took off his shawl to see his back. There were scratches and blood was oozing as if somebody had beaten him badly with a stick. They could

not believe what had happened. And as they reached to the other side they found a crowd. A sudra, an untouchable, had touched a brahmin, and the brahmin had given him a good beating.

And the most surprising thing was that when they removed the sudra's clothes and looked at the backs of both Ramakrishna and the sudra, the scratches were exactly the same; the blood was oozing in exactly the same way.

They asked Ramakrishna, "What happened? This man has been beaten, but why have you got his beatings on your back?"

Ramakrishna said, "He is a sudra, but he is far more developed than this brahmin. He has always been coming to me, and I have found such a deep intimacy with him."

In English there are three words: sympathy, antipathy and empathy. `Sympathy' means feeling with you, in your sadness, feeling your sadness; `antipathy' means feeling happy that you are sad; and the third word, `empathy', means not just feeling like someone else, but actually living it the way he is living it.

If he has a wound, in empathy you will have a similar wound; if he dies, you will die, you have become so connected with him.

And Ramakrishna said, "This is a lesson for you. You are my disciples, but this would not have happened if any one of you was beaten. This man comes only when everybody is gone so nobody sees that a sudra has come. And slowly, slowly such a deep synchronicity has evolved that although he was beaten, I was beaten also."

The day Ramakrishna died that sudra also died.

These are historical facts for which there were thousands of eyewitnesses. It was not very long ago, just one hundred years have passed....

It is possible to see from somebody else's eyes, and it is possible to live through somebody's heart, but for that you will have to withdraw all your egoistic barriers. You will have to go so deep in meditation that you become universal.

BELOVED MASTER,
THIS QUESTION IS FROM A LADY WHO IS STAYING HERE AT THE HOTEL....

Where is she?

SHE HAS LEFT; SHE HAS LEFT THE DISCOURSE.

Leave the question. That's what my feeling was -- that the lady has left. The question cannot be answered.

BELOVED MASTER,
CAN THE WATCHER, THE CONSCIOUSNESS, EVER BE JUDGMENTAL ABOUT WHAT HE SEES, OR IS IT STILL THE EGO JUDGING THE EGO, THE MIND CONDEMNING ITSELF?

Consciousness is never judgmental. Consciousness is only a mirror. The mirror reflects, but it never gives any judgment. A beautiful woman may be standing in front of it or an ugly woman may be standing in front of it. It reflects both without any distinction. It has no judgment. Its function is to reflect exactly, authentically, whatever is in front of it -- a sinner, a saint...

Consciousness simply reflects -- that's why it becomes very difficult to understand people of consciousness, people of awareness.

In Gautam Buddha's time there was a man who was very angry, violent, and for some reason he became so murderous that he took a vow that he would kill one thousand people and cut off their heads. And just to remember how many he had finished off, he would also cut from each, one finger. And out of those fingers he made a garland -- just to keep count. He was not very educated. One thousand was a big number. And it

would take years to kill one thousand people.

He moved outside the city and he killed many people, almost nine hundred and ninety-nine. His name became known as Angulimal, the man who wears the garland of fingers.

And his terror was so great that the road was no longer functioning -- nobody was going on the road where he used to live. Even kings were afraid to move with their armies on that road. A single man had threatened the whole empire.

He lived in the empire of Prasenjita. Gautam Buddha was going from Prasenjita's empire to another empire, and finding a beautiful road absolutely without traffic, he chose it.

His disciples said, "What are you doing? Have you not heard about Angulimal? Even his own mother, who used to visit him before, is now afraid to come to see him because he needs only one finger more to complete his garland. And he is such a man he would not even hesitate to cut the head of his own mother. So even his mother is no longer coming to see him. What are you doing?"

Gautam Buddha said, "If you had not told me I might have changed the route, but now it is impossible. The man is suffering because he needs one finger, because he needs to cut one head. I have one head and I have ten fingers and if nobody goes on this road then how is that poor man going to fulfill his goal? I am going. If I cannot go then nobody can go."

They could not understand his logic, what he was saying -- going by your own hand into death's mouth...?

But when Gautam Buddha said he was going, they had to follow. There was always a competition amongst the followers who remained close to Gautam Buddha, but today it was a different matter! There was a competition for who would remain far away! So there was a big gap between Gautam Buddha and his followers which had never been there before.

Angulimal was making his sword more sharp. He was rubbing it on a stone, on a rock, because for many days nobody had come that way and today he saw, from far away in the distance, that a few people were coming. So he was getting ready. He was immensely happy that today his desire would be completed. But as Gautam Buddha came closer, he saw the man -- he saw the beauty of the man, he saw the peace and the love and the compassion of the man. And even the man who had killed nine hundred and ninety-nine people without any consideration, hesitated: "This man is not worth killing. The world needs this type of man more and more. I am a sinner, a murderer, but I am not so fallen as to kill this innocent man."

So he shouted at Gautam Buddha, "Listen, don't move a single foot closer to me! Return back. This is the first time I am allowing someone to go back alive. Perhaps you are unaware of me, I am Angulimal, and look at my garland of fingers. I have killed nine hundred and ninety-nine people. And if you step one inch more then I will not take into consideration who you are. I can see you are no ordinary man. I have killed kings, but I have never seen such beauty and such radiance; I have never seen such eyes so penetrating. You are unique. Please listen to me and go back. Don't force me to kill you."

Gautam Buddha said, "Angulimal, you are wrong. I stopped moving almost thirty years back. The day my mind stopped, all movement stopped. It is desire that keeps people moving. I don't have any desire, how can I move? I am not moving, Angulimal, *you* are moving. Your mind has so many thoughts, so many desires, you are constantly moving even while you are asleep. So *you* stop! I am not going to stop because I have already stopped thirty years ago."

Angulimal said, "You are not only innocent, beautiful, and a unique being, you are also mad! You are coming closer to me -- I am standing, and you are saying that I am moving and you are not moving."

"But it is no joke," Buddha said. "You have to understand it clearly."

Angulimal shouted, "You see this sword shining in the sunlight? Soon it will cut your head off. Listen to me!"

Buddha said, "I cannot do anything. One cannot stop twice. You have just to forgive me. Everything has stopped. Time has stopped, mind has stopped... everything has stopped for me. For thirty years there has been no movement."

And he went on coming closer to Angulimal. Finally, Buddha was just standing in front of him and he told Angulimal, "If you want you can cut my head; in fact, I have come only for you. Hearing that you have been waiting for years only for one head, this is too much; somebody should take compassion. And I have no use for this head, I have no use for this body. I can live without this body. You can have the head, you can have my fingers... whatever you want.... But before you do it, would you respect the wish of a dying man?"

Angulimal said, "Yes, I would not have listened to anybody, but you are a man of tremendous courage.

You have even made me afraid. Whatever you wish I will fulfill."

Gautam Buddha said, "Then cut a branch of the tree under which we are standing."

Angulimal immediately cut a branch with his sword and said, "Strange, you are proving stranger and stranger! What kind of wish is this?"

Buddha said, "It is only half of the wish. The other half is: now join it back."

Angulimal said, "My God, I have come across a madman! How can I join it?"

Buddha said, "If you cannot join it, then what right have you to cut it? Secondly, by cutting you think you are a great warrior? Any child can do that. If you have some intelligence and courage, join it. That will prove your mettle -- not cutting."

Angulimal said, "That is impossible."

Gautam Buddha said, "Then drop that garland of nine hundred and ninety-nine people -- throw it away. Throw this sword. These are not for *really* brave people; these are for cowards to hide their cowardice. I will make you a really brave person."

Angulimal said, "That I *can* understand. You are the most brave man I have ever come across."

He threw the sword, he threw the garland of fingers, and he fell at the feet of Gautam Buddha and asked him, "Please initiate me. I know you cannot be anybody other than Gautam the Buddha. I have heard about Gautam the Buddha and I can see that nobody else is standing in front of me."

Buddha initiated Angulimal.

Now this I say is a man of awareness -- he has no discrimination. He did not say, "You are such a sinner. You have killed so many people single-handedly that no murderer can compete with you... in the whole history of man, single-handedly. And now you want to become a saint?"

No, he gave him initiation.

His disciples could not believe that he would do it. He had refused great scholars, he had refused great pundits, and he was not refusing a sinner.

It was getting late, so they had to come back to Prasenjita's capital. Prasenjita heard what had happened. He himself was so afraid of Angulimal he had stopped traveling on that road. And he was very much worried because Angulimal was so close to the palace and that man was simply mad.

Prasenjita came the next day to see. He had always respected Gautam Buddha. He had always come to listen to him. It was the first time he came with his sword -- you don't go to listen to an enlightened man with a sword. And Prasenjita said, "Forgive me. I had to bring this sword because I hear you have initiated Angulimal" -- and he was so nervous and perspiring.

And Buddha said, "Yes. But there is no need to bring a sword. Angulimal is now a sannyasin, a bhikkshu. You are not to be afraid of him."

But Prasenjita said, "That's okay. Where is he? I just want to see his face. That man has been a terror my whole life."

Angulimal was sitting just by the side of Gautam Buddha. And Buddha said, "Look at this person -- this is Angulimal."

And hearing the name of Angulimal and seeing him, Prasenjita immediately pulled his sword. His *name* was such a fear, such a terror.

Buddha laughed. Angulimal laughed; he said, "Keep the sword in the sheath. If you are such a swordsman, then you should have come while I was Angulimal. Now I am a sannyasin. Keep it in the sheath!" And the way he said this, Prasenjita had to keep it in. Angulimal was, after all, Angulimal. Even the emperor had to follow the order.

Buddha said, "Angulimal, you will have to change your tone. You will have to change your ways because now you are a sannyasin. Today you will go begging, and anything can happen because this whole capital has been in terror of you. When you go to beg perhaps you may not get *any* door open... just the fear.... But don't feel offended, those poor people can't see the change. Perhaps they may start taking revenge, but now you have to prove that you are a sannyasin."

Angulimal went ahead. Buddha followed him from far back to see what happened. And actually this is what happened -- no door opened; nobody came to give him anything to eat. People started throwing stones, standing on their terraces, on their roofs -- still afraid, not coming close. But they had piled up stones on their roofs, on their terraces, and they were throwing stones. Finally, Angulimal fell on the road and they continued to throw stones. He was bleeding all over the body.

When Buddha arrived he was covered with blood and stones. He pulled him out of the stones -- it was his last moment. Buddha said, "Angulimal, you have proved that you *are* a sannyasin. You have proved that

a sinner can become a sannyasin in a single moment. You lived like a sinner but you are dying like a saint." Angulimal touched Buddha's feet and died.

Hundreds of times Buddha was asked, "Why did you initiate a sinner?"

And Buddha again and again said, "In *my* consciousness there is no distinction. The society may call somebody a sinner and somebody a saint -- that is their distinction. But my consciousness only reflects the truth behind the mask. And I could see the immense potentiality of the man -- wrongly directed. He needed only a slight turn, just a compassionate, loving turn. He proved a better saint than many of my other sannyasins are going to prove. And he was my youngest sannyasin -- not even one day old. It was just last evening, yesterday, he was initiated. Only one night has he been with me."

Consciousness is non-judgmental. So whenever you start judging, remember, it is the mind. Whenever you start judging, remember, it is your conditioning, and your conditioning is not very mature.

(A WOMAN'S VOICE IS HEARD TO INTERRUPT FROM THE BACK OF THE HALL.)

It is the same lady whose questions I told you that I would answer when she asked a real question about herself. Today she asked -- perhaps with a desire that she would get an answer.

I chose her question to be answered, but before answering her question I had to talk about the pope, and she left immediately....

(AGAIN THE WOMAN INTERRUPTS.)

Then come here.

(THERE IS MUCH LAUGHTER AS THE WOMAN COMES TO THE FRONT.)

I have been waiting for you. Give her her question.

(SHE READS HER QUESTION.)

WHEN YOU SPOKE TO ME THE OTHER NIGHT, YOU SAID I WAS COMING CLOSER TO A REAL QUESTION. I FELT SO INCREDIBLY EXCITED TO HEAR YOU SPEAKING TO ME. THIS EXCITEMENT HELPED ME TO UNDERSTAND THAT WHEN I ASKED ABOUT YOUR SEEMINGLY INSULTING REMARKS, I WAS ASKING OUT OF FEAR. I WAS AFRAID YOU WEREN'T BEING LOVING -- THAT IF YOU DON'T LOVE POLACKS, MAYBE YOU ALSO DON'T LOVE ME. 5

SO I UNDERSTAND THAT WHAT I WANTED TO ASK WAS: DO YOU LOVE ME? BUT WHETHER THE ANSWER IS YES OR NO, WHAT DOES IT MATTER? ISN'T THE REAL QUESTION: DO I LOVE MYSELF? AND THAT ANSWER IS NO. AND MY REAL FEAR IS THAT I WILL NEVER FIND THIS LOVE IN THE DEEP WELL FROM WHICH I SHOULD DRAW NURTURING AND LOVE FOR MYSELF. THERE IS ONLY A MUD PUDDLE IN WHICH I WALLOW.

I HEAR YOU SAY I MUST WALK THE PATH ALONE -- I AM SO AFRAID. WHILE TRAVELING THIS RIVER OF EXISTENCE, I HAVE BEEN BATTERED AGAINST HUGE BOULDERS AND AM AFRAID TO TRAVEL ANY FARTHER. SOMETIMES I CAN FEEL THAT THIS FEAR IS MY OWN CREATION BUT IT IS SO STRONG IT STOPS MY BREATH. I DO NOT WANT TO GIVE UP. IS THERE ANY HELP YOU CAN GIVE ME?

Sit down...

(AGAIN MUCH LAUGHTER FROM EVERYONE.)

I can see the sincerity of your question. I can also see why you became offended when I criticized some people. You thought that perhaps if I am not respectful to the so-called great people, I will not be loving to you either. That is where you misunderstood me.

I have not insulted, not criticized a single ordinary human being. I have certainly criticized people who are pretenders, who are not showing their original face, but are covering it with a mask of superiority. Somebody has to pull their mask. It is not insulting, it is not disrespectful. In fact, they also will be grateful one day that somebody pulled their mask and revealed their original face, because only your original face can grow. The mask cannot grow; the mask is dead. And your original face is almost forgotten. You have not only deceived others, you have deceived yourself too.

The most neglected thing in the world is your original being, and that's why there is so much fear.

The original being has no fear. The problem is that our original being remains retarded, and our physical body goes on growing old and we go on pretending things which we are not.

I hit only when I see somebody is carrying a big ego -- it needs to be punctured. But you don't have any ego -- you need not be afraid of me. I have never hurt anybody unless I see that somebody is carrying a

dangerous, canceric ego with him. Then I have to cut that ego. And of course the job of a spiritual surgeon is a thankless job.

Your fear is out of your conditioning. I was hitting the pope, Christianity, and those are your conditionings. Somewhere, deep down, you were also feeling hurt, your conditioning was also shaken. It is your conditioning that is creating all the troubles for you, and you are protecting it.

You say you were afraid that I would not love you, that I would not say yes as far as love is concerned. Because of the fear you have already protected yourself in the question. You have to see it -- just seeing is all that is needed. You have to see that on the one hand you want to be loved -- who will not want to be loved...?

You want to be loved, but you are afraid perhaps my answer may be no, and that will be insulting, so you protect yourself beforehand. You continue the question, that does it matter whether I say yes or not? If it does not matter, why do you mention it at all? It matters -- we have to look deeply into our questions -- otherwise you would not have mentioned it. It matters immensely, but you are afraid of the no. And who knows, it is better to keep yourself protected. And the protection is in the next sentence -- does it matter whether I say no or yes? I say to you, it matters, and I say yes.

I have never said no to anybody, because love is not something to me as a relationship. It is something more of a state of my being. I cannot do anything but love. Even the people I criticize -- I love them, otherwise I wouldn't take so much trouble to criticize them. It is not that I don't love them and that's why I criticize them. I love them, and I would like them to be more authentic, because they can help humanity immensely by being more authentic.

If the pope drops his ego he will help millions of Catholics to drop their egos. But if he goes on pretending to be infallible, a representative of God, he is helping other people also to have big egos because their religious leader is in direct communication with God. Because their religious leader is great, they are great.

The master is great, hence the disciple is great. Every disciple wants his master to be the greatest master in the world for the simple reason that is the only way that he can be the greatest disciple in the world. He is not worried about the master! But behind him, in his shadow...

I was visiting one of the shankaracharyas, one of the Hindu leaders. He was sitting on a high pedestal. By the side of his throne -- Hindu shankaracharyas sit on a throne. By the side there was a small table lower than his pedestal on which was sitting an old man, also a Hindu sannyasin.

As I went in there were at least two hundred people gathered to see what would conspire between me and the shankaracharya. The shankaracharya said to me, "You will be happy to know that this old man who is sitting by my side is so humble that he always keeps his table lower than mine."

I said, "If he is *really* humble then the people who are sitting on the floor are more humble. If this is the sign of humility, then this man is just middle class. The first-class humble people are sitting on the floor. And if he wants to be more humble he should dig a ditch and sit in the ditch -- the deeper the ditch the better! Then he will be really humble. And if he is humble by sitting just four inches below you, what about you? You are trying to introduce me to this man but you have forgotten that you are sitting higher than him, you are sitting higher than everybody. If, just by sitting higher or lower, people become humble or egoist, then..."

A spider was just above his head. I said, "That spider seems to be the greatest guru in the world. He is just sitting on your head."

He was very embarrassed. Still he continued, "This man was the chief justice of the Supreme Court; he is no ordinary man."

I said, "After renouncing the world, after renouncing everything, he still remembers that he was the chief justice of the Supreme Court? And it seems whether he remembers it or not, you are feeling very gratified that you have a disciple who was the chief justice of the Supreme Court. You are enjoying it. This enjoyment, this nourishment is for the ego. And I want you to be aware that this man is sitting just four inches below you waiting for you to be dead. The moment you are dead he will be sitting in your place. Naturally he is the successor, nobody else is sitting so close to you as he is."

I said to the retired chief justice of the Supreme Court, "If you have any understanding, just get down from your place and sit on the ground."

But he would not move from there.

I said, "Is there some trouble, do you need somebody to move you? Are you paralyzed? Are you deaf?

Are you hearing me or not?"

And I told the shankaracharya, "Even in the name of religion you go on creating hierarchies. The same kind of bureaucracy as there is in politics, you create in churches. But you have some place in that hierarchy so you don't want to lose your place. And you are always hoping to get higher. But this is the same ego, the same trip, the same number."

I was hitting the pope for your sake because the pope is not here. But the conditioning of the Christian mind *is* here, and that conditioning has to be broken.

Fearlessness is the basic quality of a religious man. But all the religions are trying to make you fearful, afraid of doing something wrong, and particularly Christianity more than any other. All the other religions of the world have a hell for the people who are not following their code of conduct, their prescribed rules -- they will be thrown into hell. Only Christianity is a religion whose hell is eternal. It is better to get into anybody else's religion and their hell because that hell is for a time according to your sins. Then you will get out of it.

But from the Christian hell you cannot get out. Once you have fallen into it you have fallen forever. And this is simply absurd, so absurd that one of the most significant philosophers of Europe, Bertrand Russell, had to write a book called, WHY I AM NOT A CHRISTIAN. He was born a Christian, but as he became aware of all the things -- these are so absurd... He was a mathematician, one of the greatest mathematicians. He has written a book, PRINCIPIA MATHEMATICA, which is thought to be the greatest book ever written on mathematics. Nobody reads it -- it is difficult to read it, because just to prove that two plus two is equal to four, you have to read one hundred and sixty-five pages. Then the conclusion comes that certainly two plus two is four. A very intricate and complex argumentation -- one hundred and sixty-five pages only for this small thing. The whole book is one thousand pages.

Why did Bertrand Russell have to write a book called, WHY I AM NOT A CHRISTIAN? In the many things that he puts in it, this is one: Christians have only one life; Hindus, Jainas, Buddhists have millions of lives. It is possible for a Hindu in millions of lives to commit so many sins that he may go to hell for millions of years.

But for a Christian who has only a life of seventy years, eighty years, Bertrand Russell says, "Even if I go on committing sin day and night without sleeping, continuously for eighty years sinning and sinning, then too eternal hell is not fair. As a punishment you could put me there for eighty years... eighty years I was committing sins. You can put me there for eighty years, one hundred and sixty years, but you cannot put me for eternity. How could I commit so many sins to deserve eternal hell?"

None of the popes, none of the Christian theologians have answered the book because there is no answer -- the thing is so clear.

Bertrand Russell says, "As far as I am concerned, if I count all the sins that I have committed and all the sins that I have dreamed about but not committed, then too, the hardest-hearted judge cannot send me to jail for more than four or five years, dreams included. But to send me for millions and millions and millions of years, no end...!"

The Christian hell has only an entrance, no exit; you simply get in, and finished! Seventy years' life -- how can you manage to commit so many sins? Bertrand Russell was a mathematician, so he was simply thinking in terms of mathematics -- that this was improbable.

Your fear has to be understood as basically Christian. The Christian lives in fear, and the more sincere a person is, the more he is in a difficulty because he takes everything very seriously. Disobedience is a sin; not going to confess your sins to the priest is a sin. The sins that you have committed are there; if you are not going to confess them, this is another sin.

One day it happened that a Catholic priest was taking confessions....

One of his friends was a rabbi, and they were both very much interested in football matches. That evening there was a football match so the rabbi had come to the church to pick up his friend, the priest. But the Catholic priest said, "Wait a few minutes, just a few minutes while I finish with these people. I have just to take their confession and give them some penance."

But in the middle, a phone call came that his wife was seriously sick, suddenly taken sick -- maybe a heart attack or something. So the priest said, "You sit, because there is a curtain, and behind the curtain sits the priest. Outside the curtain is the confessor who confesses his sins."

He said to the rabbi, "You please sit here. And you have heard what kind of punishments I give to

people: you have to come every Sunday to church, you have to read the Bible every day... things like that. You manage, and I will be coming soon."

Now the rabbi had never done such a thing, he was in a difficulty. A man came and he said, "Forgive me, Father, but I have committed adultery again."

The rabbi asked, "How many times before have you committed adultery?"

He said, "Four times."

"And what was the punishment that I gave to you?"

He said, "Each time you said, `Donate one dollar to the church.'"

The rabbi said, "That is very simple. This time you donate ten dollars to the church."

"But," he said, "I have committed only one adultery."

The rabbi said, "Nine adulteries in advance... No need to come nine times, just give ten dollars to the church." And he told the priest, "You people don't know how to do business -- when you catch hold of somebody, just one dollar...?"

The priest said, "What do you mean?"

The rabbi said, "I have taken ten dollars for one adultery -- nine dollars in advance. For the nine adulteries that you can commit, you are free."

And the priest said, "What are you saying? This is not the Catholic religion what you are doing!"

He said, "I don't know the Catholic religion. I simply know what business is!"

In fact, fear is created by condemning your nature, your biology, your love... everything that gives you joy is condemned. Then naturally you become miserable. On the one hand you are miserable; on the other hand your nature demands its fulfillment. It wants to be loved, it wants to love, but then there is fear.

That love is not accepted by the church. You can love Jesus Christ but you cannot love a human being, you cannot love in an ordinary, natural human way. You can have spiritual love as much as you want, but the spiritual love is not going to satisfy you.

Spiritual love comes when your natural love reaches to its peaks, when your natural love brings you to such a blissful state that you want to go beyond it. Spiritual love is not against the natural love, it is ahead of natural love. Then there is no fear. Then this world and that world are no longer separated. Then your body and your soul are no longer separated. Then there is nothing like sin.

I have never come across anything which I can call sin. There are only mistakes, errors, which can be corrected. You need not be afraid. Remember, one of the greatest needs of human beings is to be loved and to love. If that is not fulfilled you will feel like an island in an ocean -- alone, utterly alone, deserted, nobody to share in your pain; nobody to share... nobody to dance with you, to sing with you, nobody to sit in silence with you.

I teach human love, because it is in the fulfillment of human love that divine love flowers -- not against it, but in absolute continuity with it.

You have to be in paradise from this very moment if you want to be in paradise forever. Paradise all the way, not only in the end. Because all the way you are so sad and so miserable and so much in suffering that by the time you reach paradise, I don't think they are going to allow you in!

You should go dancing to God. But if your life is not a dance, how can you go dancing to God?

You should go singing to God, but your life has to become a song.

I am a pagan without any religion.

I teach simple naturalness, spontaneity. And I have seen in thousands of people who have come close to me that their fears have disappeared, their heaven and hell have disappeared, their God has disappeared. All that has remained is their own eternal consciousness, and to know it is such a benediction, is such a bliss that you can go on sharing it with the whole world; you cannot exhaust it.

But your conditionings from the very childhood have gone very deep. You will have to be courageous enough to take them out. Children are the most suppressed people of the world.

In one Christian school the lady teacher was talking about the Christian trinity -- God the father, Jesus Christ the only begotten son, and the Holy Ghost. Then she asked all the children to make a picture of the trinity from their imagination. She looked around -- everybody had done a good job according to their imagination. But at one small boy she stopped.... He had made a beautiful picture of an airplane with four windows.

She said, "What is this? What do you mean by this? Where is the trinity?"

He said, "Can't you see it? In one window there is one man looking out -- that is God the father."
She said, "Okay."
"The second window the person looking out is the only begotten son."
She said, "Okay."
"In the third window, this is the Holy Ghost. You cannot recognize him because nobody knows how the Holy Ghost looks, so I have just made him according to my own imagination."
She said, "That is okay, but what about the fourth window?"
He said, "Lady, you are really dumb! This is Pontius the pilot. Without him the whole airplane would fall down."

Laugh at your conditionings, and let them all fall down.
Be free to love, to dance, to sing.
Be free to be human -- this is your birthright.

Okay?

The Sword and the Lotus

Chapter #22
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BELOVED MASTER,
HOLDING YOUR HANDS AND FEELING YOUR COMPASSION I FEEL LIKE CRYING ALL THE TEARS OF MY BODY, OUT OF TOO MUCH BEAUTY. I CAN'T STAND IT; I AM SHAKING AND SHIVERING. MY INNER WOMAN STARTS COMING TO LIFE. A NEED TO PLEASE, TO EXPRESS MYSELF... MY IDEAS ABOUT THE REAL MAN LIE AT MY FEET, SHATTERED.
WHAT TO DO?

The question asks one of the most important things about man's totality. In this century Carl Gustav Jung, one of the most ingenious psychological researchers, found out that man is not only man, and woman is not only woman. The man is both and so is the woman.

Man and woman are two parts of one whole. If you are a man that means your unconscious will be a woman. If you are a woman your unconscious will be a man. It was a revolutionary thought in the Western world but not in the East. The East has known it for at least five thousand years. There are statues in the East symbolizing the same concept of totality -- Shiva, Nataraj the dancer, and Ardhanarishwar, half woman and half man.

In tantra it has been accepted for centuries that it is impossible to have man just be man for the simple reason that everybody is born out of a father and a mother. Both contribute to the being of the child. Whether the child turns out to be a man or a woman, it doesn't matter; his basic constituents came from both sides, man and woman. Something in the child will remain of both.

But society has not been so cultured, so civilized, so psychologically sane as to understand the

implications of it; they are vast. If every man is carrying a woman within him, society has not taken care of it -- no society in the world.

If every woman is carrying a man within, nobody has taken note of it. The truth has been known for centuries, but societies have ignored that truth. And the result is this whole humanity is in tremendous suffering, misery, divisions, splits, and nobody feels at rest because half of him is always ignored, half remains undernourished. How can you feel contented?

On the contrary, every society of the world has insisted from very childhood that a boy is a boy and a girl is a girl. In small details they are reminded again and again... If the boy is climbing a tree it is okay, but this is not right for a girl.

In my childhood, just beside me, there lived a neighbor who was principal of a school. He had a daughter of my age, and because she saw me climbing trees, naturally she also followed. Her father came out and said to her, "Never do it again. This is against womanhood. You are a GIRL."

The girl said, "But you are not saying anything to the boy who is climbing."

He said, "It is not a question of climbing. Boys are allowed to do many things that girls are not allowed to do. The boys are also not allowed to do many things." A boy playing with dolls is not allowed. Everybody laughs at him: "What are you doing? Are you a girl?" Girls play with dolls; it is not manly.

We have created such a division and a split -- the man is some different species and the woman is some different species.

In my childhood I loved to have long hair....

My house and my father's shop were together, so each time I was coming in and going out, I passed through his shop.

And the people would ask him, "Whose girl is this?"

And my father felt so embarrassed that finally he took hold of me and said, "This cannot be continued. To every customer I have to give the explanation: he is not a girl, he is my boy. But it is embarrassing. Don't you feel embarrassed?"

I said, "It doesn't matter. I love long hair, and if they think I am a girl, that is their problem. It doesn't make any difference to me."

He took out his scissors and cut my hair. I said, "You be careful, you will repent it."

He said, "Don't try to frighten me. That's what you always do."

I said, "Then you can do it, and see."

And he had to repent it his whole life. He cut my hair and I immediately went... and just on the other side of the road were the shops of the barbers. And I loved one barber -- he was an opium addict, so whenever I had time I used to sit with him. He talked about great things. Nobody was ready to listen to him, and he loved me because I listened to him. I said, "These things are great and these people are simply idiots, they don't understand."

He said, "You are the only man who understands me and I wait for you, because these people don't know how to appreciate great things."

He would recite songs when he was really deep into his intoxication, and it was a joy to listen to those songs. One line from one song, another line from another song, something from a *bhajan*, a religious song, something from a film... and in between he would go on composing his own ideas.

So I went to him and I said, "Today I need your help."

He said, "Whatever it is I will do."

I said, "You just shave my head."

He said, "That is a really difficult thing. If your father comes to know I will be in trouble" -- because in India a boy's head is shaved only when his father dies.

But I said to him, "I have never asked anything. If you are not going to shave my head, I am not going to come again to your shop."

He said, "No, wait, you are my only customer who appreciates me."

He shaved my whole head, and I went back.

My father saw me coming into the shop. He said, "What has happened?"

And his customers said, "What has happened to the boy? It seems his father is dead."

Now my father was in a more embarrassing situation. He said, "He is not dead, I am his father. But he was right when he told me that I would repent. Now I am going to have to answer to the whole town that I am still alive!"

People started coming. Because I was going around the town, everybody saw me and they thought that my father was dead. People started coming to show their sympathy, and when they saw my father sitting in the shop they said, "What is the matter? Who has died? We have seen your boy completely shaved."

And my father said, "It is all my doing. In anger I cut his hair, knowing perfectly well that he would do something, but this is the last thing... I will never do anything to him again because he is unpredictable."

He said to me, "You can do one kindness to me -- until your hair grows a little, can you come from the back door?"

I said, "You are again asking me to do something against my will. I can come, I can always come my whole life from the back door, but don't tell me, because I will create some trouble."

So he said, "It is okay, don't come from the back door. Let me face the town. Anyway you have already moved around the town. Everybody knows -- people are coming to sympathize and they find me alive. So it is only a question of a few days and they will all know that I am alive and you have done... And that opium addict -- what to do with him? You cannot even communicate with him. You say something -- he answers something else."

He said to me, "I wonder how you manage to talk with him. For hours I see you sitting in his shop."

I said, "He is one of the most lovely men. It doesn't matter what he says, it doesn't matter whether it relates to what I have said... I enjoy what I am saying, he enjoys what he is saying. We both enjoy -- there is no question of communication. It is not a business, it is pure enjoyment. And he says such beautiful things that nobody can say when he is in his senses. Just the other day he was shaving the head of the great wrestler of the town and I whispered in his ear, `Just shave half the hair and leave half.'

"He said, `But he will be very angry, and he is a wrestler and I am an old opium addict.'

"I said, `You don't be worried. I am here.'"

... He shaved half of his head and then he said, "I have remembered something and I have to go *immediately* home. You sit, I will be coming."

That was his way to escape from the shop.

The wrestler waited for a few minutes... then half an hour.... Then he asked me, "Is this man going to come back or not?"

I said, "I don't think... because that man is an opium addict one never knows where he gets caught -- discussing with somebody, he may not have reached his home yet. It is better you go."

He said, "This is strange. With half my head shaved I will look like a fool!"

I said, "But he has not taken any money from you. You can go to another barbershop and you can save half the money."

He said, "You are his partner or what?"

I said, "We are just friends. And unless you go, he will not come. So the faster you go, the better."

He had to go to another barbershop where people laughed at him. And they said, "In the first place why did you go to that madman?"

So my father tried to persuade the opium addict, "Never do this thing to my child" -- but he would talk about something else.

And the embarrassing part for him was somebody thinking me his daughter, not his son.

And this continues your whole life.... A man is a man and many things are forbidden to him. A woman should remain graceful, should remain within limits, should follow certain ideas that make her feminine.

Society has not listened to the great tantra philosophers, nor are they listening to Carl Gustav Jung, the founder of analytical psychology. But I want it to be emphatically understood that unless we accept all the qualities in man and all the qualities in woman, we will not be able to make humanity liberated.

Half a being is always in bondage.

For example, no man is allowed to cry and weep; he has to be strong. Even if somebody dies and his heart is full of tears, he has to keep himself strong. He has not to show his weakness -- as if tears are weakness.

Women are allowed to weep, to say things in their sadness, in their anguish, and have tears rolling down from their eyes. But perhaps you don't understand that because women can cry and scream and shout, and it is acceptable, they don't go so easily mad as the man does. They don't commit murders, they don't commit suicide. The proportion of suicides for men is double that of women. What makes it that way?

The reason is man goes on accumulating his anguish. Society has taught him to repress feelings, emotions, sentiments -- he has to be just a thinker. He will not show emotions even to his friends, to his

wife, to his children, to his parents. No, everywhere he has to remain aloof, detached -- he is a *man*.

The woman cries very easily -- any small hurt and tears come to her eyes. But you don't know the healing force of the tears. Every man has to learn that tears should be allowed, because if nature meant that man should not weep, then nature would not have given man's eyes glands for tears. Men and women have the same size glands for tears -- nature cannot be unwise.

There are moments when you want to cry, and it is good to cry -- it is a relief. It removes a burden from your heart. If you go on accumulating all this, one day it is going to explode. That's why you come across cases where people, whom you had always thought so nice, have murdered -- you cannot believe it -- or have committed suicide. You cannot believe that a man who was so religious, reading the Gita every morning, going to the temple, doing all the rituals -- how could he commit suicide? But you have never seen tears in his eyes, you have never seen his sentiments, emotions, his heart feelings, his wounds. He was covering them.

There is a limit to everything. A moment comes when he cannot contain it anymore, and rather than being exposed, he would like to commit suicide. That seems to be more manly than everybody knowing that this man cries, weeps.

The women -- if they were allowed to play the same games as boys are playing, to cross the rivers as the boys are doing, to climb the trees and the mountains as boys are doing -- it would be very difficult or even impossible for anybody to rape them.

Our society is responsible for making the woman so fragile, so submissive, that when somebody rapes her she cannot do anything. She has never been allowed to do anything -- no exercise, nothing that could have made her stronger. We have created a strange society of split people.

Your question is that listening to me, being near to me, you feel so full of love that a strange thing happens to you: you see your so-called manliness falling into parts, and suddenly your "woman" is taking you over.

Love is not of the mind but of the heart -- it is womanly. Whenever love takes over, your man feels upset, unwilling, afraid. Whenever there is love the woman blossoms. Without love, the woman shrinks. The men who love power never fall in love. Even if they fall in love they keep themselves at a distance.

For example, Adolf Hitler... you cannot conceive what kind of love this was. He loved a woman, but he behaved with her almost as if she was a soldier and he was the commander. Going out of his home he told her, "While I am out you are not to go to your mother's house" -- which was just in the neighborhood. There was no reason in it -- why? She had not seen the mother for many days -- she was sick, old, and there was no reason why she should not go. But you cannot ask a man like Adolf Hitler, "Why?" He will immediately shoot you: that is his answer; he does not believe in giving answers.

But the woman thought that he had gone.... She inquired of his secretary. He said, "He will not be back for at least eight hours."

She said, "That is enough time. I will be back within half an hour."

She went to see her mother. She came back before Adolf Hitler was back, but when he came back the first thing he inquired of his secretary was, "Has the woman gone to see her mother?"

And the secretary had to say, "Yes, but it was only for half an hour, and there was no harm..."

Adolf Hitler said, "I am not asking your advice and I am not asking whether there was harm or not."

He went in and shot the woman immediately, then and there, without even asking her whether she had gone or not.

Do you think this is love? Can love do such a thing? Can love be such an unforgiving... so hard, so stonehard, so mechanical? -- it is not a love relationship. Then another woman came into his life, but he never allowed her to sleep in his room. The reason, he writes in his own autobiography, was, "I don't trust anybody while I am asleep, not even a woman who thinks she loves me. She may be a detective, she may be from the enemies. She may simply shoot me, kill me, poison me... do anything."

He never allowed the woman, and for ten years they were in love. But what kind of love was this?

The day Germany was defeated, the bombs were falling on Berlin and he was hiding in an underground safe place. He asked his secretary to call a priest immediately because he wanted to get married.

The secretary said, "What a time you have chosen. We are finished. It is only a few minutes more before Berlin will be taken by the enemy. For ten years that woman has been asking you to get married to her and you have been postponing. Now what is the urgency?"

He said, "Don't waste time. Catch hold of a priest and force him to come here. I don't have much time, and before I die I want to get married."

And he got married -- just to die together. Then both poisoned themselves and allowed their people to burn their bodies. That was the only time they were ever alone together in the same room.

Why had he chosen this moment? Because now there was no fear. Death was going to happen anyway; there was no need to distrust.

Man thinks he loves. Woman loves.

She does not think that she loves.

For man, thinking comes first; love is secondary. Hence his love has not the beauty, the same divine flavor that a woman's love has. He could have it. Nature has made you both alive, but your woman is repressed, you don't allow her to raise her head. And this has created so many problems that you are always in need of a woman -- a woman is always in need of a man.

But if a right kind of psychology prevails in the world and every child is brought up with both his sides growing together, he will have the strength of a man and he will also have the softness, the lovingness of a woman.

Somebody from Japan, a Zen master who has fallen in love with me so much that in his monastery he teaches Zen through my books... And when I was in jail in America he went round the monasteries in Japan to get signatures of Zen masters, in protest.

I don't belong to any religion, but if there is *really* a religious man, he belongs to me.

He sent me a statue of Gautam Buddha, but a very strange statue, more representing Gautam Buddha truly than I have seen in any other statue. In one hand there was a lotus flower and in the other hand there was a sword. And the strangest thing was that if you looked from one side, if you looked from the sword side, the face looked like that of a warrior. If you looked from the lotus side, the face looked so feminine, so beautiful that you could not conceive that this man could fight.

A buddha has to be both together -- a sword and a lotus flower. He has to be a man and he has to be a woman -- in their ultimate flowering.

If the right psychology is prevalent, every man and every woman will feel a certain independence. The need for the man, or the need for the woman, will disappear, because you have the woman within you and you have the man within you.

One thing, you will have a certain independence which you don't have right now. And this is one of the causes: husbands and wives are continuously fighting because you cannot love a person totally on whom you are dependent. Nobody likes dependence.

The man cannot love the woman totally because he is so dependent on her.

I used to be a teacher in the university, and next to my quarters was a Bengali family, a professor of mathematics, a very simple man. The first day I entered my quarters -- and the walls were so thin you could hear everything that was going on in the neighbor's house -- it must have been in the middle of the night, one o'clock, that the professor shouted, "I am going to commit suicide. It is enough!"

And the woman said, "Who is preventing you? This is your umbrella, get out!"

Bengalis cannot go *anywhere* without an umbrella.

I was a little puzzled what to do, whether I should interfere. I had not even been introduced to these people, but *not* to interfere did not seem right. And this was strange! I was puzzled whether he was going to commit suicide, and the woman giving him his umbrella...? This was simply ludicrous. But I went out, and the professor had gone fast with his umbrella towards the railway station which was very close.

I asked the woman, "I am new and I don't know what is going on here. I am not supposed to interfere, but in the middle of the night your husband has gone to commit suicide and you don't seem to be worried -- you have even given him his umbrella. At least you should have kept his umbrella, then he would not have gone -- because Bengalis cannot move without the umbrella."

She said, "You don't be worried; you are new. He cannot commit suicide without me! I am absolutely needed in *everything*. You just wait -- he will be coming back soon."

Within fifteen or twenty minutes he was back. And the woman said, "What happened?"

He said, "What happened? You gave me the wrong umbrella! It does not open!" -- and there was no rain and there was no need for it to open. "I have told you always to give me the right umbrella whenever I am going out. But you don't take me seriously -- and I was going to commit suicide, absolutely decided. I had even reached the station, but when I tried to open the umbrella, it wouldn't open. And just to teach you a lesson I had to come back."

Then I felt relieved and I went to sleep. I said, "These people are not going to commit suicide."

The woman was perfectly right: "He cannot do anything alone -- he will need me even in suicide. Without me he cannot do anything. So don't be worried, you just go to sleep. Within half an hour he will be back. And this is almost an everyday routine; it is not new. The first time I also had got really worried, but when it started happening every day...! At any time he would go to commit suicide -- for any single mood, reason. Then I thought, `This is just... he does not mean it; he does not understand the meaning of suicide.'"

Why are men and women constantly fighting? They are fighting because they feel a certain dependence on each other. And nobody likes dependence -- everybody hates it. That hate is there that poisons your love. That hate is there that creates constant conflict.

What I am proposing is that if every man and woman is brought up with the idea that you have both the wings, you are not alone, that hidden within you is your opposite pole, then you will have a certain balance and your need will change into something new. You will love a woman, but it will not be a need, it will be a joy, it will be a sharing.

You will love a woman who resembles your inner woman; there will be a certain deep connection. You will love a man who resembles your inner man. And if you are not fighting with your inner man, you cannot fight with your outer resemblance.

And it is stupid to ask the astrologers and the palmists and the tarot card readers, and all kinds of idiots around the world, to decide your marriage.

In one town I lived for a few years....

Just in front of me there was a brahmin who used to read people's birth charts and decide whether the marriage would be a happy marriage or not.

One day a man came to me and he said, "I am a very poor man and that astrologer is the best in the city and he is asking ten rupees -- I can pay at the most two rupees. I am really very poor. It is the question of my son's marriage and I want the best astrologer to decide whether the couple will be happy."

I said, "You don't be worried. You just wait here, let me go to the astrologer and when I am there then you come."

I went to the astrologer and I said, "I have been living in front of you for two years and I see you every day fighting with your wife. Could you not manage to figure out your birth charts? I am going to expose you unless you listen to me."

He said, "I will listen to you but don't expose me."

And at that moment that man came. I said, "The first thing is: do his job free."

He said, "But I have refused him before; my fee is ten rupees minimum."

I said, "This man's chart has to be done free, otherwise I am going to expose you."

He said, "Wait! Don't say a single word more. I will do whatever you say. And whenever you want somebody to be done free, just send a note to me and I will do it. Don't talk so loudly if my wife comes in, because then you will not be needed to expose, she will expose the whole thing. She even beats me. All this astrology is bogus! But what to do? -- this is the only profession I know and it is going very well."

No astrologer can decide. It has nothing to do with your birth and the stars. It has nothing to do with the lines on your hand.

And all the marriages are being made according to the astrologers -- particularly in this part of the world. Every marriage is almost an arranged marriage, and they are all failures, without exception.

I have lived amongst many, many families; traveling, I have been a guest to thousands of families, and I was surprised, it is the same story -- they are quarreling.

The reason is that we have not yet found the right way of matching a couple. You cannot do it if the man and woman are brought up in such a way that both their sides are fully grown up; they will find their own man, their own woman.

There is no need for any arranged marriage. An arranged marriage is simply a fake; it is deception. And deceiving your own children for their whole life -- to suffer, to go into misery, to fight and still to go on keeping a smiling face to the world... they cannot say what is happening inside. Everybody thinks everybody else is living a beautiful life, and everybody is in the same boat.

Your question is significant -- that finding a love arising, your manliness is fallen, shattered. Suddenly your woman, of which you were not aware, has arisen. All the qualities of the woman -- the softness, the beauty, the music, the poetry... allow it; don't be worried. What has fallen is not your real man. What has fallen is the man cultivated by the society. Once you accept your woman, you will soon discover by the

side, your real man, which cannot fall down, which cannot be shattered on the ground. The shattered one was just imposed on you.

People are telling you that this is the way a man should be, and nobody is bothering whether this is human or not. You may start crying and weeping when tears are coming to you, you will be surprised that it is the woman part of you which is crying and weeping. But suddenly there comes a tremendous strength which is not the woman, which is the man. Your tears have cleaned all the rubbish that the society has imposed on you.

So what has fallen down on the ground, scattered, is not your reality; it is just a pseudo-reality which has been imposed on you -- that you have to be like this, that this is the way a man should be, this is the way a woman should be.

Nobody has looked into your nature, nobody has respected you in your totality. You know now perfectly well that surgery has succeeded in changing a man into a woman, a woman into a man. If both are not present in you, the surgery cannot succeed. Both are present in you: one is showing itself; the other is hiding behind. Surgery can change it. The other can show, and the one that was showing itself can be hidden. That is a very simple process.

One of my sannyasins, Leeladhar, is one of the best plastic surgeons, who has changed many men into women, and many women into men. He was worried whether he was doing right or wrong, so he asked me.

I said, "Whatever you are doing is perfectly good. If a man is tired of being a man he should be given a chance to be a woman. If a woman is tired of being a woman she should be given a chance to be a man. And if this is possible in this life, why wait for death? Death *does* it."

I have met many small children who remember their past life, but one strange thing I became aware of was that if the child is a boy, in his past life he was a woman; and if the child is a girl, in her past life she was a man.

This was so universal that it gave me a certain clue, that every man gets tired by the end of his life and starts thinking that perhaps women are enjoying more. And every woman gets tired, because you don't know the other person's inner world, you only see the outer side.

There is a Sufi story....

A man was very miserable and he was a mystic, just praying the whole day. Finally, he said to God, "I have never asked you anything. I thought you yourself must understand, but it seems you are not looking at me. I have to make it clear to you, that it seems I am the most miserable man in the whole world, but I don't want you to take all my misery. All I want is to please let me change my misery with *anybody* else -- I am ready. Can't you even do that?"

That night he slept, and had a dream that God called the whole town and told everybody to collect all their miseries into a bag and carry it to the mosque.

The mystic was surprised. He thought, "Perhaps he has heard my prayer."

He immediately took all his miseries in his bag and rushed toward the mosque. And he was surprised, because the whole city was running towards the mosque, and all were carrying bags far bigger than he had. His bag was the smallest!

He said, "My God. Now I am in trouble. I never knew that these people were hiding so many miseries. Their bags are touching the ground; they are just dragging them." And he had just a small bag hanging over his arm. He said, "This is going to be just absolutely foolish. These are *my* miseries, and now I have to change with any of these..." And he looked around -- everybody had a bigger bag. Naturally, that's why they were lagging behind and others had reached the mosque.

Finally, when everybody reached the mosque, the voice of God said, "Hang your bags around the mosque. I will put the light off, and then you can choose any one that you want. Everybody is free to choose -- the misery of your own choice."

And before the lights went out the mystic rushed to his own bag. But he was surprised that he was not the only one who was rushing towards his own bag, everybody was rushing towards his own bag.

He said, "This is strange."

He asked his neighbors, "Why are you rushing? Why are you in such a hurry?"

They said, "Whatever we have in our bags, at least we know. And we have lived with these miseries our whole life, so we are well acquainted. In fact, now we have lived so long that they don't matter much. We have become accustomed.... Choosing somebody else's bag, one does not know what is in it. At least one thing is certain, that you would have to begin to be acquainted with new miseries that nobody wants."

Everybody, without exception, was holding his own bag, so that somebody would not come in the darkness and snatch it. But nobody was ready, everybody was with his own bag. So God said, "It seems there is no need to put the light off -- you can go home. You have chosen."

And they were immensely happy. *everybody* was happy that he had got his own bag back.

The mystic woke up smiling. He said, "This has been a great dream and it has revealed a truth, that you see the other faces but you don't know what they are carrying inside... what suffering, what anguish."

So it happens, by the time of death, everybody wishes to be changed to the unknown part of himself that he has repressed. If he had known both he would have died not asking to be a man or a woman, but asking something more -- something higher, something concerning consciousness, meditation. He would have asked, "In ignorance I have lived long; now give me light. Now let me live in light and consciousness."

If he had been aware of both these sides he would have asked, "Enough is enough. I have known man, I have known woman. I have been both, and I am perfectly satisfied. Now I want to go beyond, beyond man and beyond woman." And that is the state of enlightenment....

So don't be worried. Whatever falls down and gets shattered does not belong to you. Let your woman come up, and soon you will find your man also coming up. Allow them both equal respect, allow them both unity. It will make you an individual for the first time -- undivided. That is the meaning of the word `individual'.

And an individual man loving an individual woman will have a totally different flavor of love. It will not be just physical, it will not be just biological, it will have something of the spiritual in it. It will grow towards spirituality. They will help each other towards spirituality, they will become partners in a pilgrimage towards godliness.

MY BELOVED MASTER,PLEASE ACCEPT MY LOVE.
BELOVED MASTER, WHEN A PERSON WEEPS IT IS USUALLY SAD, BUT YOUR SANNYASINS ALSO WEEP WHEN THEY ARE HAPPY. WOULD YOU LIKE TO TALK TO US ABOUT TEARS? 2

Tears have a language of their own. The language is: anything that cannot be expressed through words overflows through tears.

If you are in immense pain, tears may come. If you are in immense ecstasy, tears may come. If you are deep in love, tears may come. If you are in profound silence, tears may come.

Tears can come on many occasions, but one thing will be similar on each occasion: whatever is happening within you is something that cannot be expressed through words.

Children weep because they want their parents to fulfill some of their demands which they are afraid to say. They are afraid that the answer may be no. They cannot bring their demand into words because they don't want to be rejected, they don't want to be ignored.

Tears come to their eyes, and the parents understand their tears better than their words. And the tears create a bridge of communication. The parents become more soft, available, open... they want to know what the reason is, what they want: "Why are you crying?"

Now it is a better situation to get a yes from the parents.

You will sometimes find sannyasins full of tears -- they don't make any demand on me; their tears are of gratefulness. But there are experiences you cannot talk about; in fact, saying them seems to be profane.

If you really love someone it seems so difficult to say, "I love you," because the word `love' is so small and the feeling is so big, that when you hear yourself saying, "I love you," you yourself feel frustrated -- it is not what you wanted to say. It was something alive and so big, and this word `love' is just dead. It is not breathing; it has no heartbeat. Your love was your totality, and this word carries nothing of your totality.

Then tears become the language of expressing... whatever is inexpressible.

Tears have a beauty of their own, a poetry... wordless, a song which only can be heard from heart to heart.

The tears of the sannyasins are not to demand something, but to thank because they have got something already.

BELOVED MASTER,

WOULD YOU PLEASE TALK ABOUT WOMEN'S LIBERATION IN THE CONTEXT OF YOUR VISION OF A COMMUNE?

They are not two things. Women's liberation will also be men's liberation. It may sound strange, but if you go into the sources it will be very easy to understand.

One fundamental thing: you cannot make anybody a slave unless you are ready to become enslaved by your slave. Slavery is always two-sided.

Sometimes it happens that the master is a bigger slave than the slave. The master becomes dependent on the slave for everything. And the second thing: when you make somebody a slave, you are creating trouble for yourself, because the person will always hate you. He may show love, he may show reverence, but that is superficial. Deep inside he is boiling with hate and fire.

Man has made woman a slave, but you can see what I am saying to you, the truth of it. Have you seen any husband who is not henpecked? Strange...

In a small school a teacher was asking students puzzles. And he asked, "Have you seen somebody who when he goes out of the house is one thing and when he comes back to the house he is something else?"

One child immediately started waving his hand frantically. The teacher said, "What is the matter? Do you know?"

He said, "Everybody knows it, but is not courageous enough to say. I can say it. It is my father. When he goes out of the house he looks like a lion, and when he comes back into the house he looks like a rat. And all these boys know it, but they are afraid to say it. I do not bother, because my father and mother are so constantly in a fight that they don't have any time for me. I am completely free to do anything, to go anywhere."

What has made the woman bitchy? It is not a natural quality. What has made the woman continuously nag the husband? It is not natural.

It is a revenge, the feminine way of revenge. You have reduced her into a slave. You have taken away all her freedom, you have made her just a possession.

My sister was being married and I told my father, "If the word *kanyadan*, donation of the daughter, is being used, I will never come back to this family again. Then you can think I am dead."

He said, "But this is strange. That word has been used for centuries."

I said, "I don't care about the centuries, I care about the *meaning* of the word. You can donate things, you can donate money -- you cannot donate people! And I will not allow it, even if the marriage party goes back. Let them go to hell!"

He said, "I was worried that you might create some trouble, but I had not thought about this kind of trouble. The marriage party is coming -- you can hear the band, and the people are coming closer -- and you ask me not to use the word `kanyadan'...! But what about the brahmin priest who will say, `Where is the father? He has to come and do kanyadan.'"

I said, "I have made arrangements with the priest before I talked to you."

The priest used to live just behind my house. There used to be a big neem tree in the middle -- and it was a very narrow street -- and I had spread the gossip around the town that the tree was full of ghosts. And the brahmin was very much afraid, because he had to pass through that street. He was the only person who lived behind our house, the only person who had to go through that street. And he used to ask me, "Is it true?"

I said, "Do you want to experience? I have some acquaintance with those people because I live in the house..."

And one day I managed to give him some experience....

He used to almost run in the street. From the main street he would start running saying, "Hare Krishna, Hare Rama, Hare Krishna, Hare Rama..." just to avoid the ghosts which were there. And he had just begun with, "Hare Krishna, Hare Rama..." when I gave him the experience.

I had just done a simple thing. As he was coming from his work in the town -- some worship, some marriage or whatever -- it must have been ten o'clock in the night, it was a dark night... I had a drum with me and a big blanket. As he came under the tree, I threw the blanket over him so he could not see what was happening, and I just banged the drum and threw the drum also over him. He got so confused at what was happening, he ran away, back down the street. And by chance, the drum fell over his head. I had not thought that it would go that way -- that his head was completely covered by the drum, and underneath the drum was

the blanket covering his whole body. So by the time he reached the road, people started running, thinking that the ghost had come onto the road!

He had to shout and struggle, "I am the brahmin who lives behind! I am not the ghost! It is the work of the ghost that I am in such a situation." But there was no other way. So he was always very polite and respectful of me after the experience. Whatever I said he always said, "Yes, I will do it."

I told him, "My sister is going to be married. You are not to use the word `kanyadan', because no person can be donated. It is not a gift -- a human being given as a donation? If you use `kanyadan', then remember, from this day you will never be able to reach your home... EVERY day those ghosts will trouble you."

He said, "I will do everything, but please no more blankets, no more drums."

So I told my father, "He is willing."

From the very beginning we try to create the woman to be a slave in life. Naturally, she goes on gathering anger, and in her husband's house millions of women -- because almost half of humanity are women... Half of humanity is simply wasting its life in kitchens, routine work, looking after children -- terrible jobs, and the whole day waiting for the husband to say something soothing, something beautiful.

But the husband has his own problems: his boss in the office; his files gathering on the table; everybody is after him to "finish it." He is working hard, but he comes home with a lot of files. And the moment the woman sees him coming with all the files, that means the office is coming home. She bursts forth, she explodes... her life is simply ruined. The whole day cooking, taking care of the children. And in the end she was thinking that the husband would be back and they would have a few moments of loving communication, and he is coming with the whole office. Naturally, she gets mad and she throws those files. And while he is eating she goes on nagging him for this, for that... she does not allow him to eat well.

One man saw on a restaurant a sign saying, "Come at least one time and you will find everything just like your home."

He came in and sat at a table. A waitress came by and she asked, "What would you like?"

He said, "First bring me a cup of cold tea."

And she said, "Cold tea? If you like I will bring it."

"Then bring my food -- burned chapati, vegetables so hot with so much spice that tears come out of my eyes... that is the proof. And thirdly, sit in front of me and nag me!"

The woman said, "But this is a restaurant."

He said, "Look at your sign! Only then will I feel at home."

This is the "home" where everybody is living. And you call this *life*?

The man is harassed in the office, the woman is harassed the whole day by children and neighbors -- and then the husband comes.... Both are not in a normal state; they start quarreling about everything, arguing about everything, and soon dishes are being thrown. The woman is hitting him with the pillows; he is shouting and trying to keep her cool because what will the neighbors say? Children may wake up.... But how long can one keep cool?

Man's liberation is possible only if the woman is liberated. The woman should be educated, should have financial independence, should be an earning member of the family, should not be dependent on the husband. The woman should have as free movement in society as man has. The woman should have time to be creative, to play music, to paint, to read, to write. And you will be surprised -- all her nagging will disappear, all her bitchiness will go, because that is the energy that has become creative now.

You cannot condemn the woman, because if you want to have an experience, then just take her job for twenty-four hours. First cook the food -- then you will know! At least I know that I cannot even make a cup of tea. It is a miracle for me how a chapati is made.

Then taking care of the children, who are the *real* devils -- either you will kill them or you will kill yourself. Just twenty-four hours! And children have their own ways: the whole day they sleep, and in the night they make every effort to wake everybody.

Sometimes they say they want to go to the bathroom, and somehow you drag them to the bathroom. And just a few minutes afterwards they are waking you up again -- they need water... They have been sleeping the whole day and now they are awake. And you want to force them to sleep; sleep is not something that you can enforce.

And if the child goes on waking you up again and again, you are going to hold him by the neck and tell

him, "For the last time: *either you or me* -- decide! We both cannot exist in the same bed!"

It is very natural that the woman has become nagging and bitchy and fighting. And you can see she doesn't mean it. When she throws the pillow at you, you can see it -- it never hits you. It is not that she cannot hit you, she does not want to hit you. It is simply anger somehow being expressed. She never throws heavy things at you that you may go blind or your nose may fall off or your head may get broken... she never does. Even if a pillow hits you, it is not much of a hit.

And if you watch carefully, she always throws those plates which are worthless -- she wanted to get rid of them! Either they were broken or chipped or something. They are not the real ones; they were useless plates. She is careful; she knows -- because whom is she going to hurt?

But the anger is there and it needs some expression. Unless you give it a creative dimension... and the only possible way is that man and woman should both be liberated from each other.

The liberation movement should not be only women's liberation, it should be men's and women's liberation -- together, because they both are in slavery. It is interdependent. One cannot become free; they both can become free or they both will remain slaves. The women's liberation movement has not understood it yet and it needs a whole psychological change of atmosphere.

Marriage should be dissolved. People should not live according to the law, they should live only according to love. The only problem has always been children. And my solution is that every small village should become a commune. Bigger villages should become two or three communes, big cities should divide into dozens of communes, and the children are the responsibility of the commune.

Every member of the commune should donate to the commune for the health of the children, for the education of the children, for the care of the children. The children can come to the home -- the father and mother can meet the children -- but the children basically live in commune hostels and do not belong to private parties, to families. Then there is no problem. If two persons find that their love has disappeared, then there is no need to remain together: it is ugly, disgusting.

The moment you see that the love has disappeared, you have to say goodbye to each other with gratefulness, with friendliness, with thankfulness for all those moments that you lived together. You will always relish those beautiful moments. But what can you do? -- it is beyond you. Love comes like a season and goes like a season. As long as it remains, good; it is immensely beautiful. But when it has gone, then to go on hanging onto something dead is going to make you also dead.

It was because of children that the old societies decided that you should remain together -- because you have to take care of the children; otherwise what will happen to the children?

A simple solution is that every commune of one thousand people, two thousand people -- that means two thousand couples, four thousand people -- gives the whole responsibility for the children to the commune. And the commune can take care of the children more responsibly, more carefully. More educated nurses can be put to take care; doctors can be there to take care; teachers can be there to teach. And children will not be spoiled the way they are spoiled now.

They will have a wider vision than our children have. Our children have a very small vision because they are attached to a family. Five persons, seven persons -- that is their whole world.

It happened....

By the side of my house there was a temple, and between the temple and my house there was some land which technically my father could win a case in the court and take. But actually, the land belonged to the temple. It was a legal and technical matter.

I told my father, "If you go against the temple -- I have nothing to do with the temple, but if you go against the temple then I am going to be a witness against you, because you are taking advantage of a technical mistake. The land does not belong to you and you know it. And not only am I going to be against you, I have convinced your father, my grandfather. He is going with me because they may not take any note of me. I am so small" -- I must have been ten years old -- "they may not take any note of me, so I have convinced my grandfather. He is going with me. So two generations on each side against you. You have to decide."

He said, "You have talked with my father?"

I said, "Certainly. Because it is a simple matter. The land does not belong to us. Just in the papers of the temple, technically it is not written that it belongs to them. But don't take advantage of a technical mistake."

He said, "But I have never heard of anybody's son being a witness against his own father."

I said, "My loyalty is not to the family. My loyalty is towards truth. If you are on the side of truth I will

be with you, but in this case I cannot be with you."

Children living in a family are bound to become loyal to the family. Then they don't care whether they are fair, just, or not, they just fight. People go on fighting for generations.

One of the families in front of my house was the enemy of my family for generations. I was the first to enter into their house....

The man was shocked. He said, "Where are you going?"

I said, "I am coming to your family with a message of friendship. I don't know who the people were who fought. I don't know even the names of the people who fought. I know my grandfather and I know my grandfather's name, his father's name. Beyond that I have no knowledge. And this has been going on for ten generations. How many generations do you remember? Can you tell me all the names? Can *you* tell me who began all this nonsense? And we have not been on talking terms. I have come with friendship. I am inviting myself for dinner today in your house."

He said, "This is strange, but perhaps you are right. You are welcome, but have you asked your father?"

I said, "I don't need to. Whatever I want to do, I do it and then I inform him. Then he can express his opinion. It does not make any difference, I have done what I wanted to do. I know he will ask, `Why did you not ask me?' But that is my problem, you don't be worried."

And they were very happy. The children were very happy, because it was such a strange thing. They were just living in front, and we saw each other, but we could not talk to their children; they could not talk to us. We were going to the same school, but we were not talking to each other, we were enemies. And you don't have any idea why. The children were happy; it was a celebration.

My father came home and he was informed that I had gone inside that house and I had not come out for almost two hours. He said, "This is unbelievable. For ten generations we have not talked to each other. Now he has gone beyond the boundaries, let him come."

When I came back home he was really angry and he said, "Why did you not ask me?"

I said, "It is simple, because I wanted to do it. And now you are free to express your opinion. I knew that you would say no, so what is the point of asking? And I have not done anything wrong. I have made a beautiful friendship, I have opened the door for you too. I have invited the man and his children for dinner tomorrow in this house."

He said, "What?"

I said, "Yes. I have eaten there -- I invited myself into their house. Now, in return what do you want? I should at least be this much courteous."

He said, "My God, then I have to go out of this house tomorrow."

I said, "You have not to go anywhere. You have to be here and you have to receive them, because this is foolish -- ten generations ago, and who knows who was right and who was wrong? Those idiots are dead. Why should we go on clinging to the dead, just because we belong to their family?"

The family creates a very small commitment to a very small number of people. A commune frees you from commitment. And psychologists say that if children can be freed from the family then ninety percent of mental diseases will be simply finished. You will be surprised to know that these two things are related.

Ninety percent of psychological diseases will disappear if children are no longer part of the family, because it is the family that creates all kinds of trouble. It makes the children Christian, Hindu, Mohammedan, Buddhist; it makes the children communist, socialist; it gives the children all kinds of beliefs which divide people. And most basically, every boy carries an image of the mother in his heart, and every girl carries the image of the father. And for her whole life the girl will look to the husband for her image of her father to be fulfilled -- which is not possible. And the boy will look to his wife for his image of his mother to be fulfilled.

His mother is the most perfect woman he has known. His wife should be as perfect. Now the wife has not come there to be your mother, nor are you there to be her father. But these ideas can be destroyed only if children are living together -- not in the family, but under the supervision of the whole commune. They will not have any image and then they won't be expecting their wife to be this way, their husband to behave this way... and thousands of conflicts will disappear.

The future of the family is gone. The commune has the future, and only the commune can make you so free that marriage becomes non-essential. Two persons decide to live together -- they live together. They

decide to separate -- they separate.

The law does not come into it; the government has nothing to do with it, nor has society anything to do with it. It is two persons' personal affair! And they are contributing to the commune for the care of their children. Even those who don't have children -- they are also contributing to the commune, because all the children are their children. A feeling of vastness... every child is loved by the whole commune.... Every person of the age of his father becomes his uncle; every woman of the age of his mother becomes his aunt. We are giving him a bigger, richer experience. And with this richer experience he will be a man of multidimensional capacities.

Man's liberation is absolutely necessary just as is woman's liberation. And they both should be together to figure out how they can be free. There is no need to fight, because anything that comes out of fighting has some ugliness in it.

The liberation should come out of understanding. All intelligent men and women should get together, and try to understand the problems all over the world and how they can be solved. And I don't see that there are many problems. There are very few problems -- which can easily be solved.

The last question....

> BELOVED MASTER,
> I AM THANKFUL TO THIS BEAUTIFUL EXISTENCE THAT YOU ARE WITH US. I AM GRATEFUL THAT YOU ARE NOT ONE OF THOSE TIRTHANKARAS OR AVATARAS WHO IS SO FAR FROM ORDINARY HUMAN BEINGS THAT THERE IS NO POSSIBILITY TO BE OTHER THAN IN AWE OF THEM, AND WORSHIP THEM FROM AFAR. YOU TEACH US TO BE THANKFUL TO EXISTENCE FOR ALL THAT IT HAS GIVEN US. BUT HOW CAN I BE THANKFUL TO THOSE PEOPLE WHO ARE NOT OF THIS UNDERSTANDING? ESPECIALLY THOSE WHO SPEAK AGAINST YOU AND TRY TO DESTROY YOUR WORK? CAN YOU SAY SOMETHING?

Existence is very compassionate. It is not indifferent, it is not just a spectator. But you have to perceive the depth of everything. For example, you love me, and you love me because I am not a savior or a prophet or a god but just a human being like you. You are worried because there are people who oppose me -- don't be worried. This is the way existence functions.

The way of existence is always to create antithesis to every thesis. Only then does something become important. If nobody opposes me, then what I am saying will not have any effect. I would like that the people who love me and the people who oppose me are equally divided -- and that's what existence does -- that they are equally powerful, equally divided, and there is not a single human being who remains indifferent: either he is my friend or he is my enemy.

And I am grateful to both, because both work for me. The friend works in a way; the enemy works in another way. You have just to see the depth -- that opposites are complementary. The enemies also work -- in fact, more than the friends. The friends may remain silent in their love, in their peace, in their silence, in their meditation, but the enemies cannot sit silently. They have to talk about me day and night; they have to dream about me day and night; they have to oppose me whether anybody listens to them or not. They are my advertising agency.

Okay, Arun?

The Sword and the Lotus

Chapter #23
Chapter title: No beginning -- no end

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BELOVED MASTER,
MANY PEOPLE, WHEN THEY TRY TO UNDERSTAND THE ORIGIN OF CREATION, ARE PUZZLED: WHY DOES THE ULTIMATE, WHICH WAS ONE, HAVE TO BE IMMEDIATELY TWO AFTER CREATION? IN OTHER WORDS, POSITIVE AND NEGATIVE, MALE AND FEMALE, AND SO ON. THE ULTIMATE IN ALL ITS POWER, EXISTENCE, FULLNESS, COULD HAVE HELPED CREATION ON A MALE-MALE BASIS, ON A FEMALE-FEMALE BASIS, OR A JOINED TOGETHER BASIS, AS A THEOSOPHIST ONCE EXPLAINED. HE WROTE THAT AT THE TIME OF CREATION THE HUMAN CREATURES, MALE AND FEMALE, WERE BORN JOINED TOGETHER AT BIRTH AND THEY WALKED ON FOUR LEGS.
OF COURSE, THE ULTIMATE IN ALL ITS POWER COULD HAVE SOLVED THE PROBLEM OF PROGENY IN A DIFFERENT WAY FROM THAT WHICH WE KNOW NOW.
IS THIS A QUESTION WHICH IS SOLVABLE, OR WILL IT BE BETTER TO HAVE IT ADDED AS UNKNOWN TO LIMITED THINKING, TO THE MIND AS SUCH?

There are many questions which are created by man himself; they don't have any roots in reality.

First, man starts with assumptions and slowly, slowly forgets that the assumption is not reality. For example, the question of the ultimate -- that in the beginning it was one, then why did it become two? It is absolutely man's creation -- the whole idea.

Nobody has any right to talk about the beginning, because nobody could have been a witness to it for the simple reason that if there was a witness, it was not a beginning. The witness was there -- the beginning must have been some time before the witness. It is a simple, rational and logical understanding that to talk about the beginning is all nonsense.

Christians say that in the beginning was the word. Now this is sheer stupidity because `word' means a sound with a meaning, and meaning is impossible unless there is somebody to give it meaning.

One thing is certain: in the beginning there cannot be a word. It would have been better if they had chosen sound -- but just better, not right. Even to accept that in the beginning there was only sound, you need some ears to hear it. Without ears there is no sound. This is something scientific which you have to understand.

For example, you see my robe is green. It is one of the very strange things that science has come to discover that when the light rays fall on anything... the light rays have all the seven colors of the rainbow....

On my robe the light rays are falling. The robe is absorbing all the colors except green; that means this robe is not green at all. It is an appearance, and the appearance is possible because it is not accepting the green ray, so the green ray hits your eye. All other colors are absorbed, so they don't come back to your eyes. Only the green is left; it hits your eye, and naturally your eyes see it green. This robe can be any color, but it is not green, in fact it has no color -- only when light falls on it does it have a certain quality of absorbing.

But if you all close your eyes, including me, then this robe will not be green. Then all your clothes will lose their colors, because for colors to exist, eyes are needed.

Take it from a different angle.... Common sense thinks that a blind man lives in darkness -- that is absolutely wrong. The blind man has no eyes; he cannot see darkness. To see darkness you need eyes, and if you can see darkness, who is preventing you from seeing light? The blind man does not know anything about light, nor about darkness. The deaf person does not know anything about sound, and he does not know anything about silence. If there was nobody present and there was only sound -- it is impossible, scientifically impossible, because sound can exist only with ears. Unless the eardrums are struck, there is no sound.

It would have been better if they had chosen silence, but still not right because even for silence somebody is needed to feel it. If there is nobody, silence cannot exist.

What I am trying to show to you is that the very idea of *one* in the beginning is an assumption. In fact,

one cannot exist without two; two cannot exist without three; three cannot exist without four... ad infinitum. If one exists, that means one digit of an infinity; otherwise, *one* has no meaning. What meaning will you give to *one*?

You can say it is not two, but you have brought two into it. You can say it is not three, but you have brought three into it.

These are all assumptions, and once we accept them then they create a thousand and one problems. Then the problem arises: if there was only one in the beginning...

The questioner has been an ambassador to England from Nepal. He is well educated, but even he is not aware of a simple fact: who told you that in the beginning there was one? On what grounds do you accept the ultimate "in the beginning"? Who told you that there has ever been a beginning?

As far as I am concerned there has never been a beginning. Existence has always been here, and there is going to be no end. Existence is going to be always here.

Changes may go on happening -- new forms, new beings -- but the inner core of existence is eternal. And all the philosophies talking about beginnings are childish. But this is a problem -- once you accept an assumption without questioning it, you are getting into trouble.

And that's what happened to the theosophists.... They accepted the ultimate "in the beginning..." then they had to accept that there *was* a time and there *will* be a time again when man and woman will be born together, joined together, and will walk on all fours. And this is not only for theosophy, theosophy is a very new movement. It developed in the last century, and it has died out. It has no significance anymore.

Jainism is the most ancient religion in the world. It also has a similar kind of theory -- a little bit different, but the idea is based on the same assumption. Jainism believes that in the beginning, *satyuga*, the age of truth, every child was born with his partner -- one boy, one girl, together; they were twins, not joined. A man and woman joined together, walking on four legs, looks absolutely ugly. I don't think it is a development, it looks more like a cartoon than like a spiritual ideology.

Jainism has a far better idea: a boy and girl were always born together. They were not brother and sister as it turned out later on; they were husband and wife. That's why the Sanskrit word *bhagini* has two meanings. Very strange... one meaning is sister; the other meaning is wife. The meaning *wife* is older, but soon people realized that if twins marry, their children don't survive. Even if they survive they are weak, intellectually retarded, will have some kind of physical weakness.

Once it was realized the process was stopped. And the word `bhagini', which used to mean `wife', started to have a new meaning, `sister', which is a very different meaning. And still the Sanskrit dictionaries carry both the meanings.

Basically the word is very beautiful. It means two persons who have shared the same womb. It says nothing about time -- whether they shared the womb together or at different times -- but that they shared the same womb. People decided it should mean sister, and that it was an ugliness in the beginning when twins started marrying. But they had thought that it was a gift of nature, that nature had chosen who was going to be your wife. Where, in this whole world, will you choose who is made for you? The best way is to have both be born together. But genetics and gynecology studies all agree on one point -- that the man and wife should be as far away from each other as possible. Then their children will be better physically, mentally, spiritually.

We are using it for animals, but we are not scientific enough to understand the thing. We use crossbreeding with animals... you bring English bulls for your cows. If you were really scientifically minded, you would find husbands for your daughters in faraway countries, wives for your sons in faraway countries, so there is no blood relationship possible. That would raise the human quality... age, intelligence, health, everything. But these ideas of why the one became two... It never became two; it has always been two.

And why is there so much of a problem about two? The two are complementary. They make one organic whole, but they are not one. Existence is dialectical. It uses opposites as tension. Now the questioner is asking why God did not only make men, and that he could have made the whole of existence on the same basis. It would have been a very colorless, dull, boring existence -- just males wherever you go... horses, elephants, camels -- all males. You would not find something attractive, because attraction needs some difference. And the opposite, the polar opposite, is the most attractive.

Existence is dialectical: it is male-female; it is positive-negative. And recently, it has been proved beyond doubt that in Africa, in Europe, in America, one of the most dangerous diseases ever is spreading -- AIDS. No other disease can be compared to it because there is no cure for it, and scientists are almost

certain that there will be no cure for it. The disease is such that they cannot conceive of any cure. And the person has to die within two years, at the most, two years.

Generally, people will die within six to eight months. If they live in a very controlled atmosphere they may survive two years at the most. Death is absolutely certain. This disease has happened through homosexuality, and that's what you are asking in the question: why God has not created, why the ultimate has not created a single foundation, male and male.

The disease has arisen out of homosexuality -- one male making love to another male. Something seems to be very much against existence.

Scientists have not yet come to a conclusion about what is causing AIDS, but my understanding is that when a man starts loving another man, the woman within both the men starts dying, because she no longer has any nourishment. She is ignored, she shrinks, and slowly, slowly she dies. And when the woman in you dies, half of you is dead.

You have become only half alive. And the other half was your resistance against diseases, it was your organic support. Now you don't have any support. You have lost contact with nature's dialectics -- this is the cause of the disease AIDS. The patient becomes vulnerable to all kinds of diseases, he has no resistance; any infection and he will get it. He cannot fight any infection; no medicine can cure him of any infection -- he lives almost like a ghost.

I am worried that there are lesbians also, particularly in the West -- women loving women. Sooner or later they will bring an even bigger disease than AIDS.

It took a long time for AIDS to happen. Homosexuality must be as old as your religions, because religions are the cause of homosexuality. They forced men to remain as monks separate from women. The women became nuns, but they could not meet the monks, they had to live separately. So homosexuality and lesbianism are both created by your so-called religions. The whole credit goes to your great religions.

But it took thousands of years for AIDS to happen. Perhaps the woman is more strong... she *is*. Scientifically she is more strong than a man. That's why lesbianism may take still a few hundred years before a greater disease than AIDS grips women. But it is going to come -- you cannot survive against nature. You can go against it. It gives you enough rope, enough freedom. You can use it for your spiritual growth, you can use it to destroy yourself. And what is the problem if the universe functions through polar opposites?

He is also asking... perhaps he thinks that the way men and women make love is ugly, so he is asking if the ultimate could not create some other way for reproduction, for progeny. Anything would cause the same question.

I will tell you a story....

It happened in the twenty-first century. One couple, very adventurous, went for a space tour. They reached a planet where something exactly like human beings had been living for thousands of years. They were immensely happy. The first house they entered, the people were very generous, very loving -- they offered coffee. They drank the coffee and soon they were discussing things. And both the couples, from the earth and from the new planet, were interested in how children were created in their worlds.

The man and woman felt a little embarrassed. They said, "First you show how you create children."

They said, "It is very simple."

They opened their refrigerator...

The couple from the earth was amazed: "What are they doing? What has a refrigerator got to do with creating children?"

... and they brought two bottles, one with some green liquid, one with some red liquid, and a big jar. And they mixed the liquid from both the bottles in the big jar.

The couple from the earth was laughing: "What are you doing? Have you gone mad?"

They said, "This is the way we make children. Now this jar will remain in the refrigerator for nine months, and after nine months you have a baby -- you take it out of the jar."

The earth couple said, "My God! This is the way we make instant coffee. What a strange method you have got."

They said, "It may look strange to you, but this is how it has always been done here on this planet. Now you show how you do it."

They had to show, because they had promised. They were feeling a little embarrassed, but not afraid, because nobody from the earth was present and these people... idiots, mixing liquids from jars and waiting

for nine months.... They could not believe that there was going to be a baby. They dropped their clothes and started making love.

And both the people from the new planet were rolling on the ground with laughter. They could not believe it: "What are you doing?"

The man was doing push-ups on top of the woman!

They said, "You idiots! This is the way we make coffee! This is not the way to produce children!"

It does not matter -- anything would have been questionable. And I think the way things are, it is perfectly good. In fact, to make coffee in this way would be a little dangerous. And hearing that this was the way they made coffee, they both felt so bad because they had already drunk the coffee!

Existence is dialectical.

There has never been *one*, and there will never be *one*. It knows a certain kind of oneness, but that is the organic unity of the two.

Yes, a man like Gautam Buddha *knows* oneness, but that too is dialectical. His inner woman and his inner man have come together to meet in a deep, orgasmic unity. From the outside you see him alone -- he is not. In existence nothing can exist alone. To exist you need the support of the opposite, either from the outside or from the inside. If you can find the support from inside then certainly you have immense freedom, you are no longer dependent on the other.

With the inner unity you cannot produce children, but you can go on reproducing yourself; you can go on giving a new birth to yourself. Each moment becomes a new birth and you go on higher and higher in peace, in silence, in bliss, in ecstasy... and it has no limits.

The sky may have limits, but the growth of the spiritual organic unity within you has no limits. But remember, it is an organic unity between two polar opposites.

Every man is a woman also, and every woman is a man also. So you can manage an *inner* unity -- and that is *real* celibacy. The celibacy that is being taught by the religions -- I condemn it because that is not celibacy... renouncing the woman, hating, getting away from the woman....

Perhaps in hating the woman or the man you may start hating all that is feminine, or all that is male inside you too. You may never be able to accept your inner woman. If you could not accept the outer how can you accept the inner? You will try to kill it in every possible way. But by killing it you will be committing suicide. It will not be spiritual growth, it will simply be spiritual suicide.

That's what I see in your saints. Look into their eyes and you will not find life. Look into their life and you will not find joy. Look into their being and you will not find a dance, a song. All is dead. Their body has become just a grave and they are somehow dragging it towards the graveyard. Their only juice upon which they live is your respect for them. That gives them enough ego -- your respectability, your calling them great saints, mahatmas... That is the only thing they have got -- which is absolutely bogus, but you go on giving that, not knowing that you are helping them to commit suicide, that you are also part in their crime, that you are committing a tremendous sin.

The whole idea should be dropped. There cannot be any beginning. How can there be a beginning? From where will all these things come? And if you can get all these things from somewhere, then this is not a beginning. Places exist from where you are getting all these things; contractors exist who are making all these things; suppliers exist who are ready to supply all that you want...

Out of nothing, do you think there can be a beginning? And there cannot be an end, because where will all this disappear to?

Scientists say you cannot destroy even a single small piece of stone -- there is no way to destroy it. You can cut it into smaller pieces, but still it is there. You can do whatsoever you want, but it will remain in some form or other. You cannot simply destroy it so that it leaves no mark behind. This is one of the basic discoveries of modern science -- that nothing is destructible. If nothing is destructible, then the other end should also be understood: it is not possible to create anything. If you cannot destroy anything, you cannot create either.

We have not been successful in creating anything. Whatever we do is only combinations. You can create water by the combination of oxygen and hydrogen, but they are still there. It is not a creation, it is only a composition.

You take something from one place, something from another place, and you can make a new thing -- but it is not new. Neither has there ever been a creation, nor is there going to be a destruction. There is no god who created, there is no ultimate being who managed to run the world in a dialectical way.

Existence is autonomous and it is eternal. But the problem with theologians, with philosophers, is that they simply invent a name and they forget that their beginning is only invention, imagination. Then they go on questioning and then they go on answering, making a big system.

I have looked into all the systems of philosophy, I have wasted almost my whole life in looking into all the systems of the world, and only one thing that is similar to all of them is that they don't have any base. Their basis is simply assumption.

If you accept their assumption then their whole system looks very logical, very profound. They are all afraid that you should ask anything about their basis, because they don't have any answer. And the basis is the first thing to ask about. The differences in their systems are not much, because their bases are all false; the differences are only of names. Somebody calls it *absolute*, somebody calls it *ultimate*, somebody calls it *god*, somebody calls it some other name. All these names are imaginary, and by changing names nothing is changed.

Just look -- as I was telling you, the Bible says, "In the beginning was the word..." The second sentence contradicts the first: "With the word was God..."

And no Christian has the guts to question that in the second sentence, the first is denied. "In the beginning was the word..." The second sentence is, "With the word, there was God..." So the word was not alone. And in the third sentence it is said that God was the word.

Can't you see the contradiction? -- so apparent. Then why don't you simply say, "In the beginning there was God"? Why say, "the word"? "The word was with God..." And finally, you come to the real thing: "The word was God." Why go this long way? Those first two sentences are meaningless. You should have said, "In the beginning was God."

But to protect God, so that God is not questioned... People will question the word and will get puzzled with the word, so they have created a great philosophy about the word and what it means for the word to be there. They have made a protection for poor God. But anybody who has eyes cannot be deceived.

I am reminded....

It happened in Bombay that a Hindu saint who used to come there always had a big following. He was delivering his morning talk, and a very rich lady was sitting in front of him with her small child who suddenly said, "Mummy, I want to go to the bathroom."

Everybody laughed because the talk was about Vedanta the ultimate god, and suddenly that boy brings the bathroom in.

The mother tried to push him, "Sit down."

He said, "I *cannot*! I want to piss."

Everybody was laughing, and the saint felt very embarrassed. But the woman was very rich so he could not say anything to her. And he was a guest in the same woman's house, he had been there for many years. But after the meeting he called the woman separately and told her, "You should teach your child some etiquette. In a spiritual meeting he talked about the bathroom and pissing, and that created such a disturbance that all my seriousness was lost and people must have forgotten all the great things that I was saying. That boy is a real devil. Either you should not bring him with you or you should teach him something."

The woman said, "He insists on coming. And he is my only child and I cannot leave him crying and weeping at home. I will not be able to sit listening to you peacefully because I will remember that he will be weeping and crying."

Then the saint said, "I suggest a simple thing to you. You just tell him that if you want to go to the bathroom you need not say that you want to piss, you can simply teach him to change the word `piss'. Instead of saying `pissing', say `singing': `Mom, I want to sing.' Nobody will know what is going on; it will be a code language. And this is not difficult. Make it clear: `If you learn this, only then will I take you with me; otherwise no.'"

The boy agreed. He said, "There is no problem for me. Whenever I feel, I will say that I want to sing. You have to understand, don't forget!"

After one year the saint came back. He was staying in the same lady's house and just in the evening the lady said, "I am in a trouble. One of my sisters is seriously sick and I have to go to see her. I may not be able to come back in the night. The child is alone. It will be great kindness if you let him sleep with you in the bed because he has never slept alone."

The saint said, "There is no problem."

The woman left.

In the middle of the night the child shook the saint and said, "I want to sing."

The saint said, "Are you mad? Is this the time for singing? In the middle of the night, disturbing all the neighbors...? Shut up and go to sleep."

The boy remained silent for a few minutes. He said, "It is difficult to shut up. You have to allow me to sing -- it is coming."

The saint said, "What nonsense. The whole day I have been teaching people and in the night you won't let me sleep, and your mother has left you in my care. I tell you, go to sleep. If you want to sing, sing in the morning!"

He said, "I can't wait that long. You don't understand. I have to sing NOW."

So the saint said, "It seems you won't listen, so okay, sing but sing very quietly. Just come close to my ear; sing in a whisper... nobody hears."

The boy said, "I warn you." He said, "Don't tell me later on. It seems you don't know what singing means."

The saint said, "You think you know more than me? You just sing whatsoever you want to. Be finished and go to bed!"

Half asleep, the saint suddenly jumped when the boy started "singing" in his ear.... He said, "My God! This you call singing!"

He said, "It is your teaching... you told my mother.... Otherwise I was always telling the truth. You made me a hypocrite, now suffer."

And the saint said, "This is something. Could you not tell me what singing means?"

He said, "That was the whole point -- to hide the thing that it means. I thought that you have given the suggestion so you must know."

You can change the words but you cannot change reality. You can call it singing, you can call it dancing, you can call it anything, but if it is pissing, it is *pissing*.

My approach is absolutely scientific and existential. I don't have any assumptions. I cannot tell you that existence ever began, because I am not a witness to it. And I cannot conceive of anybody being a witness to it; it will be a contradiction. And if there has been no beginning, there cannot be any end. Things end only if they have a beginning.

And I don't see that there is anything wrong in the reproductive system; it is perfectly good except for your so-called religious people who have been condemning sex. Sex has nothing to be condemned. It is sacred because it gives birth to life. It has given birth to you. It has given birth to Gautam Buddha... it has given birth to all that we are proud of.

You go on condemning the very origin. You want some changes, but what changes? *any* change will be questionable. So I don't see any point in questioning.

I accept nature as it is.

And I accept it with gratitude, thankfulness.

It is the most beautiful existence possible.

BELOVED MASTER,
AS ONE GROWS OLD, ONE'S IDEAS SLOWLY CHANGE. ARE YOUR IDEAS ABOUT SEX TO SUPERCONSCIOUSNESS THE SAME? YOUR COMMENT PLEASE.

Perhaps you are not aware that there are two kinds of growth. Most people grow old; a few people simply grow up. I belong to the second category. I don't grow old, I simply grow up.

The body will grow old, but the body has nothing to do with my ideas. My consciousness grows up.

I have more profound ideas about sex and superconsciousness than I had before. There has been evolution about everything in me, but whatever I have said before has deepened, has become more solid. Now I have more arguments for it -- that's what growing up means. Nothing has changed, only everything has become more clear, more solid, more conclusive.

I have been thinking to speak -- because I have never read *my* books -- on each book again, so that you can see that I have not contradicted a single thing in those books. Although I have gone far away from those

ideas, it is in favor of those books, not against them.

Whatever I have said after my enlightenment is unchangeable. It can evolve, it can grow, it can bring more flowers to it, it can have deeper roots in the ground, but its quality, its taste will remain the same.

And I hope that my sannyasins will learn to grow up, not just to grow old. Even animals grow old -- buffaloes, donkeys -- everybody grows old. It is only man's prerogative, his privilege, to grow *up*.

The body will take its own course, but your consciousness can go on growing up, can go on growing even when you are dying, can go on growing when you are dead, can go on growing wherever you are. That growth is eternal.

BELOVED MASTER,
SEERS HAVE SAID -- GURU RAMA, GURU VISHNU, GURU DEVA MAHESHWAR -- THAT THE MASTER IS THE GENERATOR, THE OPERATOR AND THE DESTROYER.
I CANNOT CONCEIVE HOW IT CAN BE TRUE. PLEASE ENLIGHTEN ME.

The Hindu mythology has something equal to the Christian trinity. It is called the *trimurti*, the three faces of god -- Brahma, Vishnu, Mahesh. These are not three persons, but only three faces of one person.

Brahma creates the world; Vishnu maintains it, sustains it, nourishes it; and Shiva destroys it. This is one cycle.

Then another cycle begins: Brahma creates again, and so on, so forth. It is just a mythology, but mythologies have been so heavy on man's mind that sometimes it is hilarious to see.

Brahma is the creator of the world, but in India there is only one temple devoted to Brahma. Because who cares about Brahma? He has done his work, he is useless. He may be a god, a great god. He created the whole world, but he has no longer any worshippers. Just a single temple is devoted to him. You can see the mind of the people.

I will not talk about the theology but its implication. Most of the temples are of Vishnu, or his incarnations -- Krishna, Ram -- these are all incarnations of Vishnu. Most of the temples are of Vishnu because he has the power, and power has to be worshipped. Right now he is everything, he can do everything, he can change everything -- he is all powerful.

Shiva also has millions of statues, but not many temples. That too is very significant. Vishnu's temples are immensely rich, with great art, sculpture, beauty. Shiva is the poorest god. You can find any axe-shaped marble stone, put it under any tree and it becomes a temple of Shiva.

Who cares about death, destruction? But people are afraid. So once in a while, placing a few flowers is perfectly understandable. But no great temples have been raised for Shiva. He lives under trees in the hot sun, in the rain, in the cold. People worship him just out of fear.

Fear can never become worship; neither can business ever become worship. Vishnu is people's business; Shiva is the god of death, god of destruction. He has to be kept friendly -- he is dangerous.

Another example you will find -- you can look in the books of all the businessmen in India. I don't know, it must be the same in Nepal -- every businessman starts his books with Shri Ganeshaya Namah -- Ganesh is Shiva's son. Why is it that every book all over India, and wherever Hinduism has had any influence, starts with Shri Ganeshaya Namah -- I bow down to Shri Ganesh, the great god? All other gods are forgotten. The reason is that in the beginning Ganesh was a very mischievous fellow -- he used to harm, to disturb. Just to keep him calm and cool -- "Please don't disturb our business" -- people started praising him: Shri Ganeshaya Namah. It was not out of respect, it was a bribery because he was a great destroyer. He was the son of the ultimate god of destruction and he used to play mischief all around. He would disturb people's marriages, people's businesses, so everything that has to be started has first to remember Ganesh.

This is not religion. This is simply persuading Ganesh: "Don't disturb us -- we are on your side. We are not your enemies, we are worshippers..." Mythologies which have no reality in them -- you can see Ganesh and you can understand that this cannot be a reality. Ganesh has the body of a man and the head of an elephant. This is not possible. And above all this nonsense, having the head of an elephant, a big belly because he loves *laddus* -- and he is sitting on a mouse! That is his vehicle. Can you conceive it? Is it possible? That poor mouse carrying the whole load of a full wagon would have died long ago.

But people never ask, never question their own mythologies. The same is true about Brahma, Vishnu and Mahesh -- just creations of the human mind. The world has never been created so there is no need of any Brahma. And it is not going to be destroyed, so there is no need of any Shiva. And between the two is

Vishnu.

The world is autonomous, it does not need anybody to maintain it. But all over the world people have strange kinds of mythologies dominating their minds. And they have devoted millions of hours, money, artists, to make temples for these imaginations. And then to look at people worshipping their own imaginary gods is so ridiculous.

My father used to take me to a temple which was very close. It was a very beautiful Jaina temple with a standing statue of Mahavira, an ancient statue. I loved the peace of the temple. I loved the statue, its art, but I never felt like worshipping. A statue has to be appreciated as a beautiful object of art, there is no question of worship. You don't worship the painting of Picasso.

And my father would say to me, "You have to worship Mahavira because he is equivalent in Jainism to the supreme god. He has the same qualities. He is omnipotent, omnipresent, omniscient -- he can see everything: past, present, future. He is everywhere present and he is all powerful."

I told him, "To tell you the truth, I have seen a mouse sitting on his head pissing, and your great saint Mahavira could not do anything. Perhaps he could not see above his head. All powerful? Everywhere present? And he could not even throw the mouse away? I have seen it with my own eyes, and if you want to see it I can bring a white mouse which my friend has, and I can manage the whole scene again. I can bring another friend who is a photographer and we will distribute the photograph all over the town: `This is your omnipresent, omnipotent, omniscient god -- now stop worshipping!' He has lost power over rats, what can he do for you?"

He said, "Don't do any such thing. If you don't want to worship, keep quiet."

I said, "You have to keep quiet. This was just an instance for you so you don't continue harassing me that I have to worship."

This is man's creation -- beautiful. It should be kept in a museum, but it is not to be worshipped. For worshipping you have the whole universe which is not man's creation -- the stars in the night, the sunrise in the morning, the sunset in the evening, a bird on the wing... But I have never seen any religious person worshipping all that is not man-made and has such tremendous beauty, so much alive. And we are part of it, and you go on worshipping a stone that you yourself have named. That much for the mythology part.

But your question is that the seers have said that the master is all -- he is Brahma the creator, he is Vishnu the maintainer, he is Shiva the destroyer. This is the ugliest thing that anybody can write. And these seers are writing about themselves that they are the masters. You worship them because they are all three in one. They are Brahma, they are Vishnu, they are Mahesh.

Where are you going to worship in the temples when the master is present?

This is the ugliest part in it. If some disciple had written it, it would have been understandable -- his gratitude. But the gurus, the so-called masters are writing these lines and they have been perpetuated for centuries. Nobody has even questioned that this self-appraisal is simply ugly, disgusting.

I have heard that one day Mulla Nasruddin came into the restaurant and declared, "My wife is the most beautiful woman in the world."

Everybody was shocked, everybody knew his wife... he himself knew it.

People gathered around him and said, "Mulla, have you had a revelation? Who told you? Has she been chosen Miss Universe? What has happened that you have to declare?"

He said, "She has not been chosen, she has told me herself. I am a faithful servant. Whatever she says I believe it. She said that she is the most beautiful woman, and I said, perfectly right; I will go and tell my friends."

The seers themselves are saying to you that they are better than Brahma, better than Vishnu, better than Mahesh, because those gods have only one quality each and they have all the three qualities together.

It is possible for a disciple who loves the master to call him God, because he has seen something of godliness for the first time in his life. But if the master himself declares that he is the god then it is ridiculous. Then it is not worth consideration at all.

Those seers are simply being stupid. This kind of statement makes one think that they must have been idiotic. This is so egoistic -- you cannot find any other statement which is more egoistic. These are the people who are teaching everybody to drop the ego, and they are the biggest egoists in the world.

I would like to say to you that any master who claims that you have to worship him is no longer

considered to be a master. A real master can only be a friend, not a god.

It is possible for the disciple to feel the godliness of the master -- that is another matter.

BELOVED MASTER,
WHAT OF JAINA AND SUFI RELIGIONS -- IS THERE ANY GENUINE MASTER IN THE PRESENT MOMENT ANYWHERE IN THE WORLD?
PLEASE GIVE SOME LIGHT ON THIS MATTER.

Can't you see the light?

The Sword and the Lotus

Chapter #24
Chapter title: The master is at the door

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BELOVED MASTER,
IN MY HEART I FEEL FULL OF DEVOTION AND RESPECT FOR YOU. SLOWLY, SOMETHING INSIDE IS OPENING UP TOWARDS FRIENDSHIP WITH YOU. DO I HAVE TO PASS THROUGH DEVOTION TO BECOME YOUR FRIEND? I SHALL REMAIN RESPECTFUL AND PASS BOTH OF THEM TOGETHER.

They only can exist together. The friendship with a master is no ordinary friendship. It has a reverence in it, love in it, devotion in it, tremendous gratitude in it. It is a multidimensional phenomenon.

The ordinary friendship is a worldly thing, mundane. The spiritual friendship is not of this world, it belongs to the beyond. I have to use the same words which are used for the mundane because there are no other words, so you have to be alert and aware that whatever I say, you cannot find its meaning in a dictionary. It has much more in it. It is immensely rich.

The word is small and very soft and the experience is vast and very infinite. And I can see in you it is not just an intellectual question, your heart is feeling immense pain because you are thinking that friendship means you have to bypass devotion, respect, reverence, and your heart is saying no.

Listen to the heart, not to the dictionary.

The heart never lies; the mind never tells the truth. The mind is a great speaker; the heart is very silent but it also expresses itself in tears.

Your question is immensely significant because it is coming from the heart. The heart is feeling the pain because the mind has taken the word `friendship' in an ordinary sense, ignoring the heart. The heart is full of tears. Those tears are valuable.

The understanding of the mind has no significance. In the world of spirituality it is only the heart that has to be listened to and followed. Your heart is giving you the answer. I am simply repeating it so that it becomes clear to you.

The friendship with the master includes everything that is beautiful in all other relationships, and it

excludes everything that is ugly in all our human relationships. It is the pure essence, the very fragrance of all our human relationships. It includes everything, but only the best part of it, the very cream of it.

So don't be worried, rejoice that it is happening to you and that your heart is strong enough not to let the mind decide. Your heart is strong enough to be the master and let the mind be simply a servant.

BELOVED MASTER,
WHEN THE MASTER IS STANDING AT THE DOOR WHAT SHOULD THE DISCIPLE DO?

The question is from somebody very intellectual -- perhaps a professor. It is a mind question.

When the master is at the door it is too late! You cannot do anything. You cannot close the door in the face of the master, you cannot invite the master inside for the simple reason the ancient scriptures of the East say the master is death -- and they mean it.

To allow the master in means you will have to die as an ego, as a personality, and that's all you know about yourself. Hence the fear, hence the question, what to do now? He is just at the door. One step more and you are finished. But there is no need to be worried.

You will die as an ego but you will be reborn as the self, which is your reality. You will die as a personality but you will be born as an individuality, which is existential. Personality is just artificial.

The master can take away only those things which do not belong to you. He cannot take anything away from you which is your authentic nature. The master cannot give you anything, he simply removes all the hindrances so that you can discover yourself.

I am reminded of one historical incident....

The world's best sculptor, Michelangelo, was passing through the street where there were many shops of marble and different kinds of stone sellers. He used to go there often to find good pieces of marble. In front of the first shop, on the other side of the road, there was a huge piece of marble, very ugly looking, and it had been lying there for almost five years. He had never paid any attention to it. He went around the marble, looked at it, touched it, and was immensely happy. He came back to the owner of the shop and asked, "What will you take for that stone?"

The shop owner said, "Nothing, you can take it, because I have kept it for five years -- and nobody wants it. And I am paying unnecessary rent for it. I cannot keep it in the shop, it is too big. So I am keeping it on the other side of the road on somebody else's land, and he is charging me rent for it. You are the first man in five years who has even inquired about it. Thousands of sculptors have been coming to the shop, but none has even paid attention to the stone. You can take it joyfully, with my thanks. You need not pay for it because I am getting fed up with it."

Michelangelo arranged for the stone to be carried to his home, and he said to the shopkeeper, "When I have worked it out I would love and appreciate very much if you can come to see what has become of the stone, because I have already seen it. It is only a question of chipping the stone here and there. Somebody is encaged in the stone who has called me, I have not to do much, I have not to create anything -- just to remove the unnecessary parts."

And he created the most beautiful statue perhaps in the whole world -- a statue of Mary, Jesus' mother, when she takes Jesus down from the cross. Mary is sitting, and Jesus is lying in her lap dead... full-size; the stone was so big. He worked for one year on it, and when it was completed he asked the owner to come and see. The owner could not believe that that ugly stone could be transformed into such a beautiful statue as he had ever seen.

But Michelangelo said, "It was Mary and Jesus who called me. I was coming into your shop and they called me, saying, `We are encaged in this stone -- just give us freedom.'"

That's how every artist works. Before he starts making a statue he has already seen it in his vision. Then he has just to remove the unnecessary parts. The master is the greatest artist in the world. He does not work with stones or marble, he works with living human beings. When he accepts somebody to be a friend, it means he has seen the vision, the possibility, the potentiality -- what you can become.

You have chosen the master; you have invited him. Now he is at the door, and you are freaking out. Your mind must be worried.

The master is certainly dangerous. If he is not dangerous he is not a master at all. He is going to destroy much in you -- only then the real can be discovered. And you are asking me, what can be done when the master is at the door.

You can do only one thing, being a professor, intellectual...

I remember a story in Mulla Nasruddin's life....

He used to visit the cafe every evening, and he always talked and bragged about everything. That day he was bragging about his generosity, hospitality, and a friend said, "Mulla, you can talk about other things, but at least don't talk about these things because we have been your friends for years. You have never asked us even for a cup of tea. Every day we have to pay for your coffee and anything that you eat in the cafe. You have some nerve."

He said, "You never remind me. Make me remember it. I am a man of great spirituality and I don't think about small, mundane things -- a cup of coffee or money, these things don't matter. You should have reminded me. Today you have reminded me. You all are invited to my house. Come for dinner. The whole cafe... friends, acquaintances, strangers.... It doesn't matter, everybody has to come; then you will know how generous I am."

They could not believe it, but he was inviting, so they followed him, a great crowd. And as the house came nearer, Mulla started walking slower. They said, "What is the matter, Mulla?"

Mulla said, "You all know. You are all married. I am also married, so there is nothing to be kept secret. I forgot all about my wife. Talking about great things I forgot about my wife. In fact, in the morning she had sent me to purchase vegetables and it is night now and I have wasted the whole day talking about spirituality and great things. And finally I ended up with you, and now I am coming with a crowd for dinner and there is nothing in the house. You can understand my situation. She will kill me."

They said, "This is strange. You should have remembered. How should we know it? But now we are not going back."

Mulla said, "I am not telling you to go back. You just remain standing at the door. Let me go in and persuade my wife; it will take a few minutes. I am sorry, but you will have to wait, because if I enter with this whole crowd, she will go mad."

They understood; they had the same problems. They said, "Okay, we will wait for a few minutes. You go and persuade your wife."

Mulla went in and told her, "A gang of stupid people is following me. Now only you can save me."

The wife said, "What is the matter?"

He said, "Nothing is the matter. You simply go there and ask them, `Why are you standing here?' And they will certainly say, `We are waiting here for Mulla Nasruddin.' And you can say, `He has not been seen since the morning. He had gone to purchase vegetables and I have been waiting the whole day.'"

The woman said, "Strange... why so many people should come and..."

Mulla said, "But you have to save me. It is a question of prestige."

The wife went out, opened the door, and said to the people, "What are you doing here?"

They said, "We are not doing anything. We are simply staying here because Mulla told us to stay here."

The wife said, "He has not been seen since the morning."

They said, "This is something. He came with us, we all are eyewitnesses -- in front of us he entered into the room."

The wife said, "You must be mistaken, he is not in the house."

They said, "Then we would like to look in the house because he has invited us for dinner."

The wife said, "Dinner?"

At that point -- Mulla was listening to the whole conversation from the second story; he had opened the window a little bit and was watching what was happening. When they said that they were going to search the house he thought, "This is going to be difficult."

He shouted from the window, "You are simply idiots. He may have *come* with you but you don't understand logic, he may have *gone* from the back door. Are you not ashamed arguing with a poor woman? Feel ashamed and go back home!"

Now he forgot that you cannot deny yourself -- that is impossible. You cannot say, I may have gone from the back door. Then who is talking? But in the fury, in the anger, and they were trying to force themselves into the house, and the poor wife would not be able to prevent them and he was bound to be

caught...!

You are in the same situation. You can tell the master that you are not at home. That's what millions of people are saying, that they are not at home. So it is not just a joke, it is a reality for millions of people. All the people who deny the existence of the soul are saying, "I am not at home." Then who is denying?

Half the world is communist today. They don't believe in the soul; they argue about it. I have been arguing with many communists, and I was surprised that they are not aware of a simple thing: who is arguing?

You are conscious, and you are denying consciousness. You are alive, and you are denying the very principle of life. You are in a really difficult situation, you cannot escape now. That's why I said it is too late. It is better to invite the master in, because he won't care about your invitation, he is going to enter in.

He is your master. You have accepted him as your master, and unconsciously you may have invited him many times to come to you, and now he has come. Now there is no way to escape. It is better to accept the fact that he is going to kill *you* as *you* have known *you* up to now, and he is going to give you a new birth.

Socrates used to say that the basic function of the master is just to give birth, but every birth has to be preceded by death. Once you understand it, once you have passed through such an experience of death and birth, then you will live each moment of your life dying to the past and being reborn anew in the present. Then each moment is a death and a rebirth, and that is the only real life. Then you don't carry dead weight of so many years, of so many lives -- an unnecessary burden which does not allow you to live lightly, lovingly, dancingly.

If the master has come to the gate you are fortunate -- let him come in just for once, because next time he will not come. Next time you will be doing the same yourself. You will know the key.

That death, every death, opens doors for new and fresh life. If you want to be alive intensely, you have to allow death to happen every moment and then you will know a totally new taste of vitality, of youth, of energy, of freshness. And with your freshness, the whole existence becomes fresh. With your youth, the whole existence becomes young.

I have heard about one chief justice of the Supreme Court of America. When he retired he told his wife... and they had remained together for almost sixty years. They had had their honeymoon in Paris. He said, "Before I die I have a great desire to go back to Paris to the same hotel, to the same room, to visit the same places that we visited when we had our honeymoon."

The wife was also excited. They both went to Paris -- the hotel was the same, the room was the same, the places they went to see were the same. But the old man said, "Something seems to be very dull, old. It is no longer the same Paris. I don't see the same joy and the same dance and the same beauty."

His wife was more pragmatic -- wives are always more pragmatic, more earthbound. She took the hand of the old man and told him, "You are wrong. Paris is exactly the same, perhaps more beautiful. In sixty years it has become bigger, more beautiful, better. But you have forgotten one thing: this is not our honeymoon, and we have become sixty years older. It is our old eyes which are so full of dust and death that we cannot see the youth and the freshness and the beauty. Don't say Paris is no longer Paris, simply say that we are no longer the same."

She was saying a great truth: the world is what you are. If you are frustrated, sad, miserable, you will see the same things all around. And if you are joyous, your heart is full of song, you will see the whole world with songs and dances and flowers and fragrance. It all depends on you.

So don't be worried. It is a blessing that the master is at the door. It happens only to the fortunate ones.

BELOVED MASTER,
MA VEENA HAS DECEASED, AND WAS JUST BORN AGAIN WITH THE NEW NAME, MA PREM VIDEH.
SHE HAS ENTERED INTO A NEW WORLD FEELING QUITE DIFFERENT.
BUT I AM A LITTLE CONFUSED. PLEASE WOULD YOU LIKE TO TELL ME ABOUT IT?

It is not only the experience of Veena who has died in becoming a sannyasin, and is born as Videh. This is the experience of millions of sannyasins around the world....

Initiation is death and life.

Initiation is a discontinuity with the past.

You had lived a life, you had experienced many things, but all your experiences and your whole life were not a fulfillment. It was not a contentment, it was not ecstatic; it was more misery, more suffering, more pain. It was more dragging than living. That is the reason one starts looking for a new way of life, a new mode of existence.

Sannyas is a revolution.

It simply means that you are finished with the past, and you don't want to repeat it. You have repeated it enough, and the repetition has made you almost a robot. It does not give joy. Every morning it is the same, every evening it is the same -- tomorrow will be simply another carbon copy of today.

How can you feel like rejoicing? Every day is bringing you nearer to the end. Death will come and erase you just the way people go and write their names on the beach, their signatures, and a wave comes and erases it all.

Death comes and erases you completely as if you had never been here. Do you know how many people have been here? Each person is sitting on the corpses of at least ten persons. Every inch of the earth has been a graveyard.

I am reminded of a very famous Sufi story....

One king was unable to sleep in the night. He was tossing and turning when he heard somebody on the roof of the palace, walking. He shouted, "Who is there?"

The man said, "It is none of your business. I am searching for my camel."

The king said, "You seem to be an utter idiot. Camels don't get lost on people's roofs."

But the man said, "It is true I am an idiot, but no more than you, because what you are searching for in this palace your father was also searching for, your grandfather was also searching for. For generations you have been searching in this palace and you have not found anything. You are wasting your time, and your death is not far away. It is possible that a camel may get lost on a roof, but it is impossible to find contentment, blissfulness the way you are searching for them and in the place where you are searching for them."

And his voice was so authoritative. The king had never in his life come across another man... he had only dealt with servants, soldiers, his own people, and they were always saying "Yes, sir." And this man shouted from the roof.

The king called his guards. A great search was made but the man could not be caught.

The next morning the king was sitting in the court thinking about the man. Slowly, slowly he had calmed down and was thinking that perhaps he was right. "It was not the right *way* to tell me such a thing -- in the middle of the night on my own roof -- but what he said seemed to be significant. And the man cannot be mad!"

At that very moment another man at the door started arguing with the guard, "I want to stay in this caravanserai for a few days."

The guard said, "You must be mad. This is the king's own palace, his own home. There is a caravanserai, you can go half a mile more and you will find it."

He said, "I want to stay in *this* caravanserai!"

The guard said, "But you seem to be absolutely stupid. You don't understand a simple thing, that this is a palace."

The king was listening from inside; the voice was the same. He told the guards, "Bring that man in. I have been looking for him."

He looked at the man; he said, "Are you not the same man who was looking for the camel on my roof?"

He said, "So you have come down to your senses. Yes, I am the man. And I had to do this just to make you aware that neither can camels be found on the roofs of houses nor can bliss be found in a caravanserai which you are mistakenly believing is your own house.

"I came here before and there was another man -- you were not here -- and he was claiming the same thing, that it was his house. I came before that, and there was another man, and he was also claiming that this was his house. Now you are claiming it. I can say with guarantee, that the fourth time I come I will find somebody else claiming the same."

The king said, "You are right. One was my father, the other was my grandfather, the other was my great-grandfather. And it is possible that next time you come perhaps you may find my son in my place -- I am getting old. But to what conclusion are you trying to lead me?"

The man laughed. He said, "You have understood the conclusion -- that it is a caravanserai, and many

people have lived here and gone. It is nobody's home. In this whole earth there is no home, only caravanserais. Why not accept a fact?"

The impact of the man, his personality, was so much that the king immediately left the home and he said, "He is right. His methods are a little mad, but I have heard about many Sufis who use methods which look mad but their madness is only a device. I have understood. I am leaving this caravanserai in search of my home."

This man became a very famous Sufi himself. He went outside the capital, made a small hut there at the crossroads, and lived there. And every day there was trouble, because anybody who would come to the crossroads would ask, "Which road leads to the city?"

And he would say, "Go right and you will reach the eternal city." For a moment they would think, "*eternal city*...?"

But one forgives mystics! These people talk strange things....

"But this is the road...?" They would say, "You are certain?"

He would say, "I am absolutely certain. You can go and find it yourself" -- and that was the road leading to the graveyard.

And those people would come back furious, and would tell him, "You seem to be really mad. There is no city, there is a graveyard."

But the king would say, "I told you beforehand it is the eternal city. Once a person starts residing there, he resides forever. It is the real city, you should have asked about the unreal city. The road on the left goes to the unreal city -- where people live for a few days thinking that this is the city and finally have to leave and go to the eternal city. And I am always in trouble. People ask for the real city and I show them the real city, then they come with anger. You can go to the unreal city this way, but remember, that is an unreal city. Don't take it for granted that it is real. I also used to live there. I want to find the real home before death finds me."

One becomes a sannyasin to find the real home, to find something of eternity, to find something which death cannot destroy. Certainly, it cannot be the body -- it is a caravanserai. It cannot be the mind -- it changes constantly.

Initiation into sannyas is the beginning of the search for something beyond mind. And one who takes initiation with a deep love, a great adventure, understanding that whatever way he has lived was not right, that it was the dark night of the soul, and he is entering into the world of light... A simple initiation which for the outsiders will mean nothing, but for the person himself it is a mutation -- his whole being is changed. His past drops from him and the future opens its doors. Now he starts living for the first time as a conscious human being. And this consciousness goes on growing.

So what has happened to the questioner is a reality which has happened to many, many people. And this is the reason we change the name in sannyas -- just to give you an indication that now you are no longer the old self. Just a hint to let the old be dead and begin anew, fresh from the very scratch -- a new life, a new being, a new love, a new consciousness. Enter into a new universal truth.

I am happy, Videh, that Veena is dead. Rejoice in the death of Veena, and rejoice in the birth of Videh.

BELOVED MASTER,
I AM HAPPIER AS YOUR SANNYASIN COMPARED TO MY LIFE BEFORE SANNYAS. BUT I DON'T FEEL LIKE MEDITATING OR PRAYING. WITHOUT PRAYING AND MEDITATING THE CHANGES HAPPEN ANYWAY, AND I AM HAPPY AND CONTENTED. THIS SEED OF BEING SAD HAS TO GO.
SHOULD I FORCE MYSELF TO MEDITATE, OR SHOULD I WAIT AND LET THIS HAPPINESS GROW, OR SHOULD I BE AS I WAS?
I AM CONFUSED. ONLY YOU CAN GUIDE ME PROPERLY, BECAUSE I DON'T TRUST ANYONE BUT YOU.

First, there is no need to go back and live a sad and miserable life. That suits the stupid and the idiots, not anyone who has a little bit of intelligence. Life is to rejoice, life is to dance.

Life is to drink the juice of it as totally as possible.

I am reminded of an incident in paradise, in a restaurant....

Lao Tzu, Confucius and Gautam Buddha -- all three were sitting around a table discussing great things. Just at that moment a naked woman, immensely beautiful, came with a jar to the side of the table and asked them, "Would you like to taste some juice of life?"

Gautam Buddha simply closed his eyes -- he did not reply.

Confucius half closed his eyes -- he believes in the golden mean. And he said to the girl, "I would just like to taste, not to drink. I would just like to know how it tastes." So he had taken just a sip and he said, "It is bitter. You take it away."

Lao Tzu took the whole jar from the girl's hands and drank it completely in one gulp. Even the girl was surprised. Emptying the jar, he said, "Great. It was delicious. But to know anything really, one has to go totally into it. It was bitter to you, Confucius, because you are unaware of the new taste of life. You don't have a trained tongue, trained buds; you have never lived life. You have always been an outsider on the boundaries with your half-closed eyes. Whatever you see is incomplete. Truth can never be seen incomplete -- either you see it or you don't see it. Truth is indivisible.

"I had to drink the whole of the juice. Please forgive me. Without drinking the whole, it is impossible to give any judgment. You both are incapable of giving any judgment. Gautam Buddha is absolutely out because he knows no taste and he has closed eyes, he has not even seen how it looks. He has not seen the beautiful woman who has brought it. He is making himself blind and dumb; he is closing himself against life. So whatever he says about life is irrelevant.

"And I will not trust any word from you either. Half-closed eyes can only give you a half truth. In just taking a sip, it may not even have reached into your stomach, you may not have digested it. It has not become blood and bone in you, and unless truth becomes your very being, your very heart, you have no right to say anything about it.

"I am the only one with fully open eyes who has drunk it totally."

I love the story. It certainly is a story, because in paradise there are no restaurants -- in hell there are.

In paradise what will you do with restaurants? Saints don't like restaurants. The restaurants would not find any customers. They would have gone bankrupt a long time ago. So it is simply an example, a parable, but very significant.

So the first thing is: you are not to go back to sadness and misery, and even though I am saying you are not to go back, I don't mean that you can -- there is no way; you cannot. There is nothing to go back to. You were sad and miserable, now you are contented and happy. Why in the world should you choose to go back?

As far as meditation or prayer is concerned, remember, you cannot force them. There are things in life which you cannot do violently, which you have only to wait for silently, inviting, welcoming, with open doors, awake and alert so that when the guest comes you can welcome the guest. And it is already happening to you. You say you have not meditated, still you are finding deep contentment and happiness. If there is contentment it means that without your knowing, some qualities of meditation have entered into you. Without knocking on your door, happiness has made a way into you.

The connection between contentment, happiness, misery and sadness is almost like light and darkness. If you suddenly find that darkness has disappeared from your being, whether you know it or not, light has entered. Without the entry of light, the darkness cannot go.

So my suggestion is that first be grateful that even though you have not meditated... you have just been listening to me. But in just listening to me something in you has become silent, for a few moments there has been a gap in your thinking. There have been times when you were there but there was no ego. Just sitting here, waiting for what I am going to say -- in that gap, contentment has entered.

In America, hundreds of television reporters used to come, and their only complaint with me was: "What can be said in ten minutes you take twenty minutes. We have a limited time and we don't want to cut anything because whatever you are saying is so interconnected that if we cut anything it will be out of context. Why can't you speak like everybody else? Why do you suddenly become silent? You speak a word and then you leave a gap."

I said, "This is the way I am going to speak, because it is a question not only of speaking, it is a question of giving moments of meditation to the people who are listening to me.

"While I am speaking they are engaged, their minds are filled with me. When suddenly I stop for a moment, their minds also stop, waiting.... And those are the most beautiful moments, when they have a taste of meditation without knowing that they are meditating."

That's what has happened to you. You have been in touch with meditation up to now without awareness.

From now on you have to be fully aware. Contentment and happiness indicate -- they are symptoms that a change has started happening inside you. No need to force, just go on as you are, enjoying your contentment more, allowing the same situation in which it happens, relishing every bit of happiness that comes to you and watching when it comes, what is the situation in which it comes. So move in that situation more and more. No need to force meditation, no need to force anything. Simply create the right atmosphere in which those things start happening on their own.

And they are already happening. So you have just to see the knack of how they are happening and go on very easily, at ease, without any tension, without any effort, without any enforcement. Because the danger is if you become greedy and if you want them to happen more and you try to force them, you may destroy even that which is happening. So no effort, no will has to be involved in it.

You have to be simply waiting.

And waiting is prayer.

Waiting for the unknown to enter in you.

Waiting to be pregnant with the divine.

You cannot do anything about it, but you can wait.

And the last thing: you said you trust only me. If just by trusting *me* so much is happening to you, just think if you trust everybody how much more will be happening to you. Trusting a single human being has changed your life from sadness to contentment. If you can trust everybody without conditions, you will see a tremendous revolution happening every moment in your life, raising your consciousness to more and more glory and grandeur and splendor. Why distrust anybody?

People distrust because they are afraid that trust can make them vulnerable, people can cheat them easily. So they close themselves. They lock all the doors, all the windows so nobody can cheat them, nobody can deceive them. But they don't know that by locking all the doors, all the windows, they are preventing the sun to enter, they are preventing the fresh breeze to blow in, they are preventing the fragrances of the roses to come in. Of course, they have prevented the thieves also from coming in. What can thieves take away from you? You are just sad and miserable. Are you afraid they will take away your sadness and your misery? What have you got that you are worried about?

It happened to Mulla Nasruddin....

He used to sleep with all the windows open -- according to my advice -- all the doors open.... And naturally, a thief entered, and he collected everything in the house.

Mulla was sleeping on a blanket. Seeing that the man had collected everything, he threw his blanket also on his pile. The thief was surprised. He said, "I thought you were asleep."

Mulla said, "I was pretending."

"You are a strange man -- I am a thief."

He said, "No worry. You can take everything away -- I am coming with you. Because what does it matter in which house we live? I will live with you. And I have found a servant. I was looking for a servant, and it is so difficult nowadays to find a servant. You have come on your own. Now where is your house?"

What can people take away? Death is going to take it away at any moment. You have come into the world empty-handed, and you will go from the world empty-handed, so it does not matter. Between these two... What you have in your hands does not matter. What matters is that you lost trust, which is an immense treasure of your being.

By trusting everybody you can lose a few things. They may steal your money, but if you can continue to trust even those... trust is a great treasure. Trusting people who can cheat you, who are going to cheat you, is real trust.

I am not going to cheat you, I am not going to steal anything from your house. I have already stolen you. I am a different kind of man. When I have stolen you, I have stolen everything. Why bother about each thing separately -- I do a wholesale job.

Now you don't have anything! You and all that you have belongs to me. So if people take away a few things, let me worry about it, you go on trusting.

But trust the whole of humanity. Whatever happens, don't lose your trust, because trust is so valuable. It is going to give you all that meditation can give, all that prayer can give, and without any effort. And if you can trust one human being, you know the knack of it and you can trust everybody.

My sannyasins have to remember it: trust everybody, because you have nothing to lose. But don't lose

your trust, because that is such a great quality of your being that it will open your being to godliness.

Okay, Haridas?

Take It Easy, Vol 1

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A REST ON THE WAY BACK
FROM THE LEAKY ROAD
TO THE NEVER-LEAKING ROAD;
IF IT RAINS, LET IT RAIN;
IF IT BLOWS, LET IT BLOW.

MY SELF OF LONG AGO,
IN NATURE NON-EXISTENT;
NOWHERE TO GO WHEN DEAD,
NOTHING AT ALL.

WHEN ASKED, HE ANSWERED;
NO QUESTION, NO ANSWER;
THEN MASTER DARUMA
MUST HAVE HAD
NOTHING IN HIS MIND.

OUR MIND --

WITHOUT END,
WITHOUT BEGINNING,
THOUGH IT IS BORN, THOUGH IT DIES --
THE ESSENCE OF EMPTINESS!

ALL THE SINS COMMITTED
IN THE THREE WORLDS
WILL FADE AND DISAPPEAR
TOGETHER WITH MYSELF.

RELIGION IS IRRATIONAL -- by the irrational and for the irrational. Reason cannot contain it; reason is so small.

Religion is the vast sky of existence. Reason is a tiny human phenomenon. The reason has to be lost, has to be dropped. Only by going beyond the mind does one start understanding what is. That's the radical change. No philosophy can bring that radical change -- only religion.

Religion is non-philosophic, anti-philosophic, and Zen is the purest form of religion. Zen is the very essence of religion. Hence it is irrational, it is absurd. If you try to understand it logically you will be bewildered. It can only be understood illogically. It has to be approached in deep sympathy and love. YOU CANNOT approach Zen through empirical, scientific, objective concepts. They all have to be dropped.

It is a heart phenomenon. You have to feel it rather than think it. You have to BE it to know it. Being is knowing. And there is no other knowing.

That's why religion has to choose a different kind of language. Religion has to talk in parables, in poetry, in metaphors, in myth. Those are indirect ways of hinting at the truth -- only hinting at the truth, no direct pointing; just whispering, not shouting. It comes to you in a deep rapport.

These small poems of the Zen master, Ikkyu, are of immense importance. They are not great poetry, remember, because that is not the concern. The poetry has been used as a device, so that yom heart can be stirred. The poetry is not the goal. Ikkyu is not concerned with creating great poetry; he is not really a poet, he is a mystic. But rather than speaking prose, he speaks in poetry -- for a certain reason.

The reason is: poetry has an indirect way of hinting at things. Poetry is feminine. Prose is masculine. Prose, the very structure of it, is logical; poetry is basically illogical. Prose has to be clear-cut; poetry has to be vague -- that's its beauty, its quality. Prose simply says what it says; poetry says many things. Prose is needed in the day-to-day world, in the marketplace. But whenever something of the heart has to be said, prose is always found inadequate -- one has to fall back to poetry.

There are two languages in language. Each language consists of two languages: one is prose, the other is poetry. Prose has become very predominant because it is utilitarian. Poetry has disappeared by and by, because it has no utility. It is needed only when you are in love. It is needed only when you are talking of love, death, prayer, truth, God -- but they are not commodities. They are not sold in the marketplace, they are not purchased either.

Our world, slowly slowly, has become linear. The other language, the deeper language, has lost its meaning for us. And because of the disappearance of the second language, the language of poetry, man has become very poor -- because ALL richness is of the heart. Mind is very poor, mind is a beggar. Mind lives through trivia. The heart is an opening to the profundities of life, to the depths of existence, to the mysteries of cosmos.

Remember this there are tWo languages in language, two ways of speaking, two levels of linguistic usage. There is a language of clear truths, concepts and formulas, the language of pure logic, objective information, exact science. But that is not the language of the heart, and that is not the language of love, and that is not the language of religion.

Science and religion are diametrically opposite. They belong to different dimensions of existence. They don't overlap each other's grounds, each other's fields. They simply never meet! They don't criss-cross. And the modern mind has been trained for science, hence religion has become almost out of date, of the past. There seems to be no future for religion.

Sigmund Freud has declared that there is no future for the illusion called religion. But if there is no future for religion, there is no future for man either. Science is going to destroy humanity -- because humanity can live only through the poetic, the metaphoric. Life gathers significance only through the heart. Man cannot live by mind alone. Man cannot live by calculation, mathematics alone. Mathematics can serve,

but cannot be the master. The head can only be the servant, and as a servant it is very useful; but when it pretends to become the master it is dangerous, it is fatal.

The language of objective science lives in the world of facts. Things are as they are; you say what you mean, as precisely as you can, and as unequivocally. Speaking, then, is deciphering a puzzle, defining, prescribing limits -- this is this, not that. It is water, not steam and not ice. Here is here, not there. One is one, two equals two, dead is dead. This is the world of facts -- dull and dead, stale and stagnant.

It is impossible to live just in the world of facts, because then you will never be able to relax. In fact, it is meaningless to live in the world of facts -- from where will you get the meaning? from where will you get the value? Then a rose has no beauty; it is only a botanical fact. Then love has no splendour; it is only a biological fact.

How can one live in facts? Living in facts, life starts becoming meaningless. It is not an accident that the mod-ern philosophical minds are talking continuously about meaninglessness. We have created it by deciding to live only in one language -- the prose language.

It is a good thing that we have this language, the language of facts, the language of prose. Our world cannot do without it, true. It is needed, but it Can't be the goal of life. It can only serve. But we never use it when we Want to pour out our hearts and say what is really in us, hidden and almost impossible to name.

A man is certainly poor if he has not felt the inadequacy of ordinary language. If there is somebody so unfortunate that he has not felt the inadequacy of ordinary language, that simply shows he has never felt love, he has never felt any meditative moment, he has not known ecstasy. His heart beats no more; he is just a corpse. He lives and yet lives not. He moves, walks, but all his gestures are empty; they contain nothing.

If a man has not felt the inadequacy of the prose language -- the empirical language, the language of facts, mathematics -- that simply shows that he has not experienced any mystery of life, that he has not been living really. Otherwise, how can you avoid the mysteries? That he has never seen the full moon in the night; that he has never seen the beauty and the splendour of human eyes. That he has never laughed, that he has never cried; that he does not know what tears signify. That he is a robot. He is not man, he is not human -- he is inhuman. He is just a machine. He works, he earns, and then he dies. He reproduces and then he dies. But in vain -- he cannot say why he lived in the first place.

It is true that this kind of language is needed, it is a need, but even if all the needs are fulfilled, the ultimate need remains unfulfilled by it -- the need to celebrate, the need to rejoice; the need to have a dialogue with the stars and the ocean and the sand; the need to hold hands, the need to fall in love, the need to dance and sing. The ordinary language cannot fulfill that ultimate need, and that ultimate need is what is specific to humanity.

A man is man only in so far as he lives in that ultimate need.

In questions of love and death and God and man, the first language is not only inadequate but also dangerous. If you use the first kind of language for the ultimate concerns of life, by and by your very language will destroy them. That's how we have destroyed God. That's how we have destroyed all that is beautiful and significant. Use wrong language and sooner or later you will be trapped by the wrong language, because your mind lives through language. You know only that which comes into your language; you know only that which you can clearly think about.

If you have dropped the vague world of heart, the vague world of feelings, sensations, emotions, ecstasy, then naturally you are closed to God. And then if you say God is dead, it seems to be absolutely true. Not that God is dead -- only you are dead towards God. To be alive towards God is to move into poetry. Poetry is the rainbow bridge between man and God, between man as mind and God as mystery. That is the opening, the door, the threshold.

Have you ever seen Khajuraho, Konarak, or other beautiful temples of India? In the old scriptures it is said that on each temple's threshold there should be a statue, a sculpture of lovers. It is very strange. Those scriptures don't specifically say why; they simply mention it for the architects, that it is a must. On each temple's threshold, on the door, there must be at least one couple in MAITHUNA -- in orgasm, in deep love, their limbs intertwined with each other, in great ecstasy.

Why on the door? Because unless you know love, you cannot know the bridge between man and God. And the door is a symbol: the door is the threshold between the world of mind and the world of no-mind. It is love that bridges the world of mind to no-mind. It is only through love that we come to know the orgasmic mysteries of life.

It is very significant -- although many temples are not built that way. People have been avoiding it. They are too moralistic and stupid. But the ancient prescription is of great significance: only love can be the

threshold, because only love will make your poetry alive.

If you use only the first kind of language, you will be destroying something very delicate in you. You will become more and more accustomed to the rocks and less and less aware of the flowers.

But there is a second language, deep below the first, like a much older structure wide around the first. It is the language of what cannot really be said. Yes, poetry is the language of what really cannot be said. Still it HAS to be said . There is an urgency to say it -- and poetry is the language of that which cannot be said.

That which can be said can be said through prose. How will you say that which cannot be said if you don't have poetry? It is the language of what cannot really be said, that language that you speak so as not to have to be completely silent, the language of emotion and ecstasy.

THESE SMALL POEMS OF IKKYU may not be very poetic -- in fact, R. H. Blyth, writing about these DOKA of Ikkyu, says: "Ikkyu's little poems are not of great poetical value, yet they portray for us a man of deep sincerity, too honest perhaps to be a great Lyrical poet." The purpose is not poetry. The purpose is to convey something which cannot be conveyed through ordinary language. The poetry is being used as a vehicle, remember it. Don't think in terms of literature: think in terms of ecstasy.

And sometimes ecstasy can be expressed through small words.Just the other day I was reading William Samuel. He writes:

Pondering the enigma of communication one day out in the back-country of my hills, I witnessed the happy reunion of a father and his five-year-old son who had been lost in the woods for many hours. I knew the boy would be found -- and I knew I knew -- but despite the positive knowing, I was unable to allay the father's fears or bring him to understand the truth I saw. Then, even as I wondered -- even as I asked about this inability to communicate when it seemed so important to do it -- I saw the little boy and the father find each other.

Oh, such a reunion! A barefoot ragamuffin came running out of the woods shouting with all his might, "Daddy! Daddy!" and I saw the father, unashamedly sobbing, sweep the child into his arms. All he could say was, "Hallelujah! Praise God!" again and again. "Hallelujah! Praise God!"

There are moments when something has to be said and nothing can be said. There are moments when tears say much more than words. There are moments when laughter says much more than words. There are moments when gestures say much more than words. There are moments when silence speaks more than words. All the laughter, all the tears, all the gestures, silences, they are contained in the second language -- the language of poetry.

William Samuel also writes:

Once in China, I was given a simple verse to read and then to give my interpretation. I was ready to give an answer immediately but was informed that I had twenty-eight days to think about it. "Why so long?" asked I, with the usual impatience of a Westerner.

"Because nothing has been read once until it has been read twelve times," Was the answer. "Read and re-read."

I did. Twelve times twelve to make twelve readings -- and I heard a melody I could not have heard otherwise. Since then I have known why it is that certain lines in the Bible, or any other book, that have been read countless times will one day, upon just one more reading, suddenly take on a grand new significance.

That is the whole secret of mantras. A mantra is a condensed poem; it is essential poetry. Just by reading it, you can't understand it. Not that you don't understand intellectually -- it is simple, the meaning is apparent -- but the apparent meaning is not the real meaning. The apparent meaning comes from the first language, and the hidden meaning will have to be waited for. You will have to repeat it in deep love, in great prayerful moods... some time it will suddenly erupt from your own unconscious, it will be revealed to you. A melody will be heard. That melody is the meaning -- not the meaning that you had deciphered from the first reading, on the first reading. And one never knows when it will happen.

Hence, in the East, people have been reciting the Koran, the Bhagavad Gita, the Dhammapada; they go on reciting. Every day, morning and evening, they go on reciting. They recite as many times as possible. They don't even keep count; what is the point of keeping count? But with each reciting, something goes

deeper into you, the groove is deepened. And one day the melody is heard.

When you have heard the melody, you have come to know the real mantra. You have stumbled upon the second hidden layer, the real poetry in it. That cannot be understood: that can only be heard. That cannot be understood: that can only be experienced.

These small poems of Ikkyu are like mantras. Don't try to understand them intellectually. Rather, play with them with deep love, sympathy, rapport. And, slowly slowly, like a fragrance, like a melody, something will arise in you and you will be able to see what this man wants to convey. He wants to convey that which cannot be conveyed; he wants to say that which cannot be said. And he has been able to convey it.

This man Ikkyu was a strange master. Zen masters ARE strange masters. A religious person is bound to become strange, because he lives in a totally different way -- he lives in a separate reality. He starts existing here as an outsider. He becomes a stranger to this ordinary world, because he is here and yet not of it. He lives here, but untouched, uncontaminated, unpolluted by it. He lives here, and lives in such a way that he is untouchable. He does not escape from the world. He lives in the ordinary world in an extraordinary way.

I have heard a few stories about Ikkyu. One is this, which will give you some taste of the man. Before we enter into his poems, it is better to have some taste of the man.

One summer day while working, perhaps weeding, Ikkyu got so tired, and being hot, came up to the temple porch and aired himself in the cool breeze. He felt so fine that he went into the temple and took the Buddha from the shrine, and binding him to a pole outside, said, "Now, you too cool yourself!"

Looks absurd, binding a wooden Buddha to a pole, and saying to Buddha, "Now, you too cool yourself!" But look... something deep is there. For Ikkyu, nothing is dead any more, not even the wooden Buddha. All is alive. And he has started feeling for everything as he feels for himself. Those boundaries of I and you are no more relevant. He ha come to the one.

And now another, just the polar opposite of this story:

One night, a very cold winter night, he was staying in a temple. And then suddenly, in the middle of the night, the priest of the temple heard noise and saw light, so he came running: "What is happening?"

He saw Ikkyu sitting there -- he was burning a wooden Buddha. The priest was aghast. He said, "Are you mad or something? What have you done? This is sacrilege. There can be no other sin greater than this. You have burnt my Buddha!"

And Ikkyu took a small stick and started poking into the ashes. And the priest said, "Now what are you doing, and what are you TRYING to do?"

And Ikkyu said, "I am trying to find the bones of the Buddha."

And the priest said, "You must be absolutely mad -- how can you find bones in a wooden Buddha?"

And Ikkyu laughed and he said, "The night is long and very cold, and you have so many wooden Buddhas -- why don't you bring a few more? And you can also warm yourself up."

Now this man is a strange man. One time he binds the wooden Buddha on a hot summer day to a pole and says, "Now, you too cool yourself." Another time he burns a wooden Buddha because the night is too cold. And he says to the priest, "Look at me -- the Buddha inside is shivering." In fact, both the stories are the same, from two different angles the same.

A man of realization, a man who has understood, makes no differences. Distinctions are lost, divisions disappear. All boundaries become meaningless. A man of realization starts living in the unbounded, in the infinite.

Now, these doka:

A REST ON THE WAY BACK
FROM THE LEAKY ROAD
TO THE NEVER-LEAKING ROAD;
IF IT RAINS, LET IT RAIN;
IF IT BLOWS, LET IT BLOW.

EACH WORD HAS TO BE PENETRATED WITH SYMPATHY. The Leaky Road' means this world, the world of desires. Through desires we are leaking our energy. Through desires we are wasting our being. Through desires we are disappear-ing down the drain.

This world is the Leaky Road. Man simply wastes himself here. Nothing is gained out of it, never. In fact, you come as emperors and you die as beggars. This is a Leaky Road! Each child is born as an emperor and soon the kingdom is lost, the purity, the innocence is lost. Each child is Adam in the Garden of Eden, and each child has to be expelled from the Garden. And he starts moving into the world of desires.

Ten thousand desires are there. They cannot be finished, they cannot be fulfilled. They bring only frustration and more frustration. Each desire is a new trap of the frustration. You hope again and you are trapped, and each desire only brings a great frustration. But by the time it comes, you start desiring again. You move from one desire to another desire. You can go on moving for millions of lives. In fact, that's how we have been moving.

Ikkyu calls it the Leaky Road. And the Never-leaking Road? -- the world before we and it were born, or the world when we and it are no more.

In Zen, this is one of the most fundamental meditations: to search for the face that you had before you were born, or, to search for the face that you will have when you are dead. Just to think about it brings great realizations. Just to medi-tate upon it constantly -- and one starts feeling something faceless. That is your original face: facelessness. You had no face before you were born, you had no body, you had no mind, you had no name, no form -- no NAMARUPA -- neither name nor form. You were, but you were not identified with anything.

To realize it again, amidst all this noise of the Leaky Road, amidst all these people who are just running after desires, chasing one desire and then another and then another; to recognize and to realize the original face when you were neither a body nor a mind, but only a pure consciousness, a witness, is the goal of all meditations. That is called the Never-leaking Road. If you can remain in that state, your life energies will not leak.

And the Way back is the return to that source, to that original face. All religions are the way back. Religion means a one-hundred-and-eighty-degree turn, an about-turn, an absolute about-turn. We are rushing away from the original source, we are rushing from ourselves. We have to return back. We have to come to our original source -- because only there is peace and contentment and bliss. Only there is fulfillment.

The source is the goal -- they are never separate. Only the source can be the goal! When one has come back to one's original source, one has achieved all that life can give, all hat life is meant to give.

Life is losing the paradise; religion is regaining it. Rushing into the world of desires is the Adam who is falling from grace; returning back is Christ. They are the same person! Adam and Christ are not two separate persons. They are the same person, only their direction has changed. Adam is on the Leaky Road, going away from the source, farther and farther away from the source. Christ is turning back, has taken the turn.

The Christian word 'conversion' means exactly that: turning back. Conversion does not mean a Hindu becoming a Christian, or a Mohammedan becoming a Christian. Conversion means Adam becoming Christ. It has nothing to do with Christianity; it has something to do with Christhood itself. By becoming a Christian you don't become converted, nothing changes. You were a Hindu and you were rushing into the world of desires, then you become a Christian and you go on rushing into the same world -- just the label on you changes. Now you are no more called a Hindu, you are called a Christian. Or you can be a Christian and can get converted to being a Hindu -- that is not conversion either.

Conversion means a one-hundred-and-eighty-degree turn -- Adam turning back, the way back.

Buddhists have an even more beautiful word for it. It is called PARAVRITTI -- that exactly means about-turn and exactly a hundred and eighty degrees. Less than that won't do. If you miss even by a single degree, you will still be rushing into the world.

That is the meaning of my sannyas too -- the way back.

And 'the rest' means our short human life, so short that rain or wind, grief or passion, are of little moment or meaning.

Now listen to the doka:

A REST ON THE WAY BACK
FROM THE LEAKY ROAD

TO THE NEVER-LEAKING ROAD;
IF IT RAINS, LET IT RAIN;
IF IT BLOWS, LET IT BLOW.

Our human life is so momentary. There is no point in getting disturbed about it. Somebody has insulted you and you make so much fuss -- and it is so momentary! It is not going to stay. All is going to be lost. Or somebody has succeeded and goes mad. Or somebody has accumulated much wealth and cannot walk on the earth, starts flying.

In the ancient days in Rome there was a tradition, a beautiful tradition. It should be followed in every country. Whenever a Roman conqueror would come back -- he had conquered new countries, had been a great soldier, was coming with great success and victory -- the masses, the crowds, the mob, would shout in joy. He was greeted like a god. The tradition was that a servant used to walk just behind him and continuously remind him: "Don't be deceived by the people. Don't be deceived, sir, by the people! Don't be deceived by the fools, otherwise you will go mad." A servant, a slave, had to repeat it continuously just at the back of the conqueror so that he would remember. Otherwise it is very easy: when success comes one goes mad.

This should be followed in every country. A person should follow Jimmy Carter, Morarji Desai, just reminding them that "Don't be deceived by the success. It is momentary; it is just a bubble, a soap-bubble. Don't let it get into your head."

Success gets into the head -- and so does failure. It hurts. And all is momentary. This REST is momentary. Just think of the infinities... before your birth there was infinity, beginningless time preceded you; and after your death endless time is going to succeed you. And between these two infinities, what are you? what is your life? A soap-bubble, just a moment's dream.

Don't allow it to affect you. If one can keep aware, and is not affected by success and failure, praise and insult, enemies and friends, then one is moving back to the original source. One becomes a witness.

A REST ON THE WAY BACK
FROM THE LEAKY ROAD
TO THE NEVER-LEAKING ROAD;
IF IT RAINS, LET IT RAIN;
IF IT BLOWS, LET IT BLOW.

You don't get disturbed about it. Ponder over it, contemplate over it -- it is a great secret, one of the great secrets of Buddhas. Just to be alert that all is trivial, momentary, a midsummer dream. It is going, it is already going. You cannot hold on to it. There is no need to cling to it, there is no need to push it. It is going of its own accord, good or bad, whatsoever it is, it is going. All is going. The river is flowing. You remain undisturbed, detached, just a witness. This is meditation.

MY SELF OF LONG AGO,
IN NATURE NON-EXISTENT;
NOWHERE TO GO WHEN DEAD,
NOTHING AT ALL.

AGAIN, TRY TO UNDERSTAND EACH WORD: MY SELF OF LONG AGO... Before birth we were non-existent, and so we will be again after death. No self was there, and no self is going to be there after death.

Buddha insists very much on this vision of no-self, because all our desires hang around the concept of the self: I am. If I am, then a thousand and one desires will arise. If I am NOT, then how can desires arise out of nothingness?

This is one of the greatest contributions of Buddha to the world. As far as the idea of no-self is concerned, he has surpassed all other masters -- Krishna and Christ and Zarathustra and Lao Tzu -- he has surpassed all.

This is one of the most fundamental meditations. If it can settle in you that "I am not," then suddenly the world disappears. To know that "I am not" is to know that there is no need to do anything, to be anything, to

possess anything, to attain anything. When there is no self, ambition is irrelevant. If there is a self, then ambition is relevant.

That's why all other religions, except Buddhism, have fallen in a trap. The trap is: they try not to desire the things of THIS world, but then they start desiring things of the other world. But it is the same -- DESIRE is the same. It does not matter what you desire. It makes no difference at all what the object of your desire is -- desire is the same.

You desire money or you desire meditation: desire is the same. Only the object has changed. And the object is not the problem -- the problem is the desire itself, desiring itself. Somebody desires long life here, a beautiful body here, success, name, fame; somebody else desires eternal life with God in paradise -- what is the difference? The only difference seems to be this: that the first man is not so greedy as the second. The second is more greedy.

That's why your so-called spiritual people are very greedy people. It is not just an accident that India is very greedy -- it is so spiritual. That spirituality creates new greeds. In fact, the so-called mahatmas go on teaching people: "Don't desire things of this world because they are momentary. Desire things of the other world because they are eternal." And this they call renunciation? Is this renunciation? This is getting more desirous. This is asking for eternal gratification.

The worldly people are simple people, they are satisfied with momentary desires. And the other-worldly seem to be absolutely greedy. They are not satisfied with this world; they need another world where eternal pleasure exists, where beauty never fades, where life is always young, where one lives and lives and never becomes old.

This is greed! This is pure greed! transplanted into another world. This is more greed than the first. Avoid this so-called spiritual materialism; it is utterly materialistic. It does not change your life. It can't change it. It simply nourishes your old mind. It poisons you even more.

Buddha says the basic meditation is to see that "I was not and I will not be, so how can I be in the middle of two nothingnesses? If I was not before and I will not be again after death, then how can I be right now?" One cannot exist between two nothingnesses. Then this too must be a nothingness -- we have not rightly seen it.

MY SELF OF LONG AGO...

Before birth we were non-existent, no-self, and we shall be so after death again. Therefore we are in this condition at the present moment, without a thing in the world we can call our own -- not even our own selves. This goes to the deepest core of the problem.

Don't dispossess things -- dispossess your self, and then things are automatically dispossessed. If I am not, then how can the house belong to me? If I am not, then how can I possess a woman or a man? If I am not, then how can I possess a child? If I am not, then how is possession possible? There is nobody to possess. See the difference.

Other religions have said: Renounce possessions! Buddha says: Renounce the possessor. Certainly, it goes infinitely deeper. You can renounce the possessions, but the possessor remains, and with the possessor the blueprint to possess again -- the possessor will bring his possessiveness by the back door.

You can see it happening: a man renounces his worldly life, moves to a Himalayan cave, but then he possesses that cave. And if somebody else comes and starts living in the cave, he will throw him out. He will say, "Get out! This is my cave." And this man has renounced his house, his wife, his children. Now the same possessiveness has entered in a new form.

It does not matter what you possess, but if you possess then you remain on the Leaky Road.

Dispossessing things does not mean escaping from things. Things are there, they will be everywhere. In the Himalayan cave also things will be there -- the mountains, the trees -- and you can start possessing them. If you sit under a certain tree, you start possessing it. This is your tree; no other ascetic can come and meditate there; he has to find his own tree. Or you start possessing the temples, the mosques, the churches. Or you start possessing philosophies -- Hindu, Christian, Mohammedan. Or you start possessing scriptures -- the Gita, the Koran, the Bible. Or you start possessing concepts of God: "This is my concept of God. Your concept is wrong and my concept is right."

Buddha cuts the root. He says there is nobody to possess. Just see the beauty of it and the tremendous import of it. He simply cuts the roots. He does not cut the branches and the leaves; they will sprout again,

because the roots remain intact. Cut the root and the whole tree dies. Don't drop possessions: drop the possessor. And then you can live in the world and there is no problem. Just live in the world and don't possess because there is nobody to possess.

That's why I don't say to my sannyasins to renounce the world. I say renounce the ego and live in the world. The world cannot do you any harm. All the harm that happens happens through the ego. That's what Buddha calls 'self'; it is his word for 'ego': ATTA -- the self.

MY SELF OF LONG AGO,
IN NATURE NON-EXISTENT...

Buddha worked for six years continuously in search of the self. You have heard the famous teaching of all the ages: Know thyself! Buddha worked hard. For six years he tried from every nook and corner, from every angle, from every possible side, to penetrate into this reality of the self. But he could not find it. Know thyself, and the day you know you will know there is no self.

That day you have known -- when you know that there is no self. There is utter emptiness inside, absolute emptiness, silence undisturbed, virgin silence. There has never been anybody. It is just a dream.

In the night you dream and you think you have become an emperor. And in the morning you find yourself in the same old bed, and you are not an emperor. But the mind can imagine; the mind is a great imaginative force. The self is mind's imagination. It does not exist in reality.

Those who have penetrated deep into their own being have come to know utter silence. Nobody has been found there. And that is the greatest realization: to find nobody there... then all problems disappear, because the problem creator has disappeared.

MY SELF OF LONG AGO,
IN NATURE NON-EXISTENT;
NOWHERE TO GO WHEN DEAD,
NOTHING AT ALL.

Nothing' means NO THING AT ALL. There is a famous Zen anecdote:

A man came to a Zen master and asked, "Does a dog have Buddha-nature?"

Now you cannot ask such a question anywhere else. If you ask a Christian, "Does a dog have Christ-nature?" he will be absolutely enraged. You are insulting Christ, the only begotten Son of God. This is not only profane, this is sacrilegious. But in Buddhism you can ask; there is no problem about it.

The disciple asked the master, "Has a dog the same nature as Buddha?"

And the master's answer is very strange and very puzzling, and down the centuries people have been contemplating it; it has become a koan to meditate over.

The master said, "Mu." means nothing. Now the problem is: what does he mean by saying MU? It can also mean no; it can mean nothing, it can mean no. Is he saying that the dog has not the same nature as Buddha? That is not possible from a Zen master. Then what does he mean by MU? He does not mean no -- he means nothing. He is saying: Buddha is nothing, so is dog. He is saying yes by saying no.

He is saying: Yes, the dog has the same nature as Buddha, but Buddha is nothing! so is a dog. There is no self, either in Buddha or in a dog. There is nobody there inside! Buddha is empty and so is the dog. Only the forms are different, dreams are different. The dog is dreaming it is a dog -- that's all. You are dreaming you are a man, somebody is dreaming he is a tree. But inside there is nobody -- pure silence.

This silence is samadhi. When you start having glimpse of this silence, your life starts changing. Then you live for the first time in a poetic way. Then death creates no fear in you. Then nothing can disturb you or distract you.

The master's reply, MU, really means yes. But he didn't say yes for a certain reason -- because the yes will be misunderstood. Then the man would have thought that the dog also has the same self as the Buddha -- that's why he didn't use the word 'yes'. He said no. But he does not mean that the dog has not the same nature. He means both have nothingness inside. The form differs.

For a Buddhist, and particularly a Zen Buddhist, there is nothing profane and nothing sacred.
Listen to this story:

It was a solemn, dignified gathering of deeply concerned people assembled to learn the Truth. They had gathered, they believed, to hear the final secrets of the universe. At long last they were face to face with the Absolute, the Ultimate, finally, they thought, to hear the gems of wisdom for which prince and pauper have struggled since the beginning of time.

Imagine the dignity of it all, the solemnity, the air of expectancy that filled the room as The Master entered. An electrified hush descended. The room became a cathedral. Every eye was upon The Master and there were those who thought they saw his aura. There were those who saw angels hovering near.

The Master sat down and prepared to speak. The audience leaned forward and with bated breath prepared to catch his every word. Finally, after what seemed an interminable time, The Master of Righteousness opened his mouth and taught them saying, "Today, this very moment, I am wearing fuzzy underwear." And that was all that he taught that day.

Zen has a totally different approach towards life. It does not believe in the sacred, it does not believe in the profane. It does not believe in anything -- it is all one. Dog and God -- it is all one. Buddha, no Buddha -- it is all one. The ignorant, the wise -- it is all one. The sinner and saint -- it is all one.

WHEN ASKED, HE ANSWERED;
NO QUESTION, NO ANSWER;
THEN MASTER DARUMA
MUST HAVE HAD
NOTHING IN HIS MIND.

TRY TO GO INTO EACH WORD. Mind in its own purity is just a mirror, an empty mirror. It contains nothing. It is a mirror because it is empty, because only emptiness call mirror. If something is contained already, then your reflec-tion will not be the true reflection. When the mirror is absolutely empty, it is the most perfect mirror.

In meditation the mind becomes more and more mirrorlike. Slowly slowly all the dust of the thoughts disappears, all the clouds of desire disappear... and then there is nothing left, ANATTA, no-self, nothingness, MU. Mind in its purity is just a mirror, undisturbed by passion and unclouded by thought. Everything appears AS IT IS.

Daruma -- Bodhidharma's Japanese name -- answered when questioned, ate when he was hungry, slept when he was tired. The true life of a sage. Nothing in the mind: nirvana.
Listen:

WHEN ASKED, HE ANSWERED...

The enlightened person has no ready-made answer. He has no thought ready to throw into your heads. He responds. His utterances are his responses. He is a mirror. The disciple comes in front of the master and he responds; he responds to the needs of the disciple. He has no fixed idea. He is not concerned with dishing something out and giving it to everybody. He simply waits there like a mirror. You come and you see your face.

Hence the contradictions of a master. A teacher is consistent, a master is bound to be contradictory, inconsis-tent. A mirror has to be inconsistent: one moment it is mirroring a cat; another moment it is mirroring a man; another moment it is mirroring tears, another moment laughter. How can a mirror be consistent? You cannot tell the mirror: "Be consistent! Yesterday I saw tears in you, today I am seeing laughter. Yesterday I looked in you and you were sad, and today you look very happy. Yesterday I saw you were in deep meditation; today I see you are dancing and singing. This is inconsistent!"

Only a photograph can be consistent, not a mirror. The photograph is a photograph. If there are tears, they will remain there for ever. The photograph is dead; it does not respond. If a monkey comes, the photograph will go on showing its tears. If a sage comes, the same. But remember, with a master it is different. If you are a monkey, then the master will show your face; then his answer will be in response to your being. He responds. He does not reply, he responds.

WHEN ASKED, HE ANSWERED;
NO QUESTION, NO ANSWER...

That's why it happened that Kabir and Farid, two great Indian masters, met and sat together for two days continuously -- not a single word was exchanged. Two mirrors reflecting each other, what can they reflect? Just put two mirrors in front of each other: one mirror will mirror the other mirror, and so on and so forth... mirror and mirror and mirror, but nothing will be mirrored. There is nothing.

Two silences sat together, Farid and Kabir, looked into each other. There was no question, hence there was no answer. There was NOBODY, hence there was no response.

WHEN ASKED, HE ANSWERED;
NO QUESTION, NO ANSWER;
THEN MASTER DARUMA
MUST HAVE HAD
NOTHING IN HIS MIND.

Yes, that is the mind of a master -- he has nothing in his mind. To have something in the mind is to remain unenlightened. To have nothing in the mind is to become enlightened. Even if you have enlightenment in your mind, then you are not yet enlightened. To have nothing in the mind is to be enlightened. Remember it.

Let me repeat it: If you have the idea that you have become enlightened, then you are not yet enlightened. Even this idea is enough to keep you tethered to the road which leaks; even this idea is enough to keep you tethered to the world of desires.

Just the other day, somebody wrote me a letter. He thinks he has become enlightened, so he wants to come and shake hands with me. Shaking hands is perfectly good, but the very idea that you have become enlightened will keep you unenlightened. Wait... when you are ready, I will shake hands with you. You just wait, have a little patience. Let ALL ideas disappear, even the idea of enlightenment.

The day you come like a mirror, I will shake my BEING with your being -- why hands?! Hands won't do.

THEN MASTER DARUMA
MUST HAVE HAD
NOTHING IN HIS MIND.

Ordinarily, we are walking bundles of solutions to problems that no longer exist. Everybody is so. You are carrying thousands of solutions for problems which are no more existent -- and you call it knowledge. It is hindering your capacity to know. It is not knowledge.

Drop all the solutions that you are carrying. Drop all the answers that you are carrying. Just remain silent. And whenever a question arises, out of that silence you will hear the answer -- and that will be THE answer. It will not come from you, it will not come from scriptures, it will not come from anywhere -- it will come from nowhere and it will come from nobody. It will come from your innermost nothingness.

The other religions call that nothingness 'God'. Buddha often emphasizes the word 'nothingness' -- and significantly so, meaningfully so. Because once you use the word 'God', people start getting attached to it. Then they have some idea; they ask what God looks like. You cannot ask what nothingness looks like -- or can you? Once you have the word 'God', you start asking: "How to make the image? How to create a temple? How to worship? How to pray? What name to give to him?" And then there are many names and many images... and then the fight ensues.

That's why Buddha emphasizes the word 'nothingness' so much -- because it is really beautiful. It does not allow any games to be played with it. It does not allow itself to be corrupted by you. But if you understand rightly, nothingness means God, God means nothingness.

OUR MIND --
WITHOUT END,

WITHOUT BEGINNING,
THOUGH IT IS BORN,
THOUGH IT DIES --
THE ESSENCE OF EMPTINESS!

MIND HAS TO BE UNDERSTOOD IN TWO WAYS. One: Mind with a capital 'M'. That is the universal Mind, the cosmic Mind, the Mind of the whole -- the whole itself, the con-sciousness that pervades existence. It is a conscious existence. It is alive, alive to the very core. Everything is alive. You may know it, you may not know it. It may not be tangible to you, it may not be visible to you, but everything is alive. Only life exists.

And death is a myth. Death is an illusion. So is un-consciousness. Even the rock is not unconscious -- it is conscious in its own way. It may not be available to us, it may not be possible for us to know whether it is conscious or not, because there are millions of ways of being conscious; man's way is not the only way. Trees are conscious in their own way, and birds in their own, and animals and the rocks.

Consciousness can be expressed in as many ways as possible. This universe has infinities of every expression.

Mind with a capital 'M' is the cosmic Mind -- that has to be attained. That's what Buddha calls 'nothing', that's what he calls mirrorlike emptiness.

Then there is another mind that we go on talking about with a lower case 'm', the small mind. Then my mind is different, your mind is different; man's mind is different from the trees' minds, and the trees' minds are different from the rocks' minds. Then there are differences. And each mind has its own limitation; it is tiny.

One has to disappear from the tiny to the infinite. The lower case 'm' has to be dissolved into the capital 'M'.

The lower case 'm', the small mind, is part of time, and the capital 'M', the cosmic Mind, is eternity. The lower case 'm' is also part of the capital 'M'. Eternity penetrates into time -- just as the moon is reflected in the lake; not really there, but reflected.

Our small minds are only reflections of the great Mind. When the moon rises, the full moon, millions of lakes on the earth will reflect it, and the seas and the rivers and the ponds. Wherever there is some water it will be reflected. But the noon is one and reflections are millions... so are our small minds. The Mind is one -- you can call it the Buddha Mind, you can call it the Mind of the whole, the cosmic Mind, or the Mind called God. These are just different names for the same reality.

This small mind has a beginning and an end. That great Mind has no beginning, no end.

Now listen to the words:

OUR MIND --
WITHOUT END,
WITHOUT BEGINNING,
THOUGH IT IS BORN,
THOUGH IT DIES --
THE ESSENCE OF EMPTINESS!

A very contradictory statement. On one side Ikkyu says: OUR MIND -- WITHOUT END, WITHOUT BEGINNING... HE IS talking about the Mind with a capital 'M'.

Then he says: THOUGH IT IS BORN, THOUGH IT DIES... now he is talking about the lower case 'm' mind, the small mind. The small mind is born and dies; the great Mind continues. The small mind is only a reflection; reflections are born and die.

As a reflection you are born and you will die. If you cling too much to the reflection, you will suffer. That's what suffering is, that's what hell is. If you don't get too much attached, if you are not clinging tO the reflection... the body is a reflection, this mind is a reflection, this life is a reflection. If you watch it silently, you will be able to see all these reflections are passing -- and then you become aware of the mirror in which these reflections are passing.

That mirror is eternity. To attain to that mirror is to know what truth is.

ALL THE SINS COMMITTED
IN THE THREE WORLDS
WILL FADE AND DISAPPEAR
TOGETHER WITH MYSELF:

THE THREE WORLDS are the worlds of the past and the present and the future -- the world of time. The sutra is of great revolutionary meaning.

ALL THE SINS COMMITTED
IN THE THREE WORLDS
WILL FADE AND DISAPPEAR
TOGETHER WITH MYSELF:

The moment you know that you are not, then all that you have done in the past, are doing in the present, or will be doing in the future, has also disappeared. When the doer disappears, the doings have disappeared.

In the East, people have been too much concerned with karmas, actions. They have been very much afraid because whatever bad things they have done in the past, they have to pay for them, they have to suffer for them.

Ikkyu is giving you a great key: Don't be afraid -- because YOU ARE NOT, so you have not done anything! How can you do? because in the first place you are not. He is taking the very ground from underneath your feet -- with it, all disappears.

ALL THE SINS COMMITTED
IN THE THREE WORLDS
WILL FADE AND DISAPPEAR
TOGETHER WITH MYSELF:

So the only thing is to go deep into yourself and to see your nothingness. You need not do good things to weigh against the bad things that you have done. You are not to go and do good deeds -- because whether you do bad or good, you remain in the illusion of a doer. See the difference!

Ordinary religions teach you to be moral, do good, avoid sins. Remember those Ten Commandments -- they consist of the ordinary religion: Don't do this, do that. The extraordinary religion says: Disappear as a doer -- don't be bothered about doing good or bad. And who knows what is good and what is bad?

In fact, nothing is good and nothing is bad, because existence is one -- how can there be two? It is ALL one. Good turns into bad, bad turns into good; one never knows what is what. Things are changing continuously into each other. You can watch it....

You were doing something good, and something bad turns out. A mother tries to protect her child from all the bad things of the world, and just because she is protecting she is forcing her to go into them -- because she is creating the temptation.

Remember the old story: God said to Adam not to eat from THIS tree -- he created the temptation. He must have been a good father, he destroyed the child. Just by saying, "Don't eat from the Tree of Knowledge," he created the temptation and the desire, the irresistible desire, to eat from that tree.

Now, he wanted to do good, but what happened? The original sin happened.

All people who go on doing good prove to be very mischievous; the do-gooders are the most mischievous people in the world. The world has suffered a lot from them. Their intention is good, but their understanding is nil. And just a good intention is not going to do anything.

Those who understand, they say it is not a question of good and bad: it is a question of the disappearance of the doer. Or We can say it in this way: To remain as a doer is bad; to disappear as a doer is good. Not to be is virtue; to be is sin.

This is Buddha's understanding. All our doings are just dreams. When one becomes awakened, one simply starts laughing: all the bad, all the good, have been just dreaming.

Listen to this story:

Once upon a time there lived a working man who detested coffee. His wife did not know this, however. He had never told her. She loved coffee very much and took great delight in packing a thermos of the stuff in his lunch box every morning.

He always carried the box and the thermos to work, but being a frugal man brought them home again in the evening, the thermos of coffee still untouched. Then, to save a penny, and because his wife loved coffee as much as he detested it, he poured the java back into the coffee pot when she wasn't looking. He was excused the evening coffee on the grounds that it kept him from sleeping well.

One night the wife dreamt that her husband was unfaithful to her. The next night she had the same dream. It angered her, but she said nothing. A week or so later, the dream happened a third time, causing her much jealousy and anguish.

"It is true," she thought. "It must be true. The worm is unfaithful to me!" So she set out to avenge herself. This she did by putting a pinch of arsenic in his thermos every morning until she killed herself.

At the husband's trial of acquittal, the judge said, "It is always the same: those who believe the dream murder themselves."

The greatest dream is that "I am" -- and that has become our suicide. Now it will look very paradoxical. The idea that "I am" has proved very suicidal. And if you disappear as a self, if you commit that spiritual suicide, for the first time you will start living. For the first time you will be born to eternal life. For the first time you will know something which is not of time.

And then there is nothing good, nothing bad. Then a man eats when he is hungry, sleeps when he is tired, answers when a question is raised. Then a person has no idea how to live -- then a person lives without mind. Then a person lives with nothingness in him, and this is the goal of Buddhism. To live as nothingness is nirvana.

Take It Easy, Vol 1

Chapter #2
Chapter title: Death in the Ego is Life in Love

12 April 1978 am in Buddha Hall

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The first question

YOU SAID YESTERDAY THAT SCIENCE AND RELIGION ARE DIAMETRICALLY OPPOSITE. IN THE WEST THERE ARE MANY SCHOOLS TEACHING SCIENTIFIC MYSTICISM, AND THE PATHS OF TANTRA AND YOGA ARE ALSO VERY SYSTEMATIC. YOUR LITERATURE IS ALSO DEEPLY AND ARTISTICALLY RATIONAL. THERE SEEMS TO EXIST A BRIDGE BETWEEN THE RATIONAL SCIENCE AND THE IRRATIONAL RELIGION.
PLEASE COMMENT.

THE BRIDGE IS POSSIBLE -- AND THE BRIDGE IS POSSIBLE only because they are diametrically

opposite. The gap exists, so the gap can be bridged.

Opposites can meet, and they can meet only because they are opposites. Opposites attract each other. That's how the whole life moves, has dynamism. It is through polar opposites: man/woman, yin/yang, matter/mind, the earth and the sky, this and that. There is a constant bridging, but the bridging is possible only because they are opposites. If they are not opposites there is no need for any bridge.

So the first thing to be understood: science and religion ARE diametrically opposite, but to bridge them is possible. That bridge will not make them the same. In fact, that bridge will make their diametrical opposition more loud, more clear.

Religion can have a scientific flavour, it can be systematic, but it never becomes science, it remains mysticism. It takes the garb of a science, the methodology, the terminology of a science, but it remains mysticism, it remains poetry.

You can translate poetry into prose; the prose can be translated into poetry. Just by translating prose into poetry you will not make it poetry -- it will remain prose. And just by translating poetry into prose, it will NOT become prose, it will remain poetry. Buddha speaks in prose, but what he speaks is poetic.

I am not a poet. I speak prose, but what I speak is poetic, its soul is poetic. And it remains poetic.

Religion can use scientific systematization -- that's what Tantra and Yoga have done. Science can also use mysticism as a method to inquire into reality, and all the great scientists HAVE used it, but still it remains science. Its basic trust is in reason. Religion's basic trust is not in reason. On the periphery religion can become scientific, but at the core it remains irrational. And science, on the periphery, can become very very poetic, but at the core it remains rational.

Albert Einstein, or other great scientists, great explorers, are very much like mystics. Their search into reality is almost the same as the search of William Blake into reality. Einstein's eyes are full of mysticism, but deep down his trust is in reason. Even if he stumbles upon something through his poetic feelings, through his intuition, he will immediately translate it into reason. He will trust it only when it becomes rational.

And just the opposite is the case with a mystic: even if he comes to know something about reality which is very rational, he will transform it into the irrational, he will turn and change it into poetry.

They ARE opposites, but they can be bridged -- and they are always bridged wherever you can find a contradictory person. But then that man is going to be contradictory. He will speak two languages together and he will speak in contradictions, in paradoxes. All the great scientists are paradoxical, and all the great mystics also.

A master, whether of science or of religion, is bound to be paradoxical. He cannot be one-dimensional, he has to be in tune with both the realities -- but then he becomes very very difficult to understand.

That is your problem with me: I talk about the irrational, but I talk rationally about the irrational. I am ALL for the illogical, but my approach? -- I slowly slowly persuade you towards the illogical through logic. I ARGUE for it. My argument for the illogical is bound to be logical, because no argument can be illogical in itself -- it has to be logical.

The other day I mentioned that in old scriptures it has been said that each temple should have at least one maithuna figure on the threshold of the temple -- at least one. If it can have many, good. A master is a threshold, a door, an opening. His feet are rooted in the earth and his hands are reaching towards the sky -- the master is the bridge between reason and irreason. The master is the bridge between religion and science, between love and logic. A master is a threshold -- hence he can convince you, he can use all logical argumentation, and yet his goal remains illogical. Once you are convinced, he throws you into the mysterious. It is a quantum leap.

I would like to say something more about that ancient tradition:

Mediaeval architects' manuals, all the manuals in India, make it a rule that all temples must bear maithuna sculpture s on their doorways. 'Maithuna' is a Sanskrit word -- very pregnant. It does not mean ordinary intercourse, it does not mean an ordinary couple in love -- it means UNIO MYSTICA. It means two persons so deeply dissolved into each other that they are no longer two. It is not just a couple making love -- it is LOVE, and the couple has disappeared into it. It is a state of being lost into each other, of oneness.

Other architects' manuals say that the temple has to be a meeting of the sky and the earth. The earth is visible, logical, material. The sky is vague, nebulous, undefined. The temple has to be a place where the defined meets the undefined. The temple has to be a place where the known meets with the unknown.

Man is logic, man represents logic, mathematics, sys-tematization, science. Woman is illogic, intuition,

feeling, emotion, poetry; vague, undefined and indefinable. The maithuna figure represents this meeting of logic and illogic, of mind and heart, of body and soul -- of ALL the pairs of opposites of yin and yang. And when yin and yang meet and merge and become one, a temple is created. Love is the temple: orgasm, that state of orgasmic flow where you don't know who you are -- man or woman -- where you don't know any identity, all identity is lost, when you are in an utter state of forgetfulness AND remembrance... forgetfulness of all that you had known about yourself and remembrance of ALL THAT YOU REALLY ARE, forgetfulness as an ego and remembrance as a whole. That is the meaning of maithuna.

Maithuna means lovers in a deep state of oneness, in a state of inner marriage -- not just the outer marriage. You will be surprised to know that only man can come to that inner marriage -- animals can't. Have you ever seen animals making love? You will never find any ecstasy on their faces, in their eyes, never. Love-making is done as a matter of fact, as a biological phenomenon. They do it almost as a drag.

Biologists, physiologists, have agreed upon the fact that the female, except in human beings, has not known orgasm at all; no animal female knows orgasm. It is man's privilege to know orgasm. Orgasm means the inner marriage, even in man....

Ninety percent of women in the past have not known orgasm -- that means they never knew anything about the inner marriage. Their love remained biological. They were used by nature to reproduce, but there was no meditativeness in it. My own observation is this: because of this phenomenon, all the old religions were against sex -- because sex represented the animal. But they were not aware that man can transcend sex -- and the transcendence can happen only through sex -- that man can attain to something inner through the outer. That which is not possible for animals is possible for man. Man can move in an orgasmic state, in an ecstasy, where sex becomes irrelevant, is left behind. Bodies become irrelevant, minds become irrelevant. One plunges into the very depth of being -- for a single moment, of course, but God becomes available.

Maithuna means: love so deep, so tremendously deep, that a glimpse of God becomes available.

Maithuna means a couple which is no more a couple, a state of being a couple from the outside, but from the inside there is only one -- it exists all alone. For a moment the duality is surpassed, for a moment the harmony attained, the accord has happened -- hence, orgasm is so relaxing. And Wilhelm Reich is right: if man can become capable of orgasmic joy, then madness, all kinds of neurosis, psychosis, will disappear from the earth.

That is the experience of Tantra too. But to put a maithuna figure on the threshold of a temple took great courage. The very step was of deep revolution. Those people must have been courageous; they declared something by it. They said: It is only through love that the polar opposites can be bridged.

A master is love. A master is in a state of orgasm continuously. He is oneness. His duality is gone. He knows that only one exists. In that state, opposites can be bridged.

The couple entwined in deep love stands there on the threshold of the temple in a great ecstasy of oneness: lost, merged: one with something deeper and higher than both.

You have to fall in love with a master. The master is a threshold to God. You have to learn how to merge with the master, how to become one with the master. Only through that will you know the bridging.

They stand there possessed by the God called Love. And that's exactly the relationship between a disciple and a master: possessed by deep, immense love. It is non-sexual, it is non-physical -- but it is the same that is attained by two lovers. It is the same! The peak is the same. Two lovers move through physiology, through biology; they go through a long way to reach the peak. A disciple and a master reach to that peak immediately. They don't go roundabout; they don't pass through the body or the mind. That is the meaning of surrender, or SHRADDHA, or trust.

Their love opens the doors of a new perception, a new way of looking at reality. That new way of looking at reality bridges the polar opposites. They are passing from the ordinary to the extraordinary, from prose to poetry, from logic to love, from separation to unity, from the ego to the state of egolessness.

Have you not seen it happen? Deep in love, the ego disappears. You cannot find it. Hence I insist: while making love, remember always to look once at least when you are reaching to the peak -- look in. Is there any ego? And that experience can become a satori.

Ordinarily you don't look within. You become so engrossed with the fun of love, with the joy of love, that you forget meditation. If you can remember in that moment when you are dissolving, if you can remember to have a look within, you will never be the same man again. Coming out of love, you will come a totally new man. A new being is born. You will have new ways of perception and new ways of seeing reality.

Once seen, that the ego does not exist, you cannot gather that ego again. And even if you gather it, you

will know it is false, it is pseudo. Now that understanding has penetrated deep into you.

The lovers move from time to timelessness. Observe: when the peak happens, time disappears. For one moment, time stops, the whole world stops, all movement stops. That stopping of all movement and time is what we mean by 'peak', the climax, the orgasm.

Time can stop with a master too. And it stops! -- it stops every day here to many people. For moments. You are just in tune with me. You are no more there, I am no more here We both have disappeared. Something exists which is beyond both. You have entered the temple, you have bridged the polar opposite.

The reality cannot really be divided; it cannot be divided into logic and love, into time and eternity, into body and soul, into God and matter -- it cannot be divided. Although the polar opposites exist, they are not enemies, they are complementaries. They support each other: without the one, the other will not be possible.

Can you think of poetry if there is no logic left? Or can you think of logic if no love is left? They look opposite, yet deep down somewhere they support, they feed each other, they strengthen each other.

So, bridging IS possible, but it always happens through love. It always happens through a threshold. I call the master the threshold.

In a moment of love or trust... you are just here and now! the eternal now, the absolute here. You are on the doorway.

Remember, doorways are openings. Porphyrus wrote: "A threshold is a sacred thing." A threshold is that which joins the opposites. What is a temple really? A threshold. It joins the world with the beyond; it joins the marketplace with meditation. That's why the temple exists in the marketplace -- it has to exist there.

That's why I insist: Don't renounce the world -- be there! And remaining there, search for the other and you will find it. It is hidden somewhere there in the marketplace. If you listen attentively, to the market noise, you will be surprised -- there is hidden music in it! Great music in it! Just drop liking and disliking. Listen attentively. Be en rapport with it. And everywhere in the known you will find the unknown, in the visible the invisible.

Porphyrus is right when he says a threshold is a sacred thing. A threshold is the boundary between this and that, between two worlds, ordinary, profane space and the sacred world beyond. The threshold is the point where we pass from one mode of being to another, from one level of consciousness to another, from one reality to another kind of reality, from one life to another kind of life. To enter into a temple is symbolic of entering into one's own depths -- or heights. Existentially they mean the same thing. You can call it depth or you can call it height -- they mean the same thing. It is the vertical dimension.

There are two dimensions: the horizontal and the vertical. The threshold joins these two dimensions. The ordinary profane life is horizontal; the religious life is vertical. Let me remind you about the Christian cross: it is simply a representation of these two dimensions, the horizontal and the vertical. The cross is a beautiful symbol; the cross is a threshold. The cross is a bridge where the horizontal and the vertical meet, where the ordinary and the extraordinary meet.

And obviously, the most natural metaphor for opening and opener can only be the state of love-making. According to another ancient text: "Where cows have sported with bulls, accompanied by their young ones, or where beautiful women have dallied with their lovers, that place is a appropriate place for a temple."

A strange statement. Listen again. You will be shocked, particularly Hindus and Christians and Buddhists -- all will be shocked. But this comes from an old Eastern text. It says: "Where cows have sported with bulls, accompanied by their young ones, or where beautiful women have dallied with their lovers, that place is an appropriate site for a temple."

Strange, but tremendously significant. That's how it should be. A temple has to be a meeting, a bridging.

You ask: You SAID YESTERDAY THAT SCIENCE AND RELIGION ARE DIAMETRICALLY OPPOSITE.

YES, THEY ARE DIAMETRICALLY OPPOSITE, hence they are attracted towards each other as man and woman. They call fall in love. They are complementaries too -- all opposites are complementaries too.

IN THE WEST THERE ARE MANY SCHOOLS TEACHING SCIENTIFIC MYSTICISM, AND THE PATHS OF TANTRA AND YOGA ARE ALSO VERY SYSTEMATIC.

True, there is a way to teach scientific mysticism, but mysticism is always going beyond science. That's what I am doing here! I am teaching you logical illogicalness, scientific mysticism, worldly religiousness.

Remember it: whenever there is really something happening, there will be the paradox -- because the bridge will be needed. But still, mysticism is mysticism, science can be used as a device, but mysticism never becomes scientific. The ultimate flight remains unscientific, transcendental.

And Tantra and Yoga ARE very systematic -- but just on the way they are systematic. Once you have followed them long enough, they push you into the chaos, they push you into the chaos of existence where all systems have to be abandoned -- because all systems are tiny, because all systems are small prisons made by the mind.

A prison is very systematic. Have you not seen it? Have you ever gone to a prison? Just go to see... that's the MOST systematic thing in the world. Your house is not so systematic as the prison -- everything is systematic, every-thing follows certain rules, and absolutely. People get up early in the morning at exactly a certain hour, they take their breakfasts, they take their baths, they move almost like robots -- everything is systematic.

In fact, when everything is too systematic you are imprisoned, freedom is crushed. Freedom needs chaos.

A strange thing has been observed by psychologists. The strange thing is that in the army people are taught to be very systematic and their goal is to create war, their goal is to create chaos, their goal is death, to kill and to be killed. Their goal is to destroy -- their goal is Hiroshima, Nagasaki. But army people are absolutely systematic. The army lives in order to create disorder.Just see the complementariness: the army lives in order to create disorder.

And have you seen another polarity? Artists create order out of disorder, but they live very sloppy, lazy lives, very disorderly lives. If you see an artist living, you will start thinking of committing suicide. Just lousy! No system at all. You can go and see Chaitanya Hari -- when he goes to sleep, when he gets up -- there is no order. And he creates beautiful music, he creates order.

Artists create order, hence they have to complement it by disorder in their lives. And army people create disorder, hence they have to complement it by order in their lives. Things move in balance.

Buddhas talk VERY logically because their goal is illogic. And you can see modern physicists talking very illogically: the theory of relativity is illogic. The theory of uncertainty is illogic. Non-Euclidean geometry is illogic. Higher mathematics is illogic. They talk VERY illogically and they create logic, their goal is logic. They are moving towards order.

You will always find this balance happening. Life cannot be one-sided, otherwise it disappears. It needs day and night. summer and winter, birth and death; it needs love and hate

So I say: science and religion are diametrically opposite, but I am not saying that bridging is not possible -- bridging always happens, continuously is happening. It happens from the side of science, it happens from the side of religion too. And when it happens, you have a great master, a Buddha or an Einstein. Whenever it happens you have the super phenomenon.

The second question

WON'T YOU SPEAK TO US OF DREAMS? I HAVE TAKEN TO DREAMING I AM DREAMING, OR TO LIVING THROUGH PAINFUL SITUATIONS OF THE PAST OR FUTURE AND DEALING WITH THEM DIFFERENTLY. SOMETIMES I WAKE IN THE DEAD OF NIGHT OR AFTER A SHORT SLEEP WITH SUCH A SENSE OF TERROR A VULNERABILITY, I FEEL I AM FIVE YEARS OLD. YOUR PRESENCE IS IN MY DREAM-CONSCIOUSNESS WITHOUT FAIL, EVERY DREAM SINCE I'VE BEEN HERE. WHAT ARE ALL THESE NEW DEVELOPMENTS? I KNOW YOU PLAY DOWN OUR DREAM-LIFE, BUT AREN'T THEY AS MUCH PART OF THE "WHO AM I?" QUEST?

SAVITA, WHETHER YOU ARE DREAMING or not dreaming, you are dreaming. Whether you are dreaming with closed eyes or open eyes makes no difference. You dream in the night, you dream in the day. There are night-dreams and there are day-dreams. You simply go on changing from one dream to another dream, one kind of dream to another kind of dream.

Listen.... You dream in the night, and then abruptly the sleep is broken, then you feel horror -- that too is a dream. Now you are dreaming of horror, of vulnerability, fear. Then you fall asleep again and you start dreaming. And in the morning you open your eyes and you start dreaming with open eyes. Dreams are a continuum. Your mind is made of dreams. Your mind consists of dreams.

Remember the one who is seeing the dreams. Awake to that witness. Don't pay much attention to the dreams.

That is where the East and West differ. The Western psychology is too much addicted to dreams, dream analysis; one has to go deep into dreams.

Savita is a therapist, a psychoanalyst, so obviously she must be feeling offended when I put down or play down your dreamlife. Don't feel offended -- this is a totally different approach. By analyzing dreams you will never come to end them. By analyzing dreams you may become a little more understanding about dreams, but awareness is not going to happen through it. By analyzing dreams you may even start dreaming better dreams, but better dreams are just dreams all the same. By analyzing dreams you may start feeling your motivations hidden behind the dreams, your repressed desires, your ambitions, but you will never come to know who you are. How can one come to know who one is by analyzing dreams? Dreams are objects and you are the subject. You have to take a PARAVRITTI -- a conversion; you have to move a hundred and eighty degrees. You have to stop paying attention to the dreams; you have to pay attention to the one who has been dreaming.

The East is concerned with the witness, not with what it witnesses. You may be seeing a real tree or you may be seeing a dream tree -- it makes no difference. For the Eastern approach it makes no difference whether the tree is real or just a dream tree. In both the cases it is the object, in both the cases you are not it. So what difference does it make whether it is there really or you have just imagined it?

The only thing that makes any difference is the one, the mirror, in which the tree is reflected -- true or untrue, that is irrelevant. But the pool of pure water in you where it is reflected... pay attention, emphasize the witness, go deeper into the witness.

And that's my purpose here in order to help you -- not to analyze your dreams. That you can do in the West in a far more scientific way. The West has become very very skillful in analyzing dreams. But the East was never worried because the East says ALL IS DREAM, SO what is the point of analyzing?

And there is no end. If you go on analyzing and the source that creates the dreams is there, it will go on creating new dreams. They will be coming and coming and coming.... That's why nobody is ever totally psychoanalyzed; there exists not a single person on the earth who is really and totally psychoanalyzed, because the goal of total psychoanalysis is that dreams should disappear. That docs not happen. It didn't happen even to Freud or Jung. They continued to dream. That means they continued to remain suppressed; that means they continued to remain the same as they were before. Dreams were still coming, because the source had not been radically changed.

The projector is working and you go on analyzing the film on the screen, and you go on thinking how to analyze it. And then you differ, your analysis differs; and then there are schools of psychoanalysis. Freud says something, Jung says another thing, Adler still another, and so on and so forth. Now there are as many psychoanalyses as there are psychoanalysts, and everybody has his own opinion, and nobody can really be refuted -- because all is dream work,

Whatsoever you say, if you can say it loudly, convincingly, with authority, with argument, with logic, it appeals TO people -- it must be true. And they all seem to be true. ALL those interpretations seem to be true, because no interpretation is of any worth. All interpretations are wrong!

The East has a totally different kind of approach: witness -- don't analyze. In analysis you become too much interested, focussed on the dream. Forget the dream: just look at the watcher. That watcher is constant. In the night IT sees dreams; in the day it sees dreams. First you see the dream, Savita, and then you are awakened abruptly and you see horror. Then you fall asleep again and you may see a sweet dream, a beautiful dream, a happy dream, or a nightmare again... and this goes on and on. One thing is constant: the seer, the watcher, the witness.

Turn upon the witness. And that's what I am trying to say to you -- while you are dreaming in the day and when you are dreaming in the night, only one good point about dreams is that you say:

YOUR PRESENCE IS IN MY DREAM-CONSCIOUSNESS WITHOUT FAIL, EVERY DREAM SINCE I HAVE BEEN HERE.

That's good. At least one thing is constantly there which will help you to fall upon yourself. Emphasize that presence.

Gurdjieff used to say to his disciples, "Make one thing constant in your dreams and sooner or later you will get rid of dreams." And small things he used to give, small techniques, devices -- and they work! To

one person he said, "Whenever you dream, just in the dream see that you are raising your hands above your head. And in the daytime also, practise this many times so you become very accustomed and habituated to it, so it becomes almost mechanical, so even in dreams you can raise your hand above your head."
And the man said, "What will happen?"

Gurdjieff said, "That, when you have become capable, come and tell me."

Three months passed and the man continued, day in, day out, walking, eating, whenever he would remember, he would raise his hand, and would remember also, "Tonight am going to raise my hAnd in the dream."

And then it happened after three months: one night he was dreaming that he was walking on a road and there was much traffic and noise, and suddenly he realized, and he raised his hand above his head -- and the dream was broken. And in THAT moment of dream gone, he suddenly saw himself for the first time -- the turning, the conversion. It was in the middle of the night. He danced, he was so joyous. And since that day, dreams disappeared.

And when dreams disappear, reality comes closer and closer every day. It is the dreams that are hindering you from seeing that which is.

When he came in the morning to see Gurdjieff, before he had told anything Gurdjieff said, "So it has happened -- because I see your eyes have a different, shine, a different light. They have clarity. That dream stuff that used to move behind your eyes is no more there. So it has happened! So you were capable of raising the hand! Now don't be worried: whenever it comes, again raise the hand.

Every possibility is that it may not come again, because at least you have done one thing consciously. Even in y our dream, just a small thing of raising your hand, you remembered a small thing. It was very small, but remembrance is great. You remembered, even in your dream. So the witness has reached there -- now no need to worry."

I would like to say to Savita: Invite me more and more in your dreams. Let me also enjoy your dreams. Go every night with a very conscious feeling that I will be there in your dreams. Make it an alert effort, deliberate, and one day it is going to happen. It will not be just a dreamlike phenomenon. I will be really as present as I am now, or even more, because right now I can see there are dreams in Savita's eyes. If in your dream you can see me as I am even for a single moment, all dreaming will disappear.

Analysis is to no point. Dreams have to go. When dreams are gone, reality comes in. By one door, dreams go out; from another door the reality enters in. And reality is silent, quiet, peaceful, blissful....

The third question

WHY DOES IT FEEL LIKE YOU ARE DYING WHEN YOU ARE IN LOVE? IS FALLING IN LOVE A SUICIDAL DESIRE? OR JUST A SELF-DESTRUCTIVE INSTINCT LIKE THE LEMMINGS' MARCH TO THE SEA OR A MOTH'S FLIGHT INTO A FLAME? IT'S WEIRD.

LOVE is DEATH, but the one who dies in love has never existed really. It is the unreal self, the idea of an ego, that dies.

So love is death, it is suicide, it is dangerous. That's why millions of people have decided against love. They live a loveless life. They have decided in favour of the ego -- but ego is false. And you can go on clinging to the false and the false will never become real. So the life of an egoist always remains in insecurity. How can you make something unreal real? It is always disappearing. You have to cling to it, you have to constantly create it again and again. It is a self-deception. And it creates misery.

Misery is the function of the unreal. The real is blissful -- SATCHITANAND. The truth is blissful, and the truth is awareness. SAT means truth, CHIT means consciousness, ANAND means bliss. These three things are the qualities of truth. It is so, it is alert, and it is blissful.

Unreality is misery. Hell is that which does not exist but you create, and heaven is that which exists but you don't accept. Paradise is where you really are, but you are not courageous enough to move into it. And hell is your private creation. But because it is your creation, you cling to it.

Man has never left God. He lives in God, but still suffers because he creates a small hell around himself. Heaven need not be created -- it is already there; you have to relax and enjoy it. Hell has to be created.

Take life in a relaxed mood. There is no need to create anything, and there is no need to protect

anything, and there is no need to cling to anything. That which is will whether you cling to it or not, and that which is not cannot remain whether you cling to it or not. That which is not is not, and that which is is.

You ask: WHY DOES IT FEEL LIKE YOU ARE DYING WHEN YOU ARE IN LOVE?

Because the ego, the unreal, dies. Love opens the door to the real. Love is the threshold of the temple. Love opens you towards God. It brings great joy, but simultaneously it brings great fear: your ego is disappearing. And you have invested so much in the ego. You have LIVED for it, you have been taught and conditioned for it. Your parents, your priests, your politicians, your education, your school, college, university, they have all been creating your ego. They have been creating ambition; they are factories to create ambition. And one day you find yourself crippled by your own ambitions, caged by your own ego. You suffer much, but the whole life you have been taught that this is valuable, so you cling to it -- you suffer and you cling to it. And the more you cling, the more you suffer.

There are moments when God comes and knocks at your door. That's what love is -- God knocking at your door. Maybe through a woman, through a man, through a child, through a love, through a flower, through sunset, sunrise... God can knock in millions of ways. But wherever God knocks, you become afraid. The priest, the politician, the parent, and the created ego -- it is at stake. It starts feeling that it is dying. You pull back. You hold back. You close your eyes, you close your ears; you don't hear the knock. You disappear back into your hole. You close your doors.

Love feels like death -- it is. And those who want to be really blissful have to go through that death, because the resurrection is possible only through death.

Jesus is right when he says you will have to carry your cross on your shoulders. You will have to die. He says, "Unless you are reborn, you will not see my Kingdom, you will not see what I am teaching to you." And he says, "Love is God." He is right because love is the threshold.

Die in love. It is far more beautiful than to live in ego. It is far more true than to live in the ego. Life in the ego is death in love. Death in the ego is life in love. Remember: when you choose ego, you are choosing real death -- because it is death in love. And when you choose love you are only choosing unreal death, because to die in ego you are not losing anything -- you had nothing from the very beginning.

That is the whole emphasis of Ikkyu's DOKA yesterday. You are not, so why be afraid? Who is going to die? There is nobody to die! To whom are you clinging? Whom do you want to make safe? Whom do you want to protect and armour? There is nobody. There is only emptiness... emptiness... utter emptiness.

Listen to Ikkyu's song. Accept this emptiness and the fear will disappear. Be a moth when you find the flame of love burning bright -- be a moth! Jump into it... and you will lose the false and you will gain the real; and you will lose dreams and you will gain the ultimate. You will lose something which was not there and you will gain something which has always been there.

The fourth question

WHY IS THE RELATIONSHIP BETWEEN INDIAN MAN AND WESTERN WOMAN NOT SUCCESSFUL? IT ALWAYS BREAKS AT SOME POINT. WHAT IS THE REAL PROBLEM WHICH COMES IN, WHICH STOPS THE RELATIONSHIP FROM GROWING MATURE? PLEASE SAY SOMETHING.

VEDANT BHARTI, all relationships break at some point -- have to break. You cannot make your house on the threshold, you should not. Love is a door: pass through it. Pass, certainly, don't avoid it. If you avoid it you will miss the deity in the temple. But you should not make your house on the threshold, at the door. Don't remain there.

The door is just an opening. You have to move!

Love relationship is a must, but not the destiny, not the end -- only the beginning. I am all for love. But remember: love is something that has to be transcended too.

There are two types of people -- both go neurotic. One type is those who are so much afraid of love because they are afraid of dying. They cling to the ego. They avoid love. They may call it religion, but it can't be religion -- it is just sheer ego and nothing else. That's why the monks -- the Catholic, the Hindu, the Buddhist -- they have such stronger egos, subtle but very strong, hidden but very strong. The humbleness is

only superficial, is just a sugar coating on the poisonous ego. They have pious egos, but egos are there. And a pious ego is more dangerous than an ordinary ego -- because the ordinary ego is apparent, you can't hide it. But the pious ego is very hidden and you can carry it in subtle ways for ever and ever.

So this creates one kind of neurosis: people avoid love and they think they are going towards God. You can't go because you have avoided the door itself.

Then there is another kind of neurosis: seeing the beauty of love, taking the courage to jump into it, dissolving the ego for a few moments... because in love it can only be for a few moments. The ecstasy of love cannot be eternal, because it is ecstasy between two parts meeting, dissolving into each other. Unless you dissolve with the whole you can't have eternal ecstasy. Dissolving with the part -- with a man, with a woman -- you will be dissolving only in a very small drop of God. It can't be oceanic. Yes, for a moment you will have the taste, and then the taste disappears. This creates another kind of neurosis: people cling to love affairs. If love dies with one woman, they change to another woman, another man; they go on and on. They start living on the threshold. They have forgotten the deity, they have forgotten about the temple. Love has to be transcended into prayer.

Never be in the neurosis of the first kind, and never cling to the second kind of neurosis. Go on... move on.

A great emperor, Akbar, created a small, beautiful capital in India. It was never used because before it was completed Akbar died. So his capital was never transferred to it from Delhi. The place's name is Fatehpur Sikri. It is one of the most beautiful towns ever planned -- and never used by any man.

Every small detail was looked into. Great architects of those days were consulted, great masters were consulted. Akbar asked all the great teachers in India of those days to give him a small sentence which could be written on the door, the passage. A bridge led to Fatehpur Sikri -- a river had to be crossed and Akbar had made a beautiful gate on the bridge. Some Sufi suggested a saying of Jesus, and he loved it. Many sayings were suggested, but He loved it and that saying was written on the door. That saying is beautiful. It doesn't exist in the Bible; it has come from another oral source. It says: Life is a bridge -- pass through it, but don't make your house on it.

Love is also a bridge -- pass through it.

So no love affair EVER succeeds. Gives you hope, gives you great hope, but always ends in frustration. That frustration is in-built; just as the ecstasy is in-built, so is the frustration. In the beginning it is ecstasy, in the end it is frustration. That frustration will lead you to go beyond, otherwise how will you go beyond? When will you search for the real deity in the temple if you cling to the door? If you think, "The door is enough and I am contented," then nobody will ever move.

Jesus says man reaches to God through love, love is God -- but this is only half of the truth. The other half is: man never reaches through love -- man reaches only by transcending love. When both are understood together, you have understood the phenomenon of love. Love is God and love is not God. In the beginning it is, in the end it is not. In the beginning it brings ecstasy, those honeymoon days, and then the frustration, the boredom that every marriage ends in.

Just think of two persons sitting together, bored. All has been explored and there is nothing to explore any more. This is the moment! Either you can start looking for another man, another woman, or you can start looking beyond love.

You have lived love, you have seen its beauties and you have seen its uglinesses; you have seen its joy, you have seen its misery; you have seen its heaven and its hell. It is not pure heaven, no; otherwise nobody will ever go to God. t is pure heaven and pure hell -- it is both. Hell and heaven are two aspects of it. In the beginning hope and in the end frustration.

Passing through that hope and that frustration again and again, one day the understanding arises, "What am I doing on the threshold? I have to go beyond!" And not out of anger but out of understanding one goes beyond.

So the first thing: no relationship ever succeeds. And it is fortunate that no relationship ever succeeds -- otherwise, when will you relate to God? Why should you think of God? Man thinks of God because love gives a glimpse. Man thinks of God because love gives hope. And man HAS to think about God because love gives frustration. All hopes turn into hopelessness.

Without love there will be no search for God because man will not have any experience of hope and meaning and significance and grandeur. Love gives you a glimpse of the beyond... don't cling to it. Take the

hint of it, and search for something more, go on searching. Use love as a stepping-stone.

You ask: WHY IS THE RELATIONSHIP BETWEEN INDIAN MAN AND WESTERN WOMAN NOT SUCCESSFUL?

So first thing: no relationship is successful, whether between Indian man and Western woman, or Western man and Western woman, or Indian man and Indian woman. It can't succeed; its very nature prohibits it. It feels it is succeeding, but it never succeeds. It comes very very close to success, but it never comes exactly to the point. It takes you on great journeys, but it never supplies the goal. It keeps your hope aflame, but just hope. But good, at least it takes you to the threshold. One step has been taken; half the journey is complete, but half the journey still remains.

And the second thing: it is more difficult between an Indian man and a Western woman, or a Western man and an Indian woman. The problem is not between man and woman, the problem is between Eastern and Western. Man and woman are just man and Woman; East and West make no difference. But the minds are there. Those minds create trouble.

The Indian has one kind of mind and the West has evolved a different kind of mind. So when an Indian man is with a Western woman, or vice versa, there is no communication. They don't speak the same language. It is not only that they don't speak the same language -- English, German or French or Italian -- they may speak the same language, still they don't speak the same language, because they have different kinds of minds. Their expectations are different, their conditioning is different. The Indian man says one thing and the Western woman understands another thing. The woman says one thing and the Indian man understands something else. Unless they drop the minds, unless they become pure man and woman, there will be great difficulty.

And Vedant Bharti must be asking this question out of his own experience. One night, eavesdropping on Vedant Bharti, I heard this dialogue:

Vedant Bharti: "Oh, my gorgeous, sweetest darling! Am I the first man you've ever been to bed with?"

And the American girl: "Of course you are! Why do all you Indians always ask the same stupid question?"

Different minds.... The Indian mind is very male chauvinistic. The Western woman is now a liberated woman; she lives in a totally different kind of milieu. She is not the woman you have lived with for centuries in India. It can't be possible now to possess a Western woman; she is no longer property -- she is as free as you are.

In India, the woman has been taken as property; man can possess her. Not only ordinary man -- even great men in India think of woman as a possession. You may have heard the famous story of Mahabharata. Yudhishthira, one of the very famous men in Indian history -- and has been thought to be very religious, he is known as DHARMARAJ, a religious king, or a king of religion -- playing, gambling, he even staked his wife. He gambled her, because it was thought that your wife is your property. He staked his kingdom, he staked his treasury, he staked everything; then only the wife was left -- he staked the wife too. And still in India he is thought to be one of the greatest religious men. What kind of religious man is this? Just to think of staking an alive person, gambling? But in India the woman has been thought of as property; you are the possessor, and the whole and sole possessor.

In the West that slavery is no more, it has disappeared. It is good. It has to disappear from India too. Nobody can possess anybody, man or woman. NO person can be possessed; no person can be reduced to property! This is ugly, this is sin! What can be a greater sin than this?

You can love a person, but you cannot possess. The love that possesses is not love -- it is ego.

In India, the man is very male chauvinistic. And the Indian woman has not yet asserted her freedom. There exists nothing like the lib movement in India. The woman still goes on living in the same way.

So when an Indian falls in love with a Western woman, the problem arises -- he starts possessing. And the Indian mind is very much obsessed with sex; that too creates a problem. You will be surprised when I say the Indian mind is very much obsessed with sex, because you think India is very religious and moral. Yes, it is, but its morality and religion are all so much based on repression that deep down is the obsession with sex.

If your woman just holds somebody else's hands, the husband is mad. Just holding hands! Holding hands

can be just a simple gesture of friendship. There is no need to give any sexual colour to it, but the Indian man cannot think that. If his woman is holding hands with somebody else, that means she is sexually relating to somebody else. He will be in a rage. He will not be able to sleep. He would like to kill the man or the woman or himself. Something has gone very wrong.

In the West things are looked at in a different way. One can hold somebody's hand just as a sheer gesture of friendship, of lovingness, of sharing. It need not have any sexual overtone to it. Or, even if it has, it is nobody else's business. It is the person's freedom. A person has to decide his life, how to live, with whom to live. Nobody else can be the decisive factor, but that creates problems.

Just listen to this: in the West sex is not so important as people in the East think it is. Sex has almost become a sharing of energy, a loving play with each other, a fun. It no longer has that seriousness that it used to have in the past. In India it is still very very serious. And when something is serious, remember, ego must be involved in it. Ego is always serious; it makes everything serious. And whenever something is playful, that simply shows ego is no more involved in it. And ALL playfulness is good because it is liberation.

When you fall in love... if all Indian falls in love -- and here it is going to happen again and again -- when an Indian falls in love, he is falling very seriously. That is the trouble. And the woman may not think it serious at all. She may think it is for the moment. You appeal to her -- for the moment. There is no commitment in it; there is no tomorrow to it. But the Indian mind is bringing not only tomorrow -- the whole life. Or there are people who even think of other lives in the future. Those are hidden sources; you don't talk about them, but the clash is going to happen.

She has fallen in love with you because she enjoys loving; it is a beautiful experience. She has not fallen in love with you in particular -- she is in love with love itself. That is the difference. You are not in love with love itself -- you are falling in love with this particular woman. It is a life-death problem for you. If tomorrow she starts moving with somebody else, you will be mad. But you misunderstood. It was a gesture of the moment.

The American girl had just returned to New York from a holiday in England and was talking to her best friend.
"Mabel, I've been thinking about Keith ever since I left England. Now I'm back home and I don't think I should write to him as our friendship was only slight."
"But, Wendy, you promised to marry him!"
"I know, but that was all."

Marriage no longer has that seriousness that it has in the East. Marriage is just a kind of friendship -- nothing special about it.

If you don't understand these different minds it is going to be a difficult problem, communication will not be possible. Man in the East has always enjoyed freedom -- mm? -- they say "Boys are boys." But the woman has not been given any freedom. In the West now there is no discrimination. Man or woman -- both are free. And whatsoever man has been doing, now woman is also doing, it; she has every right to do it.

In the East we played a trick. The trick was that we placed woman very high on a great pedestal; we worshipped woman. That was a trick to imprison her. We satisfied her ego through worship. We said, "A woman is a goddess, a woman is purity. A woman is not of this earth. A woman has to be virgin before marriage and then she has to remain monogamous for the whole of her life." And we gave to much respect for this, and we conditioned the women so much for this, that they became addicted to the ego, and they remained on the pedestal. Imprisoned there, chains there! And man was enjoying all kinds of freedom. Boys are boys....

The woman in the West has come down from the pedestal. She says, "Either you also come up on the pedestal or I am coming down. We both have to exist on the same ground." And that's how it should be.

"I say, old man," said Clive to the host of the party, 'there's this rather delectable young chick whom I'm getting along with really well, if you know what I mean."

He walked and continued, "And I wondered if I might use your spare bedroom for a short while."
"No, I don't mind," replied the host. "But what about your wife?"
"Oh, don't bother about her," said Clive. "I'll only be gone a short time and I'm sure she won't miss me."
"I KNOW she won't miss you," stated the host. "It's only five minutes ago that SHE borrowed the spare

bedroom!"

The male ego has never allowed that to happen. It has allowed itself all kinds of freedom; it has not allowed that freedom to the woman. Now things have changed in the West. Man and woman are standing on the same plane as human beings. The woman is no more a goddess, and she does not pretend and she does not WANT to pretend.

But the Indian mind is very much clouded by the past.

If you drop these minds, if you are just a man and a woman, then there is no problem. The problems arise out of the Indian mind and the Chinese mind and the American mind -- if you drop the minds then there are no problems. Then love can flow, and you can grow through it.

But still remember: no love can be ultimate satisfying. It can go a LONG way but it cannot go the whole way. Finally you have to go beyond it. Learn how to love by loving people, then one day use that learning to fall in love with the whole, with existence itself. Only that day have you come home.

The last question

NOTHING GOOD, NOTHING BAD. NOTHING TO GAIN, NOTHING TO LOSE. TAKE IT EASY. WITH THIS AS A REFERENCE, PLEASE EXPLAIN THE DIFFERENCE BETWEEN AN EPICUREAN HEDONIST AND A ZEN BUDDHIST.

THERE IS NONE. The Zen Buddhist knows it, the Epicurean hedonist does not know it. That's the only difference -- otherwise there is none.

Between the enlightened person and the unenlightened person there is no difference at all, not even a single inch's difference. The enlightened person KNOWS it, the un-enlightened person does not know about it -- that's all. The unenlightened person believes in the distance, in the difference, hence he creates IT. The enlightened person has come to know there is no difference. The belief has disappeared.

Take It Easy, Vol 1

Chapter #3
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IF AT THE END OF OUR JOURNEY
THERE BE NO FINAL RESTING PLACE,
HOW CAN THERE BE
A WAY TO LOSE OURSELVES IN?

SHAKYAMUNI,
THAT MISCHIEVOUS CREATURE,

HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIAN-INK PICTURE.

THE MIND REMAINING
JUST AS IT WAS BORN --
WITHOUT ANY PRAYER
IT BECOMES THE BUDDHA.

TELL A LIE,
AND YOU FALL INTO HELL.
THEN WHAT WILL HAPPEN TO BUDDHA
WHO CONTRIVED
THINGS THAT DON'T EXIST?

TRUTH IS NOT A COMMODITY THAT IS WANTED BY PEOPLE. They think they already know it. And even if they think they don't blow it, they think "Who needs it?" Their need is for more magic in their life, for more illusions, for more dreams.

The ordinary mind is constantly seeking new dreams, new sensations. In fact, it is afraid of truth. The truth may shatter its magic, it may shatter its desires, it may shatter the beautiful dreams that one has been going through.

Truth is not needed by people. The moment a person becomes interested in truth, he is no more part of the mob -- he becomes an individual. That very interest creates individuality. Otherwise, you remain part of the crowd; you don't really exist. You start existing only when you start searching for truth. But the search is arduous. It needs courage, it needs intelligence, it needs awareness.

Buddhism is no ordinary religion. It is not a religion of the mob -- it is the religion of rare individuals. It is not the religion of the mediocre -- it is the religion of those who are really intelligent. No other religion is so individualistic. And the paradox that Buddha says there is no self, the paradox that Buddha does not believe in individuality... but his religion is that of the individuals.

Just to be interested in what Buddha has said is a great adventure, because nobody before or after has been such a radical revolutionary.

Today's sutras of Ikkyu are of immense importance.

The first sutra:

IF AT THE END OF OUR JOURNEY
THERE BE NO FINAL RESTING PLACE,
HOW CAN THERE BE
A WAY TO LOSE OURSELVES IN?

You will have to meditate over it. Slowly slowly, the meaning will dawn into your consciousness.

First: there is no goal, so nobody can go astray -- let it penetrate your heart, let it pierce you like an arrow. There is no goal in life! so there is no way to miss it. All other religions depend on that; all other religions go on telling people "You are missing." That is the meaning of the word 'sin' -- to miss, to miss the target. The original Hebrew root means to miss the target; not being able to reach the goal -- that is sin.

According to Gautam Buddha there can be no sin. You can't miss it! because there is nothing to miss. The goal exists not; the goal is imaginary, it is your creation. You create the goal, then you create virtue and sin. Those who are moving towards the goal are virtuous, and those who are not moving towards the goal

are sinners. You create the goal and then you divide humanity into saints and sinners. Drop the goal and saints disappear and sinners disappear and divisions disappear, and the higher and the lower disappear, and valuation disappears, and then there is no heaven and no hell.

See the point of it! Just the idea of the goal creates heaven and hell. Those who are moving towards the goal, the obedient people, the good people, they will be rewarded by heaven. And those who are not going towards the goal, the sinners, the bad people, they will be punished by hell. First you create the goal and then everything follows... then heaven and hell are created, then saints and sinners are created, and then fear is created -- fear of losing the goal -- and then EGO is created, the ego of attaining the goal. You have created the whole mess, the whole neurosis of mind.

Buddha strikes at the very root: he says there is no goal. Just this simple statement can become a liberating force: there is no goal. Then one is not going anywhere. One is always here; one is never going anywhere. There is nowhere to go, and there is NOBODY to go. All has always been here, and all has always been available.

The goal means the future; then you start becoming more interested in the future, you start forgetting about the present. The goal creates tension, anguish, fear -- "Whether I am going to make it or not?" -- and competition and jealousy and conflict, and the hierarchy. Those who are coming closer to the goal are higher; those who are not coming closer to the goal are lower.

The whole Christian church depends on a single phe-nomenon disobedience. Buddha says there is nobody to command and there is no way to obey.

Life has no goal as such. Life itself is its own goal -- the goal is intrinsic. The value of life is in itself; it does not come from anything else. Life is not a means to some end somewhere in the future. Life is its own end, its own means. Life is all....

Once you understand this you cannot say life is meaningless.

Socrates started a certain idea in the West which has culminated in its logical perfection in Sartre. Socrates says: A life lived without meaning is not worth living. Now this is the seed -- from Socrates to Sartre this seed has been growing and growing down the ages in the West. Now Sartre says: Because there is no meaning, life is meaningless, not worth living at all.

Albert Camus says: The only problem that man has to solve is the problem of suicide -- the only metaphysical problem. Why? because he says life is meaningless, so why live? If Socrates is right, that a life is worth living only when it has some meaning, some goal, when it is moving somewhere, reaching somewhere, attaining something, achieving something... only then it is worth living. And if there is nothing to achieve and nowhere to go, then life is meaningless. Then why live at all? Why not commit suicide?

Buddha's understanding is totally different. He says: life is its own meaning. You need not create any other meaning -- and all created meanings will become just sources of anxiety. The rose blooming in the garden is not blooming for something else! And the river Flowing to the ocean is not flowing for something else -- the flow is the joy. The flowering is the celebration.

You in love -- meditate over the phenomenon. Is the love leading you somewhere? Love is its own delight; it need not have any other goal. It is enough unto itself.

When you drop the idea of meaning and goal, a strange phenomenon happens -- the idea of meaninglessness also disappears. With the idea of meaning, side by side, parallel, runs another idea: the idea of meaninglessness. Buddha cuts the root. He says there is no meaning to be attained, hence there is no question of feeling meaninglessness. Life in itself is its value.

Ikkyu comments on this beautiful existential intuition:

IF AT THE END OF OUR JOURNEY
THERE BE NO FINAL RESTING PLACE,
HOW CAN THERE BE
A WAY TO LOSE OURSELVES IN?

There cannot be. Nobody has ever gone astray! Adam has never left the Garden of Eden. He is still living in the Garden of Eden -- but he has become goal-oriented so he cannot see it. He has started thinking of the future. Because of that thought of the future, his mind is clouded and he cannot see that which is around.

When you are too much future-oriented, you start becoming forgetful about the present -- which is the

only reality.

These birds chattering... that faraway cuckoo... THIS moment!... this herenow... is forgotten when you start thinking in terms of achieving something. When the achieving mind arises, you lose contact with the paradise you are in.

This is one of the most liberating approaches: it liberates you right now! Forget all about sin and forget all about saintliness; both are stupid. Both together have destroyed all the joys of humanity. The sinner is feeling guilty, hence his joy is lost. How can you enjoy life if you are continuously feeling guilty? if you are continuously going to the church to confess that you have done this wrong and that wrong? And wrong and wrong and wrong... your whole life seems to be made of sins. How can you live joyously?

It becomes impossible to delight in life. You become heavy, loaded. Guilt sits on your chest like a rock, it crushes you; it does not allow you to dance. How can you dance? How can guilt dance? How can guilt sing? How can guilt love? How can guilt live? So the one who thinks he is doing something wrong is guilty, burdened, dead before death, has already entered into the grave.

And the person who thinks he is a saint, he cannot live either, he cannot delight either. Because he is afraid: if he delights he may lose his saintliness, if he laughs he may fall from his high posture. Laughter is mundane, joy is ordinary -- the saint has to be serious, utterly serious; he has to be a long face. He cannot dance, because dance may distract him. He cannot hold the hand of anybody; he may fall in love and attachment may arise. He cannot look at a beautiful woman or a man -- who knows, somewhere lurking in the deeper layers of unconsciousness there may be a desire, a lust. He cannot relax, because if you relax, your repressed desires will start surfacing. He has to repress them continuously! A saint is never on a holiday, cannot be, because the holiday means he will have to allow all that he has been controlling. A saint cannot relax, and if you cannot relax, how can you enjoy? how can you celebrate? how can you be grateful?

The sinner loses because of guilt and the saint loses because of the ego, the pious ego -- both are losers. And both are parts of the same game, partners in the same game, and the game is created by the goal. Give a goal to humanity and humanity will remain in misery. Goals are misery-creating.

The achieving mind, the constantly achieving mind, is the original source of all illness, of all disease.

Buddha says: There is nowhere to go -- relax. You can't miss in the first place -- relax. How can you miss? There is no target! Wrong has never been done. And so is right -- right has never been done. There is nothing right, nothing wrong. In fact, there is no doer -- how can you do wrong or right? There is no doer -- how can you be a sinner or a saint? Deep inside you are just a hollow bamboo and existence flows through you for no other motive than the sheer delight in flow.

Existence flows because it delights in flow. There is no utilitarian goal.

That's why I say religion can only speak the language of poetry. It cannot speak the language of arithmetic, it cannot speak the language of logic -- it can only speak the language of love. Logic is always goal-oriented; arithmetic is always goal-oriented. Watch the roseflowers and the grass leaves and the rivers and the mountains, live with nature, and slowly slowly you will see nothing is going anywhere. Everything is moving, but not in any particular direction to a particular goal.

Movement is delight.

That's what William Blake, one of the great mystic poets of the West, says: Energy is delight.

If there is no way to lose yourself, no way to sin, no way to become a saint and no way to feel guilt, the so-called religion disappears, the church becomes meaningless, the dogmas and the rituals lose all significance. Then LIFE becomes religion, and then there is no other religion beyond life, other than life. Then life becomes the only scripture. Then life becomes all that is there.

Live and know, live and feel, live and be.

The religion of Buddha is a religionless religion, and Zen is its culmination. Zen is its fragrance. What was seed in Buddha has become a fragrance in Zen. Zen is the pure essence of Buddha's heart. What this man, Gautam Siddhartha, realized, what this man came to see, has been expressed by Zen in its uttermost beauty. It rarely happens.

Ordinarily what happens is: Jesus comes and he himself is the greatest expression of what he has experienced. Slowly slowly, the followers are less intelligent, more mediocre.

And by the time the church has become established, it has become part of the mob, of the crowd, of the lowest -- lowest in intelligence, awareness, love. It has lost its glory. It has lost its snow-capped peaks. Now it moves in the dark valleys.

With Buddha totally different phenomena happened. He was one of the most fortunate masters of human history, because what he found has been going on higher and higher in its expression, in its poetry, in its

rhythm. In Zen it has come to its uttermost flowering. Zen is pure essence, just fragrance. Only those who are REALLY intelligent will be able to understand it; otherwise, the mediocre will feel offended -- even mediocre Buddhists feel very offended.

Just listen to Ikkyu's words.... The mediocre man cannot find any security in them. He lives through goals -- the mediocre sinner and the mediocre saint, both live through goals. Only an absolutely intelligent person can live without goals; only intelligence can live herenow. Only intelligence can live in the moment, without bringing anything from the outside.

Jesus says: Look at the lilies in the field -- they think not of the morrow, they toil not. And yet even Solomon, attired in all his costly clothes, was not so beautiful as these poor lily-flowers.

What is so beautiful in these lily-flowers? Solomon is not so beautiful with all his kingdom and riches. Even he was not attired in such grandeur, in such splendour as these poor lily-flowers. What is SO beautiful in these flowers? They live in the moment, they think not of the morrow.

A man of absolute intelligence becomes a flower. He lives herenow. He has no past and he has no future. And because he has no past and he has no future, you cannot say that he lives in the present either, because present is just a midway station between the movement that happens from past to future. The present is just a station on the way. When past and future disappear, present also disappears. What is left is a timelessness. Now is a timeless moment. It is eternity -- and Buddha calls it meditation.

If guilt disappears, religion disappears. And guilt disappears if goal disappears. Guilt is a shadow of the goal.

Now, Christianity won't like it, Islam won't like it, Hindus won't like it -- they all live on the goal. They will not like this flight to the beyond; they will not like this poetic, aesthetic religion. They have become accustomed to a very ordinary religion, businesslike; it is part of their marketplace .

Buddha is very wide-winged. He goes to the farthest sky. And he wants you to come to those heights of being, depth of being. AND THEY ARE ALL AVAILABLE NOW! So remember again and again: he is not giving you a goal somewhere in the future -- he is simply making you aware that all that you need is available now. Nothing more is needed. Nothing more will EVER happen, nothing more can ever happen. If you want to live, all is happening now -- become part of it, dissolve into it. And to help you dissolve into it he emphasizes that there is no self, because if there is a self you cannot dissolve. You can dissolve only if there is no self.

With ONE stroke of his sword, Buddha makes all religions disappear -- the priest, the saint, the sinner, the commandments, Adam and Eve, the disobedience, the original sin. With one stroke of his sword they all disappear, they are annihilated Man is left alone -- and nature. And because there is no self inside you, there is no division between inside and outside; there is no boundary between outside and inside. Outside is inside, inside is outside.

That's why a strange paradoxical statement has been made by Zen people: samsara is nirvana -- THIS very world is enlightenment, this very earth is the lotus-land of Buddhas, and this very body the Buddha.

SECOND THING: this understanding has not to be practised. You cannot practise it, because practice implies the goal. This understanding either is there or is not there. There is no methodology to practise it.

Practising means you are again thinking to do something tomorrow, or at least you can do it tomorrow and you can reap the results tomorrow. But the tomorrow has entered somewhere deep in your unconscious, it has come back. No practice can give you this understanding. THIS understanding is not a question of practice -- this understanding is only a question of understanding.

So it was not accidental that Buddha and his teaching were destroyed in India, because the mediocre mind could not tolerate him, his insight: it was too much. They could not understand it. They wanted some methodology to be given, to be practised, and Buddha was talking of pure essence. And he says right now is deliverance.

And a very strange phenomenon happens: if there is no sin and no saintliness, whatsoever you have been doing starts changing -- not that you change it. In fact, to commit a sin, first it has to be a sin. Go deep into it.... The temptation of a sin is because of the denial. The joy of committing it comes because it is a sin. If it is no more a sin, the very temptation disappears.

If Adam had not been told: Don't eat from this Tree of Knowledge, he would never have bothered about it. The very commandment created the temptation.

Watch your own mind, how it functions. If it is said about something, "Don't do it!" a great desire to do it arises. One feels offended by the commandment. One wants to rebel; one wants to assert oneself. One

wants to say, "I am myself, and I will do my own thing, and I am not going to listen to anybody."

Each child passes through that stage, and each man and woman is stuck in that stage. Whatsoever your parents have been telling you not to do you have been doing. In fact, by their telling you constantly not to do they are creating temptations. Freedom is very non-tempting, remember it. If the world has freedom to do things, sins will disappear of their own accord; there will be no need to make them disappear.

And man has tried down the ages to make them disappear and has not succeeded. But the same stupid, vicious circle continues. Again and again man has tried to force laws on people, and the more those laws are enforced, the more people become rebellious. They have to become rebellious, because that seems to be the only way to protect their freedom, their being. Otherwise, they will be turned and reduced to slaves.

Adam did well; otherwise he would have been in paradise, but a slave. What is the point of being in a paradise AND a slave? That doesn't appeal to the dignity of your inner consciousness. It is better to be in hell but to be oneself; it is better to suffer but to be. It is better to suffer and to go to the very end of suffering, but not to lose one's ground, one's freedom, one's dignity.

Adam did well. If he had lived in paradise and had nor rebelled and had not eaten the fruit of the Tree of Knowledge, he would have been an impotent person, he would have been spineless, he would have been bloodless, he would have been dead. He did well. He came out; he risked, he was courageous. It was worth losing that paradise for freedom's sake.

And this happens to everybody, and the society has not yet understood this simple phenomenon. People go on prohibiting: Don't do this! Don't do that! And the same commandment creates a great urge to go against it. Sins exist because of the saints.

I have heard:

A small boy saw a small girl carrying an apple. He told the girl, "Would you like to play a game with me?"

The girl asked, "What game?"

He said, "Adam and Eve."

The girl said, "Good -- what has to be done then? '

The boy said, "You tempt me, you say, 'Don't eat this apple!' and I will eat it."

The human mind functions that way.

Buddha says: If goals disappear, virtues and sins will automatically disappear. And people will be transformed! because there will be no temptation to do anything, because there will be no commandment. Just see the point of it. Just watch that inside you. What have you been doing?

My own observation of thousands of sannyasins is that they are still fighting with their parents, continuously. Their deep problem is: their parents have told them not to do something if they do it, they feel guilty; if they don't do it, they feel they are not free. Either way they are in a trap, and they go on fighting.

A man becomes free only when he is no longer reacting to his parents, when those parental voices have disappeared from consciousness, when they have no more impact this way or that, when they no more create for or against in you. When you are almost able to ignore them, to be indifferent to them, you have become a mature person.

People ask me: "What is the definition of a mature person?" The person who is free of his parents is a mature person.

Jesus is right when he says to his disciples: Unless you hate your parents, you will not be able to follow me. Now, a man who preaches love saying that looks very absurd -- but he is right.

My own feeling is that the word 'hate' is a mistranslation from the Hebrew. I don't know the Hebrew, but I know Jesus. That's why I say it MUST be a mistranslation. He must have said: Be indifferent, ignore. Don't be attached any more. He must have used some term which means 'be detached' from your parents, because the word 'hate' cannot be used for many reasons.

One thing: if you hate your parents, you are not yet detached, you are not free. Hate means you are against, so they will control you still. They will control in a subtle way: you will go on doing things that they wanted you NOT to do. because you hate them. Your parents were saying;, "Don't smoke," and you will go on smoking because you hate them. This is the way you show your hatred. But you are attached, you are still connected. You have not been able to disconnect yourself. You are still tethered; you are still holding the apron string of your mother. You are still childish.

Neither love nor hate -- the parental voice has to disappear. You have to just watch it disappearing.

Buddha goes even further. He says: Unless you kill your parents... unless you KILL your parents.... He does not mean that you have to murder them actually, but deep inside you have to murder them. You have to drop them. You have to forgive and forget. Don't react to your parents' voice inside you.

And a modern trend in psychoanalysis -- transpersonal psychoanalysis, transpersonal psychotherapy -- will agree perfectly with Buddha and Jesus. Once you are free from the goal, the guilt, the ego, you suddenly lose all temptation.

It happened once:

A young man wanted to commit suicide. He was my friend. His parents were very much worried. He closed himself in a room; his father came running to me. First they tried to persuade him to come out of the room, but he wouldn't listen, he wouldn't answer. The whole neighbourhood gathered there; they were all trying to persuade him. He stopped talking to them; he became quiet, absolutely quiet. They would knock on the doors and he would not answer. There was great fear: "Has he committed suicide? or is he going to commit? or what is happening?" There was a panic.

The father came to me and said, "You come -- something urgently needs to be done. His life is in danger."

I went there and they were crying. The mother was crying -- he was the only child. The father was crying and the friends had gathered. The whole neighbourhood was there. I went to the door, I knocked on the door and I said, "Listen, if you really want to commit suicide, this is no way. Why gather such a crowd? Why make so much fuss? I have brought my car. I will take you to a beautiful place on the Narmada River -- you can jump from there."

He opened the door; he looked at me with very suspicious eyes. He could not believe it! I said, "You come with me."

He came with me. I asked him, "Would you like to do anything before you commit suicide? Any food -- some Italian dish, spaghetti? Or something else? Would you like to go to some movie? Would you like to see your girlfriend, or anything! -- mm? -- because this is your last chance. And I have other things to do also, so you just finish soon. I want to be back home by twelve o'clock in the night. So eleven we will leave, you take the jump, I say goodbye to you -- and it is finished! Why make so much nonsense? And this is not a place to die, in the marketplace."

And the place where I used to live, Jabalpur, it has a beautiful spot. If anybody wants to commit suicide, I have never come across a more beautiful spot. For three, four miles, marble hills, just marble hills, and between those hills flows the River Narmada. People say there is no other place in the world so beautiful. Taj Mahal is nothing. It is unbelievable. When you go into it on a full-moon night on the boat, you cannot believe your eyes that such a thing can exist .

Many times when I took people for the first time, they could not believe. One of my old teachers went with me, and he started crying and he said, "I would like to touch and feel the rocks, because I cannot believe that they are. This is more beautiful than any dream I have ever seen.'

So I said, "In such a marketplace, trying to die? Come on!"

By and by -- and he was just listening to me and he was not saying yes or no -- he said, "I have nothing to do, but I am very tired. I would like to sleep for a few hours."

I said, "Okay, you sleep in my room. I will also sleep and we can fix the alarm and we will go."

So I fixed the alarm, and I saw he could not sleep. He was turning and tossing, and when the alarm went off he immediately put it off. And I said, "What are you doing?"

He said, "I am very much tired!"

I said, "Tired I am not -- that is my problem because I will have to come back too. You will be finished once and for ever. These are not questions a dying man has -- tired, this and that. What is the point of being tired or rested? You just get into the car!"

He became very angry and said, "Are you my friend or my enemy? I don't want to commit suicide! Why are you forcing me to commit suicide?"

I said, "I am not forcing -- you wanted to commit. I am simply a friend and helping; I am simply co-operating. If you don't want to commit, that is your business. But whenever you want to commit, come and I will be here!"

And he never came. Not only that, he started avoiding me. I have not seen him for years.

Temptation comes out of denial. All those people clamouring and shouting and crying and weeping

would have helped him to die; they were tempting him. He was getting more and more into the idea. When so many people are saying no, it is very natural to get tempted.

Just watch inside yourself: what have you been doing? Are you still fighting with your parents? going against them? doing something that they never wanted you to do? doing something that they were very angry with? Are you fighting with your priest and your politicians? Then you will remain in their power.

Buddha says: Once the denial disappears, the temptation also goes with it. Temptation is a shadow of the denial.

So remember, don't think that Buddha is saying go on committing suicide, go on committing sins, go on doing this and that. He is simply saying: Understand it! And through understanding you will simply see that life takes a new turn, a transformation happens. You start living in a totally different way you have never lived before. You start living silently, joyously, celebratingly.

The second sutra

SHAKAMUNI,
THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

THIS CAN BE SAID ONLY BY A ZEN MASTER. It is said in utter respect and love. Shakamuni is the Japanese name of Gautam Buddha. Now, Ikkyu is a follower of Gautam Buddha, in tremendous love with Gautam Buddha, a Buddha himself. Now, very jokingly he says:

SHAKAMUNI,
THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

What is he saying? Christians can't understand it, Hindus can't understand it. This is a totally different language -- a language of love, a language of understanding. Buddha will understand; Ikkyu knows that. Others who are Buddhas will understand it; Ikkyu knows it. It can be said.

He is saying: There is no goal, there is no way, then what were you teaching to people? If there is no goal and nobody can go astray, then what were you doing for forty years continuously, guiding people? You mischievous person, having appeared in the world... in the first place there was no need for you to appear in the world, because Buddhists say -- traditional Buddhists, not Zen Buddhists -- Buddhists say Buddha appeared in the world to guide people to salvation. Ikkyu is referring to that.

Buddhists say Buddha appeared in the world to guide the ignorant towards enlightenment. Ikkyu is saying: What nonsense! Buddha says there is no goal, there is no ENLIGHTENMENT, there is nowhere to go -- why did he appear in the first place? And for forty years teaching people, naturally, IS mischievous -- because ALL guidance is misguidance. There is nowhere to go, then what point of guiding?

SHAKAMUNI,
THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

And millions and millions of people have been following Buddha. They have not understood. If they had understood they would have become Buddhas, not followers.

And, being with me, you have to remember that. Become enlightened -- don't try to become enlightened. Trying is missing the whole point. I am not here to guide you. I am here to take all guidance away. I am not here to Lead you into some other world. I am here to make you aware that there is nowhere to go and there

is nobody to lead and nobody to be led.

Seeing the point, a laughter arises, and that laughter is enlightenment. Seeing the point, one relaxes -- that relaxation is enlightenment.

Jokingly, Ikkyu is teasing the master. He is saying:

SHAKAMUNI,
THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

See the beauty of it, the love and the tremendous respect. If some Christian says such a thing about Jesus -- 'mischievous creature' -- all Christians will be very much offended. That person will be immediately, excommunicated from the church; he will be condemned as a sinner. You can't call Jesus a mischievous person -- because you have never loved him so deeply. You are afraid. Love is not afraid. You have not really respected Jesus. You are afraid if you say such things, your respect will be destroyed. But Ikkyu knows the respect is so deep that it can't be destroyed by anything. He can burn Buddha on a cold night -- no fear arises. No Christian can do that, no Hindu can do that, no Jain can do that. That simply shows there is some fear: you are afraid it may be disrespectful. But the fear arises only if you have some disrespect somewhere.

Ikkyu is so certain, so absolutely certain, so unhesitatingly certain -- that's why he can burn Buddha, and he can tie Buddha to a pole and can say to him, "Now you cool yourself."

There is no goal, there is no way -- and Buddha taught the way? There is no way to be there BUT to be there. And, moreover, there is no there either, but only here. All leadership is misleading, and to guide is to misguide. Buddha was not a guide and Buddha was not a leader.

Neither am I a guide. I am simply sharing my understanding, not guiding you. If you love me, if you love this moment of sharing,, you will see a few things -- immediately! You need not wait for tomorrow, because all that happens, happens now. The trees are green now, and the birds are singing now, and the rivers are flowing now, and I am speaking now -- and you are thinking to get enlightened tomorrow? Now or never.

It is a sharing! It is not guidance. There is no way so there cannot be any guide, and there cannot be any guidebooks either.

The master is one who guides without guiding and leads without leading -- who simply shares his understanding, his being, his love; who makes himself available to people who are ready to see, who are ready to open their eyes, who are ready to open their hearts. I am available -- if you are also available to me, then something is going to happen THIS moment! Then something is already happening. In that availability between the master and the disciple, something is immediately transferred, some transformation happens.

One cannot get out of illusion, because illusion is that which is not. You have never been in it! See the point and you are out of it -- the goose is out! The great illusion is to think that there is illusion.

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIAN-INK PICTURE.

IKKYU HAS EXPRESSED IT PERFECTLY WELL. What is this mind, this illusion in which we are living? What to call it? The mind is not something AND it is not nothing -- it is something between the two. It is not real, otherwise you could not get out of it. It is not unreal either, otherwise it would not have been there. Then what is it?

THE MIND --
WHAT SHALL WE CALL IT?

It is just in between the two. It is unreal and appears as real -- it is an appearance. You see.... One evening, the Sun has SET and it is darkening. The night is descending, and in a forest on a footpath you come across, you see a rope. But you don't see the rope, you see a snake. The rope is there, but the rope has triggered the idea of a snake in you. Many things must have contributed to it. You were afraid; it was getting dark and you are not yet home and the forest is dangerous, and the animals and snakes and lions and who knows? -- and ghosts. And when you are alone in a forest all kinds of things start becoming, taking shape in your mind. And out of that fearing mind you see a rope, but you can't see the rope. Your eyes are so full of fear, ideas, imaginations -- you see a snake. And maybe the wind was blowing and the rope had shaken a little bit, was trembling. And you start running away, and you scream, and you are in danger.

So is the mind! A rope not seen as rope -- a rope seen as a snake is the mind. One has to come closer to the snake to see what it actually is. That's what meditation is all about. Come closer to the mind, become a witness, watch it. Watch silently. Don't analyze -- just watch. Look into it, what it is, what is happening. And sooner or later you will see there is only a rope, no snake. The moment the rope is seen, the snake has disappeared. Then you will not ask, "What am I going to do with the snake now? Should I kill it?" That question is meaningless.

This is the situation of the mind. We have not seen it clearly, we have not seen it from a closer viewpoint. We have not seen it through awareness, alertness. We have not watched it.

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIAN-INK PICTURE.

A beautiful illustration: fragile Indian-ink on a fragile Japanese rice-paper, and pine trees and wind blowing.

Have you seen Zen paintings? No other style can paint breeze. Fot that, that fragile rice-paper is needed and the fragile Indian black ink, and the Zen master to paint it because he knows the mind. Just an idea -- but you can see in the painting the breeze blowing and the trees bending and the river has ripples. And a small, small human figure, and his clothes are also showing the wind; you can see the flow of the wind. The wind can't be seen, but you can see the impact of the wind. It is not unreal, it is not absolutely unreal, otherwise how can you see it? It is not real either, because how can it be real? -- it is just an ink painting. So it is somewhere between the two -- it is MAYA, it is magic, it is illusion, it is dream.

So don't fight with the mind and don't flee from the mind either. In both the cases you have taken it for granted that it is real. There are two types of people: those who follow the mind -- they have taken it as real -- and those who either fight or flee; they have also taken it as real. There is no need to follow it, there is no need to fight or flee. All that is needed is to look deep into it.

A deep look, and you see the pine trees bending in an ink painting. The breeze is just a painted breeze; nothing is real there, nothing is really happening there. Have you not seen your mind as just a movie, millions of pictures moving?

Aldous Huxley has imagined in some future century that movies will change into feelies. It is possible, and it is going to happen, because whatsoever a man once imagines sooner or later becomes a reality. A feelie is going to happen. A feelie means you will be sitting in a movie house, but you will not only see, you will also feel.

For example, it is raining... then you will feel the wetness in the air, the wind blowing, even a few drops of water coming to you. You see on the screen a rose-garden and the whole house will become full of rose fragrance. If the film is three-dimensional and it creates all the sensations that are moving in front of you, it will create more illusions.

And it can be done in such a way... that too is possible. In Disneyland they have some place like that -- where the screen is not only in front, but the screen is all around you. You are sitting just in the middle, just as you are sitting here in the middle. If you look at the back, you see the trees. If you look at me, I am here; if you look at the side, the people. You are sitting in the middle and the screen is all around.

They have made a few films, experimental. For example, you are flying in an aeroplane and you look

out of the window this side and you see the clouds and the sun setting, and you look from the other side and it is darkening, and you look at the back and you see the clouds going further away, back, and you look ahead and you are reaching into something else.... And if you smell also, then the reality will become more and more real. It can almost take the grip of you absolutely; you can forget for a few moments that what you are seeing is just a movie or a feelie. You can be lost.

And this is the situation we are in -- this is what mind is. Mind is a feelie. It is simply making many dreams available to you, but in three dimensions, with all the feelings.

Just think: it is possible one day, sitting glued in the chair before your TV, you see a beautiful woman walk out of the TV, hug you -- and you know this is just a feelie... this is possible! This is going to happen. And you know deep down that this is just nonsense, there is nobody. But still, you can smell the woman, the French perfume. You can even touch her, the curves....

How can you protect yourself? This is possible; this is not impossible. This is going to happen. Theoretically it has become possible; now practically it is going to become possible. Then you may be lost for a few seconds in a great love affair. You will forget -- you would LIKE to forget. Who wants to remember the truth when such a beautiful woman is there? You say, "Okay, let it be a dream or whatsoever it is, but let me enjoy right now." And she is hugging you and you can feel her all over your body. And still deep down somewhere a consciousness goes on saying that this is just a feelie, there is nobody.

This is what happens to a meditator. A meditator will till love a woman, but he knows this is a feelie. He will hold hands and will know... who knows whether there is anybody or not? Because there is no way to prove that somebody else exists outside you. In a dream you think whatsoever you are seeing is true; in the morning it is not true, no more true. Now, is there any way to say, right now, whether you are seeing me in a dream or in reality? It may be just a dream! You have fallen asleep and you are dreaming the morning talk. Is there any way to distinguish whether it is real or unreal? There is no way. It may be just a dream; you may be just seeing things and they may not be there.

And the problem becomes very very deep, because in a dream you forget that it is a dream. And you have seen the dream so many times, millions of times, and always in the morning you find it was all unreal. But the next day again you see the dream and it is real again.

The day-dream becomes unreal in the night, and the night-dream becomes unreal in the day. Now what is the way to decide which is which, and which is really real and which is only apparently real?

Buddha says it is all mind game. Closely watch the mind, and slowly slowly you can start seeing the mind game. Not that you need not be there any more, because it is all mind game -- where are you going? where can you go? There is no need to go anywhere but just to know.

You can enjoy this picture all around you in Disneyland, and you are lying in an aeroplane, and you can see the Niagara Falls and the mountains receding back, and you can see from every side... and you are disillusioned for a moment, and there will be a continuous shifting of consciousness. One moment you will think it is real, one moment you will think, "It is not real -- I am just in Disneyland."
Mind is a Disneyland.

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIAN-INK PICTURE.

THE MIND REMAINING
JUST AS IT WAS BORN --
WITHOUT ANY PRAYER
IT BECOMES THE BUDDHA.

A VERY REVOLUTIONARY STATEMENT: THE MIND REMAINING JUST AS IT WAS BORN. If the mind remains just a mirror and reflects nothing, is not conditioned by anything, has no content.... The contentless mind is the only reality we can be certain about and certain of.

That's why Zen people say: Look into the original mind. 'Original mind' means when there was no impact of anything on the mind; before conditioning started, before you were told who you are; before you

were taught, before you learnt; before your mind started collecting contents. Just go deep down into that first moment where there was no content but only the container, just the mirror reflecting nothing -- that is real. The witness is real.

THE MIND REMAINING
JUST AS IT WAS BORN --
WITHOUT ANY PRAYER
IT BECOMES THE BUDDHA.

Then there is no need to pray, no need to do anything; no methodology, no technique is needed. Just go deep down and see the original mind, the contentless mind, the mirror without dust, the mind without thoughts, without clouds -- and you have arrived, and you are a Buddha.

The difference between you and a Buddha is only this: you have more than Buddha. Buddha has Less than you, because Buddha is just a pure mind and you are a thousand and one things added to that purity. So remember, Buddha is poorer than you, I am poorer than you. You are far richer than me. I am lacking many things, missing many things: misery, meaninglessness, frustration, anger, passion, greed... and a thousand and one things you can count. You are really rich.

When Buddha attained enlightenment, somebody asked him, "What have you gained?"

He laughed. He said, "I have not gained, I have lost much. I am far poorer than I used to be. I have lost all ignorance, all illusions, all dreams. Now I am just my originality."

TELL A LIE,
AND YOU FALL INTO HELL.
THEN WHAT WILL HAPPEN TO BUDDHA
WHO CONTRIVED
THINGS THAT DON'T EXIST?

Again, Ikkyu is again and again teasing Buddha. He says: TELL A LIE... Buddha has said: Don't tell lies. Buddha says: tell a lie and you will fall into hell. Then what about Buddha himself? Ikkyu asks, he has been telling all kinds of lies.

In the first place, truth cannot be said, so whatsoever you say about it is a lie. And Buddha talked for forty-two years, day in, day out, morning, evening, he was talking and talking. And he says truth cannot be said! Then for forty-two years, what was this man doing? Was he crazy? Truth cannot be said, and he went on saying and saying... and that's what I am doing.

I say truth cannot be said, never has been said, will never be said -- so whatsoever I am saying can't be true.

Ikkyu asks:

TELL A LIE,
AND YOU FALL INTO HELL.
THEN WHAT WILL HAPPEN TO BUDDHA
WHO CONTRIVED
THINGS THAT DON'T EXIST?

And Buddha not only says a thousand and one things about truth, he also goes on devising methods, meditations -- VIPASSANA, ANAPANSATIYOGA. And he says there is no way to do anything, there is no need to do anything, and still he teaches people what to do, how to do. He says there is no goal and he talks about the path. He says there is nowhere to go and he says: I will teach you the right path to it. Now what kind of nonsense is this? It is nonsense, but still of great significance.

Through talking for forty-two years continuously and saying again and again that truth cannot be said, he made many people aware of the phenomenon that truth cannot be said. He made many people realize the phenomenon that truth cannot be said -- that truth can only be experienced. By devising methods, meditations, he helped many people to come to a point where one knows no meditation is needed and no meditation was needed in the beginning either.

But people are such that even if they come to truth, they come very very slowly, very grudgingly, very hesitatingly. Inch by inch they have to be pushed. The phenomenon can happen in a single jump, but they have to be pushed inch by inch. And to push them, a thousand and one lies have to be invented by the master, HAVE to be invented. I go on inventing lies -- and just have mercy on me, otherwise I am going to hell!

Listen and understand what I am saying, otherwise I will have to invent more lies. If you don't listen then there is no other way than to go on inventing lies. It is like this -- Buddha has told a story:

A man returns home -- he has been to the market. When he comes home, suddenly he sees the house is on fire. His children are playing inside, and he calls them and he shouts, "The house is on fire. You come out!" But the children don't understand what it means that the house is on fire. In fact, they become very intrigued, and they jump and shout and they enjoy the flames all around the house. They have never seen such a beautiful scene. Children are children. And the father is very much worried. He cannot go in; the whole house is surrounded by fire. He simply can shout.

He devises a method. The children are not ready to understand. They don't understand that the fire is dangerous -- they can't understand, they have no experience of it. He simply remembers that when he was going to the market they had said, "Bring some toys for us."

So he shouts, "I have brought those toys for you. Come out!" And they all come rushing out. He has not brought the toys, but the children are out -- that is the point.

That is the whole work of a master. You come to me and I give you toys: go to the Encounter, go to Tao, go to T'ai Chi, or go, if you are a little toughie, then go to the torturers, Rolfing, etc.... These are toys. You don't want to come out of the house -- I have to create toys. But these are all lies.
Ikkyu is just jokingly saying this:

TELL A LIE,
AND YOU FALL INTO HELL.
THEN WHAT WILL HAPPEN TO BUDDHA
WHO CONTRIVED
THINGS THAT DON'T EXIST?

If you meditate over these sayings, great will be the revelation out of them. All teaching, the teaching of Buddha included, the teaching of Ikkyu included, my teaching included, all teachings included, are lies, false, as far as words are used in them -- because the moment truth is said. it becomes a lie. It can be experienced but not expressed.

The Buddha tells us the way to salvation, but there is no way and no salvation! Then what is he saying? He is simply saying there is no way and no salvation. See it! and the salvation has happened. There is NOWHERE to go -- see it and you have arrived! It is a question of seeing it.

And if you start seeing, your whole dream-life disappears.

I was reading -- Tucker N. Callaway has written in his memoirs:

It was twilight as I wandered through the spacious grounds of a Zen temple, Nanzenji, in the ancient city of Kyoto. Overhead the rush of water through the brick trough of the ivy-covered aqueduct mingled with wind sighs from boughs of gigantic pines. Tasting the fragrance of burning needles, I moved towards the red glow of a tiny fire deep in the shadows. A black-robed monk was at his task of raking clean the sand. After timeless moments of pregnant silence, I spoke: "What is your intention in Zen?"
"To be this smoke," he replied.
All had been said.

If you understand what Ikkyu is saying to you, your dream-life will disappear like smoke. You will disappear like smoke. And then what is left is truth. And then what is left is nirvana. One never becomes enlightened -- when one is not, there is enlightenment.

Take It Easy, Vol 1

Chapter #4
Chapter title: Live Dangerously!

14 April 1978 am in Buddha Hall

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The first question

TODAY YOU SAID THAT THE WAY TO ENLIGHTENMENT IS LONG AND ARDUOUS, AND ALSO THAT IT IS HERE AND NOW, NOW OR NEVER.
AS IT IS HERENOW, HOW CAN IT BE LONG AND ARDUOUS?

That's why it is long and arduous -- because you are not here-now. You are far away from here now. You will have to come, you will have to journey.

When I say truth is not far away, I mean TRUTH is here-now -- I don't mean you are not far away from truth. You ARE far away from truth. Truth is not far away from you, God cannot be far away from you. God exists in you as you. God exists as eternity, not as past or future. God simply is. How can God be far away? There is not place for him to be far away. He is all over the place. He is everywhere... in your breathing, in your heartbeat. But you are not here.

God has not gone away: you have gone away from him.

You have to understand this. For example, in the night you sleep and you dream -- you dream you have gone to the moon. You are here, but the dream has taken you far away. In the morning when you awake, you will not find yourself on the moon -- you will be here in Poona. But in the dream you were far away from your reality. You have to come back from your dreams... and the journey is arduous because you have invested SO much in those dreams, and you are hoping to gain so much from those dreams, and you have lived in those dreams for so long that they have become reality, your reality.

The East calls this dreaming state of mind MAYA -- illusion. And then you can go on searching for God in your illusions and you will not find him. You have to awake. And to be awake is arduous because a thousand and one dreams will be shattered. And in those dreams all your joys, all your so-called successes, ambitions, are involved. Your WHOLE ego is involved. The ego will be shattered.

You are here but the ego has gone to the moon -- and the ego can only live through dreams, it can only live through illusions. It is nourished by illusions. The more illusions you have, the more grandiose an ego you have. The greater your illusions, the bigger your ego. It is very difficult to renounce those dreams.

In the East this is called sannyas: to renounce those dreams. When it is said, "Renounce the world," it is not meant the actual world -- the wife, the husband, the children, the house, the marketplace. No, not at all. What is really meant is this dreamworld in which you go on constantly moving away from yourself and away from reality. Renounce the dreams! And that is arduous.

Now, let me read your question again:

TODAY YOU SAID THAT THE WAY TO ENLIGHTENMENT IS LONG AND ARDUOUS -- it is --

AND ALSO THAT IT IS HERE AND NOW -- it is. AS IT IS HERENOW, HOW CAN IT BE LONG AND ARDUOUS?

That's why. You are not to go anywhere, you have to come here! You have already gone somewhere. You have moved away from your innermost core. You never come home. And God exists there, but you keep God at your back. Your eyes are roaming far away in distant stars; they never come back. From one star to another you go on hopping. Your mind is a vagabond.

So it is arduous and yet it is easy. The contradiction is only apparent. It is arduous because of you: it is easy because of God. If you think of God you can take it very easily, you can relax. If you depend on yourself, it is very arduous.

That's why I say if you depend on yourself, if you depend on your effort, you may never come back -- because it is through effort that you have gone away. You have to surrender. In that very surrendering, grace descends.

And what can you surrender? What have you got? Why are you so afraid of surrendering? You have got only dreams and nothing else, just soap-bubbles.

Surrender your dreams and the truth is herenow. That's why I say NOW OR NEVER -- -- because existence always exists in the now, and the mind exists in the then. Existence is here and the mind is always there, and they never meet. Here and there never meet; now and then never meet. Just look deep down in your mind: it is very rare to come across a contemporary.

Somebody is living five thousand years back; he is still part of the days of Rig Veda. He is still reading Rig Veda. he is still following the Vedic ritual. Five thousand year have passed, but he has not come here, now. He lives there -- in the dead, in the gone, in the memory.

Why do you call yourself a Hindu or a Christian, or a Mohammedan or a Jain? To call yourself these things simply means you cling to the past. These are names that come from the past. Herenow you are only a consciousness, neither Hindu, nor Mohammedan, nor Christian. If you get entangled with the past, you are a Hindu, or a Brahmin or a Sudra. Or there are a few other people who think they are very progressive: communists, socialists . They are involved in the future, hence they think they are very progressive. But to be in the past is to be as far away from the present as to be in the future. It makes no difference.

There are two kinds of mind in the world. One: involved with the past, the orthodox mind; and the other: involved in the future, the so-called revolutionary mind -- but both are minds. The orthodox thinks the golden age has passed, the RAM-RAJYA has passed. And the revolutionary, the so-called revolutionary, thinks the golden age has to come, the Utopia has yet to happen. His eyes are there on the distant future. But there is no difference between these two; they are the same kind of people. Both are avoiding the present, both are escaping from the present, both are denying reality. So a communist or a Mohammedan, a socialist or a Hindu, to me are all in the same boat -- the boat of time.

Whom do I call religious? The man who is not more in the boat of time, who starts living in eternity, who lives in the now, who has no past and no future. Who does not go to the Rig Veda and who does not go to DAS KAPITAL -- who simply goes in himself. Who looks at the sun that is there on the horizon, and who listens to the birds that are singing right NOW, who looks at the trees that are blooming. Just see that quality of being; here, that collectedness, that integrity, that centering I call religiousness.

Religion does not mean affiliation. Religion means being in reality without any dreams. Dreams come either from the past or from the future. A religious man is an empty man, a hollow bamboo. He allows the reality to live through him, he flows with it. He has no goals, he is not going anywhere. He is just being here, as God is just being here... hence the meeting.

That's why I say now or never. Now is eternity. By 'never' I am denying time: I am saying you will not find God in time.

The present is not part of time that has to be remembered. Ordinarily you have been taught that time has three tenses: past, present, future. That is absolutely wrong. It has no understanding about time. Time has only two tenses -- past and future. The present is not part of time: the present is part of eternity. The present is that which abides, which is always. To relax into it is meditation, or call it prayer. And to know it is celebration. Infinite joy starts showering on you, great benediction descends -- because with the past and the future all worries disappear, all dreams disappear.

That's what Ikkyu means when he says the original mind is clean, clean of all ideas. It is a mirror without dust. It simply mirrors that which is.

The second question

IT HAS BEEN MY EXPERIENCE THAT IT IS NOT SO MUCH THAT THE RELIGIOUS EXPERIENCE IS ILLOGICAL AS IT IS SUPRA-LOGICAL; THAT IS, IT SEEMS TO TRANSCEND THE MORE LIMITED AND FEAR-INVENTED LOGIC THAT IS OF THE HEAD ALONE IN THAT IT INCLUDES THE LOGIC THAT IS OF THE HEART AND BEYOND. FOR IT HAS BEEN THAT WHENEVER I HAVE ALLOWED MYSELF TO FEEL RATHER THAN THINK, THAT WHICH EMERGES ONLY SEEMS ILLOGICAL AT FIRST TO THAT ASPECT OF MIND WHICH IS STRICTLY LIMITING MY PERSPECTIVE. BUT THEN WHENEVER I HAVE ALLOWED MYSELF THE FREEDOM TO PLUMMET TO THE DEPTHS OF THE FEELING, THEN THE COSMOLOGICAL REASON FOR MY PARTICULAR NEED TO EXPRESS HAS BEEN SHOWN IN TERMS POST-BIRTH, BIRTH, PRE-BIRTH AND PAST LIFE TRAUMA. COULD THERE BE ANYTHING MORE GRANDIOSELY LOGICAL THAN THE INFINITE INTERCONNECTIVENESS OF THE VAST EMPTINESS? HOW COULD IT BE ANY OTHER WAY? IF IT CANNOT BE ANY OTHER WAY, THEN IT MUST ALL HOLD SUPRA-LOGICALLY TOGETHER AS IT SO OBVIOUSLY DOES.
FROM SUCH AN ANALYSIS IS WOULD SEEM LOGICAL TO CONCLUDE, AS MYSTICS HAVE ALWAYS DONE, THAT THE HEAD'S FEAR OF TAKING THE QUANTUM LEAP INTO THE MUCH VASTER LOGIC IS WHERE THE PROBLEM SITS, RATHER THAN IT BEING A PROBLEM OF LOGIC PER SE.

The question is from Swami Anand Parad. He is a well-known author. And the answer is in the question itself.

That's why my people were laughing -- they have answered. They have not left anything for me to answer. It is ALL logic, logic-chopping.

And remember, logic is very cunning. Cunningness is intrinsic to logic. It can pretend, it can talk in terms of supra-logical, but that supra-logical is nothing but an extension of the same logical mind.

Go slowly into this question: IT HAS BEEN MY EXPERIENCE THAT IT IS NOT SO MUCH THAT THE RELIGIOUS EXPERIENCE IS ILLOGICAL AS IT IS SUPRA-LOGICAL.

Now the logic is trying to defend itself. The logic is afraid of the illogical. If it is called supra-logical then it is okay -- just by changing the label? A rose is a rose is a rose... what you call it will not make any difference. It will be a rose called by any other name whatsoever. Just by calling it 'supra-logical', why docs your mind feel better? Calling it supra-logical, the mind has claimed it. It says, "It is within MY limits -- supra maybe, but it is within my limits. I can cover it, I can hold it. You need not go beyond me."

You have just to become a little more logical. You have to just make your boundaries a little bigger.

Your imprisonment will remain. The jail becomes a supra-jail. It has bigger boundaries; you push the boundaries farther away. You can push them so far away that you cannot see them. That's what is happening in the world, has been happening always. What you call a nation, what is it? It is a supra-jail. The boundaries are so far away that you cannot see them. But when you cross the boundaries of a country to another country, you remember then that you are a prisoner. Then you know that you are surrounded by police and the army, that a visa is needed, that a passport is needed. That you don't belong to the earth, that the whole earth docs not belong to you. That it is a big jail called India, China, Pakistan, America, Canada -- there are many jails on the earth. But they are so big! Unless you come closer to the boundary you will not know them.

Have you not felt it? Crossing the boundary of a country you feel great uneasiness; you simply feel yourself a prisoner. You are not a FREE man. And the freedom seems to be just talk.

Freedom cannot exist on the earth unless nations disappear. Nations cannot allow freedom. All the constitutions of the world, even the so-called democratic constitutions. they talk and they only talk about 'freedom' of movement'. What kind of freedom of movement is this? And you must be knowing it by bitter experience, because you are here suffering all kinds of indignities. The police are after you. the government is after you: "You have to leave the country. Your six weeks are over, or eight weeks are over." What kind of freedom is this? Freedom o f movement you call it . And a mam cannot move from one country to another country.

The prison is big. It is a supra-prison.

If you are not a Hindu you cannot go into a Hindu temple. If you are not a Jain you are not allowed into a Jain temple. These are again prisons. And there are prisons and prisons and prisons.... Mind is very

cunning in deceiving itself.

That's why I don't call it supra-logical. I simply call it illogical -- for a certain reason. The reason is this: that by calling it illogical I want to shatter all the walls. Supra-logical and the wall remains. It recedes farther back, it may almost become invisible, but it remains. Hence I insist that IT IS illogical. The jump into God is illogical, it is not logical.

I agree with the Christian mystic Tertullian: "CREDO QUIA ABSURDUM." He says: "I believe in God because God is absurd, illogical, irrational." A rational God will not be much of a God; it will be just a concept. A logical God, a logical universe, cannot be a real universe -- because logic is an imposition, it is an invention of man. The trees don't know about it. and the stars don't know anything about it. It is only man who imposes a certain pattern.

ALL patterns are imposed out of fear. The fear is that man always want to label things -- once he has labelled a thing he feels very at ease. Now he thinks he knows. This naming business has gone very deep.

Somebody asks, "What kind of tree ii this?" and you tell him, 'This is a pine,' and he is satisfied -- as if he has known what it is just by calling, it a pine. He thinks he knows. If he had not been answered what kind of tree this is, he would have felt uneasy, because that illogical, that tree beyond human language, human comprehension, is standing there as a challenge. Pin it down! put a label on it! and you are satisfied. What have you come to know by putting a label on it?

Thousands of talented people simply go on doing this naming business -- they call it research. What kind of research is this. This is not research at all. It is not even I search -- it is just making mind feel easy. Small children go on asking, "What is this?" you just answer anything -- -ABC -- you say anything, and they are satisfied. Then they are asking about something else: "And what is this?" They go on just asking, "What is this?" From that very curiosity, all naming business arises.

When I say life is illogical, I mean it is not nameable. Try to understand what I mean! I mean it is not nameable. You cannot pinpoint it. Call it supra-logical and you have pinpointed it, you have pinned it down. Now it is no more the butterfly alive; it is a pinned butterfly in an album, dead . You have transformed its quality completely, you have destroyed it.

When I say illogical I mean unnameable, I mean no word will be able to express it.

Lao Tzu says: Truth cannot be said. The moment you say it, it becomes untrue.

This is what I mean by calling reality illogical, irrational. It is beyond the comprehension of mind. Call it supra-logical, and you feel at ease; then you are no longer afraid of it. You have the feeling that you know about it.

Absence of knowledge creates deep insecurity. There is still something which we don't know. It has to be known! Maybe there is danger. Have you not felt it when you meet a stranger? The immediate curiosity is who he is -- what name, what religion, what country? Immediately you start inquiring. Just within four, five questions you have pinned the man down -- mm? -- he is a Hindu, an Indian, works as a clerk in an office. How much salary? In India they even ask that, and they even ask how much you get on the side. Nobody feels any insult; nobody feels "What is being asked?" People say, "Answer!"

Once you have known the financial position, the status, the name, the religion, the caste, you relax. So you can relax, you know this man. You have known this type of man before. But can any man be pinned down like that? NO two men are alike. Each individual is only like himself. By calling him a hindu you are just misinterpreting the whole thing. You may have known other Hindus, but they were OTHER Hindus. and this Hindu is a totally different phenomenon. You cannot understand him by understanding other Hindus. You may have known other clerks, but his is a totally different man.

There is no way of understanding him through these queries. If you want to understand a man really, you will have to go deep down into this man's mystery -- and that is illogical. You will have to go into love. That's what I mean when I say illogical.

IT HAS BEEN MY EXPERIENCE THAT IT IS NOT SO MUCH THAT THE RELIGIOUS EXPERIENCE IS ILLOGICAL AS IT IS SUPRA-LOGICAL.

Parad, you have not experienced religion yet. You don't know what you are talking about. You may have felt a few emotions, very elevated, but that is not religion. Any experience as such is not religion -- religion is not an experience. Try to see the point. Religion is NOT an experience because there is no experiencer left. It is a dissolution. One disappears into it. One cannot experience it. One is not found. One simply dissolves. Just like a drop of water falls into the ocean and disappears into the ocean.... Is this an

experience? It is death, it is disappearance. And yet the drop has become the ocean itself.

When a man disappears into God like a drop disappearing in the ocean, this is religious experience -- but can you call it experience? The experiencer is no more there. The subjectivity is no more there -- there is no object to it. Our ordinary experiences are divided into three things: the knower, the known and the knowledge. The religious experience is a unique phenomenon. There is nothing known, there is no knower, there is only knowing. The knower has gone, the known has disappeared, there is only knowing. The lover is no more there, the beloved is no more there, there is only loving. It can't be called an experience ordinarily, If you want to call it 'experience', put it in inverted commas.

You say: IT HAS BEEN MY EXPERIENCE THAT IT IS NOT SO MUCH THAT THE RELIGIOUS EXPERIENCE IS ILLOGICAL AS IT IS SUPRA-LOGICAL.

Then whatsoever you have experienced is a mind phenomenon. Your mind can comprehend it. Then you can make it supra-logical!

For example, if you feel a certain energy arising in your spine, this is supra-logical. In fact, I will not even call it supra-logical -- this is just logical. There is no need to bring that 'supra', that big word. It is all experience, a physical, tangible experience. Or you see light deep down in your third-eye center, great light arises -- this is an experience. And this you can call supra-logical because it is not an ordinary experience. But this is not religion.

Religion is still far beyond all this. There is no light, there is no energy, there is no God to be encountered, there is no you left -- all has disappeared. There is UTTER emptiness, what Buddha calls SHUNYATA -- nothingness. that is not supra-logical: it is simply illogical. Logic cannot exist there because mind as such is no more. Logic is a shadow of the mind. When the mind itself has disappeared, logic cannot exist. and supra-logic can exist only when logic is in existence; they are linked together.

THAT IS, IT SEEMS TO TRANSCEND THE MORE LIMITED AND FEAR-INVENTED LOGIC THAT IS OF THE HEAD ALONE...

What you are calling 'the logic of the head alone' is the ONLY logic. sometimes you can even start calling the logic of the heart a different kind of logic, but it is not logic at all. If it is still logic, ordinary or supra, then it is still of the head. Head is logic, heart is illogic -- that is their polarity. And if you call it also logic, then you have made your heart also an appendage to the head; it is no more the polar opposite. Head is logic, heart is illogic -- that is their polarity. and if you call it also logic, then you have made your heart also an appendage to the head; it is no more the polar opposite. Head is logic and heart is supra-logic -- you have put them into one line; they have become part of one syllogism. Heart is NOT part of the same syllogism. Heart cannot think -- how can it have supra-logic? Heart feels -- feeling has no logic. It is illogical.

You fall in love with a woman, what logic is there? And if there is logic, there can't be love. If you think she is rich, if you think that she is the only daughter of her parents, if you think there is going to come power and prestige through her, then there is logic but there is no love. That is the problem! Your parents think logically about your love affair, and you think illogically. That's why parents and children can't communicate -- the gap, the generation gap. The young person is yet brave enough. Life has not cowed him down. He can still take the risk -- he would like TO take the risk. He has energy and vitality to go into the unknown.

But the older generation, the people who have lived their lives, they know that it is dangerous, that it is insecure -- better be logical. Marriage was created by logical people. They killed love affairs completely. It was dangerous. India is one of the most logical countries in the world. The logic was: let the children get married, even when they don't know anything about love -- child-marriage. That was the logical conclusion.

Once they are young, they would like to fool around. It looks foolish to the older generation: they will get into difficulties, they will start falling in love with people who may not be so economically secure. Or there will be a thousand and one other problems. A Brahmin boy can fall in love with a Sudra girl, and that will create difficulties. A rich man's girl can fall in love with a poor man's boy, and there will be difficulty. It is better to avoid all difficulties: child-marriage was invented. That was a logical conclusion. Before they know anything of love let them get married, so they will grow like brother and sister, as brothers do. You never choose your sister, you never choose your brother -- and still you love. That love is not real love; that

is only liking, familiarity. Living together, playing together, one starts liking.

India reduced... there is only one relationship with all freedom to choose. Father you cannot choose, it is given; mother you cannot choose, sister you cannot choose, brother you cannot choose, uncles you cannot choose -- they are all given. There was only one freedom left which was dangerous: you could have chosen your wife or your husband. India destroyed that freedom too. You were not allowed even to choose that. Small children, four years old, five years old....

When my mother got married she was only seven years old. I was asking her again and again, "Tell me how you felt?"

She said, "I didn't know what was happening. I was simply joyous that something was happening. I used to run out to see what was happening, and they would pull me back inside the house. And they locked me in on the day when the real ceremony was going to happen, because I was so much interested in the bands and the music and the horses. And the people were coming...."

And I asked my father, "What did you feel?"

He said, "I don't know -- I just enjoyed the horse ride!"

Just a small child -- must have enjoyed. And so many people walking around -- he must have felt like a king. Something was happening, but what was happening...?

Then they grew together. Then. naturally, when you grow together you start liking each other -- but love has been denied, love has been killed. It is very rare, there is not much possibility of love growing, because all romance has been destroyed.

Heart is illogical. Mind is logical. Don't call heart supra-logical. That is again, Parad, your fear. You are afraid of the heart; you want to bring it under the rule of the head. Logic is head's rule.

There are people who don't love. They THINK they love -- their feeling also comes via thinking. When they come to me and they say, "I think I am in love," I ask them, "You just be true -- either you are in love or you are not in love. How can you THINK you are in love?" Thinking is bogus and false, but thinking has become so predominant. We have been taught to think and to avoid feelings.

Feelings are dangerous. They have no utility. Thinking is utilitarian; it makes you capable of living in the world, of fighting in the world -- for survival, for your ambitions. It makes you calculating, cunning, clever. It gives you power. Feeling? Feeling does not give you any power. Feeling has no politics in it -- that is the problem. Thinking is political: feeling is religious. and I have never come across a political person who is religious or can be religious, unless he renounces politics. I have never come across a religious person who can be political. It is impossible. If he is political, then his religion is false. then his being religious is also part of his politics.

You say: FOR IT HAS BEEN THAT WHENEVER I HAVE ALLOWED MYSELF TO FEEL RATHER THAN THINK...

My feeling is that you were still thinking -- you were thinking that you were feeling.

... THAT WHICH EMERGES ONLY SEEMS ILLOGICAL AT FIRST TO THAT ASPECT OF MIND WHICH IS STRICTLY LIMITING MY PERSPECTIVE. BUT THEN WHENEVER I HAVE ALLOWED MYSELF THE FREEDOM TO PLUMMET TO THE DEPTHS OF THE FEELING...

WHO ARE YOU GOING INTO THE DEPTHS OF FEELING? -- the

head, the mind, the thinking, the logic. Yes, if you go into feelings with logic.... Logic is a chronic systematizer; it is obsessed with systematization. Wherever it goes, it systematizes, it immediately starts categorizing. It cannot allow chaos -- chaos seems to be like a death. It immediately starts putting things in order.

Who is this one, Parad, who goes deep into the feelings? About whom are you talking? You are identified with the head -- feelings are something accidental into which you are going. You are not the feeling. You are the head, you remain the head. Then, naturally, sooner or later, you will systematize. And, if you cannot systematize something which goes on rebelling against the systems, you will deny it, you will say it doesn't exist. You will ignore it, you will forget about it. Nobody wants to allow something which becomes a constant strain on you.

That's why millions of people have denied God -- because the very presence of God, the very idea that God is, is frightening. That means sooner or later you will have to encounter him; sooner or later you will

have to FACE him. That makes people very much afraid. They start trembling -- the very idea: facing God! Then what are you doing? Is it worth it? Will you be able to say to God that this is what you have been doing? This is what you have wasted your life in? That you were a prime minister? That you were so stupid as to waste your whole life for power-politics? That you were a rich man; that you wasted your whole life in collecting rubbish? Will you be able to face God?

And all that you attained in life will be left here. You will not be able to carry your money or your power. You will be standing naked, utterly ashamed.

There is a beautiful story:

When Alexander the Great was coming to India, he met one strange man, Diogenes, on the way. Diogenes is one of the rare flowerings of human consciousness. Alexander was interested in the man; he had heard many stories about him. He was afraid to go to him. It was below him, it was against his ego. But when he was coming to India, on the way he heard that he was living just by the side of the river. Then he could not resist the temptation and he said, "Nobody will know back home that I had gone to see Diogenes. And I can always say that I was just passing and I met him by accident."

He went to see Diogenes. It was a winter morning, a cool breeze was blowing, and Diogenes was lying on the river-bank, on the sand, taking a sunbath naked. He was a beautiful man. When there is a beautiful soul, a beauty arises which is not of this world -- which is illogical. If Alexander looks beautiful, it is logical, remember, because he has all that you think one should have. He has power, money; he has all that one can think or imagine to have. His beauty that of possessions.

Now, here was a man lying naked, with nothing -- he had nothing, not even a begging-bowl. Buddha at least had a begging-bowl. Diogenes didn't have a begging-bowl, because one day when he was walking, and going towards the river with his begging-bowl to get some water to drink, he saw a dog rushing to the river. Of course, the dog reached first, and the dog jumped in the river and drank. Diogenes laughed and he said, "This dog has taught me a lesson. If he can live without a begging-bowl, then why can't I?" He threw the begging-bowl, he also jumped like the dog in the river and drank. Since then he had had nothing. And this dog must have felt something for Diogenes, because they became friends; they lived together .

Alexander came. He could not believe the grace of the man. He had never seen such a graceful man, such utter beauty, something from the unknown, something illogical... because there is no reason! You cannot pin it down, where it is coming from. He was in awe and he said, "Sir..." He had not said "Sir" to anybody in his life. He said, "Sir, I am immensely impressed by your being, and I would like to do something for you. Is there something that I can do for you?

Diogenes said, "Just stand to the side because you are preventing the sun -- that's all. Nothing else do I need."

Alexander said, "If I have another chance to come to the earth, I will ask God, instead of making me Alexander again, to make me Diogenes."

Diogenes laughed and he said, "That you won't ask for, because who is preventing you right now? You can become Diogenes. Where are you going? For months I have seen armies moving and moving -- where are you going? and for what?"

And Alexander said, I am going to India to conquer the whole world."

And then what are you going to do?" Diogenes asked.

And Alexander said, "Then I will rest."

And Diogenes laughed again and he said, "You are mad -- because I am resting NOW; and I have not conquered the world. I don't see the necessity of it. If just in the end you want to rest and relax, why not now? How are they related? Who has told you that before resting, you have to conquer the world? And I tell you: if you don't rest now, then never. You will never be able to conquer the world, because something or other will always remain to be conquered... and life is short and time is fleeting. You will die in the middle of your journey -- everybody dies in the middle of the journey."

Alexander said, "I will keep it always in mind, but right now I cannot do it. But many many thanks for your advice."

And Alexander died in the middle. He never reached back home, he died on the way. When he was moving back from India, he died on the way. And that day he remembered Diogenes. Only Diogenes was in his mind -- he could never rest in his life, and that man rested.

And then a strange story has been known down the ages, that Diogenes also died on the same day. And they met on the way towards God, just crossing the border river. Alexander Was ahead, a few feet ahead,

when he heard somebody behind. He looked back, and he was surprised -- surprised and ashamed. It was Diogenes, the same beautiful man.

Alexander tried to hide his shame. He said "So again, again we are meeting, the emperor and the beggar."

And Diogenes said, "That is true. But you misunderstand one thing: you don't know who is the beggar and who is the emperor. You are the beggar, I am the emperor, because I lived my life totally, I enjoyed it. And I can go to God, I can face him. You will not be able to face him, because I can see: you cannot even face me! You are trembling, you are ashamed. You cannot look into my eyes -- what will happen to you when you have to face God? your whole life has been a wastage."

People deny God -- they have to deny because the presence of god makes them very very uneasy. My own experience is that people who are very much in fear, deeply in fear, deny God. They deny all that is incomprehensible to them. They always want everything to be systematized, because one you systematize something, it is within your control, it is in your fist, you are the master. When something goes on slipping out of your systematization, you start freaking out.

And life IS illogical. And if you don't understand the mystics, ask the physicists -- they have also stumbled upon the same fact. Ask albert Einstein or Eddington -- ask these people, because they are now seeing very strange phenomena, strange and illogical.

Looking into matter deeply, physicists have stumbled upon the same illogicalness. Electrons behave in such a way that it is not logical; there is no way to predict the behaviour of an electron. and its behaviour is contradictory -- that's why it is called 'quanta'. 'Quanta' means -- and from 'quanta' the word 'quantum leap' that you have used in your question -- 'quanta' means a particle is behaving in such a strange way that you can think of it as a particle or as a wave. Both together, simultaneously! That is impossible. That is very much against Euclidean geometry. Either something is a dot, a point, or something is a line; either something is a particle or something is a wave. One thing cannot be both together, simultaneously. But that's how it is.

When Heisenberg was asked, "How can you say it? It is illogical!" he said, "It is illogical, but what can we do? We cannot order those quanta to behave rightly and logically. We have no power over them. That's how they are behaving. So if it is illogical, change your logic -- but we cannot change quanta. We cannot put policemen there to say, "Behave! Behave logically, behave morally!"

Hence the theory of indeterminacy. Uncertainty has arisen. Physics has become almost mysticism, because they have also come across the phenomenon. It is illogical, it is incomprehensible. That is the meaning of a mystery. If the mystery becomes comprehensible, then it is no more a mystery; you have solved it.

And man, out of fear, has been trying to solve all the mysteries. If he cannot solve, then he denies. That's why scientists go on denying the soul -- because they cannot solve it. It creates so many problems, the very idea -- it becomes insoluble. There is no soul.

There are things which are not comprehensible and yet experiencible. Just think of two persons going to listen to great music. One is a musician, the other is a non-musician. Both listen to the same music. The musician will listen to the harmony, the melody, and the non-musician will listen only to the single notes, individual notes. He will hear the noise -- one note, another note, another note... notes following notes -- but he will not see the thread running between them, he will not be able to see the melody that arises out of them. That melody remains invisible to his ears; it is not heard. But the musician will be able to hear the melody, although he cannot prove it -- it is incomprehensible.

What is melody? That is God. What IS melody? Melody is that music is something more than the parts, something MORE than the parts. something more than the sum total of the parts is the melody. That is the meaning of soul: something more than the sum total of the body-mind is soul. And what is God? Something more than the universe, more than the sum total of all the parts. But that is incomprehensible, and that is not supra-logical, because supra-logical is again comprehension of the same mind -- the same mind trying to become more and more clever.

FROM SUCH AN ANALYSIS, you ask, IT WOULD SEEM LOGICAL TO CONCLUDE, AS MYSTICS HAVE ALWAYS DONE, THAT THE HEAD'S FEAR OF TAKING THE QUANTUM LEAP INTO THE MUCH VASTER LOGIC IS WHERE THE PROBLEM SITS RATHER THAN IT BEING A PROBLEM OF LOGIC PER SE.

LOGIC IS FEAR. They are the same thing. Logic is out of fear! Out of the fear of the uncomprehended, out of the fear of the chaos, logic creates a small world, clear-cut. Logic is like a garden that you have planted, and not even like a Zen garden but like an English garden -- clean-cut, symmetrical, rational. That's why English gardens are so ugly, because they are so artificial and so unnatural. In nature there is no symmetry. If you go into a jungle there is no symmetry; trees are growing in their own ways and every tree is doing its own thing. But that is the beauty of a jungle. You can feel something of God there, but you cannot feel anything of God in an English garden. You can feel something of Victoria, but not of God.
That's the beauty of a Zen garden.
It happened once:

A great emperor was learning from a Zen master about Zen gardening. Three years he learnt, and he made a beautiful garden; he had thousands of gardeners working. He was learning from the master and he was implementing everything that he learnt. After three years the master came -- that was the examination. The emperor was trembling, because these three years he had known the man, he was ferocious. And you could not deceive him. He had tried every way, whatsoever he had said had been implemented, but still he was afraid -- because he had not yet learnt the secret. He was still logical, he was systematizing things, although he had made a very asymmetrical garden -- but in the asymmetry itself there was a logic, there was symmetry hidden behind.

The master came. He looked around, and he never smiled. For hours he went around and around. He looked at the whole garden and the emperor was perspiring, he had failed. The master had not said a single word. And then finally he said, "I don't see a single dead leaf in the garden. Where are all the dead leaves? How can such a big garden be without dead leaves?!"

And the emperor said, "I told my servants to remove all the dead leaves because you were coming."

He said, "Tell them to bring all the dead leaves back!"

They went outside the garden, they brought all the dead leaves back, and the master threw the dead leaves in the garden. And the wind started playing with the dead leaves and it took them all over the place. And he laughed and he said, "Now it is okay -- now it is natural. But you have failed. Three years more, then I will come again."

What is a quantum leap? A quantum leap is going from system to no system, going from cosmos to chaos, going from the finite to the infinite, going from the knowledgeable to the unknowable. A quantum leap cannot be from logic to supra-logic -- what leap is there? There is no leap. There is a connection, it is a continuity. Logic and supra-logic are in one continuum where is the quantum leap? The quantum leap is when you break away from the continuity, when the old disappears and the new suddenly exists -- and there is a gap between the two, there is no connection. That needs courage. That's why I insist again and again: religion is only for the courageous people. Religion is only for those who dare enough, who love to live dangerously.

The third question

I DON'T BELIEVE IN GHOSTS AND YET I AM AFRAID OF THEM. WHEN I AM ALONE IN THE NIGHT, I FEEL THAT THEY ARE THERE AND THEY WANT TO SPEAK TO ME...

IN FACT, YOU deny things which you are afraid of. Your denial simply shows your fear. You say, I DON'T BELIEVE IN GHOSTS. If you really don't believe in ghosts, then from where can the fear come? then why should you be afraid? for what? But your disbelief is nothing but a way of hiding your fear.

Remember: your belief is out of fear, your disbelief is out of fear. If you live in fear, whatsoever happens to you is going to happen out of fear. I see religious people going to the temples and the mosques and the churches out of fear, and I see atheists denying God out of fear. If I look deeply I don't see any difference between the theist and the atheist. They are both the same -- reacting differently;, but the situation is the same, and the fear is the same. Their differences are only superficial.

In each atheist the theist is hidden. And in each theist the atheist is hidden -- that's why it is so easy to

convert them. Have you heard the famous story of Khalil Gibran?
In a city it happened:

There were two great philosophers -- one was a theist, the other was an atheist. And the whole town was getting bored with them, because they were both trying to convince the town continuously. And they had puzzled everybody because they would roam around and talk to people, and one day a person would talk to one philosopher and would become a theist, and another day he would come across the atheist and he would convince him of atheism, and so on and so forth.... And the whole town was in great confusion. Their life became impossible.

People want to live. They are not much concerned about atheism or theism. These are just their ways to deceive themselves. But the confusion was too much, and deceiving was impossible because the other was always there. And both were very convincing.

The people of the town decided, "Let these two discuss and debate and decide. Whosoever wins, we will be with him. We are always with the winner."
People are always with the winner.

In Soviet Russia they are communists and atheists; they are with the power. In India they are all theists. Do you know? Before I9I7 in Soviet Russia everybody was as religious as they are in India. It was one of the most religious countries -- and what happened? What kind of religion was that? What happened? The same country turned absolutely anti-religious! This country can turn absolutely anti-religious. Once communists are in power, this country will turn absolutely anti-religious. This religion is all bogus. This is just fear. So whosoever is in power, people follow him. If atheists are in power, then they must be right. Power is right; power convinces people.

So in that town, people gathered and they said, "Tonight is a full-moon night and we will stay awake the whole night, and you both discuss and debate and decide. And whosoever wins, we will follow him. We always follow the victorious."

In India we have an ancient saying that truth always wins. In fact, the case is just vice versa: whatsoever wins becomes the truth. People are always with the winner.

So it happened: that full-moon night, both philosophers debated and discussed. They were both very great logicians. But by the morning the town was in even more confusion: they had convinced each other, so the atheist became the theist and the theist became the atheist. But the trouble continued.

These are not really two different things.
You say: I DON'T BELIEVE IN GHOSTS...

You believe. You are simply trying to deceive yourself -- hence the fear. You know that when you are alone in the night they are there. But you are unnecessarily afraid of poor ghosts. Compared to human beings, they are very innocent people. Have you ever heard of any ghost turning into an Adolf Hitler? or Genghis Khan or Tamerlaine? Have you ever heard of ghosts creating Hiroshima, Nagasaki, preparing for the Third World War? Have you ever heard of ghosts doing any harm? Their harm, if sometimes you hear some stories, is more or less trivial -- small things.

I have heard about one young ghost: The young ghost got very scared when his friends told him too many human stories.

And I have also heard: Then there was the ghost who did not believe in people.

They are also afraid of you. And you say you are afraid that when you are alone in the night I FEEL THAT THEY ARE THERE AND THEY WANT TO SPEAK TO ME...

I have also heard: The father ghost told his son, "Spook only when you are spoken to."

You don't be worried. They are already worried very much; they are afraid of you. Ghosts are simple people, very simple. In fact, they are the same people like you, they just don't have bodies so they can't do much harm.

But the fear does not come from ghosts -- the fear is there, out of fear come the ghosts. You are afraid and you would like to project your fear somewhere or other -- because to be afraid without any reason to be

afraid makes people more frightened. Just to be afraid will be too much, you will not be able to bear it. You need something to be afraid of. So people create their ghosts.

In America they are afraid of the communists. In Russia they are afraid of the capitalists, and so on and so forth. People create their ghosts. Hindus are afraid of Mohammedans; Mohammedans are afraid of Hindus. Everybody is afraid of everybody else. Man is afraid of woman; the woman is afraid of man. Children are afraid of their parents, and parents are very deeply afraid of their children. Students are afraid of their teachers, and teachers are very much afraid and trembling inside because of their students.

It is fear. Fear is there. And to know fear in its purity is to get beyond it. So don't bother about ghosts. If somebody convinces you there are no ghosts, or somebody convinces you that they are very beautiful people, that won't solve the problem. You will simply shift your fear onto something else. Fear will remain; you will find another cause.

It makes no difference. Down the ages man has been changing his philosophy, the causes, but basically human reality remains the same.

For example, in the past people were afraid of ghosts; they used to become possessed by ghosts.Jesus relieved many people of ghosts. Then philosophies changed. Sigmund Freud created new ghosts, schizophrenia... new explana-tions of the same fear; paranoia... new explanations, new dressings, but the same old problems. First people used to become possessed by ghosts, and it was easier -- those ghosts were not so difficult. Even a simple man like Jesus relieved many people just by a single touch. Those ghosts were simple.

The ghosts that Sigmund Freud has created are very difficult: you have to lie down on a couch for five years, and then you get up and with you all the ghosts get up. And again you are lying on another couch with some other psychoanalyst, and the same story will be repeated again and again. Slowly slowly, if you don't have much money, understanding will arise that one has to live with these ghosts. There is no point... why not enjoy them? But if you have money then there is a great problem; then the understanding will never arise. In rich people understanding never arises because they can afford it. Understanding arises only in poor people because they can't afford it, they have to understand. They are forced to understand.

That's why psychoanalysis is not a business in poor countries. Who can afford lying down on a couch for five years talking nonsense to a stupid person looking at you? Nothing happens. But in the West people have money and time -- and what to do with it?

And communication has become so impossible. Nobody wants to talk to you, so you have professional listeners -- those are the psychoanalysts. Those are professional listeners: you pay for them. You talk and they listen. You feel good. At least you have one audience, and a very expert one. And he listens very attentively; at least he shows that he is listening attentively. It feels good -- at least there is one person who understands you, listens to you, pays attention to all the rubbish that you are talking. You feel good, enhanced, your ego feels good. But the problem remains where it was. It doesn't change.

The problem can only be changed if you understand it directly, immediately. Fear is there. Don't bring any cause as to why the fear is there -- of ghosts, of illness, of disease, of old age, of being fat, of falling in love, of being killed, or of being a murderer. Listening to thousands of people, I have Come to see all kinds of fears. Somebody is afraid that if he does not control himself enough he will commit suicide. Now that fear is there. Somebody is afraid that if he doesn't control himself he will kill somebody. Somebody is afraid that he is becoming old, somebody is afraid that he is getting fat, or she is getting fat -- people are afraid of a thousand and one things. If you are not getting fat, you are afraid maybe you are getting thin. One HAS to be afraid. It is very difficult to find a person who is not afraid of something or other.

So, to me, those things are irrelevant. Fear is the basic thing. Why is man afraid? Don't go into reasons and causes and explanations -- go directly into the fear. So next time when you are alone in the room, just close the eyes and go into your fear. Don't bother about ghosts -- just go into the fear. Tremble if trembling comes, but don't find any explanation that you are trembling because of the ghosts. That is just an explanation to explain away the fear.Just go into trembling, tremble for no reason at all. If you feel like screaming, scream for no reason at all -- but go into the fear itself; don't bring anything else in between you and the fear. That is a trick of the mind. And if you can go deep down into the fear, you will be surprised: the deeper you go, the more and more fear dissipates, disappears. And when you touch the very core, the very bottom core of it, it has disappeared. You are simply there, utterly silent. There is no ghost there, even you are not there. All is silent, utterly silent, absolutely silent. That silence is joy, that silence is fearlessness.

ONE OF YOUR OLD SANNYASINS SAYS THAT THERE ARE THREE STEPS TO ENLIGHTENMENT -- WITNESSING, CHOICELESS AWARENESS, SUCHNESS. WHAT DO YOU SAY?

THE QUESTION HAS NOT BEEN SIGNED. I don't like questions which are not signed, because the person who is not signing his question is being very cowardly. You don't want to say that you have a question. You want to hide that fact.

It always happens to knowledgeable people -- they don't want to ask a question because that shows that they are ignorant. But if you are ignorant, you are ignorant! Accept the fact. Through that acceptance, some transcendence is possible.

And what is the fear? If you cannot even ask a question, how will you be able to receive the ansWer? A question deeply, rightly asked prepares the ground for the answer to be received. When you are committed to a question, when you are involved in it, when it is a life-and-death problem to you, then only will you understand the answer. Otherwise the answer will be cheap, and it won't go deep in you.

So never ask a question if you cannot sign your question.

And secondly, you have not mentioned who this old sannyasin is. You should mention it -- because here I am working with individuals, not with a mass. And I want to relate to you individually. Who is this old fool? You should mention it! because all these three words mean the same thing. And there are not three steps to enlightenment. There are no steps to enlightenment. Enlightenment is an explosion, it is a sudden awakening. It is a quantum leap!

Steps mean continuity -- you remain the same. You become a little more polished. You remain the same; you become a little more decorated. You remain the same; you become a little more modified. There are no steps in enlightenment. Those steps are also created out of fear -- you don't want to jump, so you need steps. But only the jump is needed.

You will have to gather courage and take the jump into the abyss, into the chaos of existence, into the chaos of love, into that illogic that I have been talking about.

You say: THERE ARE THREE STEPS WITNESSING, CHOICELESS AWARENESS, SUCHNESS.

These are the same. What is the difference between witnessing and choiceless awareness? Witnessing is choiceless awareness. If you choose, you are not witnessing. You have liked, disliked. You have chosen, you have become identified.

For example, in your mind there are a few thoughts moving. Witnessing means you simply stand there seeing that they are moving, like clouds moving in the sky or the traffic moving on the road. You don't have any choice. You don't say, "This is good -- let me keep it. And that is bad -- let it go." If you talk this Way you are not witnessing. You are getting involved, you are getting identified. You are creating love-hate relationships. And when you relate, you cannot be a witness.

Witnessing means choiceless awareness!

And what is suchness? When you don't choose, things are as they are. Then the anger passes by... so there is anger. There is a witnessing and there is anger. You are not angry. If you choose, you are angry. If you choose against it, you become repressive of it. You simply watch. The anger comes, the greed comes, and they pass by. They come and they go, and you watch. You don't choose. So things are as they are! You don't give value. You don't say this is higher, this is lower; this is spiritual, this is material; this is sin and this is a very holy act. You don't bring any valuation. You drop all valuation. You simply see like a mirror, an empty mirror. Whosoever passes by, the mirror reflects. This is witnessing.

And the mirror never chooses, because the mirror is not a photographic plate. The photographic plate immediately chooses. It gets caught, trapped. The mirror remains clean: you have passed -- the mirror is again clean, empty. In fact, when you were passing, then too there was only reflection, but the mirror was not having any content in it. It was only a shadow, a shadow passing by.

When you don't choose, things are as they are. That is suchness -- that is TATHATA. 'Witnessing' comes from the Upanishads -- SAKSHI. That is the word used by the seers of the Upanishads. 'Choiceless awareness' comes from J. Krishnamurti -- a new word for the same old thing. 'Suchness' is a Buddhist word

-- TATHATA. It comes from Buddha. But they all mean the same thing! Don't be caught in words. And don't start becoming knowledgeable through words.

But these problems arise because you never go into any practise, you never go into any experience. Everything remains theoretical.

I have heard:

The slightly worried parents inquired of their son how the lesson on sex went that day. They were hoping that the teacher had not been too 'progressive'.

The boy gave a somewhat bored reply, "Oh," he said, "it was useless -- we only had the theory today!"

Remember, only the theory won't help. Something has to be experienced, something was to be practised. Something has to become living in you. Only then will you understand.

If you had witnessed a little bit, you would have known; there would have been no need to ask the question. You would have known that it is choiceless awareness, you would have known that this is suchness, and all distinctions between words would have disappeared. Because you have not experienced any meditativeness, hence the question.

And you talk about some old sannyasin. He may be old, but he cannot be a sannyasin. He may have lived here, but he has not lived with me. Otherwise this is impossible.

People go on reading books, go on cramming scriptures, then they become very very efficient with words. And then they start using words without knowing what they are doing.

I have heard:

As the doctor said to his girlfriend: "I love you with all my heart -- and my kidneys, liver, epiglottis, spinal cord, etc., etc."

This is what happens to people who go on cramming words.

Wake up a little. Wake up from your linguistic patterns. Drop your drunkenness with language... and things will become very easy. Things ARE easy. Things are very simple. Truth is simple, only you are complicated. Truth is here-now, only you are far away, lost in words, scriptures, theories, systems, philosophies. Come back home.

Take It Easy, Vol 1

Chapter #5
Chapter title: ... And we are in Love

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OF HEAVEN OR HELL WE HAVE
NO RECOLLECTION, NO KNOWLEDGE;
WE MUST BECOME WHAT WE WERE
BEFORE WE WERE BORN.

RAIN, HAIL, SNOW AND ICE
ARE DIVIDED FROM ONE ANOTHER;
BUT AFTER THEY FALL,
THEY ARE THE SAME WATER
OF THE STREAM IN THE VALLEY.

SHOULD YOU SEEK
THE WAY OF THE BUDDHA
ALL NIGHT LONG,
SEARCHING, YOU WILL ENTER
INTO YOUR OWN MI11D.

WHEN THEY ASK YOU,
"WHERE IS YOUR COUNTRY?
WHAT IS YOUR NATIVE PLACE?" ANSWER,
"I AM A MAN
OF ORIGINAL INACTIVITY."

THE FIGURE OF THE REAL MAN
STANDING THERE --
JUST A GLIMPSE OF HIM,
AND WE ARE IN LOVE.

MAN CAN LIVE IN TWO WAYS: THE NATURAL AND THE UNNATURAL. The unnatural has great attraction in it -- because it is new, unfamiliar, adventurous. Hence, every child has to leave his nature and go into un-nature. No child can resist that temptation. To resist that temptation is impossible. The paradise has to be lost. The losing of it is built in; it can't be avoided, it is inevitable.

And, of course, only man can lose it. That's man's ecstasy and agony, his privilege, his freedom -- and his fall.

Jean-Paul Sartre is right when he says: Man is condemned to be free. Why 'condemned'? Because with freedom, choice arises -- the choice of being natural or being unnatural. When there is no freedom, there is no choice.

Animals still exist in paradise; they never lose it. But because they never lose it, they can't be aware of it. They can't know where they are. To know where you are, you will have to lose it first. That's how knowing becomes possible -- by losing.

You know a thing only when you have lost it. If you have never lost it, if it has always been there, you naturally take it for granted. It becomes so obvious that you become oblivious of it.

Trees are still in paradise, and the mountains and the stars, but they don't know where they are. Only man can know. A tree can't become a Buddha -- not that there is any difference between the inner nature of a Buddha and a tree, but a tree can't become a Buddha. A tree is already a Buddha! To become a Buddha, the tree first has to lose its nature, it has to go away from it.

You can only see things from a certain perspective. If you are too close to them, you cannot see them. What Buddha has seen, no tree has ever seen. It is available to trees and to animals, but only Buddha becomes conscious of it -- the paradise is -- regained.

Paradise is only when it is regained. Nature's beauties and mysteries are revealed only when you come back home. When you go against your nature, when you go farthest from yourself, only then one day does the return journey start. When you become thirsty for nature, when you start dying without it, you start returning.

This is the original fall. Man's consciousness is his original fall, his original sin. But without the original sin, there is no possibility of a Buddha or a Christ.

The first thing to be understood is: man can choose. He is the only animal in existence who CAN choose, who can do things which are not natural, who can do things which should not be done, who can go against himself and against God, who can destroy himself and all his bliss -- who can create hell.

By creating hell, the contrast is created, and then one can see what heaven is. Only through the contrast, the possibility to know.

So remember, there are two ways: one can live naturally or one can live unnaturally.

When I say one can live naturally, I mean one can live without improving upon oneself in any way. One can live in trust -- that's what nature is. One can live in spontaneity. One can live without being a doer. One can live in inaction, what Taoists call WEI-WU-WEI -- action through inaction.

Nature means you are not to do anything; it is already happening. The rivers are flowing -- not that they are doing something. And the trees are growing -- not that they have to worry about it, not that they have to consult any guide for it. The trees are blooming -- not that they have to think and plan about the flowers, of what colour, of what shape. It is all happening.

The tree is blooming in a thousand flowers without a single worry, without a single thought, without a single projection, without any blueprint. It is simply blooming! Just as fire is hot, the tree grows. It is natural. It is in the very nature of things. The seed becomes the sprout, and the sprout becomes the plant, and the plant becomes the tree, and the tree one day is full of foliage, and then another day buds have started appearing and the flowering and the fruits... and all is simply happening!

The child growing in the mother's womb is not doing anything. He is in WU-WEI. But it is not that nothing is happening. In fact, so much is happening that never again in life will so much ever happen. Those nine months in the mother's womb contain so much happening that if you live ninety years that much happening won't be contained by you.

Millions of things are happening. The child is conceived only as an invisible cell, and then things start happening, things start exploding. The child is not sitting there in that small cell like a little small man and thinking and planning and worrying, and suffering from insomnia. There is nobody!

To understand this is to understand Buddha -- that things can happen without your ever being worried about them. Things have always already been happening. And even when you become a doer, you become a doer only on the surface. Deep down, things go on happening.

When you are fast asleep, do you think you are trying to breathe? It is happening. If man had to breathe, had to remain constantly aware to breathe, nobody would ever be able to live, not even for a single day. One moment and you have forgotten and it is gone. You forget to breathe in, and you are finished. And how will you go to sleep then? You will have to be constantly alert; you will have to wake yourself up many times in the night to see whether you are still breathing or not.

And you eat food, and then you forget all about it. And millions of things are happening: the food is being digested, broken down, destroyed, changed, transformed chemically. It will become your blood, your bones, your marrow. Great work goes on. The blood is circulating continuously, throwing all the dead cells out of the body.

How much is going on within you without your doing at all?

Doing remains on the surface. Man can live on the surface in an artificial way, but deep down in the innermost core you are always natural. Your artificiality becomes simply a layer upon your nature. But the layer thickens every day -- more thoughts, more plans, more activity, more doing. More of the doer, the ego... and a crust grows. And that is the crust Buddha calls samsara -- the world.

The phenomenon of the doer, of the ego: this is losing nature, going against nature, going away from nature. One day you have gone so far that you start feeling suffocated. You have gone so far that schizophrenia arises in your being. Your circumference starts falling apart from the center. That is the point of conversion, the point when religion becomes relevant. The point when you start searching for a way out. The point where you start thinking "Who am I?" The point where you start looking back: "From where am I coming? What is my original face? What is my nature? I have gone too far and now it is time to go back. One step more and I will fall apart. I have broken all the links; only a small bridge has remained."

All neurosis is nothing but this. That's why psychology itself cannot cure neurosis. It can give you beautiful explanations about it, it can satisfy you, console you, solace you; it can teach you how to live with your neurosis; it can help you not to worry too much about it. It can give you a pattern of life in which neurosis can exist and you can also exist -- it can teach you a kind of co-existence. But it cannot dissolve it -- only religion can dissolve it. And unless psychology takes a quantum leap and becomes religion, it will remain partial.

Why can religion cure the neurosis? Why can religion cure schizophrenia? Because it can make you one whole. The circumference is no more against the center: they are holding hands, they are embracing each other. They are one. They function in one rhythm, they vibrate as one vibration. That is real health -- and

wholeness, and holiness. That's where Buddhahood arises -- a man has become sane again.

Unless you are a Buddha you will remain insane, more or less. Insanity is bound to remain a part of your being. You can manage to live with it somehow, but it is going to be just somehow. It is a management. You cannot relax about it.

Have you not observed? Everybody is afraid of going mad. One keeps oneself in control, but the fear is always there: "If something goes wrong, if one thing more goes wrong, then I may not be able to control myself any longer." Everybody is on the verge of it. People are just nearabout ninety-nine percent on the verge. One percent more, any small thing, the last straw on the camel -- the bank fails, your woman leaves and escapes with somebody else, the business dwindles -- and you are no more sane, all sanity gone. It must have been just a facade, that sanity that goes so easily. It must have been very thin, fragile. In fact, it was not there.

The change between the ordinary man and the insane is only of quantity, not of quality. Unless you become a Buddha or a Christ or a Krishna -- these are all names of the same state of consciousness, where center and circumference function in a dance, in a symphony -- unless that symphony arises, you will remain phony, you will remain false, you will remain arbitrary, you will not really have a soul. And it is not that you cannot have it -- it is always yours. It is just for the asking and you will have it. Jesus says: Knock and the door shall be opened unto you. Ask and it shall be given -- just for the asking, and you will get it

But there is great attraction in the unnatural, because the unnatural is alien, the unnatural is opposite to you, and the opposite always attracts, the opposite always intrigues, the opposite is always there as a challenge. You would like to know....

That's why a man becomes interested in a woman, a woman becomes interested in a man. That's how people become interested and attracted into each other: the opposite. And the same follows deep down. Your natural being seems to be already yours, so what is the point of getting hold of it, of being it? One wants something new.

And that which you have you lose all interest in. That's why you are missing God, because God you already have and you cannot be interested in him. You are interested in the world, in money, in power and prestige -- those things you don't have. God is already given. God means nature. Who bothers about nature? Why think about it when in the first place you already have it? We are interested in that which we don't have, and the unnatural attracts. And one becomes focussed on the unnatural and the artificial, and one rushes into it. From one unnatural style of life into another unnatural style of life.

And remember: not only are the so-called worldly people unnatural, the so-called religious are also unnatural. That is the great understanding that Buddha brings to the world -- and that understanding has become a ripe fruit in Zen. That is the fundamental contribution of Buddha.

A man remains artificial in the so-called world -- earning money, power, prestige. And then one day he becomes religious, but again he is moving into another kind of unnaturalness. Now he practises yoga, stands on his head -- all stuff and nonsense. What are you doing there, standing on your head? Can't you stand on your feet? But to stand on your feet seems so natural that it has no attraction.

When you see somebody standing on his head, you think, "Yes, he is doing something. Here is a man." And you are attracted -- he must be gaining something that you have not known yet, and you would also like to practise it.

People start doing all kinds of stupid things, but those are all again the same. The pattern is the same, the gestalt is the same. The change is very slight. The quality is the same.

You were earning money, now you are more interested in heaven, the next life. You were interested in what people think about you, now you are interested in what God thinks about you. You were interested in making a beautiful house here, now you are interested in making a beautiful house in paradise, in the other world.

You were being unnatural, you were eating too much, now you start fasting. Just see how one changes from one unnatural attitude to another unnatural attitude. You were eating too much, you were obsessed with eating, you were continuously stuffing yourself, then one day you are fed up with this -- literally fed up with this -- so you start fasting. Now, again, a thrill arises in you. Now again you can hope something is going to happen. And you can go to the extreme of fasting, which IS AS much against nature as eating too much.

To be natural is just in the middle. Buddha has called his way The Middle Way -- because the natural exists just exactly in the middle between opposite extremes.

You have been chasing women your whole life, and then one day you decide to become a celibate and

move to a Catholic monastery, or become a Hindu monk and go to the Himalayas. Now, this is the same person who was continuously chasing women; now he is tired of it. Now he wants to drop it absolutely. Now he wants to move into the opposite direction. He escapes into a monastery. Now he enforces celibacy on himself, which is as unnatural as the first attitude. But one unnaturality leads into another and one can go on in circles.... Beware of it.

To be natural has no appeal, because to be natural means your ego will not be satisfied in any way. And Buddha is preaching only one single thing: to be ordinary, to be nobody, to be natural.

The natural man is the enlightened man. To be natural is to be enlightened. To be as natural as animals and trees and stars, to have no imposition upon oneself, to have no idea of how one should be, is to be enlightened. Enlightenment is a state of being natural. It is not something like an achievement.

When you think of enlightenment you always think of it as an achievement. People come to me and they ask, "Osho, how are we going to achieve enlightenment?" It is NOT a state of achievement -- because whatsoever you achieve or you can achieve will be artificial. The natural need not be achieved: it is already there! It has never been otherwise.

You are not to achieve enlightenment, you are simply to drop that achieving mind. You have to relax into it. It is available; from the very beginning it is available. Relax into it.

An enlightened person is not somebody who has reached to the pinnacle, who has reached to the topmost rung of the ladder. You are ALL ladder climbers; you need a ladder. It may be in the marketplace or in the monastery -- makes no difference -- but you need a ladder. You carry your ladders with you. Wherever you can find a place, you simply fix your ladder and you start climbing. And nobody asks, "Where are you going? Where is this ladder going to lead you?" But after one rung there is another rung. And you are curious: "Maybe something is there!" so you go one step more. Another rung is waiting for you, and you become curious and you start moving.

That's how people move in the world of money, that's how people move in the world of politics. And it is not only that you have to move: because many people are going on the same ladder, you have to push others. You have to pull their legs, you have to make a place for yourself, you have to make space for yourself; you have to be aggressive, you have to be violent. And when there is so much violence and so many people fighting, who bothers where you are going? People must be going somewhere when so many people are interested.

And if you become too much of a thinker, you will lose the race. So there is no time to think about it, to think "What is the point of it all?" Thinkers are losers, so one has not to think. One has just to rush and go on rushing.

And the ladder is non-ending -- rung upon rung, rung upon rung. The mind can go on projecting new rungs. And when you move into a monastery the same continues. Now a spiritual hierarchy is there and you start moving in the hierarchy. You become very serious and the same competitiveness comes in.

This is just an ego game. And ego can play its game only in the artificial. Wherever you see a ladder, beware -- you are in the same trap. Enlightenment is not the last rung of a ladder. Enlightenment is getting down from the ladder, getting down for ever and never asking for any ladder again, becoming natural.

I have to use the word 'becoming' which is not true. It should not be used, but that's how language is -- it is made by those ladder-climbers. You cannot become natural be-cause whatsoever you become will be unnatural. Becoming is unnatural: being is natural. So, forgive me, I have to use the language, the same language, which is not meant to be used for something which is natural. So you have to understand it. Don't be caught by words.

When I say become natural, I am simply saying: stop becoming, and fall, relax into being. YOU ARE ALREADY THERE!

And why do people go on moving in circles?

First, they have become very very skillful in it. And nobody wants to drop his skill, because the skill gives you a feeling of confidence, it gives you a feeling of strength. There are millions of people in the world who go on in the same rut again and again because they have become skillful. If they change, in the new space they may not be so skillful -- they will not be. So they go on running in the circle. And they go on becoming bored, more and more bored. But the more they move in the circle, the more skillful they become. Then they can't stop themselves. And they can't stop because of others too, because others are rushing by. If they stop, they will be defeated. It is really a mad world.

And then one feels very good repeating the same thing again and again. Monotony is very consoling.

People bewildered and frightened by too much change find relief in monotony. That's why teenagers like the beat, and some mental patients repeat the same act or word over and over.

You can go and see in a mental asylum, and you will be surprised that all the mad people are some kind of mantra doers, they have their mantras. Somebody is washing his hands continuously day in, day out, just washing his hands. It is his mantra. It keeps him engaged, it keeps him occupied, it keeps him unafraid. And he knows how to do it; it is a simple act. If he stops doing it he becomes frightened -- nothing to hang onto. If he stops doing it, he is empty -- nothing to cling to. If he stops doing it, he does not know who he is. He has his identity as the hand washer. He knows himself perfectly well when he is washing his hands, who he is. Once he stops it, difficulties arise.

In the mental asylum, those people who have devised their own mantras -- in action, in words -- are just consoling themselves. This is the whole secret of transcendental meditation and its success in America. America is today a great mental asylum. It needs something to repeat, monotonously, continuously; it helps people. Just the same gesture, the same posture, the same mantra -- you know that territory perfectly well. You go on moving in it. It keeps you away from yourself.

Transcendental meditation is not meditation, and it is not transcendental either. It is just a consolation. It keeps you unaware of your insanity. Only an insane person can be convinced to repeat a mantra, otherwise not.

So people so on doing the same thing that they have done down the ages, in so many lives. Just watch yourself: you fall in one love, then in another, then in another... this is transcendental meditation, the same act. And you know that first time it was frustration, second time it was frustration, third time it was frustration -- and you know before-hand the fourth time also it is going to be frustration. But you don't want to see it, you don't want to look into it, because if you look into it then you are left alone with nothing to do.

That falling in love keeps you engaged, keeps you on the run, keeps you moving. At least you can avoid yourself, you can escape from yourself. You need not look into the deepest question: Who are you? You know that you are a great lover, so you go on counting how many women you have loved. There are people who keep count; they go on keeping count: three hundred and sixty, three hundred and sixty-one, three hundred and sixty-two. They have not loved a single woman. And there are people who keep count of their mantras, how many times they repeat the mantra. There are people who go on writing in their books: Rama, Rama, Rama... they go on writing it.

Once I stayed in a man's house. I was surprised, it was a great library. I asked, "What kind of scriptures do you have?"

He said, "Only one kind of scripture: I go on writing Rama, Rama, Rama -- that's my mantra. From the morning to the evening I do only one thing; I have written it millions of times, and these are all my records."

And that man is respected very much. Now, he is just a madman, utterly mad. If he is stopped from doing this nonsense, he will immediately go mad. This mad activity is keeping him in some way sane.

Ninety-nine percent of your religion is nothing but a device to keep you somehow sane.

Buddha is a totally different kind of person. He is the arch enemy of show-biz. He is somebody who wants to tell the truth, and as it is he wants to tell it. He shatters all rubbish religious ideologies. He simply shocks you to the very roots. And if you become available to him, he can become a door -- a door back home; a door, a threshold, that can make you able to fall back into nature.

In every complicated culture, in every complicated civilization, there are professional liars and professional truth-tellers, but they are not very different; they are the same people. The professional liars are called lawyers, and the professional truth-tellers are known as priests. They simply repeat scriptures.

Buddha is neither a liar nor a professional truth-teller. He simply makes his heart available to you; he wants to share. Hence, the whole Indian priesthood was against him. He was thrown out of his own country. His temples were burnt, his statues Were destroyed. Many Buddhist scriptures are available now only in Chinese translations or Tibetan translations. Their originals are lost; they must have been burnt.

Thousands of Buddhists were killed in this non-violent country. They were burnt alive. Buddha shocked the professional truth-tellers very deeply. He was bent upon it to destroy their whole business. He simply made it an open secret.

Listen to these words of Ikkyu. They describe the Buddhist approach profoundly.

OF HEAVEN OR HELL WE HAVE
NO RECOLLECTION, NO KNOWLEDGE;
WE MUST BECOME WHAT WE WERE
BEFORE WE WERE BORN.

EVERYTHING FINALLY RETURNS TO ITS SOURCE. That's the law of nature. Nature moves in a perfect circle, so everything has to return to its source. Knowing the source, you can know the goal -- because the goal can NEVER be other than the source.

You plant a seed, and then the tree arises. Years it will take, and the tree will spread its wings in the sky and will. have dialogues with the stars, and will live a long life... and finally what happens? The tree produces seeds again and the seeds fall into the earth and again new trees arise. It is a simple movement. The source is the goal!

Your body will fall back into the earth and will become part of the earth because it comes from the earth. Your breath will disappear into air because it comes from the air. Your water that is in your body will go back to the sea; that's where it comes from. The fire that is in you will go into fire. And the consciousness that is in you will move into the consciousness of the whole. Everything goes back to its source.

This fundamental has to be remembered -- because by knowing it, by understanding it, you drop all other goals, because then ALL other goals are arbitrary.

Somebody says, "I want to become a doctor, an engineer, a scientist, a poet" -- these are all artificial goals that you have fixed upon yourself. The natural goal is the innocence that you had in your mother's womb. Or go even deeper... the nothingness from where you came, that is the natural goal. And to live naturally means to know this; otherwise, you are bound to create some artificial goal.

Somebody wants to become enlightened -- that is an artificial goal. I am not saying that people don't become enlightened, but I am saying don't make it a goal. people become enlightened only when they have fallen back to their original source; when they have become natural they are enlightened.

Let me repeat again: Enlightenment is a natural state. It is not some supra-conscious state, supra-mental. Avoid Sri Aurobindo and his terminology; that is all mind game. It is not something very special; it is very ordinary. It is so ordinary that there is nothing to brag about in it.

Everything finally returns to its source, so heaven and hell are arbitrary goals, created, invented by the priests to dominate people. A great strategy -- it worked for thousands of years.

Buddha wants to burn hell and heaven and the whole ideology surrounding it. There is a beautiful anecdote in one great Sufi woman's life, Rabia el Adawiya:

One day she was found running in the marketplace -- she was known as a mad woman. She was carrying a pot of water in one hand and a burning torch in the other. People gathered together and they asked, "What is the matter? Where are you going? And why are you carrying this burning torch and the water in your hand?"

And she said, "I want to drown hell with this water, and I want to burn your heaven with this torch. Unless these two are utterly destroyed, man will never know what religion is."

Heaven and hell are political strategy to repress people. It is a simple psychological phenomenon -- we know it, that people can be persuaded to do things either by reward or by punishment. This is a simple game. Parents play it with their children. They say, "If you do what we say, you will be rewarded -- you will get more ice cream or more toys or a visit to the movie. And if you don't follow what we say, you will be punished -- you will have to miss one meal."

This is the same strategy: heaven and hell -- just stretched to its logical conclusion. Man has been made very much afraid of hell, and whenever man is afraid you can dominate him. An afraid man is ready to become a slave. make any man afraid and you will become the master; you can dominate him then very easily -- because an afraid man wants to elan on something, an afraid man wants some consolation, some promise, some shelter.

The priest makes people afraid of hell; that's why hell has been painted with such ugliness, with such cruelty, violence. The people who have painted hell and have talked about it must have been great sadists. Their ideas are great. And you have been thinking all along that these people were saints. Either they were

sadists or the4y were very cunning and crafty priests.

And then heaven for those who will follow the line, who will be obedient, who will not disobey the priest and the politician -- for them heaven, the reward. That too has been painted beautifully. And whatsoever was needed at a particular time, in a particular country, has been provided for. And that you can see.

The Indian heaven, obviously, is very cool -- mm? -- you can understand it sitting in Poona. Very cool. Constantly, twenty-four hours, cool breezes blow. The sun rises but it is not hot. In other words, it is air-conditioned. And hell It is all fire. But the Tibetan hell is different, has to be, because it was invented by other people, to dominate another kind of country. Fire is not allowed at all in the Tibetan hell, because Tibetans love fire; they are dying because of cold. So the Tibetan hell is completely, absolutely snow; the snow never melts, it is eternal, and you will be buried in that snow. In the Indian hell you will be thrown into fire, eternal fire; it burns continuously.

Now see the point. The Indian hell is different from the Tibetan hell? If there is a hell, it can't be different.

I have heard:

A man died, an Indian; he reached hell. He was very surprised because no Indian believes that he is going to hell. All Indians are such great religious mahatmas. Seeing himself in hell, he thought, "Something has gone wrong -- that red tape and some official mistake...." He said, "What is the matter?"

But the man on the gate said, "There is nothing wrong. You have been brought to the place where you belong. Now choose! Which hell would you like to have?"

He said, "Which hell? Are there other hells also apart from the Indian?"

"Of course, there are other hells. You can have the German, you can have the Italian, you can have the Indian, you can have the Japanese."

He was puzzled. He said, "I had never thought about it. But what is the difference? What is the difference between the Indian and the German hell?"

The man said, "There is no difference on the surface. The fire is the same, the burning is the same, the torture is the same."

"Then why do you tell me to choose?"

He said, "But there is a subtle difference: in the German hell things are done with German efficiency. And, of course, in an Indian hell, things are done with Indian lousiness."

The man said, "I will choose the Indian hell!"

Hells can't be different. But priests were trying to dominate different kinds of people in different situations. Heaven is also different, has been taught by the priests differently. Whatsoever people were asking for has been provided. In the Mohammedan heaven homosexuality is provided for. In the Indian heaven you cannot conceive homosexuality, but in the Mohammedan heaven-homosexuality is provided for -- because it has been prevalent in Mohammedan countries, and acceptably prevalent. There has been no condemnation about it.

These are just rewards. Whatsoever YOU like will be given to you. All that you have to do is be obedient to the priest.

Buddha says there is no heaven and no hell. And with denying heaven and hell any reality, he has taken the very ground from underneath the feet of all the priests. Naturally, they were angry; naturally, they were absolutely enraged. They are angry with me, and their anger has a reason. It is not irrational, it is very rational -- because I am also pulling the very earth from beneath their feet.

I also say to you: There is no heaven and no hell; there is no punishment and no reward in the afterlife. There is nobody to punish you or reward you. Each act has its own punishment and reward intrinsic to it. When you are angry, you are punished in your anger, in your being angry. There is no punishment other than that. When you are loving, in that very loving act, love is its own reward. There is nobody keeping accounts, there is nobody writing down what you are doing here -- good and bad, and finally at the last judgement day you will be rewarded or punished. That is stupid.

Each moment, each act brings its own reward or punishment. The priest is not needed. Even God is not needed to punish you or reward you.

Existence is autonomous.Just help somebody and you feel such a joy arising in you. Hurt somebody and you are hurt. It is a natural process. It should not be exploited by the priests.

So Ikkyu says:

OF HEAVEN OR HELL WE HAVE
NO RECOLLECTION...

Ikkyu says: Ordinarily, do you remember anything of hell and heaven before you were born? If you don't remember anything, then know well you will not be going back to them -- because one only goes back to that from where one bas come. The source is the goal.

And Ikkyu says: You may not remember much, but I recollect absolutely. In my consciousness, in my awareness. I recollect absolutely -- there has never been any hell or any heaven in the beginning, so it is not going to be in the end.

If you go deep down into your source -- which is easier to go into because you have been there once.... The goal is difficult. Thinking about the goal is going to be imaginary because you have never been there.

See Ikkyu's pragmatic attitude. He says: Don't bother about the goal, because how can you know about it? You have never been there! It is in the future. But you can go into the source; you come from there. You can go deeper and deeper into your being and touch the very source. It is there! Nothing is ever lost. Seeing that, you will know the goal too.

And those who have gone, layer upon layer into their being, and have touched the very ground, they agree with Ikkyu: that very ground has no hell, no heaven. In fact, you are not there -- just pure non-being, emptiness -- SHUNYATA -- nothingness, no-thingness. Become from that no-thingness, and we will be going back to that no-thingness.

If this is understood through meditations, through your own inner search, then you will never choose any artificial goal. All artificial goals lead you astray. Then one starts relaxing into nature; one becomes one's original nature; one becomes one's originality. And in that originality, in that ordinary naturalness, is Buddhahood, is enlightenment.

RAIN, HAIL, SNOW AND ICE
ARE DIVIDED FROM ONE ANOTHER;
BUT AFTER THEY FALL,
THEY ARE THE SAME WATER
OF THE STREAM IN THE VALLEY.

All distinctions are arbitrary -- like rain, snow, ice. All distinctions are arbitrary. The same river can become frozen, the same river can flow and become water, and the same river can evaporate, can become vapour and clouds -- but it is the same river.

Out of the same nothingness, the trees arise and the animals and man and woman. And these are all distinctions, utilitarian, but not true; necessary, but not absolute. When we disappear, we disappear again into that cosmicness, into that oneness, into that simultaneity.

Buddha never uses the word 'God', because God has become so much associated with wrong things -- with the priest, with the temple, with the scripture, with the ritual. So Buddha avoids that word. His word for God is 'nothingness'. And why does he insist on 'nothingness'? Because you cannot pray to nothingness. And when there is no possibility of prayer, the priest will disappear.

You cannot tall; to nothingness. It will look so foolish. You can talk to God. You can say, "Father, who art in heaven..." but you cannot say to nothingness, "Nothingness, who art in heaven..." It will look so foolish. You cannot say to nothingness, "Save me!" It will be ridiculous.

You cannot pray to nothingness! You cannot create a ritual. You need not have a priest. You need not go into the scriptures. That's the beauty of the word 'nothingness'. t simply cuts the very root of the so-called religion. It creates a different kind of religiousness -- a religiousness which understands but does not pray, a religiousness which falls in silence but does not start talking with existence, a religiousness which knows no dialogue except silence, utter silence.

See the beauty of it! Buddha has chosen one of the really very potential words -- SHUNYATA. The English word, the English equivalent, 'nothingness', is not such a beautiful word. That's why I would like to make it 'no-thingness' -- because the nothing is not just nothing, it is all. It is vibrant with all possibilities. It

is potential, absolute potential. It is unmanifest yet, but it contains all.

RAIN, HAIL, SNOW AND ICE
ARE DIVIDED FROM ONE ANOTHER;
BUT AFTER THEY FALL,
THEY ARE THE SAME WATER
OF THE STREAM IN THE VALLEY.

And so we all disappear into nature when we fall back. In the beginning is nature, in the end is nature, so why in the middle do you make so much fuss? WHY in the middle? Becoming so much worried, so much anxious, so much ambitious -- why create such despair?
Nothingness to nothingness is the whole journey.

There is a Buddhist expression for it. Buddha used to say: in a cold night, in a cold winter night, dark night, a bird enters into a palace by one window, flutters in the room for a while -- the coziness of the room, the king's palace, the light, the warmth -- and then is again out of the room by another window. Buddha says so is the life's dream -- just a moment's warmth, a moment's coziness, a moment's palace and the pleasures of it, and again we plunge into nothingness.

From nothingness we come and to nothingness we move... and just in the middle a momentary dream. Why be so much attached to it? Why be so obsessed with it? Seeing it, that we come from nothing and we move to nothing, in the middle also we can be nothing. That is Buddhahood. Just being nothing... nothing special, nothing extraordinary.

That's why the Zen monk is the most ordinary man in the world. Chopping wood, carrying water from the well, and he says, "How marvellous! How wondrous!" He continues doing the small things of life. That is the beauty of it. But people start... people are looking for something extraordinary.

Just the other day I was reading a lecture of U. G. Krishnamurti. He says he went to see Ramana Maharshi. He was not attracted -- because he was chopping vegetables. Yes, Ramana Maharshi was that kind of man, very ordinary. Chopping vegetables! U. G. Krishnamurti must have gone to see somebody extraordinary sitting on a golden throne or something. Ramana Maharshi just sitting on the floor and chopping vegetables? preparing vegetables for the kitchen! He was very much frustrated.

Then another day he went and saw him reading jokes. Finished for ever! This man knows nothing. This man is very ordinary. He left the ashram; it was not worth it. But I would like to say to you: this man, Ramana Maharshi, is one of the greatest Buddhas ever born to the world. That was his Buddhahood in action!

U. G. Krishnamurti must have been in search of a pretender. He could not see the ordinariness and the beauty of it and the grace of it. And this same man, U. G. Krishnamurti, lived with Swami Sivanand of Rishikesh for seven years -- and that chap was just stupid -- and practised yoga with him. And after seven years he recognized that he has nothing; but after seven years, he took seven years. That simply shows that he also has a mighty dull mind. Seven years to see that Sivanand has nothing. Seven seconds are more than enough! And with Ramana Maharshi, seven seconds were enough -- because he saw him chopping vegetables or reading jokes, looking at cartoons. That's how the ordinary mind, the egoistic mind functions.

The ego is always searching for something bigger, some bigger ego. And the true sage has no ego; he is an ordinary man. He is utterly ordinary -- that is his extraordinariness!

SHOULD YOU SEEK
THE WAY OF THE BUDDHA
ALL NIGHT LONG,
SEARCHING, YOU WILL ENTER
INTO YOUR OWN MIND

SHOULD YOU SEEK
THE WAY OF THE BUDDHA
ALL NIGHT LONG...

The ordinary mind is interested in the outside. The outside is intriguing, wondrous, worth exploring. So

we explore it for money, for prestige, for other things, and then one day when we are finished with the so-called worldly things and we start looking again for a master, for Buddha, for Christ -- still outside! We start looking for the way, but still outside. And the Buddha is not found outside. And the way is not found outside.

To go seeking outside is to go farther and farther away from the way, because the way is inside, the Buddha is inside.

SHOULD YOU SEEK
THE WAY OF THE BUDDHA
ALL NIGHT LONG...

And you can go on seeking ALL NIGHT long, this dark night of millions of lives, and you will not find anything -- except this truth. If you stumble upon it you are fortunate.

SEARCHING, YOU WILL ENTER
INTO YOUR OWN MIND.

If you can find only one thing out of all kinds of frustrations -- that there is nothing to be found in the outside, nothing at all -- and seeing it, realizing it, you turn in, then your own mind is the whole thing, then inside you is all:

SEARCHING, YOU WILL ENTER
INTO YOUR OWN MIND.

By and by, as you go deeper into your own mind, you penetrate from mind to no-mind. The superficial layer is of the mind, but the inner content is of no-mind. The superficial layer is of the ego, the inner content is of egolessness. If you enter in, first you will come across mind, thoughts, desires, fantasies, imagination, memory, dreams-and ALL that stuff. But if you go on penetrating, soon you will come to silent spaces, thoughtless spaces. Soon you will start coming closer and closer to the innermost core of your being which is timelessness, which is nowhereness, which has no time and no space.

When you come to a point where you can't see any time and you can't see any space, you have arrived. But this arrival is arriving back to your own nature. You have not arrived to something new: you have arrived to that which was already given and has been always yours.

WHEN THEY ASK YOU,
" WHERE IS YOUR COUNTRY?
WHAT IS YOU NATIVE PLACE?" ANSWER,
"I AM A MAN
OF ORIGINAL INACTIVITY."

And when you have arrived at this point, now you can understand that there is no need to do anything -- all is happening. That there was never any need to do anything. That all was already happening. You were unnecessarily worried. You carried all those weights because you were ignorant. Otherwise, things were happening.

The world is running so smoothly and so beautifully and so perfectly, but because we think we are separate from it the problem arises: How to run our lives? If you know that you are part of it, there is no need to worry. This cosmos, such an infinite cosmos, running so perfectly well -- can't you remain in it without any worry? But the separation is there.

You have taken one thing for granted: that you are separate. Going deep inside, that separation disappears.

That is the meaning when I say: Egolessness arises. Ego means separation. Ego means, "I am separate from the whole." Ego means the part is claiming to be the whole in its own right. Ego means the part is

claiming, "I have my own center and I have to survive and fight and struggle for myself. If I don't fight for myself, who is going to fight for me? If I don't try to survive, I will be killed."

Insecurity arises because of the ego. When the ego is gone there is simply security. In fact, there is no insecurity and no security; all those dualities have disappeared. To live in that is to live nirvana, is to live enlightenment.

WHEN THEY ASK YOU,
"WHERE IS YOUR COUNTRY?
WHAT IS YOUR NATIVE PLACE?" ANSWER,
"I AM A MAN
OF ORIGINAL INACTIVITY."

It does not mean that you will not be doing anything. For example, I am speaking -- this is doing. But still I say to you: I am not doing it, because there is no doer in it. Speaking is happening just like trees are flowering or birds are singing, just as new leaves are coming to the trees. Seeing you, seeing your questions, new answers are coming into me. Otherwise, there is nothing in my mind. It is a response; you call me, I respond.

What I am saying to you is what you have provoked in me. There is nobody saying it. There is nobody.... While I am walking, there is nobody walking. While I am eating, there is nobody eating. Eating is happening, walking is happening, talking is happening, listening is happening, but there is nobody behind it. There is pure nothingness, a mirrorlike nothingness. Not that activity disappears, but the doer is found no more.

Buddha disappeared when he was forty. Still he lived up to eighty-two years -- forty-two years more he lived. And he did ALL kinds of things, but there was no doer; it was all natural. 'Natural' means that which happens of its own accord.

That's why Zen people say: Zen you feel hungry, eat, and when you feel tired, sleep.

A great master died and his chief disciple, who was known all over-the country as an enlightened person himself, started crying. Many had gathered and it was very shocking to them, because they had been thinking this man was enlightened. In fact, because of this man the old master had become famous; otherwise, nobody would have known him. He was a very silent man, a man of few words, few and far between. Because of this disciple -- this disciple had a charisma, this disciple had a magnetism -- the old master had become known.

And now this disciple is crying? People felt this was not right. They told him, "Please don't cry, otherwise what will people think? So many people are coming to see the old master, to give him the last send-off, and seeing you, an enlightened person, crying... it will have a very very bad effect on them."

But the enlightened person said, "But what can I do? Tears ARE coming and I am no more there to prevent them. When laughter comes, I laugh. And when tears come, tears come! When it happens, it happens. I am not there to prevent, I am not there to create -- the doer is no more there."

This state, this natural state, this utterly ordinary state -- Ramana Maharshi chopping vegetables, or this Zen man crying, or Bodhidharma laughing -- there is nobody behind it! You just watch... you also do a few things when there is nobody behind it, and those are the only things which bring bliss to you.

Have you not observed some moments in your life when you are not there? The morning, the sun is rising, and it is cool and the birds are singing... and suddenly you lose track of yourself, and you become so absorbed in the rising sun and in the beautiful morning that for a moment you forget that you are. Immediately there is beauty.

The beauty does not arise out of the sunrise, because there will be many who are passing by the same road and they are not looking at the sunrise. It has happened to you because you are not there.

Making love, sometimes you disappear. When you disappear there is orgasm, there is great beauty and great joy and great blessing, ecstasy -- but only when you disappear. If you are looking for orgasm then there is no beauty, then there is no grace, because you are there continuously hankering. How can orgasm happen when you are there? Orgasm is when you are not. Ecstasy is when you are not. Beauty is when you are not. God;is when you are not. Love is when you are not.

But these moments come to everybody, because this is a natural phenomenon. You can avoid, but not

always. Sometimes in spite of you it happens. A child giggling, and suddenly something opens in you. Doing nothing, sitting in your room, and suddenly something drops like a weight from the head -- and it is there!

Yes, I call it 'it' -- it is there. The benediction.

This is original inactivity. Ikkyu says: Let this be your land. This is where you really belong, this is from where you come, and this where you should relax and be.

THE FIGURE OF THE REAL MAN
STANDING THERE --
JUST A GLIMPSE OF HIM,
AND WE ARE IN LOVE.

A TREMENDOUSLY BEAUTIFUL SUTRA. THE FIGURE OF THE REAL MAN: this is the figure of the real man -- original inactivity, doing without the doer, being there without being there. Action flows but it is natural; it is a happening, not a doing. This flow, this spontaneity, this responsiveness, this oneness with the total, with the whole, is what Ikkyu calls the original man or the real man.

You are unreal -- as you are you are unreal. Let me remind you. Man can live in two ways: real, unreal; natural, artificial. Unreal everybody has become. It takes great effort to remain-unreal; hence, unreality is agonizing. It is very arduous to remain unreal. It is a constant work, because you have to go against nature. It is going up-current, it is pushing the river; with your tiny hands pushing the gigantic river. You feel tired, you feel washed out, you feel dissipated. And sooner or later you will feel defeated -- the river will possess you and you will be thrown with the current of the river.

Being real means going with the river, flowing with the flow, allowing the flow to flow through you.

THE FIGURE OF THE REAL MAN
STANDING THERE...

And once you have seen the figure of the real man in you... and it is always standing there, waiting for you to look back.

THE FIGURE OF THE REAL MAN
STANDING THERE --
JUST A GLIMPSE OF HIM,
AND WE ARE IN LOVE.

JUST A GLIMPSE OF HIM... and suddenly all hatred, all anger, all aggressiveness, all violence, disappears. JUST A GLIMPSE OF THE REAL MAN... of your reality, of your authenticity, of your naturalness... AND WE ARE IN LOVE. In fact, we are love. Then life takes a new colour, a new aroma, a new fragrance, a new flavour. The flavour is called love.

Buddha has said that when a man attains to the insight, from the outside there is only one indication to know whether ke has attained or not -- that is love.

I would like to say to U. G. Krishnamurti: he should have looked in the eyes of Ramana Maharshi. He looked only at the hands which were chopping vegetables. He should have looked into his eyes -- with what love he was chopping the vegetables. He should have looked into his eyes to see what love he was. He was the Real Man.

There is only one indication and that is love. But to understand love you have to be a little silent, a little loving, a little open. If you are full of prejudices about how the enlightened man should be, then you will go on missing. You should not have any prejudices.

Just look into the eyes of a real man, and suddenly something will start stirring in your heart too. Tears will come to your eyes, your energy will have a great delight, your heart will throb with new vigour. Your soul will spread its wings.

JUST A GLIMPSE OF HIM,

AND WE ARE IN LOVE.

A single glimpse transforms the whole life. Once you have looked into your innermost core, you are never the same again. Then your life is nothing but love. Then you live love, then you are love.

And that love is not the love that you know. What you know is nothing but lust camouflaged as love. What you know is a kind of exploitation, a mutual exploitation, of two persons who are not capable of being alone. They exploit each other and help each other to be together. Real love arises only when the real man has been looked into, when the real man has been encountered. Then love is a state of being, not a relationship. Then you give because you can't do anything else. Then you share -- not that you DECIDE to share -- then you find sharing happening. Then you bloom in love. Then great lotuses open up and the fragrance is released.

Buddha has said two words: PRAGYAN and KARUNA. PRAGYAN means samadhi, wisdom, enlightenment; and KARUNA means love, compassion. These two are two aspects of the one phenomenon of encountering the real man.

Look in! Enough you have looked out. Enough you have searched out. You have lived in the dark night for many many lives; it is time, it is ripe time, to look in. You have become VERY artificial, very unnatural.

Let me introduce you to yourself... become acquainted again with who you are. And a single glimpse transforms, and transforms for ever.

And again I would like to repeat: this transformation is not something special -- it is very ordinary because it is just your nature. Knock and the door shall be opened unto you. Ask and it shall be given to you. Seek and ye shall find....

Take It Easy, Vol 1

Chapter #6
Chapter title: The Cosmic Simultaneity of All

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The first question

YOU SAID LIFE AND EXISTENCE HAVE NO GOAL, THEY ARE A PURPOSE UNTO THEMSELVES. OTHER MASTERS, FOR INSTANCE, SRI AUROBINDO, TEACH EVOLUTION AS THE AIM OF THE WORLD, EVOLUTION IN ALWAYS REACHING FOR STILL HIGHER LEVELS OF CONSCIOUSNESS -- FROM THE KINGDOM OF MINERALS TO THE KINGDOM OF VEGETABLES, ANIMAL, MAN, FROM PRESENT MAN TO ENLIGHTENED MAN.
ARE THESE TEACHINGS WRONG? OR IS THERE A BRIDGE TO PURPOSELESSNESS?

SAT BODHI, SRI AUROBINDO IS A GREAT PHILOSOPHER but not a master at all. Very intelligent, very scholarly, a great intellectual, but not an enlightened master. He talks about God and talks beautifully, but it is all talk, it is all abstraction. It is not a realization.

If it is a realization, then there can't be any goal. For example, if the world has evolution as the goal,

then what will be the goal of evolution? Why evolution at all? Why in the first place? You will have to create another abstraction, and it will be a regress AD INFINITUM.

Whatsoever you fix as the goal, the question will remain relevant about that. Why?

If this is the goal of evolution, to realize God, then what is the goal of realizing God? Just ask that question -- and you are back to the same place. If enlightenment is the goal of life, then what is the goal of enlightenment? And then you can see the point -- enlightenment will have no purpose. And if the ultimate itself has no purpose, then what is the point of saying that life has purpose and the world has purpose? If the ultimate is purposelessness, then that ultimate permeates all.

This goal-orientation comes from the ego. The ego cannot accept that there is no goal. The ego cannot accept that there is no hierarchy. The ego cannot accept that min-erals and trees and animals and man and enlightened people ALL exist in a great simultaneity -- there is no gradation. You would like to be higher, you would like to be somebody special -- you are man, not a mineral. But what is so great in being a man? What is so great in being an animal? or a man or an enlightened man? Why create the hierarchy?

And finally the whole thing falls flat -- then in the end God has no purpose, and God is all.

Those who have experienced, those who have not just been thinking about God, but those who have experienced will say God is nothing but the cosmic simultaneity of all. Minerals are exactly where man is -- in their own way, in a different form. Trees are exactly where enlightened people are, in their own way, in their own form. Nobody is higher and nobody is lower. The ego cannot accept that because if there is nobody higher, nobody lower, the ego can't exist at all. It can exist only through comparison. It has to put somebody lower and it has to put somebody higher. It can exist only in the middle of these two falsities. It has to put somebody lower so it can feel, "Good, so I am special." And then it has to put somebody higher so it can go on striving, so that it can go on achieving, so that it can go on ladder-climbing.

But if the ultimate has no purpose... what purpose is there in enlightenment? Buddha is purposeless -- just think of it -- and you are purposeful; God is purposeless, and you are purposeful. If God is purposeless, you are purposeless -- because you are not separate from God. Who is existing in the trees? Who is treeing in the trees? Who is hidden in the rocks? Who is singing in the birds? Who is speaking in me and who is listening in you? It is all one. The speaker and the spoken to are one, the knower and the known are one, the lover and the beloved are one.

Once this becomes comprehensible to you, you relax -- you relax in the cosmic simultaneity. That's what I mean when I say be natural. Ego brings unnatural desires in you; it drives you crazy. Life is simple, but to be simple one has to be purposeless. Any goal, and you can't be simple. Any goal and you can't be herenow. Any goal and the desire will rock you. Any goal, and you are on the way, again moving -- you cannot enjoy this moment, the grace of this moment, the benediction of herenow.

Once you understand this, all goals disappear and with all those goals, you disappear -- then what is left is enlightenment. To know that there is no purpose is to become enlightened, to know that all is good as it is. And we are all participating into the same reality. Nobody is higher and nobody is lower. There is no comparison needed.

Which is higher? -- ice is higher or water? Vapour is higher or ice? We know that there is nothing higher or lower -- ice, water, vapour, are all manifestations of one reality called H20. H20 has these three forms. God has these millions of forms: man, woman, beautiful, ugly, stupid, intelligent, sinner, saint. Nobody is higher, nobody is lower. To see it is to be transformed. From that very moment you start disappearing, you start melting.

People like Sri Aurobindo will give you a new kind of ego, a spiritual kind. You start striving for supra-mental states, supra-conscious states, and you are again in the same rut. The race has started again. First it was for money, power, prestige; now it is for supra-mental states. And ALL that comes as a shadow to it will be there. Then there will be competition, then somebody is going higher than you, then you are lagging behind, or you are going higher than somebody else. And everybody has to prove that he is higher, and he has to continuously fight those who are competing... then the whole nonsense has entered again. Then you are in a marketplace again -- in a spiritual marketplace, of course, but what is the difference? In the ordinary marketplace somebody was richer than you, now somebody has more satori quality in him, now somebody is more meditative, now somebody is more enlightened.

If there is a goal, then even enlightenment will be in degrees -- more or less. If there is no goal, you can become enlightened this very moment -- YOU ARE! You just need the courage to recognize it, the courage to be it. It hurts be-cause the ego will have to be left -- and ALL that you have tried in your life has been because of the ego. You may even be meditating because of the ego and for the ego. You want to have that

attitude of 'holier-than-thou' so you can condemn the whole world and you can say, "I am a spiritual person -- you all are materialists."

You can go around India and you can see: every Indian thinks that, that the whole world is materialist except Indians -- holier-than-thou. And then people have to invent ways so they can prove that they are holier-than-thou. They will eat this and they will not cat that; they will live according to a certain pattern, they will have a certain style. All these are mind games.

Beware of people like Sri Aurobindo!

MY approach is not that of evolution. Nothing is going anywhere -- all is here. Things are changing, certainly, but there is no evolution. Things are moving, certainly, but nothing is going higher and nothing is left behind as lower. Drop those categories. And dropping them you will immediately be entering into a new world. Suddenly you will find friendship with trees, because they are no longer lower. Suddenly you will find a great affinity with birds, because they are no longer lower. Suddenly you will look into the eyes of your dog, and you will find a Buddha there too. Then the sheer joy of it is infinite. You will look into the eyes of your woman, and a Buddha is hiding there too.

I make all things divine. I don't want you to go to God -- I bring God to you. And not only to you -- I bring God to the whole existence. It is really there. There is no other reality; this is the only reality there is. This is the only dance there is. Don't miss this dance! Don't get obsessed with ideals, otherwise you will be losing an opportunity.

Sat Bodhi asks: YOU SAID LIFE AND EXISTENCE HAVE NO GOAL, THEY ARE A PURPOSE UNTO THEMSELVES.

Yes, it is so. It is not a philosophical statement. I am simply sharing my experience. I am not saying anything which I have not seen, felt, lived. I am simply opening my heart to you.

It is so.

It is not an argument. I am not trying to convince you of anything at all. I am simply making it clear to you what has happened to me. And I say to you: this is available to you too -- and THIS very moment. Not a single moment's postponement is needed, because enlightenment is a state of nature.

Relax, don't be tense about goals, because all goals make tension, create tension, stress, strain, because you always have to look ahead, you have to look far away. You have to think of future things, you have to plan for them. And you have to strive. Naturally, tension arises, anxiety arises, anguish arises. You are torn apart -- your reality is here and your heart is somewhere else. You become schizophrenic.

When I say relax, I mean drop all goals -- drop ALL ideals. Relax into this moment... listen to this moment, live this moment, have a taste of it. Be surrounded by the reality that is already here, and suddenly you will also have the same taste I am talking about. It is an experience, existential. It is not speculation.

You say: OTHER MASTERS, FOR INSTANCE, SRI AUROBINDO, TEACH EVOLUTION AS THE AIM OF THE WORLD...

I DON'T TEACH YOU ANYTHING AS THE AIM OF THE WORLD. I teach you only life, love, joy. I don't want you to become obsessed with the future. NOW is my teaching -- if it can be called a teaching. Rather than calling it a teaching I would like to call it a sharing. I am not a teacher in that sense. I am not giving you a doctrine so that you can adapt yourself to the doctrine and you can become a follower. I want you to become me, not a follower.

But you are so miserly. Not only in giving: even in taking you are so miserly. To hide that miserliness you philosophize in so many ways -- these are strategies. You are afraid to relax. So first you were tense for money, for a better house, for a better job, for a more beautiful woman. Now you are tense for evolution -- how to become enlightened, how to become a Buddha?

You need a good kick in the pants. That's exactly what happened...

A great seeker, a philosopher, a thinker, came to Ma Tzu. Ma Tzu is one of the rare Zen masters. And the philosopher asked -- he was a professor in a university -- he asked how to become enlightened, how to become a Buddha. Ma Tzu said -- he was sitting in the temple just by the side of a great Buddha statue -- he said, "To talk about such solemn and serious things, let us start by the right approach: you first bow down to Buddha."

It looked so right that to talk about Buddhahood, to talk about enlightenment... and Ma Tzu said with great seri-ousness, "You bow down to Buddha." So the philosopher bowed down -- and Ma Tzu gave him a good kick, a terrific kick in the pants. And something happened... not only that you are laughing: the philosopher started laughing, seeing the whole ridiculousness of it. His first satori -- he had some taste of Buddhahood in that moment.

What really happened? He was not expecting such a kick from such a great man, such an enlightened sage. You never expect such things. It was such a shock. For a moment, his thinking stopped. For a moment, he could not think at all. This was so unexpected.

In that very moment, bowing down TO the statue of Buddha and Ma Tzu kicking him so unexpectedly -- it was like an electric shock. It must have gone to the deepest core of his mind. For a moment, all thinking stops, all time stops... and he is looking at Buddha's statue. In that very moment, that meditative moment, he started laughing.

And years later on, he was again and again saying to people -- people would ask him, "What happened to YOU? because you have never been the same man again" -- and he would say, "Something strange happened. The day Ma Tzu kicked me, I have not stopped laughing since then. Whenever I bow down to Buddha again, I again remember Ma Tzu and the kick is again there. For a moment my thinking stops and I can see what this man means. He taught me without using a single word."

That's exactly what you need: a kick in the pants -- a terrific kick. YOU ARE Buddhas! simply forgotten. You need only a remembrance -- no evolution! It is NOT that you have to become a Buddha. You ARE a Buddha, fallen asleep. Somebody needs to kick you. Somebody needs to SHOUT at you. Somebody needs to hit you. And that is the purpose of a master. Ma Tzu is a master.

Sri Aurobindo is not a master; Sri Aurobindo is just philosophizing, giving a consolation to people. Many people came to him, thousands became interested in him -- because it is so cheap to become interested in philosophy. Nothing is lost, nothing is at stake, and you learn beautiful words, and you start dreaming about things, and somebody systematizes the whole thing. He was a great systematizer: he labels things, categorizes them; he goes with such a system that he has a great appeal for the logical mind, for the modern mind. But just because he has the appeal, that simply shows that he suits the modern mind, and anything that suits the modern mind is not going to change it.

You need somebody who can possess you unexpectedly, who can shatter your ideas -- who can shatter you, who can take the very earth from beneath your feet. Only very courageous people become interested in a master. To be with a master is dangerous. One never knows what he is going to do, one never knows what he is going to say. He himself does not know! Things are happening. He is in tune with the whole, so whatsoever happens happens.

Remember, Ma Tzu has not kicked this man -- if Ma Tzu had kicked this man there would have been nothing, maybe a fight. God has kicked through Ma Tzu. Ma Tzu functioned only as a hollow bamboo.

The ways of a sage are strange, illogical, paradoxical. Sri Aurobindo can't be a sage -- he is so systematic, so logical. His very logicalness is enough of a proof that he knows nothing. He is clever with words, a genius with words. I don't think anybody else in this century was so capable with words, with such talents of logic, scholarship, reading, research. But behind all that jargon there is nothing.

Another man was alive in Sri Aurobindo's days, Ramana Maharshi. He had the experience. Very few people went to him, very few, but those who went were benefitted. But to see Ramana Maharshi needs a totally different kind of approach. He will not speak much; he will not try to convince you. He will be sitting there -- if you are available, he is available. And his ways will be very simple. Unless you have a heart to feel that vibe, you will miss him.

It is not always so. J. Krishnamurti is there. He talks; talks very intelligently. Remember, I will not say logically: talks very intelligently; goes into the analysis of any problem as deeply as is humanly possible. But he is not a philosopher either. All his talk is just like uprooting weeds from the garden. He destroys your problems through his analysis. He does not give you anything; he simply takes away all that you have been carrying in your mind. For a moment you are utterly lost -- and in that very moment you can see his reality. His experience starts flowing in you. People can miss him also.

People used to miss Sri Ramana because he was silent; he would not say much. Just the other day I mentioned U.G. Krishnamurti. When he saw Ramana Maharshi reading joke books nad looking at cartoons, he was very much frustrated. Not only that: a man asked a question about God and U.G. Krishnamurti was present there -- very seriously, bowing at his feet, a man asked about God. And what did Sri Ramana do? do

you know? He gave him a joke book and said, "Read it!"

Naturally, U. G. Krishnamurti was very much offended. Is this a way? This seems to be disrespectful to the man who has asked such a serious question -- to give him a joke book. This is again a kick in the pants, in its own way.

What he is saying is, "What nonsense are you talking about! God? It is not a thing to be talked about -- better read a joke book and have a good laugh.

"If you can laugh, maybe you can know God -- not by what I will say. But if you can laugh a hearty laugh, a belly-laugh, in that moment thinking stops."

Now, he has given a great message without saying a single word. Have you not watched it? When you laugh you are off mind. For a moment you are no more in the mind. Laughter takes you somewhere else. Where does it take you? It takes you to the same place where meditation takes you. So if you see a very serious and sad man and he claims that he is meditating, know well that he is not meditating. Meditation is always dancing. It is never serious, sad -- it is sincere, of course, but never sad. It is joyous, it is gay.

You must have heard the old proverb: "Laugh and the whole world laughs with you; weep and you weep alone." They have changed this proverb a little bit in the modern times. Now they say: "Laugh and the whole world laughs with you; weep and you sleep alone." But it is the same.

In the moment of laughter, suddenly you are one with the harmony of existence. Weep... you have fallen apart, you are no more part of it. In sadness, in seriousness, in despair, you are not in rhythm with existence. In laughing, in dancing, in singing, in loving, you are in rhythm with existence.

There is no evolution -- only rhythm or no rhythm. These are two states, and they are available right now. You can be in rhythm, you can be not in rhythm -- that is the freedom of man. Trees are continuously in rhythm, birds are continuously in rhythm. Man can choose. These are different manifestations. Because you can choose, you have chosen the wrong. And the wrong has an appeal -- because by choosing the wrong, you become important; by choosing the right, you disappear. And you have been taught from the very childhood to be important, to be the first in the world. You have been taught ambition, you have been poisoned to the very core. So always you want to be important.

Now, this U. G. Krishnamurti missed Sri Ramana -- and something great was happening. Almost like Buddha giving his flower to Mahakashyap, Sri Ramana giving a joke book to a man who is asking about God, or Ma Tzu giving a terrific kick in the pants. U. G. Krishnamurti missed Ramana. Then he missed J. Krishnamurti too. He lived for years with J. Krishnamurti.

Now, J. Krishnamurti is totally different in his expression, very logical, very rational. The beginning of his work is always with the mind; then slowly slowly he leads you beyond the mind, But there U. G. Krishnamurti thought it was all abstraction, philosophy. He stopped going there because "It is all abstraction." He left Sri Ramana because there was no philosophy. He left Krishnamurti because there was too much philosophy. In both the cases he missed.

And he lived with Sri Sivananda of Rishikesh for seven years doing yoga postures. There for seven years he thought, "Something is here." And there was nothing! Sivananda is a very ordinary teacher. You can find dozens of them all around this country teaching people how to stand on their heads, teaching people stupid things. There he remained for seven years, became a disciple.

Now, he missed two pinnacles... and this is what goes on happening. You have a mind, a certain mind. When you go to a master, you look from your mind. If it fits, you are happy; you start clinging. But that is not going to help -- because it fits, it will strengthen the same mind that you had brought with you. If by chance you come across a real master, nothing is going to fit. He is going to disrupt all your ideas about how a master should be; he is going to sabotage you. He is going to take all expectations. He is to frustrate you, he is to disappoint you in every possible way -- because that is the only way real work can start. And if you still can be with him, then... then you are going to be awakened.

Sleep is easy, cheap; awakening is arduous. You will have to renounce your dreams and you will have to re-nounce much comfort, much convenience. You will have to renounce many ideas that you have always thought very valuable.

My approach is that there is no evolution happening. The world is exactly where it always has been, and will remain there. And I don't mean that things are not changing -- bullock-carts have disappeared and cars have come, and cars are on the way to disappearing sooner or later; some private flying machines will soon be around.

Many things have changed, but really nothing has changed. At the core, everything is exactly the same. Do you think that if you become enlightened today you will be more enlightened than Buddha because

twenty-five centuries have passed and man has evolved? Do you think the people who were there in Buddha's days were more unenlightened than you are? Or go still further back... Moses... or still further back... Krishna. Do you think in the days of Krishna, five thousand years ago, there were less enlightened people, more unenlightened people than there are today? It is exactly the same.

Time makes no difference! When you become enlightened, on what date, will not be a decisive factor. When you become enlightened, you become enlightened! You simply become aware. You are no more asleep. You remember, you recognize your reality, and you are in tune. Cars may be passing by, or bullock-carts -- do you think it makes any difference? Would Buddha have been more enlightened if cars' had been passing by in Bodhgaya and trains had been shrieking and aeroplanes had been rushing from one airport to another? What happened to Buddha in Bodhgaya twenty-five centuries ago would have been the same -- bullock-carts or cars or aeroplanes or spaceships make no difference. And the people who were unenlightened were as unenlightened as the people are today.

At THAT depth nothing ever changes, there is no evolution. Otherwise, Buddha will have to Come back to become more enlightened this time... and then there is no end. Then every time you become enlightened, after a few centuries you have to come back and become more enlightened be-cause now more sophisticated enlightenment is available.

At the deepest core nothing is changing. Only on the periphery do things change.

OTHER TEACHERS, FOR INSTANCE, SRI AUROBINDO, TEACH EVOLUTION AS THE AIM OF THE WORLD...

These people appeal because you want some longing, ambition, desire, you want some passion, and these people supply you with it. Whatsoever is demanded is supplied. Because you want something to cling to, they give you spiritual commodities. You can't remain without desires, so you say, "Now I am no more interested in the world" -- and they give you other-worldly desires.

They say, "Okay, take this. Now worry about this. You have worried enough about the world -- now worry about meditation, now worry about enlightenment. You have competed enough to reach to Delhi, now forget about Delhi -- reach moksha, nirvana, paradise... but go on reaching!"

And you feel very happy -- a new toy has been given to you and you start playing with the new toy. Sooner or later you get fed up with that toy, then some other toy has to be given to you.

Just the other day, somebody had written a letter to me. In Germany, somebody has invented a new kind... far superior to enlightenment -- it is called 'transformation'. Now you have played with the word 'enlightenment' too long -- now somebody is bound to come and say, "That is nothing. Take transformation. Enlightenment is simply enlightenment -- we transform! We take you to another, a new formation. Enlightenment means you remain the same and light comes to you. Transformation means you become totally new."

Now this appeals. A new toy. Then somebody will come and will give some other word. People go on playing with words. Beware!

I really want to do work here. I don't want to give you any more toys -- I want to destroy all toys. It is going to be hard work. It is going to be painful. But if you can move with me just one step, I ask only one step: your dreams, your sleep, will have gone for ever... and then real life starts. Real life is with the whole. Unreal life is alone.

ARE THESE TEACHINGS WRONG? Sat Bodhi has asked.

They are not right or wrong -- they are simply illusory. You cannot call them wrong even. They are not right, they are not wrong -- they are simply illusory. They have nothing to do with truth. They have something to do with your mind. Your mind demands those things; somebody comes and supplies you. It is a con game.

The second question

DOES ANYTHING OR ANYONE NEED CORRECTION? IT PUZZLES ME.

PREM TUSHEER, NOBODY NEEDS CORRECTION. And who is going to correct? The moment it is said that somebody needs correction, sooner or later somebody is needed to dominate you, to manipulate you, to make a slave out of you.

That's why leaders down the ages have been calling and shouting from the housetops that everything needs to be corrected, everything needs to be changed? improved. If nothing needs to be corrected, they won't be leaders any more. They live on the idea that things need to be improved, revolutions have to be done -- then they are great leaders.

And nothing is ever improved, nothing can ever be improved. You can either be fast asleep or awake. And awakening is not a correction, remember. It is not correcting your sleep. If sleep is corrected that will mean a few more tranquillizers are injected in you so that you can sleep better. This is correction. New pillows, more comfortable; a new bed, more convenient; a better bedroom... these are corrections so you can remain asleep in a better way, so you can almost remain in a coma.

Sleep does not need correction. Awakening is not a correction in sleep -- it is simply dropping sleep. It is moving into another kind of reality, having a totally different kind of relationship with existence.

Moralists, politicians, puritans, priests, they are always after you, calling for correction. Everything needs to be corrected, every person needs to be corrected -- that is their power. The world is dominated by politicians because of it. They always go on finding what has to be corrected, and they always go on deluding you that now the correction can be done. But there is only one way: if THEY are in power then the correction can be done.

First they convince you that the correction is needed; then naturally when you become convinced, the correction is needed. And why do you become convinced? Because you are suffering -- -suffering because of sleep, not because of immorality; suffering not because of sin, but because you are unconscious. And they come and they say, "This is why you are suffering. A better morality, a better code of conduct, better behaviour, a better character, and your suffering will disappear."

And you start correcting yourself, and you cannot correct -- you need help, you need a priest, a guide to guide you. You need a leader! First they convince you correction is needed, and then naturally they come by the back door with all the paraphernalia to correct you. You become slaves. That has been the trick down the ages. People have been dominated; people have been reduced into things. People have been condemned, people have been praised -- but all the same they have been dominated through condemnation, through praise.

This is the great conspiracy. I would like to tell you once and for all: there is no need for any correction. You are not to be improved upon. Then what is needed? Awakening is needed, not correction. Not better morality, not better ethical conduct -- no. Just consciousness. And with consciousness, morality comes of its own accord.

In deep sleep, unconscious, how can you correct yourself? At the most, you can have a little better dreams. Maybe not in black and white -- technicolour dreams, psychedelic dreams, but you can only have better dreams in sleep. You cannot have reality in sleep.

I have heard:

It was a dark, cloudy night and the drunk staggered into the cemetery and fell into a hole which had been dug in preparation for a burial the following day. The drunk hiccupped and fell asleep.

Half an hour later another drunk swayed into the cemetery. He was singing loudly and his raucous voice woke up the drunk in the grave who suddenly started to yell that he was cold.

The singing drunk tottered to the edge of the grave and peered blurrily down at the complaining drunk. "It's no wonder you are cold," he shouted down to the drunk, "you have kicked all the soil off yourself!"

This is what has been going on. You are asleep, your leaders are asleep; you are asleep, your priests are asleep. The problem is not that the man has kicked all the soil off himself.... And if this other drunk starts helping, what do you think he will do? He will throw the soil on him again..."No wonder he is feeling cold!" You need only one thing.

And corrections are millions, and still they never suffice. You put one thing right on this corner, and something else goes wrong on another -- because your sleep keeps a certain balance. Have you not watched? You stop smoking and then you start chewing gum. You stop one thing and you have to start

another. And it is the same old game! YOU only go on changing things; you remain the same.

Corrections are millions. There is no end to them; you can go on correcting and Correcting and you will never be correct. You will never be right. You can put ALL the wrongs right, and you will find yourself still wrong -- because deep down you are still un.conscious, you don't know who you are.

The first and the only step is to know who you are, is to become aware.

Timothy was on holiday in Ireland and staying at a small country inn. One evening in the bar he was amazed by the following conversation: "That's a beautiful hat you've got there," said an old man to a young fellow who was standing next to him at the bar; "where did you buy it?"
"At O'Grady's," replied the young man.
"Why, I go there myself!" commented the old man. "You must be from around these parts then?"
"Aye. From Murphy Street."
"Gracious!" exclaimed the old man. "I live there too!" "Quite amazing," commented Timothy to the barman. "that those two folk over there live in the same street and have only just met."
"Don't you believe it!" said the barman. "They're actually father and son but they're always too drunk to recognize each other."

No correction is needed, just awareness is needed. Become more alert. No character is needed, because all character is false if you are not conscious, and all character is a bondage if you are not conscious. And all character is nothing but chains -- it doesn't bring freedom. All morality is hypocrisy -- if you are not aware, if you are not conscious.

So, to me, religion means only one thing: to be more conscious, to live more consciously.

DOES ANYONE OR ANYTHING NEED CORRECTION? IT PUZZLES ME.

It has puzzled everybody down the ages. Forget about correction. Put your total energy into awakening. There are only two ways to be: unconscious or conscious. Choose....

The third question

"ENLIGHTENMENT IS MY TRUE NATURE; THERE IS NO NEED TO DO ANYTHING."
"ONLY WHEN EFFORT IS COMPLETELY EXHAUSTED AND ONE FEELS UTTERLY USELESS DOES GRACE COME."
WHAT IS ALL THIS? I AM CONFUSED. WHAT SHOULD I DO? SHOULD I CONTINUE WITH MEDITATION OR SHOULD I JUST SIT AND LET THINGS HAPPEN?
PLEASE GUIDE ME.

SHIV-PRIYANAND, IF YOU ARE CONFUSED then you will have tO continue meditations. Confusion is the illness: meditation is medicinal. Both the words -- meditation and medicine -- come from the same root. If you are confused, you will have to go on meditating. When you see the point without any confusion, then there is no need. But meditation will prepare you, meditation will force you to see the point that there is no need to do anything. Only meditation can do that.

Just listening to me... I have told you that to be natural is to be enlightened. Now you think, "So, that is great! I can sit silently and do nothing." But can you really sit silently and do nothing? If you can really sit silently and do nothing, then this question would not have arisen. You would have sat and known and you would have bowed before me and thanked me. There would have been no question. You would have come dancing to me, not with a question and a confused mind.

If you can sit silently doing nothing, what else is needed

That's what Buddha was doing under the Bodhi Tree -- sitting silently doing nothing... and then it happened.That's how it happened to me! That's how it always happens!

But not to do is not so easy. Because you have become so accustomed to doing something or other, even sitting will be a doing to you. You will have to force yourself in a yoga posture and you will sit strained, still, in control, holding, trying to sit silently and not do anything -- and boiling within, to do a thousand and one things, and thousands of thoughts will clamour around, will distract you.

Can you just sit and do nothing? That is the ultimate. That's what nirvana is, samadhi is.

It can happen; just listening to me also it can happen, but great intelligence is needed then. Then, simply, you have seen the point -- that to be natural is all. Then where is the confusion? From where can it come? Then what is the confusion? You have SEEN it, or you have not seen it. If you WILL sit silently, you will walk silently, you will eat silently, you will talk silently. You will become a non-doer, you will become a natural being.

But if you have not seen it, then you will need a few more crazy things; you will have to go through them. Those meditations will force you to see the point. Either you see just by listening and sitting by my side, or you will have to see the hard way.

Buddha meditated for six years, and meditated intensely, totally. Then this realization arose in him: "What am I doing? Trees are perfectly happy, birds are perfectly happy -- what am I doing? And these trees are not meditating, and these birds have never thought about meditation, and they have not read Patanjali's Yoga Sutras, and they don't do yoga asanas and they don't chant any mantras. And the whole existence is so tremendously ecstatic! What am I doing standing on my head and fasting and all that nonsense?"

He SAW it, but six years it took for him to see this. And he was no ordinary man. He was tremendously intelligent. It took six years for him to see the point. But the moment he saw it, he relaxed under the Bodhi Tree. He fell asleep and the next morning he was awakened. Not only physically he opened his eyes -- spiritually his eyes were opened. Next morning when he opened his eyes, he was totally a different man -- the real man had arisen. And just a glimpse of the real man, says Ikkyu, and you are in love. And the moment he saw his real man, he started living a life of compassion and love. There was no other way now, no choice. He became a natural man.

So, if you feel confused, then go on meditating. Meditation is not for enlightenment: meditation is for confused people. Meditation does not lead you to enlightenment; it simply makes you fed up with your confusion. Just see the point: meditation is not a way to enlightenment -- it is just a way to get rid of confusion. And when there is no confusion, enlightenment comes of its own accord.

Meditation's work is negative. It takes things away from you. It does not give you anything; it simply goes on taking things away from you. Anger disappears, greed disappears, desire disappears, and you start losing whatsoever you had. You become every day poorer and poorer.

That's what Jesus means when he says: Blessed are those who are poor in spirit.

Anger is not there, greed is not there, ambition is not there. Slowly slowly, chunks of your being are cut from you. And one day suddenly nothing is there -- or, ONLY NOTHING IS THERE. That very moment, light penetrates. All those things greed, anger, passion, lust, hatred, ambition, ego -- they were hindering the path. They were not allowing the light to penetrate in you. They were functioning like a rock between you and God. All those removed... suddenly God enters into you and you enter into God.

If you understand me, there is no need for any meditation. But if you don't understand me... to understand me meditation will be needed. Then go on doing it.

I understand your confusion, your trouble. You can do it only if it leads to enlightenment. That's what your problem is. You have not said it so clearly, but that's exactly where the problem is. You can do it if I emphasize that it will lead you to enlightenment -- that I cannot do, because that is not true. You want me to promise you so that you can go on doing meditation. You want me to hypnotize you, you want me to go on supporting your desires, your goals, that you want to become enlightened, that you want to become natural... now look at the whole absurdity of becoming natural! How can one become natural? NATURAL YOU ARE! All becoming will lead you towards unnatural structures. Becoming cannot bring you to being natural. Becoming means becoming unnatural.

Natural you are, but you want me to support you because you cannot sit silently. You cannot sit, really; you need something to think about, something to do. You want some goal. And if I take the goal away you ask, "Then why should I do meditation if it is not needed?" It is still needed. Needed, not for enlightenment -- needed just to destroy this constant restlessness in your mind.

It is like this: if you live in a room with closed doors the sun will not penetrate, although opening the door is not creating the sun. By opening the door you don't create the sun -- the sun is there. But by opening the door, you become available to the sun. Meditations are just like opening the door.

So right now if you sit, you will be sitting in confusion, and the confusion will grow more and more if you sit. You will gather it; it will become almost impossible to bear it. And you will have to go to the movie or to the radio or the TV or to the club -- you will have to go somewhere.

Meditations are cathartic. They throw all the rubbish that you contain inside. They simply cleanse you.

They open the doors, they open the eyes -- the sun is there. Once you are available, it starts penetrating you.

Then you will never say, "I became natural." You will say, "I was natural. The problem was not how to become natural -- the problem was how not to go on becoming unnatural."

The fifth question

YESTERDAY YOU SAID THAT THERE IS NO GOAL, NO PATH, NO ONE TO LEAD AND NO ONE TO FOLLOW. IS THIS STATEMENT A LIE AGAIN? WERE YOU KIDDING US YESTERDAY?

That's what I am doing every day. That's the only possible thing to do. ALL statements are lies. Truth remains unstated. Truth cannot be reduced to a statement, it cannot be reduced to a formula. It is vast! How can you reduce it to a statement? The moment you state anything about truth, the very expression becomes a barrier. Words cling around truth like chains.

Truth can be transferred only in silence. So those who really listen me, they don't listen to what I say -- they listen to what I am. They listen to the gaps, they listen to the intervals. Words are not important, but there are small gaps between words and the meeting between you and me happens in those gaps.

Those gaps are of meditation. Slowly slowly, words move on the periphery and my meeting, my communion with you becomes the center phenomenon. Words are there, just distant, on the periphery. Silence starts happening.

If you fall silent listening to me, then you have listened to me. If listening to me your mind stops and there are moments when there are no thoughts, all is still and quiet, then you have been listening to me.

Hearing me is one thing; listening to me is quite another. Those who come near to me for the first time, they hear. And those who stay with me for a longer time, slowly slowly the transformation happens. Hearing starts changing into listening.

Listening is non-verbal. Then my presence is listened to -- then something is bridged between me and you. Then my heart and yom heart start beating together in one rhythm. Then it is a song, a dance of energies.

This is what in the East is called SATSANG -- to be in the presence of the master. It is not a verbal communication at all. Then why do I go on speaking? Why can't I sit silently here? That much silence you will not be able to absorb. You can absorb it only in homeopathic doses, only once in a while.

And my words help. They don't state the truth, but they help, they indicate; they are fingers pointing to the moon. They are not the moon themselves, just fingers pointing to the moon, arrows. Don't be obsessed by the fingers, don't start clinging to the fingers, don't start worshipping the fingers -- because that is how you will miss the moon. Forget the fingers and look at the moon.

That moon is silence, utter silence, where not even a single word has ever been uttered.

You have that space inside you. I have become one with it; you are not one with it. But once in a while, moving with me, flowing with me, hearing my words, listening to my silences, once in a while it happens. And those moments are of grace. In those moments you have the first taste of God. Slowly slowly, you will become more and more capable. That's why I go on speaking.

And then new people are always coming. For them I have to speak. For the older ones, slowly slowly they will not be bothered by my words. Hearing will disappear completely. They will listen to my words just as they listen to the sound of a waterfall They will not search for any meaning in them. They will not search for any truth in them. They will not search even for any coherence in them. They will not be constantly looking into consistency, contradiction, logic, illogic -- no, all these things by and by disappear. They will listen to my words as they listen to the songs of the birds, or the wind passing through the pine trees. You don't ask what the meaning is. You simply listen... and in that listening you become that sound passing through the pine trees, you become that wind.

Whatsoever I say is a device so it is a lie. Truth has never been said, cannot be said. Truth is unutterable. But you can listen to it. It is unutterable, it can't be said, but it can be listened to.

Let me repeat: it cannot be uttered, but it can be listened to. You can catch hold of it -- in silence, in love, in communion. I am not able to say it, but you are able to listen to it. Hence this device of talking to you every morning, year in, year out. This is just a waterfall... listen to it, don't remain just hearing.

And I am so contradictory by arrangement. I manage it, because if I am very consistent, you will never

be able to listen to me, you will go on hearing me. I am so contradictory -- sooner or later you are tired. You say, "What is the point? because this man is going to say one thing this morning and tomorrow he is going to contradict it." Seeing it happening again and again.... You will cling to my statement and then tomorrow I contradict it, I have to contradict it. Whenever I see that somebody is clinging somewhere to any of my statements, I have to contradict it immediately -- to relieve him of the burden, to relieve him of his clinging, to relieve him of the words that he has accumulated inside himself.

So I will go on, zigzag, contradicting myself a thousand and one times. Slowly slowly, the understanding dawns on you that there is no point in clinging to any words of this man, there is no need to bother about what he says. But by that time you have fallen in love with me. By that time you are in a totally different kind of relationship with me than you have ever been with anybody else. By that time, you have started enjoying my presence. By that time you have started imbibing me. By that time you have started feeling the nourishment. Now you don't care what I say: now you care more that I am. Then listening has started.

And you will understand me only by listening. You will understand me only when you have forgotten all about understanding what I am saying. All statements are lies. Lao Tzu is true. He says: Tao cannot be said, and the moment you say it you have betrayed it. He is absolutely true.

Truth is so infinite and words are so finite. Only when you have something infinite in you... silence is infinite, unbounded -- it can contain truth. Love is infinite, unbounded -- it can contain truth. Trust is infinite, unbounded -- it can contain truth.

Be natural, spontaneous here with me. Be in the moment, as if all time and space has disappeared, as if the whole world has stopped. The mind has stopped... and suddenly there is truth in all its radiance, grandeur, splendour.

It is here, right this moment. If you have ears, hear it. If you have eyes, see it. And if you cannot see it, and if you cannot hear it, then don't go on clinging unnecessarily here. I am in a hurry -- I don't want any weeds here. I will find every possible means and ways to drop people who are just sitting there like rocks. Either throb with me, or get lost. Either be with me, or don't be here. Because I MEAN to do business!

The last question

I SEE I DON'T TRUST LIFE ONE HUNDRED PERCENT. NOTHING FEELS POSSIBLE UNLESS I DO. THERE ARE MOMENTS WHEN TRUST HAPPENS, BUT WHAT AM I SUPPOSED TO DO AT OTHER TIMES WHEN I DON'T FEEL IT? PRETENDING TRUST SEEMS EVEN WORSE. LIVING IN FEAR FEELS NO GOOD EITHER.

Rupa, that's how we go on creating new goals. I go on taking goals from you and you go on creating new goals. Now one hundred percent trust -- now that becomes the goal. Ninety-nine percent and you are worried.

Can't you simply be as you are? Why bother about one hundred percent trust? Trying to be one hundred percent when you are not is bound to create hypocrisy. You will become artificial, you will become unnatural.

And do you know what one hundred percent trust means? One hundred percent trust means trusting even in your mistrust -- that's what one hundred percent trust means. If there is a moment of untrust, you trust that moment too! What can you do? One moment you trust me, good; another moment you don't trust me, good. This is one hundred percent trust. When ALL is good it is one hundred percent trust.

Now you are again trying to create trouble and anxiety for yourself. One moment you trust me -- good, you feel very good. Then another moment comes distrust -- now you are worried, now somehow you have to change this distrust into trust. Now you are again starting a new ladder.

Now you will compare: "Somebody has one hundred percent trust -- this moment never comes to him. And somebody has even less trust than me" -- and you are becoming part of a hierarchy, you have started comparing. And you are creating ambition and fever. And when it does not happen, what are you going to do? And anything DONE by you will be unnatural. So you will become artificial: when it is not there you will pretend. You will at least believe that it is there -- at least on the surface. You will become afraid of going deep into yourself, because if you go deep into yourself you will know that it is not there.

One hundred percent trust means: Accept life whatsoever it brings -- trust, mistrust, love, hate, God,

Devil, good, bad. You don't try to change anything, don't try to correct anything. Be in a let-go -- that is one hundred percent trust.

And let me remind you again, otherwise next day Rupa will be here saying, "I can allow let-go sometimes, but sometimes it doesn't happen. The let-go is not one hundred percent." LET-GO AGAIN MEANS THE SAME: when it happens, it happens; when it doesn't happen, it doesn't happen. You are not supposed to do a thing.

Do anything and you become artificial -- and people have become so artificial. It is very rare, very rare, to see even a small part in a person which is not artificial. And it has all happened, this calamity has happened, because you are such a great improver -- continuously improving upon yourself, correcting and correcting. From your very childhood your parents were correcting you, then your teachers were correcting you, then your professors were correcting you, your priests were correcting you -- the whole society has just been correcting you. And, naturally, after twenty-five years of correction by everybody, you yourself become a great correcter. Then you start correcting yourself.

In fact, you are allowed to leave the university only

hen you start doing the work of the parents and the teachers and the professors and the priest on your own -- then they allow. Then they say, "Right, now there is no danger. This man will do whatsoever we were doing, and will do it far better because he will know from the inside, he will know the inside story."

Have you not observed it? Sometimes doing something, suddenly you hear your mother's voice: "Don't do it!" If you have not heard it, try to hear, and you will find your mother still saying, "Don't do it!" ACTUALLY your mother's voice you can hear, or your father's, saying, "This is wrong. This is not the way to do the thing. Correct it!" Or your teachers correcting. They have created such a rift in you that you have become two.

This WHOLE society exists in a kind of schizophrenia. Every person is split. This society has tried the trick of divide and rule. It has divided every person into two: the correcter and the one who has to be corrected. So everybody has become like a small student and the headmaster -- both are there! And the headmaster with the cane shouting and threatening, and the small child always being corrected. And of course the small child also takes revenge. Whenever the headmaster is not looking at the child, it does something -- at least it can show his tongue or laugh or joke. Or there are moments when the small child will take possession of you and will force you to do something that you never wanted to do, and will make you repent. It always says, "Yes, sir," but it never means it. It says, "Because I am afraid I am saying yes, but I will show you."

This constant conflict goes on within you. And then everything becomes false, pseudo, phony.
I have heard:

Groom: "Would you be very annoyed with me if I confess that all my upper teeth are false?"

Bride: "Not at all, darling. At least I can now relax and take off my wig, inflatable bra, glass eye and artificial leg."

Now what is left? Just watch what you are carrying around yourself, what you think is your personality. What is it?

An American tourist, visiting England, had just enjoyed a delicious dinner in a Winchester restaurant.
"Would you like coffee, sir?" inquired a waiter.
"Certainly," replied the American.
"Cream or milk?"
"Neither," said the American firmly. "Just give me what I'm used to back home: a pasteurized blend of water, corn syrup solids, vegetable oil, sodium caseinate, carrageenan, guargum, disodium phosphate, polysorbate 60, sorbitan monostearate, potassium sorbate, and artificial colour."

Now what is left? Slowly slowly, everything becomes false, artificial, synthetic, plastic. Then you lose the taste of life. And when you lose the taste of life, you lose contact with God. When you become inauthentic, you become uprooted.

Please don't try anything upon yourself Stop trying. Let things be. Let things be as they are. They are utterly beautiful. All ugliness is created by you. Yes, sometimes mistrust is perfectly beautiful. Sometimes

doubt is good; it protects you from many foolishnesses. It protects you from gullibility. Sometimes trust is good, sometimes no trust is good. But whatsoever the case, THIS I call one hundred percent trust -- that you always say, "Good, so this is the thing in this moment. So this moment God wants me to be trustful and this moment God wants me to be doubtful." Leave it to God, and you simply be at the receptive end, a receptacle, and you will be surprised. Life will start happening to you and God will start happening to you.

But we are trained very deep down from the childhood to be false, to be untrue, to be formal.

An Englishwoman and her young son were travelling in a taxi in New York. As the taxi passed a particularly seedy part of the city, the small boy was fascinated by the garishly made-up ladies who were walking along the streets accosting some of the male passers-by.

"What are those ladies doing?" asked the boy.

His mother blushed and said, somewhat embarrassed, "I expect they are lost and are asking people for directions."

The taxi driver overheard this, and said in a loud voice, "Why don'tcha tell the boy the truth -- in udda woids they're prostitutes."

The woman blushed even deeper red, and her son asked, "What are p... p... pros... what the driver said? Are they like other women? Do they have children?"

"Of course," replied the mother. "That's where New York taxi drivers come from."

Truth is not accepted anywhere. People are annoyed with truth. False pretensions are very very acceptable. We have lived in lies so long that truth simply annoys. It is not just an accident that Socrates is poisoned -- his only sin was that he was trying to make people aware of the truth. His sin was nothing else. He was a simple, innocent man, harmless, utterly harmless. He did not harm anybody in any way, but still Athens was angry. Why were they angry? He was trying to make people feel uneasy about their lies. He was trying to force them to see the truth.

Whosoever tries to make you aware of the truth is going to be thought an enemy by the society. The society lives in lies, it depends on lies.

I am not here to help in your lies. I can't say to you to be one hundred percent in trust or at least the way you mean by one hundred percent. Then what will happen to those moments when you can't trust? What will you do? You will simply cover them up. You will pretend that they are not there. You will throw them into the unconscious, in the basement of your being, and will never look there. And they will accumulate there and one day they will explode. No, that is not to be done. When distrust comes, allow it to come, and know that it is there. Accept it. It must have some meaning. If it is there, it must have some meaning.

It is like a thorn in the rosebush -- not all are roses, a few thorns are there. They protect the roses. There must be some deep harmony between the thorn and the rose; so is there between trust and untrust. Accept the harmony of polarities. This I call one hundred percent trust -- from my side. Trust everything that happens. Mistrust is included, doubt is included, nothing is excluded.

I teach you totality in life. And sometimes when you are not total, that too is included in totality. Accept that too. And this will be a liberation. Then there will be no more creation of chains, no more creation of lies, no more repressions. And a man who is not repressed is bound to have the glimpse of the real man.

One glimpse of the real man, and Ikkyu is right, you are in love.

Take It Easy, Vol 1

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IF IT RAIN, LET IT RAIN;
IF IT RAIN NOT, LET IT NOT RAIN;
BUT EVEN SHOULD IT NOT RAIN,
YOU MUST TRAVEL
WITH WET SLEEVES.

LOOK AT THE CHERRY BLOSSOMS!
THEIR COLOUR AND SCENT FALL WITH THEM,
ARE GONE FOR EVER,
YET MINDLESS
THE SPRING COMES AGAIN.

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,
THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

THE PUPPET-PLAYER HANGS THEM
ROUND HIS NECK, NOT HIS HEART;
HE CAN TAKE OUT A DEVIL,
HE CAN TAKE OUT A BUDDHA.

IF HE SAYS,
"THERE IS NOTHING SPECIAL ABOUT IT,"
ALREADY HE HAS TRANSGRESSED,
AND CAN SAY NOTHING ELSE,
THIS DARUMA IKKYU.

WHAT IS RELIGION? It is not the howling of the wolves at the moon, but that's what it has become to the masses. If the masses are right, then animals have a great religious sense -- wolves howling, dogs barking at the moon, at the distant, at the faraway.

Paul Tillich has defined religion as the ultimate concern. It is exactly the opposite: it is the immediate concern, not the ultimate concern. In fact, the immediate is the only ultimate there is.

Religion is not a desire for the distant, a curiosity for the faraway. It is an inquiry into one's own being.

That's why Buddhism is not concerned with God at all. It is concerned with you, with your reality. It's whole process is like peeling an onion. Buddhism continues to peel your reality; layer upon layer, it goes on destroying the illusions, the dreams. And just as happens when you peel an onion, ultimately only nothing is left in your hands.

That nothing is the source of all. Out of that nothing all arises and slowly slowly disappears back into that nothing.

Now physicists are coming very close to it. They call that nothing 'the black hole' -- matter disappears into black holes, is utterly annihilated, becomes nothing. Now, after black holes, there is talk in scientific circles about white holes too. Out of white holes, matter arises. It seems black holes and white holes are just two aspects of the same reality -- like a door. On one side of the door is written 'Entrance'; the other side of the same door is called the 'Exit'.

When things appear out of the womb of nothingness, the door is called the white hole -- white because it

gives birth, white because life comes out of it. By calling it white we are appreciating it, we are valuing it. One day every-thing disappears back into the same door -- then we call it black. We have always called death black. Man has always been afraid of the black, of the dark, of death.

But it is the same reality! From one side it is 'black hole', from the other side it is 'white hole'. Buddha calls it SHUNYATA.

There is every possibility that modern physics will come every day more and more close to Buddha. It has to come. It has to recognize Buddha's insight into reality, because nobody else ever dared to call nothingness the source of all. How did Buddha stumble upon the fact? He was not a physicist. He was not working into the deepest reality of matter, but he was working into the deepest reality of his own psychology.

You have to be reminded of that also: Buddhism is not a metaphysics. Metaphysics is always a concern with the ultimate. 'Meta' means beyond -- beyond physics, beyond that which can be seen; beyond the earth, beyond the visible, the tangible, the sensuous. Metaphysics means always the faraway, the distant reality, the God.

Buddhism is basically purely a psychology; it is not concerned with metaphysics. Its concern is with the reality of the mind, how the mind functions, what constitutes the mind. And it goes on penetrating deeper into the layers of the mind, and finally comes to the realization that deepest, at the bottom core, there is nothingness.

Buddha was not believed by people, because who can believe in nothingness? Who wants nothingness in the first place? Modern physics is also puzzling people, driving them crazy. But reality is as it is; whether you like it or not is not the question. Your liking or not liking is not going to change it. Your liking and disliking can only keep you in illusions. Reality has to be seen as it is. And to be capable of seeing that is all that is needed to become religious: the courage to see reality in its naked truth, in its nakedness, undisguised, uncovered, undressed.

And once you have seen reality as it is, once you have had a glimpse of the real man, a great transformation happens of its own accord -- that very insight transforms you, transmutes you. You are neVer again the same, because all illusions disappear. Seeing the reality, how can you continue to delude yourself? How can you continue to dream? How can you continue in your prejudices? How can you go on keeping false opinions? How can you carry on with doctrines and philosophies and scriptures? Seeing the reality, all simply disappears, only reality is there. And to be with that reality is liberation.

Jesus is right when he says: Truth liberates. Truth is liberation. There is every possibility that Jesus learnt the secrets of the truth through Buddhist masters. There is every possibility that before he started his work in Israel, he was in India, in Nalanda, with Buddhist masters. Nalanda was one of the most ancient Buddhafields, a great university of monks. Never before and never after has something like that ever existed again.

I am hoping to create something like that again, on a wider scale, a bigger scale. Nalanda was a great experiment, an experiment with truth, an experiment to see truth as it is. Ten thousand monks continuously meditated, worked, penetrated, with no prejudices, with no a priori ideas. They were not bent upon proving anything; they were REAL seekers.

The unreal seeker is one who is bent upon proving something from the very beginning. The unreal seeker is one who, says, "I am in search of God" -- one thing he has accepted, that God exists. Without knowing? If he knows, then why search? If you don't know, then how can you search for God? Who knows? -- God may exist, may not exist. The search is already based on an a priori belief.

In Nalanda, those ten thousand monks were not searching for God, they were not searching for any heaven. They were not searching in reality for something a priori. They were simply searching into their own being with no idea of what they were searching for. Their search was pure. They were just LOOKING into reality... to see what is there. And because they were not preoccupied by any idea, they stumbled into nothingness, they came to know nothingness.

If you are preoccupied by some idea, then you are bound to create the illusion of your own idea in that nothingness, and that nothingness is capable of supporting any idea. Any dream that you are carrying in you can be projected on the screen of nothingness. If you are searching for Krishna, YOU WITH find him, and it will be just a projection. If you are searching for a Jewish God, you will find. If you are searching for a Hindu God, you will find. Whatsoever you search for you WILL find, but it will not be truth and it will not liberate you. It will be your imagination.

Remember, this is one of the most important things in life, that if you start a search with a fixed idea, a

fixed attitude, you are bound to find it -- and then there is a vicious circle. When you find it you think, "Of course, it is because I have found it." Then it enhances your belief even more, then you start finding it more, and so on and so forth... it becomes a vicious circle. The more you believe, the more you find it; the more you find it, the more you believe. And you go on pouring reality into a dream, and one can go on wasting lives together.

Search without any idea -- that is Buddha's message. Look, just clean your eyes and look. Don't look for some-thing in particular, just look, a pure look into things, into the suchness of things. The eyes have to be clean and pure, otherwise they can project; even a small particle of dust and it will show on the screen of nothingness. Just a little liking, disliking, a little choice, and you will create reality.

Buddha's approach is such an absolute experiment -- simple once you understand, not complicated. But if you don't understand, you can go on deluding yourself.

There is every possibility Jesus lived in Nalanda. That's why in the New Testament his whole life is not accounted for. You see him when he was nearabout twelve, once he is mentioned, and then you see him when he is thirty. Eighteen years are missing in the New Testament story of Jesus. Where was he for these eighteen years? What was he doing? Why are those days not accounted for? It seems to be a big gap. And in a small life -- thirty-three years only he lived. More than half his life is missing.

The story is fragmentary; something consciously, deliberately has been dropped. It is impossible that those who were writing the story would not have become aware of the fact that eighteen years are simply missing -- and the MOST important years. Because up to twelve a child is a child. When at thirty he suddenly appears with John the Baptist, he is already a mature man, enlightened, arrived, a SIDDHA -- one who has known, one who has seen, accomplished, attained. The painting is complete.

The three years that are related in the Bible story are just about his work on others -- but what about his work upon himself? Where did he meditate? With whom? What was he doing? How did he become what he became? The most important years are missing. And by the thirty-third year he is crucified. So only three years' story is available really. First his birth story; then he is seen arguing with the rabbis in the temple of Jerusalem when he is twelve; and then these three years. The most important part, his preparation, his work upon himself, seems to be deliberately dropped. But his teaching in those three years is ample proof that he must have come in contact with Buddhist groups.

He had travelled to India, there are ample proofs; he had lived in India, about that too there are ample proofs. And whatsoever he is saying in those three years time, his ministry, is absolutely in tune with Buddha. Of course, he is translating it into Jewish terms -- he talks about love, about compassion. The Jewish God was not a God of love, not at all -- a very jealous God, a very angry God; ready to punish, ready to destroy. He was not at all a God of love! From where did this idea of a God of love arise in Jesus? He must have come in contact with people who had worked hard and had come to know that when one becomes enlightened, one's whole energy becomes love energy.

And if this happens to man, then this must be so about the ultimate reality too. God can only be love.

And then Jesus talks about if somebody slaps you on one cheek -- give him the other cheek too. That is an utterly Buddhist approach: Forgive! That too was not a Jewish concept at all. If somebody throws a brick at you you have to throw a rock at him -- that was the Jewish approach, tit for tat. If somebody has destroyed somebody's one eye, both his eyes have to be destroyed -- justice, not compassion.

Jesus brings compassion. Instead of justice he brings the value of love.

And Jewish ideas were much too moralistic -- those Ten Commandments have been haunting the Jewish mind since then; thirty-five centuries have passed. Jesus brings a new Commandment. He says: I give you a new Commandment -- just as I have loved you, you love everybody else. Love is a new Commandment. But that is the flavour of Buddha.

Remember again, Ikkyu says: One glimpse of the real man, and you are in love. You are love.

The Buddhist approach has been to look into reality without any idea so that reality can reveal itself. Allow reality to reveal itself; don't enforce anything upon it. All other religions have been enforcing something or other -- hence they go on missing. Their work becomes metaphysi-cal; in fact, their work becomes a kind of autohypnosis. Buddhism de-hypnotizes man. Buddha's work is de-hypnosis: how to drop all kinds of hypnosis, all kinds of suggestions given by the society, by the people. And when you are utterly silent, with no conditioning, truth becomes known. That truth liberates.

Now the sutras:

IF IT RAIN, LET IT RAIN;
IF IT RAIN NOT, LET IT NOT RAIN;
BUT EVEN SHOULD IT NOT RAIN,
YOU MUST TRAVEL
WITH WET SLEEVES.

ONE VERY PRECIOUS WORD in Buddha s approach towards life is SAMATA. SAMATA means equanimity, equilibrium, balance, choicelessness. Don't move to the extremes, avoid extremes. Pain and pleasure are two extremes -- don't choose. Don't avoid either and don't cling to either. Just remain in the middle of it, watching, looking at it, unattached.

Pain comes, let it come -- you just be a watchful con-sciousness. You just be awareness. There is a headache, you just watch it. Don't say no to it, don't start fighting with it; don't deny it, don't avoid it. Don't try to engage yourself somewhere else so you are distracted from it. Let it be there: you simply watch. And in watching it, a great revolution happens.

If you can watch it without like and dislike, suddenly it is there but you are out of it, you are no more in it. You are standing there unbridged to it. Choicelessness unbridges you from all kinds of moods, from all kinds of minds. That IS SAMATA.

Pleasure comes, let it come. Don't cling to it. Don't say, "I would like to have you for ever and ever." If you cling to pleasure, then you will avoid pain. And don't go to the other extreme: don't start denying pleasure, don't start escaping from pleasure, because that is the same. If you start escaping from pleasure, you will start clinging to pain. That's what ascetics do.

The indulgent person clings to pleasure, avoids pain. And the ascetic person avoids pleasure and clings to pain. Both approaches are wrong; in both you lose balance. Buddhism is neither indulgence nor asceticism. It does not teach ANYTHING -- it simply says WATCH!

And that's what Jesus goes on repeating again and again: Watch! Be watchful! Keep alert, keep awake.

You try it! This is an experiment in psychology -- nothing to do with God. And you will be surprised and immensely benefitted. The day you can see that you are neither pain nor pleasure is a great day, is the greatest day -- because from then onwards things will be different.

IF IT RAIN, LET IT RAIN...

If there is pain, let it be so.

IF IT RAIN NOT, LET IT RAIN NOT...

If there is no pain, let it be so. If there is pleasure, let it be so. But you don't get identified with anything.

BUT EVEN SHOULD IT NOT RAIN,
YOU MUST TRAVEL
WITH WET SLEEVES.

But remember one thing: even if your life has been of convenience, comfort, pleasure, and there have not been great pains, great miseries, then too YOU MUST TRAVEL WITH WET SLEEVES. Why? Because still you will become old, still you will have to die one day. So one can live a very pleasant life, but old age is coming, and death is coming. Death cannot be avoided; there is no way to escape from it; it is inevitable. So whether you lived a painful life or you lived a pleasant life will not make much difference when death comes. And death is coming.

Death has come the day you were born. In the very idea of birth, death has entered in you.

I have heard a very beautiful anecdote about one of the most famous Zen masters, Bankei:

Bankei had a terrible fear of death from his earliest age. When he was a small child, his mother created

the fear of death in him. He says that at the age of three, his mother, as a punishment, constantly frightened him with death. Not only that: sometimes, because Bankei had committed something which was not right, she pretended that she had become dead. She would lie down with closed eyes and stop her breath, and the small child would cry and weep around her and would call her, "Come back! And I will never do such a thing again." Only then would she start breathing.

So from the very childhood the fear of death had entered into him. He was constantly afraid. Maybe that's why when he was young he became interested in Zen -- because Zen people say there is no death. He entered a monastery and way overdid the austerities. Whatsoever was said, he overdid it, out of the fear of death. He wanted to see that there is no death; he wanted to overcome death, he wanted to conquer it. He practised za-zen sitting for such long periods at a time that the places where he sat became covered with sores and boils. He became so ill, he nearly lost his life! Then he withdrew for a few months to recuperate.

It was during a feverish period of his convalescence that he had his first satori. And this consisted of an instantaneous realization that he could not die for the simple reason that he had NEVER BEEN BORN! The crux of the matter was that he had never been born.

Now, Bankei knew as well as you know and everybody knows that his body emerged from his mother's womb, that his body had been born. Yet he realized that HE had never been born.

With the idea of birth, the idea of death arises. They go together, aspects of the same coin. Unless you get rid of the idea of birth, you will not get rid of the idea of death.

That's why Zen people insist: Go deep into your being and see your face that you had before birth. If you can have one small glimpse of that original face which you had be-fore birth, then death has disappeared. Attached to birth you are going to die -- don't be attached to birth, then you need not be afraid of death. Watch birth and you will be able to watch death too.

And the greatest experience of life is to die watching death. But you have to prepare for it. If you Cannot even watch a headache, if you cannot even watch a small pain in the stomach, if you cannot watch these small things, you will not be able to watch death.

Buddhism says: Watch! Let every moment of life be-come an eXperience in watchfulness -- pain, pleasure, every-thing; love, hate, everything; good, bad, everything. Go on watching. Let one taste spread on your being: the taste of watchfulness, and SAMATA arises out of it. One becomes utterly balanced in the middle of the polarities.

In that balancing... just like a tight-rope walker walks balanced on the tight-rope. He remains in the middle, does not lean to the left or to the right; or whenever he finds himself leaning to one side, he immediately balances him-self. Between pain and pleasure, day and night, birth and death, go on balancing... and then that very balancing will give you an insight of the reality you are.

That reality has never been born. This body has been born, this body is going to die....

Another Zen master, Bokoju, was asked by a man... Bokoju was ill, old, just on the verge of death, and this stranger came and asked, "Master, where will you be when you are dead?"

And Bokoju opened his eyes and said, "I will be in the grave! All my four limbs raised towards the sky."

A strange answer. And you will miss the point if I don't remind you. When Bokoju is saying, "I will be Lying in my grave with all my four limbs raised to the sky," what is he actually saying? He is saying, "The body will be in the grave and I will be watching it lying in the grave with four limbs raised to the sky. I will still be watching, I will still be a watcher. I have always been a watcher. The body was born and I was watching. The body became young and I was watching. And the body became old and I was watching. And one day it will die and I will be watching. I am my watchfulness."

This Buddha calls SAMASATI -- right awareness.

IF IT RAIN, LET IT RAIN;
IF IT RAIN NOT, LET IT NOT RAIN;
BUT EVEN SHOULD IT NOT RAIN,
YOU MUST TRAVEL
WITH WET SLEEVES.

So don't be deceived by your comfortable, convenient life -- because death is coming to disrupt all, to

destroy all. Prepare yourself!
And the only preparation is balance.

LOOK AT THE CHERRY BLOSSOMS!
THEIR COLOUR AND SCENT FALL WITH THEM,
ARE GONE FOR EVER,
YET MINDLESS
THE SPRING COMES AGAIN.

LIFE REPEATS ITSELF MINDLESSLY -- unless you become mindful, it will go on repeating like a wheel. That's why Buddhists call it the wheel of life and death -- the wheel of time. It moves like a wheel: birth is followed by death, death is followed by birth; love is followed by hate, hate is followed by love; success is followed by failure, failure is followed by success. Just sec!

If you can watch just for a few days, you will see a pattern emerging, a wheel pattern. One day, a fine morning, you are feeling so good and so happy, and another day you are so dull, so dead that you start thinking of committing suicide. And just the other day you were so full of life, so blissful that you were feeling thankful to God that you were in a mood of deep gratefulness, and today there is great complaint and you don't see the point why one should go on living. And tomorrow again that blissful moment will come. The cherry blossoms will come again, and there will be fragrance and the singing of birds, and the sunlit days... and AGAIN the cloudy days, and the dark nights of the soul. And it goes on and on, but you don't see the pattern.

Once you see the pattern, you can get out of it. Once you see the pattern, that it goes on and on mindlessly, it does not need you.... People ordinarily think that when they are angry, somebody has created the anger in them. That is utterly wrong! Even if you were alone and there was nobody, you would have been angry in that moment. That has something to do with your inner wheel, with your inner periodicity, inner rhythm -- it has nothing to do with somebody outside.

The outside is just an excuse, because it is so ugly to think, "I am creating my anger myself." The excuse feels good, it relieves you of a burden. Then some day, meeting a friend, you feel so happy and you think, "The coming of the friend has made me so happy" -- that too is false. Even if you were sitting alone in that moment, you would have been happy.

That is one of the great realizations that comes to people who move into isolation for a few days. That's a good meditation, to move into isolation for a few weeks and just to be alone for a few weeks. You will be surprised! Out of nowhere... one day you are feeling good -- nobody is there and nobody has done anything to you. And one day you are feeling so bad. One day you are dancing, another day you are crying. And then you can see that you create your own states.

Once this is seen you stop throwing responsibilities on others and life becomes a different life. Otherwise, we are all throwing our responsibilities on others. We are making others feel guilty: "It is because of you that I am angry or sad." And naturally the others have to accept it because they are doing the same thing themselves. And they have to accept it for another reason too, because sometimes they are praised because they make people happy too.

Once you know that you can't make anybody happy, you have never made anybody happy, and nobody can make you happy and nobody can make you unhappy -- once this insight has become settled in your heart, you will never be throwing responsibility on anybody. All struggle, futile struggle, disappears. Then you know that you have an inner wheel that goes on moving. Sometimes one spoke is on top, sometimes another spoke comes on top.

And it moves MINDLESSLY, remember. So the only way to get out of it is mindfulness. It is a robot; it is a mechanical thing; it is an automaton. So ALL meditations are nothing but de-automatization. All the processes that have become automatic in you have to be de-automatized. Anything that de-automatizes helps immensely.

For example, you walk at a certain pace. Buddha told his disciples: Walk slowly; change the pace. Just walk very slowly. And suddenly you will be surprised: if you walk slowly, you become aware of your walking. In fact, you can walk slowly only if you remain aware. The moment you lose awareness, you will gather speed; then you will become again an automaton.

Buddha's meditations are to make you aware about life's activities. Eating, eat with full awareness; chew with awareness of what you are doing. Walking, each single step has to be taken with full awareness of what

is happening, what you are doing. Not verbally! but there has to be a consciousness behind: "I am raising my left foot" -- not that you have to repeat it, "I am raising my left foot." That is stupid. There is no need to repeat it. But you can watch it: "I am chewing. I am standing under the shower. The water is cool. It is too hot and the body is perspiring." Not that you have repeat these words: you have just to be watchful. Then slowly slowly a new integration happens in you, a mindfulness arises. That mindfulness can take you out of the wheel -- nothing else.

LOOK AT THE CHERRY BLOSSOMS!
THEIR COLOUR AND SCENT FALL WITH THEM,
ARE GONE FOR EVER,
YET MINDLESS
THE SPRING COMES AGAIN.

And how many times has it not happened to you? You had fallen in love with a woman or with a man, and then there was great frustration and great misery, and you suffered and there was anguish, and you thought you were finished for ever -- never again! And after just a few days, again the spring comes, again you are feeling love blossoming in you, again you are falling into the same rut and routine. Again you are saying the same stupid things to another woman. Again you are whispering those sweet nothings, and you are hearing those sweet nothings. And again you are in a dreamworld, and you have completely forgotten the old experience.

And this will happen again and again! The spring goes on coming. Don't think you are very much different from a cherry tree. You are angry -- and this is so about all your moods -- you are angry and you feel the fire of it and the poison of it and the destructiveness of it, and you suffer. And you decide, "No more again. It is ugly and it is foolish and it is a sheer wastage of energy. So why should I be in anger again?" And you decide, and you decide very strongly, "This is the last time. Now I am going to avoid." And one day, mindlessly, it comes again. Just a small thing triggers it, and you are again on fire, again red, again doing destructive things. And later on you will remember. You will become mindful, but always later on. Then it is of no sense, no meaning. It is impotent.

Mindfulness means in the moment. Everybody is wise when the moment has passed, remember this. Really wise are those who are wise in the moment. When something is happening -- you are sad -- this is the moment to become so watchful that you are unbridged from sadness, that you are disconnected from sadness; that sadness is there, you are here, and there is no connection. You are no more identified. You are simply seeing it.

You are not sad, you are the seer. Then you are wise.

When sadness has gone, then you think, "It was not good to become sad. It was so trivial, so foolish; there was no meaning in it. Next time I am not going to become so sad. There is no point." But you will become sad again because awareness can be practised only in the moment. This repentance is not on the right track.

Everybody repents, and things go on happening the same way they have always been happening. There is such a vicious circle that sometimes you think you are doing the opposite and you are not really doing the opposite but the same thing.

An angry person can decide, "I will never be angry," and can go on repressing anger. Then by repressing anger, one day he has so much anger that it is uncontrollable, it explodes. If he had not repressed, he may not have been so angry. Now he is more angry because he tried not to be angry.

And man moves in such a mindless way that you cannot imagine. Just the other day I was reading a story by Raymond M. Smullyan:

Once upon a time there was a hippy. His philosophy of life was that one should NOT amount to something. More specifically, he believed that the three greatest evils which can befall a man are: acquisition of fame, acquisition of wealth, acquisition of prestige. His parents always insisted that he SHOULD amount to something. For years and years they pleaded, cajoled, threatened, argued, and did everything in their power to rid him of this 'childish' notion that one should not amount to something. But the hippy was as adamant and stubborn as his parents -- he simply refused to amount to anything.

He was not content that just HE should not amount to something -- others too needed salvation. And because he knew the secret of salvation he became a great missionary. His mission was to save the whole

world from amounting to something. He became a passionate preacher of his gospel, and soon he was considered to be a great prophet by other hippies. He travelled much and delivered speeches On why people should not amount to something, and his speeches were utter masterpieces of eloquence. His ideas spread further and farther from home, and finally a great book publisher knocked on his door and he said, "Your ideas are so unique -- why don't you write a book?" The idea appealed to him and then he wrote a book: WHY YOU SHOULD NOT AMOUNT TO SOMETHING.

The book spread like wildfire throughout the entire world. Not only were copies bought by all the world's hippies, but also by all parents who were afraid their children might become hippies. After all, the arguments in the book were so ingeniously clever and persuasive that the parents had to master them thoroughly so they could provide counter-arguments for their children.

At any rate, in a matter of weeks the boy became a multi-multi-millionaire. Then one day the entire horror of the situation stabbed him like a knife. He exclaimed, "My God! My God! What has happened? of all people, I, I have suddenly amounted to something?! More specifically, I have acquired enormous fame, enormous wealth, enormous prestige. I have betrayed my entire life! Oh, dear God, what can I do? What can I do?"

This happens. You can go on thinking that you are doing something else, something contrary. But if you are mindless, something ELSE is going to happen.

Your life is not lived by you -- it is lived by a very mindless process. You are not really living it: you are being lived by a mindless existence. You are born, you are young, you become old; you have emotions, ideas -- and they all are happening in you just like the cherry blossoms. And you go on repeating the same, year in, year out; you go on moving in a wheel. To see it, to see it totally, to see it as it is, is Buddha's way of becoming aware.

The vicious circle of birth and death has to be broken, but it can be broken only if you start looking into things which happen to you in a detached way, in a non-passionate way. What scientists call 'a detached observation' is really a Buddhist discovery. Scientists have been trying this only for three hundred years -- in their labs they simply watch, without any prejudice, without for or against. They simply note down the facticity of it. But this is an ancient Buddhist meditation: the same way one has to watch one's own mind, one's own mind's functionings, structures, and slowly slowly you start becoming aware of a wheel that goes on moving inside you. And you are not moving the wheel; it moves on its own. The spell can be broken only if in this mechanical process of life something of awareness penetrates.
De-automatize yourself.

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,
THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

STILL BUDDHISM IS NOT AN ISM, it is not a philosophy. It does not give you any idea of what reality is -- because once the idea is given to you of what reality is like, you immediately jump upon it, you start clinging to it. And you will make reality like your idea, you will create it.

Buddhism simply takes all ideas away from you, it is negative. It does not give you any positive notion. It does not say what truth is: it only says what truth is not. It eliminates, it goes on eliminating. It is very severe. It does not allow you any nook and comer to cling to. It takes all, everything that you possess away from you. Only then one thing is left, which cannot be taken away -- that is your awareness. Then uncontaminated awareness is left; you become a mirror. In that mirror the reality is reflected. So Ikkyu says:

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,
THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

So Buddhism as an 'ism' is as false as THE SOUND THAT ACCOMPANIES THE BAMBOOS IN THE PICTURE, or as false as THE WHISKERS OF THE PEBBLE. As an 'ism' Buddhism is false. Then what is it? If it is not a philosophy, then what is it?

It is just an approach towards reality, an opening. It is not a belief system. It is utterly devoid of beliefs; it negates beliefs. It is not a positive philosophy. And that is the beauty of it -- because all positive philosophies are nothing but creations of the mind.

And people are very much interested in positive philosophies. They appeal -- because they enhance your mind, they nourish your mind. They give you great ideas how to live your life, how to achieve more, how to become more, how to be enlightened, and all that.

Buddhism simply says: Just drop your ideas and you are enlightened. Just drop your mind and you are divine.

But Buddha was very very careful even about saying that, because people are hankering so much to cling to something. He was very careful about making even a single statement positively. If you ask him, "What will happen when all has disappeared and one has become a mirror?" he says, "There will be no pain"; but he never says, "There will be bliss." Never for a single moment, for a single time does he become positive.

People used to insist to him, because they had heard it down the ages that when the ultimate happens you will be blissful. And Buddha says, "You will not be miserable" -- that's all. "Why don't you say," they would ask him, "that we will be happy and blissful?" And he would say, "If I say that you will be happy, then it is never going to happen -- then you will search for happiness! And you will fall into new dreams and new imaginations, heaven and paradise and so on and so forth. And you will create your own ideas of what happiness is. And ALL that you know is misery. So I say only: There will be no misery -- and let me keep absolutely quiet about what there will be. You just drop misery and see what is."

It didn't appeal to ordinary, mediocre minds. The mediocre mind wants something to possess; he wants some keys which can open new doors to new treasures. Buddha simply takes all the keys out of your hands. He leaves you utterly alone... but in that utter aloneness, something immense happens, something infinite happens, something unimaginable happens, something inexpressible happens. And the first condition for it to happen is that you should not think about it, that no idea should be given to you about it -- otherwise it will never happen because the idea will prevent it.

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,
THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

Then what is Buddhism? Just a gesture, just a painted picture. There is no sound in it, no wind is blowing. Just Indian ink is there and nothing else -- no sound, no wind. You just imagine sound and wind, you imagine movement -- nothing is moving there. So people have created Buddhism out of their own imagination.

The religion that eXists in the name of Buddhism is just a painted religion. Buddha never delivered this thing to the world. It is a creation of the people; because people cannot live with nothingness they created something.

What I say to you, you may not hear it, it may be too much for you. You may hear something which I have not said at all, because that you can manage. You may hear a few fragments. You may delete something, you may add some-thing; you may create something out of what I am saying; you may create something out of it which is absolutely yours.

That's how Buddhism has happened. That's how Christianity has happened. That's how all the religions have happened. The original expression has been lost in interpretations. What exists in the name of Buddhism is not what Buddha had said. What Buddha had said caul be experienced only if you become a Buddha -- there is no other way.

What I am saying to you can be experienced only in the SAME state of mind, in the same state of awareness. It is impossible to convey it. Once it leaves one state of con-sciousness and enters into another kind of state, it is transformed, it is translated, it becomes polluted, it is never the same again.

If you can also become silent, quiet, unprejudiced, with no opinion in your mind, then things can

happen. But people carry opinions in their minds -- such opinions! amazing opinions!

Just the other day I was reading an article by Ashoka. Now he feels doubtful about my enlightenment because sometimes I look at the clock. "How can an enlightened person look at a dock? Can't he know what time it is? And if he can't even know what time it is, what else can he know?" And this type of thing continues. It is not only in Ashoka's mind -- in many people's minds, because minds are minds.

But you have not looked at it without prejudice. You have some idea of how an enlightened person should be. You have some idea -- in that idea it is implied that he will know without looking at the clock what time it is. The reality is just the contrary.

You may be able to know what time it is without looking at the clock, but an enlightened person cannot -- because for him time has disappeared. For him there is no more time! For him there is only eternal now. Nothing moves. All has stopped. His clock has stopped! Now there exists no calendar in him any more. He HAS to look to know what time it is. You can feel the time because your clock, inside clock, is working; you can have a certain inference about what time it must be. And within minutes you will be right; at the most, within ten minutes you will be right. Your mind can calculate. You know what time is; you know how much it feels when one hour passes by.

But to the enlightened consciousness, nothing passes. All simply is... and always is. There is no way to infer what time it is. Hence, I have to look at the clock again and again.

Sometimes Vivek becomes very much puzzled, because just five minutes before I had looked at the clock and I look again. And she says, "Just five minutes before you had looked, and you are looking again." And I can understand her puzzlement: anybody can infer, any child can infer, that only five minutes have passed. But nothing is passing for me. Even for the day I have to inquire what day today is, what date today is.

But you have your mind, your idea, and naturally you can look only from your mind and from your idea. You will go on missing that way. You have to drop your prejudices; you have to drop ALL ideas. Why bother how an enlightened person should be when an enlightened person is with YOU? Why not LOOK directly? Rather than having an idea, why not look directly?

You have a certain idea how a rose should be. Maybe you have never seen a black rose, and you think that a rose has to be only red. And there is a black rose, and you will say, "This is not a rose because a rose has to be red, has to be rosy. This is not a rose! It is not rosy -- it is black. How can it be a rose?"

Drop the idea. Come close. Smell the flower. Sit silently with the flower. Let its fragrance give you the message. Let it have a communion with you! and you will know. And that will be far better, far truer. Otherwise, this goes on happening.

Buddha was there, and what he was saying people were not listening to -- they were listening to something else. They were translating. Please, don't translate me; otherwise, sooner or later I will be just THE WHISKERS OF THE PEBBLE, THE SHAVED PART OF THE SAUCEPAN, THE SOUND THAT ACCOMPANIES THE BAMBOOS IN THE PICTURE.

Don't create a picture! While the reality is here, why can't you have a contact with the reality? Why can't you bridge yourself? What is preventing you? A priori prejudices, opinions that you have gathered.

A Christian comes, and he looks at me and he wants to find Christ in me. And if he can't find Christ he says, "This man can't be enlightened!" A Buddhist comes, he looks for Buddha in me. A Jain comes, he looks for Mahavir in me. And if he can't find... and he CANNOT find, because I am myself.

This roseflower is black, that roseflower is yellow, another roseflower is red -- there are thousands of rose-flowers. Don't be too much concerned with the colour, with the shape, with the form. But the roseness is the same, that flowering is the same.

There were people in Buddha's time who followed Jain philosophy. They would look at him, and because he was not naked they would think he was not yet enlightened -- because Jains have the idea that when a person becomes enlightened he drops all clothes. It is a beautiful idea, but clothes don't mean clothes literally. He drops all clothes, he becomes nude, utterly nude, but not literally. But who is going to prevent people from being literal? And Buddha was not nude, so he was not an enlightened person.

Buddha was one kind of roseflower. Jesus was another kind. Bodhidharma, Buddha's disciple, was a third kind. Buddha was silent and Bodhidharma was laughing. But I say to you: the taste of Bodhidharma's laughter was the same as Buddha's silence. But if you have seen Buddha sitting silently under his Bodhi Tree, you will not believe in Bodhidharma because he will be rolling on the floor. Such mad laughter! And you will say, "What is happening? This man must be mad -- how can he be enlightened? An enlightened person always sits under a Bodhi Tree and never looks at a clock!"

Your ideas continuously interfere. You can miss this opportunity, It all depends on you. You can use this opportunity. You can be transformed by this opportunity....

THE PUPPET-PLAYER HANGS THEM
ROUND HIS NECK, NOT HIS HEART;
HE CAN TAKE OUT A DEVIL,
HE CAN TAKE OUT A BUDDHA.

BUDDHA HAS SAID THAT MIND IS A MAGICIAN. All that it creates is magic work. You must have seen our sannyasin magician, Avinash. He can produce things out of empty boxes.... Mind is a conjurer. Once you have a certain idea in the mind, it becomes a seed and the seed starts growing, and soon it will become a reality for you.

Just the other night, Nirgrantha had a heart attack. Now, he says that for six months he was feeling that this heart attack was coming. The situation is just vice versa: because for six months he was thinking that it is coming, it has come. Not that he was knowing it, that it was going to come. It was not an insight into the future. He has CREATED the future. Six months continuously thinking that it is coming, it has to come. Mind is a conjurer. It creates. It can create anything!

Now much research is going into this phenomenon. A new kind of therapy is arising they call placebo therapy. A placebo is a false, pseudo medicine, with no medicinal qualities in it, but it has to be given in such a way that the patient thinks it is medicine. Not only that the patient thinks it is medicine, even the doctor has to think it is medicine, otherwise his gestures may show, may reveal the truth. The doctor is kept in ignorance; he is given just water to inject, or given just sugar pills with all the marks and names and labels of the true medicine. He knows that this is medicine. The patient knows this is medicine. And the miracle is that it works -- and there is no medicine in it. The patient is healed. The very belief of the doctor that it is medicine creates an atmosphere, a psychology, a hypnosis, and the whole paraphernalia of the hospital.... And the patient WANTS to get rid of his illness. And when a famous doctor gives the medicine it is bound to help; whether it is medicine or not doesn't matter much.

It has been found that medicine or no medicine functions almost in the same proportion. If seventy percent of patients are cured by medicine, real medicine, then seventy percent of patients are cured by unreal medicine, placebo medicine. It is creating a great stir in the medical world. What is happening?

What is really happening is this, that in the first place the illness has been created, it is a mind phenomenon. And in the second place, if the mind is convinced that it is going to be cured, then it is going to be cured. That's why if the doctor's fee is not really big, medicine is not going to affect you much. The bigger the fee, the better the medicine. If the therapist has a big fee and you are paying fortunes, then it is going to affect you more, because then you WANT to be affected. When it is free, who bothers whether it works or not? "If it works, good; if it doesn't work, okay -- because we have not paid for it." When you pay for it you are intent that it should work -- then it works!

Buddha says mind is a conjurer; it creates illnesses, it can create cures. Mind creates ALL kinds of illusions -- beauty and ugliness, success and failure, richness and poverty... mind goes on creating. And once the idea settles in you, your whole life energy functions to create it, to make it a reality. Every thought becomes a thing, and every thing in the beginning was only a thought and nothing else. You live in a kind of hypnosis.

Buddha says this hypnosis has to be broken, and no other religion has tried so hard to break this hypnosis. Man has to be de-hypnotized. Man has to be made aware that ALL IS mind: pain and pleasure both, birth and death both. All is mind.

And once this has been seen absolutely, the conjurer disappears... and then what is left is truth. And that truth liberates.

THE PUPPET-PLAYER HANGS THEM
ROUND HIS NECK, NOT HIS HEART;
HE CAN TAKE OUT A DEVIL,
HE CAN TAKE OUT A BUDDHA.

A tremendously important statement. You can become a Devil, you can become a Buddha -- it is all

mind game. You can become a sinner, you can become a saint; you can become a criminal, an Adolf Hitler, or you can become a great mahatma -- and it is all mind game. In both the ways it is mind playing.

Then who is a real Buddha? If the Devil is a mind thing and the Buddha is a mind thing, then who is a real Buddha? The real Buddha is one who is no more the mind, who has come to see all the games of the mind and has retired from all the games of the mind. That is renunciation, that is sannyas: retiring from all games of the mind, playing no more new games.

Zen people say Buddha was never born, never lived, never uttered a word, never died, never attained enlightenment -- and they are right. And obviously wrong too, because Buddha was born, he lived for eighty-two years, he is a historical person, he is not a myth only. He has left immense marks on the sense of time. He was born, he became enlightened, and he uttered millions of words. For forty-two years continuously he was teaching. These are obvious facts.

When Zen people say: Buddha was never born, never lived, never uttered a word, never died, never attained enlightenment, they are not denying these historical facts. Remember it. They are uttering something of more value. They are saying: Yes, he said many things but he never uttered a word -- his REAL reality remained silent. Yes, he was born to a certain mother, to a certain father, in a certain place, but that birth was only a mind phenomenon, a dream that he lived through. But in his reality he was never born.

And, in reality, you are not born either. And in reality he never died, because how can you die if you are not born? Who can die? Who is there to die? And, of course, when you are not born and you cannot die, how can you become enlightened? Who is there to become enlightened? There is no one; there is nobody to become a Buddha.

This is Buddhahood, this is enlightenment: seeing the fact that there is nobody, that the house is utterly empty, that there has lived nobody ever, that we were only playing games of the mind, that we were creating shadows, that we were fast asleep and dreaming things... then all disappears.

When in the morning you wake up, it is not only that the bad dreams were wrong or false -- the good dreams were also false. Whether you dream in the night that you were a thief or you dreamt that you were a yogi doesn't matter in the morning -- both are false. Whether you dreamt that you were Adolf Hitler or you dreamt that you were a Gautam Buddha doesn't matter in the morning -- when you are awake, all is finished. Gone is Adolf Hitler, gone is Gautam Buddha -- all is gone. And what is left has always been there as the substratum. That eternal, that formless, that attributeless, that nirguna, that conditionless, is your reality. On that conditionless all kinds of conditions have been imposed; on that unconditional a thousand and one conditions have been put together. Those conditionings together are called the mind. And the only way to get out of the mind is to SEE the mind, to be aware of it.

Slowly slowly, the more you become aware of the dream, the dream starts dissipating, the dream starts receding back. When awareness is perfect, dream has disappeared. Then you are neither a Buddha nor a man nor a woman, neither this nor that. Who are you then? -- nothing can be said about it. Only one thing can be said about it: A glimpse of the real man, and you are in love, and you are love.

IF HE SAYS,
"THERE IS NOTHING SPECIAL ABOUT IT,"
ALREADY HE HAS TRANSGRESSED,
AND CAN SAY NOTHING ELSE,
THIS DARUMA IKKYU.

AND IKKYU SAYS: I have said that Buddhism is nothing but the sound that accompanies the bamboos in the picture. I have said that Buddhism is nothing but a dream. I have said that there is nothing special about it, that it is utter ordinariness, that it is nature. But he feels: Even to say that, I have transgressed -- because even that must not be said.

Nothing can be said about it. Say it, and you have done something wrong. Say it, and you have betrayed.

IF HE SAYS,
"THERE IS NOTHING SPECIAL ABOUT IT,"
ALREADY HE HAS TRANSGRESSED...

It cannot be said that Buddhism is a special religion, a great religion. It can't be said that there is nothing special in it.

There are two schools of Buddhists. One school that says that Buddhism is the greatest religion, the most profound, the highest that has ever happened. Just as Christians say and Hindus say and Jains say -- everybody claims his religion, really claims his ego through the religion. So there is the greater mass of Buddhists who say Buddhism is the greatest religion, and Buddha is the greatest man.

And then there are Zen people who say there is nothing special about it, it is very ordinary; nothing to brag about it, nothing to claim about it. But Ikkyu says: Even to say there is nothing special about it, you have said something special about it. This is making it special!

Christians say Christianity is special, Hindus say Hinduism is special, Mohammedans say Mohammedanism is special -- and Zen people say there is nothing special about it. You are making it too much special. All others claim that they are special and you say, "We are not special" -- you become special. That's how you have become special. This is a way of claiming speciality. When everybody is claiming "I am extraordinary," the man who says "I am ordinary" is REALLY claiming extraordinariness.

Just think: ten thousand people claiming, everybody claiming "I am extraordinary," and then you are standing there, a humble person, and you say, "Sir, I am very ordinary." What are you doing? You have claimed real extraordinariness. You are saying, "You fools, ten thousand fools! You are all claiming you are extraordinary -- this is all ego. Look at me, this humble person, this nobody -- can only say that I am just ordinary." But only this man is extraordinary. All those are ordinary because they are claiming the same thing. Everybody is claiming it.

Ikkyu is right:

IF HE SAYS,
"THERE IS NOTHING SPECIAL ABOUT IT,"
ALREADY HE HAS TRANSGRESSED,
AND CAN SAY NOTHING ELSE,
THIS DARUMA IKKYU.

Daruma is the first founder of Zen Buddhism in China from India, the first who travelled from India to China to deliver this message beyond words, this religion which is religionless. So all the Zen masters feel greatly indebted to Daruma. Bodhidharma's Japanese name is Daruma.

Ikkyu says: THIS DARUMA IKKYU -- this follower of Daruma, this disciple of Daruma -- can't say a thing. I can't say Buddhism is special; I can't say there is nothing special about it. I simply can't say anything.

In that silence he is saying something immensely beautiful. When you can't say something, that means something of such enormous gravity is there that no word can be adequate to it. And Buddha has that -- that vastness that cannot be contained in any word.

No disciple can ever say anything about his master. If he can say something about his master, and feels that he is able to say it correctly, and feels that he has expressed it adequately, then he is not a disciple and he has not understood the master at all -- because to understand the master is to lose all language and all capacity of expression, because you face such a huge reality you simply become dumb.

The disciple is always dumb before the master, and only he knows who is dumb. One who can say has not known, and one who cannot say knows.

Take It Easy, Vol 1

Chapter #8
Chapter title: In Search of a Ghost

18 April 1978 am in Buddha Hall

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The first question

WHEN I WAS YOUNGER I USED TO FEEL A CERTAIN PULL NEAR OPEN WINDOWS, HIGH UP IN BUILDINGS. MANY OF THE PEOPLE WITH WHOM I WORK NOW ALSO DO. THE FEELING IS: "IF I GO ANY CLOSER, I MAY HAVE TO JUMP."
MY EXPERIENCE IS THAT IT IS NOT SUICIDAL. WHAT IS IT? CAN YOU SAY MORE ABOUT IT?

YES, DEVABHAKTA. I CAN SAY MORE about it because I have felt that same fear in you when you come close to me. You keep a certain distance. You are afraid. The fear is not suicidal -- or is suicidal in a very different sense, in a spiritual sense.

You are not afraid of the ordinary death; you are afraid of what Zen people call 'the great death'. You are afraid of disappearing, you are afraid of melting. You are afraid of losing your hold upon yourself. And everybody is afraid of that in one way or other.

That's why we live always in control. Control is not only imposed by the society; even if the society removes all control, people will continue to live in control, they will create their own control, their own discipline. Even if society decides to make everybody absolutely free, people will not be free, people will not accept freedom. They will create their own bondage, they will create their own imprisonments, they will create their own chains. They will become their own jailors.

Freedom is frightening, because freedom simply means you will not be there. It is not that you are going to be free: you are going to be free from yourself. You are the bondage -- when the bondage disappears, you disappear.

And sometimes that fear can come to you when you are close to a window on a high building, or close to an abyss in the mountains. That feeling can take possession of you. That physical situation can become a triggering inside your psyche. It can give you the idea that it is possible to disappear.

And remember, there is both fear and there is attraction -- it is always so. Whenever you are attracted by something, you are also afraid of it. That's why man is attracted towards women and IS afraid of women.

That's why I say your so-called saints who are still afraid of women are still in love with women. Certainly they are -- they are obsessed, because fear and love go together. They may have moved to the Himalayan caves; sitting in their caves they may not be thinking at all that they are in any way interested in women, but they are frightened. If the rumour comes that a beautiful woman is coming to the mountains to visit, something will stir inside them. Fear it will be! But fear shows attraction; fear shows that you are still involved.

The scriptures that say anything against women are scriptures written by people who were obsessed with women. They may have renounced but they have not changed; they are the same people. One day they were rushing towards women, another day they start rushing away from women, but it is the same game played in a different way. The woman remains their attraction, their fear.

And so is the case when you are attracted to a man.When a woman is attracted towards a man, there is fear. ALL love creates fear, immediately brings fear.

So these two things go together. You are attracted to the open windows, because there is great attraction in being free from this cage that has become your life. But this is the only life that you know of. Then there comes fear -- who knows? is there another life or not? You may simply disappear as you are and you may not appear on another plane, in another existence -- then what?

Making love to a woman or man, the same fear grips you. That's why orgasm is so impossible, so difficult. And don't think that only women find it difficult to have orgasm -- it is exactly as difficult for men as it is for women. With man one simple thing helps him to pretend: his ejaculation helps him -- he thinks

he has attained the orgasm because he can see something visible happening. The woman has no visible ejaculation, so she is puzzled, worried whether she had the orgasm or not.

Ejaculation is not orgasm. Orgasm means you use the other's being as a window and you leap into the unknown; the other uses your window and leaps into the unknown... then there is orgasm. When you disappear, orgasm happens. Orgasm is a state of IMMENSE expansion. It is expansion of consciousness, it is a state of unboundedness. You become one with the sky. You are no more tiny, you are no more in limitations.

YOU ARE NO MORE! Because as long as you are, there are limitations, boundaries, definitions. When all definitions have been broken and you are simply there, indefinable, inexpressible, something of the grandeur of God has happened to you... for a moment you have melted and you have known and you have tasted.

The same happens to a disciple coming to a master -- the fear. Hence, down the ages, so much has been talked about trust. What is trust? Trust means simply the courage to take the jump. It is risky, it is a gamble, because there can be no security. What security is there to be with mc? What security is there to surrender to me? I don't guarantee you anything! I can't say what is going to happen, because it can't be said. You have to move in darkness and you have to move in great trust -- only then can you move.

You would like some objective proof of God. That's why people ask about proofs of God. You would like some objective proof of samadhi, of Buddhahood. You would like something tangible that you can touch and see and hold in your hands, and you can feel and you can judge. Then trust will be easy -- but then trust will not be needed.

You don't trust in the sun, you don't trust in the moon they are simply there. Nobody asks any proof for the sun or for the moon. They are simply there, they are facts. Trust is not needed. That's why in science trust is not needed, because science searches for the facts.

In religion trust is needed because trust makes you available towards the ultimate and makes truth available to you. Trust is the door, a window to truth. But courage will be needed.

Devabhakta, that fear, that attraction to the windows, that you were pulled also, was showing one thing: that from your very childhood you have been in a search. Maybe the search has been carried down the ages through other lives -- that's my feeling about you. You have been groping and searching; you have been continuously searching . Hence the fear and the attraction. Attraction because the search is there, and fear because who knows? -- if you go too close to the window, in a sudden mad moment you may be so much thrilled, you may be so much possessed by the idea, you may take the jump. Then what? So it is better not to go very close.

And that I have been watching in you when you came to me.

Even in Germany you were not wearing orange and the mala -- that too is part of that fear. You don't want to get too much involved with me; you want to keep a safe distance. When you come here you allow a little bit of closeness, but when you go away you start avoiding me. And I have been trying to contact you, but you were not available. I can contact you only if you remain involved with me. I wanted to help you, but you were disconnected.

So if somebody is trying to cheat me, he is really cheating himself. I go on trying to contact my people, and I can contact only those who are REALLY with me -- in thick and thin, in joy and in misery, in ecstasy and agony, in life and death. I can contact only those people.

So now become a little more alert. Much is possible. I am also a window. There is no need to be afraid -- fear is natural, still there is no need to be afraid . In spite of the fear, come close to me. One kind of suicide will happen: the ego will commit suicide. That's what sannyas is all about.

Attraction is there, so you have become a sannyasin; and fear is there, so you are trying to avoid still. Hesitantly, you take one step towards Me and one step away from me. This hesitation can destroy this opportunity. Jumping from a high building from a window is not going to help. But now the window is available for which you have been hankering, and you can jump, and you can die and be reborn.

The second question

I DON'T UNDERSTAND WHAT YOU SAY, OSHO, BUT WHILE SITTING ALONE OR IN DISCOURSE SOMETHING HAPPENS TO ME AND TEARS START COMING OUT OF MY EYES. WHAT IS THIS ALL, OH MY MASTER?

SO YOU HAVE STARTED LISTENING TO ME. Shivananda, that's the way to listen to me -- through tears. That's the way to listen to me -- through love, through the heart. Pulsate with me. Let my words be drowned into your tears. You will not be at a loss, because what I am saying is not important. Far more important is some other energy that goes surrounding those words that reach you.

Don't pay too much attention to the words. If your heart is open, the energy will be released into the heart. My words are just carriers, they are containers. The content is utterly different. The content is diametrically opposite. The container is the word, but the content is a wordless silence. It is my love. The word is just a capsule. The capsule is not the medicine; the medicine is inside it. Forget about the capsule. Drink me -- and the best way to drink is to be with tears, because then you participate, then you come very very close.

Those tears are indicative that your heart starts pulsating with me, that there are moments when you start breathing just in tune with me -- then suddenly those tears will arise. Those tears are symbolic. They are like flowers. Rejoice!

The third question

WHY ARE YOUR TEACHINGS NOT ACCEPTED AS RELIGION OR RELIGIOUS BY THE SOCIETY?

THEY ARE NOT RELIGIOUS OR RELIGION in the ordinary sense of the term. They are far more... they are far deeper and higher. The so-called society has no vision; it consists of blind people. It has always been happening.

When Buddha appeared, they didn't believe that his teachings were religious. When Jesus appeared, they crucified him. When Mansoor declared, "I am God," they killed him. Mohammedans thought Mansoor was one of the greatest irreligious persons who has ever been on the earth -- to declare oneself God? This is KUFR; this is irreligion, this is anti-religion.

Whenever it happens that something of the pure truth is expressed, is sung, the society starts becoming uneasy about it. It is natural, because the society has a very pseudo kind of religion -- comfortable, convenient, consolatory. It has false temples to worship in, false gods to worship, false priests to follow. And it is very convenient because they don't disturb your life. You can remain a Christian. In fact, it never disturbs your life -- on the contrary, it helps your life. The so-called society, the so-called society's rules, moralities -- you fit better if you are a Christian. But to follow Christ is dangerous.

No Christian ever follows Christ -- cannot follow. In fact, being a Christian is a way of avoiding Christ. To be a Buddhist is a way of avoiding Buddha. If you really love Buddha, then you would like to become a Buddha, you would like to become a Buddhist. Why should one want to become a Christian? Either be Christ or forget all about it! But Christ is dangerous. He was not killed by immoral people, bad people; he was killed by good people, respectable people. Remember it always.

Buddha was not attacked by the criminals. He was attacked by those who you can never think of as criminals -- good people, moral people, puritans. Why does it happen? Jesus is killed by rabbis, religious people, scholars, priests -- in every way good. Their lives are completely clean, people who have character. And he was loved by people who have no character -- a Magdalen.

Just a few days ago, a young woman came from Switzerland; her name is Magdalena. I didn't change her name -- she took sannyas. I love that name, Magdalena. A prostitute followed Jesus, and rabbis killed him! Thieves and drunkards and gamblers followed Jesus, and rabbis killed him. All the so-called saints were against him and the so-called sinners were for him -- what kind of world is this? What paradox? Why has it been happening always? There is a certain reason in it.

Whenever a new religion, a new dispensation arrives on the earth, whenever a new glimpse of God arrives on the earth, whenever a new window or door opens to God, it is accepted first by those who are not very respectable. Why? Because they have nothing to lose; they can accept. They can even accept truth -- they have nothing to lose. What did Magdalen have to lose?

But the chief rabbi had much to lose. He had an investment in the old religion, the rotten religion, which was dead and had been dead for long, was stinking; it was just a corpse -- but he had an investment in it. He was the chief priest of it! If he follows Jesus he will not be the chief priest any more, and all the

prerogatives that one has by being the chief priest will be lost. He has the most beautiful house, he has the best salary. He was the most respected person -- why should he follow this vagabond, Jesus? It would have been just a loss for him.

Magdalen could follow Jesus. She had nothing to lose but to gain. A gambler, a drunkard, have nothing to lose but to gain. ALL great religions start with rebellious people. All great religions start with young people, because old people have investments. Their whole life they have been praying, worshipping, now suddenly they can't stop it. If they stop that means that their whole life has been wrong. To accept that goes against the grain, against the ego. So only a few rarely courageous old people can follow a Jesus, a Buddha -- those who are so courageous that they can see the point and they can say, "Okay, so it was wrong and I drop it. My whole life was wrong and I start anew." To start anew in old age is very difficult, very difficult, because ahead there is only death, no time left -- and you are starting something new? Great trust is needed -- great trust in life, great trust in God, and adventurousness.

All great religions start with adventurous people, young people, the downtrodden, oppressed, criminals, sinners. And all religions die when they become respectable and saints arrive and churches evolve -- they die.

A new flower is opening up here. All the so-called religious people will be against it -- they are against. They have to be against. All their investments, all their privileges, all their consolations -- how can they risk so much? They will cling, they will fight with me -- they are fighting with me. They are creating ALL kinds of troubles for me. You may not be aware because I never talk about it, because what is the point? I never say anything about it -- you may not be at all aware of what kinds of troubles continuously go on being created.

For one year continuously I have been trying to find a place to move to, but they go on creating troubles -- some legal troubles, some other troubles. And the politicians are with them, and the priests are there and all the respectable people are with them. And they have power; they can create a thousand and one troubles. They don't want the commune to be established because they are very much afraid: once the commune is there and the work really starts -- because this is just an introduction -- when the real work starts, then all those who are courageous anywhere in the world are going to come. Thousands and thousands of people are going to come and BE transformed. I just need a right situation, a Buddhafield. So they are creating in every way, every kind of trouble.

And the more my work spreads, the more troubles will be coming, because the more they will become apprehensive, afraid.

You ask me: WHY ARE YOUR TEACHINGS NOT ACCEPTED AS RELIGION OR RELIGIOUS?

How can they be accepted as religion and religious? It is pure religion -- that's why it cannot be accepted as religious. I am not Hindu, otherwise they would have been very happy. They would have loved you all if I had been Hindu. They would have said, "Look! Our religion is so great -- so many people from all over the world, from all the races, are being converted to Hinduism." They would have worshipped you. They would have invited you to stay in their houses. They would have bragged about it in their papers, magazines, books, radio stations, TV. They would have bragged, "Look! See the beauty and the grandeur of Hinduism -- so many people are being converted to Hinduism!" But I am not a Hindu.

They have to repress everything that is happening here; it should not reach to anybody. Nobody should hear about it, what is happening here. Or if somebody hears, then some wrong information has to be given, in such a way that nobody becomes attracted to come here.

I am not a Mohammedan, I am not a Jain, I am not a Christian, I am not a Buddhist, so naturally all those people are against me. They are all joined at least in one thing: they are all against me. About that they have no differences. The Hindu and Mohammedan, the Christian and the Jain, they are all together about one thing, at least about one thing they agree, at least I have given them one thing to agree about: that this man is wrong.

What I am saying is rebellion. It is going to destroy their very foundation. Hence, they cannot accept it as religion. They will deny, they will fight. They will try to crush this opening bud. They will be against you. You will have to face a thousand and one difficulties. That's the risk you take by being with me, and that is the challenge too. And that challenge is going to become a blessing to you.

Those who will be able to accept the challenge and be with me, and those who will be so much in love

with me that they can suffer for me, they will grow. They will grow to infinite heights. They will know something which is not ordinarily known by human beings. It is not available in the churches, it is not available in the temples. It becomes available only when a master lives and when a disciple allow s himself to be so open to the master that the master starts living in the disciple too, when this transfer of energy happens....

They think they know what religion is; they have certain definitions. I don't fit in any of their definitions. Naturally. how can they call it religion?

And just see, then it will be clear to you: Christianity cannot believe that Buddhism is a religion, because they have a definition and Buddhism does not fit in it. How can there be a religion without God? So Christians cannot call Buddhism a religion. At the most, they can accept it as a morality, but not as a religion. HOW can there be a religion without God? And ask the Buddhist, "Is Christianity a religion?" and he says, "No -- how can a religion be there when people are so stupid that they believe in God? They have not known anything. How can a religious person BELIEVE in God?" Buddhism has its definition. To believe in God means a deluded person, a person in hallucination, a person who is pathological, who needs psychiatric treatment.

Ask the Jains and they will not agree that Christianity is a religion or Buddhism is a religion. And ask the Mohammedans... nobody will agree that the other religion is a religion. What is the problem? They have a certain definition, a fixed idea. If something fits with that idea, it is religion; if it doesn't fit, it is not religion.

So whenever a new insight arises... and new insights continuously arise. They have to arise because old insights slowly slowly become so much rusty, so much dusty, become covered with so many interpretations, jargon, that they lose aliveness. New insights have to go on coming. When a new insight comes, certainly it will not fit with any definition available -- then it cannot be called religion.

EACH new religion has to create itself and its definition. Remember it. When my orange people have spread all over the world, and we have millions of orange people, then it will be a religion because we will have created our definition of what religion is.

Definition comes later on. First the religion has to come; first the religion has to penetrate people's hearts, then slowly slowly definition arises. Definition is not there ready-made beforehand. Each Buddha has to create his religion, the definition, the following, the field, and it always has to be started from ABC, from scratch. No old temple can be used for it -- the new temple has to be raised.

And not only that, but the old temple has to be erased, destroyed, because only when the old temple is no more a temple in people's eyes do they start searching again, do they start groping for the new again.

So it is very natural that my approach will not be thought of as religion, as religious. It depends on you: if you start living what I am saying, you will be creating the definition. It depends on you. It solely depends on you! What I am saying, if you become one with it and you start living it in its totality, sooner or later the definition will follow. But who cares about it? Live what I am saying! Don't be worried what people think about it.

The fourth question

WHY DO YOUR STATEMENTS SEEM TO ME TO BE ARROGANT?

IT HAS ALWAYS BEEN SO. It will always be so. When Jesus said, "I and my father are one," do you think people thought he was a very humble man? When Jesus said, "I am the truth, the way, the door," do you think the rabbis came rushing and fell at his feet and said, "Such a humble man! Never seen before." They said, "This man is arrogant. This man is egoistic."

And logically, they look right -- this looks like arrogance! When Krishna said to Arjuna, "SARVA DHARMA PARITYAJYA MAMEKAM SHARANAM VRAJA -- leave all the religions aside and come and fall unto my feet," do you think people thought this a humble statement? "Leave all religions aside and fall unto my feet!" This is pure arrogance.

And you will be surprised. It is said that the first words of Gautam the Buddha were... the legend has it that when Buddha was born he exclaimed, "Above the heavens and below the heavens, I alone am the honoured one -- I alone am the honoured one." When he was born, just a child, the first assertion -- not that

he became Buddha, then he declared this. The legend is beautiful! The first-day child, the first moment's assertion, expression, he declared to the world, "Above the heavens and below the heavens, I alone am the honoured one."

What do you think about it? That it is sheer arrogance?

Truth is truth. It is neither arrogant nor humble. It has to be declared as it is. It can appear humble to you if you understand; it will appear arrogant to you if you don't understand. And if you don't understand, then there is no need to go to such statements which apparently look arrogant. People who don't understand or don't want to understand can find arrogance anywhere.

Once it happened, I read these words of Lao Tzu to a professor: "When the superior man hears of the Tao, he practises it; when the ordinary man hears of the Tao, he ignores it; when the inferior man hears of the Tao, he laughs at it. If it were not laughed at it would not be the true Tao."

And do you know what the professor said? He said, "How arrogant of Lao TZU -- who does he think he is to know? He thinks himself the superior man? the sage? that he knows? How arrogant of him to claim that he knows Tao! So Lao Tzu thinks," he said, "he is one of the superior who really understands the Tao, while lesser people ignore or laugh at it? How arrogant!"

Now it is not very apparent. You could not have thought this way, but it can be interpreted this way.

Just to see the resistance of the professor, I quoted Jesus to him.Jesus said: "Father, forgive them, for they know not what they do."

And what did he say? He said, "These words are also arrogant. Who does this guy, Jesus, think he is, taking such a superior, condescending, arrogant, forgiving attitude?"

Now, it is not apparent, but it can be found. If you search, you can say this man is arrogant -- who does he think he IS? "Father, forgive them...." Who are you to forgive?

That's exactly what Friedrich Nietzsche used to say against Jesus, "He was the most arrogant man. He is saying to God: Forgive these foolish people because they know not what they do -- they are all foolish, forgive them! He is insulting them. He does not even allow them the dignity of knowing what they are doing; he does not think them human beings. He is treating them as if they are worms -- forgive them -- this holier-than-thou attitude."

Friedrich Nietzsche used to say that Jesus has said that when somebody hits one of your cheeks, give him the other. And Nietzsche said this is very very inhuman, because that makes you look very superior. Looked at from Nietzsche's viewpoint, when somebody hits your face and you give him the other check, this is inhuman. The human way is: Hit him back! At least give him that much respect that "You are also a human being, as much as I am; we are equals." Giving him the other check means you have reduced the man to a worm. This is really insulting. This way it can be interpreted.

My statements are neither arrogant nor humble, because they can't be arrogant and they can't be humble. Ordinarily you think humbleness is opposite to arrogance. It is not. Humbleness and arrogance are both the same. They are like hot and cold -- degrees of the same energy.

The humble person has as much ego as the arrogant person. The arrogant person claims the ego, the humble person denies the ego -- but the ego is there. The arrogant person says, "I am special," and the humble person says, "I am nobody, sir -- just the dust underneath your feet." One is claiming, the other IS ALSO claiming in a different way.

When you really see your nature, ego disappears, and with ego disappear arrogance and humbleness -- BOTH disappear. Jesus is neither humble nor arrogant. Buddha is neither humble nor arrogant. They simply state the fact. Now, it depends on you how you interpret it.

You say: WHY DO YOUR STATEMENTS SEEM TO ME TO BE ARROGANT?

There must be something in you that is creating the trouble, something in you that is resisting, fighting. Look deep inside yourself. And once you have seen what is creating this idea in you, you will be free of it. Then things will be very simple.

Just similarly, another question is there:

WHY DID YOU ATTACK SIVANANDA? HOW DO YOU KNOW HIS METHOD DOES NOT WORK? WHAT

To call a spade a spade is not to attack it. I have not attacked any Sivananda; I have simply said whatever is the case. But you must have some attachment with Sivananda. Your attachment is feeling hurt. It has nothing to do with Sivananda! Something inside you is feeling hurt. Look into your own wound.

And you say: HOW DO YOU KNOW HIS METHOD DOES NOT WORK -- because no method ever works. It is not a question of HIS method -- even my methods... no method ever works! And because he believed that methods work, that's why I say he was a stupid person.

Methods we use, because there are people just like you who need methods, who cannot go easily, simply into reality, who can only go the hard way. If you tell them to sit silently, they can't understand it. They say, "Then, just by sitting silently? Is something going to happen just by sitting silently?" They cannot sit silently -- and all happens only when you sit silently.

SITTING SILENTLY, DOING NOTHING,
THE SPRING COMES
AND THE GRASS GROWS BY ITSELF;

This is the ultimate truth. But you cannot let it grow. You say, "I cannot just sit and let the grass grow -- I have to pull the grass upwards!" So I say, "Okay, then follow Sivananda, then do something. Then jump, do Kundalini. Or if that does not feel enough, then do Dynamic, Chaotic. Or if you have some other karmas to suffer, then go to Encounter."

These methods are used here just because of your stupidities. Their whole function is to make you so tired of doing that one day you come to me and say, "Osho, can't I sit silently?" That's all. I go on sending you into groups and meditations and tortures and go on waiting... some day you will come crying and weeping and crawling and you will say, "Enough is enough! Can't I sit silently?" And I will say, "I have been waiting for this moment.

SITTING SILENTLY, DOING NOTHING, THE SPRING COMES AND THE GRASS GROWS BY ITSELF;

No method ever helps. How can a method help? A method can help to create something unnatural. Nature has not to be created -- it is already there. It has to be lived, enjoyed, danced, sung. It is already there! You need not do anything. The grass is already growing. The spring has come! But you cannot sit silently. You have so much restlessness -- that restlessness needs methods.

I give you methods, not because through methods you will become enlightened, but through methods you will come to know how stupid you are -- and that is great enlightenment!

I have heard about a politician: He went to a master, a Sufi master, and asked, "You had told me to meditate, to pray, this and that, and I do, but no revelation ever happens."

The master looked at him and said, "Go outside and stand in the street tor ten minutes." It was raining hard.

The politician said, "Stand in the street when it is raining so much?

The master said, "Just go and a revelation is going to come."

And the politician thought, "When the revelation is going to come then it is worth trying. Ten minutes just standing in the falling rain is not such a big problem."

He stood there. He looked stupid, because people were passing and they thought, "What is our Prime Minister doing?" But be kept his eyes closed, and he looked again and again at his watch -- ten minutes was a long time because a crowd gathered and people started laughing. They were puzzled, "What has happened to the Prime Minister?"

And then he rushed into the house and told the master, "Nothing happened! You deceived me."
The master said, "But just tell me how you felt?'

He said, "I felt like a very stupid person standing there, absolutely stupid!"

He said, "This is a great revelation! What do you think? In just ten minutes' time to come to know that you are a very stupid person -- don't you think it a great revelation?"

This is what happens in meditations, in yoga, in therapy groups -- slowly slowly this understanding penetrates your heart: "What am I doing? Shouting, screaming, fighting -- what am I doing?" Just that very revelation and you can see the point, and then you can sit silently. And ALL that you need is already available.

That's why I said that his methods don't work -- not that somebody else's methods work. No method ever works.

AND WHAT RIGHT HAVE YOU TO JUDGE HIM?

I have not judged him. I have simply said what he is! What judgement are you talking about? I have not condemned him. To call a spade a spade is not to condemn it. I am simply factual.

But the question is from Mark. He must be a new person here. He can't understand me; he has no participation with me yet. He must have felt offended. He may be following things like Sivananda's, something like that. His ego is hurt. Rather than saying, "My ego is hurt," he has changed the question. That is a camouflage; that is utterly meaningless. If something is going to happen between me and Sivananda, that is my business -- don't you be worried. If you meet some time, then it is for us to decide whether I should have judged him or not, or why I called him stupid. He can ask me, but why should you be worried?

You must have something else inside; this is just a rationalization. You may be doing those kinds of methods. But ego is so subtle, it protects itself. You have made a question in such a way that you can hide -- but you cannot hide from me. Mark, mark it! you cannot hide from me. And remember, I never miss the mark. You are going to be caught. Now you cannot escape, because if you have been doing these things, then how long will it take for you to realize, how long will it take for you to allow the revelation to happen? And I have made ALL kinds of methods available here, all kinds of nonsense that you can get anywhere in the world. Even people are coming from Californialand -- HERE!

The sixth question

WHAT IS THE DIFFERENCE BETWEEN BEING TOTALLY SURRENDERED AND BEING A BRAINLESS ROBOT?

VADAN, A BRAINLESS ROBOT CANNOT SURRENDER. And those who find it very difficult to surrender are brainless robots. To surrender, great understanding is needed, great intelligence.

You will be surprised to know that the more stupid a person is, the less possibility of surrender. Idiots can't surrender, although those who can't surrender think they are very intelligent and that's why they are not surrendering. But have you ever heard of any idiot surrendering? Imbeciles cannot surrender, retarded people cannot surrender.

The highest intelligence is needed to surrender -- to see the point that "I have been running in circles. If I go on depending on myself, I will go on running in the same circles again and again." The only possibility to get out of the wheel is to take somebody else's hand, somebody who is outside the vicious circle. To take that support is what surrender is.

Down the ages it has been thought that the intelligent person can't surrender, that it is the gullible who surrenders. That is not so. Modern research says something else: it is only the very very intelligent who can surrender. The gullible believes, but does not surrender. The intelligent surrenders, docs not believe. And the difference is great.

You can believe without surrendering; then the belief is just a lip-service. You say yes on the surface, and deep down you go on doing whatsoever you are doing.

To be surrendered means you have said yes from the circumference to the very core. You have become a yes from the center to the circumference. There is only one quality of consciousness: yes. And immediately, in this yes, you come out of the ego -- because ego exists on no, ego feeds on no. The more you say no, the more ego is strengthened. No is the food for the ego: yes is the food for egolessness.

It is a simple phenomenon! But only very very intelligent people can understand it.

Have you observed? Whenever you say no, you feel very clearly that you are. That's why people enjoy

saying no. When there is no need, even then they will say no. The child asks the mother, "Can I go out to play?" and she says, "No!" Now there is no need to say no. And she knows perfectly well that the child is not going to listen either. And the child also knows perfectly well that if he creates some tantrum she is going to say yes, so he creates some tantrum. But the mother says no. She feels good by saying no. And then the child starts saying no to the mother, because that is how he creates HIS ego.

That's why parents and children are always in conflict. Teachers and students are always in conflict. The universities are not just accidentally burning all over the world -- the conflict is that the teacher says no and the student says no. Two no's fighting. Husbands and wives are fighting continuously -- two no's fighting. And each HAS to say no. And ego feels very hurt. Watch: whenever you HAVE to say yes, it feels that you are defeated, the other is a winner. Then you try to find a situation where you can again say no and remain with your no and force the yes on the other.

This is how the ego exists. The day the child learns to say no is the beginning of the ego. Before that there was primal innocence. Before that the child was in trust; he had no idea of who he is. There was utter silence and peace and joy and celebration. The day he says no, something closes up; he becomes defensive, he creates an armour. And now he starts saying as many no's as possible.

If the parents say, "Don't smoke," he will smoke. If the parents say, "Don't do this," he will have to do it. The rebellion has started. He HAS to become an ego.

Surrender means: you have lived through the ego and you have seen the futility of it, you have seen the utter misery of it. You have lived through the ego and you know that you have not been able to live through it. It does not allow you to live, because it does not allow you any expansion. It makes you smaller and smaller and smaller; it encages you deeper and deeper. It puts you into a windowless state, all openings disappear. You start living in a kind of grave. To surrender means to see this! and then to find a person with whom it will be easier to say yes, a person who has had a glimpse of the real man and to whom love has happened, who has become love.

If you can find a man with whom you can say yes easily, you have found your master. This is the criterion for how one has to decide that one has come across a master: if you can say yes easily, simply, innocently. The presence of the man makes you feel to say yes. No becomes difficult -- even if you want to say no out of old habit and structure, you hesitate, you find it hard to say. And yes comes easy, like a flood. And whenever you say yes, great joy arises; and whenever you say no, you feel great misery, as if you have harmed yourself.

Whenever you have found a person with whom this starts happening, you have found the master. Then forget about the whole world, what they say about the master! You have found the master. He may not be the master for others, hut he is the master for you. Disappear into him.

WHAT IS THE DIFFERENCE BETWEEN BEING TOTALLY SURRENDERED AND BEING A BRAINLESS ROBOT?

A robot can never surrender, not even partially. Only an utterly intelligent person can surrender. And, of course, in the beginning it is partial; slowly slowly, one gathers more and more courage. The more one tastes the joys of it, the more one adventures, explores into it. And the man of utter intelligence surrenders totally.

In that surrender, the ego disappears. Not that in that surrender you become a slave to the master -- there is nobody to make you a slave. In fact, because there was nobody to make you a slave, that's why you were feeling so beautiful in saying yes to the man. If there was somebody to make you a slave you would have naturally felt it impossible to say yes. His ego would have offended your ego. There is a subtle interaction between egos.

If the man has helped you to surrender, that simply means that there was nobody to offend you. There was pure love, there was nobody trying to possess you. You were not being cowed down. And once you have surrendered the ego, you will be surprised that there is nobody to take possession of you -- the ego has disappeared. The master and the surrender was just a device. You have attained to primal innocence. Now you can move on your own.

When the master sees that you have surrendered totally, he makes you absolutely free. He says, "Now there is no need, now there is no question of surrender." Once surrendered, then there is no need for any surrender. The need for surrender is because of the ego -- once the disease has disappeared, the medicine has to be thrown. The master takes it himself.

And then you are free of ego a1ld free of egolessness. That's what Ikkyu calls REAL emptiness: you are empty of everything and empty of emptiness too. Ego has gone and egolessness has also gone. Now there is nobody... absolute nothingness. And the purity of it and the benediction of it are such that if you don't taste it in this life, you have wasted it again.

The seventh question

IF I DISAPPEAR, WHO WILL PAY THE RENT?

LET THE OTHER PARTY BOTHER. Why should you be worried? But my feeling is that you have not asked the question rightly. You must be worried about those who have to pay the rent to you -- if they disappear.

It happened: A man came to a psychoanalyst and he was very much worried and going berserk. The psychiatrist asked, "What is your problem really?"

He said, "I am worried. The worry is that I have to pay ten thousand dollars I owe to people. And there seems to be no way! And I am thinking to commit suicide, because this is becoming too heavy and I cannot live with this heaviness."

And the psychoanalyst said, "Don't you be worried. Just look at me: I had to pay one thousand dollars to a man. I simply dropped the idea of paying and all worry disappeared."

And the man said, "I know it -- I know about it. You tell me something else."

The psychoanalyst asked, "How do you know it?"

He said, "I am the man to whom you were going to pay $1000 -- that too is part of my worry. This won't help! You give me some other idea."

Why are you worried: IF I DISAPPEAR WHO WILL PAY THE RENT? Is rent so very important? Are you here only to pay the rent?

I have heard:

The Scotsman was visiting London for the day and called upon a lady of pleasure in Soho and, after he had partaken of her bodily delights, he gave her a hundred pounds.

"Why, that's incredibly generous of you!" exclaimed the surprised lady. "No man has ever given me so much. And yet, from your accent you sound Scottish, which makes it even more incredible for you to be generous. Which part of Scotland do you come from?"

"From Edinburgh," replied the Scotsman.

"How fantastic! My father works in Edinburgh."

"I know," said the Scotsman. "When your father heard was coming to London he gave me a hundred pounds to give to you."

Do you come from Scotland?! What part? Thinking of paying the rent? There is nobody to pay the rent, there is nobody to be paid -- there is really no rent either, no house either. That's what Ikkyu says -- all is dream.

Have you not heard this: A madman was asked, "What are the differences between psychoanalysts, psychologists and psychiatrists?"

The madman said, "Psychologists build castles in the air, psychoanalysts live in them, and psychiatrists collect the rent."

What are you talking about? Forget all about it! Disappear!

And remember, when you disappear as an ego, that docs not necessarily mean that you disappear from the world -- the world continues. Kabir disappeared as an ego but continued to remain a weaver, continued to work, but now it is no longer serious, now it is just a dream. If others are enjoying, why disturb them? You can disappear and still pay the rent. Don't be worried about it -- unless you don't want to pay the rent

and only for that you want to disappear. That is another matter. Otherwise, what is the problem? You disappear and still pay the rent!

IF I DISAPPEAR, WHO WILL PAY THE RENT?

YESTERDAY YOU TALKED OF NATURAL AND UNNATURAL. MONEY, IT SEEMS, MUST COME INTO THE UNNATURAL CATEGORY. WITH THE EGO AND THE MIND, IT IS RELATIVELY EASY TO DEAL WITH IT. BUT IF WE ARE TO LIVE IN THE MARKETPLACE AND TO LIVE NATURALLY, WILL MONEY NOT BECOME PROBLEM?

Money is not a problem at all -- unless you want to make it a problem. Down the ages, the so-called religious people have been very much worried about money. Such a foolish thing like money! and so much worried. Play with it! If you have it, enjoy; if you don't have it, enjoy. What else can you do when you don't have it? Enjoy! When you have it, what else can you do? Enjoy! Don't make unnecessary problems about it. Money is a toy. Sometimes you have it -- play with it.

But my feeling is: people who can't play with money, they renounce money -- they are very serious about it. Then they become very much afraid about money, because deep down clinging is there.

Do you know? The chief disciple of Mahatma Gandhi, Vinoba Bhave, can't look at money. If you bring a one rupee note -- which is worthless, which has no money in it, not at all -- he closes his eyes. Now what kind of attitude is this? And this is thought to be very saintly; it is praised all over the country, that he is so free of money. If you are really free of money, why do you close the eyes? Is that one rupee note so attractive that you have to close your eyes? Is there some fear that if you don't close your eyes you may jump upon the man? Something must be there. This looks a little obsessive. There is great fear -- otherwise why close your eyes? So many things are passing and you don't close your eyes -- just poor money.

And money is nothing -- just a device to exchange things. But people who are really misers deep down, clingers, because of their clinging, their miserliness, they are very much in despair, in misery. Finally, one day, they think that it is money that is causing their misery. It is not money that is causing your misery. How can money cause your misery? It is miserliness that is causing your misery. Thinking that it is money that is causing misery, they renounce money, they escape from the world of money. Then they are continuously afraid; then in their dreams they must be entering into banks and opening treasures and things like that -- and making love to money. That is bound to happen.

Money is not a problem! It can be used! If you have it, use it; if you don't have it, then use that freedom that comes when you don't have the money. This is my approach. If you are rich, enjoy; richness has a few things which no poor person can enjoy. I have been both rich and poor, and I tell you honestly, there are a few things only rich people can enjoy. Enjoy when you are rich. And I tell you again, I have been both rich and poor, and there are a few things which only poor people can enjoy. And there is no way to enjoy both together.

So, whenever, whatsoever is happening, enjoy it. A poor person has a kind of freedom. Poverty has a kind of cleanness, a relaxedness, contentedness. Mind is not very much worried; there is nothing to worry about. You can sleep perfectly well; insomnia is impossible for a poor man. So sleep well and snore, and enjoy the freedom that comes from poverty.

And sometimes when you find yourself rich, enjoy richness, because there are a few things only a rich person can enjoy. You can have the greatest paintings on your walls; a poor man cannot have that. You can have the best music in your house; the poor man cannot have that. You create a Zen garden around your house; the poor man cannot have that. You can read poetry, you can paint, you can play on the guitar, you can sing, you can dance, you can meditate -- a thousand and one things that become available.

My approach is: whatsoever is the case, just see what you can make out of it. If it is poverty, become a Buddha, start wandering; take a begging-bowl -- and enjoy that beauty that only a beggar can have. He belongs nowhere. Today he is here, tomorrow he is gone. He is a flow; he clings nowhere, he has no home. He need not worry that the rains are coming and the roof has to be fixed. He need not worry that somebody may steal something from him -- he has nothing.

Enjoy poverty when you are poor, and enjoy richness? then become a JANAKA, an emperor, and enjoy all the beauties that become available through money.

My approach is total. I don't teach you to choose. I simply say: whatsoever is the case, the intelligent person will make something beautiful out of it. The unintelligent person suffers. If he has money he suffers because money brings worries; he does not enjoy the music that money can bring, the dance that money can

bring, the painting. If he has money, he does not go to the Himalayas for a rest, to meditate and to sing and to shout in the valleys and to talk with the stars. He worries, loses his sleep, loses his appetite -- he chooses the wrong when he has money. And this man, if somehow he becomes poor, by God's grace if he becomes poor, then he suffers poverty. Then he is continuously worried that "I don't have this and I don't have that." You have POVERTY! Enjoy it!

But there are people who are wrong in every situation: wherever they are, they will always chose the negative part of it, and they will suffer. And there are people, and I call those people intelligent people, and I would like my people to be INTELLIGENT people... wherever you are, try to enjoy it.

In my childhood it happened: once my father was very angry, so he locked me into the bathroom. I meditated! -- what is the point...? After three, four hours, he became worried. He was at the shop, but he was restless. He became worried about what had happened to me, and no message had come from the home -- mother had not sent any message, no servant had come to say what had happened to me. Have I disappeared? or what? Or has somebody opened the bathroom? So he could not do his work there; he had to come.

He came close and he listened and there was silence. He knocked and I told him, "Don't disturb me." That was the last time he punished me that way. It is pointless! He said, "I became so worried I could not do my work in the shop -- I had to come."
I said. "This is nonsense! -- I enjoyed it."

In my school when I was small, second grade, my teacher was a very strict one and he used to punish by giving: "Go running seven times round the school, run!" And he gave me this punishment -- go seven times -- I said, "Why not seventeen?" He said, "Are you mad?" I said, "This is such a good exercise and every morning I would like to do it."

And I started doing it every morning. He would see me and he would beat his head -- he would say this.... I destroyed his punishment by making it an exercise. I USED it! Then he stopped giving me punishment.

Why not use an opportunity, whatsoever it is? And if you are alert you can find opportunities everywhere -- even if you are imprisoned you can use that as a great opportunity. And there are people who are under the sky, free, and not using that opportunity.

Money or no money, house or no house... the question is not what you should have: the question is what you should do, whatsoever you have.

See, my emphasis is totally different. You disappear... and then let things happen. If you feel good to be in the marketplace, then that is natural, because there are born shopkeepers. Don't think that there are only born poets -- that is wrong;. There are born shopkeepers too. Whatso-ever you make of them, they will become shopkeepers; wherever they are they will open a shop. They cannot avoid it.
Have you not heard about the Jew?

A ship was moving and it was attacked by a crocodile -- a great crocodile, a very great crocodile. And they started throwing things in her mouth -- chairs and things, tables and a bag of oranges, and finally the Jew. But again and again the crocodile came to attack. Finally they decided, "This is not going to help. We go on giving it things; just for a few moments the crocodile becomes engaged, and again it comes." So all together they attacked and cut open the belly of the crocodile -- and what did they see? Do you know? The Jew was sitting on the chair, the table was in front of him, he had opened the bag of oranges and he was selling to other people who had been swallowed by the crocodile before.

You cannot escape... where will you go? There are born shopkeepers. So if you are a born shopkeeper, even when you have disappeared you will be in the marketplace. But then it will have a totally different quality to it -- you will enjoy it. It is God's world! a beautiful dream. You will know those customers are dream customers, and the thing? that you are giving to them are just dream, and the money that you are collecting is just dream -- but why not enjoy it? That enjoyment is not dream.

Let me remind you again: everything is dream, but if you can consciously enjoy it, that joy is not dream -- that joy is the goal of all religions. And you can enjoy more if everything is a dream. Then there is nothing to be worried about. If success comes, good; if failure comes, good.

I KNOW THAT I AM NOT MY BODY, BUT STILL I WANT TO LOVE AND BE LOVED. IS SPIRITUAL LOVE POSSIBLE IN THIS ROTTEN WORLD?

THIS WORLD is NOT ROTTEN. This world is full of God -- or, in Buddha's words: full of nothingness, which is the same. If anything is rotten, it is your mind. And, yes, it is very difficult with a rotten mind to find love.

And never think in terms of spiritual and material love -- love is simply love. It is neither material nor spiritual. How can love be material or spiritual? Love is simply love. Love means the joy of sharing your life with somebody. Yes, your body can be shared, your being can be shared -- but sharing is love, not what.you share. Sharing is love. So all love is simply love.

But I can see the problem must be coming from your upbringing: I KNOW THAT I AM NOT MY BODY... who told you? You are more your body than your mind. You are more your body than your so-called self. That's what Ikkyu is saying: that self is a false entity, rotten. And the mind is just a phenomenon conditioned by the society. Your body is truer than your mind and than your self; your body belongs to existence.

But you must have been contaminated by the priests that you are not the body. They have created a dichotomy in everybody that "You are the soul, and how can a soul fall so much as to love a body?" And you will not find ghosts around here -- you will find people who live in their bodies, who are their bodies.

That's why you cannot find somebody to love and by loved by -- you are in search of a ghost. And I don't think if you really come across a ghost that you will like it. But that's what you are hankering for. You have been told to condemn your body; and if you condemn your body and if you don't like your body, do you think somebody else is going to like it? If even you don't like it, who is going to like it? By liking your body, by loving your body, you create a situation in which somebody else can also love your body. But you create that milieu, that climate.

A man or a woman who hates his own body... and that's how you hate deep down, because from the very beginning you have been told to hate the body -- body is something ugly, body is something unspiritual. You have been taught that the body is the enemy. The body is the temple of God. In this body lives that nothingness Buddha talks about; in this body lives that seed of enlightenment I go on talking about. This body contains your greatest joy, this body contains God. Don't condemn it, otherwise it will be impossible.

You say: I KNOW THAT I AM NOT MY BODY, BUT STILL I WANT TO LOVE AND BE LOVED.

That desire is natural! -- to love and to be loved. That is part of human consciousness, an intrinsic part of it, built in. The society can contaminate your ideas about the body, but it cannot destroy your desire to be loved and to love. So that desire continues. But now it becomes impossible because that desire can be fulfilled only through the body. So you ARE in a fix.

Either drop the idea of love... which you cannot do, which nobody can do, because we are made of the stuff called love. It is impossible to drop it. Just let me remind you again: a single glimpse of the real man, and you are in love. Even at the ultimate stage, love explodes, love remains; you really become totally loving.

So you cannot drop that. That is your destiny; that has to be fulfilled. But if you condemn your body, it is very difficult. You want to go to the other shore and you condemn the bridge. You want to go to the other shore and you condemn the boat. Now, how are you going to manage it? The bridge can take you to the other shore. The bridge can take you beyond the bridge. The boat can take you beyond the boat, but only the boat can take you.

Love your body. Accept yourself as your body. Receive it with gratitude, it is a gift. Otherwise it will be impossible. And even if somebody falls in love with you -- the question is from a woman -- if somebody falls in love with you, you will not allow him to love you. If he wants to hold your hand, you will shrink back. You will think, "Here comes a hedonist, a materialist. He wants to hold my hand! He should only hold my ghost hand, spiritual hand, not my real hand. This is just the rotten body." And he wants to hug you and you will escape because this is that same rotten lust. You won't allow anybody to approach you.

And, naturally, when a person wants to have communion with you, he would like to hold your hand. It is not that he wants just to hold your hand -- it is through the hand that something else is contacted. It is not necessarily so that it will be contacted, but there is no other way to contact it either. When he holds your hand, he is holding something of you -- and there is no way to hold it without holding your hand. If he hugs you, he is hugging your soul; but the body is the visible part of the soul. It is through the body that you communicate.

Even if silence has to be communicated, words have to be used. Words are the body of the silence; silence is the soul. Even I have to use words, Buddha has to use words.

Drop that conditioning. And drop the idea that this world is rotten, because if it is rotten then nothing is going to happen in it. You have already become prejudiced.

Meditate over this anecdote:

Cuthbert married a very refined virgin from an impeccable background, and took her away to Tunis for their honeymoon.

On the first night in their hotel, Cuthbert quickly stripped off all his clothes and jumped into bed and then watched while his wife slowly removed all her garments.

But Cuthbert was rather surprised when she clambered into bed completely naked except for her white gloves.

"Why don't you take your gloves off?" he asked.

"Because mummy said that I might actually have to touch the beastly thing," she replied.

Now, this type of mind is not going to know what love is. This type of mind is closed, absolutely closed. And this type of mind is there in everybody, more or less. Drop this mind.

All is good and all is divine -- body is included. The whole body is included. Never make any distinction between body of the lower and the higher -- there is nothing lower and nothing higher. The whole body is one, it is a unity. Accept it, welcome it, and you will start blooming, and you will start radiating love. And that radiating love will attract others towards you.

You must not be attracting; you must have become very very repulsive. The idea that this world is rotten, that "I am not my body," that "I want some spiritual kind of love," are all wrong ideas. They will poison your whole life.

And I know there is a love that goes far beyond the ordinary forms, but that love is not against the ordinary forms -- it is based, rooted, in the ordinary forms. The tree goes very high in the sky and starts whispering with the stars, but it remains rooted in the earth. The tree blooms into beautiful flowers, but it remains rooted into the earth, in the dark earth, with a thousand and one roots, invisible.

God is rooted in matter, the spirit is rooted in matter. Never be against matter. Once you create this dichotomy -- matter and spirit -- you are forever going to remain a schizophrenic.

Bridge yourself. Come together! Become one piece. And out of becoming one piece, peace arises, love flows, life becomes a fragrance.

Take It Easy, Vol 1

Chapter #9
Chapter title: Do you smell the mountain laurels?

19 April 1978 am in Buddha Hall

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MY ABIDING PLACE
HAS NO PILLARS;
IT IS ROOFLESS --
YET THE RAIN DOES NOT WET IT,
NOR THE WIND STRIKE IT.

WHEN IT BLOWS,
THE MOUNTAIN WIND IS BOISTEROUS,
BUT WHEN IT BLOWS NOT,
IT SIMPLY BLOWS NOT.

THOUGH IT HAS NO BRIDGE,
THE CLOUD CLIMBS UP TO HEAVEN;
IT DOES NOT ASK AID
OF GAUTAMA'S SUTRAS.

RIPPLES APPEAR
ON THE UNACCUMULATED WATER
OF THE UNDUG WELL,
AS THE FORMLESS, BODILESS MAN
DRAWS WATER FROM IT.

THE MIND:
SINCE THERE IS REALLY
NO SUCH THING AS MIND,
WITH WHAT ENLIGHTENMENT
SHALL IT BE ENLIGHTENED?

A story:

ZEN MASTER: "I have here a staff, and yet I don't have a staff. How would you explain that?"
Jewish novice: "I wouldn't!"

Master: "Now, don't be impertinent! It is incumbent on you -- if you really wish to attain enlightenment as you claim -- to make every possible effort to answer this."

Novice: "All right, I guess that looked at one way you have a staff; looked at another way you don't."

Master: "No, that is not what I mean at all! I mean that looked at exactly the SAME way, I have a staff and I don't have a staff. Now how do you explain that?"
Novice: "I give up!"

Master: "But you SHOULDN'T give up! You should strain every ounce of your being to unravel this."

Novice: "I won't argue with you as to whether I should give up. The existential fact simply is that I do give up."

Master: "But don't you wish to attain enlightenment?"

Novice: "If attaining enlightenment means considering such damn-fool questions, then to hell with it! I am sorry to disappoint you, but goodbye!"

TWELVE YEARS LATER

Novice: "And so I return to you, oh master, in a state of absolute contrition. For twelve years now I have been wandering about feeling terrible for my cowardice and impatience. I now realize that I can't keep running away from life. Sooner or later I have to face the ultimate problems of the universe. So now I am

ready to steel myself and try to work in earnest on the problem you gave me.
Master: "What problem was that?"

Novice: "You said that you have a staff and yet you don't have a staff. How do I explain that?"

Master: "Is that what I really said? Why how silly of me!"

ZEN HAS NO TEACHING, Zen has no doctrine. Zen gives no guidance, because it says there is no goal. It says you are not to move into a certain direction. It says you are already there, so the more you try to reach there, the less is the possibility of reaching. The more you seek, the more you will miss. Seeking is the sure way of missing it.

Getting it simply means getting the point that it is already available, that it has already happened, that it is the very nature of existence.

Enlightenment is not a goal but the quality of being herenow. How can it be a goal? because the goal is never herenow -- it is always therethen, it is always somewhere else. It is like the horizon: it is always distant and yet looks close by. And one feels that "If I travel a little bit, I will reach the horizon." But one never reaches, because the more you reach towards the horizon, the more the horizon goes on receding back -- because in fact there is nothing. Just an illusion.

The earth and the sky are not meeting anywhere. They can't meet because they are not two, they can't meet because they are one. The earth is just a materialization of the space of the sky; it is a wave in the ocean of the sky. How can they meet? For meeting, at least two are needed. And they are not two. The horizon exists only in the mind of man; it has no existential truth in it. But you can go on searching and searching. And the more you feel that you are not getting it, the more and more anxious you can become to find it. You can become mad after it.

Zen says: There is nowhere to go, so no guidance is needed. Then what is the purpose of a Zen master? His purpose is to bring you herenow. His purpose is to hit you so hard that you awake herenow. You have fallen asleep and you have started living in dreams.
Another story:

Zen student: "So, master, is the soul immortal or not? Do we survive our bodily death or do we get annihilated? Do we really reincarnate? Does our soul split up into com-ponent parts which get recycled, or do we as a single unit enter the body of a biological organism? And do we retain our memories or not? Or is the doctrine of reincarnation false? Is perhaps the Christian notion of survival more Correct? And if so, do we get bodily resurrected, or does our soul enter a purely Platonic spiritual realm?"
Master: "Your breakfast is getting cold."

That's the way of Zen: to bring you herenow. The breakfast is far more important than any paradise. The breakfast is far more important than any concept of God. The breakfast is more important than any theory of reincarnation, soul, rebirth, and all that nonsense. Because the breakfast is herenow.

For Zen, the immediate is the ultimate, and the imminent is the transcendental. THIS moment is eternity... you have to be awakened to this moment.

So Zen is not a teaching but a device -- a device to disturb your dreaming mind, a device somehow to create such a state that you become alarmed, that you have to get up and see, to create such strain around you that you cannot remain comfortably asleep.

And this is the beauty of Zen and the revolution that Zen brings to the world. All other religions are consolations; they help you to sleep better. Zen tries to awake you; it has no consolation at all. It does not talk about great things. Not that those great things are not there, but talking about them is not going to help.

People have a very stupid idea. They think... one of our favourite tricks is to pretend that by talking about a problem we are doing something about it. That is why psychoanalysis has become so important -- and it is nothing but talking. The patient goes on talking about his problems and he thinks that by talking about his problems he is solving them.

People go on asking questions, AND getting answers, and they think that by asking a question and getting an answer they are doing something about their real problem. Answers that are given by others are not going to help you; they may help you only as consolations.

You ask somebody, "Is there survival after death?" and he says, "Yes." And you are freed of a fear -- the fear of death. And you start thinking the soul is immortal.

Just see the people who believe in the immortality of the soul: you will find they are the greatest

cowards there are. In this country it has happened. Down the ages, at least for five thousand years, this country has been believing in the immortality of the soul, and for one thousand years this country remained in slavery. People had become so cowardly they could not rebel against it. Not a single revolution has ever happened in India.

People who believe in the immortality of the soul should be absolutely courageous; they can face death because they are not going to die. But the case is just the opposite. In fact, their belief in the immortality of the soul is nothing but a protection, is just an armour around their cowardice. They are afraid of death, hence they believe in the idea that the soul is immortal. They go on clinging to the idea -- against death. They don't know.

If you ask a Zen master, "Is the soul immortal?" he will not answer, because he knows it is your fear that is asking for the answer. Your fear wants to be calmed; you need a solace. You need somebody authoritative who can say, "Yes, don't be afraid." You need a father-figure.

It is not just a coincidence that Christians think of God as the father, or the Catholic priest is called 'the father'. Out of fear, people are searching for the father. They need fathers here and they need a great Father up in the heavens. These people are childish, immature; they can't stand on their own. They can't live their lives on their own. They need someone to Lean to.

Zen does not talk about God. Not that God is not! but God is not a father. And God is not a mother either. You cannot conceive of God in any word. All your words are irrelevant. God can only be experienced in utter silence, in absolute silence. But there is no point in talking about it, because talking about it people start thinking they are doing great work. Then they read the scripture and they philosophize, and they go on polishing their concepts and doctrines, and go on believing. And nothing ever changes in their lives. Their belief never brings any light to their lives. In fact, their belief hinders the light.

Zen is not a belief system. It is a way of awakening. And the Zen master is bound to be tough. That is his compassion. He has to hit you. And he goes on finding devices how to hit you.
Just listen to this story:

A Zen master was worshipping at a statue of the Buddha. A monk came by and said, "Why do you worship the Buddha?"
"I like to worship the Buddha."
"But I thought you said that one cannot obtain enlightenment by worshipping the Buddha?"
"I am not worshipping the Buddha in order to obtain enlightenment."
"Then why are you worshipping the Buddha? You must have some reason!"
"No reason whatsoever. I like to worship the Buddha."
"But you must be seeking something; you must have some end in view!"
"I do not worship the Buddha for any end."
"Then why do you worship the Buddha? What is your purpose in worshipping the Buddha?"

At this point, the master simply jumped up and gave the monk a good slap in the face!

It looks so wild, unexpected. And the monk is not asking any irrelevant question: he is asking a simple human ques-tion out of curiosity. He should not be treated like that; there is no need to hit him. No Hindu priest would hit him, no Catholic priest would hit him. Their purposes are different -- only a Zen master can hit him. His purpose IS different.

Why didn't he hit him in the first place? Why did he bother to answer so many questions and then hit him? He created the situation, the right situation. He created the heat. He created the curiosity more and more and more. He brought the monk to a state from where the hit could simply shock him to a kind of awareness.

He helped the monk to think about it more and more and more, to bring a peak of thinking -- because only from the peak can the hit be of any help. But his hitting the monk is neither wild nor arrogant -- it is not out of anger, remember. This story I have found in a book written by an American who thinks the master became angry because of the persistent query of the monk, and out of anger he hit him back. This is stupid. You have missed the whole point. It is not out of anger! He is not offended by the question; he is enjoying the question. He is bringing the monk to a more and more feverish state by answering in such a way that the question is not answered but enhanced. Just see the difference.

Ordinarily, you answer a question so that the question is finished. The Zen master is answering so that the question becomes even more pointed and poignant. He is helping the question to arise with a totality. He

is giving the idea to the monk that his question is very important and the master is unable to answer it. He is helping the ego of the monk to become a big balloon so a small prick and... the balloon bursts.

It is not out of anger; it has nothing to do with anger. He is not angry with the monk, he is not annoyed with the monk. He must be feeling perfectly happy with the monk that he has asked -- now he is giving a chance for the master. But it is a device. He is not answering.

Even the slap is not the answer, remember. A few people start thinking as if the slap is the answer -- that is not the answer either. The slap is just to give you a jerk, just to shake your foundations, so even if for a single moment you slip out of your thinking you will have a glimpse of reality. Then you will forget about God and about Buddha and worship... and you will just see that your breakfast is getting cold. You will come herenow.

ZEN is AN EXISTENTIAL APPROACH, not a philosophical approach towards life. And it has helped tremendously, it has brought many people to awakening.

Zen does not believe in analyzing a problem, because it does not believe that any problem can be solved at its own level. No problem can be solved unless your consciousness is raised a little higher than the problem. This has to be understood. This is something very fundamental.

You ask me a question. I can answer it, but you remain on the same level of consciousness. My answer cannot raise your consciousness. You ask, "Does God exist?" I can say yes or no -- but you remain the same! Whether I say yes or no will not help you in any way to become more conscious. It will not give you more being; it will only give you more knowledge this way or that.

If you are an atheist and you ask, "Is there a God?" and I say no, you will feel very happy. You will say, "So I was right." Or if I say yes, you will say, "This man is wrong. He does not know anything. He is just a blind person. I have argued, I have looked into the matter deeply, and I can't find any proof for God."

Whether I say yes or no, whether you are a theist or an atheist, either you will accumulate the knowledge, receive it if it fits with you, or, if it doesn't fit with you, you will reject it. That's what you are doing continuously in your mind. But your consciousness is not raised. And unless your consciousness is raised no problem can be solved. In the first place the problem is created because of your conscious-ness, and it can be solved, not by any answer -- it can be solved only by helping your consciousness to go a little higher from where it is.

That's the work of Zen. It is not a transfer of knowledge -- is a transfer of consciousness, being.

By slapping the monk, the master has simply helped the monk to become a little more alert. And if the monk becomes a little more alert, that slap is not only a slap -- it is a Leap of the master's being into the disciple. But for that you need great love for the master, otherwise you will miss the slap. You need great trust in the Master.

This happens every day.

If I slap somebody, if I say something hard, if I hit somebody's ego, then out of a hundred cases ninety percent of people start reacting antagonistically. They miss the point! They missed a great opportunity. If sometimes I criticize you, that is a slap on your face. If sometimes I an hard on you, that is a slap on your face. Subtle slaps.

But humanity is no more interested in truth as much as it is interested in its ego. Immediately you are ready to leave. This man is not for you. A single slap, and you forget all about the search. Rather than becoming aware, alert, rather than receiving more consciousness and being, you simply close up.

Zen needs a particular atmosphere, a milieu -- a milieu of love, trust. That's why I insist that unless you are a sannyasin, my work cannot start on you.

Just the other day, somebody had written a letter, a beautiful letter; must be from a very good heart. He asked, "Can I not relate to you without becoming a sannyasin? Can I not just be a friend? Is it a must to be a disciple?" The question is relevant. You can be a friend to me; there is no problem in it. But you will miss as surely as the foes. The friend is going to miss AS much as the foe -- because when I slap you you will not be able to awake. You will become angry because you don't expect that from a friend. When I hit you hard, you will simply be angry; you will retaliate. you will argue, you will fight back. You will simply say,

Then I am going!"

Sannyas simply means that you are ready to go with me even if I hit you. You are ready to go with me even if I crush you, annihilate you. You are ready to go with me to any limits. Your trust is more. Your trust is more in me than your trust in yourself. Then the work starts. 'The work' simply means you have become available to the master -- only then can you be awakened. Because awakening is going to be

painful. It is not going to be very sweet, you have slept so long, and you have dreamt so many beautiful dreams. And awakening is certainly going to destroy all those dreams. They are dreams, but you have thought up to now that they are realities. And when some-body starts taking them away from you it hurts. You start feeling that "I am getting nothing -- on the contrary, I am losing all that I had before."

Zen is a particular milieu, a climate between the master and the disciple of trust, of love, of infinite love, so the disciple is ready to go to any end. You will be surprised: sometimes Zen masters have been really wild.

It happened in one Zen master's ashram: whenever he used to talk, and he used to talk about truth, he would raise one of his fingers towards the sky. That was his particular gesture. Naturally, it became a joke. Anybody who wanted to imitate the master would raise the finger.

A young disciple, very young, became very artful in repeating and imitating the master's gestures -- his face, the way he walked, the way he talked, the way he sat. Just a young boy he was. And anywhere and everywhere, when ever there was some serious discussion going on, he would raise his finger towards the sky in the same way as the master.

One day, the young boy was standing behind the master and the master was talking to people and he raised his finger, and from the back the boy also raised his finger. And the master called him... just took a knife and cut his finger! Now, you cannot think of this as compassion -- just cut his finger. And the boy screamed out in pain, and the master said, "Don't miss the point! Now raise the finger." Now the finger is gone, there is nothing to raise, and the master says, "Now, raise the finger -- don't miss the point! " And the boy, with tears in his eyes, raised his cut finger towards the sky... and that very moment the satori happened. The boy was transformed.

Now, on the surface it is very cruel, violent. If you can only see the surface you will be for ever against these Zen people. They don't look like saints. Saints are not known to do such things. Saints talk to the fish and saints talk to the trees, and birds come and sit on their shoulders. We have known such saints. But saints cutting the finger for no special reason? of such a simple young boy, who was, out of his innocence, imitating the master. Is the master angry? But if you look deep down, the boy was transformed.

If you see the transformation, then it was worth it -- even if the master had cut the head of the boy it would have been worth it. A finger is nothing. The boy was totally transformed.

About this same Zen master it is said that when he was searching with his own master he had become very famous -- famous because birds would come and sit on his shoulders and on his head. Once even, while he was meditating under a tree, a bird made a nest in his hair. He had become famous all over the country. People used to worship him like a Buddha.

He became very egoistic, naturally -- such a great attainment. His own master came and was very angry. He said, "What is this bird doing in your hair? Drop all this nonsense!" He was hurt, but he understood. And since that day, birds stopped coming to him.

People would come to see, but no birds would come -- and they were surprised. They asked the master, "What has happened to your disciple? First birds used to come, animals used to come and sit by his side, but now they no more come.

The master said, "Now he has disappeared, he is no more special. He has attained. Now birds don't take any note of him. Animals simply pass by. He is not there! First he used to be there. He was becoming a special person; he was attaining to a specific kind of ego. Now even that is dropped. He was becoming enlightened! -- now even enlightenment is dropped. So birds no longer come to him. Why should they come when there is nobody? And why should animals come and sit there? -- they can sit anywhere. It is all the same. There is nobody any more."

Now see the point! Zen has a totally different approach towards life. NOW the master is happy that the disciple has completely disappeared -- because one can even become attached to the idea of enlightenment. And you have to be alert about it.

Just a few months ago it happened: I told Somendra "You have had a small satori" -- since then I have not seen him laughing. Since then he has become very serious. He has become enlightened! He has taken it to his heart. He has become special. He cannot laugh, he cannot enjoy -- he cannot be ordinary.

And now, if this idea gets too much into him it will become a crust around him. He has to drop it. He has to become unenlightened again. He has to forget that satori. And not that it was not there -- it was there -- but many satoris happen before the ultimate satori happens. And the ultimate satori is dropping of all

satoris, of all samadhis. The ultimate enlightenment is when you forget the very idea of enlightenment. Then there is innocence. Then there is just simple nature.

I have played a joke upon Somendra and he got caught into it.

I AM CREATING HERE A CLIMATE OF WORK -- many things are happening, many are going to happen. And you have to be ready. And the first readiness is: when I hit you, when I shock you -- now Somendra will be shocked -- when I shock you, use the shock to become a little more alert, a little more aware.

Zen is a device, not an analysis of life.

And always remember, the universe is unknowable, absolutely, because it is alive. Analysis kills. And remember also: only dead things can be known. Life remains unknown and unknowable.

The moment you know, you have killed something. And people go on killing. They kill love -- once they analyze it, it is killed. People are so violent that even in love their violence is dearly there, loudly there.

Sending flowers is a form of life sacrifice to show high esteem. When you send a beautiful roseflower to your girlfriend or boyfriend, what are you saying? This is not understanding. What are you saying when you say something with a flower? You give a roseflower to your girl -- what are you saying ? You are saying: "I will kill for ya, baby! -- I am ready to kill, I can murder. Look, I have murdered this rose."

Even your love is nothing but a power trip. Power always kills. Bacon has said knowledge is power -- must be so, because knowledge also kills. When you can kill something, you feel great power.

I have heard that the most favourite pastime of people around Stalin was hunting. When Brezhnev took Kissinger on a hunting trip, he showed his power. It is said that whenever Tito wants to know that he is still in control, he kills stag and bear.

Whenever people want to show that they are powerful, they kill. Adolf Hitler had to kill to show his power. And killing goes on on many levels. Knowledge is also a subtle way of killing a thing.

Zen people are not interested in knowledge because they are not interested in power. They are interested in life as it is. They are interested in the breakfast, not in God -- not in heaven, not in the soul, not in past lives, not in future lives. Simply the breakfast. They are utterly for the immediate.

We know only that which we have killed. So never be a seeker for knowledge, otherwise you will become a killer, you will be a murderer. That's what science goes on doing. In all the scientific laboratories it is nothing but murder and murder -- they have murdered nature, they go on murdering. t is a beautiful device to hide violence.

Just go and see in a scientific lab how many ways they have devised to torture simple, innocent animals -- in the name of experiment! in the name of inquiry, in the name of truth. Unimaginable torture. But when it is for truth's sake, it is allowed -- nobody thinks of the scientist as violent.

Nobody thinks of the philosopher as violent, but he is also violent. He goes on analyzing everything.

Zen is not interested in killing -- not even in killing a single word. It is not interested in knowing: it is interested in being. And these sutras will help you to see the point.

MY ABIDING PLACE
HAS NO PILLARS;
IT IS ROOFLESS --
YET THE RAIN DOES NOT
WET IT, NOR THE WIND STRIKE IT.

Go into each word with deep love, with deep sympathy.

First:

MY ABIDING PLACE
HAS NO PILLARS...

THE INNER HAS NO BOUNDARIES, no supports, no pillars. It is infinite space, it is pure space. It is nothingness. And there is nobody there. It is utterly silent. Not a single sound has ever penetrated there. Nobody has eVer walked on that beach of your inner being, no footprints are there. It is virgin land.

If you look into that inner space, you will start disappear-ing. The more you look inside, the more you

will disappear. That's why people don't want to look inside. They talk about self-knowledge, they talk about how to look inside; they talk about techniques -- but they don't look. And there is NO technique.

It is a very simple phenomenon to look inside. It is as simple as looking outside. You can simply close your eyes and look inside. But fear arises, great fear arises in looking inside -- because that emptiness overwhelms you. You start disappearing; you start feeling as if you are going to die. You rush back. You start thinking a thousand and one things.

Have you not observed? Whenever you sit silently and look inside, the mind creates so many thoughts immediately. Why? It is your device. It is just like the octopus: whenever he sees that some enemy is coming around, the octopus releases dark black ink like a cloud around himself. Immediately the ink cloud surrounds him and the enemy cannot see where he is.

When you go inside, immediately your mind starts secreting a thousand and one thoughts; immediately there is a great rush of energy into thinking. This is just like the octopus releasing dark black ink around himself -- to create a cloud so you cannot see the innermost nothingness. You don't want to see. To see in is to commit suicide -- to commit suicide as an ego, as a self.

Ikkyu says:

MY ABIDING PLACE
HAS NO PILLARS;
IT IS ROOFLESS...

It is just the vast open sky... no pillars, no roof. It is infinity.

YET THE RAIN DOES NOT WET IT,
NOR THE WIND STRIKE IT.

How can the rain wet it if there is no roof and no pillar? and no ground either? Do you think when it rains the sky is wet? The sky remains as it is. Rains can't wet it. Do you think when it is cloudy those clouds leave any impact on the sky? Do you think the sky becomes contaminated, polluted by the clouds? Do you think it becomes darkened? Do you think any mark is left on the sky? Nothing is left.

How can you touch pure nothingness? And just as there is an outer sky, there is an inner sky. And 'outer' and 'inner are just arbitrary words. The day you will know, it is all one sky -- outer and inner, it is all one. One has to be very courageous to go into it. Once you have the courage to see your reality, all fear disappears -- because all fear is for the ego, all fear is because of the ego. "Am I going to survive or not?" is what fear is all about. But once you have seen the inner sky, the fear can't remain. You are not, so what? You have never been and you will never be, neither born nor dying. And that which is has been always there and will be always there. But you are not that!

It appears only when you are not, when you have dis-appeared. You are just a dream. The dreamer is also part of the dream, and when the dream disappears, the dreamer also disappears. Living in this inner space, you are not afraid about security. Then insecurity IS security.

That's what Alan Watts means when he says 'the wisdom of insecurity.' There is only one way to be really secure and that is: don't have any roof, don't have any pillars. Just move into the open sky. And then if it rains, let it rain -- you will not get wet. You will be the sky, how can you get wet? Then if death comes, let it come -- you will not be dying, because how can you die? You were never born. You don't exist as a thing, as an entity.

Living in insecurity, one is secure. Trying to be secure, one remains insecure. This is the law of reverse effect. If you want something you will miss it -- just because you want it. The more you want, the more difficulties you create. And then there is a vicious circle. You want to be secure, you don't want to die. If you don't want to die, you will have to die a thousand and one deaths; you will have to die every day. If you don't want to die, then everything will become a death message; then you will be continuously trembling; and afraid. From everywhere you will see death coming.

And if you forget all about death, and you accept death, then even in death you will not die, even in death you will be a watcher. Death will come and go. You will see it coming, you will see it passing, and you will remain, you will abide. That which abides in you for ever and ever is not an entity -- it is a

consciousness. It is not a soul, it is awareness, it is pure awareness. And that awareness is part of the universal awareness.

MY ABIDING PLACE
HAS NO PILLARS;
IT IS ROOFLESS --
YET THE RAIN DOES NOT WET IT,
NOR THE WIND STRIKE IT.

One Zen master was moving with his disciples. They came across a small river -- they had to cross it. It was not very deep, a shallow river. They started passing through it. The master had always said to his disciples, "When an enlightened person passes through the river, his feet never become wet." They were all waiting for an opportunity to see. They were puzzled because his feet were becoming wet. They became very much confused: "Is our master not yet enlightened?"

And just standing in the middle of the river, the master started laughing an uproarious laugh, a belly-laugh, and they asked, "What is the matter?"

He said, "You fools! I had said that the enlightened person's feet never become wet, and my feet are not becoming wet -- and the feet that are becoming wet are not my feet. You need not be confused; you need not look so puzzled and perplexed. This water is not touching me! Nothing can touch me because I am not. This water of the river is not touching the sky, it is not making the sky wet -- how can it make ME Wet? I am part of the sky."

YET THE RAIN DOES NOT WET IT,
NOR THE WIND STRIKE IT.

So when you are Communing with a master, remember it -- you are communing with somebody who is a nobody; you are communing with something which is not an entity but only a presence. Communing with a master is not communing with a person but with a presence. A person will become wet, but the presence cannot become wet. The presence remains uncontaminated.

That presence is you. One has just to find it out -- that's all. But you have become so much entangled with the ideas about yourself -- that you are a Hindu, a Mohammedan, a Christian, a man, a woman, white, black, this and that -- you have become so much entangled with identities that you never look inside to see that you are just a pure sky and nothing else. No Hindu exists there, no Mohammedan, no man, no woman, no black, no white. These are all identities.

Think of the one who is identified with these things, think of the inner sky. These are all clouds -- Hindu, Mohammedan, Christian, communist, capitalist -- these are all clouds. Don't get too much obsessed with the clouds. Go on remembering the sky.

WHEN IT BLOWS,
THE MOUNTAIN WIND IS BOISTEROUS,
BUT WHEN IT BLOWS NOT,
IT SIMPLY BLOWS NOT.

ONCE SEEN, this inner nothingness, a person becomes a suchness. This word 'suchness' is of infinite value in Buddha's experience, on Buddha's path -- TATHATA or suchness. When there is nobody, then what happens? A few things happen....

First, if there is nobody, there is nobody to control your life, there is nobody to manipulate, there is nobody to discipline. All control, all discipline, all manipulation dis-appears. That's what freedom is -- that's what MOKSHA IS. Not something far away in the skies, but something deep inside you right now.

When you are not there, how can you control your life? All control disappears -- and with control disappear all kinds of tensions, with control disappears all uptightness, with control disappear all anxieties. You become an open flow, so open that

WHEN IT BLOWS,
THE MOUNTAIN WIND IS BOISTEROUS,
BUT WHEN IT BLOWS NOT,
IT SIMPLY BLOWS NOT.

Then whatsoever happens happens. A man of Zen is totally different from the man of Yoga, and the distinction has to be understood.

The man of Yoga is in tremendous control. The whole methodology of Yoga is how to control yourself, how to control absolutely. The man of Yoga cannot be disturbed because he is in such utter control. The man of Zen cannot be disturbed because there is no control. But the difference is great.

The man of Yoga is not absolutely in control, nobody can be. There are possibilities when he will lose his control. You just have to bring about those possibilities -- he will lose control, because all control is relative, it is only up to a certain extent.

Watch your control: if there is a ten rupee note you may not steal it, but ten thousand rupees? Then you feel a little inclined. And ten lakh rupees? Then you start thinking, then the idea seems to be worth thinking about. You start dreaming... ten lakh rupees? And just for onCe, and people are doing so many sins, you will be doing one and only one. And then you can donate half of the money to the church or to the temple. And it is not so wrong either, because it doesn't belong to a beggar -- it belongs to some very rich person, and it doesn't matter to him whether he has ten lakh less or more. And in the first place he has exploited people for all this money. Now you are gathering energy to do it! But if it is ten crore rupees? Then you will not think a second time: you will simply grab it and rush.

There is a certain limit to all control; beyond that you will fall. Nobody- call be in absolute control, because control is an unnatural thing and nothing unnatural can ever be absolute. Only nature can be absolute. Unnature has to be maintained; it takes energy, conflict, struggle, And when you are controlling yourself, there is somebody inside you who is against it -- otherwise what is the point of controlling?

Control always splits you: the one who controls and the one who is being controlled, the top-dog and the bottom-dog. And the bottom-dog waits for its own opportunities. There is constant barking and they go on fighting inside you. And you know it! There are moments when you can control your anger, and there are moments when you cannot. There are moments when you can control anything, and there are moments you cannot control. Sometimes the top-dog is powerful and sometimes the bottom-dog is powerful.

And the conflict continues and the victory is never absolute. Nobody ever wins it because the other remains there, maybe tired, resting, waiting for its time. And whenever one is in control, the other is gaining power by resting. And the one who is in control is losing power by control-ling? because controlling means energy is being lost, dis-sipated. Sooner or later, the controller becomes weak and the controlled becomes powerful. And this goes on, this is a wheel.

The man of Yoga seems to be in great control, but cannot be in absolute control. He has repressed. All that he has repressed is waiting there underneath him like a volcano -- it will erupt. And when it erupts, he will be thrown in fragments.

The man of Zen cannot be disturbed -- but the reason is totally different. Not that he is in absolute control: he cannot be disturbed because he is not.

And then one thing more has to be understood: because he is not, there is no division. He is just a natural man. But you carry the idea of control from the man of Yoga, and that's why the natural man has always been misunderstood. For example:

A master died and his disciple started crying, great tears started coming, sobbing. The disciple was known himself as an enlightened person. Others said, "This is not right -- you should not cry, you should not weep. What will people think? Is it right for a man who is enlightened to cry? '

And that disciple said. "There is no question of right and wrong -- if tears are coming, they are coming. There is nobody to prevent them."

This is a totally different vision -- this is the natural man.

And they said, "But you have been telling us that only the body dies, then why are you crying and weeping for the master's dead body? Only the body has died and the body was just material. It was going to

die -- dust unto dust."

And he said, "What are you talking about? I am not crying for the soul -- the soul never dies, okay, so I am not crying for the soul! I am crying for the body, because it was beautiful, so beautiful. I will never be able to see such a beautiful man walk again. I will never hear his voice."

And they said, "But you should not be attached!"

But he said, "I am not attached! Just a flower has withered away and tears are coming to my eyes -- I am not attached. These tears are not out of attachment."

This is very difficult to understand, because we know only tears which come out of attachment. We have not know natural tears -- we have forgotten ALL that is natural. We know tears of attachment; we don't know tears of innocence.

A Zen man is a natural man.

WHEN IT BLOWS,
THE MOUNTAIN WIND IS BOISTEROUS...

This is the description of a Zen man.

BUT WHEN IT BLOWS NOT,
IT SIMPLY BLOWS NOT.

When he laughs, he laughs. When he cries, he cries. It is a simple phenomenon. Just as birds sing, the Zen master speaks; just as flowers bloom, he lives. But his life has no ulterior motive, no goal. His words are not teachings but assertions of joy -- hallelujah! his celebration of being. And that, too, when it happens it happens. When it doesn't happen, it doesn't happen.

There have been Zen masters who talked their whole lives, and there have been Zen masters who never talked. Sometimes it happens that the song is sung in words, and sometimes it happens that the song is sung in silence. But there is nobody to do something. Whatsoever is happening is happening.

This is what is called freedom by Buddha: nobody to control and manipulate, all control disappears -- freedom i born. Freedom from the self, the true freedom, Freedom for the self is the pseudo freedom. Yoga tries freedom for the self, and Zen is nothing but freedom from the self? Then one becomes like a tree, like an animal, like a child.

The sage is like a child, not like a yogi, not like a mahatma. The mahatma is trying to control himself continuously, day in, day out -- curbing, dropping this, creating that. His whole life is his own effort. And, naturally, the so-called mahatmas look very tired, sad, desperate. Their life has not the quality of joy. They talk about satchitanand, but their life has not the quality of joy.

Zen people have the quality of joy. They don't talk about satchitanand -- they ARE satchitanand. They are truth, they are bliss, they are consciousness.

Once Ma Tzu was asked, "Why did Buddha never talk about God?"

Ma Tzu said, "He was so busy living him, that's why. He didn't talk about God because he was too busy living him."

This state is a simple state, a natural state. You cannot brag about it. No child brags about his childhood, no sage can brag about his sagehood -- it is the second childhood. He is reborn, the circle is complete. He has seen the world, he has seen the ways of the world, he has seen all the miseries of it, he has become wise. Now desires no longer drag him away from reality. He simply lives. Feeling hungry, he eats; feeling sleepy, he sleeps. He goes on doing the small things of life, but he becomes absolutely a nobody.

THOUGH IT HAS NO BRIDGE,
THE CLOUD CLIMBS UP TO HEAVEN;
IT DOES NOT ASK AID
OF GAUTAMA'S SUTRAS.

AND WHEN YOU BECOME NATURAL, spontaneous, simple, you start rising -- of your own accord. You need not ask Gautama Buddha for his help. No help is needed.

THOUGH IT HAS NO BRIDGE,
THE CLOUD CLIMBS UP TO HEAVEN;
IT DOES NOT ASK AID
OF GAUTAMA'S SUTRAS.

There is no need to have any guide. If you are simple, then simplicity is enough. If you are natural, then that naturalness is enough. If you are not natural, you will need the help of a master. And the master is not going to give you anything -- he will simply take all that is plastic in you, all that is inauthentic in you.

The master, the real master, simply throws you back to your own utter naturalness. He does not make you an achiever. He does not give you great dreams that you have to become this and you have to become that. He simply says: You relax. You be in a let-go. You be -- don't become.

This is own of the basic messages of Buddha: Be a light unto yourself. If you are not, then you need the help of a master, just for the time being. But what is his help? He throws you back to yourself; he goes on throwing you back to yourself. You would like to cling to the master and he goes on throwing you back.

The real master does not allow you to cling to him. He helps you to uncling, because unclinging is maturity, clinging is childishness. And remember: to be a child is one thing, to be childish is quite another. To be a child means to become a sage; to be childish means to remain clinging, immature.

RIPPLES APPEAR
On THE UNACCUMULATED WATER
OF THE UNDUG WELL
AS THE FORMLESS, BODILESS MAN
DRAWS WATER FROM IT.

AND THIS IS THE CONSTANT REFRAIN OF BUDDHA, that all is dream. Nothing has ever happened, and nothing is ever going to happen. But the mind lives in hope and through hope; it goes on thinking that something is going to happen. Nothing has ever happened, nothing is ever going to happen . All is. Hence the master reminded the disciple about the breakfast.

All is. You have to be reminded constantly of it, because you go on rushing away from it. All going is dreaming -- whether you are going for money or for God does not matter. Whether you think of the body or of the soul does not matter. Whether you want to become very rich, very famous, or enlightened, doesn't matter. All is dream. Becoming is dream.

Look into that which you are, and don't go on looking for that which you would like to be. Hope is the secret of the mind; the mind lives through hope, nourishes itself on hope. Once you stop hoping, once you relax and you just let hopes disappear, suddenly you are awakened to the truth -- the truth of your being, the truth of the whole existence.

RIPPLES APPEAR
ON THE UNACCUMULATED WATER
OF THE UNDUG WELL...

Such is your life. Have you not seen in your dreams again and again? A lake is there and ripples appear, and a boat, and you are travelling in the boat -- and there is no lake and no ripples and no boat and no traveller either. And in the morning you find yourself just lying in your bed -- there has been no lake, no water, no boat, nothing. But all had appeared.

Let me remind you of the famous dream of Chuang Tzu:

He dreamt one night that he had become a butterfly. Next morning, sitting amidst his followers, he started laughing madly. And one disciple asked, "What is the matter? We have never seen you laugh so

madly."

He said, "There is such a trouble, and I don't think that I will ever be able to solve it. I have fallen into a great riddle."

They said, "Just tell us -- maybe we can be of some help."

And Chuang Tzu said, "Last night I dreamt that I had become a butterfly."

So they said, "But that is not a great riddle. We all dream, and we know it is a dream."

Chuang Tzu said, "That is not the point. Now the problem arises: it may be that now the butterfly has fallen asleep and is dreaming that she has become Chuang Tzu.

"Now who is right? Whether Chuang Tzu was right dreaming that he is a butterfly, or the butterfly is right dreaming that she is Chuang Tzu?

"And who am I? Am I just a dream in the mind of a butterfly? Because if Chuang Tzu can become a butterfly in the dream, then why cannot a butterfly become Chuang Tzu in dream?"

Just think of butterflies sitting under the shade of a tree taking a good sleep in the afternoon, and dreaming that they are sannyasins... in orange, meditating, doing vipas-sana, thinking of great things. And you will also be puzzled -- perhaps Chuang Tzu was right.

Who is true? Butterfly dreaming of Chuang Tzu? Chuang Tzu dreaming of butterfly?

Buddha's answer is that neither is true -- only the one who has become aware of the problem, he is true. And he is neither; he is neither Chuang Tzu nor butterfly. The one, the mirror in which these dreams are reflected, the screen on which these dramas are played... that witnessing.

THE MIND:
SINCE THERE IS REALLY
NO SUCH THING AS MIND,
WITH WHAT ENLIGHTENMENT
SHALL IT BE ENLIGHTENED?

AND NOW COMES ONE OF THE MOST SIGNIFICANT SUTRAS, and only those who have followed the sutras up to now will be able to understand it. Now Ikkyu hits hard. He says:

THE MIND:
SINCE THERE IS REALLY
NO SUCH THING AS MIND...

because mind means nothing but ALL the processes of dreaming. You call a mind a materialist mind because he dreams of money; and you call a mind a spiritualist mind because he dreams of satoris -- but mind is dreaming, mind lives in dreams. It thinks of the faraway, of the distant. It lives in imagination and in memory; both are part of imagination. It never comes to reality; reality is too much for it. Facing, encountering reality it melts and disappears just like dewdrops disappear in the morning sun. Whenever the mind comes to herenow, to the breakfast, suddenly it evaporates.

Try it: taking y our breakfast, just take the breakfast and don't think of God and the Devil and money and the woman and the man, and love and a thousand other things -- don't think. Just take the breakfast, just be there, totally there -- in it. Don't go here and there. Utterly present. And where is the mind? You will not find the mind.

Mind has never been found. Those who have looked, they have always found there is no mind.

THE MIND:
SINCE THERE IS REALLY
NO SUCH THING AS MIND,
WITH WHAT ENLIGHTENMENT
SHALL IT BE ENLIGHTENED?

And then the question arises: If there is no mind, then why this talk about enlightenment? If there is no mind, there -- there is nothing to become enlightened, nobody to become enlightened. If there is no mind, no

illusion, then how to get out of the illusion? If there is no mind, then how to become something which is beyond mind? If mind exists not, then what is the point of saying that one has to attain to no-mind?

Mind in itself is not... one cannot talk about enlightenment any more. But in fact, this is enlightenment. Enlightenment is not getting out of the mind: enlightenment is seeing that the mind exists not -- then you are suddenly enlightened. Then you are a Buddha.

There is the well-known incident about the Confucian scholar seeking enlightenment from a Zen master. The student constantly complained that the master?s account was somehow incomplete, th at the master was withholding some vital clue. The master assured him that he was withholding nothing from him. The student insisted that there was something the master was withholding from him. The master insisted that he was not withholding anything from him.

Later on, the two went for a walk along the mountain path. Suddenly the master said, "Do you smell the mountain laurels? '

The student said, "Yes!"

The master said, "See! I am not withholding anything from you."

A strange story, but of tremendous import. What is the master saying? The smell of the laurels.... He says to the disciple, "Do you smell the mountain laurels?" They always bring you to the immediate: to the breakfast: to the mountain laurels. They don't bother about philosophical things.

And the disciple smells and he says, "Yes!"

And the master says, "See! I am not withholding anything from you. Just as you can smell the mountain laurels, so you can smell Buddhahood right now, this very moment. It is in the mountain laurels. It is on this mountain path. It is in the birds, it is in the sun. It is in me, it is in you. What keys and clues are you talking about? What secrets are you talking about?"

Zen has no secrets it is said. Zen is all openness. Zen is not a fist: it is an open hand. It has no esoteric ideology. It is down-to-earth, very earthly, very simple. If you miss, that simply shows that you have a very complex mind. If you miss, that simply means that you have been looking for complex ideologies, and Zen simply drags you back to reality, to the breakfast, to the mountain laurels. To THIS bird calling. This is Buddha calling! To THIS utter silence -- this is Buddha present. This communion between me and you. This moment when I am not and you are not. All is open, all is available.

Someone asked a Zen master, "What is the ultimate nature of reality?

The master replied, "Ask the post over there!"

The man responded, "Master, I don't understand!"

The master said, "Neither do I."

It is not a question of understanding. Either you see it or you don't see it. Either it is there, felt, seen, recognized, or you have missed. It is so simple. There is no complexity in it.

The master says, "Ask the post over there!"

It is very natural that the disciple said, "Master, I don t understand -- how is the post going to ansWer me?" because he had asked one of the greatest questions: What is the ultimate nature of reality? And so he said, "Master, I don't understand."

And the master said, "Neither do I."

There is nothing to understand and nobody to understand. ALL SIMPLY IS! Understanding creates problems. You think you don't understand so you have to understand -- then understanding creates new problems, and then you solve them and your solutions again create more new problems... and it goes on and on. One answer creates tell questions, and it is an infinite regress.

Nothing has to be understood! Life has to be lived, not understood. You ARE Buddhas, and so are the posts.

Another time it happened -- the same master inquired of a disciple, "You have come very late. Where have you been the whole day?"

He said, "There was a polo match. A great match was going on and I became interested. I was watching."

The master asked, "The players were tired?"

And he said, "Yes, by the end they were very tired."
"And the horses were tired?"
And the disciple said, "Yes, the horses were also tired."
And the master said, "And the posts? The posts were tired?"
And the disciple was puzzled -- how can posts be tired.
He said, "Sir, give me a little time to think." And he meditated over it the whole night, and only by the morning, as the sun was rising did he get the point.
He rushed to the master's room and he said, "Yes, master -- they were tired."
And the master said, "So you have seen the point."

All is one, so if the players were tired, the horses were tired, the posts must have become tired. All is one. Nothing is separate. We are not island. So the stones and the stars, all are joined together.
And everything is joined in THIS moment, is participating in this moment. If you become just THIS moment, all is attained. There is no other enlightenment.
Zen is a way back home -- and the simplest way and the most natural way.

Take It Easy, Vol 1

Chapter #10
Chapter title: Only Man is Capable of Boredom

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The first question

WHAT EXACTLY IS BOREDOM? IF I DON'T DO SOMETHING, EVEN SOMETHING NEEDLESS, A PANIC ARISES, A HUGE FEAR. WHAT IS IT THAT CAUSES THIS FRENZY OF MOVEMENT? WHY AM I SO UNCOMFORTABLE WITH THIS FEELING?
THE FRUSTRATION OF BOREDOM INCREASES WHEN I THINK THAT WHAT I WOULD DO IS EQUALLY A MEANINGLESS FRENZY. I FEEL CAUGHT.

ABHA, BOREDOM IS ONE OF THE MOST IMPORTANT THINGS IN HUMAN LIFE. Only man is capable of boredom; no other animal is capable of being bored. Boredom exists only when mind starts coming closer and closer to enlightenment. Boredom is just the polar opposite of enlightenment. Animals cannot become enlightened, hence they cannot become bored either.
Boredom simply shows that you are becoming aware of the futility of life, its constant repetitive wheel. You have done all those things before -- nothing happens. You have been into all those trips before -- nothing comes out of it. Boredom is the first indication that a great understanding is arising in you about the futility, meaninglessness, of life and its ways.
Now, you can respond to boredom in two ways. one is what is ordinarily done: escape from it, avoid it, don't look eye to eye into it, don't encounter it. Keep it at your back; and run away; run into things which can occupy you, which can become obsessions; which take you so far away from the realities of life that

you never see boredom arising again .

That's why people have invented alcohol, drugs. They are ways to escape from boredom. But you cannot really escape; you can only avoid for a while. Again and again the boredom will be coming, and again and again it will be more and more loud. You can escape in sex, in eating too much, in music -- in a thousand and one kinds of things you can escape. But again and again the boredom will arise. It is not something that can be avoided; it is part of human growth. It has to be faced.

The other response is to face it, to meditate on it, to be with it, to be it. That's what Buddha was doing under the Bodhi Tree -- that's what all Zen people have been doing down the ages.

What exactly is meditation? Facing boredom is meditation. What does a meditator go on doing? Sitting silently, looking at his own navel, or watching his breathing, do you think he is being entertained by these things? He is utterly bored! That's why the Zen master moves with a stick in his hand -- because those bored people are bound to fall asleep. There is no other escape, so only one escape is left: at Least they can fall asleep. They cannot escape. They have themselves, of their own accord, become part of the Zen training and the discipline -- they cannot escape. But one escape is always available: you can fall asleep, then you forget all about it. That's why in meditation one feels sleepy.

The whole effort in meditation is this: be bored but don't escape from it; and keep alert, because if you fall asleep you have escaped. Keep alert! Watch it, witness it. If it is there, then it is there. It has to be looked into, to the very core of it.

If you go on looking into boredom without escaping the explosion comes. One day, suddenly, looking deep into boredom, you penetrate your own nothingness. Boredom is just the cover, the container in which is contained your inner nothingness -- SHUNYATA. If you escape from boredom, you are escaping from your own nothingness. If you don't escape from boredom, if you start living with it, if you start accepting it, welcoming it.... That's what meditation is all about: welcoming boredom, going into it on one's own; not waiting for it to come but searching for it.

Sitting for hours in a yoga posture, just watching your breathing, one gets utterly bored. And the whole training of meditation is such that it helps boredom. In a Zen monastery you have to get up every day at the same time in the morning -- every day, year in, year out. It doesn't matter whether it is summer or winter. You have to get up early, three o'clock, you have to take the bath, you have to drink the same tea, and you have to sit.... The same gestures followed again and again. And the whole day is also a very very fixed routine: you will eat your breakfast at a certain time, then you will meditate again, then you will have your food at a certain time -- and the same food!

Everything helps boredom.

And the same clothes, and the same monastery, and the same master every day with his stick walking around. And every day in the evening you have to go for a session with the master. And the questions that are given are such boring questions to meditate on: What is the sound of one hand clapping? Just think of it -- it will drive you mad! What is the sound of one hand clapping? There is no answer to it, you know it; everybody knows there is no answer to it. And the master goes on insisting, "Go on repeating, go on meditating on it."

It is all well managed. The boredom has to be created -- immensely, tremendously. The boredom has to be allowed as totally as possible, has to be helped, supported from every side. The same evening, the same work, the same chanting of the mantra. The same time you have to go to sleep again... and this goes on, this wheel. Within a few days you are utterly bored and you cannot escape. There is no way to escape. You can't go to the movie, you can't look at the TV; you can't have anything that can help you to avoid it. You are thrown into it again and again.

Great courage is needed to face it. It is almost like death; in fact, far more hard than death, because death comes when you become unconscious. And you are stirring ALL sorts of boredoms. What happens? There is the secret of all meditations: if you go on watching, watching, watching, boredom becomes bigger and bigger, intenser and intenser, and then the peak... nothing can go on for ever. There is a point from where the wheel turns. If you can go to the very extreme, to the very peak, then the change, transformation, enlightenment, satori, or whatever you want to call it, happens. Then one day, suddenly, the boredom becomes too much. You are suffocated, you are almost being killed by it. You are surrounded by an ocean of boredom. You are overflooded by it and there seems to be no way to escape. The very intensity and totality of it, and the wheel turns. Suddenly boredom disappears and there is satori, samadhi. You have entered your nothingness.

Now there will be no boredom any more. You have seen the very nothingness of life. You have

disappeared -- who can be bored? with what? You exist no more. You are annihilated.

You ask: WHAT EXACTLY IS BOREDOM?

A great spiritual phenomenon. That's why buffaloes are not bored; they look perfectly happy and enjoying. Only man is bored. And in man, also, only the people who are very talented, intelligent, they are bored. The stupid people are not bored. They are perfectly happy doing their jobs, earning money, making a bigger bank balance, raising their children, reproducing, eating, sitting in the movie, going to the hotel, participating in this and that. They are enjoying! They are not bored. They are the lowest types; they really belong to the world of buffaloes. They are not yet human.

A man becomes human when he starts feeling bored. You can see it: the most intelligent child will be the most bored child -- because nothing can keep his interest for long. Sooner or later he stumbles upon the fact and asks, "Now what? What next? This is finished. I have seen this toy, I have looked into it, I have opened it, I have analyzed it, now I am finished -- what is next?" SOON he starts finishing things. By the time he becomes young, he is already bored.

Buddha was utterly bored. He left his kingdom when he was only twenty-nine, at the peak of his youth. He was utterly bored -- with women, with wine, with wealth, with kingdom, with everything. He had seen all, he had seen through and through. He was bored. He renounced the world NOT because the world is wrong, remember. Traditionally it is said he renounced the world because the world is bad -- that is absolute nonsense. He renounced the world because he became so BORED with it.

It is not bad, neither is it good. If you are intelligent, it is boredom. If you are stupid, you can go on. Then it is a merry-go-round; then you move from one sensation to another. You are interested in trivia and you go on repeating and you are not conscious enough to see the repetition -- that yesterday also you had been doing this, and today also you are doing, and again you are imagining tomorrow to do the same thing again. You must be really unintelligent. How can intelligence avoid boredom? It is impossible. Intelligence means seeing things as they are.

Buddha left the world out of boredom; utterly bored, he ran away from the world. And what was he doing them for six years sitting in those forests? He was getting more and more bored. What can you do, sitting in a forest? -- watching your breath, looking at your navel, day in, day out, year in, year out. He created that boredom to its ultimate peak, and one night it disappeared. It disappears of its own accord.

If you reach to the peak... the turn comes. It comes! And with that turn of the tide, light enters into your being -- you disappear, only light remains. And with light comes delight You are full of joy -- you ARE NOT, but full of joy -- for no reason at all. Joy simply bubbles up in your being.

The ordinary person is joyous for a reason -- he has fallen in love with a new woman or a new man and he is joyous. His joy is momentary. Tomorrow he will be fed up with this woman and he will start looking for another. The ordinary man is joyous because he has got a new car; tomorrow he will have to look for another car. It goes on and on... and he never sees the point of it, that always, finally, you are bored. Do whatsoever -- finally you are bored. Every act brings boredom.

The intelligent person sees it. The sooner you see, the more intelligence you show. Then what is left? Then only boredom is left, and one has to meditate over it. There is no way to escape from it. Then go into it. See where it leads. And if you can keep going into it, it leads into enlightenment.

Only man is capable of boredom, and only man is capable of enlightenment.

The second question

IT SEEMS THAT THOUGH THE SOCIETY IS AT PRESENT REJECTING YOU, BY AND BY IT WILL ACCEPT YOU.
Please comment.

SIDDHARTHA, why are you worried about the society, its rejecting me or accepting me? Forget about the society! It has always accepted people like me only when they are gone; it always accepts Buddhas when they are dead. It accepts only when Buddhas cannot do anything; it accepts only when Buddhas become just theories. The flame is gone; it is only a memory now. Then they accept -- not only accept, they

worship. That's what they have been doing all the time and they will be doing all the time in the future too.

Nothing has changed fundamentally. The unenlightened remain unenlightened.

Why do they reject? They reject out of fear. Just listen to me: just now I was saying something about boredom. Now the ordinary person can't accept it, that one HAS to go into boredom. He will be afraid. He will say, "What nonsense is this man talking about?" He will become afraid even to listen to it, because who knows? -- the idea may get into his mind that life is boring. Then all his joys... and he was going along so happy and he was so delighted with small toys. All those toys will be broken! He does not want to do that; he is too much obsessed with his toys. He does not want to listen to such things. When I am gone, they can worship me -- because I will not be shouting at him.

Worship is cheap. To be with a living master is hard, arduous; it needs guts. Worship is a polite gesture. Worship says, "You may be right, but we are not ready for it. You must be right; we are not even ready to argue about it, because -- who knows? -- if we argue about it, you may prove right. So we don't argue; we will worship you. You must be right! How can you be wrong? But we don't want to follow you yet. We will make a beautiful image of you in the temple. We will bring flowers to your feet, we will repeat your name, and we will go on doing the same stupid things we have been doing before. You will be just decor, a decoration. We will put a beautiful picture of you in the home; it makes the drawing-room look so pretty. But that's all. And once in a while we will even garland your picture, but that's all."

This is a polite way of avoiding, a very polite way of saying, "No, we can't come with you -- at least, not yet. Ultimately you may be right, but we are not worried about the ultimate. For the moment, forgive us, and let us live our joys. Life is so enchanting -- who cares about enlightenment?"

And any person who comes here and throws a stone in your glass houses looks like an enemy. Any person who comes and disturbs your sleep and destroys your dreams looks like an enemy. So when a Buddha is alive he HAS to be rejected. If he is not rejected, then he is not a Buddha. When he is dead, he has to be worshipped. If he is NOT worshipped when he is dead, then he is not a Buddha.

That's how we have always been behaving with Buddhas, Krishnas, Christs -- that has been our usual procedure. We have found a very very cunning, clever way. We don't want to say no, because then we have to enter into the argument with these people -- and these people ARE argumentative. To face them is dangerous because they may convince you, their very being is convincing. One does not want to come dose to them. When they are dead, then it is perfectly okay. When Christ is alive, crucify him -- and these are the same people who crucified him, now they go to the church. The SAME people! If he comes again, these same people will crucify him. People are people; they are not Jews and not Christians and not Hindus and not Mohammedans. They are just the same people.

There are only two possible categories: the enlightened and the unenlightened. The unenlightened are all the same, and the enlightened are all the same. Their tastes are not different.

It is not that Jews crucified Jesus -- it is the mediocre mind, the mind that is afraid, afraid TO face reality; the mind that is afraid to go into the utter boredom. And the utter boredom is a passage: it leads to the temple of celebration.

But, Siddhartha, don't be worried about people. Why should you be worried? Is there some doubt in your mind? Are you searching, seeking support from the people? It must be creating a certain restlessness in you: "How can Osho be right if so many people are against him?" You feel a little shaky, afraid, a little trembling arises in you. When you are here with my orange people, it feels good: "Osho must be right -- so many orange people.

When you go to M. G. Road, naturally you start thinking. "What am I doing here? All are not orange people. And it is not only that they are not orange, they are deadly against."

Fear arises in you, doubt arises in you: "Maybe I have fallen in the trap of a magician? of a hypnotist? An intelligent person like me, what am I doing here? Why did I get caught into these meditations? Nobody else is meditating! And I am coming from so far away, and the people who live in Poona don't care a bit." Something seems to be unsettled; you become shaky, you tremble. Now, deep in your mind you would like to be with me, but what to do with this crowd that is against me? Now you are creating consolations for yourself.

You ask: IT SEEMS THAT THOUGH THE SOCIETY IS AT PRESENT REJECTING YOU, BY AND BY IT WILL ACCEPT YOU.

You are not really concerned with the society. You want to hear from me that "Yes, Siddhartha, don't be

worried -- these people are going to follow me," so you can feel good. "These people WILL accept me, wait! All these people are going to become orange -- just wait, just time is needed." You want an assurance from me so the presence of those people who are against me does not disturb you.

Just look into these things. Become very alert to what happens in your mind when you ask a question, why you ask a question. The question may not show anything of the reality of you, but you cannot hide it -- not from me. And I don't answer your questions so much as I answer the reason why the question has arisen in you. So sometimes it feels that I am not directly answering your question; sometimes you may even be surprised that I am going a little roundabout, not direct. Sometimes you may even think that I am avoiding the question that has been asked -- it is not so. My whole effort here is not to answer the question on the surface, but in the depth, from where it has arisen, why it has arisen.

There are people who ask questions, and then they make a note that "This is not really my question I am asking it for others." But why can't the others ask it? Why should you be worried about others? Now, this person wants to ask but does not want to show that the question is his.

One day a man came to me and he said, "One of my friends has suddenly become impotent. I have Come for him. Is there some help?"

I told the man, "Why didn't you tell your friend? -- he could have come himself and told me that one of his friends has become impotent, because I see perfectly well that you are your friend."

He became very much worried. He started perspiring. I said, "Don't perspire! But why? Why can't you face a thing? If you have become impotent, don't be so impotent that you cannot even ask the question. At least save that much potency. Face the problem."

There are a few people who go on thinking.... And it is not just that they are deceiving -- they even think that they are asking to help others. Yoga Chinmaya often asks questions that "This is to help others." Deep down the question is HIS, but he cannot accept it, that "It is my question." That hurts: "I am asking such a question? I should not be asking such a question. I have lived with Osho so long -- I should not be asking such a question." But the question is there and it has to be asked, so one finds a clever way to ask it.

Now, Siddhartha is worried about the society, it seems, on the surface. Deep down, he is worried about himself. He wants an absolute promise that "Siddhartha, you are on the right track -- others are wrong. Just wait! They will not only worship me, they are going to worship you too! You are going to be my apostles; you are my Luke and Thomas and Mark. Wait, just wait! You have done such a great work by becoming a disciple to a madman. Just wait -- these foolish people will not only worship your master, they are going to worship you too. Then they will recognize, then they will see what a great opportunity they have missed."

Just go deep into your own fear and let the fear be ex-pressed clearly in your question. At least find the CAUSE of your questions. If you can find the cause of your questions, out of a hundred, ninety-nine questions will simply disappear -- because in the very cause you will find the answer. To go deeply into a question, to its very roots, is to find its answer. And the one question that will not find an answer from yourself... asking it will be of great import -- that will become a bridge between me and you.

Always go into the unconscious roots of your question.

There is another question on similar line:

IN YOUR LAST LECTURE YOU CALLED YUDHISHTHIRA, THE DHARMARAJ, AN IRRELIGIOUS PERSON SIMPLY BECAUSE HE LOST HIS WIFE IN GAMBLING. BUT WHAT ABOUT ONE OF YOUR OWN FOLLOWERS WHO IS MAD AFTER WINE AND WOMEN? NOT ONLY THIS BUT HE SMOKES CHARAS AND GANJA FREELY. IN WHAT SENSE IS HE FOLLOWING A RELIGION SUPERIOR TO THAT OF YUDHISHTHIRA? PLEASE EXPLAIN.

THE QUESTION IS FROM SOHAN BHARTI. He is a new sannyasin; just a few days before he took sannyas. He must be having a very very strong Indian mind, deeply conditioned.

Now, staking a woman in gambling -- and he says, "Simply because he lost his wife in gambling!" Wife in India is just a thing, furniture, so what is wrong in it? In fact, Yudhishthira and his brothers were behaving with the wife with that attitude that "she is property." There were five brothers and the five had divided the wife; the wife had five husbands. You can't divide a person like a property. This is such a

horrible thing to think about: a woman has been divided by five men -- as if she is a piece of land!

And then, finally, he staked her as a bet in gambling and lost her. Can you think of any woman staking her husband in gambling? And would you say, "So what! Just a husband -- why not?" But there is no such story in India. You would never have forgiven that; you could not have conceived.

The husband in India is called SWAMI -- master. And the wife is called DASI -- servant, a slave. This is ugly. But Sohan Bharti's Indian mind must have been hurt when I said it, because this man, Yudhishthira, is thought to be a great religious man, one of the great religious leaders of the Hindus. To me he is not even human! What to say about his being religious? He is not even human -- he is inhuman.

And he asks: BUT WHAT ABOUT ONE OF YOUR OWN FOLLOWERS WHO IS MAD AFTER WINE AND WOMEN?

Then he is perfectly human! Nothing inhuman about it! What is wrong in being mad after a woman? It is natural. Yes, one can go beyond it, but one goes beyond only when one has gone through.

And everybody is in search of some kind of wine, some kind of intoxicant, to drown one's miseries, one's anxieties.

Morarji Desai is trying to create prohibition in India. Now, he himself is intoxicated with power. That is a far more dangerous intoxication than ordinary wine -- because when you drink alcohol you harm only yourself, nobody else; but when you drink the alcohol of power you harm millions.

If a person is smoking charas and ganja freely, he is simply harming himself. Yes, he is harming, but he is simply harming himself. That is his birthright, to harm himself. He is committing a slow suicide, but that is his birthright. He is not harming anybody. He is not trying to force his ganja on you or his charas on you.

Now, Morarji Desai is trying to force his idea on the whole country! That is bossy, that is irreligious. Who are you to direct everybody's life? Nobody should be so arrogant. You can say what you feel, but it should not be imposed as a law. I also know that alcohol is not good, but you should go and teach people, tell people that alcohol is not good. Nobody should try to impose it by violence. To make it a law is violence: it means now the police will be behind it, bullets will be behind it.

What does it mean when you make a law? It means now you are not capable by converting people, persuading people; now you are trying to do things by force, by power, by violence. This is undemocratic, this is absolutely undemocratic.

And nobody sees the power trip -- the alcoholic, the intoxicating state of power. Whenever somebody gets into power, he is drunk!

I am not saying that people should drink alcohol or use charas and ganja, but I am saying that that is everybody's birthright. One has to be allowed at least one thing: to do harm to oneself -- if one wants to, if one decides that way. You make it dear that this is harmful, that's all. Nothing else can be done. You cannot be the deciding factor.

So, if you ask me, "What higher religion is your follower following?" I will still say that he is better than Yudhishthira -- at least he is not staking his wife in gambling. He may be staking himself, he may be foolish, but I cannot say that he is harming anybody else. Yudhishthira had no respect for the woman. And if you don't have any respect, how can you have any love? Love and respect go together.

Don't pretend that you love your woman if you don't respect her. If you respect, only then do you love. If you don't respect, you only exploit her; your relationship is that of lust, not of love. Yudhishthira had to be exploiting this poor woman. Just think of the idea, of the horrible idea... like a thing. She was being used like a thing, and now she was being staked like a thing. And if... and that's what happened: Yudhishthira lost her. The others who had won immediately tried to undress her then and there. And then Yudhishthira and all the four brothers were sitting silently there, looking at it: "Now you cannot do anything -- now she is somebody ELSE'S property. Whatsoever they want to do, they can do." What kind of respect? What kind of love?

It is ugly. It is irreligious. It is inhuman.

And remember, I am not saying that my follower... and I don't know who this follower is. It may be just a figment of your imagination. If he is doing these things, he is not doing very well, but still if you compare him with Yudhishthira he is far better -- he is just harming himself.

The other has to be respected as an end, is never to be used as a means. The woman is equal to man. But for the Indian mind it is very difficult to accept the equality of the woman. So many so-called saints of India have been condemning the woman, down the ages, in such words that it seems unbelievable that these

people had any sense -- of respect, of love, of sympathy, of compassion.

The Indian saints have been telling that the woman is the door to hell. The woman is not the door to hell; it depends on you. She can be a door to hell if you decide to go to hell, and she can be a door to heaven if you decide to go to heaven.

And don't forget that the same is true about you too. It is not only that men go to hell -- then where do women go? And how will they go, because they will not find any door? Men must be function as a door for them too.

Nobody is a door to heaven or hell. You create your heaven and hell. But these so-called saints were so much afraid of woman -- their fear shows in their condemnation.

I have heard a story that a rabbi used to go around Sodom, the famous condemned city, Sodom, and he would shout from every corner, on every street to people, "Stop your sins! Don't do this! Don't do that! Avoid sex, avoid this, avoid that..." for years.

One day, one of the disciples of the rabbi asked, "You never become tired? Nobody listens to you, nobody has ever listened or paid any attention to you, but you go on shouting around the town continuously. People are tired of you, but you are not tired? From where do you get this energy? Do you still think, do you hope, that you will be able to convert these sinners?"

He said, "What are you talking about? I am not worried about them. If I go on shouting against them, at least I can save myself. If I don't shout, there is every possibility they will convert me. I will start doing the same things that they are doing -- that is the fear. So I go on shouting! The more I shout, the more I become convinced. I am not worried about whether they are convinced or not. The more I shout, the more I convince myself that I am on the right track. And I can repress easily -- those desires are in me too. And if I don't say anything against them, there is every possibility I may become just like these people."

Your so-called saints who have been talking against women are afraid. They know if they don't talk, if they don't go on condemning, they will be falling into some kind of relationship with women. They are afraid of their desires, they are afraid of their own sexuality. By condemning women they are simply creating an atmosphere around themselves, they are simply trying to repress their sexuality and nothing else.

But the Indian mind has become so much accustomed to this -- that's why you can ask such a thing:

IN YOUR LAST LECTURE YOU CALLED YUDHISHTHIRA, THE DHARMARAJ, AN IRRELIGIOUS PERSON SIMPLY BECAUSE HE LOST HIS WIFE GAMBLING.

Now, Sohan Bharti must not be behaving humanly with his own wife. How can he behave respectfully with his own wife if he has this idea? Look deep into your question . If you cannot respect women, you cannot respect anybody else -- because it is from women you come. The woman mothered you for nine months, then she took every care, she loved you for years. And then again... you can't live without a woman. She is your solace, your warmth. Life is very cold; the woman becomes your warmth. Life is very uninspiring; the woman becomes your inspiration. Life is very very arithmetical; the woman becomes your poetry. She gives grace to your life. She takes care of you. She loves you, she goes on loving you, tremendously, totally.

And you say:... SIMPLY BECAUSE HE LOST HIS WIFE GAMBLING?

He must have been a man without heart. Instead of a heart, there must have been a hard rock.

The third question

"I AM LIFE, LOVE, JOY. HERE I GIVE YOU LIFE, LOVE, JOY." OSHO, WHEN I HEARD YOU SAY THIS TWO MORNINGS AGO, MY BODY TREMBLED WITH AWE AND ALSO A DEATHLIKE FEAR OF GETTING LOST IN YOU OR OF MISSING OUT COMPLETELY.
WHY AM I FINDING IT SO HARD TO RECEIVE THIS LIFE, LOVE, JOY, FROM YOU?

CHINTANA, EVERYBODY FINDS IT HARD, because to receive joy, to receive light, love, goes

against your ego. The ego wants to be the donor, not the receiver; the ego always wants to give, not to receive. It is easier to give love; it is very difficult to receive it. To be at the receiving end ego feels very much hurt.

It is always difficult, and it is going to be still more difficult if you are with a Buddha or a Christ or a Krishna -- because you have nothing to give to them. You have all to take from them and nothing to give them in return. Your ego feels annihilated.

If you can give me something in return, it will not feel so bad, but what can you give? And whatsoever you can give will be just a token and nothing else, because whatsoever you have is nothing.

Just the other night a sanyasin gave me a sea-shell. I loved the gesture. Must have found on some beach. It is nothing, but shows great love for me. Not only love -- something else too. You receive so much from me, you would like to give something in return so it remains balanced. And all that you can give, ALL, I say, can't be more than sea-shells.

So, Chintana, that fear arises in everybody. You have to drop that fear, because when you are receiving from me, you are not really receiving anything from me -- because I am not there. I am just a passage. If you are receiving anything from me, you are receiving from God, not from me. Forget all about me! You need not even say a thank-you.

Whenever a sannyasin comes to me and says, "Thank you, Osho, for all that you have done to me" I feel a little uneasy, because what is he saying? There is nobody to receive this thankfulness.

Remember Jesus: he was passing through a crowd. A poor woman, an ill woman, rushed behind him and touched his garments. And she was healed -- immediately, instantly, so deep was her trust. She had come from a great distance; she was in great agony and pain and suffering. But such was her trust that she believed that if she could even touch the garments of Jesus all would be cured -- and all was cured.

Jesus looked back and the woman said, "How should I thank you, Lord? You have healed me! I had come ill and I am now healthy and whole."

And Jesus said, "Your faith has healed you. And don't thank me, thank God."

Never be worried. Don't feel that you are becoming grateful towards me. I am just a vehicle, a passage, a window. And if the sun has penetrated through the window to you, feel thankful to the sun -- forget about the frame of the window. I am just the frame and nothing else. You can receive from me as much as you want, as much as you can dare, as much as you need.

Remember always, you are receiving from God -- because from wherever we receive, we always receive from God. He is the only giver; there is no other.

You ask me: "I AM LIFE, LOVE, JOY. HERE I GIVE YOU LIFE, LOVE, JOY." OSHO, WHEN I HEARD YOU SAY THIS TWO MORNINGS AGO, MY BODY TREMBLED WITH AWE AND ALSO A DEATHLIKE FEAR OF GETTING LOST IN YOU OR OF MISSING OUT COMPLETELY.
WHY AM I FINDING IT SO HARD TO RECEIVE THIS LIFE, LOVE, JOY, FROM YOU?

Feel fortunate that you are standing on that verge from where, if you receive, you will be transformed. If you don't receive, you will suffer all your life. The memory will haunt you.

If you have come to me, and if you don't dissolve, the memory will haunt you. You will never be at ease with life again. You have tasted something of the beyond; now life will feel almost tasteless. Going back, hiding, back into your old caves of the mind, is dangerous. And the mind tends to do that. Beware of it.

Take the jump! -- when I give you the call, take the jump.

And remember always that it is not from me as a person that you are taking anything,, because the person exists no more. It is only a presence. It looks like a person to you, because you cannot yet see the presence. Once you accept this love, this joy, this life, that is happening here, you will forget about me as a person, you will start feeling me as a presence. You will forget my boundaries -- they are arbitrary -- and you will start seeing the unbounded, which is true, which is truth.

The person is just a wave in the ocean. Presence is the ocean itself. Let me be just a door, an opening. And that's exactly what I am, and that's exactly what a master is supposed to be.

Put your ego aside, Chintana, and open up. Receive it! A disciple has to be feminine to receive God; a disciple has to be just a womb, become a womb. That's why it happens almost always that the women are the best disciples in the world.

Buddha had fifty thousand disciples -- forty thousand are women. So was the case with Mahavir too.

Why? Why does a woman easily become a disciple, very easily, naturally. She knows how to receive.

For man it is a little more difficult. For man it takes a little longer -- -because he has no physical womb so he does not know how to receive. He also has a spiritual womb, but that is unconscious. The woman has a spiritual womb and a physical womb too, so she is conscious of her being a womb. She receives, and gives birth to a child. She knows that she can receive with great joy, in exhilaration, in ecstasy. But man ordinarily is a donor, biologically a donor. His ego is hard. He never thinks in terms of receiving, in terms of surrendering and trusting.

That's why it is difficult for man to surrender. It takes a little longer.

And whenever a MAN surrenders to a master, then too you will see -- in the man disciple also some feminine grace arising. Many women have reported to me again and again, "What is happening to your men disciples? They are turning feminine." That is true. Whenever somebody becomes a disciple, naturally a feminine grace arises. He becomes less aggressive; his aggression slows down. His ego is no more so prominent. And, slowly slowly, spiritually he comes to recognize his womb.

Only when you have recognized your womb can you connect with a master -- that's what sannyas is all about. When I say to some new person, "You ARE ready for sannyas," and he hesitates, and he says, "But I have not thought about it...."

Just the other night it was happening. You must be remembering Mark -- I had told him that I never miss a Mark. Last night he came to see me, and he tried, but I didn't miss him. He was so perfectly womblike, but he was not aware of his own womb. It is deep hidden into the recesses of the unconscious. And the moment he surrendered, a great grace arose in him. His face changed, became luminous.

Chintana, the problem with you is: you are a woman but you had fallen in wrong company. She has been a Catholic nun -- that is the difficulty. She has forgotten about her biological womb also. A nun HAS to forget; a nun has to forget her biological receptivity. A nun has to become a non-woman.

So Chintana has almost turned into a man -- all nuns turn. She has lived in wrong company. Those people enforced a certain structure upon her being. She is a soft woman deep inside, but on the outer side the character of a nun, the armour of a nun, has made her hard. It is fortun-ate that she has come here. Slowly slowly that hardness is disappearing; her woman is arising, her womb is taking possession of her again. The nun is going away. But when you have practised a certain thing for years, it takes time, it lingers.

That Catholic nun, the shadow of that Catholic nun, is around Chintana yet. That's what is making her so hesitant about taking the ultimate jump. In fact, she must have had a great religious desire, otherwise why should she have be-come a nun? She must have been a seeker -- for many lives -- otherwise nobody goes and becomes a monk or a nun. It is out of people's search. And the search was such that she was not contented there; naturally, she moved to the opposite polarity.

My sannyasins are a totally opposite polarity from being a Catholic nun or monk. Now, here, she can relax. But the conditioning is there and it will go, slowly slowly. Don't co-operate with that conditioning. It is on the way, it is dying. Let it die.

And once the nun has disappeared from Chintana's con-sciousness, she will bloom into a beautiful flower. And the day is not far off....

The fourth question

YESTERDAY YOU SAID A MAJOR DIFFERENCE BETWEEN BUDDHISM AND CHRISTIANITY, HINDUISM, ETC., WAS THAT IN THE FORMER THERE WERE NO A PRIORI CONCEPTS, AND IN THE LATTER A PREDETERMINED IMAGE OF GOD CONDITIONED ONE'S EXPERIENCING OF THAT GOD WHICH IN TURN REINFORCES THE INITIAL IMAGE: A VICIOUS CIRCLE. HOWEVER, IN THE BUDDHIST WAY NOT-HOLDING A PRIORI IMAGES -- HOLDING NON-IMAGES -- OBVIOUSLY STILL CONDITIONS ONE TO EXPERIENCE GOD AS NO-THING, VOID, WHICH THEN IN TURN REINFORCES THE INITIAL NON-IMAGE -- STILL A VICIOUS CIRCLE. PLEASE COMMENT.

DON'T PLAY WITH WORDS. Look to the simple fact. Buddhism is not giving you an image of nothingness -- there cannot be any image of nothingness. Can you imagine NOTHINGNESS? Try. How will you imagine nothingness? What image? Nothingness simply means: no thing, no image. You cannot make an image of no image. One thing.

Buddhism is not saying create an image of nothingness In the first place, it cannot be created. If you

create an image of nothingness, then certainly you are conditioned again; then God will look like nothingness. But Buddhism is not saying to create an image of nothingness. Buddhism is simply saying avoid all images. And if you can create the image of nothingness, that is included in 'all images'.

Avoid all images. Just keep your inner space clean and open, mirrorlike... and then see whatsoever is seen.

Simply, Buddhism is saying: Don't decide before knowing. That is the meaning of don't have an a priori image -- don't decide before knowing. Let knowing happen, and let the decision come through knowing. Don't believe beforehand, because your belief will contaminate your knowing -- and then you will never be able to know whether what you have known is really there, or is there because of your belief. Your belief can create it.

Man's mind has great potential to create imagination. That's why hypnosis works. Have you watched a hypnotist working? He can hypnotize a person, and he can just put a small pebble on the hand of the person and can say, "This is burning coal, red hot burning coal." And the man who is in deep hypnosis simply believes it, because deep hypnosis means your faculties to doubt have been put to sleep. He believes, and the belief creates reality. His hand will burn -- from the cold pebble! He will shriek, he will scream in pain; he will throw the pebble. And not only that -- a blister will come on his palm.

Now what has happened? Now, when this man is de-hypnotized, the blister will be there -- enough proof that a burning coal had been put on his hand. And you know that there was no burning coal, nothing like that: just an ordinary cold pebble. But the belief has created the reality of it.

And vice versa also it happens: you can put a burning coal in the hand of a deeply hypnotized person, in deep trance, and you can say, "This is a cold pebble," and there will be no blister and the man will not scream and there will be no mark left. That's how people fire-walk.

Now, what Buddhism is saying is: Belief can create a certain kind of reality -- which is not there. Buddhism is not saying believe in nothingness, because that will create, certainly. But how can one believe in nothingness? You can't create the image of nothingness.

Nothingness simply means no image! So don't play with words. Logically, it looks relevant, your question looks relevant, that Buddhism creates the belief, the image of nothingness, then God appears AS nothingness -- so it is the same vicious circle. It is not. Buddhism simply takes all the beliefs away. It does not create any belief. It leaves you in a state of no-belief.

Remember: it does not create disbelief either! It simply leaves you in a state of no-belief. No-belief is not disbelief. Buddhism is not atheist; Buddhism is not theist. Buddhism does not say anything about God. Buddhism says: Be silent, utterly silent, utterly imageless, empty, your eyes completely clean of all dust.

Now you can say, "This cleanness will be the dust in the eyes" -- then you are playing with words. If I say, "Let your eyes be clean, then you will be able to see better," you can say, "But cleanness will be there. How can I see better? Cleanness will be a disturbance just like any dust!"

Logically, linguistically, you are right. Existentially you are not right. Cleanliness does not mean any thing; cleanliness simply means there is no dust, all is clean. When I say, "Nothing is written on this paper," will you say, "Then NOTHING is written on this paper, so something is written. You say nothing is written on this paper -- 'nothing' at least is written on the paper"? Now you are creating an unnecessary puzzle for yourself.

When I say nothing is written on the paper, I am simply saying nothing is written on the paper -- the paper is empty. But you can start a philosophical argument: "At least 'nothing' is written on the paper, so the paper is not empty because nothing is there."

Nothing is nothing, sir.

There is a beautiful story:

Alice reached the King. When she reached the King, the King asked, "I am waiting for a messenger. Did you meet somebody on the way coming towards me?"

Alice said, "Nobody, sir."

The King thought that she had met somebody who is known as 'Nobody'. Alice simply said, "Nobody, sir." She is saying, "I have not met anybody," but the King must have been a great linguist, a philosopher. He thought, "So she has met NOBODY on the way."

After a few minutes he asked, "But it seems Nobody walks slower than you, otherwise he must have arrived by now."

Alice thought, "He is saying, 'Nobody walks slower than you,' "that he was condemning her. So she

said, "No, sir. Nobody walks faster than me!"

And the King said, "But then it puzzles me: if Nobody walks faster than you, then why has he not arrived yet?"

Out of desperation Alice said, "Sir, nobody is nobody!"

And the King said, "Of course, Nobody has to be Nobody -- but why has he not arrived yet?"

And so on... so it goes.

Buddhism is not saying NOBODY IS there inside, not in the sense the King took it. Buddhism is saying there is simply nobody, it is empty.

And beliefs gather around. And then you start looking through the beliefs. Then those beliefs change the colour of reality. Then you start seeing things as they are not.

Drop all belief systems. And remember: Buddhism is not a belief system -- you are not to replace it. It is not said to drop Christianity and replace it by Buddhism -- then you have not done anything. Then you have chosen one disease for another. Then you moved from one prison into another, from one bondage into another.

That's why Ikkyu says Buddhism is not an 'ism'. It is not a religion in the ordinary sense of the term. It is not a church: it is an insight. It is not an organization: it is an understanding. It is not a philosophy: it is a realization.

Once you understand the point, this problem win not arise. But if you have a philosophical bent of mind, you can go on creating such unnecessary questions and solving them, and you can get too much messed up.

It happened:

Dashing young Edward was walking through the park one afternoon when he heard a female voice cry out, "Get down, you beast! If you put your filthy paws on me once more I'll never come on the grass again."

He rushed behind the hedge from whence the voice had come, hoping to rescue a fair maiden from a foul creep -- but instead discovered a little old lady talking to her pet dog.

Your ideas, your interpretations.... Drop all ideas, drop all interpretations.

Ikkyu is not saying to accept Buddha's interpretation instead. Listen to what he says: Shakamuni, this mischievous guy -- how many people he has misled! Not that Buddha has misled anybody, but people have been misled, that is true -- people like you! They start creating images of noth-ing, they start believing in nobodies, they start believing in nothingness, they create a belief around nothingness -- then nothingness is lost. Then your nothingness is no more empty: it is full of nothingness. Then you miss the point.

When Ma Tzu attained to emptiness he went to his master, bowed down and said, "Sir, now I have attained emptiness." He had been waiting for this moment for years and years, to go one day and tell the master. Now the moment had come -- he had attained. And the master slapped him.

He said, "What nonsense are you talking? Go out and empty your mind of this emptiness. Empty your mind of emptiness! Go out! How can you have emptiness inside you? because then emptiness becomes SOMETHING."

And Ma Tzu understood, and that very moment the illumination happened. He bowed down, and he said, "Yes, I had started clinging to emptiness. I was cherishing it as something great. Again the ego was coming from the back door. Now it was claiming, 'I have attained emptiness.'"

One has to be empty of emptiness too. One has to be simply without any beliefs -- then the reality is as it is, then you know its suchness.

The last question

I VERY STRONGLY BELIEVE IN GOD. WHY DO YOU CONDEMN BELIEF?

I AM NOT CONDEMNING BELIEF -- I am simply explaining it to you, that belief is the barrier to

God. Belief is not a bridge but a barrier. It is your belief that is hindering you from God. If belief is dropped, immediately you are in God, you are God.

And why is there any need to believe? You don't believe in the sun, or do you? You don't believe in the earth, or do YOU? You know the earth exists, so there is no point in believing. You only believe in things which you don't know. Belief is out of ignorance. Buddha does not believe in God because he KNOWS God! You don't know God, that's why you believe in God. And if you go on believing, beware -- you will never come to know.

Belief simply means you are hiding your ignorance. Rather than destroying it, you are hiding it, decorating it, making it a little comfortable, convenient, acceptable. You are worried that you don't know God, so you cling to a belief, and you make yourself feel that, yes, you know. Repeating your belief constantly, again and again, you start creating a kind of auto-hypnosis that "I know, I believe!"

Just look at your question: I VERY STRONGLY BELIEVE IN GOD. Just belief won't do? It has to be strong? and then very strong? What does it show? You can't hide. The truth shows itself: you are very much afraid of your ignorance. Deep down you know that "I don't know." You have to push that ignorance, you have to fight with it -- so you have to believe strongly.

Just think: somebody comes to you and says, "I love you VERY strongly!" What in the world does he mean? Love is not enough? Has it to be very strong? If love is there, it is enough. If love is there, there is no need even to say it. Silence is its expression.

But when somebody says, "I love you very strongly, very very strongly," then there is one thing certain, that he is afraid that his love is not there. He is managing it somehow, creating it somehow. And great effort he is taking to create it -- that's why he calls it strong, because he knows his unloving nature is difficult to repress. He has to fight with his unloving nature.

Your very word, "Very strongly I believe in God," shows that you don't know God at all; otherwise, there will be no need for strength. There will be no need for belief! God simply is. How can you believe or disbelieve? It is not left to you. But we go on hiding.

Just listen to this story:

Farmer Jim was very worried about the poor performance of his prize bull for which he had paid an astronomical sum. He talked to all his friends every time he went to the market, and one day learnt from a cousin that there was an amazing vet way down in the West Country.

He was so depressed about the bull that he decided this last resort was the answer, and he took himself off to Cornwall to find the vet. At last he found the chap who urged him to give his bull a great big pill once a day.

A few months later he met his cousin who asked him how he had got on. "Oh, it was marvellous," he said. "He gave me these pills for the bull and I had no sooner started him off on them than he hit the jackpot. In fact," he said, "I'm making a fortune out of the local farmers -- they can't get their cows round here fast enough!"

"What are these pills then?" asked his cousin.

"Oh!" said Farmer Jim, "huge great green jobs like bombs -- with a peppermint taste!"

Do you see the point? Do you get it? You cannot hide it -- that peppermint taste will say everything. Very strong belief? That is the peppermint taste.

You don't know anything about God. That's why you are worried about why I am condemning belief. Your belief must be feeling shaken. And if the belief is gone, you will again be ignorant -- that is the fear. But that is my work here. Excuse me, but that is my work here -- to make you absolutely as you are. If you are ignorant, you are ignorant. It is better to be that which you are, because only from that authentic reality can you be bridged to ultimate reality. With your false beliefs... and ALL beliefs are false. Belief as such is false. Knowing is true: believing is false.

I am here to make you ignorant again. If you co-operate with me this will happen: you will become ignorant, innocent. Your knowledgeability will disappear -- and in that very disappearance you will find for the first time the mystery of life dancing around you, and the benediction of that mystery. That mystery is God.

God can never be a concept. God cannot be reduced to an idea. God cannot be reduced to a belief.

Become ignorant. I have never heard of pundits and scholars reaching God. Sinners have been known to reach, but not scholars. The original sin is the sin of knowledge.

Remember the biblical story again and again. It is one of the most precious parables of human history. Adam has been turned out of the Garden of Eden because he has eaten of the Tree of Knowledge. His sin is his knowledge!

You will have to vomit your knowledge. Vomit the apple! Become innocent and ignorant again! And you will be attaining to a second childhood -- and fortunate are those who can attain to second childhood, because through it, and only through it, is one bridged to God. But then there is no belief. One knows.

And remember, knowing and knowledge are different. Knowledge consists of beliefs, knowing consists of experience.

Take It Easy, Vol 1

Chapter #11
Chapter title: The Lotus Flower of the Law

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PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!
HOW THEY GRIEVE
AT LIFE, DEATH, AND MUTABILITY!

SHAKA, AND AMIDA TOO,
WERE ORIGINALLY HUMAN BEINGS;
HAVE I NOT ALSO
THE FORM OF A MAN?

WONDERFUL, INDEED,
THE LOTUS FLOWER OF THE LAW!
HOWEVER MANY AGES MAY PASS,
STILL THAT SAME COLOUR.

THE CRESCENT MOON
BECOMES FULL, AND WANES,
AND NOTHING IS LEFT;
BUT STILL, THERE IN THE DAWN,
THE CRESCENT MOON!

WHENEVER WE SEE THEM, ALL ARE
JUST AS THEY ARE:
THE WILLOW IS GREEN,

THE FLOWER IS RED.

A parable:

THERE WAS ONCE A TURKISH TEACHER WHO WASN'T REALLY A TEACHER. He went to a foreign country and started to teach. Of course, the people there did not understand Turkish, but the man spoke with such authority and such drama that he soon had many devotees and followers. Then, one day, a group of Turks happened to pass by. When they listened to him, they understood what he was saying -- bullshit! So they ran him out of town.

Afterwards, when the man returned to his home and was asked how his trip had been, he said, "Great... until these Turkish people came by and understood what I was saying .

The moral of the story being that it is possible to speak to people in a language they don't understand, but when they DO understand, the bullshit stops for ever!

The appearance of Gautam the Buddha was one of the most phenomenal events of human consciousness. Whatsoever was going on in the name of religion before he appeared stopped for ever. He brought truth to such simplicity, to such felicity, to such grace. He spoke the way an enlightened person speaks -- he spoke through his being. He was not a scholar, and he was not worried about speculation. He had no abstract ideas; he was very down-to-earth.

And since then, Zen people have carried the flame down the ages. They speak, not because they have a philosophy to propound; they speak because they have seen something -- it has to be conveyed. They speak as seers, not as thinkers. They speak as masters, not as believers.

Buddha transformed the very quality of religion. It was theology before him; after him it became anthropology. God was dethroned, man was enthroned. 'God' is not a relevant word with Buddha, 'man' is. He says: All that is needed is hidden inside human consciousness. Man has not to look up to the heavens, he has not to ask for any grace from anywhere. He has to become a light unto himself.

And the light is there, it is the very core of your life. Just one thing has happened, you have forgotten it. Not that you have lost it, just forgotten. Remember it, because that is very fundamental to Buddha's approach.

Life is a forgetfulness and a remembering. And that's all, and that's the whole story. one falls asleep and dreams a thousand and one things, and in the morning one wakes up and all the dreams are gone. So is life. We have fallen asleep -- fallen asleep to our inner being. We have forgotten who we are. Hence, the world, the SAMSARA. The SAMSARA means the world of ten thousand things.

And we go on rushing from one thing to another thing -- in search of a self. Because we have lost contact with our self, we are continuously searching for it. If you look deep down into the agony of man, this is the agony. He has forgotten who he is and is searching and asking, asking of everybody, "Who am I?" May not be so consciously....

That's what you are asking when you fall in love. You are asking your beloved to tell you who you are. Why do people feel so beautiful when they are in love? Because some identity starts arising. The woman you love says, "You are beautiful. You are intelligent, you are unique." She is giving you a self.

When you say to the woman, "You are beautiful. I have never come across such a beautiful person. I cannot live without you, you are my life, my joy, my very existence," you are giving an identity to the woman. She was searching for it; she does not know who she is. Now you are creating a self She is creating a self for you, you are creating a self for her.

That's why people feel so at ease when they are in love. When love disappears, is broken, shattered, they are shattered. Why are you shattered? You are shattered because your identity is again lost, again you don't know who you are. It was the woman or the man who was giving you a certain kind of idea of who you are. Now the woman is gone and the idea is gone with her. Now again you are in darkness. Again you don't know, again you start searching for....

Why do you seek money and wealth? Just to have some identity. So that you know who you are, so that people can say who you are. Why do you go on searching for power, prestige? The same reason.

Man is in a constant search for the self. Man is in a constant identity crisis. And because in the past things were more settled, people were more at ease. Now things are changing so fast that again and again your identity is shattered.

Just think: in the old days, once you got married, you got married. You were not going to be searching again for a woman or for a man; it was a whole-life thing, a settlement. A certain idea would become fixed, slowly slowly, that you were the husband, the father of the children, this and that. But now it is difficult, and more so particularly in the West.

Every once in a while you will change the woman; every once in a while you will change the man. Again and again you will have to search for the identity.

In the past, people used to do the same work their whole life; it was traditional. Your grandfather was a carpenter, your father was a carpenter, you are a carpenter, your children will be carpenters -- you knew who you were. Now it is impossible to know. People go on changing their jobs; things are changing so fast....

You knew in the past where you belonged. You were an Indian, a Christian, a Hindu, a Chinese, a Buddhist.

Now you don't know any more. The world has come very much closer, boundaries have become false. The world has become a small village, a global village. Now you don't know. And now you know there is not much difference between a Hindu and a Christian or a Mohammedan; that identity is not of any help any more.

Who are you? This problem is one of the most fundamental problems. Modern man is very much puzzled. almost paralyzed.

Buddha says: It is not going to be of any help if you create a false identity. You can live with it your whole life, still you will not know who you are. The only way to know who you are is to go within yourself with great remembrance, with great mindfulness, with awareness. Asking from the outside, whatsoever you get is a pseudo-thing. Your woman, your man, your country, your religion, your church -- they will give you a certain kind of identity. They will create a false self. But that is not real. And only the mediocre can be deceived by it, only the stupid can be deceived by it. The intelligent person sooner or later will have to see the point that these identities are from the outside: "In fact I don't know who I am. My being a husband does not say anything about me. My being a father or a mother does not say anything about me. My being a Christian or a Hindu does not say anything about me. I am still in darkness."

These labels may be of some help in the outside world but your identity card is not you. Your name is not you, even your photograph is not you, because you go on changing and the photograph remains static. It simply represents one moment in your life. It is not that it represents you -- one gesture in your life, and that too very superficial. For example, you were smiling and the photograph was taken, and you may have just been smiling for the photographer.

I have heard: One photographer was saying to a very very serious-looking man, "Just for a single moment, sir, smile. And then you can be your usual self again."

Now, this photograph of this serious man smiling is absolutely false; that smile is just on the lips. The photograph cannot penetrate inside you. In fact not even an X-ray can penetrate inside you -- it may take the pictures of your bones but it cannot take your picture.

There is no way to see from the outside who you are. There is only one way, and that is to become alert inside, to awaken inside, to make great effort inside, so that you are not asleep there. Then only will you have the first glimpse of the real man.

And remember Ikkyu: One single glimpse of the real man and one is in love. The man who is searching for his identity cannot be in love; his love is also nothing but a search for the identity. Amongst other searches, that also is one. You write a book, you become a famous author, or you paint and you become a painter, or you sing and you become a singer. But these are all efforts to somehow categorize you, to identify who you are.

There is an ancient story about a philosopher who was very forgetful. He was so forgetful that in the night he would sleep with all his clothes on, even with his shoes on. Somebody suggested, "This is not a way to sleep -- and how can one sleep with shoes on? and your hat on, and all the dress?"

And he said, "It is very difficult. If I put them away in the night, then in the morning I forget where I have put my shoes, where I have put my coat. And what is a coat? and what are shoes? and what is my hat? Everything becomes such a mess and it takes so much trouble to find and sort things out that I have decided never to do it again. Half my day is wasted."

The man was a practical man. He said, "This is a simple thing. I know that you are a very forgetful man -- you can do one thing. You can write, you can stick small labels on everything: 'This is my coat', 'This is

my shoe'. And you can keep a diary also: where you have put the shoes, underneath the bed; and where you have put your coat, and where your underwear is... you can just make notes."

That appealed to the philosopher, and he did it. And next morning he was really in a mess -- he had never been in such a mess. Everything worked out. He found his shoes, they were underneath the bed. He found his coat, it was hanging there in the cupboard. He found his shirt -- he found everything. And finally, he shouted, looking at the sky, "My God! But now where am I? Because I have forgotten to note it down!"

He looked in the bed, but he was not there. You can imagine the poor man's anguish. He searched all over the house, he looked in every nook and corner, and he was not there. And he came running out of the house shouting, "Please, somebody tell me where I am? Everything else I have found in its place; just one thing I forgot. I didn't write in the notebook where I have to find myself. I think was in the bed, but the bed is empty."

The story looks fictitious; it is not. It is your story. It is everybody's story. It is man's story. You know where your house is, you know your phone number, you know who your wife is, you know who your son is... you know you are a Hindu, Christian, Mohammedan, Indian,Japanese. But do you really know who you are and where you are? And you will be almost in as much bewilderment as that ancient philosopher.

But people don't ask this question, because this question creates such uneasiness. They avoid it. They go on living, avoiding it.

Buddha transformed the quality of religion. Religion with Buddha became man-oriented. Before Buddha it was God-oriented. Now, God is not a problem at all -- whose problem is God? How are you concerned with God? Seems to be a bogus problem, nobody's concern. Maybe priests have some investment in it, maybe politicians have some investment in it, but really it is not an existential question.
The existential question is: Who am I?

WITH BUDDHA, religion changed its quality. It became realistic, it became pragmatic. Buddha said: There is no need to be worried about God. Let him worry himself about himself -- if he wants to know who he is he can ask, "Who am I?" Why should you be worried?

And in the first place, God is your creation. That is your ultimate effort to avoid yourself. You go on creating fictitious problems. There is one beautiful thing about fictitious problems: they can be solved, easily they can be solved. In fact the problem is fictitious -- any fictitious answer will do. The disease is pseudo -- anY pseudo-medicine will do.

People become very much interested in pseudo-problems, and they think they are great seekers. Buddha hit them hard and shattered their ego, the ego of being a seeker. He said: f you are seeking and searching for God, you are simply befooling yourself.

God is nobody's problem I Just see the point. How can God be YOUR problem? But people think it is a problem. B! making it a problem, they can avoid their own problems. They become too much occupied with God. They start thinking, they start collecting answers, they start philosophizing, speculating; they go into scriptures, and they are lost in the jungle of words. And they have forgotten the simple question that was really THEIR question: Who am I? God may be the greatest escape.

It has been noted by psychologists that in times of anguish, misery, war, trouble, people start thinking of abstract things -- God, truth, heaven, after-life. In times of stress when people are very uneasy on this earth, they start looking at the sky. They focus their problems there so they can avoid the real problems of the earth. This has been watched, observed, again and again. After each year there is a great revival of religion -- the so-called religion.

And you know it by your personal experience also. Whenever you are in misery, in pain, you remember God. Whenever you are happy, when you are flowing and life is a celebration, you don't care a bit about God, you don't remember. This is a simple experience; no psychologist is needed to observe it. Everybody can observe in his own life. What does it say? It simply says that when you are in anguish you have to avoid the anguish and you have to create a false problem to go away from it -- a great occupation....

You start praying. And you had never prayed. In fact, when things were going well you had never gone to the priest. When things were going beautifully and you were succeeding in life and the life was a bed of roses, you didn't remember God. But when life becomes a bed of neurosis, then -- then suddenly you remember God.
God is an escape.

Bertrand Russell is right in saying that if life on earth becomes really blissful people will forget all about

God and there will be no religion. He is right, because he does not know the religion of Buddha. He knows Christianity. Yes, religions like Christianity and Hinduism WILL disappear. But if life is really happy on the earth, something like Buddha's message will become very very prevalent.

When life is going well, beautifully, and all is flowing and flowering, this question arises in the deepest core of your being: "Now is the time to know -- who am I?" When life is not flowing, all is blocked and there is only misery and misery and all is hell, how can you ask "Who am I?" To come that close to yourself is dangerous because there is only hellfire and nothing else. How can you come that close? How can you sit silently with closed eyes and look into yourself? You have to avoid, you have to escape, you have to run away. So anything will do.

And that's how things always happen. Whenever a society is in turmoil people become very much interested in occult, esoteric things. They start seeing UFO's, they start seeing beings from other planets, they start thinking of great things that are going to happen. They start going to the astrologers... and all kinds of nonsense .

Buddha brings a very sensible religion to the world. Empirical, experiential, existential. In Buddha's way, there is no God, no prayer.

And just think of your poor God, if he exists. What will his situation be? -- just think of him. All kinds of people praying and shouting at him and complaining. And it has b en going on and on. Either he does not listen at all, or he must have gone crazy by now.

A great psychotherapist was asked by his student.... The student watched the great old man working from the morning till evening, continuously psychoanalyzing mad people, all kinds of nuts, listening to them. And he u as dead tired by the evening, he was a young man. And the old man was as fresh as he was in the morning.

One day he could not contain his curiosity. He asked, "What is the matter? How do you manage? The whole day listening to such horrible tales, nightmares, and you never become tired?"
And the old man said, "Who listens?"

God must be avoiding you.
I have heard:

A man who had all his life been very pious, and had prayed to God continually at least ten hours a day, died, and unlike his miserable brother, who was an atheist, he died miserable and broke. His wife had left him, his partner had cheated him, his house had burned down, and his children were all delinquents. His brother, on the other hand, who had not prayed a single prayer in his life, was wealthy, had his health, a wonderful wife, fine children, and in short, a great time of it.

When the pious man finally came face to face with God, he asked, "Lord, I'm not complaining. You know I'm not complaining. When you took my house away, I prayed to you in thanks. I knew there was some good reason for it. And when my wife left, I again prayed in thanksgiving, because I knew you had a good reason for that; and when my children turned against me, again I prayed to you with thanks, since I know that nothing happens without your approval, and I have to bow to Divine Wisdom. But why did all these things happen to me who prayed to you ten hours at least every day, and not to my wicked brother who is an atheist?"
"Because," said the Lord in disgust, "you are such a NUDGE!"

You are such a bore. This man must have tortured God -- ten hours every day. Just think of poor God!

Buddha relieved man of God, and Buddha relieved God of man. Buddha's approach is such that if Friedrich Nietzsche had been born in a Buddhist land, he could not have written that God is dead and that from now onward man is free. There would have been no need.

Buddha helped God disappear without any bloodshed. Nietzsche had to kill. Nietzsche says: God is dead; and not that he has died a natural death -- we HAD to kill him, just to be free of him. How can man be free with God? If God is there, then religion becomes nothing but obedience. If God is there, then religion is reduced to obedience.

That's why in Christianity you don't talk about freedom, you don't talk about MOKSHA. MOKSHA means absolute freedom. And absolute freedom includes freedom from God! Otherwise, how can it be absolute? If there is somebody to whom you are responsible and answerable, you can't be free.

Friedrich Nietzsche's statement -- God is dead and we had to murder him -- is just a reaction created by Christianity and its obsession with obedience. Christianity has created slaves in the world. Nietzsche HAD to utter that word, had to utter that statement. If Nietzsche had not done it, then somebody else would have done it. It was a need, it was inevitable.

Christianity leaves no alternatives... it leaves only two alternatives: either commit suicide, lose all your freedom, become a zombie in the name of God; or, murder God and be free. And both are ugly -- suicide or murder?

Buddhism does not give you such ugly alternatives. It simply says God is not the problem -- the problem is man. God is an escape from the problem. Look into man, find out your source inside, and all will be solved.

And remember again, Buddha is not an atheist. He is not saying there is no God, but his concept of God is totally different. When you come to the deepest core of your being, to your very source, you will know that you are God.

Christianity says: You are sons of God. Buddhism says: When you come to know yourself, you are not sons -- you are godhood itself. There is no God other than you, there is no God other than the universe. Hence Buddha never talks about God, because there is no God other than this. There is no that other than this. This is that. Existence is divine.

But to know this, no prayer is going to help. To know this, no philosophy is going to be of any support. To know this, one has to go utterly into oneself -- with only one question like an arrow piercing your heart: Who am I? And the deeper you go, the deeper you will see that you don't exist as an individual.

That is the meaning of Buddha's doctrine of anatta -- no-self. You will not come to see any self inside you. The whole idea of being a person will slowly slowly melt, and there will be a kind of presence but no personality. The individual will disappear and there will be the universal. You will not be separate from existence, you will find yourself one with the whole.

Now the sutras:

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!
HOW THEY GRIEVE
AT LIFE, DEATH, AND MUTABILITY!

PEOPLE SUFFER BECAUSE THEY HAVE FORGOTTEN their innermost no-self. Because they have forgotten their innermost presence, they have forgotten that they are one with the whole. How have they forgotten it? It is a natural rhythm. Whatsoever is given becomes so obvious that one tends to forget it. The new is remembered because it is such a sensation. You pass through the same garden again and again and again, and naturally you tend to forget. Trees are there but you don't look at them, you take them for granted. The birds are singing but you go with your inner chatter.

Just think: if you had lived in a desert and suddenly one fine morning you had come across a beautiful garden with trees and birds singing, would you have passed the same way as you pass your garden every day! You would have danced, you would have shouted in joy. you would have sung, you would have exploded! It would have been a great experience, you would have become very very aware and alert. All inner chattering would have stopped. But you pass through the same type of garden every day, and you tend to forget.

Remember the first day you saw your woman or your man, how enchanted you were! how thrilled, how blissful! And now you sit with the same woman and you don't look at her face at all. It is a well-known fact that husbands cannot remember their wives' faces. Try. Try to remember how your wife looks, and you will be very much puzzled. You can remember how the neighbour's wife looks, what kind of sari she was wearing this morning -- your neighbour's wife, not your wife. Your wife you have not looked at for years. If suddenly her face is changed by a magician you may become aware after months or years -- because who ever looks at his own wife?

How long has it been that you have not touched her hand with a thrill, with a song in your heart? You take her hand in your hand; it is an empty gesture, you have to do it.

One day, a man came to his home and just saw his partner kissing his wife. The partner was very much afraid that the man would create trouble, but the man took the partner aside and said, "You puzzle me. I HAVE to kiss that woman -- but why you? I don' t see the point. I HAVE to kiss that woman but why you? Have you gone mad or something?"

Sooner or later, you tend to forget that which is available. Others know in what a beautiful house you are living; you don't know. Others know what beautiful children you have; you don't know. Others think that you are fortunate, this and that; you don't know.

This is the problem: because we are our own selves, and we have been always that, from eternity, it is natural to forget all about it. Because of this natural tendency, one has forgotten oneself. And one has become interested in others, in those ten thousand things -- the SAMSARA.

You go on rushing from one new sensation into another new sensation. You don't have any time to sit for medita-tion. People come to me, and if I tell them to meditate they say, "But we don't have any time." They have enough time to go to the movie, they have enough time to play cards -- you can find them gathered together in Somendra's room playing poker. They have time to gossip. But for meditation? Suddenly there is a scarcity of time. They have time to fight, be angry, they have time to read the stupid newspapers -- and how deeply they go into those newspapers! Those newspapers have become their gospels; they read every line, from the beginning to the end. But you talk about meditation and immediately, without a single thought, the reaction comes: "But we don't have any time!"

What are they really saying? They are saying that they are not interested in themselves. That they are not interested in sitting silently for one hour and looking into their own being. For what? They can earn money in that time, they can tend their shop, or they can do a thousand and one things. Why just go on gazing at your navel? For what? Nobody seems to be interested in oneself One is already there, so why bother? One is already that, so why bother?

Everybody is going out... but only when a person goes in does a person come to know what truth is.
Ikkyu says:

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!

Yes, they have to be pitied. They are creating their Own misery, they are creating their own agony and their hell. They are putting fuel into the hellfire. They have to be pitied because they don't know what felicity, what grace arises when you go in. They don't know what kind of benediction is waiting for them. They don't know that life takes a totally new colour, a new vibe -- the vibe of jubilation, the vibe of celebration -- when you go in.

And they are all asking for happiness, and they are all creating misery. People go on asking for happiness and go on creating misery; they have to be pitied. Ikkyu is right -- he says:

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
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Go in, and you will come across the greatest treasure there is. And you will come to know that all that you have been seeking, down the ages, through so many lives, has always been available inside you, has been there from the very beginning, has been part of your nature.

And that's why you are missing it -- because you look without and it is within. You search out and it is in. So your search and the treasure never meet.

Before you go trekking the infinite ways of the outer world, have a little glimpse of the inner. Before you go searching out, this seems to be very pragmatic and realistic, to have a look within. Who knows? Buddhas may be right. And all the Buddhas cannot be wrong! Whosoever has looked within has found it, without any exception. And whosoever has been looking without has not found it -- without any exception, that too. All those who have been searching in the world have been failing and failing. Only frustration comes in the end, and failure.

Just think of those people -- a Gautama Buddha, a Krishna, a Christ, a Zarathustra, a Lao Tzu -- think of those people, how blissful they look, what fragrance they have. From where does it come? Just sitting silently by their side and one is thrilled, enchanted. These people have some magic, some miracle is constantly happening around them. From where does it come? They don't have any visible power of the world. They don't have anything that you think one needs to be happy.

It is reported: when Buddha came for the first time to Varanasi, he was staying outside Varanasi underneath a tree, a great banyan tree. It was evening and the sunrays were filtering the sunset, and the clouds were aflame with the setting sun. And through the thick foliage of the tree those red rays were falling on Buddha's face, and he was sitting there relaxed.

The king of Varanasi came on his chariot. Accidentally, he saw this man by the side of the road, sitting so beautifully. in such splendour. That man, that king, had everything that one can desire. And do you know where he was going? He was going to commit suicide! -- because he was tired, he was exhausted, frustrated. He had seen the futility of all and he had decided, "Now enough is enough." And he was going on the chariot to the mountains to kill himself.

And then he saw on the road this beautiful man, this beggar, sitting there in such a let-go that even the sunset was nothing compared to his beauty. He was looking so golden. And a great silence was surrounding the tree -- it was not the silence of the tree, certainly, because the king had passed by many trees.

When a Buddha sits, he creates his own space. The Eastern scriptures say: Wherever a Buddha lives, a certain space is created around him. Those who live in that space start growing in spite of themselves. They are taken by the tide, they start riding on the wave of the Buddha. That is the meaning of 'Buddhafield'.

It was utterly quiet! The king had never seen such silence, such pregnant silence, such alive silence. He had seen the silence that exists in the cemeteries. Because he had never seen a man like Buddha, he had no idea of what real silence is. For the first time it was there, almost tangible. You could have touched it, you could have taken it in your hand. You could have tasted it, you could have put it against your cheek and felt its coolness. It was there, so visible.

He stopped the chariot. He said to his charioteer, 'Stop! I will have to think again. If this man can be so blissful and so silent, maybe there is still something in life that I have not searched for. Forget about my suicide! This man has changed my mind, this man has changed my being. The presence of this man is enough of a proof that life can be lived in some other way too. I don't know what way in it..."

He said to the Buddha, "I have only one question to ask: I don't see anything around you, just a begging-bowl. How can one be so happy with just one begging-bowl? I am not happy with a great kingdom! And you look so utterly happy, so ultimately happy."

Buddha opened his eyes, those lotus eyes... and the king could not believe that he was suddenly bowing down and touching Buddha's feet. Something had happened in him -- just that look, those two eyes. Those two eyes behind which there was no person but only presence. Just a radiation. Those two empty eyes, and yet full of existence. Empty of the ego, but full of being. Those two knowing eyes must have penetrated that king's being like two rays of light. He was touched, moved.

Buddha said, "The situation that you are in, I was also in that situation one day. I can understand you. I was also the son of a great emperor. I have lived in the palaces, I have lived in luxuries, I know. I know the misery of having all and yet having nothing. I can understand you -- nobody will be able to understand you, but I can understand you. I was exactly like you! and I had also contemplated suicide many times, many many times.

"But I say to you: Look into my eyes. One day I was in the same state as you are in today. And I say to you, you can be in the same state one day in which I am -- because we are both the same."

Every man has a built-in possibility to explode, to bloom, to become a lotus.

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!
HOW THEY GRIEVE
AT LIFE, DEATH, AND MUTABILITY!

WHAT is PEOPLE'S GRIEF? What is their misery? Their misery is: they have created an ego. They

HAD to create it -- because they don't know their self, and one cannot live without a self. They don't know who they are, and one cannot live, cannot exist, without knowing who one is. So what to do? They have created a false self.

To search for the real seems to be arduous. To create a synthetic, artificial, plastic self seems to be very easy. We have created the ego as a substitute. It is a false center that gives us a feeling that we know who we are. But this false self is constantly in danger. It is false -- it has to be continuously supported.

Remember always, if you have to support something continuously, then it is false. The real remains of its own accord: the false has to be supported. If you have to remind yourself continuously that if you don't support it it will be gone, that simply means it is false.

The real cannot be gone; there is no way where it can go. The real remains. Just think: you have not looked into yourself for millions of lives -- still it is there. It does not need your support. It is your very ground. It supports you! How can it need your support? But the ego needs your support.

So if you have a certain amount of money in the bank, you have to go on growing that amount; otherwise, your ego starts feeling suffocated. If you have a certain prestige in the society, you have to go on increasing it. You have to go on puffing up your ego continuously; if you stop puffing, it starts dying. It is like pedalling a bicycle -- you have to continuously pedal it. If you stop pedalling you will fall. The ego needs continuous effort; it has to be created again and again.

That's why every day you are waiting for people to support you. Your woman had said yesterday, "You are a beautiful man." Now it is pointless to say it again and again, because she has said it once. But today also you are waiting for her to say that you are one of the most beautiful men. It is just a repetition. Now there is no point in saying it. She has said it! But you are waiting, and again it thrills you. And tomorrow again you will be waiting, and it will thrill you.

Pedalling.

Somebody respects you; he has to go on respecting you. In fact, he has to go on growing in his respect towards you, only then can your ego be supported.

And the problem is that you cannot keep this ego when you are dying -- because when you are dying, how can you support something? So when death comes, ego starts disappearing. You cannot pedal any more -- how can you go on bicycling when you are dying?

Hence the fear of death -- because death will destroy your ego. Death cannot destroy YOu but death is going to destroy your ego. Hence the fear of death. Everybody is afraid of death.

And be mindful: not only are you afraid of death, you are afraid of life too. Ego is afraid of life too, because in deep life experiences also it dies. When you really fall in love... why do you call it 'fall'? You fall from the ego. When you fall in love, the ego is shattered. That's why the real egoist never loves anybody -- he cannot, because he will have to descend from his ego tower, he will have to come down. He will have to hold the hand of an ordinary woman or ordinary man. He will have to behave in an ordinary way.

Many people become celibates, not because they are religious but just because they are egoists. It feels very good that you don't need anybody; ego feels very good. You need not bow down to anybody. In love one has to bow down, one has to surrender. One has to behave in a human way, one has to be a human being. Love is dangerous for the ego.

And love is life! If you are afraid of love, you are afraid of life. So in life situations also the ego is continuously afraid. It is a false thing, managed, somehow manipulated. It needs a thousand and one props. And still it remains continuously afraid, because life goes on changing. Nothing ever remains the same, it is a river.

So how can you believe that today people are respecting you, tomorrow they will also respect you? How can you believe that tomorrow you will be able to keep to your ego? Who knows? Today you are a prime minister, tomorrow you may not be. Yesterday you were not a prime minister, today you are; there is no certainty for tomorrow. Just as you have snatched the prime-ministership from somebody else, somebody else is going to snatch it from you -- because millions of people are trying to become prime ministers; everybody is trying in his own way. How can you be safe? Where everybody is making all kinds of efforts to become the prime minister, how can you be safe? You can't sleep, you can't relax, you have to be continuously on guard. You have to watch where people are moving, what they are doing. Even the closest colleagues you have to watch, because they are the most dangerous. Because they are so close, they can topple you any moment. Even the colleagues are enemies.

Machiavelli says: In polities there are no friends, there cannot be. Machiavelli says: Don't reveal your secrets even to your friends, because if they turn some day and become your enemies then you will be

caught, then you will be in trouble.

If you have money you have to be constantly afraid, because everybody is ready to grab it. That's how you got it in the first place, so you know the way, how to get it. In this life, where everything is constantly changing, you cannot remain certain.

So these three things are constantly creating misery, grief: life, death, mutability.

And the irony is that deep inside there is a space which is eternal, which never changes. There is a space in you which is timeless, is never affected by any changes in time, through time; remains transcendental, beyond. There is a space in you which is life, pure life, and knows nothing of death. There is a space in you which is pure love! And you are afraid of love and you are afraid of life and you are afraid of death and you are afraid of change.

This whole thing is happening because you have created a false substitute. The false substitute seems to be appealing because everybody is having it. People imitate. Have you just watched it? If your neighbour purchases a bigger car than you, suddenly you also need a bigger car. Just a moment before, there was no need; just a moment before, you had not thought about a bigger car. Now how, suddenly, has the need arisen? Because the neighbour has purchased one. Now he is having a bigger ego and your ego is threatened; you have to purchase a bigger car. Even if you cannot afford it, you have to purchase it.

People go on wasting their lives in such things which they don't need in the first place. People go on accumulating things which they don't need. People go on putting their money into things which they will never need, to impress people whom they don't like. This is something! People even go on putting their money into things -- money that they don't have. They may be getting it two years afterwards; they purchase a car in instalments. The money they don't have right now, but they have to put that money into a car that they don't need, to impress people that they don't like.

I have heard:

Two cows were grazing in a pasture alongside a highway when a milk truck drove by. On the side of the truck was printed: PASTEURIZED HOMOGENIZED, GRADE A, VITAMIN B ADDED. One cow turned to the other and said: "Makes you feel sort of inadequate, doesn't it?"

People are having such big balloons, balloons of egos, and one starts feeling inadequate. Somebody is having this, somebody is having that -- and you start feeling poor. You are NOT poor! Comparison brings poverty.

And the really rich man is one who lives without comparison. How can he be poor? Drop comparisons and you are rich; then you will never be poor. Go on comparing and you will remain poor -- howsoever rich you become is irrelevant. You will always remain poor, because there will always be somebody who has more.

And there are millions of things, so there are millions of poverties. Somebody has a beautiful wife; you are poor. Somebody has a bigger car; you are poor. Somebody has a bigger house; you are poor. Somebody is taller than you, and you are poor. How many poverties! As many poverties as there are things.

Drop comparison. But the ego lives through comparison.

SHAKA, AND AMIDA TOO,
WERE ORIGINALLY HUMAN BEINGS;
HAVE I NOT ALSO
THE FORM OF A MAN?

SHAKA IS BUDDHA'S NAME. He came from the clan of Shakas, hence he is called Shaka. Amida is a name of another Buddha, Amitabh -- amida is the Japanese form of Amitabh. But they both are human beings, Ikkyu is saying.

SHAKA, AND AMIDA TOO,
WERE ORIGINALLY HUMAN BEINGS;
HAVE I NOT ALSO
THE FORM OF A MAN?

This is what I mean when I say Buddhism destroyed theology and created a new kind of religion -- created an anthropological, a man-centered religion. Buddha gave such dignity to man as has never been given before or since. Buddha made man the highest peak of consciousness. Buddha loved man and respected humanity.

Buddha says: You are just like me! You need not be worried. If I can become a Buddha, YOU can become a Buddha. And to be enlightened is nothing special; it is your birthright.

WONDERFUL, INDEED,
THE LOTUS FLOWER OF THE LAW!
HOWEVER MANY AGES MAY PASS,
STILL THAT SAME COLOUR.

And what is Buddhahood? What is this Buddhahood every man can attain to? It is an inner opening, the opening of your inner core. Your inner core becoming a lotus.

WONDERFUL, INDEED,
THE LOTUS FLOWER OF THE LAW!
HOWEVER MANY AGES MAY PASS,
STILL THAT SAME COLOUR.

And it is unchanging, it is timeless, it is eternal. Once you have seen that flowering inside, death disappears. Once you have seen that flowering inside, fear disappears. Once you have seen that flowering inside, your life becomes fragrant. Your life becomes a song, a celebration. Then life has benediction and beauty and beatitude.

This inner lotus, everybody is carrying it and nobody comes to be aware of it. Our whole awareness has become obsessed with things. Relieve your awareness from things, take an about-turn. And I am not saying take the about-turn for ever; I am saying just once in a while take the about-turn. That's what meditation is all about.

For sixty minutes every day, just forget about the world. Let the world disappear from you, and you disappear from the world. Take an about-turn, a one-hundred-and-eighty-degree turn, and just look inside. In the beginning, you will see only clouds. Don't be worried about them; those clouds are created by your repressions. You will come across anger, hatred, greed, and all kinds of black holes. You have repressed them, so they are there. And your so-called religions have taught you to repress them, so they are there like wounds. You have been hiding them.

That's why my emphasis is first on catharsis. Unless you go through great catharsis you will have to pass through many clouds. It will be tiring, and you may be so impatient that you may turn back into the world. and you will say, "There is nothing. There is no lotus and no fragrance, there is only stink, rubbish."

You know it. when you close your eyes and you start moving in, what do you come across? You don't come across those beautiful lands Buddhas talk about. You come across hells, agonies, repressed there, waiting for you. Anger of many lives accumulating. It is all a mess there, so one wants to remain outside. One wants to go to the movie, to the club, to meet people and gossip. One wants to remain occupied till one is tired and falls asleep. That's the way you are living, that's your style of life.

So when one starts looking in, naturally one is very much puzzled. Buddhas say that there is great benediction, great fragrance, you come across lotus flowers blooming -- and such fragrance that it is eternal. And the colour of the flowers remains the same; it is not a changing phenomenon. They talk about this paradise, they talk about this kingdom of God that is within you. And when you go in, you only come across hell.

You see not Buddha lands but Adolf Hitler concentration camps. Naturally, you start thinking that this is all nonsense, it is better to remain outside. And why go on playing with your wounds? -- it hurts too. And pus starts oozing out of The wounds and it is dirty.

But catharsis helps. If you cathart, if you go through chaotic meditations, you throw all these clouds outside, all these darknesses outside, then mindfulness becomes easier.

That is my reason why I emphasize first chaotic meditations and then silent meditations. First active meditations, then passive meditations. You can move into passivity only when all that is there like junk has

been thrown out. Anger has been thrown out, greed has been thrown out... layer upon layer, these thins are there. But once you have thrown them out, you can easily slip in. There is nothing to hinder.

And suddenly the bright light of the Buddha land. And suddenly you are in a totally different world -- the world of the Lotus Law, the world of Dharma, the world of Tao.

WONDERFUL, INDEED,
THE LOTUS FLOWER OF THE LAW!
HOWEVER MANY AGES MAY PASS,
STILL THAT SAME COLOUR.

THE CRESCENT MOON
BECOMES FULL, AND WANES,
AND NOTHING IS LEFT;
BUT STILL, THERE IN THE DAWN,
THE CRESCENT MOON!

INDIVIDUAL LIVES COME AND GO, but the eternal life remains. It is like the moon -- you see? For fifteen days it becomes bigger and bigger and bigger, and then comes the full-moon night. Then it starts becoming smaller and smaller and smaller, and then one night it has disappeared completely. But do you think the moon disappears or appears? The moon remains the same; it is always there. The appearance nd disappearance is only of the appearance of the moon. The reality of the moon is always there.

THE CRESCENT MOON
BECOMES FULL, AND WANES,
AND NOTHING IS LEFT;
BUT STILL, THERE IN THE DAWN,
THE CRESCENT MOON!

So you live in two dimensions, on two planes. In the Upanishads they have the story, the parable or the metaphor, of two birds living in the same tree, absolutely alike. One bird sitting on the highest branch, utterly quiet, silent, unmoving, doing nothing, with closed eyes, somewhere in. The other bird on the lowest branches, jumping from one branch to another, hankering for this flower, for that fruit, competing with this or with that, jealous of this and that -- in a continuous restlessness.

Slowly slowly, the bird, the restless bird, becomes tired of restlessness. And one day he looks up and sees the other bird who is exactly like him -- exactly like him, just a replica -- and is so silent, is so restful, is so calm, so collected, as if the other bird exists not. There is only silence. The restless bird becomes attracted by this magic, starts moving towards the upper branch... the beginning of disciplehood. comes closer and closer and closer and closer, and finally become one with the other bird.

And the Upanishads say these two birds are not two: two aspects of consciousness. And each one has these two aspects. On the tree of life your innermost witness is sitting right now. The Lotus Flower is blooming in all its beauty and grandeur and splendour. And you are jumping from one branch to another -- competing, jealous, angry, hateful, fighting, doing a thousand and one things and getting frustrated and frustrated....

Look up! And remember, 'look up' means exactly what is meant by 'look in'. 'Look out' means 'look down'; 'look up' means 'look in' -- they are synonymous. Look up or look in, and suddenly there is a being sitting inside you, a Buddha. And one starts moving, attracted by the charisma, by the magic of this silence, and one day becomes one with the innermost core.

All changes happen to this restless bird -- the rising moon, the waning moon. Nothing happens to the other bird -- the witness -- it is always the same.

WHENEVER WE SEE THEM, ALL ARE
JUST AS THEY ARE:
THE WILLOW IS GREEN,
THE FLOWER IS RED.

And nothing changes in the world, remember. When you go in, nothing changes in the world. Just you change, your attitude changes, your vision changes. The world remains the same, it goes on the same. Rivers go on flowing, the birds go on singing, flowers go on blooming... the world continues the same. But you are no more the same.

And when you look at the outside from that inner vision, things also now have a new beauty.

WHENEVER WE SEE THEM, ALL ARE
JUST AS THEY ARE...

Now you can see things as they are. Before that, you have not seen things, never, as they are. For example, you are passing by the side of the garden of your neighbour, and a beautiful roseflower has bloomed. Can you see this rose-flower just as it is? You cannot; there is jealousy which will prevent you. It has bloomed in your neighbour's garden, not in your garden -- how can you enjoy it? In fact you are hurt, you are offended by it, because your own flowers look so tiny. There is comparison. You are not feeling good. Just see the nonsense of it. Such a beautiful rose, but the idea that "It is not in my garden, it does not enhance my ego," and you miss the beauty of it. Now you want to possess it.

You see a beautiful woman passing by, but she is somebody else's woman, not yours. You would like to possess this woman. You can appreciate this beauty only when you can possess. In fact, to possess beauty is to kill it. How can you possess beauty if you love it? It is impossible. To love and to possess are antagonistic, contradictory; they can't go together. The moment you possess beauty, you have already killed it. You have reduced it to a thing, it is a commodity.

Beauty can be loved, enjoyed, only when there is no possessiveness. So when a man has become transformed by his inner vision, when he has reached into his innermost core and seen all the games of the ego are false, and has settled there in the eternity -- the joy of it and the silence of it -- has become only a witness, then he opens his eyes: now he can see things as they are.

The flower is just a flower, it is nobody's. The beautiful woman is just beautiful, she is nobody's. How can a woman be somebody's? Suddenly existence appears as it is, all I-thou gone. And when I-thou is gone, conflict disappears. In that consciousness

THE WILLOW IS GREEN,
THE FLOWER IS RED.

The flower is not less red because it has bloomed in the neighbour's garden. The willow is not less green because it is not yours. The willow is not less green because you are sad. Have you watched it? Things change with your mood. If you are happy the moon looks beautiful and very happy. And when you are sad the moon looks sad and very miserable. You project your moods on things.

When a man has reached to his ultimate core, there is no more any projection. He sees things as they are. He is never unhappy, never happy now; all those dualities are gone. He remains non-dual, he remains eternally silent, calm and quiet and blissful. Now things are as they are...

THE WILLOW IS GREEN,
THE FLOWER IS RED.

Buddhism helps people to attain to great aesthetic sensibility. It is not an accident that Zen masters write poetry. Nobody has ever heard of Catholic monks painting, nobody has ever heard of Hindu sannyasins painting. Buddhism released great creativity into the world. Why? Other religions have been very uncreative, other religions have been very very dull -- the flavour of life is missing. They have not helped people to dance, to sing, to paint, to play.

Zen seems to be the best that has happened up to now.

My vision of religion is also that of creativity. You come closer to God through creativity, you come closer to the creator through creativity. Creativity should be one of the fundamental criterions of a religious

person.

Create! Let creativity be your religion, and you will never be lost again. The more you create, the more you will grow in. It happens both the ways. If you create more, you grow in more. If you grow in more, you create more.

If religion is just negative and life-denying it becomes ugly, it becomes a monster. When religion is creative and helps you to see the greenness of the world and the rosing of the roses and helps you to hear these birds in a crystal-clear way, helps you to feel and be sensitive to the silences, pauses in existence, to the sounds... helps you to be in such a harmony that you can feel the harmony of the whole.... To feel the harmony of the whole is to become holy.

Take It Easy, Vol 1

Chapter #12
Chapter title: Gladly Beyond any Experience

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The first question

THOUGH YOUR LECTURE WAS QUITE SERIOUS AND DEEP YESTERDAY, THERE WERE STRANGE TICKLES AND LAUGHTER ARISING IN ME. SOMEWHERE DEEP WITHIN, THERE WAS A SENSE OF HUMOUR AS A SUBTLE UNDERCURRENT. TEARS OFTEN ROLLED DOWN!
DO THE MOMENTS OF CLARITY AND INSIGHT GIVE BIRTH TO SENSE OF HUMOUR? AND WHAT ARE THE TEARS?

YES, CHINMAYA, CLARITY ALWAYS BRINGS A SENSE OF HUMOUR. One starts laughing, not at others but at oneself. At the whole ridiculousness of the ego games, at the whole stupidity of human mind. And when there is laughter, tears are not far away; they are aspects of one energy. They are not diametrically opposite, they are complementary.

Whenever there is deep laughter, there are bound to be tears following it. And whenever there are deep tears. Laughter will be coming soon. They go together, they are parts of one climate the climate of clarity, depth, insight.

You may be surprised to know that schizophrenics cannot laugh -- and a person who cannot laugh has something of schizophrenia in him, is mentally ill. Schizophrenics start laughing only when they are getting out of their schizophrenia. It has been observed that the psychoanalyst can terminate the treatment once he sees the schizophrenic laughing. This is a fact of great importance.

So many so-called saints are really schizophrenic -- they cannot laugh. And if you cannot laugh, how can you weep? how can you cry? Both become impossible. When laughter and crying are impossible, your heart is completely dosed. You don't have any emotions, you start living only in the head. Your whole reality consists of thoughts. Thoughts are dry -- they cannot bring laughter, they cannot bring tears. Tears and laughter come from the heart. And clarity is not of the mind, clarity is of the heart. Confusion is of the min d.

So, Chinmaya, it has been a good experience. Your schizophrenia is disappearing; I can terminate the treatment. Laugh more, cry more, become a child again. Seriousness is your disease: drop seriousness.

And never be confused between seriousness and sincerity -- seriousness is not sincerity. Sincerity need not be serious; sincerity can have laughter, can cry, can weep. Seriousness is a blocked stage of mind, a stage where you cannot flow. A state of unflow stagnancy. Serious people are ill people.

Religion has been destroyed by serious people. And there is one thing about the serious people that you have to be reminded of again and again: serious people are very articulate, because they live in the head. They are logic-choppers. They can express well. And because they have no heart, because they cannot feel, they are very authoritative. A man of feeling cannot be authoritative -- how can compassion be authoritative?

And a man of feeling always hesitates; he cannot make dogmatic statements. The man of feeling whispers, per-suades. The man of feeling cannot convince; he comes indirectly, like a subtle breeze. But the serious person, the person who lives in the head, the schizophrenic, he is articulate, verbal, logical, rational, loud, authoritative. And because of these qualities, he starts gathering a following.

All political leaders are schizophrenic. The crowd follows them because of their dogmatic statements; their dogmatic statements convince people. People are very vague, un-certain, insecure -- they need somebody to make them feel secure. He may be a fool, he may be just like an Adolf Hitler....

It is a great puzzle to those who ponder over human problems how Adolf Hitler -- a mediocre person, of below-average IQ -- could convince a country like Germany, an intellectual country, an intelligent country, a country of professors, philosophers, thinkers. How was it possible that this idiotic person, Adolf Hitler, could convince people? And such an intelligent race!

To me, it is not a problem at all. I can see through and through how it happened. Adolf Hitler was dogmatic. Whatsoever he said, he said it absolutely. Only a foolish person can be dogmatic.

Lao Tzu hesitates. Lao Tzu says: I walk as one walks in cold winter in a cold stream. Everybody is certain except me. I am uncertain, I hesitate. I cannot claim knowledge, because all is so mysterious.

Now, Lao Tzu is not going to convince people. If you hesitate, nobody is going to follow you. People ARE in deep confusion. People need somebody to shout loudly in their ears -- so loudly that they are convinced: "This man must be true, this man must be in the know about things. How can he shout so loudly? how can he argue so loudly? Only truth can be so loud." They are mistaken.

And these dogmatic people go on repeating. Adolf Hitler continued to repeat the same theme. Slowly slowly, when all untruth is repeated again and again it starts appearing like a truth. And people need somebody to lean to. They are uncertain, they need somebody who is absolutely certain.

Politics is dominated by schizophrenics. Religion is also dominated by schizophrenics. Because these people are very very articulate, convincing, they lead masses, religions are founded, churches are founded, organizations are made.

Jesus could not manage to lead many people -- do you know? It has been estimated that he had a following not bigger than five hundred. And when he was crucified, thousands gathered to jeer at him. He had only twelve close disciples, only twelve -- a man of the qualities of Jesus! What happened? Was he not convincing?

He was not convincing the way people need. He was saying things in a mysterious way -- in parables, in metaphors, in poetry. He was not logical, he was utterly illogical. He was vague. He was hinting, pointing, but he was not assertive.

Christianity was not born with Christ, it was born with Saint Paul -- who must have been a schizophrenic, certainly. First he was against Christ -- his name was Saul -- and he was so against that he wanted to destroy all the Christians and all the followers. He was moving towards the country where Jesus' followers were slowly slowly gathering, slowly slowly becoming courageous, slowly slowly starting to teach people, spreading the message -- he was going there to argue, to discuss, to defeat.

And on the road something happened. He was possessed by the spirit of Christ -- that's how the story goes. He fell down on the road, dust in his mouth. He could not believe it! He saw Jesus. He asked forgiveness, he became converted -- from Saul he became Paul. And this man was the founder of Christianity.

Now, what actually happened in psychological terms? This man must have had a split personality, he must have been a schizophrenic. Nobody appeared -- no Christ appeared. But he was so much against Christ -- that was one part of his mind which was against -- and he was completely unaware of another part. When he went deep into that part which was against Christ, the pendulum swung from one extreme to another

extreme. That's how it always happens.

He was going to persecute Christians -- that small number of people who were talking of Jesus and remembering old things and the man and the beauty of that man. And the suffering that he went through for them, and the message that he had given to them -- slowly slowly the word was spreading. And this man was going to persecute these people. And he was able to argue well. Jesus' followers would not have been able to convince him; he would have convinced them. They were simple people, innocent people -- farmers and fisherman and carpenters -- not very educated either.

But when you go to one extreme, then the pendulum swings of its own accord. It swung, it moved to the other extreme. The other part of his being took possession of him. That's what actually happened. He had a dream, a vision -- there was no Christ, but he saw him. And he was convinced and he was converted. And this schizophrenic created the whole Christianity. He was going to persecute Christians: he converted the whole world to Christianity. He created the church.

It has always been so. Whenever a religion is born, sooner or later schizophrenics will catch hold of it. They are great leaders; they convince people. Their impact is great, their slogans convert people. They are loud, logical; they collect proofs, they argue.

Because of these people, no religion remains pure for long. The really religious persons are those who are not articulate, who are innocent. Who are simple, meditative, loving -- they cannot convince anybody. They simply live the religion. But they cannot create great religions; great religious empires they cannot create.

It is good that humour is arising in Chinmaya. Allow it, don't crush it. Help it to come, let it surface. Humour will join your split parts, humour will glue your fragments into one whole. Have you not observed it? When you have a hearty laugh, suddenly all fragments disappear and you become one. When you laugh, your soul and your body are one -- they laugh together. When you think, your body and soul are separate. When you cry, your body and soul are one; they function in harmony.

Remember always: all those things are good, for the good, which make you one whole. Laughter, crying, dancing, singing -- all that makes you one piece, in which you function as one harmony, not separate. Thinking can go on in the head, and the body can go on doing a thousand and one things; you can go on eating, and the mind can go on thinking. This is split. You walk on the road: the body is walking and you are thinking. Not thinking of the road, not thinking of the trees that surround it, not thinking of the sun, not thinking of the people who are passing, but thinking of other things, of other worlds.

But laugh, and if the laugh is really deep, if it is not just a pseudo-laugh, just on the lips, suddenly you feel your body and your soul are functioning together. It is not only in the body, it goes deepest into your core. It arises from your very being and spreads towards the circumference. You are one in laughter.

Or in crying, or in dancing, or in singing! Whatsoever makes you feel ONE IS good, is meditative, is prayerful.

The second question

IS THE PURPOSE OF THE THERAPY GROUPS TO BRING THE PARTICIPANTS TO THEIR NATURAL SELF? IF SO, ISN'T THE EFFORT TO BE NATURAL UNNATURAL? IF NOT, WHAT IS THE ESSENTIAL DIFFERENCE BETWEEN NATURAL AND UNNATURAL?

THE PURPOSE OF THE THERAPY GROUPS is not to bring the participants to their natural self -- not at all. The purpose of the therapy groups is to bring you to the point where you can see your unnaturalness. Nobody can bring you to your natural self; there can be no method, no technique, no device, which can bring you to your natural self -- because all that you will do will make you more and more unnatural.

Then what is the purpose of a therapy group? It simply makes you aware of the unnatural patterns that you have evolved in your being. It simply helps you to see the unnaturalness of your life, that's all. Seeing it, it starts dispersing. To see it is to annihilate it, because once you have seen something as unnatural in your being, you cannot persist in it any longer. And seeing something as unnatural, you have also felt what IS natural -- but that is indirect, that is vague, that is not clear. What is clear is this, that you have seen that something is unnatural in you. Seeing the unnatural you can feel the natural. Seeing the unnatural, you cannot support it any more. It existed because of your support -- nothing can exist without your support.

Your co-operation is needed.

If you co-operate something exists. Certainly the unnatural cannot exist without your co-operation. From where will it get the energy? The natural can exist without your co-operation, but the unnatural cannot exist. The unnatural needs constant support, it needs constant care, it needs constant control. Once you have seen that this is unnatural, your grip on it becomes loose. Your fist opens of its own accord.

The group is not a device to open your fist. It is just to help you see that what you are doing is unnatural. In that very seeing, the transformation.

You ask: IS THE PURPOSE OF THE THERAPY GROUPS TO BRING THE PARTICIPANTS TO THEIR NATURAL SELF?

No, that is not the purpose. The purpose is simply to make you aware of where you are, what you have done to your-self -- what harm you have been doing continuously and you are still doing. What wounds you are creating in your being. On each of the wounds is your signature -- that is the purpose of the group, to make you alert about your signature. That it is signed by you, that nobody else has been doing it. That all the chains that you have around yourself are created by you. That the prison you live in is your own work. Nobody is doing it to you.

Seeing it, that "I am creating my own prison," how long can you go on creating it? If you want to live in the prison, that's another matter -- but nobody ever wants to live in the prison. People live because they think, "Others are creating the prisons, what can we do?" They always gO on throwing the responsibility on somebody else. Down the ages, they have found new and different devices, but the purpose remains the same: throw the responsibility on somebody else.

And you will be surprised at what excuses man has been trying to find. In the ancient days, man used to think, "This is the way God has made us, so the responsibility is God's -- what can we do? We are just creatures, and we are the way he has made us. We have to live this misery. This is destined."

That was a trick. You are relieving yourself of all res-ponsibility. But it happens that when a trick has worked for long it becomes a cliche. It works no more; people are fed up with it. They start searching for new ideas, but the purpose remains the same.

Marx says it is the society, the economic structure of the society -- the exploitation, the exploiters, the imperialists, the capitalists, they are doing the harm, they are the reason. Again you are relieved of the responsibility. So what can you do? The slavery is imposed upon you, you have been MADE miserable. Unless the revolution Comes nothing is going to happen. So you can postpone.

And the revolution never comes; it has not happened yet. Not in Russia, not in China -- nowhere. The revolution never comes; it is just a postponement. Man is as miserable in Russia as he is anywhere else, as much in the mire of the mind as anywhere else. Jealousy is as much in Russia as anywhere else. Anger is as much, violence is as much.
nothing has changed.

Freud says it is because of the upbringing. In your childhood you have been brought up wrongly -- what can you do? It has already happened; now there is no way of undoing it. At the most, you can accept it and live it. Or you can go on fighting unnecessarily -- but there is no hope.

Freud is one of the greatest pessimists ever. He says there is no hope for man, because in childhood the pattern is settled -- settled for ever. Then you go on repeating the pattern. Again the responsibility is thrown. So your mother is responsible. And the mother thinks what can SHE do? -- her own mother is responsible... and so on and so forth.

These are all devices, but the purpose is the same -- different devices for the same purpose. What is the purpose? To take responsibility off your shoulders.

The group therapy is to make you aware that neither God is responsible nor is society responsible nor are parent? responsible. If there is anybody who is responsible it is you? A group process is a hammering of this simple fact -- that it is you who are responsible. And this hammering has a great significance. Because once you understand that "This is ME, I myself am doing wrong to myself," then the doors open. Then there is hope. Then something is possible.

Revolution is possible through responsibility, individual responsibility. You can transmute; you can drop those old patterns. They are not your destiny. But if you accept them as your destiny they become your destiny. It is all a question of whether to support them or not.

And I am not saying that parents have not done something to you, remember. And I am not saying that

the society has not done anything to you -- I am not saying that either. The society has done much, the parents have done much, the education and the priest, they have done much. But, still, the ultimate key is in your hands. You can DROP it, you can drop the whole conditioning. Whatsoever they have done, you can erase it -- because your consciousness at the deepest core always remains free. That is the purpose of a therapy group, to bring this truth home: that you are responsible. 'Responsibility' is the MOST important word in a group-therapy process. Nobody wants to take the responsibility, because it hurts. Just to see the point, "I am the cause of my misery," hurts very much. If somebody else is the cause, one can accept it, one is helpless. But if I am the cause of my misery, it hurts. It goes against the ego, it goes against the pride.

That's why group therapy is a difficult process, hard. You want to escape -- from encounter, from tao, from primal therapy, you want to escape. Why do you want to escape? Because you have always believed that you are perfectly right, you are perfectly good -- others have been doing harm to you.

Now the whole thing has to be changed; you have to put everything upside-down. Nobody is doing any harm to you. And if they are doing any harm, it is through your co-operation. So finally you are responsible, you have chosen it. You say, "My husband is doing harm to me" -- but you have chosen THIS husband, in fact, only so that he can do harm to you. You wanted to be harmed and that's why you have chosen THIS husband, THIS wife.

Just watch people who go on changing their wives. You will be surprised -- again and again they find the same type of woman. It is a difficult thing to find the same type of woman, but they find. And within six months they are complaining again. And the complaints are exactly the same.

I have heard about one man who married eight times, and again and again he managed to find the same type of woman. Just see the point: the point is that he has a certain kind of mind, a certain conditioning. In that conditioning, only a certain type of woman appeals to him. A blonde or a brunette -- a certain kind of woman appeals to him. The long nose, the black eyes, or something. Always he is attracted by a certain kind of woman. And then that woman starts doing the same things. And then he is puzzled -- and he was thinking he was changing the woman.

You ARE changing the woman, but you have not changed your mind! So your choice remains the old, because the chooser is the old. It is not going to help; you will be in the same trap. The colour of the trap may change, the fiber of the trap may change, but the trap is there and you will be trapped again and again. And the same misery will arise.

Group therapy is a great process of understanding "What I have been doing to myself!" And if you go still deeper... where no group therapy has yet gone, not even primal therapy. But Buddha has gone deeper. He says: If you have chosen a certain kind of parent, that too is your choice.

See the point. Millions of foolish people were making love when you were hovering to take birth. But still you have chosen a certain couple -- why? You must have a certain idea; it is your choice. And then you say, "My parents have done harm to me." In the first place, why did you choose them? Then your wife, your husband... and you think they have done harm? Then the society -- who has created this society? You have created this society. It does not come out of the blue.

The beggar on the road has not appeared suddenly from the blue. WE have created him. If you want to become rich, somebody has to become a beggar. And seeing the beggar you feel very sorry. Whom are you trying to deceive ? And you still carry the idea of becoming rich. If you want to become rich, somebody is going to become a beggar. If you want to become somebody, then somebody will not be able to reach that fame, name. It is a competitive world. You don't want wars, but you are violent -- in everything you are violent. And you condemn wars.

And have you seen the pacifists and their processions How violent they look! Their slogans against war, their shouts against war -- and sooner or later the procession turn into a riot. And they are burning cars and destroying offices and burning buses and trains and attacking the police -- and they had gone to protest against war!

Now what is happening? These people are violent people; war is just an excuse. Their protest is nothing but their expression of violence. They are not concerned about war, they are using it as a pretext.

This society is created by you. And then you say that society is responsible.

NOBODY IS RESPONSIBLE EXCEPT YOU. This is one of the hardest truths to accept. But once you accept it, it brings great freedom, it creates great space. Because with this, another possibility immediately opens up: "If I am responsible then I can change. If I am not responsible, how can I change? If I am doing it to myself, then it hurts but it also brings a new possibility -- that I can stop hurting myself, I can stop being miserable."

A group process is not to make you natural; it is to make you aware of your unnaturalness, of your phoniness.

IS THE PURPOSE OF THE THERAPY GROUPS TO BRING THE PARTICIPANTS TO THEIR NATURAL SELF?

No, not at all. The purpose is just to make them aware of the unnatural self. And then the natural self comes of its own accord. Nobody can bring it -- when the unnatural disappears, the natural is found. The natural has always been there, hidden under the rubbish. Unnatural gone, you are natural. You don't become natural; you have always been natural. How can one become natural? All becoming will lead you into unnaturalness.

IF SO, ISN'T THE EFFORT TO BE NATURAL UNNATURAL?

Yes, the EFFORT to be natural is always unnatural. But to understand the unnaturalness is not the effort to be natural, it is simple understanding. Seeing that you have been trying to squeeze oil out of sand, when you have seen the futility of it you drop the whole project. Seeing that you have been trying to pass through a wall and hurting your head, seeing it, you stop passing through the wall. You start looking for the door. Yes, exactly like that.

IF NOT, WHAT IS THE ESSENTIAL DIFFERENCE BETWEEN NATURAL AND UNNATURAL?

Natural is that which you have been given as a gift -- a gift from the whole. Unnatural is that which you have created -- by teachings, scriptures, character, morality. The unnatural is that which you have imposed upon the natural, the given. The natural is from God, the unnatural is from yourself. Take away all that you have imposed upon yourself, and God will burst forth into a thousand bloomings in your being.

Somebody asks Jesus, "What is your fundamental message?" And he says, "Ask the fowl and the fish and the flower."

What does he mean "Ask the fowl and the fish and the flower?" He is saying: Ask nature!

My message is: Allow nature to take possession of you; don't try to create any character. All characters are wrong. Be characterless. Don't create any sort of personality; all personalities are false. Don't be a personality.

Then, slowly slowly, you will see something arising from the deepest core of your being. That is nature. Its fragrance is great. It is good; it is never bad. And it is not cultivated, not at all. Hence it has no tensions in it, no anxiety; you need not maintain it.

Truth need not be maintained. Only untruths have to be managed, maintained, need much care and maintenance. And still they are untrue and they never become truth. And only truth liberates.

The therapy available here is not to make you natural. Nobody can make you natural -- God has already done that. The problem is not to learn how to be natural: the problem is how to unlearn the unnatural.

The third question

HOW TO HE TOTAL? HOW TO GIVE EVERYTHING?

VIDYA, ONE CAN BE TOTAL ONLY WHEN ONE IS NOT. Only emptiness can be total. If you are, you can't be total. Your very presence will be a disturbance in your totality, your very presence will continue interfering with your totality.

That's why Buddha says: Become a nothingness. Just look deep into yourself and Let the cloud of the ego disperse. Let there be empty sky... in that empty sky there is no division. Clouds divide. When there are no clouds, the sky is undivided, one. Thoughts divide. When there are no thoughts in you, there is totality. And remember, even the thought of totality will be a divisive factor.

Now you ask: HOW TO BE TOTAL.

This is an idea. Listening to me, again and again seeing the grandeur of totality, a greed arises in you: HOW TO BE total? But you have missed the whole point. How can you ask such a question? Totality is not something that you have to be. If you do something, you will remain partial. Doing can never be total, only non-doing can be total. When you are a non-doer, when there is nobody doing anything, there is totality.

Totality is absence of all doings, all thinkings, all that divides. Totality is silence, utter stillness.

Don't ask: How to be total?Just ask: How to see why I am not total?

Remember, that's why Buddha's path is known as VIA negativa, via the negation. It does not talk about positive things, it simply talks about the negative.

Don't ask how to be natural. Just ask how not to be un-natural. Don't ask how to be total. Just ask how not to be untotal, non-total. Just seeing is the question. Sometimes you ARE total -- just see in those moments what happens.

Making love, sometimes it happens, you are total. That totality is called the orgasm. Mind stops for a moment. The frenzy of love, the madness of two energies meeting, merging -- the mind is surpassed, transcended. The mind is pushed aside; the mind is no more needed in that space. All thoughts disappear, time StopS, and suddenly you are total.

That's why people are so much in love with love -- in spite of all the saints. They don't bother about the saints. People go on loving -- they pay lip-service to the saints but they go on living and loving; they don't follow them. They know that they have only one moment of ecstasy, and that is love.

If you have gone to Khajuraho you must have seen the ecstatic expression on the faces of MAITHUNA figures -- lovers in deep ecstasy. Even the stone has become ecstatic. Those stone statues, that sculpture, has great poetry, has great softness. Those creators must have been of immense experience; to turn stone into loving ecstasy is great art. I have seen many things, but nothing compared to Khajuraho. Khajuraho remains the greatest wonder on the earth: transforming stone into ecstasy. The faces show something of the transcendental; time HAS stopped. There are no thoughts in the heads; all division has disappeared.

These moments are holy moments, because they come from the whole.

You ask me: HOW TO BE TOTAL?

Just look in some moments when you ARE total, just to see the taste of totality. Listening to music sometimes it happens. Or watching a sunset. Or listening to me. If you are deep in love with me, it happens; it happens again and again every day. I can see on your faces the same expression as is there on Khajuraho statues. You disappear; something stops deep down in you. There is no movement, everything is utterly quiet -- and you are total.

I give you th e taste of totality every day. And Vidya, you ask me: HOW TO BE TOTAL? Just allow these moments more and more; don't miss a single opportunity. Looking at the trees, look so deeply that you disappear in the look. Listening to the birds, forget yourself completely. And so on and so forth....

Every moment there is a possibility to be total. Whatsoever you are doing, be absorbed in it so utterly that the mind thinks nothing, is just there, is just a presence. And more and more totality will be coming. And the taste of totality will make you more and more capable of being total.

And try to see when you are not total. Those are the moments which have to be dropped slowly slowly. When you are not total, whenever you are in the head -- thinking, brooding, calculating, cunning, clever -- you are not total. Slowly slowly, slip out of those moments. It is just an old habit; habits die hard. But they die certainly -- if one persists, they die.

I have heard about a man whose wife died. And he was sitting late, very late, in the pub. And somebody asked, "Why do you go on sitting late still? Because you used to tell me that it is because of the wife that you sit in the pub so long. But now the wife is dead!"

The man suddenly stood up. He said, "Thank you! I had completely forgotten -- just old habit!"

Just a few months before, it happened: the defence minister of India, Jagjivan Ram, spoke somewhere in the south. For one hour he criticized the Congress party and Indira Gandhi. He himself has been in the Congress his whole life; he was a defence minister in Indira's government too. Then he changed the party, became part of Janata party. For one hour he spoke against the Congress party, and in the end he asked the audience: "Please vote Congress."

Just old habit -- must have been doing this for fifty years: "Vote Congress!"

Habits die hard. To be untotal is just a habit. And sometimes, in spite of you, totality happens. So just watch those moments -- when it happens, how it happens. Learn some secrets from those moments and move in those moments more and more. And see when it is not happening -- get out of those moments, slip out. It is not a science, it is ; knack. It is a very very subtle art.

You ask: HOW TO BE TOTAL? HOW TO GIVE EVERYTHING?

It is not a question of giving everything. On the contrary, it is a question of recognizing the fact that you have nothing. This idea of HOW TO GIVE EVERYTHING? is again egoistic. What have you got to give? You are beggars -- everybody is. You have nothing to give.

And you ask: HOW TO GIVE EVERYTHING?

The very idea of giving is meaningless. When you have something to give, it gives itself, it shares itself. When you are happy, happiness spreads. When you are blissful, it overflows. One never asks "How to give?" One simply GIVES! One cannot do otherwise. That state finds its own way of expression and sharing. When you have a song it sings itself -- not that you have to ask "How to sing it?" It bursts forth in jubilation, in a great shout of joy. The shout may he wordless, may be meaningless, but that is not the point.

What is the meaning of 'hallelujah'? There is no meaning in it. It is not a word at all, it is just a shout of joy. You are saying that you have something which cannot be said. You are saying something which has never been said and cannot be said.

But when it is there it happens. When the clouds come and they are full of rain they don't ask, "How can I give everything?" They simply start giving -- they start showering. When the flower opens it does not ask, "How can I share my fragrance?" In fact, what can the flower do? There is no question of doing. The fragrance is already on the way, on the wing. It has started moving!

When you have, sharing happens. When you don't have, only then do these questions arise: "How to give? How to share?"

Every evening, people come to ask me: "How to share?" And my problem is that I don't see anything that they are going to share! There is nothing. When you don't have anything, this question arises: "How to share?" This question keeps you happy that you have something to share but you don't know how to share. This keeps you unaware of the fact that you don't have anything to share -- because when you have, it happens spontaneously. You cannot resist it, it has to be given forth. There is no way to avoid, it is inevitable.

So first thing, you ask: HOW TO BE TOTAL?

Not to be is to be total.

Second, you ask: HOW TO GIVE EVERYTHING?

Know that you have nothing. And wait... and wait in silence, in patience. Something will start flowing out of your being. It will take you unawares. It will be a great surprise -- that you have started sharing!

And the most difficult thing in the world is to see that you don't have anything -- the most difficult, because it feels so bad that you are empty, that you are a beggar. People go on pretending that they have....

Just the other night, Big Prem's mother came to see me. She has been here for many months. Now, within two or three weeks she will be leaving, so she came to see me for the first time. For so many months she has been here, but avoiding me. Protecting herself, defending -- listening to me, and yet not listening to me. Seeing me, and yet with closed eyes. Being here with my people, but keeping aloof.

Last night she was there to see me, and I asked her to become a sannyasin -- now it is time. And she said, "I cannot become, because I am a roman catholic. And I BELIEVE in God, and you are against beliefs, and I cannot Leave my belief. And God has been very good to me.

Just the idea of becoming a sannyasin disturbed her deeply. She immediately became defensive. That's why I had asked -- to bring her whole defence mechanism to the surface.

Now she says, "I believe in God, and I cannot drop this belief" I asked her, "Do you believe in your belief more than you want to know God? God is not so very significant, it seems. Your BELIEF in God is more significant. I am saying to you that if you drop your beliefs you will be able to see God!"

But she says, "No. I cannot drop my belief. How can I drop my belief? Why should I drop my belief? God I been very good to me."

As if God has not been good to everybody else. God is simply good! That is the meaning of the word 'God': unconditionally go o d. It is not so that it is good only when you believe in God. Then what kind of God will it be? If you believe, he is good; if you don't believe, he is bad. If you believe, he brings blessings to you; if you don't believe, he brings curses to you.

Josephine thinks that God has been good because she believes. God is simply good! -- believing or not believing makes no difference. The sun shines on both the theist and the atheist. When the moon comes it shares its joy with everybody -- communist and capitalist. There is no distinction. God is good! But people go on thinking this way.

Really she is saying, "If I drop my belief then I am afraid God will not be good." What kind of trust is this? And she says, "I cannot drop my belief."

And I said to her, "Your hands are empty -- I see your hands are empty. You don't have anything in your hands." But she wouldn't listen.

God is not important to her -- her belief. And what is .I belief? Just hiding your ignorance, pretending that you know. It is very difficult to know that you don't know. It is very difficult to see that you don't have anything, that your hands are empty. This is the courage that I am trying to create in you -- to see that you don't have anything, that your hands are empty, that you are empty, that there is no being inside, that all beliefs are just tricks to create the feeling that you have something.

When one becomes so utterly naked and nude and empty, and all disappears and all is dropped from the hands, then comes the great, radical change. One is transformed. In your emptiness, one day you become full. And out of emptiness, fullness is born. And the sharing is inevitable; nobody can stop it, there is nobody to stop it.

The fourth question

YOU SAY THAT YOU WANT THE NEW COMMUNE TO BE SEPARATE FROM THE REST OF THE WORLD. WHAT I SEE IS THAT THE ASHRAM IS THE MARKETPLACE. PLEASE COMMENT.

SAMVEDANA, THE COMMUNE HAS TO BE SEPARATE from the rest of the world -- that does not mean that it has not to be a marketplace. That does not mean that it has to be some other world. It is going to be THIS world, with a different quality to it. It will be a marketplace with meditation and love in it.

I am not against the marketplace. I am not against the mundane, I am all for it. But the mundane can have a suffused quality of the sacred. I am not against the ordinary; the ordinary, lived rightly, becomes extraordinary.

My commune is not going to be a monastery. Yes, it will be a marketplace -- with a difference. It will not be a monastery and it will not be the ordinary marketplace. It will be something that transcends both and implies both. It has to be like that, because man is body and soul together. The body needs the marketplace, the soul needs a monastery.

Up to now, the monastery has existed against the marketplace -- soul against body. And the marketplace has existed against the monastery -- body against soul. I don't want to divide you. I want to create individuals here, not divided, split personalities. I accept all; the world is beautiful. The monastery has to become a marketplace, the marketplace has to become a monastery.

It will be separate from this world -- not because I am against the world, but because right now this world won't allow a new wave to arise. It will crush it. The new wave has to be protected. The commune is going to be a nursery. Once my sannyasins have become strong enough, then there will be no point, no problem. They can move into the world, they can go into the world and be in the world. But only once they have become strong trees. If they are very soft small plants, just budding, they will be crushed by the world.

The commune is going to be a nursery. And the commune is also going to be a marketplace, because all your needs have to be fulfilled. I am not against your needs. I am not against anything. I am not

life-negative. My approach towards life is not that of an ascetic. My commune will create people who are together -- Buddhas and Epicuruses, both together -- who enjoy the life, and enjoy God too, and don't create any division.

When the meditation is released, the marketplace becomes a temple. And you can see it happening here too. The people who are working here, their work is their worship.

Josephine was saying to me about her daughter, Big Prem -- she cannot believe that she works ten hours every day, typing, typing, typing... with no holiday! And still she seems to be very happy. She could not believe her own eyes; she has watched her for many months.

It looks to you as if she is typing for ten hours. On the surface it is so; deep down something else is happening. It is a love affair with me. Those are my words she is typing. It is worship, it is her prayer, it is her devotion.

And if you love your work, there is no question of any holiday. All days are holidays. each moment is holy.

My commune is going to be of THIS world, and yet a opening for the other. It has to be rooted in the earth -- in fact only when something is rooted in the earth can it grow unto the sky. A tree, to go high in the sky, to whisper with the winds, to dance with the sun, to have a dialogue with the stars, needs first to go deep down into the earth, ha to spread its roots to the deepest layers of the earth.

You don't say to a tree, "You are contradictory: you want to rise high in the sky, then why are you spreading your roots into the earth? This is a contradiction." Yes, it is a contradiction as far as logic is concerned. But life is not logic. The tree will laugh at your logic and will call you foolish -- because if there are no roots deep in the earth, there will be no branches in the sky. The tree can move only proportionately, in the same proportion -- as it goes deep, it goes high. Depth brings height, in the same proportion. It is always balanced.

The marketplace is the earth. My commune is going to be a marketplace. It will be rooted in the earth, it will have roots deep into the earth. And still it will dance with the winds, sing with the sun... it will rise higher into God.

Where God and the world meet, there real religion exists.

So, Samvedana, you must have some condemnatory idea about the marketplace. The marketplace has not to be dropped but transformed. Nothing has to be dropped, everything has to be transformed. Whatsoever is given to you is given with a purpose; it can be used. The same thing can become manure and can create great fragrance in roses. And if you cannot do that and you go on collecting manure in your house, it will stink. And it is the same manure. It stinks if you collect it. If you spread it on the soil. it brings thousands of roses, and that fragrance that is not of this world, that freshness that is not of this world.

Each and everything has to be transformed.

My commune has to be magical.

The fifth question

RENE DESCARTES SAYS, "COGITO, ERGO SUM -- I THINK, THEREFORE I AM." THERE IS ANOTHER STATEMENT WHICH IS NOW GOING ROUND IN THE WEST: "COITO, ERGO SUM -- I LOVE, THEREFORE I AM," OR, "I COPULATE, THEREFORE I AM." WHAT IS THE DIFFERENCE BETWEEN THE TWO STATEMENTS?

FIRST, BOTH ARE WRONG. Because I think, therefore I am is to put things upside-down. Your being is first; your thinking arises later on. Your thinking cannot become a proof for your being. Being precedes, being is first; thinking is later.

And Descartes is not aware, he is not aware of the Eastern approach at all -- that there comes a moment when thinking can be dropped again, and still you are. That's what happens in meditation: thinking is no more, but you are. So thinking is arbitrary, non-essential. It is not essential to "I am."

He says: "Cogito, ergo sum -- I think, therefore I am." No: "I am, therefore I think." But that is only one dimension. "I am, therefore I feel" -- that is another dimension. "I am, therefore I love"... but everything is preceded by " am." That pure existence, that amness, precedes all.

So both statements are false, not true. But if you have to choose between the two, then the second is far better. First is "Cogito, ergo sum -- I think, therefore I am." Second is "Coito, ergo sum -- I copulate,

therefore I am." The second is far better than the first. Because thinking is of the head -- very fragmentary. Copulation is more total, more orgasmic.

The second statement can be approved by the whole philosophy of Tantra. The first is ordinary, the second is extraordinary. But one has to remember that being precedes all. You are in the beginning, and you will be in the End. And all else is in-between; like dreams, things come and go.

I have heard:

A villager, an old man, was sitting on his fence watching the traffic go by. Many cars were passing, and trucks and buses, and he was enjoying. A car-driver stopped, seeing the old man, very old -- must have been eighty or more -- enjoying himself so much just sitting on the fence. And he asked, "What is the matter, old man? You look so happy. I cannot sit on the fence for more than a few minutes; I will become so restless. And you look so happy and so silent. I am always on the go -- from one place to another, from one town to another. Only that keeps me happy. I am a traveller, a born vagabond. You are just the opposite."

The old man laughed and he said, "Son, there is not much difference. You go in your car seeing fences pass by. I sit on my fence seeing cars pass by. There is not much difference. It is all the same."

In the beginning I am, in the end I am. In the middle, a thousand and one things happen -- what Zen people call 'the ten thousand things' happen. But it is all the same. Misery and happiness, ecstasies, excitements and agonies, pains and pleasures -- just dreams on the way. The source remains uncontaminated. And to return to the source is the whole process of coming to truth.

The sixth question

NOTHING TO DO, NOWHERE TO GO. YOU SAY IT SO CLEAR. YOUR WORDS FALL LIKE A CRYSTAL-CLEAR WATERFALL ON MY HEAD. SOME KEEP DANCING IN MY HEART. YET I WONDER. WHAT ARE WE DOING HERE?

PRAGEETA, I WONDER TOO -- because we are not really doing anything here. That's what we are doing: we are learning how to be in a state of non-doing -- WU-WEI.

And the last question

Osho...

SOMEWHERE I HAVE NEVER TRAVELLED, GLADLY BEYOND ANY EXPERIENCE, YOUR EYES HAVE THEIR SILENCE: IN YOUR MOST FRAIL GESTURE ARE THINGS WHICH ENCLOSE ME, OR WHICH I CANNOT TOUCH BECAUSE THEY ARE TOO NEAR

YOUR SLIGHTEST LOOK WILL EASILY UNCLOSE ME THOUGH I HAVE CLOSED MYSELF AS FINGERS, YOU OPEN ALWAYS PETAL BY PETAL MYSELF AS SPRING OPENS (TOUCHING SKILLFULLY, MYSTERIOUSLY) HER FIRST ROSE.

OR IF YOUR WISH BE TO CLOSE ME, I AND MY LIFE WILL CLOSE VERY BEAUTIFULLY, SUDDENLY, AS WHEN THE HEART OF THIS FLOWER IMAGINES THE SNOW CAREFULLY EVERYWHERE DESCENDING;

NOTHING WHICH WE ARE TO PERCEIVE IN THIS WORLD EQUALS THE POWER OF YOUR INTENSE FRAGILITY: WHOSE TEXTURE COMPELS ME WITH THE COLOUR OF ITS COUNTRIES RENDERING DEATH AND FOREVER IN EACH BREATHING
(I DO NOT KNOW WHAT IT IS ABOUT YOU THAT CLOSES AND OPENS; ONLY SOMETHING IN ME UNDERSTANDS THE VOICE OF YOUR EYES IS DEEPER THAN ALL ROSES) NOBODY, NOT EVEN THE RAIN, HAS SUCH SMALL HANDS

E. E. CUMMINGS

Thank you, Katya.

Take It Easy, Vol 1

Chapter #13
Chapter title: Daruma, the Cat and the Ladle

23 April 1978 am in Buddha Hall

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SINCE THE JOURNEY OF LIFE
IS LITTLE BUT GRIEF AND PAIN,
WHY SHOULD WE BE SO RELUCTANT
TO RETURN TO THE SKY OF OUR NATIVE PLACE?

TO WRITE SOMETHING AND LEAVE IT BEHIND US,
IT IS BUT A DREAM.
WHEN WE AWAKE WE KNOW
THERE IS NOT EVEN ANYONE TO READ IT.

THOUGH WE DO NOT PREACH THE DOCTRINE,
UNASKED THE FLOWERS BLOOM IN SPRING;
THEY FALL AND SCATTER,
THEY TURN TO DUST.

WE ARE BORN, WE DIE.
ALL ARE THE SAME,
SHAKAMUNI, DARUMA,
THE CAT AND THE LADLE.

TO HARDEN INTO A BUDDHA IS WRONG;
ALL THE MORE I THINK SO
WHEN I LOOK AT A STONE BUDDHA.

A fable is told of a centipede with arthritis who sought the advice of a wise old owl. "Centipede," the owl said, "you have a hundred legs, all swollen up. Now if I were you, I would change myself into a stork. With only two legs you will cut your pain by ninety-eight percent, and if you use your wings you can stay off your legs altogether."

The centipede was elated. "I accept your suggestion without hesitation" He said. "Now just tell me, how do I go about making the change?"

"Oh," said the owl. "I would not know about the details -- I only make general policy."

Buddhism is not interested in general policy. It is not interested in philosophical speculation. It is

interested in the details of life, its sufferings and their causes. It does not give you outlandish solutions. It does not provide you with new dreams. It simply looks face to face into life. It does not bring God in, or heaven and hell. It does not create a theology at all -- because all theology is an effort to escape from the real problems of life.

So sometimes it happens to philosophers, to theologians, that Buddhism seems to be not a religion at all, because it does not talk about paradise, it does not talk about the eternal soul. It talks about the suffering, the misery, the frustration, the anxiety, the anguish of life.

Many have thought that Buddhism is pessimistic -- it is not. It simply wants to face the life as it is, and life IS misery, and life is anguish. The easy way to avoid it is to escape into abstraction, to move into some dreamlands, to start thinking, about something else, to spin and weave theories so that y ou can hide the fact, the wound of life.

Buddhism is very earthly, earthbound, factual. It wants you to encounter life, because only through encountering the anguish of life is there a possibility of transcendence. But people don't want to face life. They are afraid. They are frightened. Deep down they know that life is anxiety. To face it means to become anxious, troubled. To face it means it will become impossible to live. To face it means you will be paralyzed -- paralyzed by fear, paralyzed by death, because life is death and nothing else.

Everything is dying every moment. All is disappearing into death.

Buddhism says escaping into abstractions is not going to help. Going into the details of life is really going to help. It is hard, it is arduous, it needs guts -- but that's the only way to face it.

Down the ages, priests have been exploiting people. They have been giving people easy routes to escape by. They have been deceiving people. Priests have never allowed people to become literate, to become intelligent, because if people become literate and intelligent they will be able to see through the whole game that priests have been playing around.

The priests have depended on the ignorance of human beings, and they have tried to keep human beings as ignorant as possible. The religious scriptures should not be allowed; people should not read them. In India, only Brahmins were allowed to read the Vedas, because if people are allowed to read the Vedas, then how long can you pretend that there is something in it? There is nothing! People will see it. And once they have seen it, how are you going to deceive them? How are you going to exploit them?

The power of the priests and the politicians depends on the ignorance of men. Buddhism brings a totally different light.

Buddhism says: Forget about the Vedas and the Upanishads; don't be worried about them. Your life is enough to go into -- that is the real Veda. The only book that has to be read is the book of life, and the only wisdom that is possible is through reading the book of life. Become intelligent.

Buddhism is the religion of intelligence. The word 'buddha' comes from 'buddhi' -- buddhi means intelligence. It is only through intelligence that one can become aware.

Priests were very angry against Buddha. They uprooted his religion from this country. And the day priests succeeded in uprooting Buddhism from this country, this country fell from intelligence, became stupid, and has remained stupid since then -- because this country's greatest flowering was Buddha. It was the culmination of centuries of work, effort. It was a culmination, a climax. The days of Buddha were the days of the greatest peak of this country; this country knew the sunlit peaks. Once Buddha and his roots were destroyed in this country, it fell from those sunlit peaks into the dark valleys .

But priests were very happy. People were again ignorant. People were again asking them what to do and what not to do -- and they were dishing out old recipes which have never worked.

I have heard:

An illiterate millionaire decided to leave his money to a small local college. The son was not ready to be cut out of the will. He knew that his father was ignorant and a prude, so he said to the old man one day, "Father, I hope you are aware that at that college, the one you've decided to give all your money to, the boys and girls matriculate together!" The father looked startled, and the son continued, "Not only that," he said, "but both boys and girls use the same CURRICULUM!"

Now the father's face began to darken, and the son leaned forward to whisper, "But the worst of all, Father, before a girl can graduate she has to show her THESIS to the dean!"

"That settles it," roared the father. "That school won't get a penny from me!

The priests have lived on that down the ages -- just big words. People don't know what those words mean. Big words uttered with great solemnity and seriousness, and people have been thinking something

great is happening. Nothing has happened! People have remained ignorant, people have remained miserable. Nothing has happened through the concept of God and heaven and soul and all that -- nothing has happened. People have remained irreligious. In fact, people have become more and more dull. The more they have believed in these big words, the more dull they have become.

Buddhism brings a totally different dimension. It says religion is not in the books. It says religion is not in great words, big words, complicated philosophies. Religion has nothing to do with linguists, with language experts. Religion has something to do with the quality of your life. If you can bring intelligence into your life, religion explodes.

And nobody can give it to you. Only you can give this gift to yourself -- the gift of intelligence. Everybody is carrying in himself the potential. The potential has to be polished; the potential has to be worked out, helped, nourished. Each man is born as a seed of great intelligence. Each man is born as a Buddha. No need to beg for knowledge, for wisdom; you contain it. Just search within .

But priests are not interested in it, because if a person starts searching within he will stop going to the temple, to the mosque, to the church. If he starts looking within he will not ask the priest, the rabbi, the pundit. For what will he ask anybody? He will have his own light. He will be a light unto himself.

That's why priests were so angry against Buddha. They were not so angry against Mahavir -- Jainism has continued in India -- but they were very much against Buddha. What happened? This man must have brought some new light. This man must have been a breakthrough in human consciousness. What was his contribution? His contribution was this -- that each man can be a light unto himself; that no man needs to follow anybody, to imitate anybody; that no man needs to take orders from anybody, commandments from anybody. And if you continue to take commandments from somebody, you will remain less than a man, you will remain a robot.

Religion is not obedience: religion is rebellion. And through the religion of obedience, what has happened? People have become more and more sophisticated, cultured, pretenders, hypocrites, but deep down they remain the same. Nothing really has happened. Just the surface has become more shining; something like a decor, a decoration has happened. But human consciousness has remained primitive, unevolved.

I have heard:

There was a convention of missionaries from all parts of the world. Each one reported how with his fiery speeches, his pioneer work, and his exemplary conduct, he had converted the natives to Christianity.

Among those reporting was a missionary from the cannibal area of Africa. He, too, boasted of his progress with the natives. After all the reports had been submitted, a question was directed to the missionary from the cannibal area: Had he stopped the cannibals from eating human flesh?

The missionary answered that he had not stopped cannibalism, but while formerly they were eating, with their hands, he had achieved the great goal of having them eat with knives and forks.

That's how religion has succeeded. People remain the same -- they are still cannibals, but now, instead of eating, with their hands, they eat with knives and forks.

Buddhism wants to change your very roots. It is a transformation. It is a way of living on another plane of consciousness. These sutras are just glimpses of those details.

The first sutra:

SINCE THE JOURNEY OF LIFE
IS LITTLE BUT GRIEF AND PAIN,
WHY SHOULD WE BE SO RELUCTANT
TO RETURN TO THE SKY OF OUR NATIVE PLACE?

LIFE IS A JOURNEY FROM NOWHERE TO NOWHERE. Nothing attained through it. Nobody has ever attained anything through life. People run, and they run fast. and they go on gathering speed, but they never reach anywhere. They work hard, they labour hard, but nothing ever happens out of that work, nothing is created.

Millions of people have lived before you, and where are they? Disappeared into the dust, dust unto dust.

And we will disappear into the same dust sooner or later. All our achievements will fall into dust and disappear. Thousands of civilizations have existed and disappeared with no trace.

Life seems to attain nothing -- it is much ado about nothing, much fuss about nothing; a tale told by an idiot, full of fury and noise, signifying nothing.

This is the first encounter that one has to go through. If you want to understand Buddha, you have to look eye to eye into life. Don't shirk. Don't look sideways -- look direct into life. What is the meaning of life? What does it attain? What does it come to finally? To nothing. Just like a great dream -- beautiful palaces in the dream, and a great kingdom in the dream, and by the morning, when you awake, all is gone and gone for ever. In fact, it w as not there at all. You had only believed that it was there.
Your success is your belief....

Just the other day I was reading about a man -- he was a mad man. He was put into a hospital and treated. His problem was that he believed that he was Alexander the Great. After three years of treatment, psychoanalysis, psychiatry and electric shocks and insulin shocks and all that, one day the doctor came to the patient and said, "Now you are cured. You can go home."

The man started crying and he said, "Yes, I know I am cured. But what kind of cure is this? When I came I was Alexander the Great -- now I am nobody, just nobody! What kind of cure is this? When I came, I was so elated. When I came, I was somebody special. Now you have reduced me to nobody! And you call it 'cure'? Cure me again, back to my old state. At least I was somebody."

Your success is your belief. Your fame is your belief. They are projected dreams.

NOW there is a consensus among those who work in the deepest depths of the human mind that ALL human beings are neurotic. It is not that a few people are neurotic -- all are neurotic. The difference is of degree.

Pascal is reported to have said that man is a mad animal; the only animal who has gone mad, berserk, off the track;, astray. Pascal has said that is the original sin, that man is no more a natural animal. Something unnatural has happened to him, something at the very core of his being. HE has become alienated from himself, from his own source.

The normal people that you see walking on the roads, doing their business and the office and the factory, are just normal for the name's sake. Nobody is normal. Only once in a while, a Buddha, a Christ, a Krishna, is normal -- once in a while. All people are abnormal.

And what is the abnormality? They go on believing in this dream of life. They go on believing in new dreams. If one dream is frustrated, they immediately create another.

They never give a gap. One desire fails you -- you are ready again to move into another desire. In fact, before a desire starts failing, you start creating a new desire so you have some house to abide in. One hope disappears, you create another hope. But you go on hoping. And you go on seeing death happening everywhere, and still you go on hoping. Hoping against all hope: this is the neurosis. Seeing that everything falls into dust and disappears, still you are thinking to become famous, successful.

Life is a journey from nowhere to nowhere: a vicious circle, a dream-journey. And that too not a very sweet dream either, but a nightmare. Want and woe, grief and pain, suffering and suffering -- what do you attain to? Just see the taste on your tongue: what taste have you attained? Just suffering and suffering.

All joy is just a hope. Suffering is reality, joy is a hope. And the hope never happens. The hope is like the horizon: it only seems to be happening there somewhere, but it never happens in you. You go on rushing towards the horizon and the horizon goes on rushing away from you. It exists not! It exists only in your idea.

To be bitterly frustrated with life is the beginning of wisdom. To see the futility of life is the beginning of a totally new journey -- the inward journey. Otherwise, you go on being enamoured of one thing or another.

Just look: you have lived thirty years, forty years, fifty years, sixty years -- what is the gain? Look into your hands: they are empty.

When Alexander died he told his ministers, "When you carry my body through the streets, leave my hands hanging outside the coffin."

They were puzzled. They said, "For what? Nobody has ever heard of it. And that is not done."
And he said, "But it has to be done."

"For what?" they inquired.

And Alexander said, "So that people can see that I am also going with empty hands. I worked hard, I struggled hard -- but nothing is the only taste on my tongue. My hands are empty. I would like people to see that Alexander is dying as an utter failure!"

Everybody dies that way. But to recognize it that late is meaningless. To recognize it in the middle of life is of great import, because then the radical change becomes possible. Buddha realized it when he was only twenty-nine -- just young, just married a few years before, and his child was born one month before. Suddenly one day, he saw the dream disappearing. And how did it happen?

He was passing... he was going to participate in a celebration, the annual celebration of the youth of his country. And on the way he found an old man. He asked his charioteer, "What has happened to this man?"

And the charioteer said, "Sir, this happens to everybody sooner or later. Everybody becomes old."
Buddha said, "So I am also going to becomes old."

Just see: he is not concerned about the philosophy of old age -- why old age happens, how it can be prevented -- he is immediately concerned with his own being. He asked, "So am I also going to become old?"

And the charioteer said, "It is difficult, sir, to say, but I cannot lie either. Everybody is going to become old -- you are included. Nobody is an exception."

And Buddha said, "Then turn the chariot back to the palace. Then for what am I going to participate in the festival of youth? -- I have become old. If I am going to become old, I have become old! I am no more young; that youth was a dream. If it is going to disappear like that, it is meaningless to think about it, to cling to it."

Coming back home, they came across a dead man. The dead body was being carried and Buddha asked, "What has happened to THIS man?"

And the charioteer said, "The next step -- after old age this happens. One dies."

And Buddha was so young and so radiant, and something changed in his very chemistry. His face became pale. He closed his eyes. The charioteer was very much afraid. And the Buddha said, "Then, if life is going to disappear like that, before it disappears I have to search. Now I cannot waste a single moment."

Just when they were entering the palace door, they came across a sannyasin, an ochre-robed sannyasin. And Buddha asked, "What has happened to this man? Why is he in ochre?"

And the old man said, "This man has become aware of old age, this man has become aware of death -- hence he has renounced all that stupidity that everybody lives through. He has become a sannyasin; he has renounced hopes. He is searching withinwards. Before death comes he wants to know what this life is, from where it comes, to where it goes.

That very night Buddha escaped from the palace. He became a sannyasin.

What IS sannyas? Sannyas is the recognition in the midst of life that life is a fleeting dream.

SINCE THE JOURNEY OF LIFE
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EVERYBODY KNOWS THERE IS SUFFERING. We pretend that it is not, but pretensions are pretensions. Only very stupid people can pretend for long. The more intelligent you are, the sooner the recognition comes that life is fleeting, it is just a soap-bubble. And that too full of suffering! Have you not suffered? But what keeps you alive then? If life is such a suffering, why don't you collapse? Why do you go on and on? What keeps you going on? Hope.

The hope is there like the horizon waiting ahead. It says, "Up to now life has been suffering, but that has not to be the case for ever. Tomorrow things will be better. With this woman you are suffering; with another woman things will be better. With this job you are not happy; with another job you will be happy. With this rotten car you are feeling miserable, but there are beautiful cars; you can have a better one. With this much money, of course, how can one be happy? But money can be earned." Just being nobody you are feeling that life has no meaning -- become somebody and life will start giving meaning and colour.

These hopes go on and on pulling you, somehow keeping you together. Hope is the glue that keeps you

together: otherwise, you will fall into pieces.

And what I am saying is not speculation. Just look into your life and you will see the truth of it. What is keeping you together? It is not life that is keeping you together; life has been hitting you hard from every nook and corner -- from every direction life is hammering you. It is hope. Hope functions like a buffer. The shocks of life are absorbed by hope, and one goes on living and waiting for the tomorrow. And the tomorrow never comes. And whatsoever comes is never that which you had been hoping for.

You go on thinking that everybody else is happy EXCEPT YOU -- and that is the situation of everybody else too. They think you are happy. It is a mutual deception. The grass is always greener on the other side of the hedge. And so is the case with your neighbour too: he thinks the grass is greener in your lawn.

People go on pretending to others that they are happy. They have to, otherwise it will be so impossible to live a single moment. Deep down they are suffering and they are full of tears, and on the surface they go on maintaining a smile. But that smile becomes a poisonous phenomenon. You see everybody else smile and you see everybody so happy that you think, "Only I am suffering. If I do a little more work, if I work a little harder, if I become a little more aggressive in my ambitions, I will reach. Look! -- others have reached. Somebody has become the prime minister, somebody has become the president -- I can also work it out. I still have life left."

This is the whole game that goes on.

Somebody asked George Bernard Shaw, "What is politics?

And George Bernard Shaw said, "The king of the mountain game. One kid gets atop a big pile of dirt and the others try to displace him -- that's politics."

The one who has reached somewhere pretends that he has attained. Nothing has been attained. But now he has to save his face too, otherwise people will say, "Then what have you been doing? If nothing has been attained by becoming the president of a country and you have devoted your whole life for it, how stupid you have been!" So when a person becomes the president of a country, he goes on smiling, and he goes on pretending that whatsoever he wanted he has achieved. This is just a face-saving device. Deep down he knows all has failed; deep down he knows now there is no hope. But what is the point of saying it to people? -- because they will laugh and they will think you are stupid. And they will think, "Your whole life you worked for this position, for this power, and now you have arrived and you say yon have attained nothing -- so your whole life has been a wastage?"

Nobody wants to see it, that "My whole life has been a wastage" -- it goes against the ego. So those who arrive on those big piles of dirt, who reach atop, they start declaring that they have attained.

In life there is no attainment; there cannot be. That is not the nature of life. Life fails, it fails utterly. Whether you fail or succeed makes no difference -- the failure is the same. Those who fail, certainly they fail; but those who succeed, they ALSO fail, and in the same proportion. To see this is of great import.

A great thinker, Ruskin, has said that in life there are only two disappointments: to desire a thing and not to get it, and to desire a thing and to get it. Only two disappointments. If you don't get it, certainly you are disappointed. But if you get it, then too you are disappointed -- because whatsoever you were hoping is not attained through it. It is something else. That hope was YOUR projection; it was not reality.

It is like you saw a coloured stone shining in the morning sun and you thought, "This is a kohinoor!" and you rushed. Not only you -- many rushed; the whole town became involved in it. And the more people got involved the more you thought, "There must be something in it. When so many people are rushing towards it, there must be something in it! because so many people can't be wrong."

Remember always: so many people can't be right! It is very rarely that a person is right; so many people can't be right. Whenever you see a crowd going to some place, forget all about it; just drop the idea. So many people can't be right. The majority consists of very very mediocre people. But one starts believing in the crowd.

I have heard:

A speculator in oil leases died and went to heaven, only to find the place so crowded that he could barely find room inside the door. The speculator hit upon a trick which he hoped would relieve the congestion. He produced a scrap of paper and a pencil from his pocket and scribbled a note: "Oil discovered in hell," which he dropped on the floor.

Soon the note was picked up and read. The man who read it whispered to a few other persons and

slipped away. Those in whom he had confided similarly whispered to others and followed him. There was a regular exodus in the direction of the reported strike.

Watching the procession, the man who had started the rumour grew more and more restive. At length he could stand it no longer. "There may be something in this thing -- I guess I'd better look it over," he said as he joined the stampede.

Even if YOU create a rumour and many people start believing in it, finally you will believe in it too. It is a very very mutual deception. Create a lie, let people believe in it, and finally you will believe in it. So many people believing in it -- there must be something in it. You must have been wrong thinking that it is a lie. Accidentally you must have stumbled upon a truth, otherwise so many people can't believe in it.

So many people rushing towards a coloured stone on the street in the morning sun, and all are thinking that it is a diamond, a very valuable diamond. But when you reach... if you don't reach, of course you suffer. You will always carry the wound. If you reach, then it is just a coloured stone then too you suffer.

Failure fails, success fails too. To see this is to let hope evaporate. It does not matter whether you die rich or poor. It does not matter whether you die as a sinner or a saint. It does not matter whether you die well-known or unknown, famous or notorious. Death comes and destroys everything.

Death is very democratic; it does not believe in hierarchies. It does not bother whether the person was a peon or a prime minister. It simply comes! and dust falls into dust and disappears. It won't help you in any way that you are rich; it won't help you in any way that you are famous; it won't help you in any way that you are a great emperor, this or that.

If you can see it while you are alive, then something i possible -- something which is beyond life and death.

I have heard:

There was a fellow, an army man, posted in the South Pacific, who happened to contract, in the usual way, a very strong and particularly annoying venereal disease -- and moreover, it was not the ordinary type of venereal disease either, but something completely out of the ordinary in every respect.

To begin with, this fellow's private parts became so swollen he had to wear pants fourteen sizes larger than usual. And they turned the most peculiar shade of purple, and also orange -- with polka-dots and stripes all around as well! It was, in short, a mess, and nobody knew what to do. The doctors he consulted had no idea how to treat it -- the best they could offer was to cut it off, which the fellow said he would absolutely never allow. So it came to the point when he decided to go back to the island from where he had got this peculiar disease, because he figured they would be familiar with it, which it turned out was correct. They knew exactly what it was -- boy, was he relieved!

"You mean you won't have to amputate it?" he asked the island doctor.

"That's right," the doctor said.

"I knew it, I knew those doctors in the States were full of baloney!" he told the doctor. "They all said that it would have to be amputated."

"Oh, no," the doctor soothed, "it will fall off by itself in a few days."

But what consolation is that?

Success fails, failure fails -- all fails. And the ultimate is death. It is not a consolation that you will be dying rich. It is not a consolation that you will be dying famous. It makes no difference. Beggar or king, poor or rich, death comes and simply effaces your whole life.

That is the meaning of Ikkyu's sutra:

SINCE THE JOURNEY OF LIFE
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AND HE RAISES A VERY PERTINENT QUESTION, that life is misery, suffering, an utter failure -- still, WHY ARE WE SO RELUCTANT TO RETURN TO THE SKY OF OUR NATIVE PLACE?

One should think, when life is such a failure, people would start turning inwards easily. That is not the case. And there is a strange mechanism working. My own observation is that if life were not such a suffering people would be moving inwards more easily; because life is such a suffering, they go on hoping more and more. To deny suffering they create bigger hopes. They cannot turn back. To deny suffering, to make suffering look small, they create bigger mountains of hopes, and those hopes go on pulling then outwards and outwards.

This strange phenomenon has to be understood. Whenever you are in suffering, you need a great dream to come out of it, a great hope, some kind of inspiration, some vision in the future, some paradise somewhere, so that you can pull yourself together again and jump out of the misery. But that big hope is going to become a big misery again -- and then you will have to come out of it and you will have to create a still bigger hope. This is how one goes on and on, away and away from oneself.

Watch people, and watch yourself; it is very difficult to drop misery, very difficult. One clings to it. There is nothing ELSE? Just watch yourself if there are two alternatives available to you. One is: be empty, there will be no misery and no joy; and the other is: don't be empty, be somebody, something, but you will have to suffer, misery will be there. And you will always choose misery instead of emptiness.

Emptiness frightens people more than misery. And the innermost core is empty. Nothingness scares people more than suffering. Nobody wants to be a nothing -- and our innermost nature IS nothingness, hence we cannot accept it. We go on searching, we go on trying to become somebody, something. And if we cannot have joy, at least we can have pain. If we cannot have pleasure, we can cling to agony. But there is one consolation: at least there is something to cling to; we are not just empty.
That's why people are so reluctant.

I observe every day.... Couples come to me: they are both miserable, but not ready to leave each other. At least life seems to be full -- full of misery, but at least full; full of poison, but the cup is full. An empty cup, not even poison to fill it, seems to be more difficult to accept. The woman feels that to be alone will be more difficult than to be with a man who is simply creating misery for her and nothing else. And the man thinks that to be alone in the dark nights, and nobody around, will be more miserable than the nagging woman who is driving him crazy. At least somebody is there to nag him, somebody is there to look forward to, somebody is there to be afraid of, somebody is there to escape from... at least somebody is there. You can do something with somebody. You can sit in the hotel late in the night and enjoy the time because of the woman who is at home -- you can escape from her. But if there is nobody -- even escape becomes difficult, even that joy of escape is no longer available.

I see them in misery, they say they are in misery, and they have been in misery for seven years, ten years, and not for a single day has there been any happiness, and they are tired and they are weary, but when I tell them to separate... it is so simple! Why create misery for each other? "No, we cannot separate, we cannot leave each other." Then suddenly they start thinking they love each other. This is strange!

If you love each other, then why do you create misery for each other? But the moment somebody suggests separating, suddenly a great desire arises and great understanding that "No, I love the woman and she loves me so much." And they start thinking of days which have never been there, and beauties which have never been there. And they start hoping again that maybe tomorrow things will be different.

Ten years they have tried hard. Nothing has happened. But they say, "One day more... who knows?" People go on hoping. And this hope ultimately leads you into death and nowhere else.

To drop hope is to become religious. To attain to a spiritual hopelessness is to become free of misery. Remember, the word 'hopelessness' is of infinite beauty. It is not just absence of hope -- it is absence of hope and hopelessness both, because when the hope has disappeared, how can you be hopeless? To be hopeless, hope is needed; it is the shadow of hope.When the hope has gone completely and you have seen it through and through and you have dropped it, hopelessness also disappears of its own accord. You are left without hope, without hopelessness -- and the purity of it and the benediction of it.

And then only does one come to know one's inner sky: it is empty as the sky. And that is our native place. That is from where we come, and that is where we should go, and that is where we should be. To be in that state is to be without suffering and agony.

Keep it in mind: pleasure is only when it is not; when it is, it is not. Pleasure always disappears, so we have always to search for it. That is the original sin. Don't taste an apple because you are going to have to go looking for another one right after, and then there is no end to it. One thing leads to another, and so on and so forth. And you become entangled in ten thousand things, then it becomes very very difficult to come back home. You have invested yourself in so many things that it becomes almost impossible to get out of

those entanglements.

The religious person is one who is not entangled anywhere, who has no hope, who has no future, who does not live in the tomorrows, who lives now, here. And see: in the beginning I told you life is a journey from nowhere to nowhere -- with the religious person life becomes a journey from nowhere to now here.
I am reminded of a small story:

There was a great atheist. He had written in his drawing-room with big letters: God is nowhere. Then a child was born to him, a small child was slowly growing, learning words. 'Nowhere' was a big word for the small child and he was trying to spell the sentence, so he said, "God is now here." He made two words out of 'nowhere' -- now, here. But it became a transformation in the life of the father.

Hearing the child reading, "God is now here," the father attained to a kind of satori. He had never thought about that. Nowhere was nowhere! "Nowhere can turn into now here?" Suddenly he was awakened to a totally different kind of space. The innocence of the child became a door, an opening.

Life is from nowhere to nowhere, but it can be from nowhere to now here. That's all meditation is about: turning nowhere into now here.

To be now and to be here... and suddenly you are trans-ported from time into eternity. Then life disappears, death disappears. Then for the first time you know what is. You can call it God, or you can call it nirvana -- those are all words -- but you come to know that which is. And to know it is to be liberated, to be liberated from all agony, from all suffering, from all nightmares.

To be now here is to be awake. To be somewhere else is to be in a dream -- then and there are parts of dream. Now here are not parts of dream but reality, parts of reality, part of existence.

TO WRITE SOMETHING AND LEAVE IT BEHIND US,
IT IS BUT A DREAM.
WHEN WE AWAKE WE KNOW
THERE IS NOT EVEN ANYONE TO READ IT.

AND WHATSOEVER WE ARE DOING IS SO FUTILE, as if in a dream somebody wants to write a poem with the idea that when he will awake in the morning he will be able to show the poem to others. People will love it and enjoy it. But when you awake in the morning, there will be no poem, and all those people you had seen in the dream will not be found again; there will be no one to read it either.
But that is all our life consists of.

TO WRITE SOMETHING AND LEAVE IT BEHIND US,
IT IS BUT A DREAM.
WHEN WE AWAKE WE KNOW
THERE IS NOT EVEN ANYONE TO READ IT.

The idea of being remembered in history, having a name, leaving a name behind, is carried by almost everybody. That is a vicarious kind of immortality: you want to live through others' memories. You know death is coming; now the only way to live is: live through others' memories, do something so others will remember you. If you can do something good, good; otherwise do something bad -- but do something so that others will have to remember you.

This gives a kind of consolation: "I will be gone, but I will be remembered." But what is the point? Even if people remember you for centuries, what is the point? -- you are gone, and you are gone! Their remembrance will not create you. Their remembrance will not give you any life. And who bothers to remember anybody?

I have heard that in a school the teacher was telling about Adam and Eve, and a small boy was getting very excited about the whole story. It was a history class and the teacher was teaching history from the very beginning, from Adam and Eve, and she asked the boy, "Johnny, you look so much interested in the story -- what is the matter?"
And Johnny said, "I would have loved to be Adam.

The teacher said, "You are not happy being what you are -- why should you have loved being Adam?"
He said, "For one thing at least, if I was Adam I would not have to read history."

Who wants to read history? Who is interested Some stupid kings, some stupid prime ministers -- who bothers? You were a prime minister; do you think somebody is going to bother about you? Just small children will be forced to read about you; they have to be forced, threatened . punished, rewarded. And then, too, once they have given the examination they will forget all about you. And more: they will be angry at you and will never be able to forgive you.

Could not you just have lived like an ordinary man? Why did you become a prime minister? Just to torture children?

But everybody has that idea of leaving a name -- footprints on the sands of time. All is nonsense. Live the moment. live the moment in its truth, in its nowhereness, and forget all about the future. There is no other time, and there is no sense in any tomorrow.

THOUGH WE DO NOT PREACH THE DOCTRINE,
UNASKED THE FLOWERS BLOOM IN SPRING;
THEY FALL AND SCATTER,
THEY TURN TO DUST.

IKKYU SAYS BUDDHA HAS NOT PREACHED THE DOCTRINE -- he has simply shown it, not said it. THOUGH WE DO NOT TEACH THE DOCTRINE... because the ultimate truth cannot be preached. t can be shown but not said, it can be indicated. And it is everywhere! It is happening all around.

The dead, pale leaf falling from the tree is the sermon -- sermon about the whole life, sermon about death. The morning dewdrops disappearing, evaporating in the sun -- a sermon on life! That's how life disappears. Don't be too much attached to it. Don't become possessive about it. It is going to happen to you too -- you are not more than dew-drops on grass leaves.

Have you seen a dewdrop slipping out of a grass leaf... going, going, going, and gone? Mahavir has used exactly that metaphor. That's what life is: a dewdrop on a grass leaf, slipping slowly slowly slowly slowly. One moment it was there, another moment it is gone. One moment we are here, and another moment we have gone.

And for this simple moment, how much fuss we make -- how much violence, ambition, struggle, conflict, anger, hatred. Just for this small moment! Just waiting for the train in a waiting room on a station, and creating so much fuss: fighting, hurting each other, trying to possess, trying to boss, trying to dominate -- all that politics. And then the train comes and you are gone for ever. And you will never be heard of again, and never be seen again. And you will never see those people you were fighting with, and you will never see the woman you tried to possess, and you will never see the man you nagged to death.
See it.

Buddhism is not a doctrine. It is simply an effort to spell life as it is. It simply opens the book of life to you to read -- and it is everywhere!

THOUGH WE DO NOT PREACH THE DOCTRINE,
UNASKED THE FLOWERS BLOOM IN SPRING;
THEY FALL AND SCATTER,
THEY TURN TO DUST.

And that is the whole of Buddhism, the whole taste of Buddhism. Flowers blooming one moment, another mo-ment they are gone, fallen into dust... disappeared. We arrive on the earth, the spring comes and we bloom, and then we are gone, and dust is left behind. And all chatter, and all those miseries, and all those agonies... we unnecessarily suffered. All those nightmares of defeat and victory, of failure and success, and all that turmoil... for no purpose at all.

Buddhism is a simple indication towards life. Buddha says: LOOK at life! Dhamma is preached every moment. It is in every grass leaf and in every star. Just see: life IS momentary, and death comes, and death inevitably comes. Seeing it, how can you become possessive? Seeing it, how can you become jealous? Seeing it, how can you become money-minded? Seeing it, how can you become a miser? Seeing it, how can

you go on killing each other?

Seeing it will be a transformation. Life is so momentary. A silence will descend suddenly, and not a practised silence either. There is no need to practise. Just seeing this point, a silence will descend in you, a peace will arise in you. In that very moment of silence and peace you will be able to see, your eyes will become clear.

THOUGH WE DO NOT PREACH THE DOCTRINE,
UNASKED THE FLOWERS BLOOM IN SPRING;
THEY FALL AND SCATTER,
THEY TURN TO DUST.

WE ARE BORN, WE DIE.
ALL ARE THE SAME,
SHAKAMUNI, DARUMA,
THE CAT AND THE LADLE.

WE ARE BORN, WE DIE. ALL ARE THE SAME. The great democracy of death. All are equal. Death is absolutely communist. Life differentiates -- death never. Life makes people different; death turns them into oneness, alike. Life depends on boundaries, distinctions, definitions. Death comes and effaces all.

WE ARE BORN, WE DIE. ALL ARE THE SAME. And there is no difference. SHAKAMUNI -- Buddha -- DARUMA -- Bodhidharma -- THE CAT AND THE LADLE, all alike! There is no difference. A dog dies or a Buddha dies, there is no difference.

See this penetration of death. It takes all away -- then why cling? What is the point of clinging? When death is going to take all away, WHY NOT UNCLING ON YOUR OWN? In that unclinging you will be able to see something which is of absolute value. If you uncling from everything -- from the body, from the mind, from the property, from the land, from the wife, from the husband, from the children, from country, from religion, church -- if you uncling from everything, then what is left for death to take away? You have dropped them yourself; you have dropped them of your own accord. Then what is left for death? Nothing is left.

THIS dying, dying to all and everything, this unclinging, is the meaning of sannyas, renunciation. Then nothing is left for death -- you have already dropped it. No work is left for death -- you have conquered death. Now death cannot take anything away from you. Whatsoever it could take away has already been renounced. Now what is left in you? -- only a witnessing, a silent awareness, uncontaminated by possessions, uncontaminated by desires and longings.

THIS awareness is Buddhahood. This awareness is the ultimate experience. And only this awareness is what we are all searching for, but searching for in wrong ways. This is awakening.

TO HARDEN INTO A BUDDHA IS WRONG;
ALL THE MORE I THINK SO
WHEN I LOOK AT A STONE BUDDHA.

BUT REMEMBER, DON'T HARDEN YOURSELF. This has to be remembered because it happens. If you see life is fleeting, death is coming, one need not possess anything, you start becoming hard -- because you think if you are hard enough you will be able to renounce. You are not renouncing by understanding, you are renouncing by hardness. You miss the point. Then again ego arises, because all hardness is ego.

That's why monks become too much egoistic. They think they have renounced the world -- as if they have done something great. Thinking that they have done something great shows their ignorance. If the world is momentary, what have YOU done? YOU have simply seen its momentariness, that's all.

In the morning you don't go shouting in the neighbourhood, "I have renounced the palaces of my dream!" People will laugh, people will say you are mad. A dream is a dream! You cannot renounce it. You cannot catch hold of it, you cannot renounce it either. A dream is a dream. If you know it, it disappears; if you don't know it, it remains.

Those people who say they have renounced their children, their wives, their family, their world, their

money, their bank balances, are simply saying that those dreams are still real for them. They are escaping from those dreams, but those dreams are following them; those dreams will haunt them wherever they are. They may sit in a Himalayan cave, but those dreams will go on coming again and again. They are there; they have left them deep down in the world, but they are realities. They are afraid. Why this fear? Nobody is ever afraid of a dream. Known, all fear disappears.

And these people harden. Go and see a Jain monk, how hard! His whole effort is to shrink; he lives in a kind of shut-upness: he closes himself from everywhere. He is so afraid of life that he will not look at a woman; he is so afraid of life that he will not stay in a householder's house.

He is so afraid that he remains hiding behind himself. He closes all doors and windows. He becomes very hard. He becomes almost stone.

This hardness is not liberation. This hardness is not nirvana. This is a kind of suicide! Afraid of death, he has committed suicide -- but what kind of gain is this? Afraid of life, he has not reached to some higher plane of con-sciousness. Afraid of life, he has relapsed back. Out of fear, he has become paralyzed.

He will fast because he is afraid that if he eats well then sexuality will arise -- because if you eat well, natural energy is created and your biology goes on creating sex hormones. He is afraid of food, hence fasting. He is afraid of seeing a woman because he knows his mind. Looking at a beautiful face, again something will be stirred in him, something will arise. He knows those desires are there. He has renounced objects, but those desires are inside. Objects you can renounce, but how can you renounce desires? They are part of your being.

So he is afraid. If he comes in contact with an object of a desire, the presence of the object may help the desire to bubble up, to surface. He cannot sit with a woman alone and be at ease; he will be very restless. Now, what kind of liberation is this? This is not a higher stage -- this is a lower stage than the ordinary! This is a pathological stage. And, naturally, to protect himself he hardens himself, he becomes thick.

That's why, in the so-called saints you will not find intelligence at all. They become thick. They have to become thick, because even intelligence is a danger. They have to become more and more unintelligent: they relapse into a certain kind of idiocy. They eat less, they fast more, they sleep less; they torture their bodies in a thousand and one ways. If it is cold they will sit naked so the skin becomes hard. If it is hot they will sit by the side of a fire, so slowly slowly all sensitivity is lost -- because with sensitivity they are afraid sensuousness can come any moment. If you are sensitive, sensuousness is just behind it. They become like stones rather than becoming like flowers.

A Buddha has to be like a flower -- infinitely sensitive, open. A Buddha cannot remain in a shut-upness; a shut-upness is a state of pathology. A Buddha is utterly open, available -- available to the winds and the sun and the moon, available to... to the whole. Because he has seen the futility of life, now there is no fear. He has seen all the dreams through and through. He has looked, meditated upon them, and has gone beyond them. The only sign of a Buddha is his softness, his delicateness, his utter delicateness.

Ikkyu is right. This sutra is of great importance -- remember it:

TO HARDEN INTO A BUDDHA IS WRONG;
ALL THE MORE I THINK SO
WHEN I LOOK AT A STONE BUDDHA.

I have heard about Ikkyu: a young monk came to see him and the master asked, "What do you desire from me?"

The young monk said, "I have come in search of enlightenment."

Ikkyu asked, "Where have you been before? Have you been to somebody else?"

He said, "Yes, I have been with a certain master."

"And what have you learnt there?"

The monk said, "I will show you -- I have learnt yoga postures." And he sat in a SIDDHASAN -- in a Buddha posture -- with closed eyes, unmoving.

Ikkyu laughed, hit him hard on the head, and said, "You fool! We don't need any more Buddhas -- we have many stone Buddhas in this place. You get away from here. No more stone Buddhas here!"

And it was true, because he used to live in a temple where there were ten thousand stone Buddhas. He said, "We are tired taking care of these ten thousand. Now we don't want any more. Get lost!"

But that's what people learn in the name of religion -- they become stone Buddhas.

My emphasis is that you should be soft, open, feminine, flowerlike, flowing. The more flowing you are, the more sensitive you are, the more alive you are, the more you can be now here. And to be now here is to be really a Buddha.

Buddhahood is not a kind of hardening. So wherever you find somebody hard, wherever you find a mahatma absolutely hard, know well that this is the wrong place to be. Look for softness, for love, for compassion -- because out of a hard person only violence can arise.

And sometimes it happens: the person may believe in non-violence, but out of a hard person only violence is possible, non-violence is not possible. My own understanding of Jain monks is -- I have seen many of them -- they teach non-violence, but they live in deep violence. Of course, they don't kill others, but they kill themselves -- that is the same. They are not aggressive towards others; they have turned their aggression on themselves; they have become their own enemies. They torture themselves, and they enjoy that torture. They are masochists. They need psychiatric treatment.

A real man of awakening is not hard, he is not frozen. He has melted. The ice has disappeared into water. And finally water disappears into vapour. The first stage of Buddhahood is melting from the ice as water, and the second stage is disappearing even from water into vapour. Then one becomes part of the sky. Then one has come home.

TO HARDEN INTO A BUDDHA IS WRONG;
ALL THE MORE I THINK SO
WHEN I LOOK AT A STONE BUDDHA.

Remember this sutra -- because you are in search of Buddhahood, that's why you have gathered around me. That's why you are here! Knowingly, unknowingly; deliberately, accidentally -- but you are here for the sole purpose of becoming Buddhas. Remember this: don't become hard.

That's why my insistence is so much on singing, dancing, chanting, loving. The emphasis is just to keep you flowing, melted. The ego wants to freeze, the ego can be there only if you are hard. The ego disappears if you melt. So all that helps melting is good, and all that helps hardening is bad.

Be alert, because freezing yourself into a certain pattern is very easy, freezing yourself into a certain character is very easy. To live characterlessly, melted, is very difficult -- but that is the real challenge. A real man accepts that chal-lenge that "I will NOT create a character. I will live moment-to-moment, without a character, out of my consciousness, not out of my conscience.

A man who lives through conscience becomes hard. A man who lives through consciousness remains soft. Why? Because a man who has some ideas about how to live, naturally becomes hard. He has continuously to carry his character around himself. That character is like an armour, his protection, his security; his whole life is invested in that character. And he always reacts to situations through the character, not directly. If you ask him a question, his answer is ready-made. That is the sign of a hard person -- he is dull, stupid, mechanical. He may be a good computer, but he is not a man. You do something and he reacts in a well established way. His reaction is predictable; he is a robot.

The real man acts spontaneously. If you ask him a question, your question gets a response, not a reaction. He opens his heart to your question, exposes himself to your question, responds to it. You hear the answer for the first time; he also hears the answer for the first time. It was not managed, it was not prepared, it was not ready-made. Your question stirred it; your question created the situation for it to happen, AND so on.... All his responses are spontaneous. He does not live according to an ideology. He simply lives without any ideology -- just like a river.

A river does not carry a guidebook, it does not carry a map. It does not know where the ocean is -- just a vague longing for the ocean is enough. Then it starts moving, slowly slowly finding its way. Sometimes going to the north and sometimes going to the south and sometimes moving to the east and sometimes to the west... zigzag. It is not like a railroad track. Each moment decides. Wherever it can find a lower space, it moves into it, and feels it is coming closer to the ocean -- because the ocean is the lowest space. Finding a low place, it is moving towards the ocean. The ocean is far away; you cannot see it, but the river reaches it.

Have you ever heard of any river missing the ocean? And without guidebooks, and without maps -- a miracle that no river has ever missed! No river can miss.

Consciousness is a river. Don't carry guidebooks. Don't be a Hindu and a Mohammedan -- these are

carrying guide-books. Just move slowly slowly, spontaneously, alert. sensitive, alive to EACH moment, totally alive -- because there is no tomorrow, there is no next moment. This way one comes home one day, one evaporates, one disappears. That is the day when one has come.

Your disappearance is the beginning of the real to appear in you. Your disappearance is the appearance of God. Remember it. This is one of the MOST important things to remember; otherwise, the so-called spiritual people, sooner or later, harden. And the moment they harden, they have destroyed all possibility. Then they are not becoming more and more intelligent, aware. They are becoming dull and dead.

Never become a mahatma, dull and dead. Be alive. Become innocent of all character, of all ideology, of all perfectionist ideas. The man who is a perfectionist is bound to become a neurotic. And all hard people are neurotics. Only soft people are divine -- the softer, the more divine.

That's why you cannot see God, because he is so soft, so soft that he is invisible. You cannot see God because he is so soft, you cannot touch him. You can become Gods, but you cannot see him, you cannot touch him.

Take It Easy, Vol 1

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The first question

WHAT IS A MYSTIC?

I don't know, Purna, and nobody else knows either. That's why a mystic is called a mystic. Something indefinable, something very elusive, something that cannot be grasped, that cannot be comprehended. Not that it is something special -- it is very ordinary. That makes the mystery ten thousandfold.

A mystic is in a state of natural being. He is the most ordinary man, he has renounced all extraordinary desires. All desires are basically to become extraordinary, to become somebody. A mystic is one who IS and who has no desire to become anybody else. A mystic is a state of utter contentment, a state of no movement. He is not going anywhere, he has no goals, not motives. He simply is. He has stopped all desires to know; rather, he has started living.

There are people who go on searching for knowledge, They are anti-mystic; their whole effort is how to demystify life. That's what knowledge means. Knowledge means how to know each and everything -- so that life can be demystified, so that the wonder of life is killed and man can become absolutely a boss, a manipulator. So that man can control everything.

Knowledge is an effort to control, knowledge is power. All curiosity, all desire for knowledge, is desire for power.

Science is non-mystic. A scientist is just the anti-pole, the other extreme, of being a mystic. He is trying to poke his nose into reality, to find out its secrets. He is trying to undress reality. He is trying to see reality so that reality can be manipulated.

The mystic is one who has come to see the point that th ere is no way to know the reality, because we are part of it -- and how can the knower know itself? There is no possibility. It is an impossible search, it is doomed to fail.

A mystic is one who has become mature enough to be able to live without knowledge, to be able to live in ignorance, to be ready to live. He is not worried about knowing. He does not make it a condition that "First I have to know, then I will live. How can I live without knowing? If I am to love, first I have to know what love is -- only then can I be loving. If I am to enjoy, first I have to know what enjoyment is, otherwise how can I enjoy?"

He makes questions out of simple phenomena. He goes on creating questions, he transforms everything into a problem. That is the state of the non-mystic.

The mystic is one who has relaxed, who says, "There is no need to know what love is -- still you can love." Knowledge in no way helps -- on the contrary, it hinders. If you know everything about love you will never be able to love. It is a blessing that you are not capable of knowing what love is. It is a blessing that God has made it an utter mystery, otherwise nobody will ever love. Once you know, love will disappear. Awe will disappear from life; your eyes will not know that quality of wondering. You will become smug, you will become satisfied with your knowledge, You will become dull -- knowledge makes people dull. The more knowledgeable a person is, the more dull he is, the more insensitive he is.

The mystic has come to see the point that knowledge is not possible. That the life, existence, God, or whatever you call it, is basically not only unknown but unknowable. All effort to know is futile. Relax and live.

The mystic lives, the non-mystic thinks. The non-mystic thinks, "How to live? How to love? How to be?" The mystic simply is. He is so much occupied with living that he has no energy for knowing. And the paradox: because he does not bother about knowing, he comes to know in a deeper way. It is not knowledge, it is experience,

And the man who tries to know, never comes to know. His very effort is egoistic. The seeker after knowledge is a rapist; he is violent, aggressive.

The mystic loves life, and in that love mysteries are opened, veils upon veils are removed. But the mystery deepens; it is not finished. One door opens, and you see another door. That opens, and you see another door. Deeper and deeper you move, but there is no end to depth.

I was reading:

A Yugoslav peasant who, reading the newspapers, came more and more often upon the word 'dialectics' wanted to know what the word meant, but nobody could tell him...

Communists talk too much about dialectics -- dialectical materialism, dialectical evolution. Hegelians also talk about dialectics -- that life moves through thesis, antithesis, synthesis; that everything moves through struggle, conflict with the opposite. And each synthesis becomes a thesis again, and it goes on and on....

So this peasant went to the priest who said, "It is simple and I'll explain it to you -- in a concrete example. Two men, one clean and one dirty, are walking towards the river. Which one will take a bath?"

"The dirty one," said the peasant.

"No, why should he? He is already used to his dirt. It is the clean one who will want to remain clean. Let us see it one more time. Two men, one dirty, one clean, are walking towards the river. Which one will take a bath?"

"It is simple," the peasant said. "The clean one, for he will want to continue in cleanliness."

"No," the priest said. "Why should he, since he is already clean? It is the dirty one who will want to become clean. Let us see it one more time. Two men are walking towards the river. Which one will take a bath?"

"Both," the peasant said -- confident he has finally caught up with 'dialectics'.

"Neither," the priest said. "For why should they? The clean one is already clean and the dirty is used to dirt."

And so on and so on....

That is how the man who is looking for knowledge moves -- this way, that; that way, this way... he goes on zigzag. He goes on arguing for, and then he starts arguing against, then he starts arguing for -- because

each for leads to against, and each against leads to for.

Atheists become theists, theists become atheists, Christians become Hindus, Hindus become Christians... and this goes on, this search for knowledge. The West comes to the East, the East goes to the West -- see the absurdity of it. The Eastern seeker of knowledge goes to the Western universities. He hankers to go to Oxford, to Cambridge, to Harvard. And Western seekers of knowledge are coming to the East, to the Himalayas.

What is this nonsense all about? Thesis becomes antithesis. Everyone changes and turns into one's opposite sooner or later, because you get tired of OnE position and then you start thinking of the opposite position. The opposite seems alluring, new, unfamiliar, seems like an adventure. Then you get tired of that and you start moving again. By that time you have forgotten that you have been in the first position before. That's how people go on moving.

This has been my observation, that if you are a man in this life there is every possibility that you were a woman in your past life. If you are a woman, there is every possibility that you were a man in the past life. A man becomes tired of being a man and starts thinking that there must be some joy which is not available to him but which is available to women. And a woman becomes tired of being a woman and people go on changing.

Now science is making it available; even in one life you can change. Sooner or later, by the end of this century, people won't wait that long for another life -- why bother ? Three years you have been a man, enough is enough. Now why not try being a woman? And it is chemically possible now, physiologically possible; you can be changed. Then you can try the woman. Then within a few years you will be tired and you will start thinking again of being a man. That's how things go.

People get tired of heterosexuality, they become homosexual. Homosexuals become tired of homosexuality, they become heterosexual. Thesis, antithesis. And there is synthesis too -- bisexuals.

In every possible way, man goes on moving from one extreme to another. And sometimes he gets tired of both, then tries some synthesis.

A mystic is one who has dropped the whole search, the whole project. He does not look for any truth. He simply enjoys the simple things of life. The breakfast in the morning, the shower, the morning walk, a child giggling on the street, a dog, a crow crowing -- he enjoys these small things. He is not concerned about the distant: his whole concern is immediate.

And that is the whole approach of Zen. Understanding Zen, you will become a mystic. Then each moment is such joy, such glory, such splendour. And each moment is so precious. Once the hankering for knowledge is dropped, everything takes on a grandeur. Just a pebble on the beach is so beautiful...

Look at the lilies of the field, how beautiful they are. Not even Solomon was attired, in all his glory, like one of these.

Then THIS moment is all. A mystic is one who knows no time; time has disappeared from his mind. He lives in this moment and in eternity. He is not worried about birth, he is not worried about death, he is not worried about becoming. It is becoming that keeps you away from yourself -- he has dropped ALL ideas of becoming. He is not trying to become. He simply is. And when becoming disappears, being is revealed. That revelation of being is the state of being a mystic.

People are trying the impossible. Becoming is the most impossible thing. You ARE -- how can you become? How can you become that which you are not? And what is the need to become that which you are?Just see the impossibility of it. You can't become that which you are not; you need not become that which you are. A is A, and A cannot become B. And, of course, A has no need to become A; it is already A. This simple understanding is mysticism.

I have heard:

There was once a man who owned a beautiful garden. One day he trapped a hummingbird who was eating his finest fruits. The bird promised him three wise teachings as the price of his release. The man agreed.

Safely out of reach, the bird said, "Do not regret the irrevocable. Do not believe the impossible. Do not seek the unattainable," and burst into laughter. "If you had not let me go, you would have found inside of me a pearl the size of a lemon."

Enraged, the man climbed up the tree after the bird. As he came closer, the bird flew higher. With the man in frenzied pursuit, the bird flew to the highest branch of all and walked to its very tip. The man came scrambling after; the branch snapped, the bird flew off, the man dropped to the ground with a thud.

Bruised, he picked himself up and gazed ruefully at his tormentor. "Wisdom is for the wise," the bird admonished. "I told you not to regret the irrevocable, but no sooner did you let me go than you came after me again. I told you not to believe the impossible, yet you believed that a bird my size could contain a pearl the size of a lemon. And I told you not to seek the unattainable, yet you climbed a tree to catch a bird. You are a fool!"

The mystic is a wise man. He is wisdom incarnate. Not knowledge, remember -- wisdom. Knowledge is a search after the impossible. Wisdom comes out of relaxing into your being. A mystic is a relaxed person, he is in a let-go. Immense is the joy, unexpressible is the bliss.
Relax and see. Be and see....

The second question

WHY DO I ALLOW WOMEN TO HOLD POWER OVER ME, TO ACCEPT OR REJECT ME? THIS OLD RUT MAKES NONSENSE AT HEART. I WANT TO GET OUT.

ABHIYANA, DO YOU KNOW? -- women love a deluded man. They are always searching for a deluded man, somebody who is mad and insane. Because the insane is very attractive: the mad, the deluded, has a certain magnetism. He is full of possibilities, dreams. Women love a dreamer.

And men ? Men love a sane woman -- otherwise, they will REALLY go mad -- to keep them back on the earth. The woman represents the earth. A man needs a woman because he has no roots in his own being. He needs a woman, the warm earth, the dark soil, where he can have his roots and remain rooted in the earth. He is afraid -- he has wings but no roots. And he is afraid that if he is not holding to the earth he may be gone, he may disappear into the infinite sky and there may be no coming back. That fear keeps people running after women.

And a woman has no wings. She has roots, great roots; a woman is pure earth. And she is afraid that if she remains alone she will never be able to Fly into the unknown. A woman can't be a dreamer like a man. It is not just accidental that women have not created great poetry or music. They don't have wings, they are very earthly, very pragmatic, very real -- and sane, of course. They are so sane, that's why they don't write poetry. You have to have some insanity to write poetry. You have to have some delusions, megalomania, then only can you write poetry.

A woman makes a laundry list, not a poem -- a shopping list. Her concern is immediate. She talks about the neighbours; she is not worried about Vietnam or Israel. She simply laughs at the people, at men -- why are they so much concerned ? And they get into such excitement! If something is happening in Israel, it is happening in Israel -- why are you worried ? And the woman in the neighbourhood has escaped with somebody else -- that is the real thing; it is so immediate.

Women are not interested in gospels, they are interested in gossips. Both the words come from the same root. When it is about the faraway it is a gospel, when it is about the close-by it is gossip. When it is immediate it is gossip, when it is ultimate it is a gospel.

Man cannot live without woman, because then he loses roots. He simply becomes a vagabond. Then he belongs nowhere, Just see a man who has no woman: he belongs nowhere, he has no home, he becomes a driftwood, just waves take him anywhere -- unless he gets entangled with a woman somewhere; then the home arises.

Researchers say that the home is the creation OF THE woman. If man had lived alone, there would have been no home and no civilization either. He would have been a wanderer, a hunter; he would have gone from one corner to the other corner. Look: man is trying to go to the other planets; no-one has reached the moon. And women simply laugh at the whole lunacy. Mm? Men must be lunatics, they are so much interested in reaching the lunar, the moon. For what? You can't do shopping there. There seems to be no point at all! And there are no people, no gossipping, nothing of the sort -- just empty desert.

Man without woman is a wanderer, a vagabond. Hence, sooner or later, he needs to get rooted. The woman becomes his earth. Unless a man finds something in him that can become his earth, unless the man finds his own inner woman, he will have to look for the outer woman.

Yes, there have been men who have lived without women -- a Buddha or a Jesus. But they too have not

really lived without a woman -- they found a deeper woman in their own being. Because man is both man and woman, and woman is also both woman and man. It has to be so, because you come from two persons -- your father and mother. Your father has contributed the man in you, your mother has contributed the woman in you. Each person is fifty percent man, fifty percent woman.

Unless you turn inside yourself and find your woman or man there, you will have to look outside, The outside is a substitute.

You ask me: WHY DO ALLOW WOMEN TO HOLD POWER OVER ME?

Because without them you will be insane. And the same is true about women -- without men they will be too sane, and to be too sane is also a different kind of insanity. To be too sane becomes heavy; to be too sane, then you cannot sing, you cannot dance, So a woman needs somebody who can dream for her, and a man needs somebody who can become a home for him.

This is a must -- unless you have found your other polarity inside yourself. When a man has found the other polarity inside, he becomes a total orgasm. Then there is no need to look out. Still you can go on loving women, but there will be no clinging. And you will not become possessive or possessed. When you have found your unity inside, you will still be loving men but it will not be an obsession, it will be just a sharing. And then love is a joy. Then love has a totally different quality; otherwise, it is going to have something of fever in it. The fever has to be there, for a certain psychological reason.

If you cannot be alone, naturally you feel powerless before the woman or before the man. If you cannot be alone, then your woman is your need, then you are dependent on her. And you are annoyed -- your independence is lost. You are annoyed because SHE is having so much power over you. You cannot forgive her. And the woman cannot forgive you either, because without you she is simply earth. The sky disappears, the stars disappear. Without you she is just earth -- dark, waiting for somebody. Waiting for somebody to come and bloom into her being, waiting for somebody to release her fragrance.

Have you seen a woman without love and one in love? They smell differently -- actually, they smell differently; their fragrance is different. When a woman is alone she has sadness all around her: depressed, lonely, forlorn, in a despair, just anxiety. The moment she falls in love she starts blooming. Something immediately opens up. Then she has beauty.

A woman not in love shrinks, closes up; she starts living in a shut-upness. She closes the doors and the windows. There is nobody to wait for -- why keep the windows open or the doors open? She starts living in a kind of grave; she is no more alive. She starts dying, she becomes suicidal. Just mathematics, just arithmetic, just sanity, is not enough. Some poetry is needed to keep balance.

And man alone looks lost; he does not know who he is. Unless he sees himself in the eyes of a loving woman, he will never know who he is. He can go on doing Amida's Enlightenment Intensive and go on asking "Who am I? Who am I?" And no answer will come -- unless he looks into the eyes of love. Only then will he be reflected, only then in the mirror will he see who he is.

The woman gives him form, substance, The woman makes him aware of who he is. By her love she creates the man. It is not only that you are created by your mother in her womb; you are created by each woman whenever you fall in love. Whenever you fall in love the woman gives you shape, colour, polish; she makes you human. Otherwise, man will be very very barbarous, violent, aggressive, uncaring, uncompassionate,

But the problem is that both depend on each other and both feel hurt -- nobody wants to depend. And on whomsoever you depend, you will never be able to forgive him or her. You will take revenge,

That's why lovers go on fighting. The fight is nothing but to show that "I am still independent -- what do you think?" The fight is just to feel that "I am still independent. If I want I can leave her." The fight is just... the woman thinks, "I am not so dependent on him. I can still bloom alone. I will still be happy without you -- what do you think of yourself?"

Hence they fight, just to test their independence. But within hours the fight is gone and they are hugging each other. Because the moment they start separating from each other, they start feeling suffocated, hungry, thirsty. They start losing whatsoever they had. The warmth is missed, the man starts feeling cold. And if there is nobody to hold the woman she starts feeling absolutely lonely.

If there is no love we are all alone. If love is not possible, then loneliness is the truth and has to be accepted. Only love gives you glimpses that loneliness is not ultimate.

You ask me: WHY DO I ALLOW WOMEN TO HOLD POWER OVER ME?

IT IS NOT A PERSONAL QUESTION, ABHIYANA. Every man allows that power. And resists it. Every husband becomes a hen-pecked husband -- every, I say. There is no other kind of husband. Whatsoever the pretensions, the only kind that really exists is the henpecked husband.

When the tree takes so much nourishment from the earth, it becomes dependent; it cannot remain independent. It is a simple phenomenon. And when the earth sees its own joy. its celebration, its potential, being expressed by the tree -- the green foliage and the red flowers, and the branches raised high into the sky -- that the earth always wanted, to have wings, and now they are there -- how can the earth remain independent?

Man and woman exist in a kind of interdependence, Independent, they are half -- hungry, starved for the other. Interdependence is the truth -- but then independence is lost.

It is not an accident that all the monks of the world, down the ages, have been escaping from woman. The woman represents the world. They are really escaping from the feeling that they are dependent; they want to be independent.

This is a human phenomenon, not personal at all.

The woman cannot feel happy without a man. Without a man she cannot flow in dreams. A deluded man is more attractive than an ordinary man. That's why women fall in love with people who have great illusions about themselves. An ordinary man is one who has no illusions; no woman is attracted towards an ordinary man. A deluded man looks magical. He has magic, His eyes flare up with something unknown, and that is the desire of the woman. He has the sense of possibility -- that sense of possibility gives him the quality of magic.

In nature, watch: the bird with the best dance and the best song gets the best female. And so is the case with human beings too. Ever observe how many good-looking women hang around the musicians, singers and actors? For what? Something magical, something not of this earth, something of the beyond -- and they immediately become attracted. This is a natural attraction; both fulfill each other. And this is going to remain.

You ask me: I WANT TO GET OUT.

You will have to get in. You cannot get out so easily -- everything has a price. Get in, as deeply as possible. Don't be in such a hurry. If you get out, and you are not mature enough to get out, you will have to get in again. Go through the whole lot, go to the very end of it. See it through and through.

Meanwhile, go on meditating and seeing the phenomenon. Don't take it personally, it is not personal, If you take it personally, you misunderstand the whole thing from the very beginning. It is something between man and woman, nothing between you and your woman. It is something between man-energy and woman-energy, it is something between masculine energy and feminine energy.

Just watch it as a detached observer. Don't bring your small egos in it -- they are irrelevant. They create a mess, they don't help any understanding.Just see what is happening with your energies. And, slowly slowly, that very meditation will help you to be able to find a woman within you -- she is there.

And the day that happens and you start turning in, then you can get out. By getting into yourself to such a depth where you can find your inner woman... it is there. If you are a man, then your conscious is masculine, your unconscious is feminine. If you are a woman, then your conscious is feminine, your unconscious is masculine. Just dive deep into the unconscious.

And that is what meditation is all about. Go on loving, go on experiencing the joys and the miseries that love brings. They are all needed to make you ripe and mature. And meanwhile go on meditating. Both these processes, love and meditation, if they continue simultaneously, slowly slowly will make you aware that whatsoever you are finding outside can be found inside in a far better way.

And ONCE that happens, then your unconscious and conscious meet, you become ARDHANARISHWAR -- you become man and woman together. Then there is a difference, a total difference; your quality is no more the same. Then you can still love a woman, but it is no more a dependence. It is now a sharing. You can still love a man, but it is just pure joy, it is just overflowing energy. You have so much that you have to give it to somebody. But you can be alone too -- and as happy as together.

When a man is capable of being alone and AS happy as when he is together, then he will never be in the

grip of anybody else. He will not feel that "Somebody holds power upon me." Then you will not be fighting with your woman or man, because then there is no question of fight. Then you are two independent people sharing out of your independence, sharing out of your immense freedom. But there is no necessity to share, it is for no other motive -- just because you are overflowing. Then you don't feel hurt, then you don't feel that you have become a slave. Then you remain a master and she remains a master. And nobody possesses anybody. All possessiveness disappears.

Why does this possessiveness come in the mind again and again? Why are you so jealous and so possessive? The reason is; you are dependent, you are afraid. If your woman leaves you tomorrow, you are afraid you will lose your earth. And what are you going to do in the cold nights, being lonely? You cannot imagine yourself lonely. It frightens. Hence you are afraid: if your woman is laughing with somebody else, talking to somebody else, you become suspicious. Or if your man has gone to the movies with some other woman, you boil, you become feverish. You are sitting on a volcano, you are ready to explode into ugliness. Why? Why so much possessiveness, jealousy? The fear. Who knows? He loves you, he can love another woman. He loves you as a woman, his love for woman is still alive -- he can find another woman. And may be the new is more attractive than the old -- naturally -- the unfamiliar more attractive than the familiar. He has become completely aware of you. Now it is a kind of repetition, you know it. He still loves you, but it is a kind of repetition. It has lost that glamour, it has lost those beautiful beginning days; those honeymoon days are no more there. Things have settled in a routine. Now you are afraid. He may fall into somebody else's love and may have again those honeymoon days. And you will be left alone.

Fear arises. Death arises in you. You have to stop it -- you have to create a China Wall around your man or around your woman. You have not to allow him or her to have any kind of relationship with anybody, any friendship with anybody, so that you can be certain that tomorrow also he will be available to you.

But the more you become possessive, the more relation-ship becomes ugly, the more relationship becomes repulsive. The more you become possessive, the more it becomes a boredom. And the man at least starts dreaming about other women, the woman starts thinking about other men. Deep inside, they are no more together; just physically they are together.

And the more you see it happening, the more panicky you become and the more you possess. Possessiveness is the poison that kills all love. But that seems to be bound to happen, almost inevitable. In this state of dependence it is bound to happen.

You can only be non-possessive, non-jealous, when a different kind of love has arisen in you which is no more dependent, which needs nobody, which simply goes on overflowing. If somebody partakes, good, you are grateful. If nobody partakes, very good, you are alone, absolutely happy.

The third question

YESTERDAY YOU COMMENTED ON THE CREATIVITY OF BUDDHA'S RELIGION. SINCE COMING TO YOU, MY URGE TO CREATE HAS SLOWLY DROPPED AWAY, WHILE I'VE BECOME MORE SENSITIVE, MORE OPEN, MORE ALIVE. EVERYTHING FEELS FINE AS IT IS, MORE THAN ENOUGH, AND TO ADD TO IT BY MAKING ANYTHING ELSE WHATEVER, SEEMS LIKE PAINTING THE RIVER.

RISHI, THAT IS TRUE. The creativity that you ordinarily know is not the creativity I am talking about. The ordinary creativity is nothing but an ego trip. You want to show to the world that you are somebody -- a painter, a sculptor, a poet, a musician. You want to show to the world that you are somebody. Your creativity is not really creative, it is just a prop to the ego.

When you come to me, THAT kind of creativity will start disappearing -- because in the first place it was not real creativity. All that creativity will simply disappear from your mind. But you will become more sensitive, more open, more alive. Just wait -- out of this aliveness, sensitivity, openness, another kind of creativity will take possession of you soon. You will be possessed by something from the beyond. It will not be your ego trip; you will be just a vehicle, a hollow bamboo. And the music will flow through you -- it will not be OF you, it will only flow THROUGH you. You will be just a hollow bamboo, a flute. You have only to allow it.

And for that I am preparing you. The openness, the aliveness, the sensitivity, is nothing but making your bamboo as hollow as possible, so when God starts singing through you, you don't hinder him.

God is the only creator. The ordinary creativity comes from the ego: "I am the creator." That's why you

see the ordinary poet and the painter so egoistic. It is difficult to find more egoistic people than the artists; they are very egoistic. Always fighting amongst themselves like dogs -- criticizing each other and fighting and barking, and everybody pretending that he is the only authentic, original, creative person, and everybody else is just phony. Why does this happen to artists?

The reason is simple: the creativity is not yet from the beyond, it is not of the transcendent. It is very tiny. They are simply bragging about themselves.

This happens here to many people every day. So many people come to me. They say, "We want to become therapists, we want to become healers, we want to become this and that..." Seeing that the therapists are important people, healers are important people, they are doing something extraordinary, everybody that comes here sooner or later starts thinking that he has to become a therapist or a healer.

This is not creativity. This is just finding a way, a means, for the fulfillment of the ego. And if the ego is there, you cannot be a real therapist. Real therapists are rare. A real therapist is one who is ready to let God work through him -- and that is the definition of a real healer. Therapy means healing. A healer is not a healer; a healer is just a passage for God's healing forces to flow through. He cannot claim

So if you move towards healing with the idea that "I have to become a healer, then I will be somebody important, doing great miracles around," you will never be a healer. How can you be a healer? Because the very condition of being a healer is dropping the ego.

It is very rare to find a healer, very rare to find a therapist. I am training my therapists, my healers, here. The whole training is that they should disappear. They should not be there, they should become absent. And through the absence of the ego, some presence, some unknown presence, starts working through you. That brings miracles to life. That is a real phenomenon, not a created, believed-in thing.

So when you come to me, whatsoever you have been doing, if it was not real it will disappear. And it is good that it disappears. If it was real, then it will be enhanced immediately. That too is good. But I am not here to support anything unreal.

This Buddhafield is going to take everything away from you that is ego-centered, ego-oriented. Then, slowly slowly, one day you will be surprised by the arrival of a new energy knocking on your doors. The sun has risen, you are not to be found, and the poetry arises and the painting happens. You cannot even sign it; you cannot say, "This is mine." At the most, you can be grateful that "God has chosen me as a vehicle, as a medium."

The fourth question

WHAT IS THE DIFFERENCE BETWEEN A CONTENTED PIG, A DISCONTENTED SOCRATES, AND A NATURAL MAN OF ZEN?

YOU WILL HAVE TO UNDERSTAND THESE FIVE CATEGORIES. First, the contented pig. It has nothing to do with pigs, remember: all these categories are of human beings. The contented pig is that man or woman who lives in an unconscious way; who simply vegetates, who has no awareness -- hence there is no discontent. Discontent presupposes a little awareness.

If you are unconscious and somebody is doing surgery on you, you will not feel any pain. How can you feel pain? To feel pain, consciousness is needed. That's why in surgery we have to give anaesthesia, so the man falls completely asleep in a coma. Then you can cut, remove parts of the body without any pain. Otherwise, the pain is going to be unbearable.

A contented pig is that kind of man who lives in life absolutely like a robot, a zombie. Who eats, walks, goes to work, comes home, makes love, reproduces children, and dies, never becoming aware of what really was happening. Just moves from one thing to another in a kind of daze.

The second is the discontented pig. He is still unconscious, ninety-nine percent unconscious, but one percent of consciousness is arising. The first ray of consciousness has penetrated; one is becoming aware of the pain and the anguish and the anxiety of life. People avoid the second state; they want to live in the first.

The first state is that of the materialist. Don't think, don't contemplate, don't meditate upon anything. Don't become conscious -- consciousness is dangerous. Remain unconscious. And if sometimes in spite of you some consciousness happens -- because life has so much pain that sometimes it can happen that just the pain can give you a little consciousness -- then go and take drugs, tranquillize yourself. Or alcohol is there

and other intoxicants are there. Just dull yourself again, back into your anaesthetic life, into your unconsciousness. Fall again into that anaesthesia.

The discontented pig is one who is coming out of this anaesthesia. Have you ever been into anaesthesia? Slowly slowly, when you start coming out of it, you start hearing a few noises around -- the traffic noise, the doctors walking, the nurses talking. Slowly slowly, you start feeling some pain in those parts of the body where the operation has been done. Slowly slowly, you come back.

The discontented pig is one who is coming out of the anaesthesia of life, who is becoming a man. It is painful -- to be a man is painful, to remain a pig is very painless. Millions have decided to remain pigs.

When the discontent arises, you are becoming religious: the first approach towards God.

And the third state is discontented Socrates. You are fully alert about the pain, and you are divided. You are two now: the pain is there and you are there. And life becomes almost unlivable, the pain of it is so much. Something has to be done -- either you fall back and become again a pig, or you start moving and become a Buddha.

The discontented Socrates is just the midpoint. Below, at the lowest, is the pig. Above, at the highest, is the Buddha, the real, natural man of Zen. Discontented Socrates is just in the middle, in the middle of the bridge. And there is every possibility that you will fall back -- because the old is known, and the future is unknown. Who knows? If you go ahead, pain may increase even more -- who knows? You have never known that state ahead. But you know one thing -- that at the back there was a moment when there was no pain. Why not fall back into it?

That's where people start becoming interested in drugs That is falling back, that is a regression. Man cannot be freed from alcohol and such intoxicants unless man is but on the way towards Buddhahood. No government can prevent people from alcohol; they will find ways. Because life becomes so unbearable, one has to forget it. Either one has to become a Buddha or one has to become a pig. One cannot remain in the middle -- the middle is such a torture.

The fourth state is contented Socrates. You start moving ahead, you don't go back. You move more and me re into awareness, you move more and more into meditation. Your thinking is transformed more into a kind of meditativeness. So the fourth stage is contented Socrates: consciousness and unconscious are being bridged.

And the fifth state is: no contentment, no discontentment; no pig, no Socrates. All is gone, all those dream have disappeared. Neither conscious nor unconscious, but a new thing, transcendence, has arisen. This is Buddhahood. This is what Zen people call the natural state of man. Purified of all junk, cleaned of all dust. Purified of all poisons and the past and the memories, SANSKARAS, conditionings. You have come home.

The pig is completely unconscious. The natural man of Zen is completely conscious. Between these two are those other three states. These five states have to be pondered over. Find out where you are, and start moving from there.

The goal is not far away. Sometimes it can be reached in a single step, in a single leap. All that is needed is courage. It is out of fear that people fall back into the old rut.

If I can teach you courage, I have taught you all. If I can help you to be courageous, then I have made you religious. To me, courage is the MOST important religious quality. More important than truth, more important than honesty, more important than anything else. Because without courage, nothing becomes possible -- neither truth nor love nor God.

The sixth question.

WHEN IS MIND AGAINST ITSELF?

Always .

The last question

DURING YOUR DISCOURSE YESTERDAY, YOU SPOKE ON HOW WE CAN MOVE FROM BEING LIKE ICE TO BECOMING LIKE WATER, THEN EVAPORATING. YOUR WORDS PROMPTED A FEELING I HAVE

BEEN GETTING FOR A FEW MONTHS NOW -- A FEELING OF GREAT AFFINITY FOR AND ATTRACTION TO WATER. I REALLY LOVE TAKING SHOWERS AND TO GO FOR A SWIM IS MY IDEA OF PARADISE. I WANT TO BECOME THE WATER AND MERGE WITH IT. BUT I GET OUT OF THE WATER FEELING FRUSTRATED -- I CAN'T QUITE MAKE IT.
IT IS THE SAME WITH LOOKING AT A RIVER OR LAKE -- THE DESIRE FOR UNION IS THERE, BUT THE REALIZATION SEEMS BOTH SO CLOSE AND YET SO FAR AWAY.
CAN THIS TELL ME ANYTHING ABOUT MYSELF?
BY THE WAY, I'M A PLUMBER.

CHAITANYA SATTVA, METAPHORS ARE METAPHORS -- don't take them literally. When I say: Melt, let your ice become water, and evaporate, let your water become vapour -- I am talking in metaphors. All that I am saying to you is metaphorical, because that is the only way to say it. But don't become too much attached to metaphors, otherwise you will miss the point.

Water is beautiful! and a love for swimming is beautiful. But if you take the metaphor too seriously and if you stretch it too far away, you will create trouble for yourself. That's what has happened to you, that's what has happened to many people here. They listen to me, they jump upon one metaphor that appeals to them, they take hold of it, and they start thinking; that they have got something; of the truth.

A metaphor has to be understood and dropped! and forgotten! A metaphor is dangerous. If you take it too seriously, you miss the point. A metaphor is only an indicator, it is a way of saying.

It is good if you understand what I mean by 'melting'. You are not ice, certainly not. Had you been ice it would have been so easy -- you would have melted in the Poona heat automatically! You are not ice, certainly not. Things are more difficult.

Metaphors are simple. They have to be simple, because they want to relate something which cannot be related in any other way. Melting has to be understood. By 'melting' I mean become loving -- because love melts. The warmth of love -- not the Poona heat -- the warmth of love melts you. 'Become water' -- what do I mean by saying that? I mean become a flow, riverlike, but not that you have to become a river. You have been a river somewhere millions of lives before. You have lost that, you have gone far away from it, and there is no need to go back to it. You have evolved much.

Hence, the desire remains there. When you go to the sea and you feel a great attraction towards the sea, a gravi-tation almost, a pull, do you know from where it comes? Millions of lives before, you have been in the sea, you have been a fish, life started there. And our bodies have not forgotten it yet; they never forget anything, their memory is absolute.

The body knows the thrill, the freedom, the flow of the ocean. So when you see ocean waves, you cannot resist. Something pulls you: "Come into the ocean? It is your fish inside.

Do you know that in the mother's womb for nine months you swim in almost the same kind of water as in the sea -- with thE same chemicals, in the same proportion? Do you know? Inside your body, eighty percent is sea-water. Just don't take salt for a few days and you will feel so tired, because that sea-water is not getting as much salt as it needs, and the fish is feeling thirsty, tired, worried.

Eighty percent you are still water! And the water is exactly of the same kind as sea-water. That's why, why it is full moon you feel great upsurges of energy in you!. Exactly like the ocean -- when it is full moon the ocean is affected. Eighty percent you are also ocean! You are bound to be affected.

In your small ocean, in your tea-cup, storms arise. Many more people go mad on the full-moon night than on any other night. That is only one side of the story: many more people become enlightened too on the same night! Buddha became enlightened on a full-moon night. He was born on a full-moon night, he became enlightened on a full-moon night, he died on a full-moon night. He must have. been a great fish.

So when you are attracted to the ocean... something deep in your memories is ingrained. That's what happens When you go to the lake and to the river, to a swimming pool -- or if you cannot go anywhere, then just sitting under your shower. The falling water on you stirs the memories in the body. The body feels relaxed, happy. The body. feels nourished, rooted, centered.

But that is not what I mean. Enjoy all these things, these are beautiful things -- I am not against them, I am all for them. But my metaphor has some other meaning. When I say 'melt' I mean love. Create as much love heat in you as possible. Only that can melt you. When I say 'become water' I mean become a flow -- don't remain stagnant. Move, and move like water.

Lao Tzu says: The way of the Tao is a watercourse way . It moves like water. What is the movement of water? or of a river? The movement has a few beautiful things about it. One, it always moves towards the depth, it always searches for the lowest ground. It is non-ambitious; it never hankers to be the first, it wants

to be the last.

Remember, Jesus says: Those who are the last here will be the first in my kingdom of God. He is talking about the watercourse way of Tao -- not mentioning it, but talking about it. Be the last, be non-ambitious. Ambition means go uphill. Water goes down t searches for the lowest ground, it wants to be a nonentity. It does not want to declare itself unique, exceptional, extraordinary. It has no ego idea.

That is what I mean when I say become water: drop the ego. Drop ambition. Don't struggle for the top of the hill and don't start moving upstream. Go with the stream, down the stream, seek and search the lowest -- because only in the lowest will you find peace and tranquillity and silence. And only in the lowest will you find the inner emptiness I have been talking about all these days. When you start striving to be somebody, you will not be empty. You will become full of bullshit, you will become garbage.

Go downward. Search the lowest depths and disappear there... one thing.

Second thing: the water is soft, feminine. The water is non-aggressive, it never fights -- it makes its way without fighting. It is from water that the Chinese and Japanese learnt the secret art of judo or jujitsu. Winning without fighting, conquering through surrendering -- WEI-WU-WEI.

Learn from the water one thing: that it comes across great stone walls, granite walls. It does not fight, it goes on flowing silently. If the stone is too big it finds another way, it bypasses it. But slowly slowly the granite is dissolved into water, becomes sand. Ask the sands of the oceans from where they have come. They have come from the mountains. They will tell you a great secret: "Water wins finally. And we were hard, and we knew... how can water will ' So we were very very settled. We could not believe that this poor water, so soft, unharming, unhurting, non-violent... how can it destroy us? But it destroyed us."

That is the beauty of the feminine energy. Don't be like a rock! Be like water -- soft, feminine. And victory IS yours.

Remember Jesus again: Blessed are the meek, for theirs is the kingdom of God.

The meek? -- the watercourse way -- they will. It takes time, but they have patience. They have no idea of winning, that's why they win. The people who want to win are defeated by their very idea, because they start struggling, and in struggling they dissipate their energy.

That's what I mean when I say 'become water' -- melt, become water.

And what do I mean when I say 'evaporate'? That is the ultimate -- that is learning how not to be, that is learning the art of absence. The vapour simply disappears, you cannot catch hold of it, you cannot even see it. You can see it only when it is turning into vapour -- al-d Soon it is gone, and soon it is invisible.

A Buddha is seen only when he is in the body. Once the body is dropped, you will not be able to catch hold of him. He is simply gone, he has become part of the ultimate sky. That is the ultimate -- to disappear. Buddha calls it ANATTA, no-self. Shunyata -- emptiness, nothingness. Nirvana -- cessation.

So when I use these metaphors, always remember they are metaphors. Poetic ways of saying, things which cannot be said in any other way.

You ask:

DURING YOUR DISCOURSE YESTERDAY, YOU SPOKE ON HOW WE CAN MOVE FROM BEING LIKE ICE TO BECOMING LIKE WATER, THEN EVAPORATING. YOUR WORDS PROMPTED A FEELING I HAVE BEEN GETTING FOR A FEW MONTHS NOW -- A FEELING OF GREAT AFFINITY FOR AND ATTRACTION TO WATER.

GET ATTRACTED TO WATER, feel affinity with water. Feeling? affinity with any element of nature -- water, fire, sky, earth, air -- is immensely helpful. But that's not what I meant.

I REALLY LOVE TAKING SHOWERS AND TO GO FOR A SWIM IS MY IDEA OF PARADISE.

Sattva, you are a good man. That's how one should think of paradise. Do you know about Jain monks? They don't take a shower, they don't take a bath. Never go to a Jain paradise, otherwise you will be in difficulty. There will be no showers. And plumbers, of course, will not be needed. They are so much against the body that even a simple joy like a shower seems to be too much of a luxury.

See the pathological mind, how it works. Afraid that if they take a shower they will be enjoying the body -- the joy that will come, and the gladness that will spread all over the body. They are so against the body, how can they take a shower? They stink. They don't brush their teeth because that is a kind of

beautifying of the body. And for what? The body has to be dropped, the sooner the better. The body has to be felt as horrible, so make it as horrible as possible. Make it horrible for yourself and for others too!

It used to happen in the past: Jain monks and nuns used to come to me to see me. Now they have become too afraid, they don't come. And even if they want to come, their followers won't allow them. They used to come; it was such a difficult thing to talk to them, because their breath smells so badly that one really feels that the body is horrible. Their bodies smell so badly.

What have people been doing on this earth? Negating life.

My approach is that of affirmation. I am in love With life. t is fleeting, it is momentary -- but who says that it is not momentary and it is not fleeting? Still you can love it -- even more so because it is fleeting. You can pour all your love. Tomorrow it may not be there.

Go on loving, go on being as much in celebration as possible, in all the ways possible.

You say: I REALLY LOVE TAKING SHOWERS AND TO GO FOR A SWIM IS MY IDEA OF PARADISE. I WANT FO BECOME THE WATER AND MERGE WITH IT.

That is taking, the metaphor too tar. Good! -- when swimming in a river feel one with the river. Feel the river pass through you. But please don't become water itself, otherwise how will you come back? And who is going to do the plumbing in the ashram? Please don't do that; you have to come back too.

And that will not be a real thing, either. If somebody thinks he has become water, he has simply gone mad. If somebody thinks that he has become the tree, he has gone mad. It is the same -- somebody thinks he has become Napoleon and somebody has become Alexander the Great... it is the same! Now you are doing the same trick with water, but it is madness.

Enjoy the unity, the affinity, the synchronicity with water, the harmony! But there is no need to become water -- there is no need.

I WANT TO BECOME THE WATER AND MERGE WITH IT. BUT I GET OUT OF THE WATER FEELING FRUSTRATED...

Naturally. If you want to merge with it and then you have to get out of it, the frustration comes. It is your idea of getting merged with the water that is creating the frustration. You have to get out of it as you got in it! Enjoy being with it but don't become obsessed, and then the frustration will disappear.

I CAN'T QUITE MAKE IT.

There is no need.

IT IS THE SAME WITH LOOKING AT A RIVER OR LAKE -- THE DESIRE FOR UNION IS THERE BUT THE REALIZATION SEEMS BOTH SO CLOSE AND YET SO FAR AWAY.

It is bound to be so. You are trying to live a metaphor. A metaphor has to be understood, not lived! Live LIFE! understand metaphors.

The word 'God' is not God. Don't start living the word 'God' -- that's what people are doing. The word 'love' is not love -- don't start living the word 'love' -- that's what people are doing. 'Love' is just a symbol to indicate towards something which is far more complex, far simpler, far bigger and more infinite, than the word can contain. Only silence can contain it.

CAN THIS TELL ME ANYTHING ABOUT MYSELF?

Certainly. It tells one thing -- that you take words too seriously. That you don't understand that which is hidden behind the words, that you don't understand that which is between two words -- in the intervals and the gaps. You jump upon the words and you try to carry them in your life. Your life will become false, phony, pseudo. Avoid it.

BY THE WAY I AM A PLUMBER, you say.

By the way, I am also a plumber. I plumb into the depths of your being. And when somebody starts leaking, I have to fix them. And when somebody's nut-bolts become loose, I have to make them tight again. Or when somebody's nut-bolts are TOO tight I have to make them loose.
By the way, I am also a plumber....

Take It Easy, Vol 2

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"WE COME INTO THIS WORLD ALONE,
WE DEPART ALONE" --
THIS ALSO IS ILLUSION.
I WILL TEACH YOU THE WAY
NOT TO COME, NOT TO GO!

WE EAT, EXCRETE, SLEEP, AND GET UP;
THIS IS OUR WORLD.
ALL WE HAVE TO DO AFTER THAT
IS TO DIE.

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

WHATSOEVER IT MAY BE,
IT IS ALL PART OF THE WORLD OF ILLUSION,
DEATH ITSELF
NOT BEING A REAL THING.

SHOULD YOU WISH TO KNOW THE WAY
IN BOTH THIS WORLD,
AND THAT OTHER,
ASK A MAN OF MERCY AND SINCERITY.

A MONK ASKS MASTER PAI-CHANG,
"WHO IS THE BUDDHA?"
PAI-CHANG ANSWERS,
"WHO ARE YOU?"

THE PURPOSE OF THE BUDDHAS IS NOT TO INFORM YOU but to transform you. They want to bring a radical change in your consciousness, they want to change your very roots. They want to bring new eyes to you, new clarity. Their purpose is not to inform. They are not there to transfer some knowledge but to transplant some being. They want to share their light with you -- the purpose is not to inform but to enlighten.

Hence they don't bother what your question is. Their answers may sometimes look very irrelevant, absurd. They are not -- but they have a totally different kind of relevancy. They are relevant to you, not to your question.

Now, this monk asks Master Pai-Chang, "Who is the Buddha?" And Pai-Chang answers, "Who are you?"

See the point: he is turning the whole question into a totally new dimension. He is not answering, in fact he is giving a deeper question than the monk had asked -- he is answering with another question. "Who is the Buddha?" -- the answer is easy, he could have said, "Gautam Siddhartha." But that is irrelevant; he is not interested in the history of thought, he is not interested in history at all. He is not concerned with a certain man called Gautam Buddha, he is more concerned with a certain awakening that can happen in everybody. That is real Buddhahood.

He turns the question towards the questioner himself. He makes a sword out of the question and pierces the very heart. He says: "Who are YOU? Don't ask me about Buddhas, just ask one question: 'Who am I?' and you will know who the Buddha is -- because everyone is carrying the potential of being a Buddha; there is no need to look outside yourself.

Lao Tzu says: To find truth, one need not go out of his room. One need not even open the door, one need not even open his eyes -- because truth is your being. To know it is Buddhahood.

Remember it: the statements of Zen masters are not statements in the ordinary use of the word. They are not to convey something that you don't know. They are to shock you, provoke you, into a new quality of consciousness.

Listen to these sutras with this in your mind. Ikkyu is not propounding any philosophy. These are his shocks to his disciples -- and they have immense beauty and immense potential to shock anybody. Listen:

"WE COME INTO THIS WORLD ALONE,
WE DEPART ALONE..."

This has been said again and again, down through the ages. All the religious people have been saying this: "We come alone into this world, we go alone." All togetherness is illusory. The very idea of togetherness arises because we are alone, and the aloneness hurts. We want to drown our aloneness in relationship....

That's why we become so much involved in love. Try to see the point. Ordinarily you think you have fallen in love with a woman or with a man because she is beautiful, he is beautiful. That is not the truth. The

truth is just the opposite: you have fallen in love because you cannot be alone. And if a beautiful woman had not been available you would have fallen with an ugly woman too. So the beauty is not the question. If a woman had not been available at all you would have fallen with a man too. So the woman is not the question either.

You were going to fall. You were going to avoid yourself somehow or other. And there are people who don't fall in love with women or men -- then they fall in love with money. They start moving into money or into a power trip, they become politicians. That too is avoiding your aloneness. If you watch man, if you watch yourself deeply, you will be surprised -- all your activities can be reduced to one single source. The source is that you are afraid of your aloneness. Everything else is just an excuse. The real cause is that you find yourself very alone.

And to be alone is to be miserable. There seems to be nowhere to go, no one to relate to, no one to drown oneself in. Poetry will do, music will do, sex will do, alcohol will do -- but something is needed so you can drown your aloneness, so that you can forget that you are alone. This is the thorn in the soul that goes on hurting. And you go on changing your excuses.

The master's work is to bring you to the original cause. All your so-called love affairs are nothing but escapes. And I include ALL love affairs. The painter is in love with his paintings. And this is not an accident that if a man is too much involved in his poetry he will avoid women, because they will be a distraction. And women are naturally suspicious of a man who has any kind of hobby, any kind of interest, deep involvement, because then they feel jealous, then they know that he has another woman too. If a man is wed to science, the woman is as angry as if he were in love with some other woman. She does not want this science to stand between herself and him.

And the people who have been seekers and searchers and poets and painters, they have always remained bachelors. It is not just accidental. They have another kind of love affair; they don't need the woman, they don't need the man.

Just watch your mind. In one way and one thousand ways it is trying only one thing: "How to forget the fact that I am alone?"

Just the other day, I was reading these lines of T. S. Eliot:

ARE WE ALL IN FACT UNLOVING AND UNLOVABLE?
THEN ONE IS ALONE....

If love is not possible then one is alone. Love has to be MADE possible; if it is not possible it has to be created, believed in. If it is almost impossible then the illusion has to be created -- because one needs to avoid one's aloneness.

When you are alone you are afraid. Remember, the fear does not come from ghosts. When you are alone the fear comes from your aloneness. But we go on hiding that cause, because to see that cause is to be transformed by seeing it. When you are moving in a forest alone you are not really afraid of ghosts or thieves or robbers, because they are more in the crowd. What would they be doing in the forest? -- all their victims are available here.

When you are alone in the room and it is dark, you are not afraid of ghosts; ghosts are just projections. You are really afraid of your aloneness -- that is the ghost. Suddenly you have to face yourself, suddenly you have to see your utter emptiness and aloneness and no way to relate. You have been shouting and shouting and nobody hears. You have been groping in the dark and you never come across a hand to hold you. You have been in this cold aloneness -- nobody hugs you, nobody is THERE to hug you. Nobody is there to warm you.

This is the fear, the anguish of man. If love is not possible then one is alone. Hence love HAS to be made possible, it has to be created -- even if it is pseudo, it has to be created. One has to go on loving, because otherwise it will be impossible to live.

And whenever a society comes across the fact that love is false, then two things become possible: either people start committing suicide, or people start becoming sannyasins. And both are the same. Suicide is an ordinary effort just to destroy yourself: if you are not there then nobody will be alone. But that doesn't work; you are soon in another body. That has never worked.

Sannyas is the ultimate suicide. If one is alone, then one is alone. It has to be accepted, it has not to be avoided: if one is alone, so what? If that is the fact, then that is the fact -- then one has to go into it. Sannyas

means encountering one's aloneness, going into it. Going into it in spite of all the fear. Dying into it. If death happens through it, it is okay, but one is not going to shirk from the truth. If aloneness is truth, then one accepts and goes into it. That's the meaning of sannyas. And one really commits suicide. One disappears.

This is the transformation I am talking about. Buddhas are not interested in information, they are interested in transformation. Your whole world is a great device to escape from yourself. Buddhas destroy your devices, they bring you back to yourself.

That's why it is only for the rare, the courageous, to be in contact with a Buddha. The ordinary mind cannot bear it; the presence of a Buddha is unbearable. Why? Why have people been so much against Buddha and Christ and Zarathustra and Lao Tzu? For a certain reason: these are the people who don't allow you the luxury of the untruth, the comfort of the lie, the convenience of living in illusions. These are the people who don't allow you; these are the people who go on forcing you towards the truth. And the truth is dangerous.

The first truth to experience is that one is alone. The first truth to experience is that love is illusory. Just think of it, just think of the enormity of it, that love is illusory. And you have lived only through that illusion...

You were in love with your parents, you were in love with your brothers and sisters, then you started falling in love with a woman or a man. You are in love with your country, your church, your religion, and you are in love with your car, and ice cream -- and so on and so forth. You are living in all these illusions.

And suddenly you find yourself naked, alone, all illusions have disappeared. It hurts.

Just this morning, Vivek was saying -- and she has been saying again and again with these Ikkyu discourses -- "These discourses are HEAVY, depressing." They are bound to be so, because whenever any of your illusions are touched it creates great restlessness. You become afraid; somehow you were managing it -- and you know deep down that there is no bottom to it but you don't want to look. Seeing will be frightening; you want to go on remaining in the illusion.

Nobody wants to see that his love is false. People are ready to believe that their past loves were false -- but this? No, this love is true. When it has disappeared they will say it was also false -- but then another love is true. In whatsoever illusion they are living, they pretend that this one is true. "Others -- Ikkyu may be right, Osho may be right about other loves, they were false, we know. But this one? This one is a totally different thing. This is not an ordinary love, I have found my soul mate."

Nobody has ever found one -- how can you find your soul mate? Aloneness is absolute. These are just efforts to deceive yourself -- and you can go on deceiving. That's what you have been doing down the ages, for so many lives...

But you forget. And you forget because of the birth trauma. When the child is born he remembers -- he remembers perfectly all that has happened in the past life; he knows it. But the birth trauma is such, the pain of being born is such... He lived in the womb comfortably for nine months -- never again will you be in such comfort, not even an emperor can be in such comfort.

You were floating in warm liquid. And all needs were fulfilled, and you had no responsibility, no worry. You were just fast asleep and dreaming, dreaming sweet things. You were completely protected, secure. Everything was happening of its own accord; not a single effort was needed on your part.

And suddenly one day after nine months, all that world is destroyed. You are uprooted. You were grounded in the womb, you were connected with the mother: you are disconnected. And you have to pass through the birth canal, which is a very narrow canal.

The child feels immense pain. The pain is such that he becomes unconscious. That is a built-in mechanism in the mind -- whenever something becomes unbearable, the mind simply turns you off so that you need not feel it. In fact, to call any pain unbearable is existentially wrong, because whenever pain becomes unbearable you become unconscious. So you have never known unbearable pain -- if you know it, and you are conscious, it is still bearable. Once it reaches to the point where it becomes unbearable, immediately the whole mechanism for consciousness is turned off. You fall into a coma -- a natural anaesthesia.

So each child passing through the birth canal falls into a coma, and that disrupts his memory. And again he starts fooling around in the same old way, thinking that he is doing something new.

Nobody is doing anything new. All that you are doing you have done so many times, so many MILLION times. It is nothing new. This anger, this greed, this sex, this ambition, this possessiveness -- you have done it all millions of times. But because of the birth trauma there has been a discontinuity, a gap. And because of that gap your past is no more available to you.

Through deep primal scream the past can become available. If you can move backwards into the birth trauma you can remember your past lives. But you will have to move deep into the birth trauma. And once you have reached back into the womb-state of your consciousness, suddenly you will see your whole autobiography. And it is long. It is tedious -- it is nothing but anguish, failure and frustration.

In the new commune, we are going to make efforts to make you remember your past lives. Then you will not think that these sayings of Ikkyu are depressive -- then you will see these are the truths.

But you are living in an untrue life, thinking you are doing something new. And because you think it is new, you remain enchanted by it, by the magic of the new. If you can come to know that you have fallen in love millions of times, and each time it was a failure, it will be impossible to fall into the trap again, You will see that it is futile -- that there is no soul mate, that there has never been. That aloneness is absolute. That there is no way to commune, there is no way to communicate. That nobody can understand you, and you cannot understand anybody.

I know these talks are bound to be depressive. Why? Because these talks will touch some wounds in you and the pus will start oozing out. And remember always: sometimes it is good to keep the wound open, because that is the condition for its cure. But courage is needed, certainly; without courage nothing can be done. To keep the wound open needs great courage -- but that is the condition for its cure!

You would like to hide it. You would like to hide it behind flowers, you would like to forget about the wound. You would like to move into some consolation: "Maybe love has not happened yet -- now it can happen. This time I may be able to make it."

But love CANNOT be possible. To make it possible is not a question that depends on you. Love itself is an impossibility. It keeps you deluded, it keeps you in a kind of dream state.
Ikkyu says:

"WE COME INTO THIS WORLD ALONE,
WE DEPART ALONE..."

Togetherness is illusory. Aloneness is more fundamental. Love is illusory, meditation is more fundamental -- but ultimately that too is illusory. That's where Ikkyu goes one step ahead and takes the quantum leap. You have heard it said many times: "We come alone into this world, and we depart alone." But Ikkyu says:

THIS ALSO IS ILLUSION.
I WILL TEACH YOU THE WAY
NOT TO COME, NOT TO GO!

That is Zen, pure Zen. The ordinary religion teaches: Love is illusory. Zen finally teaches: Even meditation is illusory. Let me make it clear to you. Love means togetherness -- the possibility of being together, the possibility of being lost into each other, the possibility of communication, the possibility of relating. When love fails, utterly fails, you start moving towards meditation. Meditation means the capacity to be alone. They are polarities, love and meditation. Meditation means the capacity not to relate -- there is no need to relate, one is enough unto oneself.

Many people go on clinging to the world of love; a few escape from it, and then they go on clinging to the world of meditation. Zen says: If you cling to the world of meditation, if you start clinging to your aloneness, you are still far away from the truth. Because if togetherness is false, how can aloneness be true?

This is the great revolution that Zen brings into the world of religion. If togetherness is false then aloneness can't be true either -- because aloneness can be understood only in the context of togetherness. If love is false then meditation can't be true either. Those who have decided for meditation AGAINST love, they have chosen a polarity. And the polarity depends on the other.

Just think: if darkness is false, how can light be true? If pain is false, how can happiness be true? If birth is false, how can death be true? If 'I' is false, how can 'thou' be true? -- or vice versa. They exist as pairs. Love and meditation are a couple, married for ever.

And if you observe silently the functioning of your mind, you will see it happening continuously....

You are in love with a person, and soon you start feeling you need your own space. That is the need for

meditation -- you may not look at it that way, but it is exactly that. Being together, you start feeling suffocated, crowded, crushed. And you start seeing the point that you need your own space. You would like to be alone for a few days.

Just the other day, I received a letter from a woman sannyasin. Her lover has left for the West and she was very much worried and tense, naturally, because she will be alone here without the lover. And he had to go for some reasons, for some responsibilities -- he would have liked to stay with her, but he had to go. So she was very much troubled, in pain.

But she was surprised -- when he left she felt like a burden had left her. She felt very good. She wrote a letter to me, feeling very guilty. Seems a kind of betrayal: your lover has gone and you are feeling happy! You should be crying, you should be weeping, you should be walking around with a long face so everybody knows that your lover is gone. And she is feeling so happy, as she has never felt in her life!

Now what is happening? No need to feel guilty. If people are aware, this will happen to everybody. Whenever your lover goes you will dance. So at last you can be alone! It can't be for long -- within a few days you will be tired of your aloneness and you will start hankering for the lover. This is a polarity.

Love creates the need to be alone -- to be alone is bound to happen through love. And when you are alone, aloneness creates the need to love -- it is bound to happen through being alone. They are partners, partners in the same business.

Zen says: People who have escaped to the Himalayas and are sitting in their caves alone are just as stupid as the people who are chasing women or chasing men and thinking that they are living their life. Both are stupid! because both have chosen the polarities.

And it is proved by thousands of years of experience that the man who sits in the cave in the Himalayas only thinks of the woman and nothing else. And of course he becomes more and more afraid of the woman -- because she is coming even there, if not physically then psychologically. He becomes so fascinated that there are moments when he starts projecting the woman almost physically, as if she is there. He can start having hallucinations.

In the Indian scriptures there are stories of great rishis meditating in the Himalayas; then one day suddenly beautiful women from heaven come to distract them. Why should they be interested in distracting these poor people? for what?

Nobody comes, just hallucination. These people have lived too much in aloneness and are TIRED of aloneness, and now there is nobody to relate to. They create, they project. Their minds are in such need that they have to create somebody to talk to. And naturally, when you are going to create, why not create beautiful naked women dancing around you? That was their repression, that's why they had escaped from the world -- it was there in them.

And have you seen the other point? A person sitting in the marketplace, tired, worried, tense, starts thinking how to renounce the world. He feels very good with even the idea: "One day I am going to renounce the world, and I will go to the Himalayas and be there with the Himalayan silence and the peace and the joy of it." Even the idea makes him feel good and fresh.

In India particularly, people go on thinking that one day or other they will renounce all this nonsense, this marketplace, and they will escape to a monastery and live there in happiness for ever. They CAN'T -- think about those women who come from heaven: they will come, they will torture you.

Meditation and love are part of one pair, one couple. They are together, they are married for ever -- yin/yang, they cannot leave each other.

Hence Ikkyu is absolutely true when he says:

> "WE COME INTO THIS WORLD ALONE,
> WE DEPART ALONE" --
> THIS ALSO IS ILLUSION.

Love is illusion, so is meditation. The only thing that is good about meditation is that it can take you out of love. But don't cling to it -- it is just a device to bring you out of your love. It brings you out of the illusion of love. But then immediately drop it too, otherwise you will start creating new illusions of meditation, kundalini arising, light happening in the chakras... and a thousand and one things -- 'spiritual experiences' they are called. They are not spiritual or anything, they are just imagination.

You cannot live alone long. If the beautiful women are not coming, then kundalini will arise --

something is going to happen, you cannot be alone. Maybe those beautiful women have forgotten or are too tired of the old rishis, and they don't come any more; or they are engaged on some other planets. Then something HAS to happen -- you will start seeing chakras moving inside you, energy arising. In your spine, a great rush; in your head, lotuses opening. You can't be alone! You are creating the world -- now you call it spiritual.

What you call it doesn't matter. What matters is this simple phenomenon that you cannot be alone long. You cannot be together long, you cannot be alone long. Togetherness creates a need to be alone, to remain alone. And sooner or later you find that you are hankering for being together with somebody.

This is just day and night, summer and winter, it goes on moving -- the wheel of life.

Ikkyu is right. He says: The truth is that one has to go beyond love and beyond meditation. One has to go beyond relatedness and one has to go beyond aloneness. When togetherness and aloneness have both disappeared, what is left? Nothing is left. That nothing is the taste of existence. YOU are neither alone nor together. In fact you are not.

I WILL TEACH YOU THE WAY
NOT TO COME, NOT TO GO!

And then where can you go? Then who is there to go? From where can you come? Who is there to come? Then all going and coming disappears, and that which always is, is known. The eternal is known. All coming and going is just dreams, time phenomena, soap bubbles, momentary.

When all those momentary things have been dropped, seeing that communication is not possible, relating is not possible, you start moving into aloneness. Then one day you see another phenomenon, that aloneness is not possible. Then rather than going back to love, which is the ordinary course, you jump out of aloneness too. You jump deeper.

From two you get into one, from one you get into none -- no-one. That is ADVAITA, that is the non-dual; you cannot even call it 'one'. And that is the source. That is the ocean, we are the waves of it. And seeing that ocean, you know you have never been born and you are not going to die either. Your whole existence was a dream existence. All has disappeared.

BUDDHA HAS CALLED this tendency to be in love or to be alone, the disposition of the ego to remain -- either in relationship or in no relationship, but the ego wants to remain; either as a lover or as a meditator, either as a worldly man or as an other-worldly man, but the ego wants to remain -- Buddha has called this disposition AVIDYA, ignorance.

Remember, AVIDYA does not mean non-knowledge. It simply means unawareness. AVIDYA is a disposition to treat the ego as an absolute. This creates a gap between man and the universe -- because of it, man is not in his right relation to the world. This falsification is called by Buddha AVIDYA -- ignorance, non-awareness.

You move into love in a kind of non-awareness, and you move into meditation also in a kind of non-awareness. If you become aware, love disappears, meditation disappears.

But let me remind you, otherwise you can misinterpret the whole thing: when what you call love disappears, another kind of love arises. You don't have any inkling of it. When meditation disappears then a totally different kind of meditativeness arises; you don't have any idea of it. Your meditation is effort -- practice, cultivation, conditioning. When this meditation is dropped then a simple meditative quality arises in your being: you are simply silent, for no reason at all. Not that you are trying to be silent, not that you are trying to be still, not that you are making any efforts to remain tranquil. You are simply tranquil -- because there is nobody to disturb. The ego is not there, the sole cause of disturbance is gone. You are simply quiet -- not that you are trying to be quiet. Trying to be quiet simply means you are disturbed, split, divided in two parts -- the one who is trying to make you silent, and the one who is being pulled and pummelled into silence. There is a kind of conflict -- and how can conflict be meditative? There is enforcement, violence -- and how can violence be peace?

That's why I say that those people who go on forcing yoga postures, mantras, upon themselves and somehow go on trying to maintain their peace are not peaceful people. They are just creating a facade, a hypocrisy.

When the true man arises in you, when the original man arises in you, there is no effort to be anything.

One simply is. That is the natural man of Zen. He loves -- not because he needs somebody, he loves because he can't help it. Love is there, love is flowing, and there is nobody to prevent it, so what can he do? He is meditative -- not because he meditates, he is meditative because there is no disturbance found: the sole cause of disturbance, the ego, is no more there. The split is no more there, he is one. Collected, calm, integrated.

And all this is just spontaneous. That's why Zen people don't call the real man of Zen spiritual -- he is neither worldly nor spiritual. He is in the world and yet not of it. He lives in the marketplace but the marketplace does not live in him.

Buddha's teaching is absolutely negative -- for a certain reason. Love has to be negated, then meditation has to be negated. Now, these are the two highest things in the world, the most precious. And Buddha negates both.

Soren Kierkegaard, a Danish thinker and mystic, had a deep understanding about the negative teaching. He says that only negative teaching is possible, because ANY positive teaching, and the mind clings to it and creates new dreams about it. If you talk about God, mind clings to God -- God becomes an object and mind starts thinking "How to relate to God? how to reach to God?" That becomes a love affair again. If you teach about moksha, paradise, then man starts becoming greedy about it: "How to grab it?" And the greed creates new dreams and new nightmares.

Only negative teaching is possible. A true teaching is bound to be negative, a true path is VIA NEGATIVA. Why? Because men are polemic against the truth, intentionally fleeing it. The purpose of negative teaching is to disturb and provoke man into being himself, since he is fleeing, negating himself. Negative teaching is negation of the negation.

Your whole life is negative; right now, negative. You are escaping from yourself -- this is your negation. Now, this negation can be negated only by another negation. And when two negations meet, they cut each other, they destroy each other, they disappear into that fight.

And the positive is left. It cannot even be called positive -- there is no negative left, so it cannot be called positive. It is the cosmic, the truth. The eternal, the ultimate, the absolute.

Buddha's path is of NETI NETI -- neither this nor that. He says: Go on negating. A moment comes when nothing is found to negate any more, and that is the moment of nirvana. When nothing is left to negate, only nothingness in your hands, then freedom happens. You are freed from the self and all its projections.

WE EAT, EXCRETE, SLEEP, AND GET UP;
THIS IS OUR WORLD.
ALL WE HAVE TO DO AFTER THAT
IS TO DIE.

THIS STATEMENT HAS TWO MEANINGS. The first, for the ignorant man: this is your life, your whole life -- see what your life consists of.

WE EAT, EXCRETE, SLEEP, AND GET UP;
THIS IS OUR WORLD.

That's what you have been doing. Mind must be utterly stupid, otherwise just to do this -- eating, excreting, sleeping, getting up again... and the whole circle starts. This is your life. You move in this way -- day in, day out, year in, year out. Life in, life out, you go on moving in this way.

ALL WE HAVE TO DO AFTER THAT
IS TO DIE.

Only one thing is left out of the circle, that is death. Sooner or later, that too arrives. This is the whole story.

Omar Khayyam in his Rubaiyat says: "Some little talk a while of me and thee there was, and then no more of thee and me." Just a little talk, a repetitive talk, just a little gossipping. Eating, excreting, sleeping

and dying: this is all your life consists of.

But the question arises: But this is what even an enlightened person goes on doing. What did Buddha do for forty years after he became enlightened? What did Ikkyu himself do? For so many years he remained enlightened on the earth; he was doing the same.

Yes, but with a difference. That difference has to be understood. Now, a Zen man lives as absolutely ordinarily as everybody else, so you cannot make any other distinction. For example, if you go and see a Jain monk he lives differently: he still eats, excretes, sleeps, gets up, and the round moves on, but he has made special ways of eating. He does not earn, he begs. For excretion also he has made special ways; he excretes in an extraordinary way. He does not go to the ordinary toilet, no -- he has to go outside the town. He cannot use your bathroom; he is no ordinary human being.

Now, just see how foolishly we go on -- extraordinary things. He goes outside the town. He eats only once a day. A certain sect of Jains is even more difficult: they eat standing. The Jain monk stands and eats, he remains naked, he never takes a bath, he never cleans his teeth. He does not sleep on a bed, just on the floor with straw under and over him. He has no shelter, he moves from one place to another, he is constantly on the move.

But these differences are in detail. Basically, whether you go outside the town to excrete, or you just use the ordinary toilet everybody is using, what is the difference? Whether you earn for yourself, or somebody else earns for you and you beg, what is the difference? Whether you eat twice, thrice or five times or once, does it make any difference? How does it make any difference? These are just habits, they can be cultivated.

There are tribes in Africa who eat only once in twenty-four hours. They have eaten that way for centuries, and they are accustomed to it. They cannot believe that people eat twice; once is enough.

Now, these differences in details are just to create the idea that "I am special." These are ego trips.

A Zen man simply lives as you live. It is very difficult to see the difference, but the difference is there. The difference is that he witnesses everything that is happening -- that is the only difference. He eats, but he is a witness. Now, that is an interior difference. You cannot see it from the outside, but a little bit of it filters outside too. You can see a Zen man walking: he walks so consciously, so alertly. He eats consciously, alertly. He even sleeps consciously. A light remains burning even in his sleep, he goes on watching even his dreams. He is always on the watch -- aware, conscious, alert. That is the difference.

And because he is alert, he remains relaxed. Because he is relaxed, the whole world is relaxed for him. It is the same world he lives in, but the roses are far more rosy and the green is far more green, and the call of the bird is an immense joy.

I have heard:

The patient was a beautiful young showgirl who complained of nervous tensions. The doctor prescribed a programme of tranquillizing pills and told her to come back in a couple of weeks and let him know how she felt.

When she returned, the doctor asked her if she felt any different and she replied: "No, doctor, but I've noticed that other people seem a lot more relaxed!"

If you are relaxed, you will suddenly see other people look a lot more relaxed. If you are silent, the whole world falls into a deep silence. If you are meditative, suddenly you become aware that trees are meditating, rocks are meditating. The moon is in deep meditation, so is the sun and the stars.

When love starts overflowing you -- not the love that you know but the love that Buddhas know -- when love starts flowing then you suddenly see it is flowing all over the place. It is flowing from the trees -- you call it fragrance, it is love. It is radiating from the sun -- you call it light, it is love! It is the gravitation in the earth -- you call it gravitation, it is love.

It is the silence of the night, the chirping of the birds, the flow in the river, the silence in the Himalayas.

When YOUR love starts flowing, suddenly you become aware that love is flowing EVERYWHERE -- that life consists of love, that existence is made of the stuff called love. But first it has to happen in you.

A man of Zen lives as ordinarily as you live. But his ordinariness is not ordinary. His ordinariness has an extra-ordinary quality in it: it radiates joy, celebration, it radiates witnessing.

A great Zen master, Lin Chi, says: "O Brethren in the Way, you must know that there is in the reality of Buddhism nothing extraordinary for you to perform. You just live as usual without even trying to do anything in particular, attending to your natural wants, putting on clothes, eating meals, and lying down if

you feel tired. Let the ignorant people laugh at me. The wise men know what I mean to say."

Lin Chi is saying: Don't do anything in particular, don't be a doer. Let things happen, and be a watcher. And the ignorant will laugh at you; they will say, "What kind of religion is this?"

You must have come across these ignorant people. They will say to you, "What kind of religion is this? Into what trap have you fallen? Because your master is not teaching you anything special."

Yes, I am not teaching you anything special -- because all ideas of speciality are ego trips. I am teaching you to be normal, to be ordinary. And if you can relax into normalcy, into ordinariness, suddenly you will burst forth into an extraordinary radiance. A great splendour will happen to you.

Lin Chi is right when he says, "Let the ignorant people laugh. The wise men know what I mean to say." Eat, drink and be merry, just as everybody else is. Don't try to be special in any way. But eating, remain a witness. Drinking, remain a witness. Merrying, remain a witness. And that witnessing will change everything. That witnessing is the transformation.

Only that witnessing will make you aware of who you are.

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

THIS IS IKKYU'S DEATH VERSE. Traditionally in Zen, when a master dies, his disciples ask him for a death verse -- the last poetic expression, the last statement, the testament. The last statement about death.
Ikkyu says:

WE EAT, EXCRETE, SLEEP, AND GET UP;
THIS IS OUR WORLD.
ALL WE HAVE TO DO AFTER THAT
IS TO DIE.

Now death is coming, and the disciples have asked him to compose the last verse. And this was his last verse:

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

Somebody asked Raman Maharshi -- he was dying, dying of cancer, and somebody asked, "When you are dead, where will you be gone?" And he opened his eyes and said, "Where can I go? I will be here." Because a man who is enlightened knows no other space than here, knows no other time than now. All time consists of now, and all space consists of here. Now-here is his whole existence.
Ikkyu says:

I SHAN'T DIE...

Because in the first place I was never born. Birth is an illusion. And I am not going to die either -- how can I die? because I was never born. Death is another illusion. I will be here, I have always been here. I am the taste of Tao. I am part of this eternity, I am a wave in this ocean. Sometimes as a wave, and sometimes as a no-wave -- but I am here, and I am always here, and I will be always here. There is no coming, no going.
Ikkyu says:

Birth and death are both your ideas. It is very hard to understand that birth and death are both our ideas. When a man dies, in the last moments when he is dying he projects the birth idea. He starts thinking in the last moments: How to come back? in what form? His whole life's experiences become condensed into one form: a form arises.

He has lived in a certain way -- he wanted to live in some other way, but could not make it. Now that other form takes possession of his mind: "Next time I would like to be this." And the last idea when one is dying becomes the seed.

If you can die without an idea, you will not be born. Your birth is your idea; it creates it. It is not just accidental that you are born; nothing is accidental. You have caused it, you are responsible for it. People die with different forms in their minds. Those forms become the guiding lines -- then they enter into a womb according to those guiding lines. Birth arises.

And you will be surprised to know that death is also your idea. People die according to their ideas. In fact, depth psychology suspects that each death is a suicide. And the suspicion is almost true -- I say 'almost' because I have to leave Buddhas out of it. But about everyone else it is true: your death is your idea.

You start becoming tired of life, sooner or later, and you start thinking how to die, how to disappear. It is too much. Enough is enough! Have you not thought many times of committing suicide?

Freud stumbled upon the idea; he called it 'thanatos' -- the death-wish. Everybody has that, deep inside; it decides your death. Even people who die in accidents are people who are prone to accidents, who would like to die in an accident.

We go on creating possibilities around ourselves, and when they happen then we are surprised. Just watch your ideas and how they create your life. Somebody thinks that he is such a failure, he is never going to make anything. And he is not going to make anything, because this idea is creating his reality. And the more he finds that he is not making any way into anything, the more the idea becomes enforced by the feedback, and the more he will find he is becoming a failure. And a vicious circle is created.

The man who thinks he is going to succeed, he succeeds. The man who thinks he is going to be rich becomes rich, and the man who thinks he is not going to become rich remains poor. Try it. You will be surprised; sometimes you will not be able to believe it.

A man thinks he will never find anybody to be friendly with: he will not find -- he has created a China Wall around himself, he is not available. He has to prove his idea right, remember. Even if somebody approaches with great friendliness, he will reject them. He has to prove his idea, he has a great commitment to his idea. He is not going to be distracted from his idea, his idea is so much a part of his ego. He has to show to the world that he was right, nobody can be a friend to him, that all are enemies. And all will turn, slowly slowly, into enemies.

Just watch your mind. You are constantly creating your life, you are constantly manufacturing your life.

Psychologists have come to the fact that people have had the idea, for centuries, that life consists of three score and ten years. That's why people live to nearabout seventy; there is no other reason. Because people believe that seventy years is the limit -- leave a few freaks who die a little earlier and a little later, but generally people follow the routine, the convention -- they die at nearabout seventy. They start preparing, as they reach sixty they are getting ready. They get retirement, they start pulling themselves out of the world; they are getting ready. For ten years they will think, "Now it is coming. Three score and ten years. Now one year has passed: nine left. Two have passed: eight left." They are constantly hypnotizing themselves. And by seventy they are gone; they have proved their idea. And they have given the idea to their children also that this is how life is: only seventy years.

There are tribes which live longer. On the border of Kashmir in Pakistan, there is a tribe, Hunza -- they live very long. One hundred is very easy, one hundred and twenty not difficult, one hundred and fifty also possible. But since they have come in contact with other people they have started dying earlier. Their food remains the same, everything remains the same -- their climate, everything, is the same. But just because they have come to know that people die earlier, they must be feeling a little guilty. They have started dying earlier -- one has to follow the crowd. Within thirty, forty years they will disappear. They will become part... three score and ten.

When Bernard Shaw was looking, in his old age... He lived long, when he was fifty he was looking for a

place to live. He wanted to go out of London. And do you know how he found his place? A very psychological investigation he made. He went into cemeteries to look at the stones, what was written on them. He found one cemetery where people had lived very long -- ninety, ninety-five, ninety-eight, one hundred... One man had died when he was a hundred, and on the stone there was an epitaph saying: "This man died untimely" -- and he had lived a hundred years! He said, "This is the place to live." Where people think to die at a hundred is untimely, he chose that place to live. And he lived long -- the idea worked.

Physiologists say that there seems to be no inner necessity in the physique of man to die. Yes, you will be surprised to know that there is a possibility one day that man can live very very long, almost a physical immortality -- because the body goes on renewing itself. There is no need really for it to die, because it is constantly renewing itself. Old cells disappear, new cells arrive; within seven years the body changes itself completely. It continuously overhauls itself, renews, rejuvenates, it is a continuum. There is no inner necessity for the body to die.

Now physiologists agree about it. And psychologists also are feeling that the reason why people die may be something to do with the mind, not with the body.

This is one of the greatest teachings of Buddhism -- that birth is mind, death is mind. All ideas. And you are neither.

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

Because it can't be answered. It has to be lived, seen. It has to be tasted. Just go deep inside yourself, watch: are you thinking to die? Then you are creating the seed. In fact, birth creates death.

Just a few moments before, I told you about the birth trauma. When a child is born the child thinks this is a death. Naturally, because he was living so beautifully. He is being thrown out of paradise. Adam is expelled in every child -- he was in the Garden of Eden, now he is being expelled. That was LIFE, and this seems to be death.

And each child, the whole of his life, wants to get back into the womb of the mother. We create substitute wombs. Our bedrooms are wombs -- the closed bedroom with dark curtains, in the night you put the light off, it is dark, as dark as it is in the womb. Then the bed, the cozy bed, the pillows, the mattress, the blankets -- and you snuggle into the blanket, and you take the womb posture. The warmth of the bed, the darkness all around, the comfort, the silence... you are again slipping back into the womb.

Each sleep every night is a re-enaction of the womb; it is a small death. That's why you find it so hard to get up in the morning -- because getting up in the morning again disturbs your deep unconscious. It is again a birth -- the birth trauma is still affecting you.

You will be surprised that primitive people don't have any trouble getting up early in the morning. By the time the sun rises they are up, no problem at all. And the reason is because they don't have that much birth trauma. In a primitive society the child is not born with such suffering as happens with civilized people. The mother does not go through great pain. It is very simple, it is just like animals.

The mother may be working in the field and she will give birth to the child and carry the child home. Or maybe it was mid-noon and the work was not complete -- she will keep the child by the side of the tree, she will finish the work and then take the child back home. No hospitalization is needed, no drugs are needed, she feels no pain. On the contrary, she feels great ecstasy. More orgasmic is the experience of giving birth to a child than any sexual experience can ever be. And the child comes so easily that he has no birth trauma.

That's why in primitive societies people get up early in the morning. The more a society becomes civilized, the more it becomes difficult...

The other day I inquired about Padma, and she was asleep at eleven o'clock. Must have suffered a great birth trauma. If you have suffered a great birth trauma then every morning you feel it very difficult to get up; your whole body wants to remain in the bed. That is, your body wants to remain in the womb -- it does not want to get out of it, you have to be pulled out of it.

Birth creates death. Each sleep is a small death. That's why many people find it very difficult to make love in bed, because it stirs the idea of death. They become a little afraid. They find it far better to make love in a car or on the beach, but to make love in bed feels a little difficult. For a few people it is really

impossible, because the whole idea of the bed conjures up the atmosphere of death.

But for a few other people it is only possible to make love in bed -- because entering into the body of a woman they think of entering into the womb again. It depends what your thinking is. If you think that entering the body of a woman is entering into the womb again, then you will not find any other place to make love except the bed. But if you feel afraid of death and if the birth trauma stirs memories in you, then it will be difficult to be orgasmic in bed.

People die in their beds. Ninety-nine percent of people die in their beds. Naturally -- that seems to be the natural thing: one day they disappear in bed. And for the whole life they think how to create the womb again. Your houses are a recreation of the womb. The more close a thing comes to the womb, the more comfortable it feels.

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

Death is false, as false as birth. You are beyond birth and beyond death. You come into birth, you take the form of the birth, and then you move beyond that form in death -- but you are formless. But nothing can be said about it. It has to be experienced.

WHATSOEVER IT MAY BE,
IT IS ALL PART OF THE WORLD OF ILLUSION,
DEATH ITSELF
NOT BEING A REAL THING.

Death is the greatest illusion, next only to birth. You are eternal.

Ikkyu used to call his approach towards birth and death "the medicine of unborn undying". He used to say, "This can cure all ills" -- because all ills are somewhere in between birth and death. If you can drop the idea of birth and death, then everything is dropped. Then you need not be worried about love and you need not be worried about meditation. Then there is no togetherness and no aloneness.

You are one with the whole. How can you be alone? And how can you be together? -- because there is nobody other than the whole. The whole is the whole -- nothing besides, nothing outside it -- so it cannot be together with anybody. That's why togetherness is impossible. But you cannot be alone either, because the very idea "I am alone" makes you feel separate from the whole. You are in it. You ARE it.

SHOULD YOU WISH TO KNOW THE WAY
IN BOTH THIS WORLD,
AND THAT OTHER,
ASK A MAN OF MERCY AND SINCERITY.

IKKYU SAYS: Don't ask me, I will not answer. First, the experience is such, it can't be answered. But one thing can be done, that's what Buddhas go on doing: they point the way. They don't say what will happen, what happens, but they say HOW it can happen.

SHOULD YOU WISH TO KNOW THE WAY...

Never ask about the experience, it is inexpressible. But ask about the way, then something can be said -- how to move into it, what devices to use, from where to start, how to get out of the vicious circle. How to move out of love: meditation will help. How to get out of meditation: trusting life will help.

And when you are out of meditation and out of love, love will happen and meditation will happen of their own accord. Then they will not be tiny things created by you, they will be gifts of God.

SHOULD YOU WISH TO KNOW THE WAY
IN BOTH THIS WORLD,
AND THAT OTHER,
ASK A MAN OF MERCY AND SINCERITY.

But how to find a Buddha? Two things, Ikkyu says: sincerity and mercy. His compassion will give you the idea -- his love, his overflowing love, for no reason at all.

If you can find a man of love... remember those words: "One glimpse of the real man, and you are in love." Then you are love. If you can find a man of love then don't miss the opportunity. He is the door: enter into him. And you will find sincerity.

Remember, sincerity does not mean seriousness. It means truthfulness, it means authenticity. And how will you judge whether the man is authentic, truthful, or not? There is only one thing to remember: truth is paradoxical. Only untruth is consistent. If you find a man very consistent, avoid him, because that means he is simply philosophizing. He has not yet experienced anything, he is not a sincere man.

A sincere man is one who simply says whatsoever is the case -- whether it contradicts him, whether it is consistent or inconsistent, makes no difference to him.

Remember the Zen definition of truth: A truth is that whose contradictory is also true. So a man of sincerity is bound to be paradoxical. And that is where we miss. If you come across paradoxes you think, "This is an inconsistent man; how can he be true?" You have an idea that truth has to be consistent -- and that prevents you from finding Buddhas. And you fall in the trap of logicians, philosophers, thinkers.

A Buddha is basically, fundamentally, tacitly, paradox -- because he sees the truth in its totality. And the totality is paradoxical. The totality is both: night and day, love and meditation. The totality is both: this and that, visible, invisible. The totality is both birth and death, AND neither. The totality means the whole thing is so complex, you cannot make any consistent statement about it. You have to go on contradicting yourself.

If you can find a man of contradictions, you may be close to somebody who knows. Truth is that whose contradictory is also true.

Look for the sincerity through the paradox. He is so sincere that he is ready to become inconsistent. His sincerity is such that he is ready to be called mad. His sincerity is such that he does not try to convince you through logic. He is not a salesman. He is not worried about convincing you. He simply states whatsoever is the case -- whether you are convinced or not convinced, that is up to you. He is not in any way interested in forcing something upon you. He is ready to help, but not to coerce you.

And what is mercy? It does not mean pity. Buddhas don't pity you, because pity arises out of ego. They are merciful, they are compassionate -- and the difference is great.

Just the other day, somebody asked me a question: "The groups, therapy groups, that are run here are very hard, cruel. How do you allow them, a man of compassion?" And not only that, he mentions the incident that I mentioned some days before, that one of my friends was going to commit suicide. He mentions that "Listening to that story, I thought you are also very cruel. You didn't persuade the man not to commit suicide; on the contrary, you were ready to take him to the river to jump from the cliff and die. What kind of compassion is this?"

You missed the whole story. He was saved! You missed that point. It is not HOW he was saved -- the point is that he was saved. Look at the result.

A compassionate man looks at the result. What devices he uses are not important. He is ready to use ANY device -- just look at the objective result. A compassionate man is not sentimental, emotional. You would have liked me to hug him and cry... But then he would have committed suicide! Would it have been compassion? I would have driven him to suicide. That's what his parents, his mother and father and friends, were doing, they were driving him to commit suicide. The more they were trying to persuade him, the more he was trying to say no. In fact he was getting more and more excited about suicide, because of these people, because of their attention. And they were all loving people, they loved the man -- but see the difference.

These are the two kinds of love. One is sentimental and emotional; it doesn't help. Another is objective love; it helps. But then the person who is full of objective love decides how to move. His sole concern is how to save people.

I wanted to SAVE this friend, that's why I was so cruel. And I want you also to be saved, that's why all the therapy groups here are cruel. Sometimes even people who should be more knowing, misunderstand.

That's what happened to one of the sannyasins, Geet Govind. He had come from Esalen, he is a co-founder of Esalen, so he knows everything about therapy groups. But he does not know anything about ME. He does not know anything about objective compassion. Seeing the encounter group here, he was very much shaken. And he was not even courageous enough to say it to me -- because after the encounter group I had especially asked him, "What do you think, Geet Govind?" And he said, "All is good, everything is good, I enjoyed it" -- or things like that.

But back home, he started spreading the news around, "Don't go to Poona. Those people are dangerous, the groups are very violent and cruel."

He misunderstood the whole point. But that's what happens to knowledgeable people. Because he thinks he KNOWS -- and he knows about encounter groups, but he does not know that when an encounter group is used by a compassionate man it is a totally different thing. He knows about therapy, but he does not know anything about Buddhas.

Here, the therapy groups are not just therapy groups as they are in Esalen. Here they are used just as devices -- to destroy something, to shake you into awakening. The whole point is to shake you out of your sleep. And all kinds of things will be used. If sometimes a dagger needs to be put into your heart, it HAS to be used. If a sword is needed then it has to be used.

Do you remember Jesus' saying? "I have come into the world not to bring peace but to bring a sword." What does he mean? A man of compassion! Only something like a sword can shake you out of your sleep.

So when you come across a man of mercy, remember: his whole point is how to AWAKEN you. He is not sentimental, he will not cry with you; he will be very objective and very scientific. But he feels for you, he loves you, he wants to help you. And only he can help you. All those sentimental people and all that sentimental nonsense is not going to help. If it was going to help, you would have already been saved.

So whenever you can find a man of sincerity, a man of paradox, truth, whose whole concern is truth... Even if it makes him seem contradictory he is ready; he does not change the truth just to become consistent. And his whole concern is to help people become alert and aware -- even if sometimes cruel methods are needed he is ready to use them. That is the man of compassion and sincerity.

And only a man of compassion and sincerity can be a master. Avoid those who console you. Follow those who are ready to destroy you -- because only when you are destroyed, God is born.

Take It Easy, Vol 2

Chapter #2
Chapter title: It Ain't Easy!

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The first question

WHAT IS THE DESIRE FOR PERFECTION?

ADHEERA, THE DESIRE FOR PERFECTION is the search for the lost womb. The paradise -- lost. The child is utterly happy in the mother's womb; that memory persists. It is not just a memory in the brain, it

is in every cell of the body, every fiber of the body. It is all over you.

That memory persists. Those nine months have been of such eternal joy, of such relaxation and let-go, it is not easy to forget it. Even though consciously you have forgotten about it -- because of the birth trauma you became disconnected consciously from it -- yet the unconscious still hankers for it. It tries in every way to reach to that lost paradise again.

The whole of religion consists of that search, and the whole of science too consists of that search. The scientific endeavour is to create that womb outside -- with central heating, with central air-conditioning, with better clothes, with better technology -- the whole effort is to create the womb outside.

And religion tries to create the womb inside -- with prayer, with meditation techniques, with love, with God. But the effort is one: how to be again in those beautiful days. That lost womb is the source of the parable of Adam, Eve and the Garden of Eden.

You ask: WHAT IS THE DESIRE FOR PERFECTION?

The desire for perfection is that whatsoever is the case with you, it is never up to the mark. It is never as it should be, there is a gap. You can still imagine things being better; you can still imagine better days, better possibilities. One goes on hankering for those better possibilities.

You can drop this search for perfection only if you move back through the birth trauma again. If you live it consciously and you remember consciously those days in the womb, immediately the desire for perfection will disappear; it disappears immediately. And the disappearance of this desire is a great relief, because only then can you start living moment-to-moment -- how can you live with this desire for perfection? It is the source of all neurosis.

The man who wants to become perfect is bound to become neurotic, because he can't be here. He is in the future, which is not. He cannot enjoy this moment, he can only condemn it. He cannot love THIS woman because he has the idea of a perfect woman. He cannot love THIS man because this man is not perfect. He cannot enjoy this food, this breakfast, this morning -- nothing is ever fulfilling to him, can't be. His expectation is there and he is continuously comparing, and continuously falling short.

The man who lives in the desire for perfection, lives a condemned life. And the society helps it too. The parents, the schools, the colleges, the universities, the mahatmas, the priests, the politicians, they all help to make you neurotic.

From the very childhood, you have not been accepted as you are. You have been told, "Be like this, only then are you acceptable." If you want to live a life of your own you will be condemned by everybody, everybody will be against you. Your parents will not be able to tolerate you. They have to mould you, form you, change you, manipulate you -- they have to MANUFACTURE you according to their hearts' desire.

And what is the problem with them? They are also suffering from the birth trauma. They have tried their whole life to become perfect, and they have failed. Nobody can ever succeed; the desire is such that it is bound to fail. Failure is inevitable -- because you can go on succeeding, but with you the idea of perfection starts becoming more and more sophisticated. As you succeed, the idea starts receding further ahead into the future. It becomes more sophisticated: more expectations...

The distance between you and the idea of perfection remains the same. If you have ten thousand rupees, you need one hundred thousand to be happy. When you have one hundred thousand, the desire has moved ahead; now that is not enough. And so is the case in everything.

The parents are living their own traumas. They have tried their whole life and they have failed; now they want to live through the child. Hence they start turning the child into a neurotic being, now they start teaching the child. This is a vicarious way of living. They have failed; now they know that death is coming, now their days are finished, now they are losing hope. A new hope arises, they can live through the child. If they were not perfect, at least their children can be perfect. And they say a tree is known by the fruit: if the children are perfect then the parents must have been perfect.

This is how the whole neurosis continues, from one generation to another generation. The parents are continuously trying to improve upon the child in every way. And all that they succeed in doing is, they make the child feel condemned as he is. They make it impossible for the child to love himself, to respect himself. And once that love and respect for oneself is lost, one IS lost.

The world suffers so much -- from madness, all kinds of mental illnesses, physical diseases. And ninety-nine percent of the causes of all these mind-body problems come from this approach, that the child has to be perfect.

A family was seated in a restaurant. The waitress took the order of the adults and then turned to their young son.
"What will you have, sonny?" she asked.
"I want a hot dog," the boy began timidly.

Before the waitress could write down the order, the mother interrupted. "No, no hot dog," she said. "Give him potatoes, beef, and some carrots."

But the waitress ignored her completely. "Do you want some ketchup or mustard on your hot dog?" she asked of the boy.
"Ketchup," he replied with a happy smile on his face.
"Coming up," the waitress said, starting for the kitchen.

There was stunned silence upon her departure. Finally, the boy turned to his parents. "Know what?" he said. "She thinks I'm real."

That is from where the problem is arising, you don't allow your children to be real. You make them feel unreal, you force them to feel phony, rejected, worthless. And once this idea is created in their minds, that they are worthless as they are, naturally a great desire to become perfect arises. And with that arise all sorts of neuroses.

My effort here is to help you, not to be perfect, but to drop the whole nonsense. In dropping that, you will become for the first time real.

Reality is never perfect, remember. Reality is always growing -- how can it be perfect? Once something is perfect, growth is not possible. Only imperfection can have the joy of growing.

Do you want to remain a flower, growing, opening? Or do you want to become just a dead stone -- perfect, no opening, no growing, no change? Remain imperfect and respect your imperfections, and you will be able to enjoy, celebrate, and you will be able to be healthy and whole. And you will not need to go to a psychiatrist or a psychoanalyst and lie down stupidly on the couch for five years talking nonsense. And there will be no need for any shock treatments either. In fact, if your mental stress disappears, your body will feel immediately relieved.

Many diseases will automatically disappear from the earth if this foolish idea to become perfect disappears. But this has been taught from every nook and corner -- from the church, from the temple, from the mosque, from the university. Everywhere, everyone seems to be part of the conspiracy. Everyone seems to be utterly determined to make every person perfect. And not even a single perfect human being has ever existed -- cannot exist. Imperfection is the way things are. Imperfection is beautiful, because it has the potential to grow and flow. Perfection is simply death and nothing else.
Life is imperfect. And life enjoys imperfection.

I teach you totality, not perfection. And these are two different goals. Perfection is a neurotic goal, totality is a sane goal. Perfection is in the future, totality is herenow. You can be total THIS moment. You can be total in your anger, you can be total in your sex, you can be total in whatsoever you are doing -- cleaning the floor or cooking food or writing poetry. You can be total! THIS moment! It needs no preparation, it needs no cultivation.

And by being total you will enter into God, into nirvana. When you are total, the self disappears -- that is the beauty of totality. Just try to understand -- this is subtle, and of immense significance: when you are total, the self disappears.

Have you ever seen any total moments? Then you know, the self immediately disappears. If you are totally in love with a woman or a man, the self disappears. When you are making love the self disappears, if you are total in it. If you have gone for a morning walk and you are TOTAL in it, nothing else matters in those beautiful moments -- just the morning and you, you and the morning, the birds and the trees and the sun, and you are completely drowned, utterly drowned in the moment -- the self disappears.

The disappearance of the self is benediction. You will know what Buddha means by 'no-self'. He means utter bliss. He never uses the words 'utter bliss' because he knows you -- you can make a goal out of it, you can start striving to utter bliss. YOU can make a goal of the perfectionist -- you can say, "I cannot rest unless I become perfectly blissful." Now you have missed the whole point.

If you are total, bliss happens as a by-product, because self disappears. Dancing, singing, listening to music -- or just here, being with me, sometimes it happens. I can see it happening to many people. I know when I look at your face whether there is self or not. Your face immediately has a different quality. When I

look at you and the self is not there, you are just an opening, a window, I can see God clearly in you. In those moments, God is there, you are not. All clouds have disappeared and the sky is clear, transparent, and the sun is shining.

Whenever your self disappears for a moment, suddenly I can see the luminousness that comes to your face, that quality of magic that arises around you.

But we have been taught to live in a non-total way, through the idea of perfection.

I teach you totality. In totality, self disappears. And just the contrary is the case with perfection. With the idea of perfection the self is strengthened. It is an egoist ideal: "I want to be perfect." 'I' cannot be total, because in totality no 'I' is ever found. Hence it appeals to the ego too, to become perfect, to be the most perfect man or woman in the world. The ego feels very good, the ego starts striving for it. The ego is involved with the idea of perfection.

With the experience of totality, the ego is simply non-existential. If you learn how to be herenow, slowly slowly you will see that life is beautiful as it is. Life is beautiful in its suchness, in its as-it-is-ness. It needs no improvement.

This can be helped through the birth trauma -- if you go through the birth trauma, if you live it consciously again, then the whole significance of birth changes.

Right now the womb experience remains in your unconscious -- so important that you are striving for it unknowingly. That's why people go on thinking that in the past, everything was good. This is nothing but a projection because of the womb experience. In all the societies of the world, in all the religions of the world, the idea persists that the golden age was there somewhere in the past. When Adam lived in the Garden of Eden, it was paradise. In India, they say the golden age was very very prehistoric. Then things started falling down -- the original sin. We were in a state of bliss and then we started falling. Then we lost it.

This is nothing but the same story, woven philosophically. The original fall is nothing but the fall from the womb. And the memory that before, some time before, far away in the past, everything was golden and beautiful, is nothing but a memory projected on history. Individual memory projected on collective history. And we have to attain to it again, so we become interested in the future.

The past is important, the future is important, only the present is not important. Because we have lost the past -- and only in the future, trying, striving, reaching it, some day we will find it.

So there are two types of people, and both are not different basically. Religious people say the golden age was in the past. And the non-religious say the golden age is going to be in the future, the utopia is coming. Hindus say the golden age -- SATYAYUGA, the age of truth -- was in the past. And communists say the age, the golden age -- SAMYUGA, the age of equality -- is going to come in the future.

They are not different. They look different, because one talks about the past, another talks about the future. But the mechanism is the same: they both want to avoid the present. Communists and anti-communists are not very different.

Real spirituality begins with the present and ends with the present. It has no past, it has no future. This moment is all.

So, Adheera, try to get consciously into your unconscious. Try to penetrate to where this desire for perfection is arising. Go into your childhood. YOU have been taught, you have been conditioned layer upon layer, you will have to peel yom onion of the mind. And then finally you will come to the birth trauma, the day you were born.

You can live it again. That is the whole process of rebirthing: you can live it again. And once you live it again, it disappears. And what happens? The total perspective changes. If you can live it again consciously -- if you can move back, become a child, a small child, a baby, just coming out of the womb -- you will go through a great suffering and agony. You will suffer the same birth pain; you will feel suffocated, your breathing will become hectic. Sometimes the breathing may stop completely, your body will become paralyzed. You may feel you are dying, because that's what you felt when you were coming out of the womb.

You will feel you are passing through a very narrow tunnel, suffocating, dark. Great fear will arise in your being, you will be shaken and rocked by the fear. You will need somebody to help you.

Hence the need for a master. You will need somebody to protect you, you will need somebody to support you -- to tell you, "Don't be afraid, go into it. Let it pass, don't escape from it." Once you have passed through it and once you have seen consciously what happened in your birth unconsciously, it is wiped out. This is the process of the mind. Anything lived consciously is wiped out; it has no more grip on

your unconscious being.

And then for the first time you open your eyes and you see that the world is beautiful. The willow is green and the rose is red. And then for the first time you see that the womb was good but it is not the goal. The womb was convenient but it was only a preparation. It was not real life; it was a sucker's life, it was pure exploitation. It was dependence. It knew nothing of freedom -- how can it be beautiful? Yes, it was convenient and comfortable, but you were simply vegetating, you were not really alive. You were a contented pig. It has no worth in itself.

And then you start seeing that life has beauties which no womb can ever give to you.

All wombs are confined. That's why after nine months a child HAS to come out of it, because of the confinement. All wombs are prisons -- comfortable, warm, but a prison is a prison. Even if it is comfortable, even if it is warm, IT does not make it anything else; it is prison.

You are coming out of the womb into freedom. The whole sky opens up, and the sun and the moon and the trees and the stars -- they were not available to you. And the songs of the birds and the music and all the poetry and love -- they were not available to you. Your paradise was not much of a paradise, your paradise was just a very stupid paradise.

Once you have seen that it was nothing of worth.... It was needed in those moments because you were growing and you were very tender and delicate and you needed the protection. Once the child is nine months he hankers to come out, he wants to come out, he wants to be free of the womb. He is ready to go into the world and see the joys and the miseries of the world. He is ready to go deep into experiences and into existence.

Once you have lived the birth trauma consciously and you have erased the pain memory, you will be surprised that something like a mist from yom eyes has disappeared. And when you open your eyes the trees will be greener than they had ever been, and everything will be totally different. You will see the world in psychedelic colours -- you will not need any drug trip for it.

People are taking drugs just to create something which is very natural. There is no need to destroy your body chemically for it. You can just go through the birth trauma, and you can come back, and the whole world and the whole experience of the world becomes psychedelic.

It is more colourful. It is a constant jubilation. There is no end to this jubilation -- from beginningless beginning to endless end, it continues. It is a song ad infinitum.

Once you start seeing this, life begins. That's what Jesus means when he says, "Unless you are born again, you will not enter into my kingdom of God." He is talking about rebirthing!

In the East, we have a name for a man who has become alert and total, we call him DWIJA -- twice-born. He has attained to a second birth. The first birth is BOUND to be unconscious. And if you live only with the first birth, you will remain a perfectionist. Once you are twice-born, consciously born, and have erased all the pain-memory of the first birth, you will live the life of totality. Not with the desire for perfection -- all desire for perfection disappears, because you see this is the most perfect world, and you are the most perfect person, and everybody is perfect, and all is as it should be.

When you see all is as it should be, great gratitude arises. Prayer is natural. You bow down to the earth, you bow down to the sun, you bow down to existence. That is the religious quality -- not that you go to church and think you are religious, and you bow down to Christ and think you are religious: you are not! Nothing of the sort. You are simply afraid; you are thinking Christ will save you.

Nobody can save you, unless you save yourself. No Christ, no Buddha, can save you. But you can save yourself. And it is your responsibility to save yourself. And the way to save yourself is to be reborn, born again.

Remember, if you suffer from the desire for perfection -- and almost everybody does -- then make it a point that you have to go back into your birth process and you have to erase the whole tape. And then look again with empty eyes, and you will be surprised.

I have been working on many people. And whenever they come across their birth memory, strange unbelievable things happen. I was helping a young man to go through. He came to a point when he almost started suffocating -- crying, weeping, and then he became paralyzed. For a moment, everything stopped -- even breathing. It was such agony. Then he opened his eyes, looked at me, and he said, "This is strange. I am smelling chloroform and the smell that surrounds a hospital."

I asked him, "Were you born in a hospital?" He said, "I don't know, I have never asked my mother." We checked with the mother and she said, "Yes, he was born in a hospital. And I was in such pain that I was given a heavy dose of chloroform."

The memory of the chloroform entered into his cells. He could still smell it -- after twenty-eight years!

But once you pass through all these memories they start losing their control over you. Going through the birth is the first step. If you can do it, then the second step is going through the death that preceded your birth, nine months before. If you can go through your birth, you can easily go through your death. And once you have gone through your death, your past life becomes available to you. And then the whole stupidity of it....

That's why these Buddha sayings, these Ikkyu sutras, look so depressing to you -- because they are based on a totally different understanding of life. These people have known their past lives and they see the stupidity of it. You cannot see. You think you are doing great things; you are not aware.

If you have been in love for many many lives, again and again, and always failed and failed and failed, and if you come to know about it, if you can SEE it, then the love affair that you are in today will simply become invalid, just through that experience. Now you know that these are the ways you have always been deceiving yourself. And it is a repetition, a wheel that goes on moving.

These sutras are not philosophical sutras, they don't propound a doctrine. They are based on a totally different experience of life, on a different vision. So sometimes you will feel disturbed.

The other day, Arup was saying to somebody, "These heavy talks, and Osho has called the series 'Take It Easy'!"

That's why I have called it 'Take It Easy'. It ain't easy. It is difficult to take it, it is VERY difficult to take it. It is almost impossible to take it, because it will shatter your whole life pattern. It ain't easy, that's why I have called the whole series 'Take It Easy'.

Truth is that whose contradictory is also true.

The second question

SINCE I HAVE BEEN HERE THIS TIME I HAVE BEEN FEELING INCREASINGLY UNSPIRITUAL AND MORE AND MORE STUPID -- LIKE AN ORANGE VEGETABLE. I FEEL TO BE ENJOYING SENSUAL PLEASURES AND IN GENERAL TO BE VERY HEDONISTIC. THIS DOESN'T FIT WITH MY PREVIOUS FEELINGS AND IDEAS ABOUT BEING CLOSE TO A MASTER. WHAT IS HAPPENING? AM I GOING OFF THE TRACK?
WHAT TO DO?

NISEEMA, THE REAL MASTER NEVER FITS WITH YOUR EXPECTATIONS. And if he fits he is not a master. The real master cannot fit with your expectations, your expectations come out of your mind. Your mind is the problem: it has to go down the drain, in toto.

A real master never fits with your expectations. And those who fit with your expectations are just businessmen, not real masters. They fit, they HAVE to fit -- that's how they depend on you. A real master is always a shock, a shattering. He will not in any way allow himself to fit with you. Then only can he destroy you.

A real master is not a consolation. A real master has to UNCREATE you -- how can he be a consolation? He has to demolish you; he is not a renovation. He is not just patching up things, he has to uproot you from the very roots and transform you to another dimension. He is a transmutation. Nothing will ever fit with a real master.

Do you think Jews were unnecessarily angry with Jesus? The anger was this, that he didn't fit with their expectation.

He used to move with people who were not respectable. He used to live with people who were gamblers, drunkards, thieves. He used to stay in houses where no respectable person, no rabbi, would be ready to go. He allowed this prostitute, Magdalene, to become his closest disciple. He was not fitting with their expectations. A religious person should behave in a certain way -- he was behaving outrageously, he was annoying people.

Now, you ask me: SINCE I HAVE BEEN HERE THIS I HAVE BEEN FEELING INCREASINGLY UNSPIRITUAL.

That is your truth. And I am here to bring your truth to the surface. You must have been repressing what you call 'unspiritual'. In calling it unspiritual you simply say that you are against it; you are condemning it. Our words are significant. When you call something unspiritual you have condemned it.

You say: SINCE I HAVE BEEN HERE THIS TIME I HAVE BEEN FEELING INCREASINGLY UNSPIRITUAL.

You are becoming increasingly REAL, that's all. All your ideas of spirituality are being taken away. They were forced, pseudo. You were just repressing your reality and calling it spirituality. You were against yourself: You were not enjoying your being; you were crippling it, poisoning it. You were a victim. Now you are gathering courage to be yourself. Don't call it unspiritual; you are becoming real, you are becoming natural.

And how can nature be unspiritual and how can reality be unspiritual?

To be with me means first I have to take all that is pseudo in you. The false has to be known as false. And knowing it as false, it drops. The true can arrive only when the false has disappeared.

Now, your spirituality was false, Niseema. It was just a facade, it was a show-window spirituality. Deep down, you were always that which you are finding yourself now. Now your depth is meeting with your surface; they are losing the division, the split. You are relaxing, you are dropping the conflict with yourself. The top dog and the bottom dog are meeting, for the first time there is a merger happening. This is the beginning of growth, because only the real can grow. The plastic, the synthetic, the false, cannot grow.

You can have plastic flowers, but they cannot grow. Growth happens only to the real and your spirituality was like a plastic flower. That's how people are spiritual Deep down they are absolutely the opposite, on the surface they have painted faces.

I am taking your painted face away, I am taking your mask away, the mask is slipping off. Hence this question has arisen. You must be becoming afraid: "What kind of master is this? And what am I doing here?" You must have come here expecting that you would become more spiritual, and I am making you more REAL! In your words, more 'unspiritual'.

SINCE I HAVE BEEN HERE THIS TIME I HAVE BEEN FEELING INCREASINGLY UNSPIRITUAL AND MORE AND MORE STUPID.

That is a good beginning. To feel that one is ignorant is the beginning of wisdom. Only stupid people never feel that they are stupid. This is how wisdom arises -- when you start seeing the stupidity of it all, something has happened in you, a ray of light has entered.

To move into the world of understanding, first one has to drop all kinds of knowledge. So I am taking your pseudo-spirituality and I am also taking your borrowed knowledge. The so-called spiritual people carry great knowledge -- esoteric, occult, they go on collecting it. They consult I Ching and they consult astrology books and they read tarot cards and they go into the mysteries of kabala. And all are just mind games. They have nothing to do with spirituality, they are really meant for stupid people to play around with. And these people go on reading the Bible and the Vedas and the Gita -- and they cram it, they become parrots. And the they think they know.

Knowledge is not knowing. Anything borrowed can never be your knowing.

So when you come to me, many things are going to happen. Each day you will feel poorer and poorer, and you had come to become richer and richer. So naturally, only the very courageous can stay with me, otherwise people escape. Because who wants to become poorer? You had come with so much knowledge and now you feel stupid. Now what kind of game is this? You had come to learn something, but what I am proposing here is not learning but unlearning.

You had come to accumulate a little bit more. You had already a beautiful collection of knowledge, you wanted to make it more up-to-date. You wanted to have something from a modern Buddha. Because the old Buddha is twenty-five centuries old, and things have changed. You wanted an up-to-date version of Buddhahood. And you come here and I start taking things away from you. Your knowledge starts disappearing and you feel in a panic: what is happening? You start feeling stupid.

You have always been stupid! Just that knowledge was giving you the idea that you are not. Now this is a great revelation. Your spirituality starts looking false, plastic -- and you have been thinking that you are a saint, almost on the verge of enlightenment. And all your morality starts looking meaningless, because it

was just an imposition from the outside.

It was because of fear that you were moral, or because of greed that you were moral. All your character looks cheap, because I teach you a totally different kind of life: characterLESS. Only in characterlessness is there freedom. And only in characterlessness does real character arrive -- character that springs from your very source, is not imposed from the outside, is not imposed by the society, is not a kind of obedience but is a growth of freedom. It is a totally different thing, it happens only to people who are rebellious enough.
I don't teach you obedience, I teach you rebellion.

So naturally, your spirituality gone, your morality gone, your knowledge gone, all down the drain -- suddenly you are standing there looking stupid, nude, ignorant, characterless, immoral, unspiritual. NOW, what kind of disciplehood is this? Naturally, the question arises.

But, Niseema, this is the beginning. First I have to take all that you have away -- so your burdened heart is unburdened, so all the garbage that you have gathered is thrown out and you are clean, left clean. In that cleanliness, in that purity, in that unburdening, you will start growing.

And that growth I am not going to give to you, it will happen to you. You are ready for it -- just the garbage is too much and it doesn't allow you to grow. It is as if a rosebush has been covered by garbage -- Vedas, Gitas, Koranas, Bibles, all garbage -- and the rosebush is dying. I have to take all these books away. Soon the rosebush will start growing, and the day is not far off when you will see the first roses blooming.

I FEEL TO BE ENJOYING SENSUAL PLEASURES AND IN GENERAL TO BE VERY HEDONISTIC.

Beautiful. Enjoy. Because it is only through enjoying them that you will come to see the illusoriness of them -- there is no other way. If I say they are illusory, Ikkyu says they are illusory, Buddha says they are illusory, they are not going to become illusory just because these people say so. You have to see it on your own.

Buddha has said again and again: Don't believe what I say, unless you have examined it, lived it, observed it, concluded it, on your own.

How can you know the illusoriness of these enjoyments unless you go into them? Go into them. Go into them as totally as possible, so sooner you can come out. Be a hedonist. By being a hedonist you will see that all pleasures bring pain, that each pleasure is followed by great pain. Slowly slowly, you will see that the pleasure and pain are two aspects of the same coin. You cannot get rid of pain unless you see this. Once you have seen that pleasure and pain are TOGETHER, inevitably together....

There is no way to separate them. That's what we have been doing, down the ages -- just trying to separate them. We want all the pleasures and we don't want any pain. And they are together, they come together. We want to avoid pain and we want to enjoy pleasure. But the pain comes.

When you see this happening again and again, one day the very experience will make you capable of dropping both. And the day one drops pleasure and pain both, what happens is called bliss. Great silence, great joy arises -- which is not pleasure, remember, because it has the counterpart of pain in it. It is sheer joy, eternal joy. But it arises only when pleasure and pain both have been dropped.

And if you don't become a hedonist, if you don't experience its truth, then you will become a spiritual hedonist. Then you will think of the same joys -- in paradise of course, not here, but of the same joys. You will hanker after the same women, the same men, the same wine -- but in paradise. You will have to postpone a little bit, that's all.

Your saints are just the same as you -- in fact more greedy than you, more hedonistic than you, but they are waiting for paradise. They will take their revenge there. They will see to it that you all suffer in hell, because you enjoyed on the earth and they suffered on the earth, so now they will be rewarded. They will have beautiful women in paradise, eternally young, with no perspiration, etcetera, etcetera. And rivers of wine. Wine is not sold in pubs in paradise -- rivers. And there has never ever been any effort for prohibition. You can jump into rivers of wine, you can bathe in rivers of wine, you can drink as much as you want. And all kinds of food will be available, and with no fear of becoming fat. Nobody has ever heard -- have you ever seen any fat angel? They never become fat; they go on eating and eating. And all their work consists of is jubilation, singing songs in the praise of the Lord, and fooling around.

These are your saints. Once they were saints sitting with long faces, now they are fooling in paradise.

Your saints are not against pleasure, they are only against the momentariness of it; remember it. They are only against the momentariness of it, because it is fleeting. So what is the point of running after it? They are waiting for permanent pleasure. They are REAL hedonists, more hedonistic than you.

So if you become spiritual, so-called spiritual, then you will be just waiting for your time, impatiently waiting for when paradise arrives and you can jump into all kinds of pleasures. You can explode, and you can explore all kinds of pleasures that you have denied to yourself on the earth.

This is not much different; the worldly and the other-worldly are not different, they are the same.

What I am trying to make you aware of here is not that you have to become hedonistic in the other world, or you have to become antagonistic to hedonism in this world. What I am trying here is to make you aware of the whole situation of life. If something in your unconscious hankers for pleasure, go into it -- that is the only way to go beyond it. Going through is the only way to go beyond. Don't repress.

So Niseema, be hedonistic, TOTALLY hedonistic. Enjoy all sensual pleasures -- there is no fear about it, because they are all dream stuff. So if you are enjoying a dream, I am the last person to be worried about it. If your saints are against it, that simply shows that they have not yet understood that it is all a dream. Why should they be against it?

That's why my statements sometimes make you very much confused. Just the other day, I talked against love. And every night, every evening, I suggest to people to move into love. They become very puzzled. They have fallen in love with this madman -- in the morning he says "All love is illusion", in the evening he says "Fall in love, go headlong."

I am saying it because it is illusion: go headlong, so soon you will be out of it. If you go in a miserly way you may take years or lives to come out of it, and I may not be here to help you. So I say go headlong -- just jump into the whole turmoil of the world, so that you can come out of the illusion. If it is an illusion you WILL come out of it, there is no need to be worried about it. And even if you don't come out of it, so what? It is just an illusion! Enjoy it while it lasts!

Sooner or later you are bound to be awake. And my own experience is that the more you go into these experiences of life, the more the awakening comes closer. When the night is darkest the morning is the closest. When you are moving in an illusion so deeply and it looks so real that everything else looks unreal in comparison to it, that is the moment when the morning is very close.

You say: THIS DOESN'T FIT WITH MY PREVIOUS FEELINGS AND IDEAS ABOUT BEING CLOSE TO A MASTER.

How can you have any ideas without being close to a master? What expectations can you have? All those expectations will be your projections -- will be your desires, your fears, your greed. They can't be based on truth.

Now you are with me. Being with me for a few years, you will know what it is to be with a master. If you can remain with me long enough to be finished totally, then you will know what it is to be with a master. It is to be with your own death, total death.

But only when you are annihilated is there a possibility of God arising in you. Only after crucifixion the door opens for resurrection.

The third question

A WHILE AGO, SOMEONE WHO IS ALSO PAST THE AGE OF FIFTY LIKE ME, SAID TO ME: YOU ARE STILL A DISCIPLE?
THE PERSON WHO SAID IT IS VERY SELF-RELIANT, SELF-SUFFICIENT. HE DOES NOT LOOK TO OTHERS TO FIND OUT WHAT HE SHOULD DO. HE IS ENOUGH TO HIMSELF.
I CONSTANTLY LOOK OUTSIDE AT OTHERS FOR MORE KNOWLEDGE, FOR MORE SKILLS. I AM TIMID, DIFFIDENT, AND HAVE LITTLE SELF-CONFIDENCE. I AM NOT ENOUGH TO MYSELF.
FOR ME THERE ARE ONLY THESE TWO STAGES: THE DISCIPLE AND THE MASTER. WHAT IS THIS THIRD STAGE, THE SELF-SUFFICIENT FULLY GROWN-UP PERSON THAT DOES NOT LOOK FOR A MASTER? IS THIS A DECEPTION?

THE FIRST THING TO BE UNDERSTOOD: you say, A while ago, someone who is also past the age of fifty like me, said to me: You are still a disciple?" Next time you meet him, say to him, "You are still not a disciple?"

What does being a disciple mean, in fact? It means that you have started learning. Instead of collecting

knowledge, you have started learning. Disciplehood means you have found somebody who has known. You would like to meet and merge with this person's being, so you can also have some taste of reality.

There are egoistic people who would not like that, they would not like to meet and merge with anybody. They would like to remain sufficient unto themselves -- even if it is hell. Even if they are suffering they will not show it to anybody. And they MUST be suffering, because ego is hell.

Disciplehood simply means that you are losing the boundaries of your ego. First you lose it with one person, and then you see the beauty of losing it. That's what happens with a master. You see the beauty of losing your boundaries, then you start losing it with everybody else too. Then one day you are capable of losing it with the whole existence.

A man who thinks that he is sufficient unto himself will never open up, will remain closed. He will live in what Soren Kierkegaard calls 'a shut-upness'. He will be a monad, windowless. He will suffer agonies, but he will think they are worth it because he has not to look to anybody, he is sufficient unto himself.

Once it happened, a chief minister of a state -- and it will be better to call him a 'mischief minister' -- came to see me, and he said, "I am a self-made man." I told him, "Thank you. You have relieved God of a great responsibility."

Self-made?

You have to be born out of a mother and a father. You have to depend for your breathing on the air, you have to depend for your food on the trees, you have to depend for your warmth on the sun. You have to depend on the seas, rivers, fire. You are dependent! From where comes this nonsense: "I am self-made"? Can you exist even for a single moment if you are disconnected from everything you are plugged into?

Just think -- disconnected from the sun! Think -- disconnected from the air! Think -- disconnected from the earth! Can you live? Can you exist even for a single moment? Impossible.

The idea that "I am sufficient unto myself", that "I am a self-made person", is just one of the most egoistic attitudes -- foolish and false. We are not independent, we are not dependent; we live in a kind of interdependence, that is the truth. These two words are just two extremes -- independence and dependence are two extremes. Both are false. Just exactly in the middle of the two is the truth: interdependence.

Because really the WHOLE exists -- I don't exist, you don't exist. How can I be self-sufficient? How can you be self-sufficient? Nobody can be. Only the whole is self-sufficient, and only the whole CAN be self-sufficient. The whole exists on its own. That's why we say God is self-sufficient -- God means the total. God is not a person, but the totality of all. It includes everything -- so it cannot depend on anything else, because there is nothing outside it.

But if you look inside, then each part depends on another. Then we live in an ocean of interdependence. You cannot be born without a mother, without a father. You cannot be born without existence supporting you from every side, visibly, invisibly.

When you are in love you cannot be self-sufficient, you will seek a woman or a man. When you meditate you will need somebody who knows what meditation is, not through books but through his experience.

That's what Ikkyu means when he says: Ask someone, ask the awakened. Ask someone who has mercy and sincerity, truth and wisdom. Ask somebody who has known, who has become. Ask somebody who has disappeared. Ask somebody who no more exists on the plane of ego, whose ego is no more relevant. Be with him, be in his presence, imbibe his presence.

And remember, you are not becoming dependent on another human being. That's why in the East we don't call the master a human being. We have called Buddha 'Bhagwan', Mahavira 'Bhagwan', Krishna 'Bhagwan', for a certain reason. We don't call them human beings. Not that they are not just like you -- they are just like you, and yet something has happened in them that has transformed their being, has illuminated their being. Something of the beyond has penetrated them. They are openings to God, so we have called them gods.

Christians feel very offended, Mohammedans feel very offended, Jews feel very offended, when they think that Buddha is called a god. Why? He is just a human being -- Buddha himself says, "I am a human being." But a human being who no more exists on the plane of the ego. Yes, just like you, he has the body. And he eats and excretes and sleeps and he is born and will die just like you. But still, something is there which is not like you: he is absent in the deepest core of his being. And through that absence a new presence has become available there: God has descended in him. You can have a look through him into the totality of all.

To find a master does not mean that you have contacted a person, it means you have contacted a

PRESENCE. Just presence, not a person.

A WHILE AGO, SOMEONE WHO IS ALSO PAST THE AGE OF FIFTY LIKE ME, SAID TO ME: YOU ARE STILL A DISCIPLE? THE PERSON WHO SAID IT IS VERY SELF-RELIANT, SELF-SUFFICIENT.

He is missing a lot. He must be utterly bored.

HE DOES NOT LOOK TO OTHERS TO FIND OUT WHAT HE SHOULD DO. HE IS ENOUGH TO HIMSELF.

He will live a closed life. Help him to open up, help him to merge with the whole. And it is difficult to merge with the whole suddenly, it is too much to take in. You have to find a small door to enter.

When you start learning swimming you don't just go into the sea; you have to learn in shallow water by the banks or in a swimming pool.

A master is just a small door into the infinity of God. It is easier to enter from that door rather than jump into the sky directly. If one can jump into the sky directly it is perfectly good -- but that type of man will never say, "I am self-sufficient." He cannot say it, because that type of person will know that there is no self. Jumping into the whole is losing the self. If somebody thinks, "I am self-sufficient and I never look up to anybody else," he is simply living his ego trip.

Help him to open up. And don't allow him to close you up. Because your ego must feel hurt -- when somebody says, "You are fifty, and you are STILL a disciple?" your ego will feel hurt. You will think, "So I am looking to others."

The master is not the other. When you have fallen in tune with a master, he is not the other! He is more yourself than you are. That, only a disciple knows -- he will laugh at the whole idea. If you ask Sariputra, "Is Buddha the other, someone that you look up to?" he will laugh. He will say, "There is nobody to look up to. He is more me than I am myself. He is my future, he is my potential, my possibility. He is my hope. Through him I have seen what I can be, what is my destiny. Through him I have become aware of the blooming flowers -- they have bloomed in him, I am just a seed. He has given a glimpse of my own possibilities. He is ME."

When a disciple is really a disciple, not just a student, then he will say, "The master and I are not two." And if there is ever a question of choosing, the disciple will choose the master, not himself. Because the master is closer to his being than he himself is.

I CONSTANTLY LOOK OUTSIDE AT OTHERS FOR MORE KNOWLEDGE, FOR MORE SKILLS. I AM TIMID, DIFFIDENT, AND HAVE LITTLE SELF-CONFIDENCE.

That is far better than having so-called self-confidence. Because with self-confidence, confidence is just a shadow; the real thing is the self. There is no self -- how can there be self-confidence?

A real man, a man who has known, lives without self, lives without self-confidence. Not that he lives in a kind of no-confidence -- with confidence disappearing, unconfidence also disappears. He simply LIVES, not bothering about confidence or no-confidence. He simply lives. He is unworried, because the whole has taken care. He has surrendered to the whole, now the whole knows better. He simply flows with the whole -- wherever it is going, he is also going. He is in a surrender.

You are in a far better state than your friend. People come to me and they ask, "How to gain more self-confidence?" For what? Just to make this self look strong? Just to compete with others, fight with others? to prove yourself, that you are greater than others? For what?

Lose the self too! Lose self-confidence, lose self. Let then go, they are all diseases. You just relax into non-being.

And remember, I am not saying that the man of non-being is un-self-confident. He simply lives, like the trees are living. Do you think any tree is self-confident? or un-self-confident? Do you think any river is self-confident or un-self-confident? The whole question is irrelevant; you cannot ask that question, it is pointless, it is meaningless.

The trees flow, grow. The rivers flow, grow. Things are happening. There is nobody taking care of everything. To surrender to this happening is to disappear as an ego. And great joy arises with that

surrender.

FOR ME THERE ARE ONLY THESE TWO STAGES: THE DISCIPLE AND THE MASTER. WHAT IS THIS THIRD STAGE, THE SELF-SUFFICIENT FULLY GROWN-UP PERSON THAT DOES NOT LOOK FOR A MASTER?

The fully grown person is not a person at all. The moment you are fully grown you become a presence, not a person -- the person disappears. All persons are immature; personality is immaturity. To be a person means to be false. The word 'person' comes from 'persona', mask -- it is a mask, it is just a face that you have put on yourself to show others. this is not your reality. No person can ever become mature or grown-up, Because no mask can ever be grown-up. The mask hinders.

Drop the mask! Forget about the person! Then presence arises. A presence with no self, with no center in it. A pure presence, just a light. And then life is lived in totality, in celebration.

You ask me: THE SELF-SUFFICIENT FULLY GROWN-UP PERSON -- IS THIS A DECEPTION?

Yes. 'Person' is a deception, and 'fully grown-up' is an absolute deception. All personalities are ungrown-up, all personalities are childish. Presence is grown-upness, maturity. And to be with a master is to be with a presence. To be with a presence is slowly slowly moving towards the presence, and one day you will also become aflame.

One day when you come REALLY close to a master, something jumps from the master into you -- a flame. Just as it happens when you bring an unlit candle very close to a lit candle. Just a moment before, the unlit candle was unlit and the lit candle was lit. And just a moment afterwards, at a certain distance the flame jumps and both the candles are lit. And the lit candle has not lost anything, and the unlit has gained all.

The master never loses anything. That's why millions of disciples can become lit through a single master. But there is nothing like a fully self-sufficient grown-up person; that is just a deception.

There is a fully grown-up presence. A flame, a light.

The last question

YOU SAY THAT IT IS IMPORTANT TO HAVE COURAGE AND SINCERITY. THEREFORE I WILL DROP MY FEAR AND ASK YOU THE QUESTIONS DEEPEST AND MOST HONESTLY WITHIN ME, AND I HOPE YOU WILL ANSWER. HOW CAN THERE BE ANY GENERALIZATIONS ABOUT THE QUALITIES OF MAN AND WOMAN? WE ARE EACH AND EVERY ONE OF US FIFTY PERCENT MAN AND FIFTY PERCENT WOMAN, THEN WE MUST EACH POSSESS VARYING DEGREES OF MALE OR FEMALE CHARACTERISTICS NOT DEPENDENT ENTIRELY ON IF OUR PHYSICAL BODIES IN THIS LIFETIME ARE BORN MALE OR FEMALE. I AM FEMALE BUT I HAVE ALWAYS WRITTEN POETRY AND I HAVE NEVER BEEN SO GOOD AT SHOPPING LISTS. I AM FEMALE BUT I HAVE NOT BEEN SUSPICIOUS OR JEALOUS OF MAN'S LOVE AFFAIR WITH HIS ART. IN FACT I HAVE MORE OFTEN BEEN IN THE ROLE OF CHOOSING TO BE WITH MY WRITING, THAN CHOOSING TO BE IN RELATIONSHIP LEADING TO HOME AND FAMILY. I AM FEMALE BUT I FEEL MY CREATIVITY AND IDEAS COME FROM STRONGLY WITHIN ME, AND DO NOT LOOK TO A MAN FOR THEM. IF I HAVE BEEN UNCERTAIN ABOUT MY WHOLENESS WITHIN, I HAVE LOOKED OUTSIDE BUT NEVER SPECIFICALLY TO SOMEONE BECAUSE OF THE SEX THEY HAPPEN TO BE.
AND I HAVE LOVED WOMEN AS WELL AS MEN -- NOT WHEN NO MAN WAS AVAILABLE TO ME, BUT BECAUSE I WAS NOT LOOKING AT THE OUTER ILLUSION OF THIS BEING MAN OR WOMAN, BUT FEELING THE ESSENCE OF THAT PERSON WITHIN. I FEEL THESE GENERALIZATIONS REINFORCE OUR ALREADY STRONG PREOCCUPATION WITH THE WORLD OF ILLUSION AND BELIEF IN THE PHYSICAL UNIVERSE. YOU CAN SEE YOU'VE MADE ME ANGRY, SO I SUPPOSE YOU HAVE BEGIN TO REACH ME.

The question is from Sky Deborah.

THE FIRST THING: generalizations are generalizations. They are not applicable to every single particular human being, that's why they are called generalizations. The average man does not exist, you cannot find the average man anywhere. But the idea is good, it helps clarity. You cannot find, absolutely

corresponding to the generalized idea, a single human being. Human beings come in all sizes and shapes and colours, they are unique. But still, generalization has its own point....

For example, only one single woman has asked the question -- there are thousands of women here. Secondly, the very question shows me that Deborah must be very good at making shopping lists. And I am afraid about her poetry too. You can write a shopping list in poetry form. I would have to have a look at her poetry, only then can I say anything.

My own experience is that out of a hundred poetries ninety-nine are shopping lists. It does not matter whether they are written by men or women. It is very rare to find poetry.

It is said of a great Zen master, Lin Chi.... He had ten thousand monks, disciples, in his monastery. The king had come to see the monastery, he was very much impressed, and Lin Chi was taking him around. And the king asked, "How many disciples do you have?" He said, "One in a hundred."

A strange answer -- one in a hundred? But that's how it has always been. When you have a hundred disciples only one is really a disciple. Ninety-nine are just hangers-around.

Even a great poet, when he writes poetry, ninety-nine times writes only shopping lists. Only once in a while the poetry happens -- all poetries are not poetic. And sometimes this too happens, that a shopping list may have great poetry. All shopping lists are not necessarily unpoetic.

But Deborah must belong to the new kind of woman that is arising in the world, the lib woman.

One thing has to be understood: the liberation movement that is going on in the world is a man-created phenomenon, a male-created phenomenon. You will be surprised about it, that it is again a male conspiracy. Now man wants to get rid of women. He wants to have no responsibility. He wants to enjoy women but only as fun; he does not want to take all the other responsibilities that come with it.

Now, this is a subtle conspiracy: the man is trying to persuade women all over the world that the woman has to become independent. It is a subtle trick. And the male mind is cunning and the male mind is succeeding. And now many women have become poisoned by this idea.

Do you know? The first persons who started talking about equality between man and woman were men, not women. The first persons who started talking about it, that they should have equal freedom, were men, not women. The seed comes from the male mind. And it has always been so -- whenever a man feels what is in his favour, he manages it. His cunning is very subtle. And sometimes he manages it in such a way that the woman thinks she is doing it on her own.

In the past also it has been so. Man has persuaded women in the past that they are pure beings, angels. Man is dirty, boys are boys -- but the woman? She is divine. Man has put woman on a high pedestal; that was his trick to control woman. Man has worshipped, and through worship he has controlled. And naturally, when the woman was on the pedestal she thought that she was something divine -- she could not do those things that men are doing, she could not, because that was going against her ego. That high pedestal was very ego-satisfying. She was the mother, she was divine; she had more divine qualities than man. Man is ugly, immoral, and all that. Man has to be forgiven for that.

So man, down the ages, started remaining in his ways. And the woman was high. But this was a trick, the ego was persuaded. And once your ego is persuaded, you are caught. Then you cannot move from your posture. To ask for equality will be a kind of fall -- you will have to come down to become equal. It was a strategy, and the woman followed it. She remained pure, she remained virgin up to the marriage.

It was not so for the man. If the woman died, the man was allowed to marry again -- because boys are boys, they cannot live without the woman. If the man died, the woman had to remain a widow for her whole life. Or, in this country particularly -- which did this strategy to the very logical end -- she had to commit suicide. She had to burn herself alive with the husband. And millions of women did it. How were they persuaded? And do you think they were forced? No, nobody was forcing them.

There was no visible coercion, just a very deep seduction. By becoming SATIS, by going into the fire with the husband, their egos were fulfilled. Greatly fulfilled -- people worshipped them. When they entered into the fire, thousands of people would gather together and sing songs in praise of the purity of woman.

And if a woman did not go with the husband into the fire, did not commit suicide, she was condemned, utterly condemned. She was a bad woman. Just by trying to be alive, she was a bad woman. She was disrespected; she would fall immediately in the eyes of others, she would lose all respect. Her life would become a hell. She would be condemned everywhere, she would not be welcomed anywhere. She would be thought of as a bad omen.

In no marriage would she be able to participate. If a child was born and people were celebrating, she would not be able to participate. She would not be allowed to decorate her body, to use beautiful clothes or

ornaments or have long hair -- no, she had to live in an ugliness, and condemned from everywhere. It was worse than life, worse than death. So it was better to jump into the fire once and for all, and have the respect.

And temples were raised in the memory of those women. And those women were thinking that they were doing it. What I am making clear is that those women down the ages were thinking that they were doing it, on their own. And it was not so.

Now again the same is happening, in the reverse order. In the West, man has persuaded women that "Now you have to be free, you have to be equal." Because now things have changed, times have changed -- a man would like to enjoy more women than just his wife. Now he wants absolute freedom. And the only way to have absolute freedom is to give absolute freedom to the woman. And he has persuaded her again. And now the woman protesters and libbers, they are shouting with their whole heart for liberty and equality. And they don't know they are again in the same grip: again man is persuading them. Now man wants to use them and throw them, with no responsibility attached to it.

If you look deeply into the whole matter of it, you will be surprised. The male mind is a cunning mind. The woman is more innocent; she cannot be so strategic, so political, she has always believed the man. And you will be surprised: these lib women are again believing in the man! Nothing has changed. Now THIS is in favour of the man that you should be free and you should not ask for any commitment. He does not want to commit himself, he wants to have all freedom. He does not want to take the responsibility of your children. He does not want to live with you for ever, he wants to change his woman every day.

But now again he is creating beautiful words: One should live in no commitment. One should live without involvement. One should not be possessive, one should not be jealous. Now again he is creating beautiful philosophy. He has done it before too -- and then too women were deceived, and again they are going to be deceived. Women trust. Trust is easy for them; love comes easier to them than logic. And they are very much concerned with the immediate. The man always thinks of strategies, tactics, what will happen, how it will happen -- he thinks of the future, he plans for the future.

Now, Deborah repeats at least five times in this question: I AM A FEMALE.

Is there some worry? Is there some doubt? There must be. One thing has to be told to you: just by being in a female body one need not be a woman. Just by being in a male body one need not be a man. Man and woman are more states of the mind. There are men who are psychologically not male but female, and there are women who are psychologically not women but men. These are the people who create many problems, because they cannot be heterosexual. Heterosexuality has no appeal for them, they have to be homosexuals or lesbians. Their psychology is different from their physiology; their biology and their psychology have a gap in them, unbridged.

And there is going to remain a problem with them. In fact in a better world, in the future world -- soon, I think by the end of this century -- things will be easier. Because if a man is deep down psychologically feeling himself a woman, it is better to go through an operation and become biologically also a woman. Or if a woman is feeling deep down a male, it is better to go through an operation, plastic surgery, and become a man, so it can be bridged.

Once this becomes possible, homosexuality and lesbianism will disappear from the world. Otherwise it cannot disappear, because it has a certain reason in it. The man looks a man from the outside; deep down he is not a man, he is a woman. His deeper woman wants a man -- hence the homosexual.

And there is a third category also: confused people, who don't know who they are. In the morning they are women, by the evening they are men. The difference is so small that they shrink; they become bisexuals. One moment they are loving a woman, another moment they are falling in love with a man. Their psychology and biology is in a state of mess; they will live a very confused life. Science can now help these people too, to make things clear.

Now, repeating again and again that "I am a female" creates suspicion. Why so much concern about being a female? Once would have been enough. Even once was not needed -- your question would have said that you are a female. And not an ordinary female, a libber.

Let me read the question: YOU SAY THAT IT IS IMPORTANT TO HAVE COURAGE AND SINCERITY. THEREFORE I WILL DROP MY FEAR AND ASK YOU THE QUESTIONS DEEPEST AND MOST HONESTLY WITHIN ME...

Now, what kind of questions are deepest and honest in you? Just think of the whole crap of it. These are

the deepest questions? I am talking about Ikkyu and Buddha, and these are the deepest questions. And to ask these questions you needed great courage and sincerity!

HOW CAN THERE BE ANY GENERALIZATIONS ABOUT THE QUALITIES OF MAN AND WOMAN?

Generalizations are not possible about ANYTHING, because no individual will fit them. But still, generalizations are meaningful; they simply indicate. When I say a woman is more concerned with the immediate, I am not saying anything about a particular woman -- Deborah, or anybody else. I am simply saying it about WOMANNESS, that womanness is concerned with the immediate. And if you are not concerned with the immediate then something somewhere in your womanhood is missing. That is very essential to femininity: the concern for the immediate, the imminent.

But generalizations are generalizations, remember it. And there will be differences between individuals. But the meaning of a generalization is just to indicate a certain quality. It doesn't say anything about particular individuals, it simply says the quality of being a woman is immediateness.

I would like to see Deborah's poetry, because there is a possibility there may be that immediateness in the poetry itself. The poetry may be concerned with the imminent, the herenow; it may not be concerned with the ultimate. And the question also shows it -- her whole concern is her womanhood. She says, "This is my deepest and the most honest question arising in me."

Buddhahood, God, they are faraway questions. Her whole concern is with her body, her womanhood. It is not just an accident that women are standing before the mirror for hours. Their concern is immediate; they are more concerned with the body than with the soul. They are more materialistic than spiritualistic. They are more factual than fictitious.

I AM A FEMALE BUT I HAVE ALWAYS WRITTEN POETRY AND I HAVE NEVER BEEN SO GOOD AT SHOPPING LISTS. I AM FEMALE BUT I HAVE NOT BEEN SUSPICIOUS OR JEALOUS OF MAN'S LOVE AFFAIR WITH HIS ART. IN FACT, I HAVE MORE OFTEN BEEN IN THE ROLE OF CHOOSING TO BE WITH MY WRITING, THAN CHOOSING TO BE IN RELATIONSHIP LEADING TO HOME AND FAMILY.

Now, these are complex things. The atmosphere is such that a woman has to be equal with man. She has not to be interested in the home, family, children, motherhood. She has to become interested in poetry, in literature, in painting, in science, in technology, this and that. Now women's groups gather together around the world to raise their consciousness. And all their consciousness-raising sessions consist of only one thing, that they have to destroy something deep in their womanhood. Only then can they compete with men.

They are soft, naturally soft. They cannot compete with men. If they want to compete with men they will have to become hard. So whenever you come across a lib woman you can see the face loses softness. It is very difficult to say to a lib woman, "Baby" -- very difficult. And she will be angry too, she will not like it. Why 'Baby'? -- she is equal to you. Hardness arises.

All kinds of struggle give hardness. And you may be trying not to be interested in the home, because if you become interested in the home then you cannot compete in the world. If you become interested in children you cannot compete in the world; then that becomes a distraction. And if you have to compete in the world and prove that you are as strong as men, you have to somehow become more like men.

And this will be a loss. This is a loss -- because the only hope for humanity is the softness of woman, not the hardness of man. We have suffered enough from the hardness of man. What is needed is that man should become more like woman, rather than woman becoming more like man.

Nietzsche is right when he says that Buddha and Christ were a little womanish. I agree. And this is how it should be -- because Buddha is the hope. Men should become a little more womanish, more soft, more waterlike. But what is happening is very unfortunate, women are trying to become like men. Naturally, with whomsoever you compete, you try to become like that. If you are antagonistic against men, sooner or later you will become more like men.

Women are pulling against themselves, trying hard to manage. But that is not natural. The natural is the womb in the woman -- that womb hankers for a child, that womb hankers for a home. The home is the visible womb outside the woman, it is a projection of the inner womb.

Once a woman is no more interested in the home, she is no more interested in her womb. And that

womb is there. And men and women are NOT equal, because man is missing that womb. How can they be equal? I am not saying they are unequal, but I am certainly saying they are not equal. They are so different -- how can they be equal? They are polar opposites. They are so different, they cannot be compared in terms of equality or inequality. A woman is a woman, a man is a man. And they SHOULD remain man and woman. A woman should remain interested in the home, because once she stops being interested in the home she will stop being interested in the womb, in the child. And then naturally she turns into a lesbian.

It is not accidental that libbers become lesbians. Because if you are not interested in the womb and not interested in the child, then for what be interested in men? Then it is good to be interested in women. This is a very strange phenomenon that is happening in the world.

My own understanding is this, that man has to become a little more feminine. He has gone too far away in becoming a man, he has lost track of all humanity. Don't follow him, don't compete with him -- otherwise you will be going on in the same rut, in the same routine. You will become warlike. And the libbers screaming and shouting and protesting on the streets are just ugly. They are showing the worst traits of the male mind.

And the last thing: YOU CAN SEE YOU HAVE MADE ME ANGRY, SO I SUPPOSE YOU HAVE BEGUN TO REACH ME.

Now I must have made you even more angry. Fall in love with me!

Take It Easy, Vol 2

Chapter #3
Chapter title: This Mountain Echo

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WHATEVER RUNS COUNTER
TO THE MIND AND WILL OF ORDINARY PEOPLE
HINDERS THE LAW OF MEN
AND THE LAW OF BUDDHA.

I WOULD LIKE
TO OFFER YOU SOMETHING,
BUT IN THE DARUMA SECT
WE HAVE NOTHING AT ALL.

AS IKKYU DOES NOT THINK OF HIS BODY
AS IF IT WERE HIS BODY,
HE LIVES IN THE SAME PLACE,
WHETHER IT IS TOWN OR COUNTRY.

THE MIND OF MAN IS WITHOUT SOUND,
WITHOUT ODOUR;
HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

IF WE SAY "THERE IS,"
PEOPLE THINK "THERE IS";
BUT THOUGH IT ANSWERS,
IT IS NOT,
THIS MOUNTAIN ECHO.

IF WE SAY, "THERE IS NOT,"
PEOPLE THINK "THERE IS NOT,"
THOUGH IT ANSWERS,
THE MOUNTAIN ECHO.

A parable:

A KING WANTED TO PICK THE WISEST MAN among his subjects to be his prime minister.

When the search finally narrowed down to three men, he decided to put them to the supreme test. Accordingly, he placed them in a room in his palace, and installed a lock which was the last word in mechanical ingenuity. The candidates were informed that whoever was able to open the door first would be appointed to the post of honour.

The three men immediately set themselves to the task. Two of them at once began to work out complicated mathematical formulas to discover the proper lock-combination. The third man, however, just sat in his chair doing nothing. Finally, without bothering to put pen to paper, he got up, walked to the door, turned the knob, and the door opened. It had been unlocked all the time!

THIS IS THE SITUATION. Nothing is locked, the door is open. And people are pondering upon ways and means to unlock the lock. People are trying different methodologies, practising a thousand and one things, to get out. And in fact they ARE out. Unless they stop this thinking business they will not know the truth of the situation.

Man is not in bondage, only thinks so. Because he thinks so, he is in bondage. There is no difference between a Buddha and an ordinary man. But the ordinary man thinks there is a difference -- then there is.

You create your prisons, your locks. And then you try to find out the ways to get out of them.

Buddhism cuts the knot with one stroke. Buddhism says: There is no lock, no knot to cut. That's what I mean when I say Buddhism cuts the knot with one stroke of the sword. There is nowhere to go, nothing to be done. You are already there, and you are already that: just open your eyes. Think of those two great thinkers -- they must have been mathematicians, they must have been engineers -- naturally they inferred that the lock must be of great mechanical ingenuity and they had to find the proper combination. They started working.

Now, they can go on working for eternity -- do you think they will ever find a solution? There is no possibility of any solution, because the problem does not exist in the first place.

In fact they will get more and more entangled. They will get more and more entangled -- not in the problem, because there is no problem, but in the answers that they will invent.

That's where people are stuck. Somebody is a Hindu, he is stuck with HIS answer. Somebody is a Christian, he is stuck with HIS answer. People are stuck in philosophies, and no philosophy is needed. Life is enough unto itself. It needs no elaboration, it needs no explanation, it needs no analysis.

But if you become part of an analytic game then it can go on and on for ever. One thing will lead to another, and that to another, and you are in a chain. And because the problem will never be solved, because there is no problem to be solved, you will have to go on looking for the answers.

Buddhism brings you down to the earth. It says: First look to see whether the lock is locked, whether there is any lock on the door.

There is none. The door is open.

How can there be a lock on the door of existence? We are part of it -- who is going to lock it? for what? Who is going to create the problem? and for what? We ARE existence: we are in it, it is in us. Seeing this, one relaxes. In that relaxation, the vision arises.

That's what happened to the third man. He was not pondering, thinking, analyzing, inventing, inferring. He simply sat there in the chair doing nothing. That's what meditation is all about.

The English word 'meditation' is not a right word, because in English 'meditation' also means 'to think about, to meditate upon'. English has no right word for DHYANA to be translated, because DHYANA exactly means 'NOT to meditate upon', DHYANA exactly means 'NOT to think upon'. DHYANA means not to do anything, just relax and be.

When you are just silent and doing nothing, your perspective is infinite, your perception is clear, you can see through and through. Sitting silently in the chair doing nothing, the man could see that there was no lock on the door. He simply went up, turned the knob and went out.

This is my experience too. This parable is not just a parable, not an invented parable. It is the parable of all the Buddhas: this is how it is. This is not just an invented story; it is the condensed experience, the most essential experience of all the Buddhas -- that there is no lock on the door. You just sit silently, attain to a state of SEEING, of purity, of no thought disturbing, of no cloud of thought moving around your consciousness -- just the clean mirror with no dust of thought -- and suddenly you will be able to see that there is no lock, no door, no enemy, no death, no birth. And you are not to go anywhere and you are not to become somebody.

You are perfect as you are. You are already in that space called paradise. Start enjoying it, don't make a problem out of it. The moment you create a problem out of it, you stop enjoying. How can you enjoy unless you solve the problem. And one problem creates ten problems... ad nauseam.

Cut the first problem! Life is not a problem. Buddha says: Life is simple.

I have heard:

A king went into his garden and found wilted and dying trees, shrubs and flowers. The oak said it was dying because it could not be tall like the pine. Turning to the pine, he found it drooping because it was unable to bear grapes like the vine. And the vine was dying because it could not blossom like the rose. He found heartsease blooming and as fresh as ever. Upon inquiry, he received this reply:

"I took it for granted that when you planted me you wanted heartsease. If you had desired an oak, a vine or a rose, you would have planted them. So I thought, since you had put me here, I should do the best I can to be what you want. I can be nothing but what I am, and I am trying to be that to the best of my ability."

The heartsease is saying what Buddha has said. You are here because this existence needs you as you are. Otherwise somebody else would have been here! -- the existence would not have helped you to be here, would not have created you. You are fulfilling something very essential, something very fundamental, AS YOU ARE.

And your so-called mahatmas go on teaching you, "Become a Buddha, become a Christ, become a Krishna." Nobody tells you just to be yourself. Why should you become a Buddha? If God wanted a Buddha he could have produced as many Buddhas as he wanted. He produced only one Buddha, and that was enough. And he was satisfied to his heart's desire, utterly satisfied. Since then he has not produced another Buddha or another Christ. He has created you instead. Just think of the respect that the universe has given to you. You have been chosen! -- not Buddha, not Christ, not Krishna.

You will be needed more, that's why. YOU fit more now. Their work is done, they contributed their fragrance to existence. Now you have to contribute YOUR fragrance.

But the moralists, the puritans, the priests, they go on teaching you, they go on driving you crazy. They say to the rose, "Become a lotus." And they say to the lotus, "What are you doing here? You have to become something else." They drive the whole garden crazy, everything starts dying -- because nobody can be anybody else, that is not possible. The rose is a rose and the lotus is a lotus. And the lotus is good as a lotus, it can live only as a lotus. If it tries to be a rose it will die, it will become paralyzed -- that is not possible because that is not intrinsic to it; that cannot arise.

And if the lotus really becomes a victim of the priests and starts trying to be a rose, or the rose tries to be a lotus, what is going to happen? The lotus will become pseudo; as a lotus it will start dying, and as a rose it will pretend.

That's what has happened to humanity. Everybody is pretending. Authenticity is lost, truth is lost,

everybody is trying to show that he is somebody else. Just look at yourself: you are pretending to be somebody else. And you can be only yourself -- there is no other way, there has never been, there is no possibility that you can be anybody else. You will remain yourself. You can enjoy it and bloom, or you can wither away if you condemn it. Humanity looks so ugly, for this simple reason.

A matchmaker was asked by a young artist to find him a suitable mate. "I know just the girl for a creative man like you!" cried the marriage-broker.

The next day the matchmaker brought the girl to the artist's house. The young man was shocked with her appearance and at the first opportunity he drew the broker aside.

"What kind of a monster do you call that?" he hissed.

"One eye slanted up, the other down; the left ear way up here, the right ear way down there; the forehead sloped back like a..."

"Look, you're an artist," interrupted the matchmaker. "You should know better than anyone else -- you either like Picasso or you don't!"

And every man on this earth has become a Picasso, a perversion. Beauty is lost -- because beauty always follows integrity, beauty is a shadow of an integrated presence. You are disintegrated, you are divided against yourself. You are a rose and trying to be a lotus, a marigold trying to be a rose, an oak trying to be a pine. You are divided, you are fighting with yourself.

This fight is destroying your joy, this fight is dissipating your energies, this fight is suicidal. Don't kill yourself any more! Just drop fighting, and start living. This very moment it can be dropped.

But why can you not drop it? Why are these priests really so influential? There must be some reason in you too. The reason is that their idea that you should become this and that, helps your ego. If you listen to the Buddha or if you listen to me, it will not help your ego at all. Then you are simply what you are: relax and live. Then you are ordinary. Then how are you going to be somebody special?

And the ego hankers for speciality, the ego is always trying to be somebody in PARTICULAR. And these Zen people say: Eat when you are hungry. And this looks so ordinary. And the priests say: Fast when you are hungry. That looks special, that looks extraordinary -- something to do, something to be. When everybody is just an ordinary eater, you are fasting. It gives you a haughtiness, it gives you a great feeling of the ego: you are special, you are not ordinary.

When everybody is enjoying, the priests say, "Live with a long face, only then can you attain to God." That appeals to you. When everybody is dancing, singing -- and that's what life is, a dance and a song -- the priests say, "Go to the Himalayas and sit silently in a cave with closed eyes watching your navel." That appeals.

Just watch! You are attracted by things which are outlandish, unnatural -- because only outlandish and unnatural things, bizarre things, can give you the feeling that you are special. And trying to be special, you will never be able to know what is. You will be so much concerned with being special and somebody, you will not be able to live and love and to see and to understand and to be.

The famous sage seemed to be fast asleep. Nearby sat some of his followers. They carried on a whispered conversation about the sage's unparalleled virtues.

"What generosity!" exclaimed one. "There isn't another one like him in all the land."

"And his piety is without limit!" exclaimed a second.

"And his education!" cried a third. "He's a real genius."

"And his patience! He never gets excited."

They fell silent for a minute. Whereupon the sage slowly opened one eye and said, "And my modesty you don't even mention!"

This is how things are, everybody wants to be special. All the nonsense that goes on in the name of religion and spirituality is nothing but ego decoration.

A really religious man is bound to be very ordinary. This is the refrain of Ikkyu's sutras today.

WHATEVER RUNS COUNTER
TO THE MIND AND WILL OF ORDINARY PEOPLE
HINDERS THE LAW OF MEN

AND THE LAW OF BUDDHA.

A GREAT STATEMENT. A rare statement. only a man who knows can say such a thing. It can't be uttered by the pundits and the scholars, it can be said only by a seer. It has the taste that one has known, that one has lived, that one has experienced. It is a rebellious statement. Just think of its implications: "Whatever runs counter to the mind and will of ordinary people is against the Law of Buddha." So whatsoever is in tune with the ordinary mind, with the ordinary people, is in tune with the Law of Buddha.

See the immensity of the implications. Don't try to be special -- because the only way to be special is to run counter to the ordinary man. If the ordinary man is interested in sex, you be interested in celibacy -- run counter. If the ordinary man is interested in eating and drinking and merrying, you drop all those. If the ordinary man is interested in small things, you simply remain interested in great things -- God, nirvana, moksha, truth. If the ordinary man lives in the marketplace, you go to a monastery.

Just do the REVERSE, that is the only way to be special. If the ordinary man simply stands on his feet, you stand on your head, do SIRSHASANA. If the ordinary man feels good to lie down in a comfortable bed, you make a bed of thorns. If the ordinary man wants his body to be beautiful, you make your body ugly, you destroy its grace. If the ordinary man is doing something, then just to be counter to it, just to be against it, is your religion. And that's what religion is not feasting but fasting. That's what religion has become.

But this is not the true religion -- not the religion of the Buddhas, of those who know. Ikkyu is saying:

WHATEVER RUNS COUNTER
TO THE MIND AND WILL OF ORDINARY PEOPLE
HINDERS THE LAW OF MEN
AND THE LAW OF BUDDHA.

What is the Law of Men and the Law of Buddha? What is Tao, what is Dhamma? To be just natural, easy. To be that which you are, with no hankering to be somebody else. Just see the point: great joy arises then. Of course nobody will know you, nobody will know that you are a great historical person. Nobody will know that you are of those few people who make or mar history. Nobody may ever know about you -- not even your wife may know, or your husband or your children -- because you will be simple and you will be living your life naturally.

Who knows about a rosebush that blooms? Nobody takes note of it in history. Nobody will take note of you either, but there is no need. History is the concern of the foolish people, fame is the concern of the foolish people, name is the concern of the foolish people.

The really wise person is not interested in fame, name, etcetera. He simply lives the moment: Sometimes he becomes famous, but that is another matter. Buddha became famous but he was not trying to; there was no desire. If he becomes, it is okay; if he does not become, it is okay. It is all okay, it is ALWAYS okay. His flavour is that of okayness, everything is okay.

Enjoy your food, enjoy your bath, enjoy the sun, enjoy the wind and the rains, and enjoy everything that is available to you. And just remain whosoever you are -- true to yourself, creating no hypocrisy, creating no pretension, creating no facade, no face. And utter joy will be yours, God will be yours. God comes only to those who are in an utter relaxation with their being. And the person who longs for something cannot be relaxed, because that longing creates tension.

WHATEVER RUNS COUNTER
TO THE MIND AND WILL OF ORDINARY PEOPLE...

Just see the ordinary people. But it is very difficult to find ordinary people, very difficult, because everybody has become extraordinary. It is very difficult to find a sane person, because everybody has become insane. Centuries of priests, mahatmas and saints have driven everybody out of his soul, out of his home.

There are only neurotic people on the earth. Friedrich Nietzsche is reported to have said that everybody is neurotic -- and if you think you are not, then that must be another kind of neurosis. But everybody is neurotic.

What is neurosis? Not being happy with yourself is neurosis, not being contented with yourself is neurosis. And then you get into turmoil and trouble. Then you lose all peace of mind, all joy of life. Then you exist in anguish, then you create hell for yourself.

Become ordinary. That's my teaching too, if it can be called a teaching -- because up to now, teachings have been to drive you towards some extraordinary goal. But if you ask the awakened, they have always been saying: Just be ordinary. Don't strive. Live effortlessly, live in a let-go. And then nature takes possession of you. Your life becomes spontaneous, you live moment-to-moment -- with no ideology to follow, with no conclusions. You live without conclusions; each moment brings its own reality and you respond to it. And you respond out of your total being -- every cell of your body and mind and soul is involved in it.

Then you never repent -- because how can you repent? You responded totally, so whatsoever happens is okay, because nothing else was possible. You had done ALL -- you responded totally, you took the challenge. You can't repent if you live spontaneously. The people who repent are the people who live through conclusions. Then one mind says "Do this", another mind says "Do that" -- because they have heard so many mahatmas and they have read so many books and they have listened to so many ideologies and so many teachers, and all those things are roaming around their minds, trying to impose themselves on the mind.

You choose one thing against something else. If you fail, then that something else which you had denied will take revenge with a vengeance. It will come back to the mind and will make you repent. It will say, "I have been telling you, choose me. And you were a fool to have chosen the other. Now remember in future." And you take a vow: "Then now I will listen to you." You repent.

But you have not understood yet. Repentance will always come if your decision is partial. And no decision lived out of conclusions can ever be total, because the conclusion has been carried from the past, and the situation is new -- how can it fit totally? You have to respond again out of your newness of this moment, then the response is total. And total response is joy -- whether it fails or succeeds, is irrelevant. In its totality it has succeeded already, and there will be no repentance.

Walt Whitman says, "Only what nobody denies is true." Just listen to your innermost core, your ordinary nature, and you will know what truth is. The Christian denies the Hindu, the Hindu denies the Mohammedan, the Mohammedan denies the Christian, and they go on fighting and arguing. But look at the ordinary natural man, he is neither Christian nor Hindu. When he feels hungry he eats -- and that is true for a Christian and that is true for a Hindu and that is true for a Mohammedan. Nobody denies it: this is truth.

When you feel tired you fall asleep -- nobody denies it. This is truth. Truth is simple. Theories are complex and complicated. Theoreticians go on arguing, truth remains unargued.

Don't listen to what people say, listen to what they are. And you will be surprised -- there is no difference between a Hindu and a Mohammedan and a Christian and a Jew, no difference at all. They go to different churches, obviously, and they read different books, certainly -- but look into their nature. When it is hot the Hindu perspires as much as the Mohammedan; that is natural. The Mohammedan cannot say, "I am not a Hindu, and Hindus are perspiring. I cannot perspire, not at least now; that will be agreeing with the Hindus." When it is cold the body shivers -- the body knows not whether it is a Christian or a Jew or a Jain; it shivers. Just watch natural things, look into nature. And slowly slowly, you will understand Dhamma -- the real religion, the Law of Buddhas.

Ikkyu says:

HINDERS THE LAW OF MEN
AND THE LAW OF BUDDHA.

That too is tremendously important. He makes it equivalent -- the Law of Men and the Law of Buddha are not two different things. For Ikkyu there is no other world, this is the only world, and the other world is hidden in it: you have to search in it to find it. You are not to renounce it -- renouncing it, both will be renounced.

Zen people have a tremendous saying: "Samsara is nirvana". This world is that world, and there is no distinction between this and that, and that is not higher and this is not lower. The Law of Men and the Law of Buddha are the same law, looked at from different angles. It may be difficult for you to understand the Law of Buddha but you can understand the Law of Men -- and follow that law, fall in tune with it.

Just live for a few days naturally. And you will be surprised that all that you have been thinking is far away starts happening so close by. You will be surprised that the God that you used to think is very very far away and will take millions of lives to reach, starts happening to you in your breathing, in the beat of your heart. God starts pulsating in your blood. He is already pulsating there, but you are far away -- you don't give any attention to the close-by.

Nature means that which is here. Fall in tune with it. Never listen to anything that creates a dichotomy between you and nature: let this be a deciding factor, a criterion. Always judge things on this criterion, this is a touchstone. If something is proved on this touchstone then it is gold -- otherwise throw it. If anybody is trying to tell you to become unnatural, avoid him! His appeal is to your ego, and he is driving you neurotic and he must have some investment in your neurosis.

There are people who live on people's neuroses, there are people who live on other people's madnesses. The priest lives on that, he has lived down the ages on that -- a subtle exploitation of the helplessness of man. And he makes man more and more helpless, because he knows that only if man is helpless is he then in HIS power.

Avoid anything that makes you afraid of your nature, avoid each and everything that makes you condemn your nature -- because the Law of Men is the Law of Buddha. And if you can read the book of nature inside you, you have all the Bibles and all the Korans and all the Vedas there; you need not consult anything else, your real master is there. And the real master always throws you there.

That's what Ikkyu is doing.

The truth of human beings is the only truth there is. By finding that truth, you will know the truth of the trees and the rocks and the rivers too -- because there are not many truths, there is only one truth. But that truth can be approached only through nature. There is no way to approach it by being unnatural, artificial, plastic.

A snob walked into a doctor's office and said, "Doctor, I feel terrible. I want you to give me a thorough examination and tell me what is wrong with me."

"Fine," said the doctor. "But first let me ask you a few questions. Do you drink much liquor?"

"I have never touched the vile stuff," the man replied indignantly.

"Do you smoke?" the doctor continued his inquiry.

"I have never touched the filthy weed."

"Do you run around much at night?"

"Of course not! I am in bed every night by ten o'clock for a good night's rest."

"Tell me," the doctor continued, "do you have sharp pains in the head?"

"That's just it!" the snob replied. "I have sharp pains in the head."

"That's the trouble, my dear man," the doctor advised. "Your halo is on too tight!"

Avoid these people with tight halos, avoid the people who have the look of holier-than-thou. They are the poisoners, they are the real enemies. But they are very influential -- and their influence consists in giving you new props for your ego. If you can avoid anything that makes you unnatural, sooner or later you are bound to stumble upon the truth: the door is open! But these people are telling you complex theories about the lock and how to find the right combination. And they are arguing amongst themselves, because each thinks that he has found the right combination.

Nobody has opened the door, they are all inside -- but arguing, convincing each other, converting each other. The foolishness of it... A Christian missionary converting Hindus into Christians, without being worried that he has not opened the door himself. Or a Hindu trying to convert a Christian to become Hindu, not thinking at all that he is wasting his time, he is still a prisoner. What is their joy? Their joy is also of the ego: "How many followers have I got? How many people believe in Christianity?" The number grows, and the ego grows with it. His ego is involved in the numbers. And your ego is strengthened, nourished, by anything that you do against nature.

Have you ever respected anybody for being natural? Just see the craziness of it -- you always respect a person if he is unnatural.

Somebody was brought to me -- a few followers came with him and they said, "Our guru is a great man. He eats only once in three days." Will you respect a man if he eats twice every day? I asked those people, "Will you respect your guru if he eats twice every day?" And the guru was almost STARVED, almost dying. But they are interested in something special -- their guru is special, he eats only once in three days.

I came across a man, he has thousands of followers, because for ten years he has not slept. He is a raving maniac -- bound to be so. Just don't sleep for ten days and you will know. And because of the fear that if he sits down or lies down he will fall asleep, for ten years he has been standing! He needs support on crutches, and people support him in the night and they go on doing KIRTAN the whole night so it keeps him awake -- fully blasting loud-speakers. And they are killing this man! But they are happy that they have found the true master, he is happy because he has found the true followers. And both are utterly stupid. His face has no sign of any intelligence. How could an intelligent man fall into such a trap? But the ego is fulfilled. Now the fear is that if he drops it, then all his following will disappear. They are not really following him, they are following because he is doing something unnatural.

Down the ages, people have been doing unnatural things. And you have been respecting unnatural things; you ALWAYS respect unnatural things. If you respect anything unnatural, that means sooner or later you will also be doing it to yourself -- because you cannot respect a thing long without doing it. It is getting to you, it is seeping into your heart.

Never respect anything unnatural! Respect nature, worship nature -- but always remember that your respect and worship and love should be for nature, then it is for God. Otherwise it is all an ego game.

But that's how the mind functions. If you hear somebody lives only on water, you start getting excited. People go on moving to these unnatural, artificial, perverted people. It is very rare to find a natural saint, because if he is natural nobody will believe that he is a saint. To be a saint he finds to be unnatural.

One Christian saint remained thirty-seven years sitting on a pillar thirty feet high. He was worshipped all over the world. People used to come from thousands of miles just to pay respect to him. And he was simply sitting there, somehow managing, for thirty-seven years. He died there. If he was an ordinary simple man, do you think anybody would have taken the trouble to go and respect him? For what?

Mind is so much interested in perversion. Christians can't believe that Jesus was born normally; he has to be born out of a virgin mother, then it is special. Then it is against nature! -- but then it is extraordinary. Buddha was not born out of a virgin mother, so he becomes ordinary, Christ becomes special. Buddhist have their stories to make THEIR Buddha special: he was born while his mother was standing. And immediately when he dropped out of the womb, popped out of the womb, he walked -- seven steps! He HAS to walk, otherwise he will be a natural ordinary child. Seven steps he walked and declared: "There is nobody higher than me, there has never been anybody higher than me."

Now, these foolish stories have to be invented because of your perverted mind. Then you seem attracted. You will not respect Jesus if he simply goes in a boat on Lake Galilee. You will not respect him, you will say, "So what? Everybody does that." But he walks on the water -- then there is something special. But just see the point: anything unnatural seems a miracle to you.

And what Ikkyu is saying and what I am insisting again and again is: the greatest miracle in this life and on this earth is to relax into nature -- the greatest miracle, because that is the hardest thing for the ego to do.

You would also like to walk on water, wouldn't you? If I start teaching just now how to walk on water, all the people who have fallen asleep will be immediately awake. Then they will not miss. Who cares about enlightenment? -- you can go on sleeping and there is always tomorrow. But walking on water? Then immediately you will bring yourself to awareness.You will say, "This is not to be missed, it happens only once in a while."

Just see how you are interested in the unnatural -- you call it miraculous. There are no miracles, they have never happened, they don't happen, they can't happen. Because the law of nature is absolute: no exceptions are possible. Don't be befooled and deceived by the stories.

But one miracle is possible, and that is not against the law of nature. But it is miraculous because it rarely happens -- that's why it is miraculous. You can fall in tune with nature. Immediately you become that which you are. And suddenly all misery and all hell disappears, all nightmares disappear, you are fully awake. And life takes a new colour, a new flavour. That flavour is divine, but it comes out of the natural law.

For my sannyasins, this is my message: Live naturally, as naturally as possible. Avoid the attraction towards the unnatural. The desire to be special, somebody in particular, is pathological. If you want to be special you will have to go against nature. And to go against nature is to go against God, because God IS nature.

George Gurdjieff used to say that all the mahatmas are against God. And I agree with him, in toto -- because they all teach you to go against nature, they condemn nature. Everything that is natural is immediately condemned. They have made God just absolutely opposite to nature.

God is not opposite to nature, nature has arisen out of God. Nature is a wave of God, and it will disappear into God again. It is not against, it CANNOT be against God.

People come to me and they ask, "What kind of sannyasins are you creating who don't renounce life?" I say: They renounce unnatural ways of life. They don't renounce life -- why should they? GOD has not renounced life, otherwise he would have stopped the whole business. He still goes on creating people; he still goes on creating new flowers, new trees, new animals, new birds, new planets -- he is not tired. He has not bothered what your so-called religious people say, he doesn't care at all. If he had listened to your mahatmas he would have stopped creating the world -- because what is the point? He creates the world and then the mahatmas persuade people to renounce it! He goes on creating, because he is life; he can't help it. It is not that he is creating; he is creativity -- it is arising out of him spontaneously, naturally. It will continue.

Life has not to be renounced. And the sannyas that taught people to renounce life was against life, against God, against the Law of Buddhas and the Law of Men. I teach you a new sannyas: to love life, to live life, to be life. Renounce unnatural methods and ways; be natural.

And just the opposite has been said to you up to now. They say, "Renounce the natural and become unnatural." That's why if they are against me, very much worried by me, it seems natural; their being against me seems to be very logical. I am putting things absolutely upside-down for them. I say, "Live life -- that is true sannyas." They say, "Renounce life." Now, their sannyas and my sannyas are not synonymous at all -- polar opposites, diametrically opposite.

In this country the priest has been very important for centuries, very dominant. He still dominates; this country is still not out of the grip of the priest. He is against me, he goes on creating trouble for my work -- because he knows if I succeed then the whole business of the priesthood is destroyed for ever. The priest is afraid, the politician is afraid.

You have been hearing again and again that I am trying to find a place to move to. But Delhi is very much against it -- they don't want me to have a bigger place, bigger space; they go on creating new kinds of hindrances. And they can create them: legal, this and that -- at least they can delay and they can postpone. Their whole effort is so that somehow the world should not know about me. The Australian TV was coming to film the ashram, they were stopped. The BBC people had come, they had filmed half, and now they have been stopped by the government and they cannot film. And people call this the greatest democracy in the world.

Journalists are being prevented from coming here -- the world should not know what is happening here, people should not come here. But the reason is clear, obvious. The reason is: whatsoever they have been thinking is religion, I say is NOT religion. In fact, what they say is religion is exactly anti-religion.

I am teaching you a new religion, a new dispensation, new in the sense that the priests have not allowed you to see it up to now -- old and the ancientmost in another sense, because those who have awakened have always taught the same.

Remember these sutras of Ikkyu, they are of immense import. If you decide to be special then you will go against nature and you will create pathology in your consciousness and you will become perverted.

I have heard about Catholic nuns... Now, they have been forced into a kind of celibacy. Celibacy arises, it cannot be forced. It is a spontaneous phenomenon -- if you have lived your life rightly, celibacy comes on its own. Just as when you are fourteen sex arrives on its own, if you have lived your life rightly, nearabout forty-two celibacy starts arriving on its own. These are natural phenomena. Celibacy has not to be taught, has not to be practised. It will be as foolish as if you teach a seven-year-old child to practise sex -- it will be as foolish and stupid. There is no need to teach the child to practise sex, it will come in its own time -- the spring will come.

But no spring lasts for ever. The spring that is brought by the age fourteen will disappear by the age forty-two; it disappears naturally if you have lived naturally. But if you have not lived naturally and you have been repressing your sex, then it can continue up to eighty-two. Then dying also you will be thinking of sex.

The last thought in most people's minds when they die is sex, nothing else. It has to be, because that is their most repressed thing. And when they are dying they cling to sex -- sex is just the opposite of death. With sex, life starts; with death, life ends. So when they are dying, to avoid death they start thinking of sex.

It is very rare to find a man who dies without thinking of sex. This is perversion, universal perversion. Celibacy comes on its own -- when the time is right, when you have lived your dreams, your illusions, and you have seen that they are illusory, one day suddenly you see something has disappeared from you. Then you are almost puzzled by its disappearance -- because it was so important up to now. It was the center of

your life, the pivot you were revolving around, and suddenly it is no more there. Celibacy comes, has not to be practised.

One has only to live naturally and trust, and everything comes in its time. Celibacy comes, meditation comes, God comes, in its own time. Everything comes -- just as you are born and you will die, everything else also comes. But somewhere you go perverted and then natural things don't happen. Then you remain in a kind of hung-up state.

Celibacy was forced on Christian nuns. And what happened? Do you know the story of the middle ages? Then those nuns started having hallucinations: Jesus comes and fondles their breasts. Now, what nonsense -- Jesus coming and fondling their breasts? This is perversion. Jesus comes and makes love to them in the night; not only that, nuns started creating false pregnancies. Just hot air -- nothing. But their bellies would swell.

And the church became very much concerned -- what to do? Now, these poor women, they have been forced into celibacy, now they are hallucinating. The natural desire has been crushed; now it is coming from the back door. Then it was prohibited -- because this is not moral on the part of Jesus to fondle nuns' breasts, this doesn't look good. And to come in the night and make love -- and he will make them pregnant! This is not good on Jesus' part. So it was prohibited.

Then nuns started thinking that the Devil comes now. Finally, if you cannot have anybody else's support, the Devil is always available. The Devil is such a nice guy, the last resort -- when you cannot find refuge anywhere, you can find refuge in the Devil. Then the Devil started coming. And when the Devil comes he comes in his own ways. Jesus must have been coming in a mild way -- blessed are the meek. When the Devil comes he comes with a fanfare. He has a forked penis -- a devil is a devil.

Now, these hallucinations are ugly, unnatural. But remember, they are not created by the nuns, they are created by the people who forced these poor girls to become nuns. It was an unnatural imposition.

And why, down the ages, have religions tried to repress your sex? For a certain very basic reason -- you will be surprised to know about it, it is one of their trade secrets. They have always been against sex. Why? Because if sex energy is repressed then it becomes easy for a person to become interested in God. If no other outlet is left then the whole imagination, the whole capacity to dream, becomes focussed on God.

Now, this is cheating, cheating on God. The person is not really interested in God -- just there is no other interest left, so all his interest starts flowing towards God. He starts hallucinating, then visions of Jesus and Krishna arise. These visions are absolutely imaginary, and if you allow the person natural sex these visions will immediately disappear.

It is as if you fast for a few days: you will hallucinate about food. And if you are not even allowed to hallucinate about food, then the hallucination will have to find something else as an object to focus upon. This is a trick.

If no love affair is allowed to a person he will start loving God -- what else to do? It is almost inevitable to love God then. So religions have been using this device -- deceptive, hallucinatory: stop people's imagination about sex and then the imagination will find its own outlet. And leave only one outlet open God -- and close all the doors.

It is as if all the doors are closed and only one window is left: you will have to go out that window. If you want to go out, if you feel suffocated, what will you do? You will have to go out that window. It may be arduous, it may be ugly, it may be dangerous -- you may fall, you may break your legs -- but you will have to go through that window.

This is a very very cunning device: repress people's sex and they will automatically start thinking of God. But this is not the true God, it is just a sex-substitute.

The true God does not arise as a substitute. The true God arises when you have lived your illusions and you have finished them, when you have seen through and through and all the illusions have been dropped. In that non-illusionary state of consciousness, you see God. Then that God is not a projection of your mind.

I WOULD LIKE
TO OFFER YOU SOMETHING,
BUT IN THE DARUMA SECT
WE HAVE NOTHING AT ALL.

IKKYU SAYS: We cannot offer you anything special, we can only offer you the natural. But that is

nothing to offer, because it is already with you -- you have it.

I WOULD LIKE
TO OFFER YOU SOMETHING...

Out of his love and compassion he wants to offer you something. I want to offer you something, but I also don't have anything to offer. On the contrary, a real master has to take everything away from you. Slowly slowly, but certainly, he takes things away from you. He persuades you to drop all the garbage that you carry. He leaves you utterly empty.

In that emptiness, God happens. But God cannot be given, truth cannot be transferred. It is untransferrable.

I WOULD LIKE
TO OFFER YOU SOMETHING,
BUT IN THE DARUMA SECT
WE HAVE NOTHING AT ALL.

A beautiful statement: Nothing at all. Yes, that's what a real master gives you -- nothing. He takes everything away, leaves nothing behind. Out of that nothing your nature starts flowing -- because everything that is there is hindering your nature having its say. Everything is a hindrance to your nature song.

AS IKKYU DOES NOT THINK OF HIS BODY
AS IF IT WERE HIS BODY,
HE LIVES IN THE SAME PLACE,
WHETHER IT IS TOWN OR COUNTRY.

And Ikkyu says: There is no need to go to a mountain monastery, you can live in the marketplace. God is available everywhere, because the law of nature is functioning everywhere. And the people who go on changing one place for another place are misguided from the very beginning -- because the question is not of changing PLACES, the question is of changing consciousness.

If you think you are the body, then it seems relevant not to live in the marketplace -- go and live in a Himalayan cave. But you are not your body. So by changing -- moving the body from the marketplace to the Himalayan caves -- nothing will change, you will remain the same. You cannot leave yourself anywhere, you will be going with you! You are your consciousness.

AS IKKYU DOES NOT THINK OF HIS BODY
AS IF IT WERE HIS BODY,
HE LIVES IN THE SAME PLACE...

He lives in the world. But because he is NOT the body and he is not confined in the body, he knows his infinity and immortality. He knows his unbornness, undyingness. He knows his absolute emptiness which cannot be destroyed or changed or modified. He knows his skylike nature -- clouds come and go, but they don't leave any track behind on the sky. The sky remains untouched, unmoved.

HE LIVES IN THE SAME PLACE.
WHETHER IT IS TOWN OR COUNTRY.

Then it makes no difference; you can live wherever you are. Once you have relaxed into nature, once you have relaxed into your natural consciousness, once you are no more trying to be somebody special, you can live anywhere you are -- because all is one law, the Law of Men and the Law of Buddha. In that very Law you have reached, you have entered the shrine of God.

THE MIND OF MAN IS WITHOUT SOUND,
WITHOUT ODOUR;
HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

YOUR INNER CONSCIOUSNESS HAS NO SMELL, no taste, no sound. It is untouchable, it is invisible. Become aware of it. And to be natural is the best way to be aware of it -- because in being natural you relax, and when you relax you can see who you are. When you are tense and striving after something, you can't relax and you cannot see who you are. Your interest is more in who you would like to be -- you are focussed on that. And because of that focussing you go on missing that which you already are.

When you are not trying to become anybody, when A is not trying to become B, how long can he avoid seeing that "I am A"? If A is trying to become B, he can go on avoiding seeing that "I am A." And A can never become B it is impossible. A is A, B is B.

In relaxing into nature one becomes aware of one's being.

THE MIND OF MAN IS WITHOUT SOUND,
WITHOUT ODOUR;
HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

And then, when you know "Who am I?" don't think that you will be able to answer the question. If somebody asks you, "Who are you?" don't think that you will be able to answer it.

The emperor Wu of China asked Bodhidharma, "Who are you?" And Bodhidharma said, "I don't know, Sir." And he was the man who knew; he was amongst those few men who know. But he said, "I don't know."

Wu could not understand him, You would also have missed. You would also have thought that if he knows, then he should say. "Who am I?" If you go to a traditional swami, a sannyasin, a mahatma, and you ask, "Who are you?" he will say, "SHIVOHUM! I am God. AHAM BRAHMASMI! I am the absolute, I am the suprememost soul" -- and all that nonsense. Bodhidharma said, "I don't know."

Ikkyu is saying:

HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

These people who say AHAM BRAHMASMI are just thieves -- they have borrowed words from others. One who knows, cannot say. He will look into your eyes with all his emptiness pouring through his eyes... he may hold your hand, he may sit in silence with you. But he cannot answer that question, "Who are you?" If you insist, he will say, "I don't know" -- because it is so vast, it cannot become part of knowledge. And it is known only when all words disappear -- so to use words for it is to be a thief. Those words are relevant in the world, they are not relevant in that consciousness. It is stealing words from the world, from this, to explain that. And that is not possible.

IF WE SAY " THERE IS,"
PEOPLE THINK " THERE IS";
BUT THOUGH IT ANSWERS,
IT IS NOT,
THIS MOUNTAIN ECHO.

The problem is, Ikkyu says, if we say "There is somebody in me" -- a self, a god, or something...

IF WE SAY "THERE IS,"

PEOPLE THINK "THERE IS";
BUT THOUGH IT ANSWERS,
IT IS NOT,
THIS MOUNTAIN ECHO.

Whatsoever is said is just a mountain echo; it is not the true thing. It is echoed in words -- silence echoed in words, soundlessness echoed in words: it is an echo, a mountain echo. Remember this phrase: THIS MOUNTAIN ECHO.

But people start believing in it. And that is the danger of saying, "I am the supreme self." Then they start believing that they are supreme selves; then belief is created. And around belief priests arise, temples are built. Around belief churches are created, and around belief politics arises.

IF WE SAY, " THERE IS NOT,"
PEOPLE THINK "THERE IS NOT,"
THOUGH IT ANSWERS,
THE MOUNTAIN ECHO.

If we say "It is," people start believing it is. If we say "It is not," people start believing it is not. Both are untrue -- because the truth is such, there is no way to say it, either through the positive or through the negative. All words falsify it, belie it.

And these are the two kinds of people in the world. In Russia they believe it is not, in China now they believe it is not. In India, in America, in Germany, they believe it is. But how do you believe? If you observe deeply you will not find any difference between an Indian and a Russian. The Russian is being told "There is no God" so he repeats "There is no God." The Indian is told "There is God" so he repeats"There is God."Do you think there is any difference? On the surface there seems to be a great difference -- one is an atheist, another is a theist; one believes, one disbelieves. But do you think there is REALLY a difference? Both have been told something, and both have believed it.

Before 1917, before the revolution in Russia, people were as religious as they are in India. In fact, Russia was one of the most religious countries in the world. Then what happened? Within ten years' time, all that religion, that centuries-old religion, disappeared like vapour -- as if it had never been there.

What happened? The people in power started saying "God is not." And the masses only repeat, the masses only follow blindly. Religion disappeared within ten years. The work of centuries, maybe ten thousand years' work, disappeared in ten years! What kind of religion is this?

And this happened again in China. China is one of the ancientmost countries, maybe the most ancient: has the ancientmost scriptures, the longest tradition: of religion -- Confucianism, Taoism, Buddhism -- has created great enlightened people, has always lived in a religious way. And what happened? Suddenly all the Bibles, Korans, Dhammapadas, Vedas, Tao Te Ching, ANALECTS of Confucius -- all disappeared. And people started carrying a small red book written by Mao Zedong; that became their Bible. Suddenly God no more exists, the soul is just nonsense, meditation a wastage of time; prayer, foolishness. Temples toppled down, monasteries evaporated: within a few years, all was gone.

And do you think if communism comes to India, things will be different? Not at all. I see into people's eyes -- their religion is as bogus as it was in Russia, as it was in China. If the people who are in authority and power start saying there is no God and they start shouting on the TV and the radio, "There is no God!" people will start repeating that. People have always been repeating.

Ikkyu is right, he says:

IF WE SAY " THERE IS,"
PEOPLE THINK "THERE IS";
BUT THOUGH IT ANSWERS,
IT IS NOT,
THIS MOUNTAIN ECHO.

Although we have said "It is," this is just an echo. Don't believe in an echo; an echo is an echo. You will have to go yourself to see what the case is.

IF WE SAY, "THERE IS NOT,"
PEOPLE THINK "THERE IS NOT,"
THOUGH IT ANSWERS,
THE MOUNTAIN ECHO.

That's what you are, believers in mountain echoes -- that's what your religion consists of. You are deceiving yourself. Drop all these deceptions. There is no way to believe anybody, whosoever he is -- Christ or Buddha or me. There is no way to believe in anybody. The only way towards God is through experiencing, not through believing. Believing, you will miss.

Drop beliefs -- this way or that, for or against. And remember, the person who says "I don't believe in God" is not really the person I mean. He believes that there is no God: that is HIS belief. The communist believes that there is NO God -- not that he does not believe.

A real person has no belief, for or against. He cannot say God is, he cannot say God is not. How can you say without knowing "God is not"? And how can you say without knowing "God is"? Both are stupid statements. You can only say "I don't know" -- that will be authentic, true, honest. And you can start only from there: "I don't know."

And see the beauty of it. One starts by saying "I don't know" because one really does not know. Then one starts moving deeper and deeper, and one day one comes to know. And then Emperor Wu asks Bodhidharma, "Who are you?" and Bodhidharma says, "Sir, I don't know."

It begins in "I don't know," it ends in "I don't know", but with a great difference. In the beginning when you say "I don't know" it is just a statement of a fact, that you don't know, how can you say yes or no? But when you end and you say "I don't know" it is a statement of truth, not of fact. You have known -- but whatsoever has been known is so vast, no word can contain it. Only your being can say it, your presence can say it.

Reading sutras like Ikkyu's, or reading the words of Bodhidharma, or listening to me, always remember that we are using the same words as you use but the meaning is different. For that, one has to be very alert, otherwise misunderstanding arises.

I have heard:

It was an international television conference in the USA and the delegates were eating the farewell dinner of the conference.

A Japanese gentleman was sitting next to a delegate from Portland, Oregon. After the Japanese had finished his soup, the American asked him, "Likee soupee?" The Japanese gentleman nodded.

Throughout the meal, the American asked such questions as: "Likee fishee?" and "Likee drinkee?"

When the meal was finished, the chairman of the conference rose to his feet and introduced the Japanese gentleman as the guest speaker of the meeting.

The Oriental gentleman gave a witty, excellent speech on the future of broadcasting -- speaking in English much better than anything any American has ever uttered.

After his speech, the Japanese gentleman returned to his seat and asked his American table companion: "Likee speechee?"

Communication is a problem, a great problem.

These people like Ikkyu speak the same language and yet they don't speak the same language. You will have to be very patient, very loving, open and sympathetic to understand. Only then will these sutras reveal their significance into your being. These sutras can open the door which has never been closed.

Take It Easy, Vol 2

Chapter #4

Chapter title: The Flight of the Alone to the Alone

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The first question

IT ALL SEEMS SO SIMPLE -- I JUST CAN'T UNDERSTAND IT. I KEEP GRASPING AT IT AND IT ELUDES ME, A MUSIC THAT CAN ALMOST BE SMELT, A TASTE THAT CAN ALMOST BE FELT. SOMETIMES I AM ON THE VERY THRESHOLD; OTHER TIMES IT'S NOT IN A MILLION YEARS, NOT FOR ME.

KRISHNA PRABHU, IT IS SIMPLE, hence it is impossible to understand it. If it was complex, understanding would be possible. Only a complex thing can be understood, because a complex thing can be analyzed, divided, broken into parts. A simple thing is indivisible; you cannot analyze it, you cannot dissect it. It is simply there; it is impossible to understand it.

That's why all that is simple eludes knowledge. God is simple, that's why science cannot know him. Love is simple, that's why science can have no idea what it is. Whenever you come across a simple thing you have to drop the effort to understand it; only then can you understand it. A totally new kind of understanding will be needed -- an understanding of the heart, which does not analyze, which does not dissect.

See: science dissects, analyzes, divides. It goes on trying to find the smaller and the smaller part -- it reaches to the atom, to the electron, and it goes on dividing. It will never know about the whole, it will know only about the parts. And once it comes against a part which cannot be divided, again it is elusive.

Now, science knows nothing about the electrons yet, because they can't be divided yet. Once you divide them you will know -- you will know how they are composed, of what they are composed. But then again you are facing something else -- the new division -- and that eludes knowledge.

Religion moves in a totally different way. It does not go to the part, it goes to the whole. 'God' means the whole -- the undivided whole, the totality of all. How can you understand God? In the very effort to understand, you have become separate from it; God is no more total. The one who is trying to understand is separate -- division has started, you are on the way to science. The known and the knower have become separate; the first division has happened. Now it is a process AD INFINITUM.

God can be known only if you remain in an undivided relatedness with the whole. You don't become a knower, you don't become an observer. You don't stand out of it -- you can't. You ARE in it, you ARE it -- how can you know it? You can BE it! And that is a totally different kind of knowing, a different kind of understanding -- the understanding that arises out of being.

You cannot know love from the outside, but you can be love -- and then you will know. But that knowing will not be part of your head. The head will still remain ignorant; you will know, but you will not be able to translate it into the language that the head can understand.

You ask me: IT ALL SEEMS SO SIMPLE...

Not that it SEEMS simple, it IS simple! But you have been taught again and again that if something is simple you will be able to understand it immediately. That is absolute nonsense. The simple is impossible to understand. The simple is elusive; there is no meeting between the effort to understand and between that which is simple. Either the simple has to be denied... If you say that it doesn't exist then you are okay, then the problem has been dropped.

That's what science has been doing: "There is no God, there is no soul, there is no love." Deny all those

simple things, then you can at least have your peace of mind; there is nothing left which haunts you. Science denies God just in self-defence -- otherwise God stands there like an impossible problem. And the scientist cannot become a knower if even God has not been understood. And God cannot be understood. The simple way is: say that there is no God, so there is no question of understanding. Then you are at ease.

Religion says: God is, only God is. In fact to say 'God is' is repetitive, because God means is-ness. All that is, is God; God is not a separate entity. This is-ness, just THIS, is God. How can you understand it? You have to drop understanding, you have to become ignorant. If you approach God with your knowledge, knowledgeability, you will go on missing. You have to drop all your knowledge. You have to allow your scriptures to disappear, your doctrines to depart; say goodbye to them, and for ever.

And suddenly, the moment you are in a state of no-knowledge, that is the state of meditation -- the state of no-knowledge, the state of innocence.

Blessed are the ignorant. Why? Because only they can know. Jesus goes on saying to his disciples, "Unless you are like small children you will not enter into my kingdom of God." Why small children? Innocent, ignorant, non-knowledgeable. Carrying nothing in the mind, just empty, with no ideas, no thoughts to project -- not in any way trying to understand.

Innocence gives you wonder, creates awe. You simply feel a great Aha! like a tidal wave arising in your being. Body, mind, soul, all are involved in this Aha! All has stopped. You are there -- not as a knower, you are dissolved as a knower. And then the knowing happens, because then the being happens. Then you are in tune with the whole.

That harmony, that rhythm, that togetherness with the whole, is what religion calls understanding. You are not to be an observer -- in fact you are not to be at all. Then the simple is understood. And the simple is great, and the simple has splendour.

You say: IT ALL SEEMS SO SIMPLE -- I JUST CAN'T UNDERSTAND IT.

True. You can't, nobody can. Drop the effort -- that effort will tire you. And when one becomes too tired doing something impossible, one starts denying it. If you cannot know, you cannot know, you cannot know... a moment comes when it is too much to tolerate it. The question becomes heavy on your heart. For sheer self-defence you start saying, "It is not there. If it was there then I would have understood it. Because I cannot understand it, it cannot be there. It is. pseudo-puzzle. God is not there -- a created problem."

Then you can rest. You can go back to sleep, you can walk again, you can again live your mediocre life. It is the cowards who deny God -- cowards because they cannot gather courage to be ignorant enough to know the simple.

I have heard:

The farmer had just returned from a drive in his carriage. His dog, who had been running alongside, threw himself on the grass, his sides heaving with his heavy panting. "It is not the road that tires him," explained the farmer, "but his zig-zagging. We have ridden for about five miles, but the dog has covered twenty-five miles. There was not a cat he did not chase, not a dog he did not bark at, not a driveway he did not investigate. Straight travelling did not tire him, only the zig-zagging did."

Philosophy is zig-zagging. Religion is straight.

Jesus says, "My way is straight and narrow." Religion is the shortest possible way between two points -- between the knower and the known, the shortest possible way. It joins the knower and the known DIRECTLY, without any zig-zagging. Philosophy zig-zags, and zig-zags so much that finally it loses all track of the goal.

What is the shortest distance between two points? Love is the shortest distance between two points -- two alive points, two beings, two existences. Love is the shortest distance, knowledge the longest.

And that's why religion has a totally different dimension in relating to existence. Those who have become accustomed to zig-zagging -- analyzing, interpreting, philosophizing -- they will go on chasing every cat, every dog, they will go on exploring every driveway, and they will be tiring themselves and reaching nowhere. They don't have any sense of direction.

The simple man, the innocent man, simply goes straight.

And Jesus also says, "The way is straight and NARROW." Why narrow? It is so narrow that it cannot contain your ego. Only you can go -- but you will have to leave your ego outside, outside the door. It is so

narrow, two persons cannot walk together. You cannot take your child with you, you cannot take your aging mother with you, you cannot take your beloved with you.

Even a Buddha cannot take you with him. Buddhas only point the way -- because two persons cannot walk on it, it is so narrow. One has to go alone: the flight of the alone to the alone. And so alone that not even your ego is with you, and so alone that not even your mind is with you, and so utterly alone that not even your SELF is with you.

You go into it as absolute silence, as a disappearing person, as an appearing presence.

IT ALL SEEMS SO SIMPLE -- I JUST CAN'T UNDERSTAND IT. I KEEP GRASPING AT IT AND IT ELUDES ME...

That's why it eludes you. Not that it is elusive; that is not its nature. It appears to elude you, Krishna Prabhu, because you are trying to grasp it. You create the elusiveness in it by your grasping.

There are things which cannot be grasped. You cannot grasp the sky in your hand -- or can you? You cannot grasp it in your fist; if you try you will miss. The more the fist becomes strong, closed, the less sky it will have in it. Open the fist and you have the whole sky available.

But mind is very much a miser, a hoarder. It always hoards; it immediately closes up on things. If you know something you immediately close up on it, you immediately reduce it to knowledge. That's why knowing is constantly being reduced to knowledge -- and the moment you reduce knowing to knowledge you have killed it. Then you have only a dead bird in your hands -- it cannot fly into the sky; then you will never see it again on its wings.

Knowing is alive, a bird on the wing. Knowledge is a killed bird -- it is in your hands, but you can only have the dead body. The soul has flown, and that was the real thing, the essential thing. You have missed the real and you are hoarding the unreal. But that's our way, that's what we do with everything. Knowing is immediately reduced to knowledge.

Leave your knowing as knowing! Existence consists not of nouns but of verbs. All nouns are false: no noun is true, can be true. There is no tree, there are only treeing phenomena. There is no river, only riverings.

When you say, "This is a man," what are you saying? You are reducing a verb to a noun -- because the man is growing! It is a growth, it is a process. It is not the same even for two seconds, it is a flow. You say, "This is my friend" -- but the time that you take in saying "This is my friend" may be enough to turn him into your enemy.

You say 'love'? There is no love, only loving. See life and you will be surprised: there is no life, only living.

Reduce all nouns to verbs and you will have a far clearer perspective of life. But no verb can be grasped. Nouns can be grasped; because of the miserly mind, man lives through nouns and has forgotten verbs.

And this miserliness penetrates into everything you do. Why grasp? You see a beautiful flower and immediately you are on the way to pluck it. WHY? It was beautiful on the stem, alive, rooted in God. And you killed it. And are you thinking you are going to give it to your girlfriend? You are presenting death to your girlfriend! Or do you think you are going to put this flower at the feet of the god in the temple? That god is dead, this flower is dead, and between these TWO deaths you are dead. The flower was already offered to God on the bush -- it was WITH God, you took it away from God to offer it to a stone. Why this immediate desire to pluck the flower?

I have heard: A friend was visiting George Bernard Shaw. He was very much against people plucking flowers from his garden -- he had put notice-boards all over the garden: "Don't Pluck Flowers." The friend asked, "Don't you love flowers? Don't you like flowers being arranged on your table?"

Bernard Shaw said, "I love flowers, that's why. I love children too, but I would not like anybody to cut off their heads and arrange those heads on my table."

The idea of the ego is always to kill and destroy. Why? Because once a thing is destroyed you are in control. You can control only dead things. That's why people worship dead gods in the temples, and they worship dead masters.

When Buddha is alive they will not worship him, they will worship Krishna. When Buddha is gone they will worship Buddha, they will not worship Christ. When Christ is gone they will worship Christ, they will

not worship Kabir -- and so on and so forth. Once a master is gone, great shrines are raised in his name and people start worshipping him. But while he is alive they stone him to death, they crucify him, they reject him, they deny him. Why? Why are you so much interested in death?

With death you become masters. With an alive master you cannot be in control, he will be in control. With an alive flower the flower is in control, not you; once plucked, you are in control. Then you can go on doing any stupid nonsense -- you can call it IKEBANA and you can go on arranging flowers and you can go on learning flower arrangement, and that is all nonsense.

You have destroyed the flower, now you are feeling guilty. Hence IKEBANA -- it is out of guilt. Now you are trying somehow to pretend that you are creating beauty again. There is deep guilt -- you have destroyed beauty. It was perfectly beautiful on the bush, on the stem, in the wind, with the sun.

But the mind has a constant desire to grasp. Watch this miserliness.
I have heard:

A rich old miser became critically ill and the doctor prescribed a medicine with the following warning: "If after taking the medicine you perspire, it is a sign that you will recover. If you don't perspire, only God can help."

The miser took the medicine, but failed to perspire. It seemed that the rich man was about to die.
"Let us call on him," said the mayor to the elders of the town. "Perhaps he will now repent his ways and leave something for the church."

They visited him, and found him in a repentant mood. They brought paper and ink and the mayor got ready to write. "The church," he said, "is badly in need of repairs."
"A hundred dollars for the church," said the miser, and groaned.
"The widows and orphans fund is depleted," said the mayor.
"A hundred... wait a minute, wait a minute!" the miser cried suddenly. "Cross it out! I'm perspiring! I'm perspiring!"

The mind is always clinging to things. It may be money, it may be meditation. It may be knowledge, it may be love. Watch that the mind always wants to grasp, hold things in hand.

Now, you cannot hold God in your hand. You can hold a flower, you can pluck a flower, but you cannot hold God in your hand. God is too big for that. God means totality. How can you hold this totality in your hand? One has to approach in a different way -- one has to surrender oneself into God's hands. Rather than grasping God, you have to pray to be grasped by him.

You cannot hold the ocean in your hands, but you can drop into the ocean and disappear. That's the way to be it.

I KEEP GRASPING AT IT AND IT ELUDES ME, A MUSIC THAT CAN ALMOST BE SMELT, A TASTE THAT CAN ALMOST BE FELT.

If you go on grasping that will remain so, and for ever. You will always be just on the verge, and missing. It will be a music that can ALMOST be smelt -- but an almost smelt music has not been heard at all. And almost is almost; it is just a way of deluding oneself. Either you have it or you don't have it -- you can't say, "I ALMOST have it." You are alive or you are not alive -- you cannot say, "I am almost alive." You cannot say, "I am almost in love." Either this or that -- it is either/or, and there is no middle way. You will always be on the threshold and missing.

Stop grasping at it, drop that very effort to grasp. Allow it to enter into you, be open to it, be vulnerable. Let him grasp you, let him possess you -- don't try to possess him.

SOMETIMES I AM ON THE VERY THRESHOLD; OTHER TIMES IT'S NOT IN A MILLION YEARS, NOT FOR ME.

And you will be on this see-saw. Again and again you will think you are on the threshold -- just one step more and the bird will be in your hands. But that one step will remain impossible. And then of course you feel frustrated -- how long can you remain in hope, just standing on the threshold? You become tired. When you become tired, it is a million years away from you... Again you start striving, again one day you will feel it is just on the threshold. This way it will remain -- this is how seekers go on missing.

Seeking is not the way to find God. If you want to find him, stop seeking, and find. Stop seeking, and he is found immediately, instantly -- not even a single moment is lost. Why? Because in the very effort of seeking him you are forgetting one thing, that he is already in you. The sought is in the seeker -- but the seeker cannot see it, he is engrossed too much in his seeking. He is running after it, he is searching for it -- his search keeps him so occupied, so engaged, that he cannot look inside and see who is there.

God is already in you, God is already the case. Just stop seeking. And that is the greatest message of Zen: Stop seeking. "Sitting silently, doing nothing, the spring comes and the grass grows by itself." Zen does not give you any seeking, it takes all seeking away from you. Seekers are the losers! because in their very search they go on looking at distant lands. They go on looking at stars -- they don't look within themselves.

And do you know? There is an ancient parable:

In the beginning when God created the world, he used to live on MG Road. But then he became tired, because people were continuously nagging him. In the middle of the night the phone would start ringing, and complaints....

"Why have you not done this?" and "Why have you done this, and what is the reason for it?" Naturally he got tired.

He asked his counsellors, "Help me. I would like to go somewhere and hide from people." He confessed, "In creating man I have committed my greatest mistake." Do you know? since then he has not created anything else; he is still repenting. That was his last -- he became so afraid of man that he stopped being a creator.

They suggested, "You can go to the Himalayas, nobody will come there." And he said, "You don't know, within just a few seconds"... and millions of light years are just a few seconds for God -- a different time scale. For one who lives in eternity, millions of light years are just moments. He said, "Within moments, you don't know, a man will be there -- Hillary. And Tensing will be there, and they will reach Everest and find me. And once they have found me then the whole MG Road -- then people will start moving there. That won't help."

Somebody suggested, "Then why don't you go to the moon?" He said, "Just a few seconds more, and people will reach there. They are going to reach everywhere!"

Then an old adviser came close to him and whispered something in his ear. And he was very happy and he said "This is the right thing to do." The mall had whispered in his ear, "My suggestion is: why don't you hide in man himself? There he will never go. He will go to the mountains, he will go to Everest, he will go to the moon and to Mars and he will go to the planets and stars -- he will go everywhere. One thing he will never suspect is that you can be hiding within his own soul."

God agreed. And since then he has been hiding in you, And you have been searching for him on Everest, on the moon, on the stars, in the scriptures, in the temples, in the mosques, in the churches... Go on searching and you will not find him.

A seeker never finds. Seeking is a sure way of missing. Then who finds him? One who relaxes, one who drops all seeking -- just dives deep into one's own being, sits there silently, starts moving towards the bottom, to the very ground of one's own being. Sitting in your deepest core, you find him. There is no need to go anywhere.

If you are a seeker, and Krishna Prabhu seems to be a seeker...

SOMETIMES I AM ON THE VERY THRESHOLD...

Yes, it will happen again and again. Again and again you will think, "Now! This time I am going to make it, it is going to happen." And it will never happen. Then again frustration and the dark night of the soul will follow. Many times you will see that you have almost made it, ninety-nine percent made it -- but it will never be a hundred percent. And unless it is a hundred percent it is not at all. 'Almost' means nothing, 'approximately' means nothing. That ONE step is as far away as millions of light years, because it cannot be taken.

So after each euphoria, elation, ecstasy, after each feeling of "Now I have arrived," there will be great depression. You will fall back into a dark hole. Again you will have to grope, again you will have to reach that threshold, and again you will fall.

This has been continuing for so many lives -- you are not new here. You have been playing this game for millions of lives: coming closer, coming closer, coming closer, and you feel the ecstasy, now you are just there... and all is missed again, you are falling far away, far away, again disappearing. This wheel goes on moving.

You have to jump out of this wheel. He is not out, so you can never come close to him. If he was far away from you then there would be a possibility sometimes to come close, and there would be a possibility to cross the threshold and reach him and hold him. He is not out, he is your innermost core. He is the beat of your heart and the vitality of your breath and the redness of your blood. He is the pulsation of your being. How can you be just on the threshold?

You have to forget all these thresholds and you have to forget all these distances. And remember always: to be close is also to be distant. Closeness is a kind of distance; you are not yet it.

I teach you the way of non-seeking. I teach you to relax. I teach you to forget all about God and just be yourself.

And one day suddenly, like a great surprise, comes the benediction.

The second question

WHO IS MORE STUPID -- MAN OR WOMAN?

PREM PUNEETA, I have heard an anecdote:

A man was saying to his woman, "Why has God made you women so beautiful?" The woman said, "So that you men can fall in love with us."

The man then said, "Then why did he make you so stupid?" And the woman said, "So that we can also fall in love with you."

But in reality, stupidity has no sex. It is found in all kinds and all shapes and all sizes.

The third question

WHAT IS THE DIFFERENCE BETWEEN LEARNING AND COLLECTING KNOWLEDGE?

GREAT DIFFERENCE IS THERE. They are polar opposites, diametrically opposite to each other.

Learning is never knowledge, learning is knowing. Knowledge is never learning, it is a pretension of learning. knowledge is pseudo, borrowed. You become a parrot, you become an imitator. You become a computer, you function as a memory machine -- you don't know exactly what you think you know, you simply repeat it. And you can become very clever in repeating, very skillful, but s ill you remain a parrot.

Learning is to encounter truth on your own. Knowledge is borrowed, knowledge is from others.

If you listen to Ikkyu and you learn his beautiful sutras -- and you can learn them by heart and you can repeat them; not only repeat them, you can even try to follow them -- you can create a character according to them. You can live them too, but still it is borrowed. Not only will your knowledge be false and plastic, your character will also be plastic and borrowed, enforced.

Deep down you will remain the same; nothing will have changed. You will have become richer as far as information is concerned, but you will not be transformed by it. No information ever transforms anybody.

Knowledge is the collection and accumulation of information. Learning is the availability to be transformed. Knowledge always goes to dead masters, learning is always in search of living masters -- because you can learn only through a living phenomenon. There is no way to learn from a dead phenomenon; it is cheap.

A disciple with a Zen master has to pass through a thousand and one pains. And you simply read the whole story within minutes, but it took him thirty years to become enlightened. And those thirty years of agony and ecstasy, those thirty years of falling in love with the master and hating him from the very guts -- of moving closer to him and going far away from him, of falling into his being, and yet fighting with him -- those thirty years of constant meditation and love, of great effort, and finally of knowing the futility of all

effort; of great seeking and search, and finally coming to realize that no seeking is needed -- but one comes to it the hard way.

Then one day those thirty years of ripening and maturity bring an integration. One blooms. The satori happens. One understands, one sees.

You simply read it on one page of a book, and this becomes knowledge to you. And sometimes you can say things....

Once it happened, a young man lived with me for three years, and he was in deep love with the Zen approach. And whenever he would see a story -- and there are thousands -- where the master hits the disciple on the face or strikes him with his stick, the young man would bring the story to me and he would say, "How cute!"

One day I slapped him hard. And he was angry, and he forgot all those stories. And he said, "Are you mad or something? Why did you hit me? And I had not done anything!"
And I asked him, "Now say 'How cute!'"

Then it doesn't look cute. Knowledge is cheap, you don't pay anything for it. Learning is hard, arduous; you have to pay for it. Inch by inch, you have to die into it. Knowledge is accumulation, learning is not really accumulation at all -- on the contrary, it is just a reverse process.

The master goes on taking things away from you. He does not give you something to be added to your personality, he takes all the props of your personality. And one day suddenly you find yourself collapsing...

One can allow that collapse only if there has arisen a great trust. And when you have collapsed, then like a phoenix the new being arrives. Remember always, the new being is not any change in the old being. The new being is absolutely new, it is not a change in the old being. The old is dead and the new has arrived; they are discontinuous.

The real change only happens through death. Unless death has happened you will only be accumulating, decorating, giving finishing touches to your personality. Yes, you will change little bits here and there, but that will be nothing much. Changing paintings from one wall to another, or painting the walls with a new colour, renovating the ruins, changing the carpet or arranging the furniture in a new style... But basically, fundamentally, you remain the same. These changes are not learning.

A learner is one who is ready to die. If you are after knowledge you are a student. If you are a learner you are a disciple. And it is so easy to be a student, it is so difficult to be a disciple. One goes on missing...

Just the other night, it happened. A beautiful woman came just a few days before, and started feeling a great urge to become a sannyasin, the urge to become a disciple. Then she was coming to take sannyas but could not enter because of her body smell or something. Next day she changed her mind. She said, "I am happy that I could not enter, otherwise I would have become a sannyasin. And I cannot wear orange clothes all the time in my work; it will look so weird, ridiculous, people will laugh."

Now you cannot pay even that much. It is not much! People laugh at you even without your orange clothes -- don't be worried about that; they laugh all the same. Just as you laugh at them, they laugh at you. That's how people manage to laugh a little bit -- otherwise life is so bad, such an agony, a nightmare, if they don't laugh at each other they will commit suicide. It helps; just laughing at each other they feel unburdened. Seeing the ridiculousness of life, they can manage to laugh a little bit. It gives them heart to live again tomorrow.

Man can live without the Bible and without the Gita, but man cannot live without jokes -- those small jokes are far more important. And have you ever noticed the fact that the Jews have the best jokes in the world? Why? Because they have suffered the most. They HAD to create jokes, otherwise they would have committed suicide long before. Those jokes have kept them alive. They have been tortured, down the ages; they have lived against odds. What has helped them to go on living? Do you think it is the Old Testament?
Do you think it is the Talmud?

No. It is their capacity to laugh. It is their capacity to continue having a sense of humour that has kept them alive. That's why they have the best jokes in the world.

Hindus don't have jokes. They have lived a very very convenient life -- jokes were not needed; life was comfortable, convenient. When life is too much to bear, one has to create something or other to have a little laughter to unburden oneself.

People are already laughing at you -- they have to laugh. it is their survival; they cannot survive without it. So don't feel offended when people laugh at you, not at all. They are not really laughing at you, they are

simply finding any excuse to laugh -- you are as good as anybody else. If you are not in orange they will find something else. And I don't think you are so perfect that they cannot find anything else about you to laugh at.

But just a small price, that they will laugh, and one can drop the idea of becoming a sannyasin.

Just see how cheap we want transformation. We want it to be handed to us, bottle-fed. We want it to just be given to us, injected -- digested by somebody else. Then it becomes knowledge. Buddha has said something, Krishna has said something, Christ has said something -- you can just learn those words, you can become a chatterbox. And it doesn't matter what that chatter is -- worldly or other-worldly, it is chatter all the same. Because you have not experienced anything on your own.

The first honesty for a man who really wants to know truth is to know perfectly well "what I know on my own", and "what I know only as borrowed." And whatsoever is borrowed, throw it! It is all crap. It is better to be ignorant on your own -- because that is true, authentic, sincere -- than to be knowledgeable on somebody else's experience. And who knows whether that experience was true or not? Who knows? -- that man may himself have been repeating others' experiences.

Unless you know by yourself, there is no way.

You ask me: WHAT IS THE DIFFERENCE BETWEEN LEARNING AND COLLECTING KNOWLEDGE?

Prem Nath, the difference is great, as great as it can be. Learning needs courage, learning needs a transformation in your consciousness -- a death and a resurrection. Knowledge needs nothing, just a little capacity to memorize -- and any mediocre person can do that. Knowledge needs no intelligence, only memory. Learning needs intelligence.

And these are two different things. Intelligence is a quality of your soul, and memory is just a brain mechanism. Memory is just a bio-computer -- the computer can do it far better than your bio-computer has been doing up to now. Sooner or later, people will be carrying small computers in their pockets rather than reading books, going to the university -- that is really all out of date now. There is no future for schools and universities; the computer will destroy them all.

What is the point of knowing history? You can have a small computer in your pocket and you can inquire whenever there is a need; you can just inquire of the computer.

You can ask when Napoleon the Great was born, what date, what day, with which women he fell in love -- you can inquire about everything. A computer can carry millions of pieces of information in just a small box. All the information that you are carrying, a computer can carry better. What is the need? This is a very, very bullock-cart way -- twenty-five years studying in a college, school, university. And what is really being done there? You are being fed with knowledge; your bio-computer is being trained.

Sooner or later, you will be able to purchase a ready-made, trained bio-computer and it will answer! That day is going to be a great revolutionary day in human history, because from that day it will be simple to know what the difference is between learning and knowledge. A man who carries a computer is a man of knowledge, and a man who has his own EXPERIENCE of life is a wise man.

And remember, a computer can give you information but cannot give you experience. You can ask the computer: "What is love?" and the computer can report all that has been said about love. But that will not give you the experience of love; experience you can only have on your own. You will have to fall in love and know it -- no computer can give it to you.

The computer can give all the information ABOUT God, but to know about God is not to know God. To know God is totally different. It is an encounter: it is personal, intimate, immediate.

And you can see it. The knowledgeable man almost always behaves stupidly. He has to behave so, because his knowledge is borrowed; he cannot behave intelligently. Pundits are the most stupid people in the world.

Two men were walking. One was holding a closed umbrella -- he was a great pundit, a professor of philosophy. Suddenly it began to rain. "Open your umbrella, quickly," said one man to the other.

"It won't help at all," came the answer.

"What do you mean, it won't help? It will protect us from the rain."

"It is no use, the umbrella is full of holes like a sieve."

"Then why did you take it in the first place?

And the professor said, "Because I didn't think it was going to rain."

The man who carries information is just doing things like that. He does not know how to use it, he does not know why he is carrying it in the first place. He does not know anything. He has been given the information by his parents, by the teachers and priests, and he has been carrying it without even becoming aware why he is carrying it all.

Just look in your head, how many things you are carrying. For what? Those problems don't exist any more, and you are carrying the solutions of those problems. You have become mature, and still you are carrying the advice your mother gave to you when you were a child. Now you are no more a child, you can forget all about it -- and it will be good, it will create a space in your head. Otherwise it has become a junkyard.

Just listen sometimes, silently sitting -- still your mother's voice is heard. Your father says things to you and you still have to follow them, and if you don't follow them you feel guilty! because you are betraying your father. And the father, the poor father, is dead and he does not know anything of what he has done to the son. In fact he has not done anything; his father has done it to him, he has done it to you, and so on and so forth.

Many times sannyasins come to me, particularly women, and they say, "We want to have children." And all that I see... They think that they are asking for children because they are in such a great loving space. Not at all -- when I look into them, all that I see is that they are wanting to have revenge on their mothers. Whatsoever their mothers have done to them, now they want children so they can do it to them. Otherwise how will they get rid of it?

Children are so dependent on you, you can do anything to them. They cannot retaliate, they cannot say no. And you are hankering, full of knowledge that your mother has given to you -- your head is heavy with it, and you want somebody into whom you can pour all that nonsense. And you will feel very relieved; women feel very relieved when they have children.

What relief comes? It is a catharsis, a vomit. It is very rarely that out of love you think of a child, because you don't know what love is. How can you think out of love? You have never loved! But all that you need is a helpless dependent child who will always look up to you, and you will always be the boss and you can mould and pummel and manufacture the child to your heart's desire. That is the only way you can take revenge on your mother; there is no other way.

I have heard a story; it happened in the court of the great Akbar. He had a very wise man, Birbal, with him. They were standing and talking about something, and Birbal said something and Akbar became so angry that he hit him hard on the face, slapped him, before the court. Birbal was red with rage, but to hit back would be too costly. But if you don't do anything, that looks too humiliating. So he hit somebody else who was standing by his side -- he hit him back.
And the man said, "But why are you hitting me?"
Birbal said, "Hand it on to somebody else."

That's how things happen. Now, your mother has hit you hard -- you are still crying. You want to hit somebody, you want to hand it all over; you will be relieved.

Your parents are still alive in you. Your teachers, primary-school teachers -- who knew nothing much, otherwise why should they have been primary-school teachers? -- they are still alive and dominating you. Your college professors, they knew nothing, they were as borrowed as you are.

It is very rare to find a man who knows himself. Just imitators are all around, and you are still carrying their wisdom that they have given to you. They never LIVED their wisdom, and you are trying to live it; you also cannot live it. When you cannot live it you feel guilty, if you live it you feel unnatural: you are in a predicament.

This is the predicament every human being is in. If you follow whatsoever has been told to you to do, it is unnatural; it never makes you happy, it never gives you joy. Only one thing is good about it, it never makes you feel guilty -- but it makes you sad, it makes you depressed. If you don't follow it then you feel guilty -- that too brings a kind of sadness.

Have you not watched it in your life? It is so difficult to be happy -- why? Because happiness and guilt have become associated in you. So whenever you feel happy you feel something wrong must be there, you must be doing something wrong. Look inside yourself! into your files, and you will immediately come

across a parental voice: "Don't do this." That's why you are feeling guilty. Happiness has never been allowed to you in your childhood. You don't allow it to yourself either.

My whole work here consists of this thing: to help you to allow happiness to yourself, to prepare you so that you can give the gift of happiness to yourself. God has given it to you, but your parents have disturbed it.

And don't feel angry at them -- because they were also victims of THEIR parents. It is a vicious circle; it is a very very long circle, it has been going on down the ages. Don't feel angry, but get rid of them! Drop their voices. Start living your life.

A man of knowledge never lives his own life. A man of learning starts living his own life, he learns by living his own life. Yes, he is ready sometimes to commit mistakes; it is good to commit mistakes sometimes, that is the only way to learn. The man of knowledge never commits mistakes -- but he has committed the greatest mistake, the mistake of always remaining borrowed.

And these men of knowledge are very dangerous, because they go on pouring their knowledge into each other. It is a strange phenomenon. When you feel too burdened you need somebody so that you can pour out your knowledge and feel a little unburdened.

I have heard:

A merchant went to a farmer to get a pound of butter. The farmer insisted on swapping the butter for a pair of woollen socks. When the merchant reported this to his wife, she said, "I'll unravel some wool from our bedspread and knit him a pair of socks." When it was finished, the pair of socks was exchanged for a pound of butter.

When the merchant needed more butter, his wife once again unravelled more of the bedspread and knit more socks, which were exchanged for butter. Finally, she had only enough wool for one sock. The merchant took the sock to the farmer and asked for a half pound of butter for it.

"Nothing doing," replied the farmer. "I give you a full pound. You see, I really don't wear the socks. My wife unravels the wool and uses it for knitting a bedspread, and there's just enough in this one sock to finish it."

That's how it goes on -- this stupid society.

Avoid knowledge and plunge into learning.

The last question

WHY AM I SO AFRAID OF YOU?

IT IS A GOOD SIGN: the beginning of a relationship with me. It is natural to be afraid of me, because I am going to be a death to you. I am going to destroy you. Utterly. Only then can I help you. Only then can you have a new life, a new being, a new beginning.

So fear is natural. In spite of the fear, go on coming closer and closer to me. Don't listen to the fear. The fear is simply saying that whatsoever you have had up to now will be taken away: "Escape!" You have a certain amount of knowledge, it will be taken away. The fear is simply an indication from the head, a signal from the computer, saying, "Escape from this place. This man is dangerous, he can destroy your knowledge. And then you will have to learn from ABC, know well, and all that you have done up to now will be a sheer wastage. Listening to this man is dangerous -- he will make you feel that all that you have is useless, and sooner or later you will have to renounce it. Before it happens, escape! Avoid this man!"

You have a certain character, a certain morality, and I am bent upon destroying it -- because I don't believe in morality. I believe in consciousness, not in conscience; conscience is again borrowed, like knowledge. Consciousness is learning.

I would like you to live according to your consciousness. That is the good life for me, the true life, authentic, spontaneous. It never does any harm to anybody -- it cannot. But the life of conscience is a bad life; even if you are moral, even if you go on doing good, you are only a do-gooder. And you harm. And you harm in such subtle ways that you are not aware, and neither do your victims ever become aware of what you have been doing to them.

I will take your morality. I will give you religion, but I will take your morality away -- because for a moral person it is very difficult; to have the experience of religion is almost impossible for him. A moral person lives according to the society; he never rebels. And religion is only for those who are ready to rebel. A moral person lives only like a sheep, with the crowd; whatsoever the crowd says is right he says is right, and whatsoever the crowd says is wrong he says is wrong.

Just watch. Are you a part of the crowd? Or do you have some consciousness of your own too? If the crowd is going to destroy, you are ready to destroy. If the Hindu crowd is going to destroy a Mohammedan mosque you are ready to destroy it, because you are a Hindu and whatsoever the Hindu crowd is doing is right. If the Mohammedan crowd is going to kill Hindus you are ready to kill Hindus.

Down the ages, the so-called religious people have been such great murderers. They talk about love and they create hate and nothing else. They talk about peace and they create war. Look at the hypocrisy! They come with Bibles in their hands, but soon those Bibles turn into swords. Those Bibles are just facades -- behind is hiding the imperialist, the one who wants to dominate the whole world. In the name of God they are simply trying to impose their ego on the world. And then egos fight. It is not a question of the Hindu fighting the Mohammedan or the Christian fighting the Mohammedan, it is the fight of so many egos.

Watch: whenever a crowd is doing something, can you think on your own? Your religions are crowds, your nations ate crowds. If India is fighting China, then all Indians are with the Indian government, right or wrong -- it is the motherland, right or wrong. And all Chinese are with the Chinese government, right or wrong.

Nobody thinks on their own.

My whole approach is to make you CONSCIOUS of what you are doing, how you are doing it. Are you being just a coward and a sheep and a follower in the crowd? Or are you thinking on your own? I will take away all your mob-psychologies. Fear arises, because that is where you have always belonged. Suddenly you will be left alone. If you are not a Christian you will not know who you are. Great fear shakes you, quakes you. If you are not a Catholic who are you? If you are not an Indian then you lose your identity. A great crisis of identity arises in you -- that is the fear.

And you are always afraid of truth -- because you live through lies, and when truth arises you start seeing your lies. It becomes difficult, it becomes almost impossible to carry them any more; you have to drop them. But you have invested your whole life in them.

A wealthy landowner burst into his home one day and, in a voice filled with despair, cried to his startled wife, "Marushka, there is a terrible rumour in town -- the Messiah is coming!"

"So what's terrible?" asked the wife. "I think it's wonderful! Why are you frightened?"

"I have good reason to be afraid," he whimpered. "We have a fine dairy herd, a barn full of grain, and our orchards are laden with fruit. Now we will have to give up everything and follow Him!"

"Compose yourself," said the wife soothingly. "The Lord our God is good. He knows how much suffering we Jews have had to endure. We had a Pharaoh, a Haman -- always somebody; but our dear Lord got rid of them all. Just have faith, my dear husband. He will get rid of the Messiah also!"

It creates great fear if you hear the Messiah has come. Then what about all the investments that you have made? And you will have to give up everything and follow him. Who wants a Messiah to come? People always like the idea that he will come some day, but not today -- some day far away, distant, then they can tolerate the idea that he will come.

That's why when Christ declared: "I am the Messiah you have been waiting for!" the Jews could not trust him. They said, "You can't be. He will come, certainly, but you are not that."

And there is logic in it. The logic is: people only WAIT for the Messiah, they don't REALLY want him to come. Waiting is good, it makes one feel good -- "I am religious and I am waiting for the Messiah. And when he comes I am going to renounce everything." And deep down one hopes that he will never come. He has not come up to now; he will never come. On the surface one pretends that he will come, deep down one knows that he will never come. And one thing is always there: even if he comes we can always say, "You are not the Messiah."

They had been waiting for centuries, and when Jesus declared, "I am the Messiah," they were angry. This man was destroying their whole game of waiting. Waiting is so beautiful; nothing ever changes, one goes on waiting and one goes on doing whatsoever one wants to do. And suddenly this man comes and he says, "I am the Messiah -- now follow me. Come, follow me!"

And they are afraid. Their crops are ready and their orchards are full of fruit. "Is this the time for the Messiah to come? And the business is going so good..." And one is chasing a woman and he is just on the right track and it is only a few days time and she will be his -- and this is the time for the Messiah to come? "Come and follow me"? Can't you wait a little?

Great fear arises. Out of that fear they killed Jesus. Just to defend themselves they killed Jesus -- just to defend their fruits which were ripe, and the woman who was just going to be in their hand, and the man who was just going to succeed. This was not the right time for the Messiah to come. It is never the right time.

A Messiah is acceptable in the future, always in the future, never in the present -- or in the past, but never in the present. The Jews had to deny Jesus. They said, "He will come, but you are not the Messiah." Christians say he WAS the Messiah, but now he is in the past, now there is no fear.

I am saying to you: I am the Messiah herenow. It creates fear, it creates great anguish and anxiety: "So what to do? And the fruits are ripe, and success is just within reach. And this man has come to disturb all, and he says, 'Come, follow me.'"

That's why you are afraid. Everybody is afraid. Remember always, the courageous person is not one who has no fear -- no, there exists no man like that, who has no fear. The courageous man is one who goes in spite of the fear. He feels the fear, but the pull of love is greater than the pull of the fear. He chooses love rather than the fear.

The courageous man is also afraid. Don't think that only you are afraid; everybody is afraid, it is natural. And don't wait for the time when there will be no fear, and then you will follow! That time will never come. You have to follow in spite of the fear. And if you follow, soon you will see, the deeper you move into love, the energy that was involved in the fear is released from the fear and becomes love energy.

And when all fear is transformed into love, that fire is sannyas, that fire is disciplehood. That fire purifies one. Passing through that fire of love, one becomes pure gold.

Take It Easy, Vol 2

Chapter #5
Chapter title: The Secret of the Drowned Man

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MORE FRAIL AND ILLUSORY
THAN NUMBERS WRITTEN ON WATER,
OUR SEEKING FROM THE BUDDHA
FELICITY IN THE AFTER-WORLD.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

IN OUR WAY THROUGH THIS WORLD

OF BIRTH AND DEATH,
WE HAVE NO COMPANION;
LONELY WE DIE,
ALONE WE ARE BORN.

THE VAST FLOOD
ROLLS ONWARD
BUT YIELD YOURSELF,
AND IT FLOATS YOU UPON IT.

WHO SEES NAUGHT,
SAYS NAUGHT,
HEARS NAUGHT,
SIMPLY SURPASSES
THE BUDDHA.

THE THINKER IS CREATIVE WITH HIS THOUGHTS. This is one of the most fundamental truths to be understood. All that you experience is your creation. First you create it, then you experience it, and then you are caught in the experience -- because you don't know that the source of all exists in you.
There is a famous parable:

Once a man was travelling, accidentally he entered paradise. In the Indian concept of paradise there are wish-fulfilling trees there, KALPATARUS. You just sit underneath them, desire anything, and immediately it is fulfilled -- there is no gap between the desire and its fulfillment.

There is no gap between a thought and a thing. You think, and immediately it becomes a thing; the thought realizes automatically. These KALPATARUS are nothing but symbolic for the mind. Mind is creative, creative with its thoughts.

The man was tired, so he fell asleep under a KALPATARU, a wish-fulfilling tree. When he woke up he was feeling very hungry, so he simply said, "I am feeling so hungry, I wish I could get some food from somewhere." And immediately food appeared out of nowhere -- just floating in the air, delicious food.

He was so hungry that he didn't pay much attention to where it had come from -- when you are hungry you are not philosophic. He immediately started eating, and the food was so delicious that he was caught up in the food. Once his hunger was gone he looked around. Now that he was feeling very satisfied, another thought arose in him: "If only I could get something to drink..." -- And there is still no prohibition in paradise; immediately, precious wine appeared.

Drinking the wine relaxedly in the cool breeze of paradise under the shade of the tree, he started wondering, "What is the matter? What is happening? Have I fallen into a dream, or are some ghosts around and playing tricks with me?"

And ghosts appeared. And they were ferocious, horrible, nauseating. And he started trembling, and a thought arose in him: "Now I am sure to be killed. These people are going to kill me."
And he was killed.

This parable is an ancient parable, of immense significance. It portrays your whole life. Your mind is the wish-fulfilling tree, KALPATARU -- whatsoever you think, sooner or later it is fulfilled. Sometimes the gap is such that you have completely forgotten that you had desired it in the first place; sometimes the gap is of years, or sometimes of lives. So you can't connect the source.

But if you watch deeply you will find all your thoughts are creating you and your life. They create your hell, they create your heaven. They create your misery, they create your joy. They create the negative, they create the positive. Both are illusory -- the pain and pleasure, the sweet dream and the nightmare, both are illusory.

What is meant by calling these things illusory? The only meaning is that they are your creation. You are creating a magic world around yourself -- that's what is meant by the word maya. Everybody here is a magician. And everybody is spinning and weaving a magic world around himself, and then is caught -- the spider itself is caught in its own web.

There is nobody torturing you except yourself. There is nobody except yourself; your whole life is your work, your creation.

Buddhism insists on this fact very emphatically. Once this is understood, things start changing. Then you can play around; then you can change your hell into heaven -- it is just a question of painting it from a different vision. Or if you are too much in love with misery you can create as much as you want, to your heart's content. But then you are never complaining, because you know that it is your creation, it is your painting, you cannot make anybody feel responsible for it. Then the whole responsibility is yours.

Then a new possibility arises: you can drop creating the world, you can stop creating it. There is no need to create heaven and hell, there is no need to create at all. The creator can relax, retire.

That retirement of the mind is meditation. You have seen all, this way and that. You have enjoyed and you have suffered, and you have seen the agonies and the ecstasies: love and hate, anger and compassion, failure and success, you have seen all. Ups and highs, lows and downs, you have lived all. Slowly slowly, this experience makes you alert that you are the creator.

If you have been on any drug trip, you know it. The drug simply releases your mind energy and things start happening. You are transported into other worlds. If a person suffers from paranoia and he goes on an LSD trip, the trip is going to be very very horrible. He will be persecuted, he will be surrounded by enemies, he will suffer much. If the person is not living out of fear but living out of love and joy, he will have beautiful experiences.

Aldous Huxley says that he lived great heavenly experiences through LSD. But Karl Reiner says that he went through hell. And both are right. They think they are against each other, criticizing each other. Reiner thinks drugs create hell. Drugs create nothing. All that is created is by your mind; drugs can only magnify it. They can exaggerate, they can allow things to appear in a very magnified form, a thousandfold bigger than they are. Molehills are turned into mountains, that's all. The drug can only exaggerate, but the seed is supplied by your mind.

Your whole life is a kind of drug trip. When you are under the impact of a drug, things happen fast; immediately; they start happening. When you are living the usual ordinary life, things take a little longer time, conventional time. But it is the same trip. Your life and your drug experiences are not separate, because both are out of the mind -- how can they be separate?

Buddhism says: To see this point is to allow an awakening in yourself. Then both can disappear. You can simply let things disappear by not cooperating, by withdrawing yourself, by becoming a simple witness, watching.

Scientists say that every day in twenty-four hours, fifty thousand thoughts pass through the average man. Fifty thousand thoughts are continuously passing. You don't allow all the thoughts to be realized; you choose. There are good thoughts, there are bad thoughts, there are beautiful thoughts and there are ugly thoughts -- you choose.

It is almost as if you have a radio and all stations are available on the radio. The whole noise of the world and the politicians is available on the radio. But you choose the station -- that choice is yours. Or you can choose not to put the radio on; you can choose to put it off. Then all that noise disappears.

Exactly this is the situation. A meditator chooses not to choose any station; he simply puts the radio off or disconnects it. And all the noise and all the politicians and all that nonsense disappears.

But if you want to choose, you can choose; you can choose any station. People become addicted to stations. When you enter into somebody's room you can see his radio. You will see the needle on the station to which he is addicted, whether the radio is on or not. Slowly slowly, the radio remains always fixed on that station which he likes.

That is the situation of your mind. When I look into you I see your needles fixed. Somebody has decided to live in hell; his needle is fixed. And it has remained fixed for so long that now even to change to another station is going to be difficult. It has gathered rust; maybe it has lost the capacity to be moved from here to there, it may have become fixed. You may have left it there for many many lives; you have forgotten that other stations are available. And you think you are suffering, you have to listen to this noise. You don't like it at all, but what can you do? -- you have to listen to it.

People become addicted to their thoughts. Then that thought comes more often, is repeated more, creates a groove in the head, in the brain cells, and becomes your reality. Naturally, you think what can you do? -- you are a helpless victim.

Buddhism says: You are not a victim at all -- not a victim of fate, not a victim of God, not a victim of the so-called theory of karma. These are just tricks, strategies, to avoid seeing the fundamental law of life.

When you are suffering you try to find some explanations. There are beautiful explanations available. Somebody says, "This is how God wants it to be, so what can you do? You have to live it. It is not in your hands. Man is impotent and God is omnipotent. What can you do? All that is possible for you is either to suffer happily or to suffer unhappily. Suffering is going to be there, so just suffer -- as happily as possible, as ungrudgingly as possible, without complaint. Suffer with acceptance -- that's all that you can do. Or you can go on crying and weeping, but nothing can change it. It is beyond you."

This explanation helps people. Then they remain fixed in their groove. They forget that they can change anything.

Buddhism declares that man is free. That is Buddhism's greatest contribution to human consciousness and the history of human consciousness, that man is utterly free, that man is freedom. There is no God who is programming you, there is no programming at all. You are programming yourself; you are a self-programmer.

There are other explanations: those who don't believe in God, they believe in karma. You are suffering, you are in anguish, and you say, "What can I do? It is my past life's karma, I have to go through it." This helps acceptance; it is a consolation. It gives you a certain kind of rest, it makes life a little easier -- otherwise it will be too difficult, it will be impossible, it will be unbearable.

Once you see the point that it is predetermined in some way or other -- whether by God or karma, it is the same strategy, with no difference; karma is another God, only words are different -- now nothing can be done. You have done something wrong in the past life, there is no way to undo it now; the only way is to go through it. Go through the worst, and hope for the best. Remain in a kind of consolation that something good will come out sooner or later.

This is why people are in so much misery -- because of their explanations! If you have explained your misery, how are you going to transform it? If you have a certain explanation that helps you to accept it as it is, then there is no possibility of transformation.

Buddhism wants to take away all theories and consolations. Those are all tranquillizers, deadly poisonous. And the insight that Buddhism wants to share with you is that you are the sole agent, the sole creator of your life; nothing else determines it. Each moment you are in control. You just have to see it and you have to try a few changes -- those changes will help you to become more aware.

One day you are feeling very miserable: just sit silently in the chair, relax, and start enjoying. Just do the opposite -- don't get into the trap of the misery: start smiling. In the beginning it will look false. Just get euphoric, blissed out. Start swaying, as if there is a great dancing energy in you. And you will be surprised that, slowly slowly, that which had started almost like a pretension is becoming real. The misery is disappearing; it no more has its hold on you, something has changed. A laughter is arising in you.

Your old habit will say, "What are you doing? What about karma? This is not supposed to be; you should not do such things. This is against all philosophy and metaphysics. Go back into the old groove! This is not right, you are cheating -- you have to be miserable when there is misery. This is inauthentic, this is pseudo."

The mind will bring in all kinds of things to create the disturbance again. But insist: "This time I am going to drop out of the theory of karma. I am going to jump out of the wheel! This time I am going to choose the polar opposite." Start dancing, singing, and see, and you will be surprised. But you will have experienced a great truth, that it changes; that the climate changes, that the clouds disappear, that it becomes sunny, that you are different.

Sometimes you are feeling very happy: do the opposite, become miserable -- for no reason at all, just become miserable. In the beginning it will again be just acting. But soon you will get into the act -- because all that you are doing is nothing but an act, so it can be changed.

What you call your authentic life is also just an ACT. Maybe you have practised it long, that's all, but it is an act. So it can be changed for another act. And once you have learnt the trick of changing your acts from one to another, you will be able to see your freedom. You are something beyond the acts.

The function of a master is to destroy all your acts and to make you capable of being free. Buddhism says you are free, utterly free. Experience your freedom, and slowly slowly get out of the old ruts.

It happened, a professor of English language was invited to speak on the philosophy of life. He was a retired professor, well-known, but he wanted to make a little change in the title of the lecture. He said, "Let it be called 'The grammar of life'." A professor of English language: the people who had invited him thought, "It is right, it is the same -- the philosophy of life or the grammar of life."

And do you know what the professor said when he spoke? He said: "Live in the active voice, not the passive. Think more about what you make happen than what happens to you. Live in the indicative mood, rather than the subjunctive. Be concerned with things as they are, rather than as they might be. Live in the present tense, facing the duty at hand without regret for the past or worry for the future. Live in the first person, criticizing yourself rather than finding fault with others. Live in the singular number, caring more for the approval of your own conscience than for the applause of the crowd. And if you want a verb to conjugate, you cannot do better than to take the verb 'to love'."

This is his grammar of life. His whole life he must have been teaching grammar, grammar and grammar. Now it has become almost an unconscious habit; he cannot think in any other terms.

This is how you are caught, you are caught by habits. There is no karma that is holding you -- or if there is any karma it is nothing but your habits. The thing that you have been doing again and again, becomes almost a determining factor in your life, becomes decisive.

But one can drop any habit. You may have been smoking for thirty years -- but you can drop THIS cigarette, half-smoked, on the floor and never take another cigarette in your hand. You are free. If you cannot drop it, that simply means you are choosing not to drop it. If people say, "How can we get out of misery?" they are simply saying, "We don't want to get out of misery." They are deceiving themselves.

People come to me and they go on asking, "How to get out of this?" And I am simply puzzled, because only they are holding themselves in it; nobody else is there. They can come out of it just as easily. The energy that they are putting into being in it is more; less energy is needed to come out of it. But they have forgotten one thing -- they have forgotten their freedom.

The message of Buddhism is freedom. Freedom from God, freedom from heaven and hell, freedom from fear, freedom from the future -- freedom from all these explanations that man has created down the ages and is burdened with and crushed by.

I have heard:

An efficiency expert died and was being carried to his grave by six pall-bearers. As they approached their destination the lid of the coffin popped open and the efficiency expert sat up and shouted, "If you'd put this thing on wheels you could lay off four men!"

Just the whole life's habit -- an efficiency expert is an efficiency expert. And don't laugh at it, this is what you are doing. You are living in habits, you will die in habits. And because of these habits you will miss real life. Real life consists of freedom. And once you know that you are free then there is no obsession to choose this or that. You can choose NOT to choose.

That state is called Buddhahood.

MORE FRAIL AND ILLUSORY
THAN NUMBERS WRITTEN ON WATER,
OUR SEEKING FROM THE BUDDHA
FELICITY IN THE AFTER-WORLD.

THIS IS AN IMPORTANT SUTRA. Go slowly into it. The first thing: to ask the Buddha to help us is foolish, for three reasons. First, he cannot. Second, even if he could he would not. Third, we do not need to be helped since we are all Buddhas already.

Zen people say: Because of these three reasons, to ask for help from the Buddha is foolish. First, he cannot. Why can he not help? Because from his standpoint you don't need any help at all. From his standpoint your whole situation is ridiculous. Your whole misery is false! Rather than being kind to you, he would like to laugh at you -- although he does not laugh. He goes on showing his kindness to you, just not to offend you unnecessarily.

But the basic thing is, from the standpoint of a Buddha all your misery is so stupid. It is as if you are in a house which is on fire -- doors are open, windows are open, you can jump out from anywhere, and you are just sitting there and shouting, "Help me! How am I to get out of this house? My house is on fire! Bring me maps, guidebooks; teach me techniques, methods, to get out." And the house is on fire and you are just standing in the middle of it. And the doors are open and the windows are open -- you can get out

immediately, not even a moment has to be lost. The whole situation is ridiculous.

A Buddha knows that you are all Buddhas. The day a man becomes enlightened, for him the whole world becomes enlightened. Then he can see through and through: he can see your eternity, he can see your eternal purity, he can see hidden inside you the source, the God. And you are crying, and weeping, and he can see your treasure and your empire. And you are begging, begging for help.

The Buddha cannot help you, because he can see your misery is self-created, illusory. And he cannot help you for another reason too: the master himself has disappeared as an ego, as a self. There is nobody who is inside; a Buddha is pure emptiness. Who is there to help you?

You can take all the help that you need, but nobody is there to help you. Let it be very clear: you can partake of the energy of a Buddha, you can eat as much of his energy as possible, you can drink him and you can become intoxicated with him -- but he cannot do anything on his own. The door exists no more.

A Buddha is simply an availability. The master remains available in SATSANGA; his presence, or his absence, is there. You can take in as much as you want, you can allow that presence to penetrate you as deeply as you open your heart. But all depends on you. Yes, you can help yourself through the Buddha, but the Buddha cannot help you. There is no activity possible on the part of Buddha.

Sometimes when you come to me and ask, "Osho, will you help me?" you create a problem for me. If I say I will, I am false. If I say I will not, you are hurt -- I am unkind, unloving. The situation is: I am available. You can help yourself through my presence; I cannot DO anything.

The master is a catalytic agent. His presence can trigger a process in you, but he cannot be a doer. He cannot take any initiative, he cannot be a manipulator, he cannot impose any discipline or character on you, he cannot force you to change -- all that violence is gone. Violence is a shadow of the ego; the day the ego disappears, all violence disappears.

That's why I say a do-gooder is not a good man. And the man who is after you and is trying to change you is not the man to be with. The man who is hankering to change you is an egoist, he wants to make you according to his ideas. He is dangerous, he will destroy you; he will not be helpful to you. He will cut from you this part and that part, he will change things in you. He has a blueprint with him, he has a certain idea that has to be implemented. He will not be bothered about you. His whole concern is with his idea; you are just a plaything.

That's what your so-called mahatmas go on doing. They go on giving you patterns of life, they go on forcing things upon you: "Do this, don't do that. If you do this you will be rewarded, if you don't do this you will be rewarded. If you obey, the paradise is yours. If you disobey, then you fall into hell."

These people are dangerous people. These are politicians, not religious people at all. Their whole effort is to change people; they enjoy it. But people are not things. A man is not a canvas, you cannot paint him the way you want. The man is God, the woman is God, each person is divine. Who can change a person? Just the very idea of changing a person is sacrilegious, is a sin.

Many people come to me and they say, "Why don't you give discipline to your sannyasins?" Who am I to give discipline to my sannyasins? I am available. Whatsoever they want, they can have; that is their choice and their freedom. I am here to teach a single thing: Freedom. No interference in it. If they choose to remain in the world, fine. If they choose to get out of it, fine. With me, all is good. But the greatest value is freedom.

A Buddha cannot be asked to help you. He is help -- but a passive help, just a presence, a door. You can pass through it, but the door cannot drag you through itself. Be aware of the fact: if you are with a real master he will not drag you anywhere. He will shower his presence on you, he will remain available in a thousand and one ways, but he will give you freedom to choose, freedom to be. His presence is not active, cannot be; all action is violent. His presence is passive. So, for three reasons, it is not possible.

Ikkyu says:

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Secondly, he would not help you, because anything that is given to you from the outside cannot become your eternal nature. Even a Buddha cannot give you the truth -- because truth is not a thing to be given or

taken, it is an experience that arises in you. The Buddha is an occasion where you can bloom. But nothing can be given to you, nothing can be transferred.

There are things which are untransferrable. They only ARISE; they grow. They are not commodities, they grow like a fragrance grows in a flower.

Truth is your fragrance. So even if he wants, a Buddha would not help you -- because anything given from the outside, just because it has been given from the outside, becomes untrue. It is no more the real gift. The real gift has to arise in you, it has to be given birth by you, through you. At the most, the master can be a midwife.

That's what Socrates says he is -- a midwife. The child grows in the womb of the mother: the midwife can become an occasion to bring the child out of the womb more comfortably, conveniently. That is the function of a master.

God is growing in your womb. The master can be an occasion to bring this birth to happen in comfort, with as little pain as possible, with as much joy as possible, with celebration.

Thirdly, he cannot help, because he sees we do not need any help. All that we need is an awareness of our freedom, an awareness of the fundamental law that thought creates reality -- that we are creators, that each and everyone is a creator.

Never think for a single moment that God has created the world. You have created your world. And there is not one world, there are as many worlds as there are people here. You live in your world, your wife lives in hers. That's why the clash -- those two worlds are continuously clashing. They have to clash, they are overlapping.

You like one thing, your woman likes another thing. There is no way to convince each other, this way or that -- a liking is a liking. You would like to go to this picture, to this movie; she wants to go to some other picture, to some other movie -- a liking is a liking. Two worlds together, overlapping, interfering with each other -- hence the conflict. We don't live in one world. There are as many worlds as there are people.

And the Buddha is one who has seen the truth of it, that he is the creator of his world, and he has retired from it. He creates no more. A Buddha lives here in the world, without a world. That's the meaning of being a Buddha: he lives in the world but there is no world for him. He lives in the world but the world is not in him. His own creation has completely disappeared. His canvas is vacant: he creates no more, he no more projects any dreams.

To come close to a Buddha means coming close to an emptiness. Hence the fear. One feels scared. If you look into the eyes of a Buddha you will feel utter emptiness, an abyss. And you feel as if, if you fall into it, you will never reach to any bottom. There is none. There is no bottom, it is eternal emptiness -- one falls and falls and falls. One disappears but never comes to the bottom of it.

The Buddha cannot help you, because he sees your dreams. It is as if you are asleep and you are seeing a very dangerous dream. A tiger is following you and you are screaming, and in your sleep you shout, "Help! Help!" And somebody is sitting by you side awake. What do you think he is supposed to do? Should he try to help you? Then he will be just as stupid as you are. Then he will be as asleep as you are, or even more.

He will laugh. He knows there is no tiger; it is your creation, it is your imagination. He may have a good laugh. But you are suffering -- you tiger may be imaginary, but for the moment your suffering seems to be true. Tears are coming, you are shaking and trembling.

What should the man do who is awake? He cannot save you from the tiger, because there is no tiger in the first place. But he can do one thing: he can help you to be awake.

That's why these sutras are so depressing, you feel sad. Pradeepa has written a letter to me; her brother and her brother's wife are here and she has written, "Osho, the last time they were here you were talking about Sufis, and they were thrilled by the talks -- that's why they have come again. And now these Ikkyu sutras: they are sad and they create sadness." She has asked me to do something so that her brother and brother's wife don't feel sad here. Nothing; can be done. With Ikkyu, I am Ikkyu.

But this sadness is of immense value. And you are not here just to be entertained, you are here to be enlightened. There is nothing wrong in being entertained -- if you decide to be that, fine -- but then you missed a great opportunity. You need to be enlightened. And before one becomes awake one has to pass through many sad layers of one's being. Layers upon layers are there of sadness that you have repressed -- because you never wanted to be sad, you have never faced it.

Buddha brings all your sadness in front of you, because his commitment is not to your sleep and your dreams. Maybe those dreams sometimes are sweet, but a dream is a dream, whether sweet or bitter. Even if it is very entertaining it is a dream, and the time is wasted.

Truth may not be very entertaining, but it is enlightening. And once you have seen the truth, life moves into a totally new dimension. That dimension is of blissfulness. And remember again, blissfulness does not mean happiness -- because what you mean by happiness is again entertainment. What you mean by happiness is nothing but pleasure, sensation, thrill.

Blissfulness has the quality of peace in it, silence, stillness, undisturbedness. There is no pain and no pleasure: that state of non-duality, Buddha is interested in it. And to attain to it, if one has to pass through sadness it is worth it. Any cost is okay, because what you are going to realize is beyond all values; it is beyond all your comprehension.

The Buddha Way is the way of awakening. But you can be awake only when your sadness is emphasized totally. Otherwise who would like to be awake? You have to be made alert about your sadness, about your hell. You have to be made aware of your death, of your illness. You have to be made aware of all the agonies that you have passed through and you are passing through and you will have to pass through. This whole thing has to be emphasized.

I have heard:

A Broadway producer decided he was fed up with the extravagant ballyhoo in the advertising of so many shows. He decided that he would insert a clause in his contract giving him the right to approve all advertising for the new play he was producing.

Writer after writer prepared ads embodying the honesty and sincerity he said he wanted in his ads. He turned them all down. Finally, one brought in a piece of copy which read like this:

"Here is a play which combines the drama of Shakespeare, the wit of Rostand, the strength of Tennessee Williams, the intellect of Marlowe, and the plot mystery of Dickens. Greater than Hamlet, more moving than the Bible, this is a play destined to live for ever."

"That's it!" shouted the producer. "No exaggeration! Just the simple truth!"

You are living in an exaggerated kind of hope, it can be destroyed only by an exaggerated kind of sadness. The opposite polarity has to be brought in. You are hiding all your wounds, Buddha would like to open them all up. Naturally, one does not like it. Seeing one's wounds, it hurts. Life starts looking very very painful, one feels lethargic about living. Then what is the point? One starts thinking of committing suicide.

That's the point Buddha would like you to reach. Where you start thinking of suicide, only there is sannyas possible -- not before it. When you think the whole life is meaningless, only then does your energy start being concentrated on one point -- that now some other meaning has to be searched for. "This life has failed, in toto. Now another life has to be searched for. I have lived outside myself and seen it is all sadness and agony. Now I have to turn inwards -- a one-hundred-and-eighty-degree turn."

That's why these sutras appear so sad. They bring the truth of your life into focus.

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AND PEOPLE ARE SO STUPID that even when they come to a Buddha -- who knows no future, who knows no past, who lives in the eternal moment -- they still ask about the after-life. They want to have some felicity in the after-world. They are not interested in being awakened herenow, they are interested in making some beautiful world after death.

Buddha is interested absolutely in the herenow. He wants you to be awake herenow. But you go to him and ask, "Is the soul immortal? Will I live after death? What will happen after death? What happens after death? Where do people go?

And Buddha used to laugh at all these questions and he would simply put them all aside. In fact this was his usual way: whenever he would enter a town his disciples would go around the town declaring to each and everybody, "Don't ask these eleven questions." And these eleven questions were all questions of metaphysics: the afterlife, God, heaven, hell, karma -- all that kind of garbage.

Buddha used to say: Just ask about the immediate, that which is the question right now. Let me become the answer for that.

People don't want to ask that, they want to avoid it. You are in misery and you ask, "What will happen after death?" People come to me too; they say, "What will happen after death?" I say, "First see what is happening before death." They are not interested in that. Before death? Who bothers about before death? The real question is after death.

If you can't see what is happening now, and you don't want to see it, the story is going to be the same later on too. Somebody has asked, "This question has been pursuing me from my very childhood: how does the stone feel inside? Inside the stone, how is it?"

Inquire first how it feels when you are a man -- because once you were a stone too, but then you were worried, I know, then you were worried about how it feels to be a man. Now you are a man, you are worried about how it feels to be a stone. Are you going to miss all the opportunities?

And remember, it feels the same. If you can know how it feels inside right now, you will know how it feels inside anywhere else. The inside is the same, only outsides differ. One is a woman from the outside, another is a man from the outside; from the inside, nobody is a man and nobody is a woman. And the man is continuously puzzled by the woman. Even your greatest men, so-called greatest men, are continuously puzzled by the mystery of the woman.

How does it feel? From the inside it is the same, even in a stone. The inside is always the same; only the outer periphery, the shape and the form, is different. Inside is God. God is the inside of all things.

But these questions! Now, just think, a person has been continuously thinking since childhood -- it must have become an obsession -- how it feels inside a stone. And the person has not yet asked, "How does it feel right now inside me?"

Buddha is interested in the immediate, the imminent. Go into the right-here-now: enter your reality and see. And whatsoever you will know will solve all your problems. No metaphysics is needed, meditation alone is enough.

But people used to ask him, "Help us for the future life." And he was ready here, available here, to transform you. But you are not interested in being transformed here, because you have a thousand other things to do. You are thinking that after life is finished and all the beautiful things of life have been done, then resting in the grave, yes, then one can meditate. Then one can think about great things. Why be bothered right now? Right now there are so many things to do -- so many INTERESTING things to do.

Buddha cannot help you for the future, because for a Buddha there is no future. The only time for a Buddha is the present. He cannot help you for the past, because there is no past. It is all one NOW.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

And if you can see it, and if you can go into the right-now of things inside yourself THIS moment, you will be surprised...

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

All is clear there! This very moment! Just you are not there. All is clear there -- just clarity, transparency, crystal clarity. And it has been so since time began. Your inner purity is absolute, it cannot be contaminated.

It is just as if a man is asleep, you shake him and he awakes. Even while he was asleep his capacity to awake was not destroyed. It was there; it was like a substratum. On the top maybe there was a layer of sleep, of dreams, but deep down he was awake. Otherwise how can you wake him just by shaking him? Just an alarm, just somebody calling from the outside, and he opens his eyes and asks, "Who is calling me?" And he was asleep and he was dreaming a thousand and one things, and he was utterly lost in those things. But something was still aware.

That something is always aware. That something never loses its awareness.

You are lost in thoughts; thoughts are dreams. You are lost in the head -- and that clarity exists in the heart. The head is your confusion, naturally: fifty thousand thoughts passing through your head every day, it is really always rush hour, twenty-four hours. And these fifty thousand thoughts I am talking about are for the very very normal average man. I am saying nothing about the neurotics and the philosophers and the thinkers, mad people; I am not saying anything about them, this is just average.

So many thoughts passing through the head: how can you remain clear? So many clouds: how can you see the sun?

But there is a space inside you, a fountain of clarity: your heart. Slip out of the head and fall into the heart. And suddenly one is aware.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING...

Because not a single thought ever passes through the heart. The mechanism of thought is in the head, and the mechanism of awareness is in the heart. The heart is always aware. That's why whenever you do something from your heart it has a beauty, a transcendental beauty, a grace. It has something of the divine -- maybe a small thing, a small gesture, but in that gesture God is revealed. And whatsoever you do from your head is always calculated, cunning, clever, and remains profane and ugly.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

There it is all clear. And both these spaces are available to you, but somehow you are just standing by the roadside, surrounded by the traffic and the noise.

Get out of your head and get into your heart. Think less, feel more. Don't be too much attached to thoughts; get deeper into sensations. Just see the change: it is only a change of gestalt. You are lost in your thoughts, you cannot hear the birds singing. Then you change the gestalt. Just the focus changes, it is a shift. You are no more worried by the thoughts: suddenly all the birds are there singing, the flowers blooming, the sunrays passing through the trees and the wind playing around with the old dead leaves. Just a shift...

And exactly that has to be done. Hence, one who really wants to be awakened needs to learn all the ways of sensitivity. Feel more, touch more, see more, hear more, taste more. And your mahatmas have all dulled your sensitivities. They have been telling you, "Don't taste, taste is dangerous." They have been telling you, "Don't listen to music; forget your senses." And because you have become closed to all your senses, your feeling has disappeared -- because feeling can live only through the nourishment that your senses give it.

So when a new person comes here and sees people hugging each other, holding hands, dancing, singing, he is puzzled -- because he knows only one kind of ashram, the cemetery kind, where people are dead, just sitting under the trees, dull, not feeling anything, just chanting "Rama-Rama-Rama". And that chanting is just a kind of lullaby so that they can force all their senses to fall asleep.

If you want to be aware, you have to be sensitive. You have to allow all your senses to become aflame. Then the heart starts living. Then the lotus of the heart opens and there is never any confusion.

IN OUR WAY THROUGH THIS WORLD
OF BIRTH AND DEATH,
WE HAVE NO COMPANION;
LONELY WE DIE,
ALONE WE ARE BORN.

DON'T GET LOST too much in the world of relationship, because all relationship is dreaming. Remember your utter aloneness.

LONELY WE DIE,
ALONE WE ARE BORN.

And this life is just an overnight's stay. Don't become too much committed to it, don't get too much involved. Staying overnight in a SARAI, you don't get involved. You remain there for the night and you know that in the morning you have to go, so you don't become worried about the caravan SARAI.

This life is just a journey, this life is only a bridge. Pass through it; don't become too much involved in it. Remain aloof, detached. And that aloofness and that detachedness has not to be a forced thing. If it is forced, you have missed the point. It has to be out of your understanding. If it is forced, it will kill your senses; if it is out of understanding, your senses will become more alive.

THE VAST FLOOD
ROLLS ONWARD
BUT YIELD YOURSELF;
AND IT FLOATS YOU UPON IT.

And remember, if you are not involved then there is no question of fighting, no question of struggle. It is the involved people who become very very struggling, because they have certain ideas of what has to be done. They want the world to be in a certain way; it has to be changed. They become so involved that they cannot sleep. They have to paint the walls of the CARAVANSARAI, they have to decorate the walls, they have to change the bed, they have to arrange the furniture -- and by the morning they have to go. And the whole night is lost in arranging and fighting and changing things.

Out of understanding, not out of enforced practising, you start floating with life. Then all is okay; then you don't push the river...

THE VAST FLOOD
ROLLS ONWARD
BUT YIELD YOURSELF;
AND IT FLOATS YOU UPON IT.

And if you start fighting with it you are simply fighting with yourself and with nobody else. If you start struggling with life you will become more and more closed, naturally, in defence. If you start struggling with life you will be defeated, because you will dissipate your energy in fighting.

If you don't fight with life, you float with the flow, you go with the river, you go downstream -- you don't try to go upstream, you have no ideas, you are simply in a kind of surrender with life -- this is trust, this is surrender. And this is it! Then a miracle happens: if you don't fight with life, life simply helps you -- it takes you on its shoulders.

Have you seen any dead body floating in the river? And have you watched the secret of the dead man? When he was alive he was drowned by the river, naturally. Maybe he didn't know how to fight, he didn't know how to swim: he was drowned by the river. He must have been fighting, he must have tried hard to get out of it: he was drowned.

Now he is dead, and he is floating on the surface. What has happened? It seems when he was alive he didn't know the secret. Now he knows; now the river is not drowning him. The best swimmer is one who knows how to behave with the river as if you are dead -- AS IF you are dead -- then the river takes you.

This is let-go: living as if dead, living with no attachment, living with no possessiveness, living with no clinging. Living with joy.

WHO SEES NAUGHT,
SAYS NAUGHT,
HEARS NAUGHT,
SIMPLY SURPASSES
THE BUDDHA.

And if you can float with the river without making a house on it, this miracle will happen:

WHO SEES NAUGHT...

You will be able to see that which cannot be seen. And you will be able to see that when it happens, the seer also disappears. You will be able to see that which cannot be called the seen.

This is the trinity of experience: the knower, the known and the knowledge. This is the trinity of experience. If one becomes totally relaxed, this trinity disappears. Then there is no one who is a knower and then there is no one who is known; there is simply knowing. The knower and the known have dissolved into knowing. All nouns have dissolved into the verbs of life.

WHO SEES NAUGHT,
SAYS NAUGHT...

THERE IS AN EXPERIENCE which is not an experience, which you cannot call an experience. That's why Buddha never talks about God -- because to talk about God is wrong, is to falsify, is to belie, is to betray. It is something that nobody has never seen. It is something that is seen only when the seer has disappeared, it is something that comes to your vision only when you are not there. It is utter unity: there is no division of the experience and the experienced, of the observed and the observer. All distinctions, all dualities, have disappeared. How can you say anything about it?

SAYS NAUGHT...

That's why the sage says a thousand and one things about a thousand and one things, but never says anything about the truth. Nothing can be said about it. The sage is the truth. You can partake of him, you can drink as much as you want out of him, you can live in his vicinity and you can be transformed by being close to him -- but there is nothing which can be said about truth.

The Tao that can be said is not the true Tao. The truth that is uttered becomes immediately a lie.

WHO SEES NAUGHT,
SAYS NAUGHT,
HEARS NAUGHT,
SIMPLY SURPASSES
THE BUDDHA.

Buddhahood is the absolute transcendence of all -- even Buddha is included in that all. One becomes a Buddha only when he surpasses even Buddhahood. Try to see it. It somebody says "I have attained Buddhahood" and clings to it as an experience, he has not yet attained; it is still a part of the world of experience. The ego still persists -- maybe it has become very subtle, but it is there.

The real Buddha is one who has disappeared -- disappeared as an experiencer. That is the utter surpassing. And in that surpassing, one is God.

The God to which we have become very much accustomed is our own imagination; it is not the true God. The God of the Christians and the Hindus and the Buddhists is not the true God. The true God is the God about whom never a single word has been uttered. The God of the Bible and the Vedas and the Koran is not the true God. The true God is one about whom there has always remained utter silence. Our Gods are our creations.

I have heard:

A woman in Manhattan died and willed her estate to God. To settle the estate a case was filed, naming God as a party thereto. A summons was issued and the court went through the motions of trying to serve it. The final report stated: "After due and diligent search, God cannot be found in the City of New York."

But that is the kind of God people are searching for. What kind of God are you searching for? You have a certain image in your mind, that he will be playing on the flute, he will be like Krishna, or he will be just a magnified form of Jesus Christ, or he will be like this or like that... You are simply going through the empty gestures of religion; the real religion has not possessed your life yet.

The real God cannot be imagined; the real God happens only when all imagination has ceased to he. The real God cannot be SEEN; the real God can be seen only when the seer is no more. The real God cannot become an object -- to reduce God to an object is to destroy him, is to kill him, is to murder him. The real God always happens as the innermost core of your subjectivity -- not there, but here. Not then, but now. Not out, but in. And that 'in' also is only for a moment -- once God has happened, that 'in' also disappears. Then there is nothing outer, nothing inner: all is one.

This is the function of a master -- to make you alert of that which cannot be said, of that which cannot be described. A great love is needed, a great sympathy is needed towards the master. Only then these unimaginable things, indescribable things, indefinable things, can be understood.

The master cannot give you God, but he can make your heart aflame with a longing for him.

The young salesman was perturbed. He had lost an important sale he had thought was in the bag. While discussing the matter with his supervisor, the salesman shrugged his shoulders and said, "You can lead a horse to water but you can't make him drink."
"For Pete's sake!" shouted the supervisor. "Who told you to make him drink? Your job was to make him THIRSTY!"

That is the job of a master -- to make you thirsty for something invisible. It is a mad kind of thirst, you cannot logically prove anything about it. It is a kind of infection. Hence satsanga is needed -- you have to be in deep communion with the master. Slowly slowly, something contagious enters your being. The look of the master's eye, a gesture caught in a moment when you were utterly silent and the traffic of the mind was no more moving -- just a pause, a silence, a period... and something starts stirring in you.

The master is there outside you. His very presence starts calling forth something that has been asleep for long. One starts arising, one opens one's eyes.

It is a very strange relationship to be with a master, the strangest -- because the master is not, and the disciple is too much. And, slowly slowly, the nothingness of the master overwhelms the disciple: seeing the beauty of nothingness, he starts dropping his somebodiness.

It is related that a fire broke out in a house. Within, a man was sleeping. They tried to carry him out through the window, but could not. The man was heavy, big, weighty. They tried through the door, but could not. He was really fast asleep.

And you know, when a man is fast asleep he becomes very heavy; if he is awake you can carry him easily. Have you observed the fact? Just carry a small child when he is awake, and he is light. And carry the same child when he is fast asleep, and he is heavy. Sleep has a quality of heaviness in it -- maybe sleep is more in tune with the gravitation of the earth, awareness is more in tune with the levitation of the sky. These words are not used in a scientific way, just metaphorically, but whenever a person becomes awake he becomes very light. And if you have carried somebody who is in a coma then you will know, it becomes almost impossible to carry him.

They tried from the window, they could not. They tried through the door, they could not.

One wise man said, "Wake him up, he'll get out by himself!"

That's what the purpose of a master is. By his awareness, by the impact of his awareness, your sleeping quality slowly slowly is dissipated, dispersed. His light provokes your light, his silence calls forth your silence.

And remember, the master is not doing anything in particular. He is just being here: it all happens of its own accord. But the disciple has to be very watchful, the disciple has to be very very attentive, the disciple has to be very very focussed and concentrated. The disciple has to remain with unblinking eyes. The disciple has to be almost in a kind of deep infatuation, all alert -- just as when you are in love, the whole world disappears, only your beloved is.

Unless the master is your beloved, your lover, unless your whole energy is moving towards him, transformation will not be possible. You have to watch every gesture, every nuance.

After Billroth, the Viennese surgeon, had told his students that a doctor needed two gifts -- freedom from nausea and power of observation -- he dipped his fingers into a bitterly nauseating fluid and licked it off, requesting them to do the same. They did it without flinching. With a grin, Billroth said, "You have passed the first test well, but not the second, for none of you noticed that I dipped my first finger in, but licked the second."

Yes, one has to be very very attentive with a master to see every gesture, because in those gestures is the real message. The way he walks, the way he sits, the way he looks at you, the way he is. What he says is secondary. What he IS is primary, very fundamental. So those who are lost in their arguments and in their words and in their theories, in their expectations, go on missing.

MORE FRAIL AND ILLUSORY
THAN NUMBERS WRITTEN ON WATER,
OUR SEEKING FROM THE BUDDHA
FELICITY IN THE AFTER-WORLD.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

IN OUR WAY THROUGH THIS WORLD
OF BIRTH AND DEATH,
WE HAVE NO COMPANION;
LONELY WE DIE,
ALONE WE ARE BORN.

THE VAST FLOOD
ROLLS ONWARD
BUT YIELD YOURSELF,
AND IT FLOATS YOU UPON IT.

WHO SEES NAUGHT,
SAYS NAUGHT,
HEARS NAUGHT,
SIMPLY SURPASSES
THE BUDDHA.

Surpass the Buddha! I am bent upon it here, I mean it! Surpass the Buddha -- because that is the true Buddhahood when you have surpassed even the Buddha.

That eternal source is available to you. You are fortunate. Don't miss it.

Take It Easy, Vol 2

Chapter #6
Chapter title: Buddhas With Closed Eyes

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The first question

WHAT IS THE DIFFERENCE BETWEEN WAITING FOR GODOT AND WAITING FOR GOD?

NO DIFFERENCE AT ALL. All waiting is waiting for Godot, because all waiting is in vain. You cannot wait for God, because God has already arrived. God is already the case; God is not in the future. God is just THIS, all this: how can you wait for it?

If you wait for it you miss it. Waiting for God is a way of escaping from God, a very tricky and cunning way, very clever and subtle -- so subtle that one can deceive oneself through it. What do you mean when you say 'waiting for God'? God is not there, far away, distant. You are not to travel to God, there is going to be no pilgrimage. God is where you are; you ARE because of God. God is in your breathing, God is your life. There is no other God than life.

To avoid life, people have created images of God -- they are not images of God, they are escapes from God. People are avoiding God, hence they have made temples and mosques and gurudwaras and churches. These are not made by religious people, remember, these are made by the irreligious. Those who don't want to get involved with God, those who want to postpone it, they have created the temples and the so-called religions. Those religions give you a feeling that God will be in the future -- in some other country, in some other land, in some other space, in some other world, but never here. And he is here.

And he is here in the songs of the birds and the green of the trees and the red of the trees and the gold of the trees. He is in the bird on the wing... he is everywhere. You need not even go outside yourself to find him. He is your innermost core, your substratum, your very being. How can you wait for him? It will be just like a fish in the ocean waiting for the ocean; it will be utterly foolish.

So all waiting is for Godot. All waiting is futile. Wait, and you are wasting. Wait, and you are avoiding the guest who has already come -- he is knocking on the door in the wind, in the rain, in the sun; he wants to enter into you. And you are doing your prayer in a shrine, secluded. Or you are sitting in your cave waiting for God. Who are you trying to deceive? You don't want to receive the guest right now: be truthful. You are afraid to receive the guest; it may disturb your whole pattern of life. It is CERTAINLY going to disturb your whole pattern of life.

To receive God means a death, a disappearance -- because the two cannot exist together, you and God.

Martin Buber, one of the great thinkers of this century, says the relationship between man and God is that of I-thou. It is not -- because there is no I and no thou. It is not a relationship at all, because relationship needs at least two.

God is when there are not two. When you are not then something becomes clear which has always been there, but because of you -- the turmoil that you are, the anguish that you are, the nightmare that you are -- because of you it was impossible to see it. You are the dust in the eyes; you are the darkness around yourself God is available but you are not available to God. You cannot wait for God; God is waiting for you.

But why do people go on thinking in terms of waiting? It gives great illusions: some day it is going to happen. Just see the working of the mind, the functioning of the mind. The mind is always a seeker, always desiring something or other; it exists through desire and seeking. Sometimes it seeks money, sometimes it seeks meditation, but there is no basic difference. It is the same game -- played with different words but not a bit has changed, played with beautiful names but the same game.

Somebody is seeking power here, and somebody is seeking power there -- power there in the other world -- and he calls it 'God'. Somebody wants to be special here, and somebody else wants to be special there. The disciples of Jesus ask him again and again, "We know that you will be exactly on the right side of

God, you will be on his right hand. But amongst your disciples, who will be next to you there in that other world, in that kingdom of God? Who will be next to you?"

What is this desire? The same power politics, the same hierarchy, the same ego trip.

The mind remains a seeker. The mind cannot exist with fulfillment, it can exist only in hunger. Mind can only exist in a state of starvation. If you are utterly fulfilled and there is no hunger and no starvation and you are contented, mind disappears like dewdrops in the morning sun -- you will never find the mind again.

Mind looks in the future, searches in the future. And when you are focussed in the future -- some goal, faraway goal... And the farther the goal is, the better for the mind -- because if the goal is not very far, then sooner or later you will achieve it.

God, the idea of God, is the best goal for the mind. The worldly man does not have such a great idea, because his ideas are not impossible, they are feasible. He wants to make a little bigger house -- it is not such a big deal, it can be done. It WILL be done; one day he will have the bigger house -- and then? Then the mind has to create a new desire again.

Just see: why does the mind have to create new desires? Because your old desire has been fulfilled, and mind can exist only in desiring. You have so much money, and mind wants to double it. Then one day you HAVE doubled it: now what to do? Mind has come to a point where suicide is automatically going to happen. If the mind wants to live again, again a new desire has to be released, projected: again you want to double the money, and so on and so forth.

The worldly man has to change his desires many times, again and again; he has to constantly renew his desiring. And who is this other-worldly man, the so-called religious -- the saint, the mahatma? He is more cunning. From the very beginning he has chosen something; he is waiting for the impossible. It is not going to happen, it has never happened, because it has ALREADY happened. There is no way for it to happen, it is impossible. He can live on and on -- this life, another life, and another life -- and his goal is so utterly impossible that he will not need to change it. He has a permanent goal.

The worldly man has temporary goals, not very very distant. The worldly man thinks in instalments: one desire, then another desire, a better car, a better house, a more beautiful woman...

The other-worldly man has chosen the ultimate in desire. God is the ultimate in desire -- not the true God, the God of your idea is the ultimate in desire. It is intrinsically impossible. You can go on waiting and you can go on striving, you can go on seeking.

To see it, that seeking is the way of the mind, that seeking is mind, that seeking is the source of all tensions and anguish and anxiety, is to become aware of a great phenomenon. Then you don't start seeking God, because that is seeking again. Then all seeking simply disappears, withers away. In the knowing of the fact that seeking creates mind and mind is anguish, seeking disappears. And with the seeking disappears the shadow, the mind.

And when there is no seeking how can there be waiting? When there is no desire how can there be waiting? When there is no desire, no seeking, there is no waiting. Suddenly you are here and now. You cannot move a single inch, you cannot go anywhere, there is nowhere to go now.

In that immediacy, God becomes available. It is better to say that you become available to God -- God has always been available from his side.

It is as if the sun has risen in the morning and you are sitting in your room with closed doors and windows, in darkness. Open the doors, you become available to the sun. The sun was already available -- just the meeting happens.

You cannot wait for God. All waiting is for Godot. Godot means the one who never comes, who CANNOT come, whose arrival is impossible. And the only impossible thing is that which has already happened -- how can it happen again? You are alive, and you are waiting for life, Now, this is ridiculous.

The real man of religion does not think in terms of God. He thinks in terms of life or, even better, of living -- because life can again become an abstract idea. Living, moment-to-moment living. In that very living, one knows what God is, because one knows who one is.

Your idea of God is an escape from living. You are afraid of life, of love, you are afraid of death. You are afraid of ten thousand things, and they are there and you don't want to see them eye-to-eye. You don't want to know what exactly the case is. How to avoid it? You become engaged somewhere else. You create a great desire in your mind, a distant desire -- somewhere in the future it will be fulfilled -- and you become obsessed with it. Then you worship God, and you are worshipping a false God.

All worship is false, because real worship consists of living, not of worship. Real worship consists of small things. Not that you do rituals -- all rituals are just strategies to create a belief that you are doing

something special, something sacred. You are simply being stupid, nothing else. You can decorate your stupidity -- you can chant Vedas and you can read Bibles and you can make great rituals in the churches and temples and you can sit around a fire and chant great songs -- but you are simply being stupid; this is not being religious at all.

But a religious man lives day-to-day, moment-to-moment. Cleaning the floor, and there is worship. Preparing food for the husband, and there is worship. Taking a bath, and there is worship. Worship is a quality -- it has nothing to do with the act itself, it is the attitude that you bring to the act. If you love the man and you are preparing food for him it is worship, because the man is divine.

Love makes everyone divine, love reveals the divinity. Then it is not just your husband, it is God in the form of your husband. Or it is in your wife in the form of a woman -- but it is God, ultimately God and always God. A child, your child: God has come in a certain form to you.

Recognize! See! And there is worship. You may be just playing with your child and it is worship -- far more significant than what you do in the temples; the worship in the temples is just plastic.

Real life has to be lived in an authentic sincere way, with totality, with joy, with celebration. And then you can forget all about God -- because each moment you will be meeting him, each moment you will be coming across him. Then everything is just a manifestation of God. God is the prior condition of everything -- nothing can exist without him. So only he exists, and all else is just a form.

A wave, a tidal wave arises, or a small ripple, but both are the ocean. The small ripple is as much the ocean as the tidal wave. A Buddha walks, he may be a tidal wave. And then an ordinary man, the man who comes to mend your shoes, is also God -- maybe a ripple, but no ripple is any less the ocean. There is no question of being less or more -- a ripple is as oceanic as the tidal wave, and the smallest particle is as divine as the greatest mountain. There is no question, because God is not a question of quantity, it is a question of quality.

Anything that is alive is divine. This vision is religion.

So, Chinmaya, no waiting is waiting for God. All waiting is for Godot. Don't wait -- you have waited long enough. Can't you see the futility of waiting? Accept my invitation to live God! Don't wait. Waiting is not the way, living is the way. Live God! Start THIS moment! What else do you need?

I am here, you are here, the trees are here, the birds are singing and the vast sky is surrounding you. What ELSE do you need? What MORE do you think there will ever be? Nothing is going to be added to it and nothing is going to be taken away from it; this totality will remain as it is.

I am existing in the same totality in which you are existing. But I am existing with open eyes and you are existing with closed eyes -- that's the difference, the only difference; not much.
You are Buddhas with closed eyes.

And it is just a question of a decision to open your eyes. You have the capacity to open them -- because if you can close them you can open them. The very possibility of closing them is there because you can also open them. It is your decision, it is your choice.

You have chosen to live without God because you are afraid of God. And then you say, "I am waiting for God." Very tricky. You don't even want to accept the truth, that you have been escaping from God. So you create false Gods -- ikons and idols and temples -- and you go there and you do stupid things there and you call them yagnas, prayer, and all that stuff.

SEE that you have been escaping. This hurts -- because seeing it, your whole mind topples down to dust. Your whole life is based on this strategy to go on escaping, to go on postponing. "Tomorrow I will live" -- that is your way of living. Tomorrow, never this moment. Next life, after death, in some other time, in some other world...

There is no other world. This is the only world there is. And all those paradises and heavens are just your imagination, to escape, to get involved -- dreams to avoid reality.

My whole process consists in bringing you to THIS moment. Just THIS -- and God showers on you and God arises in you. And the God within meets the God without, and then there is great joy.

In short, stop being a seeker! Now, Chinmaya is a seeker, hence the question. Stop being a seeker! People enjoy these ideas very much: "I am a seeker of truth" or "I am seeking God." And then they look at you with that bullshit of holier-than-thou, a seeker of truth, a seeker of God. But seeking is basically wrong. Seeking is wrong -- what you are seeking is irrelevant.

Don't be a seeker. You have been a seeker for many many lives. It is time! Wake up from your seeking and start living! When are you going to live if you go on seeking and seeking and seeking?

Start living. Eat when hungry, and while eating be utterly there in it, and it becomes worship. Fall asleep

when tired, but really fall asleep totally. And if no dreams pass, that is total sleep; it is worship. If sleep is without dreams it has the quality of meditation. That's why Patanjali says that SAMADHI and SUSHUPTI -- the ultimate state of ecstasy, and deep dreamless sleep -- are very similar. Why similar? Because in deep sleep dreams disappear, thinking disappears. So is the case in samadhi: all thinking disappears, all imagination disappears, all dreaming disappears. The only difference is, in deep sleep you are unconscious, in samadhi you are conscious. Otherwise both take you to the same home, to the source.

Sleep totally. When you are walking, walk totally, let everything else disappear. Enjoy the totalness of a morning walk, all that is involved in it -- the children playing and the dogs barking and the birds on the wing and the clouds in the sky, and you there. What more can you ask for? What more joy? If you can't be happy with such a beautiful world, with so much continuously being given to you, where do you think you will be happy?

Walking, just walk. Listening, just listen. Talking, just talk. Be totally in it -- then each act is transformed, becomes luminous. This is the way to live God.

I don't teach you any seeking for God, I teach you living God. Living starts this moment. Seeking of course has to start tomorrow, always tomorrow. And the tomorrow never comes.

The second question

I WANT TO BE A MASTER. THE IDEA OF JUST SITTING THERE AND DOING NOTHING APPEALS TO ME VERY MUCH. WHAT DO YOU SAY ABOUT IT?

GREAT IDEA! SOME IDEA! But it is very difficult to just sit. You are so restless. If you can just sit, you ARE a master! But think of just sitting, doing nothing -- can you allow that much rest to yourself even for a single moment?

That's what I go on telling you: Sit silently, passively, doing nothing, just being. And you look at me with bewildered eyes: "Just sitting, doing nothing?" People ask me, "Can't we chant a mantra? Please give us a mantra, so we can at least chant a mantra when we are sitting." That mantra is for nothing but your restlessness.

Maharishi Mahesh Yogi's transcendental meditation has appeal in America because America is so restless. People can't sit silently; they have to do something or other. If there is nothing to do then they have to repeat Rama-Rama-Rama or Coca-Cola-Coca-Cola-Coca-Cola -- but something. Coca Cola is a great mantra: repeat it and you will have all the benefits of transcendental meditation.

What happens when you repeat a mantra? It just gives your restlessness something to do. It becomes concentrated, then you can sit. But this is not real sitting; you have escaped again. Now you have escaped into the mantra. A mantra is a mind trip. Just sitting means no mantra, no thought, no movement. Just sitting exactly means just sitting.

Yes, then you can become a master; you HAVE become a master. People will start coming to you of their own accord -- because whenever somebody just sits, such grace arises in that non-moving energy because he is utterly in the present. He can't move anywhere -- he can't move to the past, he can't move to the future. He is just utterly here, he is totally one with this moment. In that, he is bridged with reality, he is one with God.

And a man who is one with God is a master. In that moment, such great gravitation arises in him that people will be attracted, people will start moving towards him. He may be sitting deep in a cave in the Himalayas and people will start reaching there, people will start finding the way to where he is. There is some unconscious pull.

In Buddha's days there was no way, because the world was really very disconnected. Nations existed secluded; there was nothing like newspapers, radio, television -- no way to spread the message. But people started moving. From almost every nook and corner of the known world, people came to Buddha. Somehow it functions, it spreads; it has its own momentum.

You will be a master if you can sit silently. But the very idea of being a master will not allow you to sit silently. You will open your eyes to see whether disciples have started to come or not: "And what am I doing here? It is time, and nobody has come -- I don't see any photographers and any newspaper people and media people coming..." You will not be able to sit silently. You will start waiting for disciples: that's the

meaning of the desire to be a master.

A master is one who has no desires. Now, even the desire to be a master is enough; it won't allow you to be a master. A master is not trying to be a master -- he is. He is not managing it, it is spontaneous. He is not searching and seeking for disciples; they come. It happens on its own. The very silent energy of a master -- that luminous energy of being alert, peaceful, at ease, at rest, at home -- starts many people moving towards that source. It is not really in the mind that it happens, this pull. It happens deeper than the mind: it happens in your unconscious.

You say: I WANT TO BE A MASTER.

That will be a barrier. And the reason is the idea of just sitting there and doing nothing. You must be a mighty lazy person. Just sitting there and doing nothing is not a state of laziness, mind you. It is of utter energy, ultimate energy. It is not a kind of sleep, a kind of coma; it is not lethargy. It is a reservoir of energy. The energy is not moving anywhere, the energy is accumulating. And the more it accumulates, the more powerful it becomes.

You must be just a lazy person. The idea appeals to you, because to be a disciple seems to be difficult, arduous -- you have to do this and you have to do that, and you have to meditate, and you have to pass through so many things, and here is Yoga and Zen and Tantra and Sufism and you have to find and search and roam and wander and inquire, and it seems to you to be a long journey. You would like to simply be a master.

I have heard:

A poor half-wit was befriended by a millionaire lover of music who happened to have a private orchestra. One day the half-wit came to his benefactor and asked for a position in his orchestra. Astonished, the rich man said, "I had no idea you could play an instrument."

"I can't," was the answer. "But I see you have a man there who does nothing but wave a stick around while the others play. His job I can handle."

That job is not easy, that is the hardest of all -- from the outside it appears to be very easy.

Just sitting is the hardest thing in the world, the most arduous thing in the world. You can do everything -- you can go to Everest and you can go to the moon -- but just sitting? that is impossible. You can move into any kind of activity -- that fits, that fits with the ego, that enhances the ego: you become a great doer.

But when you are sitting and doing nothing, what happens? What is the difficulty? The greatest difficulty is, when you are not doing anything you start disappearing -- because man exists through his acts.

Jean Paul Sartre is right when he says that man defines himself through his activity. You are what you do.

You are a doctor because you do a certain kind of work. You are a painter because you paint, you are a singer because you sing. Your identity is given by your action. YOU are this, you are that -- your definition comes from your activities. When you are not doing anything who will you be? A doctor, a painter, an engineer, a singer -- who? You will be nobody. You will be simply nobody! Your identity will start disappearing, your definition will slip out of your being. You will be utterly nude and naked and not knowing who you are.

And that is the arduousness of it -- it is very arduous. You will be getting into a great chaos, and great fear will arise in you: what is happening? You will immediately rush into some act, you will start doing something. And once you start doing something you are again at ease, because again you know who you are.

Have you not watched it? Just sitting silently in your room, have you not observed it again and again that you start doing something meaningless? People start moving their furniture, arranging the paintings again or cleaning the books or the cupboard -- they have to do something. Because when they are doing, they are perfectly settled in their knowledge of who they are.

You are a housewife: doing something, you know. You are a mother: when the child is with you, you know who you are. You are a husband: with the wife you know who you are. When the wife dies, something in the husband dies immediately, because he becomes very much frightened -- now who is he? He had become accustomed to living with the idea that he is a husband.

Mulla Nasruddin's wife died and he was crying like anything. One of his closest friends could not believe his eyes -- such big tears were coming from Mulla's eyes, and he had never seen the man cry. And he had always thought that this man is a brave man -- just crying like a child?

To console him the friend said, "Don't be worried, Nasruddin, time heals everything. Within three to six months you will have forgotten this woman. And I say to you, you are still young enough -- you will fall in love again, you will be married again. So don't become so desperate."

Mulla looked with anger at the friend and he said, "What are you talking about? Six months? And what am I going to do tonight?"

If you have become accustomed to a wife, she has become part of your definition. In the night, alone, you will be afraid -- afraid of the fact that again your definition has disappeared.

When a very rich man goes bankrupt what happens? Why do people commit suicide when they go bankrupt? Is money so valuable, more valuable than life? The problem is, that was their definition. Now there is no money in the bank, their soul has disappeared, they don't know who they are. And it seems so arduous to define themselves again, to start from ABC, to start begging again. And it will take thirty or forty years to be able to make that much money again and have that definition again. That seems to be too long and too much; it is better to disappear, it is better to drop the whole effort.

Your activity keeps you defined; it gives you a certainty, a security. Whenever you are not doing anything you become uncertain. An abyss starts yawning in your being and you feel you are falling into the abyss, and immediately you jump to do something.

I have seen people reading the same newspaper again! I used to travel for fifteen years continuously -- almost three weeks a month I was travelling and watching people. Sometimes it would happen that only one more passenger was with me in the compartment, and I would watch him. He would read the same newspaper again and again -- and would feel a little ashamed also, because I was there. He would open the window and close the window, open the suitcase and arrange it and close it again -- and he would become very much ashamed also, because somebody was just sitting there and doing nothing. And he could not sit. And he would try to sleep, and he could not sleep, and he would jump up and go to the bathroom and come back. And he was not an insane person, just a normal person, for twenty-four hours caged in a compartment, not knowing what to do.

Have you not seen people? -- their holidays are the most difficult days; they don't know what to do. The whole week they think that Sunday is coming and they are going to rest, and they never rest on Sunday! They start a thousand and one things: they start mowing the lawn or they start fixing things around the house. They get more tired on Sunday than they ever get in their office -- because in the office who works? One simply postpones. Files move from one table to another table -- they go on moving and moving and moving, and nothing ever happens. People become so skillful at avoiding in the office, that is their work there. To avoid, to say no, not to do anything: that is their activity there.

Psychologists are perfectly aware that once a person becomes retired he dies earlier than he would have died if he had remained in his work. Ten years' difference happens. If a man was naturally going to live eighty years, and when he is sixty he becomes retired... And he had been hoping for that retirement his whole life -- he was thinking, "Just a few years more and I will get retired and then I will rest and do all those things that I always wanted to do. I will read great poetry, listen to great music, play the guitar or make a beautiful garden, or go to the mountains and rest in the sun, in the wind..."

And when he becomes retired all that happens is he simply becomes afraid of death -- nothing else happens. Once he is retired he starts losing his identity. He was a collector or a commissioner or something, a prime minister, a president...

When politicians are in office they are very healthy. Once they lose their office they become ill; they die soon. Harnessed, they can live long. Unharnessed, they don't see what the point of living is. People start neglecting you, people start ignoring you, you become a nonentity. And not only for people do you become a nonentity, you become a nonentity for yourself -- because you don't know now who you are. You had been a prime minister, now you are not a prime minister -- then who are you? And no answer arises.

No, sitting silently is very difficult, just next to impossible -- unless you are ready to die in silence, unless you are ready to lose all identity, all ego. Yes, if you are ready to lose all identity, the master will arise in you. But you cannot become a master.

When you have disappeared, the master comes. It is always God who is the master. That's why in the East we call the master divine. The West cannot understand it, because the phenomenon has been very

rarely happening there. The West knows bishops, priests, rabbis; it does not really know the phenomenon of a master, it is very rarely happening there. It knows prophets, visionaries, it knows preachers, priests -- but very rarely, only once in a while, has the West come across a master.

And whenever the West has come across a master it has behaved very badly with the master. with Jesus it behaved in a very uncivilized way, because the phenomenon was very much unknown. If Jesus had been just a rabbi, everything would have been perfect. But he was a master. He had disappeared, God had appeared in him. Now God was speaking, now Jesus was not speaking.

And when God speaks, God speaks with great authority. When God speaks, God speaks in absolute terms. When God speaks, God speaks like a God. Jesus says, "I am the truth." This is God speaking. Not Jesus, not Joseph's son Jesus. Christ, not Jesus. It is God speaking: "I am the truth." NOW, no rabbi has ever said that -- how can the Jews forgive this man? He seems to be very arrogant and egoistic.

Now, see the ridiculousness of it. Always, whenever ego disappears, God appears. And God speaks in such ways that it looks as if the man has become very egoistic: "I am the truth! I am the way! And nobody reaches God unless he comes through me." Just see these words: "I have come to liberate you. I and my Father in heaven are one." Now, these statements cannot be tolerated. This man seems to be neurotic, mad, a megalomaniac, has lost all senses, is insane.

Still psychoanalysts go on calling Jesus insane. And it looks insane, because who in his senses can say, "I am the way, I am truth, and nobody ever reaches God unless he passes through me"? Who in his senses can say such things?

Yes, he was not in his senses. He was not at all -- how could he be in his senses? God was speaking, he was just a mouthpiece.

A man becomes a master only when the man disappears. So if you have the desire to be a master, that very desire will prevent you.

Right now, become a disciple. Slowly slowly, the disciple disappears and the master arrives. The first step towards masterhood is disciplehood.

The third question

> I FEEL AS THOUGH I AM DROWNING AND AM TRYING TO HOLD ON TO SOMETHING. NOTHING COMES TO MY HAND. I FEEL SUFFOCATED. GIVE ME SOMETHING, OSHO. IT IS HEAVY. I WILL DIE OR GO MAD. HELP ME, PLEASE.

THE ONLY REAL HELP will be to help you to be utterly drowned. And of that you are afraid. I am here to drown you! not to save you from drowning -- because only those who are totally drowned are saved.

You ask: I FEEL AS THOUGH I AM DROWNING...

Something great is going to happen: allow it! be drowned! What is there to save? What have you got to lose? You have known only miseries; you are a bundle of miseries and dreams and hopes and frustrations and expectations -- you are a bundle of all these things. Let this bundle be drowned! Why are you worried? Why do you want to be saved? And if you are saved, this bundle will be saved.

No -- because I love you, I cannot save you. Because I love you, I will help in every way so that you can disappear.

I FEEL AS THOUGH I AM DROWNING AND AM TRYING TO HOLD ON TO SOMETHING.

There is nothing that you can hold on to. You can imagine -- and people when they are in desperate need do go on imagining.

My work here consists of taking all those imaginations away from you, slowly slowly, one by ONE. All toys have to be destroyed, so one day you can see the fact that there is nothing to hold on to. Only then will you relax and allow this drowning. Only then will you relax and die.

And after that death is resurrection.

Vedanta, go down. And don't try to hold on to ANYTHING, because there is nothing to hold on to.

NOTHING COMES TO MY HAND...

Because there is nothing. Nothing can come.

I FEEL SUFFOCATED.

I know. I have passed through the suffocation myself -- I can understand your misery, I can understand your helplessness. But I can't give you my hand, because if I give you my hand you will remain the same. I have to leave you as you are. I have to just sit on the bank and see you drowning.
Of course you will feel angry at me.

I have heard: A Sufi master was sitting on the bank of a river, and a man was drowning. And the man started shouting, yelling, "What are you doing there? I am drowning and I don't know swimming! Come and save me!"

And the master laughed and he said, "I don't know swimming myself, but I am not yelling. So what? If you don't know swimming, you don't know swimming! I don't know it myself, but I am not yelling. There is no need to yell."

Looks very hard -- the story looks very cruel. But this is not an actual case, it is just metaphorical. This is the situation! Vedanta is drowning there and he is shouting for help and yelling, and I say to him: Don't shout and don't yell. Simply disappear. Relax and let go. Don't try to hold on to anything. This is the last struggle of the ego to be saved. This is the death that brings samadhi.

NOTHING COMES TO MY HAND.

Yes, nothing is going to come. I am not here to supply you new toys, new supports, new props.

I FEEL SUFFOCATED.

I know. Don't try to save yourself, otherwise you will be simply prolonging your misery. Die. One has to learn the art of dying -- and that is the whole art of disciplehood.

GIVE ME SOMETHING, OSHO.

I cannot give you anything. I can only take things away from you. I have to make you absolutely nude, utterly empty.

That's what Ikkyu's sutras are saying again and again: the Buddha cannot help. All help will be wrong help, because through help your wrong life will be supported.

GIVE ME SOMETHING, OSHO. IT IS HEAVY. I WILL DIE OR GO MAD.

You cannot die, that much is certain -- because nobody has ever died. You cannot die, because death is impossible. Death never happens. It is all life -- life only goes on changing forms.

When a child is born out of the mother's womb the child thinks "I am going to die" -- naturally. For nine months the child has lived in a certain way and now that whole way is being disturbed. How can he think that this is going to be a new life? The child thinks "this is going to be death."

You are in exactly the same situation. Now you are being taken away from a womb -- the womb of the society, the womb of religions, the womb of concepts, abstractions, philosophies. I am taking you away from the womb in which you have lived up to now. It is hard, heavy. And the child thinks, passing out through the mother's womb, that he is going to die. Birth seems to be like death.

And again, when you really die one day -- old, aged, and you die -- do you think it is death? It is again a beginning of a new birth. Each death is a beginning of a new birth, and each birth looks in the beginning as if it is death. But it is all life. Life goes on changing its forms, from one form to another. The form dies and life jumps into another form.

Life is a flame that lives eternally.

You cannot die, don't be worried about it -- because nobody has ever died. Death is a myth.

You say: I WILL DIE OR GO MAD.

You cannot die, one thing, because death does not happen. And you cannot go mad, because you are already mad. Now there is no more to it. Man as he exists ordinarily is mad. What more madness can happen to you?

Just sit silently in your room for one hour and write down whatsoever comes into your mind; just write down whatsoever comes, with no editing. Just go on writing whatsoever comes -- relevant, irrelevant, consistent, inconsistent, absurd, nonsense, rubbish -- just go on. And you will be surprised: after one hour, when you look at it you will think "Has some madman written it, or what?"

We keep our mind repressed. We are afraid -- if we look into it, it is mad.

I have heard: A woman was playing on the harmonium and singing. And her voice was so ugly, nauseating, that the neighbour could not sleep -- and it was getting late, it was two o'clock in the morning. Then he knocked on her door and said, "Please stop now! Otherwise I will go mad."

The woman came out, opened the door and said, "What are you talking about? I stopped one hour ago!"

The man has already gone mad!

As man is, he is already mad. You cannot go mad -- don't be afraid about madness. If you allow this death you will become sane for the first time. Ego is mad, ego is madness. And the ego is afraid to die -- the ego is crying for help.

And you have fallen into very dangerous company, Vedanta. Here, no help is given, all helps have to be taken away. I remove, I go on removing all crutches. I know that if all crutches are removed you will be able to stand on your own, because you are not a cripple but the society has made you crippled. And the society has given you all kinds of crutches, and you have lived with those crutches so long that you cannot imagine yourself without them. Naturally, when you take crutches away from the crippled man he feels suffocated, he feels he is dying.

You are on the right track. Whenever this happens to anybody here I become very happy, because then I know the moment has come: if you can be courageous enough to go through this moment you will be reborn.

And you say: HELP ME, PLEASE.

Just the other day, Ikkyu's sutras were saying no help is possible, for three reasons. First, you don't need the help -- in fact you have been harmed by all kinds of help that have been given to you. Nobody has allowed you to be on your own; so much help has been available to you -- your mother, your father, your teachers, your priests. Even before the problem has arisen, answers have been fed to you, all kinds of help. This helping society, these advisers all around, they have been helping you -- they don't bother whether you need it or not. They go on helping, they have a chronic obsession with helping. They are known as social servants: these are the most mischievous people in the world. Their mischief is such that you cannot see it: they help you, they give you good advice, they teach you character, morality and this and that -- and they destroy your whole possibility of growth. They make you false, pseudo, they make you plastic.

When you fall into the hands of a master the process has to be reversed. All help has to be withdrawn. You are to be left in such deep aloneness that you HAVE to grow, that you have to take the challenge of life. And in that very challenge the energy starts moving, starts taking a form, becomes integrated.

Have you not watched it? Whenever there is a difficulty and you face it, something in you becomes strong. Whenever there is a great challenge it gives you steel in your being. And this is the greatest challenge that you can come across -- the challenge of a master, of being with a master.

You don't need help.

Secondly, the master cannot enforce anything. He will not even enforce what is known as good, because enforcement makes everything wrong. You have to partake; the master is a kind of availability. You can take as much as you need, whatsoever you need, you can drink, you can eat, you can digest the master -- but nothing can be done from the master's side in a very active way, no. He is a passive presence.

And whenever somebody is active he becomes violent. He starts crippling you; he starts watching everything, he becomes a kind of policeman. He starts interfering in everything: you should eat this, you should not eat that, you should go to bed at this time and you should get up at this time -- he starts interfering with your life. He becomes totalitarian, he becomes dictatorial, he destroys your freedom. In the name of great values he cripples you, he paralyzes you.

The real master is just a presence. You can be benefitted, but it is up to you. He is available: you can take it or leave it, but nothing can be done actively from the master's side.

Thirdly, all that you are thinking is your trouble, your problem, your anxiety, is illusory. You have become very very clever at creating illusions for yourself. The basic illusion is the ego. And once that illusion is created then so many other illusions arise out of it.

Now, you are not dying -- just the ego is dying. But you think "I am dying." If you can see it, how can you die? You were never born! Do you remember any moment when you were born? Have you any idea what birth is? If you were born then there must be some memory -- you were not, and then suddenly you popped out -- but do you remember? Those who have gone deepest into inner work have all said that you were never born. Birth has not happened, so how can you die? You are unborn, undying.

Ikkyu calls it 'the great medicine'. No help is needed. At the most you need an awakening -- not help in particular, in detail, but just an awakening. For that, the master's presence is the alarm.

That's why I go on shouting at you continuously, whether you listen or not. I go on calling you. Some day, in spite of your sleep, in spite of you, you may listen. That very moment, you will open your eyes and all the nightmares that you were suffering from will disappear.

This drowning, this suffocation, is just a nightmare.

And remember that one becomes awake only when the nightmare reaches to its peak, never before. Have you observed or not? -- sometimes in your sleep when you are passing through a great nightmare, a moment comes when the intensity of the nightmare, the very intensity of it, becomes a breakthrough: you are suddenly awake. Your sleep can tolerate only so much nightmare, it can settle and remain adjusted with only so much agony. Once the agony point reaches beyond the capacity of the sleep, sleep has to be broken -- it will break on its own.

You are being followed by tigers and you are running and the terrain is rough, mountainous, and you are falling and bleeding and feeling more and more tired. It is an uphill task and the tigers are coming closer and closer and you can hear their roaring sounds and their approach is coming closer and closer and closer... and suddenly you are caught by those tigers. One has just jumped on your chest, is tearing you apart -- and in that very moment the sleep disappears and your eyes open. You are perspiring, your heart is beating fast, the whole body is trembling, but there is no tiger; you are just holding your own pillow.

I am sitting by your side, fully awake, seeing the whole misery. Do you think I should feel compassionate? You are suffering very much, this tiger is going to kill you, so should I bring a revolver or do something? I will kill you if I bring a revolver -- to kill the tiger you will have to be killed, because it is your dream; the tiger is not real. So I am amused. Sitting by your side I enjoy the whole journey that you are going through. I can see through and through and I know that sooner or later the tiger is going to get you -- how long can you escape? You can escape from a real tiger, there is a possibility; but you cannot escape from an unreal tiger, there is no possibility. It is your creation -- wherever you go it will follow you. It is your mind! How can you escape? Sooner or later you will get tired, weary. You will fall, you will slip from a rock and you will be caught by the tiger. And then tigers do what they know: the tiger will tear you apart.

And at that moment when the tiger is tearing you apart, sleep cannot continue; it is too much. The sleep is broken.

In fact that is the purpose of so many groups that I tell you to go through. Primal, Encounter, Samarpan -- these are just to enhance your nightmares. You are seeing those nightmares, but very mildly; they never come to a peak, so the sleep continues. They have to be brought to a peak, they have to be brought to a climax -- because only from the climax comes the change, the change of consciousness.

Vedanta, good. I am happy, I am pleased. Be drowned, with all my blessings, and the dream will disappear. And the disappearance of the dream is the only way to know that which is. The disappearance of the dream is the appearance of God.

The fourth question

WHAT IS THIS EGO?

An ancient story:

A young woodpecker, who felt exceedingly vigorous one morning, looked around the forest and decided to start the day by pecking a huge oak. He had just gotten off to a good start when a bolt of lightning split the tree from top to bottom. The bird hustled out from under the debris, looked up at what was left of the tree, and murmured with a shudder, "My! I did not even know my own strength."

This is what ego is. It is a misinterpretation -- what is already happening, you think you are doing it. Just a translation from happening to doing is the creation of the ego. Watch, and whenever you feel that you are doing something translate it to "It is happening." Read "It is happening" and the ego will disappear.

All is happening, nothing is being done. There is no doer and no 'do-ee', it is all happening.

The fifth question

PLEASE CAN I BE SIMPLY NORMAL?

NORMAL IS OKAY, but what is SIMPLY normal? Again you are making a condition; you are making it complex. Simply normal? Is being normal not enough? What more is added by putting 'simply' in front of 'normal'?

The mind is such that it cannot be happy with the natural, the normal. It always makes conditions and through those conditions it falsifies everything. Normal is possible, but simply normal is not possible. That 'simple' will be something brought in from the outside.

Man has become so accustomed to the artificial that even when sometimes the desire to be natural arises in him, what he thinks about as nature is not nature, it is again his IDEA of nature. What he says is natural is again his idea of the natural -- not the natural, because the natural needs no idea. You need not become natural, you ARE natural; just stop being artificial, that's all. No positive effort is needed to become natural -- just don't try to be unnatural.

Do you follow me? A positive effort will always lead you into artificiality. Now if you ask "How to be natural?" you have asked a wrong question, you have started on the wrong track. And then somebody is bound to supply the answer -- because wherever there is a demand, there is a supply. If you ask a wrong question you will find somebody to answer it -- because people are so anxious to advise, to answer, to prove themselves wise, wiser than you. They are just hankering for somebody to ask the question. Ask, "How to be natural? How to be normal?" and somebody will show you the way. But there is no way to be natural; all ways lead to unnaturalness.

Drop all the ways, don't try to be anything. Forget about becoming, and then what is left is natural. The way to the natural is negative.

That's why Buddha's emphasis is on VIA NEGATIVA. He never talks about positivity. He always says, "No, no. Neither this nor that: NETI NETI." Just go on dropping.

But man has become really so unnatural that his idea of nature is also unnatural. Not only has man become unnatural, even animals who live with man become unnatural. Your dog starts learning from you and becomes unnatural, becomes diplomatic, political. He is feeling angry at you: you are not allowing him to sit in the drawing room where he wants to sit, because guests are coming. He is feeling angry. If he is natural he will jump at you. But he is just waving his tail, showing great love for you. Now you have created a split in the poor dog's mind. He is trying to be very polite to you, and really he wants to hurt you.

I have heard:

The story is told of an old lady who rented a furnished villa for the summer, and along with the villa went a large dog. In the sitting room of the villa there was a very comfortable armchair. The old lady liked this chair better than any others in the house. She always headed right for it.

However, much to her regret, she nearly always found the chair occupied by the large dog. Being afraid

of the dog, she never dared bid it harshly to get out of the chair. Instead, she would go to the window and call, "Cats!" Then the dog would rush to the window and bark, and the old lady would slip into the vacant chair.

One day, the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared very much excited and set up a tremendous barking. The old lady rose and hastened to the window to see what was the matter, and the dog quietly climbed into the chair.

Even animals become cunning, clever, calculating. In zoos, where animals have to live with other animals and in a human space, they start going neurotic, become mad, even sometimes commit murder or suicide too. This never happens in the natural state; no animal species kills its own kind, never. But in a zoo it happens. No animal goes mad in the natural state, but in a zoo it happens.

Man has become very unnatural. Don't ask me how to be natural, just watch how you have become unnatural. Watch each act, each gesture, and see the unnaturalness of it. And whenever you see that it is unnatural, that this is not true, authentic -- that this is not coming from your being, that you are only pretending, that you are being a hypocrite -- drop it!

Go on dropping. Slowly slowly you will see, all that was artificial has been dropped. Then suddenly one day nature is blooming in all its grandeur. You need not do anything for it -- nature is that which cannot be brought. The unnatural is that which HAS to be brought. The unnatural needs a positive way, the natural needs no positive way. Just not being unnatural is enough for nature to take possession of you.

And the last question

BELOVED OSHO, SINCE I HAVE BEEN HERE, ONE FEELING GETS STRONGER AND STRONGER -- THE ONLY THING THAT I REALLY WANT TO DO IS SIT ON YOUR LAP.

USHA, JUST FAR OUT! But please don t start doing it. I have fifty thousand sannyasins: just think of me too, otherwise I will be killed in a stampede. But the idea is great, just as an idea -- don't practise it.

The idea is symbolic: a great love is arising in you. It is good, it has to be so. Unless you are in deep love with me nothing is going to happen. Only through love, the transformation happens. And it is good that you have not projected it on me -- otherwise, that too happens...

Just the other day, I read in the latest issue of YOUTH TIMES a statement of an Indian film actress, Pratima Bedi. She says,"Rajneesh is sexy." Now, I really enjoyed it! She came to see me once; she must have been there for four or five minutes in front of me. She says I was trying to hypnotize her and I was very sexy and the vibe was sexual.

If the monkey looks into the mirror the monkey cannot see the angel looking out of the mirror. This Pratima Bedi is a wonder-woman! But let me explain to you what a wonder-woman is. I came to know about the wonder-woman through Mulla Nasruddin. One day he was saying, "My wife, Osho, is a wonder-woman." I know his wife, I said, "What do you mean?" because I have never seen such an ugly woman before. "Wonder-woman?"

He said, "Yes, wonder-woman -- because sometimes I wonder whether she is a woman or not."

And he also said, "There is only one word that can explain her: 'temperamental'." I said, "You puzzle me again -- what do you mean?"

He said, "She is fifty percent temper and fifty percent mental.

Now, this Pratima Bedi -- I cannot think of a more ugly duck. And she thinks I was being sexual with her. But something must have happened in her mind.

A mentally retarded man was accused of raping a young girl, so the police made him take part in an identity parade.

The poor victim was to be led into the room where she was supposed to pick out one of the ten men as her attacker, but as soon as she entered the room, the man pointed to her and said, "That's the one!"

It is good, Anand Usha, that you don't project it on me!

People go on projecting their minds. I am a mirror: you can see in me whatsoever you want to see. And when you see it, naturally you think it must belong to me. Nothing belongs to me. This man here, talking to you, sitting in front of you, is just empty. Nothing belongs to me -- or, only nothing belongs to me.

You can see your faces, you can see your innermost instincts, you can see your unconscious, reflected in me. Remember always not to project it, otherwise that will be a misunderstanding. Your love is good: let this love go higher and higher -- because always, almost always, it starts with the body. Nothing is wrong with the body, but that is the very very gross kind of love.

Be on your wings, move a little higher than the body, spread your wings in the sky. Leave the boundaries behind. Don't think that you would like to sit in my lap, think to meet me on higher altitudes -- because I am there! If I am here in the body I am here just for your sake, a little while more. This body is just an excuse to be with you. I am almost cut off from it, just hanging around it a little bit, because I know many are in great need. And I am waiting for them, and they are coming.

But search for me on higher altitudes, move with me as high as possible. Then more and more clear vision will be available to you. At the highest peak, meet with me and that will be the meeting with God himself.

Take It Easy, Vol 2

Chapter #7
Chapter title: Breaking Through the Bottom

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ON THE SEA OF DEATH AND LIFE,
THE DIVER'S BOAT IS FREIGHTED
WITH "IS" AND "IS NOT".
BUT IF THE BOTTOM IS BROKEN THROUGH,
"IS AND "IS NOT" DISAPPEAR.

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA;
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

AS LIGHTNING
WHICH DISAPPEARS LIKE DEW,
WHICH VANISHES LIKE A PHANTOM --
THUS THINK OF YOURSELF.

A MIND TO SEARCH ELSEWHERE
FOR THE BUDDHA
IS THE FOOLISHNESS

IN THE VERY CENTER OF FOOLISHNESS.

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR,
JUST AS IT IS,
IS THE REAL FORM OF BUDDHA.

An elderly woman came into a doctor's office, exclaiming, "Doctor, my stomach hurts!"
The doctor said, "But madam, I am a doctor of philosophy."
For a moment she forgot the pain, and then seemed puzzled. "Philosophy? What kind of disease is that?"

YES, PHILOSOPHY IS A DISEASE, and not an ordinary one either. It is not a common cold, it is cancer -- cancer of the soul. Once a person is lost in the jungle of philosophy he becomes more and more entangled in words, concepts, abstractions. And there is no end to it, one can go on and on for lives together.

Philosophy is all a mind game; mind perpetuates through it. And the truth can be known only when you are in a state of no-mind. So the philosopher never comes to know the truth. Unless philosophy is dropped utterly, in toto, one cannot know what truth is or what God is.

Philosophy thinks ABOUT God and hence goes on missing God. It goes on spinning and weaving theories around and around; it never hits the target. It moves in circles -- it creates one idea about God, and then that idea creates another idea... and ideas don't believe in birth control; they go on reproducing themselves.

Mind secretes philosophy, creates philosophy, lives through it. Without philosophy the mind cannot exist for even a single moment. The mind HAS to be a Hindu or a Mohammedan or a Christian or a communist. The mind cannot remain for even a single moment in existence if it is not Hindu, not Mohammedan, not Jain, not Christian. If the mind has no philosophy to depend on, it dies out of starvation. If there are no props to support it, if a continuous nourishment is not given to it so that it can think more and more, the process stops. Philosophy keeps it going.

Buddhism is not a philosophy -- not at least in Buddha's being or in Ikkyu's being. Those who have realized have realized one thing absolutely, that truth happens in a non-philosophic state. Truth happens in a state of not-knowing, truth happens in innocence. Truth happens when there are no clouds of thoughts moving in your consciousness, when the sky is absolutely clear, when there is no abstraction, when you have no idea what God is or what God is not -- when you don't believe in God and you don't believe in no-God, when you are simply in a state of not-knowing. You don't claim any knowledge: that non-claiming consciousness begins to open up. All knowledge burdens and closes you.

And Zen is one of the medicines for coming out of the disease called philosophy. No other school has been able to devise such powerful medicines for coming out of the world of philosophy as Zen has done.

Buddha did not teach anything to believe in. He was not a teacher in that sense, because he did not teach. He was, on the contrary, an anti-teacher -- he took away a]l the teachings that people were carrying. Slowly slowly, he helped his disciples to become utterly nude, naked.

Philosophy is a beautiful dress that the mind clings to. Once philosophy is dropped, mind is ugly. No one would like it, it is nauseous. Then to drop the mind becomes very easy -- in fact to cling to it becomes impossible. One HAS to drop it; that dropping comes inevitably and necessarily, of its own accord.

What exactly is philosophy? It is a pretension of knowing, without knowing anything at all. It is thinking. Thinking always means the man is ignorant but is trying to make up something. Whenever you think, that simply shows you don't know. Either you know or you don't. How can you think? What can you think?

If I say, "Does God exist or not?" and you say to me, "I will think over it" what are you going to think over? Either you know or you don't -- it is just simple like that. What are you going to think about? And whatsoever you think will be your fabrication, will be a lie. Thinking consists of lies.

But one can prove to oneself that those lies are truths; one can argue for them. In fact truth needs no argument. Truth is self-evident; only lies need arguments -- they are not self-evident, they need witnesses. A truth is simply truth; unarguably it is there.

That's why the greatest declarations of truth are absolutely without any argument. In the Old Testament there is no argument for God. It simply states: God is. No argument is given, no proofs are contrived. The

Upanishads simply declare; they are declarations, announcements to the world at large, but with no argumentation behind them. They are not syllogisms, just poetic assertions. Somebody has known, and he declares. If you ask him, "What is the proof?" he says, "You can also know."

When Vivekananda reached Ramakrishna, he asked this question: "Can you prove to me that God exists?" And Ramakrishna said, "I cannot prove that God exists, but I can make you KNOW. Are you ready? This very moment!"

Vivekananda was shaken to his very roots. The man was standing there and asking, "Are you ready? THIS very moment I can show God to you! but there is no proof." Vivekananda had not expected this. He had seen many other philosophers before; he was expecting something like that Ramakrishna would give a few proofs, would argue for God, would destroy the proofs that say God does not exist. He had never come across a man of real knowledge; this was the first time.

His throat went dry, he could not utter a single word, he was simply dumb. For a moment everything stopped. And Ramakrishna touched his chest with his feet and he fell into deep ecstasy. When he came back he was trembling. What he had seen was impossible to believe -- he had fallen out of the mind for a moment. That touch of Ramakrishna's feet: for a moment he had fallen out of the mind.

Just the same happened last night. Sarjano was there -- and Vivekananda must have been in exactly the same situation as Sarjano was last night -- and I told him to hold my feet in his hands for a moment, and it happened. For a moment he slipped out of the mind.

The impact of no-mind, if you are ready, can take you into a state of no-mind. And there is knowing. Knowing is not through the mind, it is always through the no-mind; it is not through the knower, it is only when the knower is not.

And philosophy goes on accepting the knower and goes on trying to make some toys -- theories, doctrines to believe in -- so that one can deceive oneself. And one can go on and on, for ever and for ever.
I have heard:

An ignoramus managed to get himself invited to a party attended by world-renowned scientists. Among them was Albert Einstein. The illiterate guest immediately made a nuisance of himself by dogging the illustrious physicist's heels and offering what he thought were very profound observations.
"Tell me, Doctor Einstein," asked the pest, "what, in your opinion, is the difference between time and eternity?"
"Sir," answered Einstein, "if I took the time to explain the difference, it would take an eternity!"

In fact Einstein is being very mild, mellow, generous. Even in an eternity, the difference cannot be explained. Even through an eternity, if you go on discussing "What is time?" and "What is eternity?" you are not going to come to any conclusion whatsoever.

Five thousand years of philosophy, and not a single conclusion in the hands. Yes, not a single conclusion. No two philosophers agree; they only agree to disagree. They are constantly arguing against each other. There is no possibility of agreement, because two lies cannot agree. And two truths agree so deeply that they become one truth -- then they are not two, the agreement is so total. That's why it is said that there is only one truth. There cannot be many, because the agreement is so infinite and so total and so whole that whenever there are two truths they immediately jump into one and become one flame.

All Buddhas agree. But on what? -- that cannot be said. If you say it, it becomes part of philosophy. It remains unsaid, but it can be experienced.

Because philosophy is a pretension, it believes in great words. It believes in phrase-mongering -- it creates, fabricates, great words that people can be impressed by.

Art Critic I: "I think the neo-plasticism of the abstract design proves the mystical, metaphysical and non-humanistic approach to the objective concept of abstraction."

Art Critic 2: "Yes, you have a point there! In fact, it's obvious even from a casual glance that this painting was created by paranoiac-critical activity, brought about by spontaneous dynamic sensations, sometimes made by somnambulistically inclined campanologists, who create a picture of transcendental non-curvilinear and curvilinear objects expressing subjective feelings in a cubistic manner."

Art Critic 3: "I fully agree with you both -- it's a rubbishy painting!"

Philosophy goes on creating such bombastic words; it is never simple, it cannot be. It cannot afford to be simple because if it is simple you will see that it is a lie. It has to be very very roundabout, indirect, zig-zag -- never straight, never to the point. Its whole effort is not to come to the point: just go on in every direction, but never come home. And create such bombastic words that you can impress idiots -- only idiots are impressed by those bombastic words.

Truth is simple. Very simple -- so simple that a child can understand it. In fact, so simple that only a child can understand it. Unless you become a child again you will not be able to understand it. It is an experience, not speculation.

But once you get addicted to great words it is very very difficult to bring you down to the earth. Those big words give great fulfillment to your ego. Once a person's mind starts enjoying great words and great ideas and complicated theories, it is very difficult for him to descend to the earth. He flies in the skies, he remains in the high towers of his mind; he never comes to the fact, to the truth. Because truth is simple -- and what will happen to his philosophy?

Samantha was a six-year-old who liked to exaggerate almost everything she saw or did. One day she was looking out of the window when she called to her mother, "Mummy, Mummy! Come quickly! There's a lion walking on the road outside our house!"

Samantha's mother looked out of the window but could only see a small ginger cat.
"Samantha! You're lying again!" she scolded. "Go upstairs to your room immediately and pray to God for forgiveness for being such a naughty little girl, and beg him to stop you from telling so many lies."

Samantha ran up to her room sobbing. A short time later she came down to her mother and said, "I've prayed to God like you said, Mummy. And he said that he, too, thought the ginger cat looked rather like a lion."

Once you have started enjoying exaggerations, big words, bombastic theories, it will be difficult for you. You will try to collect every kind of proof to convince yourself and others that you are on the right track. Once the illusion that you know happens to you -- and that is the illusion philosophy gives, that you know -- then it is very hard to drop that illusion, because then you become ignorant again.

That is one of the most difficult things for you in being with me. When you come, you come with knowledge. And the whole effort here is to help you drop that knowledge. You come here to acquire a little MORE knowledge, not to drop that which you have. You come to accumulate a little more; you come to gather a few more arguments for that which you already believe. And I am telling you to drop all that you know -- because you don't really know; it is a false hallucination. You have created the idea that you know. Yes, it hurts to drop it, because then you again become ignorant. And it has taken your whole life to acquire little bits of knowledge from here and there -- from the school, the college, the university and the priest and the books -- you have been studying and you have been searching and with great effort you have accumulated a little bit of knowledge. And you feel that you may not know the absolute truth but you know enough to move towards truth.

When you come to me you are shocked -- because I am telling you again and again that all that you know is just bullshit: simply drop it! Your God is just a fiction, your prayer is just your fear, your love is just your pretension. You are pseudo, root and all; you are just a falsity.

Drop all this! And become ignorant again, because from that ignorance you can grow. the techniques of Buddhist meditation are nothing but techniques, to help you to get out of the knowledge trip. The whole trip is just garbage.

And remember, knowledge and knowing are not synonymous. Knowing is existential, knowledge is just intellectual. Knowing is out of intelligence, knowledge is just memory -- it needs no intelligence. In fact, to avoid intelligence people become addicted to knowledge -- it is a cheap thing to become knowledgeable. And then they get excited about useless things.

Some time, years ago, Art Buchwald told the story in the New York HERALD TRIBUNE of a Hollywood producer whose hobby it was to collect rare books. He loved his avocation so much that he spoke about it constantly, boring his friends who were tired of hearing about it. One day, they decided to play a joke on him. They hired a bit actor and brought him to lunch. When, inevitably, the subject came up, the actor said he'd had an old German Bible around the house for years, but it smelled so bad he finally gave

it away to an aunt in Santa Barbara.
"Who printed it?" the rare-book collector asked.
"I don't know...'Guten' something," the bit actor said.

The producer dropped his fork. "Not Gutenburg?" The actor said he believed that was the name. The producer jumped up from the table. "Let's go!" he screamed. "We'll hire a plane!"
"Go where?" asked the actor.
"To get the Bible, man! Don't you realize you have one of the first books ever printed? It's worth three hundred thousand dollars!"

The actor stood up excitedly. Then suddenly he sat down again. "It can't be worth anything," he said.
"Why not?" asked the hysterical producer.
"Because," the actor replied, "somebody named Martin Luther scribbled all over it."

Now the producer must have gone mad, must have fallen into a swoon! People get excited about trivia, and they think they are doing great work. All your hobbies, all your search, all your so-called spiritual work, can be reduced to a single thing: decoration for the ego. And the ego is the only barrier that is preventing you from knowing that which is.

These sutras of Ikkyu are very pragmatic. That is the climate of Buddha. Buddha is a very practical man -- that's why he is non-philosophic. He is a pragmatist, he wants the facts and the truth. And he wants to go directly -- he does not want to go here and there and round and round. He wants to beat the bush, not around it.
The first sutra:

ON THE SEA OF DEATH AND LIFE,
THE DIVER'S BOAT IS FREIGHTED
WITH "IS" AND "IS NOT".
BUT IF THE BOTTOM IS BROKEN THROUGH,
"IS AND "IS NOT" DISAPPEAR.

THAT'S THE WAY TO LET PHILOSOPHY DROP. What is philosophy? It is a constant fight between two camps -- the camp who believes in "Is" and the camp who believes in "Is not". One says "God is," another says "God is not." One says this, and the other says exactly the opposite. One proposes the thesis and another immediately proposes the antithesis. This game between thesis and antithesis is what is called philosophy.

The whole game can be reduced to a simple formula: "Is/Is not." The theist says "IS", the atheist says "Is not." One says the soul exists, the other says there is no soul. One says life has a goal, the other says there is no goal. One says "The soul is immortal," the other says "Nonsense." And this has been continuing down the ages, through the ages. And with no conclusion.

Buddha says: The whole game is futile. For certain basic reasons, the game is futile. Life in its very structure is dialectics, it depends on the polar opposites -- thesis, antithesis. Everything automatically turns into its opposite: birth turns into death, day turns into night, love turns into hate, hope turns into despair. And vice-versa: despair again turns into hope, and night again turns into day, and hate again turns into love, and death again turns into birth. The whole wheel consists of the polar opposites.

Buddha says: To choose between these poles is to be wrong. See the whole of it; don't say "Is" or "Is not". Don't become part of a camp, don't become part of a school or a doctrine -- because all doctrines are partial and each doctrine is trying to prove that this is the whole. This is the trap of philosophy.

Naturally, when you say "God is light," how can you believe somebody saying "God is darkness"? Obviously he is denying you; you are at daggers with each other.

But Buddha says: Just see -- light turns into darkness every day, darkness turns into light every day. So you are not really contradicting each other, you are complementing.

Polar opposites are not opposites really but complementaries. So there is no way to choose -- and if you choose you will be in difficulties...

You choose love and then love changes into hate and anger. And then you are in a difficulty, because you were thinking love would remain love for ever. You cannot cling to love for ever; in your very choice you have chosen hate too. Love/hate is one relationship. In fact we should drop 'love' and 'hate' as two

words, we should make one word: 'lovehate'. We should drop 'day' and 'night' as two words, we should make one word: 'daynight'. 'Birthdeath'. That will be truer, closer to reality -- our division is false.

When you are in love you think, "Now I will love for ever and for ever" -- and you have forgotten how life functions. By the evening the love is gone and the anger is arising -- is BOUND to arise; you cannot do otherwise. In choosing love you have chosen hate too; that is the other aspect of the same coin. But now you are in misery, you think you are betraying. You think, "How is it happening ? Why is it happening? Why to me? Why can I not love for ever? Why can my lover not love me for ever? In the morning he was so much interested in me, and now he wants to be alone, left alone. What has happened? Where did I go wrong?"

Nobody has been wrong, nothing has happened, all is happening as it should. And soon this anger will go and you will be hugging each other again and love will be there -- and you will again forget.

To understand life, this is one of the very fundamentals to see, that each thing implies its opposite and each thing automatically turns into its opposite. If you don't want any enemies then don't make friends -- make a friend, and you have started making an enemy. Only friends can become enemies. If you want never to be unhappy then don't seek happiness -- if you seek happiness you are seeking unhappiness too. Unhappiness comes in the bargain, it is part of the game of happiness, happiness cannot exist without it.
Life exists amidst death.

This is one of the greatest insights of Buddha. So he says: There is no point in choosing. Somebody says God is, and somebody says God is not -- they are simply choosing one aspect of reality. God is totality: "Is" plus "Is not". So if you ask Buddha, "What do you say about God?" he will say, "What can I say? If I say 'Is' I am wrong. If I say 'Is not' I am wrong. If I say he is both, I puzzle you -- then you say that I am confusing you. So it will be better if I keep quiet. I will not say a single thing; I will be silent and I will also teach you silence. When you want to know what God is, become silent. Don't choose this way or that."

Philosophy is a choice. When you say "I am a Hindu" you have chosen -- in that, you are saying "I am not a Mohammedan." And God is a Hindu, is a Mohammedan, is a Christian, is a Jain, is a communist, and all, and none.

Why does everything turn into its opposite? Nobody wants it to be so; still it turns. It is the way of existence, Tao, Dhamma; it is how things move. Just as fire bums, it is fire's nature, so is this the nature of existence, that it automatically turns into its opposite. Why does it turn into its opposite? Because the opposite is only opposite seen from the surface. Seen from the deep core of reality it is not opposite but complementary.

Just think of a world where no hate exists -- do you think there will be love? That's what philosophy will say. There are philosophers of love, philosophers of peace, who say if there is no war in the world there will be peace. And it looks so logical, so mathematical, so appealing -- that if there is no war there will certainly be peace; when war disappears there will be all peace and peace and peace. That is not true.

Listen to Buddha. Buddha says: War and peace are together. If war disappears, peace will disappear automatically -- there will be neither war nor peace. How will you know that this is peace? You will forget all about peace.

Just think, if death disappears from the world will you be able to know that you are alive? Impossible. How will you know that you are alive? Death is needed to define life. War is needed to define peace, enmity is needed to define friendship, and hate is needed to define love. So they are not separate. They define each other, they depend on each other -- if one disappears, the other is bound to disappear.

Philosophy chooses. There are pacifist philosophies who think there should be no war, only peace -- that then there will be only peace. That's what Bertrand Russell was saying. It is not possible. Krishna is far closer to truth when he says that sometimes there is peace and sometimes there is war. Both exist together.

Our minds choose logically; logic never allows the opposite. Existence DEPENDS on the opposite. Hence, logic and existence never meet. And philosophy is a logical endeavour. The more logical you are, the less is the possibility to know what the truth is.

Buddha says: This is the dilemma, the predicament of human mind -- to be or not to be. But both are together; you cannot decide. If you decide to be, you have also decided not to be, and vice-versa. No choice seems to be the right choice; choose, and you always choose something wrong. only choicelessness is right. Don't choose, let things be as they are. When it is war, let it be. When it is peace, let it be. When it is love, let it be; when it is not love, let it be. You remain aloof, watching, a witness.

Just see that understanding: you are just a witness, and things turn into their opposites on their own. Peaks are followed by valleys, highs are followed by lows, and so on and so forth. There is nothing you can do. If you don't choose, the doer disappears, starts evaporating. Then you can only be conscious of

whatsoever is the case.
This is "breaking through the bottom".

ON THE SEA OF DEATH AND LIFE,
THE DIVER'S BOAT IS FREIGHTED
WITH "IS" AND "IS NOT".
BUT IF THE BOTTOM IS BROKEN THROUGH,
"IS AND "IS NOT" DISAPPEAR.

CHOICELESSNESS IS THE WAY to get out of all these clingings. Choicelessness is the way out of this world. Mind always chooses.
I have heard:

Mulla Nasruddin was walking with his son along a country road behind their donkey, who was contentedly nibbling the grass along the way. A man, seeing Mulla and his son walking and sweating profusely, remarked, "Look how foolish they are, walking instead of riding."

Hearing this remark, Mulla and his son climbed on the donkey and rode through the next village where they heard an old man exclaim, "They ought to be ashamed, making the poor donkey carry two riders."

Mulla dismounted and walked while his son rode the donkey to the next village. There, Mulla heard this comment: "Poor old man. That boy ought to be ashamed, making his father walk."

Then Mulla got on the donkey, while his son dismounted and walked for some distance.

Finally, another villager observed, "Look at that old man riding, while his son has to walk. How cruel!"

Mulla rubbed his beard, shook his head, and said to himself, "You cannot please all of the people any of the time."

What was happening in this story? It is one of the most famous Sufi stories -- what was happening? Mulla was doing one thing, people were suggesting the antithesis. And, seeing the point, he chose the antithesis. Then somebody suggested the antithesis of the antithesis, and so on and so forth -- he was always choosing and choosing.

This is how people are moving; this is the way of the mind. You always choose. You choose one thing, and sooner or later from somewhere the suggestion will come: choose the other -- because you become tired of that which you have chosen, and the other is as significant as this. And when you are tired of one thing, naturally you start thinking of the opposite.

You have been fasting too much, then naturally you start thinking of food. When you are eating too much you start thinking of fasting. When you have been running after money too much, one day you decide to run from the world, the world of money and all, and go to the Himalayas. When you reach the Himalayas, by the time you reach there and sit in your cave, you have not even settled there and you start thinking of the world and money and all. You become afraid, sitting in the cave, of what will happen to you -- tomorrow how are you going to get your food now you have no money at all? And in the night you become afraid, alone in the forest with no protection.

Now you see the point, what was beautiful in the house: you were protected and there was a shelter and safety. Now, when you were in the house you never thought about the protection and the safety; it was accepted, it was taken for granted. You were thinking of other things -- you were thinking that you were almost closed in a prison, you were thinking of the open skies and the sunlit peaks and the beautiful forests, and the silence, the primordial silence of the Himalayas, and the snowcapped peaks and that eternal beauty. You were thinking of these things.

And when you are sitting amidst that eternal beauty you will forget about it. You perceive only that which you don't have; that which you have disappears from your perception. Perception happens only when something new happens. You see only the new. The mind tends not to see the old -- what is the point? you have seen it already. Now for the first time you start thinking of the house and the beauty of it. There was no fear there. Now here there is more and more fear, you cannot sleep at night. Although the primordial silence is there, the silence is too much; it is heavy, you cannot tolerate it. It creates fear in you.

Whenever you come across primordial silence you start feeling very afraid, because you have lived in the world of language; you have become accustomed to it. Have you not seen this restlessness? When you meet a person in the train, in the bus, a stranger, you start feeling restless, he starts feeling restless -- unless

you become introduced to each other, unless you bring language in. The silence hurts both. You fidget, he fidgets, and finally somebody has to break the ice. That ice is silence. Somebody has to ask, "Where are you going?" -- somebody has to bring language in. Once language comes in, communication happens. Then you are part of a human world.
Have you not heard the famous Zen story?

Four persons decided to go into silence for one week. A few hours passed, then one said, "I wonder whether I have put the fire out in my house or left it on."
The other says, "You fool, you have spoken! And we had decided not to speak."
The third said, "What do you think you are doing? You have spoken too!"
And the fourth said, "I am the only one who has not spoken yet."

It is difficult to be silent. Language is in our blood, our bones, our marrow. Man lives in a sea of language.
Don't you see it happening continuously? The people who are very very articulate become very important. The man who can use language cleverly becomes a leader, a great leader of men -- and all his skill may be just linguistic. A man who is not very efficient at language remains a third-rate man, because this society lives through language.

It is said of Josef Stalin that he always used to ask his cronies whenever some new name would bubble up in the talks -- somebody, some author, some poet, some philosopher, some thinker -- he would always ask the same question: "Is he a genius?" And if the answer was yes, then the genius would disappear within days. He would not be found any more; he would be killed. Why? Why was Sta]in so much afraid of a genius? Because these people are dangerous. 'Genius' means one who is very very clever with language -- who can write beautifully, who can speak beautifully, who is articulate. These are the dangerous people. They create rebellions, revolutions; they become leaders of men.
If the answer was no, that he was not a genius, just a second-rate author or a poet, then there was no problem.

Man lives through language. And you will only know that your language is so essential to you when you have moved to the Himalayas -- never before it. Here, it is taken for granted. Here, sometimes sitting in your room, you feel very good when you are alone -- so silent. But that too is because there is so much noise all around; in contrast it is beautiful. If you go to the Himalayas, within a few days you will become frightened, because there is no contrast any more.
It is good to be silent for a few hours, because it gives you relaxation from language. But then again you are ready to talk, to communicate.
People living in the world think of the beauties of those who have renounced and gone to the monasteries. And people living in the monasteries simply feel that they have missed this chance to live -- life is there outside where people are enjoying, rejoicing, indulging, eating, loving; real life is there. Monks become sad and think constantly of the world. This is one of the basic things to see about the mind.
Buddha says: Once you choose one thing, sooner or later you will have to choose the opposite. You will become tired of it, you will start forgetting about it, you will not perceive it any more -- and you will start thinking of the beauties of the opposite. And each thing that you choose is only a part, it is never the whole. If it is the whole, there is no need to choose. Choice is of the part, can only be of the part. You cannot choose the whole, because then there is no point in choosing.
If you say, "I choose life, I choose death" then what you are saying is, "I don't care a bit -- whether it is life or death, it is all the same to me. I don't choose."
Choicelessness brings you to the whole. Choice is always of the part, necessarily so. And then one person goes from one choice to another, becomes a driftwood -- from this bank to another bank, from that bank to this bank. This is how you have been moving, down the ages, for so many lives.

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JUMP! exactly into the middle, through the middle. Don't choose. Remain alert and don't choose. Let life happen with no choice on your part, as if you are just sitting in a movie: it does not depend on your choice. The movie is moving, the pictures are coming and going, the story is unfolding; it doesn't depend on your choice.

But even seeing a film you start choosing. You start thinking, "If this man had a little better character, if this man was a little more moral" -- you have started choosing. And you know that it doesn't depend on your choice. It is already there, it is going to happen as it is going to happen, you can just relax and enjoy whatsoever is happening.

Yes -- by not choosing, the film will not stop, it will continue. But it will have no more effect on you. You will remain undistracted, undisturbed; you will remain centered.

That's the beauty of choicelessness. Krishnamurti is right when he again and again emphasizes choicelessness. That is also the taste of Zen.

Zen has created many methods to break through the bottom, so that you can jump out of choice, duality, opposites. The koan is one of the most important methods. The master gives a certain puzzle, it is no ordinary puzzle, to the disciple to meditate upon. Its extraordinariness is that it cannot be solved. It has been made with every care so that the mind cannot supply any answer to it; it is unanswerab]e.

For example "the sound of one hand clapping": the disciple is to meditate upon the sound of one hand clapping. Now, there can be no sound, it is logically impossible -- two hands will be needed. Sound cannot be there unless two things collide -- only then can sound be created. One hand cannot create sound; that is impossible. Now, that has to be meditated upon.

The disciple knows it is impossible, the master knows it is impossible. Day in, day out, the disciple will meditate on the sound of one hand. And he knows it is impossible but the master says, "Go on meditating. Because it is impossible, it is important." He goes on meditating, meditating; he drives himself almost crazy.

Naturally, if you think about it, you will slowly slowly become crazy. Your mind will say, "What are you doing? There can be NO sound!" But the master says, "Go on meditating, you have to find it out. There is a sound," the master says, "which is not created by two hands. Go and find it out."

Sometimes months pass and sometimes years. But one day the mind comes to its ultimate peak. The mind starts really going crazy -- it spins and spins, round and round it goes and moves, and it cannot produce any answer. It comes to its ultimate capacity. From that capacity, the breakdown and the breakthrough.

Suddenly all is silence. The question has disappeared, the questioner has disappeared, the mind is no more there, no thought is there, all is utter silence.
That is the sound of one hand clapping.

This is satori. This is "breaking through the bottom." Then there is no "Is" and no "Is not". Then you cannot say "God is" and you cannot say "God is not". Then the whole is, then the one is -- undivided. This whole is God, or nirvana or Tao.

THE MIND CANNOT BECOME THE BUDDHA...

Now, this is a koan:

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA;
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

NOW THE WHOLE NONSENSE OF IT! But Zen uses nonsense in a very sensible way. It has sense in its nonsense. Now, you cannot make anything out of this statement:

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA;

ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

That's why people like Arthur Koestler think that Zen is all nonsense. On the surface, yes. At the deepest core, the most sensible thing that has ever happened on this earth. It is the sense of nonsense! These are not philosophical statements -- that's where Arthur Koestler goes on missing. These are not philosophical statements, these are devices. These are devices to drive you so crazy that out of the sheer craziness of it the mind comes to a halt.
How long can you go on repeating this sutra?

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA;
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

How long? This has to be meditated upon, it is a koan. The master will say, "Find out the meaning of it." Now, there is no meaning; nobody can find out the meaning! But you TRY to find out the meaning -- and you will not be able to find it out, but the very effort will lead you to a certain state.

I have heard, it happened: A woman was getting very fat. She went to the doctor, the doctor gave her a bottle of beautiful red pills and told her, "Within a month, at least fifteen pounds' weight will disappear. And within a year, slowly slowly, you will become normal."

She was very happy, she went home. She had two daughters, one and seven years old -- they liked the bottle and the red pills so much that they swallowed all the pills between themselves. Now the woman was very much afraid. She phoned the doctor, the doctor said, "Don't be worried. For a few days the girls will go crazy; they will not be able to sleep at all, they will remain wide awake. And they will have great energy and they will remain restless for a few days; they will jump and scream and rush about and run all around the house. But nothing really harmful -- within seven days they will cool down. So don't be worried."

But those seven days were hell. The girls wouldn't sleep at all; the whole night they would shout and scream and jump. And they had so much energy, the woman could not control them. They drove the woman crazy. In seven days THEY cooled down, but the woman was just completely broken. But one thing happened: she lost fifteen pounds of weight.

Now, that is a totally different thing -- not a logical conclusion, it may not have happened through the pills themselves, but that's what really happened. And the doctor had said, "In one month you will lose fifteen pounds." She lost it in one week.

This is what a koan is. You will not get to the answer but something else will happen. That is the sense of the nonsense. You will be thinking of the meaning and no meaning will be coming -- because there is none, so how can it come?

Arthur Koestler is right that it is a nonsense statement. And yet he has missed the whole point. It is a nonsense statement, but trying to make sense out of it you will drive your mind crazy. You will become so restless, so disturbed, so stirred, that you will reach the climax. You will start boiling at a hundred degrees -- and at that point the evaporation happens. That is a by-product.

Suddenly the whole mind is gone, and all its problems and all its philosophy and all its answers and questions. All, root and all, has simply disappeared. You simply look around and there is no mind! You look out, and it is not there. You look in, and it is not there. You search everywhere, and it is not there: you cannot find yourself.

And this is the moment of satori, when you cannot find yourself. When you cannot find yourself, you have found it. Now the ego is not there, there is great silence.

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA...

Obviously -- because the mind is one half and the body is the other half. And both have been believed in. There are many religions which believe in the mind -- the majority of religions believe in the mind and are against the body. They all teach anti-body practices. Christianity is anti-body, Jainism is anti-body. They teach you how to destroy your body deliberately, they teach you how to destroy all the energy that the body has, because that is your enemy: if you can destroy the body you will know God or you will know truth or whatsoever it is. They live in the mind, they have chosen the mind.

There are religions which have chosen the body -- very few, and they are not called religions either. The Charvakas in India: they were as religious as Christians and Jains, but their religion consists of the body. That's why the majority of religions will call them non-religious, anti-religious. They are not. Their religion is totally different, the polar opposite they believe in the body. They say there is no mind, no soul, that is all nonsense. Just live your body: eat, drink, and be merry. The religion of Epicurus is of the body.

But both are wrong according to Ikkyu, according to Buddha, according to me too. Both are wrong -- because man is a whole, an organic whole: mind and body are together. In fact man is not mind and body, but mindbody. The body is just the visible part of the mind, and the mind is the invisible part of the body. They are one energy.

THE MIND CANNOT BECOME THE BUDDHA...

True, it cannot. Against the body, the mind cannot become the Buddha.

THE BODY CANNOT BECOME THE BUDDHA...

Against the mind, the body cannot become the Buddha. If you believe in the first, you will become spiritualists. If you believe in the second, you will become materialists. But in either way you will miss real religion.

ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

And now the strange statement.

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA...

Both cannot become Buddha separately, taken apart. But both together CAN become the Buddha. In fact both together are ALREADY the Buddha.

AS LIGHTNING
WHICH DISAPPEARS LIKE DEW,
WHICH VANISHES LIKE A PHANTOM --
THUS THINK OF YOURSELF.

This is again another meditation.

AS LIGHTNING
WHICH DISAPPEARS LIKE DEW,
WHICH VANISHES LIKE A PHANTOM --
THUS THINK OF YOURSELF.

ALL IS MOMENTARY. Only for the moment, like the dew in the morning, will the sun rise, and then it will disappear. Or the lightning in the clouds -- you have not even seen it, and it is gone. All is momentary;

nothing abides, everything comes and disappears. Not only that -- everything disappears and turns into its opposite.

Seeing this, there is nothing to cling to; thinking this, one becomes unattached. One starts being in a kind of let-go, one allows whatsoever happens. One has no obsession that it should be so, one has no claim on existence. One simply trusts and flows with existence -- wherever it takes one and whatsoever is happening or is going to happen. One has no predetermined goal.

AS LIGHTNING
WHICH DISAPPEARS LIKE DEW,
WHICH VANISHES LIKE A PHANTOM --
THUS THINK OF YOURSELF.

A MIND TO SEARCH ELSEWHERE
FOR THE BUDDHA,
IS THE FOOLISHNESS
IN THE VERY CENTER OF FOOLISHNESS.

And this is the greatest foolishness, to search for Buddha, because you are it already. Again and again this has to be repeated -- this is the greatest statement, the most potential. Some day you may hear it, some day it may strike you, some day it may just penetrate your heart like an arrow -- hot. And in that very moment you will be transformed. Hence it has to be repeated again and again.

A MIND TO SEARCH ELSEWHERE
FOR THE BUDDHA, IS THE FOOLISHNESS
IN THE VERY CENTER OF FOOLISHNESS.

The greatest foolishness is one. All other foolishnesses arise out of it, it is the mother of all other foo]ishnesses. What is that? To search for Buddha. You will never find Buddha anywhere, because he is already you. If you search for him you will miss. The seeker is never going to find -- the finders are those who stop seeking.

Again, there are two parties, two philosophies. Some say "Seek outside." There are religions which say, "God is there above in heaven, outside you. Worship God: create a temple, make a statue, an image, an ikon. Learn the right prayer and the right form of ritual, and serve God, and you will find him somewhere outside." This is one kind of religion, which searches outside -- Hinduism, Christianity, Mohammedanism.

There is another kind of religion that searches within. Jainism: it says, "Look within. God is not outside. Your self is the supreme self, God resides in you. So go in, but still search."
A few search outside, a few search inside.

Zen says: Don't search at all! Searching out, searching in, there is no difference. To the extent that we know all is dream, to that extent we become unattached to whatsoever happens -- to things and to the self. The more you become detached towards things and towards the self, you start losing the idea of the inside and the outside. That division is again the same duality -- in, out. There is nothing in, nothing out, all is one. Our mistake is to look for truth outside OR inside. The great mistake is to LOOK at all. Then what to do?

The Zen formula is simple: non-doing, WU-WEI. Sitting silently doing nothing -- neither looking out nor looking in, not looking for anything at all, just being yourself -- and in that moment, Buddha is known. Buddha is your very being. 'Buddha' in Buddhism means exactly what 'God' means in other religions.

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR,
JUST AS IT IS,
IS THE REAL FORM OF BUDDHA.

AND A GREAT REBELLIOUS STATEMENT, to be remembered always. Somehow, deep inside, the idea persists in you that Buddha is somebody special -- that when you become a Buddha you will be

somebody extraordinary. That is again the old seeker's mind which cannot believe in that which is, but always hankers for that which is not.
Listen to this statement:

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR,
JUST AS IT IS,
IS THE REAL FORM OF BUDDHA.

Be awake! And listen! Just as you are -- JUST AS YOU ARE, I repeat -- you are the Buddha. Nothing has to be added to you, nothing has to be taken away from you. Just as you are, exactly as you are, in your utter ordinariness, you are Buddha.

The day you recognize this you will be surprised -- you will start laughing. How ridiculous has been the whole search, and how ridiculous have been your problems!
Listen to these two stories:

A monk once asked a Zen master, "Does a dog have the Buddha nature?"
He replied, "Yes, it does."

The monk then asked, "Do you have the Buddha nature?"
He replied, "No, I don't."

The monk then said, "But I thought everybody has the Buddha nature!"

The master replied, "Yes, but I am not everybody! In fact I am nobody -- so how can I have the Buddha nature?"

He HAS the Buddha nature! This is the way Zen people express themselves, in puzzles. But he has made the point very clear. In your nobodiness, or in your ordinariness... And the ordinariness has to be such that you don't even claim that you are a Buddha. If you claim, you are not. That's why he says, "Yes, but I am not everybody. In fact I am nobody -- how can I be a Buddha?"
When one knows, one does not claim.
Another story:

A Zen master was worshipping at a statue of the Buddha. A novice came by and asked, "Why do you worship the Buddha? I thought Zen teaches us not to. Do not some Zen masters spit at the Buddha?"

The master replied, "Some spit at the Buddha and some worship the Buddha. I prefer the other."

But it is all the same. Life continues as it is. Some worship the Buddha, some spit on the Buddha, life continues as it is.

The man of Zen has no choice, only preferences -- and make clear to yourself the difference between a choice and a preference. A choice says "I am very serious about it." A choice says "This way I would like to live, the other way I would not like to live at all. This is the way to live; that way is worthless."

A preference simply says "I like this, but if it doesn't happen then the other is also good." There is no seriousness involved in it. Naturally, a Zen master also has preferences. When he sleeps he does not sleep on thorns, he sleeps on his bed. This is a preference, not a choice -- if he HAS to sleep on the thorns he will sleep there too. If the bed is not avail able and sleep is coming on, he will sleep on the thorns too. But again this is not a choice; just in that circumstance it is the only possible thing to do.

He eats food, he does not eat stones -- that is a preference, not a choice. Remember, a Zen master also walks and goes through the door, not through the wall. That is just a preference. That's what this master is saying: "Yes, some spit at the Buddha and some worship the Buddha. I prefer worship."

But he is not serious about it. A Christian cannot be so easy about it -- if somebody spits on Christ he will be mad, he will kill the man! He will not be able to tolerate this, although Christianity goes on talking about tolerance and love and forgiving the enemy. But he will not forgive THIS enemy, he will kill this enemy.

If you spit on the Buddha and a Zen master is worshipping, he will just look at you and think, "He prefers spitting, I prefer worship." There is no choice involved, but a great detachment. See the point, it is of

immense value. Preference is okay, choice is not good.

And when it is said "Become choiceless" a few foolish people start thinking that they can't prefer now -- because they think preference is choice. They start thinking that now they cannot prefer.

In India it has happened: there are mahatmas in India, saints -- very well-known, worshipped by thousands -- whose whole prestige is because they don't prefer. If they are eating and you just sit in front of them and piss there, it's okay. Or they may be just sitting in dirt -- it's okay, because they think this is choicelessness. Because of this idea, India has become so dirty. If mahatmas are doing such great things, then followers, if not THAT great, also follow a little bit -- they also should not choose. India has become so poor.

You need not make this mistake. If there is a possibility to be rich, prefer being rich! don't prefer being poor. But remember that this is a preference, not a choice. If riches one day disappear -- because all is fleeting, THE DEW ON THE LOTUS LEAF, then it is perfectly okay, then be poor. Don't choose poverty, don't choose richness. But preference is perfectly good and sane.

If you can be healthy, prefer to be healthy. If you cannot be, then it is okay, then accept your illness. But I am not saying choose illness.

That calamity has happened in this country. For at least four or five thousand years, this country has lived in such a nonsensical philosophy: "Don't choose." That's why this country remained poor. "Don't even prefer." So whatsoever is, is okay. People have been dying and starving, people are ugly, people are ill, their life is a dog's life -- but they go on. They have lost the energy to live, to change, to transform themselves.

Religion became very poisonous in India. This should not be repeated! I have lived in poverty, I have lived in richness. And to be frank with you, richness is better. So is health, so are all the good things of life -- but this is just a preference.

Preference simply means you are not very serious about it. If playfully it is possible, good. You are not dead set for it, that if it doesn't happen you will commit suicide, that if you are not the richest man in the world then you would like not to live at all -- that is foolishness.

Zen people don't choose -- they don't choose the world, they don't choose renunciation of the world. But they have lived in the world; they prefer. They say, "This seems to be more natural." They live like ordinary people, just as you live. But they live with an extraordinary intelligence, they live with great awareness.

As choice disappears more and more and preference takes its place, you become more and more intelligent, more alert, more conscious. A lucidity, a grace, arises in your being.

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR...

Ikkyu is saying: Be the dew on the lotus leaf. Although from the outside the dew will look coloured by the lotus leaf -- if the lotus leaf is green the dewdrop will look green, will look emerald -- yet it is not coloured, it remains uncoloured. It is not affected by the lotus leaf; that is only an appearance.

The Zen man lives in the world, but uncoloured. He may have a wife, he may have children, but he remains uncoloured:

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR...

He moves through the world, uncontaminated, unpolluted by it. The world never enters in him. That's why he is not worried about getting out of it. He is not interested in going to the Himalayas. Why? For what? He knows the world is not in him, so what is the point of going anywhere else? The person who is escaping from the world is afraid of the world, because when he is in the world the world enters into him and he cannot resist. He is incapable, he is impotent, he is not yet aware enough to be so that the world cannot enter into him. To avoid this, he is escaping to the Himalayas. But how is he going to become more conscious in the Himalayas?

If the world cannot make you more conscious, the Himalayas cannot make you, certainly -- it is impossible for the Himalayas. The world is a challenge! And intelligence exists only when there is challenge. It is sharpened by challenges -- with greater challenges, greater intelligence happens.

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR,
JUST AS IT IS,
IS THE REAL FORM OF BUDDHA.

The shopkeeper in the shop and the worker in the factory and the farmer on the field -- the dew on the lotus leaf, if it is uncoloured by the leaf, then there is no problem. You can be a farmer or a shopkeeper or a clerk or a mastqer, you can be anybody -- that is only the form. Deep inside, remain unattached to whatsoever is happening around you. Preference is okay -- don't choose. And you are Buddha.

This very body the Buddha, and this very earth the lotus paradise.

Take It Easy, Vol 2

Chapter #8
Chapter title: And the Twain Are Always Meeting

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The first question

IS "SITTING SILENTLY DOING NOTHING" THE SAME AS "LOOKING INTO ONE'S OWN BEING"?

NO, IT IS NOT THE SAME. Looking, into one's own being is still doing something. Doing nothing is precisely that -- doing nothing, neither looking out nor looking in. Looking is a kind of doing -- even if you are trying to observe, you are TRYING; effort is involved. And through effort comes tension, expectation, frustration -- all that. Just a small effort can bring the whole world in. If you succeed you will feel great; if YOU succeed, the ego will succeed. What the effort is, is irrelevant: success brings ego.

Yes, even if you succeed in meditation it brings ego. If you fail it brings frustration. Frustration is nothing but the ego feeling bad -- it could not make it; the ego is hurt, wounded.

With effort, the whole world enters in. Doing nothing simply means that: no effort, not going anywhere, not desiring anything -- not even nirvana, God, samadhi. Desire is desire -- what you desire, how can it make any difference to desiring? YOU desire money, somebody desires meditation. You desire pleasures of this world, somebody else desires pleasures in the other world -- what is the difference? There is none; it is all the same. The desiring mind is there, and the desiring mind is the world. So even if you desire the other world it remains the world. There is no other world. Desiring creates the world, the whole misery of it.

Not doing anything means not desiring. There is no movement in you, in ANY direction. There is no future in your consciousness, there is nothing beyond this moment -- just this. No going back, no going forward, no memory, no imagination, no out, no in. All is silent. There is no movement; no ripple is arising. That is non-doing. That is the greatest that can happen to human consciousness.

Looking into one's own being is nothing compared to doing nothing. It does have something in it

compared to outward movements. It is better, relatively, to move inward -- a good step, but it is not the goal, it is part of the journey. Somebody is looking out, you are looking in: it is better than looking out, but remember, only relatively. It still has to be dropped. But you are coming closer to home -- going out, you are farther away. Looking in, you are still away, but not so far away -- you are coming closer and closer and closer.

But remember, closeness is also distance. Even when you are very close, ninety-nine degrees -- only one degree more, and the happening and the transcendence -- still you are far away. You may not be able to make that one degree; you may wander again. The water is just coming to the point where it can evaporate, but it may not evaporate; it may start cooling before evaporation happens. It may remain water -- it may be HOT water but water is water, hot or cold. But it is relatively better, because the cold water will have to be made hot; this is hot already.

That's the only difference between the worldly man and the spiritual man. The spiritual man is like hot water -- is very close to the jump, to the quantum leap. One step more, and all in and out will disappear. There will be no division left -- no body/mind, no this world/that world. All divisions in all dimensions will simply disappear.

That is the state of samadhi or nirvana. You cannot desire it, you can only understand it. Understanding it is going into it. When you understand it totally, suddenly it is there. It needs no effort on your part; it is not something to be cultivated, practised. It is something to be ALLOWED. In deep understanding, you open up. This very moment, just THIS, and there is samadhi.

But if there is a slight ripple -- "I should catch it" -- you have missed it. "If it is so close by, I should grab it!" -- you have missed it. If you start looking around -- "Where is it?" -- if you close your eyes and you start groping for it, you have missed it.

Seeking is not the way to find. Non-seeking. That moment of non-seeking is the moment when you are sitting silently doing nothing... and the spring comes and the grass grows by itself.

The second question

WHY DO YOU ALWAYS TALK AGAINST LOGIC?

I'M NOT AGAINST LOGIC, LIFE is against it. I am talking about life, not against logic. Talking about life, it comes as a by-product, the talk against logic. Logic is a manmade world; it is not true to the facticity of existence. Logic is man's imposition on reality.

Reality is very illogical, mysterious; it does not follow any rules. And the deeper you go into it, the more and more you will become aware that maybe on the surface there are a few rules, but as you move deep, rules start disappearing. And there comes a point in the depth of reality where all rules are invalid.

Physicists are coming to it, because they have penetrated deep into matter. And they are talking almost like mystics. This is one of the greatest phenomena that has happened to this century -- this century's contribution to human consciousness. The mystics have always talked like that, and they have always been thought mad people. Now, it is very difficult to call Albert Einstein mad or a mystic in some derogatory sense; it is impossible. But he is talking in the same way as a Buddha talks or a Meister Eckhardt or Ikkyu.

Modern physics says: The deeper we penetrate into matter, the more we come to know that all our imposed rules are inadequate. Reality is bigger than our rules. And reality is so vast that it contains contradictions. It is not linear, it does not move in one direction, it moves in all the directions simultaneously. There is no way to approach it logically. You have to drop all logic; modern physics has dropped all logic. It HAD to drop it -- to be true to reality, logic has to be dropped. Otherwise you will not be true to reality, you will be true to a fictitious reality that you have created.

This has been so for the mystics, down the ages -- what physics has just now discovered, mystics have known always. They have been the pioneers in the illogical. Their approach was different -- they approached through consciousness -- but they also came to the same depth. And suddenly they became aware that your logic is okay in the marketplace -- it helps, it is utilitarian; it will be difficult to manage in the world without logic. But when you go deeper, logic becomes a hindrance.

The deeper you start moving, the more you see that the polar opposites are not just opposites but complementaries. And once that is seen, that polar opposites are complementaries, you HAVE to understand

that life is not logical.

Logic says A is A and cannot be B. A man is a man and cannot be a woman -- obviously. But go deeper into the reality, and A changes into B and B changes into A. In fact they are constantly changing into each other -- A is nothing but on the way to be B, B is nothing but on the way to be A.

And watch inside your own being: you are not twenty-four hours a man or a woman -- you change. The man has moments when he is a woman, and the woman has moments when she is a man. These divisions are just utilitarian; deep inside, all is one. These are expressions of one reality.

Just see a woman in anger: do you think she is a woman? In rage she can be more aggressive than any man, more cruel than any man. And for a certain reason -- because her manhood is very very virgin, unspoiled, intact, unused. That power remains unused in her. When she uses it she is really ferocious.

And when a man is in love he is so soft. He is feminine -- when he is in love he is more feminine than any woman.

It is not just accidental that Buddha looks so feminine. He is in immense love with existence; he has come to that ultimate orgasm that happens between the individual and the universal. It has happened. He is orgasmic twenty-four hours -- each moment is of great joy inside him, and of great love. He calls that love 'compassion' -- just to demark it, differentiate it, from your so-called love, he has to call it compassion.

It is passion transformed -- that is the meaning of the word 'compassion': passion transformed, passion which has become luminous, passion which is no more directed to any individual in particular, passion which is simply overflowing. He is feminine.

Just to indicate this femininess in Buddha, in Krishna, in Mahavira, the Indian painters, the Indian sculptors, have not put any moustache or beard on them -- just to indicate this femininess. Not that Buddha was without moustache and without beard. It is possible, once in a while a man may not have a moustache or a beard, but it cannot be always so. Of the twenty-four Jain TEERTHANKARAS, nobody has a moustache or a beard -- Buddha, Krishna, Rama, all the Hindu avataras, nobody. This is not possible.

Why have they not been depicted, painted, with moustache and beard? Just to show, just to give you a hint of their utter femininess, softness, the water-like quality, the lotuslike fragrance, the roundness, the wholeness.

But logic says A is A and can never be B. And logic says, "This is this, and the opposite is the opposite, they never meet."

Rudyard Kipling's famous statement is logical. "West is West, East is East, and the twain shall never meet" -- this is a logical statement, but utterly false. West is not West, and East is not East, and the twain have been meeting all along.

All polarities are joined together, bridged. That's why you feel I am always talking against logic. Logic makes you feel as if things are divided, absolutely divided, unbridgeably divided. They are not. Birth changes into death -- how can they be divided? And the logical mind celebrates when a child is born and weeps when an old man dies. Now, this is logical. But birth and death are two aspects of the same reality -- when one aspect arrives you celebrate, when another aspect arrives you cry and weep!

How ridiculous! Either weep on both the occasions or celebrate on both the occasions. Or if you cannot do that then forget all about celebration and weeping, just keep quiet. But don't make a division -- because the day the child is born he starts dying; when you are celebrating he has already started towards death. What are you doing? If he is one day old, he has died one day; there is one day less in his life now.

With the first breath of the child something has started dying. He has died one breath, he is one breath closer to death -- if you count life in breaths, there is one breath less. One is not going to die suddenly one day when one is seventy. One dies every day, goes on dying, then one day the whole process is complete and the pendulum swings to the polar opposite.

So it is with love and hate. Logic divides. Logic says love is love, hate is hate, and the twain shall never meet. And the twain are always meeting. Just listen to your life experience -- you hate the same person you love, it can't be otherwise. Everybody hates the same person they love; the hatred is always directed to the same person.

That's why the conflict between lovers, constant quarrelling. The quarrelling stops only when love disappears, remember. Yes, it stops one day; everybody gets tired. Sooner or later, the husband starts thinking "It is enough now" and the wife starts thinking "It is too much -- what is the point in doing the same thing again and again?" And they stop quarrelling. But the day they stop quarrelling, love disappears.

Love cannot exist without hate. This is the illogicalness of life: love cannot exist without hate, hate cannot exist without love. But if you go into books and if you look through logic, you divide. You say,

"Always love, never hate." This is not true about life; you are creating a fiction of love. And you are creating difficulties for people.

Down the ages, you have been taught: Only love, don't hate. And this is an impossibility. This is a sure way to kill love -- you will not be able to manage it, and you will feel guilty because you cannot manage it. And there is really nothing wrong with you. Life cannot manage it, life has no obligation to fulfill the demands of logic. Life knows nothing about logic, it is blissfully unaware of it.

If you love, the more intense the love, in the same quantity will your hate be intense. If you feel happy, you will have to feel unhappy -- this is simple. And the logical mind says, "I will only be happy, I don't want to be unhappy." Now, this is being foolish. Logic is foolishness. The mind says, "I want to be just high, always high, never low." How can you be always high? If you don't come low, sooner or later you will forget that you are high. How will you know that this is high? You have to come down -- you have to fall into the valley of sadness, into misery. And then one day again you rise to the peaks and the beauty of the peaks and the flight in the sky. But for how long? The valley is there, you have to go back into it -- it will prepare you again to fly, to go high.

When you are high you are on the way towards being low, when you are low you are on the way towards being high. This is the illogicalness of life.

My respect is towards life, I am utterly with life. Hence, you think, you feel, that I am against logic. In fact I am not against logic, I am only for life. That naturally makes me against logic, but that is just a by-product.

And look at the absurdities the logical mind always falls into.

I have heard:

"What are my chances of recovering, Doctor?" asked the patient.

"One hundred percent," said the doctor. "Medical records prove that nine out of ten people die of the disease you have. Yours is the tenth case I've treated and all the others died. So you see, you're bound to get well."

Now, this is logical stupidity. Life does not follow such rules, life has no obligation to follow them. But on the surface, logic always seems to be true.

The diplomat was on his first official visit to the small country of Bubonga. At the official diplomatic party, the president of the nation handed him a glass of the national beverage. The diplomat took one sip and looked around in awe as the furniture started to move about and the walls trembled.

"This is certainly a powerful drink," he said to the president.

"Not really," replied his host. "This happens to be an earthquake."

On the surface, logic always gives you clues. Mm? It must be the drink -- mighty powerful drink! We are all hooked on logic. And the man who is hooked on logic remains unhooked from life.

That's why you see so many dead people walking on the streets -- doing shopping, working in the factories, dead, all dead. What has happened to these people? Logic has happened to these people; they suffer from the disease called philosophy. They have become logical in their life -- by becoming logical they have lost track of life. Now they have a certain fixed approach, they move according to their logic. Their eyes can only see through a narrow hole, the hole of logic; they cannot see anything else. And once your logic is fixed, your perception is fixed. You lose freedom -- freedom to see. You go on only seeing things which are allowed by your logic; you go on interpreting in your logical ways, you go on reacting in your logical ways. And you go on always missing the reality -- because the reality is illogical.

And the logical person sooner or later starts feeling that life is absurd, meaningless. Life is not absurd and life is not meaningless. In fact your very effort to impose a certain logic on it makes it look absurd. Your mind wants to impose a certain meaning on life, and it CANNOT be imposed. Then life seems to be very meaningless.

There is nothing wrong with life. The birds don't feel life is meaningless, the treas don't feel that life is meaningless, the rivers don't feel that life is meaningless. Why? Because they have no logic. All is good as it is -- they are in a relaxed relationship with life. They are in tune with life; they have no ideas to prevent it, to become barriers between them and life.

A river comes from the mountains, starts moving towards the north, and then a turning comes and it starts moving to the south. The river does not think, "What is this? Life seems to be very absurd. First I was

going north, now I am going south. What is all this? What consistency is there? How am I going to reach to the ocean if I go on this way?" And then again another turning comes, and it is moving towards the east. If the river had a mind, a logical mind, it would go mad. It would simply go berserk. It would never reach to the ocean -- it would become so muddled, so puzzled, so confused, that it would be paralyzed. It is so illogical -- if you are going to the north, go to the north!

But rivers don't think, they don't have any mind. A mind means having a certain idea how things should be. They don't mind -- they allow life whatsoever it wants to be, they always relax with it. If it goes south, okay; if it goes north, okay. They don't create any problem. They reach, certainly; all rivers reach to the ocean.

Only man is lost. Man has lost track of God, because God is hidden in life and man has become too much obsessed with logic. Logic allows you a few things but does not allow all. It is very choosy, it tries to be consistent.

That's the beauty of Zen -- it is paradoxical, it contains contradictions. And always remember, many times people ask me, "How to decide that this man is enlightened, or that this man is really a master? How to decide?" If you can find a man who is utterly inconsistent, contains contradictions, is paradoxical, looks illogical to you -- does not satisfy your logical mind but in a certain subtle way satisfies your heart -- then he is the enlightened person, then he is the master. He fulfills something deep in your heart; you start feeling love for him.

Your mind goes on saying, "What are you going to do? This man seems to be so absurd, not reliable at all; one day he will say one thing, another day he will say just the opposite. Then what are you going to do?" But your heart says, "So it is okay. I will go with this man, whether he goes north or south or wherever, or he stops going at all. I have fallen in love.'

When love arises, only then can you slip out of logic. Otherwise you cannot slip out of logic. Love will give you the courage to move out of the patterns of logic. The person who lives in logic is a coward -- logic protects against inconsistencies, contradictions, paradoxes, dangers. Logic is a security, a safety measure; it is a China Wall around you. It protects you, not only from dangers -- finally it starts protecting you from life itself. Because life contains dangers. It starts protecting you from God, it starts protecting you from love. And then you are dead, then you are a corpse. YOU can go on breathing -- that is not impossible, corpses breathe...

I have seen millions of corpses breathing, walking, doing a thousand and one things -- and still utterly dead.

Logic protects you. Fear always wants to remain in logic. Whenever something like love starts stirring in your heart then there is a possibility to get out of logic. Then courage arises.

To be with a master is to be in love -- in a very absurd kind of love, for no reason at all. That's why no disciple can convince an outsider as to why he has fallen in love with this man or that man, why he has chosen this man as a master. No disciple can ever convince anybody who is not already convinced. It is impossible, because the person from the outside will be logical and you will be illogical. You will know you are right but you will not be able to say why, how. And he will be perfectly able to say that you are not right; he will be more articulate. Logic is articulate, love is silent.
Love can laugh, live. Logic argues.

I am not against logic. You can see from my statements that I USE logic to help you towards love -- how can I be against it? When I attack logic I attack very logically, because that is the only way you will understand. But the whole effort is to bring you out of it, out of its grip. I am for life, but not against logic.

The third question

I HAVE NOT EXPERIENCED ANY OF THE SADNESS OR DEPRESSION THAT YOU HAVE SAID MANY ARE FEELING IN RESPONSE TO THIS LECTURE SERIES. ON THE CONTRARY, MORE THAN ANY OTHER SERIES, I FEEL A SENSE OF FREEDOM AND JOY ARISING IN ME, AS IF MY HEART HAS WINGS. AM I MISSING SOMETHING?

ANEESHA, No, you are not missing something. You are getting something. And you are not alone, there are a few other people also -- Vidya has written, Savita has written, and a few others, that they are feeling immense joy with these sutras. But there are a few others who are feeling depressed.

It does not say anything about the sutras, it simply says something about you. There are people who are natural Buddhists -- Aneesha, Vidya, Savita, must be natural Buddhists. The approach of Buddha simply fits with their being, they immediately fall in tune with it. It is their climate, it is their soil: their seed immediately bursts, they start growing in freedom, in joy. Great insight will happen to these people who are natural Buddhists.

And remember, I am saying 'natural Buddhists' -- not Buddhists who are born in a Buddhist family. A natural Buddhist is a totally different phenomenon, it has nothing to do with a born Buddhist. So are there natural Sufis -- for them this series will be depressing. That is not their climate. Vivek, Arup, Pradeepa and others -- that is not their climate, it does not fit with them. The Sufi climate simply goes to their very heart.

And I am using all climates, I am bringing all the possibilities to you. It has never happened before. Buddha created only one climate, one energy-field, Buddha-field. Mevlana Jalaluddin Rumi created another, the Sufi-field. With Jalaluddin only those gathered who were natural Sufis, with Buddha only those who were natural Buddhists.

With me it is going to be totally different. This place is going to be the first place in the world, in the whole human history, where all climates will be available, all kinds of soils, all possibilities. So it is going to happen again and again, and you have to remember that you have to learn tolerance, sympathy. When something is not suiting you, just don't start condemning it -- because if I am talking about it, it must be suiting somebody else. And I have to look to the needs of all.

And those old kinds of special fields -- the Buddha-field, the Sufi-field -- cannot exist in this world now, because the earth has become so small. Countries are no more secluded; the world has become just a global village. We are so close to each other, and all the old barriers and boundaries are breaking on their own. Man has become more grown-up.

So around me all kinds of people will be here. Jews are here, Mohammedans, Christians, Hindus, Parsis, Sikhs, Jains, Buddhists, Taoists -- all kinds of people are here. People who believe in Yoga, people who believe in Tantra, people who believe in Zen, people who believe in Hassidism -- they are here. And I have to nourish them all.

So when I am speaking on Sufism the Buddhists, natural Buddhists, won't feel very good. They have to learn to respect others' needs. And if they are sympathetic, understanding, even THEY will be helped -- because this will bring clarity to them. When you understand something which is polar opposite to you, it brings a clarity to you. It makes your self very defined. You are no more in a kind of vagueness, cloudy -- you start taking a shape. That's the function of the polar opposite.

If a Buddhist has never heard about Sufis he will remain vague. He will never know what his boundaries are, what his actual form is. He will remain formless.

So when I am talking about Sufis, and you are a natural Buddhist and you don't feel very good with it, listen attentively -- it will give you a form, a shape, an identity, a clear vision. And when I am speaking on Buddhists, if you are a natural Sufi don't be depressed. Don't stop coming: "These sutras are not for us, they create depression." Know perfectly well that they are not for you, but they are for somebody -- and you can use at least this much, that you can see where you are different, what your natural qualities are which are different. And you can attain to a better identity.

To know "Who am I?" it will be helpful if you exactly know your boundaries, your limitations, your tendencies, your nature, your instincts.

I am going to go on speaking on all kinds of schools. And here, if you are a born Mohammedan, you have to disappear as a born Mohammedan. If you are a born Hindu, you have to disappear as a born Hindu. You have to find your natural qualities -- because only nature grows. Birth is accidental, birth determines nothing. It was coincidence that you were born in a home where people were Hindus -- it is as much a coincidence as if they belonged to a particular political party. If your parents were communists, you need not be a communist. If your parents were Catholics, you need not be a Catholic either.

You have to search for your own path; each one has to search for his own path. I will make all the paths available to you, so you can see and feel. And when the right path happens you will immediately see great joy arising in you. That is indicative that shows that your climate has arrived, that this was the time you were waiting for, that this is your spring.

So Aneesha, don't be worried that you are missing something. You are not missing something -- for the first time you are coming closer to your natural climate. Now don't forget it, it will be of immense help. Once you know who you are naturally, then things change. Then you don't go on groping in the dark, then you start following a certain direction. Then your life has a sense of direction. Then you don't waste your

energies all over the place. Then you know what is for you and what is not for you.

And always remember, what is not for you is not WRONG. It may be for somebody else. Just because it is not for you, it need not be untrue. Truth has multi-facets, multi-dimensional is truth. YOU have found your door -- don't say other doors are wrong.

Jesus says, "The house of my God, of my Father, has many doors, many rooms in it, many chambers." In fact, there are millions of doors to God's temple. And each one has to find his door, because nobody can enter from anybody else's door.

The identity that you have attained through birth is a false identity -- it has to be dropped, it has to be lost. Become loose. Don't be a Hindu, don't be a Christian, don't be a Mohammedan. And then suddenly you will start feeling what is really for you. You may be a Hindu, and you may become interested in Sufis. You may be a Mohammedan, and you may become interested in Buddha. You may be a Buddhist, and you may become interested in Krishna. There is no way of knowing beforehand; one has just to put oneself in all kinds of climates.

And when the right climate comes, you suddenly sprout, leaves start coming. IMMEDIATE transformations happen. This must be happening to you Aneesha, to you Savita, to you Vidya.

You say: I HAVE NOT EXPERIENCED ANY OF THE SADNESS OR DEPRESSION THAT YOU HAVE SAID MANY ARE FEELING IN RESPONSE TO THIS LECTURE SERIES.

Those were born Sufis -- they reacted according to their experience. I was waiting for you people to write -- you reacted out of your own experience. And this I call understanding, that you allow space for others also. Others will grow through other sutras. To somebody Patanjali simply is a great splendour, to somebody else Patanjali may look dry. To somebody Mahavira is the greatest pinnacle, to somebody else he seems to have no aesthetic sense, no juice, he is just like a dry desert.

To some, Krishna may be the one who strikes deepest in the heart -- touches the very core of your being, starts playing on your flute. To some others, Krishna may look shallow, indulgent, worldly.

Always remember that whatsoever fits with you, go with it wholeheartedly, the whole way. And don't condemn that which doesn't fit with you, because it may fit somebody else. And other people also have to reach God.

The fourth question

I WANT TO DIVORCE MY HUSBAND. WE HAVE LIVED IN MISERY FOR SEVEN YEARS NOW, BUT I AM A CATHOLIC AND I AM AFRAID THAT GOD IS NOT GOING TO BE HAPPY ABOUT IT. WHAT SHOULD I DO?

THAT IS GOD'S PROBLEM. Why should you be worried about it? If he does not feel good he can live in misery -- but why should YOU live in misery? Seven years is really too long to have lived in it.

Never live in any state of misery for too long, because then it becomes habitual. Then you start, deep down, liking it; then deep down you start clinging to it. Then you become afraid -- if it is lost what will you do? You will not have anything to do. Your misery was giving you such great occupation, you were continuously busy with it. If suddenly misery disappears what are you going to do? You will feel very empty.

Always remember, the moment you become aware that something simply creates misery, get out of it -- the sooner the better. If your love relationship, your marriage, gives you both joy and misery then it is okay, you can be in it. I am not saying that any marriage can give you just joy and joy and joy -- no marriage can. Otherwise Buddhas will not find any followers. No marriage can give you just pure joy.

From where do Buddhas find their customers? Who are their clients? People who have lived in the world and seen its misery.

A marriage is not only a marriage between man and woman, it is also a marriage between joy and misery. It is a mixed phenomenon -- it is a marriage. There will be moments of joy and there will be moments of misery. If it is fifty-fifty it is perfectly okay, you can continue. But if it is a hundred percent misery then to be in it is neurotic. And that's what happens. People expect and desire that a marriage should

be a hundred percent joy -- which it cannot be, which is not naturally possible. No marriage has ever been, no marriage will ever be. A hundred percent joy is not possible through marriage, it is not in the nature of things.

People expect a hundred percent joy. That is foolish, that is not practical, that is living in dreams. And if you expect that much joy you will create more misery than was natural -- because there will be more frustration. The higher your desire, the deeper you will feel frustrated. The greater the goal, the farther away you will feel from it. The more perfect an ideal, the more you will feel that you cannot make it, that you fall short.

Then there is another kind of foolishness: people go on living in a hundred percent misery too. Don't ask for a hundred percent joy, that is not possible -- but there is no need to live in a hundred percent misery either. This is your life! Why be pathological?

You must be a kind of masochist. NOW you are trying to hide your masochism behind the beautiful name 'Catholic'. And why will God be unhappy? Do you think God is a sadist, he wants you to suffer, to remain miserable? Your mahatmas, maybe they are sadists, and your priests and popes. But I can be absolutely certain about God that he is not a sadist. He will be utterly happy when you are out of your misery.

I have heard:

An unhappy henpecked husband come to his preacher asking for a divorce.

"What! How can you, a religious man, think of such a thing! Don't you realize that our good book tells us that when a man divorces his wife, not only do the angels cry but the very stones weep?"

"Listen," replied the husband, "if the angels and stones want to cry, let them. I want to rejoice!"

Why should you be worried about God? That is not your problem. God's name is simply used to prolong misery -- priests have been using that name to torture you, you have been using that name to torture yourself and others.

God is not a torturer; this world is not God's concentration camp. Get out of your misery! And it is not marriage -- if it is just misery how can it be marriage? What marriage are you talking about? It has not happened! In fact the divorce will only be legal, because the marriage has not happened in the first place.

Seven years are too much. If a man lives to seventy then seven years are too much -- a tenth of your life wasted. If you cannot create joy in seven years, I don't think you will be able to create it now. Get out of it. Try somewhere else. And let the other party also be free -- because you cannot be the only miserable one, the other will also be in the same boat.

I WANT TO DIVORCE MY HUSBAND. WE HAVE LIVED IN MARRIED MISERY FOR SEVEN YEARS NOW, BUT I AM A CATHOLIC AND I AM AFRAID THAT GOD IS NOT GOING TO BE HAPPY ABOUT IT.

I can promise you -- leave it to me. I will see to it that God is happy about it. God is always happy with your happiness. God is not a neurotic person. He is unhappy -- you have kept him unhappy for seven years.

But that's what happens in the name of marriage. People don't get married for healthy reasons, people get married for unhealthy reasons. Hence so much misery happens in marriage. Have you ever looked into your motives, why you wanted to get married in the first place?

Somebody wants to get married because he is alone and loneliness hurts and he wants somebody to be with, to be together with. Now, this is not going to be a real marriage. It is a need -- he just wants to be with somebody. He is not moving towards somebody with any love, he just wants to exploit the other's presence so that he is not lonely. He wants to use the other as a means. And whenever anybody uses the other person as a means there is bound to be misery -- because nobody wants to be used like a means. It is insulting, it is unholy, it is against the dignity of man.

And that's what happens. The woman wants to be together with the man because alone she feels frustrated, the man wants to be together with the woman because alone he feels frustrated. Not that they feel happy together -- that is not there. The only thing that is motivating them to be together is that alone they feel frustrated. Now, see the point of it: if two persons are miserable separately, how can they create happiness together? 'they will create only double misery, or even a multiplication of it.

If two persons are ill separately, together how are they going to become healthy and whole? They will

create infections for each other; they will make life even MORE miserable. Alone, at least they were simply responsible for their own misery. Now the other's misery also falls on them and their misery falls on the other. And it goes on being multiplied, as if two mirrors are reflecting each other and throwing garbage on each other.

People get married for a thousand and one reasons -- but one basic thing that should be the ONLY reason is missing: they are not in love. Sometimes the reason is finance -- it is cheaper to have a wife than to have a maidservant, it is cheaper to have a husband than to struggle on your own in this competitive world, it is cheaper to have a husband than to have a servant. But love is missing. And when the most basic ingredient is missing, you will be miserable, you will not be happy.

I have heard:

Darling, Just imagine -- we've now been married for twenty-four hours."

"Yes, dear, it's incredible. And it seems only as if it was yesterday."

Just twenty-four hours being together is enough to give you a taste of hell.

I have heard about another Catholic...

A well-known humourist tells of a young man who attended a golden wedding celebration and could not help but wonder how two people could stay happily married for fifty years. He finally mustered enough courage to ask the elderly 'bridegroom' if he had ever thought of divorce during the fifty marital years. The old man thought for a moment and answered, "Divorce -- never! You know I am a practising Catholic. But murder, many times."

Do you think God will be more happy when you think of murder? That's what people go on thinking. What can you do if you are just hooked to each other and in great misery, and you cannot divorce? Naturally, one thinks of murder or one thinks of suicide.

Men think of murder, women think of suicide. Men are more aggressive, so they start imagining -- even in fantasy it relieves them. Just to think for one hour that they can kill their wife and be free for ever, gives them such great relief. There is no need to really murder, but that night they sleep better. And the wife thinks of committing suicide; sometimes she swallows sleeping-pills. Never too many -- because who really wants to die? But even the idea that one is trying to commit suicide helps; for a few days, life flows more rhythmically. At least one has the feeling that one can die and that will give freedom.

What kind of a world have we created in which people think of murder and suicide continuously? What kind of nonsense have we done? Divorce seems to be simple. If you are happy with somebody, be with them. If you are not happy with somebody, TRY to create happiness, but if it seems impossible then drop out. At least that will be a friendly act; it will be compassionate.

And don't bring God into it. Marriage is man's creation -- God has not created marriage, remember. They say that marriages are made in heaven: this is just false, absolutely untrue. Maybe they are made in hell, but not in heaven. God is not a party to your marriage. When you go to the church and the temple to get married, you are simply creating a pseudo-atmosphere to impress yourself that something great is happening. Nothing is happening, you are simply creating a great impression upon yourself -- it is a kind of auto-hypnosis. Going to the church, so many people and candles and celebration and the priest and all that, gives you an impression that something immensely valuable is happening and God is watching.

When you get married, God weeps. He beats his head and says, "Again?"

Real love is a totally different kind of phenomenon. It need not have the support of the church or the society. A real love is enough unto itself. If a marriage arises out of love it is just a social formality, you are not getting any sanction from it. The sanction is needed because you are not getting sanction from your heart -- you are substituting for it. You want to have sanction from the state, from the church, from God himself -- or at least from the representative of God, the pope, the priest -- so that you can feel that something great has been done.

You are afraid. You cannot trust your own heart, so you need all these props and crutches. Marriage is a manmade institution -- in nature there exists no marriage. And when once again man is courageous enough to be natural, marriage will disappear.

And I am not saying couples will disappear, but marriage WILL disappear. Marriage is an ugly institution. People will live together out of love, out of sheer joy. They will live together because they

WANT to live together -- for no other reason. Then only can there be happiness.

Don't be afraid of divorce. You have never been married really -- hence seven years of misery. If you were really married there would have been great joy too -- great misery, great joy, go together.

The fifth question

I AM NOT INTERESTED IN TRUTH, IN MEDITATION, GOD, NIRVANA, SANNYAS, ETCETERA. WHY?

THEN WHAT ARE YOU DOING HERE? Are you mad? If you are not interested, you are not interested. Wait -- when the interest arises, come.

But my feeling is, you must be interested in some way. Maybe the interest is unconscious. Maybe your conscious mind says "I am not interested" and your unconscious mind is interested. Perhaps there is no bridge between your unconscious and conscious; perhaps you can't listen to your unconscious or the messages that it gives to you.

You have forgotten the language of the unconscious, you are closed in your conscious.

And this question arises out of fear -- fear that you may really be interested in God, in truth, in nirvana, in meditation, in sannyas. Who knows? And the conscious is afraid. The conscious mind lives in fear, always in fear. It is afraid of all great things -- of love, of God, of sannyas -- it is always afraid of great things. It is a very tiny energy: it is ego. It is always afraid of anything that can drown it. It wants only small things -- a house, a car, a good bank balance -- it is happy only with things that it can control. It wants to remain the master.

That's why the conscious mind creates barriers between itself and its own depth, the unconscious -- so that no messages reach. The unconscious is NATURALLY interested in God. God is not a creation of thinkers; it is a deep urge, a great longing, in the very core of human beings. No man is really a man unless he starts searching for God. No man has really taken account of his humanity unless he becomes interested in meditation. No man is yet courageous enough until he starts risking his life for the unknown.

The desire is arising from your unconscious. Like a tidal wave it comes -- but you are closing yourself against it. So you cannot leave this place, and you cannot get into meditation or into sannyas, either. Watch. Relax a little more. Why are you here in the first place? Nobody has forced you to come here and nobody is preventing you from going. In fact there are many hindrances when you come in, there is no hindrance when you go out. The guards prevent you from coming in -- they are there to screen those who are not yet ready. What excuses they use to prevent you are just excuses. The real thing is, those people who are not yet ready should not be allowed in -- because they simply waste their time, my time. They occupy space, and they are not ready to change, to mutate. They are accidentally here.

There are many hindrances to prevent you from coming in, from coming closer to me. But there is nobody hindering you from going out; everybody is totally free to go away.

Why are you hanging around here? There must be a deep urge somewhere, of which you are not aware, and you are trying to falsify it.

I have heard:

Pretty young girl: "What are we going to do today?"
Young man: "How about a drive in the country?"

Pretty young girl: "Will there be any kissing and cuddling and parking in lonely lanes and all that sort of thing?"
Young man: "Certainly not!"
Pretty young girl: "Then what are we going for?"

The questioner must have a very feminine mind -- wants to say no, and means yes.

Meditate over this story:

David and Debbie both worked in the same office in Hong Kong, and both of them were Chinese.

For more than six months David had admired Debbie from a distance, never managing to pluck up sufficient courage to ask her for a date, but all the time, his passion for her grew stronger and stronger. And

he was afraid too, because Debbie was well-known around the office as "not that kind of woman" -- she was known to be a virgin.

At last the great day came when he somehow managed to scrawl a note to her asking if she'd like to have dinner at a restaurant with him.

"I'd love dinner with you," she replied, coming over to his desk in their open-plan office to tell him so in person, and making him blush with pleasure.

That evening in the restaurant he asked her what she would like to eat, and she studied the menu carefully, then said: "I'll have shark's fin soup, please. And Peking duck with dumplings, some suckling pig, steamed fish, and then some fresh lychees."

David was horrified, as he'd been mentally calculating the enormous cost of all this food -- the most expensive items on the menu and more suitable for a wedding feast than for a dinner for two.

"D... d... do you eat like this at home?" he stammered, his face blushing red again.

"No," replied Debbie. "But then, no one at home desperately wants to go to bed with me."

Deep down in the unconscious, things are different than they are on the surface. And it almost always happens that whatsoever is on the surface, just the opposite, the polar opposite, is in the depth.

You say: I AM NOT INTERESTED IN TRUTH, NOT INTERESTED IN GOD, NOT INTERESTED IN MEDITATION, IN SANNYAS, AT ALL. WHY?

Then why does this question arise? Why this 'why'? This is the search for truth! You want to know why: this is the desire for truth. But you want to avoid it, you want to pretend that you are not interested. It gives you safety, it keeps you aloof, it keeps you from going into any commitment. And here, it is a commitment, an involvement.

Sannyas is a commitment, an involvement, staking one's life for the search. Going into the unknown, leaving the known and the familiar. It is insecure, it is utterly unsafe, there can be no guarantee. One has to go in trust, and knowing perfectly well that one may not be able to return back to the old space again. And who knows? The new space may be better, may not be better -- then what? If you cannot come back to your old secure space, and the new space is not the one that you had thought it to be, then what? That fear cripples. Then one starts managing to get the idea into the conscious mind that "I am not interested in truth."

But you ARE interested. Then one starts managing the idea that "I am not interested in meditations." But you ARE interested. Because you are interested, you create these ideas that you are not interested. You are becoming afraid of your interest. The interest is arising in a subtle way, like a small ripple it is growing. You are afraid, you are shaken. You may have come here accidentally -- a friend simply mentioned me, or you came across an orange sannyasin at the airport or in some place, and just by the way you became curious.

But remember, at the airport there were thousands of other people -- they didn't become curious, you became curious. There must be something in your unconscious that was waiting to be triggered by this orange person. You heard my name and you became curious. Millions of people have heard it, and they have not become curious. You heard it and you became curious -- something went deep into you, the name awoke some deep-hidden desire and longing in you.

You have come here without being perfectly aware why. But I know why you have come here: you are interested in truth, in God, in meditation, in samadhi, in sannyas! Beware!

The sixth question

AN EMPTY WHITE CHAIR
FLOATING,
DIVINE WORDS
MELTING WITH
DIVINE SILENCES.
OSHO, WHERE DO YOU GO EVERY DAY BETWEEN
8 AM AND 9.45 AM?

YOU CAN ALSO COME WITH ME. And that is the only way to know where I go. I cannot say anything about it -- anything said about it will not be true. But I can invite you: I am an open invitation, a beckoning door. Come through me.

These moments that I am with you, I am at the very source of things. If you can fall in tune with me, if you can become harmonious with me, you will also be at the very source of things. You will have a taste of Tao or Dhamma or God, or whatsoever you want to call it.

I am available to you. In that gesture, a great door is available to you. You can move from the false to the true, you can move from the sound to the silence, you can move from the momentary to the eternal. You can move from life/death into that which knows neither life nor death -- which is immortal.

These moments that I am with you are not to impart any teaching to you -- I have none. I am not a teacher, I am a master. A teacher teaches, a master makes it available. A teacher talks about truth, a master IS truth. A teacher gives you ideas about that, a master IS that.
This is satsang, this is communion.

Yes, if you come with me, if you don't argue with me -- that's where you miss -- if you don't decide whether what this man is saying is right or wrong... Because what I am saying is neither right nor wrong. What I am saying is just a device, a hypothetical device, just to bring you closer and closer towards me. What I am saying is just a toy so that you can remain engaged playing with me.

And in that playing, sometimes, when you are lost in the play, when you are absorbed in the play, you come through me. Those moments cannot be created directly, they can be created only indirectly. I am creating a Buddhafield, a situation, an occasion -- an occasion where sometimes without even becoming aware, you will be transported.

And many of you have been transported, many of you KNOW it, it is happening every day. Don't ask me where I go. First I have to come to you, because I have to take you there. So I come to you through words -- there is no other way to come to you. And if I have to take you into another kind of world, then I have to come to you. I will have to hold your hand in my hand. And language is the only way that you know how to commune -- hence I speak.

But once I have spoken -- I have given my hand into your hand, I have used YOUR language to be with you -- now you have to use MY language to be with me. Now give your hand to me. My language is silence -- as your language is sound, my language is silence. If I talk to you and you are silent, then your hand is in my hand. If I am talking here and you are also talking there inside yourself, then my hand remains close to you but your hand never comes into my hand.

When I am talking you need not talk. I am doing it already, for you and for me, both. You can be silent. Silence is my language -- I speak your language sometimes, you have to speak my language too.

I am talking and you are listening, with no thoughts in your mind -- and you will be transported! Poona will disappear, all these people around you will disappear. Yes, that's what must have been happening...

You ask: AN EMPTY WHITE CHAIR
FLOATING
DIVINE WORDS
MELTING WITH
DIVINE SILENCES.
OSHO, WHERE DO YOU GO EVERY DAY BETWEEN
8 AM AND 9.45 AM?

I go to the eternal home. First I come to you, through my words. And those who can hold my hand and can become silent start moving with me to the eternal home. That is my home and that is your home, that is everybody's home. That home is God.

Take It Easy, Vol 2

Chapter #9

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The first question:

THE STRONGEST EMOTION THAT I HAVE IS HATING DEATH. I WANT TO KILL IT! ONCE AND FOR ALL! THE SECOND THING IS: I FEEL EXTREME PAIN WHEN I REALIZE THAT I WILL NOT BE ABLE TO THANK YOU. IS THERE A CONNECTION?

DEVA BHAKTA, TO HATE DEATH IS TO HATE LIFE. They are not separate and they cannot be separated. Death and life exist together, there is no way to separate them. The separation is just an abstraction in the mind; it is utterly false. Life implies death, death implies life. They are polar opposites, but complementary to each other.

Death is the pinnacle of life. If you hate death how can you love life. And that is a great misunderstanding. People who think that they love life always hate death -- and by hating death they become incapable of living. The capacity to live, the capacity to live at the maximum, comes only when you are ready to die, and ready to die at the maximum. It is always proportionate. If you live in a lukewarm way you will die in a lukewarm way. If you live intensely, totally, dangerously, you will also die in a deep orgasm.

Death is the crescendo. Life comes to its peak in death. The orgasm that you know through love is nothing compared to the orgasm that death makes available. All the joys of life simply are pale compared to the joy that death brings.

What exactly is death? Death is the disappearance of a false entity in you -- the ego. Death also happens in love, on a smaller scale, in a partial way. Hence the beauty of love. For a moment you die, for a moment you disappear, for a moment you are no more, and the whole possesses you. You disappear as a part, you become rhythmic with the whole. You don't exist as a ripple in the ocean, you exist as the ocean itself.

That's why all orgasmic experiences are oceanic experiences. The same happens in deep sleep; the ego disappears, the mind functions no more, you relapse into the original the joy. But these are nothing compared to death. these are partial things. Sleep is a very tiny death, each morning you will be awake again. Still, if you have slept deeply, the joy lingers on the whole day -- a certain quality of tranquillity continues deep in your heart. You live differently that day when you have slept well. If you have not been able to sleep well, the day is disturbed. You feel annoyed, irritated, for no reason at all. Small things become great disturbances. You are angry -- not at somebody in particular, you are simply angry. Your energy is not at home, it is distracted. You feel uprooted.

Death is a great sleep. The whole turmoil of life -- seventy. eighty or ninety years' turmoil -- and all the miseries of life and all the excitements and the distractions and the anxieties, simply disappear, are no more relevant. You fall back into the original unity of existence. You become part of the earth. Your body disappears into the earth, your breath disappears into the air, your fire goes back to the sun, your water to the oceans, and your inner sky has a meeting with the outer sky. This is death.

How can one hate death? You must be carrying a misunderstanding. You must have been carrying the idea that death is the enemy. Death is not the enemy, death is the greatest friend. Death has to be welcomed, death has to be waited for with a loving heart. If you think of death as the enemy, you will die -- everybody has to die, your thinking will not make any difference. But you will die in agony -- because you will be resisting, you will be fighting. In resistance, in fight, you will destroy all the joys that death, and only death,

can deliver to you. The death that could have been a great ecstasy will be just an agony.

And when something is too much of an agony one falls unconscious. There is a limit to tolerance, one can bear only so much. Hence ninety-nine out of a hundred die in a state of unconsciousness. They struggle, they fight, to the very end. And when it becomes impossible to fight any more -- they have put all their energies at stake -- they fall into a kind of swoon. They die an unconscious death.

And to die an unconscious death is a great calamity, because you will not remember what has happened. You will not remember that death was a door into the divine. You will be carried through the door, but on a stretcher, unconscious. You have missed a great opportunity again.

That's why we go on forgetting about our past lives. If you die consciously you will not forget, because there will be no gap, there will be a continuity. You will remember your past life -- and to remember the past life is of great import. If you can remember your past life you will not commit the same mistakes again. Otherwise you will go on moving in a vicious circle -- the same cycle, the same wheel will move again and again. You will cherish the same ambitions again and you will commit the same foolishnesses again, because you will think this is the first time you are doing them...

You have done them millions of times -- but each time you died a gap appeared, because you were unconscious. You became discontinuous with your past. Then life starts from ABC again.

That's why you cannot evolve into Buddhas. Evolution needs a continuous awareness of the past, so that the same mistakes are no more committed. Slowly slowly, mistakes disappear. Slowly slowly, you become aware of the vicious circle; slowly slowly, you become capable of getting out of it too.

If you die unconsciously you will be born unconsciously -- because death is one side of the door, birth is the other side of the same door. From one side the door says 'Death', from another side it says 'Birth'. It is the entrance, it is the exit -- it is the same door.

That's why you were born but don't remember it. You don't remember those nine months in the womb, you don't remember your passing through the birth canal, you don't remember the agony that you went through, you don't remember your birth trauma. And that birth trauma goes on affecting you: your whole life will remain affected by your birth trauma.

That trauma has to be understood. But the only way to understand it is to remember it. And how to remember it? You are so afraid of death, you are so afraid of birth, that the very fear prevents you from going into it.

Devabhakta, you say: THE STRONGEST EMOTION THAT I HAVE IS HATING DEATH.

It is your hating life. Love life, and then a natural love for death arises too. Because it is life that brings death. Death is not against life, death is the flowering of all that life contains in it as a seed. Death does not come from the blue -- it grows in you, it is your flowering, you bloom.

Have you ever seen a real man dying? It is very rare to see a real man dying, but if you have, you will be surprised that death makes the person so beautiful. He has never been so beautiful before -- neither in his childhood, because then he was ignorant, nor in his youth, because then passion was too much of a fever. But when death comes, all is relaxed. The foolishness of childhood is no more there, and the madness of youth is also gone, and the miseries of old age, the illnesses and the limitations of old age, are also gone. One is being freed from the body. A great joy arises from the innermost core, spreads all over.

In the eyes of the real man dying you can see a flame which is not of this world. And in his face you can see a grandeur which is of God. And you can feel the silence, the non-struggling silence, the non-resistant silence of the man who is slipping, slowly slowly, into death with a deep gratitude and acceptance, for all that life has given to him and for all that God has been so generous with. A gratitude surrounds him.

You will find a totally different space around him. He will die as one SHOULD die. And he will release such freedom that those who are close by will be simply stoned on that freedom, will be transported.

In the East, it has always been a great point: whenever a master dies, thousands, sometimes millions of people gather to watch that great phenomenon -- just to be there in the vicinity, to be close by, to see the ultimate fragrance being released, to see the last song that the man is going to sing, and to see the light that comes when the body and soul separate. It is dazzling; it is a great illumination.

Now scientists know perfectly well that if you divide the atom, great energy is released by the division, by the split. Much greater energy is released when the body and soul are divided. They have been together for millions of lives -- now suddenly the moment has come when they will be divided. In that division, great energy is released. That energy release can become a tidal wave for those who want to ride on it. They will

have great ecstatic experiences.

DON'T HATE DEATH. And I know, it is not only Devabhakta who hates death, it is almost everybody. Because we have been taught a very wrong philosophy -- we have been told that death is against life. It is not. We have been told that death comes and destroys life. That is utter nonsense. Death comes and fulfills life.

If your life has been beautiful, death beautifies it to its ultimate. If your life has been a life of love then death gives you the MAXIMUM experience of love. If your life has been a life of meditation then death will bring you to samadhi. Death only enhances. Of course if your life has been a wrong life then death enhances that too. Death is a great magnifier.

If you have lived only in anger then in death you will see just hell inside you, just fire. If you have lived in hatred then death will magnify hatred. What can death do? Death magnifies, it mirrors -- but you are the culprit. Death is just a mirroring phenomenon.

Don't hate death. Otherwise you will miss death and you will miss life too.

You say: THE STRONGEST EMOTION THAT I HAVE IS HATING DEATH.

You are wasting your strongest emotion unnecessarily. Love life. Never be negative, negatives lead nowhere. Don't hate darkness, love light. Put your total energy into loving. And you will be surprised, you will be taken aback: if you love light, one day you will suddenly recognize that darkness is nothing but a phase of light, a resting phase of light.

Don't hate the world, as you have been told to again and again in the past by your so-called saints. Love life, love this world, because when your love comes to its total intensity you will discover God herenow. He is hidden.

He is hidden in the trees, in the mountains, in the rivers, in people -- in your wife, in your husband, in your children. If you hate life, if you hate the world and you escape from it, you are going away from God.

I teach you affirmation. Affirm. Let your energies be focussed on the positive. The negative is not the way to live; nobody can live in the negative. In the negative, people only commit suicide. All negatives are suicidal. Only affirmation, total affirmation, brings you to reality.

You say: THE STRONGEST EMOTION THAT I HAVE IS HATING DEATH. I WANT TO KILL IT! ONCE AND FOR ALL!

You cannot do it. Nobody can do it -- it is impossible, it is not in the nature of things. The day you were born, death became absolutely certain. Now there is no shirking. Death can be dissolved only when you dissolve birth. You have already died. The day you were born, you died -- because in the birth, death is determined.

If you really want not to die again then you will have to do something so that you are not born again.

That is the whole Eastern approach: how not to be born again. There are ways not to be born again. If desire disappears you will not be coming again. It is desire that brings you into the body; desire is the glue that keeps you glued to the body. One body disappears, and desire creates another body, and so on and so forth.

Dissolve desire, so you will not need any birth. If birth disappears, death disappears of its own accord. Then there is life eternal -- no birth, no death.

Ikkyu says this is the greatest medicine -- the medicine of no birth, no death. This is the taste of the whole Eastern approach, Eastern realization, Eastern insight. But remember, you cannot fight death. YOU can dissolve birth, and then death is dissolved.

But what happens is that ordinarily we love birth, we love life and that's why we hate death. Now you are going into an impossibility -- you will drive yourself crazy.

I WANT TO KILL IT!

If you really want to kill death, accept it. Accept it totally -- and in that very acceptance death disappears. Because you never really die, only the ego dies. And if you accept death totally, you have

renounced the ego on your own. Then there is nothing left for death to do; you have done its work on your own.

What can death take from you? It will take your money, it will take your wife, it will take your husband, it will take your relationships, it will take your world. Don't be attached to these things -- then what is left for death to take from you? It will take your ego, your self-identity. The idea that "I exist as a separate being" -- death will take it away.

You can dissolve it. That's what meditation is all about. That's what sannyas is: a conscious, voluntary decision that "I will dissolve this ego, I will not cling to it." If you don't cling to the ego, what is left? You have died already. And only those who have died already, conquer death and attain to life abundant.

THE SECOND THING IS, you say, I FEEL EXTREME PAIN WHEN I REALIZE THAT I WILL NOT BE ABLE TO THANK YOU.

THAT TOO IS PART OF THE EGO. Why should you be worried about thanking me? Your realization will be enough gratitude, you need not use words. Words are very tiny, trivial, mundane. They can't express anything that is really great, authentic, true, inner. How can you express your gratitude towards me?

And whatsoever words you use will look inadequate, will not suffice, will not make you feel contented. They will look like lies. Words are always inadequate in expressing that which is great, that which is infinite. And gratitude is great, and gratitude is infinite -- because gratitude is the ultimate in love.

Even love cannot be expressed through words. That's why lovers have to invent ways to avoid words and express love. They hold hands: that's a way of avoiding words. The warmth that passes through one hand to another hand, the energy that is communicated from one hand to another hand -- the meeting-point of that energy, how can you express it in words?

Lovers have to hug each other -- words won't do it. Lovers have to sit silently for hours, looking at the moon or at the stars or at the sunset. Listening to the birds, just being silent together, silence is more expressive than any expression can be.

If this is so with love, what to say about gratitude? It is impossible to express it.

Devabhakta, you are right. You will not be able to express your gratitude. Only those can express their gratitude who have not really felt anything -- they can easily say thank you. 'Thank you' is good for mundane things: your handkerchief has fallen and somebody takes it up and gives it back to you and you say thank you -- it is relevant.

But if you come close to somebody and he gives you all that you have been hankering for, for lives -- how can you say thank you? It doesn't feel right; it looks almost profane, obscene. You can just be silent. You can bow down, your eyes may have tears, your face may become aflame -- but there will be utter silence. One thing.

The second thing: there is a tragedy of gratitude that has to be understood.

A man once came to me; he is a political leader. He was suffering from insomnia, and he said, "I am not interested in God, I have not come to you for that. And I am not interested in meditation either. MY whole interest is in one thing: if I can sleep well I will be perfectly satisfied. If you can help me to sleep well, you will have done me a great favour."

He was really in a mess. No tranquillizer was helping him; he had been taking great doses and sleep was as far away as ever. I said to him, "Really, you only want this?" He said, "Absolutely this, and nothing else. I will be grateful to you for my whole life if I can have just four or five hours of sleep every night. The whole night I am turning and tossing -- it is agony, it is hell. And the whole day I am tired. I am going mad -- the day is not far away, the nervous breakdown is coming closer every day."

I gave him a small meditation, just an auto-hypnotic meditation: he just had to affirm ten times at night that sleep is coming, and ten times in the morning that sleep is coming. The great law of affirmation.

He looked unbelieving, he was skeptical. He said, "Just this repetition will help?" I said, "Just try, and then after three weeks come to me."

After three weeks he came! His face was different, he looked relaxed. I said, "What has happened?" he said, "Sleep has started happening, but nothing else."

I said to him. "You did not ask for anything else. Do you remember?" He had completely forgotten about it.

Remember, this is the great tragedy of gratitude. When you have a problem, it looks so big. When it disappears, it simply does not matter. He said, "My insomnia has disappeared but nothing else has happened."

And I have come across this again and again. I have been helping people in different ways, but whenever the help has reached a person, whenever a person has been really helped, he forgets to feel grateful. And I understand -- I don't say that he is ungrateful, I understand. The tragedy of gratitude is this: when you have a problem, that is your whole world. When a person cannot sleep the whole night, that is his whole problem -- God is irrelevant, meditation makes no sense, all that he needs is good sleep.

But when you sleep well, do you think you are doing something great? Everybody else is sleeping well -- nobody feels grateful to God. Do you feel grateful to God in the morning when you have slept a good night? You don't feel grateful. When you have good food to eat and a fridge to always depend upon, you don't feel grateful. Just remain hungry for three or four days and you will say, "I am ready to lose everything if I can have a good meal."

If you are lost in a desert and you cannot find water, and somebody gives you just a small cup of water, you will look at him as the saviour. But water was always available to you, and you never even once thanked God: "You have given me so much water." And once you have attained the water you forget all about it; then it doesn't matter.

That's what has been happening in social evolution too. Man has attained many great things but nobody feels grateful. Three thousand years ago there was great slavery in the world; people were being sold like commodities. Even in those days which people think were of golden beauty, of grandeur -- even in Ramarajya in India -- slaves were sold in the markets.

Mahatma Gandhi used to praise Ramarajya very much; he wanted Ramarajya to come into the world again. And he was blissfully unaware that in Ramarajya there was slavery, people were sold in the marketplaces just like cattle. Now nobody is being sold, but do you feel grateful for that? Do you ever think, "How beautiful the world is, there are no more slaves"? No, you don't feel grateful.

That is the tragedy of gratitude. When it is not, when something is not, you feel too much for it. When it is there you forget all about it.

People have lived in poverty for millions of ages, and they were always asking and always praying. The Vedas are full of prayers of poor people: "Give more food. Give more milk to my cow. Yield more crops to my field." But do you think America is happy? For the first time, an affluent society has arisen on the earth. But America seems to be the most miserable country in the world. What has happened? No gratitude? People have forgotten all about it.

India was under slavery for almost one thousand years. And people were boiling -- they were ready to give all that they had to become free. Now they are free, but nobody seems to be grateful that freedom has come. People say, "So what? Yes, we are free -- so what? What has freedom brought to us?"

Man's mind functions in that way. There are many people here who have been transformed from their very roots. But they have forgotten in what agonies they had come to me, and in what ecstasies they are living now. They have completely forgotten; there is no comparison any more. Now they are worried about when they are going to become enlightened.

And I would like to tell you, even if you become enlightened -- and you ARE going to become enlightened one day or other -- then you will say, "Now what? Now what's next?"
This is the tragedy of gratitude.

You ask me, Devabhakta: THE SECOND THING IS, I FEEL EXTREME PAIN WHEN I REALIZE THAT I WILL NOT BE ABLE TO THANK YOU.

No need to be worried about it. I will KNOW. When you are happy, I am tremendously happy with you. Whether you say it or not doesn't matter, your saying it is not going to be of any help. When I see you happy and blooming, radiant, I am happy. With each disciple coming closer to enlightenment, I become enlightened again and again. With each disciple coming closer to reality, I come closer to reality again and again. You need not say it at all -- and don't be worried about it. This worry is also part of the ego game: "I would like to thank you, I would like to do something in return." There is nothing that can be done.

And be relaxed -- because I am not doing anything to you. Whatsoever is going to happen to you will be your own gratefulness to yourself, your own gift to yourself.

The ego plays many games. First it starts thinking how to give thanks, and becomes worried about it.

And if the moment comes to give thanks, then the ego thinks, "But what has the master done? It is my own experience that has bloomed in me -- it was going to bloom anyway, the master was just a trigger point. Even if the master was not there, it was going to happen somehow or other, somewhere else with somebody else -- or maybe it would have happened if I had been on my own too."

And then the ego is very cunning, it jumps upon everything. The ways of the ego are very subtle...

Just a few days before, I talked about Sarjano. One evening he came, and he was in such a beautiful state that I gave my feet into his hands and he had a beautiful satori. A door opened -- for a moment he was transported. For one day he remained in great ecstasy. But the next day the ego started coming in, playing games with him.

In fact to be grateful to the master is very difficult. If you can simply be in a state of forgiving the master, that is more than can be expected. If you can forgive the master, that is enough! That's all that I expect from you. It is very difficult to forgive the master...

After just twenty-four hours, Sarjano started going mad. He started writing ugly letters to me as a revenge, because "How do you dare? Who are you to give me this experience?" -- not exactly in those words. He started pretending to be my friend, no more a disciple, because he is enlightened. That small window that opened created great ego in him. He started using abusive words towards me. So what to say about gratefulness? He started thinking that he is now no more a disciple, just a friend -- he has attained to the same state, so why should he be a disciple any more?

And in a subtle way the ego started being violent. His letters became more and more ugly and nasty. And all the time meanwhile he must have been thinking that he was just being Zen-ish. It is not so easy to be Zen-ish.

Many times it happens that I have to resist the temptation of giving you a glimpse. Many times I see that you are just on the verge -- just a small push, and you will have a great experience. But if I see that the ego is lingering behind, if I give you the push and you attain to some experience the ego will immediately jump on it, will take possession if it, will drive you berserk.

I have to wait, I have to wait long. Slowly slowly, that door has to be opened -- you may not be able to absorb the light, so much light, suddenly. That's what happened to Sarjano.

Forget all about gratitude. If you can forgive me, that is enough, more than I expect from you. When you become enlightened, please forgive me.

And you also ask: IS THERE A CONNECTION BETWEEN THESE TWO THINGS? -- MY HATE FOR DEATH AND MY EXTREME PAIN WHEN I REALIZE THAT I WILL NOT BE ABLE TO THANK YOU.

Yes, there is a connection, because both are deaths. And the first is not such a great death as the second. The disciple has to die in the master -- and then there remains nobody to be grateful. That is enlightenment, when there is nobody found inside you. Who is going to be grateful? and to whom?

The disciple, when he disappears, also comes to know that the master has never been there -- he has disappeared long before. These are two emptinesses meeting, embracing each other. Who is to be grateful? and to whom?

The second question:

WHY DO I CONTINUOUSLY THINK OF COMMITTING SUICIDE?

YOU MUST BE INTELLIGENT. Only stupid people never think of suicide. Life is so ugly, life is such a hell. It is very difficult to find an intelligent person who never thinks of committing suicide. The more intelligent you are, the more the idea will be coming again and again: Why go on living? for what? for this same rut? -- going to the office every day, doing the same files every day, coming back every day, talking about the same things, reading the same newspaper, listening to the same stupid radio station... going to sleep, just to get up early in the morning and catch the train to the office....

And so on and so forth, every day, year in and year out. Only a very very mediocre person can go on living. Otherwise, one day or other, the idea arises: "What am I doing here? If this is the way life goes, I

have lived for forty years repeating the same thing, I may live forty years more, repeating the same things again -- then what? Then why not stop this game? Why not return the ticket to God and say, "I am finished. Enough is enough!"

The idea of suicide comes to everybody. That's why it is only man who thinks of suicide -- no other animal. It is only man who ponders over the idea of suicide, and sometimes commits suicide. It simply shows intelligence and nothing else.

And particularly in the modern society, man thinks more of suicide -- because modern society has become more mature, more intelligent, more educated, more sophisticated. In the old days, people were not thinking of suicide so much, for many reasons. In the old days, people were not individuals. They belonged to groups, castes, religions, countries. They had no individual existence as such -- and only individuals can commit suicide, remember.

When you have the idea that you are an individual, then the possibility opens up: you can destroy yourself. In the past, man has lived as part of a collective mind. And a collective mind is not a very intelligent mind. The collective mind lives according to the lowest denominator -- it cannot reach to the highest peaks of understanding, of vision, of seeing. The collective mind lives in a meaningless rut, thinking that this is meaningful -- because everybody else is doing the same, so it must be meaningful.

The modern mind is at a loss, the meaning is lost. You have to decide your own meaning. In the old days, when a son was born to a carpenter then he was going to be a carpenter. It was decided, already decided. His parents, his parents' parents... as far back as one could remember, they have always been carpenters. So he is a carpenter -- he knows his identity, who he is. He knows what he has to do. The society prescribes every rule, every regulation, he has simply to follow it. It is living below individuality -- and nobody can think of suicide when you live below individuality.

When you start becoming an individual, when you start standing on your own, then suddenly you see the point: "What is the purpose of it all? What am I doing here?"

Secondly, in the modern world, everybody has to choose his own identity. That is a great effort. And when you choose your own identity it is always with a suspicion -- it may be right, it may not be right. In the old days, when a man was born to a brahmin family he knew that he was a brahmin. There was no need to think about it, it was predetermined. All was given to him as a blueprint -- he had just to live it. The whole script was supplied by the society, he was just an actor in a drama.

Now the problem is more complicated. You have to write the drama, you have to create the stage, you have to find the actors. You are the director and the actor and the story-writer and the song-writer. You are the stage -- and not only that, you are the audience too. How can you be absolutely certain who you are? Modern man is living continuously in what psychoanalysts call "the identity crisis".

In the old days, the authority was there to tell you what was right and what was wrong. You were not left on your own to decide. Things were clear-cut: "This is right and that is wrong." People followed the authorities.

Now authorities have disappeared, the world is living in a kind of freedom. The more a society is free, the more people will think of suicide. the more a society is free, the more people will COMMIT suicide.

In the East, particularly in India, the so-called religious saints feel very very enhanced by the idea that the suicide rate in India is very low compared to America. And they think America is committing suicide because it is materialist. They are utter fools -- America is committing suicide more because America has more freedom. America is more tense, in anxiety, because America is creating individuality. India is not yet that free; India still lives in the past. America is trying to live in the present AND in the future -- hence the problem: anguish.

America is paralyzed. Because when you have to decide on your own what is right and what is wrong, and there are no more absolute criterions left -- no Vedas, no Manu, no Moses, no Mahavir, nobody saying to you "This is right" -- you have to decide on your own. Hesitation arises, confusion arises.

Freedom is always confusing. A slave lives in a relaxed way; he need not worry -- whatsoever the master says, he follows. He has no anxiety. If it is wrong, the master is responsible. If it is right, the master knows. He is just to follow. His is not to ask why -- he has to do and die. He is a mechanical robot.

I have heard:

In the novel MOTHER NIGHT Kurt Vonnegut portrays the desperate woman Resi beseeching her lover thus:

"Then tell me what to live for -- anything at all. It does not have to be love. Anything at all!" She gestured at

objects around the shabby room, dramatizing exquisitely the sense of the world's being a junk shop. "I will live for that chair, that picture, that furnace pipe, that couch, that crack in the wall! Tell me to live for it, and I will!" she cried. "Just tell me what it should be!"

There is nobody to tell you. In the old days, everything was told to you, nothing was left to you. Parents were telling you, "Marry this woman." Astrologers were deciding that this was the right woman for you, and you were marrying a certain woman because your parents decided, the astrologer decided, your birth chart decided. You were not deciding yourself. When you were not deciding, there was no anxiety.

Now you have to decide yourself. There are millions of women in the world -- whom to choose? How to decide whether this woman is going to be a heaven or a hell? There is no way to predict. One is in a turmoil. The profession has to be decided -- to which to belong? Religions have no more grip; a Christian does not really feel like belonging to the church. Now all the ground underneath your feet has disappeared.

Unless you are an absolutely mediocre person, it will be very difficult for you not to think of suicide. Suicide seems to be a great release -- a release from anxiety, a release from choosing, a release from alternatives.

In the novel CAT'S CRADLE one character holds that "We doodely do, what we muddily must, until we bodily bust."

If you are a person like that, then there is no question of suicide. Intelligence thinks about whether life is worth living; intelligence never takes anything for granted.

So the first thing I would like to tell you... you ask: WHY DO I CONTINUOUSLY THINK OF COMMITTING SUICIDE?... is that you are an intelligent person. Don't feel guilty, every intelligent person thinks that way. This is the beginning of intelligence, although not the end. And by committing suicide, nothing is changed. You will be born again, and the whole nonsense will start, from ABC. That is pointless. When you are thinking of suicide, that simply says you are thinking that this life that you have lived up to now is not worth living.

But there are possibilities in it which you have not tried yet. I say to you: This life can become a great joy. It became a great joy to Krishna, it became a great ecstasy to Christ, it became a jubilation to Buddha, it is a benediction to me -- why can it not be so to you?

And all these people had been thinking of suicide, remember. To think of suicide is to grope for sannyas. To think of suicide simply means THIS life is finished -- but there are other alternative lives possible. One need not destroy this beautiful gift of God. The life that you have lived is not the only alternative. It can be lived in a thousand and one ways -- there are other ways to live it.

You may have lived a life without love. Why not try love? You may have lived a life obsessed with money. Why not live a life unobsessed with money? You may have lived a life which hankers to possess. Now live a life which is not worried about possessing anything. You may have lived a life of respectability -- you may have always been considering what people think about you, what their opinion is. There is a life to live without bothering what others are thinking about you; there is a life to live individually and rebelliously.

There is a life to live which is of adventure and not of social conformity. There is a life of meditation, of God, of search, of going within. You may have lived an outside life, chasing this and chasing that. I make available to you another life of not chasing anything, but sitting silently, disappearing within your being. A life of interiority.

And you will be surprised -- the whole idea of suicide will disappear like dewdrops in the morning sun, and you will stumble upon a life which is eternal.

Albert Camus has said:
"What counts is not the best living, but the MOST living. To two men living the same number of years, the world always provides the same sum of experiences. It is up to us to be conscious of them. Being aware of one's life, one's revolt, one's freedom, and to the maximum, is living, and to the maximum.

Become free of your so-called life that you have lived up to now. Don't commit suicide! Let your past commit suicide. Start living afresh, moment to moment. Don't live in desires, but live in a kind of desirelessness.

You have lived a life of strain, effort, struggle. Now start living a life of relaxation, calm and quiet. And you will be surprised -- you have been missing life, not because life is worthless. You have been missing life because you have been taught to live a worthless kind of life.

The third question

I AM NOW A SANNYASIN, BUT WHY DO I GO ON THINKING IN THE SAME OLD WAYS?

THE OLD HABITS DIE HARD. Just becoming a sannyasin on the outside is not going to change your inner patterns of living, thinking, being. The outer sannyas is only a gesture -- a beginning, not the end. You will have to do much.

The outer sannyas is only a gesture that you are ready to change. Now much work is ahead of you. Old habits are not just on the surface. It is not only a question of changing your clothes -- they help, certainly they help, but that is not enough. You will have to change your very gestalt of consciousness.

Otherwise, people go on living in the old ways. Behind new labels, behind new names, they continue to be the old persons.

So don't feel satisfied with just becoming a sannyasin. You have entered -- now much has to be done. Inch by inch, your past has to be taken away from you. And inch by inch, you have to destroy old wrong patterns of being.

I have heard:

There were three partners altogether in the firm. They were in the business of garment manufacture, and it seemed that nothing they did could come out right. It was a disaster. If they would cut plaid, it would be solids that season. They would cut wools, and it would be cottons. They would make midi dresses, it would be separates. They could steal a Paris original, and if they cut it, it would be the disaster of the year.

You can imagine then how much more discouraging it was that just one floor above them was "The Company That Couldn't Go Wrong". Right upstairs was a company that, if they cut something, no matter how crazy the thing was, it would be automatically a hit! They couldn't do anything wrong! No matter what they cut, it was a success.

No wonder then, that one of the partners of the failing firm, Harry -- may God rest his soul -- went out of his mind and decided to commit suicide from the roof. Of course, it was ironic that he had to fall past his competitors one floor above, and as he went by their window he happened to look inside.

That was how come, as he plunged down to the ground, the other two partners could hear his haunting voice, crying: "Nathan! Sam! Cut velvets!"

Now, he is dying... But the old mind, even at the moment of death, persists. The mind does not leave you so easily. How can it leave you so easily? -- you have been cultivating it for so long; your whole life has been a cultivation of it.

Slowly slowly, you have to become aware of your old patterns and you have to stop cooperating with them. It lives on your cooperation, this much is certain. And this is the only hope: if you don't cooperate with the mind it dies of its own accord. You nourish it. Don't nourish it any more -- that is one thing.

And the second thing: if you don't nourish it any more and you don't create a NEW gestalt of being, you will be in difficulty. You will be left with so much energy that it will become restless in you, it will drive you crazy. So two things have to be remembered: don't cooperate with the old pattern, and start creating a new gestalt in your being so that your energy goes on being absorbed in that new gestalt.

Many people try to change the old, without understanding the mechanism of energy. Somebody wants to change a certain habit, and he fights with it -- but he does not know that that habit contains a lot of energy in it. If that energy is released he will feel restless.

Have you not tried it? You have been smoking for long, and you want to stop it, because the Surgeon General says that cigarettes are harmful for your health. And I know the Surgeon General himself smokes, but that is another matter. They are harmful to your health, so you stop smoking. But there was a great energy involved in smoking, a great restlessness was being released through smoking. Have you not observed it? Whenever you feel restless you start smoking -- your restlessness has an outlet through

smoking. Whenever you are tense, nervous, you start smoking -- your nervousness, your tension, is released through smoking. If you stop smoking, where will you put your nervousness? Where will your restlessness go? It will boil within you.

That's what is felt as an urge. You start feeling a great urge to smoke. You will have to put this energy to some more creative work: start painting, sculpt, play guitar, sing a song, or dance, or meditate -- do something! Whenever you want to change a habit, create a more beautiful gestalt -- more creative, more enhancing to life, more divine. And you will never be in trouble.

If you simply want to stop smoking you are bound for trouble. You will have to do something else -- you may start chewing gum, which is as foolish as smoking. Or you may start chewing PAN, which is even more foolish. But you will have to do something or other, you will have to substitute it with something, unless you find a creative outlet for the energy.

So watch what you want to change. I don't know exactly what you want to change...

You say: I AM NOW A SANNYASIN, BUT WHY DO I GO ON THINKING IN THE SAME OLD WAYS?

Because you have not yet created new and better ways to think. Create new and better ways to think. Life gives immense opportunities.

It is said that Adolf Hitler in the beginning wanted to become an artist, he wanted to become a painter. But he was refused admission into the art academy and so the great calamity happened in the world. If he had been accepted by the art academy he would have become a painter. But he could not create -- and he had the energy, and the energy was boiling; it was like a volcano in him. It burst forth into destructiveness.

If you are following some wrong, unhealthy, neurotic, destructive habits, the only reason is, you have not been able to find some creative outlets for your energy. And then the familiar persists -- then the familiar becomes automatic, autonomous. When a person starts smoking, it becomes autonomous. He simply takes the cigarette out, starts smoking it, not at all aware what he is doing. It simply happens robot-like; it is robopathology. If he becomes aware of what he is doing, he may not smoke. If he becomes aware of why he is smoking, what is the root cause behind it, he may be able to change it.

Psychoanalysts say that people smoke, more or less, because they could not drink from their mother's breast long enough. Smoking is a substitute -- the mothers did not allow the children to be fed at the breast, and the child wanted to be fed on the breast. It was taken away from the child; now a substitute has to be found. A cigarette is really a very very similar phenomenon -- it looks like the nipple when you take it, and the hot smoke going in looks almost like hot milk. It relaxes you.

Have you not watched? A child is crying, is restless: the mother gives the breast to the child and he falls asleep. It is soothing. Cigarettes are soothing.

Watch, go deep into your patterns. Something can be done then -- something can be of immense help and the pattern can be changed. My own experience here is that whenever somebody asks me "How to drop smoking?" I tell him, every night before going to sleep, to suck at a false tit, a pacifier. And in the daytime also, when the urge arises, drink milk out of a bottle -- just as if you are sucking at your mother's breast. And it works miraculously. Within a few days, the desire to smoke disappears.

You will have to look into your patterns. Why do you think in a certain way? Why has a certain habit taken possession of you? You cannot simply drop it, because it has roots in you -- and roots go deep and they persist.

I have heard:

A man was starting out in the business of prostitution. He found three women to work for him. The first was a beautician, the second was a telephone operator, and these two were very pretty. The third was a public school teacher who was rather plain. He had his doubts about her.

After some time, he noticed that most of the business came from the teacher, and it really puzzled him. So he eavesdropped.

First he heard the beautician tell her customer to please be careful because he was messing up her hair and make-up. Certainly that could put a man off.

Then he heard the telephone operator tell her customer, "Sorry sir, your three minutes are up." Her attitude was even worse.

Then he listened in on the school teacher, and heard, "No, no, no! You'll have to do it over and over

until you get it right!"

Habits die hard. You may have become a sannyasin -- don't think this is the end. This is the beginning of the work; much has to be done now. Don't rest contented with it.

Sannyas is just the beginning -- it gets you into the trouble of transformation. Now you will have to go deep into your mind grooves. You will have to look deep, you will have to see why something is there -- why? You will have to find out the cause of it.

And sometimes it happens, just knowing the cause, ninety percent of problems disappear. And with the ten percent that remain, your energy will need alternative outlets.

And the last question

OSHO, DO YOU BELIEVE IN MIRACLES?

I AM A MIRACLE, you are a miracle, everything is a miracle. Only miracles exist, nothing else exists. Look again, afresh, and you will see the whole life consists only of miracles.

Have you seen anything in life which is not a miracle? A seed sprouting -- what more of a miracle do you want? A bird on the wing and the stars in the night and the smile on a child's face, and the possibility of love and the possibility of ecstasy and the possibility of knowing God -- miracles and miracles. Miracles abound.

But you must be thinking of some other foolish kind of things that you call miracles.
I have heard:

Once Jesus was going to give a sermon from a boat on Lake Galilee. The boat was stopped a little farther into the lake.

Jesus entered the lake, walking on the water, and asked some of his disciples to follow him towards the boat. As they moved into the lake, one disciple started to get in trouble -- all the others were following Jesus walking on the water, but he was getting drowned.

He was very faithful, and kept moving... and the water was getting deeper and deeper. When the water came close to his mouth and he was almost lost, he shouted: "Master, Master, please save me!"

Jesus looked back and said, "Peter! Show this stupid the way on the rocks, otherwise he will get drowned!"

This is a true story, not related in the Bible. But I say to you on reliable sources, this is true.

Miracles are all around. You need not walk on water, you need not walk in fire.

There is a story by Mark Twain about a man going to heaven. When he arrived, he was given a pair of wings and a harp, and for a few days he used the wings as a way of moving about, and plucked on the strings of the harp trying to get some celestial music out of it. Both were pretty much of a bother, and finally he realized that in heaven you don't actually need wings to go any place; and simply by desiring heavenly music, the celestial musicians appear and commence to play. So he put down the wings and the harp, and began to enjoy himself.

And this is the true story of life. You need not have wings to fly, and you need not play on any harp, any foolish harp, to create celestial music. All is available! Just open your eyes. You ARE on the wings, and the music is already there. Just open your eyes, open your ears, be available.

And you will be surprised -- miracles are happening every single moment. Nothing else ever happens.

Chapter #10
Chapter title: The Bodhisattvas' Merciful Vow

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THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

ALL BUDDHAS AND BODHISATTVAS
ACHIEVE BUDDHAHOOD AND NIRVANA
AS A RESULT
OF THE MERCIFUL VOW.

THE BUDDHA-NATURE
MEANS NON-BIRTH, NON-EXTINCTION;
THEN KNOW THAT ILLUSION
IS BIRTH, DEATH, REINCARNATION.

THOUGH YOU PRACTISE VIRTUE,
DO NOT GRIEVE THAT MISFORTUNE ARISES;
THE GUILTY KARMA
OF THE PREVIOUS WORLD
IS VANISHING AWAY.

WHEN THEY ARE NOT TWO THINGS,
THEY ARE NOT ONE THING,
AND THE WIND
IN THE INDIAN-INK PICTURE
IS COOL INDEED.

WHY ARE PEOPLE CALLED BUDDHAS
AFTER THEY DIE?
BECAUSE THEY DON'T GRUMBLE ANY MORE,
BECAUSE THEY DON'T MAKE A NUISANCE
OF THEMSELVES ANY MORE.

THE MESSAGE OF THE BUDDHA CAN BE CONDENSED INTO ONE WORD. That word is freedom. Freedom, absolute and unconditional. Freedom not only from outer bondage but from inner too. Freedom not only from others but from oneself too.

Other religions also talk about freedom, but not in that penetrating sense in which Buddha talks about it. Other religions talk about freedom in the sense that the self has to be free. Buddha talks in a diametrically opposite sense, with a new dimension to it. He says: One has to be free from the self itself.

The self is bondage. You are not in bondage because of others, you are in bondage because of yourself. Unless YOU disappear, bondage will continue. It may change forms, it may become modified here and there, it may become more convenient, comfortable, but it will remain.

The moment you disappear, the moment you see yourself as an absolute emptiness, who can make a slave of you? How can emptiness be reduced to slavery? When you are not, how can you be imprisoned? When you are not, freedom is total. Freedom from the self is real freedom.

These sutras are of immense value. Remember, when Buddha talks about freedom he does not mean the ordinary freedom talked about by the politicians, by the priests, and others. The social and the political freedom is: you are completely free as long as you think, act, dress, earn, speak and buy like everybody else. You are free, AS LONG AS... And the conditions are so many that the freedom remains bogus.

You can't be free unless absolutely whatsoever happens spontaneously in you is allowed and accepted. Man has been programmed, you have been given blueprints -- what to be, how to be, what is acceptable and what is not acceptable. And those programmes have been put so deep down in your being that you have become unconscious of them. It appears as if you are acting out of freedom; you have been tremendously deceived.

Even when you think you are acting out of freedom, even when you think you are acting out of your own conscience, you are not. The society is controlling you in a very subtle way. The moment the child is born, the society starts programming the child. The society treats you like a computer; it goes on feeding and programming you. By the time you become a little alert, you are already programmed -- you are already a Christian or a Hindu or a Jain. You are already fixed; you are no more liquid, you are no more flowing. And you will function out of this fixity, out of this obsession, that the society has put inside you.

It is like an electrode put inside your brain. You will not know anything about it, but it will control you. That's what conscience is.

Buddha is absolutely against conscience. He is all for consciousness, but never for conscience. That's his revolution. His religion is the most revolutionary religion that has happened in the world up to now. He frees you from conscience. To be free from conscience is to be free from politics, society, religions, ethical codes...

But man becomes very afraid: so much freedom? A great panic arises in you -- because you have been taught that basically you are bad; unless you are taught to be right, forced to be right, you will be bad. Down the ages, this nonsense has been put into everybody's head, that man is naturally evil, that goodness has to be practised, cultivated, that saintliness is not a natural phenomenon, that it comes out of arduous effort. The evil is natural and the good is unnatural. For the good you have to work hard. For the evil you need not work at all, it will take possession of you. God has to be achieved through great cultivation of prayer, yoga, meditation. And evil -- the Devil? He is always available to you.

This is an utterly wrong picture of human nature. Just the opposite is true: God is natural, evil is unnatural.

This is the dignity Buddha brings to humanity, this is the grandeur that he introduces you to again. This is your inheritance, natural inheritance. Buddha says: Man is naturally good. Nobody wants to be bad -- if people are bad, they have been FORCED to be bad. Love is natural, compassion is natural, mercy is natural. Hatred, murderous instincts, are not natural; they are perverted, enforced, compelled. When a person is compelled he becomes bad -- he HAS to become bad just to survive. Otherwise natural spontaneous flowering happens of its own accord.

Conscience is the effort of the society to make something good out of you. Consciousness is not an effort to make something good out of you, consciousness is just allowing your suchness to bloom.

The first sutra:

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

THIS IS FREEDOM: a mind which is fluid and flexible. How can a Christian mind be fluid and flexible? How can a Hindu be fluid and flexible? He already has fixed ideas about reality, about himself,

about how life should be. He cannot be fluid, he cannot be free. He has accepted a certain bondage of ideology; he has started living in a prison. He may call that prison his church or his temple, he may call that prison the sacred Vedas, the holy Bible -- whatsoever you want to call your prison, you can call it. These are good names. Behind good names you hide the ugly reality.

A really alive person can't be a Hindu, can't be a Mohammedan, can't be a Buddhist. A really alive person is simply alive, flowing, available, responsive, spontaneous. He lives in suchness. He is like a mirror -- he has no fixed idea; whatsoever is encountered is reflected in its totality, in its trueness, in its authenticity.

How to attain such a mind? Every child brings such a mind into the world. No child is born in any ideology, with any ideology. All children are born innocent, pure, unpolluted, mirror-like. But the society immediately jumps on them, grabs them, starts writing on their clean consciousnesses, creates CONSCIENCE -- helps them to become attached to certain things, helps them to be against certain other things, starts giving them a shape.

Freedom is a kind of formlessness. Bondage is a form. Bondage has a clarity, remember, because bondage can have a definition. Freedom is vague, nebulous, cannot have a certain shape. It changes, it changes with the situation. It remains mobile -- it is a process, it is not a thing. And it is a dynamism, not a dead defined phenomenon.

Freedom is indefinable, unpredictable. You can predict the life of a prisoner, you cannot predict the life of a free man. One never knows what tomorrow is going to bring, one never knows how he will act tomorrow, how he will respond -- because he never responds from the past. And only the past is available for us. We can judge only from the past, and his future is never a continuity of the past.

The prisoner lives according to the past; he has a character. His future is going to be nothing but an extension of the past -- he is predictable.

It is said in Eastern ancient scriptures that astrology can be of help to a person who is still unconscious, but it is absolutely meaningless about a Buddha. A mechanical person can be predicted: his past is available, and his future is not going to be very very different from it -- maybe a little bit different here and there, in details, but the general trend is fixed.

But a man of awareness is absolutely unpredictable. How he will react, respond, nobody knows. He HIMSELF does not know it -- remember it. How can he know? How can the mirror know what is going to be reflected in it next moment? Whether a cloud will pass, or a man or a woman or a child -- who knows? And nobody may pass, it may remain empty -- then it will reflect emptiness.

The unconscious man is like a painted picture, fixed. The conscious man is only a mirror.
There is a very beautiful Sufi parable:

It happened that in a great king's court a Taoist painter arrived. And he said he could do something which nobody else could do. The painter of the king's court was offended; he said, "I am ready to accept the challenge. We both will do paintings and then the king can judge."

The king was also intrigued. He knew his painter -- he was one of the rarest, the best of his country -- he believed that his painter would defeat this Chinese. Six months' time was given.

They started painting. The Chinese covered his wall with a curtain and would not allow anybody to look inside at what he was doing. And just in front of the wall on another wall, the other painter was doing a great painting, and everybody was allowed to see what was happening.

Six months passed and the whole capital knew that their painter was going to win. He had never done something like this -- it was unique, it was so alive.

And the final day came and the king arrived and he looked at his painter's painting. It was unique. He said, "Nobody can defeat you. I cannot comprehend that that Chinese will be able to do something better than this -- it is impossible, it is HUMANLY impossible. You have done the last thing.' It was so alive.

And then the curtains were opened, and the king was puzzled. The Chinese had not done any painting. He had simply rubbed and rubbed the wall and made a mirror out of it. For those six months he had been trying to convert the wall into a mirror, and now it was a mirror. And it was mirroring the painting of the other painter. There was no painting on it, but there was depth -- because the other painting was flat. This painting was three-dimensional, because the painting was reflected deep into the wall. It had depth, it had a beauty.

And the king said, "You have defeated my man. But you cheated us -- you have not painted anything."

And the Chinese said, "But this is what we call REAL painting -- to create a mirror. His painting is

dead! My painting will remain dynamic, it will change as the seasons change. It will be an alive phenomenon, it will have many moods. Come evening, and it will have a different colour to it. Come the morning, the sun rising, and it will have a different colour to it. And come the night... My painting is not a dead thing, I have made something alive."

The Chinese painter was a Taoist; he knew that only a mirror can be alive. You can make a beautiful painting -- howsoever beautiful it may be, it is still dead, it is stagnant. Only a mirror can remain flowing.

Each child is born with this mirror. But immediately we start imposing paintings on the child's mirror. We don't accept his freedom. Not yet in the history of humanity has that fortunate moment come when we can accept the freedom that a child brings again and again into the world. He brings the freedom of God, he brings Buddhahood again and again. But we crush that Buddhahood. We immediately start defining him, we immediately start making him a fixed phenomenon, because we want a predictable man.

We are afraid of unpredictable people, we start creating character. We are afraid of consciousness, we create conscience. We destroy beauty, grandeur, splendour. Then you see these ordinary people all over the world; then you see this mediocre stupid world.

And behind each mediocre mind is a Buddha. And behind each stupid mind is a mirror-like phenomenon. It can be rediscovered. How to rediscover it?

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

This is the sutra to discover it again. If you are attached to anything, you are fixed. A mirror cannot afford attachment. You are standing before the mirror: while you are standing there you are being reflected, reflected totally. The mirror is joyous in reflecting you; the mirror celebrates you, your presence. But the moment you are gone, you are gone. The mirror does not cling to your picture. The mirror does not create a memory of you; the mirror will never think of you again. The mirror will never have any nostalgia, the mirror will never think, "How beautiful a person he was! And when is he going to come again?" And the mirror will not follow you -- not even in thought, not even in dreams. The moment you disappear, you have disappeared.

This is non-attachment. When you are there, you are there. The mirror lives you, loves you, welcomes you, takes you to its very heart. But the moment you are gone, you are gone -- the mirror is empty again. This is the whole secret of non-attachment: live in the world, but don't be of the world. Love people, but don't create attachments. Reflect people, reflect the beauties of the world -- and there are so many. But don't cling. The clinging mind loses its mirrorhood.
And mirrorhood is Buddhahood.

To keep that quality of mirroring continuously fresh is to remain young, is to remain pure, is to remain innocent. Know, but don't create knowledge. Love, but don't create desire. Live, live beautifully, live utterly, abandon yourself in the moment. But don't look back. This is the art of non-attachment.

And that's where we go on missing. You love a woman, and then one day she is gone, gone with somebody else. Or, if not with somebody else, she is still with you but no more with you. Her heart no more throbs for you; that bridge is broken. Or she is dead -- a thousand and one things are possible. Or maybe she still loves you, is not dead, has not left you, but your heart no longer beats with her heart. Suddenly that joy in her being has disappeared from you. It came from the blue, it came from nowhere -- suddenly one day it was there, and another day it is gone. It came like the wind, and you were thrilled with the new breeze. And now the wind blows no more. The woman is there, she still loves you, but your heart no longer responds.

What to do? Go on clinging? Go on thinking of the past? Go on imagining about the future? Go on hoping against all hope that something will happen again? that some day that wind will come again, that some day clouds will disappear and the sun will be shining?

Then you are getting entangled, and you are losing that purity of being a mirror. Hence all misery.

Misery is nothing but the shadow of attachment. And hence all stagnancy. The attached person becomes a stagnant pool -- sooner or later he will stink. He flows no more.

The flow keeps you pure. Yes, these banks are beautiful, but the river goes on flowing. Yes, these trees

are beautiful and these birds are beautiful. But the river goes on flowing. The river is utterly thankful, grateful, but it doesn't stop, it doesn't become a stagnant pool.
So should be the river of consciousness.

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD...

And remember, you cannot choose: "I will not be attached to these things, I will be attached only to THESE things." Even if you are attached to one single thing, that is enough to destroy your mirror-like quality. That is enough to keep you from moving, that is enough to destroy the flow.

And remember also, not only the things of THIS world, but the things of the so-called other world will also hinder you, will destroy your spontaneity.
Remember: Never be attached.

Now, even the so-called religious people are very much attached. If a Hindu passes by a church, he does not bow down to the church -- his God does not live there. If he passes by a Hindu temple, he immediately bows down with such reverence. But his reverence is false, pseudo; his reverence is impotent. If the reverence was real then why didn't it happen when he was passing by a mosque or a church or a gurudwara?

God is everywhere. Why this confinement? Does God only exist in a Hindu temple? Then God is a prisoner. Because people are prisoners, their gods have also become prisoners. The reverence is not true, it has not happened yet: it is just an empty gesture. If he has come to see the beauty, the existence of God, then he will bow down everywhere, anywhere -- wherever he has an occasion to bow down, he will not miss the opportunity. He will bow down beside a rosebush, because God has happened as a rose. And he will bow down to a child who is giggling, because it is God and nobody else who is giggling.

Real reverence has nothing to do with the OBJECT of reverence. Real reverence is something inside you, flowing.

Don't be attached to the things of the world, and don't be attached to the things of the other world, because things are things. It makes no difference whether they are of this world or the other world -- attachment is the problem.

I have heard a strange story. I hope that it is not true, but I suspect that it IS true.

A very famous Hindu saint, Tulsidas, was taken into a Krishna temple. Now, he was a follower of Rama: when he was taken inside the Krishna temple he would not bow down. And the friend who had taken him there said, "You are not bowing down to Krishna?" He said, "How can I? I bow down only to Rama. My God is Rama, not Krishna. I can bow down only if the statue of Krishna changes its form and becomes the statue of Rama."

The story goes on: it says the statue of Krishna changed its form and became the statue of Rama. Then Tulsidas bowed down.

The first part seems to be historical, the second part seems to be fictitious -- and not only fictitious but stupid too. Because God cannot concede, agree, to such bartering, to such bargaining. But it shows the mind of the so-called mahatmas. Even a man like Tulsidas, who has written some of the greatest poetry in the world... He was certainly a great poet, but not a mystic -- a great man of knowledge, but not enlightened. Otherwise how could he have said such a foolish thing? -- "God should take the form of MY deity."

What is he asking? He is saying, "I can bow down only to MY concept of God. God is irrelevant, my concept is more important." This is an ego trip. He is not bowing to God, he is bowing to his own ego.
These are all attachments.
Buddha says:

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

Ikkyu has put the Buddhist message beautifully in this sutra.

THERE ARE THREE LAYERS in your existence. One is thinking. Deeper than that is feeling. Deeper than that is being. Thinking is the most superficial; being, the most profound. And between the two is feeling.

There are religions which are thinking-oriented -- they create theologies. They create great philosophies, they invent proofs for God -- as if God needs proofs, as if God can be proved or disproved.

Then there are religions of the heart, religions of feeling, which don't create theologies, they create devotion. They are far better than the first -- their prayers are more true, because they are more full of tears. Their expressions are more authentic, because they are less verbal. They dance, they sing, they cry, they weep -- they live through feeling, through the heart.

But Buddha goes even deeper. He says: The head is superficial, the heart is a little deeper but not deep enough. Thinking is in words, thoughts, syllogisms. Feeling is emotions, sentiments. But both are disturbances.

Try to understand this. When your mind is full of thoughts you are distracted, disturbed, pulled apart. And when your mind is not full of thoughts but your heart is throbbing with great feeling, then too you are excited. Then too, you are feverish. Love is a fever -- even love for God creates great passion, stirs you, does not calm you down.

Buddha says: Thoughts distract, feelings distract. Come to the deepest core of your being, where thoughts disappear and feelings too. Then what is left? Simple being. One just is. That is TATHATA, suchness. One simply is -- nothing is stirred; no thought, no feeling, just pure existence. That pure existence has no fever in it, no passion, no movement -- it is not going anywhere, it is not doing anything.

In that moment, time disappears. One transcends time; it is a transcendental moment. In that moment, one comes to know reality as it is.

When you think, you can't see reality as it is, because your thinking becomes a barrier. Your thinking colours reality. When you feel, then too you cannot see reality as it is, because your eyes are full of tears and your heart is full of emotions.

When thinking and feeling both disappear, only then the contact -- the contact with truth.

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

And then you attain to that freedom, fluidity, flexibility, spontaneity. Then you don't live out of your past and you don't live out of your future. Then you don't have any programme; then you are not a robot. Then you live moment to moment -- as life reveals itself, you live it. And you are always true to life, because you have nothing to come between you and life. Your response is always total, it is never a reaction. You don't have any ready-made answers -- if a question arises, the very arising of the question creates an answer in you. Not that you had the answer already there, and the question only provoked a dead answer that was lying there in your memory.

There is no answer in you, you are simply there. A question comes, and an answer arises -- fresh, young, here-now. That answer is true. No answer as such is true. But the quality of the answer, if it is spontaneous, that quality has truth. See the difference.

A Christian missionary had come to see me, and he was saying, "You go on teaching so many things -- you confuse us. Why don't you create a small book, something like a Christian catechism, in which all the essential questions have been answered? -- so we can know and be certain what you mean."

I said, "That is impossible. By the time the book would be ready, my answers would have changed -- because I don't have fixed answers."

Answers arise as responses -- they depend on the questions. Or, even more, they depend on the questioner. Sometimes it happens, one sannyasin asks a question and I answer him. And another sannyasin asks exactly the same question and I answer him in a totally different way. Because, more than the question, the questioner is important. The question has a context -- the context is in the questioner. You can ask the

same question, but no two persons can REALLY ask the same question. How can they ask the same question? They are so different, their roots are so different, their experiences are so different. For millions of lives, they have lived differently. Behind their question is their whole past -- all their experiences, all their misfortunes, curses, blessings, failures, successes. The words may look exactly the same, but they can't be. Behind the words, the beings are different.

When you don't have a certain answer ready-made, then you simply respond -- to the question, to the questioner, to the moment. And then you are true to the moment. Next moment, things will not be the same. It is one thing in the morning, it is another thing in the evening. Today it is one thing -- how can it be the same tomorrow? No catechism is possible.

And all catechisms are false -- because then the question is irrelevant, the answer becomes important and a fixed entity. Then the answer is dead, then it doesn't breathe. Then it has no heart, it has no soul, it is a corpse.

Mind has to be fluid. And when the mind is fluid it has splendour, it has immense beauty. Mind has to be freedom. And when mind is freedom then it is never a small mind. Then it is cosmic. When mind is absolutely free, it is not YOUR mind or MY mind. How can it be yours? and how can it be mine? When mind is freedom it is simply the mind, the mind of all the mind of the trees and the rocks and the stars, you and me. It is cosmic.

When mind is fluid, it is God. When mind is flexible, then mind is no more a bondage.

ALL BUDDHAS AND BODHISATTVAS
ACHIEVE BUDDHAHOOD AND NIRVANA
AS A RESULT
OF THE MERCIFUL VOW.

BUDDHA HAS INSISTED again and again that the greatest pitfall for a meditator is his self-centeredness. It has to be understood. Particularly for those who have come to me as sannyasins, it is of immense import.

A meditator, unconsciously, unknowingly, becomes very self-centered. He thinks only of himself -- his meditation, his joy, his silence, his peace, his experience, his ecstasy, his truth and God. And the problem is, the more you become selfconscious, the less is the possibility of meditation. This is a dilemma -- every meditator has to face it.

Meditation happens only when there is no self. Consciousness is okay, but SELF-consciousness is not okay at all. But whenever you try to be conscious you become self-conscious. You don't know how to make yourself conscious without allowing yourself to become self-conscious. For you, self-consciousness has existed always as consciousness. It is not. Consciousness has no self in it, and self-consciousness has no consciousness in it.

Self-consciousness is just ego. Consciousness is egolessness.

Buddha had a specific device to destroy this dilemma. The device was compassion, mercifulness. Each of his sannyasins had to take a vow: "I will not enter into nirvana unless I have helped all the beings of the world to enter into nirvana." It seems to be almost impossible.

The story is told about Buddha that when he reached the gate of nirvana, the gates were thrown open. Rarely it happens -- millions of years pass before a person comes to the gate. For millions of years the gatekeeper was just waiting and waiting for somebody to come. Rust must have gathered on the gate, it had not been opened for so long, for so many million years. The gatekeeper was happy, he opened the door. But Buddha didn't enter the gate. The gatekeeper asked, "Why are you standing outside? Come in, you are welcome. You have earned it."

Buddha said, "I cannot enter. I have taken a vow: unless all living beings enter into nirvana before me, I cannot enter. I will be the last. So I will have to wait -- you can close the door. And I will have to wait infinitely, because millions and millions of beings are suffering and groping in the dark, trying to come. When they all have passed, when I see that now nobody is left behind, then only will I enter."

This is just a parable, but of immense significance. The meaning is: when you start meditating, don't become too self-conscious. Help, be compassionate. Help others to meditate. And whatsoever you gain out of meditation, shower it on others. Share it -- in sharing, it will grow.

Whenever you meditate and you come upon beautiful spaces, IMMEDIATELY pray to existence: "Let

my joy be showered over every being -- conscious, unconscious. I don't want any personal claim over it." When you attain to satoris, share. Don't hold then, don't become possessive. If you become possessive you will kill them.

There are things which are immediately killed, the moment you possess them. In your experience there is only one thing that is immediately killed if you possess it -- that is love. Satori is even more so. When you attain to a silent space, a meditative experience inside, don't possess it! This is the vow. Don't say, "This is mine." Don't become egoistic about it, don't start bragging. Don't start walking in a special way, don't start looking at people, thinking, "These poor people, they have not attained yet." Don't start pretending that you are a Buddha.

If you have attained to satori, become more humble, feel more grateful. And share it and shower it on others. Don't hold it -- it is not a treasure to guard, it is a treasure to be shared. And the more you share, the more will be coming to you. The more you hoard it, you will be surprised one day, to find your fists are empty.

It is like love. You fall in love, love is there dancing -- it is almost tangible, you can touch it. Immediately you start grabbing, you start possessing. And you have killed it! You may not become aware right now, but sooner or later you will see you have killed it.

Love is a bird on the wing -- don't encage it. Samadhi is more so -- you cannot catch hold of it. Enjoy it.

That's why when my sannyasins go back to their countries I always insist, "Go, and let your home become a small center, so that you can share your meditations with people." Become more concerned with others, so your self-concern is lessened. And it happens, if you can forget yourself completely in solving the problems of others, your meditation will come so abruptly, so suddenly one day, you will be surprised, you will be taken aback -- you were not waiting for it, and it is there with all its benediction.

And the contrary is also true: the more you wait for it, the less is the possibility for its coming. It happens again and again: the first time, meditation comes easily. One day, just meditating, and there were no expectations... how could you have expected anything? -- you don't have any experience of it. To expect something, you must first have experienced it. So when people come here for the first time and they are meditating, their meditation is experimental, hypothetical; they are simply playing with it, seeing whether maybe something happens, maybe nothing happens. And it happens. In their playfulness, one day they are possessed by some unknown energy.

But then the problem arises. Now they wait for it every day. And it is not coming, and they become very much agitated, annoyed, irritated, angry: why is it not happening now? It happened to them before, so why is it now not happening? And the more they become annoyed, the less is the possibility for it to happen. They have missed one point: it happened in the first place because they were not expecting it. Now they are expecting it -- and this new element of expectation is the hindrance.

Expect, and you miss. Don't expect, and it comes. It always comes on its own. God is generous, and if you want his generosity you also have to be generous. That is the meaning of the vow.

ALL BUDDHAS AND BODHISATTVAS
ACHIEVE BUDDHAHOOD AND NIRVANA
AS A RESULT
OF THE MERCIFUL VOW.

THE BUDDHA-NATURE
MEANS NON-BIRTH, NON-EXTINCTION;
THEN KNOW THAT ILLUSION
IS BIRTH, DEATH, REINCARNATION.

THE BUDDHA-NATURE is no birth, no extinction. To know inside yourself that you were never born, so how can you die? -- to know this state of eternity is to know Buddha. Buddha has not to be sought in the books of history; you are not to go back twenty-five centuries to find out who this man, Gautam the Buddha, was. Whether he was there or not, doesn't matter. Whether he ever existed as a historical person or not, doesn't matter.

The East has never been concerned with history as such; its concern is far deeper, far more valuable. Christians are very much worried -- if somebody says that Christ is not a historical person they start

fighting, they start proving that he is a historical person. For two thousand years they have been accumulating more and more proofs that he is a historical person. But why this obsession? What difference does it make if Christ is a historical person or not? That is not the real point.

We in the East have never been worried about it. Whether Buddha is historical or not, is not the point. Whether Buddha is EXISTENTIAL or not -- that is the point. Can you penetrate into your being and come to know what Buddha-nature is? Then it is okay. If YOU can know, then why not Gautam Siddhartha? If I can know inside myself that something like Buddhahood happens, then it must have happened to this man known as Gautam Siddhartha.

And this must have happened to many more. It has nothing to do with Gautam Siddhartha as such, it has nothing to do with a person. It is your innermost essence.

THE BUDDHA-NATURE
MEANS NON-BIRTH, NON-EXTINCTION...

If you can come to see something in you which was never born and which is not going to die, you have come across Buddha. This is Buddhahood. YOU are the temple and Buddha resides in you.

Go in. It is not a question of going twenty-five centuries back in time. It is a question of GOING IN, RIGHT NOW. This very moment, Buddhahood can be found. It is immediate. It is not a kind of historical research, it is not archaeology. It is just an inner penetration into your own being.

THEN KNOW THAT ILLUSION
IS BIRTH, DEATH, REINCARNATION.

And once you have known -- and it is so simple to know it because it is so natural -- that one was never born, and if one was never born one cannot ever die, then birth is illusion, a dream you have fallen into. And death is illusion, a dream again, produced by the first dream -- a dream inside a dream. And then reincarnation is also a dream: dreams within dreams.

Just a few days ago, somebody asked a question: "What is the point and significance of past lives? Will it help to remember them?"

Even THIS life has no significance. And those past lives were nothing but almost the same thing repeated again and again. What significance can they have?

See the dream that THIS life of yours is, and you will have seen all the dreams that you have lived before. Dreams have no significance.

And see the difference: in the West, psychoanalysis is very emphatic that dreams have significance. In the East, we say dreams have no significance -- only the dreamer. Dreams are objects; the dreamer is your subjectivity. Dreams go on changing, the dreamer remains the same -- the scenes go on changing but the seer remains the same. The seer has significance.

That's where Western psychology and Eastern psychology part. Their ways become absolutely different, diametrically opposite. To the Eastern mystic, all the games that psychoanalysis and its schools and its founders go on playing are just jigsaw puzzles -- good for children, to keep them engaged, but of no more value. If you like playing games, psychoanalysis is a beautiful game. Play with Freud or fraud, play with Jung or old -- you can go on playing; it doesn't matter with whom you are playing. But you remain absolutely the same.

The real thing is a shift, a change of consciousness, from the dream to the dreamer. A change of gestalt, looking not at the object but looking into the subject. Then all is a dream. Reincarnations, death, birth, good and bad, your being a king or your being a beggar, your being a murderer or your being a mahatma -- all are dreams.

But one thing is certain, that for dreams to exist, there needs to be a witness. That witness is the truth. To know that witness is to know the Buddha-nature inside you.

THOUGH YOU PRACTISE VIRTUE,

DO NOT GRIEVE THAT MISFORTUNE ARISES;
THE GUILTY KARMA
OF THE PREVIOUS WORLD
IS VANISHING AWAY.

THIS QUESTION ARISES again and again to those who start searching into the religious truth of life. You see it everywhere: you see a virtuous person suffering, and you see a very evil person succeeding. And the problem arises where is the justice in the world? Is it a just world?

Somebody who has never done anything wrong is suffering so much, all kinds of calamities. And somebody who is known never to have done anything good, who has always been evil, is succeeding -- has all the prestige, respectability, pleasures, comforts of life. Is it a just world? Or is it just a chaos? What attitude to take about it?

There are only two possibilities. One is the communist approach, the socialist approach -- it says it is an unjust society, we have to change the society. If classes disappear, the economic structure is changed, equality is brought in, then there will be no injustice.

This kind of thinking has always remained in the world, it is not new. But nothing has happened out of it. Even in a communist society, injustice continues to happen just the same. Forms change but the content remains the same. Yes, in Soviet Russia the old classes have disappeared, but new classes have appeared. Now there are no longer capitalists and the proletariat, but now there are the rulers and the ruled -- and the same game and the same nonsense and the same misery.

The other approach is that of the religious consciousness. Buddha says:

THOUGH YOU PRACTISE VIRTUE,
DO NOT GRIEVE THAT MISFORTUNE ARISES;
THE GUILTY KARMA
OF THE PREVIOUS WORLD
IS VANISHING AWAY.

He says: Your mind lives through conditioning. Whatsoever you have done remains rooted in your mind; all your doings remain rooted in your mind. Today you may not have done anything wrong, but what about yesterday? Today you may have been very very nice and good, but what about the yesterdays? They are there. And you have sown many seeds yesterday and the crop will be coming today or tomorrow. And if the seeds were poisonous you are going to suffer.

Then accept it as your past karma. If you are doing good and still the result is bad, simply accept with equanimity, SAMATA -- with equilibrium: "It must be something to do with my past. I have to accept it, I have to reap the crop." And there is no point in complaining and there is no point in shouting and feeling very bad about it. There is no need to lose your cool.

THOUGH YOU PRACTISE VIRTUE,
DO NOT GRIEVE THAT MISFORTUNE ARISES;
THE GUILTY KARMA
OF THE PREVIOUS WORLD
IS VANISHING AWAY.

Feel good! Something bad that was hanging around you is vanishing away.

A man came and spat on Buddha. He wiped his face with a shawl. His disciple, Ananda, was very much disturbed and said, "Just a hint from you, and I will show this man what he has done."

Buddha said, "Don't get disturbed. I must have done something wrong to him in some past life. Now the account is closed -- he has returned it. I am finished with this man." And he said, "Thank you, sir. I must have done something wrong, to you, because nothing happens without a cause. I may remember, may not remember, but I must have done something wrong to you. You have returned it: now we are equal, now we can close the account. And I am not going to react any more, otherwise again the business will continue. Thank you. Do you have something more to say?"

The man was very much puzzled. It was so unexpected! He was expecting to be beaten, he was expecting that the disciples would jump on him -- he was expecting something, and nothing had happened. He would not have thought this would be the statement of the Buddha. He went home but he couldn't sleep the whole night.

Morning, and he was back. And he fell at Buddha's feet and said, "Sorry, sir, excuse me." Buddha said, "Forget all about it. Never think of yesterday -- It is gone!" They were sitting on the bank of the Ganges, and Buddha said, "Look how much water has mowed down the Ganges since then. It is no more the same Ganges! I am no more the same, you are no more the same. Just think -- yesterday you were so full of anger; today you are so humble, you have fallen at my feet. You are no more the same and I am no more the same -- twenty-four hours have passed. Forget all about it, don't think about it any more. It is finished, and finished for ever! I am free of you, you are free of me. Otherwise, we were hooked into each other."

This is the Buddhist attitude towards things. If somebody insults you, thank him. This is a way to be unhooked. Say to him, "Good -- so you have come. I was waiting for you." Because before you can disappear from this world of misery you have to close all the accounts that you have opened, down the ages, through the ages.

WHEN THEY ARE NOT TWO THINGS,
THEY ARE NOT ONE THING,
AND THE WIND
IN THE INDIAN-INK PICTURE
IS COOL INDEED.

When you have come to this tranquillity, to this silence, to this SAMATA, equanimity -- this balance, that nothing can disturb you... Somebody spits on you and you remain undisturbed, unwavering. Somebody insults you and nothing happens to you; you remain as if nothing has happened. When you have become a mirror, things are reflected and disappear and you remain unscratched by their reflections. When you have become unattached to all the things of the world, and you don't cling, and your innocence remains absolute and you remain virgin -- then you cannot say that the world, God, reality, is two, many, or one.

Then nothing can be said about it, because all words fall short.

WHEN THEY ARE NOT TWO THINGS...

One thing is certain, you cannot say 'two' -- because all duality is a mind creation, all duality is created by the clinging and attached mind. When there is no attachment there is no duality.

When you want something to happen according to you, and it doesn't happen, duality arises. When you are ready to relax with everything as it happens, where is the duality? Somebody insults you and you say thank you. Your woman leaves you and you go and give her a good send-off. Where is the duality? Richness comes and you enjoy it. And one day you are poor and you enjoy poverty. Where is the duality?

If you can enjoy all that happens, if you can enjoy the roses that are always there and you don't count the thorns, then where is the duality? Then the mind becomes non-dual. Then all fragments disappear, then a great oneness arises in you. But it cannot be called 'oneness'.

WHEN THEY ARE NOT TWO THINGS,
THEY ARE NOT ONE THING, EITHER.

Why? Because to call it 'one' is to bring numbers in again. It simply IS -- neither two not one. There is no way to demark it as this or that.

AND THE WIND
IN THE INDIAN-INK PICTURE
IS COOL INDEED.

This is a beautiful statement. When all is one -- the enemy and the friend, the man who loves you and the man who hates you, richness and poverty, failure and success, respectability or disrespectability; when all is one -- youth and old age, birth and death -- there will arise a great coolness. That coolness is the quality of a Buddha. That coolness cannot be disturbed; no heat can enter into it.

And if you come in close contact with a Buddha you will feel that coolness. It is always there. It is not only inside a Buddha, it creates a space around him. If you enter into that space -- you can enter only through sympathy, only through trust, only through love -- if you enter into that sphere of coolness you will be surprised. Remember, it is not coldness -- it is coolness.

It is difficult to understand, for the people who come from the West. Languages are born out of climates -- that's why sometimes it is very difficult to translate. For example, in the West, 'warmth' is a beautiful word. You say 'warm love' -- you cannot say 'cool love'. In India, you can say 'cool love'.

In the West, you say 'a warm welcome'. In India, it will not look like a welcome at all if it is too warm. It has to be cool. But cool is not cold; cold is dead. Cool is ALIVE -- but silent, non-feverish, non-passionate, like a cool breeze in a hot summer afternoon. Like a cool spring in the Himalayas -- and you are a thirsty traveller, tired, wearied, thirsty, and you come across a crystal-clear cool pool of water.

Yes, that's what a Buddha is -- for all those who are weary, tired, thirsty.

WHY ARE PEOPLE CALLED BUDDHAS
AFTER THEY DIE?
BECAUSE THEY DON'T GRUMBLE ANY MORE,
BECAUSE THEY DON'T MAKE A NUISANCE
OF THEMSELVES ANY MORE.

A beautiful statement from Ikkyu.

THERE ARE A FEW PROBLEMS. A Buddha is accepted by the wider masses only when he is gone. He is accepted only by the chosen few when he is alive. To be in contact with a Buddha who is alive needs courage. Only those who are really daredevils can come close to a living Buddha -- because a living Buddha is going to transform you. And people talk about transformation, but nobody wants to be transformed.

People talk about transformation but they don't mean it. They really mean a few more decorations, a few more feathers, a few more gold medals. They talk about transformation but they don't understand the meaning of the word.

Transformation means crucifixion and resurrection. Transformation means dying as you are, and being born as you know not what -- what is going to happen, who is going to be born or how you will be. One thing is certain, you will not be the same as you ARE. Who is ready for that?

Aud to be in close affinity with a Buddha creates a thousand and one problems. First, a Buddha is paradoxical -- that is his nuisance. He continuously creates a nuisance. He never allows you to cling to anything. Before you start clinging to any of his statements, it is contradicted. He never gives you time enough to settle anywhere; he goes on pushing you and pushing you and pushing you. Unless he destroys you, he never stops.

It is said: "The truth is an endless list of paired proverbs that contradict each other."

Truth is contradictory. And the Buddha is a living contradiction. He says this -- and he is always in a hurry to contradict it before it is too late. You want to cling to something. You are not really in search of truth, you are in search of comforts. And a Buddha is not worried about your comfort, he is worried about the truth.

So he has to say many things and he has to contradict them. Slowly slowly, if you are courageous enough to go on hanging around him, slowly slowly you will come to the point where you will see there is no point in clinging to any statement. Then you simply listen, with no idea of clinging.
In that very moment, truth starts happening.

No statement is true, all statements are false. That is the nuisance of a Buddha, because he goes on making statements and he goes on contradicting them.

Buddhahood is the highest resolution of the truth. But the highest resolution is bound to be paradoxical, because it has to contain both the polarities. Just like a magnet -- a magnet has to have both the polar

opposites in it, the negative and the positive. If a Buddha is the highest resolution, he has to contain all the opposites in him.

So the day Buddha dies, schools are born. They choose consistent statements. When Gautam Buddha died, thirty-six schools were born immediately. That means Buddha was contradicting himself in thirty-six ways. While he was alive, these scholars and logicians and professors kept quiet, because it was impossible to argue with him. But they were waiting for their time. When he died, then they arose with great clamour and with great argument. And they insisted on one thing, that truth should be consistent.

Truth is NEVER consistent -- cannot be.

Then there was only one possibility: they should choose consistent statements and make a philosophy out of them. Thirty-six philosophies were born out of Buddha's statements, and all have missed him. Because if he was anything, he was all those thirty-six philosophies TOGETHER.

But that is a nuisance. It is incomprehensible to the human mind. That is a device -- Buddha makes it almost impossible for you to comprehend him, so one day you lose heart and you stop trying to comprehend him.

In that very moment, the revolution happens.

A Buddha is also a nuisance because your so-called religions are not true religions. The so-called religions can be seen mainly as a device to keep people sane. The enforced vacation of one day, confession to help with guilt, promises of paradise to come -- and so forth. No wonder women are its best customers! The ordinary religions are nothing but consolations. They keep you normal, they help you remain sane.

The world is insane. And the irony is that the world is insane because of your priests. And then they come from the back door and they help you to remain sane -- they create insanity in the world, then they create medicines for it.

When a Buddha comes he does not give you medicines to be sane. He simply makes you aware that there is no need to be insane in the first place. But then the priest is angry, then the establishment is angry. Then their whole profession is at stake.

WHY ARE PEOPLE CALLED BUDDHAS AFTER THEY DIE?

When a Buddha is alive you cannot call him a Buddha because he looks so like you. The body, the blood, the bones -- just like you. He is young, then he becomes old, then he dies -- just like you. How can you believe that a man like you can be a Buddha? It offends you.

You hate yourself so much, that's why. You condemn yourself so much, that's why. You cannot accept a living Buddha as a Buddha, as a God, because you cannot accept yourself as divine. That's the problem.

So when Buddha is gone, then things become simple. Now he is no more like you. Now you can create mythologies, beautiful parables. You can make him as much unlike you as you like. You can give him as much height as you want...

If you go into history, Jain TEERTHANKARAS are as tall as the mountains; they walk, and people cannot see their faces. Now, this looks like something.

A Buddha -- and only five-five? Doesn't look like a Buddha!

Something exceptional -- your desire, your abnormal desire, is for the exceptional. When Buddha is dead you are free to paint him.

All the statues of Buddha that you have seen are false; he never looked like ANY of those statues. In fact those statues are not even Indian -- they were created when Alexander the Great came to India. They are not Indian at all, the facts are Greek. Buddha never looked like any of the statues that you see. He could not have looked like that.

But you create -- then Buddha is in your hands, he cannot say anything. People have made golden statues of Buddha. But he was not made of gold, he was just as much flesh and bone as you are.

He died of food poisoning -- just as you would die of food poisoning, just like you. And that is difficult. Why is it difficult? Because you have been taught to condemn yourself, you have been taught that you are not right. If you are not right, then how can a man be a Buddha if he is just like you -- feels hunger, feels thirsty, needs water, becomes dirty, has to wash his body, has to take a bath, just like you? Then what is the difference?

The difference is in the interiority, not in his exterior. When he is dead, you can also make the enterior

according to your imagination, to your heart's content.

WHY ARE THE BUDDHAS CALLED BUDDHAS
AFTER THEY DIE?

Ikkyu jokes. He says:

BECAUSE THEY DON'T GRUMBLE ANY MORE.

Buddhas are continuously grumbling -- in the sense that they are saying "This is wrong, that is wrong, this has to be changed, that has to be changed." They are continuously telling you how to transform your life. They don't allow you to sleep well and have good dreams. They are grumbling -- they go on poking their nose into your life, they go on saying, "Do this, be like this. Wake up!" And when you are having such a beautiful dream...

Just a few days ago, Ninad wrote me a letter. He has fallen in love with a woman. The woman is not in love with him, the woman has gone with her own man. Now Ninad is very much disturbed -- he is so much in love with the woman that he says in his letter, "If this woman says 'Leave Osho immediately for me!' I will leave you in a single moment.

He is simply showing how infatuated he is. Now, if I say to Ninad, "Wake up, Ninad!" he will be angry. He will say, "What! What are you saying?"

He writes in the letter, "Whatsoever you say and whatsoever Ikkyu says, I don't care. Even a single moment's love with this woman is more than enough for me -- I have no desire for nirvana."

And I cannot leave Ninad. He can leave me, if this woman says, but I will haunt him -- I will not allow him to fall asleep. Even when he is with the woman I will be just between the two... and I will go on shaking him: "Ninad! What are you doing? This is all a dream! Don't befool yourself. Wake up!"

So when a Buddha is dead it is easy to accept him. He will not haunt you. You can make a beautiful shrine for him, you can worship him. You can say, "Be here in this temple and don't come out of it! Let us live outside and you live here. And once in a while we will come and pay our homage to you."

BECAUSE THEY DON'T GRUMBLE ANY MORE,
BECAUSE THEY DON'T MAKE A NUISANCE
OF THEMSELVES ANY MORE.

And a Buddha is continuously making a nuisance of himself -- because he is against the establishment, against the scriptures, against all that has become settled. He is continuously unsettling you. He is throwing you from security into insecurity, he is always forcing you from the known into the unknown. He cannot leave you alone, he cannot allow you to rest. Unless you disappear, he is going to follow you.

Ikkyu is joking. Humourously he is saying: That's why, when Buddhas are dead, people create great temples for them. Great religions are born, great establishments, much worship, thousands and thousands of books are written. And when they are alive, people either crucify them, poison them, insult them or throw stones at them.

Man has never treated a living Buddha with respect. He treats with respect only those who are dead. Man respects death, he does not respect life.

Take It Easy, Vol 2

Chapter #11
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The first question

WHAT IS A NATURAL BUDDHIST LIKE ME DOING LEADING SUFI DANCING? AND A NATURAL SUFI LIKE PRADEEPA DOING LEADING VIPASSANA AND ZAZEN?

ANEETA, THIS IS A CRAZY PLACE TO BE. I know it. The day I talked about the natural Sufi and the natural Buddhist, I looked in Aneeta's eyes and the question was there. And I looked in Pradeepa's eyes too, and she was also bewildered.

Meditation has to go beyond all form, Sufi or Buddhist. In the beginning, a form is needed. And it is good to move naturally, into whatsoever fits with your inborn qualities. But finally one has to go beyond form, otherwise the form itself becomes a bondage. At the ultimate point, one is not to be a Buddhist or a Sufi. At that point, one simply IS -- with no form, with no identity, a pure nothing.

Knowingly, I have given Aneeta the work that she is doing here. She IS a natural Buddhist, that's true. I am taking her out of her natural form. Doing Sufi work, slowly slowly she will slip out of her past. Her past has been Buddhist, it is easier for her to be a Buddhist. And so is the case with Pradeepa -- it would be easier for her to be in Sufi work, her past interest has been there. Her deepest involvement is with Sufi ideas, particularly Gurdjieff. And I have given her the Buddhist work -- to lead Vipassana and Zazen.

This is just a device to bring you out of your routine forms -- a device to help you to go into pure meditation. Pure meditation is simply meditation. How can it be Sufi? How can it be Buddhist? On the way, you may be Sufis, Buddhists, yogis, tantrikas -- but when you have arrived, all paths disappear. Then you are at the same place, in the same space.

That space is nirvana.

Being with me, many things will look puzzling to you -- because there are so many people at different stages of their growth. For one, I will suggest one thing; for another, I will suggest another. Whatsoever is needed at YOUR stage of growth will be given to you -- and when the need is no more there it will be taken away.

The last thing to be taken away is the form of the meditation. Then one is simply meditative -- then it is no more an activity, but just a quality, a fragrance. The form of the meditation is still part of the mind. "A natural Buddhist" means the mind is still there, because only the mind can be a natural Buddhist. Only a mind can be a Sufi or a Buddhist; mind needs forms, mind needs occupations. The mind is always hankering for some occupation -- without occupation the mind starts dying. It needs perpetual work.

For just three or four days I was not here -- and people had started disappearing. Just to sit here for one hour was difficult. Hearing that I was not coming, Big Prem immediately left, Rakesh left. Even Divya -- the day I came, Divya was not in her place; she was sitting far away. She was sitting there with the idea that if I didn't come she could slip out easily.

Just to sit for one hour silently doing nothing becomes so difficult. Mind is constantly hankering for some occupation. Sufism is one kind of occupation, Buddhism another, and there are millions.

When I say "a born Sufi" I mean your mind is in tune with Sufism. But one has to go beyond the mind, Aneeta. And that's the work I have given to you. It is against your mind, it is just the polar opposite -- and the polar opposite will help to destroy the pattern. Once the pattern is destroyed then one is easily available, flexible, fluid. That fluidity is meditation.

So whatsoever I say to you, do it. Many times it may look contradictory to my other statements, but don't be worried about that. If I have said it, then there must be something in it. I may not have made it clear

to you -- because sometimes it is absolutely necessary that the thing should not be made clear to you. If it is made clear, your mind starts taking grip of it. Many things have to be left unclear, vague. Many things have to be simply done -- out of your trust and surrender, not out of your intellectual comprehension of them.

Naturally, Aneeta must have become puzzled -- why has Sufi work been given to her? And she is doing her work beautifully and I am happy with her work. It is difficult for her, and sometimes the Buddhist mind creates trouble for her. But that Buddhist mind has to be dropped -- because all minds have to be dropped. A ladder has to be used in the beginning and finally renounced.

Now the moment has come for Aneeta to renounce that ladder of Buddhism.

The second question

WHY IS MODERN MAN SO NEUROTIC?

BECAUSE THE MODERN MAN is for the first time becoming man. The past of humanity is not of human beings. Man has existed up to now as a crowd, not as individuals; man has existed as collectivities. The individual is being born, hence the modern man is very neurotic. It is a good indication. It is a great revolution human consciousness is going through.

What is neurosis really? Neurosis is an indefinite state of mind, undecided, indecisive. To be this, or to be that? All outer definitions have disappeared, all props have been taken away. Your identity is very fragile -- everybody knows it.

In the past it was very easy to answer "Who am I?" A Hindu, a Christian, a Mohammedan, Indian, Chinese, Tibetan, brahmin/sudra, white/black, man/woman -- things were clear. People knew who they were.

Now it is not so clear; all those labels have disappeared. Man is standing nude, with no labels -- a great anxiety. And everybody has to define himself. The work of defining oneself was done by others before -- parents, teachers, priests, politicians. They were authorities, infallible authorities. You could be dependent easily; you did not need to think about, meditate, over things. Everything was chewed for you by others and given to you -- you were spoon-fed.

Now man is becoming adult, mature. You have to work out your own identity. It is not so easy -- only very intelligent people will be able to avoid neurosis. Utter intelligence will be needed to avoid neurosis. Great silence, a great capacity to go out of the mind and its traps, will be needed in the future. And it will be so, more and more.

In the past, intelligence was not a great value -- in fact, to be mediocre was very valuable. The mediocre was always a fit and the talented was always a misfit. No society in the past has ever liked people who are geniuses, because they create trouble.

Remember what Ikkyu was saying just the other day? When a Buddha is alive he is a nuisance. What is his nuisance? His genuine intelligence disturbs the mediocre mind; his utter intelligence disturbs the stupid people. His individuality, his freedom, his rebellion, hits hard in the mind of the crowd -- because the crowd does not want individuality, the crowd does not want uniqueness, the crowd simply wants to belong. It simply wants to be not responsible for anything. It wants to be part of a big crowd, so the responsibility is never on oneself, it is always somewhere else. The Pope decides, the Shankaracharya decides, the president decides, and you need not bother about it. It is not for you to ask why -- you are only to do and die.

In the modern mind is the first glimpse of individuality. Hence, neurosis. In the past, all answers were fixed; one was not required to search for answers. God was there, heaven was there, the theory of karma was there, everything was so clear-cut, you could live with all those formulations very easily.

Now you don't know; nothing is certain any more. A great paralysis is happening. This paralysis either can kill humanity or can become a great transforming quantum leap.

I have heard:

In a well-known experiment in learning theory, rats jump from a stand toward a pair of cards. There is a white card that is fixed in place -- if the rats jump toward it they fall to the ground. But if the rats jump toward the other, a black card, the card falls and the rats can eat food that the experimenter has placed behind the card. The rats easily learn which card is which. If the cards are shifted around, they learn always

to jump to the black card, wherever it happens to be.

But in the next stage of the experiment, the unambiguously white and unambiguously black cards are replaced by cards that successively approach a neutral grey. At some point the greys become so similar that the rats cannot distinguish between them. They can no longer tell which card is which. In this ambiguous situation, they refuse to jump; they become sort of paralyzed, tense and neurotic.

They have been puzzled, confused.

This is the situation of man -- a very potent situation, a very pregnant situation. If men are just rats they will go really neurotic and they will commit suicide.

But man is not just a rat -- notwithstanding what B.F. Skinner and other so-called psychologists say. Man is not a rat. If there is a possibility that man may take this challenge and become more integrated. Neurosis is only in the interval sooner or later, man will know how to deal with it. Without authorities, without God, without Bibles and Vedas, man will fall upon his own consciousness. Man will start functioning spontaneously, moment to moment, without any ready-made answers. Then the neurosis will disappear -- and not only the neurosis, but the mob mind also.

For the first time, there will be beauty, grandeur, dignity. In the past, man was not dignified. Yes, once in a while a Buddha happened, once in a while a Christ walked on the earth -- but that was only once in a while. What about the millions of people who lived and died without knowing any taste of freedom, without ever knowing who they were? They believed they were Jews, and died. They believed they were Hindus, and died. They believed they were bodies, and died. They never knew who they really were -- they never came across the inner space.

And unless you come across that inner space you live an undignified life. You live like rats and you will die like dogs.

To be a man is risky. And what is the risk? The risk is, you will have to pass through a kind of neurosis. Before you can become centered in your own being, you will have to go through a kind of uncentering.

ZEN PEOPLE SAY: Before you start meditating, mountains are mountains and rivers are rivers. When you meditate, when you go deep in meditation, mountains are no more mountains and rivers are no more rivers. But if you go on, if you persist and reach to the highest peak of meditation, then again mountains are mountains and rivers are rivers.

This is one of the most significant statements ever made. In the middle, everything becomes confused.

This century is a century of great transformation. Man will either fall back... and that is happening. That's why Adolf Hitler, Joseph Stalin, Benito Mussolini, Mao Zedong, and people like these, become so important. Why? Because they are authoritative. They say, "You don't know who you are? We will supply you the answers." They are infallible people; they know everything. Adolf Hitler is absolutely certain. People start falling in line with him, they start following him.

The old gods have disappeared. It is very easy for Joseph Stalin or Mao Zedong to lead people -- because people cannot live without gods, people cannot live without priests. People cannot live on their own, this is the problem.

So, these past fifty or sixty years, man has seen two things happening. A very few people have risen towards individuality, and they have become peaks like Everest. But many more have fallen back, have regressed and become fascists or communists -- there are so many brands available.

And whenever a country is very very confused, an Adolf Hitler is bound to arrive. It was not just an accident that Germany became the victim -- one of the most intellectual countries in the world, the country of professors and scholars, thinkers and scientists. Why did the country of so many intelligent people become a victim of this madman? The reason was that these intelligent people -- professors, philosophers -- could not supply the ready-made answers. They were too polite, they were too hesitant, they were too humble, they were too intelligent. They could not shout, they only whispered -- and people needed slogans, not whisperings.

Adolf Hitler shouted from the housetops. He was not whispering. He gave slogans -- clear-cut, well-defined. All that he gave is nonsense, but that is not the point. People are not worried about sense or nonsense, their whole thing is they want somebody who can shout so confidently that they can follow easily without any turmoil in their being. They followed Adolf Hider.

It happens again and again in the history of man, intelligent people follow very unintelligent leaders. And this has been a problem for psychoanalysts: why does it happen?

Now, just look at India -- a country which has cultivated intelligence for at least ten thousand years, and now following a man like Morarji Desai. This seems just unbelievable. Why should it happen? There is a reason for it. People who think, the MORE they think, the more they become hesitant. They start talking in ifs and buts; they become humble. And people don't need humble statements. To the ordinary mind, a humble statement looks as if you are not certain, you don't know.

That's why, in India, Mahavir could not get many followers -- and he was one of the most intelligent people that has ever walked on the earth. Why did it happen that he could not get followers? Compared to him, very ordinary people have accumulated great masses as their followers. What happened to Mahavir? The reason was, he was so humble. His statements always started with 'perhaps'. If you asked him "Is there God?" he would say "Perhaps."

But who would follow such a man? You would think he himself does not know. "Perhaps." "Maybe." Who is going to follow this man? You ask him "Is there a soul?" and he says "Maybe." The natural inference is that he himself does not know.

The reality is just the opposite. He knows. And he knows it so deeply that it can only be expressed by a 'perhaps', a 'maybe'. It is so vast. It will be stupid to say yes or no -- it will be reducing it to a very ordinary statement; it will become political. It will not have that height and plenitude of a philosophic experience.
"Yes, God is, and God is not. And God is both, and God is not both." In this way Mahavir used to talk. If you asked one question he would answer in seven ways. He would use all the categories of logic to answer your single question, but you would be left more puzzled than ever. You had come with one question and you would go with seven thousand questions. Who would follow this man?

Adolf Hitler says in his autobiography MEIN KAMPF that there is only one difference between truth and untruth, and the difference is of repetition. If you go on repeating an untruth loudly, forcibly, it becomes true. And he experimented with the idea, and he proved the idea to millions of people. Just utter nonsense! but he would go on repeating it. And, slowly slowly, people started believing in him. People needed a leader.

Nietzsche has said God is no more. But people cannot live without God -- people feel very shaky.

So these are the two possibilities: either man will fall and become a victim of some kind of fascism, nazism, communism. Or -- the second possibility, for which I am working here with you -- man may take this vagueness, which looks like neurosis, as a jumping-board, and get free of the whole past and take a quantum leap into the future, and start living without leaders, and start living without clinging, without any kind of belonging.

The whole earth is yours, it need not be divided. And Christ and Buddha and Krishna are all yours, you need not be a Christian or a Hindu or a Mohammedan. The whole past is yours: use it, but don't be used by it. Use it, and go ahead. Use Buddha and Christ and Krishna and Zarathustra and Lao Tzu, but don't be confined by them. You have to go ahead. There is more to life -- there are still unexplored realities. The mystery is infinite.

Man is in a kind of neurosis. This is a very pregnant situation: either you fall back, or you jump ahead. Don't fall back. And falling back is not going to satisfy you, either. Only growth satisfies -- regression, never. Even if your childhood looks very very beautiful, it is not going to satisfy you if you become a child again. You will be miserable, because you have known youth and the freedom of youth and the adventure of youth. To be a child again, in the old sense that you were once a child, will not make you happy. You will feel reduced, not enhanced.

Man is in a kind of neurosis, because denied access to reality always produces insanity. By placing normal people in an abnormal situation we get abnormal behaviour. Modern man is a reviving engine without clutches, wheels or destination. Old destinations are no more relevant.

And man now has to learn something absolutely new, which has never been known before. Man now has to learn to live in the herenow. Yes, a sense of direction is needed, but not a fixed goal. A significance is needed, but not a definite meaning. A destiny is not needed -- a dignity is needed, freedom is needed. And man has to explore his freedom and decide on his own.

Remember it: there is no given meaning. That's the problem. In the past there was a given meaning, you were told the meaning of life. Now nobody is telling you what your meaning of life is -- you have to create it.

For the first time, man is on the verge of becoming a creator. Up to now you have been creatures. Now you will be creators. Let this be declared: History is taking a turning! You are on the threshold of a new consciousness. Up to now man has lived like a creature -- God was the creator and man was the creature,

and God was the one who decided and man was the one who followed. Now this is going to be no more the case. Now man is the creator, no more the creature. Now man has to decide the meaning of his own life -- he has to give significance to his own life with his own creativity.

You cannot borrow it, you cannot beg it, you cannot bargain for it. You will have to create it. And this is really a problem. To create meaning needs great intelligence, to create meaning needs great awareness, to create meaning needs great endeavour. And people have learnt a simple trick of begging. Somebody will give you meaning -- your father, your mother. Or the Great Father in the skies, he will give you meaning -- you just have to pray.

That's why I say again and again that Buddha is going to become more and more relevant every day. As time passes, Buddha will become more and more relevant to humanity. Buddha came twenty-five centuries before his time. Now is the time for him -- because he believes in freedom, he believes in individuality. He does not believe that you are creatures, he believes that you are creators.

Create yourself: give shape and form to your being. Paint your life, sculpt yourself. Whatsoever you will be, will be your work. It is not fate -- you are responsible.

And people don't want to be responsible; they are afraid of responsibility. They want somebody else to take care of them, they always need guardians. These are the people who are getting neurotic -- because guardians are no more there. In fact they were never there; you were only believing in them -- because you believed in them, they were there. Now the belief has disappeared, they have disappeared. They were created by your belief.

Man has to learn to live alone on his own. This is a great opportunity -- don't take it negatively, otherwise you will be in madhouses. Take it positively, accept the challenge, and you will be the first real human beings on the face of the earth.

The third question

DURING THE LECTURES YOU SEEM TO BRING US UP TO YOUR LEVEL. YOU SIT AND TALK, SURROUNDED BY BUDDHAS. BUT AS SOON AS YOU LEAVE, OUR EGOS ARE BACK AGAIN; WE'RE THE SAME OLD SCHMUCKS WE WERE BEFORE. IS THE EXPERIENCE OF WHAT HAPPENS WHEN WE'RE WITH YOU JUST AN ILLUSION? OR THE ONLY REALITY?

SATYA, IT DEPENDS HOW YOU INTERPRET IT. The criterion is this: if it gives you great contentment, if it takes your anxieties away from you, if it helps your mind to disappear -- even for a few moments -- then it is real. You will get back into your old mind again -- because when you are with me you are not alone, you start flying with me. When you are with me you are riding on a tidal wave. When the wave is gone, of course you have only that which YOU have: the old mind starts functioning again.

And naturally, one hour you are with me and twenty-three hours you are with yourself. So those twenty-three hours may look like the reality, just because they are long. And this one hour may look like illusion. It is not so.

Truth does not depend on durability, truth has nothing to do with time. If something is true, it is true -- whether you know it for a single moment or for your whole life. And if something is untrue, it is untrue -- you can go on dreaming for eternity, it remains untrue. It is not a question of how long it stays with you.

Then what is the criterion? The only criterion is whether it gives you bliss. If it takes you to a point where time disappears, mind disappears, where the world stops suddenly, can stop the mind. Only the impact of the truth can create the interval in you, and for a moment thoughts cease.

I know, once you are away from me, again the old mind will come in. Then be watchful! Then know that this old mind is just a habit: watch it! Don't become identified with it. Let it be there -- you remain aloof, unattached, far away. And then you will be surprised -- even without me, those moments will be coming. Once in a while, then more, then still more. The more you get unattached from your mind, the more these moments will penetrate you.

But, in the beginning, it is natural to feel as if what happens with me is illusory, because it lasts only for a few moments.

Two hippies, feeling high, are ambling slowly down the street. Another hippy, walking toward them, gently lifts his hand in greeting and says, "Hi!" as he passes. Two blocks later, one hippy turns to the other and says, "Man, I thought he'd never stop talking."

It depends on how you interpret...

In the course of his medical examination, a man was asked to stretch his arms in front of him with the fingers of each hand extended. What the doctor saw was a terrific quivering and shaking in all directions. "Good lord!" he said. "How much do you drink?"
"Hardly any at all, doctor," was the reply. "I spill most of it."

Your old mind has lived with you long, for a millennium. Its grip is great. And it will supply you with all kinds of explanations: beware. Those few moments that happen here while you are with me, those moments of SATSANG, those moments of communion -- listen to them, nourish them, remember them again and again. Chew them, digest them. They will bring you closer and closer to reality.

This is the whole function of a master -- to give you first tastes of the beyond. So, slowly slowly, a great appetite arises in you.

The fourth question

SOMETIMES IT SEEMS TO USE UP MORE ENERGY TO SAY YES THAN TO SAY NO. THIS SEEMS SO STRANGE TO ME. IT IS LIKE SAYING RIDING THE HORSE IN THE DIRECTION IT IS GOING IS MORE DIFFICULT THAN HOLDING BACK A RIVER. WOULD YOU COMMENT?

AMITABH, IT DEPENDS. It depends upon your desires. If you are riding on a horse in the same direction the horse is going on its own, but deep down you have a desire to go somewhere else, then it will be hard. Because each moment you will see the horse is taking you away from your direction, from your goal. There will be great turmoil. You are on the horse, but not with the horse. You are AGAINST it -- you want to go somewhere else. Deep down you are saying no; only on the surface have you said yes.

Yes is never difficult. It is difficult only when it is just on the surface and deep down is the no. Then it is difficult, very difficult -- more difficult than the no. If you say no, it will not be so difficult, because it will be your natural inclination. Difficulties arise only when you go against your natural inclination. Otherwise, yes is so simple. How can it be difficult? How can it be a fight?

But dig a little deeper, and hidden behind the facade of yes you will find a great no. In fact, to hide that no, you have created a facade of yes. Then there is a struggle because you are divided. And the no is coming from the deeper core, and the yes is only imposed from the outside. You will find a split.

Then it is better to say yes to no, rather than creating a conflict. It is better to relax with the no. Don't create conflicts, because conflicts are always harmful -- they dissipate your energy. Yes is good if it can come out of your totality, root and all. Otherwise, no is good -- at least it is total.

Remember always, the goodness that happens through yes is because of its totality, not only because it is yes. If you can be total with your no, then it is a kind of yes, only the formulation is in the form of the negative. But always remember that your circumference should not go against the center. If it goes against the center, sooner or later you will be tired -- and the center is going to win finally, so the whole struggle is futile.

Be with the center. And the center may be wrong; there is no necessity that the center is always right -- I am not saying that. The circumference may be right, the center may be wrong -- but if you are totally with the center, that very totality will make you capable of seeing the wrongness of it. Seeing the wrongness of it, there will be a change -- not brought by you but of its own accord. The insight will bring the change.

So this is my suggestion, Amitabh: if you feel that saying yes is difficult, then look -- somewhere there is a great no, which is resisting, fighting with the yes. It is better to go with the no. If the no is right, then there is no problem. If the no is not right, then by going into it you will see that it is not right. Seeing it, that it is not right, it drops. And then a totally new quality of yes arises in you which will not be imposed, cultivated, enforced in any way. It will come from the center to the circumference.

Always live from the inside out, never vice versa. People are doing just the reverse -- they are living from the outside towards the inside. They pay more attention to their circumference, to their conscious mind, to their intellect, to the head. Hence the difficulty. Hence people look in such anguish -- continuously

tired, dissipated, fighting. And there seems to be no end to this fight.

The center can never be defeated by the circumference: this is an absolute law. There has never been any exception, and there never will be. So never move into a futile fight. The circumference is impotent against the center, the center has all the energy. The circumference has only words -- the circumference has logic, explanations, philosophies. But the center has all the vitality.

God is in the center. Man is on the circumference. Never put your man against God, otherwise you will be defeated. There is no way to defeat God. Be with God if you want to be victorious.

And if sometimes it is no, then let it be no. Trust it. This is what I call trust and this is what I call yes. Say yes to the center, even if the center is saying no -- then you have to say yes to that no. And go with it, and TOTALLY. If the center is right, fine. If it is not right, the very going into it will help it to disappear from your being.

And then, and only then, yes will arise. Then yes is a song, a celebration, in which the center and circumference embrace each other, dance together. When the center and the circumference dance together, there is joy.

The fifth question

WHY DO PEOPLE WANT TO BE RICH?

WHEN ONE IS RICH, one does not have to be smart. And that's a big relief. That's why people want to be rich.

Nobody wants to be intelligent; richness can afford to be stupid. You can see the faces of rich people -- you will always find a kind of subtle stupidity. The more rich a person is, the more you will find that he does not live, he vegetates. You will not find the sign of life in his eyes.

People want to be rich so they can afford to be stupid -- it is a great relief. If you really want to be intelligent, who cares about being rich? If richness comes as a consequence of being intelligent, that's another matter -- but who bothers about it? It is not a direct goal.

And the difference is great. Intelligent people also become rich. Intelligence is REAL richness -- whatsoever they do, they succeed. So they become rich, but their richness has a different quality to it: they enjoy their richness, they use their richness. A person who just wants to be rich will become rich but will not be able to use it -- he will not have enough intelligence to use it. In fact he was trying to become rich so that he need not be intelligent.

If an intelligent person becomes rich then richness opens great doors -- of music, of literature, of science, of art, of sculpture, of poetry. All these things become available. But the goal should not be richness. The goal should always be more life, intelligent life, abundant life.

The sixth question

WHY DO MEN GO ON LIVING IN THE SAME OLD RUT OF MISERY?

THEY DON T KNOW that there is any possibility of being blissful. They have lived so long in misery that misery is equivalent to life -- they have become accustomed to it.

Do you know? -- poor people never rebel, because they become accustomed to poverty. Of course, rich people CANNOT rebel, because all rebellion will go against them. Then who rebels? It is always the middle-class people who rebel.

Karl Marx, Frederick Engels, V.I. Lenin, Mao Zedong: all these people belong to the middle classes. All revolutionaries are born in the middle classes -- why? They talk about the revolution of the proletariat, but no proletarian seems to be interested in the revolution.

The proletarian has become accustomed, the poor man thinks this is all there is to life -- he has relaxed into it. He has lived in it, he has no other taste. How can he imagine any other kind of life?

The middle-class person has some taste of richness, and some taste of misery, poverty. He is in between.

He becomes rebellious.

You ask: WHY DO MEN GO ON LIVING IN THE SAME OLD RUT OF MISERY?

First, they don't know that anything more is possible. They have given up. They say, "This is life -- this is all there is to it." And then naturally it is better to go on living in the same old type of misery than to change it. Change brings even more misery.

You become accustomed to a certain pain. If you have a headache, and you have lived with the headache for years, you have become accustomed to it. Would you like to change it for a stomach ache? If you think it over, you will decide it is better to have the old: "At least now I can cope with it. And who knows what the new will bring? And then I will have to learn again."

So people remain glued to a certain vicious circle of misery; they go on moving in the same rut. It seems easier. And the more you become acquainted with it, the less it hurts.

Thirdly, they are afraid to drop it. Even if a chance arises to drop it, they will become very much frightened. Because it is like an old love affair -- a great friendship has arisen. Now they won't know how to live without a headache, now they won't know how to live without jealousy. All that they have known up to now has been part of their jealousy, possessiveness, anger. Now if God suddenly appears and says, "I can take all your miseries away... '

Just think: one fine morning you open your eyes and God is standing in your room and he says, "I can take away all your misery." Will you be ready to give up all your miseries? You will suggest, "Give me a little time to think it over. This is so abrupt -- give me a little chance." You will not be able to give it up immediately, because then how will you live? This is your whole script, this is your story; without this story you will feel very empty. And people would like to remain miserable rather than be empty.

And bliss is emptiness. Bliss happens only when you are empty.

Hence, Ikkyu's insistence again and again: "Be empty. Be a nothing, a nobody." There is no self, just pure emptiness. In that pure emptiness, bliss grows. Bliss blooms only in the soil of emptiness. And who is ready to live in emptiness? People like to live surrounded by junk. It feels good, you feel rich -- this junk is yours, that junk is also yours, everything is yours. Sitting in the middle of it, you are a king.

Empty? Nothing to claim as mine? All empty... and great panic will arise in you.

That's why people don't call their misery 'misery'. To call it misery creates problems -- they give it different names. Somebody says, "It is my karma." Somebody says, "There must be something hidden in it, a great message from the unconscious." Somebody says, "Fate, kismet." Somebody says, "It is God's will. And God is wise, so if he is doing this to me there must be a reason in it."

These are explanations to decorate your misery -- to make it a little softer, a little more polished, sophisticated.

Two hippies are standing on a corner, grooving the scene. Just then, a huge safe falls from twenty stories high, crashing right behind them. "Hey man, did you hear that! What was it?" says the first hippy.

The second hippy closes his eyes, smiles serenely and says, "E flat."

And that is happening every day. But you go on finding beautiful explanations: "E flat." Those explanations are consolations. Your whole life is collapsing, but you go on inventing new ideas. Your whole life is nothing but wounds, but you go on covering them with beautiful flowers.

Stop it! Look into the wounds as they are -- don't decorate them. If you really want to get rid of the wounds, never decorate them. Look directly, immediately, into the wounds. They stink, there is pus, it is horrible, it is ugly. But it has to be looked into.

And leave the wounds open! Because to leave the wounds open is one of the sure ways to cure them. And don't hide your miseries. And before you can ever be able to drop your miseries you will have to learn a few other things...

First, you will have to learn to live with the new. That's what sannyas is all about -- a gesture to live a new style of life. You will have to learn to live with the new, only then can you drop the old.

Secondly, you will have to learn to live in emptiness. That's what meditation is all about. Only then can you drop your junk.

And thirdly, you will have to live with people who are blissful, so that you can have a little whiff, a taste. You will have to live in SATSANG. You will have to look into the eyes of someone who has arrived,

so that you can have a little taste -- a little sweetness enters into your being, and you can see. And you can be thrilled and stirred again, and a great longing arises in you, seeing that life is not all misery, that God too happens, that nirvana is also possible.

That is the meaning of being with a master, that something of the beyond is available. If you miss, it is because of you, not because it is not there.

Live in close affinity to some window from where you can see the distant stars. Yes, they will be distant -- but once you have seen them you will never be the same again.

And you will have to start learning from your past experience. People never learn. People learn from books but they never learn from their experiences. And in books there is nothing to learn. All that there is to learn is in your experiences.

Listen to this Sufi story:

Mulla Nasruddin went to the market and saw a big bushel of hot chilli peppers on sale. He bought them, returned home, and began to eat. A little while later, his disciples came and saw the Mulla with tears streaming down his face, his mouth and tongue burning. "Mulla, Mulla, why do you go on eating them?" As he reached for another, Nasruddin replied, "I keep waiting for a sweet one."

You have lived in miseries, but you are waiting for something sweet to happen. And this world is nothing but hot chillis. But you go on waiting for some sweet chilli. "Maybe this one, or the next, or the next" -- you go on hoping against hope.

Drop all hope.

Yes, there ARE blissful experiences, but they are not from this so-called life that you have lived up to now. They come from the beyond, they come from a separate reality.

The seventh question

OSHO, THE OTHER DAY YOU SAID THAT SOME PEOPLE ARE BORN BUDDHIST. I MUST BE ONE OF THEM, BECAUSE I ALWAYS FEEL DEEPLY IN TUNE WHEN YOU SPEAK ON BUDDHA OR IKKYU. THIS IS MY NATURAL CLIMATE. BUT I REMEMBER THAT I ALSO FELT LIKE THAT WHEN YOU WERE SPEAKING ON JESUS, YOGA, TAO, SUFISM...
PLEASE HELP ME TO FIND OUT WHICH IS MY TRUE NATURE.

SUGEETA, you are a natural Rajneesh freak.

The last question

I HEAR SO MANY STORIES ABOUT YOU, ALL CONTRADICTING EACH OTHER. EVEN ABOUT YOUR PHILOSOPHY, NO TWO DISCIPLES OF YOURS SEEM TO AGREE. WHY IS IT SO?

I HAVE NO PHILOSOPHY AT ALL. So how can my disciples agree on anything? I have no dogma, no creed. My assertions are not philosophic, but poetic. My assertions are not about the truth, they are only devices to help you awake. For one disciple I create one device, for another another. How can they agree?

They will agree only when both have become awakened; their awakening will be the agreement. But when two persons are awakened they have nothing to say. They may laugh -- their laughters may agree. Or they may cry out of joy -- their tears may agree. But statements can't agree.

You must be new here. Don't be bothered by it. Because I have no philosophy, there can't be any agreement.

Secondly, each disciple is personally related to me. My relationship is personal. It is not that you are following a certain philosophy -- you are being with a master, not with a philosophy. While I am alive why bother about the philosophy? Leave it for people who will come later on when I am gone. Then there will be much philosophical work -- research and Ph.D.'s and D. Lit.'s. Leave this for other stupid people; you need not bother about it.

You are here with me: quench your thirst. Why should you be asking my disciples about my

philosophy? Even if you ask me, you will not find any consistency. One day I say one thing -- and another day is another day! And I have no commitment to the past. When I say something today, I am not thinking at all of all the yesterdays that have passed. I am not obliged in any way to be consistent with the past.

And a man who is always consistent with the past is a dead man. In fact he should not live any more -- what is the point? If he is just going to be consistent with his past, then it is better to close his life.

I am still alive. What I will say tomorrow nobody knows, not even me. It is not decided yet; it will happen. You will be surprised by it and I will be surprised by it -- I am always surprised by my own statements.

And then there are more than sixty thousand sannyasins now. And only very intelligent people become interested in me. Mm? -- this is not a place for mediocres. Only very intelligent people gather courage enough to come close to me. Sixty thousand sannyasins means sixty thousand philosophies -- and each person has his own way of understanding what I am saying. And it is perfectly fine; it has to be so. How can you understand that which I am saying? You can understand only that which YOU are hearing. And there is bound to be a great distance. I say something from my state of consciousness, you hear from your state of consciousness.

Slowly slowly, the distance will become smaller and smaller. And one can hope that one day the distance disappears. But then you will be SILENT.

It happened: Mahakashyap was given the flower by Buddha, as a token "Whatsoever can be said has been given to others. And whatsoever cannot be said, I am giving it to you, Mahakashyap." People gathered. They asked Mahakashyap, "Now tell us, what happened?" And he laughed.

In the Buddhist scriptures there is not a single statement made by Mahakashyap after this. Before, also, he has not been mentioned. He suddenly comes to such prominence that all Buddha's other disciples just disappear, and Mahakashyap becomes the most prominent one. One fine morning, Buddha gives him the lotus flower and says, "This is the transmission of the lamp, or transfer of the message beyond scriptures. I have given to you, Mahakashyap, what I cannot give through words."

Naturally, people were intrigued, interested. But no statement was made by Mahakashyap, except for a simple saying which has been reported. And that simple saying is this: "My master is saying it so beautifully -- what is the point of my saying it in any other way? He is doing it perfectly well; I cannot improve upon it. Whatsoever I say will be degrading it, so I will keep quiet."

In old Taoist monasteries, it was an ancient rule: "Say something only if you can improve upon silence." It was written in all Taoist monasteries, on the main entrance gate: "Say something only if you can improve upon silence. Otherwise keep quiet."

What is the point of saying something if you cannot improve upon silence?

So when a disciple comes very close to me he will not have anything to say. Meanwhile, he can say many things but they will only represent HIS state of consciousness.

Remember always -- have you read Buddhist scriptures? They always start with this statement: "I have heard such..." All Buddhist scriptures start with "I have heard." Why? It is a significant statement. This statement is made by Ananda, Buddha's great disciple who, when Buddha died, recounted all the stories that Buddha had told -- the parables, the answers, the sermons. But he always starts with "I have heard..." The meaning is: "I don't know what Buddha said, I know only what I have heard. This is MY statement of what I have heard."

Remember, when somebody asks you, "What does Osho say?" say it the way Ananda said it. Say: "I have heard..." Don't claim, "This is what HE says." The only claim, rightful claim, can be this: "This is what I have been hearing -- this may be so, this may not be so."

A hillbilly boy from Nashville, Tennessee, announces to his folks: "I's a'goin to Knoxville, to fetch me a wife."

A few days later, he returns with a nubile young sweetheart called Mary Lou. She is introduced to all the family, cramped around the kitchen table of their tiny shack.

Come six o'clock, his father says, "Well, my boy, I guess you two deserve the family bedroom now. Your Maw and Paw can sleep down here." So the happy couple go off upstairs. Half an hour later, a shotgun blast rattles the timbers. And then the son clambers slowly down the steps from above.

"Whatever happened?" inquired his mother.
"I shot her," said the son.
"Why?"
"She was a virgin."

The boy's grandpa, who had sat quietly through all these proceedings, was first to break the thunderstruck silence. "Son, I guess you did the right thing -- if she was no good to nobody in HER family, then she ain't no use to any of us!"

Or this second story:

Thor came down from Mount Olympus to find, and make love to, a mortal woman. He was handsome and irresistible, so in a short time he found the woman and they jumped right into bed. Now, he was no ordinary lover -- he was the god, Thor -- and the love-making went on for a night and most of the next day.

Mission accomplished, he left -- but then thought perhaps he wasn't being fair since he hadn't told the woman that she had been making love with a god. So he went back to her house and knocked on her door and said, "I just thought I should tell you that I am Thor."
"You're thor!" she moaned. "I can't even walk!"

Take It Easy, Vol 2

Chapter #12
Chapter title: In The House of the Moon

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THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT:
WHEN WE UNDERSTAND THIS,
IT IS ONLY A TRANSITORY WORLD
WE LIVE IN HERE.

DEEPLY THINKING OF IT,
I AND OTHER PEOPLE --
THERE IS NO DIFFERENCE,
AS THERE IS NO MIND
BEYOND THIS MIND.

EVERY SPRING WHEN YOU SEE
THE CHERRY BLOSSOMS BLOOM,
FEEL WITH PAIN
THE BREVITY OF YOUR LIFE!

THE ORIGINAL MAN
MUST RETURN TO HIS ORIGINAL PLACE;
WHY SEEK THEN
THE NEEDLESS BUDDHA?

THE MORNING DEW
FLEES AWAY,
AND IS NO MORE;
WHO MAY REMAIN
IN THIS WORLD OF OURS?

WE PRAY FOR OUR LIFE OF TOMORROW,
EPHEMERAL LIFE THOUGH IT MAY BE;
THIS IS THE HABIT OF OUR MIND
THAT PASSED AWAY YESTERDAY.

DO NOT TAKE IT TO HEART;
THE REAL WAY
IS ONE, ITSELF AS IT IS;
THERE ARE NOT TWO, OR THREE.

THE ESSENTIAL TEACHING OF GAUTAM THE BUDDHA is not a teaching at all, but an awakening. A way to become more aware. He does not give you a doctrine about existence, but he gives you a methodology to see that which is. He is not concerned with God, he is not concerned with the other world beyond. His whole concern is you -- the awareness within.

Hence Buddha has been misunderstood by almost everybody. The religious people have not been able to understand him because he does not talk about God. They have not been able to appreciate him because he does not talk about the other world. And all the religions have depended on the other world. They are against THIS world and for some illusory world somewhere there in the future -- beyond this life, beyond this body, beyond this moment. Their whole world is a fantasy world. They persuade people to sacrifice the real for the unreal, they persuade people to sacrifice that which is for that which is not yet and may not ever be. They persuade people to sacrifice the present for the future -- how can they understand Buddha? Because he does not talk about the other world at all. He is not an other-worldly one.

But he has not satisfied the materialists either, the atheists either. Because they think this is all that there is -- eat, drink, be merry. And Buddha says: This is not all that there is. You are living only on the surface of things. There is a depth to things -- but that depth can be known, fathomed, only if depth to you go deeper into your own being, into your own consciousness.

The more conscious you are, the more intensely you live. The more conscious you are, the more reality becomes available to you. You EARN reality only through being conscious. When one is absolutely conscious, one is absolutely real.

Naturally, the materialists, the this-worldly people, cannot agree with Buddha, because they say, "This is all. The surface is all, the outside is all, there is no inside to it."

So nobody is agreeing with him. The religious don't agree, the irreligious don't agree. His approach is a very radical approach -- it is against the worldly, it is against the other-worldly. He brings a new light, he brings a new understanding. That understanding he calls 'mindfulness'.

You have to understand this word 'mindfulness'. If you can understand this single word 'mindfulness' you will have understood Buddha's whole being, his whole approach. And he is one of those who have known. If you want to ask anybody, ask a man like Buddha.

But his approach is a methodology, not a doctrine. It is a way of life. People live like robots, they live mechanically. Buddha says: Live non-mechanically. Each of your acts has to be luminous with awareness. And then each act starts revealing reality to you.

And he does not make any distinction between the profane and the sacred -- there is none. The profane is the sacred, if you live it consciously.

Just going for a morning walk -- if you can walk consciously, this is prayer. There is no need to go to any church. Prayer has no relationship with a church or a temple, prayer has something to do with your quality of awareness. You can do a thing prayerfully, and the thing may be anything, cleaning the floor, cooking the food, washing the clothes, taking a bath, going to sleep.

It reminds me of one of the most beautiful stories about Buddha's closest disciple, Ananda. Ananda lived with Buddha for forty years -- and he lived like a shadow. He never left Buddha for a single moment, not even in the night; he would sleep in the same room where Buddha was sleeping. He had taken a promise from Buddha...

When Buddha became enlightened, Ananda came to him to be initiated. He was a cousin brother of Buddha and older than Buddha. He asked Buddha, "I am your elder brother. Once I am initiated, I will be your disciple. Then whatsoever you say, I will have to do -- then I cannot say no.

That is the meaning of disciplehood -- a person decides, "Now I will say yes to my master, whatsoever he says. If he says 'Jump and kill yourself' I will jump and kill myself." Surrendering the no is the secret of disciplehood.

So Ananda said, "I am going to be your disciple. Before I become your disciple, as your elder brother I want one promise. Right now I am your elder brother and I can order you" -- the old Indian tradition -- "you are my younger brother and I can say this to you. You have to give me this promise, that you will never tell me to leave you. I will stay with you; wherever you go I will be with you. I will follow you like a shadow, I will serve you like a shadow. Even in the night I will be sleeping just by your side, continuously ready to serve you."

Buddha promised. And Ananda lived with Buddha for forty years. No other disciple lived so close. But because he was so close he started taking Buddha for granted -- naturally. He was so close, he started forgetting Buddha. He was so close that he never tried what Buddha was saying. And the day came when Buddha dropped his body...

Many who had come after Ananda had become enlightened. Ananda was not yet enlightened. He wept bitterly. His misery was great; there was no consolation. Now suddenly he became aware that forty years had been a wastage. "I lived with this man -- a rare opportunity, very rare. To find a Buddha is rare, and to live with a Buddha for forty years continuously -- it has not happened before, it may not happen again. Forty years in a long time. And still I have missed."

He stopped eating food, he stopped all kinds of other activities. He decided to become enlightened before it was too late -- it was already late. Day and night, he was trying to be aware...

And a great council was going to be arranged soon -- all the enlightened disciples were going to gather together to collect the sayings of Buddha. Ananda was not invited. And he was the most reliable source, obviously -- nobody had lived with Buddha so long, nobody had as much information as he had. Nobody had listened to Buddha so much -- morning and evening, day and night, he was always there, just watching. Whatsoever Buddha had said, he had heard it. And he had a miraculous memory, absolute memory -- he had the power of absolute recall. But still he was not invited to the council.

It was not possible to invite him. He had known Buddha, his word was reliable, his memory was perfect -- but he had no inner validity. He himself was not yet a Buddha. Yes, to collect facts he was the right person. But what about truth? And facts and truths are different dimensions. A fact may be a fact and yet may not be true. And a truth may be true, yet may not be a fact.

Truth is not the sum total of all the facts -- truth is something more. Facts are mundane, superficial. Truths are not on the surface, they are inner. Ananda could say everything factual, but he had no inner validity. He himself was not a witness. So even those who had not lived with Buddha were called to the council, but not Ananda.

He worked hard, he staked all. Each moment he was trying to be aware, alert, mindful.

And the last night came -- tomorrow morning the council was going to gather. Ananda was going mad: it had not happened yet. He was becoming more and more tense and he was putting in all that one could put, all that was humanly possible. He was ready to die for it.

The middle of the night had come and nothing had happened yet. And he was driving himself crazy. For days he had not eaten, he had not slept, he had not taken a bath -- there was no time to waste. One o'clock, two o'clock, three o'clock, four o'clock in the morning... and he was just on the verge of either going mad or becoming enlightened. It looked more like madness: he was exploding, he was falling apart.

Then suddenly he remembered, Buddha had always said: Be aware, but in a relaxed way. Be aware, but

without any tension. Attention without any tension. Calm and quiet. Alert, but with no strain.

That memory came in the right moment -- he relaxed. He was so tired, dead tired, that he went to bed. When he was just going to put his head on the pillow -- fully aware, relaxed -- he became enlightened. The moment his head touched the pillow, he became enlightened.

He slept, for the first time in his whole life, a different kind of sleep. He was asleep as far as the body was concerned, but his inner light was aflame. Deep within his being, he was alert and aware.

Morning came, and he was still asleep. Other monks came to see whether he had been able to make it. They looked in the room, and it had the same fragrance as that of Buddha -- the same luminosity, the same grace and grandeur. And Ananda was fast asleep but his face had the light, the light that comes from within. Even in his sleep he was mindful. There was grace, there was a silence surrounding the room, there was a new space.

He was invited immediately. He asked the other monks, "Why? What has happened now? Why were you not asking me to come to the council?" And they said, "Just one day ago, your memory was just the memory of the outside of things. Now you know from the inside -- you yourself have become a Buddha.

BUDDHAHOOD MEANS WHEN YOU BECOME SO ALERT that even in your sleep the alertness continues as an undercurrent. Even when you die, you die fully alert -- now there is no way to lose your alertness, your alertness has become your nature.

This is the essential message of Buddha. And unless you understand this, you will miss all the sutras of Ikkyu. Many have commented on the sutras, and particularly the Western commentators go on missing the point -- because they think what the sutra is saying is a philosophy. The best commentator is R. H. Blyth -- but even he misses, because he also seems to have no inner validity. He thinks these sutras are pessimistic. They are not. Pessimism has nothing to do with Buddha. They look pessimistic because they go against your so-called optimism.

Buddha does not give you any hope. But his message is not that of hopelessness. He takes away hope, and with hope he takes away hopelessness too. That is very difficult to understand, unless you have an inner validity. He destroys all optimism, but remember, he is not a pessimist. Once there is no optimism, how can there be pessimism? -- they go together. His vision of life is not dismal, but it looks dismal to people.

Even R. H. Blyth, who is the most perceptive commentator from the West on Ikkyu's sutras, goes on missing the point. He goes on showing where Buddha is wrong, he goes on saying where Ikkyu is morbid.

If you look at the sutras themselves, without making any effort to be mindful, you will miss the whole point. These sutras are just a device to make you mindful.

Buddha gave an example of just how mindful we should be. He told of a person who was ordered to walk through a very crowded marketplace with a water jug, full to the brim, balanced on his head. Behind him walked a soldier with a big sword. If a single drop of that water were to fall, the soldier would cut off his head. Assuredly, the person with the jug walked pretty mindfully. But it has to be mindful in an easy way. If there is too much forcing or strain, the least jostling will cause the water to spill. The person with the jug has to be loose and rhythmic, flowing with the changing scene, yet staying very attentive in each moment.

That is the kind of care we should take in developing awareness: a relaxed alertness.

These two words look diametrically opposite -- they are. Because whenever you are relaxed you lose alertness, and whenever you are alert you lose relaxedness. And unless they both happen together you will go on missing Buddha's message. It is a very strange message -- it wants you to bring this polarity together. It is the highest synthesis of human consciousness: one polarity is relaxedness, another polarity is alertness, attentiveness.

If you are only attentive then sooner or later you will be tired of it. You cannot be attentive for twenty-four hours; you will need holidays. You will need alcohol, drugs, to drop out of that attentiveness.

That's what is happening in the West. People have become more attentive; attentiveness has been cultivated. The whole educational mechanism forces you to become more attentive. Those who are more attentive succeed, those who are less attentive fail. It is a very competitive world -- if you want to succeed you have to be very attentive. But then it tires you. Then the tension becomes heavy on the head, then it drives you neurotic. Then madness becomes a very very natural by-product of it.

Many more people go neurotic in the West than in the East. The reason is clear: in the West,

attentiveness has been practised, down through the ages. It has paid much. The technology, the scientific progress, affluence -- all that has come through being attentive. In the East, people have remained in a relaxed state. But if you are relaxed without being attentive, it becomes lethargy. It becomes passivity, it becomes a kind of dullness. Hence the East has remained poor, unscientific, non-technological, starving.

If Buddha's message is rightly understood, there will be a meeting of East and West. In Buddha, both can meet. His message is of relaxed attentiveness. You have to be very very relaxed, and yet alert. And there is no problem; it is possible.

And I say it to you from an inner validity: It is possible. And only this possibility will make you a whole man, a holy man. Otherwise you will remain half -- and a half man is always miserable, in one way or other. The West is miserable spiritually, the East is miserable materially. And man needs both -- man needs a richness of the inner and the outer, both.

With Buddha, a new age can dawn. And the secret is simple: learn relaxed awareness. When you are trying to be attentive, simultaneously keep in mind that the body should not become tense. It should be relaxed, loose, in a kind of let-go.

I like this story of Ananda becoming enlightened when his head touched the pillow. You cannot find a better place to become enlightened. Remember it.

And Buddha has not given you any objects to meditate upon. He has not told you to meditate on God, he has not told you to meditate on a mantra, he has not told you to meditate on an image. He has told you to do the small things of life with a relaxed awareness. When you are eating, eat totally -- chew totally, taste totally, smell totally. Touch your bread, feel the texture. Smell the bread, smell the flavour. Chew it, let it dissolve into your being, and remain conscious -- and you are meditating. And then meditation is not separate from life.

And whenever meditation is separate from life, something is wrong. It becomes life-negative. Then one starts thinking of going to a monastery or to a Himalayan cave. Then one wants to escape from life, because life seems to be a distraction from meditation.

Life is not a distraction, life is an OCCASION for meditation.

Walking, just be watchful of the breath going in, the breath going out. You are putting one of your feet ahead: watch, feel it from within. You are touching the earth: feel the touch of the earth. And the birds are singing and the sun is rising... One has to be multi-dimensionally sensitive. This will help your intelligence to grow; this will make you more brilliant, sharp, alive. And religion SHOULD make you more alive, more sensitive. Because life is God, and there is no other God.

Buddha would have agreed with Toscanini...

On Toscanini's eightieth birthday, someone asked his son what his father ranked as his most important achievement. The son replied, "For him, there can be no such thing. Whatever he happens to be doing at the moment is the biggest thing in his life -- whether he is conducting a symphony or peeling an orange."

Peel an orange as if you are conducting a symphony, and you will be coming closer and closer to Buddha. Peel an orange as if you are painting the greatest painting in the world -- with that alertness, with that care, with that love, with that totality. Peel an orange and be multi-dimensionally aware of it -- the smell that is coming from it, the feel, the touch, the taste. Then a small orange, an ordinary orange, is transformed -- transformed by the quality of the consciousness that you bring to it.

And if life can be lived in this way then religion is not life-negative -- it affirms. It does not take you away from life -- it takes you INTO it, to the deepest core of it. It takes you into its mysteries.

That's my approach too. And any religion that has to be maintained separate from life -- a prayer that you have to do in the temple, and a meditation that you can do only in a Himalayan cave -- is not worth much, because you cannot do it for twenty-four hours. Even the man who lives in a Himalayan cave will have to go to beg for his food, will have to collect wood for the winter that is coming, will have to protect himself because the rain is there, will have to think of something because in the night the wild animals are there. Even in that cave he will have to do a thousand and one things. YOU cannot simply meditate for twenty-four hours, it is not possible.

But Buddha makes it possible. He says: Don't separate meditation from life -- let them be together. Turn each opportunity of life into meditation. Do it fully aware, alert, watchful, witnessing.

A disciple had come to see Ikkyu, his master. The disciple had been practising for some time. It was

raining, and as he went in, he left his shoes and umbrella outside. After he paid his respects, the master asked him on which side of his shoes he had left his umbrella.

Now, what kind of question...? You don't expect masters to ask such nonsense questions -- you expect them to ask about God, about kundalini rising, chakras opening, lights happening in your head. You ask about such great things -- occult, esoteric.

But Ikkyu asked a very ordinary question. No Christian saint would have asked it, no Jain monk would have asked it, no Hindu swami would have asked it. It can be done only by one who is really with the Buddha, IN the Buddha -- who is really a Buddha. The master asked him on which side of his shoes he had left his umbrella. Now, what do shoes and umbrellas have to do with spirituality?

If the same question was asked to you, you would have felt annoyed. You would have felt that this man is no master at all. What kind of question is this? What philosophy can there be in it?

But there is something immensely valuable in it. Had he asked about God, about your kundalini and chakras, that would have been nonsense, utterly meaningless. But this has meaning. The disciple could not remember -- who bothers where you have put your shoes and on which side you have put your umbrella, to the right or to the left. Who bothers? Who pays so much attention to umbrellas? Who thinks of shoes? Who is so careful?

But that was enough -- the disciple was refused. Ikkyu said, "Then go and meditate for seven years more."

"Seven years?" the disciple said. "Just for this small fault?

Ikkyu said, "This is not a small fault. Faults are not small or big -- you are just not yet living meditatively, that's all. Go back, meditate for seven years more, and come again."

This is the essential message of Buddhism: Be careful, careful of everything. And don't make any distinction between things, that this is trivia and that is very very spiritual. It depends on you. Pay attention, be careful, and everything becomes spiritual. Don't pay attention, don't be careful, and everything becomes unspiritual.

Spirituality is imparted by YOU, it is your gift to the world. When a master like Ikkyu touches his umbrella, the umbrella is as divine as anything can be. And if you touch even God, God will become trivia. It depends on your touch.

Meditative energy is alchemical. It transforms the baser metal into gold; it goes on transforming the baser into the higher. The more meditative you become, the more you see God everywhere. At the ultimate peak, everything is divine. This very world is the paradise, and this very body the Buddha.

The sutras.

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT:
WHEN WE UNDERSTAND THIS,
IT IS ONLY A TRANSITORY WORLD
WE LIVE IN HERE.

OUR REAL HOME IS NOT THE MIND. The mind is just a caravanserai -- good to stay for the night, good for an over-night's stay. But remember, in the morning we have to go. The mind is not your real home. The mind creates only dreams -- and how can dreams be your real home? The mind creates only desires -- and how can you live in desires?

And that's what people are doing and why they are suffering. They are trying to live in desires. They are trying to live in that which is not -- that's what desire means. They are trying to live in the future. How can you live in the future? The only life possible is in the present -- and the mind is never in the present, it is either in the past or in the future. It is always in that which is not. It exists only with non-existence -- with existence it disappears. And we have made our homes in the mind.

Just watch your mind and you will see the point. Either you are thinking of the past, which is no more, and you are wasting your energy. Or you are projecting into the future, which is not yet -- again you are wasting your energy.

Live here! Live now! Now is the home.

But the mind does not allow you to live in the now. If you are in the herenow, the mind disappears. If

you are in the mind, now and here don't exist for you.

THE MOON IS THE HOUSE...

The moon is a symbol of dreaming, of hallucinating. That's why mad people are called lunatics -- they live in the moon, they live through the moon. The moon is your dreaming faculty, the moon creates fantasies in you -- it is unreal, imaginary.

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT...

The moon, your dreaming faculties, create the house. The house is false. And then of course the mind becomes the master. The mind can be master only with the false. With lies the mind is perfectly at ease, with truth it becomes frightened.

That's why the closer you come to meditation, the more and more fear arises in you. The closer you come to me, the more and more your mind says, "Escape from here." The closer you come towards me the more fear. You can make it a measurement: you can know if you are becoming very much afraid of me that means you are coming closer -- you MUST be coming closer. If you are becoming afraid of meditations, that simply shows one thing, that the mind has become apprehensive -- now there is danger. One step more, and it may be too late and you may have reached the point of no return.

Mind is perfectly at ease with hallucinations, and mind creates all kinds of dreams. Not only in the night, remember -- even in the day. When you are fully awake... at least, you think you are fully awake -- you can't be, because a fully awake man becomes a Buddha. When you are asleep with open eyes -- that's what I mean by 'fully awake' -- watch. Just close your eyes and look within, and you will find just dreams flowing there.

It is like the stars: in the day you can't see them -- but don't believe that they have disappeared; they are there. In the night you will be able to see them. In the day they only disappear because the light of the sun is too much.

Exactly is the case with your dreaming faculties. In the night they are very clear. In the day there are so many other occupations, they go into the background -- but they are there. Close your eyes any moment of the day, stand in the middle of the road and close your eyes, and you will be surprised: the dream is there. Some dream is going on. It goes on without your cooperation -- it continues.

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT...

And the mind can remain the master only if dreams are there. Hence the mind has always been in search of drugs, hallucinogens, which create new illusions. It is not new -- it has nothing to do with the modern generation and the young people, it is as old as man. It existed in the Rigveda it was called SOMARAS. It was the LSD of those days.

Down through the ages, man has been searching for drugs, because drugs help your dreaming faculties. They make your dream more colourful, psychedelic, more real, more solid. And they can supply you anything that you ask: if you want SAMADHI, marijuana will give it to you. But the samadhi will be just a dream. It will not transform you, it will not change you, it will not bring any radical transmutation in your being -- you will remain the same. Or you may fall even lower than before; you may regress.

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT:
WHEN WE UNDERSTAND THIS,
IT IS ONLY A TRANSITORY WORLD
WE LIVE IN HERE.

If you don't understand, dreams become real. If you understand, what you call reality ITSELF becomes a dream. Just see the point of the sutra -- it is one of the most significant sutras. If you don't understand, then even dreams look as if they are real. If you understand, if you become aware, if you become alert and you see into things, even that which you had always been thinking was real is no more real. Then all is a dream.

That is the meaning when Buddha says, "The world is a dream." He is not condemning it, remember. He is not saying "Renounce it" -- how can you renounce a dream? He is not saying, "Escape from it" -- what is the point of escaping from a dream? He is simply saying, "Know it as it is."

And remember, many people ask me, "If it is a dream, and we KNOW it is a dream, will it stop?"

It will not stop, because it is a collective dream. You can stop your private dreams by understanding them. You cannot stop collective dreams -- they don't depend only on you, they depend on the collective mind.

It is as if you are sitting in a movie house and seeing the film. The film is a dream -- you know it, there is nothing on the screen. But sometimes you forget; you become very excited, you become very identified, and it starts taking on a reality for you. Then you remember. Then you relax again in your chair and you know that this is just a game, shadows moving on the screen, and there is nothing.

But feeling this, that there is nothing, it is just like a dream, will not stop the movie -- the projector will continue. IT does not depend only on you. But one thing will change: you will relax. You will not be perturbed, you will not be disturbed. The story will continue, you will remain aloof; there will be a distance between you and the story. You will not become a character in it, you will not become obsessed by anything in it.

Buddha says: With understanding, what you have been thinking of up to now as real, that too becomes unreal. By 'unreal' he does not mean that it will disappear -- it will continue.

For example, you think this is your wife, this is your child, this is your husband. If understanding arises, if you become more meditative, the woman will not disappear because of your meditation -- the woman will be there. But the dream, the identification that "This is my wife" -- that idea of possessiveness will be gone. The woman will be there in all her beauty, in fact more so -- because the moment you possess a woman she becomes a thing. Possessiveness is ugly, it is violent; possessiveness is cruel. Whenever you possess somebody, you are insulting them. How can you possess a person?

The woman will be there but she will be no more a wife, you will be no more a husband. The child will be there -- he has come through you but he does not belong to you. You will not claim him; you will not use the child for your ambitions in the future. You will not ride on the child, you will not force the child, you will not mould the child according to your desires -- who are you? Everything will continue, but in a totally different light...

I, you, possessiveness, ownership -- these things will disappear. And just think -- when there is no possessiveness, no I, no you, what silence will descend on you, what peace will prevail!

WHEN WE UNDERSTAND THIS,
IT IS ONLY A TRANSITORY WORLD
WE LIVE IN HERE.

Then this whole world is just a transitory world -- we are here only for the moment and then we are gone. Why be so worried about it? If it is only such a transitory world, why be so much concerned about it?

Somebody has insulted you -- what difference does it make? Within a few years, nothing will be heard of you and him. And dust will fall unto dust and disappear. How many millions of people have lived on this earth before you? And they were also worried like you -- somebody insulted them, somebody said something, or when they were passing on the road somebody smiled, laughed, ridiculed them. And they were hurt and they were wounded...

And where are those people? What happened to those friends and those enemies? And while they were here, how much fuss they were making!

Buddha simply says: If you understand, you will not make much fuss, that's all. You will pass through the world without making much fuss. That is real renunciation, that is sannyas -- passing through the world without making much fuss, without taking it too seriously, without taking it so significantly. It is nothing -- a tale told by an idiot, full of fury and noise, signifying nothing. Enjoy the story, but don't think that it is something serious.

DEEPLY THINKING OF IT,
I AND OTHER PEOPLE --
THERE IS NO DIFFERENCE,
AS THERE IS NO MIND
BEYOND THIS MIND.

Deeply thinking of it, becoming aware, meditating over it -- over all the relationships and all the entanglements and all the complexities of life...

DEEPLY THINKING OF IF,
I AND OTHER PEOPLE --
THERE IS NO DIFFERENCE.

We are just waves in the same ocean.

AS THERE IS NO MIND
BEYOND THIS MIND.

And there is only one kind of mind -- the illusory mind. When my illusions have disappeared and your illusions have disappeared, what will be there to make us separate, distinct? Our illusions are our boundaries. That's why people cling to them, because they are your definitions.

A man says, "I am beautiful, you are ugly" -- he is defining. A man says, "I am very intelligent, you are not so intelligent" -- he is defining. A man says, "I am so strong, and you are weak" -- he is trying to define.

Our definitions are nothing but our illusions. If you drop all illusions, how will you be able to demark yourself? What boundaries will exist then?

"I am a Hindu and you are a Christian. I am a woman and you are a man. I am black, you are white. I am educated, you are uneducated. I am this, you are that." We are trying to create definitions so we can feel who we are. But all our definitions are just illusions.

AS THERE IS NO MIND
BEYOND THIS MIND.

This dreaming mind, this lunatic mind, this mind which thinks of the past and the future and never arrives in the herenow -- this is the only mind. Once this is dropped, what is the difference? What is the difference between a black man and a white man? What is the difference between a Christian and a Hindu? Once the mind is dropped, all distinctions disappear. That is reality. That is one.

EVERY SPRING WHEN YOU SEE
THE CHERRY BLOSSOMS BLOOM,
FEEL WITH PAIN
THE BREVITY OF YOUR LIFE!

THIS IS THE POINT where R. H. Blyth remarks, in ZEN AND ZEN CLASSICS, "This verse has something morbid in it."

It has nothing like that; it is not morbid. R. H. Blyth must have become frightened by this verse, some fear must have arisen in him -- he is protecting himself. This is a simple statement:

EVERY SPRING WHEN YOU SEE
THE CHERRY BLOSSOMS BLOOM,
FEEL WITH PAIN
THE BREVITY OF YOUR LIFE!

It is a simple statement. And anybody who watches will feel it -- and will feel it with pain! Such a beautiful life, and so fragile? Such splendour, and so momentary? Such beauty, and so transitory? Such beautiful people, and just ripples on the ocean -- one moment here, and then gone? Who can avoid the pain?

If you see, then each roseflower will remind you of the pain of life. What is the pain? The pain is that beauty should be eternal, that love should be eternal, that truth should be eternal. Truth, and momentary? Love, and transitory? Beauty, and just a dream?

This is the pain. There is nothing morbid in the verse, it is not possible. Ikkyu is not a poet, Ikkyu is a Buddha.

Whatsoever comes out of him can't have any morbidity. Something must have been wrong with R. H. Blyth's mind -- maybe he became afraid of the truth of the verse. Reading it, translating it, commenting on it, he may have thought of his woman, he may have thought of flowers, he may have thought of the spring, and he may have become afraid.

We don't want to see this fleetingness of life; we want to cling. We want to believe that this is going to remain. When you fall in love with a woman you want to believe that this is going to be eternal. And you know, and everybody knows, that here on this earth nothing can be eternal.

You know. But you don't want to know that you know. You want to hide it, you want to believe that "Maybe it has not happened to others but it may happen to me. I may be the exception." When a flower blooms in your garden, you would like to believe that "In other people's gardens flowers wither away, but in my garden, no. How can God be so angry with me? A miracle will happen -- my flower will remain."

But there are no miracles, no exceptions. The law is absolute.

EVERY SPRING WHEN YOU SEE
THE CHERRY BLOSSOMS BLOOM,
FEEL WITH PAIN
THE BREVITY OF YOUR LIFE!

This pain is not to make you sad, remember. That's where people go on missing these sutras. This pain is just to make you more ALERT -- because people become alert only when the arrow goes deep into their heart and wounds them. Otherwise they don't become alert. When life is easy, comfortable, convenient, who cares? Who bothers to become alert? When a friend dies, there is a possibility. When your woman leaves you alone -- those dark nights, you are lonely. You have loved that woman so much and you have staked all, and then suddenly one day she is gone. Crying in your loneliness, those are the occasions when, if you use them, you can become aware. The arrow is hurting: it can be used.

The pain is not to make you miserable, the pain is to make you more aware! And when you are aware, misery disappears. So there is nothing morbid in the verse. But this has been an argument against Buddha, down the centuries, that Buddha's approach towards life makes people miserable. No, it is not so -- life is miserable, Buddha simply makes you aware of it. And he wants you to become aware so that something can be done, so that life need not be miserable.

There is another kind of life possible. There is a life which has no momentariness; there is a kind of life which is eternal. But you can attain to that only if you are finished with this so-called life -- if your attachments with this life are broken. And of course when an attachment is broken there is pain.

Use all occasions. Don't hide your wounds. That's why Blyth says there is something morbid in it -- he is saying, "Why open your wounds again and again? WHY go on looking at the wounds? Forget them! Look at the positive side of life. Why think of other things? Why think this flower will die?"

But whether you think it or not, the flower is going to die.

And Buddha's insistence is this: if you know that THIS flower is going to die, there is a possibility to attain to that flower which never dies. That lotus can open within you. But if you remain obsessed with these flowers which come and go, then that lotus will remain unopened for ever.

THE ORIGINAL MAN
MUST RETURN TO HIS ORIGINAL PLACE;
WHY SEEK THEN
THE NEEDLESS BUDDHA?

THE ORIGINAL MAN IS THE GOAL OF BUDDHISM. What is meant by 'the original man'? The original man is man without the mind, the original man is man without any conditioning. The original man is the natural man.

We condition, we culture, we cultivate. We create certain types of minds -- Hindu, Christian, Jain, Buddhist. These are all the unnatural man. A Christian is an unnatural man, so is a Hindu. The natural man cannot be Christian or Hindu. The natural man is simply a kind of is-ness, empti-ness -- with no ideology, with no character, with no morality, innocent, childlike.

THE ORIGINAL MAN
MUST RETURN TO HIS ORIGINAL PLACE...

And the way to return to that original place, to that original space, is awareness.

You have been conditioned. You have been taught what to be, how to be, and you have been following that conditioning automatically. You are living like a robot.

Buddha says: This robot-like existence has to be dropped. De-automatize it. And the only process to de-automatize you is to become more alert. Do whatsoever you are doing with more awareness. And you will be surprised that the more alert you are, the less rigid you become; the more alert you are, the more unpredictable you become. The more alert you are, the more you function without your habits. Otherwise you function just as habits, you go on functioning through habits.

When somebody asks a question, just wait for a moment before you answer. Just see for a moment whether the answer is automatic. If it is automatic don't give that answer, you are being a machine. Respond. Somebody asks, "Do you believe in God?" and an automatic answer comes, "Yes, I am a Catholic Christian." Is this YOUR answer? or has this answer been given to you by others -- by your parents, teachers, church? If you were brought up in a Mohammedan country or if you were brought up in a communist family, can you imagine the same answer?

One of my friends went to Soviet Russia. He was a Buddhist monk -- a very intelligent man, a world-famous author. In a primary school, he asked a small child, "Do you believe in God?" The child laughed and said, "God? People used to believe, in the past. God is a myth." A small child saying "God is a myth. People used to believe in God -- now who is so stupid as to believe in a God?"
And the boy asked, "Do YOU still believe in God?"

If you are brought up in a communist country you don't believe in God, you believe in Karl Marx. But it is the same. You don't believe in the Bible, you believe in DAS KAPITAL -- but it is the same.

Belief comes from others. The original man has no belief. Drop belief systems and you will become original. When you answer, remember: is it your answer, authentically yours? Is it your response? Or is your mother speaking through you -- your father, your priest, your teacher? Just listen a little watchfully, and you will be surprised -- you will be able to hear exactly the voice, who is speaking: your mother, your father, your teacher. But then this is mechanical.

Drop it. It is better to say, "I don't know." At least that is your answer closer to truth, closer to God. Because truth is God, and there is no other God.

In small things go on watching how you behave. Do you react? Or do you respond? From reaction, lean more and more towards response. Reaction is conditioned, response is aware.

This is Buddha's technique to transform you. Slowly slowly, the original man arrives. Slowly slowly, the conditioned man disappears. If you don't help the conditioned man, it has to go -- it lives through your help, it can live only through your cooperation. You nourish it, you feed it.
Stop nourishing it. Let it die of starvation!

THE ORIGINAL MAN
MUST RETURN TO HIS ORIGINAL PLACE;
WHY SEEK THEN
THE NEEDLESS BUDDHA?

And this is a beautiful statement. Ikkyu says: Don't be bothered about the Buddha, don't start seeking the Buddha. Seek the original man, and you will find the Buddha! And if you start searching for the Buddha you will never find the original man.

You must have heard about the famous book of Thomas a Kempis, IMITATION OF CHRIST. Now, no Zen man can even think of such a title: "Imitation of Buddha" -- no, impossible. And Kempis' book is so famous that it is almost second in importance to the Bible itself. Imitation of Christ? But if you are searching for Christ you will become an imitator -- that is bound to happen. You will start ACTING like a Christ or like a Buddha. You will start pretending; you will start cultivating a certain character, a certain structure. And slowly slowly you will become more and more unoriginal.

Nobody can become a Christ and nobody can become a Buddha. But everybody can become an original man. Your originality has to be sought within YOU. You have to go withinwards, you have to dig there deep inside yourself. Your sources are there; you are not to look outside. Buddha may be very beautiful -- so what! If you imitate, you become ugly, because all imitation is ugly. And what will you do if you want to become a Buddha? You will start walking like him, you will start talking like him, you will eat what he eats, you will move the way he moves. But this will be only on the surface. Deep down, you will remain the same stupid person you have always been.

This will be creating an illusion. Again you have created a moon-house, and the mind will become the master.

The great teachers have always been against imitation. Don't try to become a Buddha, try to become an original man -- and that is the way to become a Buddha. But when you become a Buddha by finding your original man, this will be a new expression of Buddhahood. It will not in any way be a repetition of the old Buddha. Once is enough. And it is good -- just think of a world where there are so many Buddhas and so many Christs and so many Krishnas, just think of such a world. It will not be worth living in!

Wherever you go, you come across Christ. The milkman comes, and there is Christ. And the postman comes, and there is Christ. You will commit suicide, you will become so tired of Christs!

No, it is good that God never repeats. One Christ is utterly beautiful, one Buddha is beautiful. When you attain to your original nature, it will be a new expression of God -- a new phenomenon, a new splendour, a new song never sung before.

WHY SEEK THEN
THE NEEDLESS BUDDHA?

THE MORNING DEW
FLEES AWAY,
AND IS NO MORE;
WHO MAY REMAIN
IN THIS WORLD OF OURS?

JUST REMEMBER ONE THING: everything is fleeing away, it is a flux. We are like morning dew -- the sun will rise and we will disappear. Before it happens, do only one thing: become aware of your innermost core. Before the dewdrop disappears, become aware of your innermost core -- because in the disappearing dewdrop there is something which never appears and never disappears. In this fleeting world, there is something which is utterly eternal.

WE PRAY FOR OUR LIFE OF TOMORROW,
EPHEMERAL LIFE THOUGH IT MAY BE;
THIS IS THE HABIT OF OUR MIND
THAT PASSED AWAY YESTERDAY.

And what are you asking for tomorrow? Have you ever thought about it? It is just a repetition of your yesterday. Maybe a little more modified, a little more painted, a little more sophisticated, a little more decorated -- but what are you asking for tomorrow? You will ask for your yesterday. And what was

yesterday? Were you really happy yesterday? Just out of old habit, we go on praying and asking for the past to be repeated again and again in the future.

Stop all this! Let the past disappear from your mind, and don't ask for it again. Live in the moment without any expectation from it -- and then great is the benediction. When you can live the moment without expectation, infinite blessing happens. But when you ask for some expectation to be fulfilled, you are only frustrated; nothing happens.

The blissful man is one who lives without expectations, who simply lives -- who is not asking that "Things should be like this." Who knows how to live fully alert, whatsoever happens. In life he is aware, in death he is aware. In happiness he is aware, in unhappiness he is aware. In success he is aware, in failure he is aware. He has the secret key.

That secret key is awareness. He does not ask for anything else now. He knows the art of transforming every situation into blissfulness. The grace of awareness transforms even hell into a heaven.

DO NOT TAKE IT TO HEART;
THE REAL WAY
IS ONE, ITSELF AS IT IS;
THERE ARE NOT TWO, OR THREE.

This is the last sutra of Ikkyu.

DO NOT TAKE IT TO HEART;
THE REAL WAY
IS ONE, ITSELF AS IT IS.

IT IS THE ULTIMATE RADICAL STATEMENT. It says: Life is the way, as it is. Do not try to change it. Do not ask for some other life, do not ask for paradise. Life, as it is, is as it should be. If you are missing it, that simply shows one thing, that you are fast asleep -- that's all.
Awake, and all is as it should be.

You need not be a saint. You need only one thing -- to be awake. There are no sinners and no saints, there are only people who are asleep and people who are awake. The only difference in people is this: somebody is asleep and somebody is awake.

That is the only difference between a Buddha and you -- not much. You are exactly a Buddha. You have just not opened your eyes yet. You are still living in the house of the moon: you are still allowing the mind to be your master. You have not searched for awareness, you have not shaken yourself into wakefulness.

Do not worry because you are a fool or a sinner. Folly and wisdom, illusion and enlightenment, salvation and damnation, are at bottom one thing. There is in reality only one world -- however we divide it into scientific and poetic, finite and infinite, absolute and relative, this and that. Those divisions are all mind things. The world is one -- it is neither poetic nor scientific. The world is one -- it is neither good nor evil. The world is one -- it is neither hell nor heaven.
This is the only world there is.

All that is needed is to be awake to this world -- to be awake to the sunrays, to be awake to the greenery of the trees, to be awake to the birds and the traffic noise, to be awake to the people around you, to be awake to yourself.

Awareness is the key word. The very word 'Buddha' means one who is aware, one who has awakened. And see the difference: other religions say to you, "Become good, become moral, become saints." Other religions condemn you as sinners, other religions condemn you as being unworthy as you are.

Buddhism has no condemnation. Buddhism has no idea of the original sin. And Buddhism does not teach you to become saints -- because what will you do? If you want to become saints, what will you do? You will repress the so-called sins. And repressed, they will be there in your unconscious -- they will not leave you. They will boil there within you; they will drive you crazy and perverted.

How can you become a saint? What will you do? You are angry: what will you do to become a saint? Repress the anger! You are sexual, what will you do? Repress sex. But sex will be there -- repressed, it will go deeper into your roots. It will poison your whole life. It will start happening in perverted ways, it will start dominating you from the back door. Your life will not be transformed by repression.

Buddhism has no idea of sin and no idea of saintliness. Buddhism says: Simply one thing has to be done. People go on doing wrong things, not because they are bad but because they are asleep. See the difference. And how can you expect a man who is asleep to do right things? People are somnambulistic.

Have you seen somebody sleep-walking? There are people, and many, who can: almost one out of ten people, ten percent of people, have the capacity to walk in their sleep. If there are one thousand people here, then many of you can walk in your sleep. But when a person walks in his sleep, naturally he may stumble upon something, he may hit his head against the wall. You will not call him a sinner -- or will you? You will not condemn him, you will not send him to hell for eternity -- that seems to be too cruel. All that is needed is to wake him up! And that wakefulness will change everything.

Buddhism says: There is only one sin, if you want to call it a sin, and that is sleep, unawareness. And there is only one virtue, if you want to call it a virtue -- that is awareness, wakefulness. Buddhism is a very very scientific religion, psychological to its very roots. The greatest psychological insight yet.

Take It Easy, Vol 2

Chapter #13
Chapter title: The Real Israel

11 May 1978 am in Buddha Hall

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The first question

LAST NIGHT, IN A DREAM, I FOUND MYSELF ON A GIRDER HIGH IN THE AIR MOVING TOWARDS SOME DOOR OF SAFETY. THEN MY CLOTHES BEGAN TO GET CAUGHT ON SPLINTERS OF IRON, AND NEXT THE GIRDER BEGAN TO SPLIT. I TOLD MYSELF TO KEEP CALM, NOT TO LOOK DOWN, TO FORGET THE DANGER AND JUST DO ONE THING AT A TIME. THIS I WAS MANAGING AND YET NOT MANAGING. THEN I HEARD MYSELF SAY TO MYSELF, "WELL, YOU COULD ALWAYS WAKE UP." SO I DID.
COULD ONE WAKE UP OUT OF THE NIGHTMARE OF THE MIND JUST LIKE THAT?

YES, SOMENDRA. THAT IS THE ONLY WAY TO WAKE UP -- there is no other. It is only a question of remembering that you CAN wake up. Nothing else is needed, no other effort, no method, no technique, no path. Just a remembrance that "This is my dream." A remembrance that "I have decided to dream it -- and the moment I decide not to dream it, I will be awake." Once your cooperation is withdrawn, the dream is nullified.

If you are living in misery, you are creating it. And nobody else can take it away from you unless YOU decide not to create it any more. Your hell is your work. All that you are is your self-creation. In a single moment, you can awake.

This is one of the greatest messages of Zen and Buddha, that time is not needed. If effort has to be made, then time is a must. But if one can awake without an effort, with just the idea, then time is not needed.

That's why you come across immensely beautiful and unbelievable Zen stories -- enlightenment happening so easily, one cannot believe it. A master hits the disciple, and in that moment the disciple is enlightened. What has happened?

Just the other day, I was telling you the story of Ananda. The moment his head touched the pillow he became enlightened -- all samadhi was his. What happened in that moment? Just the same.

Somendra, your dream is one of the most important dreams one can ever dream. It has a great spiritual significance -- it is a key dream. Don't just think about it as a dream and don't forget it. A key has been delivered to you in your dream. Now use it for the greater dream that you go on seeing the whole day with open eyes: wake up.

The second question

HOW DO YOU KNOW JESUS, BUDDHA, KRISHNA, ZARATHUSTRA AND LAO TZU?

BECAUSE I AM THEM. And you are also them. Wake up and know. Krishna or Buddha or Christ are not part of history, they are part of your being. They are stages in your being. You need not go into history to know about Christ -- and those who do, they are being simply stupid.

You have to go inwards. You will not meet Christ in Israel, you will not meet Christ by going backwards twenty centuries. Just go within -- there is the real Israel. It is not a question of going INTO time, it is a question of going beyond time. And your consciousness exists beyond time this very moment.

The question is relevant. People go on wondering how I know about Ikkyu. I know nothing about Ikkyu, but I know about myself. And that is where I can know anybody who has ever become awakened. It is not a question of knowing Ikkyu as a person, or Krishna or Christ. They are not persons, they are the ultimate in awareness. If YOU are aware, you know them.

That's why I say to you: If sometimes you come across some of my statements about Christ which don't agree with the Bible, forget the Bible! Or correct it -- at least you can correct your copy. Because what I am saying is not a historical research. I am not proposing any thesis, I am simply saying that which has happened to me. It can't happen otherwise -- it could not have happened otherwise, ever. The taste of enlightenment is the same. To whom it happens, it makes no difference. In what time, what age, what country, it makes no difference. It is an eternal timeless experience.

Once you have known yourself, you have known all the Buddhas of the past. And not only that, but all the Buddhas of the future too -- even those who have not yet happened. In knowing yourself, you come to know all.

The third question

I DON'T FEEL COURAGEOUS, JUST VERY VERY LUCKY -- THAT SOMEHOW AGAINST ALL ODDS AND IN SPITE OF MY STUPIDITY, I AM HERE. AND THAT AFTER THREE AND A HALF YEARS YOU HAVE STILL NOT KICKED ME OUT. AND THAT I DON'T GET THE URGE TO LEAVE.
IT SEEMS TO ME THAT IT WOULD TAKE MUCH MORE COURAGE TO GO BACK INTO THE WORLD AND LIVE WITHOUT YOU AND WITHOUT ALL THAT YOU HAVE BROUGHT ME.
EVERY DAY I FEEL TRANSPORTED INTO YOUR BLISS, AT LEAST FOR MOMENTS, AND THE PEOPLE AROUND ME ARE A JOY TO BEHOLD. HOW CAN YOU SAY IT TAKES COURAGE? OR AM I NOT WITH YOU?

The question is from Arup.

ARUP, IT TAKES COURAGE OR CRAZINESS. And you are crazy. Either crazy people can be with me, or courageous. Those who think logically, cleverly, calculatingly, they can't be with me. Courage is also an aspect of craziness. Craziness is much more than courage, but courage is also an aspect of it.

What IS courage? It means, in spite of all that your mind is saying, your logic is saying, your sanity is saying, you still go. You know the danger, you know the risk, still you go. In spite of all your knowing, you choose to go into a certain experience -- that is courage.

Courageous people are also crazy, although craziness has much more to it than courage. It is much more vital; it has more dimensions to it. And to go into the unknown, how can a man who remains calculating be with me? He will always calculate.

There are people here who are continuously calculating -- they take very calculated steps. But they will go on missing. Their steps cannot be vital enough, and their steps cannot be quantum leaps. Because they calculate, they remain within the boundaries of their knowledge -- they remain within the known. How can you calculate about the unknown? How can you think about that which you have not known yet? You have to throw all your knowledge to the winds, only then can you enter into it.

So sometimes it happens, fools arrive and the so-called wise lag behind.

In love, in prayer, in meditation, in God, a kind of crazy courage is a must. Once you have entered into that world, then no courage is needed. It is just the first triggering point. Once you have entered into the world of the divine, once you have tasted something of it, then Arup is right -- to leave it will be crazy, to leave it will need immense courage. In fact, to leave it will need great stupidity. And to go back into the world will be impossible -- it doesn't happen, it can't happen.

I have heard:

A man noticed that his car had a flat tire, so he stopped and proceeded to change the wheel. The car was parked in front of an insane asylum, and as he worked on the wheel change, one inmate watched him very closely through the fence. The motorist was careless and he accidentally dropped the wheel nuts down a nearby sewer grill. What to do?

After a while, the inmate called to the motorist and suggested using one nut from each of the other three wheels to hold on the fourth wheel.

"That's a very clever idea," said the motorist. "It makes me wonder why you are locked inside those walls."

"That's simple, too," said the inmate. "I am in here because I am crazy, not because I am stupid."

Arup, you are here because you are crazy. And now it is impossible to go away. That point has already been crossed. There is a point -- before that point, one can escape if one wants to escape. Once that point is crossed, then you are beyond recall. Then even if you go away from me, you will not be able to go away from me. Then wherever you are, you will find me within you. And wherever you live, you will live in my climate.

There comes a point of communion, a meeting of the souls. Once that has happened then the point of no return has arrived.

It is courageous, crazy -- even to think of God, to search for God, to devote and dedicate your life to God. To move into meditation is to move into nowhereness. And what is the utility of it? Nothing tangible in your hands, nothing you can show to the world that you have achieved.

The world will never know what you have achieved. It will remain an inner experience -- inexpressible, ineffable. Only YOU will know, or those who have arrived at that experience. They will be very few and far between. The whole world will laugh at you. They will think you have fallen into a trap, you are hypnotized, you are wasting your life. And the people who will say this are in the majority -- they have always been in the majority. They laughed at Christ, they laughed at Lao Tzu, they ridiculed Buddha, they were against Mahavir, they are against me.

And they will take all kinds of revenge on you; they will not allow you to live peacefully. This is very strange. Buddha was not trying to disturb anybody in any way, he could have lived peacefully with his disciples. But people wouldn't allow that.

What was Jesus doing? He could have moved with his disciples into the mountains, meditated, prayed, talked about God and the kingdom of God. What harm was he doing to people? But they were angry, they were in a rage, they were mad at him. They killed him.

Why does it happen again and again? If you are with me, the whole world is going to be against you. To be with me is risky. It is not a simple choice -- you are choosing me against the world. The world is big, the majority has all kinds of power. And they will be against you and they would like to destroy you -- although you are not doing anything to them. Why do they become so panicky?

There is a subtle phenomenon that happens. The moment anybody starts moving towards God, everybody who is living in the ordinary mundane world becomes afraid, because suddenly the presence of the seeker makes them feel that they are wasting their lives. Suddenly the joy on the faces of those who pray and meditate, suddenly the dance, the change, the transformation in people's lives, in their beings -- the laughter, the love -- and people who are running after money and power become suspicious about their own endeavours. What are they doing? Is it right?

A great doubt arises in them -- that's why they become so angry. You create doubt in their life. And they

were living in such certainty, they were so absolutely certain that their life was the right life. And there comes a Christ or a Buddha, and his presence shakes them up. They can never again be so certain: doubt has entered into their being. They are angry because of that doubt.

Now, my sannyasins are not doing anything to anybody. You can't find more peaceful, more loving people than these; they are not doing any harm to anybody. But the society is going to be more and more against you. And the society is going to try in every way to prevent you. This is strange, very strange, but there is a subtle logic in it...

Just a few days ago, Maneesha asked a question: "Osho, was the idea of moving to Kutch just a device?"

It was not, Maneesha. I wanted to move to Kutch, everything was planned. But the politics of the country made it almost impossible to move. It is because of the mischief of Morarji Desai that we could not move. But WHY should the prime minister of this country be interested where I am going, where my people are going, what we are doing? We are not making any politics -- my people are the most non-political in the world; we think politics is just stupidity.

But that's why. Suspicion arises, doubt arises: if I am right, then they are all wrong. And if this idea spreads... and it can spread like fire. Truth has a potential -- even if you crucify it, it spreads.

Jesus was not destroyed by crucifixion. In fact it helped: Jesus became a great force in the world because of the crucifixion. Truth cannot be killed. But it can be delayed.

People will be against you. Hence it is courageous to be with me. And I cannot give you anything -- except nothing. That's what Ikkyu says: "I would like to give you everything, but we Buddhas don't have anything else except nothing."

I can give you only nothing -- that is my present. And you will be risking your all. Your life, your respectability, your family, your finance -- you will be risking all. Risking all for nothing? You must be crazy.

The fourth question

MY PARENTS KEEP ON SAYING THEY WANT ME TO LEAD A 'USEFUL' LIFE AND DO SOMETHING 'USEFUL FOR SOCIETY'. AM I? ARE SANNYASINS?

BARKHA, the society wants you to be reduced to a commodity. To say it politely they say, "Do something useful.' They are saying, "Be useful. Function as a commodity so that people can use you. Be a machine, efficient, functional."

The society has been doing that, down the ages -- reducing people to utilitarian commodities. But they talk as if they are saying it out of great love. And I am not saying that your parents are cheating you -- they may be simply repeating what THEIR parents have done to them. That's how it goes on, generation after generation: the same diseases are being handed on. THEIR parents must have told them, "Be useful -- otherwise you will be a nobody, a hobo. Do something for which society pays you. The more it pays, the more your work has been useful."

The utility of a certain thing is decided by money, how much money you can get out of it. Now, how much money can you get out of meditation? You cannot get any money out of meditation; you may even lose that which you have. While you are meditating, somebody may rob you. And you cannot do both things -- meditating and keeping an eye on your money bag -- that is impossible.

Love is not a utility. You can be as loving as possible, but you will not become famous because of your love. See: people become famous because of their violence, not because of their love. How much you have the power to kill -- that makes you famous. The more power you have to kill, the more important you are. Love? Who cares about love? It is good for poets to talk about it and painters to paint about it and mystics to sing about it. But these people are not the real people -- they are not the real society, they exist on the fringe. They are always on the outer fringe. The society somehow tolerates them, that's all. But the society does not need them.

One of the most calculating thinkers of the world, Plato, decided that in his ideal society called "Republic", poets would not be allowed; there would be no place for poets. Why was this man so much

against poets? The only reason is, they talk nonsense.

Poetry cannot be reduced to any utility. Sannyas is poetry -- poetry in life, poetry as living.

Your parents must be worried, I can understand. They feel for you -- although their feeling is not ENLIGHTENED, still they feel for you. They must be worried: "What is going to happen to my child? If one goes on meditating and dancing and singing, then from where is the money going to come? And who is going to support you? How will you live? Where is the security?" They must be worried about you.

I can understand their sympathy, but their sympathy is ignorant. Life can be lived in a poetic way -- SHOULD be lived in a poetic way. Life should not be reduced to any utility, and yet you can earn enough. But always remember Jesus: "Man cannot live by bread alone." You should not become just a bread-producer, a bread-earner. Bread is needed, but bread is needed only so that you can sing a song. The bread is needed for the song, the song is not needed for the bread -- the bread is a means, it is not an end.

Once your perspective changes, life will have a totally different significance. It will not have utility but it will have significance, which is far more important. You will earn -- needs are not many, needs are very few. Any intelligent person can fulfill his needs very easily. But when needs become the whole life and you are nothing but a means, then needs cannot be fulfilled -- they become neurotic.

Neurotic needs are called desires. That's what Buddha calls them -- neurotic needs. Bread is needed, but you don't need a great treasure. Clothes are needed, but one need not be mad about clothes. One is not here just to go on collecting clothes. Yes, it is beautiful sometimes to put flowers in your hair, to have a garland of flowers or just a rose in your buttonhole. But you are mad if you are running after diamonds and wasting time. Any stone, any beautiful stone from the beach will do. A seashell will do.

There is no need to put your whole energy and life into things which are really unimportant, insignificant. But that's how people are living. They live for the bank balance. Once they have started living for the bank balance they completely forget what the use of the bank balance is; they go on increasing it.

Andrew Carnegie, one of the richest men of the world, was once asked: "You could have stopped earning any time, because you always had more than you needed." He said, "Yes, that's right -- but I could not stop. I had forgotten HOW to stop."

Once you get into things it becomes almost impossible to stop. Now he knew that he had more than he needed and there was no need to go on earning. But he worked from the morning till late in the night. Even the day he died he was working -- late, up to twelve in the night he worked, and by twelve-thirty he died. And he was ill, and the doctors were saying, "You need rest."

But how can you rest? The whole life becomes money-oriented -- money means utility.

An intelligent person knows that money is not the goal. And remember, I am not against money, but money is not the goal. There are two kinds of people: those who are for money, and those who are against money. Both are unintelligent. An intelligent person is neither for nor against. He knows that money has some utility, it fulfills certain needs -- you need clothes, you need a shelter, you need food, so it is perfectly all right. But you need not make money your god.

Barkha, you say: MY PARENTS KEEP ON SAYING THEY WANT ME TO LEAD A 'USEFUL' LIFE AND DO SOMETHING 'USEFUL FOR SOCIETY'.

This is a very strange logic. This is being told to everybody.

I have heard: A mother was saying to her child, "Serve others. Service is religion. God has created you to serve others." And the child must have been an intelligent child -- he said, "Okay, so God has made me to serve others. Why has he made others? To serve me? This looks so absurd. I can serve MYself, they can serve THEMselves -- that seems so simple!"

"Do something useful for the society"? What is useful? Become a teacher in a school? Yes, that is useful -- you can destroy beautiful new children in the name of education. That is utilitarian -- you can condition them. Teachers are the vehicles for the past to destroy the future. That's what education is all about. The dead trying to control the living: that's what education is. The teacher is just a vehicle. That's why he is respected so much.

The respect has a reason in it: he is the door from which the past enters into the present. All your dead

parents and their parents and their parents, they are all working through the teacher to destroy a small child. They have not lived themselves, they wasted their life -- now they don't want this child to live. They want to also mould this child into a certain pattern. They would like him to become a clerk, then it is useful for the society. Or they would like the child to become a soldier, then it is useful for the society. Or they would like the child to become an atomic physicist, then it is useful for the society.

Create war, it is useful. Exploit people, it is useful Destroy people, it is useful.

Your parents must love you, that's why they are worried. Feel thankful for their love, but beware: their love is ignorant. It has no light in it, it is dark, it is dangerous. Feel grateful that they think of you, but don't be trapped by them.

What utility has a rose-flower? And what utility have these birds who are singing? this cuckoo far away, calling you -- what utility? What utility do stars have? and the mountains? and the rivers?

Existence is a celebration. It is not a marketplace, it is a festival, it is a carnival of joy. It is dance, it is song, it is love. It has no utility. It is not a means to any other end, it is an end unto itself.

That's what I teach you: Be joyous, be a celebrant. Love life utterly, live life utterly. And of course that is taken for granted that you will be intelligent enough to provide bread and butter for yourself. And that is not such a big problem -- it can be very easily arranged, with very little effort. One need not waste one's whole life for it.

So, Barkha, make your parents understand what is happening here to you. My people are not going to be beggars; I am against begging. The new commune is not going to beg for anything -- it will be a productive commune, it will itself produce whatsoever it needs. But it will not reduce people to utilities. All that is done is done only so that you can celebrate, so that you can sing, so that you can dance.

Dance is the goal. Everything else has to be just a part. And if YOU are joyous, you help people to be joyous. If you can laugh, you create ripples of laughter in existence. That is the real service. I don't think that if you become a soldier or you go and become part of an army, you are serving society. You are dangerous -- you are an enemy, you are destructive. You are in the service of death, not in the service of life. If you are creating atom bombs, you are not serving anyone.

Do you know? Before Albert Einstein died, somebody asked him, "If another chance is given to you and God is willing for you to come back to the earth, what would you like to become?" He opened his eyes, and said, "One thing is certain -- never again a physicist, never again a scientist! I would rather become a plumber."

There is a reason, great experience in it, great repentance in it. Albert Einstein knows perfectly well that he has wasted his life and he has been the cause of Hiroshima and Nagasaki -- that he has been even more dangerous to humanity than Adolf Hitler. There is a possibility that any day the whole world may disappear and the reason and the cause will be Albert Einstein. But when he was discovering atomic energy he thought he was being of great use to the society.

Please avoid being so useful to the society. Plant a rosebush -- enough of the Hiroshimas and Nagasakis. Water a small plant: let there be a little more green in the world, a little more red in the world, a little more gold in the world. Play on a guitar: let there be a little more music in the world, a little more harmony in the world. Love. Love for love's sake.

The fifth question

I HAVE BEGUN TO FEEL THAT THERE IS ANOTHER WAY TO MISS THE POINT: RATHER THAN BEING TOO SERIOUS (WHICH I CAREFULLY AVOID) I HAVE BECOME TOO SILLY. I DECIDED THAT I AM TOO INTELLIGENT TO TAKE LIFE SERIOUSLY, SO I MOVED TO THE OPPOSITE SIDE OF THE PENDULUM. I HAD BEEN FEELING QUITE COMFORTABLE AND DIFFERENT IN THAT SPACE, BUT NOW I'M FEELING VERY VERY CONFUSED. THE ONLY THING I CAN SEE IS THAT I AM STILL MISSING THE POINT.
PLEASE HELP ME.

SARJANO, THAT'S HOW THE MIND FUNCTIONS -- it moves from one extreme to another. That is the mind's way to avoid change; that is the mind's trickery, deception. And it is really a very subtle

deception, because it seems such a great change. When you move from one polarity to another, naturally it seems such a great change. What change can be more great than this?

You were eating too much, and then you start fasting. Naturally you think this is a great change. But the mind has deceived you. Whether you eat more or you fast, you remain obsessed with eating. You have not changed. Your concentration is still on food -- you are still thinking of food, fantasizing about food. On the surface you have moved so much, it seems a one-hundred-and-eighty-degree turn: you were eating too much and now you are fasting. You were running after women continuously, chasing -- and now whenever a woman passes by, you simply close your eyes and say, "Hare Ram, Hare Ram..." You think you have changed! You are the same, you have just moved to the opposite polarity. The mind has deceived you -- you are still obsessed by women, you are still thinking of the woman, you are obsessed.

But this has been happening -- and not only with you, Sarjano. Millions have been deceived by this cleverness of the mind. People move to the monasteries... There are monasteries where no woman has ever been allowed in, for thousands of years -- not even a small girl has ever been allowed in. But the people who live in these monasteries continuously think of women and nothing else. They can't think of anything else; their whole mind becomes possessed by the thought of feminine energy. And these are the people who think that they have changed. They have not changed.

Mind's greatest and most clever trick is, when you want to change, when you insist for change, it goes from one polarity to another. It says, "Look -- what more do you want? I give you all."

Sarjano is an intellectual author. He must have been very serious, authors are serious people. Then, listening to me, trying to understand me, coming closer to me -- and he is in love with me -- something started happening. He had a small satori experience, and that day he decided, "No more seriousness." He moved to the opposite pole, he became silly. He started writing very silly letters to me. And he must have been thinking that he is turning Zen...

Then when I said that this is stupid, naturally he became confused. Now where to go? Seriousness was wrong, now silliness is wrong -- now where to go? I have closed both the doors. That is one of the devices. I would like you to be exactly in the middle -- neither serious nor silly, neither for money nor against money, neither obsessed with eating nor obsessed with fasting. I would like you to be just in the middle.

Buddha has called his way 'the middle path' -- MAJJHIM NIKAYA. And that is one of the most important things to be understood: when you are exactly in the middle, you transcend the polarity. The exact middle is the transcendence point. Then you are no more serious and no more silly, then you are simply conscious. Then all modes disappear, patterns disappear; then one is simply aware.

I can understand your confusion, Sarjano. First I closed one door, the door of seriousness. You immediately turned to another door, the door of silliness. Now I have closed that door too. Naturally you are feeling suffocated -- where to go? You cannot go to the first, you cannot go to the second, and there is no other door. And I know it, there is no other door.

Now be just exactly in the middle. And if you can come to that balance which I mean by saying 'exactly the middle' you will be surprised: all doors disappear, you are transported into another world. You are no more in the mind. Mind means excess, mind means exaggeration.

I have heard:

An old maid married a farmer. The first night produced no sexual activity, and none occurred for over a year.

One day as she was watching the farmer plowing in a distant field, he threw down the plow and came running into the house. He rushed up to her, tore off her clothes, and laid her right on the living-room floor.

Things seemed promising at that point, but about a year went by with no more sex. Again, one day as she was watching him with the plowing, he threw down the plow and came running towards the house.

Rather than have all her clothes torn off again, she undressed and found a comfortable place to lie down on the floor.

The farmer burst in, took one look at her and shouted, "Get up, you sex fiend, the barn is on fire!"

These people who live in polarities... One year fasting, and then this mad love-making. One year of no anger, and then a murder. One year of living in celibacy, and then you are BOUND to fall into indulgence. And the indulgence will come like a revenge -- it can't be natural. Your life will move like a pendulum, you will always remain torn apart. And then indulgence will again take you into celibacy -- and it is a vicious circle, it can go on for ever.

You have dropped seriousness, there is no need to choose silliness. That is the same thing! Now you are just standing on your head.

And Zen can give that feeling to many people. There is a kind of Zen becoming prevalent in the West which is not real Zen, it is just another extreme. People enjoy it just because of the extremity of it.

For example, you have always heard that Jesus is God and Jesus has to be worshipped. And Jesus has not to be even thought of as human, he is born of a virgin. He lived a superhuman life -- all those miracles are just to prove that. For twenty centuries, the whole effort of Christian theology has been this, to prove that Jesus is divine, is not human.

People have become tired in the West -- tired of Jesus, tired of the Virgin Mary, tired of the miracles, tired of this superhuman bombastic exaggeration. Then suddenly they come across Zen statements. A master says, "If you meet Buddha on the way, kill him immediately." This looks beautiful, far-out. That's what people are really hankering to do. Enough! -- twenty centuries of worship, one is fed up. One would LIKE to kill Jesus.

That's what Friedrich Nietzsche did when he declared, "God is dead." What he was saying was, "Enough! We have heard about you enough. Now it is time: we want to get rid of you."

So when you come across Zen statements like "If you meet the Buddha on the way, kill him immediately" it is such a relief. But you don't know who said this. The man who said this had been worshipping Buddha for thirty years. And the day he said it, that day he had also worshipped in the morning. And after he said it, by the evening he was worshipping again. The disciples who had heard him say this could not believe it -- and when they saw him worshipping again they asked, "What are you doing? Just today you said, 'If you meet Buddha on the way, kill him.' Now why are you worshipping?"

And he said, "Because I love him. And because he even ALLOWS himself to be killed, my love grows more. He does not want me to cling to him, because that will become a barrier. He wants me to drop him too. Hence my gratitude is even more.

But if you just see the statement taken out of its context, it becomes silly. You hear of a Zen master just hitting a disciple on the head with his staff and a great satori happens. Now these stories are becoming very prevalent in the West. And people think this is beautiful -- just a single hit. But you don't know; the man had been meditating for twenty-six years. That was the last thing, he was ready for it. Those hits from the master have to be DESERVED -- one has to be worthy of them, one has to be capable of receiving them.

Zen masters use words for Buddha which no other tradition has ever used. And that is possible only because their love is tremendous.

It is said that when Buddha was born he declared: "There is no one higher than me, above or below." And Ikkyu is reported to have said, "If I had been there I would have killed this guy immediately and thrown him to the dogs."

And Ikkyu was worshipping Buddha, morning and evening, with tears in his eyes -- dancing around his statue, bringing flowers for him. If you don't know Ikkyu's whole context you will miss the point. He is saying it out of great love -- his love is so great that it can be said. He is not offending Buddha. Buddha will understand -- he will smile, he will know.

But Ikkyu is not being silly. He is neither serious nor silly, he is simply spontaneous. When he feels like worshipping he worships. When he feels like throwing him out he throws him out too...

He used to live in a hut, and there was no Buddha statue there. A few soldiers were passing by and they stayed the night in Ikkyu's hut. And they saw the man, and the beauty of the man -- he was a Buddha himself.

And they said, "You look so much like a Buddha, and yet you don't have a Buddha statue here? We have a picture -- we will present it to you." But Ikkyu said, "Take your picture with you, because the place is already much too crowded. Don't you see? It is such a small hut, we both cannot live here! Only one can live here."

But they could not understand. They laughed, and they still said, "You keep this picture, this will not take much space." So he kept it. He hung the picture on a pole and told Buddha, "Now be here. And don't ask for any reverence from me and don't ask for any worship. I am not going to take care of you, and I am not asking any favours from you! This place is already much too crowded, and you know it! But if you insist, be here."

And next morning, he is worshipping. Tears in his eyes...

Now, to understand this man is difficult, difficult because we don't know the spontaneity. That moment was THAT moment, this moment is this moment. And he is so one with Buddha, he can throw all formalities to the wind.

But if you throw the formalities to the wind -- knowingly, with effort, deliberately, just so that you don't look serious -- you have missed the point.

Now, Sarjano, you have tried to be serious, you have tried to be silly. Please don't try anything any more: just be. Just be natural, as you are. And sometimes you will be silly and sometimes you will be serious -- it is okay. Just be simple, don't try to be anything in particular. If you try to be anything in particular you will go on missing the point. If you don't try to be anything in particular, you have got it.

The sixth question

WHAT IS AWARENESS?

A story:

GENERAL GEORGES METAXAS, the late dictator of Greece, was invited to pilot a new flying boat while he was inspecting a Mediterranean air base. He flew it himself, and all went fine until the commander who was accompanying him observed that he was about to make a landing on the air dome.
"Excuse me, General, but as this is a flying boat, wouldn't it be better to come down on the ocean?"
"Oh, of course, Commander, I don't know what I was thinking of!" Metaxas recollected himself and made a successful landing on the water. As he got up from the controls, he said, "Commander, I certainly appreciate the tact you used saving me from that incredible blunder I almost made."

Saying that, he opened the door and stepped out into the sea.

The seventh question

PLEASE HELP ME TO UNDERSTAND WHAT IS HAPPENING IN THIS RELATIONSHIP. I AM SO ATTACHED AND SO RESISTING, SO ECSTATIC AND SO WRETCHED AND HIDDEN. I SEE NO WAY BEYOND THE CONTRADICTIONS. YOUR GUIDANCES TO ME REMAIN A SEEMINGLY IMPOSSIBLE MYSTERY. OSHO, WHAT IS IT, A DEPTH I'M NOT FALLING IN?
P. S. IS A RELATIONSHIP A SORT OF KOAN?

The question is from Madhuri.

YES, MADHURI, THE BEST KOAN THERE IS IS LOVE, is relationship. That's how it is being used here. A relationship is a puzzle with no clue to it. Howsoever you try to manage it, you will never be able to manage it. Nobody has ever been able to manage it. It is made in such a way that it simply remains puzzling. The more you try to demystify it, the more mysterious it becomes. The more you try to understand it, the more elusive it is.

It is a greater koan than any koan that Zen masters give to their disciples, because their koans are meditative -- one is alone. When I give you the koan of relationship it is far more complicated, because you are two -- differently made, differently conditioned, polar opposites to each other, pulling in different directions, manipulating each other, trying to possess, dominate... there are a thousand and one problems.

While meditating, the only problem is how to be silent, how not to be caught in thoughts. In relationship there are a thousand and one problems. If you are silent, there is a problem. Just sit silently by the side of your wife and you will see -- she will immediately jump upon you: "Why are you silent? What do you mean?" Or speak, and you will be in trouble -- whatsoever you say, you are always misunderstood.

No relationship can ever come to a point where it is not a problem. Or if sometimes you see a relationship coming to a point where it is no more a problem, that simply means it is not a relationship any more. The relationship has disappeared -- the fighters are tired, they have started accepting things as they are. They are bored; they don't want to fight any more. They have accepted it, they don't want to improve

upon it.

Or, in the past, people tried to create a kind of harmony forcibly. That's why, down the ages, women were repressed -- that was one way of sorting things out. Just force the woman to follow the man, then there is no problem. But it is not a relationship either. When the woman is no more an independent person the problem disappears. But the woman has also disappeared. Then she is just a thing to be used; then there is no joy, and the man starts looking for some other woman.

If you ever come across a happy marriage, don't trust it on the surface. Just go a little deeper and you will be surprised. I have heard about one happy marriage...

A hillbilly farmer decided it was time to get married, so he saddled his mule and set off for the city to find a wife. In time, he met a woman and they were married. So they both climbed up on the mule and started back for the farm. After a while, the mule balked and refused to move. The farmer got down, found a big stick, and beat the mule until it again began to move.

"That's once," the farmer said.

A few miles later, the mule balked again, and the entire scene was repeated. After the beating, when the mule was moving again, the farmer said, "That's twice."

A few miles later, the mule balked for a third time. The farmer got down, got his wife down, and then took out a pistol and shot the mule in the eye, killing it instantly.

"That was a stupid thing to do!" the wife shouted. "That was a valuable animal and just because he annoyed you, you killed him! That was stupid, criminal..." and she went on like this for some time. As she stopped for breath, the farmer said, "That's once."

And it is said, after that they lived for ever in married happiness.

That is one way of solving things, that's how it has been done in the past. In the future, the reverse is going to be tried -- the husband has to follow the wife. But it is the same thing.

A relationship is a koan. And unless you have solved a more fundamental thing about yourself, you cannot solve it. The problem of love can be solved only when the problem of meditation has been solved, not before it. Because it is really two non-meditative persons who are creating the problem. Two persons who are in confusion, who don't know who they are -- naturally they multiply each other's confusion, they magnify it.

Unless meditation is achieved, love remains a misery. Once you have learnt how to live alone, once you have learnt how to enjoy your simple existence, for no reason at all, then there is a possibility of solving the second, more complicated problem of two persons being together. Only two meditators can live in love -- and then love will not be a koan. But then it will not be a relationship either, in the sense that you understand it. It will be simply a state of love, not a state of relationship.

So, Madhuri, I understand your trouble. But I tell people to go into these troubles because these troubles will make you aware of the fundamental problem, that you, deep inside your being, are a riddle. And the other simply is a mirror. It is difficult to know your own troubles directly, it is very easy to know them in a relationship. A mirror becomes available: you can see your face in the mirror, and the other can see his face in your mirror. And both are angry, because both see ugly faces. And naturally both shout at each other, because their natural logic is, "It is YOU, this mirror, which is making me look so ugly. Otherwise I am such a beautiful person."

That's the problem that lovers go on trying to solve, and cannot solve. What they are saying again and again is this: "I am such a beautiful person, but you make me look so ugly."

Nobody is making you look ugly -- you ARE ugly. Sorry, but that's how it is. Be thankful to the other, be grateful to the other, because he helps you to see your face. Don't be angry.

And go deeper into yourself, go deeper into meditation. But what happens is that whenever a person is in love he forgets all about meditation. I go on looking at you -- whenever I see a few persons missing, I know what has happened to them. Love has happened to them. Now they don't think that they are needed here. They will come only when love creates much trouble and it becomes impossible for them to solve it. Then they will come and ask, "Osho, what to do?"

When you are in love, don't forget meditation. Love is not going to solve anything. Love is only going to show you who you are, where you are. And it is good that love makes you alert -- alert of the whole confusion and the chaos within you. Now is the time to meditate! If love and meditation go together, you will have both the wings, you will have a balance.

And the vice versa also happens. Whenever a person starts moving deep in meditation, he starts avoiding love, because he thinks if he goes into love his meditation will be disturbed. That too is wrong. Meditation will not be disturbed, meditation will be helped. Why will it be helped? Because love will go on showing you where there are still problems, where they are. Without love, you will become unconscious of your problems. But becoming unconscious does not mean that you have solved them. If there is no mirror, that does not mean that you don't have any face.

Love and meditation should go hand in hand. That is one of the most essential messages that I would like to share with you: Love and meditation should go hand in hand. Love and meditate, meditate and love -- and slowly slowly you will see a new harmony arising in you. Only that harmony will make you contented.

The last question

IS PSYCHOLOGY OF ANY USE, OR NOT?

IT DEPENDS. If you really want to change, it is of no use. If you only want to pretend that you are changing, then it is of much use. If you only want to play around with the game of change, then it is of much use. Then you can go on unearthing your dreams, desires, associations, and you can go into many many kinds of therapies -- and now there are many available in the world. In fact life is too short to finish all the therapies...

You can go shopping -- many alternatives are available. If you become tired of Freud then you can go to Jung, if you become tired of Jung then you can go to Adler -- and so on and so forth. If you become tired of individual therapies then you can go to group therapies. But this is just playing the game of transformation. You are not really into it, it is a facade.

If you are REALLY interested in transforming yourself, then do what Somendra did in his dream: wake up. There is no need to go on analyzing the dream.

Now if you look at Somendra's question...

LAST NIGHT IN A DREAM I FOUND MYSELF ON A GIRDER HIGH IN THE AIR, MOVING TOWARDS SOME DOOR OF SAFETY.

You can go to a psychoanalyst and he will start analyzing each word. What is the meaning of the symbol, girder, high in the air? It is phallic.

Now you will be in trouble. Now he has produced something, an idea in your mind -- now you will start thinking, "Phallic...?" He has turned, twisted, the dream into a sexual dream. It has nothing of sexuality in it, it is a simple spiritual dream. But psychology does not believe in spirituality, it only believes in sex. Everything has to be reduced to sex.

LAST NIGHT IN A DREAM I FOUND MYSELF ON A GIRDER HIGH IN THE AIR...

High in the air? Go to the Adlerians and they will say, "You must be suffering from an inferiority complex, Somendra. People who suffer from an inferiority complex, they always think of flying high, going high. That is a kind of substitution."

Now the analyst has opened another track. Now you will start becoming worried about the inferiority complex: "How to drop the inferiority complex?"

LAST NIGHT IN A DREAM I FOUND MYSELF ON A GIRDER HIGH IN THE AIR, MOVING TOWARDS SOME DOOR OF SAFETY.

Door of safety? Then you must be feeling very insecure. Now, these are such obvious explanations. And if you go to some outlandish psychotherapist he may find some outlandish ideas...

THEN MY CLOTHES BEGAN TO GET CAUGHT ON SPLINTERS...

He may suggest, "Always dream in the nude -- otherwise you may get into trouble."

And there can be a thousand and one explanations, all futile. The simple thing is that a dream is a dream. And the most important thing is to know that you can always wake up, that at any moment you can disconnect yourself from the dream.

THIS very moment, you can disconnect yourself from the dream. And the whole dream disappears, girder and all. All the interpretations are just imaginary. They can be made to look very valid; great arguments have been proposed for them and against them. And people are not even becoming aware that when you go to one psychoanalyst he gives one explanation -- go to another, he gives another; go to a third, he gives another. And ALL explanations seem to be right. They are all rationalizations. And they don't help at all, they don't transform your being.

I have heard:

A great psychologist told his assistant that today three applicants were coming in to be interviewed for the secretarial opening, and to please pay close attention to what was going on -- this was to be an experiment in psychological insight.

The first woman came into the office and provided the usual information -- name, experience, etcetera. Then the psychologist nudged his assistant for attention and asked her what two and two was. Her reply was, "Well, if you add them together, the answer is four." She was asked to wait while the other applicants were interviewed.

The second woman was brought in. After all the information was given, the psychologist again nudged his assistant and asked her what two and two was. Her reply was, "If you write them two two, one behind the other, the answer is twenty-two." She was asked to wait outside.

Then the third woman was brought in. After all the preliminaries, the assistant was again nudged for attention, and again the same question was asked about two and two. "Well," she replied, "if you add them, the answer is four, but if you write them one behind the other, the answer is twenty-two."

Asking her to wait also, the psychologist asked the assistant if he understood what had been going on. (This is psychology!) The assistant said he understood everything except the two-and-two question.

"That simple question, that one simple question, lends much psychological insight into each of them," replied the great man. "The first woman was very positive. Two and two are certainly four. The second one was more imaginative. A two written after a two is certainly twenty-two. And finally, the third woman answered both ways, so she is positive WITH imagination."

"Okay," said the assistant. "I can understand that -- but which one would you pick?"

"That's simple," said the boss. "The one with the big tits, of course."

Psychology seems to lead nowhere. It just goes round and round with great explanations, with great rationalizations, and finally you are the same.

And the really really last question

WHAT IS YOUR MESSAGE IN SHORT?

Take it easy.

The Tantra Vision, Vol 1

Talks on the Royal Song of Saraha

Talks given from 21/04/77 am to 30/04/77 am

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THE ROYAL SONG OF SARAHA
I BOW DOWN TO NOBLE MANJUSRI

I BOW DOWN TO HIM WHO HAS CONQUERED THE FINITE
AS CALM WATER LASHED BY WIND

TURNS INTO WAVES AND ROLLERS,
SO THE KING THINKS OF SARAHA

IN MANY WAYS, ALTHOUGH ONE MAN.
TO A FOOL WHO SQUINTS

ONE LAMP IS AS TWO,
WHERE SEEN AND SEER ARE NOT TWO, AH! THE MIND

WORKS ON THE THINGNESS OF THEM BOTH.
THOUGH THE HOUSE-LAMPS HAVE BEEN LIT,

THE BLIND LIVE ON IN THE DARK.
THOUGH SPONTANEITY IS ALL-ENCOMPASSING AND CLOSE,

TO THE DELUDED IT REMAINS ALWAYS FAR AWAY.
THOUGH THERE MAY BE MANY RIVERS, THEY ARE ONE IN THE SEA,

THOUGH THERE MAY BE MANY LIES, ONE TRUTH WILL CONQUER ALL.
WHEN ONE SUN APPEARS, THE DARK,

HOWEVER DEEP, WILL VANISH.

GAUTAM THE BUDDHA IS THE GREATEST MASTER who has ever walked on the earth. Christ is a great Master, so is Krishna, so is Mahavir, so is Mohammed, and many more -- but Buddha still remains

the greatest Master. Not that his achievement of Enlightenment is greater than anybody else's -- Enlightenment is neither less nor more -- he has attained to the same quality of consciousness as Mahavir, as Christ, as Zarathustra, as Lao Tzu.

There is no question of any Enlightened man being more Enlightened than anybody else. But as far as his being a Master is concerned, Buddha is incomparable -- because, through him, thousands of people have attained to Enlightenment. It has never happened with any other Master. His line has been the most fruitful line. His family has been the most creative family up to now. He is like a big tree with so many branches -- and EACH branch has been fruitful; each branch is loaded with many fruits.

Mahavir remained a local phenomenon. Krishna fell into the hands of scholars and was lost. Christ was completely destroyed by the priests. Much could have happened, but it didn't happen. Buddha has been tremendously fortunate in this. Not that the priests have not tried, not that the scholars have not tried they have done all that they can do but somehow Buddha's teaching was devised in such a way that it could not be destroyed. It is still alive. Even after twenty-five centuries, a few flowers come on his tree, it still blooms. Spring comes, and still it releases fragrance, it still bears fruit.

Saraha is also a fruit of the same tree. Saraha was born about two centuries after Buddha. He was in the direct line of a different branch. One branch moves from Mahakashyap to Bodhidharma and Zen is born -- and it is still full of flowers, that branch. Another branch moves from Buddha to his son, Rahul Bhadra, and from Rahul Bhadra to Sri Kirti, and from Sri Kirti to Saraha, and from Saraha to Nargarjuna -- that is the Tantra branch. It is still bearing fruit in Tibet.

Tantra converted Tibet, and Saraha is the founder of Tantra just as Bodhidharma is the founder of Zen. Bodhidharma conquered China, Korea, Japan. Saraha conquered Tibet.

These Songs of Saraha are of great beauty. They are the very foundation of Tantra. You will have to understand first the Tantra attitude towards life, the Tantra vision of life.

The most basic thing about Tantra is this -- and very radical, revolutionary, rebellious -- the basic vision is that the world is not divided into the lower and the higher, but that the world is one piece. The higher and the lower are holding hands. The higher includes the lower, and the lower includes the higher. The higher is hidden in the lower -- so the lower has not to be denied, has not to be condemned, has not to be destroyed or killed. The lower has to be transformed. The lower has to be allowed to move upwards... and the lower becomes the higher. There is no unbridgeable gap between the Devil and God -- the Devil is carrying God deep down in his heart. Once that heart starts functioning, the Devil becomes God.

That is the reason why the very root of the word'devil' means the same as'divine'. The word'devil' comes from'divine'; it is the Divine not yet evolved, that's all. Not that the Devil is against the Divine, not that the Devil is trying to destroy the Divine -- in fact, the Devil is trying to find the Divine. The Devil is on the way towards the Divine; it is not the enemy, it is the seed. The Divine is the tree fully in bloom and the Devil is the seed -- but the tree is hidden in the seed. And the seed is not against the tree; in fact, the tree cannot exist if the seed is not there. And the tree is not against the seed -- they are in deep friendship, they are together.

Poison and nectar are two phases of the same energy, so are life and death -- and so is everything: day and night, love and hate, sex and superconsciousness.

Tantra says: Never condemn anything -- the attitude of condemnation is the stupid attitude. By condemning something, you are denying yourself the possibility that would have become available to you if you had evolved the lower. Don't condemn the mud, because the lotus is hidden in the mud; use the mud to produce the lotus. Of course, the mud is not the lotus yet, but it can be. And the creative person, the religious person, will help the mud to release its lotus so that the lotus can be freed from the mud.

Saraha is the founder of the Tantra vision. It is of tremendous import, and particularly for the present moment in human history, because a new man is striving to be born, a new consciousness is knocking on the doors. And the future is going to be that of Tantra, because now no more dual attitudes can hold man's mind.

They have tried for centuries and they have crippled man and they have made man guilty. And they have not made man free they have made man a prisoner. And they have not made man happy either; they have made man very miserable. They have condemned everything from food to sex they have condemned everything; from relationship to friendship they have condemned all. Love is condemned, body is condemned, mind is condemned. They have not left a single inch for you to stand on; they have taken away all and man is hanging, just hanging.

This state of man cannot be tolerated any more. Tantra can give you a new perspective hence I have chosen Saraha.

Saraha is one of my most loved persons. It is my old love affair.

You may not even have heard the name of Saraha, but Saraha is one of the great benefactors of humanity. If I were to count on my fingers ten benefactors of humanity, Saraha would be one of those ten. If I were to count five, then too I would not be able to drop Saraha.

BEFORE WE ENTER into these Songs of Saraha, a few things about Saraha's life: Saraha was born in Vidarbha; Vidarbha is part of Maharashtra, very close to Poona. He was born when King Mahapala was the ruler. He was the son of a very learned Brahmin who was in the court of King Mahapala. The father was in the court so the young man was also in the court. He had four other brothers; they were all great scholars, and he was the youngest and the most intelligent of them all. His fame was spreading all over the country, by and by, and the king was almost enchanted by his superb intelligence.

The four brothers were also very great scholars, but nothing to be compared with Saraha. As they became mature, the four got married. The king was willing to give his own daughter to Saraha, but Saraha wanted to renounce all -- Saraha wanted to become a sannyasin. The king was hurt; he tried to persuade Saraha -- he was so beautiful and he was so intelligent and he was such a handsome young man. His fame was spreading all over the country, and because of him Mahapala's court was becoming famous. The king was very much worried, and he didn't want this young man to become a sannyasin. He wanted to protect him, he wanted to give him all comfort possible -- he was ready to do anything for him. But Saraha persisted and the permission had to be given -- he became a sannyasin, he became a disciple of Sri Kirti.

Sri Kirti is in the direct line of Buddha -- Gautam Buddha, then his son Rahul Bhadra, and then comes Sri Kirti. There are just two Masters between Saraha and Buddha; he is not very far away from Buddha. The tree must have been still very, very green; the vibe must have been still very, very alive. Buddha had just left. The climate must have been full of his fragrance.

The king was shocked, because Saraha was a Brahmin. If he wanted to become a sannyasin he should have become a Hindu sannyasin, but he chose a Buddhist Master. Saraha's family was also very much worried. In fact, they all became enemies... this was not right. And then things became even worse -- we will come to know about it.

Saraha's original name was'Rahul', the name given by his father. We will come to know how he became Saraha -- that is a beautiful story. When he went to Sri Kirti, the first thing Sri Kirti told him was: "Forget all your Vedas and all your learning and all that nonsense." It was difficult for Saraha, but he was ready to stake anything. Something in the presence of Sri Kirti had attracted him. Sri Kirti was a great magnet. He dropped all his learning, he became unlearned again.

This is one of the greatest renunciations: it is easy to renounce wealth, it is easy to renounce a great kingdom, but to renounce knowledge is the most difficult thing in the world. In the first place, how to renounce it? It is there inside you. You can escape from your kingdom, you can go to the Himalayas, you can distribute your wealth -- how can you renounce your knowledge? And then it is too painful to become ignorant again. It is the greatest austerity there is, to become ignorant again, to become again innocent like a child... but he was ready.

Years passed and, by and by, he erased all that he had known. He became a great meditator. Just the same as he had started to become very famous as a great scholar, now his fame started spreading as a great meditator. People started coming from far and away just to have a glimpse of this young man who had become so innocent, like a fresh leaf, or like dew-drops on the grass in the morning.

One day while Saraha was meditating, suddenly he saw a vision -- a vision that there was a woman in the marketplace who was going to be his real teacher. Sri Kirti has just put him on the way, but the real teaching is to come from a woman. Now, this too has to be understood. It is only Tantra that has never been male chauvinistic. In fact, to go into Tantra you will need the cooperation of a wise woman; without a wise woman you will not be able to enter into the complex world of Tantra.

He saw a vision: a woman there in the marketplace. So first a woman. Second -- in the marketplace. Tantra thrives in the marketplace, in the thick of life. It is not an attitude of negation; it is utter positivity. He stood up. Sri Kirti asked him, "Where are you going?" And he said, "You have shown me the Path. You took my learning away. You have done half the work -- you have cleaned my slate. Now I am ready to do the other half." With the blessings of Sri Kirti who was laughing, he went away.

He went to the marketplace. He was surprised: he really found the woman that he had seen in the vision. The woman was making an arrow; she was an arrowsmith woman.

The third thing to be remembered about Tantra: it says the more cultured, the more civilized a person,

the less is the possibility of his Tantric transformation. The less civilized, the more primitive, the more alive a person is. The more you become civilized, the more you become plastic -- you become artificial, you become too much cultivated, you lose your roots into the earth. You are afraid of the muddy world. You start living away from the world; you start posing yourself as though you are not of the world. Tantra says: To find the real person you will have to go to the roots.

So Tantra says: Those who are still uncivilized, uneducated, uncultured, they are more alive, they have more vitality. And that's the observation of the modern psychologist too. A negro is more vital than the American -- that is the fear of the American. The American is very much afraid of the negro. The fear is that the American has become very much plastic, and the negro is still vital, still down-to-earth.

The conflict between the blacks and the whites in America is not really the conflict between black and white, it is the conflict between the plastic and the real. And the American, the white man, is very much afraid, basically because he is afraid that if the negro is allowed, he will lose his woman, the American will lose his woman. The negro is more vital, sexually more vital, more alive; his energy is still wild. And that is one of the greatest fears of civilized people: to lose their women. They know that if more vital persons are available, they will not be able to hold their women.

Tantra says: In the world of those who are still primitive, there is a possibility of starting to grow. You have grown in a wrong direction; they have not grown yet -- they can still choose a right direction, they are more potential. And they don't have anything to undo; they can proceed directly.

An arrowsmith woman is a low-caste woman, and for Saraha -- a learned Brahmin, a famous Brahmin, who had belonged to the court of the king -- going to an arrowsmith woman is symbolic. The learned has to go to the vital. The plastic has to go to the real.

He saw this woman, young woman, very alive, radiant with life, cutting an arrow-shaft, looking neither to the right nor to the left, but wholly absorbed in making the arrow. He immediately felt something extraordinary in her presence, something that he had never come across. Even Sri Kirti, his Master, paled before the presence of this woman. Something so fresh and something from the very source....

Sri Kirti was a great philosopher. Yes, he had told Saraha to drop all learning, but still he was a learned man. He had told Saraha to drop ALL Vedas and scriptures, but he had his own scriptures and his own Vedas. Even though he was anti-philosophical, his anti-philosophy was a sort of philosophy. Now, here is a woman who is neither philosophical nor anti-philosophical -- who simply does not know what philosophy is, who is simply blissfully unaware of the world of philosophy, of the world of thought. She is a woman of action, and she is utterly absorbed in her action.

Saraha watched carefully: The arrow ready, the woman closing one eye and opening the other, assumed the posture of aiming at an invisible target. Saraha came still closer. Now, there was no target; she was simply posing. She had closed one eye, her other eye was open, and she was aiming at some unknown target -- invisible, it was not there. Saraha started feeling some message. This posture was symbolic, he felt, but still it was very dim and dark. He could feel something there, but he could not figure it out, what it was.

So he asked the woman whether she was a professional arrowsmith, and the woman laughed loudly, a wild laugh, and said, "You stupid Brahmin! You have left the Vedas, but now you are worshipping Buddha's sayings, Dhammapada. So what is the point? You have changed your books, you have changed your philosophy, but you remain all the time the same stupid man."

Saraha was shocked. Nobody had talked to him that way; only an uncultured woman can talk that way. And the way she laughed was so uncivilized, so primitive -- but still, something was very much alive. And he was feeling pulled. She was a great magnet and he was nothing but a piece of iron.

And then she said, "You think you are a Buddhist?" He must have been in the robe of the Buddhist monk, the yellow robe. And she laughed again. And she said, "Buddha's meaning can only be known through actions, not through words and not through books. Is not enough enough for you? Are you not yet fed up with all this? Do not waste any more time in that futile search. Come and follow me!"

And something happened, something like a communion. He had never felt like that before. In that moment, the spiritual significance of what she was doing dawned upon Saraha. Neither looking to the left, nor looking to the right, he had seen her -- just looking in the middle.

For the first time he understood what Buddha means by being in the middle: avoid the axis. First he was a philosopher, now he has become anti-philosopher -- from one extreme to another. First he was worshipping one thing, now he is worshipping just the opposite -- but the worship continues. You can move from the left to the right, from the right to the left, but that is not going to help. You will be like a pendulum moving from the left to the right, from the right to the left.

And have you observed? -- when the pendulum is going to the right, it is gaining momentum to go to the left; when it is going to the left it is again gaining momentum to go to the right. And the clock continues, and the world continues. To be in the middle means the pendulum just hangs there in the middle, neither to the right nor to the left. Then the clock stops, then the world stops. Then there is no more time... then the state of no-time.

He had heard it said so many times by Sri Kirti; he had read about it, he had pondered, contemplated over it; he had argued with others about it, that to be in the middle is the right thing. For the first time he had seen it in an action: the woman was not looking to the right and not looking to the left... she was just looking in the middle, focussed in the middle.

The middle is the point from where the transcendence happens. Think about it, contemplate about it, watch it in life. A man is running after money, is mad, money-mad; money is the only god....

One woman was asking another, "Why have you left your boyfriend? What happened? I had been thinking that you were engaged and that you were going to be married -- what happened?"

The woman said, "Our religions are different, and that's why we have broken up."

The questioner was puzzled because she knew that both were Catholics, so she said, "What do you mean by saying that your religions are different?"

The woman said, "I worship money, and he is broke."

There are people whose only god is money. One day or other, the god fails -- it is bound to fail. Money cannot be the god. It was your illusion, you were projecting. One day or other you come to the point where you can see that there is no god in it, that there is nothing in it, that you have been wasting your life. Then you turn against it, then you take an opposite attitude: you become against money. Then you leave the money, you don't touch the money. You are continuously obsessed now; now you are AGAINST the money but the obsession remains. You have moved from the left to the right, but your center of consciousness is still the money.

You can change from one desire to another. You were much too worldly, one day you can become other-worldly -- you remain the same, the disease persists. Buddha says: To be worldly is to be worldly, and to be other-worldly is also to be worldly; to be for money is to be mad after money, to be against money is to be mad after money; to seek power is foolish, to escape is also foolish. Just to be in the middle is what wisdom is all about.

FOR THE FIRST TIME Saraha saw it actually there -- he had not even seen it in Sri Kirti. It was really there. And the woman was true, she said, "You can only learn through action." And she was so utterly absorbed that she was not even looking at Saraha who was standing there watching her. She was so utterly absorbed, she was so totally in the action -- that is again a Buddhist message: To be total in action is to be free of action.

Karma is created because you are not totally in it. If you are totally in it, it leaves no trace. Do anything totally and it is finished, and you will not carry a psychological memory of it. Do anything incompletely and it hangs with you, it goes on -- it is a hangover. And the mind wants to continue and do it and complete it.

Mind has a great temptation to complete things. Complete anything and the mind is gone. If you continue doing things totally, one day you suddenly find there is no mind. Mind is the accumulated past of all incomplete actions.

You wanted to love a woman and you didn't love; now the woman is dead. You wanted to go to your father and you wanted to be forgiven for all that you had been doing, for all that you had been doing in such a way that he was feeling hurt -- now he is dead. Now the hangover will remain. Now the ghost.... Now you are helpless -- what to do? Whom to go to? And how to ask forgiveness? You wanted to be kind to a friend but you could not be because you became closed. Now the friend is no more, and it hurts. You start feeling a guilt, you repent. Things go on like this.

Do any action totally and you are free of it, and you don't look back. And the real man never looks back -- because there is nothing to see. He has no hangovers. He simply goes ahead. His eyes are clear of the past, his vision is not clouded. In THAT clarity one comes to know what reality is.

You are so much worried with all your incomplete actions -- you are like a junkyard. One thing is incomplete here, another thing is incomplete there -- nothing is complete. Have you watched it? Have you ever completed anything? or is everything just incomplete? And you go on pushing aside one thing and you

start another thing, and before it is complete you start another. You become more and more burdened -- this is what karma is, Karma means incomplete action.
Be total... and you will be free.

The woman was totally absorbed. That's why she was looking so luminous, she was looking so beautiful. She was an ordinary woman, but the beauty was not of this earth. The beauty came because of total absorption. The beauty came because she was not an extremist. The beauty came because she was in the middle, balanced. Out of balance is grace.

For the first time Saraha encountered a woman who was not just physically beautiful, who was spiritually beautiful. Naturally, he was surrendered. The surrender happened. Absorbed totally, absorbed in whatsoever she was doing, he understood for the first time: this is what meditation is. Not that you sit for a special period and repeat a mantra, not that you go to the church or to the temple or to the mosque, but to be in life -- to go on doing trivial things, but with such absorption that the profundity is revealed in every action.

He understood what meditation is for the first time. He had been meditating, he had been struggling hard, but for the first time meditation was there, alive. He could feel it. He could have touched it. It was almost tangible. And then he remembered that closing one eye, opening the other, is a symbol, a Buddhist symbol.

Buddha says... psychologists will agree with him now; after two thousand five hundred years psychology has come to that point where Buddha was so long before. Buddha says half the mind reasons and half the mind intuits. The mind is divided in two parts, in two hemispheres. The left-side hemisphere is the faculty of reason, logic, discursive thought, analysis, philosophy, theology... words and words and words and arguments and syllogisms and inferences. The left-side mind is Aristotelian.

The right-side mind is intuitive, poetic -- inspiration, vision, a priori consciousness, a priori awareness. Not that you argue -- you simply come to know. Not that you infer -- you simply realize. That is the meaning of'a priori awareness': it is simply there.

The truth is known by the right-side mind; truth is inferred by the left-side mind. Inference is just inference, it is not experience.

Suddenly he realized that the woman had closed one eye: she had closed one eye as symbolic of closing the eye of reason, logic. And she had opened the other eye symbolic of love, intuition, awareness. And then he remembered the posture.

Aiming at the unknown invisible, we are on the journey to know the unknown -- to know that which cannot be known. That is real knowledge: to know that which cannot be known, to realize that which is unrealizable, to attain that which cannot be attained. This impossible passion is what makes a man a religious seeker.

Yes, it is impossible. By'impossible' I don't mean that it will not happen; by'impossible' I mean that it cannot happen unless you are utterly transformed. As you are it cannot happen, but there are different ways of being. And you can be totally a new man... then it happens. It is possible for a different kind of man. That's why Jesus says: Until you are reborn, you will not know it. A new man will know it.

You come to me. YOU will not know it. I will have to kill you, I will have to be drastically dangerous to you... you will have to disappear. And the new man is born, a new consciousness comes in -- because there is something indestructible in you, which cannot be destroyed; nobody can destroy it. Only the destructible will be destroyed and the indestructible will be there. When you attain to that indestructible element in your being, to that eternal awareness in your being, you are a new man, a new consciousness.

Through that the impossible is possible, the unattainable is attained.

So he remembered the posture. Aiming at the unknown, the invisible, the unknowable, the one -- that is the aim. How to be one with existence? The nondual is the aim, where subject and object are lost, where I and thou are lost.

There is a very famous book, and a great book, of Martin Buber, I AND THOU. Martin Buber says the experience of prayer is an I-thou experience -- he is right. The experience of prayer is an l-thou experience: God is the'thou', you remain an'I', and you have a dialogue, a communion with the thou. But Buddhism has no prayer in it, and Buddhism goes higher. Buddhism says: Even if there is an I-thou relationship, you remain divided, you remain separate. You can shout at each other, but there will be no communion. The communion happens only when the I-thou division is no more; when subject and object disappear; where there is no I and no thou, no seeker and no sought... when there is unity, unison.

Realizing this, seeing into this woman's actions, and recognizing the truth, the woman called

him'Saraha'. His name was Rahul; the woman called him Saraha.'Saraha' is a beautiful word. It means'he who has shot the arrow';'sara' means'arrow','ha(n)' means'have shot'.'Saraha' means'one who has shot the arrow'. The moment he recognized the significance of the woman's actions, those symbolic gestures, the moment he could read and decode what the woman was trying to give, what the woman was trying to show, the woman was tremendously happy. She danced and called him'Saraha', and said, "Now, from today, you will be called Saraha: you have shot the arrow. Understanding the significance of my actions, you have penetrated."

Saraha said to her, "You are not an ordinary arrowsmith woman I am sorry to have even thought that you were an ordinary arrowsmith woman. Excuse me, I am tremendously sorry. You are a great Master and I am reborn through you. Till yesterday I was not a real Brahmin; from today I am. You are my Master and you are my mother and you have given me a new birth. I am no more the same. So, right you are -- you have dropped my old name and you have given me a new name."

You ask me sometimes, "Why do you give new names?" -- to drop the old identity, to forget the past, not to be any more in any attachment with the past. A clean break is needed. You have to become discontinuous with the past.

Rahul became Saraha.

THE LEGEND HAS IT that the woman was nobody but a hidden Buddha. The name of the Buddha given in the scriptures is Sukhnatha -- the Buddha who had come to help the great potential man, Saraha. Buddha, a certain Buddha of the name Sukhnatha, took the form of a woman. But why? why the form of a woman? Because Tantra believes that just as a man has to be born out of a woman, so the new birth of a disciple is also going to be out of a woman. In fact, all the Masters are more mothers than fathers. They have the quality of the feminine. Buddha is feminine, so is Mahavir, so is Krishna. You can see the feminine grace, the feminine roundness; you can see the feminine beauty; you can look into their eyes and you will not find the male aggressiveness.

So it is very symbolic that a Buddha took the form of a woman. Buddhas always take the form of a woman. They may be living in a male body, but they are feminine -- because ALL that is born is born out of the feminine energy. Male energy can trigger it but cannot give birth.

A Master has to keep you in his womb for months, for years, sometimes for lives. One never knows when you will be ready to be born. A Master has to be a mother. A Master has to be tremendously capable of feminine energy, so that he can shower love on you -- only then can he destroy. Unless you are certain about his love, you will not allow him to destroy you. How will you trust? Only his love will make you able to trust. And through trust, by and by, he will cut limb by limb. And one day suddenly you will disappear. Slowly, slowly, slowly..and you are gone. GATE, GATE, PARA GATE -- going, going, going, gone. Then the new is born.

The arrowsmith woman accepted him. In fact, she was waiting. A Master waits for the disciple. Old traditions say: Before a disciple chooses the Master, the Master has chosen the disciple. Exactly that's what happened in this story. Sukhnatha was hiding in the form of a woman waiting for Saraha to come and be transformed through him.

And it seems more logical too, that a Master should choose first -- because he is more aware, he knows. He can penetrate to the very possibility of your being, the very potentiality. He can see your future. He can see that which can happen. When you choose a Master, you think you have chosen -- you are wrong. How can you choose a Master? You are so blind, how can you recognize a Master? You are so unaware, how can you feel a Master? If you start feeling him, that means he has already entered in your heart and has started playing with your energies -- that's why you start feeling him.

Before a disciple ever chooses a Master, the Master has chosen him already.

She accepted. She was waiting for Saraha to come. They moved to a cremation ground and started living together. Why to a cremation ground? Because Buddha says: Unless you understand death you will not be able to understand life. Unless you DIE, you will not be reborn.

Many Tantra disciples have lived in the cremation ground since Saraha. He was the founder; he lived in a cremation ground. People would be brought, dead bodies would be brought and burnt, and he lived there -- that was his home. And he lived with this arrowsmith woman; they lived together. There was great love between them -- not the love of a woman and a man, but the love of a Master and a disciple, which is certainly higher than any man-woman love can ever reach, which is more intimate, certainly more intimate... because a man-woman love affair is just of the bodies. At the most, sometimes it reaches to the

mind; otherwise it remains in the body.

A disciple and a Master -- it is a soul love affair. Saraha had found his soulmate. They were in tremendous love, great love, which rarely happens on the earth.

She taught him Tantra. Only a woman can teach Tantra. Somebody asked me why I have chosen Kaveesha to be the group leader for Tantra -- only a woman can be a Tantra group leader. It will be difficult for a man. Yes, sometimes a man can also be, but then he will have to become very very feminine. A woman is already; she has already those qualities, those loving, affectionate qualities; she naturally has that care, that love, that feeling for the soft.

Saraha became a tantrika under the guidance of this arrowsmith woman. Now he was no longer meditating. One day he had left all the Vedas, scriptures, knowledge; now he left even meditation. Now rumors started spreading all over the country: He no longer meditates. He sings, of course, and dances too, but no meditation any more. Now singing was his meditation. Now dancing was his meditation. Now celebration was his whole lifestyle.

Living in a cremation ground and celebrating! Living where only death happens and living joyously! This is the beauty of Tantra -- it joins together the opposites, the contraries, the contradictories. If you go to the cremation ground you will feel sad; it will be difficult for you to be joyous; it will be very difficult for you to sing and dance where people are being burnt, and where people are crying and weeping. And every day death and death... day and night death. How will you rejoice?

But if you cannot rejoice there, then all that you think is your joy is just a make-believe. If you can rejoice there, then joy has really happened to you. Now it is unconditional. Now it doesn't make any difference whether death happens or life, whether somebody is born or somebody is dying.

Saraha started singing and dancing. He was no longer serious -- Tantra is not. Tantra is a playfulness. Yes, it is sincere, but not serious. It is very joyous. Play entered his being -- Tantra is play, because Tantra is a highly evolved form of love: Love is play.

There are people who would not like even love to be a play. Mahatma Gandhi says: Make love only when you want to reproduce. Even love they change into work -- reproduction. This is just ugly! Make love to your woman only when you want to reproduce -- is she a factory!?'Reproduction'? -- the very word is ugly. Love is fun! Make love to your woman when you are feeling happy, joyous, when you are at the top of the world. Share that energy. Love your man when you have that quality of dance and song and joy -- not for reproduction! The word'reproduction' is obscene! Make love out of joy, out of abundant joy. Give when you have it!

Play entered into his being. A lover has always the spirit of play. The moment the spirit of play dies, you become a husband or a wife, then you are no longer lovers; then you reproduce. And the moment you become a husband or a wife, something beautiful has gone dead. It is no more alive, the juice flows no more. Now it is just pretension, hypocrisy.

Play entered his being, and through play true religion was born. His ecstasy was so infectious that people started coming to watch him dancing and singing. And when people would come and watch, they would start dancing, they would start singing with him. The cremation ground became a great celebration. Yes, bodies were being burnt still, but more and more crowds started gathering around Saraha and the arrowsmith woman, and great joy was created on that cremation ground.

And it became so infectious that people who had never heard anything about ecstasy would come, dance and sing, and fall into ecstasy, go into Samadhi. His very vibration, his very presence, became so potent that just if you were ready to participate with him, it would happen... contact high. Those who came around him he was so drunk that his inner drunkenness started overflowing to other people. He was so stoned that others started becoming stoned and more stoned.

But then the inevitable: the Brahmins and the priests and the scholars and the so-called righteous people started vilifying and slandering him -- that I call the inevitable. Whenever there is a man like Saraha, the scholars are going to be against him, the priests are going to be against him, and the so-called moral people, puritans, self-righteous people. They started spreading absolutely unbiased rumors about him.

They started saying to people: "He has fallen from grace. He is a pervert. He is no more a Brahmin. He has given up celibacy. He is no more even a Buddhist monk. He indulges in shameful practices with a low-caste woman and runs around like a mad dog in all directions." His ecstasy was just like a mad dog to them -- it depends how you interpret. He was dancing all over the cremation ground. He WAS mad, but he was not a mad dog -- he was a mad god!

It depends on how you look.

The king also was told these things. He was anxious to know exactly what was happening. He became worried; more and more people started coming to him. They knew him; they knew that the king was always deeply respectful towards Saraha, that he wanted to appoint him as his counsellor in the court, but Saraha had renounced the world. The king had much respect for his learning, so they started coming to the king.

The king was worried. He had loved the young man and respected him too, and he was concerned. So he sent a few people to persuade Saraha and tell him: "Come back to your old ways. You are a Brahmin, your father was a great scholar, you yourself were a great scholar -- what are you doing? You have gone astray. Come back home. I am still here! You come to the palace, be part of my family. This is not good."

The people went and Saraha sang one hundred and sixty verses to those people who had come to convert him. Those one hundred and sixty verses... and those people started dancing and they never came back!

The king was even more worried. The king's wife, the queen, was also always interested in the young man. She wanted the young man to marry her daughter, so she went there. And Saraha sang eighty verses to the queen... and she never came back.

Now the king was much puzzled: "What is happening there?" So the king himself went there, and Saraha sang forty verses and the king was converted, and he started dancing in the cremation ground like a mad dog.

So there are three scriptures available in the name of Saraha: first, The People's Song of Saraha -- one hundred and eighty verses; second, The Queen's Song of Saraha first, one hundred and sixty verses, second eighty verses; and The Royal Song of Saraha which we are going to meditate upon forty verses. One hundred and sixty verses for the people because their understanding was not great; eighty for the queen -- she was a little higher, her understanding was a little higher; forty for the king because he was really a man of intelligence, of awareness, of understanding.

Because the king was converted, the whole country, by and by, was converted. And it is said in the old scriptures that a time came when the whole country became empty. Empty?! -- it is a Buddhist word. It means people became nobodies, they lost their ego-trips. People started enjoying the moment. The hustle and bustle, the competitive violence, disappeared from the country. It became a silent country. It became empty... as if nobody was there. The men as such disappeared from the country; a great divineness descended on the country. These forty verses were at the root of it, the very source of it.

NOW WE ENTER into this great pilgrimage: The Royal Song of Saraha. It is also called'The Song on Human Action' -- very paradoxical, because it has nothing to do with action. That's why it is also called'The Song on Human Action'. It has something to do with the being, but when the being is transformed, action is transformed. When YOU are transformed, your behavior is transformed -- not vice versa. Not that first you change your action and then your being changes -- no. Tantra says: First change your being and then your action changes automatically, of its own accord. First attain to a different kind of consciousness, and that will be followed by a different kind of action, character, behavior.

Tantra believes in being, not in action and character. That's why it is also called'The Song on Human Action' -- because once being is transformed, your actions are transformed. That is the only way to change your actions. Who has ever been able to change his actions directly? You can only pretend.

If you have anger in you and you want to change your action, what will you do? You will suppress the anger and you will show a false face; you will have to wear a mask. If you have sexuality in you, what will you do to change it? You can take the vow of celibacy -- of brahmacharya -- and you can pretend, but deep down the volcano continues. You are sitting on a volcano which can erupt any moment. You will be constantly trembling, constantly afraid, in fear.

Have you not watched the so-called religious people? They are always afraid -- afraid of hell -- and always trying somehow to get into heaven. But they don't know what heaven is; they have not tasted it at all. If you change your consciousness, heaven comes in you, not that you go to heaven. Nobody has ever gone to heaven, and nobody has ever gone to hell. Let it be decided once and for all: heaven comes to you, hell comes to you -- it depends on you. Whatsoever you call, it comes.

If your BEING changes, you suddenly become available to heaven -- heaven descends on you. If your being does not change. you are in a conflict; you are forcing something which is not there. You become false and false and more false, and you become two persons, you become schizophrenic, split.... You show something, you are something else. You say something -- you never do it, you do something else. And then you are continuously playing hide-and-seek with yourself. Anxiety, anguish, are natural in such a state -- that's what hell is.

Now the Song:

I BOW DOWN TO NOBLE MANJUSRI
I BOW DOWN TO HIM WHO HAS CONQUERED THE FINITE

This word'Manjusri' has to be understood. Manjusri was one of the disciples of Buddha, but he was a very rare disciple. Buddha had many rare disciples; in different ways they were rare. Mahakashyap was rare because he could understand the message not delivered in words... and so on and so forth. Manjusri was rare because he had the greatest quality of being a Master.

Whenever somebody was too much of a difficult problem, somebody was a problematic person, Buddha would send him to Manjusri. Just the name of Manjusri and people would start trembling. He was really a hard man, he was really drastic. Whenever somebody was sent to Manjusri, the disciples would say: "That person has gone to Manjusri's sword." It has become famous down the ages: the sword of Manjusri -- because Manjusri used to cut the head in one stroke; he was not a slowgoer: He would simply cut the head in one stroke. His compassion was so great that he could be so cruel.

So, by and by, the name of Manjusri became a representative name -- a name for all Masters, because they are all compassionate and they all have to be cruel. Compassionate because they will give birth to a new man in you; cruel because they will have to destroy and demolish the old.

So when Saraha bows down first before starting his Song, he says:I BOW DOWN TO NOBLE MANJUSRI -- the Master of all Masters -- I BOW DOWN TO HIM WHO HAS CONQUERED THE FINITE. And then he bows down to Buddha who has conquered the finite, and who has become the infinite.

AS CALM WATER LASHED BY WIND
TURNS INTO WAVES AND ROLLERS,

SO THE KING THINKS OF SARAHA
IN MANY WAYS, ALTHOUGH ONE MAN.

Visualize a lake, a placid, silent lake, with no waves. Then there comes a great wind and it starts playing on the surface of the lake, and the lake is disturbed, and a thousand and one ripples and waves arise. Just a moment before, the reflection of the full moon was there in the lake; now it is no more there. Now the moon is still reflected, but in a thousand and one fragments. It is all over the lake. The whole lake is silvery because of the reflection, but you cannot catch hold of the real reflection -- where the moon is, how it looks. It is all distorted.

Saraha says this is the situation of the worldly mind, of the deluded. This is the only difference between a Buddha and a non-Buddha. A Buddha is one whose wind is no more blowing. That wind is called TRISHNA -- desire. Have you watched, observed? Whenever there is desire, there are a thousand and one ripples in your heart, your consciousness is disturbed and distracted. Whenever desire stops, you are at ease, at peace with yourself.

So desire is the wind that distorts the mind. And when the mind is distorted, you cannot reflect the reality.

AS CALM WATER LASHED BY WIND
TURNS INTO WAVES AND ROLLERS,

SO THE KING THINKS OF SARAHA
IN MANY WAYS, ALTHOUGH ONE MAN.

Saraha says two things. First he says: Your mind is too much disturbed by the rumors, so much wind has blown over the surface of your mind. You will not be able to see me, THOUGH I AM ONE -- but your mind is reflecting me in a thousand fragments.

This was true. He could see through and through the king. The king was puzzled. On one hand he

respected the young man, on one hand he had always trusted the young man he knew that he could not be wrong. But so many people, so many so-called honest, respectable people, rich, learned, came to him and they all reported: "He has gone wrong, he has become almost mad -- -he is a maniac, he is a pervert, he lives with an arrowsmith woman of low caste. He lives in the cremation ground -- this is not a place to live! He has forgotten all old rituals; he no more reads the Vedas, he no more chants the name of the God. He is not even heard to meditate. And he is indulging in strange, ugly, shameful practices."

Tantra looks shameful to people who are very much sexually repressed. They cannot understand -- because of their repressions they cannot understand what is happening. So all these things are like a great wind in the mind of the king. One part of him loves and respects; one part of him is in deep doubt.

Saraha looked directly and he said: SO THE KING THINKS OF SARAHA IN MANY WAYS, ALTHOUGH ONE MAN. Although Saraha is one man: I am just like the full moon, but the lake is in turmoil. So please, if you want to understand me, there is no way to understand me directly -- the only way to understand me is to stop this wind which is blowing on the surface of your mind. Let your consciousness be at ease... then see! Let all these waves and the rollers stop, let your consciousness be a placid pool, and then you see. I cannot convince you of what is happening unless you are able to see it. It is happening, it is here. I am here standing before you. I am one man, but I can see in you -- you are looking at me as if I am a thousand men.

TO A FOOL WHO SQUINTS
ONE LAMP IS AS TWO;

WHERE SEEN AND SEER ARE NOT TWO, AH! THE MIND
WORKS ON THE THINGNESS OF THEM BOTH.

And then he takes similes, metaphors. First he says'like a lake you are in turmoil'. Then he says: TO A FOOL WHO SQUINTS ONE LAMP IS AS TWO -- he cannot see one, he sees two.
I have heard:

Mulla Nasrudin was teaching his son the ways of being a drunkard. After a few drinks, Mulla said, "Now, let us go. Always remember, this is the rule to stop: when you start seeing that one person is looking like two, then go home -- it is enough."

One person looking like two, but the son said, "Where? Where is that one person?"

He said, "Look there on that table two persons are sitting."

And the son said, "There is nobody!" He had already drunk too much.

Remember, when you are unconscious, things don't look as they are; when you are unconscious, you project. Tonight looking at the moon you can press your eye with your finger, and you can see two moons. And when you are seeing two moons, it is very difficult to believe that there is one -- you are seeing two. Just think. Somebody is born with a natural defect: his eye has that pressure which makes one thing look like two -- he will always see two things. Wherever you see one, he will see two.

Our inner vision is clouded with many things, so we go on seeing things which are not. And when we see, how can we believe that they are not? We have to trust our own eyes, and our own eyes may be distorting.

TO A FOOL WHO SQUINTS
ONE LAMP IS AS TWO;

WHERE SEEN AND SEER ARE NOT TWO...

Saraha says to the king: If you are thinking I and you are two, then you are unconscious, then you are a fool, then you are drunk, then you don't know how to see. If you see really, then I and you are one, then the seer and the seen are not two. Then you will not see Saraha dancing here -- you will see yourself dancing here. Then when I go into ecstasy, YOU will go into ecstasy and that will be the only way to know what has

happened to Saraha, there is no other way. What has happened to me? If you want to know, the only way is to become a participant in my being. Don't be a watcher. Don't stand aside and just become a spectator. You will have to participate in my experience; you will have to lose yourself a little bit into me. You will have to overlap my boundaries.

That's what sannyas is all about. You start coming closer, you start losing your boundaries into me. Only then, one day, through participation, when you fall en rapport with me, something will be seen, something will be understood. And you will not be able to convince anybody else who has been just a spectator -- because your visions will be different. You have participated, and he has only been observing -- you are living in two different worlds.

THOUGH THE HOUSE-LAMPS HAVE BEEN LIT...

Listen to this beautiful saying of Saraha:

THOUGH THE HOUSE-LAMPS HAVE BEEN LIT,
THE BLIND LIVE ON IN THE DARK.

THOUGH SPONTANEITY IS ALL-ENCOMPASSING AND CLOSE,
TO THE DELUDED IT REMAINS ALWAYS FAR AWAY.

HE SAYS: Look! I have become Enlightened. THOUGH THE HOUSE-LAMPS HAVE BEEN LIT... my innermost core is no more dark. See! There is great light in me. My soul is awakened. I am no more the same Rahul you used to know -- I am Saraha: my arrow has reached the target.

THOUGH THE HOUSE-LAMPS HAVE BEEN LIT,
THE BLIND LIVE ON IN THE DARK.

But what can I do? Saraha says. If somebody is blind, even when the house-lamps are lit he goes on living in darkness. Not that the lamps are missing, but his eyes are closed. So don't listen to blind people! Just open your eyes and look at me, see me -- who is standing in front of you, whom you are confronting.

THE BLIND LIVE ON IN THE DARK,
THOUGH THE HOUSE-LAMPS HAVE BEEN LIT.

THOUGH SPONTANEITY IS ALL-ENCOMPASSING AND CLOSE...

And I am so close to you... the spontaneity is so close to you, you can already touch it and eat it and drink it. You can DANCE with me and you can move into ecstasy with me. I am SO close -- you may not find spontaneity so close again!

TO THE DELUDED IT REMAINS ALWAYS FAR AWAY.

They talk about Samadhi, and they read the Patanjali Sutras, they talk about great things, but whenever that great thing happens they are against it.

This is something very strange about man. Man is a very strange animal. You can appreciate Buddha, but if Buddha comes and just confronts you, you will not be able to appreciate him at all -- you may go against him, you may become the enemy. Why? When you read a book about Buddha, everything is okay, the book is in your hand. When an alive Buddha has to be confronted, he is NOT in your hand you are falling into his hand. Hence the fear, resistance. One wants to escape.

And the best way to escape is to convince yourself that he has gone wrong, something is wrong with

him. That is the only way -- if you prove to yourself that he is wrong. And you can find a thousand and one things in a Buddha which can look wrong, because you are squinting and you are blind and your mind is in a turmoil. You can project anything.

Now, this man has attained to Buddhahood, and they are talking about the low-caste woman. They have not looked into that woman's reality. They have only been thinking that she is an arrowsmith woman, so low-caste, SUDRA, untouchable. How can a Brahmin touch an untouchable woman? How can the Brahmin live there?

And they have heard that the woman cooks food for him. This is a great sin; this is a great fall -- a Brahmin eating food cooked by a sudra, by an untouchable, by a low-caste woman? And why should a Brahmin live on the cremation ground? Brahmins have never lived there. They live in the temples, they live in the palaces. Why on the cremation ground? -- dirty place, skulls and dead bodies all around. This is perversion!

But they have not looked into the fact that unless you understand death you will never be able to understand life. When you have looked deep into death and found that life is never dead, when you have looked, penetrated deep into death and found that life continues even after death, that death makes no difference, that death is immaterial... you don't know anything about life -- life is eternal, timeless. So only the body dies. So only the DEAD dies. The alive continues. But for this, one has to go into deep experimentation. They will not look at that.

Now they have heard that he is going into strange practices. And they must have gossipped and exaggerated; things must have gone out of their hands. Everybody goes on multiplying the gossip. And there are Tantra practices which can be gossipped about.

In Tantra the man sits in front of the woman, the naked woman, and he has to watch her so deeply to see her through and through, that all desire to see a woman naked disappears. Then man is free from the form. Now this is a great secret technique; otherwise you go on continuously seeing her in your mind. Each woman that passes by on the road, you want to undress her -- that is there.

Now suddenly you see Saraha sitting before a naked woman. How will you interpret? You will interpret according to yourself. You will say, "So okay, what we always wanted to do he is doing, so we are better than him. At least we are not doing it. Of course, we visualize sometimes, but it is only in thought, not in deed. He has fallen." And you will not miss the opportunity.

But what is he really doing? It is a secret science. By watching, for months together... the tantrika will watch the woman, meditate on her body form, meditate on her beauty, will look at everything, whatsoever he wants to look at. Breasts have some appeal? -- he will look and meditate on the breasts. He has to get rid of the form, and the only way to get rid of the form is to know it so deeply that it has no attraction any more.

Now. something just the opposite is happening from what the gossippers are saying. He is going beyond. Never again will he want to undress a woman not even in the mind, not even in the dream. That obsession will not be there. But the crowd, the mob, has its own ideas. Ignorant, unaware, they go on talking about things.

THOUGH SPONTANEITY IS ALL-ENCOMPASSING AND CLOSE,
TO THE DELUDED IT REMAINS ALWAYS FAR AWAY.

THOUGH THERE MAY BE MANY RIVERS, THEY ARE ONE IN THE SEA,
THOUGH THERE MAY BE MANY LIES, ONE TRUTH WILL CONQUER ALL.

WHEN ONE SUN APPEARS, THE DARK,
HOWEVER DEEP, WILL VANISH.

And Saraha says: Just look at me -- the sun has risen. So I know, howsoever deep your dark, it is going to vanish. LOOK at me... the truth is born in me! S you may have thousands of lies about me, but one truth will conquer them all.

THOUGH THERE MAY BE MANY RIVERS, THEY ARE ONE IN THE SEA.

Just come close to me. Let your river drop into my ocean, and you will have my taste.

THOUGH THERE MAY BE MANY LIES, ONE TRUTH WILL CONQUER ALL.

Truth is one. Only lies are many, only lies can be many -- truth cannot be many. Health is one: diseases are many. And one health conquers all diseases. And one truth conquers all lies.

WHEN ONE SUN APPEARS, THE DARK,
HOWEVER DEEP, WILL VANISH.

In these four verses, Saraha has invited the king to enter into his inner being, he has opened his heart. And he says: I am not here to convince you logically. I am here to convince you existentially! I will not give any proof, and I will not say anything in defence of myself. The heart is just open -- you come in, you go in. You see what has happened... so close is spontaneity, so close is God, so close is truth. The sun has risen. Open your eyes!

Remember, a mystic has no proof. He cannot have any proof by the very nature of things. HE IS the only proof -- so he can bare his heart to you.

These verses, these Songs of Saraha, have to be meditated on deeply. Each song can become the opening of a flower in your heart. I hope these forty verses will become forty flowers in your being, as they became in the being of the king. The king was liberated -- so can you be. Saraha has penetrated the target. You can also penetrate the target. You can also become a Saraha -- one whose arrow is shot.

The Tantra Vision, Vol 1

Chapter #2
Chapter title: The goose is out!

22 April 1977 am in Buddha Hall

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The first question:

IS THERE ANY DIFFERENCE BETWEEN THE APPROACHES OF SHIVA AND SARAHA TOWARDS TANTRA?

NOT REALLY, NOT ESSENTIALLY. But as far as the form is concerned, yes. Religions differ only in the form. Religions differ only in their methodology. Religions differ as far as the door into the Divine is concerned, but not existentially. And there are only two basic formal differences: that of the path of devotion, prayer, love, and the path of meditation, awareness. These two basic differences persist.

Shiva's approach is that of devotion; it is that of prayer, of love. Saraha's approach is that of meditation,

awareness. The distinction is still formal, because when the lover and the meditator reach they arrive at the same goal. Their arrows are released from different angles, but they reach the same target. Their arrows are released from different bows, but they reach the same target. The bow does not matter finally. What type of bow you have chosen does not matter if the target is attained.

And these are the two bows because man basically is divided into two: thinking and feeling. Either you can approach reality through thinking or you can approach reality through feeling.

The Buddhist approach -- the approach of Buddha and Saraha is through intelligence. It is basically through the mind that Saraha moves. Of course, the mind has to be left behind, but it is the MIND that has to be left behind. By and by, the mind has to disappear into meditation but it is the MIND that has to disappear, it is the THINKING that has to be transformed. And a state of no-thought has to be created. But remember: it is a state of no-thought, and that can be created only by slowly dropping thoughts, by and by. So the whole work consists in the thinking part.

Shiva's approach is that of the feeling, of the heart. The feeling has to be transformed. Love has to be transformed so that it becomes prayer. On Shiva's way, the devotee and the deity remain, the BHAKTA and BHAGWAN remain. At the ultimate peak they both disappear into each other. Listen to it carefully: when Shiva's Tantra reaches to its ultimate orgasm. I is dissolved into thou, and thou is dissolved into I -- they are both together, they become one unity.

When Saraha's Tantra reaches to its ultimate peak, the recognition is: neither you are right, neither you are true, neither you exist, nor I -- both disappear. There are two zeros meeting -- not I and thou, neither I nor thou. Two zeros, two empty spaces dissolve into each other; because the whole effort on Saraha's path is how to dissolve thought, and I and thou are parts of thought.

When thought is utterly dissolved, how can you call yourself l? And whom will you call your God? God is part of thought, it is a thought-creation, a thought-construct, a mind-construct. So all mind-constructs dissolve and SHOONYA, emptiness, arises.

On Shiva's path you no more love the form, you no more love the person -- you start loving the whole existence. The whole existence becomes your thou; you are addressed to the whole existence. Possessiveness is dropped, jealousy is dropped, hatred is dropped -- all that is negative in feeling is dropped. And the feeling becomes purer and purer. A moment comes when there is pure love. In that moment of pure love, you dissolve into thou and thou dissolves into you. You ALSO disappear. but you disappear not like two zeros, you disappear as the beloved disappears into the lover and the lover disappears into the beloved.

Up to this point they are different, but that too is a formal difference. Beyond this, what does it matter whether you disappear like a lover and a beloved or you disappear like two zeros? The basic point, the fundamental point, is that you disappear, that nothing is left, that no trace is left. That disappearance is Enlightenment.

So you have to understand it: if love appeals to you, Shiva will appeal to you, and THE BOOK OF THE SECRETS will be your Tantra Bible. If meditation appeals to you, then Saraha will appeal to you. It depends on you. BOTH are right, both are going on the same journey. With whom you would like to travel, that is your choice.

If you can be alone and blissful, then Saraha; if you cannot be blissful when you are alone, and your bliss comes only when you relate, then Shiva.

This is the difference between Hindu Tantra and Buddhist Tantra.

The second question:

OSHO, WHATSOEVER YOU SAY, I ALWAYS AGREE WITH IT. THEN WHY IS MY LIFE NOT CHANGING?

MAYBE BECAUSE OF THE AGREEMENT. If you agree with me, or if you disagree with me, your life will not change. It is not a question of agreement or disagreement -- it is a question of understanding. And understanding is beyond both agreement and disagreement.

Ordinarily, when you agree you think you have understood me. If you have understood me then there will be no question of agreement and disagreement. How can you agree with truth? or disagree? The sun has risen -- do you agree or do you disagree? You will say the question is irrelevant.

Agreement, disagreement, is about theories, not about truth. So when you agree with me you are not really agreeing with me -- you start feeling that I agree with your theory that you have already been carrying

with yourself. Whenever you feel that Osho is in agreement with you, you feel that you agree with Osho. Whenever I am not in agreement with you, then there is trouble, then you don't agree with me. Or, you don't listen to that, you don't hear that. You simply close yourself when I am saying something which does not agree with you.

It is not a question of agreement and disagreement. Drop this! I am not here in search of any converts; I am not trying any philosophy; I am not here proposing any theology; I am not seeking followers. I am seeking disciples -- and that is a totally different thing, utterly different. A disciple is not one who agrees: a disciple is one who listens, who learns. The very word'disciple' comes from learning, discipline.

A disciple is one who is open to learn. A follower is closed. A follower thinks he has agreed; now there is nothing and no need to remain open -- he can close, he can afford to close. A disciple can never afford to close; there is so much to learn. How can you agree or disagree? And a disciple has no ego, so who will agree and who will not agree. A disciple is just an opening there is nobody inside to agree or not agree. Your very agreement is creating the trouble.

And nobody is ever transformed through agreement. Agreement is very superficial, very intellectual. To be transformed, one needs understanding. It is always understanding that transforms, that mutates. AND, when you understand, you are not to do anything -- the understanding will start doing things. It is not that first you understand, then you practise -- no. The VERY understanding, the very fact of understanding, goes deep into your heart, sinks, and there is transformation.
Transformation is a consequence of understanding.

If you agree then the problem arises: Now what to do? I have agreed, now something has to be practised. Agreement is very stupid, as stupid as disagreement.

And then mind is very cunning! You never know what you mean by agreement... A few scenes -- first:

The boy's mother had died when he was an infant, and his father had worked hard to raise him properly. Finally, the boy went away to college. His first letter was a disappointment to his father. It was a disappointment but the old man did not know exactly why. Surely there was nothing to despair of in the content. Perhaps something in the tone bothered him. The letter read: "Dear Dad,

Everything is fine. I like it here at college. I'm on the football team. I'm in the best fraternity on campus. I got an'A' on my first algebra exam..."

After some thinking, the father was able to put his finger on the difficulty. He wrote back:

"Look, son, I don't want to seem to be a silly old man, but there is something which would make me very happy. It isn't that I think you're ungrateful in any way. But I've had to work very hard to raise you and send you to college and I never had a chance to go to college myself. What I mean is this: it would mean a lot to me if you would say,'We did this and we did that,' instead of'I did this and I did that.' It would help me to feel -- as if I had a part in it all."

The boy understood immediately and thereafter letters came in the form: "Well, Dad, we won this big game last Saturday. We've got a date with a swell girl. We're going to get an'A' in history." The old man took earnest pleasure in this sharing of experience. Days were sunny for him.

One day a telegram arrived: "Dear Dad, We got the Dean's daughter in trouble. She had twins. Mine died. What are you going to do with yours?"

Mind is very cunning. Watch... when you agree with me, do you really agree with me? or do you find that I am agreeable to you? And then mind is very legal, mind is a lawyer: it can find ways to agree and yet remain the same. Not only that, but when you agree you start feeling as if now it is Osho's duty to transform you -- what more can you do'? -- you are agreeing, you have done your part. What more can you do? -- you have agreed. you have become a sannyasin, you have surrendered. What more can you do'?

Now, if nothing is happening, you start getting angry at me. Then when I say something to you, it is not exactly the same thing that you hear. You hear in your own way. You hear with all Your interpretations. You hear through your past, through memories, through knowledge, through your conditionings. YOU HEAR THROUGH THE MIND! And the mind gives a color to everything that you hear. It immediately Jumps on it, changes it, makes it agreeable to you; drops a few things, exaggerates a few other things, fills the gaps. Only part of what I have said remains in it and the part can never transform, only the whole.

But the whole can remain whole only when you are not making any effort to agree or disagree. When you are not making any effort to agree or disagree, you can put the mind aside. If you are trying to make an effort to agree, how can you put the mind aside? It is MIND which agrees or disagrees.

Understanding is something bigger than mind. Understanding happens in your total being. It is as much in your head as it is in your toe. Understanding is something total. Mind is a very tiny part, but very dictatorial. And it goes on pretending that it is the whole.

Second scene:

Then there was the middle-aged businessman who took his wife to Paris. After traipsing with her from one shop to another, he begged for a day off to rest, and got it. With the wife gone shopping again, he went to a bar and picked up a luscious Parisienne. They got on well until the question of money came up. She wanted fifty American dollars; he offered ten.

They couldn't get together on the price, so they didn't get together.

That evening he escorted his wife to one of the nicer restaurants, and here he spotted his gorgeous babe of the afternoon seated at a table near the door.

"See, monsieur?" said the babe, as they passed her. "Look what you got for your lousy ten bucks."

Your understanding is your understanding. Your interpretation is your interpretation. You will look from your angle.

Whatsoever you hear is your interpretation, always remember -- beware of it! It is NOT what I have said: it is what you have thought that you have heard -- and they are not the same things. You agree with your own echo; you don't agree with me. You agree with your own idea. Then how can you change? The idea is yours, the agreement is yours, so there is no possibility of change.

You please stop agreeing, disagreeing. You just listen to me. Your method of agreement may be a sort of trick to protect yourself, so that you don't get the shock. It functions like a buffer. I say something: you agree immediately. The shock is avoided. If you were not agreeing with me, it may have shocked you to your very roots, it may have shaken you to your very guts. I say something; you say, "Yes, I agree." With this agreement you cut. Now there is no need to be shocked -- you agree. If you were not agreeing or disagreing... it is the same thing with disagreement. The moment I say something and there is somebody who says, "I don't agree," he has cut the energy. Now the energy will not go into his roots and will not shake him.

We have created so many buffers around ourselves, protections. These protections will not allow you to change. To change you will need to be shocked -- shocked tremendously, terribly. It is going to be painful -- transformation is going to be painful. Agreement is very comfortable, so is disagreement. I don't make much difference between agreement and disagreement; they are two aspects of the same coin.

The REAL person who wants to be near me and close to me, who wants to be really in contact with me, will not agree, will not disagree. He will simply listen to me -- pure listening, absolutely pure listening, with no interpretation. He will put himself aside. He will give me way.

The third scene:

The teacher had just finished giving her first-graders the basic facts of life. Little Mary raised her hand from a front-row seat. "Can a six-year-old boy make a baby?"

"No," said the teacher smiling, "that would be impossible. Any other questions, class?"

Pause. Mary again put her hand up. "Can a six-year-old girl make a baby?"

"No," said the teacher. Whereupon the little boy behind Mary leaned forward and whispered loudly in her ear, "Ya see! I told ya, ya didn't have nothin' to worry about!"

All your agreements, all your disagreements, are just finding ways to remain the way you are, not to change. People's whole lives are devoted to one work: how.not to change. They GO on saying, "I don't want to be miserable," and they go on doing things which make them miserable. They go on saying, "I want to change," but I look deep down in them and they don't want to change.

In fact, this express desire that they want to change is again a trick not to change; so they can say to the world, "I am trying to change and I am saying loudly and shouting loudly I want to change, and still if nothing is happening what can I do?"

You cannot change -- the last thing I would like to say about this question -- YOU cannot change. You can only allow change to happen. Trying to change, you will never change. Who is trying? The old? Look at the inner logic of it: you are trying to change yourself. It is almost like pulling yourself up by your own shoe-strings. What can happen out of it? Nothing is possible. You cannot change yourself, because WHO is

this one who is trying to change? It is your past. It is you.

You can allow a change to happen. What can you do to allow it? Please don't agree and disagree with me. You just listen! You just be here. You just let my presence function as a catalytic agent. You just get infected by me. You just catch the disease that I am having, the measles that I am having. You just allow me. You don't try to change yourself.

This allowing is what surrender is all about.

A sannyasin is not one who has agreed with me. If he has agreed with me, then he is not a sannyasin, then he is a follower. Just as Christians are followers of Christ -- they have agreed with Christ, but that has not changed them. Just as Buddhists are followers of Buddha -- they have agreed with Buddha, but that has not changed them. Can't you see the whole world is following somebody or other?

So to follow is a way to avoid change. Please don't follow me. You simply listen to what is happening here, you see what is happening here. You just look into me, and you give me way -- so my energy can start functioning on your energy. It is not a mind thing: it is a total affair... so that you can start vibrating in the same wavelength -- even for a few moments.

Those moments will bring change, those moments will bring glimpses of the unknown. Those moments will make you aware that there is eternity beyond time. Those moments will give you a feel of what it is to be in meditation. Those moments will allow you a little taste of God, of Tao, of Tantra, of Zen. Those moments will bring the possibility of change, because those moments will come, not from your past but from your future.

Agreeing it is your past which agrees with me. Opening, allowing, it is your future which opens -- opens with me. Your possibility of transformation is in your future. The past is dead and gone and finished. Bury it! It has no meaning any more. Don't go on carrying it; it is unnecessary luggage. Because of THIS luggage, you cannot go very high.

What do you mean when you say, "I agree with you"? It means your past agreeing, your past feeling good and nodding, and saying, "Yes, that's what I have always been thinking." This is a way to avoid the future. Be aware....

Just being with me -- that's satsang, that's contact high. Just being with me... in spite of you, a few rays will enter in your being and will start playing. And then you will become aware that whatever life you have lived was not life at all, that you have been in an illusion, that you have been dreaming. Those few glimpses of reality will shatter your whole past. And then there is transformation.

It comes naturally of its own accord -- it follows understanding.

The third question:

SOMETIMES AS I WATCH PEOPLE PLAYING THE SAME OLD GAMES OVER AND OVER, MY EYES FEEL ANCIENT AND JADED AND MY HEART WEARY AND CYNICAL.
I GUESS IT'S BECAUSE I'M SEEING MORE AND MORE MY OWN GAMES AND TRICKS AND I HEAR YOUR MADDENING VOICE BETWEEN MY EARS SAYING,'THAT'S OKAY -- JUST YOU HAVE TO ACCEPT AND LOVE YOURSELF; AND THERE IS NO PROBLEM.'
JUST???!
I THINK IF YOU SAY THIS WORD AGAIN I WILL SCREAM. WASN'T I HAPPIER WHEN I THOUGHT THERE WAS A GOAL?

THE QUESTION IS FROM MA DEVA ANANDO. It is significant. The question can be that of almost everybody who is present. Listen to it. It simply shows a situation that every seeker has to pass.

First, Anando says, "Sometimes as I watch people playing the same old games over and over, my eyes feel ancient and jaded and my heart weary and cynical."

Please don't try to watch others -- that is none of your business. If they have decided to play the old games, if they want to play the old games, if they are happy in playing their old games, who are you to interfere? Who are you even to judge?

This constant hankering to judge others has to be dropped. It does not help others. It harms you, it only harms you. Why should you be bothered? That has nothing to do with you. It is others' joy if they want to remain the old and they want to move in the same rut, in the same routine. Good! It is their life and they have every right to live it their own way.

Somehow we cannot allow others to have their own way. In some way or other we go on judging.

Sometimes we say they are sinners, sometimes we say they are bound to go to hell, sometimes we say they are this and that -- criminals. If all that has changed, now a new evaluation that they are playing old games and'I am tired'. Why should you be tired of their games? Let them be tired of their games if they want; or if they don't want, that too is their choice. Please don't watch others.

Your whole energy has to be focussed on yourself. Maybe you are condemning others for their old games just as a trick because you don't want to condemn yourself. It always happens; it is a psychological trick: we project on others. A thief thinks everybody is a thief -- that is very natural for him; that is a way to protect his ego. If he feels the whole world is bad, he feels good in comparison. A murderer thinks the whole world consists of murderers -- that makes him feel good and at ease. It is convenient to think the whole world consists of murderers; then he can murder and there is no need to have any guilt feeling, there is no need to have any prick of conscience.

So we go on projecting on others whatsoever we don't want to see in ourselves. Please stop that! If you are really tired of old games. then this is the old game -- the OLDEST. For many lives you have been playing it: projecting YOUR defects onto others and then feeling good. And of course you have to exaggerate, you have to magnify. If you are a thief, you have to magnify others' images, that they are greater thieves than you. Then you feel good; in comparison, you are a far better person.

That's why people go on reading the newspapers. Newspapers help you very much. Early in the morning, before you have even taken your tea. you are ready for the newspaper. And the newspaper brings nothing like news, because there is nothing new. It is the same old rotten thing. But you feel good: somewhere, somebody has been murdered, somewhere there has been a Watergate, and somewhere something else, and somewhere somebody has stolen, and somebody's wife has escaped with somebody else... and so on and so forth. Watching all that, you relax; you feel, "So, I am not so bad -- the whole world is going to the dogs. I am a far better person. I have not yet escaped with the wife of the neighbor. I have not killed anybody yet -- although I think of it, but thinking is not a crime where people are actually doing things." You feel good. And the moment you feel good, you remain the same.

Please don't watch others. It is not going to help you. You use your energy, your observation, on yourself.

And there is something tremendously transforming in observation. If you observe yourself, things will start changing. If you start observing your anger, one day you will suddenly find the anger has no more energy the way it used to have; it is no more so fiery. Something has gone dead in it. If you start watching yourself, you will see, by and by, the negative is dying and the positive is becoming more and more alive; that misery is disappearing and bliss is entering into your life; that you smile more, sometimes even for no reason; that a sense of humor is arising in you -- if you start watching -- that old depressed, long face is disappearing. A sense of humor is born. You start taking life more playfully, if you watch; seriousness becomes more and more irrelevant. More and more you become innocent, trusting, less and less doubtful.

I am not saying that your trust will always be respected. No, that is not the point. You may be deceived more, because when you are trusting you can be deceived more. But even when you are deceived, your trust will not be destroyed by it -- in fact, it may even be enhanced. You may start thinking that even if you are deceived -- somebody has taken a little money and deceived you -- you will be able to see that you have saved the far more valuable thing, that is trust; and something almost valueless, the money, is gone. You could have saved the money and the trust would have gone -- that would have been a far greater loss, because nobody has ever been found to be happy just because of money. But because of trust, people have lived like gods on earth. Because of trust, people have enjoyed life so totally that they could feel grateful to God. Trust is a benediction. Money, at the most, can give you a little comfort, but no celebration. Trust may not give you much comfort, but will give you great celebration.

Now, to choose comfort against celebration is simply stupid -- because that comfortable life will be nothing but a comfortable death. Conveniently you can live and conveniently you can die, but the real taste of life is possible only when you are celebrating at the optimum, at the maximum, when your torch is burning from both ends together. Maybe only for a single moment... but the intensity of it, but the totality of it, but the wholeness of it! And this happens only through observation.

Observation is one of the greatest forces of transformation. You start observing yourself. Don't waste your energy for observation on others -- that is a sheer wastage! And nobody will ever thank you for it; it is a thankless job. And whomsoever you observe will feel offended -- because NOBODY likes to be observed; everybody wants to have a private life. Good or bad, stupid or wise, but everybody wants to have his own private life. And who are you to interfere? So don't be a peeping tom, don't go to people's keyholes, and

don't watch. It is THEIR life. If they want and if they love to play the old game, let them play!

So the first thing: please stop watching other people; turn the whole energy on yourself.

Second thing you say: "I guess it's because I'm seeing more and more my own games and tricks and I hear your maddening voice between my ears saying,'That's okay -- just you have to accept and love yourself, and there is no problem.' "

I have to repeat it: There is no problem. I have never come across a real problem -- not up to now. And I must have listened to thousands of people and their thousands of problems. I have not come across a real problem yet. And I don't think that it is ever going to happen -- because the real problem exists not.'Problem' is a created thing. Situations are there: problems are not there. Problems are your interpretations of situations. The same situation may not be a problem to one person and may be a problem to somebody else.

So it depends on you whether you create a problem or you don't create a problem but problems are not there. Problems are not in existence: they are in the psychology of man.

Just look next time you are having some trip and riding a problem just watch. Just stand aside and look at the problem. Is it really there? or have you created it? Look deeply into it, and you will suddenly see it is not increasing, it is decreasing; it is becoming smaller and smaller. The more you put your energy into observation, the smaller it becomes. And a moment comes when suddenly it is not there... and you will have a good laugh.

Whenever you are having a problem, just look at it. Problems are fictitious, they don't exist. Just go around the problem, look from every angle -- how can it be? It is a ghost! You wanted it, that's why it is there. You asked for it, that's why it is there. You invited it, that's why it is there.

But people don't like it if you say their problem is not a problem -- they don't like it. They feel very bad. If you listen to their problems they feel very good. And if you say, "Yes, this is a great problem," they are very happy. That's why psychoanalysis has become one of the most important things of this century. The psychoanalyst helps nobody -- maybe he helps himself, but he helps nobody else. He cannot. But still people go and pay. They enjoy -- he accepts their problems; whatsoever absurd problem you bring to the psychoanalyst, he listens to it very sincerely and seriously, as if it is there. He takes it for granted that you are suffering greatly, and he starts working on it and analyzing it. And it takes years!

Even after years of psychoanalysis the problem is not solved-because in the first place the problem has never been there, so how can anybody solve it? But after years of psychoanalysis, you get tired; and you get finished with the old problem, you want some new problem now. So one day you suddenly say, "Yes, it is no more there, it is gone," and you thank the psychoanalyst. But it is simply time that has helped, that has healed. It is not psychoanalysis. But there are people who would not like simply to wait and watch.

When you bring a mad person to a Zen monastery, they simply put him in a corner, in a small hut, far away from the monastery; they give him food and they tell him, "Just be there, quiet." Nobody goes to talk to him; food is supplied, his comforts are looked after, but nobody bothers about him. And what psychoanalysis does in three years, they do in three weeks. Within three weeks the person simply comes out and he says, "Yes, the problem is finished."

For three weeks you are left with your problem -- how can you avoid seeing it? And no analysis is given, so there is no diversion; you are not distracted. The psychoanalyst distracts you! The problem may have died on its own within three weeks, but it will not die now because with the support of the psychoanalyst it will live for three years, or even more. It depends how rich you are. If you are rich enough, the problem can continue for your whole life. That means it depends how much you can afford.

Poor people don't suffer from many problems. Rich people suffer they can afford to. They can enjoy the game of having great problems. The poor person cannot afford and cannot enjoy that game.

Next time you are having a problem, look into it, look HARD into it. No need for any analysis; don't analyze it, because analysis is a way of diversion. When you start analyzing, you don't look at the problem. You start asking why? from where? how did it come? -- in your childhood, your mother's relationship with you, your father's relationship with you. You have gone astray. Now you are not looking into the problem itself. Freudian psychoanalysis is really a mind-game. and played with great expertise.

Don't go into the causes! There is no need because there is no cause. Don't go into the past there is no need because that will be going away from the present problem. LOOK into it as a herenow thing, just enter into it. And don't think about causes, reasons. Just watch the problem as it is.

And you will be surprised that looking hard into it, it starts dispersing. Go on looking into it and you will find it has gone.

PROBLEMS ARE NOT THERE. We create them -- because we cannot live without problems. That is the only reason why we create them. To have a problem is to have an occupation. One feels good; something is there to do. When there is no problem you are left alone, empty -- what to do next? All problems finished.

Just think: one day comes God and says, "No problems any more -- finished! All problems gone." What will you do? Just think of that day. People will be stuck; people will start getting very angry about God. They will say, "This is not a blessing! Now what are we supposed to do? No problems?" Then suddenly the energy is not moving anywhere; then you will feel stagnant. The problem is a way for you to move, to go on, to carry on, to hope, to desire, to dream. The problem gives so many possibilities to remain occupied.

And to be unoccupied, or to be capable of unoccupation, is what I call meditation: an unoccupied mind who enjoys a moment of unoccupation is a meditative mind.

Start enjoying some unoccupied moments. Even if the problem is there -- you feel it is there, I say it is not, but you feel it is there -- put the problem aside and tell the problem, "Wait! Life is there, the whole life is there. I will solve you, but right now let me have a little space unoccupied by any problem." Start having a few moments unoccupied, and once you have enjoyed them you will see the fact that problems are created by you because you were not capable of enjoying the unoccupied moments. So problems fill the gap.

Have you not watched yourself? Sitting in a room, if you have nothing to do you start feeling fidgety, you start feeling uncomfortable, you start feeling restless -- you will turn the radio on, or you will, turn the TV on, or you will start reading the same newspaper you have read three times since the morning. Or, if there is only one way, you will fall asleep so that you can create dreams and again remain occupied. Or you will start smoking. Have you watched it? Whenever you are not having anything to do, it becomes very difficult to be, just to be.

I will say again: There is no problem, Anando. Look into the fact of it that there is NO problem in life. If you want to have it, it is your pleasure -- you enjoy with all my blessings But the truth is that there is no problem.

Life is not a problem at all -- it is a mystery to be lived and enjoyed. Problems are created by you because you are afraid to enjoy life and you are afraid to live life. Problems give you a protection -- AGAINST life, against joy, against love. You can say to yourself, "HOW can I enjoy? -- I am having so many problems. How can I enjoy? I am having so many problems, how can I love a man or a woman? I am having so many problems, how can I dance and sing? -- impossible!" You can find some reasons not to sing, not to dance. Your problems give you a great opportunity to avoid.

Look into the problems and you will find they are fictitious.

And even if you are having a problem and you feel it is real, I say it is okay. Why do I say it is okay? Because the moment you start feeling it is okay, it will disappear. The moment you say to a problem that it is okay, you have stopped giving energy to it. You have accepted it! The moment you accept a problem, it is no more a problem. A problem can be a problem only when you go on rejecting it, when you say it should NOT be so... and it is. Then the problem is strengthened.

That's why I say it. People come to me with their big problems and I say, "It is okay, it is very good, you accept it." And I say, "Just you have to accept and love yourself." And I understand, Anando says, "It is very maddening, your voice continuously saying, "That's okay... and there is no problem."'

"JUST???!"

And Anando says, "I think if you say this word again I will scream."

You have been screaming your whole life -- whether you scream or not is not the point -- you have been screaming your whole life. You have not done anything else up to now. Sometimes loudly, sometimes silently, but you have been screaming. That's how I see people -- screaming people, their heart is screaming, their being is screaming. But that will not help. You can scream but that will not help.

Try to understand rather than screaming. Try to see what I am telling you. And what I am telling you is not a theory -- it is a fact. And I am saying it because I have known it that way. If it can happen to me that there is no problem, why cannot it happen to you? Take the challenge of it! I am just as ordinary a man as you are; I don't claim any extraordinary miraculous powers.

I am very ordinary, just as you are. The only difference between me and you is you don't say okay to yourself and I have said an absolute okay to myself -- that is the only difference. You are continuously trying to improve yourself and I am not trying to improve myself. I have said: Incompletion is the way life is. You are trying to become perfect and I have accepted my imperfections. That is the only difference.

So I don't have any problems. When you accept your imperfection, from where can the problem come?

When whatsoever happens you say "It is okay," then from WHERE can the problem come? When you accept limitations, then from where can the problem come? The problem arises out of your non-acceptance. You cannot accept the way you are, hence the problem. And you will never accept the way you are, so the problem will always be there. Can you imagine yourself some day accepting, totally accepting the way you are? If you can imagine, then why don't you do it right now? Why wait? For whom? For what?

I have accepted the way I am, and that very moment all problems disappeared. That very moment all worries disappeared. Not that I became perfect, but I started enjoying my imperfections. Nobody ever becomes perfect -- because to become perfect means to become absolutely dead. Perfection is not possible because life is eternal. Perfection is not possible because life goes on and on and on -- there is no end to it.

So the ONLY way to get out of these so-called problems is to accept your life as you find it right this moment, and live it, enjoy, delight in it. The next moment will be of more joy because it will come out of this moment; and the next to that will be of even more joy because, by and by, you will become more and more joyous. Not that you will become joyous through improvement, but by living the moment.

But you will remain imperfect. You will always have limitations, and you will always have situations where, if you want to crate problems, you can immediately create. If you don't want to create problems, there is no need to create. You can scream but that won't help. That's what you have been doing -- that has not helped.

Even primal therapy has not proved of much help. It allows people to scream -- yes, it feels a little good, it is a tantrum therapy. It allows you to vomit. It feels a little good because you feel a little unloaded, unburdened, but then within a few days that euphoria disappears; again you are the same, again accumulating. Again go to the primal therapy -- you will feel good for a few days... again the same.

Unless you understand that one has to STOP creating problems, you will go on creating problems. You can go into an encounter group, you can do primal therapy, you can do thousands of other groups, and after each group you will feel tremendously beautiful, because you dropped something that was on your head -- BUT YOU HAVE NOT DROPPED THE MECHANISM THAT CREATES IT. You have dropped something which you were having, but you have not dropped the very factory that goes on creating it. Again you will create. It will not be of much use. It will give you a respite, a rest.

But if you REALLY understand the thing. the thing is that you have to stop creating problems -- otherwise you can go from one group to another group, from one psychoanalyst to another psychoanalyst, from one psychiatrist to another psychiatrist, from one therapy to another therapy... and everybody will give you a little respite, a little rest, and again you are doing the same thing.

My whole effort here is to cut the problem from the very roots. Please don't create problems -- they are not, they exist not.

And the last thing Anando says, "Wasn't I happier when I thought there was a goal?"

Yes, you were happier and you were more miserable too -- because your happiness was in the hope; it was not a true happiness. So I say you were happier and more miserable too. Miserable you were here in the present, and happy you were in the future -- but how can you be in the future? The goal is in the future.

Unhappy you were here; happy you were there.'There' exists not -- it is all here. It is ALWAYS here. Everywhere it is here!'There' exists only in the dictionary. So it is with'then'. It is always now.'Then' exists not. Yes, you were happier in your dreams of thinking of a goal, of thinking of a beautiful future. But why does a person think about a beautiful future? -- because he is miserable in the present.

I don't think about a beautiful future. I cannot conceive how it can be more beautiful! How can it be more beautiful than it is right now this moment? How is existence going to be more happy and joyous than it is this moment? Have a look -- how can it be more happy, more joyful? But that's a trick, again a trick of the mind: to avoid the present we go on thinking about the future so that we need not see the present. And the present is all there is.

So you are right -- you were happier, happier in your dreams. Now I have shattered all your dreams. Happier in your hopes -- now I am trying in every way to create the state of hopelessness, so there is no hope left. I AM TRYING TO BRING YOU TO THE PRESENT. You have been wandering in the future; I am pulling you back to herenow. It is hard work. And to take goals away one feels very angry. You ARE sometimes very angry with me. I have taken your hope, your dreams, or I am trying you are clinging to them; you are so addicted to your hope that you even start hoping through me.

You start hoping through me: "Osho will do this." This man is not going to do anything. You start hoping that "Now I am with Osho so there is no need to be afraid. Sooner or later I am going to become Enlightened." Forget all about it! ENLIGHTENMENT IS NOT A HOPE! It is not a desire and it is not in

the future. If you start living right this moment, you are Enlightened. I am trying to make you Enlightened every day, and you say, "Tomorrow." Then as you will... but tomorrow it will never happen. Either it is now or never!

Become Enlightened right now! And you can become because you are... simply deluded, simply thinking that you are not.

So don't ask how. The moment you ask the how, you start hoping. So DON'T ask the how, and don't say, "Yes, we will become." I am not saying that. I am saying you are. Somendra!... the goose IS out. The goose has never been in. One just has to be alert in the moment. Just a single moment of alertness, a shock, and you are free.

Every day I am trying to make you Enlightened, because I know you ARE Enlightened. But if you want to go on playing the game of Samsara, you can go on playing.

Happier, certainly, you were -- and miserable too. I have taken your happiness because you cannot hope any more. If you allow me a little more, I will take your misery too. But first the happiness has to go, because misery exists as a shadow to the hope of happiness. So first the hope of happiness has to go, only then will the shadow go.

So you can scream if you want to scream, but I will repeat a thousand and one times: Anando, there is no problem. Just you have to accept and love yourself -- yes, JUST.

The fourth question:

ISN'T TANTRA A WAY OF INDULGENCE?

IT IS NOT. It is the ONLY way to get out of indulgence. It is the only way to get out of sexuality. No other way has ever been helpful for man; all other ways have made man more and more sexual.

Sex has not disappeared. The religions have made it only more poisoned. It is still there -- in a poisoned form. Yes, guilt has arisen in man, but sex has not disappeared. It CANNOT disappear because it is a biological-reality. It is existential; it cannot simply disappear by repressing it. It can disappear only when you become so alien that you can release the energy encapsulated in sexuality -- not by repression is the energy released, but by understanding. And once the energy is released, out of the mud the lotus.... The lotus has to come UP out of the mud, it has to go higher, and repression takes it deeper into the mud. It goes on repressing it.

What you have done up to now, the whole humanity, is repressing sex in the mud of the unconscious. Go on repressing it, sit on top of it; don't allow it to move; kill it by fasting, by discipline, by going to a cave in the Himalayas, by moving to a monastery where a woman is not allowed. There are monasteries where a woman has never entered for hundreds of years; there are monasteries where only nuns have lived and a man has never entered. These are ways of repressing. AND they create more and more sexuality and more and more dreams of indulgence.

No, Tantra is not a way of indulgence. It is the only way of freedom. Tantra says: Whatsoever is has to be understood and through understanding changes occur of their own accord.

So listening to me or listening to Saraha, don't start thinking that Saraha is supporting your indulgence. You will be in bad shape if you accept that. Listen to this story:

An elderly gent named Martin went to a doctor for an examination. "I want you to tell me what's wrong, doctor. I feel some pains here and there, and I can't understand it. I've lived a very clean life -- no smoking, drinking or running around. I'm in bed, alone, at nine o'clock every night. Why should I feel this way?"
"How old are you?" asked the doctor.

"I'll be seventy-four on my next birthday," said Martin.

The doctor answered, "After all, you're getting on in years, you've got to expect things like that. But you've lots of time left yet. Just take it easy, and don't worry. I suggest you go to Hot Springs."

So Martin went to Hot Springs. There he met another gent who looked so old and decrepit that Martin felt encouraged by the comparison. "Brother," says Martin, "you sure must have taken good care of yourself, living to such a ripe old age. I've lived a quiet, clean life, but not like you, I'll bet. What is your formula for obtaining a ripe old age like you have reached?"

So this shriveled old guy says, "On the contrary, sir. When I was seventeen my father told me,'Son, you

go and enjoy life. Eat, drink and be merry to your heart's content. Live life to the fullest. Instead of marrying one woman, be a bachelor and have ten. Spend your money for fun, for yourself, instead of on a wife and kids.' Yeah: wine, women and song, life lived to the full. That's been my policy all my life, brother!"

"Sounds like you got something," said Martin. "How old are you'?"
The other answered, "Twenty-four."

Indulgence is suicidal -- as suicidal as repression. These are the two extremes that Buddha says to avoid. One extreme is repression, the other extreme is indulgence. Just be in the middle; neither be repressive, nor be indulgent. Just be in the middle, watchful, alert, aware. It is your life! Neither does it have to be repressed, nor does it have to be wasted -- it has to be understood.

It is your life -- take care of it! love it! befriend it! If you can befriend your life, it will reveal many mysteries to you, it will take you to the very door of God.

But Tantra is not indulgence at all. The repressive people have always thought that Tantra is indulgence; their minds are so much obsessed. For example: a man who goes to a monastery and lives there without ever seeing a woman, how can he believe that Saraha is not indulging when he lives with a woman? Not only lives but practises strange things: sitting before the woman naked, the woman is naked, and he goes on watching the woman; or even while making love to the woman he goes on watching.

Now, you cannot watch his watching; you can see only that he is making love to a woman. And if you are repressive, your whole repressed sexuality will bubble up. You must start going mad! And you will project all that you have repressed in yourself on Saraha -- and Saraha is not doing anything like that; he is moving in a totally different dimension. He is not really interested in the body: he wants to see what this sexuality is; he wants to see what this appeal of orgasm is; he wants to see what exactly orgasm is; he wants to be meditative in that peak moment, so that he can find the clue and the key... maybe there is the key to open the door of the Divine. In fact, it is there.

God has hidden the key in your sexuality. On the one hand, through your sex, life survives; that is only partial use of your sex energy. On another hand, if you move with full awareness in your sex energy, you will find that you have come across a key that can help you to enter into eternal life. One small aspect of sex is that your children will live. The other aspect, a higher aspect, is that you can live in eternity. Sex energy is life energy.

Ordinarily we don't move further than the porch, we never go into the palace. Saraha is trying to go into the palace. Now, the people who came to the king, they must have been suppressed people as all people are suppressed.

The politician and the priest HAVE to teach suppression,. because it is only through suppression that people are driven insane. And you can rule insane people more easily than sane people. And when people are insane in their sex energy, they start moving in other directions -- money they will start moving towards, or power, or prestige. They have to show their sex energy somewhere or other; it is boiling there -- they have to release it in some way or other. So money-madness or power-addiction, they become their releases.

This whole society is sex-obsessed. If sex-obsession disappears from the world, people will not be money-mad. Who will bother about money? And people will not be bothered by power. Nobody will like to become a president or a prime minister -- for what?! Life is so tremendously beautiful in its ordinariness, it is so superb in its ordinariness, why should one want to become somebody? By being nobody it is so delicious -- nothing is missing. But if you destroy people's sexuality and make them repressed, so much is missing that they are always hankering: somewhere there must be joy -- here it is missing.

Sex is one of the activities given by nature and God in which you are thrown again and again to the present moment. Ordinarily you are never in the present -- except when you are making love, and then too for a few seconds only.

Tantra says one has to understand sex, to decode sex. If sex is so vital that life comes out of it, then there must be something more to it. That something more is the key towards Divinity, towards God.

The fifth question:

WHAT IS WRONG WITH ME? I UNDERSTAND WHAT YOU SAY, I READ YOUR BOOKS AND ENJOY THEM TREMENDOUSLY, BUT STILL SOMETHING VERY ESSENTIAL IS MISSING.

MEDITATE ON THESE beautiful words of Wordsworth:

THE WORLD IS TOO MUCH WITH US, LATE AND SOON,
GETTING AND SPENDING, WE LAY WASTE OUR POWERS.
LITTLE WE SEE IN NATURE THAT'S OURS,
WE HAVE GIVEN OUR HEARTS AWAY, A SORDID BOON,
THIS SEA THAT BARES HER BOSOM TO THE MOON,
THE WINDS THAT WILL BE HOWLING AT ALL HOURS
AND ARE UPGATHERED NOW LIKE SLEEPING FLOWERS;
FOR THIS, FOR EVERYTHING, WE ARE OUT OF TUNE
IT MOVES US NOT.....

That's what is missing. IT MOVES US NOT..... we are out of tune with existence. This WORLD IS TOO MUCH WITH US... GETTING AND SPENDING, WE LAY WASTE OUR POWERS. LITTLE WE SEE IN NATURE.... How can you find God and how can you find bliss if you don't look into nature? Nature is manifested God. Nature is God's body, God's form, God's temple.

WE HAVE GIVEN OUR HEARTS AWAY.... That's what is missing.
FOR THIS, FOR EVERYTHING, WE ARE OUT OF TUNE
IT MOVES US NOT.....

So just reading and listening to me will not help much... start feeling. Listening, feel too not only listen. Listening, listen too through the heart. Let it sink into your feeling aspect. That is the meaning when all the religions say SHRADDHA -- faith, trust -- is needed. Trust means a way of listening from the heart -- not through doubt, not through logic, not through reasoning, not through discursive intellect, but through a deep participation through the heart.

As you listen to music, listen to me that way. Don't listen to me as you listen to a philosopher; listen to me as you listen to the birds. Listen to me as you listen to a waterfall. Listen to me as you listen to the wind blowing through the pines. Listen to me, not through the discursive mind, but through the participant heart. And then something that you are continuously feeling is missing will not be missed.

The head has become too much of an expert; it has gone to the very extreme. It is a good instrument; yes, as a slave the head is wonderful -- as a boss it is very dangerous. It has gone to the very extreme. It has absorbed all your energies. It has become dictatorial. Of course, it works, but because it works you have started depending on it too much. And one can always go to the extreme, and mind tends to go to the extreme.

Young Warren was very ambitious, and when he got a job as an office boy he was determined to learn everything possible so that he could impress the boss and get ahead. One day the boss called for him and said, "Tell the traffic department to book me a passage on the Queen Mary, sailing on the eleventh."

"Excuse me, sir," said the lad, "but that ship doesn't sail until the twelfth."

The boss looked at him, impressed. Then he said, "Have the purchasing department put an immediate order for a six months' supply of aluminium."

"May I suggest," answered Warren, "that the order be placed tomorrow, because the price will be reduced. In addition, order only one month's supply because the trend of the market indicates the price will go lower."

"Very good, young man, you're on the ball. Send Miss Kate in to take some dictation."
"Miss Kate is out today," the boy replied.
"What's the matter, is she sick?"
"No, sir, not until the ninth."

Now this is knowing too much, this is going too far. And that's what has happened to the human mind: it has gone too far, it has crossed its limit. And it has absorbed all the energy so nothing is left for the heart. You have completely bypassed your heart. You don't go through the heart. That way you don't move any more. Heart is almost a dead thing, a dead weight. That's what is missing.

You can listen to me through the head, and of course you will understand whatsoever I am saying -- and

still you will not understand anything, not a single word, because this is an understanding of a totally different kind. This is an understanding which is more akin to love than to knowledge.

If you are in love with me, only then... if you have started feeling for me, only then... if an affection is growing between me and you, if it is a love affair, only then....

And the last question:

OSHO, HOW DO YOU DEFINE A GOOD SPEECH?

DIFFICULT TO SAY. I have never delivered a single speech in my life. You are asking a wrong person. But I have heard a definition that I liked and I would like you to know it:

A good beginning and a good ending make a good speech -- if they come really close together, the beginning and the end. Of course, the best speech has no middle at all, and the very best is never delivered.

And I have always been delivering the very best, the undelivered one. I have never delivered a single speech in my life, because I deal in silence, not in words. Even when you hear words, that was not the purpose. Even when I use the words, the words are used only as necessary evils -- because they have to be used, because you cannot understand silence yet.

I am not talking to you. I have nothing to say, because that which I have cannot be said, it cannot be discoursed about. But you don't understand anything else but words, so I have to suffer, I have to use words which are meaningless. And I have to say things which should not be said -- in the hope that by and by you will start looking more directly into me; by and by, you will not listen to the words but to the message.

Remember: the medium is not the message. The words are not my message. The message is wordless.

I am trying to hand you the undelivered speech. It is a transfer beyond words, so only those who are joined with me through their hearts will be able to receive it.

The Tantra Vision, Vol 1

Chapter #3
Chapter title: This honey is yours

23 April 1977 am in Buddha Hall

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AS A CLOUD THAT RISES FROM THE SEA
ABSORBING RAIN, THE EARTH EMBRACES,

SO, LIKE THE SKY, THE SEA REMAINS
WITHOUT INCREASING OR DECREASING.

SO FROM SPONTANEITY THAT'S UNIQUE,

REPLETE WITH THE BUDDHA'S PERFECTIONS,

ARE ALL SENTIENT BEINGS BORN, AND IN IT COME
TO REST. BUT IT IS NEITHER CONCRETE NOR ABSTRACT.

THEY WALK OTHER PATHS AND SO FORSAKE TRUE BLISS,
SEEKING THE DELIGHTS THAT STIMULANTS PRODUCE.

THE HONEY IN THEIR MOUTHS, AND TO THEM SO NEAR,
WILL VANISH IF AT ONCE THEY DO NOT DRINK IT.

BEASTS DO NOT UNDERSTAND THE WORLD
TO BE A SORRY PLACE. NOT SO THE WISE

WHO THE HEAVENLY NECTAR DRINK
WHILE BEASTS HUNGER FOR THE SENSUAL.

EVERYTHING CHANGES... and Heraclitus is right: you cannot step in the same river twice. The river is changing, so are you changing too. It is all movement. It is all flux. Everything is impermanent, momentary. Only for a moment it is there, and then gone... and you will never find it again. There is no way to find it again. Once gone it is gone for ever.

And nothing changes -- that too is true. Nothing ever changes. All is always the same. Parmeneides is also right; he says: There is nothing new under the sun. How can there be? The sun is old, so is everything. If you ask Parmeneides, he will say you can step in any river you want -- but you will be stepping in the same river always. Whether it is the Ganges or the Thames does not make any difference. THE WATER IS THE SAME! It is all H20. And whether you step in the river today or tomorrow, or after millions of years, it will be the same river.

And how can you be different? You were a child; you remember it. Then you were a young man; you remember that too. Then you became old; that too you remember. Who is this one who goes on remembering? There must be a non-changing element in you -- unchanging, permanent, absolutely permanent. Childhood comes and goes; so comes youth and is gone, so old age -- but something remains eternally the same.

Now, let me say to you: Heraclitus and Parmeneides, both are right -- in fact, they both are right together. If Heraclitus is right, it is only half the truth; if Parmeneides is right, that too is only half the truth. And half the truth is not the true thing. They are stating half-truths. The wheel moves and the hub does not move. Parmeneides talks about the hub, Heraclitus talks about the wheel -- but the wheel cannot exist without the hub! And what use is a hub without the wheel? So those two contradictory looking half-truths are not contradictory but complementary. Heraclitus and Parmeneides are not enemies but friends. The other can stand only if the complementary truth is there -- otherwise not.

Meditate on the silent centre of a cyclone....

But the moment you state something, it can at the most be only half the truth. No statement can cover the whole truth. If any statement wants to cover the whole truth, then the statement will have to be of necessity self-contradictory, then it will have to be of necessity illogical. Then the statement will look crazy.

Mahavir did that -- he is the craziest man because he tried to state the whole truth and nothing but the whole truth. He drives you crazy, because each statement is immediately followed by its contradiction. He developed a sevenfold pattern of statements. One is followed by its contradiction, that is followed by its contradiction... so on and so forth. He goes on contradicting seven times, and only when he has said seven times, seven different things contradictory to each other, then he says now the truth is told perfectly -- but then you don't know what he has said.

If you ask him: "God is?" he will say, "Yes," and he will say, "No," and he will say, "Both," and he will say, "Both not," and so on and so forth he goes.... Finally you don't come to any conclusion; you cannot conclude. He does not give you any chance to conclude. He leaves you hanging in the air.

This is one possibility if you are insistent on saying the truth.

The other possibility is that of Buddha -- he keeps silent, knowing that whatsoever you say will be only half. And half is dangerous. He does not say anything about ultimate truths. He will not say the world is a flux, and he will not say that the world is permanent. He will not say that you are, and he will not say that you are not. The moment you ask anything about the absolute truth, he prohibits. He says, "Please don't ask, because by your question you will put me into trouble. Either I have to be contradictory, which is going crazy; or I have to utter a half-truth, which is not truth and dangerous; or I have to keep quiet." These are the three possibilities: Buddha has chosen to keep silent.

This is the first thing to be understood about today's sutras, then with this context it will be easy to understand what Saraha is saying.

The first sutra:

AS A CLOUD THAT RISES FROM THE SEA
ABSORBING RAIN, THE EARTH EMBRACES,

SO, LIKE THE SKY, THE SEA REMAINS
WITHOUT INCREASING OR DECREASING.

HE IS SAYING to the king: Look at the sky. There are two Phenomena -- the sky and the cloud. The cloud comes and goes. The sky never comes and never goes. The cloud is there sometimes, and sometimes it is not there -- it is a time phenomenon, it is momentary. The sky is always there -- it is a timeless phenomenon, it is eternity. The clouds cannot corrupt it, not even the black clouds can corrupt it. There is no possibility of corrupting it. Its purity is absolute, its purity is untouchable. Its purity is always virgin -- you cannot violate it. Clouds can come and go, and they have been coming and going, but the sky is as pure as ever, not even a trace is left behind.

So there are two things in existence: something is like the sky and something is like the cloud. Your actions are like the cloud -- they come and go. You? -- you are like the sky: you never come and you never go. Your birth, your death, are like the clouds -- they happen. You? -- you never happen; you are always there.

Things happen in you: you never happen.

Things happen just like clouds happen in the sky. You are a silent watcher of the whole play of clouds. Sometimes they are white and beautiful and sometimes they are dark and dismal and very ugly; sometimes they are full of rain and sometimes they are just empty. Sometimes they do great benefit to the earth, sometimes great harm. Sometimes they bring floods and destruction, and sometimes they bring life, more greenery, more crops. BUT the sky remains all the time the same good or bad, divine or devilish, the clouds don't corrupt it.

Actions are clouds, doings are clouds: the being is like the sky.

Saraha is saying: Look at my sky! Don't look at my actions. It needs a shift of awareness -- nothing else, just a shift of awareness. It needs a change of gestalt. You are looking at the cloud, you are focussed on the cloud, you have forgotten the sky. Then suddenly you remember the sky. You unfocus on the cloud, you focus on the sky then the cloud is irrelevant, then you are in a totally different dimension.

Just the shift of focussing... and the world is different. When you watch a person's behavior, you are focussing on the cloud. When you watch the innermost purity of his being, you are watching his sky. If you watch the innermost purity, then you will never see anybody evil, then the whole existence is holy. If you see the actions, then you cannot see anybody holy. Even the holiest person is prone to commit many faults as far as actions are concerned. If you watch the actions you can find wrong actions in Jesus, in Buddha, in Mahavir, in Krishna, in Ram then even the greatest saint will look like a sinner.

There are many books written about Jesus. He is the object of thousands of studies; many are written in favour of him which prove that he is the only begotten son of God. Of course, they can prove it. Then many are written to prove that he is just a neurotic and nothing else -- and they can also prove it. And they are talking about the same person. What is happening? How do they manage? They manage well. One party goes on choosing the white clouds; another party goes on choosing the black clouds -- and both are there, because no action can be just white or just black. To be, it has to be both.

Whatsoever you do will bring some good into the world and will bring some bad into the world --

WHATSOEVER you do. Just the very choice that you did something -- many things will be good and many things will be wrong after that. You think of any action: you go and you give some money to a beggar -- you are doing good; but the beggar goes and purchases some poison and commits suicide. Now, your intention was good but the total result is bad. You help a man -- he is ill -- you serve him; you take him to the hospital. And then he is healthy, well, and he commits murder. Now, without your help there would have been one murder less in the world. Your intention was good, but the total result is bad.

So whether to judge by the intention or to judge by the result? And who knows about your intention? Intention is internal... maybe deep down you were hoping that when he got healthy he would commit a murder.

AND sometimes it happens: your intention is bad and the result is good. You throw a rock at a person, and he was suffering from migraine for many years, and the rock hit his head and since then the migraine has disappeared -- now what to do? What to say about your act? -- moral, immoral? You wanted to kill the man: you could only kill the migraine. That's how acupuncture was born. Such a great science! so beneficial! one of the greatest boons to humanity... but it was born in this way.

A man was suffering from headaches for many years, and somebody, his enemy, wanted to kill him. Hiding behind a tree, the enemy shot an arrow. The arrow hit the man's leg; he fell down but his headache disappeared. The people who were looking after him, the doctor of the town, were very much puzzled as to how it happened. They started studying. By chance, by coincidence, the man had hit one acupuncture point just on the leg; some point was touched on the leg by the arrow, was hit by the arrow, and the inner electric flow of the man's body energy changed. And because the inner flow of the electricity changed, his headache disappeared.

That's why when you go to the acupuncturist and you say, "I have a headache," he may not touch your head at all. He may start pressing your feet or your hand, or he may needle your hand or your back. And you will be surprised: "What are you doing? because my HEAD is wrong, not my back!" But he knows better. The whole body is an interconnected electric phenomenon; there are seven hundred points, and he knows from where to push the energy to change the flow. Everything is interconnected... but this is how acupuncture was born.

Now, the man who shot the arrow at his enemy, was he a great saint? or was he a sinner? Difficult to say, very difficult to say.

If you watch the actions, then it is up to you. You can choose the good ones, you can choose the bad ones. And in the total reality, each act brings something good and something bad. In fact -- this is my understanding, meditate on it -- whatsoever you do, the goodness of it and the badness of it is always in the same proportion. Let me repeat: it is always in the same proportion! because good and bad are two aspects of the same coin. You may do good, but something bad is bound to happen because where will the other aspect go? You may do bad, but good is bound to happen because where will the other aspect go? The coin exists with both aspects together, and a single aspect cannot exist alone.

So sinners are sometimes beneficial and saints are sometimes very harmful. Saints and sinners are both in the same boat! Once you understand this then a change is possible; then you don't look at the actions. If the proportion is the same whether you do good or bad, then what is the point of judging a man by his actions? Then change the whole emphasis. Then move to another gestalt -- the sky.

That's what Saraha is saying to the king. He is saying: Right you are! People have told you and they are not wrong. I run like a mad dog. Yes, if you just watch the action you will be misguided, you will not be able to understand me. WATCH my inner sky. Watch my inner priority, watch my inner core -- that's the only way to see the truth. Yes, I live with this woman -- and, ordinarily, living with a woman means what it means. Now, Saraha says, WATCH! This is NO ordinary living! There is no man-woman relationship at all. It has nothing to do with sexuality. We live together as two spaces. We live together as two freedoms. We live together as two empty boats. But you have to look into the sky not into the clouds.

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SO, LIKE THE SKY, THE SEA REMAINS
WITHOUT INCREASING OR DECREASING.

And another thing he reminds him of: Watch the sea. Millions of clouds rise out of the sea, so much water evaporates, but the sea does not decrease because of that. And then the clouds will rain on the earth, and rivulets will become great rivers, and many rivers will be flooded, and the water will rush back towards the ocean, towards the sea... all the rivers of the earth will pour down their water into the sea, but that does not make the sea increase -- the sea remains the same. Whether something is taken out of it or something is.poured into it makes no difference -- its perfection is such that you cannot take anything out of it and you cannot add anything to it.

He is saying: Look! the inner being is so perfect that your actions may be those of a sinner, but nothing is taken away. And your actions may be those of a saint, but nothing is added unto you. You remain the same.

It is a tremendously revolutionary saying. It is a great statement. He says: Nothing can be added to man and nothing can be deleted from man -- his inner perfection is such. You cannot make man more beautiful and you cannot make man ugly. You cannot make him more rich. you cannot make him poor. He is like the sea.

In one of the Buddhist sutras, Vaipulya sutra, there is a statement that there are two very costly jewels in the ocean -- the one prevents it from becoming less when water is drawn from it, and the other from becoming too large when water flows in it.

Two great jewels are there in the ocean, and those two great jewels prevent it from increasing and decreasing: it never becomes less and it never becomes more -- it just remains the same. It is so vast, it does not matter how many clouds arise out of it and how much water evaporates. It is so vast, it does not matter how many rivers fall into it and bring great amounts of water. It just remains the same.

So is the inner core of man. So is the inner core of existence. Increase and decrease is on the periphery, not at the centre. You can become a man of great knowledge, or you can remain ignorant -- that is only on the periphery. No knowledge can make you more knowing than you already are. Nothing can be added to you. Your purity is infinite; there is no way to improve upon it.

This is the Tantra vision. This is the very core of the Tantra attitude -- that man is as he is. There is no hankering for improvement; not that man has to become good; not that man has to change this and that. Man has to accept all -- and remember his sky!, and remember his sea. And, by and by. an understanding arises when you know what a cloud is and what the sky is, what a river is and what the sea is.

Once you are in tune with your sea, all anxiety disappears, all guilt disappears. You become innocent like a child.

The king had known Saraha: He used to be a great man of knowledge and now he is behaving like an ignorant man. He has stopped reciting his Vedas, he no more does his rituals that his religion prescribes -- he no more even meditates. He does nothing that is ordinarily thought to be religious. What is he doing here living on a cremation ground? dancing like a madman, singing like a madman? and doing many untraditional things? Where has his knowledge gone?

And Saraha says: You can take all my knowledge away. It does not make any difference because I am not lessened by it. Or you can bring all the scriptures of the world and pour them into me -- that doesn't make any difference because I don't become more because of that.

He was a very respectable man; the whole kingdom had respected him. Now suddenly he has become one of the most unrespectable men. And Saraha is saying: You can give me all the honors that are possible, and nothing is added unto me. And you can take all the honors, and you can insult me, and you can do whatsoever you want to destroy my respect -- nothing is happening. ALL the same, I remain the same. I am THAT which never increases and never decreases. Now I know that I am not the cloud -- I am the sky.

So I am not much worried whether people think the cloud is black or white, because I am not the cloud. And I am not the small river, the tiny river, or a tiny pool of water -- I am not a cup of tea. Storms come in the cup of tea very easily; it is so tiny. Just take one spoonful out of it and something is lost; pour one more spoonful and it is too much and there is a flood.

He says: I am the vast sea. Now take whatsoever you want to take, or give whatsoever you want to give -- either way it does not matter.

Just look at the beauty of it! The moment nothing matters, you have come home. If something still matters, you are far away from the home. If you are still watching, and being cunning and clever about your actions -- you have to do this and you have not to do this -- and there are still shoulds and should-nots, then you are far away from home. You still think of yourself in terms of the momentary and not in terms of the eternal. You have not yet tasted God.

Like the sky and like the sea... is you.

The second sutra:

SO FROM SPONTANEITY THAT'S UNIQUE,
REPLETE WITH THE BUDDHA'S PERFECTIONS,

ARE ALL SENTIENT BEINGS BORN, AND IN IT COME
TO REST. BUT IT IS NEITHER CONCRETE NOR ABSTRACT.

SO FROM SPONTANEITY THAT'S UNIQUE...

FIRST, IN TANTRA, spontaneity is the greatest value -- to be just natural, to allow nature to happen. Not to obstruct it, not to hinder it; not to distract it, not to take it in some other direction where it was not going on its own. To surrender to nature, to flow with it. Not pushing the river, but going with it -- ALL the way, wherever it leads. This trust is Tantra. Spontaneity is its mantra, its greatest foundation.

Spontaneity means: you don't interfere, you are in a let-go. Whatsoever happens, you watch, you are a witness to it. You know it is happening, but you don't jump into it, and you don't try to change its course. Spontaneity means you don't have any direction. Spontaneity means you don't have any goal to attain; if you have some goal to attain you cannot be spontaneous. How can you be spontaneous if suddenly your nature is going one way and your goal is not? How can you be spontaneous? You will drag yourself towards the goal.

That's what millions of people are doing -- dragging themselves towards some imaginary goal. And because they are dragging themselves towards some imaginary goal, they are missing the natural destiny -- which is the only goal! And that's why there is so much frustration, and so much misery and so much hell -- because whatsoever you do will never satisfy your nature.

That's why people are dull and dead. They live, and yet they live not. They are moving like prisoners, chained. Their movement is not that of freedom, their movement is not that of dance -- it cannot be because they are fighting, they are continuously in a fight with themselves. There is a conflict, each moment: you want to eat this, and your religion does not prescribe it; you want to move with this woman, but that will not be respectable. You want to live this way, but the society prohibits it. You want to be in one way, you feel that that is how you can flower, but everybody else is against it.

So do you listen to your being? or do you listen to everybody else's advice? If you listen to everybody's advice, your life will be an empty life of nothing but frustration. You will finish without ever being alive; you will die without ever knowing what life is.

But the society has created such conditioning in you that it is not only outside -- it is sitting inside you. That's what conscience is all about. Whatsoever you want to do, your conscience says, "Don't do it!" The conscience is your parental voice; the priest and the politician speak through it. It is a great trick. They have made a conscience in you -- from the very childhood when you were not aware at all of what was being done to you, they have put a conscience in you.

So whenever you go against the conscience, you feel guilt

Guilt means you have done something which others don't want you to do. So whenever you are natural you are guilty, and whenever you are not guilty you are unnatural: this is the dilemma, this is the dichotomy, this is the problem.

If you listen to your own naturalness, you feel guilty; then there is misery. You start feeling you have done something wrong. You start hiding; you start defending yourself; you start continuously pretending that you have not done it, and you are afraid -- somebody is bound to catch you sooner or later. You will be caught... and anxiety, and guilt, and fear. And you lose all love with life.

Whenever you do something against others, you feel guilty. And whenever you do something that others say, you never feel happy doing it -- because it has never been your own thing to do. Between these two is man caught.

I was just reading one anecdote:

"What's this double jeopardy that the Constitution is supposed to guarantee one against?" asked Roland of his lawyer friend Milt.

Said the other, "It is like this, Rollie, if you are out driving your car and both your wife and her mother are sitting in the back seat telling you how to drive, well that's double jeopardy. And you have a constitutional right to turn around and say, "Now, who in hell's driving this car, dear, you or your mother?"'

You may be at the wheel, but you are not driving the car. There are many people sitting on the back seat -- your parents, your parents' parents, your priest, your politician, the leader, the mahatma, the saint, they are all sitting on the back seat. And they all are trying to advise you: "Do this! Don't do that! Go this way! Don't go that way!" They are driving you mad, and you have been taught to follow them. If you don't follow them, that too creates such fear in you that something is wrong -- how can you be right when so many people are advising? And they are always advising for your own good! How can you be right alone when the whole world is saying "Do this!" Of course, they are in the majority and they must be right.

But remember: it is not a question of being right or wrong -- the question basically is of being spontaneous or not. Spontaneity is right! Otherwise you will become an imitator, and imitators are never fulfilled beings.

You wanted to be a painter, but your parents said, "No! because painting is not going to give you enough money, and painting is not going to give you any respect in society. You will become a hobo, and you will be a beggar. So don't bother about painting. Become a magistrate!" So you have become a magistrate. Now you don't feel any happiness. It is a plastic thing, this being a magistrate. And deep down you still want to paint.

While sitting in the court you are still painting deep down. Maybe you are listening to the criminal, but you are thinking about his face, what a beautiful face he has and what a beautiful portrait would have been possible. You are looking at his eyes and the blueness of his eyes, and you are thinking of colors... and you are a magistrate! So you are constantly at unease, a tension follows you. And, by and by, you will also start feeling you are a respectable man and this and that. You are just an imitation, you are artificial
I have heard:

One woman gave up smoking when her pet parrot developed a persistent cough. She was worried, naturally; she thought it must have been the smoke that she went on smoking continuously in the house and that it didn't suit the parrot. So she took the parrot to a vet. The vet gave the bird a thorough check-up and found that it didn't have pneumonia or psittacosis. The final diagnosis was that it had been imitating the cough of its cigarette-smoking owner.

It was not smoke: it was just imitating. The woman was coughing, and the parrot had learnt coughing.

Watch... your life may be just like a parrot. If it is like a parrot, then you are missing something tremendously valuable -- you are missing your life. Whatsoever you gain will not prove of much value, because there is nothing more valuable than your life.

So Tantra makes spontaneity the first virtue, the most fundamental virtue.

SO FROM SPONTANEITY THAT'S UNIQUE...

NOW, ONE MORE THING TANTRA SAYS, and that has to be understood very very minutely. The spontaneity can be of two types: it can be only of impulsiveness, but then it is not very unique; if it is of awareness, then it has that quality of being unique -- the Buddha quality.

Many times, listening to me, you think you are becoming spontaneous while you are simply becoming impulsive. What is the difference between being impulsive and being spontaneous? You have two things in you: the body and the mind. The mind is controlled by the society and the body is controlled by your biology. The mind is controlled by your society because the society can put thoughts into your mind; and your body is controlled by millions of years of biological growth.

The body is unconscious, so is mind unconscious. You are a watcher beyond both. So if you stop listening to the mind and to the society, there is every possibility you will start listening to the biology. So sometimes you feel like murdering somebody, and you say, "I am going to be spontaneous -- Osho has said'Be spontaneous!' so I have to do it. I have to be spontaneous." You have misunderstood. That is not

going to make your life beautiful, blissful. You will be continuously in conflict again -- now with outside people.

By'spontaneity' Tantra means a spontaneity full of awareness. So the first thing in order to be spontaneous is to be fully aware. The moment you are aware, you are neither in the trap of the mind nor in the trap of the body. Then real spontaneity flows from your very soul -- from the sky, from the sea, your spontaneity flows. Otherwise, you can change your masters: from the body you can change to the mind, or from the mind you can change to the body.

The body is fast asleep; following the body will be following a blind man. And the spontaneity will just take you into a ditch. It is not going to help you. Impulsiveness is not spontaneity. Yes, impulse HAS a certain spontaneity, more spontaneity than the mind, but it has not that quality which Tantra would like you to imbibe.

That's why Saraha says: SO FROM SPONTANEITY THAT'S UNIQUE... He adds the word'unique'.'Unique' means not of impulsion but of awareness, of consciousness.

We live unconsciously. Whether we live in the mind or in the body does not make much difference -- we live unconsciously.

"Why did you tear out the back part of that new book?" asked the long-suffering wife of an absent-minded doctor.
"Excuse me, dear," said the famous surgeon, "the part you speak of was labelled APPENDIX and I took it out without thinking."

His whole life taking the appendix out of everybody's body must have become an unconscious habit. Seeing APPENDIX he automatically took it out.

That's how we are existing and working. It is an unconscious life. An unconscious spontaneity is not much of a spontaneity.

A drunk staggered from a tavern and started walking with one foot in the street and one on the sidewalk. After a block or two, a policeman spotted him. "Hey," said the cop, "you're drunk!"

The drunk sighed with relief. "Gosh!" he said. "Is that what's wrong? I thought I was lame."

When you are under the influence of the body, you are under the influence of chemistry. Again... you are out of one trap but you are again in another trap. From one ditch you are out; you have fallen in another ditch.

When you REALLY want to be out of all ditches and in freedom, you will have to become a witness of body and mind both. When you are witnessing, and you are spontaneous out of your witnessing, then there is unique spontaneity.

SO FROM SPONTANEITY THAT'S UNIQUE,
REPLETE WITH THE BUDDHA'S PERFECTIONS...

And Saraha says: The real spontaneity is replete with Buddha's perfections. What are Buddha's perfections? Two: PRAGYAN and KARUNA -- wisdom and compassion. These are Buddha's two perfections. If these two are there, reflecting in your spontaneity, then it is unique.

Wisdom does not mean knowledge. Wisdom means awareness, meditativeness, silence, watchfulness, attentiveness. And out of that attentiveness, out of that silence, flows compassion for beings.

The whole world is suffering. The day you start enjoying your bliss you will start feeling for others too. They can also enjoy; they are just standing at the door of the shrine and are not entering in, and are rushing outwards. They have the treasure, the same treasure that you have attained; they are carrying it, but they are not using it because they are not aware of it.

When one person becomes Enlightened, his whole being becomes full of compassion -- towards ALL beings. The whole existence is filled by his compassion. Rivers of compassion start flowing from him and start reaching to everybody else -- to men, to women, to animals, to birds, to trees, to rivers, to mountains, to stars. The whole existence starts sharing his compassion.

These two are the qualities of Buddha, that he understands and that he feels and cares.

When your spontaneity is REALLY of awareness, you cannot do anything against compassion: you cannot murder. People come to me and they ask, "Osho, you say to be spontaneous, but sometimes I want to murder my wife -- then what?" You cannot murder. How can you murder?! Yes, not even your wife -- you cannot murder.

When your spontaneity is alert, when it is luminous, how can you even THINK of murder? You will know that there is no possibility; nobody is ever murdered. The being is the sky: you can only disperse the cloud, but you cannot murder. So what is the point? And how can you murder if you are so alert and so spontaneous? Compassion will flow side by side, in the same proportion. As you become aware, in the same proportion there is compassion.

Buddha has said: If there is compassion without awareness, it is dangerous. That's what is in the people we call do-gooders. They have compassion, but no awareness. They go on doing good, and that good has not even happened to their own beings. They go on helping others, and they themselves need much help. They themselves are ill, and they go on helping other people. It is not possible. PHYSICIAN, HEAL THYSELF FIRST!

Buddha says: If you have compassion without awareness, your compassion will be harmful. Do-gooders are the most mischievous people in the world. They don't know what they are doing, but they are always doing something or other to help people.

Once a man came to me... he has devoted his whole life, forty, fifty years -- he is seventy. When he was twenty, he came under the influence of Mahatma Gandhi and become a do-gooder. Gandhi created the greatest lot of do-gooders in India; India is still suffering from those do-gooders. And it seems difficult to get rid of them. This man, under Mahatma Gandhi's influence, went to a primitive tribe in Bastar and started teaching the primitive people -- forty years' effort, fifty years' effort. He opened many schools, high schools, and now he was opening a college.

He came to me. He wanted my support for the college. I said, "Just tell me one thing: fifty years you have been with them -- can you say certainly that education has been good, that they are better than they were when they were uneducated? Can you be certain that your fifty years' work has made them more beautiful human beings?"

He was a little puzzled. He started perspiring; he said, "I never thought THAT way, but maybe you have something. No, they are not better. In fact, with education, they have become cunning, they have become just as other people are. When I reached them fifty years ago, they were tremendously beautiful people. Yes, uneducated -- but they had a dignity. Fifty years ago there was not a single murder. And if sometimes it used to happen, then the murderer would go to the court and report. There was no stealing; and if sometimes somebody did steal, he would come to the chief of the tribe and confess that'I have stolen because I was hungry -- but punish me.' There were no locks fifty years ago in those villages. They had always lived in a very silent peaceful way."

So I asked him, "If your education has not helped them, then think again. You started doing good to others without knowing what you were doing. You just thought education has to be good.

"D. H. Lawrence has said that if man has to be saved, then for one hundred years all universities should be closed -- completely closed! For one hundred years nobody should be given any education. For one hundred years, all schools, colleges, universities, gone -- a gap of one hundred years. And that is the only way to save man, because education has made people very cunning -- cunning to exploit more, cunning to use others more as means, cunning to be immoral.

"If you don't know what you are doing, you can think that you are doing good, but good cannot happen."

Buddha says: Compassion is good when it follows awareness, otherwise it is not good. Compassion without awareness is dangerous, and awareness without compassion is selfish. So Buddha says: A perfect Buddha will have both -- awareness and compassion. If you become aware and you forget about others and you say, "Why should I bother? Now I am happy," you close your eyes, you don't help others, you don't help others to become aware -- then you are selfish, then a deep ego still exists.

Awareness kills half the ego, and the other half is killed by compassion. Between these two, the ego is utterly destroyed. And when a man has become a no-self, he has become a Buddha.

Saraha says:

SO FROM SPONTANEITY THAT'S UNIQUE,
REPLETE WITH THE BUDDHA'S PERFECTIONS,

ARE ALL SENTIENT BEINGS BORN, AND IN IT COME
TO REST. BUT IT IS NEITHER CONCRETE NOR ABSTRACT.

He says: From such unique spontaneity we are born. Out of such godliness we are born. And again we go back to this godliness to rest.

In the meantime, in the middle of these two, we become too much attached to the clouds. So ALL that is needed is not to be attached to the clouds. That is the whole of Tantra in one word: not to be attached to the clouds -- because clouds are there only for the moment. We come out of that source, that innocent source, and we will go back to rest in that innocent source. In the middle of these two there will be many clouds -- don't get attached to them. Just watch. Remember that you are not the clouds.

... ARE ALL SENTIENT BEINGS BORN, AND IN IT COME
TO REST.

We are out of God. We are gods. And again we go to God. In the meantime we start dreaming a thousand and one dreams -- of being this and that.

God is the most ordinary reality. God is your source. God is your goal. GOD IS RIGHT NOW HERE! In your very presence God is -- it is God's presence. When you look at me, it is God looking at me; it is nobody else. A shift, a change of the focus, from the cloud to the sky, and suddenly you will fall silent, and suddenly you will feel full of bliss, and suddenly you will feel benediction surrounding you.

BUT IT IS NEITHER CONCRETE NOR ABSTRACT.

It is neither mind nor body -- this godliness. Mind is abstract, body is concrete; body is gross, mind is subtle. Body is matter, mind is thought. This inner godliness is neither. This inner godliness is a transcendence.

Tantra is transcendence.

So if you think you are a body, you are clouded; then you are identified with a cloud. If you think you are a mind, again you are clouded. If you think in any way that makes you identified with body or mind, then you are missing the mark.

If you become awake, and suddenly you see yourself only as a witness who sees the body, sees the mind, you have become a Saraha -- the arrow is shot. In that change of consciousness -- it is just a small change of gear -- the arrow is shot, you have arrived. In fact, you had never left.

The third sutra:

THEY WALK OTHER PATHS AND SO FORSAKE TRUE BLISS,
SEEKING THE DELIGHTS THAT STIMULANTS PRODUCE.

THE HONEY IN THEIR MOUTHS, AND TO THEM SO NEAR,
WILL VANISH IF AT ONCE THEY DO NOT DRINK IT.

IF YOU ARE NOT BECOMING ONE WITH THE SKY with which you are really one, then you are walking other paths. There are millions of other paths -- THE TRUE PATH IS ONE. And in fact the true path is not a path. The sky never goes anywhere -- clouds go... sometimes west and sometimes east and south and this way and that, and they are great wanderers. They go, they find paths, they carry maps -- but the sky is simply there. It has no path, it cannot go anywhere. It has nowhere to go. It is all in all.

So those who remember their sky-being, they are at home, at rest. Except for these few beings, few Buddhas, the others walk so many paths AND SO FORSAKE TRUE BLISS.

Try to understand this. It is a very profound statement.

The moment you are walking on any path, you are going astray from your true bliss -- because your true bliss is your nature. It has not to be produced, it has not to be achieved, it has not to be attained.

We follow paths to reach somewhere -- it is not a goal. It is already there! It is already the case. So the

moment you start moving, you are moving away. ALL movement is movement away. ALL going is going astray. Non-going is arriving. Not going is the true path. Seek and you will miss: don't seek AND find.

THEY WALK OTHER PATHS AND SO FORSAKE TRUE BLISS,
SEEKING THE DELIGHTS THAT STIMULANTS PRODUCE.

There are two types of bliss. One is: conditional -- it happens only in certain conditions. You see your woman, you are happy. Or, you are a lover of money and you have found a bag full of hundred rupee notes by the side of the road -- and there is happiness. Or, you are an egoist and a Nobel Prize is awarded to you -- and you dance, there is happiness. These are conditional, you have to arrange for them. And they are momentary.

How long can you be happy with a conditional happiness? How long can the happiness remain? It comes only like a glimpse, for a moment, and then it is gone. Yes, when you find a bag full of hundred rupee notes you are happy, but how long will you be happy? Not too long. In fact, for a moment there will be a surge of energy and you will feel happy and the next moment you will become afraid -- are you going to be caught? Whose money is this? Has somebody seen? And the conscience will say, "This is not right. It is a sort of stealing. You should go to the court! You should go to the police -- you should surrender the money to the police! What are you doing? You are a moral man..." and anxiety and guilt. But you have brought it home; now you are hiding it. Now you are afraid: maybe the wife will discover it; maybe somebody has really seen; somebody may have looked -- who knows? Somebody may have reported to the police. Now the anxiety.

AND even if nobody has reported and nobody has seen, what are you going to do with this money? Whatsoever you are going to do will again and again give you a moment of happiness. You purchase a car, and the car is in your porch, and for a moment you are happy. Then...? Then the car is old; next day it is the same car. After a few days you don't look at it at all.

A momentary happiness comes and goes. It is like the cloud. And it is like the river -- a very tiny river -- a small rain and it is flooded; rain stopped and the flood is gone to the sea; again the tiny river is tiny. It floods for one moment and then is empty the next. It is not like the sea which is never more, never less.

There is another kind of bliss that Saraha calls the true bliss. It is unconditional. You are not to manage certain conditions. It is THERE! You have just to look into yourself and it is there. You don't need a woman, you don't need a man; you don't need a big house, you don't need a big car; you don't need to have much prestige and power and pull -- nothing. If you close your eyes and just go inwards, it is there....

Only this bliss can be always and always. Only this bliss can be eternally yours.

Seeking, you will find momentary things. Without seeking, you will find this eternal one.

THEY WALK OTHER PATHS AND SO FORSAKE TRUE BLISS,
SEEKING THE DELIGHTS THAT STIMULANTS PRODUCE.

THE HONEY IN THEIR MOUTHS, AND TO THEM SO NEAR,
WILL VANISH IF AT ONCE THEY DO NOT DRINK IT.

The honey is in your mouth -- and you are going to seek it in the Himalayas, in some mountains? You have heard stories: There is much honey available in the Himalayas -- and you are going to seek it. And the honey is in your mouth!

In India the mystics have always talked about the musk deer. There is a certain kind of deer which has musk in his navel. When the musk starts increasing -- it happens only when the deer is really in sexual heat.... The musk is a natural trick, a biological trick: when the musk starts releasing its fragrance, the female deer become attracted to the deer; they come through the musk, through the smell.

Smell is one of the most sexual senses -- that's why man has killed his nose. It is a dangerous sense. You don't smell really. In fact, the word itself has become very much condemned. If somebody has good, beautiful eyes, you say he sees well; if somebody has perfect ears for music, you say he hears well but you don't say he smells well. Why? In fact, to say that he smells means something just the opposite -- it means that he stinks, not that he has the capacity to smell. The capacity is lost.

Man does not smell. And we try to hide our sexual smells by perfuming, by cleansing, by this and that we hide! We are afraid of the smell, because smell is the closest sense to sex. Animals fall in love through the smell. The animals smell each other, and when they feel that their smell suits, only then do they make love; then there is a harmony in their being.

This deer-musk is born in the deer only when he is in sexual heat and he needs a female. The female will come to find him. But he is in trouble, because he starts smelling the musk and he cannot understand that it is coming from his own navel, from his own body. So he runs mad, tries to find out from where this smell is coming, naturally so. How can he think? -- even man cannot think from where bliss comes, from where beauty comes, from where joy comes. The deer can be forgiven -- poor deer. He goes on rushing here and there in search of the musk, and the more he rushes, the more the fragrance is spread all over the forest; wherever he goes, there is the smell. It is said that sometimes he becomes almost mad, not knowing that the musk is within him.

And so is the case with man: man goes mad seeking and searching -- sometimes in money, sometimes in respect, this and that, but the musk is within you, the honey is in your mouth. And look at what Saraha is saying:

THE HONEY IN THEIR MOUTHS, AND TO THEM SO NEAR,
WILL VANISH IF AT ONCE THEY DO NOT DRINK IT.

And then he says: At once drink it! Don't lose a single moment! otherwise it will vanish. Now or never! At once -- time has not to be lost. This can be done IMMEDIATELY, because there is no need for any preparation. It is your innermost core, this honey is yours -- this musk is hidden in your navel. You have brought it from your birth, and you have been searching and seeking in the world.

The fourth sutra:

BEASTS DO NOT UNDERSTAND THE WORLD
TO BE A SORRY PLACE. NOT SO THE WISE

WHO THE HEAVENLY NECTAR DRINK
WHILE BEASTS HUNGER FOR THE SENSUAL.

THE WORD'BEAST' is a translation of a Hindi or Sanskrit word PASHU. That word has a significance of its own. Literally, PASHU means the animal, the beast, but it is a metaphor. It comes from the word PASH -- PASH means bondage. PASHU means one who is in bondage.

The beast is one who is in bondage -- the bondage of the body, instincts, unconsciousness; the bondage of the society, mind, thought. The beast is one who is in bondage.

BEASTS DO NOT UNDERSTAND THE WORLD...

How can they understand? Their eyes are not free to see; their minds are not free to see; their bodies are not free to feel. They don't hear, they don't see, they don't smell, they don't touch -- they are in bondage. All senses are crippled, chained.

BEASTS DO NOT UNDERSTAND THE WORLD...

How can they understand the world? The world can be understood only in freedom. When no scripture is a bondage on you, and no philosophy is a chain in your hands, and when no theology is a prison for you, when you are out of ALL bondages, then you can understand. Understanding happens only in freedom. Understanding happens only in an uncluttered mind.

BEASTS DO NOT UNDERSTAND THE WORLD
TO BE A SORRY PLACE.

And they cannot understand that the world is a sorry place. The so-called world created by the mind and by the body is a mirage. It APPEARS so, it appears very beautiful, but it only appears -- it is not really so. It is a rainbow -- so beautiful, so colorful; you come closer and it disappears. If you want to grasp the rainbow, your hand will be empty, there will be nothing. It is a mirage. But because of unconsciousness we cannot see it.

Only with awareness does the vision arise; then we can see where it is only a mirage and where it is truth. Any happiness that happens by any outer coincidence is a mirage, and you will suffer through it. It is a deception, it is a hallucination.

You feel that you are very happy with a woman or with a man? -- you are going to suffer. Sooner or later you will find that all happiness has disappeared. Sooner or later you will find maybe you were just imagining it -- it has never been there. Maybe it was just a dream. You were fantasizing it. When the reality of the woman and the man is revealed, you find two ugly beasts trying to dominate each other.
I have heard:

The best man was doing his utmost to make the groom brace up. "Where is your nerve, old man?" he asked. "You are shaking like a leaf!"

"I know I am," said the groom, "but this is a nerve-wracking time for me. I've got some excuse for being frightened, haven't I? I've never been married before."

"Of course you haven't," said the best man. "If you had you would be much more scared than you are!"

As you look into life, as you watch life, as you learn more about it, by and by you will feel disillusioned. There is nothing... just mirages calling you. Many times you have been befooled. Many times you rushed, you travelled long, to find just nothing.

If you are alert, your experience will make you free of the world. And by'the world' I don't mean, and neither does Saraha mean, the world of the trees and the stars and the rivers and the mountains by'the world' he means the world that you project through your mind, through your desire. That world is maya, that world is illusory, that is created by desire, that is created by thought. When thought and desire disappear and there is just awareness, alertness, when there is consciousness without any content, when there is no thought-cloud, just consciousness, the sky, then you see the real world. That real world is what religions call God, or Buddha calls Nirvana.

BEASTS DO NOT UNDERSTAND THE WORLD
TO BE A SORRY PLACE. NOT SO THE WISE

WHO THE HEAVENLY NECTAR DRINK
WHILE BEASTS HUNGER FOR THE SENSUAL.

But when you are defeated in your hope, when you are defeated in your dream, you think maybe THIS dream was wrong, and you start dreaming another dream. When you are not fulfilled in your desire, you think you didn't make as much effort as was needed. Again you are deceived.

A woman sitting on a streetcar noticed that the man next to her kept shaking his head from side to side, like a metronome. The woman's curiosity got the best of her and she asked why he was doing it.
"So I can tell the time," replied the fellow.
"Well, what time is it?" asked the woman.
"Four-thirty," he said, still shaking his head.
"You're wrong -- it's a quarter until five."
"Oh! Then I must be slow!" the man answered as he speeded up.

That's how it goes on: if you don't achieve something, you think maybe you have not been making as

much effort as was needed, or your speed was slow, your competitive spirit was not enough to compete with others. You were not aggressive enough. You were not violent enough; that you were lethargic and lazy; that next time you have to pull yourself up; that you have to pull yourself together -- next time you have to prove your mettle.

It has nothing to do with your mettle. You have failed because success is not possible. You have not failed for reason of your effort, speed, aggression -- no. You have not failed because you were defective. You have failed because failure is the only possibility in the world -- nobody succeeds. Nobody can succeed! Success is not possible. Desires cannot be fulfilled. And projections never allow you to see the reality, and you remain in bondage.

You also experience the same failure again and again as I have experienced. You also experience the same failure again and again as Buddha or Saraha has experienced. Then what is the difference? You experience the failure, but you don't learn anything from it. That is the only difference. The moment you start learning from it, you will be a Buddha.

One experience, another experience, another experience, but you don't put all the experiences together -- you don't conclude! You say, "This woman proved horrible, okay -- but there are millions of women. I will find another." This woman proves a failure again, you again start hoping, dreaming you will find another: "It does not mean that all women have failed if one woman has failed. It does not mean that one man has failed so all men have failed." You go on hoping, you go on hoping -- the hope goes on winning over your experience, and you never learn.

One relationship becomes a bondage; you feel that something has gone wrong -- next time you will make all the efforts not to make it a bondage. But you are not going to succeed -- because success is not in the very nature of things here. Failure is the only possibility: success is impossible.

The day you recognize that failure is the only possibility, that ALL rainbows are false, and all happinesses that glitter and shine from far away and attract you like magnets, are just empty dreams, desires, you are deluding yourself -- the day you recognize the fact, a turning, a conversion, a new being is born.

With a banging of doors and an angry swish of skirts, the hefty female entered the registrar's office.

"Did you or did you not issue this license for me to marry John Henry?" she snapped, slamming a document on the table.

The registrar inspected it closely through his glasses. "Yes, madam," he said cautiously, "I believe I did. Why?"

"Well, what are you going to do about it?" she screamed. "He's escaped!"

All relationships are just beautiful on the surface; deep down they are a sort of bondage. I am not saying don't relate to people; I am saying relate, but never think that any relationship is going to give you happiness. Relate! Of course, you will have to relate -- you are in the world. You have to relate to people, but no relationship is going to give you happiness -- because it never comes from the outside. It always glows from the inside, it always flows from the inside.

And Saraha says: The man who believes that it comes from the outside is a beast -- he is a PASHU -- he is in bondage. And the man who recognizes the fact that it never comes from the outside, whenever it comes it comes from the inside, is free. He is a man; he is really a man, he is no more a beast. With that freedom man is born.

BEASTS DO NOT UNDERSTAND THE WORLD
TO BE A SORRY PLACE. NOT SO THE WISE

WHO THE HEAVENLY NECTAR DRINK...

What is this heavenly nectar? It is symbolic of the honey that you have already in your mouth -- and you have not tasted it. You don't have any time to taste it. The whole world is too much, and you are rushing from one place to another. You don't have any time to taste the honey that is already there.

That is the heavenly nectar -- if you taste it, you are in heaven. If you taste it, then there is no death -- that's why it is called'heavenly nectar': you become an immortal. You are an immortal. You have not seen it,

but you ARE an immortal. There is no death: you are deathless. The SKY is deathless: only clouds are born and die. Rivers are born and die: the sea is deathless. So are you.

SARAHA says these sutras to the king. Saraha is not trying to convince him logically. In fact, he is simply making his being available to him. And he is giving him a new gestalt -- to look at Saraha. Tantra is a new gestalt to look at life. And I have never come across anything more profound than Tantra.

The Tantra Vision, Vol 1

Chapter #4
Chapter title: Love is death

24 April 1977 am in Buddha Hall

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The first question:

OSHO, YOU ARE EVERYTHING THAT I HAVE EVER WANTED OR COULD EVER WANT. SO WHY IS THERE SO MUCH RESISTANCE IN ME TOWARDS YOU?

THAT'S WHY -- if you have deep love for me, there will be deep resistance also. They balance each other. Wherever love is, there is resistance too. Wherever you are tremendously attracted, you would like to escape also from that place, from that space -- because to be immensely attracted means you will fall into the abyss, you will no more be yourself.

Love is dangerous. Love is a death. It is more deathly than death itself -- because you survive after death, but after love you don't survive. Yes, somebody else is born, but you are gone. Hence the fear.

Those who are not in love with me, they can come very close, and there will be no fear. Those who love me, they will be afraid of taking each step; reluctantly they will take those steps; very hard it is going to be for them -- because the closer they come to me, the less will be their ego. That's what I mean by death. The moment they have come REALLY close to me, they are not -- just as I am not.

Coming closer to me is coming closer to a state of nothingness. So even in ordinary love there is resistance -- this love is extraordinary, this love is unique

The question is from Anand Anupam. I have been watching her. She IS resisting. The question is not just intellectual, it is existential. She has been fighting hard... but she cannot win. She is blessed because she cannot win. Her defeat is certain, it is absolutely certain. I have seen that love in her eyes; that love is so strong that it will destroy all resistance, that it will win over all efforts of the ego to survive.

When love is strong, the ego can try but it is already a losing battle for the ego. That's why so many people live without love. They talk about love, but they live without love. They fantasize about love, but they never actualize love -- because to actualize love means you will have to destroy yourself utterly.

When you come to a Master, it is either utter destruction or nothing. Either you have to dissolve into me and you have to allow me to dissolve into you, or you can be here but nothing will happen. If the ego remains, then there is a China Wall between me and you. And a China Wall can be broken easily, but the ego is a more subtle energy.

But once love has arisen, then the ego is impotent -- and I have seen this love in Anupam's eyes. It is

there. It is going to be a great struggle, but good! -- because those who come very easily don't come. Those who take a long time, those who fight inch by inch, only they come.

But nothing to be worried about. The journey is going to be a long journey. Anupam will take time, maybe years, but nothing to be worried! She is on the right track. AND she has crossed the point from where she could have gone back; she has crossed the point of no-return. So it is only a question of time.

She is available to me. I never force anybody -- because there is no need. And it is good to give them time and enough rope, so they come on their own. When surrender is out of freedom it has a beauty.

But you can trust it is coming, it is on the way. In the deepest core of your being it has already happened; now it is just a question of time, so that the deepest core informs your superficial mind. In your heart you have already come to me. Only in the mind is there struggle. At the center you have already come closer to me; only on the periphery there is fighting going on. The headquarters have really already surrendered.

You must have heard about a Japanese soldier who was still fighting: the Second World War was over, so many years had passed, and twenty years after the Second World War he was still fighting -- he had not heard that Japan had surrendered. He was somewhere in the deepest forests of Indonesia, and still thinking that he belonged to the emperor of Japan and the fight was on. He must have been mad! He was hiding and escaping and killing people -- alone!

When just a few years ago he went back to Japan, he was given a hero's reception. He is a hero in a way. He was unaware -- but he must be a man of great will. He had heard from others -- it was not that he had not heard; how can you avoid for twenty years? that Japan had surrendered, the war had finished. But he insisted: "Unless I receive an order from my commander, I will not surrender." Now, the commander was dead, so there was no way to receive an order from the commander -- and he was going to fight his whole life. It was very difficult to catch hold of him; he was very dangerous -- but he was caught.

Exactly that is the case with Anupam: the headquarters have already surrendered, the commander is dead! Just on the periphery, somewhere in the forests of Indonesia you are fighting, Anupam. But sooner or later, howsoever mad you are, you will receive the news.....

The second question:

> I WOULD LIKE TO BECOME TRUE, BUT WHAT IS IT AND HOW IS IT? I FEEL IN A DEVIL-CIRCLE, IN A PRISON. I WOULD LIKE TO COME OUT, BUT HOW?

THE FIRST THING: you are not in a prison -- nobody is, nobody ever has been. The prison is make-believe. You are unconscious, certainly, but you are not in a prison. The prison is a dream, a nightmare, that you have managed to see in your sleep. So the basic question is not how to come out of the prison; the basic question is how to come out of the sleep. And there is a great difference in how you articulate the question. If you start thinking, "How to come out of the prison?" then you will start fighting with the prison -- WHICH IS NOT -- then you will be moving in a wrong direction.

That's what many people have been doing down the centuries. They think they are in a prison, so they fight with the prison, they fight with the guards. they fight with the jailor, they fight with the system. They fight with the walls! They go on filing the bars of the windows; they want to escape from the prison, they try to unlock the prison but it cannot be done, because the prison exists not. The jailor and the guard and the bars and the locks are all imagination.

You are in a deep sleep and you are seeing a nightmare. The basic question is how to come out of sleep.
I have heard:

> No durance vile could be more pathetic than that suffered by the drunk who was found wandering agonizedly around and around on the sidewalk outside the fence which encloses a public park, beating upon the bars and screaming: "Let me out!"

That is your situation. You are not locked up, you are not imprisoned you are simply drunk. You THINK that you are imprisoned. This is just a thought. And I know why that thought arises in your mind: because you feel yourself so very limited from everywhere -- out of the limitation the idea of prison arises. Wherever you move there is a limitation; you can go only so far and then you cannot go any further; then

there must be a wall which is hindering you. So you infer that there is a wall all around; maybe not visible, maybe it is a glass wall made of very transparent glass; you can see through it, but whenever you move in ANY direction, again and again you stumble and you cannot go beyond a certain point.

This gives you the idea of a prison, that you are imprisoned. But this limitation is also because of sleep. In sleep you become identified with the body, so the limitations of the body become your limitations. In sleep you become identified with the mind, so the limitations of the mind become your limitations.

YOU ARE UNLIMITED. You are unbounded. AS you are in your pure being, no limitation exists -- you are a god. But to KNOW that godhood, don't start fighting with the prison, otherwise you will never be a winner. And more and more you will be defeated, and more and more you will feel frustrated, and more and more you will lose self-confidence, more and more you will feel that it seems impossible to get out of it.

Start by becoming more aware. Start by becoming more alert, more attentive. That is the only thing that has to be done.

Being aware you will start feeling that the walls that were too close are no more so close; they are widening. Your prison is becoming bigger and bigger. The more your consciousness expands, the more you will see that your prison is no more THAT small -- it is becoming bigger and bigger. More expansive consciousness and bigger space is available to you to move, to be, to live, to love. And then you know the basic mechanism: less conscious, and the walls come closer; unconscious, and the walls are just touching you from everywhere. You are in a small cell; even a slight movement is not possible.

Remember this phrase: expansion of consciousness. With that expansion, YOU expand. One day, when your consciousness is absolute and there is not a lingering shadow of darkness inside, when there is nothing unconscious in you, all has become conscious, when the light is burning bright, when you are luminous from the inner awareness -- then suddenly you see that even the sky is not your limit, there is no limitation to you.

This is the whole experience of the mystics of all the ages. When Jesus says: "I and my father in heaven are one," this is what he means. He is saying: "I have no limitations." It is a way of saying the same thing, a metaphorical way, a symbolic way: "I and my Father in heaven are not two but one -- I, staying in this small body and He, spread all over existence, are not two but one. My source and I are one... I AM as big as existence itself."

That is the meaning when the mystic of the Upanishad declares: "Aham Brahmasmi -- I am the Absolute, I am God. " This is uttered in a state of awareness where no unconsciousness exists.

This is the meaning when the Sufi, Mansoor, declares, "Ana-el-Haqq -- I am the Truth."

These great utterances are very significant. They simply say that you are as big as your consciousness never more, never less. That's why there is so much appeal in drugs, because they chemically force your consciousness to become a little wider than it is. LSD or marijuana or mescalin, they give you a sudden expansion of consciousness. Of course, it is forced and violent and should NOT be done. And it is chemical -- it has nothing to do with your spirituality. YOU DON'T GROW THROUGH IT! Growth comes through voluntary effort. Growth is not cheap, not so cheap that just a small quantity of LSD, a VERY small quantity of LSD, can give you spiritual growth.

Aldous Huxley was very much wrong when he started thinking that he had attained through LSD the same experience as Kabir, or as Eckhardt, or as Baso -- no, it is not the same experience. Yes, something is similar; that similarity is in the expansion of consciousness. But it is very dissimilar too; it is a forced thing; it is a violence on your biology and on your chemistry. And you remain the same! You don't grow through it. Once the influence of the drug wears off, you are the same man again, the same small man.

Kabir will never be the same again because that expansion of consciousness was not just a forced thing -- he has grown to it. Now there is no going back. It has become part of him. It has become his being. He has absorbed it.

But the appeal can be understood. The appeal has always been there; it has nothing to do with the modern generation. It has always been there... since the Vedas; man has always felt tremendously attracted towards drugs. It is a false coin; it gives you a little glimpse of the real in a very unnatural way. But man is always seeking expansion; man wants to become great.

Sometimes through money he wants to become great -- yes, money also gives you a feeling of expansion; it is a drug. When you have much money, you feel your boundaries are not so close to you -- they are far away. You can have as many cars as you want; you are not limited. If suddenly you want to have a Rolls Royce, you can have it -- you feel free. When the money is not there, a Rolls Royce passes by, the desire arises... but the limitation. Your pocket is empty. You don't have any bank balance. You feel hurt

-- the wall; you cannot go beyond it. The car is there; you see the car; you can have it right now -- but there is a wall between you and the car: the wall of poverty.

Money gives you a feeling of expansion, a feeling of freedom. But that too is a false freedom. You can have many more things, but that doesn't help you grow. You don't become more -- you have more, but your being remains the same. So is power: if you are a prime minister or a president of a country you feel powerful -- the army, the police, the court, the whole paraphernalia of the state is yours. The boundaries of the country are your boundaries: you feel tremendously powerful. But that too is a drug.

Let me say to you: Politics and money are as much drugs as LSD and marijuana -- and far more dangerous. If one has to choose between LSD and money, LSD is far better. If one has to choose between politics and LSD, then LSD is far better and far more religious. Why do I say so? because through LSD you will only be destroying yourself, but through money you destroy others too. Through LSD you will be simply destroying your chemistry, your biology, but through politics you will destroy millions of people.

Just think: if Adolf Hitler had been a drug addict, the world would have been far better; if he had been on LSD, or with a syringe in hand, we would have felt blessed, we would have thanked God "It is very good that he remains in his house and goes on taking shots and is stoned. The world can go on easily without him."

Money, politics, are far more dangerous drugs. Now, this is very ironical: politicians are always against drugs, people who have money are always against drugs -- and they are not aware that they themselves are drug-addicts. And they are on a far more dangerous trip, because their trip implies others' lives too. A man is free to do whatsoever he wants to do. LSD can at the most be a suicidal thing, but it is never murder. It is suicide! And one IS free to commit suicide, at least one HAS to be free to commit suicide because it is your life; if you don't want to live, it is okay. But money is murder; so is power-politics murder -- it kills others.

I am not saying to choose drugs. I am saying ALL drugs are bad: money, politics, LSD, marijuana. You choose these things because you have a false idea that they will expand your consciousness. The consciousness can be expanded very simply, very easily, because IN FACT it is already expanded. You are just living in a false notion: your false notion is your barrier, is your prison.

You ask: "I would like to become true..."

YOU CANNOT LIKE OR DISLIKE. It is not a question of your choice. Truth is! Whether you like it or do not like it is irrelevant. You can choose lies, but you cannot choose truth -- truth is there. That's why Krishnamurti insists so much on choiceless awareness. You cannot choose truth. Truth is already there! It has nothing to do with your choice, liking, disliking.

The moment you drop your choice, truth is there. It is because of your choice that you cannot see the truth. Your choice functions like a screen on your eyes. Your liking and disliking is the problem! Because you like something, you cannot see that which is; and because you dislike something you cannot see that which is. Through like and dislike you are having colored glasses on your eyes and you don't see the real color of existence as It is.

You say: "I would like to become true..." That's how you remain untrue. YOU ARE TRUE! Drop likes and dislikes! How can you be untrue? Being is true. To be is true. You are here -- alive, breathing. How can you be untrue? Your choice: by choice you have become a Christian or a Hindu or a Mohammedan. By truth you are not Hindu, Mohammedan, Christian. By choice you have become identified with India, with China, with Germany, but by truth the whole belongs to you and you belong to the whole you are universal.

The total lives through you. You are NOT just a part. The total lives through you AS totality. Choose, like, dislike, and you go astray.

Now you say, "I would like to become true..." then in the name of truth also you will become untrue. That's how a person becomes a Christian, because he thinks Christianity is true and"I would like to become true," so he becomes a Christian. Please don't become a Christian, don't become a Hindu. YOU ARE A CHRIST! WHY become a Christian? CHRISThood is your nature. Christhood has nothing to do with Jesus; it is as much yours as Jesus'. Christhood is a state of choiceless awareness.

So please don't start thinking in terms of desire: "I would like to become true." Now this is the way to become untrue. Drop this desire just be, don't try to become. Becoming is becoming untrue: being is truth. And see the difference!

Becoming is in the future; it has a goal. Being is herenow; it is not a goal -- it is already the case. So whosoever you are, just be that; don't try to become anything else. You have been taught ideals, goals --

become! Always you have been forced to become something.

My whole teaching is: Whatsoever, whosoever you are, that's beautiful. It is more than enough. You just be that. Stop becoming and be!

And now, naturally, when you ask "I would like to become true, but what is it and how is it?" once you start thinking in terms of becoming, then certainly you want to know what the goal is: What is it? what is this truth that I want to become? And then naturally, when'goal' comes there,'how' also comes: How to attain it? Then the whole technology, methodology....

I am saying you ARE That. The mystic in the Upanishad says: TAT-TAT-TVAM-ASI-ASI -- thou art That. ALREADY you are That. It is not a question of becoming. God is not somewhere in the future; God is just now, this very moment, within you, without you, everywhere -- because only God is, nothing else exists. All that exists is divine.

So be! Don't try to become. Then one thing leads to another: If you want to become, then naturally the idea arises: What ideal? What am I to become? Then you have to imagine an ideal, that you have to be like this -- Christ-like, Buddha-like, Krishna-like. Then you will have to choose an image, and you will become a carbon copy.

Krishna has never been repeated. Can't you see a simple truth? Krishna has never been again. Can't you see a VERY simple truth, that Buddha is unrepeatable? EACH being is unique, utterly unique -- so are you. If you try to become somebody, you will be a false entity, a pseudo existence. You will be a carbon copy. Be the original! So, you can only be yourself. There is nowhere to go, nothing to become.

But the ego wants some goal. The ego exists between the present moment and the goal. See the mechanism of the ego. The bigger the goal you have, the bigger the ego. If you want to become a Christ, if you are a Christian then you have a big ego -- maybe even pious, but it doesn't make any difference. The pious ego is as much an ego as any other ego; sometimes even more dangerous than ordinary egos.

If you are a Christian, then you are on an ego-trip. Ego means the distance between you and the goal. People come to me and they ask: "How to drop the ego?" You cannot drop the ego unless you drop becoming. You cannot drop the ego unless you drop the idea, the ideal, the hope, the future.

The ego exists between the present moment and the future ideal. The bigger the ideal, the farther away the ideal, the more space the ego has to exist, the more possibilities. That's why a religious person is more of an egoist than a materialist. The materialist cannot have THAT much space as the religious person has. The religious person wants to become God! Now, this is the greatest possibility. What more can you have as an ideal? The religious person wants to go to MOKSHA, to heaven, to paradise -- now, what farther shore can you imagine? The religious person wants to be absolutely perfect. Now ego will exist in the shadow of this idea of perfection.

Listen to me! I don't say you have to become gods -- I declare you are gods. Then there is no question of any ego arising, there is no space left. You are not to go to heaven -- you are already there. Just have a good look around... you are already there! It is a nowness, paradise is a nowness. It is a function of the present moment.

The ego thrives when you have goals and ideals. And there are a thousand and one problems with the ego. On the one hand it feels very good to have great ideals; on the other hand it makes you feel guilty, continuously feel guilty, because you are always falling short. Those ideals are impossible; you cannot attain them. There is no way to attain them, so you are always falling short. So on one hand the ego thrives; on another hand guilt... guilt is the shadow of the ego.

Have you watched this strange phenomenon? An egoistic person feels very much guilty about small things. You smoke a cigarette; if you are an egoist you will feel guilty. Now, smoking is an innocent, stupid thing -- very innocent and very stupid. Nothing worth feeling guilty about, but a religious person will feel guilty because he has an ego-ideal that he should not smoke. Now that ideal that he should not smoke and the reality that he smokes create two things: the ideal gives him a good feeling that "I am a religious person. I KNOW that I should not smoke; I even try, I try my best... " but he will also feel that he again and again falls. He cannot reach to the ideal, so he feels guilty. And the person who feels guilty will start making everybody feel guilty. It is natural: how can you just feel guilty alone? It will be too hard; it will be too burdensome.

So a guilty person creates guilt all around. He makes everybody feel guilty for small things, for irrelevant things. If you have long hair, he will make you feel guilty. There is nothing much in it; it is one's own life -- if one wants to have long hair, good! If you are doing things in your own way he will make you feel guilty. Whatsoever you are doing he will find faults. He HAS to find faults -- he is suffering from guilt.

How can he suffer alone? When everybody is feeling guilty he feels at ease. At least one consolation that "I am not alone in the boat -- everybody is in the same boat."

The trick to make others feel guilty is to give them ideals. This is a very subtle trick: the parents give an ideal to the child to "Be like this." They have never been like'this'; nobody has ever been. Now they give an ideal to the child -- this is a very subtle and cunning way to make the child feel guilty. Now, again and again the child will feel "I am not coming closer to the ideal; in fact, I am going farther away from it!" So it hurts; it keeps him down, depressed.

Hence you see so much misery in the world. It is not actual: ninety percent is because of the ideals that have been imposed upon you. And they don't allow you to laugh, they don't allow you to enjoy. A man who has no ideals will never make anybody else feel guilty.

Just the other night, a young man came and he said, "I feel very very guilty about my homosexuality. It is unnatural." Now, if he had gone to Mahatma Gandhi, or to the Vatican Pope, or to Puri's Shankaracharya, what would have happened? They would have really made him feel guilty. And he is ready! to fall into the hands of any torturer. He is ready; he is himself inviting. He is calling the mahatmas to come and make him feel guilty. Alone he cannot do that job very well, so he is asking the experts.

But he has come to a wrong person. I told him, "So what! Why do you say it is unnatural?"

He said, "It is not unnatural?" He was surprised and shocked. "It is not unnatural?"

I said, "How can it be unnatural? My definition of nature is: that which happens is natural. How can the unnatural happen in the first place?"

Immediately I could see he was coming out of the ditch; his face started smiling. So he said, "It is not unnatural? It is not a perversion? It is not some sort of abnormality?"

And I told him, "It is not!"

"But," he said, "animals -- they don't become homosexual."

I said, "They don't have that much intelligence! They live a fixed life. Whatsoever biology allows, they live that way. You can go and see a buffalo eating grass -- she only eats a certain grass, nothing else. You can put the CHOICEST food -- she will not bother; she will go on eating her grass. She has no alternatives. Consciousness is very narrow, almost nil. Man has intelligence; he tries to find new ways to relate, to live. Man is the only animal who finds new ways. Now, to live in a house is unnatural, because no animal lives -- so is it a perversion? Or to wear clothes is abnormal, because no animal wears clothes is it a perversion? To cook food is unnatural -- no animal has ever done it! Is it wrong to eat cooked food? To invite people to your house for a drink or for lunch is unnatural because no animal ever invites any other animal -- because animals in fact always go in privacy when they want to eat. You give something to a dog: he will immediately go into a corner and will keep everybody at the back, and will be in a hurry to eat. He will never invite, he will not call his friends:'Come on!' That is natural to a dog, but you are not dogs; you are far superior. You have more intelligence, you have more possibilities. Man makes everything in his own way -- that is HIS nature."

He was relieved. I could see a great burden, a mountain that was on his head, was gone. I am not certain how long he will remain free and unburdened. Some mahatma may catch hold of him, and again put the same idea that "this is unnatural". Mahatmas are either sadists or masochists -- avoid! Whenever you see a mahatma, RUN as fast as you can before he puts some guilt in your mind.

WHATSOEVER YOU CAN BE, YOU ARE. There is no goal. And we are not going anywhere. We are simply celebrating here. Existence is not a journey, it is a celebration. Think of it as a celebration! as a delight, as a joy! Don't turn it into a suffering! Don't turn it into a duty, a work -- let it be play!

This is what I mean by becoming religious: no guilt, no ego, no trip of any kind -- just being herenow... being with the trees and The birds and the rivers and the mountains and the stars.

You are not in a prison. You are in God's house, you are in God's temple -- please don't call it a prison; it is not. You have misunderstood. You have interpreted it wrongly. Listening to me also you can interpret many things wrongly. You GO on interpreting.

Two scenes... one:

The nurseryman who spoke at the garden club meeting placed emphasis on the advantage to be gained by the use of old horse manure for fertilizing spring gardens. During the question and answer period, a city lady who had been taking notes raised her hand. The speaker nodded to her and she earnestly enquired: "You said old horse manure was the best fertilizer. Would you mind telling me how old the horse should

be?"

The second:

A hillbilly type woman brought her little boy to the county school. When questioned about her husband, she confided, "I never knew much about this boy's father. He came through here, courted me and we got married. Soon afterwards I found out he was a hobosexual."
"You mean homosexual," came the correction.
"No, sir, I mean hobosexual. He was just a no-good, passionate bum."

Each one has his own interpretation of words. So when I am saying something, I don't know what you are going to understand out of it. Each one has a private dictionary hidden in the unconscious. That private dictionary goes on infiltrating, changing, coloring.

I have been telling you to become free. You have misunderstood me -- you thought you are in a prison. Yes, I say "Become free!" Immediately you interpret it as if you are in a prison. The whole emphasis has changed. My emphasis was on YOU: Be free! Your emphasis has gone on the prison. Now you say, "I am in a prison. Unless I get out of the prison, how can I be free?" My emphasis was: Be free, and if you are free there is no prison. The prison is created by your habit of being unfree.

Look! The emphasis has changed -- and it seems that it almost means the same. When I say "Be free!" what difference is there if somebody says "Yes, I am in a prison"? -- a LOT of difference, a great difference. The whole thing has changed. It is a totally different thing when you say "I am in prison." Then the guard and the prison -- they become responsible. Then unless they allow you, how can you get out of it? You have thrown the responsibility on somebody else.

When I was saying "Be free!" I was saying "You are responsible." It is YOUR thing to be free or not to be free. If you have chosen NOT to be free, then there will be a prison, then there will be guards and the prisoner. If you have chosen to be free, the guards and the prison and everything disappears. Just drop the habit of being unfree.

How can you drop it? Freedom and consciousness go hand in hand: more conscious, more free; less conscious, less free. The animals are less free because.they are less conscious. The rock is even less free because the rock has no consciousness, almost nil. Man is the most highly evolved being, at least on this earth. Man has a little freedom then a Buddha has absolute freedom: his consciousness.

So it is only a question of the degrees of consciousness. Your prison consists of the layers of your unconsciousness. Start becoming conscious and there is no other prison.

And remember, the mind is very cunning. It can always find ways to befool you. It has learnt very many tricks to befool. The mind can just use another word, and you may not even see the difference -- the difference may be so subtle that it is almost synonymous -- and the mind has played a trick.

So when I am saying something, please don't interpret it. Just listen to it as attentively as possible; don't change a single word, not even a single comma. Just listen to what I am saying. Don't bring YOUR mind into it, otherwise you will hear something else. Always be alert about the cunningness of the mind. And you have cultivated that cunningness. You have not cultivated it for yourself, but you have cultivated it for others. We try to befool everybody; by and by, the mind becomes expert in befooling -- then it starts befooling you.
I have heard:

A journalist died. Naturally, he was a journalist, and even in the president's house and the prime minister's house he had been immediately welcomed and taken in; no appointment was ever needed -- he was a great journalist. So he rushed towards heaven -- why should he go to hell? -- but he was prevented by Saint Peter. And Saint Peter said, "Wait! No more journalists are needed here. We already have the full quota; we only need one dozen -- in fact, they are also useless because there is no newspaper being printed in heaven."

In fact, there is no news! Nothing happens there ever. Things are going so smoothly, how can news happen? And what news can you think about saints' lives: they are sitting under their trees, Bodhi Trees, meditating. So the newspaper is not much of a newspaper, but just to have it published, just as a formality, the newspaper IS published, and every day it is written'ditto'... the same as before.

"We don't need any journalists -- you go to hell. And there are always more and more journalists

needed, because there is much news, and newspapers and newspapers... and new newspapers are being planned -- I have just heard. You go there and you will have a great job and great joy!"

But the journalist wanted to be in heaven, so he said. "You do one thing: I know journalists... if I can manage to get some journalist to go to hell, will his place be given to me?"

Saint Peter took pity on him; he said, "Okay, how much time do you need to convert a journalist to go to hell?"

He said, "Twenty-four hours, just twenty-four hours."

So he was allowed into heaven for twenty-four hours. He immediately started circulating a rumor that "one of the greatest newspapers is being planned, and the chief editor is needed, the assistant editors are needed, the sub-editors are needed -- and great is the possibility. But, you will have to go to hell."

For twenty-four hours he went round and round. He met all the journalists, and after twenty-four hours when he went to Saint Peter to see whether anybody had left, Saint Peter simply closed the door and told him, "Don't go outside because they ALL have left!"

But the journalist said, "No, then I will have to go -- maybe there is something in it. You please don't prevent me. I will HAVE to go."

He himself has spread the rumor, but when twelve persons have believed then one starts believing it oneself.

That's how mind has become so cunning. You have been deceiving and deceiving... it has become such an expert in deception that it deceives you too.

The plaintiff in an accident-injury case, appearing in court in a wheelchair, won a huge settlement. Enraged, the lawyer for the defence advanced on the winner in his wheelchair.

"You're faking and I know you're faking," he shouted. "So help me God, I'm going to follow you around for the rest of your life, until I get proof."

The lawyer knew it perfectly well, that that man was a fake, that wheelchair was a show. He was perfectly okay, there was nothing wrong in his body. So he said:

"So help me God, I'm going to follow you round for the rest of your life, until I get proof."

"Be my guest," responded the man in the wheelchair, with a smile. "Let me tell you my plans. First, I'm going to London for some clothes, then to the Riviera for the sun, and after that -- to Lourdes, for the miracle."

Mind is so cunning; it can find a way out always. It can go to Lourdes.... But once you are playing these tricks on others, sooner or later you will be the victim yourself. Beware of your own mind. Don't trust it, doubt it. If you start doubting your mind, that is a great moment. The moment the doubt about mind arises, you start trusting the self. If you trust the mind, you doubt the self; if you mistrust the mind, you start trusting the self.

That is the whole meaning of trusting a Master. When you come to me, it is simply a technique to help you to doubt your own mind. You start trusting me: you say, "I will listen to you. I won't listen to my mind. I have listened to my mind long enough; it leads nowhere, it goes round and round. It again and again takes to the same trip; it is a repetition, it is monotonous." You say, "I will listen to you."

A Master is just an excuse to get rid of the mind. Once you have got rid of the mind there is no need to trust the Master, because you will have come upon your own Master. The Master is simply a passage to your own Master. Via the Master, it becomes easy; otherwise the mind will go on deceiving, and you will not know what to do with the mind.

Listening to the Master, trusting the Master, by and by, the mind is neglected. And many times you have to drop the mind because the Master is saying something which goes against it -- it ALWAYS goes against it! Neglected, mind starts dying. Not trusted, mind starts dying. It comes to its right size. Right now it is pretending. Right now it pretends as if it is your whole life. It is just a small, tiny mechanism good to use, very dangerous to make it your master.

The mind says "Become!" The Master says "Be!" The mind says "Desire!" The Master says "Delight!" The mind says, "You have to go a long way." The Master says, "You have arrived, you are Saraha -- you have shot the target already."

The third question:

WHAT DO YOU THINK ABOUT CIVILIZATION? ARE YOU ABSOLUTELY AGAINST IT?

THERE IS NO CIVILIZATION ANYWHERE -- so how can I be against it? It exists not. It is just a pretension. Yes, man has lost his primitive, primordial innocence, but man has not become civilized -- because that is NO way to become civilized. The only way to become civilized is to base yourself on your innocence, to base yourself on your primitive innocence, to grow from there.

That's why Jesus says: Unless you are reborn, unless you become a child again, you will never know what truth is.

This so-called civilization is fake, it is a pseudo coin. If I am against it, I am not against civilization -- because this is not civilization. I am against it because this is not civilization at all. It is fake.

I have heard:

Someone once asked the former Prince of Wales, "What is your idea of civilization?"

"It is a good idea," replied the Prince, "somebody ought to start it."

I love the answer. Yes, somebody ought to start it -- it has not yet been started. Man is not civilized; man only pretends.

I am against pretensions. I am against hypocrisies. Man only shows that he is civilized. Scratch him a little and you will find an uncivilized man. Scratch him a little and all that is good is just superficial, and all that is bad is very deep-rooted. It is a skin-deep civilization. Everything goes well; you are smiling and everything, and somebody just throws a word at you, an insult, and you are mad, and you are a maniac and you want to kill. Just a moment before, you were smiling; and just a moment afterwards, you are ready to kill, your murderous possibilities have surfaced. What kind of civilization is this?

A man can be civilized only when he has become really meditative. Only meditation can bring real civilization to the world. Only Buddhas are civilized.

And this is the paradox: that Buddhas are not against the primitive -- they use the primitive as the base, they use the childhood innocence as the base. And on that base a great temple is erected. This civilization destroys the innocence of childhood, and then it gives you just false coins. First it destroys your primal innocence. Once primal innocence is destroyed, you have become cunning, clever, calculating; then you are trapped, then this society goes on civilizing you.

First it makes you alienated from your own self. Once you are alienated, then it gives you false coins you have to depend on it. Real civilization will not be against your nature, will not be against your childhood. It will be a growth upon it. It will not have any antagonism towards primitive innocence, it will be a flowering of it. It will go higher and higher, but it will be rooted in the primal innocence.

This civilization is nothing but a maddening affair. Can't you see the whole earth has become a big madhouse? People have lost their souls, people are no more people -- they have lost their self, they have lost their personality. They have lost all! They are just pretenders. They have masks; they have lost their original faces.

I am all for civilization, but this is not civilization. That's why I am against it. I would like a man really civilized, really cultured, but that culture can only grow it cannot be forced from the outside. It can come only from the within. It can spread towards the periphery, but it should rise, it HAS to rise, at the center.

This civilization is doing just the opposite: it forces things from the outside. There is a non-violent preaching all over the world -- Mahavir, Buddha, Jesus, they all teach non-violence. They teach non-violence because they have enjoyed non-violence. But followers? -- they have never enjoyed any moment of nonviolence. They know only violence. But they are followers, so they pretend to be non-violent, they force a non-violence upon themselves, they create a character. That character is just around them. It is an armour. Deep down they are boiling like volcanos ready to erupt. And on the surface they smile the false smile, the plastic smile.

This is not civilization. This is a very ugly phenomenon. Yes, I would like the non-violence to come from within, not to be cultivated from the outside, but helped. That is the root meaning of the word'education'. It is almost like drawing water from a well: education means to draw out; that is the root meaning of the word'education'. But what has education been doing? It never draws anything out -- it forces

in. It goes on forcing things in the head of the child; it is not worried about the child at all, it does not think about the child. The child is just used as a mechanism into which more and more information has to be fed. This is not education!

The child's soul has to be brought out. That which is hidden in the child has to be brought out. The child has not to be patterned; his freedom should be left intact, and his consciousness has to be helped to grow. More information is not more education! More awareness is education, more love is education. And education creates civilization.

This civilization is false; its education is false. That's why I am against it. I am against it because it is not really a civilization.

OSHO, I LAUGH SO MUCH AT YOUR JOKES. I WOULD LIKE TO ASK ONE QUESTION: WHY DOES A JOKE CREATE SO MUCH LAUGHTER?

ONE THING: you have never been allowed to laugh; your laughter is repressed. It is like a repressed spring -- any excuse is enough and it comes out. You have been taught to be sad, long faces; you have been taught to be serious.

If you are serious, nobody thinks that you are doing something wrong; it is accepted, it is the way things have to be. But if you are laughing, laughing too much, then people will start feeling embarrassed by you. They will start thinking something is weird:'Why is this man laughing'?" And if you are laughing without any reason, then you are mad; then they will take you to the psychiatrist; then they will hospitalize you. They will say, "He laughs without any reason! Only mad people laugh without any reason."

In a better world, in a more civilized world, in a really civilized world, laughter will be accepted as natural. Only when a person is sad will we hospitalize him.

Sadness is illness: laughter is health. So, because you have not been allowed to laugh. any small excuse... jokes are excuses to laugh; you can laugh without being called mad. You can say, "Because of the joke...." And a joke has a mechanism: it helps you uncoil. The whole mechanism of a joke is very complex in a way simple-looking; deep down very complex. A joke is not a joke! It is a difficult phenomenon. In a few words, in a few lines, it can create such a change in the whole climate. What happens?

When a joke is told, first you start expecting that there is going to be some laughter. You are ready for it. You autohypnotize yourself; you become alert. You may have been dozing and sleeping, but now there is a joke you become alert. Your backbone is straight; you listen attentively. You become more aware. And then the story goes on in such a way that it creates more and more tension in you. You want to know the conclusion. The joke goes on one plane, and there seems to be nothing much like a joke in it, and then there is a sudden turn.... That sudden turn releases your spring. You become tense and tense because you are waiting and waiting and waiting... and you see that there seems to be nothing much in it. And then suddenly it is there! And it is so suddenly there, so out of the blue, that you forget your seriousness, that you forget who you are, that you become a child again in that suddenness -- and you laugh. And your repressed laughter is released.

Jokes simply show that the society has forgotten how to laugh. In a better world where people will be laughing more, we will miss one thing: the joke. There will be no need -- people will be laughing and people will be happy. Why? Each moment will be a moment of laughter. And if you can see life, it is ALL joke. But you are not allowed to see! Blinkers have been put on your eyes; you are only allowed to see so much. You are not allowed to see the ridiculousness of it -- it IS ridiculous!

Children can see it more easily; that's why children are laughing more easily and more loudly. And they create embarrassment in parents, because they can see the whole nonsense of it. And the blinkers are not yet fixed. The father goes on saying to the child, "Be true, always be true!" And then a man knocks on the door, and the father says, "Go and tell him that father is not at home." Now the child... the father cannot see what is happening, but the child laughs. He cannot believe what is happening -- this is ridiculous! And the child goes to the stranger knocking on the door and he says, "Father says he is not at home." He takes the whole juice out of it. He enjoys every bit of it.

We live with blinkers. We are cultivated in such a way that we don't see the ridiculousness of life; otherwise it is ridiculous. That's why sometimes even without a joke, in some small thing... for example: Ford slipped and fell on the ground. Why did people who were standing there have a good laugh? They may

not have shown it, but they had a good laugh.

Just think: if a beggar slips on a banana peel, nobody will bother; but a president of a country slips on a banana peel -- the whole world will laugh. Why? Because the banana peel brought things right! That banana peel showed to the president that he is as much a human being as a beggar. And the banana peel makes no difference at all. Come beggar, come president, come prime minister, makes no difference. A banana peel is a banana peel; it does not bother.

If an ordinary man falls, you will have a little laughter but not much, because he is an ordinary man; he never tried to prove that he is more than life size -- so there is not much laughter. But if a president slips on a banana peel, suddenly the ridiculousness of it, the reality of it, that this man was thinking that he was at the top of the world -- whom were you trying to befool? -- even a banana peel is not befooled. And you laugh.

Watch... wherever you laugh, the ridiculousness of life has entered through your blinkers. You are again a child. A joke brings you back your childhoodness, your innocence. For a moment it helps the blinkers to slip from the eyes.

Listen to a few jokes:

One of the local men was found dead under unusual circumstances. Therefore a coroner's jury was impanelled, and the foreman called the woman in whose bed the man had died to testify. The foreman assured her that all present knew each other, and that she should just tell in her own words what had happened.

The woman related that she and the man, now deceased, had met in the local pub, and when 'time' was called had gone on to her place to have another drink. One thing led to another and they ended up in bed together. Suddenly she noticed a strange look in his eyes which she described to the coroner's jury in these words: "Coming, I thought, but going he was."

And the second:

An old deacon having occasion to spend a night at a hotel was assigned a room containing three single beds, two of which already had occupants. Soon after the light was extinguished, one of these began to snore so loudly as to prevent the deacon from getting to sleep. The tumult increased as the night wore away until it became absolutely fearful. Some two or three hours after midnight the snorer turned himself in bed, gave a hideous groan and became silent.

The deacon had supposed the third gentleman asleep, but at this juncture he heard him exclaim, "He is dead! Thank God, he is dead."

And the last is a very precious one -- meditate over it:

One day, when Jesus was walking through a village, he came upon an angry mob who had backed a woman up against a wall and were getting ready to stone her.

Raising his hand, Jesus quieted the mob and then said solemnly, "Now, let that one who is without sin cast the first stone."

Immediately a little old lady picked up a big rock and hurled it at the woman. "Mother," said Jesus between gritted teeth, "you exasperate me."

And the last question:

IT IS OBVIOUS THAT YOU ARE IN LOVE WITH ORANGE -- BUT THEN WHY DON'T YOU YOURSELF WEAR ORANGE:'

I -- and in love with orange? God forbid! I hate it! That's why I force you to wear it. It is a sort of punishment for not being enlightened yet.

The Tantra Vision, Vol 1

Chapter #5
Chapter title: Man is a myth

25 April 1977 am in Buddha Hall

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TO A FLY THAT LIKES THE SMELL OF PUTRID
MEAT, THE FRAGRANCE OF SANDALWOOD IS FOUL.

BEINGS WHO DISCARD NIRVANA
COVET COARSE SAMSARA'S REALM.

AN OX'S FOOTPRINTS FILLED WITH WATER
WILL SOON DRY UP; SO WITH A MIND THAT'S FIRM

BUT FULL OF QUALITIES THAT ARE NOT PERFECT,
THESE IMPERFECTIONS WILL IN TIME DRY UP.

LIKE SALT SEA WATER THAT TURNS
SWEET WHEN DRUNK UP BY THE CLOUDS,

SO A FIRM MIND THAT WORKS FOR OTHERS TURNS
THE POISON OF SENSE-OBJECTS INTO NECTAR.

IF INEFFABLE, NEVER IS ONE UNSATISFIED,
IF UNIMAGINABLE, IT MUST BE BLISS ITSELF.

THOUGH FROM A CLOUD ONE FEARS THE THUNDERCLAP,
THE CROPS RIPEN WHEN FROM IT POURS THE RAIN.

MAN IS A MYTH, AND THE MOST DANGEROUS MYTH -- because if you believe that man exists, then you don't try to evolve the man at all; there is no need. If you believe that you are already a man, then all growth stops.

You are not already a man, you are just a potentiality to be. You can be. You may not be. You may miss. Remember, it can be missed.

Man is not born; it is not a given fact. You cannot take it for granted. It is JUST a possibility. Man exists as a seed, not as a tree -- not yet. Man is not yet actual, and the difference between the potential and the actual is great.

Man as he exists is just a machine -- yet he works, yet he succeeds in the world, yet he lives a so-called life and dies. But remember, he exists not. His function is that of a mechanism; he is a robot.

Man is a machine. Yes, this machine can grow something in it which can go beyond mechanism. This machine is no ordinary machine; it has tremendous potentiality to go beyond itself. It can produce something transcendental to its own structure. Sometimes it has produced a Buddha, a Christ, a Gurdjieff. Sometimes it HAS produced a man, but don't you believe that you are already a man. If you believe, your belief will be suicidal -- because once we believe that something is already there, then we stop looking for it, then we stop creating it, then we stop discovering it, then we stop evolving it.

Just think: an ill person, a seriously ill person, thinks he is healthy. Why should he go to the doctor? Why should he take any medicine? Why should he go under treatment? Why should he be willing to go to the hospital? He believes he is healthy, he's in perfect health... and he is dying! His belief will kill him.

That's why I say this myth is very dangerous, the most dangerous myth ever evolved by the priests and the politicians: that man is already on the earth. These millions of people on the earth are just possibilities; and unfortunately, the majority of them are never going to become actual; unfortunately, many of them will die as machines.

What do I mean when I say man is a machine? I mean that man lives out of the past. Man lives out of a dead structure. Man lives out of habit. Man lives a life of routine. Man goes on moving in the same circle, in the same rut... again and again and again. Can't you see the vicious circle in your life? The same things you have been doing every day: hoping, being angry, desiring, being ambitious, being sensual, sexual, being frustrated, again hoping, again the whole circle moves. Each hope leads to a frustration, never is it otherwise; and after each frustration a new hope -- and the circle starts moving.

In the East we call it the wheel of Samsara. It is a wheel! The spokes are the same. And you are deluded by it again and again. You again start hoping. And you know -- you have hoped before, you have hoped millions of times, and nothing happens out of that hope. Just the wheel goes on moving -- and goes on killing you, goes on destroying your life.

Time is running out of your hands. Each moment that is lost is lost for ever, and you go on repeating the old.

This is what I mean when I say man is a machine. I agree with George Gurdjieff absolutely. He used to say that you don't have a soul yet. He was the first man to say it so drastically, that you don't have a soul yet. Yes, the soul can be born in you, but you will have to give birth to it. You will have to become capable of giving birth to it.

Down the centuries the priests have told you that you have already that soul, that you are already that man. That is not so. You are only potentially so. You can become actually too, but the myth has to be destroyed. See the fact of it: you are not a conscious being, and if you are not a conscious being how can you be a man?

What is the difference between a rock and you? What is the difference between an animal and you? What is the difference between a tree and you? The difference is that of consciousness -- but how much consciousness do you have? Just a flicker here and there. Just sometimes, in rare moments, you become conscious; and that is only for seconds and again you fall back into unconsciousness. Yes, sometimes it happens, because it is your potentiality. Sometimes it happens in spite of you.

One day the sun is rising and you fall into tune with existence -- and suddenly it is there, the beauty of it, the benediction of it, the fragrance of it, the light of it. Suddenly it is there and you have a taste of what it would be, what it can be, what it is. But the moment you become alert that it is there, it is already gone. Only a memory is left. Only for rare moments: sometimes in love, sometimes watching a full moon, sometimes a rising sun, sometimes sitting in a silent mountain cave, sometimes looking at a child playing, giggling; yes, sometimes in music, but these moments are rare.

If an ordinary man, the so-called man, achieves seven moments of awareness in his whole life, that will be too much. Rarely, very rarely, just a ray enters, and then it is gone. And you are back to your trivial life, dull and dead. And this is not so only with ordinary people: it is so with your so-called extraordinary people.

Just the other day I was reading about Carl Jung, one of the greatest psychologists of this age. But sometimes one wonders whether to call these people psychologists or not. He was a very restless man, absolutely restless. He could not sit silently for a single moment. He would turn and toss; he would do something or other. If there was nothing to do he would smoke his pipe. And he was a chain-smoker. Then he had a heart attack and the doctors said to stop smoking -- an absolute stop. Now it was very difficult. He started feeling his restlessness too much. He started feeling crazy. He would walk up and down in the room,

he would go outside -- for no reason. He would sit in this chair and the other. And then he recognized the fact that the pipe had been very very helpful. It was a release, a sort of release of his restlessness. So he asked the doctors, "Can I put the empty pipe in my mouth? Is it allowed?" Empty pipe! "That will help me."

He was allowed, and then for years he used to put the empty pipe in his mouth, just pretending that he was smoking. And then he would look at the pipe, would keep the pipe in the hand, would play with the pipe. And this is about a great psychologist of this age! What unconsciousness! So much in the grip of the habit, so much in the grip of the unconscious! It looks very childish. And then we go on finding rationalizations; then we go on pretending to ourselves, then we go on protecting and defending ourselves, as to why we are doing this.

At the age of forty-five Carl Jung fell in love with a woman. He was a married man, with a very loving wife. Nothing was wrong, but it must have been the restlessness. It almost always happens that near about the age of forty-five one starts feeling that the whole life is gone. Death is coming closer. And because of death coming closer, either you become spiritual or you become more sexual.

These are the only two defences: either you turn in search of truth, of the eternal, which will have no death, or you start drowning yourself in more erotic fantasies. And particularly intellectuals, those who have lived their whole lives through the head, are more victims at the age of forty-five. Then the sexuality takes revenge. It has been denied; now death is coming closer. and then one never knows whether you will be here again or not, whether life will be there or not. Death is coming here and you have lived a life of the head. Sexuality erupts with a vengeance.

Carl Gustav Jung fell in love with a young woman. Now, it was very much against his prestige. The wife was disturbed, and the wife had loved him tremendously and trusted him. He rationalized it beautifully. Look at his rationalization -- that's how unconscious man goes on living. He will do something unconsciously, then will try to rationalize it, and will try to prove that it is not unconscious: "I am doing it very consciously -- in fact, it HAS to be done."

What did he do? He suddenly developed a theory that there are two types of women in the world: one, the mother type, the caring type, the WIFE type; and the other, the mistress type, the beloved, who becomes an inspiration. And man needs both -- and a man like Carl Gustav Jung certainly needs both. He needs inspiration too. He needs a caring woman; that his wife is fulfilling -- she is loving, a mother type. But that doesn't fulfill his need -- he needs inspiration too, he needs a romantic woman too, a mistress who can take him into deep dreams; that is a must for him. Jung developed this theory. This is a rationalization.

Now, he never developed the other part of it, that men are two types. That's where you can find that it is a rationalization. If it was a real insight, then the other part, that men are two types, the father type and the lover type... then Jung's wife needs two! If Jung thinks that he is a lover type, then she needs the father type. If Jung thinks he is a father type, then she needs a lover type. But that he never developed. That's how you can see it is not an insight. It is just a tricky mind, a rationalization.

We go on rationalizing. We do things unconsciously. We do them without knowing why we are doing them. But we cannot accept the fact -- it is very humiliating to accept that "I have been doing something of which I am not aware and I don't know why." Beware of rationalizations.

And how can such people be beneficial to others? It is a well known fact that many of Carl Jung's patients committed suicide. Why? They had come to be helped -- why did they commit suicide? Something must be basically wrong. His analysis is just lousy. He is a very arrogant man, very egoistic; continuously ready to fight. Maybe his whole psychoanalysis developed only as his arrogance against Sigmund Freud. Maybe it is again just a rationalization, because he himself seems to be suffering from the same problems he is thinking to help others about.

Jung was always afraid of ghosts; even in his old age he was afraid of ghosts. He did not publish his most important book while he was alive because he was afraid that people would come to know the facts. So his memoirs were published, but he made certain that they should be published only when he was dead. Now, what type of truth and authenticity is this? He was so much afraid of being found wrong or in the wrong that he never allowed any fact to be disclosed about his life while he was alive.

I was reading one anecdote:

A man came to a psychiatrist and proceeded to unfold before the doctor his life story, covering his childhood experiences, his emotional life, his eating habits, his vocational problems, and everything else he could think of. "Well," said the doctor, "it doesn't seem to me as though there were anything wrong with you. You seem as sane as I am."

"But, doctor," protested the patient, a note of horror creeping into his voice, "it's these butterflies. I can't stand them. They're all over me."

"For heaven's sake," cried the doctor, recoiling, "don't brush them off on me!"

The patients and the doctors, all are in the same boat. The psychoanalyst and the analyzed are not very far apart. It is a game. Maybe the psychoanalyst is more clever, but it is not that he knows the reality -- because to know the reality you will have to become tremendously conscious; there is no other way. It is not a question of intellectual thinking. It has nothing to do with your philosophizing. To know reality one has to grow into awareness.

Gurdjieff used to talk about a future psychology. He used to say that psychology still exists not, because how can it exist? Even man exists not! When man is not there, how can there be a science about man? First the man has to exist, then the science about the man can exist. Right now, whatsoever exists is not psychology. Maybe it is something about the machine that man is.

Psychology can exist only around a Buddha. With consciousness Buddha lives. You can find what his psyche is, what his soul is. Ordinary man lives without a soul. Yes, you can find something wrong in his mechanism, and that wrong can be put right. What we know as psychology today is nothing but behaviorism. And in THAT sense, Pavlov and Skinner are FAR truer than Freud and Jung -- because they think man is a machine. They are true about the man that exists, although they are not absolutely true because they think this is the end: man cannot be otherwise. That is their limitation: they think man can only be the machine. They are true as far as the present-day man is concerned man is a machine but they think that man cannot be otherwise... there they are wrong. But Freud and Jung and Adler are more wrong because they think man is already on the earth: all that you need is to study man and you will know. But man is not there. It is a very unconscious phenomenon.

Man is a myth -- let that be one of the most basic insights. It will help you to come out of the lie, out of the deception.

TANTRA IS AN EFFORT TO MAKE YOU MORE CONSCIOUS. The very word'Tantra' means expansion of awareness. It comes from a Sanskrit root'tan':'tan' means expansion. Tantra means expansion of consciousness -- and the basic fact, and the most fundamental fact to be understood is that you are fast asleep, you have to be awakened.

Tantra believes in school methods -- that has to be understood also. In that sense Gurdjieff is one of the greatest tantrikas of this age. For example: if one is asleep, there is very little possibility that one can become awake alone. Look at it in this way: on the new year day you think, as you have always thought, and many new year days have passed, and always you have taken a vow that never again will you smoke -- and again the new year has come and you start thinking this time it is going to happen. You take a vow that you will never smoke, but you don't go and tell it to others; you are afraid to. To say it to others is dangerous because you know yourself: many times you have broken your vows -- then it is very humiliating. So you keep it to yourself. Now there is only one possibility out of a hundred that the vow will be kept; ninety-nine possibilities are that it will be broken sooner or later.

You are an unconscious being; your vow does not mean much. But if you go and you tell everybody in the town -- friends, colleagues, children, wife -- you go and tell everybody that "I have taken a vow that I am not going to smoke," there are more possibilities, at least ten percent, that you will not smoke. First there was only one possibility, now there are ten possibilities. Ninety percent the possibility is that you will smoke; but non-smoking has more ground, more solidity. From one percent it has gone to ten percent. But if you join a group of non-smokers, if you join a society of non-smokers, then the possibility is even more: ninety-nine percent is the possibility that you will not smoke. What happens?

When you are alone you don't have any support from outside -- you are alone; you can fall asleep easily. And nobody knows, so you are not worried either. When all know, their knowing will function to keep you more alert. Now your ego is at stake, your respect and honor are at stake. But if you join a society of nonsmokers, then the possibility is even more -- because you live through habits! Somebody takes his cigarette-box out of his pocket, and suddenly you start looking in your pocket. You are just mechanical: somebody is smoking and you start thinking how beautiful it was to smoke. Nobody smokes, and you are in the society of non-smokers, then nobody will remind you; and the habit by and by will disappear -- out of no use. If a habit is not used, by and by it disappears; it tends to become dead, it loses its grip on you.

Tantra says man can become awake only through group methods, through schools. That's why I insist so

much for sannyas. Alone, you don't stand a chance. Together, much more possibility. It is as if ten persons are lost in a desert, and it is very dangerous in the night: the enemies can kill them, the wild animals can kill them, the robbers can come, the murderers can come -- it is very difficult. Now they decide on a group method. They say: "Each one will be awake for one hour." To think that each one will be capable of remaining awake for eight hours in the night is to ask too much from an unconscious man; but each one will remain awake for one hour. And before he starts falling asleep, he should make somebody else awake; then there is more possibility that at least one of the group will be awake the whole night.

Or, as Gurdjieff used to say: You are in a prison and you want to come out of the prison. Alone, there is not much chance, but if all the prisoners become a group, then there is much more chance -- they can throw the guard, they can kill the guard, they can break the wall. If all the prisoners are together, then there is much more chance that they can come out into freedom.

But the chances will increase even more if they are in contact with a few people who are outside the prison, who are already free. That is the whole meaning of finding a Master: finding somebody who is already outside the prison. He can be of tremendous help -- for many reasons. He can supply necessary things which will be needed for you to come out of the prison. He can send instruments, files, so that you can break out of the prison. He can watch from the outside and he can inform you when the guards change -- in that interval there is a possibility to get out. He can inform you when the guards fall asleep in the night. He can make arrangements so that the guards are drunk on one particular night. He can invite the jailor to his house for a party. He can do a thousand and one things which you cannot do from the inside. He can find support for you from the outside. He can create an atmosphere so that when you are released from the jail you will be accepted by the people, you will be sheltered, taken into houses. If the society is not ready to accept you from the outside, you may come out of the jail but the society will deliver you back to the prison authorities.

To be in contact with someone who is already awake is a must. And to be together with those people who are all thinking to become awake is also a must. This is the meaning of a school method, a group method. Tantra is a group method. It says: Be together. Find out all the possibilities; so many people can be together and they can pool their energies. Somebody is very intelligent, and somebody is very loving. Both are half, but together they become more of a unity, more wholeness.

Man is half, woman is half. Except for Tantra, all the seekers have tried to do without the other. Man has tried alone, women have tried alone. Tantra says: Why not be together -- join hands together? The woman is half, the man is half -- together they are a greater energy, a more whole energy, a healthier energy. Join together! Let yin and yang function together. There will be more possibility of getting out of it.

Other methods use fight and conflict. Man starts fighting with women, starts escaping from women rather than using the possibility of the help, he starts thinking of the woman as the enemy. Tantra says this is sheer foolishness; you are wasting your energy unnecessarily fighting with the woman -- because there are greater things to be fought about! It is better to keep company with the Woman; let her help you, and you help her. Go together as one unit and you have more chances to stand against the unconscious nature.

Use all possibilities; then only is there SOME chance that you can evolve into a conscious being, you can become a Buddha.

Now the sutras these are very significant sutras -- first sutra:

TO A FLY THAT LIKES THE SMELL OF PUTRID
MEAT, THE FRAGRANCE OF SANDALWOOD IS FOUL.

BEINGS WHO DISCARD NIRVANA
COVET COARSE SAMSARA'S REALM.

FIRST THING: just as I said -- man is a machine. Man lives out of habit, out of the past, out of memories. Man lives out of knowledge that he has known, acquired before. So he goes on missing the new... and the truth is always the new. He is like a fly that likes the smell of putrid meat, the foul and fetid odor; the fragrance of sandalwood is foul to that fly. She has a certain cast of memory, a certain past. She has always thought that the putrid smell of meat is fragrance. That is her knowledge, that is her habit, that is her routine -- that is her dead past. Now, suddenly she comes across sandalwood: the fragrance of

sandalwood will look to the fly as if it is a very foul and fetid odor.

Don't be surprised... that's what is happening to you. If you have lived too much in the body, then even coming closer to a man who lives in his soul and you will feel something is wrong. Coming to a Buddha, you will not feel the fragrance; you may even start feeling a bad smell. Your interpretation -- otherwise why did people murder Jesus? Jesus was a sandalwood! And people simply killed him. Why did people poison Socrates? Socrates was sandalwood! But the flies -- they understand their own past, they interpret according to their past.

One day I was reading: A prostitute, the most famous prostitute of Athens, once came to Socrates. And a few people were sitting there, just a few people, just as here a few people are sitting, and Socrates was talking to them. The prostitute looked around and said to Socrates, "Why? -- such a great man like you, and only so few people listening to you? I had thought the whole of Athens would be here! And I don't see the most respectable, the most honored -- the politicians, the priests, the intellectuals -- I don't see them here. What is the matter? Come, Socrates, some day to my house -- you will find them standing in a queue!"

Socrates said, "You are right -- because you cater for a universal demand I don't. I attract only a few, a chosen few. Others cannot feel my fragrance. They avoid! Even if they come across me, they escape. They are afraid. It is a totally different fragrance," said Socrates.

The prostitute must have been of tremendous intelligence. She looked into the eyes of Socrates, bowed down, and said, "Socrates, accept me as one of your friends," and never left, became part of that small school.

Must have been a woman of great awareness -- so sudden a change. She understood it so immediately! But Athens killed Socrates. They did not like the man. The man looked very dangerous. Against him there were many charges. One was that "He destroys people's beliefs, he destroys young people's minds. He is anarchic. If he is allowed to live any more the society will be uprooted -- he is a dangerous enemy." What was he doing?

He was doing something totally different: he was trying to create a state of no-mind. But the people thought "He destroys people's minds." They are also right, the flies. Yes, young people were tremendously attracted to Socrates -- because only young people can be attracted to such things, only youth has that courage. Even if old people come to me or to Socrates, they are young people only. That's why they come; otherwise they cannot come. An old, rotten mind cannot come to me. Maybe the body is old, but if an old man comes to me or an old woman, she comes only because she still has the youth of her soul, she is still young somewhere; still she is able to understand the new, to learn the new. They say you cannot teach an old dog new tricks -- it is very difficult. The old dog knows old tricks, and he goes on repeating them. It is very difficult to teach anything to an old mind.

And these things are SO radically different, so diametrically opposite to all that has been taught to you, that unless a man is REALLY young he cannot even listen.

So young people were attracted. That was a sign that something of the eternal, something of the eternal youngness of the universe, was pouring through Socrates.

When Jesus is alive you will find young people following him. You will not find young people going to see the Pope -- old people, dead people, long, long ago dead, they go to see the Pope. When the original Shankaracharya was alive you would find young people all around him. But to the Shankaracharya of Puri only dead bodies, corpses listen. Alive persons -- you cannot find them.

You can go and look into any temple and you will find old women and old men -- youth is not there. In fact, whenever a religion is REALLY there, youth is attracted; when truth is there, youth is attracted. When there are only lies left, doctrines, dogmas, creeds, then old people come. When youth is attracted, that means truth is young and youth is attracted. When truth is old, almost dead, then dead people are attracted.

Old people are attracted only because of the fear of death. In old age, even atheists become theists... afraid. When a young man is attracted towards something it is not because of the fear of death, because he does not know any death yet; it is because of tremendous love for life. And that is the difference between real religion and unreal religion. Unreal religion is fear-oriented; real religion is love-oriented.

You must have heard, in all the languages of the world that ugly word exists: godfearing. That must have been coined by dead, dull, old people. Godfearing? How can one fear God? And if you fear God, how can you love Him? Out of fear, never love -- only hatred can arise. Out of fear you can be against God, because He will be your enemy; how can you love Him? And if you love Him, how can you be afraid? Have you ever been afraid of the person you love? Have you ever been afraid of your mother if you love her? Have you ever been afraid of your woman if you love her? If you love, there is no fear -- LOVE CASTETH

OUT ALL FEAR. Godloving... romantically in love with God... ecstatically in love with God....

But that is possible only for the young mind. Whether the young mind is in the young body or in the old body, that is irrelevant -- but it is possible only for the young mind. Now, Socrates is punished because he attracted young people. Buddha is punished because he attracted young people. But always remember: whenever a religion is born, young people rush from all corners of the world.

THEY should be the symbol that something has happened. When old people are rushing somewhere, you can be certain nothing is happening there. That is not where the action is! Where young people are going, that is the place where action is. But:

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BEINGS WHO DISCARD NIRVANA
COVET COARSE SAMSARA'S REALM.

Truth is the unknown, the mysterious. You cannot approach it through your past habit. You can approach it only when you are naked of all habits.

The Christian priest's robe is called'the habit' -- it is a beautiful use of the word'habit'. Yes, I say, when you are nude of all habits, naked of all habits, all dresses are dropped, you function not through memory but through awareness; these are two different functions. You function through memory, then you don't see that which is. You go on seeing that which you have seen before. You go on interpreting the present in terms of the past. You go on imposing something which is not there. You go on seeing things which are not, and you go on not seeing things which are. Memory has to be put aside. Memory is good, use it, but truth has never been known through memory. How can you know truth through memory? You have never known truth in the past.

Truth is not known. Truth is a stranger. You will have to put all memory aside. You will have to say to your mind, "Keep quiet. Let me see without you! Let me look only with clarity, not with clouded eyes, no thoughts, no beliefs, no scriptures, no philosophies, no religions. Let me look directly, immediately! Let me look herenow, let me look into that which is confronting me." Only then are you in tune with the mystery of truth.

And remember: truth never becomes a memory. Even when you have known it, it never becomes a memory. Truth is so vast, it cannot be contained by the memory. And whenever it will again be there, and you will know it, it will again be new. It is never old. It is always new. It is always fresh -- that is one of its qualities, that it never becomes old. It is always young.

So if you want to know the truth, Saraha says to the king, Sir, if you really want to know the truth of what has happened to me, you put aside your mind. I know you are just like a fly. You have lived a life of body and mind; you don't know anything beyond them. I am standing here: I am beyond both. And there is no way to explain it to you according to your mind; no, it cannot be explained. If you really want to experience it, you can experience it, but it cannot be explained.

God cannot be defined. God cannot be explained. Please remember, never explain it; because if you explain it you will be explaining it away. God cannot be contained by any thought, but God can be lived, God can be loved. YOU CAN BECOME GODS! that is possible -- but the mind cannot contain the God. Mind is a very small container. It is like a teaspoon -- and you want to have the Pacific ocean in the teaspoon'? Yes, you can have a little salty water in your teaspoon, but that won't give the idea of the Pacific, of the vastness. Storms won't happen in your teaspoon; great waves will not arise. Yes, it will taste like it, but it will not be an ocean.

Saraha says: If you want to see me, sir, you will have to put your mind aside you have a fly's mind. You have certain habits of thinking, of feeling; you have certain habits of living. You have lived a life of body and mind, and, at the most, whatsoever you have known up to now is just heard by you -- you have read scriptures.

Saraha himself was reading scriptures to the king before; he knows it well. He knows what the king knows: his knowledge is just information. Saraha says: It has happened to me! But to see it you will need a different quality of seeing.

Mind never meets the truth, never encounters the truth. The ways of the mind and the ways of the truth

are absolutely separate. It is a separate reality. Hence the insistence of all the mystics of the world to attain to a state of no-mind. That's what meditation is all about: a state of no-mind, a state of non-thinking -- yet fully aware, luminous with awareness. When there is not a single thought, your sky is clean of all clouds, and then the sun shines bright.

Ordinarily we are clouded with so many thoughts, desires, ambitions, dreams, that the sun cannot shine. It hides behind those dark clouds. Desire is a cloud, thought is a cloud, imagination is a cloud -- and one needs to be unclouded to know that which is.

Saraha says:

BEINGS WHO DISCARD NIRVANA
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SAMSARA MEANS TO LIVE AS BODY, AS MIND, AS EGO.'Samsara' means to live outwards.'Samsara' means to live with things,'Samsara' means to live with the idea that all is matter and nothing else.'Samsara' means three poisons: power, prestige, pull -- to live in the world with the idea of having more power, more prestige, more money, more pull... this and that; to live in things and for things. That is the meaning of the word'Samsara' -- THE WORLD.

Just watch yourself: have you ever lived with persons or do you live only with things? Is your wife a person or a thing? Is your husband a person or a thing? Do you treat your husband as a person, as a superbly, intrinsically valuable person, or just as a utility -- that he is the provider of bread and butter, or that she is the housekeeper, looks after the children? Is your wife an end unto herself, or is she just a utility, a commodity to be used? Sometimes you use her sexually, sometimes you use her in other ways -- but using the person means the person is a thing to you, not a person.

A person cannot be used; only things can be used. A person cannot be purchased; only things can be purchased. A person has such tremendous value, such divinity, such dignity -- how can you use a person? Yes, he can give out of her or his love, but you cannot use. And you have to be thankful. Have you ever been thankful to your wife? Have you ever been thankful to your father, to your mother? Have you ever been thankful to your friends? Sometimes you are thankful to a stranger, but never to your own people -- because you take them for granted.

To live with things is to live in Samsara. To live with persons is to live in Nirvana. And once you start living with persons, things start disappearing. Ordinarily, even persons are reduced to things, and when a person starts becoming meditative even things start becoming persons, even a tree becomes a person, a rock becomes a person. Everything, by and by, starts having a personality -- because God is spread all over the existence.

Saraha says: Sir, you have lived in Samsara and you cannot understand the way of Nirvana. If you really want to understand it, you will have to live it -- there is no other way. To know, you will have to taste something of it. And I am here, standing before you -- and you are asking for explanations!? Nirvana is standing in front of you, and you are asking for theories? Not only that -- you must be utterly blind -- you have come to persuade me to come back to your Samsara?! A fly is persuading me to leave the forest of sandalwood and its fragrance for the putrid smell of meat. HAVE YOU GONE MAD? said Saraha to the king. Let me persuade you to come to my world rather than you persuading me to come to your world. I have known your world, and I have known this new reality too. I can compare. You have known only your world; you don't know my reality -- you can't compare.

When a Buddha says this world is illusory, meditate over it -- because he has known this world too. When some atheist, materialist, some communist, says that the world of Nirvana is just illusory, there is no need to bother about it at all -- because he has not known it. He knows only this world. You cannot trust his assertions about the other world. He has never meditated, he has never entered into it.

Look at it: of all those who have meditated, not a single one has denied the inner reality -- not a single one! Without exception, all the meditators have become mystics. Those who have not meditated, they know only the world of the fly and the world of the foul and fetid odor of putrid meat. They live in the rotten world of things, but they know only that and, certainly, their statements cannot be trusted. A Buddha can be trusted, a Christ can be trusted, a Mahavir can be trusted. They have known both! They have known the lower and the higher; and by knowing the higher, they say something about the lower which has to be

meditated upon. Don't reject it outright.

For example, Marx, Engels, Lenin, Stalin, Mao, they have never meditated -- and they say there is no God. Now, it is almost as if a man has never gone to the lab of the scientist and says something about science, a man who has never gone into the lab and says that the theory of relativity is just mumbo-jumbo -- it cannot be relied upon. You have to go to the lab, you have to go into higher mathematics -- you have to prove it! Just because you cannot understand it, you cannot be allowed to deny it.

There are very few people who understand the theory of relativity. It was said when Einstein was alive that there were only twelve persons alive who understood his theory all over the world. And there are a few people who think that is an exaggeration, that number is not right -- not even twelve persons were there to understand his theory correctly. But because of that, you cannot say it is not right; you cannot take a vote about it; you cannot defeat it in an election. You will have to go through the same processes.

Now, Marx saying there is no God is simply making a stupid statement -- never meditated, never contemplated, never prayed. His statement is irrelevant. Those who have meditated, those who have dug a little deeper into their being, they have come to the same truths.

BEINGS WHO DISCARD NIRVANA
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Saraha is saying: You discard Nirvana, and you go on rushing after illusions. You have come to persuade me, sir? Look at me. how ecstatic I am. Look at me! I am not the same person who had left your court -- I am totally a different person.

He is trying to bring the king's awareness to the present moment, and he succeeded. He must have been a man of great presence. He pulled the king out of the world of the flies, out of the world of putrid meat. He pulled him to the world of sandalwood and its fragrance.

The second sutra:

AN OX'S FOOTPRINTS FILLED WITH WATER
WILL SOON DRY UP; SO WITH A MIND THAT'S FIRM

BUT FULL OF QUALITIES THAT ARE NOT PERFECT,
THESE IMPERFECTIONS WILL IN TIME DRY UP.

HE SAYS: Look! An ox has walked, and there is a footprint on the land, and the footprint is filled with water, rainwater how long will it be there? Sooner or later it will evaporate and the ox's footprint filled with water will not be there any more. But the ocean is always. Although the water in the ox's footprint is also from the ocean, still something is different.

The ocean always remains, never increasing, never decreasing. Great clouds arise out of it: it never decreases. Great rivers pour their waters into it: it never increases. It remains always the same. But this small footprint of an ox is full of water right now; within hours or days it will be gone, it will dry up -- so is the skull of the human mind. It is just an ox's footprint; such a small thing. Just a little water is there -- don't trust it too much; it is already drying up. It will disappear. The skull is a very small thing. Don't think that you can contain the universe in the skull.

And it can only be temporary: it can never be the eternal.

AN OX'S FOOTPRINTS FILLED WITH WATER
WILL SOON DRY UP; SO WITH A MIND THAT'S FIRM

BUT FULL OF QUALITIES THAT ARE NOT PERFECT,
THESE IMPERFECTIONS WILL IN TIME DRY UP.

What are you keeping in your small skull? What are the contents? Desires, dreams, ambitions, thoughts,

imagination, will, emotions -- these are the things that you are keeping as content. They ALL will dry up. All contents will dry up! so change the emphasis from the contents to the container. That is the whole secret of Tantra. Look at the container and don't look at the content. The sky is full of clouds; don't look at the clouds, look at the sky. Don't look at what is there in your head, what is there in your mind -- just look at your consciousness. Emotion is there, anger is there, love is there, greed is there, fear is there, jealousy is there -- these are contents. Just behind them is the infinite sky of consciousness.

A man who lives through the contents, lives the life of a machine. And the man who starts changing his emphasis from the contents to the container starts living the life of awareness, of Buddhahood.

And says Saraha: Sir, these contents that you are having in your mind will soon dry up -- look at that ox's footprint! Your head is not bigger than that, the skull is not bigger than that. But your consciousness is infinite.

Now, this has to be understood: emotions are in your head, but consciousness is not in your head. In fact, your head is in your consciousness! Consciousness is vast, infinite. Emotions, desires, ambitions, are in your head; they will dry up. But even when your head has completely dropped and disappeared into the earth, your consciousness will not disappear. You don't contain the consciousness in you: the consciousness contains you; it is bigger than you.

There are people who ask... sometimes somebody comes to me and asks: "Where is the soul in the human body? In the heart? In the navel? In the head? Where is the soul?" They think they are asking a very pertinent question. It is nowhere in the body -- your body is in the soul. The soul is a bigger phenomenon than your body. The soul surrounds you.

And your soul and my soul are not different! We live in the existence, we live in one soul's ocean. One soul surrounds us, within and without. It is all one energy. I don't have a different soul and you don't have a different soul. We have different bodies. It is almost like the electricity running into the bulb and running into the radio and running into the TV and moving the fan... and doing a thousand and one things. The fan is different from the bulb, but the electricity that runs them is the same.

We are one energy. Our expressions are different, but our reality is one. If you look at the content, if I look at the content then my dreams are different from yours, certainly. We cannot share our dreams. I have my ambitions, you have your ambitions. And it is not only that we cannot share our dreams: our dreams are in conflict. My ambition is against your ambition; your ambition is against my ambition. But if we forget the contents and just look at consciousness, pure consciousness, cloudless sky -- then where is'you' and where is'I'? We are one.

In that moment there is unity. And in that moment there is universal consciousness.

ALL consciousness is universal. Unconsciousness is private. Consciousness is universal. The day you become really a man, you are a universal man. That is the meaning of'Buddha': universal man -- come to total and absolute awareness.

Man as a machine is different. This has to be understood. If you are having kidney trouble, I am not having any. If I am having a headache, you are not having the headache; even if you love me you cannot share the headache. Even if I love you I cannot have your pain. But if we two are sitting together and meditating and a moment comes when I have no content in my mind and you also don't have any content in your mind, we will not be two. Meditators begin as separate, but end as one.

If you all are sitting in meditation here, listening to me, then you are not many, then you are one. Then you are not only one: the speaker and the listener are not separate -- then we are bridged together. Twenty meditators in a room meditating, when they come to real meditation are no more twenty: there is only one meditative quality in the room.

There is a story: a few people came to see Buddha. Ananda was sitting on guard outside the room. But those people took such a long time that Ananda became worried. Many times he looked in, but they continued and continued and continued... then he came inside the room to see what was happening. And there he found nobody just Buddha sitting. So he asked Buddha, "Where have those fellows gone? And there is no other door, and I am sitting at the only door, so where have they gone'?"

And Buddha said, "They are meditating."

It is a beautiful story. They all fell into meditation, and Ananda could not see them because he was still not a meditator. He could not see this new phenomenon, this total shift of energy. They were not there, because they were not as their bodies there; they were not as their minds there. Those egos dissolved. Ananda could see only what HE could see. A new reality had happened.

A great king once came to see Buddha. His prime minister persuaded him to come, but he was a very

suspicious man -- as politicians and Kings usually are. Very suspicious. He didn't want to come in the first place; just for political reasons he came to see him, because in the capital the rumor was spreading that he was against Buddha; and all the people were for Buddha, so he became afraid. It was not diplomatic, so he went to see.

With his prime minister, when he reached closer to the grove where Buddha was sitting with his ten thousand monks, he became very much afraid. He pulled his sword out and he said to the prime minister, "What is the matter? -- because you said ten thousand people are staying there, and we have come so close and there is no noise! Is there some conspiracy?"

The prime minister laughed and be said, "You don't know buddha's people. You just put your sword back! You come on -- there is no conspiracy or anything. You need not be afraid. They are not going to kill you. You don't know Buddha's men."

But very suspicious, holding his hand on the sword, the king went into the grove. He was surprised. He could not believe there were ten thousand people sitting under the trees silently, as if there was no one. He asked Buddha, "This is a miracle! -- ten thousand people. Even ten people together create so much noise -- what are these people doing? What has happened to these people? Has something gone wrong? Are they still alive? They look like statues! And what are they doing sitting here? They should do something! "

And Buddha said, "They are doing something, but it has nothing to do with the outside. They are doing something in their inner world. They are not in their bodies, they are in their beings, at the very core. And these are not ten thousand people right now -- they are all part of one consciousness.

The third sutra:

LIKE SALT SEA WATER THAT TURNS
SWEET WHEN DRUNK UP BY THE CLOUDS,

SO A FIRM MIND THAT WORKS FOR OTHERS TURNS
THE POISON OF SENSE-OBJECTS INTO NECTAR.

THE BASIC TANTRA ATTITUDE IS: the sensual can be transformed into the sublime, matter can be transformed into mind, the unconscious can be transformed into consciousness.

Modern physics says matter can be transformed into energy, energy can be transformed into matter. In fact, they are not two but the same energy functioning as two forms. Tantra says sex can be transformed into Samadhi the same approach; very basic and fundamental. The lower can be transformed into the higher, because lower ana higher are joined together; it is a ladder. They are never separate, nowhere separate; there is no gap between them. You can move from the lower to the higher. you can move from the higher to the lower.

And that ladder is what man is. He can exist on the lowest rung; that is his decision. He can move upwards, he can exist on the highest rung. He can exist as a beast, or he can exist as a Buddha -- both are his rungs, the lowest and the highest. And man is a ladder. He can fall into deep unconsciousness and become a rock, and he can rise to absolute consciousness and can become a God. But both are not separate -- that is the beauty of Tantra.

Tantra is non-divisive. Tantra is the only religion which is not schizophrenic. Tantra is the only religion which is really sane -- the sanest religion -- because it doesn't divide. If you divide, you create a split. If you tell people that the body is bad, that the body is the enemy, that the body has to be condemned, that the body is in the service of the Devil, then you are creating a split in man, then the man becomes afraid of the body. And then, by and by, there is created an unbridgeable gulf, and he is pulled into two parts. He is torn into opposite directions. The body pulls into the body, the mind tries to pull into the mind -- there is a conflict and confusion.

Tantra says you are one; there is no need to have any confusion. You can be fused in one reality. There is no need to have any conflict, there is no need to be torn apart. There is no need to go insane. You can love all that is available, and you can evolve it -- with deep love, care, creativity, it can be evolved. The body is not the enemy of your soul; the body is just the sheath of your sword. The body is just the temple, it is your abode. It is not the enemy, it is your friend.

Tantra drops all sorts of violence -- not only violence with others, but violence with oneself. Tantra

says: Love reality in its totality. Yes, much can be evolved, but all evolution is through love. And there is no need to fight.

LIKE SALT SEA WATER THAT TURNS
SWEET WHEN DRUNK UP BY THE CLOUDS...

You cannot drink the salt sea water; it is so salty, it is all salt. You will die if you drink the salty sea water. But when a cloud comes and draws the water from the sea, it turns sweet -- and then you can drink it.

Saraha says: Samadhi is like a cloud, meditative energy is like a cloud, which turns your sexuality into higher realms, which turns your physical existence into non-physical existence, which turns the salty, bitter experiences of the world into sweet nectar-like experiences of Nirvana. The Samsara itself becomes Nirvana if you can create the cloud that transforms it. That cloud, Buddha has actually called it DHARMAMEGHA SAMADHI -- the Samadhi of the cloud of the fundamental law -- DHARMAMEGHA SAMADHI.

You can create that cloud. That cloud is created by meditation. You go on intensely meditating, dropping thoughts, dropping desires, ambitions: by and by, your consciousness is a burning fire -- that cloud is there. Now you can transform anything through that fire. That fire transmutes, that fire is alchemical. Through meditation the lower becomes higher, the baser metal is turned into gold.

LIKE SALT SEA WATER THAT TURNS
SWEET WHEN DRUNK UP BY THE CLOUDS,

SO A FIRM MIND THAT WORKS FOR OTHERS TURNS
THE POISON OF SENSE-OBJECTS INTO NECTAR.

Two things: first, one has to create a cloud of meditation in one's being; and the second thing is compassion -- one who works for others. Buddha insists on two things: meditation and compassion -- PRAGYAN and KARUNA. He says that sometimes it happens that a meditator can become too much selfish; then, too, something goes sour. Meditate, delight, but share the delight, go on sharing it; don't hoard it, because once you start hoarding, ego starts arising. Never hoard anything. The moment you get it, give it, and you will be getting more and more and more. The more you give, the more you get. Then everything becomes nectar. Everything is nectar -- we just have to know how to turn it, we have to know the alchemy.

The last sutra:

IF INEFFABLE, NEVER IS ONE UNSATISFIED,
IF UNIMAGINABLE, IT MUST BE BLISS ITSELF.

THOUGH FROM A CLOUD ONE FEARS THE THUNDERCLAP,
THE CROPS RIPEN WHEN FROM IT POURS THE RAIN.

THE INEFFABLE... Saraha says: Don t ask me what it is -- it is ineffable, it cannot be said. It cannot be expressed. No language exists which can express it. But it can be experienced. Look at my contentment! Look how satisfied I have become! You have known me before too -- how restless I was, how unsatisfied with everything. And all was available; I was your favorite, all was available to me -- yet I was not satisfied. Now, look! I am standing in a cemetery ground, not even a roof over my head! And I don't live with Kings and queens; I am living with this arrowsmith woman. But look into my eyes... how contented I am. Can't you see something ineffable has happened? Can't you feel my vibe? Are you so dull and dead that you need explanations?

IF INEFFABLE, NEVER IS ONE UNSATISFIED...

That is the only criterion whether a man has attained to truth or not he will never be unsatisfied. His contentment is absolute. You cannot drag him out of his contentment. You cannot make him discontented. Whatsoever happens he remains the same, contented. Success or failure, life or death, friends or no friends, lovers or no lovers -- it makes no difference. His tranquility, his stillness, is utterly absolute. He is centered.

IF INEFFABLE, NEVER IS ONE UNSATISFIED...

If that which cannot be said has happened, then there is only one way to know it and that way is to see the contentment.

IF UNIMAGINABLE, IT MUST BE BLISS ITSELF...

And I know, he says, you cannot imagine what has happened to me. How can you imagine? because you have never known it. Imagination is always repeating the same that you have known.

You can imagine happiness; you have known bits and pieces of it. You can imagine unhappiness; you have known it, a lot of it. You can imagine happiness even if you don't know happiness -- you can imagine it as the contrary of unhappiness. But how can you imagine bliss? You have not known it. And there is nothing as contrary to it; it is not a duality. It is impossible to imagine.

So Saraha says: I can understand -- you cannot imagine it -- but I am not saying to imagine it. Look! It is present herenow. And if you cannot imagine it, that also is one of the criterions of truth: truth cannot be imagined. It can be seen, but not imagined. You can have a vision of it, but you cannot dream about it. And that is the difference between a dream and a vision.

Dream is yours: vision is not yours.

Christ saw God, and the scriptures say he saw the vision. Now, the psychoanalyst will say it was just a dream; he does not know the difference between a dream and a vision. A dream is YOURS; you were imagining; you created it; it was your fantasy. A vision is something out of the blue that you have never thought about not even a part of it has ever been thought by you. It is so utterly new -- then it is a vision. Vision is from God; dream is from your mind.

IF UNIMAGINABLE, IT MUST BE BLISS ITSELF.

Look at me -- you cannot imagine what has happened. Can't you see it... you have eyes to see. Look, watch, hold my hand! Come closer to me, just be vulnerable to me, so my vibration can vibrate your being -- and the unimaginable and the ineffable can be experienced.

THOUGH FROM A CLOUD ONE FEARS THE THUNDERCLAP...

And Saraha says: I know... he must have seen the king a little afraid. I see it every day: people come to me and I see them trembling, afraid, fearful, and they say, "We are afraid, Osho." I know! Saraha must have seen the king was trembling deep inside maybe not on the outside. He was a great king, a very disciplined man he must have been; he must have been standing erect, but deep down he must have been afraid.

It always happens when you are close by a Saraha-like man, or a Buddha-like man, you are bound to be afraid. Just the other night a young man came and he said, "But why am I afraid of you'?. You have not done anything wrong to me -- why am I afraid of you? I love you, certainly, but why am I afraid of you?"

It is natural. When you come close to an abyss, what do you expect? You will be afraid. There is every possibility you may fall into it and will not be able to recover yourself again. It is going to be irrevocable, irrecoverable -- completely, utterly gone you will be in it. You will not be able to recapitulate. Fear is natural.

Saraha says:

THOUGH FROM A CLOUD ONE FEARS THE THUNDERCLAP...

He says: I am like a cloud and you are afraid because of the thunderclap, of the lightning. But remember:

THE CROPS RIPEN WHEN FROM IT POURS THE RAIN.

But if you allow me to rain on you, the seeds will sprout, sir, and the man that is still hidden behind you, still not yet born, will be born; you will be able to ripen, to mature; you will be able to blossom. I invite you, says Saraha, for a great harvest... the harvest of consciousness, the harvest of awareness.

The Tantra Vision, Vol 1

Chapter #6
Chapter title: I am a destroyer

26 April 1977 am in Buddha Hall

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The first question:

I HAVE TAKEN LATELY TO DAYDREAMING ABOUT ENLIGHTENMENT -- EVEN MORE DELICIOUS THAN LOVE AND FAME.
HAVE YOU ANY COMMENT TO MAKE ABOUT DAYDREAMING?

THE QUESTION IS FROM PREM PANKAJA. Daydreaming is perfectly okay as far as love and fame are concerned -- they are part of a dream world. You can dream as much as you like. Love is a dream, so is fame; they are not against dreaming. In fact, when dreaming stops, they disappear. They exist in the same dimension, the dimension of dream.

But you cannot dream about Enlightenment. Enlightenment is possible only when dreaming disappears. Enlightenment is absence of dreaming -- day or night, that doesn't matter. Enlightenment means now your consciousness is fully aware. In an aware consciousness dreaming cannot exist. Dreaming is like darkness. It exists when the light is not there. When the light is there, darkness simply cannot exist.

Dreaming exists because life is dark, dim, dismal. Dreaming exists as a substitute -- because we don't have real joy, hence we dream; because we don't really have anything in life, hence we dream; otherwise, how will we be able to tolerate the emptiness that we are? how will we be able to tolerate our existence? It will be absolutely unbearable. Dreams make it bearable. Dreams help us. They say to us, "Wait. Today things are not going right? Don't be worried: tomorrow everything will be put right. Everything HAS to be right. We will try -- maybe we have not tried enough yet. Maybe we have not worked in the right direction. Maybe fate was not with us, God was against us, but it cannot be for ever." And God is compassionate, kind; all the religions of the world say God is very kind, very compassionate. It is a hope!

Mohammedans continuously repeat: God is Rahim, Rehman -- compassionate, kind. Why? For what do

they repeat again and again? Each time they utter the word'God' they will repeat'the compassionate, the kind'. Why? If He is not kind then where will our hope and dreaming exist. He HAS to be kind for our dreams to exist, because THERE exists our hope: in His kindness, in His compassion. Tomorrow things will be okay; tomorrow they are going to be okay.

Daydreaming is good as far as love and fame are concerned, as far as outgoing energies are concerned -- because outgoing, we are going in a dream. The world is a dream phenomenon; that is what Hindus mean when they call it MAYA illusion. It is made of the same stuff dreams are made of. It is a daydream seen with open eyes.

But Enlightenment is a totally different plane of being. Dreams don't exist there. And if you continue to dream, Enlightenment will not be possible.

Just the other day I was reading a beautiful anecdote:

A parson had a parrot, but despite all efforts to try and teach it to speak the bird remained dumb. The parson mentioned this one day to an elderly lady parishioner who visited him. She was interested and said, "I also have a parrot which does not speak. It might be a good idea to put the two birds together and see what happens."

Well, this they did, the parrots being put in a large cage while the parson and his lady parishioner withdrew out of sight but not out of hearing. At first all was quiet, then came some fluttering and the old lady's parrot was heard to exclaim, "What about a spot of love, deary?" to which the parson's parrot replied, "That's what I have been silently praying and waiting for for years today my dream is fulfilled. I can speak today."

If you are waiting and praying and dreaming for love and fame, it will happen one day! It is not a difficult phenomenon. One just needs stubbornness... and it happens. One just needs to go on and on and on... it is bound to happen, because it is YOUR dream. You will find some place or other where you can project it and you can see it, almost as if it has become a reality.

When you fall in love with a woman or a man, what are you doing exactly? You were carrying a dream inside you; now suddenly the woman functions as a screen -- you project your dream on her. You start feeling, "My dream is fulfilled." The woman projects her dream on you; you function as a screen, and she feels her dream is fulfilled. If you go on dreaming, some day or other you will find a screen, somebody will become a screen, and your dream will be fulfilled.

But Enlightenment is not a dream. It is a dropping of all dreams. So please don't dream about Enlightenment. Love is possible through dreaming in fact, it is possible only through dreaming. Fame is possible through dreaming -- in fact, it is only possible through dreaming, it happens ONLY to dreamers. But Enlightenment is not possible through dreaming -- the very existence of dreaming will make it impossible.

Dream for it and you will miss. Wait for it and you will miss. Hope for it and you will miss. Then what are you supposed to do? What you are supposed to do is to understand the mechanism of dreaming. You can leave Enlightenment aside; it is none of your business. You just look deep into the faculty of dreaming, understand how dreaming functions. That very understanding will bring a clarity. In that clarity dreaming stops, disappears.

When dreaming is not, Enlightenment is.

You forget about Enlightenment! You are not to even think about it -- how can you think about it? And whatsoever you think is going to be wrong. How can you hope for it? -- ALL hopes about it are going to be wrong. How can you desire it? It cannot be desired. Then WHAT are we supposed to do?

Try to understand desiring. Try to understand hoping. Try to understand dreaming. That's what is needed. You simply try to understand how your mind has been functioning up to now. Seeing into the functioning of the mind, mind disappears. Just a good look into the inner mechanism of the mind, and suddenly it comes to a halt. In that halt, there is Enlightenment. In that halt, there is a taste of a totally new dimension of existence.

Dreaming is one dimension: existence is another dimension. Existence is: dreaming is simply a belief.

The second question:

YOU SPOKE IN SEVERAL RECENT DISCOURSES ON THE NO-PROBLEM, THE NON-EXISTENCE OF

OUR PROBLEMS.
HAVING BEEN BROUGHT UP IN A REPRESSIVE CATHOLIC FAMILY, AND HAVING SPENT TWENTY-ONE YEARS IN AN EQUALLY CRAZY EDUCATIONAL SYSTEM -- ARE YOU SAYING THAT ALL THE COATS OF ARMOUR, ALL THE CONDITIONINGS AND ALL THE REPRESSIONS DO NOT EXIST, CAN BE DROPPED IMMEDIATELY -- NOW?
WHAT ABOUT ALL THE IMPRINTS LEFT ON THE BRAIN, ON THE MUSCULATURE OF THE BODY?

THIS IS A VERY SIGNIFICANT QUESTION -- it is from Jayananda. The question is significant because it shows two different approaches concerning the inner reality of man.

The Western approach is to think about the problem, to find the causes of the problem, to go into the history of the problem, into the past of the problem, to uproot the problem from the very beginning, to uncondition the mind, or to recondition the mind, to recondition the body, to take out all those imprints that have been left on the brain -- this is the Western approach. Psychoanalysis goes into the memory; it works there. It goes into your childhood, into your past; it moves backwards. It finds out from where the problem has arisen -- maybe fifty years before when you were a child the problem arose in your relationship with your mother, then psychoanalysis will go back.

Fifty years of history! It is a very long, dragging affair. And even then it doesn't help much -- because there are MILLIONS of problems. It is not only a question of one problem. You can go into one problem's history; you can look into your autobiography and find out the causes. Maybe you can eliminate one problem, but there are millions of problems. If you start going into each problem..to solve one life's problems you will need millions of lives. Let me repeat it: to solve ONE life's problems you will have to be born again and again, millions of times. This is almost impractical. This cannot be done. And all those millions of lives when you will be solving the problems of this life, those lives will create their own problems... and so on and so forth. You will be dragged more and more into the problems. This is absurd!

Now, the same psychoanalytical approach has gone into the body: rolfing, bio-energetics, and other methods are there which try to eliminate imprints on the body, in the musculature. Again, you have to go into the history of the body. But one thing is certain about both the approaches, which are on the same logical pattern, that the problem comes from the past, so somehow it has to be tackled in the past.

Man's mind has always been trying to do two impossible things. One is: to reform the past -- which cannot be done. The past has happened. You cannot REALLY go into the past. When you think of going into the past, at the most you go into the memory of it; it is not the real past, it is just the memory. The past is no more there, so you cannot reform it. This is one of the impossible goals of humanity; man has suffered very much because of it. You want to undo the past -- how can you undo it? The past is absolute. The past means: all potentiality of it is finished; it has become actual. Now there is no longer any potentiality to reform it, to undo it, to redo it. You cannot do ANYthing with the past.

And the second impossible idea that has always dominated the human mind is: to establish the future -- which cannot be done again. Future means that which is not yet; you cannot establish it. Future remains unestablished. Future remains open. Future is pure potentiality! Unless it happens, you cannot be certain about it.

Past is pure actuality -- it has happened. Now nothing can be done about it.

Between these two, man stands in the present always thinking of the impossibles. He wants to make everything certain about the future, about tomorrow -- which canNOT be done. Let it sink as deeply in your heart as possible: it cannot be done. Don't waste your present moment for making the future certain. The future is uncertainty; that is the very quality of the future. And don't waste your time looking back. The past has happened, it is a dead phenomenon. Nothing can be done about it. What, at the most, you can do is you can reinterpret it. That's all. That's what psychoanalysis is doing: reinterpreting it. Reinterpretation can be done -- but the past remains the same.

Psychoanalysis and astrology: astrology tries somehow to make the future certain, and psychoanalysis tries to redo the past. Neither is a science. Both things are impossible, but both have millions of followers -- because man LIKES it that way. He wants to be certain about the future, so he goes to the astrologer, he consults the I CHING, he goes to a Tarot reader, and there are a thousand and one ways to fool oneself, to deceive oneself.

And then there are people who say they can change the past -- he consults them also.

Once these two things are dropped, you become free of all sorts of foolishnesses. Then you don't go to the psychoanalyst and you don't go to the astrologer. Then you know the past is finished... you also be

finished with it. And the future has not happened; whenever it happens, we will see -- nothing can be done about it right now. You can only destroy the present moment, which is the only moment available, real.

The West has been continuously looking into the problems, how to solve them. The West takes the problems very seriously. And when you are going in a certain logic, given the premises, that logic looks perfect.

I was just reading one anecdote:

A great philosopher and world renowned mathematician is aboard an aeroplane. He is sitting in his seat and thinking great mathematical problems, when suddenly an announcement comes from the captain: "I am sorry, there will be a a slight delay. Engine number one has cut out and we are now flying on three engines."

About ten minutes later another announcement: "I am afraid there will be further delay -- engines two and three have cut out and there is only number four left."

So the philosopher turns to the fellow sitting next to him and says, "Good golly! If the other one cuts out we will be up here all night!"

When you are thinking in a certain line, the very direction of it makes certain things possible, absurd things also possible. Once you have taken human problems very seriously, once you start thinking about man as a problem, you have accepted some premise you have taken the first step wrongly. Now you can go into the direction, and you can go on and on. Now such great literature has come up in this century about mind phenomena, psychoanalysis; millions of papers are written and treatises and books. Once Freud opened the doors of a certain logic, it dominated the whole century.

The East has a totally different outlook. First, it says no problem is serious. The moment you say no problem is serious, the problem is almost ninety-nine percent dead. Your whole vision changes about it. The second thing the East says is: the problem is there because you are identified with it. It has nothing to do with the past, nothing to do with its history. You are identified with it -- that is the REAL thing. And that is the key to solve all problems.

For example: you are an angry person. If you go to the psychoanalyst, he will say, "Go into the past... how did this anger arise? In what situations did it become more and more conditioned and imprinted on your mind? We will have to wash out all those imprints; we will have to wipe them off. We will have to clean your past completely."

If you go to an Eastern mystic, he will say, "You think that you are anger, you feel identified with the anger -- that is where things are going wrong. Next time anger happens, you just be a watcher, you just be a witness. You don't get identified with the anger. Don't say,'I am anger.' Don't say,'I am angry.' Just see it happening as if it is happening on a TV screen. Look at yourself as if you are looking at somebody else."

You are pure consciousness. When the cloud of anger comes around you, just watch it, AND remain alert so that you don't get identified. The whole thing is how not to become identified with the problem. Once you have learnt it... and then there is no question of'so many problems' -- because the key, the same key will open all the locks. It is so with anger, it is so with greed, it is so with sex: it is so with everything else that the mind is capable of.

The East says: Just remain unidentified. Remember -- that's what Gurdjieff means when he says'self-remembering'. Remember that you are a witness! Be mindful! -- that's what Buddha says. Be alert that a cloud is passing by! Maybe the cloud comes from the past, but that is meaningless. It must have a certain past, it cannot come just out of the blue; it must be coming from a certain sequence of events -- but that is irrelevant. Why be bothered about it? RIGHT NOW, this very moment, you can become detached from it, you can cut yourself away from it. The bridge can be broken right now -- and it can be broken ONLY in the now.

Going into the past won't help. Thirty years before, the anger arose and you got identified with it that day. Now you cannot get unidentified from that past; it is no more there. But you can get unidentified this moment, this very moment. And then the WHOLE series of angers of your past is no more part of you.

THE QUESTION IS RELEVANT. Jayananda has asked:" You spoke in several recent discourses on the no-problem, the non-existence of our problems. Having been brought up in a repressive Catholic family..."

You can, right now, become a non-Catholic. NOW! I say. You will not have to go back and undo whatsoever your parents and your society and the priest and the church have done. That will be a sheer wastage of precious present time. In the first place it has destroyed many years; now, again, it will be

destroying your present moments. You can simply drop out of it, just as a snake slips out of the old skin.

"Having been brought up in a repressive Catholic family, and having spent twenty-one years in an equally crazy educational system -- are you saying that all the coats of armour, all the conditionings and all the repressions do not exist...?"

No, they exist. But they exist either in the body or in the brain; they don't exist in your consciousness, because the consciousness cannot be conditioned. Consciousness REMAINS free! Freedom is its innermost quality, freedom is its nature. In fact, even asking it, you are showing that freedom.

When you say "twenty-one years in a crazy educational system"; when you say "having been brought up in a repressive Catholic family" -- in THIS moment you are not identified. You can look: so many years of Catholic repression, so many years of a certain education. In this moment when you are looking at it, this consciousness is no longer Catholic; otherwise, who will be aware? If you had really BECOME Catholic, then who would be aware? Then there would be no possibility of becoming aware.

If you can say "twenty-one years in an equally crazy educational system," one thing is certain: you are not yet crazy. The system has failed; it didn't work. Jayananda, you are not crazy, hence you can see the whole system as crazy. A madman cannot see that he is mad. Only a sane person can see that this is madness. To see madness as madness, sanity is needed. Those twenty-one years of crazy system have failed; all that repressive conditioning has failed. It CANNOT really succeed. It succeeds only in the proportion that you get identified with it. Any moment you can stand aloof... it is there, I am not saying it is not there: but it is no more part of your consciousness.

This is the beauty of consciousness: consciousness can slip out of anything. There is no barrier to it, no boundary to it. Just a moment before you were an Englishman -- understanding the nonsense of nationalism, a second later you are no longer an Englishman. I am not saying that your white skin will change; it will remain white -- but you are no more identified with the whiteness; you are no more against the black. You see the stupidity of it. I am not saying that just by seeing that you are no more an Englishman you will forget the English language, no. It will still be there in your memory, but your consciousness has slipped out, your consciousness is standing on a hillock looking at the valley. Now, the Englishman is dead in the valley and you are standing on the hills, far away, unattached, untouched.

The whole Eastern methodology can be reduced to one word: witnessing. And the whole Western methodology can be be Reduced to one thing: analyzing. Analyzing, you go round and round. Witnessing, you simply get out of the circle.

Analysis is a vicious circle. If you REALLY go into analysis, you will be simply puzzled -- how is it possible? If, for example, you try to go into the past, where will you end? Where exactly? If you go into the past, where did your sexuality start? When you were fourteen years of age? But then it came out of the blue? It must have been getting ready in the body. So when? When you were born? But then when you were in the mother's womb, wasn't it getting ready? Then when? The moment you were conceived? But before that? Half of your sexuality was mature in your mother's egg and half of the sexuality was maturing in your father's sperm. Now go on..where will you end? You will have to go to Adam and Eve. And even then it does not end: you will have to go to Father God Himself. Why in the first place did He create Adam?...

Analysis will always remain half, so analysis never helps anybody really. It cannot help. It makes you a little more adjusted to your reality, that's all. It is a sort of adjustment. It helps you to attain a little bit of understanding about your problems, their genesis, how they have arisen. And that little intellectual understanding helps you to adjust to the society better, but you remain the same person. There is no transformation through it, there is no radical change through it.

Witnessing is a revolution. It is a radical change -- from the VERY roots! It brings a totally new man into existence, because it takes your consciousness out of all the conditionings. Conditionings are there in the body and in the mind, but consciousness remains unconditioned. It is pure, always pure. It is virgin. Its virginity cannot be violated.

The Eastern approach is to make you mindful of this virgin consciousness, of this purity, of this innocence. That's what Saraha is saying to the king again and again. Our emphasis is on the sky and the Western emphasis is on the clouds. Clouds have a genesis; if you find out from where they come, you will have to go to the ocean, then to the sunrays and the evaporation of the water and the clouds forming... and you can go on, but it will be moving in a circle. The clouds form, then again they come, fall in love with the trees, start pouring again into the earth, become rivers, go to the ocean, start evaporating, rising again on sunrays, become clouds, again fall on the earth.... It goes on and on, round and round and round. It is a wheel. From where will you be out? One thing will lead to another and you will be in the wheel.

The sky has no genesis. The sky is uncreated; it is not produced by anything. In fact, for anything to be, a sky is needed as a must, a priori; it has to exist before anything else can exist. You can ask the Christian theologian -- he says "God created the world." Ask him whether before He created the world there was any sky or not. If there was no sky, where did God used to exist? He must have needed space. If there was no space, where did He create the world? where did He put the world? Space is a must... even for God to exist. You cannot say "God created space." That would be absurd, because then He would not have any space to exist. Space must precede God.

Sky has always been there. The Eastern approach is to become mindful of the sky. The Western approach makes you more and more alert to the clouds, and helps you a little, but it doesn't make you aware of your innermost core. Circumference -- yes, you become a little more aware of the circumference, but not aware of the center. And the circumference is a cyclone. You have to find the center of the cyclone. And that happens only through witnessing.

Witnessing will not change your conditioning. Witnessing will not change your body musculature. But witnessing will simply give you an experience that you are beyond all musculature, all conditioning. In that moment of beyondness, in that moment of transcendence, no problem exists -- not for you.

And now it is up to you. The body will still carry the musculature and the mind will still carry the conditioning -- now it is up to you: if sometimes you are hankering for the problem, you can get into the mindbody and have the problem and enjoy it. If you don't want to have it, you can remain out. The problem will remain as an imprint in the bodymind phenomenon, but you will be aloof and away from it.

That's how a Buddha functions. You also use memory; a Buddha also uses memory -- but he is not identified with it. He uses memory as a mechanism. For example, I am using language. When I have to use language, I use the mind and all the imprints, but continuously I am not the mind -- that awareness is there. So I remain the boss, the mind remains a servant. When the mind is called, it comes; its utility is there -- but it cannot dominate.

So your question is right: problems WILL exist, but they will exist only in the seed form in the body and the mind. How can you change your past? You have been a Catholic in the past; if for forty years you have been a Catholic, how can you change those forty years and NOT be a Catholic? No. Those forty years will remain as a period of being Catholic. No -- but you can slip out of it. Now you know that that was just identification. Those forty years cannot be destroyed, and there is no need to destroy them. If you are the master of the house, there is no need. You can use even those forty years in a certain way, in a creative way. Even that crazy education can be used in a creative way.

"What about all the imprints left on the brain, on the musculature of the body?"

They will be there, but as a seed: potentially there. If you feel too lonely and you want problems, you can have them. If you feel too miserable without misery, you can have them. They will remain always available, but there is no need to have them, there is no necessity to have them. It will be your choice.

The future humanity will have to decide whether it has to go on the path of analysis or it has to change to the path of witnessing. I use both methods. I use analysis, particularly for seekers who come from the West -- I put them in the groups. Those groups are analytical, those groups are by-products of psychoanalysis. They have grown: Freud will not be able to recognize encounter if he comes; or primal therapy will be difficult for him to recognize -- what is happening? Have all these people gone mad? But they are offshoots of HIS work; he was the pioneer; without him there would be no primal therapy. He started the whole game.

When Western people come to me, I put them into the groups. That is good for them. They should start with what is easier for them. Then by and by, slowly I change. First they go into cathartic groups like encounter, primal therapy, and then I start putting them into intensive enlightenment, then vipassana. Vipassana is a witnessing. From encounter to vipassana there is a great synthesis. When you move from encounter to vipassana, you are moving from West to East.

The third question:

DO YOUR ACTIONS ALSO BRING THE SAME PROPORTION OF GOOD AND BAD IN THE WORLD?

WHAT ACTIONS? Can you detect any actions in me... except talking? And in that too I take every care to contradict everything I say. So in. the end, just emptiness.... That is the use of contradiction. If I say plus

one, IMMEDIATELY I say minus one -- and the total result is zero.

I am not a doer. I don't do anything. All that you can call action is my talking to you. And that is so contradictory that it cannot bring either good or bad. I go on negating myself. And if you understand this state of no-action, you will have understood the highest possibility of consciousness. The highest consciousness is not a doer. It is a being. And if something like action appears there, it is just playful. My talking is just a play.

And the whole effort is that you don't become dogmatic about me. You cannot become -- I don't allow that possibility. I contradict so much: how can you create a dogma? If you try to create a dogma, immediately you will find I have contradicted it.

A Christian missionary used to come to see me, and he said, "You have spoken so much. Now what is needed is a small book which introduces your philosophy -- something like a Christian catechism, in short."

I said, "That will be difficult. If somebody is going to put me In short', he will go mad. And he will not find any way to choose and what to choose. Once I am gone, many people are going to become insane working on their Ph.D. theses on me -- because I have said all that can be said, and I have denied all that can be denied.

The fourth question:

A QUESTION IN BAD FAITH -- WHY DO YOU TALK SO MUCH AGAINST THE EGO? ISN'T THE EGO ALSO A MANIFESTATION OF GOD, A GAME PLAYED BY EXISTENCE?

IF YOU UNDERSTAND THAT, then there is no problem about the ego. That is the whole purpose of why I go on talking against the ego so that you are not and God is. If you have come to such a deep understanding, that the ego is also God's play, then it is perfectly good! Then there is no problem. Then there is no need to drop because you have nothing to drop.

If you understand that ego is also God's play, then you are not in it. Everything is God's -- that's what egolessness means -- even ego.

But beware! You may be just playing a trick upon yourself, and mind is very cunning. In the name of God you may be trying to save your ego. It is up to you! But be watchful. If you have REALLY understood that all is God's, then you are not.

So where is the ego? What does ego mean? It means: I have a private life; I am not part of the universal flux. I am not part of the river -- I am swimming, I am going upstream; I have my own private goals. I don't care where the existence is going; I have my own private goals, and I am trying to find them and achieve them Ego means having a private goal. Ego is idiotic.

The word idiot' is very beautiful. It means having a private idiom. It means having a private goal, a private style. Ego is idiotic. It simply says that "I am not part of the universal: I am private, I am separate. I am an island, I don't belong to the continent." This not belonging to the whole is what ego is, this idea of being separate.

That's why all the mystics have been saying: Drop the ego. What are they saying'? They are saying: Don't be separate. Dropping the ego does not mean anything else: don't be separate -- be together with existence. And don't flow against the river -- that is foolish; you will be simply tired and defeated. Go with the river! All the way, go with the river. You are part of the river. And then there will be relaxation and rest and joy.

With the river there is joy. Against the river there is strain, anxiety. Ego creates anxiety and strain.

Now, you ask: "Why do you talk so much against the ego'? Isn't the ego also a manifestation of God, a game played by existence?"

If you have come to understand that, then to you at least I am not saying to drop the ego; then you don't have any ego to drop. But be very careful and cautious. Mind is so cunning. I have heard this small anecdote:

A monkey and a hyena were walking through the jungle together when the hyena said, "Every time I go through those bushes over there a big lion jumps out and keeps on hitting me and hitting me, and I don't know why!"

"Well, I will come with you this time," said the monkey, "and I will stick up for you."

So they walked along together, and just as they got to the bushes a lion jumped out on them and started hitting the hyena. The monkey just climbed up in a tree and watched, so when the lion had gone the half dead hyena asked the monkey, "Why didn't you come down and help me?"

And the monkey said, "You were laughing so much I thought you were winning."

Beware of the ego! It can find ways and means to protect itself. It can rationalize well; the ego is a great rationalist, and a rationalization is its whole foundation.

The fifth question:

BELOVED OSHO, PLEASE SAY THIS TO ME SO I CAN STOP WORRYING ABOUT IT-
"ARUP, EVERYTHING IS GOING ABSOLUTELY BEAUTIFULLY WITH YOU. NO MATTER HOW MUCH YOUR MIND IS TRYING, NOW IT IS TOO LATE. I HAVE GOT YOU SAFELY UNDER MY WING AND THERE IS NO WAY BACK. AND YOU ARE GOING TO BE MORE AND MORE BLISSFUL FROM NOW ON."
THANK YOU OSHO. I HOPE IT IS SO, BUT SOMETIMES I WAVER.

THE QUESTION IS FROM ARUP. Now, the first thing: you say that I have to say to you, "Everything is going absolutely beautifully with you."

Just by my saying it, it will not become beautiful. It may give you a consolation, but I am not here to give you any consolation. Either take the real thing or don't bother at all. Consolation is a false thing. It is a toy to play with; it is just to pass time. And passing time is wasting time.

And, another thing, you say, "Everything is going absolutely beautifully" -- difficult. "Absolutely beautifully" -- difficult. Nothing is absolute here on the earth... except witnessing. Ugly is not absolute, beautiful is not absolute. Happiness is not absolute, unhappiness is not absolute. Only witnessing. And when you witness, you neither feel ugly nor beautiful, neither happy, nor unhappy -- you simply feel a witness.

My whole work is to make you a witness. You would like to have everything beautiful -- you don't want to be a witness. You want to have more pleasurable experiences. That's why you constantly seek consolation. People come to me not really to be helped but to be consoled, just to be patted on the back. If I say everything is going good, they feel good, but how long is this feeling going to help? It will wear off sooner or later. Again they have to come, and again they wait for me to pat them on the head. This is not going to help you. You need a transformation. And this will create a dependence on me, and I am not to make you dependent on me -- you have to be independent, you have to be your own self, you have to be on your own.

"No matter how much your mind is trying, now it is too late."

It is never too late! You can again slip into the old skin, you can again become identified with it. And when it is REALLY too late, then you will not ask this question. Then you will know that now there is no possibility of going back. This will be a certainty in you. This will be your own knowing. You will not need my certificate for it. Just because you need a certificate, it shows it has not happened -- you are wavering.

I have heard:

Mulla Nasrudin was standing in the court. "This crime was the work of a master criminal," said the prosecutor, "and was carried out in a skillful, clever manner."

Blushing, Mulla Nasrudin, the defendant, rose to his feet and said, "Sir, flattery will get you nowhere -- I ain't gonna confess."

But he has confessed. Arup has confessed -- this is not a question, this is a confession -- that she feels worried is natural. It is inhuman to expect no worry, at this stage at least. Sometimes she feels wavering; that is human, natural. It is good to accept it, rather than deny it, rather than create a screen and hide it. "Please say this to me so that I can stop worrying about it."

How will you stop worrying about it? -- just by my saying it? If it were so easy, I would have said it to everybody. It is not so easy. Whatsoever I say, you will interpret it in your own way, and you will find new worries. Whatsoever I say, you will have to interpret it -- you cannot accept it totally, you cannot trust it totally. And I am not saying that you HAVE to trust it totally; I am saying this is simply natural. I don't ask any unnatural thing from you. I don't ask any absurd things from you. It is natural! Sometimes you waver, sometimes you are against me, sometimes you are very negative. Sometimes you feel just to drop

everything and go away back to your old world. I don't say that you are doing something criminal -- no -- it is just human. It is very natural. If you are not doing such things, then something is wrong, then something is amiss.

Whatsoever I say will again be interpreted by the same worrying mind. Even if I say exactly: Yes, Arup, everything is going absolutely beautifully with you... you will think, "Was Osho joking? Does he really mean it?" The worrying mind will jump upon it. Your interpretations are bound to be there.
Listen to this small story:

A priest was returning home late at night from a meeting. As he drove along, he suddenly remembered that he had not said evensong. He pulled up at the side of a quiet country lane, got out of his car and using the light of his car headlamps began to say the office.

Not long after he had begun, and much to his surprise, a lorry came along. The driver of the lorry, thinking that something was wrong, stopped, let down his window, and asked, "Having a spot of trouble, mate?"

"No, everything is alright, thank you," replied the priest.

The driver put his lorry in gear and, not to be outdone as he pulled away, cried out, "All I can say is: that must be a helluva good book you are reading there!"

Now just think of somebody reading a book on a lonely lane by the headlights of the car -- what will you think? Can you imagine somebody reading the Bible? What is the hurry to read the Bible? Can somebody be so interested in reading the Bible? Can't he wait and go home and read it there? The lorry-driver must have interpreted according to his mind -- he said, "All I can say is: that must be a helluva good book you are reading there!"

You continuously interpret. And you interpret, naturally, according to your mind. What I say will not be heard; you will hear it in your own way. If you are worrying, you will worry about it. If you are doubting, you will doubt about it. If you are negative, you will be negative about it. If you are trusting, you will trust.

Arup says, "Just say to me so that I can stop worrying about it." No, worrying cannot be stopped that easy. My saying it will not help you will have to do something. You will have to do what I say. You will have to be a little more practical. You will have to do witnessing.

There were three very hungry tramps, and they came to the house where the governor was cooking rice, and he said to them that they could stay the night and whoever had the best dream could have some hot rice.

So the next morning the first trampsaid, "I dreamt that I was the king."

The second tramp said, "That's nothing -- I dreamt I was God Himself."

And the third tramp said, "My dream was very ordinary and I don't stand a chance of winning at all: I dreamt about that hot rice getting cold, so I went down and ate it."

This is what I mean by being practical. So, Arup, be practical! Do what I say -- just my saying it won't help... and the rice is really getting cold. You want me to help create a dream in you, and the rice is getting cold. You just go down and eat the rice!

This will just give you a dream if I say: "Arup, everything is going absolutely beautifully with you. No matter how much your mind is trying, now it is too late. I have got you safely under my wing and there is no way back."

In the first place I cannot say it because the very desire to be safe and secure is against spiritual growth. I am pushing you into a dangerous realm. I am pushing you into an abyss. You would like to be safely under my wings -- now, I am throwing you into the very turmoil of existence... with no safety, with no security. I am not a protector -- I am a destroyer. I am not your security. If you REALLY understand me, I am going to become your dangerous life.

You will always be insecure if you have understood me. You will never ask for safety and security. You will abhor safety and security. You will think of them as enemies -- they are. You will enjoy being in the Open, vulnerable to all that is possible in life. Yes, vulnerable to death too;'all' includes death too. A REAL life is encountering death each moment. Only unreal, plastic lives are safe.

No, I cannot say that, that I have got you safely under my wing and there is no way back. You can fall, you can fall from the very last rung. Unless you become Enlightened, there is a way back; you can go back. You can deny, you can betray, you can reject. You can fall into the misery again -- from the very last rung

also you can fall. Until and unless you have crossed the whole ladder, even the last rung, until and unless you are just a nobody, you can fall back. A slight ego, just a tremor of ego, is enough to bring you back. It can again condense, it can again integrate, it can again become a new trip.

And safety is not my way. To be a sannyasin means you are ready to live life without safety. That is the greatest courage, and with that great courage, great bliss becomes possible.

"And you are going to be more and more and more blissful from now on."

I am not an Emile Coue -- I am not a hypnotist. Yes, you can hypnotize yourself this way. That was the very methodology of Coue. He would tell his patients, "Think, dream, imagine, visualize -- each night before going to sleep, each morning after the sleep, repeat again and again and again'I am getting better, I am getting healthier, I am getting happier....' Repeat, go on repeating."

Yes, it helps a little. It creates an illusion around you. But would you like me to help you in creating illusions? My whole approach is that of dehypnosis; it is not of hypnosis at all. I don't want you to be hypnotized by any illusion. I want you to be utterly dehypnotized of all illusions. When you are in a state of disillusionment, utter disillusionment, Enlightenment is very close by.

Then Arup says, "Thank you Osho. I hope it is so..."

See! Her mind has already started interpreting.. "I HOPE it is so..." It is not so -- she simply hopes. How you can deceive yourself!

"I hope it is so, but sometimes I waver."

And I am not condemning your wavering -- it is perfectly okay to waver sometimes, it is perfectly human to waver sometimes. It is perfectly right! Never condemn it! Accept it! Don't try to create a false unwavering -- that will be of the mind and will be a deception, and will not lead you anywhere. Let it be as it is. Accept it as it is, and become more and more watchful, become more and more of a witness. Only in that witnessing will you be safe. Only in that witnessing will you become more and more blissful every day -- not by repeating it! Only in that witnessing will you stop wavering. Only in that witnessing will you come to the center of your being -- where death exists not, where only life abundant is, where one is drinking the nectar Saraha talks about.

The sixth question:

WHAT IS IT EXACTLY THAT IS OBSTRUCTING MY VISION FROM SEEING THE OBVIOUS? I JUST DO NOT UNDERSTAND WHAT TO DO AND WHAT NOT TO DO. WHEN WILL I BE ABLE TO HEAR THE SOUND OF SILENCE?

"What is it exactly that is obstructing my vision from seeing the obvious?"

THE VERY DESIRE TO SEE IT. The obvious cannot be desired. The obvious is! You desire: you go away. You start seeking for it: in that very moment you have made it distant, it is no more obvious, it is no more close by; you have put it far away. How can you seek the obvious? If you understand it is obvious, how can you seek it? It is just there! What is the need to seek it and to desire it?

The obvious is the divine. The mundane is the sublime. And the trivial is profound. In your day-to-day, ordinary activities, you are meeting God every moment of it -- because there is nobody else. You cannot meet anybody else; it is always God in a thousand and one forms. GOD IS VERY OBVIOUS. Only God is! But you seek, you desire... and you miss. In your very seeking you put God very distant, far away. That is an ego trick. Try to understand it.

The ego is not interested in the obvious, because the ego cannot exist with the obvious. The ego is NOT interested at all in the close-by. The ego is interested in the distant, faraway. Just think: man has reached to the moon, and man has not reached to his own heart yet... the distant. Man has invented space travel, but still he has not developed soul travel. He has reached Everest, but he does not bother to go into his own being. The close-by is missed and the faraway is sought. Why?

The ego feels good -- if the journey is hard the ego feels good. There is something to prove. If it is difficult, there is something to prove. To go to the moon, the ego feels good, but to go into one's own being will not be much of a claim.

There is an old story:

God created the world; then He used to live on the earth. You can imagine: His troubles were too many.

Everybody was complaining; everybody was knocking at odd hours. In the night people would come and they would say, "This is wrong, and today we need rain and it is so hot." And somebody would come just afterwards and he would say, "Don't bring rains -- I am doing something and it will spoil everything." And God was getting almost mad: "What to do?! So many people, so many desires, and everybody expecting and everybody needs fulfillment, and their desires are so contradictory. The farmer wants the rain and the potter wants no rain, because he has made pots and they will be destroyed; he needs hot sun for a few days" -- and so on and so forth....

The God called His council and asked: "What to do? -- they will drive me crazy. And I cannot satisfy them all. Or they will murder me someday! I would like some place to hide."

And they suggested many things. Somebody said, "That is not a problem -- you just go to Everest. That is the highest peak in the Himalayas; nobody will ever reach there."

God said, "You don't know! Just after a few seconds" -- for God that is just after a few seconds -- "Edmund Hillary will reach there with Tensing, and then the trouble will start. And once they know, then they will start coming in helicopters and buses, and everything will.... No, that won't do. It will solve things for a few seconds." Remember, God's time has a different way. In India we say millions of years is one day of God -- so a few seconds.

Then somebody suggested, "And why not the moon?"

He said, "That too is not very far -- a few seconds more and somebody will reach the moon."

And they suggested faraway stars, but God said, "That is not going to solve the problem. It's simply a sort of postponement. I want a permanent solution."

Then an old servant of God came close, whispered something in His ear, and God said, "You are right. That will do!"

And the old servant had said, "There is only one place where man will never reach -- you hide in man himself." And that is the place where God has been hiding since then: in man himself. That is the last thing man will ever think.

The obvious is the missed, because ego is not interested. Ego is interested in hard, difficult, arduous things, because there is a challenge. When you win, you can claim. If the obvious is there and you win, what sort of victory is this? You are not much of a winner. That's why man goes on missing the obvious and goes on seeking the distant.

And how can you seek the distant when you cannot even seek the obvious?

"What is it exactly that is obstructing my vision from seeing the obvious?"

The very desire is taking you astray. Drop the desire and you will see the obvious.

"I just do not understand what to do and what not to do."

You are not to do anything. You have just to be watchful of all that is happening around you. Doing is again an ego-trip. Doing, ego feels good -- something is there to do. Doing is a food for the ego; it strengthens the ego. Non-doing, and ego falls flat on the ground. It dies. It is no more nourished.

So just be a non-doer. Don't do anything as far as God, truth, and the search for it is concerned. It is not a search in the first place, so you cannot do anything about it. You just be. Let me say it in another way: if you are in a state of being, God comes to you. Man can never find Him; He finds man. Just be in a silent space, not doing anything, not going anywhere, not dreaming -- and in that silent space suddenly you will find He is there. He has always been there! Just you were not silent, so you couldn't see Him, you could not hear His still, small voice.

"When will I be able to hear the sound of silence?"

When? -- you ask a wrong question. Now or never. Hear it now! because it is there, the music is on, the music is all over. Just you need to be silent so that you can hear it. But never say 'when'; 'when' means you have brought future in; 'when' means you have started dreaming; 'when' means not now... and it is always now. It is always now-time. For God there is only one time: now; and only one place: here. 'There', 'then' -- drop them.

And the last question:

OSHO, DO YOU EVER FEEL AT A LOSS WITH WORDS?

THE QUESTION IS FROM RISHI. Each time I utter a word, I feel at a loss -- because that which I

want to say cannot be said. And that which has to be conveyed, cannot be conveyed. Then you will naturally ask, why do I go on speaking?

I am trying hard. Maybe today I have failed... tomorrow. Yesterday I failed... today. I go on speaking in different ways: maybe this way you have not heard; in some other way maybe it will be closer to you. This way somebody has heard; you have not heard. In another way maybe you will be able to hear it. But I am at a loss continuously. Words don't come easily -- because the message is wordless. I am not a priest; I am not trying to give you some dogma; I am not trying to explain some theory to you. Something has happened in me, something has happened to me -- I am trying to convey THAT. I am trying to commune with you.

Words are very awkward. They are very tiny and very small. They cannot contain that which I want them to contain. So EACH moment I am at a loss. People who don't have any experience are never at a loss; any word will do.

I have heard a beautiful story -- meditate over it:

A parish priest was having a few words with his Bishop, and in the course of conversation said, "It is alright for you, my lord, when you prepare a sermon you can deliver it to several churches in the diocese, but I have to give two new sermons every Sunday."

The Bishop replied, "You should be able to give a sermon on almost any subject at a moment's notice as I can."

"I will take you up on that," said the parson. "You come to my church next Sunday and I will put you to the test."

The bishop agreed and in due course went to the pulpit to find a card with the one word 'constipation' written on it -- that was the subject. Without hesitation, he started: "And Moses took two tablets and went out on to the mountainside."

A priest is never at a loss. He has so many scriptures available, he can always find something from his memory. I am continuously at a loss -- because what I want to say to you is not a subject matter: it is my subjectivity. What I WANT to say to you is my heart! it is not my mind. Unfortunately, I have to use the mind because there is no other way. Even to convey the heart one has to use the mind -- hence the absurdity of it. It is very irrational. It is trying to do the impossible! But there is no other way... I am helpless.

But if you ask: Am I ever at a loss for words? I am constantly. Each single word, and I hesitate: will it do? How can it do? Knowing it is not going to help, I go on using it. It is a necessary evil. Silence would be better, far better, but when I LOOK at you then I hesitate. If I become silent, it will be even more difficult for you to come closer to me. You cannot understand the words, how will you be able to understand the silence? And if you can understand silence, you will be able to hear that silence in my words too.

If I become silent, then at the most five percent of you will be around me. Those five percent can understand through the words too, because they are listening to my silence not to my words. So there is no problem for those five percent. But the other ninety-five percent who cannot understand words and cannot understand the silence contained in them will be simply lost. I will not be able to help them at all. Through my words, they at least go on hanging around.

In their hanging around there is a possibility that in some unguarded moment they may have a contact with me, some unguarded moment and in spite of themselves they may come closer to me, they may stumble upon me; some unguarded moment, and I may penetrate into their heart, something may be stirred. It is a perhaps, but it is worth going on.

That five percent will be helped either way, but this ninety-five percent will not be helped by silence. And that five percent also, if I had been silent from the very beginning, would not be here. That five percent shows the way, so that the ninety-five percent by and by will be ninety percent, eighty-five percent, eighty percent....

The day I feel at least fifty percent of people can understand silence, then words can be dropped. I am not very happy about them. Nobody ever was: neither was Lao Tzu, nor was Saraha, nor was Buddha -- nobody ever was. But they all had to use words, not because silence cannot be a communion -- silence can be a communion, but for that a very higher consciousness is needed.

Once it happened:

Two great mystics of India, Kabir and Farid, met, and for two days sat silently together. The disciples were very much frustrated: they wanted them to talk, they wanted them to talk so that they could hear something valuable. They were hoping, for months they were hoping, that Kabir and Farid would meet, and

there would be a great showering, and they would enjoy it. But they were just sitting silently, and the disciples were dozing, yawning -- what to do? And what happened to these two people? -- because they were never silent before. Kabir was never silent with his disciples and neither was Farid silent with his disciples: they were continuously hammering on their disciples. "Why? What has happened? Have they gone dumb?" But they could not say anything; it was not appropriate.

After two days, when Kabir and Farid hugged each other and said goodbye -- that too in silence -- and when the disciples were left with their Masters, they jumped upon their Masters. And the followers of Kabir said, "What went wrong? And for months we have been waiting for Farid to come, and he came, and you never spoke a single word. And we were waiting and waiting... we got tired! These two days have been hell!"

And Kabir laughed. He said, "But there was nothing to say -- he can understand silence. If I had said anything, he would have thought me ignorant -- because when silence is there and silence can say it, what is the use of words?"

And the followers of Farid asked Farid, "What happened? Why didn't you speak?"

Farid said, "Are you mad? Speaking with Kabir? We are exactly at the same space, so there is nothing to convey, nothing to say! The moment I looked into his eyes and he looked into my eyes, we recognized. The dialogue finished at the first moment!"

"Then for two days... what were you doing for two days?"

And Farid said, "We were just enjoying each other -- each other's space. We were guests to each other. We overlapped each other, we overflowed each other, we mingled with each other -- we danced, we sang. But it all happened in silence. When silence can speak, what is the need of language?"

I am continuously at a loss for words. Each word I utter very hesitatingly, knowing well that it is not going to suffice, it is not adequate. Nothing is ever adequate -- truth is so vast and words are so small.

The Tantra Vision, Vol 1

Chapter #7
Chapter title: Truth is neither holy nor unholy

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IT IS IN THE BEGINNING, IN THE MIDDLE, AND
THE END; YET END AND BEGINNING ARE NOWHERE ELSE.

ALL THOSE WITH MINDS DELUDED BY INTERPRETATIVE THOUGHTS ARE IN TWO MINDS AND SO
DISCUSS NOTHINGNESS AND COMPASSION AS TWO THINGS.
BEES KNOW THAT IN FLOWERS

HONEY CAN BE FOUND.
THAT SAMSARA AND NIRVANA ARE NOT TWO

HOW WILL THE DELUDED EVER UNDERSTAND?

WHEN THE DELUDED IN A MIRROR LOOK

THEY SEE A FACE, NOT A REFLECTION.
SO THE MIND THAT HAS TRUTH DENIED

RELIES ON THAT WHICH IS NOT TRUE.
THOUGH THE FRAGRANCE OF A FLOWER CANNOT BE TOUCHED,

'TIS ALL PERVASIVE AND AT ONCE PERCEPTIBLE.
SO BY UNPATTERNED BEING-IN-SELF

RECOGNIZE THE ROUND OF MYSTIC CIRCLES.

TRUTH IS. IT SIMPLY IS. IT JUST IS. It never comes into existence, never goes out of existence. It never comes, it never goes. It abides. In fact, that which abides, we call it truth. It remains. That which remains, remains for ever, is called truth. It is in the beginning, it is in the middle, it is in the end. In fact, there is no beginning, no middle, no end. It is all over.

Looked into deeply, the beginning is in it, the middle is in it, the end is in it -- it pervades all. Because only IT is. In millions of forms it is the same reality that is being expressed. Forms are different, but the substance, the essence, is the same.

Forms are like waves and the essence is like the ocean.

Remember, Tantra does not talk about God. To talk about God is a little anthropomorphic; it is to create God in man's image. It is to think about God is human terms -- that is creating a limitation. God MUST be like human beings, true -- but He must be like horses also, and He must be like dogs too, and He must be like rocks, and He must be like stars... He must be like all. Yes, man will be included AS a form, but man cannot be THE form.

Just think of God as a horse -- it looks absurd. Think of God as a dog -- it looks sacrilegious. But we go on thinking of God as man -- and it doesn't look sacrilegious? It is the human ego. Man feels very very happy when he can think in terms of God being like him. In the Bible it is said God created man in His own image -- certainly this is written by man. If horses were writing their Bible, they would not write that, certainly not. They might even write that God created the Devil in man's image, because God -- how can God create man in His own image? And man has been so cruel to horses; nothing in man seems to be divine -- ask a horse. Maybe the Devil, maybe a representative of Beelzebub, but not God at all.

Tantra drops that whole anthropomorphism. Tantra brings things to their right proportion, puts man in his right place. Tantra is a great vision. It is not centered on man. It is not centered on any partial attitude. It sees reality as it is -- in its suchness, in its TATHATA, in its thusness. It does not talk about God. Instead of God, Tantra talks about truth.

Truth is non-personal, impersonal. Truth can have the qualities of all; there is no limitation in it. The Bible says: In the beginning God created the world. Tantra says: How can there be any beginning? And how can there be any end? And when there is no beginning and no end, how can there be a middle? It is all eternity: it is not time. Tantra is a vision beyond time. In time there is a beginning and there is a middle and there is an end, but in eternity there is no beginning, no middle, no end. It simply is.

Truth is not temporal. In fact, time exists in truth as a wave, and space exists in truth as a wave. It is not vice versa. Truth does not exist in space, does not exist in time. Time and space exist in truth; they are modes of truth. Just as a horse is a form, a man is a form, so space is a form, a bigger wave, so is time.

Truth is timelessness. Truth is spacelessness. Truth is transcendence.

Truth exists by itself. Everything else exists with the support of truth. Truth is self-evident; nothing else is self-evident. Truth is the very ground of being, the ultimate substratum of existence.

Tantra does not create any ritual, does not create any worship, does not create any temple, does not create the priesthood -- they are not needed. Man can stand face to face with truth in direct relationship; no mediator is needed, no priest is needed. The priests GO on talking about truth and God and heaven and a thousand and one things, not knowing anything of what they are talking about. Words, mere words. They have not experienced. Those words are just empty.

I was reading about a very famous priest who had been feeling unwell for some time:

He called in his doctor who gave him a thorough overhaul. "Well," he said, "I will be quite frank with you: I am afraid that your lungs are not in good shape. You ought to spend a few months in Switzerland."

"Oh, dear," replied the priest. "I'm afraid I could not manage it. That will not be possible -- my finance won't allow me. I'm a poor man, you know."

"Well, it's up to you," said the doctor. "It is either Switzerland or heaven."

The priest thought for a while and then said, "Oh, alright then -- then Switzerland."

Who wants to go to heaven? -- not even the priest who continuously talks about it. It is a trick to paint death in beautiful colors, but you know all the time it is death. How can you befool yourself?

Gurdjieff used to say that if you want to get rid of religion, live near by a priest and you will get rid of religion. Maybe the ordinary human being is deceived, but how can the priest be deceived? He himself is creating the whole deception. No priest is ever deceived. They talk about one thing; they know something else. They say one thing; they do something else.

I was reading about a rabbi:

A Jew, a young man, came to his rabbi. "Rabbi, could I ask your advice on rather an important matter?" "Certainly," came the reply.

"Well, it's like this: I am in love with two girls... that is, I think I am. Now, one is very beautiful but has no money, while the other is rather nice but very plain, although she has plenty of money. What would you do in the circumstances? If you were me, rabbi, what would you do?"

"Well," said the rabbi, "I'm sure that in your heart you love the beautiful one, so I should go ahead and marry her."

"Right!" said the fellow. "Thank you, rabbi. That's what I'll do."

As he prepared to depart, the rabbi said, "Oh, by the way, I wonder if you could give me the address of the other girl?"

The priest, the rabbi, the parson -- they know well that whatsoever they are talking about is just nonsense. It is for others -- it is meant for others.

Tantra creates no priesthood. When there is no priesthood, religion is pure. Bring in the priest and he poisons. Bring in the priest and it is BOUND to be poisoned, because the priest has his own investment in it.

A man entered into a pub, and while he was drinking he saw a drunkard coming out of the pub, somehow dragging himself, wavering. And then, suddenly, the drunkard who had come out of the pub started making gestures as if he was driving a car, and making the noises of the engine and the honking of the horn.

The newcomer was surprised. He asked the pub-owner, "Why don't you tell this poor guy what he is doing?"

And the pub-owner said, "He always does that. Whenever he has taken too much he does that. Now he will do it almost the whole night. He will go around and around in the town; he thinks he is driving a great car."

So the newcomer said, "But why don't you explain it to him?"

He said, "Why should we explain? -- he gives $1 per week to keep the car washed."

When you have an investment in somebody's illusion, you cannot destroy that illusion. You would like the illusion to continue. Once the priest comes in, he has his investment in all your illusions: illusions about God, illusions about soul, illusions about heaven, illusions about hell -- he now has a great stake. Now he depends on your illusions, he lives on your illusions -- he exploits your illusions.

Tantra is a disillusionment. It has not created any priesthood. Tantra says it is between you and truth itself, and there should be no one standing between you and truth. Let your heart be open to truth, and truth is enough. Nobody is needed to interpret it. YOU ARE ENOUGH to know what it is. In fact, the more you are full of the interpretations, the less is the possibility to know that which is.

Truth is in the beginning, truth is in the middle and truth is in the end. In fact, there is no middle, no beginning, no end -- it is all one. Truth is not passing... it abides.

This is the first sutra. Saraha says to the king:

IT IS IN THE BEGINNING, IN THE MIDDLE, AND
THE END; YET END AND BEGINNING ARE NOWHERE ELSE.

End and beginning are nowhere else. Now is truth-time, and here is truth-space. THIS very moment, truth is converging here... now. THIS very moment is the beginning, is the middle, is the end. You need not go into the past to know when the existence began. This very moment it is beginning. You need not go into the future to see when existence will end. It is ending this very moment! EACH moment is a beginning, and the middle, and the end -- because each moment existence is new, each moment it is dying and is reborn. Each moment everything goes into the state of non-manifestation and comes back into the state of manifestation.

Now there are rumors in modern physics that this Tantra attitude may be true, may be ultimately true. It may be that each moment everything disappears and comes back again, pops back again; disappears, pops back again. But the interval is so small that we cannot see it. Tantra says that's why it remains fresh, existence remains fresh.

Except for man everything is fresh, because it is only man who carries the load, the luggage of memory. That's why man becomes dirty, unclean, loaded, burdened -- otherwise the whole existence is new and fresh. It carries no past and it imagines no future. It is SIMPLY here! totally here! When you are carrying the past, much of your being is involved in the past -- a past which is not. And when you are imagining the future, much of your being is involved in the future, which is not, not yet. You are spread very thin; that's why your life has no intensity.

Tantra says to know truth one needs only one thing: intensity -- total intensity. How to create this total intensity? Drop the past and drop the future, then your whole life energy is focussed on the small herenow, and in that focussing you are a fire, you are a fire alive. You are the same fire that Moses saw on the mountain, and God was standing in the fire, and the fire was not burning Him. And the fire was not burning even the green bush; the bush was alive and fresh and young.

The whole of life is fire. To know it, you need intensity, otherwise one lives lukewarm. Tantra says there is only one commandment: Don't live lukewarm. That is not a way to live -- that is a slow suicide. When you are eating, be intensely there. The ascetics have condemned tantrikas very much; they say they are just eat-drink-be-merry people. In a way, they are true, but in a way they are wrong -- because there is a great difference between the ordinary eat-drink-be-merry person and a tantrika.

A tantrika says: This is the WAY to know truth -- but while you are eating, then let there be only eating and nothing else, then let the past disappear and the future too; then let your whole energy be poured on your food. Let there be love and affection and gratitude towards food. Chew each bite with tremendous energy, and you will have not only the taste of the food but the taste of existence -- because the food is part of existence! It brings life. It brings vitality, it brings PRANA. It makes you tick on. It helps you to remain alive. It is not just food. Food may be the container -- life is contained in it. If you taste only food and you don't taste existence in it, you are living a lukewarm life; then you don't know how a tantrika lives. When you are drinking water, become thirst! Let there be an intensity to it, so each drop of cool water gives you tremendous joy. In that very experience of those drops of water entering into your throat and giving you great contentment, you will taste God, you will taste reality.

Tantra is NOT ordinary indulgence: it is extraordinary indulgence. It is not ordinary indulgence because it indulges in God Himself. But, Tantra says, it is through the small things of life that you have the taste. There are no big things in life; everything is small. The small thing becomes big and great if you enter into it utterly, totally, wholly.

Making love to a woman or a man, be the love. Forget everything! In that moment let there be nothing else. Let the whole existence converge on your love-making. Let that love be wild, innocent -- innocent in the sense that there is no mind to corrupt it. Don't think about it! Don't imagine about it! because all that imagination and thinking keeps you thin, spread thin. Let all thinking disappear. Let the act be total! You be in the act -- lost, absorbed, gone... and then, through love, you will know what God is.

Tantra says it can be known through drinking, it can be known through eating, it can be known through love. It can be known from EVERY space, from every corner, from every angle -- because all angles are His. It is all truth.

And don't think that you are unfortunate because you were not in the beginning when God created the

world -- He is creating RIGHT NOW! You are fortunate to be here. You can see Him creating THIS moment. And don't think you will miss when the world disappears with a bang -- it is disappearing right now. Each moment it is created; each moment it disappears. Each moment it is born; each moment it dies. So Tantra says let that be your life also -- each moment dying to the past; each moment being born anew. Don't carry the load; remain empty.

... AND YET END AND BEGINNING ARE NOWHERE ELSE.

They are herenow.

ALL THOSE WITH MINDS DELUDED BY INTERPRETATIVE THOUGHTS ARE IN

TWO MINDS AND SO DISCUSS NOTHINGNESS AND COMPASSION AS TWO THINGS.

NOW THERE ARE TWO WAYS to describe this experience of truth, this existential experience of that which is, the experience of suchness. There are two ways to describe it because we have two types of words: the positive and the negative. Saraha's emphasis is on the negative, because that was the emphasis of Buddha.

Buddha liked the negative very much -- for a certain reason. When you describe existence with a positive word, the positive word gives it a certain boundary; all positive words have boundaries. Negative words don't have any boundaries; the negative is unbounded. For example, if you call existence'all, God, Absolute,' then you are giving a certain boundary. The moment you call it'Absolute', the notion arises that the thing is finished; that it is no more an on-going process. You call it'Brahma', then it seems the perfection has arrived; now there is no more to it. When you call it God, you give it a definition... and existence is so vast, it cannot be defined; it is so vast that all positive words fall short.

So Buddha has chosen the negative. He calls it SHOONYAM -- nothingness, zero. Just listen to the word: nothingness. Taste it, turn it this way and that: you cannot find any boundary in it -- nothingness. It is unbounded. God? -- immediately there is a boundary. The moment you say'God', existence becomes a little smaller. The moment you say'nothingness', all boundaries disappear.

Buddhist emphasis is on the negative for this reason, but remember: Buddha does not mean by'nothing' just nothing. When Buddha says'nothingness' he means'no-thingness'. No thing can define existence because all things are in it and it is bigger than all things. It is more than all the parts put together. Now, this has to be understood -- one of the Tantra attitudes.

You look at a roseflower. You can go to the chemist; he can analyze the flower, and he will tell you of what constituents it is made -- what matter, what chemicals, what colors -- he can dissect it. But if you ask, "Where is the beauty of it?" he will shrug his shoulders. He will say, "I could not find any beauty in it. This is all that I could find -- this many colors, this much matter, these chemicals. That's all. AND I have not missed anything and nothing has been left outside. You can weigh: it is exactly the same weight as the flower. So nothing has left it." Then you must have been deluded; that beauty must have been your projection.

Tantra says beauty exists -- but beauty is more than all the parts put together. The whole is more than the sum of the parts. That is one of the Tantra attitudes, of very great significance. Beauty is more than that of which it is constituted.

Or, a small baby, bubbling with joy, giggling, happy, life is there -- dissect the small baby; put the baby on the surgeon's table. What will you find after dissection? There will be no bubbling joy, there will be no laughter, no giggling. There will be no innocence found. There will be NO life found. The moment you cut the baby, the baby is gone, the life disappears. But the surgeon will insist that nothing has left. You can weigh; the parts weigh the same as the whole baby used to weigh -- nothing has left; it is exactly the same baby. But can you convince the mother that it is the same baby? Are YOU convinced it is the same baby? And if the child belonged to the surgeon himself, would he be convinced it is the same baby? these dead limbs Lying on the table?

Something has disappeared. Maybe that something cannot be weighed, maybe that something is not measurable; maybe that something is not physical, maybe that something is not material but something has

left. The baby will not dance any more, and the baby will not laugh any more, and the baby will not eat and will not drink and will not go to sleep and will not cry and will not be loving and will not be angry -- something has left.

Tantra says the total is not the whole. The sum total of the parts is not the whole -- the whole is more than the sum total of the parts. And in that moreness is the experience of life.

Nothingness means no-thingness. All things put together will not make existence -- existence is more. It is always more than its parts; that's the beauty of it, that's the life of it. That's why it is so tremendously delightful. That's why there is celebration.

So these two -- positive and negative words have to be remembered. Tantra will be using negative words, Buddhist Tantra especially. Hindu Tantra uses positive words; that's one of the differences between Hindu Tantra and Buddhist Tantra. Buddha always uses no' to describe the Ultimate, because he says once you start giving attributes, those attributes are limiting factors.

So Buddha says: Go on eliminating -- NETI, NETI; go on saying this is not, this is not, this is not. And then that which is left after ALL denials is.

So remember that nothingness does not mean emptiness -- it means fullness, but indescribable fullness. That indescribableness has been described through the word'nothing'.

ALL THOSE WITH MINDS DELUDED BY INTERPRETATIVE
THOUGHTS ARE IN TWO MINDS...

Saraha says: Those who are too much analytical, interpretative, continuously thinking in categories of mind, they are always divided, they are split. There is always a problem for them. The problem is not in existence; that problem comes from their own divided mind. Their own mind is not a single unity.

Now, you can ask the scientist also; he says mind is divided in two parts: the left and the right, and both function differently -- not only differently: both function diametrically opposite to each other. The left side mind is analytical, and the right side mind is intuitive. The left side mind is mathematical, logical, syllogistic. The right side mind is poetic, artistic, aesthetic, mystic. And they live in different categories, and there is only a very small bridge between the two, just a small link.

Sometimes it has happened that in some accident that link was broken, and the man became two. In the Second World War there were many cases when the link was broken and the man became two; then he was not one man. Then sometimes he would say one thing in the morning and by the evening he would completely forget about it and he would start saying something else. In the morning one hemisphere was working, in the evening another hemisphere is working. And these change.

Modern science has to look deeply into it. Yoga has looked very deeply into it -- Yoga says: When your breathing changes... for near about forty minutes you breath through one nostril, and then for forty minutes you breath through another nostril. Up to now modern science has not thought about it, why the breathing changes and what the implications of it are. But Yoga has thought deeply about it.

When your left nostril is working, your right mind will function; when your right nostril is working, your left mind will function. This is a sort of arrangement inside so one mind functions only for forty minutes and then it can rest. Somehow, man has felt it even without knowing exactly what it is, that after each forty minutes you have to change your work that's why in the schools, colleges, universities, they change the period after forty minutes. One part of the mind becomes tired. Forty minutes seems to be the ultimate limit, then it needs rest. So if you have been studying mathematics, it is good after forty minutes to study poetry; then you can come back to mathematics again.

This became very clear in the Second World War, that the bridge is very small, very fragile, and can be broken by any accident. And once it is broken, the man functions as two, then he is not one man; for forty minutes he is one man, for forty minutes he is another man. If he borrows money from you, after forty minutes he will deny it; he will say, "I have never taken it." And he is not Lying, remember -- he is not Lying. The mind that has taken is no more functioning, so he has no memory about it. The other mind has never borrowed; the other mind will simply, flatly deny that "Have you gone mad? I have never borrowed anything from you."

And this happens even in those whose links are not broken. You can watch your own life and you will find a rhythm -- continuously. Just a moment before, you were so loving towards your wife, and suddenly something clicks and you are no more loving. And you are worried -- because you are linked, you have a

slight memory, a remembrance of just a few minutes before. You were so loving and flowing, and what happened? Suddenly the flow is not there; you are frozen. Maybe you were holding the hand of your wife and the mind has changed and another mind has come in, and the hand is in your hand! but suddenly energy is no more flowing. Now you want to leave the hand and escape from this woman. In fact, you start thinking, "What are you doing here? Why are you wasting your time with this woman? What has she got?" And you feel very much anxiety also, because just a moment before you were promising, "I will love you for ever." And you become worried because you think this is not right. "Just a moment before I promised, and I am already breaking the promise."

You are angry and you want to kill somebody -- and just a FEW minutes later that anger is gone, you are no more angry. You even start feeling compassion for the other person. You start feeling happy: "It is good that I have not killed him."

Watch your mind and you will continuously find this shift; this gear goes on changing.

Tantra says there is a state of unity, when the bridge is no more a small link but both the minds are really together. This togetherness is the real meeting of the man and the woman, because one part of the mind, the right mind, is feminine; the left mind is masculine. And when you are making love to a woman or a man, when the orgasm happens, both your minds come very close; that's why the orgasm happens. It has nothing to do with the woman; it has nothing to do with anything outside. It is just inside you. Watch....

TANTRIKAS HAVE BEEN WATCHING THE PHENOMENON OF LOVE very deeply, because they think, and they are right, that the greatest phenomenon on earth is love, and the greatest experience of humanity is orgasm. So if there is some truth, that truth must be closer in the moment of orgasm than anywhere else. This is simple logic. One need not be very logical about it: it is such an OBVIOUS thing -- that this is man's GREATEST joy, so this joy must somehow be opening a door to the infinite -- maybe very slightly, very slowly, maybe just a part of it, but something of the infinite enters into it. For a moment the man and the woman are lost, they are no more in their egos; their capsules disappear.

What happens exactly? You can ask the physiologists too. Tantra has discovered many things. A few: one, when you are making love to a woman and you feel orgasmic and happy, it has nothing to do with the woman -- the whole thing is happening within you. It has nothing to do with the woman's orgasm; they are not related at all.

When the woman is having her orgasm, she is having her orgasm -- it has nothing to do with you. Maybe you just functioned as a triggerpoint, but the woman's orgasm is her private orgasm, and your orgasm is your private orgasm. You both are together, but your orgasm is yours; and when you are having your orgasm your woman cannot share your joy, no. It is just absolutely yours. It is private. She can see something is happening -- on your face, in your body -- but that is just an observation from the outside. She cannot participate in it. When the woman is having her orgasm, you are just a spectator; you are no more a participant in it.

And even if you both are having orgasms together, then too your orgasmic joy will not be more or less; it will not be affected by the orgasm of the woman, and neither will the woman's orgasm be affected by you. You are completely private, totally in yourself -- one thing. That means all orgasm, deep down, is masturbatory. The woman is just a help, an excuse; the man is a help, an excuse -- but not a must.

The second thing that tantrikas have been watching is: when the orgasm is happening, it has nothing to with your sex centers -- nothing. Because if the sex centers are cut from the brain, you will have orgasm, but you will not have any joy. So, deep down, it is not happening at the sex center: it is happening in the brain. Something from the sex center is triggered in the brain, it is happening in the brain. And modern research agrees with it perfectly.

You must have heard the name of the famous psychologist, Delgado. He has devised small instruments: he puts electrodes in the head and those electrodes can be controlled by remote control. You can have a small box of remote control push-buttons. You can keep the box in your pocket and any time you want to have a sexual orgasm, you just push a button. It will have nothing to do with your sex center; that button will just push something in your head -- inside the head it will push those centers which are pushed by sexual energy when it is released. It will push them directly and you will have a great orgasm. Or, you can push another button and you will become immediately angry. Or you can push another button and you will fall into a deep depression. You can have all the buttons in the box and you can change your mood as you like.

When Delgado experimented with his animals for the first time, particularly with mice, he was

surprised. He fixed the electrode in his most favorite mouse, who was very well trained; he had been experimenting with him for many days, and a very intelligent mouse.... He fixed his electrode in his head and gave a box to the mouse and trained him to push the button. Once he knew that when the button is pushed he has a sexual orgasm, the mouse went mad. In one day, six thousand times.... He died! because he would not go anywhere. He would not eat, he would not sleep, he would... he forgot everything. He was just going crazy pushing the button again and again and again.

This modern research into the human brain says exactly what Tantra has been saying. First, the orgasm has nothing to do with the person outside -- your woman, your man. Second it has nothing to do with your sex energy. The woman triggers your sex energy, your sex energy triggers your brain energy; a brain center is triggered -- but orgasm happens exactly there in the brain, in the head.

That's why pornography has so much appeal, because pornography can directly stimulate your brain. A beautiful woman or an ugly woman has nothing to do with your orgasm. An ugly woman can give you as beautiful an orgasm as a beautiful woman, but why don't you like the ugly woman? It does not appeal to the head, that's all. Otherwise, as far as orgasm is concerned, both are as capable. The ugliest woman or the most beautiful woman, a Cleopatra, is immaterial -- but your head, your brain, is more interested in the form, in the beauty.

Tantra says once we understand this whole mechanism of orgasm, a great understanding can arise. One step more:

Modern research agrees up to this point, that orgasm happens in the brain. The woman's orgasm happens in the right side of the brain; about that modern research is not yet capable of saying anything -- but Tantra does. The woman's orgasm happens in the right side brain, because that is the feminine center. And the male orgasm happens in the left -- that is the male brain. Tantra goes further into this work, and Tantra says when both these sides of the brain come together great joy arises, total orgasm happens.

And these sides of the brain can come together very easily -- the less analytic you are, the closer they are. That's why an interpretative mind is never a happy mind. A non-interpretative mind is happier. Primitive people are more joyous than the so-called civilized, the educated, the cultured. Animals are happier than human beings, birds are happier; they don't have the analytical mind. The analytical mind makes the gap bigger.

The more you start thinking logically, the bigger is the gap between the two minds. The less you think logically, the closer they come. The more poetic, the more aesthetic your approach is, the more they will come close and the more possibility of joy, delight, celebration, there will be.

And the last point, which I think will take many centuries for science to come to. The last point is that the joy is not happening exactly in the brain either -- it happens in the witness who is standing behind both these sides af the brain. Now, if the witness is too much attached to the male mind, then the joy will not happen so much. Or, if the witness is attached too much to the female mind, then joy will be a little more, but not so much.

Can't you see? -- women are happier creatures than men. That's why they look more beautiful, more innocent, younger. They live long, they live more peacefully, more contentedly. They are not worried so much; they don't commit suicide so much, they don't go mad so much -- the proportion is double. Man goes twice as much: in suicide also man commits twice as much, and in madness also. And all the wars, if you include them also in suicidal and murderous activities, then man has been doing nothing else. Down the centuries he has been preparing for war, killing people.

The feminine mind is more joyous because it is more poetic, more aesthetic, more intuitive. But if you are not attached to any part and you are just a witness, then your joy is utter, ultimate. This joy we have called'anand' -- bliss. To know this witness is to become one, absolutely one; then the woman and the man in you disappear completely, then they are lost into oneness. Then orgasmicness is your moment-to-moment existence. And in that state, sex disappears automatically -- because there is no need. When a person lives orgasmically twenty-four hours a day, what is the need?

In your witnessing you become orgasmic. Orgasm then is not a momentary thing -- then it is your simple nature. This is what ecstasy is.

ALL THOSE WITH MINDS DELUDED BY INTERPRETATIVE THOUGHTS ARE IN

TWO MINDS AND SO DISCUSS NOTHINGNESS AND COMPASSION AS TWO THINGS.

Saraha says that the existence is nothingness, but don't be worried -- by'nothingness' we don't mean that it is empty of everything. In fact, we mean it is full -- it is so full that we call it nothing. If we call it something, that will make a demarcation, and it is unbounded -- so we call it nothing. But Buddhists have been asked again and again: If it is nothing, then from where does the compassion come? then why does Buddha talk about compassion?

Saraha says: Nothingness and compassion are two aspects of the same energy. Nothingness, in existence, means: I have to be non-egoistic. Ego means: I am something. If existence is nothing and I have to go into participation with this existence, if I have to become part of this existence, I have to drop the ego. The ego is making me somebody, is giving me a definition, a limitation. When existence is without any self, it is nothingness -- anatta -- then I have also to be a nothing; only then will these two nothings be capable of meeting with each other and dissolving into each other. I have to become a no-ego, and in that no-ego is compassion.

With ego is passion: with no-ego is compassion. With ego there is violence: with no-ego there is love. With ego there is aggression, anger, cruelty: with no-ego there is kindness, sharing, affection.

So, Saraha says compassion has not to be cultivated. If you can live in nothingness, compassion will be flowing out of you of its own accord. I have heard:

A man went to his bank manager to ask for a loan. After he had taken particulars, the bank manager said, "By rights, I should refuse your request, but I will give you a sporting chance. Now, one of my eyes is made of glass: if you can tell me which one it is I will grant you the loan."

The customer looked at the other intently for a few moments and then said, "It is your right eye, sir."

"That's correct," said the bank manager -- he could not believe it, how he had guessed it. He said, "How did you guess?"

"Well," replied the customer, "it appeared to be more compassionate, so I thought it must be a glass eye."

The ego, the calculating, cunning mind, is never compassionate, cannot be. In the very existence of the ego, there is violence. If you are, you are violent. You cannot be non-violent. If you want to be non-violent, you will have to drop your I, you will have to become a nothingness. Out of nothingness is non-violence. It is not a question of practising it; it is a question of becoming nobody, then it flows. It is the block of the'I' that is blocking the flow of your energies; otherwise, compassion is easy.

Saraha says: Nothingness and compassion are not two things. You be nothing and there will be compassion. Or, you attain to compassion and you will find you have become nothing, a nobody.

This characterization of existence as nothingness is a great step towards annihilation of the ego. And this is one of the greatest contributions of Buddha to the world. Other religions go on cultivating in subtle ways the same ego. The righteous person starts feeling, "I am righteous"; the moralist thinks, "I am more moral than others." The man who practises religion thinks himself more religious than others, but these are all ego qualities, and these are not going to help ultimately. Buddha says cultivation is not the question -- understanding, awareness is needed that there is NOBODY in you!

Have you ever looked inside? Have you ever gone inside and looked around? Is there anybody? You will not find anybody. You will find silence. You will not come across anybody.

Socrates says: Know thyself! And Buddha says: If you come to know, you will not find any'thyself'; there is nobody inside, there is pure silence. You will not hit against any wall, and you will not come across any self. It is emptiness. It is as empty as existence itself. And out of that emptiness, everything is flowing; out of that nothingness, everything is flowing.

BEES KNOW THAT IN FLOWERS
HONEY CAN BE FOUND.

THAT SAMSARA AND NIRVANA ARE NOT TWO
HOW WILL THE DELUDED EVER UNDERSTAND?

HAVE YOU WATCHED IT? Around a small beautiful lake there are many flowers. Frogs may be

sitting just by the roots of the flowers, but they don't know that flowers have honey in them.

BEES KNOW THAT IN FLOWERS
HONEY CAN BE FOUND.

Waterfowl, swans, fish and frogs do not know -- even when they are living just by the side of the plants. To know that flowers have honey, one has to become a bee. Saraha says the tantrika is like a bee and the ascetic is like a frog. He lives by the side of the flowers, and he is not at all aware. Not only is he not aware: he denies. He thinks bees are indulgent, that bees are fools, that they are destroying themselves.

Saraha says ascetics are like frogs and the tantrika is like a bee. In the phenomenon of sex there is hidden the sublime. In the energy of sex there is a key which can open the door of existence. But frogs will not know it. Tantra says it is such an obvious fact, that out of sex energy life is born -- that means that sex must be at the very core of life. Life comes through sex energy. A new child is born through sex energy, a new being enters into existence, a new guest comes into existence -- through sex energy! Sex energy is the most creative energy. Certainly, if we look deep into it we may find even more, greater, more creative possibilities of it.

Tantra says sex is the lowest rung of the sex energy, of libido. If you enter into it with more awareness and you search into it deeply, you will find the highest possibility, Samadhi, hidden in it.

Sex is like Samadhi fallen into the mud; it is like a diamond which has fallen into the mud. You clean the diamond; the mud cannot destroy it. The mud is only on the surface; you just wash the diamond and again it is shining with all its luster and all its glory.

In sex is hidden the diamond. In love is hidden God. When Jesus says God is love, he may have got this idea somewhere from Tantra, because the Jewish God is not love at all. It cannot come from the Jewish tradition. The Jewish God is a very angry God.

The Jewish God says, "I am very jealous, I am very angry. And if you go against me, I will take revenge." The Jewish God is a very dictatorial God. Love does not fit with the Jewish idea. From where did Jesus get this idea that God is love? Every possibility is that it came through the Tantric school of India, that it spread from the tantrikas.

Saraha was here three hundred years before Jesus. Who knows? Maybe it was Saraha and Saraha's idea which travelled. There are absolute reasons to think so. There is every possibility of Jesus' coming to India, there is every possibility of messengers spreading from India towards Israel.

But one thing is certain, that it is Tantra which has looked at God as love energy. But Christians missed. Even Jesus has given the hint that God is love. they have missed. They have interpreted it as God-loving -- they missed it. Jesus is not saying God is loving: Jesus is saying God is love -- God is equal to love. It is a formula: love is equal to God. If you go deep into love you will find God, and there is no other way to find God.

BEES KNOW THAT IN FLOWERS
HONEY CAN BE FOUND.

THAT SAMSARA AND NIRVANA ARE NOT TWO
HOW WILL THE DELUDED EVER UNDERSTAND?

Who are these deluded people? The frogs, the ascetics, the so-called mahatmas, who go on denying the world because they say God is against the world. This is foolish! If God is against the world, then why does He go on creating it? He can simply stop it any moment if He is so against it. If He agreed with your mahatmas, then He would have stopped it long before. But He goes on creating. He does not seem to be against it -- He seems to be absolutely for it.

Tantra says God is not against the world: Samsara and Nirvana are not two -- they are one. The ascetic fights sex energy and through that fighting, he starts falling away from God, falling away from life, falling away from the vital source of life. And then there are perversions -- bound to be. The more you fight with something, the more perverted you become. And then you start finding tricks, backdoors to enter into it again.

So the ascetic, on the surface, fights with sex, fights with life, and deep down starts fantasizing about it. The more he represses, the more he becomes obsessed with it. The ascetic is the obsessed person: the tantrika is a very natural person -- he has no obsessions. But the irony is that the ascetic thinks that the tantrika is obsessed; the ascetic thinks that the tantrikas talk about sex -- "Why do they talk about sex?" -- but the real obsession is in the ascetic. He does not talk about it, or, even if he talks about it he only talks to condemn it -- but he continuously thinks about it. His mind goes on reeling around and around it.

It is difficult to go against God -- even if you go, your failure is certain. Mind will find some way or other.

I have heard:

A Jew was talking to a friend and said, "I prefer to sleep alone. I believe in celibacy. In fact, ever since we were married, my wife and I have had separate rooms."

"But," said the friend, "supposing during the night you feel that you would like a little love, what do you do?"

"Oh," replied the other, "I just whistle."

The friend was astonished, but went on to ask, "But supposing it is the other way round and your wife feels that she would like a little loving -- what happens then?"

"Oh," he replied, "she comes to my door and taps, and when I answer says,'Ikey, did you whistle?'"

Whether you stay in the same room or not, what does it matter? Mind will find some way -- the mind will start whistling. And the woman cannot whistle, of course; she is expected not to be so vulgar as to whistle. But she can come and knock on the door and can ask, "Ikey, did YOU whistle?"

Mind is very cunning. But one thing is certain: you cannot escape the reality of life. If you try to escape, your cunning mind will find ways -- and will become more cunning. And you will be more in the trap of the mind. I can't see any ascetic ever realizing truth -- impossible. He denies life: how can he realize truth?

Truth has to be alive. Truth has to be with life, in life. That's why to my sannyasins I never say leave life -- I say be in life. Be totally in it! There is the door, somewhere in the marketplace.

THAT SAMSARA AND NIRVANA ARE NOT TWO, says Saraha,
HOW WILL THE DELUDED EVER UNDERSTAND?

But the frogs? how will they ever understand? Become a bee! Let this be a deep remembrance in you, at least for my sannyasins: Become a bee; don't become a frog. These flowers of life are carrying the honey of God... collect.

WHEN THE DELUDED IN A MIRROR LOOK
THEY SEE A FACE, NOT A REFLECTION.

SO THE MIND THAT HAS TRUTH DENIED
RELIES ON THAT WHICH IS NOT TRUE.

THE MIND IS LIKE A MIRROR -- it only reflects, it can only give you a shadow experience; never the real, never the original. It is like a lake, and you can see the full moon in the lake reflected, but the reflection is not the real moon. And if you start thinking that the reflection is the real moon, you will never find the real moon.

Says Saraha:

WHEN THE DELUDED IN A MIRROR LOOK
THEY SEE A FACE, NOT A REFLECTION.

What is the difference in seeing a face and not a reflection? When you start seeing the face in the mirror, you are deluded; you are thinking, "That is my face." That is not your face -- that is just the reflection of

your face. In the mirror there can be no real face, only reflections.

Mind is a mirror! It reflects reality, but if you start believing in that reflection, you are believing in untruth, in the image. And that very belief will become a barrier. Saraha says if you want to know the truth, put the mind aside -- otherwise it will go on reflecting and you will go on looking at the reflection. Put the mind aside! If you really want to know the real, then go against the reflection.

For example, you see the full moon reflected in the lake. Now, where are you going to seek the full moon? Are you going to take a jump into the lake? Are you going to dive deep into the lake to find the moon? Then you will never find it. You may even miss yourself. If you really want to see the real moon, then go against the reflection, just in the diametrically opposite direction -- then you will find the moon. Don't go in the mind; go diametrically opposite to the mind.

Mind analyzes: you synthesize. Mind believes in logic: don't believe in logic. Mind is very calculative, mind is very cunning: you be innocent. Go in the opposite direction! Mind asks for proofs, reasons -- don't ask for proofs and reasons. That is the meaning of trust: go into the opposite direction. Mind is a great doubter. If you doubt, you go into the mind. If you don't doubt, you go against the mind. Doubt not! Life is to be lived, not to be doubted. Life is to be trusted. Go hand in hand with trust and you will find truth: go with doubt and you. will go astray.

The search for truth is the search in the opposite direction of the mind because mind is a mirror, it reflects. And to put the mind aside is what meditation is all about; to put the thoughts aside, thinking aside, mentation aside, is what meditation is all about.

When you can look into reality without thoughts reflecting it, truth is herenow, then you are truth and all is truth. Mind is the great faculty of delusion, illusion, of dreaming.

THOUGH THE FRAGRANCE OF A FLOWER CANNOT BE TOUCHED,
'TIS ALL PERVASIVE AND AT ONCE PERCEPTIBLE.

SO BY UNPATTERNED BEING-IN-ITSELF
RECOGNIZE THE ROUND OF MYSTIC CIRCLES.

A great sutra:

THOUGH THE FRAGRANCE OF A FLOWER CANNOT BE TOUCHED...

You cannot touch the fragrance of a flower.

IT IS ALL PERVASIVE AND AT ONCE PERCEPTIBLE.

But you can smell it. You cannot see it, but you can smell it. It surrounds you. You cannot touch it; it is not tangible, it is not touchable. And if you make tangibility the criterion of truth, then you will say it is not true. Truth is not thinkable. If you think, you will miss.

Truth can be experienced, but cannot be known. Truth can be realized, but not concluded. Just as the fragrance of a flower cannot be seen by the eyes, cannot be heard by the ears... if you make it a criterion that "Unless I hear the smell I will not believe, unless I see the smell I will not believe," then you are creating barriers and you will never come to know it.

And, by and by, if you don't believe it, if you don't believe at all, you will lose the faculty of smelling it -- because any faculty that is not used, not trusted, falls out of use, becomes by and by crippled. Trust is a faculty! You have been with doubt so long, married with doubt so long, that you say, "I will first need rational proofs -- I doubt." So you remain with doubt, and truth can be known only through trust, just as fragrance can be known only by smell. It is there if you smell. If you trust, truth is there.

SHRADDHA -- trust, faith -- simply indicates one thing: that the faculty to know truth is not doubt, is not skepticism. If you insist on doubt, you remain with doubt.

IT IS ALL PERVASIVE AND AT ONCE PERCEPTIBLE.

With trust, immediately it is there -- at once! Not a single moment

SO BY UNPATTERNED BEING-IN-ITSELF...

And what is trust? I have never come across such a beautiful definition of trust:

SO BY UNPATTERNED BEING-IN-ITSELF...

Don't pattern yourself! All patterning is a sort of armoring. All patterning is a sort of protection. All patterning is a way to avoid. Be open, don't be patterned.

SO BY UNPATTERNED BEING-IN-ITSELF...

If you are not patterned, if you are simply open, you don't have any armour, you are not protecting yourself by logic, doubt, this and that, you are simply vulnerable... unpatterned, unprotected, under the open sky, all doors open. Let friend or foe enter, anybody, but all doors are open. In that openness, you are being-in-itself, you are in a state of suchness, you are empty, you are a nothingness, and you will recognize what truth is:

RECOGNIZE THE ROUND OF MYSTIC CIRCLES.

And then you will see that out of this suchness two circles are arising: one is of Nirvana, another is of Samsara. Two waves are arising in this ocean of suchness: one is of matter, another is of mind -- but both are waves. And you are beyond both. Now there is no division, no distinction. Truth is neither mind nor matter, truth is neither Samsara nor Nirvana, truth is neither unholy nor holy -- all distinctions have disappeared.

If you bring your mind to, the ultimate reality, it will not allow you to see the ultimate reality. It will bring something of its own falsities with it.

I was reading one anecdote -- meditate over it:

A man arrived at the Pearly Gates, and on being asked his name replied, "Charlie Grab-all."

"I don't think we have any notice of your coming," he was informed. "What was your occupation in earthly life?"

"Scrap metal merchant," the visitor said.

"Oh," said the angel, "I will go and inquire." When he returned, Charlie Grab-all had disappeared -- so had the Pearly Gates.

Charlie Grab-all: scrap metal merchant... you carry your habits to the very end.

Maybe mind is useful as far as the man-made world is concerned. Maybe mind is useful as far as thinking about matter is concerned. But to carry this mind to the innermost core of your reality IS dangerous. It will disturb there.

Let me say it in this way: doubt is helpful in the world of science -- in fact, without doubt there would be no science. Doubt is the very methodology of science. Because science has become so prevalent, has been so successful in the past, it seems that doubt has become the only methodology to inquire. So when you go in, you carry doubt -- that's not right. When you are going outwards, doubt is helpful. When you are going inwards, doubt is a barrier. Trust, less and less doubt -- if you want to come in, doubt less and less and less and let there be a moment when there is no doubt left. In that state of no-doubt, you will be at the center. If you want to know the outside world, trust will not be helpful.

That also has happened in the past in the East. We came to know the inner reality through trust, so we thought through trust we can create science also -- we were never able to create science. In the East we

could not create any great science -- nothing to say about it, nothing much. Because we entered inside with trust, we thought trust was the only method of inquiry -- that was fallacious. We tried trust on the outside objective things and we failed. The East has been a failure as far as science is concerned. The West has succeeded through doubt in science; now, the same fallacy -- they think doubt is the only right, valid method to know. It is not. Now, if you try doubt in the inner world, you will fail as certainly as the East has failed in scientific growth.

Doubt is good about objects; trust is good about subjectivity. Doubt is good if you are moving further away from your center towards the periphery; trust is good if you are moving towards the center away from the periphery. Trust and doubt are like two wings.

The humanity that is going to be born in future will be capable of doubting and trusting both together. That will be the highest synthesis: the synthesis of East and West, the synthesis of science and religion. When a man is capable of doubting and trusting both -- when doubt is needed, when he is going outwards, he doubts; and when trust is needed he puts the doubt aside and trusts. And a man who is capable of both will be beyond both, certainly beyond both, because he will use both and he will know that "I am separate from both." That's transcendence, that'*beyondbothness' is great freedom. Exactly that is what Nirvana is: great freedom.

MEDITATE ON THESE SUTRAS. Saraha is saying great things in simple words. He was showering his great insight on the king. You can also partake of this great insight. You can go very deep into human reality with Saraha.

And always remember: that is the only way to go to the ultimate reality -- the human reality is the only way to go to the ultimate reality, because that is where you are. One can proceed only from the place where one is. Sex is your reality: Samadhi can be approached through it. Body is your reality: bodilessness can be approached through it. Outwardness is your reality: inwardness can be approached through it. Your eyes are looking outwards: they can be turned inwards.

The Tantra Vision, Vol 1

Chapter #8
Chapter title: Be true to love

28 April 1977 am in Buddha Hall

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The first question:

I AM A FROG. I KNOW I'M A FROG BECAUSE I LIKE SWIMMING IN MURKY DARK GREEN WATER AND HOPPING ABOUT IN SLIMY MUD. AND WHAT IS HONEY ANYWAY? IF A FROG CAN BE IN AN UNPATTERNED STATE OF BEING, WILL IT BECOME A BEE?

CERTAINLY! TO BE A BEE IS EVERYBODY'S POSSIBILITY. Everybody can grow into being a bee. An unpatterned, alive, spontaneous life, moment-to-moment life, is the gate to it, the key to it. If one can live not out of the past then one is a bee, and then there is honey all around.

I know it is difficult to explain this to a frog. The question is right: "What is honey anyway?" The frog

has never known about it. And he lives just at the root of the plant where flowers bloom and bees collect honey, but he has not moved in that dimension.

By'frog' Saraha means a person who lives out of the past, encaged in the past, in the memories. When you live through the past, you only apparently live, you don't really live. When you live through the past you live like a mechanism, not like a man. When you live through the past, it is a repetition, it is a monotonous repetition -- you miss the delight, the joy of life and existence. That's what'honey' is: the joy of life, the sweetness of just being herenow, the sweetness of just being able to be. That joy is honey... and there are millions of flowers blooming all around. The whole existence is full of flowers.

If you know how to collect honey, if you know how to be joyful, you become an emperor. If you don't know, you remain a beggar.... These birds singing here -- honey is showering! The bee will collect; the frog will miss. This sky, this sun, these people around you -- everybody is carrying infinite sources of honey, everybody is flowing with sweetness and love. If you know how to collect it and how to taste it, it is all over the place. God is all over the place... The taste of God is what Saraha calls'honey'.

The bee has a few things and those have to be understood -- and they are very dangerous things. One: the bee is never attached to any flower. That is the most profound secret -- the bee is not attached to any flower. It has no nuclear family -- no wife, no husband. It simply moves wherever ANY flower invites it. It has freedom.

Man has become confined to the family. Tantra is very much against family -- and the insight is great. Tantra says it is because of family that love has been completely damaged, that the sweetness of life has completely been poisoned. People are clinging to each other. People are trying to possess each other -- not to enjoy but to possess. Possession has become the enjoyment. There has happened a great shift: you are with a woman not to enjoy her, you are NOT enjoying her; you are with a man not to enjoy the man, you are NOT enjoying at all -- but to possess. Politics has entered, ambition has entered, economics has entered... Love is not there.

Love knows no possession. I am not saying you cannot live with a woman for long -- you can live for lives together -- but there will be no family. By'family' I mean the legal possession; by'family' I mean the demand. The husband can demand from the wife; he can say, "You are obliged to give me love!" Nobody is obliged to give anybody love. The husband can force the wife to love him. When you can force somebody to love, love disappears -- then there is only pretension. Then the wife is fulfilling a duty. Then the husband is fulfilling a duty. Duty is not love! Love is honey: duty is white sugar. You will suffer from diabetes sooner or later. It is poison, it is pure poison -- white sugar. Yes, it tastes similar, a little bit like the honey, but it is not honey.

The family is very possessive. The family is against man, it is against society, it is against universal brotherhood. The boundary of the family is your imprisonment. You may not feel it because you have become accustomed to it.

Crossing the boundary of a country, have you not felt humiliated? Then you know that the country was not your country -- it was a great prison. Getting out and coming in you will know -- at the checking post, at the airport. You will know while passing through the customs that you are a prisoner; freedom was bogus, just holy cow dung. But living in a country, if you don't cross the boundary you will never know about it. You will think you are free. You are NOT free! Yes, the rope is big, you can move around, but you are not free.

And so is the case with the family. If you start crossing the boundary then you will know you are imprisoned. If you start loving the neighbor then your family will be against you. If you are happy with some other woman, your wife is your enemy. If you are dancing with some other man, your husband is mad at you; he would like to kill you -- and just the other day he was saying, "I love you so much... I can die for you."

Just cross the boundary! and you will know that you are a prisoner. Never cross the boundary, and you can live in blissful ignorance that everything is okay.

It is attachment, it is possessiveness, that has destroyed your capacity to go to many flowers, to taste all the flowers. Just think of a bee only collecting honey from one flower -- that honey will not be very rich. The richness comes out of the variety. Your life is boring; it is not rich.

People come to me and they say, "I am bored! What should I do?" And they are doing everything to get bored, and they are thinking that boredom is happening from somewhere else. Now, you are living with a woman you don't love any more, but your scriptures say: once you have promised, you have to fulfill the promise -- be a man of promise! Once you are committed you have to fulfill the commitment. Now, if you

are bored, nothing is surprising. Love has disappeared!

It is as if you are forced to eat the same thing every day: how long will you be able to enjoy it? You may have enjoyed it on the first day; yes, the second day; the third day -- but then it will start getting on your nerves. Then for ever and ever..... then you will start getting bored. And because man is bored he invents a thousand and one ways to distract his mind: sits glued to the chair before the TV for six hours -- what stupidity! Or goes to the movie, or listens to the radio, or reads the newspaper, or goes to clubs where bored people just like you gather together. Somehow one is trying to distract oneself from the boredom that has happened out of the relationship.

Try to understand....

Tantra says: Be a bee -- be free! Tantra is not saying that if you love a woman then don't be together with her -- be together with her! -- but the commitment is towards love, not towards the woman; the commitment is towards love, not towards the man. This is a BASIC difference: you are committed to love! you are committed to happiness! When love is disappearing, when happiness is gone, then say thank you and move.

And such should be the case with everything in your life. If you are a doctor and you are bored with your job, then you should be capable of dropping it any moment -- whatsoever the cost. With risk, life becomes adventure. But you think, "Now I am forty, forty-five, and how can I drop out of the job? And it is going very well financially... " but spiritually, psychologically, you are dying! You are slowly committing suicide. Then it is perfectly okay: if you want to destroy yourself and save the bank-balance, then it is perfectly okay. But the moment you feel that the job is no more a satisfying job, DROP out of it! This is the Tantra revolution. The moment you see that something is no more appealing, has lost the quality of allurement, of enchantment, is no more magnetic, then don't cling to it, then say, "I am sorry." Then feel grateful for the past, for all that has happened through the person, through the job, through anything! but remain open in the future. This is the meaning of being a bee.

And Saraha says: Only the bee knows that each flower is full of honey.

But I am not saying go to the opposite extreme -- there are people who can go to the opposite extreme. And man is so stupid.... Just the other day I was reading about a commune in Germany: Action Analysis Commune. Now, there is a rule in their commune that you cannot sleep with the same woman two nights together. Now, this is again foolish. It seems man is such an idiot that you cannot help him. If you sleep two nights consecutively with one woman, the commune throws you out.

Now, the one extreme has proved wrong -- this is another extreme... will prove wrong! The first extreme was repressive: you have to sleep with the same woman for years, for your whole life, with the same man -- not knowing WHY, why you continue. The society says so, the state says so, the priest and the politician say so -- that on the stability of your nuclear family the whole society depends. This insane society depends on the insane family; the insane family is the unit, the brick, out of which this whole prison is made.

Insane politicians depend on the insane family. Insane religions depend on the insane family. They have been repressing you; they don't allow you to move away from the woman or the man or the relationship. They say you have to be with it, otherwise you are a criminal, a sinner. They make you very afraid of hell and hell-fire.

Now, the opposite extreme, that you cannot stay with the same woman the next night again. This too is again repressive. If you want to be with her the next night also, then...? Then it will be repression. With the first, love disappeared and boredom entered. With the second, intimacy will disappear and you will feel very alienated, like an island. You will not feel your roots anywhere.

Tantra says: Just in the middle is the way. Be in that place, be with that person, be in that job, where you are enjoying otherwise change. If you can enjoy one woman for your whole life, it is beautiful, it is tremendously beautiful. You are fortunate, because then intimacy will grow, your roots will go into each other, your beings will become intertwined. By and by, you will become ONE person, one soul, and that is a great experience! The highest peak of Tantra will be known through it. But this is not family -- this is love affair. You have gone into the very depth of love.

Now these kind of people -- this A.A. Commune -- these kind of people are dangerous! They think they are doing something very great. They are simply reacting. The society has done something wrong, now they are reacting too much and going to the opposite extreme -- which will be again wrong. Man has to be balanced somewhere, first thing.

SECOND THING: Saraha says UNSTRUCTURED, UNPATTERNED STATE OF BEING. If you live

through habit, you cannot enjoy life because the habit is of the old. How can you enjoy the same thing again and again and again? Your mind remains the same, then there will be boredom. You can even change the woman and the man, but YOU are the same, so fifty percent is always the same. There will be boredom.

So first Tantra says: Never get obsessed with any person, remain free of personalities. Second Tantra says: Remain free of your past -- then you are a hundred percent free like a bee. You can fly anywhere. Nothing holds you. Your freedom is utter.

Don't persist in your past pattern. Try to be inventive, try to be innovative! Be an adventurer, a discoverer. Enjoy life through new ways; FIND new ways to enjoy it. In fact, go on finding new ways of doing the same old thing, but find new ways. There are infinite possibilities.

You can come to the same experience from many doors, and each door will give you a different vision. Then life is rich, there is sweetness, there is joy, there is celebration. That is what honey is. Don't be confined in the pattern of a frog. Yes, the frog can hop a little, jump here and there -- cannot fly and cannot know that each flower is carrying divine fragrance. What Saraha means by'honey' is a poetic metaphor for God, that each being is carrying divinity.

People come to me and they say, "We want to know God -- where is God?" Now, the question is just absurd. WHERE IS HE NOT? You ask WHERE He is; you must be dead blind. Can't you see Him? Only He is! In the tree and in the bird, in the animal, in the river, in the mountain, in man, in woman... everywhere He is. He has taken so many forms to surround you, to dance around you. From everywhere He is saying "Hello!" and you don't listen. From everywhere He is calling you. From everywhere He is inviting you: "Come to me!" But you are somehow keeping your eyes closed, or you have got blinkers on -- you don't look anywhere.

You just look in a very narrow way, in a very focussed way. If you are looking for money, you only look for money; then you don't look anywhere else. If you are looking for power, you look only for power and you don't look anywhere else. And remember: in money; God is not because money is man-made and God cannot be man-made. When I say God is everywhere, remember those things have not to be included which man has made. God cannot be man-made. God is not in money. Money is a very cunning invention of man. And God is not in power; that too is again a madness of man. Just the very idea to dominate somebody is insane. Just the VERY idea that "I should be in power and others should be powerless" is the idea of a madman -- a destructive idea.

God is not in politics and God is not in money and God is not in ambition -- but God is everywhere where man has not destroyed Him, where man has not created something of his own. This is one of the most difficult things in the modern world, because you are surrounded by too many man-made things. Can't you just see the fact of it?!

When you are sitting near a tree, it is easy to feel God. When you are sitting on an asphalt road, you can go on searching on the asphalt road... you will not find God. It is too HARD. When you are in a modern city, just cement and concrete buildings all around, in the jungle of cement and concrete you will not feel God -- because man-made things don't grow. That is one of the problems: man-made things don't grow -- they are dead, they don't have any life. God-made things grow. Even mountains grow! The Himalayas are still growing, still getting higher and higher. A tree grows, a child grows.

Man-made things don't grow -- even the greatest. Even a painting of a Picasso will never grow. So what to say about a cement, concrete building? Even the music of Beethoven will never grow, so what to say about technology, about man-made machines?

Watch! Wherever you see growth, there is God -- because only God grows, nothing else. In everything only God grows. When a new leaf is coming in the tree, it is God coming out of the tree. When the bird is on the wing, it is God on the wing. When you see a small girl laughing or a small boy giggling, it is God giggling. When you see tears flowing from the eyes of a woman or a man, it is God crying.

WHEREVER you find aliveness, yes, there is God. Listen carefully. Come closer. Feel carefully. Be cautious! you are on holy ground.

Tantra says: If you drop your blinkers -- mm? -- that's what Tantra means by'unpatterned' life-style.... If you drop your blinkers, if you start opening your eyes as wide as they are destined to be, suddenly you will see that you can see in all directions. You have been befooled by the society to look only in certain directions. The society has converted you into a slave.

There is a great conspiracy. Each small child is damaged -- immediately, the moment he is born, the society starts damaging him. So before he becomes alert' he is a slave and crippled, crippled in a thousand and one ways. When a person is crippled, he will have to depend on the family, on the society, on the state,

on the government, on the police, on the army -- he will have to depend on a thousand and one things. And because of that dependence he will be a slave always, he will never become a free man. So the society cripples -- cripples in such subtle ways -- and you don't know. Before you are able to know anything, you are already crippled.

Tantra says: Regain health! Undo whatsoever the society has done to you! By and by, become alert and start undoing the impressions that society has forced upon you -- and start living your life. It is your life, it is nobody else's business. It is utterly your life. It is God's gift to YOU, a personal gift to you, with your initials on it. You enjoy it, you live it! And even if you have to pay much for it, it is worth paying. Even if sometimes you have to pay for your life with your life, that too is perfectly good.

Tantra is very rebellious. It believes in a totally different kind of society, which will not be possessive, which will not be money-oriented, which will not be power-oriented. It believes in a different kind of family, which will not be possessive, and which will not be life-negative. Our families are life-negative.

A child is born and the whole family tries to kill all joy of life. Whenever the child is joyful, he is wrong; and whenever he is sad and long-faced and sitting in the corner, everything is okay. The father says, "Good! Very good boy." The mother is very happy because he is no trouble. Whenever the child is alive, there is danger -- and everybody is trying to kill the joy of the child.

And basically all joy is related to sexuality. And the society and the family are so afraid of sex that they cannot allow the children to be sexually joyful -- and that is the BASE of all joy! They are VERY restrictive: the children are not allowed even to touch their genital organs, they cannot play with them. The father is afraid, the mother is afraid... everybody is afraid! Their fear comes from their own parents; they are neurotic.

Have you not seen? A child is playing with his genital organs and immediately everybody jumps on him: "Stop! Don't do that again!" And he is not doing anything -- he is simply enjoying his body, and naturally the sex organs are the most sensitive, most alive, most pleasurable. Suddenly, something is cut in the child. He becomes afraid. Something in his energy is blocked. Now, whenever he feels happy he will feel guilty too; now guilt has been put inside him. And whenever he feels guilty he will feel that he is a sinner, he is doing something wrong.

This is my observation of thousands of sannyasins: whenever they are happy, they start feeling guilty. They start looking for the parent who must be somewhere around, and who will say "Stop! What are you doing?" Whenever they are sad, everything is okay. Sadness is accepted, misery is accepted -- joy is denied.

And the children are somehow prevented from knowing the joys of life. The father and mother are making love -- children know it. They hear the sounds; sometimes they feel that it is happening -- but they are not allowed to participate in it, not allowed even to be there. It is ugly, it is destructive. The children should participate. When the father and mother are making love, the children should play around; they should feel happy with father and mother making love. They should know that love is a beautiful phenomenon -- not anything ugly, nothing to be made private, nothing to hide, nothing to be kept secret. It is not a sin! It is a JOY.

And if the children can see their father and mother making love, thousands of sexual diseases will disappear from the world -- because their joy will erupt. And they will feel respectful towards the father and the mother. Yes, one day they will also make love, and they will know that it is a great celebration. If they can see father and mother making love as if they are praying and meditating, there will be a great impact.

Tantra says that, that love should be made with such celebration, with such great religious awe, reverence, that the children can feel that something great is happening. Their joy will grow -- AND there will not be any guilt in their joy. This world can be tremendously happy. But this world is not happy. It is very rare to come across a happy man, very very rare. And only the happy man is sane. The unhappy man is insane.

Tantra has a different vision, a totally, radically different vision of life. You CAN become a bee. In freedom you become a bee. A slave, you are a frog. Free, you are a bee.

Listen to the message of freedom. Get ready to be free. About everything that creates bondage you have to be alert and beware.

The second question:

I AM A SCHOOLMASTER, A SORT OF WATERED-DOWN MIXTURE OF PRIEST, POLITICIAN AND SCHOLAR -- ALL THAT YOU ABHOR. IS THERE ANY HOPE FOR ME? ALSO I AM FIFTY-SIX -- HAD I

BEST JUST LIVE OUT THE REST OF THIS LIFE IN PATIENCE, AND HOPE FOR BETTER LUCK NEXT TIME?

NO HOPE FOR THE PRIEST, FOR THE POLITICIAN, FOR THE SCHOLAR not even in the next life! But you can drop being a priest, being a politician, being a scholar, any moment -- and there is hope. But NO hope for the priest, no hope for the politician, no hope for the scholar. I am absolute about that. Even in the next life or next to next -- never. I have never heard of any priest ever reaching Nirvana, never heard about any politician ever meeting God, never heard about any scholar ever becoming aware, knowing, wise. No, it is not possible.

The scholar believes in knowledge, not in knowing. Knowledge is from the outside; knowing is from the inside. The scholar trusts information. The information goes on collecting; it becomes a heavy load, but nothing grows inside. The inner reality remains the same -- as ignorant as before.

The politician seeks power -- it is an ego-trip. And those who arrive are humble people, not egoists. Egoists never arrive; by their very egoism they cannot arrive. Ego is the greatest barrier between you and God -- the only barrier. So the politician cannot come.

And the priest... the priest is very cunning. He is trying to become a mediator between you and God, and he has not known God at all. He is the MOST deceptive, the most fraudulent. He is committing the greatest crime a man can commit: he is pretending that he knows God. Not only that: that he will make God available to you, that you come and follow him and he will take you to the ultimate. And he does not know anything of the ultimate! He may know the ritual, how to do the prayer, but he does not know the ultimate. How can he lead you? He is a blind man, and when a blind man leads the blind, they both fall into the ditch.

No hope for the priest, no hope for the politician, no hope for the scholar -- but there is hope, Anand Tejas, for you. The question is from Anand Tejas -- there IS hope for you, EVERY hope for you.

And it is NOT a question of age. You may be fifty-six, or seventy-six, or a hundred and six -- that doesn't matter. It is not a question of age because it is not a question of time. To enter into eternity, any moment is as right as any other moment -- BECAUSE ONE ENTERS HERENOW! How does it make any difference how old you are? Fifty-six or sixteen -- the sixteen-year-old has to enter right now, and the fifty-six-year-old has to enter right now; both have to enter right now. And the sixteen years are not helpful, neither are fifty-six years helpful. There are different problems for both; that I know. When a sixteen-year-old young man wants to enter into meditation or into God his problem is different from that of a man who is fifty-six. What is the difference? But if you weigh them finally the difference is quantitative, not qualitative.

The sixteen-year-old has only sixteen years of past; in that way he is in a better situation than the man who is fifty-six, he has a fifty-six years' past. He has a big load to drop, many attachments -- fifty-six years of life, many experiences, much knowledge. The sixteen-year-old has not that much to drop. He has a little load, less luggage -- a small suitcase -- mm? -- just a small boy's suitcase. The fifty-six-year-old has much luggage. This way the younger is in a better situation.

But there is another thing: the old man has no more future. A fifty-six-year-old, if he is going to be alive seventy years on the earth, has only fourteen years left -- no more future, no more imagination, no more dreaming. There is not much space. Death is coming. The sixteen-year-old has a long future, much imagination, many dreams.

The past is small but the future is big for the young; for the old, the past is big, the future is small -- on the whole it is the same. It is seventy years: both have to drop seventy years. For the young, sixteen years in the past, remaining years in the future. The future has also to be dropped as much as the past. So finally, in the final reckoning, there is no difference.

There is every hope for you, Anand Tejas. And because you have asked the question, the work has already started. You have become alert about your priest, politician, scholar -- that's good. To become aware of a disease, to know what it is, is half the treatment.

And you have become a sannyasin, you have taken a step into the unknown already. If you are going to be with me, you will have to say goodbye to your priest, your politician, your scholar. But I feel confident that you can do it, otherwise you would not have even asked. You have felt that it is meaningless, all that you have been doing up to now is meaningless -- you have felt it. That feeling is of tremendous value.

So I will not say just be patient and wait for the next life, no. I am never in favour of postponement. All postponement is dangerous and is very tricky. If you say, "I will postpone in this life -- nothing can be done," you are avoiding a situation. Everything can be done! You are simply pretending. And this is a trick

to save: "Now what can be done? I am so old."

Even on the deathbed, at the last moment, the change can happen. Even when the person is dying, he can open his eye for a single MOMENT... and the change can happen. And he can drop the whole past before death comes in, and he can die utterly fresh. And he is dying in a new way -- he is dying as a sannyasin. He is dying in deep meditation -- and to die in deep meditation is not to die at all, because he will be dying with full awareness of the deathless.

It can happen in a single moment! So please don't postpone. Don't say: "Had I best just live out the rest of this life in patience...?" No. You drop it right now -- it is worthless! Why carry it? Why wait? And if you wait, the next life is not going to be any different -- that's why I say there is no hope for the priest and the politician and the scholar. The next life will start from where you end this life. Again the priest, again the politician, again the scholar. You will have the next life in continuity with this life. How is it going to be different? It will be the same wheel turning again.

And this time I am available to you. Who knows? next time I may not be available. This time, somehow, groping in the dark, you have stumbled upon me. Next time, one never knows.... This time you took fifty-six years to come to a man through whom revolution IS possible. Who knows? next time you may become more burdened, certainly you will become more burdened -- the past life's burden, and the next life's burden... you may take seventy years to come, or to find a man.

That's why I say there is no hope for the politician and the priest and the scholar in the future either. But for you there is every hope -- because YOU ARE NOT A PRIEST, and you are not a scholar, and you are not a politician. How can you be? These are things that gather around, but the innermost core remains always free. Don't think of yourself in terms of being a frog -- be a bee.....

The third question:

WHAT ROLE SHOULD CHARITY PLAY IN THE LIFE OF A SANNYASIN?

THE QUESTION IS NOT FROM A SANNYASIN -- it is from Philip Martin. The first thing, Philip Martin, become a sannyasin. You should not ask questions about others; that is not gentlemanly. You should ask questions about yourself. Be a sannyasin and then ask. But the question is meaningful so I am going to answer it anyway. And I have the feeling that sooner or later Philip Martin will be a sannyasin. Even the question shows some leaning.

First thing: all the religions of the world have emphasized charity -- DHAN -- too much. And the reason is that man has always felt guilty with money. Charity has been preached so much to help man feel a little less guilty. You will be surprised: in old English there is a word'gilt' -- g-i-l-t -- which means money. In German there is a word'Geld' -- g-e-l-d -- which means money. And the gold is very close by!'Gilt','guilt','Geld','gold' somehow deep down a great guilt is involved in money.

Whenever you have money you feel guilty... and it is natural because so many people don't have money. How can you avoid guilt? Whenever you have money you know somebody has become poorer because of you. Whenever you have money, you know somewhere somebody will be starving -- and your bank balance goes on becoming bigger and bigger. Some child will not get the medicine needed to survive. Some woman will not get the medicine; some poor man will die because he will not have food. How can you avoid these things? They will be there. The more money you have, the more these things will be there erupting in your consciousness; you will feel guilty.

Charity is to unburden you from your guilt, so you say, "I am doing something: I going to open a hospital, going to open a college. I give money to this charity fund, to that trust...." You feel a little happier. The world has lived in poverty, the world has lived in scarcity, ninety-nine percent of people have lived a poor life, almost starving and dying, and only one percent of people have lived with richness, with money -- they have always felt guilty. To help them, the religions developed the idea of charity. It is to rid them of their guilt.

So the first thing I would like to say is: Charity is not a virtue; it is just a help to keep your sanity intact, otherwise you will go insane. Charity is not a virtue -- it is not a PUNYA. It is not that you have done something good when you do charity. It is only that you repent for all the bad that you have done in accumulating the money. To me, charity is not a great quality -- it is repentance, you are repenting. One hundred rupees you have earned, ten rupees you give in charity -- it is a repentance. You feel a little good;

you don't feel THAT bad; your ego feels a little more protected. You can say to God, "Not only was I exploiting, I was also helping poor people." But what type of help is this? On one hand you snatch one hundred rupees, and on the other hand you give ten rupees -- not even the interest!

This is a trick that was invented by the so-called religious people to help NOT THE POOR BUT THE RICH. Let it be absolutely clear: this is MY attitude -- it has been a trick to help the rich not the poor. If the poor were helped, that was just a consequence of it, a by-product, but that was not the goal of it.

What do I say to my sannyasins?

I don't talk about charity. That word seems ugly to me. I talk about sharing -- and with a totally different quality in it: sharing. If you have, you share. Not because by sharing you will be helping others, no, but by sharing you will be growing. The more you share, the more you grow.

And the more you share, the more you have -- whatsoever it is. It is not only a question of money. If you have knowledge, share it. If you have meditation, share it! If you have love, share it. WHATSOEVER you have, share it, spread it all over; let it spread like the fragrance of a flower going to the winds. It has nothing to do particularly with poor people. Share with anybody that is available... and there are different types of poor people.

A rich man may be poor because he has never known any love. Share love with him. A poor man may have known love but has not known good food -- share food with him. A rich man may have everything and has no understanding -- share your understanding with him; he is also poor. There are a thousand and one types of poverty. Whatsoever you have, share it.

But remember, I am not saying this is a virtue and God is going to give you a special place in heaven, that you will be specially treated, that you will be thought a VIP -- no. By sharing herenow you will be happier. A hoarder is never a happy man. A hoarder is basically constipated. He goes on hoarding; he cannot relax; he cannot give. He goes on hoarding; whatsoever he gets, he simply hoards it. He never enjoys it, because even in enjoying it you have to share it -- because all enjoyment is a sort of sharing.

If you want to really enjoy your food, you will have to call friends. If you REALLY want to enjoy food, you will have to invite guests; otherwise you will not be able to enjoy it. If you really want to enjoy drinking, how can you enjoy it alone in your room? You will have to find friends, other drunkards. You will have to share!

Joy is always a sharing. Joy does not exist alone.

How can you be happy alone? absolutely alone -- think! HOW can you be happy, absolutely alone? No. Joy is a relationship. It is a togetherness. In fact, even those people who have moved.to the mountains and have lived an alone life, they also share with existence -- not alone. They share with the stars and the mountains and the birds and the trees -- they are not alone.

Just think! For twelve years Mahavir was standing in the jungles alone -- but he was not alone. I say to you, on authority, he was not alone. The birds were coming and playing around, and the animals would come and sit around, and the trees would shower their flowers on him, and the stars would come, and the sun would rise. And the day and the night, and summer and winter... and the whole year around... it was joy! Yes, he was away from human beings -- he had to be, because human beings had done so much damage to him that he needed to be away from them so that he could be healed. It was just to avoid human beings for a certain period so they didn't go on damaging him. That's why sannyasins have moved sometimes into aloneness -- just to heal their wounds. Otherwise people will go on poking their knives into your wounds and they will keep them green; they will not allow you to heal, they will not give you a chance to undo what they have done.

For twelve years Mahavir was silent: standing, sitting, with the rocks and the trees, but he was not alone -- he was crowded by the whole existence. The whole existence was merging upon him. Then the day came when he was healed, his wounds cured, and now he knew nobody could harm him. He had gone beyond. No human being could hurt him any more. He came back to relate to human beings, to SHARE the joy that he had attained there.

Jain scriptures talk only about the fact that he left the world, they don't talk about the fact that he came back into the world; that is only half the story, that is not the full story.

Buddha went into the forest, but he came back. How can you go on being there when you HAVE it? You will have to come back and share it. Yes, it is good to share with trees, but trees cannot understand that much. They are very dumb. It is good to share with animals; they are beautiful -- but the beauty of a human dialogue, it is impossible to find anywhere else. The response, the human response! They HAD to come back! to the world, to human beings, to share their joy, their bliss, their ecstasy.

'Charity' is not a good word. It is a very loaded word. I talk about sharing. To my sannyasins I say share. In the word'charity' there is some ugliness also: it seems that you are having the upper hand and the other is lower than you, that the other is a beggar; that you are helping the other, that he is in need. That is not good. To look at the other as if he is lower than you -- you have and he has not -- is not good; it is inhuman.

Sharing gives a totally different perspective. It is not a question of whether the other has it or not. The question is that you have got it too much -- you have to share. When you give charity, you expect the other to thank you. When you share, you thank him that he allowed you to pour your energy -- which was getting too much upon you, it was getting heavy. You feel grateful.

Sharing is out of your abundance. Charity is for others' poverty. Sharing is out of your richness. There is a qualitative difference.

No, I don't talk about charity, but sharing. Share! Whatsoever you have, share... and it will grow. That is a fundamental law: the more you give, the more you get. Never be a miser in giving.

The fourth question:

DURING THE MEDITATIONS, MY MIND STILL GOES FIVE HUNDRED MILES PER HOUR. I NEVER EXPERIENCE SILENCE, AND WHATEVER WITNESSING HAPPENS IS VERY SHORT, LIKE FLASHES. AM I WASTING MY TIME?

YOUR MIND IS MIGHTY SLOW. Five hundred miles per hour, only?! And do you think this is speed? Mighty slow you are. Mind knows no speed it goes so fast. It is faster than light. Light travels 186,000 miles is one second. Mind is faster than that. But nothing to be worried -- that is the beauty of the mind, that is a great quality! Rather than taking it negatively, rather than fighting with it, befriend the mind.

You say: "During the meditations, my mind still goes five hundred miles per hour" -- let it go! Let it go faster. You be a watcher. You watch the mind going around so fast, with such speed. Enjoy this! enjoy this play of the mind.

In Sanskrit we have a special term for it; we call it CHIDVILAS -- the play of consciousness. Enjoy it! this play of mind rushing towards stars, moving so fast from here and there, jumping all over existence. What is wrong in it? Let it be a beautiful dance. Accept it.

My feeling is that what you are doing is you are trying to stop it -- you cannot do that. Nobody can stop the mind! Yes, mind stops one day, but nobody can stop it. Mind stops, but that is not out of your effort. Mind stops out of your understanding.

You just WATCH and try to see what is happening, why this mind is rushing. It is not rushing without any reason. You must be ambitious. Try to see WHY this mind is rushing, where it is rushing -- you must be ambitious. If it thinks about money, then try to understand. Mind is not the question. You start dreaming about money, that you have won a lottery or this and that, and then you even start planning how to spend it, what to purchase and what not. Or, the mind thinks you have become a president, a prime minister, and then you start thinking what to do now, how to run the country, or the world. Just WATCH the mind! what mind is going towards. There must be a deep seed in you. You cannot stop the mind unless that seed disappears.

The mind is simply following the order of your innermost seed. Somebody is thinking about sex; then somewhere there is repressed sexuality. Watch where mind is rushing. Look deep into yourself, find where the seeds are.

I have heard:

The parson was very much worried. "Listen," he said to his verger, "somebody has stolen my bicycle."

"Where have you been on it, Rector?" inquired that worthy.

"Only round the parish on my calls."

The verger suggested that the best plan would be for the rector to direct his Sunday sermon to the ten commandments. "When you get to'Thou shalt not steal', you and I will watch the faces -- we will soon see."

Sunday came, the rector started in fine flow about the commandments, then lost his thread, changed his subject, and trailed off lamely.

"Sir," said the verger, "I thought you were going to..."

"I know, Giles, I know. But you see, when I got to'Thou shalt not commit adultery' I suddenly remembered where I had left my bicycle."

Just see where you have left your bicycle. The mind is rushing for certain reasons. The mind needs understanding, awareness. Don't try to stop it. If you try to stop it, in the first place you cannot succeed; in the second place, IF YOU CAN succeed -- one can succeed if one makes perseverant effort for years -- if YOU CAN succeed, you will become dull. No satori will happen out of it.

In the first place, you cannot succeed; and it is good that you cannot succeed. If you CAN succeed, if you manage to succeed, that will be very unfortunate -- you will become dull, you will lose intelligence. With that speed there is intelligence, with that speed there is continuous sharpening of the sword of thinking, logic, intellect. Please don't try to stop it. I am not in favour of dullards, and I am not here to help anybody to become stupid.

In the name of religion, many people have become stupid, they have almost become idiots -- just trying to stop the mind without any understanding about why it is going with such speed... why in the first place? The mind cannot go without any reason. Without going into the reason, in the layers, deep layers of the unconscious, they just try to stop. They CAN stop, but they will have to pay a price, and the price will be that their intelligence will be lost.

You can go around India, you can find thousands of sannyasins, mahatmas; look into their eyes -- yes, they are good people, nice, but stupid. If you look in their eyes there is no intelligence, you will not see any lightning. They are uncreative people; they have not created anything. They just sit there. They are vegetating, they are not alive people. They have not helped the world in ANY way. They have not even produced a painting or a poem or a song, because even to produce a poem you will need intelligence, you will need certain qualities of the mind.

I would not suggest that you stop the mind; rather, that you understand. With understanding there happens a miracle. The miracle is that with understanding, by and by, when you understand the causes and those causes are looked into deeply, and through that looking deeply into those causes, those causes disappear, mind slows down. But intelligence is not lost, because mind is not forced.

What are you doing if you don't remove the causes by understanding? You are driving a car, for example, and you go on pressing the accelerator and at the same time you try to press the brake. You will destroy the whole mechanism of the car. And there is every possibility you will have some accident. This cannot be done together. If you are pushing the brake, then leave the accelerator; don't push it any more. If you are pushing the accelerator, then don't push the brake. DON'T do both the things together, otherwise you will destroy the whole mechanism; you are doing two contradictory things.

Ambition you carry on -- and you try to stop the mind? Ambition creates the speed, so you are accelerating the speed -- and putting a brake on the mind. You will destroy the whole subtle mechanism of the mind, and mind is a very delicate phenomenon, the most delicate in the whole of existence. So don't be foolish about it.

There is no need to stop it.

You say: "I never experience silence, and whatever witnessing happens is very short, like flashes."

Feel happy! Even that is something of tremendous value. Those flashes, they are not ordinary flashes. Don't just take them for granted! There are millions of people for whom even those small glimpses have not happened. They will live and die and they will never know what witnessing is -- even for a single moment. You are happy, you are fortunate.

But you are not feeling grateful. If you don't feel grateful, those flashes will disappear. Feel grateful -- they will grow. With gratitude, everything grows. Feel happy that you are blessed -- they will grow. With that positivity, things will grow.

"And whatever witnessing happens is very short."

Let it be very short! If it can happen for a single split moment, it is happening; you will have the taste of it. And with the taste, by and by, you will create more and more situations in which it happens more and more.

"Am I wasting my time?"

You cannot waste time, because you don't possess time. You can waste something that you possess. Time you don't possess. Time will be wasted anyway whether you meditate or not -- time will be wasted. Time is rushing by. Whatsoever you do, do anything, or don't do anything, time is going. You cannot save time so how can you waste time? You can waste only something which you can save.

You don't possess time. Forget about it!

And the best use you can have of time is to have these small glimpses -- because finally you will come

to see only those moments have been saved which were moments of witnessing, and all else has gone down the drain. The money that you earned, the prestige that you earned, the respectability that you earned, is all gone down the drain. Only those few moments that you had some flashes of witnessing, only those moments are saved. Only those moments will go with you when you leave this life -- only those moments can go, because those moments belong to eternity, they don't belong to time.

But feel happy it is happening. It always happens slowly, slowly. But one drop by one drop a great ocean can become full. It happens in drops. But in the drops the ocean is coming. You just receive it with gratitude, with celebration, with thankfulness.

And don't try to stop the mind. Let the mind have its speed -- you watch.

The fifth question:

HOW CAN THE SEX ENERGY BE TRANSFORMED INTO SAMADHI?

TANTRA AND YOGA HAVE A CERTAIN MAP OF THE INNER MAN. It will be good if you understand that map -- it will help you, it will help you greatly.

Tantra and Yoga suppose that there are seven centers in man's physiology -- the subtle physiology, not in the body. In fact, they are metaphors. But they are very very helpful to understand something of the inner man. These are the seven chakras.

First, and the most basic, is MULADHAR -- that's why it is called MULADHAR: MULADHAR means the most fundamental, the basic. MUL means the basic, of the roots. The muladhar chakra is the center where sex energy is right now available, but the society has damaged that chakra very much.

This muladhar chakra has three angles to it: one is oral the mouth; the second is anal and the third is genital. These are the three angles of the muladhar. The child starts his life with the oral, and because of wrong upbringing, many people remain at the oral, they never grow. That's why so much smoking, chewing gum, continuous eating, happens. This is an oral fixation they remain in the mouth.

There are many primitive societies which don't kiss. In fact, if the child has grown well, kissing will disappear; kissing shows the man has remained oral. Otherwise, what does sex have to do with lips? When for the first time primitive societies came to know about civilized man's kissing, they laughed; they simply thought it ridiculous. Two persons kissing each other: it looks unhygienic too; just transferring all sorts of illnesses to each other, infections. And what are they doing? And for what? But humanity has remained oral.

The child is not satisfied orally. The mother does not give her breast as much as the child needs; the lips remain unsatisfied. So the child will smoke cigarettes later on, will become a great kisser. will chew gum, or will become a great eater. continuously eating this and that. If mothers give their breasts as much as the child needs, then the muladhar is not damaged.

If you are a smoker, try a pacifier -- and you will be suddenly surprised. It has helped many people. I give it to many people. If somebody comes and asks me how to stop smoking, I say, Just have a pacifier, a false breast, and keep it in the mouth. Let it hang around your neck, and whenever you feel like smoking just put the pacifier in the mouth and enjoy it. And within three weeks you will be surprised: the urge to smoke has disappeared."

Somewhere the breast is still appealing. That's why man is so much focussed on feminine breasts. There seems to be no reason... why'? Why is man so much interested in feminine breasts? Painting, sculpture, film, pornography -- everything seems to be breast-oriented! And women are continuously trying to hide and yet show their breasts -- otherwise, the bra is just foolish. It is a trick to hide and show together; it is a very contradictory trick. And now in America, where every foolish thing goes to its extreme, they are injecting chemicals into women's breasts, silicon and other things; they are stuffing breasts with silicon so they become bigger and can get the shape -- the shape that ungrown-up humanity wants to see. This childish idea! But man remains somehow oral.

This is the LOWEST state of the muladhar.

Then a few people change from oral and they become stuck at the anal, because the second great damage happens with the toilet training. Children are forced to go to the toilet at a certain time. Now, children cannot control their bowel movements; it takes time, it takes years for them to come to a control. So what do they do? They simply force, they simply close their anal mechanism, and because of this they become anal fixated.

That's why so much constipation exists in the world. It is only man who suffers from constipation. No animal suffers from constipation; in the wild state no animal suffers from constipation. Constipation is more psychological; it is a damage to the muladhar. And because of constipation many other things grow into the human mind.

A man becomes a hoarder -- a hoarder of knowledge, hoarder of money, hoarder of virtue -- becomes a hoarder and becomes miserly. He cannot leave anything! Whatsoever he grabs, he holds it. And with this anal emphasis, a great damage happens to muladhar because the man or the woman has to go to the genital. If they get fixated at the oral or at the anal, they never go to the genital -- that is the trick the society has used up to now not to allow you to become fully sexual.

Then anal fixation becomes so important that genitals become less important. Hence, so much homosexuality. Homosexuality will not disappear from the world -- until and unless anal-orientation disappears. The toilet-training is a great, dangerous training. And then, if some people become genital, somehow they are not fixated at the oral and the anal and become genital, then there is great guilt created in humanity about sex. Sex means the sin. Christianity has thought sex so much a sin that they go on pretending and proposing and trying to prove a foolish thing, that Christ was born out of a miracle: that he was not born out of a man/woman relationship, that Mary was a virgin. Sex is such a sin that how can Jesus' mother have sex? It is okay for other ordinary people, but for Jesus' mother to have sex -- then how can Jesus, such a pure man, be born out of sex?

I was reading:

There was a young woman who did not seem very well, so her mother took her to the doctor. Mother did all the talking -- she was that sort.

"She's pregnant," said the doctor.

"Doctor, I must call you a fool. My daughter has never so much as kissed a man! have you darling?"

"No, mama, I have not even held a man's hand."

The doctor left his chair, walked to the window, and gazed at the sky. There was a long silence, then mother asked, "Is there anything wrong out there, doctor?"

"Not at all, not at all. Only the last time this happened, a star appeared in the east -- and I don't want to miss it this time!"

Sex has been condemned so much, you cannot enjoy it. And that's why energy remains fixated somewhere: oral, anal, genital. It cannot go upwards.

Tantra says man has to be relieved, destructured from these three things. So Tantra says that the first great work has to happen in the muladhar. For oral freedom: screaming, laughing, shouting, crying, weeping, is very helpful. That's why my choice of encounter, gestalt, primal and that type of groups -- they are all helpful to relieve the oral fixation. And to relieve you of the anal fixation, PRANAYAM, BASTRIKA -- fast chaotic breathing -- is very helpful, because it hits directly on the anal center and makes you able to relieve and relax the anal mechanism. Hence the dynamic meditation is of tremendous value.

And then the sex center: the sex center has to be relieved of the burden of guilt, condemnation. You have to start relearning about it; only then can the damaged sex center function in a healthy way. You have to start relearning to enjoy it -- without any guilt.

There are a thousand and one types of guilt. In the Hindu mind there is a fear that semen energy is great energy -- even if a single drop is lost, you are lost. This is a very constipatory attitude -- hoard it! Nothing is lost! You are such a dynamic force, you go on creating that energy every day. Nothing is lost.

The Hindu mind is too much obsessed with VEERYA -- with semen energy. Not a single drop should be lost! They are continuously afraid. So whenever they make love, if they make love, then they feel very much frustrated, very much depressed, because they start thinking so much energy is lost. NOTHING is lost. You don't have a dead quota of energy; you are a dynamo -- you create energy, you create it EVERY day. In fact, the more you use it, the more you have it. It functions like the whole body. If you use your muscles, they will grow. If you walk, your legs will be strong. If you run, you will have more energy to run. Don't think that a person who has never run and suddenly runs will have energy -- he will not have energy. He will not have even the musculature to run.

Use all that has been given to you by God and you will have MORE of it!

So there is one Hindu madness: to hoard. This is on the lines of constipation. And now there is an American madness, that is like diarrhoea: just throw, go on throwing -- meaningfully, meaninglessly, go on

throwing. So even a man of eighty years continuously thinks in childish ways. Sex is good, sex is beautiful, but is not the end. It is the alpha but not the omega. One has to go beyond it. But going beyond it is NOT A CONDEMNATION! One has to go through it to go beyond it.

Tantra is the most healthy attitude about sex. It says sex is good, sex is healthy. sex is natural, but sex has more possibilities than just reproduction. And sex has more possibilities than just fun. Sex is carrying something of the ultimate in it, of Samadhi.

The muladhar chakra has to be relaxed -- relaxed from constipation, relaxed from diarrhoea. The muladhar chakra has to function at the optimum, one hundred percent, then energy starts moving.

The second chakra is SVADHISTHAN -- that is the HARA, the death center. These two centers are very much damaged, because man has been afraid of sex and man has been afraid of death. So death has been avoided: Don't talk about death! Just forget about it! It does not exist. Even if sometimes it exists, don't notice it, don't take any note of it. Go on thinking that you are going to live for ever -- avoid death!

Tantra says: Don't avoid sex and don't avoid death. That's why Saraha went to the cremation ground to meditate -- not to avoid death. And he went with the arrowsmith woman to live a life of healthy, full sex, of optimum sex. On the cremation ground, living with a woman, these two centers had to be relaxed: death and sex. Once you accept death and you are not afraid of it, once you accept sex and you are not afraid of it, your two lower centers are relaxed.

And those are the two lower centers which have been damaged by the society, badly damaged. Once they are relieved... the other five centers are not damaged; there is no need to damage them because people don't live in those other five centers. These two centers are naturally available. Birth has happened: the sex center -- muladhar. And death is going to happen: svadhisthan the second center. These two things are there in everybody's life, so society has destroyed both centers and tried to manipulate man, dominate man, through these two things.

Tantra says: Meditate while you make love, meditate while somebody dies -- go, watch, see. Sit by the side of a dying man. Feel, participate in his death. Go in deep meditation with the dying man. And when a man is dying there is a possibility to have a taste of death -- because when a man is dying, he releases so much energy from the svadhisthan chakra... he has to release because he is dying. The whole repressed energy on the svadhisthan chakra will be released because he is dying; without releasing it he will not be able to die. So when a man dies or a woman dies, don't miss the opportunity. If you are close by to a dying man, sit silently, meditate silently. When the man dies, in a sudden burst the energy will be all over, and you can have a taste of death. And that will give you a great relaxation: Yes, death happens, but nobody dies. Yes, death happens, but in fact death never happens.

While making love, meditate so that you can know that something of Samadhi penetrates into sexuality. And while meditating on death, go deep into it so that you can see that something of the deathless enters into death. These two experiences will help you to go upwards very easily. The other five centers, fortunately, are not destroyed; they are perfectly in tune -- just energy has to move through them. If these first two centers are helped, energy starts moving. So let death and love be your two objects of meditation.

The last question:

BELOVED OSHO, IS 'OSHO' GOING TO BE LIKE THE COCA-COLA ADVERTISEMENT ALL OVER THE WORLD?

Why not...?

The Tantra Vision, Vol 1

Chapter #9
Chapter title: Mind immaculate in its very being

29 April 1977 am in Buddha Hall

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WHEN (IN WINTER) STILL WATER BY THE WIND IS STIRRED,
IT TAKES (AS ICE) THE SHAPE AND TEXTURE OF A ROCK.

WHEN THE DELUDED ARE DISTURBED BY INTERPRETATIVE THOUGHTS,
THAT WHICH IS AS YET UNPATTERNED TURNS VERY HARD AND SOLID.

MIND IMMACULATE IN ITS VERY BEING, CAN NEVER BE
POLLUTED BY SAMSARA'S OR NIRVANA'S IMPURITIES.

A PRECIOUS JEWEL DEEP IN MUD
WILL NOT SHINE, THOUGH IT HAS LUSTER.

KNOWLEDGE SHINES NOT IN THE DARK, BUT WHEN THE DARKNESS
IS ILLUMINED, SUFFERING DISAPPEARS (AT ONCE).

SHOOTS GROW FROM THE SEED
AND LEAVES FROM THE SHOOTS.

HE WHO THINKS OF THE MIND IN TERMS OF ONE
OR MANY, CASTS AWAY THE LIGHT AND ENTERS THE WORLD.

INTO A (RAGING) FIRE HE WALKS WITH OPEN EYES --
WHO COULD BE MORE DESERVING OF COMPASSION?

OH, THE BEAUTY OF EXISTENCE! The sheer delight of it! the joy, the song, and the dance! But we are not here. We appear to exist, but we are almost non-existential -- because we have lost contact with existence, we have lost our roots in it. We are like an uprooted tree. The sap flows no more, the juice has dried up. No more flowers will come, or fruits. Not even birds come to take shelter in us.

We are dead! because we are not yet born. We have taken physical birth as our birth; that is not our birth. We are still existing as potentialities; we have not become actual. Hence the misery. The actual is blissful, the potential is miserable. Why is it so? Because the potential cannot be at rest. The potential is continuously restless -- it HAS to be restless. Something is going go happen. It hangs in the air. It is in limbo.

It is like a seed how can the seed rest and relax? The rest and relaxation is known only by the flowers. The seed HAS to be deep in anguish; the seed has to continuously tremble. The trembling is: whether he will be able to become actual? whether he will find the right soil? whether he will find the right climate? whether he will find the right sky? Is it going to happen? or will he simply die without being born? The seed trembles inside. The seed has anxiety, anguish. The seed cannot sleep; the seed suffers from insomnia.

The potential is ambitious, the potential longs for the future. Have you not watched this in your own being? that you are continuously longing for something to happen and it is not happening, that you are continuously hankering, hoping, desiring, dreaming... and it is not happening! And life goes on flowing by. Life goes on slipping out of your hands. And death comes closer, and you are not yet actual. Who knows?

Which will come first? -- actualization, realization, blossoming, or maybe death? Who knows? Hence the fear, the anguish, the trembling.

Soren Kierkegaard has said man is a trembling. Yes, man is a trembling because man is a seed. Friedrich Nietzsche has said man is a bridge. Exactly right! Man is not a place to rest! It is a bridge to pass over. Man is a door to go through. You cannot rest at being man. Man is not a being: man is an arrow on the way... a rope stretched between two eternities. Man is a tension. It is only man who suffers from anxiety, the only animal on the earth who suffers from anxiety. What can be the cause of it?

It is only man who exists as potentiality. A dog is actual; there is nothing else to happen. A buffalo is actual; there is nothing more it has already happened. Whatsoever could happen, has happened. You cannot say to a buffalo, "You are not yet a buffalo" -- that will be foolish. But you can say to man, "You are not yet a man." You can say to man, "You are incomplete." You cannot say to a dog, "You are incomplete." That will be stupid to say. All dogs are fully complete.

Man has a possibility, a future. Man is an opening. So the constant fear: whether we are going to make it or not? whether we are going to make it this time or not? How many times have we missed before? Are we going to miss again? That's why we are not happy. The existence goes on celebrating. There is great singing, there is great joy, there is great rejoicing! The whole existence is always in an orgy. It is a carnival. The whole existence at each moment is in an orgasm! Somehow man has become a stranger.

Man has forgotten the language of innocence. Man has forgotten how to relate with existence. Man has forgotten how to relate with himself! To relate with oneself means meditation. To relate with existence means prayer. Man has forgotten the very language. That's why we appear like strangers -- strangers in our own home! strangers to ourselves. We don't know who we are, and we don't know why we are, and we don't know for what we go on existing. It seems to be an endless waiting... waiting for Godot.

Nobody knows whether Godot is ever to come or not. In fact, who is this Godot? Nobody knows even that -- but one has to wait for something, so one creates some idea and waits for it. God is that idea. Heaven is that idea. Nirvana is that idea. One has to wait because one has somehow to fill one's being, otherwise one feels very empty. Waiting gives a sense of purpose and a direction. You can feel good; at least you are waiting. It has not happened yet, but it is going to happen some day. What is it that is going to happen?

We have not even raised the right question. What to say about the right answer? We have NOT even asked the right question. And remember, once the right question is asked, the right answer is not very far away it is just by the corner. In fact, it is hidden in the right question itself. If you go on asking the right question, you will find the right answer through that very questioning.

So the first thing today that I would like to tell you is that we are missing, we are continuously missing -- because we have taken mind as the language to relate with existence. And mind is a way to cut yourself off from existence. It is to put yourself off; it is not the way to put yourself on. THINKING IS THE BARRIER. Thoughts are like China Walls around you, and you are groping through the thoughts. You cannot touch reality. Not that reality is far away. God is just close by -- just a prayer away at the most. But if you are doing something like thinking, brooding, analyzing, interpreting, philosophizing, then you start falling away and away and away, the further and further away you fall from reality -- because the more thoughts you have, the more difficult it is to look through them. They create a great fog. They create blindness.

This is one of the fundamentals of Tantra, that a thinking mind is a missing mind, that thinking is not the language to relate with reality. Then what is the language to relate with reality? Non-thinking. Words are meaningless with reality. Silence is meaningful. Silence is pregnant; words are just dead. One has to learn the language of silence.

And then something exactly like this happens: you were in your mother's womb you have forgotten about it completely, but for nine months you had not spoken a single word... but you were together, in deep silence. You were one with the mother; there was no barrier between you and the mother. You didn't exist as a separate self. In that deep silence, your mother and you were one. There was tremendous unity. It was not union, it was unity. You were not two, so it was not union -- it was simple unity You were not two.

The day you become silent again, the same happens: again you fall into the womb of existence; again you relate -- you relate in a totally new way. Not exactly totally new, because you had known it in your mother's womb, but you have forgotten it. That's what I mean when I say man has forgotten the language to relate. That is the way: as you related with your mother in her womb -- every vibe was conveyed to the mother; every vibe of the mother was conveyed to you. There was simple understanding; no misunderstanding existed between you and your mother. Misunderstanding comes only when thinking

comes in.

How can you misunderstand somebody without thinking'? Can you? Can you misunderstand me if you don't think about me? How can you misunderstand? And how can you understand me if you think? Impossible. The moment you think, you have started interpreting. The moment you think, you are not looking at me; you are avoiding me. You are hiding behind your thoughts. Your thoughts come from your past. I am here present. I am a statement herenow, and you bring your past.

You must know about the octopus. When the octopus wants to hide, it releases black ink around itself, a cloud of black ink. Then nobody can see the octopus. It is simply lost in its own created cloud of black ink; it is its safety measure. Exactly the same is happening when you release a cloud of thoughts around you -- you are lost into it. Then you cannot relate and nobody can relate to you. It is impossible to relate to a mind; you can relate only to a consciousness.

A consciousness has no past. A mind is just past and nothing else. So the first thing Tantra says is that you have to learn the language of orgasm. Again, when you are making love to a woman or to a man, what happens? For a few seconds -- it is very rare; it is becoming even rarer and rarer as man is becoming more and more civilized -- for a few seconds again you are no more in the mind. With a shock you are cut off from the mind. In a jump you are outside the mind. For those few seconds of orgasm when you are out of the mind, you again relate. Again you are back in the womb... in the womb of your woman or in the womb of your man. You are no more separate. Again there is unity -- not union.

When you start making love to a woman, there is the beginning of a union. But when orgasm comes there is no union there is unity; the duality is lost. What happens in that deep, peak experience?

Tantra reminds you again and again that whatsoever happens in that peak moment is the language to relate with existence. It is the language of the guts; it is the language of your very being. So either think in terms of when you were in the womb of your mother, or think in terms of when you are again lost into the womb of your beloved. And for a few seconds mind simply does not work!

Those moments of no-mind are your glimpses into Samadhi, glimpses of Satori, glimpses of God. We have forgotten that language and that language has to be learnt again. Love is the language.

The language of love is silent. When two lovers are really in deep harmony, in what Carl Jung used to call synchronicity, when their vibes are just synchronizing with each other, when they are both vibrating on the same wavelength, then there is silence, then lovers don't like to talk. It is only husbands and wives who talk. Lovers fall silent.

In fact, the husband and wife cannot keep silence because language is the way to avoid the other. If you are not avoiding the other, if you are not talking, it becomes very embarrassing, the presence of the other. The husband and wife immediately release their ink. Anything will do, but they release the ink around themselves; they are lost in the cloud, then there is no problem.

Language is not a way to relate more or less, it is a way to avoid. When you are in deep love you may hold the hand of your beloved, but you will be silent... utter silence, not a ripple. In that rippleless lake of your consciousness, something is conveyed, the message is given. It is a wordless message.

Tantra says one has to learn the language of love, the language of silence, the language of each other's presence. the language of the heart, the language of the guts.

We have learnt a language which is not existential. We have learnt an alien language -- utilitarian, of course; fulfills a certain purpose, of course; but as far as higher exploration of consciousness is concerned it is a barrier. On the lower level it is okay -- in the marketplace of course you need a certain language: silence won't do. But as you move deeper and higher, language won't do.

JUST THE OTHER DAY, I was talking about the chakras; I talked about two *chak-ras: MULADHAR chakra and SVADHISTHAN chakra.'Muladhar' means the base, the root. It is the sex center, or you can call it the life center, the birth center. It is from muladhar that you are born. It is from your mother's muladhar and your father's muladhar that you have attained to this body. The next chakra was svadhisthan: it means the abode of the self -- it is the death chakra. It is a very strange name to give to the death chakra: abode of the self, svadhisthan -- where you exist really. In death? -- yes.

When you die, you come to your pure existence -- because only that dies which you are not. The body dies. The body is born out of the muladhar. When you die the body disappears, but you? -- no. Whatsoever has been given by the muladhar is taken away by svadhisthan. Your mother and father have given you a certain mechanism -- that is taken away in death. But you? -- you existed even before your father and mother had known each other; you have existed always.

Jesus says -- somebody asks him about Abraham, what he thinks about the prophet Abraham, and he says: Abraham? I am before Abraham ever was.

Abraham existed almost two thousand, three thousand years before Jesus, and he says: I am before Abraham was!

What is he talking about? As far as bodies are concerned, how can he be before Abraham? He is not talking about the body -- he is talking about I-am-ness, his pure being... that is eternal.

This name, svadhisthan, is beautiful. It is exactly the center that in Japan is known as HARA. That's why in Japan suicide is called HARAKIRI -- to die or to kill yourself through the hara center. This svadhisthan takes only that which has been given by the muladhar, but that which has been coming from eternity, your consciousness, is not taken away.

Hindus have been great explorers of the consciousness. They called it svadhisthan because when you die then you know who you are. Die in love and you will know who you are. Die in meditation and you will know who you are. Die to the past and you will know who you are. Die to the mind and you will know who you are. Death is the way to know.

In ancient days in India, the Master was called THE DEATH -- because you have to die in the Master, the disciple has to die in the Master... only then does he come to know who he is.

These two centers have been very much poisoned by the society. These are the centers easily available to the society. Beyond these two are five more centers. The third is MANIPURA, the fourth is ANAHATA, the fifth is VISUDDHI, the sixth is AJNA, and the seventh is SAHASRAR.

The third center, manipura, is the center of all your sentiments, emotions. We go on repressing our emotions in the manipura. It means the diamond -- life is valuable because of sentiments, emotions, laughter, crying, tears and smiles. Life is valuable because of all these things. These are the glory of life -- hence the chakra is called manipura, the diamond chakra.

Only man is capable of having THIS precious diamond. Animals cannot laugh; naturally, they cannot cry either. Tears are a certain dimension which is available to man only. The beauty of tears, the beauty of laughter; the poetry of tears and the poetry of laughter is available to man only. All other animals exist with only two chakras: muladhar and svadhisthan. They are born and they die; between the two there is nothing much. If you are also born and you die, you are an animal -- you are not man yet. And many, millions of people exist only with these two chakras; they never go beyond them.

We have been taught to repress sentiments. We have been taught not to be sentimental. We have been taught sentimentality does not pay -- be practical, be hard; don't be soft, don't be vulnerable! otherwise you will be exploited. Be hard! At least show that you are hard, at least pretend that you are dangerous, that you are not a soft being. Create fear around you. Don't laugh, because if you laugh you cannot create fear around you. Don't weep -- if you weep you show that you are afraid yourself. Don't show your human limitations. Pretend that you are perfect.

Repress the third center and you become a soldier, not a man but a soldier -- an army man, a false man.

Much work is done in Tantra to relax this third center. Emotions have to be relieved, relaxed. When you feel like crying you have to cry; when you feel like laughing you have to laugh. You have to drop this nonsense of repression, you have to learn expression -- because only through your sentiments, your emotions, your sensitivity, do you come to that vibration through which communication is possible.

Have you not seen it? You can say as much as you want, and nothing is said; but a tear rolls down on your cheek and everything is said. A tear can say much more. You can talk for hours and it won't do, and a tear can say all. You can go on saying, "I am very happy, this and that..." but your face will show just the opposite. A little laughter, a real authentic laughter, and you need not say anything -- the laughter says all. When you see your friend, your face beams, flashes with joy.

The third center has to be made more and more available. It is against thinking, so if you allow the third center you will relax in your tense mind more easily. Be authentic, sensitive; touch more, feel more, laugh more, cry more. And remember, you cannot do more than is needed; you cannot exaggerate. You cannot even bring a single tear more than is needed, and you cannot laugh more than is needed. So don't be afraid, and don't be miserly.

Tantra allows life all its emotions.

These are the three lower centers -- lower, not in any sense of evaluation -- these are the three lower centers, lower rungs of the ladder.

Then comes the fourth center, the heart center, called anahata The word is beautiful.'ANAHATA' means unstruck sound it means exactly what Zen people mean when they say, "Do you hear the sound of one hand

clapping?" unstruck sound. The heart is just in the middle: three centers below it, three centers above it. And the heart is the door from the lower to the higher, or from the higher to the lower. The heart is like a crossroads.

And the heart has been completely bypassed. You have not been taught to be heartful. You have not even been allowed to go into the realm of the heart, because it is very dangerous. It is the center of the soundless sound; it is the non-linguistic center -- unstruck sound. Language is struck sound; we have to create it with our vocal chords; it has to be struck -- it is two hands clapping. The heart is one hand clapping. In the heart there is no word; it is wordless.

We have avoided the heart completely, we have bypassed it. We move in such a way in our being as if the heart does not exist -- or, at the most, as if it is just a pumping mechanism for breathing, that's all. It is not. The lungs are not the heart. The heart is hidden deep behind the lungs. And it is not physical either. It is the place from where love arises. That's why love is not a sentiment. And sentimental love belongs to the third center, not to the fourth.

Love is not just sentimental. Love has more depth than sentiments; love has more validity than sentiments. Sentiments are momentary. More or less, the sentiment of love is misunderstood as the experience of love. One day you fall in love with a man or a woman, and the next day it is gone -- and you call it love. It is not love. It is a sentiment: you liked the woman -- liked, remember, not loved -- it was a'like', just as you like icecream. It was a like. Likes come and go; likes are momentary; they cannot stay long; they don't have any capacity to stay long. You like a woman, you loved her, and finished! the like is finished. It is just like you liked ice-cream; you have eaten it -- now you don't look at the ice-cream at all. And if somebody goes on giving you more ice-cream, you will say, "Now it is nauseating -- stop! I cannot take any more."

Liking is not love. Never misunderstand liking for love, otherwise your whole life you will be just a driftwood... you will be drifting from one person to another; never will intimacy grow.

The fourth center, the anahata, is very significant, because it is in the heart that for the first time you were related to your mother. It was through the HEART that you were related to your mother, not through the head. In deep love, in deep orgasm, again you are related through the heart, not through the head. In meditation, in prayer, the same happens: you are related with existence through the heart -- heart-to-heart. Yes, it is a dialogue heart-to-heart, not head-to-head. It is non-linguistic.

And the heart center is the center from where the soundless sound arises. If you relax into the heart center, you will hear OMKAR, AUM. That is a great discovery. Those who have entered the heart, they hear a continuous chanting inside their being which sounds like aum. Have you ever heard anything like a chanting which goes on by itself -- not that you DO it.

That's why I am not in favour of mantras. You can go on chanting aum, aum, aum, and you can create a mental substitute for the heart. It is not going to help. It is a deception. And you can go on chanting for years, and you can create a false sound within yourself as if your heart is speaking -- it is not. To know the heart you are not to chant aum -- you have just to be silent. One day, suddenly the mantra is there. One day, when you have fallen silent, suddenly you hear the sound is coming from nowhere. It is arising out of you from the innermost core. It is the sound of your inner silence. Just as in a silent night, there is a certain sound, the sound of the silence, exactly like.that on a very, very much deeper level a sound arises in you.

It arises -- let me remind you again and again -- it is not that you bring it in; it is not that you repeat aum, aum. No, you don't say a single word. You are simply quiet. You are simply silent. And it bursts forth like a spring... suddenly it starts flowing, it is there. You hear it -- you don't say it, you hear it.

That is the meaning when Mohammedans say that Mohammed HEARD the Koran -- that is the meaning. That is exactly what happens at the innermost core of your heart. Not that you say it: you hear it. Mohammed heard the Koran -- he heard it happening inside. He was really puzzled; he had never heard anything like this. It was so unknown, it was so unfamiliar. The story says that he became ill. It was so weird! When suddenly, sitting in your room, if one day you start hearing inside aum, aum, or ANYTHING, you will start feeling, "Am I going mad?" You are not saying it, nobody else is saying it. Are you going mad?

Mohammed was sitting on a hilltop when he heard it. He came back home trembling, perspiring; he had a high fever. He really became disturbed. He told his wife, "Just bring all the blankets and cover me! I have never had such a trembling; a great fever has come to me." But his wife could see that his face was illuminated: "What type of fever is this? His eyes are burning, afire with something tremendously beautiful. A grace has entered with him in the house. A great silence has fallen over the house." Even his wife started

hearing something. She said to Mohammed,'l don't think it is a fever -- I think God has blessed you. Don't be afraid! What has happened? Tell me!"

His wife was the first Mohammedan -- Khadija was her name. She was the first convert. She said, "I can SEE. God has happened to you, something has happened to you, something is flowing from your heart all over the place. You have become luminous! You have never been like this -- something extraordinary has happened. Tell me why you are so much worried and trembling. Maybe it is new, but you tell me."

And Mohammed told her, very much afraid of what she would think, but she become converted -- she was the first Mohammedan.

It has happened so always. Hindus say the Vedas were recited by God Himself. It simply means that they were heard. In India, for the holy scriptures we have a word; the word is SHRUTI -- SHRUTI means that which has been heard.

At this center of the heart, anahata chakra, you hear. But you have not heard anything inside you -- no sound, no omkar, no mantra. That simply means you have avoided the heart. The waterfall is there, and the sound of running water is there -- but you have avoided it, you have bypassed, you have taken some other route, you have taken a shortcut. The shortcut simply goes from the third center avoiding the fourth. The fourth is the most dangerous center because it is the center out of which trust is born, faith is born. And the mind has to avoid it. If the mind does not avoid it, then there will be no possibility for doubt. Mind lives through doubt.

This is the fourth center. And Tantra says through love you will come to know this fourth center.

The fifth center is called VISUDDHI. Visuddhi means purity. Certainly, after love has happened there is purity and innocence -- never before it. Only love purifies AND only love -- nothing else purifies. Even the ugliest person in love becomes beautiful. Love is nectar. It cleanses all poisons. So the fifth chakra is called visuddhi -- visuddhi means purity, absolute purity. It is the throat center.

And Tantra says: Only speak when you have come to the fifth center via the fourth -- only speak through love, otherwise don't speak. Speak through compassion, otherwise don't speak! What is point of speaking? If you have come through the heart and if you have heard God speaking there or God running there like a waterfall, if you have heard the sound of God, the sound of one hand clapping, then you are allowed to speak, then your throat center can convey the message, then something can be poured even into words. When you HAVE it, it can be poured even into words.

Very few people come to the fifth center, very rarely -- because they don't come to the fourth even, so how can they come to the fifth? It is very rare. Somewhere a Christ, a Buddha, a Saraha, they come to the fifth. The beauty of even their words is tremendous -- what to say about their silence? Even their words carry silence. They speak and yet they speak not. They say and they say the unsayable, the ineffable, the inexpressible.

You also use the throat, but that is not visuddhi. That chakra is completely dead. When that chakra starts, your words have honey in them, then your words have a fragrance, then your words have a music to them, a dance. Then whatsoever you say is poetry, whatsoever you utter is sheer joy.

And the sixth chakra is AJNA -- ajna means order. With the sixth chakra you are in order, never before it. With the sixth chakra, you become the master, never before it. Before it you were a slave. With the sixth chakra, whatsoever you say will happen, whatsoever you desire will happen. With the sixth chakra you have will, never before it. Before it, will exists not. But there is a paradox in it.

With the fourth chakra ego disappears. With the fifth chakra all impurities disappear, and then you have will -- so you cannot harm through your will. In fact, it is no more your will: it is God's will, because the ego disappears at the fourth, all impurities disappear at the fifth. Now you are the purest being, just a vehicle, instrumental, a messenger. Now you have will because you are not -- now God's will is your will.

Very rarely does a person come to this sixth chakra, because this is the last, in a way. In the world, this is the last. Beyond this is the seventh, but then you enter a totally different world, a separate reality. The sixth is the last boundary line, the checkpost.

The seventh is SAHASRAR -- SAHASRAR means one-thousand-petalled lotus. When your energy moves to the seventh, sahasrar, you become a lotus. Now you need not go to any other flower for honey -- now other bees start coming to you. Now you attract bees from the whole earth, or even sometimes from other planets bees start coming to you. Your sahasrar has opened, your lotus is in full bloom. This lotus is Nirvana.

The lowest is muladhar. From the lowest life is born -- life of the body and the senses. With the seventh life is born -- life eternal, not of the body, not of the senses. This is the Tantra physiology. It is not a

physiology of the medical books. Please don't look for it in the medical books -- it is not there. It is a metaphor, it is a way of speaking. It is a map to make things understandable. If you move this way, you will never come to that cloudedness of thoughts. If you avoid the fourth chakra, then you go into the head. Now, to be in the head means not to be in love; to be in thoughts means not to be in trust; to be thinking means not to be looking.

Now the sutras:

WHEN (IN WINTER) STILL WATER BY THE WIND IS STIRRED,
IT TAKES (AS ICE) THE SHAPE AND TEXTURE OF A ROCK.

WHEN THE DELUDED ARE DISTURBED BY INTERPRETATIVE THOUGHTS,
THAT WHICH IS AS YET UNPATTERNED TURNS VERY HARD AND SOLID.

Saraha says in WINTER -- listen to each word, meditate on each word:

... IN WINTER STILL WATER BY THE WIND IS STIRRED,
IT TAKES AS ICE THE SHAPE AND TEXTURE OF A ROCK.

A SILENT LAKE WITHOUT ANY RIPPLES is the metaphor for consciousness -- a silent lake without any ripples, waves, no stirring, no wind blowing -- that is the metaphor for consciousness. The lake is liquid, flowing, silent; it is not hard, it is not like rock. It is soft like roseflowers, it is vulnerable. It can flow in any direction, it is not blocked. It has flow and it has life and it has dynamism, but nothing is disturbed -- the lake is silent, peaceful. This is the state of consciousness.

IN WINTER...'winter' means when desires have arisen. Why call them'winter'? When desires arise you are in a cold desert land, because they never are fulfilled. Desires are a desert. They delude you, there is no fulfillment in them. They never come to any fruition -- it is a desert land, and very cold, cold like death. No life flows through desires. Desires block life, they don't help life.

So Saraha says: WHEN IN WINTER... when desires have arisen in you, that is the climate of winter... STILL WATER BY THE WIND IS STIRRED... and thoughts come, a thousand and one thoughts from every direction, that is the symbol for wind. Winds are coming, stormy winds are coming. You are in a desire state, full of lust, ambition, becoming, and thoughts arise.

In fact, desires invite thoughts. Unless you desire, thoughts cannot come. Just start a desire and immediately you will see thoughts have started coming. Just a moment before there was not a single thought, and then a car passes by and a desire has arisen: you would like to have this car. Now, a thousand and one thoughts, immediately they are there. Desire invites thought. So when there is desire, thoughts will come from every direction, winds will blow upon the lake of consciousness. And desire is cold, and thoughts go on stirring the lake.

WHEN IN WINTER STILL WATER BY THE WIND IS STIRRED,
IT TAKES AS ICE THE SHAPE AND TEXTURE OF A ROCK.

Mm? -- then the lake starts becoming frozen. It starts becoming solid, rocklike. It loses fluidity. It becomes frozen. This is what in Tantra is called the mind. Meditate over it. The mind and consciousness are not two things but two states, two phases of the same phenomenon. Consciousness is liquid, flowing; mind is rocklike, like ice. Consciousness is like water. Consciousness is like water, mind is like ice -- it is the same thing. The same water becomes ice, and the ice can be melted again -- through love, through warmth, it can be melted again and will become water.

And the third stage is when water evaporates and becomes invisible and disappears -- that is Nirvana, cessation. You cannot even see it now. Water is liquid, but you can see; when it evaporates, it simply disappears -- it goes into the unmanifested. These are three states of water, and these are three states of mind

too. Mind means ice, consciousness means liquid water, Nirvana means evaporation.

WHEN THE DELUDED ARE DISTURBED BY INTERPRETATIVE THOUGHTS,
THAT WHICH IS AS YET UNPATTERNED TURNS VERY HARD AND SOLID.

The lake is unpatterned. You can pour water into any vessel: it will take the shape of the vessel. But you cannot pour ice into any vessel: it will resist, it will fight.

Two types of people come to me: one who comes like water; his surrender is simple, very innocent, childlike; he does not resist. Work starts immediately. No need to waste time. Then somebody comes with great resistance, with fear; he is protecting himself, armoring himself. Then he is like ice. It is very difficult to give him liquidity. He fights all efforts to make him liquid. He is afraid he may lose his identity. He will lose solidity -- that's true -- but not identity. Yes, he will lose the identity that solidity has, but that solidity is bringing misery and nothing else.

When you are solid, you are like a dead rock. Nothing can flower in you, and you cannot flow. When you are flowing, you have juice. When you are flowing, you have energy. When you are flowing, you have dynamism. When you are flowing, you are creative. When you are flowing, you are part of God. When you have become frozen, you are no more part of this great flow, you are no more part of this great ocean, you have become a small island, frozen, dead.

WHEN THE DELUDED ARE DISTURBED BY INTERPRETATIVE THOUGHTS,
THAT WHICH IS AS YET UNPATTERNED TURNS VERY HARD AND SOLID.

Be mindful. Be more and more in the state of unpatternedness, unstructuredness. Be without character -- that's what Tantra says. It is very hard, even to understand, because down the centuries we have been taught to have characters. Character means to have a rigid structure; character means the past; character means a certain enforced discipline. Character means you are no more free -- you only follow certain rules, you never go beyond those rules. You have a solidity. A man of character is a solid man.

Tantra says: Drop character, be fluid, more flowing, live moment-to-moment. It does not mean irresponsibility it means greater responsibility because it means greater awareness. When you can live through a character, you need not be aware -- character takes care. When you live through a character, you can fall asleep easily; there is no need to be awake; the character will continue in a mechanical form. But when you don't have any character, when you don't have any hard structure around you, you have to be alert each moment. Each moment you have to see what you are doing. Each moment you have to respond to the new situation.

A man of character is a dead man. He has a past but no future. A man who has no character... and I am not using the word in the same sense as when you use it about somebody, that he is characterless. When you use that word'characterless' you are not using it rightly, because whomsoever you call characterless has a CHARACTER. Maybe it is against the society, but he has a character; you can depend on him too.

The saint has a character, so does the sinner -- they both have characters. You call the sinner characterless because you want to condemn his character; otherwise, he has a character. You can depend on him: give him the opportunity and he will steal -- he has a character. Give him the opportunity and he is bound to steal. Give him the opportunity and he will do something wrong -- he has a character. The moment he comes out of the jail he starts thinking, "What to do now?" Again he is thrown in the jail, again he comes out... no jail has ever cured anybody. In fact, jailing a person, imprisoning a person, makes him even more clever, that's all. Maybe you won't be able to catch him so easily next time, but nothing else; you just give him more cleverness. But he has a character.

Can't you see? -- a drunkard has a character, and a very, very stubborn character. A thousand and one times he thinks not to drink any more, and again the character wins over and he is defeated.
The sinner has a character, so has the saint.

What Tantra means by characterlessness is freedom from character -- the character of the saint and the character of the sinner, both make you solid like rocks, ice. You don't have any freedom, you can't move easily. If a new situation arises you cannot respond in a new way -- you have a character, how can you respond in a new way? You have to respond in the old way. The old, the known, the well practised -- you

are skilled in it.
A character becomes an alibi: you need not live.

Tantra says: Be characterless, be without character. Characterlessness is freedom.

Saraha was saying to the king: Sir, I am characterless. You want to put me back into my old solidity of being a scholar, a pundit in the court? You want to put me back into my past? I have dropped out of it. I am a characterless person. Look at me! Now I don't follow any rules -- I follow my awareness. Look at me... I don't have any discipline -- I have only my consciousness. My only shelter is my consciousness. I live out of it. I don't have any conscience -- my consciousness is my only shelter.

Conscience is character and conscience is a trick of the society. The society creates a conscience in you so that you need not have any consciousness. It makes you follow certain rules such a long time; it rewards you if you follow, it punishes you if you don't follow. It makes you a robot. Once it has made the mechanism of conscience in you, it can be free of you -- then you can be trusted: you will be a slave your whole life. It has put a conscience in you just as if Delgado had put an electrode in you; it is a subtle electrode. But it has killed you. You are no more a flow, no more a dynamism.

Saraha says to the king: I am unstructured, sir. I have dropped out of all patterns. I don't have any identity any more. I live in the moment.

MIND IMMACULATE IN ITS VERY BEING CAN NEVER BE
POLLUTED BY SAMSARA'S OR NIRVANA'S IMPURITIES.

A PRECIOUS JEWEL DEEP IN MUD
WILL NOT SHINE, THOUGH IT HAS LUSTER.

SAYS SARAHA: MIND IMMACULATE... when the mind has no thoughts -- that is when the mind is pure consciousness, when the mind is a silent lake without any ripples, no interpretative thoughts, no analytical thoughts, when the mind is not philosophizing but just is....

Tantra says: Walking, walk; sitting, sit; being, be! Exist without thinking. Let life flow through you without any blocks of thoughts. Let life flow through you without any fear. There is nothing to fear -- you have nothing to lose. There is nothing to fear because death will take only that which birth has given to you. AND it is going to take it anyway, so there is nothing to fear.
Let life flow through you.

MIND IMMACULATE IN ITS VERY BEING CAN NEVER BE
POLLUTED BY SAMSARA'S OR NIRVANA'S IMPURITIES.

And Saraha says: You think I have become impure so you have come to help me and bring me to the world of the pure people? I am now in an immaculate state of mind. I am no more solid ice. Nothing can pollute me any more, because no thought can create a ripple in me -- I have no desire.
That's why -- a tremendous saying -- he says:

... POLLUTED BY SAMSARA'S OR NIRVANA'S IMPURITIES.

No, it is not possible. Not even Nirvana can pollute me! What to say about Samsara? This arrowsmith woman cannot pollute me, neither can this cremation ground pollute me, nor can my mad activities pollute me -- nothing can pollute me! I am beyond pollution. I am no more in a state where pollution is possible. Even Nirvana cannot pollute me!

What does he mean when he says'even Nirvana, even Nirvana's impurities'? Saraha is saying: I don't desire the world, I don't desire even Nirvana.

To desire is to be impure. Desire IS impure -- WHAT you desire is irrelevant. You can desire money; it is impure. You can desire power; it is impure. You can desire God; it is impure. You can desire Nirvana; it is impure. Desire is impure -- the object does not matter. What you desire is meaningless... desire!

The moment desire comes, thoughts come. Once the climate of cold winter is there, the desire, then

winds start blowing. If you start thinking how to attain to Nirvana, how to become Enlightened, you will be inviting thoughts, your lake will be stirred. Again you will start becoming frozen in pieces; you will become solid, rocklike, dead. You will lose the flow -- and flow is life, and flow is God, and flow is Nirvana.

So Saraha says: Nothing can pollute me -- don't be worried about me. I have come to a point, I have attained to a point, where impurity is not possible.

A PRECIOUS JEWEL DEEP IN MUD
WILL NOT SHINE, THOUGH IT HAS LUSTER.

You can throw me into mud, into dirty mud, but now dirty mud cannot make me dirty. I have attained to that precious jewelness, I have become a precious jewel now -- I have understood who I am! Now you can throw this jewel into any mud. any dirt; maybe it will not shine, but it cannot lose its preciousness -- it will still have luster. It will still be the same precious jewel.

A moment comes when you look into yourself and you see your transcendental consciousness, then nothing can pollute you.

Truth is not an experience: truth is experiencing. Truth is not an object of awareness: truth is awareness. Truth is not outside: truth is your interiority. Says Soren Kierkegaard: Truth is subjectivity. If truth is like an object, you can get it and lose it; but if truth is you, how can you lose it? Once you have known, you have known; then there is no going back. If truth is some experience, it can become polluted -- but truth is experiencing, it is your innermost consciousness. It is you, it is your being.

KNOWLEDGE SHINES NOT IN THE DARK, BUT WHEN THE DARKNESS
IS ILLUMINED, SUFFERING DISAPPEARS (AT ONCE).

SAYS SARAHA: KNOWLEDGE SHINES NOT IN THE DARK... the darkness of the mind, the darkness of a structured being, the darkness of ego, the darkness of thoughts -- a thousand and one thoughts -- the darkness that you go on creating around yourself like an octopus. Because of that darkness that you go on creating, your innermost jewel shines not; otherwise it is a lamp of light. Once you stop creating this ink around you, this black cloud around you, then there is illumination.

And SUFFERING DISAPPEARS AT ONCE! This is the Tantra message, a great liberating message. Other religions say you will have to wait. Christianity says, Islam says, Judaism says, you will have to wait for the Last Judgement Day when everything will be reckoned with -- what good you have done, what bad you have done -- and then you will be rewarded or punished accordingly. You have to wait for the future, for the Judgement Day.

Hindus, Jains and others say you have to balance your bad acts with good acts; bad karma has to be dropped and good karma has to be evolved. You will have to wait for that too. It will take time. For millions of lives you have been doing millions of things, good and bad -- to sort it out, to balance it, it is going to be impossible.

The Christian and the Judaic and the Mohammedan Judgement Day is easier: at least you will not have to reckon with everything you have done. God will take care, He will judge -- that is His business. But Jainism and Hinduism say you have to look into your bad karmas, drop the bad, replace it with good -- that too, it seems, will take millions of lives.

Tantra is liberating. Tantra says: SUFFERING DISAPPEARS AT ONCE. The moment you look into yourself, that single moment of inner vision and suffering disappears -- because suffering had never really existed. It was a nightmare. It is not because you have done bad karmas, that's why you are suffering; Tantra says you are suffering because you are dreaming. You have not done anything, neither good nor bad.

This is tremendously beautiful! Tantra says: You have not done anything -- God is the doer. The Whole is the doer -- how can you do anything? If you have been a saint, it was His will; if you have been a sinner, it was His will you have not done anything. How can you do? You are not separate from Him -- how can you do? You don't have any separate will -- it is His will, it is universal will.

So Tantra says you have not done anything good or bad. This has to be looked into, that's all. You have to see your innermost consciousness -- it is pure, eternally pure, unpolluted by Samsara or Nirvana. Once you have seen that vision of your pure consciousness, all suffering stops -- immediately, at once! It does not

take even a split second.

SHOOTS GROW FROM THE SEED
AND LEAVES FROM THE SHOOTS.

And then things start changing. Then the seed is broken. The closed seed, Tantra says, is ego; the broken seed is egolessness. You put the seed in the earth: it cannot grow unless it disappears, unless it breaks, dies. Ego is like an egg; hidden behind it is the possibility of growth.

The seed, once broken, becomes egolessness. Then shoots come -- shoots are no-thoughts, no-desires, no-mind. Then leaves come -- leaves are knowing, experiencing, illumination, Satori, Samadhi. Then flowers come -- flowers are SATCHITANAND: being, consciousness, truth. And then the fruit -- the fruit is Nirvana, utter disappearance into existence. Once the seed is broken, everything follows. The only thing to be done is to put the seed into the earth, to allow it to disappear.

The Master is the earth and the disciple is the seed.

The last sutra:

HE WHO THINKS OF THE MIND IN TERMS OF ONE
OR MANY, CASTS AWAY THE LIGHT AND ENTERS THE WORLD.

INTO A (RAGING) FIRE HE WALKS WITH OPEN EYES --
WHO COULD BE MORE DESERVING OF COMPASSION?

HE WHO THINKS OF THE MIND IN TERMS OF ONE OR MANY...

THINKING IS ALWAYS DIVISIVE, IT DIVIDES. Thinking is like a prism, yes, mind is like a prism: a pure white ray enters into the prism and is divided into seven colors -- a rainbow is born. The world is a rainbow. Through the mind, through the prism of the mind, one single ray of light, one single ray of truth enters, and becomes a rainbow, a false thing -- the world is a false thing.

The mind divides. It cannot see the whole; it always thinks in terms of duality. Mind is dualistic. Or, mind is dialectical: it thinks in terms of thesis, antithesis. The moment you talk about love, hate is present. The moment you talk about compassion, anger is present. The moment you talk about greed, the opposite is present, charity is present. Talk about charity and greed is present -- they go together, they come in one package; they are not separate. But the mind continuously creates that.

You say'beautiful' and you have said'ugly' too. How can you say'beautiful' if you don't know what ugliness is? You have divided. Say'divine' and you have divided -- you have said'profane'. Say'God' and you have proposed a Devil too. How can you say'God' without a Devil there? They go together.

Mind divides, and reality is one, indivisibly one. Then what to do? Mind has to be put aside. Don't look through the prism. Push away the prism and let the white light, the oneness of existence penetrate your being.

HE WHO THINKS OF THE MIND IN TERMS OF ONE
OR MANY, CASTS AWAY THE LIGHT AND ENTERS THE WORLD.

If you think of one or many, dual or non-dual, if you think in concepts, you have entered the world -- you have cast away the light. There are only two possibilities: either cast away the mind or cast away the light. It is your choice.

A man came once to Ramakrishna, and he was praising Ramakrishna very highly, and he was touching Ramakrishna's feet again and again, and he was saying, "You are simply great -- you have renounced the world. You are such a great man! How much you have renounced!"

Ramakrishna listened, laughed and said, "Wait! You are going too far -- the truth is just the opposite."

The man said, "What do you mean?"

Ramakrishna said, "I have not renounced anything -- you have renounced. You are a great man!"

The man said, "Are you kidding? I have renounced? I am a WORLDLY man -- I indulge in things, a thousand and one greeds are there. I am very ambitious, I am very money-oriented. How can I be called great? No, no -- you must be joking."

And Ramakrishna said, "No. There were two possibilities before me, and two were the possibilities before you. You have chosen the world and renounced God: I have chosen God, renounced the world. Who is the real renouncer? You have renounced the greater, more valuable, and chosen the meaningless. And I have renounced the meaningless and chosen the valuable. If there is a great diamond and a stone, you have chosen the stone and renounced the diamond; I have chosen the diamond and renounced the stone -- and you call me a great man? a great man of renunciation? Have you gone mad?! I am indulging in God. I have chosen the Precious One."

Yes, I too agree with Ramakrishna. Mahavir, Buddha, Jesus, Mohammed, Saraha -- they have not renounced. They have indulged, they have truly indulged. They have REALLY enjoyed -- they have celebrated existence. We who are running after ordinary stones, we are the great renouncers.

There are only two possibilities: either renounce the mind and choose the light, or renounce the light and choose the mind -- it Is up to you.

HE WHO THINKS OF THE MIND IN TERMS OF ONE
OR MANY, CASTS AWAY THE LIGHT AND ENTERS THE WORLD.

INTO A RAGING FIRE HE WALKS WITH OPEN EYES --
WHO COULD BE MORE DESERVING OF COMPASSION?

Saraha says: Sir, you have come to help me. You think you are compassionate towards me. Certainly, your whole kingdom will think that way -- that the king has gone to the cremation ground: how much is his compassion for Saraha! You think you have come because of compassion? You make me laugh... in fact, it is I who am feeling compassion for you, not otherwise. It is I who am feeling sorry for you -- you are a fool!

INTO A RAGING FIRE HE WALKS WITH OPEN EYES...

Your eyes appear to be open but they are not open. You are blind! You don't know what you are doing... Living in the world, do you think you are enjoying? You are just in a raging fire.

Exactly that happened when Buddha left his palace, and left the boundaries of his kingdom, and he told his driver, "Now you go back -- I am going into the jungle. I have renounced."

The old driver said, "Sir, I am old enough, I am more aged than your father -- listen to my advice. You are doing something utterly foolish! Leaving this beautiful kingdom, this palace, a beautiful wife, all the luxuries for which each human being hankers -- where are you going and for what?"

Buddha looked back at that marble palace and he said, "I see there only fire and nothing else, a raging fire. The whole world is burning with fire -- and I am not renouncing it because there is nothing to renounce in it. I am trying just to escape from the fire. No, I don't see any palace! and I don't see any joy there."
Saraha says to the king:

INTO A RAGING FIRE HE WALKS WITH OPEN EYES --
WHO COULD BE MORE DESERVING OF COMPASSION?

You think, sir, you have come because of compassion to help me? No, the situation is just the reverse: I feel compassion for you -- you are living in a raging fire. Beware! Be alert! Be awake! and get out of it as soon as possible, because all that is beautiful, all that is truthful, all that is good, is known and experienced only through the no-mind.

Tantra is a process of creating no-mind in you. No mind is the door of Nirvana.

The Tantra Vision, Vol 1

Chapter #10
Chapter title: Hingle de jibity dangely ji

30 April 1977 am in Buddha Hall

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The first question -- it is from Prabha:

DEAR OSHO, HINGLE DE JE, BIPITY JANG DANG -- DO RUN NUN, DE JUN BUNG. HINGLE DE JIBBITY DANGELY JI.

THIS IS WONDERFUL, PRABHA! THIS IS BEAUTIFUL. This is just far out, baby. I am driving you sane. Just a step more... and the Enlightenment.

The second question:

IS PRAYER USEFUL? IF SO, TEACH ME HOW TO PRAY. I MEAN, PRAYER TO RECEIVE GOD'S LOVE, TO FEEL HIS GRACE.

FIRST, PRAYER IS NOT USEFUL -- not at all. Prayer has no use, no utility. It is not a commodity. You cannot use it; it is not a thing. It is not a MEANS to anything else -- how can you use it?

I can understand the questioner's mind. The so-called religions have been teaching people that prayer is a means to God. It is not! Prayer is God. It is not a MEANS towards anything -- to be prayerful is the end in itself. When you are prayerful, you are divine. Not that the prayer leads you towards the Divine: in prayerfulness you discover your divinity.

Prayer is not a means. It is the end unto itself.

But this fallacy has persisted down the centuries in man's mind. Love is also a means, so is prayer, so is meditation -- all that is impossible to reduce to means has been reduced. And that's why the beauty is lost. Love is useless, so is prayer, so is meditation.

When you ask: "Is prayer useful?" you don't understand what the word'prayer' means. You are greedy. You want God, you want to grab God; now you are finding ways and means to grab. And God cannot be grabbed!

YOU cannot possess God. You cannot contain God. You cannot interpret God. You cannot experience God. Then what can be done about God? Only one thing: you can be God. Nothing else can be done about it -- because you ARE God. Recognize it or not, realize it or not, but you are God. And only that can be done which is already there; only that can be done which has already happened. Nothing new can be added... only revelation, only discovery.

So, the first thing: prayer is not any utility. The moment you use prayer, you make it ugly. That is a sacrilege! to use prayer. And whosoever has said to you to use prayer has been not only irreligious but anti-religious. He does not understand what he is saying. He is talking nonsense.

Be prayerful, not because it has some utility, but because it is a joy. Be prayerful, not because through it

you will arrive anywhere, but THROUGH IT YOU ARE! THROUGH IT YOU START BEING. Through it you are present: without it you are absent. It is not a goal somewhere in the future; it is a discovery of the presence that is already there, that is already the case.

And don't think in terms of things, otherwise prayer becomes part of economics, not part of religion. If it is a means, then it is part of economics. All means are part of economics. Ends are beyond economics. Religion is concerned with the end, not with the means. Religion is not concerned at all with reaching somewhere. Religion is concerned only with one thing: to know where we are!

To celebrate this moment is prayer. To be herenow is prayer. To listen to these birds is prayer. To feel the presence of people around you is prayer. To touch a tree with love is prayer. To look at a child with deep respect, with reverence for life, is prayer.

So, first thing: don't ask "Is prayer useful?"

And then the second thing you say: "If so, teach me how to pray."

If you start by'if', prayer cannot be taught. The VERY beginning with'if' is the beginning of doubt.'If' is not part of a prayerful mind. Prayer needs trust; there is no'if'. It is so. It is absolutely so.

When you can trust the unknown, the invisible, the unmanifest, then there is prayer. If you start by'if', then prayer will be at most a hypothesis. Then prayer will be a theory, and prayer is not a theory. Prayer is not a thing, not a theory -- prayer is an experience. You cannot start by if.

The very beginning goes wrong. You have taken a step in the wrong direction. Drop ifs and you will be in prayer. Drop ALL ifs, don't live life through hypothetical things: "If this is so, if there is God, then I will pray." But how can you pray if God is just an if? If God is just'as if', then your prayer will also be just'as if'. It will be an empty gesture. You will bow down, you will utter a few words, but your heart will not be there. The heart is never with ifs.

Science works through ifs: religion does not work through ifs.

You are asking: "If there is love, then teach me love." IF there is love? Then nothing has stirred in your heart, then the spring has not come, and that breeze has not touched you which is called love. You must have heard somebody else talking about love. You must have read in some book; you must have been reading romantic poetry. The word'love' has come to you, but there has been not a single moment of love experience... so you ask: "If there is love, then teach us." But with if love cannot be taught.

Have you never experienced any moment of love, prayer, beatitude? I have never come across a single human being who is so poor. Have you not ever listened to the silence of the night? Have you not ever been thrilled by it? touched by it? transformed by it? Have you never seen a sun rising on the horizon? Have you never felt like a deep interrelationship with the rising sun? Have you not felt more life in you, pouring from everywhere? Maybe for a moment.... Have you never held the hand of a human being and something started flowing from you to him and from him to you? Have you never experienced when two human spaces overlap and flow into each other? Have you never seen a roseflower and smelt the fragrance of it? -- and suddenly you are transported into another world?

These are moments of prayer. Don't start by if. Gather all the moments of your life which were beautiful -- they were all moments of prayer. Base your temple of prayer on those moments. Let that be the foundation, not if. The bricks of if are false. Build the foundation with certainties, with absolute certainties -- only then, ONLY then is there a possibility of your ever entering into the world of prayer. It is a great world. It has a beginning, but it has no end. It is oceanic.

So please don't say "if so". IT IS SO! And if you have not yet felt it is so, then look into your life and find out some certainties about beauty, about love, about experiences which go beyond the mind. Collect all those.

The ordinary habit of the mind is not to collect them, because they go against the logical mind. So we never take note of them. They happen, they happen to everybody. Let me repeat: Nobody is so poor. They happen to the poorest man. Man is MADE in such a way, man IS in such a way -- they are bound to happen. But we don't take note of them because they are dangerous moments. If they are real, then what will happen to our logical mind? They are very illogical moments.

Now, listening to a bird, and something starts singing within you -- this is very illogical. You cannot find out how it is happening, why it is happening -- why should it be so? The mind is at a loss. The only course left for the mind is not to take note of it, forget about it! It is just a whim -- maybe some eccentric moment, maybe you have gone temporarily mad. The mind interprets these things like this... it was nothing, just a mood. You were emotional, you were being sentimental -- that's all. There was no authentic experience in it.

This is the way to deny. Once you start denying, then you don't have any moments to base your prayer life upon. Hence the question: "If so..."

My first suggestion is: go into your life; remember all those moments. You must have been a small child collecting sea shells on a beach, and the sun was showering on you, and the wind was salty and sharp, and you were in tremendous joy. No king has ever been so joyful. You were almost at the top of the world -- you were an emperor. Remember... that is the right brick to base upon.

You were a small child running after a butterfly -- that was the moment of prayer. For the first time you fell in love with a woman or a man, and your heart was churned and stirred, and you started dreaming in a new way... that was the moment of prayer, your first love, your first friendship.

Gather from your past a few certainties about something that goes beyond the mind, which the mind cannot interpret, which the mind cannot dissect, which is simply transcendental to the mind. Collect those transcendental moments, even a few, they will do -- but then there will be no if. Then you move with certainty. Then it is not a hypothesis. Then there is trust.

If it could happen to you when you were a child, why can't it happen to you now? Why? Gather those moments of wonder! when you were thrilled.

Just the other day I was reading about a man, a very simple man, a very old man. And the English philosopher, thinker, Doctor Johnson, was staying with the old man. And in the morning when they were taking their tea, the old man said, "Dr. Johnson, you may be surprised to know that when young I also tried to become a philosopher."

Dr. Johnson asked, "Then what happened? Why could you not become a philosopher?"

The man laughed and he said, "But cheerfulness again and again erupted into my life -- cheerfulness. Because of that cheerfulness, I could not become a philosopher. Again and again -- I tried hard to repress it!"

I like that answer. Those moments of cheerfulness are moments of prayer. A philosopher cannot pray, a thinker cannot pray -- because all thinking starts with if... all thinking starts with doubt. And prayer starts with trust.

That's why Jesus says: Only those who are like small children, only they will be able to enter into the Kingdom of my God -- those whose eyes are full of wonder, for whom each moment is a moment of surprise, those whose hearts are still open to be thrilled, only they.

So first drop if, and collect some certainties -- that is the first lesson about prayer.

SECOND THING YOU SAY: "... teach me how to pray." There is no how, Prayer is not a technique. Meditation can be taught; it is a technique, it is a method. Prayer is not a method -- it is a love affair! You can pray, but prayer cannot be taught.

It happened once: Some of Jesus' disciples asked him, "Master, teach us to pray and teach us how." And what did Jesus do? you know? He acted exactly the way a Zen Master is supposed to act: he simply fell on the ground, on his knees, and started praying! They were puzzled. They looked. They must have shrugged their shoulders that "We have asked him to teach, and what is he doing? He is praying -- but how can HIS praying help us?" Later on they must have asked, and Jesus said, "But that is the only way -- there is no technique!"

Jesus prayed -- what else can you do? If they had been a little more alert, they would have sat silently by the side of Jesus, holding his hands or touching his robe... contact high. Something would have happened there.

I cannot teach you prayer, but I am prayer. And I need not fall on my knees to pray -- I am prayer. You just imbibe my being, you drink me as much as you can, my presence. And it will teach you what prayer is. EVERY morning I am teaching you what prayer is! Every moment when you come to me I am teaching you what prayer is. I am in prayer! You just be a little open. You just open your doors... Let my breeze pass through you. It is an infection -- prayer is an infection.

I cannot teach you how to pray, but I can make you prayerful. Get more in tune with my presence.

And don't keep these questions inside your mind because they will be the barriers. Just be vulnerable and it will happen. One day suddenly you will see the heart is singing, and something is dancing within you... some new energy, as if in a dark night a sudden ray of light has entered your being.

This is prayer! You cannot do it -- you can only allow it to happen. Meditation can be done -- prayer cannot be done. Meditation is more scientific that way; it can be taught. But prayer? Prayer is absolutely unscientific; it is a matter of the heart.

Feel me and you will feel prayer. Touch me... and you will touch prayer. Listen to me and you are listening to words which are full of prayer.

And then, sometime sitting silently, let there be a dialogue -- a dialogue with existence. You can call the existence God or Father or Mother -- anything is okay. But don't repeat any ritual. Don't repeat the Christian prayer, and don't repeat the Hindu prayer, don't repeat the Gayatri Mantra, and don't repeat NAMOKAR -- don't repeat any mantra, Indian, Tibetan, Chinese. Don't repeat! CREATE your own mantra: don't be a parrot. Can't you say something to God on your own? And don't rehearse it, don't prepare for it. Can't you face God directly as a small child faces his father or mother? Can't you say something to Him? Can't you say "hello"?

Let prayer happen! Don't prepare for it. A prepared prayer is a false prayer. And a repeated prayer is just a mechanical thing. You can repeat the Christian prayer -- you have crammed it, it has been forced upon you. You can repeat it in the night and fall asleep, but it will not make you aware -- because it has not been done as a response!

I have heard about a great mathematician who used to pray every night with a single word: he would look at the sky and would say "Ditto." What is the point of repeating every day the same as yesterday? What are you doing when you repeat the same prayer again and again'? -- 'ditto' is better! Why bother God every day with the same repetition? Say something if you have something to say; if you don't have something to say, just say, "I don't have anything to say today."

Or just be silent -- what is the need of saying anything? But be true -- at least between you and the Whole, let there be truth. That's what prayer is. Open your heart.

I have heard: Moses was passing through a forest, and he came across a man, a shepherd, a poor man, a dirty, poor man, with rags for clothes. And he was praying; it was prayertime and he was praying. Moses, just out of curiosity, stood behind him and listened. And he could not believe what sort of prayer this was, because he was saying, "God, when I die, allow me into your paradise -- I will take care of you. If you have lice, I will remove them." HE had lice, so certainly he says, "If you have lice I will remove them. I will give you such a good bath, and I will cook food for you -- and I cook really good things. And I will take care of your sheep. And I will prepare milk for you... and this and that. And I can do good massage too!"

Then it was too much. When he came to lice, then it was too much -- Moses just shook him and said, "What nonsense are you talking about! You will remove lice, so God has lice?"

The poor man was disturbed. He said, "I don't know exactly because I have never seen Him. But all that I know is what I know about myself: I have lice."

Moses said, "Stop! Never pray in this way! This is sacrilege -- you will fall into hell!"

The man started trembling and perspiring. He said, "But I have been doing this my whole life -- whatsoever comes to my mind, I say. And I don't know -- you teach me the right way."

And Moses teaches him the right way to pray, and the poor shepherd goes with his sheep. And then suddenly God thunders all over the forest, and God is very angry. He says to Moses, "You are mad! I have sent you into the world to bring people to me, and you are throwing my people away from me -- a lover. He was a lover; he was one of the best prayers, and you have broken his heart, you have broken his trust. You GO and apologize, and take your prayer back!"

And Moses goes and falls at the feet of the shepherd and says, "Excuse me, forgive me! I was wrong, you are right. God approves of you; my prayer has to be taken back."

Exactly that's how it should be. Let your prayer grow. Let it happen. Yes, whenever you are feeling like having a chitchat with God, wait for those moments. And there is no need to repeat it every day -- there is no need. When the feeling comes! Let it be out of your feeling; don't make a ritual out of it.

Sometimes taking a bath, sitting under the shower, and you suddenly feel the urge to pray -- let it be there. It is perfectly good; your bathroom is perfectly good -- there is no need to go to any church. In that moment when the urge is there, your bathroom is the church. Let the prayer be there. Have a little chitchat! and you will be surprised how beautiful it is. When it comes out of the heart it is heard, it is responded to.

Sometimes making love to your woman, suddenly an urge arises to pray -- pray THAT very moment! You cannot find a better moment than that; you are closest to God, you are closest to life energy. When the orgasm is showering on you... pray! But wait -- don't make it a ritual. That is the whole Tantra attitude: let things be spontaneous.

And the last thing you say: "I mean prayer to receive God's love, to feel His grace."

Again your question is wrong: "I mean prayer to receive God's love." You are greedy! Prayer is to love God. Yes, love comes from God a thousandfold, but that is not the desire: that is the outcome of it; not the

result, but the consequence. Yes, love will come like a flood. You take one step towards God and God takes a thousand steps towards you. You give Him one drop, offer Him one drop of your love, and His whole ocean becomes available to you. Yes, that happens! but that should not be the desire. The desire is wrong. If you simply want God's love, and that's why you are praying, then your prayer is a bargain, then it is business. And beware of business!

In a small school somewhere in the United States, the teacher asks the boys: "Who was the greatest man in human history?" Of course, an American says, "Abraham Lincoln," and an Indian says, "Mahatma Gandhi," and an English boy says, "Winston Churchill," and so on and so forth. And then a small Jewish boy stands up and says, "Jesus," and he wins, he wins a reward. But the teacher asks him, "You are a Jew, why did you say Jesus'?"

He said, "I know all the time in my heart it is Moses -- but business is business."

Don't make prayer a business. Let it be a pure offering: just give it out of your heart. Don't ask for anything in return. Then much comes... thousandfold, millionfold, God flows towards you. But, again, remember: it is a consequence not a result.

The third question:

YOU MENTIONED JUNG'S IDEA THAT MEN NEED TWO TYPES OF WOMEN. HISTORICALLY, A LOT OF MEN SEEM TO FEEL THIS WAY, WHILE VERY FEW WOMEN SEEM TO NEED MORE THAN ONE MAN AT A TIME. CAN THERE BE SOMETHING TO THIS IDEA IN MALE PSYCHOLOGY? IF SO, WHY?

THE QUESTION IS FROM ANAND PREM. First thing: she says, "Historically, a lot of men seem to feel this way..." History is just bunk. And history is created by men; no woman has written history. It is male-oriented, it is male-dominated, it is male-managed. It is a false history.

Man has tried to condition woman in such a way that he can exploit her easily, and she cannot even rebel. Slaves always have to be hypnotized in such a way that they cannot rebel. Man has conditioned the woman's mind in such a way that she thinks the way man wants her to think.

You say: "Historically, a lot of men seem to feel this way..." because men are more free, they are the masters. Women have lived like slaves; they have accepted the slavery. You have to throw that slavery completely, you have to come out of it.

Just the other night I was reading that in the sixth century there was a great Christian conference of all the great Christian leaders to decide whether women have souls or not. Fortunately, they decided that women do have souls -- but only by ONE vote. It is not much of a victory. By the majority of one vote! -- just one vote less and historically you would not have any soul. It is not much, this soul.

Man has crushed the whole psychology of women. And whatsoever you see is not really the psychology of women -- it is man-made psychology, man-created psychology in women. The more free you will be, the more you will also feel the same way -- because men and women are not REALLY so different as they have been thought to be. They ARE different! Their biology is different, and, certainly, their psychology is different -- but they are not unequals. Their similarities are more than their dissimilarities.

Just think: a man eating the same thing every day gets fed up, and a woman? will she get fed up with it or not? She will also get fed up. What is the difference between the two? Boredom is as natural to man as to woman. And unless a sexual relationship evolves into a spiritual friendship, it is going to be boring.

Let it be very clear to you: a sexual relationship in itself cannot be a lasting affair, because as far as sex is concerned it is a momentary thing. Once you have made love to a woman, you are really finished with her, you are no more interested in her. Unless something more than a sexual relationship arises between you, something higher, some spiritual contact is made -- it can be made through sex, it SHOULD be made, otherwise sexual relationship is just physical -- if something spiritual, something like a spiritual marriage happens, THEN there will be no problem. Then you can stay together. And then, whether you are a man or a woman you will not think of other women or other men. It is finished -- you have found your soulmate.

But if the relationship is only physical, then the body gets tired, bored. The body needs a thrill, the body needs the new, the body needs sensation. The body is always hankering for something new.

An ATS driver, after a long journey across Salisbury Plain, arrived at her destination, a remote camp, at midnight. The Sergeant of the Guard showed her where to leave the lorry, and then said, "Where will you

sleep tonight?"

The girl explained that the only thing she could do was to kip down in the cab. It was a cold night, and the Sergeant thought for a moment and said, "If you like you can have my bunk -- I'll sleep on the floor."

The offer was accepted with thanks. After the girl had turned in, she felt very sorry for the Sergeant Lying down there on the hard cold floor, and, leaning out, said, "This isn't right -- why don't you get up here and squeeze in alongside of me?"

This being done, the'sarge' said, "Well, how's it to be? Do you want to sleep single or married?"

The girl giggled and said, "I think it would be nice if we slept married, don't you?"

"Right, I'm not fussy, we'll sleep married then," he said turning his back on her and going off to sleep.

Marriage bores. That's why you see so many bored faces all around the world. Marriage is a tremendous boredom. Unless something spiritual happens in it... which is rare. So men start looking outside. Women will ALSO look outside, but they have not been free. That's why you find so many women prostitutes, but not so many male prostitutes. Yes, they exist in London I think, a few... but male prostitutes are just almost non-existent. Why?

Prostitution is a by-product of marriage, and unless marriage disappears, prostitution is going to remain -- it is a by-product. It will go only with marriage. Now, your so-called mahatmas have been trying to stop prostitution and these are the people who go on forcing marriage. And they don't see the absurdity of it! Prostitution exists BECAUSE of marriage. In animals there is no prostitution because there is no marriage. Have you ever found any animal prostituting itself? There is no problem! Why should prostitution exist at all?

That ugly thing exists because of one other ugly thing: marriage. But male prostitutes are not so many because women have not been free. They have been repressed completely. They have not been allowed to have their sexual joy even. They are not even supposed to have it -- only bad women are supposed to have sexual joy, not good women; not ladies, only women. Ladies are not supposed to have any joy -- they are far superior.

This is not real history. This is managed history this is arranged history. And if you go on for thousands of years enforcing some idea, it becomes almost real. It is not true psychology. To know the true psychology, you will have to give women total freedom -- and then see. And you will be surprised: they will be far ahead of men.

You can watch them: a man almost always goes on wearing the same grey dress -- women? every day they need a new sari. I watch their mind. If they are given total freedom, they will be far ahead of men! Men can go on; you can see -- their clothes are not very colorful. And something like fashion does not exist as far as man is concerned. What fashion? The same grey official suit, the same tie. They don't have much of a wardrobe -- but women? The whole market exists for them! They are the real consumers.

Man is the producer: woman is the consumer. Ninety percent of the things in the market exist for women. Why? They want new things more; they want new experiences, new thrills more. Maybe because their sexuality has been repressed it is a diversion of their energy -- because they cannot have a new husband, a new sari is a substitute; a new car is a substitute, a new house is a substitute. They put their energy somewhere else.... But this is not reality.

Women have been so much corrupted and destroyed that it is very difficult to decide what their real psychology is. Don't listen to history; history is an ugly record -- it is a record of long slavery. At least women should NOT listen to history; they should burn all history books! They should say that history has to be written again.

You will be surprised that when you impose a certain idea, the mind starts functioning that way. Mind starts imitating ideas. It has been a long hypnosis the woman has lived in.

But I am not saying that society should be just like animals. I am saying that sex should be a jumping-board. If your relationship is defined by sex only and it has nothing more in it, then marriage will create prostitution. But if your marriage is deeper than your body, then there is no need.

Each single human being, man or woman, is such an infinite space... you can go on exploring, go on exploring. There is no end to it. Each human being, man or woman, EACH day is so alive and so new -- new leaves coming up, new flowers blooming, a new climate, new moods -- if you love, if you are really intimate, you will never find the same old woman with you, and you will never find the same old man. Life is such a tremendous dynamism....

But you don't love! You are stuck with the body. You don't look in. You don't look at the inner sky

which is constantly changing... what MORE change do you need? But you don't look at that. Of course, the body is the same. Then it loses excitement. When excitement is lost, your life becomes boring. When you become bored you start seeking help, because you are getting neurotic. Your life is a drag. You go to the psychoanalyst; in the past you used to go to the priest, now you go to the psychoanalyst -- you ask for help. Something is going wrong: you don't enjoy life, there is no delight. You start thinking of committing suicide. If you move with excitement, then you become criminals. If you stay with society, with the establishment, then you become bored. It is a great dilemma: you are not allowed to move anywhere! Between these two horns you are crushed and killed. Either live with the establishment, then you will live a bored life; or go anti-establishment, but then you look like a criminal, then you start feeling guilty.

Women have to come to absolute freedom. And with the freedom of women, man will also be free -- because you cannot be really free if you are keeping somebody as a slave. A master is a slave of the slave. Man is not really free, because he cannot be: HALF of humanity is forced to remain slaves -- how can man be free? His freedom is just so-so, just superficial. With the freedom of women, man will also be free.

And with freedom there is a possibility to enter into a deeper relationship -- and if that DOESN'T happen then there is no need to remain bored, then there is no need to remain clinging to each other.

A man who had felt unwell for some time went to his doctor and asked for a check-up. The doctor gave him a going over and said, "Either you pack up smoking, drinking and sex, or you'll be dead in twelve months."

After a while the man went back and said, "Look, I'm so bloody miserable I might just as well be dead -- PLEASE can I smoke just a little?"

"Very well, just five filter-tips a day," said the medico, who was a very abrupt man.

Some weeks later the man was back again: "Look here, I do miss my pint, please....?'
"Alright, two halves a day then, and no spirits."

Time went by, and the patient approached the doctor for the third time... seeing the man, the doctor said, "Yes, yes, but only with your wife -- no excitement!"

Life needs excitement. If you cannot allow it to have spiritual excitement, it will need physical excitement. Give it a higher excitement and the lower excitements disappear; they are not needed. Don't give it a higher excitement and the lower is the only available excitement.

Man has tried to keep himself open. Jung is tricky, and what Jung is saying is the old crap. This has always been said by man, that a man needs two women at least: one, the mother type, the wife type; another, the mistress, the inspiration. If man needs two women, then women also need two men: the father type and the Don Juan.

But what I am trying to say is that even in the twentieth century men like Freud and Jung are still as male chauvinistic as ever -- not much difference. Women have to think for themselves; men cannot be of much help. They have to come to their own understanding -- and NOW there is an opportunity for them to come to their own understanding.

BUT ANAND PREM'S QUESTION is not basically about women: it is about her own mind. She is a clinging type, and that clinging is also because of the historical conditioning. The woman clings too much because she is afraid about insecurity, about safety, about finance, about this and that. She is so much afraid. She has been made afraid! That is the trick of the man, to make the woman afraid. When the woman is afraid she can be easily dominated. You cannot dominate somebody who is not afraid. So create fear!

First man creates fear in women about their virginity -- he creates great fear that virginity is something very valuable. Down the centuries he has created that fear, so every girl is afraid: if she loses her virginity, all is lost. Through that fear she cannot relate to people, she cannot make friendships, she cannot move in freedom. She cannot have a few experiences before she decides whom to choose. The fear... she has to be virgin.

Look at the distinction: they have not told the boys that "you have to be virgin" -- they say "boys are boys." And girls are not girls? Girls are girls too! Why are boys boys? Virginity is not asked from the boys. They are given freedom.

Through virginity, a great conditioning. And once a woman becomes too much afraid of losing her virginity -- think: up to the twentieth year of age, twenty years she has been protecting her virginity, twenty years of conditioning -- she will become frigid. Then she will never enjoy! Then she will never be able to

flow in love; she will never have any orgasm. Down the centuries, millions of women have not had any orgasm they don't know what orgasm is. They simply suffer. They are simply means for the man. This a great degradation.

But if virginity is too important, and there is twenty years of conditioning that one has to be a virgin and always on guard, then it will be very difficult to drop that habit. How can you suddenly drop it after twenty years of conditioning? Just one day the honeymoon comes and you have to drop it -- how can you drop it? You can only pretend -- but deep down you think your husband a criminal, a beast, an ugly man, because he is doing something which you know is a sin. You never allowed any other man -- love is sin, and this man is doing that!

No wife is ever capable of forgiving the husband. In fact, in India particularly, no woman respects the husband, cannot. Shows all respect, but CANNOT respect -- deep down she hates the man because this is the man who is dragging her into sin. How can you respect the husband when he is the sinner? Without him you were a virgin; with him you have fallen. That's why the society teaches too much: Respect the husband! because the society knows, naturally the woman will not be able to respect him, so respect has to be forced... Respect the husband! Because if things go naturally, then she will HATE this man. This is the man who is preparing hell for her.

And out of this sin are born children -- how can you love your children? Born out of sin, you will hate them too, deep down in the unconscious. The very presence of the children will remind you again and again of the sin that you have committed!

The whole society has suffered because of this foolishness. Love is virtue, not sin. And to be capable of more love, is to be more virtuous. To be capable of enjoying love is a basic quality of a religious man -- these are my definitions.

Anand Prem is a great clinger -- and she thinks that whatsoever is true about her is true about all women? In a way she is right, because all other women have been conditioned in the same way. But it is not truth -- neither about other women nor about you, Anand Prem, it is not truth.

Become capable of being individuals, then you will have some taste of freedom. A woman is never thought of as an individual. When she is small, she is a daughter. When she is young, she is a wife. When she becomes a little older, she is a mother; still older, she is a grandmother -- but she is never herself. Sometimes a daughter, sometimes a wife, sometimes a mother, sometimes a grandmother -- but NEVER herself. Always in relation to somebody else!

Individuality is needed as a basic requirement. A woman is a woman! her being a daughter is secondary; her being a wife is secondary; her being a mother is secondary. A woman is a woman -- her womanhood is primary. And when women start becoming individuals, there will be a totally different world -- more beautiful, more joyous.

Now there is boredom and jealousy, nothing else. You are bored with the woman, the woman is bored with you. You are jealous, she is jealous. Why does this jealousy come as a shadow of boredom? Boredom brings it. Too many people come to me and they want not to be jealous, but they don't understand why jealousy comes, they don't understand the mechanism of it.

Listen: when you are bored with a woman, you know deep down that she must be bored with you too. That's natural! If she is bored with you, then she must be looking for some other man somewhere -- the milkman, the postman, the driver -- whosoever is available, she must be looking somewhere. You know when you are bored, you start looking at other women. So you know! this is a natural inference. Jealousy arises. So you become jealous -- she must be looking. Then you start finding ways to see whether she is looking or not. And, naturally, how can she avoid looking? There are so many men -- and she is bored with you. It is her life; her whole life is at stake.

The woman is jealous; she knows that the husband is bored. Now he is not so delighted as he used to be; now he does not come running home with joy; now he simply tolerates her. In fact, he is more interested in his newspaper than he is interested in her. He immediately gets irritated; small things and he becomes very, very angry and rough. All that softness, that honeymoon softness is gone. She knows he is bored. He is no more interested in her.

Then suddenly, certainly she knows, her instinct knows, he must be becoming interested somewhere else -- jealousy. Then if some day he comes home happy, she is worried: he must have been with some woman, otherwise why is he looking so happy? If he goes for a holiday, or if he goes for some business trip, she is worried. If he starts going too much on business trips, it becomes more certain... jealousy poisons the relationship.

But it is part of boredom! If you are not bored with the person, you will not be jealous because you will not have that idea in your mind. It is not, in fact, because of the OTHER'S interest in the other: it is because of YOUR interest in the other that you become jealous, that jealousy arises.

Of course, women are more jealous because they are less free. Their boredom is more fixed. They know the man goes out; he has more possibilities, opportunities. They are encaged in the home, imprisoned in the home with the kids; it is difficult for them to have so much freedom. They feel jealous. The more they feel jealous, the more they cling. Fear arises. If the man leaves them, what will happen? A slave becomes MORE attached to his safety than to his freedom. A slave becomes MORE attached to his security than to his freedom. That's what has happened. It has nothing to do with feminine psychology, Prem. Yes, I understand: it has happened to woman; it is an ugly phenomenon. It has to be dropped. It should not be so in the future if men and women become a little more aware. And BOTH are living in hell!

The Squire and his Lady were Chief Patrons of the Agricultural Show, and after the opening ceremony they dutifully walked round, mixing with the tenants and peasantry, and looking at the exhibits.

But his Lordship spent so much time in the beer tent that her Ladyship wandered off to admire the prize bull. Never was a male animal so splendidly equipped.

"My, but that's a fine beast you have there, Giles," she said to the yokel in charge.

"Yes, my Lady, he be champion, and father o'champions."

"Go on, tell me about him."

"Well, M'am, this here bull went to stud three hundred times last year."

"Indeed? Well, go over to his Lordship will you, my good fellow, and tell him there's a bull here went to stud three hundred times in one year, will you."

Giles dutifully trotted up to Squire and gave the message....

"Very interesting indeed," was his comment, "always the same cow, I presume?"

"Oh, no indeed, Sir, three hundred different cows."

"Aha, go and tell her Ladyship that, will you."

Animals are so happy... because they don't have any institution to live in. And, mind you, I am not against marriage: I am for a higher marriage. I am against THIS marriage because this marriage has created prostitution. I am for a higher marriage.

If you can find the intimacy, spiritual intimacy with a man or woman, then there will be a NATURAL togetherness no law is needed to enforce it. Then there will be a spontaneous joy in being together. Till it lasts, good; when it disappears, there is no point in being together -- no point at all! Then you are crushing each other, killing each other; then you are either a masochist or a sadist -- you are neurotic.

If MY idea some day prevails -- which seems very difficult, because man has become so accustomed to dead roles that he has forgotten how to live -- if some day LIFE prevails and man becomes courageous enough to live dangerously, then there will be real marriages, then you will find many soulmates together. There will be no prostitution.

Of course, the larger part of humanity will go on changing partners, but nothing is wrong in it. The only problem that arises again and again in the minds of men and women is: What about kids? That is not a big problem. My conception is that of commune, not of a family. Families have to disappear -- communes should exist.

For example, this is a commune. Kids should belong to the commune, and the commune should take care of the kids. The mother should be known, who the mother is, but the father should not be known -- there is no need. That was the original state of humanity: matriarchal. Then society became patriarchal: father became important. And with the father came a thousand and one illnesses. The greatest illness has been private property; it came with father. And the society will suffer from private property until father disappears.

A commune -- where kids belong to the commune, when the commune can take care of them. The mother will look after them, but the mother can trust one thing: that she can move from one man to another -- there is no problem in it. The kids should be taken care of; even if she dies, the commune is there.

And, when the property belongs to the commune and not to any individual, there will be real communism. Even in Soviet Russia, real communism does not exist. It cannot exist with the father; it is impossible. Private property came with the family, with the nuclear family -- father, mother, kids -- then private property came. Private property can go only when this nuclear family disappears and a totally new

concept of commune arrives. It is possible now. The world has come to that state of consciousness where communes can exist, and THROUGH communes, communism -- not otherwise. Not that communism comes first -- it is not possible. If communism comes first, it will bring only dictatorship, it will bring only an ugly society as it has happened in Soviet Russia or is happening in China.

First,.let there be communal life as far as sex is concerned, then property will disappear. Property is part of sexual possession. When you possess a woman, you possess property; when you possess a man, you possess property -- you have to possess property. When you don't possess any human being, who bothers to possess property? Then property is to be used; there is no need to possess. And it is easier to use it without possessing it, because people who possess cannot use it -- they are always afraid, they are miserly. Property can be used more freely.

But first the family has to disappear.

I am not saying that all families will disappear. Only spiritual families will remain; non-spiritual families will disappear. But it is good, because those people who are not spiritual enough, why should they be forced to remain bored? Why should they be forced to remain in a relationship which does not lead to any joy? Why? This is criminal.

The fourth question:

> I USED TO THINK THAT I AM PRETTY AWARE, PRETTY SURRENDERED. THAT IMAGE STILL CROSSES MY MIND, BUT I DON'T REALLY BELIEVE IN IT. AND ALL THIS MAKES ME WONDER THAT MAYBE ALL YOUR TALK OF AWARENESS AND SURRENDER IS JUST TO DRIVE US CRAZY LIKE A CARROT IN FRONT OF A DONKEY, AND THAT NONE OF IT REALLY EXISTS -- AND THAT MAKES ME FEEL ANGRY, STUPID AND INDIFFERENT ALL AT ONCE.

THE CARROT EXISTS... AND THE DONKEY DOES NOT. Now it is up to you to choose: you can be a donkey, then the carrot does not exist. If you look at the carrot, the carrot exists and the donkey disappears. Naturally, if you think the carrot does not exist, you will feel angry, stupid and indifferent, because you will be the donkey. Rather than thinking that the carrot does not exist, why don't you look inside yourself -- do you exist?

My whole emphasis is: Enlightenment exists -- you don't exist! Awareness exists -- ego does not exist: that is my whole emphasis.

But still, the choice is yours; it is up to you. If you want to choose misery, then misery is possible only with the ego -- then you have to choose the ego, then you have to choose the donkey. Then you have to go on believing that the carrot does not exist. BUT IT EXISTS! And once you start feeling the carrot, you will start seeing that the donkey is disappearing: it was just an idea. With the carrot there is bliss. With the ego there is only hell. Choose whatsoever you want to choose....

The fifth question:

> BEFORE I MET YOU, I WAS MISERABLE AND TOTALLY UNAWARE. NOW, I AM MISERABLE WITH SOME DEGREE OF AWARENESS. WHAT'S NEW?

CAN'T YOU SEE IT?'THAT SOME DEGREE OF AWARENESS'-do you think it is valueless? That is the first ray... and the sun is not far away. If you catch hold of the ray, if you move in the direction the ray is coming from, you will reach to the very source of light.

If even ONE ray exists in darkness, it is enough proof of light, of God. Don't call it'some degree of awareness'.

But I understand. We have lived unaware so long, we have lived unconsciously so long, we have lived like machines so long, that even when a little awareness comes, our old habits are so heavy, so big....

There was once a young woman joined the ATS and went for her medical. The doctor had her stripped off, and then called over his assistant. "Look at that: the biggest navel I've ever seen in all my career!"

The young doctor looked and said, "By George, girl, that's a huge navel can I take a photograph of it for the medical press?"

The girl was fed up and could not understand what all this was in aid of. "You'd have a big navel if you'd been in the Salvation Army for as many years as I have."

This only heightened the mystery. "The Salvation Army? -- what's that got to do with it?"

"I carried the banner for ten years!"

And you have been carrying the banner for millions of lives -- so the navel has become very big. The unconsciousness is all your biography; all that you know about yourself is nothing but unconsciousness. So even when a ray of light enters, first you cannot trust it. Maybe you are looking at a dream? illusion? projection? Maybe there is some trick in it! Even if you trust it, it looks so small against your great past that you cannot trust that it is going to help in any way.

But let me tell you one thing: a small candle is more powerful than ALL the darkness upon all the planets. Darkness has no power; darkness is impotent. A small candle is potential -- BECAUSE IT IS! Darkness is just an absence.

A man came to the surgery covered with blood and bruises. "What is the matter?" said the doctor.

"It's my wife -- another of her nightmares."

"Don't talk daft man! She might have kicked you, but not these injuries."

"Listen doc, she had one of her nightmares: she shouted out,'Get out, quick -- my husband is coming home!' And me being only half awake, naturally, I jumped straight out of the window."

It is a long, old habit of being unconscious. But look at that'some degree of awareness', focus yourself on it -- that is your hope. Through that small ray opens the door. Can't you see it? You ask me: "What is new?"

The sixth question:

I AM A CATHOLIC CHRISTIAN. I LOVE YOUR TALKS, BUT WHEN YOU SAY SOMETHING WHICH GOES AGAINST MY RELIGION THEN I AM TERRIBLY UPSET. WHAT SHOULD I DO?

THERE ARE THREE THINGS: first, only listen to that which suits you; don't listen to that which goes against you. That's what many are doing, otherwise it is going to be a rough journey. But when you are here listening, it is difficult -- how to avoid that? In fact, before you know it is against you, you have listened to it.

Then you need to do something which professors know how to do, pundits, scholars know how to do. When you listen to something which goes against you, first: think that it is trivial; it does not matter; it is not very relevant; it does not change your mind. It is a small thing! Maybe a little difference in the details, but basically Osho agrees with you. Keep that in the mind.

It happened:

A woman went to the doctor and complained she could not get passionate. The doctor examined her, and told her that if she would follow his special diet she would get very randy. This was agreed, but after a few weeks she was back and said, "There's something gone wrong! Last night I got so passionate I chewed my boyfriend's ear off."

"Oh, don't worry about that trifle," said the doctor, "it's only protein -- no carbohydrates."

This is the first way: that only in small details... it is nothing very important. You need not worry. That will help you and you will not get so upset.

The second thing is: interpret it -- mm? -- that's what Saraha goes on saying: Be interpretative! Interpret it in such a way that it comes closer to your idea. That can always be done; a little skill is need. A little logic, a little play with words that's all. It is not much of a problem; you can manage it. If you have really been a Catholic it will not be difficult at all.

Listen to this:

The Irish navvies were digging the road outside a house full of made-up floozies. A parson came along,

pulled down his hat and went in. Says Pat to Mike, "Did you see that! Just what you'd expect with one of them parsons!"

Soon after, a rabbi arrived, turned up his collar, and in he went. Says Mike to Pat, "Is it not a terrible thing that the priest of God's Own People should go in there!"

Lastly a Catholic priest arrived, wrapped his cloak round his head, and dived quickly into the bawdy house.

"Pat, isn't that dreadful now, to think that one of the girls must have been taken ill."

This is an interpretation. When the rabbi goes, it is something else; when the priest goes, it is something else; when the Catholic priest arrives... you can change the interpretation. There is no problem in it: now some girl seems to be ill.

This is the second way to avoid me.

And the third way is: think that this guy here is mad. That is the surest of all -- if nothing else works, that works. Just think that this man is mad! Only a madman can say things against Catholicism. That will help you, and will not upset you at all.

The newly appointed priest thought he'd walk this vast parish and meet the flock. One day he followed a dusty track for miles to find a devout family with fourteen children.

"Good day, Connelly, you're a credit to Ireland -- the biggest family in the parish."

"Good day, father, but this is not the biggest family in the parish -- that's Doylan, over the hill."

It was a tired priest who greeted Doylan and his sixteen children... but "God bless all these eighteen little Catholics," he said.

"Sorry father, but this is a Protestant family!"

"Then I'll go at once," said the priest, "for it's nothing but a dirty sex maniac that ye are!"

If I go with you, "this man is great"; if I don't go with you think"this man is mad" -- that will help you.

These are the tricks others are playing and not getting upset. Now you know the secrets... you can do that too.

But if your whole effort is not to get upset, then why are you here? My whole effort here is to make you as much upset as possible. Then why go with me at all? Unless I upset you, I cannot transform you. Unless I destroy you, I cannot create you. Unless I am very drastic, there is no way, no hope for you.

It is my compassion that I go on hammering on your head -- because that is the only way! And I have to hammer too much: what can I do? -- you have such thick heads. Something upsets you because something true comes into your vision; otherwise it will not upset you.

Always remember: anything upsetting you is valuable... think over it, meditate over it. Allow it to have its whole say. Contemplate over it. Let it be there present in your being long so that you can look at it from all the angles possible -- because something upsetting simply means that something has made you aware that whatsoever you have been believing up to now is just a lie. Only truth upsets. Only truth destroys because only truth can create.

I am a chaos... and if you are really going to be with me, you have to pass through chaos. That's what Saraha says, that's what Tantra is all about -- destructuring, taking your character away, taking your ideology away, TAKING YOUR MIND AWAY! It is surgical.

I am helpless. I have to do it. And I know it is a very thankless job.

The last question:

WHAT IS SAMSARA?

The samsara is this story:

The London fog was swirling over the Thames as a young tramp settled himself on the embankment for the night. Suddenly he was roused by a gentle voice and looking up saw a beautiful brunette alighting from her chauffeur-driven Rolls Royce.

"My poor man," she said, "you must be terribly cold and wet. Let me drive you to my home and put you

up for the night."

Of course, the tramp didn't refuse this invitation and climbed into the car beside her. After a short drive the car stopped before a large Victorian mansion and the brunette stepped out, beckoning the tramp to follow her. The door was opened by the butler, into whose charge the lady gave the tramp, with instructions that he should be given a meal, a bath and a comfortable bed in the servants' quarters.

Some while later, as the brunette was preparing to retire, it occurred to her that her guest might be in need of something, so, slipping on her negligee, she hurried along to the servants' wing. As she rounded the corner a chink of light met her eye, indicating that the young man was awake. Knocking softly on the door she entered the room and inquired of the young man why he was not sleeping.

"Surely you are not hungry?"

"Oh no, your butler fed me royally."

"Then perhaps your bed is not comfortable?"

"But it is -- soft and warm."

"Then you must need company. Move over a little...."

The young man, overjoyed, moved over.....(and fell into the Thames....)

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FOR THE DELIGHTS OF KISSING THE DELUDED CRAVE
DECLARING IT TO BE THE ULTIMATELY REAL --

LIKE A MAN WHO LEAVES HIS HOUSE AND STANDING AT THE
DOOR ASKS (A WOMAN) FOR REPORTS OF SENSUAL DELIGHTS.

THE STIRRING OF BIOTIC FORCES IN THE HOUSE OF

NOTHINGNESS HAS GIVEN ARTIFICIAL RISE TO

PLEASURES IN SO MANY WAYS.
SUCH YOGIS FROM AFFLICTION FAINT FOR THEY HAVE

FALLEN FROM CELESTIAL SPACE, INVEIGLED INTO VICE.
AS A BRAHMIN, WHO WITH RICE AND BUTTER

MAKES A BURNT OFFERING IN BLAZING FIRE
CREATING A VESSEL FOR NECTAR FROM CELESTIAL SPACE,

TAKES THIS THROUGH WISHFUL THINKING AS THE
ULTIMATE.

SOME PEOPLE WHO HAVE KINDLED THE INNER HEAT AND
RAISED IT TO THE FONTANELLE

STROKE THE UVULA, WITH THE TONGUE IN A SORT OF
COITION AND CONFUSE

THAT WHICH FETTERS WITH WHAT GIVES RELEASE, IN
PRIDE WILL CALL THEMSELVES YOGIS.

Tantra is freedom: freedom from all mind-constructs, from all mind-games; freedom from all structures; freedom from the other. Tantra is a space to be. Tantra is liberation.

Tantra is not a religion in the ordinary sense -- religion again is a mind game; religion gives you a certain pattern. A Christian has a certain pattern, so has the Hindu, so has the Muslim Religion gives you a certain style, a discipline. Tantra takes all disciplines away.

When there is no discipline, when there is no enforced order, a totally different kind of order arises in you. What Lao Tzu calls Tao, what Buddha calls DHARMA -- that arises in you. That is not anything done by you; it happens to you. Tantra simply creates space for it to happen. It does not even invite, it does not wait; it simply creates a space. And when the space is ready, the whole flows in.

I have heard a very beautiful story, a very ancient one.

In a province, no rain had fallen for a long time. Everything was dried up. At last the citizens decided to fetch the rainmaker. A deputation was sent to see him in the distant town where he lived with the urgent request to come as soon as possible and make rain for their parched fields.

The rainmaker, a wise old man, promised to do so on condition that he be provided with a solitary little cottage in the open country where he could withdraw by himself for three days. No food or drink would be required, then he would see what could be done. His requests were met.

On the evening of the third day abundant rain fell and, full of.praise, a grateful crowd made a pilgrimage to his house and exclaimed 'How did you do it? Tell us.'

'It was quite simple' the rainmaker answered. 'For three days all I have done is to put myself in order. For I know that once I am in order, then the world will be in order, and the drought must yield place to the rain.'

Tantra says: If you are in order, then the whole world is in order for you. When you are in harmony, then the whole existence is in harmony for you. When you are in disorder, then the whole world is disorder. And the order has not to be a false one, it has not to be a forced one. When you force some order upon yourself, you simply become split; deep down the disorder continues.

You can observe it: if you are an angry person, you can force your anger, you can repress it deep down in the unconscious, but it is not going to disappear. Maybe you become completely unaware of it, but it is there -- and you know that it is there. It is running underneath you, it is in the dark basement of your being, but it is there. On top of it you can sit smiling, but you know it can erupt at any moment. And your smile

cannot be very deep, and your smile cannot be true, and your smile will be just an effort that you will be making against yourself.

A man who forces an order from the outside remains in disorder. Tantra says there is another kind of order: You don't impose any order, you don't impose any discipline; you simply drop all structures, you simply become natural and spontaneous. It is the greatest step a man can be asked to take. It will need great courage because the society will not like it; the society will be dead against it. The society wants a certain order. If you follow the society, the society is happy with you. If you go a little bit astray here and there, the society is very angry. And the mob is mad.

Tantra is a rebellion. I don't call it revolutionary because it has no politics in it. And I don't call it revolutionary because it has no plans to change the world: it has no plans to change the state and the society. It is rebellious, it is individual rebellion. It is one individual slipping out of the structures and the slavery. But the moment you slip out of the slavery, you come to feel another kind of existence around you which you have never felt before -- as if you were living with a blindfold and suddenly the blindfold has become loose, your eyes have opened, and you can see a totally different world.

This blindfold is what you call your mind; your thinking, your prejudices, your knowledge, your scriptures -- they all make the thick layer of a blindfold. They are keeping you blind, they are keeping you dull, they are keeping you unalive. Tantra wants you to be alive -- as alive as the trees, as alive as the rivers, as alive as the sun and the moon. That is your birthright. You don't gain anything by losing it; you lose all. And if everything is to be lost in gaining it, nothing is lost. Even a single moment of utter freedom is enough to satisfy. And a long life of a hundred years, yoked like a slave, is meaningless.

To be in the world of Tantra needs courage: it is adventurous. Up to now, only a few people have been able to move on that path. But the future is very hopeful. Tantra will become more and more important. Man is understanding more and more what slavery is. And man is understanding also that no political revolution has proved revolutionary.

All political revolutions finally turn into anti-revolutions. Once they are in power they become anti-revolutionary. Power IS anti-revolutionary. So there is a built-in mechanism in power. Give anybody power and he becomes anti-revolutionary. Power creates its own world. So, up to now, there have been many revolutions in the world and all have failed, utterly failed -- no revolution has helped. Now man is becoming aware of it.

Tantra gives a different perspective. It is not revolutionary, it is rebellious. Rebellion means individual. You can rebel alone, you need not organize a party for it. You can rebel alone, on your own. It is not a fight against society, remember, it is just going beyond society. It is not anti-social, it is asocial; it has nothing to do with society. It is not against slavery, it is for freedom -- freedom to be.

Just look at your life. Are you a free man? You are not: there are a thousand and one bondages around you. You may not look at them -- it is very embarrassing, you may not recognize them -- it hurts, but it doesn't change the situation: you are a slave. To move into the dimension of Tantra you will have to recognize your slavery. It is very deep-rooted. It has to be dropped. And being aware of it helps you to drop it.

Don't go on pacifying yourself, don't go on consoling yourself, don't go on saying 'Everything is okay.' It is not; nothing is okay, your whole life is just a nightmare. Have a look at it! There is no poetry, and no song, and no dance, and no love, and no prayer. There is no celebration. Joy? -- is just a word in the dictionary. Bliss? -- yes, you have heard about it, but you have not known anything about it. God? -- in the temples, in the churches. Yes, people talk about it: those who talk, they don't know. Those who hear, they don't know. All that is beautiful seems to be meaningless; and all that is meaningless seems to be very, very important.

A man goes on accumulating money and thinks that he is doing something very significant. Human stupidity is infinite. Beware of it. It will destroy your whole life. It has destroyed millions of people's lives down the ages.

Take hold of your awareness -- that is the only possibility to get out of stupidity.

Before we enter today's sutras, something has to be understood about the Tantra map of inner consciousness. I have told you a few things about it -- a few more things have to be told.

First: Tantra says that no man is just man and no woman is just woman, each man is both man and woman, and so is each woman -- woman and man. Adam has Eve in him, and Eve has Adam in her. In fact, nobody is just Adam and nobody is just Eve: we are Adam-Eves. This is one of the greatest insights ever attained.

Modern depth psychology has become aware of it. They call it bisexuality. But, for at least five thousand years, Tantra has known it, preached it. It is one of the greatest discoveries of the world because with this understanding you can move in your inner direction, otherwise you cannot move in your inner direction. Why does a man fall in love with a woman? -- because he carries a woman inside him, otherwise he would not fall in love. And why do you fall in love with a certain woman? There are thousands of women. But why, suddenly, does a certain woman become most important to you, as if all other women had disappeared and that were the only woman in the world. Why? Why does a certain man attract you? Why, at first sight, does something suddenly click? Tantra says: You are carrying an image of a woman inside you, an image of a man inside you. Each man is carrying a woman and each woman is carrying a man. When somebody on the outside fits with your inner image, you fall in love -- that is the meaning of love.

You don't understand it. You simply shrug your shoulders -- you say 'It has happened.' But there is a subtle mechanism in it. Why did it happen with a certain woman? Why not with others? Your inner image fits somehow. The outer woman is similar in a way. Something just hits your inner image, you feel that 'this is my woman', or 'this is my man': this feeling is what love is. But the outer woman is not going to satisfy, because no outer woman is going to completely fit with your inner woman.

The reality is not that way at all. Maybe she fits a little bitt -- here is an appeal, a magnetism, but it will be worn out sooner or later. Soon you will recognize that there are a thousand and one things that you don't like in the woman. It will take a bit of time to come to know about those things.

First you will be infatuated. First the similarity will be too much, it will overwhelm you. But by and by you will see that there are a thousand and one things -- details of life -- that don't fit; that you are aliens, strangers. Yes, you still love her, but the love has no more infatuation; that romantic vision is disappearing. And she will also recognize that something appeals in you, but your totality is not appealing. That's why each husband tries to change the wife and each wife tries to change the husband. What are they trying to do? Why? Why does a wife continuously try to change the husband? For what? She has fallen in love with this man, then immediately she starts changing this man. Now that she has become aware of the dissimilarities, she wants to drop those dissimilarities. She wants to take a few chunks off this man, so that he completely fits with her idea of a man. And the husband tries also -- not so hard, not so stubbornly as women try, because the husband becomes tired very soon -- the woman hopes longer.

The woman thinks 'Today or tomorrow or the day after tomorrow -- some day I will change...' It takes almost twenty, twenty-five years to recognize the fact that you cannot change the other. By the age of fifty, when the woman has passed her menopause and the man too, when they are getting really old, then they become alert by and by that nothing has changed. They have tried hard, they have tried every way... the woman remains the same and the man remains the same. Nobody can change anybody. This is a great experience to come to -- a great understanding.

That's why old people become more tolerant: they know that nothing can be done. That's why old people become more graceful: they know that things are as they are. That's why old people become more accepting. Young people are very angry, nonaccepting. They want to change everything. They want to make the world the way they would like it. They struggle hard, but it has never happened; it cannot happen -- it is not in the nature of things.

The outer man can never fit with your inner man and the outer woman can never be absolutely the same as your inner woman. That's why love gives pleasure and pain too. Love gives happiness and unhappiness too. And, the unhappiness is much more than the happiness.

What does Tantra propose about it? What has to be done then?

Tantra says: There is no way to be satisfied with the outer; you will have to move inward. You will have to find your inner woman and inner man. You will have to atta.in to a sexual intercourse inside. That is a great contribution.

How can it happen? Try to understand this map. I talked about seven chakras, the Tantra yoga physiology. In man the MULADHAR is male and SWADHISTAN, female. In woman the MULADHAR is female and SWADHISTAN, male, and so on and so forth. In seven chakras, up to the sixth, the duality remains; the seventh is non-dual.

There are three pairs inside you: MULADHAR-SWADHISTAN get married. MANIPURA-ANAHATA have to get married. VISUDDHA-AJNA have to get married.

When the energy moves outside, you need a woman outside. You have a little glimpse for a moment, because the coition with a woman outside cannot be permanent -- it can be only momentary. For a single moment you can lose yourself into each other. Again you are thrown back to yourself, and thrown back with

a vengeance. That's why after each love-making there is a certain frustration: you have failed again, it didn't happen the way you wanted it to happen. Yes, you reached to a peak, but before you had even become aware of it, the decline, the fall began. Before the peak was achieved... the valley. Before you had met the woman or the man... and the separation. The divorce comes with marriage so fast that it is frustrating. All lovers are frustrated people. They hope much, they hope against their experience; they hope again and again, but nothing can be done -- you cannot destroy the laws of reality. You have to understand those laws.

The outer meeting can only be momentary, but the inner meeting can become eternal. And the higher you move the more eternal it can become.

The first, MULADHAR, in man is male. Even while making love to a woman outside, Tantra-says, remember the inner. Make, love to the woman outside, but remember the inner. Let your consciousness move inward -- forget the outer woman completely. In the moment of orgasm forget the woman or the man completely. Close your eyes and be in, and let it be a meditation. When energy is stirred, don't miss this opportunity. That is the moment when you can have a contact -- an inward journey.

Ordinarily, it is difficult to look in, but in a love-moment, some gap, you are not ordinary. In a love-moment you are at your maximum. When orgasm happens, your whole body energy is throbbing with dance; each cell, each fibre dancing in a rhythm, in a harmony that you don't know in ordinary life. This is the moment: this moment of harmony, use it as a passage inward. While making love, become meditative, look in.

A door opens at that moment. This is the Tantra experience. A door opens in that moment, and Tantra says that you feel happy only because that door opens and something of your inner bliss flows to you. It is not coming from the outer woman, it is not coming from the outer man; it is coming from your innermost core. The outer is just as excuse.

Tantra does not say that to make love to the outer is sin, it simply says that it is not very far-going. It does not condemn it, it accepts its naturalness. But it says that you can use that love wave to go far inside. In that moment of thrill, things are not on the earth: you can fly. Your arrow can lead the bow towards the target. You can become a Saraha.

If, while making love you become meditative you become silent, you start looking in, you close your eyes, you forget the outer man or woman then it happens. The MULADHAR, your male centre inside, starts moving towards the female centre -- the female centre is SWADHISTAN -- and there is a coition, there is an intercourse inside.

Sometimes it happens without your knowing it. Many sannyasins have written me letters.... I have never answered before because it was not possible to answer, now I can answer, you will be able to understand.

One sannyasin writes to me again and again, and he must be wondering why I am not answering.... The map was not available up to now, now I am giving you the map. Listening to me, he always feels as if he is going into orgasm. His whole body starts throbbing, and he has the same experience as he has while making love to a woman. He becomes very puzzled -- naturally so. He loses track of what he was listening to, he forgets... and the thrill is so much and the joy is so much that he is worried: What is happening? What is this inside him?

This is happening: the MULADHAR is meeting with the SWADHISTAN, your male centre is meeting with your female centre. That is the joy when you move into meditation, when you move into prayer. This is the mechanism of your inner celebration. And the moment MULADHAR and SWADHISTAN meet, the energy is released. Just as when you love your woman energy is released, when SWADHISTAN and MULADHAR meet, energy is released and that energy hits the higher centre, MANIPURA.

MANIPURA is male, ANAHATA is female. Once you have become attuned to the first meeting of your man and woman inside, one day the second meeting suddenly happens. You have not to do anything about it just the energy released from the first meeting creates the possibility for the second meeting. And when energy is created by the second meeting, it creates the possibility for the third meeting.

The third meeting is between VISUDDHA and AJNA. And when the third meeting happens, the energy is created for the fourth, which is not a meeting, which is not a union, but unity. SAHASRAR is alone, there is no male-female. The Adam and Eve have disappeared into each other, totally, utterly. Man has become the woman, the woman has become the man; all division disappears. This is the absolute, the eternal meeting. This is what Hindus call SATCHITANANDA. This is what Jesus calls 'the Kingdom of God'.

In fact, the number seven has been used by all the religions. Seven days are symbolic, and the seventh day is the holiday, the holy day. Six days God worked, and on the seventh day he rested. Six chakras you will have to work in, the seventh is the state of great rest, utter rest, absolute relaxation -- you have come

home.

With the seventh you disappear as part of duality; all polarities disappear, all distinctions disappear. Night is no more night, and day is no more day. Summer is no more summer, and winter is no more winter. Matter is no more matter, and mind is no more mind -- you have gone beyond. This is the transcendental space Buddha calls NIRVANA.

These three meetings inside you and the achievement of the fourth have another dimension too. I have talked to you many times about four states: sleep, dream, waking, TURIYA. TURIYA means 'the fourth', 'the beyond'. These seven chakras, and the work through them, have a correspondence with these four states also.

The first meeting between MULADHAR and SWADHISTAN IS like sleep. The meeting happens, but you cannot be very aware of it. You will enjoy it, you will feel a great freshness arising in you. You will feel great rest, as if you have slept deeply; but you will not be able to see it exactly -- it is very dark. The man and woman have met inside you, but they have met in the unconscious. The meeting was not in the daylight, it was in the dark night. Yes, the result will be felt, the consequence will be felt. You will suddenly feel a new energy in you, a new radiance, a new glow. You will have an aura. Even others may start feeling that you have a certainly quality of presence, a 'vibe'. But you will not be exactly alert to what is happening. So the first meeting is like sleep.

The second meeting is like dream -- when MANIPURA and ANAHATA meet, your meeting with the inner woman is as if you have met in a dream. Yes, you can remember a little bit of it. Just as in the morning you can remember the dream that you had last night -- a little bit here and there, a few glimpses; maybe something has been forgotten, maybe the whole is not remembered -- but still you can remember. The second meeting is like dream. You will become more aware of it. You will start feeling that something is happening. You will start feeling that you are changing, that a transformation is on the way, that you are no more the old person. And with the second you will start becoming aware that your interest in the outer woman is lessening. Your interest in the outer man is not as infatuating as it used to be.

With the first also there will be a change, but you will not be aware of it. With the first you may start thinking that you are no more interested in YOUR woman, but you will not be able to understand that you are not interested in ANY woman at all. You may think you are bored with your woman and you will be more happy with some other woman; some change will be good, a different climate will be good, a different quality of woman will be good. This will be just a guess. With the second you will start feeling that you are no longer interested in the woman or the man, that your interest is turning inward'.

With the third you will become perfectly aware. It is like waking. VISUDDHA meeting AJNA... you will become perfectly aware, the meeting is happening in the daylight. Or you can say it in this way: the first meeting happens in the dark middle of the night; the second meeting happens in a twilight time between the day and the night; the third meeting happens in full noon -- you are fully alert, everything is clear. Now you know you are finished with the outer. It does not mean that you will leave your wife or your husband, it simply means that the infatuation is no more; you will feel compassion. Certainly the woman who has helped you so far is a great friend, the man who has brought you so far is a great friend; you are grateful.

You will start being grateful and compassionate to each other. It is always so when understanding arises -- it brings compassion. If you leave your wife and escape to the forest, that simply shows you are cruel and compassion has not arisen. It can be only out of non-understanding, it cannot be out of understanding. If you understand, you will have compassion.

When Buddha became enlightened, the first thing he said to his disciples was 'I would like to go to Yashodhara and talk to her.' His wife...

Ananda was very much disturbed. He said 'What is the point of your going back to the palace and talking to your wife? You have left her. Twelve years have passed.' And Ananda was a little bit disturbed also, because how can a Buddha think about his wife? Buddhas are not expected to think that way.

When the others had left, Ananda said to Buddha 'This is not good. What will people think?'

Buddha said 'What will people think? I have to express my gratitude to her, and I have to thank her for all the help she gave me. And I have to give something of that which has happened to me -- I owe that much to her. I will have to go.'

He came back. He went to the palace. He saw his wife. Certainly Yashodhara was mad! This man escaped one night without even saying anything to her. She said to Buddha 'Couldn't you have trusted me?

You could have said that you wanted to go, and I would have been the last woman in the world to prevent you. Couldn't you have trusted me even that much?' And she was crying. Twelve years of anger! And this man had escaped like a thief in the middle of the night -- suddenly, without giving a single hint to her.

Buddha apologized and he said 'It was out of non-understanding. I was ignorant, I was not aware. But now I am aware and I know -- that's why I have come back. You have helped me tremendously. Forget those old things, now there is no point in thinking about 'spilt milk'. Look at me! Something great has happened. I have come home. And I felt my first duty was towards you: to come, and to convey, and to share my experience with you.'

The anger gone, the rage subsided, Yashodhara looked out through her tears. 'Yes, this man has changed tremendously.' This was not the same man she used to know. This was not the same man, not at all; this looked like a great luminosity... She could almost see the aura, a light around him. And he was so peaceful and so silent; he had almost disappeared. His presence was almost absence. And then, in spite of herself, she forgot what she was doing -- she fell at his feet and she asked to be initiated.

When you understand, there is bound to be compassion. That's why I don't say to my sannyasins to leave their families. Be there.

Rabindranath has written a poem about this incident when Buddha comes. Yashodhara asked him one thing. 'Just tell me one thing' she said. 'Whatever you have attained... I can see you have attained, whatsoever it is. I don't know what it is -- just tell me one thing: was it not possible to attain it here in this house?' And Buddha could not say no. It was possible to attain it here in this house. Now he knew. Because it has nothing to do with forest or with town, with family or with ashram -- it has nothing to do with any place; it has something to do with your innermost core. It is available everywhere.

First, you will start feeling that your interest in the other is loosening. It will be a dim phenomenon, dark -- looking through a dark glass, looking through a very foggy morning. Second, things become a little more clear, like a dream; the fog is not so much. Third, you are fully awake. It has happened: the inner woman has met the inner man. The biopolarity is no longer there, suddenly you are one. Schizophrenia has disappeared; you are not split.

With this integration you become individual. Before that you are not an individual, you are a crowd: you are a mob, you are many people, you are multi-psychic. Suddenly you fall into order. That's what this ancient story says.

The man had asked for three days... If sometimes you look into these small stories you will be wonderstruck; their symbols are great. The man had asked for three days to sit silently. Why three days? Those are the three points: in sleep, in dream, in waking, he wanted to put himself in order. First it happens in sleep, then it happens in dream, then it happens in waking. And when you are in order, the whole existence is in order. When you are an individual -- when your split has disappeared and you are bridged together -- then everything is bridged together. It will look very paradoxical, but it has to be said: the individual is the universal. When you have become individual, suddenly you see that you are the universal. Up to now you have been thinking that you were separate from existence. Now you cannot think that.

Adam and Eve have disappeared into each other. This is the goal that everybody is trying to find in some way or other. Tantra is the surest science for achieving it. This is the target.

A few things more:

I told you that the MULADHAR has to be relaxed, only then can the energy move upward, inward. And 'inward' and 'upward' mean the same; 'outward' and 'downward' mean the same. Energy can move inward or upward only when the MULADHAR is relaxed. So the first thing is to relax the MULADHAR.

You are holding your sex centre very tightly. The society has made you very much aware of the sex centre; it has made you obsessed with it, so you are holding it tightly. You can simply watch. You are always holding your genital organism very tightly, as if you are afraid that something will go amiss if you relax. Your whole conditioning has been to keep it uptight. Relax it, leave it to itself. Don't be afraid: fear creates tension. Drop the fear. Sex is beautiful; it is not a sin, it is a virtue.

Once you think in terms of its being a virtue, you will be able to relax. I have talked about how to relax the MULADHAR before. And I have talked about how to relax the SWADHISTAN; it is the death centre. Don't be afraid of death. These are the two fears which have been dominating humanity: the fear of sex and the fear of death. Both fears are dangerous; they have not allowed you to grow. Drop both the fears.

The third chakra is MANIPURA; it is loaded with negative emotions. That's why your stomach becomes disturbed -- when you are emotionally disturbed, MANIPURA is affected immediately. In all the languages

of the world we have expressions like Ll cannot stomach it.' It is literally true. Sometimes, when you cannot stomach a certain thing, you start feeling nauseous; you would like to vomit. In fact, sometimes it happens -- a psychological vomit. Somebody has said something, and you CANNOT stomach it; and suddenly you feel a nausea, vomit comes, and after vomiting you feel very relaxed.

In Yoga they have methods for it. The yogi has to drink enough water in the morning -- a bucketful of water with salt, the water has to be lukewarm -- and then he has to vomit it. It helps to relax the MANIPURA. It is a great process, a great cleansing process.

You will be surprised, now many modern therapies have become aware of it -- that vomiting helps. Action Analysis is aware of the fact that vomiting helps. Primal Therapy is aware of the fact that vomiting helps. It releases the MANIPURA. Tantra and Yoga have always been aware of it.

Negative emotions: anger, hatred, jealousy, and so on and so forth -- they all have been repressed; your MANIPURA is too loaded. Those repressed emotions don't allow the energy to go up; those repressed emotions function like a rock: your passage is blocked. Encounter, Gestalt and therapies like that, all function unknowingly on the MANIPURA. They try to provoke your anger. they try to provoke your jealousy, your greed; they provoke your aggression, your violence, so that it bubbles up, surfaces. The society has done one thing: it has trained you to repress all that is negative, and pretend all that is positive. Now, both are dangerous. To pretend the positive is false -- hypocrisy, and to repress the negative is dangerous; it is poisonous, it is poisoning your system.

Tantra says: Express the negative and allow the positive. If anger comes, don't repress it; if aggression comes, don't repress it. Tantra does not say: Go and kill a person. But Tantra says that there a thousand and one ways to express the repressed emotions. You can go into the garden and chop wood. Have you watched woodcutters? They look more silent than anybody else. Have you watched hunters? Hunters are very good people. The do a very dirty thing, but they are good people. Something happens to them while they are hunting. Killing animals, their anger, their aggression is dissolved. The so-called 'nonviolent' people are the ugliest in the world. They are not good people, because they are holding down a volcano. You cannot feel at ease with them. Something is dangerously present there. You can feel it, you can touch it; it is oozing out of them. You can just go into the forest and shout, scream -- Primal Therapy is just scream therapy, tantrum therapy. And Encounter and Primal, Gestalt, are of tremendous help in relaxing the MANIPURA.

Once MANIPURA IS relaxed, there arises a balance between the negative and the positive. And when the negative and positive are balanced, the passage is open; then the energy can move higher. MANIPURA is male. If MANIPURA IS blocked, then energy cannot go upwards. It has to be relaxed.

Polarity Balancing can be of great help in bringing about the balance between positive and negative. That's why I am allowing all sorts of methods from all over the world in this ashram. Anything that can be of help has to be used, because man has been damaged so much that all sources of help should be made available. You may not even be able to understand why I am making available all the methods to you: Yoga, Tantra, Tao; Sufi, Jain, Buddhist, Hindu; Gestalt, Psychodrama, Encounter, Primal Therapy, Polarity Balancing, Rolfing, Structural Integration -- why I am making all these things available to you. You have never heard of these things being done in any ashram anywhere in the East at all. There is a reason for it. Man has been damaged so much that all sources should be tapped. Help should be taken from every source possible, only then there is hope -- otherwise man is doomed.

The fourth chakra is ANAHATA. Doubt is the problem with the fourth chakra. If you are a doubting person, your fourth chakra will remain unopened. Trust opens it. So anything that creates doubt destroys your heart. It is the heart chakra: ANAHATA. Logic, logic-chopping, argumentativeness, too much rationality, too much of Aristotle in you, destroy ANAHATA. Philosophy, scepticism, destroy ANAHATA.

If you want to open the ANAHATA you will have to be more trusting. Poetry is more helpful than philosophy, and intuition is more helpful than reasoning, and feeling is more helpful than thinking. So you will have to shift from doubt to trust, only then does your ANAHATA become open, your ANAHATA becomes capable of receiving the male energy from MANIPURA. ANAHATA is female. With doubt it becomes dry; it cannot receive the male energy. With trust it opens, with trust moisture is released in that chakra and it can allow the penetration of the male energy.

Then the fifth: VISUDDHA. Non-creativity, imitativeness, parroting, monkeying -- these are damaging.

Just the other day I was reading a small anecdote:

A schoolchild was asked 'Ten copy-cats are sitting on a fence. One jumped and went away. How many are left?'

And the child says 'None.'
The teacher says 'None? Only one has left!'
And the child says 'They are copy-cats.'
When one jumps, all jump.

VISUDDHA is destroyed by copying. Don't be an imitator, don't be just a carbon copy. Don't try to become a Buddha and don't try to become a Christ. Beware of books like Thomas a Kempis IMITATION OF CHRIST. Beware. No imitation is going to help. VISUDDHA is destroyed by non-creativity, limitation; and VISUDDHA IS helped by creativity, expression, finding your own style of life, being courageous enough to 'do your own thing'. Art, song, music, dance, inventiveness -- all are helpful. But be inventive -- whatsoever you do, try to do it in a new way. Try to bring some individuality into it, bring some authentic signature. Even cleaning a floor, you can do it in your own way. Even cooking food, you can do it in your own way. You can bring creativity to everything that you do; it should be brought. In as much as you are creative -- good, VISUDDHA will open. And when VISUDDHA opens, then only can the energy move into the AJNA, the third eye centre, the sixth centre.

This is the process. First cleanse every centre, purify it, beware of what damages it, and help it so that it becomes naturally functioning. Blocks are removed... energy rushes.

Beyond the sixth is SAHASRAR, TURIYA, the one-thousand-petalled lotus. You bloom. Yes, that's exactly what it is. Man is a tree: MULADHAR is the root and SAHASRAR is the blooming of it. The flower has bloomed, your fragrance is released to the winds. That is the only prayer; that is the only offering to the feet of the divine. Borrowed flowers won't do, stolen flowers from the trees won't do; you have to flower and offer your flowers.

Now the sutras.
The first sutra:

FOR THE DELIGHTS OF KISSING THE DELUDED CRAVE
DECLARING IT TO BE THE ULTIMATELY REAL --

LIKE A MAN WHO LEAVES HIS HOUSE AND STANDING AT THE DOOR
ASKS (A WOMAN) FOR REPORTS OF SENSUAL DELIGHTS.

Kissing is symbolic -- symbolic of any meeting between yin and yang, between male and female, between Shiva and Shakti. Whether you are holding hands with a woman -- this is a kissing: hands kissing each other, or you are touching her lips with your lips -- that is kissing; or your genital organs together -- that, too, is a kiss. So the kiss is symbolic in Tantra of all meetings of opposite polarities. Sometimes you can kiss just by seeing a woman. If your eyes meet and touch each other -- there is a kiss; the meeting has happened.

FOR THE DELIGHTS OF KISSING THE DELUDED CRAVE
DECLARING IT TO BE THE ULTIMATELY REAL --

Saraha says that the deluded -- the people who are not alert at all to what they are doing -- go on hankering for, missing, the other: man, the woman; the woman, the man. They are continuously hankering to meet the other. And the meeting never happens. The absurdity of it is this: that you hanker and hanker, and desire and desire, and nothing but frustration comes into your hands. Saraha says this is not the ultimately real meeting. The ultimately real meeting is that which happens in SAHASRAR. Once it has happened, it has happened forever. That is real. The meeting that happens outside is unreal, momentary, temporal, just a delusion.

It is...

LIKE A MAN WHO LEAVES HIS HOUSE AND STANDING AT THE DOOR

ASKS (A WOMAN) FOR REPORTS OF SENSUAL DELIGHTS.

A beautiful simile. Saraha says that holding the hand of a woman outside, while the woman inside is waiting to be yours and forever yours, is just...

LIKE A MAN WHO LEAVES HIS HOUSE AND STANDING AT THE DOOR
ASKS (A WOMAN) FOR REPORTS OF SENSUAL DELIGHTS.

First: LEAVES HIS HOUSE... You are leaving your house, your innermost core, in search of a woman outside... and the woman is within. You will miss her wherever you go -- you can go on running all over the earth and chasing all sorts of women and men. It is a mirage, it is a rainbow search -- nothing comes into your hands. The woman is inside... and you are leaving the house.

And then, STANDING AT THE DOOR... That too is symbolic. You are always standing at the door, by the senses -- those are doors. Eyes are doors, hands are doors, genital organs are doors, ears are doors -- these are doors. We are always standing at the doors. Looking through the eyes, hearing through the ears, trying to touch with the hands, a man continuously remains at the doors and forgets how to go inside the house. And then the absurdity of it -- you don't know what love is and you ask a woman about the delights, about her experience. You think that by listening to her experience you will become blissful. It is taking the menu for the food.

Saraha is saying that first you go out of yourself -- stand at the door -- and then you ask others what delight is, what life is, what joy is, what God is. And God is waiting all the time within you. He resides in you... and you are asking others. And do you think that by listening to them you will come to any understanding?

THE STIRRING OF BIOTIC FORCES IN THE HOUSE OF NOTHINGNESS
HAS GIVEN ARTIFICIAL RISE TO PLEASURES IN SO MANY WAYS.

SUCH YOGIS FROM AFFLICTION FAINT FOR THEY HAVE FALLEN
FROM CELESTIAL SPACE, INVEIGLED INTO VICE.

First: sex is not the ultimate in pleasure, it is just the beginning, the alpha, the ABC of it; it is not the omega. Sex is not the ultimately real, it is not the bliss supreme, but just an echo of it; SAHASRAR is far away. When your sex centre feels a little happiness, it is just a far-away echo of SAHASRAR. The closer you come to SAHASRAR, the more happiness...

When you move from MULADHAR to SWADHISTAN, you feel more happy -- the first meeting of MULADHAR and SWADHISTAN is of great joy. Then the second meeting is of even greater joy. Then the third meeting... You cannot believe that more joy can be possible -- but more is still possible because you are still away, not very far, but still away from SAHASRAR. SAHASRAR is just incredible. The bliss is so much that you are no more, only bliss is. The bliss is so much that you cannot say 'I am blissful', you simply know that you ARE bliss.

At the seventh you are just a tremor of joy. Naturally so. Joy happens in SAHASRAR, and then it has to pass six layers -- much is lost; it is just an echo. Beware, don't mistake the echo for the real. Yes even in the echo something of the real is there. Find the thread of reality in it. Catch hold of the thread, and start moving inwards.

THE STIRRING OF BIOTIC FORCES IN THE HOUSE OF NOTHINGNESS HAS GIVEN ARTIFICIAL RISE
TO PLEASURES IN SO MANY WAYS.

And because of this delusion that sex is the ultimate in pleasure, so many artificial things have become very important. Money has become very important, because you can purchase anything for money -- you can purchase sex... Power has become important, because through power you can have as much sex as you want. A poor man cannot afford it. Kings used to have thousands of wives -- even in this twentieth century, the Nizam of Hyderabad had five hundred wives. Naturally, one who has power can have as much sex as he

wants.

Because of this delusion that sex is the ultimately real, thousands of other problems have arisen: money, power, prestige.

THE STIRRING OF BIOTIC FORCES IN THE HOUSE OF NOTHINGNESS...

It is just imagination; it is just imagination that you are thinking to be pleasure. It is an auto-hypnosis, an auto-suggestion. And once you auto-suggest to yourself, it looks like pleasure. Just think: holding the hand of a woman... and you feel so pleasurable. It is just an auto-hypnosis, it is just an idea in the mind.

THE STIRRING OF BIOTIC FORCES... Because of this idea, your bioenergy is stirred. It is stirred sometimes even while looking at a PLAYBOY picture -- there is nobody, just lines and colours -- and your energy can be stirred. Sometimes, just an idea in the mind, and your energy can be stirred. Energy follows imagination.

THE STIRRING OF BIOTIC FORCES IN THE HOUSE OF NOTHINGNESS...

You can create dreams; you can project dreams onto the screen of nothingness.

HAS GIVEN ARTIFICIAL RISE TO PLEASURES IN SO MANY WAYS.

If you watch the pathology of man you will be amazed. People have such ideas that you cannot believe that this is happening. Some man cannot make love to his woman unless he looks at pornography first -- the real-seems to be less real than the unreal. He becomes excited only through the unreal. Have you not seen it again and again in your own life -- that the real seems to be less exciting than the unreal?

Just there is sitting Rushma. She has come from Nairobi. The other day she asked 'I hanker for you, Osho, so much in Nairobi. I dream about you, I fantasize about you, and I have come from so far. And now my heart is not fluttering that way. What has happened?' Nothing has happened. Just that we are more in love with the imaginary than with the real. The unreal has become more real. So in Nairobi you have 'your' Osho -- that is your imagination, I have nothing to do with it -- that is your idea. But when you come to me, I am here, and then suddenly your imaginary ideas are no more relevant: You come with a dream in your mind. My reality will destroy the dream.

Remember to change your consciousness from the imaginary to the real. Always listen to the real. Unless you are very, very alert, you will remain in the trap of the imaginary.

The imaginary seems to be very satisfying for many reasons: it is under your control. You can have Osho's nose as long as you want -- in you imagination. You can think whatsoever you want to think. Nobody can hinder it, nobody can enter into your imagination; you are utterly free. You can paint me as you want, you can imagine me, you can expect... you can make whatsoever you want of me -- you are free; the ego feels very good.

That's why when a Master is dead he finds more disciples than while he is alive. With a dead Master, disciples are completely at ease; with a living Master, they are in difficulty. Buddha never had so many disciples as he has now, after twenty-five centuries. Jesus had only twelve disciples -- now, half of the earth. Just see the impact of the absent Master: now Jesus is in your hands -- you can do whatsoever you want to do with him. He is no more alive; he cannot destroy your dreams and imaginations. If the so-called Christians had seen the real Jesus, their hearts would stop fluttering immediately. Why? -- because they would not believe; they have imagined things. And Jesus is a real man. You could have found him in a pub, drinking with friends and gossiping. Now this doesn't look like the 'only begotten son of God', it looks very ordinary. Maybe he is just the carpenter Joseph's son. But once Jesus is gone, then he cannot interfere with your imagination. Then you can picture and paint and create images of him as you like.

Far away it is easier -- the imagination has full power. The closer you come to me, the less and less power will your imagination have. And you will never be able to see me unless you drop your imagination. So is the case with all other pleasures.

THE STIRRING OF BIOTIC FORCES IN THE HOUSE OF NOTHINGNESS
HAS GIVEN ARTIFICIAL RISE TO PLEASURES IN SO MANY WAYS.

SUCH YOGIS FROM AFFLICTION FAINT FOR THEY HAVE FALLEN
FROM CELESTIAL SPACE, INVEIGLED INTO VICE.

If you imagine too much, you will lose your celestial space. Imagination is SAMSARA, imagination is your dream. If you dream too much, you will lose the celestial space, you will lose your divinity; you will not be a conscious being. Imagination will outweigh you, it will overburden you; you will be lost in a fantasy. You can faint in your fantasy and you can think that this is SAMADHI. There are people who faint. and then they think they are in SAMADHI -- Buddha has called such SAMADHIS 'wrong SAMADHIS'. So says Saraha: It is a wrong SAMADHI. Imagining about God, going on into your imagination, feeding your imagination, nurturing it more and more, fantasizing more and more -- you will faint, you will lose all consciousness; you will have beautiful dreams of your own creation.

But this is falling from the celestial space. And Saraha says that this is the only vice: to fall from your purity of awareness. What does he mean by the 'celestial space'? Space without any dreams. Dreaming is the world; without dreaming you are in NIRVANA

AS A BRAHMIN, WHO WITH RICE AND BUTTER

MAKES A BURNT OFFERING IN BLAZING FIRE
CREATING A VESSEL FOR NECTAR FROM CELESTIAL SPACE,

TAKES THIS THROUGH WISHFUL THINKING AS THE ULTIMATE.

In India, the Brahmins have been doing YAGNAS. They have been offering rice and butter into the fire, the blazing fire, and imagining that this offering is going to God. Sitting around a fire, fasting for many days, doing certain rituals, certain mantras, repeating certain scriptures, you can create a state of autohypnosis. You can be fooled by yourself and you can think that you are reaching to God.

Saraha says: Those who really want to enter into God, they will have to burn their inner fire -- the outer fire won't do. And those who really want to attain, they will have to burn their own seeds of desire -- rice won't do. And those who really want to attain, they will have to burn their ego -- butter won't do. Butter is just the most essential part of milk, the most purified part of milk. So is ego the most purified dream; it is GHEE, purified butter. Offering GHEE to fire is not going to help. You have to burn your inner fire.

And sexual energy moving upwards becomes fire. It becomes a flame. It is fire! Even when it moves outwards, it gives birth to life; sex energy is the most miraculous thing. It is through sex energy that life is born. Life is fire: it is a function of fire. Without fire life could not exist. Without the sun there would be no trees, no men, no birds, no animals. It is transformed fire that becomes life.

While making love to a woman, the fire is going out. While moving inward, the fire is going in. And when you throw your seeds of desire, seeds of thought, seeds of ambition, seeds of greed into this fire, they are burnt. And then, finally, you throw your ego -- the most purified dream -- that too is burnt. This is real YAGNA, real ritual, real sacrifice.

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And he thinks, through wishful thinking, that this is the ultimate. The man who is making love to a woman and thinks that this is the ultimate. is throwing into the outer fire in exactly the same way. He is pouring into something outside. And so is the woman who thinks she is making love or moving into a great space of bliss and benediction by just making love to a man, just throwing out her fire.

The fire has to move inwards, then it gives a rebirth to you, it rejuvenates you.

SOME PEOPLE WHO HAVE KINDLED THE INNER HEAT AND RAISED IT TO THE FONTANELLE
STROKE THE UVULA WITH THE TONGUE IN A SORT OF COITION AND CONFUSE

THAT WHICH FETTERS WITH WHAT GIVES RELEASE,
IN PRIDE WILL CALL THEMSELVES YOGIS.

And a very important thing: Just as I explained to you the map, you have to remember that the VISUDDHA, the fifth CHAKRA, is in the throat. VISUDDHA, the throat chakra, is the last point from which you can fall. Up to that point there is a possibility of falling back. With the sixth chakra -- the third eye attained, there is no possibility of falling back. You have gone beyond the point from which one can return. The point of no return is the third eye. If you die at the third eye centre, you will be born at the third eye centre. If you die at SAHASRAR, you will not be born again. But if you are at the VISUDDHA, you will slip back to the first, MULADHAR. In the next life you will have to start from MULADHAR again.

So up to the fifth there is no certainty; there is promise, but no certainty. Up to the fifth there is every possibility of falling back. And one of the greatest possibilities that has helped many people in India to fall back is, this sutra says, because

SOME PEOPLE WHO HAVE KINDLED THE INNER HEAT AND RAISED IT TO THE FONTANELLE...

You can create the inner heat; the flame starts moving upwards and it comes to the throat. Then there arises a great desire to tickle the throat with the tongue. Beware of it. In India they have devised great techniques for tickling it with the tongue. They have even cut the roots of the tongue so that the tongue becomes long and can easily move backwards -- you will find many yogis doing that. The tongue can move backwards and it can tickle the fifth centre. That tickling is masturbatory because the sex energy has come there.

Just as I told you, the fifth chakra, VISUDDHA, is male. When the male energy comes to the throat, your throat becomes almost a genital organ -- of more superiority, of more finesse, than the genital organ. Just a little tickle with the tongue and you enjoy greatly. But that is masturbatory, and once you start doing that... And it is very, very great pleasure. Sex is nothing compared to it -- remember it -- sex is just nothing compared to it. Tickling with your own tongue... you can enjoy it so much. So in Yoga there are methods.

Saraha is making it clear that no TANTRIKA should do that. It is a deception and a great failure because the energy has come up to the fifth, and now the desire arises to tickle it -- that is the last desire.

If you can keep yourself alert and can move beyond that desire, then you will reach to the sixth centre, AJNA, otherwise you will start falling back. That is the last temptation. In fact. in Tantra that is the temptation which you can say that Jesus had when Satan comes and tempts him, or Buddha had when Mara comes and tempts him. This is the last temptation, the last effort of your desire-mind, the last effort of your dream world, the last effort of your ego before it is lost utterly. It makes a last effort to tempt you. And the temptation is really great: it is very difficult to avoid it. It is so pleasurable, infinitely more pleasurable than sex pleasure.

When people think that sex pleasure is the ultimate, what to say about this pleasure? And it loses no energy. In sex you have to lose energy, you feel frustrated, tired, weak. But if you tickle your sex energy when it has come to the throat, there is no loss of energy. And you can go on tickling the whole day. That's what Delgado has attained through mechanical devices.

SOME PEOPLE WHO HAVE KINDLED THE INNER HEAT AND RAISED IT TO THE FONTANELLE
STROKE THE UVULA WITH THE TONGUE IN A SORT OF COITION AND CONFUSE

THAT WHICH FETTERS WITH THAT WHICH GIVES RELEASE...

This is again SAMSARA... falling back into SAMSARA...

... AND CONFUSE

THAT WHICH FETTERS WITH THAT WHICH GIVES RELEASE,
IN PRIDE WILL CALL THEMSELVES YOGIS.

But they are not -- they have missed. In fact, the right word for them is YOGABRASHTA, 'one who has fallen from Yoga.'

The fifth centre is the most dangerous centre. You cannot tickle any other centre -- that is the danger of it. You cannot tickle SWADHISTAN, you cannot tickle MANIPURA, you cannot tickle ANAHATA. They are beyond you: there is no way to reach them and tickle them. You cannot tickle the third eye. The only point which can be tickled is VISUDDHA, your throat centre, because it is available. The mouth is open it is available. And the easiest way is to turn your tongue backwards and tickle it.

In Yoga treatises you will find it described as something great. It is not. Beware of it.

This is the inner map of Tantra alchemy. The energy can start moving at any time; you just have to bring to your love-making a little meditation, a little inwardness. Tantra is not against lovemaking, remember. Let it be repeated again and again. It is all for it, but not just for it. It is the first rung of the ladder, a seven-runged ladder.

Man is a ladder. The first rung is sex and the seventh rung is SAHASRAR -- SAMADHI. The first rung joins you with SAMSARA, the world, and the seventh rung joins you with NIRVANA, the beyond. With the first rung, you move in a vicious circle of birth and death again and again; it is repetitive. With the seventh rung, you go beyond birth and death. Life eternal is yours... the Kingdom of God.

The Tantra Vision, Vol 2

Chapter #2
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THE LOVE IN ME IS DEPENDENT ON THE OUTSIDE WORLD. AT THE SAME TIME I SEE WHAT YOU SAY ABOUT BEING COMPLETE WITHIN. WHAT HAPPENS TO LOVE IF THERE IS NOTHING AND NOBODY TO RECOGNISE AND TASTE IT? WHO ARE YOU WITHOUT DISCIPLES?

The first thing: There are two kinds of love. C.S. Lewis has divided love into these two kinds: 'need-love' and 'gift-love'. Abraham Maslow also divides love into two kinds. The first he calls 'deficiency-love' and the second he calls 'being-love'. The distinction is significant and has to be understood.

The 'need-love' or the 'deficiency-love' depends on the other; it is immature love. In fact it is not truly love -- it is a need. You use the other, you use the other as a means. You exploit, you manipulate, you dominate. But the other is reduced, the other is almost destroyed. And exactly the same is being done by the other. He is trying to manipulate you, to dominate you, to possess you, to use you. To use another human

being is very unloving. So it only appears like love; it is a false coin. But this is what happens to almost ninety-nine per cent of people because the first lesson of love that you learn is in your childhood.

A child is born, he depends on the mother. His love towards the mother is a 'deficiency-love': he needs the mother, he cannot survive without the mother. He loves the mother because mother is his LIFE. In fact, there is no love; he will love any woman -- whosoever will protect him, whosoever will help him to survive, whosoever will fill up his need. The mother is a sort of food that he eats. It is not only milk that he gets from the mother, it is love also -- and that too is a need.

Millions of people remain childish all their lives; they never grow up. They grow in age, but they never grow in their minds; their psychology remains juvenile, immature. They are always needing love. They are hankering for it like food.

Man becomes mature the moment he starts loving rather than needing. He starts overflowing, sharing; he starts giving. The emphasis is totally different. With the first, the emphasis is on how to get more. With the second, the emphasis is on how to give, how to give more, and how to give unconditionally. This is growth, maturity, coming to you.

A mature person gives. Only a mature person can give, because only a mature person has it. Then love is not dependent. Then you can be loving whether the other is or is not. Then love is not a relationship, it is a state.

What will happen if all the disciples disappear and only I am here? Do you think there will be any change? What happens when a flower blooms in a deep forest with nobody to appreciate it, nobody to know its fragrance, nobody to pass a comment and say 'beautiful', nobody to taste its beauty, its joy, nobody to share -- what happens to the flower? It dies? It suffers? It becomes panicky? It commits suicide? It goes on blooming, it simply goes on blooming. It does not make any difference whether somebody passes by or not; it is irrelevant. It goes on spreading its fragrance to the winds. It goes on offering its joy to God, to the whole.

If I am alone, then too, I will be as loving as when I am with you. It is not you who are creating my love. If you were creating my love, then naturally, when you are gone, my love will be gone. You are not pulling my love out -- I am showering it on you: it is 'gift-love', it is 'being-love'.

And I don't really agree with C.S. Lewis and Abraham Maslow. The first love that they call 'love' is not love, it is a need. How can a need be love? Love is a luxury. It is abundance. It is having so much life that you don't know what to do with it, so you share. It is having so many songs in your heart that you have to sing them -- whether anybody listens or not is not relevant. If nobody listens, then also you will have to sing it, you will have to dance your dance.

The other can have it, the other can miss it -- but as far as you are concerned, it is flowing, it is overflowing. Rivers don't flow for you; they are flowing whether you are there or not. They don't flow for your thirst, they don't flow for your thirsty fields; they are simply flowing there. You can quench your thirst, you can miss -- that's up to you. The river was not really flowing for you, the river was just flowing. It is accidental that you can get the water for your field, it is accidental that you can get water for your needs.

A Master is a river, the disciple is accidental. The Master is flowing; you can partake, you can enjoy, you can share his being. You can be overwhelmed by him, but he is not FOR you. He is not flowing for you in particular, he is simply flowing. Remember this. And this I call mature love, real love, authentic love, true love.

When you depend on the other there is always misery. The moment you depend, you start feeling miserable, because dependence is slavery. Then you start taking revenge in subtle ways, because the person you have to depend upon becomes powerful over you. Nobody likes anybody to be powerful over them, nobody likes to be dependent; because dependence kills freedom, and love cannot flower in dependence. Love is a flower of freedom -- it needs space, it needs absolute space. The other has not to interfere with it. It is very delicate.

When you are dependent, the other will certainly dominate you, and you will try to dominate the other. That's the fight that goes on between so-called lovers; they are intimate enemies -- continuously fighting. Husbands and wives -- what are they doing? Loving is very rare; fighting is the rule, loving is an exception. And in every way they try to dominate -- even through love they try to dominate. If the husband asks the wife, the wife denies -- she is reluctant. She is very miserly: she gives, but very reluctantly; she wants you to wave your tail around her. And so is the case with the husband. When the wife is in need and asks him, the husband says that he is tired. In the office there was too much work, 'really overworked', and he would like to go to sleep.

I have read one letter written by Mulla Nasruddin to his wife. Listen to it.

To my dear, ever-loving wife,

During the past year I have tried to make love to you 365 times, an average of once per day, and the following is a list of the reasons you gave for rejecting me:

Wrong week	11
It will wake the children	7
It is too hot	15
It is too cold	3
Too tired	19
Too late	16
Too early	9
Pretending to sleep	33
The window is open, neighbors might hear	3
Backache	16
Toothache	2
Headache	6
Not in the mood	31
Baby restless, might cry	18
Watched late show	15
Mud-pack	8
Grease on face	4
Too drunk	7
Forgot to visit chemists	10
Visitors sleeping in the next room	7
Just had hair done	28
'Is that all you think about?'	62

Dearest, do you think we can improve on our record during the forthcoming year?

Your ever-loving husband,

Mulla Nasruddin.

These are ways how to manipulate, how to starve, the other, how to make him more and more hungry so that he becomes more and more dependent.

Naturally, women are more diplomatic about it than men, because man is already powerful. He need not find subtle and cunning ways to be powerful, he is powerful. He manages the money -- that is his power. Muscularly, he is more strong. Down the centuries he has conditioned the mind of the woman that he is more powerful and she is not powerful. In every way he has always tried to find a woman who is in every way lesser than him. A man does not want to be married to a woman who is more educated than him, because then the power is at stake. He does not want to marry a woman who is taller than him, because a taller woman looks superior. He does not want to marry a woman who is too much of an intellectual, because then she argues, and argument can destroy power. A man does not want a woman who is very famous, because then he becomes secondary. And down the centuries man has asked for a woman who is younger than him. Why can't the wife be older than you? What is wrong? But an older woman is more experienced -- that destroys power.

So man has always asked for a lesser, in every way a lesser woman -- that's why women have lost their height. There is no reason for them to be of lesser height than men, no reason at all; they have lost their height because only the smaller woman was always chosen. By and by the thing has entered in their minds so deeply that they have lost their height. They have lost their intelligence, because an intelligent woman was not needed; an intelligent woman was a freak. You will be surprised to know that just in this century their height is increasing again. And you will be surprised... even their bones are becoming bigger, and their skeleton is becoming bigger. Just within fifty years... particularly in America. And their mind is also growing and becoming bigger than it used to be: their skull is becoming bigger.

With the idea of freedom, some deep conditioning has been destroyed. Man already has power so he need not be very clever, need not be very indirect. Women don't have power. When you don't have power,

you have to be more diplomatic -- that is a substitute. The only way they can feel powerful is that they are needed, that the man is continuously in need of them.

This is not love -- this is a bargain. And they are continuously haggling over the price; it is a continuous struggle. C.S. Lewis and Abraham Maslow divide love in two. I don't divide in two. I say that the first kind of love is just a name, a pseudo coin; it is not true. Only the second kind of love is love.

Love happens only when you are mature. You become capable of loving only when you are a grown-up. When you know that love is not a need but an overflow: being-love or gift-love, then you give without any conditions.

The first kind, the so-called love, derives from a person's deep need for another, while 'gift-love' or 'being-love' flows or overflows from one mature person to another out of abundance; one is flooded with it. You have it and it starts moving around you, just as when you light a lamp, rays start spreading into the darkness. Love is a by-product of being. When you ARE, you have the aura of love around you. When you are not, you don't have that aura around you. And when you don't have that aura around you, you ask the other to give love to you. Let it be repeated: When you don't have love, you ask the other to give it to you; you are a beggar. And the other is asking you to give it to him or to her. Now, two beggars spreading their hands before each other, and both are hoping that the other has it... Naturally both feel defeated finally, and both feel cheated.

You can ask any husband and any wife, you can ask any lover: they both feel cheated; it was your projection that the other had it. If you have a wrong projection, what can the other do about it? Your projection has been broken; the other did not prove according to your projection, that's all. But the other has no obligation to prove his being according to your expectations.

And you have cheated the other... that is the feeling of the other, because the other was hoping that love would be flowing from you. You both were hoping love would be flowing from the other, and both were empty. How can love happen? At the most you can be miserable together. Before, you used to be miserable alone, separate, now you can be miserable together. And remember, whenever two persons are miserable together, it is not a simple addition, it is a multiplication.

Alone you were feeling frustrated, now together you feel frustrated. One thing is good about it in that now you can throw the responsibility on the other: the other is making you miserable -- that is the good point. You can feel at ease. 'Nothing is wrong with me... the other... What to do with such a wife -- nasty, nagging?' One has to be miserable. 'What to do with such a husband? -- ugly, a miser. 'Now you can throw the responsibility on the other; you have found a scapegoat. But misery remains, becomes multiplied.

Now this is the paradox: those who fall in love don't have any love, that's why they fall in love. And because they don't have any love, they cannot give. And one thing more: an immature person always falls in love with another immature person, because only they can understand each other's language. A mature person loves a mature person. An immature person loves an immature person.

You can go on changing your husband or your wife a thousand and one times, you will again find the same type of woman and the same misery repeated in different forms -- but the same misery repeated; it is almost the same. You can change your wife, but you are not changed. Now who is going to choose the other wife? You will choose. The choice will come out of your immaturity again. You will choose a similar type of woman again.

The basic problem of love is to first become mature, then you will find a mature partner; then immature people will not attract you at all. It is just like that. If you are twenty-five years of age, you don't fall in love with a baby two years old, you don't fall. Exactly like that. When you are a mature person psychologically, spiritually, you don't fall in love with a baby. It does not happen, it CANNOT happen. You can see that it is going to be meaningless.

In fact a mature person does not fall in love, he rises in love. The word 'fall' is not right. Only immature people fall; they stumble and fall down in love. Somehow they were managing and standing. They cannot manage and they cannot stand -- they find a woman and they are gone, they find a man and they are gone. They were always ready to fall on the ground and to creep. They don't have the backbone, the spine; they don't have that integrity to stand alone.

A mature person has the integrity to be alone. And when a mature person gives love, he gives without any strings attached to it: he simply gives. And when a mature person gives love, he feels grateful that you have accepted his love, not vice versa. He does not expect you to be thankful for it -- no, not at all, he does not even need your thanks. He thanks you for accepting his love. And when two mature persons are in love, one of the greatest paradoxes of life happens, one of the most beautiful phenomena: they are together and

yet tremendously alone; they are together so much so that they are almost one. But their oneness does not destroy their individuality, in fact, it enhances it: they become more individual. Two mature persons in love help each other to become more free. There is no politics involved, no diplomacy, no effort to dominate. How can you dominate the person you love?

Just think over it. Domination is a sort of hatred, anger, enmity. How can you think of dominating a person you love? You would love to see the person totally free, independent; you will give him more individuality. That's why I call it the greatest paradox: they are together so much so that they are almost one, but still in that oneness they are individuals. Their individualities are not effaced -- they have become more enhanced. The other has enriched them as far as their freedom is concerned.

Immature people falling in love destroy each other's freedom, create a bondage, make a prison. Mature persons in love help each other to be free; they help each other to destroy all sorts of bondages. And when love flows with freedom there is beauty. When love flows with dependence there is ugliness.

Remember, freedom is a higher value than love. That's why in India, the ultimate we call MOKSHA; MOKSHA means freedom. Freedom is a higher value than love. So if love is destroying freedom, it is not of worth. Love can be dropped; freedom has to be saved: freedom is a higher value. And without freedom you can never be happy -- that is not possible. Freedom is the intrinsic desire of each man, each woman -- utter freedom, absolute freedom. So anything that becomes destructive to freedom -- one starts hating it.

Don't you hate the man you love? Don't you hate the woman you love? You hate. It is a necessary evil; you have to tolerate it. Because you cannot be alone you have to manage to be with somebody, and you have to adjust to the other's demands. You have to tolerate, you have to bear them.

Love, to be really love, has to be 'being-love', 'gift-love'. 'Being-love' means a state of love. When you have arrived home, when you have known who you are, then a love arises in your being. Then the fragrance spreads and you can give it to others. How can you give something which you don't have? To give it, the first basic requirement is to have it.

You ask: THE LOVE IN ME IS DEPENDENT ON THE OUTSIDE WORLD... Then it is not love; or if you want to play with words like C.S. Lewis and A.H. Maslow, then call it 'need-love', 'deficiency-love'. It is like calling a disease 'healthy-disease' -- it is meaningless, it is a contradiction in terms. 'Deficiency-love' is a contradiction in terms. But if you are too attached to the word 'love' it is okay, you can call it 'deficiency-love' or 'need-love'.

AT THE SAME TIME I SEE WHAT YOU SAY ABOUT BEING COMPLETE WITHIN... No, you cannot see it yet. You hear me, you understand it intellectually, but you cannot see it yet. In fact, I am speaking one language, and you understand a different language. I am shouting from one plane and you are listening at a different plane. Yes, I am using the same words as you use, but I am not like you, so how can I give those words the same meaning as you give them? Intellectually you can understand and that will be a misunderstanding: all intellectual understanding is a misunderstanding.

Let me tell you a few anecdotes.

A Frenchman, who was visiting Ireland, entered a compartment of a train, and in the carriage were two Irishmen who were commercial travellers. One of these said to the other 'And where have ye been lately?'

Came the reply 'Sure and haven't I just been to Kilmary and now I am off to Kilpatrick. What about yerself?'

To which the first replied 'I have been to Kilkenny and Kilmichael and now I am off to Kilmore.'

The Frenchman listened in amazement. 'Murdering scoundrels!' he thought, and got out at the next station.

Now listen: Kil-mary, Kil-patrick, Kil-kenny, Kil-michael and Kil-more, Kill more... the Frenchman must have got frightened. 'Murdering scoundrels!'

Something exactly like this continuously goes on happening. If I say something, you understand something else. But it is natural, I am not condemning it, I am simply making you aware of it.

There were three boys, one called Trouble, one called Manners, and one called Mindyourownbusiness. The father was a philosopher so he had given them very meaningful names. Now, it is very dangerous to give people meaningful names...

Trouble got lost, so Manners and Mindyourownbusiness went to the police station. Mindyourownbusiness said to Manners 'Now you wait here outside' and in he went.

Inside he said to the copper at the desk 'My friend's lost.'
The copper said 'What's your name?'
'Mindyourownbusiness.'
'Where's your manners?' said the copper.
'Outside on the doorstep.'
'Are you looking for trouble?'
'Yes, have you seen him?'

This goes on continuously. I say that until you are total within yourself, love will not flow. Of course you understand the words, but you give those words your own meaning. When I say 'unless you are total within yourself', I am not proposing a theory, I am not philosophising at all; I am simply indicating towards a fact of life. I am saying: How can you give if you don't have it? And how can you overflow when you are empty? And love is an overflow: when you have more than you need, only then you can give, hence it is a 'gift-love'.

How can you give gifts when you don't have? This you hear and you understand, but then the problem arises because the understanding is intellectual. If it has penetrated your being, if you have seen the facticity of it, then the question will not arise. Then you will forget all your dependent relationships and you will start working on your own being: clearing. cleansing, making your inner core more alert, aware; you will start working that way. And the more you start feeling that you are coming to a certain totality, the more you will find that love is growing side by side -- it is a by-product.

LOVE IS A FUNCTION OF BEING TOTAL.

Then the question will not be there. But the question is there, so you have not seen the fact. You have listened to it as a theory and you have understood it, you have understood the logic of it. To understand the logic is not enough, you will have to have the taste of it.

THE LOVE IN ME IS DEPENDENT ON THE OUTSIDE WORLD. AT THE SAME TIME, I SEE WHAT YOU SAY ABOUT BEING COMPLETE WITHIN. WHAT HAPPENS TO LOVE IF THERE IS NOTHING AND NOBODY TO RECOGNISE AND TASTE IT?

It need not be recognised: it needs no recognition, it needs no certificates, it needs nobody to taste it. The recognition of the other is accidental, it is not essential to love; love will go on flowing. Nobody tastes it, nobody recognises it, nobody feels happy, delighted, because of it -- love will go on flowing, because in the very flow you feel tremendously blissful, you feel tremendously rejoicing. In the very flow... when your energy is flowing...

You are sitting in an empty room and the energy is flowing and filling the empty room with your love; nobody is there -- the walls will not say 'thank you' -- nobody to recognise, nobody to taste it. But that doesn't matter at all. Your energy releasing, flowing... you will feel happy. The flower is happy when the fragrance is released to the winds; whether the winds know about it or not is not the point.

And you ask: WHO ARE YOU WITHOUT YOUR DISCIPLES?

I am. I am. Whether disciples are there or not -- that is irrelevant; I am not dependent on you. And my whole effort here is that you can also become independent of me.

I am here to give you freedom. I don't want to impose anything on you, I don't want to cripple you in any way; I want you just to be yourselves. And the day it happens that you are independent of me, you will be able to really love me -- not before it.

I love you. I cannot help it. It is not a question of whether I can love you or not, I simply love you. If you are not here, this Chuang Tzu Auditorium will be full of my love; it will not make any difference. These trees will still get my love, these birds will go on getting it. And even if all trees and all birds disappear, that doesn't make any difference -- the love will still be flowing. Love is, so love flows.

Love is a dynamic energy, it cannot be stagnant. If somebody partakes, good. If nobody partakes, that too is good.

What God said to Moses -- do you remember? When Moses encountered God, of course God gave him a few messages to deliver to his people. And Moses was a true Jew, he asked 'Sir, but please tell me your name! They will ask "Who has given you these messages?" They will ask God's name, so what is your name?'

And God said 'I am that I am. You go to your people and say that I AM THAT I AM says so. It is a message from I AM THAT I AM.'

It looks very absurd, but is of tremendous significance: I am that I am. God has no name, no definition,

just being.

I DON'T GO ANYWHERE. WHY IS A MAP NEEDED? ISN'T BEING HERE-NOW ENOUGH?

Yes, there is no goal and nowhere to go. And the map is not needed if you have understood me. But you have not understood me, and the map is needed. And the need of the map is not because there is a goal, it is not to go somewhere that the map is needed; the map is needed because you have gone somewhere and you have to come back to the here-now. It is not needed to go somewhere, but you have dreamt that you have gone somewhere; the map is needed to come back home. You have gone astray; you have moved in your imagination, in your desire, in your ambition; you don't look at yourself; your being is at your back and you are rushing away. The map is needed to look back, to meet your being, to encounter yourself.

But if you understand me -- that here and now is all that is -- you can burn the map, you can throw the map; then the map is not needed for you. For one who has arrived home the map is not needed. But don't burn the map until you have arrived home.

There is a famous painting of a Zen monk burning Buddhist scriptures. Somebody asks him 'Master, what are you doing? And you have always taught these scriptures, and you have always been commenting on and reflecting upon these scriptures -- why are you burning them?'

And the Master laughs and he says 'Because I have come home, so the map is not needed.'

But you should not burn them unless and until you have come home. You carry a map -- it ii meaningful while you are away. When you have arrived, you throw it. If you throw it before you have arrived, you will be in danger.

Yes, here and now is more than enough -- not enough, more than enough -- it is all that there is. But you are not here-now, so all these maps are needed to bring you home. You have not gone anywhere really, but you are dreaming that you have gone somewhere. These maps are also dream maps. Remember, these maps are dream maps; these maps are as false as your SAMSARA, as your world.

The ultimate scripture has no word in it. The Sufis have a book, THE BOOK OF THE BOOKS. It is simply empty -- not a single word written it it. Down the centuries it has been given from one Master to another, handed over from the Master to the disciple and has been kept with tremendous respect. That is the ultimate in scriptures. The Vedas are not so beautiful, the Bible is not so beautiful because something is written there. THE BOOK OF THE BOOKS is really of tremendous value, but will you be able to read it? When for the first time in the West the Sufis wanted it to be published, no publisher was ready.'What? There is nothing to publish!' they would say. 'It will just be an empty book. What to publish it for?'

The Western mind can understand the word: the black ink spread on the white page; it cannot see the white page directly. The white page does not exist for the Western mind, only the black ink. The clouds exist for the Western mind, not the sky: mind exists for the Western mind, not consciousness. Content exists, but they have completely forgotten the container.

Thoughts are just like black ink on white paper; thoughts are just the written message. When thoughts disappear, you will become THE BOOK OF THE BOOKS -- empty. But that is the voice of God.

You say: I DON'T GO ANYWHERE. WHY IS A MAP NEEDED? ISN'T BEING HERE-NOW ENOUGH?

Just because you ask the question, you will still need the map: a question is a question for the map. If you have understood me, there is no question left. Then what is there to be asked? Here and now is enough. What is there to ask? What can you ask about the here and now? All asking is asking about the goals of somewhere else, then and there.

I HAVE BEEN MARRIED FOR TWENTY YEARS ALREADY AND THAT 'WHY CAN'T SHE UNDERSTAND?' FEELING IS THERE. AND THEN I HAVE NEVER SEEN HER IN MY LIFE, AND THEN I AM IN THE MIDDLE OF A HONEYMOON, AND THEN... MY MIND GOES BANANAS!

Mind always goes bananas -- that is the way of the mind.

The mind is a flux: it continuously changes. It is not the same for any two consecutive moments, each moment it is different. Yes, one moment you feel that you have not seen your wife in your whole life, you have not met her yet although you have been living with her for twenty years. Another moment you see yourself just in the middle of a honeymoon -- you have seen her beauty, her grace, her joy, her innermost core; and then it is gone. And the scene goes on changing.

The mind is very slippery: it goes on slipping, it cannot stay anywhere, it has no capacity to stand; it is a flux. With the mind everything is like that. One moment you are happy, another moment you are unhappy. One moment you are so joyful, another moment you are so sad. It goes on and on. The wheel of the mind goes on moving -- one moment one spoke is on top, another moment another spoke has come to the top, and it goes on this way. That's why in the East we call it SAMSARA, the wheel. The world is a wheel: it goes on moving -- the same wheel, again and again. And it is not stable for a single moment.

It is like a movie. If the movie stops for a single moment you will be able to see the screen. But the movie goes on moving, and it is moving so fast and you are so engrossed in it, so occupied with it, that you cannot see the screen. And the screen is the reality. The pictures projected upon it are just dreams. Mind goes on projecting...

I have heard...

A millionaire entered a Post Office and saw an elderly couple standing at the counter drawing their old age pensions. He was in a good mood. He felt very sorry for the old couple, and he thought they should be given one week's holiday to know the beauties and the joys of life. He was in a charitable mood. Going up to them he said 'How would you like to spend a week at my residence? I will give you both a wonderful time.'

Well, the old couple agreed and so the millionaire took them off to his house in his Rolls and, as he had promised, saw that they had a really good holiday with excellent food, colour television and many luxuries which they never dreamt they would ever have. At the end of the week he walked into the library where the old boy was enjoying a quiet time with a glass of wine and smoking a cigar. 'Well' he said 'have you enjoyed yourself?'

'Indeed I have' the old boy replied. 'But, can I ask you a question?'

'Certainly' replied the millionaire.

'Then' said the other 'who's the old woman I have been sleeping with all week?'

This will be the situation of people who have lived with their wife, with their husband, their whole lives. Who is the woman you have been sleeping with for twenty years? There are moments when you feel you know. There are moments when suddenly there is a China Wall, opaque, dark -- you cannot see anything. You don't know who is this stranger here.

All our knowing is so superficial. We remain strangers. You can sleep with the woman for twenty years -- that doesn't make much difference, you remain strangers. And the reason is that you don't even know yourself, how can you know the other? It is impossible, you are hoping for the impossible. You don't even know yourself. You don't know the man you are, and you have been here in existence for eternity -- you have been here for millions of lives, and you don't know YET who you are! So what to say about twenty years?

And how can you know the other woman who is far away from you? You cannot enter into her dreams, you cannot enter into her thoughts, you cannot enter into her desires, how can you know her being? Even dreams you cannot know. You may be sleeping with the same woman for twenty years in the same bed, but she dreams her dreams, you dream your dreams; your subjectivities remain worlds apart.

Even while you are making love to a woman and holding her in your hands, are you really holding the woman who is there, or are you holding just an image, a projection, a shadow'? Are you really holding the real woman in your hands, or just a mind image, a ghost? Do you love this woman who is there, or do you have certain ideas that you love and you find those ideas reflected in this woman? When there are two persons in a bed, my feeling is that there are always four persons: two ghosts lying just in between the two -- the woman's projection of the husband and the husband's projection of the wife.

It is not accidental that the husband goes on trying to change the wife according to some ideal, and the wife goes on changing -- trying, at least, to change -- the husband according to some ideal. Those are the two ghosts. You can't accept the woman as she is, can you? You have many improvements to make, many changes. And if it were really possible... If one day God came to the world and said 'Okay. Now all wives

are allowed to change their husbands as they want' or 'All husbands are allowed to change their wives as they want' what would happen, do you know? The world would simply go crazy. If women were allowed to change their husbands, you would not find a single man left that you could recognise: all old people would be gone. If husbands were allowed to change their wives, then no single woman here would be left as she was.

And do you think you would be happy? You would not be, because then the woman that you changed and made according to your ideas would not appeal to you; she would not have a mystery in her.

Look at the absurdities of the mind, the demands of the mind -- suicidal demands. If you are able to change your husband and you really become powerful enough to change him totally, will you love that man? He will be just some 'thing' put together by you. He will not have any mystery, he will not have any soul, he will not have any integrity OF his own, and he will not have anything to be explored by you. You will lose interest, you will be bored by him; it will be just 'home-made'. What interest?

Interest arises only because there is something unknown to be explored, a mystery, an invocation challenging you to move into the unfamiliar.

The first thing: you have not known yourself, how can you know your wife? Not possible. Start by knowing yourself. And this is the beauty of it: the day you know yourself, you will know all. Not only your wife -- you will know the whole existence; not only man, but trees and birds and animals, and the rocks and the rivers and the mountains. You will know all because you contain all; you are a miniature universe.

And another beauty, another incredible experience is that the moment you know yourself, the mystery is not finished. In fact, for the first time, the mystery becomes tremendous. You know, and yet you know that much is there to be known. You know, and yet you know that this knowledge is nothing. You know, and yet the boundary is FAR away -- you only enter into the ocean of knowledge, you never reach the other shore. That moment the whole existence is mysterious: your wife, your child, your friend. And that knowledge is not destructive of the magic, of the poetry of life -- that knowledge enhances the poetry, the magic, the miracle, the mystery.

I HAVE BEEN MARRIED FOR TWENTY YEARS ALREADY, AND THAT 'WHY CAN'T SHE UNDERSTAND?' FEELING IS THERE.

Do you understand yourself? Have you not been doing things for which you repent later on? And you say 'I have done it in spite of myself'. Do you understand yourself? Do you do things through understanding? When somebody hits you and you become angry, are you becoming angry with understanding? Or just because he has pushed your button?

Your knowledge about yourself is so superficial. It is just like a driver: a driver driving a car. Yes, a few things he knows: he can manage the steering wheel, he can manage the accelerator, he can manage the clutch, he can manage the gearbox, he can manage the brake, that's all. Do you think he knows everything about the car? What is hidden under the bonnet is not known at all, and that is the 'real car; that is where the action is, that is where the real thing is happening. And what he is pushing and pulling are nothing but buttons. Sooner or later these things are going to disappear from cars. They should disappear, they are very primitive. This steering wheel, this accelerator, this brake -- they should disappear. They are not needed -- a computer can do all that. And then even a small child can drive the car -- there is no need for a license really.

But do you understand what is happening inside? When you push a button and the electric light comes on, do you understand electricity? You simply know how to push the button, that's all that you know.

I have heard a story:

When for the first time electricity came to Vienna, a friend of Sigmund Freud came to visit him. He had never seen electricity. At night Freud left him in his room to rest. He was very worried he had never seen electricity. He tried hard. He stood on the bed, he tried to blow out the light, but he could not find any way to blow it out. And he was afraid to go back and ask Freud, because that would be too foolish. 'What will these people think: You cannot even blow a light out? You don't know even that much?' That would look too ignorant... And he was from a small village so they would laugh, and that would not be good. So he covered the lamp with a towel and went to sleep. He couldn't sleep well; again and again he thought about it, 'There must be some way.'

He got up; again and again he tried. And there was the light and it was difficult to sleep. And more than the light was this pricking, a continuous pricking thought 'I don't know even such a small thing?'

In the morning when Freud asked him 'Did you sleep well?' He said 'Everything was good. Just one

thing I have to ask -- how to put this light off.'

And Freud said 'You don't know electricity at all, it seems. Come here. Just on the wall is the switch. You push the switch and the light is off.'

Then the villager said 'So simple! Now I know what electricity is.'

But do you know what electricity is? Do you know what anger is? Do you know what love is? Do you know what happiness, joy is? Do you know what sadness is?

Nothing is known. You don't know yourself. You don't know your mind. You don't know your inner being. You don't know how this whole life happens. From where? From where comes anger? From where comes joy? From where...? One moment you feel so celebrating and the next moment you are ready to commit suicide.

PLEASE, WHY CAN'T SHE UNDERSTAND THAT FEELING? About your wife is natural. How can you understand her? You have not even understood your mind. The day you understand your mind and your being, you have understood all minds and all beings, because the fundamental law is the same. If you can understand a single drop of sea water, you have understood all the seas -- past, present, future -- of this earth, of other planets. Because once you have understood that it is H20, you have understood water. Wherever water exists, it will be H20. Once you have understood your anger, you have understood all the angers of all the human beings ever past, present, future. If you have understood your sexuality, you have understood all sex.

Please don't try to understand the other, that is not the way. Try to understand yourself, that is the way. You are a miniature universe. In you is the whole map of existence.

I LOVE MY HUSBAND BUT I HATE SEX, AND THAT CREATES CONFLICT. ISN'T SEX ANIMALISTIC?

It is. But man is an animal -- as much of an animal as any other animal. But when I say that man is an animal, I don't mean that man finishes with animality; he can be more than the animal, he can be less also. That is the glory of man, the freedom and the danger, the agony and the ecstasy. A man can be far lower than animals, and a man can be far higher than gods. Man has infinite potentiality.

A dog is a dog: he remains a dog. He is born a dog and he will die a dog. A man can become a Buddha, and a man can become an Adolf Hitler too. So man is very open-ended on both sides -- he can fall back.

Can you find any animal more dangerous than man, more mad than man? Just think of a scene: fifty thousand monkeys sitting in a stadium killing small children -- throwing them into a fire. What will you think about them? Thousands of children are being thrown into a fire... A great fire is burning just in the middle of the stadium, and fifty thousand monkeys enjoying with joy, dancing, and children are being thrown -- their own children. What will you think about these monkeys? Will you not think that the monkeys have gone mad? But this has happened in humanity. In Carthage it happened: fifty thousand men burning children. They burnt three hundred children at one time. as an offering to their god. Their own children!

But forget about Carthage, it is long past. What did Adolf Hitler do in this century'? Of course, this is a far-advanced century, so Adolf Hitler was capable of doing greater things than Carthage. He killed millions of Jews, thousands at a time would be forced into a chamber and gassed. And hundreds of people would be looking from the outside... watching through one-way mirrors. What you will think about these people? What type of men...? People being gassed, burnt, evaporated, and others are watching? Can you think about animals doing such a thing?

During three thousand years, man has been through five thousand wars -- killing and killing and killing. And you call sex animalistic? Animals have never done anything more 'animalistic' than man. And you think man is not an animal?

Man IS an animal. And the idea that man is not an animal is one of the hindrances for your growth. So you take it for granted that you are not animals, and then you stop growing. The first recognition has to be this: 'I am an animal and I have to be alert and and go beyond it.'

It happened:

A man wrote to a country hotel in Ireland to ask if his dog would be allowed to stay there. He received

the following answer: Dear Sir,

I have been in the hotel business for over thirty years. Never yet have I had to call in the police to eject a disorderly dog in the small hours of the morning. No dog has ever attempted to pass off a bad cheque on me. Never has a dog set the bed-clothes alight through smoking. I have never found a hotel towel in a dog's suitcase. Your dog is welcome.

P.S. If he can vouch for you, you can come too!

Animals are beautiful, whatsoever they are; they are just innocent. Man is very cunning, very calculating, very ugly. Man can fall lower than the animals, because man can rise higher than man higher than gods. Man has an infinite potentiality: he can be the lowest and he can be the highest. He has the whole ladder in his being, from the first rung to the last rung.

So the first thing I would like to say to you: don't call sex just animalistic, because sex can be just animalistic -- that is possible, but it need not be. It can rise higher, it can become love, it can become prayer. It depends on you.

Sex in itself is nothing like a fixed entity; it is just a possibility. You can make it as you like it, as you want it. That is the whole message of Tantra: that sex can become SAMADHI. That is the vision of Tantra: that sex can become SAMADHI, that through sex the ultimate ecstasy can enter in you. Sex can become the bridge between you and the ultimate.

You say: I LOVE MY HUSBAND BUT I HATE SEX, AND THAT CREATES CONFLICT. How can you love your husband and yet hate sex'? You must be playing on words. How can you love your husband and hate sex?

Just try to understand it. When you love a man, you would like to hold his hand too. When you love a man, you would like to hug him sometimes too. When you love a man, you would not only like to hear his sound, you would like to see his face too. When you only hear the sound of your beloved, the beloved is far away, the sound is not enough; when you see him too you are more satisfied. When you touch him, certainly you are even more satisfied. When you taste him, certainly you are even more satisfied. What is sex? It is just a meeting of two deep energies.

You must be carrying some taboos in your mind, inhibitions. What is sex'? Just two persons meeting at the maximum point -- not only holding hands, not only hugging each other's bodies, but penetrating into each other's energy realm. Why should you hate sex? Your mind must have been conditioned by the MAHATMAS, the so-called 'religious' people who have poisoned the whole of humanity, who have poisoned your very source of growth.

Why should you hate? If you love your man, you would like to share your total being with him: there is no need to hate. And if you hate sex, what are you saying'? You are simply saying that you want the man to take care of you financially, to take care of the house, to bring you a car and a fur coat. You want to use the man... and you call it love'? And you don't want to share anything with him.

When you love, you share all. When you love, you don't have any secrets. When you love, you have your heart utterly open; you are available. When you love, you are ready to go with him even to hell if he is going to hell.

But this happens. We are very expert with words: we don't want to say that we don't love, so we make it look as if we love and we hate sex. Sex is not all love -- that's true, love is more than sex -- that's true; but sex is the very foundation of it. Yes, one day sex disappears, but to hate it is not the way to make it disappear. To hate it is the way to repress it. And whatsoever is repressed will come up one way or other.

Please don't try to become a monk or a nun.

Listen to this story:

The nuns ran an orphanage, and one day the Mother Superior summoned to her office three buxom girls who were leaving and said 'Now, you are all going out into the big sinful world and I must warn you against certain men. There are men who will buy you drinks, take you to a room, undress you and do unspeakable things to you. Then they give you two or three pounds, and you're sent away, ruined!'

'Excuse me, Reverend Mother' said the boldest one 'did you say these wicked men do this to us and give us three pounds too?'

'Yes, dear child. Why do you ask?'

'Well, the priests only give us apples.'

Remember, sex is natural. One can go beyond it, but not though repression. And if you repress it, sooner or later you will find some other way to express it; some perversion is bound to enter -- you will have to find some substitute. And substitutes are of NO help at all; they DON'T help, they CAN'T help. And once a natural problem has been turned in such a way that you have forgotten about it, and it has bubbled up somewhere else as a substitute, you can go on fighting with the substitute, but it is not going to help.

I have heard...

A stranger got into a suburban railway carriage in which two men were already sitting. One of them had a peculiar mannerism -- he scratched his elbow again and again and again. This elbow-scratching was nearly driving the stranger mad by the time the victim got out at his station.

'Gravely afflicted, your friend' he said to the other man.

'Yes indeed. He has got a terrible dose of piles.'

'I'm not talking about piles. I'm talking about all that scratching just now.'

'Yes, that is right -- piles. You see he is a very religious man and a civil servant too. And that scratching of the elbow is just a substitute.'

But substitutes never help; they only create perversions. obsessions. Be natural if you want to go beyond nature some day. Be natural: that is the first requirement. I am not saying that there is nothing more than nature, there is a higher nature -- that is the whole message of Tantra. But be very earthly if you really want to rise high in the sky.

Can't you see these trees? They are rooted in the earth, and the better they are rooted the higher they go. The higher they want to go, the deeper they will have to go into the earth. If a tree wants to touch the stars, the tree will have to go and touch the very hell -- that's the only way.

Be rooted in your body if you want to become a soul. Be rooted in your sex if you really want to become a lover. Yes, the more energy is converted into love, the less and less need of sex will be there, but you will not hate it.

Hate is not a right relationship with anything. Hate simply shows that you are afraid. Hate simply shows that there is great fear in you. Hate simply shows that deep down you are still attracted. If you hate sex, then your energy will start moving somewhere else. Energy has to move.

Man, if he suppresses sex, becomes more ambitious. If you really want to be ambitious you have to suppress sex. Then only can ambition have energy, otherwise you will not have any energy. A politician has to suppress sex, then only can he rush towards New Delhi. Sex energy is needed. Whenever you are suppressing sex, you are angry at the whole world you can become a great revolutionary. All revolutionaries are bound to be sexually repressed.

When, in a better world, sex will be simple, natural, accepted without any taboo and without any inhibition, politics will disappear and there will be no revolutionaries there will be no need. When a man represses sex, he becomes too attached to money; he has to put his sexual energy somewhere. Have you not seen people holding their hundred rupee notes as if they were touching their beloved? Can't you see in their eyes the same lust? But this is ugly. To hold a woman with deep love is beautiful; to hold a hundred rupee note with lust is just ugly -- it is a substitute.

You cannot deceive animals...

A man went to the zoo and took his son; he wanted to show his son the monkeys there. The son was very interested: he had never seen monkeys. They went there -- but no monkeys. So he asked the zoo-keeper 'What has happened? Where are the monkeys?'

And the zoo-keeper said 'This is their love season, so they have gone into the hut.'

The man was very frustrated. For months he had been trying to bring the boy. They had travelled far, and now this was love season! So he asked 'If we throw nuts won't they come out?'

And the zoo-keeper said 'Would you?'

But I think man can come out; if you throw nuts, man HAS to come out. The zoo-keeper is wrong: the monkeys will not come that is certain; if you give them money they will not come. They will say 'Keep your money. The love season is on! Keep your money.'

And if you say 'We can make you President of India', they will say 'You keep your presidency. The love season is on!'

But man, if you make him a president, can kill his beloved. If that is the stake, he can do that. These are substitutes. You cannot befool animals.

I have heard...

The spinster had a parrot who kept repeating 'I want to poke! I want to poke!' She found this slightly irritating, until a married friend explained what it meant. Then she became very alarmed...'I love that bird, but I'll have to get rid of him, or the vicar will never call again' she said.

But her more experienced friend said 'Well, if you really love him, you'll get him what he longs for, which is a female, then he won't keep on about it all the time.'

Off went the spinster to the bird shop, but the man said 'No can do, no lady parrots coming in all season, Miss. But I can do you a lady owl at a reasonable price.'

Anything was better than nothing, so she popped the owl into the parrot's cage, and waited with thrilled anticipation...

'I want to poke! I want to poke!' said the parrot.

'Ooo-Ooo' said the lady owl.

'Not you, you goggle-eyed freak!' said the parrot 'I can't stand women who wear glasses!'

Substitutes won't do. Man is living with substitutes. Sex is natural, money is unnatural. Sex is natural; power, prestige, respectability, are unnatural. If you really want to hate something, hate money, hate power, hate prestige. Why hate love?

Sex is one of the most beautiful phenomena in the world. Of course, the lowest, that is true, but the higher moves through the lower -- the lotus comes out of the mud. Don't hate the mud, otherwise how will you help the mud to release the lotus? Help the mud, take care of the mud, so that the lotus is released. Certainly, the lotus is so far away from the mud that you cannot even conceive of any relationship. If you see a lotus, you cannot believe that it comes out of dirty mud. But it comes: it is the expression of the dirty mud.

The soul is released from the body. Love is released from sex. Sex is a body thing, love is a spiritual thing. Sex is like mud, love is like a lotus. But without the mud the lotus is not possible, so don't hate the mud.

The whole Tantra message is simple; it is very scientific and it is very natural. The message is that if you really want to go beyond the world, go into the world DEEPLY, fully alert. aware.

BELOVED OSHO, I HAVE MANY QUESTIONS, BUT EACH TIME, A VOICE INSIDE ME SAYS 'DON'T ASK -- FIND OUT FOR YOURSELF.' BUT NOW IT IS TOO MUCH, BECAUSE I DON'T KNOW WHERE THIS VOICE IS COMING FROM.

The question is from Dharma Chetana.

Can't you recognise my voice?

The Tantra Vision, Vol 2

Chapter #3
Chapter title: Breaking the four Seals

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AS HIGHER AWARENESS, THEY TEACH WHAT THEY EXPERIENCE WITHIN.
WHAT FETTERS THEM THEY WILL CALL LIBERATION.

A GLASS TRINKET COLOURED GREEN, TO THEM IS A (PRICELESS) EMERALD,
DELUDED, THEY KNOW NOT A GEM

FROM WHAT THEY THINK IT SHOULD BE.
THEY TAKE COPPER TO BE GOLD. BOUND BY DISCURSIVE THOUGHT

THEY THINK THESE THOUGHTS TO HE ULTIMATE REALITY.
THEY LONG FOR THE PLEASURES EXPERIENCED IN DREAMS.

THEY CALL THE PERISHABLE BODY-MIND ETERNAL BLISS SUPREME.
BY THE SYMBOL EVAM (THEY THINK) SELF-CLEARNESS IS ACHIEVED,

BY THE DIFFERENT SITUATIONS THAT DEMAND FOUR SEALS
THEY CALL WHAT THEY HAVE FANCIED SPONTANEITY,

BUT THIS IS LOOKING AT REFLECTIONS IN A MIRROR.
AS UNDER DELUSION'S POWER A HERD OF DEER WILL RUSH

FOR THE WATER IN A MIRAGE WHICH IS NOT RECOGNISED,
SO ALSO THE DELUDED QUENCH NOT THEIR THIRST, ARE BOUND BY CHAINS
AND FIND PLEASURE IN THEM, SAYING THAT ALL IS ULTIMATELY REAL.

Tantra is transcendence. It is neither indulgence nor repression. It is walking on a tightrope: it is one of the greatest of balances. It is not as easy as it appears; it needs very delicate awareness. It is a great harmony.

It is very easy for the mind to indulge. The opposite is also very easy to renounce. To move to the extreme is very easy for the mind. To remain in the middle, exactly in the middle, is the most difficult thing for the mind, because it is a suicide for the mind. The mind dies in the middle, and the no-mind arises. That's why Buddha has called his path MAJJHIM NIKAYA -- the middle path.

Saraha is a disciple of Buddha, in the same lineage, with the same understanding, with the same awareness. So this very fundamental thing has to be understood, otherwise you will misunderstand Tantra: What is this razor's edge? What is this being exactly in the middle?

To indulge in the world, no awareness is needed. To repress worldly desires, again no awareness is needed. Your so-called wordly people and your so-called other-wordly people are not very different. They may be standing back-to-back but they are not very different at all; they are of exactly the same type of mind. Somebody is hankering for money, and somebody is so against money that he cannot even look at currency notes. He becomes afraid and a trembling arises in him. These people are not different -- for both of them money is of great importance. One is in greed, one is in fear; but the importance of the money is the same -- both are obsessed with money.

One is continuously thinking of women, dreaming, fantasizing. Another has become so afraid that he has escaped to the Himalayas just to avoid women -- but both are the same. For both, the woman is important, or the man; the other is important. One seeks the other, one avoids the other, but the other remains their focus.

Tantra says: The other has not to be the focus, neither this way nor that way. This can happen only through great understanding. The lust for a woman has to be understood -- neither indulged in, nor avoided,

but understood. Tantra is very scientific.

The word 'science' means understanding. The word 'science' means knowing. Tantra says: Knowing liberates. If you know exactly what greed is, you are free of greed; there is no need to renounce it. The need to renounce arises only because you have not understood what greed is. The need to take a vow against sex is needed only because you have not understood what sex is. And the society does not allow you to understand it.

The society helps you NOT to understand. The society has been avoiding the very subject of sex and death down through the centuries. These subjects are not to be thought about, not to be contemplated, not to be discussed, not to be written about, not to be researched; they are to be avoided. Through that avoidance, a great ignorance has existed about them, and that ignorance is the root cause. Then there are two types of people who come out of that ignorance: one who indulges madly, and one who becomes very tired and escapes.

Tantra says: The one who is indulging madly will never understand, because he will simply be repeating a habit. And he will never look into the habit and the root cause of it. He will never look into the causality of it. And the more he indulges, the more mechanical he becomes.

Have you not observed it? Your first love had something superb, the second was not so superb, the third was even more ordinary, the fourth, just mundane. What happened? Why has the first love been so praised? Why have people always said that love happens only once? Why? Because the first time it was not mechanical, so you were a little alert about it. The next time, you were expecting it: you were not so alert. The third time, you thought you knew about it, so there was no exploration in it. The fourth time it was just mundane; you had settled into a mechanical habit.

Through indulgence sex becomes a habit. Yes, it gives a little release, just like a sneeze -- but not more than that. It is a physical release of energy. You become too burdened with energy, you have to throw that energy just to gather it again through food, through exercise, through sunlight again gather it and again throw it. That's what the person who indulges goes on doing: he creates great energy and then throws it -- for no purpose, for no significance. Having it, he suffers the tension of it. Throwing it, he suffers the weakness of it. He simply suffers.

Never think that the man who indulges is a happy man. Never! He is the most miserable man in the world. How can he be happy? He hopes, he desires happiness, but he never achieves it.

But remember, saying these things, Tantra does not propose that you move to the other extreme. Tantra is not saying that you should escape from this world of indulgence. Escaping will again become a mechanical habit. Sitting in a cave, the woman will not be available, but that doesn't make much difference. If any time the woman does become available, the man who has renounced will be more prone to fall than the man who was indulging in the world. Whatsoever you repress becomes very powerful within you.

I have heard....

There was a fireman who was horridly mean both to his wife and his lodger. One night he brought home a splendid pork pie and ate half of it for his supper. His wife and the lodger had to make do with dry bread and cheese. He carefully put the rest of the pie away and they all went to their beds.

In the middle of the night the firebells rang and off the landlord had to run. The wife, stark-naked, entered the lodger's room, shook him awake and said 'He has gone out. Quick! Now is your chance.'
'Are you sure it's all right?' inquired the lodger.

'Of course. Hurry up! Lose no time!' So the lodger went downstairs and finished the pork pie.

Now that must have been his repression -- the pork pie. He must have been dreaming about it, thinking about it, fantasizing about it. The stark-naked woman had no attraction for him, but the pork pie...

Remember, whatsoever you repress will become your attraction, will have a magnetic pull on you. The repressed becomes powerful; it gains power out of all proportion.

Listen to this anecdote.

Deep in a beautiful woodland park stood two lovely bronze statues: a boy and a girl, posed in attitudes of love and longing. They had stood thus for three hundred years, their arms held out yearningly to each other, yet never touching. One day a magician passed by and with compassion said 'I have enough power to give them life for one hour, so I am going to do this. For one hour they will be able to kiss, to touch, to embrace, to make love to each other.' So the magician waved his magic wand. Immediately the statues

leaped off their pedestals, and hand in hand ran into the shrubbery.

There was a great commotion, loud thumps, shouts, squawkings and flutterings. With irresistible curiosity, the magician tip-toed over and peered into the leaves.

The boy was holding down a bird, over which the girl squatted. Suddenly he jumped up. 'Now it is your turn to hold him down while I shit upon him!' he exclaimed.

Three hundred years of birds shitting upon them... Then who bothers about love making? That was their repression.

You can go and sit in a cave and become a statue, but that which you have repressed will hover around you, will be the only thing that you will ever think about.

Tantra says: Beware. Beware of indulgence and beware of renunciation. Beware of both: both are traps. And either way you are trapped in the mind. There where is the way?

Tantra says: Awareness is the way. Indulgence is mechanical, repression is mechanical; both are mechanical things. The only way out of mechanical things is to become aware, alert. Don't go to the Himalayas, bring a Himalayan silence within you. Don't escape, become more awake. Look into things deeply with no fear... without fear, look into things deeply. Don't listen to what your so-called religious people go on teaching. They make you afraid: they don't allow you to look into sex, they don't allow you to look into death. They have exploited your fears tremendously.

The only way to exploit a person is: first, to make him afraid. Once you are afraid, you are ready to be exploited. Fear is the basis, it has to be created first. You have been made afraid. Sex is sin, so is fear. Even while making love to your woman or man, you never look directly into it. Even while making love you are avoiding. You are making love AND avoiding. You don't want to see into the reality of it -- what it is exactly, why it infatuates, why it has a magnetic pull over you? Why? What is it exactly, how does it arise, how does it take possession of you, what it gives, and where does it lead? What happens in it and what happens out of it? Where do you arrive again and again making love? Do you arrive anywhere? These things have to be encountered.

Tantra is an encounter with the reality of life. And sex is fundamental. So is death. They are the two most basic, fundamental chakras -- MULADHAR and SWADHISTAN. Understanding them, the third chakra opens. Understanding the third, the fourth opens, and so on and so forth. When you have understood the six chakras, that very understanding hits the seventh chakra and it blooms into a one-thousand-petalled lotus. That day is of superb glory. That day God comes to you, that day you come to God. That day is the meeting day. That day is the day of cosmic orgasm. That day you embrace the divine and the divine embraces you. That day the river disappears into the ocean forever and forever. Then there is no coming back.

But, from each state of your mind, understanding has to be gained. Wherever you are, don't be afraid. That is the Tantra message: Wherever you are, don't be afraid. Drop only one thing -- fear. Only one thing has to be feared, and that is fear. Unafraid, with great courage, look into the reality, whatsoever the reality is. If you are a thief, then look into that. If you are an angry person, look into that. If you are greedy, look into that. Wherever you are, LOOK into it. Don't escape. Looking into it, go through it. Watching, go through it. If you can walk the path into greed, into sex, into anger, into jealousy, with eyes open, you will be freed of it. This is the Tantra promise: Truth liberates. Knowing frees. Knowing is freedom. Otherwise, whether you repress or you indulge, the end is the same.

It happened:

There was a man who had a most attractive wife. But he began to be suspicious of her...

It is natural, the more beautiful the wife that you have, the more the suspicion.

Mulla Nasruddin has married one of the ugliest of women. I asked 'Why Mulla? What went wrong? What took possession of you?'

He said 'Nothing, just understanding.'

I said 'What type of understanding is this?'

He said 'Now I will never be jealous, and I will never suspect my wife, because I can't imagine any person being in love with her.'

This man was very suspicious of her. At last he could stand it no longer. Being on nights, he asked the foreman for a pass out, and went home at two in the morning to find his best friend's car outside, just as he had feared. He let himself in, crept up the stairs and rushed into his wife's bedroom. There she lay on top of

the bed, stark-naked but smoking a cigarette and reading a book.

He went wild and searched under the bed, in the wardrobe, even in the airing-cupboard, but he could not find any man. He went berserk, wrecked the bedroom. Then he started on the living room -- threw the TV out of the window, slashed the armchairs, overturned the table and sideboard. Then he turned his attention to the kitchen, where he smashed all the crocks and then threw the fridge out of the window. Then he shot himself.

When he got up to heaven's gates, who should he see waiting for admission but his late best friend, who said 'What are you doing up here?'

So the wronged husband explained all about how he had lost his temper, and added 'But how does it come about that you are up here too?'

'Ah, me? I was in the fridge.'

Both end the same way -- whether you are in the Himalayan cave or in the world does not make much difference. The life of indulgence and the life of repression both end in the same way because their mechanism is not different. Their appearance is different, but their inner quality is the same.

Awareness brings a different quality to your life. With awareness, things start changing, changing tremendously -- not that you change them, no, not at all. A man of awareness does not change anything, and a man of unawareness continuously tries to change everything. But the man of unawareness never succeeds in changing anything, and the man of awareness simply finds change happening, tremendous change happening.

It is awareness that brings change, not your effort. Why does it happen through awareness? Because the awareness changes you, and when you are different the whole world is different. It is not a question of creating a different world, it is only a question of creating a different YOU. YOU are your world -- so if you change, the world changes. If you don't change, you can go on changing the whole world -- nothing changes; you will go on creating the same world again and again.

You create your world. It is out of you that your world is projected. Tantra says: Awareness is the key, the master key which opens all the doors of life.

So remember, it is really delicate: if I talk about the foolishness of repression, you start thinking about indulging. If I talk about the foolishness of indulgence, you start thinking about repression. It happens every day: you move to the opposite immediately. And the whole point is not to be tempted by the opposite.

To be tempted by the opposite is to be tempted by the devil. That is the devil in the Tantra system: to be tempted by the opposite. There is no other devil. The only devil is that the mind can play a trick upon you, it can propose the opposite. You.are against indulgence? The mind says 'So simple... now repress. Don't indulge, escape. Drop this whole world. Forget all about it.' But how can you forget all about it? Is it so simple to forget all about it? Then why are you escaping far away? Then why are you afraid? If you can forget all about it so simply, then be here and forget all about it. But you can't be here, you know the world will tempt you. And this momentary understanding, this false understanding that you think you have got, will not be of much use. When the temptation comes from desires, you will be a victim. You know it. Before it happens you want to escape, you want to escape fast. You want to escape from the opportunity. Why? Why do you want to escape from the opportunity?

In India, the so-called saints won't stay with householders. Why? What is the fear? In India, the so-called saints won't touch a woman, won't even look. Why? What is the fear? From where does this fear come? -- just avoiding the opportunity. But to avoid the opportunity is not a great achievement. And by avoiding the opportunity, if you attain to a certain celibacy, that celibacy is just false.

I have heard...

A countryman went into a London pub with a dog. The man ordered a pint. The dog ordered a whisky. 'What the hell...?' said the barman.

'Yes' said the owner' he is the most intelligent dog in the West Country. I brought him to see the sights of the town.'

'If I give him five pence will he get me a paper?' said the barman 'because I forget to get one.'

'Of course I will' piped the dog. Then receiving the money: 'Be back soon. Ta, ta.'

The dog did not return. So after an hour the worried owner went in search. He finally found his dog in a back alley nicely on the job with a bitch.

'Well, I am damned!' said the owner. 'You have never done that before.'

'No' said the dog 'I have never had the money before.'

Just avoiding the opportunity is not of much use. It is just a false facade. You can believe in it, but you cannot deceive God. In fact, you cannot even deceive yourself. Continuously, in your dream, that which you have left behind in a repressive way will be popping up again and again. It will drive you crazy. Your so-called saints are not even able to sleep well. They are afraid of sleep. Why? Because in sleep, the world that they have repressed asserts itself in dreams; the unconscious starts relating. The unconscious says 'What are you doing here? You are a fool.' The unconscious spreads its net again.

While you are awake you can repress, but when you are asleep how can you repress? You lose all control. The conscious represses, but the conscious goes to sleep. That's why in all the old traditions saints have always been afraid of sleep. They cut down their sleep from eight hours to seven, from seven to six, from six to five... four, three, two. And foolish people think it a great achievement. They think 'This saint is a great saint. He sleeps only two hours.' In fact, he is simply showing one thing: that he is afraid of his unconscious. He does not allow the unconscious time to relate.

When you sleep for two hours, the unconscious cannot relate, because those two hours are needed for the body's rest. You dream better dreams, good dreams, beautiful dreams by the time your sleep is complete -- that's why you dream better in the morning, in the early morning. First the body need has to be finished; the body needs rest. Once the body has rested, then the mind needs rest -- that is a secondary thing.

One thing is that when the mind needs rest, then the unconscious, in a restful mood, releases its desires and dreams arise. The second thing is that if you only rest for two hours in the night there may be dreams, but you will not be able to remember them. That's why you remember only the late dreams that you dream early in the morning. You forget the other dreams of the whole night because you are so deeply in sleep that you cannot remember. So the saint thinks he has not dreamt about sex, he has not dreamt about money, he has not dreamt about power, prestige, respectability. If he sleeps for two hours, the sleep is so deep, it is such a necessity for the body, that it is almost like a coma, so he cannot remember. You remember dreams only when you are half awake and half asleep. Then the dream can be remembered, because it is close to the conscious. Half asleep, half awake, something of the dream filters into your conscious, moves into the conscious. In the morning you can remember a little bit of it. That's why you will be surprised that if you go and ask a labourer who works hard the whole day 'Do you dream?' he will say 'No.'

Primitive people don't dream. It is not true that they don't dream; they can't remember, that's all. All dream, but they can't remember. Working hard the whole day chopping wood or digging a ditch or breaking stones is such hard work, eight hours, that when you fall asleep you are almost in a coma. Dreams come, but you cannot remember, you cannot recapture them.

Now your so-called saints have always been afraid of sleep.

Once a young man was brought to me. He was going crazy. He was a follower of Swami Sivananda of Rishikesh. I asked him 'What is the matter with you?' He said 'Nothing is the matter. I am a spiritual man. People think I am going crazy.' I inquired of his parents -- they were very worried -- I went into the details.

The details were this: he went to Swami Sivananda, and Sivananda said 'You sleep too much. This is not good for spiritual health. You should sleep less.' So he cut his sleep to three hours -- from eight hours to three! Now he started feeling sleepy the whole day, naturally. So Sivananda said 'You are TAMASIC, you have very low, bad energy in you. Change your food. You must be taking food which makes you heavy and sleepy.' So he started living just on milk. Now he started becoming weak. First sleep was cut, then food was cut. Now he was in such a state that at any time he could topple over.

Without food it becomes more difficult for you to go into deep sleep even for three hours; food is a must for a good sleep. When the stomach has nothing to digest, the whole energy moves into the head -- that's why on a fasting-day you cannot sleep well. The energy is not in the stomach, it is releasing to the head. When the energy is needed in the stomach, the head cannot get it because the head is secondary, the stomach is primary.

There is a certain hierarchy in the body... first things first. The stomach is basic. The stomach can exist without the head, but the head cannot exist without the stomach; so the stomach is basic, more fundamental. When the stomach needs energy, it pulls energy from everywhere.

Now, he could not even sleep for three hours. His eyes became dull, dead. His body lost all lustre, aliveness, and there was a subtle trembling. Holding his hand, I could feel his whole body trembling; the body had not rested for months. And now he thought that he was becoming spiritual.

This type of nonsense has continued long enough to have become respectable. When a thing continues

for long enough it becomes respectable -- just because it has been there for so long.

In fact, listen to your body, your bodily needs. Listen to your mind, listen to your mind's needs. Don't avoid. Go into those needs, explore those needs with loving care. Befriend your body, befriend your mind, if you want to get beyond them one day. Befriending is very essential. That is the Tantra vision of life: Befriend life energies. Don't become antagonistic.

Now the sutras. The sutras are of great significance.

Says Saraha to the king

AS HIGHER AWARENESS, THEY TEACH WHAT THEY EXPERIENCE WITHIN.
WHAT FETTERS THEM THEY WILL CALL LIBERATION.

A GLASS TRINKET COLOURED GREEN, TO THEM IS A (PRICELESS) EMERALD;
DELUDED, THEY KNOW NOT A GEM FROM WHAT THEY THINK IT SHOULD BE.

He is talking about the so-called MAHATMAS, the so-called yogis -- in the same way that I talk again and again about the so-called saints.

Saraha is saying

AS HIGHER AWARENESS, THEY TEACH WHAT THEY EXPERIENCE WITHIN.

Now this is a GREAT statement; it has to be decoded.

First: the ultimate experience of reality is not an experience at all, because when you experience something, there is always duality: the experiencer and the experienced. So there cannot be any ultimate experience in the sense that you experience yourself, no. How can you experience yourself? Then you will be divided in two, then the subject-object duality will come in.

Tantra says: Whatsoever you know, know that you are not that. This is a great statement, a very penetrating insight. If you see something, know well that you are not that thing because you are the seer. You can never be the seen. You cannot be reduced to an object. You are subjectivity, pure subjectivity, irreducible subjectivity. There is no way to turn yourself into an object, into a thing. You cannot put yourself in front of yourself, or can you? You cannot put yourself in front of yourself, because whatsoever you put there will not be you. You will always be the one in front of whom the thing is put.

Saraha says: Truth is not an experience -- cannot be. Truth is an experiencing, not an experience. It is a knowing, not knowledge.

The difference is great. You experience a thing when it is separate from you. You cannot experience yourself in the same way. So Tantra has coined a different word: 'experiencing'. In Sanskrit we have two words: ANUBHAV, ANUBHUTI. ANUBHAV means 'experience'; ANUBHUTI means 'experiencing'. There is nothing to experience. There is nothing in front of you, there is just emptiness; but YOU are there, fully there, with nothing to obstruct. There is no object -- pure subjectivity; only the container, no content; the movie has stopped, only the screen, the pure white screen. But there is nobody to lock at this white screen: YOU ARE THE WHITE SCREEN. Hence a new word: ANUBHUTI, experiencing.

In English there is no separate word, so I have to use 'experiencing'. To show the difference: experience becomes an object; experiencing is a process, not an object. Knowledge is an object, knowing is a process. Love is an object, loving is a process.

And Tantra says: Your innermost core consists of processes, not of things. Knowing is there, not knowledge. Loving is there, not love. Nouns exist NOT, only verbs! This is a profound insight into reality... only verbs. When you say 'This is a tree' you are stating a very wrong thing -- this is a tree-ing not a tree because it is growing; it is not a static thing. When you say 'This is a river' just look at what you are saying. Nonsense. It is a river-ing: it is moving, it is dynamic. Not for a single moment is it the same, so why do you call it 'river'? Even a rock is not a rock; it is also a process.

Existence consists not of things but of events. Don't say to a woman 'I love you', just say 'I am in that state of loving.' Love is not a thing. You can only be in a state of loving; you cannot love.

There are Buddhist languages in which everything exists as a process. When, for the first time, the Bible

was being translated in certain Buddhist countries, Burma, Thailand, the Christian missionaries were at a loss, they could not find a word for God. Because it is okay if you say a river is river-ing, and a tree is tree-ing, and a man is man-ing, and a woman is woman-ing -- it is okay; but about God -- he IS! There is no becoming in God. But in Burmese all words are verbs really. Each verb shows becoming.

But to call God 'becoming' a process -- was very hard for Christians, very difficult. God is... always the same, eternally the same. Nothing ever happens to God. Buddhists say 'If nothing ever happens to God, then he is dead! Then how can he be alive?' Life is where things happen. Life is happening. And about the ultimate experience... It is okay to say this about mundane reality. You can say 'This is a chair' and there is no need to bother much about it; it is simple. Now to say about everything 'This is a chair-ing, and this is a tree-ing' will create difficulty in expression..

But about the ultimate reality one should be very alert.At least there, one should be alert.

Saraha says

AS HIGHER AWARENESS, THEY TEACH WHAT THEY EXPERIENCE...

Now, if you have read Pundit Gopi Krishna's books, he says 'Kundalini is the ultimate experience.' It cannot be. Saraha would not agree; he would laugh at Pundit Gopi Krishna.

If you experience a certain energy rising in your spine, you are the one who is seeing it. The spine is separate, so also is that kundalini rising in it separate. How can you BE it?

I can see this hand. Just by seeing this hand I have become separate from this hand. I cannot be this hand. I am using this hand, but I am separate from this hand. Maybe I am inside the hand, but I cannot BE the hand.

Kundalini is not a spiritual experience. Spiritual experience simply means the moment when there is nothing to be experienced. All experiences dissolved, you sit alone in your purity. You cannot call it an experience.

So Saraha says: These so-called yogis and saints go on saying that they have attained to higher consciousness. And what have they attained? Somebody's kundalini has risen, somebody has seen a blue light inside -- and things like that. Somebody has seen visions: somebody has seen Krishna, and somebody has seen Mohammed, and somebody has seen Mahavir, and somebody has seen the Mother Kali -- but these are all imagination.

All experience is imagination.

The word 'imagination' is beautiful; it comes out of 'image'. All experience is nothing but images floating in your consciousness. When nothing floats in your consciousness -- remember, not even 'nothing' floats in your consciousness -- when your consciousness is simply there without content, that contentless purity is what Tantra calls real experience.

You cannot call it an experience. By its very nature, it is not. When you witness the witness, how can you call it witnessing? When you know the knower, how can you call it knowledge?

So the first thing he says is

AS HIGHER AWARENESS, THEY TEACH WHAT THEY EXPERIENCE WITHIN.

And the second thing to be remembered: the distinction between within and without is again falser It is good on a certain plane. You are living in the without, so you have to be told to go within. But without and within are two aspects of the same coin. One day, you have to be told to drop both as you have dropped the without, now drop the within too. Be transcendental -- neither without nor within.

The within is as much without as the without: that is the Tantra insight.

What is within? I am looking at you; you are without. Then I close my eyes and I see my kundalini -- is it within'? Whatsoever I can see is without, is 'out' of me; it cannot be 'in' me. Then I see a blue light; that is without. Of course, I am seeing it with closed eyes -- it is closer to me -- but still without. I am seeing you with open eyes; you are without. In the night I see a dream, and you come in my dream -- then are you within? You are also without, although my eyes are closed; but I am seeing you just as I am seeing you right now.

Whatsoever is seen is without. The seer is neither without nor within.

So Saraha says: These people first go on talking about their experiences without, and then they start

talking about their experiences within.

Just the other day we discussed this: you make love to a woman -- this woman is without. Now, the energy, the fire of your sexuality rises high in you, comes to your throat, to VISUDDHA, to the throat chakra. And there you start masturbating it with your tongue turned inwards. You call it within? It is without. It is as much without as it was while you were making love to a woman.

Tantra is such a great insight, such a profound insight that it says: One has to drop the without; one has to drop the within too. One has to be in such a state where one can say 'I am neither out nor in. Neither an extrovert nor an introvert, neither a man nor a woman, neither a body nor a mind.' One has to come to a point where one can say 'I am neither in SAMSARA, nor NIRVANA.' This is the point, the door from all dualities: the exact middle of all dualities.

WHAT FETTERS THEM THEY WILL CALL LIBERATION.

Now this will be a new fetter -- maybe a little more beautiful than the outer fetters. Maybe the outer fetters are made of iron and this fetter is made of gold, but a fetter is a fetter -- whether made of iron or of gold does not make any difference -- you are fettered.

Now this new fetter will become your bondage. Kundalini rising, visions, spiritual visions, cosmic visions -- now these will become your fetters. Now you will hanker for them, you will desire them. First you were desiring money, now you will desire these spiritual experiences. First you were desiring power, now you will desire SIDDHIS, spiritual powers -- but the desire remains there, and the desire is the fetter. Only in non-desire is there liberation.

A GLASS TRINKET COLOURED GREEN, TO THEM IS A (PRICELESS) EMERALD;
DELUDED, THEY KNOW NOT A GEM FROM WHAT THEY THINK IT SHOULD BE

If you don't know, if you are not alert and aware, you can be deceived. A GLASS TRINKET COLOURED GREEN... and you may think this is an emerald. Yes, the colour is the same, the shape may be the same, even the weight may be the same, but still the value is different, and the value is the thing.

Yes, people have powers in the outside world. A president, a premier has some power, and then a yogi, a MAHATMA has some other powers -- of the inner world -- but nothing to be compared with the real emerald. The outer was a glass thing, and this 'inner' is also a glass trinket, coloured, cut in the same shape, of the same weight as if it were the spiritual thing; it is not.

Spirituality is the pure sky where no cloud exists. So a real spiritual man cannot claim any spiritual experiences, because all spiritual experiences are glass trinkets coloured green; they are not emeralds.

That's why Buddha remained silent. When people would ask him Have you realised?' he would keep quiet. When people would say 'Do you know God?' he would not say anything. He would smile or laugh it away. Why? Why did he avoid it? And foolish people will think he avoided because he had not known, he avoided because he had not experienced. He avoided BECAUSE he had experienced. He avoided because he knew that to talk about it would not be good; that would be a sacrilege.

Truth cannot be talked about. We can talk about the Way, but we cannot talk about the truth. We can talk about how to attain to it, but we cannot say what it is when we attain it.

Saraha is saying: All those who claim experiences are bogus.

DELUDED, THEY KNOW NOT A GEM FROM WHAT THEY THINK IT SHOULD BE.
THEY TAKE COPPER TO BE GOLD. BOUND BY DISCURSIVE THOUGHT

THEY THINK THESE THOUGHTS TO BE ULTIMATE REALITY.
THEY LONG FOR THE PLEASURES EXPERIENCED IN DREAMS.

THEY CALL THE PERISHABLE BODY-MIND ETERNAL BLISS SUPREME.

THEY TAKE COPPER TO BE GOLD... The baser, the objective, they think is the subjective. The

knower is not known yet. They have known something else, and they have misunderstood: they think they have known the knower. They may have known the kundalini; they may have known some spiritual visions -- great visions of poetry, Feat visions of splendour and grandeur -- great visions, psychedelic, but

THEY TAKE COPPER TO BE GOLD. BOUND BY DISCURSIVE THOUGHT THEY THINK THESE THOUGHTS TO BE ULTIMATE REALITY.

And these so-called saints and MAHATMAS are bound by logic, BOUND BY DISCURSIVE THOUGHT... They go on arguing; they even go on trying to prove that God exists.

In Christianity, two thousand years have been wasted in proving that God exists. How can you prove that God exists? And if it can be proved, then it can be disproved too. Logic is a double-edged sword. Logic is a whore. If it can prove that God is, it can prove that God is not. And in fact the beauty of it is this: the same argument can prove that God is, and the same argument can prove that God is not.

Now the greatest argument that these so-called saints have been giving to the world is that the world needs a creator, because how can the world exist without a creator? Now it looks appealing -- to childish minds at least; to immature minds it looks appealing. Yes... such a vast existence! How can it be there without a creator? Somebody must be there who created it. And then just a small pinprick, and the logic is gone, and the logic is gone, and the balloon explodes: somebody asks 'And who created the creator?' It is the same logic. If you say the world needs a creator, then again your creator will need a creator, and so on and so forth, ad nauseam. You can go on and you can say 'Number one created the world, and number two created number one, and number three created number two.' You can go on and on, but the ultimate question will remain the same: who created the first, the original?

If you accept that the original was not created, then what is all this fuss about? Then why not say that the world is uncreated? If God can be uncreated, then what is wrong in simply saying that the world has been there without anybody having created it? That would seem more reasonable, rather than going into this foolish logic which leads nowhere.

Look at the arguments that have been given for God; they are all foolish and stupid, that's why you cannot convince a single atheist about your God. Those who are already convinced, yes, they are convinced -- that is not the point. You cannot convince a single skeptical mind; your arguments will not help. In fact, your own arguments will create difficulties for you.

What is Saraha saying? Saraha is saying: A man who has known his inner reality, knows that there is no proof other than realising it. He does not believe in discursive thoughts. He does not give any logic for it; it is illogical, it is beyond reason. It is so. You can experience it, or you can leave it, but there is no way to prove it or disprove it. Theism and atheism are both meaningless. Religion has nothing to do with them; religion is an experiencing of that which is. Call it by whatsoever name you choose to call it -- call it God, call it NIRVANA, call it XYZ, anything, that doesn't matter -- but experience it.

Tantra believes in experience. Tantra is not cerebral, it is existential.

THEY TAKE COPPER TO BE GOLD..

And this God proved by arguments they think is their God. Then they make images of the god, and then they worship: they are worshipping their own syllogism. What is in your churches and temples and mosques? -- nothing but syllogism. The world needs a creator, so you believe in a creator. This is a belief, and all beliefs are false. Belief is a homemade thing. Yes, it consoles, it gives you a certain security, comfort; it is convenient to believe that somebody is looking after the world. Otherwise one becomes afraid: nobody looking after it, at any moment anything could go wrong. It gives you confidence.

It is almost like when you are in an aeroplane and you know that the pilot is there and he is looking after things. And suddenly you go and look into the cockpit, and there is nobody! Now what will happen? Just a moment ago you were sipping tea, and you were talking, and you were interested in the woman who was sitting by your side, and you were trying to touch her body... and everything. Now everything is gone: the pilot is not there. Up to this moment everything was convenient. You will become very nervous. You will start trembling. You will lose all interest in men and women, and food and drink -- and everything is finished! Your breathing will be disturbed, your blood pressure will be disturbed, your heart will start

fluttering and you will start perspiring... in an air-conditioned plane!

It is convenient to believe that in the cockpit there is a pilot who knows, and everything is going well -- God takes care. You can remain the way you are. He is 'the father'; he knows everybody. Not even a single leaf falls without his will, so everything is good. This is a convenience.

Mind is very cunning. This God is part of the cunning mind. Saraha says: Belief is not truth, and truth is never a belief; truth is an experiencing.

THEY THINK THESE THOUGHTS TO BE ULTIMATE REALITY.
THEY LONG FOR THE PLEASURES EXPERIENCED IN DREAMS.

These are pleasures experienced in dreams.

THEY CALL THE PERISHABLE BODY-MIND ETERNAL BLISS SUPREME.

Sometimes you are deluded by the body. And somehow, if you manage to go beyond the body, you are deluded by the mind, which is more of a deluder.

The first three chakras belong to the body. The next three chakras belong to the mind. And the seventh chakra is beyond both.

Ordinarily, the people who indulge remain in the first three lower chakras -- they hang there. Those first three chakras: MULADHAR, SWADHISTAN and MANIPURA are earth-bound. They are earthly chakras, they are attracted by gravitation, they are pulled downwards. The next three chakras: ANAHATA, VISUDDHA and AJNA are sky-bound. Gravitation does not affect them. They are under another law called levitation; they are pulled upwards. These three consist of the mind. The body is pulled downwards, mind is pulled upwards.

But you are neither. You are the seventh, which is neither body nor mind.

So the people who indulge live in the first three chakras. And the people who repress the first three chakras start living in the second three chakras. But they create a dream-world.

It is almost like this: one day you fast, and in the night you dream that you have been invited by the Queen of England, and a great feast is being given in your honour. And you are eating all sorts of things -- all the things that you always wanted to eat but the doctor wouldn't allow. The fast creates this dream, but this dream cannot nourish you. In the morning you will be as hungry as before -- more.so. But this dream helps a little bit. How does it help? It helps you to continue sleeping, otherwise your hunger would wake you again and again; you would keep waking up. This dream is a trick of the mind. The mind says 'There is no need to wake up; there is no need to go in the dark and search for the fridge. You can just sleep well. Look, the Queen has invited you! There are so many foods on the table, why don't you eat?' And you start eating. This is a trick of the mind. It helps you to keep on sleeping.

It happens many times. Your bladder is full, and you start dreaming that you are in the bathroom. This helps. Not that it unburdens the bladder, but it keeps you deluded and the sleep can continue.

Your beliefs, your imagination, your dreams, your temples, your churches, your GURUDWARAS, help you to remain asleep. They are tranquillisers.

THEY CALL THE PERISHABLE BODY-MIND ETERNAL BLISS.SUPREME.

Sometimes they think the bliss supreme is there in the body, and then they start thinking in the imagination of the mind that kundalini is rising... Light, and a thousand and one visions and experiences. Beware of these visions. A really spiritually-oriented person is not interested in any content of consciousness; he is interested in consciousness itself.

BY THE SYMBOL EVAM (THEY THINK) SELF-CLEARNESS IS ACHIEVED,
BY THE DIFFERENT SITUATIONS THAT DEMANDFOUR SEALS

THEY CALL WHAT THEY HAVE FANCIED SPONTANEITY,

BUT THIS IS LOOKING AT REFLECTIONS IN A MIRROR.

Through mantras, through sounds, one can achieve a certain mental tranquillity. Yes, through TM one can achieve a certain delusion: if you repeat a certain sound continuously it soothes you. It gives you a certain rhythm in the mind; it is rhythmic. If you repeat, 'Om, Om, Om' or 'Evam, Evam, Evam' or any mantra... 'Coca-Cola' will do; if you repeat 'Coca-Cola, Coca-Cola, Coca-Cola' very lovingly and respectfully, it will help. You can also keep a Coca-Cola bottle in front of you, and put some flowers and fruit before it. You have to create an atmosphere. You can burn some incense before the Coca-Cola bottle and repeat the mantra. If you do it long enough, there is every possibility that you will feel good. You have autohypnotised yourself, you have suggested something to yourself: you have suggested that tranquility is coming, silence is coming, happiness is coming. It is nothing but auto-suggestion, very indirect auto-suggestion.

Emile Coue proposes direct suggestions. Think 'I am getting happier' -- direct suggestions. Emile Coue is a Western man -- more honest, true and direct. Maharishi Mahesh Yogi suggests that you repeat 'Om, Om', 'Ram, Ram' -- this is indirect, more of the Eastern mind; not direct, but indirect. But all the suggestions are given: that if you repeat this mantra twice every day for twenty minutes in the morning and twenty minutes in the evening, you will become more healthy, you will become more silent, you will become more blissful, this and that. All things are promised -- even your salary will increase. You will be getting promotions, and the whole world will cooperate with you in your ambitions.

This is given indirectly. And then you are not interested in the mantra. You are interested in these things: health, wealth, power, prestige, silence, joy -- you are interested in these things. Because of this interest you repeat the mantra. But each time you repeat 'Om', you know that these things are going to happen. And these mantras work only to the extent that you believe in them. If you don't.believe, they won't work. If you don't believe, Mahesh Yogi will say 'How can they work? You have to believe them, then they work.'

Truth works without your belief. Truth needs no belief on your part. Only untruth works through belief. Untruth needs belief on your part, because only if you believe can you create a mind attitude, an auto-suggestion, a climate in which it works.

BY THE SYMBOL EVAM (THEY THINK) SELF-CLEARNESS IS ACHIEVED.

And Saraha is saying that this is nonsense. By repeating a certain sound no clarity is attained, you only become more cloudy. Not that you become more intelligent and aware, you become more sleepy. Of course, you will have a better sleep -- that is the good part of it. And it is 40t accidental that Mahesh Yogi's TM has become influential in America, because America is the country which is suffering tremendously from insOmnia. People cannot sleep; they need some trick to sleep. TM can help good sleep. And I am not against TM if you are just using it for good sleep; I am all for good sleep. But remember, it cannot lead you to any other realm. It cannot become your spiritual journey. It is a solace.

BY THE DIFFERENT SITUATIONS THAT DEMAND FOUR SEALS..

These four seals have to be understood. Tantra talks about four seals, four MUDRAS. To attain to the ultimate, a person passes through four doors; he has to open four locks. Those four locks are called four seals, four MUDRAS. These are very important.

The first MUDRA is called KARMA MUDRA. It is the outermost door, the very periphery of your being. It is so outermost -- just like action, that's why it is called KARMA MUDRA. KARMA means action. Action is the outermost core of your being; it is your periphery. What you do is your periphery. You love somebody, you hate somebody, you kill somebody, you protect somebody -- what you do is your periphery. Action is the outermost part of your being.

The first seal is opened through becoming total in your action... TOTAL in your action. Whatsoever you do, do totally, and there will arise great joy -- not by repeating some mantra, but by doing it totally. If you are angry, be totally angry; you will learn much out of total anger. If you are totally angry and fully aware of your anger, anger will disappear one day. There will be no point in being angry anymore. You have

understood it. It can be dropped now.

Anything that is understood can be dropped easily. Only non-understood things go on hanging around you. So be total, whatsoever it is. Try to be total and alert: this is the first lock to be opened.

Remember always, Tantra is very scientific. It does not say: Repeat a mantra. It says: Become aware in your action.

The second seal is called GYANA MUDRA -- a little deeper than the first, a little more inner than the first -- like knowledge. Action is the outermost thing, knowledge is a little deeper. You can watch what I am doing, you cannot watch what I am knowing. Knowing is inner. Actions can be watched; knowings cannot be watched, they are inner. The second seal is that of knowing, GYANA MUDRA.

Now, start knowing what you really know, and stop believing things which you really don't know. Somebody asks you 'Is there a God?' and you say 'Yes, God is' -- remember, do you really know? If you don't know, please don't say that you do. Say 'I don't know.' If you are honest and you only say what you know, and you only believe what you know, the second lock will be broken. If you go on knowing things, believing things which you don't really know, the second lock will never be broken. False knowledge is the enemy of true knowledge. And all beliefs are false knowledge; you simply believe them. And your so-called saints go on telling you 'First believe, then you will know.'

Tantra says: First KNOW, then belief is there. But that is a totally different kind of belief; it is trust. You believe in God, you know the sun. The sun rises; you need not believe in it -- it is simply there, you know it. God you believe in. God is bogus; your God is bogus.

There is another God -- the God which comes through knowing. But the first thing to be sorted out is: drop all that you don't know but believe that you know. You have always believed, and you have always carried the load -- drop that load. Out of a hundred things you will be unburdened of almost ninety-eight things -- unburdened. Only a few things will remain there that you really know. You will feel great freedom. Your head will not be so heavy. And with that freedom and weightlessness you enter the second MUDRA. The second lock is broken.

The third MUDRA is called SAMAYA MUDRA. SAMAYA means time. The first, outermost layer is action, the second layer is knowing, the third layer is time. Knowledge has disappeared, you are only in the now; only the purest of time has remained. Watch, meditate over it. In the now-moment, there is no knowledge. Knowledge is always about past. In the now-moment there is no knowledge; it is completely free from knowledge. Just this moment, looking at me, what do you know? Nothing is known. If you start thinking that you know this and that, that will come from the past. That will not come from this moment, not from now. Knowledge is from the past, or a projection into the future. The now is pure of knowledge.

So the third is SAMAYA MUDRA -- to be in this moment. Why does Saraha call it SAMAYA, time? Ordinarily you think that past, present and future are three divisions of time -- that is not the Tantra understanding. Tantra says: Only present is time. Past is NOT, it has already gone. Future is NOT, it has not come yet. Only the present is.

To be in the present is to be really in time. Otherwise you are either in memory or you are in dreams, which are both false, delusions. So the third seal is broken by being in the now.

First, be total in your action -- the first seal is broken. Second, be honest in your knowing -- the second seal is broken. Now, be just here-now -- the third seal is broken.

And the fourth seal is called MAHAMUDRA, the great gesture... innermost, like space. Now, purest space has remained. Action, knowing, time, space -- these are the four seals. Space is your innermost core, the hub of the wheel, or the centre of the cyclone. In your innermost emptiness is space, sky. These are the three layers: the first layer is of time, then the second is of knowing, then the third is of action. These are the four seals to be broken. By reciting a mantra, it is not going to happen. Don't befool yourself.
Great work is needed to go into your reality.

BY THE SYMBOL EVAM (THEY THINK) SELF-CLEARNESS IS ACHIEVED,
BY THE DIFFERENT SITUATIONS THAT DEMAND FOUR SEALS...

Clearness is NOT achieved without your breaking these four seals. Clarity is attained only when you have entered your pure space.

THEY CALL WHAT THEY HAVE FANCIED SPONTANEITY,

BUT THIS IS LOOKING AT REFLECTIONS IN A MIRROR.

Yes, you can create a mirror by chanting a mantra, and in the mirror you can see things. It is crystal-gazing; it is not of much value. It is just looking into the lake and thinking that the moon is there. The moon is not there; it only reflects there. It is looking into the mirror and thinking that YOU are there; you are not there. Don't be childish. Small children do that.

Have you watched a small child brought for the first time before a mirror? He tries to enter into the mirror. He grabs the mirror and tries to find a way to go into it and meet the child which is there. When he finds it difficult, he tries to go through the back of the mirror: maybe there is a room and the child is sitting there... This is what we go on doing.

Mind is a mirror, Yes, by repeating a TM mantra, you can make this mirror very, very clear. But looking into the mirror. you will not attain. In fact, the mirror has to be completely dropped, thrown away. You have to move inwards. And this is very practical. First action, then knowing, then time, then space.

AS UNDER DELUSION'S POWER A HERD OF DEER WILL RUSH
FOR THE WATER IN A MIRAGE WHICH IS NOT RECOGNISED,

SO ALSO THE DELUDED QUENCH NOT THEIR THIRST, ARE BOUND BY CHAINS
AND FIND PLEASURE IN THEM, SAYING THAT ALL IS ULTIMATELY REAL.

This is the last sutra.

Saraha says: Looking into the mirror you are looking into a mirage. You are dreaming. You are helping an illusion to be created around yourself. You are cooperating in a dream.

AS UNDER DELUSION'S POWER A HERD OF DEER WILL RUSH
FOR THE WATER IN A MIRAGE WHICH IS NOT RECOGNISED,

SO ALSO THE DELUDED QUENCH NOT THEIR THIRST, ARE BOUND BY CHAINS...

We are deluded by the reflections that are happening in our mind.

I have heard a beautiful story:

A man wishing to walk in the Welsh mountains, made his headquarters at a pub in a country town. He found his evenings dull, for nothing happened, and pub-conversation was mostly about sheep, mostly in Wales.

He asked the landlord how to set about finding the ladies of the town, and that worthy was shocked.

'Look man, this is Wales, man. We cannot have prostitutes; the chapel would never allow it.'

The visitor looked sad, and the man continued 'Of course, we have human nature the same as anywhere, but the thing you mention is kept out of sight.' He went on to explain that up the mountain, at the back, were caves, well-furnished and with all modicum. What the stranger must do was go up to the mountain at dusk and shout 'Yoo-hoo!' and if the lady 'yoo-hooed' back, terms could be negotiated. If she was already engaged there would be no answer.

That evening the Englishman yoo-hooed his way from cave to cave, but with no luck at all. He finally decided to go back and get drunk. But at the foot of the mountain he found a fresh cave. 'Yoo-hoo!' he shouted. 'Yoo-hoo! Yoo-hoo!' came back so clearly. He rushed into the cave and was killed by a train.

That is what a mirage is. You imagine, you fantasize, then you start seeing. And then any excuse will do. When a man is thirsty in a desert, lost, and the thirst burns like a flame inside, and he thinks only of water, only of water and nothing else, there is every possibility that he will start seeing water somewhere. He will project it. His desire is so much that he will project it. He will start seeing illusory water lakes; he will think a cool breeze has come. He will think he has seen a few birds flying, he will even think that he can see a few green trees -- not only green trees, but their reflections in the water. He will rush.

That's how we have been rushing for millions of lives... yoo-hooing from one cave to another. And you

don't see that each time you go, you don't find any water; the thirst is not quenched. But you don't learn anything.

The greatest problem with man is that he does not learn. You loved one woman or one man, you were thinking that your thirst would be quenched -- it is not quenched. But you don't learn anything; you start moving towards another cave. You have no money and you thought that if ten thousand rupees were there, everything would be okay. And then those ten thousand rupees also happen, but you have not learnt anything. By that time you start thinking 'Unless there is one lakh of rupees, how can I be happy?' One lakh also happens, but you have not learned anything yet. Now you think that unless ten lakhs are there 'How can I be happy?' And so on and so forth you go... from one cave to another, from one birth to another, from one death to another! Man seems to be almost incapable of learning. Those who learn, only they know. Start learning. Be a little more alert. Let each experience give you some knowing.

You have asked so many times for so many things, and nothing happened. Now stop asking. You desired so many things, and each desire led you into frustration. Still you go on desiring? You did the same thing yesterday and the day before yesterday, and you will be doing the same thing today, and tomorrow too -- and nothing comes out of it. And you go on moving and doing the same thing again and again.

To learn is to become religious. The word 'disciple' is beautiful. It means 'one who is capable of learning'. It comes from a root which means 'learning': one who is capable of learning is a disciple.

Become disciples... disciples of your own life. Life is really your master. And if you cannot learn from life, where else can you learn from? If the great master of life is defeated by you and cannot teach you anything, then who will be able to teach you anything?

This universe is a university. Each moment is a lesson. Each frustration is a lesson. Each time you fail, learn something! By and by, the ray of knowing enters. Inch by inch, one becomes alert. Inch by inch, one becomes capable of not repeating the old mistakes. The moment you start learning, you are coming closer to God.

And don't trust small knowings. Don't think that you have arrived. A small learning sometimes satisfies people so much. Then they stop, then they stop moving.

It is a great journey, it is an endless journey. The more you learn, the more you will be able to learn. The more you learn, the more you will become aware that much more is yet to be learned. The more you know, the more intense becomes the mystery. The more you know, the less you feel that you know. With knowing, new doors open. With knowing, new mysteries are revealed.

So don't be satisfied with a little knowledge. Unless God reveals himself to you, never be content. Let there be great spiritual discontent. Only those who are fortunate enough to have this divine discontent in them -- that nothing less than God will satisfy them -- only they arrive, nobody else.

The Tantra Vision, Vol 2

Chapter #4
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There is nothing special about it, it is a very common disease which exists in almost epidemic proportions. But there are reasons to it.

Millions of people, both men and women, are more interested in the married person. First, the unmarried person shows that nobody has yet desired him or her; the married person shows that somebody has desired him. And you are so imitative that you cannot even love on your own. You are such a slave that when somebody else is loving somebody, only then can you follow. But if the person is alone and nobody is in love with them, then you are suspicious. Maybe the person is not of worth, otherwise why should he or she wait for you?

The married person has great attraction for the imitator.

Secondly, people love less -- people, in fact, don't know what love is -- they compete more. The married man... and you become interested. Or the married woman... and you become interested -- because now there is a possibility to compete. The triangular fight is possible. The woman is not easily available. There is going to be struggle.

In fact, you are not interested in the woman, you are interested in the struggle. Now the woman is almost a commodity. You can fight for her and you can prove your mettle. You can displace the husband, and you will feel very good -- an ego trip; it is not a love trip. But remember, once you succeed in disposing of the husband, you will not be interested in the woman any more. You want to prove yourself against the man. 'Look, I have taken interest in the unmarried woman now? Again you will start looking for some fight somewhere: you will always make it a triangle. This is not love.

In the name of love there is jealousy, there is competition, there is aggression, there is violence. You want to prove yourself. You want to prove yourself against the man: 'Look, I have taken away your woman.' Once you have taken away the woman, you will not be interested in the woman at all, because she was not the desired thing; the desired thing was a sort of victory.

I have heard...

A certain prominent businessman lost his wife, and the funeral became a public occasion. All the dignitaries of the town attended. and almost all were known to the bereaved. There was, however, a stranger, and he seemed more upset than anyone. Before the funeral was over, he broke down completely.

The widower-husband asked 'Who was this weeping stranger?'

'Ah' whispered someone 'didn't you know? He was your late wife's lover.'

The bereaved moved across to the sobbing man, patted him on the back, and said 'Cheer up, old boy, cheer up. I shall probably marry again.'

Beware. To fall in love with a married woman or a married man is a disease. Look for reasons. It is not love. There is something else working behind your mind, in your unconscious.

Another thing: the married woman is not easily available. That too creates desire. Easy availability kills desire. The more unapproachable, the more inaccessible the woman is, the more the desire; you can dream about her. And, in fact, there is not much possibility that it will ever become an actuality. There is every opportunity to be romantic about a married woman: you can play with your fantasy. It is not easy to make her available to you. You are not interested in unmarried women because they will not leave much chance for romance. If you are interested, they are ready. There is no space left. There is not that long, long waiting.

Many people are interested not in love but in waiting; they say that waiting is far more beautiful than love. In a way it is so, because while you are waiting you are simply projecting, you are dreaming. Of course, your dream is your dream and you can make it as beautiful as you want.

The real woman is going to shatter all your dreams. People are afraid of the real woman. And a married woman becomes more unreal than real.

The same is the case with a married man: he is far away. There is not much possibility that he will really enter into a love-relationship with you.

I have heard...

A young man went to a very wise old man, and the young man said 'I am lovesick, sir. Can you help me?'

The wise man thought, and he said 'There is only one cure for love, and that is marriage. And if marriage cannot cure it, nothing can cure it! If you get married, you will be cured. Never again will you think about love!'

Yes, marriage cures it so certainly, so absolutely, that if marriage cannot cure love, then nothing can cure it. Then you are incurable. It is good to fall in love with a married woman because then there is no possibility of cure; you remain lovesick.

There are people who enjoy their lovesickness tremendously: weeping. crying, waiting, fantasizing, poeticising, reading, writing poetry, painting, making music -- all substitutes. The real woman is dangerous. The real woman only looks musical from far away. Come close, and she is a REAL woman. She is not a fairy, not a fiction. Her reality will have to be reckoned with. And when a woman comes close to you, not only is she real, but she brings you down from your ivory towers to the earth.

In all the cultures of the world, woman is represented as the earth and man as the sky. The woman is very earth-bound; she gravitates towards the earth. She is more earthly than man, more practical, more pragmatic than man. That's why you don't find great women poets, you don't find great women painters, or great women composers, no. They don't fly in the sky so much. They grip the earth, they penetrate the earth with their roots and stand there like strong trees.

Man is more like a bird. When man becomes married, the woman brings him also to the earth. to the practical world. Poets don't like to be married. They always want to remain in love, they don't want to cure that sickness.

People fall in love with a married woman -- this is a halfway house, it is a trick. They can believe that they are in love and they can avoid it also.

Love creates great fear because love is a challenge, a great challenge. You will have to grow. You cannot remain juvenile and immature. You will have to grapple with the realities of life. Your so-called great poets are almost always very childish immature people still living in the fairyland of childhood. They don't know what reality is; they don't allow the reality to penetrate into their dreams.

A woman is a sure destroyer of fictions. She is not fictitious, she is a fact, a truth. So if you want to believe that you are in love and you still want to avoid love, it is good, safe, to fall in love with a married woman or a married man. This is very tricky, this is a deception, a self-deception.

Women are also afraid to fall in love with a free man, because with the free man or free woman there is involvement -- a twenty-four hour involvement. With a married woman the involvement is not that big. You can have a few stolen kisses, you can meet her somewhere in a dark corner -- always afraid that the husband may be coming, somebody may see. It is always half-hearted, it is always in a hurry, and you don't come to know the woman as she is in her twenty-four hour life. You come to know only her painted face, you come to know only her performance, not her truth.

When a woman comes out of her house ready to go shopping, she is not the same woman. She is almost a different person. Now she is a managed woman, now she is a performer. Women are great actresses. In the house they don't look so beautiful. Out of the house they suddenly become tremendously beautiful, joyful, cheerful. delighted. They again become small, giggling girls in love with life. Their faces are different, radiant. Their eyes are different; their make-up, their performance.

Seeing a woman on the beach, or in the shopping centre, you are seeing a totally different kind of reality. To live with a woman twenty-four hours a day is very mundane -- it has to be. But if you really love a woman, you would like to know her reality not her fiction, because love can exist only with reality. And love is capable enough of knowing the reality and yet being able to love her, of knowing all the defects and yet being able to love her. Love is a tremendous strength.

When you are with a person twenty-four hours a day man or woman -- you come to know all the defects: all that is good, and all that is bad too; all that is beautiful, and all that is ugly too; all that is like light-rays, and all that is like dark night. You come to know the whole person. Love is strong enough to love the other, knowing all the defects, limitations, frailties that a human being is prone to.

But this fictitious love is not strong enough. It can only love a woman on the movie screen. It can only love a woman in a novel. It can only love a woman in poetry. It can only love the woman as a faraway, distant star. It can only love a woman who is not real.

Love is a totally different dimension. It is falling in love with reality. Yes, reality has defects, but those defects are challenges to growth. Each defect is a challenge to transcend it. And when two persons are really in love, they help each other to grow. They look into each other; they become mirrors to each other: they

reflect each other. They help each other; they hold each other. In good times, in bad times, in moments of happiness, in moments of sadness they are together, they are involved -- that's what involvement is all about.

If I am only with you when you are happy and I am not with you when you are unhappy this is not involvement, this is exploitation. If I am only with you when you are flowing, and I am not with you when you are not flowing -- then I am not with you at all. Then I don't love you, I love only myself and I love only my pleasure. 'When you are pleasurable, good; when you become painful I will throw you away.' This is not love, this is not involvement, this is not commitment. This is not respect for the other person.

It is easy to love somebody else's wife because he has to suffer the reality and you enjoy the fiction. It is a very good division of labour. But this is inhuman. Human love is a great encounter. And love is only if growth happens out of it, otherwise what type of love is it?

Lovers are enhanced by each other -- in every way. Lovers reach to higher peaks of happiness when they are together, and they also reach to the deeper depths of sadness when they are together. Their range of happiness and sadness becomes vast -- that's what love is. Alone, if you cry and weep, your tears don't have much depth. Have you watched it? Alone, they are shallow. When you weep together with somebody then there is a depth, a new dimension to your tears. Alone you can laugh, but your laughter will be shallow. In fact it will be something insane -- only mad people laugh alone. When you laugh with somebody there is a depth in it, there is sanity in it. Alone, you can laugh, but the laughter will not go very deep, cannot go. Together, it goes to the very core of your being.

Two persons together, together in all the climates -- day and night, summer and winter -- in all the moods, grow. The tree needs all the climates and all the seasons. Yes, it needs the burning-hot summer and it needs the ice-cold winter. It needs the daylight, the sun showering on it, and it needs the silence of night so it can close into itself and go into deep sleep. It needs silent, cheerful, joyful days; it needs gloomy, cloudy days too. It grows through all these dialectics.

Love is a dialectic. Alone, you cannot grow. Remember always that if you are in love then don't avoid commitment, don't avoid involvement. Then go totally into it. Then don't just stand on the periphery ready to escape if things get too troublesome.

And love is a sacrifice too. You have to sacrifice much... your ego. You have to sacrifice your ambition, you have to sacrifice your privacy, you have to sacrifice your secrets; you have to sacrifice many things. So just to be in a romantic love needs no sacrifice. But when there is no sacrifice there is no growth.

Love changes you almost utterly: it is a new birth. You are never the same person again as you were before you loved a woman or a man. You have passed through fire, you are purified. But courage is needed.

You ask: WHY AM I ALWAYS INTERESTED IN MARRIED WOMEN?

Because you are not courageous. You want to avoid the involvement. You want it cheaply, you don't want to pay the price for it.

MERCIFUL MASTER, IT IS NOT MAKING LOVE ANY MORE... I FEEL I AM IN A TEMPLE WITH YOU ALL OVER. AT THIS MOMENT I'M AWARE -- WHICH I NEVER WAS BEFORE I MET YOU. EVERYTHING IS DIFFERENT EVERY TIME -- FOR ME AND THE OTHER HALF. THANKING YOU IS NEVER ADEQUATE AT THAT MOMENT. AND YET WE SLIP BACK. HOW CAN WE TAKE OFF? HOW CAN I TAKE THE HELP OF THE WOMAN OUTSIDE TO BE UNITED WITH THE WOMAN INSIDE ME?

The question is from Anand Kul Bhushan.

The first thing: never think of the woman as 'the other half' -- she is not, neither are you. You are whole, she is whole. She is an individual and you are an individual. You are complete and she is complete.

That old attitude that the woman is the other half has proved a great disaster. The moment you start possessing -- it is a sort of possession -- the moment you start destroying the individuality of the other, you are destroying something of great value. It is uncreative. Never think about the woman as the other half -- she is not!

Two lovers are like two pillars in a temple. That's how Kahlil Gibran says it. They support the same roof, but they are aloof; they are not together. If the two pillars of the temple came very close, the temple would fall down: the roof would not be supported at all. Look at these pillars in the Chuang Tzu Auditorium; they stand aloof -- they support the same roof. So should lovers be -- aloof, individual, and yet supporting something in common.

The wife is not half of the husband, neither is the husband half of the wife. Neither the husband is surrendered to the wife, nor is the wife surrendered to the husband; they are both surrendered to the love god. Remember it -- it has proved really paralysing otherwise. Certainly man has not suffered much, because it is man's idea about woman that she is 'the other half'. He does not think that he himself is also the other half, no. It is man's idea that the woman is the other half. Man remains whole; the woman becomes the other half.

That's why after marriage the woman has to take the husband's name, not the husband. She disappears, she is destroyed. She is no longer a woman, she is a wife. The wife is an institution. The man still remains the man he was before. Something is added to the man, but something has been taken away from the woman -- this is ugly.

The other day I was reading the beautiful poem of a woman:
Tell me not about your love (She says to her lover)...

Tell me not about your love
I know it well
I've felt it in your glance
felt it from the lash of the whip
and worse
from out your tongue
Tell me not of your love
It is so fluid
It has drowned me
and mine
in its burning intensity
I have but few places left unscarred
The heat of your love has all but consumed my brain
The security of your love has rendered me
fatherless
The gift of your love branded me bastard
The testimony of your love has imprisoned me
Your song of love has made me voiceless
I shall sing no more
I am no more
You have loved me into oblivion

Let me repeat: You have loved me into oblivion...

Then love has not proved much of love. It is a subtle way of domination. And when there is domination, love disappears. When there is possession, love disappears.

Please don't possess a woman and don't possess a man Possession, possessiveness is not love. Remember, the woman has to remain INTACT as an individual. Her freedom has not to be destroyed; her freedom has to be respected -- whatsoever it means. This is the Tantra vision: whatsoever it means -- unconditionally -- her freedom has to remain intact. If you really love her you will love her freedom too, and she will love your freedom.

If you love a person, how can you destroy his or her freedom? If you trust a person, you trust her or his freedom too.

One day it happened that a man came to me who was really in a mess, very miserable. And he said 'I will commit suicide.'
I said 'Why?'

He said 'I trusted my wife and she has betrayed me. I had trusted her absolutely and she has been in love with some other man. And I never came to know about it until just now! I have got hold of a few letters. So then I inquired, and then I insisted, and now she has confessed that she has been in love all the time. I will commit suicide' he said.
I said 'You say you trusted her?'
He said 'Yes, I trusted her and she betrayed me.'

What do you mean by trust? -- some wrong notion about trust; trust also seems to be political.

'You trusted her so that she would not betray you. Your trust was a trick. Now you want to make her feel guilty. This is not trust.'

He was very puzzled. He said 'What do you mean by trust then, if this is not trust? I trusted her unconditionally.'

I said 'If I were in your place, trust would mean to me that I trust her freedom, and I trust her intelligence, and I trust her loving capacity. If she falls in love with somebody else, I trust that too. She is intelligent, she can choose. She is free, she can love. I trust her understanding.'

What do you mean by trust? When you trust her intelligence, her understanding, her awareness, you trust it. And if she finds that she would like to move into love with somebody else, it is perfectly okay. Even if you feel pain, that is your problem; it is not her problem. And if you feel pain, that is not because of love, that is because of jealousy.

What kind of trust is this, that you say it has been betrayed? My understanding of trust is that it cannot be betrayed. By its very nature, by its very definition, trust cannot be betrayed. It is impossible to betray trust. If trust can be betrayed, then it is not trust. Think over it.

If I love a woman, I trust her intelligence infinitely. And, if in some moments she wants to be loving to somebody else, it is perfectly good. I have always trusted her intelligence. She must be feeling like that. She is free. She is not my other half, she is independent. And when two persons are independent individuals, only then there is love. Love can flow only between two freedoms.

I understand Kul Bhushan's question. He has used this word other half' unconsciously. I have seen his love for his wife, I have seen his wife's love for him. They are not each other's halves, not at all; it is just an unconscious habit of using a word. But I wanted to make it clear.

The second thing: IT IS NOT MAKING LOVE ANY MORE... When love grows deep it becomes something else. When love does not grow it becomes something else. Love is a very delicate thing. If it does not grow, it becomes bitter, it becomes poisoned; it becomes hatred. It can even fall below hatred -- it can become indifference, which is the farthest from love.

Love is a hot energy. So is hate, hot. But indifference is cold, frozen. You can think about love and hate and indifference on this scale. Exactly between hate and love there is a zero point -- just like in a thermometer there is a zero point -- below it is coldness, above it is warmth. Love is warmth. That zero point is hatred, below it you become even more cold, more cold: you can become ice-cold -- indifferent. If love does not grow, it starts falling dowanwards. It has to move: love is energy; energy moves.

If it moves, soon you will find it is no longer love. It has become meditation, it has become prayer. That's the whole approach of Tantra: that if love grows rightly, if love is tended carefully, it becomes prayer. It becomes, finally, the ultimate experience of God.

Love is the temple of God. So people who live in indifference cannot know God. Indifference is the real atheism. People who live in a cold sort of way... Even the courts understand this: if somebody has been murdered in a hot way, the courts don't take it too seriously. If somebody has been murdered out of passion, then the courts take a lenient view of it. Then the murderer has not to be punished too severely -- it was just an act of passion; out of sudden rage it happened.

But the courts are very hard when there is a murder of cold calculation. The cold murderer is the most dangerous man. He prepares everything in detail. He thinks, broods, contemplates about it: he calculates. He moves in a very, very mechanical and efficient way; very skillfully he goes about his job. He has no heart, he is just cold.

The cold heart is the dead heart. The cold heart is the dead, dried; fossil heart. If love does not go higher, it will go lower. Remember, it cannot remain static -- that is the point to be understood. Love cannot remain in a stasic -- either it falls down or it goes up, but it goes. So if you really want to live a life of warmth, help love to grow.

Two persons fall in love; if their love does not immediately start becoming friendship, sooner or later there is going to be a divorce. Friendship should grow out of love, otherwise enmity will grow -- something is bound to happen. Love is an opening. Immediately start growing in friendship, otherwise enmity will grow -- something is bound to grow.

Love is fertile. If you are not sowing the seeds of beautiful flowers, then weeds will grow -- but something is bound to grow. When love really moves deeper, it becomes prayer. Then the whole quality is non-sexual. Then the quality is non-sensuous. Then you have a certain feeling of reverence for the other -- not sexual lust at all, but some awe. In the very presence of the other you start feeling something divine,

something sacred. Your beloved becomes your goddess or your god.

... IT IS NOT MAKING LOVE ANY MORE... IF EEL I AM IN A TEMPLE WITH YOU ALL OVER. That's right, you are blessed. AT THIS MOMENT I AM AWARE -- WHICH I NEVER WAS BEFORE I MET YOU. The more love becomes prayer, the more awareness will happen -- just like a shadow.

This is my insistence: that if awareness happens, then in its shadow comes love; as the shadow comes love. If love happens, then as the shadow comes awareness. Either you grow in love or you grow in meditation, but the ultimate result is the same. Both come together: you try one and the other comes. It depends on you. If you feel more in tune with love, then love is your path -- the path of the devotee, BHAKTA. If you feel more in tune with awareness, then the path of meditation, DHYANA. These are the only basic paths, all other paths are combinations of these two. If love grows, you will become more and more aware at every moment of it. The higher it will go, the higher will become your insight into things.

THANKING YOU IS NEVER ADEQUATE AT THAT MOMENT. It cannot be, and there is no need. In fact, many times when we say thank you, we don't mean it. Somebody passes salt at the table and you say thank you, do you mean it? You don't mean it, it is just formality. Between a Master and a disciple there is no formality, there is no need. I am not passing salt to you.

'Thank you' is a Western mannerism. In the East it is almost impossible. I have never thanked my father -- I cannot. How can I thank my father? I have not thanked my mother. I have everything to thank her for, but I have not thanked her. How can I? It would be too inadequate, it would be too embarrassing, even to say thank you. It would be too formal, it would lack love. It is better to keep silent about it. She understands.

Between a Master and a disciple there is no formality possible; all formality will be always inadequate. But there is no need. I understand, Kul Bhushan. I can see your heart, full of gratitude. Only in silence can it be said. It can be said without saying it. If you try to say it, it will never look right.

THANKING YOU IS NEVER ADEQUATE AT THAT MOMENT. AND YET WE SLIP BACK. HOW CAN WE TAKE OFF? HOW CAN I TAKE THE HELP OF THE WOMAN OUTSIDE TO BE UNITED WITH THE WOMAN INSIDE?

Slipping back is natural. The past is so big and the present moment is so small. The pull of the past is so great, and this awareness is just like a new leaf coming out of the tree -- fresh, young, delicate, vulnerable. And the past is like a great Himalaya -- rocks and rocks and rocks. This small leaf and this great Himalaya of rocks... This leaf had to fight this Himalaya of a past of thousands of lives lived mechanically, lived unconsciously. But still this small leaf will prove stronger than the whole Himalaya of rocks and rocks and rocks. Why? Because this leaf is alive... alive with love, aflame with love. This leaf is the leaf of awareness. It is going to win.

But many times you will feel that you have slipped -- that's natural. Don't be worried about it, don't feel guilty about it. Whenever you remember, again start growing. Always keep the new leaf in your consciousness. Pour your whole consciousness into this new insight that is growing in you. In the beginning, these moments are bound to be far and few between. But even if, once in a while, this moment comes when love is no more and has become prayer, you are in a Tantra moment. Don't be worried about the dark nights: there is no need to worry. Move from day to day. Remember the day to day.

Nights will be there -- sometimes very long nights -- think about those nights just as tunnels of darkness. At one end is light, at the other end is light; between is the tunnel of darkness. And that too is good, because it prepares your eyes to see the light more clearly. It gives rest, it relaxes. Don't think in terms of one night to another night and the day just in-between, no. Even those moments are very few and far between -- and very small moments -- but they are precious jewels... shining. Just think of those moments. One moment happened today, and one moment may happen after one year. Don't be worried about the one year -- that is irrelevant. From this moment to that moment let your eyes be focused: this whole year is just a tunnel from one day to another day, from one light to another light, from one love moment to another love moment, from one awareness to another awareness. Soon the slipping will be less, and soon the slipping will disappear. But there is no need to feel guilty, no need to feel repentant about it. It is natural, accept it.

HOW CAN I TAKE THE HELP OF THE WOMAN OUTSIDE TO BE UNITED WITH THE WOMAN INSIDE?

Don't think of the 'how'. If love is there, it is going to happen. And love is not a 'how', love is not know-how. Just love for no reason at all. Just love with reverence, with awe. Just love: seeing in the other

not the body but the soul, seeing in the other not the mind but the no-mind. If you can see the no-mind in your woman, you will be able to find your inner woman very easily. Then the outside woman is just a medium: through the outer woman, via the outer woman, you will be thrown back to your inner woman.

But if the other woman outside is just a body, then you are blocked. If the other woman is just a soul, an emptiness, just a zero, just a passage -- then there is nothing to block you; your energy will move back and will enter and will find your own inner woman.

Each woman and man can be helpful from the outside to find the inner woman and the inner man. But there is no 'how' to it. Reverence is needed. Think in terms, meditate in terms of the other's divinity. The other is divine. Let that attitude prevail. Let that climate surround you. And it is going to happen, it is already on the way.

WHY ARE PEOPLE MISSING YOU? SINCE I TOOK SANNYAS I CAN SEE THEIR STUPIDITY VERY CLEARLY. WHY CAN'T THEY SEE IT?

Don't be too hard on people. And it is none of your business. If they don't want to see it, that is their decision and their freedom. Don't even call it stupidity, because if you call it stupidity, a subtle ego will arise in you: that you can see and they cannot see, that you are intelligent and they are stupid. No, this is not good.

It happened once...

Mohammed went to the mosque to say his morning prayer, and he took a young man with him who had never gone to the mosque before. While coming back -- it was a summer morning and people were still asleep -- while coming back, the young man said to Mohammed 'Hazrat, look at these sinners still asleep. Is this a time to sleep? This is time to pray!' And this was the first time that he himself had gone to pray.

Do you know what Mohammed said? Looking at the sky, he said 'Sorry.'

The young man said 'To whom are you saying this?'

He said 'To God. And I will have to go back to the mosque. And please don't come this time. It was good that you had not gone to the mosque before; I have done something wrong by taking you. It was good that you were also asleep -- at least you would not have gathered this ego. Now you are a saint just because you have made one prayer, and these people are sinners. And because I took you with me, my own prayer is spoiled, so I am going back. And please, never come again. At least I'm not going to take you with me.'

And he went back to pray and to ask forgiveness from God. And he was crying, and tears were rolling down his face.

A few days ago you took sannyas -- or a few weeks -- and you think that others are stupid? That is not right, that is not right at all. In fact, a sannyasin is one who stops interfering in other people's lives. This attitude is an interference. Why? If they don't want to see me, if they don't want to listen to me, if they don't want to understand what is happening here, then that is their freedom. They are not stupid; this is simply their freedom. They have to be themselves.

If you gather such attitudes -- that's how fanaticism is born -- then one day you can become a fanatic, then you can force them to come. 'You will have to come.' Out of compassion, you have to force them. That's what religions have been doing down the centuries: Mohammedans killing Hindus, Hindus killing Mohammedans, Christians killing Mohammedans, Mohammedans killing Christians. For what? Out of compassion. They say 'We will take you on the right path. You are going astray. We cannot allow you to go astray.'

Freedom means total freedom. Freedom means to go astray too. If you don't allow a person to go astray, then what type of freedom is this? If you tell a child 'You are only free to do the right, and I am deciding what is right; you are not free to do the wrong, and I am deciding what is wrong' -- what type of freedom is this? Who are you to decide what is right? Let everybody decide for themselves.

It is very easy to gather such attitudes. That's why, down the ages, this foolishness has happened: millions of people have been killed in the name of love, in the name of God. How was it possible? Christians were thinking that they were doing a great duty, because they thought 'Unless you come through Jesus, you will never come to God.' If you look at their logic, it seems very, very compassionate. If this is

really the case -- that you can come to God only through Jesus -- then those people who were burning and killing and punishing people were really great saints.

But that is the problem. Mohammedans think that you can only come through Mohammed -- Mohammed is the latest prophet; Jesus is out of date already. God has sent another message, more improved; a new edition has come. So why bother about Jesus when Mohammed has come? Certainly, the latest one should be the best, so you have to come through Mohammed. Now there is only one God and there is only one prophet of God, and that is Mohammed. And if you don't listen, they are ready to kill you -- just out of love -- for your own good.

And listen to the Hindus. They say that this is all nonsense. The first edition is the best: the Vedas. Why? Because God cannot commit any errors, so he cannot improve. The first is the best! He cannot commit any errors, so how can he improve? The first is the last, the alpha is the omega. God has given once and for all, then why these other editions? These are for stupid people who cannot understand the original. If you can understand the Vedas then there is no need to understand the Bible and the Koran; they are just meaningless. The first was the best; God trusted that man would understand. But then he found that man was very foolish: only a few wise people could understand. Then he had to lower himself down a little. It is not improvement, it is just getting down to where man is, so he gave the Bible. But still it was not understood, so he gave the Koran. Still it was not understood, so he gave the Guru Grantha -- that's how man has been falling. In the Hindu concept, perfection was in the past. Since then man has been falling. This is the most stupid age. Man has not been evolving, man has been falling down. It is not an evolution, Hindus say, it is an involution. So the later the book, the more ordinary it has to be because it is meant for the ordinary people. The perfect people were in the days of the Vedas.

Now, there are three hundred religions on the earth -- and each one claiming, and each religion ready to kill the other. They are at each other's throats continuously. Something basic has gone wrong.

This is what has gone wrong: you are asking me to allow you to become a fanatic. -No, this is not going to happen with me at least -- at least while I am here. Others are free to do whatsoever they like, to see as they like, to interpret as they like. You are not to take it for granted that they are stupid. They have their own mind: it is beautiful.

A Negro boy came home painted white and said 'The kids at school painted me white all over.' So his mother beat him for getting messed up.

Father came home and said 'What is going on?' So Mother told him that the kids at school had painted our Sam white. So father gave him another thrashing for not standing up for himself.

Shortly afterwards, a small voice was heard 'I have only been a white boy for two hours, but I already hate you black buggers!'

And you have been an orange man for just a few weeks... Please be patient, be intelligent and respectful of others' freedom, and others' being, and their way, their style.

WHY HAS SEX BEEN A TABOO IN ALL THE SOCIETIES DOWN THE AGES?

It is a very complicated question, but very important too -- worth going into.

Sex is the most powerful instinct in man. The politician and the priest have understood from the very beginning that sex is the most driving energy in man. It has to be curtailed, it has to be cut. If man is allowed total freedom in sex, then there will be no possibility to dominate him: to make a slave out of him will be impossible.

Have you not seen it being done'? When you want a bull to be yoked to a bullock-cart, what do you do? You castrate him: you destroy his sex energy. And have you seen the difference between a bull and an ox? What a difference! An ox is a poor phenomenon, a slave. A bull is a beauty; a bull is a glorious phenomenon, a great splendour. See a bull walking! How he walks like an emperor! And see an ox pulling a bullock-cart.

The same has been done to man: the sex instinct has been curtailed, cut, crippled. Man does not exist as the bull now, he exists like the ox. And each man is pulling a thousand and one bullock-carts. Look, and you will find behind you a thousand and one bullock-carts, and you are yoked to them. Why can't you yoke a bull? The bull is too powerful. If he sees a cow passing by, he will throw both you and the bullock-cart, and

he will move to the cow. He will not bother a bit about who you are, and he will not listen. It will be impossible to control the bull.

Sex energy is life energy; it is uncontrollable. And the politician and the priest are not interested in you, they are interested in channelising your energy into certain other directions. So there is a certain mechanism behind it -- it has to be understood.

Sex repression, tabooing sex, is the very foundation of human slavery. And man cannot be free unless sex is free. Man cannot be REALLY free unless his sex energy is allowed natural growth.

These are the five tricks through which man has been turned into a slave. into an ugly phenomenon, a cripple.

The first is: Keep man as weak as possible if you want to dominate him. If The priest wants to dominate you or the politician wants to dominate you, you have to be kept as weak as possible. Yes, in certain cases, exceptions are allowed that is, when the services of fighting our enemy are needed, only then otherwise not. The army is allowed many things which other people are not allowed. The army is in the service of death; it is allowed to be powerful. It is allowed to remain as powerful as possible: it is needed to kill the enemy.

Other people are destroyed. They are forced to remain weak in a thousand and one ways. And the best way to keep a man weak is not to give love total freedom. Love is nourishment. Now the psychologists have discovered it: that if a child is not given love, he shrivels up into himself and becomes weak. You can give him milk, you can give him medicine, you can give him everything just don't give love. don't hug him. doll (kiss him. don't hold him close to the warmth of your body, and the child will start becoming weaker and weaker and weaker. And there are more chances of dying than surviving.

What happens? Why? Just hugging, kissing, giving warmth, somehow the child feels nourished, accepted, loved, needed. The child starts feeling worthy; the child starts feeling a certain meaning in his life.

Now, from the very childhood, we starve them: we don't give love as much as is needed. Then we force the young men and young women not to fall in love unless they get married. By the age of fourteen, they become sexually mature. But the education may take more time -- ten years more, twenty-four, twenty-five years -- then they will be getting their M.A.'s, or Ph.D.'s, or M.D.'s so we have to force them not to love.

Sexual energy comes to its climax near about the age of eighteen. Never again will a man be so potent, and never again will a woman be able to have a greater orgasm than she will be able to near the age of eighteen. But we force them not to make love. We force boys to have their separate dormitories. Girls and boys are kept separate -- and just between the two stands the whole mechanism of police, magistrates, vice-chancellors, principals, head masters. They are all standing there, just in between, just holding the boys back from moving to the girls, holding the girls back from moving to the boys. Why? Why is so much care taken'? They are trying to kill the bull and create an ox.

By the time you are eighteen you are at the peak of your sexual energy, your love energy. By the time you get married twenty-five, twenty-six, twenty-seven... and the age has been going up and up. The more cultured a country, the more you wait, because more has to be learnt, the job has to be found -- this and that. By the time you get married you are almost declining in your powers.

Then you love, but the love never becomes really hot, it never comes to the point where people evaporate; it remains lukewarm. And when you have not been able to love totally, you cannot love your children because you don't know how. When you have not been able to know the peaks of it, how can you teach your children? How can you help your children to have the peaks of it?

So down the ages man has been denied love so that he should remain weak.

Second: Keep man as ignorant and deluded as possible so that he can easily be deceived. And if you want to create a sort of idiocy -- which is a must for the priest and the politician and their conspiracy -- then the best thing is not to allow man to move into love freely. Without love a man's intelligence falls low. Have you not watched it? When you fall in love, suddenly all your capacities are at their peak, at their crescendo. Just a moment ago you were looking dull, and then you met your woman... and suddenly a great joy has erupted in your being: you are aflame. While people are in love, they perform at their maximum. When love disappears or when love is not there, they perform at their minimum.

The greatest, most intelligent people are the most sexual people. This has to be understood, because love energy is basically intelligence. If you cannot love, you are somehow closed, cold; you cannot flow. While in love one flows. While in love, one feels so confident that one can touch the stars. That's why a woman becomes a great inspiration, a man becomes a great inspiration. When a woman is loved, she becomes more beautiful IMMEDIATELY, instantly! Just a moment ago she was just an ordinary woman, and love has showered upon her -- she is bathed in a totally new energy, a new aura arises around her. She walks more

gracefully -- a dance has come to her step. Her eyes have tremendous beauty now, her face glows: she is luminous. And the same happens to the man.

When people are in love they perform at the optimum. Don't allow love and they will remain at the minimum. When they remain at the minimum, they are stupid, they are ignorant, they don't bother to know. And when people are ignorant and stupid and deluded, they can be easily deceived. When people are sexually repressed, love-wise repressed, they start hankering for the other life. They think about heaven, paradise -- but they don't think to create the paradise here-now.

When you are in love, paradise is here-now. Then you don't bother, then who goes to the priest? Then who bothers that there should be a paradise? You are already there! You are no more interested. But when your love energy is repressed, you start thinking 'Here is nothing. Now is empty. Then there must be somewhere some goal...' You go to the priest and ask about heaven, and he paints beautiful pictures of heaven.

Sex has been repressed so that you can become interested in the other life. And when people are interested in the other life, naturally they are not interested in THIS life.

Tantra says: This life is the only life. The other life is hidden in THIS life. It is not against it, it is not away from it; it is IN it. GO into it. THIS IS IT! Go into it and you will find the other too. God is hidden in the world -- that is the Tantra message. A GREAT message, superb, incomparable: God is hidden in the world, God is hidden here-now. If you love, you will be able to feel it.

The third secret: Keep man as frightened as possible. And the sure way is not to allow him love, because love destroys fear... love casteth out fear'. When you are in love, you are not afraid. When you are in love, you can fight against the whole world. When you are in love, you feel infinitely capable of anything. But when you are not in love, you are afraid of small things. When you are not in love, you become more interested in security, in safety. When you are in love, you are more interested in adventure, in exploration.

People have not been allowed to love because that is the only way to make them afraid. And when they are afraid and trembling, they are always on their knees, bowing to the priest and bowing to the politician. It is a great conspiracy against humanity. It is a great conspiracy against YOU! Your politician and your priest are your enemies, but they pretend that they are public servants. They say 'We are here to serve you, to help you attain a better life. We are here to create a good life for you.' And they are the destroyers of life itself.

The fourth: Keep man as miserable as possible -- because a miserable man is confused, a miserable man has no self-worth, a miserable man is self-condemnatory, a miserable man feels that he must have done something wrong. A miserable man has no grounding: you can push him from here and there: he can be turned into driftwood very easily. And a miserable man is always ready to be commanded, to be ordered, to be disciplined, because he knows 'On my own I am simply miserable. Maybe somebody else can discipline my life?' He is a ready victim.

And the fifth: Keep men as alienated from each other as possible, so that they cannot band together for some purpose of which the priest and the politician may not approve.

Keep people separate from each other. Don't allow them too much intimacy. When people are separate, lonely, alienated from each other, they cannot band together. And there are a thousand and one tricks to keep them away.

For example: if you are holding the hand of a man -- you are a man and you are holding the hand of a man, and walking down to road singing -- you will feel, guilty because people will start looking at you: Are you gay homosexual or something'? Two men are not allowed to be happy together. They are not allowed to hold hands, they are not allowed to hug each other. They are condemned as homosexuals. Fear arises.

If your friend comes and takes your hand in his hand, you look around. 'Is somebody looking or not?' And you are just in a hurry to drop the hand. You shake hands in such a hurry. Have you watched it? You just touch each other's hand and shake, and you are finished. You don't hold hands, you don't hug each other. You are afraid.

Do you remember your father hugging you ever? Do you remember your mother hugging you after you became sexually mature? Why not? Fear has been created. A young man and his mother hugging? Maybe some sex will arise between them, some idea. some fantasy. Fear has been created: the father and the son, the father and The daughter no: the brother and the sister no; the brother and the brother -- no!

People are kept in separate boxes with great walls around them. Everybody is classified, and there a thousand and one barriers. Yes, one day, after twenty-five years of all this training, you are allowed to make love to your wife. But now the training has gone too deep into you, and suddenly you don't know what to do. How to love? You have not learned the language.

It is as if a person has not been allowed to speak for twenty-five years. Just listen: for twenty-five years he has not been allowed to speak a single word and then suddenly you put him on a stage and tell him 'Give us a great lecture.' What will happen? He will fall there, then and there. He may faint, he may die... twenty-five years of silence, and now suddenly he is expected to deliver a great lecture. It is not possible.

This is what is happening: twenty-five years of anti-love, of fear, and then suddenly you are legally allowed -- a license is issued, and 'Now you can love this woman. This is your wife, you are her husband, and you are allowed to love.' But where are those twenty-five years of wrong training going to go'? They will be there.

Yes, you will 'love'... you will make a gesture. It is not going to be explosive, it is not going to be orgasmic: it will be very tiny. That's why you are frustrated after making love to a woman. Ninety-nine per cent of people are frustrated after making love, more frustrated than they have ever been before. And they feel 'What? There is nothing! It is not true!'

First the priest and the politician have managed that you should not be able to love, and then they come and they preach that there is nothing in love. And certainly their preaching looks right, their preaching looks exactly in tune with your experience. First they create the experience of futility, of frustration, then... their teaching. And both look logical together -- of one piece.

This is a great trick, the greatest that has ever been played upon man. These five things can be managed through a single thing, and that is the love-taboo.

It is possible to accomplish all these objectives by somehow preventing people from loving each other. And the taboo has been managed in such a scientific way. This taboo is a great piece of art -- great skill and great cunningness have gone into it. It is really a masterpiece. This taboo has to be understood.

First: it is indirect, it is hidden. It is not apparent, because whenever a taboo is too obvious, it will not work. The taboo has to be very hidden, so you don't know how it works. The taboo has to be so hidden that you cannot even imagine that thing against it is possible. The taboo has to go into the unconscious, not into the conscious. How to make it so subtle and so indirect?

There trick is: first go on teaching that love is great so people never think that the priests and the politicians are against love. Go on teaching that love is great, that love is the right thing, and then don't allow any situation where love can happen. Don't allow the opportunity. Don't give any opportunity, and go on teaching that food is great, that eating is a great joy, 'Eat as well as you can', but don't supply anything to eat. Keep people hungry and go on talking about love.

So all the priests go on talking about love. Love is praised as highly as anything just next to God and denied every possibility of its happening. Directly, they encourage it; indirectly, they cut its roots. This is the masterpiece.

No priests talk about how they have done the harm. It is as if you go on saying to a tree 'Be green, bloom, enjoy' and you go on cutting the roots so that the tree cannot be green. And when the tree is not green you can jump upon the tree and say 'Listen! You don't listen. You don't follow us. We all go on saying "Be green, bloom, enjoy, dance"'... and meanwhile you go on cutting the roots.

Love is denied so much. And love is the rarest thing in the world -- it should not be denied. If a man can love five persons, he should love five. If a man can love fifty, he should love fifty. If a man can love five hundred, he should love five hundred. Love is so rare that the more you can spread it the better.

But there are great tricks. You are forced into a narrow, very narrow, corner: you can love only your wife, you can love only your husband, you can love only this, you can love only that -- the conditions are too much. It is as if there were a law that you can breathe only when you are with your wife, you can breathe only when you are with your husband. Then breathing will become impossible. Then you will die. And you will not even be able to breathe while you are with your wife or with your husband.

You have to breathe twenty-four hours a day. The more you breathe while you are with your spouse... Be loving.

Then there is a trick again: they talk about 'higher love', and they destroy the lower. And they say that the lower has to be denied: bodily love is bad, spiritual love is good. Have you ever seen any spirit without a body? Have you ever seen a house without a foundation? The lower is the foundation of the higher. The body is your abode, the spirit lives in the body. with the body. You are an embodied spirit and an ensouled body. You are together. The lower and the higher are not separate, they are one -- rung of the same ladder.

This is what Tantra wants to make clear: that the lower has not to be denied, the lower has to be transformed into the higher. The lower is good. If you are stuck with the lower the fault is with you, not with the lower. Nothing is wrong with the lower rung of a ladder. If you are stuck with it, YOU are stuck: it

is something in you.

Move.

Sex is not wrong. YOU are wrong if you are stuck there. Move higher. The higher is not against the lower; the lower makes it possible for the higher to exist.

And these tricks have created many other problems. Each time you are in love, somehow you feel guilty; a guilt has arisen. When there is guilt, you cannot move totally into love -- the guilt prevents you, it keeps you holding on. Even while making love to your wife or your husband, there is guilt: you know this is sin, you know you are doing something wrong. 'Saints don't do it.' You are a sinner. So you cannot move totally even when you are allowed -- superficially -- to love your wife. The priest is hidden behind you in your guilt feeling; he is pulling you from there, pulling your strings.

When guilt arises, you start feeling that you are wrong; you lose self-worth, you lose self-respect.

And another problem arises: when there is guilt you start pretending. Mothers and fathers don't allow their children to know that they make love, they pretend. They pretend that love exists not. Their pretension will be known by the children sooner or later. When the children come to know about the pretension, they lose all trust. They feel betrayed, they feel cheated. And fathers and mothers say that their children don't respect them. You are the cause of it, how can they respect you? You have been deceiving them in every way, you have been dishonest, you have been mean. You were telling them not to fall in love -- 'Beware' and you were making love all the time. And the day will come, sooner or later, when they will realise that even their father, even their mother was not true with them -- so how they can respect you?

First, guilt creates pretension, then pretension creates alienation from people. Even the child, your own child, will not feel in tune with you. There is a barrier -- your pretension. And when you know that everybody is pretending... One day, you will come to know that you are just pretending and so are others. When everybody is pretending, how can you relate? When everybody is false, how can you relate? How can you be friendly when everywhere there is deception and deceit? You become very, very sore about reality, you become very bitter: you see it only as a devil's workshop.

And everybody has a false face, nobody is authentic. Everybody is carrying masks, nobody shows his original face. You feel guilty, you feel that you are pretending, and you know that everybody is pretending, everybody is feeling guilty, and everybody has become just like an ugly wound. Now it is very easy to make these people slaves -- to turn them into clerks, stationmasters, schoolmasters, collectors, deputy collectors, ministers, governors, presidents. Now it is very easy to distract them. You have distracted them from their roots. Sex is the root, hence the name MULADHAR. MULADHAR means the root energy.

I have heard...

It was her wedding night and the haughty Lady Jane was performing her marital duties for the first time.

'My Lord' she asked her bridegroom 'is this what the common people call love-making?'

'Yes, it is, my lady' replied Lord Reginald, and proceeded as before.

After a while Lady Jane exclaimed indignantly 'It is too good for the common people!'

The common people have not really been allowed love-making: 'It is too good for them.'

But the problem is that when you poison the whole common world, you are also poisoned. If you poison the air which the common people breathe, the air that the king breathes will also be poisoned; it cannot be separate -- it is all one. When the priest poisons the common people, finally he also is poisoned. When the politician poisons the common people's air, finally he also breathes the same air -- there is no other air.

A curate and a bishop were in opposite corners of a railway carriage on a long journey. As the bishop entered, the curate put away his copy of PLAYBOY, and started reading The CHURCH TIMES. The bishop ignored him and went on doing the Times crossword. Silence prevailed.

After a while the curate tried to make conversation. And when the bishop began to do a lot of head-scratching and 'tuttut-tutting' he tried again. 'Can I help you sir'?'

'Perhaps. I am only beaten by one word. What is it that has four letters, the last three are u-n-t, and the clue is: "essentially feminine"?'

'Why, sir' said the curate after a slight pause 'that would be "aunt".'

'Of course, of course!' said the bishop. 'I say, young man, can you lend me a rubber?'

When you repress things on the surface, they all go deep inside, into the unconscious. It is there. Sex has

not been destroyed -- fortunately. It has not been destroyed, it has only been poisoned. It cannot be destroyed; it is life energy. It has become polluted, and it can be purified.

That is the process of Tantra: a great process of purification.

Your life problems can basically be reduced to your sex problem. You can go on solving your other problems but you will never be able to solve them because they are not true problems. And if you solve your sex problem, all problems will disappear because you have solved the basic one.

But you are so afraid even to look into it.

It is simple. If you can put aside your conditioning, it is very simple. It is as simple as this story.

A frustrated spinster was a pest to the police, she kept ringing up saying there was a man under her bed. She was finally sent to a mental hospital, but she still told the doctors there was a man under her bed. They gave her the latest drugs. and she suddenly declared that she was cured.

'You mean, Miss Rustifan, you can't see a man under The bed now?'

'No, I can't. I can see two.'

One doctor told the other that there was only really one sort of injection that would cure her complaint, which he called 'malignant virginity' -- why did they not set her up in her bedroom with Big Dan, the hospital carpenter?

Big Dan was fetched, told what her complaint was, and that he would be locked in with her for an hour. He said it would not take that long, and an anxious group gathered on the landing... they heard 'No, stop it, Dan. Mother would never forgive me!'

'Shut up yelling, it's got to be done some time. It should have been done years ago!'

'Have your way by force then, you brute!'

'It's only what your husband would have done, had you had one.'

The medics could not wait, they burst in.

'I have cured her' said the carpenter.

'He has cured me' said Miss Rustifan.

He had sawn the legs off the bed.

Sometimes the cure is very simple. And you go on doing a thousand and one things... And the carpenter did well... just cutting the legs off the bed, and it was finished. Now where could the man hide?

Sex is the root of almost all your problems. It has to be so because of thousands of years of poisoning. A great purification is needed.

Tantra can purify your sex energy. Listen to the Tantra message. Try to understand it. It is a great revolutionary message. It is against all priests and politicians. It is against all those poisoners who have killed all joy on the earth just so that man can be turned into, reduced into a slave.

Reclaim your freedom. Reclaim your freedom to love. Reclaim your freedom to be and then life is no longer a problem. It is a mystery, it is an ecstasy, it is a benediction.

The Tantra Vision, Vol 2

Chapter #5
Chapter title: From Nothing to nothing

5 May 1977 am in Buddha Hall

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NONMEMORY IS CONVENTION'S TRUTH
AND MIND WHICH HAS BECOME NO-MIND (IS ULTIMATE TRUTH).

THIS IS FULFILLMENT, THIS IS THE HIGHEST GOOD.
FRIENDS, OF THIS HIGHEST GOOD, BECOME AWARE.

IN NONMEMORY IS MIND ABSORBED;
JUST THIS IS EMOTIONALITY PERFECT AND PURE.

IT IS UNPOLLUTED BY THE GOOD OR BAD OF WORLDLINESS
LIKE A LOTUS UNAFFECTED BY THE MUD FROM WHICH IT GROWS.

YET WITH CERTAINTY MUST ALL THINGS BE VIEWED AS IF THEY WERE A MAGIC SPELL.....
IF WITHOUT DISTINCTION YOU CAN ACCEPT OR REJECT SAMSARA OR NIRVANA,

STEADFAST IS YOUR MIND, FREE FROM THE SHROUD OF DARKNESS.
IN YOU WILL BE SELF-BEING, BEYOND THOUGHT AND SELF-ORIGINATED.

THIS WORLD OF APPEARANCE HAS FROM ITS RADIANT BEGINNING NEVER COME TO BE;
UNPATTERNED, IT HAS DISCARDED PATTERNING.

AS SUCH IT IS CONTINUOUS AND UNIQUE MEDITATION;
IT IS NONMENTATION, STAINLESS CONTEMPLATION, AND NO-MIND.

An ancient scene...

It must have been a morning like this. The trees were dancing in the morning sun, and the birds were singing. And the house of a great mystic of those days, Udallaka, was celebrating the coming back of his son, Swetketu, from the house of the Master where he had been sent to study.

Swetketu came. The father received him at the door, but felt that something was missing -- something was missing in Swetketu. Something was present which should not have been present: a subtle arrogance, a subtle ego. That was the last thing the father was waiting for.

In those ancient days, education was basically the education of the non-ego. A student was sent to the forest university to live with the Master so that he could dissolve himself and have a taste of existence. Rumours had been coming that Swetketu had become a great scholar. There were rumours that he had won the greatest award. And now he came and Udallaka was not happy.

Yes, he had brought the greatest award that the university could have conferred. He had passed all the examinations, he had obtained the highest degree, and he came loaded with much knowledge. But something was missing, and the father's eyes were full of tears.

Swetketu could not understand it. He said is something wrong? Why are you unhappy?'

And the father said 'One question: Have you learned that One, by learning which everything is known? And by forgetting which all knowledge is futile, meaningless -- just a burden -- not a help, but a harm?'

Swetketu said 'I have learned all that was available there. I have learned history, I have learned philosophy, I have learned mathematics, I have learned the Vedas. I have learned language, I have learned art, I have learned this and that...' And he listed all the names of all the sciences of those days. But the unhappiness of the father remained the same. He said 'But have you learned that One, by learning which all is learned?'

And the son was a little annoyed. He said 'Whatsoever my Master could teach, I have learned. And whatsoever is written in the books, I have learned. What are you talking about? That One...? Don't be mysterious. Say it exactly! What do you mean?'

Naturally, there was arrogance. He had come with the idea that now he knew all. Maybe he was thinking -- as every student thinks -- that that now his father knows nothing. He must have come with the idea that now he had become a great knower. And there was his old father who was not happy, and he was talking about something mysterious: the One.

And the father said 'Do you see the tree yonder, over there? Go and bring a seed from that tree.' It was a nayagrod tree. The son brought a seed of the tree, and the father said 'Where does the tree arise from?'
And the son said 'From this small seed, of course.'

'This big tree... from this small seed? Break the seed and see where that tree arises from -- that big tree.' And the seed was broken, but there was nothing. In the seed there was emptiness. And the father said 'Can you see that emptiness from which this big tree arises?'

And the son said 'I can infer it, but I cannot see it. How can you see nothingness?'

And the father said 'That is the One I am talking about. It is out of nothing that all comes, it is out of that creative Void that all is born and one day dissolves back into. Go back and learn SHUNYA. Go back. Learn this Void, because this is the origin of all: the source. And the source is the goal too. The beginning is the end too. Go and learn this basic, fundamental thing. All else that you have learned is rubbish! Forget about it -- it is all memory, it is all mind. Learn no-mind, learn no-memory. It is all knowledge that you have learned. Learn knowing, learn awareness, learn understanding. It is objective what you have learned, but you have not penetrated to your innermost core.'

The world is thought to be a big tree. And these are the four steps in Tantra. The Void is the first step -- the Void in the seed. The seed is nothing but a container of that creative Void; it contains that creative Void. When the seed breaks open down in the earth, that Void starts sprouting into a tree.

This nothingness -- what physicists call no-matter -- this nothingness, this no-thingness is the source. Out of this nothingness is born the tree. Then come flowers, fruits, and a thousand and one things. But each thing again becomes a seed, and the seed falls into the earth and again becomes that Voidness.

This is the circle of existence: from nothing to nothing, from nowhere to nowhere. In the middle of two nowheres is the dream, the SAMSARA. In the middle of two nothings are all things. Hence they are called dream-stuff; hence they are called MAYA; hence they are called nothing but thoughts, fantasies. This is the Tantra Tree.

No-mind is the beginning of all and the end of all. Out of no-mind arises what Tantra calls unorigination. Out of unorigination arises nonmemory. Out of nonmemory arises memory. This is the Tantra Tree.

No-mind, nothingness, means that all is potential, nothing is yet actual. All is possible, probable, but nothing has happened. Existence is fast asleep in the seed, resting -- the state of rest, the state of unmanifest being. Remember it, because only then will you be able to understand these sutras. These sutras are of great importance, because understanding them you can go into your own mind and search for the no-mind.

The first state: no-mind: everything is potential, nothing is actual. The second state: unorigination -- still nothing has become actual, but things are getting ready to become actual. In a way it is the same as the first, but with a slight difference. In the first everything is absolutely at rest; the rest is absolute. Nothing may happen for millions of years. In the second nothing has happened yet, but things are ready to happen at any moment. The potentiality is ready to explode into actuality. It is like a runner who is ready to run any moment the whistle is blown. He is on the verge. He is just standing on the line, absolutely ready. Once the signal is given, he will be running.

Unorigination means that nothing has originated yet, but it is ready to be born. Unorigination means the pregnant state. The child is in the womb -- the child may come at any moment. Yes, it has not come yet, so in that way it is similar to the first state. But it is very, very ready -- in that way it is not similar to the first state.

The third state is called nonmemory. The child is born: the experience has become actual. The world has come in, but there is still no knowledge: nonmemory.

Just think of the first day a child is born. He opens his eyes, he will see these green trees, but he will not be able to recognise that they are green. How can he recognise them as green? He has never known green before. He will not even be able to recognise that they are trees. He will see the trees, but he will not be able to recognise them because he has never known them before. His perception will be pure, uncontaminated by memory, hence this state is called nonmemory.

This is the state Christians talk about when Adam lived in the Garden of Eden -- no knowledge, he has not yet tasted the fruit of the Tree of Knowledge. This is the state in which every child lives early in life. For

a few months the child sees, listens, touches, tastes, but no recognition arises, no memory is formed. That's why it is very difficult to remember the early days of your life. If you try to remember, you can easily go up to the fifth year. A little more effort -- the fourth; a little more effort -- and hard effort -- and you can go up to the third. Then suddenly there is a blank, then you cannot remember. Why not? You were alive. In fact you were so alive that you will never be alive as much again. Those first three years were the most alive time of your life. Why is the memory of them not there? Why can't you penetrate into them? Because the recognition was not there. Impressions were there, but there was no recognition.

That's why Tantra calls this state nonmemory. You see, but by seeing, knowledge is not created. You don't gather anything. You live moment to moment: you slip from one moment into another without carrying the first moment into the other. You don't have any past. Each moment arises absolutely fresh. That's why children are so alive and so fresh, and their life is so full of joy, delight, wonder. Small things make them so happy. And small incidents make them so tremendously excited, ecstatic. And they are continuously surprised -- just a dog passing by, and they are surprised. A cat comes in the room, and they are surprised. You bring a flower and the colour is tremendous. They live in the psychedelic world; everything is luminous. Their eyes are clear -- no dust has gathered yet; their mirror reflects perfectly. This is the state of nonmemory: the third state.

And then comes the fourth state: memory, the state of mind. Adam has eaten the fruit of knowledge; he has fallen, he has come into the world. From no-mind to mind is the passage into the world. No-mind is NIRVANA; mind IS SAMSARA. If you want to go back again to that original purity, that primal innocence, that primordial purity of consciousness, then you will have to go backwards.

And these same steps will be the steps: memory has to be dissolved into non-memory -- hence the insistence of all meditations that the mind has to be dropped, thoughts have to be dropped. Move from thought to no-thought, then from no-thought to unorigination, and then from unorigination to no-mind... and the drop drops into the ocean. You are again the ocean; you are again the infinite, you are again the eternal. No-mind is eternity, mind is time.

Now, the other day I talked about four MUDRAS. KARMA MUDRA, the action gesture, GYANA MUDRA, the knowledge gesture, SAMAYA MUDRA, the pure time gesture, and MAHAMUDRA, the great gesture, the space gesture. They are also connected with these four states.

The first, KARMA MUDRA, is memory. Tantra says: Whatsoever you think of as action is nothing but memory. In fact, action has never happened. It is a dream that you have looked through; it is your projection. Action happens not. Action cannot happen in the very nature of things. Action is just a mind-dream; you project it.

So the first, KARMA MUDRA, is exactly parallel to memory. The day you drop memory, you go beyond action. Then too, things happen through you, but you are no longer the actor, you are no longer the doer of them: the ego disappears. Things flow through you, but you are not the doer of them.

The trees don't try to grow; growth happens, but they are not trying to grow. Flowers bloom, but there is no effort involved. Rivers flow, but they are not tired. Stars move, but they are not worried. Things are happening, but there is no doer.

The second state is GYANA MUDRA, the knowing gesture. You simply watch, you simply know, you don't do anything. Things happen, you are just a watcher; you don't become identified as a doer.

Then the third MUDRA is SAMAYA MUDRA. Then, by and by, even the knower is not needed; there is nothing to know. First, action disappears, then knowledge also disappears. Then there is pure now-ness; time just flows in its purity. All IS; nothing has to be done and nothing has to be known. You are a simple being. Time goes on flowing by the side; you are undisturbed, unperturbed. All desire to do or to know has disappeared.

There are only two kinds of desires: the lower kind is to do something; the higher kind is to know something. The lower kind needs the body to do; the higher kind needs only the mind to know -- but both are desires.

Both have gone. Now you sit alone. Things move, time flows, everything goes on happening. You are neither a doer nor a knower.

And then the fourth gesture: the MAHAMUDRA, the great gesture. Even YOU are no more. Action dropped, knowledge dropped, then even time dropped... and then you also disappear. Then there is silence. This is what silence is. What you call silence is not silence. Your silence is just a faraway reflection, a very poor silence. Sometimes you feel a little relaxed and the mind is not spinning as fast as it does ordinarily; the mind is a little relaxed -- you feel silence. That's nothing.

Silence is when action has gone, knowledge has gone, time has disappeared... and you too. Finally you are gone. One day,. suddenly you find that everything has disappeared, nothing remains. In that nothingness -- the great gesture -- you are infinite.

With the first, KARMA MUDRA, there are thoughts -- and naturally with thoughts, past and future, because thoughts are either of the past or they are of the future. With thoughts... the anxiety, tension, anguish.

With the second, GYANA MUDRA, memory dissolves into nonmemory: no past, no future -- only now. Mind asleep, not dead yet, can wake up again. So many times GYANA MUDRA happens and is lost. That is the meaning of gaining meditation and losing it. In the second case, mind is not destroyed, it simply goes to sleep. It has a little sleep, that's all, it goes into sleep. Then again it comes back, sometimes with a vengeance, with tremendous energy -- of course, it has rested. So, after each deep meditation you will find that the mind is spinning more, has got more energy now; it has been at rest and has become more active. In the second. GYANA MUDRA, mind goes to sleep but has not disappeared yet -- but you can have a little taste of no-mind for a moment. For a split second, the ray enters; you are thrilled. And the taste creates trust. This is where trust arises.

Trust is not a belief, it is a taste. When you have seen this light, even for a single moment, then you can never be the same man again. You may lose it, but it will haunt you. You may not be able to get it again, but neither will you be able to forget it: it will always be there. And whenever you have time and energy, it will start knocking on your door.

This is the state that can happen in the presence of a Master very easily: this is a contact-high. This second state, GYANA MUDRA, can happen in the presence of a.man who has attained to the fourth stage, to no-mind.

Hence, down the ages seekers have been searching for a Master. Where to get the taste from? You cannot get it through books, books will only supply belief. Where to get a living experience from? And you cannot have that living experience because you don't know what it is exactly, in what direction to move, what to do. And doubt is always there whether it exists at all. Maybe it is just the dream of a few mad people? And they are in a small minority -- a Buddha, a Christ, a Saraha; they are a very small portion of humanity. The great majority lives without such experiences. Who knows? These people may be mad. Who knows? These people may have a certain perversion. Who knows? These people may be cheats, frauds; they may be deceiving others. Or maybe they are not cheats -- honest people -- but they are deceived themselves. They may have auto-hypnotised themselves, they may have created a hallucination or maybe they have dreamt it. Maybe these are dreamers, and good dreamers.

There are good dreamers and bad dreamers. Bad dreamers are those whose dreams are always in black and white -- flat, two-dimensional. Good dreamers are those whose dreams are in three dimensions, always colourful. These three-dimensional dreamers become poets. Do you remember any time having a dream in colour? Very rarely does a person see a dream in colour, otherwise they are in black and white. If you see your dreams in colour, then there is a possibility of your being a poet, a painter, otherwise not.

Who knows? These mystics are great dreamers and they dream in three dimensions, so their dream looks absolutely actual. And naturally they devote so much time to their dreams that it is possible they may become obsessed with the dream and that nothing like this is really real: this doubt persists, this doubt follows every seeker. It is natural -- nothing to be worried about. How to drop this doubt? The scriptures simply say 'Drop it and believe.' But how to drop it? You can believe, but deep down the doubt will continue.

St. Augustine has a prayer which he used to pray every day to God: 'God, I believe. I absolutely believe. But take care, have mercy on me, so the doubt does not arise again.' But why? If the belief is absolute, then where does this fear arise from? Where does this prayer come from?

'I believe' says St. Augustine 'and you take care of my unbelief.' But the unbelief is there. Maybe you have repressed it. Out of greed, out of lust for God, out of lust and desire for the other world, you may have repressed it; but it is there, and it goes on gnawing at your heart. You cannot drop it UNLESS some experience happens to you.

But how can the experience happen? The scriptures say 'Unless you believe, the experience will not happen.' Now this is a very complex phenomenon. They say that the experience will not happen unless you believe. And how can the experience happen? -- because you cannot believe until the experience happens. Only experience can create belief -- a belief without doubt, a doubtless trust.

This doubtless trust is possible only if you are in the presence of someone to whom it has happened. In

the presence, some day -- sitting silently, not knowing, not trying, not desiring -- it happens. It happens like a flash of light... and your whole life is transformed. This is what is meant by conversion. You are converted, you are transformed; you have moved to a new plane.

The presence of somebody who lives higher than you has uplifted you.. Unawares, in spite of yourself, you have been dragged. Once you have tasted, then there is trust. And when there is trust you can move into the third and the fourth. The presence of the Master can lead you only to the second, GYANA MUDRA. Yes, he can give you a little knowing, a little taste of his being.

When Jesus was departing, he broke the bread and said to his disciples: Eat it, it is me, poured wine and said: Drink it. This is my blood, this is me. This is very symbolic, it is a metaphor. This is GYANA MUDRA. Jesus was saying: You can have a little taste of me; you can drink me, you can eat me.

Each disciple is a cannibal. He eats of the Master; he absorbs the Master -- that's what eating means. What do you do when you eat something? You digest it, you absorb it; it becomes your blood, it becomes your bone, it becomes your marrow, it becomes your consciousness. That's what eating is.

What do you do with a Master? You eat his presence, you eat his vibe, and you digest it. And, by and by, it becomes YOUR consciousness. The day it becomes your consciousness, you are a sannyasin, not before it. Before it, sannyas is formal. Before it, sannyas is just a beginning towards this phenomenon. Without being a sannyasin it will be difficult for this to happen, because with sannyas you become open and vulnerable. When you are open and vulnerable, some day, in some moment, things fall together. In some moment your energy is in such a state that the Master's energy can pull it. In some moment you come very close. In some love moment, in some joy moment, in some celebration, you come close to the Master, and you can be hooked. And just a glimpse, just a drop of that nectar goes down your throat, and you are converted.

Now you know. Now YOU know yourself. Now there is no need to believe. Now even if the whole world says that God does not exist, it does not matter; you will be able to fight against the whole world because YOU know. How can you deny your own knowledge? How can you deny your own experience? -- that small drop is more powerful than the whole world. That small drop is more potent than your whole past. Millions of lives are nothing compared with the small drop.

But this can happen only when you are close. People come to me and they ask 'Why sannyas? Can't we be here without taking sannyas?' Yes, you can be here as long as you want, but you will not be close. You can sit exactly by my side. I can hold your hand. That will not do. Vulnerability on your part, openness on your part...

Just a few days ago a young man was asking me 'What is the basic reason for the ochre robes, for the mala, for the locket? What is the rationale?'

'There is none' I told him. 'It is just absurd.'

He was puzzled. He said 'But if it is absurd, then why do you impose it?'

And I told him 'Precisely -- that's why.'

If I say something which is rational and you do it, that will not surrender you to me, that will not be the gesture. If something is rational and you are convinced of its rationality and then you follow it, then you are following your reason not me. If something is rational and can be proved rationally, scientifically, and you follow it, you are not vulnerable to me, you are not available to me. That will not be of any use -- you will still be following your reason. So each Master down the ages has developed a few absurd things. They are simply symbolic. They simply show that, yes, you are ready and you are not asking for the reason. You are ready to go with this man, and if he has some eccentric ideas, that too you allow. This loosens your head: it just makes you a little more open.

Enlightenment can happen in any colour; orange is not a must. It can happen in any colour. It can happen without any locket. It can happen without any mala. But then why? The 'why' is its absurdity. The reason is that it is meaningless. It is just a gesture on your part: that you are ready to go into something even if it is absurd. You are ready to go beyond your reason -- that's the meaning of it.

This is a very small beginning, but small beginnings can end in big things. When the Ganges comes out of the Himalayas, it is just a drip-drop; you can hold it in your hand, it is such a small phenomenon. But by the time it reaches the ocean, it is so vast.and so huge and so enormous that it will drown you; you cannot hold it any more.

This is a small gesture -- wearing orange and the mala and the locket -- a very absurd thing, a small gesture, the beginning of something. You love a man so much that you are ready to do something absurd for him, that's all. This makes you vulnerable to me, and you can get the measles more easily then.

Truth is infectious, and you have to be available to it. Doubt is a sort of inoculation: it protects. Reason protects. Protected, you will never move anywhere. Protected, you will die only. Protected, you are in your grave. Unprotected, you are available to God.

To be in close proximity to a Master the phenomenon can happen one day -- you are uplifted. Suddenly you have wings, a little taste of the freedom and the sky. And then... then things can be done on your own.

Then the third becomes possible: SAMAYA MUDRA. Then you can start looking in the direction which has opened within you, and you can start moving. Now you know where to move, where to go. Now you have a certain intuitive grasp of it. Now you know a certain knack. Religion is not a science, religion is not an art, it is a knack. But the knack comes through taste, through experience.

SAMAYA MUDRA is unorigination, parallel to unorigination: ANUTPANNA. Then mind is not just asleep, mind has dropped. But with the second, mind will come back; it is only asleep. With the third, mind will not come back easily, but it is still possible to bring it back. With the second it will come back, it will happen; with GYANA MUDRA, it will come back on its own. With the third, SAMAYA MUDRA, if you want to bring it back, you can bring it back -- but otherwise it won't come on its own.

With the fourth, MAHAMUDRA, even if you want to bring it back, it is impossible. You have gone beyond, you have transcended. This fourth stage, which is the beginning of existence, is the goal of Tantra.

Three things more, then we can enter into the sutra.

From memory to non-memory you will need 'awareness one'. You will have to become more watchful about the thoughts, dreams, memories, flicking by, moving around you. You will have to have more attention focused on the thoughts. Thoughts are the objects and you will have to become aware of them. This is the first awareness: 'awareness one'.

Krishnamurti talks about this, he calls it 'choiceless awareness'. Don't choose. Don't judge whatsoever thought is passing by, just watch it, just see that it is moving. If you go on watching, one day, thoughts don't move that fast; their speed has slowed down. Then, some day, gaps start coming: one thought goes and another does not come for a long time. Then, after some time, thoughts simply disappear for hours... and the road is just empty of traffic.

Ordinarily you are always in a rush-hour. Thoughts are jamming in, one thought upon another, track behind track. It is not only one track, there are many tracks going on. And the man you call a thinker has more tracks than the ordinary man. If you know anything about chess, then you know that the chess-player needs a five-track mind. He has to think at least about five moves ahead: If he is going to do this, then what will the other do? Then what will he do? Then what will the other do...? -- this way. He has to go at least five moves ahead. Unless he can hold these five moves in his mind, he cannot be a great chess player.

The people you call thinkers have a many-track mind, a very complex mind, and all the tracks are jammed. From every direction there is always a rush, and there is always rush hour -- even in the night. When you are asleep, the mind goes on and on; it goes on working. It is a twenty-four hour worker: it does not ask for any holiday. Even God got tired after six days and had to rest on Sunday. But mind needs no Sunday. For seventy, eighty years, it goes on working and working and working. It is maddening. No rest...

You must have seen a photograph of Rodin's statue, THE THINKER. In the East we laugh about the statue... so anxiety-ridden! Rodin's THINKER... you can see his head even in the marble statue, you can feel his anxiety -- that is Rodin's art. You can think of how Aristotle would have been, or Bertrand Russel, or Friedrich Nietzsche. And there is no surprise if Nietzsche goes mad. The way it is, this statue of Rodin is bound to go mad one day -- thinking, thinking, thinking...

In the East we have not bothered much about thinkers, we have loved the non-thinkers. Buddha is a non-thinker, so is Mahavir, so is Saraha -- these are non-thinkers. Even if they do think, they think only to move towards non-thinking. They use thinking as a jumping-board for non-thinking.

The bridge from memory to non-memory is 'awareness one'. It is awareness of the object. From non-memory to unorigination you will need a second awareness: that's what Gurdjieff calls 'self-remembering'.

Krishnamurti's work is totally based on 'awareness one'. Gurdjieff's work is totally based on 'awareness two'. With 'awareness one', you look at the object, at the thought. You become attentive to the object. With 'awareness two', you become doubly attentive: to both the object and the subject. Your arrow of consciousness is double-headed. On the one side you have to become aware of the thought, and on the other side you have to become aware of the thinker: the object, subjectivity -- both have to be in the light of awareness. Gurdjieff's work goes deeper than Krishnamurti's. He calls it 'self-remembering'.

A thought is moving in your mind. For example, a cloud of anger is moving. You can watch the cloud of

anger without watching the watcher, then this is 'awareness one'. If you watch the cloud and at the same time you continuously remember who is watching -- 'I am watching' -- then this is 'awareness two': what Gurdjieff calls 'self-remembering'.

From memory to nonmemory, 'awareness one' will be helpful. But from nonmemory you can very easily fall back again into memory, because mind only goes to sleep. With the first awareness, you simply tranquillise the mind, you drug the mind: the mind goes into sleep. It is a great rest and a good beginning, but not the end. Necessary, but not enough.

With the second awareness, the mind falls into unorigination, ANUTPANNA; now it will be very difficult to bring it back. You CAN bring it back, but it will not come on its own. It is not impossible to bring it back, but it is not easy.

With Gurdjieff the work goes still deeper. And Tantra says that there is a third awareness: 'awareness three'.

What is this 'awareness three'? When you forget about the object and you forget about the subject and there is just pure awareness. You are not focused on anything -- just pure awareness; not attentive about anything, just attentive, unfocused, unconcentrated. With the first, you are concentrated on the object. With the second, you are concentrated on the object and the subject too. With the third, you drop all concentration; you are simply alert. This third leads you to the state of no-mind.

Now, the sutras:

NONMEMORY IS CONVENTION'S TRUTH
AND MIND WHICH HAS BECOME NO-MIND (IS ULTIMATE TRUTH).

Tantra divides truth in two ways: the first it calls hypothetical truth, VYAVHARIKA; the second, it calls ultimate truth, PARMARTHIKA.

Hypothetical truth is called truth only for the name's sake: it is called truth because it looks like truth. It is so just in practice; it has a certain glimpse of the truth. It is almost like this: if somebody shows you a picture of me and you say 'Yes, it is a true picture', what do you mean by a 'true picture'? How can the picture be true? The statement that the picture is true simply means that it resembles the original. The picture in itself is untrue -- all pictures are untrue -- it is just a paper. How can I be on the paper? How can I be the paper? How can I be the lines? Even a true photograph is just a photograph. But by saying 'It is a true photograph', we say that, yes, it resembles the original.

I have heard one anecdote:

A very beautiful but talkative woman once came to see Pablo Picasso, and she talked too much. Pablo Picasso was bored, but she was very rich so he could not throw her out either. She was a great customer of his paintings so he had to listen. And she was going on and on and on.

Then finally she said 'Just the other day I saw your photograph in a friend's house. It was so alive, and I loved it so much that I kissed it.'

Picasso said 'Wait! Did it kiss back?'

The woman said 'What are you saying? Have you gone mad? How can a picture kiss back?'

Picasso said 'Then, it was not me. It was certainly NOT me!'

A picture is true because is resembles. It is untrue because it is a picture. This is what Tantra calls VYAVHARIKA truth.

NONMEMORY IS CONVENTION'S TRUTH...

It is just so-so; it is just called truth conventionally. Memory, you know. Nonmemory happens sometimes in the presence of a Master, or while meditating or praying. But even nonmemory is just a hypothetical truth; it is a photograph. Yes, it resembles the true no-mind, but only in resemblance. It is not yet the true mind.

To make you aware of it and to keep it in your mind, Tantra insists again and again that this has not to

be taken as the goal; it is just the beginning. Many people become stuck when they attain to nonmemory. When they can have a few glimpses of no-mind, they think they have arrived. It is tremendously beautiful, it is very alive -- in comparison to memory, it is ecstatic. But it is nothing in comparison to the real no-mind state, because memory is still there, fast asleep, snoring; it can wake at any moment. Mind is still there waiting for its opportunity to come back. Yes, the traffic has stopped for a moment, but the traffic will start again.

It is good to have these glimpses because they will lead you further, but it is not good to get stuck. This is what happens through drugs -- LSD, marijuana, mescaline -- this is what happens: this second state, nonmemory. Under the impact of the drug, memory disappears for. a moment. It is a chemically enforced state: in chemical shock, memory disappears.

This is what happens through electro-shock. We give electroshock to mad people whose memories have become such a burden to them that they cannot get out of it by themselves. We give them electro-shock or insulin shock. Why? Because through the shock -- electricity passing through their brainwaves, giving them such a shock -- for a moment, they become uprooted. They lose track. They forget what they were thinking, what was there. For a moment they are dazzled by the shock, and when they come back they cannot recapture it. That's why electroshock helps. But electro-shock or chemical shocks don't give you the real thing; they give you only a photograph.

NONMEMORY IS CONVENTION'S TRUTH AND MIND WHICH HAS BECOME NO-MIND (IS THE ULTIMATE TRUTH).

So don't be contented unless you attain to no-mind, the fourth state.

THIS IS FULFILLMENT, says Saraha, THIS IS THE HIGHEST GOOD. FRIENDS, OF THIS HIGHEST GOOD, BECOME AWARE.

This no-mind is fulfillment, because you have arrived at the very source of life and existence. And unless it happens, there is no contentment and no fulfillment. This is real flowering, this is SAHASRAR: the one-thousand-petalled lotus has bloomed. Your life is released in fragrance and celebration and joy.

This is what God is. This is the highest good, the SUMMUM BONUM. There is nothing higher than this. This is NIRVANA.

FRIENDS, OF THIS HIGHEST GOOD, BECOME AWARE.

Saraha says: Remember, there are three kinds of awareness: 'awareness one' of the object, 'awareness two' of the object and the subject, 'awareness three', pure awareness. Go into these three stages of awareness so that you can attain the SUMMUM BONUM.

And, he says to the king and to the others who must have gathered to listen to this great discourse: FRIENDS... He calls them friends. This has to be understood.

From the side of the Master the disciple is the friend, but not from the side of the disciple. Sometimes, a few sannyasins write to me. Just the other day there was a question. One sannyasin had written 'Osho, I cannot think of you as my Master, but I think of you as my friend. Is there something wrong in it'?

Nothing from my side. It is perfectly okay. But something is missing from your side and you will be at a loss. Why is it so?

From the side of the Master you are friends, because he can see that it is only a question of time -- otherwise you have already arrived. It is only a question of time and one day you will become awake. You are all Buddhas! From the side of the Master the whole existence is already enlightened. The rocks and the trees and the stars, and the animals and the birds, and men and women -- the whole existence is enlightened from the side of the Master. It is only a question of time, and time is irrelevant. You are all there. You don't know it -- that is true, but the Master knows.

The day I knew my own self, I knew the very self of existence. Since then I have not looked at anybody as unenlightened; I cannot that is impossible. Yes, you don't recognise your fact, but I cannot deny it. From my side you are friends. You are me. But from your side if you think that you cannot accept me as your Master and you can only think about me as a friend, then it is up to you. But know that you will miss.

What is the difference? When you accept a person as a friend you mean that you accept him as your

equal: a friend is equal to you. Yes, you are friends to me because I see that you are just equal to me -- there is no difference. But if you see me as an equal to you, then your growth will stop.

When I see you as equal to me, I am raising you to my being. When you see me as equal to you, you are pulling me down to your level. Just see the difference. When I say that you are equal to me I am trying to pull you to me. When you say 'Osho, you are equal to us', you pull me to your level. Naturally, you cannot pull anywhere else. You don't know any other level.

And why is it difficult to accept somebody as your Master? The ego. At most the ego wants you to accept me as the friend.

It is up to you, it is your choice. If that is the way you want it to be, let it be that way -- but then I am not responsible if nothing happens to you. Then it is your responsibility, utterly your responsibility, if nothing happens to you -- because you have created the barrier. I can flow towards you only when you look upwards at me, because the flow of energy is possible only downwards.

I am not losing anything if you think of me as your friend, I am not losing anything even if you think of me as your enemy -- that doesn't matter. You will be losing. The man who thinks that I am his enemy, is making me equal to him, and the man who thinks I am his friend is doing the same. They are not different people.-When you look upwards you can be hooked by the upward energy; you can be pulled.

Saraha says

FRIENDS, OF THIS HIGHEST GOOD, BECOME AWARE.

From the Master's side everybody is a friend. Those who think they are friends, they are friends; and those who think they are enemies, they also are friends.

IN NONMEMORY IS MIND ABSORBED;
JUST THIS IS EMOTIONALITY PERFECT AND PURE.

IT IS UNPOLLUTED BY THE GOOD OR BAD OF WORLDLINESS
LIKE A LOTUS UNAFFECTED BY THE MUD FROM WHICH IT GROWS.

IN NONMEMORY IS MIND ABSORBED... Memory watched is absorbed into nonmemory. In nonmemory, mind starts disappearing. And when the mind starts disappearing, there arises a new quality of energy in you -- the heart energy.

JUST THIS IS EMOTIONALITY PERFECT AND PURE.

Then the heart starts functioning. When the mind is dissolved, the energy that was involved in the mind becomes love. It has to become something -- energy cannot be destroyed. No energy is ever destroyed, it is only transformed. It changes its form.

Mind is taking almost eighty per cent of your energy, giving you back nothing. returning nothing -- -it just goes on absorbing eighty per cent of your energy. It is like a desert. The river goes on flowing and the desert goes on absorbing it, and nothing comes back. And the desert does not even become green, does not even grow grass, does not even grow trees, does not even become a small pool of water -- nothing! It remains dry and dead, and it goes on soaking up the life energy.

Mind is a great exploiter. That is where, in the desert of the mind, in the waste land of the mind, you are lost.

Saraha says: When this happens -- that the memory is dissolved and you attain to nonmemory -- suddenly, your total quality changes. You become more loving: compassion arises in you. The same energy that was going into the desert moves into a fertile land. The heart is the land of fertility.

JUST THIS IS EMOTIONALITY PERFECT AND PURE.
IT IS UNPOLLUTED BY THE GOOD OR BAD OF WORLDLINESS...

And in the heart there is no distinction between good and bad. The heart knows no distinctions; all distinctions belong to the mind. The heart simply loves without any distinctions. The heart simply flows without any categories, without any judgement. The heart is innocent.

IT IS UNPOLLUTED BY THE GOOD OR BAD...
LIKE A LOTUS UNAFFECTED BY THE MUD FROM WHICH IT GROWS.

It grows from the same mind energy, from the same mud of thoughts, thinking, desire, lust -- but it is a lotus; it grows out of the mud, but remains unpolluted by the mud.

Says Saraha to the king

YET WITH CERTAINTY MUST ALL THINGS BE VIEWED AS IF THEY WERE A MAGIC SPELL.
IF WITHOUT DISTINCTION YOU CAN ACCEPT OR REJECT SAMSARA OR NIRVANA,

STEADFAST IS YOUR MIND, FREE FROM THE SHROUD OF DARKNESS.
IN YOU WILL BE SELF-BEING, BEYOND THOUGHT AND SELF-ORIGINATED.

A great technique he is giving to him. Listen to it, meditate over it, and try it.

You know well that you have dreamed millions of dreams, but in the dream, again and again, you forget that it is a dream -- again it becomes reality. Tonight you are going to dream again. What kind of unconsciousness is this? Each night you dream and in the morning you find it was false; it was not there, it was just images, just imagination -- again you are a victim. Again you dream, and again you think that this is real. Why can't you see that it is unreal in the dream? What prevents you from seeing? So much experience of so many dreams and so many conclusions -- and all without exception proving one thing: that dreams are not true. Again tonight you will be a victim. The dream will be there and you will think that it is true. You will live it as if it were true.

Tantra develops a technique. The technique is: while you are awake, think of the world as a dream. For example, right now you are listening to me -- think of it as a dream. It is easy to think it right now, rather than while in a dream. Many times you will listen to me in your dreams, then it will be too difficult: you will be fast asleep. Right now it can be done more easily. Right now you can think that you are in a dream -- Osho is your dream, he is talking in your dream, these trees are dream trees, these gulmohar flowers are dream flowers, these birds are singing in your dream -- all is just a magic spell. Think it while you are awake. Continue thinking it for at least two or three months and you will be surprised. One day, because you have practised it, suddenly, in the dream, you will recognise it as a dream.

And when the real trees also look like dream through practice, what to say about unreal trees? They will look unreal.

And Tantra says: Even these trees are basically just dream. They are not real stuff.

What does Tantra mean by reality? Tantra means: That which remains always and always. That which comes and goes is unreal. That which is born and dies is unreal. This is the definition of unreality in Tantra: That which is momentary is unreal. That which is eternal is real.

These trees were not here a few days ago, and they will not be here after a few years. We were not here a few years ago and we will not be here after a few years. So it is a long dream.

In the night the dream persists for only one, two, or six hours, and this dream persists for sixty years or seventy years. But just the duration of time cannot make much difference. Whether a dream is of one hour or one hundred years does not make much difference. The difference is only of duration -- but it disappears.

How many people have lived on the earth? Do you know? Where are they? If they had not existed, what difference would it have made? Whether they existed or not does not make much difference -- they have all disappeared.

That which appears and disappears is the dream.

Saraha says

YET WITH CERTAINTY MUST ALL THINGS BE VIEWED AS IF THEY WERE A MAGIC SPELL.

He is giving a technique: view everything as if it were a magic spell, as if a magician had hypnotised you: all is false, and you are seeing it through hypnosis.

IF WITHOUT DISTINCTION YOU CAN ACCEPT OR REJECT SAMSARA OR NIRVANA...

If it is just a dream, then there is nothing to accept and reject. Then who bothers? You bother too much because you think it is real.

Whether you are poor or rich does not make much difference. Whether you are beautiful or ugly does not make much difference. Whether you are respected or not does not make much difference. If it is just unreal, a dream world, a MAYA, then what is there to choose, and what is there to reject? Then acceptance and rejection both drop. Then one lives purely, without entanglements, without disturbances, without in any way going off-centre. Then one settles, then everything is okay.

IF WITHOUT DISTINCTION YOU CAN ACCEPT OR REJECT SAMSARA OR NIRVANA,
STEADFAST IS YOUR MIND...

Then whether you accept or reject does not make much difference. Then you can renounce the world or you can live in the world. If you know this much: that all is just a dream, if you remain in this climate that all is a dream...

Why is Saraha saying this to the king? Saraha is saying: Sir, you live in the palace, I live in the cemetery. You live with beautiful people, I live with ordinary, ugly people. You live in richness, I live in poverty. You live in the capital, I live here at the cremation ground... but it is all the same. That palace is a dream and this cremation ground is a dream. Your beautiful queen is a dream and my arrowsmith woman is a dream. So what is the difference?

If in the dream you become rich or you become poor, is there are any difference in the morning? Do you feel very happy in the morning because you have been very rich in the dream? Do you feel very unhappy in the morning because you have been a beggar in the dream? It does not matter when you are awake. It does not matter.

Saraha says: Sir, I am awake. The third consciousness has happened. To me all is dream -- dream and all. To me all is dream... dream within dream within dream. Now I don't make any distinction. I have gone beyond distinctions. No-mind has arisen. So whether people respect me or insult me -- whether they think Saraha is a great brahmin, a great mystic, a great knower, or they think that he is a pervert, that he is mad, crazy, insane -- is perfectly okay.

This is true understanding. Then nobody's opinion can distract you. Then nothing can distract you -- neither success nor failure, neither respect nor humiliation, neither life nor death. This is what the state of no-distraction is: One has come home.

Then, once

STEADFAST IS YOUR MIND, FREE FROM THE SHROUD OF DARKNESS.
IN YOU WILL BE SELF-BEING...

I have come home, says Saraha. My self-being has arisen. I have my centre now. I have lost everything, except for one thing: my self-nature, my self-being. Now I know my origin, now I know my very source, now I know my reality.

... BEYOND THOUGHT AND SELF-ORIGINATED.

I have moved beyond thought. These things don't distract me, sir. Everything is okay as it is.
This is the attitude of a real sannyasin: All is perfectly okay as it is.

The last sutra:

THIS WORLD OF APPEARANCE HAS FROM ITS RADIANT BEGINNING NEVER COME TO BE;
UNPATTERNED, IT HAS DISCARDED PATTERNING.

AS SUCH IT IS CONTINUOUS AND UNIQUE MEDITATION;
IT IS NONMENTATION, STAINLESS CONTEMPLATION, AND NO-MIND.

THIS WORLD OF APPEARANCE HAS FROM ITS RADIANT BEGINNING NEVER COME TO BE...

Says Saraha: This world that you are seeing has never been there; it only appears so. Just as a dream arises from nowhere and disappears back into nowhereness, so is this world.

THIS WORLD OF APPEARANCE HAS FROM ITS RADIANT BEGINNING NEVER COME TO BE...

From the very beginning nothing is... Just a ripple on the silent lake... and the ripple disappears. And you cannot catch hold of a ripple -- just like a thought wave, just like a vibration.

UNPATTERNED, IT HAS DISCARDED PATTERNING.

And there is no pattern in it. It is not solid -- how can it have any pattern? It is very liquid, it is very fluid; it has no pattern. Nobody knows what is good and what is bad. Nobody knows who is a saint and who is a sinner. Nobody knows what is virtue and what is sin. It is not patterned.
This is the Tantra understanding of the very core of reality: It is unpatterned. It is a creative chaos. Ultimately, finally, nothing has to be condemned and nothing has to be appreciated.

UNPATTERNED, IT HAS DISCARDED PATTERNING.
AS SUCH IT IS CONTINUOUS AND UNIQUE MEDITATION...

This is a beautiful sutra. Saraha says: But forget about its reality-unreality:

AS SUCH IT IS CONTINUOUS AND UNIQUE MEDITATION...

This existence all around... these trees, these birds, this cuckoo going mad -- it IS CONTINUOUS AND UNIQUE MEDITATION. If you can become aware of it, it can help you come home -- IT IS CONTINUOUS AND UNIQUE MEDITATION.
IT IS NONMENTATION...

Don't bring your mind in. Just listen to it, see it, touch it. Don't bring your mind in.

IT IS NONMENTATION, STAINLESS CONTEMPLATION...

Contemplate -- but not through thoughts, just through transparency. Watch, look, be -- not through analysis, not through logic. Relate through silence. That is stainless contemplation. Relate through silence, relate through love. Relate. Relate to this cuckoo. Relate to the trees, to the sun, but don't think about them.

Don't become a thinker.

... AND NO-MIND.

So first, think of the world as a dream, and then think of the dreamer also as a dream. First the object is a dream, then the subject is a dream. When the subject and the object are both dropped, when the dream disappears and also the dreamer, then there is no-mind.
This no-mind is the very origin of all.

This is what Udallaka was saying to his son. He was asking 'Have you learned that One, by learning which all is learned and by forgetting which all is forgotten? Have you seen that One? Have you come to that One?'

And the son was disturbed and he said 'I have known all. But what are you talking about? My Master never talked about this One.'

So Udallaka said 'Then you go back, because all that you have brought is rubbish. You go back! In my family we have always been REAL brahmins.'

By 'real brahmin' he meant: We have known BRAHMA, we have known the truth. We are not just brahmins by birth only.

'You go back. You go back immediately!' The welcome was stopped, the music was stopped. With tears... but Udallaka sent his son back. He had come from the Master's house after many years, and was immediately sent back -- not even one day's rest.

Very disturbed, the young man went back to the Master. He said 'But why didn't you teach me that One my father asks about? All these years wasted! And my father thinks that all of this is nonsense -- I don't know MYSELF. My father says "If you don't know yourself, of what value is all your knowing? What are we going to do with your knowing of the Vedas? You can recite the Vedas, but what are we going to do with it? And in my family" my father says "we have always been REAL brahmins. Go back, and before I die become a real brahmin. Don't come back unless you have become a real brahmin." So, sir, teach me that One.'

The Master laughed. He said 'That One cannot be taught. Yes, it can be caught, but it cannot be taught. That's why I had not taught it. But if you insist, then a situation can be created.'

That's what all Masters do -- they just create a situation.

This commune is a situation. I cannot teach you truth, but I can create a situation in which you can start catching glimpses of it. My being here is a situation. My talking to you continuously is a situation -- not that I can teach you truth by talking, but it is just a situation in which a tremor goes into you sometimes. In which, sometimes, you catch hold of a vibe, and it thrills you and takes you far away, on a long journey inwards.

So the Master said 'I can create a situation. And this is the situation: you take hold of all the cows of the ashram' -- four hundred cows were there -- 'and you take them to the deepest forest. Go away as far as you can, as far as possible, so that you are absolutely inaccessible to other human beings. Then come back only when your herd has grown to one thousand cows and bulls. It will take many years, but you go. And remember, don't see any human being. Cows will be your friends and family. You can talk to them if you like.'

And Swetketu went into the deepest forest where no human being had ever entered, and he lived with his cows for many years.

The story is of tremendous beauty. Naturally, what can you talk about with the cows? In the beginning he must have tried, and by and by thought that it was meaningless -- the cows simply look at you; their eyes remain empty. There is no dialogue.

Yes, in the beginning, just out of habit, he may have recited his Vedas... and the cows would have continued munching their grass. They would not be interested in the Vedas at all, and they would not have praised him for being a great knower. He must have talked about astrology and the stars, but the cows were uninterested. What can you do with an audience of cows? By and by he stopped talking. By and by he started forgetting. By and by a great unlearning began.

Years passed. And, the story says, a moment came when the cows numbered one thousand. But by that time Swetketu had completely forgotten about going back. He had really forgotten how to count! So he had

not been counting for many years.

The cows became very disturbed -- the time had come. Then one cow dared and she said 'Listen, now that we are one thousand, it is time -- the Master must be waiting. We should go home. This is the time.' So when the cows said that it was time, Swetketu followed them.

When he came with those one thousand cows to the Master's house, the Master came out to receive him and said to his other disciples 'Look at these one thousand and one cows!'

But the disciples said 'There are only one thousand cows, and one is Swetketu.' The Master said 'He has disappeared. He is no longer there. He is a cow -- so innocent. Look into his eyes.'

This is the state of no-mind. And this has been the goal in the East -- this state where you are not, and, in fact, for the first time you are.

This state of death and this state of life, this state of the disappearance of the ego and the false, and the appearance of the true and the authentic -- this is the state we call realisation, Godrealisation, self-realisation. This is the state Saraha calls, SELFBEING, BEYOND THOUGHT, beyond mind.

Tantra means expansion. This is the state when you have expanded to the uttermost. Your boundaries and the boundaries of existence are no longer separate, they are the same. Less than that will not satisfy. When you become universal, you come home. When you become all, when you become one with all, when you are as huge as this universe, when you contain all -- when stars start moving within you and earths are born in you and disappear -- when you have this COSMIC expansion, then the work is finished. You have come home. This is the goal of Tantra.

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Chapter #6
Chapter title: I am enough alone

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WHAT HAPPENS TO MY VOICE WHEN YOU SPEAK TO ME? WHAT IS THE GAME?

The question is from Somendra.

When you are really in communion with me, you cannot speak. When you are really listening to me, you will lose your voice because in that moment I am your voice. The communion that happens between me and you is not between two persons. It is not a discussion, it is not a debate, it is not an argument, it is not even a dialogue. The communion happens only when you are lost, when you are not there. At the highest peak it is not even an 'I-thou' relationship. It is not a relationship at all. I am not, and there comes a moment to you also, when you are not. In that moment two zeros disappear into each other.

That's why, Somendra, whenever you come to me, you lose your voice. And it is not happening only to you, it is happening to all those who are really coming closer to me.

How can you come closer to me and still keep your voice? How can you be near me and still be yourself? Your voice is the voice of YOU. When the 'you' starts disappearing, naturally, the voice also starts

disappearing.

Secondly, there is nothing to say. When you are in love with me, you know that if there is something to say, I will know. And if I don't know it, then it is not needed, then it must be some irrelevant, vagrant thought. It has no need even to be uttered; it will be a sheer wastage of energy.

The mind goes on catching a thousand and one thoughts from everywhere, from all sources. All your thoughts are not yours; thoughts go on jumping from one head into another -- even without talking, even without being conveyed. Thoughts are continuously jumping from one head to another head. You catch hold of them, and for a moment you are possessed by the thought and you think it is something essential. When you come to me, suddenly those thoughts that you have caught from others disappear.

It happens to many sannyasins. They come ready with many questions, and then, just sitting in front of me, they are at a loss those questions have disappeared. It is significantly meaningful. It shows that those questions were not yours, they were not TRULY yours.

When you are in front of me -- really in front of me -- when you are looking at me, only that which is essential will be left; the non-essential will go. Sometimes all your thoughts can disappear: not only do you lose your voice, you lose your mind too. And that is the only way to be around a Master. Go on losing your mind.

Hang loose, relaxed, untense. There is nothing to say. There is much to listen to, but there is nothing to say.

And then, thirdly, everything is going so well with Somendra. We only say things when things are not going well.

I have heard...

A mother complained to several doctors of her five-year-old's failure to speak. Examinations yielded the fact that he was a remarkably healthy child, and she was told not to worry. But worry she did.

One day, in a hurry, she burned his oatmeal but served it anyway. He tasted it, spat it out, and said 'God, this stuff is awful. You must have burned it.'

Delighted, she said 'You're talking! Why haven't you said anything before this?'

He looked at her with some disdain and said 'Well, everything has been all right up to now!'

And everything has been all right up to now with Somendra. There is nothing to say.

WHILE IN AN ART MUSEUM IN FRANKFURT RECENTLY, I ENTERED ONE ROOM WITH NOTHING BUT STATUES AND CARVINGS OF BUDDHA. I PUT ABSOLUTELY NO FAITH IN STONE IDOLS, BUT I WAS SURPRISED TO FEEL A VERY STRONG ENERGY CURRENT IN THE ROOM, SIMILAR TO WHAT I FEEL HERE IN THE LECTURE. WAS I IMAGINING THINGS? AND IF SO, HOW CAN I TRUST WHAT I FEEL HERE WITH YOU?

The question is from Anand Samagra.

The first thing to be understood: you will be surprised to know that the Buddha statues have nothing to do with Gautam Buddha. They are all false, they don't resemble Buddha at all, but they have something to do with buddhahood. Not with Gautam Buddha, the person -- they have something to do with buddhahood.

You can go into a Jain temple and you will see twenty-four statues of twenty-four TEERTHANKARAS, the founders of Jainism, and you will be unable to make out any difference between them; they are all alike. To make a distinction, Jains make small symbols on them to know who is who, because they are all alike. So if somebody's symbol is a line figure, then just underneath the feet is a small line figure. Then they know whose statue this is. Somebody's symbol is a snake -- then they know whose statue this is. If those symbols were hidden, not even a Jain could make any demarcation. Whose statue is this? Mahavir's? Parswanatha's? Adinatha's? And you will also be surprised to know that they are exactly like Buddha -- no difference.

In the beginning, when the West became acquainted with Mahavir, they thought it was nothing but the same story of Buddha, because the statue is the same, the philosophy is the same, the understanding is the same, the teaching is the same -- so it was just the same thing; it was nothing different from Buddha. They thought Mahavir was another name for Buddha. And of course both were called Buddhas -- 'Buddha' means 'the awakened one' so Buddha was called Buddha and Mahavir was also called Buddha. And both were called Jains -- 'Jain' means the 'conqueror', one who has conquered himself. Buddha is called 'the Jain' and

Mahavir is called 'the Jain', so they thought that they were just the same person.

And the statues were a great proof: they look absolutely alike. They are not photographic, they don't represent a person, they represent a certain state. You will have to understand it, then the thing will be explained.

In India, three words are very important: one is TANTRA, which we are talking about, another is MANTRA, and the third is YANTRA.

TANTRA means techniques for expanding your consciousness. MANTRA means finding your inner sound, your inner rhythm, your inner vibration. Once you have found YOUR MANTRA, it is of tremendous help: just one utterance of the MANTRA and you are in a totally different world. That becomes the key, the passage, because once uttering that MANTRA, you fall into your natural vibe. And the third is YANTRA. These statues are YANTRAS. YANTRA means a certain figure which can create a certain state in you. A certain figure, if you look at it, is bound to create a certain state in you.

Have you not watched it? -- looking at a Picasso painting you will start feeling a little uneasy. Concentrate on a Picasso painting for half an hour and you will feel very bizarre -- something is going crazy. You cannot look at a Picasso painting for half an hour. If you keep Picasso paintings in your bedroom you will have nightmares. You will have very dangerous dreams: being haunted by ghosts, tortured by Adolf Hitler and things like that; a war victim in a concentration camp -- things like that.

When you watch something, it is not only that the figure is outside -- when you watch something, the figure creates a certain situation in you. Gurdjieff used to call this 'objective art'. And you know it: listening to modern pop music, something happens in you -- you become more excited sexually. There is nothing but sound outside, but the sound hits inside -- creates something in you. Listening to classical music, you become less sexual, less excited. In fact, with great classical music you almost forget sex, you are in a tranquility, a silence, a totally different dimension of your being. You exist on another place.

Watching a Buddha statue is watching a YANTRA. The figure of the statue, the geometry of the statue, creates a figure inside you. And that inside figure creates a certain vibe. It was not just imagination that happened to you, Samagra, in the Frankfurt museum; those Buddha statues created a certain vibe in you.

Watch the state of Buddha sitting so silently, in a certain yoga posture. If you go on watching the statue, you will find something like that is happening within you too.

If you are in company where ten persons are sad, and you are the eleventh person, how long can you remain happy? Those ten persons will function like a YANTRA, a YANTRA of sadness: you will fall into sadness sooner or later. If you are unhappy and you go into company where people are joking and laughing, how long can you remain sad? Those laughing people will create laughter in you. They will change your focus, they will change your gear; you will start moving in a different direction. This happens every day -- knowingly, unknowingly.

When you watch a full moon, what happens to you? Or when you listen to the birds and look at the green trees, what happens to you? When you go into a forest and look at the greenery, what happens to you? Something green inside starts happening. Green is the colour of nature, green is the colour of spontaneity, green is the colour of life -- something green starts happening in you. The outer colour reflects something inside, vibrates with something inside, creates something inside. Looking at a green tree you become more alive... you become younger!

When you go to the Himalayas and you see the mountains, the snow-capped mountains -- eternal. snow which has never melted, the purest snow where no man has ever walked, uncontaminated by human society and human touch -- when you look at a Himalayan peak, that uncorrupted, virgin snow creates something virgin in you. A subtle peace starts happening inside.

The outer is not the outer, and the inner is not just the inner; they are joined together. So beware of what you see, beware of what you listen to, beware of what you read, beware of where you go -- because all that creates you.

That's what happened in Frankfurt. The Buddha statues, the many statues all around you created a certain geometry. You will be surprised: that is the basic reason why statues were created. They are not idols, as you think. The Christian and the Mohammedan and the Judaic idea has given a very wrong notion to the world. They are not idols, they are very scientific. They are not objects to be worshipped, they are geometries to be imbibed. It is a totally different thing.

In China there is one Buddha temple which has ten thousand Buddha statues, all Buddha statues. Wherever you look -- the same figure. The ceiling has the same figure, all the sides have the same figure, the walls have the same figure. Ten thousand Buddha statues! Just think, sitting cross-legged in a Buddha

posture and you are also surrounded by ten thousand Buddhas! It creates a geometry. From everywhere Buddha impinges upon you. From every nook and corner he starts surrounding you. You are gone. Your ordinary geometry is no longer there. Your ordinary life is no longer there. For a few moments you are moving on higher planes, at higher altitudes.

That's what is happening here. While listening to me something is created -- by my presence, by my words, by your attitude, by so many orange people around you. It is a situation, it is a temple. A temple is a situation. It is not just that you are sitting in a lecture hall. So many people listening to me with such love, gratitude, with such silence, with such sympathy, with such rapport this place becomes holy. This place becomes a TEERTHA; it is sacred. When you come into this place you are riding on a wave, you need not make much effort. You can simply allow it to happen. You will be taken away, far away to the other shore.

A marriage broker arranged with a family to bring over a girl he thought would be a fine match for their son. After dinner, the girl left and the family began to attack the marriage broker.

'What kind of a girl did you bring? A monster! One eye in the middle of her forehead, the left ear way up here, the right ear way down there and the chin way back!'

The marriage broker interrupted. 'Look, either you like Picasso or you don't!'

Modern painting represents the ugly in existence. The ugly has become predominant for a certain reason. This century is one of the ugliest centuries: two world wars within fifty years; millions of people killed, destroyed; such cruelty, such aggression, such violence, such madness; this century is a nightmarish century. Man has lost track of his humanity.

What man has been doing to man! Naturally this madness has erupted everywhere -- in painting, in music, in sculpture, in architecture -- everywhere the ugly human mind has created ugliness.

Ugliness has become an aesthetic value. Now the photographer goes and looks for something ugly. Not that beauty has stopped existing, it exists as much as before, but it is neglected. The cactus has replaced the rose. Not that the cactus is something new, it has existed always, but this century has come to know that thorns seem to be more real than a rose flower. A rose flower seems to be a dream; it does not fit with us, hence the rose flower has been expelled. The cactus has entered your drawing-room. Just one hundred years ago nobody would have ever thought to bring a cactus home. Now, if you are modern, your garden will be full of cactuses. The rose looks a little bourgeois; the rose looks a little out-of-date; the rose looks Tory, orthodox, traditional. The cactus looks revolutionary. Yes, the cactus is revolutionary -- like Adolf Hitler and Josef Stalin and Mao Tsetung and Fidel Castro. Yes, the cactus seems to be closer to this century.

The photographer looks for some ugly thing -- he will go and photograph a beggar. Not that the beggar has not existed before, he HAS existed before. He is REAL, certainly real, but nobody has been making art out of him. We are feeling humble before the beggar; we are feeling apologetic before the beggar; we are feeling that something which should not be is still there; we want the beggar not to be there. But this century goes on searching for the ugly.

The sun still penetrates the pines on a certain morning. The rays penetrating the pines create such a web of beauty. It still exists, but no photographer is interested that no longer appeals. Ugliness appeals because we have become ugly. That which appeals to us shows something about us.

Buddha is a rose flower: that is the highest possibility. And remember, it is not exactly a Buddha figure; nobody knows what Buddha looked like. But that is not the point. We were not interested in those days, at least not in the East, we were not interested in the real at all; we were interested in the ultimately real. We were not interested in the factual; we were interested in truth itself.

Maybe Buddha's nose was a little longer, but if the artist thought that a nose which was a little smaller would be more in tune with meditation, then he dropped that long nose of Buddha -- he made it a little smaller. Maybe Buddha had a big belly. Who knows? Japanese Buddha statues have big bellies, but Indian Buddhas don't have big bellies -- different attitudes.

In Japan they think that a meditator has to breathe from the belly, from the navel. And when you breathe from the belly, the belly of course becomes a little bigger. Then the chest is not as protruding as the belly; the chest is relaxed. So Japanese Buddhas have big bellies. That too is for a certain reason: to indicate to you that belly-breathing is the right breathing. It has nothing to do with Buddha; nobody knows whether he had a big belly or not.

Indian statues don't have big bellies, because Indian yoga does not insist on belly-breathing: the belly has to be in. That too has a certain different reason. If you want the sexual energy to move upwards, then it

is better not to belly-breathe. When the belly is pulled in, the energy is sucked upwards more easily -- different techniques.

Belly-breathing is also good for a certain meditator -- it is very relaxing. But then the energy cannot move in the same way as it moves when the belly is pulled in. The Indian statues of Buddha have small bellies -- almost no bellies. Nobody knows exactly how Buddha looked. The statues are very feminine, very round; they don't look masculine. Have you ever seen any statue with a moustache and beard? No, the people who painted Jesus were more realistic. The people who painted Buddha were not concerned with facticity, they were concerned with ultimate truth. They were not concerned how Buddha looked, they were concerned how Buddhas should look. The emphasis was not on Buddha but on the people who would be looking at these statues -- how this statue was going to help those people.

So Buddha is not painted as old. He must have become old, he became eighty-two. He was very old -- certainly, very old and ill -- a physician had to follow him continuously. But no statue has painted him as old, ill, because that is not the point. We are not interested in the physical body of the Buddha, we are interested in his inner geometry. That inner quality of Buddha is always young, it is never old. And it is never ill, it is always in a state of well-being; by its very nature it cannot be ill. The body is young, the body is old, the body becomes crippled, the body dies. Buddha is not born, never dies: Buddha remains eternally young.

Looking at a young statue, something of youth will happen in you, and you will feel something fresh.

Now, Indians would never have preferred Jesus to be pictured, painted, sculptured on the cross. It is ugly, it is sad. Even if it is historical, it is not worth remembering because whatsoever you think has happened, you tend to help it happen again. There is no obligation towards facts: we don't owe anything to the past, we need not remember the past as it was. It is in our hands to choose the past -- to choose the past in such a way that a better future can be created.

Yes, Jesus was crucified, but if he were crucified in India, we would not have painted that. Even on the cross we would have painted a totally different thing. The Western painting is of Jesus in anguish, in sadness -- naturally, he is being killed. When you watch, when you concentrate, meditate, on Jesus, you will feel sad. It is not accidental that Christians say that Jesus never laughed. And it is not accidental that you are not allowed to dance and laugh and be gay in a church. Church is a serious affair: you have to be very serious... long faces. In fact, when Jesus is crucified just there on the altar, how can you laugh and sing?

In India you can sing and laugh and enjoy. Religion is a merriment, a celebration.

The whole point is that the Western mind is historical, the Eastern mind is existential. The West pays too much attention to mundane facts, the East never pays any attention to history. You will be surprised to know that until Western people came to India, India had not known anything like history. We have never written history, we have never bothered about it. That's why we don't know when exactly Buddha was born, when exactly he died -- we have never paid much respect to facts. Facts are mundane! What does it matter whether he was born on Monday or Tuesday or Thursday? What does it matter? How does it matter? In fact, it does not matter at all -- any day will do, and any year will do. That is not the point. The point is: WHO was born? Who was this man in his innermost core?

History thinks about the periphery, myth thinks about the innermost core. India has written mythology but not history. We have PURANAS. PURANAS are mythology, they are not histories. They are poetic, mystic visions of how things should be, not how they are. They are the vision of the ultimate. And Buddha is the vision of ultimate SAMADHI.

Those Buddha statues you saw in the Frankfurt museum are the states of inner silence. When a person is absolutely silent, he will be in that state. When everything is still and quiet and calm inside -- not a thought moves, not a small breeze blows; when everything has stopped, time has stopped -- then you will also feel to sit like a Buddha. Something of the same geometry will happen to you. It is objective art -- less concerned with the reality of Buddha, more concerned with those people who will be coming and will be seeking Buddhahood. The emphasis is different: what will happen to those who watch these statues, and will kneel down before these statues, and will meditate on these statues.

In India there are temples like Khajuraho where all sorts of sexual postures are sculptured. Many postures are so absurd that even a de Sade or a von Sacher-Masoch would not be able to imagine them. The most perverted person also could not imagine them. For example, the man and woman standing on their heads and making love -- it does not seem that anybody is going to try or imagine it. Why did they paint these pictures? They are examples of objective art.

These temples of Khajuraho were no ordinary temples. They were a kind of therapy: they exist as a

therapy. Whenever somebody was suffering from some sexual perversion he was sent to Khajuraho. He had to watch and meditate on all those abnormal, bizarre things. He had something perverted in his mind: that perversion was inside the unconscious. What does psychoanalysis do? It tries to bring things from the unconscious to the conscious, that's all. And psychoanalysis says that once something comes from the unconscious to the conscious, it is released; you are free of it.

Now this was a great psychoanalysis this Khajuraho. An abnormal, perverted man is brought. He has repressed his perversions -- sometimes they erupt, but he goes on repressing. He knows that something is there like a wound, but he has never been able to see it face to face. He is brought to Khajuraho. He moves slowly, meditating on each statue, each bizarre posture. And one day, suddenly, one posture fits with his inner perversion. Suddenly, from the unconscious, the perversion surfaces to the conscious, and it is released without any Freud or Jung or Adler there -- just the temple will do. He is left in the temple. For a few weeks he can be there. For each meditator who really wanted to go into deep meditation in those days, it was good to visit a temple like Khajuraho.

On the walls of the temple are all these statues -- very abnormal, very crazy, very perverted. Inside the temple there is no sexual painting, no sexual statue at all, no sexuality at all. Inside is neither Buddha's statue. Shiva's statue nor Krishna's statue.

What is the meaning of it? Why sex on the wall just outside, and inside no sex?

It is a technique. First you have to move on the periphery, so that you can become free of sex. When a person feels that these sexual statues don't attract him at all -- now he goes on sitting before them and nothing happens inside, he remains calm and quiet, no sexual arousal, no excitement; for weeks he waits, and no sexuality is felt then he is capable of entering the temple.

It is symbolic. Now his sexuality can go beyond. These temples were Tantra temples: one of the greatest experiments ever done. They are not obscene, they are not pornographic, they are spiritual -- a great experiment in spirituality, a great experiment in transforming human energy towards higher levels.

But first the energy has to be freed from the lower level. And to free it there is only one way: to make it absolutely conscious, to bring all the fantasies of the unconscious mind to the conscious. When the unconscious is completely unburdened, you are free. Then you don't have any blocks, then you can move inwards. Then you can go inside the temple. Then you can meditate on Buddha, on Shiva, or Krishna.

It was not imagination, Samagra, it was objective art which you stumbled upon unknowingly.

WHAT DO YOU HAVE THAT I HAVEN'T GOT? (AND I'M NOT TALKING ABOUT THE ASHRAM AND CAR AND SECRETARY AND ALL THAT STUFF.)

You must be talking about 'all that stuff'. otherwise why do you mention it at all? The very mentioning of it shows the mind. You must have been afraid; the idea must have crossed your mind.

And I don't have any ashram, and I don't have any car, and I don't have any secretary. In fact, I don't have anything. Having is not the thing... being. I am just here. Being is my wealth, not having.

If the ashram is here, it is for you not for me. If the secretary is there, it is for you not for me. All that exists here is for you. It does not, it has not, anything to do with me.
I am enough alone.

But somewhere, deep in your mind, you must be too attached to things. When you formulate a question, remember it shows much about you. A question is not only a question, it is very symbolic also.

Several men in the smoking-room were arguing as to who was the greatest inventor. One contended for Stevenson, who invented the railroad, another for Edison, another for Marconi, still another for the Wright brothers. Finally one of them turned to a small man who had been listening but who had said nothing. 'What do you think, Mr. Man?'

'Well' came the reply with a knowing smile 'the man who invented "interest" was nobody's fool.'

And the Jew is hidden in everybody: the Jew goes on thinking of money, interest, things... having.

The first thing: change your focus from having to being. You can have the whole world and it is not going to help; you will remain a beggar. And I am not saying renounce the world, mind you. I am not saying renounce the world. Don't jump to the opposite conclusion. I am saying you can have the whole world and

you will not have anything, that's all I am saying. I am not saying renounce it. Because those who renounce, their mind also remains focused on having. You count money, they also count money. You say 'I have got this many thousand dollars', they say 'I have renounced that many thousand dollars', but the counting continues. You are a book-keeper and they are also bookkeepers. And book-keeping is the world.

To know who you are is to become an emperor. To BE is to be an emperor, to HAVE is to be poor.

There are two kinds of poor men in the world: those who have and those who have not. But both are poor because those who have, they have nothing, and those who have not, of course they have not got anything; both are poor. Those who don't have, they are puzzled: 'What to do with it now?' -- they are stuck with it. They have wasted their whole life in having it. Now it is there and they don't know what to do with it. It has not satisfied anything, it has not brought any fulfilment, it has not brought any flowering. They have not come to celebrate life yet. God has not happened through it. It never happens through having.

You ask: WHAT DO YOU HAVE THAT I HAVEN'T GOT...?

If you insist on speaking in terms of having, then you have got more than I have got. You have got infinitely more: greed, anger, lust, ambition, ego -- and a thousand and one things.

What I have got? -- just nothing, exactly, just nothing. If you think from the viewpoint of having, then I am the poorest man, because I have got just nothing. But if you think from the viewpoint of being, then I am the richest man. Because once you drop ego, you don't lose anything, you only lose a disease. When you drop greed, you don't lose anything, you only lose a disease. When you drop anger, you don't lose anything, you gain. Each time you drop things like this which you have, you become richer.

When greed disappears, there comes into existence sharing. When anger disappears, there comes into existence compassion. When hate, jealousy, possessiveness, disappear, there comes into being love.

I have got only myself. But that self expresses itself in many, many dimensions -- in sharing, in love, in compassion.

So, I can say you have more, much more. And yet I will say you are not yet. I am, and you are not.

WHAT DO YOU MEAN WHEN YOU SAY THAT MAN IS A MACHINE?

.. That man is a machine.

Three scenes... The first:

'Hello, Bernie old pal' greeted Charlie, somewhat potted. 'Let's go into a bar and celebrate the cigar habit.'

'What are you talking about?' asked Bernie.

'Listen' Charlie went on 'my wife wanted me to stop smoking. And her system is -- when I feel like a cigar to get an O. Henry candy bar, instead.'

'Did you do that?' Bernie inquired.

'Yeh! And that's why I am celebrating. I'm back on cigars. That candy bar idea doesn't work. Believe me, I tried it. Every time I wanted a cigar I bought an O. Henry candy bar. But you want to know something? I couldn't keep it lit!'

When I say that man is a machine, I mean man functions through habits not through awareness. When I say that man is a machine, I mean man functions through his past not through his spontaneity.

The second scene:

A night worker had let his whiskers grow until his favourite baseball team won the pennant, much to the disgust of his young and pretty wife. On the day his team clinched the pennant, he laid off work, got himself a shave, went home early and slipped into bed. He took his wife's hand in the darkness and placed it upon his smoothly shaven face. She turned slightly while running her fingers over the now smooth chin and said 'Make it snappy, kid. Old Whiskers will be home any minute now.'

When I say that.man is a machine, I mean man does not see what is the case, man does not look into the present moment, man is not responsive to the reality. Man goes on living in old ideas, man lives through habits.

The third scene:

One day Mulla Nasruddin read a small poem in a magazine. He loved it. The poem was:

Sir, why not buy a bunch or two
Of springtime flowers fair?
And take them home one cheerless day,
But carry them with care:
Just hand them to your wife and say
'I thought of you in town today'.

Mulla Nasruddin did exactly that. He bought some flowers, but instead of entering the house as usual, he knocked. And when his wife opened the door, he just handed them to her.

To his great surprise she burst out crying. 'Why, whatever is the matter?' he asked.

'Oh' she replied 'I've had an awful day. I broke the teapot, the baby has been crying, the cook has left, and now you come home drunk!'

That's what I mean when I say that man is a machine. And you don't become aware of it, because how can a machine become aware?

You need somebody to hammer on your head continuously, in the hope that some time the hammer will really hit you, shock you out of your habits, and for a moment you will be awake.

That's the whole purpose of a Master: to go on hitting you from this side, from that side, from all the sides: and to go on changing techniques, situations, devices, so that some day you are caught unawares. Even if for a single moment you become aware, you will know that your whole past has been a mechanical past. You will know only then -- but not by my saying it -- that man is a machine. You will know only then, when you have tasted one moment of awareness. Then your whole life will be simply known, seen, recognised as mechanical. Because even to know that it has been mechanical, you need something to compare it with. You don't have anything to compare it with.

And you live amongst machines. Your father is a machine, your mother is a machine, your wife is a machine, your friends, your boss -- you live amongst machines. You are a machine. How to become aware?

Once, Mulla Nasruddin's wife told me that she was never aware that her husband was drinking until he came home sober one might. If a man is continuously drinking, it is very difficult to know that he is drinking. You become accustomed to seeing him in that way.

You are a machine. It hurts -- that's the purpose of calling you a machine. Let it hurt. If it doesn't hurt, then you are incurable. If it hurts, then there is a possibility. If it hurts, it means that somehow, deep down in the unconscious you also feel that, yes, it is so.

Do you live in the present moment? Do you recognise things as they are right now? Or do you just go on seeing them through old eyes, old mind... memory? Don't you have cliches? You immediately put things into certain boxes, ready-made boxes. For example, if you are a Hindu and you meet a man and you were very interested in the man... the man looks beautiful and is very nice, and you like his vibe. Then you ask things about him and he says 'I am a Mohammedan.' Finished. All that nice vibe is no longer there; you have shrunken back. You have a box, a fixed box that Mohammedans are not good. You are a Hindu, Mohammedans are bad. You immediately categorise him, you pigeon-hole him. Now you are no longer interested in the reality of the man. The reality was saying something else, but it was going against your pat categories and theories.

I have heard...

A young woman went to the big town nearby to work there. They were very poor and the mother was old, and as that young woman was the only child, she had gone to work to earn some money.

After a few months she came back with lots of money. The mother was very happy, she asked 'So now, tell me, what did you do there?'

And the daughter was really honest, she said 'I have become a prostitute.'

'What!' the mother screamed, and fainted. When she came to after half an hour, she again asked 'Tell me again what you have become?'

And she said 'I told you, mother, that I have become a prostitute.'

The mother said 'Thank God! I thought you said you had become a Protestant.'

They were Catholics, of course.

Categorisation goes on continuously in the mind. Watch. When you do something, do you respond to the fact here-now, or do you follow certain pat theories? When you do something, do you do it with attention, awareness, or do you just do it like a robot?

I talked the other day about three awarenesses: awareness one, awareness two, awareness three. This is the first awareness: to watch yourself, to watch your actions, to watch your reactions, to watch your responses. How are you behaving -- as a man or as a machine? And out of one hundred, ninety-nine times you will find that you are behaving like a machine. But if you start becoming a little alert, then you are becoming something more than a machine; the plus point is arising in you. That awareness will help you to become man.

Only when you are aware, are you man. Fully aware, you are fully man. Fully unaware, you are a machine.

SINCE I HAVE BEEN HERE, EVERYTHING I HAVE WISHED FOR HAS HAPPENED TO ME. NOW I HAVE ALL I COULD POSSIBLY WANT, AND I FEEL LIKE MY HEART IS BREAKING. WHAT IS HAPPENING?

You have misunderstood. The heart is breaking out of joy; the heart is breaking out of delight, sheer delight. In a certain moment joy becomes unbearable. When joy is unbearable, then you are really joyful. Then joy is at the pinnacle, then joy is at the hundred degree point. If you can bear this much joy, sooner or later you will start evaporating through this joy: you will start disappearing into the divine. Don't be afraid. Nothing wrong is happening to you. You are blessed.

But it happens. Our ideas...

If you see somebody crying, you think that the person is sad, he must be in misery. You start consoling. Have you heard the expression 'tears of joy'? There are tears of joy too. So don't be in a hurry to console -- maybe he is just being joyful. But we only know of people crying when they are unhappy. We don't know about people crying when they are happy because people are not happy at all. So 'tears of joy' are only in poems found in poems, not in the eyes.

But tears have nothing to do with sadness. It is an ugly state of humanity, a sad state of affairs, that men cry and weep only when they are sad, miserable. Tears have nothing to do with misery as such, tears come only when something is overflowing. It may be sadness, it may be joy, it may be love, it may be anger. You can watch women. When they become too angry they start crying. It is anger, not sadness. Watch a small child: if he laughs too much, he starts crying. It is too much, unbearable -- he starts overflowing into tears. Tears are just an indication that the cup is overfull -- they start overflowing.

You say: SINCE I HAVE BEEN HERE EVERYTHING I HAVE WISHED FOR HAS HAPPENED TO ME... That's why the joy is becoming unbearable -- you are coming closer to home. NOW I HAVE ALL I COULD POSSIBLY WANT, AND I FEEL LIKE MY HEART IS BREAKING. WHAT IS HAPPENING?

The question is from Anand Pratima.

Something tremendously beautiful is happening. Don't try to analyse it and don't try to think about it. Don't try to interpret it, otherwise the mind can destroy the whole thing.

It is mind trying to interfere with the heart. This question is from the mind. The heart is overfull with joy, that's why it is breaking -- it cannot contain it, the joy is too much. Let it break. That's what I am here for, that's why you have come to me. Let it break. Let it go into pieces. Out of joy, let it explode. Let it disappear into infinity.

WHY AM I ALWAYS AFRAID OF OTHERS' OPINION?

Because you are not, because you are not yet. You are nothing but a piled-up phenomenon of others' opinion. Who are you? Somebody says you are beautiful, so you are beautiful. And somebody says you are ugly, so you are ugly. And somebody says you are wonderful, so you are wonderful. And somebody says 'I have never seen such a nasty person', so you are a nasty person. And people go on saying, and you go on collecting all these things. And that is your image. That's why your image is very contradictory, ambiguous.

One person says you are beautiful, another says you are ugly. You want to forget this person's idea that you are ugly, but you cannot forget it; it will be there. If you keep the opinion that you are beautiful you will have to keep the opinion that you are ugly too.

Your image is very ambiguous. You don't know exactly who you are. You are a hodge-podge, what we in India call a KEDGEREE, a mixture of so many things. You don't have a soul yet. You don't have any individuality, you don't have any integrated centre; you are just a junkyard of others' opinions. That's why you are afraid, because if others' opinions change, you change. You are in the grip of THEIR hands. And this is the trick society has used.

Society has a technique: it makes you very ambitious for social respect -- through it, it manipulates you. If you follow the rules of society, it respects you. If you don't follow the rules of society, it insults you tremendously, it hurts you very badly. And to follow the rules of society is to become a slave. Yes, it pays you great respect for being a slave, but if you want to be a free man, the society becomes angry: it does not want to have anything to do with you.

To really be a free man and to exist in any society is very difficult. And I say it to you from my own experience. It is almost impossible to co-exist, because the society does not want any free man. The free man is a danger to the society's existence. The society likes zombies, machines, robots -- always ready just to fall anywhere into a queue. Just call loudly to them 'Attention!' and they start falling in line just mechanically. They don't ask why; they are imitators.

Now the society pays them well. It gives them respect, it gives them prizes, awards, honours -- it has to, this is the trick. It never gives any award to those who are free, it never honours them. How can it honour them? -- they are enemies. A free man is an enemy in an unfree society. A moral man is an enemy in an immoral society. A religious man is an enemy in an irreligious society. In a world of materialism, a spiritual man is always in difficulty: he does not fit in anywhere.

To fit in with others, the society gives you as much as you want -- it gives you a good image, it buttresses you. But if you don't listen, then it starts changing its opinion. It can demolish you within seconds, because your image is in social hands. So this is the first thing to be understood.

You ask: WHY AM I ALWAYS AFRAID OF OTHERS' OPINION? Because you are not yet. You are nothing but others' opinion, hence the fear: they can take back their opinion. The priest has said that you are a very good man. Now, if you behave, you will remain a good man. If you don't behave according to him -- and he may be himself a neurotic, but you have to behave according to him -- if you don't behave, if you do something on your own, the priest will look at you and say 'Now you are going against morality. You are going against religion, you are going against tradition. You are falling into sin!' He will change his opinion of you. And you were 'good' because of his opinion.

Be yourself. Nobody can make you good and nobody can make you bad except yourself. Nobody can make you good and nobody can make you bad. These false images are just living in dreams.

A man was told by his doctor 'You are going to make medical history, man. You are the only male ever recorded who has become pregnant!'

The man replied 'This is terrible. Whatever will the neighbours say? I am not even married!'

Now, he is not interested in history and in setting a medical record. He is worried about what the neighbours will say because he is not even married.

We are continuously afraid. This fear will continue if you don't drop collecting opinions. Drop them -- all opinions. Somebody believes that you are a saint? Drop it, because he is dangerous; he will manipulate you through his idea. Once you listen to him and you believe him, he becomes the master and you become the slave.

Sometimes people come to me and they say 'You are a great saint.' I say 'Sorry, excuse me. Never utter such a word to me, because I am not going to be manipulated by anybody. I am just myself; saint or sinner, that doesn't matter.' The man is thinking that he is trying to praise me. Maybe he is not even aware of what he is doing.

Whenever you praise a person, you become powerful. Whenever you praise a person and he accepts your praise, he has fallen a victim. Now you will control him. Now whenever he wants to do something -- any innocent thing...

Just think. You call a certain man a saint, a MAHATMA, a great sage. Now one day he wants to smoke -- what to do? He cannot smoke, because what will happen to his sainthood? Now it seems too much to pay

-- with sainthood -- just for a smoke. He cannot smoke because so many people call him a saint. Or, he will become a hypocrite. He may start smoking behind the door and he will not say that he smokes. He will condemn smoking like anything when he is in public. Then he will have two faces: the public and the private. Then he will be split.

Never accept others' opinions -- good or bad. Just tell them 'Sorry. Please keep your opinion to yourself. I am myself.' If you can remain that alert, nobody will ever be able to manipulate you; you will remain free. And freedom is joy. Freedom is difficult, remember, because society consists of slaves.

Freedom is difficult, but freedom is the only joy there is. Freedom is the only dance there is; and freedom is the only door towards God. A slave never reaches to God; he cannot.

OSHO, IT HAS BEEN SAID THAT THE ENGLISH MADE THE BEST SERVANTS IN THE WORLD. WHEN YOU GAVE ME MY NAME YOU TRANSLATED IT AS 'IN SERVICE OF LOVE'. I KNOW NOW THAT IT CAN ALSO BE TRANSLATED AS 'THE SERVANT OF LOVE'. I HAVE WONDERED ABOUT THIS. SOMETIMES IT SEEMS THAT I AM MOST IN SERVICE OF LOVE WHEN I AM MOST MYSELF AND NOT INTENDING TO SERVE. OTHERWISE IT SEEMS MORE LIKE SUBSERVIENCE AND THAT I AM SUFFERING FROM THE ENGLISH CULTURAL DISEASE OF POLITENESS, SERVILITY AND HELPFULNESS. WILL YOU PLEASE COMMENT?

The question is from Ma Prem Dasi.

PREM DASI actually means 'the servant of love'. But, while giving sannyas to her, I had knowingly translated it as 'in service of love'. The exact translation is 'the servant of love'. I translated it as 'in service of love' for a certain reason.

I would like you to become more and more serving, but I should not like you to become servants. Servants don't serve, only masters serve; servants do their duty. Duty is a four-letter, ugly word. They have to do it; there is no beauty in it, there is no joy in it. So be in service, but never be a servant -- that is one thing.

The second thing: when you become a servant, you learn habits. Service is an on-going process. To become a servant is to attain to a character, a dead character. People know you are a public servant. People know that this man is a servant. A man in service is totally different. He is not predictable. Each moment he will choose to respond. You cannot depend on his past. That's why I translated it as 'in service of love'.

Service is beautiful, but to become a servant is not good. Service is spontaneous. For example, you are passing by a road and you find that a house is on fire. You rush into it and you save a child who was going to die. But you don't HAVE to do it, you were not in search of some public service. You were just going for a morning walk, and the house was on fire. You were not thinking about it at all -- just the situation and the response: you are in service.

But a servant is dangerous, because if he cannot find somebody to serve, he will force somebody to be served.

I have heard about a Christian missionary who was teaching his students, the Sunday-school students, small boys and girls. He was telling them to do one good thing, one good work, at least once a week. Next Sunday he inquired whether they had done any good job, had they done any public service? Three boys stood up, and he was very happy. Out of thirty, at least three... But that too is a great percentage because who listens?

So he asked the first boy 'What did you do? Tell the whole class.'

And he said 'Sir, I helped an old woman to cross the road.'

He said 'Very good. Always take care of old women.'

And then he asked the other, and the other said 'I also helped an old woman to cross the street.'

Then the priest was a little puzzled, but he saw nothing to be puzzled about as there are so many old women... maybe he also got one woman.

So he asked the third, and the third said 'I also helped an old woman to cross the street.'

Then the priest said 'But this seems too much. You all three got old women?'

They said 'No, there were not three, there was one. Only one woman was there -- we all three helped.'

So he said 'But... three were needed?' He said 'You are saying three were needed?'

'Even with six it would have been difficult, because she didn't want to go to the other side. It was very

difficult, sir. But we did it! Something was to be done! She was very angry!

Never be a servant, otherwise you will be in search. And if you cannot find some place to serve, you will be very angry. These people are there all over the world -- the public servants. They are the most mischievous people. They create much mischief, because when people don't want to be served, then too they force their service. They have to force, they have an investment there. They cannot allow a beautiful world to exist because what will happen to them?

Just think. No lepers left, no ill people left, no hospitals needed. And all have become enlightened -- no schools, no colleges and no universities needed. What will happen to the public servants? They will start committing suicide. Nobody to serve! They will manage somehow to create a situation where they can be of service -- their whole prestige depends on it. It is an ego trip.

That's why knowing well... I remember exactly that when I gave sannyas to Prem Dasi, I was just going to translate it as 'the servant of love', then I thought it would be wrong. The word means that, but I changed it and I told her 'in service of love'.

Be in service, but don't make service your character. I love people who live characterlessly, who live moment to moment, who just respond to situations. Otherwise, you will be in bondage.

And you are right, Prem Dasi. You say :I AM MOST IN SERVICE OF LOVE WHEN I AM MOST MYSELF AND NOT INTENDING TO SERVE. Perfectly true. It's how it is.

When you intend to serve, it is no longer beautiful, it is no longer love. When you are yourself, utterly yourself, out of that independence, out of that being arises love, and you serve people. And there is no feeling that you are a servant and they are masters. You simply serve because you have so much to give that you have to share: you flow in your sharing, in your love, in your compassion.

CAN PRAYER BE SOMETIMES HARMFUL?

Never heard of it -- except in one case. This is the story.

Two girls married on the same day, and took their new husbands to the same honeymoon hotel. The four of them sat in the lounge thinking how obvious it would look if they all went to bed at the same early hour, but after a while it was decided that the girls should go out in the direction of the 'Ladies' and then slip up to their rooms, and the men would have a last drink at the bar. After about ten or fifteen minutes the men would leave casually in the same manner, and join the brides.

However, just as they were about to follow the girls. every light in the place failed -- which was disconcerting in a strange building. Nevertheless, each was convinced he could find his room, and so they set off.

Harry groped upstairs and along the passages, counting doors in his careful way, for he was a very careful man, and found the room. Just to make sure, he struck a match and saw bits of confetti on the landing. Then, quietly entering, he carefully took off his clothes, put on his pyjamas, knelt down and said his prayers, climbed into bed and began to make love.

At that very moment all the lights came on, and he saw that he was in the 'right room', as it were, but on the wrong floor, and this was the other man's bride! He grabbed his clothes and hurried off to his own proper room, only to find that the other man was an atheist!

The Tantra Vision, Vol 2

Chapter #7
Chapter title: Intelligence is Meditation

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MIND, INTELLECT, AND THE FORMED CONTENTS OF THAT MIND ARE IT,
SO TOO ARE THE WORLD AND ALL THAT SEEMS FROM IT TO DIFFER,

ALL THINGS THAT CAN BE SENSED, AND THE PERCEIVER,
ALSO DULLNESS, AVERSION, DESIRE, AND ENLIGHTENMENT.

LIKE A LAMP THAT SHINES IN THE DARKNESS OF SPIRITUAL UNKNOWING,
IT REMOVES OBSCURATIONS OF A MIND

AS FAR AS THE FRAGMENTATIONS OF INTELLECT OBTAIN.
WHO CAN IMAGINE THE SELF-BEING OF DESIRELESSNESS?

THERE'S NOTHING TO BE NEGATED, NOTHING TO BE AFFIRMED OR GRASPED;
FOR IT CAN NEVER BE CONCEIVED.

BY THE FRAGMENTATIONS OF THE INTELLECT ARE THE DELUDED FETTERED;
UNDIVIDED AND PURE REMAINS SPONTANEITY.

IF YOU QUESTION ULTIMACY WITH THE POSTULATES OF THE MANY AND THE ONE, ONENESS IS NOT GIVEN,
FOR BY (TRANSCENDING) KNOWLEDGE ARE SENTIENT BEINGS FREED.

THE RADIANT IS POTENCY LATENT IN THE INTELLECT, AND THIS IS SHOWN TO BE MEDITATION;
UNSWERVING MIND IS OUR TRUE ESSENCE.

The Tantra vision is a direct approach towards God, towards reality, towards that which is. It has no mediators, no middlemen -- it has no priests. And Tantra says: The moment the priest enters, religion is corrupted. It is not the devil who corrupts religion, it is the priest. The priest is in the service of the devil.

God can only be approached directly. There is no VIA MEDIA. You cannot go via somebody else because God is immediacy, God is here-now, already surrounding you. Within, without, only God is. There is no need to find somebody to help you to find God. You are already in it, you have never been away from it. Even if you want to, you cannot be away from it. Even if you make all the efforts, it is impossible to go away. There is nowhere else to go. And there is nothing else to be.

Tantra is not a religion in the ordinary sense, because it has no rituals, it has no priest, it has no scriptures. It is an individual approach towards reality. It is tremendously rebellious. Its trust is not in the organisation, its trust is not in the community; its trust is in the individual. Tantra believes in you.

I have heard...
It happened in a Billy Graham revival meeting.

A guy was collecting donations, and then he started to split with the money. Two policemen caught him red-handed in time. They brought him to Billy Graham's feet. Naturally, Billy Graham was very angry, and said to the man 'This money belongs to God... and what were you trying to do? Trying to cheat God?'

The man said 'Sir, I took the money in an effort to get closer to God -- by eliminating the middleman, of

course.'

The middleman is not needed at all. The real Master never tries to become the middleman -- he is not. He helps you not to reach to God, he helps you only to become aware of that which is already there. He is not a bridge between you and God, he is just a bridge between your unawareness and awareness. The moment you become aware, you are joined to God directly, immediately, without anybody standing between you and God.

This Tantra vision is one of the greatest visions ever dreamt by man: a religion without the priest, a religion without the temple, a religion without the organisation, a religion which does not destroy the individual but respects individuality tremendously, a religion which trusts in the ordinary man and woman. And this trust goes very deep. Tantra trusts in your body. No other religion trusts in your body. And when religions don't trust in your body, they create a split between you and your body. They make you enemies of your bodies, they start destroying the wisdom of the body.

Tantra trusts in your body. Tantra trusts in your senses. Tantra trusts in your energy. Tantra trusts in you -- IN TOTO. Tantra does not deny anything, but transforms everything.

How to attain to this Tantra vision?

This is the map to turn you on, and to turn you in, and to turn you beyond.

The first thing is the body. The body is your base, it is your ground, it is where you are grounded. To make you antagonistic towards the body is to destroy you, is to make you schizophrenic, is to make you miserable, is to create hell. You are the body. Of course, you are more than the body, but that 'more' will follow later on. First you are the body. The body is your basic truth, so never be against the body. Whenever you are against the body, you are going against God. Whenever you are disrespectful to your body, you are losing contact with reality, because your body is your contact. Your body is your bridge. Your body is your temple. Tantra teaches reverence for the body, love, respect for the body, gratitude for the body. The body is marvelous. It is the greatest of mysteries.

But you have been taught to be against the body. So sometimes you are over-mystified by the tree by the green tree -- sometimes mystified by the moon and the sun, sometimes mystified by a flower, but never mystified by your own body. And your body is the most complex phenomenon in existence. No flower, no tree has such a beautiful body as you have. No moon, no sun, no star has such an evolved mechanism as you have.

But you have been taught to appreciate the flower, which is a simple thing. You have been taught to appreciate a tree, which is a simple thing. You have even been taught to appreciate stones, rocks, mountains, rivers, but you have never been taught to respect your own body, never to be mystified by it. Yes, it is very close, so it is very easy to forget about it. It is very obvious, so it is easy to neglect it. But this is the most beautiful phenomenon.

If you look at a flower, people will say 'How aesthetic!' And if you look at a woman's beautiful face or a man's beautiful face, people will say 'This is lust.' If you go to the tree, and stand there, and look in a dazed state at the flower -- your eyes wide open, your senses wide open to allow the beauty of the flower to enter you -- people will think you are a poet or a painter or a mystic. But if you go to a woman or a man and just stand there with great reverence and respect, and look at the woman with your eyes wide open and your senses drinking the beauty of the woman, the police will catch hold of you. Nobody will say that you are a mystic, a poet, nobody will appreciate what you are doing. Something has gone wrong.

If you go to a stranger on the street and you say 'What beautiful eyes you have!' you will feel embarrassed, he will feel embarrassed. He will not be able to say 'thank you' to you. In fact, he will feel offended. He will feel offended, because who are you to interfere in his private life? Who are you to dare?

If you go and touch the tree, the tree feels happy. But if you go and touch a man, he will feel offended. What has gone wrong? Something has been damaged tremendously and very deeply.

Tantra teaches you to reclaim respect for the body, love for the body. Tantra teaches you to look at the body as the greatest creation of God. Tantra is the religion of the body. Of course it goes higher, but it never leaves the body; it is grounded there. It is the only religion which is really grounded in the earth: it has roots. Other religions are uprooted trees -- dead, dull, dying; the juice does not flow in them.

Tantra is really juicy, very alive.

The first thing is to learn respect for the body, to unlearn all the nonsense that has been taught to you about the body. Otherwise you will never turn on, and you will never turn in, and you will never turn beyond. Start from the beginning. The body is your beginning.

The body has to be purified of many repressions. A great catharsis is needed for the body, a great RECHANA. The body has become poisoned because you have been against it; you have repressed it in many ways. Your body is existing at the minimum, that's why you are miserable. Tantra says: Bliss is possible only when you exist at the optimum -- never before it. Bliss is possible only when you live intensely. How can you live intensely if you are against the body?

You are always lukewarm. The fire has cooled down. Down the centuries, the fire has been destroyed. The fire has to be rekindled. Tantra says: First purify the body -- purify it of all repressions. Allow the body energy to flow, remove the blocks.

It is very difficult to come across a person who has no blocks, it is very difficult to come across a person whose body is not tight. Loosen this tightness -- this tension is blocking your energy; the flow cannot be possible with this tension.

Why is everybody so uptight? Why can't you relax? Have you seen a cat sleeping, dozing in the afternoon? How simply and how beautifully the cat relaxes. Can't you relax the same way? You toss and turn in your bed, you can't relax. And the beauty of the cat's relaxation is that it relaxes utterly and yet is perfectly alert. A slight movement in the room and it will open its eyes, it will jump and be ready. It is not that it is just asleep. The cat's sleep is something to be learnt -- man has forgotten.

Tantra says: Learn from the cats -- how they sleep, how they relax, how they live in a non-tense way. And the whole animal world lives in that non-tense way. Man has to learn this, because man has been conditioned wrongly. Man has been programmed wrongly.

From the very childhood you have been programmed to be tight. You don't breathe... out of fear. Out of fear of sexuality, people don't breathe, because when you breathe deeply, your breath goes exactly to the sex centre and hits it, massages it from the inside, excites it. Because you have been taught that sex is dangerous, each child starts breathing in a shallow way -- hung up just in the chest. He never goes beyond that because if he goes beyond it, suddenly, there is excitement: sexuality is aroused and fear arises. The moment you breathe deeply, sex energy is released.

Sex energy HAS to be released. It has to flow all over your being. Then your body will become orgasmic. But afraid to breathe, so afraid that almost half the lungs are full of carbon dioxide...

There are six thousand holes in the lungs and ordinarily three thousand holes are never~~cleaned; they always remain full of carbon dioxide. That's why you are dull, that's why you don't look alert, that's why awareness is difficult. It is not accidental that Yoga and Tantra both teach deep breathing, PRANAYAMA, to unload your lungs from the carbon dioxide. The carbon dioxide is not for you -- it has to be thrown out continuously, you have to breathe in new, fresh air, you have to breathe more oxygen. Oxygen will create your inner fire, oxygen will make you aflame. But oxygen will also inflame your sexuality. So only Tantra can allow you real deep breathing -- even Yoga cannot allow you real deep breathing. Yoga also allows you to go up to the navel -- not beyond that, not to cross the HARA centre, not to cross SWADHISTAN, because once you cross SWADHISTAN you jump into the MULADHAR.

Only Tantra allows you total being and total flow. Tantra gives you unconditional freedom, whatsoever you are and whatsoever you can be. Tantra puts no boundaries on you; it does not define you, it simply gives you total freedom. The understanding is that when you are totally free, then much is possible.

This has been my observation: that people who are sexually repressed become unintelligent. Only very, very sexually alive people are intelligent people. Now, the idea that sex is sin must have damaged intelligence -- must have damaged it very badly. When you are really flowing. and your sexuality has no fight and conflict with you, when you cooperate with it, your mind will function at its optimum. You will be intelligent, alert, alive.

The body has to be befriended, says Tantra.

Do you ever touch your own body sometimes? Do you ever feel your own body, or do you remain as if you were encased in a dead thing? That's what is happening. People are almost frozen; they are carrying the body like a casket. It is heavy, it obstructs, it does not help you to communicate with reality. If you allow the electricity of the body flow to move from the toe to the head, if you allow total freedom for its energy -- the bioenergy -- you will become a river, and you will not feel the body at all. You will feel almost bodiless. Not fighting with the body, you become bodiless. Fighting with the body, the body becomes a burden. And carrying your body as a burden you can never arrive to God.

The body has to become weightless, so that you almost start walking above the earth -- that is the Tantra way to walk. You are so weightless that there is no gravitation, you can simply fly. But that comes out of great acceptance. It is going to be difficult to accept your body. You condemn it, you always find faults with

it. You never appreciate, you never love it, and then you want a miracle: that somebody will come and love your body. If you yourself cannot love it, then how are you going to find somebody else to love your body? If you yourself cannot love it, nobody is going to love your body, because your vibe will keep people repelled.

You fall in love with a person who loves himself, never otherwise. The first love has to be towards oneself -- only from that centre can other kinds of love arise. You don't love your body. You hide it in a thousand and one ways. You hide your body's smell, you hide your body in clothes, you hide your body in ornamentation. You try to create some beauty that you continuously feel you are missing, and in that very effort you become artificial.

Now think of a woman with lipstick on her lips... it is sheer ugliness. Lips should be red out of aliveness, they should not be painted. They should be alive out of love, they should be alive because you are alive. Now, just painting the lips... and you think that you are beautifying yourself. Only people who are very conscious of their ugliness go to beauty parlours, otherwise there is no need.

Do you ever come across a bird which is ugly? Do you ever come across a deer which is ugly? It never happens. They don't go to any beauty parlour, and they don't consult an expert. They simply accept themselves and they are beautiful in their acceptance. In that very acceptance they shower beauty upon themselves.

The moment you accept yourself you become beautiful. When you are delighted with your own body, you will delight others also. Many people will fall in love with you, because you yourself are in love with yourself. Now you are angry with yourself: you know that you are ugly, you know that you are repulsive, horrible. This idea will repel people, this idea will not help them to fall in love with you; it will keep them away. Even if they were coming closer to you, the moment they will feel your vibration, they will move away.

There is no need to chase anybody. The chasing arises only because we have not been in love with ourselves. Otherwise people come. It becomes almost impossible for them not to fall in love with you if you are in love with yourself.

Why did so many people come to Buddha, and why did so many people come to Saraha, and why did so many people come to Jesus? These people were in love with themselves. They were in such great love and they were so delighted with their being that it was natural for whosoever would pass to be pulled by them; like a magnet they would pull. They were so enchanted with their own being, how could you avoid that enchantment? Just being there was such a great bliss.

Tantra teaches the first thing: Be loving towards your body, befriend your body, revere your body, respect your body, take care of your body -- it is God's gift. Treat it well, and it will reveal great mysteries to you. All growth depends on how you are related to your body.

And then the second thing Tantra speaks about is the senses. Again the religions are against the senses. They try to dull the senses and sensitivity. And the senses are your doors of perception, the senses are the windows into reality. What is your eye? What are your ears? What is your nose? Windows into reality, windows into God. If you see rightly, you will see God everywhere. So eyes have not to be closed, eyes have to be opened rightly. Eyes have not to be destroyed. Ears have not to be destroyed because all these sounds are divine.

These birds are chanting MANTRAS. These trees are giving sermons in silence. All sounds are his, and all forms are his. So if you don't have sensitivity in you, how will you know God? And you have to go to a church, to a temple to find him... and he is all over the place. In a man-made temple, in a man-made church you go to find God? Man seems to be so stupid. God is everywhere, alive and kicking everywhere. But for that you need clean senses, purified senses.

So Tantra teaches that the senses are the doors of perception. They have been dulled. You have to drop that dullness, your senses have to be cleansed. Your senses are like a mirror which has become dull because so much dust has gathered upon it. The dust has to be cleansed.

Look at the Tantra approach about everything. Others say: Dull your senses, kill your taste! And Tantra says: Taste God in every taste. Others say: Kill your capacity to touch. And Tantra says: Flow totally into your touch, because whatsoever you touch is divine. It is a total reversal of the so-called religions. It is a radical revolution -- from the very roots.

Touch, smell, taste, see, hear as totally as possible. You will have to learn the language because the society has befooled you: it has made you forget.

Each child is born with beautiful senses. Watch a child. When he looks at something, he is completely

absorbed. When he is playing with his toys, he is utterly absorbed. When he looks, he becomes just the eyes. Look at the eyes of a child. When he hears, he becomes just the ears. When he eats something, he is just there on the tongue. He becomes just the taste. See a child eating an apple. With what gusto! With what great energy! With what delight! See a child running after a butterfly in the garden... so absorbed that even if God were available, he would not run that way. Such a tremendous, meditative state -- and without any effort. See a child collecting seashells on the beach as if he were collecting diamonds. Everything is precious when the senses are alive. Everything is clear when the senses are alive.

Later on in life, the same child will look at reality as if hidden behind a darkened glass. Much smoke and dust have gathered on the glass, and you are hidden behind it and you are looking. Because of this, everything looks dull and dead. You look at the tree and the tree looks dull because your EYES are dull. You hear a song, but there is no appeal in it because your ears are dull. You can hear a Saraha and you will not be able to appreciate him, because your intelligence is dull.

Reclaim your forgotten language. Whenever you have time, be more in your senses. Eating -- don't just eat, try to learn the forgotten language of taste again. Touch the bread, feel the texture of it. Feel with open eyes, feel with closed eyes. While chewing, chew it -- you are chewing God. Remember it! It will be disrespectful not to chew well, not to taste well. Let it be a prayer, and you will start the rising of a new consciousness in you. You will learn the way of Tantra alchemy.

Touch people more. We have become very touchy about touch. If somebody is talking to you and comes too close, you start moving backwards. We protect our territory. We don't touch and we don't allow others to touch; we don't hold hands, we don't hug. We don't enjoy each other's being.

Go to the tree, touch the tree. Touch the rock. Go to the river, let the river flow through your hands. Feel it! Swim, and feel the water again as the fish feels it. Don't miss any opportunity to revive your senses. And there are a thousand and one opportunities the whole day. There is no need to have some separate time for it. The whole day is a training in sensitivity. Use all the opportunities. Sitting under your shower, use the opportunity -- feel the touch of the water falling on you. Lie down on the ground, naked, feel the earth. Lie down on the beach, feel the sand. Listen to the sounds of the sand, listen to the sounds of the sea. Use every opportunity -- only then will you be able to learn the language of the senses again. And Tantra can be understood only when your body is alive and your senses feel.

Free your senses from habits: habits are one of the root causes of dullness. Find out new ways of doing things. Invent new ways of loving. People are very much afraid.

I have heard...

The doctor told the working chap that he could not complete his examination without a sample of urine.,The small boy who was sent with the specimen spilled most of it while messing about. Fearing a good hiding, he topped it up with a cow in the field.

The doctor hastily sent for the man, who returned home to his wife in a furious temper and said 'That's you and your fancy positions! You WOULD be on top wouldn't you? And now I am going to have a baby!'

People have fixed habits. Even while making love they always make it in the same position -- 'the missionary posture'. Find out new ways of feeling.

Each experience has to be created with great sensitivity. When you make love to a woman or a man, make it a great celebration. And each time bring some new creativity into it. Sometimes have a dance before you make love. Sometimes pray before you make love. Sometimes go running into the forest, then make love. Sometimes go swimming and then make love. Then each love experience will create more and more sensitivity in you and love will never become dull and boring.

Find out new ways to explore the other. Don't get fixed in routines. All routines are anti-life: routines are in the service of death. And you can always invent -- there is no limit to inventions. Sometimes a small change, and you will be tremendously benefitted. You always eat at the table; sometimes just go on the lawn, sit on the lawn and eat there. And you will be tremendously surprised: it is a totally different experience. The smell of the freshly-cut grass, the birds hopping around and singing, and the fresh air, and the sun rays, and the feel of the wet grass underneath. It cannot be the same experience as when you sit on a chair and eat at your table; it is a totally different experience: all the ingredients are different.

Try sometimes just eating naked, and you will be surprised. Just a small change -- nothing much, you are sitting naked -- but you will have a totally different experience, because something new has been added to it. If you eat with a spoon and fork, eat sometimes with bare hands, and you will have a different

experience; your touch will bring some new warmth to the food. A spoon is a dead thing: when you eat with a spoon or a fork, you are far away. That same fear of touching anything -- even food cannot be touched. You will miss the texture, the touch, the feel of it. The food has as much feel as it has taste.

Many experiments have been done in the West on the fact that when we are enjoying anything, there are many things we are not aware of which contribute to the experience. For example, just close your eyes and close your nose and then eat an onion. Tell somebody to give it to you when you don't know what he is giving -- whether he is giving you an onion or an apple. And it will be difficult for you to make out the difference if the nose is completely closed and the eyes are closed, blindfolded. It will be impossible for you to decide whether it is an onion or an apple, because the taste is not only the taste; fifty per cent of it comes from the nose. And much comes from the eyes. It is not just taste; all the senses contribute. When you eat with your hands, your touch is contributing. It will be more tasty. It will be more human, more natural.

Find out new ways in everything. Let that be one of your SADHANAS.

Tantra says: If you can go on finding new ways every day, your life will remain a thrill, an adventure. You will never be bored.

A bored person is an irreligious person. You will always be curious to know, you will always be on the verge of seeking the unknown and the unfamiliar. Your eyes will remain clear and your senses will remain clear, because when you are always on the verge of seeking, exploring, finding, searching, you cannot become dull, you cannot become stupid.

Psychologists say that by the age of seven, stupidity starts. It starts near about the age of four, but by the seventh year it is very, very apparent. Children start becoming stupid by the age of seven. In fact, the child learns fifty per cent of all the learnings of his whole life by the time he is seven. If he will live until seventy, then in the remaining sixty-three years, he will learn only fifty per cent -- fifty per cent he has already learned. What happens? He becomes dull, he stops learning. If you think in terms of intelligence, by the age of seven a child starts becoming old. Physically he will become old later on -- from the age of thirty-five he will start declining -- but mentally he is already on the decline.

You will be surprised to know that your mental age, the average mental age, is twelve years. People don't grow beyond that, they are stuck there. That's why you see so much childishness in the world. Just insult a person who is sixty years of age, and within seconds he is just a twelve-year-old child. And he is behaving in such a way that you will not be able to believe that such a grown up person could be so childish.

People are always ready to fall back. Their mental age is just skin-deep, hidden behind. Just scratch a little, and their mental age comes out. Their physical age is not of much importance.
People die childish; they never grow.

Tantra says: Learn new ways of doing things, and free yourself of habits as much as possible. And Tantra says: Don't be imitative, otherwise your senses will become dull. Don't imitate. Find out ways of doing things in your own way. Have your signature on everything that you do.

Just the other night a sannyasin who is going back was saying that love between her and her husband has disappeared. Now they are hanging together just for the children. I told her to meditate, to be friendly to the husband. If love has disappeared, all has not disappeared; friendship is still possible. Be friendly. And she said 'It is difficult. When a cup is broken, it is broken.'

I told her that it seemed she had not heard that Zen people in Japan will first purchase a cup from the supermarket, bring it home, break it, then glue it together again to make it individual and special. Otherwise it is just a market thing. And if a friend comes and you give him tea in an ordinary cup and saucer, that is not good; that is ugly, that is not respectful. So they will bring a fresh new cup, and break it. Of course, then there is no other cup in the world exactly like it -- there cannot be. Glued together, now it has some individuality, a signature. And when Zen people go to each other's house or each other's monastery, they will not just sip the tea. First they will appreciate the cup, they will look at it. The way it has been joined together is a piece of art -- the way the pieces have been broken and put together again. The woman understood, she started laughing. She said 'Then it is possible.'

Bring individuality into things, don't just be an imitator. To imitate is to miss life.

I have heard...

Mulla Nasruddin has a very horny parrot. The parrot was continuously saying foul things, particularly whenever there was a guest, and Mulla was very worried. It was getting terrible. Finally somebody suggested to him that he take it to the vet.

So he takes the parrot to a vet. The vet examines the parrot extensively and says 'Well, Nasruddin, you have a horny parrot. I have a sweet, young, female bird. For fifteen rupees your bird can go in the cage with my bird.'

Mulla's parrot is in the cage listening. And Mulla says 'God, I don't know... fifteen rupees?'

The parrot says 'Come on, come on, Nasruddin. What the hell?' Finally the Mulla says 'All right' and gives the vet the fifteen rupees.

The vet takes the bird, puts him in the cage with the female bird and closes the curtain. The two men go and sit down. There is a moment of silence, and then suddenly 'Qua! Qua! Qua!' Feathers come flying over the top of the curtain.

The vet says 'Holy Gee!' runs over, opens the curtain. The male has got the female bird down on the bottom of the cage with one claw, with the other claw he is pulling out all her feathers and shouting in delight 'For fifteen rupees I want you naked, naked!'

Then, seeing the vet and his master, Mulla Nasruddin, he screams again in joy and says, 'Hey Nasruddin, isn't this the way you also like your women?'

Even a parrot can learn human ways, can become imitative, can become neurotic. To be imitative is to be neurotic. The only way to be sane in the world is to be individual, authentically individual. Be your own being.

The third thing that Tantra says is: First, the body has to be purified of repressions. Second, the senses have to be made alive again. Third, the mind has to drop neurotic thinking, obsessive thinking, and has to learn ways of silence. Whenever it is possible, relax. Whenever it is possible, put the mind aside.

Now you will say 'It is easy to say, but how to put the mind aside? It goes on and on.' There is a way.

Tantra says: Watch those three awarenesses. Awareness one: let the mind go, let the mind be filled with thoughts, you simply watch, detached. There is no need to be worried about it -- just watch. Just be the observer and by and by you will see that silent gaps have started coming to you. Then, awareness two: when you have become aware that gaps have started coming, then become aware of the watcher. Now watch the watcher and then new gaps will start coming -- the watcher will start disappearing, just like the thoughts. One day, the thinker also starts disappearing. Then real silence arises. With the third awareness, both object and subject are gone; you have entered into the beyond.

When these three things are attained: body purified of repressions, senses freed from dullness, mind liberated from obsessive thinking, a vision arises in you free from all illusion -- that is the Tantra vision.

Now the sutras:

MIND, INTELLECT, AND THE FORMED CONTENTS OF THAT MIND ARE IT,
SO TOO ARE THE WORLD AND ALL THAT SEEMS FROM IT TO DIFFER,

ALL THINGS THAT CAN BE SENSED, AND THE PERCEIVER,
ALSO DULLNESS, AVERSION, DESIRE, AND ENLIGHTENMENT.

When you have come to a state of silence where both the observer and the observed have disappeared, then you will come to know what this sutra means:

MIND, INTELLECT, AND THE FORMED CONTENTS OF THE MIND ARE IT...

Existence is one. It is all a unity. There are not two things in existence -- it is oneness, it is one ocean. All divisions are there because we are divided inside: our divisions inside are projected onto the outside, and things look divided. When the body is pure, the senses open and the mind is silent, inner divisions disappear; inside there is pure space. When there is pure space inside, you become capable of knowing that the outside is also the same pure space it is the same sky outside and in. In fact, there is no 'out' and no 'in' any more, it is all one.

MIND, INTELLECT, AND THE FORMED CONTENTS OF THE MIND ARE IT...

Now you will recognise that even thoughts were not enemies, even desires were not enemies. They were also forms of the same divinity, of the same one existence. Now you will recognise that NIRVANA and SAMSARA are not two. Now you will have a very, very deep laugh: that there is no difference between bondage and enlightenment: that to know and to be ignorant are not different because division is not possible: that between a Buddha and a man who is not yet enlightened, there is no difference.

But this is only known by a Buddha. For the unenlightened man there is a great difference. A Buddha cannot think, because through thinking there is always division; through non-thinking divisions disappear.

SO TOO ARE THE WORLD AND ALL THAT SEEMS FROM IT TO DIFFER,
ALL THINGS THAT CAN BE SENSED, AND THE PERCEIVER,

ALSO DULLNESS, AVERSION, DESIRE, AND ENLIGHTENMENT.

All is It. This is It! This totality is what Tantra calls IT.

Now, Saraha is saying to the king: Don't be worried. Whether in the palace or on the cremation ground, whether known as a learned brahmin or known as a mad dog doesn't matter, It is It. I have come to that indivisible experience where the perceiver and the perceived are one, where the observer and the observed are one I have arrived. Now I can see that those divisions of good and bad, of the sinner and the saint were meaningless.

There is no difference between sin and saintliness. This is why I call Tantra the greatest, most rebellious attitude in the whole history of human consciousness.

Saraha is saying: Sir, for you, divisions exist. This is a cremation ground and where you live is a palace. For me, there is no division. On this cremation ground have been many palaces in the past which have disappeared, and your palace will sooner or become a cremation ground. Don't be worried. It is only a question of time. And if you can see... then there is no difference. It is the same reality somewhere becoming a saint and somewhere becoming a sinner; It is the same It.

LIKE A LAMP THAT SHINES IN THE DARKNESS OF SPIRITUAL UNKNOWING,
IT REMOVES OBSCURATIONS OF A MIND

AS FAR AS THE FRAGMENTATIONS OF INTELLECT OBTAIN.
WHO CAN IMAGINE THE SELF BEING OF DESIRELESSNESS?

LIKE A LAMP... Saraha says. Now the third awareness is born in me. It is like a lamp that shines in the darkness of spiritual unknowing. Now I can see for the first time that matter and mind are one, that 'out' and 'in' are one, that body and soul are one, that this world and the other world are one, that 'this' contains 'that' too. Since this light happened to me, Saraha says, now there is no problem. Whatsoever is, is good.

LIKE A LAMP THAT SHINES IN THE DARKNESS OF SPIRITUAL UNKNOWING,
IT REMOVES OBSCURATIONS OF A MIND...

All my obscurities, all my hindrances -- things that were obstructing my vision -- are removed. I can see reality directly. Repressions are no longer there; my energies are in a flow. I am not against my body, I am not inimical to my body; I am one with my body. The division is dropped. My senses are all open and functioning at the optimum. My mind is silent, there is no obsessive thinking. When I need to, I think. When I don't need to, I don't think. I am the master of my house. A light was born in me, and with that light, all obscurities have disappeared. Now nothing obstructs me, my vision is total. The wall that was around me has disappeared.

That wall consists of three things: repressions in the body, dust in the senses, and thoughts in the mind. These are the three bricks that the China Wall around you is made of. Remove these bricks, and the wall disappears. And when the wall is gone, you come to know the One.

AS FAR AS THE FRAGMENTATIONS OF INTELLECT OBTAIN.
WHO CAN IMAGINE THE SELF-BEING OF DESIRELESSNESS?

And, Sir, you have come to ask me what is my experience'? It is difficult for you even to imagine. It is difficult for me to say, it is difficult for you to understand. But I can show you the way for you to experience it also -- that is the only way. When you have tasted, only then will you know.

THERE'S NOTHING TO BE NEGATED, NOTHING TO BE AFFIRMED OR GRASPED;
FOR IT CAN NEVER BE CONCEIVED.

BY THE FRAGMENTATIONS OF THE INTELLECT ARE THE DELUDED FETTERED;
FOR UNDIVIDED AND PURE REMAINS SPONTANEITY.

Saraha says: I cannot say It is not, I cannot say It is. I cannot negate It, I cannot posit It. I cannot use 'no', I cannot use 'yes', because both fall short. It is bigger than both, It contains both, and yet It is plus: It is transcendental to both. Those who say God is, degrade God -- they drag him down. Those who say God is not, certainly they don't understand at all. They are both the same: one negates, one posits.

The positive and the negative belong to the same mind, the same thinking mind. 'Yes' and 'no' are both parts of language, of thought. Saraha says: I cannot say God is, I cannot say God is not. I can only show you the way... where It is, what Is is, how It is. You can experience It. You can open your own eyes and see It.

Once it happened that a blind man was brought to Buddha. And the blind man was no ordinary blind man: he was a great academician, he was a great scholar -- very skilled in argumentation. He started arguing with Buddha.

He said 'People say light exists and I say no. They say I am blind, I say they are deluded. If light exists, then, Sir, make it available to me so that I can touch it. If I can touch it or, at least, if I can taste it or I can smell it, I will believe. Or if you beat the light like a drum so that I can hear it... These are my four senses, and the fifth sense which people talk about is just imagination. People are deluded, nobody has eyes.'

It was very difficult to convince this man that light exists, because light cannot be touched, cannot be tasted, cannot be smelled, cannot be heard. And this man was saying that others were deluded -- 'They don't have eyes.' He was a blind man, but a great logician. He said 'Prove that they have got eyes. What proof have you got?'

Buddha said 'I will not say anything, but I know a physician and I will send you to the physician. I know he will be able to cure your eyes.'

But the man insisted 'I have come to argue about it!'

And Buddha said 'This is MY argument. Go to the physician.'

The man was sent to the physician. His eyes were cured; within six months he was able to see. He could not believe it. He was esctatically happy. He came dancing to Buddha. He was mad.

He fell at his feet and he said 'Your argument worked.'

Buddha said 'Listen, it was no argument. If I had argued I would have failed, because there are things which cannot be argued about, but can only be experienced.'

God is not an argument, is not a syllogism. NIRVANA is not an argument, it is not a conclusion; it is an experience. Unless you experience it, there is no way to even understand it -- what it is. If you don't experience it, it is just absurd, meaningless.

THERE'S NOTHING TO BE NEGATED, NOTHING TO HE AFFIRMED OR GRASPED;
FOR IT CAN NEVER BE CONCEIVED.

In fact, there is nothing to grasp and nobody to grasp it; nothing to conceive and nobody to conceive It. Object and subject both disappear in It. The knower and the known both disappear in It. Then is the experience of the total, of the One, of the IT.

BY THE FRAGMENTATIONS OF THE INTELLECT ARE THE DELUDED FETTERED;
UNDIVIDED AND PURE REMAINS SPONTANEITY.

Says Saraha to the king: Sir, people are prejudiced about reality. They have ideas about reality, and reality is not an idea. God is not an idea. God is not the word 'God'. It is not a theory. It is not a hypothesis. It is a taste of reality. It is an orgasmic experience with the total.

People are fettered because of their minds. They have certain ideas, attitudes, fixed philosophies. They look through those philosophies. That's why they say Saraha has gone mad. They have a certain idea of what sanity should be, how sanity has to be -- that's why they think Saraha has gone mad. They are looking through certain prejudices.

UNDIVIDED AND PURE REMAINS SPONTANEITY.

But spontaneity is undivided and pure: it is primal innocence.

Look at me, says Saraha. Look at my spontaneity. Don't think about what people say, don't think through certain prejudices of good and bad, virtue and sin, right and wrong. Just LOOK at me! I am here. IT is here. I am available. Have a deep experience of my presence. If you can feel spontaneity, innocence, purity, only that will help you to go withinwards on the journey of Tantra.

IF YOU QUESTION ULTIMACY WITH THE POSTULATES OF THE MANY AND THE ONE, ONENESS IS NOT GIVEN,
FOR BY (TRANSCENDING) KNOWLEDGE ARE SENTIENT BEINGS FREED.

THE RADIANT IS POTENCY LATENT IN THE INTELLECT, AND THIS IS SHOWN TO BE MEDITATION;
UNSWERVING MIND IS OUR TRUE ESSENCE.

IF YOU QUESTION ULTIMACY WITH THE POSTULATES OF THE MANY AND THE ONE, ONENESS IS NOT GIVEN...

If you question, you miss. Reality cannot be turned into a question. Yes, it can be turned into a QUEST, but not into a question.

And nobody can answer, only you can experience. That's why I say it can be a quest, but it can never be turned into a question. A question is that which can be answered. A quest is that which can only be experienced. Only when YOU arrive, do you arrive -- there is no other way. There is no borrowed way. All knowledge is borrowed.

Hence, says Saraha

FOR BY (TRANSCENDING) KNOWLEDGE ARE SENTIENT BEING FREED.

One has to be liberated from knowledge.

Knowledge does not liberate you; it is your deepest, subtlest bondage. Through knowledge you are not available to reality. Drop all knowledge. Dropping all knowledge, knowing becomes pure; then you are no more clouded. Not knowing anything borrowed, your purity is intact; then your mirror has no dust on it. Then you start reflecting. Then reality is reflected as it is.

Never move with knowledge, otherwise you move not. Never trust borrowed experiences.

Something happened to Buddha, but that is not your experience. Something happened to Christ, but that is not your experience. Something has happened to me, but that is not YOUR experience. What I say is that if you hoard it, it will become knowledge. What I say is that if it leads you on a quest, it will become knowing. Don't hoard it in your memory.

Hoarding knowledge in the memory only burdens you; it is not liberation.

FOR BY (TRANSCENDING) KNOWLEDGE ARE SENTIENT BEINGS FREED.
THE RADIANT IS POTENCY LATENT IN THE INTELLECT...

And you HAVE that potency which can flower into NIRVANA, which can become enlightenment. Each intellect is nothing but the intelligence hidden behind it. If you trust your intellect too much, you will miss your intelligence.

Now these two words have to be understood. They come out of the same root, but their meaning is different. It is not necessary that an intellectual has to be intelligent. It is not necessary that an intelligent person has to be an intellectual. You can find nonintellectuals who are tremendously intelligent.

Christ is not an intellectual, Kabir is not an intellectual, Meera is not an intellectual, but they are tremendously intelligent people. Intellect is a false substitute for intelligence. Intellect is borrowed, intelligence is yours. Intelligence is your pure capacity to see, intelligence is your innocent capacity to understand. Intellect is borrowed knowledge; intellect is a pseudo coin, a counterfeit.

You collect information from everywhere, you collect much knowledge, and you become knowledgeable. But your intelligence has not grown, and your intelligence has not really exploded. In fact, because of this intellectual effort, your intelligence will remain burdened. Knowledge will gather like dust on the mirror -- intellect is the dust. Intelligence is the pure quality of the mirror to reflect.

Says Saraha

THE RADIANT IS POTENCY LATENT IN THE INTELLECT...

In each intellect there is potential intelligence. Don't overburden it with borrowed knowledge.

... AND THIS IS SHOWN TO BE MEDITATION...

If you don't burden it with knowledge, your intelligence becomes your meditation. A great definition of meditation: Intelligence is meditation. To live intelligently is to live meditatively. Of tremendous significance is this definition: it is really pregnant with great meaning. And to live intelligently is what meditation is. Meditation cannot be 'done' in that way. You have to bring intelligence to your life.

You were angry yesterday, you were angry the day before yesterday. Now again the situation has come and you are going to be angry -- what are you going to do? Are you going to repeat it in an unintelligent, mechanical way, or will you bring intelligence to it? You have been angry a thousand and one times -- can't you learn anything from it? Can't you behave intelligently now? Can't you see the futility of it? Can't you see that every time you were frustrated by it? Each time anger has dissipated energy, distracted your energy, created problems for you and not solved anything.

If you see it, in that very seeing is intelligence. Then somebody insults you and there is no anger. In fact, rather than anger, there is compassion for this man. He is angry, he is hurt, he is suffering -- compassion will arise. Now THIS intelligence is meditation: to look into one's life, to learn out of experience, to learn out of existential experience, to go on learning not borrowing...

Buddha says anger is bad. Now look at the difference. If you are a Buddhist you will believe him -- Buddha says anger is bad, so anger must be bad how can Buddha be wrong? Now whenever anger arises, you will repress it because Buddha says that anger is wrong. This is functioning through knowledge, functioning through intellect. But what foolishness! You have been angry so many times. Is there any need to ask Buddha whether anger is wrong? Can't you yourself see into your own experiences'?

If you see into your own experiences; then you know what anger is. And seeing into that, you are freed from anger -- this is intelligence. Out of your intelligence, you will become a witness to Buddha; you will say 'Yes, Buddha is right. My experience proves it.' Not otherwise, not 'Buddha is right so I have to experience it' -- that is stupidity. But rather if out of my experience I become a witness to Buddha, then I can say 'Yes, he is right, because this is my experience too. But he is secondary, my experience comes first, it is primary. I am a witness to him, not a follower.'

You who are my sannyasins here, please become my witnesses, not my followers. Let what I am saying be proved through your experience. Then you have been with me. Then you have loved me. Then you have

lived with me. If you simply accumulate what I am saying and you become great theorisers about it, you learn to philosophise about it, then you have missed. Then you will become intellectuals. And to become intellectual is to commit suicide as far as intelligence is concerned.

Don't become intellectuals. The real coin is available, why go on hankering for the counterfeit? Life is available to you as much as it was available to Buddha, as much as it is available to me. Why not learn through it?

To become intelligent is to be meditative. Yes, this is one of the greatest definitions of meditation I have come across. And I am a witness to it. That is the way one evolves spiritually.

THE RADIANT IS POTENCY LATENT IN THE INTELLECT,
AND THIS IS SHOWN TO BE MEDITATION;

UNSWERVING MIND IS OUR TRUE ESSENCE.

And the more intelligent you become, the more you will find your mind is no longer the old mind.

Tantra uses 'mind' with two meanings: 'mind' with a small m -- that is your mind. And 'Mind' with a big, capital M -- that is the essential Mind, the Buddha Mind.

The little, tiny mind enclosed in knowledge, in boundaries, in prejudices; the mind that we call Hindu, the mind that we call Moslem, the mind that we call Jew, Christian; that mind -- small, tiny mind -- the mind that has been cultivated by the colleges and the universities; that mind -- small mind -- the mind that has been programmed by the society, that mind Tantra calls the small mind.

When these barriers are broken, when these obscurities are removed, then you attain to the great Mind, the Buddha Mind -- Mind with a capital M. It is as big as the universe itself: It is universal.

.. UNSWERVING MIND IS OUR TRUE ESSENCE.

And that is the mind which is our true essence. Call it God, call it NIRVANA, or whatever you like. But this is our essence: to come to a state of absolute rest -- unswerving, unwavering; to come to a state of eternity where time has disappeared, where all divisions have disappeared, where subject and object are no more, where the knower and the known are no more, where there is only pure awareness -- awareness three.

These sutras are not just to be crammed, otherwise you will be betraying Saraha, you will be betraying me. These sutras have just to be meditated upon and forgotten. Then, whatsoever intelligence arises in you out of meditating on these sutras, use it in life. Moment to moment, let that intelligence be sharpened again and again against so many experiences. And that intelligence will become the door to the divine: that intelligence is the door.

The Tantra Vision, Vol 2

Chapter #8
Chapter title: Love makes no shadow

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YESTERDAY WHEN YOU SPOKE OF INTELLIGENCE BECOMING MEDITATION, THERE WAS SUCH A RUSH INSIDE, IT FELT AS IF MY HEART WOULD EXPLODE. IT WAS AS IF YOU HAD SAID SOMETHING I'D BEEN WAITING TO HEAR. CAN YOU ELABORATE?

The question is from Krishna Prem.

Intelligence is intrinsic to life. Intelligence is a natural quality of life. Just as fire is hot, and air is invisible, and water flows downwards, so is life intelligent.

Intelligence is not an achievement; you are born intelligent. Trees are intelligent in their own way, they have enough intelligence for their own life. Birds are intelligent, so are animals. In fact, what religions mean by God is only this: that the universe is intelligent, that there is intelligence hidden everywhere. And if you have eyes to see, you can see it everywhere.

Life is intelligence. Only man has become intelligent. Man has damaged the natural flow of life. Except in man, there is no unintelligence. Have you ever seen a bird you can call stupid? Have you ever seen an animal you can call idiotic? No, such things happen only to man. Something has gone wrong. Man's intelligence has been damaged, corrupted, has been crippled.

And meditation is nothing but the undoing of that damage. Meditation will not be needed at all if man is left alone. If the priest and the politician do not interfere with man's intelligence, there will be no need for any meditation. Meditation is medicinal. First you have to create the disease, then meditation is needed. If the disease is not there, meditation is not needed. And it is not accidental that the words 'medicine' and 'meditation' come from the same root. It is medicinal.

Each child is born intelligent, and the moment the child is born, we pounce upon him and start destroying his intelligence, because intelligence is dangerous to the political structure, to the social structure, to the religious structure. It is dangerous to the Pope, it is dangerous to the Shankaracharya of Puri, it is dangerous to.the priest, it is dangerous to the leader. It is dangerous to the status quo, the establishment.

Intelligence is naturally rebellious. Intelligence cannot be forced into any servitude. Intelligence is very assertive, individual. Intelligence cannot be converted into a mechanical imitation. People have to be converted to carbon copies; their originality has to be destroyed, otherwise all the nonsense that has existed on the earth would be impossible.

You need a leader because first you have to be made unintelligent -- otherwise there would be no need for any leader. Why should you follow anybody? You will follow your intelligence. If somebody wants to become a leader, then one thing has to be done: your intelligence has to be destroyed somehow. You have to be shaken from your very roots, you have to be made afraid. You have to be made unconfident in yourself -- that is a must, only then can the leader come in.

If you are intelligent, you will solve your problems yourself. Intelligence is enough to solve all the problems. In fact, whatsoever problems are created in life, you have more intelligence than those problems. It is a provision, it is a gift of God.

But there are ambitious people who want to rule, dominate; there are ambitious madmen -- they create fear in you. Fear is like rust: it destroys all intelligence. If you want to destroy somebody's intelligence, the first necessary thing is to create fear: create hell and make people afraid. When people are afraid of hell, they will go to the priest and bow down to the priest. They will listen to the priest. If they don't listen to the priest... then hellfire -- naturally, they are afraid. They have to protect themselves from hellfire, and the priest is needed. The priest becomes a must.

I have heard about two men who were partners in a business. Their business was very unique and they used to travel around the country.

One partner would come to the town. In the night, he would go around and throw coal-tar on people's windows, and then disappear by morning. After two or three days, the other would come. He used to clean off the coal-tar; he would clean the people's windows. And people would pay, of course -- they have to pay.

They were partners in the same business. One would damage, the other would come to undo it.

Fear has to be created, and greed has to be created.

Intelligence is not greedy. You will be surprised to know that an intelligent man is never greedy. Greed is part of unintelligence. You hoard for tomorrow because you are not confident that tomorrow you will be able to tackle your life, otherwise why hoard? You become misers, you become greedy, because you don't know whether tomorrow your intelligence will be capable of coping with life or not. Who knows? You are not confident about your intelligence so you hoard, you become greedy.

An intelligent person is not afraid, is not greedy. Greed and fear go together -- that's why heaven and hell go together: hell is fear, heaven is greed.

Create fear in people and create greed in people -- make them as greedy as possible. Make them so greedy that life cannot satisfy them, then they will go to the priest and to the leader. Then they will start fantasizing about some future life where their foolish desires and stupid fantasies will be fulfilled. Watch it. To demand the impossible is to be unintelligent.

An intelligent person is perfectly satisfied with the possible. He works for the probable, he never works for the impossible and the improbable, no. He looks at life and its limitations. He is not a perfectionist. A perfectionist is neurotic. If you are a perfectionist you will go neurotic.

For example, if you love a woman and you ask absolute fidelity, you will go mad and she will go mad. This is not possible: absolute fidelity means she will not even think, she will not even dream of another man. This is not possible. Who are you'? Why has she fallen in love with you? Because you are a man. If she can fall in love with you, why can't she think of others? That possibility remains open. And how is she going to manage if she sees some beautiful person walking by and if a desire arises in her? Even to say 'This man is beautiful' is to desire -- the desire has entered. You only say that something is beautiful when it feels worthy of being possessed, of being enjoyed. You are not indifferent.

Now if you ask absolute fidelity -- as people have asked then there is bound to be conflict, and you will remain suspicious. And you will remain suspicious because you know your mind too -- you also think of other women. So how can you trust that your woman is not thinking of other men? You know you are thinking, so you know she is also thinking. Now... distrust, conflict, agony. The love that was possible has become impossible because of an impossible desire.

People ask that which cannot be done. You want security for the future, which is not possible. You want absolute security for tomorrow -- it cannot be guaranteed; it is not in the nature of life. An intelligent person knows that it is not in the nature of life -- the future remains open. The bank can go bankrupt, the wife can escape with somebody else, the husband can die, the children may prove unworthy. Who knows about tomorrow? You may fall ill, you may become crippled. Who knows about tomorrow?

To ask security for tomorrow means to remain in constant fear. It is not possible, so fear cannot be destroyed. Fear will be there, you will be trembling; and meanwhile the present moment is being missed. With the desire of security in the future you are destroying the present, which is the only life available. And more and more will you become shaken, afraid, greedy.

A child is born; a child is a very, very open phenomenon, utterly intelligent. But we jump upon him, we start destroying his intelligence. We start creating fear in him. You call it teaching, you call it making the child capable of coping with life. You create fear in him. He is unafraid.

And your schools, colleges, universities -- they all make him more and more unintelligent. They demand foolish things. They demand foolish things to be crammed in which the child and his natural intelligence cannot see any point. For what? That child cannot see the point. Why cram these things? But the university says, the college says, the home, the family, the well-wishers say 'Cram! You don't know now, but later on you will know why it is needed.'

Cram history all the nonsense that man has been doing to other men, all the madness -- cram it! And the child cannot see the point. What does it matter when a certain king ruled England? From what date to what date? He has to cram those stupid things. Naturally, his intelligence becomes more and more burdened, crippled; more and more dust collects on his intelligence. By the time a man comes back from the university, he is unintelligent: the university has done its job. It is very rare that a man can come from the university still intelligent, still remaining intelligent. Very few people have been able to escape the university, avoid the university, pass through the university and yet save their intelligence -- very rarely. It is such a great mechanism to destroy you. The moment you become educated, you have become unintelligent.

Can t you see this? The educated person behaves very unintelligently. Go to the primitive people who

have never been educated, and you will find a pure intelligence functioning.

I have heard...

A woman was trying to open a tin, and she could not find the way to open it. So she went to look in the cookery book. By the time she looked into the book, the cook had opened it. She came back, and she was surprised.

She asked the cook 'How did you do it?'

He said 'Lady, when you don't know how to read, you have to use your intelligence!'

Yes, it is right. When you don't know how to read you HAVE to use your intelligence. What else can you do? The moment you start reading -- those three dangerous R's, when you have become capable in them -- you need not be intelligent, the books will take care.

Have you watched it? When a person starts typing, his handwriting is lost, then his handwriting is no longer beautiful. There is no need: the typewriter takes care.

If you carry a calculator in your pocket, you will forget all mathematics -- there is no need. Sooner or later there will be small computers, and everybody will be carrying them. They will have all the information of an ENCYCLOPAEDIA BRITANNICA, and then there will be no need for you to be intelligent at all; the computer will take care.

Go to the primitive people, the uneducated people, the villagers, and you will find a subtle intelligence. Yes, they are not more informed, that is true, they are not knowledgeable, that is true but they are tremendously intelligent. Their intelligence is like a flame with no smoke around it.

The society has.done something wrong with man -- for certain reasons. It wants you to be slaves, it wants you to be always afraid, it wants you to be always greedy, it wants you to be always ambitious, it wants you to be always competitive. It wants you to be unloving, it wants you to be full of anger and hatred, it wants you to remain weak, imitative -- carbon copies. It does not want you to become original Buddhas, original Krishnas or Christs, no. That's why your intelligence has been destroyed.

Meditation is needed only to undo what the society has done. Meditation is negative: it simply negates the damage, it destroys the illness; and once the illness has gone, your well-being asserts itself of its own accord.

And in this century this has gone too far: universal education has been a calamity. And remember I am not against education, I am against THIS education.

There is a possibility of a different kind of education which will be helpful in sharpening your intelligence, not destroying it; which will not burden it with unnecessary facts, which will not burden it with unnecessary knowledge, which will not burden it at all, but rather it will help it to become more radiant, fresh, young.

This education only makes you capable of memorising. That education will make you capable of more clarity. This education destroys your inventiveness. That education will help you to become more inventive.

For example, the education that I would like in the world will not require a child to answer in an old stereotyped way. It will not encourage repetition, parroting. It will encourage inventiveness. Even if the invented answer is not as right as the copied answer can be, still it will appreciate the boy who has brought a new answer to an old problem. Certainly his answer cannot be as right as Socrates' answer -- naturally, a small boy... his answer cannot be as exact as that of Albert Einstein -- naturally. But to ask that his answer should be as right as that of Albert Einstein is foolish. If he is inventive, he is in the right direction; one day. he will become an Albert Einstein. If he is trying to create something new naturally, he has his limitations, but just his effort in trying to create something new should be appreciated, should be praised.

Education should not be competitive. People should not be judged against each other. Competitiveness is very violent and very destructive. Somebody is not good at mathematics and you call him mediocre and he may be good at carpentry. But nobody looks at that. Somebody is not good at literature and you call him stupid -- and he will be good at music, at dance.

A real education will help people to find THEIR life where they can be fully alive. If a man is born to be a carpenter, then that is the right thing for him to do. There is nobody to enforce anything else. This world can become such a great, intelligent world if a man is allowed to be himself, helped to be himself, supported in every way to be himself, and nobody comes in and interferes. In fact, nobody manipulates the child. If he wants to become a dancer, then that is good -- dancers are needed. Much dance is needed in the world. If he wants to become a poet, good. Much poetry is needed; there is never enough. If he wants to become a

carpenter or a fisherman -- perfectly good. If he wants to become a woodcutter -- perfectly good. There is no need for him to become a president or a prime minister. In fact, lesser people become interested in those targets; it will be a blessing.

Right now everything is topsy-turvy. One who wanted to become a carpenter has become a doctor; one who wanted to become a doctor has become a carpenter. Everybody is in somebody else's place, hence so much unintelligence -- everybody is doing somebody else s job. Once you start seeing it, you will feel why people are behaving unintelligently.

In India we have been meditating deeply, and we have found one word: SWADHARMA, self-nature. That carries the greatest implication for a future world.

Krishna has said: SWADHARME NADHANAM SHREYAH: it is good to die in your own self-nature, following your self-nature. PER DHARMO BAVAHA BAHA: somebody else's nature is very dangerous. Don't become imitators. Just be yourself.

I have heard...

Bill always wanted to go moose-hunting so he saved up enough money and went to the North Woods. There he was fitted out with necessary equipment and the storekeeper advised him to hire Pierre, the greatest moose caller in the land.

'It's true' said the storekeeper 'that Pierre is expensive, but he has a sexy quality in his call that no moose can resist.'

'How does that work?' asked Bill.

'Well' said the other 'Pierre will spot a moose at three hundred yards, then cup his hands and make his first call. When the moose hears that, he will become excited with anticipatory desire and approach to two hundred yards. Pierre will then call again, putting a bit more oomph into it, and the moose will skip with eager glee to a distance of a hundred yards. This time Pierre really gives his call a sexy delivery, prolonging it a bit, which impels the moose, agitated with carnal intent, to come to a point only twenty-five yards away from you. And that is the time, my friend, for you to aim and shoot.'

'Suppose I miss?' wondered Bill.

'Oh, that would be terrible!' said the other.

'But why?' asked Bill.

'Because then poor Pierre gets mated.'

That has happened to man -- imitating, imitating. Man has completely lost the vision of his own reality. The Zen people say: Seek out your original face.

So says Tantra. Tantra says: Find out what is your authenticity. Who are you? If you don't know who you are, you will always be in some accident -- always. Your life will be a long series of accidents, and whatsoever happens will never be satisfying. Discontent will be the only taste of your life.

You can see it around you. Why do so many people look so dull, bored just passing the days somehow? Passing tremendously valuable time which they will not be able to recover -- and passing with such dullness, as if only waiting for death. What has happened to so many people? Why don't they have the same freshness as the trees? Why doesn't man have the same song as the birds? What has happened to man?

One thing has happened: Man has been imitating. Man has been trying to become somebody else. Nobody is at his own home. Everybody is knocking at somebody else's door, hence discontent, dullness, boredom, anguish.

When Saraha says that intelligence is the very quality of meditativeness, he means this: An intelligent person will try just to be himself, whatsoever the cost. An intelligent person will never copy, will never imitate. He will never parrot. An intelligent person will listen to his own intrinsic call. He will feel his own being and move accordingly, whatsoever the risk.

There is risk! When you copy others there is less risk. When you don't copy anybody you are alone. There is risk! But life happens only to those who live dangerously. Life happens only to those who are adventurous, who are courageous, almost daredevils -- only to them does life happen. Life does not happen to lukewarm people.

An intelligent person trusts himself. His trust is absolute about himself. How can you trust anybody else if you cannot even trust yourself?

People come to me and they say 'Osho, we want to trust you.' I ask them 'Do you trust yourself? If you trust yourself then there is a possibility to trust me too, otherwise there is no possibility.' How can you trust me if you don't trust yourself? You are the closest to yourself. You can trust me too if you trust yourself. If

you trust yourself, then you will trust your trust in me, otherwise there is no possibility.

Intelligence is trust in your own being. Intelligence is adventure, thrill, joy. Intelligence is to live in this moment, not to hanker for the future. Intelligence is not to think of the past and not to bother about the future: past is no more future is not yet. Intelligence is to make the uttermost use of the present moment that is available -- the future will come out of it. If this moment has been lived in delight and joy, the next moment is going to be born out of it. It will bring more joy naturally, but there is no need to bother about it. If my today has been golden, my tomorrow will be even more. golden.

From where will it come? It will grow out of today. If this life has been a benediction, my next life will be a higher benediction. From where can it come? It will grow out of me, out of my LIVED experience. So an intelligent person is not concerned about heaven and hell, is not concerned about after-life, is not concerned even about God, is not concerned even about the soul. An intelligent person simply lives intelligently, and God and soul and heaven and NIRVANA -- they all follow naturally.

You live in belief; belief is unintelligent. Live through knowing; knowing is intelligence. And Saraha is absolutely right: Intelligence is meditation.

Unintelligent people also meditate, but certainly they meditate in an unintelligent way. They think that you have to go to the church every Sunday for one hour -- that is to be given to religion. This is an unintelligent way to be related to religion. What has the church to do with it? Your real life is in the six days, Sunday is not your real day. You will live non-religiously for six days, and then you go to the church just for one or two hours. Whom are you trying to deceive? Trying to deceive God that you are a church-goer.

Or, if you try a little harder, then every day twenty minutes in the morning, twenty in the evening -- you do Transcendental Meditation. You sit with closed eyes and you repeat a mantra in a very stupid way 'Om, Om, Om', which dulls the mind even more. To repeat a mantra.mechanically takes your intelligence away; it does not give you intelligence, it is like a lullaby.

Down the centuries, mothers have known this. Whenever a child is restless and does not want to go to sleep, the mother comes and sings a lullaby. The child feels bored; and the child cannot escape. Where to go? The mother is holding him on the bed. So the only way to escape is in sleep. So he goes to sleep; he simply surrenders. He says 'It is foolish to be awake now, because she is doing such a boring thing just a single line she goes on repeating.'

There are stories that mothers and grandmothers tell to children when they don't go to sleep. If you look into these stories, you will find a certain pattern of constant repetition.

Just the other day I was reading a story told by a grandmother to a small child who does not want go to sleep, because he does not FEEL like sleeping right now. His intelligence says that he is perfectly awake, but the grandmother is forcing him. She has other things to do the child is not important.

Children are very puzzled: things look very absurd. When they want to sleep in the morning, everybody wants to wake them up. When they don't want to go to sleep, everybody is forcing them to sleep. They become very puzzled. What is the matter with these people? When sleep comes, good -- that is intelligence. When it is not coming, it is perfectly good to be awake.

So this old grandmother is telling a story. At first the child remains interested, but by and by... Any intelligent child will feel bored, only a stupid child will not feel bored.

The story is:

A man goes to sleep and dreams that he is standing before a great palace. And in the palace there are one thousand and one rooms. So he goes from one room to another -- one thousand rooms -- then he reaches the last room. And there is a beautiful bed, so he falls on the bed, falls asleep and dreams... that he is standing at the door of a big palace which has one thousand and one rooms. So he goes into one thousand rooms, then he reaches the one thousand and first room. Again there is a beautiful bed, so he goes to sleep... and dreams that he is standing before a palace...

This is the way it goes!

Now, how long can the child remain alert? Just out of sheer boredom the child falls asleep. He is saying 'Now be finished!'

A mantra does the same. You repeat 'Ram, Ram', 'Om, Om, 'Allah, Allah' -- or anything. You go on repeating, you go on repeating. Now you are doing two jobs: both the grandmother's and the child's. Your intelligence is like the child, and your learning of the mantra is like the grandmother. The child tries to stop

you, gets interested in other things, thinks of beautiful things -- beautiful women, beautiful scenes but you catch hold of him red-handed and bring him again to 'Om, Om, Om'. By and by. your inner child feels that it is futile to struggle; the inner child goes to sleep.

Yes, the mantra can give you a certain sleep: it is an autohypnotic sleep. There is nothing wrong in it if sleep is difficult for you -- if you suffer from insomnia, it is good. But it has nothing to do with spirituality; it is a very unintelligent way to meditate. Then what is the intelligent way to meditate?

The intelligent way is to bring intelligence into everything that you do. Walking, walk intelligently with awareness; eating, eat intelligently with awareness. Do you remember ever eating intelligently? Ever thinking about what you are eating? Is it nutritious? Has it any nourishment value'? Or are you just stuffing without any nourishment?

Have you ever watched what you do? You go on smoking... then intelligence is needed. What are you doing? Just taking in smoke and throwing it out, and meanwhile destroying your lungs? And what are you really doing? Wasting money, wasting health.

Bring intelligence in while you are smoking, while you are eating. Bring intelligence in when you go and make love to your woman or to your man. What are you doing? Have you really any love? Sometimes you make love out of habit. Then it is ugly, then it is immoral. Love has to be very conscious, only then it becomes prayer.

While making love to your woman, what exactly are you doing? Using the woman's body to throw some energy that has become too much for you? Or are you paying respect, are you loving to the woman, do you have some reverence for the woman?

I don't see it. Husbands don't respect their wives, they use them. Wives use their husbands, they don't respect them. If reverence does not arise out of love, then intelligence is missing somewhere. Otherwise you will feel tremendously grateful to the other, and your love-making will become a great meditation. Whatsoever you are doing, bring the quality of intelligence into it. Do it intelligently: that's what meditation is.

And Saraha's statement is of tremendous significance: Intelligence is meditation.

Intelligence has to spread all over your life. It is not a Sunday thing. And you cannot do it for twenty minutes and then forget about it. Intelligence has to be just like breathing. Whatsoever you are doing -- small, big, whatsoever, cleaning the floor -- can be done intelligently or unintelligently. And you know that when you do it unintelligently there is no joy -- you are doing a duty; carrying it somehow.

I have heard an illustration of how love can be reduced to duty and destroyed.

It happened in a church school class of ninth grade girls. The class was studying Christian love and what it might mean to them and their lives. They finally decided that Christian love meant 'doing something lovable for someone you didn't like'.

Children are very intelligent. Their conclusion is perfectly right. Listen to it again. They finally decided that Christian love meant 'doing something lovable for someone you didn't like'.

The teacher suggested that during the week they might test out their concept. When they returned the following week, the teacher asked for reports. One girl raised her hand and said 'I've done something!'
The teacher replied 'Marvelous! What did you do?'

'Well' the girl said 'in my math class at school there is this glunky kid...'
The teacher said 'Glunky...?'

And the girl replied 'Yes, you know... glunky. She's got four heads, and she's all thumbs, and she's got three left feet, and when she comes down the hall in school, everyone says "Here comes that glunky kid again." She doesn't have any friends, and nobody asks her to parties, and you know, she's just glunky.'

The teacher said 'I think I know just what you mean. What did you do?'

'Well, this glunky kid's in my math class, and she's having a tough time. I'm pretty good in math so I offered to help her with homework.'
'Wonderful' said the teacher. 'So, what happened?'

'Well, I did help her, and it was fun, and she just couldn't thank me enough, but NOW, I can't get rid of her!'

If you are doing something just as a duty -- you don't love, you don't love it and you are doing it just as a duty -- sooner or later you will be caught into it. And you will be in a difficulty about how to get rid of it. Just watch in your twenty-four hour day: how many things are you doing that you don't derive any pleasure

from, that you don't grow out of? In fact. you want to get rid of them. If you are doing too many things in your life which you really want to get rid of, you are living unintelligently.

An intelligent person will make his life in such a way that it will have a poetry of spontaneity, of love, of joy. It is YOUR life, and if you are not kind enough to YOURSELF, who is going to be kind enough to you? If you are wasting it, it is nobody else's responsibility. I teach you to be responsible towards yourself -- that is your first responsibility. Everything else comes next. Everything else. Even God comes next! Because he can come only when you are. You are the very centre of your world, of your existence.

So, be intelligent. Bring in the quality of intelligence. And the more intelligent you become, the more capable you will be of bringing more intelligence into your life.

Each single moment can become so luminous with intelligence... Then there is no need for any religion, no need to meditate, no need to go to the church, no need to go to any temple, no need for anything extra. Life in its intrinsicness is intelligent. Just live totally, harmoniously, in awareness, and everything follows beautifully. A life of celebration follows the luminousness of intelligence.

IT IS NOT GOOD TO SERVE PEOPLE OUT OF A SENSE OF DUTY?

It is related.

No, not at all, it is ugly. When you do something only out of duty, without love, you are harming yourself and you are harming the other too. Because if you are not doing it out of love, you will feel that the other has to be grateful: you will feel that you have obliged the other. You will wait for a return; in fact, you will make a demand, gross or subtle, 'Now, you do something for me, I have done so much for you.'

When you do something out of love, you do it without any idea of any return. It is not a bargain-you do it because you are happy doing it; the other is not obliged. Not that love is not returned -- love is returned a thousand-fold but only love is returned, never duty.

In fact, if you are doing a duty toward somebody, he will never be able to forgive you. You can see it in children: they are never able to forgive their parents. Their parents must have been doing a great duty. It is difficult to forgive those people who have been doing duty.

Respect arises for those people who have loved you, not out of any sense of duty but just out of sheer joy.

Do you see the difference? A mother loves you just because she feels love for you -- whether you return it or not is irrelevant. There is no bargain in it; it is not a contract, it is not business. If you don't make a return, she will never mention it, she will never think about it. In fact, she has attained to so much joy while loving you, what more can she expect?

A mother always feels that she could not do as much as she wanted to do. But if the mother is doing it out of duty, then she feels she has done too much, and you have betrayed her -- you are not returning her love. And she will constantly hammer the fact into your head that she has done this and that, and she has carried you for nine months in her womb. And she will relate the whole story again and again. That does not help to create love; it simply helps divorce. The children become very, very angry.

I know of a young boy. I was staying with the family, and the mother brought the boy in front of me: they wanted me to teach the boy something because he was very ungrateful.

I knew the family very well, I knew the father and the mother, so I knew why he was ungrateful. They had done all that they could do, but always only out of a sense of duty.

I told them 'You are responsible, you have never loved the boy. He feels hurt. You have never allowed him to feel worthy. Your love is not love, it is just like a hard rock on the heart of the boy. Now he is growing up and is capable of rebelling against you, that's why he's rebelling. The boy looked at me with such gratitude. He started crying. He said 'Whosoever comes to the family, any guest, any friend, I'm always brought into the court -- everybody has to teach me. You are the first man... This is exactly the case. These people have been torturing me, and my mother goes on saying "For nine months I carried you in my womb." And I say to her "But I had not asked you to. That had nothing to do with me, it was your business. You decided. Why didn't you get an abortion? I would not have interfered. Why did you get pregnant in the first place? I had not applied for it!'"

And I knew he was angry, but he was right.

Now you ask: IS IT NOT GOOD TO SERVE PEOPLE OUT OF A SENSE OF DUTY? No, in fact, if

you serve people out of a sense of duty you will become their torturers: you will become very dominant over them. It is a way to dominate. it is political.

Start by massaging their feet, and soon you will be at their necks. Soon you will kill them. And naturally, when you start massaging their feet, they spread their feet. They say 'Perfectly okay', and they don't know what is going to happen. All public servants, sooner or later, become politicians. That is the right way to start your political life: become a public servant. Serve people out of sense of duty, and then, sooner or later, you can jump on their heads; then you can exploit them. Then you can crush them, and they cannot even utter a cry, because you are public servants.

To become masters of people, the beginning is in public service.

My whole approach here is to make you alert to these traps. These are trips, ego trips. In the name of humbleness, humility, service, you are going on an ego trip. Do, but only do out of love, otherwise, don't do. Please don't do. It is better if you don't do anything.

You will be able to do, because nobody can remain undoing continuously. Energy is created, and you have to give it -- but give it out of love. When you give out of love, you feel grateful to the other because he has accepted your love, he has accepted your energy, he has shared with you, he has unburdened you.

Do only when you can feel grateful to the person you have done something for, not otherwise.

WHY DOES JEALOUSY ALWAYS FOLLOW LOVE AS A SHADOW?

Jealousy has nothing to do with love. In fact, your so-called love also has nothing to do with love. These are beautiful words which you use without knowing what.they mean, without experiencing what they mean. You go on using the word 'love'. You use it so much that you forget the fact that you have not experienced it yet. That is one of the dangers of using such beautiful words: 'God', 'love', NIRVANA, 'prayer' beautiful words. You go on using them, you go on repeating them, and by and by, the very repetition makes you feel as if you know.

What do you know about love? If you know anything about love, you cannot ask this question. because jealousy is never present in love. And wherever jealousy is present, love is not present.

Jealousy is not part of love, jealousy is part of possessiveness. Possessiveness has nothing to do with love. You want to possess. Through possession you feel strong: your territory is bigger. And if somebody else tries to trespass on your territory, you are angry. Or if somebody has a bigger house than your house, you are jealous. Of if somebody tries to dispossess you of your property, you are jealous and angry.

If you love, jealousy is impossible; it is not possible at all.

I have heard...

Up in the frozen Yukon, two trappers stopped at the last outpost to get supplies for the long dark winter. After they had loaded their sleds with flour, canned foods, kerosene, matches and ammunition, they were ready to mush off for six months in the wilds.

'Wait a minute, boys' the storekeeper called to them 'How about taking one of these?' And he showed them a large board curved like an hour glass.

'What is it?' asked one of the trappers.

The storekeeper winked. 'It's called a love board. You can hug it when you get lonely.'

'We'll take two!' exclaimed the men.

Six months later, one of the trappers, bearded and haggard, returned.

'Where's your buddy?' asked the storekeeper.

'Had to shoot him' muttered the trapper. 'Caught him messin' around with my love board!'

Jealousy has nothing to do with love. If you love your woman, how can you be jealous? If you love your man, how can you be jealous? If your woman is laughing with somebody else, how can you be jealous? You will be happy: it is your woman who is happy; her happiness is your happiness. How can you think against her happiness?

But look, watch. You laughed at this story but it is happening everywhere, in every family. The wife even becomes jealous of the newspaper if the husband goes on reading it too much. She comes and snatches it away: she becomes jealous. The newspaper is substituting for her. While she is present, how dare you

read your newspaper? That is an insult! When she is there you have to be possessed by her totally not even a newspaper... The newspaper becomes a competitor.

So what to say about human beings? If the wife is present, and the husband starts talking to another woman and looks a little happy -- which is natural: people get tired of each other; anything new and one feels a little thrilled -- now the wife is angry. You can know well that if a couple is going by and the man looks sad, then he is the husband married to that woman. If he looks happy, he is not married to the woman. She is not HIS wife.

Once I was travelling in a train, and there was a woman in the.same compartment. At each station a man would come in. Sometimes he would bring bananas, sometimes he would bring tea, and ice cream, and this and that.

I asked her 'Who is this man?'

She said 'He's my husband.'

I said 'I can't trust that. I can't believe it. How long have you been married?'

She became a little disturbed. She said 'Now that you insist, we are not married. But how did you come to know?'

I said 'I have never seen any husband coming in at every station. Once the husband gets rid of the wife, he will come in at the last station hoping that she has dropped out somewhere in the middle. Each station bringing things... this and that... and rushing again and again from his compartment?'

She said 'You are right, he's not my husband. He's my husband's friend.'

That's right -- then there is no problem.

You are not really in love with your woman, or with your man, or with your friend. If you are in love, then his or her happiness is your happiness. If you are in love, then you will not create any possessiveness.

Love is capable of giving total freedom. ONLY love is capable of giving total freedom. And if freedom is not given, then it is something else, not love. It is a certain type of egoistic trip.

You have a beautiful woman. You want to show everybody, all around the town, that you have a beautiful woman -- just like a possession. Just as when you have a car and you are into your car, you want everybody to know that nobody has such a beautiful car. The same is the case with your woman. You bring diamonds for her, but not out of love. She is a decoration for your ego. You carry her from one club to another, but she has to remain clinging to you and go on showing that she belongs to you. Any infringement of your right and you are angry -- you can kill the woman... whom you think you love.

There is great ego working everywhere. We want people to be like things. We possess them like things, we reduce persons into things. The same is the attitude about things also.

I have heard...

A rabbi and a priest were neighbours, and there was a certain amount of 'needle' between them. If the Cohens had their drive done up, Father O'Flynn had his relaid, and so it went on.

One day the priest had a new Jaguar, so the rabbi bought a Bentley. When the rabbi looked out of his window it was to see the priest pouring water over the top of the car bonnet. He opened the window and shouted 'That's not the way to fill the radiator, you know.'

'Aha' said the priest 'I'm christening it with holy water, that's more than you can do to yours.'

A little while later the priest was taken aback to see the rabbi Lying in the road, hacksaw in hand, sawing the last inch of his car's exhaust pipe.

That is the mind -- continuously in competition. Now he is doing circumcision; he has to do something. That is the way we are living: the way of the ego. The ego knows no love, the ego knows no friendship, the ego knows no compassion. The ego is aggression, violence.

And you ask: WHY DOES JEALOUSY ALWAYS FOLLOW LOVE AS A SHADOW?

Never.

Love makes no shadow at all. Love is so transparent that it makes no shadow. Love is not a solid thing, it is transparency. No shadow is created out of love. Love is the only phenomenon on the earth which creates no shadow.

Repression is to live a life that you were not meant to live.

Repression is to do things which you never wanted to do.

Repression is to be the fellow that you are not:

Repression is a way to destroy yourself.

Repression is suicide -- very slow of course, but a very certain, slow poisoning.

Expression is life; repression is suicide.

This is the Tantra message: Don't live a repressed life, otherwise you live not at all. Live a life of expression, creativity, joy. Live the way God wanted you to live; live the natural way. And don't be afraid of the priests. Listen to your instincts, listen to your body, listen to your heart, listen to your intelligence. Depend on yourself, go wherever your spontaneity takes you, and you will never be at a loss. And going spontaneously with your natural life, one day you are bound to arrive at the doors of the divine.

Your nature is God within you. The pull of that nature is God's pull within you. Don't listen to the poisoners, listen to the pull of nature. Yes, nature is not enough -- there is a higher nature too -- but the higher comes through the lower. The lotus grows out of the mud. Through the body grows the soul. Through sex grows SAMADHI.

Remember, through food grows consciousness. In the East we have said: ANNAM BRAHM: food is God. What type of assertion is this that food is God? God grows out of food: the lowest is linked with the highest, the shallowest is linked with the deepest.

Now the priests have been teaching you to repress the lower. And they are very logical. Only they have forgotten one thing -- that God is illogical. They are very logical and it appeals to you. That's why you have listened down the ages and followed them. It appeals to reason that if you want to attain to the higher, don't listen to the lower -- it looks logical. If you want to go high, then you cannot go low; then don't go low, go high -- it is very rational. The only trouble is that God is not rational.

Just the other day Dhruva was talking to me. In his Sahaj group sometimes he comes to some moments when the whole group falls silent -- out of nowhere, out of the blue. And those few moments of silence are of tremendous beauty. And he was saying 'They are so mysterious, those moments. We are not managing them, we don't think about them, they simply come sometimes. But when they come, the whole group immediately feels the presence of something divine, of something higher, something greater than everybody else. And everybody IMMEDIATELY becomes aware that something IS present, something mysterious. And everybody falls silent in those moments.'

Now his logical mind thought 'It will be good if I can do the whole group in silence.' He must have started thinking 'If those few moments -- far and few between -- are so beautiful, then why not do the whole group in silence?' I said 'There you go -- logical, and God is not logical. If you remain silent, those moments will never come again.'

There is a polarity in life. The whole day you work hard, you chop wood, then in the night you go into your deepest sleep. Now the logical thing is -- you can think logically, it is mathematical -- next morning you can think 'The whole day I worked so much and was tired, still I could come to such a deep sleep. If I practise rest the whole day, I will go into an even deeper sleep.' So the next day you simply lie down in your rest-chair: you practise rest. Do you think you are going to have a good sleep? You will lose even ordinary sleep. That's how rich people suffer from insomnia.

God is not logical. God gives sleep to the beggars who have been working the whole day, moving from one place to another in the hot summer, begging. God gives good sleep to labourers, to stonecutters, to woodcutters. The whole day they have been tired. Out of that tiredness, they fall into deep sleep.

This is the polarity. The more you are exhausted energy-wise, the more is your need for sleep because you can only get more energy from deep sleep. If you exhaust your energy, you create a situation in which you will fall into deep sleep. God has to give you deep sleep. If you don't work at all, then there is no need. You have not-used even the energy that was given you, so what is the point of giving you any more? Energy is given to those who use it.

Now Dhruva is logical. He thinks 'If we do the whole group in silence...' But, even those few moments will be missed. and the whole group will become very, very chattering inside. Of course, from the outside they will remain silent, but their minds will go crazy inside. Right now they are working hard, they are expressing their emotions, catharting, bringing everything up, throwing everything out; they become

exhausted. There come a few moments when they are so exhausted that there is nothing else to throw out. In that moment, suddenly, there is a contact; silence descends.

Out of work is rest. Out of expression is silence. This is how God works. His ways are very irrational.

Now, if you really want to be secure, you will have to live a life of insecurity. If you really want to be alive, you will have to be ready to die at any moment. This is God's illogic! If you really want to be authentically true, then you will have to risk. Repression is a way to avoid the risk. For example, you have been taught never to be angry, and you think that a person who is never angry is bound to be very loving. You are wrong. A person who is never angry will not be able to love either. They go together, they come in the same package.

A man who really loves will sometimes be really angry. But his anger is beautiful -- it is out of love. His energy is hot, and you will not feel hurt by his anger. In fact, you will feel grateful that he was angry. Have you watched it? If you love somebody and you do something, and the person is REALLY angry, frankly angry, you feel grateful because he loved you so much that he can afford anger. Otherwise why? When you don't want to afford anger, you remain polite. When you don't want to afford anything -- you don't want to take any risks -- you go on smiling. It doesn't matter.

If your child is going to jump into the abyss, will you remain unangry'? Will you not shout? Will you not be a boiling energy? Will you go on smiling? It is not possible.

There is a story:

Once it happened in Solomon's court that two women came fighting for one child. Both were claiming that the child belonged to them. It was very difficult. How to decide? The child was so small that he could not say anything.

Solomon looked, and he said 'One thing I will do -- I will cut the child in two and divide the child. That is the only way possible. I have to be just and fair. There is no proof either way that the child belongs to A or to B. So I, as the king, have decided: cut the child in two and give half and half.

The woman who was holding the child continued to smile, she was happy. But the other woman became simply mad, as if she would kill the king! She said 'What are you saying? Have you gone mad?' She was in a rage. She was no longer an ordinary woman: she was anger incarnate, she was fire! And the woman. said 'If this is justice, then I leave aside my claim. Let the child remain with the other woman. The child belongs to her, he is not my child!' Angry, yet tears flowing down her face.

And the king said 'The child belongs to you. You take it. The other woman is just bogus, false.'

She could not afford anything -- and the child was being killed! In fact, she continued to smile. It did not matter to her.

When you love, you can be angry. When you love you can afford it. If you love yourself -- and that is a must in life, otherwise you will miss your life -- you will never be repressive, you will be expressive of whatsoever life gives. You will be expressing it -- its joys, its sadness, its peaks, its lows, its days, its nights.

But you have been brought up to become bogus, you have been brought up in such a way as to become hypocrites. When you feel angry, you go on smiling a painted smile. When you are in a rage, you repress the rage. When you feel sexuality, you repress that, and you go on chanting your mantra. You are never true to what is within you.

It happened...

Joe and his little daughter, Midge, took a trip to an amusement park. En route they stopped for a huge meal. At the park they came to a hotdog stand, and Midge explained 'Daddy, I want...' Joe cut her short and stuffed her with popcorn.

When they came to the ice-cream vendor, little Midge once more shouted 'Daddy, I want...' Joe stopped her again, but this time said 'You want, you want! I know what you want -- icecream?'
'No, Daddy' she pleaded 'I want to vomit.'

That's what she was wanting from the very beginning. But who listens?

Repression is not listening to your nature. Repression is a trick to destroy you.

Twelve skin-heads, bubbleboys, walk into a pub with their Levi jackets on and all their equipment. And they walk up to the landlord and say 'Thirteen pints of bitter, please.'

'But there are only twelve of you.'
'Look, we want thirteen pints of bitter.'

So he gives them the beer and they all sit down. And there's a little old fellow sitting in a corner and the skin-head leader walks over to him and says 'Here you are, dad, here's a pint of beer for you.'

The little fellow says 'Thank you, thank you, you are generous, son.'
'It's all right, we don't mind helping cripples.'
'But I'm not a cripple.'
'You will be if you don't buy the next round.'

That's what repression is: it is a trick to cripple you. It is a trick to destroy you, it is a trick to weaken you. It is a trick to put you against yourself. It is a way of creating conflict within you, and whenever a man is in conflict with himself, of course he is very weak.

The society has played a great game -- it has put everybody against himself. So you are continuously fighting within yourself. You don't have any energy to do anything else. Can't you observe it happening in you? Continuously fighting. The society has divided you into a split person: it has made you schizophrenic and it has confused you. You have become driftwood. You don't know who you are, you don't know where you are going, you don't know what you are doing here. You don't know why you are here in the first place. It has really confused you.

And out of this confusion are born great leaders: Adolf Hitler, Mao Tse-tung, Josef Stalin. And out of this confusion arises the Vatican Pope, and out of this confusion a thousand and one things arise. But YOU are destroyed.

Tantra says: Be expressive. But remember, expression does not mean irresponsibility. Tantra says: Be expressive intelligently, and no harm will happen to anybody from you. A man who cannot harm himself will never harm anybody. And a man who harms himself is a dangerous man in a way. If he is not even in love with himself, he is dangerous; he can harm anybody. In fact, he WILL harm.

When you are sad, when you are depressed, you will create other people around you who are sad and depressed. When you are happy, you would like to create a happy society, because happiness can exist only in a happy world. If you are living joyfully, you would like everybody to be joyful -- that is true religion. Out of your own joy, you bless the whole existence.

But repression makes you false. It is not by repression that anger, sex, greed are destroyed, no. They are there -- just the labels are changed. They go into the unconscious, they start working from there: they go underground. And, of course, when they are underground, they are more powerful. The whole psychoanalytic movement tries to bring what is underground to the surface. Once is becomes conscious, you can be freed of it.

A Frenchman was staying in England, and a friend asked him how he was getting on. He said he was doing very well, except for one thing. 'When I go to a party, the hostess, she does not tell me where is the 'pissoir"...'

'Ah, Georges, you mean she does not tell you where the toilet is? That's just our English prudery. Actually, she will say "Do you want to wash your hands?" and that means the same thing.'

The Frenchman made a mental note of this, and the next time he went to a party, with the hostess waiting for him, the guests standing around heard 'Good evening, Mr. Du Pont, do you want to wash your hands?'

'No, thank you, Madame, I have just washed them up against the tree in the front garden.'

That's what happens; just the names change. You become confused, you don't know what is what. Everything is there -- just the labels change, and that creates a sort of insane humanity.

Your parents, your society have destroyed you, you are destroying your children. Now, this is a vicious circle. Somebody has to come out of the vicious circle.

If you understand me rightly, then my sannyas is an effort to bring you out of the vicious circle. Don't be angry at your parents -- they could not do better than they have done. But now become more conscious, and don't do the same thing to your children. Make them more expressive, teach them more expression. Help them, so that they become more authentic, so that they can bring out whatsoever is inside them. And they will be tremendously grateful forever, because there will be no conflict within them. They will be in one piece; they will not be in fragments. And they will never be confused, they will always know what they

want.

And when you know exactly what you want, you can work for it. When you don't know what you really want, how can you work for it? Then anybody who takes hold of you, anybody who gives you any ideas... and you start following him. Any leader comes -- anybody can convince you argumentatively, and you start following him. You have followed many people, and they have all destroyed.

Follow your nature.

Each generation destroys the other. Unless somebody becomes very alert, aware, the destruction is bound to happen.

OSHO, WHY DID I GET MARRIED TO A WOMAN WHO HATES ME? I HATE HER TOO.

How am I supposed to know why you got married to a woman YOU hate and who hates you? Maybe -- this is just a guess -- you got married because you hate each other.

There are two types of marriages: love marriages and hate marriages. Love marriages are very rare; in fact, they don't happen. The so-called marriages are hate marriages. At least about women it is very true. If they want to torture you, they will marry you, because there is no surer way to torture you -- that is the best way.

I have heard...

Mulla Nasruddin had gotten himself in a very awkward situation. He had been carrying on with no less than three women at the same time, promising each one that he would marry her. Lately, they'd been pressing him to make good his vow. At his wits' end, he consulted his lawyer.

'I suggest' said the lawyer 'that you let me notify all the newspapers that you have committed suicide. After that, we'll hold a mock funeral. That should take care of your troubles.'

They went into action immediately. While the lawyer phoned the newspapers, Mulla made the necessary arrangements with the undertaker.

It was a very impressive funeral. At the proper time everyone filed solemnly around the coffin to bid a last farewell to the deceased. And then his three girl friends entered.

'Poor Nasruddin' sighed the first girl as she gazed down at the body. 'He was a louse, but I'll sure miss him.'

'Good-bye, Nasruddin' wept the second girl 'too bad things didn't work out better.'

But the third girl was enraged. 'You dirty rat! -- dying on me after you promised we'd be married. For that I'm gonna shoot you myself even though you are dead! At least I'll have that satisfaction!'

She then pulled a revolver out of her purse and levelled it at the prone figure. 'Hold it! Don't get so excited!' cried the corpse sitting up. 'You, I'll marry!'

I don't know why you got married to a woman who hates you, and whom you hate. But watch out. You must be in a very deep mess -- but everybody is, so don't feel worried -- this is the natural, usual condition of humanity.

Everybody is in a mess. Nobody knows why one is going to do a certain thing. Sometimes you get married to a woman because her face is appealing. But what has marriage to do with the face? After two or three days, the honeymoon will be over and you will never look at the face again. And you never married the real woman -- you only married a face, a certain figure, and the figure has nothing to do with it.

Or maybe you liked the voice of the woman, the singsong voice, and you got married. People get married for foolish reasons. Now the singsong voice has nothing to do with it: the singsong voice will not prepare your food, it will not make your bed. After a few days, you will forget the voice. The reality you will have to live with has nothing to do with these things.

A certain woman has a certain figure, a certain curve -- but what has a curve to do with life? A certain woman has a certain way of walking and it appeals to you. But can you waste your life, your married life, on such filmy things? It is not possible.

Life needs more realistic approaches, more realistic foundations.

But you go on doing superficial things like this. The reason is that you are not aware. It is not only a question of marriage -- it is a question of your whole life. That's what you go on doing. You go on doing

things on the spur of the moment -- not seeing deeply that life needs more awareness, more responsibility, more understanding, more intelligence.

Start being more intelligent, and you will be less and less in trouble. Be more watchful, become a witness.

The Tantra Vision, Vol 2

Chapter #9
Chapter title: No-Mind is the Door

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ONCE IN THE REALM THAT'S FULL OF JOY
THE SEEING MIND BECOMES ENRICHED

AND THEREBY FOR THIS AND THAT MOST USEFUL;
EVEN WHEN IT RUNS AFTER OBJECTS IT IS NOT ALIENATED FROM ITSELF.

THE BUDS OF JOY AND PLEASURE
AND THE LEAVES OF GLORY GROW.

IF NOTHING FLOWS OUT ANYWHERE
THE BLISS UNSPEAKABLE WILL FRUIT.

WHAT HAS BEEN DONE AND WHERE AND WHAT IN ITSELF IT WILL BECOME IS NOTHING:
YET THEREBY IT HAS BEEN USEFUL FOR THIS AND THAT.

WHETHER PASSIONATE OR NOT
THE PATTERN IS NOTHINGNESS.

IF I AM LIKE A PIG THAT COVETS WORLDLY MIRE
YOU MUST TELL ME WHAT FAULT LIES IN A STAINLESS MIND.

BY WHAT DOES NOT AFFECT ONE
HOW CAN ONE NOW BE FETTERED?

There are two ways to approach reality: the way of the intellect and the way of intelligence.

The way of the intellect is to theorise about it, is to think about it, is to speculate about it. And all speculation is meaningless because how can you speculate about that which you don't know? How can you

even think about that which you don't know?

The unknown cannot be thought -- there is no way to think about the unknown. All that you go on thinking is the known that goes on repeating in your mind. Yes, you can create new combinations of old thoughts, but just by making new combinations, you are not going to discover the real. You will be deceiving.

Intellect is the greatest deceiver in the world. Through intellect man has deceived himself down the ages. Through intellect you EXPLAIN AWAY the reality, you don't explain it. Through intellect you create such a dust around yourself, that you cannot see the reality at all, and you are cut off from the existential. You are lost in your scriptures -- no man has ever been lost anywhere else. It is in the jungle of the scriptures where men get lost.

Tantra is the way of intelligence, not of intellect. It does not answer any questions, it does not explain anything at all; it is non-explanatory. It is not a questioning, it is a quest. It is not inquiry ABOUT the truth, it is an inquiry INTO the truth. It penetrates reality. It tries to destroy all the clouds that surround you so that you can see the reality as it is.

Tantra is to go beyond thinking. That's why love has been so much praised by the TANTRIKAS. That's why the love orgasm has become a symbol for the ultimate reality. The reason is that it is only in the love orgasm that you lose your mind for a few moments. That is the only state of no-mind which is available to the ordinary man. That is the only possibility for you to have a glimpse of reality.

Hence, sexual orgasm has become tremendously important on the path of Tantra. Not that it gives you ultimate reality. but at least it gives you a chance to peek beyond the mind. It gives you a small window very momentary, it does not stay long but still that is the only possibility for you to have some contact with reality. Otherwise you are always surrounded by your thoughts, and the thoughts explain nothing. All explanations are simply nonsense.

Now I would like to tell you a joke. You know, I don't tell many of them...

The joke has to do with this fella standing on the corner -- a coloured fella. And he's standing on the corner and he looks up and he says 'Lord!' He is on a personal basis. He says 'Lord! Why did you make me so dark?'

And the Lord thinks, and the Lord broods, and the Lord tries to philosophise -- some answer is needed and the Lord says 'My boy...' And he was wrong from the get-go, you know he knows better. He says 'My boy, the reason I made you so dark is that when you're running through the jungle, the sun would not give you sunstroke.'

He says 'Yeah. Yeah, I go for that.' He says 'Lord! Why did you make my hair so coarse?'

He said 'Well, the reason I did that, my boy, is so that when you're running through the jungle in quest of the wild beast and the water buffalo and the lion, your hair would not get caught in the brambles.'

He said 'Yeah, yeah.' He said 'Lord! Why did you make my legs so long?'

He said 'The reason I made your legs long, my son, is that when you're loping through the jungle in quest of the wild beast and the rhinoceros and the bull and the elephant, you would run very fast and swiftly. Do you have any further questions?'

He said 'Yeah, Lord! What the hell am I doing here in Poona?'

No explanations help -- no explanation ever explains anything. Now the Lord God must have been at a loss.

Man's reality is a mystery. There is no answer that can answer it, because it is not a question in the first place. It is a mystery to be lived, not a problem to be solved. And remember the distinction between a problem and a mystery: a mystery is existential, a problem is intellectual. The mystery is not created by the mind, so the mind cannot solve it either. The problem is created by the mind in the first place so the mind can solve it. The problem is created by the mind so the mind can solve it -- there is no problem in it. But the mystery of life -- this existential mystery that surrounds you, these trees, these stars, these birds, people, YOU yourself -- how can you solve them through the mind?

The mind is a very, very recent arrival. Existence has lived without the mind, long, long. The mind is just an addition; it has just happened. Scientists say that if we divide human history into twenty-four hours, into one day, then mind came just two seconds ago... just two seconds ago! If this is going to be the measurement twenty-four hours, the whole history -- then mind entered only two seconds ago. How can it solve? What can it solve? It has not known the beginning, it has not known the end; it has come just now in

the middle. It has no perspective.

If one really wants to know what this unknown is, one has to drop out of the mind, one has to disappear into existence. That is the Tantra way.

Tantra is not a philosophy. Tantra is absolutely existential. And remember, when I say that Tantra is existential, I don't mean the existentialism of Sartre, Camus, Marcel, and others. That existentialism is again a philosophy, a philosophy of existence, but not the Tantra way. And the difference is vast.

The existential philosophers in the West have only stumbled upon the negative: anguish, ANGST, depression, sadness, anxiety, hopelessness, meaninglessness, purposelessness -- all the negatives. Tantra has stumbled upon all that is beautiful, joyful, blissful. Tantra says: Existence is an orgasm, an eternal orgasm going on and on and on. It is forever and forever an orgasm, an ecstasy.

They must be moving in different directions. Sartre goes on THINKING ABOUT existence. Tantra says: Thinking is not the door; it leads nowhere, it is a blind alley. It brings you only to a cul-de-sac.

Philosophy is great if you are just fooling around. Then philosophy is great: you can make mountains out of molehills and you can enjoy the trip.

Just the other day I was reading a very, very philosophical piece. Meditate over it.

A most peculiar thing occurred to me. And I am going to tell it to you on the chance that it may have occurred to you too at one time or another, and, on hearing me, you will handle the situation better when it occurs again.

Yesterday I was in a restaurant and I ordered some lunch. I was with a small group of people around this table having a little lunch. It wasn't... You know, six, seven people around this table... I don't know, eight people... nine... about forty people having lunch. A small group of people.

With my lunch, I ordered a glass of milk. Now I like milk. You know how I feel about BUTTERMILK. But milk I like. Milk I adore. I like FRESH, COLD milk. If it's warm... yuck! If I can taste it, I don't like it.

Anyway, the milk came. And I was just about to drink it when I noticed that floating at the top of the milk was the littlest, teeniest, black speck. And I am here to tell you that nothing in this world mattered but that little black speck! It became the most important thing in my life for the next few minutes. First of all, I wasn't gonna let that damn thing down in me, I'll tell you! You know, who knows these days what it was? It could have been a solid chunk of Strontium 90, you know. Or maybe a large typhoid colony. Anyway, I didn't want to swallow it.

Now, I've seen black specks before -- I'm a sophisticated man -- I've lived. And I'm sure you've seen them too. You can see them any place. However, I think you spot them mostly in sugar bowls. Once in a while you catch one lurking about in a bowl of farina. Oatmeal is LOADED with black specks. I think oatmeal is mostly black specks, if you want the truth. But that's neither here nor there.

Now the thing that bothered me about this black speck was that I didn't know where it came from, that's what bothered me. I knew where the MILK came from. And that bothered me too, you know. But at least I knew where it came from. So I decided to get the black speck out of the milk.

Do you know how hard that is to do? Those black specks are smart as hell! They can smell a spoon a mile off! The minute you pick up the spoon they start running around the glass, don't they? You pick them up and they jump out. You pick them up and they jump out. And you've got to be very careful or they get wise and they dive for the bottom! And you have to sit there like a fool waiting for it to float back up again.

Now there's one thing you can do... If you just take the tip of your finger and you touch the speck, very gently, it'll stick to your finger along with a large blob of milk -- and you'll have it out. But you know, when you're with a group of people, you don t want to put your finger in your milk. You know? Some wise guy is bound to say 'Say! How come you're putting your finger in your milk?'

What are you going to say? 'I'm trying to get a black speck out.' You know? You have no answer.

Now there's another thing you can do. You can drink the milk very carefully, keeping your eye on the speck all the time! The minute it starts to move towards you, you quit! You fool the little devil! But that's only possible if the speck is on the far side of the glass. In this case it was close to me waiting. So what do you do? You twist the glass...

And the damned thing stays right there!

Well, I'm going to tell you what I did, so that when it happens to you, you can handle the situation in a similar fashion.

I got up and walked around to the other side of the table... and I drank it over there!

He never even knew it!

Philosophy is creating mountains out of molehills. You can go on and on -- there is no end to it. For at least five thousand years man has been philosophising about each and every thing: about the beginning, about the end, about the middle about each and every thing. And not a single question has been solved. Not a single, not the smallest, question has been solved or dissolved. Philosophy has proved to be the most futile of efforts. But still man continues, knowing perfectly well that it never delivers anything. Why? It goes on promising, but never delivers anything. Then why does man continue with this effort?

It is cheap. It does not require any involvement, it is not a commitment. You can sit in your chair and go on thinking. It is a dream. It does not require that you should change in order to see reality. That's where courage is needed; adventurous courage is needed. To know the truth, you are moving into the greatest adventure there is.. You may be lost, who knows'? You may never come back, who knows? Or you may come back utterly changed, and who knows whether it will be for the good or not?

The journey is unknown, the journey is so unknown that you cannot even plan it. You have to take a jump into it. Blindfolded, you have to take a jump into it, in the dark night, with no map, without knowing where you are going, without knowing what you are going for. Only a few daredevils enter into this existential quest.

So, Tantra has only appealed to a very few people, but those were the salt of the earth; Saraha is one of them.

Now the sutras.

These are the last four sutras of Saraha's Royal Song.

ONCE IN THE REALM THAT'S FULL OF JOY
THE SEEING MIND BECOMES ENRICHED

AND THEREBY FOR THIS AND THAT MOST USEFUL;
EVEN WHEN IT RUNS AFTER OBJECTS IT IS NOT ALIENATED FROM ITSELF.

The king must have told Saraha what people were saying about him. They were saying about him that he was indulging in the senses, he was indulging in pleasures. He was no longer a sannyasin his renunciation was false; he had fallen.

He had asked permission of the king to become a Buddhist monk, and he HAD become a Buddhist monk. He had lived the controlled and disciplined life of a Buddhist monk. And then came this revolutionary woman, this arrowsmith woman, and she transformed his whole being, his whole life and his whole style. She destroyed his character. She allowed him freedom -- freedom to be, freedom to be from moment to moment, with no past, with no future.

Naturally the ordinary, common people started thinking that he had fallen from grace; he had betrayed. And he had been a great Brahmin and was a great scholar. They had hoped for much from him that he would bring some knowledge to the country, and now he had become like a mad dog.

A thousand and one stories must have been spread around the country about him, and the king must have told him what people thought about Saraha. The king was hurt: he had loved the man, he had respected the man, but the king was also of the same world. His ways of thinking were similar to those of the people. He had no insight into reality or into himself.

Saraha says to the king: Once, even once, if you know what joy is, you will forget all these stories. Once, even once, if you have any taste of what life is, you will forget all this nonsense of character, virtue, respectability.

You can continue to live in a respectable way if you have not yet contacted life. Life is a radical phenomenon. It is a chaos -- a very creative chaos, but it is a chaos all the same.

Saraha says

ONCE IN THE REALM THAT'S FULL OF JOY
THE SEEING MIND BECOMES ENRICHED...

But the question is of experiencing it.

Saraha says: I cannot explain what has happened to me, but I can say this much -- even once, if you taste it, you will be transformed. The taste transforms. I am not going to convince you in any argumentative way. I have no philosophy, says Saraha, I have a certain experience. I can share that experience with you. But the sharing cannot be just from my side -- you will have to move from your dogmatic standpoint. You will have to come me into the unknown. I can take you to that window from which existence is clear, transparent. But you will have to hold my hand and come to that window.

That's what a Master is meant to do: he holds the hand of the disciple and takes him to that opening from which he has looked into God. In a metaphorical way, he lends his eyes to you. Once you have tasted, then there is no problem; then that very taste will go on pulling you. Then the pull is so tremendous that you cannot remain where you have been staying and vegetating.

ONCE IN THE REALM THAT'S FULL OF JOY
THE SEEING MIND BECOMES ENRICHED...

But a seeing mind is needed to taste that joy -- a mind which is not burdened with blinkers too much, a mind which is open.

Now this is the problem with people who are too attached to philosophies, religions, scriptures, theories, dogmas: the problem is that they have too many blinkers -- layer upon layer. Their eyes are lost behind curtains and curtains and curtains. Those curtains have to be peeled away, just as you peel an onion. All those curtains have to be removed, then you have a seeing mind. Right now, whatsoever you have is a non-seeing mind. It only pretends that it sees; it only says, believes that it sees.

Your eyes see not, you ears hear not, and your hands touch not -- because you have lost that sensitivity, that flow which can make your eyes seeing eyes, which can make your ears hearing ears. That's why Jesus has to say again and again to his disciples: If you can see, see it! If you have eyes, see it! If you have ears, listen to it, hear it! He was talking to people who were not blind and who were not deaf. They had as much of a capacity to see as you have and a capacity to hear as you have; they were normal people.

But why did he insist again and again 'If you have eyes...'? Was he always talking to blind people like you? But what did he mean when he said 'If you have eyes...'? Why this if'?

It is a great 'if', because people appear to have eyes and yet they don't have. And that appearance is very dangerous, because they go on believing that they have eyes.

Have you ever looked at anything without your thoughts coming in, interfering, distracting, interpreting? Have you ever seen a rose flower without language coming in, without your mind immediately saying 'It is a rose flower, it is a beautiful flower'... this and that? The moment you say it is a rose flower you are not seeing THIS flower. Then all the rose flowers that you have seen and heard about are standing in a queue, and this REAL rose flower is at the farthest end. The moment you say it is a ROSE flower, you are pulling a curtain over your eyes.

Language is the greatest curtain. Can't you see this flower just as it is without calling it a rose, without even calling it a flower? What is the need? Can't you just look into this reality without any idea, without any cloud moving around you? Can't you be, for a moment, without language? If you are without language for a moment, you will have the seeing mind.

Start trying it sometimes. Sitting by the side of a tree, just look at the tree and don't think what tree it is. And don't think that it is a tree, and don't think that it is beautiful or ugly. Don't bring your mind in at all. Just watch,.whatever it is -- X, Y, Z. Let it be whatsoever it is. Don't judge.

Jesus says 'Judge ye not.' Language is a judgement. With the judgement come all the prejudices. With the judgement comes your whole past; and whenever past comes in, you are removed from the present.

I was reading...

There was a man who owned a garage, and he had a cat. One day he was filling a customer's car with petrol, when he spilt some in the cat's milk. The cat drank it all up and began to run round the place at sixty miles an hour. Then suddenly it stopped dead.

The customer said 'Has the cat died?'

'No' said the garage owner 'I think it's run out of petrol.'

A garage owner has his language, his past, his prejudice. He understands things in a certain way. He

says 'No, I think it has run out of petrol.'
And this is happening constantly.

It happened... It happened while Sarvesh, our ventriloquist sannyasin, was here and he was giving a show in the Radha Auditorium. He was telling all sorts of jokes about different religions and races and everything. Then he said 'Well, now, let's tell a joke about Germans.'

So a German sannyasin -- not Haridas, mind you -- stood up and said 'I will not have you telling jokes about Germans! We are not as thick as you think, you know.'

'Be calm, sir' said Sarvesh. 'Please be calm and sit down. It is nothing personal.'

'I'm not talking to you' said the German. 'I'm talking to the little fella on your knee!'

Your mind is your mind. It is always there -- thick or thin, good or bad. It is always there -- intelligent or unintelligent, it is always there. Knowledgeable or ignorant, it is always there. Educated, uneducated, it is always there. German, Indian, American, it is always there. And the reality is not German, and the reality is not American, and the reality is not Indian. So when you come with German eyes, with Indian eyes, with American eyes, with Hindu eyes, with Mohammedan eyes, with Christian eyes, you miss reality.
Start.

This will give you a great preparation for the jump into Tantra. START. Whenever you are sitting, moving, walking, talking, try again and again to remain with the real -- the uninterpreted, unjudged real. And slowly, slowly, doors open. Slowly, slowly, a few moments start coming to you which are not moments of the mind -- non-linguistic visions of reality, non-mental visions of reality; and those will prepare you.

Says Saraha

ONCE IN THE REALM THAT'S FULL OF JOY
THE SEEING MIND BECOMES ENRICHED...

So the first thing is: the seeing mind. And the second thing is: don't avoid joys; approach them with open heart, with receptivity, with a welcoming being; absorb them. Wherever joy is, God is. That is the Tantra message in short: Wherever joy is, God is.

And joy has three planes. The first is what we call 'pleasure'; pleasure is of the body. The second is happiness; happiness is of the mind. The third is bliss; bliss is of the spirit, spiritual. But they all share one reality, and that reality is joy. Joy, converted into the language of the body, becomes pleasure. Joy, received through the body, become pleasure. Joy, received through mind, becomes happiness. Joy, received neither through mind nor through body, received without body, without mind, becomes bliss. These are the three layers of joy.

Joy is the only reality. Joy is God! Joy is the stuff which the existence is made of.

Saraha says: Be available to joy, WHEREVER it comes from. Never deny it. Don't condemn it. When it is of the body, so what'? Then God is knocking at your body. When you are eating and you feel a certain joy, you enjoy your food, it is God; you are swallowing him.

When you hold the hand of a woman or a man or a friend, or anybody, with tremendous love and there is a thrill in your body energy, there is a dance, a deep dance in your body energy; when you are stirred -- like electricity something vibrates, something renovates, rejuvenates you, something which makes you more alive than you have ever been before -- it is joy; it is God coming through the body. When listening to music you feel tremendously happy, it is joy through the mind. Looking at a flower without touching it and without bringing your mind into it, a moment comes when there is bliss -- subtle, silent, profound, benediction. But all are different manifestations of joy.

'Joy' is one of the most beautiful words in the English language. It covers the whole range of all kinds of happiness.

Tantra says that the first thing is to be available to joy. You will be surprised by this insistence. Are we not available to joy? Yes, it is sad to say, but it is so -- you are not, nobody is. We are more receptive to suffering; we are more ready to suffer than we are ready to be joyful; we are more available to misery than to joy. There is something in it.

Joy takes away your ego, and misery gives you your ego in a very strong way. Misery creates ego, and joy takes it away. Any moment of joy... and you are lost in it. The joy moment is not an ego moment; the

misery moment is a very condensed ego moment. When you are miserable, you ARE; when you are joyful, you are NOT. So let me repeat: Because we are egoists we are more available to suffering, misery, sadness, unhappiness. We create a joyless life around ourselves. We convert all opportunities of joy into sadness, because that is the only way for the ego to exist. The ego can exist only in hell. In heaven, the ego cannot exist.

You have been told, down the centuries, that if you become egoless you will enter into heaven. I say to you: If you become egoless heaven enters in you. Heaven is not a geographical thing somewhere, it is not that you go there. When you are egoless, you are heaven. When you are egoful, you are hell. It is not that hell is there somewhere at the bottom of existence and heaven is somewhere at the peak of existence -- these are just metaphors. Heaven and hell are states of being.

When you are, you are in hell. When you are not, you are in heaven. And that's why if you are too attached to your ego and you want to feel yourself -- that you are separate, different, unique, this and that then you will remain miserable. Now, the paradox: the ego creates misery, and the ego wants to be joyful. The ego seeks, is very greedy about joy; it wants to have all the joys possible -- and the ego creates misery. Now you are trapped. The more misery the ego creates, the more interested the ego becomes in joy. But it cannot create joy: joy is not its function. This insight is a Tantra insight.

And one moment of joy... even ONCE, says Saraha, is enough to change you, sir. He says to the king: One moment, once will be enough argument and proof of what type of life I am living, what type of being I am in.

ONCE IN THE REALM THAT'S FULL OF JOY
THE SEEING MIND BECOMES ENRICHED...

And mind is never enriched by philosophising. By theories it is not enriched, by knowledge it is not enriched, only by experience. A rich mind means one which has experienced something of the real, something of the truth.

There is only one richness -- that is of truth; and there is only one poverty -- and that is of lies. If you don't know the truth you live in lies, illusions, projections, dreams.

AND THEREBY FOR THIS AND THAT MOST USEFUL;
EVEN WHEN IT RUNS AFTER OBJECTS IT IS NOT ALIENATED FROM ITSELF.

Why do people ordinarily run towards objects? Somebody wants a car, and somebody wants a house, and somebody wants power -- why are people running after objects? What is the base, fundamental reason for their hankering and hectic activities? You will be surprised.

Tantra says: They want to run away from themselves. They are not running towards objects, they simply want to run from themselves. Objects are excuses -- they help you to turn your back upon yourself. You are afraid of yourself. There is great fear about yourself.

It happens here every day. Whenever a person comes closer to meditation he becomes scared. Why? Because when you look into yourself, you will not find anybody there. Pure nothingness, abyss -- abysmal nothingness. You start trembling, you are standing on a precipice... just a wrong step and you are finished. One starts running from oneself. People are running -- not for things, people are running from themselves.. They are not running FOR something, they are running FROM something. And that something is their own being.

So whenever you are occupied you feel good. Whenever you are unoccupied you feel very restless, very restless. Nothing to do? -- you start falling upon yourself. If something is there to be done, if you are engaged, you can forget that abyss which goes on calling from your inside. That abyss is what God is.

To come to terms with that abyss, to become friendly with that abyss, is the first step towards reality.

AND THEREBY FOR THIS AND THAT MOST USEFUL;
EVEN WHEN IT RUNS...

Saraha says: Ordinary people are running after things because they want to avoid themselves. But a man who has come to know what truth is, even if THAT man is going towards objects don't be deceived, because he will also enjoy. In fact, he is the only person who will enjoy.

You are running after things because you want to avoid yourself. He has nowhere anything to avoid. He is not escaping from anywhere. He can enjoy things, in fact, only he can enjoy things.

How can you enjoy things? -- because you are constantly afraid of your own being...

Saraha says: If you see a TANTRIKA enjoying a woman or enjoying a good meal or drinking wine, don't judge him because he looks just like any other ordinary man; he is not. The difference is very deep. The difference is very essential. On the surface they both look alike. How can you differentiate whether a man who is running after a woman is ordinary or a TANTRIKA? It is very difficult from the outside, because from the outside they look almost the same.

Take a few examples:

Two dancers are dancing. One dancer is dancing only to perform, to feel the ego -- that he is a great dancer. It is a performance. He is looking into people's eyes what they are thinking. He is waiting for their applause, he is hoping they are going to applaud him. They will help his ego strengthen a little more.

And there is another dancer on the same stage, dancing because he enjoys it. He is not performing. He not even bothering about whether people are applauding or not, whether people are there or not. He is absorbed, utterly absorbed in his dance. Will it be possible for you to make a distinction from the outside? It will be very difficult. More is the possibility that you will not be able to make any distinction. It is possible you may even think that the performer is a great dancer, because he is speaking the same language of the ego which you understand. The non-performer may look a little crazy. The non-performer will be so spontaneous that unless YOU know the language of spontaneity, you cannot understand him.

To understand anything, you have, at least, to know the language. A TANTRIKA sitting by the side of a woman, holding her hand, and an ordinary man holding the hand of a woman -- how will you make a distinction between the two? The ordinary man is trying to escape from himself; he wants to get lost into this woman so that he can forget himself. He himself is not in love with himself, that's why he is loving this woman -- so that his reality can be forgotten. He is using this woman like an alcoholic beverage: this woman makes him drunk and he forgets about himself. It helps, it gives him a certain relaxation. He is, for a few moments at least, not in his usual anxieties.

And the TANTRIKA, holding the hand of the woman in tremendous joy... Not that he wants to escape -- there is nowhere to escape, and there is no one to escape. He is holding the hand of this woman just to share something of tremendous value with her.

You cannot share everything with everybody; there are a few things which you can share only in love. There are a few things which you can share only in trust.

People ask me why I don't talk to the masses. I don't talk to them because I have something to share and that can be shared only in deep trust, that can be shared only in deep love. I can only talk with people who are in love with me, otherwise it is meaningless -- they will not understand, they will misunderstand. There is no way to make it understood.

It can be communicated only when you are ready to respond. When your hearts are ready, open, I can play on your hearts and a great music can be born. But if you come closed, untrusting, doubting, then I cannot create that music. It is impossible, because you won't allow me to enter into your innermost core of being and play on your heart. If you won't allow me, then the music will not be created.

And then you want to know whether the music exists... The only way to make you aware that it exists is to create it in you. You say 'Yes, I will trust if I can experience the music.' The problem is that you cannot experience the music UNLESS you trust. It has to be created, only then can you know that it is. But before it can be known, trust is a basic requirement.

The TANTRIKA is holding the hand of a woman, he can hold anybody's hand, but he will not be able to convey the energy that has happened to him; he can convey it very easily to somebody who loves. And it can be conveyed only in certain moments.

There are certain moments when two people come so close that the energy can jump from one.to the other. You know those moments -- if you have loved anybody, you will know -- they are not there twenty-four hours a day. Even if you love a woman. your wife, your child, your husband, then too, you know that for twenty-four hours a day those moments are not there; they happen rarely. Sometimes they happen. Sometimes, something... and you fall together. Sometimes you feel that the other has moved very, very close: your peripheries are overlapping. That is the moment when something can be conveyed.

Now, Saraha says, if you look from the outside, sir, you will see us TANTRIKAS just as ordinary people hankering for things -- the ordinary joys of life. We are not.

And, he says

ONCE IN THE REALM THAT'S FULL OF JOY
THE SEEING MIND BECOMES ENRICHED

AND THEREBY FOR THIS AND THAT MOST USEFUL...

THIS is SAMSARA; and THAT is NIRVANA.

Saraha says: This enriched mind -- enriched by joy -- becomes useful for BOTH this and that, for SAMSARA and NIRVANA, for the outer and the inner, for the bodily and the spiritual, for the visible and the invisible. It becomes capable and useful for both this and that. This a great statement.

Ordinarily, so-called spiritual people think that either your mind can be useful in the world OR in God. Their thinking is that of 'either-or'.

Tantra says: This thinking is dividing life into lower and higher, into material and spiritual, into SAMSARA and NIRVANA. This division is wrong because life is indivisible.

And really, if you are intelligent, you will not only be able to enjoy God, you will be able to enjoy very ordinary things too. You will be able to enjoy a rock as much as you will be able to enjoy God.

See into this great, profound statement. When the mind is really intelligent and enriched by joy, you will be able to enjoy bliss, you will be able to enjoy happiness, you will be able to enjoy pleasure too, because it all belongs to God -- the lowest as much as the highest.

AND THEREBY FOR THIS AND THAT MOST USEFUL;
EVEN WHEN IT RUNS AFTER OBJECTS IT IS NOT ALIENATED FROM ITSELF.

And Saraha says: Even if you find me running, that running after objects is your interpretation. I am not running, because there is nowhere to run and nobody to run.

This state where one has attained to his inner clarity is such that one can enjoy everything: from food to God, from sex to SAMADHI -- there is no division. There should not be, there need not be.

Tantra gives you both worlds. Tantra is not an 'either-or' standpoint, it is 'this and that both'; it is very comprehensive. All religions look poor in that way, because they take away the world and they force an unnecessary choice on you. They say: Either choose the world or God. They put God in opposition to the world. Tantra is the only total religion the ONLY total religion. No religion has been born on the earth which has such a total vision.

Both...

Tantra says: There is no question of choice; it is all yours. You can be in the market-place, and you can enjoy the marketplace; and yet you can be beyond it, and you can enjoy the beyond too.

It does not force you to choose. All choice is destructive. And because of these religions of the 'either-or' standpoint, the world has remained worldly.

Who bothers about God? God is so far away, is not so real. And then one thinks 'Later on... One can postpone God, but life is running by -- enjoy it first.'

These religions which have forced choice on man have forced man to remain wordly. Out of a million, one will become religious. An unnecessarily. hard choice: he has to renounce the world, he has to move out of his family, away from friends: he has to go against all his love. You force him unnecessarily

And then another problem arises. These people who are ready to choose God against the world are more or less perverted people who have failed in life somehow; who have, somehow, not been intelligent enough to understand life; who are somehow stupid, who are somehow sadistic, masochistic; people who are somehow neurotic, egoistic. They can escape from the world. They can start torturing themselves. That's what -- up to now -- asceticism has been: Torture yourself. Be violent with yourself. Kill yourself. Slowly, slowly poison your being. These people are not healthy people.

So out of a million, one person becomes interested in choosing God. And out of hundreds of so-called religious people, ninety-nine seem to be neurotic. So out of a hundred million, one person becomes a

Buddha or a Christ or a Krishna. This is sheer wastage.

Just think of a garden where ten million trees are growing, and only one tree flowers. Will you call that gardener a gardener? In fact, you will come to the natural conclusion about it that it is not because of the gardener that the tree has flowered, it must be in spite of him. Ten million trees he has planted, and only one tree has flowered and has become fruitful. It cannot be because of the gardener. It must be because it somehow escaped the gardener; the gardener could not destroy it. Somehow the gardener has neglected it, somehow the gardener has forgotten about it. Maybe... ten million trees... and he has forgotten about it. So, it has been missed and has flowered.

Each tree is potentially fruitful, potentially capable of blooming; and each man is capable of becoming a God.

Tantra creates a totally new religion. It says that there is no need to choose. Wherever you are -- exactly there -- God can be experienced. It is not against the world. it is for God. And its God is so vast that the world can be included.

And to me it seems very, very relevant that the creation should be included in the creator. It should not be against. What type of logic is this which says that the creation is against the creator? If it is God who has created you, if it is God who has created your body. your sexuality, your sensuality, then it cannot be against God.

George Gurdjieff used to say that all the religions are against God. And he was right. Except for Tantra, he was right: all the religions are against God. If you are against God's creation, you are indicating that you are against God. If you are against the painting, are you not saying that you are against the painter? If you are against the poetry are you not saying, in an indirect way, that you are against the poet?

If God is the creator, then the creation is his, and must have his signature everywhere. Yes, it is there, and Tantra says that God's signature is everywhere. You just need seeing eyes, a seeing mind and a little receptivity for joy -- and it will start happening.

THE BUDS OF JOY AND PLEASURE
AND THE LEAVES OF GLORY GROW.

IF NOTHING FLOWS OUT ANYWHERE
THE BLISS UNSPEAKABLE WILL FRUIT.

The key... the secret. These are the last sutras of Saraha. He is giving the ultimate touch to whatsoever he has said up to now. He is giving the final statement.

He says: Pleasures are of the body; pleasures are outgoing. Pleasure needs the other, pleasure hankers for the object; pleasure is an extroverted journey. Good! There is nothing wrong in it. And then, joy is an introverted journey. Joy is more interested in oneself; joy is more subjective. For pleasure, the other is needed; for joy, you are enough.

Pleasure is bodily, joy is psychological. But they both remain buds unless the third, the ultimate in joy happens -- bliss. That bliss is the one-thousand-petalled lotus: the highest peak of your consciousness. When that opens, then all buds bloom.

Now this has to be understood. An ordinary person can have only a very limited joy through the body, but a TANTRIKA will have tremendous joy through his body. It will not just be a bud, it will be a flowering. An ordinary person can have a certain joy in music, in meditation, in dance, but a TANTRIKA will have infinite joy. When you have known the last, the last starts being reflected in everything you do. If you have known God, then wherever you walk, you are walking on holy ground. Then whatsoever you see, you are seeing God. Then whomsoever you meet, you are meeting God.

Always remember: your highest experience is reflected in your lowest experiences. Without the highest experience the lower is very mundane. That's the problem. That's why people cannot understand TANTRIKAS when they say that even in sex SAMADHI is possible. They cannot understand. And it is understandable why they cannot understand. They don't know SAMADHI. They know very ordinary, ugly sex. They know only frustration through it.They only know lust through it.

The English word 'love' is very meaningful. It comes from a Sanskrit root LOBHA: LOBHA means greed, lust. The ordinary love is nothing but lust and greed. How can the ordinary man understand that in love the ultimate can be reflected? But when you have known the ultimate, the highest, then the lowest is

linked with it. Then anything stirs it, then anything becomes a message from it.

It is like this. You come across a handkerchief on the road. It is an ordinary handkerchief, not worth more than one rupee. But one day you fall in love with a woman, and you come across a handkerchief on the street -- the same handkerchief, worth one rupee -- but now it belongs to the woman you love. Now its worth is tremendous, now it is not just one rupee. If somebody were going to offer you one thousand rupees, you would not be willing to give this handkerchief -- this belongs to the woman that you love. Now this ordinary handkerchief has something which was not there before: it reminds you of your beloved.

It is exactly like that. When you have known SAMADHI, then even sexual orgasm reminds you of SAMADHI. Then everything reminds you of SAMADHI. Then the whole existence becomes so full and crowded with God.

THE BUDS OF JOY AND PLEASURE
AND THE LEAVES OF GLORY GROW.

The buds are of joy and pleasure, and the leaves are of glory. But ordinarily you will just see leaves unless the highest has happened. When the highest happens, then you see that even the ordinary leaves of your life are not ordinary leaves: it is THROUGH THEM that the ultimate flowering has happened. And now you know that the same sap flows to the ultimate flower, to THE BUDS OF JOY AND PLEASURE; and to the leaves too the same sap flows. They all help together toward the one-thousand-petalled lotus.

LEAVES OF GLORY means leaves of grace, gratitude. You start feeling the glory of existence; your life is glorious. It is no longer ordinary; it is luminous with God.

IF NOTHING FLOWS OUT ANYWHERE...

And when does this one-thousand-petalled lotus open? It opens when nothing flows out.

Now look. First, pleasure is when your energy is flowing out -- bodily pleasure. Joy is when your energy is flowing in -- subjective, psychological joy. And when does bliss happen? -- when your energy is not flowing anywhere, it is simply there. You are not going anywhere, you are simply there: you are just a being. Now you don't have any goals, now you don't have any desires to fulfil. You don't have any future; you are just here-now. When the energy has become just a pool -- not going anywhere, not flowing anywhere; no goal to be attained, nothing to be sought, you are just here, tremendously here, totally here; this NOW is all the time that is left for you, and this HERE is all the space -- then suddenly this gathering of energy, which is not moving anywhere, not distracted by body or mind, becomes a great rush in you. And... the one-thousand-petalled lotus opens.

IF NOTHING FLOWS OUT ANYWHERE
THE BLISS UNSPEAKABLE WILL FRUIT.

And then comes the fruit.

So, joy and pleasure are the buds, grace and gratitude and glory are the leaves, and this ultimate flowering of bliss is the fulfilment, the fruition. You have come home.

WHAT HAS BEEN DONE AND WHERE AND WHAT IN ITSELF IT WILL BECOME IS NOTHING...

And now you know that whatsoever has been done OR not done, was just a dream. Now you know that KARMA, action, means nothing. You were just drawing lines on water; they go on disappearing. Nothing is left. NOTHING REALLY HAPPENS. ALL IS. Nothing happens.

WHAT HAS BEEN DONE AND WHERE AND WHAT IN ITSELF IT WILL BECOME IS NOTHING...

Saraha is saying: Look, sir. What I am doing and what I have done and what has happened is all meaningless now that I know it is just a dream.

YET THEREBY IT HAS BEEN USEFUL FOR THIS AND THAT.

But, he says, it is true -- it has helped for THIS and THAT. Even while it was a dream, it was helpful -- it brought me to this reality. I have stepped over that dream, but now I know it was a dream. Now I know it was false. I have not done anything, because nothing is ever done; it is all a dream, but it has helped -- it has brought me to this ultimate fruition.

This SAMSARA and that NIRVANA have both been enriched by that dream. The dream was not just futile; it was helpful, utilitarian, but not true.

Let me tell you one anecdote.

There was a hunter walking through the jungle, and he met a snarling tiger coming towards him on the path. He reached for his gun. To his horror, he saw that he had no bullets! The tiger was coming nearer. It was going to attack.

'What can I do? I'm going to be eaten up' thought the hunter, terror freezing him on the spot. Just as the tiger was about to spring, the hunter had a strange feeling. 'I do believe all this is only a dream' he said to himself. 'If I try hard enough, I'm sure I'll wake up.' So he pinched himself hard, and shook himself and blinked. In a moment the tiger was gone, the tiger disappeared; the hunter was safe in his own bed. What a relief! He still trembled with fright, but now he laughed too. How real that tiger had seemed! Thank goodness it was only a dream.

When he felt calm again, the hunter got up and made himself a cup of tea. He still felt tired, so he sat outside his hut in a deck-chair and smoked his pipe for a while. He really felt quite sleepy. So he tipped his hat over his face, and closed his eyes. 'I could sleep all day' he said.

After a time, he heard growling. 'Bless me' said the hunter 'I must have dropped off to sleep again. There's that tiger coming back. Go away, you silly tiger, I'm tired of dreaming about you!'

The tiger growled again, and came nearer.

'I'm not afraid of you. You're only a dream' said the hunter. Then he got up from his chair, walked up to the tiger, and punched it hard on the nose.

'What a funny man' thought the tiger. 'Men usually run away from me.' And, of course, seeing this strange man, the tiger escaped.

When the tiger was just escaping through the door, the man became alert to it that he was fully awake and the tiger was not a dream; it was a reality.

But what happened? The dream helped him even to tackle the real tiger. Naturally the tiger must have become very puzzled. 'This has never happened! What type of man is this that he gets up and hits me in the face just like that?'

All is dream, but dreams can help to understand reality, even to overcome reality.

Says Saraha

WHAT HAS BEEN DONE AND WHERE AND WHAT IN ITSELF IT WILL BECOME IS NOTHING:
YET THEREBY IT HAS BEEN USEFUL FOR THIS AND THAT

WHETHER PASSIONATE OR NOT
THE PATTERN IS NOTHINGNESS.

Says Saraha: Whether you are living a life of passion or a life of no passion, those who know, know well that deep down neither passion nor non-passion makes any difference. Deep down it is pure nothingness. It is just like a movie projected on an empty screen.

A beautiful scene is projected, and you are thrilled with its beauty. And a horror scene is projected, and you start trembling. But Saraha says: The day you understand, there remain nothing but shadows on an empty screen. The sinner is a projection, so is the saint. The good is a projection, so is the bad. On the

empty screen of reality all is projected by the mind.

So Saraha says: Sir, don't be puzzled too much by what people say. I KNOW it is just an empty screen. Whether Saraha is a very great man of character or a characterless bum, whether Saraha is respected by people or is condemned and reviled does not matter -- it is an empty screen. People are projecting their ideas. I have come to know this nothingness.

And this experience of nothingness, and the experience of the one-thousand-petalled lotus are two aspects of the same phenomenon. On the one hand you attain to ultimate bliss, on the other hand you know that everything is just an empty dream. There is nothing to leave and nowhere to go; nobody to leave and nobody to go anywhere. It is not only that things are empty, you are also empty. It is all emptiness -- inside, outside -- just exactly like a dream. What happens in a dream? You create: it is fantasy.

The last sutra:

IF I AM LIKE A PIG THAT COVETS WORLDLY MIRE
YOU MUST TELL ME WHAT FAULT LIES IN A STAINLESS MIND.

BY WHAT DOES NOT AFFECT ONE
HOW CAN ONE NOW BE FETTERED?

Says Saraha: If I am like a pig, it is okay. If people say that Saraha has become a pig, a mad dog, that's perfectly okay. It does not make any difference whether they say that Saraha has become a great saint or they say that he has become

A PIG THAT COVETS WORLDLY MIRE.
YOU MUST TELL ME WHAT FAULT LIES IN A STAINLESS MIND.

What I do makes no difference. Inside I know nothing, inside I know only nothingness. My purity is uncontaminated by what I do. Doing does not affect my being at all.

So, you tell me, sir

... WHAT FAULT LIES IN A STAINLESS MIND.
BY WHAT DOES NOT AFFECT ONE

HOW CAN ONE NOW BE FETTERED?

And these things don't affect me this way or that. Neither am I detached, nor am I attached. I let things happen -- whatsoever happens. I have no longer any plan, arid I have no longer any style to impose upon life. I live spontaneously. Whatsoever happens happens, and I have no judgement. And I don't say 'It should have been this way.' I have no 'shoulds', I have no 'should nots'.

Just meditate over this state: no 'shoulds', no 'should nots', no plan, no frustration, no repentance -- because nothing ever goes wrong. How can anything go wrong when you don't have any idea of right?
This is ultimate freedom, ultimate liberation.

How can anything go wrong? The wrong can happen only if you have a certain notion of the right. If you don't have any notion, you don't have any ideology, you don't have any ideals...

Saraha says

BY WHAT DOES NOT AFFECT ONE
HOW CAN ONE NOW BE FETTERED?

And the last sentence of the sutra is of great beauty.

When you really come home and you see WHAT IS, you will not feel that you have become liberated.

On the contrary, you will feel 'How ridiculous that I ever thought that I was not liberated.' The difference is great.

If, when you come home, when you come to know what is, you start feeling very, very enhanced and you are in a very great euphoria, and you say 'Now I have become liberated', that means you are not yet liberated. That means you still think the bondage was real, that means you are still in a dream. Now in another dream: One dream was of bondage, this other dream is of liberation -- but another dream again.

Saraha says: When you really become liberated -- liberated from all right and from all wrong, liberated from all good and all bad -- then you are not only liberated from bondage, you are liberated from liberation itself. Then suddenly you start laughing. 'How ridiculous! The bondage cannot happen in the first place, the bondage had never happened! It was just a belief. I had believed in it, and I had created it through my belief. It was a dream; now the dream is over.'

That's why the last sentence ends on a question mark. Have you ever seen any scripture ending on a question mark? This is the only one. I have not come across any other.

Scriptures begin with a question mark and end with an answer. That's how a logical treatise should go. The introduction can be a question not the epilogue. But this beautiful song of Saraha ends on a question mark.

IF I AM LIKE A PIG THAT COVETS WORLDLY MIRE
YOU MUST TELL ME WHAT FAULT LIES IN A STAINLESS MIND.

BY WHAT DOES NOT AFFECT ONE
HOW CAN ONE NOW BE FETTERED?

He does not declare that he is enlightened. He does not declare that he is liberated. He does not declare that he has come home. He simply says: I laugh at the very idea that I had gone anywhere. I had never gone anywhere. I have, always and always, been at my home. I have always been here and now. Only I was dreaming, so the dreams created the illusion that I had gone somewhere. Now the dream has disappeared, and I am where I have always been.
That's why he says

HOW CAN ONE NOW BE FETTERED?

Nobody is there to be fettered; nothing is there to fetter. The bondage has disappeared, so has disappeared the man who was in bondage. When the world disappears, the ego disappears -- together; they are part of the same game. Inside is ego, outside is the world. They cannot live apart: they are always together. When one disappears, the other disappears simultaneously. Now the ego is not there, and the world is not there.

Saraha is propounding Buddha's greatest insight. Buddha says: There is no substance and there is no self. Substance is not there; all is empty. And the self is not inside you, there also it is all empty. To come to see this emptiness... awareness floating in emptiness -- pure awareness, unbounded awareness... This awareness is emptiness itself, or this emptiness is awareness itself. This emptiness is luminous with awareness, full of awareness.

Tantra is a great insight into things as they really are. But remember, finally, it is not a philosophy, it is an insight. And if you want to go into it, you will have to go, not through the mind, but without the mind.

No-mind is the door to Tantra. Non-thinking is the way to Tantra. Experiencing is the key to Tantra.

Chapter title: Just a remembrance

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WHY IS IT THAT WHENEVER I LEAVE YOUR LECTURE I QUICKLY BECOME DISILLUSIONED WITH MYSELF BECAUSE I AM UNABLE TO LIVE UP TO THE IDEALS YOU PUT FORWARD IN YOUR LECTURE?

What are you talking about? Ideals? That's exactly what I go on destroying. I am not putting any ideals before you. I am not giving you any fantasies about the future. I am not giving you any future at all, because the future is a trick to postpone the present. It is a trick to avoid yourself, a way to escape from yourself.

Desire is a deception, and ideals create desires. I am not giving you any 'should' or any 'should not' either positive or negative. I am simply telling you to drop all ideals and BE.

But I can understand your question. You make an ideal out of it. You start thinking 'How should I be?' You start thinking 'What should I do to be?' I am trying to take away the ideals and you make an ideal out of it -- how to drop all ideals. You misunderstand me, you misinterpret me. You don't hear what I am saying, you go on hearing what I am not saying at all. Listen more carefully.

It has always happened. We don't know what Buddha said exactly, because the people who reported were people just like you. We don't know what Jesus has said, because the people who reported were, again, people like you. The report certainly says what THEY HEARD, but it doesn't say anything about what HE SAID. And these can be diametrically opposite things.

I speak a totally different language. You reduce it to some other thing -- to your language. You come in and you start interfering.

You ask: WHY IS IT THAT WHENEVER I LEAVE YOUR LECTURE I QUICKLY BECOME DISILLUSIONED WITH MYSELF...?

You become disillusioned with yourself because you don't know who you are, and you have a certain image of yourself. That image is not you, that image cannot be you -- that image is d mind construction. You have created an image of yourself: you think this is what you are, and when you listen to me and I start pulling your legs, you become disillusioned. Your image is broken, your image is not left intact as it was.

But YOU are not broken. In fact, the image is not allowing you to have space, it is not allowing you to be. The image has to be thrown out so you can have enough space to grow. The image has become too huge, too powerful. It has taken over your whole house and you are living in the porch. It does not allow you to come in. And the image which you have made out of ideals goes on condemning you: the creation goes on condemning the creator.

Look at the foolishness of it, the ridiculousness of it. You create an image -- very beautiful, naturally, when you are creating you create a beautiful image -- and then, because of that image, you start looking ugly in comparison. You create a very, very great image that you are a saint, and then you find yourself doing things which are not very saintly. Now you feel condemned. The image is yours, and against the image your act looks stinking.....

What I am saying here, what Saraha is saying to the king is that the image has to be completely dropped. The moment you drop the image and you forget about the image, then what is right and what is wrong? Then who is a sinner and who is a saint? Then you don't have anything to compare with. Then, suddenly, you are at ease. The comparison disappears... and the condemnation disappears. The comparison disappears... and the ego disappears -- the ego of the sinner and the ego of the saint. Without the ideal there can exist no ego at all. It exists through the ideal, via the ideal. The ideal is a MUST for the ego.

Either you think that you are a sinner -- you create an ego, an identity, or you think you are a saint, then

you create an ego. But both can only come into existence through the ideal. If the ideal is not there, who are you? Saint or sinner? Good or bad? Ugly or beautiful? Who are you? You are simply yourself, without any judgement, without any justification, without any condemnation. You are simply there in your reality: that's what I am calling BEING.

Now you must be becoming disillusioned again and again, because your grip on the image becomes a little loosened. Whenever your grip on the image is a little loosened, you become afraid.

The ideal is creating an illusion, and whenever I start taking the ideal away, you feel disillusioned. Be utterly disillusioned, and don't create the illusion again -- the illusion of the ideal. And then see how life attains to a sublime silence. Then see how tremendous acceptance arises, how great benediction simply surrounds you, for no reason at all. It is yours -- just for the asking. You are not to do anything. You are acceptable to God as you are. This is my whole message, and this is whole of Tantra's: YOU ARE ACCEPTED AS YOU ARE!

But you go on rejecting yourself. The ideal makes it possible for you to reject. The ideal makes it possible for you to be unkind to yourself, cruel, aggressive -- to become a self-torturer.

My effort here is to help you to become sane. This idealism creates insanity. It has turned the whole earth into a madhouse. And you say:... I BECOME DISILLUSIONED WITH MYSELF BECAUSE I AM UNABLE TO LIVE UP TO THE IDEALS YOU PUT FORWARD IN YOUR LECTURE.

What are you talking about? What ideals? I am not saying 'You should do this.' I am not saying 'You should be like this.' I am simply saying 'Whatsoever you are, BE.' I am trying to take all becoming from you. I am trying to help you see the point that you are already at home; you have never to go anywhere, and you have nowhere to go. It is already the case -- God is showering on you SAMADHI is already the case. Wherever you are, you are in NIRVANA. This is enlightenment: this moment -- with no ideals, with no desires, with nowhere to go; this moment -- utterly relaxed in it, here-now, is the moment of God, the moment of truth.

But you listen to me and you start parroting. You listen to me and you start repeating words. You don't follow the meaning; you follow the letter and not the spirit.

I have heard...

A certain tough, old sea captain bought a young parrot at a foreign port -- being assured it was a marvelous learner -- and hung it on the bridge. Coming back through the Bay of Biscay, a fearful black cloud came over, and the skipper remarked 'It's gone bloody dark at all once!'

Soon after, the cloud burst in a dreadful torrent, and the captain said to the mate 'It's bloody hissing down!' The storm got worse, the ship lurched and developed a leak, so that one of the men called up 'What shall we do to be saved?'

He got the reply 'Pump, you lousy shower! Pump, you poxed-up beggars, pump!'

The ship and all were lost; a wet, swearing, washed-up parrot alone survived, and after some adventures, finished up with a dear spinster, who was just expecting the vicar. As a precaution she threw a cloth over the cage, so that the vicar was greeted with 'It's bloody dark all at once!' The lady was livid, and put the parrot immediately under the cold water tap, at which he shrieked 'It's bloody hissing down!'

'No, no, Miss Fantight! You mustn't be so cruel to God's creatures, rather bring him to church on the Sabbath, and expose him to good influences.' This was done and the parrot behaved like an angel, even joining in the hymns. The vicar, beaming at his own success, rose to announce his text. 'Brethren, today we ask: What shall we do to be saved?' and down the aisles rang the parrot's clear tones 'Pump, you lousy shower! Pump, you poxed-up beggars, pump!'

Don't become parrots. You can repeat what I am saying, but that is not the point at all. Understand what I am saying. Repetition will create troubles for you. A slight change of tone, of emphasis, a slight change of a single comma, a full point, and all is lost. Listen to the meaning.

And there are different ways of listening. One way is: listening from the mind then you memorise. And you have been taught how to listen through the mind, because all your schools, colleges, universities teach you how to cram. They give you a wrong notion: as if memory were knowledge. Memory is not knowledge; memory is simply parroting. You will know the letter, you will know the word, but it will be empty -- inside there will be no significance, no meaning in it. And that word is dangerous which has no meaning in it.

There is another way to listen, and that is from the heart. Listen through the heart. Listen as if you were not listening to an argument, but to a song. Listen as if you were not listening to a philosophy, but to a

poem. Listen as you listen to music. Watch me as you watch a dancer. Feel me as you feel a lover. Then the letter will be there, it will be used as a vehicle, but it will not be the real thing. The vehicle will be forgotten, and the meaning will enter into your heart and will remain there. And it will change your being, it will change your vision of life.

HOW DID TANTRA GROW OUT OF BUDDHISM WHICH, AS FAR AS I KNOW, VIEWS SEX AS A HINDRANCE TO MEDITATION?

It is related to the first question.

What Buddha said must have been misunderstood. Yes, he said that to go into meditation one has to go beyond sex. Now, the people who heard him thought he was against sex, naturally so -- he said you have to go beyond sex. They started thinking 'Sex must be a hindrance then, otherwise why do you have to go beyond sex?' They started fighting with sex rather than going beyond it; their whole emphasis changed. They started fighting with sex, and Buddhism became one of the most ascetic religions of the world.

Can't you observe his tremendous grace in the statue of Buddha or in his pictures -- can it come out of ascetism? Is it possible that this beautiful being, this graceful face, this love, this compassion can come out of ascetism? Ascetics are people who torture themselves; and when a person tortures himself he starts torturing others too with a vengeance. When a person is in misery himself, he cannot see anybody else being happy; he starts destroying others' happiness too. That's what your so-called MAHATMAS go on doing: they can't see you happy, so whenever you are happy, they immediately come and say 'There must be something wrong, a happy person means a sinner'

You can observe it in yourself also, because down the centuries your so-called MAHATMAS and saints have conditioned you to feel guilt whenever you feel happy. Whenever you are miserable, everything is okay. But if you are feeling great joy, you start feeling a little uneasiness -- somehow it doesn't seem to be right. Have you not watched it in yourself? From where does it come? Happiness... and not right? And misery is 'okay.'

Something very antagonistic to life -- very life-negative, very life-denying -- has entered into the bloodstream of humanity. And it has come through those so-called ascetics. These ascetics are neurotic people: they are masochists, they torture themselves. Their only joy is in creating more and more misery.

Buddha is not a masochist -- cannot be. Buddha looks so beautiful, so joyful, so happy, so tremendously blissful. Those who were hearing him have misunderstood somewhere. Yes, he says go beyond sex. One has to go beyond it because it is only the first rung of the ladder. But he is not saying go against it. Going beyond is not necessarily going against. In fact, the contrary is the case. If you go against sex you will never be able to go beyond it. Going beyond comes only through going through.

You have to understand sex, you have to befriend sex.

Something, somewhere, got misinterpreted. Saraha comes as a right interpretation of Buddha. And Saraha must have watched what a calamity had happened to thousands of people who were following Buddha: rather than going beyond sex, they had become obsessed with it. When you are continuously fighting with something you become obsessed with it.

You can watch it: a person who believes in fasting becomes obsessed with food. Mahatma Gandhi was obsessed with food, continuously thinking about food -- what to eat and what not to eat. As if that seemed to be the only important thing in life -- what to eat and what not to eat. Ordinary people are less obsessed; they are not thinking about it too much. Do a three-day fast, and think about what goes on in your mind. You will think about food continuously. Now, going beyond food is good, but fasting cannot be the way, because fasting creates an obsession with food. How can it be the way to go beyond it? If you really want to go beyond food, you have to eat rightly. You have to eat the right food, you have to eat it in a right way at the right time. You have to find out what suits your body, what is nourishing.

Yes, that will take you beyond food: you will never think about food. When the body is nourished, you don't think about food. So many people think about food because in some way or other they are fasting. You will be surprised when I say that. You may be eating too much ice-cream -- that is a sort of fast because it is not nourishing; you are simply throwing rotten things inside you. They don't satisfy: they fill you but they don't fulfil you. You feel stuffed but not contented.

Wrong food will create discontent, and your hunger will not be satisfied because hunger needs

nourishment not food. Remember, hunger is for nourishment NOT for food! And hunger does not bother much about taste. The basic thing is whether it suits your body, whether it gives your body the needed energy. If it gives the needed energy then it is okay. If taste goes with right nourishment, you will be tremendously satisfied.

And remember, I am not against taste, I am all for it. But just taste cannot be nourishing. And just food without taste is unintelligent, stupid. When you can have both, why not? An intelligent person will find nourishing food, tasteful food. It is not such a big problem. Man can go to the moon and cannot find a nourishing food for himself? Man has done miracles and cannot satisfy his hunger? This does not seem to be the right situation. No, man has not looked into it.

There are people who believe in fasts -- they destroy the body. And then there are people who go on stuffing any rubbish -- they destroy the body. Both are in the same boat: both are fasting, and both are continuously obsessed. One is obsessed through indulgence, the other is oppressed through repression. Just in the middle is transcendence.

So is the case with sex, and so is the case with everything in life.

Saraha must have become aware that the people who said Buddha had said to go beyond sex, were not going beyond at all. Rather, they were becoming more and more obsessed with it and falling deeper into its mire.

There was a young nun who went to the Mother Superior in some distress, and after a great deal of beating about the bush, admitted she was pregnant.

'Who was it? Who was this wicked, wicked man?' said the Mother Superior.

'Oh, Reverend Mother, I wouldn't commit a carnal offence with a man!' exclaimed the nun.

'Well, it wasn't fathered by a woman, was it?' said the Mother Superior, beginning to lose her temper.

'No, indeed, Blessed Mother, but it was fathered by one of the Holy Angels.' SIMPER, SIMPER.
'Holy Angels what is this nonsense?'

'Yes, Blessed Mother, he came down to me in the middle of the night in my sleep, and when I asked who he was, he said "Saint Michael" and showed me his name on his vest to prove it.'

Once you are against something you will find some ways to get out of it. You will find some back door. Man is cunning. If you repress something, the cunning mind will find some other way. That's why you dream about sex. Your saints dream too much about sex; they have to. In the day they can deny, but in the night... When they are conscious they can repress, but when they are asleep... then, in the dream, sex takes great, fantastic colours; it becomes psychedelic. And then in the morning they feel guilty, and because they feel guilty they repress more. And when they repress more, the next night they have an even more beautiful dream of sex -- or horrible, according to them. It depends on how you interpret it whether it is beautiful or horrible.

A 'difficult' schoolgirl of fifteen was sent to the psychologist, who asked her a number of very personal questions. He was sure that sex lay at the bottom of the trouble, and asked her 'Do you suffer from sexy or erotic dreams?'
'Certainly not!'
'Are you sure?'
'Quite sure' said the girl 'in fact, I enjoy them.'

It depends on you whether you call them beautiful or horrible. In the night they are beautiful, in the morning they become horrible. In the night you enjoy them, in the morning you suffer. And there is a vicious circle created, and your so-called saint goes on moving in this vicious circle: the day he suffers, the night he enjoys, the day he suffers, the night he enjoys -- and he is torn between these two.

And if you look deep down into yourself you will find it easily. Whatsoever you repress will remain there, you cannot get rid of it. The repressed remains, only the expressed disappears. The expressed evaporates, the repressed remains and not only remains, but it becomes more and more powerful. As time passes by, it becomes more and more powerful.

Saraha must have looked at what had happened after two hundred years of Buddha -- wrong interpretations, and people were almost obsessed with sex. Out of that obsession of the Buddhist monks and nuns, Tantra was born as a rebellion a rebellion against Buddhism, not against Buddha. Through that

rebellion, Saraha brought Buddha's spirit back. Yes, one has to transcend sex, but the transcendence happens through understanding.

Tantra believes in understanding. Understand a thing totally and you are free of its clutches. Anything not understood rightly will remain as a hangover.

So you are right. You ask: HOW DID TANTRA GROW OUT OF BUDDHISM WHICH, AS FAR AS I KNOW, VIEWS SEX AS A HINDRANCE TO MEDITATION? Precisely because of that. It is a rebellion against Buddhism, and it is for Buddha. It goes against the followers, but not against the Master. The followers were carrying the letter, and Saraha brings back the spirit.

Saraha is a reincarnation of the same enlightenment as Buddha was. Saraha is a Buddha.

WHAT DOES IT MEAN 'THE HONEYMOON IS OVER'?

'The honeymoon is over' means that the fantasy part of your love is finished. Honeymoon is a fantasy: it is a projection, it is not reality. It is projected dream. 'The honeymoon is over' means that the dream is over, and now starts the marriage. The higher the honeymoon, the greater will be the disillusionment. That's why love-marriages don't succeed. Marriages succeed, but not love-marriages.

The love-marriage cannot succeed. That failure is intrinsic to it. A love-marriage is a fantasy, and the fantasy cannot win over reality. There is only one way to remain in fantasy and to remain always in a honeymoon, and that is to never meet your beloved. Then it is possible: you can have it for your whole life -- but never meet the beloved, never meet your lover.

The greatest lovers in history were those who were not allowed to meet: Laila and Majnun, Shiri and Farihad -- these are the great lovers. They were not allowed: the society created so many obstacles that they remained always in a state of honeymoon. It is just like when food is there but you are not allowed to eat it, so the fantasy continues. If you are allowed to eat it, then the fantasy disappears.

Love-marriage cannot succeed. What do I mean by 'not succeed'? In the sense that people want it to succeed, it cannot succeed. Marriage is successful, but then there is no love. That's why in the past all the societies of the world, out of experience, decided in favour of marriage and against love. Indian society is one of the most ancient societies of the world. It has existed for at least five thousand years, or more than that. Out of this long experience India decided for marriage without love -- because a marriage without love can succeed. Because it has no honeymoon part in it, from the very beginning it is very realistic, down-to-earth. It does not allow any dreaming.

In India, the partners themselves are not allowed to choose. The boy is not allowed to choose the girl, the girl is not allowed to choose the boy; the parents choose. Naturally they are more down-to-earth, more experienced. And naturally, they cannot fall in love. They think of other things: finance, prestige, respectability, family. They think of thousands of things, but they don't think of one thing -- love. Love is not brought into the matter at all. They go to the astrologer; they ask the astrologer and inquire into everything but not love. Love has not to become an ingredient in it. Two unknown people -- the man and the woman are put together by the parents, by the society -- are left together. Naturally, when you live with a person, a sort of liking arises. But that liking is just like the liking you have for your sister; it is not love. Because you were born into a certain family, you have not chosen your sister, neither have you chosen your brother: they were not chosen by you. It was accidental that you were born to the same parents. So you have a certain liking. Living together for long, a thousand and one associations, and one starts liking -- or disliking -- but it is never love and never hate. It never goes to extremes, it is very balanced.

The same is the case with marriage, arranged marriage. The husband and wife live together and, by and by, they start feeling for each other.

Another thing the society does: the society does not allow any extramarital sex, so naturally the husband HAS to make love to the wife, and the wife HAS to make love to the husband. If you are allowed only one food to eat and no other food is allowed, how long can you wait? You have to eat it. This is the trick of the society. If extramarital sex were allowed, then there is every possibility that the husband may not want to make love to the wife, the wife may not like to make love to the husband. Just out of hunger, and with no other outlet, they start making love to each other. Out of desperation, they start becoming associated with each other. Then children are born... and more ties: religious, social ties. Then the children and the responsibility... and the family starts rolling.

Love-marriage is bound to fail, because the love-marriage is a poetic phenomenon. You fall in love and you start dreaming about the woman or the man, and you reach to a peak, a climax of dreams. Those dreams continue until you meet the woman, until you meet the man. Then you come together, you become satisfied. Those dreams start disappearing. Now, for the first time, you start seeing the other as he or she IS.

When you see your wife as she is, when you see your husband as he is, the honeymoon is over. This is the meaning of the phrase 'the honeymoon is over'. And it does not happen only in marriage, it happens in many sorts of relationships. It happens here with me.

You come to me and you can have a honeymoon, you can start fantasizing about me. I have no part in it, I am not a party to it. It is something that you do all alone. But you start fantasizing, desiring: This is going to happen and that is going to happen, and Osho will do this and Osho will do that. Then, one day, the honeymoon will be over. In fact, I always like to wait till the honeymoon is over, then I start working, never before it, because I don't want to become a party to your fantasies. I only start working when I see that now the honeymoon is over and you are back on the earth. Now something real can be done. In fact, I always like to give sannyas when the honeymoon is over. To give sannyas during the honeymoon is dangerous, very dangerous, because the moment the honeymoon is over, you will start feeling against me, you will start rebelling against sannyas, you will start reacting. It is better to wait.

In every relationship -- in friendship, in a Master-disciple relationship -- in any kind of relationship there is a part which is of fantasy. That fantasy is just your mind: repressed desires are flying into dreams. In a better world, with more understanding, marriage will disappear, and with marriage will disappear the honeymoon too.

Now listen.

There have been societies: for example, the Hindu society -- it has killed the honeymoon by killing love, and only marriage exists. In America, they are killing marriage and saving love -- the honeymoon and only the honeymoon exists, not marriage. It is disappearing.

But to me, both are deep down in conspiracy. The honeymoon can exist only if there is some repression, otherwise there is nothing to project. And if there is something to project, then love fails again and again. Then the social PUNDITS come in and they start making arrangements for marriage, because it fails. It drives people crazy, and does not help them to live their lives. It makes them suicidal. It makes them neurotic, schizophrenic, hysterical. So the social PUNDIT has to come in, the priest and the politician have to come in and arrange for marriage, because love is too dangerous. And that's how the society has moved between these two polarities.

Sometimes, when people get fed up with marriage -- as they have got fed up in America -- they start thinking of love. When people get fed up with love as sooner or later they will find; they are already -- then they start moving towards marriage. Both are polarities of the same game.

To me, a different kind of society is needed where marriage and romance disappear. Marriage disappears, because to make two people live together by legal enforcement is immoral. To force two people to live together when they don't want to live together is against nature and against God.

Ninety-nine per cent of social diseases will disappear if people are not forced.

Listen to this:

A man went to his solicitor and said 'I am very rich, so money is no object, but I want to be rid of my wife, who is a bitch, without being had for murder. So tell me what to do.'

'Buy her a strong horse and it may throw her.'

A month later the man came back and said his wife was now the best horsewoman in the district...

'Try' said the lawyer 'buying her a mini and send her up the mountains in it.'

The man did this, but she drove like Sterling Moss, putting in danger everybody but herself. The husband told the solicitor he was desperate...

'Then buy her a big Jaguar.'

The man was back in a week, delighted. 'Name your fee' he said 'it worked.'

'What happened then?'

'Well, when she opened the cage door to feed the jaguar, it bit her bloody head off!'

Marriage creates a thousand and one complexities and solves nothing. Yes, it succeeds -- it succeeds in making people slaves. It succeeds in destroying people's individuality. Don't you see it all around? An unmarried man has a certain individuality, and a married man starts losing his individuality. He becomes

more and more of a type. The unmarried woman has a joy, something flowing. The married woman becomes dull, uninterested, bored. This is ugly -- to force people into boredom. People are here to be happy, people are here to enjoy and celebrate. This is ugly!

Marriage has to go. But if you choose fantasy and love, you will again fall into the same trap of marriage. Because love never succeeds -- never succeeds the way marriage succeeds financially, security-wise, for children, for society, for this and that. Love never succeeds as marriage succeeds.

So love is bound to create other kinds of troubles. And love exists because of repressed desires. When marriage disappears and desires are not repressed, love will disappear automatically.

A real society of human beings will not know anything of marriage and will not know anything of the honeymoon. It will know only of joy, of sharing with people. As long as you can share, good; if you cannot share, good-bye. Marriage disappears, and with it disappears the ugly divorce. Marriage disappears, and with it disappears the fantasy of the honeymoon.

When you are free to love, to meet, to be with people, the honeymoon will disappear. Laila and Majnun, and Shiri and Farihad, will not be possible -- nobody is obstructing the way. You can meet any woman and you can meet any man. Whomsoever you desire and whosoever desires you -- nobody else is barring the way. Then what is the need for fantasy? All kinds of food are available, and yet whatsoever is standing there is like a policeman or a magistrate or a priest and making you afraid and scared that if you eat this food you will go to hell. If you eat this food, only then can you go to heaven, and that food you don't want to eat; and that food leads you to heaven, and the food that you want to eat leads you to hell. Anything that gives you joy leads to hell, and anything that makes you miserable leads to heaven. When nobody is standing in between you and your desires, when desire is free, there will be no repression.

Without repression the honeymoon will disappear. The honeymoon is a by-product: it exists with marriage. It is like bait. You go fishing, you use bait. Honeymoon is a bait: it takes you into marriage. That's why women are very, very insistent about marriage -- because they know. They are more down-to-earth, more empirical than men. Men have remained dreamers, they think of stars and moons. And women only laugh at their ridiculous desires. The woman knows -- she is very down-to-earth-she knows that within ten, twelve, fifteen days, two to three weeks, the honeymoon will disappear. Then what? She insists on marriage.

A man was asking his woman -- he was in love -and he asked her in the night 'Love or something?'
And the woman said 'Marriage or nothing.'
He asked again 'Love or something?'
And she said 'Marriage or NOTHING.'

Love is not reliable. It comes and goes; it is a whim, a mood. If love remains, that simply means repression is still there.

Then, in a different society there will be joy. 'Love' will not be so important a word as 'delight', 'celebration'. Two people want to share their energies; if they are both willing, then there will be no hindrance. There will be only one limitation, that if the other is not willing, then it is finished. Then it never starts. All other limitations should be dropped.

And now science has made it possible for the problem of children to be very easily solved. In the old days people were not so fortunate. You are more fortunate. The problem of children can be solved. You can stay with a woman until the day you think 'Now we have lived together long enough and my love, my joy with the woman goes on increasing, my joy with the man goes on increasing, and now there is no possibility of our becoming separate.' You have found your soul-mate. The day you feel that, you can have children, otherwise there is no need to have children.

And in a better society, children should belong to the communes. The family has to disappear. There should be communes of people: a commune of painters, where painters -- painter men and painter women -- live together and enjoy their togetherness; a commune of poets, a commune of carpenters, a commune of goldsmiths: communes of different kinds of people who live together, rather than families.

The family has been a calamity. It is better when many people live together who possess everything in common and who share their love with each other.

But there should not be any restriction. Love should never become a duty -- only then is it joyful. The moment it becomes a duty, it is dead, heavyweight. And it creates a thousand and one problems which cannot be solved directly. That is the whole situation in the world. You can go to the psychoanalyst, you can

come to a Master, you can meditate, you can do this and that -- but your basic problem is not touched.

Your basic problem remains somehow connected with your sex energy, and you go on tackling it somewhere else. You go on cutting the leaves, pruning the leaves, and you never cut the root. People are miserable because people are fed up with each other. People are sad because they don't enjoy the company of each other. People are simply burdened: they are doing their duties, the love is not there.

Marriage and the honeymoon both come in the same package; they both have to go. Then there can be a non-repressed humanity, a fully expressive humanity, a fully expressive human being who knows nothing except joy, and who decides according to joy. Joy should become the criterion: that's what Tantra is all about. Joy should become the criterion.

I LOVE MA PREM SAVYA, I WANT HER TO BE WITH ME UNTIL I DIE. IS THIS A GOOD LAST DESIRE?

The question is from Prem Aniket.

The first thing: no desire is the last if you are still living. No desire is the last desire if you are still living. Who knows about the next moment? And how can you manage to know the next moment'?

How long you have known Savya? A few weeks. Before those few weeks, you had not even dreamt about her. If this can happen, this can happen again. After three weeks, you may meet another woman. Until you are dead no desire is the last desire. Each desire creates another desire: desire is a continuum. Only two things, death or enlightenment, stop desires. And certainly neither of them has happened yet, Aniket; neither death has happened nor enlightenment.

It is good to understand desire. Each desire brings in new desires. One desire creates ten desires. It is just like out of one small seed comes a big tree, thousands of branches, and millions of leaves. Out of one desire, the seed, many desires arise.

You cannot say anything about the future -- you should not say -- the future remains open. This is one of the greatest efforts of man -- ridiculous, but man goes on making it. One: he wants to reform the past which cannot be done. Whatsoever has happened has happened, there is no way to redo it; you cannot even touch it here and there. You cannot make it better, you cannot make it worse. It is simply beyond you. It has happened, it has become actual; and that which has become cannot even be touched. The past is finished; it is complete the way it is. You cannot go back and you cannot rearrange it. It is good. Otherwise, if you could rearrange the past, if you could go back you would go mad.

Then you would never come to the present again; the past is so long. It is good that the doors of the past are closed. But man, the stupid mind of man goes on thinking of reforming, reformulating, doing something here and there. Don't you think about it sometimes: you had not said it, and you start thinking what would have been better; you had not done it -- what would.have been better? And in your fantasy you try to say that and do that. But you are simply wasting time -- now nothing can be done, it has slipped out of your hands.

The past cannot be reformed, and the future cannot be predicted. That too, man goes on doing -- he wants to predict the future. The future is that which has not happened. The future remains open: openness is what the future is. The future is indeterminate; it is not actual, it is only probable. Nothing is certain about the future. There is no certainty about the future. But man is foolish. Again he goes to the astrologers, consults the I CHING, tarot cards, shadow readers. Man is so foolish that he tries to find ways somehow so that he can know beforehand what the future will be. But if you can know about it beforehand, it is already past, it is no longer the future. Only the past can be known, the future remains unknown.

That is the intrinsic quality of the future -- unknownness. All is possible and nothing is certain -- that's what future is. All has happened, nothing more can happen -- that's what past is. And the present is just a passage from the actual to the potential, from the closed to the open, from the dead to the alive.

Now, you ask: IS THIS A GOOD LAST DESIRE?

You would like that it should be your last desire, but then you would have to commit suicide, either actually or metaphorically. You will have to commit suicide if you want it to be your last desire. Either go and jump in front of a train, or into the sea, or into an abyss -- actually commit suicide -- then you can have this as the last desire. Or psychologically commit suicide, which is what many have done. Don't look at any other woman again. Close your eyes, become afraid. Cling to whomsoever you love and don't go here, there, astray. Don't even think, don't even dream... that is psychological suicide. But in both ways you will not be

able to live, because you will not have any future to live. It you really want to live and you want to live, in fact, that's what you are asking: you want to live with Savya -- to live you have to be alive.

Don't think in terms of 'the last desire'. And why, why would you like it to be the last? Why can't you share your energies some day with some other women? Why be so miserly? Why be so inhuman? Are not other women as divine as Savya? Has not God. appeared in many, many forms, millions of forms around you? Why cling to one form? Why this clinging?

This clinging comes out of repression, because you have repressed your desires. Then one day you find a woman who is loving towards you and you cling. You are afraid to lose her, because you know all those long nights when you were alone. If now this woman goes, again you will be alone. Now this woman is afraid of her loneliness herself; she clings to you. She is afraid that some day you may move towards somebody else; you may not look towards her, and she will be left alone. 'Long have been those nights of loneliness, now no more. We have found each other. We should cling to each other. We should possess each other and we should guard each other, so nobody goes anywhere.

But out of this guarding look what has happened: people are bored. You want a lover not a guard; you want a beloved not a jailer. You want to flow, not to be imprisoned. Look at the contradictory desire: you want to live and love, but whatsoever you do disturbs your love, destroys your love, creates hindrances to the flow. You want to love and live, and you want to be joyously alive, but whatsoever you do goes against it, is against it.

Why should this be the last desire? I am not saying that this should not be the last desire, remember, don't misunderstand me. I am not saying THIS should not be the last desire. I am saying simply saying, WHY should it be the last desire? If it happens that you remain together, if it happens that you never find a more beautiful woman, a more loving woman -- good, you are fortunate. If it happens that Savya never finds another man who is more loving, more alive than you -- fortunate. But if she finds a more loving man who can make her more joyful, who can bring her to greater peaks of ecstasy, then what? Should she cling to you? Then she is going against herself. Why should she cling to you?

And if she clings to you, she will never be able to forgive you, because it will be because of you she had to miss that ecstatic man; she will always be angry with you. That's why wives are angry, husbands are angry. That anger has a natural base to it. The anger is not about mundane things; it is not about the tea not being hot enough, it is not that. Who bothers, when you love a woman, whether the tea is hot or not'? When love is hot everything is hot. When love has gone cold everything seems cold. It is not that your slippers were not there where they should be when you get up. When you love a woman who bothers?

But when love disappears, that heat disappears. Then you are angry, and the anger is such that you cannot say it and the society does not allow it. The anger is such that you cannot be true about it. Maybe you have repressed it so deeply that you don't even become aware of it, you are not even conscious of it -- that you are angry because now, because of THIS woman, other women have become unavailable to you. Because this woman goes on surrounding you, and is constantly watching you. Because this man goes on watching you and does not allow you to move and have your life in your own way, the way you want it now.

Your past promises have become prisons. Then you are angry; and the anger has nothing to do with anything in particular, it is a general anger. So you cannot even say where it is, why it is, how it is! Then it jumps on any excuses -- the tea is not hot, the food is not as you would like it to be.

This clinging creates anger, and we are not here to be unnecessarily in anger. Why? For what? For what purpose? If Savya meets some beautiful person and suddenly feels that now she has found the right person, then what should she do? She should cling to you? She should not betray you?

These words are ugly...'betray'. In fact, if she remains with you she is betraying her own being. If she remains with you she is betraying her love, she is betraying her joy, she is betraying God. Now God has called from another door; she is betraying God. And she will never be able to love you anymore that is not possible; God has called from somewhere else. Some other eyes have become the doors and windows. Some other form has become alive and attractive. What can she do now? She can avoid seeing that person, but how will she be able to forgive YOU? Now anger will start erupting. Now she will be angry for no reason at all, and the anger will destroy your love. It has already flown.

Remember, love is a breeze. Just see... no breeze right now. the trees are silent. What can they do? They cannot create the breeze. Whenever it comes, it comes. When it comes, they will dance with joy. When it has gone, it has gone. They have to wait.

Love is like a breeze. When it comes, it comes. Who knows from what direction, from what person,

from whom?

This is the Tantra liberation. Tantra is a dangerous philosophy, it is a dangerous religion. It has not yet been tried on a larger scale -- only a few individuals, far and few between. And they have suffered very much, because the society does not allow... The society thinks: This is absolute sin. But Tantra says: To live with a woman with whom your love flow has ceased, with whom you are no longer joyful, is sin. It is rape to make love to a woman you don't love. It is rape to make love to a man you don't love; it is prostitution.

This is the Tantra attitude about life. Tantra believes in joy because Tantra says: Joy is God. Remain true to joy and sacrifice everything to joy. Let joy be the only God, and sacrifice everything -- whatsoever is needed. Remain flowing.

You say :I LOVE MA PREM SAVYA, I WANT HER TO BE WITH ME UNTIL I DIE...

Are you thinking to die very soon? Who knows how long you may live? Why are you thinking about the future in the first place? To think about the future is to miss the present. You think that you are thinking great things. You have read such things by foolish poets. Poets are almost always foolish; they don't have a real experience of life, they only dream.

Now look, you think this is great love -- that you want to live with her until you die. This is not great love, you are afraid. In fact, right now you are not enjoying it, that's why you are spreading into the future. Right now you are missing it, so you want to have it anyhow. Maybe not today, then tomorrow, the day after tomorrow -- that's why the fear arises. You would like to be with her for your whole life, so that somehow you can manage.

But why not now? If it can ever be had, it can be had right now. You don't know how to live right now, so you think about the future. And time is a great illusion. Only NOW exists. Tomorrow, again it will be today. The day after tomorrow, again it will be today. After one year, it will be today. It will always be today. God is always in the present. If you want to live, live right now. Why think of the future? Let your love be so intense, like a flame, that it burns you totally right now.

And now you are thinking 'until I die...'

Who can say? At least I am not going to say anything about it, because I would like you to remain free. And I would like Savya also to be free. Meet as two free individuals, meet as two freedoms. And let the meeting be there while the freedom lasts. When your meeting starts corrupting freedom, separate -- the time has come to say good-bye. Feel grateful for the days that you lived with the woman or with the man. Feel tremendously grateful that those days were made available to you through the other. Feel grateful for all that experience. But what can you do? With tears in your eyes, with gratitude, with love, with friendship, with compassion -- separate. The breeze is no longer blowing this way. What can you do? Feel helpless, but become separate. Don t cling, otherwise you will destroy each other.

If you really love the other person, the moment love has disappeared, you will make the other free. At least this much love is due... to make the other free, so that somewhere else, in some other pasture, love can flower and bloom. At least this much you can do for the other, that the love -- if it has disappeared between you -- can flower and bloom somewhere else with somebody else. Love is God -- it is irrelevant where it happens, between whom it happens -- between A and B, or C and D, or E and G. It is irrelevant where it happens.

If it happens, it is good. The world has become so loveless because we cling to people when love stops. The world will be so full of love if people don't cling and remain free.

Be free in your love. Meet out of freedom, and when the freedom is destroyed, let that be an indication that love has disappeared. Because love cannot destroy freedom: love and freedom are two names for the same thing. Love cannot destroy freedom. If freedom is being destroyed, then something else is pretending to be love -- jealousy, hatred, domination, safety, security, prestige, social respectability: something else has come in. Before it enters and corrupts you and poisons you too much, escape from it.

OSHO, I WANT TO TAKE SANNYAS, AND I HAVE BEEN WAITING FOR IT FOR YEARS. BUT I AM AFRAID I MAY GET INTO SOME TROUBLE BECAUSE OF IT. WHAT SHOULD I DO?

I can only promise that you will get into troubles. I cannot say that you will not get into troubles. It is a device to create chaos in your life.

But there are two kinds of troubles: destructive troubles and creative troubles. Avoid destructive

troubles, because they simply destroy. There are creative troubles which create, which bring you to a higher plane of consciousness.

Troubles you have enough already. Certainly I am not going to add any more troubles of that kind.

It happened...

There was a woman in a railway carriage who was joined by a man who had with him a crowd of dirty and ill-behaved kids. Before they had gone very far, he gave one of his kids a fearful belting.

'Look here' said the woman 'you stop beating that child or I'll get you into trouble.'

'You'll do what?'

'I said: I'll get you into trouble!' the woman shouted.

'Listen, lady, my wife has run off with a black man, taking every penny I've got; I'm on my way to leave these kids with a relative who drinks; the girl in the corner is fifteen and eight months pregnant, that kid over there has messed his pants, the baby has thrown the flask out of the window, and the one I've just beaten has swallowed our tickets. For being off work, I've had the sack! Did you say you were going to get me into trouble -- what more trouble?'

No, I am not going to put you into more trouble of the same kind you have been living in your whole life. I will introduce new kinds of troubles into your life. Be courageous. And you have waited long. You say you have been thinking about it for years?

There was this football match between the mice and the insects. At half-time the score was six all, and at the end, it was eleven-ten to the mice. So the insects went to the centipede's cave and said 'Why haven't you been at the match?'

'I've been putting my boots on' said the centipede.

How long will you be putting your boots on? Soon the match will be over! Please do things faster.

OSHO, CAN'T I TAKE THE JUMP MYSELF, ALONE? IS A MASTER ABSOLUTELY NEEDED?

Two fellows, Pete and Dave, are working on the scaffolding. There's a man comes past looking for new acts for the Varieties, and he's just under the building, when all of a sudden he sees Pete doing a triple somersault off the top of the scaffolding, followed by a backflip, another double somersault, and landing on his feet.

The fellow on the ground thinks that's tremendous, so he goes up to Pete and says 'Would you like to come and do an act for me?'

'Yes, all right.'

'How much do you want for it?'

'A hundred pounds.'

'A hundred pounds?'

'Well there's fifty for me, and fifty for Dave who hit me on the foot with a hammer.'

Alone, you will not be able to go. You will need a Master to hit you. The journey is so unfamiliar, the journey is into an abyss. If somebody really pushes you hard, you are not going to take the jump. You will have to be hammered.

WHAT IS NIRVANA?

This story is about NIRVANA... this ancient Buddhist story.

An exceptionally beautiful young woman, Enyadatta, enjoyed nothing quite as much as gazing at herself in the mirror. She was a little crazy, as all human beings are. When she looked into her mirror one morning, the figure in the glass had no head. Enyadatta became hysterical and rushed around yelling 'My head is gone, where is my head? Who has my head? I shall die if I don't find it!'

Even though everyone assured Enyadatta that her head was on her shoulders, she refused to believe them. Every time she looked in the mirror, her head wasn't there, so she continued her frenzied search, shouting and crying for help. Fearing for her sanity, Enyadatta's friends and relatives dragged her home and tied her to a pillar so she wouldn't hurt herself.

Enyadatta's friends continued to reassure that her head was still on her shoulders and slowly she began to wonder whether they might not be telling the truth. Suddenly one of her friends gave her a sharp clout on the head. She cried out in pain, and her friend exclaimed 'That's your head! There it is!' Enyadatta immediately realised that she had somehow deluded herself into thinking she had no head, when, in fact, she always had it.

So it is with NIRVANA.

You have never been out of it. You have never been away from it. It is in you; you are in it. It is already the case, you have just to become a little more alert. You need a clout on the head.

The head is there. You cannot see it because you are looking in the wrong direction or in a wrong mirror. You cannot see it because you don't have the clarity to see. Otherwise NIRVANA is not some goal somewhere, it is not the after-life; it is here-now. NIRVANA is the stuff you are made of. It is in each cell, it is in each fibre of your being. It is YOU. Just a remembrance is needed.

Just a remembrance...

Tantra: The Supreme Understanding

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IN HIS SONG OF MAHAMUDRA, TILOPA SAYS:
MAHAMUDRA IS BEYOND ALL WORDS AND SYMBOLS, BUT FOR YOU, NAROPA, EARNEST AND LOYAL, MUST THIS BE SAID:
THE VOID NEEDS NO RELIANCE, MAHAMUDRA RESTS ON NOUGHT. WITHOUT MAKING AN EFFORT, BUT REMAINING LOOSE AND NATURAL, ONE CAN BREAK THE YOKE -- THUS GAINING LIBERATION.

The experience of the ultimate is not an experience at all -- because the experiencer is lost. And when there is no experiencer, what can be said about it? Who will say it? Who will relate the experience? When there is no subject, the object also disappears -- the banks disappear, only the river of experience remains. Knowledge is there, but the knower is not.

That has been the problem for all the mystics. They reach to the ultimate, but they cannot relate it to those who are following. They cannot relate it to others who would like to have an intellectual understanding. They have become one with it. Their whole being relates it, but no intellectual communication is possible. They can give it to you if you are ready to receive; they can allow it to happen in you if you also allow it, if you are receptive and open. But words won't do, symbols won't help; theories and doctrines are of no use at all.

The experience is such that it is more like an experiencing than like an experience. It is a process -- and it begins, but it never ends. You enter into it, but you never possess it. It is like a drop dropping in the ocean, or, the ocean itself dropping into the drop. It is a deep merger, it is oneness, you simply melt away into it. Nothing is left behind, not even a trace, so who will communicate? Who will come back to the world of the valley? Who will come back to this dark night to tell you?

All the mystics all over the world have always felt impotent as far as communication is concerned. Communion is possible, but communication, no. This has to be understood from the very beginning. A communion is a totally different dimension: two hearts meet, it is a love affair. Communication is from head to head; communion is from heart to heart, communion is a feeling. Communication is knowledge: only words are given, only words are said, and only words are taken and understood. And words are such: the very nature of words is so dead that nothing alive can be related through them. Even in ordinary life, leave aside the ultimate, even in ordinary experiencing when you have a peak moment, an ecstatic moment, when you really feel something and become something, it becomes impossible to relate it in words.

In my childhood I used to go early in the morning to the river. It is a small village. The river is very very lazy, as if not flowing at all. And in the morning when the sun is not yet arisen, you cannot see whether it is flowing, it is so lazy and silent. And in the morning when there is nobody, the bathers have not come yet, it is tremendously silent. Even the birds are not singing in the morning -- early, no sound, just a soundlessness pervades. And the smell of the mango trees hangs all over the river.

I used to go there, to the furthest corner of the river, just to sit, just to be there. There was no need to do anything, just being there was enough, it was such a beautiful experience to be there. I will take a bath, I will swim, and when the sun will arise I will go to the other shore, to the vast expanse of sand, and dry myself there under the sun, and lie there, and sometimes even go to sleep.

When I came back my mother used to ask, "What have you been doing the whole morning?" I will say, "Nothing," because, actually, I had not been doing anything. And she will say, "How is it possible? Four hours you have not been here, how is it possible that you have not been doing anything? You must have been doing something." And she was right, but I was also not wrong.

I was not doing anything at all. I was just being there with the river, not doing anything, allowing things to happen. If it FELT like swimming, remember, if it FELT like swimming, I would swim, but that was not a doing on my part, I was not forcing anything. If I felt like going into sleep, I would go. Things were happening, but there was no doer. And my first experiences of satori started near that river: not doing anything, simply being there, millions of things happened.

But she would insist: "You must have been doing something." So I would say, "Okay, I took a bath and I dried myself in the sun," and then she was satisfied. But I was not, because what happened there in the river is not expressed by words: "I took a bath" -- it looks so poor and pale. Playing with the river, floating in the river, swimming in the river, was such a deep experience. To say simply, "I took a bath," makes no sense about it; or to just say, "I went there, had a walk on the bank, sat there," conveys nothing.

Even in ordinary life you feel the futility of words. And if you don't feel the futility of words, that shows that you have not been alive at all; that shows that you have lived very superficially. If whatsoever you have been living can be conveyed by words, that means you have not lived at all.

When for the first time something starts happening which is beyond words, life has happened to you, life has knocked at your door. And when the ultimate knocks at your door, you are simply gone beyond words -- you become dumb, you cannot say; not even a single word is formed inside. And whatsoever you say looks so pale, so dead, so meaningless, without any significance, that it seems that you are doing injustice to the

experience that has happened to you. Remember this, because Mahamudra is the last, the ultimate experience.

Mahamudra means a total orgasm with the universe. If you have loved somebody, and sometimes you have felt a melting and merging -- the two are no more two; the bodies remain separate, but something between the bodies makes a bridge, a golden bridge, and the twoness inside disappears; one life energy vibrates on both the poles -- if it has happened to you, then only you can understand what Mahamudra is. Millions and millions times deep, millions and millions of times high, is Mahamudra. It is a total orgasm with the whole, with the universe. It is melting into the source of being.

And this is a song of Mahamudra. It is beautiful that Tilopa has called it a song. You can sing it, but you cannot say it; you can dance it, but you cannot say it. It is such a deep phenomenon that singing may convey a little tiny part of it -- not what you sing, but the way you sing it.

Many mystics have simply danced after their ultimate experience; they could not do anything else. They were saying something through their whole being and body; altogether, body, mind, soul, everything involved in it. They were dancing; those dances were not ordinary dances. In fact, all dancing was born because of these mystics; it was a way to relate the ecstasy, the happiness, the bliss. Something of the unknown has penetrated into the known, something of the beyond has come to the earth -- what else can you do? You can dance it, you can sing it. This is a song of Mahamudra.

And who will sing it? Tilopa is no more. The orgasmic feeling itself is singing. It is not a song of Tilopa; Tilopa is no more. The experience itself is vibrating and singing. Hence, the song of Mahamudra, the song of ecstasy, ecstasy itself singing it. Tilopa has nothing to do; Tilopa is not there at all, Tilopa has melted. When the seeker is lost, only then the goal is achieved. Only when the experiencer is no more, the experience is there. Seek and you will miss it -- because through your seeking the seeker will be strengthened. Don't seek and you will find it. The very seeking, the very effort, becomes a barrier, because the more you seek, the more the ego is strengthened: the seeker. Do not seek.

This is the deepest message of this whole song of Mahamudra: do not seek, just remain as you are, don't go anywhere else. Nobody ever reaches God, nobody can because you don't know the address. Where will you go? Where will you find the divine? There is no map, and there is no way, and there is nobody to say where he is. No, nobody ever reaches God. It is always the reverse: God comes to you. Whenever you are ready, he knocks at your door; he seeks you whenever you are ready. And the readiness is nothing but a receptivity. When you are completely receptive there is no ego; you become a hollow temple with nobody in it.

Tilopa says in the song, become like a hollow bamboo, nothing inside. And suddenly, the moment you are a hollow bamboo, the divine lips are on you, the hollow bamboo becomes a flute, and the song starts -- this is the song of Mahamudra. Tilopa has become a hollow bamboo, and the divine has come, and the song has started. It is not Tilopa's song, it is the song of the ultimate experience itself.

Something about Tilopa before we enter into this beautiful phenomenon. Nothing much is known about Tilopa, because nothing in fact can be known about such persons. They don't leave a trace, they don't become a part of history. They exist by the side, they are not part of the main traffic where the whole humanity is moving; they don't move there. The whole humanity moves through desiring, and persons like Tilopa move into desirelessness. They simply move away from the main traffic of humanity where history exists.

And the more away they go from the traffic, the more mythological they become. They exist like myths, they are no more events in time. And this is as it should be, because they move beyond time, they live beyond time -- they live in the eternity. From this dimension of our common humanity, they simply disappear, they evaporate. The moment when they are evaporating, only that moment we remember, that much they are part of us. That's why nothing much is known about Tilopa, who he is.

Only this song exists. This is his gift, and the gift was given to his disciple, Naropa. These gifts cannot be given to anybody -- unless a deep love intimacy exists. One has to be capable to receive such gifts. This song has been given to Naropa, his disciple. Before this song was given to Naropa, Naropa was tested in millions of ways: his faith, his love and trust. When it came to be known that there exists nothing like doubt in him, not even a tiny part of doubt, when his heart was totally full with trust and love, then this song was given.

I am also here to sing a song, but it can be given to you only when you are ready. And your readiness means that doubt should simply disappear from the mind. It should not be suppressed, you should not try to defeat it, because defeated it will remain in you; suppressed, it will remain part of your unconscious and it

will go on affecting you. Don't fight your doubting mind, don't suppress it. Rather, on the contrary, you simply bring more and more energy into trust. You simply be indifferent to your doubting mind, nothing else can be done.

Indifference is the key: you simply be indifferent. It is there -- accept it. Bring your energies more and more towards trust and love -- because it is the same energy which becomes doubt; it is the same energy which becomes trust. Remain indifferent to doubt. The moment you are indifferent your cooperation is broken, you are not feeding it -- because it is through attention that anything is fed. If you pay attention to your doubt, even if you are against it, paying attention to it is dangerous because the very attention is the food; that is your cooperation. One has just to be indifferent, neither for nor against: don't be for doubt, don't be against doubt.

So now you will have to understand three words. One word is "doubt," another word is "belief," the third word is "trust" or "faith" -- what in the East is known as SHRADDHA. Doubt is a negative attitude towards anything. Whatsoever is said, first you look at it negatively. You are against it, and you will find reasons, rationalizations how to support your "againstness." Then there is the mind of belief. It is just like the mind of doubt only standing upside down; there is not much difference. This mind looks at things positively and tries to find reasons, rationalizations how to support it, how to be for it. The mind who doubts suppresses belief; the mind who believes suppresses doubt -- but they both are of the same stuff; the quality is not different.

Then there is a third mind whose doubting has simply disappeared -- and when doubt disappears, belief also disappears. Faith is not belief, it is love. Faith is not belief because it is not half, it is total. Faith is not belief because there is no doubt in it, so how can you believe? Faith is not a rationalization at all: neither for nor against, neither this nor that. Faith is a trusting, a deep trusting, a love. You don't find any rationalizations for it, it simply is so. So what to do?

Don't create belief against faith. Just be indifferent to belief and doubt both, and bring your energies towards more and more love; love more, love unconditionally. Not only love me, because that is not possible: if you love, you simply love more. If you love, you simply exist in a more loving way -- not only towards the master, but towards everything that exists around you: towards the trees and the stones, and the sky and the earth. You, your being, your very quality of being, becomes a love phenomenon. Then trust arises. And only in such a trust can a gift like the song of Mahamudra be given. When Naropa was ready Tilopa gave this gift.

So remember, with a master you are not on a "headtrip." Doubt and belief are all "head-trips." With a master you are on a "heart-trip." And heart doesn't know what doubt is, heart doesn't know what belief is -- heart simply knows trust. Heart is just like a small child: the small child clings to the father's hand, and wherever the father is going the child is going, neither trusting nor doubting; the child is undivided. Doubt is half, belief is half. A child is still total, whole; he simply goes with the father wherever he is going. When a disciple becomes just like a child, then only these gifts of the highest peak of consciousness can be given.

When you become the deepest valley of reception, then the highest peaks of consciousness can be given to you. Only a valley can receive a peak. A disciple should be absolutely feminine, receptive, like a womb. Only then such a phenomenon happens as is going to happen in this song.

Tilopa is the master, Naropa is the disciple, and Tilopa says:

> MAHAMUDRA IS BEYOND ALL WORDS AND SYMBOLS, BUT FOR YOU, NAROPA, EARNEST AND LOYAL, MUST THIS BE SAID....

It is beyond words and symbols, all words and all symbols. Then how can it be said? If it is really beyond all words and symbols, then how can it be said? Is there any way then? Yes, there is a way: if there is a Naropa there is a way; if there is really a disciple there is a way. It depends on the disciple whether the way will be found or not.

If the disciple is so receptive that he has no mind of his own -- he does not judge whether it is right or wrong, he has no mind of his own, he has surrendered his mind to the master, he is simply a receptivity, an emptiness, ready to welcome whatsoever is given unconditionally -- then words and symbols are not needed, then something can be given. And you can listen to it between the words, you can read it between the lines -- then words are just an excuse. The real thing happens just by the side of the words.

A word is just a trick, a device. The real thing follows the words like a shadow. And if you are too much

of the mind, you will listen to the words, then it cannot be communicated. But if you are not a mind at all, then the subtle shadows that follow the words, very subtle, only the heart can see them, invisible shadows, invisible ripples of consciousness, "vibes"... then communion is immediately possible.
Remember this, says Tilopa:

... BUT FOR YOU, NAROPA, EARNEST AND LOYAL, MUST THIS BE SAID....

That which cannot be said, must be said for a disciple. That which cannot be said, which is absolutely invisible, must be made visible for the disciple. It depends not only on the master -- EVEN MORE it depends on the disciple.

Tilopa was fortunate to find a Naropa. There have been a few masters, unfortunate, who never could find a disciple like Naropa. So whatsoever they had gained disappeared with them, because there was nobody to receive it.

Sometimes masters have traveled thousands of miles to find a disciple. Tilopa himself went from India to Tibet to find Naropa, to find a disciple. Tilopa wandered all over India and couldn't find a man of that quality, who would receive such a gift, who would appreciate such a gift, who would be able to absorb it, to be reborn through it. And once the gift was received by Naropa, he became totally transformed. Then Tilopa is reported to have said to Naropa, "Now you go and find your own Naropa."

Naropa was also fortunate in that way: he was able to find a disciple whose name was Marpa. Marpa was also very fortunate; he was able to find a disciple whose name was Milarepa. But then the tradition disappeared, then no more disciples of that great caliber. Many times religion has come to the earth and disappeared; many times it will come and disappear. A religion cannot become a church; a religion cannot become a sect. A religion depends on PERSONAL communication, on personal communion. The religion of Tilopa existed only for four generations, from Naropa to Milarepa; then it disappeared.

Religion is just like an oasis: the desert is vast, and sometimes in tiny parts of the desert an oasis appears. And while it lasts, seek it; and while it is there, drink of it -- and it is very very rare.

Jesus says many times to his disciples, "A little while more I am here. And while I am here, you eat me, you drink me. Don't miss this opportunity" -- because then thousands of years... and a man like Jesus may not be there. The desert is vast. The oasis sometimes appears and disappears; because the oasis comes from the unknown it needs an anchor on this earth. If the anchor is not there it cannot remain here. And Naropa is an anchor.

The same I would like to say to you: While I am here, a little while more, don't miss the opportunity. And you can miss it in trivial things: you can remain occupied with nonsense, with mental garbage. You can go on thinking for and against -- and the oasis will disappear soon. You can think for and against later on. Right now, drink of it, because then there will be many lives for you to think for and against, there is no hurry for it. But while it lasts, drink of it.

Once you are drunk with a Jesus or a Naropa, you are totally transformed. The transformation is very very easy and simple, it is a natural process. All that is needed is to become a soil and receive the seed; to become a womb and receive the seed.

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It cannot be uttered, it is unutterable -- but it has to be said for a Naropa. Wherever a disciple is ready the master appears, has to appear. Wherever there is a deep need, it has to be fulfilled. The whole existence responds to your deepest need, but the need must be there; otherwise you can pass a Tilopa, a Buddha, a Jesus, and may not be even able to see that you passed a Jesus.

Tilopa lived in this country. Nobody listened to him -- and he was ready to give the ultimate gift. What happened? And this has happened in this country many times; there must be something behind it. And this has happened more in this country than anywhere else, because more Tilopas have been born here. But why does it happen that a Tilopa has to go to Tibet? Why does it happen that a Bodhidharma has to go to China?

This country knows too much, this country has become too much of the head. That's why it is difficult to find a heart -- the country of brahmins and pundits, the country of great knowers, philosophers. They know

all the Vedas, all the Upanishads, they can recite by memory the whole scriptures: a country of the heads. That's why it has been happening so many times.

Even I feel, so many times I feel it, that whenever a brahmin comes it is difficult to communicate. A man who knows too much becomes almost impossible -- because he knows without knowing. He has gathered many concepts, theories, doctrines, scriptures. It is just a burden on his consciousness, it is not a flowering. It has not happened to him, it is all borrowed, and all that is borrowed is rubbish, rot -- throw it as soon as you can throw it.

Only that which happens to you is true. Only that which flowers in you is true. Only that which grows in you is true and alive. Remember it always: avoid borrowed knowledge.

Borrowed knowledge becomes a trick of the mind: it hides ignorance -- it never destroys it. And the more you are surrounded by knowledge, deep inside at the center, at the very root of your being, is ignorance and darkness there. And a man of knowledge, borrowed knowledge, is almost closed within his own knowledge; you cannot penetrate him. And it is difficult to find his heart, he himself has lost all contact with his heart. So it is not incidental that a Tilopa has to go to Tibet, a Bodhidharma to China: a seed has to travel so far, not finding a soil here.

Remember this, because it is easy to become too much addicted to knowledge -- it is an addiction, it is a drug. And lsd is not so dangerous, marijuana is not so dangerous. And in a way they are similar, because marijuana gives you a glimpse of something which is not there; it gives you a dream of something which is absolutely subjective -- it gives you an hallucination. And knowledge is also the same: it gives you an hallucination of knowing. You start feeling that you know because you can recite the Vedas, you know because you can argue, you know because you have a very very logical, keen mind. Don't be a fool! Logic has never led anybody to truth. And a rational mind is just a game. All arguments are juvenile.

Life exists without any argument, and truth needs no proofs -- it needs only your heart; not arguments, but your love, your trust, your readiness to receive.

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You cannot find more significant words ever uttered. Try to understand every nuance of what Tilopa is trying to say.

THE VOID NEEDS NO RELIANCE....

If there is something, it needs a support, it needs a reliance. But if there is nothing, emptiness, there is no need for any support. And this is the deepest realization of all the knowers: that your being is a non-being. To say it is a being is wrong because it is not something, it is not like something. It is like nothing: a vast emptiness, with no boundaries to it. It is an ANATMA, a no-self; it is not a self inside you.

All feelings of self are false. All identifications that "I am this and that" are false.

When you come to the ultimate, when you come to your deepest core, you suddenly know that you are neither this nor that -- you are no one. You are not an ego, you are just a vast emptiness. And sometimes if you sit, close your eyes and just feel who you are -- where are you? And go deeper and you may become afraid, because the deeper you go, the deeper you feel that you are nobody, a nothingness. That's why people become so scared of meditation. It is a death. It is a death of the ego -- and the ego is just a false concept.

Now physicists have come to the same truth through their scientific research deepening into the realm of matter. What Buddha, Tilopa and Bodhidharma reached through their insight, science has been discovering in the outside world also. Now they say there is no substance -- substance is a parallel concept of self.

A rock exists; you feel that it is very substantial. You can hit somebody's head and blood will come out, even the man may die; it is very substantial. But ask the physicists: they say it is a no-substance, there is nothing in it. They say that it is just an energy phenomenon; many energy currents crisscrossing on this rock give it a feeling of substance. Just as you draw many lines crisscrossing on a piece of paper: where many

lines cross a point, a point arises. The point was not there; two lines crossing and a point arises: many lines crossing and a big point arises. Is that point really there? Or just lines crossing give an illusion of a point being there?

Physicists say that energy currents crisscrossing create matter. And if you ask what are these energy currents -- they are not material, they have no weight, they are nonmaterial. Nonmaterial lines crisscrossing give an illusion of a material thing, very substantial like a rock.

Buddha achieved this illumination twenty-five centuries before Einstein, that inside there is nobody; only energy lines crisscrossing give you a feeling of the self. Buddha used to say that the self is just like an onion: you peel it, one layer comes off, another layer is there. You go on peeling, layer by layer, and what remains finally? The whole onion is peeled and you find nothing inside.

Man is just like an onion. You peel layers of thought, feeling, and finally, what do you find? A nothing. This nothingness needs no support. This nothingness exists by itself. That's why Buddha says there is no God; there is no need for a God because God is a support. And Buddha says there is no creator because there is no need to create a nothingness. This is one of the most difficult concepts to understand -- unless you realize it.

That's why Tilopa says:

MAHAMUDRA IS BEYOND ALL WORDS AND SYMBOLS.

Mahamudra is an experience of nothingness -- simply you are not. And when you are not, then who is there to suffer? Who is there to be in pain and anguish? Who is there to be depressed and sad? And who is there to be happy and blissful? Buddha says that if you feel you are blissful you will become again a victim of suffering, because you are still there. When you are not, completely not, utterly not, then there is no suffering and no bliss -- and this is the real bliss. Then you cannot fall back. To attain nothingness is to attain all.

My whole effort with you is also to lead you towards nothingness, to lead you to a total vacuum.

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The first thing to understand is that the concept of self is created by the mind -- there is no self in you.

It happened: a great Buddhist, a man of enlightenment, was invited by a king to teach him. The name of the Buddhist monk was Nagasen, and the king was a viceroy of Alexander. When Alexander went back from India, he left Minander as his viceroy here; his Indian name is Milanda. Milanda asked Nagasen to come and teach him. He was really interested, and he had heard many stories about Nagasen. And many rumors had come to the court: "This is a rare phenomenon! Rarely it happens that a man flowers, and this man has flowered. He has an aroma of something unknown around him, a mysterious energy. He walks on the earth, but he is not of the earth." He became interested; he invited him.

The messenger who went to Nagasen came back very much puzzled, because Nagasen said, "Yes, if he invites, Nagasen will come -- but tell him there is no one like Nagasen. If he invites I will come, but tell him exactly that there is no one like 'I am.' I am no more." The messenger was puzzled, because if Nagasen is no more, then who will come? And Milanda was also puzzled. He said, "This man talks in puzzles. But let him come." And he was a Greek, this Milanda, and the Greek mind is basically logical.

There are only two minds in the world, the Indian and the Greek. The Indian is illogical, and the Greek is logical. The Indian moves into the dark depths, wild depths, where are no boundaries, everything is vague, cloudy. The Greek mind walks on the logical, the straight, where everything is defined and classified. The Greek mind moves into the known. The Indian mind moves into the unknown, and even more into the unknowable. The Greek mind is absolutely rational; the Indian mind is absolutely contradictory. So if you find too many contradictions in me, don't be bothered. It is the way... in the East contradiction is the way to relate.

Milanda said, "This man seems to be irrational, gone mad. If he is not then how can he come? But let him come, I will see. I will prove: just by coming he is proving that he is."

Then came Nagasen. Milanda received him at the gate and the first thing he asked, he said, "I am

puzzled: you have come and still you said that you are not."

Nagasen said, "Still I say. So let us settle it here."

A crowd gathered, the whole court came there, and Nagasen said, "You ask."

Milanda asked, "First tell me: if something is not, how can it come? In the first place it is not, then there is no possibility of its coming -- and you have come. It is simple logic that you are."

Nagasen laughed and he said, "Look at this RATHA" -- the bullock cart on which he had come. He said, "Look at this. You call it a ratha, a cart."

Milanda said, "Yes."

Then he told his followers to remove the bullocks. The bullocks were removed and Nagasen asked, "Are these bullocks the cart?"

Milanda said, "Of course not."

Then, by and by, everything from the cart was removed, every part. Wheels were removed and he asked, "Are these wheels the cart?"

And Milanda said, "Of course not!"

When everything was removed and there was nothing, then Nagasen asked, "Where is the cart I had come in?... and we never removed the cart, and all that we have removed you confirmed that this is not the cart. Now where is the cart?"

Nagasen said, "Just like this Nagasen exists. Remove parts and he will disappear." Just crisscrossing lines of energy: remove the lines and the dot will disappear. The cart is just a combination of parts.

You are also a combination of parts, the "I" is a combination of parts. Remove things and the "I" will disappear. That's why when thoughts are removed from consciousness, you cannot say "I," because there is no "I" -- just a vacuum is left. When feelings are removed, the self disappears completely. You are and yet not: just an absence, with no boundaries, emptiness.

This is the final attainment, this state is Mahamudra, because only in that state you can have an orgasm with the whole. Now there is no boundary, no self exists; now there is no boundary to you to divide.

The whole has no boundaries. You MUST become like the whole -- only then there can be a meeting, a merger. When you are empty, you are without boundaries. Suddenly you become the whole. When you are not, you become the whole. When you are, you become an ugly ego. When you are not, you have all the expanse of existence for your being to be.

But these are contradictions. So try to understand: become a little like Naropa, otherwise these words and symbols will not carry anything to you. Listen to me in trust. And when I say listen in trust, I mean I have known this. This is so. I am a witness, I bear witness for it, this is so. It may not be possible to say it, but that doesn't mean that it is not. It may be possible to say something, that doesn't mean that it is. You can say something which is not, and you may be incapable of saying something which is. I bear witness about it, but you will be able to understand me only if you are a Naropa, if you listen in trust.

I am not teaching a doctrine. I would not have been at all concerned with Tilopa if this was not my own experience also. Tilopa has said it well:

THE VOID NEEDS NO RELIANCE, MAHAMUDRA RESTS ON NOUGHT.

On nothing Mahamudra rests. Mahamudra, the literal word, means the great gesture, or the ultimate gesture, the last that you can have, beyond which nothing is possible. Mahamudra rests on nothing. You be a nothing, and then all is attained. You die, and you become a god. You disappear, and you become the whole. Here the drop disappears, and there the ocean comes into existence.

Don't cling to yourself -- that's all you have been doing all your past lives: clinging, afraid that if you don't cling to the ego, then you look down: a bottomless abyss is there....

That's why we cling to tiny things, really trivial, we go on clinging to them. The clinging shows only that you are also aware of a vast emptiness inside. Something is needed to cling to, but your clinging is your SAMSARA, is your misery. Leave yourself in the abyss. And once you leave yourself in the abyss, you become the abyss itself. Then there is no death, because how can an abyss die? Then there is no end to it, because how can a nothingness end? Something can end, will have to end -- only nothing can be eternal. Mahamudra rests on nothing.

Let me explain it to you through some experience that you have got. When you love a person, you have to become a nothing. When you love a person, you have to become a no-self. That's why love is so difficult.

And that's why Jesus says God is like love. He knows something about Mahamudra -- because before he started teaching in Jerusalem, he has been to India. He has been to Tibet also. He met people like Tilopa and Naropa. He remained in Buddhist monasteries. He learned about what it is that these people call nothingness. Then he tried to translate his whole understanding into Jewish terminology. There everything got messed up.

You cannot translate Buddhist understanding into Jewish terminology. It is impossible, because the whole Jewish terminology depends on positive terms, and the Buddhist terminology depends on absolutely nihilistic terms: nothingness, emptiness. But here and there in Jesus' words there are glimpses. He says, "God is love." He is indicating something. What is the indication?

When you love, you have to become nobody. If you remain somebody, then love never happens. When you love a person -- even for a single moment love happens and flows between two persons -- there are two nothingnesses, not two persons. If you have ever had any experience of love, you can understand.

Two lovers sitting by each other's side, or two nothingnesses sitting together -- only then the meeting is possible because barriers are broken, boundaries thrown away. The energy can move from here to there; there is no hindrance. And only in such a moment of deep love is orgasm possible.

When two lovers are making love, and if they are both no-selves, nothingnesses, then orgasm happens. Then their body energy, their whole being, loses all identity; they are no more themselves -- they have fallen into the abyss. But this can happen only for a moment: again they regain, again they start clinging. That's why people become afraid in love also.

In deep love people are afraid of becoming mad, or going to die -- of what will happen. The abyss opens its mouth, the whole existence yawns, and you are suddenly there and you can fall into it. One becomes scared of love, then people remain satisfied with sex and they call their sex "love."

Love is not sex. Sex can happen in love, it can be a part, integral part to it, but sex itself is not love -- it is a substitute. You are trying to avoid love through sex. You are giving yourself a feeling that you are in love, and you are not moving into love. Sex is just like borrowed knowledge: giving a feeling of knowing without knowing; giving a feeling of love and loving without loving.

In love you are not, the other is also not: then only, suddenly, the two disappear. The same happens in Mahamudra. Mahamudra is a total orgasm with the whole existence.

That's why in Tantra -- and Tilopa is a Tantra master -- deep intercourse, orgasmic intercourse, between lovers is also called Mahamudra, and two lovers in a deep orgasmic state are pictured in tantric temples, in tantric books. That has become a symbol of the final orgasm.

MAHAMUDRA RESTS ON NOUGHT. WITHOUT MAKING AN EFFORT, BUT REMAINING LOOSE AND NATURAL....

And this is the whole method of Tilopa, and the whole method of Tantra: WITHOUT MAKING AN EFFORT... because if you make an effort, the ego is strengthened. If you make an effort, YOU come in.

So love is not an effort, you cannot make an effort to love. If you make an effort, there is no love. You flow into it, you don't make an effort, you simply allow it to happen, you don't MAKE an effort. It is not a doing, it is a happening: WITHOUT MAKING AN EFFORT.... And the same is the case with the total, the final: you don't make an effort, you simply float with it... BUT REMAINING LOOSE AND NATURAL. This is the way, this is the very ground of Tantra.

Yoga says make an effort, and Tantra says don't make any effort. Yoga is ego-oriented, finally it will take the jump, but Tantra is, from the very beginning, non-ego-oriented. Yoga, in the end, attains to such significance, such meaning, such depth, that it says to its seeker, "Now drop the ego" -- only in the end; Tantra from the very beginning, from the very first step....

I would like to say it in this way, in such a way: where Yoga ends, Tantra starts. The highest peak of Yoga is the beginning of Tantra -- and Tantra leads you to the ultimate goal. Yoga can prepare you for Tantra, that's all, because the final thing is to be effortless, "loose and natural."

What does Tilopa mean by "loose and natural"? Don't fight with yourself, be loose. Don't try to make a structure around yourself of character, of morality. Don't discipline yourself too much; otherwise your very discipline will become the bondage. Don't create an imprisonment around you. Remain loose, floating, move with the situation, respond to the situation. Don't move with a character jacket around you, don't move with a fixed attitude. Remain loose like water, not fixed like ice. Remain moving and flowing; wherever the

nature leads you, go. Don't resist, don't try to impose anything on you, your being.

But the whole society teaches you to impose something or other: be good, be moral, be this and that. And Tantra is absolutely beyond society, culture and civilization. It says if you are too much cultured you will lose all that is natural, and then you will be a mechanical thing, not floating, not flowing. So don't force a structure around you -- live moment to moment, live with alertness. And this is a deep thing to be understood.

Why do people try to create a structure around them? So that they don't need alertness -- because if you have no character around you, you will need to be very very aware: because each moment the decision has to be taken. You don't have a prefabricated decision, you don't have an attitude. You have to respond to the situation. Something is there, and you are absolutely unprepared for it -- you will have to be very very aware.

To avoid awareness people have created a trick, and the trick is character. Force yourself into a certain discipline so that whether you are aware or not, the discipline will take care of you. Make a habit of always saying the truth; make it a habit, then you need not be worried about it. Somebody asks, you will say the truth, out of habit -- but out of habit a truth is dead.

And life is not so simple. Life is a very very complex phenomenon. Sometimes a lie is needed, and sometimes a truth can be dangerous -- and one has to be aware. For example, if through your lie somebody's life is saved, and through your lie nobody is harmed and somebody's life is saved, what will you do? If you have a fixed mind that you have to be true, then you will kill a life.

Nothing is more valuable than life, no truth, nothing is more valuable than life. And sometimes your truth can kill somebody's life. What will you do? Just saving your own old pattern and habit, your own ego that "I am a truthful man," you will sacrifice a life -- just being a truthful man, just to be that? This is too much, you are completely mad! If a life can be saved, even if people think that you are a liar, what is wrong in it? Why bother too much about what people say about you?

It is difficult! It is not so easy to create a fixed pattern because life goes on moving and changing, and every moment there is a new situation and one has to respond to it. Respond with full awareness, that's all. And let the decision come out of the situation itself, not prefabricated, not imposed. Don't carry a built-in mind just remain loose and aware and natural.

And this is how a real religious man is; otherwise, the so-called religious persons are just dead. They act out of their habits, they go on acting out of their habits -- this is a conditioning, this is not a freedom. Consciousness needs freedom.

Be loose: remember this word as deeply as possible. Let it penetrate you. Be loose -- so in every situation you can flow, easily, water-like; so if the water is poured into a glass, it takes the shape of the glass. It doesn't resist, it doesn't say, "This is not my form." If the water is poured into a jar, into a jug, it takes the shape of that. It has no resistance, it is loose. Remain loose like water.

Sometimes you will have to move south and sometimes north, you will have to change directions; according to the situations you will have to flow. But if you know how to flow, it is enough. The ocean is not very far away if you know how to flow.

So don't create a pattern -- and the whole society tries to create a pattern, and all the religions try to create a pattern. Only very few enlightened persons have been courageous enough to say the truth -- the truth that: Be loose and natural! If you are loose you will be natural, of course.

Tilopa doesn't say, "Be moral," he says, "Be natural." And these are completely, diametrically opposite dimensions. A moral man is never natural, cannot be. If he feels angry he cannot be angry because the morality doesn't allow it. If he feels loving he cannot be loving because the morality is there. It is always according to the morality that he acts; it is never according to his nature.

And I tell you: if you start moving according to moral patterns and not according to your nature, you will never reach the state of Mahamudra, because it is a natural state, the highest peak of being natural. I tell you: if you feel angry, be angry -- but perfect awareness has to be retained. Anger should not overpower your consciousness, that's all.

Let anger be there, let it happen, but be fully alert to what is happening. Remain loose, natural, aware, WATCHING what is happening. By and by, you will see many things have simply disappeared, they don't happen any more -- and without making any effort on your part. You never tried to kill them and they have simply disappeared.

When one is aware, anger by and by disappears. It becomes simply stupid -- not bad, remember, because "bad" is a loaded value. It becomes simply stupid! It is not that because it is bad you don't move into it, it is

simply foolish; it is not a sin, but simply stupid. Greed disappears, it is stupid. Jealousy disappears, it is stupid.

Remember this valuation. In morality there is something good and something bad. In being natural there is something wise and something stupid. A man who is natural is wise, not good. A man who is not natural is stupid, not bad. There is nothing bad and nothing good, only wise things and foolish things. And if you are foolish you harm yourself and others, and if you are wise you don't harm anybody -- neither others, nor you. There is nothing like sin and there is nothing like virtue -- wisdom is all. If you want to call it virtue, call it virtue. And ignorance is there if you want to call it sin -- that is the only sin.

So how to transform your ignorance into wisdom? That is the only transformation -- and you cannot force it: it happens when you are loose and natural.

... REMAINING LOOSE AND NATURAL, ONE CAN BREAK THE YOKE -- THUS GAINING LIBERATION.

And one becomes totally free. It will be difficult in the beginning, because constantly the old habits will be there forcing you to do something: you would like to be angry -- but the old habit simply starts a smile on your face. There are people that, whenever they smile, you can be certain that they are angry. In their very smile they show their anger. They are hiding something, a false smile spreads on their faces. These are the hypocrites.

A hypocrite is an unnatural man: if anger is there he will smile; if hate is there he will show love; if he feels murderous, he will pretend compassion. A hypocrite is a perfect moralist -- absolutely artificial, a plastic flower, ugly, of no use; not a flower at all, just a pretension.

Tantra is the natural way: be loose and natural. It will be difficult because the old habits have to be broken. It is difficult because you will have to live in a society of hypocrites. It will be difficult because everywhere you will find a conflict with the hypocrites -- but one has to go through it. It will be arduous because there are many investments in false, artificial pretensions. You may feel completely alone, but this will be only a passing phase. Soon others will start feeling your authenticity.

And remember, even an authentic anger is better than a pretended smile, because at least it is authentic. And a man who cannot be authentically angry, cannot be authentic at all. At least he is authentic, true to his being. Whatsoever is happening, you can rely on him that it is true.

And this is my observation: that a true anger is beautiful and a false smile is ugly; and a true hate has its own beauty, just like true love -- because beauty is concerned with truth. Neither is it concerned with hate, nor with love -- beauty is of the true. Truth is beautiful in whatsoever form. A truly dead man is more beautiful than a falsely alive man, because at least the basic quality is there of being true.

Mulla Nasruddin's wife died, and the neighbors gathered, but Mulla Nasruddin was standing there completely unaffected, as if nothing had happened. Neighbors started crying and weeping and they said, "What are you standing there for, Nasruddin? She is dead."

Nasruddin said, "Wait! She is such a liar -- at least for three days I have to wait and see whether it is true or not."

Remember this -- that beauty of truth, authenticity. Become more authentic and you will have a flowering. And the more authentic you become, by and by you will feel many things are falling away -- of their own accord. You never made any effort to do it; they are falling of their own accord. And once you know the knack of it, then you become more and more loose, more and more natural, authentic. And, says Tilopa:

... ONE CAN BREAK THE YOKE -- THUS GAINING LIBERATION.

The liberation is not very far away, it is just hidden behind you. Once you are authentic and the door is open -- but you are such a liar, you are such a pretender, you are such a hypocrite, you are so deeply false; that's why you feel that the liberation is very very far away. It is not! For an authentic being, liberation is just natural. It is as natural as anything.

As water flows towards the ocean, as vapor rises towards the sky, as the sun is hot and the moon is cool, so for an authentic being is liberation. It is nothing to be bragged about. It is nothing that you have to tell people that you have gained something.

When Lin Chi was asked, "What has happened to you? People say that you have become enlightened," he shrugged his shoulders and said, "Happened? Nothing. I cut wood in the forest, and carry water to the ashram -- carry water from the well, cut wood because the winter is approaching." He shrugged his shoulders -- a very meaningful gesture.

He is saying, "Nothing has happened. What nonsense you are asking! It is natural: carrying water from the well, cutting wood in the forest. Life is absolutely natural." Says Lin Chi, "When I feel sleepy, I go to sleep; and when I feel hungry, I eat. Life has become absolutely natural."

Liberation is your being perfectly natural. Liberation is not something to be bragged about, that you have attained something very great. It is nothing great, it is nothing extraordinary. It is just being natural, just being yourself.

So what to do?

Drop pretensions, drop hypocrisies, drop all that you have cultivated around your natural being -- become natural. In the beginning it will be a very very arduous thing, but only in the beginning. Once you get attuned to it, others will also start feeling something has happened to you, because an authentic being is such a force, such a magnetism. They will start feeling something has happened: "This man no more moves as part of us, he has become totally different." And you will not be at a loss, because only artificial things will drop.

And once the emptiness is created by throwing away artificial things, pretensions, masks, then the natural being starts flowing. It needs space.

Be empty, loose and natural. Let that be the most fundamental principle in your life.

Tantra: The Supreme Understanding

Chapter #2
Chapter title: The Root Problem

12 February 1975 am in Buddha Hall

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THE SONG CONTINUES:

IF ONE SEES NOUGHT WHEN STARING INTO SPACE; IF WITH THE MIND ONE THEN OBSERVES THE MIND, ONE DESTROYS DISTINCTIONS AND REACHES BUDDHAHOOD.
THE CLOUDS THAT WANDER THROUGH THE SKY HAVE NO ROOTS, NO HOME; NOR DO THE DISTINCTIVE THOUGHTS FLOATING THROUGH THE MIND. ONCE THE SELF-MIND IS SEEN, DISCRIMINATION STOPS.

IN SPACE SHAPES AND COLORS FORM, BUT NEITHER BY BLACK NOR WHITE IS SPACE TINGED.
FROM THE SELF-MIND ALL THINGS EMERGE, THE MIND BY VIRTUES AND BY VICES IS NOT STAINED.

The root problem of all problems is mind itself. The first thing to be understood is what this mind is, of what stuff it is made; whether it is an entity or just a process; whether it is substantial, or just dreamlike.

And unless you know the nature of the mind, you will not be able to solve any problems of your life.

You may try hard, but if you try to solve single, individual problems, you are bound to be a failure -- that is absolutely certain -- because in fact no individual problem exists: mind is the problem. If you solve this problem or that, it won't help because the root remains untouched.

It is just like cutting branches of a tree, pruning the leaves, and not uprooting it. New leaves will come, new branches will sprout -- even more than before; pruning helps a tree to become thicker. Unless you know how to uproot it, your fight is baseless, it is foolish. You will destroy yourself, not the tree.

In fighting you will waste your energy, time, life, and the tree will go on becoming more and more strong, far thicker and dense. And you will be surprised what is happening: you are doing so much hard work, trying to solve this problem and that, and they go on growing, increasing. Even if one problem is solved, suddenly ten problems take its place.

Don't try to solve individual, single problems -- there are none: MIND ITSELF IS THE PROBLEM. But mind is hidden underground; that's why I call it the root, it is not apparent. Whenever you come across a problem the problem is above ground, you can see it -- that's why you are deceived by it.

Always remember, the visible is never the root; the root always remains invisible, the root is always hidden. Never fight with the visible; otherwise you will fight with shadows. You may waste yourself, but there cannot be any transformation in your life, the same problems will crop up again and again and again. You can observe your own life and you will see what I mean. I am not talking about any theory about the mind, just the "facticity" of it. This is the fact: mind has to be solved.

People come to me and they ask, "How to attain a peaceful mind?" I say to them, "There exists nothing like that: peaceful mind. Never heard of it."

Mind is never peaceful -- no-mind is peace. Mind itself can never be peaceful, silent. The very nature of the mind is to be tense, to be in confusion. Mind can never be clear, it cannot have clarity, because mind is by nature confusion, cloudiness. Clarity is possible without mind, peace is possible without mind, silence is possible without mind -- so never try to attain a silent mind. If you do, from the very beginning you are moving in an impossible dimension.

So the first thing is to understand the nature of the mind, only then can something be done.

If you watch, you will never come across any entity like mind. It is not a thing, it is just a process; it is not a thing, it is like a crowd. Individual thoughts exist, but they move so fast that you cannot see the gaps in between. The intervals cannot be seen because you are not very aware and alert, you need a deeper insight. When your eyes can look deep, you will suddenly see one thought, another thought, another thought -- but NO MIND.

Thoughts together, millions of thoughts, give you the illusion as if mind exists. It is just like a crowd, millions of people standing in a crowd: is there anything like a crowd? Can you find the crowd other than the individuals standing there? But they are standing together, their togetherness gives you the feeling as if something like a crowd exists -- only individuals exist.

This is the first insight into the mind. Watch, and you will find thoughts; you will never come across the mind. And if it becomes your own experience -- not because I say it, not because Tilopa sings about it, no, that won't be of much help -- if it becomes YOUR experience, if it becomes a fact of your own knowing, then suddenly many things start changing. Because you have understood such a deep thing about mind, then many things can follow.

Watch the mind and see where it is, what it is. You will feel thoughts floating and there will be intervals. And if you watch long, you will see that intervals are more than the thoughts, because each thought has to be separate from another thought; in fact, each word has to be separate from another word. The deeper you go, you will find more and more gaps, bigger and bigger gaps. A thought floats, then comes a gap where no thought exists; then another thought comes, another gap follows.

If you are unconscious you cannot see the gaps; you jump from one thought to another, you never see the gap. If you become aware you will see more and more gaps. If you become perfectly aware, then miles of gaps will be revealed to you. And in those gaps, SATORIS happen. In those gaps the truth knocks at your door. In those gaps, the guest comes. In those gaps God is realized, or whatsoever way you like to express it. And when awareness is absolute, then there is only a vast gap of nothingness.

It is just like clouds: clouds move. They can be so thick that you cannot see the sky hidden behind. The vast blueness of the sky is lost, you are covered with clouds. Then you go on watching: one cloud moves and another has not come into the vision yet -- and suddenly a peek into the blueness of the vast sky.

The same happens inside: you are the vast blueness of the sky, and thoughts are just like clouds

hovering around you, filling you. But the gaps exist, the sky exists. To have a glimpse of the sky is SATORI, and to become the sky is SAMADHI. From satori to samadhi, the whole process is a deep insight into the mind, nothing else.

Mind doesn't exist as an entity -- the first thing. Only thoughts exist.

The second thing: the thoughts exist separate from you, they are not one with your nature, they come and go -- you remain, you persist. You are like the sky: never comes, never goes, it is always there. Clouds come and go, they are momentary phenomena, they are not eternal. Even if you try to cling to a thought, you cannot retain it for long; it has to go, it has its own birth and death. Thoughts are not yours, they don't belong to you. They come as visitors, guests, but they are not the host.

Watch deeply, then you will become the host and thoughts will be the guests. And as guests they are beautiful, but if you forget completely that you are the host and they become the hosts, then you are in a mess. This is what hell is. You are the master of the house, the house belongs to you, and guests have become the masters. Receive them, take care of them, but don't get identified with them; otherwise, they will become the masters.

The mind becomes the problem because you have taken thoughts so deeply inside you that you have forgotten completely the distance; that they are visitors, they come and go. Always remember that which abides: that is your nature, your TAO. Always be attentive to that which never comes and never goes, just like the sky. Change the gestalt: don't be focused on the visitors, remain rooted in the host; the visitors will come and go.

Of course, there are bad visitors and good visitors, but you need not be worried about them. A good host treats all the guests in the same way, without making any distinctions. A good host is just a good host: a bad thought comes and he treats the bad thought also in the same way as he treats a good thought. It is not his concern that the thought is good or bad.

... Because once you make the distinction that this thought is good and that thought is bad, what are you doing? You are bringing the good thought nearer to yourself and pushing the bad thought further away. Sooner or later, with the good thought you will get identified; the good thought will become the host. And any thought when it becomes the host creates misery -- because this is not the truth. The thought is a pretender and you get identified with it. Identification is the disease.

Gurdjieff used to say that only one thing is needed: not to be identified with that which comes and goes. The morning comes, the noon comes, the evening comes, and they go; the night comes and again the morning. You abide: not as you, because that too is a thought -- as pure consciousness; not your name, because that too is a thought; not your form, because that too is a thought; not your body, because one day you will realize that too is a thought. Just pure consciousness, with no name, no form; just the purity, just the formlessness and namelessness, just the very phenomenon of being aware -- only that abides.

If you get identified, you become the mind. If you get identified, you become the body. If you get identified, you become the name and the form -- what Hindus call NAMA, RUPA, name and form -- then the host is lost. Then you forget the eternal and the MOMENTARY becomes significant. The momentary is the world; the eternal is divine.

This is the second insight to be attained, that you are the host and thoughts are guests.

The third thing, if you go on watching, will be realized soon. The third thing is that thoughts are foreign, intruders, outsiders. NO THOUGHT IS YOURS. They always come from without, you are just a passage. A bird comes into the house from one door, and flies out from another: just like that a thought comes into you and goes out of you.

You go on thinking that thoughts are yours. Not only that, you fight for your thoughts, you say, "This is my thought, this is true." You discuss, you debate, you argue about it, you try to prove that, "This is my thought." No thought is yours, no thought is original -- all thoughts are borrowed. And not secondhand, because millions of people have claimed those same thoughts before you. Thought is just as outside as a thing.

Somewhere, the great physicist, Eddington, has said that the deeper science goes into matter, the more it becomes a realization that things are thoughts. That may be so, I am not a physicist, but from the other end I would like to tell you that Eddington may be true that things look more and more like thoughts if you go deeper; if you go deeper into yourself, thoughts will look more and more like things. In fact, these are two aspects of the same phenomenon: a thing is a thought, a thought is a thing.

When I say a thought is a thing, what do I mean? I mean that you can throw your thought just like a thing. You can hit somebody's head with a thought just like a thing. You can kill a person through a thought

just as you can throw a dagger. You can give your thought as a gift, or as an infection. Thoughts are things, they are forces, but they don't belong to you. They come to you; they abide for a while in you and then they leave you. The whole universe is filled with thoughts and things. Things are just the physical part of thoughts, and thoughts are the mental part of things.

Because of this fact, many miracles happen -- because thoughts are things. If a person continuously thinks about you and your welfare, it will happen -- because he is throwing a continuous force at you. That's why blessings are useful, helpful. If you can be blessed by someone who has attained no-mind, the blessing is going to be true -- because a man who never uses thought accumulates thought energy, so whatsoever he says is going to be true.

In all the Eastern traditions, before a person starts learning no-mind, there are techniques and much emphasis that he should stop being negative, because if you once attain to no-mind and your trend remains negative, you can become a dangerous force. Before the no-mind is attained, one should become absolutely positive. That is the whole difference between white and black magic.

Black magic is nothing but when a man has accumulated thought energy without throwing out his negativity beforehand. And white magic is nothing but when a man has attained too much thought energy, and has based his total being on a positive attitude. The same energy with negativity becomes black; the same energy with positivity becomes white. A thought is a great force, it is a thing.

This will be the third insight. It has to be understood and watched within yourself.

Sometimes it happens that you see your thought functioning as a thing, but just because of too much conditioning of materialism you think this may be just a coincidence. You neglect the fact, you simply don't give any attention to it; you remain indifferent, you forget about it. But many times you know that sometimes you were thinking about the death of a certain person -- and he is dead. You think it is just a coincidence. Sometime you were thinking about a friend and a desire arose in you that it would be good if he comes -- and he is on the door, knocking. You think it is a coincidence. It is not coincidence. In fact, there is nothing like coincidence, everything has its causality. Your thoughts go on creating a world around you.

Your thoughts are things, so be careful about them. Handle them carefully! If you are not very conscious, you can create misery for yourself and for others -- and you have done that. And remember, when you create misery for somebody, unconsciously, at the same time, you are creating misery for yourself -- because a thought is a two-edged sword. It cuts you also simultaneously when it cuts somebody else.

Just two or three years ago, one Israeli, Uri Geller, who has been working on thought energy, displayed his experiment on BBC television in England. He can bend anything just by thinking: somebody else keeps a spoon in his hand ten feet away from Uri Geller, and he just thinks about it -- and the spoon bends immediately. You cannot bend it by your hand, and he bends it by his thought. But a very rare phenomenon happened on the BBC television; even Uri Geller was not aware that this is possible.

Thousands of people in their homes were seeing the experiment. And when he did his experiment, bent things, in many people's houses many things fell and became distorted -- thousands of things all over England. The energy was as if broadcast. And he was doing the experiment at a ten-foot distance, then from the television screen in people's homes, around the area of ten feet, many things happened: things got bent, fell down, became distorted. It was weird!

Thoughts are things, and very very forceful things. There is one woman in Soviet Russia, Mikhailovana. She can do many things to things from far away, she can pull anything towards herself -- just by thought. Soviet Russia is not a believer in occult things -- a communist country, atheistic -- so they have been working on Mikhailovana, on what is happening, in a scientific way. But when she does it, she loses almost two pounds of weight; in a half-hour experiment she loses two pounds. What does it mean?

It means that through thoughts you are throwing energy -- and you are continuously doing it. Your mind is a chatterbox. You are broadcasting things unnecessarily. You are destroying people around you, you are destroying yourself.

You are a dangerous thing -- and continuously broadcasting. And many things are happening because of you. And it is a great network. The whole world goes on becoming every day more and more miserable because more and more people are on the earth and they are broadcasting more and more thoughts.

The further back you go, you find the earth the more and more peaceful -- less and less broadcasters. In the days of Buddha, or in the days of Lao Tzu, the world was very very peaceful, natural; it was a heaven. Why? The population was very very small, one thing. People were not thinkers too much, they were more and more prone to feeling rather than thinking. And people were praying. In the morning, they would do the

first thing and that would be a prayer. In the night they would do the last thing -- the prayer. And throughout the whole day also, whenever they would find a moment, they would be praying inside.

What is a prayer? Prayer is sending blessings to all. Prayer is sending your compassion to all. Prayer is creating an antidote of negative thoughts -- it is a positivity.

This will be the third insight about thoughts, that they are things, forces, and you have to handle them very carefully.

Ordinarily, not aware, you go on thinking anything. It is difficult to find a person who has not committed many murders in thought; difficult to find a person who has not been doing all sorts of sins and crimes inside the mind -- and then these things happen. And remember, you may not murder, but your continuous thinking of murdering somebody may create the situation in which the person is murdered. Somebody may take your thought, because there are weaker persons all around and thoughts flow like water: downwards. If you think something continuously, someone who is a weakling may take your thought and go and kill a person.

That's why those who have known the inner reality of man, they say that whatsoever happens on the earth, everybody is responsible, everybody. Whatsoever happens in Vietnam, not only are Nixons responsible, everybody who thinks is also responsible. Only one person CANNOT be held responsible, and that is the person who has no mind; otherwise everybody is responsible for everything that goes on. If the earth is a hell, you are a creator, you participate.

Don't go on throwing responsibility on others -- you are also responsible, it is a collective phenomenon. The disease may bubble up anywhere, the explosion may happen millions, thousands of miles away from you -- that doesn't make any difference, because thought is a non-spatial phenomenon, it needs no space.

That's why it travels fastest. Even light cannot travel so fast, because even for light space is needed. Thought travels fastest. In fact it takes no time in traveling, space doesn't exist for it. You may be here, thinking of something, and it happens in America. How can you be held responsible? No court can punish you, but in the ultimate court of existence you will be punished -- you are already punished. That's why you are so miserable.

People come to me and they say, "We never do anything wrong to anybody, and still we are so miserable." You may not be doing, you may be thinking -- and thinking is more subtle than doing. A person can protect himself from doing, but he cannot protect himself from thinking. For thinking everybody is vulnerable.

No-thinking is a must if you want to be completely freed from sin, freed from crime, freed from all that goes around you -- and that is the meaning of a buddha.

A buddha is a person who lives without the mind; then he's not responsible. That's why in the East we say that he never accumulates karma; he never accumulates any entanglements for the future. He lives, he walks, he moves, he eats, he talks, he is doing many things, so he must accumulate karma, because karma means activity. But in the East it is said even if a buddha kills, he will not accumulate karma. Why? And you, even if you don't kill, you will accumulate karma. Why?

It is simple: whatsoever Buddha is doing, he is doing without any mind in it. He is spontaneous, it is not activity. He is not thinking about it, it happens. He is not the doer. He moves like an emptiness. He has no mind for it, he was not thinking to do it. But if the existence allows it to happen, he allows it to happen. He has no more the ego to resist; no more the ego to do.

That is the meaning of being empty and a no-self: just being a non-being, ANATTA, no-selfness. Then you accumulate nothing; then you are not responsible for anything that goes on around you; then you transcend.

Each single thought is creating something for you and for others. Be alert!

But when I say be alert, I don't mean that think good thoughts, no, because whenever you think good thoughts, by the side you are also thinking of bad thoughts. How can good exist without bad? If you think of love, just by the side, behind it, is hidden hate. How can you think about love without thinking about hate? You may not think consciously, love may be in the conscious layer of the mind, but hate is hidden in the unconscious -- they move together.

Whenever you think of compassion, you think of cruelty. Can you think of compassion without thinking of cruelty? Can you think of nonviolence without thinking of violence? In the very word "nonviolence," violence enters; in the very concept it is there. Can you think of BRAHMACHARYA, celibacy, without thinking of sex? It is impossible, because what will celibacy mean if there is no thought of sex? And if brahmacharya is based on the thought of sex, what type of brahmacharya is this?

No, there is a totally different quality of being which comes by not thinking: not good, not bad, simply a state of no-thinking. You simply watch, you simply remain conscious, but you don't think. And if some thought enters... it WILL enter, because thoughts are not yours; they are just floating in the air. All around there is a noosphere, a thoughtsphere, all around. Just as there is air, there is thought all around you, and it goes on entering on its own accord. It stops only when you become more and more aware. There is something in it: if you become more aware, a thought simply disappears, it melts, because awareness is a greater energy than thought.

Awareness is like fire to thought. It is just like you burn a lamp in the house and the darkness cannot enter; you put the light off -- from everywhere darkness has entered; without taking a single minute, a single moment, it is there. When the light burns in the house, the darkness cannot enter. Thoughts are like darkness: they enter only if there is no light within. Awareness is fire: you become more aware, less and less thoughts enter.

If you become REALLY integrated in your awareness, thoughts don't enter you; you have become an impenetrable citadel, nothing can penetrate you. Not that you are closed, remember -- you are absolutely open; but just the very energy of awareness becomes your citadel. And when no thoughts can enter you, they will come and they will bypass you. You will see them coming, and simply, by the time they reach near you they turn. Then you can move anywhere, then you go to the very hell -- nothing can affect you. This is what we mean by enlightenment.

Now try to understand Tilopa's sutra:

> IF ONE SEES NOUGHT WHEN STARING INTO SPACE; IF WITH THE MIND ONE THEN OBSERVES THE MIND, ONE DESTROYS DISTINCTIONS AND REACHES BUDDHAHOOD.

IF ONE SEES NOUGHT WHEN STARING INTO SPACE.... This is a method, a tantra method: to look into space, into the sky, WITHOUT SEEING; to look with an empty eye. Looking, yet not looking for something: just an empty look.

Sometimes you see in a madman's eyes an empty look -- and madmen and sages are alike in certain things. A madman looks at your face, but you can see he is not looking at you. He just looks through you as if you are a glass thing, transparent; you are just in the way, he is not looking at you. And you are transparent for him: he looks beyond you, through you. He looks without looking AT you; the "at" is not present, he simply looks.

Look in the sky without looking for something, because if you look for something a cloud is bound to come: "something" means a cloud, "nothing" means the vast expanse of the blue sky. Don't look for any object. If you look for an object, the VERY LOOK creates the object: a cloud comes, and then you are looking at a cloud. Don't look at the clouds. Even if there are clouds, you don't look AT them -- simply look, let them float, they are there. Suddenly a moment comes when you are attuned to this look of not-looking -- clouds disappear for you, only the vast sky remains. It is difficult because eyes are focused and your eyes are tuned to look at things.

Look at a small child the first day born. He has the same eyes as a sage -- or like a madman: his eyes are loose and floating. He can bring both his eyes to meet at the center; he can allow them to float to the far corners -- they are not yet fixed. His system is liquid, his nervous system is not yet a structure, everything is floating. So a child looks without looking at things; it is a mad look. Watch a child: the same look is needed from you, because again you have to attain a second childhood.

Watch a madman, because the madman has fallen out of the society. Society means the fixed world of roles, games. A madman is mad because he has no fixed role now, he has fallen out: he is the perfect drop-out. A sage is also a perfect drop-out in a different dimension. He is not mad; in fact he is the only sanest possibility. But the whole world is mad, fixed -- that's why a sage also looks mad. Watch a madman: that is the look which is needed.

In old schools of Tibet they always had a madman, just for the seekers to watch his eyes. A madman was very much valued. He was searched after because a monastery could not exist without a madman. He becomes an object to observe. The seekers will observe the madman, his eyes, and then they will try to look at the world like the madman. Those days were beautiful.

In the East, madmen have never suffered like they are suffering in the West. In the East they were valued, a madman was something special. The society took care of him, he was respected, because he has

certain elements of the sage, certain elements of the child. He is different from the so-called society, culture, civilization; he has fallen out of it. Of course, he has fallen down; a sage falls up, a madman falls down -- that's the difference -- but both have fallen out. And they have similarities. Watch a madman, and then try to let your eyes become unfocused.

In Harvard, they were doing one experiment a few months ago, and they were surprised, they couldn't believe it. They were trying to find out whether the world, as WE see it, is so or not -- because many things have surfaced within the few last years.

We see the world not as it is, we see it as we expect it to be seen, we project something onto it.

It happened that a great ship reached a small island in the Pacific for the first time. The people of the island didn't see it, nobody! And the ship was so vast -- but the people were attuned, their eyes were attuned to small boats. They had never known such a big ship, they had never seen such a thing. Simply their eyes would not catch the glimpse, their eyes simply refused.

In Harvard they tried on a young man: they gave him spectacles with distorting glasses, and he had to wear them for seven days. For the first three days he was in a miserable state, because everything distorted, the whole world around distorted.... It gave him such a severe headache, he couldn't sleep. Even with closed eyes those distorted figures would... the faces distorted, the trees distorted, the roads distorted. He couldn't even walk because he couldn't believe: "What is true and what is given by the projection of distorting glasses?"

But a miracle happened! After the third day he became attuned to it; the distortion disappeared. The glasses remained the same, distorting, but he started looking at the world in the same old way. Within a week everything was okay: there was no headache, no problem, and the scientists were simply surprised; they couldn't believe it was happening. The eyes had completely dropped, as if the glasses were no longer there. The glasses were there, and they were distorting -- but the eyes had come to see the world for which they were trained.

Nobody knows whether what you are seeing is there or not. It may not be there, it may be there in a totally different way. The colors you see, the forms you see, everything is projected by the eyes. And whenever you look fixedly, focused with your old patterns, you see things according to your own conditioning. That's why a madman has a liquid look, an absent look, looking and not looking together.

This look is beautiful. It is one of the greatest tantra techniques:

IF ONE SEES NOUGHT WHEN STARING INTO SPACE....

Don't see, just look. For the beginning few days, again and again you will see something, just because of the old habit. We hear things because of old habit. We see things because of old habit. We understand things because of old habit.

One of the greatest disciples of Gurdjieff, P.D. Ouspensky, used to insist to his disciples on a certain thing -- and everybody resented it, and many people left simply because of that insistence. If somebody said, "Yesterday you told..." he immediately would stop him and say, "Don't say it like that. Say, 'I understood that you said this thing yesterday.' 'I understood....' Don't say what I said; you cannot know that. Talk about what you heard." And he would insist so much because we are habitual.

Again you might say, "In THE BIBLE it is said..." and he would say, "Don't say that! Simply say that you understand that this is said in THE BIBLE." With EACH sentence he insisted, "Always remember that this is YOUR understanding."

We go on forgetting. His disciples went on forgetting again and again, and every day, and he was stubborn about it. He would not allow you to go on. He would say, "Go back. Say first that, 'I understand you said this, this is my understanding'... because you hear according to yourself, you see according to yourself -- because you have a fixed pattern of seeing and hearing."

This has to be dropped. To know existence, all fixed attitudes have to be dropped. Your eyes should be just windows, not projectors. Your ears should be just doors, not projectors.

It happened: One psychoanalyst who was studying with Gurdjieff tried to do this experiment. In a wedding ceremony he tried a very simple but beautiful experiment. He stood by the side, people passing, and he watched them and he felt that nobody at the receiving end was hearing what they were saying -- so many people, some rich man's wedding ceremony. So he also joined in and he said very quietly to the first person in the receiving line, "My grandmother died today." The man said, "So good of you, so beautiful."

Then to another he said it and the man said, "How nice of you." And to the groom, when he said this, he said, "Old man, it is time you also followed."

Nobody is listening to anybody. You hear whatsoever you expect. Expectation is your specs -- that is the glasses. Your eyes should be windows -- this is the technique.

Nothing should go out of the eyes, because if something goes a cloud is created. Then you see things which are not there, then a subtle hallucination.... Let pure clarity be in the eyes, in the ears; all your senses should be clear, perception pure -- only then the existence can be revealed to you. And when you know existence, then you know that you are a buddha, a god, because in existence everything is divine.

IF ONE SEES NOUGHT WHEN STARING INTO SPACE; IF WITH THE MIND ONE THEN OBSERVES THE MIND....

First stare into the sky; lie down on the ground and just stare at the sky. Only one thing has to be tried: don't look at anything. In the beginning you will fall again and again, you will forget again and again. You will not be able to remember continuously. Don't be frustrated, it is natural because of so long a habit. Whenever you remember again, unfocus your eyes, make them loose, just look at the sky -- not doing anything, just looking. Soon a time comes when you can see into the sky without trying to see anything there.

Then try it with your inner sky:

... IF WITH THE MIND ONE THEN OBSERVES THE MIND....

Then close your eyes and look inside, not looking for anything, just the same absent look. Thoughts floating but you are not looking for them, or at them -- you are simply looking. If they come it is good, if they don't come it is good also. Then you will be able to see the gaps: one thought passes, another comes -- and the gap. And then, by and by, you will be able to see that the thought becomes transparent, even when the thought is passing you continue to see the gap, you continue to see the hidden sky behind the cloud.

And the more you get attuned to this vision, thoughts will drop by and by, they will come less and less, less and less. The gaps will become wider. For minutes together no thought coming, everything is so quiet and silent inside -- you are for the first time together. Everything feels absolutely blissful, no disturbance. And if this look becomes natural to you -- it becomes, it is one of the most natural things; one just has to unfocus, decondition:

... ONE DESTROYS DISTINCTIONS...

then there is nothing good, nothing bad; nothing ugly, nothing beautiful,

... AND REACHES BUDDHAHOOD.

Buddhahood means the highest awakening. When there are no distinctions, all divisions are lost, unity is attained, only one remains. You cannot even call it "one," because that too is part of duality. One remains, but you cannot call it "one," because how can you call it "one" without deep down saying "two." No, you don't say that "one" remains, simply that "two" has disappeared, the many has disappeared. Now it is a vast oneness, there are no boundaries to anything.

One tree merging into another tree, earth merging into the trees, trees merging into the sky, the sky merging into the beyond... you merging in me, I merging in you... everything merging... distinctions lost, melting and merging like waves into other waves... a vast oneness vibrating, alive, without boundaries, without definitions, without distinctions... the sage merging into the sinner, the sinner merging into the sage... good becoming bad, bad becoming good... night turning into the day, the day turning into the night... life melting into death, death molding again into life -- then everything has become one.

Only at this moment buddhahood is attained: when there is nothing good, nothing bad, no sin, no virtue,

no darkness, no night -- nothing, no distinctions. Distinctions are there because of your trained eyes. Distinction is a learned thing. Distinction is not there in existence. Distinction is projected by you. Distinction is given by you to the world -- it is not there. It is your eyes' trick, your eyes playing a trick on you.

THE CLOUDS THAT WANDER THROUGH THE SKYHAVE NO ROOTS, NO HOME;NOR DO THE DISTINCTIVE THOUGHTSFLOATING THROUGH THE MIND.ONCE THE SELF-MIND IS SEEN,DISCRIMINATION STOPS.

THE CLOUDS THAT WANDER THROUGH THE SKY HAVE NO ROOTS AND NO HOME.... And the same is true for your thoughts, and the same is true for your inner sky. Your thoughts have no roots, they have no home; just like clouds they wander. So you need not fight them, you need not be against them, you need not even try to stop thought.

This should become a deep understanding in you, because whenever a person becomes interested in meditation he starts trying to stop thinking. And if you try to stop thoughts they will never be stopped, because the very effort to stop is a thought, the very effort to meditate is a thought, the very effort to attain buddhahood is a thought. And how can you stop a thought by another thought? How can you stop mind by creating another mind? Then you will be clinging to the other. And this will go on and on, ad nauseam; then there is no end to it.

Don't fight -- because who will fight? Who are you? Just a thought, so don't make yourself a battle ground of one thought fighting another. Rather, be a witness, you just watch thoughts floating. They stop, but not by your stopping. They stop by your becoming more aware, not by any effort on your part to stop them. No, they never stop, they resist. Try and you will find: try to stop a thought and the thought will persist. Thoughts are very stubborn, adamant; they are HATHA YOGIS, they persist. You throw them and they will come back a million and one times. You will get tired, but they will not get tired. It happened that one man came to Tilopa. The man wanted to attain buddhahood and he had heard that this Tilopa has attained. And Tilopa was staying in a temple somewhere in Tibet. The man came; Tilopa was sitting, and the man said, "I would like to stop my thoughts."

Tilopa said, "It is very easy. I will give you a device, a technique. You follow this: just sit down and don't think of monkeys. This will do."

The man said, "So easy? Just not thinking of monkeys? But I have never been thinking about them."

Tilopa said, "Now you do it, and tomorrow morning you report."

You can understand what happened to that poor man... monkeys and monkeys all around. In the night he couldn't get any sleep, not a wink. He would open his eyes and they were sitting there, or he would close his eyes and they were sitting there, and they were making faces.... He was simply surprised. "Why has this man given this technique, because if monkeys are the problem, then I have never been bothered by them. This is happening for the first time!" And he tried, in the morning again he tried. He took a bath, sat, but nothing doing: the monkeys wouldn't leave him.

He came back by the evening almost mad -- because the monkeys were following him and he was talking to them. He came and he said, "Save me somehow. I don't want this, I was okay, I don't want ANY meditation. And I don't want your enlightenment -- but save me from these monkeys!"

If you think of monkeys, it may be that they may not come to you. But if you want not... if you want them NOT to come to you, then they will follow you. They have their egos and they cannot leave you so easily. And what do you think of yourself: trying not to think of monkeys? The monkeys get irritated, this cannot be allowed.

This happens to people. Tilopa was joking, he was saying that if you try to stop a thought, you cannot. On the contrary, the very effort to stop it gives it energy, the very effort to avoid it becomes attention. So, whenever you want to avoid something you are paying too much attention to it. If you want not to think a thought, you are already thinking about it.

Remember this, otherwise you will be in the same plight. The poor man who was obsessed became obsessed with monkeys because he wanted to stop them. There is no need to stop the mind. Thoughts are rootless, homeless vagabonds, you need not be worried about them. You simply watch, watch without looking at them, simply look.

If they come, good, don't feel bad -- because even a slight feeling that it is not good and you have started

fighting. It's okay, it is natural: as leaves come in the trees, thoughts come to the mind. It's okay, it is perfectly as it should be. If they don't come, it is beautiful. You simply remain an impartial watcher, neither for nor against, neither appreciating nor condemning -- without any valuation. You simply sit inside yourself and look, looking without looking at.

And this happens, that the more you look, the less you find; the deeper you look, the thoughts disappear, disperse. Once you know this then the key is in your hand. And this key unlocks the most secret phenomenon: the phenomenon of buddhahood.

THE CLOUDS THAT WANDER THROUGH THE SKY HAVE NO ROOTS, NO HOME; NOR DO THE DISTINCTIVE THOUGHTS FLOATING THROUGH THE MIND. ONCE THE SELF-MIND IS SEEN, DISCRIMINATION STOPS.

And once you can see that thoughts are floating -- you are not the thoughts but the space in which thoughts are floating -- you have attained to your self-mind, you have understood the phenomenon of your consciousness. Then discrimination stops: then nothing is good, nothing is bad; then all desire simply disappears, because if there is nothing good, nothing bad, there is nothing to be desired, nothing to be avoided.

You accept, you become loose and natural. You simply start floating with existence, not going anywhere, because there is no goal; not moving to any target, because there is no target. Then you start enjoying every moment, whatsoever it brings -- whatsoever, remember. And you can enjoy it, because now you have no desires and no expectations. And you don't ask for anything, so whatsoever is given you feel grateful. Just sitting and breathing is so beautiful, just being here is so wonderful that every moment of life becomes a magical thing, a miracle in itself.

IN SPACE SHAPES AND COLORS FORM, BUT NEITHER BY BLACK NOR WHITE IS SPACE TINGED. FROM THE SELF-MIND ALL THINGS EMERGE, THE MIND BY VIRTUES AND BY VICES IS NOT STAINED.

And then, then you know that IN SPACE SHAPES AND COLORS FORM. Clouds take many types of shapes: you can see elephants and lions, and whatsoever you like. In space forms, colors, come and go... BUT NEITHER BY BLACK NOR WHITE IS SPACE TINGED... but whatsoever happens, the sky remains untouched, untinged. In the morning it is like a fire, a red fire coming from the sun, the whole sky becomes red; but in the night where has that redness gone? The whole sky is dark, black. In the morning, where has that blackness gone? The sky remains untinged, untouched.

And this is the way of a sannyasin: to remain like a sky, untinged by whatsoever comes and happens. A good thought comes -- a sannyasin doesn't brag about it. He doesn't say, "I am filled with good thoughts, virtuous thoughts, blessings for the world." No, he doesn't brag, because if he brags he is tinged. He does not claim that he is good. A bad thought comes -- he is not depressed by it, otherwise he is tinged. Good or bad, day or night, everything that comes and goes he simply watches. Seasons change and he watches; youth becomes old age and he watches -- he remains untinged. And that is the deepest core of being a sannyasin, to be like a sky, space.

And this is in fact the case. When you think you are tinged, it is just thinking. When you think that you have become good or bad, sinner or sage, it is just thinking, because your inner sky never becomes anything -- it is a BEING, it never becomes anything. All becoming is just getting identified with some form and name, some color, some form arising in the space -- all becoming. You are a being, you are already that -- no need to become anything.

Look at the sky: spring comes and the whole atmosphere is filled with birds singing, and then flowers and the fragrance. And then comes the fall, and then comes summer. Then comes the rain -- and everything goes on changing, changing, changing. And it all happens in the sky, but nothing tinges it. It remains deeply distant; everywhere present, and distant; nearest to everything and farthest away.

A sannyasin is just like the sky: he lives in the world -- hunger comes, and satiety; summer comes, and winter; good days, bad days; good moods, very elated, ecstatic, euphoric; bad moods, depressed, in the valley, dark, burdened -- everything comes and goes and he remains a watcher. He simply looks, and he knows everything will go, many things will come and go. He is no more identified with anything.

Nonidentification is sannyas, and sannyas is the greatest flowering, the greatest blooming that is possible.

IN SPACE SHAPES AND COLORS FORM, BUT NEITHER BY BLACK NOR WHITE IS SPACE TINGED.
FROM THE SELF-MIND ALL THINGS EMERGE, THE MIND BY VIRTUES AND BY VICES IS NOT STAINED.

When Buddha attained to the ultimate, the utterly ultimate enlightenment, he was asked, "What have you attained?" And he laughed and said, "Nothing -- because whatsoever I have attained was already there inside me. It is not something new that I have achieved. It has always been there from eternity, it is my very nature. But I was not mindful about it, I was not aware of it. The treasure was always there, but I had forgotten about it."

You have forgotten, that's all -- that's your ignorance. Between a buddha and you there is NO distinction as far as your nature is concerned, but only one distinction, and that distinction is that you don't remember who you are -- and he remembers. You are the same, but he remembers and you don't remember. He is awake, you are fast asleep, but your nature is the same.

Try to live it out in this way -- Tilopa is talking about techniques -- live in the world as if you are the sky, make it your very style of being. Somebody is angry at you, insulting -- watch. If anger arises in you, watch; be a watcher on the hills, go on looking and looking and looking. And just by looking, without looking at anything, without getting obsessed by anything, when your perception becomes clear, suddenly, in a moment, in fact no time happens, suddenly, without time, you are fully awake; you are a buddha, you become the enlightened, the awakened one.

What does a buddha gain out of it? He gains nothing. Rather, on the contrary, he loses many things: the misery, the pain, the anguish, the anxiety, the ambition, the jealousy, the hatred, the possessiveness, the violence -- he loses all. As far as what he attains, nothing. He attains that which was already there, he remembers.

Tantra: The Supreme Understanding

Chapter #3
Chapter title: The Nature of Darkness and of Light

13 February 1975 am in Buddha Hall

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THE SONG CONTINUES:

THE DARKNESS OF AGES CANNOT SHROUD THE GLOWING SUN; THE LONG KALPAS OF SAMSARA NE'ER CAN HIDE -- THE MIND'S BRILLIANT LIGHT.
THOUGH WORDS ARE SPOKEN TO EXPLAIN THE VOID, -- THE VOID AS SUCH CAN NEVER BE EXPRESSED. THOUGH WE SAY "THE MIND IS BRIGHT AS LIGHT," IT IS BEYOND ALL WORDS AND SYMBOLS. ALTHOUGH THE MIND IS VOID IN ESSENCE, ALL THINGS IT EMBRACES AND CONTAINS.

Let us first meditate a little on the nature of darkness. It is one of the most mysterious things in existence -- and your life is so much involved in it, you cannot afford not to think about it. One has to come to terms with the nature of darkness because the same is the nature of sleep, and the same is the nature of death, and the same is the nature of all ignorance.

The first thing, if you meditate on darkness, that will be revealed to you is that darkness does not exist, it is there without any existence. It is more mysterious than light. It has no existence at all; rather, on the contrary, it is just an absence of light. There is no darkness anywhere, you cannot find it, it is simply an absence. It is not in itself, it has no "in-itself" existence, it is simply that the light is not present.

If the light is there, there is no darkness; if the light is not there, there is darkness -- absence of light, it is not a presence of something. That's why light comes and goes -- darkness remains. It is not, but it persists. Light you can create, light you can destroy, but you cannot create darkness and you cannot destroy darkness: it is always there WITHOUT being there at all.

The second thing, if you contemplate, you will come to realize that because it is nonexistential you cannot do anything to it. And if you try to do anything to it, YOU will be defeated. Darkness cannot be defeated, how can you defeat something which is not? And when you will be defeated you will think: "It is very powerful because it has defeated me." This is absurd! Darkness has no power; how can a thing have power which is not? You are not defeated by the darkness and its power, you are defeated by your foolishness. In the FIRST place you started fighting -- that was foolish. How can you fight with something which is not? And remember, you have been fighting with many things which are not, they are just like darkness.

The whole morality is a fight against darkness, that's why it is stupid. The whole morality, unconditionally, is a fight with darkness, fighting with something which in itself is not. Hate is not real, it is just the absence of love. Anger is not real, it is just the absence of compassion. Ignorance is not real, it is just the absence of buddhahood, of enlightenment. Sex is not real, it is just the absence of brahmacharya. And the whole morality goes on fighting with that which is not. A moralist can never succeed, it is impossible. Finally he has to be defeated -- his whole effort is nonsense.

And there is the distinction between religion and morality: morality tries to fight with darkness, and religion tries to awaken the light which is hidden within. It doesn't bother about the darkness, it simply tries to find the light within. Once the light is there, darkness disappears; once the light is there, you need not do anything to darkness -- simply it is not there.

This is the second thing, that nothing can be done to darkness directly. If you want to do something with darkness, you will have to do something with light, not with darkness. Put the light off and the darkness is there; put the light on and the darkness is not there -- but you cannot put on and put off darkness; you cannot bring it from somewhere, you cannot push it out. If you want to do something with darkness, you have to go via light, you have to go in an indirect way.

Never fight things which are not. The mind is tempted to fight, but that temptation is dangerous: you will waste your energy and life and dissipate yourself. Don't be tempted by the mind; simply see whether a thing has a real existence or is just an absence. If it is an absence then don't fight with it, then seek the thing of which it is the absence -- then you will be on the right track.

The third thing about darkness is that it is involved deeply with your existence in many millions of ways.

Whenever you are angry, your light within has disappeared. In fact, you are angry because the light has disappeared, the darkness has entered. You can be angry only when you are unconscious, you cannot be angry consciously. Try it: either you will lose consciousness and anger will be there, or you will remain conscious and anger will not arise -- you cannot be angry consciously. What does it mean? It means the nature of consciousness is just like light, and the nature of anger is just like darkness -- you cannot have both. If the light is there, you cannot have darkness; if you are conscious, you cannot be angry.

People come to me continuously and ask how not to be angry. They are asking a wrong question -- and when you ask a wrong question it is very difficult to get the right answer. First ask the right question. Don't ask how to dispel darkness, don't ask how to dispel worries, anguish, anxiety; just analyze your mind and see why they are there in the first place. They are there because you are not conscious enough. So ask the right question: How to be more and more conscious? If you ask how not to be angry, you will become the victim of some moralist. And if you ask the question how to be more conscious, so anger cannot exist, so lust cannot exist, so greed cannot exist, then you are on the right track, then you will become a religious seeker.

Morality is a false coin; it deceives people. It is not religion at all. Religion has nothing to do with morality, because religion has nothing to do with darkness. It is a positive effort to awaken you. It does not bother about your character; what you do is meaningless and you cannot change it. You may decorate it, you cannot change it. You may color it in beautiful ways, you may paint it, but you cannot change it.

There is only one transformation, only one revolution, and that revolution comes not by being concerned with your character, by your acts, by your doings, but being concerned with your BEING. Being is a positive phenomenon; once the being is alert, awake, conscious, suddenly darkness disappears -- your being is of the nature of light.

And the fourth thing... then we can enter the SUTRA. Sleep is just like darkness. It is not accidental that you find it difficult to sleep when there is light; it is simply natural. Darkness has an affinity with sleep; that's why it is easy to sleep in the night. Darkness all around creates the milieu in which you can fall into sleep very easily.

What happens in sleep? You lose consciousness by and by. There comes an interval period in which you dream. Dreaming means half-conscious, half-unconscious; just on the midway, moving towards total unconsciousness; from your waking state you are moving to total unconsciousness. On the path dreams exist. Dreams mean only that you are half-awake and half-asleep. That's why, if you dream continuously the whole night, you feel tired in the morning. And if you are not allowed to dream, then too you will feel tired -- because dreams exist for a certain reason.

In your waking hours you accumulate many things: thoughts, feelings, incomplete matters hang in the mind. You looked at a beautiful woman on the road and suddenly a desire arose in you. But you are a man of character, manners, civilized; you simply push it down, you will not look at it, you will go on with your work -- an incomplete desire hangs around you. It has to be completed, otherwise you will not be able to fall into deep sleep. It will pull you back again and again. It will say, "Come up! That woman was really beautiful, her body had a charm. And you are a fool, what are you doing here? Seek her -- you have missed an opportunity!"

The desire hanging there will not allow you to fall into sleep. The mind creates a dream: again you are on the road, the beautiful woman passes, but this time you are alone without any civilization around you. No manners are needed, no etiquette is needed. You are like an animal, you are natural, no morality. This is your own private world; no police constable can enter into it, no judge can judge it. You are simply alone, there will not be even a witness. Now you can play with your lust: you will have a sexual dream. That dream completes the hanging desire, then you fall into sleep. But if you continuously dream, then too you will feel tired.

If your dreams are not allowed.... In the United States they have many sleep labs, and they have come to discover this phenomenon: if a person is not allowed to dream, within three weeks he will go mad. If he is awakened again and again whenever he starts dreaming.... There are visible signs. When a person starts dreaming you can awake him. Particularly his eyelids start fluttering fast; that means he is seeing a dream. When he is not seeing a dream his eyelids rest, because when he starts seeing a dream his eyes are functioning. Awake him and do this the whole night -- whenever he starts dreaming, awake him. Within three weeks he will go mad.

Sleep doesn't seem to be so necessary. If you awake a person... whenever he is not dreaming awake him: he will feel tired, but he will not go mad. What does it mean? It means dreams are a necessity for you. You are such... you are so illusory, your whole existence is such an illusion -- what Hindus have called MAYA -- that dreams are needed. Without dreams you cannot exist: dreams are your food, dreams are your strength, without dreams you will go mad. Dreams are a release of madness, and once the release happens you fall into sleep.

From waking you fall into dreaming and from dreaming you fall into sleep. Every night a normal person has eight cycles of dreaming, and just a few moments between two dreaming cycles he has of deep sleep. In that deep sleep all consciousness disappears, it is absolutely dark. But still you are near the boundary, any emergency will awake you. The house is on fire, you will have to run back to your waking consciousness; or you are a mother and the child starts crying, you will run, rush, towards waking -- so you remain on the boundary. You fall into deep darkness, but remain on the boundary.

In death you fall exactly to the center. Death and sleep are similar, the quality is the same. In sleep, every day, you fall into darkness, complete darkness; that means you completely become unconscious, the very opposite pole of buddhahood. A buddha is totally awakened, and every night you fall to total unawakened state, absolute darkness.

In the GITA, Krishna says to Arjuna that when everybody is fast asleep, the yogi is still awake. That doesn't mean that he never sleeps: he sleeps, but only his body sleeps, his body rests. He has no dreams because he has no desires, so he cannot have incomplete desires. And he has no sleep like you -- even in deepest rest his consciousness is clear, his consciousness burns like a flame.

Every night you fall into sleep, you fall into deep unconsciousness, a coma. In death you fall in a deeper coma. These are all like darkness. That's why you are afraid of darkness, because it is deathlike. And there are people who are afraid of sleep also, because sleep is also deathlike.

I have come across many people who cannot sleep, and they want to sleep. And when I tried to understand their mind, I came to realize that they are basically afraid. They say they would like to sleep because they feel tired, but deep down they are afraid of sleep -- and that is creating the whole trouble. Ninety percent insomnia is fear of sleep; you are afraid. You are afraid of darkness; you will be afraid of sleep also, and the fear comes from the fear of death.

Once you understand that these are all darknesses and your inner nature is that of light, things start changing. Then there is no sleep for you, only rest; then there is no death for you, only a change of clothes, of bodies, only a change of garments. But that can happen if you realize the inner flame, your nature, your innermost being.

Now we should enter the sutra:

THE DARKNESS OF AGES -- CANNOT SHROUD THE GLOWING SUN; -- THE LONG KALPAS OF SAMSARA -- NE'ER CAN HIDE THE MIND'S BRILLIANT LIGHT.

Those who have awakened, they have come to realize that... THE DARKNESS OF AGES CANNOT SHROUD THE GLOWING SUN.

You may have been wandering in darkness for millions of lives, but it cannot destroy your inner light because darkness cannot be aggressive. It is not. Something which is not, how can it be aggressive? Darkness cannot destroy light -- how can darkness destroy light? Even a small flame, darkness cannot destroy it, darkness cannot jump on it, cannot be in conflict with it -- how can darkness destroy a flame? How can darkness shroud a flame? It is impossible, it has never happened because it cannot happen.

But people go on thinking in terms of conflict: they think darkness is against light. This is absurd! Darkness cannot be against light. How can the absence be against that of which it is the absence? Darkness cannot be against light: there is no fight in it; it is simply the absence, sheer absence, sheer impotency -- how can it attack?

You go on saying, "What could I do? -- I had an attack of anger" -- it is impossible; "I had an attack of greed" -- it is impossible. Greed cannot attack, anger cannot attack: they are of the nature of darkness -- and your being is light; the very possibility doesn't exist. But anger comes; that shows only that your inner flame has been completely forgotten, you have become completely oblivious of it, you don't know it is there. This forgetfulness can shroud it, but not darkness.

So the real darkness is your forgetfulness, and your forgetfulness can invite anger, greed, lust, hate, jealousy -- they don't attack you. Remember, you send the invitations first and they accept it. Your invitation is there -- they cannot attack, they come as invited guests. You may have forgotten that you ever invited them, you can forget because you have forgotten yourself, you can forget anything.

Forgetfulness is the real darkness. And in forgetfulness everything happens. You are just like a drunkard: completely forgotten yourself, who you are, where you are going, for what you are going. All direction is lost, the very sense of direction is not there. You are like a drunkard. That's why all basic religious teachings insist on self-remembering. Forgetfulness is the disease, then self-remembering is going to be the antidote.

Try to remember yourself -- and you will say, "I know myself and I remember myself! What are you talking about?" Then try it: just keep your wristwatch before you, and look at the hand that shows seconds and remember only one thing: "I am looking at this hand which is showing seconds." You will not be able to remember for even three seconds together. You will forget many times -- just a simple thing: "I am looking and I will remember this, that I am looking."

You will forget. Many things will come in your mind: you have made an appointment; just looking at the watch the association will come in the mind: "I have to go at five o'clock to meet a friend." Suddenly the thought comes and you have forgotten that you are looking at it. Just by looking at the watch you may start

thinking of Switzerland because it is Swissmade. Just by looking at the watch you may start thinking, "How foolish I am. What am I doing here wasting time?" But you will not be able to remember, even for three consecutive seconds, that you are looking at the hand showing seconds moving.

If you can attain to one minute's self-remembering, I promise you to make you a buddha. Even for one minute, sixty seconds, that will do. You will think, "So cheap, so easy?" -- it is not. You don't know how deep is your forgetfulness. You will not be able to do it for one minute continuously, not a single thought coming in and disturbing your self-remembering. This is the real darkness. If you remember, you will become light. If you forget, you become dark. And in darkness, of course, all sorts of thieves come, all sorts of robbers attack you, all sorts of mishaps happen.

Self-remembrance is the key. Try to remember more and more, because whenever you try to remember more and more, you become centered, you are in yourself; your journeying mind falls back to one's own self. Otherwise you are going somewhere: the mind continuously creating new desires, and you are following and chasing the mind simultaneously in many directions. That's why you are split, you are not one, and your flame, inside flame, goes on wavering -- a leaf in a strong wind.

When the inner flame becomes unwavering, suddenly you are going through a mutation, a transformation, a new being is born. That being will be of the nature of light. Right now you are of the nature of darkness, you are simply an absence of something which is possible. In fact, you are not yet, you are not yet born. You have taken many births and many deaths, but you have not yet been born. Your real birth is still going to take place, and this will be the work: that you transform your inner nature from forgetfulness to self-remembering.

Do whatsoever you do. I don't give you any discipline, and I don't say to you, "Do this and don't do that." My discipline is very easy. My discipline is: Do whatsoever you like -- but do it with self-remembering; remember yourself that you are doing it. Walking, remember that you are walking. You need not verbalize this because verbalization will not help; that itself will become a distraction. You need not walk and say inside, "I am walking," because if you say, "I am walking, I am walking," this "I am walking" will be the forgetfulness; then you will not be able to remember. Simply remember; there is no need to verbalize it.

I have to verbalize because I am talking to you, but when you are walking you simply remember the phenomenon, the walking; each step should be taken with full awareness. Eating, eat. I don't say what to eat, and what not to eat. Whatsoever you like, eat, but with the self-remembrance that you are eating. And soon you will see many things have become impossible to do.

With self-remembering you cannot eat meat, impossible. It is impossible to be so violent if you remember. It is impossible to harm somebody when you remember, because when you remember yourself, suddenly you see that the same light, the same flame is burning everywhere, within each body, each unit. The more you know your inner nature, the more you penetrate the other. How can you kill for eating? It becomes simply impossible. Not that you practice it -- if you practice it, it is false. If you practice not to be a thief it is false; you will be a thief, you will find subtle ways. If you practice nonviolence, your nonviolence... there will be violence hidden behind it.

No, religion cannot be practiced. Morality can be practiced; that's why morality creates hypocrisy, morality creates false faces. Religion creates the authentic being, it cannot be practiced. How can you practice the being? You simply become more aware and things start changing. You simply become more of the nature of light, and darkness disappears.

THE DARKNESS OF AGES CANNOT SHROUD THE GLOWING SUN....

For millions of lives, for ages together, you have been in darkness -- but don't feel depressed and don't feel hopeless, because even if you have lived in darkness for millions of lives, this very moment you can attain to the light.

Just look: a house has remained closed for one hundred years, dark, and you go into it and you light a light. Will the darkness say, "I am one hundred years old and this light is just a baby"? Will the darkness say, "I am not going to disappear. You will have to burn light at least for one hundred years, only then..."? No, even a baby flame is enough for very very ancient darkness. Why? In one hundred years the darkness must have become engrained. But no, darkness cannot become engrained because it is NOT. It was simply waiting for the light -- the moment the light comes in, the darkness disappears; it cannot resist because it has

no positive existence.

People come to me and they say, "You teach that sudden enlightenment is possible. Then what will happen of our past lives and our past karmas?" Nothing -- they are of the nature of darkness. You may have murdered, you may have been a thief, a robber, you may have been a Hitler, a Genghis Khan, or somebody, the worst possible, but that doesn't make any difference. Once you remember yourself, the light is there; the whole past disappears immediately; not for a single moment can it stay there. You murdered, but you cannot become a murderer; you murdered because you were not. aware of yourself, you were not aware what you are doing.

Jesus is reported to have said on the cross, "Father, forgive these people because they know not what they are doing." He was saying simply, "These people are not of the nature of light, they don't remember themselves. They are doing in complete forgetfulness, in darkness they are moving and stumbling. Forgive them, they are not responsible for whatsoever they are doing." How can a person be responsible who does not remember himself?

If a drunkard kills somebody, even the court forgives him if it can be proved that he acted when he was completely unconscious. Why? Because how can you make a person responsible? You can make him responsible for drinking, but you cannot make him responsible for murder. If a madman kills somebody, he has to be forgiven because he is not himself.

Responsibility means remembering.

Whatsoever you have done, I tell you, don't be worried by it. It has happened to you because you were not aware. Alight your inner flame -- find it, seek it, it is there -- and suddenly the whole past disappears, as if it all happened in a dream. In fact, it has happened in a dream, because you were not conscious. All karmas have happened in a dream, they are made of the same stuff as dreams are made.

You need not wait for your karmas to be fulfilled -- then you will have to wait for eternity. And even then you will not be out of the wheel because you cannot simply wait for eternity: you will be doing many things meanwhile; then the vicious circle cannot be completed ever. You will move on and on and on, and you will go on doing things, and new things will make you entangled in more future things -- then where will the end be? No, there is no need. You simply become aware and suddenly all karmas drop. In a single moment of intense awareness, the whole past disappears, becomes rubbish.

This is one of the most fundamental things the East has discovered. Christians cannot understand it; they go on thinking of judgment, and the Last Day of Judgment, that everybody has to be judged by his acts. Then Christ is wrong when he says, "Forgive these people because they know not what they are doing." Jews cannot understand it, Mohammedans cannot understand it.

Hindus are really one of the most daring races, they have penetrated to the very core of the problem: the problem is not action, the problem is being. Once you realize your inner being and the light, you are no more of this world; whatsoever happened in the past happened in a dream. That's why Hindus say this whole world is a dream -- only you are not a dream, only the dreamer is not the dream; otherwise, everything is a dream.

Look at the beauty of this truth: only the dreamer is not a dream, because the dreamer cannot be a dream; otherwise the dream cannot exist. At least somebody, the dreamer, has to be a real phenomenon.

In the day you are awake; you do many things: you go to the shop, you go to the market, you work in a farm, or in a factory, and you do millions of things. By the night when you are asleep, you forget everything about it; it disappears -- a new world starts, the world of the dream. And now scientists say that the same time has to be given to dream as you give to awakening. The same waking hours have to be given to dreaming. In sixty years' time, if twenty years have been devoted to work in the waking state, twenty years have been devoted to dreaming; the SAME time, exactly the same time, has to be devoted to dreaming. So dreaming is not less real, it has the same quality.

In the night you dream, you forget about your waking world. In the deep sleep you forget about your waking world, your dreaming world. In the morning again the waking world comes into existence, you forget about your dreaming and you sleep. But one thing continuously remains -- you. Who remembers the dreams? In the morning who says, "I dreamt last night"? In the morning who says, "Last night I had a very very deep sleep without any dreams"? Who?

There must be a witness to it who stands aside, who always stands aside and goes on looking. Waking comes, dreaming comes, sleep comes -- and somebody stands by the side and goes on looking. Only this is the real, because it exists in every state. Other states disappear, but it has to remain in every state, it is the only permanent thing in you.

Attain to this witness more and more. Become more and more alert, and become more and more a witness. Rather than being an actor in the world, you be a witness, a spectator. Everything else is a dream, only the dreamer is the truth. He has to be true, otherwise where will dreams happen? He's the base; illusions can happen only because... if he is there.

And once you remember, you start laughing. What type of life existed without remembering? You were a drunkard, moving from one state to another, not knowing why, drifting with no direction.

But:

THE DARKNESS OF AGES -- CANNOT SHROUD THE GLOWING SUN; -- THE LONG KALPAS OF SAMSARA...

many many ages, aeons of this world, kalpas,

... NE'ER CAN HIDE THE MIND'S BRILLIANT LIGHT.

It is always there, it is your very being.

THOUGH WORDS ARE SPOKEN TO EXPLAIN THE VOID, -- THE VOID AS SUCH CAN NEVER BE EXPRESSED. -- THOUGH WE SAY "THE MIND IS BRIGHT AS LIGHT," -- IT IS BEYOND ALL WORDS AND SYMBOLS.

One thing will be helpful to understand. There are three approaches towards reality. One is the empirical approach, the approach of the scientific mind -- experiment, experiment with the objective world, and unless something is proved by experiment, don't accept it. Then there is another approach, of the logical mind. He does not experiment; he simply thinks, argues, finds pros and cons, and just by mind-effort, reason, he concludes. And then there is a third approach, the metaphorical, the approach of poetry -- and of religion. These three approaches are there; three dimensions, one reaches towards reality.

Science cannot go beyond the object, because the very approach makes a limitation. Science cannot go beyond the outer, because only with the outer experiments are possible. Philosophy, logic, cannot go beyond the subjective, because it is a mind-effort, you work it out in your mind. You cannot dissolve the mind, you cannot go beyond it. Science is objective; logic, philosophy, is subjective. Religion goes beyond, poetry goes beyond: it is a golden bridge, it bridges the object with the subject. But then everything becomes a chaos -- of course, very creative; in fact, there is no creativity if there is no chaos. But everything becomes indiscriminate, divisions disappear.

I would like to say it in this way. Science is a day approach: in the full noon, everything is clear, distinct, boundaries, and you can see the other well. Logic is a night approach; groping in the dark only with the mind, without any experimental support, just thinking. Poetry and religion are twilight approaches; just in the middle. The day is no more there, the brightness of the noon has gone, things are not so distinct, clear. The night has not yet come; the darkness has not enveloped all. Darkness and day meet, there is a soft greyness, neither white nor black -- boundaries meeting and merging, everything indiscriminate, everything is everything else.

This is the metaphorical approach.

That's why poetry talks in metaphors -- and religion is the ultimate poetry; religion talks in metaphors. Remember, those metaphors are not to be taken literally, otherwise you will miss the point. When I say "the inner light," don't think it in terms of literal understanding, no. When I say "the inner is like light," it is a metaphor. Something is indicated, but not demarked, not defined; something of the nature of light, not exactly light -- it is a metaphor.

And this becomes a problem because religion talks in metaphors; it cannot talk otherwise, there is no other way. If I have been to another world and I have seen flowers which don't exist on this earth, and I come to you and talk about those flowers, what will I do? I will have to be metaphorical. I will say "like roses" -- but they are not roses; otherwise why say "like roses," simply say "roses." But they are not roses, they have a different quality to them.

"Like" means I am trying to bridge my understanding of the other world with your understanding of this world -- hence the metaphor. You know the roses; you don't know those flowers of the other world. I know those flowers of the other world and I am trying to communicate to you something of that world; I say they are like roses. Don't be angry at me when you reach to the other world and you don't find roses; don't drag me to a court -- because I never meant it literally. Just the quality of a rose is indicated; it is just a gesture, a finger pointing to the moon. But don't catch hold of the finger, the finger is irrelevant -- look at the moon and forget the finger. That is the meaning of a metaphor; don't cling to the metaphor.

Many people are in deep murky waters because of this: they cling to the metaphor. I talk about the inner light -- immediately, after a few days, people start coming to me, they say, "I have seen the inner light"! They have found the roses in the other world... they don't exist there. Because of this metaphorical language, many people simply become imaginative.

P.D. Ouspensky had coined a word; he used to call it "imaginazione." Whenever somebody came and he started talking about inner experiences: "The KUNDALINI has arisen; I have seen a light in the head; CHAKRAS are opening," he would stop him immediately and say, "Imaginazione." So people would ask, "What is this 'imaginazione'?" He would say, "The disease of imagination," and he would simply drop the matter. Immediately he would say, "Stop! You have fallen a victim."

Religion talks in metaphors -- because there is no other way to talk, because religion talks of the other world, of the beyond. It tries to find similes in this world. It uses words which are irrelevant, but somehow those irrelevant words are the only available words; you have to use them.

Poetry you can understand easily; religion is difficult, because with poetry you already know it is imagination so there is no trouble. Science you can understand easily because you know it is no imagination, it is an empirical fact. Poetry you can understand easily, you know it is poetry, a mere poetry, finished -- it is imagination. Good! Beautiful! You can enjoy it -- it is not a truth.

What will you do with religion? -- and religion is the ultimate poetry. And it is not imagination. And I tell you, it is empirical, as empirical as science -- but it cannot use scientific terms, they are too objective. It cannot use philosophical terms, they are too subjective. It has to use something which is neither, it has to use something which bridges both -- it uses poetry.

All religion is ultimate poetry, essential poetry. You cannot find a greater poet than Buddha. Of course, he never tried writing a single poem. I am here with you. I am a poet. I have not composed a single poem, not even a HAIKU, but continuously I am talking in metaphors. Continuously I am trying to bridge the gap that is created by science and philosophy. I am trying to give you the feeling of the whole, undivided.

Science is half, philosophy is half -- what to do? How to give you the feeling of the whole? If you move deep into philosophy, you will come to what Shankara came to. He said, "The world is illusory, it doesn't exist -- only consciousness exists." This is too one-sided. If you move with scientists you will come to what Marx came to. Marx and Shankara are the polar opposites. Marx says, "There is no consciousness -- only the world exists." And I know both are true and both are wrong. Both are true because they are saying the half truth; and both are wrong because they are denying the other half. And if I have to talk about the whole, how to do it? Poetry is the only way, metaphor is the only way out. Remember this:

THOUGH WORDS ARE SPOKEN TO EXPLAIN THE VOID, -- THE VOID AS SUCH CAN NEVER BE EXPRESSED.

That's why sages go on insisting, "Whatsoever we are saying, we cannot say. It is inexpressible, and still we are trying to express it." They always emphasize the fact, because the possibility exists that you may take them literally.

The void is a void in the sense that nothing of you will be left there; but the void is not a void in another sense, because the whole will descend in it -- the void is going to be the MOST perfect, fulfilled phenomenon. So what to do? If you say "void," suddenly the mind thinks there is nothing; then why bother? And if you say it is not a void, it is the most perfect being, the mind goes on an "ambition trip": how to become the most perfect being. Then the ego enters in it.

To drop the ego the word "void" is emphasized. But to make you alert, the void is not really a void, it is filled with the whole. When you are not, the whole existence comes into you. When the drop disappears, it becomes the ocean.

THOUGH WE SAY "THE MIND IS BRIGHT AS LIGHT," says Tilopa, -- IT IS BEYOND ALL WORDS AND SYMBOLS.

Don't be deceived by the metaphor, don't start imagining a light inside. It is very easy -- "imaginazione." You can close the eyes and imagine a light; you are such a dreamer, you can dream so many things, why not light?

Mind has a faculty to create anything that you want, just a little persistence is needed. You can create beautiful women in the mind, why not light? What is wrong in light? You can create so many beautiful women in your mind, that any woman in real life will be unsatisfactory because she will never come up to the standard. You can create a whole world of experiences inside. Every sense has its own imaginative center behind it.

In hypnosis it happens: the imagination starts working with absolute functioning, and reason drops completely because reason goes into sleep in hypnosis. Hypnosis is nothing but a sleep of reason, the doubter; then the imagination functions perfectly. Then there is no brake on it, only an accelerator -- you go on and on, no brake is there.

In hypnosis anything can be imagined: you give an onion to a person who is lying hypnotized and say, "It is a beautiful apple, very delicious," and he will eat the onion and will say, "It is really beautiful. I have never tasted such a delicious apple before." You give him an apple and say, "This is an onion," and his eyes will start dropping tears and he will say, "Very very strong" -- and he is eating apple. What is happening? The doubter is not there; it is a hypnosis, the doubter has gone to sleep. Now imagination functions, there is no check on it -- that is the problem with religion also.

Religion needs trust. Trust means: the doubting faculty of the mind goes to sleep. It is like hypnosis. So when people say to you, "This man, Osho, has hypnotized you," they are right in a way. If you trust me it is like hypnosis: fully awake, you have dropped your reason -- now imagination functions with a total capacity, now you are in a dangerous situation.

If you allow imagination, you can imagine all sorts of things: kundalini is arising, chakras opening; any sorts of things you can imagine, and they will all happen to you. And they are beautiful -- but not true. So when you trust a person, in the very trusting you have to be aware of imagination. Trust, but don't become a victim of imagination. Whatsoever is being said here is metaphorical. And remember always, that all experiences are imagination; all experiences, I say, unconditionally. Only the experiencer is the truth.

So whatsoever you experience, don't pay much attention to it, and don't start bragging about it. Just remember that all that is experienced is illusory -- only the one who experiences is true. Pay attention to the witness; focus on the witness and not on the experiences. Howsoever beautiful, all experiences are dreamlike and one has to go beyond all of them.

So, religion is poetic, one has to talk metaphorically. The disciple is in deep trust, he can fall a victim easily of imagination -- one has to be very very alert. Trust, listen to the metaphors, but remember they are metaphors. Trust -- many things will start happening, but remember: all is imagination except you. And you have to come to a point where there is no experience; only the experiencer sits in his abode silently, no experience anywhere, no object, no light, no flowers flowering, no -- nothing.

Somebody asked Lin Chi -- he was sitting in his monastery, a small monastery on a hilltop. He was sitting under a tree, near a rock, and somebody asked, "What happens when one has attained?" And Lin Chi said, "I sit alone here -- clouds pass, and I watch; and seasons come and I watch; and visitors come sometimes and I watch. And I sit alone here."

Just finally the witness, the consciousness, remains watching everything. All experiences disappear, only the very background of all experiencing remains. You remain, everything is lost. Remember this, because with me you trust and I talk metaphors -- and then imagination is possible. "Imaginazione": be aware of that disease.

THOUGH WE SAY "THE MIND IS BRIGHT AS LIGHT," -- IT IS BEYOND ALL WORDS AND SYMBOLS.
ALTHOUGH THE MIND IS VOID IN ESSENCE, -- ALL THINGS IT EMBRACES AND CONTAINS.

These assertions look contradictory: you say the mind is void, and the next moment you say it contains all and everything. Why these contradictions? It is just the nature of the whole religious experience. Metaphors have to be used -- and immediately you have to be alerted not to become a victim of the

metaphors.

It is void in essence, but it contains all things. When you become totally empty, only then will you be fulfilled. When you are no more, only then for the first time will you be.

Says Jesus, "If you lose yourself, you will attain. If you cling to yourself, you will lose. If you die, you will be reborn. If you can efface yourself completely, you will become eternal, you will become the very eternity."

These are all metaphors -- but if you trust, if you love, if you allow your heart to be open towards me, then you will be able to understand. That understanding passeth all understanding. It is not intellectual, it is heart-to-heart. It is an energy jump from one heart to another.

I am here and I am trying to talk to you, but that is secondary. The basic thing is if you are open I can pour myself into you. If my talking to you can help only this much, that you become more and more open, it has done its work. I'm not trying to say something to you, I am just trying to make you more open -- that is enough. Then I can pour myself into you... and unless you taste me, you will not be able to understand what I am saying.

Tantra: The Supreme Understanding

Chapter #4
Chapter title: Be Like a Hollow Bamboo

14 February 1975 am in Buddha Hall

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THE SONG CONTINUES:

DO NOUGHT WITH THE BODY BUT RELAX; SHUT FIRM THE MOUTH AND SILENT REMAIN; EMPTY YOUR MIND AND THINK OF NOUGHT. LIKE A HOLLOW BAMBOO REST AT EASE WITH YOUR BODY. GIVING NOT NOR TAKING, PUT YOUR MIND AT REST. MAHAMUDRA IS LIKE A MIND THAT CLINGS TO NOUGHT.
THUS PRACTICING, IN TIME YOU WILL REACH BUDDHAHOOD.

First, the nature of activity and the hidden currents in it have to be understood, otherwise no relaxation is possible. Even if you want to relax, it will be impossible if you have not observed, watched, realized, the nature of your activity, because activity is not a simple phenomenon.

Many people would like to relax, but they cannot relax. Relaxation is like a flowering: you cannot force it. You have to understand the whole phenomenon -- why you are so active, why so much occupation with activity, why you are obsessed with it.

Remember two words: one is "action," another is "activity." Action is not activity; activity is not action. Their natures are diametrically opposite. Action is when the situation demands it, you act, you respond. Activity is when the situation doesn't matter, it is not a response; you are so restless within that the situation is just an excuse to be active.

Action comes out of a silent mind -- it is the most beautiful thing in the world. Activity comes out of a restless mind -- it is the ugliest. Action is when it has a relevance; activity is irrelevant. Action is moment to

moment, spontaneous; activity is loaded with the past. It is not a response to the present moment, rather, it is pouring your restlessness, which you have been carrying from the past, into the present. Action is creative. Activity is very very destructive -- it destroys you, it destroys others.

Try to see the delicate distinction. For example, you are hungry then you eat -- this is action. But you are not hungry, you don't feel any hunger at all, and still you go on eating -- this is activity. This eating is like a violence: you destroy food, you crush your teeth and destroy food; it gives you a little release of your inner restlessness. You are eating not because of hunger, you are simply eating because of an inner need, an urge to be violent.

In the animal world violence is associated with mouth and hands, the fingernails and the teeth; two are the violent things in the animal kingdom. In food, while you are eating, both are joined together; with your hand you take the food, and with your mouth you eat it -- violence is released. But there is no hunger; it is not an action, it is a disease. This activity is an obsession. Of course, you cannot go on eating like this because then you will burst. So people have invented tricks: they will chew PAN or gum, they will smoke cigarettes -- these are false foods, without any nutritious value in them, but they work well as far as violence is concerned.

A man sitting chewing pan, what is he doing? He is killing somebody. In the mind, if he becomes aware, he may have a fantasy of murdering, killing -- and he is chewing pan: a very innocent activity in itself. You are not harming anybody -- but very dangerous for you, because you seem to be completely unconscious of what you are doing. A man smoking, what is he doing? Very innocent in a way: just taking the smoke in and bringing it out, inhaling and exhaling; a sort of ill PRANAYAMA, and a sort of secular transcendental meditation. He is creating a MANDALA: takes smoke in, brings it out, takes it in, brings it out -- a mandala is created, a circle. Through smoking he is doing a sort of chanting, a rhythmic chanting. It soothes; his inner restlessness is relieved a little.

If you are talking to a person, always remember -- it is almost hundred percent accurate -- if the person starts finding his cigarette, it means he is bored, you should leave him now. He would have wanted to throw you out; that cannot be done, that will be too impolite. He is finding his cigarette; he is saying, "Now, finished! I am fed up." In the animal kingdom he would have jumped on you, but he cannot -- he is a human being, civilized. He jumps on the cigarette, he starts smoking. Now he is not worried about you, now he is enclosed in his own chanting of the smoke. It soothes.

But this activity shows that you are obsessed. You cannot remain yourself, you cannot remain silent, you cannot remain inactive. Through activity you go on throwing your madness, insanity. Action is beautiful, action comes as a spontaneous response; life needs response. Every moment you have to act, but the activity comes through the present moment. You are hungry and you seek food. You are thirsty and you go to the well. You are feeling sleepy and you go to sleep. It is out of the total situation that you act. Action is spontaneous and total.

Activity is never spontaneous, it comes from the past. You may have been accumulating it for many years, and then it explodes into the present -- it is not relevant. But mind is cunning; the mind will always find rationalizations for the activity. The mind will always try to prove that this is not activity, this is action; it was needed. Suddenly you flare up in anger. Everybody else becomes aware that it was not needed, the situation never demanded it, it was simply irrelevant -- only you cannot see. Everybody feels: "What are you doing? There was no need for it. Why are you so angry?" But you will find rationalizations; you will rationalize that it was needed.

These rationalizations help you to remain unconscious about your madness. These are the things that Gurdjieff used to call "buffers." You create buffers of rationalization around you so you don't come to realize what is the situation. Buffers are used in trains; between two bogies, two compartments, buffers are used so that if there is a sudden stopping there will not be too much shock to the passengers -- the buffers will absorb the shock. Your activity is continuously irrelevant, but the buffers of rationalizations don't allow you to see the situation. Buffers blind you -- and this type of activity continues.

If this activity is there, you cannot relax. How can you relax? -- because it is an obsessive need, you want to do something, whatsoever it is.

There are fools all over the world who go on saying, "Do something rather than nothing." And there are perfect fools who have created a proverb all over the world that "An empty mind is a devil's workshop." It is not. An empty mind is God's workshop. An empty mind is the most beautiful thing in the world, the purest -- because how can an empty mind be a workshop for the devil? The devil cannot enter into an empty mind, impossible! The devil can enter only into a mind which is obsessed with activity -- then the devil can take

charge of you, he can show you ways and means and methods how to be more active. The devil never says, "Relax!" He says, "Why are you wasting your time? Do something, man! Move! Life is going by -- do something!" And all the great teachers, teachers who have awakened to the truth of life, have come to realize that an empty mind gives space to the divine to enter in you.

Activity can be used by the devil, not an empty mind. How can the devil use an empty mind? He will not dare to come near because emptiness will simply kill him. But if you are filled with a deep urge, mad urge to be active, then the devil will take your charge, then he will guide you -- then he is the only guide.

I would like to tell you that this proverb is absolutely wrong. The devil himself must have suggested it.

This obsession to be active has to be watched. And you have to watch it in your own life, because whatsoever I say, or Tilopa says, will not be of much meaning unless you watch it in yourself: that your activity is irrelevant, it is not needed. Why are you doing it?

Traveling, I have seen people continuously doing the same thing again and again. For twenty-four hours I am with a passenger in the train. He will read the same newspaper again, again, not finding what else to do. Enclosed in a railway compartment there is not much possibility to be active, so he will read the same newspaper again and again, and I am watching. What is this man doing?

A newspaper is not a GITA or a BIBLE. You can read the GITA many times because each time you come to it a new significance is revealed. But a newspaper is not a GITA; it is finished once you have seen it! It was not even worth reading once, and people go on reading it. Again and again, they will start again. What is the problem? Is it a need? No -- they are obsessed; they cannot remain silent, inactive. That is impossible for them -- that looks like death. They have to be active.

Traveling for many years gave me many opportunities to watch people without their knowing, because sometimes only one person was with me in the compartment, and he would make all sorts of efforts to bring me to talk to him and I would say only yes or no; then he would drop the idea. Then I would simply watch -- a beautiful experiment and without any expense.

And I would watch him: he would open the suitcase -- and I would see that he was not doing anything -- then he would look in it, close it. Then he would open the window, and then would close it; then again would go to the newspaper, then he would smoke, then again open the suitcase, rearrange it, go and open the window, look out. What is he doing? and why? An inner urge, something is trembling within him, a feverish state of mind. He has to do something, otherwise he will be lost. He must have been an active man in life, now there is a moment to relax -- he cannot relax, the old habit persists.

It is said that Aurangzeb, a Moghul emperor, imprisoned his father in his old age. Aurangzeb's father built the Taj Mahal -- Shah Jehan. He imprisoned him, dethroned him. It is said, and it is written in the autobiography of Aurangzeb, that after a few days, Shah Jehan was not worried about imprisonment because every luxury was provided. It was a palace and Shah Jehan was living as he was living before; it was not like a prison; absolutely everything that he needed was there. Only one thing was missing and that was activity -- he couldn't do anything. So he asked his son Aurangzeb, "It is okay, you have provided everything for me, and everything is beautiful. Just one thing I will be grateful forever and ever if you can do, and that is, send thirty boys. I would like to teach them."

Aurangzeb could not believe it: "Why would my father like to teach thirty boys?" He had never shown any inclination to be a teacher, was never interested in any type of education. What has happened to him? But he fulfilled the desire. Thirty boys were sent to him and everything was okay. He became again the emperor -- thirty small boys. You go in a primary school, the teacher is almost the emperor; you can order them to sit and they will have to sit; you can order them to stand and they will have to stand. And he created in that room with thirty boys the whole situation of his court -- just old habit and the old drug addiction to ordering people.

Psychologists suspect that teachers are in fact politicians. Of course, not self-confident enough to go into politics, they move to the schools and there they become presidents, prime ministers, emperors. Small children -- and they order them and they force them.

And psychologists also suspect that teachers have an inclination towards being sadistic, they would like to torture. And you cannot find a better place than a primary school. You can torture innocent children -- and you can torture for their own sake, for their own good. Go and watch! I have been in primary schools, reading, and I have been watching teachers. And psychologists suspect -- I am certain, they are torturers. And you cannot find more innocent victims: unarmed completely, they cannot even resist; they are so weak and helpless -- and a teacher stands like an emperor.

Aurangzeb writes in his autobiography: "My father, just because of old habits, still wants to pretend that

he is the emperor. So let him pretend and let him fool himself, there is nothing wrong. Send him thirty boys or three hundred, whatsoever he wants. Let him run a MADERSA, a small school, and be happy."

Activity is when the action has no relevance. Watch in yourself and see: ninety percent of your energy is wasted in activity. And because of this, when the moment for action comes, you don't have any energy. A relaxed person is simply non-obsessive, and the energy starts accumulating within him. He conserves his energy, it is conserved automatically, and then when the moment for action comes his total being flows into it. That's why action is total. Activity is always half-hearted, because how can you befool yourself absolutely? Even YOU know that it is useless. Even you are aware that you are doing it for certain feverish reasons within, which are not even clear to you, very vague.

You can change activities, but unless activities are transformed into actions, that won't help. People come to me and they say, "I would like to stop smoking." I say, "Why? This is such a beautiful TM, continue. And if you stop it you will start something else -- because the disease doesn't change by changing the symptoms. Then you will chew pan, then you will chew gum; and there are even more dangerous things. These are innocent, because if you are chewing gum you are chewing gum yourself. You may be a fool, but you are not a violent man; you are not destructive to anybody else. If you stop chewing gum, smoking, then what will you do? Your mouth needs activity, it is violent. Then you will talk, then you will talk continuously; yakety-yakety-yak -- and that is more dangerous!"

Mulla Nasruddin's wife came just the other day. She rarely comes to see me, but when she comes I immediately understand there must be some crisis. So I asked, "What is the matter?" Thirty minutes she took, and thousands of words, to tell me: "Mulla Nasruddin talks in his sleep, so you suggest something -- what should be done? He talks too much and it is difficult to sleep in the same room. And he shouts and says nasty things."

So I said, "Nothing is to be done. You simply give him a chance to talk while you both are awake."

People go on talking. They don't give any chance to anybody else. Talking is the same as smoking. If you talk twenty-four hours ... and you talk: while you are awake, you talk; your body is tired, you fall into sleep, but the talk continues. Twenty-four hours, round the clock, you go on talking and talking and talking. This is like smoking, because the phenomenon is the same: the mouth needs movement. And the mouth is the basic activity, because that is the first activity you started in your life.

The child is born: he starts sucking the mother's breast; that is the first activity -- and the basic activity. And smoking is just like sucking the breast: warm milk flows in; in smoking, warm smoke flows in; and the cigarette in your lips feels just like the breast of the mother, the nipple. If you are not allowed to smoke, chew gum, and this and that, then you will talk, and that is more dangerous because you are throwing your garbage on other people's minds.

Can you remain silent for a long time? Psychologists say that if you remain silent for three weeks, you will start talking to yourself. Then you will be divided into two: you will talk and you will listen also. And if you remain silent for three months, you will be completely ready for the madhouse, because then you will not bother whether somebody is there or not. You will talk, and not only talk, you will answer also -- now you are complete, now you don't depend on anybody. This is what a lunatic is.

A lunatic is a person whose whole world is confined in himself. He is the talker and he is the listener; he is the actor and he is the spectator -- he is all, his whole world is confined in himself. He has divided himself in many parts and everything has become fragmentary. That's why people are afraid of silence -- they know they may crack up. And if you are afraid of silence that means you have an obsessive, feverish, diseased mind inside, which is continuously asking to be active.

Activity is your escape from yourself. In action you are; in activity you have escaped from yourself -- it is a drug. In activity you forget yourself, and when you forget yourself there are no worries, no anguish, no anxiety. That's why you need to be continuously active, doing something or other, but never in a state when non-doing flowers in you and blooms.

Action is good. Activity is ill. Find the distinction within yourself: what is activity and what is action; that is the first step. The second step is to be more involved in action so that the energy moves into action; and whenever there is activity to be more watchful about it, more alert. If you are aware, activity ceases, energy is preserved, and the same energy becomes action.

Action is immediate. It is nothing ready-made, it is not prefabricated. It doesn't give you any chance to make a preparation, to go through a rehearsal. Action is always new and fresh like the dew-drops in the morning. And a person who is a person of action is also always fresh and young. The body may become old, but his freshness continues. The body may die, but his youth continues. The body may disappear, but he

remains -- because God loves freshness. God is always for the new and the fresh.

Drop more and more activity. But how can you drop it? You can make dropping itself an obsession. This is what has happened to your monks in the monasteries: dropping activity has become their obsession. They are continuously doing something to drop it: prayer, meditation, yoga, this and that -- now that is also activity. You cannot drop it in that way; it will come from the back door.

Be aware. Feel the difference between action and activity. And when activity takes hold of you -- in fact that should be called a possession: when the activity possesses you, like a ghost; and activity is a ghost, it comes from the past, it is dead -- when activity possesses you and you become feverish, then become more aware; that's all that you can do. Watch it. Even if you have to do it, do it with full awareness. Smoke, but smoke very slowly, with full awareness so that you can see what you are doing.

If you can watch smoking, suddenly some day, the cigarette will fall from your fingers, because the whole absurdity of it will be revealed to you. It is stupid; it is simply stupid, idiotic! When you realize that, it simply falls. You cannot throw it because throwing is an activity. That's why I say it simply falls, just like a dead leaf from the tree ... falling, just like that it falls. If YOU have thrown it, you will pick it up again in some other way, in some other form.

Let things drop, don't drop them. Let activity disappear, don't force it to disappear -- because the very effort to force it to disappear is again activity in another form. Watch, be alert, conscious, and you will come to a very very miraculous phenomenon: when something drops by itself, on its own accord, it leaves no trace on you. If you force it, then a trace is left, then a scar is left. Then you will always brag that you smoked for thirty years, and then YOU dropped it. Now this bragging is the same; talking about it you are doing the same thing -- not smoking, but talking too much about that you have dropped smoking. Your lips are again in activity, your mouth is functioning, your violence is there.

If a man really understands, things drop -- and then you cannot take the credit that "I have dropped it." It dropped itself! You have not dropped it. The ego is not strengthened through it. And then more and more actions will become possible. And whenever you have an opportunity to act totally, don't miss it, don't waver -- act.

Act more, and let activities drop on their own accord. A transformation will come to you by and by. It takes time, it needs seasoning, but there is no hurry also.

Now we will enter into the sutra.

DO NOUGHT WITH THE BODY BUT RELAX; SHUT FIRM THE MOUTH AND SILENT REMAIN; EMPTY YOUR MIND AND THINK OF NOUGHT. DO NOUGHT WITH THE BODY BUT RELAX.

Now you can understand what relaxation means. It means no urge to activity in you. Relaxation doesn't mean lying down like a dead man; and you cannot lie down like a dead man -- you can pretend only. How can you lie down like a dead man? You are alive; you can only pretend. Relaxation comes to you when there is no urge to activity; the energy is at home, not moving anywhere. If a certain situation arises you will act, that's all, but you are not finding some excuse to act. You are at ease with yourself. Relaxation is to be at home.

I was reading one book a few years ago. The title of the book is YOU MUST RELAX. This is simply absurd, because the "must" is against relaxation -- but such books can only sell in America. "Must" means activity, it is an obsession. Whenever there is a "must" an obsession is hidden behind it. There are actions in life, but there is no "must," otherwise the "must" will create madness. "You must relax" -- now relaxation has become the obsession. You have to do this posture and that, and lie down, and suggest to your body from the toes to the head; tell the toes, "Relax!" and then go upwards.

Why "must"? Relaxation comes only when there is no "must" in your life. Relaxation is not only of the body, it is not only of the mind, it is of your total being.

You are too much in activity, of course tired, dissipated, dried up, frozen. The life-energy doesn't move. There are only blocks and blocks and blocks. And whenever you do something you do it in a madness. Of course the need to relax arises. That's why so many books are written every month about relaxation, and I have never seen a person who has become relaxed through reading a book about relaxation -- he has become more hectic, because now his whole life of activity remains untouched. His obsession is there to be active, the disease is there, and he pretends to be in a relaxed state so he lies down. All turmoil within, a volcano ready to erupt, and he is relaxing, following the instructions from a book: how to relax.

There is no book that can help you to relax -- unless you read your own inner being, and then relaxation is not a must. Relaxation is an absence, absence of activity, not of action. So there is no need to move to the Himalayas. A few people have done that: to relax, they move to the Himalayas. What is the need to move to the Himalayas? Action is not to be dropped, because if you drop action you drop life. Then you will be dead, not relaxed. So in the Himalayas you will find sages who are dead, not relaxed. They have escaped from life, from action.

This is the subtle point to be understood: activity has to go, but not action -- and both are easy. You can drop both and escape to the Himalayas, that's easy. Or, the other thing is easy: you can continue in the activities, and forcing yourself every morning, or every evening, for a few minutes, to relax. You don't understand the complexity of the human mind, the mechanism of it. Relaxation is a state. You cannot force it. You simply drop the negativities, the hindrances, and it comes, it bubbles up by itself.

What do you do when you go to sleep in the night? Do you do something? If you do, you will be an insomniac, you will move into insomnia. What do you do? You simply lie down and go into sleep. There is no "doing" to it. If you "do," it will be impossible to sleep. In fact, to go into sleep all that is needed is, the continuity in the mind of the activities of the day has to discontinue. That's all! When the activity is not there in the mind, the mind relaxes and goes into sleep. If you do something to go into sleep, you will be at a loss, then sleep will be impossible. Doing is not needed at all.

Says Tilopa, DO NOUGHT WITH THE BODY BUT RELAX. Don't do anything! No yoga posture is needed, no distortions and contortions of the body are needed. "Do nought!" -- only absence of activity is needed. And how will it come? It will come by understanding. Understanding is the only discipline. Understand your activities and suddenly, in the middle of the activity, if you become aware, it will stop. If you become aware why you are doing it, it will stop. And that stopping is what Tilopa means: DO NOUGHT WITH THE BODY BUT RELAX.

What is relaxation? It is a state of affairs where your energy is not moving anywhere, not to the future, not to the past -- it is simply there with you. In the silent pool of your own energy, in the warmth of it, you are enveloped. This moment is all. There is no other moment. Time stops -- then there is relaxation. If time is there, there is no relaxation. Simply, the clock stops; there is no time. This moment is all. You don't ask for anything else, you simply enjoy it. Ordinary things can be enjoyed because they are beautiful. In fact, nothing is ordinary -- if God exists, then everything is extraordinary.

People come to me and ask, "Do you believe in God?" I say, "Yes, because everything is so extraordinary, how can it be without a DEEP consciousness in it?" Just small things .... Walking on the lawn when the dewdrops have not evaporated yet, and just feeling totally there -- the texture, the touch of the lawn, the coolness of the dewdrops, the morning wind, the sun rising. What more do you need to be happy? What more is possible to be happy? Just lying down in the night on the cool sheet on your bed, feeling the texture; feeling that the sheet is getting warmer and warmer, and you are shrouded in darkness, the silence of the night .... With closed eyes you simply feel yourself. What more do you need? It is too much -- a DEEP gratitude arises: this is relaxation.

Relaxation means this moment is more than enough, more than can be asked and expected. Nothing to ask, more than enough, than you can desire -- then the energy never moves anywhere. It becomes a placid pool. In your own energy, you dissolve. This moment is relaxation. Relaxation is neither of the body nor of the mind, relaxation is of the total. That's why buddhas go on saying, "Become desireless," because they know that if there is desire, you cannot relax. They go on saying, "Bury the dead," because if you are too much concerned with the past, you cannot relax. They go on saying, "Enjoy this very moment."

Jesus says, "Look at the lilies. Consider the lilies in the field -- they toil not and they are more beautiful, their splendor is greater than King Solomon. They are arrayed in more beautiful aroma than King Solomon ever was. Look, consider the lilies!"

What is he saying? He is saying, "Relax! You need not toil for it -- in fact, everything is provided." Jesus says, "If he looks after the birds of air, animals, wild animals, trees and plants, then why are you worried? Will he not look after you?" This is relaxation. Why are you so much worried about the future? Consider the lilies, watch the lilies, and become like lilies -- and then relax. Relaxation is not a posture; relaxation is a total transformation of your energy.

Energy can have two dimensions. One is motivated, going somewhere, a goal somewhere; this moment is only a means and the goal is somewhere else to be achieved. This is one dimension of your energy, this is the dimension of activity, goal-oriented. Then everything is a means; somehow it has to be done and you have to reach to the goal, then you will relax. But for this type of energy the goal never comes, because this

type of energy goes on changing every present moment into a means for something else, into the future. The goal always remains on the horizon. You go on running, but the distance remains the same.

No, there is another dimension of energy: that dimension is unmotivated celebration. The goal is here, now; the goal is not somewhere else. In fact, you are the goal. In fact, there is no other fulfillment than of this moment -- consider the lilies. When you are the goal and when the goal is not in the future, when there is nothing to be achieved, rather, you have just to celebrate it, you have already achieved it, it is there. This is relaxation, unmotivated energy.

So, to me, there are two types of persons: the goal-seekers and the celebrators. The goal-oriented, they are the mad ones; they are going, by and by, crazy, and they are creating their own craziness. And then the craziness has its own momentum: by and by, they move deeper into it -- then they are completely lost. The other type of person is not a goal-seeker -- he is not a seeker at all, he is a celebrator.

And this I teach to you: Be the celebrators, celebrate! Already there is too much: the flowers have bloomed, the birds are singing, the sun is there in the sky -- celebrate it! You are breathing and you are alive, and you have consciousness -- celebrate it! Then suddenly you relax, then there is no tension, then there is no anguish. The whole energy that becomes anguish becomes gratitude; your whole heart goes on beating with a deep thankfulness -- that is prayer. That's all prayer is about: a heart beating with a deep thankfulness.

DO NOUGHT WITH THE BODY BUT RELAX.

No need to do anything for it. Just understand the movement of the energy, the unmotivated movement of the energy. It flows, but not towards a goal, it flows as a celebration. It moves, not towards a goal, it moves because of its own overflowing energy.

A child is dancing and jumping and running around; ask him, "Where are you going?" He is not going anywhere -- you will look foolish to him. Children always think that adults are foolish. What a nonsense question, "Where are you going?" Is there any need to go anywhere? A child simply cannot answer your question because it is irrelevant. He is not going anywhere. He will simply shrug his shoulders. He will say, "Nowhere." Then the goal-oriented mind asks, "Then why are you running?" -- because to us an activity is relevant only when it leads somewhere.

And I tell you, there is nowhere to go: here is all. The whole existence culminates in this moment, it converges into this moment. The whole existence is pouring already in this moment; all that is there is pouring into this moment -- it is here, now. A child is simply enjoying the energy. He has too much. He is running, not because he has to reach somewhere, but because he has too much; he has to run.

Act unmotivated, just an overflow of your energy. Share, but don't trade, don't make bargains. Give because you have, don't give to take back -- because then you will be in misery. All traders go to hell. If you want to find the greatest traders and bargainers, go to hell, there you will find them. Heaven is not for traders. Heaven is for celebrators.

In Christian theology, again and again, for centuries it has been asked, "What do angels do in heaven?" This is a relevant question for people who are goal-oriented: "What do angels do in heaven?" Nothing seems to be done, nothing is there to do. Somebody asked Meister Eckhart, "What do angels do in heaven?" He said, "What type of a fool are you? Heaven is a place to celebrate. They don't do anything. They simply celebrate -- the glory of it, the magnificence of it, the poetry of it, the blooming of it, they celebrate. They sing and they dance and they celebrate." But I don't think that that man was satisfied by Meister Eckhart's answer, because to us an activity is meaningful only if it leads somewhere, if there is a goal.

Remember, activity is goal-oriented, action is not. Action is overflowing of energy; action is in this moment, a response, unprepared, unrehearsed. Just the whole existence meets you, confronts you, and a response comes. The birds are singing and you start singing -- it is not an activity. Suddenly it happens. Suddenly you find it is happening, that you have started humming -- this is action.

And if you become more and more involved in action, and less and less occupied in activity, your life will change and it will become a deep relaxation. Then you "do" but you remain relaxed. A buddha is never tired. Why? -- because he is not a doer. Whatsoever he has, he gives, he overflows.

DO NOUGHT BUT WITH THE BODY BUT RELAX; SHUT FIRM THE MOUTH AND SILENT REMAIN.

The mouth is really very very significant, because that is where the first activity landed; your lips started the first activity. Surrounding the area of the mouth is the beginning of all activity: you breathed in, you cried, you started groping for the mother's breast. And your mouth remains always in a frantic activity. That's why Tilopa suggests: "Understand activity, understand action, relax, and ... SHUT FIRM THE MOUTH."

Whenever you sit down to meditate, whenever you want to be silent, the first thing is to shut the mouth completely. If you shut the mouth completely, your tongue will touch the roof of your mouth; both the lips will be completely closed and the tongue will touch the roof. Shut it completely -- but that can be done only if you have followed whatsoever I have been saying to you, not before it.

You can do it! Shutting of the mouth is not a very big effort. You can sit like a statue, with a completely shut mouth, but that will not stop activity. Deep inside the thinking will continue, and if thinking continues you can feel subtle vibrations in the lips. Others may not be able to observe it because they are very subtle, but if you are thinking then your lips quiver a little -- a very subtle quivering.

When you really relax, that quivering stops. You are not talking, you are not making any activity inside you. SHUT FIRM THE MOUTH AND SILENT REMAIN. And then don't think.

What will you do? Thoughts are coming and going. Let them come and go, that's not the problem. You don't get involved; you remain aloof, detached. You simply watch them coming and going, they are not your concern. Shut the mouth and you remain silent. By and by, thoughts will cease automatically -- they need your cooperation to be there. If you cooperate, they will be there; if you fight, then too they will be there -- because both are cooperations: one for, the other against. Both are sorts of activity. You simply watch.

But shutting of the mouth is very helpful. So first, as I have been observing many people, I will suggest to you that first yawn: open your mouth as wide as possible, tense your mouth as wide as possible, yawn completely; it even starts hurting. Two or three times do this. This will help the mouth to remain shut for a longer time. And then for two or three minutes, say loudly gibberish, nonsense. Anything that comes to the mind, say it loudly and enjoy it. Then shut the mouth.

It is easier to move from the opposite end. If you want to relax your hand, it is better to first make it as tense as possible. Clench the fist and let it be as tense as possible, do just the opposite and then relax -- and then you will attain a deeper relaxation of the nervous system. Make gestures, faces, movements of the face, distortions, yawn, say two or three minutes nonsense -- and then shut. And this tension will give you a deeper possibility to relax the lips and mouth. Shut the mouth and then just be a watcher. Soon a silence will descend on you.

There are two types of silences. One, silence that you can force upon yourself. That is not a very graceful thing, it is a violence; it is a sort of rape on the mind, it is aggressive. Then there is another sort of silence that descends on you, like night descends. It comes upon you, it envelops you. You simply create the possibility for it, the receptivity, and it comes. Shut the mouth, watch, don't try to be silent. If you try, you can force a few seconds of silence, but they will not be of any value -- inside you will go on boiling. So don't try to be silent. You simply create the situation, the soil, put the seed and wait.

EMPTY YOUR MIND AND THINK OF NOUGHT.

What will you do to empty the mind? Thoughts are coming, you watch. And watching has to be done with a precaution: the watching must be passive, not active. These are the subtle mechanisms and you have to understand everything, otherwise you can miss anywhere. And if you miss a slight point, the whole thing changes its quality. Watch; watch passively, not actively.

What is the difference? You are waiting for your girl, or your lover -- then you watch actively. Then somebody passes by the door and you jump up to look whether she has come. Then, just leaves fluttering in the wind, and you feel maybe she has come. You go on jumping up; your mind is very eager, active. No, this will not help. If you are too eager and too active this will not bring you to Tilopa's silence or my silence. Be passive as you sit by the side of a river and the river floats by, and you simply watch. There is no eagerness, no urgency, no emergency. Nobody is forcing you. Even if you miss, there is nothing missed. You simply watch, you just look. Even the word "watch" is not good, because the very word "watch" gives a feeling of being active. You simply look, not having anything to do. You simply sit by the bank of the

river, you look, and the river flows by. Or, you look in the sky and the clouds float, and passively.

This passiveness is very very essential; that is to be understood, because your obsession for activity can become eagerness, can become an active waiting. Then you miss the whole point; then the activity has entered from the back door again. Be a passive watcher.

EMPTY YOUR MIND AND THINK OF NOUGHT.

This passivity will automatically empty your mind. Ripples of activity, ripples of mind-energy, by and by, will subside, and the whole surface of your consciousness will be without any waves, without any ripples. It becomes like a silent mirror.

LIKE A HOLLOW BAMBOO REST AT EASE WITH YOUR BODY.

This is one of Tilopa's special methods. Every Master has his own special method through which he has attained, and through which he would like to help others. This is Tilopa's specialty:

LIKE A HOLLOW BAMBOO REST AT EASE WITH YOUR BODY.

A bamboo: inside completely hollow. When you rest, you just feel that you are like a bamboo: inside completely hollow and empty. And in fact this is the case: your body is just like a bamboo, and inside it is hollow. Your skin, your bones, your blood, all are part of the bamboo, and inside there is space, hollowness.

When you are sitting with a completely silent mouth, inactive, tongue touching the roof and silent, not quivering with thoughts, mind watching passively, not waiting for anything in particular, feel like a hollow bamboo -- and suddenly infinite energy starts pouring within you, you are filled with the unknown, with the mysterious, with the divine. A hollow bamboo becomes a flute and the divine starts playing it. Once you are empty then there is no barrier for the divine to enter in you.

Try this; this is one of the most beautiful meditations, the meditation of becoming a hollow bamboo. You need not do anything else. You simply become this -- and all else happens. Suddenly you feel something is descending in your hollowness. You are like a womb and a new life is entering in you, a seed is falling. And a moment comes when the bamboo completely disappears.

LIKE A HOLLOW BAMBOO REST AT EASE WITH YOUR BODY.

Rest at ease -- don't desire spiritual things, don't desire heaven, don't desire even God. God cannot be desired -- when you are desireless, he comes to you. Liberation cannot be desired because desire is the bondage. When you are desireless, you are liberated. Buddhahood cannot be desired, because desiring is the hindrance. When the barrier is not, suddenly Buddha explodes in you. You have the seed already. When you are empty, space is there -- the seed explodes.

LIKE A HOLLOW BAMBOO REST AT EASE WITH YOUR BODY. GIVING NOT NOR TAKING, PUT YOUR MIND AT REST.

There is nothing to give, there is nothing to get. Everything is absolutely okay -- as it is. There is no need for any give and take. You are absolutely perfect as you are.

This teaching of the East has been very much misunderstood in the West, because they say, "What type of teaching is this? Then people will not strive, and then they will not try to go higher. Then they will not make any effort to change their character, to transform their evil ways into good ways. Then they may become a victim of the devil." In the West, "Improve yourself" is the slogan; either in terms of this world, or in terms of the other, but improve. How to improve? How to become greater and bigger?

In the East we understand it more deeply, that this very effort to become is the barrier -- because your

being you are already carrying with you. You need not become anything -- simply realize who you are, that's all. Simply realize who is hidden within you. Improving, whatsoever you improve, you will always be in anxiety and anguish because the very effort to improve is leading you on a wrong path. It makes future meaningful, a goal meaningful, ideals meaningful, and then your mind becomes a desiring.

Desiring, you miss. Let desiring subside, become a silent pool of nondesiring -- and suddenly you are surprised, unexpectedly it is there. And you will have a belly-laugh, as Bodhidharma laughed. And Bodhidharma's followers say that when you become silent again, you can hear his roaring laugh. He is still laughing. He has not stopped laughing since then. He laughed because, "What type of joke is this? You are already that which you are trying to become! How can you be successful if you are already that, and you are trying to become that? Your failure is absolutely certain. How can you become that which you are already?" So Bodhidharma laughed.

Bodhidharma was just exactly a contemporary of Tilopa. They may have known each other, maybe not physically, but they must have known each other -- the same quality of being.

GIVING NOT NOR TAKING, PUT YOUR MIND AT REST. MAHAMUDRA IS LIKE A MIND THAT CLINGS TO NOUGHT.

You have achieved if you don't cling; nothingness in your hand -- and you have achieved.

MAHAMUDRA IS LIKE A MIND THAT CLINGS TO NOUGHT. THUS PRACTICING, IN TIME YOU WILL REACH BUDDHAHOOD.

What is to be practiced then? To be more and more at ease. To be more and more here and now. To be more and more in action, and less and less in activity. To be more and more hollow, empty, passive. To be more and more a watcher -- indifferent, not expecting anything, not desiring anything. To be happy with yourself as you are. To be celebrating.

And then, ANY MOMENT, any moment, when things ripen and the right season comes, you bloom into a buddha.

Tantra: The Supreme Understanding

Chapter #5
Chapter title: The Innate Truth

15 February 1975 am in Buddha Hall

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THE SONG CONTINUES:

THE PRACTICE OF MANTRA AND PARAMITA, INSTRUCTION IN THE SUTRAS AND PRECEPTS, AND TEACHING FROM THE SCHOOLS AND SCRIPTURES, WILL NOT BRING REALIZATION OF THE INNATE TRUTH. FOR IF THE MIND WHEN FILLED WITH SOME DESIRE SHOULD SEEK A GOAL, IT ONLY HIDES

THE LIGHT.
HE WHO KEEPS TANTRIC PRECEPTS, YET DISCRIMINATES, BETRAYS THE SPIRIT OF SAMAYA.
CEASE ALL ACTIVITY, ABANDON ALL DESIRE, LET THOUGHTS RISE AND FALL AS THEY WILL LIKE OCEAN WAVES. HE WHO NEVER HARMS THE NON-ABIDING, NOR THE PRINCIPLE OF NON-DISTINCTION, UPHOLDS THE TANTRIC PRECEPTS.

HE WHO ABANDONS CRAVING AND CLINGS NOT TO THIS AND THAT, PERCEIVES THE REAL MEANING GIVEN IN THE SCRIPTURES.

The tantra attitude is the very being of Tilopa. You must understand first what the tantra attitude is, only then it will be possible for you to comprehend what Tilopa is trying to say. So something about the tantra attitude -- the first thing: it is not an attitude, because tantra looks at life with a total vision. It has no attitude to look at life. It has no concepts, it is not a philosophy. It is not even a religion, it has no theology. It doesn't believe in words, theories, doctrines. It wants to look at life without any philosophy, without any theory, without any theology. It wants to look at life as it is, without bringing any mind in between -- because that will be the distortion. The mind then will project, the mind then will mix -- and then you will not be able to know that which is.

Tantra avoids mind and encounters life face to face, neither thinking, "This is good," nor thinking, "This is bad": simply facing that which is. So it is difficult to say that this is an attitude -- in fact it is a no-attitude.

The second thing to remember, that tantra is a great yea-sayer; it says yes to everything. It has nothing like "no" in its vocabulary, there is no negation. It never says no to anything, because with no the fight starts, with no you become the ego. The moment you say no to anything, you have become the ego already; a conflict has come in, now you are at war.

Tantra loves, and loves unconditionally. It never says no to anything whatsoever, because everything is part of the whole, and everything has its own place in the whole, and the whole cannot exist without anything missing from it.

It is said that even if a drop of water is missing, the whole existence will thirst. You pluck a flower in the garden, and you have plucked something out of the whole existence. You harm a flower, and you have harmed millions of stars -- because everything is interrelated. The whole exists as a whole, as an organic whole. The whole exists not as a mechanical thing -- everything is related to everything else.

So tantra says yes unconditionally. There has never been any other vision of life which says yes without any conditions -- simply yes. No disappears; from your very being no disappears. When there is no NO, how can you fight? How can you be at war? You simply float. You simply merge and melt. You become one. The boundaries are there no more. No creates the boundary. No IS the boundary around you. Whenever you say no, watch -- immediately something closes in. Whenever you say yes, your being opens.

The real atheist is one who goes on saying no to life; his saying no to God is just symbolic. You may be believing in God, but if you say no to anything, your belief is not of any worth, your God is hocus-pocus -- because only a total yes creates a real God, reveals the real God. When you say total yes to existence, the whole existence suddenly is transformed; then there are no more rocks, no more trees, no more persons, rivers, mountains -- suddenly everything has become one, and that oneness is God.

A real theist is one who says yes to everything, not only to God... because mind is very cunning. You can say yes to God and no to the world. This has happened. Millions have lost their whole life because of this. They say yes to God and they say no to life. In fact, they think that unless you say no to life, how can you say yes to God? They create a division: they deny the world in order to accept God. But an acceptance that stands on a denial is no acceptance at all. It is false. It is a pretension.

How can you accept the creator without accepting the creation? If you say no to the creation, how can you say yes to the creator? They are one. The creator and the creation are not two things: the creator is the creation. In fact there is no division between the creator and the creation, it is a continuous process of creativity. On one pole the creativity looks like the creator; on another pole the creativity looks like the creation -- but they are both the poles of the same phenomenon.

Tantra says that if you say yes, you say simply yes; you don't posit against some no. But all the religions have done that: they say no to the world and yes to God; and they say no to the world forcibly, so that their yes can become stronger. Many so-called saints have said, "God, we accept you, but we don't accept your world." But what type of acceptance is this? Is this acceptance? You are choosing. You are dissecting the

existence into two. You are putting yourself above God. You say, "This we accept and that we deny." All renunciation comes out of this.

One who renounces is not a religious person. In the view of tantra, one who renounces is an egoist. First he was accumulating things of the world, but his attention was on the world. Now he renounces, but his attention is again on the world and he remains the egoist. The ego has subtle ways of fulfilling itself and coming again and again, in spirals. Again and again it comes back -- with a new face, with new colors.

It happened: I was staying in my village and Mulla Nasruddin came to visit me. He, in those days, used to live in New Delhi, the capital, and he was so full of the capital that he was almost blind. I took him to the small fort of my village; he said, "What! You call this a fort? You should come to New Delhi and see the Red Fort. This is nothing!" I took him to the river, and he says, "What! You call this a river? I have never seen such a sick and thin river in my life." And this happened everywhere.

Then came the full moon night, and I thought that at least with the full moon he will be happy and he will not bring this small village in. But no, I was wrong. I took him to the river. It was a beautiful silent evening, and then the moon came up -- very big, simply wonderful. And I looked at Nasruddin and said, "Look! What a big moon."

He looked at the moon, shrugged his shoulders and said, "Not bad for a small village like this."

This is the mind: it persists, it comes in spirals -- again and again to the same thing. You can renounce the world, but you will not become other-worldly; you will remain very worldly. And if you want to check, you go to the Indian monks, SADHUS: they remain very very worldly, rooted in the world. They have renounced everything, but their focus is on the world, their focus is on renouncing, their focus is ego-centered, ego-oriented. They may be thinking that by renouncing they are nearing God -- no. Nobody has ever reached to the divine by saying no to anything.

This is the vision of tantra. Tantra says: "You say yes. You say yes to everything. You need not fight, you need not even swim -- you simply float with the current. The river is going by itself, on its own accord, everything reaches to the ultimate ocean. You simply don't create any disturbance, you don't push the river, you simply go with it." That going with it, floating with it, relaxing with it, is tantra.

If you can say yes, a deep acceptance happens to you. If you say yes, how can you be complaining? How can you be miserable? Then everything is as it should be. You are not fighting, not denying -- you accept. And remember, this acceptance is different from ordinary acceptance.

Ordinarily a person accepts a situation when he feels helpless; that is impotent acceptance. That will not lead you anywhere; impotence cannot lead you anywhere. A person accepts a situation when he feels hopeless: "Nothing can be done, so what to do? At least accept, to save face." Tantra acceptance is not that type of acceptance. It comes out of an overfulfilment, it comes out of a deep contentment -- not out of hopelessness, frustration, helplessness. It comes when you don't say no, it suddenly surfaces in you. Your whole being becomes a deep contentment.

That acceptance has a beauty of its own. It is not forced; you have not practiced for it. If you practice, it will be false, it will be a hypocrisy. If you practice, you will be split in two: on the outside it will be acceptance; deep down, the turmoil, the negation, the denial. Deep down you will be boiling up to explode any moment. Just on the surface you will pretend that everything is okay.

Tantra acceptance is total, it doesn't split you. All the religions of the world, except tantra, have created split personalities. All the religions of the world, except tantra, have created schizophrenia. They split you. They make something bad in you and something good. And they say the good has to be achieved and the bad denied, the devil has to be denied and God accepted. They create a split within you and a fight. Then you are continuously feeling guilty, because how can you destroy the part that is organically one with you? You may call it bad, you may call it names; that doesn't make any difference. How can you destroy it? You never created it. You have simply found it -- given. Anger is there, sex is there, greed is there -- you have not created them; they are given facts of life, just like your eyes and your hands. You can call them names, you can call them ugly or beautiful or whatsoever you like, but you cannot kill them.

Nothing can be killed out of existence, nothing can be destroyed.

Tantra says a transformation is possible, but destruction? -- no. And a transformation comes when you accept your total being. Then suddenly everything falls in line, then everything takes its own place; then anger is also absorbed, then greed is also absorbed. Then without trying to cut anything out of your being, your whole being rearranges itself. If you accept and say yes, a rearrangement happens, and whereas before there was a noisy clamor inside, now a melody, a music is born, a harmony comes in.

In noise and in harmony, what is the difference? The same sound waves arranged in a different way. In a

noise there is no center; the notes are the same. A madman playing on the piano; the notes are the same, the sound is the same, but a madman playing -- it has no center to it. If you can give center to noise it becomes music, then it converges on a center and everything becomes organic. If a madman is playing on the piano, then every note is separate, individual; it is a crowd of notes, not a melody. And when a musician plays on the same piano with the same fingers, there comes an alchemical change: now the same notes have fallen into a pattern, the same notes have joined into an organic unity, now they have a center to them. Now they are not a crowd, now they are a family; a subtle love joins them together -- now they are one. And that is the whole art: to bring notes into a loving phenomenon -- they become harmonious.

Tantra says you are a noise right now as you are. Nothing is wrong in it -- simply you don't have a center. Once you have a center, everything falls in line, and everything becomes beautiful.

When Gurdjieff gets angry it is beautiful. When you get angry it is ugly. Anger is neither ugly nor beautiful. When Jesus gets angry it is sheer music -- even anger. When Jesus takes a whip in the temple and chases out the traders, out of the temple, there is a subtle beauty to it. Even Buddha lacks that beauty; Buddha seems to be one-sided. It seems anger has nothing in it to play; the tension of anger, the salt of it is not there. Buddha doesn't taste as good as Jesus. Jesus has a little salt in him, he can get angry -- even his anger has become part of his whole being; nothing has been denied, everything has been accepted.

But Tilopa is incomparable. Jesus is nothing.... The tantra masters are simply wild flowers, they have everything in them. You must have seen Bodhidharma pictures; if you have not seen, look again -- so ferocious that if you meditate on Bodhidharma's picture in the night, alone, you will not be able to sleep: he will haunt you. It is said of him that once he looked at anybody, that man would have nightmares continuously. He would haunt him; the very look, so ferocious. When Bodhidharma or Tilopa spoke, it is said their speaking was like a lion's roar, a thundercloud, a tremendous waterfall -- wild, fiery.

But if you wait a little and don't judge them too soon, you will find within them the most loving of all hearts. Then you will feel the music, the melody in them. And then suddenly you will realize that they have not denied anything; they have absorbed everything, even ferociousness. A lion is beautiful, even its ferociousness has a beauty of its own. You take the ferociousness out of a lion and he is just a stuffed lion, dead.

Tantra says everything has to be absorbed, EVERYTHING! -- remember, without any condition. Sex has to be absorbed, then it becomes a tremendous force in you. A Buddha, a Tilopa, a Jesus, they have such a magnetic force around them -- what is that? Sex absorbed. Sex is human magnetism. Suddenly you fall into their love. Once you come across their path, you are being pulled to a different world altogether. You are torn from your old world, and you are being pulled to something new, something that you never even dreamt about. What is this force? It is the same sex which has become transformed; now it has become a magnetism, a charisma. Buddha has anger absorbed; that very anger becomes compassion. And when Jesus takes the whip in his hand, it is because of compassion. When Jesus talks in fire, this is same compassion.

Remember this, that tantra accepts you in your totality. When you come to me, I accept you in your totality. I am not here to help you deny anything. I am here only to help you to rearrange, to get a center of all your energies, to converge them to a center. And I tell you that you will be richer if you have anger absorbed in it; you will be richer if you have sex absorbed in it; you will be richer if you have hatred, jealousy, absorbed into it -- they are the spices of life, and you will taste.... You will not become tasteless, you will have an enrichment to your taste. You need a little salt. And anger is exactly in the same amount as it is needed. When it overpowers you, then it becomes ugly. If you eat only salt then you will die. Salt has a proportion, and in the proportion it is needed, absolutely needed. Remember this.

On the path you will meet many people who would like to cripple you, to cut you, to dissect you. They will say, "This hand is bad, cut it off! This eye is bad, throw it out! Anger is bad, hate is bad, sex is bad." They will go on cutting you, and by the time they have left you, you are simply paralyzed, a crippled one. You have no life left. That's how the whole civilization has become paralyzed and crippled.

Unless tantra becomes the foundation of the whole human mind, man will not be complete -- because no other vision accepts man in his totality. But the acceptance, remember again, is of overflowing, it is not of impotence.

One lives one's life, one goes through it: each shade of it has to be lived, and each taste of it has to be tasted. Even the wandering, even going astray is meaningful, because if you never go astray you will not achieve to an enriched enlightenment, you will never be simple. You may be a simpleton, but you will never be simple -- and a simpleton is not simple.

Simplicity needs a very deep and complex experience behind it. A simpleton is simply without

experience. He may be a fool, but he cannot be a sage. A sage is one who has lived all the sins of life, who has not denied anything, who has not called anything a sin, who has simply accepted whatsoever has happened, who has allowed it to happen; who has moved with every wave, who has drifted, who went astray, who fell down to the very hell.

Somewhere Nietzsche says, "If a tree wants to reach to the sky, its roots need to go to the very hell." He's right. If you want a real flowering into the sky, your roots will need to go to the deepest hell in the earth.

When a sinner becomes a sage, the sage has a beauty. When a sage is simply a sage, without becoming ever a sinner, he is just a simpleton, he has missed life. And no virtue can come out unless there has been a wandering away, going astray.

There is a beautiful parable Jesus tells: One father had two sons. The younger son asked for his heritage, took it away, wasted it in the city with wine and women, became a beggar. The other son remained with the father, worked hard in the farms, accumulated much wealth. And then one day, the beggar-son, the son who had gone astray, informed his father, "I am coming back -- I was a fool, I wasted your wealth. Forgive me. Now I have nowhere to go, accept me, I am coming back." And the father said to his sons, "Celebrate this occasion. Kill the fattest sheep, make many delicious foods, distribute sweets to the whole town, find out the oldest wine for him. This is going to be a feast -- my son who had gone astray is coming back."

Some people from the village went to the farm, and they told the other son, "Look -- what injustice! You have been with your father, you served him like a servant, you never went astray, you never did anything against him, but a feast was never given in your honor, it was never celebrated. And now that vagabond, that beggar, who has wasted all your father's money and who has lived in sin, is coming back. And look at the injustice -- your father is celebrating it. Come to the town! Sweets are being distributed, a great feast is being arranged."

Of course, the elder son felt very very angry. He came back, he was very sad, and he told to his father, "What type of injustice is this? You never killed any sheep for me, you never gave me any gift. And now that son of yours is coming back, who has wasted all the wealth that you had given him, and wasted it in wrong ways -- and you are celebrating it."

The father said, "Yes, because you have always been with me, there is no need. But his coming back HAS to be celebrated: he had gone astray, he is the sheep lost and found again."

This story has not been taken in its full significance by Christians. In fact, it says what I am saying, what tantra means; it is a tantra story. It means that if you remain always on the right path, you will not be celebrated by existence. You will be a simpleton, you will not be enriched by life. You will not have any salt in you; you may be nutritious, but no spices. You will be very simple, good, but your goodness will not have a complex harmony in it. You will be a single note, not millions of notes falling into a melody. You will be a straight line, with no curves and no corners. Those curves and corners give a beauty, they make life more mysterious, they give depth. You will be shallow in your saintlihood, you will not have any depth in you.

That's why tantra says everything is beautiful. Even sin is beautiful, because sin gives depth to your saintlihood. Even going astray is beautiful, because coming back becomes more enriched. This world is needed for you to move into it deeply so that you forget yourself completely -- and then a coming back.

People ask, "Why does this world exist if God is against it? Then why does he throw us into the world, into the world of karmas, sins, wrongs? Why does he throw us? He can simply redeem us." That is not possible. Then you will be shallow, superficial. You have to be thrown to the farthest corner of the world, and you have to come back. That coming back has something in it -- that something is the crystallization of your being.

Tantra accepts everything, LIVES everything. That's why tantra never could become a very accepted ideology. It always remained a fringe ideology, just somewhere on the boundary, outside the society, civilization, because civilization has chosen to be shallow; good, but shallow. Civilization has chosen to deny, to say no to many things. Civilization is not courageous enough to accept all, to accept everything that life gives.

The greatest courage in the world is to accept all that life gives to you. And this is what I am trying to help you towards, to accept all that life gives you, and accept it in deep humbleness, as a gift. And when I say this, even those things which society has conditioned you to call wrong and bad. Accept sex, and then there will come a flowering out of it; a brahmacharya will come, a purity, an innocence will come; a virginity will come out of it -- but that will be a transcendence.

Through experience one transcends.

Moving in the dark alleys of life one's eyes become trained, and one starts seeing the light even in darkness. What beauty is there if you can see light while there is day! The beauty is there when there is the darkest night, and your eyes are so trained into darkness that you can see the day hidden there. When in the darkest night you can see the morning, then there is beauty, then you have achieved. When in the lowest you can see the highest, when even in hell you can create a heaven, then, then you have become the artist of life. And tantra wants to make you the artists of life -- not deniers, but great yea-sayers.

Accept, and, by and by, you will feel the more you accept, the less is there desire. If you accept, how can desire stand there? Whatsoever the case is in this moment, you accept it. Then there is no movement for anything else. You live it moment to moment in deep acceptance. You grow without there being any goal, without there being any desire to go somewhere and be something else or somebody else.

Tantra says, "Be yourself" -- and that is the only being you can achieve ever. With acceptance desires fall. With acceptance, a desirelessness comes into being by itself. You don't practice it, you don't force it upon yourself. You don't cut your desires -- just by accepting, they disappear.

And when suddenly one moment happens that you accept totally and all desires have gone, there is a sudden enlightenment. Suddenly, without doing anything on your part, it happens. That's the greatest gift this existence can give to you.

This is the tantra attitude towards life. There is no other life than this, and there is no other world than this. This very SAMSARA is the nirvana. Just you have to be a little more understanding, more accepting, more childlike, less egoistic.

Now, the sutras of Tilopa.

THE PRACTICE OF MANTRA AND PARAMITA, INSTRUCTION IN THE SUTRAS AND PRECEPTS, AND TEACHING FROM THE SCHOOLS AND SCRIPTURES, WILL NOT BRING REALIZATION OF THE INNATE TRUTH.

No VEDAS will help, no BIBLES. The practice of mantra will not be of any help; rather, it can become a hindrance. What is a mantra in fact? What are you doing when you are chanting a mantra? What is Maharishi Mahesh Yogi teaching people when he is teaching transcendental meditation? He is saying to repeat a certain word or a certain mantra continuously inside. Ram, Ram, Ram; AUM, AUM, AUM; anything, even your own name will do; even if you repeat "H20, H20, H20," that will do -- because the question is not the sound or the word. The question is if you repeat continuously something, by the very repetition something happens. What is that?

When you repeat a certain word continuously, a rhythm is created inside: Ram, Ram, Ram -- a rhythm is created, and the rhythm is monotonous. Whenever you repeat a certain word continuously, a monotony happens. Monotonous... repeating a certain word continuously, you start feeling sleepy. This is what hypnosis is, this is autohypnosis; repeating a mantra is autohypnotizing. You become drunk from your own monotonous sound-rhythm.

It is good! Nothing is bad in it; it gives you a good sleep, very refreshing. If you are tired, it is a good mental trick; you will feel fresh, even fresher than you can feel in ordinary sleep, because the ordinary sleep cannot go so deep as a mantra sleep can go, because in ordinary sleep many thoughts continue, dreams continue, they continuously disturb. But if you repeat a certain mantra continuously, nothing else can be there, only the mantra. It takes you to very very deep sleep.

In yoga we have a special word for it; in Sanskrit sleep is called NIDRA, and a sleep created by mantra chanting is called TANDRA. That is a deeper sleep but still sleep, it is called YOGA-TANDRA -- sleep created by yoga, mantra, chanting.

If you are disturbed in your sleep, TM can be helpful. That's why in America it seems Maharishi's influence has been great, because America is the most disturbed country as far as sleep is concerned. So many tranquilizers are being used; so many sleeping pills are being used. People have lost the natural capacity to sleep -- hence the influence. In India, nobody bothers about TM because people are already sleeping so deeply that it is difficult to wake them.

A mantra gives you a subtle sleep; as far as it goes it is good -- but don't think that it is meditation, then you become a victim. Don't think that it is a meditation; it is just a mental tranquilizer. And it is as chemical as any sleeping pill? -- because sound changes the chemistry of your body, sound is part of the chemistry of

your body. That's why in a certain type of music you feel very very refreshed; the music falls on you, cleanses you, as if you have taken a bath. Sound changes the chemistry of your body. There are certain types of music which will make you very passionate and sexual; just their hitting sounds change your chemistry of the body.

A mantra is creating an inner music with a single note; monotony is basic to it. And there is no need to ask Maharishi Mahesh Yogi about it -- every mother in the world knows about it. Whenever the child is restless, she hums a lullaby -- a lullaby is a mantra: just two or three words, even meaningless, no need for any meaning to be there. She sits by the side of the child, or takes the child near her heart -- that too, the beating of the heart, is a monotonous music. So whenever a child is restless, the mother puts his head on her heart, the beat of the heart becomes a mantra. And the child is befooled; he falls asleep. Or, if the child has grown a little and cannot be befooled so easily, then she chants a lullaby; just two or three words, monotonous, simple words, she goes on repeating. Monotony helps; the child falls into sleep -- nothing bad in it: better tranquilizer than any chemical pill. But still a tranquilizer, a pill -- subtle, a sound-pill, but it affects the chemistry of the body.

So if you are disturbed in your sleep, if you have a certain degree of insomnia, it is good, but don't think that it is meditation. It will make you more and more adjusted, but it will not transform you. And the whole society is always trying to make you more adjusted to it. It has tried religion to make you adjusted to it. It has tried morality, it has tried mantra, yogas. It has tried psychoanalysis, and many types of psychiatry, to bring you back to the adjusted society. The whole goal of the society is how to create an adjusted individual. But if the whole society is wrong, being adjusted to it cannot be good. If the whole society is mad, being adjusted to it means only becoming mad.

Somebody asked Sigmund Freud once, "In fact, what exactly are you doing in psychoanalysis, and what is the goal of it?" He said -- and he was a really authentic person -- he said, "At the most what we can do is this: we make hysterical, unhappy people normally unhappy. That's all -- hysterically unhappy people, normally unhappy; we bring them back to the normal unhappiness, like everybody else. They were going a little too much; they were creating too much unhappiness and they were becoming neurotic. We bring them back to the normal neurosis of humanity." Freud says, "Man can never be happy. Man can only be either neurotically unhappy or normally unhappy, but man can never be happy."

As far as ordinary humanity is concerned, his diagnosis seems to be exactly right, but he is not aware of a Buddha or a Tilopa; he is not aware of those who have achieved a total, blissful state of being. And it is as it should be, because a buddha will not go to be treated by Freud -- for what? Only hysterical persons come to Freud, and then he treats them. And his whole knowledge, his whole experience, is of hysterically neurotic people. He has not known a single individual, in his whole forty years' experience with patients, who is happy. So he is right, empirical. His experience shows that there are only two types of people: normally unhappy and hysterically unhappy. And at the most we can help this much: we can make you more adjusted.

Mantra, psychoanalysis, religion, morality, churches, prayers -- they have all been used to make you adjusted. And the real religion starts only when you start on a journey of transformation; not to be adjusted to the society, but to be in harmony with the cosmos. To be adjusted to the society you have to fall down.

It happens many times that a madman has nothing wrong in him. The madman is simply too much of an energy and he cannot adjust himself to the society -- he goes astray. A madman is too much of an individual; a madman is too talented in certain things that he cannot get adjusted to the society. And you must remember all geniuses always remain maladjusted in the society, and out of one hundred geniuses, almost eighty percent always have a trip to the madhouse. They have to, because they go beyond society. They have much more than ordinary society allows.

The ordinary society is like a paperweight on you: it won't allow you to fly. A genius throws away the paperweight and would like to be on the wing and go to the farthest corner of the sky. The moment you go beyond the line of the society, the boundary, you are mad. And the whole society tries to readjust you.

Tantra says readjustment, adjustment, is not the goal; it is not worth much -- transformation is the goal. What to do? Don't try tricks to be readjusted -- mantra is a trick. If you are feeling that you cannot sleep, then don't try to find sleep through a mantra. Rather, on the contrary, try to find what the restlessness is that is causing you sleeplessness. You may be desiring too much, you may be too ambitious. Your ambition won't allow you to sleep, your restlessness continues, your desiring mind goes on and on and on, and the thinking process continues. That's why you cannot sleep. Now there are two ways: one is of mantra and the other is of tantra.

Mantra says: don't bother about the causes; you simply repeat a mantra and fall asleep. This is so superficial. Don't bother about the causes, just repeat a mantra -- fifteen minutes in the morning and fifteen in the evening -- and you will be able to sleep; and you will feel good and you will feel healthy. But even if you feel good and healthy, what will happen out of it? There are many healthy people who sleep beautifully, but nothing has happened to them -- the ultimate blooming has not come. Health is good in itself, but cannot be the goal. To sleep is good, but cannot be the goal. Tantra says find out the causes of why you are restless.

A minister in the Indian government used to come to me. He was always worried about his sleep, and he would say, "Just give me some technique so that I can sleep." But I told him, "A politician cannot sleep -- that is not possible. A politician is not meant to sleep, he is not expected to sleep. That is good, and I am not going to give you any technique. You go to Maharishi Mahesh Yogi, he will give you a technique without asking why." And in fact he went.

Then he came after three months. He said, "You suggested and it worked! Now it is beautiful, now I can sleep." Then I told him, "Whenever you need, and you feel that sleep is not enough, that awakening is needed, then come to me -- because you can sleep, but what will happen out of it? You will remain the same; in the morning you will again be on the same ambitious trip. You may think something good has happened, but only one thing has happened: now you will not be aware of the causes; they have been forced by the mantra into the deeper unconscious, and the possibility of transformation has been postponed."

I cannot give you better sleep. I would like to give you better awakening, better awareness.

A politician is continuously desiring, fighting, competing, jealous, trying to reach higher and higher in the hierarchy. In the end nothing is achieved.

Mulla Nasruddin worked his whole life in politics and went to the highest post possible. Then I asked him, "What have you attained?" He said, "To be frank, I'm the greatest ladder climber in the world. That is my achievement: the greatest ladder climber."

But even if you reach the highest rung of the ladder, what then? Your presidents and prime ministers have reached, they are the greatest ladder climbers -- but ladder climbing is not life. And just going on and on climbing bigger and bigger ladders, what is the point of it?

Ambition creates restlessness. I would like you to understand your ambition. Desiring creates restlessness. I would like you to be aware of your desiring. This is the way of tantra. And when the cause disappears, the disease disappears. And if the cause disappears, then you are transformed. The disease is just a symptom -- don't try to hide the symptom; let it be there, it is good, because it goes on poking, goes on hitting you and saying that something is wrong. If you cannot sleep, it is good because it shows that something is wrong in your very style of life.

I am not going to help you to attain better sleep. I will say: Try to understand, this is a symptom. This symptom is a friend, it is not an enemy. It is simply showing that deep down in your unconscious there are undercurrents which won't allow you to sleep. Understand them, absorb them, go through them, transcend them -- and then there will be a deep sleep; not because you have forced the symptom underground, but because the disease has disappeared. And in that "sleepness" a totally different quality of consciousness comes into existence. Then you can be deeply asleep and still alert. It is not hypnosis then, it is not like a drunk state, it is not through a drug. And all mantras are drugs; very subtle, but still drugs. Don't become a drug-addict.

Says Tilopa:

> THE PRACTICE OF MANTRA AND PARAMITA, INSTRUCTION IN THE SUTRAS AND PRECEPTS, AND TEACHING FROM THE SCHOOLS AND SCRIPTURES, WILL NOT BRING REALIZATION OF THE INNATE TRUTH.

PARAMITA is a Buddhist word; it means compassion, serving the people. Whatsoever the Christian missionaries are doing all over the world is paramita. Serve! Help! Sympathize! Be compassionate! But Tilopa says that will also not help.

I have also observed -- I know many people who are social reformers, great servants of society; their whole life they have devoted and sacrificed for the uplift of people -- but no transformation has happened to them. It cannot happen, because serving the people, serving the society, becomes an occupation; they become occupied.

In fact, if the society is suddenly transformed by a divine miracle, and there is no beggar to be served,

no poor man to be served, no ill person, no hospitals, no mad people -- suddenly, if this happens, can you conceive what will happen to your great servants of the society? They will commit suicide! Not finding anybody to serve, what will they do? They will simply be at a loss. What will happen to Christian missionaries? If there is nobody to be converted and forced and led and seduced to their path, converted; if everybody becomes Christian, what will they do? Where will they go on their great missions? They will have to commit suicide. If the revolution really happens, what will be the fate of your revolutionaries? What will they do? Suddenly out of job, unemployed, they will start praying to God: "Bring back the old society -- we need lepers to serve, we need beggars to help."

You can be occupied either in your own business, or you can be occupied with other people, but the mind needs occupation. The mind needs that you should forget yourself and be occupied with something. This is an escape from the innate truth. And Tilopa says these are not the ways.

Tantra has a very very beautiful thing to say to you, and that is: First, before you start serving anybody else, be absolutely selfish. How can you serve anybody else unless you have attained your inner being first? Be absolutely selfish! If your own inner light is burning you may be able to help others; otherwise your service will be a mischief. And the world is so much in mischief because of so many revolutionaries, so many social reformers, so many self-appointed servants. They create mischief, they create chaos; it is natural because they have not attained to their own truth and they have started helping others. If you have a light within, you may share your light with somebody else, but if you don't have it how can you share it? How can you share that which you don't have?

A man came to Buddha -- he must have been a very very great revolutionary, like Marcuse or others -- and he asked Buddha, "Tell me how I can serve others. I have a deep compassion in me and I would like to make everybody happy." Buddha looked at him. It is said he became sad; Buddha became sad looking at him. The man said, "Why have you become so sad?" Buddha said, "It is difficult because you yourself don't seem to be happy and you are on a mission to make everybody happy. How can you share that which you don't have?"

First you be; and once you are then it is not a mission. Once you are blissful, then you don't go out of your way to help others -- your very being is a help wherever you are; you don't make it a profession. The way you are, wherever you are... if you sit near a tree, you help the tree. Not consciously, not with any effort on your part, just being near the tree, and the tree responds and your inner being flows into the tree, and the tree flows into you -- and you have awakened a tree. Some day this tree will become a buddha and you will be a part in it, you participated in it; and when this tree will become a buddha and the whole universe will celebrate, you will also celebrate -- a part of you, you have given to the tree, you have shared.

You sit by a river and you share; you move, your very movement becomes your compassion -- it is nothing to be done. If you DO, something is wrong. How can you "do" love? It is not an act, it is a state of being. You are in love, you have the light, and your doors are open; then whosoever wants to come in, into the inner shrine of your being, is invited. And whosoever wants to light his own light from your source of light, you are ready.

You never go and seek somebody to help. When you go, one thing is certain, you are not the right person. When you start doing something, one thing is certain, you are creating a mischief. You will simply poke your nose into others' affairs. Let them be themselves. It is enough compassion on your side that you don't disturb them. Don't try to change them. You don't know what you are doing.

Only one who is enlightened can help: the help flows spontaneously. It is just like a flower has bloomed -- and the winds take the fragrance and they spread it all over the earth. It is very subtle and indirect; it never hits anybody directly. A real master never tries to change anybody directly; he is like a subtle fragrance, he surrounds you. If you are open, a little whiff will enter in you. If you are not open, he will wait at the door; he will not even knock, because that may also disturb your sleep. It is your sleep, you have all the right to sleep as long as you want; it is nobody's business to awaken you.

I may have become awakened; I may like you to be awakened, but that is my thing, not your thing. If you are fast asleep and dreaming beautiful dreams, who am I to disturb you? I will wait. I will surround you like a fragrance. And if that fragrance catches you, and if that fragrance brings you out of your sleep, it is okay. But it is not a direct effort, it is very very indirect. And always remember: only those people who are absolutely indirect can be of any help. Direct help is from the politician, indirect help is from the sage.

... INSTRUCTION IN THE SUTRAS AND PRECEPTS, AND TEACHING FROM THE SCHOOLS AND SCRIPTURES, WILL NOT BRING THE REALIZATION OF THE INNATE TRUTH.

Why? -- because it is already there. It has not to be brought in. You are seeking something which you have already there inside you in its total beauty and perfection. Nothing has to be done. Doing is absolutely irrelevant. You have just to come back home. The guest is already there, but the host is out -- you are not inside. Through your desires you are moving more out and more out and more out. You would like to have a big house and a big car, and this and that, and you are moving out more and more. You have no time to come back home.

Meditation is nothing but coming back home, just to have a little rest inside. It is not the chanting of a mantra, it is not even a prayer; it is just coming back home and having a little rest. Not going anywhere is meditation, just being where you are; there is no other "where" -- just being there where you are, just occupying only that space where you are. Desire takes you on long journeys in time and space -- and desire never brings you to your home; it always takes you somewhere else.

FOR IF THE MIND WHEN FILLED WITH SOME DESIRE SHOULD SEEK A GOAL, IT ONLY HIDES THE LIGHT.

That's how you are missing -- by going out you are missing, by seeking you are missing, by searching you are missing, by trying to get it you are missing. Nothing is needed on your part -- the divine has given all that can be given to you. You are not sent as a beggar into the world, you are sent as emperors. Just have a look inside. Just in some moments don't go anywhere, desireless, not thinking of the future, not thinking of the past, just remaining here and now, and suddenly it is there -- it has been always there -- and you start laughing.

When Lin Chi was asked that when he attained enlightenment what he did, that was the first thing he did, he said, "What can one do? I laughed and asked for a cup of tea. I laughed! What was I doing? -- seeking something which was already there." All the buddhas have laughed, and all the buddhas have asked for a cup of tea -- because what else to do? It is already there. You were unnecessarily running here and there; tired, you have come back home. A cup of tea is exactly the right thing.

FOR IF THE MIND WHEN FILLED WITH SOME DESIRE SHOULD SEEK A GOAL, IT ONLY HIDES THE LIGHT.

Your seeking creates a smoke around the flame. You go on running around and around, you stir much dust, and you create much smoke, and it is your own effort that stirs the dust and creates the smoke, and the flame becomes hidden. Rest a little, let the dust settle back to the earth. And if you are not running very fast, not in a hurry, you will not create smoke. By and by, things settle and the inner light is revealed.

This is the most fundamental thing in tantra, that it says that you are already perfect. No other vision says that. They say you have to achieve it; they say you have to go, you have to struggle, and you have to do many things and the path is arduous; and it is very very rarely that somebody reaches because the goal is very very distant; and for millions of lives one has to try, and then one reaches; perfection has to be achieved. Tantra says this is the reason why you are not achieving. Perfection has not to be achieved. It has to be simply realized that it is there.

Tantra offers you enlightenment right here and now -- no time, no postponement. Tantra says if you rest, just resting will help, because by your restlessness you are creating the smoke all around, and you are in such a hurry you cannot listen. If somebody says, "Rest," you will say, "There is no time to rest. I have to achieve a goal and the goal is very far. And if I rest I will miss." Tantra says you are missing because you are running. Tantra says you are missing because you are in such a hurry.

HE WHO KEEPS TANTRIC PRECEPTS, YET DISCRIMINATES, BETRAYS THE SPIRIT OF SAMAYA. CEASE ALL ACTIVITY, ABANDON ALL DESIRE, LET THOUGHTS RISE AND FALL AS THEY WILL LIKE OCEAN WAVES. HE WHO NEVER HARMS THE NON-ABIDING, NOR THE PRINCIPLE OF NON-DISTINCTION, UPHOLDS THE TANTRIC PRECEPTS.

Very, very simple. But you are too complex, you are too puzzled inside; otherwise everything is very very easy.

CEASE ALL ACTIVITY, ABANDON ALL DESIRE, LET THOUGHTS RISE AND FALL AS THEY WILL LIKE OCEAN WAVES.

What does one do? If you go to the ocean you simply sit on the shore, on the beach, and you watch. The waves rise and fall, and there is a tide and there is an ebb; the ocean passes through many moods. What do you do? You simply sit and watch. Exactly is the case with the mind; it is also like an ocean -- waves arise and fall. Sometimes there is a tide and much turmoil, and sometimes it is an ebb, and you feel a little silent.

In fact it is the case: the whole consciousness is like an ocean. And your mind is not only yours: your mind is part of the collective mind; all around you is the ocean of consciousness. Just like fishes in the ocean, you are fishes in the consciousness -- in and out, this side and that, above and below, the ocean and the ocean waves. Who are you to disturb it? And who are you to make it quiet and silent? And how can you do it?

So whenever a person becomes too interested and eager to calm down the mind, he creates many troubles for himself. It is not possible! And when you try some impossibility, you get frustrated. Then you think of a thousand and one causes why it is not happening. The simple fact is it cannot happen! Tantra says, "Watch it! It is none of your business that thoughts come and go. They come on their own accord, they go on their accord. Why do you get involved in them? Who are you to calm them down? They don't belong to you; they belong to the vast ocean that surrounds you. You were not there, and they were. You will not be one day, and they will remain."

Now science accords with this: every thought is a wave. That's why a radio can broadcast thoughts. They pass through walls and hills and your bodies, and nothing hinders them. Something is broadcast in New York and you hear it here. Now scientists suspect that the possibility is there that soon we may be able to catch thoughts from the past, because thoughts never die. It may be possible some day to catch Tilopa saying to Naropa, "Because of you... that which cannot be uttered, but because of your trust, I will say it." It is possible because thoughts never die. This thought of Tilopa must be somewhere near some star. If we can catch it.... Science may be capable to some day, because when a thought is broadcast from New York, it takes time to reach Poona; it takes a few seconds, but it takes time. It travels, it will go on traveling; it will leave this earth, it will go on traveling. It will reach in a few million years some star -- if we can catch it there, you can listen to it again.

Thoughts are an ocean all around you, they exist without you -- you just be a witness. So tantra says: Accept them! The tide comes, it is beautiful; the ebb comes, it is beautiful. Big, strong waves trying to reach to the sky; tremendous energy -- watch it! Then comes a calm ocean, everything subsided, and the moon reflects in it, beautiful -- watch it. And if you can watch you will become absolutely silent. The thoughts may go on coming to the beach, scattering on the rocks; you will remain calm and quiet; they will not affect you.

So the real problem is not thoughts, but being affected. Don't fight with the thoughts, simply become a witness and you are not affected. And it is a richer silence, remember, and tantra is always for richer experiences. There is a possibility of creating a dead silence, a silence that you find on the cemetery. You can force your mind so much that the whole nervous system becomes paralyzed. Then there will be no thoughts, because a very delicate nerve system is needed to receive them. The ocean will be there but you will not be receptive, your receptivity will be lost.

That is what is happening to many yogis, so-called yogis. They go on dulling their nervous systems. They eat less so that no energy moves to the brain. In fasting the energy cannot move to the brain, the body needs it first. They live in such a way that, by and by, their whole brain system becomes paralyzed, numb: sitting in one posture, monotonous; repeating a mantra, monotonous. If you continuously repeat a mantra for a few years, of course the system becomes dull, because no new sensations enter, the vitality is lost.

In fact this man has not become silent -- this man has become more stupid. And you will have the stupid look on many yogis' faces. You will not see the intelligence, you will see something dull, dead; a stone-like thing has happened. They have not attained to silence -- they have lost their brains. They have lost their receptivity, they have dulled themselves completely, they are dead. Nothing happens to them inside because for anything to happen a very delicate nervous system is needed -- very delicate, very receptive, sensitive.

So this should be the criterion: if you see on the face of a yogi the radiance, the intelligence, awareness, sensitivity, as if something has flowered within, he is fulfilled -- then only silence has happened. Otherwise, one can be silent -- stupid people are, idiots are perfectly silent, because they cannot think -- but what type of silence is this?

An idiot is not a yogi. An idiot is simply born in such a way that his brain system is not functioning. You can do it with your own brain system by fasting, by yoga postures; you can stand on your head for hours -- that will do. SHIRSHASAN is perfect: you stand on your head for hours -- that will make your nervous system dead, because your brain exists if very very minute energy and blood reaches to it, because the nerves are so delicate, so small, fragile. You cannot conceive because with the bare eye they cannot be seen. Your hair seems to be very thin, it is nothing. A nerve in the brain is just like the hair... if you put ten thousand nerves one on top of another, then they will be of the thickness of the hair. So if blood goes fast, it simply destroys them; it is like a flood.

Man attained to this brain, and no animal has attained, because man stood on the feet -- that's why the blood cannot go to the head, it is against the gravitation. The gravitation goes on pulling the blood downwards, and a very very minute part of the blood reaches to the head. That's why that subtle system can exist. Animals cannot have it because they move on all fours and their brain remains on the same level as their body. If you stand on your head, you do shirshasan, for a single minute it may be good, or even for a single second it may be good, because it just gives a bath; just the blood reaches, and by the time it reaches you are back to your normal posture: and it cleanses. But if you do shirshasan for minutes together or hours together, it will kill your whole brain-system. The flood is too much, the brain cannot exist.

And yogis have found many ways to destroy the brain. Once it is destroyed you cannot see the ocean -- but the ocean is there, thoughts are there. It is just like if your radio has gone out of order. Don't think that broadcasts are not passing from this room, they are passing, but your receiving mechanism is not functioning. Start the radio, put it on -- immediately it starts catching them.

The brain is just like a receiving center; if you destroy it you will be silent, but that silence is not of tantra. And I don't teach that silence -- that is death. It is good in the cemetery, you are not going anywhere through it -- you are wasting your life. And a very subtle instrument which can make you perfectly intelligent, an instrument which can become so perceptive that you can enjoy the whole celebration of existence, you have destroyed. More sensitivity is needed, more poetry is needed. More life, more beauty, everything more is needed.

What will you do then? Attain to tantra silence. Watch the waves, and the more you watch, the more you will be able to see the beauty of them. The more you watch, the more subtle nuances of thought will be revealed to you. And it is beautiful -- but you remain the witness. You remain on the beach; you just sit on the beach, or lie down in the sun, and just let the ocean do its own work -- you don't interfere.

If you don't interfere, by and by, by and by, the ocean doesn't affect you. It goes on roaring all around, but it doesn't penetrate you. It is beautiful in itself, but it is separate, a distance exists. That distance is real meditation, the real silence.

The world goes on and on, you are not affected; you remain in the world, but you are not in the world; you remain in the world, but the world is not in you. You pass through the world, untouched, unscarred. You remain virgin. Whatsoever you do, whatsoever happens to you, makes no difference: your virginity remains perfect, your innocence remains absolute, your purity is not destroyed.

HE WHO KEEPS TANTRIC PRECEPTS, YET DISCRIMINATES, BETRAYS THE SPIRIT OF SAMAYA.

And, says Tilopa, if you are trying to keep the tantra path, the tantra precepts, then remember, don't discriminate. If you discriminate you may be a tantra philosopher, but not a tantra follower. Don't discriminate. Don't say this is good and that is bad. Drop all discrimination. Accept everything as it is.

CEASE ALL ACTIVITY, ABANDON ALL DESIRE,

rest in yourself, come back home;

LET THOUGHTS RISE AND FALL AS THEY WILL LIKE OCEAN WAVES. HE WHO NEVER HARMS THE NON-ABIDING, NOR THE PRINCIPLE OF NON-DISTINCTION, UPHOLDS THE TANTRIC PRECEPTS.

One who never harms the principle of non-distinction, who never discriminates, he follows the right path. And

... WHO NEVER HARMS THE NON-ABIDING.

This is one of the most beautiful tantra things: tantra says remain homeless, don't abide anywhere, don't get identified and don't cling to anything. Remain homeless, because in homelessness you will attain to your real home. If you start getting... abiding in this and that, you will miss the home. Don't cling to anybody, to anything, to any relationship. Enjoy, but don't cling. Enjoyment is not a problem; once you start clinging, once the clinging mind comes in, then you are not flowing, then a block has come in. Don't abide anywhere, then you will abide in yourself. Don't cling to anything, only then you will be able to rest in yourself.

So two principles are very basic: don't harm the principle of non-abiding, and don't harm the principle of non-distinction.

HE WHO ABANDONS CRAVING AND CLINGS NOT TO THIS AND THAT, PERCEIVES THE REAL MEANING GIVEN IN THE SCRIPTURES.

Through scriptures you cannot attain to truth. But if you attain to truth, you will understand the scriptures. Scriptures are nothing but witnesses, they bear witness. You cannot learn the truth from them, but once you know the truth, they will bear witness. All the scriptures of the world will say, "Yes, you have attained." This is what truth is. Scriptures come from persons who have attained. Whatsoever their language and symbology, whatsoever their metaphor, once you attain you penetrate through all metaphors, symbology, all languages.

People ask me, "What are you doing here? Sometimes you talk on tantra and Tilopa, and sometimes you talk on yoga and Patanjali, and sometimes you talk on Lao Tzu and Chuang Tzu, the taoists and the tao, and sometimes you jump to Heraclitus and Jesus -- what are you doing here?" I am talking about the same thing. I am not talking about anything else. Heraclitus or Tilopa or Buddha or Jesus, makes no difference to me. I am talking myself. They are just excuses -- because once you attain, you fulfill all scriptures of the world. Then there is no Hindu scripture, Jewish scripture, Christian scripture; then suddenly you become the culmination of all the scriptures.

I am a Christian, a Hindu, a Jew, a Mohammedan, because I am no one. And the truth, once known, is beyond all scriptures. All scriptures indicate towards it, the scriptures are nothing but fingers pointing to the moon. Fingers may be millions -- the moon is the same. Once you know, you have known all.

Through scriptures you will become sectarians: you will be a Christian because you cling to the BIBLE; you will be a Mohammedan if you cling to the KORAN; you will be a Hindu if you cling to the GITA -- but you will not be religious. Religiousness happens only when the truth has happened to you. Then you don't cling to anything, and all the scriptures start clinging to you. Then you don't follow anybody, and all the scriptures follow you, they become like your shadows. And all the scriptures are the same because they talk about the same. Their metaphors, of course, are different, their languages are different, but the experience is the same.

Says Buddha, "You taste the ocean from anywhere, you will always find it salty." You taste it from the KORAN, or from the BIBLE, or from the TORAH, or the TALMUD, the taste is always the same. Scriptures cannot lead you. In fact, they are dead without you. When you achieve to truth, life suddenly comes to all the scriptures. Through you they become again alive, through you they are reborn.

That is what I am doing, giving rebirth to Tilopa. He has been dead for many hundreds of years. Nobody has talked about him, nobody has given him again a birth. I am giving him a rebirth. While I am here, he will be again alive. You can meet him if you are capable. He is again near here. If you are receptive, you can feel his footsteps. He is again materialized.

Through me -- I will give birth to all the scriptures. Through me, they can again come to this world, I

can become an anchor. That's what I am doing. And that's what I would like you to do in your own life, some day. When you realize, when you come to know, then bring all that is beautiful in the past back and give it rebirth, renew it, so that all those who have known can be again on the earth and travel here, and help people.

Tantra: The Supreme Understanding

Chapter #6
Chapter title: The Great Teaching

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THE SONG CONTINUES:

IN MAHAMUDRA ALL ONE'S SINS ARE BURNED; IN MAHAMUDRA ONE IS RELEASED FROM THE PRISON OF THIS WORLD. THIS IS THE DHARMA'S SUPREME TORCH. THOSE WHO DISBELIEVE IT ARE FOOLS, WHO EVER WALLOW IN MISERY AND SORROW.
TO STRIVE FOR LIBERATION ONE SHOULD RELY ON A GURU. WHEN YOUR MIND RECEIVES HIS BLESSING EMANCIPATION IS AT HAND.

ALAS, ALL THINGS IN THIS WORLD ARE MEANINGLESS, THEY ARE BUT SORROW'S SEEDS. SMALL TEACHINGS LEAD TO ACTS -- ONE SHOULD ONLY FOLLOW TEACHINGS THAT ARE GREAT.

Tantra believes, not in gradual development of the soul, but in sudden enlightenment. Yoga believes in gradual development: inch by inch, step by step, you progress towards the final.

Yoga is very arithmetical: for each sin that you have committed you have to balance it by a virtuous act; your account has to be closed completely. Without completing the account with this world, you cannot become enlightened. It is a mathematical conception, scientific, and the mind will say, "Of course, it has to be so. You committed sins -- who is going to suffer for them? You committed sins, you have to suffer for them. And only through suffering can you become liberated. Evil have been your acts; you have to balance them, you have to pay for them, and you have to move in good acts. When the balance is complete, then only liberation is possible; otherwise, you will have to be thrown again and again to the earth, to be reborn, to move, to grow." That is the whole philosophy of transmigration, rebirth.

Tantra says just the opposite. Tantra is a very very poetic approach, not arithmetical. And tantra believes in love, not in mathematics; it believes in sudden enlightenment. And it says that small teachings teach you about action; great teachings don't teach you about how to act, they teach you what to be, how to be.

Actions are millions, and if you have to pay for all the actions, it seems almost impossible that you are ever going to be liberated. Millions of lives you have lived; in each life, millions of acts you have committed. If you are going to pay for all those acts, suffer, and you have to balance each bad act with a good one, it will take again millions of lives for you. And meanwhile, in the complex relationship of life, you will be committing many more actions. So where will this chain end? It seems impossible. Liberation

becomes almost impossible -- it cannot happen. If this is the way, that inch by inch one has to grow, then growth seems an impossible dream.

If you understand the attitude of yoga, you will feel very very hopeless. Tantra is a great hope. Tantra is like an oasis in a world of deserts.

Tantra says this is not the point at all: acts are not the question. You committed them because you were ignorant, they came out of your ignorance. In fact, tantra says you are not responsible for them. If somebody is responsible, then the whole -- you may call it God -- God may be responsible, but you cannot be responsible. Tantra says that even to take this responsibility is very egoistic. To say, "I will have to balance, I will have to do good acts, I will have to liberate myself inch by inch and step by step," this too is a very egoistic, ego-centered attitude.

Why do you think you are responsible? Even if responsibility has to be somewhere, then it has to be with the divine himself, with the whole. You have not created yourself, you have not given birth to yourself. You have been given birth, you have been created -- then the creator must be responsible, not you.

And you committed all your actions in ignorance, you were not aware of what you were doing, you were completely drunk with ignorance. In darkness you were groping, in darkness you came in conflict with others, in darkness you stumbled upon things and something happened. Tantra says the only thing that is needed is light, awareness. Not millions of acts have to be answered; only one thing has to be done and that is: don't remain ignorant, become aware.

Once you become aware, all that belongs to the world of darkness disappears. It will look like a dream, a nightmare. It will not look like a reality. And it has not been a reality, because when you are deep down unconscious, only dreams can exist, not reality. You have been dreaming that you loved. You cannot love. You are not there to love. You still don't exist, you don't have any center. How can you love? You only believe that you love, and then your love life and the acts concerned with it... it becomes a dream. When you will awaken out of this dreaming, you will simply say, "How could I have loved? Impossible! I was not there in the first place. I was nonexistential in fact." Without awareness, what does it mean to say, "I am"? It means nothing.

You are fast asleep, so deeply asleep, as if you are not there. A person fast asleep, in a coma in the house -- is he really there? There is no distinction to be made. Whether he is there or not makes no distinction -- he is in a coma. If thieves come and rob the whole house, will you call that man responsible who is lying down in a coma, unconscious? Will he be responsible? Will he be asked and judged: "Thieves came! What were you doing here?" How can you make a man responsible who is in a coma, unconscious?

Tantra says in all your lives you have remained in a coma -- you are not responsible. This is the first liberation that tantra gives you. And on the base of it, many things immediately become possible. Then you need not wait for millions of lives -- this very moment the door can open. It is not a gradual process, it is a sudden awakening -- and it has to be so.

When you are fast asleep and somebody tries to wake you up, is it a gradual process or a sudden thing? Even in ordinary sleep, is it a gradual process or a sudden thing? Even in ordinary sleep, is it a gradual process? Is it like this, that first you become a little awake, then a little more, and then a little more; ten percent, twenty percent, thirty percent, fifty percent; that way does it happen? No. Either you are awake or you are asleep; there are no gradual steps in it. If you have heard the man who is calling your name, you are awake, not ten percent awake. Eyes may be closed, but if you have become aware that somebody is calling you, you are already awake.

It is not a gradual process, it is a sudden jump. At one hundred degrees, the water jumps and becomes vapor. Is there any gradual transformation? Does the water first become ten percent, twenty percent, thirty percent? No. Either it is water or it is vapor; there is no middle ground to be divided.

When a person dies, is he dead by and by, in a gradual process? Can you say that he is half-alive and half-dead? What will it mean? How can a person be half-alive? Either he is dead or he is not dead. Half-alive means he is not dead.

When you love a person, do you love ten percent, twenty percent, thirty percent? Either you love or you don't love. Is there any possibility of dividing your love? There is no possibility.

Love, life, death, they all happen suddenly.

When a child is born, he is either born or not born. And the same is true about enlightenment, because that is the ultimate birth, ultimate death, ultimate life, ultimate love -- everything comes to its ultimate peak in enlightenment. It is a sudden thing.

Tantra says: Don't focus your attention on the acts, focus your attention on the person who has done the

acts. Yoga focuses on the acts. Tantra focuses on the person, on the consciousness, on you.

If you are ignorant, tantra says you are bound to commit sin. Even if you try to be virtuous, your virtue will be a sort of sin -- because how can an ignorant man, fast asleep, be virtuous? How can virtue arise out of ignorance, unconsciousness? Impossible! Your virtue must be just a mask; behind it will be the real face, the real face of sin.

You may talk about love, but you cannot love -- you will hate. You can talk about compassion, but compassion must be just a covering of your anger, greed, jealousy. Your love is poisonous. Deep inside in your love is the worm of hate, eating it continuously. Your love is like a wound, it hurts. It is not like a flower, it cannot be. And those who expect love from you are fools, they are asking the impossible. Those who ask from you morality are fools, they are asking the impossible. Your morality is bound to be a sort of immorality.

Look at your moral persons, your so-called saints. Watch and observe them and you will find their faces are just the faces of hypocrisy, deception. They say something, they do something else. They do something, and they not only hide it from you -- they have become so clever in hiding, they hide it from themselves.

In ignorance, sin is natural. In enlightenment, virtue is natural. A buddha cannot sin; you cannot do otherwise -- you can only sin. Sin and virtue are not your decisions, they are not your acts, they are shadows of your being. If you awaken, then the shadow falls and the shadow is full of light. And the shadow never harms anybody, it cannot harm; it has a flavor of the unknown, of the immortal. It can only shower on you like a blessing; otherwise is not possible. Even if a buddha gets angry with you, it is compassion -- it cannot be otherwise. Your compassion is not true; Buddha's anger cannot be true. Your sin, your natural shadow, whatsoever you do -- you can decorate it, you can make a temple on top of it, you can hide it, you can beautify it, but that won't help -- deep inside you will find it there, because it is not a question of what you do, it is a question of what you are.

Look at the emphasis. If you understand this change of emphasis, and this change of emphasis is a great point, only then you will be able to understand tantra.

Tantra is a great teaching. It doesn't teach about acts, it teaches only about your being. Who you are is the point -- fast asleep, snoring, or awake? Who are you -- alert, conscious, or moving in a hypnosis? Are you a sleepwalker? or are you awake, alert, whatsoever you do? Do you do it with self-remembrance? No. It happens -- you don't know why, from where it comes, from what part of the unconscious comes an urge which possesses you, and you have to act.

This act, whatsoever the society says about it -- moral or immoral, sin or virtue -- tantra doesn't bother about it. Tantra looks at you, at the very center of your being from where it comes. Out of the poison of your ignorance, life cannot come, only death. Out of your darkness, only darkness is born. And that seems to be absolutely natural. So what to do? Should we try to change the acts? Should we try to become more moral, virtuous, respectable? Or should we try to change the being?

The being can be changed. There is no need to wait for it for infinite lives. If you have the intensity of understanding, if you bring your total effort, energy, being, to understand it, in that very intensity, a light suddenly burns in you. A flame comes up from your being like lightning, and your whole past and your whole future is suddenly in your vision -- you understand what has happened, you understand what is happening, you understand what is going to happen. Suddenly everything has become clear; as if it was dark and somebody brought a light, and suddenly everything is clear.

Tantra believes in burning your inner light. And tantra says that with that light, the past simply becomes irrelevant. It never belonged to you. Of course, it happened, but happened as if in a dream and you were fast asleep. It happened -- you did many things, good and bad, but they all happened in unconsciousness, you were not responsible. And suddenly everything of the past is burnt down, a fresh and virgin being comes up -- this is sudden enlightenment.

Yoga appeals to people because it looks very businesslike. You can understand Patanjali very easily because it fits with your own mind, the logical mind, the mathematical thinking. Tilopa is difficult to comprehend, but Tilopa is rare. Patanjali's understanding is common -- that's why there is so much influence of Patanjali all through history.

People like Tilopa have simply disappeared without leaving any trace on the human mind, because they couldn't find affinity with you. Patanjali may be very very great, but still he belongs to the same dimension. You may be a very very small thinker, and Patanjali may be a great great thinker, but you belong to the same dimension. If you make a little effort you can understand Patanjali; if you make a little effort you can practice Patanjali. Only a little effort is needed, nothing more.

But to understand Tilopa you have to enter into a completely unknown dimension. To understand Tilopa you have to move through a chaos. He will destroy all your conceptions, all your mathematics, all your logic, all your philosophy. He will simply destroy you completely. He will not be satisfied unless you are completely destroyed and a new being arises.

With Patanjali you will be modified, you will become better and better and better -- and the process is infinite, you can go on for many lives becoming better and better and better. With Tilopa, in a second, you can reach to the ultimate. "Better" is not the question because he doesn't think in degrees.

It is just like you are standing on top of a hill: you can take the path of the steps and one by one you go downwards to the valley, or from the valley you go to the hill, but by steps. With Tilopa you simply jump into the abyss, no steps are there; or you simply spread your wings and you start flying. With Patanjali you move in a bullock-cart, very slowly, safe, secure, no fear of any accident, the bullock-cart always in control. You can step down any moment, you can stop at any moment; nothing beyond you, you remain the master. And the dimension is horizontal: a bullock-cart moves from A to B, from B to C, from C to D, but the dimension is the same, the same plane. With Tilopa, the dimension changes: it becomes vertical; it is not from A to B, from B to C; no, it is just like an aircraft, not like a bullock-cart, not moving forward but moving upward. With Tilopa you can transcend time. With Patanjali you move in time. With Tilopa eternity is the dimension.

You may not be aware, but within these few ten, twelve years, a miracle has happened, and that is, new spaceships have destroyed the old time concept completely -- because a new spaceship can move around the earth, within seconds it can make one circle. You may not be aware of the theoretical problem. It means a spaceship takes off from Poona, it is Sunday; then it goes around the earth -- somewhere it must be Monday, somewhere it may still be Saturday; so the spaceship moves from Sunday, goes back into Saturday, jumps forward into Monday, comes back to Poona on Sunday. The whole time concept is lost. It looks absurd! You start on the sixteenth, you move into the seventeenth, and you come back on the same date, the sixteenth. And this can be done in twenty-four hours many times now. What does it mean? It means you can go backwards in time, from Sunday to Saturday, from the sixteenth to the fifteenth. You can go forward into the seventeenth, into Monday, and you can come back on the same date.

With speed and a different dimension, vertical, time becomes irrelevant. Time is relevant with a bullock-cart; it is a bullock-cart world. Tilopa is a vertical mind, a vertical consciousness. That is the difference between tantra and yoga: yoga is horizontal, tantra is verti cal; yoga takes millions of lives to reach; tantra says: within a second. Tantra says time is irrelevant, you don't bother about time. Tantra has a technique, a method, which tantra says is a no-method, a no-technique, through which you can suddenly surrender everything and take a jump into the abyss.

Yoga is effort, tantra is effortlessness. With effort, with your tiny energy, and your tiny ego, you fight with the whole. It will take millions of lives. Then too it doesn't seem possible that you will ever become enlightened. Fighting with the whole is stupid; you are just a part. It is as if a wave is fighting with the ocean, a leaf is fighting with the tree, or your own hand fighting with your body. With whom are you fighting?

Yoga is effort, intense effort. And yoga is a way to fight the current, to move against the current. So whatsoever is natural, yoga has to drop it; and whatsoever is unnatural, yoga has to strive for it. Yoga is the unnatural way: fight with the river and move against the current! Of course, there is challenge and the challenge may be enjoyed. But who enjoys the challenge? Your ego.

It is very difficult to find a yogi who is not an egoist; very difficult, rare. If you can find a yogi who is not an egoist, it is a miracle. It is difficult because the whole effort creates the ego, the fight. You may find humble yogis, but if you watch a little deeper, in their humbleness you will find the most subtle ego hidden, the most subtle ego. They will say, "We are just dirt on the ground." But look in their eyes -- they are bragging about their humility. They are saying, "There is nobody more humble than us. We are the humblest people." But this is what ego means.

If you move against nature you will be strengthened in your ego -- that is the challenge, that's why people like challenges. A life without challenges becomes dull because the ego feels hungry. Ego needs food, challenge gives food -- so people seek challenges. If there are no challenges, they create them; they create hurdles so that they can fight with the hurdles.

Tantra is the natural way; the loose and the natural is the goal. You need not fight with the current; simply move with it, float with it. The river is going to the sea so why fight? Move with the river, become one with the river, surrender. "Surrender" is the keyword for tantra; "will" is the keyword for yoga. Yoga is

the path of will; tantra is the path of surrender.

That's why tantra is the path of love -- love is surrender. This is the first thing to understand, then Tilopa's words will become very very crystal-clear. The different dimension of tantra has to be understood -- the vertical dimension, the dimension of surrender, of not fighting, of being loose and natural, relaxed -- what Chuang Tzu says, "Easy is right." With yoga, difficult is right; with tantra, easy is right.

Relax and be at ease, there is no hurry. The whole itself is taking you on its own accord. You need not make an individual striving, you are not asked to reach before your time, you will reach when the time is ripe -- you simply wait. The whole is moving -- why are you in a hurry? Why do you want to reach before others?

There is a beautiful story about Buddha: He reached the gate of heaven. Of course, the people there were waiting. They opened the door, they welcomed him, but he turned his back towards the door, looked at the samsara, the world -- millions of souls on the same path, struggling, in misery, in anguish, striving to reach this gate of heaven and bliss. The doorkeeper said, "You come in please! We have been waiting for you." And Buddha said, "How can I come when others have not reached? It doesn't seem to be the right time. How can I enter when the whole has not entered into it? I will have to wait. It is just like my hand has reached into the door, and my feet have not reached yet. I will have to wait. Just the hand cannot enter alone."

This is one of the most profound insights of tantra. Tantra says nobody can become enlightened, in fact, alone. We are parts of each other, we are members of each other; we are a whole. One person may become the peak, may become a very great wave -- but it remains connected with the small waves all around. It is not alone, it remains one with the ocean and all the waves there. How can a wave become enlightened alone?

It is said, in this beautiful story, that Buddha is still waiting. He has to wait -- nobody is an island, we make a continent, we are together. I may have stepped a little further than you, but I cannot be separate. And now I know it deeply, now it is not a story for me -- I am waiting for you. Now it is not just a parable, now I know that there is no individual enlightenment. Individuals can step a little ahead, that's all, but they remain joined together with the whole.

And if an enlightened person is not aware that he is part of others, one with the others, then who will know this? We move as one being, and tantra says, "So don't be in a hurry, and don't try, and don't push others, and don't try to be first in the queue -- be loose and natural. Everything is going towards enlightenment. It is going to happen; don't create an anguish about it." If you can understand this, already you are near it; one relaxes. Otherwise, religious people become very very tense; even ordinary worldly people are not so tense as religious people become.

Ordinary worldly people are for worldly goals; of course, tense, but not so much as religious people because they are tense for the other world, and their world is very far away, invisible, and they are always in doubt whether it is there or not. And then a new misery arises: maybe they are losing this world and the other doesn't exist. They are always in anguish, mentally very much disturbed. Don't become that type of religious man.

To me a religious man is loose and natural. He is not worried about this world or the other world. He is not worried about it at all, he simply lives and enjoys. This moment is the only moment for him, the next moment will take care of itself. When the next moment comes, he will receive it also enjoying, blissful. A religious man is not goal-oriented. To be goal-oriented is to be worldly. Your goal may be God -- it makes no difference.

Tantra is really beautiful. Tantra is the highest understanding, and the greatest principle. If you cannot understand tantra, then yoga is for you. If you can understand tantra, then don't bother about small teachings. When the great vehicle is there, why bother about small boats?

In Buddhism, there are two sects. The names of the sects are very very significant. One sect is known as Hinayana, the small vehicle; it is the path of yoga, a small boat: you alone can sit in it, you cannot have anybody else in it, it is so small. The yogi moves alone. Hinayana means the very small boat. And then there is another sect of Buddhists that is called Mahayana, the great boat, the great vehicle. Millions can enter into it, the whole world can be absorbed into it.

Mahayana is the path of tantra and Hinayana is the path of yoga. Tilopa is a Mahayanist, a man who believes in the great vehicle, the great principle.

Small boats are for egoistic people who cannot tolerate anybody else in the boat, who can only be alone, who are great condemners, who look at the other always with condemnation. "You -- and trying to reach

there? You cannot reach, it is very difficult, only rare persons reach." They will not allow you to enter in the boat. Mahayana has a deep love for all. Everybody can enter. In fact, no conditions exist.

People come to me and they say, "You give sannyas to everybody and anybody?" Sannyas has not been given that way ever. It is for the first time in the whole history of the world that I give sannyas without any conditions. Sannyas has been always for very egoistic people: the otherworldly, the condemners, the poisoners, who say everything is wrong, everybody is wrong, this whole life is a sin; who have a look always in their eyes of holier-than-you, you are always condemned. Hell is for you. They are great sannyasins; they have renounced the world, the world of sin and dirt and poison, and you are still in it. The great egoists have been the sannyasins.

For the first time I have allowed everybody, I have opened the door. In fact I have thrown the door completely. Now it cannot be closed, now anybody and everybody is welcome. Why? -- because my attitude is that of tantra, it is not of yoga. I talk on Patanjali also for those who are not able to comprehend tantra; otherwise, my attitude is that of tantra -- everybody is welcome. When God welcomes you, who am I...? When the whole world supports you and the existence tolerates you, not only tolerates, gives you energy and life...? Even if you are committing sin, existence never says, "No, no more energy for you. Now you cannot get any more gas. Stop! You are doing too much nonsense." No. The energy goes on being given. There is never any gas-crisis; the existence goes on supporting you.

It happened: A Mohammedan mystic, Junnaid, once asked God about one of his neighbors, "This man is so evil and he is creating so much mischief for the whole village, and people come to me and they say, 'You ask your God, pray to God, if he can get rid of this man.'" And Junnaid heard in his prayer the voice: "When I am accepting him, who are you to reject him?" And Junnaid has written in his autobiography, "Never again did I ask him such a thing, because it was really foolish of me. If he has given birth to this man, if he is still helping him to be alive, not only alive but flourishing, blooming, then who am I?"

The existence gives you life unconditionally. I give you sannyas unconditionally. If the existence hopes about you so infinitely that you cannot destroy its hope, who am I...?

Tantra is for all. It is not for the chosen few. It became a path for the chosen few because everybody won't understand it, but it is not for the chosen few -- it is for all; it is for everybody who is ready to take the jump.

Now try to understand:

IN MAHAMUDRA ALL ONE'S SINS ARE BURNED.
THEY ARE NOT TO BE BALANCED BY GOOD ACTS.

IN MAHAMUDRA ALL ONE'S SINS ARE BURNED.

What is this Mahamudra again and again? What happens? Mahamudra is a state of your being when you are not separate from the total. Mahamudra is like a deep sexual orgasm with the whole.

When two lovers are in deep sexual orgasm, they melt into each other; then the woman is no more the woman, the man is no more the man. They become just like the circle of yin and yang, reach ing into each other, meeting into each other, melting, their own identities forgotten. That's why love is so beautiful. This state is called mudra, this state of deep orgasmic intercourse is called mudra. And the final state of orgasm with the whole is called Mahamudra, the great orgasm.

What happens in orgasm, in sexual orgasm? You have to understand it because only that will give you the key for the final orgasm. What happens? When two lovers are there... and always remember: two lovers, not wife and husband, because with a wife and husband it almost never happens because wives and husbands become more and more fixed roles, they are not melting and flowing. "Husband" has become a role, "wife" has become a role. They act. The wife has to act as a wife whether she likes it or not; the husband has to act as a husband. It has become a legal thing.

Once I asked Mulla Nasruddin, "How many years have you been married, Nasruddin?"

He said, "Twenty odd years."

So I asked, "Why do you call them 'odd'?"

He said, "When you will see my wife you will understand."

Wives and husbands are social phenomena... an institution, it is not a relationship. It is an institution; it is a forced phenomenon -- not for love, but other reasons: economic security, safety, children, society,

culture, religion, everything else except love.

Orgasm almost never happens between a wife and a husband -- unless they are lovers also. That is possible: you can be a wife or a husband and a lover; you can love your wife. Then it is totally different, but then it is not a marriage at all, it is no more an institution.

In the East, because marriage has existed for thousands of years, people have completely forgotten what orgasm is. I have not come across a single Indian woman who knows what orgasm is. Some Western women, just within a few years, twenty-five years, have become aware that orgasm is something worth achieving; otherwise, women have completely forgotten that they have any possibility of orgasm within their bodies.

This is one of the most unfortunate things that could have happened to humanity. And when the woman cannot have an orgasm, the man cannot have it really, because an orgasm is a meeting of the two. Only two, when they melt into each other, can have it. It is not that one can have and another may not have -- it is not possible. Release is possible, ejaculation is possible; relief is possible, but not orgasm. What is an orgasm?

Orgasm is a state where your body no more is felt as matter; it vibrates like energy, electricity. It vibrates so deeply, from the very foundation, that you completely forget that it is a material thing. It becomes an electric phenomenon -- and it is an electric phenomenon.

Now physicists say that there is no matter, that all matter is only appearance; deep down, that which exists is electricity, not matter. In orgasm, you come to this deepest layer of your body where matter no more exists, just energy waves; you become a dancing energy, vibrating. No more any boundaries to you -- pulsating, but no more substantial. And your beloved also pulsates.

And by and by, if they love each other and they surrender to each other, they surrender to this moment of pulsation, of vibration, of being energy, and they are not scared.... Because it is death-like when the body loses boundaries, when the body becomes like a vaporous thing, when the body evaporates substantially and only energy is left, a very subtle rhythm, but you find yourself as if you are not. Only in deep love can one move into it. Love is like death: you die as far as your material image is concerned, you die as far as you think you are a body; you die as a body and you evolve as energy, vital energy.

And when the wife and the husband, or the lovers, or the partners, start vibrating in a rhythm, their beats of their heart and body become together, it becomes a harmony -- then orgasm happens, then they are no more two. That is the symbol of yin and yang: yin moving into yang, yang moving into yin; man moving into the woman, the woman moving into the man. Now they are a circle and they vibrate together, they pulsate together. Their hearts are no more separate, their beats are no more separate; they have become a melody, a harmony. It is the greatest music possible; all other musics are just faint things compared to it, shadow things compared to it.

This vibration of two as one is orgasm. When the same thing happens, not with another person, but with the whole existence, then it is Mahamudra, then it is the great orgasm. It happens. I would like to tell you how you can try it, so that the Mahamudra becomes possible, the great orgasm.

In Indonesia, there is a very rare man, Bapak Subuh. He has come unknowingly to a method known as latihan. He stumbled upon it, but latihan is one of the oldest tantra methods. It is not a new phenomenon; latihan is the first step towards Mahamudra. It is allowing the body to vibrate, allowing the body to become energy, nonsubstantial, nonmaterial; allowing the body to melt and dissolve the boundaries.

Bapak Subuh is a Mohammedan but his movement is known as "Subud." That word is Buddhist. "Subud" comes from three words: "su," "bu," "dha" -- "su" means sushila, "bu" means Buddha, "dha" means dharma; Subud means sushila-Buddha-dharma. The meaning is: the law of great virtue derived from Buddha, Buddha's law of great virtue. This is what Tilopa calls the great teaching.

Latihan is simple. It is the first step. One has to stand relaxed, loose and natural. It is good if you stand alone and nobody is there to disturb you. Close your room, stand alone. If you can find someone who has already stepped into latihan, his presence can be helpful, his very presence works like a catalytic agent, he becomes the opener. So somebody who is advanced a little already can open you very easily; otherwise, you can open yourself also. A little more time will be needed, that's all. Otherwise an opener is good.

If an opener is standing just by your side, he starts his latihan: you simply stand and his energy starts pulsating with you, his energy starts moving around you, like a fragrance he surrounds you -- suddenly you feel the music. Just as when there is a good singer, or somebody is playing on an instrument, you start beating your feet, or you start tapping the chair, or you start pulsating with it -- just like that, a deep energy inside him moves and the whole room and the quality of the room is changed immediately.

You are not to do anything; you are simply to be there, loose and natural, just waiting for something to

happen. And if your body starts moving, you have to allow it, you have just to cooperate and allow. The cooperation should not become too direct, it should not become a pushing; it should remain just an allowing. Your body starts moving suddenly, as if you are possessed, as if a great energy from the above has descended on you, as if a cloud has come and has surrounded you -- and now you are possessed by that cloud, and the cloud is penetrating within your body, and your body starts taking movements. Your hands are raised, you make subtle movements, you start a small dance, soft gestures; your body is taken up.

If you know anything about automatic writing it will be easy to follow what happens in latihan. In automatic writing you take a pencil in your hand, you close your eyes, you wait. Suddenly you feel a jerk in the hand: your hand is possessed, as if something has entered. You are not to do anything, because if you do then it will not be from the beyond; it will be your doing. You have simply to allow. Loose and natural -- Tilopa's words are wonderful; they cannot be improved upon. Loose and natural, you wait with the pencil, with closed eyes; when the jerk comes and the hand starts moving, you have to allow it, that's all. You have not to resist it; because you can resist. The energy is very subtle, and, in the beginning, not very powerful. If you just stop it, it can be stopped. And the energy is not aggressive; if you don't allow, it will not come. If you doubt, it will not happen, because with doubt, your hand will be resisting. With doubt, you will not allow, you will fight. So that's why trust is so meaningful, shraddha. You simply trust and leave your hand; by and by the hand starts moving, now the hand starts making wriggles on the paper -- allow it. Then somebody simply asks a question, or you yourself ask a question; let the question be there, loose in the mind, not very persistent, not forcing; just raise the question and wait. And suddenly the answer is written.

If ten persons try, at least three persons will be absolutely capable of automatic writing. Thirty percent of people are not aware that they can become so receptive. And this can become a great force in your life. Explanations differ... what happens -- that is not important. The deepest explanation that I find true is, your own highest center possesses your lowest center; your own highest peak of consciousness catches hold of your lowest unconscious mind. You ask and your own inner being answers. Nobody else is there, but your inner being, which you don't know, is very superior to you.

Your own innermost being is the possibility of your ultimate flowering. It is as if the flower takes possession of the seed and answers. The seed doesn't know, but the flower... as if your possibility takes possession of your actuality and answers; as if your ultimate potentiality takes possession of whatsoever you are, and answers. Or the future takes possession of the past, the unknown takes possession of the known, the formless takes possession of the form -- all metaphors, but I feel you will understand the significance -- as if your old age takes possession of your childhood, and answers.

The same happens in latihan with the whole body. In automatic writing you only leave your hand loose and natural. In latihan you leave your whole body loose and you wait, and you cooperate, and suddenly you feel an urge. The hand is raising by itself, as if somebody is pulling it by some invisible strings -- allow it. And the leg goes moving; you take a turn, you start a small dance; very chaotic, with no rhythm, with no manipulation, but by and by, as you get deeper, it takes its own rhythm. Then it is no longer chaotic, it takes its own order, it becomes a discipline, but not forced by you. This is your highest possibility taking possession of your lowest body and moving it.

Latihan is the first step. And, by and by, you will feel so beautiful doing it that you will feel a meeting is happening between you and the cosmos. But this is only the first step. That's why in Subud something is missing. The first step in itself is very beautiful, but it is not the last step. I would like you to complete it. For thirty minutes at least -- sixty will be wonderful; by and by from thirty you reach to sixty minutes of latihan dancing.

In sixty minutes your body, from pore to pore, from cell to cell, is cleansed; it is a catharsis, you are completely renewed, all the dirt is burned. That's what Tilopa says: In Mahamudra all one's sins are burned. The past is thrown into fire. It is a new birth, a rebirth. And you feel energy showering all over you, in and out. And the dance is not only outside. Soon, when you get attuned in it, you will feel an inner dance also. Not only that your body is dancing, inside the energy is dancing; and they both cooperate with each other. And then a pulsation happens, and you feel you are pulsating with the universe -- you have found the universal rhythm.

Thirty to sixty minutes is the time: start with thirty, end with sixty. Somewhere in between you will have the right time. And you will come to know: if you feel attuned nearabout forty minutes, then that is your right time; if you feel attuned at twenty minutes, then that is your right time. Then your meditation must go beyond that: if you feel tuned at ten minutes, twenty minutes will do; if you feel tuned at fifteen minutes, thirty minutes will do. Do it double, don't take any chances, so really you are completely cleaned. And end

it with a prayer.

When you are completely cleaned and feeling that your body is refreshed -- you have been under a shower of energy, and your whole body is feeling one, undivided; and the substantialness of body is lost, you feel it more like an energy, a movement, a process, not material -- now you are ready. Then kneel down on the earth.

Kneeling down is beautiful; just like Sufis kneel down, or Mohammedans do their prayer in the mosque, kneel down like them because that is the best posture for latihan. Then raise both your hands towards the sky with closed eyes, and feel yourself to be like a hollow vessel, hollow bamboo; inside, hollow, just like an earthen pot. Your head is the mouth of the pot, and the energy is falling tremendously on your head as if you are standing under a waterfall. And you will be actually standing -- after the latihan you will feel it; it is like a waterfall, not like a shower. When you are ready it falls in greater strength, strong, and your body will start trembling, shaking, like a leaf in a strong wind; or, if you have stood under a waterfall sometime, then you will know. If you have never stood under one, go to a waterfall and stand under it and feel how it feels. That same feeling will come to you after latihan. Feel yourself hollow inside, nothing inside, just emptiness -- and the energy is filling you, filling you completely.

Allow it to fall into you as deeply as possible, so it can reach to your farthest corner of your body and mind and soul. And when you feel it -- you are so much filled, and the whole body is shaking -- kneel down, put your head down on the earth, and pour the energy into the earth. When you feel the energy is overflowing, pour down into the earth. Take from the sky, give it back to the earth, and you be just a hollow bamboo in between.

This has to be done seven times. Take from the sky and pour down into the earth and kiss the earth, and pour down -- be empty completely. Pour down as completely as you did for filling, be completely empty. Then raise your hands again, fill again, pour down again. Seven times it has to be done, because each time it penetrates one chakra of the body, one center of the body; each time it goes deeper in you. And if you do less than seven times, then you will feel restless after it because the energy will be hanging somewhere in between.

No, it has to penetrate all the seven chakras of your body so that you become completely hollow, a passage. The energy falls from the sky and goes into the earth, you are earthed; you simply pass the energy to the earth, just like electricity. For electricity we have to put an earth wire. The energy comes from the sky and goes into the earth, you become earthed -- just a vessel, a hollow bamboo passing the energy. Seven times -- more you can do, but not less. And this will be a complete Mahamudra.

If you do it every day, soon, within three months somewhere, one day you will feel you are not there. Just the energy is pulsating with the universe -- nobody is there, the ego is completely lost, the doer is not. The universe is there, and you are there, the wave pulsating with the ocean -- that is Mahamudra. That is the final orgasm, the most blissful state of consciousness that is possible.

This is just like two lovers making love, but millionfold, and the same phenomenon multiplied by millions -- because now you are making love with the whole universe. That's why tantra is known as the yoga of sex; tantra is known as the path of love.

In Mahamudra all one's sins are burned: in Mahamudra one is released from the prison of this world. This is the dharma's supreme torch. Those who disbelieve it are fools, who ever wallow in misery and sorrow.

And Tilopa is perfectly clear. He is absolutely frank. He says, "Those who disbelieve it are fools."

Why call them fools? He does not call them sinners, he does not call them irreligious, he simply calls them fools -- because not believing it they are missing the greatest bliss that life can give them. They are simply fools! And it cannot happen unless you trust. Unless you trust so much that you can surrender completely, it cannot happen. All bliss, all moments of bliss, happen only when you surrender. Even death becomes beautiful if you can surrender to it, then what to say about life? If you surrender, of course, life is the greatest blessing, it is a benediction. You are missing the ultimate gift because you cannot trust.

If you want to learn anything, learn trust -- nothing else is needed. If you are miserable, nothing else will help -- learn trust. If you don't feel any meaning in life and you feel meaninglessness, nothing will help -- learn trust. Trust gives meaning because trust makes you capable of allowing the whole to descend upon you.

THOSE WHO DISBELIEVE IT ARE FOOLS, WHO EVER WALLOW IN MISERY AND SORROW. TO STRIVE FOR LIBERATION ONE SHOULD RELY ON A GURU. WHEN YOUR MIND RECEIVES HIS BLESSING

EMANCIPATION IS AT HAND.

Why believe in a guru? Why believe in a master? -- because the unknown is very far from you. It is just a dream, a hope at the most, a wish-fulfillment.

You listen to me; I may talk about the bliss, but that bliss remains a word. You may desire it, but you don't know what it is, you don't know the taste of it. It is very very far away from you. You are deep in misery, in anguish. In your misery and anguish you may start hoping, expecting, desiring bliss, but that will not help -- you need a real taste of it. Who will give it to you? Only one who has tasted it: he can become the opener. He can act like a catalytic agent. He will not do anything; just his presence, and from him the unknown flows towards you. He is just like a window. Your doors are closed? -- his doors are not closed. Your windows are closed and you have forgotten how to open them? -- his windows are not closed. Through his window you can have a look at the sky; through him you can have a glimpse.

A master, a guru, is nothing but a window. One has to pass through him, one has to have a little taste -- then you can also open your own windows; otherwise the whole thing remains verbal. You can read Tilopa, but unless you find Tilopa nothing will happen to you. Your mind may go on, saying, "Maybe this man is mad, in some hallucination, dreaming, a philosopher, thinking, a poet." But how can this happen? How is it possible for you to be blissful? You have known only misery and suffering, you have known only poison. You cannot believe in elixir; you have not known it so how can you believe it?

A master is nothing but a personified phenomenon of the total bliss. In him it is there vibrating. If you trust him, his vibrations can reach you. A master is not a teacher, he doesn't teach you. A master is not concerned with doctrines and principles -- a master is a presence. If you trust him, he is available. A master is an availability. Through him you will have the first glimpse of the divine. Then you can go on your own.

TO STRIVE FOR LIBERATION ONE SHOULD RELY... ON A MASTER,... ON A GURU. WHEN YOUR MIND RECEIVES HIS BLESSING EMANCIPATION IS AT HAND.

A master cannot give you emancipation, but he can bring you to the very brink of it. He cannot give you the emancipation; that has to be achieved by you, because a thing given by someone can be taken by someone else. Only that which is yours can be yours. A master cannot give you, he can only bless you -- but his blessing is a vital phenomenon. Through him you can look into your own future. Through him you can be aware of your own destiny. Through him the farthest peaks come nearer, closer. Through him you start coming up, like a seed trying to sprout towards the sky. His blessing can water your seed.

In the East, the blessing of the master is very very significant. The West has remained completely unaware of the phenomenon. The West knows teachers, not masters. Teachers are those who teach you about truth. A master is one who gives you the taste of it. A teacher may be someone who does not know himself, he may have learned from other teachers. Seek a master. Teachers are many, masters are few.

And how will you seek a master? Just move. Whenever you hear a rumor that somebody has become enlightened, go and remain available. Don't be much of a thinker, be more of a lover -- because a master is found through feeling. A teacher is found through thinking: listen to the teacher, his logical appeal will be there, his arguments. Eat the master, drink the master. Listening won't help because he is a living phenomenon; the energy is there. If you drink and eat him, then only you will become aware of a different quality of being.

A great receptivity is needed, a great feminine receptivity is needed to find the master. And if you are available and a living master is there, suddenly something clicks. There is nothing to do on your part -- you simply be there. It is such a vital energy phenomenon that if you are available something simply clicks, you are caught. It is a love phenomenon. You cannot prove to anybody else, "I have found the master." There is no proof. Don't try that because anybody can bring proof against it. You have found it and you know it; you have tasted and you know it. This knowledge is of the heart, of the feeling.

Says Tilopa:

TO STRIVE FOR LIBERATION ONE SHOULD RELY ON A GURU. WHEN YOUR MIND RECEIVES HIS BLESSINGS EMANCIPATION IS AT HAND.

The very word "guru" is meaningful. The "master" doesn't carry that significance. The master seems to

be someone who has mastered a thing, gone under a long training, has become disciplined, has become a master. "Guru" is totally different.

The word "guru" means one who is very very heavy, a heavy cloud just waiting for your thirst to pour down; a flower heavy with perfume just waiting for your nostrils to be there and it will penetrate. The word "guru" means heavy, very heavy -- heavy with energy and the unknown, heavy with the divine, heavy like a woman who is pregnant.

A master is pregnant with God. That's why in the East we call the guru, God itself. The West cannot understand it because they think "God" means the creator of the world. We don't bother much about the creator here. We call the guru, God. Why? -- because he is pregnant with the divine; he is heavy with the divine. He is ready to pour down; only your thirst, a thirsty earth is needed.

He has not mastered anything in fact; he has not gone through any training, he has not disciplined himself. It is not art that he has become a master of -- no. He has lived life in its totality; not as a discipline, but natural and loose. He has not forced himself. He has been moving with the winds; he has allowed nature to have its own course. And through millions of experiences of suffering and pain and bliss and happiness he has become mature, he has become ripe. A guru is a ripe fruit just waiting to fall, heavy. If you are ready to receive, he can fall into you.

A guru is a totally Eastern phenomenon. The West is not yet aware of it. In the West it is difficult to feel. Why go and bow down to a guru? Why put your head at his feet? Looks humiliating. But if you want to receive, you have to bow down. He is heavy, he can pour, but then you have to bow down, otherwise you won't receive it.

When a disciple with total trust bows down at the feet of his master, something is happening there which is not visible to the eyes. An energy is falling from the master, entering the disciple. Something invisible to the eyes is happening there. If you become aware you can see it also -- the aura of the master, his rainbow, pouring himself down into the disciple. You will see it in fact happening.

The master is heavy with divine energy. And he has infinite energy now, he can pour it down to infinite disciples. He can work with millions of disciples alone. He is never exhausted because now he is connected with the whole; he has found the source of all. Through him you can also take the jump into that abyss. Surrender towards God is difficult because you don't know where God is. He has never given his address to anybody ever. But a guru can be found. If you ask me what a guru is, I will tell you: the guru is the address of God.

WHEN YOUR MIND RECEIVES HIS BLESSINGS EMANCIPATION IS AT HAND.

Then you can be certain that you have been accepted. When you can feel the master's blessings pouring on you, showering on you like flowers, you can be certain emancipation is at hand.

It happened: One of Buddha's disciples, Sariputta, one day bowed down at Buddha's feet. Suddenly he felt the energy falling on him. He felt a sudden transformation, a mutation of his whole mind, as if he was being destroyed and created again. He cried, "No! Wait a little." The whole assembly of Buddha's disciples could not understand what was happening. And he said, "Wait a little -- not so soon!"

Buddha said, "But why?"

He said, "Then these feet will be lost to me. Wait a little. Emancipation is at hand and I would like to be with you a little longer. Don't push me away so soon" -- because once the master has blessed and the emancipation is at hand, this is the last thing:one has to say goodbye to the master. Sariputta said, "Wait!"

Sariputta became enlightened later on. Buddha told him, "Now you go. I waited enough. Now you go and spread whatsoever I have given to you, go and give it to others."

Sariputta had to go, weeping and crying. Somebody asked, "You have become enlightened and you weep and cry?"

He said, "Yes, I have become enlightened -- but I can throw away the bliss of enlightenment if Buddha allows me to live at his feet."

Such deep gratitude -- and then wherever Sariputta lived, every day in the morning he would bow down to the direction where he knew Buddha was moving. And people asked him again and again, "Why do you do this? To whom do you bow down?" He said, "Buddha is moving in the south."

When the last days of Sariputta came, he inquired, "Where is Buddha right now? -- because I would like to die bowing down in that direction." And he died bowing down in the direction where Buddha was. When

the energy is received, when the final benediction comes from the master -- the emancipation is at hand -- one has to say goodbye.

In Zen, when a disciple comes to a master in Japan, he brings his mat. He unrolls his mat before the master, sits on the mat, listens to the master; every day comes, follows whatsoever he says, leaves the mat there -- for years together. Then the day he receives the final blessing, he rolls up the mat again, takes the mat back, bows down, leaves the master. That mat is symbolic. Whenever a disciple rolls up the mat again, others know he has received the benediction. Now this is the final goodbye.

> ALAS, ALL THINGS IN THIS WORLD ARE MEANINGLESS, THEY ARE BUT SORROW'S SEEDS. SMALL TEACHINGS LEAD TO ACTS -- ONE SHOULD ONLY FOLLOW TEACHINGS THAT ARE GREAT.

Tantra is the great teaching. Small teachings tell you what to do, what not to do. They give you ten commandments: "Do this, don't do that" -- small teachings. A great teaching doesn't give you any commandment. It is not concerned with what you do, it is concerned with what you are. Your being, your center, your consciousness -- that is the only thing significant.
Says Tilopa:

> ALAS, ALL THINGS IN THIS WORLD ARE MEANINGLESS, THEY ARE BUT SORROW'S SEEDS. SMALL TEACHINGS LEAD TO ACTS -- ONE SHOULD FOLLOW TEACHINGS THAT ARE GREAT.

In this world, everything is the seed of sorrow. But a ray of light enters into the world whenever a person becomes enlightened. In this world everything is a seed of sorrow, but a light-ray comes from the above whenever a person becomes enlightened. Follow that ray of light and you can reach to the very source of the light, the sun.

"And remember," says Tilopa, "don't become a victim of small teachings." Many are. People come to me, they say, "We are vegetarians. Will it lead us to enlightenment?" -- a very small teaching. They say, "We don't eat in the night. Will it lead us to enlightenment?" -- a very small teaching. They say, "We believe in celibacy" -- a very small teaching. They do many things, but one thing they never touch -- that is their being. They manage their character, they try to be as sagely as possible, but the whole thing remains a decoration. A discipline from without is a decoration. It should come from within, it should spread towards the periphery from the center. It should not be forced from the periphery towards the center.

The great teaching is: You are already that which you can be -- realize this. You are already the goal -- be aware of this. This very moment your destiny can be fulfilled. For what are you waiting? Don't believe in gradual steps -- take the jump, be courageous. Only one who is courageous can follow the great teaching of tantra.

Afraid, scared -- afraid of dying, scared of losing yourself, fearful of surrender -- you will become a victim of small teachings, because you can manage small teachings. Not to eat this, not to do this, you can manage; you remain in control. The great teaching is to surrender, to surrender your control and let the whole take you away wherever it would like to take. Don't swim against the current. Leave yourself in the river, become the river -- and the river is already going to the sea. This is the great teaching.

Tantra: The Supreme Understanding

Chapter #7
Chapter title: The Pathless Path

17 February 1975 am in Buddha Hall

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THE SONG CONTINUES:

TO TRANSCEND DUALITY IS THE KINGLY VIEW. TO CONQUER DISTRACTIONS IS THE ROYAL PRACTICE. THE PATH OF NO-PRACTICE IS THE WAY OF ALL BUDDHAS. HE WHO TREADS THAT PATH REACHES BUDDHAHOOD.
TRANSIENT IS THIS WORLD, LIKE PHANTOMS AND DREAMS, SUBSTANCE IT HAS NONE. RENOUNCE IT AND FORSAKE YOUR KIN, CUT THE STRINGS OF LUST AND HATRED, AND MEDITATE IN WOODS AND MOUNTAINS.

IF WITHOUT EFFORT YOU REMAIN LOOSELY IN THE NATURAL STATE, SOON MAHAMUDRA YOU WILL WIN AND ATTAIN THE NONATTAINMENT.

There are two paths. One is the path of the warrior, the soldier; another is the path of the king, the royal path. Yoga is the first, tantra is the second. So first you will have to understand what is the path of a soldier, a warrior, only then will you be able to understand what Tilopa means by the royal path.

A soldier has to fight inch by inch; a soldier has to be aggressive, a soldier has to be violent; the enemy has to be destroyed, or conquered.

Yoga tries to create a conflict within you. It gives you a clear-cut distinction between what is wrong and what is right, what is good and what is bad, what belongs to God and what belongs to the devil. And almost all the religions, except tantra, follow the path of yoga. They divide reality and they create an inner conflict; through conflict they proceed.

For example: you have hate in you; the path of the warrior is to destroy hate within. You have anger and greed and sex, and millions of things. The path of the warrior is to destroy all that is wrong, negative, and develop all that is positive and right. Hate has to be destroyed and love evolved. Anger has to be completely destroyed and compassion created. Sex has to go and give place to BRAHMACHARYA, to pure celibacy. Yoga immediately cuts you with a sword in two parts: the right and wrong; the right has to win over the wrong.

What will you do? Anger is there -- what does yoga suggest to do? It suggests: create the habit of compassion, create the opposite; make it so habitual that you start functioning like a robot -- hence it is called the way of the soldier. All over the world, throughout history, the soldier has been trained in a robotlike existence; he has to create habits.

Habits function without consciousness, they don't need any awareness, they can move without you. If you have habits -- and everybody has habits -- you can watch this. A man takes out his packet of cigarettes from the pocket, watch him -- he may not be at all aware what he is doing. Just robotlike he reaches to the pocket. If there is some inner restlessness, immediately his hand goes to the pocket; he brings out the cigarette, starts smoking. He may throw the remaining part, the last part of the cigarette; he may have moved through all the gestures without even being aware of what he was doing.

A robotlike existence we teach to the soldier. The soldier has to do and follow, he has not to be aware. When he is commanded to turn to the right, he has to turn; he has not to think it, about whether to turn or not -- because if he starts thinking then it is impossible, then the wars cannot continue in the world. Thinking is not needed, nor is awareness needed. He should simply be this much aware -- that he can understand the order, that's all. The minimum of awareness: here the order is given and there, immediately, like a mechanism, he starts following. It is not that he turns to the left when he is ordered to turn left -- he listens and turns. HE is not turning, he has cultivated the habit. It is just like putting off or on the light: the light is not going to think about it, whether to be on or off -- you push the button and the light is on. You say, "Left turn!" and the button is pushed and the man moves left.

William James has reported that once he was sitting in a coffeehouse and an old soldier -- retired, retired

almost for twenty years -- was passing with a bucket of eggs. Suddenly William James played a joke. He loudly called "Attention!" and the poor old man stood to attention. The eggs fell from his hands, they were destroyed. He was very angry; he came running and said, "What type of joke is this?"

But William James said, "You need not follow it. Everybody is free to call 'Attention!' You are not forced to follow it. Who told you to follow it? You should have gone on your way."

The man said, "That is not possible -- it is automatic. Of course twenty years have passed since I have been in the military, but the habit is deep-rooted." Many years of training -- a conditioned reflex is created.

This word "conditioned reflex" is good. It is coined by a Russian psychologist, Pavlov. It says you simply reflect; somebody throws something in your eye -- you don't think to blink it or close it, the eye simply closes. A fly comes flying and you close the eye: you need not think, there is no need, it is a conditioned reflex -- it simply happens. It is in your body-habit, it is in your blood, in your bones. It simply happens -- nothing has to be done about it.

The soldier is trained to be in a completely robotlike way. He has to exist in conditioned reflexes. The same is done by yoga. You get angry -- yoga says, "Don't get angry, rather cultivate the opposite: compassion." By and by, your energy will start moving in the habit of compassion. If you persevere for a long time, anger will disappear completely, you will feel compassion. But you will be dead, not alive. You will be a robot, not a human being. You will have compassion, not because you have compassion, but only because you have cultivated a habit.

You can cultivate a bad habit, you can cultivate a good habit. Somebody can cultivate smoking, somebody can cultivate no-smoking; somebody can cultivate nonvegetarian styles of food, somebody can cultivate vegetarian style -- but both are cultivating, and in the final judgment both are the same because both live through habits.

This point has to be pondered over very deeply because it is very easy to cultivate a good habit and it is very difficult to become good. And the substitute of a good habit is cheap, it can be done very easily.

Now, particularly in Russia, they are developing a therapy: conditioned reflex therapy. They say people cannot leave their habits. Somebody has been smoking for twenty years -- how can you expect him to leave it? You may try to explain to him that it is bad, the doctors may say he may be even in a dangerous situation, cancer may be developing, but twenty years of long habit -- now it is engrained, now it has moved into the deepest core of his body, now it is in his metabolism. Even if he wants, even if he desires, even if he desires sincerely, it is difficult -- because it is not a question of sincere desire: twenty years of continuous practice -- it is almost impossible. So what to do?

In Russia they say there is no need to do anything, and no need to explain to him. They have developed a therapy: the man starts smoking and they give him an electric shock. The shock, the pain of it, and the smoking, become joined together, become associated. For seven days he is hospitalized and whenever he starts smoking, immediately, automatically, he gets an electric shock. After seven days the habit is broken. Even if you persuade him to smoke he will be trembling. The moment he will take the cigarette in the hand the whole body will tremble because of the idea of the shock.

They say now he will never smoke; they have broken the habit by a very sharp shock treatment. But now he cannot become a buddha just by shock treatment because he does not have an old habit. All the habits can be changed through shock treatment. Will he become a buddha, enlightened, because he has no bad habits anymore? No. He will not be even a human being now -- he will be a mechanism. He will be afraid of things, he will not be able to do them because you have given him NEW habits of fear.

That is the whole meaning of hell: all the religions have used it as a shock treatment. Hell is nowhere, nor is there any heaven. Both are tricks, old psychotherapeutic concepts. They have painted hell so horrible that a child can become afraid from the very childhood onwards. The mentioning of the name of hell and fear arises and he trembles. This is just a trick to prevent bad habits. And heaven is also a trick to help good habits; so, much pleasure, happiness, beauty, eternal life is promised in heaven if you follow good patterns. Whatsoever the society says is good you have to follow. Heaven is to help you towards positivity, and hell is to prevent you from going into the negative direction.

Tantra is the only religion which has not used any such conditioned reflexes -- because tantra says you have to flower into a perfectly awakened being, not a robotlike mechanism. So if you understand tantra, habit is bad; there are no bad habits, there are no good habits -- habit is bad. And one should be awake so there are no habits. You simply live moment to moment with full awareness, not by habits. If you can live without habits that is the royal path.

Why is it royal? -- because a soldier has to follow, a king need not. The king is above, he gives orders,

he receives no orders from anybody. A king never goes to fight, only soldiers go. A king is not a fighter. A king lives the most relaxed of all lives. This is just a metaphor: a soldier has to follow, a king simply lives loose and natural; there is nobody above him. Tantra says there is nobody above you whom you have to follow, through whom you have to get your pattern of life, through whom you have to become imitators -- there is nobody. You live a loose and natural and flowing life -- the only thing is: just be aware.

Through fighting you can cultivate good habits, but they will be habits, not natural. People say a habit is a second nature; maybe -- but remember the word "second." It is not natural; it may look almost natural, but it is not.

What will be the difference between real compassion and a compassion cultivated? A real compassion is a response -- the situation and the response. A real compassion is always fresh; something has happened and your heart flows towards it. A child has fallen and you run and help the child to stand back up, but this is a response. A false compassion, a cultivated compassion, is a reaction.

These two words are very very meaningful: "response" and "reaction." Response is alive to the situation; reaction is just an engrained habit. Because in the past you have been training yourself to help somebody if he has fallen, you simply go and help, but there is no heart in it. Somebody is drowning in the river: you run and help the person just because you have been taught to do so. You have cultivated the habit of helping, but you are not involved. You remain out of it, your heart is not there -- you have not responded. You have not responded to this man, to this man drowning in this river; you have not responded to this moment, you have followed an ideology.

To follow an ideology is good: help everybody, become a servant to people, have compassion! -- you have an ideology, and through the ideology you react. It is out of the past that the action comes, it is already dead. When the situation creates the action and you respond with full awareness, only then something of beauty happens to you.

If you react because of the ideology, old habit patterns, you will not gain anything out of it. At the most you can gain a little ego, which is not a gain at all. You may start bragging that you have saved a man who was drowning in the river. You may go to the market-place and shout loudly, "Look, I have saved another human life!" You may gain a little more ego, you have done something good, but it is not a gain. You have lost a great opportunity of being spontaneous, of being spontaneous in compassion.

If you had responded to the situation, then something would have flowered in you, a blossoming; you would have felt a certain silence, a stillness, a blessing. Whenever there is a response you feel a blossoming inside. Whenever there is a reaction you remain dead: corpselike you behave, robotlike you act. Reaction is ugly, response is beautiful. Reaction is always of the part, reaction is never of the whole. Response is always of the whole; your whole totality jumps into the river. You don't think about it, the situation simply lets it happen.

If your life becomes a life of response and spontaneity, you will become some day a buddha. If your life becomes a life of reaction, dead habits, you may look like a buddha but you will not become a buddha. You will be a painted buddha; inside you will be just a corpse. Habit kills life. Habit is against life.

Every day in the morning you have made it a habit to get up early; at five you get up. In India I have seen many people -- because in India, for centuries, it has been taught that the BRAHMAMUHURT, before the sun has arisen, is the most auspicious moment, the holiest. It is -- but you cannot make a habit out of it, because the holy exists only in a living response. They get up at five, but you will never see on their faces the glory that comes if you get up early as a response.

The whole life is awakening all around you; the whole earth is waiting for the sun, the stars are disappearing. Everything is becoming more conscious. The earth has slept, the trees have slept, the birds are ready to take wing. Everything is getting ready. A new day starts, a new celebration.

If it is a response, then you get up like a bird -- humming, singing; you have a dance to your step. It is not a habit, it is not that you HAVE to get up, it is not that because it is written in the scriptures and you are a devoted Hindu so you have to get up in the early morning. If you make a habit out of it you will not hear the birds because birds are not written in the scriptures; you will not see the sun rising because that is not the point -- you are following a dead discipline.

You may even be angry; you may even be against it because last night you were late going to bed and you are not feeling well enough to get up. It would have been better if you could have slept a little more. You were not ready, you were tired. Or last night was not good, and you have dreamed too much and your whole body feels lethargic; you would like to have a little more sleep. But no -- the scriptures are against it and you have been taught from the very childhood....

In my childhood my grandfather was very much for the morning. He would drag me out of my sleep near about three in the morning -- and since then I have not been able to get up early. He would drag me and I would curse him inside, but I couldn't do anything and he would take me for a walk -- and I was sleepy and I had to walk with him. He destroyed the whole beauty.

Whenever later I had to go for a morning walk, I could not forgive him. I will always remember him. He destroyed.... For years continuously he was dragging me -- and he was doing something good, and he was thinking that he is helping to create a lifestyle. This is not the way. Sleepy... and he was dragging me, and the path was beautiful and the morning was beautiful, but he destroyed the whole beauty. He put me off. Only after many years could I regain and move into the morning without remembering him; otherwise his memory was with me. Even when he was dead he would follow me like a shadow in the morning.

If you make a habit, if you make a forced thing, then morning becomes ugly. Then it is better to go to sleep. But be spontaneous! Some days you may not be able to get up -- nothing is wrong in it, you are not committing a sin. If you are feeling sleepy, sleep is beautiful -- as beautiful as any morning and as beautiful as any sunrise, because sleep belongs to the divine as much as the sun. If you are feeling to rest the whole day, it is good!

This is what tantra says: the royal way -- behave like a king, not like a soldier. There is nobody on top of you to force you and order you; there should not be really a style of life. That is the royal way. You should live moment to moment, enjoying moment to moment -- spontaneity should be the way. And why bother about tomorrow? -- this moment is enough. Live it! Live it in totality. Respond, but don't react. "No habits" should be the formula.

I am not saying live in a chaos, but don't live through habits. Maybe, just living spontaneously, a way of life evolves in you -- but that is not forced. If you enjoy the morning every day, and through enjoyment you get up early in the morning, not as a habit, and you get up every day... and you may get up for your whole life, but that is not a habit. You are not forcing yourself to get up -- it happens. It is beautiful; you enjoy it, you love it.

If it happens out of love it is not a style, it is not a habit, not a conditioning, not a cultivated, dead thing. Less habits -- you will be more alive. No habits -- you will be perfectly alive. Habits surround you with a dead crust and you become enclosed in them, you become encapsulated. Like a seed a cell surrounds you, hard. Be flexible.

Yoga teaches you to cultivate the opposite of all that is bad. Fight with evil and attend to good. There is violence -- kill the violence within you and become nonviolent, cultivate nonviolence. Always do the opposite and force the opposite to become your pattern. This is the soldier's way -- a small teaching.

Tantra is the great teaching -- the supreme. What does tantra say? Tantra says: don't create any conflict within yourself. Accept both, and through the acceptance of both, a transcendence happens, not victory but transcendence. In yoga there are victories, in tantra there are none. In tantra... simply transcendence. Not that you become nonviolent against violence, you simply go beyond both, you simply become a THIRD phenomenon -- a witness.

I was sitting once in a butcher's shop. He was a very good man and I used to go to visit him. It was evening and he was just going to close the shop when a man came and asked for a hen. And I knew because just a few minutes before he had told me that everything was sold today -- only one hen was left. So he was very happy; he went in, brought the hen out, threw it on the scale and said, "That will be five rupees."

The man said, "It is good, but I am going to give a party and many friends are coming and this hen seems to be too small. I would like to have a little bigger one. "

Now I knew that he had no hen left, this was the only one. The butcher brooded a little, took the hen back inside the room, stayed there a little, came back again, threw the hen on the scale -- the same one -- and said, "This will be seven rupees."

The man said, "Tell you what, I will take both of them. "

Then the butcher was really in a fix.

And tantra puts the whole existence itself in a fix. Tantra says, "I will take both of them."

There are not two. Hate is nothing but another aspect of love. Anger is nothing but another aspect of compassion, and violence is nothing but another face of nonviolence. Tantra says, "Tell you what, I will take both of them. I accept both." And suddenly through this acceptance there is a transcendence, because there are not two. Violence and nonviolence are not two. Anger and compassion are not two. Love and hate are not two.

That's why you know, you observe, but you are so unconscious that you don't recognize the fact. Your

love changes into hate within a second. How is it possible if they are two? Not even a second is needed: this moment you love, and next moment you hate the same person. In the morning you love the same person, by the afternoon you hate, in the evening you love again. This game of love and hate goes on. In fact, love and hate is not the right word: love-hate, anger-compassion -- they are one phenomenon, they are not two. That's why love can become hate, hate can become love, anger can become compassion, compassion can become anger.

Tantra says the division is brought by your mind and then you start fighting. You create the division first; you condemn one aspect and you appreciate another. You create the division first, then you create the conflict and then you are in trouble. And you WILL be in trouble. A yogi is constantly in trouble because whatsoever he will do the victory cannot be final, at the most temporary.

You can push down anger and act compassion, but you know well that you have pushed it down into the unconscious and it is there -- and any moment, a little unawareness and it will bubble up, it will surface. So one has to constantly push it down. And this is such an ugly phenomenon if one has to constantly push down negative things -- then the whole life is wasted. When will you enjoy the divine? You have no space, no time. You are fighting with the anger and greed and sex and jealousy and a thousand things. And those thousand enemies are there; you have to be constantly on watch, you can never relax. How can you be loose and natural? You will always be tense, strained, always ready to fight, always afraid.

Yogis become afraid even of sleep, because in sleep they cannot be on watch. In sleep all that they have forced down surfaces. They may have attained to celibacy while they are awake, but in dreams it becomes impossible -- beautiful women keep on floating inside, and the yogi cannot do anything. Those beautiful women are not coming from some heaven as it is written in Hindu stories, that God sent them. Why should God be interested in you? A poor yogi, not doing anybody any harm, simply sitting in the Himalayas with closed eyes, fighting with his own problems -- why should God be interested in him? And why should he send APSARAS, beautiful women, to distract him from his path? Why? Nobody is there. There is no need for anybody to send anybody. The yogi is creating his own dreams.

Whatsoever you suppress surfaces in the dreams. Those dreams are the part the yogi has denied. And your waking hours are as much yours as your dreams are yours. So whether you love a woman in your waking hours, or you love a woman in dream, there is no difference -- there cannot be, because it is not a question of a woman there or not, it is a question of you. Whether you love a picture, a dream picture, or you love a real woman, there is in fact no difference -- there cannot be, because a real woman is also a picture inside. You never know the real woman, you only know the picture.

I am here. How do you know that I am really here? Maybe it is just a dream -- you are dreaming me here. What will be the difference if you dream me here and you see me actually here? -- and how will you make the difference? What is the criterion? ... Because whether I am here or not makes no difference -- you see me inside your mind. In both the cases -- dream or real -- your eyes take the rays in and your mind interprets that somebody is there. You have never seen any actual person, you cannot see.

That's why Hindus say this is a MAYA, this is an illusory world. Tilopa says, "Transient, ghostlike, phantomlike, dreamlike is this world." Why? -- because in dream and actuality there is no difference. In both the cases you are confined in your mind. You only see pictures, you have never seen any reality -- you cannot see, because the reality can only be seen when YOU become real. You are a ghostlike phenomenon, a shadow -- how can you see the real? The shadow can see only the shadow. You can see reality only when the mind is dropped. Through the mind everything becomes unreal. The mind projects, creates, colors, interprets -- everything becomes false. Hence the emphasis, continuous emphasis on how to be no-minds.

Tantra says don't fight. If you fight you may continue your fight for many lives and nothing will happen out of it, because in the first place you have missed -- where you have seen two was only one. And if the first step has been missed, you cannot reach the goal. Your whole journey is going to be continuously a missing. The first step has to be taken absolutely rightly, otherwise you will never reach the goal.

And what is the absolutely right thing? Tantra says it is to see the one in two, to see the one in many. Once you can see one in duality, already the transcendence has started. This is the royal path.
Now we will try to understand the sutra.

TO TRANSCEND DUALITY IS THE KINGLY VIEW.

To transcend, not to win -- to transcend. This word is very beautiful. What does it mean, to "transcend"?

It is just as if a small child is playing with his toys. You tell him to put them away and he becomes angry. Even when he goes to sleep he goes with his toys, and the mother has to remove them when he has fallen asleep. In the morning the first thing that he demands to know is where his toys are and who has taken them away. Even in the dream he dreams about the toys. Then suddenly one day he forgets about the toys. For a few days they remain in the corner of his room, and then they are removed or thrown away; never again does he ask for them. What has happened?

He has transcended, he has become mature. It is not a fight and a victory; it is not that he was fighting against the desire to have toys. No, suddenly one day he sees this is childish and he is no more a child; suddenly one day he realizes that toys are toys, they are not real life and he is ready for the real life. His back is turned towards the toys. Never again in dreams will they come; never again will he think about them. And if he sees some other child playing with toys, he will laugh; he will laugh knowingly... a knowing laugh, a wise laugh. He will say, "He's a child, still childish, playing with toys." He has transcended.

Transcendence is a very spontaneous phenomenon. It is not to be cultivated. You simply become more mature. You simply see the whole absurdity of a certain thing... and you transcend.

One young man came to me and he was very much worried. He has a beautiful wife, but her nose is a little too long. So he was worried and he said, "What to do?" Even plastic surgery was done -- the nose became a little more ugly; because there was nothing wrong, and when you try to improve something where nothing is wrong, it becomes more ugly, it makes more of a mess. Now he was more troubled and he asked me what to do.

I talked to him about the toys and I told him, "One day you will have to transcend. This is just childish -- why are you obsessed so much with her nose? The nose is just a tiny part, and your wife is so beautiful and such a beautiful person -- and why are you making her so sad because of her nose? " -- because she has also become touchy about her nose, her nose has become as if it was the whole problem of life. And all problems are like this! Don't think that your problem is something greater -- all problems are like this. All problems are out of childishness, juvenile, they are born out of immaturity.

He was concerned so much with the nose that he would not even look at his wife's face, because whenever he saw the nose he was troubled -- but you cannot escape things so easily. If you are NOT looking at the face because of the nose, still you are reminded of the nose. Even if you are trying to evade the issue, the issue is there. You are obsessed. So I told him to meditate on the wife's nose.

He said, "What? I cannot even look."

I told him, "This is going to help -- you simply meditate on the nose. People used in the ancient days, to meditate on the tip of their own nose, so what is wrong in meditating on the tip of your wife's nose? Beautiful! You try."

He said, "But what will happen out of it?"

"You just try," I told him, "and after a few months you tell me what happens. Every day, let her sit before you and you meditate on her nose."

One day he came running to me and he said, "What nonsense I have been doing! Suddenly, I have transcended. The whole foolishness of it has become apparent -- now it is no more a problem."

He has not become victorious because, in fact, there is no enemy there so that you can win, there is no enemy to you -- this is what tantra says. The whole life is in deep love with you. There is nobody who is to be destroyed, nobody who is to be won, nobody who is an enemy, a foe to you. The whole life loves you. From everywhere the love is flowing.

And within you also, there are no enemies -- they have been created by priests. They have made a battleground, they have made you a battleground. They say, "Fight this -- this is bad! Fight that -- that is bad!" They have created so many enemies that you are surrounded by enemies and you have lost contact with the whole beauty of life.

I say to you: anger is not your enemy, greed is not your enemy; neither is compassion your friend, nor is nonviolence your friend -- because friend or foe, you remain with the duality.

Just look at the whole of your being and you will find they are one. When the foe becomes the friend and the friend becomes the foe, all duality is lost. Suddenly there is a transcendence, suddenly an awakening. And I tell you, it is sudden, because when you fight you have to fight inch by inch. This is not a fight at all. This is the way of the kings -- the royal path.

Says Tilopa,

TO TRANSCEND DUALITY IS THE KINGLY VIEW.

Transcend duality! Just watch and you will see there is no duality.

Bodhidharma, one of the rarest jewels ever born, went to China. The king came to see him, and the king said, "Sometimes I am very much disturbed. Sometimes there is much tension and anguish within me."

Bodhidharma looked at him and said, "You come early tomorrow morning at four o'clock, and bring all your anguish, anxieties, disturbances with you. Remember, don't come alone -- bring all of them!"

The king looked at this Bodhidharma -- he was a very weird-looking fellow; he could have scared anybody to death -- and the king said, "What are you saying? What do you mean?"

Bodhidharma said, "If you don't bring those things, then how can I set you right? Bring all of them and I will set everything right."

The king thought, "It is better not to go. Four o'clock in the morning -- it will be dark, and this man looks a little mad. With a big staff in his hand, he can even hit. And what does he mean that he will put everything right?"

He couldn't sleep the whole night because Bodhidharma haunted him. By the morning he felt that it would be good to go, "because who knows? -- maybe he can do something."

So he came, grudgingly, hesitatingly, but he reached. And the first thing Bodhidharma asked -- he was sitting there before the temple with his staff, was looking even more dangerous in the dark, and he said, "So you have come! Where are the other fellows that you were talking about?"

The king said, "You talk in puzzles, because they are not things that I can bring -- they are inside."

Bodhidharma said, "Okay. Inside, outside, things are things. You sit down, close your eyes and try to find them inside. Catch hold of them and immediately tell me and look at my staff. I am going to set them right!"

The king closed his eyes -- there was nothing else to do -- he closed his eyes, afraid a little, looked inside here and there, watched, and suddenly he became aware the more he looked in, that there was nothing -- no anxiety, no anguish, no disturbance. He fell into a deep meditation. Hours passed, the sun started rising, and on his face there was tremendous silence.

Then Bodhidharma told him, "Now open your eyes. Enough is enough! Where are those fellows? Could you get hold of them?"

The king laughed, bowed down, touched the feet of Bodhidharma, and he said, "Really, you have set them right, because I could not find them -- and now I know what is the matter. They are not there in the first place. They were there because I never entered within myself and looked for them. They were there because I was not present inside. Now I know -- you have done the miracle."

And this is what happened. This is transcendence: not solving a problem, but seeing whether really there is a problem in the first place. First you create the problem and then you start asking for the solution. First you create the question and then you roam around the world asking for the answer. This has been my experience also, that if you watch the question, the question will disappear; there is no need for any answer. If you watch the question, the question disappears -- and this is transcendence. It is not a solution because there was no question at all to solve. You don't have a disease. Just watch inside and you will not find the disease; then what is the need of a solution?

Every man is as he should be. Every man is a born king. Nothing is lacking, you need not be improved upon. And people who try to improve you, they destroy you, they are the real mischief-makers. And there are many who are just watching like cats for mice: you come near them and they pounce upon you and they start improving you immediately. There are many improvers -- that's why the world is in such a chaos -- there are too many people trying to improve on you. Don't allow anybody to improve upon you. You are already the last word. You are not only the alpha, you are the omega also. You are complete, perfect.

Even if you feel imperfection, tantra says that imperfection is perfect. You need not worry about it. It will look very strange to say that your imperfection is also perfect, nothing is lacking in it. In fact, you appear imperfect not because you are imperfect but because you are a growing perfection. This looks absurd, illogical, because we think perfection cannot grow, because we mean by perfection that which has come to its last growth -- but that perfection will be dead. If it cannot grow then that perfection will be dead.

God goes on growing. God is not perfect in that way, that he has no growth. He is perfect because he lacks nothing, but he goes from one perfection to another, the growth continues. God is evolution; not from imperfection to perfection but from perfection to more perfection, to still more perfection.

When perfection is without any future, it is dead. When perfection has a future to it, still an opening, a growth, still a movement, then it looks like imperfection. And I would like to tell you: be imperfect and growing, because that is what life is. And don't try to be perfect, otherwise you will stop growing. Then you will be like a Buddha statue, stone, but dead.

Because of this phenomenon -- that perfection goes on growing -- you feel it is imperfect. Let it be as it is. Allow it to be as it is. This is the royal way.

TO TRANSCEND DUALITY IS THE KINGLY VIEW. TO CONQUER DISTRACTIONS IS THE ROYAL PRACTICE.

Distractions are there, when you will lose your consciousness again and again. You meditate, you sit for meditation, a thought comes -- and immediately you have forgotten yourself; you follow the thought, you have got involved in it. Tantra says only one thing has to be conquered, and that is distractions.

What will you do? Only one thing: when a thought comes, remain a witness. Look at it, observe it, allow it to pass your being, but don't get attached to it in any way, for or against. It may be a bad thought, a thought to kill somebody -- don't push it, don't say, "This is a bad thought." The moment you say something about the thought, you have become attached, you are distracted. Now this thought will lead you to many things, from one thought to another. A good thought comes, a compassionate thought: don't say, "Aha, so beautiful! I am a great saint. Such beautiful thoughts are coming to me that I would like to give salvation to the whole world. I would like to liberate everybody." Don't say that. Good or bad, you remain a witness.

Still, in the beginning, many times you will be distracted. Then what to do? If you are distracted, be distracted. Don't be worried too much about it, otherwise that worry will become an obsession. Be distracted! For a few minutes you will be distracted, then suddenly you will remember, "I am distracted." Then it is okay, come back. Don't feel depressed. Don't say, "It was bad that I was distracted" -- again you are creating a dualism: bad and good. Distracted, okay -- accept it, come back. Even with distraction you don't create a conflict.

That's what Krishnamurti goes on saying. He uses a very paradoxical concept for it. He says if you are inattentive, be attentively inattentive. That's okay! Suddenly you find you have been inattentive, give attention to it and come back home. Krishnamurti has not been understood and the reason is that he follows the royal path. If he had been a yogi he would have been understood very easily. That's why he goes on saying there is no method -- on the royal path there is no method. He goes on saying that there is no technique -- on the royal path there is none. He goes on saying no scripture will help you -- on the royal path there is no scripture.

Distracted? -- the moment you remember, the moment this attention comes to you that "I have been distracted," come back. That's all! Don't create any conflict. Don't say, "This was bad"; don't feel depressed, frustrated that you have been again distracted. Nothing is wrong in distraction -- enjoy it also.

If you can enjoy the distraction, less and less it will happen to you. And a day comes when there is no distraction -- but this is not a victory. You have not pushed the distracting trends of your mind deep into the unconscious. No. You allowed it also. It too is good.

This is the mind of tantra, that everything is good and holy. Even if there is distraction, somehow it is needed. You may not be aware why it is needed; somehow it is needed. If you can feel good about everything that happens, then only are you following the royal path. If you start fighting with ANYTHING whatsoever, you have fallen from the royal path and you have become an ordinary soldier, a warrior.

TO TRANSCEND DUALITY IS THE KINGLY VIEW. TO CONQUER DISTRACTIONS IS THE ROYAL PRACTICE. THE PATH OF NO-PRACTICE IS THE WAY OF ALL BUDDHAS.

Nothing is to be practiced because practice creates habits. One has to become more aware, not more practiced. The beautiful happens through the spontaneous, not through the practiced. You can practice love, you can go through some training. In America they are thinking to create a few training courses for love, because people have even forgotten that, how to love. It is really strange! Even birds, animals, trees, they don't ask anybody, they don't go to any college -- and they love. And many people come to me....

Just a few days ago one young man wrote a letter to me, and he said, "I understand -- but how to love?

How to proceed? How to approach a woman?" It seems ridiculous but we have lost the natural, loose way completely. Not even love is possible without training. And if you are trained you will become absolutely ugly, because then everything you do will be part of the training. It will not be real, it will be acting. It will not be real life, it will be like just actors. They create love, they act in a loving way, but have you noticed that actors are the greatest failures as far as love is concerned? Their love-life is almost always a failure. This should not be so, because twenty-four hours a day they are practicing love; with so many women, with so many stories, in different ways they are practicing love. They are professional lovers, they should be perfect when they fall in love -- but when they fall in love they are always failures.

The life of actors and actresses, their Iove-life, is always a failure. What is the matter? Practice is the matter, they have practiced it too much -- now the heart cannot function. They simply go on making impotent gestures: they kiss, but the kiss is not there, only lips meet. Only lips meet. The inner energy, the transfer of inner energy is not there; their lips are closed, cold. And if lips are cold, closed, and energy is not being released through them, the kiss is an ugly thing, unhygienic. It is just a transfer of millions of cells, germs, diseases -- that's all. A kiss is ugly if the inner energy is not present.

You can embrace a woman or a man -- only bones meet, bodies clash, but there is no jump of the inner energy. The energy is not there. You are just moving through an impotent gesture. You can even make love; you can move through all the gestures of love, but that will be more like gymnastics and less like love.

Remember: practice kills life. Life is more alive when unpracticed. When it flows in all directions without any pattern, without any forced discipline, then it has its own order and discipline.

THE PATH OF NO-PRACTICE IS THE WAY OF ALL BUDDHAS. HE WHO TREADS THAT PATH REACHES BUDDHAHOOD.

Then what to do? If no-practice is the path, then what to do? Then just live spontaneously. What is the fear? Why are you so afraid to live spontaneously? Of course there may be dangers, hazards are there -- but that is good! Life is not like a railway track, the trains moving on the same track again and again, shunting. Life is like a river: it creates its own path. It is not a channel. A channel is not good -- a channel means a life of habits. Danger is there, but danger is life, it is involved in life. Only dead persons are beyond danger. That's why people become dead.

Your houses are more like graves. You are concerned too much with security, and too much concern for security kills, because life IS insecure. It is so; nothing can be done about it, nobody can make it secure. All securities are false, all securities are imagined. A woman loves you today -- tomorrow who knows? How can you be secure about tomorrow? You may go to the court and register, and make a legal bond that she will remain your wife tomorrow also. She MAY remain your wife because of the legal bonds, but love can disappear. Love knows no legality. And when love disappears and the wife remains the wife and the husband remains the husband, then there is a deadness between them.

Because of security we create marriage. Because of security we create society. Because of security we always move on the channelized path.

Life is wild. Love is wild. And God is absolutely wild. He will never come into your gardens, they are too human. He will not come to your houses, they are too small. He will never be met on your channelized paths. He is wild.

Remember, tantra says life is wild. One has to live it through all the dangers, hazards -- and it is beautiful because then there is adventure. Don't try to make a fixed pattern of your life. Allow it to have its own course. Accept everything; transcend duality through acceptance and allow the life to have its own course -- and you will reach, you will certainly reach. This "certainly" I say, not to make you secure -- this is a fact, that's why I say it. This is not your certainty of security. Those who are wild always reach.

TRANSIENT IS THIS WORLD, LIKE PHANTOMS AND DREAMS, SUBSTANCE IT HAS NONE. RENOUNCE IT AND FORSAKE YOUR KIN, CUT THE STRINGS OF LUST AND HATRED, AND MEDITATE IN WOODS AND MOUNTAINS. IF WITHOUT EFFORT YOU REMAIN LOOSELY IN THE NATURAL STATE, SOON MAHAMUDRA YOU WILL WIN AND ATTAIN THE NONATTAINMENT.

... the nonattainable.

This sutra has to be understood very deeply, because misunderstanding is possible. There has been much

misunderstanding about Tilopa -- about THIS sutra. And all those who have commented before me, they have missed the point. There is reason. This sutra says: TRANSIENT IS THIS WORLD -- this world is made of the same stuff as dreams are made of. In dreams and in this world there is no difference. Waking or asleep you live in a dream-world of your own. Remember there is not one world -- there are as many worlds as there are per sons; everybody lives in his own world. Sometimes our worlds meet and clash, sometimes merge, but we remain enclosed in our own worlds.

TRANSIENT IS THIS WORLD, mind-created, LIKE PHANTOMS AND DREAMS, SUBSTANCE IT HAS NONE. This is what physicists say also: substance it has none. Matter has disappeared completely from the vocabulary of the physicist just within thirty, forty years. Seventy years ago, seventy-five years ago, Nietzsche declared, "God is dead." And he said it to emphasize that only matter exists -- and the century is not even complete. Just twenty-five years after Nietzsche died -- Nietzsche died in 1900 -- in 1925 physicists came to understand that we don't know anything about God, but one thing is certain: matter is dead. There is no material thing around you, everything is just vibrations; crisscrossing vibrations create the illusion of matter.

It is the same as you see in a movie: there is nothing on the screen -- only crisscrossing electric lights, and they create the whole illusion. And now there are three-dimensional films; they create the complete illusion of three-dimensionality. Exactly like the movie film on the screen is the whole world, because it is all electric phenomenon -- only YOU are real, only the witness is real and everything is a dream. And buddhahood means when you transcend all these dreams and nothing is left to be seen -- only the seer sits silently; there is nothing, no object to be seen, only the seer is left -- then you have attained to buddhahood, to reality.

TRANSIENT IS THIS WORLD, LIKE PHANTOMS AND DREAMS, SUBSTANCE IT HAS NONE. RENOUNCE IT AND FORSAKE YOUR KIN....

These words, RENOUNCE IT AND FORSAKE YOUR KIN, have been misunderstood. There is a reason why -- because they are all renouncers, and they thought that Tilopa is saying what they believe. Tilopa cannot say it because it is against his whole trend.

If they are like dreams, what is the meaning of renouncing them? You can renounce reality, you cannot renounce dreams -- it will be too foolish. You can renounce a substantial world, you cannot renounce a phantom world. In the morning do you say, declare, go to the housetop and call everybody around and say, "I have renounced dreams! Last night there were many dreams and I have renounced them!" They will laugh, they will think you have gone crazy -- nobody renounces dreams. One simply awakes; nobody renounces dreams.

One Zen master one morning woke up and he asked one of his disciples, "I had a dream last night. Would you interpret it for me, what it means?"

The disciple said, "Wait! Let me bring a cup of tea for you."

The master took the cup of tea and then asked, "Now what about the dream?"

The disciple said, "Forget about it, because a dream is a dream and needs no interpretation. A cup of tea is enough interpretation -- awake!"

The master said, "Right, absolutely right! If you had interpreted my dream I would have thrown you out of my monastery, because only fools interpret dreams. You did well; otherwise you would have been thrown out completely, and I would not have looked at your face again."

When there is a dream you need a cup of tea and be finished with it. Freud and Jung and Adler would have been much worried had they known this story, because they wasted their whole lives interpreting others' dreams. A dream has to be transcended. Simply by knowing it is a dream you transcend -- THIS is the renunciation.

Tilopa has been misunderstood because there are so many renouncers in the world, condemners. They thought he was saying renounce the world. He was not saying that. He was saying, "Know that it is transient and this is renunciation." "Renounce it," he says; he means, know that it is a dream.

FORSAKE YOUR KIN -- it has been thought that he is saying, "Leave your family, your relations, your mother, your father, your children." No, he is not saying that; he cannot say that. It is impossible for Tilopa to say that. He is saying renounce the inner relationship with people. You should not think somebody is your wife -- that "yourness" is a phantom, it is a dream. You should not say, "This child is my son" -- that

"myness," that "mine" is a dream. Nobody is yours, nobody can be yours. Renounce these attitudes that somebody is yours -- husband, wife, friend, enemy; renounce all these attitudes. Don't bridge: "mine," "thine" -- these words, drop them.

Suddenly, if you drop these words, you have renounced your kin -- nobody is yours. That doesn't mean that you escape, you run away from your wife, because the running away will show that you think she is substantial. Running away will show that you still think she is yours, otherwise why are you running?

It happened: One Hindu sannyasin, Swami Ramateertha, came back from America. He was staying in the Himalayas; his wife came to see him -- he became a little disturbed. His disciple, a very penetrating mind, Sardar Poorn Singh, was sitting beside him. He watched, he felt that Ramateertha was disturbed. When the wife went, suddenly Ramateertha threw off his orange robes. Poorn Singh asked, "What is the matter? I was watching, you were a little disturbed. It felt that you were not yourself."

He said, "That's why I'm throwing off these robes. I have met so many women, and I was never disturbed. Nothing is special about this woman -- except that she was my wife. That 'my' is still there. I am not worthy to wear these robes. I have not renounced the 'mine,' I have renounced only the wife. And the wife is not the problem; NO other woman has ever disturbed me. I have walked all over the earth, but my wife comes -- she is as ordinary a woman as any -- and suddenly I am disturbed. The bridge is still there." He died in ordinary clothes, he never again used the orange. He said, "I am not worthy."

Tilopa cannot say renounce your wife and children and your kin. No. He is saying renounce the bridges, drop them -- that is your affair; it is not concerned with the wife. If she continues to think about you as her husband, that is her problem, not yours. If the son continues to think of you as his father, that is his problem; he is a child, he needs maturity.

I say to you: Tilopa means renouncing the inner dreams and bridges, the inner worlds.

... AND MEDITATE IN WOODS AND MOUNTAINS.

And that too -- he is not saying to run away to the mountains and the woods. It has been interpreted like that, and many have escaped from their wives and children and gone to the mountains -- that is absolutely wrong. What Tilopa is saying is deeper; it is not so superficial, because you can go to the mountains and remain in the market. Your mind is the question. You may sit in the Himalayas and think of the market and your wife and your children and what is happening to them.

It happened: a man renounced his wife, children, family and came to Tilopa to be initiated as his disciple. Tilopa was staying in a temple outside the town. The man came. When he reached inside he was alone and Tilopa was alone. Tilopa looked around him and said, "You have come, that's okay -- but why this crowd?" He also looked behind him, because there was no one. Tilopa said, "Don't look back! Look in! -- the crowd is there." The man closed his eyes and the crowd was there: the wife was still there crying, the children were weeping and sad; they were standing there. They had come to leave him at the boundary of the town -- friends, family, others, they were all there. And Tilopa said, "Go out, leave the crowd! I initiate persons, not crowds."

No, Tilopa cannot mean that you renounce the world and go to the mountains. He is not so foolish. He cannot mean that -- he is an awakened man. What he means is this: he says if you renounce the dreams, the bridges, the relationships -- not the relations -- if you renounce your mind, suddenly you are in the woods and in the mountains. You may be sitting in the market -- the market has disappeared. You may be sitting in your house -- the house has disappeared. Suddenly you are in the woods and in the mountains. Suddenly you are alone. Only you are there, nobody else.

You can be in the crowd and alone, and you can be alone and in the crowd. You can be in the world and not of the world. You can be in the world, but you belong to the mountains and the woods.

This is an inner phenomenon. There are inner mountains and inner woods, and Tilopa cannot say anything about the outer mountains and woods, because they are also dreams. A Himalaya is as much a dream as the market-place in Poona, because a Himalaya is as outer a phenomenon as the market-place is. The woods are also a dream. You have to come to the inner -- the reality is there. You have to move more and more deeper, in the depths of your being, then you will come to the real Himalayas, then you will come to the real woods of your being, peaks and valleys of your being, heights and depths of your being. Tilopa means that.

IF WITHOUT EFFORT YOU REMAIN LOOSELY IN THE NATURAL STATE....

And he has to mean that because he is for a loose and natural state. To escape from the wife and the children is not natural, and it is not loose at all. A man who leaves his wife and children and friends and the world becomes tense, he cannot be loose. In the very effort of renouncing a tension comes in.

To be natural means to be there where you are. To be natural means: wherever you found yourself, be there. If you are a husband, good; if you are a wife, beautiful; if you are a mother, right -- it has to be so. Accept wherever you are and whatsoever you are and whatsoever is happening to you, only then you can be loose and natural, otherwise you cannot be loose and natural. Your so-called monks, SADHUS, people who have escaped from the world, in fact, cowards sitting in their monasteries, canNOT be loose and natural -- they have to be uptight. They have done something unnatural, they have gone against the natural flow.

Yes, for a few people it can be natural. So I am not saying FORCE yourself to be in the market-place, because then you will commit the other extreme, and you will do again the same foolishness. To a few people it may be absolutely natural to be in a monastery; then they have to be in the monastery. To a few people it may be absolutely natural to move in the mountains; they have to be in the mountains. The thing to be remembered as a criterion is being loose and natural. If you are natural in the market, beautiful -- the market is also divine. If you feel loose and natural in the Himalayas, beautiful -- nothing is wrong in it. Remember only one thing: Be loose and natural. Don't strain, and don't try to create a tension within your being. Relaxed...

... SOON MAHAMUDRA YOU WILL WIN...

Remaining loose and natural, soon you will come to the orgasmic peak with the existence.

... AND ATTAIN THE NONATTAINMENT.

And you will attain that which cannot be attained. Why? Why say it cannot be attained? -- because it cannot be made a goal. It cannot be attained by a goal-oriented mind. It cannot be attained by an achieving mind.

Many people here are of the same trend of the achieving mind. They are uptight because they have made a goal of that which cannot be made a goal. It HAPPENS to you. You can only be passive, loose and natural, and wait for the right time, because everything has its own season. It will happen in its own season. What is the hurry? If you are in a hurry then you will become uptight, then you will be constantly expecting.

That's why Tilopa says: "... AND ATTAIN THE NONATTAINMENT." It is not a goal. You cannot make a target of it: "I am going to attain it." You cannot reach it like an arrow, no. The mind which is arrowed towards a goal is a tense mind.

Suddenly it comes, when you are ready -- not even the footsteps are heard. Suddenly it comes. You do not even become aware that it is coming. It has bloomed. Suddenly you see the blooming -- you are filled with the fragrance.

Tantra: The Supreme Understanding

Chapter #8
Chapter title: Cut the Root

18 February 1975 am in Buddha Hall

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THE SONG CONTINUES:

CUT THE ROOT OF A TREE AND THE LEAVES WILL WITHER; CUT THE ROOT OF YOUR MIND AND SAMSARA FALLS. THE LIGHT OF ANY LAMP DISPELS IN A MOMENT THE DARKNESS OF LONG KALPAS; THE STRONG LIGHT OF THE MIND IN BUT A FLASH WILL BURN THE VEIL OF IGNORANCE. WHOEVER CLINGS TO MIND SEES NOT THE TRUTH OF WHAT'S BEYOND THE MIND. WHOEVER STRIVES TO PRACTICE DHARMA FINDS NOT THE TRUTH OF BEYOND-PRACTICE. TO KNOW WHAT IS BEYOND BOTH MIND AND PRACTICE ONE SHOULD CUT CLEANLY THROUGH THE ROOT OF MIND AND STARE NAKED. ONE SHOULD THUS BREAK AWAY FROM ALL DISTINCTIONS AND REMAIN AT EASE.

Choice is bondage, choicelessness freedom. The moment you choose something, you have fallen in the trap of the world. If you can resist the temptation to choose, if you can remain choicelessly aware, the trap disappears on its own accord, because when you don't choose you don't help the trap to be there -- the trap is also created by your choice. So this word "choice" has to be understood very deeply, because only through that understanding can choicelessness flower in you.

Why can't you remain without choosing? Why does it happen the moment you see a person or a thing, immediately a subtle wave of choice has entered in you, even if you are not aware that you have chosen? A woman passes by and you say she is beautiful. You are not saying anything about your choice, but the choice has entered, for to say of a person that she is beautiful means: "I would like to choose her." In fact, deep down you have chosen; you are already in the trap. The seed has fallen to the soil; soon there will be sprouts, there will be a plant and a tree.

The moment you say, "This car is beautiful," choice has entered. You may not be aware at all that you have chosen, that you would like to possess this car, but in the mind a fantasy has entered, a desire has arisen. When you say something is beautiful, you mean that you would like to have it. When you say something is ugly, you mean that you would not like to have it.

Choice is subtle and one has to be very minutely aware about it. Whenever you say something remember this: that saying is not only saying, not a mere saying -- something has happened in the unconscious. Don't make the distinction: this is beautiful and that is ugly, this is good and that is bad. Don't make the distinctions. Remain aloof! Things are neither bad nor good. The quality of goodness and badness is introduced by you. Things are neither beautiful nor ugly; they are simply there as they are -- the quality of being beautiful and ugly is introduced by you, it is your interpretation.

What do you mean when you say something is beautiful? Is there any criterion of beauty? Can you prove it that it is beautiful? Just standing by your side, somebody may think, "This is ugly!" -- so it is nothing objective; nobody can prove anything beautiful. Thousands and thousands of books have been written on aesthetics, and it has been a long, arduous journey for intellectuals, thinkers and philosophers to define what beauty is -- they have not yet been able. They have written great books, great treatises, they go round about and round about, but nobody has ever been able to pinpoint what beauty is. No, it seems impossible -- because there exists nothing like beauty or ugliness, it is your interpretation.

First you make a thing beautiful. This is why I say that first you create the trap and then you fall into it. First you think this face is beautiful -- this is YOUR creation, this is just your imagination, this is just your mind interpreting; this is not existential, this is just psychological -- and then you yourself fall into the trap. You dig the hole and then you fall into it and then you cry for help, and then you cry for people to come to your salvation.

Nothing is needed says tantra. You simply see the whole trick -- it is your own creation.

What do you mean that something is ugly? If man is not on the earth will there be ugliness and beauty? Trees will be there, of course, and they will bloom; of course, rains will come, and summer and seasons will follow one another -- but there will be nothing like beautiful and ugly, it will disappear with man and his

mind. The sun will rise and in the night the sky will be filled with stars -- but nothing will be beautiful and nothing will be ugly. It was just man creating noise. Now he is no more there the interpretations have disappeared; what will be good and what will be bad?

In nature nothing is good and nothing is bad. And remember, tantra is the loose and the natural way. It wants to bring you to the deepest, most natural phenomena of life. It wants to help you drop from the mind -- and mind creates distinctions, and mind says this is to be chosen and that has to be avoided. To this you cling, and that you avoid and escape from. Look at the whole phenomenon. Just a look is needed, nothing else; no practice is needed -- just a look at the whole situation.

The moon is beautiful; why? -- because for centuries you have been indoctrinated that the moon is beautiful. For centuries poets have been singing about the moon, for centuries people have believed -- now it has become engrained. Of course there are a few things which happen with the moon: it is very soothing, you feel calmed down, and the light of the moon gives a mysterious aroma to the whole nature; it gives a sort of hypnosis, you feel a little sleepy and awake and things look more beautiful; it gives a dreamlike quality to the world -- that's why we call madmen, lunatics. The word "lunatic" comes from the word "luna," the moon. They have gone mad, moonstruck.

The moon creates a sort of lunacy, a sort of madness, a neurosis. It may be concerned with the water in your body -- just like the sea is affected by the moon and tides come. Your body is ninety percent sea water. If you ask the physiologists they will say that something must be happening in the body because of the moon, because your body remains a part of the sea. Man has come from the sea to the earth; basically life was born in the sea. When the whole sea is affected, of course all sea animals are affected by the moon, they are part of the sea, and man has also come from the sea. Very very long he has traveled, but it makes no difference; the body still reacts in the same way. Ninety percent of your body is water, and not only water, sea water, with the same chemicals, same saltiness.

In the womb the child swims for nine months, floats in sea water; the mother's womb is filled with sea water. That's why when women are pregnant they start using, eating more salt. More salt is needed for their womb, to keep the same balance of saltiness. And the child passes through all the phases humanity has passed through. In the beginning he is just like a fish, he moves into the ocean of the mother's womb, floats. By and by, in nine months he passes millions of years. Physiologists have come to realize that he passes through all the stages of life in nine months.

That may be, that the moon affects you, but there is nothing like beauty -- it is a chemical phenomenon.

Certain eyes you feel are very beautiful. What is happening? Those eyes must have a quality, a chemical quality, an electric quality in them, they must be releasing some energy -- you become affected by them. You say some eyes are hypnotic, like Adolf Hitler's eyes. Just the moment he sees you something happens in you. You say eyes are very beautiful. What do you mean by beauty? You are affected.

In fact, when you say something is beautiful you are not saying that something is beautiful, you are saying that you are affected in a nice way, that's all. When you say something is ugly, you are saying that you are affected in an antagonistic way. You are repelled or you are attracted. When you are attracted it is beauty, when you are repelled it is ugly. But it is YOU, not the object, because the same object can attract somebody else.

It happens every day; people are always amazed about other people. They say, "That man has fallen in love with that woman -- amazing!" Nobody can believe that this can happen; that woman is ugly. But to that man, that woman is the very incarnation of beauty. What to do? There can be no objective criterion, there is none.

Tantra says: remember, whenever you choose something, whenever you decide for this or against this, it is your mind playing tricks. Don't say the thing is beautiful; just simply say, "I am affected in a nice way" -- but the base remains "I." If once you transfer the whole phenomenon on the object, then it can never be solved because from the first step you missed, you missed the root. The root is you, so if you are affected it means your mind is affected in a certain way. And then that affection, that being affected, creates the trap and you start moving.

First you create a beautiful man and then you start chasing him, then you run after him. And after a few days living with a beautiful man or woman, all fantasies fall to the ground. Suddenly you become aware, as if you have been deceived, that this woman looks ordinary. And you were thinking she was a Laila or a Juliet, or you were thinking he is a Majnu or a Romeo, and suddenly, after a few days, the dreams have evaporated and the woman has become ordinary, or the man has become ordinary; then you feel disgusted, as if the other has deceived you.

Nobody has deceived and nothing has fallen from the man or woman; it is your own fantasy that has fallen -- because fantasies cannot be maintained. You can dream about them but you cannot maintain them for a long time. Fantasies are fantasies! So if you really want to continue in your fantasy, then when you see a beautiful woman, immediately escape from her as far as you can. Then you will always remember her as the most beautiful woman in the world. Then the fantasy will never come in contact with reality. Then there will be no shattering. You can always sigh and sing and weep and cry for the beautiful woman -- but never go near her!

The nearer you come, the more reality, the more objective reality, reveals itself. And when there is a clash between objective reality and your fantasy, of course you know who is going to be defeated -- your fantasy. Objective reality cannot be defeated.

This is the situation. And tantra says become aware: nobody is deceiving you except yourself. The woman was not trying to be very beautiful, she was not creating the fantasy around her, YOU created it around her; you believed it, and now you are at a loss what to do, because the fantasy cannot be continued against reality. A dream has to break -- and that is the criterion.

Hindus in the East have made a criterion of truth: they say truth is that which lasts forever, forever, forever; and untruth is that which lasts only for a moment. No other distinction is there. The momentary is the untrue and the everlasting is the truth. And life is everlasting; existence is everlasting. Mind is momentary -- so whatsoever mind gives to life remains momentary; it is a color that the mind gives to the life, it is an interpretation. By the time the interpretation is complete, the mind has changed. You cannot maintain the interpretation because mind cannot be maintained for two consecutive moments in the same situation in the same state. Mind goes on changing, mind is a flux. It has already changed -- by the time you realize that this man is beautiful, the mind has already changed. Now you will be falling in love with something which is there no more, even in your mind.

Tantra says: understand the mechanism of the mind and cut the root. Don't choose, because when you choose you get identified. Whatsoever you choose you become, in a certain way, one with it.

If you love a car, you become one with that car in a certain way. You come closer and closer, and if the car is stolen, something of your being is stolen. If something goes wrong with the car, something goes wrong with you. If you fall in love with a house you become one with the house. Love means identification; coming so close, as if you put two wax candles closer, closer, closer, and put them very close -- they become one. The heat, the burning of the flame... by and by they become one. This is identification. Two flames coming closer and closer and closer, they become one.

And when you are identified with something you have lost your soul. This is the meaning of losing your soul in the world: you have become identified with millions of things, and with everything a part of you has become a thing. Choice brings identification. Identification brings a hypnotic state of sleep.

Gurdjieff has only one thing to teach to his disciples and that is not to be identified. His whole school, all his techniques, methods, situations, are based on one single base, and that base is: not to be identified.

You are crying; when you are crying, you have become one with the crying. There is nobody to watch it, there is nobody to see it; be alert and aware of it -- you are lost in crying. You have become the tears and the red, swollen eyes and your heart is in a crisis. Teachers like Gurdjieff, when they say not to be identified, they say, "Cry, nothing is wrong in it, but stand by the side and look at it -- don't be identified." And it is a wonderful experience if you can stand by the side. Cry, let the body cry, let the tears flow, don't suppress it because suppression helps nobody, but stand by the side and watch.

This can be done -- because your inner being is a witness, it is never a doer. Whenever you think it is a doer there is an identification. It is never a doer. You can walk the whole earth -- your inner being never walks a single step. You can dream millions of dreams -- your inner being never dreams a single dream. All movements are on the surface. Deep in the depth of your being there is no movement. All movements are on the periphery, just like a wheel moves, but at the center nothing moves. At that center everything remains as it is, and on the center the wheel moves.

Remember the center! Watch your behavior, your actions, your identifications, and a distance is created; by and by a distance comes into existence -- the watcher and the doer become two. You can see yourself laughing, you can see yourself crying, you can see yourself walking, eating, making love; you can act many things, whatsoever is going on around -- and you remain the seer. You don't jump and become one with whatsoever you are seeing.

This is the trouble. Whatsoever happens you start saying: you are hungry, you say, "I am hungry" -- you have become identified with the hunger. But just look inside; are you hunger, or is hunger happening to

you? Are you hunger or are you simply aware of the hunger happening in the body? You cannot be hunger; otherwise, when the hunger has disappeared, where will you be? When you have eaten well and the belly is full and you are satiated, where will you be if you are hunger? Evaporated? No, then immediately you become the satiety. Before the hunger disappears a new identification has to be created; you become the satiety.

You were a child and you thought you were a child; now where are you because you are no more a child? You have become a young man or you have become old -- who are you now? Again you are identified with youth or old age.

The innermost being is just like a mirror. Whatsoever comes before it, it mirrors, it simply becomes a witness. Disease comes or health, hunger or satiety, summer or winter, childhood or old age, birth or death -- whatsoever happens, happens before the mirror, it never happens TO the mirror.

This is nonidentification, this is cutting the root, the very root -- to become a mirror. And to me this is sannyas: to become like a mirror. Don't become like a very sensitive photoplate -- that is identification. Whatsoever comes before the lens of the camera, the photoplate immediately takes it in, becomes one with it. Become like a mirror. Things come and pass and the mirror remains vacant, empty, void.

This is the no-self of Tilopa. The mirror has no self to be identified with. It simply reflects. It does not react, it simply responds. It doesn't say, "This is beautiful, that is ugly." An ugly woman stands before it, the mirror is as happy as when a beautiful woman stands before it. It makes no difference. It reflects whatsoever is the case but it doesn't interpret. It doesn't say, "Go away, you disturb me very much," or "Come a little closer, you are so beautiful." The mirror says nothing. The mirror simply watches without any distinction, friend or foe. The mirror has no distinctions to make.

And when somebody passes, goes away from the mirror, the mirror doesn't cling to it. The mirror has no past. It is not that you have passed and the mirror will cling a little to your phantom. It is not that the mirror will cling to your shadow a little while. It is not that the mirror will try to retain the reflection that has happened in it. No. You have passed, the reflection has gone; not even for a single second the mirror retains it. This is the mind of a buddha. You come before it, he is filled with you; you go away, you have gone. Not even a memory flashes. A mirror has no past, neither has a buddha. A mirror has no future, neither has a buddha. The mirror doesn't wait: "Now who is coming before me; now who am I going to reflect? I would like this person to come and not like that person." The mirror has no choice, he remains choiceless.

Try to understand this metaphor of the mirror because this is the real situation of the inner consciousness. Don't get identified by things that are happening around you. You remain centered... remain centered and rooted in your being. Things are happening and they will continue to happen, but if YOU can be centered in your mirror-like consciousness, nothing will be the same -- the whole has changed. You remain virgin, innocent, pure. Nothing can become an impurity to you, absolutely nothing because nothing is retained. You reflect, for a moment somebody is there and then everything is gone. Your emptiness is untouched. Even while a mirror is reflecting somebody, there is nothing happening to the mirror. The mirror is not changing in any way; the mirror remains the same. This is cutting the very root.

There are two types of people. One, who go on fighting with the symptoms, who go on fighting, not with the root cause, but just with the symptoms of the disease. For example, you have a fever, a one-hundred-and-five degrees fever. You can do one thing: you can go and take a good shower, a cold shower; that will cool down the body, that will bring the fever low -- but you are fighting with the symptom because the temperature is not the disease. A temperature is simply an indication that something has gone wrong in the body. The body is in a turmoil, that's why the temperature has gone high. The body is in a crisis. Inside the body something like a war is going on. Some germs are fighting with other germs, that's why the temperature has gone high. You are feeling hot -- this heat is not the problem, this heat is just a symptom. This heat is very very friendly to you, this heat simply shows you: Do something, inside there is a crisis -- and if you treat the symptom you will kill the patient. Putting ice on his head won't do. Giving him a cold shower won't help. It is destructive, because it will give a false coolness on the surface. But how, just by giving a cold shower, can you hope that the inner turmoil and the inner fight in the germs will stop? -- they will continue and they will kill you.

The fool is always treating the symptoms. The wise man looks to the root, to the very cause. He doesn't try to cool down the body, he tries to change the root cause of why the body is becoming hot. And when that root is changed, the cause is changed, the cause is treated, the temperature comes down by itself. Temperature is not the problem. But in life there are more fools than wise men. In medicine we have become wiser but in life, still not.

In life we go on doing foolish things. If you are angry you start fighting with the anger. Anger is nothing but a temperature; it is exactly a temperature, it is a fever. If you are really angry your body becomes hot, but that only shows that in your bloodstream some chemicals are being released. But that too is not the root either. Those chemicals are released for a certain reason -- because you have created a situation in which either you will have to fight or take flight.

When an animal is in a situation of danger he has two choices: one choice is to fight, another choice is to escape. For both these choices certain poisons are needed in the blood, because when you fight you will need more energy than ordinarily. When you fight you will need more blood circulating than ordinarily. When you fight you will need emergency sources of energy to work, to function -- the body has emergency sources. It collects poisons, hormones, many things in the glands; when the time comes and the need is there it releases them into the bloodstream.

That's why when you are angry you become almost three times more powerful than you are ordinarily. If your anger can be created, you can do many things you can never do ordinarily: you can throw a big rock -- ordinarily you cannot even move it. In fight it will be needed -- nature provides. Or if you have to escape and run away, then too energy will be needed because the enemy will chase you, follow you.

Everything has changed -- man has created a civilization, a society, a culture, where animal situations no longer exist -- but deep inside the mechanism remains the same. Whenever you are in a situation when you feel somebody is going to be aggressive to you, somebody is going to hit you, insult you, do some harm, immediately the body comes into the situation: it releases poisons in the bloodstream, your temperature rises high, your eyes become red, your face is more filled with blood -- you are ready to fight or take flight.

This too is not the deepest thing because this too is just a help from the body. Anger on the face, anger in the body, are not real things; they follow your mind, they follow your interpretation. It can be that there was nothing. In a lonely street on a dark night, you pass, you see a lamp-post, you think it is a ghost -- immediately the body has released something in the bloodstream, the body is preparing to fight the ghost or escape. Your mind interpreted the lamp-post as a ghost -- immediately the body follows. You think somebody is your enemy, the body follows. You think somebody is a friend, the body follows.

So the root cause is in the mind, it is in your interpretation. Buddha says, "Think that the whole earth is your friend." Why? Jesus says, "Even forgive your enemies"; not only that, "even love your enemies." Why? Buddha and Jesus are trying to change your interpretations, but Tilopa goes still higher. He says: Even if you think that all are your friends, you continue to think in terms of friendship and enmity. Even if you love the enemy you think that he is the enemy. You love because Jesus has said. Of course, you will be in a better situation than an ordinary man who hates the enemy, less anger will happen to you. But Tilopa says to THINK that someone is an enemy, to think that someone is a friend, is to divide -- you have already fallen into the trap. Nobody is a friend and nobody is an enemy. This is the highest teaching.

Sometimes Tilopa surpasses even Buddha and Jesus. Maybe the reason is that Buddha was talking to the masses and Tilopa is talking to Naropa. When you talk to a very developed disciple, you can bring the highest down. When you talk to the masses you have to make compromises. I was talking to the masses for fifteen years continuously, then by and by I felt I have to drop it. I was talking to thousands of people. But when you talk to twenty thousand people you have to compromise, you have to come down; otherwise it will be impossible for them to understand. Seeing this I dropped it. Now I like to talk only to Naropas. And you may not be aware, even if a single new person comes here and I am not aware that a new person is there, he changes the whole atmosphere. He brings you down and suddenly I feel that I have to make a compromise.

The higher you go, the higher your energy, the higher teaching can be delivered to you. And a moment comes when Naropa becomes perfect -- Tilopa becomes silent. Then there is no need to say anything, because even saying is a compromise. Then silence suffices, then silence is enough; then just sitting together is enough. Then the master sits with the disciple, they don't do anything, they just remain together -- and then only the highest glimpse happens.

So it depends on the disciples. It will depend on you, how much you can allow me to bring to you. It is not only for your own understanding -- of course, that is there -- but it will depend on you how much I can bring to the earth because it is going to come through you.

Jesus has very ordinary disciples in that way, very ordinary, because he is starting a thing and he has to make compromises -- with foolish things. Jesus is going to be caught in the night and the disciples are asking, "Master, tell us: in the Kingdom of God you will, of course, be sitting to the right of God, on the right side of the throne -- but we twelve, what will be our hierarchical situation? How will we be sitting?

Who will be sitting by the side of you? and who next?" Jesus is going to die and these foolish disciples are asking something absurd. And they are worried in the Kingdom of God what will be the hierarchy, who will be next to Jesus. Of course, Jesus... they can see that much, that Jesus will be next to God, but then who will be next to Jesus?

Foolish egos. And Jesus has to compromise with these people. That's why Jesus' teachings could not go to that height where Buddha can go easily because he is not talking to such foolish people; never in his life has a single person asked such a foolish thing. But nothing to compare with Tilopa....

He never talked to the masses. He searched for a single man, a single developed soul, Naropa, and said, "Because of you, Naropa... I will tell you things which cannot be told; because of you and your trust, I have to." That's why the teaching has gone, taken a flight to the very farthest corner of the sky.

Now try to understand the sutra:

CUT THE ROOT OF A TREE AND THE LEAVES WILL WITHER; CUT THE ROOT OF YOUR MIND AND SAMSARA -- the world -- FALLS. THE LIGHT OF ANY LAMP DISPELS IN A MOMENT THE DARKNESS OF LONG KALPAS -- long ages, millennia -- THE STRONG LIGHT OF THE MIND IN BUT A FLASH WILL BURN THE VEIL OF IGNORANCE.

"CUT THE ROOTS OF A TREE AND THE LEAVES WILL WITHER." But people ordinarily try to cut off the leaves. That is not the way; the root cannot wither that way. On the contrary, if you cut off the leaves, more leaves will come into the tree; you cut off one leaf, three will come, because by your cutting off the leaves, the roots become more active to protect. So every gardener knows how to make a tree dense and thick -- you just go on pruning. It will become thicker and thicker and thicker, because you give a challenge to the roots: you cut off one leaf, the roots will send three to protect the body of the tree, because leaves are the body surface of the tree.

Leaves are not just there for your enjoyment, to see and for you to sit under the shade; no, leaves are the tree's body surface. Through leaves the tree absorbs sunrays, through leaves the tree releases vapors, through leaves the tree is in contact with the cosmos. The leaves are the skin of the tree. You cut off one leaf and the roots take the challenge: they send three instead; they become more alert, they cannot remain sleepy. Somebody is trying to destroy them and they have to protect -- and the same happens in life also, because life is also a tree.

Roots and leaves are there. If you cut anger, three leaves will come instead; you will be thrice angry. If you cut sex, you will become abnormally obsessed with sex. Cut anything and watch and you will see that thrice is happening to you. And then the mind will say, "Cut more, this is not enough!" Then you cut more and then more comes of it -- then you are in a vicious circle. The mind will go on, "Cut more, it is still not enough." That's why so many leaves are coming. You can cut all the branches, it will make no difference because the tree exists in the root, not in the leaves.

Identification is the root and everything else is nothing but leaves. Being identified with greed, being identified with anger, being identified with sex, is the root. And remember, it is the same whether you are identified with greed, or sex, or even meditation. Love, MOKSHA, God -- it makes no difference, it is the same identification. Being identified is the root, and all else is just like leaves. Don't cut the leaves, leave them, nothing is wrong in them.

That's why tantra does not believe in improving your character. It may give you a good shape -- if you prune a tree you can make any shape out of it -- but the tree remains the same. Character is just an outer shape -- but you remain the same, no transmutation happens. Tantra goes deeper and says, "Cut the root!" That's why tantra was misunderstood too much, because tantra says, "If you are greedy, be greedy; don't bother about greed. If you are sexual, be sexual; don't bother about it at all." The society cannot tolerate such a teaching: "What are these people saying? They will create chaos. They will destroy the whole order." But they have not understood that only tantra changes the society, the man, the mind, nothing else; and only tantra brings a real order, a natural order, a natural flowering of the inner discipline, nothing else. But it is a very deep process -- you have to cut the root.

Watch greed, watch sex, watch anger, possessiveness, jealousy. One thing has to be remembered: you don't get identified, you simply watch; you simply look, you become a spectator. By and by, the quality of witnessing grows; you become able to see all the nuances of greed. It is very subtle. You become capable of seeing how subtly the ego functions, how subtle are its ways. It is not a gross thing; it is very subtle and delicate and deep-hidden.

The more you watch, the more your eyes become capable of seeing, become more perceptive, the more you see and deeper you can move, and the more distance is created between you and whatsoever you do. Distance helps because without distance there can be no perception. How can you see a thing which is too close? If you are standing too close to a mirror, you cannot see your reflection. If your eyes are touching the mirror, how can you see? A distance is needed -- and nothing can give you a distance except witnessing. You try it and see.

Move into sex; nothing is wrong in it, but remain a watcher. Watch all the movements of the body; watch the energy flowing in and out, watch how the energy is falling downwards; watch the orgasm, what is happening -- how two bodies move in a rhythm. Watch the heartbeat -- faster and faster it goes, a moment comes when it is almost mad. Watch the warmth of the body; the blood circulates more. Watch the breathing; it is going mad and chaotic. Watch the moment when a limit comes to your voluntariness and everything becomes involuntary. Watch the moment from where you could have come back, but beyond that there is no return. The body becomes so automatic all control is lost. Just a moment before the ejaculation you lose all control, the body takes over.

Watch it: the voluntary processes, the nonvoluntary process. The moment when you were in control and you could have gone back, the return was possible, and the moment when you cannot come back, the return has become impossible -- now the body has taken over completely, you are no more in control. Watch everything -- and millions of things are there. Everything is so complex and nothing is as complex as sex, because the whole bodymind is involved -- only the witness is not involved, only one thing remains always outside.

The witness is an outsider. By its very nature the witness can never become an insider. Find out this witness and then you are standing on a top of the hill, and everything goes in the valley and you are not concerned. You simply see; what is your concern? It is as if it is happening to somebody else. And it is the same with greed and it is the same with anger; everything is very complex. And you will enjoy it if you can watch -- negative, positive, all the emotions. You simply remember one thing, that you have to be a watcher; then the identification is broken, then the root is cut. And once the root is cut, once you think you are not the doer, everything suddenly changes. And the change is sudden, there is no gradualness to it.

CUT THE ROOT OF THE TREE AND THE LEAVES WILL WITHER, CUT THE ROOT OF YOUR MIND AND SAMSARA FALLS.

The moment you cut the root of the mind, the identification with it, the samsara falls; the whole world falls like a house of cards. Just a small wind of awareness and the whole house falls. Suddenly you are here, but no more in the world -- you have transcended. You can live just the old way, doing the old things -- but nothing is old, because you are no longer the old. You are a perfectly new being -- this is rebirth. Hindus call it DWIJ, twice-born. A man who has attained to this is twice-born, this is a second birth -- and this is the birth of the soul. This is what Jesus means by resurrection. Resurrection is not the rebirth of the body; it is a new birth of consciousness.

CUT THE ROOT OF YOUR MIND AND SAMSARA FALLS. THE LIGHT OF ANY LAMP DISPELS IN A MOMENT THE DARKNESS OF LONG LONG KALPAS... long long ages.

So don't be worried about how a sudden light will dispel the darkness of many, many millions of lives. It dispels it because darkness has no density to it, darkness has no substance to it. Whether one moment old or many thousands of years old, it is the same. Absence cannot grow more or less, absence remains the same. Light is substantial, it is something -- darkness is just an absence. The light is there and darkness is there no more.

It is not that the darkness is dispelled really, because there was nothing to be dispelled. It is not that when you burn the light, the darkness goes out -- there was nothing to go out. In fact there was nothing, just the absence of light. Light comes and darkness is not.

THE STRONG LIGHT OF THE MIND IN BUT A FLASH WILL BURN THE VEIL OF IGNORANCE.

Buddhists use "mind" in two senses: mind with a small "m" and Mind with a capital "M." When they use Mind with a capital "M," they mean the witness, consciousness. When they use mind with a small "m" they mean the witnessed. And both are mind -- that's why they use the same word for both -- with just a small difference, with a capital "M." With a capital "M" you are the witness and with a small "m" you are the witnessed -- thoughts, emotions, anger, greed, everything.

Why use the same word? Why create confusion? There is a reason for it -- because when the Mind with a capital "M" arises, the mind with the small "m" is simply absorbed in it. As rivers fall into the ocean, the millions of minds around the great Mind all fall into it, the energy is reabsorbed.

Greed, anger, jealousy -- they were energies moving outwards, centrifugally. Suddenly when the Mind with capital "M" arises, the witness sits there silently watching and all the rivers change their course. They were going centrifugally towards the periphery; suddenly they turn back, they become centrifugal; they start falling into the great Mind -- everything is absorbed. That's why the same word is used.

THE STRONG LIGHT OF THE MIND IN BUT A FLASH WILL BURN THE VEIL OF IGNORANCE.

Just in a single moment all ignorance is burned -- this is sudden enlightenment.

WHOEVER CLINGS TO MIND SEES NOT THE TRUTH OF WHAT'S BEYOND THE MIND.

If you cling to the mind, thoughts, emotions, then you will not be able to see that which is beyond the mind -- the great Mind -- because if you cling, how can you see it? If you cling, your eyes are closed by your clinging. And if you cling to the object, how can you see the subject? This "clinging-ness" has to be dropped.

WHOEVER CLINGS TO MIND is identified, and SEES NOT THE TRUTH OF WHAT'S BEYOND THE MIND. WHOEVER STRIVES TO PRACTICE DHARMA FINDS NOT THE TRUTH OF BEYOND-PRACTICE.

All practice is of the mind. Whatsoever you do is of the mind. Only witnessing is not of the mind, remember this.

So, even while you are doing meditation, remain a witness, continuously see what is happening. You are whirling in a dervish meditation? -- whirl, whirl as fast as you can, but remain a witness inside and go on seeing that the body is whirling. The body goes on, faster and faster and faster, and the faster the body goes, the deeper you feel that your center is not moving. You are standing still, the body moves like a wheel, you stand still just in the middle of it. The faster the body goes, the deeper you realize the fact that you are not moving, and the distance is created.

Whatsoever you are doing, even meditation -- I make no exception -- don't cling to meditation either, because a day has to come when even that clinging has to be dropped. Meditation becomes perfect when it too is dropped. When there is perfect meditation, you need not meditate.

So keep it constantly in your awareness that meditation is just a bridge; it has to be passed over. A bridge is not a place to make your house. You have to pass it and go beyond it. Meditation is a bridge; you have to be watchful about it also, otherwise you may stop being identified with anger, greed, and you may start being identified with meditation, compassion. Then you are in the same trap again; through another door you have entered the same house.

It happened once: Mulla Nasruddin came to the town bar and he was already too drunk, so the barkeeper told him, "You go away! You are already drunk and I cannot give you any more. You just go back to your house." But he was insisting, so the barkeeper had to throw him out.

He walked a long distance in search of another bar. Then he came to the same bar from another door, entered, looked at the man with a little suspicion because he looked familiar. The barman said, "I have told you once and forever that tonight I am not going to give you anything. You get away from here!" Mulla was insisting again, he was thrown out again.

He walked a long distance in search of another bar, but in that town there was only one bar. Again, from the third door, he entered, looked at the man, who looked so familiar. Mulla said, "What is the matter? Do

you own all the bars in the town?"

This happens. You are thrown out from one door; you enter from another door. You were identified with your anger, your lust; now you become identified with your meditation. You were identified with your sexual pleasure; now you become identified with the ecstasy that meditation gives. Nothing is different -- the town has only one bar. Don't try to enter the same bar again and again. And from WHEREVER you enter you will find the same owner -- that is the witness. Be mindful of it, otherwise much energy is unnecessarily wasted. Long distances you travel to enter into the same thing again.

WHOEVER CLINGS TO MIND SEES NOT THE TRUTH OF WHAT'S BEYOND THE MIND.

What is beyond the mind? You. What is beyond the mind? Consciousness. What is beyond the mind? SAT-CHIT-ANAND -- truth, consciousness, bliss.

WHOEVER STRIVES TO PRACTICE DHARMA FINDS NOT THE TRUTH OF BEYOND-PRACTICE.

And whatsoever you practice, remember, practice cannot lead you to the natural, the loose and the natural, because practice means practicing something which is not there. Practicing means always practicing something artificial. Nature has not to be practiced; there is no need, it is already there. You learn something which is not there. How can you learn something which is already there? How can you learn nature, tao? It is already there! You are born in it. There is no need to find any teacher so that you can be taught -- and that is the difference between a teacher and a master.

A teacher is one who teaches you something, a master is one who helps you to unlearn all that you have already learned. A master is to help you unlearn. A master is to give you the taste of the nonpracticed. It is already there; through your learning you have lost it. Through your unlearning you will regain it.

Truth is not a discovery, it is a rediscovery. It was already there in the first place. When you came into this world it was with you, when you were born into this life it was with you, because you ARE it. It cannot be otherwise. It is not something external, it is intrinsic in you, it is your very being. So if you practice, says Tilopa, you will not know that which is beyond practice.

Remind yourself again and again, that whatsoever you practice will be a part of the mind, the small mind, the outer periphery, and you have to go beyond it. How to go beyond it? Practice, nothing is wrong in it, but be alert; meditate, but be alert -- because in the final meaning of the term, meditation IS witnessing.

All techniques can be helpful but they are not exactly meditation, they are just a groping in the dark. Suddenly one day, doing something, you will become a witness. Doing a meditation like the dynamic, or KUNDALINI or whirling, suddenly one day the meditation will go on but you will not be identified. You will sit silently behind, you will watch it -- that day meditation has happened; that day technique is no more a hindrance, no more a help. You can enjoy it if you like, like an exercise, it gives a certain vitality, but there is no need now -- the real meditation has happened.

Meditation is witnessing. To meditate means to become a witness. Meditation is not a technique at all. This will be very confusing to you because I go on giving you techniques. In the ultimate sense meditation is not a technique; meditation is an understanding, awareness. But you need techniques because that final understanding is very far away from you; deep hidden in you, but still very far away from you. Right this moment you can attain it, but you will not attain it, because your moment goes on, your mind goes on. THIS very moment it is possible and yet impossible. Techniques will bridge the gap, they are just to bridge the gap.

So in the beginning techniques are meditations; in the end you will laugh, techniques are not meditation. Meditation is a totally different quality of being, it has nothing to do with anything. But it will happen only in the end; don't think it has happened in the beginning, otherwise the gap will not be bridged.

This is the problem with Krishnamurti, and this is the problem with Maharishi Mahesh Yogi -- they are the two opposite poles. Mahesh Yogi thinks that technique is meditation, so once you are attuned to a technique -- Transcendental Meditation or any other -- the meditation has happened. This is right and wrong. Right, because in the beginning a beginner has to attune himself to some technique, because his understanding is not ripe enough to understand the ultimate. So approximately... a technique is approximately a meditation.

It is just like a small child learning the alphabet -- so we tell the child that "m" is the same letter as when you use "monkey," the monkey represents "m." With the "m" the monkey is there, the child starts learning. There is no relationship between monkey and "m." "M" can be represented by millions of things, and still it is different from everything. But a child has to be shown something. Monkey is nearer the child; he can understand the monkey, not "m." Through the monkey he will be able to understand "m" -- but this is just a beginning, not the end.

Mahesh Yogi is right in the beginning, to push you on the path, but if you are stuck with him you are lost. He has to be left, he is a primary school; good as far as it goes, but one need not always remain in the primary school. The primary school is not the university, and the primary school is not the universe; one has to pass from there. It is a primary understanding that meditation is a technique.

Then there is Krishnamurti at the other pole. He says there are no techniques, no meditations, but choiceless awareness. Perfectly right! -- but he is trying to help you enter into the university without the primary school. He can be dangerous because he is talking about the ultimate. You cannot understand it; right now in your understanding it is not possible -- you will go mad. Once you listen to Krishnamurti you will be lost, because you will always intellectually understand he is right, and in your being you will know that nothing is happening.

Many Krishnamurti followers have come to me. They say intellectually they understand: "Of course it is right, there is no technique and meditation is awareness -- but what to do?" And I tell them, "The moment you ask what to do, it means you need a technique. 'What to do?' You ask HOW to do it, you are asking for a technique. Krishnamurti will not help you. Rather, go to Maharishi Mahesh Yogi -- that will be better." But people are stuck with Krishnamurti and there are people who are stuck with Mahesh Yogi.

I am neither -- or I am both; and then I am very confusing. They are both clear, their standpoints are simple; there is no complexity in understanding Mahesh Yogi or Krishnamurti. If you understand language, you can understand them, there is no problem. The problem will arise with me because I will always talk about the beginning and will never allow you to forget the end. I will always talk about the end and always help you to start from the beginning. You will be confused because you will say, "What do you mean? If meditation is simply awareness then why go through so many exercises?"

You have to go through them; only then will that meditation help you... that will happen to you which is simple understanding.

Or you say, "If techniques are all, then why do you go on saying again and again that techniques have to be left, dropped?" ... Because then you feel: "Something learned so deeply, with so much effort and arduous labor has to be left again?" You would like to cling to the beginning. I will not allow you. Once you are on the path I will go on pushing you to the very end.

This is a problem; with me this problem has to be faced, encountered and understood. I will look contradictory. I am; I am a paradox -- because I am trying to give you both the beginning and the end, the first step and the last. Tilopa is talking of the ultimate. He is saying:

WHOEVER STRIVES TO PRACTICE DHARMA FINDS NOT THE TRUTH OF BEYOND-PRACTICE. TO KNOW WHAT IS BEYOND BOTH MIND AND PRACTICE, one should not cling, ONE SHOULD CUT CLEANLY THROUGH THE ROOT OF THE MIND AND STARE NAKED.

That's what I am calling witnessing: stare naked. Just staring naked will do, the root is cut. This staring naked becomes like a sharp sword.

ONE SHOULD THUS BREAK AWAY FROM ALL DISTINCTIONS AND REMAIN AT EASE.

Loose, natural, staring naked within yourself -- that is the final word.

But go slowly, because mind is a very delicate mechanism. If you are in too much of a hurry and you take too big a dose of a Tilopa, you may not be able to absorb and digest it. Go slowly; take proportions only which you can digest and absorb.

Even I am here, I will be saying many things because you are many, and I will be taking many dimensions because you are many. But you absorb only that which is a nourishment to you; you digest.

Just the other day a sannyasin came, a sincere seeker, but puzzled because I talked about yoga and tantra, and said that tantra is the higher teaching and yoga is a lower teaching, and he has been practicing

hatha yoga for two years and feeling good. He became puzzled what to do. Don't get so easily puzzled. If you are feeling good with yoga, follow your own natural inclination. Don't allow me to confuse you.

I can be confusing to you; you simply follow your natural inclination -- loose, natural. If it is good, it is good for you. Why bother whether it is higher or lower? Let it be lower. The ego comes in; the ego says, "If it is a lower thing, then why follow?" That will not help. Follow it; it is right for you. Even if it is lower what is wrong in it? A moment will come when through the lower you will reach to the higher.

The staircase has two ends: on one end it is the lowest, on another end it is the highest. So tantra and yoga are not opposites -- complementary. Yoga is the primary, the basic, from where you have to start. But then one should not cling. A moment comes when one has to transcend yoga and move into tantra; and finally you have to leave the whole staircase -- yoga and tantra both. Alone in yourself, deep in rest, one forgets everything.

Look at me: I am neither a yogi nor a tantric. I do nothing -- no practice, no nonpractice. I cling to neither method nor to no-method. I am simply here resting, not doing anything. The staircase doesn't exist for me now, the path has disappeared; there is no movement, it is absolute rest. When one comes home there is nothing to do; one simply forgets everything and rests -- God is ultimate rest.

Remember this, because sometimes I will be talking of tantra because there are many who will be helped through it; and sometimes I will be talking about yoga, and there are many who will be helped by it. You just think of your own inclination, your own feeling -- follow it. I am here to help you to be yourself, not to distract you. But I have to talk about many things because I have to help many. So what will you do? You just go on listening to me. Whatsoever you find nourishing, you digest it; chew it well, digest it; let it become your blood and bones, the very marrow of your bones -- but follow your inclination.

And when I talk about tantra I am so absorbed with it, because that's how I am; I cannot be partial, I am total whatsoever I do. If I am talking about tantra, I am totally in it; then nothing matters, only tantra matters. That may give you a false impression. I am not talking comparatively -- nothing matters to me. Tantra is the highest, ultimate flower. This is because if I look totally at it, it is. When I am talking about yoga the same will happen again, because I am total. This has nothing to do with tantra or yoga -- it is my totality that I bring to anything. When I bring it to yoga and Patanjali, I will be again saying that this is the last.

So don't be distracted; always remember this is MY totality and my quality that I bring to it. If you can remember that, you will be helped. Even through my paradoxical being you will not be confused.

Tantra: The Supreme Understanding

Chapter #9
Chapter title: Beyond and Beyond

19 February 1975 am in Buddha Hall

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THE SONG CONTINUES:

ONE SHOULD NOT GIVE OR TAKE, BUT REMAIN NATURAL -- FOR MAHAMUDRA IS BEYOND ALL ACCEPTANCE AND REJECTION. SINCE ALAYA IS NOT BORN, NO ONE CAN OBSTRUCT OR SOIL IT; STAYING IN THE UNBORN REALM ALL APPEARANCE WILL DISSOLVE INTO DHARMATA, AND

The ordinary mind wants to take more and more from the world; from everywhere, from every direction and dimension. The ordinary mind is a great taker, it is a beggar, and the begging is such that it cannot be satisfied -- it is infinite. The more you get, the more the longing arises; the more you have, the more you desire. It becomes an obsessive hunger. There exists no need for it in your being, but you are obsessed, and you become more and more miserable because nothing satisfies. Nothing can satisfy the mind which is constantly asking for more. The "more" is feverish, it is not healthy, and there is no end to it.

The ordinary mind goes on eating, in a metaphorical sense, not only things but persons also. The husband would like to possess the wife so deeply and so absolutely that it is a sort of eating her; he would like to eat and digest her so she becomes part of him. The ordinary mind is cannibalistic. The wife wants the same: to absorb the husband so totally that nothing is left behind. They kill each other. Friends do the same; parents to children, children to parents do the same; all relationship of the ordinary mind is of absorbing the other completely. It is a sort of eating.

And then there is the extraordinary mind, just the opposite to the ordinary mind. And because of the ordinary mind, the extraordinary mind has come into existence. Religions teach about it. They say, "Give, share, donate!" All the religions teach basically that you should not take, rather on the contrary, you should give. Charity is preached. This is preached to create an extraordinary mind.

The ordinary mind will always be in misery, because the longing for the "more" cannot be fulfilled; you will find him always depressed, sad. The extraordinary mind the religions have been cultivating -- you will find him always happy, a certain cheerfulness is there because he is not asking for more; on the contrary, he goes on giving -- but deep down he is still the ordinary mind.

The cheerfulness cannot be of the deepest being, it can only be of the surface. He has totally turned around and become just the reverse of the ordinary. He is standing on his head, he is in a SHIRSHASANA, but he remains the same. Now a new desire arises to give more and more and more; again there is no end to it. He will be cheerful, but deep down in his cheerfulness you can detect a certain quality of sadness.

You will always find that quality of sadness in religious people. Cheerful, of course, because they give, but sad because they cannot give more; cheerful because they share, but sad because it is not enough. Nothing will be enough.

So there are two types of miseries: the ordinary misery; you can find those miserable people all around, everywhere. The whole earth is filled with them because they ask for more and it cannot be fulfilled. Then there is another misery which has a face of cheerfulness; you will find in the priests, monks, in the monasteries, the ashrams, people who seem to be always smiling, but their smile carries a certain sadness behind it. If you observe deeply you will find they are also miserable -- because you cannot give infinitely, you don't have it!

These are the two types of people easily met. This religious man is cultivated by Christianity, Judaism, Islam, Hinduism. It is better than the ordinary mind but cannot be the final word about consciousness. It is good to be miserable in a religious way, better to be miserable like an emperor, not like a beggar.

A very rich man was dying and he had called me to be near him when he died, so I was there. At the last moment he opened his eyes and he told his son -- that that had been always in his mind, he had told me many times: he was worried about his son because he was a spendthrift and he loved material things, and this old man was a religious man. The last word he said to the son was, "Listen: money is not everything and you cannot buy everything with money. There are things which are beyond money, and money alone cannot make anybody happy."

The son listened and said, "You may be right, but with money a person can choose the sadness of his own liking" -- it may not purchase happiness but you can choose the sadness of your own liking, you can be miserable in your own way.

A poor man has to be miserable through no choice; a rich man can be miserable through his own choice -- that's the only difference. He chooses his own misery, there is a certain freedom. The poor man's misery simply happens to him like a fate, a destiny; he has no choice. The religious man has chosen his misery, that is why he is a little cheerful; and the nonreligious man is suffering his misery because he has not chosen it. Both live in the same world of the "more," but the religious man lives like an emperor, sharing, giving, charity.

Buddhism, Jainism and Tao, they have created a third type of mind which is neither ordinary nor extraordinary; in fact, which is not a mind at all. To give it a name it will be good to call it a no-mind. So try

to understand the classification. Ordinary mind, extraordinary mind -- just the opposite of it, but still in the same dimension of more -- then no-mind, which Buddhism, Jainism, Tao have created. What is this no-mind? -- the third approach towards reality.

Buddhism and Jainism don't preach charity, they preach indifference. They don't say, "Give!" because giving is part of taking, the same circle. In taking you take from somebody, in giving you give to somebody, but it is the same circle. Dimensions don't change, only direction changes. Buddhism preaches to be indifferent, to be nonpossessive. The emphasis is on nonpossession, not on giving. You should not possess, that's all. You should not try to possess things or persons; you simply drop out of the world of possessions. There is no question of taking or giving, because both belong to the world of possessions. You can give only that which you possess; how can you give that which you don't possess? You can give only that which you have acquired before; you can give only that which you have taken before -- otherwise, how can you give it? You come in the world without anything, with no possessions; you go out of the world without any possessions.

In the world you can be on these two sides: either on the side of those who long for more and more, to take more and more and absorb more and more, and go on fattening themselves; and then there is another side who go on giving and giving more and more, and become thinner and thinner and thinner. Buddha says you should not possess; you should not choose either side. You simply be in the state of nonpossession.

This man, this third type of man, whom I call the man of no-mind, will not be as happy, cheerful as the extraordinary man. He will be more silent, he will be more quiet; he will have a deep contentment -- but not cheerfulness. You will not even find a smile on his face; you will not find a single statue of Buddha smiling or of Mahavira smiling, no. They are not cheerful, they are not happy. They are not miserable, of course; they are not happy -- they have dropped out of the world of misery and happiness. They are simply at rest, indifferent to the things and the world of things; nonpossessing, they are aloof, detached. This is what ANASHAKTI is: detachment, indifference. This man will have a certain quality of silence around him -- you can feel that silence.

But Tilopa goes beyond all the three; Tilopa goes beyond all three, and now it is difficult to classify him. Ordinary mind, asking for more; extraordinary mind, trying to give more; no-mind, indifferent, unattached, neither giving nor taking -- then what to call Tilopa's mind? Tilopa is of the fourth type, and the fourth is the last and the highest, there is no beyond to it. It is not even a no-mind, it is not a mind at all -- because in the no-mind also, negatively the mind is present. The emphasis is still on being indifferent to the things and the world of things, but your focus is on things: Remain indifferent, unattached! You are not possessing things, but you have to be alert not to possess; you have to remain detached, you have to move very alert so you don't possess anything. Make a clear point of it: the emphasis is still on things -- be indifferent to the world!

Tilopa says the emphasis should be on your own self, not on the things. Rest in yourself; don't be even indifferent to the world, because that indifference still is a very subtle bridge with the world. The focus should not be on the other. Turn your lives completely inwards. You don't bother about the world, not even to be indifferent to it. You neither ask for more, you neither try to give more, nor are you indifferent to the world either... as if the world has simply disappeared. You are self-centered, sitting inside, doing nothing. Your whole focus has turned, taken a total about-turn... as if the world has completely disappeared. There is nothing to give, nothing to take, nothing to be indifferent about. Only you are. You live in your consciousness and that is your only world. Nothing else exists.

This is the state of beyond mind AND beyond no-mind. This is the suprememost state of understanding. Nothing is beyond it. And I would like to tell you: never be satisfied unless you attain this. Why? -- because man is miserable, the ordinary man. He asks for more and it can never be satisfied, so continuously the misery is there, and the misery goes on becoming more and more and more.

The man of extraordinary mind that the religions teach, is cheerful, but deep down sad. Even the very cheerfulness has an undercurrent of sadness. It seems as he is trying to smile, the smile is not coming to him; it seems he is posing, as if some photographers are there and he is posing a certain gesture which doesn't exist in fact. Better than the first, at least you can smile; the smile is not very deep but at least it is there. But this will not last for long. Soon, whatsoever you can give will be exhausted; then, then the smiling cheerfulness will disappear. You would like to give more; then you will be in the same plight of the first, the ordinary man.

It will take a little longer for the second man to understand and realize the misery, but the misery will come. The cheerfulness that you practice in the mosques, temples, monasteries, cannot go very deep and it

cannot become a permanent state of affairs. It cannot be eternal. You will lose it. The very nature of it is such that it can be only momentary. Why can it be only momentary? -- because a point will come, is bound to come, when you cannot give because you don't have. That's why people of these two minds settle on a compromise. The ordinary mind and the extraordinary mind are the same in their quality; they settle for a compromise. And the compromise you will find everywhere.

First a man goes on taking things and then he starts donating. Or he will earn a hundred rupees and donate ten percent of it, because that is the only possible way. If you donate one hundred rupees completely, then you don't have to donate any more. Go on taking things and then a part of it distribute. The Mohammedans say one-fifth of your income you should donate; be charitable with one-fifth of your income. Why? -- because this is a compromise; otherwise, you won't have anything to donate. So first accumulate and then distribute. Accumulate to distribute, be rich so that you can be charitable, exploit so that you can help. This is absurd! But this is the only possible way: the bridge between the ordinary and the extraordinary.

And even the ordinary mind goes on thinking and believing that when he has much he will donate, he will help people. And of course he also does it, when he has enough he gives -- a donation to a hospital, a donation to a cancer research center, a donation to a library or a college. First he exploits and then he donates; first he robs you and then he helps you.

Helpers and robbers are not different; in fact they are the same persons: with the right hand they rob and with the left hand they help; they belong to the same dimension of affairs.

The third man, the man of no-mind, is in a better situation than these first two. His silence can be longer, but he is not blissful. He doesn't feel blissful -- he is not unhappy, he is not miserable, but his state is of the nature of negativity. He is like a man who is not ill because doctors cannot find anything wrong with him, and he is not healthy because he doesn't feel any well-being. He is not ill and he is not healthy -- he is just in the middle. He is not miserable, he is not happy -- he is simply indifferent. And indifference may give you silence, but silence is not enough. It is good, it is beautiful, but you cannot be content with it; sooner or later you will be bored with it.

That is what happens if you go to the hills. You were too bored with the city-life -- Bombay, London, New York. You were bored -- the noise, the traffic, and the whole madness going on and on -- you escaped to the Himalayas. But after a few days -- three, four, five, at the most seven -- you start feeling bored with the silence. The hills are silent, the trees are silent, the valley is silent -- no excitement. You start longing for the city-life: the club, the movie house, the friends.

Silence is not enough, because silence has the nature of death, not the nature of life. It is good as a holiday, it is good as a picnic, it is good to get out of your too many concerns of life for a few days, a few moments, and be silent; you will enjoy it, but you cannot enjoy it forever. Soon you will get fed up with it; soon you will feel this is not enough. This is not nourishing. A silence will protect you from misery and happiness, from excitements, but there is no nourishment in it. It is a negative state.

The fourth state that Tilopa is indicating -- that which cannot be said and which he is trying to say for Naropa and his trust and his love and his faith -- is a blissful state, silent and blissful. It has a positivity in it. It is not simply silence. It has not come through indifference to life, rather on the contrary, it has come through the deepest experience of one's own being. It has not been driven by renouncing; it has bloomed by being loose and natural. Subtle are the differences. But if you try to understand and meditate on these distinctions, your whole life-path will be clear, and then you can travel very easily.

Never be satisfied before the fourth state, because even if you become satisfied, sooner or later the discontentment will arise. Unless you attain SAT-CHIT-ANAND, absolute truth, absolute consciousness, and absolute blissfulness, the home has not been reached yet, you are still traveling on the path. Okay, sometimes you rest by the side of the path, but don't make it a home. The journey has to continue; you have to get up again and you have to move.

From the first state of mind move to the second, from the second move to the third, from the third move to the beyond.

If you are in the first state of mind, as ninety-nine percent of people are, then Jewish thinking, Islam, Christianity, will be helpful. They will bring you out of the ordinary trap of misery -- good, but you are still on the path and don't deceive yourself that you have reached. Now you have to get beyond this, beyond this cheerfulness which has a sadness in it, beyond this taking and giving both, beyond charity. Who are you to give to? What have you got to give? Who are you to help? You have not helped even yourself; how can you help others? Your own light is not burning and you are trying to burn others' lights? You may blow them

off, you may put them off -- your own inner being is dark. You cannot help, you cannot give, you have nothing to give.

Buddhism, Jainism, Taoism, Lao Tzu, Mahavira and Siddhartha Gautam can help you out of it, but Tilopa says don't be satisfied even with that indifference, silence, a detached standing, aloofness, because it is still not a happening, still you are concerned with the world.

Tilopa can help you beyond that. He can bring you to your innermost center of being. He can help you center: rooted in yourself, unconcerned with the world -- not even unconcern is there. Everything has dissolved; only you remain in your crystal purity, only you remain in your absolute innocence -- as if the world has not arisen, was not there ever. You come to the point in this fourth state of consciousness, to the point where you were not born, to the absolute source of being. Even the first step has not been taken in the world, or, you have come to the last, the last step has been taken.

This is what Zen people call attaining the original face. Zen masters say to the disciples, "Go, and find your face you had before you were born"; or, "Go, and find the face you will have when you are dead." Either when the world was not, or when the world has disappeared, you attain to your original purity. That is what nature is.

Now try to understand Tilopa:

> ONE SHOULD NOT GIVE OR TAKE, BUT REMAIN NATURAL -- FOR MAHAMUDRA IS BEYOND ALL ACCEPTANCE AND REJECTION.

ONE SHOULD NOT GIVE OR TAKE, because when you give you have moved out of yourself, when you take you have moved out of yourself. Both are distractions, both lead you to the other; you get mixed, your energy has flown outwards. Whether you give or take is irrelevant -- the other has come into being; your eyes are focused on the other, and when the eyes are focused on the other you forget yourself. This is what has happened to you all. You don't remember yourself because your eyes have become focused, paralyzed in fact on the other. Whatsoever you do, you do it for the other; whatsoever you are, you are for the other.

Even if you escape from the world, your mind goes on, continuing: "What are people thinking about me?" Even if you escape to the Himalayas, sitting there you will think, "Now people must be thinking that I have become a great sage, renounced the world; in the newspapers there must be talk about me." And you will wait for some lonely traveler, wanderer, to reach and give you news what is happening in the world about YOU.

You don't have your own face, you have only opinions of others about you. Somebody says you are beautiful, and you start thinking you are beautiful. Somebody says you are ugly, and you feel hurt and you carry a wound that somebody has said "ugly" -- you have become ugly. You are just an accumulation of the opinions of others, you don't know who you are. You know only what others think you are. And this is strange, because those others who think who you are, don't know themselves -- they know themselves through you. This is a beautiful game: I know myself through you, you know yourself through me, and we both don't know who we are.

The other has become too important, and your whole energy has become obsessed with the other -- always thinking of others, always either taking something from them or giving something to them.

Tilopa says one should not give or take. What is he saying? Is he saying one should not share? No. If you take it in that way you will misunderstand him. He is saying one should not be concerned with taking or giving; if you can give naturally, beautiful, but then there is nothing in the mind, no accumulation that you have given something. That is the difference between giving and sharing.

A giver knows that he has given and he would like you to recognize it, give him a receipt that "Yes, you have given me." You should thank him, you should feel grateful that he has given to you. This is not a gift; this is again a bargain. In fact he would like you to give him something in return. Even if it is your gratefulness, that's okay, but something he would like; it is a bargain, he gives to get.

Tilopa is not saying don't share. He is saying don't be concerned with taking or giving. If you have, and it happens naturally that you feel like giving, give. But it should be a sharing, a gift. This is the difference between a gift and giving.

A gift is not a bargain; nothing is expected, absolutely nothing; not even a recognition, not even a nod of the head of appreciation -- no, nothing is expected. If you don't mention it, there will be no scar in the

person who has given you a gift. In fact, if you mention it he will feel a little embarrassed because that was never expected. On the contrary, he feels grateful towards you that you accepted his gift. You could have rejected; the possibility is there. You could have said no, but how nice of you that you didn't say no. You accepted it -- that's enough. He feels grateful towards you. A man who gives you a gift always feels grateful that you accepted. You could have rejected it. That's enough.

Tilopa is not saying don't give, and he is not saying don't take, because life cannot exist without giving and taking. Even Tilopa has to breathe, even Tilopa has to beg for his food, even Tilopa has to go to the river to drink water. Tilopa is thirsty, he needs water; Tilopa is hungry, he needs food; Tilopa feels suffocated in a closed room, he comes out and breathes deeply. He is taking life every moment -- you cannot exist without taking. People have tried, but those are not natural people, they are the suprememost egoists.

Egoists always try to be independent of everything. Egoists always try as if they don't need anything from anybody. This is foolish, absurd! Tilopa cannot do such a thing. He is a very very natural man, you cannot find a more natural man than Tilopa. And if you understand nature you will be surprised to find, to discover a very deep basic fact, and that fact is this: no one is dependent, no one is independent -- everyone is interdependent. Nobody can claim, "I am independent." This is foolish! You cannot exist for a single moment in your independence. And nobody is absolutely dependent.

These two polarities don't exist. One who looks dependent is also independent, and one who looks independent is also dependent. Life is an interdependence, it is a mutual sharing. Even the emperor depends on his slaves; and even the slaves are not dependent on the emperor -- at least they can commit suicide; that much independence they have.

Absolutes don't exist here. Life exists in relativity. Of course, Tilopa knows that. He prescribes the natural way -- how can he not know it? He knows it; life is a give and take. You share, but you should not be concerned about it, you should not think about it -- you should allow it to happen. Allowing it to happen is totally different. Then you neither ask for more than you can get, nor you ask to give more than you can give; you simply give what naturally can be given, you simply take what naturally can be taken. You don't feel obliged to anybody and you don't make anybody feel obliged to you. You simply know that life is interdependent. We exist mutually, we are members of each other. Consciousness is a vast ocean and nobody is an island. We meet and merge with each other. There are no boundaries ... all boundaries are false. That Tilopa knows -- then what does he say?

ONE SHOULD NOT GIVE OR TAKE, BUT REMAIN NATURAL....

The moment you think you have taken you have become unnatural. Taking is okay, but THINKING that you have taken you become unnatural. Giving is beautiful, but the moment you think that you have given, it becomes ugly, you become unnatural. You simply give because you cannot help it; you have, so you have to give. You simply take because you cannot help it; you are part of the whole. But no unnatural ego is created through taking or through giving -- that is the point to be understood. You neither accumulate, nor do you renounce -- you simply remain natural.

If things come on your way, you enjoy. If you have more, and the more always becomes a burden, you share. It is just a deep balancing, you simply remain natural. No holding and no renouncing; no possessiveness, no nonpossessiveness. Look at the animals or the birds: no taking, no giving. Everybody enjoys out of the whole, out of the whole everybody shares, in the whole everybody shares. Birds and trees and animals, they exist naturally. Man is the only unnatural animal -- that's why religion is needed.

Animals don't need any religion, birds don't need any religion -- because they are not unnatural. Only man needs religion. And the more man becomes unnatural, the more religion is needed. So remember this: whenever a society becomes more and more unnatural, technological, more religion will be needed.

People come and ask me why in America there is so much search about religion, so much turmoil, seeking.... Because America is the most unnatural country today, the most technological, technical. A technocracy has come into existence which has made everything unnatural. Your inner being thirsts for freedom from technology. Your inner being thirsts for being natural, and your whole society has become unnatural; more cultured, more civilized -- more unnatural. When a society becomes too cultured then comes religion to balance it. It is a subtle balancing. A natural society doesn't need religion.

Says Lao Tzu, "I have heard from the ancients that there was a time when people were natural, there was

no religion. When people were natural they never thought about heaven and hell. When people were natural they never thought about moral precepts. When people were natural there was no code, no law." Lao Tzu says because of the law people have become criminals, and because of morality people have become immoral, and because of too much culture.... And China has known too much culture; no other country has known that much culture.

Confucius has made an absolute discipline of how to culture a man -- three thousand three hundred rules to discipline. Suddenly Lao Tzu came into being to balance, because this Confucius will kill the whole society -- three thousand three hundred rules? This is too much. You will culture the man so much that the man will disappear completely. He will not be a man at all! Lao Tzu erupts and Lao Tzu throws all the rules to the dust, and he says the only golden rule is to have no rules. This is a balancing. Lao Tzu is religion, Confucius is culture.

Religion is needed like a medicine, it is medicinal. You are ill, you need medicine; the more ill, of course, the more medicine. A society becomes ill when the natural is lost. A man becomes ill when the natural is forgotten. And Tilopa is all for the natural and the loose.

And remember always the loose WITH the natural -- because you can try to be natural so hard that the very effort can become unnatural. That's how fads are created. I have come across many people, faddists, who have made something absolutely unnatural out of a natural teaching. For example, it is good to have organic food; nothing is wrong in it, but if you become too concerned, and you become so minutely concerned that every moment you are thinking of organic food, and nothing inorganic should be allowed in the body, then you have overdone it.

I know people who believe in natural therapies, naturotherapy, and they have become so unnatural through their naturotherapy that you cannot believe how it happens. It happens. If it becomes a straining on the mind, then it has become already unnatural. The word "loose" has to be continuously remembered, otherwise you can become faddists, you can become maniacs; and then you can take one part of it and you can strain so much that even the natural turns into the unnatural.

Loose and natural is Tilopa, and that is his whole teaching. He cannot say you should not give and you should not take, but he does say it; then he must mean something else.

ONE SHOULD NOT GIVE OR TAKE BUT REMAIN NATURAL....

There is hidden the meaning: remaining natural. And if, remaining natural, it happens that you give -- beautiful! If, remaining natural, somebody gives something to you and you take, natural. But don't make out of it a profession. Don't make out of it an anxiety.

... FOR MAHAMUDRA IS BEYOND ALL ACCEPTANCE AND REJECTION.

Lao Tzu teaches acceptance. And Tilopa teaches something beyond rejection and acceptance both. Tilopa is really one of the greatest masters.

You reject something and you become unnatural -- that we can understand. You have anger inside and you reject it because of the moral teachings, and because of difficulties that anger brings you in -- conflicts, violence. And to live with anger is not easy, because if you want to live with anger you cannot live with anybody else. It creates trouble, and then the moral teachers are there who are always ready to help you and they say, "Suppress it, throw it, don't be angry, reject it!" You start rejecting.

The moment you reject you start becoming unnatural, because whatsoever you have, nature has given it to you -- who are you to reject it? A part of the mind playing the role of the master with another part of the mind? -- and both are the parts of the same. It is not possible. You can go on playing the game. And the part who is the anger does not bother about your other part who is trying to suppress it, because when the moment comes it erupts. So there is no trouble for the part which is anger, the part which is sex, the part which is greed. You go on fighting, wasting, putting yourself together in millions of ways and always remaining divided, in conflict, fragmentary.

Once you reject, you become unnatural. Don't reject. Of course, immediately the acceptance comes in: if you don't reject then accept. This is subtle, delicate. Tilopa says even in acceptance there is a rejection, because when you say, "Yes I accept," deep down you have rejected already; otherwise why do you say, "I

accept"? What is the need to say that you accept? Acceptance is meaningful only if there is rejection; otherwise it is meaningless.

People come to me and they say, "Yes, we accept you." I see their faces, what they are saying; not knowing what they are doing, they have already rejected me. They are forcing their minds to accept me and a certain part of the mind is rejecting. Even when they say yes, there is a no; that very yes carries the no in it. The yes is just a superficial garb, a decoration. Inside I can see their no alive and kicking, and they say, "We accept" -- you have already rejected.

If there is no rejection how can you accept, how can you say, "I accept"? If there is no fight how can you say, "I surrender"? If you can see this point then an acceptance happens which is beyond both rejection and acceptance. Then surrender happens which is beyond both fight and surrender -- then it is total...

FOR MAHAMUDRA IS BEYOND ALL ACCEPTANCE AND REJECTION.

And when you remain simply natural, neither rejecting nor accepting, neither fighting nor surrendering, neither saying no nor saying yes, but allowing things, whatsoever happens happens, you have no choice of your own. Whatsoever happens you simply note it down that it has happened; you don't try to change anything, you don't try to modify anything. You are not concerned with improving yourself, you simply remain whatsoever you are. Very, very arduous for the mind, because the mind is a great improver.

The mind always says, "You can reach higher. You can become great. You can polish here and there and you can become pure gold. Improve, transform, transmute, transfigure yourself!" The mind goes on again and again and again saying, "More is possible, more is still possible, do it!" Then rejection comes. And when you reject part of yourself you will be in deep trouble, because that part is yours, that part is organically yours -- you cannot throw it away. You can cut the body but you cannot cut the being, because being remains the whole. How can you cut the being? There is no sword that can cut the being.

If your eyes go against you, you can throw them away; if your hand commits a crime you can cut it off; if your legs lead you to sin, you can cut them off -- because the body is not you, it is already separate, you can cut it -- but how will you cut your consciousness? How will you cut your innermost being? It is not substantial, you cannot cut it. It is like emptiness -- how can you cut emptiness? Your sword will go through it, it will remain undivided. If you try too much, your sword may break, but the emptiness will remain undivided; you cannot cut it. Your innermost being is of the nature of emptiness. It is a no-self, it is nonsubstantial. It is, but it is not matter. You cannot cut it, there is no possibility.

Don't reject -- but immediately the mind says, "Then okay, we accept." The mind never leaves you alone. The mind follows you like a shadow; wherever you go the mind says, "Okay, I am with you just a help, a helper. Whenever you are in need I will give you help. Don't reject -- of course, right! Tilopa is right: accept!" And if you listen to this mind, again you are in the same trap. Rejection and acceptance are both aspects of the same coin.

Says Tilopa:

... FOR MAHAMUDRA IS BEYOND ALL ACCEPTANCE AND REJECTION.

You don't accept, you don't reject. There is nothing to do in fact. You are not asked to do anything. You are simply asked to be loose and natural; be yourself and let things happen. The whole world is going on without you: the rivers go to the sea, the stars move, the sun rises in the morning, the seasons follow each other, the trees grow and bloom and disappear, and the whole is going without you -- can't you leave yourself loose and natural and move with the whole? This is sannyas for me.

People come to me and they ask, "Give us definite discipline. You simply give us sannyas and you never talk about discipline. What do you expect us to do?"

I don't expect anything. I want you to be loose and natural. You just be yourself and let things happen -- whatsoever happens, WHATSOEVER unconditionally: good and bad, misery and happiness, life and death -- whatsoever happens let it happen. Just don't you come in the way. You relax. The whole existence goes on, and goes on so perfectly well; why are you worried about yourself? There is no need to improve, there is NO need to change. You simply remain loose and natural and improvement happens of its own accord, and changes follow, and you will be transfigured completely -- but not by you.

If you are trying, you are doing the same thing as if somebody is pulling himself by the strings of his own shoes... pulling up. Foolish! Don't try it. It is just like a dog catching his own tail. On a winter morning when the sun has arisen you can find many dogs doing that. They are sitting silently, enjoying, and then suddenly they see their tail by the side -- looks tempting. And how can they know, poor dogs, that the tail belongs to them? The same is your plight; on the same boat you are also traveling: the temptation becomes too much and the tail looks delicious, it can be eaten! The dog tries, first very slowly and silently so the tail is not disturbed, but whatsoever he does, the tail simply moves itself farther and farther. Then a hectic activity starts, then the dog becomes alert: "What does this tail think about herself?" It becomes a challenge. Now he jumps, but the more he jumps, the more the tail jumps. A dog can go crazy.

And this is all that spiritual seekers are doing to themselves. Catching their own tails on a winter morning when everything is beautiful, unnecessarily bothering with their tails. Let it rest! Be natural and loose -- and who can catch his own tail? You jump; the tail jumps with you and then you feel frustrated. And then you come to me and say, "The KUNDALINI is not rising." What can I do? You are chasing your own tail and missing the beautiful morning meanwhile. Could you have rested with your tail silently? Many flies were coming of their own accord and there would have been a good breakfast. But your catching the tail -- the flies are also scared and the very possibility of a good breakfast.... You simply wait! -- just knowing that things cannot be improved; they are already the best they can be. You have just to enjoy. Everything is ready for the celebration, nothing is lacking.

Don't get caught in absurd activities -- and spiritual improvement is one of the most absurd activities.

... REMAIN NATURAL -- FOR MAHAMUDRA IS BEYOND ALL ACCEPTANCE AND REJECTION. SINCE ALAYA IS NOT BORN....

ALAYA is a Buddhist term, it means the abode, the inner abode, the inner emptiness, the inner sky.

SINCE ALAYA IS NOT BORN NO ONE CAN OBSTRUCT OR SOIL IT.

Don't be worried. Since your innermost being is never born, it cannot die; since it is never born nobody can soil it or obstruct it. It is deathless. And since the whole has given you life, since life comes from the whole, how can the part improve it? From the source comes everything, let the source supply it -- and the source is eternal. You unnecessarily get in the way and you start pushing the river which was already flowing towards the sea....

NO ONE CAN OBSTRUCT OR SOIL IT. Your inner purity is absolute! You cannot soil it. This is the tantra essence.

All the religions say that you have to attain it -- tantra says it is already attained. All the religions say you have to work hard for it -- tantra says because of your hard activity you are missing it. Please, relax a little; just by relaxation you attain the nonattainable.

... NO ONE CAN OBSTRUCT OR SOIL IT.

You may have done millions of things -- don't be worried about karmas, because no act of yours can soil, make your inner being impure.

This is the base of the myth of Jesus' virgin birth. It is not that Jesus' mother Mary was a virgin; it is a tantra attitude. Jesus came across many tantrikas on his travels in India -- and he understood the fact that virginity cannot be destroyed, and every child is born out of a virgin. Christian theologians have been very much worried how to prove that Jesus was born out of a virgin. There is no need! Every child is always born out of a virgin, because the virginity cannot be soiled.

How can you soil the virginity? Just two beings, man and wife, or two lovers, moving into a deep sexual orgasm -- how can you soil the virginity by that? The innermost being remains a witness, it is not a part of it. The bodies meet, the energies meet, the mind meets, and there is a blissful moment -- out of it. But the innermost being remains a witness -- out of it. That virginity cannot be soiled.

So they are worried in the West how to prove that Jesus is born out of a virgin. And I tell you that not

even a single child has ever been born without a virgin mother. All children are born out of virginity.

Every moment, whatsoever you do, YOU remain out of it. No action is a scar on you, cannot be. And once you relax and see this, then you are not worried what to do and what not to do. Then you let things have their own course. Then you simply float like a white cloud, not moving anywhere, simply enjoying the movement. The very wandering is beautiful.

... NO ONE CAN OBSTRUCT OR SOIL IT; STAYING IN THE UNBORN REALM ALL APPEARANCE WILL DISSOLVE INTO THE DHARMATA....

DHARMATA means that everything has its own elementary nature. If you remain in your inner abode everything, by and by, will dissolve in its own natural element. You are the disturber. If you remain inside your being, in the alaya, in the inner sky, in that absolute purity, just like the sky, clouds come and go, no trace is left. Actions come and go, thoughts come and go, many things happen, but inside, deep down, nothing happens. There you simply ARE. Only existence is there. No actions reach, no thoughts reach.

If you remain loose and natural in that inner abode, by and by, you will see all elements move into their own nature. The body is made of five elements. The earth, by and by, will move into the earth, the air into the air, the fire into the fire. That is what happens when you die: every element moves to its own rest. Dharmata means the elementary nature of everything -- everything moves to its own abode. You move to your own abode and then everything moves to its own; then there is no disturbance.

There are two ways to live and two ways to die. One way is to live like everybody is living: getting mixed up with everything, forgetting completely the inner sky. Then there is another way of living: resting within and allowing the elementary forces to have their own way. When the body feels hunger it will move and seek food.

A man who is enlightened remains inside his abode. The body feels the hunger, he watches. The body starts moving to feed hunger, he watches. The body finds the food, he watches. The body starts eating, he watches. The body absorbs, feels satiated, he watches. He goes on watching -- he is no more an actor. He is not doing anything; he is not a doer. The body feels thirst, he watches. The body stands and moves; these are elementary forces working on their own. You unnecessarily say, "I am thirsty" -- you are not! You get mixed up. The BODY is thirsty and the body will find its own course. It will move wherever the water is.

If you remain inside, you will see everything happens by itself. Even trees, with no ego and no mind, find their water sources; the roots will go and seek the sources, sometimes even hundreds of feet they will travel to find a source of water. And this has been one of the most amazing things for botanists because they cannot understand how it happens. A tree is there. Towards the north one hundred feet away, there is a water source, a little spring hidden inside the earth. How does the tree know that the roots have to move towards the north, not to the south? And it is one hundred feet away, so even a guess is not possible; and the tree has no mind of its own, no ego. But the elemental forces by themselves... the tree starts growing roots towards the north, and one day it reaches the water source.

The tree reaches towards the sky.... In African jungles trees grow very high; they have to because the forest is so dense that if the trees don't grow very high they will not be able to reach to the sun and the light and the air. So they grow higher and higher and higher, they seek their way. Even trees can find their water source -- why are you worried?

That's why Jesus says, "Look, consider the lilies in the field: they toil not." They don't do anything, but everything happens.

When you sit inside your abode, your elemental forces will start functioning in their crystal purity. You don't come in. The body feels hunger, the body itself moves -- and it is so beautiful to see the body moving itself. It is really one of the most wonderful experiences to see one's own body moving itself and finding the source of water or food. There is a thirst for love and the body moves itself. You go on sitting inside your abode, then suddenly you see actions don't belong to you: you are not a doer, you are simply a watcher.

Realizing this, you have attained the nonattainable. Realizing this, you have realized all that can be realized.

... STAYING IN THE UNBORN REALM ALL APPEARANCE WILL DISSOLVE INTO DHARMATA, AND SELF-WILL AND PRIDE WILL VANISH INTO NOUGHT.

And when you see that things are happening by themselves, then how can you gather an ego, pride about it? How can you say "I" when hunger has its own way, fulfills itself, becomes satiety; when life has its own way, fulfills itself, reaches death and rest? Who are you to say, "I am"? The pride, the self, the self-will, all dissolve. Then you don't do anything, then you don't will anything -- you simply sit in your innermost being and the grass grows by itself.... Everything happens by itself.

Difficult to understand, this, because you have been brought up, conditioned, that you have to do, that you have to be a doer, constantly alert and moving and fighting. You have been brought up in a milieu which says that you have to fight for your survival otherwise you will be lost, otherwise you will achieve nothing. You have been brought up with the poison of ambition in you. And in the West particularly, a very nonsensical word "willpower" exists. This is simply absurd. There is nothing like willpower -- a fantasy, a dream. There is no need for any will. Things are happening by themselves, it is their nature.

It happened: The master of Lin Chi died. The master was a well known man, but Lin Chi was even more well known than the master, because the master was a silent man, and through Lin Chi he had become very famous, in fact. Then the master died -- and Lin Chi was also known to be enlightened -- and a crowd of thousands gathered to pay their respects and bid him the last farewell. And they saw Lin Chi crying and weeping and tears flowing down like a small child whose mother has died. People could not believe it because they thought that he had attained -- and he was crying like a small child. This is okay when a person is ignorant, but when a person is awakened, and he himself has been teaching that the innermost nature is immortal, eternal, it never dies... so why now?

A few who were very very intimate to Lin Chi, they came and told him, "It is not good, and what will people think about you? -- already there is a rumor: people are thinking that they were wrong in thinking that you have attained. Your whole prestige is at stake. You stop crying! And a man like you need not cry."

Lin Chi said, "But what can I do? Tears are coming! It is their dharmata. And who am I to stop them? I neither reject nor accept; I remain inside myself. Now tears are flowing, nothing can be done. If the prestige is at stake, let it be. If the people think I am not enlightened, that is their own business. But what can I do? I have left the doer long ago, there is no longer any doer. It is simply happening. These eyes are crying and weeping on their own accord, because they will not be able to see the master again -- and it was a nourishment to them, they lived on that food. I know very well that the soul is eternal, nobody ever dies, but how to teach these eyes? What to tell them? They don't listen, they don't have any ears. How to teach these eyes not to weep, not to cry, that life is eternal? And who am I? It is their business. If they feel like crying, they are crying."

Remaining natural and loose means this: things happen, you are not the doer. Neither accepting nor rejecting, self-will dissolves. The very concept of willpower becomes empty and impotent; it simply withers away and pride vanishes into nothingness

Difficult to understand an enlightened person. No concepts will be helpful. What will you think about Lin Chi? He says, "I know -- but the eyes are crying; let them cry, they will feel relaxed. And they will not be able to see this man again; that body is to be burned soon. They were nourished by him, and they knew no beauty except in this man, and they knew no grace. They have lived too long nursing on this man's form and the body. Now, of course, they feel thirsty, hungry; now, of course, they feel that the very ground is disappearing underneath them -- they are crying!"

A natural man simply sits inside and allows things to happen. He does not "do." And Tilopa says only then does Mahamudra appear; the final, the utterly final orgasm with the existence. Then you are separate no more. Then your inner sky has become one with the outer sky. There are not two skies then, only one sky.

Tantra: The Supreme Understanding

Chapter #10
Chapter title: The Supreme Understanding

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THE SONG ENDS:

THE SUPREME UNDERSTANDING TRANSCENDS ALL THIS AND THAT. THE SUPREME ACTION EMBRACES GREAT RESOURCEFULNESS WITHOUT ATTACHMENT. THE SUPREME ACCOMPLISHMENT IS TO REALIZE IMMANENCE WITHOUT HOPE. AT FIRST A YOGI FEELS HIS MIND IS TUMBLING LIKE A WATERFALL; IN MID-COURSE, LIKE THE GANGES, IT FLOWS ON SLOW AND GENTLE; IN THE END IT IS A GREAT VAST OCEAN WHERE THE LIGHTS OF SON AND MOTHER MERGE IN ONE.

Everybody is born in freedom, but dies in bondage. The beginning of life is totally loose and natural, but then enters the society, then enter rules and regulations, morality, discipline and many sorts of trainings, and the looseness and the naturalness and the spontaneous being is lost. One starts to gather around oneself a sort of armor. One starts becoming more and more rigid. The inner softness is no more apparent.

On the boundary of one's being one creates a fortlike phenomenon, to defend, to not be vulnerable, to react, for security, safety, and the freedom of being is lost. One starts looking at others' eyes; their approvals, their denials, their condemnations, appreciations become more and more valuable. The others become the criterion, and one starts to imitate and follow others because one has to live with others.

And a child is very soft, he can be molded in any way; and the society starts molding him -- the parents, the teachers, the school -- and by and by he becomes a character not a being. He learns all the rules. Either he becomes a conformist; that too is a bondage -- or he becomes rebellious; that too is another sort of bondage. If he becomes a conformist, orthodox, square, that is one sort of bondage; he can react, can become a hippy, can move to the other extreme, but that too is again a sort of bondage -- because reaction depends on the same thing it reacts against. You may go to the farthest corner, but deep down in the mind you are rebelling against the same rules. Others are following them, you are reacting, but the focus remains on the same rules. Reactionaries or revolutionaries, all travel in the same boat. They may be standing against each other, back to back, but the boat is the same.

A religious man is neither a reactionary nor a revolutionary. A religious man simply is loose and natural; he is neither for something nor against, he is simply himself. He has no rules to follow and no rules to deny; simply, he has no rules. A religious man is free in his own being, he has no mold of habits and conditionings. He is not a cultured being -- not that he is uncivilized and primitive, he is the highest possibility of civilization and culture, but he is not a cultured being. He has grown in his awareness and he doesn't need any rules, he has transcended rules. He is truthful not because this is the rule to be truthful; being loose and natural he is simply truthful, it happens to be truthful. He has compassion, not because he follows the precept: Be compassionate! No. Being loose and natural he simply feels compassion flowing all around. That is nothing to do on his part; it is just a byproduct of his growth in awareness. He is not against society, nor for society -- he is simply beyond it. He has again become a child, a child of an absolutely unknown world, a child in a new dimension -- he is reborn.

Every child is born natural, loose; then the society comes in, has to come in for certain reasons.... Nothing is wrong in it, because if the child is left to himself or herself the child will never grow, and the child will never be able to become religious, he will become just like an animal. The society has to come in; the society has to be passed through -- it is needed. The only thing to remember is: it is just a passage to pass through; one should not make one's house in it. The only thing to remember is: the society has to be followed and then transcended, the rules have to be learned and then unlearned.

The rules will come in your life because there are others, you are not alone. When the child is in the mother's womb he is absolutely alone, no rules are needed. Rules come only when the other comes into

relationship; the rules come with relationship -- because you are not alone you have to think of others and consider others. In the mother's womb the child is alone; no rules, no morality, no discipline is needed, no order; but the moment he is born, even the first breath he takes is social. If the child is not crying, the doctors will force him to cry immediately, because if he doesn't cry for a few minutes then he will be dead. He has to cry because the cry opens the passage through which he will be able to breathe, it clears the throat. He has to be forced to cry -- even the first breath is social; others are there and the molding has started.

Nothing is wrong in it. It has to be done, but it has to be done in such a way that the child never loses his awareness, does not become identified with the cultured pattern, remains deep inside still free, knows that rules have to be followed but rules are not life, and knows this also and has to be taught. And that's what a good society will do: "These rules are good but there are others, but these rules are not absolute, and you are not expected to remain confined to them -- one day you must transcend them." A society is good if it teaches its members civilization AND transcendence; then the society is religious. If it never teaches transcendence then that society is simply secular and political, it has no religion in it.

You have to listen to others up to an extent, and then you have to start listening to yourself. You must come back to the original state in the end. Before you die you must become an innocent child again -- loose, natural; because in death again you are entering the dimension of being alone. Just as you were in the womb, in death again you will enter in the realm of being alone. No society exists there. And the whole of your life you have to find a few spaces in your life, a few moments like oases in deserts, where you simply close your eyes and go beyond society, move into yourself, in your own womb -- this is what meditation is. The society is there; you simply close your eyes and forget the society and become alone. No rules exist there, no character is needed, no morality, no words, no language. You can be loose and natural inside.

Grow into that loose-and-naturalness. Even if there is a need for outer discipline, inside you remain wild. If one can remain wild inside and still practicing things which are needed in the society, then soon one can come to a point where one simply transcends.

I will tell you one story and then I will enter into the sutras.

This is a Sufi story: An old man and a young man are traveling with a donkey. They have reached near a town; they both are walking with their donkey.

School children passed them and they giggled and they laughed and they said, "Look at these fools: they have a healthy donkey with them and they are walking. At least the old man can sit on the donkey."

Listening to those children the old man and the young man decided, "What to do? -- because people are laughing and soon we will be entering the town, so it is better to follow what they are saying." So the old man sat on the donkey and the young man followed.

Then they came near another group of people and they looked at them and said, "Look! -- the old man is sitting on the donkey and the poor boy is walking. This is absurd! The old man can walk, but the boy should be allowed to sit on the donkey." So they changed: the old man started walking and the boy was allowed to sit.

Then another group came and said, "Look at these fools. And this boy seems to be too arrogant. Maybe the old man is his father or his teacher and he is walking, and he is sitting on the donkey -- this is against all rules!"

So what to do? They both decided that now there is only one possibility: that they both should sit on the donkey; so they both sat on the donkey. Then other groups came and they said, "Look at these people, so violent! The poor donkey is almost dying -- two persons on one donkey. It would have been better if they carried the donkey on their shoulders."

So they again discussed, and then there was the river and the bridge. They had now almost reached the boundary of the town, so they thought: "It is better to behave as people think in this town, otherwise they will think we are fools." So they found a bamboo; on their shoulders they put the bamboo and hung the donkey by his legs, tied it in the bamboo and carried him. The donkey tried to rebel, as donkeys are they cannot be forced very easily. He tried to escape because he is not a believer in society and what others are saying. But the two men were too much and they forced him, so the donkey had to yield.

Just on the bridge in the middle a crowd passed and they all gathered and they said, "Look, these fools! We have never seen such idiots -- a donkey is to ride upon, not to carry on your shoulders. Have you gone mad?"

Listening to them -- and a great crowd gathered -- the donkey became restless, so restless that he jumped and fell from the bridge down into the river -- died. Both men came down -- the donkey was dead. They sat

by the side and the old man said, "Now listen...."

This is not an ordinary story -- the old man was a Sufi master, an enlightened person, and the young man was a disciple and the old master was trying to give him a lesson, because Sufis always create situations; they say unless the situation is there you cannot learn deeply. So this was just a situation for the young man. Now the old man said, "Look: just like this donkey you will be dead if you listen to people too much. Don't bother what others say, because there are millions of others and they have their own minds and everybody will say something; everybody has his opinions and if you listen to opinions this will be your end."

Don't listen to anybody, you remain yourself. Just bypass them, be indifferent. If you go on listening to everybody, everybody will be prodding you to this way or that. You will never be able to reach your innermost center.

Everybody has become eccentric. This English word is very beautiful: it means off the center, and we use it for the mad people. But everybody is eccentric, off the center, and the whole world is helping you to be eccentric because everybody is prodding you. Your mother prodding you towards north, your father towards south, your uncle is doing something else, your brother something else, your wife, of course, something else -- everybody is trying to force you somewhere. By and by, a moment comes when you are nowhere. You remain just on the crossroads being pushed from north to south, from south to east, from east to west, moving nowhere. By and by, this becomes your total situation -- you become eccentric. This is the situation. And if you go on listening to others and not listening to your inner center, this situation will continue.

All meditation is to become centered, not to be eccentric, to come to your own center.

Listen to your inner voice, feel it, and move with that feeling. By and by, you can laugh at others' opinions, or you can be simply indifferent. And once you become centered you become a powerful being; then nobody can prod you, then nobody can push you anywhere -- simply, nobody dares. You are such a power, centered in yourself, that anybody who comes with an opinion simply forgets his opinion near you; anybody who comes to push you somewhere simply forgets that he had come to push. Rather, just coming near you he starts feeling overpowered by you.

That's how even a single man can become so powerful that the whole society, the whole history, cannot push him a single inch. That's how a Buddha exists, a Jesus exists. You can kill a Jesus but you cannot push him. You can destroy his body, but you cannot push him a single inch. Not that he is adamant or stubborn, no, simply he is centered in his own being -- and he knows what is good for him, and he knows what is blissful for him. It has already happened; now you cannot allure him towards new goals, no salesmanship can allure him to any other goal. He has found his home. He can listen to you patiently but you cannot move him. He is centered.

This centering is the first thing towards being natural and loose; otherwise if you are natural and loose, anybody will take you anywhere. That's why the children are not allowed to be natural and loose, they are not mature enough to be that. If they are natural and loose and running all around, their life will be wasted. Hence, I say, society does a needful work: it makes them protected; a cell-like character becomes the citadel. They need it: they are very vulnerable, they may be destroyed by anybody. The multitude is there, they will not be able to find their way -- they need a character armor.

But if that character armor becomes your total life, then you are lost. You should not become the citadel, you should remain the master and you should remain capable of going out of it; otherwise it is not a protection, it becomes a prison. You should be capable of going out of your character. You should be capable of putting aside your principles. You should be capable, if the situation demands, of responding in an absolutely novel way. If this capacity is lost then you become rigid, then you cannot be loose. If this capacity is lost then you become unnatural, then you are not flexible.

Flexibility is youth, rigidity is old age; the more flexible, the younger; the more rigid, the older. Death is absolute rigidity. Life is absolute looseness, flexibility.

This you have to remember and then try to understand Tilopa. His final words:

> THE SUPREME UNDERSTANDING TRANSCENDS ALL THIS AND THAT. THE SUPREME ACTION EMBRACES GREAT RESOURCEFULNESS WITHOUT ATTACHMENT. THE SUPREME ACCOMPLISHMENT IS TO REALIZE IMMANENCE WITHOUT HOPE.

Very very significant words.

THE SUPREME UNDERSTANDING TRANSCENDS ALL THIS AND THAT.

Knowledge is always either of this or of that. Understanding is neither. Knowledge is always of duality: a man is good, he knows what good is; another man is bad, he knows what bad is -- but both are fragmentary, half. Neither the good man is whole because he does not know what bad is; his goodness is poor, it lacks the insight that badness gives.... The bad man is also half; his badness is poor, it is not rich because he does not know what goodness is. And life is both together.

A man of real understanding is neither good nor bad, he understands both. And in that very understanding he transcends both. A sage is neither a good man nor a bad man. You cannot confine him to any category; there exists no pigeon-hole for him, you cannot categorize him. He is elusive, you cannot catch hold of him. And whatsoever you say about him will be half, it can never be total. A sage may have friends and followers, and they will think he is God because they see only the good part. And the sage may have enemies and foes, and they will think that he is the devil incarnate because they know only the bad part. But if you know a sage he is neither -- or both together; and both mean the same.

If you are both together, good and bad, you are neither -- because they annihilate each other, negate each other, and a void is left.

This concept is very difficult for the Western mind to understand, because the Western mind has divided God and the devil absolutely. Whatsoever is bad belongs to the devil and whatsoever is good belongs to God; their territories are demarked, hell and heaven are apart... set apart.

That's why Christian saints look a little poor before tantric sages, very poor; just good, simple -- they don't know the other side of life. And that's why they are always afraid of the other side, always trembling with fear. A Christian saint is always praying for God to protect him from the evil. The evil is always by the corner; he has avoided it and when you avoid something, continuously it is in the mind. He is afraid, trembling.

A Tilopa knows no trembling, no fear, and he never goes to pray to God, "Protect me"; he is protected. What is his protection? Understanding is his protection. He has lived all, he has moved to the farthest corner into evil, and he has lived the divine, and now he knows both are two aspects of the same. And now he is neither worried about good nor worried about bad; now he lives a loose and natural, simple life, he has no predetermined concepts. And he is unpredictable.

You cannot predict a Tilopa. You can predict Saint Augustine, you can predict other saints, but you cannot predict a tantra sage. You cannot -- simply unpredictable, because in each moment he will respond and nobody knows in what way, nobody knows; even he himself does not know. That's the beauty of it, because if you know your future then you are not a free man, then you are moving according to certain rules, then you have a prefabricated character; then somehow you have to react, not respond.

Nobody can say what a Tilopa will do in a certain situation. It will depend; the whole situation will bring the response. And he has no likings, no dislikings -- neither this nor that. He will act, he will not react; he will not react out of his past, he will not react according to his future concepts, of his own ideals. No. He will not react, he will act here and now, the response will be total; nobody can say what will happen.
Understanding transcends duality.

It is said that once Tilopa was staying in a cave and a passer-by, a seeker of a certain type, came to visit him. He was taking his food and he was using a human skull as a pot. The traveler became afraid. It was weird! -- he had come to see a sage and this man seemed to be something of the world of black magicians. A human skull... and he was enjoying; and a dog was sitting by the side of Tilopa and the dog was also eating from the same pot. When this man came Tilopa invited him to participate. "Come here," he said, "so beautiful you reached in time because this is all that I have got. Once it is finished then for twenty-four hours there is nothing. Only tomorrow somebody may bring something. So you come and join in and participate."

The man felt very much disgusted -- a human skull, food in it, and a dog also a participant! The man said, "I feel disgusted."

Tilopa said, "Then you escape as soon as possible from here and run fast and never look back, because then Tilopa is not for you. Why are you disgusted with this human skull? You have been carrying it for so long and what is wrong if I am taking my food in it? It is one of the cleanest things. You are not disgusted with your own skull inside -- and your whole mind, your beautiful thoughts and your morality and your

goodness and your saintliness, all are in the skull. I am taking only my food in it; and your heaven and your hell and your gods and your BRAHMA, all are in your skull. They must have become absolutely dirty by now -- you should be disgusted about that. And you yourself are there in the skull. Why do you feel disgusted?"

The man tried to avoid and rationalize; he said, "Not because of the skull but because of this dog."

Tilopa laughed and said, "You have been a dog in your past life and everybody has to pass through all the stages. And what is wrong in being a dog? And what is the difference between you and a dog? The same greed, the same sex, the same anger, the same violence, aggressiveness, the same fear -- why do you pretend that you are superior?"

Tilopa is difficult to understand because ugly and beautiful make no sense to him; purity, impurity make no sense to him; good and bad make no sense to him. He has an understanding of the total. Partial is knowledge, understanding is total. And when you look at the total, all distinctions drop: What is ugly and what is beautiful? What is good and what is bad?

All distinctions simply drop if you have a bird's-eye view of the total, then all boundaries disappear. It is just like looking down from an airplane. Then where is Pakistan and where is India? And where is England and where is Germany? All boundaries are lost, the whole earth becomes one.

And if you go still higher in a spaceship and look at it from the moon, the whole earth becomes so small -- where is Russia and where is America? And who is a communist and who is a capitalist? Who is a Hindu and who is a Mohammedan? The higher you go, the less are the distinctions -- and understanding is the highest thing, there is no more beyond it. From that highest peak everything becomes everything else. Things meet and merge and become one, boundaries are lost... an unbounded ocean with no source to it... infinity.

THE SUPREME UNDERSTANDING TRANSCENDS ALL THIS AND THAT. THE SUPREME ACTION EMBRACES GREAT RESOURCEFULNESS WITHOUT ATTACHMENT.

Tilopa says be loose and natural -- but he doesn't mean be lazy and go to sleep. On the contrary, when you are loose and natural much resourcefulness happens to you. You become tremendously creative. Activity may not be there -- action is there. Obsession with occupation may not be there, will not be there, but you become tremendously resourceful, creative. You do millions of things, not because of any obsession but just because you are so filled with energy you have to create.

Creativity comes easy to a man who is loose and natural. Whatsoever he does becomes a creative phenomenon. Wherever he touches, it becomes a piece of art; whatsoever he says becomes a poetry. His very movement is aesthetic. If you can see a buddha walking, even his walking is creativity. Even through his walking he is creating a rhythm, even through his walking he is creating a milieu, an atmosphere around him. If a buddha raises his hand he changes the climate immediately around him. Not that he is doing these things, they are simply happening. He is not the doer. Calm, settled inside; tranquil, collected, together inside, filled with infinite energy overpouring, overflowing in all directions, his every moment is a moment of creativity, of cosmic creativity.

Remember that. It has to be remembered because many people can misunderstand. They can think, "No activity is needed," so they can think, "No action is needed." Action has a different quality altogether. Activity is pathological.

If you go in a madhouse you will see people in activity, every madman doing something, because that is the only way they can forget themselves. You may find somebody washing his hands three thousand times a day because he believes in cleanliness. In fact, if you stop him washing his hands three thousand times a day he will be unable to stand himself, it will be too much. This is an escape.

Politicians, people who are after wealth, power -- they are all mad people. You cannot stop them because if you stop they don't know what to do then; and then they are thrown into themselves, and that is too much.

One of my friends was telling me once that they had to go to a certain party; and they have a very small child, a beautiful child, and of course very active as children are. So they locked the room and told him, "If you behave well and don't create any disturbance in the house, whatsoever you ask we will give you, and within an hour we will be back." The child was allured: whatsoever he can ask will be given. So really he acted well. In fact, he didn't do anything; he simply stood in the corner because, "Whatsoever I do may turn

out... nobody knows, nobody knows about these adult minds -- what is wrong and what is good; and they go on changing their opinions also." So he stood with closed eyes just like a meditator.

And then they opened the door when they came back; he was standing in the corner, stiff. He opened the eyes and looked at them, and they asked, "Did you behave well?"

He said, "Yes, in fact I behaved so well that I couldn't stand myself." It was too much!

People who are too occupied in activities are afraid of themselves. Activity is a sort of escape; they can forget themselves in it. It is alcoholic, it is an intoxicant. Activity has to be dropped because it is pathological, you are ill. Action has not to be dropped, action is beautiful.

What is action? Action is a response: when it is needed you act; when it is not needed you relax. Right now you go on doing things which are not needed; and right now when you want to relax, you cannot relax. A man of action, total action, acts; and when the situation is over he relaxes.

I am talking to you.... Talking can be either activity or action. There are people who cannot stop talking: they go on, they go on. Even if you stop their mouths it will not make any difference INSIDE; they will go on chattering, they cannot stop it. This is activity: a feverish obsession. You are here and I talk to you: even I don't know what I am going to talk about to you. Until the sentence is uttered, even I am not aware what it is going to be. Not only are you the listeners, I am also a listener here. When I have said something then I know that I have said it. Neither you can predict nor can I predict what I am going to say; even the next sentence is not there, it is YOUR situation that brings it.

So whatsoever I say, I alone am not responsible, remember; you are also half responsible for it. It is half-half: you create the situation, I act. So if my listeners change, my talk changes. It depends, because I have nothing preformulated. I don't know what is going to happen, and that's why it is beautiful for me also. It is a response, an act. When you are gone I sit inside my abode, not even a single word floats in the inner sky. It is you.

So sometimes it happens people come to me and say, "We were going to ask a certain question and you answered it." And every day it happens. It is happening: if you have a certain question, you create a climate around you of that question, you come filled with that question. Then what am I to do? I have to respond. Simply your question creates the situation and I have to respond. That's why many of your questions are simply solved. If some question is not solved the reason must be somewhere in you; you may have forgotten it. In the morning it was in the mind but when you entered this room you forgot about it. Or there were many questions and you were not certain exactly which question is to be asked; you were in confusion, vague, cloudy. If YOU are certain about your question the answer will be there.

It is nothing on my part, it simply happens. You create the question, I simply float into it. I have to, because I have nothing to say to you. If I have something to say to you, you are irrelevant; whatsoever question you have doesn't make any sense -- I have my prepared thing in me and I have to tell it to you. Even if you are not there it will not make any sense.

The All-India Radio used to invite me to speak, but I felt it was very difficult because it was so impersonal: talking to nobody! I simply said, "This is not for me. And it is such a strain and I don't know what to do -- there is nobody." So they arranged... they said, "This can be done: from our staff a few people can come and they can sit." But then I told them, "Then you don't give me the subject because those people will give me the subject. This will be totally irrelevant -- anybody sitting there and you have given me a subject to talk on it and nobody is involved in that subject; they are just a dead audience."

When you are there you create the question, you create the situation and the answer flows towards you. It is a personal phenomenon. Then I simply stopped going there. I said, "This is not for me, it is not possible. I cannot talk to machines, because they don't create any situation for me to float in. I can talk only to persons."

That's why I have never written a book. I cannot! -- because for whom? Who will read it? Unless I know that man who will read it, and unless he creates a situation, I cannot write -- for whom? I have written only letters, because then I know that I am writing to somebody. He may be somewhere in the United States, it makes no difference -- the moment I write a letter to him it is a personal phenomenon: he is there. While I am writing he helps me to write. Without him it is not possible; it is a dialogue.

This is action. The moment you are gone, all language disappears from me; no words float, they are not needed. And this should be so! When you walk you use your legs and when you sit in your chair what is the point of moving your legs? It is mad! When there is a dialogue, words are needed; when there is a situation, action is needed. But let the whole decide it; you should not be the deciding factor, you should not decide. Then there are no karmas, then you move, from moment to moment, fresh. The past dies by itself every

moment, and the future is born and you move into it fresh like a child.

THE SUPREME ACTION EMBRACES GREAT RESOURCEFULNESS WITHOUT ATTACHMENT.

Actions happen but there is no attachment; you don't feel, "I have done this." I don't feel I have said this. I simply feel it had been spoken, it has happened. The whole has done it, and the whole is neither me nor you -- the whole is both and neither. And the whole hovers around and the whole decides: you are not the doer. Much happens through you, but you are not the doer. Much is created through you, but you are not the creator. The whole remains the creator -- you become simply vehicles, mediums for the whole. A hollow bamboo... and the whole puts his fingers and his lips on it and it becomes a flute, and a song is born.

From where does this song come? From that hollow bamboo you call a "flute"? No. From the lips of the whole? No. From where does it come? Everything is involved: the hollow bamboo is also involved, the lips of the whole are also involved, the singer is involved, the listener is involved -- everything is involved. Even a small thing can create a difference.

Just a roseflower by the side of the room and this room will not be the same, because the roseflower has his own aura, his own being. He will influence: he will influence your understanding, he will influence whatsoever is spoken by me -- and the total moves, not parts. Much happens but nobody is the doer.

... GREAT RESOURCEFULNESS WITHOUT ATTACHMENT.

And when you are not the doer how can the attachment happen? You do a small thing and you become attached. You say, "I have done this." You would like everybody to know that you have done this and you have done that. This ego is the barrier for the supreme understanding. Drop the doer and let things happen. That's what Tilopa means by being loose and natural.

THE SUPREME ACCOMPLISHMENT IS TO REALIZE IMMANENCE WITHOUT HOPE.

This is a very deep thing, very subtle and delicate. Tilopa says, "What is the supreme accomplishment? It is to realize immanence without hope; that inside, the inner space is perfect, absolute -- without hope. Why does he bring this word "hope" in? -- because with the hope comes future, with the hope comes desire, with the hope comes the effort to improve, with the hope comes the greed for more, with the hope comes discontentment, and then, of course, frustration follows.

He is not saying be hopeless, because that too comes with hope. He is simply saying "no hope"; not hopeful, not hopeless -- because they both come with the hope. And this has become such a great problem for the West, because Buddha says the same, and then Western thinkers think that these people are pessimists. They are not. They are not pessimists, they are not optimists. And this is the meaning of "no hope."

If somebody hopes we call him an optimist. We say about him that he can see the silver lining in the darkest cloud, we say that he can see the morning following the darkest night: he is an optimist. And then there is the pessimist, just the opposite of it. Even in the brightest silver lining he will always see the darkest cloud there. If you talk about the morning he will say, "Every morning ends in the evening." But remember: they may be opposites but they are not really separate; their focus is different but their mind is the same. Whether you see the bright lining, the silver lining in the dark cloud, or you see the dark cloud in the silver lining, you always see the part. Your division is there; you choose, you never see the total.

Buddha, Tilopa, myself, we are neither optimists nor pessimists -- we simply drop hope. With hope they come in -- both the optimist and the pessimist. We simply drop the coin of hope, and both the aspects are dropped with it. This is a totally new dimension, difficult to understand.

Tilopa sees the suchness of things; he is without choice. He sees both the morning and the evening together, he sees both the thorns and the flower together, he sees both the pain and the pleasure together, he sees both the birth and death together. He has no choice of his own. He is neither a pessimist nor an optimist -- he lives without hope. And that is a really wonderful dimension to live in: to live without hope. The very words "without hope" are used... simply inside you it feels it is something so pessimistic, but that is because

of the language -- and what Tilopa is saying is beyond language. He says, THE SUPREME ACCOMPLISHMENT IS TO REALIZE IMMANENCE WITHOUT HOPE. You simply realize yourself as you are in your total suchness, and simply you are that. There is no need for any improvement, change, development, growth, no need. Nothing can be done about it. It is simply the case.

Once you go deeply into this -- that it is simply the case -- suddenly all flowers and all thorns disappear, days and nights disappear, life and death disappear, summer and winter disappear. Nothing is left -- because the clinging disappears. And with the acceptance of whatsoever you are, whatsoever is the case, there is no problem then, no question, nothing to be solved -- you simply are that. A celebration comes; and this celebration is not of hope, this celebration is just an overflowing of the energy. You start blooming. You simply bloom, not for something in the future; you cannot do otherwise.

When one realizes the suchness of being, the blooming happens; one goes on blooming and blooming and celebrating for no visible cause at all. Why am I happy? What have I got that you have not got? Why am I serene and quiet? Have I achieved something that you have to achieve? Have I attained to something that you have to attain? No. I have simply relaxed into the suchness. Whatsoever I am -- good, bad, moral, immoral -- whatsoever I am, I have simply relaxed into the suchness of it. And I have dropped all efforts to improve, and I have dropped all future. I have dropped hope, and with the dropping of hope everything has disappeared. I am alone and simply happy for no reason at all; simply silent because now, without hope, I don't know how to create disturbance. Without hope how can you create disturbance in your being?

Remember this: all effort will lead you to a point where you leave all effort and will become effortless. And the whole search will lead you to a point where you simply shrug your shoulders and sit down under a tree and settle.

Every journey ends in the innermost suchness of being -- and that you have every moment. So it is only a question of becoming a little more aware. What is wrong with you? I have seen millions of people and I have not seen even a single person who has really something wrong, but he creates things. You are creators, great creators of illnesses, wrongs, problems, and then you chase them -- how to solve them? First you create and then you go chasing. Why in the first place create them?

Just drop hope, desire, and simply look at the case that you are already; just simply close your eyes and see who you are, and finished! Even in the blinking of the eye this is possible, it needs no time. If you are thinking it needs time, gradual growth. Then it is because of your mind you will need time, otherwise time is not needed.

THE SUPREME ACCOMPLISHMENT IS TO REALIZE IMMANENCE...

... that all that is to be achieved is in. That is the meaning of immanence: all that is to be achieved is already there inside you. You are born perfect; otherwise is not possible because you are born of the perfect. That is the meaning when Jesus says, "I and my Father are one." What is he saying? He is saying that you cannot be otherwise than the whole because you come out of the whole.

You take a handful of water from the ocean, you taste it: it tastes the same everywhere. In a single drop of seawater you can find the whole chemistry of the sea. If you can understand a single drop of seawater you have understood all seas, past, future, present -- because a small drop is a miniature ocean. And you are the whole in a miniature form.

When you go deeper inside you and realize this, suddenly a laughter happens, you start laughing. What were you seeking? The seeker himself was the sought; the traveler was himself the goal. This is the suprememost accomplishment: to realize oneself, one's absolute perfection, without hope -- because if a hope is there it will stir; it will continually stir in your disturbance. You will start thinking again, "Something more is possible." Hope always creates dreams: "Something more is possible. Of course it is good...."

People come to me and they say, "Meditation is going very well; of course, it is good, but give us some other technique so that we can grow more." Even sometimes people have come to me saying, "Everything is beautiful...." And then they say, "Now what?" Now the hope stirs. Everything is beautiful, then why ask, "Now what?" Everything was wrong, then again you were asking, "Now what?" And now everything is beautiful, again you ask, "Now what?" Now leave it, this hope.

Just the other day somebody came, and said, "Everything is going very beautifully now, but who knows about tomorrow?" Why bring tomorrow in when everything is going absolutely right? Can't you remain

without problems? Now everything is good, but you worry whether it may be good tomorrow or not. If it is good today from where is the tomorrow going to come? It will be born out of today, so why be worried? If today is silent, tomorrow is going to be more silent; it will be born out of today. But because of this worry you can destroy today; then the tomorrow will be there and you will be fulfilled in your frustration and you will say, "This is what I was thinking and worried about -- it has happened." And it has happened because of you. It was not going to happen! Had you remained without the future, it would not have happened.

And this is the self-destructive tendency of the mind, suicidal; and in a way it is very self-fulfilling, so the mind can always say, "I was warning you before. I had warned you beforehand, you didn't listen to me." Now you will think, "Yes, that's right; the mind was warning and I was not listening to it." But it has come only because of the warning of the mind.

Many things happen.... If you go to the astrologers, JYOTISHI, palmists, and they say something to you, when it happens you will think they predicted your future. Just the opposite is the case: because they predicted, your mind got into it and it happened. If somebody says that next month on the thirteenth of March you are going to die, the possibility is there -- not because he had known your future, but because he has predicted the future. Now the thirteenth of March will move in your mind continuously: you will not be able to sleep without it, you will not be able to dream without it, you will not be able to love without it. Twenty-fours hours: "The thirteenth of March and I am going to die." It will become a self-hypnosis, a chanting. It will go round and round; the nearer the thirteenth of March will come, the faster it will move. And it will self-fulfill: thirteenth of March....

It happened once that a German palmist predicted his own death. He had been predicting many people's death and it happened, so he became certain that his prediction was something; otherwise, how was it happening? And he was getting old so a few friends suggested, "Why not predict your own?" So he studied the hands and charts and everything -- all foolish -- and then he decided about his own death: that it was going to happen on such and such a date, six o'clock early in the morning. And then he waited for it. Six was approaching; from five o'clock he was ready, sitting at the clock. Each moment, and death was coming nearer and nearer and nearer. And then came just the last moment -- one moment more and the clock would say it is six, and he is still alive, how is it possible? Seconds started passing, and exactly when the clock struck six he jumped out of the window... because how is it possible.... And of course, he died exactly as predicted.

Mind has a self-fulfilling mechanism. Be alert about it. You are happy; the mind says, "Of course, you are happy, it is okay -- but what about tomorrow?" Now already the mind has distorted, destroyed this moment, it has brought tomorrow in. Now the tomorrow will come out of this mind, not out of that blissful moment that was there.

Don't hope this way or that, for or against, drop all hope. Remain to the moment, in the moment, with the moment, for the moment. There is no other moment than this. And whatsoever is going to happen will happen out of this moment, so why worry? If this moment is beautiful how can the next moment be ugly? From where will it come? It grows, it will be more beautiful -- has to be. There is no need to think about it.

And once you accomplish this, remaining with your innate perfection.... Remember, I have to use words and there is a danger that you may misunderstand. When I say remain with your inner perfection you may be worried because sometimes you may feel that you are not perfect -- then remain with your imperfection. Imperfection is also perfect! Nothing is wrong in it, remain with it. Don't move away from THIS moment; here and now is the whole existence. Everything that has to be accomplished is to be accomplished here and now, so whatsoever is the case, even if you feel imperfect -- beautiful, be imperfect! That's how you are, that is your suchness. You feel sexual -- perfect, feel sexual. That's how you are, that's how God meant you to be. Sad -- beautiful, be sad, but don't move from the moment. Remain with the moment and, by and by, you will feel the imperfection has dissolved into perfection, the sex has dissolved into the inner ecstasy, the anger has dissolved into compassion.

This moment, if you can be your total being, then there is no problem. This is the supreme accomplishment. It has no hope, it need not have. It is so perfect there is no need for hope. Hope is not a good situation; hoping always means something is wrong with you -- that's why you hope for the against, for the opposite. You are sad and you hope for happiness; your hope says that you are sad. You feel ugly and you hope for a beautiful personality; your hope says you are ugly. Show me your hope and I can tell you who you are, because your hope immediately shows who you are -- just the opposite. Drop hope and just be. At first, if you try this, just being, this will happen:

AT FIRST A YOGI FEELS HIS MIND IS TUMBLING LIKE A WATERFALL; IN MID-COURSE, LIKE THE GANGES, IT FLOWS ON SLOW AND GENTLE; IN THE END IT IS A GREAT VAST OCEAN WHERE THE LIGHTS OF SON AND MOTHER MERGE IN ONE.

If you are being here and now, the first SATORI will happen, the first glimpse of enlightenment. And this will be the situation inside:

AT FIRST A YOGI FEELS HIS MIND IS TUMBLING LIKE A WATERFALL...

because your mind starts melting. Right now it is like a frozen glacier. If you remain loose, natural, true to the moment, authentically here and now, the mind starts melting. You have brought sun energy to it. This very being in the here and now conserves such a vast energy. Not moving in the future, not moving in the past, you have so much, tremendous energy in you, that the very energy starts melting the mind.

Energy is fire, energy is of the sun. When you are not moving anywhere, completely still, here and now -- no going, converging upon yourself -- all leakage stops, because leakage is through desire and hope. You leak because of the future. Leakage is because of a motivation: "Do something, be something, have something. Why are you wasting your time sitting? Go! Move! Do!" -- then there is leakage. If you are simply here, how can you leak? Energy converges, falls back upon you, it becomes a circle of fire -- and then the glacier of the mind starts melting.

AT FIRST A YOGI FEELS HIS MIND IS TUMBLING LIKE A WATERFALL....

Everything falls. The whole mind is falling, falling, falling -- you may be scared. Near the first satori the master is needed very very deeply and intimately, because who will tell you, "Don't be afraid; it is beautiful -- fall"?

Just the word "fall" and fear comes in, because falling means falling into an abyss, losing your ground, moving into the unknown. And falling carries a sense of death -- one becomes afraid.

Have you ever gone to some mountains, a high peak, and from there you looked down into the abyss, the valley?Nausea, trembling, fear comes in as if the abyss is death and you can fall into it. When the mind melts everything starts falling, EVERYTHING I say. Your love, your ego, your greed, your anger, your hate -- all that you have been up to now suddenly starts becoming loose and falling, as if the house is falling apart. You become a chaos -- no more order, all discipline falling. You have been maintaining yourself somehow; somehow you were together forcing a control upon yourself, a discipline. Now being loose and natural everything is falling. Many things that you have suppressed will bubble up, they will surface. You will find a chaos all around; you will be just like a madman.

The first step is really difficult to pass through, because whatsoever society has forced on you will fall, whatsoever you have learned will fall, whatsoever you have conditioned yourself will fall. All your habits, all your directions -- all your paths will simply disappear. Your identity will evaporate; you will not be able to know who you are. Up to now you knew well who you were: your name, your family, your status in the world, your prestige, your honor, this and that: you were aware of them. Now suddenly everything is melting, the identity is lost. You knew many things, now you will not know anything. You were wise in the ways of the world; they will fall and you will feel completely ignorant.

This is what happened to Socrates. That was his first satori moment, when he said, "Now I know only one thing, that I don't know anything. Only one knowledge I have, that I am ignorant." This is the first satori.

Sufis have a particular term for this man, this type of man, who comes to this state; they call him MAST, they call him the madman. He looks at you without looking at you. He roams around not knowing where he is going. He talks nonsense. He cannot keep a relevant coherence in his talk. One word and then a gap; then another word absolutely unrelated; one sentence, then another sentence not connected at all -- no coherence, all consistency is lost. He becomes a contradiction; you cannot rely on him.

For these moments a school is needed, where people can take care of you. Ashrams came into existence because of this -- because this man cannot be allowed in the society, otherwise they will think he is mad and they will force him into a prison or a madhouse, and they will try to treat him. They will try to bring him down, back to his normal state -- and he is growing! He has broken all the chains of the society; he has

become a chaos.

Hence my insistence on chaotic meditations. They will help you to come to this first satori. From the very beginning you cannot sit silently; you can befool, but you cannot sit, that is not possible. That can happen only in the second satori. In the first satori you have to be chaotic, dynamic; you have to allow your energies to move so that all strait-jackets around you are broken and all chains are thrown away. You become for the first time an outsider, no more part of the society. A school is needed where care can be taken of you. A master is needed who can say to you, "Don't be afraid," who can tell you to fall easily. Allow it to happen; don't cling to something because that will only delay the moment -- fall! The sooner you fall, the madness will disappear sooner; if you delay, then the madness can be continued for long.

There are millions of mad people in the madhouses in the whole world who are not in fact mad, who needed a master, who don't need a psychotherapist. They have attained their first satori, and all psychotherapies are forcing them back to be normal. They are in a better situation than you; they have reached a growth, but the growth is so outlandish -- it has to be so in the beginning, they are passing the first satori -- and you have made them guilty. You say, "You are mad!" -- and they try to hide it and they try to cling, and the longer they cling, the longer the madness will follow them.

Only just recently a few psychoanalysts, particularly R.D. Laing and others, have become aware of the phenomenon that a few mad people have not fallen lower than the normal, really they have gone beyond the normal. Just a few people in the West, very perceptive people, have become aware of it -- but the East has always been aware, and the East has never suppressed mad people. The first thing the East will do: the mad people have to be brought to a school where many people are working and a living master is there. The first thing is to help them to attain a satori.

Mad people have been respected highly in the East; in the West they are simply condemned, forced to have electric shocks, insulin shocks, forced somehow even if their brains are destroyed -- because now there are surgical things going on. Their brain is operated on and a few parts of the brain are removed. Of course then they become normal, but dull, idiotic, their intelligence is lost. They are no more mad, they will not harm anybody; they will become a silent part of the society -- but you have killed them not knowing that they were reaching a point from where a man becomes superhuman. But of course, the chaos has to be passed.

With a loving master and a loving group of people in a school, in an ashram, it passes easily, everybody takes it easily, helps it; one moves to the second stage easily. This has to happen because all order is imposed on you, it is not real order. All discipline is forced on you, it is not your inner discipline. Before you attain to the inner, the outer has to be dropped; before a new order is born, the old has to cease -- and there will be a gap. That gap is madness. One feels like tumbling, falling like a waterfall into the abyss, and there seems to be no bottom to it.

In mid-course if this point is passed, if the first satori is lived well, then a new order arises that is from within, that comes from your own being. Now it is no more of the society, it is not given to you by others, it is not an imprisonment. Now a new order arises which has a quality of freedom. A discipline comes to you naturally, it is of your own. Nobody asks it of you, nobody says, "Do this!" -- you simply do the right thing.

IN MID-COURSE, LIKE THE GANGES, IT FLOWS SLOW AND GENTLE....

The tumbling, the roaring waterfall has disappeared, the chaos is no more. This is the second satori. You become like the Ganges, flowing gently, slowly; not even a sound is created. You walk like a bridegroom, silently, gracefully. An absolutely new charm happens to your being -- grace, elegance. This is the second stage in which we have caught all the buddhas in the statues; because the third cannot be caught, only the second or the first.

All the buddhas, TIRTHANKARAS of the Jainas -- go and look at their statues: the elegance, the grace, the subtle roundness of their bodies, feminine. They don't look masculine, they look feminine; a roundness, their curvature is feminine. That shows their inner being has become very slow, very gentle; nothing of aggression in them.

Zen masters -- Bodhidharma, Rinzai, Bokuju -- they have been pictured in the first state. That's why they are so ferocious. They look like roaring lions, they look like they will kill you. If you look at their eyes, their eyes are volcanoes, fire jumps at you; they are like shocks. They have been pictured in the first satori state for certain reasons, because Zen people know that the first is the problem; and if you know

Bodhidharma in this state, when the same state will happen to you you will understand not to be afraid; even Bodhidharma.... But if you have been always watching buddhas and tirthankaras in their silent and slow-flowing rivers and their feminine grace, you will become very much afraid when ferociousness comes to you, when you become like a lion -- exactly: one starts roaring. You become a waterfall -- tremendous!

That's why in Zen the ferocious state has been pictured more and more. Of course there were buddhas in the shrine, but that is the next state. And that is not a problem at all; when you become silent there is no problem. In India the second stage has been emphasized too much and that became a barrier, because one should know from the very beginning how things are. A buddha is already an accomplished being. It can happen to you, but in the gap from you to Buddha something else is going to happen -- and that is complete madness.

What happens when you accept all madness, you allow it? -- it subsides by itself. The old order that society forced, goes, simply evaporates. Old knowledge is no more there; all that you knew about the scriptures is no more there. There is a Zen monk burning all scriptures -- his picture is one of the most famous pictures. That comes in the first state. One burns all the scriptures, one throws all knowledge; everything that has been given to you looks rubbish, rot. Now your own wisdom is arising; there is no need to borrow it from anybody. But it will take a little time, just like a seed takes time, to sprout.

If you can manage to pass through the chaotic state, then the second follows very very easily, automatically, of its own accord. You become silent, everything is calmed down, just like the Ganges when it comes to the plains. In the hills it is roaring like a lion, falling from great heights into depths, much turmoil; and then it comes to the plains, leaves the hills. Now the terrain changes, now everything flows silently. You cannot even see whether it is flowing or not; everything moves as if it is not moving, at ease.

Attain to inner accomplishment, innate, with no hope -- not going to any goal, not in any hurry, no haste; just enjoying... each moment.

LIKE THE GANGES, IT FLOWS SLOW AND GENTLE.

This second stage has the quality of absolute silence, calm, quietude, tranquility, collectedness, at-homeness, rest, relaxation.
And then:

IN THE END IT IS A GREAT VAST OCEAN WHERE THE LIGHTS OF SON AND MOTHER MERGE IN ONE.

Then suddenly, flowing silently, it reaches to the ocean and becomes one with the ocean -- a vast expanse, no boundaries. Now it is no longer a river, now it is no longer an individual unit, now there is no ego.

Even in the second stage there is a very very subtle ego. Hindus have two names: one they call AHAMKAR, ego, that's what you have; the second they call ASMITA, amness, no ego. When you say, "I am," not the "I," but simply "am," amness, they call it asmita. It is a very very silent ego, nobody will feel it, it is very passive, not aggressive. It will not leave any trace anywhere, but it is still there. One feels one is.

That's why it is called the second satori: the Ganges is flowing silently of course, at home, at peace, but still it is; it is asmita, it is amness. The "I" has dropped and all the madness of the "I" has gone; the aggressive, the ferocious "I" is no more there, but a very silent amness follows, because the river has banks and the river has boundaries. It is still separate, it has its own individuality.

With the ego, personality drops but individuality remains. Personality is the outer individuality. Individuality is the inner personality. Personality is for others, it is a showroom thing, a display. That has dropped; that is the ego. But this inner feeling, "I am" or rather "am," is not for display, nobody will be able to see it. It will not interfere with anybody's life; it will not poke its nose into anybody's affairs. Simply it moves, but it is still there -- because the Ganges exists as an individual.

Then the individuality is also lost. That is the third word: ATMA. Ahamkar is ego, the "I-ness"; the "am" is just a shadow of it, the "I" is focused. Then the second state, asmita: the "I" has dropped; now the amness has become the total, not a shadow. And then atma: now the amness has also dropped.

This is what Tilopa calls no-self. You ARE, but without any self; you are, but without any boundaries. The river has become the ocean; the river is in the ocean, it has become one with it. The individuality is no

more there, no boundaries, but the being exists as a nonbeing. It has become a vast emptiness. It has become just like the sky.

The ego was like black clouds all over the sky. The amness, asmita, was like white clouds in the sky. And atma is as if without clouds, only the sky has remained.

IN THE END IT IS A GREAT VAST OCEAN WHERE THE LIGHTS OF SON AND MOTHER MERGE IN ONE.

Where you come back to the original source, the mother, the circle is complete. You have come back home, dissolved with the original source. The Ganges has come to Gangotri, the river has come to its original source: the complete circle. Now you are, but in such a totally different sense that it is better to say that you are not.

This is the most paradoxical state because it is most difficult to bring it into language and expression. One has to taste it. This is what Tilopa calls Mahamudra -- the great orgasm, the ultimate orgasm, the supreme orgasm. You have come back from where you had gone. The journey is over, and not only the journey is over, but also the journeyman is no more. Not only the journey is over as a path, but the goal is also over.

Now nothing exists and everything is.

Remember this distinction. A table exists, a house exists -- but God IS; because a table can go into nonexistence, a house can go into nonexistence, but the God cannot. So it is not good to say that God exists; God simply is. It cannot go into nonexistence. It is pure isness. This is Mahamudra.

All that exists has disappeared, only isness remains.

The body has disappeared, it existed. The mind has disappeared, it existed. The path has disappeared, it existed. The goal has disappeared. All that existed has disappeared, only purity of isness is there -- an empty mirror, an empty sky, an empty being.

This is what Tilopa calls Mahamudra. This is the supreme, the last, there is no beyond to it. It is the very "beyondness."

Remember these three stages; you will have to pass through them. Chaos, everything gone topsy-turvy; you are no more identified with anything, everything has become loose and fallen apart -- you are completely mad. Watch it, allow it, pass through it, don't be scared; and when I am here you need not be scared. I know it will pass, I know it always passes, I can assure you. And unless it passes, the grace, the elegance, the silence of a buddha will not happen to you.

Let it pass. It will be a nightmare, of course, but let it pass. With that nightmare all your past will be cleansed. It will be a tremendous catharsis. All your past will pass through a fire, but you will become pure gold.

Then comes the second state. The first has to be passed because you may get scared and run away from it. The second also has a different kind of danger, an absolutely different kind; not at all a danger. The first has to be passed; you have to be aware that it will pass. It will pass, just time is needed, and trust. The second has a different kind of danger: you would like to cling to it because it is so beautiful; one would like to be in it forever and ever. When the inner river flows calm and quiet one wants to cling to the banks; one wants not to go anywhere else, this is so good. In a way it is a greater danger.

A master has to assure you that the first will pass, and a master has to force you so that you don't cling to the second, because if you cling, the Mahamudra will never happen to you. There are many people clinging to the second, they are hanging on to it. There are many people who are hanging on to the second because they have become so attached to it. It is so beautiful one would like to fall in love with it; one falls automatically. Aware, remain aware -- that too has to be passed. Watch so that you don't start clinging.

If you can watch your fear with the first and your greed with the second.... Remember, fear and greed are two aspects of the same coin. In fear you want to escape from something, in greed you want to cling to it, but they are both the same. Watch fear, watch greed and allow the movement to continue; don't try to stop it. You can become stagnant, then the Ganges becomes not a flowing thing -- a stagnant pool. Howsoever beautiful, it will be dead soon. It will become dirty, it will dry up and soon all that was gained will be lost.

Go on moving. The movement has to be eternal -- keep it in mind. It is an endless journey, more is always possible; allow it to happen. Don't hope for it, don't ask for it, don't go ahead of yourself, but allow it to happen, because then the third danger comes when the Ganges falls into the ocean, and that is the last

because you will be losing yourself.

That is the ultimate death. It appears like the ultimate death. Even the Ganges shudders, trembles before it falls; even the Ganges looks backwards, thinks of past days and memories, and the beautiful time on the plains and the tremendous energy phenomenon in the hills and the glaciers. At the last moment when the Ganges is going to fall into the ocean, it lingers a little while more. It wants to look back, think over memories, beautiful experiences. That has to be also watched. Don't linger.

When the ocean comes, allow: merge, melt, disappear.

Only at the last point can you say goodbye to the master, never before it. Say goodbye to the master and become the ocean. But up to that moment you need the hand of somebody who knows.

There is a tendency in the mind to avoid intimate relationship with the master; that's what becomes a barrier in taking sannyas. You would like to remain uncommitted; you would like to learn, but you would like to remain uncommitted. But you cannot learn, that is not the way; you cannot learn from the outside. You have to enter the inner shrine of a master's being. You have to commit yourself. Without it you cannot grow.

Without it you can learn a little bit from here and there, and you can accumulate a certain knowledge -- that will not be of any help, rather it may become an encumbrance. A deep commitment is needed, a total commitment in fact, because there are many things going to happen. And if you are just outside on the periphery, just learning as a casual visitor, then much is not possible, because what will happen to you when the first satori comes? What will happen to you when you go mad? And you are not losing anything when you commit yourself to a master because you don't have anything to lose. By your commitment you are simply gaining; you are not losing anything because you don't have anything to lose. You have nothing to be afraid of. But still, still one wants to be very clever, and one wants to learn without commitment. That has never happened, because it is not possible.

So if you are really authentically, sincerely a seeker, then find someone with whom you can move in a deep commitment, with whom you can take the plunge into the unknown. Without it you have wandered for many lives and you will wander. Without it the supreme accomplishment is not possible. Take courage and take the jump.

Tao: The Golden Gate, Vol 1

Discourses on Ko Hsuan's The Classic of Purity
Talks given from 11/06/80 am to 20/06/80 am
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THE VENERABLE MASTER SAID:

THE SUPREME TAO IS FORMLESS, YET IT PRODUCES AND NURTURES HEAVEN AND EARTH.
THE SUPREME TAO HAS NO DESIRES, YET BY ITS POWER THE SUN AND MOON REVOLVE IN THEIR ORBITS.
THE SUPREME TAO IS NAMELESS, YET IT EVER SUPPORTS ALL THINGS.
I DO NOT KNOW ITS NAME BUT FOR TITLE CALL IT TAO.

THE CLASSIC OF PURITY is one of the most profound insights into nature. I call it an insight, not a doctrine, not a philosophy, not a religion, because it is not intellectual at all; it is existential. The man who is speaking in it is not speaking as a mind, he is not speaking as himself either; he is just an empty passage for existence itself to say something through him.

That's how the great mystics have always lived and spoken. These are not their own words -- they are no more. they have disappeared long before; it is the whole pouring through them. Their expressions may be different, but the source is the same. The words of Jesus, Zarathustra, Buddha, Lao Tzu, Krishna, Mohammed are not ordinary words; they are not coming from their memory, they are coming from their experience. They have touched the divine, and the moment you touch the divine you evaporate, you cannot exist any more. You have to die for God to be.

This is a Taoist insight. Tao is another name for God. far more beautiful than God because God, the word "God", has been exploited too much by the priests They have exploited in the name of God for so long that even the word has become contaminated -- it has become disgusting. Any man of intelligence is bound to avoid it because it reminds him of all the non.sense that has happened on the earth down the age.s in the name of God, in the name of religion. More mischief has happened in the name of God than in any other name.

Tao in that sense is tremendously beautiful. You cannot worship Tao because Tao does not give you the idea of a person. It is simply a principle, not a person. You cannot worship a principle -- you cannot pray to Tao. It will look ridiculous, it will be utterly absurd, praying to a principle. You don't pray to gravitation, you cannot pray to the theory of relativity.

Tao simply means the ultimate principle that binds the whole existence together. The existence is not a chaos that much is certain; it is a cosmos. There is immense order in it, intrinsic order in it, and the name of that order is Tao. Tao simply means the harmony of the whole. No temples have been built for Tao; no statues, no prayers, no priests, no rituals -- that's the beauty of it. Hence I don't call it a doctrine, nor do I call it a religion, it is a pure insight. You can call it Dharma; that is Buddha's word for Tao. The word in English that comes closer or closest to Tao is "Nature" with a capital N.

This profound insight is also one of the smallest treatises ever written. It is so condensed -- it is as if millions of roses have been condensed in a drop of perfume. That's the ancient way of expressing truth: because books were not in existence, people had to remember it.

It is said that this is the first mystic treatise ever written down as a book. It is not much of a book, not more than one and a half pages, but it existed for thousands of years before it was written. It existed through private and personal communion. That has been always the most significant way to transmit truth. To write it down makes it more difficult because then one never knows who will be reading it; it loses all personal contact and touch.

In Egypt, in India, in China, in all the ancient civilizations, for thousands of years the mystic message was carried from one person to another, from the Master to the disciple. And the Master would say these things only when the disciple was ready, or he would say only as much as the disciple could digest. Otherwise words can also produce diarrhea they certainly do produce it -- our century suffers very much from it. All the mystics for centuries resisted writing down their insights.

This was the first treatise ever written; that's its significance. It marks a certain change in human

consciousness, a change which was going to prove of great importance later on because even though it is beautiful to commune directly, person to person, the message cannot reach many people; many are bound to miss. Yes, it will not fall in the wrong hands, but many right hands will also remain empty. And one should think more of the right hands than of the wrong hands. The wrong people are going to be wrong whether some profound insight falls in their hands or not, but the right people will be missing something which can transform their being.

Ko Hsuan, who wrote this small treatise, marks a milestone in the consciousness of humanity. He understood the significance of the written word, knowing all its dangers. In the preface he writes: "Before writing down these words I contemplated ten thousand times whether to write or not, because I was taking a dangerous step." Nobody had gathered that much courage before.

Ko Hsuan was preceded by Lao Tzu, Chuang Tzu, Lieh Tzu. Even they had not written anything; their message was remembered by their disciples. It was only written after Ko Hsuan took the dangerous step. But he also says, "Ten thousand times I contemplated," because it is no ordinary matter. Up to that moment in history no Master had ever dared to write anything down, just to avoid the wrong people.

Even a man like Buddha contemplated for seven days before uttering a single word. When he attained to enlightenment for seven days he remained utterly silent. wavering whether to say anything or not. The question was: Those who cannot understand, what is the point of saying to them such profound insights? They will misunderstand, they will misinterpret, they w ill do harm to the message. Rather than allowing the message to heal them they will wound the message itself -- they will manipulate the message according to their minds, prejudices. Is it right to allow the message to be polluted by foolish people, by mediocre people, by stupid people?

Buddha was hesitant, very hesitant. Yes, he also thought of the few people who would be able to understand it, but then he could see that "Those people who will be able to understand my words will be able to find truth on their own because they cannot be ordinary people, they will be super-intelligent people, only then will they be able to understand what I am saying to them. If they can understand my words they will be able to find their own way, they will be able to reach the truth on their own, so why bother about them? Maybe it will take a little longer for them. So what? -- because there is eternity, time is not short. But the message, once it gets into the wrong hands, will be corrupted forever." Even to utter he was hesitant.

I can understand Ko Hsuan's contemplating over the matter ten thousand times -- whether to write it down or not -- because when you say something to people, if they are stupid people, they are bound to forget it very soon. If they are mediocre people they will not bother even to listen; they won't care. But once it is written down then they will read it, study it; then it will become part of their schools, colleges and universities, and stupid scholars will ponder over it and they will write great scholarly treatises on it. People who know nothing will be talking about it for centuries and the truth will be lost in all that noise that scholars make -- they will argue for and against.

It is said that once a disciple of the devil came running to him and he said, "What are you doing sitting here under this tree? Have you not heard? -- one man has found truth! We have to do something, and urgently, because if this man has found truth our very existence is in danger, our very profession is in danger. He can cut our very roots!"

The old devil laughed. He said, "Calm down, please. You are new, that's why you are so disturbed by it. Don't be worried. I have got my people, they have already started working."

The disciple asked, "But I have not seen any of our people there."

The devil said, "I work in many ways. Scholars are there, pundits are there, philosophers are there, theologians are there. Don't be worried. They will make so much noise for and against, they will create so much argumentation that the still small voice of truth will be silenced by them. We need not worry. These scholars and pundits and these professors are my people: I work through them -- they are in my service, they are my secret agents. Don't be worried. You may not have seen my well-known disciples there because I cannot go directly, I have to go in disguise. And I have arrived there and my people have started working -- they have surrounded the person. He cannot do any harm. And soon he will be dead -- he is old -- and then my people will be his apostles, his priests, and they will manage the whole affair."

Priests are in the service of the devil, not in the service of God. The so-called great scholars who go on and on with logic-chopping, hair-splitting arguments are in the service of the devil, not in the service of God.

Once you write down something you are giving a chance to these people; they will jump upon the opportunity, they won't miss the opportunity. They will mess the whole thing up, they will create great confusion around it. That is their expertise.

Hence I can understand Ko Hsuan contemplating ten thousand times whether to write it or not. But finally he decided to write and I think he did the right thing. One should never be afraid of darkness. Light, howsoever small, is far more powerful than darkness howsoever big, howsoever old. In fact, darkness has no power, light has power.

These words are powerful words. And the way mystics speak the truth, it is almost beyond the scholars; they really cannot destroy its beauty. In fact, they cannot even touch its truth; it is impossible for them for the simple reason that the mystics speak in a paradoxical language, they don't speak logically. Hence they are beyond the grasp of the scholars. The scholars can only see contradictions in them because the scholar functions through logic and all the mystic expressions are paradoxical -- illogical or supralogical. And particularly Taoist sayings are superb in that way -- nobody has been able to transcend their paradoxes. Even in this small treatise you will come across paradoxes almost in every sentence, in every utterance.

That, too, has to be understood. Why do mystics speak in paradoxes? To remain unavailable to the scholars. The paradox can be understood only by a meditator; it can never be understood by a person who lives in the head, in the mind. Unless you have tasted something of the no-mind, you cannot understand a paradox. That is a safeguard, that is an inbuilt safeguard: speak paradoxically, speak as if you are almost mad.

Once a journalist came to see George Gurdjieff. He was drinking his morning tea. He always avoided journalists because they are the most stupid people around, and his way of avoiding them was unique. He asked the woman disciple who was pouring tea for him, as the journalist sat by his side, "What day is it today?"

And the woman said, "Today is Saturday."

And Gurdjieff became so angry that he went into a rage and threw the cup on the floor. The cup was shattered into thousands of pieces. The journalist became very much afraid... because it WAS Saturday.

And Gurdjieff said, "You always go on talking nonsense to me! Just the other day you were telling me that it was Friday and now today it is Saturday? How can it be? How can Saturday come after Friday?"

The journalist thought this man was mad. He simply escaped without even saying goodbye, and Gurdjieff had a good laugh. The woman was very much shocked. She was new; she did not know that this was his way of avoiding wrong people. She said, "But why did you become so angry?"

He said, "You will understand if you remain here a little longer. Now this man will never come back; for his whole life I have put him off. And he will go and spread rumors about me to his professional colleagues, so not only has he been thrown out, many more who may have bothered me will never come here."

He was thought to be a madman, utterly mad.

The paradoxical statements of the mystics have a purpose. The purpose is: the scholars avoid them. The moment they come across a mystic, deep down they know this man is mad -- they won't bother about such a man. Secondly: the paradox is the only way to indicate something that is really true. Logic is always half, it never takes in the whole, it cannot take in the whole. Life consists of polarities: just as electricity consists of positive and negative poles, the whole of life consists of polarities. And polarities are only apparently opposite to each other; deep down they are not opposite to each other. Deep down, for those who understand, for those who have the intelligence to see that deeply, they are not opposites, they are complementaries.

But for that you will need a deep experience of meditation; mind only won't help. Mind will say, "These are contradictory statements. This man is saying one thing at the beginning of the sentence and by the time he ends the sentence he has uttered just the opposite." But the mystic knows what he is doing: he is trying to put the whole truth in it. But the whole truth can be understood only by a person who has tasted something of the whole.

Mind always splits things: it divides, it separates, it functions like a prism. When a white sunray passes through the prism it becomes divided into seven colors. That's how a rainbow is created: it is created by very small drops of water hanging in the air; those drops of water function like prisms and the sunrays passing through them become divided into seven colors. The mind is a prism: it divides everything into

MANY. The truth is one, but if you look through the mind everything appears to be many. And the mystic's way of saying things is such that he wants to put all the colors of the rainbow again back together as they were in the very beginning before passing through the prism.

Because of this paradoxical way of expression scholars avoid them. People who live in the mind cannot comprehend them; it is a safeguard. That's how such beautiful treatises have survived for centuries.

Ko Hsuan is simply writing it, remember it; he is not the creator of the treatise. He has also experienced the same truth because the truth is always the same whoever experiences it. Whenever one experiences it it is always the same, it does not change; time makes no difference. But what he is saying has been transferred by word of mouth for centuries, maybe for thousands of years. That's why we don't exactly know whose words they are.

He simply says:

THE VENERABLE MASTER SAID...

WHO IS THIS MASTER? Nothing is said about him. Perhaps the Master simply represents all the Masters of the past and all the Masters of the present and all the Masters of the future. Maybe it simply represents the essential wisdom -- not any particular person, but simply the principle.

Nothing is known about Ko Hsuan, nothing at all. Hence for at least a few centuries it had been thought that these words belonged to Lao Tzu. But Lao Tzu has a different way of speaking, a totally different way; these words can't be coming from Lao Tzu. We have gone into the words of Lao Tzu; he is even more mad than Ko Hsuan, he is even more mystical. And it is a well known fact that he never wrote anything other than TAO TE CHING, and that too he wrote under pressure, at the last moment, when he was leaving China to die in the Himalayas.

He had decided to die in the mountains, and one cannot find a more beautiful place to die than the Himalayas -- the silence of the Himalayas, the virgin silence, the beauty, nature in its most profound splendor. So when he became very old he said to his disciples, "I am going to the Himalayas to find a place where I can disappear into nature, where nobody will know about me, where no monument will be made in honor of me, no temple, not even a grave. I simply want to disappear as if I had never existed."

When he was passing through the country he was stopped at the border because the king had alerted all the borders and ordered that "If Lao Tzu passes out of the country through any gate he should be prevented unless he writes down whatsoever he has experienced." His whole life he had avoided it. In the end, it is said, because he was caught on the border and they wouldn't allow him to go to the Himalayas, he stayed in a guard's but for three days and just wrote down the small treatise, TAO TE CHING.

So this cannot be that THE CLASSIC OF PURITY belongs to Lao Tzu. But because nothing much is known about Ko Hsuan, people used to think that they must be words of Lao Tzu and Ko Hsuan must be a disciple of Lao Tzu who has simply written them down -- the notes of a disciple. That's not so. Ko Hsuan himself is a Master in his own right.

In his preface to this small treatise he says a few things which have to be remembered. First he says: "When I attained to union with Tao I meditated upon this insight ten thousand times before writing it down." He says, "When I attained to union with Tao..." He is not just a disciple, he is an enlightened man. He has attained to union with Tao. He is not writing notes heard from somebody else, he has experienced it himself. He has attained to the ultimate union with Tao: he has become one with nature.

He says in the preface, "It is only for the seekers of the beyond; the worldly cannot understand it." He makes it clear in the preface that if you are a worldly man it is better not to bother about it. Don't waste your time, it is not meant for you, it will not be of any use to you. It may even confuse you, it may even distract you from your wordly affairs. It is better not to get involved with things in which you are not really interested. It is better not to be accidental.

There are many people who are accidental, just by the way. They will meet somebody and they will become interested.

Just the other day I received a letter from Amritsar. From the International Hotel in Amritsar a man writes... You will be surprised to know that when I was talking about THE DHAMMAPADA, the last series, I mentioned a man, Michael Tomato, who had written to me from a hotel in Bangalore because he came across a sannyasin who told him that in my ashram, in Sufi dancing, his president, Reverend Canon Banana, was being laughed at. He became angry. He wrote a very angry letter to me saying: "This is not

good that you should allow such things in your ashram, because it is insulting to our great nation of Zimbabwe."

The nation was born just seven days before that and this man, Reverend Banana, had become president just two days before Michael Tomato met this sannyasin -- just two days before that -- and we have been using the word "banana" in Sufi dancing for years! In fact, it may be because of our prayers that one of the bananas has become the president, because prayers have their own ways of working miracles.

That time I told you that this man was angry and that his name was Michael Tomato, and just jokingly I mentioned that soon another letter would be coming to me from a certain Michael Potato. It has come! This letter comes from the Amritsar International Hotel. Two sannyasins are staying there and this man saw them. This man comes from the West, but he has become a converted Sikh. Seeing two orange people he became interested; he introduced himself. And those sannyasins must have wondered when they heard his name, Michael Potato Singh, because now he has become a Sikh. They said, "Wait, we've got the tape -- you listen to it!"

He listened to the tape and he thought, "This is a miracle! How did Osho know about me?" So he has dropped his new religion. He is coming here! Soon he will be here.

Now these are accidental people. I was just joking, in a way knowing perfectly well that in this big earth there must be someone who is known as Michael Potato, but I was not hoping that so soon, just after one month, we would find him! Now, he had become a Sikh, so he dropped Sikhism. He writes: "I have cut my hair and I am coming, and I want to be a sannyasin because you are the right man I have been searching for my whole life."

These are accidental people. This is not the way to grow. These people are like driftwood: they simply go on moving with any wave, they are just at the mercy of the winds, having no sense of direction.

Ko Hsuan says: "It is only for the seekers of the beyond." He makes it clear that if you are a seeker of the beyond, if you are ready to risk... because the search for the beyond is risky. It is the greatest adventure, tremendously ecstatic, but not easy at all; it is arduous too. It has its ecstasy, it has its agonies -- it has its own cross. Of course, resurrection comes through it, but it cannot happen unless you are crucified. So he makes it clear that it is only for the seekers.

One has to be very certain about oneself whether one is a seeker or not. Are you really interested in truth? -- because every child is distracted from the very beginning. No child seems to be interested in God, but parents go on forcing the idea of God on every child. If by chance you happen to be born in a family of atheists, then they impose the idea of atheism on you. If you are born in a communist country, then of course communism will be imposed upon you. If not the Bible, then DAS KAPITAL. If not the holy trinity, then the unholy trinity of Marx, Engels and Lenin, but something is bound to be imposed upon you.

No parent is loving enough to leave you alone to yourself to grow, to help you, to nourish you and to give you total freedom to be yourself, authentically yourself. Hence there are many people who think they are seekers of God -- they are not. Their whole seeking is an imposed phenomenon, a conditioning. And if you are only searching for God because you have been told, you have been continuously told again and again, then the word has become a reality in you but it is not part of you, it is not intrinsic; it has come from the outside. You are just like a parrot -- or maybe even parrots are more intelligent than you are.

An overly enthusiastic Italian communist finds a parrot who can sing the popular communist song "Bandiera Rosa". He buys it and takes it home, but after a few days the wife can no longer stand it. The parrot keeps singing the song the whole day long.

In a moment of rage she knocks the parrot over and then covers it with a cloth. When the husband comes back she tells him everything.

In despair the man lifts the cloth to see how the parrot is.

Opening one eye the parrot whispers, "Hey, comrade, are those dirty fascists gone-a?"

Even parrots are far more intelligent than so-called human beings. They go on simply repeating cliches that have been handed over to them by their parents and the priests and the teachers, schools, colleges, universities. This whole society goes on conditioning you in a certain way, and after twenty-five years of conditioning, if you forget what you really want to do, what you really want to be, it is natural.

The first thing to be decisive about is whether there is a deep longing to know the truth. Are you ready to risk everything for it, even your life if the need arises? If it is so, "Then," Ko Hsuan says, "These words are for you." If you are only a worldly person -- by "worldly" he means one who is interested in money,

power, prestige -- then it would be better if you don't bother about such great things; they are not for you -- at least not yet.

You have to become fed up with all your so-called worldly desires. First go into those desires. Unless you become tremendously frustrated, unless you see that they are all futile: that whether you succeed or fail you always fail; that whether you have money or you are poor you are always poor; that whether you are a beggar or an emperor you are always a beggar... When that insight dawns on you, then only you can really become a seeker of the beyond. Otherwise, if you pretend to be a seeker of the beyond, you will bring your whole world with you, you will bring all your desires with you.

That's why people think of God, of heaven. It is not that they are interested in God and heaven, they are only interested in power, prestige. Maybe they are afraid of death and out of fear and out of greed they start praying to God. But a prayer that arises out of fear and greed is not prayer at all.

A real prayer arises out of gratitude, never out of fear and greed. A real prayer arises out of love for truth, whatsoever it is. Otherwise your worldly desires will again be projected onto God, onto heaven.

If you look into the descriptions of paradise of different religions and different countries you will be surprised: what they desire is projected. For example, the Tibetan paradise is described as warm -- obviously, because Tibetans suffer from cold so much that they would like heaven to be full of sun and warmth so that they can at least take a bath every day. In Tibet the scriptures say that it is your duty to take one bath at least every year!

The Indian paradise is cool, in fact, air-conditioned. They did not know the word at that time so it is "air-cooled". It is bound to be so -- India has suffered so much from heat. And you know through your own experience now that all that the Indian mind wants is a little shade and coolness. So the Indian paradise is always full of cool breezes and there are big trees, so big that a thousand bullock carts can rest under a single tree. The Indian idea of shade and coolness...

The Tibetan hell is absolutely icy and the Indian hell is full of fire.

Now, there cannot be so many hells and so many paradises; these are our projections. Whatsoever we desire we project onto heaven and whatsoever we are afraid of we project onto hell. Hell is for others, for those who don't believe in our ideology, and paradise is a reward for those who believe in our ideology -- the same worldly things. These are not religious people.

In the Mohammedan heaven there are streams of wine. This is very strange: here you condemn wine -- it is a sin -- and there you reward your saints with wine!

All the paradises of all countries are full of beautiful women because they are all created by men, so I have never come across a description of beautiful men. If women... and, of course, sooner or later the Lib women are going to write about their own paradise. They won't talk about beautiful women, they will talk about beautiful men -- henpecked husbands, always following the women like shadows, obedient, etcetera, etcetera, just like servants. That's how women have been painted by men in their heaven. And they are always young, they never grow old. This is strange!

If you look at the idea of God, all the religions think of God as a very very old man. Have you ever thought of God as a young man? No country has ever thought of God as a young man because you cannot trust young people: they are dangerous and they are a little foolish, too. A wise man has to be very old, so God is very old. But the women he is surrounded with are all very young, in fact, stuck at the age of eighteen; they don't grow beyond that. Very stagnant! They must be getting tired of remaining eighteen for millions of years!

But this is man's idea: here the saints renounce women, they renounce sex; they condemn sex, they praise celibacy -- and, of course, they are hoping they will be paid well, they will be rewarded. These are our worldly desires again coming back from the unconscious; you cannot push them away. Unless you have encountered them, unless you have watched them, you cannot just repress them.

Ko Hsuan is right: he says, "The worldly cannot understand it." They are bound to misunderstand.

The new patient comes into the analyst's office. He is a theologian, a great scholar, and a philosopher. He says, "Doctor, I came here because everybody says I think too much of myself."

"Let's get into this," says the doctor. "To analyze your problem it is necessary that you tell me your story; it is necessary that you tell me your problem from the very beginning."

"Okay," says the professor, and sitting down continues. "In the beginning all was darkness."

You see? And he has come to tell the analyst, "People think I think too much of myself." And he really

begins from the very beginning! His understanding is bound to remain with him wherever he goes, whatsoever he does. Whatsoever he chooses is going to be out of his mind and mentality.

A jealous Italian husband comes home early one night. He finds his wife in bed, smoke hanging in the bedroom. Suspicious, he starts beating his wife.
"I swear-a I'm alone!" cries the wife. "Don't-a beat-a me! You might-a be punished. Remember, up-a there, there is-a someone who knows-a everything!"
From the top of the closet a male voice says, "Yes, but the one under the bed knows even more!"

How long can you repress? How long can you hide? It is going to come up, if not from the front door then from the back door.

Two madmen looked at the clock: it is twelve o'clock.
One says, "It is midday."
The other says, "It's midnight."
The discussion becomes so heated that they decide to ask the director. "Is it midday or midnight, sir?" they ask him
The director looks at his watch and says, "Well, I don't know -- it's stopped."

In a madhouse you can't expect the director to be less mad than the other madmen. In fact, he may be the director because he is more mad! He may be the oldest inmate, hence he has been chosen to be the director.

The father calls his son and asks him, "Is it true that you are planning to leave home as Mother tells me?"
"Well, yes," the boy firmly replies.
"Well," says the father in serious voice, "when you decide to go, tell me -- I'll come with you!"

Ko Hsuan says in his preface: "I received it from the divine ruler of the Golden Gate."

Truth is always a gift, it is not an achievement because all achievements belong to the ego and truth cannot be part of-your ego trip. Truth happens only when the ego is dropped, so you cannot say, "I have achieved it," you can only say, "It has been given." It is a gift. Ko Hsuan is right: he says, "I received it..." Hence, remember it, you have to be at the receiving end. You are not to be aggressive about truth. The real seeker is not an achiever, he is not aggressive he is not masculine, he becomes feminine. He is just like a womb -- he receives. He empties himself totally so that space is created to receive.
And that's the whole art of meditation. That's what we are doing here, and that's what for centuries mystics have been doing and Masters have been telling their disciples to do: Empty yourself totally, become a nothingness. And the moment you are totally nothing, at that very moment, truth descends in you; you become full of it. First you have to be empty of yourself and then you become full of God, Tao, Dharma, or whatsoever name you would like to choose for it.
He says: "I received it from the divine ruler of the Golden Gate." This is a mysterious saying, "the Golden Gate." That is Taoist way of saying that God is not really a person but a gate, an opening into existence, and if you are empty, the door opens WITHIN vou. It is your ego that is blocking the door, it is you who are blocking the door; except you there is no hindrance. Remove yourself, don't come in between and suddenly the Golden Gate opens. And it is called golden because the moment you pass through it you are pure gold. The dust disappears, is transmuted, is transformed; it becomes divine.
This is the definition of alchemy: transforming dust into the divine, transforming base metal into gold. And it happens simply by becoming a receiver. You have to be utterly a non-entity.
Ko Hsuan says: "It has been previously only transmitted by word of mouth. Those who will be able to comprehend the meaning will become ambassadors of the divine and enter the Golden Gate."
This small preface says: "Those who will be able to comprehend it, understand it, will become ambassadors of the divine..." Not that they HAVE to become, they WILL become so naturally, without any effort, effortlessly. They will start radiating God, they will start radiating light, they will become luminous. Miracles will start happening through them without any effort.
It is said that many miracles happened in Ko Hsuan's life. They are the same miracles which have been

happening to many mystics. For example, it is said he was able to walk on water. The same is said about Jesus. It is not a fact, remember -- Jesus is not so foolish, neither is Ko Hsuan so foolish as to walk on water. There is no need to walk on water. Then what does it mean? It is a poetic expression, it is a metaphor. It simply means they were able to do the impossible .

And what is the most impossible thing in the world? The most impossible thing in the world is to transcend the world. The most impossible thing in the world is to know oneself. The most impossible thing in the world is to become utterly empty.

These are just metaphors, "walking on water"; don't take them as facts. They are poetic ways of saying certain things.

The second thing said about him is that he knew the secret of the elixir of life, that is the secret of alchemy. One who knows his consciousness, the consciousness which is just a witness to his thoughts, one who comes to know his state of no-mind, knows absolutely that there is no death for him -- no birth, no death -- that he has never been born and will never die, he has gone beyond both. This is the secret of life, this is the secret science of alchemy.

And the third thing said about him is that he ascended to the beyond in the full light of the day. That is said about Mohammed also and about many others. These are all beautiful ways of expressing the inexpressible. These people have ascended to the ultimate, not by any back door; they have achieved to the ultimate in the full light of the day. Those who had eyes have seen them ascending. Those who had ears have heard the music when they were ascending. Those who had hearts to feel have felt it, their transformation. These people lived on the earth and yet they belonged not to the earth. They were not earthly people, they were utterly unearthly.

Don't be misguided by religious fanatics who go on emphasizing that these metaphors are not metaphors but facts, that these poetic expressions are not poetic expressions but part of history. Be a little more poetic if you really want to understand the mystic way of life.

The perfection of the paradise was such that Peter got bored. One day, when everyone was sitting all together, he said to God, "I am so bored... I'd love to visit earth now and then, wouldn't you?"
"Not at my age," replies God.
Says Jesus, "Once has been enough for me."

Says the Holy Ghost, "Not until they stop shooting at doves!"

Jesus is called by his father who tells him that he has to sacrifice himself once more for the redemption of mankind.
Though rather unwillingly, Jesus says okay.

He goes around heaven saying goodbye to all his friends and promising to come back in thirty-three years. Then, followed by all the angels, he comes down to earth.

Thirty-three years go by, but there is no sign of Jesus. Finally, after eighty years, an old lean man comes to heaven saying that he is Jesus. He is taken to God who recognizes him immediately and exclaims in astonishment, "What happened? Why did you take so long?"
"Well, you see, Father," replies Jesus, "there is no more capital punishment on earth. I was condemned to a life sentence!"

Jesus is walking amongst the people and performing miracles. Suddenly a man falls at his feet and says, "Lord Lord, cure me, cure me!"
"Calm down, son. Have faith and you will be cured."

Jesus moves closer to the man and looks into his eyes, then backs away and signals to Peter to come over. As Peter draws near, Jesus whispers to him, "It's not going to work, Peter. Pretend we have to go -- he's got cancer!"

Reality is reality!

Either these miracles are metaphors or some coincidences. For example, Lazarus coming back to life: he may just have been in a coma or it is just a beautiful metaphor, because every Master calls his disciple to come back to life from his grave, because ordinarily you are dead; you have not tasted of life at all. You are all Lazaruses! And he was dead for only four days; you have been dead for millions of lives. It would certainly be a miracle to call you forth! And if you listen and come back to life it would be just as much a

miracle done by you as it would be a miracle done by the Master. In fact, you will be doing a greater miracle than the Master!

The same miracles are described in all the lives of the saints; there are not many differences for the simple reason that every mystic lives such a life that he is in the world and yet not in the world. How to express it? How to say something significant about him? It can be said only through miracles. The language of miracles is the only possible way to express something, at least to hint at something, that is indescribable.

But there are foolish people who cling to these things and then they start creating a history. They are not helpful in spreading the divine message; they create obstacles, hindrances. In fact, many more intelligent people would be with Jesus if all these miracles and the nonsense attached to them were dropped. Yes, fools would desert him because they are only with him because of the miracles, but intelligent people would be with him.

And that's my effort here. I want you to be aware, intelligent, conscious. And if you choose to be with me it should not be for any foolish reason.

Just three, four days ago I received a letter from Australia from a new sannyasin, a young woman who had read only one of my books, it must have been because of the title, BE REALISTIC: PLAN FOR A MIRACLE. So she read that book and she started planning for a miracle: she became a sannyasin and then she started planning to come to India. Her. friends laughed, her family laughed. They said, "You are mad!" But she was so convinced that she didn't listen to anybody. She had been out of work for many months so she had no money, and because for many months she had been unemployed she had borrowed from almost everybody she knew; she could not get any more money from anybody else. So there was no possibility of her coming to India, but she started planning.

And one day at a friend's house she saw a magazine with an advertisement for a ninety-day trip to India. She looked into it and she said, "It must be Osho who is doing the miracle!" You had to read a book... you had to purchase the book and read the book and then answer a few questions in only twenty lines. She had only six dollars left but she purchased the book -- that was the price of the book. She read the book because the last date was coming so close that day and night she had to read the book. It was one thousand pages long! And then she answered.

She writes to me: "I don't know who was answering. You must have been answering!" Now, I have no idea what she is talking about. I have not answered at all -- I must say it before it is too late! But she says, "You must have answered because," she says, "I don't have any idea what I wrote -- I don't even remember what I wrote." Naturally, because if for three days she was reading day and night, how could she know what she was writing? And how could she remember some stupid book, one thousand pages long? And the book must be stupid, because this is not the way to sell a book of any value; this is the way to sell stupid books.

And she was determined that it was going to happen. But this is a series of coincidences! She went, handed over the answer because it was the closing date. She was not in her senses about what was happening and who was doing it. The next day while she was going to some friend's house, on the way suddenly she had the idea that she had to run back home -- the telegram had come! She rushed back. Yes, there was a telegram. Now, even if I tell her that I had nothing to do with all these things she won't listen to me. She won't believe me, she will believe in her own experience, obviously. And the telegram said, "Come immediately ,and contact us." She rushed there -- she had won the first prize! Now she is coming for ninety days. She says, "Osho, you have done it. You promised and you have done it!" Now, I am not guilty at all!

Sometimes coincidences and sometimes a series of coincidences is possible which can make a person believe. And when these things happen -- and these things can happen, it is such a vast world -- people are bound to believe. People are gullible.

But my effort here is to make you intelligent, not believers. There are no miracles. There is only one miracle -- THE miracle I call it -- and that is your being utterly empty. The death of the ego is the only miracle; if that happens you have attained the Golden Gate, you have passed through the Golden Gate. You have known what eternity is; you have gone beyond time.

Now these small sutras:

THE VENERABLE MASTER SAID
THE SUPREME TAO IS FORMLESS...

FROM THE VERY BEGINNING Ko Hsuan wants you to know that Tao has no form. So you cannot

make a statue of Tao, you cannot create a temple around Tao, you cannot create rituals; no priesthood is possible.

THE SUPREME TAO IS FORMLESS...

It is the universal law of existence. You cannot worship, you cannot pray. All your worship is foolish and all your prayers are unheard and will remain unheard. There is nobody to hear your prayers or to fulfill your prayers. Your prayers are your desires in a new form. Watch your prayers -- what they are. The garb is religious, the jargon is religious, but nothing has changed; the desires are the same. People are asking for money, power, prestige. Whatsoever you are asking for you are asking for something wrong because there is nobody to give you anything. The very idea of getting by asking is absurd. Be utterly silent.

Tao is not the path of prayer, it is the path of meditation.

... TAO IS FORMLESS,
YET IT PRODUCES AND NURTURES
HEAVEN AND EARTH.

It does not mean that Tao is indifferent to you; it simply means you cannot worship it, you cannot pray to it. But it goes on nourishing you, you are nourished by it; it nurtures you. The whole breathes it. It is the heartbeat of the cosmos, but not a person.

THE SUPREME TAO HAS NO DESIRES...

So if you want to have a communion with Tao you will have to drop all desires. People simply go on changing their desires, but they basically remain the same. People go on changing their outer structures of life; they call it character. Somebody smokes, you may not smoke; then you start chewing gum. It is the same stupidity. Or you may stop chewing gum, then you start doing something else. But because you are the same, nothing is going to change. If you go to the moon you will do the same stupid things that you are doing here. Everything will be different and nothing will be different.

A couple has been captured by a flying saucer from Mars and are taken to the living room of the spacecraft. There they are received by a Martian couple, are offered green drinks, and begin chatting. After several drinks, everyone relaxes. The man from earth asks the Martians, "How do you procreate?"
"My wife and I will demonstrate for you," answers the Martian.

They go over to a refrigerator-like closet and the female picks up a bottle containing brown liquid and the husband picks up a bottle containing white liquid. They go over to a table where there is an empty jar. Each pours the liquid into the empty jar.
"Now we put the jar in this closet," explains the Martian, "and in nine months we will have another baby. How do you do it on Earth?"

So the earth couple demonstrates for the Martians. They take off their clothes and lie down on the floor with the man on top of the woman. As they are coming and going, they notice the Martians are laughing at them.
"What are you laughing at?" they ask.
"Excuse us," they answer, "but we find it very funny because that is the same way we make coffee!"

You can be here, you can be on the moon, you can be on Mars, you can change outer things -- it makes no difference. Either you will make love in a stupid way or you will make coffee in a stupid way, but you will do something stupid!

Unless intelligence arises in you, unless your unconsciousness is transformed into consciousness unless your darkness disappears and becomes light...

THE SUPREME TAO HAS NO DESIRES

YET BY ITS POWER THE
SUN AND MOON REVOLVE IN THEIR ORBITS.
THE SUPREME TAO IS NAMELESS,
YET IT EVER SUPPORTS ALL THINGS.
I DO NOT KNOW ITS NAME...

THESE ARE IMMENSELY VALUABLE WORDS I DO NOT KNOWN... That's how the people who know speak. The people who claim that they know are utterly ignorant. The real knower functions out of a state of not knowing.

Ko Hsuan says:

I DO NOT KNOW even ITS NAME
BUT FOR TITLE CALL IT TAO.

But we have to call it something. See the non-fanatic attitude. You can call it anything -- XYZ. Tao simply means XYZ. Just because we have to call it something, we call it Tao. If you choose some other name there is no problem.

So when Buddhists reached China they were surprised because Taoist mystics simply agreed with them. They said, "Perfectly right! We call it Tao, you call it dharma. It is the same thing, because we define Tao as nameless you define Dharma as nameless. We say Tao is formless, you say Dharma is formless, so there is no problem. We are only speaking different languages, but we are indicating towards the same truth."

That is one of the most beautiful things that has ever happened in history. When Buddhism reached China there was no conflict, no argumentation, no conversion, and yet Buddhists and Taoists met and mingled and become one, absolutely one. It has not happened in the history of Christianity or in the history of Judaism or in the history of Mohammedanism, their history is full of ugliness. It has happened only in the of tradition of Buddha and Lao Tzu: a very rare phenomenon -- no argumentation. They simply tried to understand each other and they laughed and they hugged and they said, "Perfectly true!"

A Christian missionary went to see a Zen Master and he started reading the beatitudes from the Bible. And he said, "Blessed are the meek for theirs is the kingdom of God."

The Master said, "Stop! That's enough. Whoever has said it is a Buddha!"

The missionary was utterly dumb. He had come to argue, he had come to convert. He had come to convince the Zen Master that Buddha is wrong and Jesus is right. And this man said, "Whosoever has said it -- I don't know who has said it -- but whosoever has said it is a Buddha. There is no need to read more; that one sentence is enough. You can taste the ocean from anywhere, it tastes the same -- it is salty. This one sentence will do!"

The same happened in China. Buddhists went there and the whole of China became Buddhist without anybody converting anybody else. Because Taoism was so generous and Buddhism was so understanding; there was no question of converting. The whole idea of converting anybody is ugly, is violent. They never argued -- yes, they communed, they nodded at each other's understanding and they said, "Yes, that's true. That's what Lao Tzu also says. That's what Buddha has said in his own words."

And out of this meeting -- which is the rarest in the whole of humanity -- Zen was born. Out of the meeting of Buddha and Lao Tzu, out of the meeting of Buddha's insight and Taoist insight, out of the meeting of Dharma and Tao, Zen was born. Hence Zen is a rare flowering. Nowhere else has it happened that way -- so silently, without bloodshed, without a single argument. There was no question of argument; the difference was only of language.

This is how a truly religious person is. He is not a fanatic -- he cannot be.

Ko Hsuan says:

I DO NOT KNOW ITS NAME
BUT FOR TITLE CALL IT TAO.

It is a nameless experience, but we have to call it something so we will call it Tao. That is arbitrary. If you have some other name -- God, LOGOS, DHARMA, truth NIRVANA -- you can choose from those names; they are all beautiful because it has no name of its own so any name will do.

My sannyasins have also to be in this attitude, this approach should be our approach. You should not be part of any dogma -- Christian, Mohammedan, Hindu. You should not belong to any church; that is all childish, political. A religious person is absolutely free from all dogma. Only in freedom understanding grows.

My sannyasins have to understand this approach towards life; this is very fundamental. Once you are rooted in it you will start growing. Great foliage will happen to you and great flowering and fulfillment.

Tao: The Golden Gate, Vol 1

Chapter #2
Chapter title: Existence is God's expression

12 June 1980 am in Buddha Hall

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The first question:

OSHO,
COULD YOU SAY SOMETHING ABOUT DISCIPLINE AND REPRESSION?

ANUDEYA,

They are as distinct as the earth and the sky. The distance is so great between the two, that it is unbridgeable. Repression is just the opposite of discipline, but for thousands of years repression has been misunderstood and thought of as if it were discipline. It gives a pseudo appearance of it.

And remember one very fundamental thing: that the real is never in danger from the unreal; the real is always in danger from the pseudo. The unreal cannot harm it, but the pseudo can harm it because the pseudo looks like it. It is not it and yet it has the mask of it, the appearance of it.

Repression is cheap. Any stupid person can do it -- it needs no intelligence to repress. Discipline needs great intelligence. Discipline means awareness. Discipline comes from your innermost core; it is not an imposition from the outside. Nobody can discipline you.

The very word "discipline" is beautiful: it means the art of learning. Hence the word "disciple": one who is ready to learn, one who is capable of learning. Learning is an inner process. One has to be always alert, only then can one learn. One has to be awake, only then can one learn. One has to watch all that goes on happening around you and one has to deepen this watchfulness so that you can see even the inner processes of your body, mind and heart. You have to become a mirror. You have to witness everything within yourself, then only do you learn from it, and that learning brings discipline. Then a deep harmony arises in you, because whatsoever is wrong starts falling away from you of its own accord. You are not to drop it. If you have to drop it through effort, then it is repression; if it falls like dry leaves falling from the tree, then it

is discipline.

Discipline has to be effortless; it has to be out of sheer understanding. Repression has nothing to do with understanding, with learning. Others tell you what to do and what not to do; others give you the Ten Commandments. You have simply to follow, you have to be obedient. And who are these others? They are the powerful people -- politically powerful, religiously powerful. They may be the rich people, the people who own the state or the church, the dominant people. They have their vested interests; to safeguard their vested interests they create a certain kind of slavery, a mental slavery. They want people to be obedient, they don't want people to be rebellious; hence they cannot allow intelligence.

Intelligence is basically rebellious; it is radical, it is revolutionary. To be intelligent is the most dangerous thing for those who are in power. Hence every child has to be crippled and paralyzed; no child can be allowed to live his life according to HIS light. Every child is born intelligent, but twenty-five years of conditioning from the primary school to the university creates a stupid person out of an intelligent child -- so much conditioning that the intelligence disappears. He becomes so afraid to say no to anything, he becomes so afraid, so frightened of the crowd that he simply follows like a sheep; he is no more a man. The only way to do it is to teach him how to repress himself. First he has to repress his intelligence, then he has to repress all that can be a danger to the status quo.

For example, every society talks about peace but lives for war. Hence sex has to be repressed because sexually repressed people can be changed into soldiers very easily; there is no problem about it. The sexually repressed person is always ready to fight, he is always on the verge of violence. His sex becomes violence, he loses all tenderness, all loving qualities, and the instinct for love becomes perverted; it becomes the instinct for hatred. Up to now all societies have basically been warring societies, always preparing for war; they cannot allow sexual freedom. If a society is sexually free and a person is allowed to live his sexuality totally, then his violence will appear. Then he will not be ready to do such utterly stupid things as killing people for no reason at all; it will be impossible for him even to conceive. He will ask, "Why? Why should I kill? There seems to be no reason. Just because a few power maniacs want to dominate the whole world we have to be victims and we have to turn the whole world into a chaos?"

The sexually free person will be loving, tender; war will become impossible. Unless sex is free, war cannot disappear from the earth.

All psychological research shows one thing very conclusively: that weapons are nothing but phallic symbols. Hence societies which are preparing for war are bound to be repressive. Intelligence has to be crippled, sex has to be repressed. All that can make you capable of being an individual has to be discarded. You have to be forced to be a Christian or a Hindu or a Mohammedan or a Jaina or a Buddhist for the simple reason that if you are part of a crowd you lose your individuality, you start functioning according to the collective mind -- and the collective mind means the lowest mind. The collective mind functions through the lowest common denominator.

It is said that the best teacher in the schools, in the colleges, in the universities, is one who can make himself understood, who can help the students understand him in such a way that the most mediocre student is also capable of understanding him. If only the first grade students understand him he is not a good teacher. The third-rate should be capable of understanding him, then he is a good teacher. But to make himself understood by the third-rate he has to fall that low. He has to speak the language of the mob, of the crowd. And the crowd consists of the mediocre people.

It is because of centuries of conditioning, otherwise it would not have been so; it is a man-made calamity. So many people need not be so mediocre and stupid. They are not born that way, they are manufactured. Individuality has to be effaced, completely effaced, because individuals seem to be dangerous to the power-holders because individuals will think, and they will say yes only if they agree with it, otherwise they will say no.

I have heard:

It happened in the Second World War. Many people were needed in the army so all kinds of people were being recruited. Everybody was asked to sacrifice for the country, for the motherland, for the fatherland and all that nonsense. A professor of philosophy was also recruited.

The first day the corporal calls the newly enlisted men for their first training and starts shouting, "Platoon, attention! Platoon, halt! Platoon, attention! Platoon, about face! Platoon, halt! Platoon, right face!"

The professor steps out of formation and starts to walk away.

"Hey! you!" shouts the corporal. "Where are you going?"

"To the pub," says the professor, "I'll come back when you've made up your mind."

Naturally, a man who thinks will see the whole nonsense of it. What is the point of it? Why should one do all these things? But they have a certain reasoning behind it: this is how your intelligence is killed, this is how you are slowly transformed into a robot, into a machine. The man is slowly killed; then you start functioning like a machine. "Right turn!" and you need not think, you simply turn right. Not that you think why -- there is no question of why -- no question arises in you. In fact, your body functions almost mechanically. Just as you push a button and the light goes on or off or the machine starts functioning. So when the soldier hears "Right turn!" he simply turns right without paying any attention to what is being done by him; it simply happens.

I have heard about William James -- one of the most significant psychologists that America has contributed to the world. He was sitting with a friend in a restaurant talking about conditioning. It was the talk all over the world because just recently the Russian psychologist Pavlov had discovered the conditioned reflex: that a man can be conditioned so deeply that he starts functioning like a machine.

And Pavlov has become the father of Russian psychology and communists have been following his ideas for all these sixty years.

William James was talking to his friend, but the friend was not willing to accept the idea so easily -- it was so new.

At that very moment a retired soldier was passing along the street with a bucket full of eggs. To demonstrate, William James shouted, "Attention!" and the poor old soldier simply went into the attitude of attention. The bucket fell; all the eggs were destroyed. He was very angry. He said, "Who has done this?"

William James said, "But we didn't say that you had to follow!"

He said, "It is no longer a question of following, it has become my nature. Attention means attention! I was in the army for twenty-five years: attention means attention; it does not mean anything else. And it is not a question of my deciding whether to follow or not; it has become automatic."

This is what all the societies have been doing and all the so-called religions have been doing: they have been automatizing you. And this is done through the process of repression -- repress everything that can be dangerous to the establishment.

That's why Jesus is crucified and Socrates is poisoned and Al-Hillaj Mansoor is killed, for the simple reason that these people were bringing rebellion, these people were releasing others from their bondage, from their mental slavery. They were telling people to be intelligent, to be individuals, to be a light unto themselves. That's the message of Gautam the Buddha: Be a light unto yourself. Follow your own light, follow your own intelligence. Don't listen to those with vested interests because they are working for their own purposes. They have nothing to do with your welfare, they are not concerned about it.

And once you repress anything, the energy that is being repressed starts turning sour in you. The same energy that would have become a flower becomes a thorn. The same energy that would have helped yoU to grow becomes stagnant, starts stinking. Energy needs to remain in a flowing state; repression makes your life stagnant.

People's mental age is not more than twelve years. That means at the age of twelve they stopped growing psychologically They may be eighty years old, but their minds are childish -- remember, not childlike but just childish. It is beautiful to be childlike but it is ugly to be childish.

And why have they stopped at the age of twelve? For what reason? How does it happen? And this is the average all over the world. It is the same in the East, in the West; it is the same for the Hindu and for the Christian. All the societies in their own ways have been able to repress everybody before the age of twelve -- why? Because the age of thirteen is the dangerous age. At that time a person becomes sexually mature; before then all his growth has to be stopped. Once he becomes sexually mature then it will be very difficult to repress him. He will have so much energy that all your measures for repression are bound to fail. So repression has to happen before thirteen.

All kind of nonsense has to be put in people's minds before they are thirteen; by the time they reach twelve the work should be finished. Then they will only be growing old but not growing up.

In an oral exam in biology the teacher asks a student, "Which organ of man's body once stimulated can grow up to three hundred times its size?"

The girl replies, "I am not going to answer such questions!" and she walks out.

So the teacher asks the same question of another student who answers, "The pupil of the eye." "Very good!" replies the teacher. "Now go and tell your friend that she's going to be disillusioned!"

This is the work of repression: if you repress something your mind slowly slowly becomes colored by it; everything becomes colored by it. A sexually repressed person is constantly concerned with sex. He may talk of celibacy, he may try to be a celibate, but his whole mind is full of sexuality; he dreams of sex and nothing else. And it is not so only when you are young...

Mahatma Gandhi writes in his autobiography that even at the age of seventy he was suffering from sexual dreams. That is bound to happen -- it is a seventy-years-old repression; otherwise, by the time one is seventy one should be mature enough to drop all these toys. Repression keeps things hanging in the air. The repressed person, even when he is dying, will be thinking of the thing that he has repressed his whole life.

I am against repression, I am all for expression.

Express yourself. Existence is God's expression -- that's what creativity is all about. Express yourself, and don't condemn anything. Nothing is wrong with you; all that is is beautiful. It may need transformation, but it is not wrong. It has not to be dropped, it has to be transformed. And transformation happens through discipline; discipline comes through meditation. Become more aware, watchful. But don't carry conclusions, a PRIORI conclusions.

If you are already convinced that sex is wrong then you cannot watch your mind. How can you watch if yoU have already concluded? Whenever a sexual thought arises you will shrink back; you will want to throw that idea out of your being. You will immediately jump upon it, you will start struggling and fighting. You cannot be simply watching; you will start evaluating.

A meditator has to be absolutely unprejudiced, with no conclusions. He has to be an utterly scientific observer. He simply observes, takes note of whatsoever happens in his mind. Notice, don't let anything go unnoticed, that's all. And the beauty of watchfulness is that whatsoever is meaningless starts disappearing of its own accord and whatsoever is meaningful starts growing. Your energies start gathering around the meaningful and they start deserting the meaningless. Then a certain discipline is born, not imposed by anybody from the outside.

Many people, particularly Indians, write to me asking why I am not giving a certain discipline to my sannyasins. I cannot -- I am not their enemy. I am not in any way here to dominate anybody, I am not here to dictate. I can help you to understand, then it is up to you. Out of your understanding if something happens in your life, good, but if it happens because I have said it then it is ugly. Then sooner or later you will repent, then sooner or later you will take revenge on me.

I am your friend. I can help you to be more alert; that's my whole function. And then whatsoever is good follows so silently, just like your shadow. It makes no noise and it does not give any ego to you. As you become more aware, all ego disappears. YoU become more and more humble, more and more simple, more and more ordinary. And that ordinariness is divine, that simplicity is sacred. But discipline has to arise in you. I can commune with you my understanding, I can share with you my experience, that's all; then it is for you to decide what to do and what not to do.

My sannyasins have to learn how to live in freedom. I know it is very difficult for you, too -- even my sannyasins ask: "If you give us definite rules it will be easier for us to follow them." I know it will be easier because that's what you have been doing your whole life. Somebody has been giving you orders and you have been following; that has become your habit. YoU would like me also to be a father figure, just to tell yoU that this has to be done and this has not to be done. That makes things cheap and simple you need not bother, you can simply depend on me. But that creates dependence and you lose something immensely valuable: you lose your freedom, you lose your independence, you lose your individuality, you lose yourself. And that is not my purpose here.

My purpose here is to make you more and more unique individuals, more and more authentic individuals. I would like you to take the responsibility of your life upon your own shoulders totally so that you become completely free of all kinds of father figures. That brings great blessing and great benediction.

The second question:

OSHO,

PLEASE SAY SOMETHING TO US ABOUT SWAMI PREM CHINMAYA'S DEATH YESTERDAY.

PREM SAMADHI,

THE First THING about Prem Chinmaya s death is that it was not a death at all. He died very consciously. I{e died so beautifully! It was rare. Ten years ago when he came to me I was afraid that he might die before he could taste something of deathlessness, because he was suffering from such a disease... it was incurable.

But he was a rare individual. He lived for these ten year.s by the simple strength of his individuality. His body was not capable of living. The doctors were puzzled, the physicians were unbelieving, but I knew the secret. He was not afraid of death, but he wanted to grow to a certain point before death happened. And he managed it!

And the moment he was ready I allowed him to go. I had to tell him, "Now you can drop your body."

A deep communion had started between me and him. Because of illness he was not able to come to see me -- and that's how sometimes blessings come in disguise. Because he was not able to physically see me, slowly slowly an inner communion was established.

The day before yesterday I called Sheela to my room just to tell her, "Now it is time. Chinmaya can go -- he is ready. Now there is no need for him to suffer anymore in the body. He has done whatsoever was needful, he ha.s attained to a certain integrity. Yes, he will be born once more, but that is a great achievement."

He died from his sixth center. To attain to the seventh would have been almost impossible in such a condition; even this was almost a miracle to achieve -- to die from such a height.

The moment Sheela reached Chinmaya's room he immediately said, "Did Osho call you to his room?" She was surprised because it is very rare that I call anybody into my room. In these six years I may have called Sheela only thrice, so it was not an every-day thing. And Sheela may be the only one besides Vivek and Laxmi who has ever been called to my room? But immediately he asked, "Did Osho call you to his room? What did he say? What is his message?"

A deep communion had started happening lately. And when Sheela told him, "Now Osho has said that you must rest, relax, go deep into yourself and forget about the body"... It was very difficult to forget the body because his body was in immense pain; it was not an ordinary pain. No pain-killer was of any help. Great doses of pain-killers were being given to him, but nothing was helping him. It was even impossible to help him to go to sleep; the pain was so great that it was keeping him awake.

He laughed and he said, "Yes, I will do it!"

Thrice in the night, again and again he asked Sheela, "Please tell me again what is the message of my Master? I don't want to forget his message at the last moment."

And whenever she said, "He has said only three words: 'Rest, relax, go deep into yourself,'" he would say, "Yes now I remember," and fall asleep again.

He told Sheela that he wanted to listen to this series -- that he hoped at least he would be able to listen to the first lecture. And he managed! Yesterday he listened to the whole lecture -- and fully conscious. With all that pain he listened to the lecture. Then he asked for the last time about the message, and then he closed his eyes and disappeared.

This is not death, this is something far more beautiful. This is let-go. This is surrender. This is love! He trusted me so totally. He died beautifully, silently, in utter relaxation. I am happy about him.

I was afraid that he may not be able to survive even these years, but it was through his sheer determination, his sheer will power that he survived. The body would have died at least six years ago; for six years he lived a kind of posthumous existence. He would have still lived -- he could have still managed at least for three months -- but I saw no point in it because it was not possible to attain more in this body than whatsoever he had attained. The body was getting rotten, absolutely rotten, and he was in such a good space that I did not want him to get disturbed as far as his inner space was concerned; I wanted him to leave. There are moments when one should depart. He was in such a positive mood in such a negative body, he was in such a healthy mood in such an unhealthy body.

Just the other day when I was telling you a joke about Jesus and the man who was suffering from cancer I was remembering Chinmaya and he was listening! And he must have laughed because he loved jokes.

The angels who must have carried him must be puzzled because he is at least six years late.

Three Italians arrive in paradise. St. Peter asked the first one, "Who are you?"
"I am-a Carletto from Milano." 'Very well, you are on time -- come in," says St. Peter. Then he asks the second one, "And you, who are you?"
"I am-a Genaro from Roma."
"You are six hours late. How come?" asked St. Peter.
"Well-a, San Pietro, from Roma to here it is-a a long-a journey. I stop-a to rest-a a little on the way."
"And you, who are you?" asked St. Peter to the third man.
"l am-a Pasquale from Napoli."
"Pasquale," says St. Peter, "this is too much! You are two months late!"
"Don't-a get-a angry, San Pietro. I have-a been-a in bed-a sick."

I don't know what Chinmaya is going to say because six years is really too much! They may have completely forgotten about him. They will have to look in the files -- it will take days for them to find oUt who this man is! But I think by now they must be becoming acquainted with orange people -- that they are not reliable people. They come at all kinds of odd hours, they don't bother about time, they don't follow any rules, they don't know anything of discipline!

He used to love jokes. He used to write me beautiful jokes. In his memory I will tell a few jokes to you.

A man enters a police station and says that his wife has disappeared.
"When did she disappear?" asked the policeman.
"Five or six years ago," he answers.
"Five or six years ago!" exclaims the policeman. "Why didn't you come earlier?"
"Well, you see," says the man, "I just couldn't believe it!"

In Moscow a communist chief sees an old man kneeling in front of an icon. He stops and asks him, "Are you praying, old man?"
"Yes, I am praying," answers the old man.
"You are praying for us, aren't you?"
"Of course."
"And you pray now for us just as in the old times you were praying for the Czar?"
"That's true," replies the old man.
"Now tell me, were your old prayers of any use?"
"Well, yes, they killed the Czar, didn't they?"

And this one he would like the most:

It is a bank meeting. The president, heated by the discussion, gets up and starts pacing up and down. His secretary notices that his fly is open so she whispers to him, "Mr. President, the garage is open. One can see everything."
"Ah yes, and what can you see? -- my new Mercedes?"
"No," replies the secretary, "a Fiat with flat tires!"

Samadhi, yesterday you celebrated his departure. Always remember him. He should be a light to you all. He loved deeply, he laughed deeply. He was a man who knew how to celebrate. Of course the body was not willing at all, but he never bothered about the body.

Yesterday he wanted to come to the discourse. I had to stop him, but still he heard the whole discourse. And he said to Sheela, "I wanted to hear the whole series, but when Osho says that I have to go then I have to go. Then this is the time, then this is the right time, and I don't want to miss it." He never wanted to let me down. He loved me tremendously.

His name, Prem Chinmaya, means love and consciousness. He was both. He was love and he became consciousness. He died with great love and with great consciousness.

It is not death at all, Samadhi -- it is transcendence of death.

Soon he will be back, and whenever he comes you will know because whenever I .see that he is back in the womb of some sannyasin of mine I will call him Ko Hsuan in memory of this series of which he wanted to hear the whole but could only manage to hear the first lecture. So whenever I call any child Ko Hsuan

you will know that Prem Chinmaya is back to fool around!

The third question:

OSHO,
MY HUSBAND LOVES ME SO TOTALLY THAT HE HAS NEVER THOUGHT OF ANOTHER WOMAN IN HIS LIFE, AND WE HAVE LIVED TOGETHER ALMOST TWENTY-FIVE YEARS. I CANNOT BELIEVE IT ALTHOUGH IT IS TRUE. WHAT DO YOU SAY ABOUT IT?

NIHARIKA,

I CANNOT BELIEVE IT EITHER!

ONCE THERE WAS A MAN whose name was Unbelievable. He was married to a very nice woman and the two of them were a very contented couple.

One day Unbelievable was so sick that he knew he was dying, so he called his wife and said to her, "Darling. I have spent my whole life being called by this idiotic name. Now that I am dying please promise me one thing -- not to put this name Unbelievable on my gravestone. You can put a saying or a picture, anything, but not my name. I do not want to carry it into eternity."

So the wife agreed. When he died she put a saying on his gravestone which read "Here lies a faithful husband who never betrayed his wife."

From that day people would pass by and read the gravestone and say, "It's unbelievable!"

Niharika, either your husband is dead or insane -- or maybe you have stumbled upon a Buddha! But what is a guy like Buddha doing with you?

At a beach resort two friends are talking. "Of course, all these young, almost-naked girls are a constant temptation for our husbands..." says one.
"Maybe," replies the other, "but I trust mine absolutely. He is madly in love with me."
"Oh," replies the first one, "and doesn't he ever have some sane moments?"

If a man loves a woman he is bound to love many other people too, or if a woman loves a man she is bound to love many people too, because love cannot be confined to one person. If it exists at all it cannot be confined; if it does not exist at all, then there is no question.

Love is like breathing. If a person says, "I breathe only when I am with you and the remaining time I never breathe," you will not trust him. How can yoU trust him? He will be dead if he does not breathe when he is not with you. Love is the breath of your soul.

But that's what we have done: for centuries we have conditioned people with .such stupid ideas and created so much misery in the world and so much jealousy and so much possessiveness and so much hatred for not reason at all. We have conditioned people with this stupid idea that love can only be between one person and another, one to one: if it is true then it is one to one, otherwise it is untrue. Just the opposite is the truth: if it is one to one it cannot he true. Then it is false, pseudo; then it is only a make-believe. Then the persons are pretending and they are being untrue to themselves -- not only to the other person but to them.selves, too.

If a man is interested in beauty how can he avoid not seeing beautiful women and how can he avoid not being interested in them? The only way is to kill his interest in beauty totally -- but then he will no longer be interested even in his own wife. That's what has happened: because of this idiotic idea that love has to he one to one, love has disappeared from the earth. The only possible way to manage it is that the husband should not love the wife. He should kill the very instinct of love, he .should repress the very idea of beauty, he should forget that beauty exists in the world. But then, remember, he cannot love his wife either. Then he will pretend, then he will go on acting -- empty gestures with no content. If a woman is told "You have to he only in love with your husband and you cannot even feel interested in other people," she is bound to lose interest in the husband.

That's why husbands and wives lose interest in each other. They are constantly quarrelling; they go on

finding excuses to quarrel. The real phenomenon is that they are quarrelling because their love energies are not being allowed to flower, but they have forgotten about it because the conditioning is so ancient. Their parents were conditioned the same way and their parents' parents; it comes from Adam and Eve's time. It has become so much part of us, almost part of our blood, bones and marrow, that we are not even aware of it; it has gone deep into the unconscious.

So husbands and wives are constantly angry at each other -- sometimes more, sometimes less -- and always finding excuses to be angry. And they look sad. They are bound to be sad, they are bound to be angry, for this simple reason. All other excuses are false. I am not saying that they are falsifying knowingly -- they are unaware of the whole phenomenon.

The simple truth is that a man who is interested in beauty will remain interested in many women; a woman who is interested in beauty will remain interested in many men. Maybe she is more interested in one person -- that is possible -- maybe she is so interested in one person that she would like to live with that person, but that does not mean that her interest in other people simply disappears; it remains. But if you are going with your husband or with your wife for a morning walk and your husband says to you, "Look at that woman. How beautiful she is!" immediately there is trouble -- he cannot say it! There is nothing wrong in it; in fact you should be happy that your husband is still alive and sane, that his tires are not flat yet! You should be happy that he is lively, young, that his eyes can still see beauty, that he can still be sensitive to all that is beautiful. There is no need to feel jealous.

But the husband cannot say it; in fact he will pretend that he has not looked at the other woman at all. He HAS looked, he is looking -- he may be using sunglasses only for that purpose! He will find excuses to look at the woman: he may start talking about the beautiful tree. He is not concerned with the tree but with the woman sitting under the tree! And the wife knows perfectly well why he is suddenly interested in the tree; otherwise he is never interested in the tree.

The wife cannot say to the husband, "This man looks so beautiful!" The husband will feel offended -- his ego is hurt. Everybody carries this idea that "Nobody is more beautiful than me." Now everybody knows that this is sheer nonsense Everybody is unique, that is true, but everybody has a few things that nobody else has. Maybe this man has more beautiful eyes than you have; you may have a beautiful nose and his nose is ugly, but what about the eyes? You may have a beautiful face, but what about his whole proportionate body?

People should be more intelligent and they should appreciate; they should help each other to appreciate. They should say to each other, "You are right. That woman looks beautiful, that man looks beautiful." And there is nothing wrong in it. And it is not going to destroy your love; it is, really, enhancing it, strengthening it. To communicate with each other so authentically is always a nourishment for love. Whenever you start pretending, whenever you are forced to pretend, whenever you are forced to say something which you don't want to say and you are not allowed to say something which you wanted to say then love starts disappearing, then distance is created.

Niharika, please help your husband to be alive again, help him to be sane again, help him to be sensitive again. You must have contributed much towards his dullness. This is not good, this is not healthy. This is a state of pathology. If he says that he has never thought of another woman in his life, then remember perfectly well that you are also a woman -- nothing more, nothing less. Just by becoming a wife you are not more than a woman. And if he has no more interest in any woman -- and this earth is full of beautiful women -- then he has nothing to do with you either; then he is finished with you -- or maybe you have forced him to be finished with you.

That's why you say: I CANNOT BELIEVE IT ALTHOUGH IT IS TRUE.

You cannot believe it because you must be thinking of other men -- how can you believe it? If you are still thinking of other men, how can you believe that your husband is not thinking of other women?

In fact whenever a man and a woman, particularly husband and wife, are making love, then in the bed there are never only two people, there are always four. He is thinking of some other woman and the woman is thinking of some other man. The woman is thinking of Mohammed Ali, he is thinking of Sophia Loren, and then things go well!

It is always good for wives and husbands not to make love in the daytime and even in the night to always put the light out so you can have free imagination; you can think of whomsoever you want to think. In fact, there is not much difference -- basically there is not much difference. Different models, little

differences in the bonnets, et cetera, but basically there is not much difference. When you come to the fundamentals it is the same -- and when you are making love to a woman or a man you have come to the fundamentals, you have come to the very rock bottom; now there is no further to go. And this is good about nature: that about fundamentals it is very communist; there are not many differences. All differences are superficial.

But nothing is wrong in being interested. Help him -- he needs your help, because my own experience of thousands of couples is that it is always the woman who destroys the man. The man pretends to be the master, but he is not. And women are so utterly confident of their mastery that they allow him to talk about his mastery, but they don't bother about it.

They say, "You can say it. That's a good division: you talk about it -- that freedom is given to you -- but we are the real masters."

One day I went to see Mulla Nasruddin. He was sitting under his bed. I asked Nasruddin, "What is the matter? Why are you sitting under your bed?"

He said, "Why not? I am the master of the house, I can sit anywhere!"

And then his wife came and she said "You coward! You come out and I will show you who is the master!"

He said, "Nobody can force me to come out! I am the master so I can sit anywhere I like!"

Now the wife is very fat and she cannot go under the bed, so I asked the wife, "What are you going to do now?"

She said, "You wait! Lunch time is coming closer -- he will have to come out! And under the bed he can go on talking about his mastery; above the bed I know who is the master!"

Help your poor husband. You must have destroyed him -- not knowingly, unknowingly; feminine strategies are very subtle. Revive him, bring him back from his grave. And only then will he be interested in you. And he will be grateful to you.

All couples should remember it: that by becoming a couple you are not becoming masters of each other -- just companions, friends. And don't take your relationship for granted; it has nothing to do with possessiveness. Men or women are not things to possess, they are people; they have to be respected. They are not means to be used. Husbands are using wives as means, wives are using husbands as means, and that's why the whole world seems to be so ugly and so insane and everybody seems to be so miserable.

There is no need for so much misery -- ninety-nine percent of it is our creation. One percent will of course remain because there are the limitations of the body. The body has to become old, sometimes it will be ill, some day it has to die, but that is only one percent. And if ninety-nine percent of misery can disappear, that one percent can be accepted, joyously accepted; there is no problem about it.

The last question:

OSHO,
I HAVE HEARD FROM MANY SANNYASINS THAT WE NEED TO DO NOTHING AT ALL; "LET OSHO DO IT." GURDJIEFF HAS TAUGHT THAT ONLY THROUGH ONE'S OWN EFFORTS, STEMMING FROM A DEEP WISH, DOES AN AWARENESS OF BEING GROW.
PLEASE SPEAK ON THIS FOR A SANNYASIN SUFFERING GROWING PAINS.

ANUBHUTI,

I KNOW YOU are not suffering growing pains, not at all, because you are not growing!

Anubhuti has been in Gurdjieff's work for many years -- not with Gurdjieff himself but with somebody who had been with Gurdjieff. Now, to be with a Master is a totally different matter. If you had been with Gurdjieff your understanding about Gurdjieff would have been totally different. But you have never been with a living Gurdjieff, you have been with somebody who has been with Gurdjieff -- and that somebody is not yet enlightened, that somebody is in the same boat as you are. But she -- the person Anubhuti has been with -- has conditioned your mind in a certain way: her own understanding of Gurdjieff.

Gurdjieff used to say that even the people who understood him the most had not understood him -- even

a man like P.D. Ouspensky was rejected by Gurdjieff. In fact, the whole credit goes to P.D. Ouspensky for making Gurdjieff world-famous; nobody would have known about him without Ouspensky. It is through Ouspensky's books that Gurdjieff became well-known -- he might have died an obscure mystic. It was Ouspensky and his great capacity to philosophize, to argue, to write, that made Gurdjieff one of the greatest known Masters of the world.

But Gurdjieff was not happy even with Ouspensky's understanding of him: he used to .say that Ouspensky had misunderstood him totally. Ouspensky was of course very angry, and finally he departed from Gurdjieff and became antagonistic. Even to mention Gurdjieff's name in Ouspensky's presence was an offense. No disciple of Ouspensky was allowed to mention Gurdjieff's name although what Ouspensky was teaching was Gurdjieff's teaching according to him. And if you read Ouspensky and Gurdjieff you will be more convinced by Ouspensky than by Gurdjieff because Gurdjieff is not a philosopher. He is not a good writer either -- his writing is so tedious, so boring that if you can finish his whole book that will show great will power. I have come across many people who have been deeply interested in Gurdjieff, but they have not read his books; they all have read Ouspensky, Nicoll and others.

Anubhuti, whatsoever you know about Gurdjieff is not about Gurdjieff; you don't know anything about him. Even the people who lived with him for many years were not capable of understanding him -- he was a very mysterious man. And to each disciple he was saying different things because each disciple's need was different. He said one thing to Ouspensky and another thing to Nicoll, just the opposite of it because their needs were so different that the same thing could not be said to them.

To a few people he said, "Surrender everything to me..."

It happened once:

A very rich Russian woman came to him and the first thing he asked was: "You surrender all your valuable ornaments to me immediately. If you want to be my disciple give all your diamonds and jewels." And she had really beautiful things with her; she was one of the richest women of those days. She became very afraid -- naturally. She went in her room to think over it, "What to do? Is it right to surrender everything? "

She was sharing the room with another woman one of her old acquaintances; she was also rich. She asked about the matter -- what to do.

The other woman said, "There is no problem -- the same thing happened with me. When I came he asked me, "Give all your valuables to me first. If you cannot sacrifice that much then forget all about me and my work; then your search is not authentic. You have to pay for it.' And I immediately surrendered then and there all my ornaments. And do you know what happened?" the woman said. "The next morning he came to my room and gave everything back to me!"

So the new woman was very happy. She went and surrendered everything -- and Gurdjieff never came back! She waited and waited, and she asked the other woman, "What is the matter? He has not Come back!"

The woman said, "I don't know what the matter is, but that was what happened with me. I don't know why he is not coming."

The woman became very distrustful, left Gurdjieff. and started spreading rumors about him: "That man is a charlatan. He is exploiting people."

The other woman asked Gurdjieff, "Why did you return everything to me and not to her?"

Gurdjieff said, 'You surrendered so immediately, without a thought, that there was no need to keep it. She thought over it, she asked you about it. Only when she was certain that her things would be returned to her did she give them to me. That was not surrender at all, that was calculation. And I don t want calculative people around me. If I had returned those things to her she would have stayed here. So I have killed two birds with one stone: we have that money -- we needed it for the work -- and we got rid of that stupid woman. And now she is spreading rumors about me, so other stupid people won't come to me."

Anubhuti, you are not going through growing pains, you are simply in a confusion because my work is totally different from Gurdjieff's work; it is bound to be so. Your problem now is what to do?

Anubhuti has entered many groups and left every group because they do not fit with her understanding of work; they are below her. She knows far better -- she has worked for years. But my work is totally different.

Gurdjieff depended on crystallization and my work is of dissolution; you have to dissolve, not to crystallize. Both are valid means; through both doors you can enter the ultimate. Either you have to enter

through will power -- and that was Gurdjieff's work, or you have to enter through surrender -- that is my work.

You ask:
PLEASE SPEAK ON THIS FOR A SANNYASIN SUFFERING GROWING PAINS.

You are just trying to understand me with your Gurdjieffian jargon. That won't work. If you want to understand me you will have to put Gurdjieff aside. I love the man, I love him immensely, I respect the man, but my ways are totally different.
But old habits die hard...

An American teacher is tired of seeing her white students fight with the black ones who are forbidden to use the school bus. So one day she calls them together and says, "Boys, what are all these discriminations? I won't have any more of this! Remember, we are all equal. Everybody is equal black or white! So from now on we can think of ourselves as blue! Have you understood? We are all blue!
"And now, the light blues will go on the bus and the dark blues will go home on foot!"

Old habits...

Heaven is in a havoc. God asks St. Peter the reason for it and St. Peter replies, "Well, it's that man, Adolf Hitler. He is impossible. He keeps shouting at everyone, 'Jew! Jew!' But don't worry, I'll tackle him myself! "
After a while peace and harmony reign in Heaven again. Curious, God asks St. Peter, "How did you do it? "
"Well, it was easy," says St. Peter. "I just gave him a brush and now, instead of shouting, "Jew! Jew!' he is busy writing 'Jew' on all the clouds!"

Old habits...

You have come here, you have waited to come here for months, you have longed to be here, you have disappointed your so-called teacher, you have disappointed your whole group, but you are not here either. You are neither there nor here; you are in a limbo.
If you want to work according to Gurdjieff, escape from here as quickly as possible. If you want to work according to me then you will have to learn different ways.

You ask:
I HAVE HEARD FROM MANY SANNYASINS THAT WE NEED TO DO NOTHING AT ALL...

That is the most difficult thing in the world -- to do nothing at all. Don't think it is the easier way; it is the most difficult thing, to do nothing. You can do anything; the problem arises when you are told not to do anything.

SITTING SILENTLY,
DOING NOTHING,
THE SPRING COMES,
AND THE GRASS GROWS BY ITSELF.

Gurdjieff's work is work; my work is not work, it is play. And there is a great difference between the two. Gurdjieff wanted you to force yourself to the extreme; he was a hard taskmaster. I don't want you to be extremist, I want you to be exactly in the middle. I want you to be exactly in the middle, remember it, because only through that its balance possible, is equilibrium possible. You are not asked to do anything at all.

You say: And your sannyasins say, "LET OSHO DO IT." I don't do anything at all -- that is just d way of speaking. I don't do anything and I want my sannyasins not to do anything either. But their old habits are

there so I tell them, "Leave it to me. I will do it!" I don't do anything at all -- I have never done anything in my life. I am the laziest man you can find in the world! Can't you see? -- I don't even walk a hundred yards! And I have told Laxmi, "In the new place the car has to come on top of the stage!" I am the laziest person in the world -- why bother with these steps? I don't do anything.

But my sannyasins are accustomed to doing, so just to help them I say, "Don't be worried, I will do it. Leave it to me." That is just an excuse for them to leave doing -- and then things start happening on their own. I want you to be natural.

GurdjiefF's work is extremist: it creates tension in you It depends on friction: it creates friction in you. My work is not work; it is relaxation, it is rest, it is becoming more and more silent, utterly silent. Even if you art doing something you are not to be the doer of it; you have not to take it seriously. Gurdjieff's work i.s serious. My work is not serious at all; it is playfulness, it is fun, it is dance, it is song. I don't call it work. Work is a dirty word, a four-letter dirty word here!

But you are misunderstanding me for the simple reason that you have your own understanding. Either you will have to drop the understanding that you are carrying with you or you will have to drop me. You will have to choose. You cannot ride on these two horses.

A beautiful looking tomcat is strolling down the road. On the way to the park, he meets a little white tomcat.
"Hey, Tommy, where are you going?" asks the little cat.
"I'm going to the park to fuck around!" answers big Tommy,
"What's that? Something like fish?" asks the little one.
"Come with me and you'll find out!" says Tommy.

Soon the two tomcats come to the big fountain in the park, and there sits Jolly, the most beautiful cat in town, her golden fur shining in the sun. She sees the big tomcat coming closer with a mischievous smile on his cat face. "I'm in trouble!" she exclaims, jumps up, and starts running around the fountain.
"Come on, boy! cries Tommy and he starts running after her. One round, two rounds, three rounds. "Come on, faster!" Tommy screams. Round and round the fountain they run.

The little white cat, hardly keeping up with Tommy, exhausted, gasping for air, trembling on his little legs, cries: "Hey, Tommy, listen -- I'll fuck one more round and that's enough for me!"

You say: GURDJIEFF HAS TAUGHT THAT ONLY THROUGH ONE'S OWN EFFORTS, STEMMING FROM A DEEP WISH, DOES AN AWARENESS OF BEING GROW.

That is true, but then you have to follow the whole Gurdjieffian method, and for that you will need a Gurdjieff; without a Gurdjieff it is impossible to do it. Without a living Master no method, howsoever beautiful it is, works. In fact it is the .'MASTER, HIS PRESENCE, that is the real thing, not the methods. With an alive Master everything works; with a dead Master nothing works. Let it be settled forever in your consciousness.

That's why beautiful methods later on are found to be bogus. It is not the methods, it is the Master, it is the man behind them, it is the golden touch, the magical touch of the Master, it is his charisma that works.

When I am gone, then Sufi Dancing will continue and there will be Kundalini and there will be Chaotic Meditation, and all the things will continue in the same routine way, but something will be missing -- something which was the very soul of them. Then they will be just rituals.

That is how the Christian Church goes on, Hindus go on, Mohammedans go on, Buddhists go on. And these methods did work once. They worked when Jesus was alive, they worked when Krishna was alive they worked when Buddha was alive. Being with a living Master is what works; it is not the method.

That's the difference between science and religion: religion is magic. Science depends on method; religion depends on Masters, on the presence of those who have become awakened.

Only if you can get attuned with me here is something possible -- even the impossible is possible. But you will have to get attuned with me. Gurdjieff will be a hindrance.

If you choose Gurdjieff, choose Gurdjieff, but remember you are choosing a dead Master. You can go on repeating his methods your whole life -- nothing is going to happen through them.

Tao: The Golden Gate, Vol 1

Chapter #3
Chapter title: Grow Real Roses

13 June 1980 am in Buddha Hall

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The first question:

OSHO,
WHAT IS THE SECRET OF REMAINING HAPPY AND MARRIED?

SARJAN,

It is impossible! It has never happened -- it cannot happen in the very nature of things. Marriage is something against nature. Marriage is an imposition, an invention of man -- certainly out of necessity, but now even that necessity is out of date. It was a necessary evil in the past, but now it can be dropped. And it should be dropped: man has suffered enough for it, more than enough. It is an ugly institution for the simple reason that love cannot be legalized. Love and law are contradictory phenomena.

Marriage is an effort to legalize love. It is out of fear. It is thinking about the future, about the tomorrows. Man always thinks of the past and the future, and because of this constant thinking about past and future, he destroys the present. And the present is the only reality there is. One has to live in the present. The past has to die and has to be allowed to die.

The really intelligent person never looks back; he never bothers about the past -- that which is finished is finished forever. And he never thinks of the future either because that which has not come yet has not come yet. And he knows that whenever it comes, he will be capable of responding to it, so why ponder over it? Why make ready-made answers to questions which have not even arisen? And all your ready-made answers are going to be irrelevant because life goes on changing. Life remains always a surprise; it is unpredictable.

But man thinks that he is being very clever by preparing for the future. You love a woman, you love a man, but what about the future? Tomorrow the woman may fall in love with somebody else. If she can fall in love even with you, Sarjan, why can she not fall in love with somebody else? You know it, you are aware of it: "She has fallen in love even with me so there is every possibility she can fall in love with somebody else." So something has to be done to prevent her from falling in love with somebody else so that your tomorrow is safe and secure, so that you can use her tomorrow, too. Whether love remains or not, at least you will have the physiology of the woman. You are not much concerned with her soul -- because law cannot restrain the soul, but law can create barriers for the body; the body is not beyond its reach. Law can control her; law can condemn her, can punish her in many ways.

And another thing: not only are you afraid of the woman, you are afraid of yourself too. If you can fall in love with this woman, you can fall in love with somebody else. You know that your mind is constantly thinking of other women. You know there is every possibility that tomorrow you may lose interest in this

woman; in fact it is almost a certainty, not just a possibility, not just a probability. And then you are afraid of yourself. You may escape, you may run.

And you want to cling because this woman is taking care of you. She has been a comfort to you, she has been a consolation in your life, she has been in many ways a mother to you, a nourishment. You are afraid to betray her. You are afraid of your own mind, of your own unconscious; it can take you anywhere.

And you have promised her that you will never leave her, that you will always love her, that you will love her forever, life after life. You are afraid of breaking your promises. Your ego feels that to break those promises will mean only one thing: that you will never be able to forgive yourself. It will remain a heavy weight on you, it will create guilt for you.

And the same is the situation from the side of the woman. Hence it has been a necessary evil, and men and women have agreed to plan for the future. Afraid of themselves they have taken support from the law, from the society, from conventions, from respectability. They have created a thousand and one barriers around themselves so that they remain together.

But if -- and that "if" is not a small "if", it is a big "if" -- something happens tomorrow, then your life will become miserable. And something is going to happen tomorrow; tomorrow is not going to remain the same. Life never remains the same, not even for two consecutive moments. Nothing can be said about the future; it remains unknown, unknowable, unpredictable. No astrology can help, no palmistry can help, no tarot-card reading can help, no I-CHING can help -- nothing can help. Man has tried every possible way to make something certain out of the uncertain future, but nothing can be done. The nature of the future is unknown, and it remains unknown and open.

So you close yourself to all possibilities. You close all the doors, all the windows. But then you will feel suffocated and you will feel angry and you will feel constantly in conflict. With the woman you had loved once you will feel angry for the simple reason that now it is difficult to get out of this prison. You have imprisoned yourself; now the only way to go on living in it is to make yourself as insensitive as possible, to become as unloving as possible, to become as false as possible, to be as dead as possible.

Hence people die very soon. They may be buried after forty years, fifty years, but they die nearabout thirty. By the time their love starts dying they die, because life is love. But love is not law, life is not law Life is not logic, love is not logic. Life is basically insecure, and that is the beauty of it.

Hence I don't see that with the coming age, with the new maturity that man is attaining, marriage can exist anymore in the same old way. It has to become more fluid; that means it can no longer be an institution. People will live together -- they need each other... Men and women are halves of one whole; their need is intrinsic. Together they become one whole, together they are complementary to each other. But they will live together only because of love, not because of any law. And they will live together out of freedom, not out of bondage.

And with the disappearance of the institution of marriage the whole structure of society will change -- it cannot change otherwise -- because once marriage disappears many things will disappear automatically. The family will not be the same anymore; the family will be replaced by communes -- that is inevitable. And children will not belong to persons but to the commune. Hence they will not be much of a problem -- because children have been a big problem: what to do with the children when people separate? The children are left in a limbo; something has to be done about the children. And marriage has persisted for the simple reason that children have to be protected, they have to be helped; they are helpless. And it is your responsibility.

Love becomes duty, responsibility. And the moment it is duty and responsibility it loses all poetry, it becomes pure calculation. Then it is a compromise, then you have somehow to pull it, then you start dragging your life.

A great revolution is on the way, and with the disappearance of marriage that revolution will become possible. Once children no longer belong to persons they will have more generosity, they will be more human. They will not be Hindus and Mohammedans and Christians because they will not belong to certain parents and they will not be conditioned by the parents; they will belong to the commune. And once children belong to the commune they will have a larger experience of people. One child may come in contact with many women as mothers, aunts, with many men as fathers, as uncles, with many children as brothers, sisters.

Right now the experience of the child is very limited. Each child is brought up by a certain woman. The impact of that woman remains hanging on the child's consciousness for his whole life; it becomes an imprint. And he is always searching for the same woman: in every woman he falls in love with he is really

looking for his mother, whom he cannot find. Where can he find his mother? There are no two persons alike. He will never find his mother anywhere, but he is looking for his mother in every wife, in every beloved. And the same is the case with the woman: she is looking for the father in every husband, in every lover. And they cannot find them, but that is their IDEA.

The woman's idea of a man is nothing but her idea of the father and the man's idea of a woman is nothing but his idea of the mother. They will never find them, hence there will be frustration, hence there will always be despair, misery, failure, anguish.

If a child is brought up by many women in the commune and comes in contact with many men and many women he will not have a certain idea, he will have a more vague vision. He will not have a certainty how a man should be or a woman should be, his idea of a woman will contain many pictures. And then there will be more possibility of finding a woman who can fulfill him or a man with whom life can be a contentment, because one of the greatest miseries is that you are looking for someone you cannot find, hence everybody will seem to be falling short; nothing will ever satisfy you.

And because you will not be confined to one family you will not carry the rotten heritage of the family. Otherwise the Hindu parents will make the child Hindu, and a Hindu child is bound to be against the Mohammedans, against the Christians, against everybody else. And so is the case with the Jews and with the Christians and the Mohammedans. If the child moves with many people in a commune and feels attuned with the whole commune...

For example, in this commune, you can look at Siddhartha. He lives absolutely freely. Such a little child, with such freedom! He has no attachment to the mother or to the father. He makes friendships with grown-up people, then he starts living with them. He has so many friends -- men and women, and all kinds of friends -- children, grown-ups. He is really getting the idea of so many people that his vision of humanity is bound to be vast.

He had asked me -- he was living in a kids' house where only kids live -- he asked me, "Osho, I want to live with real men, not with kids. Enough is enough! I have lived with kids long enough." So I sent him to live with Govinddas and other sannyasins. And they complained: "Sometimes he comes at twelve o'clock in the night and sometimes at one o'clock, sometimes at two o'clock. This is too much! He goes to parties and to dramas and to the disco and he is disturbing us continuously! And he has possessed the whole room -- as if the room belongs to him and we are just living in his room! He has put all his things all around the room -- all his toys are everywhere! So please," they asked me, "remove him!"

I told him to go to his mother, Neerja, to live with her. He said, "That is the last place I want to go! But if you say so I will go." He has been forced to go and live with the mother at least for a few days. And he has been living with many families, with many couples. Wherever he goes he makes friendships, and there are so many friends that he is never out of money -- he asks everybody!

Sattva was once Neerja's lover. Now that love relationship is broken, but the love that has grown between Sattva and Siddhartha has continued. They are still friends -- Sattva still has to give him money! He comes every day: "Today I need five rupees, ten rupees."

One day Sattva said, "I don't have any money." Then he said "You can ask me!" And he brought five rupees from somewhere and gave it to Sattva! "Why don't you ask me? I have so many friends, I can bring as much money as you want!"

Now, this child will be a totally different child! He has lived with Jews and with Christians and with Hindus. He will not be conditioned by anything, he will not have any conditioning. He will have a vast territory of being available to him.

That's my idea how all children should grow. then there will be no ugly religious conflicts, wars, bloodshed, no ugly fanaticism, no fascist ideologies in the world. These are all byproducts of the family, and the family depends on marriage. In fact, if the family disappears, nations will have to disappear, religions will disappear, states will disappear, churches will disappear. That's why nations, churches, everybody is in favor of marriage and they all go on praising marriage as if it is something holy, something divine. It is the ugliest thing on the earth! And they go on telling people, "Without marriage, where will children get love?" They will get more love; nobody is going to prevent their parents from loving them, but they will be available to others, too. They will not be dependent, they will start learning independence. From the very beginning they will have a certain new feel of freedom. And that's what is needed.

The whole of human history has been full of religious wars for the simple reason that everybody becomes conditioned, and once you are conditioned it is very difficult to uncondition you. I know the difficulty because that's my while work here -- to uncondition you. It takes months, years; and you struggle

hard, you resist in every possible way because your conditioning means your ego.

You ask me, Sarjan: WHAT IS THE SECRET OF REMAINING HAPPY AND MARRIED?

I don't know! Nobody has ever known. Why would Jesus have remained unmarried if he had known the secret? He knew the secret of the kingdom of God, but he did not know the secret of remaining happy in marriage. He remained unmarried. Mahavira, Lao Tzu Chuang Tzu, they all remained unmarried for the simple reason that there is no secret; otherwise these people would have discovered it. They could discover the ultimate -- marriage is not such a big thing, it is very shallow -- they even fathomed God, but they could not fathom marriage.

Socrates got married and he suffered his whole life. He did not discover through marriage the secret of remaining happy; he simply discovered that it would have been better if he had not got married. But in Greece there had never been such incidents as Jesus, Lao Tzu -- Jesus had yet to come, five hundred years after Socrates. Socrates was a contemporary of Lao Tzu, Mahavira, but he knew nothing about them because the world in those days had no communication. So whatsoever was conventional happened in his life.

Mohammed married not one woman, he married nine women! Many times I have been asked, "What about Mohammed?" I know the secret of Mohammed but I don't know the secret of remaining happy in marriage. If you have nine women they will fight amongst themselves and you will be free! Mohammed managed it and he has said to his followers, "Marry at least four women." So Mohammedans are allowed to marry four women. Four women are enough to fight amongst themselves and the husband will be spared.

Krishna did the best: he married sixteen thousand women! Now it is very easy to get lost. Sixteen thousand women... who will notice Krishna, where he has gone, where he is? There will be so much noise and fight, and in that cloudy, smokey atmosphere Krishna can escape anywhere. He can even sit in the middle of it and meditate and nobody will bother about him! They will all be concerned about each other's saris and each other's ornaments.

Buddha got married, but then he escaped. He had a beautiful wife, Yashodhara, but he escaped. He came back home only when he became enlightened, after twelve years. Yes, if you are enlightened then you can be happy anywhere, even in marriage, but no enlightened person has been known to get married after enlightenment.

Two friends meet.
"Hello, Luisa, how is your great love?"
"It's over," she replied sadly.
"Over? How come?"
"We got married!"

Two friends were talking.
"I've placed an advertisement in the newspaper, looking for a wife," says one.
"Did lots of women write back?" asks the other.
"Just a few women... but lots of husbands!"

The wife left home for the fifth time and the husband rushed to place an advertisement in the newspaper.
It read: "Do not come back and all will be forgiven."

It was a wise old woman who, when people asked her why she never married, would answer: "Why marry? I have a dog who snores, a parrot who speaks only dirty words and a cat who stays out all night what do I need a husband for?"

The jealous husband hires a detective to find out if his wife betrays him. After a few days the detective comes back with a movie showing his wife and his best friend swimming, dancing, making love, having fun.

While watching the movie the husband keeps saying, "I can't believe it! I can't believe it!"
"But," says the detective, annoyed, "I'm giving you proof of it!"
"No, it's not that," replies the husband, "I just can't believe someone can have so much fun with my wife!"

In heaven everybody is quiet and silent except for Paolo who keeps saying, "What peace here! What peace here!"

Even St. Peter gets tired of him and so one day he sends him to purgatory. Even there though Paolo keeps muttering, "What peace here! What peace here!"

Everybody gets so tired that they decide to send him down to hell. But even in hell, among the flames and the devils, he keeps uttering, "What peace here! What peace here!"

So Beelzebub calls him and asks him the reason for his behavior.

"Well, Beelzebub," replies Paolo, "you would say the same if you had lived for fifty years with my wife!"

Love is enough. Live only out of love. It may last long, it may not last, but don't be worried whether it lasts long or does not last long. Even if it is there for a single moment it will give you the taste of eternity.

And there is every possibility that if you are not afraid it may last longer, because fear is poison; it poisons everything. If you are not worried about tomorrow you may live today so totally that out of that totality a beautiful tomorrow will arise. But if you are afraid of tomorrow you may destroy today. And once today is destroyed, from where is tomorrow going to come?

Live fearlessly -- that is one of my fundamental messages to my sannyasins -- and live dangerously. Don't compromise for conveniences, for comforts. It is better to live in discomfort but to live rather than to be in comfort and dead. For that you can wait -- in your grave you will be perfectly comfortable and out of danger. Nothing can happen there; there is no danger. You cannot die again, no illness can happen, nobody can leave you, you can't go bankrupt, nothing can be stolen from you. You will be perfectly at peace.

You must have come across gravestones -- and it is written on almost all graves: "Rest in peace." What else is there?

One man died. He had made his own gravestone, a beautiful, artistic thing, because he did not rely on his wife -- she was such a miser that she might put up some ordinary stone. So he had purchased the most costly marble, asked the best artist to make rose flowers on it, and he had written on it: "Rest in peace."

When he died his wife discovered that he had not left any money for her. When the will was opened there was only one sentence: "I was a wise man, hence I have spent all that I had. I have not left anything to anybody."

The wife was furious. She went to the grave with the artist and told the artist to add a few more words: "Rest in peace til I come!"

But don't be worried: even wives can't come in the same grave; they will have their own graves. And even if they come they won't recognize you, and you won't recognize them either.

You can rest in peace in the grave, in absolute security, but while you are alive BE alive. Accept all insecurity. In that very acceptance, insecurity disappears, and without any compromise on your part. Love totally, but don't ask for permanence. Only fools ask for permanence. And remember one thing: if you ask for permanence you will get only false things; only false things are permanent.

Real roses are bound to wither sooner or later, but plastic roses are permanent; they don't wither away. But they don't have any fragrance either, they don't have any life; they have only the appearance of roses.

Marriage is a plastic rose; love is a real rose. Grow real roses in your life. Of course they will wither -- so what? You can grow them again, you can go on growing them. You can go on creating more and more love, sharing more and more with more and more people.

And this is my experience -- and whatsoever I am saying I am saying out of my own experience -- that if you love totally without desiring any permanence, even the impossible is possible. Your love may remain for a long period, maybe your whole life. But don't cl.k for permanence; in that very asking you have disturbed the whole thing: you have moved from the real to the unreal. Live totally!

"Totality" is my keyword -- and up to now "permanence" has been the keyword. You have been told that your love should be permanent, only then it is real; if it is not permanent it is not real. That is sheer bullshit! A real love has nothing to do with permanence; there is no necessary relationship. It may happen only for a moment, it may be just like lightning, but that does not mean that lightning is unreal because it happens only for a moment. The rose flower opens in the morning; by the evening the petals have dropped, withered away, gone back to rest in the earth. That does not mean that the rose flower was unreal.

But you have been told again and again by the priests that if you are really looking for reality then the

touchstone is permanence. They have moved your mind from reality to permanence, and once you become attached to permanence you are bound to purchase something false and you lose track of the real. The real is changing, constantly changing; the unreal remains the same. And you have to be available to the constantly changing.

Even if for a single moment love happens, be total in it. If you are total in it, the next moment will come out of this totality. It is possible -- I cannot tell you it is certain, I can only tell you it is possible -- that the next moment will deepen your love. But it will not be the same: either it will deepen or it will disappear, but it will never be the same again. No two moments are the same, and they cannot be the same.

And that is the beauty of life, that is the incredible adventure of life: that it is always a surprise, it is always unexpected. If you live totally things may deepen, but remember, when things are deepening they are not the same. If you think of permanence you have missed the target.

So don't ask me: WHAT IS THE SECRET OF REMAINING, HAPPY AND MARRIED?

I can only tell you the secret of being happy -- marriage is irrelevant. If you live together with somebody out of love, out of gratitude, good; if it goes on happening your whole life, good. If it disappears one day, depart from each other in deep gratitude, in the remembrance of the love that was once there -- it has enriched you. Rather than clinging to each other in anger, in frustration, in rage, and being violent to each other and destructive, it is better to depart with grace. One should know how to fall in love and one should also know how to fall out of it gracefully.

The second question:

OSHO, MY JEWISH PARENTS ARE NOT HAPPY THAT I HAVE BECOME A SANNYASIN. WHAT SHOULD I DO?

Garimo,

JESUS HAS SAID Unless you hate your parents you can not follow me. Now, the words are very strange -- and they come from a man like Jesus. They are shocking. One cannot expect them, at least from Jesus, because he says: Love your enemies as you love yourself. Not only that, he even says: Love thy neighbor as thyself -- which is far more difficult than loving your enemies! But when it comes to parents he is very clear. He says: Unless you hate your parents you cannot follow me. Why is he so hard on parents?

But it is nothing if you think of Gautam the Buddha. He used to ask his BHIKKHUS -- his sannyasins, his disciples: Have you killed your parents yet or not? A man like Buddha, who is absolutely non-violent! Jesus is not so non-violent, at least he eats meat, he is not averse to eating fish. Buddha is a vegetarian, absolutely vegetarian; he is the greatest propounder of non-violence on the earth. And he asks to his disciples again and again: Have you killed your parents yet or not?

Of course they don't mean it literally, neither Jesus nor Buddha, but their words are significant. What they really mean is a great message; it is metaphoric. You will have to understand the metaphor. They are not concerned with the OUTER parents, your father and mother, they are concerned with the inner imprints that your mother and father have created in you.

It is not the outer parents, Garimo, who are dominating you. What can they do? You here and they may be thousands of miles away somewhere in Germany. What can they do? They cannot dominate you. But you have something inner: you have inner ideas, inner reflections, imprints, impressions of your parents, and those ideas go on dominating you. If they don't like your being a sannyasin, then your conscience will feel guilt. You will feel that you are hurting your parents, that it is not good, that this should not be so, that something has to be done.

But parents are always against anything that is new.

Buddha's father was not happy with him; he was very unhappy, he was angry at him. Buddha had to escape out of his kingdom because he was afraid that he would be caught, because detectives were sent to catch hold of him. He was the only son of his father and the father was getting old; the father was seventy when Buddha escaped from his home. The father was afraid -- who was going to possess his kingdom? And stories were coming to him, rumors, gossip of all kinds: that he had become a monk, that he was begging,

that he had become a beggar. And, of course, the old king was getting very angry: "What is this nonsense? The son of a king begging -- for what? He has everything -- why should he beg? And he is begging from house to house, walking barefoot and surrounded by other beggars like him. What is he doing? He has betrayed me in my old age!"

Naturally he was angry, but the real anger is somewhere else. The anger is because he has gone against his religion, his ideology. He has gone against all that the father represents -- he has gone against the ego of the father.

Jesus' parents were not happy with Jesus either. They were orthodox Jews, how could they be happy with a son who was preaching strange things and who was talking in such a way as if he knew more than Moses? -- because Jesus was saying again and again: "It has been said to you in the past... but I say unto you that that is wrong. It has been told to you that if somebody throws a brick at you, answer him by throwing a rock at him. But I say to you, if somebody hits one of your cheeks, give him the other cheek too."

Now this was absolutely against the Jewish idea of justice; this seemed almost anti-Jewish -- because even the Jewish God declares in the Talmud: I am a very jealous God. If you go against me I will destroy you.

And he destroyed two cities completely. What happened in Hiroshima and Nagasaki, the Jewish God had done three thousand years before! He destroyed two cities for the simple reason that people were not behaving according to his idea of morality, they were becoming immoral. He destroyed two whole cities.

Now, all the people could not have been immoral and even if all the people had been immoral, they could not have been immoral to the same degree. There were small children also; they could not have been immoral. They didn't know anything of morality or immorality. There were very old people also; they could not have been immoral. There were ill people who could not even get out of their beds. What immoral acts could they have been doing? But he was so angry that he destroyed two whole cities just to teach a lesson to humanity.

And this young man Jesus is saying: Forgive... He was going against all the ideas of the Judaic religion completely. He was teaching people new concepts, new visions, new ways of approaching God. The parents were angry.

Once it happened Jesus was teaching, surrounded by his disciples and a crowd also. His mother came and somebody informed him from the crowd: "Your mother is waiting outside and she wants to see you urgently." Jesus is reported to have said, "Tell that woman" -- not "my mother" -- he says, "Tell that woman that nobody is my father and nobody is my mother and nobody is my relative. All my relatives are those who are with me; those who are not with me, I have nothing to do with them. Tell her to go away."

It seems hard, it seems cruel, but there is a reason in it. These are all symbolic stories, I don't think it really happened. I don't think Jesus would say, "Tell that woman..." But it says something. You have to drop the idea of your father, of your mother from your innermost core; only then do you become mature. If you carry that idea you remain childish, you never become mature. And no father, no mother ever wants you to become really mature because maturity will mean that you will become free.

All the religions have taught you to respect your parents for the simple reason that if you respect your parents you will respect the past, you will respect traditions, you will respect conventions. If you respect your father you will respect God the Father. If you don't respect your parents then naturally you are cut off from tradition, and no church can afford it.

I will not say to you don't respect your father and mother1 I will say to you that you can respect your father and mother only when you are completely free of your inner impressions of father and mother; otherwise your respect is false, pseudo. You can love your father and mother only when you are completely free of them, otherwise you cannot love them; you will remain angry with them. Nobody can love anybody unless one becomes free of that person. If there is dependence of any kind, love remains only a facade; deep down there is hatred. And every child hates his father and mother -- every child, without any exception. But respect is imposed from the outside.

Just look within your unconscious, look deep down within yourself, and you will find a great revengeful fire. You want to take revenge on your parents. You are angry because they are responsible for the way you are. It is the way they have brought you up that is making you miserable. It is the way they have conditioned you that is making you crippled and paralyzed. Hence, naturally, there is hatred.

I would like you to become aware of it so that you can drop it, because whatsoever they have done they have done unconsciously. They need to be forgiven. Forgive them.

Jesus says: Hate your father and Mother; Buddha says: Kill them. I say to you: Forgive them -- which is

far more difficult. Forgive them because whatsoever they have done they have done unknowingly; they were conditioned by THEIR parents and so on and so forth. Even Adam and Eve were conditioned by their father, God; conditioning begins there. God is responsible for conditioning Adam: "Don't eat the fruit from the Tree of Knowledge." That "don't" became an attraction; that is a negative way of conditioning. And if it is said emphatically that you shouldn't do a certain thing, a great urge arises in you to experiment, to experience it. Why? Why is God so interested? -- because the Tree of Knowledge cannot be a bad thing, knowing cannot be bad. If you become wise, what is wrong? Wisdom is good, knowledge is good.

Certainly Adam must have thought with himself: "God is trying to keep me from becoming as knowing as he is so that I always remain dependent on him, so that I always have go to for his advice, so that I can never live on my own, so that I always have to be just a shadow to him. He does not want me to be free and independent." That is a simple logical conclusion.

And that's what the devil did -- he argued the same thing. He told Eve... Why had he chosen Eve, not Adam? -- because if you persuade the wife, if the wife is convinced, then you need not worry about the husband.

Every advertisement expert knows it, hence all advertisements are meant for women. Once they are convinced then nobody can unconvince them, at least not their husbands. They have to follow suit, they have to do it, because the woman will become a continuous torture if you don't do it.

The devil was the first advertisement expert. He was the pioneer, he was the founder of the whole art. He did not bother about Adam -- he must have known that all husbands are henpecked, so why bother about them? Persuade the wife. He persuaded her, and of course she was convinced because the logic was so clear. He said, "God has prohibited it only because he does not want you to become like gods. Once you eat the fruit of the Tree of Knowledge you will be like gods. And he is jealous, he is afraid. And it will be foolish on your part if you don't eat. Be like gods!"

And who would not like to be like gods? Once the temptation was there it was impossible to resist. But the whole conditioning came from God himself; it was a negative kind of conditioning.

Your parents are not responsible really. An unconscious person cannot be held responsible: he functions unconsciously, he does not know what he is doing.

Garimo, you have to go within yourself and cleanse yourself of all the impressions that your parents have put upon you, both negative and positive. Then there will arise great compassion in you for your parents, great compassion and great gratitude also, because whatsoever they have done they have done -- according to them at least -- thinking that it is good. They have not deliberately done anything wrong to you. Even now, if they are against your sannyas, if they are not happy with your sannyas, it is because they think you have fallen into wrong hands, that you have fallen from their traditional heritage. They are afraid you may go astray, you may suffer later on, you may repent one day. They feel for you.

Their love is unconscious, hence you need not listen to them, but you are not to become angry with them; you have to understand them.

You say: MY JEWISH PARENTS ARE NOT HAPPY THAT I HAVE BECOME A SANNYASIN.

First, they are Jewish; that is one of the oldest religions in the world. There are only two old religions in the world, the Judaic religion and the Hindu. The older a tradition, the greater is its weight; it crushes people more. Anything new is light.

My sannyasins can walk light-footedly, almost dancingly. But a five thousand year old tradition creates a great weight; it is a long past. They could not forgive Jesus, how can they forgive you? And Jesus has not become my sannyasin! If fact, he never went outside the tradition; he remained a Jew. He was not a Christian, remember, because there was no Christianity at that time. Christianity was born out of his death, out of his crucifixion. Hence I always call Christianity "Crossianity"; it has nothing to do with Christ, it has something to do with the cross. That's why the cross has become the symbol of Christianity -- far more important than Christ.

They could not forgive Jesus, and he never went outside the tradition. Of course he was saying things which looked a little strange, a little new. He was bringing new light; he was clearing the mirror of the Jewish consciousness from the old dust. But they have not been able to forgive him, not even now. I have not come across a single book written by a Jew in favor of Jesus. They still think he was wrong, they still think that it was right to crucify him, they still think that he was a criminal.

And to become my sannyasin is certainly far more dangerous because it is going totally out of all

traditions. It is not just changing one tradition for another, it is dropping the very traditional mind itself. It is dropping being traditional as such; it is becoming non-traditional, unconventional. It is pure revolution! And they are afraid, naturally; for many reasons Jews are afraid.

And there is some attraction between me and the Jews. I have attracted so many Jews here that sometimes I myself wonder -- am I a Jew or what is the matter? -- because Jews are not so easily attracted to anybody. They were not attracted to Jesus. They are not attracted to anybody else. Why have they come to me? I have touched something deep in them. In fact, they have suffered from tradition more than anybody else; that's the reason why they have become so interested in my vision, because I am anti-traditional. They would like to get rid of it.

A Jew and a black man are sitting next to each other on the train. Suddenly the Jew realizes that the black is reading a Hebrew magazine. He keeps silent for a while, then whispers to him: "Listen, friend, is it not enough to be a black?"

Your parents, Garimo, may be afraid: "Is it not enough to be a Jew? Now you want to suffer more?" Because to be with me is going to be dangerous. Freedom is far more dangerous than anything else in the world. Freedom is fire: it burns your ego, and because it burns your ego it hurts many other people's egos and they all become enemies to you.

And then Jews are very worldly people. It is the only religion which is very worldly. There are two kinds of religions: the worldly religions -- Jews represent the worldly religion -- and there are the other-worldly religions, for example, Buddhism. Buddhists will be against me because to them I will look a little worldly, and to Jews I will look a little too other-worldly.

I am both: I am a bridge. My sannyas is a synthesis because I don t divide "this world" and "that world". To me both are beautiful. And one has to live in both worlds together because they are not separate they are inseparable. The very idea of dividing them has been a great calamity.

Jews are more interested in money than in meditation. Now, thinking that you have become a meditator they will be afraid. "What are you doing? This is the time to earn money. This is the time to get rooted in the world. Don't waste this precious time!" According to them, when you are young you can do something; as you become old you will be less and less able to make money, to have power, prestige, to make a name in the world. You are wasting your time here.

Even with those who are here, if they are Jewish, the hangover continues. One of the sannyasins went to the office a few days ago, in a euphoria -- must have touched something intangible in meditation, may have been silent here in the discourse, may have had a glimpse of something unknown. In those moments even if you are a Jew your Jewishness disappears. She went to the office and said that she wanted to donate one hundred thousand dollars to the new commune. After five minutes she went back and said that she wanted to cancel it! She was asked, "What happened? Yes, we will cancel it. It was you, nobody had asked you for anything. You came on your own; now, just after five minutes... what has happened?"

She said, "I went to see Amitabh, one of my friends, and he said, 'Are you a fool or something? Go immediately and cancel it!' He scolded me!"

Now, Amitabh is a Polack Jew! That is the most dangerous combination you can find -- Polack and Jew! Of course, he loves me and loves me tremendously -- he is here, he is one of my topmost therapists, he lives in my house, in Lao Tzu -- but hangovers are hangovers!

Very excited, Isaac calls David, "Come immediately, David, I have an incredible bargain. Three hundred trousers for only fifty dollars!"

David runs to Isaac, where he finds the pile of three hundred trousers. He looks them over and then says to Isaac, "But Isaac, these trousers have only one leg! No one can wear them!"

"Listen, David," replies Isaac, "Besides the fact that there are people with only one leg, I already told you -- we have to sell them, not to wear them!"

A Jew arrives in Chicago from Israel; he is coming to America for the first time. It's raining, so he stops at a shop to buy a pair of shoes. Mindful of his father's advice, when the clerk asks twenty dollars for the shoes he starts bargaining: "Ten dollars!"

"That's impossible!" replies the clerk.

"Ten or nothing!" is the Jew's reply.

So the clerk consults the manager, then says, "Okay, ten."
"No," replies the Jew, "five!"
Again the clerk consults the manager..."Okay, five."
"No, two!" replies the Jew.
"Listen," says the clerk, tired of him, "just take these shoes and get out!"
"No! " exclaims the Jew.
"No? You don't want them?" asks the clerk incredulously.
Says the Jew: "I want two pairs!"

Garimo, your parents must be worried about what you are doing here. Such an intelligent guy like you wasting his time meditating? Have you gone crazy or something, sitting silently doing nothing? Is this a way a Jew is supposed to behave? Time is money -- don't waste it!

And, moreover, whether your parents are Jewish or not, parents are parents; they feel offended -- they feel offended by the very idea that you think you know more than they know, that you are trying new ways, that you are trying to be wiser than your parents.

A Jew arrives in heaven and God, in a very compassionate voice, asks, "What happened to you?"

He says, "I was brokenhearted. When my only son, my pride and my joy, announced that he had become Catholic, I felt this terrible pain in my chest..."
"You should not have despaired so much. Even my only son did the same!"
And what did you do, my Lord?"
"I made a new will and testament!"

So, Garimo, what can they do? They will make a new will and a new testament -- let them make it! Learn to forgive them. I will not tell you to hate them, because hate is not freedom -- if you hate somebody you remain attached. Hate is a relationship; Love is freedom. Love is not a relationship; hate is a relationship. That's why those who live in relationship live in hate, not in love. Love is freedom. Love them, then you are free. But to love them you will have to cleanse yourself totally. I will not tell you, like Gautam the Buddha, to kill them, because killing is not going to help. Understand them. Be compassionate. Killing will be doing something in a hurry; there is no need to be in a hurry. And parents have gone so deep in you; they are not only in your blood and bones, they have entered in your very marrow. You cannot kill them easily -- it is impossible. You will have to commit suicide if you want to kill them because only then will they be killed. They have entered your being: you are part of them, they are part of you. But through deep understanding you can be free of them.

A lawyer has succeeded in acquitting a Jew who has killed his mother, his wife and his sister. Before separating he says to the man, "As you still have a father I'll just say 'See you soon!'"

I will not suggest that; my methods are far more subtle. What Jesus said and what Buddha said are very primitive methods; what I am saying is far more sophisticated -- it has to be, it is the twentieth century! Forgive them. Understand them. And the whole question is within you; it has nothing to do with the outer parents. If you can relax within yourself and if you can feel compassion for them -- because they have suffered in their own way... They have wasted their whole life, now they want to waste your life, because that is the only way they know how to live. Great compassion is bound to arise in you, and out of that compassion maybe you can be of some help to them because compassion functions in a very subtle way. Love is the greatest magic in the world.

I will not tell you to go and listen to them and follow them to satisfy them; that will be wrong. That will be destroying your life and it will not help them either. You have to remain yourself and yet be compassionate and forgiving. And if you happen to go there remain compassionate and forgiving. Let them feel your compassion, your love, your joy. Let them feel.your celebration. Let them feel what has happened to you through sannyas. Let them see the difference .

Buddha's father remained angry till he came to see him. Even when he saw him, for a few moments he was so angry, his eyes were so full of anger, that he could not see. Buddha remained silent. The father went on insulting him, saying, "You have been a deep wound to me -- you have almost killed me. Why have you come now after twelve years? I have waited so long! You have not been a son to me, you have been an

enemy!"

Buddha listened, did not utter a single word. Then the father suddenly became aware that the son had not spoken even a single word. He asked, "Why are you not speaking?"

Buddha said, "First say everything that you have carried for all these twelve years. Cathart, unburden yourself! Only when you are unburdened will you be able to see me. One thing I would like to say to you: that you are talking to somebody else, not to your son. The man who had left your palace has not come back -- he has died. I am a totally new man. I have come with new consciousness, with new love, with new compassion. But first you unburden yourself, otherwise your eyes are so full of rage you cannot see me. Let your eyes be cleared."

The father was trembling with anger. Slowly he cooled down; this very answer cooled him. Tears of anger were coming to his eyes. He wiped his tears, looked again. "Yes, this is not the same man who left my palace; this is a totally different person. Of course, the face is the same, the figure is the same, but it is a totally new being -- the vibe is new."

He fell at the feet of Buddha and he said, "Initiate me too, because now I am very old; death is coming closer. I would also like to taste something that you have tasted. And forgive me and forgive all my anger. I have not known what is happening to you and what has happened to you. It is good that you have come. It is good that you remembered me, that you have not forgotten me."

So whenever you go back, Garimo, let them first cathart. And remember, they are German parents so they will cathart longer than Buddha's parent! Listen silently. Don't get angry. Remain meditative, calm and quiet, and your coolness will transform them. If you really want to help them...

And each sannyasin SHOULD want to help his parents, because they have given you birth. They have brought you up in some way, the way they could; it was not possible for them to do otherwise. Whatsoever they could do they have done and they have done it for your good. Whether it proved good or not is another matter, but their intentions were good. So whenever you go back, remember to help them.

The last question:

OSHO,
DON 'T YOU EVER GET TIRED OF US AND OUR STUPIDITY?

GURUDAS,

I RATHER ENJOY IT! Moreover, I have to do something and this is the only thing that one can go on doing forever and forever.

Jesus was bored so he went to God his father and asked him, "Dad, give me something to do -- I am bored! "
"Take a file and smooth the top of the Himalayas," said God.
After seven thousand years Jesus came back again
"And now what can I do?" he asked God again.

God gave him a spoon and told him to empty the Indian Ocean. After seven thousand years, he was back again.
"It's done... and now?" he asked God.

Tired, God looked at him and said, "Listen, Jesus go down to earth and convince the men down there to love each other -- that will keep you busy for eternity!"

I am not a priest; it is not my duty. Otherwise one is bound to get bored and tired. It is my joy, it is my love!

The Pope is redecorating his summer residence of Castelgandolfo. When the work is finished he comes with the chief decorator to see the results. Everything is perfect.

When he arrives at his bedroom, the decorator, to give the final touch, hangs a beautiful antique twelfth-century cross just over the bed.

"Oh, no, no, no, my son!" exclaims the Pope. "I have already told you not to put anything here that reminds me of my office!"

This is not my work, this is my joy, this is my play. I am really enjoying it!

A Russian cosmonaut comes back from his space travel. Brezhnev receives him: "Tell me the truth, comrade. Did you meet God up there?"
"If you want the truth -- yes, I found him!" replies the cosmonaut.
"I thought so," replies Brezhnev. "Now promise me never to reveal this to anyone."
After a few months the same cosmonaut is received by the Pope. When they are alone, the Pope whispers to him, "Now, my dear son, please tell me -- did you meet God up there?"
Faithful to his promise, the cosmonaut replies, "No, unfortunately not, Your Sanctity."
And the Pope sadly replies, "I thought so. Now listen, promise me never to tell this to anyone!"

Tao: The Golden Gate, Vol 1

Chapter #4
Chapter title: Discover your own God

14 June 1980 am in Buddha Hall

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The first question:

OSHO,
PLEASE TALK ABOUT PEOPLE LIKE BERTOLT BRECHT WHO REJECT RELIGION AND SPIRITUALITY AND YET WHOSE POWERFUL CREATIVE LOVE SHINES LIKE AN ANGRY LIGHT IN THE TWENTIETH CENTURY.

TIM GREEN,

Religion for centuries has become associated with a life-negative attitude, and obviously any life negative attitude cannot be creative; it becomes intrinsically impossible for it to be creative. Creativity needs a life-affirmative philosophy, creativity needs a tremendous love for existence, and the so-called religions have been teaching people to renounce life, to escape from life; they have been against life.

Because of this, no creative person can be interested in such religions. If he becomes interested he will lose his creativity; if he wants to remain creative he will have to sacrifice his religiousness. Religions have not left any other choice. Because of this, only uncreative people became interested in religion.

I am not talking about Gautam the Buddha, Lao Tzu, Zarathustra, Jesus, Mohammed, Mahavira, Krishna, Kabir, Nanak; leave aside these few names. They are immensely creative, they are poets of existence. They are far greater poets than your so-called poets -- their whole life is poetry. They are great musicians. They may never have played on any musical instrument, but their heart is full of harmony, music, melody. Their very heartbeat is that of rhythm, of music. Their life is a dance, it is a song, it is a

celebration. Hence, please leave aside these few people.

But the religions have nothing to do with them. Christianity, Hinduism, Jainism, Buddhism, Mohammedanism, these organized religions have nothing to do with their own founders. If you look deep, if you meditate over the matter, you will be surprised. This is my observation: that the people who call themselves Christians are not at all concerned with Christ and his message; in fact, they are against everything which Christ stood for and sacrificed his life. The people who call themselves Hindus have nothing to do with Krishna; although they worship him, worshipping makes no difference in their lives. They have not learned the art that Krishna represents; in fact, they have interpreted Krishna according to their own ideas. And the same is the case with the Buddhists and the Jainas and other religions. they have all gone against the original founders. They have fallen victims of priests -- and priests have nothing to do with religion at all.

Priests and politicians are in a conspiracy to exploit people, and the best way to exploit people is to destroy their intelligence. Of course, people like Bertolt Brecht cannot support such religions. These religions have enslaved humanity. They have not helped people to be free, to be independent, to he their own selves; on the contrary, they have reduced them to slaves; in the name of religion they have created great prisons. And the strategy is subtle -- very subtle, very cunning. The basic strategy is the same one used all over the world by all the religions.

The first and the most fundamental principle of that strategy is: destroy people's love for life, love for joy love for celebration. Once people s roots are cut away from existence they start shrinking in themselves they start losing the sources of nourishment. Their whole being becomes poisoned.

They cannot really escape from life -- nobody can really escape from life. Even the people who escape to the mountains have to depend on people who work in the marketplace. Nobody can really escape from life. The people who have gone into the monasteries are dependent on people who live outside; they depend on their support.

If all the world, if the whole of humanity renounces life, it will be committing a global suicide. The Buddhist monk has to beg from those who are not yet monks. The Christian monk has to live on the donations of the people who are still in the world. Nobody can really escape from life while he is alive; it is impossible. But your sources can be poisoned. You cannot escape from life and you cannot live your life totally. You start feeling guilty about being alive: you start feeling as if to be alive is a sin. You start cutting your life as much as you can; you start living at the minimum. That too you accept only as a necessary evil.

That s why laughter has disappeared, wholeness has disappeared. People look sad; their existence has become meaningless. They are uncreative; they are in a kind of limbo, neither here nor there. This is what your religions have done.

I am in agreement with people like Bertolt Brecht. I am also not in support of the so-called religion and spirituality. But I cannot agree totally with Bertolt Brecht for the simple reason that whatsoever religions have done, that is not the work of true religion. The true religion has yet to arrive, the true religion has yet to he born. Be against Christianity, be against Hinduism, be against Mohammedanism, be against Buddhism -- I can agree -- but don t be against religiousness as such because that means you have made organized religion synonymous with religiousness; it is not so. Condemn the priests, condemn the Pope, condemn the Shankaracharya, but don't condemn Buddha and Lao Tzu and Jesus and Mohammed. They have contributed immensely to man's inner growth; they are absolutely creative. Of course, they have been interpreted by wrong people, but what can they do about it? They need people like Bertolt Brecht to interpret them.

So I can agree with Bertolt Brecht up to a certain point and then we part. The so-called religion has to be eradicated from the earth because that is the only way for the real religion to arrive, for the authentic to arrive, but the authentic religiousness cannot be condemned. If you condemn it, then the result will be this... Tim Green himself says in his question:

... YET WHOSE POWERFUL CREATIVE LOVE SHINES LIKE AN ANGRY LIGHT IN THE TWENTIETH CENTURY.

Now, love cannot be angry. Anger is destructive, love is creative. Anger is part of hatred; it is never part of love. That's where Bertolt Brecht has missed the point. If you are against religiousness then you will be creative, but your creativity will be pathological. It will be ill at ease, it will not be beautiful.

And you can see it. The whole of modern art is ugly for the simple reason that it has no spiritual origins, it has no meditative quality in it. You can look at Picasso's paintings: they show something insane in the

man. Picasso is a genius -- with just a little spirituality he would have surpassed Michelangelo. He has the capacity, he has the talents, he has the intelligence, but something is missing. He is in a chaos he has no inner discipline.

That's why while Michelangelo creates beautiful art Picasso creates ugly art. Looking at Picasso's paintings one is bound to be struck by the fact that there is some insane note in it.

There are so many stories about Picasso...

An American millionaire came to Picasso. He wanted two paintings and he wanted them immediately. And he was ready to pay any price -- money was not the question. Picasso was a little puzzled because he had only one painting left. He asked such a price that he thought the millionaire would say, "I will purchase only one. "

But he said, "Okay, I will pay the price. Where are the paintings? Bring the paintings, and here is the cheque! "

He went in, cut his painting in two and he gave the millionaire two paintings.

In fact, you can even cut his paintings in four; it will not make much difference.

I have heard another story:

One rich woman wanted him to paint her portrait; he did it. When she came, she looked at it and she said, "Everything is okay, only I don't like the nose. You will have to repaint the nose."

Picasso said, "That is impossible."

She said, "Why is it impossible? I am ready to pay for it. If you need more money for it I am ready to pay for it."

He said, "Money is not the question. I don't know where the nose is!"

A man was looking for a wife. He asked an agent. The agent said, "I have a beautiful woman just for you, a very rich widow. Of course, she is a little older than you, but with so much money that I don't think you would like to miss the opportunity. And she is beautiful! Come along with me. I will show you the woman."

The man went to see the woman. Looking at her he could not believe his eyes -- he had never seen such an ugly woman. One eye was looking in one direction, the other eye was looking in another direction. Her nose was crooked, her teeth were coming out, her hair was false, one leg was longer than the other. It was just disgusting to see her!

He whispered in the agent's ear, "You call this woman beautiful?"

The agent said, "There is no need to whisper -- she is deaf also! You can say out loud whatsoever you want to say. And I can't help it if you don't like Picasso. That's not my fault!"

Modern art is ugly for the simple reason that it has no spirituality in it. Modern poetry is ugly. Modern music is just noise -- very sexual, because when spirituality is not present, all that is left is sexuality. Spirituality is the same energy as sex but at the highest peak, at the most refined peak. Sex is also the same energy but very rough, at the lowest point. Sex is animal energy; the same energy passing through the art of spirituality becomes spirituality, becomes SAMADHI, becomes superconsciousness; it becomes divine energy.

Hence Bertolt Brecht is angry. That anger can be understood. But anger cannot be creative; even if it creates, that creativity will carry something destructive in it.

You will be surprised to know that Adolf Hitler when he was young, wanted to become a painter. He was refused admission to an art academy. Then he wanted to become an architect, but again he was refused. And the same man became the most destructive man this century has known -- not only that the century has known but the whole of history. If he had been admitted to the art academy he would have become another Picasso; his paintings would have been destructive.

He painted a few things -- those paintings still survive. They say much about him. He uses the blood-red color out of all proportion. His most loved colors are blood-red and black; with these two colors he worked, he painted. He has left a few drawings, his architectural ideas; they don't look like the Taj Mahal, they look like madhouses! But the man became powerful, he became a politician, and he really did his painting and his architecture and his artwork with living humanity, on the vast canvas of humanity. But those two colors

remained his colors: dark black, the color of death, and blood-red, the color of murder, anger and rage.

Bertolt Brecht would have been a Buddha, just as Friedrich Nietzsche would have been a Buddha. But they became too obsessed with so-called religion. And going against so-called religion, they went against religion as such. That's where they missed, they went wrong.

I am against so-called religion, but I am all for religion as such. In fact, I am against so-called religion because I am in favor of, because I am FOR, true religion.

The real religion is in danger not because of irreligion, remember. The real is never in danger from the unreal; it is always in danger from the pseudo-real because the pseudo gives the appearance of being the real. We have to change this whole pattern that has dominated humanity for centuries.

My approach is that of life-affirmation. I teach my sannyasins to be loving, to be joyous, to be creative, to be aesthetic. The old so-called religions have all been sad and serious. I teach my sannyasins to love and to laugh and to celebrate. Celebration is the only true prayer; it is the only way we can show our gratitude to God. Renouncing life is complaining against God. God gives you life as a gift and you renounce it! Life is a great gift; you have to be thankful for it. And that thankfulness brings spirituality.

People like Bertolt Brecht are beautiful people. They would have become of tremendous value if they had been able to see what is pseudo in religion and what is real, if they had been able to discriminate. They condemned without any discrimination.

That's where the whole western mind is wrong. For one hundred years after Friedrich Nietzsche, all Western intellectuals have been condemning religion. Nietzsche declared; "God is dead and man is free," and since that moment this has been the constant slogan of all the intellectuals. And I can understand why. But Nietzsche should have said, "The God of the priests..." Even if he had put it in brackets "[of the priests]" things would have been absolutely clear -- because the God of the priests is not the God of the mystics. And the God of the priests need not be dead -- he has always been dead! The God of the priests has never been alive. The alive God is that of the mystics.

I teach you the God of the mystics.

The God of the mystics can be found not by belief but by a deep going inward. It has nothing to do with theology; it has something to do with an inner search an insight into your own being. The moment you know who you are you have found God, and in that very finding you find freedom. It is good that the God of the priests should be dead, should be thrown away so that you can discover your own God. Your own God is your freedom, your truth.

Without your truth you are bound to remain angry and your life is bound to remain empty, meaningless. And whatsoever you create will not be beautiful creation; it will not be like roses and the song of the birds and the sunset and the stars, it will be something out of a mad mind. It may help you in a certain way because your own madness will be thrown onto the canvas or on the stone and you will be relieved of it -- it will be something like catharsis -- but it will not be good for others. Those who will see your work of art will get infected; it will be contagious.

Look at the statue of a Buddha. Just sit in front of the statue of a Buddha, silently watching it, and you will be surprised: something in you also starts settling; something in you also becomes quiet, still, silent.

Gurdjieff used to call this "objective art", because the person who has created the statue has created it out of his own meditation; it is a work of meditation. It may not represent exactly the physiology of Gautam the Buddha -- it does not really represent it; it is symbolic. It represents his meditation, not his body; not his mind but his very being. It represents his stillness.

"Sitting silently, doing nothing, spring comes and the grass grows by itself." It represents that silence. He is not doing anything. Sitting in front of a Buddha statue you will fall into a deep silence. Sitting in front of a Picasso painting you will be in a turmoil; you will start getting angry, you will start getting restless. You cannot move into meditation; it is impossible. If you keep Picasso paintings in your bedroom you will have nightmares!

The second question:

OSHO,
WHY IS IT THAT I CANNOT UNDERSTAND YOUR PHILOSOPHY?

VIRAMA,

WHAT PHILOSOPHY are you talking about? It is not philosophy at all, it is living truth! I am not teaching you any doctrine; I am simply sharing my joy, my insight, my love, my light with you. A philosophy is something of the mind and I've dropped the mind long ago. It is a COMMUNION that is happening here; it is a communion of hearts. I am using words because you won't understand silence, but all my words are to help you to understand one day my silence. The words are just fingers pointing to the moon. Look at the moon; don't start biting my finger!

It is not a philosophy at all. Philosophy is a very ordinary thing; it is thinking about truth. It is like a blind man thinking about light: he can go on thinking, but do you think he will ever come to any conclusion about light? Will he have any experience of light through thinking for a long, long time about light? He may come to know everything about light, but to know about light is not to know light; to know light is a totally different phenomenon. It needs eyes, not thinking.

I am not a philosopher, I am a physician. I would like to help you to open your eyes. You have kept them closed for many many lives and you have become addicted to closed eyes; you have forgotten that you can open them. I am here just to remind you that nothing is wrong with your eyes -- just open them! And whatsoever you will come to know, that is God. God is not a belief but an experience.

Philosophers have spent their lives defining their philosophies.

Jean-Paul Sartre says, "To be is to do."
Albert Camus says, "To do is to be."

And then comes Frank Sinatra who says, "Do-be-do-be-do."
This is my no-philosophy: "To be is just to be."

There is nothing to be done about it. There is no question of doing, it is a question of BEING. YOU need not try to understand it.

That's where you are going wrong, Virama. If you try to understand it you are bound to misunderstand it because understanding means an effort of the mind.

And your mind is a confusion, your mind is a chaos. Your mind is full of a thousand and one ideologies. Your mind is utterly fucked up!

Two hippies, having shared a joint, are walking down the street. Suddenly a police car goes by at sixty miles per hour with its red light flashing and siren screaming.

One hippie slowly turns to the other and says, "Man, I thought that fuzz would never leave!"

The mind is a kind of drug; it keeps you drugged. You have to get rid of the mind; you have to put it aside. Then there is no question of understanding; you simply see the truth of it. It is a question of SEEING, not of understanding.

I am leading you towards the state of no mind and you are trying to understand it THROUGH the mind; that is impossible. Mind has no capacity to understand the no-mind -- the no-mind is incomprehensible, obviously, the mind cannot grasp it, it can only deny it.

Put the mind aside. While listening to me, don't try to understand, just listen silently. Don't figure out whether what I am saying is true or not true. Don't be bothered with its truth or untruth. I am not asking you to believe in it so there is no need to think about its truth or untruth. Listen to me just as you listen to the birds singing or the wind passing through the pine trees or the sound of running water.

But you remain hung up in the head. The head keeps you almost drunk with thoughts, ideas, interpretations.

Every time he got drunk, Mario could not find his house, so his friend told him to put a lantern outside his door. Mario did so and that night, when he came back drunk, he saw the lantern and said, "This must be my house!"

Then taking the lantern with him, he climbed the stairs, entered the bedroom and said, "Right -- this is my bed, that is my wife and there I am sleeping next to her! But who the hell is this guy with the lantern in his hand?"

Beware of your mind! You have never thought about it as a drug -- it is a very subtle drug. And the society goes on drugging you from your very childhood. It becomes part and parcel of your life and it colors everything. Whatsoever you see, you see through it; whatsoever you listen to, you listen to through it -- and it is quick at interpreting for or against.

Listening to me, if you are thinking about for or against, you will go on missing me.

A drunkard accidentally found his way into a luxurious swimming club and was standing by the pool when he was approached by the manager.
"Excuse me, sir, but we are forced to ask you to leave," the manager told him.
"Why should I leave?" asked the drunkard.
"Because you are pissing in the pool!" exclaimed the manager.
"Are you telling me that I am the only person in this club who has been pissing in the pool?" asked the drunkard.
"From the diving board, yes!" answered the manager.

You don't know where you are standing, what you are doing, who you are. My whole effort here is to bring you to your senses -- from your mind to your senses.

Mind keeps you in a kind of madness. Mind is madness; the difference is only of degree. The mad people have gone a little ahead of you, that's all.

Maybe you are in the mind to ninety degrees, somebody else to ninety-nine degrees, and somebody else has crossed the borderline of a hundred degrees; then he is mad.

But the only sane man is one who has come out of the mind because then your vision is clear, unclouded; your consciousness is pure, like a mirror without any dust on it.

Two madmen are crouching on the branch of a tree when suddenly one falls down.
"But what are you doing?" exclaims the one sitting on the tree branch.
"Well, I had to fall -- I was ripe!"

A man is strolling in a park. Suddenly a man comes up to him and without saying one word slaps him on the face.
"Why!" exclaims the man. "You are mad!"
Says the other very quietly, "Yes -- do you mind?"

Your mind keeps dreaming -- day in, day out, it goes on dreaming. In the day, the dreams are known as thoughts; they are verbal dreams. In the night, thoughts are known as dreams; they are pictorial thoughts. But there is no difference. And even while you are awake, if you just close your eyes and look inside, you will find a subtle stream of pictorial dreams continuously going on like an undercurrent.

Meditation means dropping out of this stream: neither thinking nor dreaming, just being. And then, suddenly you will see what I am saying. It will not be a question of being convinced of its truth; it will be a realization. And truth is never a conclusion; it is always a realization, a revelation.

"Every night I have the same awful nightmare," says one man to his friend. "I dream that Sophia Loren enters my room... stark naked!"
What! You call this a nightmare?"
"Of course I do! Every time she comes in she slams the door so violently that I wake up!"

An American Indian and a hippie are sitting next to each other in a bar. After a few moments the hippie turns to the Indian and says, "Listen, man -- you've been staring at me for more than an hour! Mind your own business!"

And the Indian replies, "Many moons ago I lay with a skunk... I keep thinking you may be my son!"

When you are with me, stop all this kind of nonsense! I am not here to help you to think more clearly, to think more logically, to think in a more sophisticated and philosophic way. My whole effort is to make you aware of the stupidity of all thinking as such. Then silence comes, and with silence comes seeing. When all is still within you, when nothing stirs within you, you will be able to know what I am saying, what Buddha

said twenty-five centuries ago what Ko Hsuan said two thousand years ago. You will not only understand me, you will understand all the awakened ones of all the ages, past, present and future, too, because you will have been able to realize yourself, you will have been able to taste it yourself. It is a question of tasting it.

The third question:

OSHO,
DON'T YOU HAVE ENOUGH DISCIPLES? WHAT IS THE NEED FOR VIDEOTAPES OF YOU AND YOUR COMMUNE?

DEVESH,

I HAVE GOT only one hundred fifty thousand sannyasins in the world -- that is just a drop in the ocean of humanity. And if you want to transform the consciousness of man it is nothing; it is just the beginning, it is just a seed. We have to go on spreading this new message -- new in a sense, because of the so-called religions, and yet the ancientmost, because whenever anybody has known he has known the same truth.

Truth never changes; it is always the same. Who knows it makes no difference, when one knows it makes no difference. Time and space don't matter.

And this is a very special moment in the history of humanity: either man will destroy himself totally or a new man will be born. It has never been so important to transform the consciousness of man, to bring a radical change in the very vision of man as it is today. And we have to do it quickly because time is short. The politicians are piling up atom bombs, hydrogen bombs and whatnot. Just within ten years the power to destroy man has increased seven hundred times. Ten years ago it was enough to destroy humanity; now it is enough to destroy seven hundred earths of the same size. It seems to be simply mad. What is the point? -- because we don't know any other earths yet. Yes, scientists say there are fifty thousand planets with life, but that is only a hypothesis. We may never reach them -- we have only reached the moon.

And those planets are far, far away. The nearest is four light years away; that means if a spaceship goes at the speed of light -- which is impossible or next to impossible because the speed of light is immense... Light moves at the speed of one hundred and eighty-six thousand miles per second. If we can create a spaceship which can move at this speed, then it will take four years to get there and four years to come back. But it seems not possible to create such a spaceship because when anything moves at such a speed it becomes light; it melts and becomes light. The spaceship will melt and become light and the people traveling in it will become light; they will disappear. At such speed such heat is created that everything becomes light. We don't know of any metal, not yet, which can resist heat at such a speed.

And those planets which the scientists think have life are thousands of light years away so there seems to be no possibility to destroy them. Then why go on piling up more and more atom bombs, hydrogen bombs, super bombs, death rays? For what? Do you want to kill each human being seven hundred times? Human beings die only one time. They are not Jesus Christs who will resurrect so you have to kill them again and they will resurrect and you have to kill them again -- seven hundred times. But politicians make arrangements just in case!

In such a mad world where mad politicians are so powerful, meditation can be the only way to defend life on earth.

Devesh, the inner revolution has to be spread as quickly and as fast as possible. Moreover, I am a twentieth-century man -- I don't believe in bullock carts. You can see my Rolls Royce!

But even Buddha tried every possible way in order to reach as many people as he could. Of course, there was no other way so he traveled from one village to another; that was the only possible way to reach people. But how many people could he reach? He could never go beyond one single province, Bihar. In fact the name "Bihar" comes from the fact that he traveled there; the name "Bihar" means the place where a Buddha travels, where the awakened one has traveled. The boundaries of the province are the boundaries of his travels. But he could not reach all parts of Bihar either; he could reach only the important places and villages on the way.

Forty-two years he traveled; old, ill, but he traveled. He was so old -- he died when he was eighty-two -- and continuously traveling in the hot climate of Bihar, a physician had to continuously follow him to keep him healthy, to look after him. Why did he travel? For what? -- to reach as many people as possible.

Mahavira did the same. They each tried in their own ways.

Two monks were talking to each other.
"Do you know why Jesus, after his resurrection, appeared to women?"
"No, I don't," replied the other.
"So that the news of his resurrection could spread more quickly!"

I don't go anywhere; there is no need now -- that is out of date. I cannot reach many people by traveling, but now we have the media available. My word can go to the farthest corner of the earth -- it is reaching already. Books are also old ways of reaching people; their days are also over. New methods have been evolved.

A videotape is a far better way to reach people because they can hear me the same way as you are hearing me. And just hearing the word without seeing the person is one thing; seeing the person also makes a lot of difference. It is totally different because when you are listening to me on a tape recording or on records you will not be able to see my hand, which says more than I can say with my words. You will not be looking at my eyes, which have much more to say than words can convey. Something will be missing, something of immense value -- the person will he missing. You will be hearing only a ghostly voice.

I will use films, television, videotapes, tapes, every modern technique to spread the message. I belong to the twentieth century totally, wholeheartedly. And I love this century; I am not against it. I love science and its technology. It is in the wrong hands, but that always happens. Whenever something significant is discovered it always falls into the wrong hands first for the simple reason that they are very quick people, cunning people.

Even the discovery of atomic energy can be a blessing to the world. But it has fallen into the hands of the politicians. It should be in the hands of mystics; then there would be no need to be afraid of a Third World War. Then we could fill the whole earth with affluence; then poverty could disappear for the first time from the whole earth. Poverty could become a thing of the past. Much illness could disappear. Man's life could be prolonged to almost impossible limits. Three hundred years would not be a difficult target; each person could live three hundred years very easily because scientists say the body is capable of living far longer than it lives.

People die at the age of seventy just because they have always been dying at that age. It has become a fixed idea in the mind -- in the collective mind it has become a fixed idea; it is a kind of auto-hypnosis It can be changed.

Even the very program in your cells can be changed; they have the program. When a child is born his cells have the program how long he will live, but that program can be changed. If we can split the atom we can split the living cell and change its inner program; we can give it a new program, we can make it live three hundred four hundred, five hundred years; we can give it a program which will keep it healthy forever, young forever. Old age can disappear. This is possible now.

Science has released tremendous power, but it has fallen into the wrong hands and the right hands are not there. We have to create the right hands; we have to create the right consciousness for that.

Hence, Devesh, I will go on working with all the modern media to reach as many people as possible. I am already reaching. You can see here people from almost every country. There is not a single country in the world now where my sannyasins are not. And they are creating a stir everywhere. They are hound to create a stir, they are bound to create a new kind of revolution -- the real revolution.

Political revolutions are not revolutions; only spiritual revolutions are revolutions because unless the inner being changes, no outer change is going to help.

And, remember it, I am not an old type of saint: "Why bother about disciples and why bother about reaching many people? It is not a question of bothering at all -- I am enjoying it tremendously! It is not in any way work for me; it is play. And it is urgently needed, too.

I can understand Devesh's question because he works in the film department in the commune. He is sitting there just behind the video camera. He must the getting puzzled -- why? He has written many questions of the same type.

Just two days ago when Prem Chinmaya left his body he immediately wrote a question to me: "Osho, even Prem Chinmaya s departure and the celebration were videotaped. Can't a sannyasin die in peace?"

But he was already dead! Now you can do whatsoever you want -- videotape him, film him... And K.B. was arranging his head for the right position -- you can do anything now! Chinmaya must have been around

laughing, enjoying. He must be saying to himself, "Gosh, had I known it before I would have died sooner! They are doing well!" He must have enjoyed it.

And he died in utter peace, he died in absolute peace. And your videotape cannot disturb him. His cancer was not disturbing him, how can your video-tape disturb him? He was in immense pain, but he remained a witness. He died a beautiful death. That's the way a sannyasin should die.

Now Nartan has come. Just yesterday he wrote a letter to me: "I was fortunate to come and to see Chinmaya s departure and the celebration because I am also suffering from cancer; the doctors have said, 'You have only two years left.' And I have come to be forever here." Nartan was happy to see the way Chinmaya died and the way everybody celebrated his death.

I teach you not only to celebrate life but death too, because death is the climax of life, the crescendo. If you have lived your life really you will celebrate your death too.

And he died so beautifully, in such deep surrender. Even Nartan was immensely happy to be present. Now his fear of death is gone. In fact, he is looking forward to it.
So, Devesh, get ready!

The fourth question:

OSHO,
WHY AND HOW DID GOD CREATE THE ITALIANS?

SANJAYO,

ARE YOU IN LOVE with some Italian guy? Otherwise why this question? And this is really a great question! When I read your question I had to consult the Akashic records because neither the Bible says anything about it nor the Koran nor the Vedas! And really it is something very important. The keeper of the Akashic records is Master Kuthumi, well known to the Theosophists as Master K.H. He is the keeper -- I had to ask his permission. "Let me see just a little thing, because I don't know the answer: Why and how did God create the Italians?"

He was also puzzled. He said, "Nobody has ever asked this, neither Blavatsky nor Annie Besant. Who is this Sanjayo? Seems to be very esoteric!"

I said, "My sannyasins are very esoteric, very metaphysical! They ask such questions that if they were to ask any other saint, either the saint would escape or they would be thrown out! But they can ask me each and every thing."

I had to look hard enough, then I came across a little passage. It says: "In the beginning there was darkness and spaghetti. And God loved spaghetti. One day, in the darkness, he was eating spaghetti and an idea occurred to him. He took a little spaghetti in one hand and a little spaghetti in the other and clapped both hands together and said, 'Wop!' and the first Italian appeared." That's why they are called wops.

The only question remains -- please don't put it to me -- who made the spaghetti in the beginning? I could not find the answer even in the Akashic records. And when I asked Kuthumi again and again, he said, "Shut up! Such questions are not written and such answers are not given. And God can do anything, he can do any miracle. Why can he not make spaghetti?"

I said, "That seems to be difficult. Without an Italian there in the first place who will make spaghetti?"
And you ask, "Why..."

In the Akashic records it says: The day God created Italy was a day of grace. Even God stopped to contemplate his work with great satisfaction.
"I outdid myself! What a wonder! Look at that beautiful scenery! It is a blessed country!" said God to himself.

And then, to balance things, God created the Italians.

One thing is certain: without the Italians the world would have never been so beautiful, would have never been so interesting. Italians have contributed much. Another thing is absolutely certain: without the Italians there would have been no commune here -- impossible. I am dispensable, but Deeksha is not! Even if I am not here you can sit in silence, but without Deeksha how long can you sit in silence?

The lady was taking the census in a middle class Italian neighborhood. As she rang the bell, a naked

man opened the door. She was a very professional type, so she made believe she had not noticed. But the guy explained himself.
"I hope you understand me -- I belong to a nudist club."
"There is no problem," said the lady, "I just need some information, sir. Are you married?"
"Yes, for the third time."
"Do you have sons?"
"Yes," said the naked man. "I have seven from my first wife, twelve from the second and fifteen from the third."
"Well," said the lady, "it seems you are not a nudist, you just have no time to dress!"

Italians really have contributed great things to the world!

A very shy painter met a beautiful Italian woman in a bar and asked if she would pose for him. She agreed if he would pay her one hundred dollars.

So the painter borrowed money from all his friends and set up the appointment. Once they were together he said, "Miss, what I would really like to do is to paint your portrait with bare breasts."

She agreed for the price of two hundred dollars. So he sold everything he could and finally raised the money.

When she came to his studio and posed with her breast exposed, he became so excited that he couldn't resist asking her to pose entirely in the nude. She agreed, but asked for four hundred dollars.

Desperate, he sold his favorite paintings and even his art supplies in order to raise the enormous sum of money.

Finally she arrived at the studio and removed all of her clothes. The painter became so excited, he said. "Oh! The passion! I am dying with desire for you! What I really want is to make love with you! Say how much... how much?"
"Ai!" she exclaimed. "The same price as for everyone else -- ten dollars."

Maria has six sons, all dark-haired. The seventh, however, is born redheaded.
Giovanni is furious.
"I know you have betrayed me!" he shouts in anger. "Confess that this is not my son!"
"I swear, Giovanni, he is your son. I swear it -- I swear it!"

But Giovanni, in a blind rage, shoots her. Before dying, the woman asks him to come close and whispers, "I have to confess something to you, Giovanni. He is your son -- it's the others that are not yours!"

Roberto left for America with the promise of sending for Maria once he had settled. Before leaving they made a fidelity pact with each other.

Two years later Roberto sent for Maria. On her arrival day he said to her, "Wow, you look lovely!"
"And you, Roberto, you are so handsome!" said Maria.

Soon they were sharing confidences of the past two years.
"Do you know, Maria," said Roberto, "these two years have been a great sacrifice, but I have been faithful to our pact. Every time I went with a woman I would remember our vow and would get up from on top of her. What about you? Did you fulfill our pact,

And Maria answered, "You know, Roberto, to get out from underneath is much harder!"

Four men are in a bar talking about their professions.

The first, a German, says, "I'm a coke-sacker at the coal yard. I fill sacks with coke."

The second, a Frenchman, says, "I'm a sock-tucker at the clothing warehouse. I tuck socks into packages. "

The third, a Dutchman, says, "I'm a cork-soaker at the barrel factory. I soak the corks so they'll make a good fit."
The fourth, an Italian, says, "I'm the real thing."

Without the Italians the world would not be the same; they are the most earthly people. And I love the earthly people; they are the most rooted in the earth They are not abstract people, like Indians; they are not metaphysicians. That is their beauty.

And my work here is to create a synthesis of the sky people and the earth people. I would like my sannyasins to be as earthly as the Italians and as unearthly as the Indians, because unless your roots go deep in the earth your branches cannot reach to the stars. The deeper the roots go into the earth, the higher is the reach of your branches. Then you can whisper with the stars.

Up to now there has been a split. The earthly people have been condemned by the religious people as materialists and the materialists have been condemned by the spiritualist as hocus-pocus. Both are true in a way, but both are half. And a half-truth is far more dangerous than a lie because it looks like a truth.

The whole truth is that a real, authentic man, the whole man, will contain contradictions. He will be vast enough to contain contradictions. He will be a man and a woman together. He will be earthly and unearthly together. He will be materialist and spiritualist together, with no conflict. Unless this synthesis happens the world is going to remain schizophrenic.

My sannyasins are not to be unearthly, they are not only to be earthly either; they have to be both. I am giving them the hardest task ever: they have to be materialists AND spiritualists, spiritualists AND materialists. They have to drop the whole division of this world and that, of this shore and that, of THIS and THAT. They have to make a bridge between the two. And once that bridge is made, man will be whole for the first time. And a whole man is holy. Neither the spiritualist is holy nor is the worldly man holy because both are not yet whole. They are unholy because they are half, and any person who is half is bound to suffer. He cannot rejoice, he cannot celebrate, he cannot know what a blessing life is.

You have to know that even dust is divine, that your body is a temple. You have to become Zorba the Buddha!

Tao: The Golden Gate, Vol 1

Chapter #5
Chapter title: A World Inside You

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THE VENERABLE MASTER SAID:

TAO MANIFESTS BOTH AS THE PURE AND THE TURBID, BOTH AS MOVEMENT AND STILLNESS.
HEAVEN IS PURE, EARTH IS TURBID.
HEAVEN MOVES, EARTH IS STILL.
THE MASCULINE IS PURE, THE FEMININE IS TURBID.
THE MASCULINE IS ACTIVE, THE FEMININE IS PASSIVE.
MANIFESTING FROM ITS RADICAL ESSENCE, TAO FLOWS FORTH EVEN TO THE LAST OF THINGS,
BRINGING FORTH HEAVEN AND EARTH AND ALL THAT IS IN BETWEEN.
THE PURE IS THE CAUSE OF THE TURBID, AND MOVEMENT OF STILLNESS.

Taoism is not a religion in the ordinary sense of the term, it is not a so-called religion; it is AUTHENTICALLY religious. But to be authentically religious it has to be basically scientific. Science and religion are separate only as far as their direction is concerned, but not in their approach. Religion can be scientific without being a science; science can be religious without being a religion. Tao is scientific without

being a science.

Science means trying to know the objective world without any prejudice, without any A PRIORI conclusions. The same is true about the inner world, the subjective world. One should approach it also without any conclusions. A scientist cannot be a Hindu or a Mohammedan or a Christian; if he is then he is not scientific. At least in his scientific endeavor he should put aside all his prejudices.

If Galileo remains a Christian, then he cannot discover the truth that the sun does not move around the earth. If Copernicus remains a Christian even while he is doing his scientific research, then he cannot go beyond the Bible. And the Bible is many thousands of years old; it contains the science of those days. It is very primitive -- it is bound to be so.

All religious scriptures contain certain facts which they should not contain. They are not religious facts; they are concerned with the objective world. But in the old days everything was compiled in religious scriptures -- they were the only scriptures. Religious scriptures have functioned in the world for thousands of years as encyclopedias: everything that was known, was discovered, was theorized, was collected in them.

The Vedas in India are called SAMHITAS; SAMHITA means a compilation, a collection. Their function was exactly that of the Encyclopedia Britannica. All kinds of things are compiled in them: the literature of those days, the science of those days, the astronomy of those days, the geography, the history, the art; everything that it was possible to know was compiled. As man has progressed, everything has become more and more specialized.

Science means the search for truth in the objective world; religion means the search for truth in the subjective world. Just as there is a world outside you there is a world inside you, too. And, of course, the inside world is far more significant because it is your inside, it is your very being, it is your subjectivity. But about the inner world we are still very unscientific -- we still live through beliefs. About the outside world we have become a little more mature; we are ready to drop any belief. If a certain fact is discovered which goes against our older theories, we discard the older theories in favor of the new discovery. But the same is not true about the inner; to the inner we have a very deep clinging.

Tao is in that way a scientific approach to the inner -- you can call it the science of the subjective, the science of being. This is one of the most significant things to remember while we will be meditating over these sutras of Ko Hsuan.

The second thing to remember is that Tao is the first revelation, realization, of the fact that existence is polar. No other religion has been so clear about this tremendously significant fact. "Existence is polar" means that existence is not logical, it is dialectical; it is not Aristotelian, it is Hegelian.

Logic is simple, logic is linear; dialectics is a little more complex. It is not simple because dialectics is possible only if the opposite is also involved in it; if the opposite is not there, there will be no dialectics. There can be no electricity without the two poles, the positive and the negative. Electricity is not logical, it is utterly illogical -- it is dialectical. There can be no humanity without the masculine energy and the feminine energy. Just think of a humanity consisting only of men or women: it will die, it will not be able to live -- it will not HAVE any energy to live. Energy is created by the friction with the opposite.

The Hegelian formulation is: thesis needs antithesis. Unless there is a thesis opposed by an antithesis there is no dynamism; life becomes stagnant. Matter is possible only if there is consciousness, and vice versa. The sky and the earth, God and existence, the day and the night, summer and winter, birth and death, these are polarities opposed to each other. But the opposition is only apparent; deep down they are complementaries.

What Hegel discovered just two hundred years ago Taoists had discovered almost five thousand years before. They were the pioneers of dialectics; they were the first dialecticians of the world. They contributed one of the most important insights to existence: you will find it everywhere.

Life cannot exist even for a single moment without its opposite because it depends on the opposite. The opposition is only apparent; deep down they are complementaries. They have to be -- they depend on each other. Man is not man without a woman, woman is not woman without a man; they depend on each other.

That's why there is something missing in a homosexual or a lesbian relationship -- there is no dialectics. The homosexual relationship is far more logical, remember, and because it is logical it is simple; because it is logical there is less complexity about it, less conflict in it. It is not accidental that the homosexuals are called "gay" people -- they ARE gay! They are happier than the heterosexual people because there is no conflict. A man can understand another man more easily than he can ever understand a woman. A woman can understand another woman more easily than she will be ever able to understand a man because man is a

totally different existence. Their ways differ: they function from different centers. To each other they look absurd.

The man functions through the intellect; the woman functions through intuition. The man goes about everything through reasoning; the woman simply jumps on the conclusion without going through any reasoning. The man is simply amazed! He cannot find any clue. He may have lived with the woman his whole life, still the woman remains a mystery. And the same is true for the woman: the man remains a mystery. He cannot understand simple things which she can see clearly: that smoking can bring cancer. "Why do you go on smoking? Drinking alcohol will kill you sooner. Then why are you poisoning yourself?"

Mulla Nasruddin's wife was telling him... When he was drinking whisky one night, she told him, "I have told you a thousand and one times, stop all this nonsense! This is slow poisoning! This is slow suicide!"

Nasruddin looked at her and said, "Please don't exaggerate! You have not told me one thousand and one times -- maybe a few dozen times. Don't exaggerate. Moreover, I am not in any hurry, so let it be slow poisoning! I am not in a hurry to die."

The man and the woman are constantly arguing about each and everything; they never agree about anything. They cannot agree: by their very natures agreement is not possible. There is always tension. Hence gay people are really gay. When you see two homosexuals hand in hand going for a morning walk you can see the joy! You never see that joy between a husband and wife -- impossible. The gay relationship is simple; but because it is simple, because there is no tension in it, no conflict in it, there is no growth either. There is no pain in it, hence it is stagnant. There are no more surprises in it.

The woman remains always to be discovered by the man, and vice versa. You cannot exhaust discovering a man or a woman. If you belong to the opposite pole it is an endless discovery; you will never come to a conclusion.

Existence is not logical, and it is good, otherwise there would have been only death and no life. If God were Aristotelian there would have been no life at all. There would have been peace all over -- nobody to know it nobody to experience it. It is good that God is Hegelian, that he has created polarities.

Tao talks about YIN and YANG: that is its most fundamental approach to understanding existence. And you have to go deep into it.

There is a great attraction between man and woman for the simple reason that they are mysterious to each other. The same thing creates conflict and the same thing creates attraction. The farther away they are, the greater the distance between them, the more the attraction between them.

In modern societies, in advanced countries particularly, the attraction is disappearing for the simple reason that men and women are coming so close to each other, they are becoming almost similar. They dress alike, they both have started smoking, they both drink, they both behave in the same way, they both use the same language. The Liberation Movement has contributed much to this nonsense.

The Women's Liberation Movement is teaching women all over the world to be just like men -- strong, rough, aggressive. They can be aggressive and they can be rough, but they will lose something immensely valuable: they will lose their femininess. And the moment they become just like men they will not be mysteries anymore. This is something new happening in the world; it has never happened before.

The wise sages of the ancient days always made it clear to the old societies: make men and women as distinct as possible. Nature makes them distinct, but culture also should help them to be distinct. That does not mean that they are not equal; they are equal but they are different, they are unique. Equality need not mean similarity; equality should not be misunderstood as similarity. Similarity is not equality. And if women start becoming like men they will never be equal to men, remember.

The Women's Liberation Movement is going to do some very deep harm to the women's cause in the world, and this will be the harm: they will become carbon copies of men, they will have a secondary kind of existence. They will not be real men because they cannot be naturally so aggressive. They can pretend, they can cultivate aggression, they can be rough, but that will be just a facade; deep down they will remain soft. And that will create a split in their being, that will create a schizophrenia in their being. They will suffer from a dual personality and they will lose their mysteriousness. They will argue with men with the same logic. But they will be like men and they will become ugly. To be unnatural is to be ugly; to be natural is to he beautiful.

I would like them to be equal to men, but the idea of similarity should be dropped. In fact, they should become as dissimilar as possible; they should keep their uniqueness intact. They should become more and

more feminine, then the mystery deepens. And that is the way of existence, the way of Tao.

Only one modern psychologist, Carl Gustav Jung, had some insight about this Taoist approach. He was the only one in the West who had pondered over and studied Taoism deeply; he introduced Taoism in his psychology, and he brought Taoism up to date. If you want to understand Taoism it will be good to understand Carl Gustav Jung and his understanding about Taoism; he was moving along the right lines. But after his death that work stopped. He had taken only a few steps -- because Taoism is a vast ocean -- he had moved in the right direction, but the work has stopped. It has to be deepened. Many more people have to work to make the insight modern because the language is old and sometimes the old language becomes a barrier.

For example, reading these sutras many women here will feel a little offended. But Ko Hsuan means no offense; he is simply using an old way. What could he do? That was the way in those days. There is no evaluation -- he is not saying that the masculine is higher and the feminine is lower -- that has to be remembered constantly, otherwise you will immediately become closed. Particularly women will become closed to the sutras; they will not be able to understand. And those women who have, unfortunately, been associated with the Women's Liberation Movement, will immediately become closed; they will not be able to understand the beauty of the sutras. So for them particularly I have to remind you that it is not biological masculinity and feminity that is meant, but psychological.

A man is not of necessity masculine, a woman is no{ of necessity feminine. A woman can be masculine, for example, Joan of Are or, in India, Laxmibhai. These women were warriors, great soldiers; they were not feminine at all. Biologically, of course, they were feminine, their bodies were those of women, but their very souls were those of men. They have to be counted as masculine. And there have been men -- poets, dancers, musicians, singers, painters -- who were very feminine. So soft, so round was their being that psychologically they were women. They may have been able to reproduce children, they may have been able to become fathers and husbands, but deep down they were not masculine; their psychology can only be called feminine. It happens -- in fact, it happens more often than you will ever think.

Secondly, every man and every woman is also the opposite. Every man, to be alive, carries in the unconscious the feminine principle, otherwise there will be no dynamism in his being, there will be no tension, not enough tension to keep him alive. He will simply die; there will be no reason for him to live. A certain tension is needed in his being. If the tension becomes too much he goes mad; if the tension becomes too little he will be dead.

There is a beautiful story in Buddha's life:

A great prince became initiated, became a sannyasin of Buddha. He had lived in great luxury his whole life, he had been a great sitarist, his name was known all over the country as that of a great musician. But he became impressed by Buddha's inner music -- maybe his insight into music had helped him to understand Buddha.

When Buddha was visiting his capital he heard him for the first time, fell in love at first sight, renounced his kingdom. Even Buddha wanted him not to do such a great act so impulsively. He told him, "Wait. Think. I will be here for four months" -- because during the whole rainy season Buddha never used to move, in the rainy season he would remain in one place. "So I am going to be here; there is no hurry. You think over it. Four months time and then you can take sannyas, you can become an initiate."

But the young man said, "The decision has happened; there is nothing more to think about. It is now or never! And who knows about tomorrow? And you have been always saying, 'Live in the present,' so why are you telling me to wait for four months? I may die, you may die, something may happen. Who knows about the future? I don't want to wait even a single day!"

His insistence was such that Buddha had to concede; he was initiated. Buddha was a little uncertain about him, whether he would be able to live this life of a beggar. Buddha had known it from his own experience; he himself was a great prince once. He knew what it was to be in luxury, what it was to live in comfort, and what it was to be a beggar on the street. It was a great, arduous phenomenon, but Buddha had taken time. It took him six years to become enlightened, and slowly slowly he had become accustomed to being without shelter, sometimes without food, without friends, enemies all over for no reason at all, because he was not hurting anybody. But people are so stupid, they live in such lies, that whenever they see a man of truth they are wounded of their own accord -- they feel hurt, insulted.

Buddha knew the whole thing was going to be too much for this young man. He felt sorry for him, but he initiated him. And he was surprised and all the other sannyasins were surprised, because the man simply

moved to the other extreme. All Buddhist monks used to eat only once a day; that new monk, the ex-prince, started eating only once in two days. All Buddhist monks used to sleep under trees; he would sleep under the open sky. The monks used to walk on the roads; he would walk not on the roads but always on the sides where there were thorns, stones. He was a beautiful man; within months his body became black. He was very healthy; he became ill, he became lean and thin. His feet became wounded.

Many sannyasins came to Buddha and said, "Something has to be done. That man has gone to the opposite extreme: he is torturing himself! He has become self-destructive."

Buddha went to him one night and asked him, "Shrona" -- Shrona was his name -- "can I ask you a question?"

He said, "Of course, my Lord. You can ask any question. I am your disciple. I am here to tell you whatsoever you want to know about me."

Buddha said, "I have heard that when you were a prince you were a great musician, you used to play the sitar."

He said, "Yes, but that is finished. I have completely forgotten about it. But that is true, I used to play the sitar. That was my hobby, my only hobby. I used to practice at least eight hours per day and I had become famous all over the country for that."

Buddha said, "I have to ask one question. If the strings of your sitar are too tight, what will happen?"

He said, "What will happen? It is simple! You cannot play upon it -- they will be broken."

Buddha said, "Another question: if they are too loose, what will happen?"

Shrona said, "That too is simple. If they are too loose no music will be produced on them because there will be no tension."

Buddha said, "You are an intelligent person -- I need not say anything more to you. Remember, life is also a musical instrument. It needs a certain tension but only a certain tension. Less than that and your life is too loose and there is no music. If the tension is too much you start breaking down, you start going mad. Remember it. First you lived a very loose life and you missed the inner music; now you are living a very tight, uptight life -- you are still missing the music. Is there not a way to adjust the strings of the sitar in such a way that they are exactly in the middle, neither loose nor tight, with just the right amount of tension, so that music can arise?"

He said, "Yes, there is a way."

Buddha said, "That is what my teaching is: be exactly in the middle between the two poles. The tension has not to disappear completely, otherwise you will be dead; the tension has not to become too much, otherwise you will go mad."

And that's what has happened in the whole world. The East has become too loose, hence there is death, starvation. And the West has become too tight, hence there is madness, neurosis. The West is breaking down under its weight. The East has become so lazy and lousy out of its looseness.

A certain tension is needed, but there is a state of tension which is also a state of equilibrium. And that is the whole art of Tao. The equilibrating pulse of the mystical life, the secret...

The words in this sutra are not to be understood biologically, physiologically. Each man and each woman also have their opposite within them. If you are a man consciously, then unconsciously there is a woman in you; if you are a woman, then there is a man unconsciously in you. Your conscious and your unconscious are polar opposites and there is a tension between the two. That tension has to become neither too loose nor too tight. This is the whole art of religion, or the whole science of religion.

Tao does not believe in miracles; it believes in scientific methods to transform your life.

Lao Tzu, Chuang Tzu and Lieh Tzu were walking together along a forest path one day when they came upon a fast-flowing river which barred their way. Immediately Lieh Tzu sat down on the bank of the river and meditated upon the eternal Tao. Ten minutes later he stood up and proceeded to walk on the water to the other side.

Next, Chuang Tzu sat in the lotus posture for twenty minutes, whereupon he stood up and also walked across the river.

Lao Tzu, watching this in amazement, shrugged his shoulders, sat down on the river bank like the others and meditated for over an hour. Finally, with complete trust in the Tao, he closed his eyes, took one step into the river and fell in.

On the other shore, Chuang Tzu laughed, turned to Lieh Tzu and said, "Should we tell him where the

rocks are?"

Tao does not believe in any nonsense. It is very pragmatic, practical, down to earth.

A street vendor was trying to sell his product. All day long he would call out, "Try a bottle of my elixir -- long-life lotion!"

There was a boy helping him distribute the bottles and taking the money.

The vendor kept calling out, "Look! Long-life lotion! A wonder, gentlemen! A real miracle! Every morning I drink one bottle, and look at me -- don't I look young? I am more than seven hundred years old! "

The people were amazed and sceptical. Finally one of the customers called the boy aside and asked, "Is your boss really over seven hundred years old?"

"I can't guarantee it," answered the boy.

Everyone turned to the boy to hear his answer.

"Why can't you guarantee it?" asked the customer.

"Because I have only worked with him for three hundred years," answered the boy.

All other religions are much more concerned with such stupidities -- miracles, wonders. Not Tao. Tao is very straight, hence there is a great future for Tao. When all other religions have gone down the drain, Tao will still be around for the simple reason that it will fit in with the scientific climate that is growing everyday on the earth. It will not only fit in with the scientific climate, it will help and nourish it. It will bring new visions to science because it does not ask you to believe in anything, it simply wants you to understand.

These sutras are not to be believed in. Please try to understand them, and try to understand them by putting aside all your prejudices as men and women.

THE VENERABLE MASTER SAID:

TAO MANIFESTS BOTH AS THE PURE AND THE TURBID,
BOTH AS MOVEMENT AND STILLNESS.

Don't be offended by the "turbid"; it simply means muddy, not clear, vague. Both are manifestations of Tao.

TAO MANIFESTS BOTH AS THE PURE...

And the word "pure" does not mean anything moral, virtuous, et cetera; it has nothing to do with morality. "Pure" simply means clear, transparent; and "turbid" means muddy, not clear, vague. These are both manifestations of Tao.

The ordinary man is turbid; the Bud&a is pure. The man who is sleepy is muddy, cloudy; he is surrounded by much smoke of his own creation. The man who has awakened out of all dreams and desires has a clarity; he has no smoke around him, no clouds. He is like a sunny day: the sun is there without any clouds.

TAO MANIFESTS BOTH...

And remember, both are Tao. Never forget it. The asleep person is as divine as the awakened one, as godly as the awakened one. There is no intrinsic difference; the difference is only in manifestation. One is full of dreams, desires, hence one is turbid; and the other is finished with the dreams, has become tired of the dreams, has come to know that they ARE dreams, and in that very knowing those dreams have dropped of their own accord. Now his eyes are clear he can see through and through.

TAO MANIFESTS...
BOTH AS MOVEMENT AND STILLNESS.

So there is no need to insist that you should be still; even in movement you can experience Tao. You can experience Tao in stillness.

There are two possibilities. Buddha sat for years in silence and then he experienced Tao. He calls it NIRVANA; that is his name for Tao. And Jalaluddin Rumi danced for years, and then one day it happened while he was dancing: through dance he attained to Tao. He calls it God; that is his name for Tao. One can approach either through stillness or through movement.

It is because of this fact that in my commune both kinds of meditations are being used. People are dancing, people are singing, and meditating. People are sitting in silence -- zazen, vipassana -- and meditating. And one can move from one to the other because both are your possibilities: you can find it in dance and you can find it in silence, stillness.

In fact, your experience will be far more rich if you can find it in both ways. If you are capable of finding it in dancing and also capable of finding it while sitting silently doing nothing, your experience will be far more rich than the experience of Gautam the Buddha and Jalaluddin Rumi, both -- naturally, because you will enter the temple of God from two opposite extremes, from two different paths. You will be more fluid and you will have known the beauties of both paths -- because on one path you may come across a few things and on the other path you may come across a few other things. Both paths are full of different wonders. The dancer will come to know a few things which the person who is sitting silently will never know. He will reach to the ultimate peak, but he will not know a few things that happen on the way of dancing. And the same is true about the dancer: he will not know a few things which happen only on the way of stillness.

My emphasis is this: why miss any enrichment that is possible. Why not be multi dimensional? Why not experience God through as many ways as possible so that you know all the aspects of God? And in that very knowing you will know that all the religions are unnecessarily arguing against each other. Their arguments are absolutely meaningless -- they are talking about the SAME God. But because they have known different aspects they are insisting on their own aspect: that "This is the truth." And the other is saying that just the opposite is the truth.

If you ask a Buddhist, "Can one become enlightened through dancing?" he will immediately say, "No," and his "no" will be categorical. He will say, "It is impossible, because if one can know through dancing, why did Buddha sit for years? Was he a fool? He would have danced!"

If you ask a whirling dervish, a follower of Jalaluddin Rumi, "Can one find God just by sitting silently doing nothing?" he will say, "No: Impossible -- absolutely no. Otherwise, why should Jalaluddin have danced? Why should he have worked so hard dancing day in, day out?"

When the ultimate flowering happened he had danced for thirty-six hours continuously. Just as Buddha had sat for seven days continuously not moving, not even moving his eyelids, Jalaluddin had danced, not even waiting for a single moment, not even resting for a single moment -- a mad dance for thirty-six hours till he fell down on the ground. But when he opened his eyes, the old man had disappeared, the new man was born. The new man was already there; he was a totally new person.

The Sufi will not agree that just by sitting you can find it.

But I say to you I have found him through both the ways: I have found him through movement and I have found him through stillness. And I perfectly agree with Ko Hsuan that:

TAO MANIFESTS...
BOTH AS MOVEMENT AND STILLNESS.
HEAVEN IS PURE, EARTH IS TURBID.

Obviously. Heaven means absolute clarity. The sky is pure; there is nothing in it. Nothingness is the purest thing. The earth is full of many things, hence it is turbid.

And just the other day I was telling you that you have to be both earthly and unearthly. Because, in fact, you are made of both: something in you is contributed by the earth, by the turbid, and something in you is contributed by the sky, by the pure, by the clear. You are a synthesis of the earth and the sky.

Up to now, except Tao, all the religions have chosen. Either they have chosen to be very earthly... For example, Judaism is very earthly and Jainism is very unearthly. Jainism has chosen the sky component of your being and Judaism has chosen the earthly component of your being, but both are halves. They are not whole; something is missing in both. Tao is whole.

And in my understanding, in my realization, Tao is the only experience which is holy, because it is whole.

HEAVEN IS PURE, EARTH IS TURBID.

That's why I say to you be a Zorba -- but not Zorba the Greek because then you are just turbid, just earth, just muddy. I say to you be Zorba the Buddha -- not Gautam the Buddha because to be Gautam the Buddha means you are just sky, no earth, absolutely other-worldly, belonging to the farther shore. Why not be both? When it is possible to be both, why miss anything? Why not use all the opportunities to grow and to be?

HEAVEN MOVES, EARTH IS STILL.

These are just metaphors.

THE MASCULINE IS PURE...

"Masculine" means, at the lowest, intellectuality, at the highest, intelligence. It is clear -- intellect is clear. Two plus two is four, it is as clear as that. And the highest form is intelligence. BUDDHA means one who has attained to the highest form of intelligence. His words are very clear; his words are not at all in any way muddy. You cannot find more clear statements than Buddha's; his statements are not mystic, not esoteric.

In fact, he used to say to his disciples, "Please don't ask me any metaphysical questions because they are not needed, they are not going to help. Ask authentic, real questions, questions that are your problems in life, so that I can help you to solve them."
He used to tell this story again and again:

Once a man was hit by an arrow... He was a philosopher, a great metaphysician. People rushed to him; they wanted to take out the arrow, but he said, "Wait! First tell me whether the arrow is real or illusory. "

Now, that has been one of the most important metaphysical questions, in India particularly: whether the world is real or illusory, real or maya, whether it exists or it only appears to.

The metaphysician was asking out of his old habit. "If it is unreal, why bother? If it only appears to be there, what is the point of taking it out? It does not exist. It is like a snake which does not exist. It is only a rope really, but in darkness you have misunderstood it as a snake. So there is no need to kill it. How can you kill a snake which does not exist in the first place? "

He puzzled people so much with all his metaphysical reasoning that they were at a loss what to do. It was difficult to prove...

In fact, it is difficult to prove: nobody has been able to prove conclusively that the world exists; there is no way to prove it. It may be all illusory.

For example, I am talking to you, but how can you prove that you are not dreaming? Many times you dream.

Asang writes to me, "Osho, I am very grateful -- you come in my dreams." Now it will be difficult for Asang to decide whether right now it is a dream or I am really here! There is no way to decide.

In western philosophy, the man who represents this philosophy is Berkeley. He says the whole world is your idea, it is just an idea. It is in your mind; it does not exist really. It is just like a dream phenomenon. It is made of the same stuff as dreams are made of.

He was going for a morning walk with his friend, Dr. Johnson. And Dr. Johnson was a very realistic type of person. When Berkeley told him that this whole world is just an idea, it does not really exist, Johnson got so mad -- mad because he could not prove otherwise -- that he simply took a big rock and threw it on Berkeley's foot. Berkeley shrieked in pain, screamed, blood started oozing out of his foot.

And Johnson said, "Now what do you say?"

And Berkeley laughed and he said, "This is all just an idea! My screaming, your throwing the rock, even YOU, Dr. Johnson, are just my idea. I am YOUR idea, you are MY idea. We are all ideas. Your rock cannot prove that it is real, because sometimes I have screamed in my dream. Sometimes rocks have been thrown at me in my dream, blood has come out in my dreams. So what? What is the difference?"

It is impossible to disprove such a philosophy. Shankara in India represents this kind of philosophy and Berkeley represents it in the West; they both remain as yet unrefuted. Nobody believes in them. I don't think that even they believed in themselves, otherwise they would have stopped eating, making love, sleeping, because if it is all dream stuff why bother? Berkeley continued to make love and produce children. What nonsense! He continued to eat, and when he used to fall ill he would take medicine. Now, killing one idea with another idea! I don't think they ever believed in themselves.

Shankara says that the world is illusory and yet he says: Renounce it. If it is illusory, why renounce it? What can you renounce? If it is not there in the first place, how can you renounce it? Something that is not c_an be renounced? And if the world is not, if the seen is not, then where is the seer? Without the seen the seer himself becomes illusory. If there is nothing to renounce, the renouncer himself becomes illusory.

They don't believe in their own philosophies but still they cannot be refuted; there is no way to refute them. Thousands of ways have been tried, but nothing can refute them. For example, Berkeley used to say when you go out of the room, your furniture in the room, your books in the room all disappear because there is nobody to project the idea. Obviously, if you take the projector out the film will disappear from the will; there will be no pictures on the wall. Now how can you prove it? You can say, "I can look through the keyhole." He will say, "So you have come back through the keyhole. Again they will appear because the idea is projected through the keyhole."

One man worked for years to find out some way and he went on coming to Berkeley again and again. One day he went with the idea that "Now I don't think you can deny this. When you are sitting in a carriage you don't see the wheels of the carriage, but the carriage is moving -- the wheels are there. You are not projecting them because you are not seeing them, but the carriage is moving. The movement of the carriage proves that the wheels are there."

Berkeley said, "You DON'T know. That will be God's idea. The world is not only MY idea; ultimately it is God's idea, it is God's dream. In fact, he is dreaming us too -- the driver and the passenger and the carriage and the wheels."

It is impossible to deny such philosophies. They are absurd, but they cannot be refuted.

Buddha used to say...

People, poor people, villagers gathered and they looked at each other. "What to do with this man?"

Buddha was passing by; he heard the whole story. He went to the philosopher and he said, "These questions can be answered later on, we can discuss them later on at our ease. First let us pull out the arrow because this arrow can kill you, and if you are alive we can discuss it later on. And whatsoever you decide later on, that the arrow is real or unreal, will be up to you. But right now you don't need philosophical discussion, you need a physician who can pull the arrow, who can take out the poison, who can give you some medicine as a protection. Right now no metaphysics is going to help you. Okay, if it is unreal, let it be unreal! But later on we can discuss it."

Buddha used to say that the same is the situation of man, every man. You are suffering, so the whole thing is how to pull out the arrow that is creating your suffering. It is not a metaphysical question. His words are very clear, rational, intelligent, comprehensible by the mind. He says only things which can be comprehended by any intelligent person. That's why Buddha has become very important today -- because his approach seems to be so intellectual.

THE MASCULINE IS PURE...

That means the lowest form is intellect, intellectuality, and the highest form is intelligence.

... THE FEMININE IS TURBID

"Turbid" here will mean, at the lowest, instinct and, at the highest, intuition. Now the mystics, the Sufis talk in a totally different way. Their words are not so clear, their words are vague. Their words are not easily

comprehensible; you have to figure out what their exact meaning is. And that is the state of the feminine mind. But remember, I don't mean it biologically. Of course, biologically also the woman functions more through instinct than through intellect...

Many people ask me, "Why have all the Buddhas you talk about been men? Why not women?" For the simple reason that the approach of the feminine mind will be totally different. They cannot be Buddhas. They can be Meeras, Magdalenes, Lallas, Rabias, but they cannot be Buddhas. Their approach is bound to be different. Meera will not talk in an intellectual way; she will sing. Her singing, her dancing has a totally different flavor. She will not argue -- argument is not the way of the feminine mind; her argument will be her dance, her ecstatic dance. If you can see her dance, if you can FEEL her dance... I will not say if you can understand her dance because dancers cannot be understood, they can only be felt, they can only be experienced. Her words will be very instinctive.

For example, Freud has condemned very much all the women mystics he knew about. He never knew about Meera, otherwise he would have condemned her the most. He knew about St. Theresa; he has condemned her because she talks about being married to Christ. Now that is enough for Freud to bring his whole sexual theory in. That's enough -- nothing more is needed. Married? That means this woman is suffering from some sexual perversion. She must have repressed her sexuality; and because she cannot have a sexual relationship with a real man, now she is contemplating an unreal man in the sky -- somebody called Christ, the son of God. Now she is trying to create a love affair with Christ.

It is really a misfortune that Freud never knew about Meera. Had he known he himself would have danced out of joy! Because Meera uses such allegories: "My Lord, my beloved, when will you be coming? I have prepared the bed! I have prepared the bed with roses and I am waiting! And the night is passing and you have not come yet. And I am crying and weeping for you! When will you come and make love to me?"

Now, she is not even speaking in an indirect way, she is talking directly. Freud would have taken the whole thing literally; that is his technique. He can prove that all these mystics are perverts. In fact, he himself is a pervert because he cannot understand the feminine mind at all.

That is one of the reasons why Jung had to desert him, for the simple reason that his whole understanding was simply intellectual; there was nothing intuitive in it. And Jung had a more feminine mind, a deeper capacity to feel.

All men who have come in contact with women know it, that they function in a very different way. You cannot talk with a woman logically; it is impossible -- it is as if she belongs to some other world, to some other planet. And the same must be the experience of women. They can't understand men -- continuously in their heads, in their intellects, never understanding anything of the heart. Man tries to argue, tries to convince the woman logically, but she cannot be convinced. That is not her way; logic has no appeal for her.

Slowly slowly the husband learns that a rose flower is far more important than logic. If you bring a rose flower to your wife she will understand it more than all your arguments. You can argue for months, "I love you," and that won't convince her. Just bring a rose flower and that will be enough. Her approach is instinctive. Man cannot understand her because whatsoever she says seems illogical and absurd.

Slowly slowly husbands start remaining silent, they become deaf. They allow the woman to talk: "Whatsoever nonsense she wants to talk let her talk. Who listens?"

Do you know why God created first the man and then the woman?
To allow the poor guy to say at least two words!

Overheard at Vrindavan... One sannyasin was saying to another sannyasin, "It took a lot of will power, but I finally gave up trying to diet."

A lot of will power...

"Rob told me I was the eighth wonder of the world!" said Shirl.
"What did you say?" asked Pearl.
"Not to let me catch him with any of the other seven!"

"Can you operate a typewriter?" the boss asks the secretary.
"Yes, sir. I use the biblical system."

"I never heard of it."
"Seek and ye shall find," replies the secretary.

Why do husbands become henpecked? All husbands become henpecked. In fact, to be a husband means to be a henpecked husband; there are no other kinds for the simple reason that how long can one argue? And it makes no sense. You look foolish to yourself -- you are talking to the walls! You argue and the woman cries! You tell her,"Cool down, and let us sit down and talk it over at the table," and she starts throwing things! She slams the door, she breaks cups and saucers. Now what is the point? You cannot argue. There is no possible way to connect, to relate with a woman coolly. That is not possible; it is always hot. Either you follow her or she will create trouble. And from her side all your arguments are just nonsense!

Then there was the guy so henpecked by his wife that when they were in the nudist colony she told him what not to wear.

The man says to the lawyer, "I'm going to ask for a divorce. "
"Why?" asks the lawyer.
"Because my wife is always knitting!"
"But, for God's sake, that is no reason to ask for a divorce! Lots of women knit."
"While they are making love?"

The husband frequently traveled in his work. One day he returned home unexpectedly and found his wife in bed with another man. Enraged, he grabbed a gun and pointed it at the man.
The wife screamed, "Don't shoot! Are you going to kill the father of your sons?"

The young lady walks into a drugstore and asks, "Do you have intimate deodorants?"
"Yes, we do," answers the druggist. "What kind would you like?"
"Chlorophyll "
"No, sorry, we will receive it tomorrow."
"Tomorrow I cannot come. Could you give it to my husband?"
"How am I going to know who your husband is?" enquires the druggist.
"Oh, it is very simple. He is a tall, dark-haired guy with a green moustache."

THE MASCULINE IS ACTIVE, THE FEMININE IS PASSIVE.
MANIFESTING, FROM ITS RADICAL ESSENCE, TAO FLOWS FORTH EVEN TO THE LAST OF THINGS,
BRINGING FORTH HEAVEN AND EARTH AND ALL THAT IS IN BETWEEN.
THE PURE IS THE CAUSE OF THE TURBID AND MOVEMENT OF STILLNESS.

But don't forget because of these anecdotes that Ko Hsuan does not mean that the biological masculine and feminine are EXACTLY synonymous with the ultimate masculine and feminine. In a certain way yes, they are related, but not totally synonymous.

[A T THIS POINT A CUCKOO BEGAN TO CALL, LOUDLY AND INSISTENTLY...]

This is feminine! Now she is saying, "All this Tao is nonsense!" This is just a protest!

Tao: The Golden Gate, Vol 1

Chapter #6
Chapter title: The Taste of Eternity

16 June 1980 am in Buddha Hall

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The first question:

OSHO,
PLEASE EXPLAIN HOW I CAN MEDITATE OVER SOMETHING WITHOUT USING MY MIND.

DINESH,

Meditation has nothing to do with mind; meditation simply means a state of no-mind. The functioning of the mind is the only disturbance in meditation. If you are trying to achieve meditation THROUGH mind you are bound to fail, doomed to fail. You are trying to achieve the impossible.

A Zen initiate was meditating for years and whenever he would come to his Master, whatsoever experience he would bring to the Master, the Master would simply reject: "It is all nonsense. You go back and meditate again."

One day the Master came to the but of the disciple -- he was sitting in a Buddha posture. The Master shook him and told him, "What are you doing here? If we needed stone Buddhas we have many in the temple! Just by sitting like a stone Buddha you will not attain to meditation. Do what I have been telling you to do. Just by stilling the body, your mind is not going to disappear, because it is through the mind that you are enforcing a certain discipline on the body. Anything done by the mind is going to strengthen the mind. It is a nourishment for the mind."

A year passed. The Master came again. The disciple was sitting almost in a kind of euphoria, enjoying the morning breeze and sun with closed eyes, thinking that he was meditating. The Master took a brick and started rubbing it on a stone in front of the disciple. It was such a disturbance that finally the disciple had to shout, "What are you doing? Are you trying to drive me crazy?"

The Master said, "I am trying to make a mirror out of this brick. If one goes on rubbing it enough I think it will become a mirror."

The disciple laughed. He said, "I always suspected that you were a little mad -- now it is proved! The brick can never become a mirror. You can go on rubbing it on the stone for lives together; the brick will remain a brick."

The Master said, "That shows some intelligence! Then what are you doing? For years you have been trying to make meditation out of the mind; it is like trying to make a mirror out of a brick."

And the Master threw the brick in the pond at the side of the tree the disciple was sitting under. The brick made a great splash in the pond, and the very sound of it was enough to do the miracle. Something awakened in the disciple. A sleep was broken, a dream was shattered: he became alert. For the first time he tasted something of meditation.
And the Master immediately said, " This is it!"

It happened so unexpectedly -- the disciple was taken unawares. He was not waiting for this to happen, that the Master would suddenly throw the brick into the pond, and the splash...
Basho has a beautiful haiku:

The ancient pond.
The frog jumps in.

The sound...

That's all. The sound can awaken you.

Meditation is not a question of effort because all effort is going to be through the mind, of the mind, by the mind. How can it take you beyond the mind? You will go round and round IN the mind. You have to wake up! Mind is sleep. Mind is a constant process of dreaming, desiring, thoughts, memories.

Dinesh, you ask me: PLEASE EXPLAIN HOW I CAN MEDITATE OVER SOMETHING WITHOUT USING MY MIND.

Can't you see something just with your eyes? Can't you watch something without bringing your mind in? The birds chirping, this silence... What need is there of the mind? It is a question of watchfulness not of concentration.

But it is not only your problem, it is the problem of millions of people who become interested in meditation all over the world. They all mistake concentration for meditation. Concentration is something of the mind. It is being taught in the schools, colleges, universities. It has its uses -- I am not saying it is useless. It is focusing on a certain object.

In science it is needed. You have to focus your mind on a particular object totally so that you can observe deeply. You have to exclude everything else, you have to break it out of everything else. You have to narrow down your consciousness; you almost have to make a pinpoint of it That's a scientific way as far as the objective world is concerned.

But as far as the subjective world is concerned it is of no help, not at all. There you are not to focus your mind on anything -- on the idea of God or on some inner light, flame, love, compassion -- you are not to concentrate at all; you have to be simply aware of all that is.

The man of concentration can be distracted easily; anything can become a distraction because he is trying to do something unnatural. Just a child crying, and he will be distracted; the traffic noise, and he will be distracted; an airplane passing by, and he will be distracted; a dog starts barking, and he will be distracted. Anything can distract him. And of course, when he is distracted he will feel miserable, frustrated -- he has failed again. The man of meditation cannot be distracted for the simple reason that he is not concentrating in the first place.

Existence is not linear, it is simultaneous. For example, I am speaking here, the birds are chirping, the traffic noise is there, the train is passing by -- all these things are happening together. You have to be simple, silent, watchful, witnessing all that is -- no need to exclude anything because the excluded thing will try to distract you. If nothing is excluded, if your awareness is all-inclusive, then what can distract you? Can this bird distract you? In fact, it will enhance your silence. Nothing Can distract you because you are not in a tense state.

Concentration is tension, hence the word "attention". It comes from the same root, "tension". Awareness is not attention; awareness is relaxation, it is rest.

So rest silently. Thoughts will pass; there is no need to he worried -- what can they do? Desires will come and go. Watch them coming and going. Don't have any evaluation. Don't say, "This is good; this is bad." Don't say, "Aha! This is something great, spiritual, far out!" Some sensation in the spine -- it may be just an ant crawling up and you start feeling your kundalini is rising, or just imagination -- you see some light inside, which is not difficult... You can see light, you can see colors, psychedelic colors. You can experience beautiful things, but it is all imagination, howsoever colorful, howsoever beautiful.

Don't start saying that this is good that Jesus is standing in front of you or Krishna or Buddha and that now you are starting to feel you are coming closer and closer to the ultimate realization. Buddha says, "If you meet me on the Way, kill me immediately!" He means: If I come in your meditation, don't start feeling very good about it, because if you start feeling good about it you will start clinging to the idea -- and it is only an idea. Just watch it with no preference, with no choice. If you can be choicelessly aware of everything outside and inside, meditation will happen one day. It is nothing that you have to do.

You can do only one thing and that is to learn the art of watching, watching without any judgment. Then one day you simply relax, and in that total relaxation there is pure awareness. All thoughts disappear, all desires disappear; the mind is found no more. When mind is not found, this is meditation. A state of no-mind is meditation.

So you have been misunderstanding me. When I say "Meditate", I mean "Watch". If I say "Meditate on

the songs of the birds", I am simply saying "Watch". I am not saying "Concentrate" -- I am against concentration. And because I am for watchfulness you can watch anything. You can sit in the marketplace and watch people and that will be meditation. You can sit in the railway station and you can watch all kinds of noises: the trains coming and the passengers getting down and the coolies shouting and the vendors, and then the train goes away and a silence falls over the station. You simply watch, you don't do anything.

And slowly slowly you start relaxing, your tensions disappear. Then insight opens up like a bud opening and becoming a flower. Great fragrance is released. In that silence is truth, is bliss, is benediction.

The second question:

OSHO,
IS KNOWLEDGE ABSOLUTELY USELESS?

DHARMA,

KNOWLEDGE HAS ITS USES, it is not absolutely useless. But if you are going inwards it becomes more and more useless; the deeper you go the more useless it is. If you are going outwards, the farther you go into the world the more useful it becomes. The world respects the knowledgeable person. It needs experts; it needs all kinds of people carrying information, knowledge, expertise. But in the inner world the question does not arise: in the inner world the same knowledge becomes a hindrance. That which is useful in the outside world becomes a barrier to the inner. It is a bridge to the world; it is a barrier to the inner exploration.

Whenever I say anything against knowledge I simply mean that for those who are pilgrims, explorers of their subjectivity, it is utterly useless. There, something else is needed: not knowledge but wisdom. Knowledge is information; wisdom is transformation. Knowledge is borrowed; wisdom is your own. Knowledge is ego-fulfilling; wisdom happens only when the ego is dropped, utterly dropped, totally dropped. Knowledge gives you the feeling that you are higher than others; it is a certain kind of power, just like money. Knowledge is power. So if you have a postgraduate degree you feel better than those who don't have postgraduate degrees. If you have a Ph.D. you feel a little more egoistic. If you carry a D. Litt. of course you become very special. If you have many degrees, then you start feeling that you are not an ordinary person.

Once in Varanasi a man came to see me; he was known all over the world because he had twenty M.As. He was the only person in the whole world who had twenty postgraduate degrees, but I have never come across such a stupid man. He was utterly stupid, obviously; he had wasted his whole life in acquiring knowledge. And he was moving from one subject to another; his whole effort was to have as many M.As as possible. When he came to see me he was almost sixty-five years old; he was preparing for still another examination. When he died he had acquired thirty M.A.s. But when I talked to the man he was very childish, very mediocre -- no sign of intelligence, but very egoistic.

In fact, an intelligent person cannot be egoistic; it is impossible. If your intelligence cannot show you the simple thing that ego is a false phenomenon then you don't have intelligence at all. But people love to brag about their knowledge.

In the inner world humbleness helps, simplicity helps. In the outer world these certificates and degrees are certainly of some use.

A distinguished man enters Harrod's in London asks for a hippopotamus and insists that the animal should be delivered that same afternoon.
"You see," he explains, "I terribly need this animal... if I don't have it by this afternoon I'll go crazy!"

Curious, the clerk asks, "And where should we put it?"
"In my bathtub," replies the man.

Even more curious, the clerk exclaims, "You mean, sir, that you want a hippopotamus in your bathtub?"
"Yes! You see, it's for my wife. Whenever I say something she invariably replies, 'Yes, I know it already.' And so tonight when she comes to me saying, 'There's a hippopotamus in the bathtub!' I will finally be able to reply, 'Yes, I know it already!'"

Dharma, if you want that kind of stupid ego to be fulfilled, knowledge has a use; otherwise it is useless. But the outside knowledge has even corrupted religions. I can understand a scientist acquiring knowledge, because he cannot function without it. Science depends on tradition, remember. Religion does not depend on tradition, although people think just the reverse. They think religion depends on tradition and science is a rebellion against tradition. That is not so, not at all.

Science is traditional. Without Newton there would have been no Edison. Without Edison there would have been no Albert Einstein. That's what I mean when I say science depends on tradition: it depends on the past, and you have to be well informed about the past, otherwise no work is possible in scientific inquiry. First you have to know whatsoever is known already, only then can you proceed to discover something which is not known. If you don't know what is already known you may be trying to discover something which has been already discovered and you may come to know it only later on. Then all your effort has been a waste.

But religion is non-traditional. It is rebellion, it is pure rebellion! There is no need for Krishna to be for Buddha to happen; Buddha can happen without Krishna. Christ can happen without Moses, Mohammed can happen without Christ, Ramakrishna can happen without Buddha. Religion is individual; science is collective. Because science is collective it has to depend on knowledge. Religion is individual; you have to make the whole discovery again. You cannot depend on Buddha, you cannot depend on Christ, you cannot depend on anybody else. You always have to start from abe; you cannot take things for granted. You cannot say, "This has been discovered by Buddha so what is the need for me to discover it again?" Yes, Columbus discovered America, now there is no need for you to discover it. Even if you go to America you cannot call it your discovery. People have reached the moon; now even if you go to the moon it won't be of any great value -- you won't be a pioneer. But the same is not true about your inner being.

Your inner being has not been discovered yet. Buddha discovered HIS being; that is not YOUR being. If you believe in him you will remain only knowledgeable, and the knowledgeable person is always false as far as the inner is concerned.

And my whole concern is the inner. I am not teaching you chemistry, physics or mathematics here, I am teaching you only one single thing: how to discover yourself. That's why I condemn knowledge.

A rabbi and a cantor are praying together in the synagogue, beating their breasts and crying, "O Lord, I am nothing, nothing, nothing!"

The synagogue janitor, hearing them, puts down his broom and joins them, beating his breast and crying, "O Lord, I am nothing, nothing, nothing!"

The cantor turns to the rabbi and says, "Look who thinks he's nothing!"

Just a janitor, just a nobody -- and thinking he is nothing? Even to be nothing you have to be somebody special. You see the stupidity of it?

Borrowed knowledge is of no help at all.

A thief and a theologian decided to escape from the prison.

As the thief climbed over the wall, the guard heard some rattling. "Who's there?"

"Meow," said the thief, imitating a cat, and passed safely.

Up came the theologian and again the guard heard some noise. "Who's there?"

"It's nothing," answered the theologian. "Just another cat!"

Knowledge is of no help at all in the inner world. You will have to know yourself. Unless you know yourself, all your beliefs will create a burden; they will not help you to be unburdened, they will not help you to be liberated.They will create new bondages, beautiful bondages.

The bride-to-be is taken by her mother to the chicken roost where she is shown the rooster "doing his work".

"It is going to be something more or less like that, my dear!" exclaims the mother.

On the wedding night the young husband comes into the bedroom wearing pajamas, and is surprised by the scene he sees: the young bride is lying on the bed naked, with a helmet on her head.

"What is this all about, baby?" he asks.

"You can do whatever you like with me, but you are not going to peck my head!" she answers.

Borrowed knowledge is always going to create that kind of state in you. You can repeat Jesus, you can repeat Krishna, you can repeat Moses, Zarathustra, Lao Tzu, but repetitions won't help; you have to learn on your own. Yes, imbibe the spirit of the Masters, of the awakened ones, but remember it is not knowledge that is going to help you but wisdom. And wisdom comes when all knowledge has been put aside. Call it knowledge or call it mind, it is the same thing. Mind is knowledge. When you have put aside all knowledge you have put aside the mind itself; you are in a state of not-knowing. And to be in a state of not-knowing is the most beautiful experience because it is innocence. You will be full of wonder and awe. You will be a child again. This will be a rebirth. Only this rebirth can release the hidden splendor of your being.

You are carrying within you a great light, a great treasure, the very kingdom of God, but you are clinging to borrowed things. Rather than clinging to borrowed things, Dharma, go in and discover your own center. Knowledge keeps you on the circumference. Jump from the circumference. Renouncing knowledge is the greatest renunciation.

I don't tell you to renounce your money, your house, your family, because they are not the problem. Renounce your knowledge, your mind; that is the real problem, because that is something that is hindering the path. It is blocking your way in reaching your own center.

Renounce knowledge and rejoice in the state of not-knowing, and great wisdom will be released in you. The Buddha within you will be awakened. Only that can give you the taste of eternity -- not words, not scriptures, not beliefs, not knowledge.

The third question:

OSHO,
YOU HAVE SAID THAT TO BE TOGETHER ONE MUST KNOW HOW TO BE ALONE. BUT I CAN BE ALONE: THE PROBLEM COMES WITH BEING TOGETHER, BECAUSE THEN COMES THE WANTING AND THE EXPECTATION. IS IT THAT ONE MUST KNOW HOW TO BE ALONE TOGETHER?
IT SEEMS THE PATH OF LOVE MUST BE TAKEN WITH TREMENDOUS AWARENESS.

KRISHNA GOPA,

YES, I HAVE BEEN telling you again and again that you can be together only when you know how to be alone, but by "alone" I don't mean "lonely". You must have misunderstood me. Everybody can be lonely, but to be alone is a tremendous achievement, it is a great realization. Loneliness is very ordinary. People suffer from loneliness. You can manage not to suffer: you can put up a face, a facade, you can cultivate certain things so that you don't feel the pain of loneliness, but that is not the art of being alone.

It is not just a question of avoiding suffering while you are lonely. Aloneness means positively enjoying it, being positively ecstatic about it, being positively blissful about it, so much so that if you are never together with anybody again no question arises, no problem arises, not even the desire, not even a lurking desire somewhere in the unconscious. When you are so contented -- not just satisfied, remember... these words are totally different. One can create satisfaction without being contented.

Satisfaction is a kind of "accepting the inevitable". What else can one do? If one is lonely one is lonely; one has to live with it. And man is capable of adjusting to any situation. Even if you are thrown alone somewhere in a desert or on an island you will adjust to the life there; you will still survive. You may even create certain satisfactions there.

I have heard about a man, a Christian priest. His ship was drowned; somehow he survived. He reached a small island -- there was nobody on the island. After twenty years another ship passed by. He waved, shouted -- the captain heard. The captain saw the man; he stopped the ship and made arrangements to bring the man on board. He himself came in a small boat to take him to the ship.

The lonely priest told the captain, "Before we leave this island I would like to show you my work of twenty years."

He was also an architect; before he had become a priest he had been an architect. He had planned almost a small city, a miniature city.

The captain was delighted. He said, "Wait! let all the passengers of my ship come and see. This is a

miracle! You have done something beautiful. Small houses, just like playthings, but beautifully designed. How did you manage this?"

He said, "I had to do something to keep myself engaged, occupied, to remain satisfied. And I was really satisfied. After a few years I completely forgot about the world. Even the desire to reach the world again left me -- at least I thought it had left me. Seeing your ship, suddenly I realized that no, it had not left me; otherwise I was very satisfied. This island has everything that I needed to create these small houses." All kinds of houses...

And then he said, "The most beautiful thing is... I will show you." He took him to a church, he showed him the church, the Catholic church. He had made it a little bigger -- you could enter it -- because he used to worship there. Of course, he was alone, but the old habit...

When they came out the captain was puzzled and all other passengers were also puzzled, because just in front of the church there was another church, a Protestant church.

They asked the priest, "Isn't one church enough for one man? Why did you make another church?"

He said, "That is the church I don't go to, and this is the church I go to!"

Old habits... but he was perfectly satisfied. He said, "Nobody goes there; it is always deserted. I have never seen anybody go there."

There was nobody there in the first place except him and he was going to the Catholic church because he was a Catholic priest, but he was very happy and satisfied that the Protestant church was almost deserted. He had made it very ugly too, but he had made it -- he himself had made it.

One can be satisfied with any situation. Man is immensely adaptable; that is one of the great qualities of man. That's why man can survive any kind of climate, any kind of temperature: extreme cold, extreme hot, too much rain, no rain. Man can survive everywhere, anywhere. Why? -- because man is capable of it; he is liquid.

So you can be lonely and you can think yourself satisfied, but when you are together that is the test whether you were really contented. If you were contented in your loneliness it was not loneliness, it was aloneness. If being together brings no disturbance, no wanting, no desiring, no expectation, no jealousy, no possessiveness, no unconscious hankering to dominate the other, then it was aloneness. Otherwise it was only loneliness covered, disguised by a certain false sense of satisfaction.

Krishna Gopa, you have not yet been able to be alone, because if you are alone then this question will not arise at all. Then whether you are alone or together you are alone, and your aloneness is so immensely beautiful that who bothers to dominate? Why? For what? You are so full of joy that there is no need to possess anybody; it will be so ugly. You will be able to see the ugliness of it.

But if when you are together all these ugly desires start moving again, rising again, raising their heads again, if all these snakes and these scorpions start crawling upwards towards the conscious from the unconscious, that simply means they were waiting for the right opportunity. Now the opportunity is there. Only the opportunity proves where you are.

That's why I don't tell my sannyasins to leave the world and go to the mountains, because there you will simply be leaving the opportunities behind. You will start living in a cave, and you can deceive yourself your whole life thinking that you have known what aloneness is, what solitude is. You will only be lonely and solitary and you will start thinking that you are contented and blissful. And you will only be satisfied and not miserable, but not blissful. Just being not miserable is not equivalent to being blissful.

Not being ill is not equivalent to being healthy and whole. Health has something more to it than just not being ill: it has a certain well-being. There are many people who are not ill, but they are not healthy. Sometimes it can happen that a person may be ill and yet healthy because health has a totally different connotation. Health is not only a medical concept, it is something far bigger, far more comprehensive than medical science.

For example, Prem Chinmaya was utterly ill. What more illness can you have? He was suffering from cancer. The cancer was spreading every day, but he was healthy; he had a certain well-being. His illness was only in the body, it was not reaching to his consciousness; he remained floating above it.

His nurse, Puja, wrote just the other day: "Osho, I am immensely blessed that I served Chinmaya. I have watched many people die in my life, but this death was totally different, qualitatively different. I have never seen any man die with such beauty, with such silence, with such meditativeness."

At the last moment, when he was hearing my last discourse... Puja has written to me -- she was there: "He was in deep pain as far as the body was concerned. The pain was so great that even injections of

morphia were not of any help. Even double, treble doses of morphia were not helping at all. The pain was so great that nothing seemed to help him. But when he heard the joke about Jesus and the cancer patient," Puja writes to me, "he smiled."

And she writes also: "I could see that that smile was not only of the body, because the body was not in a state at all to smile; it was coming from somewhere deep. And I could see and feel that deep down he was laughing. That smile was just a little bit of that laughter which had come up to the body."

He was healthy in a totally different sense, in a non-medical sense. There are many people who are healthy in a medical sense, perfectly fit medically, but utterly unhealthy. Deep down there is nothing but turmoil, emptiness, anguish. One can hide it, one can repress it, and one can not only deceive others, man is so capable of cunningness that he can deceive himself.

Krishna Gopa, you say: YOU HAVE SAID THAT TO BE TOGETHER ONE MUST KNOW HOW TO BE ALONE.

I repeat it again: yes, unless you know how to be alone your togetherness will become troublesome, your togetherness will create misery, because your togetherness will bring out everything that remains asleep in you while you are lonely. When you are together the other provokes it, the other becomes a challenge. You become a challenge for the other, the other becomes a challenge for you.

A man/woman relationship brings their unconscious to the surface; they come into their true colors. Of course, in the beginning it is not so. In the beginning it cannot be so because in the beginning you keep the facade. When you meet only for a few hours on the sea beach or in the full-moon night you keep the facade because you still are not certain, the other is also not yet certain whether he can expose his reality to you. But once the honeymoon is over everything is over.

In fact, almost every marriage ends with the end of the honeymoon; then the reality starts. Then the mirage of marriage is over. Now both can take it for granted that the other cannot escape easily. Now you need not be afraid; now you can come into your true colors. And both start exploding. They have been repressive for so long that all their repressions start coming up and togetherness becomes ugly.

That's why for centuries people have escaped into the forests, into the monasteries, into the mountains, just to escape from togetherness. But that is not the true way of spirituality, that is not the true way of growth. That is escapist, that is out of fear, that is cowardly.

I would like you to be in the world. I insist: Be in the world and yet remain alert, aware, watchful. Don't be repressive. If you are not repressive in your aloneness, your aloneness will become a blissful, beautiful experience. Meet with the other person out of your bliss, not out of your misery. And then togetherness does not only double your bliss, it multiplies it. Togetherness always multiplies whatsoever you bring to it. If you bring misery to it, it multiplies misery. Two miserable persons together is not only a double misery, it is multiplied. Two persons blissfully together, the bliss not only doubles, it multiplies. Then togetherness is beautiful, but one should learn to be alone first.

And if you know how to be alone you will know how to be alone together, because it is not a question of learning it again in a different way; it is the same phenomenon. If you know how to be alone you will know it everywhere, whether in relationship or not in relationship. To be alone... Then togetherness helps spiritual growth, integrity, tremendously, because it gives you an opportunity, a great challenge. It exposes you to the full light and you can see yourself. The other becomes the mirror.

Relationship is a mirror. You cannot see your face without a mirror. You cannot see your reality without the other. The other becomes a mirror -- mirrors are good.

I have heard about an ugly woman who was against mirrors -- naturally -- because her idea was that mirrors made her look ugly, that mirrors were in a conspiracy against her. Because this was her logic: "Whenever there is no mirror I don't feel any ugliness, I am perfectly, okay. It is only when there is a mirror that I immediately become ugly. The mirror must be doing something. "

She was so against the mirrors that she used to break mirrors. Wherever she would come across a mirror she would immediately destroy it because mirrors were enemies.

Her logic is not different from your monks and nuns; they are doing the same. Going into a monastery means escaping from the mirrors -- condemning relationship, condemning love, condemning the world. All your saints are afraid of mirrors, that's all. But to be afraid of mirrors simply shows you are afraid of your own ugliness; you don't want to see it. And without mirrors of course you will not see it, but that does not mean that it has disappeared -- it is there. Any time, anything... if not a mirror then maybe just a silent lake,

and you will see it. And whether YOU see it or not, others will see it.

You can see your saints' faces, your so-called mahatmas. They are all sad, they don't seem to be blissful. They don't seem to be like lotus flowers, they look like rocks -- almost dead, utterly dull, mediocre.

There seems to be no sharpness of intelligence, because they have escaped from where they could sharpen their intelligence. Their intelligence goes on gathering dust, but they think they have achieved satisfaction, they have achieved what God meant them to achieve. They have simply missed the opportunity.

God will ask them, "I had given you life and you escaped from life. You rejected my life, you rejected my gift. You were against me."

George Gurdjieff used to make a very strange statement -- but only a man like Gurdjieff can tell the utterly naked truth -- he used to say that "All your saints are against God." When you come across such a statement for the first time you cannot believe it. saints, and against God? But Gurdjieff is right. He really means it, he is not joking! Your saints are against God because they are against life.

I am NOT against life. I am in tremendous love with life.

Krishna Gopa, learn to be alone -- and that will happen only through meditation -- and then allow mirrors into your life so that you can see where you are, what you are, how much you have grown.

In this commune we are doing something new which has never happened ever before. There are growth centers in the world, particularly in the West, where therapy groups are run. There are meditation centers, particularly in the East, where people meditate. This is the only place where people meditate and go through groups, go through groups and meditate -- together. On the surface it will look contradictory because meditation means learning how to be alone and group therapies mean learning how to be together. But this is my fundamental approach; you have to learn both.

And you are right, Gopa, that: THE PATH OF LOVE MUST BE TAKEN WITH TREMENDOUS AWARENESS.

And the same is true about the path of awareness: it must be taken with tremendous love. In fact, love and awareness are two aspects of the same coin.

The fourth question:

OSHO, INSTEAD OF GIVING PHILOSOPHICAL LESSONS, WHY DON'T YOU JUST TELL JOKES FOR A WHILE? I THINK YOUR SANNYASINS WOULD APPRECIATE IT.

SWAMI BUDDHAPREM,

THE QUESTION SHOWS that you are not my sannyasin.

You say: I THINK YOUR SANNYASINS WOULD APPRECIATE IT.

You have fallen into wrong company, it seems. You are not meant to be here. You must have come with a wrong notion. You must have come here to learn philosophy. You must be a serious person -- and seriousness is pathological.

Philosophy is all bullshit! I am not interested in philosophy; of course my sannyasins are not interested in philosophy either. Those who belong to me are interested in life, not in philosophy. Life is the real thing; philosophy is the false thing. But philosophy has been praised for centuries and we live with this conditioning. Nobody tells you that philosophy is a false thing.

Buddha is not a philosopher: he loved to tell parables. Jesus is not a philosopher: he used so many parables.

My jokes are New Age parables -- because to me laughter is one of the most significant things in life. People who are not capable of laughing become incapable of living.

But it happens. Many times -- in fact, more often than not -- you come here for the wrong reasons, thinking that you are going to some oriental philosopher. I am neither oriental nor a philosopher! I am not even religious in the old sense: I am not a saint nor a mahatma. In fact, you can't put me in any category.

You will have to create a new category for me because no existing category will be adequate. I won't fit in it, and I don't want to fit in any category. THINGS fit in categories, not people, not REAL people.

A lady enters a clothing store and asks if they have falsies.
"Certainly, lady," answers the formal salesman.
"What I want to know," she continues, "is if you have the best quality falsies."
"Of course!" exclaims the salesman "in this store we don't sell imitations!"

All philosophies are false and all philosophies are imitations. I am existential. But you are certainly in the wrong place. Either you will have to change or you will have to leave -- I don't leave any other alternative. If you want to be with me you have to understand what is happening here and you have to become part of it. If you feel that that is not possible, that you already know what is right, then this is not the place for you, then this is not the right company for you.

Do you know about the two scientists who first discovered the flying machine, the airplane, which could not leave the ground? Do you know their name? Their name was the Wrong brothers.

And these are Wrong brothers, and you seem to be a very right and righteous person. Either you have to become part of this strange company... This is a Noah's Ark -- all kinds of animals are here! In the new commune I am not going to call it Buddha Hall again, it will be Noah's Ark!

But if you are interested in philosophy you can go to any university; there are thousands of universities in the world. If you are interested in something false it is very cheap. But remember, all the time that you waste will simply be wasted and one day you will repent.

A tourist threw a coin into the wishing well at Disneyland. He had just expressed a sinful wish when a beautiful girl tapped his shoulder and told him to follow her. She took him to a luxurious flat, gave him silk pajamas, and after she put on some music and lit some candles, she handed him a martini. Then she started undressing.

She took off her long blonde hair, which was a wig, she took off her false eyelashes, and then her beautiful false breasts. Then the tourist saw that she was not even a woman, and in despair he exclaimed, "What does all this mean?"

And the boy replied, "Now you will learn not to throw false coins in the wishing well, you darling little cheater!"

Buddhaprem, you ask me: INSTEAD OF GIVING PHILOSOPHICAL LESSONS, WHY DON'T YOU JUST TELL JOKES FOR A WHILE?

And what have I been doing here all along? Do you think I have been giving philosophical lessons? Then you have not heard me at all. It is not the philosophical lessons that I am interested in, I am interested in the jokes. It is not to illustrate philosophy that I use jokes, just the contrary: to illustrate the jokes I use philosophy!

You think that I look at your questions? Nonsense! First I look at my jokes and then at your questions. If your question fits with my jokes, okay, otherwise it goes into the waste basket. Those who really want their questions to be answered, they have learned the trick: first they send the jokes, then they send the question. Then they can be certain their question will be answered. But first, the jokes!
I am much more interested in your laughter...

You say: I THINK YOUR SANNYASINS WOULD APPRECIATE IT.

They love it! But for that they have to be my sannyasins. You are not yet a sannyasin, otherwise you would have said, "We would appreciate it." You say "your sannyasins". You are keeping yourself apart, you are excluding yourself from my sannyasins.

What, in fact, is philosophy? It is thinking about things which are unthinkable. It is trying to comprehend something which is incomprehensible. It is an absurd activity. The philosophers know it, but they enjoy the activity. It is like a game, like chess. Just as people enjoy chess there are people who enjoy philosophy.

A philosopher wanted to change the world. He thought that God had made many mistakes and that he should have thought a little longer before creating the world in seven days.

One day, as he was lying in the grass contemplating, some birds flew overhead, while a grazing cow passed slowly by his side.

"Look," he said to himself, "another mistake of nature! Cows, which are very utilitarian to humanity, must drag themselves down the road, while birds, which have no utility at all, can fly and move very easily!"

At that very moment, one of the birds overhead shat on his head.

The philosopher, stunned, contemplated for a few moments and then said out loud, "Excuse me, God, I really didn't mean that cows should fly!"

What is philosophy? It is just contemplating about useless things. For example, just the other day I was saying to you, "In the beginning was darkness and spaghetti." Now, if you are a philosopher you will torture yourself with the question: Who made spaghetti? From where did it come? And I know this is true because I know my Italian sannyasins. I know my medium, Radha. Whenever I touch her third eye there is no third eye... Layers and layers of spaghetti. I go on, go on... It has been years now! But still I like and love to touch her third eye -- it is very soft! So I know the story is true.

But philosophers have been asking such questions: "God created the world. Then who created God?" And whatsoever answer you give will create another question. If you say xyz, or anybody, then they will ask, "Who created x? Who created y? Who created z?" It will go on and on; somewhere it has to stop.

So when Kuthumi shouted at me and said, "Shut up!" I immediately understood -- he is right, because somewhere one has to shut up!

I am very existential. Rather than bothering about who created spaghetti I looked into Radha and found that it is true. The Akashic records are saying something absolutely right. And everybody should be jealous of it because to be full of spaghetti is far better than being full of cow dung. Indians are full of holy cow dung! They used to drink cow's urine, and now much progress has happened: Morarji Desai drinks his own urine. This is progress! This is evolution! Nobody can deny this is evolution, moving from cow's urine to your own urine. It is a lesson in independence.

Buddhaprem, formally you are my sannyasin -- REALLY become my sannyasin. Enjoy this great opportunity of being non-serious, of taking life as fun, of enjoying it. Life consists of small things, but if you learn how to enjoy those small things the ordinary becomes extraordinary, the mundane becomes sacred, the profane becomes profound.

Religion is not something that disconnects you from life and its joys, it deepens your joys. In fact, only a really religious person can eat, drink and be merry. It has been said AGAINST the irreligious; it has been said that it is the materialist philosophy, to eat, drink and be merry. But I tell you that the materialist cannot eat, drink and be merry, only the spiritualist, because he can think deeper. Then spaghetti becomes spiritual. Who bothers about the third eye? What is the need for the third eye? Even the two are creating so much trouble! And three eyes will create more trouble; they will create a triangle in you!

But you must be here almost unconscious.

A philosopher enters a bar and asks for ten glasses of whisky.

"Ten?" exclaims the surprised bartender.

"Ten!" answers the philosopher.

So the bartender brings him all ten drinks, and to his surprise the philosopher drinks them all.

Next he asks for nine glasses of whisky. After drinking them he asks for eight, then seven, and so forth, until he finally asks for just one glass of whisky.

After finishing the last glass he somehow manages to mumble to the bartender, "T-t-tell me, br-bro-brother, w-why is it th-th-that the l-l-less I dr-dr-drink, the mo-more dr-dr-drunk I g-g-get?"

The last question:

OSHO,
WHEN MORE OF THE EXISTENTIAL HAPPENS IN A PERSON THAN CAN BE ABSORBED AND DIGESTED AT ONE TIME, IS IT NOT THEN WISE TO REPRESS UNTIL TRUST AND INNOCENCE

GROW? MY BODY IS IN HAD SHAPE BECAUSE OF REPRESSION BUT IT FEELS AS THOUGH I HAVE BOUGHT MUCH, NEEDED TIME.

ANAND TILOPA,

REPRESS and resist, how out of repression and resistance can trust and innocence grow? You will be making it more and more impossible. Innocence means a state of total nudity, of utter non-repressiveness. Repressed persons become complex, they cannot become innocent. Everything in them becomes crippled, paralyzed, devious. They start becoming split; in fact they become many, not just two They have one door to show themselves to the world and another door, a back door, through which they live. They say something, they do something -- and they think something else. They are always in a chaos, they cannot be innocent.

Innocence does not need repression, it needs spontaneity, it needs naturalness. Whatsoever you repress will become your problem. If you repress anger, anger will become your problem. Then in everything anger will be hiding. In fact, if there is too much repressed anger you will be angry twenty-four hours a day for no reason at all, because now it is not a question of having any valid reason for being angry, you are just boiling within -- any excuse will do, or if there are no excuses to be found you will start inventing excuses.

A group of nuns were traveling to a convent in the interior of Africa when they were kidnapped by a ferocious tribe of Africans. The United Nations was immediately informed and some days later a military troop was sent by plane to the heart of the black continent.

It was a successful operation.The soldiers surrounded the tribe, rescued the nuns, and brought them to the plane.

All the nuns boarded the plane with torn clothes, swollen lips, hair a mess, and with their breasts exposed.

"It's so good that you came!" they said, "We couldn't bear it any longer. All those blacks with those enormous 'things' and all day long fucking, fucking, fucking!"

The soldiers tried to console them, one by one. Finally the last nun came on board. She was very pretty, with her habit in perfect condition. She was clean, combed and composed.

One soldier said to her, "What a pity, sister; how you ladies suffered... all those blacks with those big things' all day long fucking, fucking, fucking."

And the pretty one answered, "No, not with me."

"Why not?" he asked.

"I wasn't into it!" she said.

If you repress you will find some way. If you repress sex you will find some way to be raped so that the responsibility is not on you, so that you can feel completely free of the responsibility. It is out of repression that there is rape. It is out of repression that there are crimes of all kinds. It cannot lead you into innocence.

No, Tilopa, if you want to be innocent you don't need time, you need understanding, you need insight. Time won't help, because what will you be doing meanwhile? You will continue your old habits: you will go on repressing. You need immediate insight. You have already repressed for many lives -- enough is enough. Now see the point and drop all your repressions. And this is the place! If you cannot drop your repressions here you cannot drop them anywhere in the whole world.

That's why I am condemned so much -- obviously, because all the societies in the world exist on repression. And my whole approach is that of non-repressive spontaneity; only then can innocence come hack to you. It is your nature. Innocence is not something that has to be achieved; it has only been repressed deep down in you. If all the repressions are removed it will start surfacing. You will become a child again.

And Jesus is right when he says: Unless you are a child again, unless you are reborn, you will not enter into my kingdom of God.

Chapter #7
Chapter title: Into the Open Sky

17 June 1980 am in Buddha Hall

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The first question:

OSHO,
ARE CHILDREN REALLY SO INTELLIGENT AS YOU ALWAYS SAY THEY ARE?

GAUTAMI,

Intelligence is not something that is acquired, it is inbuilt, it is inborn, it is intrinsic to life itself. Not only children are intelligent, animals are intelligent in their own way, trees are intelligent in their own way. Of course they all have different kinds of intelligences because their needs differ, but now it is an established fact that all that lives is intelligent. Life cannot be without intelligence; to be alive and to be intelligent are synonymous.

But man is in a dilemma for the simple reason that he is not only intelligent, he is also aware of his intelligence. That is something unique about man, his privilege, his prerogative, his glory, but it can turn very easily into his agony. Man is conscious that he is intelligent; that consciousness brings its own problems. The first problem is that it creates ego.

Ego does not exist anywhere else except in human beings, and ego starts growing as the child grows. The parents, the schools, colleges, university, they all help to strengthen the ego for the simple reason that for centuries man had to struggle to survive and the idea has become a fixation, a deep unconscious conditioning, that only strong egos can survive in the struggle of life. Life has become just a struggle to survive. And scientists have made it even more convincing with the theory of the survival of the fittest. So we help every child to become more and more strong in the ego, and it is there that the problem arises.

As the ego becomes strong it starts surrounding intelligence like a thick layer of darkness. Intelligence is light, ego is darkness. Intelligence is very delicate, ego is very hard. Intelligence is like a rose flower, ego is like a rock. And if you want to survive, they say -- the so-called knowers -- then you have to become rock-like, you have to be strong, invulnerable. You have to become a citadel, a closed citadel, so you cannot be attacked from outside. You have to become impenetrable.

But then you become closed. Then you start dying as far as your intelligence is concerned because intelligence needs the open sky, the wind, the air, the sun in order to grow, to expand, to flow. To remain alive it needs a constant flow; if it becomes stagnant it becomes slowly slowly a dead phenomenon.

We don't allow children to remain intelligent. The first thing is that if they are intelligent they will be vulnerable, they will be delicate, they will be open. If they are intelligent they will be able to see many falsities in the society, in the state, in the church, in the educational system. They will become rebellious. They will be individuals; they will not be cowed easily. You can crush them, but you cannot enslave them You can destroy them, but you cannot force them to compromise.

In one sense intelligence is very soft, like a rose flower, in another sense it has its own strength. But that strength is subtle, not gross. That strength is the strength of rebellion, of a non-compromising attitude. One is ready to die, one is ready to suffer, but one is not ready to sell one's soul.

And the whole society needs slaves; it needs people who function like robots, machines. It does not want people, it wants ancient mechanisms. Hence the whole conditioning is: make the ego strong. It serves a

double purpose. First: it gives the person the feeling that now he can struggle in life. And secondly: it serves the purposes of all the vested interests. They can exploit him; they can use him as a means to their own ends.

Hence the whole educational system rotates around the idea of ambition; it creates ambitiousness. Ambitiousness is nothing but ego. "Become the first, become the most famous. Become a prime minister or a president. Become world known Leave your name in history." It does not teach you to live totally, it does not teach you to love totally, it does not teach you to live gracefully, it teaches you how to exploit others for your own purposes. And we think that the people who are clever are the ones who succeed. They are cunning, but we call them clever. They are not intelligent people.

An intelligent person can never use another person as a means; he will respect the other. An intelligent person will be able to see the equality of all. Yes, he will see the differences too, but differences make no difference as far as equality is concerned. He will have tremendous respect for others' freedom -- he cannot exploit them, he cannot reduce them into things, he cannot make them stepping stones to the fulfillment of some absurd desire to be the first. Hence we go on conditioning children, and the question arises...

Your question is relevant, Gautami, because it is not only I who am saying that children are intelligent, it has been said by Buddha, by Lao Tzu, by Jesus, by all the awakened ones. Jesus says: Unless you are like a small child there is no hope for you. Again he says: Unless you become like small children you cannot enter into my kingdom of God. Again and again he repeats one of his most famous beatitudes: Blessed are those who are the last in this world, because they will be the first in my kingdom of God. He is teaching non-ambitiousness -- to be the last. He says: Blessed are the meek, for theirs is the kingdom of God -- the meek, the humble, the people who are standing last in the queue. It was natural, very natural that the society he was born in was against him because he was destroying the very roots of their ambitiousness.

And Jews have always been very ambitious people, so much so that for centuries, against all hazards, they have carried the idea in their minds that they are the chosen people of God. A thousand and one calamities have happened because of this stupid idea; if they can drop it they will be more acceptable in the world. But they cannot drop it -- their whole ego is involved in it. And it is an ancient ego, at least three thousand years old. Since Moses they have been carrying the idea that they are the chosen people of God.

And here comes this man who says, "Be the last"! "We are meant to be the first, and he says, 'Be humble and meek'! And we are the chosen people; if we are humble and meek then those who are not chosen will become the first!" And Jews are earthly people; they don't bother much about the other world. They are worldly. "Who knows about the other world? He is saying, 'If you are the last here you will be the first in my kingdom of God.' But where is your kingdom of God? It may be just a fiction, just a dream."

Jesus looks like a dreamer, a poet maybe, but he is destroying their very foundation. They cannot forgive him; they have not even forgiven him yet. They still carry the idea that "we are the chosen people." They have suffered much for it; the more they have suffered the stronger the idea has become -- because if you have to face suffering you have to become more and more egoistic, more rock-like so that you can fight, struggle, so that nobody can destroy you. But they have also become very closed.

Jesus was creating an opening for them; they refused him. He was telling them to come into the open sky. He was telling them to be just ordinary: "Drop this nonsense of being special." If they had listened to Jesus their whole history would have been different, but they could not listen

Hindus have not listened to Buddha for the simple reason -- the same reason -- that Hindus are also carrying the idea they are the holiest people in the world and their land is the holiest land. Even gods long to I e born in India! No other country is so holy. And Buddha said, "This is all nonsense!" They had to reject him. Buddhism was thrown out of this country. No society can tolerate such people, who are telling the truth, because they seem to sabotage the very structure.

But now the time has come when we have suffered enough. All over the world, in different ways, people have suffered much, and it is time to have a look at history and its stupidity and its ridiculousness and drop the whole idea of these egoistic patterns.

Watch small children, Gautami, and then you will not ask me -- you will see their intelligence. Yes, they are not knowledgeable. If you want them to be knowledgeable, then you will not think that they are intelligent. If you ask them questions which depend on information, then they will look not intelligent. But ask them real questions which have nothing to do with information, which need an immediate response, and see -- they are far more intelligent than you are. Of course your ego won't allow you to accept it, but if you can accept it it will help tremendously. It will help you, it will help your children, because if you can see their intelligence you can learn much from them.

A Sufi mystic, Hasan, was dying. When he was dying a man asked him, "Hasan, you have never told us who your Master was. We have asked again and again; you always somehow managed not to answer it. Now you are leaving the world. Please tell us who your Master was. We are very curious."

Hasan said, "I never answered the question for the simple reason that there has not been just a single Master in my life, I have learned from many people. My first teacher was a small child."

They were puzzled. They said, "A small child! What are you saying? Have you lost your senses because you are dying? Have you gone mad, crazy?"

He said, "No, listen to the story. I went into a town. Although I had not known the truth up to that time, I was very knowledgeable. I was a scholar. I was well known all over the country; even outside the country my name was spreading. People had started coming to me thinking that I knew it. I was pretending that I knew it, and I was pretending without knowing that I was pretending -- I was almost unconscious. Because people believed that I knew they convinced me that I must be right, I must be knowing, otherwise why should so many people be coming to me? I had become a teacher. Without knowing, without experiencing anything of truth, without ever entering into my own inner world, I was talking about great things. I knew all the scriptures; they were on the tip of my tongue.

"But for three days I was moving in a country where nobody knew me and I was very much hankering to find somebody to ask me something so that I could show my knowledge."

Knowledgeable people become very exhibitionistic; that is their whole joy. If a knowledgeable person has to remain silent he would rather commit suicide. Then what is the point of living in the world? He has to exhibit his knowledge. Only a wise man can be silent. For the wise man to speak is almost a burden; he speaks because he has to speak. The knowledgeable person speaks because he cannot remain silent. There is a vast difference; you may not be able to know it from the outside because both speak. The Buddha speaks, Jesus speaks, and Hasan was also speaking. And they all say beautiful things. Sometimes the knowledgeable people say wiser things than the wise people because the wise persons may speak in contradictions, in paradoxes, but the knowledgeable person is always logical, consistent; he has all the proofs and arguments, he has all the scriptures to support him.

But for three days he had to keep silent. It was almost like fasting, and he was feeling hungry -- hungry for an audience, hungry for somebody. But he had not come across anybody who knew him so nobody asked anything.

He entered this town. It was just getting a little dark, the sun had just set. A small child was carrying an earthen lamp, and he asked the child, "My son, can I ask you a question? Where are you taking this earthen lamp?"

And the child said, "I am going to the temple. My mother has told me to put this lamp there because the temple is dark. And this has been my mother's habit: to always put a lamp there in the night so at least the god of the temple does not have to live in darkness."

Hasan asked the child, "You seem to be very intelligent. Can you tell me one thing -- did you light this lamp yourself?"

The child said, "Yes."

Then Hasan said, "A third question, the last question I want to ask you: if you lit the lamp yourself, can you tell me where the flame came from? You must have seen it coming from somewhere."

The child laughed and he said, "I will do one thing -- just see!" And he blew the flame out and he said, "The flame has gone just in front of you. Can you tell me where it has gone? You must have seen!"

And Hasan was utterly dumb; he could not answer. The child had shown him that his question, although it looked very relevant, meaningful, was absurd. He bowed down to the child, touched his feet.

He said to the inquirer, "That child was my first Master. That very moment I realized all my metaphysics, all my philosophy was meaningless. I didn't know a thing on my own. I didn't even know from where the light comes into a lamp, where it goes to when the light has been put out -- and I have been talking about who made the world, how he made the world, when he made the world! For that moment I have always remembered the child. He may have forgotten me, he may not even recognize me, but I cannot forget that incident.

"And since then thousands of people have taught me. I have avoided the question again and again because there is not a single person I can call my Master. Many have been my Masters, I have learned from many sources, and from each source I have learned one thing: that unless you know through your own experience, all knowledge is futile.

"Then I dropped all my learning, all my knowing; all my scriptures I burned. I dropped the idea of being a

scholar, I forgot all my fame. I started moving like a beggar, absolutely unknown to anybody. And slowly slowly, going deeper into meditation, I discovered my own intelligence."

Even though the society destroys your intelligence it cannot destroy it totally; it only covers it with many layers of information.

And that's the whole function of meditation: to take you deeper into yourself. It is a method of digging into your own being to the point when you come to the living waters of your own intelligence, when you discover the springs of your own intelligence. When you have discovered your child again, when you are reborn, then, only then will you understand what I have been meaning by emphasizing again and again that children are really intelligent.

But start watching children, their responses -- not their answers but their responses. Don't ask them foolish questions, ask them something immediate which does not depend on information and see their response.

The mother was preparing little Pedro to go to a party. When she finished combing his hair she straightened his shirt collar and said, "Go now, son. Have a good time... and behave yourself!"
"Come on, mother!" said Pedro. "Please decide before I leave which it is going to be!"

You see the point? The mother was saying, "Have a good time... and behave yourself." Now, both things cannot be done together. And the child's response is really of tremendous value. He says, "Please decide before I leave which it is going to be. If you allow me to have a good time, then I cannot behave; if you want me to behave, then I cannot have a good time." The child can see the contradiction so clearly; it may not have been apparent to the mother.

A passerby asks a boy, "Son, can you please tell me what time it is?"
"Yes, of course," replies the boy, "but what do you need it for? It changes continuously!"

A new transit sign was put in front of the school. It read: "Drive Slowly. Do Not Kill a Student!"

The following day there was another sign under it scribbled in a childish writing: "Wait for the Teacher!"

Little Pierino comes home from school with a big smile on his face.
"Well, dear, you look very happy. So you like school, do you?"
"Don't be silly, mom," replies the boy. "We must not confuse the going with the coming back!"

While slowly walking to school the little boy prays, "Dear God, please do not let me arrive at school late. I pray you, God, let me arrive at school on time..."

At this moment he slips on a banana peel and slides on the path for a few meters. Pulling himself up he looks at the sky annoyed and says, "Okay, okay, God, there is no need to push!"

A little boy is having a test with a psychologist. "What do you want to do when you grow up?" asks the shrink.
"I want to become a doctor or a painter or a window washer!" replies the boy.

Puzzled, the psychologist asks, "But... you aren't very clear, are you?"
"Why not? I'm very clear. I want to see naked women!"

The father was telling stories to his sons in the living room after dinner. "My great-grandfather fought in the war against Rosas, my uncle fought in the war against the Kaiser, my grandfather fought in the war of Spain against the Republicans and my father fought in the Second World War against the Germans."

To which the smallest son replied, "Shit! What's wrong with this family? They can't relate to anybody!"

The second question:

OSHO,
WHO ARE YOU?

DEBEN,

I AM JUST A MIRROR -- nothing more, nothing less. If you come close to me you can see your face as it is. Many people will see ugly faces and they will become angry at me. They will think that this ugliness is part of me. Many people will see beautiful faces; they will become infatuated with me. They will think that this beauty is part of me. Both are wrong.

Just a few days ago THE SUNDAY STATESMAN published an article about me. The title of the article is "Rajneesh -- Sage or Satyr?" The writer is a famous Bengali scholar, a follower of Sri Aurobindo. He has written many books, particularly on Aurobindo's philosophy. He cannot come to a conclusion; he wavers. I enjoyed his article. One moment he thinks I am a saint, another moment he thinks I am a sinner. One moment he feels I am divine, another moment he thinks I am just the devil incarnate. The whole article is an exercise in utter confusion! That shows HIS face: he must be a man living in confusion. The confusion may have surfaced through reading my book because he must have been reading Sri Aurobindo his whole life.

I don't see anything important in Sir Aurobindo's philosophy because it is only a philosophy. He was a great scholar, a man of great intellectual talents, a genius, but not a Master, not a Buddha. He has written a great system of thought, very logical. His approach is as it should be: academic, scholarly, logical. And he tried to live according to the Indian ideal of the sage, and he managed to live it as far as it is possible to manage it from the outside. He cultivated a great character around himself, but it was only a character without any consciousness in it, it was a conscience without any consciousness in it. He was simply following the Hindu ideal of the sage.

This writer also has a certain idea of the sage. I don't fit into that category. I cannot fit into any category -- Hindu, Christian, Mohammedan, Jaina, Buddhist. I don't belong to the past, I belong to the future. I am creating a new category of my own; in future there will be people who will fit MY category. It is a new phenomenon, hence it has no history behind it. It has a future but no past. Because he cannot make me fit according to the Hindu ideal of a sage -- obviously, the logical mind thinks in terms of either/or -- then I must be a devil! But he cannot fit me into that category either; about that too he seems to be shaky and wavering. That too is not possible because the sage and the devil are polar opposites to each other. They both belong to the past -- I don't belong to the past at all. So he goes on moving continuously from one point to the other and he ends in confusion, inconclusively.

But if he can see the point... the point is that he has come face to face with a mirror in which he can see his own conflict, in which he can see his conflict between the past and the future, in which he can see his conflict between his own conscious and unconscious, between his conscience and consciousness, between his character and his reality. But he may not be aware of that at all. He thinks that he is thinking about me -- he is simply looking at his own face.

Deben, you ask me: WHO ARE YOU?

But YOU can understand it -- you who are here, who are with me. You can understand this fact: I am just a mirror. Sometimes you become angry. Remember it, that anger has something to do with you, it has nothing to do with me. Sometimes you become very happy and very blissful; that too belongs to you, it has nothing to do with me. I don't take any credit. If you become enlightened that is up to you; I will not take the credit for it. You need not even feel any thankfulness to me. I don't expect even a thank you from you; on the contrary, I will be thankful to you because now you will not need my mirror and my mirror can become available to others You will become a mirror yourself and you will start mirroring others' faces, their realities.

I want all my sannyasins to become mirrors so they can help millions of people in the world. If you can remember this, great things will start happening to you; otherwise you will go on blaming me because each time I assert something it is going to hurt you. If you have carried a certain idea for a long time and it has become deep-rooted in you and I start hitting... And I can do only that. Anything wrong, and the mirror is bound to show it to you. The mirror is not at fault. If your face is looking sad the mirror will show it. Don't destroy the mirror.

That's what the poor man was doing here who threw the knife to kill me. He could not tolerate the mirror. He had listened to me for only three, four days, but he became so agitated because what I was saying showed his fanaticism, showed his Hindu chauvinistic attitude, and it became intolerable for him.

Jesus became intolerable to the Jews for the simple reason that he was showing their faces.

People are carrying ugly faces and without mirrors they cannot see their faces so they remain perfectly contented. When you can't see your face you think you are beautiful. And people are polite, nobody says anything to you. That's why they have to say things when you are not there, they have to talk about you behind your back. They gossip, but they never gossip when you are present. They gossip about others with you and with others about you -- and you do the same.

Psychologists say that if every person in the world decides to be absolutely authentic and true for twenty-four hours -- just for twenty-four hours the whole world decides: "We will not be polite and we will not tell lies and we will not be formal; we will simply say the truth as it is, as it appears to us" -- then there will no longer be any friendship in the world, no more husbands, no more wives, no more lovers. All will be finished!

That's why to my sannyasins I always suggest that if you want to continue your relationship with somebody it is best not to live together, because if you start living together, how long you can be polite? How long you can be formal? Sooner or later the truth starts surfacing.

Just a few days ago Vasumati wanted to live with Krishna Prem. Their relationship has lasted for almost one and a half years. It is such a long long time in this commune -- almost impossible! -- for the simple reason that they are not living together so they meet only once in a while. They cannot even meet every day because Vasumati is sharing with other people, Krishna Prem is sharing with somebody else. So only once in a while, when they can manage some privacy, they can meet -- only for a few hours per week, twice or thrice per week. So it remains a love affair; it has not yet become a marriage. Otherwise it would have been finished long ago!

But when she wanted, I told Vivek... Vivek came to me and said, "Vasumati wants to live with Krishna Prem." I said, "That's what every woman wants and that's how every woman destroys. And the man cannot say no because if he says no that means it is immediately finished! But," I said, "if she wants to, then we will manage it in some way."

There was one opportunity -- I inquired of Krishna Prem. He proved to be really wise. He wrote a letter, he said to me, "Osho, you decide, because I don't know what is right. My desires say, 'Be together,' but I am an unconscious person -- I don't know what will happen out of it. I can't see very far into the future, but you can see so you decide."

So I decided that they live separately.

Just a few weeks ago Radha went to Italy with her lover, Amito, just for four weeks. And immediately I told Vivek, "This relationship is finished!" I told her not to say such things to anybody because let them enjoy at least four weeks, but this is finished. Four weeks together, and in Italy... there is no hope, no future for this relationship.

And that's what has happened. Just the other day Radha wrote a letter saying that now she wants to move with Asang. I knew that this was going to happen, it was as absolutely clear as things can be, because when you live together for twenty-four hours a day you have to put aside your masks. At least sometimes, when you go to sleep, you have to put the masks aside; your real face starts showing. And for one, two, three days you can somehow manage: you can act nice, good, beautiful, but for how long? One cannot act twenty-four hours a day for many days; it becomes tiring, it becomes boring. One has to say the real thing.

And I can perfectly understand the psychologists' idea that if we decide to be true, absolutely true, only for twenty-four hours, everything on earth will fall apart. Every relationship will fall apart because truth is truth and there are very few people who can absorb truth; they have become so accustomed to lies. That's why so much gossiping goes on all around, because you have to say the truth somewhere, otherwise it becomes a burden on you. You have to unburden yourself. So when you have told somebody you feel unburdened, you feel better. And the other person can unburden himself to vou. and this goes on and on. everybody is helping as a psychoanalyst to everybody else.

In the West psychoanalysis is needed, not in the East, for the simple reason that in the East people have enough time to listen to each other. In the West nobody has time to listen to anyone -- you have to pay for it. The psychoanalyst does nothing; his whole art consists of pretending to be attentive to you.

One psychoanalyst went to a pet shop. He wanted a parrot which did not talk. The owner was puzzled. He said. "You are the first customer who wants a parrot which does not talk. Everybody comes for a parrot

which talks!"
He said. "I am tired of talking parrots!"

The owner said, "Have you got many talking parrots?"

He said. "No, many talking patients, but they are parrots. They almost all repeat the same thing. Every husband is talking about his wife and every wife is talking about her husband. Every parent is talking about his children and every child is talking about his parents. I am tired! And I have to pretend that I am listening attentively because that's what they are paying for -- and they are really paying too much."

Now it is one of the best professions in the West, one of the most profitable businesses -- and with no investment. You just need a couch... And Freud was very inventive about the couch, because if you are facing, the patient your face may start show ing boredom, you may start yawning. Who is concerned with all that nonsense and rubbish about their lives that people go on talking? And the psychoanalyst has been listening to so many people and the story is almost the same. It is always the same because it is the story of the unconscious mind; it can't be much different.

Only conscious people have uniqueness. One Buddha absolutely differs from another Buddha. If you have to listen to the story of Jesus it is going to be tremendously different from the story of Gautam the Buddha or the story of Lao Tzu. They are unique people. But unconscious people, what is their story? The same sexuality, the same repression, the same greed, the same anger, the same hatred, destructiveness, suicidalness, possessiveness, jealousy. It is almost the same story. Only persons differ, but the role they play is the same. The same triangles -- two women and one man or two men and one woman -- the same triangles. One is bound to get tired.

Freud invented one of the great things of this century: the couch. The patient has to lie down on the couch and the therapist sits behind him so that the patient cannot see his face. The therapist can go on smoking, yawning or reading or he can plug his ears and there is no need to bother about what the person is saying -- let him talk. But the person feels immensely relieved. When after one hour's analysis he comes out, he looks fresh, unburdened, younger, less tense, more at ease, collected, calm. He has said many stupid things which he cannot say to anybody else because people will think he is mad. And here you are supposed to be mad so there is no problem!

This psychoanalyst said, "I want a parrot which does not talk."

The pet shop owner was in a little difficulty because he had all kinds of parrots but they were all talking parrots; this was the first customer who had asked for a non-talking parrot. But he went in and brought out a dumb crow.
The psychotherapist said, "Is this a parrot?"

He said, "Yes, it is an African parrot. It is a nigger! And he cannot talk because he knows no English."

So he said, "That's perfectly all right," and took the crow.

After a month the pet owner met the psychotherapist in the park one morning and he asked him, "How are things going? How is the parrot?"

And the psychoanalyst said, "You have given me really a beautiful parrot. He never says a single word and whatsoever I say he listens so attentively that I talk to him for hours! I am feeling so unburdened, so free. I rejoice in him! The whole day I am looking forward to the evening. I rush home.
"There are many people who suspect that it is not a parrot -- my wife says, 'You are a fool! This is not a parrot!' -- but it doesn't matter whether it is a parrot or not. He pays attention, he listens so attentively! That's the only thing, that is the quality I was looking for!"

In the East psychoanalysis is still not part of the style of life and I think it will take a long time for it to become part of life, because everybody is functioning as a psychoanalyst to everybody else. People can talk to each other and unburden themselves. In the West there is no time. Nobody is ready to listen to you; you have to pay professional listeners.

A Master is not a psychoanalyst, he is a mirror. He simply reflects you with all your burdens, tensions, anxieties, anguish, with all your problems, with all your miseries. And naturally you can become offended.

One sannyasin has just written to me: "Osho, whenever you talk about differences between man and woman I become very resistant." But why should you become resistant? What can I do if there are differences? The rose is different from the marigold. If somebody becomes resistant that means something is wrong in his inner world; something is repressed and that repression starts uncoiling itself. Maybe you

have been carrying the idea that man and woman are not different; maybe that has become your fixation. There are many people who think men and women are not different and they find a thousand and one rationalizations to explain why they are not different: that it is only psychological conditioning that makes them different otherwise they are not different. They ARE different. Psychological conditioning can reduce their differences or can enhance their differences, but differences are there, basic differences are there, and those basic differences should not be overlooked.

A kind of unisex is being born in the world. This sannyasin must be a believer in unisex. Men and women are wearing almost the same clothes, trying to look alike. And of course if psychologically you become conditioned, your biology also, your physiology also follows suit.

In the East the differences have been always accepted, not only accepted but strengthened. There is great wisdom in it because the farther away they are, the more attraction there is between them; if they become alike the attraction will be lost. And in the West it is happening: for the first time in the history of humanity sex is losing its appeal. And once sex loses its appeal you are at a loss -- what to do? Where to go?

Sex is a natural phenomenon which gives you glimpses of meditation. From sex you can go to meditation, but if sex loses its appeal the doors for meditation are closed because you won't have any glimpses of meditation. It is only in sexual orgasm that you melt, merge, disappear. And those few moments of disappearance, dissolution, give you the first taste of what it will be to dissolve forever. Those drops of nectar can give you some idea of the ocean that a Buddha carries in his being. But if sex loses its appeal, then even those drops become impossible. And a person who has not even tasted a drop of nectar cannot conceive that there is a possibility of any oceanic experience. For him Buddha will become a fiction.

Try to understand my approach. I want you to transcend sex -- but through sex, not by becoming indifferent to it, not by dropping it in an immature way.

The East has always emphasized the difference between man and woman for the simple reason that the East knows the immense value of orgasmic experience. It gives you a glimpse of meditation and then from there you can move on; that can become a jumping board. But in the West sex is losing its appeal, and one of the causes of its losing Its appeal is that the differences are being reduced to zero. And it is affecting the physiology also.

In the East you will see women and men have more prominent physiological differences than in the West. Western women are becoming more and more flat-chested; their breasts are becoming smaller and smaller. There is a possibility in the future that they may almost disappear! In the East you can see it very clearly, very prominently, that the women have bigger breasts than western women. The same is the case with the buttocks too. Western women are becoming almost straight lines with no curves; all the curves are disappearing. And then if you are wearing the same clothes pants and shirt it becomes almost difficult.

Even for me sometimes it is difficult. Every evening Mukta has to go on looking to see what I am writing, "swami" or "ma", because she has to correct me many times: "Osho, this is a ma! This is a swami!" I don t think any Buddha had this problem before. I must be the first one who is encountering this problem also feel puzzled sometimes utterly puzzled. No spiritual insight helps! I have to depend on Mukta: if she misses, then almost every day there will be at least one case: a ma will become a swami, a swami will become a ma.

But this sannyasin who has written to me: "There is great resistance whenever you talk about differences..." The resistance must be coming out of the idea that men and women are equal. I am not saying that they are not equal, I am simply saying they are not similar. Never confuse equality with similarity. They are perfectly equal but they are absolutely dissimilar -- and that is their beauty. If you have this wrong notion that similarity means equality then you will be feeling a resistance.

I am just a mirror -- don't be angry with me. And there will be ninety percent of cases when you will feel anger against me because I will have to bring out much pus in you; I will have to open your wounds. You may have forgotten about them, completely forgotten; you may have started believing that they no longer exist. And I will have to reopen them to show you where you are, because unless you know where you are you cannot move a single inch, you cannot grow. You can move only from where you are.

And there will be ten percent of cases when you will feel ecstatic. Then don't think that I am giving this ecstasy to you -- nobody can give truth to you. I can inspire you, I can challenge you. I can invite you, I can seduce you into the journey, but I cannot give the truth to you. You have to find it yourself; I can only show your face.

I am simply a mirror, Deben.

Fanfani is on an official visit to France and he is taken to the Louvre. The museum director shows him around and they stop in front of a painting.
"Cezanne?" Fanfani asks.
"No," replies the director, "Renoir."
They come to another painting and again Fanfani asks "Pizarro?"
"No, Your Excellence, Degas."
After walking around a little more he stops in front of another one and asks, "Is this a self-portrait of Toulouse-Lautrec?"
No, Your Excellence this is a mirror!"

My sannyasins have to remember always that you are here to discover your real faces, your original faces. And the Master not only reflects your so called face, he reflects your original face too. But he begins by reflecting your mask, and it hurts to know that you are wearing a mask. And you are not wearing only one mask, you are wearing many masks -- masks upon masks. You have to be peeled like an onion and it hurts. But unless your original face is discovered the work that I want to do will remain incomplete. God will recognize you by your original face, not by any artificial mask, howsoever beautiful it is.

Three Cambridge dons were walking by the river one beautiful hot summer day. Coming to a secluded spot, they could not resist the temptation to have a dip. Not having costumes with them they went in the buff.
Unfortunately just as they came out, a punt full of pretty female undergrads came round the bend, whereupon in some consternation, two of the dons grabbed some clothes around their middles while the third threw something over his head. After the girls had gone the two who had covered their middles turned on the other and said, "Why on earth did you do that?"
Whereupon he answered, "Where I come from, we recognize people by their faces!"

God will recognize you by your original face; nothing else will be recognized there. No degrees, no fame, no money, no power, no prestige, nothing else will be recognized there but your original face; and you will have to stand utterly naked before him.
The Master simply represents God on the earth. You have to be utterly naked before the Master, only then will you be capable one day of facing your God. If you are capable of facing your Master you will certainly be able to face your God.

The third question:

OSHO,
WHAT IS IT TO MEDITATE?

AMRITO,

WHAT, AGAIN? Just the other day I was talking about meditation. Where have you been? -- must have been fast asleep! In fact, whenever I talk about meditation, many of you go into sleep -- you think you are going into meditation. You wake up only when I am telling a joke! Then I don't see a single person asleep.
Amrito, meditation is a member of the Tate family.

In a church bulletin the following was read:
"Do you know how many members of the Tate family belong to your parish? There is old man Dic Tate who wants to run everything, while Uncle Ro Tate tries to change everything. Their sister Agi Tate stirs up plenty of trouble, with help from her husband Irri Tate.
Whenever new projects are suggested, Hesi Tate and his wife Vege Tate want to wait until next year. Then there is Aunt Imi Tate who wants our church to be like all others. Devas Tate provides the voice of doom, while Poten Tate wants to be a big shot.
But not all members of the family are bad. Brother Facili Tate is quite helpful in church matters. And a delightful, happy member of the family is Miss Felici Tate. Cousins Cogi Tate and Medi Tate always think

things over and lend a helpful, steadying hand.

And, of course, there is the black sheep of the family Ampu Tate, who has completely cut himself off from the church."

The last question:

OSHO,
I WOULD LIKE TO KNOW IF THERE IS ANYTHING THAT I SHOULD BE SERIOUS ABOUT

ATULYO,

EXCEPT MY JOKES, don't be serious about anything else. But about jokes I am not joking!

Having come from a small village, Giovanni had never been a train in his life. So one day he decided to go and see one. Standing on the rail he heard the train whistle, "Tooo-tooo!" Before he knew what hit him, the train was upon him and knocked him off the rail. The last thing he could remember was flying through the air.

When he gained consciousness, Giovanni found himself laid up in the hospital for several months. During this time his wife used their accident insurance money to buy a well-equipped, modern flat in the city.

Once fully recovered, Giovanni went to his new home. His wife made a cake to celebrate his recovery and put the new kettle on the stove to make some coffee to go with the cake. As the water boiled, the kettle whispered, "Tooo-tooo!" Startled, Giovanni jumped up, rushed to the kitchen, grabbed the new kettle and smashed it on the floor, kicking it several times.

"What the hell are you doing?" cried out his wife.

"These things!" shouted Giovanni, "You've got to kill them while they're young!"

Atulyo, it is good that in the very beginning you have asked this question that "I WOULD LIKE TO KNOW IF THERE IS ANYTHING THAT I SHOULD BE SERIOUS ABOUT."

Only be serious about jokes; about everything else, from the very beginning, beware, don't get serious. Whatsoever I say, all the sutras have to be forgotten. And you have to forgive me for all the sutras. Just remember me for my jokes, but take them very seriously. They will help you immensely.

A drunk sat alone at one end of the bar watching the well-dressed playboy smoothly talking to one woman after another. Finally he slithered over to the man: "Hey, mister, how come you get to talk to all these women?"

"Well," said the man, "I have a special technique I figured out. It works every time. Look!"

They waited for a buxom redhead to walk by.

"Tickle your ass with a feather?" whispered the playboy.

The woman wheeled around, "What! What did you say to me?" she stormed.

"Particularly nice weather," said the man coolly "Won't you join us for a drink?" The woman sat down and before she left the man had her phone number and a date.

Then a pretty brunette came along. Again the man said, "Tickle your ass with a feather?"

"I beg your pardon!" exclaimed the lady.

"Particularly nice weather!" cooed the man.

Charmed, the lady joined them for a while. When she left, Mr. Suave-and-Debonair said, "So you see how it works now?"

"Yeah, I get it," slobbered the drunk.

"Now you try it on the next broad," said the playboy.

So when a gorgeous blonde walked in, the drunk gathered up his courage and yelled, "Hey, lady, stick a feather up your ass?"

"What!" she raged. "What did you say?"

"Pretty fuckin' nice out, ain't it?" replied the drunk.

I know you are absolutely in a drunken state. Everything is upside down in you, everything is in a mess. You don't know what you are doing, why you are doing it. You don't know why you are here in the first place! But I know perfectly well why I am here and what I am doing. I am trying to wake you up -- you are fast asleep.

Just take one thing seriously and that is to become more and more alert of your sleepiness. And all my efforts here, sutras or jokes, are nothing but means to wake you. Sometimes a joke can wake you up more easily than a serious sutra because listening to a serious sutra you tend to fall deeper into sleep; it is so serious that you can't be awakened by it. But a joke is so light that you don't want to miss it; you listen attentively .

And between the jokes I go on dropping a few dangerous things into your head -- just small bombs, between the jokes! Just remember to take the jokes seriously and the remainder you leave to me; the remainder I will do. If you are just awake between two jokes, between the two jokes I am there to drop a bomb inside you which will explode sooner or later. And the moment it explodes you are finished!

Tao: The Golden Gate, Vol 1

Chapter #8
Chapter title: Now Here

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The first question:

OSHO,
I AM A JUDGE. HAVE I ANY CHANCE OF EVER ENTERING NIRVANA? IF YOU ANSWER IS NO, THEN I CAN CHANGE MY PROFESSION; I CAN BECOME A DOCTOR. I AM ALSO TRAINED AS A HOMEOPATH.

JAGDIT SINGH,

There is no record of any judge ever entering nirvana. Just because of you, the whole night I had to look in the Akashic records again! I could only find one thing in them:

Satan and St. Peter decided to hold a soccer game in paradise. It was to be hell versus heaven.

When everything had been arranged, St. Peter said to Satan, "Look, I can't be dishonest with you. There is no way that your side can win. All soccer players are simple, pure people and when they die, they all go to heaven. Heaven is full of soccer players."

"I thank you for your sincerity," replied Satan "but don't worry, we can defend ourselves."

When St. Peter had left, Satan's secretary said, "St. Peter is right -- we will lose the game. All the good soccer players go to heaven."

"Don't worry," said Satan. "Where do you think all the judges go?"

Jagdit Singh, changing your profession from judge to doctor is not going to help you either! About that

also there is a reference in the Akashic records.

A doctor came to heaven's door. St. Peter looked at the guy, asked his profession and said, "Wrong door son. Please go to hell."

The doctor was puzzled, looked very confused and said, "But I went there first and they said, 'Go to the other door.'"

"I know," said St. Peter, "they meant the back door."

"But why?" asked the doctor.

St. Peter said, "That is the entrance for the suppliers."

This is not going to help, Jagdit Singh. Why don't you become a sannyasin? Then there will be no need to bother about nirvana because you will enter it immediately. Then it will not be a question of tomorrow. You can look at my sannyasins. Nobody is worried about nirvana -- they are already in it. To be a sannyasin means to be in nirvana. A sannyasin does not need to enter into nirvana; nirvana enters into him. Hence wherever he is nirvana is. You can throw him into hell, but he will be in nirvana; it will not make any difference at all. If your nirvana depends upon certain conditions it is not much of a nirvana.

Nirvana is a state of unconditional acceptance. Wherever you are, if you can accept your life with totality, with joy, with gratitude, if you can see your life as a gift, then nirvana is never a problem. The problem arises only because you don't accept your life, you reject life. And the moment you reject life you start looking for some other life and you become worried about whether it is going to be better than this life or not. It may be worse. That's what hell is: the fear of a worse life than this. And that is nirvana: the greed for a better life than this. But there is no other life; there is no hell, no heaven. Only fools are interested in such things.

E3ut you being an Indian are brought up with the idea of a geographical concept of heaven somewhere above and hell somewhere below. In fact, there is no below and no above. Existence is unlimited, unbounded; there is no bottom to it and no roof either. Something can be above the roof of Buddha Hall -- for example, this plane passing by; this is "above" the roof. You are below the roof and the ground, the floor, is below you and the earth is below the floor. But existence has no roof, no bottom; it is unbounded on all sides.

What Indian scriptures say about hell is nothing but talk about America! If right now you dig a hole wherever you are sitting here and go on digging you will reach to America, because the earth is round. But the Americans also think in the same geographical way, that hell is below. If they look into the hole, you will be in hell. You will think they are in hell and they will think you are in hell. And only my sannyasins will Laugh at the whole affair. Who is above and who is below?

These heaven/hell concepts have nothing to do with geography or space, and they don't have anything to do with time either. So it is not a question of tomorrows, not a question of something after death; it is a question of understanding, it is a question of meditation, it is question of becoming utterly silent, herenow. There is no other space than the here and no other time than the now. These two words contain the whole existence: "now", "here".

Swami Rama Teertha used to tell a beautiful parable:

There was a great philosopher; he was an absolute atheist, continuously arguing against God. Twenty-four hours a day he was concerned with destroying the idea of God. Whosoever came to him he would try to convince.

On the wall of his sitting room in big letters he had written "God is nowhere" just to start an argument with anybody. Whosoever the visitor was he was bound to ask him, "What do you mean by writing this?" It was impossible to overlook it -- such big, bold letters. The whole wall was covered with big letters: "God is nowhere." Everybody was bound to ask, "God is nowhere? What do you mean? Are you an atheist?" And that was enough to start the argument. And he was really very skillful at arguing.

Atheists are always more skillful as far as argumentation is concerned than the theists. Theists are believers; they are gullible people. Atheists believe in logic and nothing else, and logic knows only how to deny. Logic has no idea of how to say yes. The word "yes" does not exist in the logicians's mind, only "no".

Then a child was born to the great atheist, and the child was learning language. It was difficult for him to read the whole word "nowhere"; it was such a big word. One day he was trying to read "God is nowhere." Seeing that the word was too big, he divided it in two; he read instead "God is now here." "Nowhere" turned

into "now here"! And he must have been in a certain beautiful space, in a certain silent space; he started thinking about now and here, he became interested in the phenomenon of now and here. "What is 'now'? What does it mean?" He had never experienced now and he had never experienced here.

And that is the case with millions of people in the world: they think of the yesterdays and the tomorrows; they never experience the now. They think of every other place; they never think, they never experience, they never taste what it means to be here.

This child opened some doors of the greatest mystery of life. The philosopher forgot about God, he forgot about arguing against God; his whole interest started revolving around now and here.

And there is only one way to know what is now and what is here, and that is meditation. One has to become utterly silent, because mind is always going either backwards or forwards; either it moves into memories or into imagination. It never stays here, it never remains in the now, for the simple reason that to be in the now means the death of the mind. It is afraid of the now, it is afraid of the present.

Slowly slowly he learned the art of being now and here. And the day he succeeded in being now and here he experienced God.

Jagdit Singh, my suggestion to you is forget about nirvana. Nirvana means something that will happen after this life -- don't be concerned about it. Be concerned about this moment, because this is the only true moment there is, and enter into it. And that very entrance is the entrance into nirvana. And once you have found it, nobody can take it away from you.

Then you can remain a judge, you can become a doctor, you can be whatsoever you want to be; it does not matter. There are great stories...

One Chinese parable says:

Lao Tzu used to send his disciples to learn the art of meditation from a butcher. The disciples were very puzzled -- why the butcher? And Lao Tzu would say, "You go and see. The man lives exactly the way one should live, always herenow. It does not matter what he is doing. He is not the doer at all; he is just a watcher, he is a witness. It is a role that he is playing -- he is acting as a butcher."

And he was no ordinary butcher; he had been especially appointed by the Emperor of China to his own kitchen.

The Emperor asked Lao Tzu, "How to learn to be herenow? -- because you are always talking about herenow."

Lao Tzu said, "You need not ask me; your butcher is the right person. Even I send many of my disciples to watch him."

The Emperor was shocked. He said, "My butcher! What does he know about it?"

Lao Tzu said, "You watch him work."

And the Emperor watched. And it was really a tremendously ecstatic experience even to watch him working. His instrument, his knife, was so sharp, so shining, as if it was absolutely new, as if he had brought it for the first time.

The King asked -- he was very interested in weapons -- he asked, "From where did you get this beautiful knife?"

He said, "This knife was given to me by my father who died forty years ago. For forty years I have been working with this knife, cutting animals with this knife."

"Forty years!" the King said. "And the knife looks so new so fresh!"

The butcher said, "There is an art to it. If you are doing everything watchfully, alert, conscious, then no rust gathers -- not only in you, not only on the inside, but even on the outside no rust gathers. I am fresh, my , knife is fresh. I am young, my knife is young. And I am I working as a meditation. This is just a role that I am playing."

A Zen master used to tell his disciples the story of a master thief who became enlightened...

So don't be worried about being a judge or a doctor -- even a thief can become enlightened. The question is not what you do, the question is how you do it. The question is not about the act but the consciousness out of which that act arises.

This is one of the most famous Zen stories. I love it tremendously.

The thief was known as a master thief -- no ordinary thief. Even the king respected him because never in his life was he caught. And everybody knew that he was the greatest thief in the country. In fact, his fame

was such that people used to brag that "Last night the master thief entered our house," that "Our treasure has been stolen by the master thief." It was a privilege because the entry of the master thief meant you were really rich, because he would not go to any ordinary person, only kings and very rich people had the privilege of the master thief visiting them.

The thief was becoming old. His son said to him, "Now you are old and soon you will die. Teach me your art!"

The master thief said, "I was also thinking about it. But it is not an art, it is rather a knack. I cannot teach you, it cannot be taught, but it can be caught."

That's how religion is: it cannot be taught, it can only be caught. That's the difference between a teacher and a Master: the teacher teaches, the Master only makes himself available to be caught. You have to imbibe his spirit. If you only listen to his words you will miss him; if you start tasting his wine, only then will you understand him.

The thief said, "It is a knack; if you can catch it, I am ready to help you, I will make myself available to you. I had been wondering myself, but it is such a great skill -- like poets, real thieves are born not made. But one never knows unless one tries. You come along with me tonight."

The son followed. The son was young, healthy, very strong. The old man was really old, more than eighty. The old man arrived at a rich house. He broke the wall, he removed the bricks -- but the way he was doing it! And the young man was just watching, standing there and trembling. It was a cold night and the young man was perspiring and trembling. And he was so afraid: he was looking all around -- somebody might be coming. "And what kind of man is my father? He is doing everything so silently, so gracefully, as if this was our own house! No hurry, no worry. "

The father did not even look around even a single time. He entered the house, gestured to the son to follow. He followed trembling, perspiring, his whole body was just bathed in perspiration; it was flowing like water. He had never experienced this kind of perspiration even on hot summer days -- and it was a cold winter night, ice cold! And the old man was moving in the house, in the darkness, as if he had always lived there. He didn't stumble against anything.

He reached inside the house, he opened the innermost room. Then he opened a closet and told the son to enter the closet. The son entered the closet... and what the father did was unimaginable to the son. The father locked the closet -- the son was inside! -- shouted loudly, "Thief! Thief!" and escaped.

The whole house was awake, the neighborhood was awake. People rushed here and there; they looked all around inside the house. You can imagine the situation of the son! He thought, "This is the end. Finished! My father is mad! I should not have asked -- this is not for me. He was right to say that thieves are born not made. But is this a way to teach? If I stay alive I will kill this old man! I will go home and cut his head off immediately!"

He was really angry -- anybody would have been in his situation -- but there was no point in being angry. Right now something had to done and he could not think of anything. The mind simply stopped.

That's what meditation is: the mind simply stops. It cannot figure out what it is all about, what to do,

because all that it knows is useless; it has never been in such a situation before. And mind can only move again and again in the world of the known. Whenever anything unknown is encountered, mind stops. It is a machine. If you have not fed it the right information before, it cannot work, it cannot function.

Now this was such a new situation, the young man could not conceive what to do. There was nothing to do. And then a woman servant came with a candle in her hand looking around for the thief. A thief had certainly entered the house: the wall was broken, the door had been opened -- all the doors had been opened. The thief had entered the innermost room -- he must be hiding somewhere.

She opened the closet door to look in -- maybe he was hiding inside. She would not have opened the door of the closet, but something happened inside the closet, which was why she opened it. She heard some noise, some scratching noise as if a rat were biting clothes. She opened the door to look for the rat really. This was the young man making this scratching noise, he was doing it. And it had come to him spontaneously, it was not out of the mind. Seeing somebody entering with a light... he could see that somebody was inside the room, he could hear the footsteps, he could see the light outside; suddenly it was not so dark. The only way to get the doors opened was to do something. What to do? Out of nowhere, intuitively -- this is not out of intellect but out of intuition -- he started scratching like a rat and the door was opened. The woman looked inside with her candle. Again, out of intuition, out of the moment, he blew out the candle, pushed the woman aside and ran away.

The people followed -- almost a dozen people were following him carrying torches and lamps -- and it

was certain he would be caught. Suddenly he came across a well. He took a rock and threw the rock into the well, then stood by the side of a tree to watch what happened. It was all HAPPENING, he was not doing it. All the people surrounded the well -- they thought the thief had jumped into the well. "Now there is no point in bothering about him on this cold night. In the morning we can see. If he is alive we will put him in the jail; if he is dead he is punished already." They went back.

The young man reached home. The father was fast asleep, snoring. He pulled his blanket aside and he said, "Are you mad or something?"

The father looked at him, smiled and said, "So you are back -- that's enough! No need to tell the whole story. You are a born thief! From tomorrow you start on your own. You have caught the spirit of it. I am not mad -- I gambled. Either you would be finished or you would come out of it proving that you have the intuitive insight -- and you have come out of it. No need to bother me at this moment in the night. Go to sleep. In the morning, if you feel like telling me, you can tell me. But I know what has happened -- if not the details, then the essence of it, and that's enough. That's my whole art, my son; you have learned it. And if I die tomorrow I will be dying happily because I will know I am leaving somebody who knows the art. This is how my father taught me -- this is the only way. One has to risk."

Even a thief can become enlightened. Even a thief can live in the moment, can drop out of the mind.

So I am not too concerned about what you are doing. That's why I never ask anybody, "What profession do you belong to? What you are doing?" Whosoever comes to me to be initiated I initiate, irrespective of his profession. Sometimes people themselves say, "Osho, before you initiate me let me tell you that I am a drunkard," that "I am a thief," that "I am a murderer" -- this and that -- that "I have just come out of the jail." I say to them, "Don't bother me with all these details. Whatsoever you have done in your sleep is all the same. Whether you have been virtuous or a sinner, whether you have been a saint or a devil incarnate, it does not matter."

Unconscious acts are unconscious acts; they are all the same. One man can dream that he is a sinner, a murderer; another can dream he is a great saint. In the morning both will find that they were dreaming -- all dreams are the same. So don't bother me at all.

Not only that, people have taken sannyas who are imprisoned From their jails they write to me: "We are imprisoned for life. Can we become sannyasins?" I say, "Why not? -- because everybody is imprisoned for life! A few are imprisoned outside, a few are imprisoned inside the prison; it is the same. You are in a smaller prison, others are in a bigger prison; it does not matter. But if you want to become a sannyasin, the only thing is you will have to learn the knack of being herenow You can become a sannyasin."

There are many prisoners who have taken sannyas, from almost all countries. I have given them sannyas. Of course, they cannot wear orange; they write to me. "It is impossible because of the prison rules; we have to wear a certain dress." I say, "No need to worry about it."

One prisoner wrote to me from Germany: "I will carry an orange handkerchief; that much is possible. I will keep your mala in my pocket. I cannot wear it -- it wouldn't be allowed." But I can understand; that's okay. He writes: "But I will meditate every day." And he has been meditating; for these two years he has been meditating regularly, again and again writing to me that "I am immensely happy. In fact, I feel it a great blessing that I have been imprisoned; if I was not imprisoned I may not have become your sannyasin. It is in the prison library that I came across one of your books."

Now the prison has become his door to nirvana.

Jagdit Singh, don't be worried. Don't be concerned about those Akashic records and the stories that I was telling you. There is no need to change your profession. If you want to change it there is no need to find any excuse you can change it. You can become a doctor, you can become anything you want, but don't make it something great, don't make it an ego trip. But start meditating.

If you can take a jump into sannyas you will have proved yourself a man of courage. Then right now you will be in nirvana. And I believe in nirvana now or never!

The second question:

OSHO,
YOU ARE TEACHING, US TO BELIEVE IN NOTHING. BUT WHY SHOULD I TRY TO DROP MY EGO WITHOUT BELIEVING THAT LIFE IS BETTER WITHOUT AN EGO? BEFORE I DROP MY EGO I CANNOT KNOW HOW LIFE IS WITHOUT AN EGO. THEREFORE I HAVE TO BELIEVE THAT LIFE IS BETTER

WITHOUT AN EGO BEFORE I TRY TO DROP THE EGO. BUT I CAN'T BELIEVE IT, BECAUSE I SUPPOSE THAT LIFE WITHOUT AN EGO IS LIFE WITHOUT A WILL OF MY OWN. THE IDEA OF GIVING UP MY OWN WILL IS HORRIBLE TO ME. I CANNOT IMAGINE THAT ANYBODY WOULD DO THIS OF HIS OWN FREE WILL, BECAUSE MY EGO IS ALL I HAVE.
OSHO, PLEASE TALK TO US ABOUT THIS.

BERND SCHWEIGER.

It happens all the time that I say one thing and you understand something else for the simple reason that I am talking from a state of no-mind and you are listening through the mind. It is as if a person who is awake is talking to a person who is fast asleep. Yes, even in sleep you can hear a few words, fragments of words, maybe even fragments of sentences. but you will not be able to understand exactly what is being said to you. You are bound to misunderstand.

That is one of the problems faced by all those people who have experienced something of the beyond. The beyond cannot he put into words. It remains inexpressible for the simple reason that you can understand only that which you have experienced.

I am not saying drop the ego; that is impossible. Even if you want to drop it you cannot drop it. It is impossible because the ego does not exist. How can you drop something which does not exist? You can only drop something which exists in the first place. But the ego is a false phenomenon; nobody has ever been able to drop it.

Then what do I mean when I say learn the secret of being egoless? I do not mean that you have to drop it but that you have to understand it. There is no question of belief.

Now the whole question has come out of your misunderstanding, but you are making it look so logical that anybody looking at your question will think, "Of course, how can you drop the ego without believing that life will be better without the ego?" And I say don't believe in anything. I repeat again: don't believe in anything. I am not saying that you should believe me and become egoless, I am simply saying -- sharing my own experience -- that the more I tried to understand the ego the more I became aware that it is non-existential. When I became fully conscious of it, it disappeared.

It disappears of its own accord. You don't drop it. If you drop it, then who will drop it? Then the ego will survive; then it will be the ego dropping another ego, dropping the gross ego. And the gross is not dangerous, the subtle ego is more dangerous. Then you will become a pious egoist, you will become a humble egoist, you will become a spiritual egoist. Then you will become an "egoless" egoist. And that is getting into more trouble because that is getting into more contradictions.

All that I am saying to you is very simple. Try to understand what this ego is. Just look at it, watch it. Become aware of all its subtle ways, how it comes in. And there are moments when it is not -- watch those moments also. Even you have those moments when it is not. It needs constant pedaling -- it is like a bicycle. If you go on pedaling it, it can go on moving; if you stop pedaling it... how far can it go without pedaling? Maybe a few feet, maybe one furlong, two furlongs, but then it is bound to fall.

The ego needs to be constantly nourished. There are moments when you forget to nourish it and it disappears. For example, seeing a beautiful sunset it disappears because the sunset possesses you so totally. It is so beautiful, it is so extraordinary, so exquisite, it fills you with wonder and awe; for a moment you forget completely that you are, only the sunset is, and the clouds and the luminous colors on the clouds, and the birds coming back to their nests, and the day ending, entering into a silent night; as the sun starts disappearing below the horizon, something in you stops.

It happened to Ramakrishna -- his first experience of egolessness. He was only thirteen. He was coming home from the field -- he was a poor man's son and he lived in a small village. He was passing by the lake. A silent evening, the sunset, and there was nobody on the lake; his coming to the lake... There was a big crowd of white cranes sitting by the side of the lake. They suddenly flew up -- it was so sudden, as if out of nowhere -- and against the backdrop of a black cloud which was shining like velvet against the setting sun, those white cranes in a row flashed before his eyes like lightning. It was a moment, a tremendous moment!

He fell on the ground. He was so possessed by the beauty of it he became unconscious. He had to be carried home by others. After one hour somebody found him Lying down there on the shore of the lake. It took six hours for him to be brought back to consciousness. When he came back to consciousness he I am not saying drop the ego; that is impossible. Even if you want to drop it you cannot drop it. It is impossible because the ego does not exist. How can you drop something which does not exist? You can only drop something which exists in the first place. But the ego is a false phenomenon; nobody has ever been able to

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He fell on the ground. He was so possessed by the beauty of it he became unconscious. He had to be carried home by others. After one hour somebody found him Lying down there on the shore of the lake. It took six hours for him to be brought back to consciousness. When he came back to consciousness he started crying. And they asked, "Why are you crying? You should be happy -- you have come back to consciousness."

He said, "No, I am crying because I have come back to the ordinary world. I was not unconscious. I had moved to a higher plane of consciousness, I had moved to some new plane. I don't know what it was, but I was not there and still there was great joy. I have never tasted such joy!"

That was his first experience, his first SATORI: a moment of egolessness. Then he started seeking and searching for it deliberately, consciously. He would go to the lake again and again in the morning, in the evening, in the night, and it started happening again and again more easily.

It happens to you too; it has happened to everybody. God comes to everybody. You may have forgotten him; he has not forgotten you -- he cannot. It is not only that you are searching for him; he is also groping for you, he is also searching for you.

I am not telling you to drop the ego, I am telling you to understand it, to see it. Seeing it, it disappears. And see and become aware of those moments when it disappears of its own accord. Making love, it disappears. In a deep orgasm, it disappears; you melt, merge into existence. The wave again becomes the ocean; it is no more separate, it falls back into the ocean. It is only for a moment. Remain conscious of that moment and you will see the beauty of it. Once you have seen the beauty of egoless moments, then it will be easy for you to see the ugliness of the ego, the misery of the ego.

You need not believe me, I am simply inviting you to experience it. I am utterly against belief -- belief is the cause of destroying religion on the earth. It is belief that has made religions false and pseudo.

Now listen to your question again, Schweiger.

You say: OSHO, YOU ARE TEACHING US TO BELIEVE IN NOTHING.

Absolutely true.

BUT WHY SHOULD I TRY TO DROP MY EGO...?

Who has said this? You must have heard it, that I can understand, but I have not said it.

A young man went to a sex therapist for advice about his staying power. "Ah yes, " said the therapist. "Premature ejaculation is quite a common problem for many young men. It is entirely due to overeagerness and there is a definite cure."
"What is that, doctor?" asked the young man.
"Next time you go to bed with a woman, imagine that you are about to eat a delicious meal in a gourmet restaurant. Imagine every aspect of the meal, from the soup to the coffee.
"Begin with the soup... imagine it steaming in the bowl... taste each spoonful. Next, order the wine, perhaps a rose..smell the bouquet of the wine, look at it sparkling with each sip. Imagine the main course... perhaps a mushroom-garnished steak with a baked potato, sour cream and chives and a fresh green salad. Eat it very slowly, tasting each bite. After the main course order dessert... perhaps a chocolate mousse or a pecan pie with whipped cream. And then... you are ready for your coffee... Brazilian, French roast, or maybe cappuccino. Then you can relax and feel the contentment of having enjoyed a very satisfying meal.
"By the time you have enjoyed such a banquet in your imagination your problem will disappear. You will have such an orgasm, such fulfillment -- together! "
The young man thanked the therapist and went away, delighted. That same evening in bed with his woman friend, they began making love. So he started to fantasize. He pictured the restaurant in his mind, sat down at the table, and called out, "Hey, waiter, we'll have the tomato soup... and a cup of coffee!"

You may have heard it, but I have not said it!

You say: BEFORE I DROP MY EGO I CANNOT KNOW HOW LIFE IS WITHOUT AN EGO.

You have known it many times already. Nobody is so poor... I have never come across a man who has never known a few moments of it. Just try to remember. Or now, if you cannot remember, just try every day to watch. Soon you will be able to see a few moments which are without ego. Even this moment, if you are not too concerned about your question, this moment can be without ego; it is so for everybody else. It may not be for you because you will be so disturbed that I am destroying such a logical question of yours, that I am avoiding the real question, that I am trying to evade it, that I am not being logical. I never am, because what I am trying to indicate is basically supra-logical.
If you just try to listen to me as if this were not Schweiger's question but some other fool's -- some idiot has asked this, not you -- then even this moment can be of tremendous beauty and you can experience egolessness. And then you can compare. Only your own experience and comparison will make it possible for you to decide. Who am I to decide for you? I never decide for anybody else.

The third question:

OSHO, I AM GOING BACK TO THE WEST. PLEASE TELL ME A FEW JOKES ABOUT THERAPISTS.

Prem Elli,

[AT THIS POINT THERE WAS A POWER FAILURE AND THE LIGHTS WENT OUT IN BUDDHA HALL.]

IT is night.... You see how miracles happen!

A therapist is walking down the street when a woman with a basket filled with flowers comes to him and says, "Do you want to buy flowers, sir?"

"No, thank you."
"But don't you want to take flowers to the woman you love?"
"Stop this, lady. I'm a married man!"

An old therapist visits another therapist. "Friend," he says, "I have a problem. I am eighty years old and I still run after young girls."
"Well, your case is quite common. It happens to almost everyone at your age," replies the other shrink.
"But, you see, I have forgotten why I'm after them!"

In his study a psychotherapist is laughing.
"What are you laughing at?" asks his wife.
"Oh, nothing special, dear. It is just that I love to tell jokes to myself, and this last one was new!"

And the last:

A very old shrink comes to a prostitute. They agree on the price and the old man starts undressing himself. He takes off his jacket, tie and shirt, and throws them all out of the window. As he holds his trousers in his hand, ready to throw them out of the window, the prostitute grabs him by the arm and says, "Why are you doing that? When we are finished you cannot go naked on the street!"
"Well," answers the old shrink, "you see, darling, by the time I come, these clothes will he out of fashion!"

The fourth question:

OSHO,
FIRST A JOKE:

TWO MADMEN WENT INTO A PUB AND WHILE LOOKING AROUND FOR A PLACE TO SIT THEY SAW THEMSELVES IN A BIG MIRROR ON THE OPPOSITE WALL. ONE MADMAN SAID TO THE OTHER, "HEY, LOOK AT THOSE TWO GUYS OVER THERE. THEY LOOK SO FAMILIAR TO ME. LET'S GO OVER AND SAY HELLO TO THEM."
AS THEY START MOVING, HOWEVER, THE OTHER MADMAN SAYS, "NEVER MIND, THEY ARE ALREADY COMING TO SEE US!"

THIS JOKE SAYS A LOT ABOUT HOW I HAVE BEEN FEELING SINCE I STARTED WORK TWO MONTHS AGO. THE CLOSER I COME TO YOU, THE CLOSER I COME TO MYSELF, AND VICE VERSA. YET WHEN I FEEL CLOSE TO YOU SOMETIMES GREAT FEAR ARISES. COULD I BE TOO MUCH AFRAID OF LOVE? PLEASE COMMENT.

Prem Rajendra.

LOVE CERTAINLY CREATES GREAT FEAR because we have been brought up to hate, not to love. Our whole conditioning is against love, but the strategy is very subtle and very few people become aware of the phenomenon that we are brought up to hate. The Hindu hates the Mohammedan, the Mohammedan hates the Christian. the Christian hates the Jew. The religions all hate each other. The theist hates the atheist, the atheist hates the theist. All political ideologies are based on hatred. Communists hate fascists. fascists hate socialists. All nations are rooted in hatred; they all hate each other. This world is full of hatred. Your blood, your bones, your very marrow are full of hatred. Even if sometimes you seem to be united you are always united AGAINST something, against the common enemy, never otherwise. It is not a union of love.

Adolf Hitler was aware of this psychology. He writes in his autobiography, MEIN KAMPF, that people are not united because of love -- love has no power; all power comes through hatred. Create hatred and they will become united. And I can fully understand his insight. He may have been a lunatic, but sometimes lunatics have great insights. This is a great insight into mob psychology.

He says in another place, "If you want your country to be ready and alert, always keep them full of the fear that they are going to be attacked, that the war is just knocking on the doors, that everybody surrounding the nation is your enemy. Whether they are enemies or not does not matter; if they are, good; if they are not, still, invent, propagate, that they are enemies. only then will your country be united."

Hindus become united if there is a fear of the Mohammedans. Mohammedans become united if they are afraid that Hindus are going to attack. India becomes united if the fear arises that Pakistan is getting ready for war. Russia goes on piling up more and more atom bombs, hydrogen bombs and whatnot, just out of the fear that America is getting ready for war. And America goes on piling up the same atom bombs, hydrogen bombs, in the fear that Russia is getting ready for war. This whole world seems to live out of fear and hatred.

Love has been destroyed. For centuries, for thousands of years, your love has been paralyzed and poisoned, so whenever love arises in you, your whole conditioning goes against it; it creates trembling in you, it creates fear in you. If it is pseudo then there is no problem, you can manage. But if it is real, if it is authentic, then certainly you are going to be tremendously afraid of it, as if you are being thrown into a fire.

Something very strange has happened to man. Love is man's intrinsic nature and without love nobody ever grows, without love nobody ever blooms, flowers, without love nobody can ever feel fulfilled, contented. Without love there is no God. God is nothing but the ultimate experience of love. Hence, because your love is pseudo -- and you can manage only pseudo love because it creates no fear in you -- your God is also pseudo. The Christian God, the Hindu God, the Jewish God, these are all false gods. God cannot be Hindu and cannot be Christian and cannot be Jewish. Can love be Hindu? Can love be Christian? Can love be Jewish? But there are many books on "Christian love".

It seems that the whole earth has become a madhouse. Soon you will find books on Christian roses, Hindu marigolds, Buddhist lotuses. If love can be Christian, then why not roses? Everything that is false is manageable. Marriage is manageable, love is not. If you want to remain in control without any fear, than go on playing with toys; then real things are not for you.

But if you have come here, Rajendra, then all toys have to be broken. That's my whole work: to destroy all toys, to make you aware that you have played with toys your whole life, that you are not yet mature, you are still childish. And remember, to be childish is ugly; to be childlike is a totally different phenomenon. To be childish means to be retarded; then one goes on playing with toys, paper boats and sandcastles.

If one is really mature, integrated, then one is childlike, innocent, full of wonder and awe, sensitive to the beauty of existence, so sensitive that his whole life becomes an overflowing of love. You are surrounded by such a beautiful existence and if your heart does not dance with it you can't be said to be alive. You must be dead, you must be living a posthumous existence, you must be already in your grave. And I am trying to pull you out of your grave. I am calling to you, "Lazarus, come out of your grave!" And if you have lived for a long time in the grave... Graves are comfortable, very comfortable places; in fact, there is nothing more comfortable than the grave. Nothing ever happens in a grave, no fear, because there is no longer any death possible; no disease, no illness, no old age. You cannot be cheated, you cannot be deceived, you cannot be robbed, you cannot go bankrupt. You are safe, secure.

Life is insecure. Life basically is dangerous. And I teach you how to be alive, how to live dangerously, because that is the only way to live; there is no other way. If you want to live safely, comfortably, that simply means you are desiring death, you are suicidal, you are a coward, escapist.

Your feeling is true. You have come across something immensely significant. Now don't turn back.

You say:... WHEN I FEEL CLOSE TO YOU SOMETIMES GREAT FEAR ARISES.

Let it arise! That means the beginning of life. Accept it. Go through it. And it will not harm you; it will help you -- it will make you stronger than ever. If you can go through the fear consciously, fear will disappear and you will come out of the fire of it purer, like pure gold.

Love is the death of the ego, hence the fear. The ego is very much afraid of going into love. It can pretend to, but it cannot go into love. It can come only up to a certain point; beyond that it becomes afraid. Then it starts shrinking back, turning back. Anybody who has ever been in love knows it.

And with me, of course, Rajendra, it is going to be far deeper than it can be with an ordinary love. The love between a disciple and the Master is the greatest love existence has ever known. It is trust, it is trusting the unknowable. It is going with a madman into the uncharted sea, leaving the shore behind where all the security was. Getting into a love relationship with a Master means in the worldly eyes going mad.

Jesus came once in the early morning to a lake. A fisherman has just thrown his net, the sun just on the horizon. A beautiful morning: the birds singing and the silent lake and the silence and the freshness... And Jesus put his hand on the shoulder of the fisherman. The fisherman looks back. For a moment no word is uttered by Jesus or by the fisherman. Jesus simply looks into his eyes: the man falls in love. Something has

transpired.

Jesus says, "How long are you going to waste your life in catching fish? Come along with me! I will show you the way to catch God."

The man must have been of immense courage. He threw his net in the lake. He didn't even pull the net out. He followed Jesus without asking a single question, without asking, "Who are you and where are you leading me?"

The psychologists will say that he was hypnotized. If it is hypnosis, then it is available only to the very fortunate ones. It is not hypnosis. In fact, he was not hypnotized because the word "hypnosis" comes from a root which means sleep. He was awakened -- he was asleep before. His whole life he was just catching fish; that was sleep. Now this man has stirred a new longing in him, a new desire; a new star has risen in his heart. He would like to go with this man. And without any question he followed him.

When they were just going outside the town, a man came running. He told the fisherman, "Where are you going? Have you gone mad? This man is mad! Come home! And, moreover, your father who was ill is dead so we have to make arrangements for his last rites and rituals . "

For the first time the fisherman spoke to Jesus. He said, "Can I be allowed to go home just for three days to fulfill my duties as a son to my dead father?"

Jesus said, "Don't be worried. There are so many dead people in the town -- they will take care of it. The dead will bury the dead. You come along with me. If you come with me then there is no going back. If you have chosen me then there is no going back. Come along with me!"

And the man followed. The person who had come to inform him stood there amazed. "What is happening? His father is dead and this man is following a madman! "

Jesus was known as being mad. Buddha was known as being mad. Mahavira was known as being mad. And in a way they look mad to people because their ways are so different, so diametrically opposite to the worldly people.

I am a madman and, Rajendra, you have come and fallen in love with me. There is no going back, fear or no fear. Gather courage! You have to come with me; the journey has already started. Even if you go back you will not find the old shore again. Even if you go back, those old toys will not be of any help anymore; you are finished with them, you will know they are toys. Now the real has to be found, has to be inquired into. And it is not very far away either -- it is within you.

Falling in love with a Master means really falling in love with your ultimate nature, falling in love with your Tao. Hence your joke is beautiful.

Two madmen went into a pub and while looking around for a place to sit they saw themselves in a big mirror on the opposite wall. One madman said to the other, "Hey, look at those two guys over there. They look so familiar to me. Let's go over and say hello to them. "

As they start moving, however, the other madman says, "Never mind, they are already coming to see us!"

The closer you come to me the closer you will be to yourself. The day you are dissolved in me you will be dissolved in yourself. I will disappear immediately. I am just a device, just an excuse to dissolve. Suddenly you will find yourself, you will discover yourself.

The function of the real Master is to help you to discover yourself, to help you to be yourself. And unless you are yourself you are not free and you cannot know what bliss is and you cannot know what truth is and you cannot know what God is.

The last question:

OSHO,
A MASTER
SURRENDERING TO THE BIRDS!
THANKS FOR THE LESSON.

PREM PRABHATI,

THE BIRDS are far more intelligent than the so-called people. The birds are never stupid -- they cannot be, because they don't have schools, colleges, universities. The birds are never mediocre -- they cannot be, because they are not part of any church, any religion, any sect, any belief, any dogma. They are free of all nonsense; they are very sensitive, they are not foolish. It is only man who falls from Tao.

The whole existence moves according to Tao, except man. And why does man fall? -- for the simple reason that man is the only conscious being; it is his privilege to be conscious. Now, consciousness is a double-edged sword. If you use it rightly you will enjoy Tao far more deeply than any bird, than any tree, than any river, than any star. But if you are not conscious you will fall from Tao; you will be miserable -- more miserable than any bird, than any tree, than any river, than any star.

The birds are not miserable -- they cannot be, because they cannot go against Tao. They have no egos, they simply follow the Tao; it is a natural phenomenon. They cannot understand it, they cannot be conscious of it. Their bliss is unconscious.

Man is conscious hence either he will be very miserable or he will be very consciously blissful. Either he will become an idiot or he will become a Buddha. And you have to choose between the two, you cannot simply remain in between. You cannot say, "Why can't I remain just like a bird or a flower or a river or a mountain?" You cannot. Either you will be an idiot or you will be a Buddha. Either you have to fall below nature or you have to rise above nature. The birds are really in a beautiful space. You can also be in the same space -- and in a far better way, in a far deeper way.

Surrender to nature, that's the lesson. Surrendering to nature means surrendering to Tao.

You cannot believe that you can be Buddhas; because you are living such idiotic lives, it seems impossible. Even Jesus' parents could not believe, Buddha's father and wife could not believe, Mahavira's brother, wife, daughter could not believe that he'd attained. You are living such an idiotic life, in your darkness how can you conceive that there is a possibility of attaining light?

I have heard:

In 1912, after his inauguration, Woodrow Wilson visited an old deaf grand-aunt.

"What are you doing for a living now, Woodrow?" she asked.

"I'm President," he bellowed into her earhorn.

"President of what?"

"President of the United States!"

"Woodrow, don't be silly!"

She cannot believe that this Woodrow can be the President of the United States. But this is not something special -- anybody can be the President of the United States. But if Woodrow had said "I have become Jesus Christ!" then she would have really laughed. She would not have even said, "You are silly"; she would have said, "You have gone mad! You just see a psychotherapist or get yourself admitted to a mad asylum. What nonsense you are talking!"

Birds are intelligent people. And here in this Buddhafield they become more and more full of the vibe that sometimes you miss; they go on drinking it. They are not aware, certainly, but they drink to the full.

A family was moving from one house to another in a small city in the interior of Brazil. They were moving by bullock cart. All the furniture was piled high and tied with ropes. On the very top was the parrot in his cage.

As the cart moved along the rough road it occasionally hit a hole in the road. Each time a hole was hit, the parrot's cage fell off and someone would rush to pick it up. Then the cage was placed back on top of the huge pile of furniture.

By the fifth fall, the parrot was very irritated. When he fell again the sixth time he exclaimed in frustration while frantically arranging his feathers, "Look... do something! Give me the fucking address and I'll walk there!"

Tao: The Golden Gate, Vol 1

Chapter #9
Chapter title: Tao Takes Care

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THE VENERABLE MASTER SAID:

WHEN MAN ATTAINS THE POWER TO TRANSCEND THAT WHICH CHANGES, ABIDING IN PURITY AND STILLNESS, HEAVEN AND EARTH ARE UNITED IN HIM.
THE SOUL OF MAN LOVES PURITY, BUT HIS MIND IS OFTEN REBELLIOUS. THE MIND OF MAN LOVES STILLNESS, BUT HIS DESIRES DRAW HIM INTO ACTIVITY. WHEN A MAN IS CONSTANTLY ABLE TO GOVERN HIS DESIRES, HIS MIND BECOMES SPONTANEOUSLY STILL. WHEN THE MIND IS UNCLOUDED, THE SOUL IS SEEN TO BE PURE. THEN, WITH CERTAINTY THE SIX DESIRES WILL CEASE TO BE BEGOTTEN AND THE THREE POISONS WILL BE ELIMINATED AND DISSOLVED.
THE REASON MEN DO NOT POSSESS THE ABILITY TO ACHIEVE THIS IS BECAUSE THEIR MINDS ARE NOT CLEAR AND THEIR DESIRES ARE UNRESTRAINED.
HE WHO HAS THE POWER TO TRANSCEND HIS DESIRES, LOOKING WITHIN AND CONTEMPLATING MIND, REALIZES THAT IN HIS MIND, MIND IS NOT; LOOKING WITHOUT AND CONTEMPLATING FORM, HE REALIZES THAT IN FORM, FORM IS NOT; LOOKING AT THINGS STILL MORE REMOTE AND CONTEMPLATING MATTER, HE REALIZES THAT IN MATTER, MATTER IS NOT.

Tao believes in spontaneity -- not in cultivating virtues, not in creating a character, not even in conscience, they are all ego efforts, and ego is against Tao. Tao is a state of let-go: to be in tune with existence with such totality that there is no separation at all. You are not even the part, you are the whole. You are not the wave but the ocean itself. Hence there is no question of doing. Tao means being.

All other so-called religions insist on doing. They believe in commandments: "Do this, don't do that." They have many shoulds and should nots. The Buddhist scriptures have thirty-three thousand rules for a monk; even to remember them is impossible. People forget even what the Ten Commandments are -- how can they remember thirty-three thousand rules? Their whole life will be wasted only in remembering them. When are they going to cultivate these rules? It will take millions of lives.

Maybe because of this the idea of many many lives became so significant in the East, because time is needed to cultivate. One life is not enough -- even a thousand lives will not be enough -- you need millions of lives to cultivate all this. In fact, the whole approach helps you to go on postponing. The tomorrow becomes bigger and bigger, almost infinite, and the today is so small that you can deceive yourself, you can say to yourself, "Let me remain whatsoever I am today; tomorrow I will change. And today, anyway, is so small, nothing much is possible. I will start tomorrow." Of course the tomorrow never comes; it is there only in the imagination.

Tao believes in this moment; Tao has no idea of future. If you can live this moment in purity, in silence, in spontaneity, then your life is transformed. Not that you transform it: Tao transforms it, the whole transforms it. You simply allow the river to take you to the ocean; you need not push the river.

But when such great truths are put into language, difficulties arise because our language is made by us. It is not made by people like Lao Tzu, Chuang Tzu, Lieh Tzu, Ko Hsuan, it is made by the mediocre people the world is full of. Obviously, language is their invention and it carries their meanings, their attitudes towards life. So whatsoever you say is going to be somewhere inadequate -- not only inadequate but deep down wrong also.

This has to be remembered, and even more so about these sutras because these sutras were written originally in Chinese. Chinese is a language totally different from any other language, it is the most difficult language in the world for the simple reason that it has no alphabet, it is a pictorial language. Pictorial languages are the most ancient languages; they must have come from the very dawn of human consciousness, because when man is a child he thinks in pictures, he cannot think in words, so his language is pictorial. That's why in children's books there are so many colored pictures; the text is not much but pictures are many. The child is not interested in the text, he is interested in the pictures. Looking at the picture of the mango, a very juicy colorful mango, he may become interested to know what it is called, how it is written, and he may read the text -- only a few words about the mango. Slowly slowly the mango disappears, giving place to language. In the university books pictures disappear completely. The more scholarly a book is, the less is the possibility of pictures; all is language. In your sleep you still dream not in a linguistic way but in a pictorial way because in your sleep you again become a child.

Chinese is a dream language -- and we know the difficulty with the dreams. You have dreamed something, but in the morning you cannot figure out what it means. You will need an expert to interpret it, and even experts won't agree. The Freudian will say one thing, the Jungian will say something else, the Adlerian may say just the opposite. And now there are many more new trends, new schools of psychoanalysis, and they all have their interpretations. And whomsoever you are reading will look valid, reasonable, because they can all provide great rationalizations The dream is yours, but you don't know what it means because a dream can mean many things; a dream is multi-dimensional.

And that's the difficulty with the Chinese language: it is a dream language, a pictorial language -- each picture can mean many things. Hence there are translations of Chinese scriptures, many translations, and no two translations ever agree, because a picture can be interpreted in as many ways as there are people to interpret it. The Chinese language is only symbolic; it indicates. It is very poetic, it is not like arithmetic.

If you remember this, only then will you not fall into the trap in which almost all the scholars have fallen.

These sutras were not written in an alphabetical language so whatsoever is being said in these sutras is an interpretation. And I myself don't agree in many places; if I were to translate it it would be a totally different translation. I will tell you where I differ and why

THE VENERABLE MASTER SAID:

WHEN MAN ATTAINS THE POWER TO TRANSCEND THAT WHICH CHANGES... HEAVEN AND EARTH ARE UNITED IN HIM.

The first thing that's absolutely wrong is the idea of attainment. Tao does not believe that you have to attain anything or that you CAN attain anything. You are already that which you can be: nothing more can be attained. The very idea of attainment, of achievement is alien to the Taoist approach. There is nothing to attain, nothing to achieve. The idea of attainment and achievement is rooted in our egos. The ego is always ambitious; it can't be otherwise. Either it has to attain worldly things or it has to attain other-worldly powers, SIDDHIS, but something has to be attained. The ego lives by attaining.

And Tao says the ego has to be dissolved, you cannot be allowed to be ambitious -- to be ambitious is to go against Tao. Tao teaches non-ambitiousness. You have just to be yourself as you are. You are already perfect; you have never left your perfection for a single moment. You are already in Tao; it is just that you have started dreaming that you have lost it, that you have gone far away.

It is just like as in your sleep you remain in your room, in your bed, but you can dream of faraway places. You can visit the moon and Mars, you can go to the stars, but in the morning you will find you have not left your bed, not even for a single moment.

When one becomes conscious one becomes aware of the whole ridiculousness of all the achievements

and failures. It is the idea of achievement that brings failure, frustration in its wake. If you succeed it brings ego. Ego is misery because the more ego you have the more you think that you are separate from the whole, that you have become somebody special, unique, superior, higher, holier, that you don't belong to the ordinary world, that you are a saint, a mahatma. If you fail, then there is frustration; that brings pain, that brings anguish. Whatsoever happens, success or failure, you will suffer. Ego brings suffering; whether it succeeds or fails makes no difference. Hence with the Taoist approach this idea of attainment is totally wrong -- remember it.
The translator says:

WHEN MAN ATTAINS THE POWER...

Again the word "power" is not right because Tao does not believe in power. It believes, really, in utter powerlessness, because when you are powerful you are fighting against the whole. Adolf Hitler is powerful, Alexander the Great is powerful, Ivan the Terrible is powerful; Genghis Khan, Tamburlaine, these are powerful people, but they are fighting against nature, spontaneity.

Jesus is not powerful, Jesus is utterly powerless. When Jesus was crucified his disciples were waiting: "Now is the time he will show his power." The enemies were waiting, the friends were waiting for the same thing: "Now he is going to show his miraculous power, now he will prove that he is the only begotten son of God." He didn't prove anything, he simply died. He died like any mortal -- he died like the two thieves who were crucified with him. He was just in the middle; on either side of him there was a thief. The enemies were frustrated, the friends were frustrated even more. What happened? Where had his power gone? And he was always talking about being the son of God... But to be the son of God simply means to be utterly powerless.

How we go on misunderstanding people like Jesus, Lao Tzu, Ko Hsuan! Our misunderstanding is almost infinite. He surrendered to God. Yes, for a moment he himself had become aware of all the expectations. Almost one-hundred thousand people had gathered to see; friends were very few. He must have seen the expectation in people's eyes -- they were expecting miracles. Great things were going to happen -- something that only happens once in thousands of years. For a moment he may have been impressed, hypnotized by so much attention, by so much expectation. The whole atmosphere must have been charged with only one desire: to see his power.

And he asked God, "Have you forsaken me?" But then immediately he understood -- he was a man of intelligence, tremendous intelligence. Immediately he understood that whatsoever he has said is wrong. How can God forsake him? The very idea that God can forsake him is negative, is ugly; it is not trust.

If God shows miracles, then it is very easy to trust. If he is proving your power then it is very easy to trust; anybody will be able to trust. No intelligence is needed to trust, no special understanding is needed to trust; any fool would have trusted.

But nothing was happening and the last moment has arrived. Jesus immediately understood the point -- this is the time to understand. He surrendered. He said: Thy kingdom come, thy will be done. Don't listen to me, you simply go on doing whatsoever you want to do. Who am I to suggest? I am no more, I am in your hands.

This was real powerlessness. This is Tao. Ko Hsuan would have understood it; the Jews could not understand it. And the whole gathering was of Jews, friends or enemies. And they had always believed in achievement, in power, in ambition -- all their prophets had been doing miracles. If they were angry with Jesus the reason was that he was not coming up to the mark: he was not proving himself to be really a prophet, because the ancient prophets had done so many miracles.

And my feeling is that he never did any miracles. If he had done any miracles, all the Jews would have converted; they would not have crucified him. It is enough proof that he never did any miracles. And all the miracles that are propounded by the Christians are invented. These Christians are also of the same mind, the same desire, the same ambition: "How can Our Lord be without miracles? If ordinary prophets were doing so many things, how can Our Lord be without miracles?" So they have invented even better miracles, greater miracles than those of all the prophets.

But my feeling is that Jesus was a man of Tao. He was really a man who can be called religious.

I have heard a beautiful story. It is not recorded anywhere. It must have gone from one Master to another, just by word of mouth: that Moses, Abraham, Ezekiel, three ancient prophets, were sitting under a

tree in heaven talking about great things, talking about the Old Testament. Then suddenly Abraham said, "We know everything about the Old Testament. Had Jesus been here he would have told us something about the New Testament."

Moses laughed and he called a boy who was sitting just by the side of the tree and said, "Jesus, please go and bring three cups of coffee for us."

Abraham was shocked. This is Jesus? And Jesus went to bring three cups of coffee for the old prophets.

But I love this story. Only Jesus can do that -- so utterly powerless. His powerlessness is his miracle: he has annihilated himself totally. They were not even aware of his presence, that he is sitting by the side of the tree. He didn't say a single word: that "I am Jesus Christ, the only begotten son of God. And what are you saying? I should go and bring three cups of coffee for you? You go yourself! Is this the way to talk to the son of God?" But he simply went.

Only Jesus can do it, or Lao Tzu or Ko Hsuan or Bodhidharma or Basho. These are people who have dropped the whole power trip, the whole number.

Ko Hsuan cannot mean what the translation will create in your mind. It says:

WHEN MAN ATTAINS THE POWER TO TRANSCEND THAT WHICH CHANGES...

No. If I were to translate it... I don't know Chinese at all, but who cares? I can still translate, not knowing a single word of Chinese, because I know the spirit of Tao; that's my experience. If I were to translate it, I would say;

WHEN MAN SURRENDERS TO THE POWER OF TAO, HE TRANSCENDS THAT WHICH CHANGES.

When man becomes utterly powerless as a separate entity, then he transcends that which changes. Then he abides in purity and stillness. Then the purity that comes to him is not something cultivated from the outside .

It is not something that you have to maintain continuously, that you have to guard because otherwise yOu will lose it... Your saints are continuously on guard. They know perfectly well that even if they are relaxed for a single moment they will lose all their purity. They don't abide in it, it is not natural to them, it is something artificial, arbitrary; they have imposed it on themselves.

You don't need to BREATHE, YOU need not remember to breathe; otherwise you would have been dead long before now, because any time you forget about breathing -- a beautiful woman passes by and you forget about breathing -- and finished! There is the full point. Then you cannot breathe again. But breathing continues even while you are asleep -- not only while you are deeply asleep, even if you are in a coma breathing continues; it does not depend on you.

Once I went to see a woman... Her husband loved me very much. He came crying and weeping and he said, "This was my wife's last wish, that she wanted to see you. But for nine months she has been in a coma and the doctors say there is no possibility that she will ever become conscious. But please come with me just to fulfill her last desire. That was her last desire before she became unconscious."

So I went to see the woman. For nine months she had been in a coma, but she was breathing perfectly. To be in a coma means to be almost dead. And she died after three months; after remaining one year in a coma she died. But for one year she continued to breathe; her breathing was perfect, there was no disturbance in it.

Tao takes care of your breathing; it is natural. Your blood circulates continuously, day in, day out, year in, year out. For centuries man used to think that there was no circulation of the blood in the body; blood simply filled the body as water filled a pot. It is only three hundred years ago that it was discovered that blood did not just fill the body; it continuously circulates, it goes on circulating at a very great speed. That keeps your inner world alive, dynamic. Who is circulating your blood? -- certainly not you, otherwise you might forget it. Who digests your food? -- certainly not you. In fact, if you become very conscious of digestion you will disturb your stomach.

Try a simple experiment for twenty-four hours: when you are eating just become conscious that the food is going into the stomach; now you have to digest it. And troubles will start: you will feel heavy and you will not know what to do, how to digest it. Just remain conscious that the food is in the stomach and it has to

be digested, and you are almost incapable of doing anything. Do a few yoga exercises, stand on your head, jog, jump, and within twenty-four hours you will have a bad stomach; you will have disturbed the whole process. It does not need you at all. Once the food has gone below your throat you need not bother about it; Tao takes care of it.

All that is essential is natural, and to live your whole life in a natural way is the only teaching of Tao. It teaches you powerlessness, but there is great power in powerlessness -- the power of God, the power of the whole, not your power, not my power, not anybody's power.

Then there arises a purity in you. You are not the author of it, you are not the architect of it; you are simply a witness, a watcher. And there arises a tremendous stillness, not something forced from the outside. That's what your so-called religious people are doing all over the world: they are forcing purity. And whenever you force purity on yourself, whenever it becomes a cultivated phenomenon, it is repression and nothing else. And repression only creates ugliness; it creates a split in you, it makes you schizophrenic.

One priest invites another priest to lunch at his house. At the end of the meal, the guest, who is slightly drunk, notices how pretty the maid is.

He turns to his colleague and says, "You are an old friend, you can tell me -- do you sleep with the girl?"

The host is very angry. "How dare you speak like this in my house?" he cries. "Please leave immediately! "

After his friend has gone, the priest notices that a beautiful silver spoon has disappeared, so the following morning he sends his friend a note saying, "My dear holy friend, I am not saying that you are a thief, but if you find my silver spoon, please send it back!"

The answer comes quickly:

"My dear holy friend, I am not saying that you are a liar, but if you had slept in your own bed last night, you would have found your silver spoon!"

All cultivated purity creates hypocrisy, it creates a duality in you. It is bound to create it because you have not understood; you have simply denied something. It has not disappeared; it is there waiting to take revenge. And it will find its own way -- it will come from the back door. If you don't allow it to come from the front door it will come from the back door.

Tao does not believe in any cultivated character; it believes in a natural purity, in a natural stillness. You must have watched how if you try to become silent then each and every thing becomes a disturbance, a distraction. Just a dog barking, who is not at all aware that you are trying to meditate, who has nothing against meditation, who is not an old enemy, who is not taking any revenge on you for some past karma... He is enjoying his barking; that is his meditation. Maybe he is doing Dynamic Meditation! He seems to be more modern and up to date than you -- you are doing vipassana and he is doing Dynamic! But you will be disturbed. He is not disturbed by your vipassana and you are disturbed by his Dynamic Meditation for the simple reason that you are forcing something; it is not natural. It is just a very thin layer of stillness that somehow you have painted upon yourself. Deep down a thousand and one dogs are barking, and they immediately understand the dog barking and they start feeling a great urge to bark. The distraction comes from your inner dogs, it is not coming from the outer dog; the outer dog is not responsible at all. If your silence is natural, the dog's barking will not be a distraction; it may even enhance your stillness, it may become a background to your stillness. That's how it happens.

When in the night you see the stars, beautiful stars have you ever thought what happens to these stars in the day? They don't go away -- where can they go? They are there, but because the background is no more there, the darkness is no more there, you cannot see them. In the night the darkness functions as a background: the darker the night, the more shining are the stars. They are not so shining on a full-moon night, but when there is no moon at all the stars are really beautiful.

The same is true about a real silence: everything that ordinarily proves a distraction becomes a background. The dog barking, the traffic noise somebody shouting, children crying, running, the wife cooking food in the kitchen -- everything becomes a background and everything deepens your silence because you are not concentrating, you are not forcing anything; you are simply relaxed. Things go on happening, you remain untouched; you remain absolutely centered, and effortlessly centered.

This thing has to be remembered: Tao teaches you effortless naturalness; it does not believe in effort as Yoga does. Yoga and Tao are totally opposite to each other. That's why Yoga could not penetrate China. Buddha impressed China for the simple reason that he also says that you should be natural, that your

meditation should be effortless, that it should not be imposed from the outside, that it should arise from your innermost core. It should not be a plastic flower, it should be a real rose.

WHEN MAN ATTAINS THE POWER TO TRANSCEND THAT WHICH CHANGES, ABIDING, IN PURITY AND STILLNESS, HEAVEN AND EARTH ARE UNITED IN HIM.

That's what I call the meeting of the East and the West, the meeting of materialism and spiritualism. That's my idea of Zorba the Buddha: HEAVEN AND EARTH ARE UNITED IN HIM.

Tao is not other-worldly like Jainism; it is not this-worldly either like Charvakas. It believes in the unity of existence; it does not divide existence in any way. Its whole vision is that of total unity, organic unity.

Heaven and earth are one; in you they are already meeting. Your body is part of the earth, your soul is part of heaven. The meeting is already happening -- you are not aware of it. If you relax you will become aware of it, and the meeting is tremendously beautiful. Earth alone is dead. That's why a materialist philosophy of life sooner or later comes to realize that life is meaningless.

That's what has happened in the West. All great thinkers of this century in the West are obsessed only with one problem: the meaning of life. And they all agree on one point at least: that life is meaningless.

In Dostoevsky's famous novel, one of the most important novels ever written... If I am asked to name the ten best novels in the world, then this will be one of those ten -- not only one of them but the first of those ten: THE BROTHERS KARAMAZOV. It is one of the greatest creations.

In THE BROTHERS KARAMAZOV one of the characters says to God, "Where are you? I want to meet you -- not that I am interested in seeing you, not that I want to know about you; I simply want to give you back the ticket that you gave me to enter into this world. Please take it back! This whole world is absolutely meaningless."

Marcel says in one of his writings that suicide seems to be the most important metaphysical problem. If life is meaningless then of course suicide seems to be the most important metaphysical problem. Why go on living? In the past people used to think that it was only cowards who commit suicide; now the pendulum seems to have moved to the other extreme. The materialists are feeling so meaningless that the idea is arising slowly and gathering force that it is only cowards who go on living; it is the brave people who try to commit suicide. Why go on living if there is no meaning?

But this has happened because only earth was accepted, not the sky, not heaven. Earth is meaningless, barren; without the sky there is no soul -- you are just a body, a corpse. And what meaning can a corpse have? When the soul leaves the body, meaning has left the body. And if you don't believe in the soul then you are bound to feel sooner or later that life has no meaning. The West is feeling this great meaninglessness.

And the East believed only in heaven, only in the soul, but that is an abstraction. The body is concrete, the soul is only an abstraction; it is intangible. And when you start running after intangibles, after invisibles, you lose track of all that is concrete. That's why the East is poor, starving, ill, burdened with thousands of problems and seems to have no way of solving them for the simple reason that for centuries we have never bothered about the earth; our eyes were fixed on the sky.

An ancient Greek parable says:

One very famous astrologer was looking at the sky in the night, watching the stars, studying the stars. He lost his way, naturally, because he was not looking at the earth where he was walking, and he fell in a well. Then he became aware, but then it was too late. He started shouting,"Save me!" He was outside the village.

An old woman who lived nearby somehow managed to save him. When he came out he told the woman, "You may not know me, you may not recognize me in this dark night, but I will tell you who I am: I am the king's special astrologer! It is very difficult for people even to approach me, but you can come to me. I will tell you about your future."

The old woman laughed. She said, "You fool! You don't know even where is the well and where is the road, and you will tell me about my future!"

That's what has happened in the East: the East has fallen into the well, lost track of the concrete, become too metaphysical.

Tao seems to be the only life vision which is total. It does not deny the earth, it does not deny the sky. It accepts both, it accepts the unity of both. It says: The man who has come to know spontaneous purity and stillness, who has become relaxed with the whole, with the law of the ultimate -- in him heaven and earth are united.

That's my concept of a sannyasin too. In you I would like this meeting to happen. You will be misunderstood all over the world: in the East people will think you are materialist, in the West people will think you have become metaphysical. That means you have gone crazy, berserk, that you are talking mumbo-jumbo. They will say, "Stop all this nonsense! Be realistic, Be pragmatic." You will be misunderstood everywhere because the East has believed only in half and the West has believed in half.

I believe in the whole. To me to trust the whole is the only way to be holy, and to trust the whole is the only way to be whole. And when you are whole, life is bliss, life is benediction, life is a celebration.

THE SOUL OF MAN LOVES PURITY... BUT HIS DESIRES DRAW HIM INTO ACTIVITY,

Man has three layers; those three layers have to be understood. The first, the deepest core, is the soul; the soul means your center of being. And the outermost circumference consists of desires. And between the two is another concentric circle, half way from both, from the outer and from the inner. It is neither outer nor inner -- that is your mind.

THE SOUL OF MAN LOVES PURITY . .

By purity Ko Hsuan always means innocence, so don't misunderstand it with any moralistic meaning of purity because Tao does not believe in any morality or any immorality: only innocence. That's why the child is innocent, because when he is born he is just the intrinsic center; the two circles have not yet gathered around the center. That's why every child looks so beautiful. Have you ever come across an ugly child? It is impossible. And what happens to all the beautiful children? -- because if all children are beautiful then all people should be beautiful because these same children become grown up people. But somewhere on the way they all disappear; something ugly sets in. We give them wrong circumferences; we give them wrong minds, wrong desires. We create such a dichotomy in their being that they become a crowd, not a unity. They are no more integrated beings; they become fragments. And to be fragmentary is to be ugly because you lose all harmony, and without harmony there is no beauty, no grace.

THE SOUL OF MAN LOVES PURITY...

If you reach to your innermost core you will suddenly find innocence arising in you, roses of innocence flowering.

... BUT HIS MIND IS OFTEN REBELLIOUS.

But the mind is not willing just to be innocent. Innocence says yes, it is trust; the mind says no, it is doubt. The mind always lives through the no, it is negative; the soul is always positive. The soul has no idea of saying no, it knows nothing about the no; and the mind knows nothing about the yes. If the mind sometimes has to say yes, it only says it unwillingly. You can watch it in yourself: whenever your mind says yes it says it unwillingly because it cannot find any way of saying no, that's why it says yes. Yes is not spontaneous for the mind; no is spontaneous.

Watch the truth of this statement. These are not theories, hypotheses, these are simple facts. You can just watch it in yourself: the first thing that happens to your mind is no; it immediately says no -- even if there is no reason to say no.

Just the other day I received a letter from a sannyasin: "Osho, when you talked about Prem Chinmaya's coming back, his dying from the sixth center and that he will have to live only one more life, I cannot believe you or trust you."

You may not know anything about reincarnation; you can simply say, "I don't know about it, so how can I believe or disbelieve?" You can remain open. But you will not miss any opportunity of saying no. Now, this sannyasin must be waiting for something to say no to. Do you know what it means to die from the sixth center? Have you any idea of the inner physiology of man?

Ask Puja and Sheela what happened when Chinmaya died. They were surprised -- they could not believe what was happening: his whole body became cool, his head became very hot. He complained also that something strange was happening "... as if my whole energy is coming into the head. My body is cool and calm, but my head is feeling almost as if it is on fire."

Whenever the soul leaves the body, the center that becomes its leaving center becomes hot -- naturally, because the whole energy concentrates there. The energy that is spread all over the body gathers together at one point; that point certainly becomes absolute fire.

You don't know anything about the inner physiology. If you don't know, I am not telling you to believe in it -- I am the last person to tell you to believe in anything -- but there is no need to say no either; you can simply remain open, you can say, "I will see what happens when I die."

And then he says, "I don't believe you, I don't trust you. Does it matter?" To me it does not matter, not at all, because I don't depend on your belief, but it matters immensely for you. I am not saying force yourself to say yes to me, because a forced yes will be only a disguised no, I am simply saying being here be open. There is no need to say yes or no, you can simply say, "I don't know." Function out of a state of not-knowing so that you remain available to experiment, to experience. If you say no you have become closed, and yes you can say only when you have experienced. So I am not asking you to believe in it, but I will certainly request you not to disbelieve. There is no need for belief and no need for disbelief. But this sannyasin's mind must have been waiting for some opportunity.

It is very rare here because I don't talk about things which you will find difficult to believe -- I rarely talk about things which are beyond you. I leave them; I prepare you so that you can experience them one day. But once in a while something happens. For example, Prem Chinmaya's death was such an occasion that I had to say something about death, something about which center he died from. I had to say this, that he will be back here soon. And these things are not beyond your comprehension if you are going deep into meditation, but if you are not going into deep meditation they are beyond comprehension.

The mind wants to say no and if you listen to the mind you stop listening to the Master. If you want to listen to the Master, first you have to be open so that one day yes can surface in you spontaneously. It matters much as far as you are concerned.

Being here and saying no in some way simply means you will be physically here and spiritually absent. It will be a sheer waste of your time; then there is no need to be here.

The whole effort of this Buddhafield, the whole purpose of it, is to help you to go beyond mind, to go beyond no.

Ko Hsuan's sutra says:

> THE SOUL OF MAN LOVES PURITY, BUT HIS MIND IS OFTEN REBELLIOUS. THE MIND OF MAN LOVES STILLNESS, BUT HIS DESIRES DRAW HIM INTO ACTIVITY.

The soul loves purity, innocence; that's its natural joy. The mind is not interested in purity, in innocence, because innocence needs yes as a foundation and mind lives through no. But because the mind continuously says no it has to suffer much turmoil, hence there is a great need in the mind to be still, to be silent, to be calm and quiet.

> THE MIND OF MAN LOVES STILLNESS...

But then there is another outer circle in your being -- the circle of desires which don't even allow you silence; they drag you into activity. The mind drags you into no's, into negativity; that disturbs your purity. Yes is your innocence, no means you have lost your innocence. Then there are desires which don't leave you at the mind, they want some activity; just no won't do. They drag you into a thousand and one activities -- the Chinese expression is into "ten thousand things"; they keep you constantly occupied -- money, power, prestige; they go on goading you, "Do this. Achieve this. Without achieving this you are not a real man.

Prove that you are powerful, prove that you are great, prove that you are special." And to prove it you have to move almost into a state of insanity. That's what politics is.

Politics is the other pole, exactly the opposite pole to religion. Religion takes you to the essence of your being and politics takes you to the accidents of your desires. The desires keep you so occupied with the mundane, with the futile, that you start forgetting everything that is intrinsic, that is really valuable. Running after money, you forget all about the inner treasure. Running after power, you forget all about the power of Tao, which is the supreme power. Running after name and fame, you forget completely that name and fame are just momentary. But they go on goading you; they won't leave you for a single moment. In the night you will dream about desires, in the day you will run after desires. And all desires are mirages, like the horizon that looks so close that if you just go, within an hour you will be able to reach it. But you never reach it because it does not really exist.

You go on forgetting everything: you forget the soul, the heaven; you even forget the body, the earth. You become almost mad. All your politicians are mad. All your people who are running after money are mad, who are running after fame are mad. But because they are in the majority, they appear to be absolutely right. In fact, the person who is not interested in name and fame, power and prestige seems to be a little out of his senses. What has happened to this man?

You will be asked again and again, "What has happened to you? Why are you not interested in accumulating more money? What do you do just by sitting silently looking inwards?" You will be condemned by the world because the world consists of extroverts. They will call you introverts, they will tell you that introversion is a kind of perversion, they will tell you that you are selfish, that you are narcissistic, that you are only interested in your own joy, that you should be concerned with others, that you should live like everybody else, that you should be part of the crowd. Of course, they are many and you will be very alone.

Jesus has said to his disciples, "I am sending you amongst wolves." And I know what he means. When I send you into the world I also know I am sending you amongst wolves. You are trying to be silent, innocent, childlike, and the world is trying to achieve just the opposite ends.

WHEN A MAN IS CONSTANTLY ABLE TO GOVERN HIS DESIRES, HIS MIND BECOMES SPONTANEOUSLY STILL.

Again wrong words have been used.

WHEN A MAN IS CONSTANTLY ABLE TO GOVERN HIS DESIRES...

No, Ko Hsuan cannot say "to govern his desires" because that means repression, that means control. He can only say:

WHEN A MAN IS CONSTANTLY ABLE TO understand HIS DESIRES, HIS MIND BECOMES SPONTANEOUSLY STILL.

Only understanding is needed; nothing else ever helps. If you understand a desire it disappears. Desires are like darkness: you bring light and darkness disappears. You need not throw it out, you need not repress it, you need not close doors to keep it out -- you cannot do anything directly with darkness -- you just have to bring light in. A small candle will do, and all darkness disappears. Just a little light of understanding and desires start disappearing. Then arises spontaneous stillness.

Remember this word "spontaneous"; that is the key word as far as Tao is concerned.

WHEN THE MIND IS UNCLOUDED, THE SOUL IS SEEN TO BE PURE.

And when there are no desires, thoughts automatically disappear, because thoughts are servants of desires. When there are desires, your mind is full of thoughts, full of plans -- what to do, how to do, how to fulfill these desires. When desires disappear you have cut the tree from the very root. Then leaves start

disappearing, branches disappear, the tree itself disappears of its own accord, and the mind is unclouded. In that unclouded state of mind, in that thoughtless state of mind you will be able to see the purity of your inner being.

THEN, WITH CERTAINTY THE SIX DESIRES WILL CEASE TO BE BEGOTTEN AND THE THREE POISONS WILL BE ELIMINATED AND DISSOLVED.

This is something very significant to remember.

All the religions have talked only about five senses it is only Tao that talks about six senses. All the religions have talked about five desires because man consists of five senses; Tao talks about six desires. The insight is tremendous because just recently, just in this century, science has discovered the sixth sense; otherwise the sixth sense was not known. Your ear has two senses; your ear is not a single sense -- hidden inside it is another sense: the sense that keeps your body balanced.

That's why when you see a drunkard walking you can see that he cannot walk straight; zigzag he goes. His steps are not in harmony for the simple reason that alcohol affects the sixth sense, that which keeps your body balanced. It has been a Taoist insight for five thousand years that there are six senses. Through the eye the desire for beauty arises, through the ear the desire for music arises, from the nose the desire for nice smells arises, from the tongue the desire for taste, and from the whole skin the desire to touch -- these are the five traditional senses -- and from the sixth sense the desire to remain in control, balanced. If somebody hits your ear hard you will lose balance; you will see stars in the day.

These six desires no longer arise. Not that the eyes go blind; in fact, now they can see beauty more truly, but there is no desire to possess beauty. Not that you become deaf to music, but now there is no desire to possess anything. You enjoy more because your energy is free and your senses are more clear, more transparent.

Nobody can see beauty more clearly than a Buddha, nobody can hear music more deeply than a Lao Tzu, nobody can taste better than Jesus. All their senses become truly sensitive, they are real senses. Your senses are dull. Your society helps you to keep them dull because the society is afraid: if your senses are really very keen and very sensitive then you can be a dangerous person because of your desire to possess. You see a beautiful woman: she is somebody else's wife, and if your eyes are really able to see the beauty and you have the desire to possess also then you will grab the woman, you will escape with the woman, you will rape the woman. Something criminal is bound to happen.

Nature allows you total sensitivity only when you become capable of dropping all possessiveness, all idea of possessing. Then you can touch, and then even rocks feel velvety. Then everything starts having a divine quality, everything is transformed.

... AND THE THREE POISONS WILL BE ELIMINATED AND DISSOLVED.

What are the three poisons? The first is sexuality -- not sex, remember, but sexuality. Sex is natural. Tao is not against sex, it is the only religious approach which is in total agreement with sex. Tao has its own science of sex, it has its own Tantra, which really goes far deeper than Indian Tantra. But sexuality is a totally different phenomenon; sexuality means a perverted state of sex energy. Then it becomes poisonous.

The second poison is anger and the third poison is greed. Sexuality, anger, greed: these three poisons combined together, this unholy trinity, creates your ego. And all these three can be dissolved, eliminated. If sexuality disappears you will be surprised that anger disappears -- without any effort on your part. Anger simply means that your sexuality is hindered. Anybody who hinders your sexuality creates anger in you; he is your enemy. And sexuality creates greed; greed is a form of sexuality, it is a perverted form. Money becomes your object of love because the society does not allow any other kind of love. It allows money, power; they can become your objects of love. It helps to change your object of love. First it changes your sex into sexuality...

See the difference. Sex is a natural phenomenon; it is your capacity to reproduce. Sexuality means your mind is continuously occupied by sex; it is no more a natural phenomenon, it has become cerebral. It is no more confined to the sex center, it has gone to the head. Now you are constantly thinking.

Just watch for one hour how many times you think of sex -- you will be surprised. Psychologists say that

you are in for a great surprise if you watch your mind to see how many times in an hour you think about sex. Men think about it twice as much as women do; that may be one of the causes of conflict between them. They have a different kind of sexuality. Man's sexuality is more repressed than woman's for the simple reason that man has to earn money, has to become famous, has to be a prime minister or a politician. Naturally, from where is he going to get all this energy to be the president? There is only one energy; you don't have many energies in you, mind you, you have only one kind of energy. Whatsoever name you want to give to it you can give, "xyz", but you have only one kind of energy. Sigmund Freud has called it libido, but it simply means sex. Now if you want to have more money or more power, you want to be the president of the country or the prime minister of the country, then you have to take your sexuality and channelize it.
I have heard:

One day Carter and Brezhnev met for a long meeting. The two wives waited outside the meeting room for so many hours, they eventually struck up a conversation. Soon they were finding they liked each other and were sharing intimacies.

Rosalyn Carter confessed, "You won't believe this, my dear Brezhnova, but Jimmy just isn't the same man I married. For such a long time now he hasn't even looked at me. He comes home so tired he immediately goes to bed and falls asleep."
"With me it is the same," said Brezhnova. "I just don't know what to do."
"The other night," explained Rosalyn Carter, "I finally decided to tempt Jimmy. I put on my transparent black negligee and some expensive perfume, turned down the lights, put some sexy French music on the stereo and piled pillows on the bed. And then I waited for him in the bedroom.
"He came into the bedroom already talking about all the problems in the Middle East, the dollar going down, etcetera, etcetera, and I threw him down on the pile of pillows, took off his shirt, opened up my negligee to show him my bare breasts and asked him, 'Jimmy, does this remind you of anything?'
"He looked at my tits, put his hand to his forehead and said, 'Of course... I must call Moshe Dayan!'"
"That's nothing," said Brezhnova. "With me it was worse. I did everything you did, except I didn't bother with the negligee. As soon as he lay down on the bed I jumped on him and put my cunt right in front of his face and said, 'Look at this, Brezy... does it remind you of something?' And he replied, 'Oh yes! I forgot to call Fidel Castro!'"

It is bound to happen. You have to divert your sexual energy; then money, power, prestige, they become your sexual objects. And these people can talk about morality and discipline easily; they can teach others how to control their sexuality very easily, but in fact what they are doing is nothing but a perversion of sex. And these people become very violent; they are violent -- they keep the whole world always on the brink of war.

When sex becomes perverted, love becomes hatred. Nothing is wrong with sex, but everything is wrong with sexuality. Sex should be allowed a natural flow. Yes, one day, if you live it naturally, transcendence happens; but it is spontaneous, it is not celibacy. It comes through celebration.

Just as at the age of fourteen you become mature sexually, at the age of forty-two, if you have lived your sex naturally, you will go beyond it. But it is a strange world. Children become sexual, children who are not sexually mature, because the whole atmosphere is poisoned. Small children start thinking of sex. Seeing films, reading novels, looking at obscene magazines, they start thinking about sex.

Italian Piero comes to a village. He asks a farmer, "Do you know where little children come-a from?"
"They grow out of cabbages!" the farmer answers.

Piero walks a little further and meets the milkman. "Hey!" says Piero. "Do ya know where little children come-a from!"
"Sure," answers the milkman, "the stork brings them."

Piero continues on his way a little despondent, then..."Ah!" he thinks, "here comes-a the right-a man to ask-a! Vicar! Do ya know where little children come-a from?"
"Yes, my son," responds the Vicar. "God sends them from heaven."
"Shit-a!' exclaims Piero. "Isn't there anyone in this-a village who fucks-a?"

Children become sexual before their time, and then you will find eighty year-old men running after women. Both are in an unnatural state.

Tao believes in total naturalness. It is not against sex, it is against sexuality, because it knows that if sexuality does not enter in your life -- that means if perversion does not enter in your life -- if nobody teaches you to be against sex there will be no perversion. It is because of your saints and moralists and puritans that you all have become perverted -- children and old men, all. If sex is left alone without interference from any moral teaching, then one day the child will become sexually mature nearabout fourteen, and one day nearabout forty-two he will transcend it. He will have seen by that time that it is child's play and enough is enough. And that transcendence is beautiful. Anything that happens on its own is beautiful because it comes through Tao. And then anger will not be there in your mind, neither will greed.

THE REASON MEN DO NOT POSSESS THE ABILITY TO ACHIEVE THIS IS BECAUSE THEIR MINDS ARE NOT CLEAR AND THEIR DESIRES ARE UNRESTRAINED.

Meditation brings both clarity and a certain inner discipline. And by "meditation" Tao simply means watching your mind and its functions.

HE WHO HAS THE POWER TO TRANSCEND HIS DESIRES, LOOKING WITHIN AND CONTEMPLATING MIND...

That is the definition of meditation according to Ko Hsuan:

... LOOKING WITHIN AND CONTEMPLATING MIND...

Just silently watching all the processes of the mind -- thoughts, memories, imagination, dreams, desires -- a realization happens, a realization that:

... IN HIS MIND, MIND IS NOT...

This sutra is immensely significant. When you watch the mind clearly, silently, the mind starts disappearing. More watchfulness, less mind. One percent watchfulness, ninety-nine percent mind. Ninety-nine percent watchfulness, one percent mind. One hundred percent watchfulness and there is no mind in the mind. All thoughts have gone, the mind is absolutely empty. And in that emptiness Tao comes in, rushes in. You have created the right space for it.

... LOOKING WITHOUT AND CONTEMPLATING FORM...

Then you are capable of looking without. First look within, let the mind disappear, attain to clarity, then look without.

... LOOKING WITHOUT AND CONTEMPLATING FORM...

Then meditate on the forms outside: the trees, the clouds, the stars, the moon...

... BE REALIZES THAT IN FORM, FORM IS NOT...

Then you will be surprised to see that the waves are not there, only the ocean. In the form there is no form. The trees are not there but only life expressing itself in millions of forms but not confined to any form; it is formless.

... LOOKING AT THINGS STILL MORE REMOTE AND CONTEMPLATING MATTER, HE REALIZES THAT IN MATTER, MATTER IS NOT.

That too is of great significance. It is only now that modern physicists have said that matter does not exist, but Tao has been saying for five thousand years that:

... IN MATTER, MATTER IS NOT.

If you can meditate, start from within, then look around and then look into things at their deepest core. First mind disappears, then form disappears, then matter disappears. Then what is left? That which is left is Tao, is nature. And to live in that nature is to live in freedom, is to live in eternal bliss.
"Tao" is the word of Ko Hsuan for God. "Dhamma" is the word of Buddha for Tao. Buddha says: AIS DHAMMO SANANTANO -- this IS the eternal law. Once you have seen the eternal law you become part of eternity. Time is transcended, space is transcended. You are no more and for the first time you are. You are no more as a separate entity, but for the first time you are the whole.

This is my vision too. My agreement with Tao is absolute. I cannot say that about other religions; with Tao I can say it without any hesitation. Tao is the most profound insight that has ever been achieved on the earth.

Tao: The Golden Gate, Vol 1

Chapter #10
Chapter title: Saying Yes to Life

20 June 1980 am in Buddha Hall

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The first question:

OSHO,
WHY CAN'T I SAY YES TO MYSELF? I HAVE THE FEELING THAT ALL MY MISERY IS ROOTED IN THIS INCAPACITY.

ANAND RENATA,

It is one of the greatest problems. Every human being has to face it, because the whole society up to now has been based on self-condemnation. All the religions, all the societies, all the cultures create a tremendous guilt in you that you are not what you should be. They give you perfectionist ideals to fulfill which are impossible. They simply drive you crazy.

Perfectionism is the root cause of all neurosis. Nobody can be perfect -- nobody NEED be perfect; life is beautiful because everything is imperfect. Perfection is death; imperfection is life. It is because of

imperfection that growth is possible. If you are perfect then there is no growth, no movement. Then nothing can happen to you; all has already happened. You will be utterly dead.

Hence I say God is the most imperfect phenomenon because God is the most evolving factor in existence and evolution and perfection are against each other. It is because of this that all the religions have been against the idea of evolution. Christianity condemned Darwin and his philosophy as much as possible. The reason was this: Christianity believed in a perfect God, and a perfect God can create only a perfect world. How can imperfection come out of a perfect creator? Then there is no possibility of evolution. If the possibility of evolution is accepted, then the world, the creation, is imperfect and ultimately it will lead to the logical conclusion that the creator is imperfect.

No religion has dared to declare that God is imperfect, but I declare that God is imperfect because imperfection means evolution, imperfection means life, imperfection means flow, growth. And God is infinitely imperfect; he will never become perfect. The moment he becomes perfect the whole existence will disappear into nonexistence.

But because of this idea of a perfect God we have all been trying for centuries to be perfect, and there are two outcomes of it. One is: if you are simple, innocent, you will start TRYING to be perfect and you will go neurotic. And you can never become perfect, hence you will carry a mountainous burden of guilt. It will crush you, it will destroy all your joy in life, it will poison you. It won't allow you to celebrate, to sing, to dance. It is suicidal. Or if you are not innocent and simple, if you are cunning and clever, then you will become a hypocrite. You will talk about perfection; that will be just a facade, a mask, and hidden behind the mask you will go on being whatsoever you are.

Both are ugly phenomena. Going crazy, becoming, neurotic, guilt-ridden is ugly; becoming a hypocrite is ugly. But your so-called religions leave you no other alternative: they all talk about saying yes, but they all teach you saying no. They all think they are theistic -- they are all atheistic, because to me atheism means a deep-rooted no and theism means a fundamental yes to life. Theism has nothing to do with God, nor has atheism anything to do with the denial of God. Theism is saying yes to life with all its imperfections, as it is, saying yes to it with no conditions, with no strings attached. And atheism to me means saying no to life as it is and trying to make it better, trying to make it perfect.

Renata, you say: WHY CAN 'T I SAY YES TO MYSELF?

Because you have been told you are all wrong, you are nothing but a sinner. Everything that you do is wrong, everything that you think is wrong, everything that you are is wrong -- how can you say yes to yourself? You have been given ideas, great ideals, shoulds: "You should be like this, like that..." And you go on comparing yourself with those stupid ideals. Of course, you fall very short, and when you fall very short you start feeling a deep no to yourself you want to destroy yourself; you cannot love yourself.

You have been told to love others, but you have neVer been told to love yourself. And you can love others only if you have loved yourself in the first place: if you don't love yourself you cannot love anybody else in the world. Loving yourself, you learn the art of love. And if you can love yourself with all your imperfections you will be able to love other human beings with all their imperfections. If you cannot love yourself with your imperfections, how are you going to love others with their imperfections? You will hate them!

Parents hate their children, children hate their parents, wives hate their husbands, husbands hate their wives, for the simple reason that they can see the imperfections. Everybody is in search of a perfect person and you will not find a perfect person anywhere, except some fools who go on claiming that they are infallible, perfect. Pope John Paul the Polack, he is infallible! Popes are infallible. They represent God -- how can they be fallible? In India Satya Sai Baba claims to be infallible. Now, to me these are utter idiots! They have no sense of any manners, of any etiquette even; they don't have any intelligence. Otherwise they could see -- it is so simple. But it is a traditional thing.

Jainas in India have claimed that Mahavira is all-knowing. Buddha laughed at the whole idea. He was an intelligent man, a really penetrating intelligence, but he never claimed that he was infallible. No intelligent person can do that. He laughed at the whole idea that Mahavira was infallible. We don't know what was Mahavira's own statement about it because according to the Jaina tradition he remained silent, he never said a single word. There were interpreters of his silence who were telling people what he meant. I cannot conceive that he would have ever meant that he was infallible. A man of such intelligence as Mahavira could not do that.

Buddha says, "I have heard: Mahavira going for a morning walk steps on a dog's tail, and when the dog barks then he comes to know that there is a dog -- because it is still dark in the morning. And this is the all-knowing man who knows past, present, future, and he does not know that he is stepping on the tail of a dog!"

Buddha has said, "I know that Mahavira has many times stood begging in front of a house where nobody lives; the house has been empty for years. Only when people say to him that 'This house is empty, nobody lives here,' will he move to another house to beg."

And the followers claim that he knows past, present and future, that he knows everything, that he is omniscient, that he is omnipotent, that he is all-powerful. But he suffered throughout his life from stomach diseases, he died of stomach diseases -- it may have been something like a stomach cancer, the word "cancer" was not known in those days -- and he is thought to be omnipotent and he is thought to be omnipresent: all the qualities of God. But these are the claims of the followers. That I can understand: followers are stupid people, otherwise why should they follow?

I don't have any followers here. You are all my friends. I don't want any followers because I don't want to live surrounded by fools!

But Satya Sai Baba declares that he is infallible, that he knows all, that he has never committed a mistake that he cannot commit a mistake. Now these are ali maniacs. Ego cannot be more mad.

Perfection is not possible. You are imperfect, and there is nothing wrong in being imperfect; this is the only way to be. Once you accept your imperfection you have accepted your humanity, and in that acceptance the yes arises. And then you can love yourself and you can love others too, because they are as imperfect as you are.

Renata, you are still trying to live according to the ideas given by your parents to you. In that way all parents have poisoned their children for thousands of years; that poisoning still continues. And once a child is poisoned, from the very beginning he starts thinking it IS his own idea. It gets so deep-rooted -- it goes to the very guts -- that you completely forget that it has been implanted from the outside. And then you try to live it out. You cannot manage it, and it will mess up your whole life.

One Indian friend has asked: "Osho, nothing moves without the will of God, not even a single blade of grass..." These are his actual words:

OSHO, WHEN YOU SAY THAT NOT A SINGLE BLADE OF GRASS MOVES BUT BY HIS WILL, WHY IS THERE A METAL DETECTOR AND SO MANY SECURITY ARRANGEMENTS HERE?

The questioner is Prakash Singh Madhuban. It is because of his will! If not a single blade of grass moves, how can the metal detector move? It is so simple! If not a single blade of grass moves, how can so many guards move? But he thinks he is asking a very wise question. He must be thinking he is asking something which is unanswerable.

You know nothing of God nor of his will, but you go on repeating cliches. You have heard these things and you start repeating them like gramophone records. You don't see the absurdity of it. If it is your understanding, the question cannot arise. The question is absolutely meaningless if it is your understanding. But it is not YOUR understanding; somebody else has planted it in you. And all parents are doing it. and I am not saying that they are doing it knowingly; they are as unconscious as you are. These ideas have been planted in them by others, their parents, and so on and so forth. But you have to jump out of this vicious circle.

Renata, your name is so beautiful -- it means rebirth. Being here with me you have to go through a process of being reborn, and the first step will be to drop all the ideas that have been imposed upon you. The roses are beautiful because they are not carrying the idea that they have to be as big as the lotus flowers; otherwise they will be miserable, they will stop growing -- they will shrink in shame, ashamed of themselves. They are beautiful, fragrant, for the simple reason that whatsoever they are, they are. The marigold flowers are not worried why they are not roses. Even the blades of grass are not at all ashamed of not being big trees like the cedars of Lebanon. They are perfectly happy as they are.

A man came to a Zen monk and he asked, "Why are you always so blissful? Why am I not so blissful?"

The Master said, "Wait. When everybody else has left, then I will answer your question."

The man waited and waited because people were coming and going and there was not a single moment of aloneness. He was getting tired and impatient and many times he thought to leave, because "When is this thing going to stop? People are still coming."

But by the evening when the sun was setting, everybody had left and he was alone with the Master. He reminded him, "Now please tell me."

He said, "Look outside the window. You see this big tree?"
He said, "Yes, I see it."
And he said, "You see that small bush by the side?"
He said, "Yes, I see that too."

The Master said, "I have never heard the bush saying to the big tree, 'Why are you so big and I am so small?' That's why both are happy. The tree is big and the bush is small, but so what? Both are unique. They don't compare themselves -- and they are standing side by side. And for fifteen years I have been trying to find out why they don't compare themselves. They are perfectly happy; BOTH are happy.
"You are unhappy because you are comparing, you are living in comparison. And I am happy because I have dropped all comparison; I have simply accepted myself as I am. That is my simple secret."

And you are constantly comparing. Somebody else is more beautiful than you, somebody else has more beautiful eyes than you, somebody else has more beautiful hair than you, somebody else is more strong than you, somebody else seems to be more intelligent than you, somebody else has something else, and so on and so forth... there is no end to it! You will become more and more miserable.

And you have been told: "Become like Jesus." "Become like Buddha." "Become like Krishna." You will be miserable. Buddha never tried to become like Krishna, that's why he was happy. Krishna never tried to become like anybody else, that's why he was happy. Krishna never tried to become like anybody else, that's why he was happy. Jesus never tried to become like Moses, that's why he was happy -- even on the cross he was happy. And you are constantly trying to be somebody else.

These ideals have to be dropped; they have to be destroyed completely. And then, Renata, a deep and profound yes will arise from the depths of your being. It will fill you with tremendous fulfillment.

And, to me, this is religion. This yes filling your whole being, overflowing you, is religion. Right now you are full of no's thousand and one no's; about everything there is a no, and that's what is making your life a hell. You have to be alert because you have to get rid of all this rubbish that has been poured upon you by your parents, by your society, by your church. And it hurts if something is taken away because you have believed in it for a long time; it has become almost part of your blood, your bone, your marrow. It hurts, although it is just pus and nothing else; but to take it away hurts.

One old woman took sannyas in America; she must have taken sannyas for wrong reasons. Many people take sannyas for wrong reasons. They become aware of it only later on when there arises some clash between their idea of sannyas and my vision of sannyas. And she was writing beautiful letters, very poetic. The reason deep down that she became a sannyasin was because she was reading my books on Jesus; THE MUSTARD SEED was the thing that moved her deeply. But it was not me; it was because of Jesus. She became convinced of Jesus' truth, and because I had helped her, she became a lover of me.

Then just yesterday her letter arrived. She is very disturbed: what to do now? Because in some tapes she has heard that I have said that in old days there were rt cords, there are written records, about Jesus' physical appearance saying that he was an ugly man, that his height was only four feet five inches, and not only that, he was a hunchback and his face was disgusting. Now she is shocked. Now she says, "I want to go back to my old Master Jesus. I don't want to remain a sannyasin anymore. Now this was the time for her to get free of a conditioning. She missed the opportunity. Going back she will be the same as has always been. A moment had come when a door opened, but she turned away.

Many of you are here for wrong reasons, and if you are here for wrong reasons you will be in trouble sooner or later. I am going to disturb you, disturb all your dreams, disturb all your ideals. I am going to put dynamite inside you! My whole work consists in sabotage. Once I can destroy all your ideals that you have carried all along, once I can make you free of all the jargon that you have learned from others, once I am able to uncondition you, then you will be able to say yes to yourself.

Every tree says yes to itself; every animal, every bird says yes. Nobody is needed to teach it. The no is taught; yes is natural. Yes is part of Tao; no is a conditioning.

Renata, you have felt rightly that: I HAVE THE FEELING THAT ALL MY MISERY IS ROOTED IN

THIS INCAPACITY.

That is true. That is the beginning of a tremendous journey; you have felt the right direction. Now go on moving into it. It will take time and it will take effort and it will be an agony; before the ecstasy can happen you will have to pass through many agonies. That is the price we have to pay. But once you have gathered courage enough to drop your whole past -- Christian, Hindu, Mohammedan, Jaina, Buddhist -- once you are unconditioned, your life becomes a flow, a beautiful flow. And then the ocean is not far away. Every river reaches to it with no maps, with no guides. Every river reaches to it naturally, spontaneously. That is the way of Tao.

The second question:

OSHO, I DON'T WANT TO TAKE SANNYAS BECAUSE I BELIEVE IN THE PHILOSOPHY OF DO-IT-YOURSELF. WHAT HAVE YOU TO SAY ABOUT IT?

ANGELO,

WHY ARE YOU ASKING ME? Do it yourself! What is the need to know my opinion? And if you don't want to take sannyas, why the question at all in the first place? There must be some deep hidden desire in you to take sannyas; otherwise, the question is irrelevant -- it cannot arise at all. The very question shows that some longing has arisen in you to take the jump. But you are afraid to accept the longing, you are trying to rationalize that you can do it yourself, you are trying to repress a certain desire that must be becoming more and more strong every day.

Sannyas simply means a quantum leap into the unknown. The mind lives in the known; it moves within the known. It goes in circles, round and round; it is repetitive. It cannot enter into any communion with the new, with the unknown, with the unknowable. Sannyas is a jump. It is like a snake slipping out of its old skin. You must be getting tired of your old skin, you must be dragging it. And you must be seeing people here rejoicing in their new birth. And the longing must be arising in you too: why not take the jump?

But the courage is lacking. The desire is there, the courage is not there. But you want to deny the desire because nobody wants to accept that he is a coward. It is better to deny the desire itself; then you can avoid the idea of being a coward. Everybody wants at least to pretend to others, and to himself too, if possible, that one is a courageous man -- if one wants to do something one will do it: "But I don't want to do it in the first place. That's what is preventing me, otherwise nobody can prevent me."

But why are you asking? From where does the question arise? I have not asked you to become a sannyasin. I didn't even know that you were here. You could have gone without making yourself known, without asking the question. And if you cannot gather enough courage, at least be honest enough to accept that you are a coward.

The desire is there. Don't repress the desire, because the first act of courage is to accept your cowardice. Once you accept it, it starts dying. It can remain only if it is not accepted. Once it is brought into the light of acceptance it can't exist for long; it becomes impossible for it to exist for long.

You say: I BELIEVE IN THE PHILOSOPHY OF DO-IT-YOURSELF.

How will you do it? What will you do? You don't know anything about sannyas. It is an absolutely new concept. Nothing like it has ever existed in the whole history of humanity. Yes, there have been Hindu monks, Buddhist monks, Christian monks, Jaina monks, but they were all life-negative.

My sannyas is life-affirmative. Nothing like this has ever flowered on the earth. It is a totally new phenomenon. All the old ideas about sannyas were based on escapism, on renunciation. My sannyas has nothing to do with escape, it is AGAINST escape, because to me God and life are synonymous. It has never been said that God and life are synonymous. God has always been put AGAINST life: you have to drop life to attain God. And I say to you, you have to live as totally as possible, as intensely as possible, as passionately as possible if you want to know God at all, because there is no other God than life.

God to me is not a person; it is another name for life energy. This distant call of the cuckoo, this is God. Your silence, this is God. The birds chirping, this is God. God is not "somewhere", God is everywhere. In

fact, "God" is not the right word; but all our languages are addicted to nouns -- they always change verbs into nouns.

My effort here is to do just the opposite: to change every noun into a verb. There is no God as a person, but there is godliness -- a quality, a certain flavor, a certain experiencing; alive, flowing, not confined within boundaries.

You don't know what it is. How are you going to do it? Yes, I have heard about the philosophy of doing-it-yourself...

The main trend of the fifties was to do-it-yourself.

Around Easter time, an ad appeared in The New York Times: "Do Easter at home for only five thousand dollars!"

Mr. Jones sent the five thousand dollars and received a parcel with: a box of nails, two wooden beams, one measuring three meters and the other measuring one meter and eighty centimeters, and a blonde Jew, thirty-three years old.

Angelo, what will you do by yourself? You don't know even the abe of it. You will need to become part of a Buddhafield. You will need to become part of a place where many many people are growing. Alone in a desert you cannot bloom; you will need to become part of a garden.

This is the garden of a Master where many trees are growing, here many trees are coming to a flowering, to fruition. The seed in you will start having a tremendous confidence in itself that "If it can happen to other seeds, if this miracle is possible, then it is possible for me too."

It is possible only in a certain commune. That's why all the awakened ones have always created communes, simply so that you can see what is possible and you can see people in all kinds of stages: the beginners, the people who have gone a little ahead, the people who have gone far, the people who are almost reaching the climax, and the people who have blossomed.

When the seed sees all this it becomes confident. Otherwise there persists a self-doubt. "Who knows whether I have the potential or not?"

To be a sannyasin simply means to fall into a kind of synchronicity. Musicians are aware of it. You can do a small experiment. In an empty room, close the room completely. In one corner of the room, an absolutely empty room, put one sitar, and you sit exactly in the opposite corner and start playing on another sitar. And you will be surprised that as you start playing on your sitar, the other sitar, which is just resting against the wall in a corner -- and there is nobody to play it -- starts falling into a certain synchronicity. Its strings start vibrating; it starts creating certain sounds. This is a well known fact. And if the musician is really great he can almost create music on the other sitar also, which he has not even touched. But what happens to the other sitar? The vibration that is filling the whole room is caught by it.

When a commune gathers around a Master, a certain vibration is there -- very tangible to those who are sensitive, aware, loving, surrendered, committed; who are not just outsiders, observers; who are not just standing by and trying to see what is happening but who are courageous enough to become part of it. Then your heart starts falling in tune with the heart of the Master. And where thousands of hearts are functioning in the same rhythm, beating in the same rhythm, you cannot resist the temptation. That's the only way to grow towards the unknown. Sannyas is a mysterious journey.

And, Angelo, in your ordinary, unconscious state you will not be able to do it by yourself.

Four drunken Italians stumbled into a funeral parlor. After bumbling around for a half hour, one of them fell over a piano.
"Here's the coffin," he advised his friends.
One of them peered at the piano.
"Do you recognize him?" the first one asked.
"No," admitted the other drunk, "but he sure has a good set of teeth!"

Angelo, you are an Italian... forget all about doing it by yourself!

Two Italians were going home after a night full of wine to discover that the last bus to Rome had left. For a few moments they staggered around the big hall in which all the buses were parked and then one of

them said, "Why don't-a you get-a inside and-a steal a bus. I'll keep-a an eye on-a the street to see if-a the police is-a coming."

The first one agreed and disappeared in the hall. Soon an awful screeching, bumping and crashing was heard. This lasted for half an hour, when the doors swung open and a bus drove out.

"What the hell-a took you so long-a?" exclaimed the one who had been waiting outside.

"Well," replied the other, "the bus-a to Roma was all-a the way in the back!"

The third question:

OSHO,
WHY DID YOU NEVER GET MARRIED?

DHEERENDRA,

JUST BECAUSE I AM NOT MAD!

Jesus was standing in front of a full-length mirror admiring his complexion and clear eyes. He brushed his long hair, oiled it and arranged it in a braid. Then he plucked his eyebrows and combed his blonde moustache.

Mary was watching him. 'My son' she sighed 'you are so handsome... you should really get married! "

"Me! Married?" cried Jesus. "I would rather be nailed to a cross!"

The fourth question:

OSHO,
YOUR JOKES MAKE ME AFRAID AND CONFUSED. PLEASE TELL ME ONE OF BUDDHA'S SUTRAS ABOUT GOD.
P.S. I'M LEAVING FOR ITALY TOMORROW. THANK YOU.

ANAND SATYAM,

I CAN UNDERSTAND -- jokes are dangerous. That's why no Master before me has ever touched them. But I love danger. Jokes have a tremendous beauty if you can allow them to enter into your very innermost core. No sutras can reach there, because when you are hearing a sutra you start falling asleep. It is very difficult to keep oneself awake hearing sutras for the simple reason that sutras are serious, dry, like the desert. How long can you look at the desert? Sooner or later you will start yawning, because it is the same desert going up to the very horizon -- on all sides it is all sand and sand and sand, and the scene is exactly the same. The sutras are exactly the same; they are desertlike. They create sleep: they function like lullabies. If you suffer from sleeplessness, then reading a few sutras of Buddha or Patanjali will be very helpful. Just read a few sutras -- you are bound to fall asleep. When all tranquilizers fail, sutras work.

That's what the hypnotists go on doing: they simply repeat a certain sutra. Anything repeated again and again creates such boredom that you have to escape from it. And the easiest escape is into sleep.

Mulla Nasruddin suffered very much from sleeplessness. All efforts failed -- all the tranquilizers, the sleeping pills; nothing worked. His sons were getting very worried. Finally they found a hypnotist who said, "Don't worry, I will come tonight." And he came, and he started simply repeating: "You are falling asleep..."

Nasruddin was lying down on the bed with closed eyes, the lights were out, and the hypnotist was repeating again and again, "You are falling asleep... your eyelids are becoming heavier, heavier, heavier... you are falling asleep, falling asleep, falling asleep... a deep sleep is taking over..."

Nasruddin started snoring. The hypnotist tiptoed out of the room.

The sons were very happy. They handed him double his fees, thanked him very much. They went in to see. Nasruddin opened one of his eyes and said, "Has that idiot left yet or not? He would have killed me,

hence I had to pretend! That snoring was just false. I was faking it so that he would leave me!"

Sutras are boring. That's why only old people who are already dead go to religious discourses. You can see them in all the churches and temples.

When people come to visit this ashram they are surprised to see so many young people. It is unbelievable because young people are not supposed to be in such places. Only old people, dead, rotten, leading some kind of posthumous existence, are supposed to be in such places. So many young people -- what are these young people doing here? They are not here for the sutras, Satyam. I am here for the sutras, they are not here for the sutras. So we have made a compromise: they have to listen to a few sutras and I have to tell a few jokes. They will be here for the jokes, I am here for the sutras! If I stop telling jokes, they will disappear. If I have to tell only jokes, I will not be needed. I can leave a big collection of jokes and Teertha can read the jokes; there will be no need for me to be here. If you want me to be here you will have to hear a few sutras, and if I want you to be here, I have to tell a few jokes too. This is understood, this is a contract.

Jokes are tremendously important in a way. Jokes are not simple phenomena; they are really mysterious, their mechanism is mysterious. You don't know how a joke works, how it goes deep into your depths, how it brings laughter to you, how it brings wakefulness to you. The mechanism IS mysterious.

A joke functions almost like a sexual orgasm. It is not accidental that many jokes ARE concerned with sex. Jokes as such are basically sexual for the simple reason that the joke creates a build-up of energy in you, a great curiosity about what is going to happen, because a joke is a joke only when something unexpected happens, when it takes such a sudden turn that logically you could not have conceived it; it was inconceivable. And it takes the turn so quickly and so suddenly that it does not give you time enough to think about it. Because there is no time to think... Mind needs time. The joke goes on towards the south and then suddenly turns towards the north: your mind goes on moving towards the south, but the joke has taken a turn towards the north so suddenly that the mind halts. In that very halt there is an experience of silence, of meditation.

The same happens in sexual orgasm: a certain energy is built up in you, a certain tension is built up in you. You go on moving upwards, upwards, upwards, and then comes a sudden relaxation, a sudden release. It is so sudden -- it happens in a single moment -- the mind stops, the mind disappears for a moment. It is not conceivable for the mind. The mind needs time.

If you understand the joke you will miss the whole point. If you can understand where it is going, what the logical end of it will be, then it will not be a joke for you. Whatsoever you understand from the very beginning is not going to be the end; the end is going to be absolutely unpredictable.

That's the beauty of a joke; it shocks you, shakes you, it wakes you up. It is impossible to remain asleep when a beautiful joke is being told.

Buddha goes on telling his disciples, "Wake up!" What is the need? I simply tell a joke and they wake up! And that is far more existential.

An aircraft bound for Florida with two hundred and forty passengers on board ran into some engine problem. The plane was sure to crash so the pilot alerted all the crew members about this sad state of affairs and told them all to get hold of a parachute each and jump off the plane.

A young steward asked the captain, "What about the passengers, sir?"
"Fuck the passengers!" the captain replied.
Said the steward, "What! Do we have time for that?"

You say, Satyam: YOUR JOKES MAKE ME AFRAID...

Because they must be shattering many things in you. You must be thinking religion is serious. It is not -- at least my vision of religion is not serious at all. My religion is rooted in playfulness, in non-seriousness; sincere, of course, but serious, never. My religion is laughter, love. It is not renunciation, it is rejoicing.

I am not concerned with God at all, and you are asking me for one of Buddha's sutras about God. In fact, Buddha never believed in God; he has no sutra about God. Buddha is absolutely atheistic in that sense: he never believed in God. Buddha was not so childish as to believe in God the Father who created the world and who lives in heaven. These are all fictions, fairy tales.

Every month St. Peter and Lucifer meet to divide the newly arrived souls between them.
"What is your name?" St. Peter asks.
"Karl Marx," replies a white-bearded soul.
"Ah! You are an atheist. Therefore you will be going to hell."

The next month, to St. Peter's great amazement, Lucifer is late. This had never happened before. After a few hours Lucifer arrives in a horrible state -- one of his horns is broken, his tail is burnt, his complexion is pale.
"What is the matter with you?" St. Peter asks.
"Oh my God! That Marx, you know? He has created fucking hell! He began by complaining that it was too hot, and then that there was not enough air and then that the place was unhealthy. To make a long story short, after a few strikes, protests and demonstrations, I had to follow air conditioning, massages in the breaks between torture sessions, thermostats to keep the heating system under control! Peter, I am at a loss. Help me! Could you take care of him for the next month to give me some space?"
"What! Marx in heaven! Have you gone crazy or what?"
"Do it for my sake, Peter! Remember, we have been friends for eternity!"
"But I just cannot!" replies St. Peter. "Marx amongst all the angels and saints! Can you imagine it?"
"One month only, Peter, please."
"Well, okay. Just because you are my friend I will keep him -- but for one month only!"

Next month St. Peter and Lucifer are both punctual. Lucifer eagerly asks, "So, Peter, how are things going?"
"Oh, fine thanks, Lucifer."
"Fine? What about Marx?"
"Oh, that Marx! Nice chap!"
"You mean he did not raise any protest?"
"Oh never! We had many pleasant discussions together. He is a cultured man."
"Indeed? But what does God say?"
"Oh, come on, Lucifer, You know God doesn't exist!"

Satyam, Buddha has not sutras about God. He was the first mature religious person in the whole world. He talks in terms of maturity, not in terms of childishness.

And you say: I AM LEAVING FOR ITALY TOMORROW...

Then it will be good if you take this joke with you:

Two village boys from Sicily go to visit their cousin in New York. On the third day of being shown around downtown New York they somehow get separated from the cousin. After looking for him for a few hours they finally end up in a police station.
"Please-a, sir, can-a you fin-a our cousin?"
"What's his name?" the police officer asks.
"Gino."
"Gino who?"
"Don't-a know-a"
"Where does he live?"
"In New York-a."
"What does he look like?"
"A man-a."
"Where did you lose him?"
"Don't-a know-a."
"Is there anything special about his features? A flat nose? One eye? Something like that?"

The two boys think hard but sadly shake their heads. Then the face of one brightens slowly and he says "Ah, yes-a sir, he has-a two assholes!"
"Two assholes!" exclaims the policeman "Are you sure? How do you know?"
"Well-a," replies the boy, "every time we go to eat-a spaghetti or dance-a at the disco, his friends say-a, 'Look! There's Gino with-a the two-a assholes!'"

Satyam, go to Italy, but come back soon, because the whole of Italy has come here! All the juicy people have disappeared from Italy; they are here.

Just the other day I was reading a newspaper report from Italy about so many young people, young men and women, having disappeared from Italy that the government has become concerned about what is happening to them. They need not be concerned, they need not go anywhere to look for them, they can come here -- they are all here! Either they have come or they are on the way, but they are all going to end up here. What will you be doing there Satyam? Come back soon -- as soon as possible!

Italy will look very non-Italian to you. We have made a compact Italy here, and far more juicy! Slowly slowly my jokes will help you to come to your senses; they will help you to come out of your confusion. There is nothing more healthy than a good laughter, there is nothing more sane than a good laughter. Laughter is very vital.

I would like my sannyasins to be laughing sannyasins. I would like the world to know my people as the most laughing, dancing, singing people. I don't want any sad, serious-looking people here. I don't want any long faces here. Yes, when you come you come with a long face, but then I have to hit you and sooner or later you lose your mask -- because that is only a mask.

No child is born with a long face; every child is born with laughter, with a great joy which is ready to explode. We destroy his joy. My effort here is to release that joy again, to bring your childhood back to you.

The fifth question:

OSHO,
I THINK I KNOW
THAT IF I KNEW
HOW MUCH YOU GIVE
THE AGONY OF THE ECSTASY
WOULD KILL ME.

DHARMA CHETANA,

IT IS TOO LATE! YOU have been killed already, but the recognition comes always too late, when the work is finished. I do my surgery in such a way that you become aware only when you start missing your appendix, tonsils, and head, and everything... when you are just a hollow bamboo!

Now Dharma Chetana is a hollow bamboo. Now she is ready. Now the whole can sing any song through her. The only way to be reborn is to be crucified.

The eastern scriptures say the Master is death, and they are right. The Master is a death, but that is only a half-statement. The other half is that the Master is also a resurrection.

The sixth question:

OSHO,
WHERE IS MY HEART?

PREM PANKAJA,

IT IS THE SAME QUESTION. I have taken it out! Now you will never find it. Everything has to be taken out because all that you are carrying inside -- your mind, your heart -- is just junk! You call it antique furniture, maybe; I call it simply junk. I am not interested in antiques at all, no; my whole interest is in the absolutely new.

Mukta wanted to bring an antique Rolls Royce for me. I said, "Mukta, I am not interested in antiques at all!"

She said, "Osho, it is very beautiful! It is a 1939 model, with gold," et cetera.

I said, "Forget all about it! I am interested only in the latest."

Now Sheela is bringing a Lincoln Continental for me. I told her, "Bring a 1981 model."
She said, "Osho, where will I find a 1981 model? It is 1980!"
I said, "You try! By the time you find it it will be 1981!"

And the last question:

OSHO, I AM VERY IMPATIENT, I WANT TO KNOW GOD, BUT I DON'T WANT TO WASTE MY TIME IN SEARCH OF HIM. CAN YOU SHOW ME A SHORT CUT?

A YOUNG MAN once came to a venerable Master and asked, "How long will it take to reach enlightenment?"
The Master said, "Ten years."
The young man blurted, "So long?"
The Master said, "No, I was mistaken. It will take twenty years."
The young man asked, "Why do you keep adding to it?"
And the Master answered, "Come to think of it, in your case it will probably be thirty!"

Dharmesh, there are no shortcuts. And if you are impatient you will never find. Patience is the only way, and if you are absolutely patient you can find right now. This is the ultimate paradox of religious inquiry, of the search for truth, for God, for NIRVANA: if you are impatient you will have to wait for eternity. That venerable Master must have been a very polite man; he said only thirty years. But to tell you the truth, if you are impatient you will have to wait forever and forever. If you are patient, totally patient, then it is possible even now -- THIS VERY MOMENT, HERE AND NOW!

Don't ask for any shortcut, Dharmesh. There has never been any shortcut; there cannot be any shortcut to truth. You cannot have it cheap. And patience means love because only love can be patient. Love can wait -- love knows how to wait. It can wait forever, and because it can wait forever it becomes capable of receiving the gift right now.

Two students were talking to each other. One of them bragged about all the women he got to go to bed with him.
"How do you get so many women do to it? What is your secret?" asked the other student.
"Well, this is how I do it. All I do is paint a white circle on my dashboard. The girl will usually ask about it. Then we'll start talking. I'll start referring to the color white and all the things associated with it -- virginity, purity, chastity. Then the conversation will expand. We'll talk about the purity of the saints and Tantra Yoga, etcetera. It all depends on how good you can talk. Just use the white circle and go on from there. You shouldn't have too much trouble getting them to do it."

The friend followed his advice and painted a white circle on his dashboard, then went and picked up his date. When she got into the car she noticed the white circle on the dashboard.
"That's really an interesting circle on your dashboard," she said.
"It sure, is," he replied. "Would you like to screw?"

Tao: The Golden Gate, Vol 2

Discourses on Ko Hsuan's The Classic of Purity
Talks given from 21/06/80 am to 30/06/80 am
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Chapter #1
Chapter title: Man is a Becoming

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The first question:

OSHO,
WHY IS IT THAT ONLY HUMANS REPRESS, MANIPULATE, KILL, TRY TO CONQUER THE NATURAL FLOW IN NATURE, THE TAO? WHY ARE WE SO STUPID?

HEIN,

Man is not a being, man is a becoming. This is one of the most fundamental things to be understood. The trees, the animals, they are all beings. Man is different: he is a becoming, he is a process. And with the process the problem arises: you can fall below the animals, you can rise above the gods. No dog can fall below doghood, neither he can become a Buddha; both are impossible. He is neither stupid nor a genius; he has no growth. He is born the way he is born; he will live, he will die the same -- between his birth and death there is going to happen no evolution.

Man is different. That is man's privilege, his prerogative, but there lies also great danger. Man is not born fully complete; he is not born entire -- birth is only a beginning of a process. Now, the process can take any form: it can become deformed, it can take a wrong route, it can go astray. Man begins his life as freedom but freedom has its price; you can't have it free. No other animal has any freedom except man.

Hence for centuries the mystics have said that man is a bridge between two eternities: the eternity of the unconscious and the eternity of the conscious, and man is always moving between these two polarities. He is like a tightrope walker. Each moment is full of danger, but full of possibilities too. No possibility comes alone; it has its own danger. You can miss -- you can fall from the rope into the abyss.

Man has been called by the mystics a ladder. Now, the ladder can do two things: you can use it to go upwards, and the same ladder can be used to go downwards. You use the same ladder for both the purposes, just your direction changes. When you are moving upwards your direction is different; when you are moving downwards your direction is just the opposite of it. But the ladder is the same, the result will be totally different. Man is a ladder between heaven and hell.

That's why, Hein, it is only human beings who repress, who manipulate, who kill, who try to conquer the natural flow in nature, who are stupid -- because they can be Buddhas. Because man has intelligence, that's why he can be stupid. Stupidity simply means you have not used your intelligence; it does not mean absence of intelligence. If there is no presence of intelligence you cannot call man stupid. You cannot call a rock stupid; a rock is a rock -- no question of stupidity.

But you can call man stupid because with man there is hope, a ray of great light. With man, a door opens

towards the beyond. He can transcend himself and he is not transcending -- that's his stupidity. He can grow and he is not growing, he is clinging to all kinds of immaturity -- that is his stupidity. He goes on and on living in the past, which is no more -- that is his stupidity. Or he starts projecting in the future, which is not yet -- that is his stupidity.

He should live in the present with deep passion, with great love, with intensity, with awareness, and that will become his intelligence. It is the same energy: upside down it is stupidity; put it right, rearrange it, and it becomes intelligence.

Intelligence and stupidity are not separate energies. The same energy functioning in harmony is intelligence, functioning in contradictions is stupidity. Man can be stupid -- don't think that it is unfortunate. It looks on the surface that it is unfortunate, but hidden behind it is great glory, great splendor which can be discovered.

But the society, the so-called religions, the state, the crowd, they all want you to be stupid; nobody wants you to be intelligent. They all condition you to remain stupid your whole life for the simple reason that stupid people are obedient. Intelligent people start thinking on their own; they start becoming individuals. They start having their own life, their own lifestyle, their own way of seeing, of being, of growing.They are no more parts of the crowd -- they cannot be. They have to leave the crowd behind, only then they can grow. And the crowd feels offended; the crowd does not want anybody to be more than the average person -- it is against the average person's ego. The crowd, the collectivity, has a great involvement: the involvement is that anybody becoming more intelligent, more individual, more aware, will not be any longer part of the mob psychology.

You cannot force Buddha to follow the stupid people. And the stupid people are many, the majority, ninety-nine point nine percent. They have a great power with them -- the power of violence -- and they show it whenever it is needed. They showed it to Jesus, they showed it to Socrates, they showed it to Mansoor... they would like to show it to me.

The man who threw a knife to kill me just few days before was simply a representative of the ninety-nine point nine percent people. He was not a single individual; the whole crowd psychology is behind him, he has the support of the crowd. The crowd also thinks in the same way; there is no difference about it. He is a leader; he is fulfilling the desires of many. They would like to remove me from the scene; I am becoming a disturbing factor to them. I am going against their taboos, I am going against their inhibitions, I am going against their past. They call it their culture, their heritage, their religion.

The man who threw the knife, before he threw the knife he shouted, "You are talking against our religion, our culture! We cannot tolerate it!" He is simply a mouthpiece. He is trying to show that the crowd can be violent if you try to be an individual; it will not tolerate your existence even. All the vested interests would like everybody to be stupid.

You will be surprised to know that your schools, colleges, universities don't exist, in fact, to help you to become intelligent -- no, not at all. I have been associated with universities as a student, then as a professor, for many years. I know the very inner structure of your educational system: it is not concerned with creating intelligence in people. Of course it wants to create efficiency, but efficiency is not intelligence, efficiency is mechanical. A computer can be very efficient, but a computer is not intelligent.

Never think that intelligence and efficiency are synonymous; intelligence is a totally different phenomenon. Efficiency is not intelligence, it is mechanical expertise. The universities are concerned to create efficiency so that you can be better clerks and better collectors and better stationmasters and better postmasters, et cetera. But they are not concerned to create intelligence in fact they are all against intelligence. The whole structure of your educational system all over the world is to make you more and more capable of memorizing things because memory is a biocomputer.

Intelligence is a totally different phenomenon. Intelligence arises out of meditation, intelligence arises out of rebellion intelligence arises not out of memory. But your examinations only take care about your memory. Whosoever has better memory is thought to be more intelligent. But it happens many times that stupid people have beautiful memories, and intelligent people are not so good as far as memory is concerned.

Edison was not good as far as memory is concerned. He discovered one thousand scientific gadgets; nobody else had discovered so many things. Just the quantity of his discoveries is enormous, unbelievable. You may not be aware that you are using Edison's discoveries every day: the gramophone record, the radio, the electric bulb the fan, the loudspeaker; everything that you are using comes from one single person, Edison. But as far as memory is concerned, his memory was very lousy, very sloppy, so much so that once

he forgot his own name which is really very difficult; almost impossible to forget your own name. If you can forget your own name you can forgot anything! This seems to be the last thing. He managed to do the last thing.

In the First World War rationing came for the first time into existence, and he was standing in a queue to take his ration card. Slowly slowly he came closer to the window. Then the last person in front of him moved and they called his name: "Thomas Alva Edison!" And he looked around as if they are calling somebody else; he looked in the queue.

One man recognized his face because many times he has seen his pictures in the newspapers. He said, "As far as I remember, you seem to be Thomas Alva Edison. Why you are looking here and there?"

He said, "You are right! I had completely forgotten! Many many thanks that you reminded me. Yes, I am Thomas Alva Edison."

His wife used to keep everything in order because his whole room was in constant chaos: thousands of papers, research papers, and whenever he would like a single thing it w ill take days to find it out, where it is. He will go on forgetting everything. He may have discovered something and he may start discovering again. And his wife will remind that, "You have done it! It is already in the market!"

He used to keep loose papers and will go on writing whatsoever thought will come to his mind. Then those loose papers will be lost here and there. His wife told him, "You better keep a notebook."

He said, "That's beautiful idea! Why it never happened to me?" But then he lost his whole book! He said, "Look, your suggestion I followed. With loose papers one thing was good: once in a while I used to lose few papers, but not all; now all papers are lost!"

Albert Einstein was not a man of memory. He failed in his matriculation simply because he could not memorize anything. This greatest mathematician of all the ages, and for ages to come, was incapable of counting small amounts of money; he will have to count again and again.

Once he was traveling in a bus. He gave the conductor some money; the remaining money was returned to him. He counted it once, twice, thrice, and each time the result was different, so he started counting the fourth time.

The conductor was looking and he said, "What is the matter with you? Don't you know figures? Thrice you have counted, now you are counting fourth time! Don't you know figures?"
He said, "Yes, I am a little lousy about figures!"

This man who has worked out greatest figures possible was incapable of counting small amounts of money. He will go into his bathroom and will not come out for hours because he will forget that he has to come out.

One of my friends, Doctor Ram Manohar Lohia, went to see him. He was telling me that, "I had to wait six hours because he was in the bathroom! And his wife started apologizing again and again and she said, 'He is in the bathroom, he is in the bathroom.' I said, 'But what he is doing in the bathroom?' The wife said, 'Nobody knows but if you disturb him he becomes very angry -- he starts throwing things! But he always forgets; whenever he goes in he forgets to come out. Now we have to wait, whenever he comes out... When he will feel hungry or thirsty or something, then he will remember.'"

Doctor Lohia asked, "But what he goes on doing there?"

The wife said, "Yes, I have also been curious my whole life what he goes on doing. So in the beginning I used to peep through the keyhole -- what he is doing? He sits in his bathtub and goes on playing with soap bubbles! And when I asked him, 'What are you doing?' he said, 'Don't disturb me, never disturb me, because it is playing with soap bubbles that I have discovered the Theory of Relativity, and the theory that the universe is expanding just like a soap bubble: it goes on expanding and one day it will burst -- just like a soap bubble!'"

Down the ages you will find thousands of geniuses with very bad memory and thousands of people who had tremendous memory with no intelligence at all, because memory and intelligence come from different sources. Memory is part of the mind, intelligence is part of NO-mind. Intelligence is part of your consciousness and memory is part of your brain. The brain can be trained -- that's what universities go on doing. All your examinations are tests for your memory, not for your intelligence. But universities give you the wrong impression -- as if memory is intelligence. It is not.

This whole educational system exists to destroy intelligence or to divert you from intelligence towards

memory. Memory is useful, utilitarian. Intelligence is dangerous; it has no utility for the status quo, it has no utility for the vested interest. Intelligent people have always proved to be difficult people just because of their intelligence; they cannot bow down to any stupid thing. And our society is full of superstitions, stupidities; all kinds of nonsense prevails in the name of religion, in the name of politics, in the name of literature, art.

Each child is distracted, is diverted. Hence so much stupidity, Hein. It is really a miracle how few people have escaped from this prison -- a Buddha, a Zarathustra, a Lao Tzu, a Jesus, a Pythagoras -- very few people. It is almost impossible to escape from this prison because the prison is all around and it begins from the very beginning; from your very childhood you are conditioned to be a prisoner: a Christian, a Hindu, a Mohammedan -- these are all prisons. And when you are prisoners of churches, nations, races, then naturally there is going to be violence.

No animal is as violent as man. Animals kill but they kill only when they are hungry, otherwise not. Man is the only animal who enjoys killing for no reason at all, as if killing in itself is a blissful activity.

One day in a restaurant a lion and a hare entered. The manager was shocked; they could not believe their eyes. A great silence fell over the restaurant. Many people were there eating, talking, gossiping; all became absolutely silent. What is happening? The manager rushed to the new customers. Somehow he managed to stammer to the hare, "What would you like, sir?"

The hare asked for coffee. The manager asked, "And what your friend would like to have?"

The hare laughed and he said, "Do you think if he was hungry I will be here? He is not hungry; otherwise he would have taken his breakfast -- I would be gone! We can be together only when he is not hungry."

In a zoo in Moscow they have kept a lion and a sheep in one cage to show the philosophy of peaceful coexistence. Everybody goes to see the cage. It is a miracle! The sheep and the lion sitting side by side -- sometimes the sheep fast asleep -- just so close to the lion, her head resting on lion's belly. This is something!

A very curious young boy asked the zoo-keeper that, "How do you manage? How you have trained them?"

The manager was getting retired that very day, so he told the truth. He said, "There is no miracle in it. All that we have to do is to change the sheep every day -- a new sheep every day, that's all. There is no miracle. And when the lion is no more hungry there is peaceful coexistence."

But a lion won't kill if he is not hungry. It is only man who kills for no reason at all -- for stupid ideas. One can understand if somebody is hungry, one can understand, but one cannot understand Hiroshima and Nagasaki -- destroying one hundred thousand people within three minutes, a sheer joy of destruction.

This is happening because we have not allowed man's intelligence to flower. And whenever it has happened in any society that intelligence was allowed a little freedom, that society becomes weaker than other societies. It happened in India: India remained a slave for two thousand years for many reasons. One of the reasons was the great revolution that was brought by Krishna, Patanjali, Saraha, Mahavira, Buddha. These people brought such a great revolution, such a radical change in the consciousness of this country that many people were released from the bondage of stupidity; a great intelligence was released. The result was this: that the intelligent people stopped killing, they became non-violent; they refused to be recruited in the army. Buddhists and Jains refused to be recruited in the army, the BRAHMINS refused to be recruited in the army. Now, this was the cream, and the cream refused to fight. Then very stupid countries and very ordinary people -- Hunas, Turks, Moghuls, who were far backward in every possible way -- ran over the country. And because the most intelligent part of the younger generation was no more interested in killing and violence there was no resistance, no fight. They conquered the country. A big country was conquered by very small countries. For two thousand years this country remained in slavery for the simple reason...

The same thing happened in Athens. Socrates, Plato, Aristotle, Pythagoras, Heraclitus, these were the people who released great intelligence, and a climate was created of freedom, of free thinking. And the whole Greek civilization disappeared. It was destroyed by stupid people who were surrounding the civilization. It was one of the most beautiful phenomena that was happening on the earth.

Now the same thing is happening again in America. If America and Russia are ever in conflict, there is every possibility America will be defeated for the simple reason because American youth is far more

intelligent than the Russian youth. American youth has started thinking; Russian youth is absolutely conditioned -- they function like machines. In these two world wars and in many small wars it has been noted down that American young soldiers are very disinterested in fighting. Otherwise, how you can explain the phenomenon of Vietnam? America with all its sophisticated arms could not win a poor country with no scientific sophistication at all.

It has been found that thirty to forty percent American soldiers never used their weapons. They will go to the war field every day but they will not kill. It is beautiful, it is something to be appreciated, but dangerous too because thirty to forty percent is a big percentage and soon it will be fifty to sixty percent.

If Russia and America are ever in conflict, if the clash ever happens, there is every possibility that America will be the first to lose. The difference will not be much, maybe ten to fifteen minutes' difference, because now the question is not of human beings fighting, the question is of releasing atomic energy, hydrogen bombs and missiles, and they are all controlled by computers. If Russians attack America, then it will take ten minutes for American computers to react and reach Russia. And the same will happen if America attacks Russia: it will take ten minutes for Russian computers to react and to reach America. The difference will be only of ten to fifteen minutes; both will be destroyed. But if it ever happens, then that difference of fifteen minutes will be predictable. America will be the first to go for the simple reason that great intelligence is being released. Always higher cultures have been defeated by lower cultures, hence no culture can afford to release intelligence.

My own suggestion is, unless we create a world government, intelligence cannot be allowed. And the time has come for a world government. National governments are no more needed: they are things of the past, they are part of our stupid past. Nations are no more needed, just a world government. And if there is a world government it will have a totally different quality for the simple reason because armies will have to be reduced, because there will be no question of fighting with anybody.

Now seventy percent money, wealth, income goes to the army -- seventy percent; only thirty percent is left for other purposes. That means seventy percent of our energy is to kill, to be violent, to be destructive. A world government is an absolute necessity to save humanity. And the quality of the world government will be totally different because it won't need great armies; just small police forces will be enough. It will have all the functions -- the post office, the railway, the airplanes, et cetera -- but they are not destructive; they serve people.

And once army disappears from the world great intelligence will be released because it is army that is destructive of intelligence. It recruits the most healthy people and destroys their mind, because a real soldier is possible only if one becomes just absolutely mechanical.

Man kills for no reason. Man tries to repress rather than to understand, manipulate rather than to relate, because to relate with somebody needs great understanding; manipulation needs no understanding. Repression is easy, very easy -- any fool can do it.

That's why if you go to the monasteries you will find all kinds of repressions and you will find all kinds of fools gathered together there. I have never come across intelligent monks and nuns; if they are intelligent they will not be monks and nuns anymore. They will renounce that nonsense, they will come out of their so-called religious prisons. But repression needs no wisdom; it simply needs a powerful ego, so you go on suppressing everything into the unconscious. But whatsoever you suppress will have to be suppressed again and again, and still it will never be eliminated. It will become more and more powerful as you grow older because you will become weaker. The suppressor will become weaker and the suppressed will remain fresh and young because it has never been used.

The real problem arises in old age when suppression starts exploding and creates all kinds of uglinesses. It is five thousand years suppression that is creating all our neurosis, all our perversions. Suppress sex and you will become more sexual; your whole life will be colored with sex. You will think always in terms of sexuality and nothing else. Suppress sex and the ugly institution of prostitution will arise, is BOUND to arise. More suppressive a society is, more prostitutes will be found there; the proportion is always the same. You can count your nuns and monks and you can know by counting them how many male and female prostitutes will be in the country. It will be exactly the same number because nature keeps a balance. And perversions... because sexual energy will find its ways, its own ways. Either it will create neurosis or hypocrisy; both are ill states. The poor will become neurotic and the rich will become hypocrites.

It is told that when Moses in his rage smashed the tablets of the Ten Commandments, everybody rushed to grab a piece.

Of course the rich and the politicians were the first. They got all the good pieces on which was inscribed, "Commit adultery," "lie," "steal." The poor and all the rest got only the pieces that said, "Thou shalt not," "Thou shalt not."

Repression creates cunningness. You lose authenticity, you lose naturalness, spontaneity, you lose truth. You start lying to others, you start lying to yourself. You start finding ways how to lie and how to go on lying. And a single lie will need thousand other lies to protect it, to support it.

Two mediaeval knights are leaving on a crusade. Since they are old friends, the one asks the other, "Explain something to me. You are always complaining that your marriage is finished, that your wife is a bore, and that she has become as ugly as a witch. Is that right?"
"That's right," answers the other.
"So then tell me," says the first, "why did you lock her in a chastity belt?"
"Because on my way back," he explains, "I am going to tell her that I lost the key!"

Either lying, hypocrisy, deception, or madness...

The safari had been in the remote African jungle for months, capturing animals for the zoo. Smedley's sexual frustration had risen to a point where he decided to try sex with a huge, ferocious female gorilla.

His friend helped chain her down and put a bucket over her head, and Smedley started making love right away, when suddenly the gorilla broke the chains and wrapped her arms around Smedley.

The others grabbed her arms to rescue him, as Smedley moaned incoherently. When, with three men on each arm, they finally freed him, he shouted, "No. The bucket, you fools! Take off the bucket! I want to kiss her!"

In madness you can do anything!

Repression means a method of creating conscience instead of consciousness. Consciousness is non-repressive; it depends on understanding, it depends on meditativeness, awareness. Conscience is repressive: it simply goes on giving you orders, "Do this. Don't do that." It does not change you but it poisons your life.

Friedrich Nietzsche is right when he says, "Religions have not been able to transform man but only to poison his joys." I perfectly agree with this man about this -- religions have really poisoned all your joys. If you are eating, religions there are which condemn everything that you eat, and great guilt arises about sex, about food, about clothes, about everything.

Jainism even teaches... particularly its monks and nuns don't take any baths; they are not allowed to take a bath because to take a bath means you are trying to make your body look beautiful. That is sex, nothing else. You may never have thought about it that taking a bath has something to do with sex, but perversions know no limits. Jain monks and nuns are not allowed to brush their teeth because that means you are trying to make yourself beautiful. There is no need -- the body is dirty. There is no need to give it an appearance of beauty, freshness, fragrance -- no need. It has to be hated: it is disgusting. it is nauseating.

But then I have come across Jain monks and Jain nuns who will take a sponge bath, but they have to lie about it. They will keep their toothpaste hidden in their bags -- they have to hide it; nobody should know about it. They used to come to see me when I used to travel around the country and I will immediately know in whose bag there is toothpaste because their mouth smells so foul if they don't use any toothpaste or any kind of cleaning their teeth. Then to talk with them is almost a torture. So I will immediately know if some nun... particularly nuns because women after all are women; even if they are jain nuns it makes no difference. They are more body-oriented, and nothing is wrong about it; it is perfectly good, it is perfectly healthy. So I will immediately know -- if the foul smell is not coming I will immediately know -- and I will tell them that "I know that your bag has toothpaste in it!"

And they will be surprised. They will say, "How you came to know about it? Nobody knows about it! Can you see inside our bags?"

I said, "Yes! I can see inside you; what about your bag?"

They will say, "You are the first person who has immediately discovered."

I said, "There is nothing much in it. Don't think that there is some miracle or anything.Just I am so tortured by Jain monks and nuns that whenever somebody from your company comes and is not smelling

bad I immediately know that there is something in the bag. You must be taking a sponge bath."

Now, even to take a sponge bath seems to be doing a crime. Cleaning your teeth looks like you are getting ready for hell. It has poisoned your life, it has not transformed your life.

Repression cannot transform. Either it makes you hypocrites... if you are a little intelligent, just even a little intelligent, you will be a hypocrite. If you are utterly stupid then you will go insane.

"How was your boat trip to Europe?" asks Pedro to his friend.
"Fantastic! Imagine, on the first night I met a girl, one of the most beautiful I ever seen. We chitchatted for a while and it was love at first sight. We were soon in each other's arms. It was only the next morning as I held her in my arms that I found she was the wife of one of my best friends. It was such a shock that we both felt tremendously guilty, both cried and cried and cried."
"That's really something! But how was the rest of the trip?"
"Well, you know, it was just fucking and crying, fucking and crying, fucking and crying!"

That's what is going to happen.

Hein, repression is one of... the greatest calamity that has happened to humanity. And it is because of repression manipulation comes in. Because you cannot be true with yourself, you cannot be naked with others. You lose all truth, all respect for truth. You lose all authenticity and you start being deceptive. Manipulation is a deceptive way of exploiting the other. You lose all respect for humanity because you have lost respect for yourself How can you respect yourself if you are lying, if you are not authentic, if you are not sincere? And if you don't respect yourself you cannot respect anybody else in the world. When you lose respect for others you manipulate, you start using them as means.

Respect means each individual is an end unto himself; disrespect means nobody is an end and you can use everybody as a means for your own purposes, for your own ends. The husband uses the wife as a means, the wife uses the husband as a means; this is manipulation. And because you use each other as means... even parents use their children as means and children use their parents as means. Religious people are using God as a means, what to say about others? Everybody is using everybody else as a means.

Then you are constantly afraid: somebody may take your means. Somebody may take your wife away from you so you have to create a wall around her, you have to put her in chains; you have to make her such deeply dependent on you that she cannot move even an inch beyond you, without you. And of course in return she does the same to you; it is tit for tat. She starts becoming jealous, very possessive. She is constantly curious about you. what you are doing, where you are going.

One day I saw Mulla Nasruddin almost crying, he was so sad. I said, "What is the matter? Why you are so sad?"

He said, "I am really sad. My wife has appointed a new secretary for me."

I said, "So what? What is there to be so sad about it? Is she blonde or brunette?"

He said, "Forget all about blondes and brunettes. He is bald! That's why I am crying!"

The wives keep an eye about everything... what is going on in the office. Many times they will phone: "Where you are? What you are doing?" Continuously suspicious of each other, how can love grow? It is impossible in such a poisoned atmosphere for love to grow. And when love is missing, all your love energies turn into hatred -- your love energies go sour, that's what hate is -- then you become destructive. Love is creative, hate is destructive. Then you go on finding excuses how to destroy.

I lave you watched it? Whenever there is a war people seem to be more joyous than ever. In India it has happened: When India and Pakistan went to war there was great life all over the country; otherwise this country is almost dead. People are dragging themselves somehow, tolerating life somehow; there is nothing for them to enjoy. But once the war was there and they were destroying each other, suddenly they became alive. There was life on people's faces -- something was happening. Their talk became lively, their conversation became juicy. From the morning to the night they were continuously watching: "What is happening? Who is winning? How far we have entered into Pakistan? How far we have reached into Bangladesh? How our armies are winning?" Whenever there is a war you will see people becoming alive, coming to life. Otherwise they go dull; their life loses all joy.

Why in destruction we are so much interested? And it is not only nations. If Christians and Mohammedans are in a crusade, in a JIHAD, in a religious war, see both are very alive. Then Christians feel

a great brotherhood with all other Christians. Then the Protestants and the Catholics are no more enemies; then they are all Christians, followers of Christ. And Christianity is in danger, so who bothers about small theological matters? Mohammedans have to be destroyed! And when Mohammedans are at war with the Christians and killing Christians they lose all their inner conflicts; they become united. Then the Shiahs and Sunnis are no more enemies; they are friends, brothers, followers of the same religion, worshippers of the same prophet, of the same book, the holy Koran. And Islam is in danger so there are no more any theological problems to be discussed.

Hindus and Mohammedans, whenever they are in a murderous mood, become united amongst themselves; otherwise they go dull, dead -- they start vegetating again. It is very strange. Why people are so much interested in destruction? If you are going on the street and you see two people fighting -- you may be going for a very urgent work -- you will forget all about the urgent work; you will stop there. First you will see the fight; you cannot leave that place. The urgent work can wait; in fact there is no more any urgency than to watch the fight. Why? Why a crowd gathers when two persons are fighting? You become identified with the fight. And this happens in many ways. Just a football match or a hockey match and you see thousands of people shouting, going almost mad, jumping, ready to kill each other. Why so much interest? What is happening there?

If somebody comes from some other planet and watches a football match he will be puzzled. What is going on? People are throwing a football from this side to that side, kicking it and thousands of people are watching. Just a football is being kicked!

I was never interested in any game. When I was in my high school my principal called me. He said, "You never participate in any game."

I said, "You show me any intelligent game and I will participate."

He said, "What do you mean, 'intelligent game'?"

I said, "This is so foolish, volleyball. Why should I throw the ball over the net to the other side and they throw it to my side? They can have one ball, I can have one ball. They go home, I go home. Keep your balls and do whatsoever you want to do with them -- hug them, kiss them! Why this nonsense? And what is so much excitement about? I can't see any point!"

He looked at me, puzzled. He said, "Your point is right but I have never looked from this angle. Yes, what exactly is the excitement? But please don't say it to anybody. If you don't want to participate, don't participate, but keep quiet. Don't destroy others' joys."

So I was the only one in my school who was freed on the condition that I will not tell anybody that this is all nonsense, I will not propagate my idea.

In the university it was compulsory to have a certain military training. I refused. I said, "I am not that stupid! Some fool tells me, 'Right turn! Left turn!' Why? I don't have any need to turn to right or to left. I refuse on the grounds that this is stupid! And unless I am proved wrong I am not going to participate."

My vice-chancellor said, "You do one thing. We can free you only on health grounds; there is no other possibility. And I will tell the university doctor to give you a certificate, that your health does not permit you to participate in the military training."

I said, "Do whatsoever you want to do, but I am not going to participate and if you make trouble for me, I will create much trouble for you. I am going to convince others."

He knew me... He said, "You don't worry. You don't go to the doctor, I will manage. I will take the certificate from the doctor and I will do everything that is needed. You are freed, but don't say it to anybody. I can understand your point -- you are right."

People can see, but still this goes on and on for the simple reason that so much energy is boiling within, it has to be thrown out somewhere. Now, a stupid game, a silly game like football, and thousands of people get so excited -- so much ado about nothing! They start fighting... after each football match there is a riot. The police have to be called, tear bombs have to be thrown, the mob has to be somehow dispersed.

What is happening to humanity? It is a simple phenomenon, Hein. We have repressed everybody so much that the energy is ready to throw the lid any moment. It is like boiling your kettle and not allowing the vapor to get out any outlet, and sitting holding the lid tight. Then instead of making tea you may destroy the whole family! The tea kettle may explode; it may destroy. That's what is happening. For thousands of years man has been sitting on repressed energies. Now it is time: either a Third World War or a new birth of man,

either a Third World War or a new style of life has to be introduced.

And my work here consists in introducing a new life style.

You ask: WHY IS IT THAT ONLY HUMANS REPRESS, MANIPULATE, KILL, TRY TO CONQUER THE NATURAL FLOW IN NATURE, THE TAO? WHY ARE WE SO STUPID?

We have been made to function stupidly. We need a totally different gestalt, a different social structure, a different world view, a different philosophy of life in which intelligence. is respected, in which intelligence is supported, individuality is nourished. But we go on doing just the opposite.

The second question will show you what we go on doing...

The second question:

OSHO, I AM A PRIEST. I DON'T AGREE WITH YOUR OBSERVATION THAT RELIGION CREATES SEXUAL PERVERSIONS. PLEASE DON'T ASK FOR MY NAME, BUT I HOPE THAT YOU WILL ANSWER MY QUESTION.

Okay, Sir. I will call you Reverend Banana! I hope that you won't feel offended -- no offense is meant. It is only that I can't take anything seriously, particularly priests. And you will feel happy that you are nothing compared to one of my sannyasins. I had given him the name Swami Parinirvana; PARINIRVANA means transcendental freedom. But my sannyasins are so beautiful people, they have changed his name to Paribanana. Now it means "a transcendental banana"! So you are nothing compared to Paribanana. And to show respect I will call you Reverend Banana.

The first perversion is that you are so coward you cannot even write your name. What kind of truth-seeker you are? You cannot write to what religion you belong; you want to hide all these facts. You must be living a very cowardly life behind masks, behind a facade, a beautiful facade. But a man who is coward can never be religious; religion needs courage. A man who is coward can never be intelligent; intelligence needs courage, it needs guts, because intelligence will lead you into rebellion, into insecurity, into the unknown and finally into the unknowable.

You say: I AM A PRIEST. I DON'T AGREE WITH YOUR OBSERVATION THAT RELIGION CREATES SEXUAL PERVERSIONS.

Then from where sexual perversions come? There are aboriginal tribes where no sexual perversion exists. I have lived with an aboriginal tribe in Basta -- no sexual perversion. You will not hear any homosexuality there, no masturbation; people have not heard even about these things. But missionaries are corrupting them; missionaries call them immoral. Just the opposite is the case because these simple people who live in the thick jungles of Basta have in their villages -- small villages they have -- a special place for youngsters.

The moment a boy or girl shows any sexual interest he starts living in a special house, a communal house where all the kids of the commune live -- a kids' house; girls, boys, all live together. The moment any child shows any sexual interest he is transferred from the family to the communal house where girls and boys live together. The house is called GOTUL. There is only one discipline to be followed: no boy or girl have to sleep with each other more than three days together. Again after few months they can sleep for three days, so that all the boys of the commune and all the girls of the commune can come in contact with everybody.

Now this missionaries call prostitution. It is not prostitution, it is just a beautiful training and a discipline: it makes them aware of all possible relationships. All the boys come to know about all the girls, all the girls come to know about all the boys, so when the question of choosing for a husband or a wife arises it is very simple. They know with whom they fit totally well, with whom they feel the most harmonious. They have experimented with all the girls, all the boys. And because they can live only three days together at a time, no jealousy is created -- no jealousy is possible. You cannot say, "This is my girl, and what you are doing with her?" After three days she is no more your girl. Nobody is nobody's. It is a

temporary friendship -- for three days you experimented with each other. Once they are sexually mature they get married. There is no divorce, no extramarital relationship either, and there is great harmony in their married life -- it is bound to be so.

But the Christian missionaries have reached there to transform them. The Christian missionaries think that they are very corrupted people: their children are being taught prostitution. These children are falling in the hands of priests because they are poor. You can supply them bread and butter and clothes and medicine, so now hospitals and schools -- and the Bibles, and slowly slowly...

I had visited Basta twenty years before, but now I hear that things have almost completely changed. In many villages GOTUL has disappeared, because of Christian missionaries, because they have condemned it so much. But perversions have entered: now the children will be masturbating, because a boy becomes sexually mature at the age thirteen or fourteen, and you allow him to get married at the age of twenty-four or twenty-five. These eleven years, what he has to do with his sexual energies? Either he learns masturbation, which is a perversion, or he becomes homosexual, which is a perversion; the girls become lesbians.

And you say to me that you don't agree with my observation. It is not an observation, it is simply a statement of the fact. It is religion, the so-called religion that has existed up to now on the earth, that has created all sexual perversion. Your monasteries, your nunneries are all sexually perverted; they are full of sexually perverted people.

The wife of a Brazilian diplomat to be transferred to Japan was talking to an old monk in Japan.
"Sir," she asked, "do you have elections in Japan?"

The monk hesitated a little and then said, "Yes, madam, every morning."

A new monk joins into the monastery. An old monk asks him, "Do you enjoy a drink or two, old man?"
"Well, actually, I never touch the stuff, sir."
"Pity! But how about a good cigar, old chap?"
"Never smoked, actually."
"Pity! But you are a lady's man, eh what?"
"Could not say so, sir."
"Pity! Between you and me, are you -- um -- one of those?"
"No, sir!"
"Pity!"

Seven years of rigorous training and discipline had passed, and the ten young monks were about to take their final examination before being accepted into the Holy Order.

To test their control over earthly temptations, they were all lined up in a row, stripped completely naked, and a small bell was tied to each of the ten pricks.

Then out came a beautiful sensuous naked brunette who proceeded to walk along the line of the ten monks. Nothing happened until she got to the last monk, and then... ting-a-ling, ting-a-ling went his bell.

The poor embarrassed monk pleaded to his superior for another chance to prove his ability to control himself, and after some discussion it was agreed he would be given another opportunity to show he had risen above earthly temptations.

When the ten monks had again formed into a line, a lovely, naked, curvaceous blonde stepped out and sauntered along the line of men. Nothing happened until she got to the end of the line when again... ting-a-ling, ting-a-ling went the bell of the last monk, this time more excitedly than before.

It was only through the compassion of the Father Superior that number ten was allowed one final chance, but if he failed again he would be sent away with no further discussion.

When the ten monks lined up for the third time, a most beautiful naked redhead appeared and temptingly walked along the line. When she got to number ten it was more than he could bear, and his bell rang so violently that it broke its cord and fell to the ground.

Totally dejected, number ten had to accept his fate of being sent out of the Order.

As he stepped forward and bent over to pick up his bell, there was suddenly heard the sound of nine ringing bells -- ting-a-ling, ting-a-ling, ting-a-ling...

Tao: The Golden Gate, Vol 2

Chapter #2
Chapter title: It is always today

22 June 1980 am in Buddha Hall

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The first question:

OSHO,
WHY IS IT SO DIFFICULT TO FORGIVE, TO STOP CLINGING TO HURTS LONG SINCE PAST?

Anand Katyayani,

The ego exists on misery -- the more misery the more nourishment for it. In blissful moments the ego totally disappears, and vice versa: if the ego disappears, bliss starts showering on you. If you want the ego, you cannot forgive, you cannot forget -- particularly the hurts, the wounds, the insults, the humiliations, the nightmares. Not only that you cannot forget, you will go on exaggerating them, you will emphasize them. You will tend to forget all that has been beautiful in your life, you will not remember joyous moments; they serve no purpose as far as the ego is concerned. Joy is like poison to the ego, and misery is like vitamins.

You will have to understand the whole mechanism of the ego. If you try to forgive, that is not real forgiveness. With effort, you will only repress. You can forgive only when you understand the stupidity of the whole game that goes on within your mind. The total absurdity of it all has to be seen through and through, otherwise you will repress from one side and it will start coming from another side. You will repress in one form; it will assert in another form -- sometimes so subtle that it is almost impossible to recognize it, that it is the same old structure, so renovated, refurnished, redecorated, that it looks almost new.

The ego lives on the negative, because the ego is basically a negative phenomenon; it exists on saying no. No is the soul of the ego. And how can you say no to bliss? You can say no to misery, you can say no to the agony of life. How can you say no to the flowers and the stars and the sunsets and all that is beautiful, divine? And the whole existence is full of it -- it is full of roses -- but you go on picking the thorns; you have a great investment in those thorns. On the one hand you go on saying, "No, I don't want this misery," and on the other hand you go on clinging to it. And for centuries you have been told to forgive.

But the ego can live through forgiving, it can start having a new nourishment through the idea that, "I have forgiven. I have even forgiven my enemies. I am no ordinary person." And, remember perfectly well, one of the fundamentals of life is that the ordinary person is one who thinks that he is not; the average person is one who thinks that he is not. The moment you accept your ordinariness, you become extraordinary. The moment you accept your ignorance, the first ray of light has entered in your being, the first flower has bloomed. The spring is not far away.

Jesus says: Forgive your enemies, love your enemies. And he is right, because if you can forgive your enemies you will be free of them, otherwise they will go on haunting you. Enmity is a kind of relationship;

it goes deeper than your so-called love.

Savita has asked a question that, "Osho, why a harmonious love affair seems to be dull and dying?"

For the simple reason because it is harmonious; it loses all attraction for the ego; it seems as if it is not. If it is absolutely harmonious you will completely forget about it. Some conflict is needed, some struggle is needed, some violence is needed, some hatred is needed. Love -- your so-called love -- does not go very deep; it is only skin-deep, or maybe not even so deep. But your hate goes very deep; it goes as deep as your ego.

Jesus is right when he says, "Forgive," but he has been misunderstood for centuries. Buddha says the same thing -- all the awakened ones are bound to say the same thing. Their languages can differ, naturally -- different ages, different times, different people -- they have to speak different languages, but the essential core cannot be different. If you cannot forgive, that means you will live with your enemies, with your hurts, with your pains.

So on the one hand you want to forget and forgive, because the only way to forget is to forgive -- if you do not forgive you cannot forget -- but on the other hand there is a deeper involvement. Unless you see that involvement, Jesus and Buddha is not going to help. Their beautiful statements will be remembered by you, but they will not become part of your lifestyle, they will not circulate in your blood, in your bones, in your marrow. They will not be part of your spiritual climate; they will remain alien, something imposed from the outside; beautiful, at least it appeals intellectually, but existentially you will go on living the same old way.

The first thing to remember is: ego is the most negative phenomenon in existence. It is like darkness. Darkness has no positive existence; it is simply absence of light. Light has a positive existence; that's why you cannot do anything directly with darkness. If your room is full of darkness, you cannot put the darkness out of the room, you cannot throw it out, you cannot destroy it by any means directly. If you try to fight with it, you will be defeated. Darkness cannot be defeated by fighting. You may be a great wrestler but you will be surprised to know that you cannot defeat darkness. It is impossible, for the simple reason that darkness does not exist. If you want to do anything with darkness you will have to go via light. If you don't want darkness, bring light in. If you want darkness, then put the light off. But do something with light; nothing can be done with darkness directly. The negative does not exist -- so is the ego.

That's why I don't say to you: Forgive. I don't say to you: Don't hate; love. I don't say to you that drop all your sins and become virtuous. Man has tried all that and it has failed completely. My work is totally different. I say: Bring light into your being. Don't be bothered by all these fragments of darkness.

And at the very center of darkness is ego. Ego is the center of darkness. You bring light -- the method is meditation -- you become more aware, you become more alert. Otherwise you will go on repressing, and whatsoever is repressed has to be repressed again and again and again. And it is an exercise in futility, utter futility. It will start coming up from somewhere else. It will find some other, weaker point in you.

I come across every day so many questions which show how negativity asserts, in how many subtle ways. Just the other day I was joking that Mukta has asked me: Can she bring a 1939 model Rolls Royce for me? I said, "I am no more interested in anything old and rotten. You can call it a vintage car, you can call it antique, and you can call it beautiful names, but the truth is: for forty years so many rotten people have used it... I don't want to use it any more."

Yatra immediately wrote a question to me: "Osho, don't you have any taste? Old things also have their beauty." Yatra may not be knowing, may not be aware that this is a form of negativity. I was simply joking, otherwise why I should be speaking on Ko Hsuan? Twenty-five centuries old...

But immediately... A chance cannot be missed. If you can say something against me, you will not miss the chance.

Just today I have received another question from Atta, that "You use so many times the word 'I', 'me', 'my', 'my sannyasins'. You seem to be the greatest ego around."

I can stop using "I", "me", "my", "my sannyasins" -- that won't help. These are just words, and perfectly utilitarian. I also use the word "darkness", although it does not exist. It has never existed, it cannot exist. Just by using the word "darkness", darkness does not start existing. But Atta must be waiting for some opportunity to say something aggressive to me, to be in some way violent to me. This is natural, because sannyas means surrender, and when you surrender then more often than not you are repressing your ego. It will find its way from somewhere to assert.

It is not just a coincidence that Buddha's own brother, Devadatta, tried many times to kill him. His own

cousin-brother... Why? Why he was so antagonistic to him? And he was also his disciple. But they were contemporaries, of the same age. They were brought up in the same palace, educated by the same teachers in the same academy, played together. And then Buddha became enlightened, and there was deep jealousy in Devadatta. First he tried on his own to become enlightened; he could not. So, unwillingly, reluctantly, he surrendered to Buddha. He must have said with deep resistance, "BUDDHAM SHARANAM GACHCHHAMI; I take shelter into the Buddha, into your feet." But deep down somewhere he must be thinking that, "We belong to the same royal family, the same blood, the same education. We have played together. So why I should surrender to this man?" And then, once he started going a little into meditation, just a little, few experiences of meditation, and he started gathering a following around himself He started to spread the rumor that he has also become enlightened.

Buddha called him, that "You WILL become enlightened; there is no problem about it. But right now you are just on the way. Don't miss this opportunity." This offended him very much. Immediately all repressed resistance asserted -- he revolted. He took away few people those who had become his friends and followers, away from Buddha. And their whole effort was: How to kill this man?

Judas was the cause of Jesus' death, and Judas was the most intellectual disciple of Jesus. Remember it. Never forget it, that he was the most sophisticated disciple of Jesus. All others were very unsophisticated, simple people, almost primitive people: villagers, fishermen, carpenters, potters, weavers; except Judas nobody was educated. Judas was really far more educated than Jesus himself, far more informed. And he was waiting that sooner or later, he will be the head. Once Jesus is removed from the scene, he will be the head of the whole commune. And there seemed to be no possibility of Jesus ever dying before him. Finally he decided that it is time that this man should be removed forcibly.

Judas was the culprit, the real murderer. He sold Jesus only in thirty silver coins. He was thinking that this is the only way to remove Jesus from the scene, then he can take over the leadership of the group, of the commune. There must have been deep down a hurt ego.

It has always happened that way. Mahavira's own disciple, Makkhali Ghosal, revolted against him and he started spreading the rumor that "Mahavira is not the true enlightened person, I am the true enlightened person." When Mahavira heard it he laughed. When Mahavira came to the place where Ghosal was staying, he went to see him and he said, "Makkhali Ghosal, have you gone mad? What are you doing?"

And the man must have been immensely cunning. He said, "I am not your disciple, remember; the man who used to be your disciple is dead. The body is of Makkhali Ghosal, but a great spirit has entered into the body. The spirit of Makkhali Ghosal has left. I am a totally different person, can't you see?"

Mahavira laughed and he said, "I can see perfectly well. You are the same stupid fellow, and you are still doing stupid things. Don't waste time! Put your energies in becoming enlightened yourself Why be worried about me -- whether I am truly enlightened or not. If you are not my disciple, Makkhali Ghosal, if you are a totally different spirit who has entered, I accept. If you say, I accept it. But then why you are concerned with me? Twenty-four hours you are speaking against me. That simply shows that you are still carrying some grudge against me."

It is very essential to understand because you are all disciples here, and you all will be carrying some grudge or other against me, for the simple reason because I am trying to destroy your ego. That I have to do; that's the function of the Master, to destroy your ego. And you can become very revengeful, and you can carry deep wounds through it.

Katyayani, you ask me: WHY IS IT SO DIFFICULT TO FORGIVE, TO STOP CLINGING TO HURTS LONG SINCE PAST?

For the simple reason that they are all that you have got. And you go on playing with your old wounds so that they keep fresh in your memory. You never allow them to heal.

A man was sitting in a compartment in a train. Across from him was sitting a Catholic priest who had a picnic basket beside him. The man had nothing else to do so he just watched the priest.

After a while the priest opened the picnic basket and took out a small cloth which he placed carefully on his knees. Then he took out a glass bowl and placed it on the cloth. Then he took out a knife and an apple, peeled the apple, cut it up, put the pieces of apple in the bowl. Then he picked up the bowl, leaned over and tipped the apple out of the window.

Then he took out a banana, peeled it, cut it up, put it in the bowl, and tipped it out of the window. The

same with a pear and a little tin of cherries and a pineapple, and a pot of cream -- he tipped them all out of the window after carefully preparing them. Then he cleaned the bowl dusted off the cloth, and put them back in the picnic basket.

The man who had been watching the priest in amazement, finally asked, "Excuse me, Father, but what are you doing there?"

To which the priest replied coolly making fruit salad."

"But you are tipping it all out of the window," said the man.

"Yes," said the priest. "I hate fruit salad."

People go on carrying things that they hate. They live in their hatred. They go on fingering their wounds so they don't heal; they don't ALLOW them to heal -- their whole life depends on their past.

Unless you start living in the present, you will not be able, Katyayani, to forget and forgive the past. I don't say to you: Forget and forgive all that has happened in the past; that is not my approach. I say: Live in the present that is the positive way to approach existence. Live in the present. That is another way of saying: Be more meditative, more aware, more alert, because when you are alert, aware, you are in the present.

Awareness cannot be in the past and cannot be in the future. Awareness knows only the present. Awareness knows no past, no future; it has only one tense, the present. Be aware, and as you will start enjoying the present more and more, as you will feel the bliss of being in the present, you will stop doing this stupid thing that everybody goes on doing. You will stop going into the past. You will not have to forget and forgive, it will simply disappear on its own accord. You will be surprised -- where it has gone? And once the past is no more there, future also disappears because future is only a projection of the past. To be free from past and future is to taste freedom for the first time, is to taste God. And in that experience one becomes whole, healthy; all wounds are healed. Suddenly there are no more any wounds; you start feeling a deep well-being arising in you. That well-being is the beginning of transformation.

The second question:

OSHO, WHAT IS YOUR FUNDAMENTAL TEACHING TO YOUR SANNYASINS?

Gourishankar Mehta,

It seems you must be a total stranger to this place, otherwise such a question is not possible, because I have got no teaching. I am not a teacher at all; I don't teach you anything.

Teaching means imparting information. Teaching is basically indoctrination, giving you certain beliefs, conditioning your mind for a certain ideology. I am against all ideologies, I am against all doctrines, because they all help and strengthen your mind. My work here consists to help you to go beyond the mind. You are not supposed to learn something here but to unlearn; you have to go through an unconditioning process.

And I don't recondition you. That is what is being done by Christians, Hindus, Mohammedans and everybody else. If a Hindu wants to become a Christian he will have to go through two processes: one will be he will have to be unconditioned as a Hindu and then reconditioned as a Christian. But only conditioning changes, nothing else. Your garments change, your consciousness remains the same.

Consciousness is experienced only when you are unconditioned and not reconditioned again, when you are left alone to yourself, utterly innocent. I call it purity.

That's the essence of Ko Hsuan's Tao. These sutras of Ko Hsuan are called THE CLASSIC OF PURITY. Tao has no doctrines, no teachings. It believes in absolute emptiness of the mind, in nothingness. When you are utterly empty you come in contact with the beyond. The beyond is not far away, but you are so full of rubbish, so full of junk, that there is no space for the beyond to enter in you. It is like a room is full of furniture. Empty the room of all furniture: on the one hand the room is emptied, all furniture is removed from the room; on the other hand the room is becoming full of emptiness, the sky is entering, the space is entering -- the room is becoming more spacious. That's what happens when your being is unconditioned and left alone.

I don't want to teach you anything at all. I don't want you to believe in God because what is the need to

believe in God? When God can be experienced, why believe? Belief is a poor substitute. When you can have the real thing why go for plastic flowers? When you can grow the red roses, why hanker for something unreal and synthetic?

All beliefs are unreal. I would like you to be knowers, not believers. I would like you to be seers, not Hindus, not Christians, not Buddhists. Yes, I would like you to be a Buddha, an awakened being. I would like you to be a Christ, but not a Christian. And the difference is tremendous. Friedrich Nietzsche used to say that the first and the last Christian died two thousand years before on the cross. Let me repeat: the first and the last Christian. Friedrich Nietzsche himself was a madman, but sometimes mad people have great insights which the so-called sane go on missing. Nietzsche has many insights. This is one of... very significant statement that he has made.

Be a Christ. Why not be crowneed by the experience of God himself? I don't teach you about God because all teachings are about. The word "about" means around. All teachings are about and about around and around; they go in circles. They make you knowledgeable but they don't make you knowers.

Gourishankar Mehta, I don't have any teaching to teach. I have certainly a truth but it cannot be taught. Truth can only be caught, it can never be taught. That is the whole meaning of satsanga, of being in the company of a Master. That is the whole purpose of sannyas: being in tune with me.

Truth is a transmission beyond words. Words move from one mind to the other mind. What I am saying to you is from one mind to another mind. What is not said is far more important. Listen to my silences the pauses in between. Listen to the gaps. When you are in tune with me, in deep harmony with me, when there is no fight going on between you and me -- no resistance, no conflict no argument... And there is no need of any argument because I am not trying to convince you of anything, I am not trying to persuade you to become followers, to become imitators. My effort is totally different: it is that of communion, not of communication.

When two hearts are beating together in rhythm, in a kind of synchronicity, when they are dancing together hand in hand, in a deep loving embrace, then something is transmitted, something jumps from one heart to the other heart. It is like bringing an unlit candle close to alit candle. when you bring the unlit candle very close to the lit candle; the flame jumps from the lighted candle to the unlit candle. The lighted candle loses nothing, but the unlit candle gains infinity.

I have no teaching. I don't give any discipline to my sannyasins. I want them to be individuals, I don't want to make them carbon copies. I would like them to be themselves, authentically themselves. My whole longing is to create individuality in you, not a collective mind. Christianity is creating a collective mind. mohammedans are creating another collectivity, Hindus still another, and so on and so forth.

My trust is not in the collective mind, my trust is in the individual. I am an individualist; I believe in the supreme value of the individual. there is nothing higher than the individual.

There is a beautiful saying of a Baul mystic, Chandidas: SAHAR UPAR MANUSATYA. TAHAR UPAR NAHIN. Chandidas says: The highest truth is the individual man, there is nothing higher than that, there is nothing more valuable than that.

The individual is not a means to anything -- to communism, to socialism, to Hinduism, to Jainism, to Buddhism, to fascism. And up to now, hitherto, for thousands of years man has been treated always as a means to some end -- any stupid end is enough excuse to sacrifice millions of individuals.

I don't want to sacrifice any individual, because there is nothing higher than the individual My respect for the individual is absolute, unconditional. The individual is an end unto himself. I want to help you to support you. so that you can be yourself.

You ask me: WHAT IS YOUR FUNDAMENTAL TEACHING...

There is something fundamental, but it is not teaching. It is my love, not my ideology. It is my drunkenness that would like to impart to you, a spark that I would like to ignite your soul with it, a fire.

A dervish, a Catholic priest, and a Rajneesh sannyasin met in a railway station and got round to talking about religion.

"Well," said the dervish, "we Sufis are the vital force in Islam. We are the sap that keeps the tree green. We are constantly infusing the old traditions with fresh insights and energy. But, of course, Islam is a very conservative religion, and so we have to put the new wine in old bottles to make it acceptable."

The priest, who was an American Jesuit, said, "I can sure understand that. We Jesuits are the dynamic

force in the Catholic Church. We are the ones who give it intellectual stature and keep the faith up-to-date with a rapidly changing world. Naturally our Lord's teachings remain eternally true and valid, but we have to give the Church new forms to deal with modern needs. You might say that we put old wine in old bottles to make it palatable."

The sannyasin remained silent until the dervish nudged him and asked, "And what do you do, my friend and this guru of yours?"

The sannyasin replied casually, "Oh, we drink the wine and break the bottles."

The third question:

OSHO,
I AM MICHAEL POTATO-SINGH WHO WROTE TO YOU FROM AMRITSAR. I HAVE ARRIVED NOW.
HERE ARE A FEW OF MY QUESTIONS.

This place is really becoming more and more beautiful!

You are welcome, Michael Potato-Singh. Reverend Banana is here. You have come, and I hope your friend Michael Tomato, who wrote to me from Bangalore, will be also coming soon.

It seems that Michael Potato and Michael Tomato are not two persons. Their handwriting is exactly alike. If it is a joke, it is beautiful. I love jokes. But it may not be a joke, it may be a serious affair. You may be a split personality, you may be a schizophrenic -- one day Michael Potato, another day Michael Tomato. And who knows what else you are going to reveal to us in future!

But anyway, my sannyasins are all vegetarians. We need all the potatoes and tomatoes and the bananas. So please remain here, and call all your friends also. We are not cannibals -- pure vegetarians. So we will eat only that part of you -- the cabbage part, the cauliflower part, the banana part. I don't think that there is anybody here like Idi Amin who would like to eat you totally.

I have heard:

Idi Amin was on an airplane flight, and the air hostess brought the menu. He looked at the menu, threw it away, and said, "Please bring me the passenger list."

It is good that you were not there. In fact, I myself like potato chips once in a while. Good that you have arrived. You are welcome.

Michael Potato's first question is: DO YOU KNOW WHY THE JEWS ARE ANGRY WITH MOSES?

I have been a Jew in my past life, so I know. They are angry because if Moses had taken a left instead of right, they would have had the oil.

And Michael Potato asks -- second question:
CAN YOU TELL ME WHAT STORKS DO ON THEIR DAYS OFF?

Yes, Michael Potato. I am tremendously interested in such metaphysical questions... They circle around the convents and make the nuns nervous.

And Michael Potato's third question is:
WHAT QUESTION CAN NEVER BE ANSWERED BY YES OR NO?

Only one question, Michael Potato: Are you asleep?

And the fourth question:

OSHO, Michael Potato asks, DO LIFE'S UPS AND DOWNS BOTHER YOU?

No, just the jerks like you!

The fourth question:

OSHO,
I HAVE COME HERE IN SEARCH OF NIRVANA BUT NOW ALL THAT I WANT IS TO BE A PART OF YOUR BUDDHAFIELD, I DON'T CARE A BIT ABOUT NIRVANA ANYMORE. PLEASE ACCEPT ME, ALTHOUGH I'M NOT WORTHY OF IT.

Aruna Bharti,

IT IS ONE OF THE MOST significant things to understand that the very desire for NIRVANA is the only hindrance. You can desire money, you can desire power, you can desire prestige, but you cannot desire nirvana; that is a contradiction in terms. NIRVANA simply means the understanding that all desires are futile -- the desire for NIRVANA included.

Desire as such is absurd. To be in a desireless state is what NIRVANA is all about. Everybody who comes here comes with a certain desire. The people who come always come with a background. If they have been brought up to believe in God, they come in search of God. If they have been brought up with the belief in self-realization, if they have been taught that the most important thing in life is to know thyself, they come here to know their innermost being, their supreme self If they have been brought up and conditioned that the ultimate search is for MOKSHA, NIRVANA, enlightenment, then they come with that desire.

Everybody who comes is bound to come with a certain desire. That is natural, otherwise you would not be here. But once you are here, as you start getting deeper and deeper into understanding me and what is happening here, you start seeing that desiring is the root cause of all misery. There is no other misery than desiring. It is desiring that is covering your eyes like a veil. It does not allow you to see that which is because you are always concerned about that which should be. Desire leads you into the future, and the future is not yet. And whatsoever you desire comes from the past.

Aruna Bharti, you must have been brought up with a Buddhist conditioning, otherwise why NIRVANA? Why not God? Why not moksha? Why not truth? You have come here to seek and search for NIRVANA for the simple reason that you have been told from the very beginning that unless one finds NIRVANA there is no fulfillment, there is no bliss, there is no joy, life remains a misery.

But that is a basic misunderstanding. Buddha's whole effort was to help people see that desiring... it is not the question WHAT you desire, the question is that you desire. Desiring in itself is the cause of misery because it takes you away from the present, from the now, from the here. The very word NIRVANA means cessation of desire, so how can you desire NIRVANA? That is impossible; that is getting into a contradiction.

Many Buddhist monks have come to me, and they have asked how to attain NIRVANA. And I have to tell them that don't be stupid. The very idea of attainment is egoistic, the very idea of attaining any goal whatsoever, of achieving any goal whatsoever is a mind game; it is a mind trip, it is an ego number. And NIRVANA simply means seeing all this and through seeing it, it drops. Not that you have to drop... Remember this: if you drop, you will always drop for some other desire. You can drop, but then immediately your mind will say, "Why you are dropping this?" It will ask for another desire to be replaced.

Many times it has happened: People come here to meditate, to attain peace of mind, and they don't know that the very idea of attaining anything is the cause of remaining into a turmoil. Peace of mind simply means you have dropped the whole nonsense of achieving, attaining, you have dropped the very idea of being ambitious about anything, worldly or other-worldly. And of course, desire is always impatient. They want it quick, like instant coffee, because why waste time? So they come to me and they ask, "How long it will take to attain peace of mind?

I say, "If you are asking how long, then you will make it very difficult; it will become almost impossible to attain. You forget about time. Time is mind. You forget about time." Present is not part of time -- time consists only of past and future; present is beyond time. "You forget about time," I say to them, "and don't be impatient."

They say, "Okay. If we are not impatient, if we forget time, how long it will take to attain?"

Do you see the contradiction? They are again in the same rut; from the back door... Now such a person

cannot meditate because constantly he will be thinking, "When it is going to happen? When? One hour has passed and it has not happened yet. Two clays have passed and it has not happened yet. Seven days have passed and it has not happened yet." He will be constantly looking at his clock. Again and again, "When? So much time has gone." He will remain tense, he will not relax. Desires don't allow you to relax; they keep you tense, they keep you anxious.
It is good, Aruna Bharti, that you say:

I HAVE COME HERE IN SEARCH OF nirvana. BUT NOW ALL THAT I WANT IS TO BE A PART OF YOUR BUDDHAFIELD...

It is good that the desire for NIRVANA has disappeared. But remember, this wanting to be part of a Buddhafield may be just another way of the same desire -- a new name, with a new label. Let this also go. You are here. While you are here be totally here. Why bother about the tomorrow? The tomorrow never comes, it is always today. Have you not experienced it? The tomorrow never comes. Your whole life is the experience that the tomorrow is nonexistential. It is always today. Be here now, and you are part of the Buddhafield. Now don't create a new desire, otherwise it will create the same misery.

You say: I DON'T CARE A BIT ABOUT nirvana ANYMORE...

No, you must be caring a little bit. otherwise why you say, "I don't care a bit about NIRVANA anymore"?

When one is finished with something, one is so totally finished that one forgets all about it; one does not move to the opposite extreme. The opposite extreme is also part of the same desire. First you are too much attached, then you start becoming too much detached -- another extreme. A man is running after money, then one day he gets tired, then he starts running away from money. He says, "I don't want even to see money, I don't want even to touch money." But this is the same man.

The greatest disciple of Mahatma Gandhi, Vinoba Bhave, does not look at money. If you take money in front of him he immediately closes his eyes. What does it mean? It simply means that still somewhere the attachment goes on lingering. Now, behind all this detachment it is the same attachment. Now attachment is standing on its head, it is doing SIRSHASAN, a headstand. But it is the same attachment.

My approach is neither of attachment nor of detachment, but of simple understanding.

You say: PLEASE ACCEPT ME, ALTHOUGH I'M NOT WORTHY OF IT.

Who has said to you that you are not worthy of it? God never creates any unworthy people -- he cannot: existence always creates the most beautiful people possible. The sinners are as much beautiful as the saints. They have their own beauty. I have been with saints, I have been with sinners, and my experience has been the sinners have more innocence than your so-called saints. Sinners are more simple people, more innocent people than your so-called saints.

Your saints are cunning, clever; in fact, their sainthood is nothing but cunningness and cleverness. They are very calculative; they are taking each step with deep calculation. They are very greedy -- of course, they are greedy tor the other world, but greed is greed; they are greedy for God, they are greedy for heavenly pleasures. But what pleasures they are imagining in heaven? The same pleasures; it is not going to be much different. All the religions say that there are beautiful women, very young, and they always remain young. Now the scriptures are five thousand years old, but the women there are still young.

There are religions which believe that there are streams of wine in heaven, trees of gold, and flowers of diamonds and emeralds. So what is wrong with this world? Here they teach: Renounce your family, your wife, your husband, your children. Here they say renounce, and there they allow you the same rewards millionfold. There are wish-fulfilling trees, KALPAVRIKSHAS: you just sit underneath the tree and any desire, any wish, and immediately it is fulfilled -- not even a single moment is lost. Then there seems to be no difference at all.
Sinners are far more simple people.

A guy comes to heaven s door and asks Saint Peter for permission to enter.

"Do you really want to come in?" asks Saint Peter.
"Yes," answers the man.
"Your name?"
"Aristotle."
"Aristotle Onassis?" inquires Saint Peter.
"That's it," is the reply.
"Ah," says Saint Peter, "you are the famous shipowner from Greece who had that marvelous yacht that crosses the Mediterranean, and who gave incredible parties with lots of champagne and caviar?"
"Yes, that is me," says onassis.
"You are the one who had that beautiful woman called Jacqueline, who once was the First Lady of America?" continues Saint Peter.
"Yes, that is me."
"Well, well. So you are the one who had that incredible island with a whole bunch of servants, pools, flowers and everything?"
"Yes, that is me."
"You are the one who had carte blanche in the best restaurants of the world, and was always seen with the most beautiful women?"
"Yes, that is me."
"Okay, okay," says Saint Peter. "You can come in, but you are going to find this place a shit, man!"

So why not be Aristotle onassis here? Why bother about the paradise and the beautiful women and the streams of wine and wish-fulfilling trees? All these things are possible here.

The sinners are satisfied with the momentary, and the saints want the permanent. Then who is greedy?

It is good, Aruna Bharti, but drop this idea that you are not worthy. I have never come across any man who is not worthy of being blissful. It is up to you. If you want to be blissful, nothing hinders you except your own unintelligence. And that unintelligence can be dropped very easily. Except your ego, nothing hinders you and that ego is nonexistential. And that ego does not allow you to be intelligent because it lives on stupidity, it lives on misery, it lives on anguish. Everyone is worthy, otherwise you would not have been.

Such a beautiful gift of life has been given to you. How you can be unworthy? And I accept you totally as you are: worthy, unworthy, good, bad, saint, sinner. I never ask anybody, "Who you are? What are your qualifications? What are your virtues?" I never ask. Whosoever you are, if God accepts you, if existence accepts you, who I am to reject you?

People say to me, "You go on giving sannyas to everybody?" I say to them, "If God goes on giving life to everybody, then what is wrong in giving sannyas to everybody?" Life is far more valuable. And if God someday asks me, then it is between me and him. There is going to be a great argument, that "You go on giving life to everybody, so what is wrong in giving them sannyas? Sannyas simply means to help them to live life totally. You have given life, I am giving them just the art how to live it totally, intensely, passionately."

The fifth question:

OSHO, I AM IN TREMENDOUS LOVE WITH YOUR HANDS, MOVING, GESTURING, DANCING WITH THE SONG THAT YOU SING EVERY DAY.

Anubhuti,

There is nothing special about it. I just told you in one of my lives, past lives, I have been a Jew, and Jews cannot talk without moving their hands -- impossible.

One thousand miles off the Brazilian shore, a boat full of sannyasins sunk. Unfortunately there was no lifeboat and no one on board could swim. For some mysterious reason however, the Jews were able to stay above the water, and only they survived.

When the Jews approached the shore, the village people, mostly fisherman, could not believe their eyes. They saw the strange people in the water moving towards the shore, all of them making strange arm

gestures. Being superstitious the people of the village thought that the Jews must be black magicians thrown out by the sea. Once the Jews stepped into the shore the village priest cautiously approached them and asked, "How did you all arrive here without a lifeboat?"

And the Jews answered with sweeping arm gestures, "Talking, talking."

The sixth question:

OSHO,
I CANNOT DECIDE WHETHER TO BECOME A SANNYASIN OR NOT. ANY SUGGESTION FROM YOU WILL BE WELCOME.

Jaganath Prasad,

Do you really mean it will be welcome, or it is just politeness? If you cannot decide, how can you welcome something which I have not even uttered yet? I may say to you, "Take the jump and become a sannyasin." But I know you for ten years: indecisiveness is your very soul -- you have never been able to decide anything about yourself I have seen you deciding many things, and by the time you decide the opportunity is gone. You wanted to marry a woman and by the time you decided, she was already married.

You are a politician and politicians are of wavering minds, otherwise they will not be politicians. Politicians are a little bit insane; they are not centered, hence they cannot decide. And this is not for the first time you have asked me about sannyas either. This must be at least the seventh time in these ten years -- again and again you have asked, that you cannot decide.

Remember one thing: death is coming closer every day and death will not ask you whether you want to die or not -- it won't leave the decision to you -- it will simply take you away. Before that happens let something essential grow in your life.

And what can you lose by becoming a sannyasin? You don't have anything to lose. You cannot lose anything because, in the first place, to lose you have to have it. I know you are absolutely poor. By "poor" I don't mean that you don't have money; by "poor" I mean you don't have any inner richness.

Deep down, every politician suffers from inferiority complex, he suffers from inner poverty. He suffers from such inner emptiness, meaninglessness, that he wants to fill it up with some power, some prestige, some fame. And you ha- e tried your whole life. And it is not that you have not succeeded -- you have succeeded in your own way -- but this is to be absolutely taken note of whether you fail in politics or succeed, you always fail. Those who t;ail, of course, they fail. And those who succeed, they also fail.

You have heard the proverb: "Nothing succeeds like success." I don't believe in it. I have changed it. I say, "Nothing fails like success," because once you have been successful in something then suddenly you become aware that success is there but your inner emptiness remains the same. In fact, now you feel it more -- you feel it more because even the desire for success that was filling it somehow, keeping you occupied, is no more there. You have succeeded: you have the money, you have the power, you have name, you have fame, and the inner emptiness is still there, intact. Nothing has changed there.

If you ask me, Jaganath Prasad, then it is time to take the jump. It is enough -- ten years you have been thinking. How long one is going to think about it? Either take the jump and become a sannyasin or forget all about it. Never ask the question again.

A man in a ragged and frayed blue check suit approached a farmer for a job.
"I will do anything," he said, "just so long as you feed me."

Now the farmer did not really need any help, but he remembered the huge pile of cow manure in the barn that needed to be spread on the fields. He snickered to himself at the revolting task, and said, "Follow me. You see this huge pile of shit? Well, I want it spread deep and thick and even on the east forty."

The man in the checkered suit smiled amiably and set to work. It was a huge pile of shit. The farmer thought it would take him at least a week to complete the job, so he was very surprised at the end of the first day to find the manure pile completely gone and the east forty perfectly covered in a deep, thick, even layer of shit.
"Well, you are a wonderful worker," he exulted. "Come on in for some roast beef, canned peas, mashed potatoes and gravy." They had a pleasant evening and went to bed early.

The next day the farmer took the man out to a little shack where he stored the potatoes. "You have got an easy job today," he said. "All you do is to go through this pile of potatoes one by one and put the big ones over here and the little ones in a pile over there. Have a good time, and I will see you just before dinner time." And off the farmer went.

Returning around five-thirty the farmer found the ragged man slumped on the original pile of potatoes, sobbing uncontrollably.

"What is the matter?" inquired the farmer. "Yesterday you moved a mountain of bullshit single-handedly, and today you did not even begin your work!"

"Well, you see, I used to be a politician before the great crash," said the man, "and you know how politicians are -- we love to spread the shit around, but when it comes to making decisions..."

The last question:

OSHO,
I HAVE NO IDEA WHAT YOU ARE TALKING ABOUT. DO YOU?

Prem Soma,

Neither to I. I am a madman.

But you are not mad. You should be able to figure it out. What is wrong with you? Are you a Jew, or a Polack, or an Italian?

A man asked his Jewish boss for a raise in salary. The boss said, "What do you mean give you a raise? You don't work here at all. Listen. There are three hundred sixty-five days in the year, three hundred sixty-six this year because it is a leap year. The working day is eight hours. That is one-third of a day. So over the year that is one hundred twenty-two days. The office is shut on Sundays, so that is fifty-two off, making seventy days. Then you have two weeks holiday. Take off fourteen days, which leaves fifty-six. There are four bank holidays, which leaves fifty-two. Then the office is closed on Saturdays, is not it? Well there are fifty-two Saturdays in the year, so you don't do anything here at all. Yet you are asking me for a raise?"

Jews have their own ways of calculating things. If you are a Jew, very calculative, cunning, clever, then it will be difficult for you to understand what I am saying, because what I am saying is not comprehensible to cunning minds. Otherwise it is very simple. It is comprehensible only through innocence. If you are not innocent then it becomes difficult, then it becomes almost impossible to understand what I am saying. otherwise things are so simple that I am saying, that they have never been said in such a simple way.

Or maybe you are a Polack?

Three Europeans, an Englishman, a Frenchman and a Polack, got caught during a South American revolution, and after a quick trial, were all condemned to die in front of the firing squad. The three men agreed that in order to escape death each one would make the firing squad panic by shouting some natural disaster.

The Englishman was first, and when the guards were aiming at him, he shouted, "Earthquake!" The guards panicked and he escaped during the confusion.

Similarly the Frenchman, once against the wall, yelled "Tidal wave!" The guards ducked and he also got away.

Finally, it was the turn of the Polack. The officer in charge ordered, "Ready! Aim!" and the Polack shouted, "Fire!"

Or, Prem Soma, if the worst comes to the worst you may be an Italian.

Arturo is in despair. "What a tragedy!" he cries. "I come back-a last-a night and found-a my wife in-a bed-a with a Chinese."

"What-a did-a you say?" asked his friend.

"What-a could-a I say?" says Arturo. "I don't-a know-a any Chinese!"

Tao: The Golden Gate, Vol 2

Chapter #3
Chapter title: Transcending the Transcendental

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THE VENERABLE MASTER SAID:

WHEN HE HAS CLEARLY THOUGHT ABOUT THESE THREE HE PERCEIVES ONLY A VOID, BUT WHEN HE CONTEMPLATES THE VOID, HE REALIZES THAT THE VOID IS ALSO VOID AND HAS BECOME A NOTHINGNESS. THE VOID HAVING VANISHED INTO NOTHINGNESS, HE REALIZES THAT THE NOTHINGNESS OF NOTHING IS ALSO NOTHING, AND WHEN THE NETHERMOST NOTHINGNESS IS REACHED, THERE IS MOST TRULY TO BE FOUND A DEEP AND UNCHANGING STILLNESS.
IN THIS PROFOUND STILLNESS HOW CAN DESIRES BE BEGOTTEN? WHEN DESIRES ARE NO LONGER BEGOTTEN, THEN THERE IS ESSENTIAL AND UNCHANGING STILLNESS.
TRUTH IS ESSENTIALLY UNCHANGING.
ALL THINGS IN HEAVEN AND EARTH ARE IN ESSENCE UNCHANGING.

The East has respected the Master tremendously. The West is absolutely unaware of the phenomenon of the Masters. It knows the teachers, it is perfectly aware about the teachers, but not about the Masters. Even people write about jesus as a great teacher -- western scholars write about Buddha as a great teacher -- not knowing the difference. The difference is immense; the difference is so immense that it is unbridgeable. The Master is a totally different world.

The teacher is part of the ordinary, day-to-day existence. He knows more than you know: the difference is of quantity, not of quality. You can know more by just a little more effort. The teacher is just a little ahead of you as far as learning, knowledge, information, is concerned, but his being is the same as yours.

The Master may not know more than you, he may not know even that much as you know, but he IS more -- he has more being. The difference is of quality: he exists on a different plane. He has entered a totally different dimension of which you are completely oblivious. He knows only one thing, that is his own inner being. And that knowing cannot be called knowledge for the simple reason because knowledge needs three things: the knower, the known and between the two exists the knowledge. The relationship between knower and the known: that is knowledge. But when you know yourself; the knower is the known, the knower is the knowledge; there is no distinction at all. There is no subject and no object. There is unity, not division.

The Master is one who has become united in the fundamental sense of ultimate consciousness. He is simply conscious. This consciousness gives him a totally different world view; with this consciousness everything else changes. He sees things in a new light, his eyes are unclouded. He has clarity, he is transparent, he is a pure mirror, crystal clear -- not even a thought moves in his consciousness. Hence there is no more any veil, no more any obstruction.

The teacher is so full of thoughts that he is just the opposite end of the Master. Never call Buddha a

teacher or Jesus a teacher or Lao Tzu a teacher -- they are Masters. Moreover, they don't teach at all -- why call them teachers? They don't impart any new knowledge to the world. Albert Einstein can be called a great teacher, Newton can be called a great teacher. Darwin can be called a great teacher, Marx, Freud -- these people can be called great teachers: they have taught many things. What Lao Tzu has taught? What Buddha has taught? What Zarathustra has taught? Nothing at all! But they have imparted a new vision, a new style of life. They have touched people's heart, and they have transformed those hearts. They don't give you information, they give you transformation. What they say is not important, what they are is important. What they say is only a device; their silence is important.

If you want to understand Buddha, Lao Tzu, Ko Hsuan, Kabir, Nanak, you will have to learn how to read between the lines. You will have to learn how to understand silence and the music of silence. You will have to be silent. It is a totally different kind of learning -- in fact, it is un learning. Whatsoever you know you will have to drop. You will have to drop all your beliefs, ideologies, philosophies. All that has been given to you by your teachers from the kg to the university level, you will have to get rid of it, you will have to transcend it. You will have to transcend all your teachers, only then you will be able to understand a Master. A Master is against all teachers.

The East has not respected teachers; its total respect goes to the Masters. The teachers are utilitarian; they are experts. If something goes wrong in your bathroom you call the plumber. He knows more than you as far as plumbing is concerned, but that is no reason to pay him great respect and call him "venerable". Something goes wrong with your body, you call the doctor. He is another kind of plumber: he fixes your body. If you want to learn mathematics you go to a teacher.

You go to a Master only when you are tired of all this utilitarian existence. When you have come to see that there is something more, when you have felt a deep urge, a great longing, to know that which is non-utilitarian, which has intrinsic value, which can neither be sold nor purchased, which has no price but immense value, when you have come to feel the existence of the mysterious, of the miraculous, then only you are capable of contacting a Master.

In fact, the ancient Egyptian scriptures say: When the disciple is ready the Master appears himself. And when the disciple is ready? When he is tired of the utilitarian world. In the world everything has a utility; but God has no utility, truth has no utility, love has no utility, bliss has no utility, beauty has no utility. What is the utility of a rose Flower? An atom bomb has utility, a sword has utility. What is the utility of a beautiful sunset? There is no utility in it. Only when you start feeling the longing for the non-utilitarian you are capable of being with a Master; otherwise you will go on moving from one teacher to another teacher.

To be with a Master needs tremendous preparation. And the greatest thing required is the longing for the unknown, the longing for that which is not of this world. The longing seems to be almost mad to those who are concerned with money, power, prestige. They will think you have gone crazy if you become interested in meditation, if you become interested in silence. if you become interested in a Master. But the East has paid tremendous respect to the Masters.

Ko Hsuan starts each sutra with these beautiful words:

THE VENERABLE MASTER SAID...

He does not mention the name of the Master. In fact, names are of no use as far as a Master is concerned because a single Master represents all the Masters of the past, of the present, and of the future, too, because the taste of a Master is the same. Whether you come close to a Buddha or to a Mahavira or to a Moses or to Mohammed, it makes no difference. You will have the same taste, the same ecstasy, the same perfume. The same joy will pervade you; the same dance will start happening in your heart.

Buddha has said again and again that you can taste the sea from anywhere: you will always find it salty. So are the Masters -- names are irrelevant.

Ko Hsuan does not mention the name of the Master -- names are utilitarian. A Master represents the ultimate, the nameless. He is the spokesman of the nameless experience -- let him also be nameless. That is his message.

THE VENERABLE MASTER SAID...

Remember few things before we enter into the sutra. Why the East respects the Master and not the teacher? Why the Master and not the scholar? Why the Master and not the pundit? Because the East has known that the pundit is only a parrot: he repeats what others have known; he has not experienced it himself. And because he has not experienced it himself it has no validity. He may be able to argue well, he may be able to convince you, he may be able to masquerade many proofs for what he is saying, but still what he is saying is borrowed; it has no roots in his own being. He is only talking to you from his memory, not from his consciousness.

And truth is not in the scriptures. Truth is your very center of being, it is your essential core. You can become very clever with words -- it is not difficult either -- but those words are impotent, those words are empty, those words really don't have any meaning. Meaning comes through experience.

When Jesus says something it has meaning. You can repeat the same words; it cannot have the same meaning because your experience is not of that level, of that plane. You will put your own meaning into it, you will pour your own experience into it. You will use Jesus' words as containers, but the content will be yours. The bottle will be Jesus', but the wine will be yours.

And what have you got? You know nothing of importance. All that you know is simply rubbish -- maybe useful in the world, maybe even necessarily needed in the world for a livelihood, but you don't know what life is. You know how to earn money and you know only how to waste life.

There was an old professor of Darjeeling
Who traveled from London to Ealing.
It said on the door,
"Please don't spit on the floor,"
So he carefully spat on the ceiling.

"That philosopher really suffers for his beliefs," said Mulla Nasruddin one day to me.
"Why, what does he believe?" I asked him.
"That he can wear a size 8 shoe on a size 11 foot!"

All your beliefs are like that. You are wearing clothes which were perfectly good for a Buddha but are not good for you. You are wearing shoes which were perfectly good for Lao Tzu but are not good for you. You are living in houses made by others for a totally different purpose, which is not your purpose. Your whole life is a long, long misery for the simple reason that if you have a size 11 foot and you are wearing size 8 shoes, whatsoever you believe, your belief is not going to help; it will create misery for you.

Look at people's lives -- no joy, no song, no celebration. And these are Christians: they believe in Christ. And these are Hindus: they believe in Krishna. And these are Buddhists: they believe in Buddha. Something very fundamental has gone wrong. They may say they believe in Buddha, but only the words can be of Buddha. Who is going to put the meaning in those words? You will put your own meaning -- and unless your experience changes, your meaning is going to remain very ordinary.

A man and his son are driving in a taxi with a great scholar in Paris near Place de la Madeleine. They pass through a street full of prostitutes standing on the sidewalk. The taxi is almost stopped by the traffic.
"Daddy, Daddy, what are all these women doing standing there?"
"Well... hmm... these women must he waiting for their husbands. You see, it is six o'clock and offices are closing."
"Don't listen to your father! These are whores!" says the scholar who is a great believer of straight-forwardness with children.
"Daddy, what are whores?"
"Well,... hmm... you see... it means they have more than one husband."
"You mean like movie actresses?"
"Yes, but more -- lots, hundreds, thousands of husbands!"
"Gee! But all these thousands husbands... then they must have lots of children too!"
"It is quite rare, but it happens, of course."
"And these children, Daddy, what do they become?"
"They become... scholars!"

The East has never paid any respect to the scholars. They are intellectual laborers, they are not real intelligentsia -- the West has always misunderstood them for real intelligentsia. They are intellectuals, but they are not intelligent people. Sometimes you will find the so-called intellectuals more stupid than the farmers and the gardeners and the fishermen, for the simple reason because the farmers and the gardeners and the fishermen and the carpenters, they live close to nature, to life, to existence. They have a far truer experience, far closer, intimate contact with reality than your so-called professors, pundits and scholars. They live surrounded with words -- big words, bombastic words -- but they live in prisons of words. You can be very easily deceived by them because they talk in the same way as the Masters. They are pseudo, they are pretenders. Beware of it and beware of their stupidity.

An Englishman is walking up a mountain when he sees a famous professor of philosophy passing in a car, driving backwards up the hill.
"Hey, professor!" the surprised Englishman calls out. "What are you doing?"
"Well," the professor answers, "I have to deliver a package up the mountain and I was told it was impossible to turn around up there."

After this both continued their trip up the hill. Fifteen minutes later the Englishman sees the car coming down the hill backwards again.
"Hey, professor, stop!" he says, "What is the matter?"
"Oh!" the professor replies smiling. "I was wrong -- I could turn anyway!"

The Master is one who lives the truth. Not that he knows about it, not that he has heard about it, not that he philosophizes about it, but he lives it, he knows it -- he has become truth itself. His being is his teaching; everything else is just a device to bring awakening to the sleeping ones. If he uses words it is not to convey the truth, he uses words like alarm clocks to wake you. The teacher uses the words to convey truth. And truth can never be conveyed by words. The Master also uses the words, but never to convey the truth. He knows perfectly well truth cannot be conveyed; it is untransferable. It cannot be communicated by any means, but YOU can be awakened to it.

The real thing is not to tell you the truth; the real thing is to make you aware. The moment you are aware you know the truth because truth is already within you. It is not something that comes from the outside; it is something that is asleep within you and has to be awakened.

The Master uses words and because he uses words, scholars go on repeating the same words for centuries, thinking that they are important words, very important words. They must be containing truth because Buddha used them, Ko Hsuan used them, Bodhidharma used them, Rinzai used them, Bahauddin used them. Such great Masters have used them -- those words must contain something of immense value. They contain nothing. They were used for a totally different purpose. The purpose was to awaken the sleeping ones.

Brigitte Bardot was given a parrot as a gift and she put it in her bedroom. Every night she would bring a new lover to her bed and from his cage the parrot would encourage all her love-making with words like, "Go on! Go on! You are coming!"

After a few days Brigitte Bardot got rather annoyed with him and when one morning, while she was walking around naked, the parrot shouted, "Come here, beloved, I want to make love to you!" she got infuriated and beat the parrot up.

While smoothing his feathers the parrot sadly said, "But you did not treat the other cocks like this!"

The pundit is a parrot. He thinks Buddha influenced millions of people by these words, Krishna transformed thousands of people by these words, Bhagavad Gita, and Mohammed has inspired thousands of souls for centuries by Koran and the words that it contains -- these words must be of great potential. So he goes on repeating those words. But those words contain nothing. He is simply imitating a device not knowing the exact purpose of it.

A corporal is instructing his platoon. He calls a newly-arrived soldier and asks him, "You, Gino! What is the flag for you?"
"The flag," answers the soldier, "is a piece of cloth of different colors."
"What! What are you saying? You idiot! The flag is everything. The flag is your mother, remember, your

mother!"

Then he turns to the next soldier and asks, "Tell me what is a flag?"
"Gino's mother," replies the soldier.

Beware of the scholars; they are the most stupid people around. But they talk beautifully, and if you are not alert you can be very easily deceived by them. They recite Koran, they recite Bhagavad Gita, they quote the Vedas, the Upanishads, they comment and they interpret, and in a very logical way, in a convincing way -- it will appeal to your mind. But, in fact, Buddha never wanted to appeal to your mind, neither Krishna wanted to appeal to your mind. They wanted to help you to go beyond the mind. They were not to convince your mind, because if you are convinced about a certain idea you will remain IN the mind. They were trying to unhinge you from the mind.

Can you see the totally different purpose? The purpose of a Master is to push you beyond the boundaries of the mind, and the purpose of the scholar is to convince you intellectually about the rightness, about the validity of a certain ideology, philosophy. He makes your mind more strengthened, he gives you more mind. The Master takes away your mind, the Master destroys your mind. The teacher nourishes your mind. So many times the teacher will look more appealing to you, more convincing to you.

You can miss the Master very easily because he will seem a dangerous person to be around. A teacher seems to be very fulfilling; he enhances your ego. It is not accidental that the West has respected the teacher because the West has believed for thousands of years that the ego has to be strengthened, that a strong ego is needed; without a strong ego a man has no personality. It is true: without a strong ego a man has no personality; but ego is false, so is personality.

The word "personality" comes from a Greek word PERSONA; PERSONA means a mask. In ancient days Greek actors used masks. Those PERSONAS, masks, we are all carrying. A strong ego certainly gives you a strong personality in the original sense of the word, but the personality is not individuality and the ego is not your soul -- just the contrary.

The Master destroys your personality so that your individuality can be discovered. He dismantles your personality, he takes away all your masks, so that you can know your original face. His work is difficult and only very courageous people can be with him because it is surgical. Your mask has become almost part of your existence; to take it away now needs surgery. It is not easy to take it away, it is painful. Only a Master is needed to take it away. Slowly slowly, chunk by chunk, he goes on taking away your mask. Finally, when the mask has completely disappeared, you discover your reality, your original face.

The teacher gives you to think much; the Master only gives you a meditativeness. The teacher gives you much to dream about, to desire about; the Master hammers on all your dreams and destroys them. The Master is against your sleep; the teacher is a sedative, a tranquilizer. The Master is not a solace, is not a consolation, is not a tranquilizer. The Master hurts, wounds, but he transforms.

A man finds himself in purgatory. The angel-in-charge welcomes him in.
"Not your turn today," says the angel. "You still have more time to pass on earth. Come with me."

The angel takes him to a huge room full of small bottles full of oil. "These show how much life you have left," says the angel. His bottle is almost empty.
"Can I see my wife's and children's bottles?" he asks.
"Sure," says the angel, pointing to the three bottles next to his. The man cannot believe his eyes. For the children, the quantity seems normal, but his wife seems to have an extraordinary large quantity in her bottle.

Left alone and thinking, as the angel is working with newcomers, he delicately sticks his finger in his wife's bottle, takes a little oil and puts it in his own one. He keeps on doing this until the two bottles are more or less even. He wants to go on, but is suddenly awakened by a big slap and his wife's voice saying, "You dirty old man, always wandering fingers, even when I sleep!"

Man is deep asleep, dreaming, desiring, of hell, of heaven, of thousand-and-one things. The function of the Master is to hit you so hard that you cannot avoid waking up.
Ko Hsuan says:

THE VENERABLE MASTER SAID:

WHEN HE HAS CLEARLY THOUGHT ABOUT THESE THREE HE PERCEIVES ONLY A VOID, BUT WHEN HE CONTEMPLATES THE VOID, HE REALIZES THAT THE VOID IS ALSO VOID AND HAS BECOME NOTHINGNESS.

This is a very significant sutra, but first few words have to be put right. The translation is done by a scholar and that too by a western scholar. He says:

WHEN HE HAS CLEARLY THOUGHT...

Now the original cannot mean that he has "clearly thought", because clarity and thought cannot exist together. That's impossible; their coexistence is impossible. If there is clarity there is no thought; if there is thinking there is no clarity. It is like saying, "The sky was full of clouds and very clear. The sky was full of clouds and it was very sunny." It is impossible. Either it is sunny and the sky is clear, then there are no clouds... If there are clouds, and many clouds, then the sun will be hiding behind the clouds and there can be no clear sky. You cannot see the sky because of the clouds.

Clarity is a byproduct of meditativeness, not of thought. But this is what is going to happen when scholars do these things. In their own way they are doing a great service, without knowing real differences. And one cannot expect that they will be able to know -- they have not experienced clarity. They have thought about it, but to think about clarity is one thing; to know clarity is a totally different thing.

I know clarity, but in clarity there is no thought at all. And I have known thoughts: when there are thoughts there is no clarity. Hence, read this sentence in a little different way:

WHEN HE HAS CLEARLY meditated THESE THREE things HE

PERCEIVES ONLY A VOID...

In the last sutra we talk-d about the three things: sexuality... In India it is called KAMMA; it is the source of all desires. Remember it: sexuality is not only the source of sex, it is the source of ALL desires. Hence you can change your desires, you can forget about sex completely, but if desires persist it is still sexuality. And you can watch it...

There are people who are obsessed with money. You can see one thing: they are no more interested in sex; their whole interest has moved into money. But now money has become their sex object. When they touch money they touch as if they are touching their beloved. I have seen people touching hundred-rupee notes with such tenderness -- unbelievable.

I used to know one person whose only joy was money, even somebody else's money. Just if you are interested in beautiful women it does not matter whose wife it is. If a beautiful woman passes by you become immediately interested; a great desire arises in you. Civilization prevents you; the police is there, the law is there, so you don't do anything, you don't act -- that is one thing -- but the thought starts fantasizing. The mind starts spinning, weaving dreams.

The same was true about this man. He was a relative of mine. Somebody else's money... if he will see that you have many notes in your pocket he will just take the money out, will count it, with such tenderness -- and it is not his money either! He will give it back to you, but when he will give you can see the sadness arising in his eyes, you can see the unwillingness.

He was always asking for money, and he had enough money. He was always borrowing money from others.

I used to ask him, "You have money -- why you go on borrowing?"

And slowly slowly he became very honest with me and he said, "I cannot use my own money in any way. It hurts to bring the money out of my own pocket -- it hurts. I feel almost paralyzed! I can borrow it from somebody?"

And he never used to give back. He was well known all over the city, that once he takes money from you he will never give back -- he cannot. Everybody used to feel pity for him. He had ten bungalows, but he himself used to live in a very small room, in one of his bungalows' servant quarters. He could have afforded a beautiful car, but he used to move on a bicycle so ancient and old that I have never seen anything older

than that bicycle.

And I told him, "At least you can purchase a new bicycle!"

He said, "But this bicycle has served me for so long. Moreover, it is a gift from my father. Now my father is dead and this reminds me of my father always. And one thing is very good about this bicycle -- nobody else can ride on it!"

It was really difficult to ride on it; only he was expert on riding on it. It had only the very absolutely essential things in it -- no chain cover, no mudguards, no horn, nothing, no brakes -- and it used to make noise at least from half a mile away. And he will put it anywhere. He said, "Nobody ever steals it. Who will steal it?" -- the whole city knew whose bicycle it is -- "You will be caught immediately. And wherever you will move the whole neighborhood will know that whose bicycle it is."

He will go into the movie house, but he will not put the bicycle on the stand because there you have to pay ten paise or twenty paise or something. He will put it anywhere outside the movie house and he will always find his bicycle in its place, he never lost it. To the very last day of his life he was using his bicycle.

He lived a poor man's life, a very poor man's life -- the life of a beggar. And he collected so much money... He had no son, no daughter.

It almost always happens that miserly people don't have children; there must be some psychological reason in it. In India the very miserly people have always to adopt children -- rich people they are. Poor people have many children, too many, in fact; they need birth control And the rich people, the very rich, the miserly people, don't have children. They are so miserly that something deep happens even to their chemistry. Their whole sexuality becomes obsessed with money.

Hence, remember, the first poison Ko Hsuan calls sexuality. It does not mean only sex, it means all desires.

A Scotsman arrives at the toll gate of a bridge, gives a penny to the attendant, and walks on.
"Hey, young man!" shouts the attendant. "The toll is two pennies!"
"I know, I know," replies the young man in a tired voice, "but I will only go half way and then I will jump!"

Coroner: "What were your husband's last words, Mrs. Boccafucci?"

Mrs. Boccafucci: "Emilio said, 'I don't see how they can make a profit on this chianti at a dollar a gallon.'"

Last words! Last words are always very important; they are the essence of your whole life. There are people who even at the very end of their life are thinking of money.

When God created Switzerland he asked a Swiss, "What do you want?"

Without hesitation the Swiss replied, "I want a lot of milk!"
And so it was.

After a few days god, curious, asked the Swiss, "Is your milk good?"
The best, my Lord," replied the Swiss. "Try some!"

God tasted it and found it really good. then he asked the Swiss, "Do you want something else?"

Again, without hesitation, the Swiss replied, "Yes, my Lord. Four francs for the milk you drank!"

Even if you come across God, if you are obsessed with money you won't see God at all; you will do the thing that you have been doing your whole life. You will not change just by seeing God -- nothing can change you unless you drop the poison yourself. And this happens only when a person becomes really meditative, when all thoughts disappear and he has a clarity to see, when he becomes a seer.

The first poison is sexuality. And when you are thinking in terms of sexuality, whatsoever form your sexuality has taken -- it may have become money obsession, it may have become power obsession, it does not matter -- when you are thinking in terms of sexuality, everything deep inside you becomes sexual. Your whole life functions as a transforming mechanism for everything, to create more and more sexuality. Whatsoever you see, you see your own sexuality projected -- you can't see anything else. You lose all clarity. You become surrounded by your own inner poison; it goes on rising like smoke around you and you can see only through the smoke, and the smoke distorts everything that you see.

A black private and a white sergeant were getting ready to go on leave, when, at the last minute, orders

came that the private's leave was canceled. The black man said to the white, "Sergeant, would you please tell my girlfriend what happened so she won't think I ran off with another lady? She will believe you because you are my sergeant."

The sergeant agreed and took the address. When he arrived in town he looked up the house number and it turned out to be a whorehouse in the red light district of town. He went up to the house and knocked on the door.

A large, black madam opened the door. She looked at the sergeant and said, "I am awfully sorry, sergeant, but we do not serve white men here, only black men."

The sergeant answered, "You don't understand, madam! You see, I have got this black private..."

The madam smiled and said, "Well, ain't you the fancy one"

The second poison, anger, arises whenever your sexuality is prevented. Anything that comes as an obstruction to your desires creates anger. You cannot drop anger unless desires disappear.

Many people have asked me how to drop anger, and they6 don't understand that they are talking of dropping a symptom. anger is only a symptom. It simply says somewhere your desire has been obstructed: something is coming between you, your desire, and the object of your desire -- hence the anger. anger means, "I will destroy the obstruction!" You cannot drop anger unless your sexuality disappears.

It is not accidental that husbands and wives continuously quarrel and are angry with each other, for the simple reason... the sexuality. They are each other's sexual object, and wherever there is sexuality there is anger. Anger is like smoke. Logicians say, "Wherever there is smoke there is fire." You can say, "Wherever there is anger there is sexuality". When anger disappears, that means sexuality has disappeared.

The disappearance of anger happens only, is possible only, when the root is no more there. You cannot drop your anger; you will have to go to the very roots. Trying to drop your anger will only create new kinds of anger: you will repress it from one side, it will come from another side.

It is because of this well known fact that for centuries no country has allowed its army people to have free sexuality, because if soldiers are allowed to have freedom about their sexuality, if their sex is not obstructed, then they lose destructiveness, then they lose anger, then they are no more angry.

Their sex has to be obstructed in many ways. They have to be deprived of their wives, they have to be kept away from their wives. Not only that: they have to he allowed to see all kinds of pornographic films, all kinds of pornographic magazines; they have to he allowed to come in contact with actresses. When two countries are at war, actresses go to meet and visit the soldiers to encourage them. And what is their encouragement? The encouragement is this: that when an actress comes, a Sophia Loren comes, all the soldiers become sexually aroused. of course, they cannot do anything about it; that aroused energy turns into anger, it becomes rage. Then they start destroying the enemy, then they are madly in destruction. If they are allowed to have their wives with them on the front, their girlfriends, then they will lose interest in war.

That is one of the reasons why Americans go on losing all wars: their soldiers are the least sexually repressed people; they are not going to win any war. Sexual repression is a must -- it creates anger. And when there is so much anger and there is no other outlet, then the only possible outlet is destroy the enemy.

And have you watched? Always it happens whenever an army conquers a country: the first victims are the women of that country; they are raped immediately. Cannot you see the relationship? Were the soldiers fighting for the women? Why immediately, the moment the soldiers enter a city as conquerors, they start raping around as if they were just waiting for the opportunity? There was no opportunity available; now it is available. The first thing is: rape the women. And the second thing is: rob people of their money. The first comes out of anger and the second comes out of greed, but the cause of both lies in the first. Repressed sex will create anger and greed.

You will be surprised to know that any religion that has been teaching to its followers some kind of repression has always helped its followers to become rich. In India, Jains have become very rich; they are the most repressive people. And something of significance has to he understood about their psychology. Their religion says: Repress sex; BRAHMACHARYA, celibacy is their goal. And second thing: Don't he violent; so anger is not allowed. Sex is not allowed, anger is not allowed. Now where the energy is to go? Now only the third possibility is left -- greed. So all the Jains have become the greediest persons in this country. They are a small community, very small community -- in such a big, vast country they are nothing -- but still they are very powerful because they have all the money. You will not come across a single Jain beggar; nothing like it exists. They are not poor people -- they cannot be poor; their religion has made it absolutely certain for them that they will he rich. Sex has to he repressed and anger has to he repressed.

Now only one outlet is left -- greed. Become greedy.

Do you know? The English word "love" comes from a Sanskrit root LOBHA. LOBHA means greed; it is greed for the other's body. So whenever a person looks sexually at somebody else you can see the greed in his eyes: he wants to possess the other's body. That's why every civilization allows only a certain time limit to see; more than that is thought to he offensive. Somehow a subtle agreement has happened, a deep contract: three seconds are allowed. If you watch at a woman tor three seconds, no offense will he taken; it will be thought just casual. But if you watch more, then she will become annoyed. If you go on looking at her, then she will be angry; then you are behaving in an uncivilized way. You are looking at her body with greed to possess, to exploit, to use as a means. And. of course, nobody wants to be reduced into a means, into a thing, into a possession.

The English word "greed" also comes from a Sanskrit word, GRIDDHA; GRIDDHA means the vulture. The greedy person has a vulture-like quality, as if he wants to eat the other. And that kind of expression has come into many languages, particularly in French.

I have heard:

A ship wrecked, and a Frenchwoman swam to an island. She was absolutely naked; all her clothes had gone into the sea. But the beach was beautiful, and she was lying on the beach naked, taking a sunbath, thinking "What to do next?" -- whether anybody lives on this island or not. There seemed to he no sign of anybody living...

And then suddenly she heard a noise; somebody was coming, a very big man, almost like a huge gorilla. A very small tribe lived there. The tribe was of cannibals, hence very small, because cannibals cannot grow -- they start eating each other. And the cannibal was very happy seeing a new food -- so delicious she was looking!

He came, looked at her and said, "I would like to eat you!"

And the Frenchwoman said, "Then what you are waiting for?"

The cannibal was puzzled. This was for the first time that somebody has said, "Why you are waiting? For what? Start!" -- because in French "to eat" means "I want to make love to you."

Language gives great indications. In fact, when you look at a woman with greedy eyes you want to eat her -- or a woman looks at a man... Ordinarily they don't look because they have been taught for centuries not to look at the man; that has become their feminine grace. When somebody says to a woman, "I love you," she looks downward -- just to he certain whether he really means it or is just talking nonsense! She does not believe in words, she believes in the body, she believes in the physiology -- and the body never lies.

When one has come to deep meditation there is a clarity. In this clarity all the three poisons disappear without leaving a trace behind. And then he perceives only a void.

The first experience of meditation is that of a void, but remember it is a first experience, the first SATORI: one experiences void. But remember, the experience is still there; that's why it is still the beginning, not the end. You experience the void, but the void EXPERIENCED itself becomes something; it is not nothing.

That's why you will come across many Zen stories...

The disciple comes to the Master and says, "I have experienced nothing," and the Master hits him and says, "So back and meditate again! You missed!"

"But," he says, "I have experienced nothing! And that's what you were saying -- that to experience nothing is what meditation is all about. And I have experienced it!"

But the Master still persists: "You go and meditate again -- you missed." Because if nothingness becomes also an experience, then it is something. You can experience only some thing. You have experienced nothingness, but once experienced it becomes an object, and there is a division: the knower and the known. Hence it is the first SATORI.

Ko Hsuan's sutra is tremendously beautiful. He says:

... HE PERCEIVES ONLY A VOID, BUT WHEN BE CONTEMPLATES THE VOID...

but when he goes deeper into meditation

... HE REALIZES THAT THE VOID IS ALSO VOID AND HAS BECOME A NOTHINGNESS.

As he goes deeper, the second satori opens up. Going deeper, he disappears as an experiencer. First the object disappeared, the void was there; but because of the old habit the void became the object. Now the experiencer has also gone. Now there is only nothingness -- nobody to experience, nothing to be experienced. This is the second SATORI.

THE VOID HAVING VANISHED INTO NOTHINGNESS, HE REALIZES THAT THIS NOTHINGNESS OF NOTHING IS ALSO NOTHING...

This is the last possibility of still getting hooked into an experience. You can start rejoicing, that "I have experienced nothing;" then you remain hooked with the first SATORI. You can start rejoicing, that "I have experienced that there is no experience and no experiencer. I have experienced that both are void." It is better than the first, deeper than the first, but somehow the experiencer has still saved itself in a subtle way. It has moved a little deeper -- now it says, "I have experienced that there is no experience and no experiencer." You will be hooked in the second satori.
The third SATORI happens when:

... HE REALIZES THAT THE NOTHINGNESS OF NOTHING IS ALSO NOTHING, AND WHEN THE NETHERMOST NOTHINGNESS IS REACHED...

And this is the ultimate nothingness; then he does not claim at all. Now if you ask him, "What have you experienced?" he will smile. He cannot say, "I have experienced nothingness." This is SAMADHI -- the third SATORI, the ultimate flowering. Now there is nothing left, neither as an object nor as a subject nor as a transcendental subject which transcends both. Nothing is left. Buddha has called it ANATTA, no-self -- a state of total nothingness, absolute nothingness. Hence, what can he said about it?

Whenever anybody asked Buddha about his ultimate experience he will say, "Don't ask absurd questions, ask practical questions. Ask how to reach it, don't ask what has happened. It cannot he conveyed."

Lao Tzu says: Truth said becomes a falsehood Truth unsaid remains true: uttered, becomes false.

The Upanishads say: Those who say that "We know," know not.

Socrates in his last stage of life said. "I know only one thing, that I know nothing." But Ko Hsuan will say even that is not right: that is second satori,. because he is still saying, "I know only one thing. that I know nothing." Still the statement is there, still the knower is there. According to Ko Hsuan, at least, the statement is wrong. Socrates attained the ultimate SAMADHI, but Socrates is a Greek, he is not a Chinese -- he speaks the way Greeks could have understood. He cannot speak in paradoxes, he speaks logically. Hence he says, I know only one thing, that I know nothing."

Ko Hsuan will not even say that; Buddha will not say even that: Lao Tzu will not even say that.

WHEN this NETHERMOST NOTHINGNESS IS REACHED, THERE IS MOST TRULY TO BE FOUND A DEEP AND UNCHANGING STILLNESS.

Now for the first time a deep, unchanging stillness prevails. Eternity has opened its doors to you. Now there is no more falling hack. You have gone beyond the beyond. You have transcended even the transcendental.

IN THIS PROFOUND STILLNESS HOW CAN DESIRES BE BEGOTTEN? WHEN DESIRES ARE NO LONGER BEGOTTEN, THEN THERE IS ESSENTIAL AND UNCHANGING STILLNESS.
TRUTH IS ESSENTIALLY UNCHANGING.
ALL THINGS IN HEAVEN AND EARTH ARE IN ESSENCE UNCHANGING.

So whatsoever changes is only the appearance, what in
India the mystics have called MAYA. It is only appearance.

Forms change; the essential truth remains the same. Waves change; the ocean remains the same forever. Once you have seen this you are no more in any misery because you are no more in any desire, no more in any dreams. Once you have experienced this you have become part of the organic whole. You have disappeared; you have become the very ocean. You are no more a wave, you are no more a dewdrop, you are oceanic.

To experience this oceanic vastness is the experience of Tao. And the secret is in meditation. And one has to pass through three stages: first satori, the experience of the void; second SATORI, the experience that the void is void; and the third SATORI... now nothing can be said anymore. Now all is silent and still, absolutely silent and still.

The Master is one who has reached to this third, one who has transcended the transcendental, one who has gone beyond the beyond Then he has the being of the whole. To be in tune with him is to be in tune with God, with Tao, with truth. To be in tune with him is to be in tune with bliss, with beauty, with benediction.

Tao: The Golden Gate, Vol 2

Chapter #4
Chapter title: Just Joking Around

24 June 1980 am in Buddha Hall

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The first question:

OSHO,
COULD YOU SAY SOMETHING ABOUT INNOCENCE AND IGNORANCE?

Chitprem,

The difference between the two is immense; it is as vast as possible. It is the difference between darkness and light, the difference between death and life, the difference between unconsciousness and consciousness, the difference between hell and heaven.

Ignorance is darkness. It is a state of total negativity; it is a state of knowledge -- the lowest state of knowledge, the zero state of knowledge. But it is not different from the knowledgeable mind; they belong to the same category. The ignorant person and the knowledgeable person, they are not qualitatively different, only quantitatively different. The difference is that of degrees: the knowledgeable person knows more, the ignorant person knows less. And you can be knowledgeable in comparison to one person and ignorant in comparison to another. Hence it is a question of relativity. Even the most ignorant person may be knowledgeable in comparison to somebody else, or even the most knowledgeable person may be ignorant except his own expertise. The mathematician is ignorant as far as physics is concerned, the physicist is ignorant as far as chemistry is concerned, the chemist is ignorant as far as mathematics is concerned and so

on, so forth. All experts are knowledgeable only in one direction and in all other directions they are utterly ignorant.

That's why a very strange phenomenon is well known that the people who are very logical, very argumentative, rational in their particular field prove to be very gullible in other fields. You may find a great scientist believing in Satya Sai Baba. It looks absurd, but it is not so absurd. Deep down that great scientist knows nothing of religion. He is as ignorant or even more ignorant than an ordinary person. The ordinary person knows much more about religion than the great scientist. The great scientist has poured his whole energy into one concentrated field, excluding everything else.

You can deceive a scientist very easily; it will not be so easy to deceive a farmer. The farmer is not a great logician but he knows many things. He is not an expert in any specialized field, but his general knowledge is far more bigger, vaster than the expert. Many great scientists fall victim of all kinds of superstitions.

I have heard the story of a Nobel prize winner scientist. He was hanging behind his chair in his study a horseshoe. Another scientist had come to visit him; he could not believe his eyes, because it is believed by the ignorant masses that keeping a horseshoe hanging in your room is very good. It protects you; it is a kind of supernatural protection. The visiting friend asked the scientist, "I cannot believe my eyes! That you are a Nobel prize-winner scientist... Do you still believe in this nonsense, in this superstition that a horseshoe is protective?"

The Nobel laureate laughed. He said, "No, not at all -- this is all nonsense. I never believe in such stupidity!"

The friend was even more puzzled. "Then why you are hanging this ugly horseshoe behind your chair?"

The scientist said, "But the person who has given it to me said whether you believe in it or not, it protects you all the same!"

It is defined that science is an effort to know more and more about less and less. That's exactly what specialization is. If you follow this logic, then the ultimate science will be to know all about nothing; that will be the logical conclusion. If science is knowing more and more about less and less, then where it will end? It will end in knowing all about nothing.

Scientists are very gullible people, and the priests and the so-called saints exploit this opportunity very much. And then they brag about that, "Look, such a great scientist is my follower!" In fact, it is not the scientist who is his follower, it is the remaining part in him which is not a scientist, and which is far bigger than the scientist. Only a small fragment of his being has become scientific -- maybe just one percent of his being -- ninety-nine percent is as stupid or even more than the ordinary people, because the ordinary people don't know more and more about less and less; they know something about everything. You cannot exploit them so easily.

Ignorance simply means you are missing knowlegeability. A little education, and your ignorance can become knowledge. Just a little conditioning, schooling, and your ignorance can be changed into knowledge. I here is no difference between ignorance and knowledge; they are interchangeable.

But innocence is a totally different phenomenon. It has nothing to do with knowledge and nothing to do with ignorance either. It is a state of total freedom -- from ignorance and knowledge both. It is a state of wonder. It is a very positive state of tremendous awe. When you are full of wonder and awe; when your heart starts throbbing with each beautiful moment that passes by -- with the roses, with the marigolds, with the lotuses, with the stars, with the sun, with the moon, with people, with rivers, mountains; when you can experience and feel the mystery of life; when you are so sensitive, so vulnerable, so open that the miraculous can penetrate to the very core of your being, then you are innocent.

The knowledgeable cannot be innocent. It is because of his idea that he knows, his wonder dies. All his answers are borrowed. All that he knows he really does not know, but he carries all kinds of answers, ready-made answers. Because of those ready-made answers nothing surprises him, nothing at all. He can go on amidst this beautiful existence without feeling any joy, any surprise, any wonder, any thrill. any excitement, any ecstasy. He is almost deaf. He cannot hear the music of the birds singing in the morning, he cannot hear the music of the wind passing through the pine trees. He cannot see the life of the trees, of the grass. He cannot see the beauty of a bird on the wing in the silent infinite sky. He walks without ever experiencing the splendor of the stars. He remains blind. He knows no poetry. His approach towards life is completely blocked by his acquired knowledge, by his accumulated answers. He has a ready-made answer

for everything. Before a question arises, the answer is already there; even before the question, the answer is already there. The knowledgeable person never listens to the question. He never tries to go deep into the question itself He hears the question and a process of many answers is triggered in him and he starts answering.

But the man of innocence has no answers. He listens to life in silence. He listens, he sees, he tastes, he smells, he touches. He is very alive. The knowledgeable person is dead, completely closed. He lives in his own grave, that's why he drags. He has to carry such a burden.

The man of innocence dances; he does not even walk. He is very light. And each small thing fills him with the presence of the mysterious. A butterfly and all its colors, a rainbow in the sky, is enough to throw him into deep meditativeness. He knows no answer, he can only WATCH the rainbow. He has nothing to say, he can only see -- his seeing is clear -- he can only hear.

I used to know a very knowledgeable man when I was a child. He used to stay with my family once in a while. He was a great scholar. He was very much interested in all kinds of details. For example he knew the names of all the trees possible. He used to take me for a morning walk and he will tell me the name of each tree. I have never come across a man who knows the names of all the trees, small shrubs, bushes, all kinds of plants; not only the names -- their history, from where they come, what country is their original place.

But one thing I became aware: that he never looked at the trees; he could not. Seeing a rose he will immediately say that, "This rose has come from Iran. The Indian word for rose is GULAB; the word comes from Persian. That means the flower has come from Persia; it is not of Indian origin. There is no Sanskrit word for GULAB -- naturally, the flower never existed in India in the Vedic age; it must have come later on. Who brought it first? How it came?" And he will go on and on; he won't look at the rose. And he was thinking that he was teaching me.

I told him that "You are destroying something tremendously beautiful in me. You please stop all this nonsense!"

He said, "What do you mean? Is this nonsense? I have acquired it through my whole life!"

I said, "You have wasted your life, because you don't allow me to see any tree, any plant any flower. If this is going to be so then I am not coming from tomorrow with you You go alone, and you can say to yourself whatsoever you want to say. I am not going to be a part of this stupid dialogue. I am perfectly happy with the rose, I don't want to know from where it has come. Who cares? I am not interested in its origins. I am not interested in the word. What does it matter whether it has come from Persia or not? The rose is enjoying the morning sun, the morning breeze; it is dancing -- and you are talking about Persia and language and grammar and how the word has come into use and when it started for the first time in Indian literature, when it entered Indian hooks for the first time. Either you have to keep completely silent if you want me to accompany you..."

And he certainly wanted me to accompany him because he was not acquainted with the territory of my town and the roads and the streets and the ways that lead you out of the town. And he wanted to go every day towards a new direction.

I said, "If you want to keep my company then you have to be silent; if you don't want my company then you can keep your knowledge. Then whatsoever you want to do you can do -- neither I care about it nor the roses care about it."

He was very shocked. He told my father that, "Your son seems to be against knowledge and this is not a good sign. He should be interested in knowledge. This is the time when one should learn."

My father said that, "He is a little difficult child and I knew it before, that you are taking him for a morning walk -- some difficulty will arise."

And he said, "He has given me an ultimatum: either I have to keep quiet or he is not going to come with me."

My father told him that, "When he says something he means it! You decide."

He knew all the names of all the birds and he was trying to show his knowledge. I said, "You stop all this exhibitionism!"

But he said, "Whenever I go to other places and I talk to other people, they all appreciate that how much I know."

I said "They are just as stupid as you are! But I am not stupid. I am not interested in the names of the birds. I want to enjoy their beauty, of course. I want to see them on the wing, in the wind, moving towards the sun. What tremendous joy! What freedom! If I had wings I would have followed them. But I cannot

follow you -- you will destroy me."

It was very difficult for him to keep silent, but he had to keep silent because there was nobody else to take him, nobody else who was so acquainted with the territory around the town. I was acquainted with the each inch of the whole territory because I always was roaming around, missing from the school. I knew all the hillocks and I had followed the river as far away as possible. I had gone to all the mountains surrounding. I was the best guide for him. Even in the night I could have taken to any direction, to anywhere. But I said that, "You have to fulfill the promise: you keep completely silent."

After two days he said, "This is too much! Many times I want to say something to you because you are ignorant!"

I said, "You leave me as I am. I may look ignorant to you; I am not ignorant because I am not hankering for knowledge. If I am hankering for knowledge then I am ignorant. I am not hankering for knowledge; I don't care a bit about knowledge. I am perfectly happy with my innocence and I want it to leave intact."

Innocence is a positive state of wonder, of awe. No society allows innocence because the society needs knowledge, it depends on knowledge. And I can understand that knowledgeable people will be needed; the whole technology, science, everything depends on them. So it is okay to be knowledgeable when you are working, but leave it there. Don't carry it around twenty-four hours. People are carrying twenty-four hours things which should not be carried twenty-four hours.

When you are a doctor, be a doctor But when you leave your hospital, forget all about medicine, forget all about what you know, forget all about your M.D.s and F.R.C.S. and everything. Just be innocent so that you can again be in that tremendously beautiful state of childlikeness.

Jesus says: Blessed are those who are like small children for theirs is the kingdom of God.

Chitprem, never for a moment get confused between innocence and ignorance. Many times they appear to be the same ut they are not same; they can never be the same. Innocence is a state of meditativeness. When you are silent, aware, open, in contact with the whole, in tune with Tao, then you are innocent.

Lao Tzu is innocent, Buddha is innocent, Krishna is innocent, Jesus is innocent. These are not knowledgeable people. Of courss what they have said out of their knowing we have changed it into knowledge; what they have said out of their wonder, we have reduced it into philosophy, theology. That is our work; we have destroyed all that was beautiful in it. We have given it a certain shape, a certain pattern and structure. We have interpreted it, commented upon it, dropped many things out of it. And this happens always.

Just the other day I received a note from Arup, that Sarjano is translating your book into Italian; but he changes many things. He drops few things, he adds few things from his own knowledge."

Of course he is trying to do some good work, his intention is good! He wants to make it more logical, more intellectual, more sophisticated. And I am a little wild type of man! He wants to trim me here and there. You look at my beard! If Sarjano is allowed he will trim it like Nikolai Lenin, but then it will not be MY beard. He is trying to make it more appealing. There is no doubt about his intentions, but these are the intentions which have always destroyed.

When he was told my message that he has to do exactly as it is: "Don't try to improve upon it. Leave it as it is. Raw, wild, illogical, paradoxical, contradictory, repetitive, whatsoever it is, leave it as it is!" It is so difficult for him. He said, "Then I will not translate. I would rather like cleaning work."

You see how the mind works? He is not ready to listen to me, he would rather like to do cleaning work. Otherwise he has to be allowed to interpolate, to change, to color things according to HIS idea.

Now, whatsoever you will do you will do wrong, because what I am saying is from a totally different plane and what you will be doing will be a totally different effort -- it won't belong to MY plane, it won't belong to MY dimension. It may be scholarly, but I am not a scholar. It may be knowledgeable, but I am not a knowledgeable person.

Knowledgeable people have their own ways. Just small things they will do...

For example, I had said that Saraha is the founder of Tibetan Buddhism. Now, no scholar will say so decisively. Only a madman can say so decisively because you have to give proofs, you have to give footnotes and you have to make a big appendix in which you have to give proofs. I never give any proofs, I never give any footnotes, I never give you any sources from where... I know only one source -- the Akashic records!

So just to make it more appealing, more digestible, he had changed it just a little, not much: that "Saraha can be said to be the founder of Tibetan Tantra, Tibetan Buddhism, CAN BE SAID. Now this is a scholarly way, a legal way, but it destroys the whole beauty of it. It destroys its whole certainty, its decisiveness, its

hammer-like quality. And hammers are not supposed to be digestible!

Sarjano, it is not a spaghetti! He is a good cook and makes beautiful spaghetti. I don't know anything about spaghetti, but I know Saraha is the founder of Tibetan Buddhism. And I will not give any proof about it -- I don't believe in proofs, I simply KNOW. I know Saraha; it is a personal friendship with Saraha. Even if the historians prove something else, I won't listen. I won't pay any attention to them, because I know Saraha.

Just the other day I was reading a beautiful report of the Protestant Church in Germany -- again they have published a report! Now, it seems the man who has written a report on me and my work has become very confused, has also fallen in some kind of love with me. Now he is wavering. He cannot refute me totally -- seems to be a man of some sensibility -- he cannot say that I am utterly wrong, so he has found a middle way. He supports me on everything except Jesus. And he says about Jesus: Whatsoever I am saying LOOKS appealing, but it does not come from Christian sources.

Who cares about Christian sources? Burn them all! I am interested in Christ, I am not interested in Christian sources. And I know Christ directly. And when I say I know Christ or Buddha or Saraha directly, I simply mean that I know that state of being. I know Christ can only say this because from such a state of SAMADHI no other statement is possible. This is something inner which needs no proof; it is intuitive. My certainty arises within me. Whether Jesus said it or not is not the question at all. When I quote Jesus... He says I quote Jesus and I interpret Jesus beautifully but my interpretations are very alien to Christian theology. They are bound to be: Christ himself is very alien to Christian theology -- what can I do about it?

If Christ comes back he will not be able to recognize Christian theologians. He will not be able at all to understand what this fuss is all about. He was a simple man making simple statements, very direct, immediate. And these people are creating great sophistication around it. For two thousand years they have been going round and round.

But the man who has written it -- he is a Ph.D., a D.D., and the most important expert in the whole of Germany about Protestant theology, but the way he has written the report... He has fallen in love with me! Although he is supposed to refute me, but he goes on supporting me in many ways. Of course one thing he has to do to keep his salary intact and his profession, otherwise he will be thrown out of the church immediately, so he says everything is okay except what I say about Jesus. And the reason he gives is that it does not seem to come from Christian sources.

But Jesus never came from Christian sources! There were no Christian sources when Jesus was here. He was in contact with strange people; those people were not Christians. He was in contact with Essenes; those were great mystics. He traveled all over Asia, he traveled to India, to Tibet, to become acquainted with the eastern approach.

Buddha was still very much alive in the air -- just five hundred years before Buddha had died. And Buddha had said that, "My religion will remain alive for five hundred years." It was still alive; the last flames were dying. He must have felt the warmth. He must have contacted Buddhist mystics.

He went to Egypt in search of secret mysteries. That's why Christian sources miss completely many years about his life. They talk about him when he was twelve years old and then suddenly they start talking about when he was thirty years old. And what happened in between? Between age twelve and age thirty there is a long distance, and in a life which lasted only thirty-three years it is almost the whole life. Christian sources have no reference about it, but there are other sources.

In Ladakh there are Buddhist scriptures two thousand years old which say and talk about the visit of Jesus Christ. And they describe the man far more accurately because the people who wrote those things were mystics themselves.

But this has always happened. Innocence will always be interpreted by knowledgeable people and will be destroyed -- and with all good wishes, with all good intentions they will do a great harm. They have always done that.

Chitprem, remember, I am not telling you to remain ignorant; I am telling you to get rid of ignorance AND knowledge both. They are not different -- two sides of the same coin. Throw the whole coin, and then you are innocent.

The second question:

OSHO, WHAT IS AMBITION? TO LIVE WITHOUT AMBITION SEEMS FRIGHTENING, LIKE STARTING A

NEW LIFE UP FROM THE BEGINNING.

Latifa,

Ambition is the greatest poison there is. It brings all other poisons in: greed, violence, competitiveness, struggle, a constant state of war with everybody else. It does not allow you any space for love to grow, and your real being flowers only with love. Ambition is against love. Anything that is against love is against you and your real life, your real destiny. And nothing kills love more than ambitiousness.

Ambition means you want to be ahead of others. Ambition depends on creating an inferiority complex in you. It creates an ill state of affairs; it depends on that. Unless inferiority complex starts existing in you, unless you are full of it, ambition cannot function.

So each child has to be wounded in such a way that he starts feeling a deep inferiority: that others are superior and he has to surpass them, otherwise he is nobody Each child is taught to create a name in the world, fame in the world. Each child is told, "The way you are is not right. You have to prove your mettle, you have to become "somebody" -- as if you are not anybody yet!

You are born with a certain flavor of your own, with a uniqueness, with an individuality. Nobody else is like you -- nobody else has ever been like you -- and nobody else will ever be like you. But this truth is never told to you. You are told, "Become somebody; as if you are nothing. So you have to become, you have to compete to become. And of course then struggle starts, because everybody is told to become somebody, everybody is told to become the president or the prime minister. Now how many people can be presidents and prime ministers? Then naturally there arises a cut-throat competition. Everybody is against everybody else. life becomes a war, a constant war. In this state there is no possibility of peace, love, silence, joy, celebration. All is lost.

John Lennon, in one of his creative moods, was sitting alone in his room strumming his guitar. While doing this he saw a beetle scuttle across the floor.
"Hello, little beetle," said John, "I named my group after you."

The beetle stopped, turned around and said, "You called your group Eric?"

That was his name. You think only man is competitive? Even beetles are!

Latifa, this competitiveness in the individuals becomes competitiveness on many planes, on many levels. Societies compete with each other, nations compete with each other. Everybody is trying that "I am superior to you" and naturally nobody will allow that "You are superior to me" -- it hurts.

Hence so many wars. In three thousand years there have been five thousand wars. If somebody comes from some other planet and looks at us and our history he will think that this earth is a madhouse. Five thousand wars in three thousand years! What we have been doing except fighting? our seventy percent energies go into war; we could have transformed the whole earth into a paradise and we have made a hell of it.
But about everything there is competitiveness.

The NATO forces were on maneuvers in Europe and each country had a separate camp in close proximity to each other.

One day the British camp received a message from the American camp which read: "Please send three dozen condoms, as we have run out of stock. Size: twelve inches long by three inches thick."

The message was taken to the Commanding Officer who did not know what to do with it, so he sent for the Intelligence Officer. "Matter of prestige, old man," said the Commanding officer. "Have to do something!"

The Intelligence Officer returned within the hour. "All taken care of, sir. The motor workshop is making something out of old inner tubes and the silkscreen department is going to do the final touches."
"What are the final touches?" asked the Commanding officer.
"Well, sir," said the Intelligence officer, "on the package will be printed: 'Condoms, Made in England, Size -- Medium'."

This stupidity, about everything! But we are brought up in this way; our whole educational system depends on this foundation -- and we think we are creating intelligence. If this stupidity is the foundation of

our educational system, how can we create intelligence out of it? We can destroy intelligence, but we cannot create intelligence out of it.

An intelligent person is one who comes to see that there is no need to compete at all. "I am myself, you are yourself I need not be you, you need not be me." A rose is a rose is a rose; it need not be a lotus. The lotus need not become anxious, worried about becoming a rose flower.

The whole nature is in deep peace for the simple reason that competition has not poisoned it. There is no competition at all. The biggest cedar of Lebanon has no ego about it, that "I am bigger than others." Just a small rosebush has no inferiority complex that, "I am so small." Nothing of superiority, nothing of inferiority, but each is unique. This stupidity has entered only human consciousness -- human consciousness is being conditioned for it.

Latifa, you ask me: WHAT IS AMBITION?

It is a feverish state, it is an insane state. It is not healthy.

You say: TO LIVE WITHOUT AMBITION SEEMS FRIGHTENING...

Of course, because you have lived with ambition for so long, it has become your very lifestyle. You have become identified with it; you don't know any other way of living. I o drop it means as if you are dying.

And in fact that's what has to be done by a sannyasin: he has to die in many ways before he can be reborn. And this is a must: that you should die as an ambitious person, you should die as an ambitious mind completely, totally. Not even a trace of ambition should be left in you because even if a small trace is there it will start growing again. It is like a root: it will again sprout, again leaves will grow, again there will be foliage. It has to be completely thrown out of your being.

Yes, it feels difficult, Latifa, very arduous, almost impossible in the beginning, because we don't know any other way how to live.

People ask me, "If we drop competitiveness, if we drop ambitiousness, then how we will grow?" and trees are growing and animals are growing, and the whole existence is moving and growing -- just you cannot grow without ambitiousness...

And with ambitiousness what has happened? Have you grown? Something wrong has grown in you; something like cancer in your being has grown. Yes, that cancer will not grow anymore. If you drop all ambition, then a totally new process sets in: your natural growth takes over. Then you are not competing with others; you are simply evolving each moment within yourself, not comparing. If you are playing music and it is beautiful this moment, next moment it will be more beautiful, because out of this moment the next moment it will be more beautiful, because out of this moment the next moment is going to be born -- from where else it will come? -- next moment you will have a deeper music arising, and so on, so forth. You need not be competitive with other musicians; in fact, if you are competitive with other musicians your inner music will never grow. You may learn more tricks, strategies, techniques how to defeat them, how to go ahead of them by right or wrong means -- because competitiveness is so blind it does not bother at all what is right and what is wrong.

Competitiveness believes that whatsoever succeeds is right and whatsoever fails is wrong. That is the only criterion for an ambitious mind: the end makes the means right. For a non-competitive mind there is no question of thinking of others; you simply go on growing on your own. Your roots go deeper into Tao, into nature. Not that other trees have reached deeper so you have to reach -- you reach deeper for your own nourishment, you reach deeper for your own enrichment, you reach deeper because your branches can go higher. Only the deeper the roots go, higher the branches reach -- but it has nothing to do with others; others are accepted as they are. Nobody takes any note of others.

Latifa, it is certainly starting a new life up from the very beginning. That's why Christ says: Unless you are born again you shall not enter into my kingdom of God. A rebirth is needed.

A championship competition is held to see who has the largest prick in the world. The theater is filled with people and the gays are screaming with excitement. Up in front sit the judges.

First a Russian comes on stage. He is enormous and the applause is loud. The judges measure him and there is more applause.

Next a black man comes on stage. He is huge and loud applause sounds through the theater.

Then an Italian and a Japanese come forward. Both are measured and receive standing ovations.

The excitement of the crowd is mounting when a dwarf suddenly appears on stage. Everyone whistles and yells for him to leave. But the dwarf raises one arm in the air and asks for silence. Then when all is quiet, he opens his fly and takes out a turtle, shouting, "Just a minute folks... this is just a crab!"

The third question:

OSHO,
WHAT DO YOU MEAN BY "LIVE IN DANGER"? SHOULD MAN NOT BE CAREFUL FOR THE FUTURE? PLEASE EXPLAIN IT.

Brahma Deo Bharti,

To live in danger simply means not to cling to the past, because the past gives you a certain kind of security -- because it is familiar, well-known. Maybe it is all misery, all anguish, but still, because it is known and you have lived through it for long, you are well-acquainted with it. You know the ups and downs and you have become accustomed to it. In fact, you have become adjusted to it; now there are no more surprises in it. It gives you a certain comfortable, convenient, cozy feeling. It may be dirty, it may be enclosed like a prison, but still it feels like your home because you have lived so long in it. Even prison cells become people's homes.

I used to visit prisons, one of the governors of one of the states in India was my friend so he allowed me to visit all the prisons in that state. I used to go to the prisons. I was surprised to see that people were perfectly happy. In fact, they started becoming worried when their time for release was coming closer because the outside world looked so alien. Somebody has lived for fifteen years in the prison; now for fifteen years no worry about food, shelter, no problems of any kind. He has been taken care of; now he will have to look again for a job, whether he will get it or not. The unknown is outside the gate. Once he is outside the gate he will be thrown into an unknown world. Fifteen years is a long time.

I asked many prisoners that, "Why you come back again and again? Have you not learned the lesson that you should not do such things again?"

They said, "In fact, we have learned the lesson. Inside is so much security and outside so much insecurity -- unemployment, poverty, starvation and all kinds of problems. And once you have been in the prison, problems increase because nobody wants a thief to keep as a servant. People ask, 'Why you have been sent to jail?' People ask, 'Bring certificates, character certificates.' From where we can get character certificates? Fifteen years we have been in the jail! We can get a character certificate from the jailer that, 'This man behaved well, did nothing wrong,' but that will be from the jailer and that is enough proof that nobody is going to give us employment, nobody is going to trust us. A vast unknown faces, outside, so the only thing left for us is to do something again so we are sent back to the jail."

Our whole system of punishment is stupid; it is utterly anti-psychological. Any person who goes to the prison once is bound to come back again and again and again. He creates friendship there, his friends are there, his room is there, his place is there. Even in prisoners a certain hierarchy arises: there are people who are important and there are people who are not so important and there are people who are just nobodies. And it is a small compact world. There are heroes people talk about that "This man has murdered seven people, and you have murdered only one, just one? And you brag so much? And somebody has been stealing for years, and you did your first stealing and ere caught? What kind of thief you are?" There are master thieves; and people start learning from the knowledgeable people, and when they come out they use their knowledge...

When I say, Brahma Deo Bharti, live in danger, I mean always remain prepared to move into the unknown. It does not mean that you should not be careful for the future, but the best care that you can take about the future is: first get rid of the past. It is the past that does not allow you to take care of the future. It is the past that goes on repeating itself mechanically and you cannot improve upon your future. If you drop the past completely your future will be totally different and you will start growing. I hat is the first care you should take.

The second care that can be taken is to live in the present as totally as possible, because it is out of the

present that future grows. And you never bother about the present; you think only of the future. You constantly think of the future. Either you think of the past or you think of the future, and both are foolish. Live in the present. That's what I mean when I say live dangerously.

I have come across a story. Somebody like you must have invented it because there is no reference about it anywhere -- neither in Christian sources nor in non-Christian sources.

Two women are crying and weeping under Jesus' cross. One says to the other, "I would give everything to be able to take the nail out of his hand!"

After a few minutes, the other replies, "Yes, me too! I would give everything to he able to take the nail out of his hand!"

Jesus looks down and mumbles to himself, "Damn! Those two bitches want me to fall off the cross!"

You become even adjusted to your cross. You don't want even to fall off your cross. Even cross becomes cozy, comfortable -- it is your CROSS. You start worshipping it, you start bragging about it.

Just watch people, listen to their stories. They are all bragging about their miseries. They go on magnifying their miseries, exaggerating their miseries, as if they are not satisfied with the small miseries that they are suffering; they want bigger ones. They have become adjusted to their cross.

I am telling you: Leave your cross behind. Jesus says: Carry your cross on your own shoulders. I say drop it, why carry? Forget all about it! And how can you dance if you carry your cross on your own shoulders? No wonder Christians say Jesus never laughed. How can you laugh when you are carrying your cross on your own shoulders? You can only weep, you cannot laugh.

When I say live dangerously, I say don't become adjusted to that which is dead, because if you become adjusted to that which is dead you will be dead. Remain alive, moving, growing, flowing, going into the unknown every moment, facing the unknown whatsoever it brings. There is no other way to grow, and even if sometimes it is painful -- and it is painful sometimes, it is rough sometimes, it is very rough sometimes -- but out of this pain is born great ecstasy. That is the price we pay for the ecstasy.

The fourth question:

OSHO, AFTER YESTERDAY'S DISCOURSE A COUPLE OF MA'S CAME UP TO ME AND ASKED IF WE COULD GET TOGETHER AND TELL JOKES. I HAD TO SAY NO, THAT I ONLY JOKE WITH ONE PERSON AND THAT I AM NOT JOKING AROUND. WHAT TO DO?

Premgeet,

That's a beautiful use of the word "joke"; it reminded me of a joke.

A young man is driving with his girlfriend and on a lonely road one tire gets punctured. So they jacked and jacked and jacked -- and then went out to change the tire.

You are using "joke" in the same sense as "they jacked and jacked and jacked"... inside the car! It is good finding new meanings to old words, but you seem to be a little old-fashioned

If you joke only with one person, how long you will joke? You will get bored. And think of the other person too: he will also, or she will also, get bored. A little hit of joking around is not had! It keeps waters flowing. And joking is not a one-way affair. When you joke with somebody, somebody jokes with you; you can't go on joking alone. Or do you think you can do that? -- that you simply lie down and "I will joke alone." You will look very silly. The other has to joke also. So listening to each other's old jokes... it is better to joke around a little so you will learn few new jokes! Then come to the old person and joke in a new way, and she will be thrilled! And by that time she must have joked somewhere else, so she will bring some new jokes. And remember, each person jokes in his own way.
Don't be so old-fashioned -- and not in my commune!

It was Easter time and the rooster was curious, hearing all the people talking about Easter eggs.

When the day came he walked into the house to take a look at the famous eggs. To his shock, he saw

blue eggs, yellow eggs, green eggs, and a red egg.

Without stopping to think, he went back outside and beat up the peacock!

Now don't be that kind of traditional rooster! It is good to have all kinds of eggs, all colors, multicolors. Then life is more like a rainbow. Otherwise it becomes a drag and dull.

And joking with one person has created monotony -- people call it "monogamy". And then slowly slowly they stop joking because what is the point? -- the same jokes again and again... And the women are very sensitive; the moment you want to joke with them they say they have a headache, or the child is growing teeth and the whole day they have been tired, or the cook has left, or the servant has not turned up, or there has been no electricity in the house the whole day. There are thousand-and-one problems. Simply the woman is saying, "Please, no more these jokes. Enough is enough!" She knows you, that you will again joke the same old joke.

A stranger walks into the local pub. The bartender welcomes him and says, "Well, sir, a pint of beer? Or do you prefer a whisky? You are my guest -- it is on the house."

"No, thank you," replies the stranger. "I don't drink alcohol. I tried it once and it makes me feel dizzy."

"Well then, I am sure you will enjoy one of my best cigars," the cheerful bartender says, offering him the cigar.

"No, thank you. I don't smoke. I tried it once and it makes me feel sick."

The bartender, still smiling, continues, "Well, come on then, let us play some poker!"

"No, thank you. I don't play poker. I tried it once and lost my money," is the stranger's dry reply.

At this moment a young man walks into the bar and sits next to the stranger. The stranger turns to the bartender and says, "May I introduce you to my son?"

"Hello," says the bartender, "I presume you are his only child are not you?"

Become a little more contemporary, Premgeet. You are living at least two thousand years back. And don't think this is the way you will ever get into paradise -- the paradise has completely changed meanwhile; it is utterly modern. You will look like a fool there, you will look so out-of-date. You will not fit. If you cannot fit here with my commune, which is simply representative of paradise on the earth... We are just trying to rehearsal for paradise!

Four women arrive in paradise; three of them are English and one is Italian. Saint Peter asks the first one, "Have you been an honest woman?"

"Oh yes, sir," she replies. "I have been honest all my life."

So Saint Peter tells an angel, "Take this woman into the pink room!"

The same thing happens to the other two women: they are both sent to the pink room.

Then Saint Peter asks the Italian one, "And you, have you been honest?"

"I never did-a any harm-a to anyone, Peter!" she replies. "I could-a say I was-a honest. I loved love, I loved love more than anything-a else!"

Says Saint Peter to the angel, "Take this one to my room!"

Tao: The Golden Gate, Vol 2

Chapter #5
Chapter title: This Moment is All

25 June 1980 am in Buddha Hall

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The first question:

OSHO,
SO MANY TIMES I WANT TO SAY THANK YOU, BUT SOMEHOW THE SILENCE SAYS IT SO MUCH BETTER THAN THE WORDS.

Yoga Chetana,

The really significant things in life can never be said through words; only silence is capable of communion.Words are utilitarian, they belong to the marketplace; hence, when you really want to say something of the heart, you will always find it unsayable. Love cannot be uttered, gratitude cannot be spoken of; prayer is bound to be a deep silence inside you. And this is of fundamental importance to understand, because we are brought up through words with the idea as if everything can be said -- and we try to say it. And by saying those things which are not sayable, we falsify them.

Lao Tzu says: Tao cannot be said; the moment you say it you have already falsified it. Truth cannot be communicated, no word is adequate enough, big enough to contain it. It is so vast, vaster than the sky, and words are so tiny. They are good for day-to-day things, utilitarian ends. As you start moving towards the non-utilitarian you start moving beyond words. That's what religion exactly is: transcendence of words and transcendence of the world that belongs to words.

The mind consists of words; the heart consists only of silence, profound silence, virgin silence, unbroken silence. Not even once anything has stirred there, in the very center of your being.

Feel blessed, Yoga Chetana, that something arises in you for which words seem to be irrelevant. This is prayer. The prayers that people do in churches, in temples, are not prayers; they are simply expressing their desires. And unless they stop this stupid kind of praying, they will never taste the real nectar of prayer. They will remain absolutely unaware of the transcendental.

Words can be Christian, Hindu, Mohammedan, Buddhist; silence is simply silence. You cannot call silence Christian or Hindu or Mohammedan. It is indefinable. No adjective can be put before it.

Silence is religious. Your so-called prayers are nothing but asking God to fulfill your desires. It is not thankfulness for all that has been already given to you; it is really a complaint. It is a complaint: why more has not been given to you? Desire means complaint, desire means hankering for more -- that this is not enough, that you have not been fair to me, that this is unfair; others are having more. Prayer in its truest sense is thankfulness, gratitude, but there is no way to say it. There is no need to say it.

One of the greatest philosophers of this age, Ludwig Wittgenstein, used to say that that which cannot be said should not be said, because to say it is to profane it. To say it is to do violence to it. Saying it is destructive of it. Wittgenstein is not only a philosopher, he is just on the boundary line where philosophy disappears and mysticism begins. Hence, he is one of the most misunderstood philosophers of this age -- one of the most profound and the most misunderstood. That is the fate of people who are really deep in their experiencing. Now, what he is saying goes beyond philosophy, it touches something of religiousness.

You say: SO MANY TIMES I WANT TO SAY THANKYOU...

There is no need to say, Chetana. Whenever it arises in you, it is heard. By saying it you will destroy the beauty of it. Let it remain a communion of the heart to the heart. There is no need to make it a communication from one head to another head. Communication is between two heads; communion is between two hearts. Communion is love; communication is ABOUT love. And remember, talking about God is not at all concerned with God. TaLking about fire is not fire. Fire need not be talked; it has to be seen, experienced. Thank you, thankfulness, gratitude, love -- these belong to a totally different plane of your being. They have nothing to do with the head, they have everything to do with the heart. And there is still a deeper layer than the heart.

There are three planes. First, and the most superficial, is the head. The second, deeper than the head but not the deepest in you, is the heart. You feel like saying, but at the same time you feel that it cannot be said. And the third is the plane of your being. You don't even feel like saying; you become it. Your very being becomes a thankfulness. There is no question of saying or not saying. Feeling that you want to say and cannot say -- that too has been left far behind. You are simply thankfulness, now there is no need to say.

When the rosebush is full of flowers it need not utter to the world, need not declare to the world that, "I am beautiful." It is beautiful.

People live in the head. The first jump is from the head to the heart. It is a great jump; it is the beginning of a great pilgrimage. It will prepare you for the second jump and the last jump -- from the heart to the being. The heart is just in between. That's why you will feel both a desire to say and also the incapacity to say it. The desire to say comes &om the head part of the heart, and the incapacity to say it comes from the being part of the heart. Heart is a bridge between the two: half belongs to the head, half belongs to the being. Hence, the dilemma, hence the dichotomy. From here move towards being, then the whole dilemma disappears, you become a thankfulness. You bloom as gratitude. It is all over you: in your eyes, in your face, in your walk -- just the way you breathe, it is there; in the very heartbeat it is there. Now there is no desire to say and no feeling of incapacity to say it.

The journey towards God has only two steps. In two steps only the whole journey is completed. You have taken the first step, now take the second too.

The second question:

OSHO, SO MANY DULL AND CRAZY RELIGIONS ONCE STARTED WITH A WONDERFUL AND ENLIGHTENED PERSON. PLEASE TELL ME, WILL YOUR SANNYASINS BECOME AS DULL AND CRAZY AS ALL THE OTHER STUPID RELIGIONS? I AM AFRAID TO FALL INTO ANOTHER INSTITUTION.

Han Vanier,

IT IS A SIGNIFICANT question. There are many implications in it. Each implication has to be deeply pondered over.

First, have you ever loved a woman? Have you ever fallen in love with a woman? If you have ever fallen in love with a woman, have you thought before falling in love that every woman dies one day? All the women have died before; this woman will also die. Why you are falling in love with a person who is going to die? Prevent yourself. Stop yourself. In fact, have you ever thought that you yourself will be dying one day? Then why go on living? When one has to die, what is the point of living at all? Die right now. Why go on living in a corpse? Because this body will become a corpse one day. It may be sooner or later burned or buried, so why take care of it? Why look in the mirror in the morning? Why clean it? Why feed it? Why you are serving a corpse? But you have not asked these questions. In fact, these questions will make you very uneasy.

Making love to a woman is making love to a future corpse. Even the thought of it will be enough to put you off. But before taking sannyas, all these great philosophical questions arise in you. If they are authentic, then they will arise in other directions also; they will arise everywhere.

Yes, every religion sooner or later will die -- that is the nature of things. That is simply the way of Tao, nothing is wrong about it. When your wife dies, it is not that you did something wrong by loving her while she was alive; it was perfectly right to love her while she was alive. And now it is perfectly right not to go on keeping her dead body in the house, otherwise it will stink. It won't allow you to live, it won't allow you... even your neighbors to live. It will become impossible to love this woman now. It was perfectly good to make love to her while she was alive, but you need not be any more concerned with the past. The past is over, now there is nobody inside the body, the soul has left. It is better to bury or burn it, and the sooner you do the better. And you are not doing any betrayal. It is perfectly right. Just as we accept life, we should accept death. Anything that is born is bound to die.

We accept it about people, but we don't accept it about religions -- that's where we go wrong. When there is a Jesus walking, alive, a religion grows around him like a foliage growing around a tree -- green leaves, flowers, fruits -- because the tree has roots.Jesus is rooted in God, hence the tree is alive. Enjoy the beauty of the tree, enjoy the fragrance of the tree. Lie down in its shade while it is hot. Eat its juicy fruits.

Don't be worried that one day this tree will die and there will be no more green leaves, no more flowers will come, spring will not have any meaning to it -- don't be bothered with that! That is natural.

But about religions we have been doing just the opposite: Jesus disappears, but the corpse -- the words, the formalities are carried on. Krishna disappears, the man who danced is no more there; the man who played on his flute is no more there, but we go on worshipping the flute. Nobody knows how to play on it, nobody knows what to do with this flute; because to play on this flute you have to become as empty as the flute so that God can flow through you. This flute had given beautiful songs to the world, because Krishna was simply a vehicle. He had disappeared as an ego, he was totally available to God, he had no will of his own. God was flowing through him. It was God's song.

The words of Krishna are called SRIMAD BHAGAVAD GITA. Literally it means the song of the God. Krishna is just a singer; the song is of God. He is just a medium. But when Krishna is gone you will go on worshipping those dead words. They are dead! They were alive on the lips of Krishna, they were very alive, very vibrant. They touched thousands of people's hearts. His dance made thousands dance, and blessed were those people who participated in that dance.

But, Han Vanier, if you had been there you would have stood by the side thinking that, "What is the point of joining into the dance? Sooner or later this man will die, this dance will die. Sooner or later there will be only a silly institution, a crazy ideology, a fanatic religion. Why participate in it?"

You would have been wrong. In fact, we have to learn how to live religions while there is a Jesus, a Buddha, a Krishna, a Zarathustra. And we have also to learn when Zarathustra is gone, how to burn the dead body of that religion, how to bury the dead body -- of course, with celebration; of course, with great gratitude. Man has not learned that yet.

He goes on carrying dead corpses for centuries, that's why all religions stink. Only when there is an enlightened Master alive, something alive starts happening around him. But when the Master is gone, all is gone -- the tree is dead. Then there are two kinds of fools. The first fool will be one who does not participate while the dance is happening. The second kind of fool is one who goes on carrying the dead body for centuries. He himself becomes dead under the burden of the past. And the dead body goes on gathering weight, because as centuries pass it collects dust, it collects theology; more and more books are added to it, interpretations are added to it.

Now Gita has one thousand commentaries -- these are the very well-known commentaries; I am not counting the commentaries that are not so well-known -- just the very famous commentaries, one thousand commentaries. Now the dead word goes on and on accumulating junk around itself, it becomes heavier and heavier. It kills people.

There is a beautiful story in the Indian scriptures. Shiva, one of the Indian gods... He is one of the Indian trinity; just like the Christian trinity there is a Hindu trinity, and the Hindu trinity is far more sophisticated, far more significant than the Christian trinity. The Christian trinity consists of God the father, and Christ the son, and Holy Ghost. And nobody exactly knows who is this Holy Ghost, whether man or woman, homo or hetero -- or maybe bisexual. Because if the father is there and the son is there, where is the mother? It looks very childish.

But the Hindu trinity is far more sophisticated. The Hindu trinity consists of three faces of God. The God is one but he has three faces, hence the Hindu trinity is called TRIMURTI -- three faces of God. One is Brahma, the creator; the second is Vishnu, the maintainer; and the third is Shiva, the destroyer. These are the three aspects of existence: things are created, maintained for a while and then destroyed. And all processes of creation maintenance and destruction are divine; these are the three faces of God.

Nothing is wrong about destruction. Destruction follows creation out of necessity, just as day follows night, night follows day. No other religion of the world has the idea that one day the whole existence will disappear, except the Hindu vision. Hindu vision has this idea that one day the world was created, and anything that is created has to disappear one day. So creation and dissolution: sooner or later, the whole universe will be dissolved back into nothingness. Just as a child is born and then one day he dies, the whole creation will disappear one day.

Now physicists will agree more with the Hindu idea than with the Christian trinity. They have discovered black holes, and black holes are nothing but the possibility from where things disappear into nothingness. And now they are discovering white holes -- the other aspect of the black hole -- from where things appear out of nothing.

Shiva is the god of destruction, god of death, but even a god of death is created, projected by human mind, and human mind is after all human. You can create beautiful philosophy but something of you is

bound to be projected in it.

Shiva's wife, Parvati, died. Now he is the god of destruction, death, but he could not accept the death of Parvati. You see the human element? He took the dead body of his wife, carried her on his shoulders for twelve years around the country in search of a physician. There may be someone -- who knows? -- a magician, a physician, a miracle man who will revive her. He loved her so much...

Now you cannot carry a dead body for twelve years. The body became rotten, it started falling into pieces. Somewhere the hand fell, somewhere the leg fell -- that's how the Hindu sacred places were born. Wherever any part of Parvati fell, one sacred place was born. So there are twelve most sacred places in India. Those places are just graveyards of parts of Parvati. Unless the whole dead body disappeared... Shiva carried her in search of somebody who can do a miracle and revive her.

Man does not want to believe in death, hence he creates all kinds of stories about miracles. When Buddha dies his religion dies; it is bound to be so. He was the soul of it. Now you can carry the ritual. And remember always, it is the MAN that matters, not the method -- never the method, but the man -- as far as religion is concerned.

In science it is totally different: the method matters, not the man. Edison may die, that does not matter, but whatsoever methods he has discovered will go on working. They are still working. Einstein has died, but his methods will work; as long as better methods are not found his methods will remain valid. And better can be found only on the foundation of his methods. Without his methods, the better methods cannot be found.

But in religion it is totally different; it is just the opposite. Man matters, not methods. With a Buddha his methods are alive. It is his human touch; it is the magic of the man, it is his golden touch. It is his presence that works; but when that presence has left, you can go on carrying the method for centuries -- nothing will happen out of it. And you will be very much puzzled, and naturally you will have to find many rationalizations why it is not working; hence the idea of karma. If some method is not working, you have to find some explanation why it is not working. It is not working because of your past karma, because you have done some wrong deeds in the past lives -- that's why it is not working. That's all bullshit. The method is not working because the man is not present whose presence is essential for the method to function.

These methods of religion function only when the Master is alive. Then ANYTHING will do. With Patanjali, standing on your head you may become enlightened. Without Patanjali you can go on standing on your head your whole life, you will not become enlightened. In fact, if you had been enlightened before, you will become unenlightened! With Jalaluddin Rumi, dancing works. It is his presence, it is his energy field. The moment you enter his energy field, you have entered into a magnetic world.
And you can see it in many ways in life too.

With a famous doctor, even water given to you may become medicinal -- just the presence of the man, the trust in the man works, and can work miracles. But the same will not happen with anybody else. Somebody may imitate him exactly, but imitators won't do.

We have to learn one thing: not to institutionalize religions. When the Master goes, let the religion also go. The really religious person will always find living Masters. Yes, it can happen. For example, Buddha said, "My religion will live for five hundred years." Why he said that? He said it because he has created few living Masters, and he could work it out that how many living Masters these living Masters will be able to create. It is not very mathematical, just a little guesswork. He could say that, "I can see that at least for five hundred years the chain will continue, but after that there will be only ritual."

Now Buddhists have not heard it. They have not listened to the Master. He himself has said that, "After five hundred years there will be only ritual. Only for five hundred years it will be possible. I am creating few living Masters who will live after me, and they will give the magic touch to my methods. They will be able to create few living Masters, and so on, so forth -- but not more than five hundred years. Then slowly slowly the number of living Masters will disappear."

But Buddhism is still alive. Those five hundred years have passed long before. For two thousand years Buddhism has been a ritual: you can go and worship; you can repeat the same formulas, mantras, prayers, meditations, and nothing will happen. Naturally, you will find faults somewhere within you -- Buddha cannot be wrong. How Buddha can be wrong? And he was not wrong; you are wrong, but you are not wrong because you have committed some wrong deeds in the past life. You are wrong because you are still carrying something which is dead.

The Pope dies and goes to paradise. At the gates Saint Peter asks him, "Who are you?"

"I am the Pope."
"Never heard of you," replies Saint Peter and locks the gates.
"But I am the Pope," shouts the Pope. "Don't you know me? Ask God and you will see. He knows me well."

Saint Peter goes and tells God: "God, there is a guy here who wants to come in; he says he is the Pope."
"The Pope? The Pope? Ah, yes, now I remember. Call my son Jesus."

Saint Peter calls Jesus and when he arrives God tells him, "Hey Jesus, do you remember that club we created in Rome? -- yes, that club we thought about in Jerusalem. Well, do you know? It still exists! Its president is outside the gates."

All the religions become just institutions, and if you fit in these religions then something is wrong with you. No alive person can fit with a dead ritual.

The supply sergeant handed the new army recruit a pair of trousers, and the soldier put them on. They fit perfectly. Then the sergeant handed him a shirt and cap. They too fit perfectly.
"We have a problem here," the sergeant finally said. "You must be deformed."

Otherwise, who has ever heard army dresses fitting somebody perfectly? Unless somebody is really deformed it is impossible. Army dresses are made for the average person, and the average person does not exist. The average person is only a mathematical entity. Have you ever come across an average person? All persons are unique.

The first man who had found the theory of averages was Herodotus. And naturally, when somebody finds something new he becomes absolutely infatuated with it. He was so infatuated with his theory -- he was the first man to come across the theory of averages -- that one day when he went for a picnic with his family, the wife and six children, the wife said that, "We have to cross the river. You hold one child and take him to the other shore and then come back."

He said, "Don't worry. I will find out the average height of the children and the average depth of the river."

The wife had no idea... the theory was very new. Just on the sand of the river he calculated, he went, he measured the depth of the river few places, he measured the length of every child, and he said, "Don't be worried. Average is perfectly right. No child can be drowned."

He was so confident, he went ahead, child followed, and the wife was at the back. And then one child started drowning, and the wife said, "Look! The child is drowning! What happened to your theory of averages?"

And Herodotus, rather than trying to save the child, ran back to the shore. He said, "Then there must have been something wrong with my calculation; otherwise it is impossible."

Now the river was somewhere deeper and somewhere not so deep, and somewhere it was very shallow. And one child was longer, another was smaller, and the last one was very small. There was no average child, no average height; and there was no average depth in the river either. Rivers and children don't know anything about theory of averages! But the man was mad -- mad with his theory of averages.

Army dresses are made for the average person which exists nowhere. It is really very difficult to find the person to whom the army dress will fit perfectly. The sergeant is perfectly right in saying, "We have a problem here. You must be deformed." He had never come in his whole life across such a person. The trousers fit him, the shirt fits him -- even the cap. Everything fits him perfectly, as if they are made for him!

In these dead rituals you call religions -- Christianity, Hinduism, Jainism, Judaism -- only dead people can fit, deformed people can fit, neurotics can fit. And these are the people who would not have fitted with Jesus, Buddha, Mohammed, Moses, no. A totally different kind of people would have fitted with Jesus, Buddha and Moses -- the alive people. You have to understand this.

With a Buddha, you can fall into a synchronicity only if you are very alive and courageous, very intelligent, rebellious. But with Buddhism, when Buddha is gone, all kinds of fools will fit, all kinds of dead people will fit.

It is really strange: the same people who would have crucified Jesus are Christians now, and the same people who tortured Mohammed all his life are Mohammedans now. They are not different people. From where you can get different people? From where all these Christians have come? With Jesus there were only very few people, they could have been counted on fingers. What is wrong with humanity? When the man

was alive here, when you could have seen him with your own eyes, felt with your own heart, then you turned your back towards him, you killed him; and when he is no more there you worship him. Almost half of humanity is now Christian.
Jesus must be wondering what has happened.
I have heard a story:

In Dostoevski's BROTHERS KARAMAZOV the story happens. Jesus was very much interested -- naturally -- that half of humanity has become Christian. He started to think that, "I reached the earth a little earlier... Now is the time! If I had gone a little later, just eighteen hundred years later, I would not have been crucified. People would have worshipped me. They are worshipping the cross, they are worshipping my statues, they are worshipping in my churches all over the earth. Millions of Christians, thousands of priests, monks, nuns, all praying -- this is the right time for me. I reached a little earlier. That was not the right time."

So he came back. He was utterly disillusioned. He appeared one Sunday morning... Of course he had chosen Sunday because on other days people are engaged in other things. Sunday they are all Christians -- it is a Sunday religion; at least for one hour everybody pretends to be a Christian.

He appeared before the church in Bethlehem. People were coming out of the church, and he thought, "This is the right moment. They will immediately recognize me!"

And yes, they crowded around him, and they started laughing, and they said, "You did well. You managed well."
He asked, "What do you mean?"

They said, "You seem to be a perfect actor. You have done so perfectly your makeup that you look just like Jesus."

Jesus said, "You fools! I am Jesus, I am not acting."

They said, "Don't try to befool us. And if you listen to us, escape before the archbishop comes out; otherwise you will be in trouble. Escape as fast as you can."

Jesus could not believe that these are the people who were kneeling down and praying to him and calling him Lord, and now he is standing before them and they cannot even recognize him. And they are thinking that he is an actor or trying to befool them. He said, "Maybe these are uneducated people, but my archbishop -- he is a great theologian, he MUST recognize me!"

And then the archbishop came, and everybody fell on his knees in respect for the archbishop. Jesus was puzzled. Nobody had fallen on his knees to honor him, and his servant is being worshipped like a god.

And they said, "Look at this man. This is very wrong on his part to pretend to be Jesus Christ. This is irreligious. He should be punished!"

Archbishop looked at him with very stern eyes, and he said, "Young man, come down and follow me. You come inside the church."

Jesus could not believe his eyes. He went in, the doors were closed and he was locked into a small room. The whole day he was there, and he was wondering, "What is going to happen now? Am I going to be crucified again? T hat time I thought it was because they were not Christians, they were Jews; but now these are Christians behaving in the same way."

In the middle of the night with a candle in his hand, the archbishop came, opened the door, fell on his knees before Jesus and said, "Lord, I recognized you immediately. But I cannot recognize you before others. You are an old disturber, you will create again chaos. Somehow we have managed everything perfectly well. You are no more needed. We are doing everything as you wanted it to be done. You remain in heaven, we represent you here -- you are not needed. This is not your work now anymore. We have taken over the work. And if you insist, then I am sorry, we will have to crucify you again.
"So better you escape, because in the morning there will be trouble. I have just come to inform you. I recognize you, and I don't want to crucify you again; but I cannot recognize you before the crowd. You leave right now and never come back again; even though you have promised to come back again, don't come back again. What WE are supposed to do here? We are your representatives, we are doing your work. You will create chaos, disorder. That's what you did the last time you were here, and again you will do the same. You will disturb our whole profession, our whole business."

This is just a fictitious story invented by Fyodor Dostoevski, but has tremendous significance. Yes, the same will happen to Buddha, to Zarathustra, to Krishna, to Mohammed, to everybody.

Han Vanier, you ask me:

SO MANY DULL AND CRAZY RELIGIONS ONCE STARTED WITH A WONDERFUL AND ENLIGHTENED PERSON.

YES, THAT IS TRUE, they started always with somebody wonderful, an enlightened person. But when the enlightened person goes, the wonder goes. Then there is only a dead carcass left, skeletons.

You need not remain encased in any old religion. When I am dead, when the people that will become enlightened with me are dead, then it will be of no use. Bury it, burn it, but right now, don't be afraid of the future. That is the work your children may have to do, or maybe children's children. Right now you can drink out of this living water. Right now you can become transformed.

You say: PLEASE TELL ME WILL YOUR SANNYASINS BECOME AS DULL AND CRAZY AS ALL THE OTHER STUPID RELIGIONS?

Nobody can be an exception. Life lives according to a fundamental law, it follows Tao: nothing is an exception.

So sooner or later the same is going to happen to my sannyasins. But before it happens, Han Vanier, take the jump. Because it is going to happen one day, you need not prevent yourself from taking the jump into this whirlpool of inner transformation.

You say: I AM AFRAID TO FALL INTO ANOTHER INSTITUTION.

You must be part of some institution -- Christian, Jew, Hindu, Mohammedan, communist, theist, atheist -- some kind of philosophy, some kind of religion, some kind of ideology. It is impossible to find a person who has no ideology, no religion, no philosophy. You must be part of some stupid institution already. Becoming a sannyasin will take you out of that stupid institution.

It is not yet an institution. Before it becomes an institution, don't miss the opportunity. Sooner or later it will become, so I will make my sannyasins aware that whenever it becomes an institution... And it can become an institution only when all light goes out. It will not go out with me; I will leave few candles burning. They will again create few more candles.

If Buddha could create a religion that lasted for five hundred years and did not become an institution, naturally I have far more experience. Buddha was born twenty-five centuries before, twenty-five centuries have passed. Since then many religions have been born. Christianity has come into existence, Mohammedanism has come into existence, Sikhism has come into existence, and many small religions have come into existence. I have all that experience. With all that experience I can predict very easily that at least for one thousand years my people will remain alive. But when it becomes an institution, immediately, with no second thought, burn it. Say goodbye to it.

But before that, don't try to find rationalizations for your cowardice. Don't be a coward. Cowards are always finding great rationalizations.

Two friends were talking:
"Your girlfriend, wow! Everyday I see her with a different guy."
"It is not true. Come to The Platter and I will show you."

So the two friends went and saw the girl wrapped around another man.
"So," said one, "are not you going over there to beat that guy up to show her your strength?"
"Wait a while," replied the second; "maybe she will come up with someone else more skinny."

A tavern in Mexico was crowded with Mexicans drinking tequila and eating guacamole, when a big guy in the front punched the counter and screamed, "Is there any brave man who wants to fight with another brave man?"

At first there was a gap of silence, and then a big guy from the back screamed, "Si! Yo! -- Yes! Me!"

So the first guy continued, "All right, we have one, and now is there another brave man who wants to fight with this brave man?"

Please try to understand me. Don't wrap yourself into rationalizations, don't try to put meanings into my words which are not my own.

From the outside this place may also look like an institution; that is out of sheer necessity. But it is not an institution at all. To have the experience what exactly it is, the only way is to be an insider. From the outside it has to be an institution, otherwise it cannot function.

I am not an old-fashioned person at all; I belong to the twentieth century. I am absolutely a contemporary. I don't work like Jesus -- traveling with few disciples from one place to another, staying under trees, talking to the people in the marketplace. I have learned some lesson, what happened to Jesus. I am not in any way interested to be a martyr, I am not at all suicidal. I am not saying that Jesus was; he was simply not aware. He could not have been aware, because nothing like that has happened before. It had not happened in the whole Jewish history before Jesus, for the simple reason that in the whole history of Judaic religion and tradition, there has never been a man like Jesus. He was the very climax of Jewish intelligence, of Jewish genius. He could not have thought that he will be crucified and within three years his ministry will be finished.

From the outside I don't function like a Jesus, I have my own ways of working. I have learned few lessons from Jesus, Socrates, from Mansoor, from others, and I don't want to repeat the same. My whole interest is to create as many enlightened people as possible, and for that I have to hang around here a little while more. So from the outside you will find it absolutely an institution; but it is not -- not at all. That is a facade, it keeps us separate from the stupid people. It keeps us separate from the crowd, so that we can function and work whole-heartedly with those who really want to be transformed.

So don't misunderstand. Anybody who looks at my work from the outside is bound to misunderstand. You can experience it only from the inside, and then you will be surprised that it is a totally different phenomenon. I am not at all interested in creating any institution; I am against all institutions. I have never gone to the office of this commune, never, even for a single visit -- and I am not going ever. I have not visited the whole ashram either. I don't know who are the people who live in the ashram, I don't know who lives where. All that I know is my room and the way from the room to Buddha Hall. Except that I know nothing. I don't know anything about the economy of the commune, I don't have a single paise with me. Even if I had, I don't have any pockets to keep it!

It is not an institution at all, and the people who are working here are working out of love for me. They are not paid. They are living in all kinds of difficulties. We don't have space enough -- not even space enough to breathe. People are living in very crowded situations, but their love for me is such that they are ready to go with me even if they have to go to hell. In fact, they are in hell -- we don't say anything about it; what is the point? Everybody knows -- but you will not find a happier bunch of people anywhere in the world, for the simple reason they are here, that they love me -- for no other reason, because there is no other reason at all.

They have come from far better societies, more cultured families, more educated backgrounds, richer affluent societies. They have left their beautiful jobs, highly paid jobs just to be here with me. And I am not giving them anything, except my love. It may be the only place in the whole world which is run only through the power of love.

But you can experience it only when you are part of it, when you are a participant; otherwise there is bound to be great misunderstanding. And many people misunderstand, for the simple reason that they come as observers, outsiders, onlookers, watchers. This is not a place to be understood that way; it is a mystery to be experienced.

Majewski was standing in the entrance of a hotel lobby without any clothes on. A policeman grabbed him. "Okay, buddy, ' said the cop. "Let us get something to cover you up and go to the station."
"Wait a minute," cried Majewski.
"You can't stand here stark naked!"
"But officer, I am waiting for my girlfriend," pleaded the Polack. "We were up in the room and she said, 'Let us get undressed and go to town.' I guess I beat her down."

You have to learn the language that is spoken here. Don't be a Polack. And the language can be learned only if you dissolve yourself into this tidal wave of sannyasins.

Don't bother about the future. Who cares about the future? This moment is ALL. Live this moment here with me. Taste the joy of it, the celebration of it.

And as long as this place remains a living force, go on inviting people. The moment it dies -- and everything dies, remember, sooner or later -- the moment it dies accept the death. Then don't try to hide it then don't try to keep the dead body, then don't try to worship it. Then free the people and tell them to go and find living Masters somewhere else. Because the earth is never without few living Masters. God's compassion is such that somewhere or other there is always a living Master, and if you are real seeker you will find him.

But you are trying to simply convince yourself that, what is the point? Sooner or later it will become an institution as if you are going to live forever. What I am creating will die, and you will live forever... You will also die; and one thing I can tell you: this phenomenon that is being created here is certainly going to live longer than you, so why you should miss the opportunity?

Two hippies are sitting on a beach. It is a beautiful night, a warm soft breeze coming from the ocean, palm trees swaying. they are getting stoned on some very good grass; the stars are twinkling, a full moon is shining bright.

Says one to the other, "Ah, that beautiful moon. I must have it. Whatever it costs me, I will buy it."

Says the other hippie, "No you won't. I am not selling it."

Don't go on arguing with yourself. Come out of your sleep, come out of your dreams. See the truth that is alive here, and while it is alive take something out of it, imbibe it, digest it so that you can also become part of a living truth.

And don't wait for tomorrow -- only fools wait for tomorrow -- because we can be certain only of this moment. It is always now or never.

The last question:

OSHO,
WHY AM I ALWAYS LIVING IN A KIND OF HELL?

Sudhir,

IT IS ALWAYS your own creation. Whether you live in heaven or hell, you live in your own creation. Nobody else is responsible. Don't throw the responsibility onto God, fate, KISMET, society, economic structure. Don't throw the responsibility on your past lives, on others. Take the whole responsibility on yourself, because that is the only way to move, to change, to go beyond.

The only cause of hell, the only cause of misery is you and nothing else. Except you, nobody can cause it. And it is not the past; you are creating it each moment.

A construction worker is sitting astride a beam on the twenty-fifth story of a New York skyscraper which is being built. The lunch hour bell rings and he takes out a box of sandwiches from his lunch pack. He bites into the first sandwich, then grimaces.

"Shit! Peanut butter again!" And he throws it away. He takes a second sandwich and takes a mouthful, then spits it out. "Shit! More peanut butter!" He takes out a third sandwich, and this time eats it with pleasure. Then he digs back into his box and takes out a fourth sandwich. "Shit! Peanut butter!" he exclaims.

One of his workmates has been watching him and finally says, "How long have you been married now, Mike?"

"Ten years," says Mike, looking up.

"And your wife still does not know that you don't like peanut butter?"

"Don't bring her into this. I made these sandwiches myself."

One goes on creating the hell, and then hates it, and then wants to get rid of it. And even while you are trying to get rid of it you are still creating it. Man is so unconscious.

Two drunkards are talking to each other in a pub.

"My name is Smith," says one.

"That's strange," replies the other. "My name is Smith too. Where do you live?"
"Just across the street."
"Ahh? Me too! What floor?"
"Third."
"Blimey! That's where... where I live too."

At this point the bartender turns to another client, and shaking his head says, "Every Saturday night it is the same thing. They are father and son."

A woman committed suicide by jumping off a ten story roof onto the sidewalk. She was lying naked on her back when a priest came up and put his hat over the woman's vagina.

A drunk passing by seeing the woman and the hat exclaimed, "The first thing we have got to do is to get that guy out of there!"

Be a little more conscious, Sudhir. Watch how you create your hell. Watch carefully each step, and you will be able to find how you create it.

People only reap the crop they have sown themselves. To become aware of it is the greatest moment in one's life, because from there transformation begins, from there a new life starts.

Take the whole responsibility of whatsoever you are, and wherever you are. This is the first principle of my sannyas: The whole responsibility is yours, don't blame anybody, and don't try to find causes somewhere else. It is easy, and it is the strategy of the ego always to find causes somewhere else, because then there is no need to change. What can you do? The society is wrong, the social structure is wrong, the political ideology is wrong, the government is wrong, the economic structure is wrong -- everything is wrong except you. You are a beautiful person fallen into everything wrong. What can you do? Then you have to suffer, and then you have to learn how to tolerate.

That's what people have been doing for centuries -- learning tolerance. I don't teach you tolerance; I teach you transformation. Enough of tolerance! Tolerance means you have misunderstood the whole thing. Transformation means you have started to begin -- at least the first ray of understanding has entered in you. Now whatsoever it is, watch each step how it comes. If it is anger watch; if it is sexuality, watch; if it is greed, watch -- the three poisons of Ko Hsuan. And through watchfulness you will be able to get rid of them. In fact, through watchfulness they simply start disappearing.

Tao: The Golden Gate, Vol 2

Chapter #6
Chapter title: I really mean business

26 June 1980 am in Buddha Hall

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The first question:

OSHO,
TAO IS GREATER THAN MIND. THEN WHY DO WE KEEP CHOOSING THE MIND INSTEAD OF FLOWING

WITH THE TAO?

Prem Radha,

It is precisely because of that. Tao is so vast that one is afraid to lose one's identity in it. We are like dewdrops and Tao is like an ocean. The dewdrop is afraid, very much frightened to get closer to the ocean -- one step in the ocean and he will be lost forever. He wants to cling to his identity; howsoever small, howsoever tiny, howsoever mediocre, but it is HIS identity, it is HIS personality. He is only because he is separate from the ocean.

That's the way of the ego: the ego can exist only in separation. Separation creates misery because you become uprooted from the whole, but one is ready to suffer misery rather than to die and disappear into absolute bliss. People only talk about bliss, nobody really wants to be blissful. They talk about bliss as if they can remain the same and bliss can be added to them as they are. They want bliss also to be a kind of new possession so that their ego can feel more enhanced, more defined, more precious, more enriched.

But as the ego becomes more defined you become smaller. As you become smaller you become miserable because you start feeling suffocated, you start feeling closed from all the sides. Your prison cell becomes smaller and smaller -- even to exist in it becomes impossible. But people are ready to suffer all kinds of misery, they are ready to sacrifice everything for the ego.

That's why, Prem Radha, we cling to the mind. Mind is nothing but the process of the ego, the functioning of the ego. Mind is the boundary between you and the whole. It is a wall, not a bridge -- no-mind is the bridge. Hence the emphasis of all the awakened ones to move from mind to no-mind. The ego can exist only if you remain in constant fight; a continuous struggle is needed, because it is a false entity. You have to maintain it; it is not something spontaneous, it is not something natural that can exist on its own. It needs competitiveness, it needs conflict; it needs all kinds of jealousies, possessiveness, hatred, war. It can exist only with all that is wrong.

Ego represents the unhealthy state of our being. It is assertive. To relax is against the ego, to be non-ambitious is against the ego. Just a moment of relaxation is enough and you will have the taste of Tao, because it is always there, it is never lost. You go on creating the walls, but all walls crumble in a split second. Hence, wherever it happens, in whatsoever situation it happens, you become frightened of that situation.

People have become afraid of love for the simple reason because love is the most potential force in existence -- when the window in Tao opens on its own accord. Love means the wall disappears, the wall is no more, and the bridge arises. Of course it happens only between two persons, but even to let it happen between two persons gives you such joy, such orgasmic glow, such tremendous experience of the splendor of life that the ego is afraid.

The ego has created false substitutes for love. The ego is perfectly ready for marriage, but not for love. Marriage is a legal institution, a social institution produced by the cunning mind, by the cunning priests, by the vested interests. Love is natural. Love is dangerous for the ego. If love is allowed you will start tasting little bits of Tao, but that taste will create in you a longing to have more of it. It is so sweet, it is so exquisite, it is so beautiful! Then you will be ready to sacrifice all nonsense that goes with the ego. You will be ready to disappear into the whole.

It is love that will give you the courage to take the ultimate jump -- first with a single person... But once the experience is there you cannot step back, you will have to go ahead; you cannot go back. First it is with a single person, but you cannot stop the process now. It is so ecstatic that if it is so beautiful with one single person, how much it will be with the whole...!

A Buddha is one who is in an orgasmic relationship with the whole. Tao is the ultimate orgasm, not between two individuals but between the part and the whole, between the dewdrop and the ocean. But the dewdrop has to disappear, but it loses nothing.

Our all fears are unfounded; they are rooted in ignorance, but ego exploits the ignorance. Hence all societies have distorted the natural flow of love, because it can open the floodgates and then it will be uncontrollable. It is better to give people a false substitute. Marriage is that substitute. Hitherto, for five thousand years, man has lived with marriage AND misery.

You are not allowed to experience beauty. Your minds are from the very beginning distorted, channelized towards utilitarian ends. You are taught mathematics, you are taught geography, history. Now history is all bunk, utterly useless. Why go on reading about the ancient idiots? For what purpose? It is

better to forget all about them. Why bother about Genghis Khan, Tamburlaine, Nadir Shah, Alexander, Napoleon? For what? What these people have given to human consciousness? They are like poisons; they have stopped in every possible way human progress, human evolution.

And in your history books you will not find names of Lao Tzu, Chuang Tzu, Lieh Tzu, Ko Hsuan -- not even in the footnotes. And these are the people who are the real foundations of human consciousness, these are the people who are the real hope. But you will not find their names even mentioned; on the contrary, historians will always create doubt in you whether Jesus ever existed, whether Krishna is a historical person or just a myth, whether Mahavira was a reality or just a fiction; did Buddha really walk on the earth or has been a projection of our dreams, of our desires?

Sigmund Freud says that these people are wish-fulfillments. We want that there should be people like these, but they have not really existed and even if they have existed they have not existed the way we have described them. That was the cause of the rift between Freud and his disciple Carl Gustav Jung; the rift was of tremendous significance. Freud is very pragmatic; Jung is far more poetic. Jung has tremendous trust in mythology and has no trust in history. And I absolutely agree with Jung about this.

All the mythologies of the world are closer to truth than your so-called histories. But we teach our children history, not mythology. We teach them arithmetic, not poetry. And the way we teach a little bit of poetry -- we teach it in such a way that they become so fed up and bored with it that once the student leaves the university he will never read Shakespeare again, he will never look at Milton's works again. The very names of Shakespeare, Milton, Kalidas, Baubhuti will create a kind of nausea in him. The professors have tortured him so much behind these names that he is finished forever. His interest has not been encouraged, he has not become more poetic; he has lost all interest in poetry. He has not been supported to be creative, he has not been helped to learn how to poetize.

The scholars are so clever in destroying all that is beautiful by their commentaries, interpretations, by their so-called learning. They make everything so heavy that even poetry with them becomes non-poetic.

I myself never attended any poetry class in the university. I was called again and again by the head of the department, that 'You attend other classes, why you don't come to the poetry classes?"

I said, "Because I want to keep my interest in poetry alive. I love poetry, that's why. And I know perfectly well that your professors are absolutely unpoetic; they have never known any poetry in their life. I know them perfectly well. The man who teaches poetry in the university goes for a morning walk with me every day. I have never seen him looking at the trees, listening to the birds, seeing the beautiful sunrise."

And in the university where I was, the sunrise and the Sunset were something tremendously beautiful. The university was on a small hillock surrounded by small hills all around. I have never come across... I have traveled all over this country; I have never seen more beautiful sunsets and sunrises anywhere. For some unknown mysterious reason Saugar University seems to have a certain situation where clouds become so colorful at the time of sunrise and sunset that even a blind man will become aware that something tremendously beautiful is happening.

But I have never seen the professor who teaches poetry in the university to look at the sunset, to stop even for a single moment. And whenever he sees me watching the sunset or the sunrise or the trees or the birds, he asks me, "Why you are sitting here? You have come for a morning walk -- do your exercise!"

I told him that, "This is not exercise for me. You are doing exercise; with me it is a love affair."

And when it rains he never comes. And whenever it rains I will go and knock at his door and tell him, "Come on!"

He will say, "But it is raining!"

I said, "That's the most beautiful time to go for a walk, because the streets are absolutely empty. And to go for a walk without any umbrella while it is raining is so beautiful, is so poetic!"

He thinks I am mad, but a man who has never gone in the rains under the trees cannot understand poetry. I told to the head of the department that, "This man is not poetic; he destroys everything. He is so scholarly and poetry is such an unscholarly phenomenon that there is no meeting ground between the two."

Universities destroy people's interest and love for poetry. They destroy your whole idea of how a life should be; they make it more and more a commodity. They teach you how to earn more, but they don't teach you how to live deeply, how to live totally. And these are the ways from where you can get glimpses of Tao. These are the ways from where small doors and windows open into the ultimate. You are told the value of money but not the value of a rose flower. You are told the value of being a prime minister or a president but not the value of being a poet, a painter, a singer, a dancer. Those things are thought to be for crazy people. And they are the ways from where one slips slowly into Tao.

Prem Radha, Tao is certainly greater than mind -- Tao is greater than everything. Tao is God, Tao is the whole. But we are very much afraid of losing ourselves, and we keep on feeding our egos in thousand-and-one ways.

We are doing two things in our life: closing all windows and doors to the sun, to the moon, to the stars, to the wind, to the rain, to the birds, to the trees, to love, to beauty, to truth. We are closing all the windows, we are creating a grave around ourselves with no doors and no windows. We are becoming Leibnitz monads, windowless capsules. Our life is encapsulated. That is one part that we go on doing. And the second part is to go on making the walls thicker and thicker. That is done by competition, ambition: have more and more; whether you need or not, that is not the point at all. Do you think the richest people in the world need more money now? They have more than they can use, far more. But the desire for more does not stop, because it is not a question that they need money; the question is to go on making the walls of the ego thicker and thicker. They are continuously in competition with each other. Competition creates conflict. Conflict keeps your ego alive.

A beatnik was boppin' down the sidewalk just a-poppin' his fingers and feeling good, when a Jaguar pulled up at the intersection.
"Hey, daddy cool, wanna drag?" said the beatnik.
"Sure," laughed the sportscar driver, amused.

The light turned green and off they shot, the beatnik in the lead, running like hell. The driver was amazed! He looked at his speedometer: twenty, thirty, not until forty miles per hour did he finally overtake the beatnik.

Then he looked in his rearview mirror and noticed that the beatnik had suddenly disappeared. Concerned, he went back to find him lying in the ditch all bruised and battered.
"Hey," said the man, "you were doing great: I could not believe it -- what happened?"
"Like man," groaned the beatnik, "I mean, you ever had a sneaker blow out on you at forty-five miles an hour?"

Prem Radha, one has to decide one thing once forever: whether one wants to live the life of the ego, which is more like death than like life, or one wants to live the life of Tao, which is death in a sense and resurrection in another sense. It is both a crucifixion and a resurrection. The dewdrop disappears, but it becomes the ocean. It loses nothing, it only gains.

Sannyas means that you have decided to live the life of Tao, that you will not cling to the mind, that you will let it go, that you will not nourish it anymore, that you will not support it in any possible way, that you will go on finding how you have been supporting it and withdrawing your support. When all supports are withdrawn it falls on its own accord. And the moment the ego falls and disappears is the greatest moment in life. That's the moment of enlightenment, the moment of awakening, the moment when you become a Christ or a Buddha or a Krishna.

The second question:

OSHO, ARE YOU ABSOLUTELY AGAINST INTELLECT? SHOULD ONE NEVER USE ONE'S HEAD AT ALL?

Rajendra,

I AM NOT ABSOLUTELY against intellect. It has its uses but they are very limited, and you have to understand their limitations. If you are working as a scientist you will have to use your intellect. It is a beautiful mechanism, but it is beautiful only if it remains a slave and does not become the master. If it becomes the master and overpowers you then it is dangerous. Mind as a slave to consciousness is a beautiful servant. Mind as a master of consciousness is a very dangerous master.

The whole question is of emphasis. I am not absolutely against intellect -- I use intellect myself, how I can be against it? Right now, talking to you, I am using it. But I am the master; it is not my master. If I want to use it I use it. If I don't want to use it, it has no power over me. But your intellect, your mind, your thinking process continues whether you want or not. It does not bother about you -- as if you are nobody at

all -- it goes on and on; even when you are asleep it goes on working. It does not listen to you at all. It has remained in power for so long that it has forgotten completely that it is only a servant.

When you go for a walk you use your legs. But when you are sitting there is no need to go on moving your legs. People ask me, "Osho, for continuously two hours you go on sitting in the same posture. You don't even move your legs once." Why should I move? I am not walking! I know you, because even if you are sitting on your chair you are not really sitting. You are moving your legs, changing your positions, postures, doing thousand-and-one things, tossing and turning -- a great restlessness.

The same is true about your mind. If I am talking to you I am using the mind. The moment I stop talking my mind stops too, immediately! If I am not talking to you my mind has no need to go on working, it simply goes into silence. That's how it should be. It should be natural. While asleep I don't dream; there is no need. You dream only because so much work has been left undone in the day that the mind has to do it. It is overtime work -- you have not been able to finish in the day.

And how can you finish anything? You are doing thousand-and-one things simultaneously. Nothing is ever finished; everything remains incomplete -- and remains incomplete forever. You will die, but nothing will be complete. Not even in a single direction your work will be complete, because you are running in all the directions, you have become many fragments, you are not integrated. The mind is dragging you into one thing, the heart is dragging you into another, the body wants you to go somewhere else, and you are always at a loss whom to listen. And the mind is also not one, you have many minds -- you are multi-psychic. There is a crowd of minds in you. There is no unity, ho harmony. You are not an orchestra -- nothing is in tune; everything is going on its own; nobody listens to anybody else -- you simply create noise not music.

Intellect is good if it functions as a servant of the whole. Nothing is bad if it is in its right place and everything is wrong if it is in the wrong place. Your head is perfectly good if it is on your shoulders. If it is somewhere else then it is wrong.

Working as a scientist, intellect is needed. Working in the marketplace, the intellect is needed. Communicating with words, talking to people, the intellect is needed. But it is a very limited use. There are far greater things where intellect is not needed at all. And where it is not needed it goes on functioning there, too; that's the problem. You should be capable... a meditator becomes capable, he becomes very fluid, flexible, he does not become idiotic. He uses his intellect, but he uses his intuition too -- he knows that their functions are different. He uses his head he uses his heart too.

I used to stay in Calcutta in the house of a High Court judge. His wife told me that, "You are the only person my husband has any respect for. If you say something he will listen, otherwise he won't listen to anybody. I have tried my best but I have failed. That's why I am telling it to you."

I said, "What is the problem?"

She said, "The problem is becoming bigger and bigger every day. He remains a judge twenty-four hours. Even in the bed with me he is a judge -- as if he expects me also to say 'Your Honor'. With children also he behaves as if they are criminals. With everybody! We are tired. He never gets down! He carries this role continuously; he never forgets. It has gone into his head."

And she was right -- I knew her husband.

It is good to be a judge when you are in the court, but by the time you leave the court... It is only a function to be a judge, you are a functionary; you don't become a judge -- that is not your being! But we get confused; it becomes your being.

He carries it home, then he starts behaving the same way with the wife, with the children, with everybody. The wife was afraid of him, the children were afraid of him. The moment he entered the house there was fear everywhere. Just a moment before, the children were happily playing, enjoying. They will suddenly stop, the wife will become serious. The house will immediately turn into a court.

This is the state of millions of people: they remain the same, they carry their office home.

Your intellect is needed, Rajendra; your head has its own function. God never gives you anything without any reason. Head has its own beauty, but it should be in its place. There are far greater things which are beyond the reach of the head, and when you are moving into those realms you should put the head aside. You should be capable of that. That's flexibility, that is intelligence. And remember never to get confused between intellect and intelligence.

Intellect is only a part of intelligence. Intelligence is a far bigger phenomenon, it contains much more than intellect, because life is not only intellectual, life is intuitive, too. Intelligence contains intuition.

You will be surprised to know that many great discoveries have been done not by intellect but by intuition. In fact, all the great discoveries have been done by the intuition.

Something far more deeper exists in you. You should not forget it. Intellect is only the periphery, the circumference, it is not the center of your being; the center of your being is intuition.

The word "intuition" is worth understanding. Intellect needs tuition, it has to be taught. Hence the schools, colleges, universities, they all give you tuition. Intuition needs no tuition, it is your inner world; it is something given by God as a gift -- you bring it with yourself.

When you put your intellect aside, your head aside, then something deeper inside you starts functioning which is incomprehensible from the periphery. Your center starts functioning, and your center is always in tune with Tao. Your circumference is your ego, your center is in tune with Tao. Your center is not yours, it is not mine; the center is universal. Circumferences are personal -- your circumference is your circumference, my circumference is my circumference -- but my center and your center are not two things; at the center we all meet and are one.

That's why religion comes to realize about the oneness of existence -- because it depends on intuition. Science goes on dividing, splitting. It reaches to the minutest particle, called it the electron. The world becomes a multiplicity, it is no more a universe. In fact, scientists should stop using the word "universe", they should start using a new word, "multiverse". "Universe" has a religious tone -- "universe" means one. Religion reaches to one; that is the experience of the center. But the center can function only when you move from the circumference to the center. It needs a quantum leap.

Rajendra, you say: SHOULD ONE NEVER USE ONE'S HEAD AT ALL?

I have not said that. I am talking against the head only because my work is religious.

There was a nymphomaniac whom nobody could satisfy. Men from all over the world did their best, yet failed. When Machista came, the two went into a room for five hours... but when he finally came out he was totally exhausted, an absolute wreck. He had to admit failure.

Tarzan too made an attempt. He was brought all the way from the jungle to try. Lots of people waited outside for hours, thinking that he would surely make it, but when he came out he just muttered: "That woman is a wonder! Nobody can do it!" and disappeared.

More and more ambitious men came with high hopes -- still, it did not happen. Then one day this little Jewish tailor, whose shop was on the street corner, passed by. He was curious to know what it was all about, and even though most of the crowd thought such matters were not for him, they told him. To their great surprise he said immediately, "I will do it!" So just for a laugh, they let him go in.

Fifteen minutes later he and the lady came out, hand in hand, beaming, smiling from ear to ear. There was no need to say anything. It was a success.

"What's the trick, how did you do it?" everyone wanted to know.

"Well, there are situations when you have got to use your head," he said nonchalantly.

Get it?

The third question:

OSHO,
IS TAO A SYNTHESIS OF THE PATHS OF LOVE AND AWARENESS?

Yoga Bhakti,

TAO IS NOT A SYNTHESIS in the sense we understand the word. It is not synthesis in the sense Assagioli uses the word "psychosynthesis".

The ordinary meaning of the word "synthesis" is making two opposites meet, creating a certain meeting ground between the two opposites. It is not synthesis in that sense. It makes no effort to create that kind of unity. But it is a synthesis in a very different meaning, in a very higher sense, in a totally different dimension. It is transcendence of the paths of love and awareness, it is transcendence of the opposites. And whenever the opposites are transcended synthesis happens on its own accord. But you have to understand the difference.

Assagioli's synthesis is very poor; it has no depth, it cannot have -- it is mind effort. It is far poorer than Sigmund Freud's analysis for the simple reason because mind is very efficient in analyzing things; mind is incapable of synthesizing things. That's why, although Assagioli is trying to do something far more important than Sigmund Freud... but he fails. If you study both, Sigmund Freud looks like a genius. Assagioli looks just a pigmy by his side.

And, let me emphasize again, he is trying to do something far bigger, far more important than Sigmund Freud, but Freud succeeds because he is doing the right kind of work that the mind is capable of doing. Assagioli is trying to do the same thing as Tao but through the mind. Mind is NOT capable of synthesizing. Tao does it from a totally different dimension: it goes beyond mind, it goes into no-mind. And when you reach into no-mind synthesis happens -- not that you have to do anything about it.

Assagioli's synthesis is man-made, man-manufactured. Hence it is more like a hotchpotch, somehow trying to make two opposites meet, but they are unwilling to meet; forcing them to meet, but basically, because they are opposites, they cannot meet. And he is using the mind which cannot create synthesis, which is capable only of analysis.

Tao uses meditation, not mind. It is not interested in synthesis at all. It simply moves beyond the mind, and then synthesis comes like a shadow. You can see it happening here.

For example... Take a more contemporary example. Just few years before Mahatma Gandhi tried a great experiment of synthesizing all the religions. He utterly failed. It was bound to happen because he was trying to manufacture synthesis, and synthesis cannot be manufactured. He was trying to do it through the mind. He knew nothing of meditation, he never tried meditation. In the name of religion, all that he knew was prayer -- and prayer is of the mind; it is not meditation, it is talking to God. Just as you talk with others you can talk to a God, who may be just imaginary, who is in fact imaginary, because there is no person there.

Prayer is a dialogue, dialogue between you and an imaginary God. Meditation is silence -- no dialogue, no monologue either.

Gandhi knew nothing of meditation, but he tried hard to create a certain facade of synthesis. What you can do through the intellect?

Basically he was a Hindu and he remained a Hindu all his life, to the very end. He calls Bhagavad Gita his mother, but he never calls Koran his father -- not even an uncle. Although he talks about that the teaching is the same, but the way he manages is absolutely political -- clever, cunning, but not authentic. It is a mind effort, it cannot be authentic. He does it well. What he does is: whatsoever he finds in Koran, in Bible, in Dhammapada, which is in agreement with Gita, he immediately picks it up, and he says, "Look! All the religions teach the same thing."

But there are many things which go against Gita in the Bible, which go against Gita in the Koran, in the Dhammapada. He does not take any note of them, he ignores them; he knows he will not be able to manage, to cope with them, so his synthesis is bogus. In fact, he reads Gita everywhere; wherever he can find Gita echoed, he immediately says, "Look! They are talking the same thing."

But what about the differences? What about the totally opposite standpoints? For example, Koran does not believe in nonviolence. Mohammed never believed in non-violence; he himself carried a sword always, he fought many wars. And Gandhi believes in nonviolence But Koran is a big book; you can find few pieces from here, from there which can support love, compassion, kindness, sympathy, and you can use them as if Mohammed is supporting nonviolence.

Mahavira supports nonviolence, Buddha supports nonviolence; even Krishna in Gita does not support non-violence. Then Gandhi does a political trick again. He says the war in which Gita was spoken for the first time, the great war called Mahabharat, in which Arjuna became aware of the fact that millions of people will die and the whole thing seems to be useless -- just for the power, for treasures, for kingdom, to kill so many people... A great desire to renounce the world arose in him. And he wanted to renounce, and he said, "It is better I should go to the mountains, become a sannyasin," and Krishna persuades him to fight because "That is your duty. God wants you to fight. Surrender to God's will; don't bring your own will in, don't bring your mind in. You be in a let-go and let God function through you."

Arjuna argues in many ways, but finally Krishna wins him over, convinces him of the neCessity of war, because, he says, "This is the war of right against wrong, of religion against irreligion, of light against darkness, of divine forces against evil forces."

Now Gandhi played a trick. He said that this war is only a metaphor, it never happened in reality, it is not historical. It is really the inner war in man between the forces of evil and the forces of God, it is the inner war between darkness and light. And Krishna is saying to Arjuna, "Don't escape from the inner war --

fight it and win over the darkness."

Now this is a very cunning strategy. Nobody before Gandhi has ever said that the war between the Pandavas and the Korvas was just a metaphor. For five thousand years, thousands of commentaries have been written on Gita; nobody has said that it is a metaphor, it has always been known as a reality. But Gandhi has to call it a metaphor, otherwise he will not be able to synthesize religions. And Jainism and Buddhism are two of the most important religions -- they have to be incorporated.

And Jesus also creates many troubles, because Jesus goes into the temple of Jerusalem, becomes very angry, takes a whip, hits the money-changers, turns their boards, throws them out of the temple. Now, a non-violent person cannot be so angry. If Gandhi was asked, he will say, "Go for a fast. Sit in front of the money-changers and do a fast unto death unless they stop money-changing in the temple. That will be the non-violent way to transform their hearts." But taking a whip in your hand and hitting them and turning their boards and throwing them out of the temple does not seem to be very non-violent.

He never talks about it. He drops the whole matter. He only talks about Beatitudes: "Blessed are the meek for theirs is the kingdom of God." But Jesus does not seem to be so meek. This man is meek who is turning money-changers' boards and throwing them out of the temple? Is he meek? Can you call him meek? He is a warrior. He cannot tolerate such nonsense in the temple. He said, "You have polluted the house of my father. Get out from here!"

Gandhi chooses only pieces and then makes a hotch-potch which he calls synthesis of all religions. It never happened. Neither the Mohammedans were convinced with him, nor the Hindus. He could not even convince Hindus -- he was a Hindu -- and he was murdered by a Hindu. He could not convince Hindus. He could not convince Jains either, because they continuously believed that Krishna is not a good man.

In Jain mythology Krishna is thrown into seventh hell for the simple reason because he distracted Arjuna, who was going to renounce war. He forced him, persuaded him, convinced him, seduced him by beautiful logic -- silenced him somehow -- to fight. And millions of people died. Who is responsible for all this violence, for all this blood? He is responsible -- more responsible than Arjuna. Jains have never forgiven him; not even after Gandhi a single Jain has written a book in which Krishna is forgiven or accepted. What to say of Krishna? Jains don't even agree with Buddhists and their nonviolence, Buddhists don't agree with the nonviolence of the Jains. They both are non-violent, but their nonviolences are different.

Jains say, "Don't kill. Don't eat meat." Buddha has said, "Don't kill, but meat you can eat if the animal has died on his own accord -- then what is wrong in eating the meat of the animal?"

Now that is a big problem between Jains and the Buddhists. And I think that Jains are right in a way. Logically Buddha is right, that killing is bad -- "Don't kill animals. They have life, as much life as you have, and they want to live as long as you want to live. Don't kill them. But when an animal has died, why waste his meat? It can be used as food. Its skin can be used, its meat can be used, its bones can be used. They should be used. Why waste them?" He seems to be very pragmatic; he was a pragmatic man.

But Jains are also right. They say that once you allow that meat-eating is not bad, then who is going to decide whether the animal has died on his own or not?

And that's exactly what has happened: in China, in Japan, in Korea, in Burma, in the whole of Asia, Buddhists eat meat. So many animals don't die every day on their own accord! All the five-star hotels in the whole of Asia, from where they get the meat? And if this meat comes from natural death of the animals, then why so many butchers exist in Buddhist countries and so many butcheries? -- for what reason? Every hotel in Buddhist country keeps a signboard that, "Here only that meat is served which comes from a naturally dead animal -- one who has died a natural death."

Man is so tricky that he will find a way; if you give him just a little loophole he will find a way out. No loophole should be given, that was Mahavira's emphasis.

Gandhi could not convince anybody, but here you are seeing a synthesis happening on its own accord. And I am not interested in synthesizing anything. I never talk about synthesizing religions -- but it is happening. Here you will find all religions, people belonging to different religions. Nobody bothers who is a Jew, who is a Mohammedan, who is a Hindu, who is a Jain, who is a Buddhist, who is a Parsee; nobody takes any note of it.

A synthesis is happening. It is not being manufactured; it is happening through meditation not through mentation. This is true synthesis. It is happening through transcendence. When you meditate you go beyond the mind. When you go beyond the mind you are no more a Christian, no more a Hindu, no more a Jain, no more a Jew. You are simply a consciousness, a pure consciousness, a mirror-like clarity. That clarity is true

synthesis.

Yoga Bhakti, you ask: IS TAO A SYNTHESIS OF THE PATHS OF LOVE AND AWARENESS?

In a sense, no; in a sense, yes.

The fourth question:

OSHO,
I AM DEEPLY INTERESTED IN YOUR WORKS, BUT STILL I AM AFRAID OF TAKING SANNYAS -- WHY?

Bavasimhan,

SIR YOU HAVE NEVER BEEN HERE -- the question has come by post -- what do you know about my works? You have never participated in what is going on here; you don't have any direct experience. And what is happening here is not an abstract philosophy, it is a very concrete experience. Hence you must be interested in my WORDS, not in my works. You must be reading my words -- and my words don't contain me, or my work. They only contain invitation to come here, to be here. They are just invitations, nothing else. They cannot carry my truth to you. You have to be here to be with me, to live with me. And you have not come here yet.

I have received many questions from Bavasimhan, many times. This is for the first time I am answering him. But all his questions have come by the post -- he lives somewhere in Madras; it is not that far away. But it must be fear that is preventing you -- the fear of being here, the fear that if you are here there is every possibility that you may take the jump into sannyas. It is almost impossible to be here and not to become a sannyasin, unless you are absolutely dead, insensitive, dull; unless you have such a mediocre mind that you cannot understand; unless you are so much prejudiced already that you have arrived at all the conclusions; unless you are so much knowledgeable that you think there is nothing more left to know and learn, sannyas is bound to happen. That fear is preventing you from coming here.

And in this question the fear has come up. It is good that you have recognized it, because in other questions you have been trying to avoid it -- not only trying to avoid it, you have been trying to rationalize it. In one question you wrote: "What is the need of an outer sannyas? I am already an inner sannyasin." Then what is the need of writing an outer letter to me?Just go on writing inner letters, that's enough. Then what is the need of reading my books? They are very outer things. These are cunning rationalizations.

In another question, Bavasimhan, you had written that you want to take sannyas, but from my own hands. And you wrote that, "I have heard that now Indians are being given sannyas by some of your disciples. I can take sannyas only from you."

I have been giving sannyas for ten years. You never wrote that before. Now, hearing that now Indians are getting sannyas from some disciples, you must have thought, "This is a good strategy, a good protection -- to make a condition." Come here. I will give you sannyas! Don't be worried about that.

Now you ask... and this is more authentic, that's why I'm answering:

I AM DEEPLY INTERESTED IN YOUR WORKS, read "words", BUT STILL I AM AFRAID OF TAKING SANNYAS -- WHY?

Because words are words, and sannyas means a real transformation. And you must be clever with words. Seeing your so many letters and questions, it is very apparent that you are well acquainted with philosophical terminology, with abstract ideas, with esoteric jargon.

Angelo and his buddy Frank were strolling along a Pittsburgh street. After a long silence Angelo said, "Eh, what is eatin' you?"
"Aah, somethin' has been botherin' me for days," said Frank. "Maybe it ain't none of my business, but you and me have been buddies for years and I just gotta tell ya."
"Go 'head, spill it!" said Angelo.
"Last Saturday night I was in a whorehouse and who do I see there but your wife, Betty. I hate to say it,

Angelo, but Betty is a prostitute!"
"Nah! Betty ain't no prostitute!" answered Angelo. "She's just a substitute. She's only there on weekends!"

People who are clever with words get lost into a jungle of words. You seem to be very clever with words.

That's why people go on reading the Gita, the Vedas, the Bible, the Koran -- because now Mohammed is not there so there is no danger;Jesus is not there, so there is no danger of meeting him; Krishna is not there, so you can play around with words at your ease, to your heart's content -- you can manage to put any meaning in them that you want. But I am still here. You cannot go on playing with my words. If you become interested in my words, a desire is bound to arise to come here. And then the fear -- the fear that if you are really getting interested into words, who knows? -- you may get interested into the person himself. And then there is no going back.

It is easy to play with words; it does not disturb your sleep, it does not disturb your unconsciousness, it does not disturb your dreams. But being with a Master is a disturbance, a great disturbance.

A drunk staggered into a fairground, went to the rifle range. "Give me ten shots," he belched.
"That will be twenty pence," said the attendant, smirking.

The drunk fired and each shot was a perfect bull's-eye.

The attendant was amazed and gave the man his prize -- a large tortoise.

Some time later the drunk returned again, fired ten shots, each one a bull's-eye.
"You can have any prize you choose," said the surprised attendant.
"I will have another one of those crunchy meat pies!" said the drunk.

It is very easy with the words -- you can befool yourself But here I am going to hit you hard, I am going to break your skull. And then, naturally, dreams escape. I make windows in people's skulls, and all dreams escape.

All the inmates of an asylum are going for a swim in their new swimming pool.
"Okay," says the nurse, "enough for today! Tomorrow we meet again, same time, same place, and then we will do it again with water in the swimming pool!"

You are afraid of the water. In the empty swimming pool, with the words alone, you can enjoy.

Come to your senses! Everybody feels afraid of sannyas, because sannyas means commitment, sannyas means a love affair. Sannyas is not of the head, it is of the heart. It is getting into deep waters, and you have become accustomed of sitting on the shore dreaming, thinking, brooding.

Two drunkards are driving along a road at high speed, when suddenly one shouts to the other, "Careful, there is a dangerous curve ahead."
"Why are you shouting at me?" the other replies. "I thought you were driving!"

I mean business. I am not a philosopher -- just the opposite -- I am absolutely existential; hence my emphasis on sannyas, because I know unless you are committed, unless you are involved, unless you risk something, you cannot grow.

Words you can accumulate -- as many as you like; it is very easy to have great words. And you live, Bavasimhan, in Madras. Adhyar is very close by -- just few minutes drive on the outskirts of Madras. You can go there. Adhyar has the most beautiful esoteric library in the whole world because it is the headquarters of the Theosophists -- world headquarters. It contains all kinds of nonsense. You will never find anywhere else so much nonsense accumulated together in one place.

When I was in Madras the Adhyar people invited me to come, at least for few minutes. I said, "I will come."

I went there. They showed me around -- it is a beautiful place -- they showed their beautiful library. And they asked me, "What do you think of our library?"

I said, "This is rare. I have seen many libraries, but no library contains so much nonsense."
They were shocked. They said, "What...?"

I said, "Yes. Theosophy is the most stupid thing that has happened in this century."

Bavasimhan, you can go to Adhyar -- in fact, you must be going -- you can find all old scriptures collected there, you can read beautiful things and you can remain the same. No change is expected of you. But coming here is a totally different thing. I am a no-nonsense man.

The little boy was pissing in the middle of the plaza when a good-humored guard passed by and said, "Don't pee there, little boy, or I will come by and cut your willie off!"

The little boy ran very fast, and when he got to the other side of the plaza, he saw a little girl his age, also pissing. He looked at the girl and exclaimed, "Oh my God! This guard really means business!"

That's why you are afraid -- I REALLY mean business. Come and see, come and have a taste of it. Don't miss this opportunity. Words will always be available to you, but to be in communion with a living Master is a rare opportunity; it happens only once in a while. Don't just go on writing stupid questions from Madras, come here. When people can come from Mexico... Madras is not very far off, not more than one hour's flight.

The fear is because you have become aware through the words that there is something more to words which is happening here. You are not afraid of me, you are not afraid of sannyas, you are afraid of your own longing -- that you may take the jump. You are afraid of your own potential which is hankering to grow, which needs a certain opportunity, which needs a certain climate, which needs a certain energy field. That field is ready now, here. Come, drink out of it, and your thirst will be quenched forever. But you will have to pay the price.

Sannyas is simply the price. I know just by wearing orange clothes you cannot become enlightened, but it is a device. Just wearing orange clothes you will be known as a madman. That's what I want you all to be known all over the world: my mad people.

God is only for those who are mad enough, only for those who are mad for God. Just as people are mad for money and mad for power, unless you are mad for God there is no hope for you. You are afraid because here something CAN happen. And you know that there is a great desire and longing in you for that happening. The seed is there, and you know it needs only a right climate and right soil. And once you have the right soil the seed will start growing.

You are afraid of the unknown. Sannyas is a pilgrimage towards the unknown. It is a voyage into the uncharted. God is the unknown -- not only the unknown but the unknowable.

Come! Jalaluddin Rumi says, "Come, come, come..." Again and again I say, "Come," because I may not be here for long.

The fifth question:

OSHO,
DO YOU ALWAYS TELL THE TRUTH?

Reverend Banana,

Yes sir, i always tell the truth, even if I have to lie a little.

The sixth question:

OSHO,
I WOULD LIKE TO MEET A WOMAN AND MARRY HER, WHO DOES NOT FLIRT, GIGGLE, GOSSIP, SMOKE, DRINK, PET OR KISS. IS THIS POSSIBLE?

Michael Potato-Singh,

Sir, just one question: Why? For what?

The seventh and the last question:

OSHO,
HAVE YOU REALLY BEEN WAITING FOR ME? I HAVE COME NOW. I WANT TO ASK YOU CAN YOUR HUGGING, KISSING SANNYASINS EVER ENTER HEAVEN?

Michael Tomato,

I AM HAPPY THAT YOU HAVE COME. Welcome home. So now the whole trinity is here: Banana, Potato, Tomato. This looks far more delicious than God the father, and Jesus the son, and holy ghost. The writings of all the three persons is exactly the same. So it is more like trimurti, three faces of one God, rather than trinity, rather than three persons. It is not three persons but one person with three faces. Moreover, the writing is not that of a man but that of a woman, which makes it even more mysterious.

Just this morning I asked Vivek to bring one banana, one tomato, one potato, so I can determine the sex -- whether they are men or women. I tried every possible way: Patanjali Yoga, all kinds of yoga postures, standing on my head -- which I have not done for twenty-five years; I looked from every possible angle -- I even tried a little whirling. But when I started whirling I became even more confused: the banana started looking like a potato, the potato started looking like a tomato, the tomato started looking like a banana... Then I remembered, maybe it is a hangover. Last night Arup's boyfriend, Niranjan, has come back with good beer for me, so I had taken too much.

When nothing worked and I could not manage what these people are, men or women, I became so tired with all this great spiritual effort that I told them to fuck off. At that very moment Vivek came out from the bathroom, shocked. She said to me, "Osho, that is no way to talk to such innocent people like bananas, potatoes and tomatoes. Just tell them to scat and they will fuck off!"

You are asking, Michael Tomato, that CAN YOUR KISSING AND HUGGING SANNYASINS EVER ENTER HEAVEN?

I think you don't know anything up-to-date about heaven. You must be having very old ideas. Yes, in the old days it was difficult, but God always remains up-to-date. He is always contemporary. Who else can be more contemporary than God? In fact, now your so-called saints cannot enter into heaven, only my sannyasins.

The Pope arrives in New York and wants to meet the Archbishop. He is told that the Archbishop is spending the day at the beach, so the Pope, curious, decides to go and meet him there.

He is met by an extremely handsome, muscular man with a beautiful tan, wearing a red bathing suit, who, with a big smile, asks the Pope, "What is the news from Rome?"

While the Pope is too astonished to reply, the Archbishop turns to a beautiful young lady wearing a white bikini, and calls to her, "Mary, come to see who's here!"

The Pope, in consternation, asks, "Who... who... who is that lady?"
"Oh," replied the Archbishop, "she is the Mother Superior of the Sacred Heart Convent!"

Things are changing, Mr. Tomato. Your old idea of heaven just exists in your scriptures, in your head. It has disappeared from existence. I am preparing my people in the latest possible way. They will be the first to enter.

Three nuns die and they meet at the main gate of heaven.

Saint Peter comes out and says, "So girls! Before you come in I must ask you one question: What did you use your pussy for when you were in the world?"
"Only for pissing!" answers the first one.
"Good, and what about you?" he asks the second one.
"Just for pissing," answers the second nun.
"Good," he says and he turns to the third one.
"Well..." she starts and then hesitates. "Ahem... well... you know... I met this nice young priest and... he was so nice that... well, I couldn't resist, so I gave him my pussy!"
"Okay," says Saint Peter to the last one, "you can come in. But you two, I'm sorry, you're not allowed!"

The two nuns, very offended, ask, "Why?" and Saint Peter answers, "Heaven is not a piss house!"

Tao: The Golden Gate, Vol 2

Chapter #7
Chapter title: I have heard

27 June 1980 am in Buddha Hall

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THE VENERABLE MASTER SAID:

THE UNFOLDMENT OF MAN'S MIND LEADS HIM TO THIS UNCHANGING TRUTH.
IN UNCHANGING STILLNESS, UNCHANGING PURITY AND REST ARE FOUND.
HE WHO ATTAINS PURITY AND STILLNESS ENTERS INTO THE IMMUTABLE TAO.
HAVING ENTERED INTO THE IMMUTABLE TAO HE IS NAMED THE POSSESSOR OF TAO.
ALTHOUGH HE IS NAMED THE POSSESSOR OF TAO HE KNOWS THAT HE DOES NOT POSSESS IT.
ONLY WHEN HE CAN TRANSMUTE ALL LIVING THINGS CAN HE BE TRULY NAMED THE POSSESSOR OF TAO.
HE WHO IS ABLE TO UNDERSTAND THIS CAN LEAD OTHERS TO SACRED TAO.

Ko Hsuan's sutras always begin with this immensely significant statement:

THE VENERABLE MASTER SAID...

But it seems that the translation is literally true, but not true to the spirit of the sutras. all the Buddhist sutras start in the same way -- only with a little difference, but a difference that makes great difference. The Buddhist sutras begin: "I have heard the Master say..." And you can see the difference. The Master may have said it for a different reason, the Master may have meant something totally different. The Master exists on a different plane; he speaks from the peak, the ultimate peak of consciousness. And the disciple hears from the darkest valley of his existence. By the time the words reach to the disciple they are bound to be distorted, they are bound to take many colors which will be imposed and projected by the disciple.

Hence, my feeling is that Ko Hsuan cannot commit this mistake. It must be that the translator has missed the point; the point is very subtle. It seems simply to the ordinary mind to make no difference whether one says, "I have heard the Master say," or "The venerable Master said." But when you say, "The venerable Master said," you are making an absolutely certain statement as if you can report it authentically. It is not possible: you can report only what you have heard.

Now, here you are listening to me, nearabout three thousand sannyasins. Each sannyasin will listen according to his own conditioning, according to his own state of mind, according to his own prejudices, concepts, ideologies, philosophies, according to his own background. If you don't have any background, if you have transcended all concepts, ideologies, philosophies, religions, if you are no more in the mind, then you can hear exactly that which is said. But then there is no need to hear it; then you yourself know it. Then

Ko Hsuan will not say, "The venerable Master said," he can simply state the sutras. Then it will be his own experience. He is very close to the peak and finally he reached to the peak, but these notes were made before he himself became an enlightened Master. These notes are of a disciple, and you should remember it.

Whenever you report me, always remember that you have heard. You cannot be certain whether it was said exactly the way you have heard or not.

In Italy, on the bus next to the driver there is the following note: "Do not talk to the driver."
In Germany there is: "It is FORBIDDEN to talk to the driver."
In England: "It is not polite to talk to the driver."
In Scotland: "What will you gain in talking to the driver?"

The moment a Master says something it comes from his innermost core. When you hear it it is heard on your circumference. By the time it reaches to your innermost core -- if it reaches at all, if you are fortunate enough to allow it to sink in to the very core of your being -- then too the meaning will not remain the same. It cannot be; it is not in the nature of things. It would have changed: it may have become distorted, it may have lost something, your mind may have added something to it.

The scientists have very recently discovered... Up to now it was thought that our mind and our senses exist only to allow us to be bridged to the existence that surrounds us. But the latest research is that the senses and the mind have double functions. One function is to connect us with the existence, but even far more important than that is the second function: NOT to allow that which can disturb us. They function as screening agents of our mind, of our attitudes, of our life styles, of our conditionings. Only two percent reality is allowed to enter in; ninety-eight percent reality is prevented outside, on the gate, because if all that is available is allowed in you will go berserk, you will not be able to cope with it.

Only in absolute meditativeness one is capable to be able to relax totally, to allow everything in, to be vulnerable without any conditions, to be available to existence with no strings attached.

I would like to change this statement. I would like to make it exactly as Buddhist sutras begin. They are written by Buddha's closest disciple, Ananda. He lived with Buddha for forty-two years; not even for a single moment he left Buddha. Day in, day out, year in, year out he was with Buddha like a shadow. Even shadow sometimes leaves you, but he will not leave Buddha at all. He heard everything that Buddha had said and when he was asked to report it after Buddha's death he said, "I have heard the Buddha say." Each sutra starts with that "I have heard..." A great insight is there in it.

Ko Hsuan cannot do this: he cannot say, "The venerable Master said;" he can only say, "I have heard..." The translator must have changed it to look it more certain, to make it more categorical, more emphatic, more clear-cut, more mathematical. But the enlightened Masters are mysterious; their words are mysterious, not mathematical. They can have thousand-and-one meanings and everyone hears them according to his own capacity.

The egoist will hear the same words but will not hear the same meaning. The egoless person will also hear the same words, but those words will connote a totally different meaning; they will resound in him with a totally different melody. When it rains, it rains on the mountains, it rains in the valleys, it rains everywhere; but the mountains remain as dry as ever -- they are already too full. But when it rains into the valleys, the valleys become lakes. They are empty: they can absorb, they can contain. The valleys are feminine; the mountains are too masculine. The mountains are too egoistic; the valleys are humble.

When the Master speaks there are many categories of listeners. The first category is that of the curious person, who has just come out of curiosity; he will hear only something very ordinary, something very unessential, something even meaningless, and that will become most important for him. He is there for a wrong reason. He will collect all kinds of data, but they will all belong to the surface.

Then there is the student who has come to gather more knowledge, more information. He will hear a little better than the first one, the curious one, but still his interest is in information. He is not ready to be transformed, to be converted; he is not ready to go that far. He has a certain limit beyond which he won't move a single inch. He will go with a little knowledge, with a little more accumulation, thinking that now he knows more. He knows nothing; he has become simply more informed -- and information is not knowledge. TRANSFORMATION IS only knowledge, real knowledge; information is pseudo.

Then there is the disciple who listens in a deeper way than the first two categories. He listens not to gather knowledge; he wants to be changed, but he has a certain idea of what change means. He wants to go into the beyond, but he has a certain direction, a conclusion which he has already decided. He comes with a

decision, an A PRIORI conclusion that this is what conversion is. He is not all open -- open only on one side, open only in one direction.

There are people here who write to me that, "We would like you to speak more on great lovers of God like Meera, Chaitanya, Kabir, because when you speak on Kabir, Meera, Chaitanya, our hearts are moved, our eyes start showering tears of joy, of bliss; we are thrilled to the very core of our being. But when you talk about Buddhist sutras they look dry, logical, but seem to be more appealing to the intelligence than to the world of feelings." Now, they are open only on one side.

When I speak on Meera, Kabir, Rumi, then there are people who are lovers of Buddha and they start writing letters to me, that "These are beautiful words, but not so profound as the Buddhist sutras. Each sutra has such depth! You can go on digging it; you never come to the bottom rock." They are also open only on one side.

These are disciples. One is open to love, another is open to awareness, but they are not totally open. They will hear, but they will hear with this A PRIORI conclusion. They will hear in a far better way than the student, they will learn deeply, but it will be a partial learning. They will know more than the student, but it cannot be a total knowing.

Then there is the fourth kind, the devotee, which is open from all the sides, which has come with no A PRIORI conclusion, which has come just to be with the Master in all the seasons, in all the climates. He makes no conditions, he has no conditions. He will hear more totally, his hearing will be multidimensional, but still he will not hear exactly what the Master is saying. He will be the best hearer out of all others, but still he is not on the same plane as the Master.

That is the fifth category, nameless category... Then there is no need to speak even, no need to hear. One sits with the Master and that's enough. Whether he speaks or not is not the point, just BEING with the Master is enough, just to be with him is enough. And there is some movement between the two centers -- invisible, intangible. Something transpires which is unspeakable, inexpressible. Only this fifth type person is capable of reporting, but he will be very conscious in reporting. He will always say, "I have heard..."

And my feeling is Ko Hsuan cannot say, "The venerable Master said;" he can only say, "I have heard the venerable Master say."

A veterinarian came to a small Italian farm to give artificial insemination to some cows.
"Lady," he says, "have you everything ready? A towel, soap, a bucket of hot water?"
"Of course, everything is here, and on this hook you can hang your trousers," replied the woman.

The teacher asks the class to mention an object round and hairy. A boy raises his hand and says, "The coconut!"
"Very good!" says the teacher.

Then Pierino raises his hand and says, "Billiard's balls!"
"No, Pierino," replies the teacher. "Billiards balls are smooth not hairy."
"No, it is not true -- I saw them!" cries Pierino. "Look!" and turning to the boy next to him says, "Billiard, show your balls to the teacher!"

Young officer joining his first regiment is being interviewed by the colonel. The usual conversation concerning family connections is in progress.
"So your name is Fortescue," says the colonel. "Tell me, young man, was your grandfather Fortescue of the 68th Leicestershire Rifles?"
"Yes, sir, actually," replies the young officer.
"Splendid! So your father's a Fortescue -- might I guess Major Fortescue of the 9th Cumberland Infantry Regiment?"
"Why, yes, sir!"
Are you married?" asks the colonel.
"Yes, sir. But my wife is joining me later -- she is in bed with cramps."
"Not Cramps of the 33rd?"

A little boy and his father are listening to a speaker.
"Comrades!" starts the speaker.
"What does 'comrade' mean, Daddy?" asks the little boy .

"'Comrade' indicates all those who think and act alike," answers the father.
"Our government..." continues the speaker, and again the little boy asks, "What is 'government', Daddy?"
"'Government' are those who are responsible for the well-being of everybody and make decisions accordingly. At home, for instance, your mum is the government."
"... and the people..." goes on the speaker.
"What is 'people'?" asks again the boy.
"The 'people' are we who are in need of organization and defense. At home, your baby sister is the people."

That night the father is awakened by the little boy who whispers, "Listen, comrade, tell the government that the people are full of shit up to here!"

Man lives in a state of immaturity; he is childish. He goes on growing physiologically but not psychologically. What to say about his spiritual growth -- even his psychological growth is retarded, very much retarded.

Only in the First World War, for the first time in human history, we became aware that the average man's mental age is not more than thirteen years, because for the first time in the army people were psychologically tested. It was a shock all the world over. People who think about humanity and its progress were really in a great shock: thirteen years is the only average psychological age...?

The person may be seventy years old or eighty years old and his age, psychological age, is only thirteen. What about his soul? Nothing can be said about his spiritual growth because only when the body and the mind grow together in synchronicity, when the chronological age and the psychological age go together simultaneously, THEN ONLY there is a possibility of spiritual growth, never before it.

People are immature, people are childish. And they talk about God and they talk about NIRVANA, enlightenment, and they talk about Tao, Dharma, they talk about truth -- they talk about great things without being at all aware that their psychological age is that of a child. All they need is toys to play with. And that's what they have done with their religion: their churches, their temples their mosques are nothing but big toys; their popes, their SHANKARACHARYAS, their AYATOLLAHS are nothing but people who go on giving them new games to play with. All they need is some new game so that they can remain engaged and occupied.

The scientists also go on giving them new gadgets, sometimes absolutely useless gadgets, but people are ready to purchase anything to fill their inner emptiness. And there is great emptiness because of the gap. Thirteen years psychological age and seventy years physiological age -- the gap is big. How to fill that gap? How to bridge that gap? On the surface they look very grown up, but just scratch them a little bit and you will find a child inside, and immediately they go through a tantrum.

You see people when they are in anger, and you will not see any difference between them and children. You see people when they are fighting -- the husband fighting

with the wife, the wife fighting with the husband, throwing pillows and things -- you simply watch. You may be doing the same thing yourself, then watch. Once in a while just watch -- what are you doing? Is this act that of a grown-up person? You may be growing old, but you are not growing up, and growing old has no value: growing old simply means you are coming closer to death. Growing up is a totally different phenomenon: it means you are coming closer to immortality, to deathlessness. Growing old means coming closer to your grave and growing up means coming closer to God, to Tao, to eternity. They are not synonymous; not only that they are not synonymous, they are diametrically opposite to each other.

And when there is a deep rhythm between your body-mind complex, then your soul can start growing for the first time. Your body and mind being in tune become the soil in which your soul for the first time starts moving upwards. Otherwise you will hang around the body-mind phenomenon; you will never go beyond it.

It is not an accident that the psychologists don't believe in the soul -- for the simple reason because they have no glimpse of the soul. Sigmund Freud himself was very childish in his behavior, utterly childish, very much afraid, just like a small child. He was afraid of ghosts, he was afraid of death, darkness -- not even the word "death" was allowed to be uttered in his presence. Twice it had happened in his life that somebody started talking about death and he fainted. Just the talk about death and he fainted! Now, this man becomes a prophet of the twentieth century.

The twentieth century has been dominated by three prophets. One is Friedrich Nietzsche, who was utterly mad. Adolf Hitler and his Nazism and all the fascist ideologies in the world are offshoots of that madman.

The other prophet was Karl Marx, who was absolutely atheist. He never believed in any consciousness, he never believed in any possibility of the growth of consciousness, because he had no glimpse of it. He called it an epiphenomenon -- it is nothing but a byproduct of matter. Just like a clock functions mechanically, the same is the way that man functions: he is only a machine. He reduced man into a machine.

He himself lived a very mechanical life, utterly mechanical life. There was no joy in his life, no laughter, no song in his heart. He never came to know any experience of meditativeness; he lived just on the periphery. But he became the prophet. Communism, Joseph Stalin and Mao Tse-tung, Tito and Fidel Castro -- these are his byproducts. Joseph Stalin could kill millions of people tor the simple reason because "Man is a machine. What is wrong...?" If you kill a bicycle or if you kill a clock or if you kill an electric fan there is no harm; nobody can blame you, that you are a murderer. He could kill millions of people think nobody before him has been able to kill so many people without even a prick of the conscience. There was no question of any conscience -- there is no consciousness, there is no conscience either. Man is a byproduct of matter, so when you kill somebody, matter disappears into matter.

And the third prophet of this century is Sigmund Freud, who himself is pathological, and he has projected his pathology into his philosophy.

Now, these three people have become your background. You may be aware of it, you may not be aware of it, but behind you these three are always standing. These three persons are responsible in many ways for the deterioration of human consciousness in this age. Because of these three persons, Buddhas have almost disappeared. People like Lao Tzu are not possible anymore even in China; communism won't allow them. Taoist monasteries have been destroyed, converted into schools and hospitals. Taoist meditators have been forced to work in the fields or in the factories. Even old mystics, seventy years old, eighty years old mystics, have been forced to do ordinary work just because the government cannot allow anybody to live without work; you have the right to get bread only if you work. Buddhists have disappeared.

In Russia, Jesus is no more possible. and the same is going to happen almost everywhere sooner or later.

With this background whatsoever I say will be interpreted inside you without you ever becoming aware, because you are not that watchful; you are almost in a state of drunkenness. Each ideology intoxicates; and the really conscious person gets rid of all ideologies, then only he goes beyond intoxication.

One day a guy decided he was an alcoholic. So he went to the doctor and the doctor said to him, "The treatment has to be based on self-control. You go home and try not to drink. If by chance you cannot hold yourself, next day you come to my office and inform me. This is fundamental."
"Okay," said the guy.

After some days the guy comes to the doctor's office already very drunk.
"Doc, i came here to inform you that yesterday I got very drunk."
"But you are drunk now!" said the doctor.
"Yes," said the drunkard, "but this I will inform you of tomorrow!"

The drunkard has his own logic and to him it seems to be perfectly right.

Two drunks were walking along a railway line. one said to the other, "I hope these stairs come to an end soon!"

The other replied, "Ya! The height of the handrail is killing my back!"

A Texan travels to Las Vegas to let off some steam Texas style. He starts off at the flashiest casino he can find and soon starts winning at blackjack.

After a while he heads for the roulette table where he resumes his winning streak. Soon a crowd gathers to watch him rake it in while knocking back double bourbons.

Eventually he wins so much money that he and the crowd move off to a penthouse suite to continue the party.

The next day he wakes up with a splitting hangover, lying next to a gorgeous negress who has a serene smile on her face.
"Holy cow!" he exclaims to himself. "That was some party!"

He gently tucks a couple of hundred dollar bills under the pillow and tiptoes out of the room. As he crosses the living room, he stops short as he sees two more gorgeous girls wearing little else than the same

serene smile.
"Son of a gun!" he says as he drops a few more bills down beside them.

As one of the bills flutters down it brushes a cheek of the last girl. She slowly opens her eyes and says, "You don't have to tip the bridesmaids!"

You go on doing things... You will get married, you will move into a profession, you will become educated, you will become Christian, Hindu, Mohammedan -- you will do thousand-and-one things absolutely in a state of unconsciousness. If by chance you come across a Master you will hear him from your unconsciousness.

Hence, before I begin this last sutra I would like you to remember always: never say what the Master has said; always say that this is what you have HEARD him say. And it is not only a mannerism; it has tremendous truth in it.

THE UNFOLDMENT OF MAN'S MIND LEADS HIM TO THIS UNCHANGING TRUTH.

The translator goes on wrong on many points. And I can understand why he goes on wrong, particularly on points which are of very great significance. He can't help; he has no understanding of meditation. He says:

THE UNFOLDMENT OF MAN'S MIND...

Ko Hsuan must have said: THE UNFOLDMENT OF MAN'S consciousness, not man's mind. The mind has to be dropped, not unfolded. In fact, the moment you drop the mind, the unfoldment of your consciousness begins. But we believe in mind -- we don't know anything else than the mind -- we are addicted with the mind.

In western languages there are not many words for the mind, but in eastern languages there are many words for the mind, for different purposes, because mind can function in many ways. And the East has gone very deep into the phenomenon of the mind, and beyond it.

It is just like if you look into the language of the Eskimos you will be surprised: there are one dozen words for ice; no other language has one dozen words for ice. Only Eskimos have one dozen words for ice, because they have lived with ice for thousands of years and they have known all its possibilities; and they know that there are differences, minute differences which are not visible to those who have not lived in the world of an Eskimo. No other language has so many words.

Sanskrit has at least one dozen words for mind, because as you go deeper into mind you come upon different layers. They are so different that it is not possible to call them all with the same name; they are qualitatively different. And as you go on moving deeper and deeper, a point comes when mind is left behind and pure consciousness remains. That consciousness knows unfoldment. Mind cannot unfold; it can only close. The more you become addicted with the mind, the more closed you become. Mind in fact is a prison, and the stronger the mind, more unfortunate the person, because then it will be very difficult for him to get out of it. And our whole educational system enforces the mind, strengthens the mind.

Hence I can understand the difficulty of the translator. But you have to remember, because you are working on meditation here you can understand in a far better way.

THE UNFOLDMENT OF MAN'S CONSCIOUSNESS LEADS HIM TO THIS UNCHANGING TRUTH.

Everything is changing in the world; you cannot find anything in the world which is unchanging unless you go deep within yourself and reach to the very center of your being. There only you will find the center, the center of the cyclone, which remains absolutely unchanging. It is on that very center that the whole change depends, the whole wheel of life and death moves. Without that center, the world will disappear. That center, that unchanging truth is the very foundation of this changing world; it is rooted there. Not to know it is to live a lie which is not worth calling life. Not to know it you will have to go on doing foolish things all your lie in order to give a certain fallacy to yourself of the unchanging truth.

For example, why people are so much interested in money rather than friendship? If it is a question of choice you will choose money more than friendship; why? Because money seems to be more unchanging. You can depend on it, it is more reliable. If you have a good bank balance it is far more reliable. Who knows about the friend? Today he is a friend, tomorrow he may become the enemy.

Machiavelli, in his great book, THE PRINCE, writes: Don't say anything, even to your friend, which you would not like to be known by your enemy. Why? Because your friend can become enemy any day. And he also says: Don't say anything against your enemy either which you would not like to say against your friend, because the enemy can become your friend any day. Things go on changing: the friend becomes the enemy, the enemy becomes the friend.

You can depend on money. People love money more than anything else; more than love, money seems to be significant. You can purchase love; if not love, at least sex you call purchase. But money, if you don't have you simply don't have: you are a beggar. With money everything comes. Money seems to have a certain permanence, a certain stability.

People are more interested in things than in people. People die; things don't die. People go on accumulating things for the simple reason that a good furniture, a good painting, a good house are far more lasting -- they may last longer than you -- but you cannot say the same about people. You love somebody, and tomorrow the person dies. Then you are left empty, with a great wound which will take years to heal or may not heal ever, and it will always hurt.

Hence people are afraid of love, people are afraid of people. People make friends with animals rather than with people. They would like to have a good dog -- more predictable, more reliable. Whenever you come home he is there to welcome you, wagging his tail. You can hit him, you can shout at him, you can scream at him, you can scold him, but he never changes his loyalty to you, his obedience to you. You can't do the same with people -- people are dangerous. Hence you see more and more persons becoming interested into birds, dogs, horses, for The simple reason that they give a certain feel of permanence.

Carlo and Elena are in love and want to spend a night together.
"Have you understood, my love?" says Elena. "When my parents are asleep I will throw down a cent and that will be the signal. I will leave the door open and you can come up."

Carlo waits under the window. Finally Elena throws the cent down, then eagerly lies down in the bed wearing a flimsy nightgown, and waits... and waits... and waits...

After about half an hour she goes to the window and exclaims impatiently, "But, Carlo, are you coming up or not?"
"Yes, my love," replies Carlo, "as soon as I find the cent."

On his tenth birthday, Abraham calls his son.
"Now, my son," he says, "it is time for me to explain the facts of life. We will start from the hands. Be very careful and don't forget.
"So, the thumb is used to show that a bargain is good. The index finger is used to show what is the best in a bargain. The medium finger is used to show power. The ring finger is just used for the wedding ring. The little finger is used to clean your ear. Have you understood?"
"Yes, Pa," replied the son, "but I would like to know the use of the medium -- what you call the power finger."

Abraham leans over his son and whispers, "The power finger, son, you use it at night under the blankets... when you count the money!"

Why people are so much interested in money? For the simple reason they are in a great need to find something permanent in this life where everything goes on changing every moment; they want something to rely upon. Unless they find their own center they will go on finding these stupid things. These are poor substitutes.

The real thing is the unfoldment of consciousness, because that leads you to the unchanging truth.

IN UNCHANGING STILLNESS, UNCHANGING PURITY AND REST ARE FOUND.

And when you have found your innermost core, when your lotus of consciousness has blossomed -- the

Indian mystics have called it the one-thousand-petaled lotus -- when all the petals have opened and you have found the enter of the lotus, there is great stillness, a stillness which is unchanging, there is great purity, great innocence and deep rest. You have come home. The pilgrimage is over. In finding yourself you have found God. In reaching to your own center you have reached the center of the whole universe. Now there is no need to go anywhere; you have found the infinite treasure -- what Jesus calls the kingdom of God.

People have tried to create substitutes. You can create a cert.lin stillness by learning some yoga posture. If your body is still you will feel a certain stillness, but that is not the real stillness; it will be disturbed. It can be disturbed very easily by anything -- just an ant crawling up your body is enough to disturb it. Anything can distract it: just a bird calling and you will be distracted. A child starts crying, a small girl starts giggling, a dog starts barking, and that's enough. And the world is full of so many things continuously happening. You cannot remain still for long; sooner or later it will be disturbed. Because of this, people have moved to the monasteries, people have escaped to the mountains, to the caves. But there too something or other will disturb you.

Rather than escaping from the world, escape into yourself: Remain in the world because the world is a great opportunity; it is a constant testing ground. It gives you thousand-and-one opportunities to see whether you have attained the real stillness or it is just an imposed phenomenon, only skin-deep and can be disturbed by anything.

Your so-called religious people are only superficially still; anything can disturb them. In fact, things disturb them more than other people. Even if one person in your house becomes religious he becomes a torture to the whole family -- because children cannot play because he is doing Transcendental Meditation, he is "doing his TM". Children cannot play, the wife cannot work -- everything has to stop for him. And even then he will be disturbed by any small thing. Just the clock ticking is enough, and the TM disappears, because what he is doing is just imposing a mantra, a constant repetition of a certain sound or word. Anything far more interesting is bound to attract him. If somebody puts on beautiful music or somebody starts playing guitar he will be disturbed, he will be immediately disturbed. The reason is not the guitar, the reason is what he is doing is boring and the guitar is far more attractive. Naturally the mind moves towards that which is more attractive. He is concentrating on Jesus Christ, and a beautiful woman passes by... Now, looking at a man crucified... Who wants to look at a man on the cross? One wants to avoid such things. And a beautiful woman passing by immediately attracts; that becomes a distraction.

That's why your so-called saints have always been against women; that simply shows the women have been disturbing their meditations. In fact, it simply shows their meditations were so boring that any woman could have disturbed it.

One person in the family becomes religious, starts praying or meditating or doing something stupid, and the whole family becomes afraid because he is doing something great. In fact, if he is really a meditator there is no question of getting distracted.

You cannot distract MY meditators -- they will distract you! The whole family will be distracted. Just start doing Dynamic Meditation or Kundalini, and not only the family but the whole neighborhood is distracted: they start phoning to the police. This is something! Rather than being distracted by any small thing, they are all distracted by your meditation.

Real rest -- real relaxation, real purity and stillness -- is not imposed by any artificial means; it is a spontaneous unfoldment. Then how it happens? It happens through understanding. Tao believes in understanding. Try to understand Nobody wants to understand -- we want to avoid, we want somehow to bypass our problems. You have problems -- you go to somebody like Maharishi Mahesh Yogi and you ask him that, "I am very much worried, anxious, tense. What should I do?"

And he says, "You do TM. You repeat this mantra: Coca Cola, Coca-Cola, Coca-Cola. Go on repeating fifteen minutes morning, fifteen minutes evening. It will help." It will help you to repress the problem, but only to repress; the problem is not solved. How the problem can be solved by repeating "Coca-Cola"? Or maybe "Aum", which is the same; it makes no difference. In fact, "Coca-Cola" seems to be far more sweeter, far more appealing! Both are the same -- any word will do. How it is going to solve your problems? Your problems will remain there; you will have to solve them still. Sooner or later they will surface again. And repressing them is dangerous because they will gain more energy, and the time that is being lost meanwhile is wasted.

Tao depends on understanding. Now in the world there are only two things prevalent. One is analysis, Freudian analysis, and many offshoots of it: analyze the problem, go on analyzing it. It is like peeling an

onion: one layer is removed, another layer is there, far more fresher. Remove it, another is there. And all the time tears will be coming from your eyes. Some bargain! And your problems are not so small as an onion, because sooner or later the onions will be finished, you will come to the very end the last layer, and then... emptiness in your hand. But your problems are not so easy. Hence psychoanalysis needs seven years, ten years; still it is never complete.

I have never come across a single person -- and I have hundreds of my sannyasins who are psychoanalysts, therapists, well-known therapists -- but I have never Come across a single person whose analysis is complete. It cannot be complete; it is an unending process. You go on, go on, and each layer will reveal another layer.

Sigmund Freud used to reach to your childhood. At the age four or three you start collecting memories, so he will reach to that point. Then Arthur Janov found that that doesn't help, you have to go beyond that, so Primal Therapy came into existence. Now you have to go beyond that.

Naturally, a three-year-old child or two-year-old child cannot tell about his problems; he can only scream and kick and throw things. So the Primal Therapy is kicking, shouting, screaming. And Janov thought that there will be a final scream -- the primal scream, the first scream.

When the child is born the first thing he does is scream; that is a physiological necessity. By screaming he cleans his whole breathing system; by screaming he throws his mucus out. That's why the children's noses go on flowing... because when he is in the mother's womb all his breathing system collects mucus -- naturally, he is not breathing; he lives on mother's breathing. And when he comes out of the womb he has to breathe on his own, and, the system has never worked and the breathing mechanism is full of mucus; that mucus has to come out. Doctors hang the child upside down; they make him do SIRSHASAN, headstand, so that the mucus starts flowing downwards because of gravitation. And naturally when you hang somebody upside down he screams, and that very scream helps: the mucus is thrown out and he starts breathing. That is the primal scream.

Janov thought, "If we can reach to the primal scream we have come to the very bottom of it; then, problems will be solved." But now there are other therapists who say, "That won't help, because there is still nine months' conditioning in mother's womb. Now we have to go into that -- then, problems can be solved."

But I would like to tell you, problems will not be solved then too, because after those nine months you will come across another layer that will be of the previous life. Then start again Freudian psychoanalysis and then Primal Therapy, and so on, so forth.

Indian mystics who have tried to enter into the whole realm of consciousness say there have been at least eighty-four million lives before you became man. Now, if you somehow finish eighty-four million lives analyzed, then you will find you have to enter into the world of the monkeys... So monkey analysis! And then go on and on... Then finally you will find you have been a fish in the ocean; that is the beginning of life. Then fish and the problems of the fish... I don't think that there can be any end to psychoanalysis -- it is an exercise in utter futility. That is one thing, the western thing.

And the eastern approach has been: Seeing that this thing is too long and will never end, bypass it. Just repeat a mantra and forget all about it. But by forgetting all about it you cannot solve anything.

Tao is absolutely right: neither analysis will help nor forgetting, but witnessing, understanding, seeing -- seeing clearly. It is neither analysis nor a repetition of a mantra. Tao does not believe in either; its approach is totally new. And then only you will find, in that understanding a transformation happens. You will find stillness, purity and rest.

HE WHO ATTAINS PURITY AND STILLNESS ENTERS INTO THE IMMUTABLE TAO.

And through that witnessing, through that understanding, awareness, you enter into the eternal Tao. Tao means the ultimate law of nature, what Buddha calls Ais DHAMMO SANANTANO. This is the ultimate law of existence, Tao.

HAVING ENTERED INTO THE IMMUTABLE TAO HE IS NAMED THE POSSESSOR OF TAO.

He is only NAMED, Ko Hsuan says, remember. We have to say something, we have to give that

experience a certain name But he immediately adds:

ALTHOUGH HE IS NAMED THE POSSESSOR OF TAO HE KNOWS THAT HE DOES NOT POSSESS IT.

Because he is no more an ego, how can he possess anything? I here is nobody inside him, just a mirror, a pure mirror that reflects; the mirror cannot possess anything. Do you think the mirror can possess anything? You look in the mirror: it reflects your face, but it does not possess it. For the moment it appears it possesses, but that is only an appearance; it does not possess you. You move away, the reflection is gone and the mirror remains in its stillness, in its purity. Whether it reflects or not, its purity remains unaffected.

This mirrorlike duality of consciousness cannot he said to possess anything -- there is no ego to possess in the first place. Secondly, there is nothing to possess -- the very idea of possession divides existence into two: the possessor and the possessed, the subject and the object, the owner and the owned, the observer and the observed. But when you enter into ultimate rest, stillness, all duality is transcended; there is only one.

In fact, saying that one possesses Tao... it will be far better and far more true to say that one is possessed by Tao. Tao fills you, totally fills you; you become part of it. Not that Tao is in your hands, but that you are in the hands of Tao. But our language is such... our language is made by people who are interested in possessing things.

Just the other day somebody has asked that, "Osho, my whole mind always goes on thinking how to possess more, bigger things, how to have a big house, a palace, how to have a bigger bank balance, how to have a longer life."

If you ask Freud, if you ask the western approach they will say, "This is nothing. This is just the desire to have a bigger sexual organ, that's all." Freud reduces everything to sexuality; he seems to be obsessed with it. In fact, it is a revolt against the Christian obsession with sex. Two thousand years of Christianity made people so sex-repressive that somebody had to revolt against it, and Sigmund Freud revolted against it. But the revolt went to the other extreme; again everything is colored by sexuality. He thinks people like bigger things -- a big house, a big name, fame, a taller body -- but these are all just substitutes for having a bigger sexual organ. In a way it is true, but only in a way. It is true particularly to the eighteenth-century western man; the Victorian morality was rooted in it.

But the East has a different approach which is far more true. The East says people are interested in bigger things because they see such hollowness in themselves, such emptiness in themselves that they want to fill it somehow. And they go on putting things into it but they disappear -- those things disappear and more and more things are needed. hence the desire comes to have such big things that somehow the inner emptiness can be filled.

But it cannot be filled: that inner emptiness is your nature. It has to be loved, lived, understood. Once understood, you will start rejoicing in it; there is no need to fill it. It is beautiful, it is tremendously beautiful; there is nothing more beautiful than that inner emptiness. You are just afraid of the word, of the idea of emptiness, and just because of the idea you go on asking for bigger things. in fact, the desire to have a bigger sexual organ may be nothing but to fill the inner emptiness!

Freud was so much obsessed with it that he started thinking that women suffer very much from phallic jealousy! That is utterly wrong. If they suffer from phallic jealousy then it should be stated, to keep the balance right, that man suffers from breast jealousy. But that Freud never said; he remains a male chauvinist pig. He would have loved this story:

The Danish king and the Swedish king and Prince Philip, Duke of Edinburgh, are sitting in a pub having a few beers together. Somehow they end up having a competition to see whose prick is the longest.

The Danish king puts his prick on the table. Twelve inches! Everyone applauds and vigorously sings the Danish national anthem.

Then the Swedish king puts his prick on the table. Sixteen inches! Everyone screams and shouts and jumps around and sings the Swedish national anthem.

Lastly, Prince Philip puts his prick on the table. Twenty-five inches long! And everyone starts singing: "God save the Queen!"

ONLY WHEN HE CAN TRANSMUTE ALL LIVING THINGS CAN HE BE TRULY NAMED THE POSSESSOR OF TAO.

Who can be called a possessor of Tao? One who knows that he does not possess -- that is the first condition to be fulfilled -- one who knows that he is possessed by Tao, that he is no more, only Tao is. But what will be the indication? How we will recognize that he possesses the Tao? He gives a beautiful symbol to recognize the man of Tao. Ko Hsuan says:

ONLY WHEN HE CAN TRANSMUTE ALL LIVING THINGS CAN HE BE TRULY NAMED THE POSSESSOR OF TAO.

The translation is again a little wrong. Ko Hsuan must have meant all living beings, not living things. Things are not living, that's why they are called things. Living beings... But why call living beings? -- because beings are naturally living. But things are complicated: all living beings are neither living nor beings. Many living beings are dead -- apparently living, only apparently, not really living.

Mrs. Carrot had a very bad car accident and was hospitalized.

Her concerned husband, Mr. Carrot, asked the doctor what her fate would be.

The doctor reassuringly said, "Do not worry, she will live, but she will probably be a vegetable for the rest of her life!"

Many people are just vegetating... and you know three are here: Banana, Potato, Tomato! These people cannot be called living. And even if people are living they don't have beings. Being is only when you have reached the unfoldment of your consciousness. Being means when becoming is finished, when becoming is no more needed, when you have arrived home.

The man of Tao is one whose touch transmutes people into living, first, and then into being. That's the miracle of a Master: If you allow him to touch you, if you become available to him, he can stir life in you and, finally, he can make you aware of your own being.

The only proof of somebody's being the man of Tao is that in his proximity people start living on a totally different plane, become more and more livelier, start attaining a certain crystallization of being. The man of Tao is one who can impart his Tao to others, who can function like a catalytic agent, that if you fall in tune with him you go through a transformation, a mutation.

HE WHO IS ABLE TO UNDERSTAND THIS CAN LEAD OTHERS TO SACRED TAO.

One who understands the alchemy of how to transform the dead into living and how to help the becoming into being, who knows this art of alchemy, can lead people to the sacred Tao.

The word "sacred" is used only in the last sutra. This is very significant because when you use the word "sacred Tao" it becomes synonymous to God. But he has not mentioned it before because to mention it before will make you worshippers. And all worshippers have gone wrong: they have become Christians, Hindus, Mohammedans; They are not transmuted. Hence he has kept this beautiful word "sacred" for the very end; this is his last word: "sacred Tao". This can be said only when you have understood all the sutras; now you will not become a worshipper.

Worshipping is not going to help, praying is not going to help -- only meditation, only understanding, only awareness. And calling Tao sacred means everything is sacred, because Tao fills everything. The whole existence is the manifestation of Tao. There is no other God than the universe. There is no other God than this very life. There is no other God than this moment, this now, this here.

Chapter title: We can share

28 June 1980 am in Buddha Hall

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The first question:

OSHO,
PLEASE SAY A FEW WORDS ABOUT SANJAY GANDHI AND HIS DEATH. HE RESPECTED AND LOVED YOU AND HAD SAID TO LAXMI JUST A WEEK BEFORE HIS DEATH THAT SOON HE WILL BE COMING TO VISIT THE ASHRAM AND TO SEE YOU.

Anand Arun,

Sanjay Gandhi was a beautiful person, a man of immense integrity, individuality, adventure. He lived adventurously and he died adventurously. in fact, that's how one should live and one should die. He lived dangerously. the only way to live is the way to live in danger, because it is only in moments of tremendous danger that one transcends lower planes of being.

It has been reported in the newspapers and when Vivek read she asked me how it was possible -- because dying in a plane crash his whole body was just a mess. All his bones were broken, his skull was broken, his brain had come out of the skull -- but on his face there was great peace. She was puzzled. After such a horrible death, how one's face can be peaceful?

But there is a secret in it worth understanding. When one dies on a deathbed after a prolonged disease, continuously thinking and worrying about death, the face cannot be calm and quiet; the worry, the tension, the clinging to life will be there. But when one dies suddenly, when death comes like a surprise, suddenly the mind stops.

I have been in many accidents myself and the people who have been with me in those accidents have all experienced that in the moment when the accident is actually happening the mind disappears, because the mind cannot THINK about it. There is nothing to think about it, there is no way to think about it. The mind stops because the mind can only move in the vicious circle of the known, and the unknown has entered so suddenly that the mind is absolutely incapable of figuring it out, what is happening. In a deep shock the mind stops; for a moment there is a glimpse of the no-mind.

Sanjay Gandhi died in a better death than millions of people who die in their beds after a long, long disease, because they cannot use the opportunity of death. He may not have experienced meditation while he was alive, but he must have tasted just a drop of the nectar of meditation while he was dying. Death came with such immediacy, giving no time for the mind to think about it. Such a death is a beautiful death.

Many questions have been asked to me for the past week, since he died. I had not answered them for the simple reason because people who have not meditated. people who have not been here, who have not been my sannyasins will not be able to understand what I am saying.

Vinoba Bhave said on Sanjay Gandhi's death that he died an immature death. That is absolutely wrong. He was far more mature than Morarji Desai. Chronologically he was very young, only thirty-three, but chronological age is not the real age. He had far more perceptiveness, he had far more intelligence, he had far more clarity. He lived totally, he lived each moment of his life. And it was a very natural death to him; it belonged to his very style of life.

That's why I have kept complete silence about it. Now all the people who had to say something have said, I can say my word, which is going to be absolutely different. I don't feel sad about his death. Yes, the

country will miss him, but as far as he is concerned he died beautifully. The country has lost a great opportunity in him because he was a promise, a great hope, because he had the guts to go against the traditional, orthodox mind of this country. He was a man of steel -- he could have fought against conventions, and he was learning how to fight. And he was succeeding. Slowly slowly his grip on the events was growing better every day.

The country has certainly lost an immense opportunity of becoming contemporary. He was a contemporary man; he had no hangovers from the past, he did not believe in the past. But as far as he himself is concerned he could not have died in a better way. This death is a logical conclusion to his whole life.

If dying at the age of thirty-three inevitably means immature death, then Adi Shankaracharya also died an immature death -- he was exactly thirty-three. Then Jesus also died an immature death; he was exactly thirty-three. Then Vivekananda also died an immature death; he was also exactly thirty-three. Just living long means nothing; length has no meaning. Meaning comes from intensity. It is not a question of quantity but of quality. How long you live makes no difference. HOW you live, how deeply, how totally, how intensely, how passionately -- everything depends on that. And he certainly lived totally, intensely, passionately -- and he risked everything for it; he was not in any way a coward.

People like Sanjay Gandhi are bound to die in some strange way. This country needs more people like Sanjay Gandhi. For centuries this country has been a coward country. The Himalayas belong to this country -- the greatest mountains in the world -- but for one hundred years continuously people have come from all over the world to climb the virgin peaks of the Himalayas. But no Indian has bothered: Indians believe in security, comfort -- why take the risk? Many have died in trying to climb the Everest.

And when Edmund Hillary came he was asked "Are you people mad? Why you bother? What you are going to gain out of it? Even if you reach at the top of the Everest there is nothing! Why so many people from all over the world have tried to climb the mountain?"

Hillary said, "Just because it is there. It is a great challenge. Standing there, unconquered, it is a challenge to human spirit. It has to be conquered -- it is not a question of gaining anything. Just a challenge to the spirit of man..."

Indians can't understand this. That's why they have lived for two thousand years in slavery. They will not climb the mountains, they will not swim in the ocean they will not glide in the sky. They will move very mathematically, very calculatingly.

Sanjay Gandhi was a good beginning; he was a pioneer in this way. He was always interested into adventure. He could not fit in any school, he could not fit in any conventional pattern of life. I loved the man.

We need many more people who can die in adventures. Their death raises the spirit of the people. If they live they bring new quality, new perfume to people's life; if they die, their death also brings a new fragrance. Hence I am not sad about him. I am certainly sad about the country. It is really a misfortune for the country, a great calamity, far more greater than the death of Jawaharlal Nehru, Sanjay Gandhi's grandfather, because Jawaharlal had lived his life, he had done whatsoever he wanted to do. There was nothing else that he could have done even if he had lived ten years more; he had blossomed. He was a poet, not a politician; he was also adventurous. Something of him has entered into Indira Gandhi, his daughter, and something of him was very much in the bones and the blood and the marrow of Sanjay Gandhi.

Sanjay Gandhi's death is far bigger a calamity to the country because he had yet to contribute much. He had just begun to open his petals; he had yet to become a flower. He was still a potential. Certainly he would have been a great prime minister of the country if he had lived -- he may have proved the greatest prime minister this country has known up to now -- he was showing every indication of that.

Hence, as far as the country is concerned, Anand Arun, it has been a calamity. But as far as he himself is concerned he lived beautifully, he died beautifully. And the peace that was on his face which must have looked miraculous to everybody -- not only to Vivek but to everybody... Whosoever must have seen his face must have wondered why he looked so calm and quiet and serene.

You have to understand the psychology of such accidents. The mind is very clever about day-to-day affairs; it continues its chattering. It stops only when there is some shock, something which is not digestible, which the mind cannot take in. That's, in fact, the attraction of adventure. The people who go on mountain climbing know it, what really is the attraction. The attraction is not just climbing beautiful mountains with a scenic panorama surrounding it -- that is not the point. Far deeper there is a psychology of it. When you are climbing a mountain there are thousand-and-one dangers. When you are surrounded in dangers your mind

stops. You become suddenly aware. There is great alertness and a serenity. You have to take each step very carefully, consciously. That is really what meditation is all about.

In my childhood days I used to take my friends to the river. There was a small path by the side of the river. To walk on that edge was very dangerous; just one step taken in unconsciousness and you will fall into the river, and that was the place where the river was the deepest. Nobody used to go there, but that was my most loved spot. And I will take all my friends to come along with me to move on that narrow edge. Very few were ever ready to go along with me, but those few had really a beautiful experience. They will all report, "This is strange, how the mind stops!"

I will take my friends to the railway bridge to jump from the bridge into the river. It was dangerous, certainly dangerous; it was prohibited. There was always a policeman standing on the railway bridge because that was the place from where people used to commit suicide. We had to bribe the policeman, that "We are not committing suicide, we have just come to enjoy the jump!" And slowly slowly he became aware that these are the same people -- they don't die or anything, they come again, they come again and they are not interested in suicide. In fact, he started loving us and stopped taking bribes. He said, "You can jump -- I will not look at that side. Whenever you want you can come."

It was dangerous. The bridge was very high and to jump from there... And before you will reach the river there was a time between -- the gap between the bridge and the river -- when the mind will suddenly stop.

Those were my first glimpses of meditation; that's how I became more and more interested in meditation. I started inquiring how these moments can be made available without going to the mountains, to the river, to the bridges; how one can allow oneself to move into these spaces without going anywhere, just by closing one's eyes. Once you have tasted, it is not difficult.

Sanjay Gandhi died beautifully. He will be born on a far higher plane because he died in a moment when the mind was no more functioning. He died the death of a meditator without knowing what is happening. Of course it was not a conscious meditation, but still there was something of meditativeness in it. His next life will be of a higher quality. Maybe his next life will become more concerned with the INNER adventure; this life was more concerned with the outer adventure. He was an extrovert.

He wanted to come here. Many times I had been informed that he wants to come, and this time he had seen all the slides of the ashram. For two hours he was with Laxmi, with Indira, talking, inquiring, was very much interested and wanted to come.

But my feeling was that this life he was more of an extrovert. But this sudden death will bring a transformation into him: he will become an introvert in his next life, and that is something of immense value.

Indira Gandhi must be in great pain. She cannot understand how we celebrate death here. She also wants to come, has been thinking for many days to come. Now she has settled that in August she will be coming, but now the death of Sanjay may again postpone her coming. She is interested in meditation, but she is, obviously, too much occupied with the world, with the problems. And this country has so many problems, almost insoluble.

I his country is in such a situation that if you solve one problem you create ten others immediately. It is a mess! If you really want to solve the problems, people go against you. She told Laxmi that, "I perfectly agree with Osho that population has to be reduced, and it can be reduced only forcibly. But we have tried and that does not work because the country is a democratic country: people become enemies, then you can't come back into power again." And whatsoever Indira and Sanjay together did in five years, Morarji Desai undid within three years. Now the problems are again the same -- or even far more worse.

China now has the greatest population in the world, but by the end of this century India will have the greatest population, because China is not a democracy and they are using every possible way to prevent the growth of population. And they are succeeding.

By the end of this century India will be the greatest populated country in the world and, of course, it will have the greatest problems -- almost impossible to solve. They can be solved right now, but to solve them means you have to fight with the people for their own sake. They will be against you. They are against me for the simple reason because whatsoever I say can be of help, but it goes against their traditions, against their conventions, against their orthodox mind.

Sanjay created more enemies in the country than friends for the simple reason that he REALLY wanted to help the country. He was far more interested in the well-being of the country than becoming a popular leader. If you want to be a popular leader you have to be a follower of your followers; you have just to say

what they want to listen. He created more enemies than friends, he was the most hated person, for the simple reason because he had great dreams to help the country. And he had a clear vision -- and he was on the right track.

All the idiots of the country deep down will be feeling very happy, that "It is good that he is gone!" Now they can continue living their old stupidities and superstitions.

I was shocked to know that on his funeral they were chanting Vedic mantras; that is not right. He would not have liked that at all. He was not a believer of any religion. He certainly believed in service and he believed that to serve is the only way to come closer to God -- and he was right! And they were doing all kinds of foolish things, and Indira was in such a shock that she simply looked dazed, didn't say anything. The Indian priests, the Indian priesthood, immediately took over the chants; in their hands...

And the people who were against him are now praising. People are so stupid, so unconscious, so mechanical; the!.! don't know what they go on doing. If they had supported this young man he would have been a blessing to the country. But they tried in every possible way to prevent him. There were at least hundred cases against him in the courts. He was running from one court to another court, for last three years. He has been harassed as much as anybody can be harassed, but he faced all that harassment without any strain, without any tension; he accepted it as part of his life.

If you want to change people, if you want to bring a radical change in their life, if you want to bring a revolution, you have to accept all these things as your destiny; they are inevitable.

We need more people like him, particularly in this country. More young men should die climbing the mountains, flying in the sky, diving deep in the ocean, exploring the unknown -- first outwardly and then inwardly too.

My work is totally different -- it is inner -- but on the fundamentals Sanjay Gandhi would have absolutely agreed with me. I believe in adventure. Of course I am not interested that my sannyasins should go climbing the mountains because I know of far bigger mountains that are waiting inside you. And I would not encourage you to fly in the sky because there is a far bigger sky within you, far more unknown, far more unexplored, unmapped, uncharted. But the fundamental is the same.

The quality of adventure to me is a religious quality, it is a spiritual quality. Whether you use it outwardly or inwardly, it doesn't matter. But I love all adventurous people, and I love all those who are courageous enough to live in insecurity -- and he lived in insecurity -- and of course, in insecurity you are always living with death. That's what insecurity means: that each moment of life is also a moment of death.

Anand Arun, you ask me to say few words on Sanjay Gandhi and his death.

Death is an illusion, death never happens -- only the form changes. And because we become too much identified with the form, that's why we feel so miserable. To know that you are not the body, not the mind, is to know that there is no death, that you are eternal. Everybody is part of eternity.

There are only two illusions in the world, and they are not really two but two aspects of the same illusion. One is ego, which is false; it gives you the false idea that, "I am separate from existence." And out of this illusion arises the second illusion -- the illusion of death. You are not separate from existence, hence how can you die? The wave is not separate from the ocean; it cannot die either. Yes, sometimes it manifests and sometimes it rests and goes into unmanifestation.

There is no death, Anand Arun, remember it. But I am not saying to believe in me; I would like you to experience it. There is no death. There is only life and life eternal.

The second question:

OSHO,
I WAS BORN A CHRISTIAN BUT BECAME CONVINCED THAT HINDUISM IS THE RIGHT RELIGION, SO I BECAME A HINDU. I WAS INITIATED INTO HINDUISM BY THE FOUNDER OF KRISHNA CONSCIOUSNESS MOVEMENT HIMSELF AND GIVEN A NEW NAME. BUT LISTENING TO YOU I HAVE BECOME VERY MUCH CONFUSED. PLEASE GUIDE ME AS TO WHAT SHOULD I DO NOW.

Gopaldas,

There are many things to be understood. The first thing: nobody is born as a Christian or a Hindu or a Mohammedan. You are simply born as a pure consciousness with no adjective attached to you. You are

brought up as a Hindu, as a Christian, as a Mohammedan; that is another matter. That has nothing to do with your birth; that is conditioning by your parents.

And it always happens that whenever you are conditioned by others you feel a deep resistance against it. That is natural; nothing is wrong in it, not at all, because that child wants to remain free and by making him a Christian or a Jew or a Hindu the parents are drawing a small circle around him. They are making him defined; he was born undefined. He was born infinite; now they are making him finite. He was born open, open like a lotus flower; now the parents, the society, the educational system, the church, they are all trying to close him, to make him a prison cell. Nobody likes it -- nobody can like it -- it is against nature, against Tao.

Freedom is our natural love, hence the child starts resisting. He has to repress his resistance; he cannot assert it because he has to depend on the parents. He is utterly helpless; he cannot live without their support. It is a question of survival for him, hence he has to compromise; he compromises with the parents just to survive. By the time he is capable of standing on his own feet he is already conditioned. Now the walls are too thick around him, and living within those walls for twenty-five years, which is almost one-third of one's life, and the most important one-third, one becomes attached to the walls. One starts accepting them, one starts even becoming attached. But that resistance somewhere in the unconscious continues. If some opportunity arises to go against your condition you will not miss the opportunity.
That is what happened to you, Gopaldas.

You say: I WAS BORN A CHRISTIAN...

Nobody is born a Christian -- you were brought up as a Christian and you must have carried a deep resistance against it. Coming in contact with Hinduism you became convinced of its rightness. What type of contact was this? It was only intellectual. And of course, the eastern religions are far more appealing intellectually than the western religions for the simple reason because the East has explored consciousness for a longer time than the West. Eastern science is childish, so is western religion. Eastern religion is very mature; western religion is very childish.

The greatest religions were born in India -- Hinduism, Buddhism, Jainism; they contain the highest flights of human consciousness. Mohammedanism, Judaism, Christianity are far behind; intellectually they cannot be very much convincing. They will look very primitive compared to Buddhism, Hinduism, Jainism.

You must have become intellectually convinced. But intellectual conviction is not real conversion; it remains in the head. You simply change from one prison into another -- maybe a little bigger, a little better, with more facilities -- but the prison is still a prison. If you are really rebellious you will not change one prison for another, you will simply get out of all prisons.

That's why you are becoming very much confused here, because I am not here to convert you into another religion -- for that, Gopaldas, you will be very willing. My sannyasins don't belong to any religion at all; they have a kind of religiousness. They are religious without any religion.

Religion is for me a quality -- not a philosophy, not a theology. I am against people moving from Christianity to Hinduism or from Hinduism to Christianity. I am against all these conversions; they are simply stupid.

A Polish captain called all his men to the barracks.
"Right, men! Today we are changing underwear. Kozlowski, you change with Zabriski! Pilsudski, you change...."

Now finally the Polacks have decided to change the underwear, but now they are changing amongst themselves, so what kind of change is this? It was far better to keep your own underwear -- at least it had your own dirt! Now you will be carrying somebody else's dirt.
Gopaldas, are you a Polack?

A Polish man walks into a doctor's office with third degree burns on both sides of his face. The doctor, in amazement and concern, asks what happened. The Polack explains that he was at home ironing clothes when the telephone rang. Without thinking he put the iron to his ear instead of the phone.
"But how did the other side of your face get burned?" asked the doctor.
The Polack answered, "He called me back!"

It was enough that you were a Christian -- only one side of the face was burned -- now what kind of nonsense is this, that you became a Hindu?

And I know this man who initiated you, the founder of Krishna Consciousness Movement, Prabhupad. He certainly had some talent in attracting stupid people all over the world. He must have been a Polack himself for many lives! I have never come across any Hare Krishna Movement person who has any kind of intelligence. Now from Christianity you fell into another ditch.

Two Polacks arrived late at a concert where pianists of many nationalities are playing. Since they did not have a copy of the program they could not tell which pianist was from what country.

Suddenly one of the Polacks said, "That is the Polack pianist."

"How do you know?" asked the other.

"Simple. He does everything like the others, but instead of pushing the stool closer to the piano, he sits and pulls the piano closer to himself!"

And do you know what happened to the Polack parachutist? He missed the ground!

It is good, Gopaldas, that now you are feeling a little confused. That shows the beginning of intelligence, because unless you have some intelligence you cannot be confused. You cannot confuse a rock: confusion means some indication of intelligence. Don't be worried -- you are still a little bit alive. A fragment of you is still intelligent, and that is enough. We will take hold of that fragment and from there we will start changing you -- not converting you into another religion but simply making you aware that religion has nothing to do with beliefs, Hindu, Christian, Mohammedan.

Religion is a revolution -- a revolution from mind to no-mind, from darkness to light, from death to immortality. Religion is a radical change of your inner gestalt. What you did was just substituting your old beliefs with new beliefs. But I don't think that makes any difference. You worshipped Jesus Christ, now you will be worshipping Krishna; but the worshipper is the same, the worship is the same. You have not changed -- you cannot change this way. You can go to the church, you can go to the temple, but you are the same person. Just by changing from church to the temple, do you think there will be any transformation of your consciousness? It's not so cheap. It needs tremendous inner work, it needs great awareness. It is not a question of placing one belief instead of another, one image instead of another, finding substitutes.

The basic question is how to get unidentified with the body, with the mind, how to know that you are just a watcher. a watcher on the hills, above the clouds, unidentified with any cloud, totally beyond, beyond the beyond.

My sannyasins don't belong to any religion although all religions belong to them. They are vast enough: they can absorb whatsoever is beautiful in Jesus and they can absorb whatsoever is beautiful in Krishna. Why change Jesus with Krishna? -- because Jesus has something beautiful which Krishna has not got, and Krishna has something else which is beautiful which is missing in Jesus. And you will be far more complete if Jesus, Krishna, Mohammed, Moses, Zarathustra, Lao Tzu, Ko Hsuan, Kabir, Bahauddin, all become part of your inner being. There is no need to be so miserly. Your consciousness is so vast it can contain the whole universe, it can contain the whole sky. Even the sky is not the limit!

That's my whole effort here: to make you more and more available to all aspects of religiousness. Krishna has something beautiful -- the flute, the song, the celebration -- which is missing in Jesus. But Jesus also has something immensely significant -- the cross, the sacrifice, the readiness to die so willingly, with a prayer on his lips that, "Forgive, father, all these people, because they know not what they are doing," with such compassion, with such forgiveness. There is no need to drop Jesus. Why not make space enough that they all can be part of you? They are aspects. And you will be missing Buddha -- the serenity, the calmness. And you will be missing Bodhidharma -- the laughter. And you will be missing Meera -- the dance.

Why choose? Why be this or that? Why not love all that is beautiful? You can love the roses, you can love the lotuses, you can love all kinds of flowers. These are all flowerings of God.

Gopaldas, you Will feel a little confused because you would like me to give you another substitute, and I don't give you another substitute. I make you spacious, I make you more open to ALL possibilities.

A religious consciousness can contain all that has happened up to now, that is happening now, and that will ever happen in the future. That vastness is the real change that brings you into the shrine of God. And God has many doors -- Jesus says: My God's mansion has many rooms -- he can contain contradictions.

You are worried because you will see many contradictions here. When I am speaking on Meera I will be speaking for love. When I am speaking on Buddha I will be speaking for meditation. When I am speaking on Tao I will be speaking on transcendence of love and meditation both. And you will be confused, you will think that I am contradictory. I am not contradictory, I am simply vast enough -- I can contain contradictions. And my whole effort is to make you also capable of containing all contradictions in such a deep synchronicity that the opposites become complementaries. Then your inner noise disappears and a melody arises. That melody, that harmony is prayer.

The third question:

OSHO,
WHAT IS THE HARDEST WORK THAT YOU EVER DO?

Sagara,

I do my hardest work before breakfast. That is getting up!

Have you heard about the guy whose name was Will Knott, but who was so lazy he signed his name Won't?

I belong to the same category. I am a lazy man's guide to enlightenment!

The fourth question:

Osho,

CANNOT PEOPLE LEARN BY IMITATING OTHERS?

Ramakrishna,

THAT'S HOW PEOPLE LEARN, but that s how people remain stupid. too. The only way practiced hitherto is that of imitating others. That makes you knowledgeable but it does not make you intelligent. It makes you more informed but it does not release your wisdom. It will make you efficient as far as outer world is concerned -- you will become a better mechanic, a better technician -- but as far as the inner dimension is concerned you will become more and more stupid if you imitate.

There are things which are learned by imitation: for example, language you have to learn by imitation, otherwise you won't know any language. Science has to be learned through others. But the inner world is totally different; it follows a totally different law. There imitation is a barrier not a bridge, a wall not a bridge. There you have to learn on your own.

But people go on doing the same kind of imitation in the inner world too, so they start imitating Buddha, they start imitating Jesus, they start imitating Mahavira, and they end up by being only carbon copies. They become more and more stupid. They cannot find their original face.

You can sit like a Buddha, you can close your eyes like a Buddha, you can use the same posture, you can sit under the same kind of tree, you can eat the same kind of food in the same quantity, you can sleep the way Buddha used to sleep, get up at the time Buddha used to get up -- you can do everything in the minutest detail exactly like a Buddha, but it will be all acting; it won't make you an awakened one.

A little rabbit is ready to become an adult, so his daddy says, "Today I will show you how to behave with the ladies!" So they go and find in the garden six beautiful female rabbits.
"Look at me," says daddy rabbit. "Watch! Be aware!"
"Hello, madam," says daddy as he jumps on the first female. And then some time after his jerking is over he says, "Goodbye, madam!"

Then he jumps on the second one with a very polite, "Hello. madam," then "Goodbye madam!"
And so on and so forth, very very slowly...

When he is finished he goes to his son. The little rabbit seems very feverish. "Did you get it?" asks his father.
"Oh yes, yes, yes!" says the young one. And running at full speed without a single stop he goes on jumping, "Hello madam, goodbye madam, hello madam, goodbye madam, hello madam, goodbye madam, hello madam, goodbye madam... hello daddy, goodbye daddy!"

Imitation will make you very stupid, unintelligent. It is the way of the mediocre. Beware of it. In the inner world -- and that is the world I am concerned with and that is the world you are here for -- imitation won't help not at all. You have to drop imitating completely, totally entirely, because each individual is unique, so unique that if he imitates anybody else he will miss his uniqueness, and in that uniqueness is his spirit, is his very being. In his uniqueness is hidden his god.

Cannot you observe that Jesus happened only once? And for two thousand years, how many people have tried to imitate him? Millions. And how many have become Jesus Christ? Not a single one. The same is true about Zarathustra, about Lao Tzu, about Buddha, about Mahavira, about Krishna. Not even a single person has been able to repeat, and it is not that people have not tried; people have tried in every possible way. Millions of people have tried to be like Buddha -- who would not like to be like a Buddha? -- but they have all failed, utterly failed. Is it not a great lesson to be learned?

Just open your eyes and see that God never creates two persons exactly similar; he does not repeat. He is really a creator.
It happened once:

A man purchased a Picasso painting. It was very costly, one million dollars, but he knew perfectly well that it is authentic -- he knew it because he was an eye witness when Picasso was doing it. When he had purchased he was so happy -- he was a friend to Picasso -- he went to show him the painting and to tell him that, "I have purchased your painting. Of course it has cost me a fortune, but I am immensely happy that I have got one of your original paintings with me."

Picasso looked at the painting and said, "This is not original -- this is a copy."

The man was shocked. Then he has been robbed of one million dollars! He said, "But what are you saying? -- because I have seen with my own eyes! I was staying with you in those days when you were painting this!"

And the woman who used to live in those days with Picasso also said that, "You must be joking because I also remember. You have done this painting yourself and your friend was staying with us."

Picasso said, "I know perfectly well that I have painted it, but it is still not an original because I have painted the same painting before too. Whether I have made the copy or somebody else had made the copy, it makes no difference; it is a copy, it is not original. Yes, I have painted it, but it is a repetition. I will not call it original."

God is not repetitive; he is always original.

Rejoice in the fact, Ramakrishna, that he has created you an original being. You are not supposed to be anybody else but yourself It is disrespectful towards God, it is ungrateful towards God -- even the effort, even the desire to be somebody else. Feel thankful and grateful that he has never created anybody like you and he will never create anybody like you. Don't miss this opportunity by imitating.

And why people imitate? -- because they don't trust their own intelligence. They are afraid that if they move on their own they may commit some mistake, so it is better to follow somebody who knows. That is the greatest mistake in life, to follow somebody who knows, because then you will never mature. One grows by committing many mistakes.

Commit as many mistakes as possible. Commit new mistakes every day -- be inventive, be creative about mistakes. Just remember one thing: don't create the same mistake again; that is not intelligent. But if you commit the mistake for the first time it is beautiful, it is great, because that will help you to grow; that will help you to find out who you are. Just following somebody, even if you reach heaven it will not be worth reaching. You will reach like a child; you will not be able to enjoy, and you will remain foolish even there, and you will go on doing your foolish things even in heaven. It is better to fall into hell but remain unique, remain yourself; then even hell can be transformed into a heaven.

After thirty years of happy marriage, Sadie was on her deathbed. The doctor had given up all hope.

Her loving husband, Saul, cried out tearfully, "Oh Sadie, oh Sadie, just tell me if there is anything I can do!"

From her deathbed Sadie whispered, "Oh Saul, oh Saul, I want you to do something for me you have never done in all these years."

"Oh yes, Sadie!" cried Saul. "I will do anything for you, my Sadie!"

"Saul, I want you to kiss me here between my legs."

"Oh Sadie, I can't do that!"

"Oh, but Saul, you said you would do anything!"

So bravely Saul said okay and proceeded to kiss her between her legs.

All of a sudden a great rosy glow came over Sadie. She became completely well and jumped up out of bed crying, "Oh wonderful Saul!"

But Saul slumped back on the floor crying and beating his breast. Sadie asked, "What is wrong, Saul?"

Saul said through his tears, "Oh, but I could have saved my mother and my sister too!"

Ramakrishna, be a little more intelligent. In the outer world, imitate, or whatsoever you want to, do. But in the inner remain original, remain authentically your own self

I would like to see each of my sannyasin a unique peak, incomparable to anybody else. That's why I don't give you any discipline: I want you to discover it. I will help you to become more conscious, but I will not tell you what to do; that has to come out of your own consciousness. I will not give you ten commandments, I will not make rules and regulations for you. You all hanker for rules and regulations because that is easy: I tell you, "Do this, don't do that," you need not use your own intelligence. It is perfectly good: you trust me and you go on doing whatsoever I say, but that will be only control, repression; it will not be freedom, it will not be consciousness.

And in the world of freedom the first step is the last step too. You have to begin from the first step. If the first step is taken in slavery, the last step will also be part of it. The first step has to be taken in tremendous freedom.

If you are here you are here on your own accord. If you are sannyasins it is your surrender, it is your own decision, it is your own commitment. I don't make any conditions on you and I don't want you to make any conditions on me from your side.

Just the other day I received a letter.. . The person asked for sannyas in such an aggressive way, as if he is doing some favor to me. And the way he writes the letter is not at all that of a man who wants to surrender, it is that of demand -- each word is violent. He says, "Give me sannyas today. I cannot wait. Either say yes or no. I don't want to follow Arup's suggestions; I don't want to do anything told by somebody else. You simply tell me whether you are going to give me sannyas today or not. This afternoon I want the answer!"

Now is this a way to be a sannyasin? This is for the first time in my life I have said no to any person -- first time! I have given sannyas to one hundred fifty thousand people; for the first time I had to say no. Sadly I had to say no, because this is not the way. If you make conditions, if you demand... today it is sannyas, after sannyas there will be other things, that "Today I want enlightenment, this very afternoon!"

I don't make any demands on you; please remember not to make any demands on me. I am here just out of my joy; you are here out of your joy. We have met for no other reason. You are not here because of me, I am not here because of you. You are here because of you, I am here because of me. And it is beautiful that we have met -- it is a coincidence that we have met.

We can share. I can share whatsoever I have, but it is not an imposition on you. You are not to follow it, you have only to understand it. And if out of your understanding something starts happening in you, then you are the source of that happening, I am not the source of that happening. You need not even be grateful to me.

The fifth question:

OSHO,
THE TRANSCENDENTAL MEDITATORS HAVE AN ADVANCED siddhi COURSE WHERE THEY LEARN TO FLY, AS THEY CALL IT. I HAVE SEEN PHOTOGRAPHS OF THEM HOVERING ABOVE THE GROUND. HOW THEY DO IT?

Mandira,

You go to the photographic department here and learn a little bit about trick photography -- and there is nothing more in it. Krishna Bharti, Champa, they will be of immense help to you. Or if you want really a crazy man then go to Sarjano; he will teach you trick photography. It is all trick photography, nothing else -- no SIDDHI, no flying, nothing else.

But stupid people become very much interested in such sheer nonsense. If transcendental meditators can fly, what is the need for Maharishi Mahesh Yogi to have an airplane? There is no need at all! We have met -- I have met Maharishi Mahesh Yogi just by accident. I was having a camp in Pahalgam in Kashmir and he was also having a camp in Pahalgam. His disciples became very much interested and they wanted me to come to them and to talk to them, so I went there. We met. The man is simply ordinary, nothing special. And what he is teaching in the West is a very traditional thing in India; any stupid person knows about it.

Just by repeating a mantra you can create a false sense of serenity. It is just autohypnosis and nothing else. You need not go to anybody, you need not learn any Sanskrit mantra, you can just repeat your own name. Your name is Mandira -- you can simply go on repeating "Mandira, Mandira, Mandira, Mandira..." Go on repeating. If you repeat it for fifteen minutes you will feel a tranquilizing effect; it is a nonmedicinal tranquilizer. It is good as far as tranquilizers go, but it has nothing to do with meditation. Transcendental Meditation is neither meditation nor transcendental. But now it is flopping, and because it is flopping, something new has to be invented. Now they have invented SIDDHIS and this is nothing but trick photography.

The last question:

OSHO, I AM CONTINUOUSLY WORRIED WHAT OTHERS ARE THINKING ABOUT ME, BECAUSE I HAVE A VERY LONG NOSE. HOW CAN I STOP WORRYING ABOUT OTHERS' OPINIONS?

Satyama,

I DON'T THINK anybody has taken any note about your nose -- nobody has reported to me. In fact, when I gave you sannyas I didn't notice it either. I started thinking, reading your question, that "What nose she is talking about?" People are worried about themselves -- why they should be worried about you?

Sant Maharaj has written to me that, "Osho, you are talking about that Prince Philip has a twenty-five-inch-long prick, and my prick is getting smaller every day, and I am worried! Am I becoming a child again?" Now, if Sant comes to see you, Satyama, will he be concerned about his own problem or about your nose?

Everybody has so many problems.. . Even a person like me who has no problems did not notice your nose then what to say about others? You simply forget!

In an old ladies' home things were pretty boring, so one of the inmates decided to create some interest by running naked through the commonroom. After she had done it one old lady looked up from her knitting and said, "Was that Millie?"
"Yes," said the old lady next to her. "What was she wearing?"
"I don't know," said the first, "but it really needs ironing!"

And you don't know about long noses...

The platoon is ready for inspection by the general. The captain walks up and down to check that everything is in order. Suddenly he turns to the corporal and says, "Could not that soldier with the long nose be put in the second row?"
"He is in the third row, captain!" replies the corporal.

Don't be worried about people. And a long nose has its own beauty! It shows intelligence! You see the

Jews -- from where their intelligence comes? Long noses and small pricks! Now Sant should be worried because as the prick will become smaller the nose will become longer -- because somewhere it has to show! You being a woman, don't be worried at all. And be assertive as the liberated women all over the world say. Just exhibit your nose everywhere. Don't be worried. What is wrong in having a long nose? Just you can do better PRANAYAMA. You can have better and stronger lungs, you will live longer. Nothing is wrong in it.

A sex maniac walks up to the reception desk of a hotel. He is carrying a chicken under his arms.
"Do you have a room for the night?" he asks.
"Yes, sir," replies the clerk.
"Then make it a double, please!"

You missed it!

This is assertiveness. Why bother about people? If you love the chicken, you love the chicken!

It is your nose and God has made it long. He must have some hidden purpose behind it. Enjoy it. Don't try to hide it. Exhibit it. And next time when you come, please inform me before you come so I can see also. I enjoy all kinds of unique things!

Tao: The Golden Gate, Vol 2

Chapter #9
Chapter title: Save me from the Pillar!

29 June 1980 am in Buddha Hall

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The first question:

OSHO,
WHAT IS WRONG WITH ME THAT I CANNOT SEE WHAT YOU ARE SHOWING TO ME?

Prem Vishva,

There is only one thing wrong with everybody, not only with you. That is a universal problem; it has nothing to do with individuals. It is the mind -- the mind keeps your vision closed. Mind means your past, your memories, your prejudices, your conditionings; whatsoever you have been told, taught, educated -- all that functions as a barrier. It does not allow you to see clearly, it does not allow you even to listen what is being said. The moment you hear something, immediately it turns into something else; passing through your mind it is distorted. Unless you put your mind aside you cannot see. And that is a universal problem: it cannot be avoided.

Each society has to give a certain mind to the children. The children cannot be left without minds, otherwise they will not be able to cope with life, they will not be able to survive. It is absolutely necessary that a certain kind of education should be given to them, but whatsoever education is given to them becomes a barrier to their inner vision. It is a necessary evil.

The function of religion is to undo what the society has to do out of sheer necessity.

I am not telling you not to use your mind. Use it when it is needed, but remain capable of putting it aside when it is not needed. Being here with me, being a sannyasin being in this Buddhafield you can put the mind aside, you can face me in total nudity. And only then there is a possibility to hear that which is said and to see that which is shown to you.

It is difficult, arduous, because we have become so identified with the mind; we are so close to the mind that there seems to be no space between us and the mind. We don't know what is what, where our consciousness begins and the mind ends. They have got mixed into each other, intertwined, intermingled; their boundaries have become confused. There is no definite, clear-cut separation between consciousness and mind.

Learning to watch your thought processes will help you to create the space. Watching creates distance from your mind. The watcher becomes slowly slowly distant from the watched; the observer and the observed start moving farther and farther away from each other. Soon the watcher is on the hilltop and the watched is in the dark valley far below, and the distinction is so clear, then there is no problem at all.

Education is a necessity, unavoidable; mind is a necessity, unavoidable. But there comes a moment in your life when something higher than the mind is needed, when you need to transcend the mind, when you go beyond it. That is the whole process of meditation.

Listening to me THROUGH the mind is bound to create more problems for you rather than solving them, because whatsoever I say will be heard with so many prejudices that by the time it reaches to you it is no more the thing that was said.

A little boy and his father are in front of the lion's cage at the zoo. Suddenly the little boy comes too close to the cage and the lion is almost on the boy.

A man standing by with a swift movement grabs the boy and saves him.

A journalist happens to be among the crowd, so he decides to write an article about it. Among other questions he asks the man, "What party do you belong to?"

"I am a Nazi," replies the man.

The next day the newspaper carries the following headline: "A dirty Nazi snatches the lunch of a hungry African immigrant."

That's the way how prejudices function. Prejudices create immediate interpretations in you, and they are so quick, they don't give you any time to ponder over. You understand only that which you CAN understand, but that is not understanding at all; you are moving in circles.

What I am saying to you is something that you have never known before, is something absolutely unknown to you. It is something mysterious; you cannot figure it out by your own calculations. You have to be more aware so that your prejudices don't interfere, so that your old ideas don't come in, otherwise you will immediately jump upon conclusions.

And mind is very stupid, it is never intelligent. Mind is never original -- it cannot be by its very nature -- it only goes on and on repeating the old junk that it knows already; it cannot see anything new. If you come across something absolutely new you will simply miss it; you will not be able to see it or you will see something which is not there at all.

Gilliardi arrived in the United States and after a few weeks found he had great need of a woman. He tried flirting with a few at a nearby bar but was unsuccessful because he spoke very little English. Finally one night he picked up a streetwalker and she took him to her apartment. They were in bed making violent love when suddenly Gilliardi realized that he had not spoken a single word to her.

"Miss-a," he said, "I come-a from-a the other side."

"Oh?" said the girl. "This I gotta see!"

Vishva, you will have to forget your language if you want to understand my language. You will have to forget yourself if you want to be in tune with me. That much risk you will have to take.

That's why people who are very knowledgeable when they come here are absolutely incapable to understand anything, not because they are ignorant but because they are knowledgeable. The Hindu comes here to listen me quote the Vedas; instead I quote a joke. He is shocked. He wanted to hear RICHAS to be repeated from the Vedas and the Upanishadas: that's what he has been expecting. His expectation is so much

that he cannot understand what is happening here. If I had quoted from the scriptures he would have relaxed, he would have felt that he has understood, simply because he would have thought that I am supporting his ideas. He comes here not to understand something new, he comes here to be strengthened, supported, nourished in his own beliefs. He will go very happy if I am supporting his ideas. And one thing is absolutely certain: his ideas have not helped him at all, otherwise there was no need to come here. To come here and still hanker to be supported simply shows the stupidity.

If your ideas are right you need not come here; you live your ideas, you practice them. You have lived according to your ideas and you have reached nowhere. Your Vedas have failed. Your Upanishads have become just a parrot-like phenomenon in you. You go on repeating beautiful words. If you have come here to get some support, some props for your falling ego, for your disintegrating ego, then you have come to a wrong place. Then listening to me he will be shocked; he will immediately close himself. He will become almost blind and deaf.

Jesus says again and again to his disciples, "If you have ears, listen. If you have eyes, see." Was he talking to blind people and deaf people? He was just talking to ordinary people like you who were able to see and hear perfectly well. Then what does he mean? He simply means your ears are so much full of noise and your eyes are already so full of ideas that it is impossible to reach you, to touch your heart, to move your heart.

Every day I receive many letters, many questions from Christians, from Mohammedans, from Hindus, from all kinds of people who have come with a certain idea. If by chance they feel that I am saying things according to them they are immensely happy and they write to me great letters of thankfulness, gratitude. And all that is nonsense; it is neither gratitude nor thankfulness, because in their letters it is very clear: they are not agreeing with me, they are happy that they are finding me agreeing with them. But that is just a coincidence. Now, here are three thousand people -- I am bound to say something which will support somebody's idea.

And the next day the same person writes an angry letter -- because once I receive somebody's letter of gratitude I know what has been the cause; immediately the other day I am bound to say something specially for him. And without fail he writes an angry letter, that "I used to think that you are enlightened, but you are not! I am sorry to say, but I have to say the truth. "Just the other day the truth was totally different. Truth changes so easily; if it fits with you it is absolutely okay.

I am not here to support you, I am here to dismantle your mind. You need hammering in many ways.

A follower of Gurdjieff was here few months before Nirvana's father, old man, and he had come with great love and great respect -- and he has been writing letters to me that "I want to come before I die, I want to see you. I could not see Gurdjieff; at least I don't want to miss this opportunity of seeing you." And then he found an opportunity -- some money came by and he immediately rushed... And he was very happy because whatsoever I was saying was fulfilling his expectations.

And then Pradeepa disturbed him. She asked a question to me about him, that "Why he is not taking sannyas? When he is so much in tune with you, why he is not taking sannyas?" And just few words I told and all his joy disappeared. The next day in anger he left -- immediately wrote a letter that, "I am very much disillusioned. I had never expected that you will say such things."

If I was saying nice things about Gurdjieff or things which were fitting with his idea of Gurdjieff -- they may fit with Gurdjieff or not, that was not the point -- if they were fitting with HIS idea of Gurdjieff... He had never been to Gurdjieff; if he had been to Gurdjieff the same would happen there -- he would have gone angry. If he had not come here he would have remained loving and respectful towards me his whole life; he would have died with great love towards me. But what kind of love is this? This is not true love.

True love has courage enough. It is ready even to die, what to say about dropping few prejudices? But people cling to their prejudices as if they are carrying a great treasure.

Knowledgeable people are the most ignorant people in the world; the ignorant people are not so ignorant.

Vishva, you must be carrying some knowledge within you -- drop your knowledge. This is not a place to carry your knowledge. This is not a place where you can gather more information, where you can become more learned. This is a place to become more innocent, and then things will start happening very easily. If you are carrying some subtle ideas deep down in your unconscious, then you are always looking -- maybe not consciously, maybe not very deliberately, but always looking -- to be supported, nourished. And if something is not supporting, it hurts, it wounds, and immediately you shrink back, you withdraw from me.

And this thing goes on happening every day. People come close to me, they withdraw; they come close

to me, they withdraw again. This game goes on happening until finally they realize the whole stupidity and wastage of time.

An aboriginal, working at a sheep station in the outback of Australia, rides into the homestead on his horse, obviously upset, dismounts and runs over to the boss. "Hey, boss, my wife -- she just hadum one plenty white baby!"
"Hold on there, Jacky," replies the cocky, "these things happen. You know we have hundreds of white sheep and occasionally we get a black one... it's just one of those things."
Jacky considers thoughtfully for a moment and then says, "Okay, boss, I won't make trouble for you about the white picaninny and you don't say nothing about them black sheep!"

You ask me, Vishva: WHAT'S WRONG WITH ME THAT I CANNOT SEE WHAT YOU ARE SHOWING TO ME?

Nothing specially wrong with you, just the same human problem: the problem of the mind. If you are intelligent you can put it aside immediately, right now. All that is needed is an intelligent grasp, just a single moment's
glimpse, and you are out of it -- because the mind is not holding you, you are holding the mind.
It happened:

A man came to Sheik Farid, a Sufi mystic, a great Sufi mystic and a very strange man. The man said, "How can I get out of my chains, my attachment, my ideas, my prejudices?"
Farid had his own way of answering things. Rather than answering to the person he simply ran to a pillar which was nearby, clung to the pillar and started shouting, "Save me from the pillar!"
The man could not believe what is happening -- is he mad or something? And he was shouting so loudly that people started coming from the street in. A crowd gathered and they asked, "What is the matter with you? Have you gone crazy? You are holding the pillar, not the pillar holding you. You can leave it!"
And the man also said, "I had thought that this man is a man of great understanding and he seems to be just a madman! I had asked a very subtle question, a very spiritual question which has always been asked by seekers: how to get out of my attachments with ideas things people? And rather than answering me he simply jumped and clung to the pillar and started shouting, 'Save me from the pillar!'"
Farid looked at the man and he said, "If you can understand this, then you don't need any answer. Go home and ponder over it. If the pillar is not holding me, neither your chains are holding you -- you are holding them. I can leave the pillar -- look I am leaving the pillar and I am saved! You also leave..."
The man must have been really intelligent -- he understood. There was a shock for a moment, the way the question was answered, but in that very shock he could see the point. It penetrated to his very heart.
He touched the feet of Farid and said, "It is finished! I have asked the same question to many mahatmas, to many saints, and they gave me great discourses on it, and nothing happened. And your mad effort to answer me has immediately transformed something in me. Now I am not going back to my old world, I am going to be with you. I have found the man I was searching all my life. I needed a man like you who can hit me so hard, who could show me my stupidity."

Vishva, you can drop your mind this very moment because the mind cannot hold you. Mind is just a mechanism, a machine; you can get out of it any moment. But you have invested so much in it that YOU cling to IT, and then you go on asking how to get out of it. The doors are open; there is nobody preventing you. You can come out of it! But rather than coming out of it you simply go on asking, "How to come out of it?" There is no question of "how".
Whenever anybody asked Gautam Buddha, "How to come out of my misery?" he always used to say that, "If your house is on fire, will you ask anybody how to come out of it? Will you wait for some learned answer? Will you consult scriptures? Or you will jump? If the door is not open, if the door is also aflame, you will jump from the window. You will not even bother that jumping out from the window will look a little odd. If you are in your bath room taking a bath and you are naked, you will not even bother to wrap around a towel; you will simply run out naked. And you will not think that this is not mannerly, against etiquette, running out naked; you won't bother at all. If you understand that the house is on fire you will find the way. But you are simply talking, talking how to get out of misery; you are not aware of the misery."

If one is really aware of the misery, nobody can prevent you. And there is no need to postpone. Postponement means that you have a very mediocre mind. The intelligent person acts immediately because who knows about the next moment? The tomorrow never comes.

The second question:

OSHO,
WHAT IS WRONG WITH MARRIAGE? WHY DO YOU SPEAK ALWAYS AGAINST IT?

Sunderam,

MARRIAGE IS a great institution. Without marriage life will be very empty. Without marriage you will be all Buddhas! It is marriage that keeps the world going on; it keeps things running. It keeps all kinds of things moving, alive. In fact, without marriage there will be no religion at all.

Religion exists not because of God or for God; it is because of marriage. Marriage creates so much misery that one has to meditate; meditation is a byproduct. Without marriage, who will bother to meditate? For what? You will be already blissful! Without marriage there will be no renunciation, Buddha would not have left the world -- for what? His wife, Yashodhara, must have created the situation -- Mahavira would not have escaped to the mountains. Without marriage there would have been no Buddha, no Mahavira. Just think: the history would have been very flat, without any salt, tasteless. Marriage keeps this whole "sorry-go-round" on and on. People call it "merry-go-round"...

I am not against marriage -- without marriage, ninety-nine percent jokes will disappear from the world. How I can be against marriage? I am all for it.

Sunderam, marriage makes many things possible.

"Marriage is the process of finding what kind of man your wife would have preferred!" It is a mirror.

Drinking in a bar, two friends are chatting about life.

"Who introduced you to your wife?" asks one.

The other says, "We met casually. I can't blame anyone else."

Two women are chatting at the hairdresser.

One says, "My husband travels a lot. He spent one month at home out of the whole year!"

"One month?" exclaims the other. "That must be very annoying to you."

"No... a month goes by fast!"

The doctor and his wife are walking down the street when they are passed by an incredibly beautiful woman. She has big tits, a nice body and a beautiful face. She seems a little selfconscious of her beauty and as she passes by the doctor she smiles a familiar smile.

"Who is that lady?" asks the wife.

A little shy, the doctor answers, "A client."

"I know," the wife replies, "but is she your client or are you hers?"

In a small city in the interior of Brazil, a couple is sitting on a bench outside the house enjoying the moonlight. Maria turns to Ze and says, "Ze, do you know something? Tomorrow it is going to be twenty-five years that we have been married!"

And Ze answers, "Yeah!"

"Twenty-five years... Uau! Ze, it is a lot!"

"Yeah!"

"Look, Ze, why don't we catch some of the chickens in the yard and kill them for tomorrow?"

"Why, Maria? Poor chickens... it is not their fault!"

"Hey!" cried Satan to the arrival. "You act as if you own the place."

"I do," came the reply. "My wife gave it to me before I died."

Now, without marriage all these jokes will disappear. without marriage there will be no misery -- and no laughter either. There will be so much silence... it will be NIRVana on the earth! Marriage keeps thousands of things going on: the religion, the state, the nations, the wars, the literature, the movies, the science; everything, in fact, depends on the institution of marriage.

I am not AGAINST marriage; I simply want you to be aware that there is a possibility of going beyond it too. But that possibility also open up only because marriage creates so much misery for you, so much anguish and anxiety for you, that you have to learn how to transcend it. It is a great push for transcendence. Marriage is not unnecessary; it is needed to bring you to your senses, to bring you to your sanity. Marriage is necessary and yet there comes a point when you have to transcend it too. It is like a ladder. You go up the ladder, it takes you up, but there comes a moment when you have to leave the ladder behind. If you go on clinging to the ladder, then there is danger.

Learn something from marriage. Marriage represents the whole world in a miniature form: it teaches you many things. It is only the mediocre ones who learn nothing. Otherwise it will teach you that you don't know what love is, that you don't know how to relate, that you don't know how to communicate, that you don't know how to commune, that you don't know how to live with another. It is a mirror: it shows your face to you in all its different aspects. And it is all needed for your maturity. But a person who remains clinging to it forever remains immature. One has to go beyond it too.

Marriage basically means that you are not able yet to be alone; you need the other. Without the other you feel meaningless and with the other you feel miserable. Marriage is really a dilemma! If you are alone you are miserable; if you are together you are miserable. It teaches you your reality, that something deep inside you needs transformation so that you can be blissful alone and you can be blissful together. Then marriage is no more marriage because then it is no more bondage. Then it is sharing, then it is love. Then it gives YOU freedom and you give the freedom needed for the other's growth.

The ordinary marriage is an unconscious bondage: you cannot live alone so you become dependent on the other; the other cannot live alone so he or she becomes dependent on you. And we hate the person on which we are dependent; nobody likes to depend on anybody. Our deepest desire is to have freedom, total freedom -- and dependence is against freedom. Everybody hates dependence, and that's why couples are continuously fighting, not knowing why they are fighting. They have to meditate over it, they have to contemplate over it, why they are fighting. Everything is just an excuse to fight. If you change one excuse, another excuse will be found; if no excuse is left then excuses will be invented, but somehow the fight has to be there.

The fight has a fundamental reason which has nothing to do with anything else. The fundamental reason is you hate the person you have to depend upon. You don't want to recognize it -- you don't want to recognize the fact that you hate the person you believe you love. You hate simply because it is the other that hinders, defines your territories, keeps you confined, makes you feel limited from every side. Your freedom is crippled and paralyzed. How can you love the other person? And the same you are doing to the other. How can the other person love you?

Marriage is a great teaching; it is an opportunity to learn something: to learn that dependence is not love, that to depend means conflict, anger, rage, hatred, jealousy, possessiveness, domination. And one has to learn not to depend. But for that you will need great meditativeness so that you can be so blissful on your own that you don't need the other. When you don't need the other, the dependence disappears. once you don't need the other you can share your joy -- and sharing is beautiful.

I would like a different kind of relationship in the world. I call it relating just to make it different from your old kind of relationship. I would like a different kind of marriage in the world. I will not call it marriage because that word has become poisoned. I would like to call it just a friendship; no legal bondage, just a loving togetherness; no promise for tomorrow -- this moment is enough. And if you love each other this moment and if you enjoy each other this moment, if you can share with each other this moment. the next moment will be born out of it; it will become more and more enriched. As time passes by, your love will become deeper, it will start having new dimensions, but it will not create any bondage.

Hence MY vision of a new humanity does not have any place for the old kind of marriage or old kind of family because we have suffered enough. I know perfectly well that man and woman will need to be together, but not out of need, but out of overflowing joy; not out of poverty but out of richness -- because you have so much that you have to give. Just like when a flower opens, its fragrance is released to the winds because it is so full of fragrance it HAS to release it. Or when a cloud comes in the sky it showers; it has to shower -- it is so full of rain water it has to share.

Up to now we have not helped man to know what love is; on the contrary we have been forcing him to get married. Marriage has to be the first thing and then love will come on its own accord. That whole idea has proved totally wrong. Man has lived in hell for centuries. He has become accustomed, that is true, in fact so much accustomed that the very idea of a world without marriage shocks him.

Just the other day I received a letter that, "If marriage disappears and the family disappears, what will happen to children?" What has happened to children with the marriage and with the family? All children are born so beautiful, so innocent, so intelligent, and the family and the marriage destroy them. They start seeing their mothers and fathers continuously quarreling, nagging. They become accustomed of it and they will repeat the same pattern in their life.

I would like marriage to be replaced by relating and family to be replaced by small communes. For example, this commune: a few hundred people living together, working together, producing together, creating together. The children will not be confined to the small families, the children will belong to the whole commune. Not that they will not get affection from their father and mother -- they will get MORE affection from their father and mother, because father and mother will also not feel burdened with the children, and they will also get affection from everybody else.

This whole idea of "my child" is also egoistic. Children should belong to the commune. And the commune should decide how many children are needed; it cannot be left now to individual families, otherwise the world will become more and more of a hell. And the commune should also decide that who are the right persons to parent children, to give birth to children. It will decide scientifically the man who can become a father, the woman who can become a mother. All men need not be fathers, all women need not be mothers, but they can mother the children of the whole commune, they can father the children of the whole commune.

We can have better children, more healthy, more intelligent, more talented, more beautiful, if we use a little science, which is available now. Now, going on producing like animals is very primitive, it is absolutely absurd. And there is no need also that two persons who are in love should produce the child, because now there are scientific ways. If you can get your son to be as intelligent as Albert Einstein then why bother that you should give birth from your own chromosomes? Why not he can be given birth through Albert Einstein's cells? Just as people dying donate their eyes they can donate their chromosomes, which will be beautiful. Those chromosomes can be preserved for thousands of years; there is no problem in it. And we can go on improving on human race. We are doing it as far as animals are concerned; you can see the difference.

In India, you look at the cows.. . and the foolish Indians think that they respect the cows. Just they call them mothers, that's all; otherwise the poorest cows in the world are the Indian cows, starving, ill, giving so little milk that it is uneconomical, absolutely uneconomical, to preserve them. But all over the world wherever science has entered, better cows, better bulls, better dogs, better animals have become available.

The same is possible with man. There is no need to go on hanging around old ideas. We can stop people like Adolf Hitler, Genghis Khan, Nadir Shah from being born because the first cell of the father is decisive, the egg of the mother is decisive. Now it can be decided that what kind of child will be born. Will he be an Adolf Hitler or an Albert Einstein? His whole future can be read -- it can almost be predicted.

Only one thing will remain unpredictable forever, that is his enlightenment; that will remain unpredictable. Otherwise everything will be predictable. But we can give birth to people who are more intelligent, more healthy. Of course then there is more possibility of their becoming enlightened, of their becoming Buddhas.

We have to change the whole structure of humanity from the very roots. Marriage has to go the way it has existed up to now and a totally new concept has to be introduced. Only then a new man can be born on the earth.

The fourth question:

OSHO,
DO YOU KNOW ITALIAN LANGUAGE?

Michael Potato,

I Don't know much Italian language, but the little bit that I know is so beautiful that I would like to know it more. But I am a lazy person -- I cannot learn anything. In fact, whatsoever I am, I am because I have learned only one thing: how to go on unlearning. Whatsoever I am, I am through the process of unlearning. I would have loved to know Italian language; it seems to be beautiful. But now there is no possibility. Just a little bit -- which is not much...

An old Italian and a young Italian are sitting in an outdoor cafe watching the women go by.
The old Italian asks the young one, "Hey, Giuseppe, you like big-a fat-a ass-a?"
The young man answers, "No, I like nice small-a ass-a!"
Some time goes by and the old Italian asks, "You like big-a saggy tits-a?"
"No," answers the young Italian, "I like nice little tits-a"
Some time passes again and the old man asks, "You like garlic-a breath-a?"
"No, I like nice sweet-a breath-a."
Then the old Italian says, "If you don't-a like-a big-a, fat-a ass-a, you don't-a like-a big-a saggy tits-a, and you don't-a like-a garlic-a breath-a, then how come you keep-a fucking my wife-a?"

This much Italian.. . not more than that! But this is enough for my purposes.

The fifth question:

OSHO,
WHAT YOU ARE TALKING AND DOING HERE DOES NOT SEEM TO BE PHILOSOPHY OR RELIGION TO ME AT ALL.

Reverend Banana,

ONCE, FOR A CHANGE, you are right, sir. It is not philosophy, it is not religion, it is a totally different phenomenon. I am not interested in philosophy at all because philosophy has not done any service to humanity, it has only filled people's minds with unnecessary chattering and noise. It has not given man any radical transformation, it gives you only a false feeling of knowing. It is a pseudo phenomenon and it prevents you from searching the real truth because you become so addicted with words, you forget totally that truth is not a word, that God is not a word, that love is not a word. The philosopher becomes more and more wordy. He becomes so full of words, he forgets completely his being. He is surrounded with the crowds of words, clouds of theories, hypotheses, which all pretend to be conclusive, but none of them is conclusive.

Philosophy has not reached to any conclusion and it will never reach -- it is an exercise in utter futility. It is a good game if you want to play an intellectual game, an intellectual gymnastics; it is hair splitting.

But I am not interested in it at all -- and I know it from the inside: I have been a student of philosophy and a professor of philosophy too. I know it as an insider that the most useless activity in the world is philosophy, the most uncreative, the most pretentious -- but very ego-fulfilling, gives you great ideas of knowledgeability without making you wise at all.

When P.D. Ouspensky met George Gurdjieff for the first time he was already a world-famous philosopher, mathematician. He has written his most important book, TERTIUM ORGANUM. The book is really tremendously beautiful; if you are interested in philosophy, then it is unique. A man who is interested in philosophy, if he misses P.D. Ouspensky's TERTIUM ORGANUM, he misses something very significant.

Ouspensky presented his book, TERTIUM ORGANUM, to Gurdjieff. He just looked for five minutes here and there, threw the book and said to Ouspensky, "You take this piece of paper, go in the other room. On the one side you write what you exactly know and on the other side what you exactly don't know. If you know God, write it on the one side; if you don't know God, write it on the other side. And so about truth, love, enlightenment, immortality."

Ouspensky was a little puzzled, a little shocked, offended too, because his great book was thrown as if it was just disgusting. And I can understand: he must have felt very wounded. But now that he had come to see this strange man he wanted to try what he was asking. He went into the other room with a pencil and the

paper. For the first time in his life, he says, "I became aware that I don't know anything at all. It was a cold Russian night; snow was falling outside. Even inside the room it was below zero..." But he started perspiring. A man of world fame could not write a single word -- love, enlightenment, truth, God -- on the side that Gurdjieff has told, "Write on this side if you know" -- not a single word!

After one hour he came out with the empty paper, gave it back to Gurdjieff and said, "I am sorry, but you are really a strange man! You have already done a miracle! It is for the first time that I realize I know nothing."

Gurdjieff started laughing and he said, "How you have been writing such beautiful books? It is easy to write a beautiful book, it is easy to philosophize; it is far more easy if you don't know. If you know, it becomes more difficult."

Ouspensky became a disciple of Gurdjieff, accepting his ignorance.

Gurdjieff said that is the first condition to be fulfilled by a disciple: that he should accept his ignorance; only then things can be done, only then there is any possibility of inner growth. The false has to be known as false; only then the real can be understood as reaL

I am not a philosopher. My people here are not philosophers either. Yes, once in a while we joke about philosophy, that's all...

A man walked into a pub, crossed the room, walked up the far wall, then across the ceiling, back down the wall by the door and left again without saying a word.

"Did you see that? It was incredible!" said the stupefied bartender to a local philosopher.

"Sure, I saw it -- it was really horrible!" said the philosopher. "He was wearing yellow shoes with pink socks!"

The corporal calls his soldiers to attention and asks for a volunteer to accomplish a dangerous mission.

After a few moments he goes up to a soldier and says, "Congratulations, my brave man! I have heard about you, that you are a great philosopher. You are the only one who has stepped forward! Now you have proved your courage and your mettle to me."

The philosopher-soldier looks around in surprise, then answers, "Well, the truth is -- the others have all taken a step backwards!"

The philosophers live in a kind of deep sleep, a slumber. He was not aware that everybody has moved back. He must not have been there; he must have been somewhere else.

Wendel Holmes, a Justice of the Supreme Court of America, was known, very much well known in America for his philosophic attitude towards life. One day he left his courtroom and made his way to the railway station where he boarded an express train. An hour later, as the train crossed the Maryland countryside, the ticket inspector entered his compartment and asked to see his ticket. Holmes searched through all his pockets and his wallet, but was unable to find the ticket. A look of anxiety passed across his face.

The ticket inspector, who had recognized Holmes from newspaper reports, said, "Well, there is no need to worry about the ticket, Mr. Holmes. I am sure you forgot to buy one at the station. I can issue you one now."

Holmes' look of worry had deepened. In a perplexed voice he said, "It is not the ticket that worries me. I just realized I don't know where I am going."

Philosophers have never known where they are going.

Reverend Banana, I can understand your concern that things here don't seem to be philosophical -- they are not. It is an existential commune. We trust in existence, not in philosophy.

And you say it does not seem religion, too.

That too is true. It is not religion in the sense Christianity is, it is not religion in the sense Hinduism is, it is not religion in the sense Mohammedanism is. It is not fanaticism: there is no dogma, there is no belief It is religion in the sense Buddha is religious, it is religion in the sense Jesus is religious, it is religion in the sense Ko Hsuan is religious. It is not religion but a religiousness, not a question of belief but a question of living.

Religion to me is not ritual. If you are looking for any ritual, no ritual exists here. To me religion is an insight, insight into the beauty of existence, insight into the tremendous mystery that surrounds us, insight into your own being and into the beings of others. It has nothing to do with any dogma, any belief, any creed, any cult -- it is not a cult at all -- it is just a totally different phenomenon.

We are trying to live a meditative life, working in the ordinary way but working it with a different quality.

People are working in the kitchen, cleaning the toilets, or in the carpentry shop or in the boutique or in the bakery or in the garden -- just the ordinary kind of activities, but with a different quality: with a joy, with silence, with love, with bliss, with a dance in their heart, with celebration.

To me, that is true religion: to be able to celebrate life is religion. In that very celebration you come close to God. If one is able to celebrate, God is not far away; if one is not able to celebrate life, then God does not exist for him. God appears only in deep celebration, when you are so full of joy that all misery has left you, all darkness has left you. When you are so full that there is no emptiness in you, that you have started feeling the significance of the ordinary, day-to-day existence, when moment to moment you live totally, intensely, passionately, then God is available.

God is not a person but just an experience, an experience of overwhelming mystery, unfathomable mystery. It is not philosophy in the ordinary sense, it is not religion in the ordinary sense either. It is philosophy in the truest sense of the word -- philosophy means love for wisdom; then it is philosophy. Religion, the word, very word, means to be in tune. It comes from RELIGERE: to be in deep harmony with the whole, to be married with the whole, to be related with the whole, to forget your ego and your separation. Then it is religion.

The last question:

OSHO,
PLEASE TELL US FEW JOKES ABOUT JESUS CHRIST WHICH ARE ONLY RECORDED IN THE AKASHIC RECORDS.

Masta,

Okay.

It is a little known fact that Jesus Christ was nearly called Manny shortly after his birth. Just before he was, however, someone walking past the stable peeked a look inside to see what was going on. Hitting his toe on a sharp stone he cried out, "Jesus!"
"oh, that's a good name," said Mary. "We will call him that."

Jesus walks into a hotel, throws some nails onto the counter and says, "Can you put me up for the night?"

Jesus was resting on the shores of Lake Galilee. A group of children nearby were laughing, throwing water at him and making a lot of noise.

Peter, annoyed, shouted at them, but Jesus stopped him and said, "Let the children come to me..."

The noise, the throwing of water, etcetera, continued even more than before. Finally, Peter, tired and very annoyed, tried to shove them away, but again Jesus stopped him and said, "Peter, I told you to let the children come close to me -- so that I can kick them in the ass!"

Chapter title: Religion: the Ultimate Luxury

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The first question:

OSHO,
I WISH YOU WOULD SAY SOMETHING ABOUT THE EASTERN INDIFFERENCE TO WHAT YOU ARE DOING, AND THE WESTERN ATTRACTION.

Durga Prasad Pandari,

It is a very natural phenomenon. Religion is the ultimate luxury.

Man lives on three planes. If his bodily needs are fulfilled, only then psychological needs become significant; otherwise not. A hungry man will not be interested in the music of Beethoven, Mozart, Wagner. he will not be interested in the paintings of Michelangelo, Vincent Van Gogh, Picasso. It is natural. His first basic needs are not fulfilled. Once his bodily needs are fulfilled, immediately his consciousness shifts from the physical plane to the psychological. Consciousness remains attached to the plane where it is needed most. You know it in ordinary day-to-day existence too. If your leg is hurting you forget the whole body, your consciousness becomes focused on the leg. If you have a headache, only then you become aware of the existence of the head; otherwise, you remain absolutely unaware of its existence. It goes on functioning silently, your attention is not needed.

Body is the foundation, and the East is suffering from physical needs. Its physical needs are tremendous, so whatsoever goes on in the name of religion is not really religion in the East -- it cannot be -- it is something else. People gather around Satya Sai Baba, or persons like him, not for spiritual needs, but for physical needs. Somebody is ill and would like a miracle to happen so that he can be cured. Somebody is blind, somebody has no children, somebody has no employment, and they are hoping that by going to the saints, by the blessings of the saints, or by praying into the churches, into the temples, in the mosques, in the GURUDWARAS, their needs will be fulfilled. This is hoping in vain, but the poor man cannot help. He goes on hanging around these illusions. It is a vicious circle: he hangs around illusions in the hope that his needs will be fulfilled, and because he hangs around illusions he does not make any real effort to fulfill his needs. Those needs go on growing bigger and bigger. Then he goes on moving more and more into the illusory. His religion is more of wish-fulfillment -- not of growth, not of maturity not of spiritual flight, but of dreaming, hallucinating.

You go for a long fast and you will start fantasizing about food -- twenty-four hours you will fantasize about food. You go into loneliness and after the third week you will start talking to yourself. The need is such that you will start living in an illusion, as if there is somebody with whom you are having a dialogue.

The poor man creates a poor God, a God which is nothing but his imagination, a God which exists nowhere. The East has known one day the true religion, now only footprints are left. Buddha knew true religion, Mahavira knew true religion, Krishna knew true religion. They had touched the ultimate peaks of consciousness, but only now echoes are there in the atmosphere. The reality has disappeared long before, we are worshipping the foot-prints.

So people in the East become interested into a kind of religion which I call pseudo, false, basically illusory -- and not only that, but positively harmful, because it prevents scientific growth.

If you are hungry you need better technology, not better prayers, not YAGNAS, not offerings to the fire

god -- that is utter stupidity. You are already poor and you are wasting money, food, purified butter in the fire, in the hope that gods will bless you. How long you have been hoping this way? And those gods have not heard at all. And how long you are going to be deceived by yourself? But just as I said, it is a vicious circle. The hungrier, the more starving, the more undernourished, the more crowded you become -- the more your problems become unmanageable -- the more you start hoping, wishing, imagining, dreaming, the more you start going to some stupid people in the hope that miracles will be done. They have never been done and they will never be done. Miracles don't exist.

Miracles are absolutely non-existential, but the poor man's religion remains focused on the possibility of a miracle.

Have you heard about the latest miracle performed by the Polack Pope? He has made a blind man deaf.

Once a couple were thinking about having a baby one evening after an especially good session of love-making.

The woman joyfully exclaimed, "Ah, dear, I think that did it! Ah, I am so happy. What will we call it?"

The husband smiled, removing the unnoticed condom from himself, and said, "We will call him Houdini."

A madman went to the local Jewish tailor who was a kind of philosopher, to try on his new uniform. He dressed in the uniform and went to look in the mirror.
"Wow!" he shouted, "Look at that, Mr. Tailor! You made me a jumpsuit with three sleeves."
"Well," said the tailor, "you never told me how many you wanted."

Mad people going to mad people.

But these mad people are known as MAHATMAS in the East, and the East is full of MAHATMAS . When YOU get tired of one MAHATMA there are other MAHATMAS, and you go on moving from one shop to another shop. And life is short, you can go on remaining in illusion.

The poor man's religion is that of miracles, that's why Christianity has a deep attraction for the eastern man. You can see it happening.

Buddhism has great appeal in the West. Hundreds of Buddhist monasteries are opening up in America, in Europe, in Holland, in Germany; and in India, thousands of people are converting themselves every day into Christianity. What is this mathematics? How it is happening? -- for the simple reason, the religion of Gautam the Buddha is appealing only to those whose all needs are fulfilled. It is the highest quality of religion, it is like an Everest.

Jesus has appeal -- not because people understand Jesus -- he has appeal only because of his miracles. Take the miracles away and people will stop getting into Christianity, they will lose all interest. Hence the Christian theologians, the Christian missionaries go on emphasizing the miracle part, which is just a mythology, which is not true, which is absolutely false -- but it is not new. It has been in the air for long, for the simple reason because Jesus also was working in poor people. He was a poor man's son. All his friends, followers were poor people. They can understand only a language which appealed to their needs. ALL his followers were either farmers, gardeners, fishermen, carpenters, or people like these -- uneducated, uncultured, unsophisticated. They must have created these stories about him, otherwise they would not have remained with him. These miracle stories function like glue. And for two thousand years that has been the appeal of Christianity.

It always appeals the poor. In India also you will not see Jainas being converted into Christianity -- they are rich enough for that. You will not see BRAHMINS being converted to Christianity -- they are rich enough for that. Then who are the people who are being converted to Christianity? The very poor people, the oppressed, the downtrodden, the aboriginals, the untouchables, the hungry, the starving, the crippled, the paralyzed, the blind, the deaf, the ill, the orphans -- these are the people who become interested in Christianity.

Now what they have to do with meditation? They need miracles; they don't want any inward eye, they don't want any spiritual nourishment. That is the first and the most important reason, Durga Prasad, that people are not interested towards my vision, particularly in the East. But about that too, one condition has to be remembered.

In the East too, Japanese are interested in me; because that is the only country which is rich. You will

find hundreds of Japanese here. Many centers are opening in Japan for me, many books are being published in Japan. There is great stir in Japan, and I have been really surprised Whenever people come to me I ask, "How long you are going to stay?" Germans almost always stay for three months, four months. Japanese always stay for six months, nine months, twelve months, two years. Japan is the only country which has come to a level of affluence which is rich, and their needs are now totally different. They will not go to Satya Sai Baba, they will not be interested there at all.

India is too poor to understand me, to be interested in me. Indians come here to stay for one day, two days -- at the most three days. They come here only for one day, but they want to be treated like others They feel very shocked when they come to know that I will not be initiating them myself, that some of my disciples will initiate them. They feel very shocked: Why this treatment with us? But you are staying only one day here. In the morning you come, you want sannyas in the evening, and tomorrow you are gone. And the people who have been here for six months meditating, going through dozens of growth groups, working hard, you want that you should be treated exactly like them. You may stay the same way, you go through the same processes, you risk as much as they risk -- for that they are not ready. But they feel offended, that they should be given the same opportunity.

Again and again they write to me, "Westerners are sitting in front of you and we are told to sit at the back." You should be happy that even you are allowed to sit at the back. Soon there will be no space at the back. You have to earn it. The people who are sitting in front of me have been here for six years, seven years. There are people who have come once and never gone again. They deserve it, they have earned it.

This is the first reason, Durga Prasad, that I am talking about the highest form of religion; because I am talking about the whole world. To me, nations don't mean anything, races don't mean anything, colors don't mean anything. I am talking about a New Man, which is going to be born, which has become almost an absolute necessity because without the New Man the humanity cannot survive anymore. The old is rotten, and we have to get rid of it; but before we get rid of the old the new has to be brought on the scene. My work here consists in giving birth to the New Man, to a new humanity.

The second reason why the Indians are afraid is that Indians already think they know, and they know nothing. They are simply carrying a dead heritage. They are very knowledgeable, they can recite the Gita and the Vedas and the Upanishadas, parrotlike, not knowing what they are saying. They have not experienced those truths, but they can recite them like gramophone records. And because of this, they think they know what religion is. Why they should come here?

The West in that way is innocent, is not knowledgeable. It has a tremendous inquiry, but no blocks; it is ready to explore. The knowledgeable person is always willing to explore; he is always afraid because something may go against his knowledge. He would like truth to be according to him, not vice versa. He is not ready to be according to the truth -- which needs guts, which needs an open mind.

In the East, particularly in India, people don't have open mind at all. They have very closed minds. They are so full of holy cow dung that there is no space inside.

I can have an appeal only to those who are explorers, adventurers, inquirers, who are in a way innocent.

And the third reason... The third reason is concerned with those people who are neither poor nor knowledgeable. Why they are not coming here? There are rich people in this country. This is a country of contrasts: ninety-eight percent people are very poor, two percent people are very rich. Those two percent rich people are afraid to come, for the simple reason: just to be associated with my name is a danger. They write to me that, "We would like to come, but we are afraid." Just to be associated with my name is dangerous. People will start talking to them, "So you have also become a victim? So you are also hypnotized? We had never thought that you are so mad, so crazy!"

And then, coming to listen to me does not mean just listening, as it means when you go to listen to Krishnamurti. You can listen and go home. Here listening means slowly slowly getting committed. It is involvement, and involvement means your whole life will change with it. Your family life, your personal life, your social life, your business life -- everything will be affected by it. You can go and listen to Krishnamurti, there is no problem in it, you remain outside of any commitment. With me, you become committed.

To listen to me is dangerous for two reasons: one, the fear that you may get involved into it, and then where it will lead? Secondly, you will be condemned by everybody and criticized by everybody. That keeps people holding themselves back. They read, they listen to the tapes -- thousands of people listen to the tapes, thousands of people read the books, and millions of people talk and discuss about me, for and against. In fact, anybody who has any intelligence is already divided by me: either for me or against me.

But to come here, to enter the gate needs some courage which Indians have lost long before; otherwise they would not have been slaves for two thousand years. They don't have any courage, the backbones are missing, they have no spine. How they manage to walk and live is a miracle.

And there are people who are not knowledgeable either, who cannot say that they are scholars or pundits or they know anything of Vedas or Upanishads; but then their craze is to imitate the West. Their whole craze is... They have the money, they have the opportunity, they go on rushing towards the West. They go on for world tours they want to have all kinds of gadgets that the West is enjoying. They are not interested in religion, in spirituality. They may show lip service to religion and spirituality, because that is a traditional thing, conventional. But it is only lip service; their hearts are for absolute materialistic values.

These are the reasons why the eastern people, particularly Indians, are not interested here; but the whole world is interested.

And they are also imitators. Just wait a little. When more and more people from the world will be coming here, they will start following them. They are imitators. They are carbon copies. They always have been imitating for two thousand years. They cannot take any step on their own. If they see the West is coming, they will come; but I don't pay any respect to such people. I don't have any place in my heart for such people who are imitators.

You can see it happen everywhere. Rabindranath Tagore got the Nobel Prize. Before he got the Nobel Prize his book was already published for years -- the book on which he got the Nobel Prize, GITANJALI -- but nobody has praised it. Once he got the Nobel Prize, the whole India was praising him, and he could see. He refused the invitation of Calcutta Corporation. They wanted to honor him. He said, "I won't come. I refuse this honor, because the book has been published for many years in the original, and you have never honored me." In fact, no note was taken of his book, and it is one of the greatest books ever written. On the contrary, people were criticizing it, criticizing it because it was not according to the old pattern of Indian poetry. It has something original, and the Indian mind cannot understand anything original; it needs repetitive things, then it praises. But when the whole West started praising him, the whole India was ready to praise him. He became a great "son of the country"; otherwise nobody was bothering about him.

Just now you have seen it happen again. Mother Teresa was here her whole life, working. Nobody was bothering, nobody has really ever heard of her name. Once she got the Nobel Prize, the whole India is agog.

These are imitators. These people don't have any intelligence of their own. They are ready to do anything, whatsoever is being done by the whole world -- any stupid thing they will be ready to do.

So just wait, Durga Prasad. Let more and more people come -- and they are coming, they are on the way. My invitation has reached to the farthest comer of the world, and I have stirred millions of hearts and they will be coming. And they are my people, because their bodily needs are fulfilled, so they don't come here asking for some stupid miracle. They don't come here for any psychological needs either. If they have any psychological needs I have got one hundred therapies going on here, so those needs can be fulfilled. My work starts only when your bodily and psychological needs are fulfilled. Then only you can look a little beyond to the spiritual realm.

So whosoever is able to look beyond the body-mind complex belongs to me. Whether he is born in the East or in the West, is black or white, does not matter at all. Whether he is man or woman does not matter at all. I am creating world citizens. And I am not creating any religion. It is only a religiousness, a diffused kind of religiousness, not very tangible. You cannot make a creed out of it, you cannot make a church out of it -- impossible! I am not leaving a single Bible or Koran or Gita so you can make a church out of it. When I will leave the world I will leave at least one thousand books, so contradictory to each other that anybody trying to make out any dogma out of them will go crazy.

It is impossible to make any dogma out of my ideas, but you can transform your being through them. Forget about this East and West business; don't waste my time about these things again and again.

The second question:

OSHO,
IF AN ENLIGHTENED PERSON CANNOT LOSE HIS BUDDHAHOOD, HOW DOES A BABY BORN AS A BUDDHA LOSE HIS?

Hajo,

Each child is born a Buddha, but cannot remain a Buddha for long. That is part of growth: he has to lose it.

Unless he loses it, he will never be able to understand its value. It is like a fish in the ocean... The fish is born in the ocean, lives in the ocean; but knows nothing of the ocean, cannot know. There is no separation, there is no space, there is no gap between the two. Fetch the fish out of the ocean, throw it on the shore, and immediately there is great understanding in the fish. Now the fish knows for the first time the beauty of the ocean, the joy of the ocean. Now the fish longs for it. Let the fish slip back into the ocean again and see its rejoicing, see its joy.

That's exactly the meaning of the biblical story. Adam and Eve have to leave paradise just to regain it -- that's the only way to regain it. Paradise has to be lost. Only then there is awareness. Innocence is one thing -- every child is innocent -- but to be aware of innocence is a totally different thing. Only a Buddha is aware of innocence; hence the Buddha cannot lose it, because he is aware. The child has to lose it, he is not aware -- he cannot be in the very nature of things; he has never lost it.

One morning little Johnny comes down in tears. "Mommy, Mommy," sobs Johnny, "I got so frightened. I woke up, ran to your bed and you were not there. Then I ran to Dad's bed and he was not there. Then I ran into my bed and I was not there!"

This experience is needed. Everything has to get lost. Suddenly there is only emptiness, meaninglessness, darkness, and the search starts again for that which is lost.

Meditation is only a way back home. It is not a search for something new; it is a search for something that was intrinsically our own, but we were bound to be unaware of it.

On the first day of kindergarten, Tommy was nervous and upset and wanted to talk to his mother. A teacher helped him place a telephone call to his home, but when the mother answered, Tommy was too nervous to speak right away.
"Hello," the mother said, "who is this?"
"This is your son," said Tommy, bursting into tears. "Have you forgotten me already?"

Children are innocent, but their innocence is not the innocence of a Buddha. The difference is tremendous. It is unconscious innocence, and because it is unconscious it has no virtue. That's why Jesus says, "Unless you are like small children" -- note the word: unless you are LIKE the small children -- "you shall not enter into the kingdom of God." He is not saying unless you are children; he cannot say that, otherwise every child will enter into the kingdom of God. He is saying unless you are LIKE the small children. The difference is great. To be LIKE the small children certainly means you are NOT children, and yet you are LIKE the children. There is some similarity and some dissimilarity -- something common between the two, and something not common.

Little Jeffrey was sad when he found his pet turtle lying on its back on the bank of the pond.
"Never mind," said his father, "we will have a fine funeral for him. I will make a little coffin for him and mother will wrap him in silk. We will buy a white picket fence to put around his grave. After we bury him we will go down to Haagen Dazs and I will buy a big ice-cream cone."

Suddenly the turtle turned over and headed for the water.
"Jeff, look!" shouted his father. "Your turtle is not dead after all."
"Daddy, let's kill it!"

This is innocence, but not Buddha-like. Now the child has become so much interested in the grave and the white fence and the ice-cream, that who cares for the turtle now? Now all that ceremony...

But there is no sin either. There is no virtue, no sin; he is simply unaware. You cannot say that he is violent or murderous, no, not at all. He is simply unconscious.

Innocence plus consciousness is equal to Buddhahood. Innocence minus consciousness is equal to childhoodness. And how one can be conscious? The only way -- and let me emphasize -- the ONLY way is to lose it and gain it again.

You ask me, Hajo: IF AN ENLIGHTENED PERSON CANNOT LOSE HIS BUDDHAHOOD, HOW DOES A BABY BORN AS A BUDDHA LOSE HIS?

The enlightened person has lost it and found it. The baby has not lost it, and has not yet found it; he is born with it, oblivious of it. Hence you will see in the eyes of small children something of the saints, something of the same beauty; but also a deep ignorance. The innocence is there but full of ignorance. The saint is innocent but full of awareness, knowing. His innocence is not mixed with ignorance; it is wisdom.

And the children are bound to lose their innocence. The sooner, the better. The more intelligent children will lose it sooner; the stupid children will lose it a little later; the retarded children may not lose it ever. More intelligent the child is, the quicker he will lose his innocence, because he will start inquiring, exploring. He would like to know more and more, he will be very curious, he will ask thousand-and-one questions -- questions which even his father, his mother, his teachers can't answer.

A child was walking with his father, and he asked "Why the roses are red?"
And the father said, "I don't know."

A little afterwards, he asked, "Why the river always flows downward? Why not upward?"

The father said, "Shut up! I don't know! Don't bother me!"

After few seconds, again he asked, "Where are the stars in the daytime?"

And the father said, "I don't know." And the father mumbled to himself, "What would have happened if I had asked all these questions to my father?"

The child said, "Then you would have been able to answer me." But then the child remained silent.

The silence was so long that the father became worried -- it was so rare, because he was constantly asking -- A very intelligent child he must have been -- that he asked, "Why are you not asking anything?"
The child said, "What is the point?"
And the father said, "Then how you going to learn?"

We want children to ask, we want children to inquire although we don't have answers ourselves. We want them to become knowledgeable, informed, because it will be needed in their life, but we are not very authentic, very true. Even with our small children we are false. A really loving father, a loving mother, a loving teacher, will always say what he knows and what he does not know. He will not pretend.

If the child asks, "Who made the world?" he will not say, "God" because he does not know. He will say, "I have been inquiring, I have not found the answer yet. You also inquire. If you find before me, tell me. If I find before you I will tell you; but I have not found." And there will arise a great friendship and a great understanding between the child and the father. And the child will respect such a father his whole life; otherwise sooner or later he will discover that all your answers were just bullshit. You were pretending that you know; you know nothing. Then all his respect will disappear.

Two boys were talking about their dogs. "I can't figure it out," complained one. "How can you teach your dog all those tricks? And I can't teach my dog anything!"
"Well," said the other boy, "to begin with you have to know more than your dog."

Naturally, children have to learn, and learning means conditioning. From whom they are going to learn? From people who are not Buddhas, from people who have not arrived, from people who are themselves groping in the dark, from people whose inner being is a dark continent, from people who have no light of their own -- they will learn things from these people, they will become just like these people. They will be lost into the jungle of the world, unless one day they are intelligent enough to see what has happened -- how they have lost those beautiful, wonderful, awe-inspiring days, how they have lost the purity, the innocence of their childhood -- and they start searching for it again. That is the moment when meditation begins. That is the moment when religion is born.

Religion is not Christianity, Hinduism, Mohammedanism; religion is the beginning of going back to your original source, trying to find out your innermost core that you had brought from the unknown, and that is still there wrapped around with information, knowledge -- all kinds of things. You will have to peel it like an onion. You will have to go on peeling, because there are layers and layers, and you have learned so many lies. You have been told to learn lies, you have been brought up in lies -- Christian lies, Hindu lies,

Mohammedan lies. Beautiful lies -- very appealing, but they are not true. Truth has to be discovered within one's own being.

A brother and sister are making love...

It must have happened in France; it cannot happen anywhere else!

The brother says, "Mm, you are better than Mum."
"Yes," answers the sister. "Daddy told me this morning."

Now these children will be corrupted by you. They are corrupted; in thousand-and-one ways we corrupt them. We are also helpless, because we have been corrupted by others; that's our heritage -- corruption. That's what we get from one generation to another, and we go on handing to the new generation.

But the intelligent child sooner or later will discover all this corruption and all this deception, and will be able to get out of it. That's my definition of sannyas: getting out of all that has been told, taught, that has been given to you by others, discarding it all in toto, so that you can regain your innocence again. Then one becomes a Buddha. Now you cannot lose this, because this is your achievement. Now you are fully aware of it. Now nobody can destroy it, because there is nothing more valuable than this.

The child was unaware; it was bound to happen. So the child cannot be protected, the child cannot be prevented. All that loving parents can do is to go on making him aware that whatsoever is being told to you, taught to you, is only hypothetical; it is not truth. Remember it. It is utilitarian, it is the best lie that we have discovered up to now, but it is not the truth. Truth you will have to discover on your own, you will have to discover within your own being. You will have to become a light unto yourself.

The third question:

OSHO,
I AM HOMOSEXUAL. WHAT SHOULD I DO ABOUT IT?

Ramo,

It is good that you have confessed it. It is good that you are truthful about it. It is good that you are not hiding it, because whenever you expose yourself in totality, it is the beginning of a transformation. Don't be worried. One has to go beyond sex one day, whether it is homosexuality or heterosexuality or bisexuality -- it does not matter much. Sex is sex, these are only preferences, differences of liking. Don't feel much guilty about it, and this is not your fault.

Homosexuality has come into existence because of repressive measures, because of repressive moralities, because of thousands of years of separating man and woman into separate camps. In the colleges, in the schools, in the army, in the monasteries -- everywhere men and women are kept apart. The natural outcome is going to be homosexualism, lesbianism, because the natural energy will try to find out some outlet.

Homosexuality is a byproduct of your so-called religions. The first homosexual must have been born in a monastery, that is almost certain. We don't know his name, but a memorial should be made dedicated to the unknown -- the first homosexual. He must have been a monk.

It is a well known fact that Christian monasteries, Buddhist monasteries have been full of homosexuality. It was bound to happen because you don't give them the science of transcending sex, and you simply tell them to repress the energy. Now the energy starts moving into perverted ways.

And don't take offense at the word perversion. It simply means unnatural, it simply means not as it was prescribed by the biology. The biological route is heterosexual. If you prevent it... It is like a small stream is flowing: you put a rock in its way, it will start flowing from some other side, it will go by passing the rock, it will become two streams instead of one. You can go on preventing it and it will go on splitting into many streams. It will find out some way. It has a source of water that has to be taken to the ocean.

Don't be worried about it, because worrying won't help. Accept it. Just as repression has created it, a

deep acceptance can dissolve it. Accept it. You are a victim of a thousands of years conditioning.

Friendship is born at the moment when one person says to another, "What! You too? I thought I was the only one."

People go on hiding it, but sooner or later you have to find out somebody, and there are ways how homosexuals indicate. They walk differently -- they may not say, but they walk differently. They look differently, they talk differently, their gestures are different, and other homosexuals immediately understand the language.

And it is not a small minority, remember. Ten percent people all over the world are homosexuals. Out of ten, one person is a homosexual; it is a big number. And this is increasing every day, because the women's liberation movement is creating lesbianism. "Why depend on men, even for love? Sisterhood is beautiful. Love your sisters." The natural outcome will be that many brothers will be left alone.

The new bride, frustrated by her groom's indifference, could not contain herself anymore. "Listen," she said, "if you are gonna keep on reading these newspapers, I am going downtown to get myself a man."
"Far out!" he said. "Would you get me one too?"

A homo and a hetero went into the desert.
"Ah," said the horny hetero, "even if there was a fly here, I could screw it."
"Z-z-z-z," replied the homo.

In a bar two homosexuals are drinking their martinis with chips and olives. Suddenly one of them pricks his lip with the toothpick. At the sight of the blood he exclaims, "Ah, my, I have got my period."

A little bit perverted, but so what. Nothing to be worried, Ramo. Accept it.

My fundamental principle is acceptance -- tathata. Whatsoever is the situation, you accept it. From there things can begin. Don't reject it. It is out of rejection that the problem has arisen, so only with acceptance... Relax into it and you will be surprised. If you can accept it without any guilt, slowly slowly your homosexuality will turn into heterosexuality again. Why? -- because guilt is also a religious phenomenon, and homosexuality too. They are joined together, they are tied together. If you go on feeling guilty, you will remain homosexual. Drop the guilt, accept it. Nothing is wrong, just you are carrying the whole ugly past of humanity. What can you do? You have come a little late, people have preceded before. They have dirtied the whole beach. So we have to clean it.

But what is the point of crying and weeping and feeling guilty? There is no need to waste energies in that. Accept it with no guilt at all. And with the disappearance of the guilt you will be surprised: if you are a Christian your Christianity disappears; if you are a Jew your Judaism disappears; if you are a Hindu your Hinduism disappears. This is really a miracle: when the guilt is dropped your religions disappear. And when religions disappear you become a far more natural being. You can start seeing things clearly. In fact, what you are seeking into the other man, you cannot find in him. There will be frustration. What the other man is trying to find in you, he cannot find in you; there will be frustration.

Friendship is possible, but love is not possible, and friendship and love are different dimensions. Friendship has its own beauty. Love needs polar opposites, only then there is attraction, only then there is tension enough. Love needs a subtle dialectics, it is a process of dialectics. The man and woman relationship is a dialectical process full of hazards, adventures, fights. It is a kind of intimate enmity. In the morning the fight, in the evening the love, in the morning again the fight, and it goes on moving from one polarity to the other.

But this is how it keeps itself alive. It is Hegelian dialectics: thesis, antithesis, synthesis, and again synthesis becomes the thesis. Just the other night you had reached to a treaty, a peaceful state, and in the morning it disappears. And you were thinking, "Now, things are going smooth." But from the same point, in the morning the argument starts, and by the evening the same point leads you to lovemaking.

In fact, unless you fight before, you will not be able to make love really, tremendously. A good fight before making love gives you zest, gusto -- just a good fight and you become hot; otherwise, civilized people have become cool. Just a good fight -- shouting, throwing things, exchange of pillows, and then

relaxing into each other in the warmth of each other. The fight creates the distance. The farther away you are -- it is a kind of mini-divorce, then comes a mini-honeymoon.

It can't happen in a homosexual relationship. That's why homosexuals are called gay; there is no dialectics, they are always smiling. But their smile seems to be shallow; it cannot be very deep. They are smiling because there is not any possibility of tears, and they understand each other. They are both men or both women, so they understand each other. With understanding there is no fight. A man and woman never understand each other, they cannot. If they understand, immediately all is finished, they both have become Buddhas.

The fourth question:

OSHO,
CANNOT I WAIT A LITTLE BEFORE TAKING THE JUMP INTO SANNYAS? I DON'T FEEL FULLY READY YET.

Moses,

I know you are a mathematician and a Jew and also an Italian. It is a rare combination. The mathematician is always calculating, but he can never take the jump. Calculation will not allow you to take the jump, it is impossible for the calculating mind. And you will never be fully ready. How you will be fully ready? There are things you become ready only when you have entered in them.

No two lovers are fully ready before they enter into a love relationship. If they want to be fully ready, then there will never happen any love relationship. Where they are going to get ready for it? And why this readiness? Is it not out of fear? -- something may go wrong...

But your whole life what have you done? You have been calculating, calculating, living in a very businesslike way . What have you achieved? Sometimes taking risks has a beauty of its own. In fact, all great radical changes happen only when you move into some dimension without any calculations.
Sannyas is a love affair; it is not mathematics.

A mathematician passing through the security check at an airport is discovered to have a bomb in his hand luggage.
"You are arrested," said the security officer.
"Arrested? What for? I am not a hijacker, I am a mathematician. "
"Then what is this bomb doing in your bag?"
"Why, it is a matter of security."
"I don't understand," replied the security officer.
"Well, my man, consider. If the possibility of one bomb being on board the plane is removed, then the possibility of two bombs being on board the same plane is practically non-existent."

This is calculation. He is going very mathematically.

Sannyas will never happen to you, Moses. It is not mathematics; it is poetry, it is music, it is dance, it is celebration. It is a mad, mad love affair. And you are a Jew too. Maybe it is because of your Jewishness that you have become a mathematician. Jews are good mathematicians. It is no wonder that Albert Einstein proved to be the great est mathematician of the world. Who else can be the greatest mathematician than a Jew?

Aaron Silberstein called his little son Moise, gave him a ruble and said, "Moise, go to the grocer and get two pounds of butter."

Moise went off, taking the little dog of the Silberstein family along. On the way to the grocer's he decided to make better use of his father's money. Instead of getting two pounds of butter, he bought two pounds of sweets from the grocer. After he had hidden the sweets in the barn, Moise put on a sad face and went in to meet his father.
"What happened?" asked the father. "Where is the butter?"
"The dog," said little Moise, "the fucking beast snatched the butter away from me and ate it all up."

Silberstein grabbed the little dog and put it on the scale. The scale indicated exactly two pounds. He turned to his son and said, "Okay, son. This is the butter, now where is the dog?"

Take a jump out of your Jewishness, out of your mathematics. I say you are fully ready; I can certify.

Do you think all of my sannyasins were fully ready before they took the jump? They dared! And it is not a question of being fully ready. How you are going to measure? How you are going to weigh? At what point you are fully ready? What is the criterion? You can ask me.

The very question says that a deep desire has arisen in you, but your mind is holding you back. Your spirit wants to take the jump, but your mind is not willing. The mind says, "First get ready," because the mind knows perfectly well one is never ready.

The great mathematician was getting old and his health was deteriorating every day. He went to his physician. After a complete check the doctor took a deep breath and began.
"Dear sir, in a case like this it is better to be frank and tell you the whole truth."
"Tell me, doctor, whatever it is."
"It is difficult."
"Tell me the truth, doctor. How long do I have to live? A year?"
"Less."
"Less? Well, better I should know. Six months, then?"
"Less."
"Okay, okay. I can take it. one month?"
"I am sorry to have to say it but..."
"It is okay, doctor, I accept." So saying he left the room. The doctor was very much impressed at the way the man had taken the news, and he went to the window to take a last look at him.

He was standing on the pavement about to cross the road. Just then a hearse passed by, at which he raised his hand and shouted, "Taxi! Taxi!"

Tomorrow is not certain. Who knows? -- tomorrow may come, may not come. If you are feeling an urge, a deep longing, then take the jump, and don't be so afraid. Gather a little courage. Sannyas has to be a discontinuity with your past. If it is not a discontinuity with the past, it is not sannyas at all. And if you are fully ready it will not be a discontinuity; it will be continuous. You were ready and will come out of that readiness, it will remain part of your past.

Sannyas has to be a discontinuous thing. The past simply disappears as if it had existed never. You start anew, fresh.

And you are burdened with problems, I can see: mathematician, and a Jew, living in Italy...

In a concentration camp it is Christmas Eve, and the general calls all the prisoners into the courtyard and lines them in three rows.
"Christmas makes me feel good," says the general, "and I want to ease your sufferings. The first row one step forward." The first row does as it is told. The general shouts, "Fire!" and they are all killed. The same happens with the second row. Then again the general shouts, "One step forward, the third row." All the prisoners step forward except two; they are Italians.

They look at each other and then one says, "Ah well, let us step forward, otherwise he gets pissed off."

You ask me, Moses: CANNOT I WAIT A LITTLE BEFORE TAKING THE JUMP INTO SANNYAS?

You can wait as long as you want, but how long it will take? And death can always end the game. Even the next moment is not certain. All that is certain is this moment, and I can feel a longing. Whenever I see the longing that is enough proof that one is prepared. And don't ask for perfection. Nobody is ever perfect. Don't be a perfectionist. Perfectionists are all neurotics. Become a sannyasin the way you are, as you are. Don't wait any more. You have waited enough. You have been here at least for six to seven weeks, asking me again and again. Now I think it is time.

And this longing is not going to leave you. It will become stronger and stronger. If you leave without becoming a sannyasin, you will have to come back. It will haunt you wherever you are. I will follow you.

The boss calls for the Jewish accountant, and the secretary says, "He went out, boss. He went to play the sports lottery."

The next day at the same time the boss calls for the accountant again. "He went out, boss. He went to play the horses," answers the secretary.

The third day the boss calls for the accountant again. The secretary explains, "He went out, boss. He went to play the lottery again."

"What is this?" exclaims the boss. "Is he mad? Every day he is going out at work time to play."

The secretary said, "It is the last chance he has to balance the books this month."

That's all I can say to you, Moses. This is the last chance. I may not meet you again. You may not find a madman like me again. Buddhas will be there always, but rarely a Buddha like me who will accept all kinds of crazy people.

Gautam Buddha was very particular. You had to go through a long initiation process. There were many steps to be fulfilled. But once a man came to him -- his name was Sariputta -- who became one of his greatest disciples. Sariputta touched Buddha's feet and said, "Please initiate me." Buddha said, "First you have to fulfill many other things."

Sariputta said, "I will fulfill everything afterwards, but first initiate me."

Buddha said, "You have not even fulfilled the ordinary formality" -- of going three times around Buddha, touching his feet three times, and asking three times, "Lord, initiate me."

Sariputta said, "If I die doing all this ritual, will you be responsible for me? If I miss this opportunity, will you be responsible for me? Then I am ready. I will do three hundred rounds around you, I will touch three hundred times your feet -- or as many times as you want. But are you ready to take my responsibility? Because who knows -- I may not be here, you may not be here..."

Buddha looked at Sariputta, smiled, and Sariputta was the first disciple who was initiated without any requirements fulfilled by him. His other disciples were angry, and they said, "We had to go through years of training. What this man has done?"

Buddha said, "I looked into his eyes. I saw his longing -- a pure flame. I can agree with him, he can fulfill all these things later on; these are formalities, these are for fools. But he is not a foolish man, he has tremendous intelligence."

Bodhidharma, one of Buddha's greatest inheritors, went around this country but could not find a single man to initiate, because nobody was able to fulfill his conditions. His conditions were impossible; hence, he had to go to China in search of a disciple. And there too, thousands came but he refused. And he sat facing the wall for nine years, and told that "Unless the right person turns up, I am not going to look at his face."

And then a disciple turned -- out of hundreds, thousands who came and went away, and he will not look back. And this disciple cut his hand, threw it before Bodhidharma, and said, "Turn towards me! Otherwise I will cut my head!"

And he had to turn immediately, a hundred-eighty-degree turn, and he said, "Wait, don't be in such a hurry. I have been waiting for you." He initiated only four persons in China.

There are different kind of Buddhas. You will not find a man like me again -- it is very rare. It has never been before and I don't think there is going to be a man like me again.

So Moses, I don't think it is good, wise, Jewish to miss.

The last question:

OSHO,
WHY ARE YOU CALLED THE MASTER OF MASTERS?

Reverend Banana, Michael Potato Singh, Michael Tomato; dear gentlemen or ladies as the case may be... Because nobody has yet been able to decide whether these fellows are gentlemen or ladies.

It is a difficult question. I had to look in the Akashic records, and not in the past Akashic records -- because it is not recorded there -- but in the future Akashic records. This is a future story. Listen carefully.

It happened in Moksha, the ultimate resting place of the awakened ones. A journalist for the local newspaper, THE NIRVANA TIMELESS, was desperately seeking material to fill up the center page of the next edition which was due to appear in twenty-five hundred years. There was not much news around in Moksha, and soon he realized that he would have to make something up himself if the center page was not to be left empty again, as it had been for countless ages.

Finally, he hit on the idea of choosing which of the many Buddhas, Arhatas, Bodhisattvas, Christs, Kutubs and other enlightened beings abounding in the lotus paradise was the Master of Masters -- in short, a spiritual Mr. Universe competition.

He summoned all the enlightened ones together and asked them to encapsulate in a short phrase the essence of their teaching, which would entitle them to the title of Master of Masters. There was, as usual, a deep silence which lasted a few hundred years. Finally a Zen Master stood forward and hit the journalist hard on the head. This was considered to be well deserved, but not very original.

Another hundred years passed and then a Sufi stood up and began to whirl. Unfortunately he was out of training, and after a couple of months he fell flat on his face, causing some merriment among the Hassidic Masters, who had been surreptitiously pouring oil on the floor to bring the uppity Arab down.

After some goading by Manjushree and Subhuti, Buddha slowly stood up and addressed the gathering in the following way: "There is no teaching and no one to be taught. There is no Master and nothing to master. Nothing can be said; there is no one to hear it." Then he held up a flower and Mahakashyap giggled as usual. Many applauded the Buddha, but to the journalist it did not appear like the kind of news which would help him to sell his paper.

One after another the enlightened ones came forward to make their bids for the title. Moses gave a few new commandments. Bodhidharma stared at a wall for ninety years. Jesus made a mountain out of a molehill, and delivered a sermon from it. Diogenes displayed his suntan. Shiva and Parvati ran through one hundred twelve now positions they had invented. Gurdjieff drank twenty bottles of brandy, then walked on his hands on a tightrope over the plenum void, smiling with the left side of his face and grimacing with the right. Lao Tzu had a good belly laugh at all these antics. Mansoor would not stop shouting, "Ana'l Haq! Ana'l Haq!" and finally had to be put in a straitjacket and given a couple of valium. Vatsyayana gave himself a blow job to demonstrate existentially that sex and samadhi were manifestations of the same energy -- and so on.

It proved impossible to choose which of the awakened ones was the Master of Masters, since even the journalist h.ld attained to choiceless awareness long ago. But the day seemed saved when Teertha, a relative newcomer from England, stood up and declared with typical British diplomacy, "The greatest Master is the one who has yet to come." Suddenly an Indian mahatma jumped to his feet and cried triumphantly, "Then that must be me -- for I have been celibate for eighty-four million lives."

By unanimous agreement the awakened ones decided that the mahatma's samadhi was not yet "seedless", and he was dispelled back to samsara to spill his seed once and for all.

Just as the mahatma disappeared from sight, Bhagwan Shree Rajneesh came out of his room, where he had been sitting all this time, and made his way towards a small marble podium in the corner of the hall. A deathly hush gripped the audience, and even Mansoor shut up. If a look of dread could be said to cloud those tranquil eyes, this is what happened to the gathering.

As Bhagwan sat down and leaned towards the microphone, a cry arose from Mahavira, "Wait! Wait! We proclaim you Master of Masters! Now please go back to your room."

Bhagwan smiled innocently and left the hall. There was a sigh of relief.

The journalist turned to Mahavira in consternation: "I don't understand. Why did he get the title? What did he do?"

"Nothing," said Mahavira, "but last time he spoke here it took us seven hundred years to get him to stop, and send him to Poona!"

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WHEN LIEH TZU WAS EATING AT THE ROADSIDE ON A JOURNEY TO WEI, HE SAW A HUNDRED-YEAR-OLD SKULL. PICKING A STALK HE POINTED TO THE SKULL AND, TURNING TO HIS DISCIPLE PAI FENG, SAID 'ONLY HE AND I KNOW THAT YOU WERE NEVER BORN AND WILL NEVER DIE. IS IT HE WHO IS TRULY MISERABLE, IS IT WE WHO ARE TRULY HAPPY?'

I REJOICE in Lieh Tzu -- he is one of the most perfect expressions for the inexpressible.

Truth cannot be expressed: that inexpressibility is intrinsic to truth. Thousands and thousands of people have tried to express it -- very few have succeeded even in giving a reflection of it. Lieh Tzu is one of those very few; he is rare.

Before we start entering into his world, a few things have to be under stood about him... his approach. His approach is that of an artist: the poet, the story-teller -- and he is a master story-teller. Whenever somebody has experienced life, his experience has flowered into parables: that seems to be the easiest way to hint at that which cannot be said. A parable is a device, a great device; it is not just an ordinary story. The purpose of it is not to entertain you, the purpose of it is to say something which there is no other way to say. Life cannot be put into a theory -- it is so vast, it is so infinite.

A theory by its very nature is closed. A theory has to be closed if it is a theory it cannot be open-ended, otherwise it will be meaningless. A parable is open-ended: it says and yet it leaves much to be said, it only hints. And that which cannot be said can be shown. It is a finger pointing to the moon. Don't cling to the finger -- that is irrelevant -- look at the moon. These parables in themselves are beautiful, but that is not their purpose... they go beyond, they are transcendental. If you dissect the parable itself you will not come to much understanding.

It is like the navel in the body of man. If you go to the surgeon and ask him what the purpose of the navel is in the body, and if he dissects the body, he will not find any purpose the navel seems almost useless. What is the purpose of the navel? It WAS purposeful when the child was in the womb: its purpose was that it related the child to the mother, it connected the child with the mother. But now the child is no longer in the womb -- the mother may have died, the child has become old now what is the purpose of the navel? It has a transcendental purpose; the purpose is not in itself. You will have to look everywhere, all around, to find the indication -- where it indicates. It indicates that the man was once a child, that the child was once in the womb of a mother, that the child was connected with the mother. This is just a mark that the past has left.

As the navel shows something about the past, a parable shows something about the future. It shows that there is a possibility of growing, of being connected with existence. Right now that is only a possibility, it is not actual. If you just dissect the parable it becomes an ordinary story. If you don't dissect it but just drink the meaning of it, the poetry of it, the music of it -- forget the story and just carry the significance of it -- soon you will see that it indicates towards a future, towards something which can be but is not yet. It is transcendental.

In the West, except for Jesus' parables, nothing like Lieh Tzu, Chuang Tzu, Buddha... nothing like these people's parables exist only Jesus. And even Jesus' parables seem to be such that he must have carried them from the East. There are Aesop's parables, but they are also reflections of the greatest book of parables of the East, PANCHATANTRA. The parable is an Eastern invention, and of tremendous import.

So the first thing to be understood about Lieh Tzu: he is not a theoretician, he will not give you any theory; he will simply give you parables.

A theory can be dissected -- its meaning is in it, it has no transcendence, the meaning is immanent. A parable cannot be dissected; dissect, and it will die. The meaning is transcendental it is not in it, it is somewhere else -- it HAS to be. You have to live a parable, then you will come to its meaning. It has to become your heart, your breathing; it has to become your inner rhythm. So these parables are tremendously artistic but not mere art: great religion is contained in them.

Lieh Tzu is not a theologian either; he does not talk about God. He TALKS GOD, but he does not talk about God. Whatsoever he says comes from the source, but he does not TALK ABOUT the source let it be very clear to you. There are two types of people: one who talks about God, he is the theologian; one who talks God, he is the mystic. Lieh Tzu is a mystic. The man who talks about God has not known God. otherwise why should he 'talk about'? The 'about' shows his ignorance. When a man talks God he has experienced. Then God is not a theory to be proved, disproved no; then God is his very life: to be lived.

To understand a man like Lieh Tzu you will have to live an authentic life. Only then, through your own experience, will you be able to feel what he means by his parables. It is not that you can learn the theories and become informed; the information will not help. Unless you know, nothing is going to help. So if these parables create a thirst in you to know, a great desire to know, a great hunger to know; if these parables lead you on an unknown journey, on a pilgrimage -- then only, only by treading the path, will you become acquainted with the path.

Lieh Tzu, Chuang Tzu, Lao Tzu, the three Taoist Masters, only talk about the Way 'Tao' means the Way -- they don't talk about the goal at all. They say: The goal will take care of itself; you need not worry about the goal. If you know the Way you know the goal, because the goal is not at the very end of the Way, the goal is all over the Way -- each moment and each step it is there. It is not that when the Way ends you arrive at the goal; each moment, wherever you are, you are at the goal if you are on the Way. To be on the Way is to be at the goal. Hence they don't talk about the goal, they don't talk about God, they don't talk about MOKSHA, NIRVANA, enlightenment -- no, not at all. Very simple is their message: You have to find the Way.

Things become a little more complicated because they say: The Way has no map, the Way is not charted, the Way is not such that you can follow somebody and find it. The Way is not like a super-highway; the Way is more like a bird flying in the sky -- it leaves no marks behind. The bird has flown but no marks are left; nobody can follow. So the Way is a pathless path. It IS a path, but it is a pathless path. It is not ready-made, available; you cannot just decide to walk on it, you will have to find it. And you will have to find it in your own way; nobody else's way is going to function. Buddha has walked, Lao Tzu has walked, Jesus has walked, but those ways are not going to help you because you are not Jesus, and you are not Lao Tzu, and you are not Lieh Tzu. You are you, a unique individual. Only by walking, only by living your life, will you find the Way. This is something of great value.

That's why Taoism is not an organised religion cannot be. It is an organic religion but not an organised religion. You can be a Taoist if you simply live your life authentically, spontaneously; if you have the courage to go into the unknown on your own, individual, not leaning on anybody, not following anybody, simply going into the dark night not knowing whether you will arrive anywhere or you will be lost. If you have the courage, that risk is there -- it is risky, it is adventurous.

Christianity, Hinduism, Mohammedanism are super-highways: you need not risk anything, you simply follow the crowd, you go with the mob. With Tao you have to go alone, you have to be alone. Tao respects the individual and not the society. Tao respects the unique and not the crowd. Tao respects freedom and not conformity. Tao has no tradition. Tao is a rebellion, and the greatest rebellion possible.

That's why I call Tao 'the pathless path'. It IS a path, but not like other paths. It has a very different quality to it the quality of freedom, the quality of anarchy, the quality of chaos. Tao says that if you impose a discipline on yourself, you will be a slave. The discipline has to arise out of your awareness, then you will be a Master. If you impose an order on your life this will be just a pretension: the disorder will remain deep in the very core of your being; the order will be on the surface, at the centre there will be disorder. This is not going to help. The real order arises not from the outside, but from the innermost core of your being. Allow disorder don't repress it. Face it, take the challenge of disorder -- and by taking the challenge of disorder and living it, living dangerously, an order arises in your being. That order is out of chaos, not out of any pattern. This is a totally different gestalt: it is born into you and it is fresh; it is not traditional, it is virgin; it is not second-hand. Tao does not believe in the second-hand religion and in the second-hand God. If you take the God of Jesus you become a Christian, if you take the God of Krishna you become a Hindu, if you take the God of Mohammed you become a Mohammedan. Tao says: But until you find YOUR God you are not on the Way.

So all these ways simply distract you from the real Way. Following others, you are going astray. Following any pattern of life, you are becoming a slave. Following any pattern, you are imprisoning yourself. And God, or Tao, or DHARMA, or truth. is possible only to one who is absolutely free, unconditionally free.

Of course, freedom is dangerous because there is no security in it, no safety in it. There is great safety when you are following the crowd: the crowd protects you. There is great safety when you are following the crowd; because of the very presence of so many people you feel that you are not alone -- you cannot be lost. Because of this security you are lost, because of this security you never search and you never seek and you never enquire. And truth cannot be found unless you have enquired unless you have enquired on your own. If you take borrowed truths, you become knowledgeable; but to be knowledgeable is not to know.

Tao is very much against knowledge. Tao says that even if you are ignorant and the ignorance is yours, it is good at least it is yours. and it has an innocence to it. But if you are burdened with accumulated knowledge, scripture, tradition, then you are living a false, pseudo life. Then you are not really living, you are just pretending that you are living. You are making impotent gestures, empty gestures. Your life has not the intensity, the passio -- cannot have the passion. That passion arises only when you move on your own, alone, into the vast sky of existence.

Why can't you move alone? Because you don't trust life. You move with Mohammedans, you move with Hindus, you move with Jews, because you don't trust life you trust crowds. To move alone one needs great trust in life... the trees, the rivers, the sky, the eternity of it all -- one trusts this. You trust man-made conceptions, you trust man-made systems, you trust man-made ideologies. How can man-made ideologies be true?

Man has created these ideologies just to hide the fact that he does not know, to hide the fact that he is ignorant. Man is cunning, clever, and he can create rationalisations; but these rationalisations are bogus -- you cannot move with them into truth. You will have to drop them. Tao says that ignorance is not the barrier against truth -- knowledge is the barrier.

Let me tell you a few anecdotes.

In Samuel Beckett's great work, WAITING FOR GODOT, happens this small incident. Ponder over it.

Two tramps, Vladimir and Estragon, are on stage. They are there to wait -- just as everybody else in the world is waiting -- nobody knows exactly for what. Everybody is waiting, hoping that something is going to happen: today it has not happened, tomorrow it is going to happen. This is the human mind: today is being wasted, but it hopes that tomorrow something is going to happen. And those two tramps are sitting under a tree and waiting... waiting for Godot.

Nobody knows exactly who this Godot is. The word sounds like God, but it only sounds, and in fact the gods you are waiting for are all Godots. You have created them because one has to wait for something, otherwise how will you tolerate existence? For what? How will you postpone living? How will you hope? Life will become intolerable, impossible, if there is nothing to wait for. Somebody is waiting for money, and somebody is waiting for power, and somebody is waiting for enlightenment, and somebody for something else; but everybody is waiting. And people who wait are the people who miss.

These two tramps are there just to wait. What they are waiting for is the coming of a man, Godot, who is expected to provide them with shelter and sustenance. Meanwhile, they try to make time pass with small talk, jokes, games, and minor quarrels....

That's what your life is: one is engaged meanwhile with small things. The great thing is going to happen

tomorrow. Godot will come tomorrow. Today one is quarrelling -- the wife with the husband, the husband with the wife. Small things, 'small talk, jokes, games... tedium and emptiness'. Today, that's what everybody is feeling: tedium, emptiness....'Nothing to be done' is the refrain that rings again and again.... They say again and again 'Nothing to be done', but then they console themselves, 'but tomorrow he is coming.' And in fact he has never promised them, they have never met him -- it is an invention. One has to invent; out of misery one has to invent the tomorrow and something to cling to. Your gods, your heavens, your paradises, your MOKSHAS, are all inventions. Tao does not talk about them.

This play of Samuel Beckett, WAITING FOR GODOT, IS very essentially Taoist.

... In the midst of the first act, two strangers -- Pozzo and Luckystorm onto the stage. Pozzo seems to be a man of affluence; Lucky, the servant, is being driven to a nearby market to be sold. Pozzo tells the tramps about Lucky's virtues the most remarkable of which is that he can THINK. To show them, Pozzo snaps his whip and commands 'Think!' and there follows a long, hysterically incoherent monologue in which fragments of theology, science, sports, and assorted learning jostle in confusion until the three others hurl themselves on him and silence him.

What is your thinking? What are you saying when you say 'I am thinking'? It is a 'hysterically incoherent monologue in which fragments of theology, science, sports, and assorted learning jostle in confusion'... until death comes and silences you. What is your whole thinking? What can you think? What is there to think? And through thinking how can one arrive at truth? Thinking cannot deliver truth. Truth is an experience, and the experience happens only when thinking is no longer there.

So Tao says that theology is not going to help, philosophy is not going to help, logic is not going to help, reason is not going to help. You can go on thinking and thinking, and it will be nothing but invention -- the pure invention of human mind to hide its own stupidity. And then you can go on and on, one dream can lead into another and that other dream can lead you into another... dream within dream within dream that's what all philosophy, theology is.

I have heard a Taoist parable:

A man of the State of Cheng was one day gathering fuel when he came across a startled deer which he pursued and killed. Fearing lest anyone should see him, he hastily concealed the carcass in a ditch and covered it with plantain leaves, rejoicing excessively at his good fortune. By and by, he forgot the place where he had put it; and, thinking he must have been dreaming, he set off towards home, humming over the affair on his way.

Meanwhile, a man who had overheard his words, acted upon them and went and got the deer. The latter, when he reached his house, told his wife, saying 'A woodman dreamt he had got a deer, but he did not know where it was. Now I have got the deer, so his dream was a reality.'

'It is you' replied his wife 'who have been dreaming you saw a woodman. Did he get the deer? And is there really such a person? It is you who have got the deer. How, then, can his dream be a reality?'

'It is true' assented the husband 'that I have got the deer. It is therefore of little importance whether the woodman dreamt the deer or I dreamt the woodman.'

Now when the woodman reached his home, he became much annoyed at the loss of the deer and in the night he actually dreamt where the deer then was and who had got it. So next morning he proceeded to the place indicated in his dream -- and there it was. He then took legal steps to recover possession. and when the case came on, the magistrate delivered the following judgment: 'The plaintiff began with a real deer and an alleged dream. He now comes forward with a real dream and an alleged deer. The defendant really got the deer which the plaintiff said he dreamt, and is now trying to keep it; while, according to his wife, both the woodman and the deer are but the figments of a dream, so that no one got the deer at all. However, here is the deer, which you had better divide between you. Nothing else can be done.'

When the Prince of Cheng heard this story, he cried out 'The magistrate himself must have dreamt the case!'

Dream within dream within dream... this is how the mind goes on. Once you start dreaming, there is no end to it; and what you call thinking is better called dreaming -- it is not thinking.

Remember, truth needs no thinking, it needs experience. When you see the sun and the light you don't think about it, you SEE it. When you come across a rose flower you don't THINK about it, you SEE it. When the fragrance comes to your nostrils you smell it, you don't think about it. I am here, you are looking

at me, there is no need to think about me. Whenever you are close to reality, thinking is not needed -- then reality is enough, then the experience is enough. When you are far away from reality, you think: you substitute thinking for reality. A man who has eaten well is not going to dream in the night that he has been invited to a feast. A man who has fasted in the day is bound to dream in the night that he has been invited to a feast. A man who is sexually satisfied is not going to dream about sexual objects. That's the whole of Freudian psychology: you dream about things which are missing in your life, you dream to compensate. That's the whole Taoist approach too. What Freud says about thinking, about dreaming, the Taoist approach says about thinking as such. And dreaming is only a part of thinking and nothing else.

Thinking is dreaming with words, dreaming is thinking with pictures -- that's the only difference. Dreaming is a primitive way of thinking and thinking is a more evolved way of dreaming -- more civilised, more cultured, more intellectual, but it is the same -- only the pictures have been replaced by words. And, in a way, because pictures have been replaced by words, it has gone even further away from reality, because reality is closer to pictures than to words.

Lieh Tzu is not thinker. Let that sink deep in you that will help you to understand his parables. Lieh Tzu is a poet, not a thinker; and when I say 'poet', I mean one who believes in experiencing, not in speculations.

The poet is in search. His search is for the beautiful, but beauty is nothing but truth glimpsed. Truth, when you just glimpse it for a moment, appears as beauty. When truth is realised totally, then you come to know that beauty was only a function of truth. Wherever truth exists, there exists beauty -- it is a shadow of truth. When truth is seen through screens, it is beauty; when beauty is naked, it is truth.

So the difference between the poet and the mystic is not much. The poet is coming closer, the mystic has arrived. For the poet, there are only glimpses of truth; for the mystic, truth has become his very life. The poet is only sometimes transported to the world of truth and then falls back again. For the mystic, truth has become his abode: he lives there; he lives AS truth.

Poets come closest to religion. Thinkers, philosophers, logicians, theologians, scientists, are very far away. Their whole approach is verbal. The poetic approach is more existential, and the mystic's approach is existential par excellence; it is absolutely existential.

Tao means to exist on the Way, and to exist in such a way that the Way and you are not two. This existence is one -- we are not separate from it. The separation, the idea of separation, is very illusory. We are joined together, we are one whole. We are not islands, we are one continent. You are in me, I am in you. The trees are in you, you are in the trees. It is an interconnected whole.

Basho has said: It is as if it were a vast spider's web. Have you tried? Touch the spider's web anywhere and the whole web starts shaking, trembling; the whole vibrates. Touch a leaf on the tree and you have made all the stars vibrate with it. You may not be able to see it right now, but things are so deeply related that it is impossible not to touch the stars by touching a leaf, the mall leaf of a tree.

The whole is one -- separation is not possible. The very idea of separation is the barrier. The idea of separation is what we call the ego. If you are with the ego, you are not on the path, you are not in Tao. When the ego is dropped, you are in Tao. Tao means an egoless existence, living as part of this infinite whole, not living as a separate entity.

Now, ordinarily we have been taught to live as separate entities, we have been taught to have our own will. People come to me and they ask me 'How should we develop our will-power?' Tao is against will, Tao is against will-power, because Tao is for the whole and not for the part. When the part exists in the whole, everything is harmonious. When the part starts existing on its own, everything becomes disharmonious -- there is discord, conflict, confusion. When you are not fused with the whole, there is confusion. If the fusion is not happening with the whole, there is bound to be confusion. Whenever you are not with the whole you are unhappy.

Let this be the definition of happiness: To be with the whole is to be happy. To be with the whole is to be healthy. To be with the whole is to be holy. To be separate is to be unhealthy. To be separate is to be neurotic. To be separate is to fall from grace.

The fall of man is not because he has disobeyed God. The fall is because he thinks HE IS. The fall is because man thinks that he is a separate entity. This is foolish: you could not have existed if your parents were not there, and your parents' parents, and their parents' parents back... go to Adam and Eve. If Adam and Eve had not existed you would not be here. So you are connected with the whole past.

And Adam and Eve are just a myth. The past has no beginning -- cannot have any beginning; the very idea of beginning is absurd. How can things suddenly begin? It is a beginning-less procession of events. You are connected with the whole past; and you are connected with the whole future too, because without

you the future will not be the same. You may be nobody, but you will leave your mark. The whole future, the whole eternal future, will have a certain quality because you existed. Maybe you existed only for seventy years, and in those seventy years maybe you existed consciously only for seven seconds, but still you will leave a mark: the whole will not be the same. If you had not been there things would have been completely different; things will now be totally different because you have existed. You will continue. You may not do anything special, anything big and great -- just an ordinary life -- but still you will affect the whole destiny of existence.

Past, future -- you are connected: this is the dimension of time. And then in space you are connected with everything. These trees, the sun, the moon, the stars... you are connected with everything. If the sun goes out of existence or simply becomes cool, as one day it is bound to become because energy is being dissipated every day.... A few scientists think that within four thousand years it will cool down -- or forty thousand years, or four million years -- that doesn't matter, some day the sun will cool down. The moment the sun cools down, we will all cool down immediately. We will lose life because life needs warmth; so the sun is continuously giving you life. And remember, in life there is no process which is one-way -- cannot be. There is give and take: all roads go both ways. If the sun is giving life to you, you must be giving life to the sun in some way or other.

That is the meaning when Gurdjieff used to say to his disciples that the moon feeds on man. There is a possibility: you feed on animals, you feed on trees -- everything is food for something -- so why should man be an exception? Gurdjieff has some point there. Everything is food for something else, so why should man be the only exception that is not food for anything? He is the eater of the whole existence -- and he is not food for anything? That is not possible; things are linked. So he invented a beautiful theory that man is food for the moon; the moon feeds on man, man's consciousness.

And it has some truth in it, because the full-moon night drives people crazy. That's why mad people are called lunatics LUNA means the moon -- moonstruck; a lunatic is moonstruck. The ocean goes WILD. There is a possibility that man also goes wild on the full-moon night, because ninety per cent of man is ocean and nothing else. Ninety per cent of you is just ocean; you are made of ocean. Ninety per cent is water, and this water has the same salts as the ocean in exactly the same proportion. So when the ocean goes wild, something must be happening in your body too

Ninety per cent is ocean within you -- something must be going wild. Poets say that they write beautiful poetry on the full-moon night; lovers say that something becomes tremendously romantic. And this is a well established fact now that more people go mad on the full-moon night than on any other night. The least number goes mad on the no-moon night, and the greatest number goes mad on the full-moon night.

Maybe Gurdjieff has some point in it when he says that the moon feeds on your consciousness. It may be just fiction, but even fictions have some part of truth in them. And when a man like Gurdjieff creates a fiction, it HAS to have some truth in it.

The whole is connected. We are eating, we are being eaten: from one side we take, to the other side we give. You eat the apple; one day, the apple tree will eat from your body, your body will become manure. When you are eating the apple, you may never have thought that your father or or your grandfather may be in the apple and that you may be eating your grandmother or grandfather. And, some day, your children will eat you.

Everything is connected. This connectedness is what is meant by the word 'Tao': the connectedness, the interconnectedness, the interdependence of all. Nobody is separate, hence ego is absurd., Only the whole can say 'I'; the parts should not say 'I'. If they have to say, they should say it only as a linguistic formality, but they should not claim the 'I'.

When you exist separately from existence you exist in misery, because you become disconnected; and nobody else is responsible for it -- it is you. When you are happy, watch what happens. Whenever you are happy, you don 't have the ego. In those moments of happiness, joy, bliss, suddenly the ego disappears -- you are more melting into the whole; boundaries are less clear, boundaries are more blurred. When the boundaries are totally blurred as if the river has disappeared into the ocean when all boundaries are blurred and you are one, throbbing with the whole, there is happiness.

It is said somewhere, sometime, there lived a king. The king had everything that could be desired: wealth, power, even health. He had a wife and children whom he loved, but he did not have happiness. Sad and wearied he sat upon his throne....

It is natural. The more you have of THIS world, the less you have of happiness, because the more you have of this world, the stronger becomes your ego, the more strengthened is your ego, more crystallised --

hence unhappiness. So it is never heard of that kings have been happy. very rarely. It is not just a coincidence that Buddha and Mahavir left their kingdoms and became beggars, and by becoming beggars they declared 'Now we have become emperors' -- because they became happy.

A sannyasin is a person who has learned the Way of Tao, and he says 'I am no more. Only the whole is.' This is the meaning of Jesus when he goes on saying: Blessed are the poor in spirit, for theirs is the Kingdom of God. 'Poor in spirit' means a man who has no ego, so poor that he has not even the idea of '1'. But, from the other side, he is the richest person. That's why Jesus says: Those who are last here will be the first in my Kingdom of God. The poorest will become the richest. Remember, that by 'poor' no financial concept is meant, by 'poor' is meant a person who is nothing. By becoming nothing you become part of the whole.

The king must have been very unhappy. 'I must have happiness' said the king. The royal physician was summoned. 'I want happiness. Make me happy and I shall make you wealthy. If you do not make me happy, I shall cut off your head' said the king.

The physician was at a loss. What to do? How to make somebody happy? Nobody knows the way, nobody has ever been able to make somebody happy. But the king was mad and he might kill. The physician said 'I will have to meditate, Sire, and consult the scriptures. Tomorrow morning I will come.' And he meditated the whole night and in the morning he came upon the conclusion: 'It is very simple.'

He had consulted the books, but happiness was not mentioned in the medical books. The problem was difficult, but then he invented -- he prescribed a remedy. He said 'Your Majesty, you must find the shirt of a happy man and take it from him. Then you will have happiness and you will know what happiness is.' A simple remedy: find the shirt of a happy man and wear it.

The king was very happy listening to this, he said 'So simple?' He told his chief minister 'Go and find a happy man and bring his shirt as immediately as possible.'

The minister went. He went to the richest man and asked for his shirt, but he said 'You can take as many shirts as you like, but I am not a happy man. Shirts you can have, as many as you want, but I am unhappy myself, and I too will send my servants to look for a happy man and his shirt. Thank you for your remedy.'

And he visited so many people, but nobody was happy. They were all ready, they said 'We can give our lives if the king can become happy. What of shirts? We can give our whole lives, but we are not happy -- our shirts won't do.'

Then the minister was very miserable. What to do? Now he would be at fault -- the physician had played a game, so he was very much worried. Then somebody said 'Don't be so worried, I know a happy man. And you must have heard him somewhere, sometimes -- he plays on his flute in the night, just by the side of the river. You must have heard.'

He said 'Yes, sometimes in the middle of the night, I was enchanted -- such beautiful notes. Who is this man? Where is he?'

The man said 'In the night we will go and find him. He always comes, every night.'

So they went in the night and the man was playing on his flute and it was tremendously beautiful. And the notes were so blissful that the minister was happy. He said 'Now I have found the man!'

When they reached there, the man stopped playing. He said 'What do you want?'

The minister said 'Are you happy?'

He said 'I am happy, I am happiness. What do you want?'

The minister danced with happiness. He said 'Now. you just give your shirt!' -- and the man remained silent. And the minister said 'Why are you silent? Give your shirt! The king needs it.'

The man said 'That's impossible, because I don't have any shirt. You can't see because it is dark, but I am sitting naked. I would have given my shirt -- I can give my life, but I don't have any shirt.'

'Then why are you happy?' the minister asked 'then how are you happy?'

And the man said 'The day I lost all -- shirt and all -- I became happy... the day I lost all. In fact I don't have anything, and I don't have even myself. I am not playing this flute, the whole is playing through me. I am a nonentity, a nothingness, a nobody....'

This is the meaning of 'the poor in spirit': one who possesses nothing, who has nothing, who knows nothing, who is nothing. Tao says: When you are nothing you will become all. Dissolve and you will become whole. Claim that you are and you will be miserable.

This Tao, this merging with the whole, this disappearing into the cosmos, cannot be taught. You can learn it, but it cannot be taught. So Lieh Tzu and other Taoist Masters don't preach anything; they don't have

anything to preach. They talk in parables. You can listen to the story, and if you really listen, something... something will burst open in you. So the whole thing depends on how you listen.

Lieh Tzu himself was with his Master for many years, just sitting silently, not doing anything, just learning to be silent, learning to be passive, learning to he receptive, learning to be feminine -- that is how one becomes a disciple. Let me tell you: there are no Masters, there are only disciples -- because it cannot be taught, so how to say that there are Masters? Buddha cannot teach you, Lieh Tzu cannot teach you, so why call them Masters? But if there is a disciple, he learns.

So a Master is not one who teaches you, a Master is one in whose presence you can learn. Let the difference be known: a Master is not one who teaches you -- because there is nothing to teach. a Master is one in whose presence it is possible to learn.

A seeker came to Jalaluddin Rumi, the Sufi mystic, and said Will you teach me? Will you teach me, Master?'

Jalaluddin looked at him and said 'Will you allow me to teach?'

The man said 'Why should I not allow you to teach? I have come to learn.'

Jalaluddin said 'Because that is the main thing -- will you allow me to teach? Otherwise I cannot teach, because in fact teaching is not possible, only learning is possible. If you allow, then the learning will flower.'

Lieh Tzu was with his Master for many years, just sitting silently, not doing anything, just becoming more and more passive. A day arrived when he was absolutely silent: there was not a ripple of thought in his being, not a wave. His energy was totally there, a reservoir, a placid lake with no waves, no wind blowing -- and he understood.

In a single moment it happens. Truth is not a process, it is a happening. It is not gradual, it needs no time to happen. If time is needed, the time is needed only for you because you cannot be silent right now. If you can be silent. it can happen right now. It happens always in silence.

What happens in silence? When you are silent, you are not the boundaries dissolve, you are one with the total.

Then what is the function of a Master? The function of the Master is JUST to be close to you, so that you can have a taste of someone who has tasted the whole, so he can become a VIA MEDIA. It is difficult for you to taste the whole because you are so full of the ego. Somebody who is egoless, in whom God is flowing easily, one who is glowing with God, streaming with his energy... just by the side of him, sitting silently, waiting, some day you are overflooded.

Let me tell you one Taoist story.

A disciple of Lao Tzu said 'Master, I have arrived.'

Lao Tzu said 'If you say you have arrived. then it is certain that you have not arrived.'

The disciple waited for a few months, then one day he said 'You were right, Master. Now, it HAS ARRIVED.'

First he had said 'I have arrived'. and the Master denied. And then after a few months, one day. suddenly he burst open, and he said 'It has arrived.'

Lao Tzu looked with tremendous compassion and love and patted his head. And he said Now it is right. Now, tell me what has happened. Now I would like to listen. What has happened?'

He said 'Up to that day when you said 'If you say you have arrived. then it is certain that you have not arrived" I was making effort. I was doing all that I could do, I was trying hard. The day you said "If you say you have arrived, then you have not arrived" it struck home. How could 'I' arrive? because 'I' is the barrier. so I had to give way.'

It can arrive. and Taoists even call it 'It'. They don't call it 'he'. they don't call it 'she', they don't call It 'God the Father', they don't call it by any personal name they simply say 'it'. 'It' is non-personal, it is the name of the whole: 'Tao' means it.

'Tao has arrived' he said 'and it came only when I was not there.'

Lao Tzu said 'Tell the other disciples the situation in which it happened.' And he said 'The only thing that I can say is that I was not good, I was not bad, I was not a sinner, I was not a saint, I was not this, I was not that, I was not anybody in particular when it arrived. I was just a passivity, a tremendous passivity, just a door, an opening. I had not even invited it. Listen! I had not even invited it, because even the invitation would have gone with my signature. I had not even invited.... In fact, I had completely forgotten about it. I

was just sitting. I was not even seeking, searching, enquiring. I was not there. and suddenly it overflooded me.'

It happens that way. It can happen to you here if you just become more and more passive. Tao is the way of the feminine. All other religions are aggressive, all other religions are more male-oriented; Tao is more female. And remember, truth comes only when you are in a feminine state of consciousness -- never otherwise. You cannot conquer truth. That is foolish, silly even to think about, that you can conquer truth. The part conquering the whole! The part can only allow, the part can only be in a let-go.

This let-go will happen if you can do one thing: stop clinging to knowledge, stop clinging to philosophies. stop clinging to doctrines, dogmas. Stop clinging to the churches and the organized religion, otherwise you will have false conceptions. and those false conceptions won't allow the truth to enter you.

A beautiful parable:

All along the farmyard gables the swallows sat a-row, twittering uneasily to one another, telling of many things. but thinking only of summer and the south, for autumn was afoot and the north wind waiting.

And suddenly, one day they were all quite gone. And everyone spoke of the swallows and the south.

'I think I shall go south myself next year' said a hen.

And the year wore on and the swallows came; the year wore on and they sat again on the gables, and all the poultry discussed the departure of the hen.

And very early one morning, the wind being from the north, the swallows all soared suddenly and felt the wind in their wings; and a strength came upon them, and a strange old knowledge and a more than human faith; and flying high, they left the smoke of our cities.

'I think the wind is about right' said the hen, and she spread her wings and ran out of the poultry yard. And she ran fluttering out onto the road and some way down it, until she came to a garden.

At evening she came back panting. And in the poultry yard she told the poultry how she had gone south as far as the highroad, and had seen the great world's traffic going by. And she had come to lands where the potato grew and had seen the stubble upon which men live. And at the end of the road she had found a garden, and there were roses in it beautiful roses and the gardener himself was there.

'How extremely interesting' the poultry said 'and what a really beautiful description!'

And the winter wore away, and the bitter months went by. and the spring of the year appeared, and the swallows came again.

But the poultry would not agree that there was a sea in the south, 'You should hear our hen!' they said.

Now the hen has become the knower. She knows what is in the south, and she has not even gone outside the town -- just down the road a little bit.

Intellect is a hen.... It cannot go very far. But once The hen knows something, it prevents; it becomes an obstacle.

Drop your intellect, and you will not lose anything. Carry your intellect with yourself and you will lose all. Drop your intellect, and you will lose only your imprisonment, your falsity. Drop your intellect. and suddenly your consciousness will soar high, will be on its wings... and you can go to the very south, to the open seas where you belong. Intellect is the burden on man.

The last thing before we go into this parable: Tao starts with death. Why? There is something significant in the beginning. Tao says that if you understand death you will understand everything, because in death your boundaries will be blurred. In death, you will disappear. In death, ego will be dropped. In death, mind will be no longer there. In death, all that is non-essential will be dropped and only the essential will remain.

If you can understand death you will be able to understand what Tao is, what the pathless path is -- because religion is also a way of dying, love is also a way of dying, prayer is also a way of dying. Meditation is voluntary death. Death is the greatest phenomenon. It is the culmination of life, the crescendo, the highest peak. You know only one peak, and that peak is of sex, and that is the lowest peak of the Himalayas. Yes, it is a peak, but the lowest peak; death is the highest peak.

Sex is birth: it is the beginning of the Himalayas, the lowest peak. Just at the beginning the highest is not possible. Slowly, slowly, the peaks rise higher and higher, finally they come to the peak. Death is the peak, sex is the beginning. Between sex and death is the whole story of life.

Western psychology starts by understanding sex. Eastern psychology, the psychology of the Buddhas,

starts by understanding the psychology of death. To understand sex is very primary; to understand death is the ultimate.

And by understanding death you can die consciously. If you die consciously you will hot be born again -- there will be no need. You have learned the lesson, you will not be thrown back again and again into the wheel of life and death. You have known, you have learned -- there is no need for you to be sent again to the school; you have transcended. If you don't learn the meaning of death you will have to be thrown back. Life is a situation to learn what death is.

This parable:

> WHEN LIEH TZU WAS EATING AL THE ROADSIDE ON A JOURNEY JO WEI, HE SAW A HUNDRED-YEAR-OLD SKULL. PICKING A STALK HE POINTED TO THE SKULL AND, TURNING TO HIS DISCIPLE PAI FENG, SAID 'ONLY HE AND I KNOW THAT YOU WERE NEVER BORN AND WILL NEVER DIE. IS IT HE WHO IS TRULY MISERABLE, IS IT WE WHO ARE TRULY HAPPY?'

A very cryptic statement: a code which has to be decoded. 'ONLY HE AND I KNOW' said Lieh Tzu, pointing to the hundred-year-old skull, 'THAT YOU WERE NEVER BORN AND WILL NEVER DIE.' Why does he say 'ONLY HE AND r? The skull has died a non-voluntary death, and Lieh Tzu has died a voluntary death -- both are dead in a way.

Lieh Tzu has died through meditation. Lieh Tzu has died because he is no longer an ego, because he is no longer separate from the whole, because he IS no more. This is real death, deeper in fact than the death of the skull. It is not really certain whether the man who has died, and whose skull has lain there for a hundred years, has known. It is not certain -- he may not have known, he may have known. But it is certain that Lieh Tzu knows: his death is conscious.

But he used the situation. A parable uses a situation. His disciple, Pai Feng, was sitting by his side, the skull was Lying there, and he pointed to the skull.

> 'ONLY HE AND I KNOW THAT YOU WERE NEVER BORN AND WILL NEVER DIE.'

Who dies? And who is born? The ego is born and the ego dies. Deep down, where ego is no more, you are never born and you never die. You are eternal, you are eternity, you are the very substratum, the very stuff that existence is made of -- how can you die? But ego is born and ego dies.

You are never born and you can never die, but how to know it? Would you like to wait until death comes? That is very risky, because if you live your whole life unconsciously, there is not much possibility that you may become conscious when you die. It is not possible if your whole life has been a continuity of unconscious living, you will die unconsciously, you will not be able to know. You will die in a coma, you will not be able to observe and see what is happening. You were not even able to see life, how can you see death? Death is more subtle.

If you really want to know. then start becoming alert, aware. Live consciously, learn consciousness, accumulate consciousness. Become a great flame of consciousness, then, when death comes. you will be able to witness it, you will be able to see it and you will know 'The body is dying, the ego is dying, but I am not dying because I am the witness.' That witness is the very core of existence. That witness is what other religions call 'God'. and what Lieh Tzu. Chuang Tzu call 'Tao': the knower, the knowing element, consciousness, awareness, alertness.

Start living a conscious life. Do whatsoever you are doing, but do as if you are a witness to it -- watch it, silently go on observing it. Don't get lost into things; remain alert, remain beyond. Start from small things: walking on the road, eating, taking a bath, holding the hand of a friend, talking, listening -- small things. but keep alert. You will forget again and again. Pick it up again, find it out again. remember it again. This is what Buddha calls 'mindfulness'. what Gurdjieff calls 'self-remembering'.

Go on remembering that you are a witness. In the beginning it is arduous, hard, because our sleep is long. We have slept for many lives. we have become accustomed to sleep. we are snoring -- metaphysically. It is difficult. but if you try. by and by a ray of alertness will enter in your being. It is possible -- difficult, but possible -- not impossible. And this is the most valuable thing in life.

'ONLY HE AND I KNOW THAT yOU WERE NEVER BORN AND WILL NEVER DIE.'

I know you will never die, because you were never born, but you don't know it. My knowing is not going to help you -- you have to know it. It has to become your own understanding: 'a light unto yourself.

'IS IT HE WHO IS TRULY MISERABLE, IS IT WE WHO ARE TRULY HAPPY?'

And then he puts a question to his disciple 'Who is happy those who are alive or those who are dead? Who is really miserable -- those who are dead or those who are alive? And who is really happy?' And he leaves the question. It is a koan: the disciple has to meditate on it.

The parable says nothing. it ends abruptly. Now the disciple has to work it out. Now he has to meditate, he has to be aware of death. of life. of love, of this and that. And he has to meditate on the fact: Who is really happy? Are you happy by being just alive? You are not; the whole world is so miserable. So one thing can be deduced, and can be deduced unconditionally, that just by being alive one is not bound to be happy. Just being alive is not enough to be happy -- something more is needed to be happy, something 'plus'. Life plus awareness... then happiness arises, because in awareness, in the light of awareness, the darkness of ego disappears.

Now, when life has a plus point of awareness great things happen. First: the ego disappears. and with the ego disappears death, because only ego can die -- because ego was born. With ego, birth has disappeared, death has disappeared. With ego, your separation from existence has disappeared.

This is the meaning of the crucifixion: ego is crucified. When Jesus is crucified, Christ is born -- that is the meaning of resurrection. On one side crucifixion, on the other side resurrection.

Die if you really want to be alive -- very paradoxical. but tremendously true, absolutely true. As you are, you are neither dead nor alive. You are hanging in-between, hence the misery. the tension, the anguish. You are split: you are neither alive nor dead. Either be totally alive, and then you will know what life is; or be totally dead, then too you will know what life is -- because with totality opens the door of Tao.

Be total. A man who is asleep cannot be total in anything. You are eating, you are not total there; you are thinking a thousand and one things, you are dreaming a thousand and one dreams, you are just stuffing mechanically. You may be making love to your woman or to your man you are not totally there. You may be thinking of other women: making love to your wife and thinking of some other woman. Or you may be thinking of the market, or of the prices of things that you want to purchase, or of a car, or of a house, or of a thousand and one things -- and you are making love mechanically.

Be total in your acts, and if you are total you have to be aware; nobody can be total without being aware. Being total means no other thinking. If you are eating, you are simply eating; you are totally here-now. The eating is all: you are not only stuffing, you are enjoying it. Body, mind, soul all are in tune while you are eating: there is a harmony, a deep rhythm, between all three layers of your being. Then eating becomes meditation, walking becomes meditation, chopping wood becomes meditation, carrying water from the well becomes meditation, cooking food becomes meditation. Small things are transformed: they become luminous acts, and each act becomes so total that each act has the quality of Tao.

Then you are not the doer when you are total. Then God is the doer, or the total is the doer -- you are just a vehicle, a passage. And becoming that passage is bliss, is benediction.

Tao: The Pathless Path, Vol 1

Chapter #2
Chapter title: Sublime laziness

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WHERE DOES EDUCATING THE SUBCONSCIOUSNESS CONFLICT OR HARMONISE WITH TAO, AS IT IMPLIES DISCIPLINE WITH SELF-EFFORT FROM AN EXTERNAL EXPRESSION?

Tao knows nothing of discipline. Tao is anarchic, spontaneous, effortless. All disciplines are unnatural -- they have to be. Nature needs no discipline, it is sufficient unto itself. Trees and rivers and animals and stars -- they don't know anything of discipline. Discipline is man-created, man-made. and because of discipline man becomes split. One part starts manipulating the other part, then a rift is created. The mind tries to manipulate the body, and the body tries to manipulate the mind in subtle ways, or at least tries to sabotage it. This conflict creates confusion: all conflict is confusion. Because of conflict the fusion cannot happen: you cannot be one, you cannot be fused in one, hence confusion. And the ultimate result can only be schizophrenia. You go on fighting and fighting, and by and by you are no longer one individual, you become many -- at least two, and if worse happens, then many -- then you become a crowd. And when you are not one, you cannot be happy.

Happiness is a function of unity. Happiness is the music that happens when you are in unison, when everything fits together, when everything harmonises, when there is no conflict not even a trace of it, when you are an orchestra not a crowd.... Nobody is trying to manipulate, nobody is trying to become the master, nobody is trying to exploit, oppress... the whole being is overflowing with joy.

Tao is spontaneity, it is not discipline, hence Tao is the ultimate in religion -- no religion touches that peak. The moment a religion starts becoming a discipline, it has already fallen very low.

There are three stages of a religion. Just like there is childhood, youth and old age in the life of a man or a woman, so there are three stages in the life of a religion. When religion is born -- the childhood of religion, when a Master is alive, fresh, and the energy is flowing from the source and the fragrance is coming, when Buddha is alive or Lao Tzu is alive or Jesus is alive -- then religion has its first, virgin, innocent state: the childhood. It is as fresh as the dewdrops in the morning, fresh as the rose flower, fresh as the stars, innocent; it knows no discipline, it knows only spontaneity.

Then, close to a Master people start gathering. That is bound to happen -- a magnet is there, people start gathering. The second stage comes: the stage of organic religion. The first stage is individual, rebellious, spontaneous; there is no question of any effort, any discipline, any scripture; God is in the nude, truth is as it is no camouflage, no dressings. Then people start gathering. The second stage is not so rebellious for these people, and, because of these people, by and by discipline arises. The Master goes on talking of spontaneity, but the followers cannot understand spontaneity; they translate it in terms of disciplining themselves. The Master says 'Just be'. they ask 'How to be?' Their question of the 'how' by and by brings in discipline; they create the discipline. Let me say it in this way: the Master brings spontaneity, the disciples bring discipline.

The words 'disciple' and 'discipline' come from the same root When disciples have gathered about a Master, they start translating what he is saying, what he means. They start interpreting, and of course they interpret according to their minds -- there is no other way. If you interpret at all, you will misinterpret.

The real disciple is one who does not interpret, who does not translate, who listens passively, who is not asking 'how', who is not in a hurry to get some result, who is not goal-oriented, who is not greedy. The greedy disciple immediately creates a discipline. This is the second stage -- still alive; I call this stage the organic stage of religion. The Master is there, the disciples have come, there is organic unity but....

In the first stage there was only the centre, now there is a circumference; and the circumference will go on becoming bigger and bigger and bigger, and the bigger it is the less true it will be. The further away the circumference goes from the centre, the further away it goes from truth, innocence. It becomes knowledge, it becomes discipline, dogma, but still a little light comes through all these screens.

Then, at the third stage when the Master is gone, religion becomes an organised religion. It is no longer organic now because the centre has disappeared. Now the circumference tries to exist without the centre -- it

becomes a church, a creed, theology. Now religion is very old; and some day, somewhere, the religion dies but the church continues.

You ask 'Where does educating the subconsciousness conflict or harmonise with Tao, as it implies discipline with self-effort from an external expression?'

Tao never allowed itself to become even an organic religion -- naturally, it never allowed itself to become a church. It has remained spontaneous, hence there are no followers, there is no church like the Vatican, or the Shankaracharya -- nothing like that. Tao has remained available for those who are courageous enough to be spontaneous. It needs great courage to be spontaneous because to be spontaneous means to remain in a state of constant uncontrol. Spontaneity means not to interfere with your nature -- let it be whatsoever it is and let it go wherever it is moving; to be like wind, to be like a river not knowing where it is going -- not caring where it is going, not bothering, not trying to plan, not trying to project.

To be natural needs great courage, hence there are very few people who have attained to Tao. There are millions of Christians, millions of Mohammedans, millions of Hindus, millions of Buddhists, but Tao has remained a transcendence, a fragrance -- untethered, unimprisoned -- hence its beauty, its sublime exquisiteness, its superb truth.

The superconscious, the conscious, the unconscious: these divisions exist because you nave tried discipline, otherwise there is an indiscriminate consciousness inside you. There are no divisions. Freudians, Jungians, Adlerians, and other psychologists, talk as if these divisions were naturally there, as if they were part of the facticity of humanity. They are not right. The unconscious exists because man has repressed; the moment repression disappears, the unconscious also disappears. The unconscious is not a natural division of your consciousness. You have done something with your consciousness: you have forced many things inside your being which you don't want to look at; you avoid, hence the creation of the unconscious.

A Buddha knows no unconscious. I don't know any unconscious. All that is in me I am aware of, I allow it, it is in my vision; there is no dark basement where I go on throwing things. The basement starts existing only when you start repressing. Repression creates divisions, then you become more and more confined because you cannot look deeper: you are afraid, you cannot dare, you cannot afford to... the unconscious is created. Once the unconscious is created, then there is a small overlapping of the conscious and the unconscious; that is called the subconscious. The unconscious means complete darkness, the conscious means light. Of course, between this darkness and light there is an overlap, a small boundary, which is neither dark nor light: that is the subconscious.

These three divisions exist because of you, not because of nature. But psychologists go on talking as if they have found some natural division. There is no division at all. The moment you allow spontaneity to explode, your consciousness starts spreading. One day your whole being becomes light; there are no dark corners because there is nothing to hide. You stand nude to your own vision... nothing to hide, nothing to escape from, nothing to be afraid of -- you have accepted yourself. In deep acceptance you become one.

Tao says that man has an undiscriminated consciousness. You cannot call it 'the conscious', you cannot call it 'the unconscious', you cannot call it 'the subconscious', because these divisions are really fabricated, man-made. When a child is born he has no unconscious, he has no conscious -- he is indiscriminate, he is one. But immediately we start educating him, immediately we start training him: Be like this and don't be like that; so whatsoever we deny, he has to reject. Those rejected parts go on piling up inside him and if he has to look at them it hurts -- they are his own rejected parts -- as if you had cut his limbs; it is painful to look at them, it is better to forget them. To forget seems to be the only way, and when you forget something that is inside you, the unconscious is created.

The unconscious disappears when you again become spontaneous like a child. The whole teaching of Tao is to be again like a child. It means to undo all that the society has done to you; it means to destroy, to dismantle, the structure that society has put around you; to claim your freedom again which is your birth-right; to be radically transformed; to go beyond the structure of the society, to go above. To go to nature against nurture: that's what the message of Tao is.

There is no discipline in Tao -- Tao is not Yoga. Tao is just the diametrically opposite standpoint to Yoga. If Patanjali and Lao Tzu met, they would not be able to understand each other -- impossible; Patanjali would talk about discipline. If Patanjali met Confucius, they would become friends immediately; Confucius also talks about discipline, control, character. Lao Tzu talks about characterlessness. Remember the word 'characterlessness' because Lao Tzu says that the real man has no character -- cannot have a character; character means something of the past.

A real man lives in the moment. He does not live through the past, he has no ideas to live -- he simply

lives, he responds to the present moment. And he has no scriptures to follow, no moralities to follow, he has no commandments. His only attitude is that of spontaneous responsibility: whatsoever is facing him, he responds to totally, he responds fully.

A man of character can never respond fully. He has ideas, he has to do things in a certain way. Before the situation arises he has already decided how to act, he has rehearsed. The man of Tao lives without rehearsal; he never manages, he never jumps ahead. Let the moment come and he is there to reflect it -- whatsoever is needed will come out of his being. He trusts nature: his trust is absolute, utterly absolute. The man of character does not trust nature. He says 'I should cultivate good character, otherwise in a certain situation I may behave in a bad way.' He does not trust himself. Look at the absurdity: he does not trust himself and HE is going to cultivate and HE is going to manage... and he does not trust himself. His self-distrust is there so he becomes a pseudo person, then he loses authenticity. He smiles because he has to smile, he loves because he has to love, he behaves in a certain way because that is how one should behave -- but all false. Nothing comes from his heart, nothing flows through his heart, nothing has the touch of his being; everything is just managed. Naturally, he lives a very pseudo life: his love is not alive, his smile is painted, his gestures are all impotent, meaningless. He manages -- that's all, but he never lives.

Tao has no discipline. It does not trust in character, it trusts in being, in your nature. And there is no effort, because all effort is going to create trouble. Effort means conflict, effort means imposing something, effort means that you are at war with yourself. Tao trusts in effortlessness. Jesus says to his disciples: Look at the lilies in the field, they toil not, they labour not. They don't plan for the tomorrow yet they are tremendously beautiful. Even Solomon was not so beautiful when he was attired in all his beautiful dresses and diamonds and ornaments. Even then he was not as beautiful as these lilies in the field. What is the secret of the lilies in the field? They live naturally, they bloom naturally: there is no effort, 'they toil not'.

Jesus must have got this message from some Taoist source. There are stories that he travelled to India. there are stories that he even travelled to Japan. There is a place in Japan which people say that he came to. There are stories that he travelled to Tibet. If he had travelled to Japan and Tibet he must have come to know something, something about Tao; he must have gathered something. Maybe he never went to Japan and never went to Tibet, maybe it was his own experience he came upon in his own inner search, but he is a Taoist -- Jesus can be counted upon. He is a Taoist, hence the Jews could not trust in him. They are fundamentally a law-abiding people, they have lived according to law: the Ten Commandments of Moses. And Jesus says: Moses has given you law. I will give you another law and a higher law -- the law of love. But love knows no law -- he is tricky -- love is always lawlessness. But to convince the Jews, the law-abiding people, he is saying: I will give you the law of love. Law of love? It is a contradiction in terms: law is never loving, love is never law-abiding -- cannot be. Love is freedom, law is a bondage -- they never go together, it is impossible to put them together.

I have heard....

A man was passing through a cemetery when he came upon a grave. There was a beautiful marble stone on the grave, and he looked and he read, and it said: Here lies a great lawyer and a great lover. He said 'Impossible! How can two men be in one grave? A lover? And a great lawyer? Not possible!'

Jesus has brought love and he has brought lawlessness, that's why the Jews could not forgive him. He had to be punished: he was disrupting the whole society. He was dangerous, he was really dangerous -- very few people have been born on the earth who have been so dangerous. He was sabotaging the whole structure when he said 'God is Love'; and the God of the Jews was never love. He was a very angry God and a very jealous God, and he would destroy you for small things if you didn't abide by his commandments. He threw Adam and Eve out of Eden because they disobeyed.

Love forgives, love knows how to forgive. Love loves so much that it is impossible to be so angry and enraged. The God of the Jews was destroying cities for small things -- because the people were characterless or they were homosexuals. He destroyed Sodom and Gomorrah, He destroyed whole towns. He flooded the whole world! He wanted to destroy the whole world. He cannot be very loving; he may be just, but he is not loving. And how can justice be love? Justice has to be justice. Love is a totally different dimension. The Jews became afraid. Jesus was bringing spontaneity, he was bringing lawlessness and he was bringing rebelliousness, and in such disguise that people would not even be aware of what he was bringing in.

If people are against me in India it is natural: my whole message is a sabotage. Jesus says: I don't bring peace, I bring a sword. And Jesus says: I have come to put the son against the father, and the husband

against the wife, and the mother against the son. and the brother against the brother. What does he mean? These relationships, these so-called 'relationships', are no longer of love; they are only formal. Jesus says: Only love is enough, anything else is going to destroy your naturalness. Love your mother -- not because she is your mother; love her, let there be love, but not because she is your mother. How can you love a woman just because she is your mother? How can you love a woman just because she is your sister? You can fulfil duties but duties are ugly.

'Duty' is an ugly four-letter word -- avoid it! It has destroyed nature, it has destroyed humanity, it has not allowed man to flower and bloom.

No, there is no discipline and there is no effort in Tao, there is only understanding. Remember, let me repeat it: there is only understanding. Effort means you have not understood rightly -- that's why you have to make effort. If I say 'Love is enough' and you understand me, will you make any effort? That very understanding will bring a change. Understanding is revolution. If you understand, love is enough. Ir you understand that the lilies in the field are beautiful, if you understand what beauty is -- to be natural is to be beautiful -- are you going to make any effort to attain this beauty? How can you be natural through effort? To be natural you have to drop all effort. And will you try to drop your effort through some effort? Then you will be getting into the same trap again. It is not going to change you.

Just see the fact. Just see the fact and let the fact be there. Let it penetrate into your heart, let it sink in and you will see that the very understanding of the fact has transformed you. Suddenly you see that you are a totally different man, the old man is gone and the new is born -- there was no effort.

And one thing more about it: Tao is sublime laziness. It does not believe in aggression, it does not believe in the male element. Tao is feminine: passivity. receptivity. Try to understand this. There are two ways to approach truth. One way is that of aggression, almost like rape. That's why I always say science has raped: it is aggressive, it has been coercive on nature, it has forced nature to reveal its secrets. It is very crude, primitive, because one has to rape only when one cannot love. A rapist is one who is incapable of love. If you can love a woman, can you even think of raping a woman? It will not even come into your dreams -- it is impossible. When one fails in loving then the rape arises. Violence arises only when love fails, aggression arises only when love fails. Science is a failure -- failure in the sense that we could not persuade nature. It would have been better to persuade.

Tao persuades nature. There is no need to coerce; love, and by and by nature reveals its secrets to you. Science tries to force. You come to know some facts but they are ugly, they are abortive, they are not naturally born; and something of your violence goes on echoing and re-echoing. So it is not just coincidence that science has led to more and more violence in the world: science is violent. It is just coincidence that science has culminated in atom and hydrogen bombs -- they are a natural corollary to it. Science is coercion, and coercion ultimately ends in violence; and if we don't become aware, science is.going to become suicide, a universal suicide.

One day or other, man is going to commit suicide, because if you force nature violently there are going to be repercussions from it. And the violence that you do to nature will come back on you.

Things happen in such a subtle way that sometimes one is not aware. Adolf Hitler destroyed the Jews in Germany. He expelled Albert Einstein because he was a Jew. He could never have thought that the expulsion of this one man from Germany would be the end of his whole effort, would be the end of Fascism. Albert Einstein was turned out of Germany; he sought asylum in America, and he wrote a letter to Roosevelt proposing that atom bombs could be created. It was Albert Einstein who became instrumental in creating the first atom bomb, and that very atom bomb was dropped on Hiroshima. And it destroyed the Fascists and the Nazis, and Adolf Hitler, and all his dreams of a one-thousand-year rule over the world. Now, if you look back, the thing seems to be very simple. He turned out Albert Einstein, and he could not have even imagined that this turning away of Albert Einstein would be his end. If Albert Einstein were not turned out of Germany, Hitler might have ruled the whole world. But a Jew turned out of the country was not at all significant in his eyes. That Jew proved his undoing: in a roundabout way the atom bomb was created.

Life is very deeply interconnected: whatsoever happens here will have repercussions there.

Tao says: Never coerce nature, otherwise nature will throw all coercion back on you, and you will be destroyed. Persuade, love. And, as Tao says don't coerce outer nature, Tao says don't coerce inner nature too.

Science tries to coerce outer nature, Yoga tries to coerce inner nature -- so science and Yoga can go together very well; they are fellow-travellers. Einstein could have understood Patanjali very easily, and Patanjali could have understood Einstein very easily. But neither Einstein nor Patanjali would have been

able to conceive of what Lao Tzu is saying. He would look mad, he would look absurd. He brings a totally different dimension into the world -- the dimension of the feminine.

Man is aggressive, woman is receptive. Woman is a womb: receptivity. Lao Tzu says that truth has to be received, not sought. Seek, and you will never find, says Lao Tzu. Wait, wait in openness, wait in vulnerability and you will find, because truth will come to you. Invite, and wait. Love, and wait. Be in a let-go.

That is the meaning when I say 'sublime laziness'. It is inactivity, yet it is not lethargy; inactivity, yet full of radiance; not doing anything, but pulsating with energy. In fact, a person who is not doing anything should pulsate with tremendous energy, because he is not putting his energy anywhere; so energy is accumulating: he becomes a reservoir -- radiant, alive, throbbing, streaming. In that great energy-moment which is yet inactive, truth happens -- hence I call it 'sublime laziness'. The active person loses energy; the active person is destroying, dissipating, his energy. The inactive person accumulates, so it is not lethargy. A person who is lethargic is inactive and has no energy; he is impotent.

Just a few days ago I was talking about Ashtavakra. Yes, he is exactly like Lao Tzu; he also praises the quality of sublime laziness. He calls it ALASI SHIROMANI. the emperor of laziness, a great king of laziness, the highest peak of laziness. But remember, inactivity plus energy, plus vitality. And not a single effort has to be made, because in the effort so much energy will be wasted that you will be less radiant. And God comes to you only when you are so vital -- optimumly vital, optimum... at the peak -- that you cannot be any more vital. At that peak you meet the divine. Your highest energy comes closest to God's feet; God's lowest energy is closest to man's highest energy, and there is the communion.

To understand Tao is simply to understand.

Your repressions are like diseases, and all your efforts bring nothing but repressions.

I have heard....

A mysterious man was constantly found waiting on the doorsteps of the Metropolitan Museum in the morning when it opened. He was well dressed, but always unshaven, looking as if he had just got out of bed, flung on his clothes and made a dash for the Museum. But once inside, all he did was sit on a bench, unfold THE TIMES, and read for an hour or so. One morning he noticed a guard looking at him, and said testily 'I suppose you're wondering why I come here? I'm trying to stop smoking, and I have to be some place where they won't let me smoke, see?' He brooded for a while, then amplified his explanation. 'On Sunday mornings, when you people are closed, I have to go to the church.'

If you are avoiding something, repressing something, escaping from some fact, your life will become a very ugly phenomenon. You will never be able to live your life, because you will never be able to be at ease with yourself. Drop all unease, and remember: Easy is right -- no effort is needed. I know that effort appeals so much, because effort is very ego-fulfilling; when you make effort you feel you are doing something.

There is one question, very much related to this question. The questioner says 'When I came here, in the beginning I was a great spiritual seeker and I was making great effort. Now I have become a sort of materialist because now I am making no effort to reach spirituality, to attain NIRVANA and enlightenment, so what has happened to me, Osho? Have I fallen from grace?'

You have risen in grace. What you were thinking to be materialism is true spirituality, and what you were thinking to be spirituality was just greed and materialism. You were trying to become enlightened -- that was materialism, because that was greed. To have any goals is to be a materialist; not to have any goal is to be spiritual. To try to attain something is to be greedy, to be desirous, to be ambitious -- that is all an egotrip. To drop all those trips, and live here-now, and love the small things of life, is to become spiritual. That is the difference between the so-called 'ordinary spirituality' and the spirituality that is of Tao.

If you go and you find Lao Tzu, Chuang Tzu or Lieh Tzu, you will not be able to recognise them.; they will be very ordinary. You will have to be with them to feel. They don't impose any extraordinariness, they will not show you miracles, and they will not show you SIDDHIS and powers; they will be very ordinary.

To be ordinary is the message of Tao, to be so ordinary that you don't have any idea to be anything else, to be so contented, so contented.... Eating, drinking, loving, talking, listening, walking, sleeping, sitting in the sun or under the moon. Looking at the trees: these small things become sublime when you look with a contented eye. When you are happy, everything becomes tremendously beautiful, everything becomes luminous. It depends on you.

Let me tell you that when you came to me you were a materialist -- you were only thinking that you

were spiritual. Now that you are falling into spirituality, by and by you must be becoming a little afraid -- where has your spirituality gone? That was materialism. Go in India, and you will find that out of a hundred so-called MAHATMAS, ninety-nine are materialists. Materialists in the sense that they are ambitious, materialists in the sense that they are hankering for something in the after-life: for heaven, paradise, MOKSHA, NIRVANA. Their desire is very much alive; in fact, they are more desirous than ordinary people.

An ordinary person desires a big car -- not much, he can be forgiven. Maybe stupid, but not a sin. A little foolish -- so what? But somebody desiring heaven... that is too much greed; eternal life... that is too much greed. The car is a toy. A big house is a toy. But this so-called 'spiritual man' wants eternity: to be for ever and ever, a deathless quality he wants. His ambition is so big, his ego is so big, that he cannot be satisfied with small things. He wants God in his fist -- only then, only then can he feel that yes, he is somebody.

Try to understand me. Here I am trying to put things upside down because things have been upside down too long. They have to be put right and that is the only way. If somebody is standing on his head for many days, how to put him right? Put him 'upside down' then he will be rightside up. The so-called spirituality is nothing but garbed materialism.

You have to look into things. A man who has no desire is spiritual. A man who does not hanker for any ego-trip is spiritual. A man who is not worried about KUNDALINI and CHAKRAS and SAHASRAR, the one-thousand-petalled lotus opening, that man is spiritual, that man has the quality of being a spiritual man. In his ordinariness he is extraordinary. In his mundane life he has a holiness.

Even the division between the spiritual and material is a materialist's division. A spiritual person knows no divisions; a spiritual person simply accepts whatsoever is; and this 'isness' is one. There is nothing like the spiritual and the material -- that again is the division of the ego; all divisions are of the ego. When the ego disappears there is no division, there is one, undivided reality. Call it spiritual, call it material -- it does not matter; when there is only one, any name will do.

In the name of spirituality people have been crippled, destroyed, paralysed.

Once upon a time, the Duke of Lu went forward to meet a sea bird that had made its appearance in the confines of that country, and escorted it to his ancestral hall.

This is a Taoist parable.

There, an ox, a sheep and a pig were slaughtered, and a feast was spread before the sea bird, while the band was playing the celebrated music composed under the supervision of the Emperor Shuen. The bird, however, merely looked on, sad and doleful, refusing to relish a morsel of meat or drink a single cup. Thus it died of hunger after three days. The duke fed the bird as he would feed himself, and he failed to see that it should have been treated as a bird and not as a king.

The music is meaningless to the bird, and the ox and the sheep and the pig are not his food. He killed the bird.

Man has been killed because you have been allured towards things for which you are not made. You have not been given a chance to be yourself, you have been manipulated to be somebody else. All ideologies force on you something which you have to become. Tao says: You are already that. There is no need to become -- you are already that. You are a being -- there is no becoming. You are that already -- start living it.

See the revolutionary message. There is no need to improve upon yourself, you are already that which you can be. Just start delighting m it, celebrate, live. And the more you celebrate, the more you live in a natural way, the more you will start feeling your innermost core. And in the innermost core of your being is Tao: it is your nature, the Way.

IS IT GOOD TO TAKE RISKS?

Good or bad is not the question. If you are alive you have to take risks. Life is a risk. Only death is secure, life is never secure -- there is no security. The companies that are called Life Insurance should really be called Death Insurance; in life there can be no insurance. Life is alive only because there is risk, danger

-- that's why there is so much thrill.
You ask 'Is it good to take risks?'

If you want to be alive you have to take risks, and the more risks you take, the more alive you will be. So really you are asking 'Is it good to be alive?' Rightly interpreted, your question will mean 'Is it good to be alive?'

Now, I am not a murderer, and I don't want to poison your life. Many people have done that: the priests, the politicians -- they are poisoning your life. They are all teaching you to live within bounds; to live in such a way that there is no risk, that you are always safe and secure. But then you are dead, then you are already in your grave. And then you become miserable and then you start seeing that you don't have any love, that you don't have any happiness, that nothing is happening in your life which is of worth. Then you start feeling there is no meaning, no significance; and the reason is that you are avoiding risks. Meaning comes through being dangerous, adventurous. Value arises only when you are alive; value comes through vitality.

Virtue simply means to have the quality of courage. Courage is the only virtue.

If you don't live a life of danger then better commit suicide. Then why burden this earth? And then why feel miserable? Then what is the point of it all? Then your misery leads nowhere, then your misery is just a rut in which you go on moving.

Look at people. Their eyes have lost the lustre of life, their faces are more like masks than real faces. They don't live, they only pretend that they are living. They act, they don't live. And then, naturally, they come to feel that there is no meaning -- no flowering, no fragrance, no dance, no song, arises. Then they go to the priest to ask, and the priest says 'Yes, the song is possible, but it happens only when you are dead. After death.' Then they go to the politician. He says 'Yes, life can have meaning, but the social structure has to be changed, the economic structure has to be changed, the whole history has to be changed. Communism has to be brought in, socialism has to be brought in.'

When people lose meaning, of course they start asking where to find meaning. And these are the two persons to whom they go: the priest and the politician -- and they are the persons who have put you into such a state where meaning has been lost. Now this is a very great conspiracy. First they destroy the possibility of meaning, and then, of course, you are in their hands -- you have to go and ask, and they show you the ways.

Look at a child. He HAS meaning. Have you watched it sometimes -- a child playing with the pebbles on the seashore or running after a butterfly? Just watch, but don't make him selfconscious: the moment he becomes selfconscious he is no more a child. Just watch, hiding somewhere... absorbed, the child is completely lost. And how beautiful he is! The grace on his face, the colour, the joy, the glee, the gladness, the vitality -- as if he has wings, and he is so much absorbed. In that absorbed moment he is closest to God, he is in Tao, he is on the Way, he is enjoying this moment. H e is tremendously happy, so happy that he is not even aware of happiness, because only miserable people become aware of happiness. He is so happy -- who bothers? He is so totally 'in', that he is not an outsider.

Then do one thing: bring a camera and try to take a photograph of the child. The moment he becomes aware that the photograph is being taken, all gladness disappears. His face is no more true, the mask has come. His eyes are no more absorbed -- that shining quality is no more there, they have become dull. He is no more dynamic; he has become static, rigid. Now he has become selfconscious, the ego has entered; with the camera, the ego has entered. Now the child is ugly. That's why it is very difficult to have a beautiful picture. The person may be beautiful, but when you take him to the photo studio, suddenly something goes wrong. The picture never comes out so well. Have you ever been satisfied with any of your pictures? Whenever you look at the picture, something is missing. What is missing? You became selfconscious, you became aware, you started performing. You wanted to look very good, happy, smiling; a great personality, magnetic, charismatic... and all is gone down the drain; you are just an ugly person, dead. You are conscious of the camera and you are conscious of the people who will look at your picture. You are so selfconscious, how can you be beautiful?

A person who is continuously thinking whether there is any risk or not becomes so selfconscious that he never lives. He becomes rigid and dull and stupid -- mediocre. Forget all about risks. Life is a risk. The day you were born, one thing became certain: that you are going to die. Now what more risk can there be?

My mother's mother was a very old woman, and she was always afraid about me. I was continuously travelling in the train -- fifteen days a month I was in the train. And she was always afraid, and she would say 'There are so many accidents!' and every day she would look in the newspaper just to see whether there

had been some train accident, some aeroplane had fallen or something. And she would collect all the cuttings, and whenever I would go, she would show them to me. 'Look! So many car accidents, so many aeroplanes and so many trains burnt, and so many people killed. What are you doing? Fifteen days on the trains, planes, cars! Stop this!'

So, one day, I said to her 'Listen. If you are really interested in statistics then do you know that ninety-seven per cent of people die in their beds? So should I stand outside the bed the whole night? It is risky, there is no other thing more risky than to be in the bed. Ninety-seven per cent of people have to die in the bed! You are safer in an aeroplane -- rarely does somebody die in an aeroplane, rarely in a train.'

She was very much puzzled. She said 'It is true, but that cannot be done -- it is impossible. Yes, that's true.' Since then, she stopped talking about accidents -- she understood.

The day you were born you took the greatest risk that you could ever take. Now death is going to happen, death is bound to happen. The day you were born you already took one step into the grave. Now what greater risks can you take? Even if you go on avoiding risks, you will die, so why not take the risk and live really authentically?

A rich man once said to a friend 'Why is it that everybody is always criticising me for being miserly when everyone knows I have made provisions to leave everything I possess to charity when I die?'

'Well' said the friend 'Let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. "People are always talking about your gentleness and your kind eyes" said the pig. "Sure, you give milk and cream, but I give even more. I give bacon and ham, and I give bristles, and they even pickle my feet! Still nobody likes me. Why is it?" The cow thought a minute and then said "Well, maybe it's because I give while I'm still living."'

Death is going to take everything. Why be worried then? Rather than saving it for death to take away, share it -- take risks. The miserly man is the stupid man; everything will be taken away. Don't be so cautious.

Don't be so cautious; have the spirit of adventure. Yes, I know sometimes you may commit a mistake, but nothing is wrong in it. Sometimes you may go astray, but nothing is wrong in it. Those who can go astray, they can come back; but those who never go anywhere, they are dead.

Never commit the same mistake again and again -- that's true, invent new mistakes every day. Be creative. Risk in new ways. And that's what sannyas is all about: to be risky, to live dangerously, to live without security and safety. To be tremendously in love with life is what sannyas is.

And don't postpone it, because all postponement is again being very cautious. Do it right now. If you have understood the thing, let it happen.

A pious brother set on the front pew during the Sunday morning sermon. Presently he began to remove one of his shoes. This unusual procedure in the midst of a church service caused those who could see him to smile and lose interest for the time in the sermon. But the brother then proceeded to remove his sock. This caused so much distraction that the preacher stopped in his discourse and asked the brother if there was something unusual the matter.

'No,' said the disturber 'I just noticed that one of my socks was wrongside out.'

'Well, my brother' chided the minister 'could you not wait until the service is over to make the change?'

'No, sir' was the reply 'when I find I am wrong I always proceed at once to get it right.'

That should be the procedure: whenever you feel that something is wrong, get it right immediately -- don't postpone. If you have never taken any risk, take it now, and you will be richer for that.

YOU SAY. BE THANKFUL TO SOMEONE WHEN HE ACCEPTS THE LOVE YOU BRING -- BUT THE SEEDS OF MY LOVE FALL MOSTLY ON STONY GROUND.

It is from Anurag.

Then be thankful to the stony ground!

YESTERDAY YOU SAID THAT THE UNDERSTANDING OF DEATH IS THE BASIS OF EASTERN PSYCHOLOGY, AND THE UNDERSTANDING OF SEX IS THE BASIS OF WESTERN PSYCHOLOGY. WILL YOU PLEASE SAY SOMETHING MORE ABOUT IT?

Death is the greatest thing that is going to happen in life; death is the climax. Death has to be understood, because death is the goal of life: all life is moving towards death. Not to understand death will really mean not to understand life.

But we have been taught to avoid the fact of death; we don't talk about it, we don't think about it. The very idea gives shivers; a trembling arises in the being and we want to be occupied somewhere else. When somebody dies you feel a little embarrassed. It looks like this is not the thing to be done -- why should he die?

Anybody's death brings you again and again to the awkward situation, and the awkward question arises in your being: 'One day, am I also going to die?' -- and that you want to avoid.

The East has not avoided anything. That's the beauty of the Eastern psychology: Whatsoever is, IS -- and it has to be looked into. Death is, so death has to be looked into, it has to be faced. And you will see that a person who avoids death will be avoiding life also, because there is only one way to avoid death -- to avoid life, otherwise life is always leading you towards death. Whatsoever you do, you are going towards death.... Don't do anything: the only way to avoid death is to avoid life.

There is a way, you can manage: you can fall into a coma. Then you can live longer, because then there will be no accidents. The doctor can give you intravenous injections, feed you through injections, and you can lie down on the bed, protected, and you can live very long. You can live one thousand years, but that will not be life, that will be vegetating -- you will be a vegetable. But you can live long.

There are a few people Lying in underground, air-conditioned chambers in America, who have died. But they have made a will that their money should be used to protect their body, because there is a rumour in scientific circles that within twenty years it will be possible to revive a person. So they have made a trust-fund out of their whole properties. It is very costly -- almost ten thousand dollars per day -- but their bodies are being taken care of so that nothing goes wrong. So after twenty years, when science becomes capable of reviving them, they will be revived. Now these twenty years... and even after twenty years when you are revived, what are you going to do? You will repeat the same foolishness that you were doing before. You will again start chasing women, and competing in the market, and arranging money to die and be protected again. What is the point of it all?

Man is so afraid of death. The East says that death has to be looked in the eyes, death has to be looked into deeply. If you can look. if you can encounter death, in that very encounter you transcend death. You come to know that there is some element in you which is beyond death. Avoiding death, you remain under the control of death: facing death, you transcend death.

We never think about our own death. Whenever we think, it is always somebody else's death: death means somebody else's death -- ABC -- never yours.

Finklestein was arguing with a salesman.

'I don't want I should buy your eggs' he shouted. 'My hotel should burn down and I wouldn't buy them. My wife should die and I wouldn't buy them. My children should choke and I wouldn't buy them.'

The egg peddler caught the spirit of the argument and said 'You should go blind and buy a case.'

'Listen' cautioned Finklestein 'leave ME out of it.'

Whenever you are talking about death, danger, you are always leaving yourself out of it. That is no way to encounter, that is no way to face, the reality and truth of life. If death is, death is -- what is the point of avoiding it? Look at it. The sooner you look, the better.

The East says that by looking deeply into death, you transcend death; suddenly, you become aware that one who can look into death is beyond death. Deep meditation brings you to the moment of death voluntarily and consciously. Meditation is a death: one dies and is reborn again. One dies from the world of phenomena, and one is born into the world of noumena. One dies to the temporal, and one is born into the eternal. When you come back from your deep ecstasy in meditation, your whole life is transformed Then

you live without fear, because there is no death.

But from the very childhood we are making people afraid. From the very childhood everybody is protecting himself -- we even contaminate children's minds.

One Sunday at the zoo, Bill and his father stopped before the lion's cage.
'Here's the king of the beasts' said his father.
'Why do you call him that, Daddy?'
Well, he's the big shot. He can lick any other animal. He's a real man-eater too.'
'You mean he would even eat you?' asked the boy.
'I guess he would -- if he got out.'
Bill studied the lion with interest. Finally, he turned and looked up at his father.
'Daddy' he whispered 'if he does get out, what bus should I take home?'

Nobody thinks, not even a child thinks, that death will not leave him -- he will be left out OF it. It will take Daddy and he will have to go home, so 'What number bus?'

There is something in the human mind that keeps away from death, and there is a reason in it, there is a cause, because mind is going to die. YOU ARE NOT GOING TO DIE. But don't misunderstand me. When I say you are not going to die, I am talking of something inside you which you are not aware of. Your mind is going to die. That's all you have known about yourself, and even that you have not known totally, only a fragment of the mind you know. Your mind is going to die, your mind is not eternal: it is a time-phenomenon, it is born and it dies. Your body is going to die: it is a constructed thing; it is the meeting of your father and mother; it is accidental. But you, you existed before your father and mother had ever met, and you will exist when your body has gone into the earth -- disappeared, 'dust to dust'. You will exist. But that you, you have not known yet.

The East says: That element can be known only when you encounter death, when you face death, when you accept the challenge of death. Then you will see that deep inside, body is gone, mind is gone, ego is gone. And if you remain courageous and go on facing the fact, you will come to a moment when suddenly you will see that all is gone and Yet you are. And this is your reality. This is the answer to the question 'Who am l?'

BECOMING A SANNYASIN IS ATTRACTIVE. BUT NOW I AM DEEPLY INVOLVED WITH ARICA. I LOVE OSCAR VERY MUCH. THE CONTRADICTION WOULD BE LOVING AND SERVING TWO MASTERS. HOW TO RESOLVE IT?

As far as I am concerned there is no problem -- you should ask Oscar.

I am not jealous. You can love me, and you can love a thousand and one Masters -- there is no problem. In fact, my whole effort here is to make you fall in love with Lao Tzu, Chuang Tzu, Lieh Tzu, Buddha, Krishna, Christ, Gurdjieff, Krishnamurti, Ramana. Ramakrishna -- a thousand and one. I am not jealous. I am vast, I can contain all your loves; so as far as I am concerned, there is no need to be worried.

But before deciding anything, you should ask Oscar, because I have the feeling that he is jealous.

Tao: The Pathless Path, Vol 1

Chapter #3
Chapter title: Joy has no cause

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WHEN CONFUCIUS WAS ROAMING ON MOUNT T'AI, HE SAW JUNG CH'I CH'I WALKING ON THE MOORS OF CH'ANG IN A ROUGH FUR COAT WITH A ROPE ROUND HIS WAIST, SINGING AS HE STRUMMED A LUTE.

'MASTER, WHAT IS THE REASON FOR YOUR JOY?' ASKED CONFUCIUS.
'I HAVE MANY JOYS. OF THE MYRIAD THINGS WHICH HEAVEN BEGOT, MANKIND IS THE MOST NOBLE -- AND I HAVE THE LUCK TO BE HUMAN. THIS IS MY FIRST JOY. PEOPLE ARE BORN WHO DO NOT LIVE A DAY OR A MONTH, WHO NEVER GET OUT OF THEIR SWADDLING CLOTHES, BUT I HAVE ALREADY LIVED TO NINETY. THIS IS MY JOY. FOR ALL MEN, POVERTY IS THE NORM AND DEATH IS THE END. ABIDING BY THE NORM, AWAITING MY END, WHAT IS THERE TO BE CONCERNED ABOUT?'
'GOOD!'SAID CONFUCIUS 'HERE IS A MAN WHO KNOWS HOW TO CONSOLE HIMSELF.'

THIS IS a beautiful parable, and not only beautiful but very subtle. If you look only on the surface, you will miss the meaning. Taoist parables are not on the surface. They are very deep, and they have to be penetrated and looked and meditated upon, then only will you know the real meaning. On the surface, this parable seems as if it is in favour of Confucius; on the surface; it seems that the parable is saying that Confucius is wise. The reality is just the opposite.

There is a great diametrical opposition between the Taoist attitude and the Confucian attitude; Confucius is as far away from the Taoist vision as possible. Confucius believes in law, Confucius believes in tradition, Confucius believes in discipline. Confucius believes in character, morality, culture, society, education. Tao believes in spontaneity, individuality, freedom. Tao is rebellious; Confucius is very conformist.

Taoism is the profoundest non-conformism that has ever been evolved anywhere in the world, at any time in history; essentially it is rebellion. So there has been a rebellion and the Taoist mystics, Lao Tzu, Chuang Tzu and Lieh Tzu, go on ridiculing the Confucian attitude. This is a parable of ridicule. You will understand it when I explain it to you. Their ridicule is also very subtle, not gross. First let us understand the surface meaning.

WHEN CONFUCIUS WAS ROAMING ON MOUNT T'AI, HE SAW JUNG CH'I CH'I WALKING ON THE MOORS OF CH'ANG IN A ROUGH FUR COAT WITH A ROPE ROUND HIS WAIST, SINGING AS HE STRUMMED A LUTE.

Singing, music, dancing, are the language of joy, of happiness. They are an expression that the person is not miserable. But it may be just an appearance, it may be just projected, it may be just cultivated; deep down the situation may be just the opposite. Sometimes it happens that you laugh because you don't want to cry. Sometimes it happens that you smile because tears are coming and, if you don't smile, they will start rolling down your cheeks. Sometimes you maintain an attitude, a cultivated face, a mask, that you are happy, because what is the point of showing your unhappiness to the world? That's why people look so happy. Everybody thinks he is the unhappiest person in the world. because he knows his reality and he knows only the faces of others the cultivated faces. So everybody deep down thinks: 'I am the most miserable person, and why am I the most miserable person when everybody is so happy?'

Singing, dancing, are certainly a language of joy, but you can learn the language without knowing what joy is. That's what humanity has done: people have learned gestures -- empty gestures.
But Confucius is deceived. He says

'MASTER, WHAT IS THE REASON FOR YOUR JOY?'

The mask has deceived Confucius; the man may be joyful, may not be joyful. The man has to be looked into directly -- through his nature, not through his expression. The expression can be false: people have

learned expression. Sometimes... do you watch? Somebody is smiling -- on the lips there is a beautiful smile -- and look into the eyes, and the eyes say something just the opposite. Somebody says something to you, 'I love you'; and look at the face, and at the eyes, and the very vibe of the person, and it seems that he hates you. But just to be polite he is saying 'I love you'.

Confucius looked only at the appearance: that is the first thing to be remembered; and he was deceived -- deceived so much that he called the man 'Master'.

He says

'MASTER, WHAT IS THE REASON FOR YOUR JOY?'

Now again, joy has no reason, joy cannot have a reason to it. If joy has any reason, it is not joy at all: joy can only be without any reason, uncaused. A disease has a reason, but health? Health is natural. If you go and ask the doctor 'Why am I healthy?' he cannot answer you. If you go to the doctor and you say 'Why am I ill?' he can answer you, because illness has a cause. He can diagnose your case, and he can find the reason why you are ill; but nobody has yet been able to find a reason why man is healthy. Health is natural, health is as it should be. Illness is as it should not be, illness means something has gone wrong. When everything is going well, one is healthy. When everything is in tune, one is healthy. When one is harmonious with the whole, one is healthy. There is no reason for it.

But Confucius asked

'MASTER, WHAT IS THE REASON FOR OUR JOY?'

Again Lieh Tzu is joking about Confucius, that's how they are very subtle people. He is saying that the whole Confucian wrong attitude is there in the very question: Confucius thinks there are REASONS for joy. There cannot be any reasons for joy. Joy simply is -- unexplained, unexplainable. When it is, it is; when it is not, it is not. When it is not, you can find the reasons why it is not; but when it is, you cannot find any reasons why it is. And if you can show the reasons why it is, then your joy is cultivated, not real, not true, not authentic. It is not flowing from your innermost core; it is just that you are managing it, you are manipulating it, you are pretending it. When a joy is a pretended joy, you can find out the reason. But when the joy is truly there, it is so mysterious, it is so primal, that you cannot find any reason in it.

If you ask a Buddha 'Why are you happy?' he will shrug his shoulders. If you ask Lao Tzu 'Why are you blissful?' he will say 'Don't ask it. Rather than asking why I am blissful, enquire why you are not.'

It is like a small spring in the mountains: when there is no hindrance, the spring flows; when there are rocks on the way, it cannot flow. When the rocks are removed.... You don't create the spring -- you only remove the negative, you only remove the obstacle. The spring was there, but because of the rock it was not able to flow. When you remove the rock you are not creating the spring -- the spring was already there. By removing the rock you have removed the negative, the obstacle, and the spring flows. Now if somebody asks 'Why does the spring flow?' -- because the spring is there, that's why it flows. If it is not flowing, then there is a cause to it. Let this sink deep in you because it is your problem too.

Never ask why you are happy, never ask why one is blissful, otherwise you have asked a wrong question. Never ask why there is a God. If you ask, you have asked a wrong question; and all the answers that can be given are bound to be wrong, because a wrong question provokes wrong answers. 'Why is God?' -- that is irrelevant; it is simply the case.

Confucius is asking something, and by asking that, he is showing his presuppositions: Confucius believes that everything has a cause. If everything has a cause, then only science can exist. Then there is no possibility for religion, because science is the enquiry into the cause-and-effect relationship, an enquiry into causation, an enquiry into causality. That is the whole scientific attitude: they say that if something is there, there must be a cause to it you may know, you may not know but the cause is bound to be there. 'If we don't know today, we will know tomorrow or the day after tomorrow, but the cause is bound to be known, because the cause must be there.' This is the scientific attitude: everything can be reduced to its cause.

And what is the religious attitude? Religion says that nothing can really be reduced to its cause. That which can be reduced is not essential. The essential simply is -- it exists without any cause; it is mysterious. This is the meaning of mystery: there is no cause to it.

Confucius is asking a question according to his presuppositions, according to his philosophy,

'MASTER, WHAT IS THE REASON FOR YOUR JOY?'

Why is he asking? -- so that, if the reason is known, others can also cultivate it. If somebody says 'By standing on my head I become very peaceful', you also stand on your head, and you become peaceful. Somebody says 'I am happy because I have renounced the world'. so you also renounce the world, and you become happy. Then happiness becomes something that can be manipulated. This is how people are -- imitating each other.

And in fact there is no cause for happiness. The day you understand this, you can be happy any moment. If there is a cause, then the cause will take time: you will have to practise it, you will have to practise long. And the whole radical attitude of Tao is that you can be happy THIS moment.

What does this mean? This means that there is no cause, so there is no need to practise. It is just a question of allowing it -- is is already there if you ALLOW. If you don't allow, you function like a rock: if you allow, the rock is removed. It is only a question of allowing it. God is there, you allow -- that's all. If you don't allow, he will not enter because he cannot destroy your freedom, he protects your freedom. If you say 'no', he is not going to enter into your being. If on your door it is written that nobody is allowed without permission, he will wait. He is not even going to ask your permission -- he will simply wait, because even to ask your permission is to interfere with your freedom. He will wait. He will not ring the bell. he will simply wait. God is everywhere, waiting, and he waits so silently... that's why his presence is not felt, he looks almost absent. Can't you see it? God seems to be the most absent thing in the world. That's why atheists can exist, and they can say 'Where is your God? We don't see....' He is so non-interfering; he allows you total freedom. And total freedom implies in it to go against God.

Your nature is that of bliss. You are made of the stuff called bliss. But you have to allow it, you have to relax, you have to be in a let-go; no cause is there -- just let-go is needed. Hence, theoretically, it can happen at this very moment -- not even a split second has to be wasted. If there is a cause, then... then a long time will be needed, and even then one never knows -- you may succeed, you may not succeed.

See the difference between the Hindu attitude and the Taoist attitude. The Hindu, the Jain, the Buddhist -- they all say: Past lives, KARMA, has to be removed. Much has to be done, great discipline is needed -- only then will you be able to attain. Ashtavakra, Lao Tzu, Bodhidharma, Lin Chi say: Nothing is needed, just allow it. Relax, allow it, and this very moment it will start pouring in you.

Confucius says

'MASTER, WHAT IS THE REASON FOR YOUR JOY?'

'Tell me how you have attained it. Tell me what was your process -- what methodology you followed; what principles, what disciplines, what scriptures. How have you attained it?' Now Confucius is greedy. He wants to attain to the same state where song is natural, and music flows, and one is celebrating. He is tremendously enchanted by this man because he is

... IN A ROUGH FUR COAT WITH A ROPE ROUND HIS WAIST, SINGING AS HE STRUMMED A LUTE.

A poor man has nothing to be happy for, has nothing to be happy about. If he were miserable, it would be understandable; if he were depressed, it would be understandable -- Confucius would have passed by him, not even noticing his existence. But this poor man who has nothing,'a rope round his waist'... singing? Singing a song of joy? Strumming a lute? Confucius is enchanted, magnetised, but he asks a wrong question.

A Taoist will never ask such a question. Joy is, and SIMPLY is; it has no cause to it, hence no methods are possible, only understanding.

That man said

'I HAV MANY JOYS.'

If you have many joys, you have not understood what joy is, because joy is only one. There cannot be many joys. There can be many diseases, but there cannot be many 'healths'. You may have your disease, I may have mine, somebody else has his own; but when I am healthy, you are healthy, somebody else is healthy -- what is the difference? Can you make a distinction between my health and your health? There is no possibility of it: health is universal, disease is personal. Disease is of the ego, health is not of the ego. Disease is of the body, of the mind; health is of the beyond, and the beyond is one. My body differs from yours -- naturally I will have a different disease, you will have a different disease, but health? Health is simply one. It has the taste, the same taste always, eternally the same.

Somebody asked Buddha 'What is the taste of your Buddhahood?' He said 'Go and taste the sea, and taste it from anywhere -- from this bank, from any bank of any beach. Or go to the middle of the ocean and taste it there, or go to the other shore -- and you will find the taste always the same: the same salty taste. Buddhahood has one taste.' Whosoever has become a Buddha has come to the same taste. Health has the same taste. When the child is healthy, the young man is healthy, and the old man is healthy, then too it has the same taste. When the woman is healthy, the man is healthy -- the same taste.

But diseases are different. Now, medical science says that even when two persons are suffering from the same disease, even then the two diseases are not the same. Hence sometimes it happens that you are suffering from some disease -- maybe tuberculosis -- and your wife is suffering from the same disease, tuberculosis, but the same medicines don't work. You need one medicine, your wife needs some other medicine. That's why the physician is needed; otherwise the chemist would be enough. If once it was decided that tuberculosis needed this medicine, then what would be the point in going to the physician? The chemist could supply it.

Now, more and more, as medical science is going deeper into the phenomena of health and disease, they are becoming aware that each disease has a personality in it: it belongs to the person. So now they say: Don't treat the disease, treat the person. Don't be too much concerned with the disease. Look into the person. his total personality, his way of life, his attitudes, his habit patterns. Look into them, and then you will find that the name TB may be the same -- because it would be very difficult to have separate names for everybody -- but each person who suffers from tuberculosis suffers differently, and a different treatment is needed.

Diseases are personal, but health? Health is impersonal, universal. So is joy. Misery is a disease; joy is health, well-being. Now Confucius has asked a wrong question, and provoked a wrong answer. And, of course, the man does not know anything about joy.

He says

'I HAVE MANY JOYS.'

Many? Then something has gone wrong. Joy is one. When you say you have many joys, you don't know what joy is. You may be talking about pleasures, you may be talking about your so-called 'moments of happiness' which are not really moments of happiness but only of less misery. A person is very miserable, then one day he feels less miserable and he says

'I am very happy.' That is just relative; he does not know what happiness is.

He only knows sometimes very intense misery, sometimes not so intense. When it is not so intense, he says 'I am happy.' You can observe it in yourself. Have you ever known what happiness is? Do you know the taste of it? You have known only different stages of misery.

Sometimes the misery is so much that it is unbearable. Sometimes it is bearable, within control -- you can tolerate it. You move from less misery to more misery, from more misery to less misery. But you have not known what happiness is, because once you have known what happiness is, then there is no need to be miserable at all -- because then you have the key. You can open that door any moment you decide to open it. But you cannot open the door of happiness -- that simply shows that you don't have the key. You just know relative states of the same phenomenon: sometimes it is very dark and you cannot see at all, and sometimes it is not so dark, it is dim; but you have not known what light is. Light is not any relative state of darkness --

light is not less darkness, remember light is a totally different kind of energy; it has nothing to do with darkness. Darkness and light cannot exist together in the same room. Light is a positivity, darkness is a negativity -- so is misery.
Said the man

> 'I HAVE MANY JOYS. OF THE MYRIAD THINGS WHICH HEAVEN BEGOT, MANKIND IS THE MOST NOBLE -- AND I HAVE THE LUCK TO BE HUMAN. THIS IS MY FIRST JOY.'

On the surface, it looks very meaningful, appealing, because very much fulfilling to the human ego. Man has always been thinking of himself as the superiormost creation of God. Man has always thought of himself only as NEXT to God, and feels very happy. But how is happiness possible through the ego? Unhappiness comes through the ego. And this is one of the greatest points of the egoist: that man!s only next to God. That, too, we say only just to be polite; deep down you know that God is next to you.

The very idea of 'I' has in it an implication of being the first, and then everything is secondary. Friedrich Nietzsche is truer than many other people, he says: I cannot allow God to exist because then I am secondary, and I cannot be secondary; I cannot accept my status as secondary. If God is, then I will always be secondary. Howsoever I grow, and wherever I reach, I will be secondary -- I will never be primary, the first. This is not acceptable, so he says: God is dead and man is free. God is the bondage. He is true -- in a way. 'In a way' I say, because that's how everybody thinks deep down: every ego wants God to be second.

Even when you are a great worshipper, a great so-called 'religious' person, every moment you are trying to manipulate God according to you. 'Do my will!' That's all that your prayer means: 'Do according to me. Listen to me.' Your whole effort is to convert God into your servant. You call him 'Lord', 'Master', but those are just briberies; you are trying to manipulate him. You say 'I am nobody, you are all'; but deep down you know who is who. In fact, even when you fight for your God, it is YOUR God. Even when you sacrifice yourself on some pedestal, on some altar, it is to your God that you sacrifice. When you bow down to an image of God in a temple, in a mosque, in a church, it is to your image that you have created, it is to your God. You are bowing down in front of your own creation. You are bowing down as if before a mirror. You are reflected there and you say 'How beautiful!' When a Christian says 'How beautiful Christ is', when a Hindu says 'How beautiful Krishna is', and when a Buddhist says 'How beautiful Buddha is' -- the Buddhist will not accept that Christ is beautiful because that does not fulfil his ego. The Christian will not accept that Buddha is beautiful -- that does not fulfil his ego. The Hindu cannot believe that Christ or Mohammed or Moses are beautiful -- that does not fulfil his ego.

Remember: we are fulfilling our egos in every way possible -- gross or subtle, direct or indirect. And a religious person is one who knows this, becomes aware of this, and in that awareness the ego disappears.

A religious person has no idea of who is superior. A religious person cannot say 'I am superior to the tree, I am superior to the animal, I am superior to the bird.' A religious person cannot say 'I am superior.' A religious person has come to know 'I am not', and in that experience of 'I am not', joy flows in; the rock has been removed.
Now this man says

> 'I HAVE MANY JOYS. OF THE MYRIAD THINGS WHICH HEAVEN BEGOT, MANKIND IS THE MOST NOBLE...'

Why? Why is mankind the most noble? If we look at human history, mankind seems to be the most ignoble. Look at the animals: they have not been so violent, so murderous; they have not been so insane. Have you ever seen any animal turning into a politician... trying to become the president of a country? They are not insane: they live naturally. they die naturally. Animals in the wild never go mad. Sometimes they go mad when they are forced to live in a zoo -- the zoo is a human creation. Animals never commit suicide, but sometimes in the zoo they commit. Animals never turn homosexual in the natural wild state, but in the zoo they turn. In the zoo they become murderous? dangerous. Yes, they kill, but they kill only when they want to eat. Man kills for no reason. A man goes to the wild and kills a tiger and he says 'This is play. This is game. I was hunting.' Have you ever heard of any lion HUNTING? They never hunt. When a lion is hungry, of course he kills, and that's a natural way for him.

I have heard....

Once a lion and a fox entered a restaurant -- maybe Vrindavan. They took seats and the fox ordered, but the fox ordered only for one. So the waiter asked 'And what about your friend?'

And the fox said 'What do you think? If he was hungry, should I be sitting here?'

He is not hungry -- that is certain. When animals are hungry they kill, but they don't kill as game, they don't kill for fun; they are not interested in killing in itself. Of course they are interested in food -- nothing is wrong in it; man kills for no reason. Animals don't kill for ideologies: they don't say 'I am a Communist and you are a capitalist. I will kill you.' They don't say 'I am a Fascist and you are a Communist sol will kill you.' They don't have any ideologies, and they don't kill because they are Christians, Hindus and Mohammedans.

Man kills for any excuse, for any excuse whatsoever. Hindus can kill Mohammedans, Mohammedans can kill Hindus, Christians can kill Mohammedans, and Buddhists... and so on and so forth. And for what? For abstract doctrines, principles -- and nobody is ready to live for those doctrines and everybody is ready to kill others for those same doctrines. If somebody insults the Bible, the Christian is ready to kill you, and if you ask him 'Are you living your Bible?' he will say 'It is very difficult.' He is not interested in living it, nobody is interested in living it; but if it comes to killing, then everybody becomes very much interested:

Down the centuries, in three thousand years, there have been five thousand wars. No, no animal is so ignoble -- animals have a natural nobility. Man is very cunning.

But the man said

'... MANKIND IS THE MOST NOBLE -- AND I HAVE THE LUCK TO BE HUMAN. THIS IS MY FIRST JOY.'

This is not joy. This is the pleasure that comes from feeling egoistic, that 'I am somebody'. And remember, this cannot lead you to real happiness, because deep down there is comparison. If you are feeling superior, at any moment you can feel inferior.

Once I heard a religious man, a saint, a very well known saint in India, teaching his disciples: 'Always look to people who don't have as much as you have, and you will feel very happy. If you have a house, always look to people who don't have a house.' Naturally, you will feel happy. 'If you have only one eye, look at the person who is blind... you will feel happy.' But what type of happiness is this? And what type of religion is this? And naturally you cannot throw away the other aspect Or the coin. You have one eye -- when you look at the blind person you feel happy. But when you come across a man who has two beautiful eyes, then what will you do? You will feel unhappy.

In your so-called 'happiness' unhappiness is implied.

No, through comparison nobody comes to joy. Joy is a non-comparative state. Don't compare.

I have heard...

Father took Sonny to see a show which featured fifty of the most naked performers in the country.

'Phew! Phew! Phew!' Father kept muttering all during the performance. 'What's the matter, Pop, don't you like the show?' Sonny asked.

'Sure I do' he replied 'I was thinking of your mother.'

If you are comparing, your comparison is going to create trouble. Remember: joy is not out of comparison -- never.

But this man said

'I HAVE MANY JOYS. OF THE MYRIAD THINGS WHICH HEAVEN BEGOT, MANKIND IS THE MOST NOBLE -- AND I HAVE THE LUCK TO BE HUMAN. THIS IS MY FIRST JOY.'

This is not much of a joy. It is just a titillation of the ego: you feel good, you feel superior. But a person who needs to be superior to feel good is a person who is carrying a volcano within him. A person who has to be superior to feel happy is suffering deep down from an inferiority complex. Only an inferior person

thinks in terms of superiority. A real person, an authentic person. is neither superior nor inferior. He simply IS -- unique; nobody is lower than him and nobody is higher than him.

The whole existence is equal. The trees and the rocks, and the animals and the birds, and men and women, and God -- all are sharing the whole existence on equal terms. The moment you see this tremendous equality, this oneness, you are joyful. And then your joy has no cause. it is uncaused.

'PEOPLE ARE BORN WHO DO NOT LIVE A DAY OR A MONTH, WHO NEVER GET OUT OF THEIR SWADDLING CLOTHES. BUT I HAVE ALREADY LIVED TO NINETY. THIS IS MY JOY.'

Comparing... somebody was born and died, somebody was young and died, and this man is comparing: 'I am ninety years of age, I have lived my life, so what is there to be miserable about? I am happy, I have lived more than others.' But if those others had not died, then...? If he were alone in the world, then would this man be happy? Just think. The whole world disappears, only this man is left. There are no animals, no birds, no rocks -- he cannot compare himself, and he cannot call himself 'the superior man'. There are no young people dying, no children dying -- he cannot compare himself, that he has lived ninety years of age. If he is left alone, will he be happy? All his happiness will disappear because it was coming from comparisons.

Tao says: If you are alone, absolutely alone, and your happiness still remains the same, then you have attained -- otherwise you have not attained.

A comparative happiness is a pseudo happiness. 'I have a big car and you don't have. Because you don't have, I am happy.' This is something foolish. How can I be happy because you don't have a car? What has it to do with my happiness that you don't have a car? 'I have a big house and you don't have a big house, so I am happy.' This happiness seems more interested in making others unhappy rather than in being happy oneself. 'You don't have a car, you don't have a good house -- I am happy because you are miserable.' Look at the logic of it, the mathematics is simple: 'I am happy when people are miserable, so if people are more miserable, I will be more happy; if the whole world is turned into hell, I will be supremely happy.' This is the logic, and this is what man has been doing.

In Calcutta, I used to stay in a house, the most beautiful house in Calcutta. And the man was really in mad love with his house. It was a marble mansion, really beautiful, built with taste, with very aristocratic taste, and in Calcutta to have ten acres of garden in the middle of Calcutta was something impossible -- and he had it. He was really in deep love with it, and whenever I stayed with him, he would take me to the swimming pool, to the garden, to the lawn; he would show me this and that -- what improvements he had made since I had last been there. But the last time I went he was very miserable. I said 'What is the matter? You have not taken me anywhere. Have you not done anything new?'

He said 'My interest is gone. Can't you see that by the side, my neighbour has made a better house? And unless I can make a bigger house than this, I will remain unhappy.'

Now this man had the same house, but his happiness had disappeared.

'What has your happiness to do with your neighbour? If he has made a bigger house, how does this concern you? And your house remains the same! And you are no more happy. Then certainly' I told him 'then one thing is certain, that it was not your house that you were happy with. You were happy because of the neighbour's poor house.'

Watch. Always watch. This is violence to be happy when somebody is miserable. This is how people start moving in the wrong direction -- become oppressors, become exploiters, become dangerous. They are a curse on the earth. But their whole logic is the same.

What this man is saying is: 'I am happier than others. Look: many people have died when they were young, and I am still alive, healthy, and I am ninety years of age. This is my joy.'

'FOR ALL MEN, POVERTY IS THE NORM AND DEATH IS THE END. ABIDING BY THE NORM, AWAITING MY END, WHAT IS THERE TO BE CONCERNED ABOUT?'

Now he says 'Almost all men are poor, so that is the norm -- to be poor; and naturally everybody is going to die, sol am going to die. I am poor, I am going to die, everybody is going to die, everybody else is poor, so why be miserable? That's why I am happy.'

This is not happiness.

'GOOD!' SAID CONFUCIUS...

Confucius was very much impressed, he said

'GOOD!... HERE IS A MAN WHO KNOWS HOW TO CONSOLE HIMSELF.'

But in this sentence, Lieh Tzu has played the trick. He says that Confucius was very much impressed. He said

'GOOD!... HERE IS A MAN WHO KNOWS HOW TO CONSOLE HIMSELF'.

... because for Confucius, to be satisfied in life is the goal, to have consolation is the goal. To ask for more, Confucius says, is to ask for the impossible. This is all that a man can have, and this man knows the way to console himself, and he is happy and he is singing.

But to the Taoist, consolation is negative -- it is not contentment. Contentment has nothing to do with consolation; contentment is a totally different dimension. Try to understand it: consolation means somehow rationalising one's situation -- trying not to be worried, trying not to be too much concerned -- creating buffers around one. That's what Gurdjieff used to call 'buffers'; everybody creates buffers around himself so that life is not so shocking.

They use buffers in the railway trains or springs in the cars, so that when you are moving on a hilly road -- and life is a hilly track -- you don't go on bumping. Those springs function as buffers. If the road is rough, the roughness is absorbed by the springs, by the buffers -- it does not reach you.

So-called 'philosophies of consolation' are buffers. You see that you are poor; a great unhappiness arises in you -- create the buffer: 'So many people are poor, millions of people are poor, so why be worried about it? This is how things are.' You have created a buffer. You are ill; misery arises -- go to the hospital, visit there and see people, and you will feel very happy. You have created a buffer: at least you are not as ill as others are. You have lost one leg -- just go on the street and see a beggar who has lost both legs; feel consoled.

These are buffers: Always look to those who don't even have as much as you have. That way life becomes less shocking, you live more conveniently, more comfortably, and you are not touched. By and by, between you and life there is such a distance created by the buffers that nothing ever reaches you. You live encapsulated inside your buffers, philosophies, consolations. Life ends one day -- you can console yourself: Everybody has to die, it is nothing special happening to you, God is not especially unkind to you, it happens to everybody. Or you can start believing in the theory of reincarnation: that you will be born and the soul is eternal -- again a buffer. Or you can think that it is only the body that dies, and what is body? Nothing but bones, marrow, flesh, blood; it is nothing of worth, it is useless, a dirty bag -- so let it die. But your pure soul is going to be for ever and ever -- a buffer is created.

These buffers don't allow you to see what reality is; they are the way to console yourself. But Confucius believes that consolation is the end: If a man can console himself, he has known the art of life. That's what Confucius thinks that the whole art of life is: How to live in this miserable world in comparative ease, comparatively not too burdened. Yes, there is misery, but one can protect oneself from misery by creating conceptions, rationalisations. And humanity has been moving from one rationalisation to another, but always it finds a new rationalisation.

For example, in the East this rationalisation is very ancient: If you are miserable, they say, you must have done something wrong in the last, in the past, life. Something has gone wrong in your past, you have done some wrong KARMA, hence you are miserable. Now things are explained, so one has to suffer. You have sown, now you are reaping.

I have heard about a man who was a very good tailor.

He was caught stealing and he was sentenced to two years in jail. The Mayor of the town went to see

him because he was the best tailor in the town and the whole town was suffering from his absence; and the Mayor was also a lover of this tailor. When he went to see him in this jail, he was doing some needlework, sewing something the old habit -- and what else to do? So the Mayor asked 'So, I see you are sewing something?'
And the tailor said 'No sir, reaping.'

The whole philosophy of KARMA IS that you have sown already, now you are reaping; you have done, so it is a natural consequence. It consoles.... So nobody is doing anything unjust to you -- God is not unjust, fate is not unjust, the world is not unjust, the society is not unjust it is your own KARMA, so what to do? One has to pass through -- it and one has to keep one's equanimity, one's equilibrium. And don't do such a thing again, otherwise in the next life you will suffer again. So that is the only thing that can be done: you cannot change the past, but you can still manage the future... a beautiful consolation.

It has helped the East to remain poor, miserable. It has helped the East to remain ugly, ill, unhygienic. It has helped the East to console itself, and that consolation has turned into a tremendous lethargy. There is nothing you can do -- you have to tolerate. All that is needed is to beware of the future. So the past has to be accepted and the future has to be feared, that's all. But even in poverty, in misery, the East seems to be more happy than the West. Why? The East has a beautiful buffer, a strong buffer, to protect itself.

Now each society has to create these consolations in different ways. Now, in the West psychoanalysis is one of the most consoling processes. You go to the psychoanalyst and he throws the whole responsibility on to your mother; you feel unburdened, you say 'So what can I do?' You cannot change your mother the same as you cannot change your past your mother is your past -- what can you do? Next time, keep a little more alert! Don't enter into anybody's womb, that's all. This has happened: you were born to such and such a mother and she has spoiled your life, so you are not responsible; you feel good. It is just a calamity that has happened, and whatsoever has happened, has happened; accept it. Long years of psychoanalysis, and they simply prepare you to accept, they simply make you alert that things have been this way and nothing can be done. All their explanations are rationalisations. And they find everything: whatsoever you ask, they have answers for it.

If you smoke, they have answers for why you smoke. Your mother must have taken away the breast sooner than you wanted, hence you are smoking. So you are not responsible, what to do? Your mother took away the breast, now the cigar is a substitute breast -- and it is, a little. They find very clever explanations! It seems it is a little, because from the breast flows warm milk and from the cigarette flows warm smoke. And there is a certain similarity, and you do hold the cigar in the same way you hold a breast in your mouth.

But when it comes to themselves, then it is troublesome. It is said that Freud used to explain everything through sex -- whatsoever you would do, he would find a sexual explanation If in your dream you were climbing a mountain, it was sexual: you were climbing a woman. If, in your dream you were driving fast, it was nothing, it was sexual: you wanted to penetrate a woman fast. Every explanation he would find through sex. As in East every explanation was found through the soul and became a very consoling process, so Freud thought of everything through sex.

But sometimes he would be in a difficulty: he himself was a chainsmoker so he had to say.... Once somebody asked him 'What is the meaning of your cigar smoking?'

He said 'Sometimes a cigar may be just a cigar, and nothing but a cigar.'

Of course the disciple was not satisfied, and the disciple, said to the other disciples 'That simply shows that it is a rationalisation on the part of Sigmund Freud for his cigar smoking.'

He wants to protect himself. Now it will be too much to think that he has some complex behind this smoking. Everybody has a complex, so everybody has to give in to this consolation that because of this complex.... But Freud should not have this complex otherwise it will become a disturbing thing to himself that 'I am the greatest psychoanalyst ever, the founder of psychoanalysis, and I am smoking and I know what it is.' So he says 'Sometimes a cigar is a cigar.'

This way of explaining things has become very prevalent in the West. It has almost taken very epidemic proportions. Psychoanalysis is always trying to get to the 'why' of everything, as if by knowing the 'why' anything is solved. Why are you miserable? Go to the psychoanalyst, he will find an answer 'why' for it. 'Your father was such, your mother was such, your childhood was such -- that's why'; and you become happy. You become happy because now you have the rationalisation.

I have heard the shortest psychiatric joke ever. Listen, it is very small. Be careful!

A man asked another man 'Are you a psychiatrist?'
And the other man said 'Why do you ask?'
And the man said 'So, you are a psychiatrist!'

'Why', a continuous 'why', as if 'why' is going to explain anything. It simply postpones: it pushes the same problem a little further back, but again the 'why' can be asked. Hindus say that you did something wrong in the past life. Ask why, then they have to go to another past life. Then ask why, and the MAHATMA will become very angry and he will say, 'Stop! You are going beyond These are things to be experienced, not to be asked.' What is the point of saying 'I have done something wrong in the past life, why? Then something in another life, then why? Why did I do the wrong thing in my first life?' It is useless. But as in the East religion became a consolation, so it is happening in the West -- psychoanalysis is becoming a consolation.

Psychoanalysis is an almost obsessive compulsion to analyse each and every thing and to find out the cause of it. Particularly in America it has become almost a collective neurosis; everybody is going to the psychoanalyst or the psychiatrist -- anybody who can afford it is going. Those who are not going to the psychiatrist are poor people, they cannot afford it. When women meet in their clubs, they talk about their psychiatrist, what he has said and how profound is his analysis. And everything is reduced to the lowest denominator. If you ask the psychoanalyst 'What is the cause of this lotus?' he will say 'The mud.' If you have spiritual experiences, what is the cause? He will go to sex -- the mud, the lowest denominator.

But things, in a way, help. If you find that all these MAHATMAS who are experiencing SAHASRAR are experiencing nothing but sexuality, sublimated sexuality, you are at ease. So you don't need to worry about it, you don't need to be in search of it -- this is just sublimated sexuality; you are okay wherever you are. If Buddha attained to bliss, it is nothing but a sexual fantasy; so there is nothing wrong: you can go on reading your PLAYBOY and enjoy your sexual fantasy, because Buddha's experience was also nothing but a sublimated sexual fantasy. Consolations....

I have heard a Second World War story about a priest who repeatedly preached to the troops about predestination.

The priest told the soldiers not to worry about their future or fate on the battlefield, because if they were predestined to be killed, a bullet would find its mark no matter where they were; or, on the other hand, if they were to be spared, no bullet would hit them.

Sometime later, in the heat of battle, with bullets spraying around him, the priest hot-footed it to the nearest and biggest tree. A soldier was behind it. He enquired of the priest about his predestination sermons and why he should be seeking shelter now.

'You do not fully understand the principles and theories of predestination' the priest replied. 'I was predestined to run and hide behind this tree.'

Explanations and explanations... clever consolations... places to hide....

Life has to be faced. It is rough; there is much pain, but the pain has to be faced. There is misery; it has to be encountered, it has to be passed through without any explanations and without any consolations. If you can live your life without any theorisation about it -- directly, immediately, moment-to-moment -- one day, you will come to that source of joy which is not a consolation, which is a contentment. And what is the difference? Contentment is a positive state of your being, a consolation is just negative. I have one eye, others don't have even one -- I feel consoled. I am miserable, others are even more miserable -- I am consoled. I am young, others are old I am consoled. I am old, others have died young -- I am consoled.
Consolations and consolations, but all empty.

Confucius believes in consolations, Lieh Tzu believes in contentment, and the difference has to be remembered. Contentment comes only when you are not comparing, when you are simply within yourself, totally in yourself -- centred, rooted. And by being in your being, you suddenly realise that the whole is yours, and you are of the whole; you are not separate. The ego has disappeared, you have become universal. In that moment, there is great contentment, great benediction. But that benediction, that contentment, does not come through rationalisation; it comes through realisation -- that is the difference.

Consolation is a rationalisation, contentment is a realisation.

So there are three states of mind: discontent -- a state of comparison; comparing with those who have more than you, then there is discontent. Somebody has a beautiful car and you are walking on foot; you are a pedestrian, then you are discontented. The second stage is contentment -- you are a pedestrian and you see a beggar who has no feet: comparing with that one who has less than you, but still comparison. Discontent one aspect of the coin; contentment, the so-called 'contentment' -- the other aspect of the same coin. And the name of the coin is comparison. When you have thrown the coin completely -- contentment and discontent, all -- then suddenly you are in a state of no-comparison: that is real contentment. Then you don't compare who has more, who has less. In fact, then it is not a question of having, then it is a question of being. Having never helps.

I was reading the other night some very strange statistics which Bill Bright records in his beautiful book, JESUS AND THE INTELLECTUAL:

In 1923, a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were nine of the world's most successful financiers: Charles Schwab, president of the largest independent steel company; Samuel Insull, president of the largest utility company; Howard Hopson, president of the largest gas company; Arthur Cotton, the greatest wheat speculator; Richard Whitney, President of the New York Stock Exchange; Albert Fall, a member of the President's Cabinet; Leon Fraser, President of the Bank of International Settlements; Jesse Livermore, the greatest 'bear' on Wall Street; and Iver Krueger, head of the greatest monopoly.

Twenty-five years later, Charles Schwab died in bankruptcy, having lived on borrowed money for five years before his death; Samuel Insull had died a fugitive from justice and penniless in a foreign land; Howard Hopson was insane; Arthur Cotton had died abroad, insolvent; Richard Whitney had spent time in Sing Sing. Albert Fall had been pardoned so that he could die at home; Jesse Livermore, Iver Krueger and Leon Fraser had all died by suicide. All of these men had learned well the art of making a living, but none of them had learned how to live.

You can have as much as you desire, but by having nobody ever attains to life. Life comes only through being, not through having.

Now there are three types of people: those who have -- the worldly; those who renounce -- the other-worldly. The first and the second are not opposite to each other, howsoever opposite they may appear. One believes that by having more you will attain to happiness, the other believes that by not having more you will attain to happiness, but both believe in having. The third -- the totally different dimension is of being: neither having nor not having.

That's what I mean by sannyas. Don't be worldly, don't be otherworldly. Don't compare with those who have more, don't compare with those who have less. Compare not. Just be yourself... allow your being. BE, and that being will bring tremendous joy. And that joy will be one, not many. And that joy will not have any cause to it -- it will be uncaused, it will be just like well-being, health.

I have heard....

Once there was a man, alone and miserable. He prayed to God and said 'My Lord, send me a beautiful woman, I am very alone, I need company.'

God laughed and said 'Why not a cross?'

The man was very angry and said 'Cross! For what? Do I want to commit suicide? I want only a beautiful woman.'

So he got a beautiful woman, but soon he became even more miserable than before. The woman was a constant pain in the neck.

He prayed again and said 'My Lord, send me a sword.' He was planning to kill the woman and be free of her; he was longing to have the good old days back again.

But again God laughed and said 'What about the cross? Should I send it now?'

The man was in a rage and said 'Don't you think that this woman was enough of a cross? Please just send me a sword.'

So the sword came. He killed the woman and was caught and ordered to be crucified. He prayed to God and laughed loudly and said 'Forgive me, my Lord, I didn't listen to you -- you were asking to send this cross from the very beginning. Had I listened to you, I would have saved myself so many unnecessary troubles.'

The world, the other-world; the householder's life and the monk's life... so many troubles. If you listen to Tao, then the message is very simple: Be rooted in your being, and you will be saved from all the troubles, all the troubles that having brings and the troubles that not having brings. You just be.
Being is the goal of Tao.

And one thing more to be understood: Being... you already are. There is no becoming; you are not to become -- it is already the case, you have it within you. It just has to be allowed to open so that the perfume is released to the winds; and that is the real song, the joy.

The man was singing, but the song was just a pretension; it came out of consolation -- it was not a true song. The man was playing on an instrument, but it was not true music; because the true music comes only when you are deeply rooted in yourself. Then YOU become the instrument and God plays on it.

Remember, if you are searching for consolation you will find it, but it is a false coin. Comfortable, convenient, it is like a drug: you start drinking and you remain miserable. The misery does not change, but through drinking you start forgetting about it. Consolation is a sort of intoxication, and nothing is changed because the door to misery remains open -- you still go on comparing. Comparison is the root cause of misery. To be non-comparative -- to be neither higher nor lower, just to be yourself; not to think in relation to others, just to think in terms of your tremendous aloneness -- then you are happy.

I have heard....

She had one of those one-in-a-million figures. Luscious, well-developed, neat with the perfect contour. But despite all these gifts she developed a neurosis about peeping Toms.

'What measures do you take to avoid this calamity?' asked her psychiatrist.

'Well, I keep the shades down, I bar the windows and I always undress behind a screen.'

'How do you keep the boys from peeking through the keyhole?'
'I leave the door open.'

Certainly, when you leave the door open nobody can peep through the keyhole; but the door is open, so what is the point? Consolation is like that: the door remains open, because consolation depends on comparison and misery also depends on comparison. So the door is open, but you become more and more intoxicated with consolation, more and more suffocated by your own theorisations, rationalisations; more and more insulated. Hiding behind your buffers, you miss life.
Drop comparing.

Now, this parable, read ordinarily, will give you an impression that Lieh Tzu is not saying anything against Confucius. That is their way of saying things; they are very subtle people. He has not uttered a single word against Confucius, and he has demolished the whole Confucian philosophy. So when you are reading these parables, they are not simple parables. Simple they are in a way, but they are very profound. You have to dive deep, you have to dig, you have to go into them and you have to know the difference between discipline and spontaneity.

Whenever anything is of discipline, Tao is against it. Whenever anything is of spontaneity, Tao is for it. Tao is spontaneity, Tao is suchness, Tao is a tremendous acceptance of whatsoever is. And in that acceptance one flowers.

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WHAT IS NOT ILLUSION?

All is illusion except the witness. All is dream except the witness. Only the knower is true, is real. Whatsoever you see is illusory; the seer is not illusory. In the night you see one type of dream, in the day you see another type of dream. In the night the dreams of the day are forgotten, in the day the dreams of the night are forgotten. Sometimes you dream with open eyes and sometimes you dream with closed eyes, but one thing remains eternally there, never changing, and that is your consciousness. In the night you see dreams; in the day you see things, the world. Everything changes: night into day, day into night, dreams into thoughts, thoughts into dreams; only one thing remains eternally there -- your witnessing.

That which is eternal is true. That which is changing is illusory.

Remember, by 'illusion' I don't mean that it is not, by 'illusion' I only mean that it is not eternally true. And what is the meaning of something being temporarily true, only for the moment? Before the moment it was untrue, after the moment it again becomes untrue. That's why in the East we have not been chasing life. Before birth it was not there, after death it will not be there again, so this momentary phenomenon is not of much value. There is no need to get obsessed by it; one can pass through it unconcerned, untouched by it.

The emphasis of the West is on that which is seen, and the emphasis of the East is on that which is the seer. Either you focus on the object or you focus on yourself. When you focus on the object your approach is scientific, objective. When you focus on the subject your approach is religious. This subject is eternally true.

The Bible says: In the beginning there was the Word. The East cannot say that. The East says: In the beginning there was the witness, in the middle there is the witness, in the end there will be the witness; one thing remains eternally the substratum of all. Even if the word had been there in the beginning, somebody must have heard it -- the seer, the witness otherwise it could not have been. So the one who heard it precedes the word; the word cannot be in the beginning. Just go on looking more and more for the witness and go on getting more and more involved into the witness and one day the gestalt changes. Your focus goes through a transformation.

For example, right now you are listening to me. You can listen in two ways, because each thing can be done in two ways: Eastern and Western. You are listening to me; your emphasis can be on what I am saying, on the speaker -- then it is a Western approach. The Eastern approach is that your emphasis be on the listener, the watcher, the observer, the witness. You are not too concerned with what is being said or what is being heard, but with who this witness is who is hearing this. You are seeing me... who is this seer who is seeing? That transformation, that change of gestalt, will bring you to the world of non-illusion; otherwise everything is illusory.

I understand your question. You mean by it that there must be something unreal in the outside world. No, the outside is unreal. It is not that something is real and something is unreal; the outside is unreal and the inside is real. With the outside, mind grows; with the inside, meditation. To work with the outside, your mind becomes more and more efficient -- in the West the mind has become tremendously clever. When you start looking at the inside, at the looker, then meditation grows. Then you don't become a great thinker or a great philosopher, but you experience truth... you become a great mystic, you become a Buddha, a Lieh Tzu, a Jesus.

But the whole emphasis -- always remember -- is on the mirror that reflects. Don't become too attached to that which is reflected. You look in the mirror; your image looks so real, but it is unreal. Don't get too obsessed with the image. The image is unreal in the mirror and the person who is standing before the mirror is also unreal. Only one thing is real: the consciousness that knows 'I am standing before the mirror', the consciousness which knows that the mirror is reflecting the one who is standing. That transcendental consciousness is reality, and through that descends the benediction, SATCHITANAND; through that one becomes true, conscious and blissful.

Why do we call the world illusory? Let me remind you again: by 'illusory' we don't mean unreal, we mean temporarily real, only for the time being real.

Why do we call the outer world unreal? Because it brings only misery and it gives you only projections, ambitions, desires; it never allows you to be really happy, authentically happy. It gives you hope but never fulfils it. It leads you on many journeys but the goal never arrives, hence it is called MAYA, illusion. It deceives you, it is a mirage -- it APPEARS to be there, but when you reach there you don't find anything; and by the time you reach there, your desires are being projected further ahead. It is like the horizon: you go towards it, it goes on receding. You never arrive -- you cannot arrive, by its very nature it is not possible, it only appears -- it is not there.

Just the opposite is the case when you enter your inner world of consciousness: the closer you come, the more real it becomes; the closer you come, the more blissful, the more cheerful, the more joyful you become. The closer you come, the more authentic and true you become; and the moment you stand at the very centre, you are truth itself. In that moment the Upanishadic seer declared :I am God, I am Brahma, AHAM BRAHMASMI. In that moment of inner centring, Mansur el-Hallaj declared: ANA EL-HAQQ, I am the Truth. In that moment, Jesus says :I and my God are not two, but one.

If you move towards the object, you are moving away from yourself; and the further away you go from yourself, the further away you are going from truth because truth is centred in you.

You ask 'What is not illusion?'

I would like to say, everything is illusion, except you. But I should hurry to say to you that when I say 'you', I don't mean the 'you' that you know, I mean the 'you' that is yet undiscovered by you. The 'you' that you know belongs to the outside world, it is as much unreal as the outside world. The 'you' that you know is nothing but an accumulation of all the illusions, all the dreams and desires. The 'you' I am talking about has nothing to do with you as such; it is the eternal 'you', the eternal 'thou'. It is not yours, it is not mine, it is nobody else's. It is everybody's; it is the very centre of all.

When your 'I' drops then the real I arises. When your self disappears, the real self arrives. People come to me and they say 'We feel it is very difficult to surrender because surrendering means we will be losing ourselves.' They are true and they are not really true. They are true because their self, the self that they have known up to now, is going to be dropped. But they are not really true because once this false self is dropped, the real self arises. It is there, it is hidden behind the cloud of the false self. You, as you really are in your centre, are the reality. Everything else is illusory.

To know this reality one has to come to a moment of total inactivity because whenever you are acting. you are outside yourself. That's why Lieh Tzu, Chuang Tzu, Lao Tzu, emphasised passivity so much; when you are active, you are relating with the outside world.

What is activity? Activity means relating with the outside. When you are passive, you are not relating at all. You are simply there, unrelated; there is no bridge between you and the outside -- all bridges have disappeared. In this total silence, in this total unrelatedness, you become aware of who you are. Otherwise the activity keeps you so occupied that there is no space for the self to assert, to manifest, itself. It goes on waiting... it goes on waiting, and you go on remaining occupied with trivia, with mundane things.

One has to learn to do nothing.

I have heard....

The bum appeared at the doctor's office doubled up with pain. After a careful examination the physician told the man he'd have to give up wine, women and song.

'But, doctor' the man protested, not knowing what that had to do with his ailment 'I can't bend down.'

'Oh yes' said the doc. 'You'll have to give up smoking too.'

'I object' said the bum.

'Why?' asked the doctor.

'I feel like a fool standing around doing nothing.'

Doing nothing, one feels as if one is a fool. One has to do something -- if you cannot do anything, at least smoke. People start smoking whenever they don't have anything to do; smoking is a complementary thing. Whenever you don't have anything to do at least you can smoke; you feel occupied. People feel foolish if they have nothing to do. Have you not observed this phenomenon in yourself? If you are just sitting, you start feeling restless -- you have to do something. If somebody comes, you will pretend to do.

You will start reading the same newspaper you have read already just for show. Somebody has come, so you take the newspaper in your hand so that he knows you are doing something; otherwise he will think you are a fool. What are you doing? A man has to do something always and always, and continuously. People pretend, they cannot just be -- it is not allowed.

In the West you have the saying that 'the empty mind is the devil's workshop': if somebody is not doing anything that is dangerous. In fact, the active mind is the devil's workshop. The empty mind has never done anything wrong to anybody. Hitler is not an empty mind, Buddha is an empty mind. Genghis Khan is not an empty mind, Chuang Tzu is. All the nonsense that has happened down the centuries has been done by the active mind. The inactive mind has not done any wrong because the inactive mind is not interested in doing at all -- so who bothers? You cannot persuade an inactive mind to become an Adolf Hitler, it will laugh at the ridiculousness of it. 'Why?' it will say. 'For what?'

Alexander, while coming to India, met Diogenes -- he was an inactive mind. He was Lying on the bank of a river resting, taking a sun-bath naked. Alexander was very much impressed: the peace that surrounded this naked man, the silence; the beauty of this man, the grandeur, the grace, the natural simplicity, the spontaneity. Alexander felt jealous. It is said that Alexander had never felt jealous of anybody else because he had more than anybody else -- why should he feel jealous? But with this naked man he felt jealous -- he had something that Alexander could never even dream about. And he said to Diogenes 'If next time I am sent back to the world, I will pray and I will say to God "Now make me Diogenes, don't make me an Alexander again."'

Diogenes laughed. He said 'Why wait that long? You can become Diogenes right now. Who is preventing you? You can rest here and take a sun-bath, as I am taking.'

The point was clear -- as clear as it can be. Alexander felt ashamed and he said 'Yes, one day I also hope... when I have conquered the whole world, then I will also rest and enjoy like you.'

'But' Diogenes said 'I don't understand. Why? If I can enjoy without conquering the world, why can't you enjoy right now? Why are you postponing that which can happen right now? And this bank of the river is big enough for many people. You will not be encroaching on my space -- it is big enough; nobody ever comes here.'

It is said Alexander became very sad after he met Diogenes, and he remained sad for many days and talked again and again about Diogenes. The impact was tremendous.

A passive, inactive, empty mind has a beauty, and only in the inactive mind one comes to know what is true. The activity creates the illusion. The activity creates ripples around you and you cannot see that which is. Inactivity... all ripples gone, the lake silent... the mind has no thought; everything disappeared, the smoke gone... and the flame burns bright. When the consciousness burns so bright that there is no smoke and the flame is pure, then you know what is real.

The way to reality is through inaction, passivity, receptivity. The way to the real is through feminine receptivity. The way to the unreal is through male, aggressive activity.

WHY DON'T I HAVE A QUESTION?

It is from Vani.

You are fortunate, Vani. Now don't bring the question from the back door, don't become worried about it -- 'Why don't I have a question?' You are fortunate, you are blessed, because not to have a question means you are getting ready to have the answer.

A person who is too full of questions will never receive the answer, remember. Ordinarily people think 'How are you going to get the answer if you don't ask?' It is wrong. You only get the answer when there is no question. A non-questioning mind arrives; a questioning mind never arrives. If you ask -- yes, some answer will be given to you, but it will never be received. When a mind is too obsessed with questions, even if this mind should receive an answer, it will create more questions out of this answer and nothing else. You ask one question; I will answer, and out of my answer you will find ten more questions arising in you. Your questioning mind will go on creating questions. A non-questioning mind is needed to receive the answer.

The answer is here. The answer has always been there, but because you are asking so many questions you cannot receive it.

It used to happen that whenever a person would come to Buddha and ask some question, he would say 'Wait for one year, be silent for one year. Drop all thinking, and after one year, if you ask, I will answer.'

A great scholar came and asked many questions, and Buddha listened and then he said 'I will answer but you will have to wait one year. That's my condition and my promise too. After one year I will answer.' The man said 'Okay.'

But another disciple of Buddha, who was sitting by the side of the tree, started laughing loudly. The man, the questioner, felt a little embarrassed and he asked 'What is the matter? Why is he laughing?' Buddha said 'You ask him.'

And the man asked him 'Why are you laughing?' He said 'Buddha is deceptive, he deceived me and now I am laughing because he is deceiving you too. He told me the same thing: "Wait one year, silently. Drop your thinking, let all thoughts disappear and then ask." But when thoughts disappear how are you supposed to ask? Now no question is left! So I am laughing; he is deceiving you again. If you really want to ask, ask now; otherwise you will never ask.'

But Buddha said 'That is my condition, and if you ask after one year, I will answer. If you don't ask, then I am not responsible.'

One year passed and Buddha asked that man 'Now what do you say? Have you some questions left?'

And the man started laughing and he said 'Now I understand why that disciple was laughing on that day. Questions have disappeared!'

Good, Vani. If no question arises, that's how it should be. Don't feel uneasy about it. I understand. One feels uneasy, one feels a little abnormal when everybody is asking questions and one is not asking, one feels: 'What is wrong with me?' When everybody is going to the doctor, one starts thinking to go, otherwise people will think that something is wrong. Whatsoever is being done by everybody, one imitates. Don't try to create a question which is not there. Rest in this non-questioning attitude.

And don't think that your quest is not intense. The mind will say 'No question is arising because there is no quest.' No, if there is a real, authentic quest, questions disappear -- only thirst remains. And that is a totally different state of mind: no question is formulated, only quest, an unverbalised intensity, a passion; one wants to know, but there are no questions, because how can you ask the real question? The real question is going to be so profound that it cannot be put into words. All that can be put into words will be trivial, will be ordinary, will not be of much depth. Words are on the surface. There is a state of mind when there is no question, but the quest is there like a heartbeat: you feel it, but you cannot say what it is. Then you have become the question. No question is there -- your whole being has become a question, a quest, a thirst, a hunger; and in that moment, when your whole being is a quest without any verbal questions, the answer comes. In fact, the answer is there in that intensity -- you become aware of it.

But I am not saying that you should not ask questions. If they come, ask them. I am not saying that you should start fighting with questions. If they are not coming -- good, no need to produce them, no need to make any effort to formulate them. If they are coming -- good; let them be relieved, let them be asked don't start fighting. The mind is always very tempted to do the wrong thing. For example, I am saying to Vani that if the question is not coming -- no need to ask, good. But I am not saying it to others who are asking questions. And the questions are arising. If they are answering and you don't ask them, they will become more and more strong.

An unasked question, if it is there, will start haunting you, will drive you crazy. That's not the way to get rid of it. Go on asking. Watch, witness that the question arises, you ask it, I answer. Then watch your mind -- what your mind is doing -- whether it is receiving the answer or is creating new questions. Watch it, and by and by you will become aware that this seems to be a ridiculous situation: you ask a question, an answer is given, ten questions arise. You ask ten questions. ten answers will be given, a hundred questions will arise and so on and so forth. This will be ad infinitum.

Just watch the ridiculousness of it, the hopelessness of it; and out of that experience of hopelessness, out of that understanding that this is not going to be the way, one day, suddenly you will feel that the question is not arising.

I am not saying that you fight with the questions, I am saying just understand the questioning pattern of your mind. Then, out of that understanding, questions burn and disappear. One day, suddenly you will be in the same position as Vani. Suddenly you will see there is no question and a question will arise: 'Why don't I have a question?' Don't ask that question because that is not a question at all. Then you are turning a

blessing into a curse.
Don't bring from the back door.

I have heard....

Mulla Nasruddin had one of the finest apple orchards in the state, and come fall, regular as clockwork, the kids from the neighbourhood would sneak in to purloin apples. Regularly, too, Nasruddin would come charging angrily out of his house, waving a shotgun, and threatening the fleeing youths with everything he could think of.

After watching one of these vain pursuits, a neighbour said to Mulla Nasruddin 'Danged if I can understand you, Nasruddin. You're normally a calm and generous man -- and you've got ten times as many apples ripening in that garden as you can possibly use, why don't you just let the kids have some?'

'Heck' laughed Nasruddin 'I WANT them to have the apples. But I was a boy once myself, and if I didn't holler and chase them they'd never come back.'

Thoughts are like children -- so are questions. If you chase them, they will come back; if you don't chase them, they will not come back -- what is the point? So don't take a shotgun and chase your questions, otherwise they will come and they will come in crowds and bring others too, and you will go crazy. Never chase thoughts; just try to see the whole process -- how the mind functions. Once you know how the mind functions, in that very knowing, you have transcended.

Yes, one day it happens, you are there with a deep passion to know and there is no question. Then your whole consciousness has become a quest, and in that very intensity something evaporates, something changes. Out of that very intensity -- just as at a hundred degrees the water evaporates -- in that hundred degree quest, when you are totally in it, something radically changes. That change will bring you to the answer.

No question ever brings the answer, only a non-questioning quest.

SINCE YOUR LECTURE YESTERDAY, I WORRY THAT WHAT I FELT WAS ACCEPTANCE OF A SITUATION, MAY MERELY BE CONSOLATION. HOW CAN I KNOW WHEN I HAVE ACCEPTED SOMETHING OR WHEN I HAVE ONLy CONSOLED OR DISTRACTED MYSELF FROM THE PAIN?

It is simple. Consolation is out of thinking, explanations. theories; acceptance is out of understanding. When you explain yourself, you console. When you understand, then there is acceptance. Consolation has to be brought in; acceptance comes. Acceptance is a happening; consolation is a doing.

You are miserable; then you seek some theory to explain it past life KARMAS; somewhere you try to find a shelter. Or maybe God is putting you in misery so that you can grow: it is a challenge to grow -- a consolation. Or it is the nature of life; you philosophise, you say Everybody is in misery and I cannot be the exception. Buddha says that the whole of life is misery -- so it is. One has to accept it, what else can one do? One has to accept it.' Then it is consolation. Then you try hard to create a buffer around yourself.

Acceptance is out of understanding -- it has no explanation. The misery is there. You look into the misery and you don't bring any theory and you don't bring any explanation; you simply look into the fact of misery and looking into the fact of misery, suddenly, you find there is an acceptance arising. And if somebody asks 'Why?' you will not be able to answer because there is no 'why'. You will not be able to show the CAUSE. YOU WILL simply say 'It has happened.'

Acceptance is like love -- all that is really beautiful is always like love. When you fall in love with a woman or a man and somebody asks 'Why?' can you really answer it? You try sometimes, but all your answers are absurd. You say 'Because the woman is beautiful', but there are millions of people and they have not fallen in love with that woman. If she were beautiful she would not have been available to you -- somebody else would have grabbed her before you. But nobody else thinks she is beautiful, so in fact, you are putting things upside down. You say 'I have fallen in love because she is beautiful.' The real thing is just the opposite: she looks beautiful because you have fallen in love. One day, when love will disappear, the same woman will not look beautiful to you; she may even start looking ugly and horrible. Right now, you cannot leave her for a single moment. One day, when love has disappeared, you will not be able to tolerate her presence for a single moment.

And you cannot do anything about love. When it comes, it comes; when it goes, it goes. It is like a

breeze: it comes and it is gone. Acceptance is like love; it is a happening. When you are true, authentically with the reality of the moment, you don't go to the past to find an explanation, you don't go to the future to find an explanation; you simply look into the fact. You don't ask Buddha, you don't ask Krishna, you don't ask Lieh Tzu, you don't ask anybody; you simply look into the facticity of the misery. You simply live the pain, you simply go into it. Alone, holding nobody's hand: Buddha's, Krishna's, Christ's -- nobody's hand, you simply go into it. Because all those hands will become consolations, because all those people will become explanations.

You will say 'Jesus says this, Buddha says this, that's why I have to accept.' But your acceptance is pseudo: it has not arisen out of your own experience. Go into the pain of a situation single-handed, alone. Face the situation as it is with no mind to explain it away. Just look into it without any thought interfering, and then there will be acceptance. It will not be a consolation; there will be great contentment. Suddenly you will see that you can accept, but there is no cause to it.

Consolation has a cause to it. Consolation is a false coin -- it deceives you, it pretends to be the real thing -- it is not the real thing. And I would like to tell the questioner that it is very much possible that whatsoever he was thinking to be acceptance must have been consolation, because if it were acceptance no doubt would arise. The certainty is self-evident: if it were acceptance no confusion would be possible, no worry would arise. It must have been consolation because consolation is just on the surface; it never goes deep, and anything can shake it and shatter it.

Drop all consolations -- they are not of worth, they are just wasting time. It is better to suffer than to be consoled. It is better to be in pain than to be in consolation, because through pain there is a possibility to reach to the real acceptance. Through consolation there is no possibility; you have taken a wrong turn. Through consolation you never reach to the reality; you have fallen victim to a dream. Now you will have to live in your consolation, and you will start being afraid of reality because everything of the real will be a shattering thing for your consolation. You will avoid, you will not see directly, you will escape from facts; and if somebody brings you to the facts, you will start feeling very restless, you will start perspiring, you will feel nervous because you will know that now everything is going to be shattered.

Consolation is a belief. A created thing cannot be of much value. You have created it -- it cannot be bigger than you, it is bound to be smaller than you. Acceptance is bigger than you -- it happens. When does acceptance happen? It happens when you don't cling to any consolation. So put all consolations aside.

It is hard. Tao is so pure that in the beginning it is very hard. You want to play with toys, and Tao never gives any toys. It has no belief systems to supply, it simply forces you to encounter the reality, whatsoever it is. Painful? -- then let it be painful, what can be done? Whatsoever is, is; it has to be looked into. But through that very encounter arises a tremendously new consciousness; a new being is born.

So please put aside all your consolations, all your theories and beliefs; they are hindering your path. Once you are nude, with no belief systems around you, once you are unburdened, then immediately a great trust happens: trust in life, trust in existence. And trust is not a belief. Trust is a total conversion. It is a new birth. It is a resurrection.

So be very alert. It is very easy to fall into the trap of consolations because they are cheap, you can purchase them anywhere. Every temple, every church, every organised religion is supplying them; and people go to churches just for that... to find consolations. Your sleep is disturbed, you need a lullaby -- you go to the church and the priest supplies you the lullaby: he sings the song, he repeats the song again and again -- you become solaced. It is like a tranquillizer, it gives you a good sleep.

Gurdjieff used to say to his disciples: I am doing only two things in your life. First, if you really have come to me then you will never be able to sleep again, I will disturb your sleep permanently. And second, if you listen to me your life will be hard, arduous, but one thing I can promise: you will not die a dirty death, you will not die like a dog.

Both are tremendously significant. If your sleep is disturbed, only then will you not die like a dog. 'Dog' means the animal state, fast asleep, unconscious. You can die consciously, then you die a beautiful death because then, even while dying, you know that you are not dying. That's the beauty of it. Right now, even alive, you don't know you are alive. Even living, there is no life -- you are simply dragging -- it is phony. And a man who has encountered life and its facts, and gone through its pleasure and pain, dark nights and beautiful days, and watched everything and has become a profound observer will die in a totally different way. He will die alert, aware.

Just a few days ago I was reading the memoirs of the doctor who attended Gurdjieff when he died, and

the doctor says 'I have attended so many people while they were dying, but this death was tremendously exceptional.' And the doctor says 'I cannot think that anybody has ever died like that. The moment he was dying, he opened his eyes, sat in his bed, supported by many pillows, asked for his hat, put his hat on a very beautiful red hat -- took his cigar in one hand, a cup of coffee in the other hand, smoked and sipped the coffee.'

The doctor was watching and the disciples were crying and weeping, and the doctor knew that within seconds Gurdjieff was going to disappear. His legs had become numb -- they had gathered too much water and the water had to be removed -- and the doctor knew that he might not even be able to completely remove the water because before the water was removed, Gurdjieff would be gone. And he asked Gurdjieff -- -because giving him pain seemed unnecessary now that he was going to die; death was certain -- he asked Gurdjieff 'What should I do?'

And Gurdjieff said 'If you are tired, then I can wait a little longer. I have been waiting so many years for death. You can rest a little and then you can do it. I have been waiting so long, I can wait a little longer -- there is no problem. If you are too tired, you can have a little rest -- two, three hours -- because you have not been asleep the whole night. If you are not tired, you do your work.'

Crying, because he also was a disciple, the doctor started taking water out of his legs. And Gurdjieff was there, sipping his coffee and smoking his cigar and talking and joking. All life had disappeared from the body, but his face was aflame, his eyes were so radiant. And at the last moment he said 'Has anybody any question? because now I am leaving.'

He used to say to his disciples that one can die very consciously, and he died very consciously. Just twenty-four hours before he was removed to the hospital he insisted that he would not go to the hospital, and he asked the doctor 'What do you think? Can the hospital save me? If I cannot save myself then who can save me?' For twenty-four hours before this, the doctor had been crying, so he said 'Okay, if you are crying, I am coming.'

So the doctor ran outside to phone for the ambulance. And when the ambulance came, he went into the room -- Gurdjieff had disappeared! He could not believe how he had gone because he could not move!

Gurdjieff was standing on the road near the ambulance. He came in and he said 'The ambulance has come -- where is the doctor?' He was walking and the doctor could not believe it -- it was impossible, he was not in a state to walk. Other doctors came to consult and they, nobody, could believe that he could walk, but he walked to the ambulance. Not only that, he came in again to enquire 'Where is the doctor?'

Two weeks before, suddenly -- and he was ill, very ill -- one evening he asked his disciples 'Bring my car, I would like to drive.' Two weeks before!

And they said 'The doctor says you should not move out of the bed.'

He said 'Forget all about doctors. Bring my car.' And he drove the car and went to a certain Russian church and there sat for one hour, with closed eyes, under a tree. Only later on could people know that was the place where he would be buried two weeks later. He had gone there two weeks before to see the place, and he sat on the exact place where he was to be buried two weeks later. And then they all understood: death was so clear to him -- when it was going to happen, where he was going to be buried -- and that was a church he had never gone to in his whole life. It was not that he used to visit it; he had never gone. That was the first and the last time alive. Next time he was dead.

Bennett reports that he reached twenty-four hours late; Gurdjieff had died. He reached in the middle of the night, rushed to the church where Gurdjieff's body was Lying and went into the room; there was nobody. He sat silently and he became afraid; he started trembling because it felt as if Gurdjieff were still alive. He was a scientist, a mathematician, and he could not be deceived. He was not a devotee, he was not emotional, sentimental; not the feeling type at all. So he went close by to feel what was the matter and became completely silent to listen. It felt as if somebody were breathing. He went all around the room. Closer... whenever he came closer to the body he would feel the breathing more clearly, whenever he went further away, the breathing would not be heard so clearly. And the man was dead, but he had a feeling that he was still hovering around -- as if the body were alive, as if his presence were there.

It is possible. A man who dies totally alert can do many things. A man who dies in awareness, in fact, never dies. He has come to recognise the deathless in him.

Drop consolations, beliefs; become more and more alert. Drop your sleep and drop your lullabies, that's the only way. Tao is simple and yet arduous: simple, because Tao cannot be arduous; arduous, because you are very complex and you cannot be simple easily. The complexity is in you not in Tao. Tao is a very simple

approach, a more simple approach is not possible. No discipline, no character, no morality, nothing is expected of you -- only one thing: that you live naturally, simply, in tune with existence. And don't bring beliefs and don't bring any theories, don't bring any theologies.

Tao mystics never talk about God, reincarnation, heaven, hell. No, they don't talk about these things. These are all creations of human mind: explanations for something which can never be explained, explanations for the mystery. In fact, all explanations are against God because explanation de-mystifies existence. Existence is a mystery, and one should accept it as a mystery and not pretend to have any explanation. No, explanation is not needed -- only EXCLAMATION, a wondering heart, awakened, surprised, feeling the mystery of life each moment. Then, and only then, you know what truth is. And truth liberates.

WHO IS A CHRISTIAN?

Difficult to say because I am not a Christian, neither is Christ a Christian. One thing is certain: that Christ is not a Christian, Buddha is not a Buddhist, Krishna is not a Hindu.

To be a Christian one has to avoid being a Christ. TO be a Christian means to remain asleep. You are using another drug called Christianity to remain asleep. Somebody else is using another drug called Hinduism to remain asleep, but these are all drugs. A real man, a man of courage, has the courage to face reality as it is. A real man has the courage not to be second-hand. A Christian is second-hand, Christ is first-hand don't become second-hand.

Go to reality, direct, immediate -- not through any belief system -- otherwise you will never reach to reality. The belief system will hinder you, it will not allow you: it is an imprisonment.

So there are many prisons on the earth. They say there are three hundred religions, so three hundred prisons -- beautiful prisons, very well decorated, comfortable, convenient, but a prison is a prison. Get out of prisons.

When I initiate you into sannyas, I am initiating you into freedom. My initiation into sannyas is initiation into absolute freedom. By becoming a sannyasin you can become a Christ, but never a Christian; you can become a Krishna, but never a Hindu; you can become a Buddha, but never a Buddhist. And remember, if you really want to become a Buddha, then avoid the doctrine that has gathered around Buddha.

The Zen people say 'If you meet Buddha on the way, kill him immediately!' They even go to this extent: they say 'If you repeat the name of Buddha, rinse your mouth out immediately!' Not that they are disrespectful about Buddha, they have tremendous respect. Their respect is impeccable, but still, what they are saying is significant. It is very easy for the mind to gather knowledge, to gather belief; it is very easy for the mind because nothing is at stake. If you become a Christian, you don't put anything at stake, you are not committed to anything -- you simply go to the church.

I have heard a definition of the Christian: A Christian is a man who feels repentance on Sunday for what he did on Saturday and is going to do on Monday.
Deceptions, all deceptions.

WHEN DOES DISCIPLINE BECOME MEDITATION?

Never. Discipline never becomes meditation; meditation certainly becomes-a discipline. Don't start with discipline otherwise you will never arrive at meditation. Start with meditation and you will arrive at a discipline, and the discipline will not be imposed from the outside. It will be an inner overflow; you will become luminous from within.

In fact, to call it 'discipline' is not good because it is so utterly free -- but still you can call it discipline. Your life will be disciplined, not by any effort, but by your inner understanding. You will behave responsibly, not that you have to behave that way, you will behave responsibly because a conscious man can behave only in that way -- there is no other way. You will not behave for any profit, for any motive; you will behave out of your spontaneity; there will be no greed in it. If somebody is a Christian saint, he is greedy; he wants to reach to the Christian paradise. If somebody is a Jain monk, he is greedy, he is a

businessman. He is trying to win over by virtue, to be victorious in the other world, to become a spiritual conqueror; but the idea is of greed.

If you go and look around the world at monks and saints and MAHATMAS, you will find ninety-nine per cent of them are just greedy people, materialistic people. They are disciplining themselves because they know that if they sacrifice, great is going to be the pay-off. They are ready to sacrifice, they are ready even to kill themselves -- but it is a bargain.

A man of meditation, understanding, has no motive, NO BARGAIN WITH REALITY. How can you bargain with reality? The whole idea is silly. A man of meditation is good because it feels good to be good; there is no motive. He is virtuous because being virtuous he feels so happy and so delighted. He loves, he shares, just like a flower shares its scent, its fragrance -- naturally. His virtue is not cultivated, conditioned, it is growth in his being.

So you ask 'When does discipline become meditation?'

Never. Discipline never becomes meditation. but meditation always brings a discipline, an inner discipline. And that discipline is BECAUSE OF freedom. That discipline is not a new cage, that discipline makes you totally free and liberated. You don't have any commandments to follow, you don't follow anybody, any scripture, you simply follow your own inner core. And there is no conflict within you, there are no alternatives. You are not to choose, you don't have to choose to do this or to do that. Whatsoever arises in your being, you do it. There is never any repentance because a man of meditation cannot do wrong -- it doesn't happen. Whatsoever he is doing, he is doing totally; the next moment he has moved beyond it. He never looks back, he never repents: whatsoever happened, happened; whatsoever did not happen, did not happen. He neither praises himself: 'I did this', neither does he ever feel guilty: 'Why could I not do this?' He has no hangover, he is clean-cut from the past. Each moment he moves into the future, each moment the past disappears and he is fresh like the drew-drops in the morning.

That discipline has freshness, that discipline has freedom, that discipline has fragrance. Otherwise, discipline makes people dull, stupid. Discipline makes people mediocre; discipline kills your freedom, kills your being; discipline becomes a suicide. So never start with discipline, start with meditation. That's why my emphasis is on meditation. If discipline comes out of meditation -- good, otherwise it is not needed. It is better to have no character than to have a forced character.

WHY AM I STILL NOT HAPPY?

Because you still are, and because you are still chasing happiness. Happiness cannot be sought, you cannot seek it. It is a by-product, it is a natural consequence. If you make a goal out of happiness you will never find it, you will always miss it. It comes very silently, it comes like a whisper, it comes like your shadow. When you are totally absorbed into something and not thinking about happiness at all, it is there. Whenever you are thinking about it, it is not there, it is very shy. Whenever you look around, it disappears; whenever you start thinking 'Am I happy or not?' you are not. A happy man never thinks about happiness -- he is so happy, how can he think about happiness? Only an unhappy man thinks about happiness, and by thinking, he becomes more unhappy.

I have heard....

A big dog saw a little dog chasing its tail, and asked 'Why are you chasing your tail so?'

Said the puppy 'I have mastered philosophy, I have solved the problems of the universe which no dog before me has rightly solved: I have learned that the best thing for a dog is happiness, and that happiness is in my tail. Therefore I am chasing it, and when I catch it I shall have it.'

Said the old dog 'My son, I too have paid attention to the problems of the universe in my weak way, and have formed some opinions. I too have judged that happiness is a fine thing for a dog, and that happiness is in my tail. But I have noticed that when I go about my business, it comes after me. I need not chase it.'

Listen to this old dog's idea.

You must have seen that whenever a dog is happy, he waves his tail, so naturally dogs think that happiness must be in the tail. Then they start chasing, but you cannot chase your own tail. You jump, the tail jumps; you jump more, the tail jumps more -- you will get crazy. That's what is happening.

The question is from Arup.

Listen to the old dog. You go about your business and it comes after you. One thing has to be learned -- nothing is more valuable than that -- and that is to be absorbed into whatsoever you are doing. Don't think about whether it is a very great thing or not. If you are cleaning the floor, get totally absorbed into it. If you are cooking, get absorbed into it. Washing your clothes, get absorbed into it.

Whenever you are dissolved in your act, ego disappears. Then there is no space for the ego to exist. In that very moment when ego is not, there is happiness.

So let me say it in this way: Ego is misery, no ego is happiness. And ego remains only when you are split, ego is not whenever you are harmonious. Dancing, you become the dance -- ego disappears; singing, you become the song -- ego disappears; sitting silently doing nothing, you become that non-doing -- and ego disappears. Act or no act, remember one thing: get absorbed into it, whatsoever it is. You have gone for a morning walk, get totally absorbed into it. Forget all about yourself, forget all about happiness; forget all about health, the oxygen in the air and all calculations; forget all that you have read about the beautiful experience of the morning walk -- forget everything. Just walk, and one day you will find that suddenly you are totally there, and it has been there; happiness has visited you.

You will lose contact again and again because the moment you will start thinking about it, that it is there, it is gone. You come in, it goes out; you go out, it comes in; you cannot be with it together. Both Arup and happiness cannot be together in the room -- that's impossible.

Start losing yourself. You must be too much after it, you must be continuously thinking about it, you must be planning how to attain to it -- then it is never going to happen. If you are too much after happiness, all that happens is hell. If you forget about it, it is a very natural phenomenon. The self-consciousness does not allow it, it makes you very narrow. When the self disappears, when self-consciousness disappears, you are vast like the sky. Suddenly it pours into you.

So the art of being happy is the art of forgetfulness. And when I'm saying this, remember: now don't start planning about it how to forget, how not to think about happiness -- otherwise you are again in the same trap.

It is not a question of 'how', you simply do it. And it is not a question of tomorrow, you do it right now, this very moment. Listen to me, Arup. This very moment you listen totally. Don't think about what I am saying, don't try to figure it out, don't plan. Just listen. Just be here with me, this moment, and happiness is there. Silent, listening, attentive, with no self -- how can you miss happiness? Nobody has ever heard that anybody can miss happiness when one is silent, attentive, self-forgetful, absorbed.

If you cannot be absorbed into my word, into my presence, it will be difficult for you to be absorbed anywhere else. Listening to me, just listen, and let it be this very moment.

An old rabbi used to say to his people 'Repent the day before you die.'

'But' they said to him 'Rabbi, we know not the day of our death.'

'Then' he answered 'repent today, repent now.'

Don't postpone because one never knows. Tomorrow you may not be here, the next moment you may not be here, so this is the only moment you have. NOW IS the only time you have and HERE is the only place you have. I am not telling you to prepare, to get ready. That's the whole message of Tao too: YOU ARE READY AS YOU ARE. YOU start enjoying this moment and happiness will follow you. It always follows you, because it is in the tail. When you go about doing your business, the tail comes.

FOR THE PAST TWO, THREE DAYS, I FEEL AS IF YOU ARE CONSTANTLY LOOKING AT ME. TELL ME, OSHO, WHAT DO YOU WANT TO SAY TO ME THROUGH YOUR EYES?

I have been constantly looking at you -- not only for two, three days, but you may have only become aware of it during the last two, three days. Good that you became aware.

When I look at you there is a message, because there are many things which cannot be said by words. And I have to say with my hands, and I have to say with my eyes, and I have to say with my silence, and I have to say with my presence. Words are inadequate; they only go so far -- beyond that they cannot go. But the eyes can convey, eye contact can become a great communion.

So when you see me looking at you into your eyes, don't miss that moment. In that moment don't start thinking, in that moment just look into me, in that moment be lost. in that moment don't think 'What is the message?' because if you start thinking about the message, you have missed. The eye contact itself is the message. You just be there, present, looking into my eyes and something is going to happen, something will transpire between me and you. Here I am not. If you can look into my eyes for a single second, totally, you will also disappear. And when the Master and the disciple both are not, there is the meeting.

'I am newly initiated and wish to be instructed in Zen.' Thus Kyosai approached the Master Gensha. 'How do I enter in the Way, Master?'

'Do you hear the river running nearby?' asked Gensha.

'Yes' said the seeker 'I do, Master.'

Then, for a single moment, there was absolute silence and then Gensha said 'There! here is the way to enter.'

He is not talking about the river, remember. When he said 'Do you hear the river running nearby?' the disciple became aware. In that awareness, for a single moment, thoughts stopped. He heard the river running by, the noise, the song, the dance of the river -- for a single moment he was no more selfconscious, his awareness was total. The Master watched. When the Master felt that the moment had come -- the seeker was no more there, the questioner was no more there, selfconsciousness had disappeared and there was only silent awareness and listening to the river running by -- he shouted 'There! here is the way to enter.'

Remember, he is not talking about the river. He is talking about this inner awareness. this silence, this unselfconsciousness, this purity, this innocence that has entered into the being of this disciple: he says 'HERE is the way to enter.'

When I look into your eyes, and if you are also looking into my eyes: 'There! here is the way to enter.'

I OFTEN TAKE DRUGS. ONCE WHEN I WAS ATTENDING THE DISCOURSE, I CLOSED MY EYES AND SUDDENLY FELT THE SAME AS I FEEL ON A DRUG TRIP. OSHO, IS THERE ANY RELATION OR SIMILARITY BETWEEN SAMADHI AND DRUGS?

There is and there is not. There is because drugs create a false SAMADHI, a pseudo SAMADHI almost like the SAMADHI. SO there is a relationship because even if drugs create false SAMADHI, they create something similar to SAMADHI; and there is no relationship also because the false is not the real, and the false can never be the real.

It is like this: if you are hungry in the night you dream that you are eating -- yes, in the dream -- everything looks like eating; you feel satisfied, you turn over and go to sleep. In the morning you feel it was just a dream. It has not nourished you, it simply deceived you.

Drugs deceive you and create a false SAMADHI -- they don't nourish you.

Some day, when you will awaken, then you will see that you were simply dreaming that you were eating. It helped, because if you are hungry the dream that you are eating helps you to continue sleep, otherwise your sleep will be broken. If the hunger is too much, how can you sleep? So the mind creates a dream: the mind says 'Okay, you are hungry -- eat!' In the dream you go to the fridge, you open the fridge, you are eating many things that you have always been denying yourself. You eat well, you feel perfectly good, you turn over and you go to sleep. In the morning you know that it was a false food. Dream food cannot help -- but you will only know in the morning, not before it. And the morning I am talking about may not come if you don't work for it.

So drugs can deceive you, they can deceive you for your whole life. They create a similarity through chemical change: through chemical coercion of the body and the mind cells a certain state is created which feels as if one has arrived. In the morning, when the drug influence is over, you are in exactly the same place as you were before -- maybe even lower, because every high experience through drugs is bound to be followed by a very low and depressed experience. Then again more drugs are needed, and the quantity has to be increased -- you become an addict. This is not a way towards truth because it is not nourishing.

SAMADHI is a nourishment. You are not drugged by SAMADHI, you are awakened. But there is a similarity, so sometimes it can happen if you have been taking drugs. There can come a moment listening to

me when you become silent, you are EN RAPPORT with me. And suddenly there is a moment, a moment of tremendous joy and beauty, and because you have been taking the drug, you will start thinking in terms of the drug. But if it is happening just by listening to me.... Think of it. If you meditate, if you go into the same world where I exist, into the same dimension where I exist -- and if it can happen just by listening to me -- then what to say about when you yourself will move into that world? Then you will know that all those experiences through drugs were just foolish, silly; you were wasting your energy and wasting your time.

But they keep you asleep. If you are interested in sleep, drugs are good, alcohol is good, any type of chemical that helps you feel that you are happy is good. Happiness never comes through it, it just gives you the illusion of being happy; it keeps you asleep. But if you are interested in becoming alert, awakened, then it is dangerous. Then you are undoing your very longing to become awakened, enlightened. You are undoing it by your drugs.

I have heard....

A travelling salesman in the deep South hit one hotel where the rooms were infested with giant, economy-size mosquitoes. Furthermore, he was told that no mosquito netting was available. 'All you got to do is follow the example of the man who owns this hotel, Colonel Rip Clatterborn' the desk clerk told him.

'And how' enquired the salesman sarcastically 'does your blasted Colonel Clatterborn manage to go to sleep without a net?'

'He doesn't' admitted the clerk. 'But the Colonel is what you might call a dedicated drinker. He goes to bed so well oiled he doesn't notice the mosquitoes for the first half of the night. And for the second half, the mosquitoes are so drunk they don't notice the Colonel.'

You can go on playing this way, but you are wasting a tremendous opportunity. Avoid drugs. If you are really interested, then why not take the real drug? SAMADHI IS the real drug, but you cannot purchase it at the druggist's. you cannot purchase it through a dope pusher. SAMADHI you have to attain through great intensity. thirst, passion, enquiry. SAMADHI you have to attain. Drugs are available from the outside, SAMADHI happens in your innermost core; it is the ultimate drug -- SOMA.

OSHO, I WANT TO ASK THREE VERY SHORT QUESTIONS.

Thank you. If you ask short questions, I am giving to give you short answers.

FIRST: WHAT DO YOU THINK OF LIFE?

Life is wonderful. Without it, you are dead.

THE SECOND: WHAT DO YOU THINK ABOUT THE LOVE OF A GOOD WOMAN?

Now, that is not fair. To ask such a question of a chronic bachelor is not right, but since you have asked, I have to answer: There is nothing better in the world than the love of a good woman, unless, of course, it is the love of a bad woman.

AND THE THIRD. WAS THERE ANY LONG PERIOD IN YOUR LIFE WHEN YOU DID NOT SPEAK AT ALL?

Believe it or not, but once it did happen that for a year and a half I didn't speak at all -- no morning discourse, no evening darshan. That year and a half was the time immediately after I was born.

Tao: The Pathless Path, Vol 1

Chapter #5
Chapter title: There can be no regret

15 February 1977 am in Buddha Hall

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WHEN LIN LEI WAS NEARLY A HUNDRED, HE PUT ON HIS FUR COAT IN THE MIDDLE OF SPRING, AND WENT TO PICK UP THE GRAINS DROPPED BY THE REAPERS, SINGING AS HE MADE HIS WAY THROUGH THE FIELDS.
CONFUCIUS, WHO WAS ON A JOURNEY TO WEI, SAW HIM IN THE DISTANCE. TURNING TO HIS DISCIPLES HE SAID `THAT OLD MAN SHOULD BE WORTH TALKING TO. SOMEONE SHOULD GO AN FIND OUT WHAT HE HAS TO SAY.'
TZU KUNG ASKED TO BE THE ONE TO GO. HE MET LIN LEI AT THE END OF THE EMBANKMENT AND, LOOKING HIM IN THE FACE, SIGHED `DON'T YOU EVEN FEEL ANY REGRET? YET YOU PICK UP THE GRAINS SINGING AS YOU GO.'
LIN LEI NEITHER HALTED HIS STEP NOR PAUSED HIS SONG. TZU KUNG WENT ON PRESSING HIM UNTIL HE LOOKED UP AND ANSWERED `WHAT HAVE I TO REGRET?'
`A CHILD,YOU NEVER LEARNED HOW TO BEHAVE;
A MAN YOU NEVER STROVE TO MAKE YOUR MARK.
NO WIFE NOR SON IN YOUR OLD AGE,
AND THE TIME OF YOUR DEATH IS NEAR.'
`MASTER WHAT HAPPINESS HAVE YOU HAD THAT YOU SHOULD SING AS YOU WALK PICKING UP THE GRAINS?'

`THE REASON FOR MY HAPPINESS ALL MEN SHARE' SAID LIN LEI SMILING 'BUT INSTEAD, THEY WORRY OVER THEM. IT IS BECAUSE I TOOK NO PAINS LEARNING TO BEHAVE WHEN I WAS YOUNG, AND NEVER STROVE TO MAKE MY MARK WHEN I GREW UP THAT I HAVE BEEN ABLE TO LIVE SO LONG. IT IS BECAUSE I HAVE NO WIFE AND SONS IN MY OLD AGE AND THE TIME OF MY DEATH IS NEAR THAT I CAN BE SO HAPPY.'
`IT IS HUMAN TO WANT LONG LIFE, AND HATE DEATH -- WHY SHOULD YOU BE HAPPY TO DIE?'

`DEATH IS A RETURN TO WHERE WE SET OUT FROM WHEN WE WERE BORN. SO HOW DO I KNOW THAT WHEN I DIE HERE I SHALL NOT BE BORN SOMEWHERE ELSE? HOW DO I KNOW THAT LIFE AND DEATH ARE NOT AS GOOD AS EACH OTHER? HOW DO I KNOW THAT IT IS NOT A DELUSION TO CRAVE ANXIOUSLY FOR LIFE? HOW DO I KNOW THAT PRESENT DEATH WOULD NOT BE BETTER THAN MY PAST LIFE?'
TZU KUNG LISTENED BUT DID NOT UNDERSTAND HIS MEANING. HE RETURNED AND TOLD CONFUCIUS.

`I KNEW HE WOULD BE WORTH TALKING TO' SAID CONFUCIUS `AND SO HE IS, BUT HE IS A MAN WHO HAS FOUND IT, YET NOT FOUND ALL OF IT'

Tao is not rational. It is not anti-rational either. Its is superrational. Life is more than reason. Life is more than can be understood by the mind. Life has to give you more than you can learn. It is bigger than your capacity of learning. It is bigger than you can ever know, but it can be felt.Tao is intuitive. Tao is more total. When you approach life through the head, and only through the head, it is a part approach; misunderstanding is bound to be there. A man who is trying to figure it out is bound to fall into a

tremendous trap and will not be able to come out of it easily. Once you start intellectualising about life, you start going astray. Live has to be lived. Life has to be lived existentially and not intellectually. Intellect is not a bridge., but a barrier.

This has to be understood-then the parable is of tremendous importance. And we are going to go into it very slowly, trying to understand each sentence in it, each word actually.

The Confucian approach is a mind approach. The Taoist approach is a no-mind approach. Confucius thinks about life. Lao Tzu, Chuang Tzu, Lieh Tzu, don't think about life because they say: You can go on thinking and thinking about and about, and you will go round and round and you will never reach to the centre. About and about is not the way. Go directly, be immediate. SEE life, don't think about it.

Always remember, the menu is not the dinner. You can go on studying the menu -- that is not going to help. You will have to eat, you will have to swallow, you will have to digest, you will have to be existentially connected with your food, you will have to absorb it into your being, you will have to make it a part of your being. Just studying the menu or the cookbook is not going to help. The scholar goes on studying the menu: the more hungry he becomes, the more he studies the menu; and, naturally, the scholar remains one of the most hungry persons in life. He has never lived, he has never loved, he has never taken any risk, he has never moved, never danced, never celebrated; he has just been sitting there and thinking about it. The scholar has decided that first he has to understand intellectually, then he will move. Now this is no way to move. First you have to move and then comes understanding.

Many people come to me and they say that they would like to become sannyasins. They are attracted by the idea, they are intrigued, but they have to think about it. Naturally, they say that first they have to think about it, then they will decide. How can you think about sannyas? What will you think about? It is an inner experience, it is something of the inner space, it is a contact with me of the inner; nobody can watch it. You can watch sannyasins, but you cannot know anything about sannyas by watching sannyasins. Even if the sannyasin himself tries to figure it out intellectually, he will not be able to. Sannyas has to be tasted -- even then it is very difficult to explain it intellectually. But to think about it without moving into it is impossible. It is as if somebody says 'First I will have to know about love and then I will love.' How are you going to know about love? The only way to know about love is to fall in love -- there is no other way. You can go to the library, you can ask many people, you can consult books and encyclopaedias, and you will find a thousand and one things about love, but not love. You may become too much of a scholar, your mind may become stuffed with information; but information is not knowing.

Knowledge is not knowing. It can deceive you, but it cannot deceive life. As far as life is concerned you will remain a desert -- the flower of love will never bloom in your being. So with sannyas. So with everything that is significant. So with everything that is organic. So with everything that is alive. This is the basic standpoint of Tao.

Now this parable.

WHEN LIN LEI WAS NEARLY A HUNDRED, HE PUT ON HIS FUR COAT IN THE MIDDLE OF SPRING, AND WENT TO PICK UP THE GRAINS DROPPED BY THE REAPERS, SINGING AS HE MADE HIS WAY THROUGH THE FIELDS.

Lin Lei is a Taoist Master, but as Taoist Masters are, they live a very ordinary life. They don't live in any extraordinary way, they don't claim that they are special beings, talented geniuses, sages, saints, MAHATMAS; they don't claim anything. They simply live a very ordinary life because they are natural beings: natural like the trees, natural like the birds, natural like nature itself. They are not in any way egoistic. For example, if in India you want to find out where the MAHATMAS are you can easily find them. But if you had gone to visit ancient China and wanted to know a Taoist Master, nobody would have been able to tell you where you would find one. You would have had to look, move, wander around the country... and at some time you might have come across one. But there is no way unless you have experienced something of it in your own being. Unless you have the taste, the flavour, you will not be able to recognise a Taoist Master.

Lin Lei is a Taoist Master -- very simple, very old, very ancient; a hundred years old and he is picking up the grains dropped by the reapers. Now this is the lowliest job one can find, the most beggarly and yet...

... SINGING AS HE MADE HIS WAY THROUGH THE FIELDS.

The Taoist is always happy because he does not wait for any cause: he does not wait for any special situation in which he is going to be happy. Happiness is like breathing, happiness is like the beat of the heart -- happiness is his being, it is not something that happens to him. Happiness is not something that happens and does not happen, happiness is something that is always there. He is full of happiness. Happiness is the stuff that existence is made of; and a Taoist has fallen in harmony with existence -- naturally he is happy. Whatsoever he is doing, he is doing it happily. His happiness precedes his action.

Sometimes you are happy and sometimes you are unhappy -- because your happiness is conditional. When you are succeeding you are happy, when you are failing you are unhappy; your happiness depends on some outer cause. You cannot always sing; even if you sing, your song will not always have the singing. Sometimes it will really be a delight and sometimes just a repetition, dead and dull. Sometimes, when the friend has come, when you have found a beloved, you are happy. Sometimes, when the friend has gone. the beloved is lost, you are unhappy. Your happiness. and unhappiness, is caused from the outside -- it is not an inner flow, it is not something that you possess. It is given to you by others and taken away, given to you by circumstances and taken away. This is not of worth because you remain a slave, you are not a Master.

The Taoists call that person a Master whose happiness is absolutely his own. He can be happy irrespective of the situation: young he is happy, old he is happy; as an emperor he is happy, as a beggar he is happy. His song is uncontaminated by circumstances; his song is his own, his song is his natural rhythm.

This man, a hundred years old.... Ordinarily, a man of one hundred years of age will not be able to sing -- what is there to sing about now? Life has disappeared, life has oozed out, he is almost as dry as a bone, and there is nothing to hope for only death is to come. Singing, celebrating -- for what? A man of a hundred years has no future: his life is spent, he is exhausted, any moment death will knock him down. For whom? For what? For what reason can a man sing like that? And at the age of a hundred years one has to go and do such a beggarly job... one has to pick up the grains dropped by the reapers. That means nobody is there to look after the old man. He is left alone -- no family it seems, no son, no daughters, no wife, no brothers; nobody to look after him. What is there to sing about?

But if you have the song -- the real song, the song that arises from your intrinsic core, your innermost centre -- then it does not matter. You can go on singing even when death is descending. You can go on singing even if somebody is killing you. Your body can be killed, but not your song. Your body can be imprisoned, but not your song. Your song is eternal because it is uncaused.

Remember this very fundamental law of life: That which is caused is never eternal, that which is caused is temporal. When the cause will disappear, it will disappear; it is a by-product. That which is uncaused is going to be forever and forever, because there is nothing that can destroy it. Your body will die -- it has been caused; the meeting of your father and mother has been the cause of it. Your body will die: one day it was caused. It has a certain energy, a certain life-span, then it will be finished. Every day you are dying, one day you will simply disappear into the grave.

But is that all that you have? Is that all that your being is? Is there not something more? There is something in you which was before you were ever born that is going to be there even after you are-gone forever. After you have died, that which was before your birth will remain -- that is uncaused.

That's why Taoists don't believe that God created the world, that God created man, that God created souls. If God had created souls then they were caused and one day they would disappear -- howsoever far that day might be is not material. If the world were caused and man had been created, then one day the world would be uncreated and man would be uncreated. Taoists say 'That which is eternal, uncaused, uncreated' -- they don't have a creator. In fact, nobody has ever reached that peak, that sublime peak, of understanding as have the Taoists. All other religions look juvenile. The Taoist maturity is so tremendous, is of such splendour, is of such depth and height, that no other religion can be compared to it; they all look like kindergarten schools -- made specially for children. Made specially for children, that's why God is 'the Father'; children cannot be independent, they need a father. If your real father has disappeared then you still need an imaginary father in heaven to control you: you are not mature enough, you cannot be on your own, you have to lean on somebody or other.

Taoists have no concept of God -- not that they are godless, they are the most godly -- but they don't have a concept of God; existence is enough. There is no creator, there is no creation, there is eternity. This has always been so, this will always be so. Once you have come in contact with this eternal continuity inside your being, the substratum, then there is nothing to be miserable about.

You are eternal, you are immortal, there is no death for you because there has never been any birth. You are uncreated, you cannot be destroyed. Whatsoever the outer circumstances, your inner light goes on burning bright and the song continues.

CONFUCIUS, WHO WAS ON A JOURNEY TO WEI, SAW HIM IN THE DISTANCE. TURNING TO HIS DISCIPLES HE SAID 'THAT OLD MAN SHOULD BE WORTH TALKING TO. SOMEONE SHOULD GO AND FIND OUT U HAT HE HAS TO SAY.'

Confucius was always in search of knowledge. He was always in search of somebody who could say something to him, he was always ready to borrow knowledge. That's how the intellectual functions: all that he has is borrowed; he never looks within, he goes on looking outside -- 'If somebody has it, then I should go and enquire.' The intellectual is imitative, mechanical, parrot-like; for the intellectual, knowledge is something that has to be learned. He never looks within his own being, he never looks into his own inner consciousness; he never tries to understand the knower. He is after knowledge -- and there is the difference. The Taoist is not after knowledge, but he wants to know: Who is this knower? What is this knowing? He wants to know the source of this knowing, where this consciousness is arising from.

You are here, you are listening to me. Now, you can be either a Confucian or a Taoist because these are the only two standpoints possible. If you are listening to me and you become more and more interested in what I am saying and start collecting it, then you are a Confucian. But if while you are here listening to me -- feeling my presence, looking into my eyes -- you become aware of the consciousness that is within you, the attention that is within you and you become intrigued by what it is and a deep enquiry arises: Who am 1...? Not that you have to repeat the words 'Who am l?' but a deep enquiry, a quest arises; a passion to know: Who is this consciousness in me? What is this consciousness in me? What is its nature? What is its quality? Where does it come from? Where is it going...? If this passion to know your consciousness arises, you are a Taoist. And only a Taoist is a religious person.

The Confucian is a scholar, he is a pundit, he is a professor. If you talk to him, he will talk about great things; but if you look into his being, there is nothing. All that he has gathered is borrowed. Again and again the Taoists write stories in which Confucius is going from somewhere to somewhere, always travelling, accumulating, and always looking from where he can get knowledge -- as if knowledge were a commodity, as if knowledge were a thing that you could get somewhere, from somebody.

Nobody can give you knowledge. It is not a thing to be transferred. You have to become it, you have to grow into knowing; it is an inner transformation. No university can give you what religions call 'real knowing'. Whatsoever you can get from the universities is information -- stale, borrowed, dirty, because it has passed through thousands of hands; it is like a currency note. That's why the note is called 'currency': because it goes on moving like a current from one hand to another, from one pocket to another pocket. But then it goes on becoming dirtier and dirtier. So with knowledge: down the centuries, it goes on from one generation to another generation, from one generation of professors to another generation of professors.

Knowing is fresh, knowing is from the source. And that source is alive in you, waiting for you to turn in. Don't look for it on the outside -- look within. That's what Jesus goes on saying 'The Kingdom of God is within you.'

CONFUCIUS, WHO WAS ON A JOURNEY TO WEI...

He is always on a journey, seeking, searching for knowledge. He goes to everybody. Wherever somebody says that somebody has attained knowledge, he goes there. This is silly, this is stupid, but this is the stupidity all scholars have. They are basically of the mind that knowledge can be purchased. The are basically of the mind that knowledge is a thing, not an experience; a theory, not an experience. So one can learn it from somebody else. Remember one thing: that is the difference between scientific knowledge and religious knowledge. Once somebody has discovered the law of gravitation, everybody has not to discover it again and again -- that would be foolish. You cannot go to the world and declare 'What Newton discovered, I have discovered again. Yes, the law of gravitation... I have seen an apple falling, and I have again discovered the law of gravitation.' People will laugh. They will say 'There is nothing now to discover.

Discover something else which has not been discovered before.'

Science is information. If one man has discovered, then it can be transferred to everybody. The knowledge that science seeks is of the outside, so it can be learned from the outside. But religion has to be discovered again and again. It is like love: millions of people have loved before you, but unless you love, you will never know what it is. You cannot say Millions of people have loved, so what is the point of me loving again? Why go in the same rut? So many people have loved and they have written their diaries, and their love-letters are available -- we can look into the books and have the knowledge.' But no, you will have to love, you will have to rediscover it. Unless you discover it, it will never be a knowing. Religion is like love; it is not like science. Einstein has discovered the theory of relativity, now finished -- nobody else is needed to rediscover it now. What may have taken fifty years for a scientist to discover, a schoolchild can learn within five minutes. But that is not the way of religion. What Buddha discovered, what Lao Tzu discovered, Lieh Tzu discovered, you will have to discover again. Confucius is on the wrong track.

Confucius is used in Taoist tales as a laughing stock.

CONFUCIUS, WHO WAS ON A JOURNEY TO WEI, SAW HIM IN THE DISTANCE. TURNING TO HIS DISCIPLES HE SAID 'THAT OLD MAN SHOULD BE WORTH TALKING TO.'

Why? Because a hundred years old, doing the lowliest job -- and still singing? 'Go and enquire what is the reason for his happiness -- why he is happy, why he is singing, so we will be able to deduce a law; some technique can be discovered.'

'SOMEONE SHOULD GO AND FIND OUT WHAT HE HAS TO SAY.'

T-U KUNG ASKED TO BE THE ONE TO GO -- one of the chief disciples of Confucius. HE MET LIN LEI AT THE END OF THE EMBANKMENT AND, LOOKING HIM IN THE FACE, SIGHED 'DON'T YOU EVEN FEEL ANY REGRET? YET yOU PICK UP THE GRAINS SINGING AS YOU GO.'

'DON'T YOU EVEN FEEL ANY REGRET?' -- because to the disciple of Confucius this man seems to have nothing to be happy about. He should be crying. that would be logical. He should be weeping, that would be rational. But singing, picking up grains, a hundred years old, waiting for death -- what more do you need to be sorrowful? He should be utterly miserable, that would be logical.

This is illogical, but Taoists are illogical people. And I would like you to become illogical because only illogical people are fortunate enough to be happy. The logicians are never happy, they cannot be: they have taken a wrong route from the very beginning. They think that as everything else is caused, happiness has to be caused too -- that is their wrong standpoint. Happiness needs only understanding, no other cause. And understanding is also not a cause of it, understanding simply unveils it; it is inside you. It simply removes the veil and suddenly it is there -- your beloved is inside you; it has to be unveiled, that's all. Unveiling is not a cause. Cause means it has to be created; unveiling simply means it was already there, but you were foolish enough not to unveil it.

This Confucian approach towards life has to be understood because many of you are bound to be in Confucian company. The whole West is Confucian, logical, intellectual. The Confucian approach is based on the idea that truth has to be learned, that it is only a question of learning: if you learn well you will know what truth is. No, the Taoists say truth has to be LIVED, not learned. Truth has to be experienced: just by becoming more knowledgeable you will not know it. In fact, to have truth you will have to go through unlearning, you will have to wash your mind clean. Whatsoever you have learned is functioning like a block. You will again have to become ignorant, you will have to become innocent, you will have to drop all this nonsense that you are carrying in the name of knowledge. You don't know anything, but you think AS IF you know; this 'as if' is the problem. Somebody asks you 'Do you know God?' and you say 'Yes.' Have you ever thought over what you are saying? Do you really know? But you pretend. Whom are you deceiving?

I have heard a beautiful anecdote:

The tough guy sauntered into the dimly lit saloon. 'Is there anybody here called Donovan?' he snarled.

Nobody answered. Again he snarled 'Is there anybody here called Donovan?'

There was a moment of silence and then a little fellow strode forward. 'I'm Donovan' he said.

The tough guy picked him up and threw him across the bar. Then he punched him in the jaw, kicked him, clubbed him, slapped him around a bit and walked out. About fifteen minutes later the little fellow came to. 'Boy, did I fool him' he said. 'I ain't Donovan.'

Whom are you fooling? You will be fooling only yourself, nobody else. Remember very well what you know and what you don't know. P. D. Ouspensky, in one of the greatest of his books, TERTIUM ORGANUM, says that for the seeker the first thing to decide is what he knows and what he does not know -- the first thing to decide. Once that decision has been taken things become very clear. Do you know God? Do you know yourself? Do you know what love is? Do you know what life is? But man goes on pretending that he knows, because it is very hurting to know that you don't know, it is very ego-shattering to know that you don't know: The ego pretends, the ego is the greatest pretender there is; it pretends, it says 'Yes, I know.' There are knowers who say God is not, there are knowers who say God is, but both are knowers. As far as knowledge is concerned, neither the theist nor the atheist are in any way different. If you go to India and you ask people -- anybody -- they will say 'Yes, God is.' If you go to Russia and ask anybody, they will say that they know God is not. But one thing is certain, both 'know' -- and that is the problem.

The theist and the atheist are not opposite. They are not enemies, they are partners in the same game, because both are pretending that they know. A real man of understanding will not pretend that he knows, and then there is a possibility some day to know. Begin with ignorance, and some day you may be fortunate enough to know. Begin with knowledge, and this is certain: that you will never be able to know.

The Confucian goes on trying to learn. The Taoist goes on trying to unlearn.

LIN LEI NEITHER HALTED HIS STEPS NOR PAUSED IN HIS SONG. TU KUNG WENT ON PRESSING HIM UNTIL HE LOOKED UP AND ANSWERED WHAT HAVE I TO REGRET?

First he won't even stop his song to listen to what this man is asking. because Taoists are not interested in curious people. They say that curiosity leads nowhere, curiosity is a disease; curiosity is not enough -- curiosity is not enquiry. Enquiry means you are ready to put your life at stake. Enquiry means you are not only a student but a disciple. Enquiry means that it is not just on a whim that you ask; you are ready to go into it whatsoever the cost. You are ready to pay for it; it is not just entertainment.

LIN LEI NEITHER HALTED HIS STEPS NOR PAUSED IN HIS SONG.

He didn't pay any attention to this curious man who was asking 'Why are you singing? What have you got to be happy about?' because if this man really were the man of enquiry. he would not jump upon him so suddenly. He would wait, he would come to the Master, sit by the side of the Master, he would wait.

In Taoist circles this is an accepted norm that when a disciple comes to the Master he has to wait, unless the Master asks him 'For what have you come?' And the Master will only ask when he has tested that you are not just curious, you have enquiry; that you have not just come by the way, that your search is not just lukewarm, but intense -- that you are burning, that you are ready to explode. Only then will the Master ask 'Why have you come? What's your enquiry?'

This is no way to approach a Master -- and to ask such a foolish question! The question is foolish: to ask 'Why are you happy?' The question is foolish; the 'why' is meaningless. If somebody is miserable, you can ask 'Why are you miserable?' But if somebody is happy you cannot ask 'Why are you happy?' Somebody is ill, ask 'Why are you ill?' -- the question is relevant; but if somebody is healthy you cannot ask 'Why are you healthy?' -- the question is irrelevant. Health is as it should be, happiness is as it should be. If somebody has gone mad, you can ask why he has gone mad, and if he is somebody sane you don't ask 'Why are you sane? What have you got to be sane about?' -- that is meaningless. When you approach a happy person, a really happy person, you should look directly rather than create a smoke-screen of questions. You should wait on the Master, you should help the Master, you should drink of the energy that is flowing around the Master; you should taste the celebration that is going on there, you should allow his presence to penetrate your being, you should function like a sponge so that you become full of the presence of the Master -- that will be

the answer.

Now this is foolish, but I have come across millions of such people.

I used to travel around the country and even at railway stations.... I was going to catch a train when somebody ran after me and said 'Is there really a God? God exists?'

I was going to catch a train and my train was leaving. I said 'You come later on.'

He said 'But just a single answer. One sentence will do.' As if my saying 'yes' or 'no' were going to make any difference. Foolish people, stupid people: they think they are religious, they are making a 'great enquiry'.

That's why,

LIN LEI NEITHER HALTED HIS STEPS NOR PAUSED IN HIS SONG. TZU KUNG WENT ON PRESSING HIM UNTIL HE LOOKED UP AND ANSWERED 'WHAT HAVE L TO REGRET?'

Now look at the change. Tzu Kung asks 'What have you got to be happy about?' and the Master says 'What have I got to be unhappy about?' the total change -- a one hundred and eighty degree turn. And what he says.... These four sentences are tremendous, you cannot find more rebellious sentences than these anywhere.

Listen.

'A CHILD, YOU NEVER LEARNED HOW TO BEHAVE...'

He says 'These are the things that you should look into...'

'A CHILD YOU NEVER LEARNED HOW TO BEHAVE; A MAN, YOU NEVER STROVE TO MAKE YOUR MARK. NO WIFE NOR SON IN YOUR OLD AGE, AND THE TIME OF YOUR DEATH IS NEAR.'

Try to understand each sentence. Each is pregnant with great meaning.

'A CHILD, YOU NEVER LEARNED HOW TO BEHAVE...'

Ordinarily, if you never learned how to behave as a child, you would be miserable your whole life. You would repent that you never went to school, you never learned the manners, the etiquette, the ways of society -- the formalities; you would repent your whole life. But he says 'There is nothing to regret because when I was a child, I never learned how to behave. I was never a slave. I was free from my very childhood. I never allowed anybody to discipline me. I was never an imitator. I have lived my life as I wanted it. I have never allowed anybody to distract me, so why should I regret? Why? There is no reason to regret. If I had allowed people -- my family, the friends, the society, the priest, the politician, the state -- if I had allowed them to discipline me, then there would have been much to be miserable about. But I have lived a free life from the very childhood. I have remained free, I have lived in freedom, so what is there to regret?'

This is of tremendous significance. And when I am saying it to you, this is my own feeling too. I have also lived the way I wanted to live. I have never allowed anybody to distract me. Right or wrong, good or bad, foolish or wise, I have lived the way I wanted to live. I have no regrets. There cannot be any regret. This is the way I wanted to live, this is the way I have lived. And life has allowed me to live the way I wanted to live -- I am thankful, I am grateful. Now I know that if I had allowed the dogooders, then I would have been miserable. Not that they were really wanting to harm me, they may have really wanted to help me -- that is not the point at all. They may have been well-wishers, but one thing is certain -- they were distracting me, they were trying to force me towards some directions which were not coming spontaneously to me. That I have never listened to. I have said to my well-wishers 'Thank you for the trouble that you are taking with me, but I am to go on my own way. If I fail there will be one consolation -- that I went on my own way and failed. But following you, even if I succeed, I will always repent: who knows what would have been the result, what would have been the outcome. if I had gone on my own way?'

I have heard about a great doctor, a great surgeon. He had become internationally known, and when he

had become old and he was retiring, all his disciples, from all over the world, gathered to celebrate. The day they celebrated. they found that he looked a little sad, he was there but not really. So a disciple asked 'What is the problem, sir? Why do you look so sad? Why? You have lived a successful life -- nobody can compete with you, you are unique in your field; you are the topmost man and nobody will be able to replace you for centuries. You have everything to be happy about, and look at your disciples, your students -- they are spread all over the world. Why are you sad?'

And he said 'Seeing all this success, I am feeling very sad because I never wanted to be a doctor, I wanted to be a dancer. Now my whole life is spent, wasted, because deep down I still repent listening to others. Yes, I have become successful, but that success does not satisfy me because it is alien. It is as if you were not hungry and somebody has forced you to eat -- maybe very nourishing food, but you will feel nauseous. You wanted to drink water and somebody has forced you to drink milk -- certainly better than water, but you wanted to drink water. You were feeling thirsty and the milk has not satisfied you, it has deceived.' And I can understand the man. He was sad, his sadness is meaningful; he was sad because now this whole success is nothing but a failure. Deep down he has failed -- he has failed himself; he did not trust his own intuition and he allowed others to manipulate him.

Look at this old man Lin Lei's statement:

'A CHILD, YOU NEVER LEARNED HOW TO BEHAVE...'

'... so what is there to regret? I have lived my life, I have lived my life in my own way.'

'A MAN, YOU NEVER STROVE TO MAKE y OUR MARK.'

'And I have never tried to make my mark. I was not ambitious so what is there to regret?'

An ambitious man will always regret. Alexander died sad, in great frustration, because ambition by its very nature is unfulfillable. It is said, when Alexander was in India he went to see an astrologer and he asked the astrologer about his future. The astrologer looked at his hand and said 'One thing I have to say to you: you will be able to win THIS world, but remember there is no other world. d.nd then you will be stuck. Then what will you do?' The astrologer must have been a great wise man and it is said that listening to this, 'there is no other world', Alexander became sad. Now even this idea that 'Once you have conquered this world what are you going to do? There is no other world....' An ambitious mind will simply feel stuck -- what to do then?

And whatsoever you attain, nothing is attained because ambition goes spreading on and on. Only a non-ambitious person can be happy. An ambitious person is bound to be always frustrated. Ambition comes out of frustration, out of ambition comes more frustration, and it is a vicious circle.

This old Master is saying a great truth. He is saying

'A MAN,YOU NEVER STROVE TO MAKE YOUR MARK.'

'I was not worried to succeed in the world, to prove that I am somebody. I was not interested in becoming part of history. I was not interested in leaving my mark because that is foolish -- even if you get some place in history, what use is it?'

I have heard an anecdote:

Moses was leading his people out of Egypt and then they came to the sea, and it was impossible to cross. The parable is a very modern parable.

He looked at his press agent and he said 'What do you say? I have an idea. What is your opinion? I can ask the ocean or God to make way for us and the ocean will separate.'

And the press agent said 'If you can do that, then I promise one thing. In the Old Testament you will have two pages.'

But even if in the Old Testament you have two pages, or twenty, or two hundred, what is the meaning of

it? And as history grows bigger, those two pages will become smaller and smaller and smaller and one day just a footnote. And then when history will become even longer -- and it is becoming longer every day -- the footnotes will also disappear somewhere in the appendix, and by and by you are gone. When your life is gone, how long can your mark on life remain? And what is the point of it all?
Great is the insight of this old Master:

'A MAN,YOU NEVER STROVE TO MAKE YOUR MARK.'

So what is there to regret? If you are ambitious you will regret, because ambition is never fulfilled. If you are non-ambitious you are happy, because frustration will have no entry in you.

'NO WIFE NOR SON IN YOUR OLD AGE...'

And he says 'I have no wife and no son, so what is there to be miserable about?' Try to understand his meaning. He says 'I am absolutely alone -- nobody to disturb my aloneness. My solitude is unperturbed. I am alone, free, absolutely my own master. Nobody to drag me here and there, no family, no relations -- what is there to be miserable about?'

Remember, when you are alone, you are not alone; you are lonely, you miss the company of the other. You miss the company of the other because you have not yet learned how to be in your own company. You miss the company of the other because you don't know how to be with yourself. Loneliness is negative: absence of the other. Aloneness is positive: presence of your own being. Loneliness is solitariness, aloneness is solitude. Loneliness is ugly, aloneness is beautiful. Aloneness has a luminosity in it.

Buddha is alone, I AM ALONE, Lieh Tzu is alone, this old man Lin Lei is alone. When you are sitting alone you are lonely, you are simply missing. Deep down you are seeking some company -- where to go, what to do, how to get occupied so that you can forget yourself. You have not yet learned the way to be with yourself. You have not yet created a relationship with yourself You have not yet fallen in love with yourself. This man says

'NO WIFE NOR SON IN YOUR OLD AGE...'

'What is there to regret? I am alone, like a great peak of the Himalayas... alone. Everything is beautiful and silent and blissful.'

'AND THE TIME OF YOUR DEATH IS NEAR.'

Death, to the Taoist, is just returning home, the journey is over. Just as you go into a foreign land.... For example, when my sannyasins go back they go into a foreign land. Whenever they can come back -- this is their home -- they are happy. Death is coming back home, going to the origin, back to the source, returning from where we came.
So the old man said

'AND THE TIME OF YOUR DEATH IS NEAR.'

'So what is there to regret? I am simply happy, just happy. Everything is simply fine -- more one cannot expect.'

'A CHILD YOU NEVER LEARNED HOW TO BEHAVE;
A MAN I YOU NEVER STROVE TO MAKE YOUR MARK.
NO WIFE NOR SON IN yOUR OLD AGE,
AND THE TIME OF YOUR DEATH IS NEAR.'

'MASTER WHAT HAPPINESS HAVE YOU HAD THAT YOU SHOULD SING AS YOU WALK PICKING UP THE GRAINS?'

But the Confucian disciple could not understand. He repeated his question again. He missed. He heard but he had not listened -- it went above his head. Such a great saying, so full of experience. so utterly revolutionary, but the Confucian missed.

The scholar always misses the truth. The pundit is the man most incapable of listening, his mind is so full of his own ideas. While this tremendous saying is being uttered, Tzu Kung must be thinking a thousand and one thoughts in his mind; must be preparing tor more questions -- what to ask next. He appears to be listening, but he does not listen.

'MASTER WHAT HAPPINESS HAVE YOU HAD THAT YOU SHOULD SING AS YOU WALK PICKING UP THE GRAINS?'

Again the question is meaningful: 'What happiness have you had...?' Remember, if there is a cause to happiness, then the cause is bound to be in the past. Causes are always in the past. If you are happy, the question is 'WHAT has made you happy?' and that which has made you happy has gone into the past. So a caused happiness is past-oriented. Past-oriented means that which is no more; it is fictitious, it is imaginary, it is illusory.

The real happiness is present-oriented: it is never past-oriented. The real happiness arises HERE-NOW, THIS VERL MOMENT, there is no time for it to be caused. IT IS CAUSE AND EFFECT TOGETHER. Try to understand it. If you say 'I am happy because I was born to a rich father' -- now this is seventy years, a hundred years back. Your happiness about something which has passed a hundred years back is just a figment in your memory. You say 'I am happy because ten years ago I was given the Nobel prize.' Ten years ago you were given the Nobel prize? -- your happiness is very dusty. Ten years... so much dust has accumulated; it is not fresh, it is stale. You are a very poor man: you are eating food that was prepared ten years ago.

The real happiness is here-now. It has no concern with the past, it has no concern with the future. Sometimes you become happy about the future: you are hoping that you are going to win a lottery, or you are hoping that this is going to happen tomorrow -- your girl friend is coming tomorrow and you are getting excited. For what? -- for tomorrow, which has not come yet? You are mad. Either your happiness is past-oriented or future-oriented; and both are false because neither the past is, nor the future is. The past has already gone out of existence, the future has not entered yet. The real, authentic happiness is here-now. It arises, this moment, out of nowhere. There are not two moments together -- that 'swhy it is uncaused -- because for cause and effect to exist, at least two moments will be needed: one to cause it, another to effect it. But only this moment -- total, alone, single, is available.

Again the enquirer asks a wrong question:

... WHAT HAPPINESS HAVE YOU HAD THAT YOU SHALL SING AS YOU WALK PICKING UP THE GRAINS?'
'THE REASONS FOR MY HAPPINESS ALL MEN SHARE...'

Again the old man says something beautiful:

' THE REASONS FOR MY HAPPINESS ALL MEN SHARE...'

'It has nothing to do with me; everybody has got it, but they don't recognise it. Not only that they don't recognise it, they seek for that which is already available. Not only that they seek it,

'... INSTEAD, THEY WORRY OVER THEM'

The same reasons, for example these four reasons....

'THE REASONS FOR MY HAPPINESS ALL MEN SHARE' SAID LIN LEI SMILING 'BUT INSTEAD, THEY WORRY OVER THEM.'

You worry about your childhood... that you were not well educated -- were not sent to Harvard or Oxford or Cambridge, that your parents were poor, that you were not brought up as well as you would have liked, that you were not trained. that you missed many opportunities. You are sorry for it, you worry about it. This should be a CAUSE to be happy -- everything should be a cause to be happy, only then can a person be happy. Otherwise the poor person goes on crying and weeping because he was poor, and the rich person also goes on crying and weeping because he was rich. I have known rich people -- they say their parents destroyed them because they were allowed so much comfort in their childhood that they never learned anything. You have seen, you must have observed, that it is very rare to find a rich man's son intelligent, very rare. They are all stupid, they are bound to be, because what is the point in becoming intelligent? Why bother? They already have all that they need; all that they can get through intelligence is already there, so why intelligence? In the universities they fail, everywhere they fail; they don't care a bit.

When I was in the university, I had a student who failed for five years in his BA class. I asked him -- five years I waited -- the sixth year, when the examinations were coming again, I said 'What are your plans? Are you going to fail again?' He said 'Who bothers? My father is rich. Only the poor bother.' If you are born into a rich family, then too you are not happy. If you are born into a poor family, of course, how can you be happy? If you are healthy you are not happy, because if you are healthy you never think of health as something to be happy about. A healthy person never thinks about health. If you are unhealthy, you are unhappy. Look at the logic of your mind. Whatsoever you can find to be miserable about you simply jump upon, and whatsoever you can be happy about you simply forget, you don't take any note of it.

'... BUT INSTEAD, THEY WORRY OVER THEM. IT IS BECAUSE I TOOK NO PAINS LEARNING TO BEHAVE WHEN I WAS YOUNG...'

The old man has to repeat. He has said it, but seeing that the person has not listened, has not understood it, he has to repeat.

LT IS BECAUSE I TOOK NO PAINS LEARNING TO BEHAVE WHEN I WAS YOUNG, AND NEVER STROVE TO MAKE MY MARK WHEN I GREW UP THAT I HAVE BEEN ABLE TO LIVE SO LONG. IT IS BECAUSE I HAVE NO WIFE AND SONS IN MY OLD AGE AND THE TIME OF MY DEATH IS NEAR THAT I CAN BE SO HAPPY.'

This you will find in all the Oriental scriptures again and again: great repetition. The reason is that the truths are such that the Masters have to repeat them, because said once, they are not understood. Buddha used to repeat everything three times -- even small things. He would ask a disciple 'Have you heard me? Have you heard me? Have you heard me?' Three times! Out of great compassion. When the Buddhist scriptures were translated into Western languages people were very much puzzled: Why? Was Buddha talking to very stupid people? Why did he repeat so much? No, they were as intelligent as you are, as people anywhere ever have been. It is not a question of intelligence, it is a question of awareness. They were not aware, they were as unaware as you are.

I have to repeat continuously. My editors get puzzled. You can ask Anurag, you can ask Pratima, they get puzzled why I repeat. They would like to sort it out. I don't allow them, I say 'Leave it as it is.' Because these truths are such that, once, you may miss, twice, I hope that you may pay a little attention, thrice.... I have to go on repeating that is like hammering on your head. How long can you go on missing? It is a war between me and you.

The old man repeated again, but again he was not understood. Tzu Kung said

'IT IS HUMAN TO WANT LONG LIFE, AND HATE DEATH -- WHY SHOULD YOU BE HAPPY TO DIE?'

The basic things were missed. Only one thing had he taken out of the four -- the last. But the last can be understood only if the three preceding it have been understood, otherwise not. If the first three have been understood....

'A CHILD, YOU NEVER LEARNED HOW TO BEHAVE; A MAN, YOU NEVER STROVE TO MAKE YOUR MARK. NO WIFE NOR SON IN YOUR OLD AGE, AND THE TIME OF YOUR DEATH IS NEAR.'

Just see: the first belongs to the childhood, the second to your youth, the third to your old age, then comes death. It is a very natural corollary, it is absolutely logical -- you have to begin from the very beginning. But he had forgotten about the three. He had not listened to the three, he jumped on the fourth. He must have been afraid, a man who was afraid about death. That caught his attention.

But unless the three are understood, the fourth will be missed.

LT IS HUMAN TO WANT LONG LIFE, AND HATE DEATH -- WHEY SHOULD YOU HE HAPPY TO DIE?'

It is not human -- maybe it is manly, but not human. You have to understand these two words. In the dictionaries they are synonyms, but they are not in reality. Just as I told you 'loneliness' and 'aloneness' are synonyms in the dictionary but not in reality, so 'man' and 'human' are two different things. 'Man' is a static concept like 'dog', like 'buffalo', like 'donkey'. 'Man' is a static concept, just the name of a certain species, one of the species. One species is of monkeys, another of buffaloes, one is of man. Have you watched? For man we have two terms, 'man' and 'human'. For dogs you have only one term: 'dogs', for buffaloes only one: 'buffaloes', for donkeys: 'donkeys'. Why? Why this 'human'? It has a significance: 'man' simply means a biological species; 'human' has nothing to do with biology. 'Human' is a growing concept, an open concept; 'man' is a closed concept, 'man' means you are a being. 'Human' means you are a process, you are going, you are a journey, you are a pilgrimage, you are ongoing, you are a 'going beyond'.

Friedrich Nietzsche has said: The greatest thing that I love in man is that he is not the goal but the bridge. The most that I love in man is that he is an ongoing process; not an end but a means, a journey.

'Human' means the bridge -- a bridge between man and God. 'Man' means just man, there is no opening in it. The word 'human' is open, it goes beyond man. 'Human' is a bridge, 'human' is a journey, a pilgrimage -- one is going somewhere, one is seeking something, one is trying to become something. 'Man' is static, 'human' is dynamic. 'Man' is like a thing. 'Human' is a process, river-like, flowing, reaching to the beyond, groping in the dark. 'Man' is sitting, not going anywhere, crippled, dead, like a grave. 'Human' is a river, not knowing where the ocean is but trying hard to reach.

Remember this, 'man' is afraid of death. 'Human'? No, it is not human to be afraid of death. A person who is on a pilgrimage -- he is ready to die if that is needed to go on; he is ready to go beyond, he is ready to use the door of death to pass beyond.

The man said

'IT IS HUMAN TO WANT A LONG LIFE...'

No, it is not human to want long life. Yes, it is relevant as far as the concept of 'man' is concerned. Dogs are afraid of death, buffaloes are afraid of death, donkeys are afraid of death -- so is man. But to be human, one is so thrilled with the possibility -- one wants to know what death is. As one has lived one's life, one starts feeling 'Now I have known what life is, I would like to know what death is. Life has been known, it was beautiful. Now let us see what death is, let it be another adventure.'

Socrates was human when he was dying, when he was being given the poison. His disciples were crying and weeping, and he said 'Stop! You can do it when I am gone, but not now. This is wastage, sheer wastage. Such a great thing is happening, I am dying and you are crying!'

And they said 'Master, you are dying, are you not afraid?'

He said 'For what? I have lived my life, I loved it, it was beautiful. I have known it, but there is no need to go on repeating it for ever and ever. Now something new -- death is so new. I am enchanted, I am

thrilled, the adventure is so great' said Socrates. 'I would like to see what death is now.'

One of the disciples, Crito, said 'But Master, everybody is afraid of death.'

Socrates said 'I don't know. I don't understand why people are afraid of death. If the atheists are right that one dies utterly and nothing is left, then there is nothing to be feared -- Socrates will not be there so why be afraid? I was not there before I was born and I don't feel any fear about it.'

Have you ever felt any fear that you were not before you were born? Does any fear grip you? Nothing. You will say 'Nonsense, because then I was not, so what is the point of being afraid?'

And Socrates said 'I will again be disappearing if the atheists are right, so then what is the fear? There will be nobody to be afraid. Or maybe the theists are true and I will be there. If I am going to be there, then why be afraid?'

Now this is a man who has lived a dynamic life, a life of growth, evolution. If you have lived a life of evolution, then death comes as a revolution, a sudden change to some unknown reality. Why should one be afraid? No, 'human' -- it is not human.

But all men are not human beings, remember. Very rarely... somewhere a Socrates, a Lieh Tzu, a Buddha -- these are human beings. Ordinarily there are men and women, but not human beings. To become a human being means to become a process, to become an enquiry, to become a passion for the impossible... a seeker, a seeker of truth.

Said the old man

> 'DEATH IS A RETURN TO WHERE WE SET OUT FROM WHEN WE WERE BORN. SO HOW DO I KNOW THAT WHEN I DIE HERE I SHALL NOT BE BORN SOMEWHERE ELSE?'

The same Socratic attitude:

> 'SO HOW DO I KNOW THAT WHEN I DIE HERE I SHALL NOT BE BORN SOMEWHERE ELSE? HOW DO I KNOW THAT LIFE AND DEATH ARE NOT AS GOOD AS EACH OTHER? HOW DO I KNOW THAT IT IS NOT A DELUSION TO CRAVE ANXIOUSLY FOR LIFE? HOW DO I KNOW THAT PRESENT DEATH WOULD NOT HE BETTER THAN MY PAST LIFE?'

'HOW DO I KNOW...?' See the insistence. He is not saying 'I know', he is not claiming any knowledge. No wise man has ever claimed any knowledge. That's why Socrates says 'Maybe the atheists are true, maybe the theists are true, but that doesn't matter. Let any of them be true, I remain unperturbed.'

The wisdom, the real wisdom is always agnostic. Remember this word 'agnostic'. A real seeker is agnostic. He never claims 'I know', and he never says 'This is the truth'. He is very open, he is not closed. He has no dogma, he has no creed, he is simply conscious and aware, and is ready to face any reality whatsoever. Whatsoever reality comes to be revealed, he is ready to go into it. He trusts life. People who don't trust life they create beliefs, dogmas, theories, to protect themselves. The real wise man is vulnerable; he does not protect. He is open to rains. to winds, to the sun, to the moon, to life, to death, to darkness, to light -- he is open to all. He has no protection; his vulnerability is total.

Remember this man's agnosticism. A hundred-year-old man starts feeling afraid of death. One starts thinking 'The soul must be immortal.' One starts imagining 'Now I will be received in paradise with great fanfare. God must be waiting, and a great marble palace must be ready for me.' One starts imagining things, one starts dreaming. But this man says 'How do I know?' He does not claim any knowledge. He simply says 'I don't know this way or that way. I am absolutely ignorant, I have not tasted death yet, so how do I know? Let me know! Why should I be afraid from the very beginning? It may turn out to be better than life, who knows?'

Let it happen. Remember, the real understanding is always waiting for the moment to happen. It never decides beforehand, it never plans beforehand -- it is spontaneous.

Tzu Kung listened, but did not understand his meaning. He returned and told Confucius. He could not understand because he was a great scholar, the chief disciple of Confucius. He was already stuffed with knowledge, he could not understand. He reported to Confucius, his master, and what does Confucius say? Listen:

'I KNEW HE WOULD BE WORTH TALKING TO...'

The man of knowledge always goes on claiming. Now he says

I KNEW HE WOULD BE WORTH TALKING TO... AND SO HE IS...'

He is trying to say to his disciples 'I am proved right, my inference was valid: this man is worth talking to.' But he cannot accept what the man has said; that is beyond him also. It is beyond his disciple, and it is beyond him also.
He says

'... BUT HE IS A MAN WHO HAS FOUND IT, YET NOT FOUND ALL OF IT.'

... HE IS A MAN WHO HAS FOUND IT, YET NOT FOUND ALL OF IT.' Now this is absurd. Truth cannot be divided -- either you have found it, the whole of it, or you don't have it at all. It is impossible to have a little bit of truth. It cannot be fragmented, it cannot be cut into slices. Truth is total, truth is whole -- either you have it or you don't have it. It is not possible to have a little of truth. It is not possible to have a little of God: it is impossible, the very thing is absurd. But when you come to an expert he has to say something to prove that he knows.

Confucius says that this man has found it. He says it because he had sent the disciple, now he has to prove it -- that he was right. But he cannot concede that he knows. so he says 'He knows a little bit, but not all of it.'

This happens. A man of knowledge always goes on protecting his ego. This statement is as absurd as a statement can be. You ask a Buddha, you ask Lao Tzu. you ask Jesus, you ask Krishna and they will all say: Truth cannot be divided. It is not a thing that you can divide. It is an experience -- when it happens, it happens. When it happens, it happens totally. You disappear into that experience. But Confucius says 'He has found. but not all of it.' This very statement shows the ignorance, but the expert always has to protect his expertise.

I have heard a beautiful anecdote. Listen to it carefully.

The boy was running around with too many women so the old man decided to send him to the leading psychiatrists. It was a long drawn-out analysis and the bill was very high, but he felt it was worth it if a cure was reached. Finally, when the son returned. he demanded to know what had been covered in the treatment.

'Did you tell the doctors how we caught you with the maid when you were ten?'
The son nodded.

'Did you tell them we couldn't keep a cook for the last ten years because of you? Twenty-three cooks we ran through!'
The son nodded.

'Did you tell them about the five models from the place, the thirty-three girls in college and what happened with the superintendent's wife?'
Again the son nodded.
'So tell me, what did they say?'

'They said I have homosexual tendencies' said the son.

'They said I have homosexual tendencies'! Experts have to say something, they have to show their expertise. Now if this man has homosexual tendencies then nobody can have heterosexual tendencies -- impossible! But the experts have to find something, they have to say something, howsoever utterly absurd.

Confucius says 'This man has found it, yet not found all of it.' That's all the comment that he makes, and this old man has spoken such a profound philosophy in these four sentences:

'A CHILD, YOU NEVER LEARNED HOW TO BEHAVE,
A MAN, YOU NEVER STROVE TO MAKE YOUR MARK.

NO WIFE NOR SON IN YOUR OLD AGE,
AND THE TIME OF YOUR DEATH IS NEAR.'

'... What is there to regret?' And,

'THE REASONS FOR MY HAPPINESS ALL MEN SHARE...'

Because happiness is not something that you have to achieve, it is already there, it is in-built, it is your very nature. All men can be happy only if they stop FINDING CAUSES to be happy, one has just to be happy for no reason at all.

And he has given the whole message of Tao in these four sentences. Be anarchic. Be authentically true to your own being. Listen only to yourself. Don't allow anybody to discipline you. Don't allow anybody to make a slave of you. Don't allow anybody to condition you. The priest and the politician -- avoid them, avoid the do-gooders. Remember that you have to be just yourself and nobody else. This anarchy, this chaotic freedom.... And don't be ambitious, because that is just mediocre. Just live your life as totally as possible. Don't try to make a mark on the history pages -- that is meaningless. And don't always be concerned with others. By and by learn how to be alone, enjoy solitude that's what meditation is all about.

And finally, remember that death is not a death, it is a new beginning. And, who knows? maybe it leads you into a higher life. If the cosmos has a rhythm in it, it must be so. It must be leading you into a higher life. You have learned so much, you have become more worthy, naturally death must lead you to a higher plane of being. That seems to be simple: a man who has lived, loved, experienced, meditated, who has gone through so many things in life, has become e more worthy -- he has to be given a higher life. If this existence has any compassion, then death is going to be a higher plenitude, a higher peak.

Wait with thrill, with great adventure. Wait with tremendous joy, delight and celebration. Happiness is very natural: one should not seek it, one should simply enjoy it. Such a great message, and what did Confucius say? That this man had found it, yet not found all of it' -- as if Confucius had found all of it.

These parables are very subtle. They are a great shattering of the Confucian ideal, but their way is very polite. If you don't go deep you may never understand. Meditate over these parables; they have great messages -- decode them. Your life will be tremendously enriched through them.

Tao: The Pathless Path, Vol 1

Chapter #6
Chapter title: I am a cross to you

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I SEE THE SWAMIS EAT SO WELL AND SO OFTEN, AND HAVEN'T HEARD YOU MENTION ANYTHING ABOUT THIS DIET. IT IS SAID FOOD QUICKENS THE SPERM AND IS A SIN TO EAT FOR THE TONGUE. IT SHOULD FIRST BE OFFERED TO THE GODS ETC.

The first thing: I am not a believer in fasting, I believe in feasting. My whole approach is that of celebration. I am not against your pleasures -- they are not all, one should go beyond them, but in themselves they are beautiful. A man should not deny anything, because the denied part will take revenge. The moment you start denying you go against Tao. Tao is to be natural: a feast and not a fast. A fast can be used only when it comes naturally.

Sometimes animals fast. Sometimes you may have observed your dog fasting: you put the food down and he will not eat. But he is not a Jain, he is not a believer in fasting; he does not feel like eating. It is not a question of principle, it is not a philosophy -- he is ill, his whole being is against eating -- rather than eat, he would like to vomit. He will go and eat grass and vomit. He would like to relieve himself, his stomach is not in a condition to digest any more. But he is not a faster. It is natural.

So, if sometimes you feel that the fast comes naturally -- not as a law, not as a principle, not as a philosophy to be followed, as a discipline to be imposed, but out of your natural feel for it -- good. Then, too, remember always that your fast is in the service of feasting, so that you can eat well again. The purpose of fasting is as a means, never as an end; and that will happen rarely, once in a while. And if you are perfectly aware while you are eating, and enjoying it, you will never eat too much.

My insistence is not on dieting but on awareness. Eat well, enjoy it tremendously. Remember, the rule is: if you don't enjoy your food you will have to eat more to compensate. If you enjoy your food you will eat less, there will be no need to compensate. If you eat slowly, tasting every bit of it, chewing well, you are completely absorbed into it. Eating should be a meditation.

I am not against taste because I am not against the senses. To be sensitive is to be intelligent, to be sensitive is to be alive. Your so-called'religions' have tried to de-sensitise you, to make you dull. They are against taste, they would like you to make your tongue absolutely dull so you don't taste anything. But that is not a state of health; the tongue becomes dull only in illness. When you have a fever. the tongue becomes dull. When you are healthy the tongue is sensitive; alive, throbbing, pulsates with energy. I am not against taste, I am for taste. Eat well, taste well; the taste is divine.

And so, exactly like taste, you have to look at beauty and enjoy; you have to listen to music and enjoy; you have to touch the rocks and leaves and human beings -- the warmth, the texture -- and enjoy. Use all your senses, use them at their optimum, then you will really live and your life will be aflame; it will not be dull, it will be aflame with energy and vitality. I am not for those people who have been teaching you to kill your senses; they are against the body.

And remember, the body is your temple, the body is a divine gift. It is so delicate and it is so beautiful and it is so wonderful -- to kill it is to be ungrateful to God. God has given you taste; you have not created it, it is not anything to do with you. God has given you eyes and God has made this psychedelic world so colourful, and he has given you eyes. Let there be a great communion between the eye and the colour of the world. And he has made everything and there is a tremendous harmony. Don't break this harmony.

These so-called MAHATMAS are just on ego-trips, and the best way to feel that you are great is to be against the body. Children do it. The child feels that the motion is coming; he holds it, he feels powerful because he feels his will: he will not yield to the body. His bladder is full and he holds it. He wants to show the body'I'm not your servant, I'm your master.' But these are destructive habits.

Listen to the body. The body is not your enemy, and when the body is saying something, do accordingly, because the body has a wisdom of its own. Don't disturb it, don't go on a mind-trip. That's why I don't teach you any dieting, I teach you only awareness. Eat with full awareness, eat meditatively, and then you will never eat more and you will never eat less. More is as bad as less. Too much eating is bad. just like too much fasting; these are extremes. Nature wants you to be balanced, to be in a sort of equilibrium, to be in the middle, neither less nor more. Don't go to the extreme.

To go to the extreme is to be neurotic. So there are two types of neurotics about food: those who go on eating, not listening to the body -- the body goes on crying and screaming'Stop!' and they go on. These are neurotic people. And then there is the other variety: the body goes on screaming'I am hungry!' and they are on a fast. Neither is religious, both are neurotic, both are pathological -- they need treatment, they need to be hospitalised. Because a religious person is one who is balanced: in whatsoever he is doing, he is always in the middle. He never goes to the extreme because all extremes will create tensions, anxieties. When you eat too much there is anxiety because the body is burdened. When you don't eat enough then there is anxiety because the body is hungry. A religious person is one who knows where to stop; and that should come out of your awareness, not out of a certain teaching.

If I tell you how much to eat, that is going to be dangerous because that will be just an average.

Somebody is very thin and somebody is very fat, and if I tell you how much to eat -- 'three chapatis' -- then for somebody it may be too much and for somebody it may be nothing. So I don't teach rigid rules, I simply give you a sense of awareness. Listen to your body: you have a different body. And then there are different types of energies, different types of involvement. Somebody is a professor in a university; he does not exert much energy as far as his body is concerned. He will not need much food, and he will need a different kind of food. Somebody is a labourer; he will need much food, and a different kind of food. Now a rigid principle is going to be dangerous. No rule can be given as a universal rule.

George Bernard Shaw has said that there is only one golden rule, that there are no golden rules. Remember it, there is no golden rule -- there cannot be, because each individual is so unique that nobody can prescribe. So I simply give you a sense.... And my sense is not of principles, of laws; my approach is of awareness, because today you may need more food and tomorrow you may not need that much food. It is not only a question of you being different from others -- every day of your life is different from every other day. The whole day you have rested, you may not need much food. The whole day you have been in the garden digging the hole, you may need much food. One should be just alert and one should be capable of listening to what the body is saying. Go according to the body.

Neither is the body the master, nor is the body the slave; the body is your friend -- befriend your body. The one who goes on eating too much and the one who goes on dieting are both in the same trap. They are both deaf; they don't listen to what the body is saying.

And then you say'It is said food quickens the sperm and is a sin to eat for the tongue. It should first be offered to the gods etc.'

Have you some antagonism toward the gods? If you offer food.... So many people offering food it will quicken their sperm! Have you some enmity toward the gods? And it will help them to fall into sin! Be kind. Leave the gods alone. In fact, when you eat respectfully, lovingly, meditatively, the food is offered to God because God is within you. All food is offered to the God within. Just be respectful. Eat with feeling, eat with gratitude. The food gives you life, it is going to vitalise you, it will become your blood, your bones. Feel grateful -- without it you will not be alive, feel thankful. And if you are eating silently, meditatively and your mind is not rushing here and there, you are totally there, your attention is perfect, this is offering. You have offered the food to God because you are nothing but God's hand, his instrument. Where are you going to offer the food? God himself is eating through you, so don't overfeed God otherwise he feels a belly ache, don't starve God otherwise he feels hungry.

And these things are nonsense, that it'is a sin to eat for the tongue'. Then for what will you eat? Then it is a sin to see for the eye, for what will you see? Then it is a sin to hear for the ear, then for what will you hear? Then there is nothing left for you -- commit suicide, because the whole of life is of the senses. Whatsoever you do, the senses come in. It is through the senses that you flow and relate with life. When you eat with taste, God inside is fulfilled, satisfied; and when you eat with taste, the God within food is respected.

But your MAHATMAS, your so-called'religious gurus', they have been teaching you self-torture. In the name of religion they have been simply teaching you nothing but masochism:'Torture yourself. The more you torture, the more valuable you become in the eyes of God. The more unhappy you are, the more virtue you have. If you are happy, you commit sin. Happiness is sin; to be unhappy is to be virtuous.' This is their logic. I cannot see the point, it is so absurd, so illogical, so patently foolish. God is happy, so if you want to be in tune with God be happy. This is my teaching: God is happy, so if you want to be in tune with God be happy, because whenever you are happy, you fall in step with God; whenever you are unhappy, you are out of step. A miserable man cannot be a religious man.

So if you ask me what is sin -- there is only one sin: to be miserable is to be a sinner. To be happy, tremendously happy, is to be a saint. Let your religion teach you how to sing and how to dance and how to delight in life. Let your religion be an affirmative religion, a yea-saying religion, a religion of happiness, joy, bliss. Throw all the nonsense that you have been carrying for centuries -- that has crippled the whole of humanity. It has made people so ugly and so unhappy and so miserable. And it appeals only to the pathological -- those who want to torture themselves; it gives them an excuse.

To torture oneself or to torture others, both are diseases -- the very idea to torture. Somebody is an Adolf Hitler, he tortures others; somebody is a Mahatma Gandhi, he tortures himself. Both are in the same boat -- maybe standing back to back, but standing in the same boat. Adolf Hitler's joy is in torturing others, Mahatma Gandhi's joy is in torturing himself, but both are violent. The logic is the same -- their joy depends on torture. Their direction is different, but the direction is not the question, their mind has the same attitude:

torture. You respect a person who tortures himself because you don't understand the logic of it. Adolf Hitler is condemned all over the world and Gandhi is worshipped all over the world, and I am simply puzzled. How is it possible? -- because the logic is the same. Gandhi says'Don't eat anything for taste. Taste should not be allowed. Eat as a duty, not as a joy. Eat because one has to live, that's all.' He reduces the joy of eating to the ordinary world of work:'Don't eat as play.' Remember, animals eat that way. They eat just to eat, just to exist, to survive. Have you seen animals enjoying food? Not at all. They don't have feasts and parties, and they don't sing and dance. Only man has made eating a great feast.

And the attitude is the same about other things. Gandhi says'Make love only if you want a child, otherwise never. Let love be only biological. Eating should be only to survive and love should be so that the race survives. Never make love as tun.' That's what animals do. Have you looked at a dog making love? Look in his face, you will not find any fun... a sort of duty. He has to do it, something is enforced from within -- the biological urge. And the moment he has made love, he forgets the beloved, he goes on his own way, he never says even a'thank you'. Finished, the job is done! Only man loves tor fun. That is where humanity is higher than animals -- only man loves for fun; just for the joy of it, just for the beauty of it, just for the music and the poetry of it.

That's why I say the pill is one of the greatest revolutions in the world because it has completely changed the whole concept of love. Now one can love only for joy. There is no need to be under the biological slavery, there is no need to make love only when you want a child. Now sex and love are completely separated. The pill has made the greatest revolution: now sex is sex and love is love. Sex is when it is biological; love is when it is simply a beautiful music of two bodies meeting, engulfing each other, disappearing into each other, losing into each other, falling into a totally new dimension of rhythm, harmony... an orgasmic experience. No problem of the children, no biological push-pull, nothing. Now the act in itself is beautiful, no more a means towards any end -- that is the difference. Work is when it is a means to some end. Play is when the end and the means are together. Play is when the means itself is the end -- there is no other end to it.

Eat for the joy of it, then you are man, human, a higher being. Love for the joy of love, then you are man, a higher being. Listen for the joy of listening and you will be freed from the confinement of instincts.

I am not against happiness, I am all for it. I am a hedonist, and this is my understanding: that all the great spiritual people of the world have always been hedonists. If somebody is not a hedonist and pretends to be a spiritual person, he is not -- then he is a psychopath. Because happiness is the very goal, the very source, the very end of all things. God is seeking happiness through you, in millions of forms. Allow him all the happiness that is possible and help him to go to higher peaks, higher reaches, of happiness. Then you are religious, and then your temples will become places of celebration and your churches will not be so sad and ugly, so sombre, so dead, like graveyards. Then there will be laughter and there will be song and there will be dance and there will be great rejoicing.

Religion has suffered very much because of these people who have been teaching self-torture. Religion has to be freed from all this nonsense. Great rubbish has become attached to religion. The essential religion is nothing but joy. So whatsoever gives you joy is virtuous; whatsoever makes you sad, unhappy, miserable is a sin. Let that be the criterion.

And I don't give you rigid rules because I know how the human mind functions. Once a rigid rule is given, you forget awareness and you start following the rigid rule. A rigid rule is not the question -- you can follow the rule and you will never grow.

Listen to a few anecdotes:

Benny arrived home to find the kitchen a mess of broken crockery.

'What happened?' he asked his wife.

'There's something wrong with this cookbook' she explained.'It says that an old cup without a handle will do for the measuring -- and it's taken me eleven tries to get a handle off without breaking the cup.'

Now if the cookbook says that, it has to be done. Human mind is foolish -- remember it. Once you have a rigid rule, you follow it.

The mob was meeting the big guy, and what the big guy said, went. The buzzer rang and the servant went over to answer the door. He peeked through the slot in the frame, and, recognising the visitor, allowed the panel to swing back.

'Leave your umbrella at the door' the servant told the visitor.
'I ain't got one' answered the visitor.
'Then get back home and get one. The boss told me everyone must leave their umbrella at the door. Otherwise I am not going to allow you in.'
A rule is a rule.

One of my friends is a professor at the University of Calcutta, a very renowned scientist. He went to Rangoon just to gather a specimen of the urine of a certain person. The disease happens very rarely and the urine changes its composition altogether, so he rushed to Rangoon. He wanted to study it -- he was working on, he was researching, that particular disease. He got the urine. He was very happy because the illness happens very rarely, once in a while. But when he came to Calcutta Airport he was prevented by the authorities. They looked into their files -- there was no provision to import urine. So they said 'You will have to leave it. We will have to enquire.'
But he said 'This is nonsense!'
'This is all we can do. You can look in the file nobody has ever imported urine and the government has no idea about it this is something new! We will have to ask Delhi.' And as things go....
So the urine was not allowed; it remained with the airport authorities. And the professor was crying, and he said 'This will be destroyed within forty-eight hours and it will be of no use. I need it right now.'
'But' they said 'that is not possible at all, because we don't even know how much to charge -- how much penalty. We will have to wait.'
After two months the urine was delivered. Because something goes to Delhi, and then the red file, and.... After two months!
Rules are rules. And I don't want you to become government officials, I want you to become intelligent people.

It was a desperate chase but the police-car was catching up to the bank-robbers when suddenly it swerved into a gas station, from which point the cop driving phoned his chief.
'Did you catch them?' the chief asked excitedly.
'They were lucky' replied the cop.'We were closing the gap, only half a mile away, when I noticed our five hundred miles were up and we had to stop and change our oil.'
What can you do when the oil has to be changed after each five hundred miles and five hundred miles are up? You have to change the oil first.

I never give you rigid rules because I know how stupid human mind is and can be. I simply give you a feel, a sense of direction. Be aware and live through awareness.
Ordinarily you are living a very unconscious life. You eat too much because you are unconscious -- you don't know what you are doing. You become jealous, you become possessive, because you are unconscious and you don't know what you are doing. You get mad in anger, you become almost possessed of the devil when you are in a rage, and you do things which you don't know that you are doing.
Jesus said on the cross -- the last of his words, but of tremendous import -- he said: Father forgive these people because they don't know what they are doing. Now Christianity has never interpreted these tremendous words rightly. Jesus' message is simple. He is saying: These people are unconscious people. They don't know awareness at all, so they cannot be responsible. Whatsoever they are doing, they are doing in sleep; they are somnambulists, sleep-walkers. Please forgive them. They cannot be held responsible.
So when you eat too much, I pray to God'Father, forgive this man. He does not know what he is doing.' When you fast, I again have to pray to God'Forgive this man because he does not know what he is doing.' The real question is not of doing but of bringing an awareness into your being, and that awareness will change everything. You are like drunkards.

I have heard....
Mike told Pat he was going to a wake, and Pat offered to tag along. On the way Pat suggested a nipper or two and they both got well sloshed. As a result Mike couldn't remember the address of the wake. 'Where is your friend's house?' Pat asked.
'I forget the number, but I'm sure this is the street.'
They had walked along for a few minutes when Mike squinted at a house that he thought was it. So they

staggered in but the hall was dark. They opened the door and discovered a living room, which was also dark except for the faint glimmer of candles sitting on the piano. They went down in front of the piano, knelt and prayed. Pat stopped long enough to look at the piano. 'Mike' he said'I didn't know your friend, but he sure had a fine set of teeth.'

This is the situation. This is how man is. The only thing that I would like to give to you is a taste of awareness. That will change your whole life. It is not a question of disciplining you, it is a question of making you luminous from within.

RAJNEESH ASHRAM IS OPERATED WITH CONFUCIAN AND SCIENTIFIC ATTITUDES AND PROCESSES (PLANNING, BUDGETING, ACCOUNTING, RULES, REGULATIONS). WOULD IT BE APPROPRIATE TO ACKNOWLEDGE CONFUCIUS AND WESTERN SCIENCE AS PART OF THE TAO, AND THEREBY SPIRITUAL?

Tao is vast -- science can be included in it. But science is not vast and Tao cannot be included in it. Science is a part of the vast mystery of life. If you take science as a part, then there is nothing wrong; but science pretends, claims, that it is the whole, thereby everything goes wrong. Exactly the same is the situation with intellect, calculation, arithmetic. Nothing is wrong with intellect if it functions as a part and does not start claiming 'I am the whole'. When the intellect claims 'I am the whole', then there is trouble. When the intellect says 'I am just a part of a vast entity, of a huge entity, and I do my work -- beyond that I don't know what is going on', then there is no problem. I am not against intellect as such. I am against the intellect which claims to be the whole.

And that is the standpoint of Lao Tzu, Chuang Tzu, Lieh Tzu. They are not against intellect. How can they be? They are not against anything. My hand is a part of my body, but if the hand starts claiming 'I am the whole', and if the hand starts saying 'I should dominate the whole because I am the whole, everything else is secondary', then the hand has gone mad, then this hand is dangerous -- it has lost contact with the whole.

Nothing is wrong with science in itself, but science should be a part of religion, then it is beautiful. Intellect should be a part of the totality of human beings, then it is beautiful. Intellect too is beautiful. I go on using the intellect every day. What am I doing here right now? Intellect is so significant that even when you have to talk about something which is not within intellect, you have to us. intellect. Even to talk about Tao, you have to take the help of the intellect, you have to lean on intellect. How can Tao be against intellect. reason? The only thing that Tao wants you to understand is that life is more than reason, vaster than reason. Reason covers a small space, but that is not the boundary of the totality.

Lao Tzu is big and Confucius can be included in him, but Confucius is very narrow and Lao Tzu cannot be included in him. Lao Tzu is Tao. Confucius is Torah. 'Torah' is a Hebrew word, but I like it because it goes well with Tao. Tao means love, Torah means law. In the word 'tarot' is the word 'torah'.'Tarot' comes from two words: TORAH ROTA; it means the wheel of law, the rotating wheel of law. Torah means the law. Law is bound to be rigid and law is bound to be narrow. The law needs to be perfectly defined; if it is not defined, it will not be of any use. The law has to have definitions, clear-cut boundaries, only then can it be of any use.

That's where Jesus entered into the history of the Jews: he brought Tao into the world of Torah. Naturally he asked to be crucified -- it was only natural, because Torah cannot tolerate Tao. The law and the law-oriented mind cannot allow love, because when love comes all law is shattered. Love is so vast, oceanic, and it comes into the narrow world of the law and the law breaks down. The Jews could not allow Jesus because he brought a very foreign climate which had never been part of the Jewish mind.

Jesus is indefinable; Moses is perfectly definable. Moses will easily agree with Confucius, will not agree with Lao Tzu. The Ten Commandments are the foundation of the law-abiding mind, and of course the law-abiding mind can always find ways and means and loop-holes in the law.

A woman, a married woman, fell in love with a young man and the young man wanted to make love to her. But she said 'This is not right.' She was a Jew and she said 'This is against the law. And we will be breaking a commandment.'

And the young man said 'So what? Nine are still left!'

Law is narrow, and so narrow that one has to find loop-holes otherwise life would become impossible. Law creates the hypocrite, law creates the cunning person, law creates the criminal -- otherwise life would become absolutely impossible. Law does not allow you to live; it makes life so narrow that you have to find ways and means.... And then comes the lawyer. He helps you, he helps you to break the law and yet remain within the law -- that's his whole work. The lawyer is needed because the law creates the criminal on the one hand and the lawyer on the other, and both are the same.

I have heard....

A priest was saying to a young man 'Listen to this story. There were two brothers. One was very law-abiding and became a lawyer and the other was very rebellious and became a criminal. The one who became a criminal is now in jail for his whole life. What do you say about it?'

And the young man said 'I can only say one thing: one has been caught and the other has not been caught yet.'

The lawyer and the criminal are both by-products of the law, the Torah. I am not against Torah because such a vast humanity has to exist; Torah is needed, the law is needed. You have to keep to the left of the road. If everybody starts walking anywhere they want -- as people do in India -- then it will be very difficult, it will be very dangerous. One has to follow the law.

But law is not life. One should remember that the law has to be used, has to be followed, and yet one has to remain available to Tao, the beyond. Tao should be the goal and Torah should become just a means. And Torah should not claim 'I am the whole'. Once Torah claims 'I am the whole', life becomes meaningless. Once logic claims 'I am the whole', life becomes meaningless. Once somebody says 'Life is nothing but science'. then it is a reduction and everything is reduced to the lowest denominator. Then love is nothing but chemistry -- a hormonal thing. Then everything can be reduced to the lowest, then the lotus is nothing but mud.

One should remain available for Tao; following Torah, one should remain open to Tao. In fact, Torah is right only if it leads you in the direction of Tao. Law is really right if it leads you towards love. If it goes against love, then that law is illegal.

For example, the law says that you should make love only to your wife. Good, if you love the wife then the law goes towards love. But if you don't love the wife, then it is immoral to make love to her: then law is going against love. If you make love to a woman to whom you are not married, it is love not law. And if you can manage to get married to the woman, it becomes law also -- but it is not against love. A wise man will see that his life always uses the law for love. Torah is a stepping stone towards Tao.

This ashram, naturally, has to be run according to Confucius, but Confucius here is in the service of Lao Tzu. You see this mad man here? Confucius is in the service of Lao Tzu: Torah in service of Tao. Then there is no problem. Vice versa, then things go wrong; then you are standing on your head and something has to be done immediately.

YESTERDAY, ALTHOUGH SITTING IN AN UNCOMFORTABLE POSITION, I SLEPT DEEPLY THROUGH MOST OF YOUR LECTURE. I DON'T FIND YOUR DISCOURSES BORING, SO WHY DID I SLEEP?

Nothing wrong. If you enjoy the sleep, perfectly good. Just remember one thing: don't start snoring because that disturbs other people's sleep.

A man started to snore in his seat at the opera. 'Please stop your snoring' the usher pleaded 'you are disturbing the others.'

'Look, kiddo' the man said angrily. 'I paid for this seat and I'll do as I please.'

'Yes, sir' replied the usher. 'But you are keeping everybody awake.'

Sleep is good -- nothing like it. Enjoy it to your heart's desire.

And sometimes it happens.... There are two possibilities: listening to me, either the talk becomes boring, then you can fall asleep; or the talk can become like a lullaby, then too you can fall asleep. The talk can become like a song around you, a warm song around you, then you can fall asleep. Or it can become a

jarring note, very boring, so you have to escape somewhere. And my guards won't allow you to escape from here easily, so the only possible escape is to close your eyes and go to sleep. That is an escape so that you need not listen. Both are the possibilities.

Sometimes what I am saying may look boring to you because whatsoever I am saying is one truth again and again and again. And I have to repeat it because I have compassion for you. Otherwise every morning I could come and sit in this chair, say 'ditto', and go away.

The great novelist had gone insane, but now there seemed to be some hope for his recovery. For three months he'd been sitting at a typewriter in his room and pounding out a novel. At last he announced that it was completed and brought it to the leading psychiatrist at the institution who grasped it eagerly and began to read: 'General Jones leaped upon his horse and yelled "Giddap, giddap, giddap, giddap, giddap."' Then the doctor thumbed through the rest of the book. 'Why there's nothing here but five hundred pages of "giddaps"!' he exclaimed.
'Yeah' said the writer. 'Stubborn horse!'

So what can I do? I have to say 'Giddap, giddap' every day. Stubborn horse.... Unless you listen, I am going to repeat it again and again. It is not going to help you much escaping into sleep, it is not going to help you much. I will hammer you out of it.

Sometimes it is boring. I know it, because sometimes I myself fall asleep. Then I have to look at the clock.

The psychiatrist was late for the appointment. He came barging in and was very apologetic. 'Think nothing of it' said the patient. 'I kept busy.'
'How?' asked the doctor suspiciously.
'I was in the corner talking to myself.'
'Was it an interesting conversation?'
'Not very. You know me!'

Certainly I know myself more than you know me. I know sometimes it becomes too boring, so don't feel guilty. Just remember one thing: don't snore. Sometimes it becomes a lullaby. If you love me, and you love me tremendously, then whatsoever I say goes and surrounds you like a warm blanket; you start feeling cosy, comfortable. Maybe the physical posture is not very comfortable. It has been made in such a way that you cannot be physically very comfortable in this Chuang Tzu Auditorium. The marble underneath, cold, hurting, and my guards all around. And they don't allow you anything, they don't even allow you to cough, sneeze; and you have to be completely alert, otherwise.... The posture is not comfortable -- even then you fall asleep. Think: if the posture were comfortable then you would fall into a coma! But you love me and while my words reach you they become lullabies. But there is nothing wrong in falling asleep once in a while. Don't make it a permanent habit!

WHEN I BECOME ENLIGHTENED, HOW AM I GOING TO KNOW THAT I HAVE BECOME ENLIGHTENED?

Safari. Africa. Big-game hunting -- and the woman was driving the handsome white hunter crazy with her barrage of questions.
'How will I know if I trap a tiger?' she asked.
'By his yellow coat and stripes, madam.'
'And how will I know if I trap a lion?'
'By the brown colour and his flowing mane.'
'And how will I know if I trap an elephant?'
'That, madam' sighed the white hunter 'is the easiest of all. By the slight odour of peanut on his breath.'

Don't be too worried. This enlightenment is such a big thing -- like an elephant -- you will not be able to miss it. You will not even be able to escape it! Once it happens it is self-evident: it needs no other proofs of what it is.

It is like a dead man coming back to life -- will he need any proof? He will know that he is alive. It is like a blind man whose eyes are healed -- will he ask for any proof? He will know because suddenly he will see all the colours, the sun and the moon and the stars, and the faces all around. And the darkness will have suddenly disappeared that has always been there. And everything will be full of light and colour... and the rainbows.... Will a deaf man need any proof when his deafness is gone? Suddenly, so many sounds which he has never heard before will be there; he will be surrounded by them.

But even these things are not real metaphors for enlightenment. It is so tremendous, it is so radical that there is no way of missing it. Don't be worried about such problems. Rather try to become enlightened.

IT SEEMS AS IF YOU SPEAK ONLY FOR ME, AS IF YOU GO ON ANSWERING ONLY MY QUESTIONS. CAN I ASK HOW YOU DO IT?

Mulla Nasruddin was telling me:

'I went to the country on my vacation and the little birds sang so merrily under my window every morning that when I left I went out and thanked them for the beautiful melodies. The landlord came out and said "I hope you don't think those birds are singing for you?"

"Why, of course I do" I said.

"Those birds are singing for me" he said, angry-like.

'I knew I was right... but we got into a big fight over it. So we were brought before the judge. He fined us both ten rupees each. "Those birds" he said "were singing for me."'

When I am talking to you, everybody will feel that I am talking to them because whatsoever I am saying is so fundamental that it has to be related to everybody. I am not particularly talking to anybody, but I am talking about such fundamental things that it is impossible not to be related with those fundamental things -- everybody is related, more or less. When I talk about love, you will all feel that I am talking to you because love is your problem -- everybody's problem. When I talk about the mind, of course you will think I am talking to you, because you have a mind as everybody else has, and all minds are mad.

So when I touch on a fundamental truth, everybody is bound to feel that there has been a special message for him. But remember, I am only talking about the fundamental truths. They are addressed to everybody here but not to anybody in particular, though I know everybody will feel. Good, that's beautiful that you feel directly connected with me.

The two hunters sat in their boat, hidden from the view of any ducks that might happen. They waited and waited. Suddenly they heard a noise in the growth alongside them and upon parting the reeds found another hunter -- cockeyed drunk and working on the death of another fifth.'Hey!' they warned.'This is our spot. Get the hell downstream.'

The drunk said nothing. He just killed the bottle and then paddled two miles away. A single duck came skimmering by a short time later. The two hunters each fired two shots and missed. Then they watched downstream as the drunk took one shot and bagged it.

They paddled down to offer congratulations.'Say' they told him,'that was pretty fast. How'd you do it?'

'Aww...' said the drunk.'With all them ducks up there, how could I miss?'

That's how the situation is here. With so many orange ducks around, I can go on shooting. There is no need to make any target how can I miss? It is impossible to miss.

But good that you feel personally connected -- but remember, don't make it an ego-trip. The mind is very cunning and you have to be constantly alert about its subtle ways, otherwise you will think'I am somebody special. Osho is talking just to me.' And then you will start fantasizing and projecting, and you will be lost in your fantasy world. Yes, I am talking to you too, but not specially. I am talking in a very general way; I am telling you that which is fundamental -- naturally it is your foundation too.

IS THERE A DIFFERENCE BETWEEN INNER DISCIPLINE AND LOVE?

There is none: with the inner discipline a love arises naturally. But there is a great difference between the outer discipline and love -- not only difference, but antagonism. If you force an outer discipline on yourself it will kill your love qualities. it will kill your love sensibilities, it will make you dull. You will lose your fine receptivity because any discipline forced from the outside is against your sensibilities, and love is the culmination of all sensitivities.

When you fall in love with a woman, you fall in love from all the five senses. You may not be aware because man has become so alienated from his own senses that he is not aware, but watch the animals which are still more rooted in their beings -- howsoever unconscious, but still rooted in their beings. A dog is going to smell his girlfriend before he makes love. It is not only a question of seeing a beautiful woman, you should feel the smell too. Sometimes it happens that the face is beautiful and appeals to you, but the smell is not appealing. Then, if you marry this woman, you will be in trouble. Your one sense will be constantly divorcing and your other sense will be constantly marrying, and there will be conflict.

Real love happens only when your five senses are in harmony like an orchestra. Then there is a sort of eternity to your love. Then it is not temporal, then it is not momentary. When you love a woman, you love her sound, you love her touch, you love her smell, you love the way she walks, you love the way she looks at you, you love her totality. And this totality can only be glimpsed through all the senses.

But man has become very much eye-oriented. No other senses are allowed to say anything, you just look through the eyes -- the proportion. In your world beauty contest they don't smell the body. This is foolish. This is simply foolish. A woman may have a beautiful proportion of the body and may stink! She may have the right proportion, but may not have the right voice, the right sound. Her sound may be unmusical, then she is not beautiful -- something is missing. A real world beauty contest will have to be based on all the five senses. Why should the eyes dictate and dominate? This is very dictatorial. Just the eye is dictating the whole life; naturally you are not happy because one sense has become Adolf Hitler. There should be a democracy in your being, in your body. All the senses should be allowed to say their things, and you should listen to all.

If you enforce any discipline from the outside, it is going to kill your love, because all disciplines from the outside are bound to dull you. That is the meaning of an outer discipline. That's what Mahatma Gandhi goes on saying. That's what Adolf Hitler did -- imposed a discipline on the whole nation from the outside, and imposed it so perfectly that people started doing things which they could not have even dreamt about. But the discipline had dulled them completely, they were no longer sensitive. Millions of Jews were burnt and the people who were in charge of burning these millions of Jews were standing there unaffected. What happened? Their sensitivity had been dulled. A great layer of dullness had been imposed on their being.

That's what is being done in every army. The whole training of the military is nothing but how to dull a person, how to dull his sensitivity and how to dull his intelligence. You will never find army people intelligent -- impossible, otherwise why should they be in the army? Can't they find anything else to be? The army should be the last thing. And the whole training is nothing but the creation of dullness. Left turn, right turn, left turn, right turn' three, four hours in the morning, continuously.

Once a professor became a soldier and he was a man of great intelligence. So, when he was ordered 'Right turn!' he stood wherever he was standing. And then the general asked 'Why are you standing there when I have said "right turn" and everybody has turned?'

He said 'Sooner or later you will say "left turn", so what is the point? They will come to the same position again, and this is going to happen for three, four hours why bother?'

Why this continuous 'left turn, right turn'? There is a trick in it: it is a conditioning; you are not allowed to think. 'Left turn' means 'left turn' -- you have to do it. Go on doing something, obeying something, by and by you lose your intelligence. Then you don't think, then some day you are ordered to kill the enemy and you kill. It is just like 'right turn, left turn'. You don't think, you don't ponder over the fact 'What has this man done to me? Why should I kill him?' The 'why' never arises -- you simply do it. You become a robot, a mechanical thing; you are no more a man.

In India, the Sikhs, the Punjabis are the best army people, the best soldiers, and naturally the whole country thinks they are the most stupid. These two things go together. If a race is very perfect as far as war is concerned, then the race becomes less intelligent. It is bound to happen -- both things cannot go together.

An intelligent person will have to think before he acts. The soldier has to act before he thinks. That is the whole process: he should act before thinking. And then what is the point in thinking when you have acted already? Then there is no need.

Any outer discipline, whether it be of a soldier or of a saint, kills your sensitivity. kills your fineness, receptivity; and naturally it kills your love because love is nothing but the harmony of all your senses and intelligence. But with the inner discipline there is no contradiction with love. With the inner discipline, love arises. But again remember: the love that will arise with the inner discipline will not be the love that you have known up to now. Your love is everything other than love.

The limousine pulled up in front of the madhouse and the aristocratic-looking gentleman got out. 'Is this an asylum for the insane?' he asked the gate attendant.
'Yes, sir' said the gateman.

'Do they take inmates upon their own recommendation?'
'How should I know? Why?' said the gate keeper.

'Well, you see, I've just gotten hold of a package of my old love-letters and... and I feel that I'm mad.'

Just look at your old love-letters and you will also feel like going to the nuthouse -- on your own recommendation. Whatsoever you call love is a frenzy, a fever, a sort of chemical neurosis; it is not love. How can you love? Love happens only as a shadow to meditation. When you have become so alert, there arises a new quality -- that is love. Right now what you call love is jealousy, competition, possessiveness, anger, hatred. Maybe you are fed up with yourself, you cannot be with yourself, so you need somebody; and you call it love. You cling to somebody, you dominate somebody, you try to manipulate somebody. It is politics not love, it is ambition to dominate not love. And naturally it leads you to hell, naturally it makes you more and more miserable.

What has your love done to you? Dreams and dreams and dreams. And dreams are only when you look at your love somewhere there in the future, then it is a dream. When you look back at the love that has happened, then it is a nightmare. All dreams prove nightmares. No, this is not love, otherwise the whole earth would have been happy. So many people loving, everybody is loving... the mother is loving, the father is loving, the son, the sister, the brother, the wife, the husband, the friend, the priest, the politician, everybody is loving to everybody, love must be so much.... But look into people's eyes -- there is only misery and nothing else. Then something has gone wrong, something else has been named love. It is not love. On the container it says'love', but look into the content: jealousy, possessiveness, anger, hatred, domination, all ugly things are there. Yes, the container is very beautiful, very well packed, like a Christmas gift. Open... and inside, just hell.

This love I am not talking about. When you go inside your being a totally new energy arises. You have so much energy that you would like to share it, then love is a SHARING. Then you don't need love, then you are not in need of somebody to love you. For the first time you have possessed your treasure of love; and a new need arises to share it, to give it to whomsoever needs it. Share it and give it. When love is a need and you want somebody to love you, it is going to create misery. It is a beggar's love, and beggars can't be happy. When love has been known -- and that is only possible when you move inwards and come to the innermost shrine of your being

When you have known the reservoir of love there, then a new need arises to share it, to give it, to whomsoever needs it. Give it, and you feel thankful that somebody has taken it. Then there is happiness, then love is heaven.

But then a need has taken a radical turn: now you need to give. Right now, you need somebody to give to you -- you are a beggar. Then, you become an emperor. The inner discipline makes you an emperor.

SO BE IT.

It is from Sudha.
You will not be able to understand the question because the questioner has a long history. Sudha has been asking for months together, again and again, and I have not been answering her because I always suspected that her question was not the true question and the true question was hiding behind it. Then, one day, out of

desperation, she wrote the real question. The real question was: 'Osho, I want you to tell me that Sudha is my greatest sannyasin, and you never say it, you never even mention my name.' But I didn't answer even that. So now, finally, she writes this question: 'So be it.'

Now the time has come to answer it. Remember, whenever you ask a question, there is always a hidden meaning in it. It may not even be apparent to you, you may not even suspect it. You may think'This is the question that I am asking', and there may be something else. You may want me to pat your back, to say 'Very good.'

There are a few questioners who ask such cunning questions. For example they will say Osho, great silence is coming, great energy is arising. What do you say about it?' If I take their question at the surface and if I say'Good', then I have conceded that they are arriving very close to enlightenment. All that great energy and all that great experience that they go on writing about again and again in their questions is not happening. If it were happening, they would become more silent. If it were happening, their questions would disappear. If it were happening, they would not be in any need of confirmation, they would not be in any need of approval. It is not happening.

You ask a question; you are in great need somehow: your ego has to be strengthened. I am here to shatter your ego; I am not here to strengthen it. If I strengthen your ego I will be your enemy and not the friend. It hurts: if I shatter your ego it hurts. But finally, you will come to know that that was the only thing to be done. It is surgical, it hurts; but only this surgery is going to transform you.

Sudha is beautiful, but as humanly weak as everybody else. As everybody would like to be patted on the back, she also likes to be patted. I am not a miser, I can pat -- there is no problem in it. I can say 'Sudha, you are great', but that will poison you. That is not going to help. That will hinder you. That will inflate your ego more. You will become more solidified in your egoistic projections. No, I cannot say that because I would like you to really become great, and to really become great means to become egoless. The only way to be really happy is to be without the ego.

You seek in the world, through money, power, prestige. Then you become a sannyasin and then you start seeking the same old disease in the new names. The old politics comes back, you start competing.

Drop all these things. Here, at least with me, be plain, be ordinary. And the more ordinary you are, the more extraordinary you will become. The more you efface yourself. the more you will be. The moment you cease utterly. you become divine. Nobody is barring the way except your own ego, except you.

Sometimes the ego is such that it can take nourishment from anywhere.

'Now, Mistress O'Grady' the attorney asked 'you say your husband never said a kind word to you since you were married. Are you sure of that?'
'Come to think of it' she replied 'once in a while he did say "You're a foine one".'

Now the ego can even have nourishment from where no nourishment is possible. Remember the subtle ways of the ego. My whole work here consists in dissolving you, in dismantling you, in destroying you, so that a new being is born, so that a resurrection becomes possible. I am a cross to you, so that I can also become a resurrection to you.

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TZU KUNG GREW WEARY OF STUDY AND TOLD CONFUCIUS 'I WANT TO FIND REST.'
'THERE IS NO REST FOR THE LIVING.'
'THEN SHALL I NEVER FIND IT?'
'YOU SHALL. LOOK FORWARD TO THE LOFTY AND DOMED MOUND OF YOUR TOMB AND KNOW WHERE YOU SHALL FIND REST.'
'GREAT IS DEATH! THE GENTLEMAN FINDS REST IN IT, THE MEAN MAN SUBMITS TO IT!'
'TZU KUNG, YOU HAVE UNDERSTOOD. ALL MEN UNDERSTAND THE JOY OF BEING ALIVE, BUT NOT ITS MISERY, THE WEARINESS OF GROWING OLD, BUT NOT ITS EASE, THE UGLINESS OF DEATH, BUT NOT ITS REPOSE.'

PHILOSOPHY IS the enemy of truth. And when I say philosophy I mean all philosophy, mine included, because the philosophy creates a screen of words and you cannot see the reality as it is. It distorts reality, it interprets reality, it gives a garb to reality, it hides reality, it covers reality.

Truth is naked, truth is all over, truth is within and without; and the only barriers are the words, the theories, the theologies that you have learned. They don't allow you to see that which is, they come in the way, they are prejudices. All philosophy is a prejudice, and all concepts are not bridges -- no concept is a bridge -- they are the barriers.

One day or other, an authentic enquirer comes to that great moment of realisation when he feels weary, tired -- tired of all this nonsense that goes on in the name of thinking. The word 'god' is not God. How long can you go on playing with the word? The word 'food' is not food. How long can you go on carrying the word 'food' and remain hungry? One day or other you will become aware that what you are carrying is only a word -- it cannot nourish you, it cannot give you life, and it cannot give you peace, and it cannot give you anything. Of course it promises all, that is how philosophy becomes so important -- because of its promises. But all those promises are empty; they are never fulfilled. Philosophy has never helped anybody to realise truth. This great moment of realisation has come into of Tzu Kung. He was the chief disciple of Confucius.

TZU KUNG GREW WEARY OF STUDY...

To look is one thing, to study is diametrically opposite. If I say to you 'Go and see the rose flowers in the garden', and rather than going to the garden you go to the library and you study about the rose flowers -- that is study. About and about, around and around it moves; it never touches the real point.

TZU KUNG GREW WEARY OF STUDY...

Enough of the words. Enough of the theories, dogmas. Enough of the doctrines. And this I call a great moment in the life of an enquirer. Everybody has to pass through words because we have been trained for words. Everybody has to pass through theories; we have been given theories from our very childhood. We have been brought up according to prejudices, doctrines, churches, schools. Somebody is a Christian and somebody is a Mohammedan and somebody is a Hindu, and we have been brought up, conditioned. So the moment you start asking 'What is truth?' your mind starts supplying words; it knows the answers. Those answers are all false, those answers are all borrowed, but it gives you beautiful answers. They satisfy you for a while, and if your enquiry is not great, they may satisfy you forever. Only a great enquirer sees the point that words are meaningless.

Language is not the door towards reality, but silence. The inner talk must cease, only then will you have clarity. Only then reality reveals itself to you. You go on chattering inside, and your mind goes on functioning, constantly, obsessively, like a maniac. And the mind is a maniac: it goes on creating new words, new combinations, new theories; it goes on speculating. It is a great inventor as far as theories are concerned and it does not allow you even a single interval, a gap, to look at what is there. The inner talk must cease... then suddenly there is no barrier; there never has been.

The Zen monks say: From the very beginning the truth is unhidden, the truth is in front of you. What are you seeking? Where are you running? But your eyes are closed through prejudices.

TZU KUNG GREW WEARY OF STUDY...

He has learned much and now he realises that learning has not nourished him. It has not strengthened him, it has not delivered anything, it has not made him feel more real than he was before. He is not yet anywhere, he is yet hollow. There is no integration. He does not know in fact who he is. He became weary. He must have been a great enquirer -- even Confucius could not deceive him.

Confucius is a great scholar: he can supply answers for every question possible, and he can invent beautiful answers. All those answers are fabricated, home-made, but they can befool fools. They can make many people feel that they know. They can become consolations. And his knowledge, his respectability, his impeccable character.... He is a man of virtue, remember, a very moral man... a man of character, of great mannerism, etiquette... a gentleman. The 'gentleman' is the goal of all Confucian philosophy: a man must become a gentleman. He is impeccable, you cannot find a loop-hole in his character; all virtues have become REAL in him. A moral man with great knowledge, supported by the tradition. convention, scripture -- respected by the kings and the queens, respected all over the country -- but even he could not deceive Tzu Kung.

TZU KUNG GREW WEARY OF STUDY...

When you become weary of study, the great moment has come when a student becomes a disciple. When you are weary of study, then you take a hundred and eighty degree turn. Then you are no longer interested in theories, you want the real; you want the food to eat so that you can be nourished. And you don't want any more recipes, you don't want any more cookery books; you want the real food.

... AND TOLD CONFUCIUS 'I WANT TO FIND REST.'

Words create restlessness. Doctrines, dogmas, make you more tense because they lead you astray; they lead you away from reality. The further away you are from reality, the more restless you will be. Let that be a criterion. Whenever you feel restless, that means you have gone far away from reality. Whenever you are close to reality, there is tremendous rest, calm, quietude, grace, silence, peace. You are at home because reality is your home. Restlessness simply means you are going away and your whole being is being uprooted from your home, hence restlessness.

Tzu Kung said 'I WANT TO FIND REST. Enough of the theories, and enough of the studies. I have studied all that can be studied. I have become a great learned man, your greatest disciple, but that is not satisfying. Help me to find rest.'

Have you watched it? The more you know, of words, scriptures, Christianity, Islam, Hinduism, Buddhism, Gita, Koran, Bible, Vedas, the more you will feel your mind is getting more and more mad; you are being pulled in all directions. One theory says something, another theory says something else; they contradict each other, they are always at each other's throats. Great argument and no conclusion. Down the centuries philosophy has not come to a single conclusion. For five thousand years philosophers have been discussing, but there has never been any conclusion -- any conclusion on which they could all agree. There has never been any agreement. It has not happened and it is not going to happen. Two philosophers cannot agree because agreement is possible only when you know the reality, then there is agreement. If you know the reality and I know the reality there is agreement, because then there is no problem. You know the same reality, I know the same reality -- how can there be argument? But argument is possible if I have my theory and you have your theory, then there is no possibility of agreement. Agreement happens only through EXPERIENCE. Experience is conclusive. Argumentation is nonconclusive. One argument leads to another and so on and so forth. When two persons are arguing, both cannot be right. Both can be wrong, but both cannot be right.

It happened:

Mulla Nasruddin and his wife were arguing one day -- the husband and wife argument -- and it came to the natural conclusion that by and by Mulla started feeling 'Why did I start at all?'

He was feeling hungry and the wife was not even thinking of cooking the food. So he went to the wife and said 'Sorry, I confess I was wrong.'

The wife said 'That won't do. You will have to confess that I was right. Just your being in the wrong does not make much difference, you will have to confess that I was right. Give a positive statement! Because you may be wrong and still you may think inside yourself that I am also wrong, so that is not of much use.'

Both persons can be wrong. Remember, truth is one; untruths can be as many as you want. Religion is one -- cannot be two because truth is one; but philosophies can be as many as you want. Everybody can have his own philosophy: it is your dream about reality. You can manufacture a theory on your own, you cannot manufacture reality. It creates the restlessness. And when you are non-conclusive, you are hanging in a limbo. And that hanging in the middle, neither here nor there, is what philosophy creates in a man. He starts feeling that he knows, and he also goes on feeling deep down that he doesn't know. Now this is a very tense state. You know that you don't know and yet you feel that you know. You feel that you know and yet you know that you don't know. Now you are getting split, you are becoming schizophrenic. And in this state of non-conclusive mind one always feels incomplete, and incompletion hurts. One wants to know the complete truth, the whole truth.

It happened in a hotel that a salesman came. The manager said 'It will be difficult for me to find a room for you though there is a room vacant, which I cannot give.'

The salesman said 'But what is the reason? Why can't you give it if the room is empty?'

The hotel manager said 'A great politician is staying just beneath that room. A room is vacant on the first floor, but on the ground floor beneath the room a great political leader is staying. And he gets mad at small things. If you walk in your room or if you make some noise, then he will create much fuss and I don't want any trouble. Please go to another hotel.

'But' the salesman said 'I have looked all around. All the hotels are booked. So please, have mercy on me, and I promise you that I will not even move in the room. The whole day I will be working in the town and at night I will simply come and go to sleep. By the morning I will be gone, gone to another town, but give me the room.' So the room was given.

In the middle of the night, the salesman came back, tired, sat on his bed, took off one of his shoes and dropped it on the floor. Then he suddenly remembered that the great political leader might get disturbed, so he took off the second shoe very silently and without making any sound he put it on the floor and went to sleep.

After one hour, the great politician came and knocked on his door. He opened the door and saw the politician mad, red with anger, and he could not understand 'What could I have done? -- because I have been asleep for one hour!' And he said 'Sir, have I done anything wrong? Maybe in my dream...? Or maybe I have made some sound or said something? But I am sorry, I didn't mean it.'

The politician said 'That is not the thing. What happened to the other shoe? For one hour you have been keeping me awake. I heard the noise -- the first shoe fell on the floor and I said "So this man has come!" And then I was waiting for the second! And then, by and by, I became almost mad. I couldn't sleep. What happened to the second shoe?'

That happens to a mind which remains in an inconclusive state: something goes on hanging, like a sword. You can understand the difficulty of the politician. He must have tried to go to sleep but he must have been visualising the second shoe hanging in the air. 'What happened?'

Mind is at rest only when there is conclusion, otherwise never. And philosophy never leads to any conclusion. Only reality is conclusive; only experience, only EXISTENCE, IS conclusive.

TZU KUNG GREW WEARY OF STUDY
AND TOLD CONFUCIUS 'I WANT TO FIND REST.'
'THERE IS NO REST FOR THE LIVING' said Confucius.

Now this standpoint -- that there is no rest for the living is based on a certain philosophy: that life is struggle, that life is action. that life is conflict, that life is a war to survive -- how can you rest? The same philosophy has become predominant in the West: Darwin, the philosophy of the survival of the fittest', and Nietzsche, 'the will to power'. Confucius is deeply understood in the West; he is a Western man. He was born in the East, but he is not Eastern at all. His attitude towards life is that of activity. It is a yang attitude, a male attitude -- fight, conflict, struggle, conquer, prove your will. You are here to prove your will, you have to show the world that you are somebody. You have to leave a mark on history, otherwise your life is meaningless. You have to compete, you have to struggle -- only then can you leave your mark on history. If you remain silent and restful, how are you going to leave your mark on history?

Lao Tzu has not left any mark on history: Tamburlaine has left his mark on history. Chuang Tzu has not left his mark on history; Nadir Shah. Alexander. Napoleon, Hitler, Stalin. Mao they have left their marks on history. Mao was a Confucian. he believed in Confucius and he tried hard to destroy all Taoist possibilities and potentialities in China. He destroyed many Taoist monasteries, he wanted to uproot them completely. Why -- because they don't teach any struggle. If you don't teach any struggle. how can you teach revolution?

The attitude of Tao is of cooperation, not conflict. The attitude of Tao is not to be against nature but to be with it, to allow nature, to let it have its way, to cooperate with it. to go with it. The attitude of Tao is of great relaxation.

Remember, it is not Or inactivity. It is neither of activity nor of inactivity; it is transcendental. The Taoist word is WU WEI: it means action through inaction. That is the goal of Tao: Do. but don't be the doer. Act, but let Tao act through you -- simply be cooperative. Then, through Tao, you can be restful IN LIFE.

But how you can be restful with Confucius? He's right: he says that as far as his philosophy is concerned,

'THERE IS NO REST FOR THE LIVING.'

You have to struggle hard, you have to prove your mettle, you have to prove your will. Life is here so that you can take the opportunity and prove yourself. It is a competition, cut-throat competition; everybody is at each other's throat; and if you relax, you are gone. Fight hard! In every way remain alert and don't think of rest. The word 'rest' to the Confucian mind is escapist. Don't ask for meditation that is escapism. Don't go to the Himalayas, and don't sit silently -- that is escapism. Do something! Life is for doing and death is for non-doing: that is their logic. Naturally, one day you will be dead and then you will be at rest, so why worry about it? Their division is clear-cut, and to logical minds it appeals.

He said

'THERE IS NO REST FOR THE LIVING.'
'THEN SHALL I NEVER FIND IT?' asked the disciple.

Naturally, if there is no rest for the living then when? 'When am I going to be at rest? Am I not going to find it ever? Is this nightmare to continue for ever and ever? And is there no end to it?'

Confucius said

`YOU SHALL. LOOK FORWARD TO THE LOFTY AND DOMED MOUND OF YOUR TOMB AND KNOW WHERE YOU SHALL FIND REST.'

'You shall.' Mind these words. This is the greatest deception ever invented by man: 'You shall... not now, somewhere in the future... not here, somewhere else.' All the so-called 'religions' have used this deceptive device. They promise. They say 'You will find everything that you want, but not now... tomorrow.'

And the tomorrow never comes -- it cannot come by its very nature. Future never comes because whenever it comes, it is the present. It is always now, and now, and now. Wherever you will be, it will be now and here.

And the promise is 'You shall.' The promise is very cunning. That's what all the religions have done. 'In heaven you will find peace, rest, happiness. In MOKSHA, in NIRVANA... somewhere far away exists the land of peace and happiness. You will reach there one day, but not now. And if you want to reach there, sacrifice your present-day happiness for it. The price has to be paid' they say. 'And the price is this: Sacrifice your present for the future. Sacrifice the real for the imaginary. Sacrifice life for after-death.'

And they have convinced humanity and almost all have sacrificed their lives. Nobody comes back from heaven to relate whether it happens. Nobody comes after death to say 'Yes, Confucius is true.' So the deception remains because it cannot be contradicted. It is very clever -- It is impossible to contradict it. You cannot disprove it, though you cannot, prove it; but you cannot disprove it either.

'You shall.' Just listen to these words: 'You shall.' This is your whole conditioning. In childhood the parents say 'Not now. When you are older you shall.' When you are older, they start saying 'Not now. When you are old, retired, with a good bank balance; all is done and the time to rest and to relax has come -- then.' And when you are old, they say 'After death.' They go on postponing. The carrot of the future goes on dangling in front of you and the closer you come to it, the more it goes on receding. And, meanwhile, you go on missing all that was possible.

A future-oriented philosophy is poisonous. A future-oriented philosophy is like opium: it drugs you and it does not allow you to live your life right now, here-now. And that is the only life. Now look at Confucius' answer. The disciple wants to find rest; he is told

'THERE IS NO REST FOR THE LIVING.

'Life is struggle, so don't ask for rest. Rest happens, certainly, but not now, never now. YOU SHALL. LOOK FORWARD.... Always look forward, don't look here-now. Don't look right in the moment; live for the future and sacrifice the present.'

This, I say, is the greatest deception ever invented by any man. It has worked well. The priest and the politician both live on it -- the future. The communist goes on saying 'Wait, sacrifice for the future. Sooner or later there is going to come a society, a classless society. then everybody will be happy.' You are unhappy, you are miserable, you want rest now and they say 'Don't be worried. Rest will be possible. Look forward. Let the revolution happen and then things will be good. If you want that the future should be happy... sacrifice. Sacrifice!' The Fascists say 'Sacrifice, so that the Fatherland can win. And once the Fatherland has won and once the Nordic race has proved that it is the superiormost race, then there will be peace on earth.'

The politician lives, exploits, in the name of the future. The present is ugly, miserable, horrible. He creates imaginary goals, utopias -- very beautifully he decorates them, he makes them very colourful -- and you become enchanted, so you don't look around yourself. It is ugly, it is horrible, it is miserable -- within, without. You are simply tears and nothing else, only anguish, hell. But they say 'You shall. Look forward. That great day is coming.' The politician lives on it and the priest lives on it. And the politician and the priest are not very separate: they are partners in the same business, The business is not to allow man to be here-now, because once a man is here-now, he's so happy that he won't listen to any politician and he won't listen to any priest.

If man is allowed to be here-now, he will be so peaceful and so restful that he will not bother about any heaven. He has achieved it -- who bothers about your paradise? Your paradise seems meaningful because man is miserable. For the paradise to remain meaningful man has to remain miserable. And because of the paradise the priest exists, because he will show you the way, he holds the key, he has a direct line to God. You don't have, so you have to persuade and bribe the priest so that he will take care of your interests and persuade God that you should be given happiness. You have suffered enough and you have suffered very righteously; you have sacrificed all -- for the religion, for the country, for humanity. 'Sacrifice for anything, but sacrifice!' that is their slogan. Anything will do, any nonsense ideal will do... but sacrifice.

Old ideals are dropped because they become rotten and man becomes fed up with them. Then new ideals are invented, then sacrifice for them -- that's what has happened down the ages. Only ideals change, but the sacrifice continues. Sometimes it is God you have to sacrifice for. The Mohammedan priest goes on saying that if you die on the field fighting for your religion, your paradise is absolutely certain. So die courageously, knowing well that you will be received well in heaven. The Communist says that if you are

dying for the revolution you are great. Your name will resound down the ages, you will be remembered as a martyr; you will be respected. But do one thing: don't live, sacrifice.

A very absurd situation. The parents go on sacrificing for you; the father, the mother sacrifice for you. They say 'I am sacrificing for my children.' Naturally they take revenge, because when the mother sacrifices for the child she is destroying her own life. She will take revenge. She will say again and again, she will make it clear to you again and again 'I have sacrificed for you. Know well, remember well, that I sacrificed my life, my youth -- everything for you.' And she will try to persuade you 'You also do the same for your children.' So you will sacrifice for your children, and then you will persuade them that they do the same with their children... so nobody ever lives. One generation sacrifices for another, and if you don't sacrifice, then you become disrespectful. Nobody respects you, then you are a criminal. If you don't sacrifice for others they say 'What are you doing? You are not a good man, you are immoral. Sacrifice is good. To life for oneself is selfish.' Just look at what these people have been doing: to be happy is selfish, to sacrifice is good. And by sacrificing you will be unhappy and an unhappy man creates unhappiness around. And an unhappy man will take revenge -- he can never forgive; his life has been destroyed. They say that the wife has to sacrifice for the husband and the husband has to sacrifice for the wife. For what? Both sacrifice, so both miss life.

I teach you pure selfishness. Never sacrifice for anybody. Just live your life authentically and then you will never take revenge on anybody and you will never have any grudge against anybody. And a man who has no grudge against anybody is a loving man; compassionate, kind, sharing. And a man who has no grudge against anybody -- against his children, husband, wife, is tremendously beautiful. He creates a milieu of happiness around himself. Whosoever comes into his milieu shares his happiness.

Be selfish.

Just look at these trees. No tree is trying to sacrifice for another tree, hence they are green. If they start sacrificing, no tree will be green and no tree will ever flower. Look at the stars. They are very selfish -- they shine for themselves; they don't sacrifice. Otherwise, the whole existence would become ugly and dark. Selfishness is natural. And the self that I am teaching you is what Tao is: your nature. Listen to it, follow it. Your nature is saying to you 'Be happy.'

If this Tzu Kung had asked Lao Tzu, he would have said 'Great congratulations. You are tired of study? Very good. So drop all thinking, now meditate. You want rest? It is possible right now.' Lao Tzu would not say 'You shall.' Future is meaningless, it is a trick -- a trick to console you, that though you don't have right now, but you shall. You can hope, and through hope you can poison your whole being.

The priest and the politician want you to become martyrs, and martyrs are not good people because they are very angry people. They have missed their life, they are bound to be angry -- it is natural. You have forced them to destroy their life, you have persuaded them, you have bribed them, to destroy their life -- how can they be happy? and how can they ever be able to forgive you? Impossible.

Live for yourself and you will live for everybody else, but it is not a sacrifice. Live for yourself. be really authentically selfish -- that is the way of nature. You take care of your happiness, your rest, your life, and you will be simply surprised that when you are happy, you help others to be happy because you understand by and by, that if others are happy you will be more happy. Happiness can exist only in an ocean of happiness. It cannot exist alone.

Remember the logic, the deep logic, of selfishness. Happiness cannot exist like an island, no. If everybody were unhappy here, then it would be very difficult for you to be happy -- almost impossible, because this ocean of unhappiness all around would go on crashing on your shores. The misery all around you would affect you; it would penetrate your being. So a happy person by and by comes to understand the basic, the fundamental law that: If I want to be happy, it is good to make people happy around me. But he is not serving others, remember. He is not sacrificing. He is simply selfish. He wants to smile, he helps you to smile too, because a single smile cannot exist; it will look very absurd. Just think: you are sitting here, only one person smiles and all are serious. He will look a little embarrassed, he will start feeling guilty: Why did he smile when nobody is smiling? Something has gone wrong. He should be more careful next time; he will think. No, when you all laugh then it is very simple to laugh; the whole creates the possibility of laughter. We depend on the whole, we are part of the whole.

By being happy you create a possibility for others to be happy. And this is real service -- this is not sacrifice at all; you are not becoming a martyr. The mother is happy, that's why she loves the child. She is so happy that she wants to share her happiness with the child. She will never have any grudge. In fact, she will feel grateful to the child that because of the child she had many beautiful moments. She will always feel

grateful to the child. 'Because you came to me, because you chose me to be your mother, you chose my womb, you have made me so happy, you have given me such beautiful moments which would not have been possible without you. I am grateful.' And the child will feel grateful to such a mother who is grateful to him, and he will never be against the mother -- it will be very difficult. Ordinarily. I never come across a person who is not against the mother or against the father. It is very rare.

Gurdjieff used to say to his disciples 'Unless you have forgiven your fathers and mothers you cannot grow.' You will say 'What nonsense! What is he saying?' "Unless you forgive...."' He had it written on his door: Unless you forgive your fathers and mothers don't enter here. But nobody has been able to forgive their father and mother because the father and mother have sacrificed too much.

The father and mother have been so miserable because of the children. And they go on saying how much they have suffered. No mother says 'How much I have enjoyed your being my child.' No father says 'By coming to our house you have brought light to us, love to us, God to us.' Then the children would be able not only to forgive, they would be able to love, they would be able to be grateful.

Once Tao is understood, the whole business of psychoanalysis will disappear, because the whole business of psychoanalysis depends on the fact that you cannot forgive your mother and your father. Lying on the couch of a psychoanalyst, what do you do? You just rage against your mother and your father. What do you do in primal therapy? Janov will be meaningless if Tao is understood. What do you do when you kick and scream in Primal Therapy? Whom are you kicking? Your mother and father. Whom are you screaming at? Your mother and your father.

If you listen to a patient on the psychiatrist's couch, all that he talks about is ninety per cent concerned with his mother. 'Mother' seems to be the problem. It is, but the reason is that the politician and the priest have contaminated the mind of humanity. They always say 'You shall. Look forward. You will be happy in the future.'

Only the present moment is all that you have. Use it intelligently, don't be deceived by anybody.

Confucius says

> 'YOU SHALL. LOOK FORWARD TO THE LOFTY AND DOMED MOUND OF YOUR TOMB...'

'LOFTY AND DOMED MOUND OF YOUR TOMB...'? A tomb is a tomb, and an ugly thing -- howsoever you make it. You can make it a marble tomb and you can write the name in golden letters, but it doesn't deceive, it is meaningless. Inside is just death and an ugly death because of a life unlived. A life never lived is ugly. Life postponed is ugly, life lived is beautiful. And there are very few people who live their life, only they have a beautiful death. Then death too is beautiful because they become so capable of living that they, one day, start living their death too. They live their life, then they live their death.

Unlived life cannot lead you to a beautiful death. Yes, you can make a marble tomb and you can write the name in golden letters and put beautiful poetry on it; and you can burn candles and you can offer flowers, but this is all phony. Whom are you trying to deceive? For all this marble and golden letters and the flowers and the candles, the man cannot live; the man is dead. And he never was allowed to live -- because of you. Look at this dangerous sentence from Confucius:

> 'LOOK FORWARD TO THE LOFTY AND DOMED MOUND OF YOUR TOMB AND KNOW WHERE YOU SHALL FIND REST.'

Unless rest is achieved in life it cannot be achieved in death. Let this be an absolute rule: that whatsoever you achieve in your life, you will be able to keep in your death, not otherwise. If you have achieved meditation, your death will be meditative. If you have achieved love, your death will be full of love-energy. If you have achieved God, your death will be divine.

But remember, death cannot achieve anything; the achievement comes through life. Death is just the final reckoning, the final judgment. Death simply closes your life and the judgment becomes final. If the man was a great lover and he loved, and loved unconditionally, and his life was a flame of love, a light of love, then death will close the chapter with this flame burning bright. But if the death closes your life and it was just a misery and nothing else -- just a hoping for the future, never any authentic experience -- then you die in a futile way. That's what Gurdjieff calls 'the dog's death'. Then you simply die but you don't achieve

anything; there is nothing.

Nobody achieves anything through death unless he achieves it through life. Death is a single moment. What can you achieve in a single moment? You missed a seventy-eight year life and you hope that you will attain something in a single moment? For eighty years you lived unconsciously, in turmoil, in madness, in nightmares, and then suddenly in death you will become restful? No, sir, you will be turning and tossing in your tomb; you will not find rest.

Confucius is wrong, absolutely wrong. He is giving a consolation. This is criminal. To give such consolations is a crime against humanity because you can distract somebody. And he succeeded in distracting this disciple.

'GREAT IS DEATH! THE GENTLEMAN FINDS REST IN IT,
THE MEAN MAN SUBMITS TO IT!' said the disciple.

Confucius succeeded in distracting. The great moment has been destroyed. Tzu Kung has arrived very close to the door through which he could have escaped, but Confucius pulls him back. And the disciple starts talking again in terms of philosophy, dogma, study. That's what he has learned through scriptures: 'GREAT IS DEATH!' He does not know. He does not even know rest -- how can,,he know death? Death is ultimate rest, absolute rest... he does not even know relative rest. He does not know what life is, he is in a turmoil, split. And he starts saying 'GREAT IS DEATH!' Listening to the Master he is again clouded by words.

Confucius was a great teacher, very charismatic, his impact was great: he has ruled China down the centuries, he is still influential, he still dominates. In India there has been a man, Manu, who can be compared to Confucius. Manu still dominates India, and the same type of man -- nothing different. The Indian society is based on the laws of Manu and the Chinese society is based on the laws of Confucius. And both men have destroyed both of the countries.

'GREAT IS DEATH!'

Listening to the Master, to his teacher, the disciple is again befogged; the charisma functions -- he is deceived. He forgets that he has said 'I want to find rest and I have become weary of all the studies.' He was just at the turning point where the student can become a disciple. He missed again. He again falls back into the old trap which is always easy to fall into because one knows it very well, it is familiar. 'GREAT IS DEATH!' Not knowing anything about life, not knowing anything about rest, he asserts such a profound truth: Great is death. He must have read it. Yes, in the scriptures it is written: Great is death. But death is great only when life is great.

Remember, your death is your death; my death is my death. My death will depend on my life, your death will depend on your life. If your life is great, your death will be great because death is a culmination of your life. If you have lived well, totally, you will attain to a great peak, a Himalayan peak. But if you have just been crawling on the ground, you have not lived at all, you were just dreaming and hoping and desiring, and never a single moment of life came to you, never a single moment of authenticity; and you were always playing roles and hiding yourself behind masks, you were never a real person, you were always phony -- your death is going to be phony, it cannot be great. The end can be great only if the whole journey has been great. Each step of the journey contributes to the end. It is simple, obvious. If you have been dancing your life, your death will be a great dance. If you have just been crying and weeping, your death will be just a crying and weeping -- it cannot be otherwise; it concludes your life.

So remember: Everyone lives HIS life and everyone dies HIS death. Death is as unique and different as life is unique and different. When Buddha dies, of course Buddha dies. When Lieh Tzu dies, of course Lieh Tzu dies. Their death has a glory, a fragrance -- it is a flowering. In a single moment their whole life comes to the ultimate flame. They have achieved, they have arrived home. Your death is nothing but a beginning of another weary life. Here you die, there you are born. From one door you enter, from another door you are back to life again -- and of course the same rut, the same wheel moves.

'GREAT IS DEATH!' -- but not on the lips of Tzu Kung. Yes, if Lao Tzu were saying it, it would be okay. Not even on the lips of Confucius is death great, because the whole approach is wrong.

Remember this word 'gentleman'. That is the highest value in Confucian ethics the gentleman. And who is a gentleman? -- a phony person. Who is a gentleman? -- a hypocrite. Who is a gentleman? -- one who is masked in manners, etiquette, character; who is conventional, traditional. A gentleman is not an individual, he is just a member of a society. He does not exist on his own; he has no life of his own. He exists only as a part of a society, so whatsoever the society allows IS his life, and whatsoever the society does not allow he denies himself; he chooses society instead of nature. That is what a gentleman does: he chooses man-made law against God-made law. A gentleman is one who has betrayed God, a gentleman is one who has chosen society. And the society is neurotic, and the society is ill, and the society is not normal at all. No normal society has yet existed on the earth. Only rarely have a few individuals been normal. Society is abnormal -- a great crowd of mad people. The gentleman is one who follows this crowd. A gentleman has no soul. Of course, the society respects him tremendously, the society has to respect this man, the society calls him the MAHATMA, the 'saint', the 'sage'. The society respects him because the man has sacrificed his life for society.

A real man is rebellious, a real man does not bother about respectability, a real man lives his life naturally. He does not bother about what the society says or does not say. Society is not a consideration for a real man. If you want to be phony then society has to be considered at each step: what to say, how to say, when to say, when not to say; how to live, how not to live. The society has determined everything. You just have to fit, you just have to be a cog in the wheel. A real man is not respected. How can the society respect the real man? Hence Jesus is crucified, hence Buddha is stoned, hence Socrates is poisoned.

The society accepts these people only when they are dead. Then there is no problem because a dead Jesus cannot be rebellious, a dead Socrates cannot be rebellious, a dead Buddha becomes an AVATAR. An alive Buddha is dangerous, but a dead Buddha can be worshipped in a temple. Remember, whenever these great real people die, then people worship them. When they are alive, then people are very much against them. The same people who crucified Jesus have become Christians -- the same people. The people are all the same. Jesus was intolerable, but a dead Jesus is perfectly -- okay what can he do? A dead Jesus is in your hands: you interpret him, you put theories around him; he cannot have his own say, you speak through him. It always happens.

So if you really want to be an authentic person never be bothered too much about what the society says about it. I am not saying to go specifically against society, no -- that is not rebellion, that is reaction. You go according to your nature. If it fits with the society, perfectly good, there is no need to go against. If it does not fit with the society. perfectly good, there is no need to follow the society.

There is a difference between the rebellious person and the reactionary. The reactionary is one who will go against society whatsoever the case may be: he has decided to go against the society even if the society is right. Sometimes the society is right, because the society cannot be absolutely wrong... even a mad person sometimes is right.

It happened:

A great political leader was addressing the inmates of a mad asylum, and he had spoken for only five, seven minutes when a madman stood up and said 'Stop this fool! He is mad! He does not know what he is talking about.'

Of course the politician was very angry and he said to the superintendent 'Throw out this man!'

And the superintendent said 'For the first time in seven years, he has said something significant, something meaningful. I cannot throw him out. Seven years he has been uttering nonsense... now, for the first time, something which is not nonsense! I cannot throw him out. But don't you be worried because the doctors say that this man can say only one thing in seven years which will be right. So don't be worried, he will not disturb again. In seven years, only for a single moment does he become sane, otherwise he remains insane.'

Even mad people sometimes say right things. Even this mad society sometimes is right, otherwise it would not exist. To exist at least SOMETHING must be right, otherwise life would become impossible. A reactionary is just the same traditional person who has moved to the other extreme. The traditional person

follows the society right or wrong. 'Right or wrong this is my country. Right or wrong this is my religion. Right or wrong this is my priest. Right or wrong this is my scripture.' That is the traditional man. Then one day somebody turns to just the other extreme. He says 'Right or wrong I am not going to follow the society.' This is the reactionary. They both are the same people, not different.

Who is a rebellious person? The rebellious person is one who does not bother about the society at all -- he simply lives through his innermost core -- who follows his Tao. If society fits with that inner Tao, good, he goes with the society; he is not reactionary. If the society does not fit with his inner Tao, he goes alone. He is not a traditional. conventional, straight person. His criterion is his inner soul.

'Gentleman' means one who has been persuaded by the society to sell his authentic being and to borrow a false mask from the society.

GREAT IS DEATH! THE GENTLEMAN FINDS REST IN IT...'

Now what has a gentleman to do with rest and death? A gentleman cannot find rest even in life, a gentleman is very much repressed. A gentleman has not allowed his whole being free play; he has denied a thousand and one things, those are boiling within him -- how can he find rest? And if you cannot find rest in life, how are you going to find it in death? Then don't befool yourself, this is opium: you hope that something will happen in death which has never happened in life, you are under a drug.

The gentleman has never loved as he wanted to love, the gentleman has never been angry, the gentleman has never hated anybody -- not that he has not hated, he has not shown it All that the gentleman can do is to change his expressions; the inner being is never changed. Anger arises in him but he does not show it, he represses it. So he goes on and on accumulating a thousand and one things inside him which create the chaos, which are boiling inside. He can burst any moment -- a gentleman is a dangerous person to live with. Never live with a gentleman, or with a lady. A woman is beautiful, a lady is ugly. A woman is natural, a lady is fabricated.

One bum arrived at the office of a psychiatrist, very beggarly, hungry, dirty, and the psychiatrist said 'I can see that you will not even have enough to pay the fee, but I feel sorry for you. What do you do for your living?'

And the bum said 'I have made three million fabricated houses.'

And the psychiatrist shouted 'This is a lie!'

And the bum laughed and he said 'Didn't I say they were all fabricated?'

Fabricated -- the gentleman, the lady, are fabricated people, just cultivated, painted, not true, not honest. When they feel anger they smile, when they hate you they embrace you. You can never depend on them, you can never decide when they are really smiling and when they are pretending. In fact, after long practice, even they cannot decide whether they were really laughing or just laughing, whether they really loved this woman or they were just pretending.

Many people come to me and they say 'We cannot decide whether there really is love or not.' One has lived in lies so long, maybe for so many lives, that one has lost track. One cannot even feel what is right and what is wrong, and what is true and what is untrue. Every day it happens: somebody comes and he says 'I am in love with this woman but I cannot decide whether I really love her.' What does it show? You have lost all contact with your own being, you have become alienated from yourself. A stranger to yourself you have become. This should be a simple thing. It is as if somebody says 'I cannot decide whether this rose is a real rose or just painted. I cannot decide.' What does it mean? 'I cannot decide whether these trees are green or somebody has just thrown green paint on them.' But these trees are outside you. Maybe sometimes you can be deceived -- maybe the tree is false, is made of plastic -- but about your own inner feelings you cannot decide. What does it show? It simply shows you have forgotten the language of truth. You have lied so long, so long, that LIES have almost become your truth.

The gentleman is an inauthentic person. Never be a gentleman, never be a lady. Be human beings. These are roles, actings. Be true -- it is YOUR LIFE. Be authentic so that it can grow, because all growth happens only when you are true and authentic. Maybe you will have to pay much -- one has to pay; maybe there will be pain -- all growth is through pain; maybe you will always be in difficulties, but nothing to be worried -- they are worth it.

Socrates died, was poisoned, don't you ever feel jealous of him? You are alive, would you not like to exchange your life for Socrates' death? His death is more true than your life. Jesus was crucified. He was only thirty-three, he had not known much but would you not like to exchange... would you not be on the cross instead of living your bogus life? At least he was true -- on the cross, but true.
You are untrue.

An untrue life is worse than a true death: a true death is better. An untrue happiness is worse than a true unhappiness -- let this be remembered always. True tears are better than false smiles because growth comes through being true. Growth never comes through falsity, and the ideal of 'gentleman' is the ideal of the false man.

'GREAT IS DEATH! THE GENTLEMAN FINDS REST IN IT, THE MEAN MAN SUBMITS TO IT!'

And remember this too: Confucius is always comparative. He always creates this distinction between the gentleman and the mean man, the superior and the inferior, the extraordinary and the ordinary. Tao says: Nobody is superior and nobody is inferior; nobody is great and nobody is mean, because we belong to one reality, to one Tao. How can we be mean or superior or inferior? That is impossible -- we are made of the same stuff. It is God that pulsates in you, it is God that pulsates in me, it is God that pulsates in the trees and in the rocks. Nobody is superior and nobody is inferior. The very idea is egoistic, but the Confucian philosophy is centred on the ego.
Now this Tzu Kung says

'GREAT IS DEATH! THE GENTLEMAN FINDS REST IN IT, THE MEAN MAN SUBMITS TO IT!'

Now he is enjoying that he is a great man, a gentleman, so he is persuaded by Confucius through his ego: 'You are a great man, a gentleman, a superior being. You will find rest in death. You are not mean, so don't be worried -- only mean persons don't find rest in death. And don't hanker for rest in life' because that too is meanness according to Confucius. Rest is not possible, rest is escapism.

Confucius was always worried about Lao Tzu and his teachings. It is said that once he went to see Lao Tzu. Of course, he was older than Lao Tzu so he wanted Lao Tzu to behave in a mannerly way, as an old man expects. But Lao Tzu was sitting and he would not even stand to greet him and he would not even say 'Sit down, sir' and he didn't pay much attention to him. He became very angry. 'What type of Master is this?' And he said 'Don't you follow any manners?'

Lao Tzu said 'If you feel like sitting, you sit; if you feel like standing, you stand. Who am I to say anything about it? It is your life. I don't interfere.'

Confucius was shocked. Then he asked something about the superior man, the gentleman, and Lao Tzu laughed and he said 'I have never come across any "superior" or "inferior". Men are men as trees are trees and everything participates in the same existence. Nobody is superior and nobody is inferior and it is all nonsense and rubbish!' He became very much afraid. And the man had tremendous silence around him; he was a pool of silence.

Confucius came back. His disciples asked 'What about Lao Tzu?'

He said 'Never go near this man, he is dangerous. If you come across a tiger, you can save your life in some way. If you come across a lion, you can save yourself. But this man is very dangerous. He is like a dragon, a flying dragon! He will kill you! Never go! Whenever you hear that Lao Tzu is around, escape!'

Confucius was very much worried about Lao Tzu's teaching. The teaching is so utterly different, so utterly true, so utterly amoral, so utterly rebellious and so utterly individual. It believes in no man-made laws, only in nature. Trust in nature is Tao.

And Lao Tzu says: You can rest in life, because even while you are walking you can remain unmoving. Your innermost centre can remain unmoving; you can become the centre of the cyclone. The wheel moves but the hub remains. The wheel goes on moving, but it moves on something which is not moving. Act, do, but remain a non-doer deep within. Talk, speak, but remain in silence deep within.

Lao Tzu says: Let contradictions meet. Let paradoxes dissolve. Be paradoxical, because life is

paradoxical. Live, and yet live as if you were dead. Then, when you die, die as if you were entering into another life -- higher life, greater life. Let paradoxes meet, mingle, fuse, into one unity.

Confucian thought is of division, classification, categorisation: Life is life, life is struggle. Death is death, death is rest -- clear-cut divisions.

Lao Tzu says: There are no distinctions, no clear-cut distinctions. Life is death, death is life. A man can live tremendously and yet deep down remain absolutely transcendental, away, far away, distant, not involved at all. You can walk through the river and your feet can remain untouched by the water; you can be a lotus flower. And that is the true life. You speak and yet you speak not. Something in your remains far away. You touch the earth and yet something in you remains high in the skies.

Confucian life will be a very ordinary life, very logical, mathematical, classified, but very ordinary. Taoist life is really extraordinary, very rich, because it contains the negative and the positive both, the yin and yang both, conflict and cooperation both, love and hate both, life and death both.

Always remember, let there be a harmony in the contradictions within you, then you will reach to the highest point and the highest peak. Don't choose one, choose both together. Be courageous. Don't be miserly in choosing. When life gives you a paradox, choose the whole paradox; swallow it all and whole, and digest it completely and you will become a flying dragon.

'TZU KUNG,' said Confucius 'YOU HAVE UNDERSTOOD.'

Of course, Confucius must have been very happy. He has converted the disciple back to the old rut.

'TZU KUNG, YOU HAVE UNDERSTOOD.'

He has missed the opportunity to understand, but Confucius says

'... YOU HAVE UNDERSTOOD. ALL MEN UNDERSTAND THE JOY OF BEING ALIVE, BUT NOT ITS MISERY, THE WEARINESS OF GROWING OLD, BUT NOT ITS EASE, THE UGLINESS OF DEATH, BUT NOT ITS REPOSE.'

Again the same division: There are few people who understand the beauty of life, but not the ugliness of it. Then there are some who understand the ugliness of lire, but not the beauty of it. There are some who understand the ugliness of death, but not the repose of it. And then there are some who understand the repose of death. but not the ugliness of it -- but both ARE the same. You choose one category, somebody else chooses another category.
Confucius is saying

'TZU KUNG, YOU HAVE UNDERSTOOD. ALL MEN UNDERSTAND THE JOY OF BEING ALIVE, BUT NOT ITS MISERY...'

Again a split. He says

'... MEN UNDERSTAND
THE JOY OF BEING ALIVE, BUT NOT ITS MISERY...'

'You understand the misery of it. The weariness of growing old all men understand, but not its ease; you understand its ease. The ugliness of death all men understand, you understand its repose.'

But this is again CHOICE. Both should be chosen together. Both should be chosen so much together that there is no choice. Life is ugly and life is beautiful, and death is ugly and death is beautiful. because existence exists through dialectical processes.

Your left leg moves because your right leg stands still: the movement becomes possible because one leg is standing still. Then your left leg stands still and your right leg moves: the movement is possible because

of no-movement.

I can speak to you because something deep inside is always silent. The word is meaningful, significant, only because of the silence. If there is no silence, then the word is meaningless, then it is gibberish. When the word is meaningful, always remember that the meaning comes through silence, silence pours into the word and the word becomes luminous.

Love is beautiful because there is the possibility of hate, otherwise love would be so sweet that it would create diabetes! Just sugar, sugar, sugar.... No, the salt is also needed; hate gives salt to life. Activity is good, but if there is no inactivity in it, it will create neurosis -- obsessive action. Inactivity is good, but if there is no activity in it, it will be a sort of death, a lethargy, a dullness. Both are good, the whole is good.

Tao says: The whole is good. Don't choose. Let it be as it is. As it is, it is a wise arrangement. There cannot be a better world than this. There is no possibility of any improvement. You accept both, and through that acceptance, you transcend.

This Tzu Kung was just close to the door through which he would have escaped into the open sky. He has been misled again. Remember, in your life also there will be many moments when you can escape, but your past is heavy -- it pulls you back. Confucius could succeed because Tzu Kung's whole past was nothing but theories, words, philosophies, doctrines; and they understand each other's language. He pulled him back. Again that great moment was missed. And these great moments come very rarely.

Sometimes I see somebody come to me; he wants to be initiated into sannyas, but then he says 'But I am hesitating.' And I watch. He is just standing at the door through which he can escape, but he is hesitating: the past pulls him back. Now it depends. If you are courageous you take the step, because you know your past -- it has not satisfied you -- so what is the point of falling back into it again?

This Tzu Kung knows that he has become weary of study, now what will he do with Confucius? There is study and study and study... nothing else! Confucius knows no meditation, he believes in no ecstasy; he is just a moral teacher -- very earthly. He does not know anything greater than society, bigger than society; he has a very narrow outlook. Now what is he going to do? He will be studying again, he will be again pondering over the books, the old, traditional, rotten books he will be studying... again. That he has been doing!

Always remember that when a new moment, a new insight, hovers around you, choose the new because the old has not done anything for you, so what is the point of going back? Even if the new proves wrong, then too, choose the new. At least it will be a new adventure; you will come to know something. Even if you don't reach the goal, at least you will have learned some courage to move into the unknown, to embrace the unknown. That will be your gain. But never choose the old. Whenever there is a possibility for the new, go into the new. And go FAST because the old is very heavy -- it will pull you back.

Again and again I see a few people just sitting before me, hanging between their past and their present. Remember, present is very small and past is very long, so of course its weight is big. Unless you are very courageous you will never get out of it. It is very comfortable and convenient to remain with the past, but comfort and convenience are nothing. Growth is all.

Grow.

If growth comes through discomfort, inconvenience -- good. Then inconvenience is good, beneficial; then discomfort is good, beneficial. But always remember one thing: Go on growing. Don't become a rut. Don't start moving in the same vicious circle again and again and again.

Tao: The Pathless Path, Vol 1

Chapter #8
Chapter title: Putting shoes on a snake

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CAN ONE BELIEVE IN TAO, NOT INTERFERING WITH OTHER PEOPLE'S LIVES, ACCEPTING WHAT IS NOW, AND BY PROFESSION BE A PSYCHOTHERAPIST? WHAT, OR HOW, IS A TAO WAY OF DOING THERAPY?

It is from Poonam.
It is of tremendous significance.
The first thing: 'Can one believe in Tao...?'
Tao does not depend on belief. You cannot believe in it. Tao knows no belief system. It does not say 'Believe.' That's what other religions do. Tao is the dropping of all belief systems. Then arises a totally new kind of trust -- trust in life. Belief means believing in concepts. Concepts are ABOUT life. Trust is not concerned with concepts. Trust is immediate, direct, in life; it is not about life. Belief is far away from life. The stronger the belief, the greater the barrier. Tao is neither a belief nor a disbelief but the dropping of all beliefs and disbeliefs. When you drop all beliefs and disbeliefs and you are immediate, in contact with life, a trust arises, a great 'yes' arises in your being. That 'yes' transforms, transforms totally.

So the first thing you ask: 'Can one believe in Tao...?' No, it is not a belief. Don't approach through the door of belief otherwise you will reach into a philosophy, into a religion, into a church, into a dogma, but you will never reach into life. Life simply is. It is not a doctrine preached by somebody. Life is simply there all around you within and without. Once you don't look through words, concepts, verbalisations, it reveals to you; everything becomes so crystal clear, so transparent. In that transparency you are not separate from it how can you believe in it or disbelieve in it? YOU ARE IT. That is the way of Tao: to become Tao.

The second thing: 'Can one believe in Tao, not interfering with other people's lives...?' Once you have stopped interfering with your own life, you have stopped interfering with others' lives. If you continue to interfere with your own life, you are bound to interfere with others' lives. That is just a reflection, that is just a shadow. Stop interfering with your own life, then suddenly all interference disappears because that is absurd. Life is already going where it needs to go, why interfere?

The river is already flowing towards the ocean, why interfere? Why direct it? If you start directing the river, you kill it -- it becomes a channel. Then it is no more a river, then the life has disappeared, then it is a prisoner. Then you can force it anywhere you want to take it, but there will be no song and no dance; it will be carrying a corpse. The river was alive, the channel is dead. The channel is just a river for the name's sake. It is not a river, because to be a river means to be free. to flow, to seek, to follow one's own intrinsic nature. Not being directed, not being pulled and pushed, not being manipulated is the very quality of being a river. Once you have understood that you grow when you don't interfere in your own life, when you understand that you grow when nobody interferes in your life, how can you interfere in anybody else's life?

But if you interfere with your own life, if you have some ideal of how it should be, the ideal brings interference. The 'should' is the interference. If you have some ideal: that you have to be like Jesus or like Buddha or like Lao Tzu, that you have to be a perfect man or a perfect woman, that you have to be this and that, then you will interfere. You have a map, you have a direction, you have a fixed future. Your future is already dead, you have converted your future into past. It is no more a new phenomenon: you have converted it into a dead thing. You will carry the corpse, you will interfere in everything because whenever you will feel you are going astray -- and by astray I mean astray from the ideal.... Nobody has ever gone astray, nobody CAN go astray. It is not possible to commit error. Let me repeat it: It is impossible to go astray because wherever you go is God and whatsoever you do culminates into divinity. All acts are naturally transformed into the ultimate good and bad, all. Sinner and saint, all reach to God.

God is not something that you can avoid, but if you have some ideal you can postpone. You cannot avoid: sooner or later, God is going to take possession of you, but you can postpone. You can postpone infinitely -- that is your freedom. Having an ideal means you are against God.

Gurdjieff used to say that all religions are against God, and he has something; he has a great insight into

it. All religions are against God because all religions have given ideologies, ideals. No ideal is needed, no ideology is needed. One should live a simple, ordinary life; one should allow God to do whatsoever he wants. If he wants you to be this way, good. If he wants you to be that way, good. Let his kingdom come, let HIS will be done -- that is the Taoist attitude. Then there is no interference. When there is no ideal there is no interference. And once you enjoy the freedom that comes when you don't have any ideals, how can you interfere in anybody's life?

You interfere in the lives of your children. you interfere in the life of your wife. your husband. your brother. your friend, your beloved. You can interfere only because you think that by interference you arc helping them. You are crippling them. Your interference is like what Zen people say -- they have the right expression -- they say: Putting shoes on a snake. You are helping, you may be making a great effort, doing great things -- putting shoes on a snake thinking 'How will the snake walk without shoes? There may be difficulty and the roads are rough and there are thorns also. Life is full of thorns, so help the snake put shoes on the snake.' You will kill the snake.

All effort to improve upon people is just like that, but it is a natural corollary: if you are trying to improve yourself, you will try to improve others. Your own disease goes on overflowing onto others. Once you stop improving upon yourself, once you. accept yourself AS YOU ARE unconditionally, with no grudge, with no complaint; once you start loving yourself as you are, all interference disappears.

The third thing: Accepting what is now, can one by profession be a psychotherapist? He will be a therapist but in a totally different sense -- not in the Freudian sense, he will be in the real sense a therapist. And what is the real sense of 'therapist'? He will allow freedom; he will simply be a presence, a light, a joy. He is not going to change the patient, though the patient will be changed. He will not make any effort to make him well. He will not make any effort to make him normal. He will not make any effort to help him to be adjusted to this neurotic society. He will not try to do anything. He will simply be a presence, a catalytic agent. He will love. He will share his energy with the patient, he will shower his energy on the patient. And remember, LOVE is real therapy; everything else is secondary.

In fact, there are so many psychiatric patients in the world because they have not been loved, nobody has loved them -- that's why they have gone berserk. They have lost contact with their centre, because it is only in love that one becomes centred. Their illness is not the real problem; the real problem is that deep down they have never been loved, that they have never known the milieu of love. So a Taoist therapist will simply give his love, his understanding, his vision. He will share his energy and he will not in any way interfere.

And the healing is going to happen. Healing will happen, not by any effort of the therapist but by his no-effort, by his inactivity, by his tremendous passivity. Have you watched it happen? Sometimes you are ill and you call the doctor, and the doctor comes; and suddenly just his entering the room and you are no longer as-ill as you were before. He has not given you any medicine, just his presence, his care, his love. He just puts his hand on your head, takes your pulse, and suddenly you feel a change is happening. And he has not done anything, no medicine has been given, he has not even diagnosed. Even before diagnosis, if the doctor is a loving person, fifty per cent of the illness has disappeared. And for the remaining fifty per cent, he has to do something because he also does not know that man cannot heal anybody. It is always God who heals. Man can only become a passage for the healing energy -- that's why healing works. Just three, four persons -- loving persons -- sit around the patient holding hands, singing a song, chanting, and suddenly the parent feels a tremendous upsurge, a transformation, happening. What is happening? These four persons, in love, have become vehicles of God, for Tao.

Somebody can be a therapist. Tao is not against therapy, but the therapy will have a different quality. It will be WU WEI; it will be action in inaction, it will be feminine. It will not be aggressive, it will not force the patient to be healed; it will simply persuade. It will simply seduce the patient to be healthy, that's all. There is going to be a great seduction. The therapist is centred, grounded, is flowing; his presence, his light, his love, will help the patient's energy to come up, to surface in his being. It was always there -- he has lost contact.

In Zen temples they treat mad people. They don't do anything. They take care. When they pray, the mad person comes and sits, and they are not praying for the mad person at all that is not their concern. They are praying as usual, they are chanting as usual, and the mad person sits there. One hUndred Buddhist monks chanting, and the beautiful chant, and the vibe, and the atmosphere, and the silence of a Zen community, and the trees, and the rock garden, and the whole atmosphere of it... and the patient simply sits. In fact they don't even call him a patient, because to call a patient a 'patient' is to fix the idea in his mind that he is ill. It

is a suggestion; it is very dangerous. They don't call him a patient -- a person who needs prayer, a person who needs meditation, a person who needs relaxation, but not a patient; not that he is ill, not that something has gone wrong, that he is a nut, no.

The very idea that somebody is a nut gives him the fixation 'I am a nut', and he goes on repeating it and he tries hard not to be a nut. And there is a certain law discovered by hypnotists, they call it 'the law of reverse effect'. If you try too much not to be a nut, you will become a nut. You can try and see. Try for seven days not to be a nut -- continuously remain conscious 'not to be a nut', watch every act that you do -- and within seven days, you will go nuts. The continuous repetition will create the reverse effect. In a Zen monastery what they think about the person is that he needs relaxation, that he was too much in the world and has become too tense, that he is too tired, that's all. No disvalue in it, just compassion. He is not hospitalised, he is sent to a temple.

Temples used to function in the old times as the places of therapy. The temple is the right place for therapy, because the very idea is different. You are not a patient, you are not to be hospitalised, you are not to lie down on the psychiatrist's couch; you go to the temple. You go to the temple to renew your contact with God. To renew your contact with God because he is the source of healing and health and wholeness.

Yes, a person can be a psychotherapist. In fact, only a Taoist can be an authentically real psychotherapist. But he will not be the doer. He will be just a vehicle, a medium.

I IMAGINE YOU CAN TALK ABOUT ALL THE 'TRAPS' OF GROWTH BECAUSE YOU EXPERIENCED THESE PROBLEMS IN YOUR LIFE. WOULD YOU BE WILLING TO TALK ABOUT YOUR REAL LIFE EXPERIENCES RATHER THAN JUST THE ABSTRACTED, IMPERSONAL CONCEPTS?

The real cannot be talked about. The moment you talk about the real it becomes an abstract concept. The moment something is expressed it becomes a concept. That's why Lao Tzu says The Tao that can be talked about is no longer Tao. The truth that can be uttered becomes a lie. The real cannot be talked about, the real can only be experienced. And it is good that the real cannot be talked about, otherwise people would simply gather words about the real and forget about experiencing it. By its very nature reality is elusive, it never comes into words.

So all that I can do is to show you the traps so that you can avoid the traps. If you can avoid all the traps you will fall into the real. That is the ancientmost method; the Upanishads call it NETI NETI, 'neither this nor that'. They say: Show the disciple this is not true, that is not true. Go on showing him what is not true. When you have covered the whole field, when you have shown him everything that is not true, then suddenly he will become aware of truth because now only truth is left. So all that I can do is to talk about the traps.

The question is relevant. Many people think 'You should talk only about God, about truth, about MOKSHA, NIRVANA. Why should you talk about jealousy, hatred, anger?' Because if you go to other ashrams in India you will not find therapies there. You will not find encounter groups, you will not find gestalt groups, you will not find bioenergetics, you will not find Rolfing and Structural Integration. No, they simply read the scripture, they talk about truth. Here the whole approach is totally different, because you can go on talking about truth and it is meaningless unless the traps are broken. My whole effort here is to break all the traps. Once traps are broken, blocks are removed, the stream of truth flows. It is not a question of the stream, it is only a question of the rocks that are blocking the path.

The whole approach has to be understood, and that's what I go on doing while I am talking. You may be surprised because for all of these few days I have not been talking about Tao, rather I have been criticising Confucius. He is the trap; he has to be broken, demolished completely, with no compassion. He has to be smashed to pieces and bits, and thrown. Once Confucius is gone. Lao Tzu enters. You would like to invite Lao Tzu but Confucius is sitting on the throne; he has to be dethroned first. Once he is dethroned, suddenly you will see Lao Tzu has always been there -- the presence of Confucius was hiding him.

NETI NETI -- the negative approach: my approach is negative. I will never talk about reality because it cannot be talked about. I only talk about what is unreal, what is wrong. Once you understand the false as the false, you will become capable of knowing the real as the real.

Please don't be in such a hurry because I will be left without business. This is not fair. If I have so much compassion for you, you should have at least a little compassion towards me too. Go slowly. Let me also enjoy the Masterhood.

The psychiatrist leaned heavily on the bar and began to drink long, hard doubles. His face was wreathed in sorrow and he was, at the same time, ominously sad. Another psychiatrist happened by.
'John!' he exclaimed: 'John! My good fellow. You don't seem to be yourself tonight. Care to tell me about it?'
'There isn't much to tell' John replied. 'Remember that rich nut I was treating for years? The one who practically kept me in business from the start?'
'I certainly do. You mean the one who kept dreaming for thirty years that he was still in high school?'
John nodded.
'What happened?'
'Last week he graduated.'

Don't graduate so fast. Go slowly. Even if you want to be in a hurry, remember it: there are things which cannot be done in a hurried way, and enlightenment is one of those things.

If you hurry you will never arrive. If you go slowly, there is a possibility of arriving. And if you don't go anywhere at all, if you simply sit where you are, you have arrived. It is not a question of any distance that has to be travelled; it is not a goal far away. Naturally, if the goal is far away you can go faster.

Mulla Nasruddin works in an office, and he lives just in front of the office and is always late. The boss, tired one day, said 'This is too much. I have been telling you again and again and again. Don't you see? The other person who works with you and lives three miles away is always on time, and you live just in front of the office and are always late.' Mulla Nasruddin said 'It is simple, it is logical. If he is late he can hurry... three miles. If I am late, I am late -- there is no way to hurry. The gap... he can run, he can take a taxi. But what to do? If I am late, I am late. I am just in front of the office -- there is no way to hurry.'

Remember, enlightenment is not somewhere else, neither in space nor in time, it is here-now. And if you hurry too much you will go astray, you will go far away. The whole thing is to slow down -- to slow down so deeply that one day NOTHING moves in you. In that very moment, in that moment of no-movement, you will become enlightened.

Particularly for the Western mind speed is an obsession. They think that from the bullock cart they have come to the jet, so why can't speedy methods be developed for enlightenment? If the coffee can be instant, then why can't NIRVANA be instant? But they don't understand, because NIRVANA IS not somewhere else, otherwise it could have been possible to go with speed. It is already the case. You have to come only where you are. You have to be that which you already are. So the faster you go, the further away you will reach -- far away from enlightenment. It is not a question of reaching, it is not a question of arriving -- you have to simply slow down. And thats what the whole teaching of Tao is, and my teaching too.

Slow down. Relax. Forget ideals. Forget that there is any future. Let this moment be all. Relax. Enjoy the small things of life, so that you are not going, so that you are not always projecting some desire into the future. You don't have any future.

Then one day it happens: you have fallen tremendously into the present moment; nothing moves. In that moment of no-movement one simply recognises who am 1. All these meditations that you are doing here are only to help you to relax, to forget the future, to be here-now. Singing, dancing, chanting, humming... it is a present-moment activity: you get absorbed into it. Listening to me is a meditation: you get absorbed into it. You are not worrying about going anywhere, you are simply here with me.

In the East, SATSANGA has been one of the most valuable methods for enlightenment. The East has said that if you are in the presence of the Master, nothing else is needed. Just be in his presence, just sit silently with him, just be with him and enlightenment will take care of itself. Whenever the right moment comes it will happen. You need not worry about it, you need not plan it, otherwise you will be in a turmoil: 'When is this enlightenment going to happen?' Then enlightenment has also become a desire, a greed, a lust.

YOU SAID THE OTHER DAY THAT DUTY WAS A FOUR-LETTER WORD, BUT I HAVE ALSO HEARD YOU SAY MANY TIMES THAT YOU WANT YOUR SANNYASINS TO BE TREMENDOUSLY RESPONSIBLE. PLEASE TELL ME, ARE NOT A SENSE OF DUTY AND A SENSE OF RESPONSIBILITY THE SAME THING? I HOPE, BELOVED OSHO, THAT I AM NOT CONFUSING YOU!

You cannot... because I am utterly confused. You cannot confuse me any more. I am absolutely confused.

Duty and responsibility are synonyms in the dictionary. but not in life. In life they are not only different, they are diametrically opposite. Duty is other-oriented, responsibility is self-oriented. When you say 'I have to do it', it is a duty. 'Because my mother is ill, I have to go and sit by her side.' Or, 'I have to take flowers to the hospital. I have to do it, she is my mother.' Duty is other-oriented: you don't have any responsibility. You are fulfilling a social formality -- because she is your mother; you don't love her. That's why I say that duty is a four-letter, dirty, word. If you love your mother, you will not say 'This is a duty.' If you love your mother, you will go to the hospital, you will take the flowers, you will serve your mother, you will be by her bedside, you will massage her feet, you will feel for her, but it will not be a duty -- it will be responsibility. You will respond out of your heart.

Responsibility means the capacity to respond. Your heart vibrates, you feel for her, you care for her; not that she is your mother -- that is irrelevant -- you love the woman. She is your mother -- or not, that is secondary -- but you love the woman, you love the woman as a person. It is a flowing from your heart. And you will not feel that you have obliged her, and you will not go advertising all around that you are such a duty-fulfilling son. You will not feel that you have done something. You have not done anything. What have you done? Just taking a few flowers to the mother who is ill and you feel that you have done a great obligation? That's why I say that duty is dirty. The very word is dirty: it is other-oriented.

Responsibility has a totally different dimension: you love, you care, you feel; it comes out of your feeling. Duty comes out of thinking that she is your mother -- 'that's why', 'therefore'; it is a syllogism, it is logical. You go somehow, dragging yourself, you would like to escape, but what can you do? Your respectability is at stake. What will people say? Your mother is ill and you are enjoying yourself in the club and you are dancing, and your mother is ill? No, your ego will be hurt. If you could avoid this mother without your respectability being affected and your ego being affected, you would like to avoid. You will go to the hospital and you will be in a hurry to rush away, you will find some reason. 'I have to go. because there is an appointment.' There may not be. You want to avoid this woman, you don't want to-be with her: even five minutes are too much. You don't love.

Duty I am against, but responsibility -- yes, I say that my sannyasins have to be tremendously responsible. And once you drop duty you are free to be responsible.

In my childhood my grandfather used to like his feet to be massaged and he would call anybody -- whosoever was passing. He was very old and he would say 'Will you massage my feet?'

Sometimes I would say yes and I would massage, and sometimes I would say no. He became intrigued. He said 'What is the matter? Sometimes you say yes and nobody massages my feet as lovingly as you do -- but sometimes you simply say no.'

I said 'Whenever it is a duty I say no. Whenever it is a responsibility, I do it.'

He said 'What is the difference?'

I said 'This is the difference. When I feel love, when I would like to massage your feet, then I do it. When I feel it is just a formality -- because you have asked and I have to do it -- my mind will not be here because the children are playing outside and they are inviting me... I will not be here at all, then I don't want to do it because that is ugly.' So sometimes it would happen that I had to say no to him when he wanted a massage, and sometimes I would simply go to him and ask 'Would you like a little massage? I am in the mood. I will really do a beautiful job. You allow me.'

Do whatsoever comes out of your feeling, out of your heart; never repress your heart. Never follow your mind because mind is a social byproduct, it is not your reality. Move out of your reality. Function out of your reality. Don't function out of principles, etiquette, patterns of behaviour, what Confucius calls 'gentlemanly'. Don't be a gentleman, be a man -- that's enough, be a woman -- -that's enough. And be truly a man, truly a woman. Sometimes you will feel like doing something; do, pour your heart in it, it will be a

beautiful flowering. Sometimes you won't want to do, say so, be clear about it; there is no need to camouflage it.

WHY DOES ONE CLING TO THE OLD? WHY IS ONE AFRAID OF THE NEW?

There is a natural reason in it. With the old one is efficient, with the new one is awkward. With the old you know what to do, with the new you will have to learn from ABC. With the new you start feeling ignorant. With the old you are knowledgeable: you have done something again and again, you can do it mechanically, you need not have any awareness, With the new you will have to be alert, aware, otherwise something may go wrong.

Have you not watched it? When you learn driving, you are so alert. When you have learned it, you forget about it. You sing a song, you listen to the radio, you talk to the friend or you think a thousand and one thoughts, and driving continues as a mechanical thing, robot-like -- you are not needed. The old becomes mechanical, habitual. That's why with the new comes fear. That's why children are capable of learning. The older you grow, the less is the capacity to learn. It is very difficult to teach an old dog new tricks. He will repeat the old tricks again and again; those tricks he knows.

I have heard....

The foreign diplomat was unable to speak English. When the lunchbell rang at the United Nations Assembly he stood behind a man at the food counter and heard him order apple-pie and coffee. So he ordered apple-pie and coffee too. For the next two weeks he kept ordering applepie and coffee. Finally he decided he wanted to try something else so he listened attentively while another man ordered a ham sandwich.

'Ham sandwich' he said to the counterman.

'White or rye?' the counterman asked.

'Ham sandwich' the diplomat repeated.

'White or rye?' the counterman asked again.

'Ham sandwich' the diplomat repeated.

The counterman grew very angry. 'Look, Mac' he roared shaking his fist under the diplomat's nose, 'do you want it on white or rye?'

'Apple-pie and coffee' answered the diplomat.

Who should take such a bother? It is getting too dangerous, that's why one goes on with the old. But if you live with the old, you don't live at all, you live only for the name's sake.

Only with the new is life. Only with the new, and only with the new is life. Life has to be fresh. Remain a learner, never become a knower. Remain open, never become closed. Remain ignorant, go on throwing the knowledge that accumulates -- automatically, naturally. Each day, each moment, free yourself from all that you have known and again become a child. To become so innocent, like a child, is the way to live and to live abundantly.

IS THE CHILDISHNESS OF SENILITY ANYTHING TO DO WITH AWARENESS? IS SENILITY A DISEASE OF THE WEST ONLY? WHAT IS SENILITY?

It has nothing to do with East or West. East and West may differ on the surface -- deep down there is no difference. Man is man... maybe a few different patterns in the East and a few different patterns in the West, but they are on the surface; they are only skin deep. Just scratch a little and East and West both disappear. Deep down is humanity, one.

This question is significant. 'Is the childishness of senility anything to do with awareness?' And, 'What is senility?'

Senility is becoming old without becoming mature. Senility is growing old without growing up. Then, as the end result, the senile person becomes very childish because his child has never become a grown-up; he

has always been hiding the child inside him. He was occupied in a thousand and one things of the world and the child was waiting and waiting. Now he has become retired, now all those occupations are gone and his energy also is weakening, so all those controls are also gone. Because when you control yourself and you pretend something that you are not and you hide something that you are, great energy is needed. The old man is naturally losing energy; his control is gone, he cannot control, so that which is hidden inside him surfaces: he again becomes childish.

But remember, that is not what Jesus means when he says: Only those who are like children will be capable of entering into the kingdom of God. Child-likeness is not childishness. Child-likeness comes only when a person is not only growing in age but is growing up, is becoming integrated inside. It is not only a physiological phenomenon that he is sixty, but psychologically, spiritually, he has become a grown-up person, mature, ripe. Then, in the end, the person becomes child-like, innocent.

Childishness is not a value, it is a disvalue. Child-likeness is a great value. To be child-like means that the circle is complete: the man has lived life, lived and loved, experienced all that was available and has come to conclude that there is nothing more valuable than innocence. He has known -- known that knowledge is futile, so he has dropped knowledge. He has known all the cunning ways of the world -- he has been cunning, he has been deceptive, he has been deceived, others have been cunning towards him -- he has known all that, but he has grown-up and he has come to conclude that that is just useless, meaningless. Deceiving, deceived -- all is a game; it does not lead you anywhere, it is a dream. He has dropped all those games.

A really mature person is one who has no more obsessions with any game. He lives simply, innocently, without any pretensions and without any masks. That is the innocent person: a grown-up person become innocent, child-like. Simply getting old in age, one becomes senile, ugly, rotten; and one day, when your energies are gone, your childishness surfaces and the old person starts behaving in foolish ways.

Remember, to be foolish is one thing and to be innocent is totally another. Sometimes they look similar, but they are not. An innocent person may sometimes look foolish, but he is not foolish. You can cheat him, but he is not foolish; and while you are cheating him he is feeling compassion for you. One day you will understand that you were a fool, he was not a fool. A foolish person looks innocent, but is not innocent. He is also cunning, though his cunningness is not a very developed quality, his cunningness is not very complex. He is also cunning, but people are more cunning than him -- he is relatively less cunning, so he looks foolish. An innocent person looks similar to the foolish one, but he is not.

Childishness is foolishness, stupidity: idiotic it is. Child-likeness is totally different: it is a flowering of innocence. St. Francis is child-like, Jesus is child-like, Lao Tzu is child-like.

THE LAST TIME I WAS HERE I SAW MYSELF AS A BEGGAR; THIS TIME A THIEF. PLEASE COMMENT.

You are growing well! This is the spiritual path. A disciple, when he first comes to the Master, is naturally like a beggar. He is begging, he is tremendously desirous, greedy; he goes on asking this and that. When you have grown a little into the world of discipleship you become a thief. Then you start feeling that truth cannot be given, it can only be stolen.

Yes, this is the way in which a disciple grows. Truth has to be stolen from the Master, it cannot be given. You will have to be very, very intelligent, aware, to steal it away. If I could give it to you it would have been simple, but I cannot give. You have to become very, very alert.

Do you know that the art of the thief is the art of awareness? When a thief enters into somebody's house in the dark night -- no light -- he may not have entered the house before, he may not know the topography of the house at all, but still he functions well. He moves in somebody else's house, which he has never entered, as if it were his own house. He has a tremendous confidence. And he moves so alertly that he does not make a single sound; his breathing is very quiet, he moves as if he were not there. Great art.

It is said about one Zen Master that he used to send his disciples to learn the art of stealing. He used to send them to a master thief. 'Go to the master thief and learn such self-confidence as a thief has, such awareness, such cautious alertness, such mindfulness -- because a thief has to be very, very mindful, he needs presence of mind.' You cannot rehearse it -- it is not acting, you cannot prepare for it. Nobody knows what is going to happen. You cannot arrange for it, you cannot prepare for it -- anything is possible. It is very accidental.

It is said about a master, a master who was well known all over Japan and was a master thief, that his son asked him 'Now you are getting old, teach me your art.' The old man said 'Okay, but this is such an art as cannot be taught. It is more like a knack -- not like knowledge, but I will try. You come with me tonight.'

The young man was very afraid, but the old man -- who was very old, seventy years old -- the old man went and broke open a wall. And the man was perspiring although it was a cold night, and he was trembling. But the father was working so at ease, as if this were his own house. He broke open a hole, he entered and called the son. He went in, but his breathing was so chaotic that he could not control it, and the father was as if he were not breathing. Then the father took him in. He opened many doors and they went to the main chamber of the house where he opened a cupboard and told the son 'Go in and bring the best dresses there are.' And the son went in and the father locked the door, made a loud noise and ran away.

Now the whole house was awake and everybody started searching -- where was the thief? The wall had been broken, certainly. And this young man -- inside the cupboard and the cupboard locked -- started thinking 'Has my father gone mad? Is this the way to teach?' And he started praying to God 'This is my first and last. I will never even think about it.' Then a servant came with a candle and he looked around, and suddenly the young man found that he was making a noise like rats make. It was very intuitive.

And the servant opened the door and looked in. The young man blew out the candle, rushed out with the whole house and the servants and the neighbours following him. And he came by the side of a well, he threw a big rock in it and stood by the side, behind a tree. The whole house and the servants and the neighbours all gathered at the well. They thought that the thief had jumped in, and they said 'Now there is no problem. In the morning we will see, either he will be dead or he will go to the jail.' And they went back.

Now the son came back home, and the father was fast asleep and snoring. He pulled back the blanket, threw the blanket and said 'Have you gone mad?' And the father said 'Now there is no problem. You are back, so you have learned the art. Now go to sleep and from tomorrow you start on your own.' But the son said 'Tell me why you did this!' The father said 'It is not a question of teaching -- it is intuitive art. Such things happen, so I left you in a very accidental situation. Such things happen! This is no ordinary art, but now you have come back home I know you are a born thief, you are my son.'

Good, Ramananda. This question is from Ramananda.

Last time you were a beggar, now you are thief. Be really a master thief.

WHAT IS RATIONALISATION?

Rationalisation is a pseudo reasoning -- it looks like reason, but is not. In life you use it every day. You come from the office angry, the boss was nasty but you could not be angry there; there you had to smile. He was shouting at you, screaming at you, and you were smiling; you were as soft as butter, you swallowed anger. You wanted to kill the man then and there, but that is not economical and can lead you into danger. So now you come back home, now you start searching in a very unconscious way to find some excuse so that you can throw out your anger. And your small child comes dancing and singing, and you are angry, and you say 'Not a single moment's peace! Stop! The whole day I have been tired and I come home and there is no peace even here.' And you get angry.

Now, rationally, you manage -- as if the child has disturbed you. The child has always been that way but today you are angry, now you rationalise. Or you don't like the food that the wife has prepared -- not that the food is bad, but you are searching, you are groping in the dark for some excuse. And then, if the food is not good, or you can prove that the food is not good -- which is very easy, then you explode at the wife and you rationalise. But you don't look at the real reason.

If you really want to be awake and alert and if you really want to be a religious person, you will have to drop all rationalisations. These rationalisations are very tricky: because of these rationalisations you can never look deep inside yourself. You find a thousand and one ways to persuade yourself, to pretend. These pretensions have to be dropped. If you are angry, let it be clear to you that it is anger. Better go to the wife and say 'Do something wrong please. I am angry and I want to throw it.' That will be better, more alert. You tell your son 'Shout! Jump! Break something! I am very angry and I would like to throw it on you. Help me.' That will be more conscious.

If you start living consciously, by and by you will see that you have been rationalising and rationalising

in your life. You have not done anything else.

Let me tell you few anecdotes that will give you some different angles of rationalisation.

There was a row in a small town between a Christian group of citizens and the Jewish community. The Christians were unveiling a statue of Jesus, when a Christian became involved with a Jew. The Jew picked up a large stone and threw it at his enemy but struck the statue instead, knocking off its head. He had not intended it, but he could not let the incident go to loss -- a Jew never allows anything to go to loss.

'There you are' he shouted triumphantly. 'If that had been Moses he would have ducked.'

Now this is a rationalisation. One has to find a way to escape out of it and one has to use it for one's own benefit. You never allow anything to go to loss: good, bad, nectar, poison -- whatsoever: you try to use it for your own profit. But by and by this becomes such a deep-rooted habit that you completely forget about real reasons.

The fighter had a good chance to capture the championship if he trained diligently, but he couldn't break the habit of indulging in New York night-life. Finally his manager was forced to lay down the law. 'Either you quit the night life until after the bout' he ordered 'or I'll cancel the bout on the grounds that you're out of condition.'

The fighter agreed to behave himself and all went well for about a week. Then the manager found the fighter sneaking into camp at four in the morning. 'Well, what's your alibi this time?' the manager asked in disgust.

'I heard a noise' the fighter explained 'so I got up to investigate.'

'Yeah, well how come you're all dressed up in a tuxedo?'

'I thought it might be a lady burglar.'

One goes on and on defending oneself, creating more and more lies around oneself. If you look at yourself honestly, you will find nothing but a bundle of lies. That's why people don't look at themselves, because it is horrible to look at: the whole thing is just a lie. Socrates says 'Know thyself.' The Upanishads say 'Look within.' Jesus and Buddha and Lao Tzu they all go on teaching 'Close your eyes and go within.' But you cannot go, because whenever you look within there are lies and lies, queues upon queues of lies. It is horrible to look at those lies that you have lived, that you have pretended to live.

A man who is really in search of truth has to drop all of these rationalisations.

Three textile men were seated in Feuerstein's, the Lindy's of the Lower East Side, and discussing the finer things life has to offer.

'The best' said Nat Pineus 'is a nice juicy steak, smothered in onions and mushrooms with crisp french-fried potatoes.'

'I don't agree' answered Lou Goldberg. 'The best is borscht, a boiled potato and a good piece of herring.' Sharfman shook his head. 'I'm sorry, gentlemen, to me the best is a date with Lana Turner, Jane Russell and Marilyn Monroe.'

'Aha' replied Pineus and Goldberg 'and who's talking about the very best?'

Immediately -- they were talking about the best. Now they say 'Who's talking about the very best?' You can always find a loop-hole to protect yourself; and the mind is very cunning. If you really want to get out of the cunningness of the mind -- which is not deceiving anybody but yourself -- you will have to find out how the mind has become trained in finding rationalisations, loop-holes, false reasons, pretensions, masks, lies. It has really become a great inventive force in your life.

And it is not about big things. About small things too... your smile, the way you look at people, the way you walk -- all are lies. You never walk as if you were alone on the earth. You never smile as if the smile were coming from your inner being. It is always a pretension; it is always a language, a gesture. Look at people and you will find a mess. Their eyes say one thing, their lips say another thing; their words say one thing, their hands are expressing something else. But nobody looks, because everybody is so much drowned in his own lies -- how can you look at others?

Gurdjieff took his disciples far away to a Russian town, Tiflis, for three months. They kept absolutely

silent for three months; silence was really absolute -- not even through gestures had they to show anything, not even through eyes had they to recognise that somebody else was present. And in one, simple, small house, thirty persons. And each had to live as if he were alone. Twenty-seven left -- only three were left in the house.

After three months, Gurdjieff brought these three persons to Tiflis town and said to them 'Look around.'

Ouspensky was one of these three disciples, and Ouspensky writes in his diary 'I could not believe. I saw dead people walking... lies and lies and lies. Nobody was true. And that day' Ouspensky says 'I recognised Gurdjieff and his truth. Only he was standing there, alone in that whole town of thousands of people, who was true.' But Ouspensky says 'Before that I had never imagined such a situation. I had never thought that all these people were just lies.'

The day your meditation will enter into your being you will be surprised: you will find millions of somnambulistic people just moving in deep sleep, living lies, corpses. And only then can you recognise a Buddha, only then can you recognise who is enlightened. Before that it is impossible, and the way towards it: to throw all rationalisations. Next time you start rationalising something, stop immediately, then and there. The moment you catch hold of yourself red-handed, stop it immediately, even if it feels awkward. You were just going to smile, a friend came to meet you and you were just going to smile, and you know it is a lie; stop it, let it disappear immediately from your lips and tell your friend 'Excuse me. I was just going to smile and it was false.' And he will feel more love from you, because how can love flow through falsity? You were just going to say something which is false -- stop immediately, even if you catch hold of yourself in the middle of the sentence. Then and there, don't complete the sentence, ask forgiveness. Watch out. It will take a little courage and a little time and a little patience to get rid of rationalisations, but that's a MUST.

Once rationalisations are gone, suddenly you are vulnerable. The China Wall has disappeared.

Finklestein was frantic. For five weeks now he hadn't been able to do anything in the way of business because he'd forgotten the combination to the safe. His partner, Kanubowitz, had gone away on an extended motor trip and there was no word from him. Then one day the phone rang. 'Izzy,' Finklestein shouted into the phone 'thank God you called. I can't do any business. I had to lay off the whole shop, fire the salesman, refuse orders from our biggest accounts and just stay here in the office and wait for your call.'
'What happened?' asked the partner.
'It's the safe. I forgot the combination.'
'That's simple. Turn once left and twice right.'
'But how about the numbers?'

'It doesn't matter' said the partner. 'The lock is broke.'

It is as simple as that. Once rationalisations are dropped -- in fact there is no lock -- you are open, you can enter into your being. Sometimes it happens that if there is no lock and you think there is a lock you go on finding keys and inventing keys, and you waste your time.

It happened in the life of Houdini. He was imprisoned in many jails, chained many times, but within seconds he would come out of the chains, out of the prison cells; nobody had been able to put him in a jail. But in Italy it happened that for three hours he could not come out of the cell and there were thousands of people waiting for him to come. And what happened? It had never happened before. Had the police succeeded? Had they created a situation from which Houdini, the great magician, could not come out? And when he came out he was perspiring and tired and exhausted. And he simply fell out and they asked 'What happened?' He said, 'They befooled me, they tricked me. There was no lock! And I was simply trying to open the lock and there was no lock. The door was not locked -- they tricked me. So when after three hours of strenuous work on the lock I simply fell, the door opened.'

On your inner being there is no lock. There has never been. No key is needed, no truth is needed -- just lies have to be dropped and truth will assert itself. It is burning right this moment inside your being, but there is a great layer of lies -- layer upon layers -- and you cannot see the light. Rationalisation is one of the very cunning tricks of the mind to create the China Wall around you. You are imprisoned in your rationalisations. If you want to be liberated, drop rationalisations.

And nobody else can do it for you -- only you can do it for you. It is your responsibility. If you want to be miserable, then it is good. If you don't want to be miserable, start dropping lies in your life. There is no need to go to the Himalayas, and there is no need to go to any temple and church, and there is no need to go into the scriptures: Bible, Koran and Vedas. If you can only do the one simple thing of dropping lies, falsehoods and inauthentic gestures, you will arrive.

WHY DO SANNYASINS HAVE TO CHANGE THEIR NAMES AND WEAR A MALA? THE SPIRITUAL JET-SET TALKS ABOUT ALL THESE 'ENLIGHTENED MASTERS': 'OSHO IS MORE ENLIGHTENED THAN OSCAR', 'OSCAR IS MORE ENLIGHTENED....' HOW CAN WE TELL WHAT IT MEANS?

First: there is no reason why sannyasins are in orange and wear a mala except that I am eccentric about it. I am a little in love with the orange and I am in love with myself, hence the mala. This is the truth, if you understand. If you need some rationalisation you can ask my disciples.

And the second question: '"Osho is more enlightened than Oscar". "Oscar is more enlightened...." How can we tell what it means?'

Enlightenment is never more or less: either one is enlightened or one is not. It is not a question of more or less. How can you be more enlightened and less enlightened? This is absurd. Enlightenment is not a relative concept: either one has arrived or one has not arrived. How can you partially arrive? You have come back home. Can you say 'I have partially come back home -- only one leg... the head has not come'?

It happened in a jail. A man was imprisoned and then immediately, the second day, he started saying that his teeth were aching, so the teeth were removed. After a few days, he started saying that his appendix... so the appendix was removed. Then he said the tonsils... and the tonsils were removed. And the jailer came and he said 'I know what you're doing. By and by you're getting out of the prison!'

You cannot. Either one is enlightened, or one is not. There is no part enlightenment.

One thing remember always: that enlightened people cannot be compared. But this foolishness has persisted down the ages. Jains will say 'Mahavir is more enlightened than Buddha.' Buddhists will say 'Buddha is more enlightened than Mahavir.' Hindus will say 'Krishna is more enlightened than either of them.' And so on and so forth. But the whole idea of more and less is absurd. Those who are enlightened -- they are simply enlightened. Nobody is superior and nobody is inferior.

The second thing: 'How can we tell what it means?'

You cannot, and there is no need. And whatsoever you tell will be wrong -- you are not yet enlightened. It will be like a blind man talking about light: all that he says is meaningless. He may have heard much about light, he may have even read much about light through braille, he may have consulted great physicists who know about light, he may have talked to painters and poets who are deeply in love with light, but still, a blind man is a blind man; whatsoever he says is going to be wrong because he is not in a position to say.

So please, you have enough worries as it is. Don't take on these worries: who is enlightened and who is not. Rather, you become enlightened and you will know.

A FEW SHORT QUESTIONS, OSHO: WHY COULD YOU NOT SPEAK FOR A YEAR AND A HALF AFTER YOUR BIRTH?

I was so surprised at my birth, that's why. I had to get over that surprise and it took one and a half years.

SECOND. WHAT WERE YOU DOING WHEN YOU WERE A KID?

I did nothing when I was a kid. I knew what I wanted to be when I grew up and I practised for it.

AND THE THIRD: WHAT DO YOU SAY ABOUT DRINKING?

A difficult question -- don't take it seriously. A drink in time is fine.

Tao: The Pathless Path, Vol 1

Chapter #9
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SOMEONE ASKED LIEH TZU
`WHY DO YOU VALUE EMPTINESS '?
`IN EMPTINESS THERE IS NO VALUING.'

LIEH TZU SAID
`VALUE IS NOT THE NAME FOR IT.
BEST BE STILL, BEST BE EMPTY.
IN STILLNESS AND EMPTINESS,
WE FIND WHERE TO ABIDE;
TAKING AN GIVING,
WE LOSE THE PLACE.'

Truth is one -- cannot be otherwise because existence is a universe, it is not a `multiverse'. It is one. It is glued together. It is a togetherness. It is a cosmos. That which keeps the universe together is what we call truth, or Tao, or God. Tao is not a person, neither is god a person, but the unity that runs through everything, like a thread running through a garland. The universe is not a heap of things, separate, individual, like islands. No, the universe is one, together, and sometimes keeps it together... it is not falling apart. That which keeps it together is God, Tao.

But man can approach through two ways towards this truth. Those two ways have to be understood. Truth is one but the paths are two. Thew first path is VIA AFFIRMATIVA, the positive path, the `yes-sayers' path, The path of devotee. Jesus, Mohammed, Krishna-they have followed the path of affirmation. The path of affirmation seems the path of effort, great effort: one is trying to reach God, one has to make all the effort that is possible, one has to do the utmost, one has to put oneself at stake. In modern times, Gurdjieff, Ramakrishna-they followed the path of affirmation, VIA AFFIRMATIVA.

The other path is VIA NEGATIVA, through negation, through the 'no'. Lao Tzu, Buddha, Nagarjuna -- they followed the path of negation. In modern times, Ramana Maharshi, J. Krishnamurti -- they follow the path of the 'no'.

These two paths have to be understood as clearly as possible because much will depend on it; you will have to choose some day or other. They move in different dimensions; they reach to the same goal, but they move in different directions.

The positive path is a positive approach towards God, a reaching towards God, a seeking, an enquiry. The negative path is a waiting for God, not seeking. The negative path is just to keep the door open, not to go, to seek; not to enquire, just to be receptive, womb-like. The first is yang, the second is yin. The first is the male-oriented path, the second is the female-oriented path. One has just to be in a let-go in the second: no will, but surrender. One has just to allow God to be; no reaching for him, let HIM reach you. Simply be silent, empty. Give space so that if he comes you are available; you remain available.

On the path of will you have much to do; on the path of surrender you have nothing to do, exactly nothing to do, only nothing to do. These paths can be named in a different way too. The first path can be said to be the path of the ascetic. The word 'ascetic' comes from a Greek root ASCESIS which means exercise. Many methods, many exercises, Yoga, methodology, techniques, are possible. The second path can be called the path of the mystic: no exercise, no methods. no technology.

On the first path time is a must. You cannot be immediately enlightened -- methods take time, exercises take time, preparation takes time, and you will have to wait for many lives. The enlightenment will be gradual, it cannot be sudden. On the negative path it can be absolutely sudden, it can happen this very moment. Time is not needed because exercise is not needed. You are not to go anywhere; you are just to sit silently, you have just to be in a let-go. One need not wait.

The path of the mystic is mysterious -- cannot be explained. The path of the ascetic is explainable: it is very scientific, very logical. Step by step it can be explained; it can be analysed, divided in easy steps. The steps can be made so small that everybody can take them, even a small child; there, degrees are possible. But the path of the mystic is very mysterious, hence it is called the mystic path. No degrees are possible, no small steps -- but a quantum leap, a jump into the unknown, sudden, like lightning. Naturally it cannot be explained logically. The logical mind will be at a loss. It needs great understanding, not based on logic but based on intuition, not based on intellect but based on intuition. It needs an illogical, adventurous mind: one which can forego all steps, one which is ready to go into the unknown, one which is courageous enough to take the jump.

On the first path you go step by step, moving upwards. On the second path you simply take a jump into the abyss. It is a bottomless abyss, it is emptiness, it is absolute nothingness. You disappear.

These two are the paths, and everybody has to decide in his own innermost core of being what appeals to him or to her. It is difficult to decide but it HAS to be decided, otherwise you can go on doing things which will not prove of any meaning. If you can take the jump then there is no need to train yourself for Yoga. If you cannot take the jump, then there is no point in just sitting and waiting.

On the first path, the greatest danger is of the ego because you have to do much, and if you are too egoistic, you will become a doer and then ego will become your barrier. One has to do, yet not to strengthen the ego. On the second path, lethargy is the problem. You are not to do anything; one can become lethargic, one can become dull and dead. That is the danger -- very natural: sitting silently, doing nothing, by and by you relapse into a dullness, into a sort of unintelligence; you lose sharpness, you lose aliveness, you become idiotic. That's possible; one has to be very alert about this.

On the first path, one has to watch that the ego does not arise. On the second path, one has to watch that lethargy is not settling. If these two pitfalls are avoided, then yOu can reach from either the affirmative or the negative. People have reached from both. So there is no question about reaching, the question is which is going to be easier, more in tune with your inner nature -- choose that.

A few things have to be understood about the path of nothingness, because Lieh Tzu is a follower of that path -- the path of VIA NEGATIVA, the mystic path. On the mystic path you have to be alone -- no possibility of 'being together'. It is a deep inactivity, so deep that the very idea of action has to be dropped and renounced. No desire, no action; one has just to be. Aloneness has to be experienced. Solitude has to be experienced.

On the path of affirmation, God is always with you, you are never alone. You can always talk to God, always pray to God, you can always hope that he is with you. He surrounds you, he holds your hand. And he is very much on the path of affirmation. His hand is almost in your hands. It is not just imagination -- remember it, it is not hallucination; it is so. When you have done all that you can do suddenly he becomes available. More you cannot do: you have not been withholding, you have done all that you can do, you have put yourself totally in the work, you have come to your optimum -- from that moment he takes over. But one has to do the optimum, less than that will not help. One has to boil to a hundred degrees, then suddenly -- the evaporation.

On the path of the ascetic God is with you; you are never alone, you can always pray. But on the

negative path prayer is not possible, prayer is not allowed -- prayer is a hindrance. Remember this too: one thing may be a help on one path and may become a hindrance on another path. Prayer is a hindrance. If you ask the follower of the negative path he will say: Prayer means that you are still not capable of being alone; you are still attached to the other. You may have dropped your attachment to the wife, to the husband. to the children. to the friend, to the society, but now you have projected a God and now you keep company with him; but you cannot be alone. Prayer means that you are still afraid of being alone, so you create a bridge with the other. you seek the other. Prayer simply means that whenever you are alone, you are not alone but lonely: you miss the other. On the path of the negative, aloneness is simply the greatest splendour there is.

If you ask the mystic he will say: Being lonely is just a pause. Being alone is an ultimate condition. Being lonely or together is accidental. Being alone is essential. Being lonely implies an evolution or continuity of experience, while being alone means a radical, total, one hundred and eighty degree change. a mutation, a METANOIA. Being lonely is a way back to others: whenever you feel lonely you are seeking the other in some form or other. Being lonely is a way back to others. Being alone is a way back to oneself.

This has to be remembered. That's why on the negative path meditation is more significant than prayer. Meditation is a help, prayer is a hindrance. On the path of affirmation, prayer is a help, meditation is not talked about at all. That's why in Christianity, in Islam, in Judaism, in Hinduism, meditation has not been developed. Meditation has been developed utterly by the Buddhists and the Taoists -- that is their secret key.

You can divide all the religions into two: Hinduism, Islam, Judaism, Christianity -- all are on the path of VIA AFFIRMATIVA. Buddhism and Tao -- they are basically negative, on the path of VIA NEGATIVA. Hinduism and Islam have flowered to their utmost in Sufism. That is the meeting of the Hindu and the Mohammedan and a really beautiful flower has come out of the meeting -- it is a cross-breeding -- Sufism. It is higher than anything that is in Hinduism and higher than anything that is in Mohammedanism; it is higher than both, it has transcended both the parents. The child is more beautiful than the mother and the father -- has to be, because both mother and father have dissolved into it. So Sufism is the peak of the affirmative. And Buddhism and Taoism met and gave birth to Zen: that is the optimum on the path of meditation. Again more beautiful than Buddhism and Taoism, better than both the parents: again a crossbreeding.

The meeting of Islam and Hinduism happened in India. Islam came to India, met with Hinduism and a beautiful child was born. The meeting of Taoism and Buddhism happened in China. Buddhism went to China, met with Taoism and a beautiful child, Zen, was born. If everything disappears from the world and only two things can be retained, Sufism and Zen, nothing will be lost. They are the highest crescendos, but of two different paths. Sufism is nothing but pure prayer, ZIKR, remembrance of God, and Zen is nothing but meditation.

The word zen comes from the sanskrit root dhyana. First the word DHYANA became JHANA, because Buddha used to talk in Pali -- DHYANA is JHANA in Pali. Then from JHANA it became CH'AN in China. Then it became zen when it reached to Japan. But it is DHYANA, it is the essential DHYANA: just to be alone, absolutely alone, not even a thought to keep company with. In that aloneness all disappears. One is just spacious, one is just a space, pure, transparent. In that purity one achieves, God comes in. When you are ready to be so empty, God enters in. The Sufi seeks God. The Zen disciple waits, God comes.
Now this beautiful parable:

SOMEONE ASKED LIEH TZU
'WHY DO YOU VALUE EMPTINESS?
IN EMPTINESS THERE IS NO VALUING.'

Naturally, what value can emptiness have? It is condemned all over the world. Except for the Taoists and the Buddhists, nobody understands what emptiness is -- it is condemned. In the West you say 'The empty mind is the devil's workshop.' Now what more of a condemnation can there be? Devil's workshop? -- the empty mind? And the Taoists and the Buddhists say that the empty mind is the goal.

When you are totally empty, God comes in. The devil can exist only with an active mind, never with an inactive mind. The devil can exist only with an occupied mind, not an unoccupied mind. The devil can ride only on thoughts, he can use thoughts and desires. How can he use emptiness? And they seem to be true. Hitler is not empty, neither is Genghis Khan, neither is Tamburlaine; they are very active people. The devil has entered through them in the world. Bodhidharma is empty, Lieh Tzu is empty, Nagarjuna is empty -- the

devil has not come even close to them. Nothing wrong has ever come out of these empty people, only good; and only good has flowered. Great has been their fragrance. Centuries have gone by, but their fragrance is as fresh as ever.

Ordinarily, emptiness has never been thought of as a value, so the questioner seems to be right. He says

WHY DO YOU VALUE EMPTINESS?
IN EMPTINESS THERE IS NO VALUING.

What type of value? What can you do with emptiness? Value comes with use. Try to understand it: value comes when something is useful. How can you value something which is not? Not only that it is not useful, it IS NOT -- how can you value it? But that is the approach of the negative.

Lao Tzu says: The room is valuable not because of the walls, but the emptiness within. You use the room not the walls. Of course, when you make the house you make the walls, not the emptiness; nobody can make the emptiness. Emptiness is eternal, it is of God; it is not man-made. Houses are made by man, not emptiness. But what do you use? Do you use the walls or do you use the space inside? The word 'room' is good: 'room' means space. You use the room, the space, the 'roominess'. In the wall, through what do you pass, come, and go in? The door. The door is empty. 'Door' means the empty, that which is not -- hence you can come in and out. You use the door, you don't use the wall. And you use the room, you don't use the wall. What do you use when you use an earthen pot? The earthen wall or the emptiness within? When you go to the well to draw water and you bring water home, what do you use? The emptiness of the earthen pot. That emptiness is valuable and that emptiness is not created by you.

Taoists say: That which is not created by man is valuable. That which is created may have a relative value, a market value, but really it is not valuable: it has no value. A man-made thing is a commodity. Of course if you go into the market-place and you start selling emptiness, nobody will purchase it. There is no value in it and people will laugh.

Lao Tzu is passing through a forest, and the forest is being cut. Thousands of carpenters are cutting the trees. Then he comes near a big tree -- a very big tree, one thousand bullock carts can rest underneath it -- and it is so green and beautiful. He sends his disciples to enquire of the carpenters why this tree has not been cut yet.

And they say 'It is useless. You cannot make anything out of it: furniture cannot be made, it cannot be used as fuel -- it gives too much smoke. It is of no use. that's why we have not cut it.'

And Lao Tzu says to his disciples 'Learn from this tree. Become as useless as this tree then nobody will cut you.'

Uselessness has great value.

He says: Look, and watch this tree. Learn something from this tree. This tree is great. Look, all the trees are gone. They were useful, hence they are gone. Some tree was very straight, that's why It is gone. It must have been very egoistic, straight, proud of being somebody -- it is gone. This tree is not straight, not a single branch is straight. It is not proud at all. hence it exists.

Lao Tzu says his disciples: If you want to live long, become useless. But remember, his meaning of the word 'useless' is; don't become a commodity, don't become a thing. If you become a thing you will be sold and purchased in the market, and you will become a slave. If you are not a thing, who can purchase you and who can sell you?

Remain God's creation. Don't become a human commodity and nobody will be able to use you. And if nobody is able to use you, you will have a beautiful life of your own, independent, free, joyful. If nobody can use you, nobody can reduce you to a means. You will never be insulted, because in this life there is no greater insult than to become a means: somebody or other is going to use you -- your body, your mind, your being.

Lao Tzu says: Become a nonentity so that nobody looks at you and you can live YOUR LIFE as YOU want to live it. Nobody comes to interfere with you.

It happened that Lao Tzu's disciple, Chuang Tzu, became very famous and the Emperor sent his ministers to invite Chuang Tzu to become his prime minister. Lao Tzu was very angry. He said 'You must have done something wrong, otherwise why should the Emperor become interested in you? You must have

proved yourself of some use. You must have missed my teaching, otherwise how come that the Emperor has become interested in you? Now you will never be at rest.'

Be a nonentity so nobody comes even to think that you can be of any use. There is a uselessness which is of tremendous use. Lao Tzu calls it 'the use of uselessness'. But certainly there is no value in it, no market value at least. Ordinarily, you want to become of some value -- a doctor, an engineer, a painter, a poet, a MAHATMA -- you want to become somebody who is valuable, who becomes indispensable to the world. You feel very happy if people come and say 'When you are gone we will never be able to replace you.' You feel tremendously happy, but what are they saying? They are saying 'You are a thing we are using.'

The more indispensable you become, the more you are reduced to being a thing, the more your freedom is lost. If you can die as if nothing had happened, if you disappear from the world and not even a trace is left, then....

It happened that a great Taoist died and Lieh Tzu went to show his respect, but there had gathered thousands of people. He was puzzled, and without paying his respects to the dead man and his dead body, he came back. A few people followed him and they said 'Why? You had come to pay your respects -- why are you going back?'

He said 'This man cannot have been a man of Tao. So many people are crying and weeping, somehow he must have become indispensable to their lives. He must have proved of some use, otherwise why are these people crying and weeping as if their father had died or their mother had died or their son had died? Why are these people crying and weeping? He must not have been utterly useless. Some use must have been there -- that's why I am going back. He has not followed the Master rightly.'

Their approach is that there is a value, an ultimate value, in being nobody, in being empty, in being of no use. When you are of no use to humanity, you become of tremendous use to God. Then he starts flowing through you: then you become a vehicle -- because you are so empty he can flow through you. You become a hollow bamboo, he can sing his song through you. When you allow human lips to sing a song through you, God is denied.

'IN EMPTINESS THERE IS NO VALUING' said the man, 'WHY DO YOU VALUE EMPTINESS?' LIEH TZU SAID 'VALUE IS NOT THE NAME FOR IT.'

It is so valuable that you can only call it invaluable. Value is not the name for it: value means commodity, value means that which can be defined in terms of human use, that which can become a means and is not an end. The end cannot be valuable in the ordinary sense of the term. For example, if somebody asks you 'You love, but what is the value of love?' what will you say? You will say 'Value is not the name for it.' Love is not a value in the same sense that a car has value, a house has value. Money has value, health has value, but love? Love is the ultimate. the end. You love for love's own sake. It is not a means to anything else, it is its own end. Its value is intrinsic, its value is in itself; it is not outgoing.

If somebody asks 'What is the value of life?' Certainly you will say 'Value is not the name for it.'

'Why are you living?' You will say 'Because I enjoy being alive.'

'But what is the value?' 'Value... there is none.'

All that is ultimate is valueless in the ordinary sense of the word. but because of the ultimate, everything else is valuable. So value is not the name for it, although all values exist because of it.

You go to the office, you work it is valuable: you will get one thousand rupees per month. And then you come and give one thousand rupees to your wife because you love the woman. You work for her, you work for your children -- you love them. Love has no value. Your work has value, but finally all that has value comes at the feet of that which is valueless, or invaluable.

Remember, the goal cannot have any value. That's why Taoists say that life has no purpose. It shocks people.

One day a man came to me and he said 'What is the purpose of life'?

And I said 'There is no purpose. Life simply is.'

He was not satisfied. He said 'I have come from very far.' He had come from Nepal, and he said 'I am an old man, a retired professor. Don't send me away empty-handed. I have come to ask only one thing: What is the purpose of life?'

And I said 'If I can send you away empty-handed then your journey has been purposeful, because to be empty-handed is the goal.'

He said 'Don't talk in puzzles. Just tell me, in clear-cut language, what is the purpose of life?'

Now he could not understand that he was asking an absurd question. Life cannot have any purpose, because if life has any purpose then something will become more valuable than life, and again the question will arise: What is the purpose of that? If we say: Life is to attain truth, then truth becomes the real purpose. But then what is the purpose of truth? If we say: Life is to seek God, then the question arises: 'What is the purpose of God'? or of achieving God? or of realising God? In the end you have to drop the word 'purpose', finally you have to drop it.

Yes, value is not the name for it, purpose is not the name for it; and if you understand this insight, great light will arise in you. Life has no purpose and no value. Love has no purpose and no value. God has no purpose and no value. Truth has no purpose and no value. That means God, life, truth, love, are just four names for the same thing. They are not different, because there can be only one thing which has not any purpose -- everything else has purpose because of it. It is the topmost, the very peak.

Just the other night, a woman said 'It is very difficult for me to understand what you mean when you say "God" because I don't believe in God. I have never believed in God. I would like to understand, but the moment you use the word "God" something goes wrong in my head -- I become closed.'

I said to her 'You do a simple thing: whenever I say "God", read it as "life" -- that will do. Whenever I say "God", hear it as "life" -- immediately translate it into "life".' She was happy.

How we are fixed in words! If I say 'God' it creates negativity in somebody, if I say 'life' it will create negativity in somebody else. And I am only changing the name... and, 'a rose is a rose is a rose' by whatsoever name it is called. You can call it 'jasmine' -- the rose remains the rose.

There is only one which is the ultimate. Different people have given different names to it. That one is valueless because it is the ultimate value. Beyond it nothing exists, so it cannot be valuable for something else. You cannot use it as a stepping-stone because there is nothing beyond it; it is the beyond.

LIEH TZU SAID
'VALUE IS NOT THE NAME FOR IT.
BEST BE STILL, BEST BE EMPTY.
IN STILLNESS AND EMPTINESS,
WE FIND WHERE TO ABIDE;
TAKING AND GIVING,
WE LOSE THE PLACE.'

'BEST BE STILL...'. Now, rather than answering what a value is or why emptiness is a value, the insistence of Lieh Tzu is on experience. The Taoist approach is basically existential. They don't believe in abstract speculations and concepts. They say: You can experience it, so why borrow second-hand knowledge? In fact, God can never be second-hand; he has to be first-hand. You cannot borrow my God -- my God is my God. You will have to come to your own God. Of course when you have come, you will find that my God and your God are the same, but you will have to come to it on your own; it has to bloom in your own being.

There is a Taoist story:

Duke Huan, seated above in his hall was once reading a book, and the wheelwright P'ien was making a wheel below it. Laying aside his hammer and chisel, P'ien went up the steps and said 'I venture to ask your Grace what words you are reading?'

The duke said 'The words of the sages.'

'Are those sages alive?' P'ien continued.

'They are dead' was the reply.

'Then' said P'ien 'what you, my ruler, are reading are only the dregs and sediments of those old men.'

The duke said 'How should you, a wheelwright, have anything to say about the book I am reading? If you can explain yourself, very well; if you cannot, you will have to die. I will kill you.' He was very angry.

This was too much! A wheelwright coming to the prince and saying 'Whatsoever you are reading is nothing but the dregs and sediments of those old dead men!'

The wheelwright said 'Your servant will look at the thing from the point of view of his own art. In making a wheel, if I proceed gently, that is pleasant enough but the workmanship is not strong; if I proceed violently, that is toilsome and the joinings do not fit. If the movements of my hand are neither too gentle nor too violent, the idea in my mind is realised. But I cannot tell how to do this by word of mouth.'

Neither too violent, nor too gentle -- just in the middle, balanced....

And the wheelwright said 'But I cannot tell how to do this by word of mouth, how to attain this absolute midpoint between effort and effortlessness, between doing and non-doing. I cannot say how to do this by word of mouth; there is a knack to it, but still I cannot say it. I know it, still I cannot say it. I cannot teach the knack to my son even to my son -- nor can my son learn it from me. There is no way to teach it and there is no way to learn it. Learning and teaching, teaching and learning, can be only of the outer things -- it is an inner feel. Thus it is that I am in my seventieth year, and am still making wheels in my old age. But these ancients, and what it was not possible for them to convey, are dead and gone. So then what you, my ruler, are reading is but their dregs and sediments!'

He is saying 'I am alive, I know the knack of it, still I cannot convey it, I cannot transfer my knowledge. And I am alive and I know, and I love my son and I would like.... And I am so old, in my seventieth year, and still I have to work. If I could teach my son I would retire. But if while alive I cannot convey it, how can these old sages who are dead convey something that can only be experienced? It cannot be conveyed when the sage is alive, so how can it be conveyed when the sage has been gone for centuries? You are just wasting your time, sir' he said. 'This is all rubbish.'

This old man is a man of Tao. Taoists have beautiful parables like these: an ordinary man, a poor man, a wheelwright -- nobody knows about him, but he has an insight. The whole approach of Taoism is that only experience can give you the clue. Questions can be asked, questions can be answered, but they are of no ultimate value. You have to eat to know the taste, you have to love to know what love is. There is no way to convey it, that's why, rather than answer, Lieh Tzu said 'BEST BE STILL...'.

Yes, value is not the name for it. Be still. And what does he mean by Be still"? You are continuously wavering, you are never still. Even when you sit like a statue you are wavering. Your mind is continuously running in all directions, your inner flame is never unwavering. It is continuously going this side, that side; through one desire or another, you are being pulled and pushed. When there is no desire -- not even the desire to achieve God. then one is still. When all desires are negated, that is the meaning of VIA NEGATIVA. When all desires are negated, suddenly you are still. Nowhere to go, nowhere to move. No wind is blowing. Desire is the wind that goes on blowing inside you and keeps your inner flame wavering, that's why you are not still. Even in your sleep you are not still. Even while you are sitting in meditation, silently, you are not still.

Just the other day somebody was asking: 'In meditation thoughts don't stop, they continue -- in fact, they come more.' When you are engaged in your ordinary, day-to-day life they don't come so much -- you are engaged, involved. But when you are sitting, doing nothing, then your whole energy moves into thoughts. Then a great storm arises in your being: thoughts and thoughts, and sometimes you cannot even believe what type of thoughts! Memories of the past: thirty years ago something had happened, suddenly it bubbles up. Or thoughts of the future: your wife may not even be pregnant and you start thinking 'When the child is born, what college do we have to send him to?' Impossible things go on pulling you, pushing you, and you know that this is nonsense. Many times you recognise and want to drop it, but you simply feel impotent.

Thoughts cannot be stopped directly -- let it be very deeply understood. Let it sink in your being: Thoughts cannot be stopped directly because thoughts are nothing but the servants of desires. When desire is there, you cannot stop thoughts. The master is there the servants are bound to follow.

You want to stop this thought. This is foolish, silly: your wife is not even pregnant, and you are thinking about the child who has become a grown-up and is going to the university -- which university to send him to -- Cambridge or Oxford? And you are so puzzled -- where to send him? Which will be the best thing? And suddenly you recognise What nonsense! Silly it is. Then why is it arising?

It is not a question of the thought itself. You have a desire, you have ambition; many things have remained unfulfilled in you -- you would like to fulfil them through your son. The son is nothing but a personification of your ambition. You wanted to go to Oxford and you could not go; you would like to go in the form of your son -- that's why the idea has arisen, the thought has arisen. Thirty years have passed and

something suddenly surfaces. Nothing is sudden, nothing is uncaused in the mind. If it arises, that means something is there in it; you cannot simply call it stupid and drop it. Thirty years ago somebody insulted you and it is still green; the wound still hurts. Sitting silently, the hurt comes to the surface. Occupied in the thousand and one things of the world you forget about it. But when you are unoccupied, the wound opens; the wound starts giving you messages: 'Do something about me. I am still green. I have not yet healed. Do something about me!' How many times has the wound revealed itself to you, and how many times have you decided to take revenge or do something? And again and again it comes, and still you have a desire to take revenge on the enemy who has insulted you.

It is not a question of the thought, it is a question of the desire. Just analyse your thoughts and you will always find that thoughts are the servants, and hidden somewhere is the master, protected by the servants. Kill the master and the servants disappear. Go on killing the servants and nothing will happen -- the master will go on bringing new servants. When the master is alive he will go on bringing new servants; you can go on killing the old, he will supply new ones.

Thoughts never stop on their own. They stop only when the desiring mind disappears. That is the meaning of BEST BE STILL...'. That is the Taoist way of saying: Be desireless. Hence they say: Even the desire to know God, to reach God, is a barrier. Just be still, with no desire, as if nothing has to be done, as if nothing is going to happen. Be absolutely hopeless, because hope is nothing but a new name for desire. Hope is a beautiful name for desire. Desire as a name is a little ugly, desire is a little naked, nude. Hope is dressed desire. Be hopeless. Nothing is going to happen. Nothing ever happens. There is no future, so drop all ambition. Only this moment exists, so don't rush hither and thither; it is pointless, it is neurotic, it is mad. Just relax in this moment, just be. That is the meaning of 'BEST BE STILL...'.

And the difference has to be understood. If you go to a Yoga master he will tell you how to be still. He will tell you what posture will help you to be still, how to breathe, in what rhythm stillness will be easier, whether to close the eyes completely or just to look at the tip of your nose. He will give you indications, hints, he will supply you with a map.

Taoists don't have any maps. They say: If you try a particular posture and you look at your nose and you breathe in a certain way, you will impose a certain stillness which is not true. It is cultivated, it is a practised thing, it is false. The true stillness has nothing to do with any practice. The true stillness does not come out of exercise. The true stillness comes out of understanding the understanding that desire is futile.

Try to understand this. In Tao there are no exercises. They don't have anything like Patanjali's YOGA SUTRAS They don't have the 'eight limbs of Yoga'. They don't tell you what posture, what discipline, what type of morality... what to eat, what not to eat, when to go to bed and when to get up in the morning. They don't tell you anything, because they say that all these things can give you a false experience of stillness; they can force it. And this has to be understood. When you sit in a certain posture you can help the mind to become a little more still. If the body is completely still, the mind becomes a little still because mind and body are not two things; the division is not clear-cut. Mind and body are joined together. Rather than say you are mind and body, you are mind-body: one word. The 'and' is not right -- drop it: 'mind-body', 'psychosomatic'. The mind is your innermost body and the body your outermost mind. So when the body is still, naturally some vibrations of stillness reach to the innermost mind: it creates a physical base and you feel a little still.

Try it in some other way. When you are angry what do you do? You clench your teeth, you clench your fist. Why? Can't you just be angry without clenching your teeth and your fist? Try one day: just be angry without clenching your fist, without clenching your teeth. Just remain relaxed in the body and try to be angry, and you will find it is impossible. How can you be angry if you don't take the help of the body? And then one day you just try: without any anger, clench your fist and your teeth -- just show the gesture of anger, and suddenly you will see some sort of anger is arising in you. You can become angry just by creating -- that's what the actors do. The actor has to act in moments when he may not be feeling angry and he has to be angry. What is he supposed to do? He will do the bodily part, and the mind part lingers with it. He is not feeling happy, but he has to do the bodily part; he shows happiness, and a sort of happiness follows at the back of it.

Body and mind go together. Taoists say this has to be understood, otherwise you will create a false stillness. The stillness that is created by body posture is not the real stillness; it is a trick. It is almost as chemical as when you take a tranquillizer; it is a drug.

If you go on a fast you will feel very quiet because the chemistry of the body changes: the body has less work to do, is more relaxed; the stomach has nothing to do, is more relaxed. And when the stomach has

nothing to do, more energy is released from the stomach towards the head. That you know. When you eat too much, suddenly you start feeling sleepy because the stomach catches all the energy possible to digest the food. The head is not very important -- it is a luxury -- so when the stomach needs the energy, the energy goes to the stomach and immediately has to leave the head. That's why you start feeling sleepy and the eyes start closing and you start yawning: that simply says that the energy has been taken from the head to the stomach. You fall asleep. Have you watched? When you have not eaten well, sleep becomes difficult, because when the stomach has nothing to work on, the energy is released. Immediately the energy goes to the head and there it starts working and fantasizing and thinking.

So when a person is on a fast, after the third, fourth day he feels very quiet. But this is chemical change, it is not real quietness. Give him food and it will disappear. So what type of change is this? If a person goes on fasting for many days he will feel a certain nonsexuality arising in him, BRAHMACHARYA. That is false because food has to supply sex energy. If food is not given to the body, sex energy is not created, sex energy disappears. After three weeks of fasting, a man will not be interested in women and a woman will not be interested in men. That's what has deceived many religious people. Then they think they have attained BRAHMACHARRYA. This is not BRAHMACHARYA -- it is a sort of impotence. They have lost vigour, they have lost vitality. And when they become afraid of food, then they cannot eat well, because the moment they eat well, immediately the energy is supplied to the sex organs and again sexuality arises.

Tao is a totally different approach. It does not say to cultivate, it says to understand.

'BEST BE STILL...'

Through understanding. Through awareness.

'... BEST BE EMPTY.
IN STILLNESS AND EMPTINESS,
WE FIND WHERE TO ABIDE...'

In emptiness and stillness....

What is emptiness? Emptiness means you are not. Ordinarily the idea that you are is nothing but an accumulation of all your actions. You have done this, you have done that, you have won a prize, you have become successful in business, you have a big bank balance, you are famous, you have authored so many books; you have done many things. Those things together make you somebody. Emptiness means: Drop all that you have done, forget all that you have done. Forget the past, it is BECAUSE of the past you feel that you are somebody. Just think. If your past can simply be washed away this very moment, who will you be? If this very moment, by some miracle, your past can be dropped, who will you be? You will not know who you are. So whatsoever you are, is your past. And by emptiness Taoists mean: drop the past. That's what I mean when I give you sannyas.

You ask me 'What is sannyas?' It has a thousand and one meanings. One of the most important meanings is dropping out of the past, getting out of your own past as the snake slips out of the old skin. Forgetting the past, starting anew, being reborn -- hence the new name, because with the old name the past is associated; hence the new colour, because with the old dresses the past is associated. Have you not watched? When you dress in a certain way, you behave in a certain way; when you wear certain clothes you walk in a certain way.

No country has yet allowed its soldiers to use loose clothes because to have loose clothes and fight is contradictory. Only sannyasins, FAKIRS, have used loose clothes because they are not going to fight. The soldier has to be in tight dress, so tight that he wants to jump out of it, so tight that he becomes so angry that he would like to crush somebody's head; so tight that he cannot be at ease -- restless. It creates a violence.

You can see, you can go -- Poona is a military camp -- you can go. They don't allow their soldiers to come here; they have an order: Never go to see the Rajneesh Ashram. A few people come -- they come like thieves. And I understand. They are right, because if you come here you will not be a soldier, you will become a sannyasin and these are contradictions. They are right, the people who have given the order from Delhi are right, because this is a totally different world. I am teaching you to be loose and they are teaching you to be tight. The more uptight you are, the better soldier you will be -- more dangerous, of course,

because you are ready to explode any moment. You can go to the military camp, you can see how they are dressed in uncomfortable clothes. That is needed. If they were comfortable they would relax and go to sleep. They have to be kept in tension, and their inner tension brings such a state of turmoil that they would like to throw it on anybody.

Changing your clothes, changing your name, is just a gesture: that you are being disconnected from your past. Once you are disconnected from your past, you are empty. Then you don't know who you are, because all ideas that you have about yourself come from the past, are past-created. Just meditate on this fact. If the past is not there, who are you?

Shree Ramana used to tell his disciples to meditate only on one thing: Who am l? If you go on meditating on this simple mantra: Who am I? sooner or later you will understand that you are nobody. Neither are you the body, nor are you the mind; nor the son of somebody, nor the father of somebody; nor the rich, nor the poor. You are nobody.

The day you become a nothingness you have come to know who you are. You are that nothingness.

'... BEST BE EMPTY.
IN STILLNESS AND EMPTINESS,
WE FIND WHERE TO ABIDE...'

In emptiness is your home. You become a temple, a shrine. In that emptiness burns the flame of your consciousness, and that flame is that of God, of Tao. This is VIA NEGATIVA.

'TAKING AND GIVING

WE LOSE THE PLACE.'

The moment you start taking and giving -- do this, don't do that, relate, connect, with people -- you lose your place, you lose your inner flame, you lose your inner contact. This is only so in the beginning. Lieh Tzu is talking to a new enquirer hence he says this. In the beginning it will happen. Whenever you are alone, still, quiet, silent, suddenly you will be centred, grounded; you will feel the tremendous joy of non-being, of being nobody. Your nothingness will be luminous, it will be full of light, fragrance, benediction and beatitude.

But in the beginning it will happen again and again that the moment you relate to somebody it will be lost; you will lose your inner space. The danger is that you may become afraid of relating. In the beginning it is right to be afraid, but if it becomes a habit and the fear becomes ingrained, then it is dangerous. That danger has happened in the past in the East. Many people became afraid of relating: Buddhists escaped from life, Taoists escaped to the Himalayas or to the mountains so as not to be in contact because,

'TAKING AND GIVING,
WE LOSE THE PLACE.'

But that is not the meaning of Lieh Tzu. He says: Yes, taking and giving, when we come to the market-place, the meditation is lost. Then, first attain to meditation, then go again and again and become more and more alert, so that you can become capable one day of relating and remaining alone together; of being in the market-place and yet not being there; of being in the crowd and yet being alone. That is the highest. It cannot be said to a disciple. That happens only when one has become a Master.

For the disciple, Lieh Tzu says: Then you will know who you are, and then suddenly you will see that taking and giving you lose again and again. You gain, then the moment you connect, relate -- in relationship with the wife, with the husband, with the children, the market, the customer, the boss -- you lose it. Again and again gain it; whenever you find time, again reconnect yourself with yourself. By and by, by and by... slowly, one day you will see you can stand in the market-place and you remain as alone and silent as anywhere else. Then you have become a lotus: you are in the water and the water touches you not.

First develop, evolve, the SUNYA -- the zero, the emptiness and then bring it to the world. Again and again you will lose it, that's true, but because of that don't try to escape from the world, don't become an escapist. It is a challenge. And the highest peak is attained only when nobody can disturb your inner space --

nobody, no situation, can disturb it. Then for the first time you have become a possessor of it. Then you are a possessor and you are possessed by it. Then it is yours, really yours. But if something can take it away, then it is still not totally yours. You have touched it, but you have not yet been a-possessor.

I would like to tell you one anecdote:

In a far country, there lived an ingenious inventor who had gone slightly cuckoo tinkering with television. In the course of his experiments he worked out a sort of mind-mirror, which he called a psychoscope, by means of which a person could see his mental self as clearly as he could see his physical body in a looking-glass.

After the instrument was perfected, a company was organised to manufacture it, and the country was flooded with advertisements about it. The factory was soon swamped with orders. Wives bought them for their husbands -- mind you, wives bought them for their husbands, and husbands bought them for their wives and in-laws. Parents bought them for their children, and even children bought them for their parents. Employers ordered them in quantities for their employees. It is known, or maybe it is just a rumour, that only one very conscientious individual in the whole country, so it is said, confessed to buying one for his own use. The elated inventor saw himself rolling in wealth; millions of these devices were sold.

Then, with almost equal suddenness, sales slumped, and presently dropped to zero. Investigators sent out to scour the country reported that pawnshops were glutted with psychoscopes, while thousands had been accidentally broken, or had mysteriously found their way into trash cans.

In desperation the inventor set himself to a new task. He reversed the principle of the instrument in such a manner that it would idealise the reflected self. In it the individual saw himself not as he was, but as he wished to appear his faults gilded and rose-tinted, and their ugliness glossed over with innocence. At the end of the year, so it is said, the company declared a fifty per cent dividend.

Most of us do not want to see ourselves as we are, nor would want to take a second look into a mind-mirror. But he who will confirm us in the pet delusions we cherish about ourselves, can have just about anything we've got.

Remember, to be empty is to move into a space where you will see yourself as you are. That's why people are afraid: they don't want to go into that inner space. They have their ideal images, their self-images, beautiful, decorated. They are afraid that if they go in, those images will fall down -- they are bound to fall and disappear because they are false and they cannot be a reality. Hence nobody goes in. All the Masters of the world, whether on the path of VIA AFFIRMATIVA or on the path of VIA NEGATIVA, all the Masters have insisted on one thing: that you have to come to your reality as you are. But nobody listens to them. Even when people want to know who they are, they are really hoping that they will be the same self that they project. Once they start work it becomes difficult -- ugliness arises; nastiness, horrible anger, hatred, jealousy, is felt. The whole hell breaks open and one becomes afraid and one rushes out and again clings to an ideal self. That is cheap.

Remember, one has to know oneself as one is. Drop all your ideals. They are beautiful, but they are poisonous; they are delusions. Unless you drop your ideals about yourself, the images that you have created out of your impotence to hide, to mask, your reality.... Drop those masks, be still, be empty, and look into your being -- whatsoever it is. In the beginning it will be almost an experience of hell, but that is the price we have to pay. If you are courageous enough and if you can persevere, soon the hell disappears, the clouds are gone, and the sun shines in a cloudless sky. Then you have come to your inner paradise.

Hell and heaven are both within. Hell is just your circumference, heaven is your very centre. You are the centre of the cyclone. Tao says that nothing really has to be done. One has just to penetrate into one's own being.

I have come across a very beautiful parable. The parable is by Ken Reed. Listen to it very attentively and meditate over it.

Once there lived a very wise and venerable sage. From one end of the land to the other, learned men began to hear of the old sage and soon many sought the visage of his wisdom. But silent remained the sage to all who came with questions. Instead, with his bamboo staff he drew upon the ground these words:

'One who has contentment in his heart
finds good everywhere
and at all times.'

Or sometimes he would write:

'Where discontentment exists,
all effort is in vain.'
Or sometimes:
'Be silent, be still and you will know.'

But those who visited seemed not satisfied with these answers. They were too cryptic and there was no guidance given -- no map delivered. And they could not understand why the sage refused to answer them directly. And why? Surely he knew the answers, but why did he choose to scratch in the sand such babblings? The other sages gave advice and prescribed paths, and talked of austerities to be observed, why not this one? The sermon he gave could not be heard by the ear, or for that matter seen by the eye.

He was a real mystic. He was not an ascetic, he had no exercise to give to you, but only understanding -- a silent understanding, a transmission beyond scriptures.

Yet it is written that during the feast of the Christ a young man appeared. No staff bore he, nor scrolls of wisdom, nor were there questions at his tongue. Only, in his eyes there was purpose and great passion. Straight on to the sage strode he. Neither sitting, stopping, nor prostrating himself as others had done, he gazed upon that ancient and tranquil face without word. And soon, to the amazement of the others he took the staff from the hand of the sage and drew upon the dusty earth these words:
'How does thy brightness
dispel the darkness?'

Patiently the sage took back his staff and scratched beneath the young man's ply:
'What darkness?
Are you lost in the darkness?'
To which the young pilgrim countered:
'Is getting lost, losing the way?
Is getting lost really getting lost?'

The silent sage contemplated the face of the young pilgrim for some time and then he drew upon the ground these words:
'Only forgotten.'

A roar of laughter went up from those who had gathered, and the sage erased what he had written and wrote again:
'What desire brings you here?'
Eager eyes watched the staff change hands:
'Desires...? I have none.'

Observing the pilgrim closely, the sage took the staff, rose to his feet, extended his right foot, tapped it three times, then became as still as the breaths of those who watched. Whereupon the young visitor broke his silence and asked 'Why did you do that?'
The sage quickly scratched:
'Curiosity is a form of desire.'

Back and forth the staff continued until the frustrated pilgrim cried back with the point of the staff:

'It has been said that there is a sacred mantra one may recite that will join him to the universe in oneness.'
The sage quickly scratched again:
'Have you ever been apart from the universe?'

And, with that, the old sage swiftly raised his staff and thrust it down upon the head of the seeker, sending him into a deeply blissful trance. Days passed. And in those days the young pilgrim truly began to savour the sweetness of the great sage, as he sat surrendered before him. Not once did he question in the presence, and a fathomless love grew between them. But on the third day, the sage broke his long years of silence. 'So you have come at last!' the hoarse voice came.

The young man replied not, but looked deeply into the sage's eyes for some time, then taking once again the staff from the old bony hands, wrote:
'Only remembered.'

Nothing else is there to be done. You have forgotten who you are. The only thing that has to be done is that you have to remember who you are. Forgetfulness is the world, remembrance is God. To forget is to be lost. To remember is to be back home.

Tao: The Pathless Path, Vol 1

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DO YOU HAVE FAVOURITES? AM I ONE OF THEM?

I am reminded of an Arabian proverb.
It is said that whenever God creates a person he whispers into his ear 'You are my favourite. I have never made such a beautiful person before, and I am not going to make such a beautiful person again. You arc simply unique.' But this he has been doing to everybody and everybody deep down in his heart thinks 'Whatsoever God has said. one believes.'

You are my favourite. And this is not addressed to anybody in particular, but to everybody. In fact, to choose as favourite or not is not possible for me. It depends on you, you can become my favourite, you may not become; it is a one-way traffic. If you allow, you will become; if you don't allow, you will not become. As far as I am concerned I am not.

PLEASE EXPLAIN THE DIFFERENCE BETWEEN RATIONALISATION AND 'BULLSHIT'.

'Bullshit' is a far better word than 'rationalisation', but they mean the same. 'Rationalisation' is a clinical word -- a word to be used by the professor, 'bullshit' is more alive. 'Rationalisation' is bloodless, 'bullshit' is very young, alive and kicking. But the meaning is the same, they are not different things.

The henpecked husband and his wordy wife were walking down the country road having one of their arguments in the usual way. She was winning. Suddenly she turned and saw a bull charging down the road. There was no time to warn her husband so she jumped into a hedge. The bull caught the man on its horns and sent him spinning fifty feet into the air. He came down in a ditch. When he finally managed to crawl out, he saw his wife standing on the road.
'Maria' he said 'if you hit me like that again you'll really make me lose my temper.'

Now this is bullshit. If you ask a psychoanalyst, he will call it a rationalisation.

The culture society was organising a group to be comprised strictly of virgins, when a young lady carrying a baby appeared.
'But, madam' protested the president 'that is evidence that you are not eligible for this society. Why do you think you will be able to join?'
'I was only foolin' around when this happened' she explained. 'So I thought I could get in as one of those foolish virgins.'

This is bullshit. 'Rationalisation' is a philosophical term. 'Bullshit' comes from the ordinary man, from the masses, people who live on the earth, with the earth, whose hands are muddy. The word 'bullshit' is also muddy as it is being used by people who are working, living the ordinary life. It does not come from the ivory towers of a university. But remember, it is more authentic, it says much more than 'rationalisation'. And always remember this, that words that are coined by professors are always anaemic. They are dead words -- clinical, but do not say much; rather than saying, they hide. Let me say it in this way, the very word 'rationalisation' is a rationalisation: it is being used to avoid the word bullshit'.

WHY DO YOU MAKE SO MANY MISTAKES WHEN YOU QUOTE OTHER PEOPLE OR REFER TO BIBLICAL EVENTS OR TO SCIENTIFIC DISCOVERIES? I HAVE ANSWERED THIS QUESTION MANY TIMES MYSELF IN VARIOUS WAYS. NOW I WOULD LIKE TO HEAR YOUR ANSWER.

So allow me to commit a few more mistakes.
First: my memory is marvellous.

Mulla Nasruddin was talking to a man and he said 'My wife has a very bad memory.'
And the man asked 'Do you mean she forgets everything?'
Mulla Nasruddin said 'No, she remembers everything!'

If Mulla Nasruddin's wife has a bad memory, I have a marvellous memory. I forget everything. And I enjoy this forgetfulness; I am not worried about it.

Secondly: I am an ignorant person. I am not a scholar. I enjoy reading books, but I read the Bible. the Gita, the Koran just as one reads novels; they are ancient, beautiful stories. Krishnamurti says he never reads any scripture; he reads only detective stories. I read the scripture, but I read in the scripture just the detective story and nothing else. And I would suggest to Krishnamurti that it would be good if he should look into the Bible; you cannot find a more beautiful story full of suspense. Everything is there: love. Life, murder; everything is there. It is very sensational.

Scriptures, to me, have nothing special. Scriptures are as sacred as the trees and the rocks and the stars -- or as secular. I don't make a distinction so I am not very serious about scriptures. The only thing I am serious about is jokes. So when I quote the scripture I quote from memory, when I quote a joke I have it written here in front of me. I never want to make any mistake about the joke -- I am really serious. About everything else I am absolutely non-serious.

So it is very obvious. Listening to me you must have understood it. that my emphasis is not on what the scriptures say -- that is not the point: my emphasis is on what I am saying. If you go to a Christian priest, he quotes the scripture, his emphasis is on the scripture. He is very literal. he has to be -- he himself is secondary, the scripture is primary. He is a witness to the scripture. With me it is just the opposite: the scripture is just a witness to me. Whatsoever I have to say, only that have I to say. If I feel the scripture can be a witness to it, I use it.

And I go on playing with the scripture, sometimes in one way, sometimes in another. Remember always, I am not trying to prove the scripture -- that the scripture is right -- I am simply using it as illustration. It is secondary, you can forget about it: nothing will be lost. Whatsoever I am saying is direct. Just to help you, because you are not capable of listening to the direct truth, you need a few witnesses. So Jesus, Krishna and Buddha and Lao Tzu and Lieh Tzu -- they are just witnesses to me. I am not to adjust with them. they have to adjust with me.

And this should always be so: the dead should exist and adjust with the living and for the living. Why should the living adjust with the dead? Lieh Tzu has to adjust with me, because only in adjusting with me can Lieh Tzu again have a little life. Jesus has to adjust with me, I am not to adjust with Jesus. The past has to adjust with the present. not otherwise. So I go on playing....

These are all just stories to me and. deep down, this is the approach: the whole of life is a fiction, it is MAYA, it is a dream. Jesus and Buddha and Krishna and I and you are parts of a big dream -- God is dreaming. Don't be too serious about it. Scholars become too serious. I am not a scholar and I have no respect for scholars. In fact my attitude is exactly the same as Mulla Nasruddin's.

Once it happened:

A man came to Mulla Nasruddin and said 'Nasruddin. have you heard? The great scholar of the town has died and twenty rupees are needed to bury him.'

Mulla gave him a hundred rupee note and said 'Take it, and while you are doing it, why not bury five? Remember, these scholars are very calculating and cunning people -- bury them as deep as possible, otherwise they will come back. And if you need more money, come to me, don't be shy about it!'

I am neither a scholar nor am I in any way respectful towards scholars or scholarship. That is all bullshit.

I was reading a beautiful poem by E.Y. Harburg. A few lines are of tremendous import. Meditate over them.

Poems are made by fools like me,
But only God can make a tree;

And only God who makes the tree
Also makes the fools like me.

But only fools like me, you see,
Can make a God, who makes a tree.

I am tremendously ignorant, and I am happy as I am. and I have no idea to improve upon myself. So if sometimes you are in an awkward situation: somebody says that Osho has said this and this is not correct, it is your problem. Then your Master is found faulty... you feel a little disturbed, your ego is hurt. As far as I am concerned I am perfectly okay. And I will continue to create problems for you! Now you find the answers. Invent something, be a little imaginative or inventive. When I can invent so much, why can't you? You can find some esoteric, occult meaning in it. It is always easy: when you cannot find anything else, always try to find some esoteric, occult meaning in it -- there must be.

The handsome, well-dressed man handed the poor beggar a five dollar bill. 'Here, my good man' he said 'eat your fill and there's enough for a drink or two.'

The beggar entered Tony's restaurant, where he ate the biggest dinner of his life and then topped it off with a bottle of wine and a big tip to Luigi, the waiter. 'Ah' said the handsome, well-dressed stranger 'it's a good world. Everyone is happy. The poor beggar because he is no longer hungry, Tony because he has made a big sale, the waiter because he has received a nice tip. And me?... l'm happy too, because the bill was counterfeit.'

So make everybody happy. Create a few fictions, a few counterfeit bills; make everybody happy. The world is really beautiful.

Don't be bothered too much about facts there are none, all are fictions. Remember, ALL are fictions, even my being here and your being here is a tremendous fiction. Nothing ever happens. Truth is. All that happens is fictitious; history is a fiction because whatsoever is, is... nothing ever happens there. God has no history and God has no biography. God only is, there is no 'was' and there is no 'will be'. There is no past and no future.

All history is fictitious. That's why in the East we have never been bothered by history, we have not written history at all -- instead of history we have written myths. If you ask when Rama was born, Hindus cannot answer. Ask Hindus, and you will find as many answers as the persons you ask. Nobody knows, in fact nobody knows exactly whether he was born or not. The fiction is that the story writer who wrote the story of Rama, wrote it before Rama was born: Balmiki wrote it before Rama was born. Look at the Eastern approach. You cannot conceive of it, that the Christian apostles should write the story of Jesus before he was ever born. But Balmiki wrote the story of Rama before he was born and then Rama had to be born to prove that Balmiki was right, otherwise people would laugh at this old man. And he had written so, 'So do it!' So he had to do the things that Balmiki had written already. He had prophesied it, it was a prediction, and then Rama followed. Look at the approach: history is thought of as fiction. Only novels are written first,

then you can play, you can make a movie out of them.

In the secret traditions of the Essenes it is said that Christ never was, that in fact it was a drama, a Christ drama, that had been played for centuries before Christ was ever born. In fact he was never born, it was just a drama. By and by, people became so much attached to the drama, they started loving the drama so much, that it turned out becoming a reality; it started looking like a fact. That's why there are so many versions. If you look into the four gospels, all are different, sometimes contradictory. Four persons writing the same story are bound to be different.

The Eastern way of looking at things is that whatsoever is cannot be seen by the eyes. And whatsoever can be seen by the eyes is just a fiction -- enjoy while you are seeing it, love it -- it is LEELA, God's play. So when I am saying things to you, these are not sermons -- a sermon is a serious thing -- these are just like the songs of the birds. So whatsoever surfaces in me, I tell you; and I am not worried whether it is proved by history or not because history itself is meaningless to me.

WHY HAS THERE NEVER BEEN A SINGLE WOMAN ENLIGHTENED MASTER?

A woman cannot be a Master -- it is not possible. When a woman arrives she becomes a Mistress, not a Master. The fulfilment of a woman is love. The flowering of a woman is love. Mastery is not the goal of the feminine mind; they don't become Masters, they become Mistresses. To be a Master is basically a male effort.

Awareness is the way of man, love is the way Or woman.

On the path of awareness it is possible to teach; one can become a Master. On the path of love, how can you teach love? You can flower, you can bloom in love, but how can you teach it? Yes, if somebody wants to learn from you, he will learn it, but you will not be a Master. And such women have existed: Rabiya, Meera, Mallibai, Magdalen, Teresa. Such women have existed: Sahajo, Daya, Lalla. Many women have existed, but they were not Masters. They were so surrendered to God that they became Mistresses.

Meera says 'I am a mistress to you. My Lord' -- a mistress to Krishna, to God himself. She sings the song of the glory of her Lord, she dances. If somebody can catch something from her, it is overflowing; but she cannot be a teacher. She is surrendered, her surrender is absolute. Yes, if you are in her company, you will learn what surrender is... but you will have to learn, she will not teach. A woman cannot be a teacher.

To teach, a certain different quality of energy is needed. Let me say it in this way, this is my experience: it is very difficult for a man to become a disciple, very difficult for a man to become a disciple. Even if he becomes, he becomes reluctantly. Surrender is difficult. How to surrender the will? Even if he surrenders, he only surrenders conditionally, in order to become a Master one day. He becomes a disciple in order to become a Master. It is difficult for a man to surrender; it is very simple for a woman to surrender. It is very simple for a woman to become a disciple, it is very difficult for a woman to become a Master. Even after she has arrived, she remains surrendered. And for the man, even when he has not arrived, he remains deep down unsurrendered. On the surface he will show surrender, but deep down somewhere the ego persists.

A man can become a good Master. A woman can become a good disciple because to become a disciple means to become a receiver, to be receptive, to become a womb. To become a Master means to become a giver.

The same phenomenon continues... as it is there on the biological level, it remains on the spiritual level. Biologically, a woman is ready to receive the sperm from the man she loves. The man cannot become a mother, he can only become a father. He can trigger the process: the woman will become the mother, she will carry the child in her womb for nine months, she will nourish the child with her blood and her being, she will be carrying the pregnancy. The same happens on the spiritual level too.

When a woman comes to a Master she is immediately ready to surrender. If sometimes it happens otherwise -- sometimes there are women who are very reluctant to surrender that simply shows they have lost contact with their womanhood. They don't know who they are, they have become distracted from their centre. They don't know how to surrender because they don't know how to be a woman. If you know how to be a woman, if you are a woman, surrender is so simple, it comes so easily.

All the great disciples in the world were women. Buddha had thousands of disciples, but the proportion has always been the same: three women, one man. So was the proportion with Mahavir. He had forty thousand sannyasins: ten thousand men, thirty thousand women. And so was the case with Jesus.

The really devoted people around him were not the men but the women. When he was crucified, all the men escaped, there was not a single man. All those so-called 'apostles' had all disappeared, but the women were there. Three women were there: they had no fear, they were ready to sacrifice themselves. When Jesus was taken down from the cross, it was not by men -- those disciples had gone far away, and one or two were there but they were hiding in the crowd women took down the body. And it is very significant that when Jesus appeared after three days, resurrected, he appeared first to Mary Magdalen, not to a man. This is very significant. Why? What about those twelve apostles? Why to Mary Magdalen? And she immediately recognised him, and she rushed to him and she said 'So, My Lord, you are still alive!' And when Jesus appeared to the disciples, male disciples, they would not recognise him, they thought 'It seems tricky. How can this man come back?'

It is said that when he appeared before two disciples, male disciples, he walked with them for hours and they would not recognise him. And they continued talking about Jesus and Jesus was walking by their side. They were a little puzzled about the appearance of this man -- he looked like Jesus but how could he be? 'Just appearance? -- one should not be deceived by appearance alone.' For two hours they walked together. When they went to an inn, all three sat there to eat their dinner and when Jesus broke his bread, THEN they recognised. Very materialistic mind. Suddenly they saw... because Jesus' every act, his every gesture, was his, authentically his. Now they recognised because he was breaking the bread in the same way that they had seen Jesus break bread for years -- then they recognised. But for two hours, the presence was not recognised. Magdalen recognised immediately. When she went to tell the male disciples that Jesus was resurrected, they laughed. They said 'Woman, you are hallucinating.' And they laughed and they said 'This is how women always are -- imaginative, dreaming, romantic. Now look at this foolish woman. Jesus is dead. We have seen him die on the cross with our own eyes.' But she cried and she said 'Listen to me. I have seen him.' But they would not listen.

A woman can be a perfect disciple, and this is how it should be. Woman is receptive, an opening, a womb. They have never been Masters in the sense that men have been Masters -- like Mahavir, Buddha, Zarathustra, Lao Tzu. No, they have never been Masters like that. But there have never been disciples like women; no man has ever been able to equal them as far as disciplehood is concerned. And let me tell you this, that as far as this division of male and female is concerned, the female mind is more blessed. Because the real thing is to receive the truth, the real thing is not to give it that is secondary. And a woman is always more total than a man. Whenever she receives the truth, she becomes luminous: her whole body, her whole being shows it; she carries an aura. Have you not seen a woman who is pregnant, how beautiful she becomes? Her face glows, she is carrying a new life within her. And this is nothing compared to a woman who really becomes a disciple. She is carrying God himself within her. Her glory is infinite.

So don't be worried why women don't become Masters. There is no need. If you can become disciples, that is natural and you will always remain true to nature.

YESTERDAY YOU SAID THAT ZEN IS THE BEAUTIFUL RESULT OF MELTING TAO AND BUDDHISM, AND SUFISM THE FLOWER THAT BLOOMS OUT OF ISLAM AND HINDUISM. IS YOUR TEACHING THE SUPER-FLOWER, THE CROSS-BREEDING BETWEEN ZEN AND SUFISM?

It is not a flower, it is just a meeting of two fragrances. Zen is a superflower, so is Sufism. Nothing can be added to them; they are perfect. As far as flowers are concerned, they have attained to perfection; nothing more can be added to them, they have bloomed. What I am doing here is trying to fuse their fragrances.

A rose has flowered and so has flowered a lotus. Both arc spreading their fragrances to the wind. What I am doing here is trying to fuse their fragrance, which is a very subtle phenomenon. A flower is gross, fragrance is subtle. A flower is visible, fragrance is invisible. A flower is material, fragrance is simply spiritual. That's what I am doing here trying to bring together all the flowers of Tantra, of Yoga, of Tao, of Sufism, of Zen, of Hasidism, Jews, Moslems. Hindus, Buddhists. Jains-l am trying to bring together all the fragrances that have been released down the centuries. This is a great experiment which has never been done before. Buddha is concerned only with the path through which he has attained. so is Mahavir, so is Jesus. Never before on the earth -- has this been done.

You are blessed, you are fortunate. You may not realise this right now, nobody realises it when the moment is alive. Have you ever thought about it? Were Jesus' disciples aware of what was happening when

it was happening? Were they aware that something of tremendous import was happening in their lives which was going to decide the destiny of humanity for centuries to come? No, they were not aware. Were Buddha's disciples aware that something of great import was happening You are also not aware. Something of tremendous import is happening which has not happened ever, which is going to be decisive, because now the old religions cannot survive in the future; their days are gone.

In the future, a few things will disappear. Nations will have to disappear because the earth has become a small village; now they are meaningless. India and Pakistan and China and America and Canada and England and Germany are meaningless; the earth has become one. The day man became capable of going beyond gravitation, the earth became one. The first man in a spaceship started crying when he saw the whole earth as one. Nobody had ever seen the whole earth as one. He looked at the earth he could not believe how there could be any divisions of America and Russia and China and this and that. He could not think about himself as American or Russian. He could think about himself only as an earth-dweller. And he could not see any divisions of the earth because divisions are only on the political maps; the earth remains undivided. The day man crossed the barrier of gravitation, became free from gravitation, the earth became one. It is now only a question of time.... Nations will have to disappear, and with nations will disappear the world of the politicians and the world of politics. A great nightmare will disappear from the earth.

And the second thing to disappear with the nations is Hinduism, Mohammedanism, Christianity, Judaism. Just as politics have divided the map of the earth, religions have divided the consciousness of man Certainly the division of religion is more dangerous than the division of politics, because politics can only divide the earth... religions have divided the consciousness of man. Man has not been allowed total access to his being. One has to be just a Mohammedan -- a very narrow thing. One has to be just a Hindu -- just a very narrow thing. Why. when you can have the whole heritage? When the whole past is yours and the whole future is yours, why should you divide? Why should I call myself 'a Hindu or a Mohammedan or a Christian'? One should claim the total. By claiming the total you become total: you lose all narrow divisions, distinctions, you become whole. you become holy. That is going to happen, that is bound to happen. That HAS to happen. otherwise man will not be able to grow any more.

This is very crucial that man has to drop all barriers.of nation and religion and church. That's what I am doing here: trying to bring together all the fragrances released in different centuries by differing flowerings of human consciousness. Lao Tzu is a flower, so is Buddha, so is Jesus, so is Mohammed, but now we have to melt all their fragrances into one -- a universal fragrance. Then, for the first time, man will be able to be religious and yet undivided. Then the church is yours and the mosque too and the temple too. Then the Gita is yours, and the Koran and the Vedas and the Bible -- everything is yours. You become vast.

No, I am not trying to create a new flower -- flowers have happened. I am trying to create a new perfume out of all those flowers. It is more subtle, more invisible; only those who have eyes will be able to see it.

THE DANGER OF YOUR TALKS ON TAOISM IS THAT THERE ARE A LOT OF LAZY, IRRESPONSIBLE PEOPLE AROUND WHO RATIONALISE THEIR BAD HABITS BY CLAIMING TO BE INACTIVE TAOISTS. PLEASE CLARIFY THE DIFFERENCE BETWEEN A TAOIST AND A LAZY ESCAPIST.

The question is from Anand Prem.

The first thing, there are two dangers I have talked about: one is of egoism, another is of lethargy, laziness. And remember, if you have to fall into any trap, the trap of laziness is better than the trap of egoism. That is more dangerous, because the lazy person has never done anything wrong, a lazy person cannot do. He will never do any good -- okay, but he will never do any wrong either. He will not bother to kill anybody, to torture anybody, to create concentration camps, to go to war he will not bother. He says 'Why? When one can rest, why?' A lazy person is not naturally a danger. The only thing that he may miss may be his own spiritual growth, but he will not interfere with anybody else's growth; he will not be an interference. He will not be a do-gooder and these are the greatest, most mischievous people in the world the do-gooders. A lazy person is almost absent. What can he do? Have you ever heard of any lazy person doing anything wrong?

No, Anand Prem, the real problem comes from the egoist, and that is Anand Prem's possibility. Don't be worried about a few people here getting lazy -- let them, nothing is wrong. The real problem is from the egoist; one who wants to be spiritual, one who wants to be special, one who wants to become a SIDDHA,

one who wants to attain spiritual powers. One wants to prove something spiritually in the world: that is the real danger. If you have to fall, choose laziness. If you cannot fall, if you have to avoid, good to avoid BOTH.

Laziness is just like the common cold -- nothing much to worry about. Ego is like cancer. It is better not to have either. But if you have to choose and you would like to have something to cling to, the common cold is good -- you can depend on it, it never kills anybody, it has never killed anybody. But never choose cancer, and that is the greater possibility.

Now she asks 'The danger of your talks on Taoism is that there are a lot of lazy, irresponsible people...'.

The first thing: the moment you start thinking about others you are getting into an ego-trip. Who are you to think about others and their life? It is their life. If they feel like being lazy, who are you to interfere? Anand Prem has a do-gooder in her being; she is very worried about others -- that is a dangerous thing. And of course she is condemnatory. This question has a condemnation: 'The danger of your talks on Taoism is that there a lot of lazy, irresponsible people around who rationalise their bad habits by claiming to be inactive Taoists.' Who are you to tell them that their habits are bad?

Laziness is a better habit than to be obsessed by activity. To be obsessed by activity is madness. A lazy person can be sane. Sometimes the laziest people have been found to be the sanest. I have the feeling that if Anand Prem comes across Lao Tzu, she will think he is lazy. He will look lazy to all purposes. If she comes across Diogenes, she will think he is lazy. If she comes around Buddha she will think he is lazy. Sitting under the Bodhi Tree...'what are you doing? At least you can run a primary school and teach children, or you can open a hospital and serve ill people. So many people are dying, starving... what are you doing here sitting under the Bodhi Tree?'

Anand Prem would have jumped upon Buddha and taken him to task. 'What are you doing? Just sitting, meditating? Is this the time to meditate? Is this the time to be just sitting silently and enjoying your bliss? This is selfish!' This condemnatory attitude is really dangerous: it gives you an idea of holier than thou, 'I am better than you. You... you lazy people!' She goes on writing questions every day that I have not been answering; every day -- that 'these people are hippies, these people are useless.'

She is in search of a lover, but she cannot find one here because she thinks that nobody here.... She wants a 'straight person' and she cannot find a straight person here. These are all 'hippies and yippies' and she wants somebody who is well-established. She wrote a letter. '... well-established, has a bank account, is a gentleman, a squire, has prestige, respectability. Here these people are just hobos, wanderers, vagabonds.' She would have refused Buddha, she would have refused Lao Tzu: they were not straight. She writes to me: '... these long-haired people!' With such disgust she writes, and because of this disgust she has become a very disgusting person and she will not find. For one year she has been in the West in search. She is a Jew. First she searched in America, then she went to Israel to search for a man. She could not find in America, she could not find in Israel -- she will never find anywhere. Even if she goes to heaven, God will look like a hobo. She has such condemnatory attitudes that she cannot love a simple human being. Yes, there are flaws, there are limitations, but everybody has those limitations. If you want to love, you have to love a man with all his limitations.

You cannot find a perfect person. Perfection does not exist. God never allows perfection because perfection is so monotonous. Just think: living with a perfect person... twenty-four hours, and you will commit suicide. Living with a perfect person? Then how will you live? He will be more like a marble statue, dead. The moment a person becomes perfect, he is dead. An alive person is never perfect, and my teaching is basically not for perfection but for totality.

Be total, and remember the difference. The ideal of perfection says: Be like this -- no anger, no jealousy, no possessiveness, no flaws, no limitations. The ideal of totality is totally different: If you are angry, be totally angry. If you are loving, be totally loving. If you are sad, be totally sad. Nothing is denied -- only partiality has to be dropped, and then a person becomes beautiful.

A total person is beautiful. A perfect person is dead.

I am not trying to create MAHATMAS here. Enough! Those MAHATMAS have done enough nonsense in the world. We need beautiful people, flowering, flowing, alive. Yes, they will be sometimes sad, but what is wrong in being sad? Sometimes they will be angry, but what is wrong in sometimes being angry? It simply shows that you are alive, that you are not a dead thing, that you are not driftwood. Sometimes you fight, sometimes you let go. Just like climates change: it is rainy sometimes and it is cloudy, and sometimes it is sunny and the clouds have disappeared. And all seasons are needed -- the cold, the heat, the winter, the summer -- all seasons are needed. And a real man, an authentic man, has all the climates in his being -- only

with one awareness: that whatsoever he is doing he should do totally and should do with full awareness -- enough, that's enough, and you have a beautiful person.
But Anand Prem is in search of a perfect man.

I have heard....

Once a man travelled all over the world.... Whenever I look at Anand Prem, I again and again remember that man, He travelled all over the world in search of a perfect woman. He wanted to get married, but how to accept an imperfect model? -- he wanted a perfect woman. He came back, his whole life wasted; he could not find. Then one day a friend said 'But now you are seventy and you searched your whole life, couldn't you find a single perfect woman?'

He said 'Yes, once I came across one woman who was perfect.'
So the friend asked 'Then what happened?'

But the man became sad, he said 'What happened? That woman was in search of a perfect man, so nothing happened!'

Remember, the ideal of perfection is an egoistic ideal.

Ronald Coleman told Herb Stein about a Hollywood phony who spoke with a fake Oxford accent, wore a fake Purple Star and Phi Beta Kappa key -- and worst of all, passed a lot of fake cheques. At the end of his rope, he decided to commit suicide, and went down to the Santa Fe railroad tracks. He calmly smoked several imported cigarettes while three or four heavy freights puffed by. A tramp who was watching jeered. 'If you're gonna do it, why don't you do it?'

'Don't be vulgar' squelched the phony. 'A man like me waits for the Super Chief.'

Even if an egoist goes to commit suicide, he waits for the Super Chief, the best train. He says 'Don't be vulgar. A man like me waits for the Super Chief.' Even if he is committing suicide, he will not commit under a goods train.

Marriage is like suicide -- you can commit anywhere. You should not wait for the Super Chief. Anand Prem is in search and it is impossible for her, the way she looks at things with such condemnation, to find anybody whom she can love.

'Please clarify the difference between a Taoist and a lazy escapist.'

There is not much, and if there is, it is so inner that only the person will know -- you will never be able to judge from the outside. Look at me. I am also a lazy person. Have you seen me doing anything, ever? It is very difficult from the outside to know. And I love lazy persons... Taoists or not; I love lazy persons because out of lazy persons never any Adolf Hitler is born, never any Genghis Khan, never any Tamburlaine. Lazy people have silently lived their lives and disappeared, without leaving any trace on history, without contaminating humanity. They have not polluted consciousness. They were here as if they were not. To be lazy and aware... and you have become a Taoist. It does not mean that you become inactive. It simply means that the obsessive activity disappears. It simply means that you have become capable of not-doing too.

It is said about a Zen Master that a person asked one of his disciples 'What miracles can your Master do?'

And the disciple said 'Are you a follower of somebody?'

And the man said 'Yes, I am a follower of a certain Master and he is a great-miracle-man; he can do great miracles. Once it happened that I was standing on this shore of the bank and he was standing on the other shore, and he shouted to me "I want to write something in your book." And it was almost a half-mile-wide river. So I took my book out, raised it, and from the other shore he started writing with his fountain pen and the writing came on my book. This miracle I have seen and the book is with me -- you can see.'

And the disciple of the other Master laughed and he said 'My Master can do greater miracles.'
So the man said 'What miracles?'

And the disciple said 'My Master can do miracles, and he is so capable... SO CAPABLE that he is capable of not doing them too.'

'Not doing them too.' See the beauty of it. He is 'so capable... SO CAPABLE... of not doing them too.'

A Taoist is a man who does only that which is absolutely necessary. His life is almost like a telegram. When you go to the Post Office you don't write a long letter when you are giving a telegraphic message. You go on cutting words, this and this can be dropped and then you come to ten or nine or whatsoever. If you write a letter you will never write only ten words. And have you watched the thing? A telegram is more expressive than all letters. It says much more in very few words. The unnecessary is dropped, only the most necessary is there. A Taoist is telegraphic, his life is like a telegram. The obsessive, the unnecessary, the feverish, has been dropped. He does only that which is absolutely necessary. And let me tell you that the absolutely necessary is so little that you will see a Taoist almost as if he were lazy.

But remember, I am not praising laziness. I am simply condemning the egoistic attitude. Against ego -- I am for laziness. But I am not for laziness itself; it should be full of awareness. Then you pass from activity and from laziness both. Then you become transcendental. You are neither active, nor inactive; you are centred. Whatsoever is needed you do it, whatsoever is not needed you don't do it. You are neither a doer nor a non-doer. Doing is no more your focus. You are a consciousness.

So please don't take whatsoever I have said in the sense that I am helping you to be lazy. To be REALLY lazy means not to be inactive, but to be so full of energy that you are a reservoir of energy. Lazy as far as the world is concerned, but tremendously dynamic inside, not dull.

A Taoist is lazy from the outside; from the inside he has become a river-like phenomenon, he is continuously flowing towards the ocean. He has dropped many activities because they were unnecessarily leaking his energy. The danger is always there -- in whatsoever I say there is danger -- the danger of interpretation. If I say 'Be active', there is the possibility that you will become egoists. If I say 'Be inactive', there is the possibility that you may become dull. Man is very cunning.

I have heard....

He was the kind of a guy who would bet on anything -- provided he was sure of winning. 'I'll bet my wife's first words will be "my dear" when I get home' he said to Lucky.

Lucky took him up on it. He knew his wife very well and she would be the last woman in the world to say 'my dear'.

Must have been like Anand Prem.

Lucky took him up on it and they bet a hundred dollars. When they got to the sport's house he stuck his head in the door and called 'My dear, I'm home.'

'"My dear" be hanged!' roared his wife. 'Wait till I get you inside!'

And he looked at Lucky and said 'Give me a hundred dollars. Didn't I tell you that the first words she would ever utter would be "my dear"?'

Mind is very cunning. The wife is saying '"My dear" be hanged I wait till I get you inside!' But you can interpret... so he is demanding a hundred dollars. Mind is cunning. It goes on interpreting in its own ways; it goes on finding reasons, rationalisations, tricks to defend. It wants to remain as it is. That is the whole effort of the mind: it wants to remain as it is. If it is lazy, it wants to remain lazy. If it is active -- too active, obsessively active it wants to remain active. So whatsoever I say, you have to be careful not to defend your mind. You have to come out of your mind.

The man burst angrily through the door, threw his wife off the stranger's knee and angrily demanded 'How do I find you kissing my wife?'

'I don't know' said the stranger. 'Maybe you're home early?'

People can find reasons. Be alert. And be alert about your own self, not about others. This is none of your business what others are doing. This should be one of the basic attitudes of a religious person -- not to think about what the other is doing; that is his life. If he decides to live it that way, that is his business. Who are you even to have an opinion about it? Even to have an opinion means that you are ready to interfere, you have already interfered. A religious person is one who is trying to live his life the best, the most total way he can; the most alert way that he can he is trying. And he is not interfering with anybody's life, not even by having an opinion. Have you watched, observed? If you pass somebody and you have a certain opinion about him, your face changes, your eyes change, your attitude, your walk. If you are condemnatory, your whole being starts broadcasting condemnation, disgust. No, you are interfering.

To be really religious means to be non-interfering. Give freedom to people; freedom is their birthright.

Once it happened, I stayed with one of my professors, my teachers. Though I was a student and he was my teacher, he was very respectful of me. He was a rare, religious man but he was a drunkard, and when I stayed in his home, he was very afraid to drink in front of me. What would I think? I watched him, I felt his restlessness, so the next day I told him 'There is something on your mind. If you don't relax, I will immediately leave and go to a hotel; I will not stay. There is something on your mind. I feel that you are not at ease, my presence is creating some trouble.'

He said 'Since you have raised the problem, I would like to tell you. I have never told you that I drink too much, but I always drink in my home and go to sleep. Now that you are staying here I don't want to drink before you and that is creating the trouble. I cannot remain without drinking but I cannot even conceive of drinking in front of you.'

I laughed. I said 'This is foolish. What have I to do with it? You will not force me to drink.' He said 'No, never.'

'Then it is finished; the problem is solved. You drink and I will keep you company. I will not drink but I can drink something else Coca-Cola or Fanta, I will keep you company, you drink. I can fill your glass, I can help you.'

He could not believe it, he thought I was joking. But when in the night I filled his glass, he started crying. He said 'I had never thought that you would not have any opinion about it. And I have been watching you' he said 'and you don't have any opinion about my drinking, about my behaviour, about what I am doing.'

I said 'To have an opinion about you is simply foolish. It is not something very great that I haven't any opinion about you. Why should I have in the first place? Who am l? It is your life -- you want to drink, you drink.'

To have an opinion about you means that deep down somewhere I want to manipulate you. To have some opinion about you, this way or that, means that I have a deep desire to be powerful over people. That's what a politician is. A religious person should be non-interfering.

YOU SPEAK A LOT ABOUT THE UGLINESS OF JEALOUSY. YES, IT IS QUITE UGLY, BUT ANY SUGGESTIONS TO US SUFFERERS OF THE DISEASE WHO AREN'T ENLIGHTENED ON HOW TO DIMINISH IT?

First, diminishing it is not going to help. You can diminish it to such proportions that it will almost become invisible, but that is not going to help. Diminishing simply means that you are throwing it into the unconscious and it goes into your basement of being more and more deeply. It becomes invisible. You may not be able to see it, but it will go on working from the back, it will go on pulling your strings from the back. It will become more subtle. Please don't try to diminish it.

The first thing to remember: rather than diminish it, magnify it so you can see the whole of it. That is the whole process of all the groups going on around here -- Gestalt, Encounter, Psychodrama. The whole process is that whatsoever the problem is, please don't diminish it but magnify it. Bring it totally as it is -- even exaggerate it so that you can see every detail of it. Down the centuries in the past, jealousy, anger, sadness, this and that, all have been repressed. The effort was to diminish it. No, a seed is a diminished tree, but a seed is tremendously powerful. A seed can at any time again produce a tree. The right situation, the right season... and the tree will again sprout. You can diminish your jealousy, it can become just a seed, and you will not be able to see it the tree has disappeared, but it is there.

Diminishing is not the right process. That's what you have been doing, that's what you have done to your life: you have diminished everything. And one thing more. When you diminish jealousy, your love will be diminished alongside, because your love and jealousy are so much entangled with each other. If you diminish your sadness, your happiness will be diminished, because your happiness and sadness are so much together. If you diminish your hate, your love will disappear -- that's what has happened. You have been taught not to hate and the total result is that you have become incapable of love.

No, please don't diminish anything. That is not the way. Rather, magnify, exaggerate, bring it to its total

blossoming and then see it -- every detail of it, every minute detail of it. In that very awareness, in that very seeing, you will become capable of transcending it and then there will be no need to do anything about it.

The second thing: you say 'You speak a lot about the ugliness of jealousy. Yes, it is ugly...'. No, you don't know. You are simply repeating what I have been saying. If you know it is quite ugly, in that very knowing it will disappear. You don't know. You have listened to me, you have listened to Jesus, you have listened to Buddha and you have gathered opinions. You don't know. It is not your own feel that jealousy is ugly. If it is your own feel, why should you carry it? It is not an easy thing, it takes a lot of investment. To be jealous is a very difficult thing: it needs a lot of effort on your part, a lot of involvement. It is so destructive of your own self that if it is ugly and you have known the ugliness of it, you cannot carry it for a single moment. But listening to me you become knowledgeable.

I have heard...

'You can't come in here' the worried mother warned 'my son is sick.'

'I want to catch your son's measles' the man said 'because if I kissed the nurse she'd get it. She would kiss the doctor and he'd get it. The doctor would kiss my wife and she'd get it. My wife would kiss the landlord and that's the guy I'm after.'

It is a great investment, a great effort and a very complex phenomenon.

And finally, it may destroy. It may not destroy others -- it certainly destroys you; it is suicidal. Not only that it is ugly, it is poisonous; it is suicidal, it is killing yourself every day, slowly, slowly.

See the fact of it. Don't just become knowledgeable. What I say will not become an experience for you unless YOU experience it. And what is the way to experience it? The way is to bring it in front of you. It is hiding behind you.

Don't just become knowledgeable. What I say will not become an experience for you unless YOU experience it. And what is the way to experience it? The way is to bring it in front of you. It is hiding behind you.

Don't repress it, express it. Sit in your room, close the doors, bring your jealousy into focus. Watch it, see it, let it take as strong a flame as possible. Let it become a strong flame, burn into it and see what it is. And don't from the very beginning say that this is ugly, because that very idea that this is ugly will repress it, will not allow it total expression. No opinions! Just try to see the existential effect of what jealousy is, the existential fact. No interpretations, no ideologies! Forget Buddhas and work, forget me. Just let the jealousy be there. Look into it, look deeply into it and so do with anger, so do with sadness, hatred, possessiveness. And by and by you will see that just by seeing through things you start getting a transcendental feeling that you are JUst a witness; the identity is broken. The identity is broken only when you encounter something within you.

WHAT DO YOU SAY TO SOMEONE WHO, NO MATTER WHAT PATHS YOU TALK ABOUT, ALWAYS FEELS THAT HE HAS ONE FOOT ON EACH OF THEM? AND DON'T SAY THAT THIS MUST BE MY PATH! YOU ONLY MENTIONED TWO YESTERDAY, REMEMBER? DID I JUST PUT MY FOOT IN IT?

You cannot put, by the very nature of it. Those paths are so diametrically opposite that you cannot put one foot on one path, the other foot on another path -- that is impossible. You must be imagining, you must be dreaming, hallucinating. It is so diametrically opposite -- just as you cannot be alive and dead together. If you think you are both, you are simply alive and nothing else, because even to think one has to be alive.

It is said Mulla Nasruddin once asked....

Somebody had died and he rushed home and asked his wife 'You are very wise, just tell me one thing: if some day I die, how am I to decide whether I have really died or not? I have seen somebody die, one day or other I am going to die. but how will I know?'

The wife said 'Don't be foolish, you will know it. You will become cold.'

So, one day it happened. He was cutting wood in the forest, and it was a very cold day and he started feeling cold. He said 'Okay, so the last day has come. So I am becoming cold.' So he said good-bye to his donkey -- because only the donkey was there -- and thinking that he was going to die, he made himself

comfortable under the tree, closed his eyes.... What else to do? Of course, when he closed his eyes, lying down under the tree, he became even more cold. So he said 'Certain... death is certain; now it is coming. I am becoming more and more cold.'

Then, just out of curiosity, he opened one of his eyes and looked at the donkey... what was happening to the donkey? And a wolf had attacked the donkey! So he said 'What can I do?' But still he said loudly 'You can take freedom with my donkey because I am dead. If I had been alive I would have shown you! But what can I do now?'

Talking, thinking, how can you be dead? Even to think this much is enough proof that you are alive.

No, you must have misunderstood. You cannot be on both paths. Look again. It is possible you may not be on either, but you cannot be on both.

YOU SAID TODAY 'ASK A BUDDHA WHY HE IS HAPPY AND HE WILL SHRUG HIS SHOULDERS.' PLEASE, OSHO, WHY ARE YOU HAPPY?

I will not even shrug my shoulders.

Tao: The Pathless Path, Vol 1

Chapter #11
Chapter title: Reality... That which works

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CHAO HSIANG TZU WENT HUNTING IN THE CENTRAL MOUNTAINS WITH A PARTY OF A HUNDRED THOUSAND. HE SET FIRE TO THE FORESTS BY LIGHTING THE TALL GRASS, AND FANNED THE FLAMES FOR A HUNDRED MILES.
A MAN CAME OUT FROM WITHIN A STONE CLIFF, RISING AND FALLING WITH THE SMOKE AND ASHES. THE CROWD THOUGHT HE WAS A DEMON. WHEN THE FIRE PASSED HE CAME OUT WALKING CASUALLY AS THOUGH THE FIRE HE HAD PASSED THROUGH DID NOT EXIST.
CHAO HSIANG TZU MARVELLED AND DETAINED THE MAN. HE SCRUTINISED HIM AT LEISURE. IN HIS SHAPE, HIS COLOUR, AND THE SEVEN HOLES IN HIS HEAD, HE WAS HUMAN, IN HIS BREATHING, IN HIS VOICE, HE WAS HUMAN. HE ASKED THE MAN BY WHAT WAY HE LIVED IN STONE AND WENT THROUGH FIRE.
'WHAT ARE THESE THINGS YOU CALL STONE AND FIRE?' SAID THE MAN.
'THE THING YOU HAVE JUST COME OUT FROM WAS STONE; THE THING YOU HAVE JUST BEEN WALKING THROUGH WAS FIRE.'
'I DIDN'T KNOW,' SAID THE MAN.
MARQUIS WEN OF WEI HEARD OF IT AND QUESTIONED TZU HSIA, A VERY WELL-KNOWN LEARNED MAN, 'WHAT SORT OF MAN WAS THAT?'
'ACCORDING TO WHAT I HAVE HEARD MY MASTER SAY, THE MAN WHO IS IN HARMONY IS ABSOLUTELY THE SAME AS OTHER THINGS AND NO THING SUCCEEDS IN WOUNDING OR OBSTRUCTING HIM. TO PASS THROUGH METAL AND STONE, AND TREAD THROUGH WATER AND FIRE ARE ALL POSSIBLE.'
'WHY DON'T YOU DO IT YOURSELF?' SAID MARQUIS WEN.

'I AM NOT YET CAPABLE OF CUTTING OPEN MY HEART AND THROWING OUT THE KNOWLEDGE IN IT. HOWEVER, I CAN TELL YOU ALL YOU WANT TO KNOW ABOUT IT.'
' WHY DOESN'T YOUR MASTER DO IT?' ASKED MARQUIS WEN.
'MY MASTER IS ONE WHO, THOUGH ABLE TO DO IT, IS ABLE NOT TO DO IT.'
MARQUIS WEN WAS DELIGHTED WITH THE ANSWER.

THERE IS a very significant distinction to be made in the very beginning: the distinction between knowledge and knowing. Knowledge only appears to know, it knows not. Knowing may not appear to know, but it knows. Knowledge is borrowed, knowing is one's own. Knowledge is verbal, knowing is through living. Knowledge is information gathered from here and there. Knowing is existential: you have lived it, it has come through your very experience; it is an experience. When knowing happens, a man is freed, he is liberated. Through knowledge, man becomes more of a prisoner. Knowledge binds; knowing liberates.

And the paradox is that the man of knowledge CLAIMS that he knows and the man of knowing does not even know that he knows. The man of knowing is innocent. There is a very famous mystic treatise in the West -- the only one in the West. Nobody knows who wrote it, nobody knows from whom it came, but it must have come from a tremendous experience. The name of the treatise is THE CLOUD OF UNKNOWING. It is from a man of knowing, but he calls it THE CLOUD OF UNKNOWING. He says 'When I came to know, I forgot all knowledge; all knowledge disappeared.' There is no need for knowledge when you know. When you don't know, you cling to knowledge because only througth that knowledge can you pretend to know. when you know, you can forget knowledge. When you don't know, how can you afford to forget it?

So only the greatest knowers have been able to forget knowledge. That is the peak, and it has to be remembered. Living here with me, being here with me, don't become men of knowledge otherwise you will have missed me. Become men of knowing, become clouds of unknowing -- which is the same thing in other words. Knowing is almost like unknowing because in knowing there is no knower, the ego does not exist. In knowledge there is a division: the division of the known and the knower, the division of the subject and the object. In knowing there is no division. Knowing is not divisive, it is unitive; it unites.

Science is a sort of knowledge, religion a sort of knowing or unknowing, hence their paths never cross anywhere and they never will cross. Where science ends, religion begins. Where cunningness ends, innocence begins. Where the knower disappears, knowing comes in.

In the biblical story of Adam's expulsion there is something to be understood in this context The story is so beautiful that I come to it again and again, with different meanings, with different interpretations. God said to Adam 'You can enjoy all the fruits of this garden but there are two trees -- one is called the Tree of Life, the other is called the Tree of Knowledge -- please never eat from the Tree of Knowledge.' He mentions two trees: the Tree of Life and the Tree of Knowledge. He says nothing about the Tree of Life, he simply says 'Don't eat from the Tree of Knowledge.' But Adam was too curious, hence the serpent could persuade him -- otherwise the serpent would not have been persuasive, would not have succeeded. Deep down, Adam must have been curious about it, as every child is -- and Adam was the first child and God was the first father. He was persuaded to eat from the Tree of Knowledge. He ate, and he became a knower. Immediately he felt ashamed, immediately he felt naked. Up to then he was innocent; the innocence was primordial, absolute, unconditional. He was not aware that he was naked. In fact he was aware that he WAS. The ego entered: from the fruit of the Tree of Knowledge ego is created. He became alert, he started judging whether he was beautiful or not, whether it was good to be naked or not; he became aware of his body. For the first time he became self-conscious; up to then he had not been self-conscious. Not that he was not conscious, he was conscious, but there was no self in it; the consciousness was pure, unobstructed. The consciousness was just a pure light, but suddenly the ego stood like a pillar in the middle of consciousness -- a dark pillar, a pillar of darkness. And the story says that he was expelled.

In fact God need not have expelled him. He had expelled himself through eating the fruit from the Tree of Knowledge. Knowledge is expulsion. The moment you become aware of your ego you are expelled from the beauty, from the benediction, from the delight, from the joy, that life has to offer to you.

Now what happened to the other tree, the Tree of Life? Nothing is said about it. My own interpretation is that had Adam eaten first from the Tree of Life and then from the Tree of Knowledge there would have been no expulsion. If knowledge had come through living, if knowledge had come through experience, there would have been no expulsion. This knowledge was bogus; it had not come through his own experience, it

was unearned, it was immature -- hence the expulsion. It was borrowed, it was not his own. When it comes through experience it liberates, it makes you more joyous, it makes you more delighted with existence. If Adam had eaten first the fruit of the Tree of Life and then the fruit of the Tree of Knowledge there would have been no expulsion. He reversed the process: he ate from the Tree of Knowledge. And once you eat from the Tree of Knowledge you start losing life. You cannot eat from the Tree of Life then, so the expulsion is self-imposed.

Remember it: knowledge can come in two ways. You can have it from others, from books, from people, from the society, and you can claim it as yours, but then you are expelled. And remember, the expulsion is self-imposed; nobody is expelling you. Your very wrong approach towards knowing becomes a barrier. But knowledge can be attained through another way that is through experience, through life. Eat the fruit of the Tree of Life first and then knowledge comes silently. Without even any whisper it arises in your soul... because if you go into experience, the ego is not created. The more you experience life, the less you have the self. Once life is known in its-totality, you don't think of yourself as separate from existence: you have fallen into the unity, you have become one, you have become one with the whole, you are part of the organic unity of existence. And then there is knowing, a totally different kind of knowing, which liberates. Eat the fruit of the Tree of Life.

There is another parable in the Bible that when God created the world he asked Adam to name things. He would bring the lion and ask Adam What name do you give to this animal?' He would bring the elephant and ask 'What name do you give to this animal?' And Adam named all things and since then man has been doing the same. All your knowledge is nothing but labelling, naming. If you ask somebody 'Do you know this flower?' and he says 'Yes, I know it is a rose', what does he know? Just the name. What else do you know? By knowing the name 'rose' do you know the rose? By knowing the word 'god' do you know God? By knowing. the name 'love' do you know love? That parable is also beautiful. Adam was foolish enough. He should have said 'No, how can I name? I don't know these things.' But he named -- the elephant, the rose, the lion, the tiger -- and since then that's what man has been doing continuously down the ages: just naming things. If you know the name of the person, you think you know the person, so when you introduce people to each other you just tell them their name or their country, their race. But what are you doing? Is the person known that way? The person is vast, so huge, how can you label and know by the label? But naming gives a false impression -- as if you know.

A couple whose new home was completed very recently had hardly moved in before the neighbours came over to inspect it. Naturally the conversation was on the subject of the new house.

'It is very nice' commented one visitor 'but I don't see why you call this type of house a bungalow.'

'Well' explained the owner 'we just don't know what else to call it. The job was a bungle and we still owe for it so we call it bungalow.'

One has to call it something so, 'The job was a bungle and we still owe for it so we call it a bungalow.'

One has to call... so we go on labelling things and then we think we know. What exactly do you know? If you drop those names that have accumulated in your mind, what is left? Nothing, EXACTLY, and that nothing has to be realised, because unless you recognise that nothingness you will never move in the right direction. The right direction is knowing, not knowledge.
What do your experts go on doing?.

I have heard about a doctor:

He had just started his practice and the first patient came. He examined the patient, but could not get hold of what kind of illness he was suffering from, and he didn't want to show that he did not know. So he looked into the books, but still he could not find it. He became very nervous, and the patient was sitting on the bed and watching, and he started perspiring. Then suddenly an idea came to him. He asked the patient 'Have you ever suffered from this illness before?'

The man said 'Yes, five years ago I suffered from it.'

And the doctor laughed and he said 'So, one thing is certain. You have it again!'

At least he could say something now. He was at ease. 'You have it again!' But even if you can find a name for it that doesn't mean much.

'I really was worried about my son Timothy' confessed Mrs. Malone to her bridge cronies. 'He had gotten into the habit of tucking all sorts of things into his pockets: twenty-dollar bills off my dressing table, other people's silver spoons, things like that.... Then my husband suggested that I take the boy to see Dr. Thingamabob, who studied with Freud in Vienna, and do you know, girls, my husband was absolutely right. That doctor solved my Timothy's problem after talking to him for just one hour. He told me "Mrs. Malone, your son is a thief."'

Now what are you doing? But it seems as if the problem is solved. It appears -- by naming, by labelling -- as if you have solved the problem. Avoid this habit -- this is one of the dangerous habits of man. And because of this habit it has become impossible to penetrate into reality. This habit has become so unconscious, so deep-rooted, so mechanical, that the moment you see something, you immediately verbalise. You see the tree and immediately you repeat inside 'This is a tree -- gulmohar tree or a pine tree. This is a rose, this is a marigold.' You continuously go on saying something inside whenever you are facing, encountering, anything. And if sometimes you come across something the name of which you don't know, you feel a little uneasy: you start enquiring 'What is this thing called?' Once somebody has given you a name -- any name will do -- you are at ease. How do you become at ease so easily? Just by naming you think you have known.

A child is born and you give a name to the child, and the moment you give the name you have put a barrier. Now the child will be equivalent to the name, and the name is an invention. The child was a mystery, and the name is very poor. No name can cover any person because each person is such a mystery. What name can cover a person? It is impossible. I know it is needed. the name is needed for utilitarian purposes, but remember well that the name 'rose' is not the rose. Use the name but don't forget that the rose is a tremendous existence.

Tennyson has said 'If I could understand a flower, root and all, then I would have understood the whole existence.' Yes, a small rose flower is so vast that if you can understand one small rose flower you will have understood the whole existence, because everything is so interconnected. If you want to understand the rose flower you will have to understand the earth: it comes out of it, the earth is the source. And you will have to understand the sky, because it flowers into the sky. You will have to understand the sun, because without the sun it cannot exist; the colour comes from the sun. And if you go deeply into it, you will find that you will have to understand everything that exists in existence. Only then will your knowing about this rose be complete and total.

But just by calling it rose' you start thinking you have known. These names give you knowledge and these names simply confuse you.

Asked Joyce, the enquiring child 'Dad, is today Wednesday?'

Answered the patient father 'No, daughter, today is Thursday.'

Joyce: 'But you said yesterday that "today is Wednesday".' Father: 'Well, today was Wednesday yesterday. Yesterday Thursday was tomorrow today. When today is tomorrow, today will be yesterday. Today is today now. Now do you understand?'

Games of words, games... and nothing else. All your philosophy and all your theology are nothing but games with words, playing with words. And one can play endlessly. One word can lead to another and so on and so forth. Existence IS, and existence is not a word. Existence is, and existence is not a philosophy. Existence is, and existence is not a dogma, theory, scripture. If you want to move into existence, then you have to drop all words, all verbalising habits; you have to drop language. Language is the barrier.

Once language disappears, who are you? Are you then a knower? Then you are not a knower. Then do you know anything? You don't know. You are not a knower and you don't know anything, and exactly in that moment of emptiness knowing arises. That's what Zen people call SATORI. If language is dropped, SATORI happens, and the whole effort on the path of Zen is how to drop language. They give paradoxes to solve which cannot be solved. Solving these paradoxes, by and by one gets fed up with language itself. Out of sheer exhaustion one moment comes, language drops, and consciousness is freed -- SATORI has happened.

Zen Masters say to their disciples 'Go and meditate on the sound of one hand clapping.' Now one hand cannot clap; to clap at least two.hands are needed. One hand cannot create any sound; for sound to be

created something needs to clash. Sound is out of conflict. CLASH! One hand cannot create sound. Now this is absurd, but the disciple has to meditate over it. He meditates. Sometimes it takes one year, sometimes two years and sometimes twenty years -- it depends. And the disciple goes on meditating morning, afternoon, evening, night. He hardly sleeps for five hours and again, by three o'clock in the morning, he is sitting again at that absurd game -- thinking, meditating...'What is the sound of one hand clapping?' And he knows well, and in his mind says 'What nonsense are you doing? This is not possible. You will never find it.' But the Master says You have to find it.'

And he has to go every day to the Master and report whether he has found it or not. And the Master insults and sometimes hits him, and sometimes he throws him out of the room and he says 'You have not found it. You are just a fool. Try hard. Try harder.' And he tries -- hard and hard -- one year, two years, three years, or twenty years. What will happen? One goes on becoming tense and tense and tense, and there is no possibility to solve it so the tension cannot be relaxed: that is the secret of the KOAN. If there is some answer, then the tension can be relaxed, but there is no answer. An answer as such is not possible -- it has been prohibited from the very beginning.

A KOAN IS a puzzle which cannot be solved. If it can be solved, it is not a KOAN. If the mind can solve it, then the mind can continue. But the mind cannot solve it, cannot solve it; again and again the mind is proved impotent, again and again impotent. Again and again frustration. Again and again the mind feels 'I cannot do anything. I cannot do anything.' And this tension goes on, goes on, and becomes a climax: thunderous, roaring, like a storm; a madness arises out of it. And the disciple goes on thinking 'What is the sound of one hand clapping?' And he goes on asking the mind.

First the mind tries to supply answers: linguistic, verbal, borrowed, and the Master goes on denying. Even if the disciple enters the room and does not say anything to the Master, the Master says 'No, this is not the answer.' Because, in fact, there is no answer, so the Master knows no answer can be brought. Then, one day -- out of sheer exhaustion, out of sheer tiredness, total tiredness -- the mind flops, language disappears.

With language disappearing, with mind disappearing, the question disappears. Who is there to ask? And if there is no language, how can you formulate the question 'What is the sound of one hand clapping?' With the mind dropping, the question disappears. There is tremendous peace, silence: a state of no-language.

Sometimes the disciple may not go. Who bothers to go to the Master now? But then the Master comes or sometimes the disciple may go, and even before he has said anything, the Master will say 'So you have come home, so you have arrived, so you have crossed the barrier of language, so you have become silent.' From that silence knowing grows.

All that you know, all that you think of as knowledge is rubbish. Know it as rubbish and drop it. All that is borrowed, all that is learned from others -- and all that you know is learned from others -- has to be dropped. It is humiliating: to carry it and to declare that it is knowledge is humiliating.

Two comics met in Lindy's. One of them was furious.

'I saw you at the Palace' he roared. 'You told every joke I told on my broadcast. They were my jokes.'

'Look, wise guy' answered the accused. 'Anything that comes out of my radio is mine. I have paid for it, haven't I? Anything that comes out of MY radio is mine. I have paid for it.'

Is anything that comes out of your Bible yours because you have purchased the Bible? Is anything that comes out of the Koran yours because you are a Mohammedan? Is anything that comes out of the Vedas yours because, accidentally, you were born into a Hindu family? All that you know -- pile it and burn it forever. It will be difficult because your whole ego is involved in it.

To recognise the fact that you don't know is the most difficult thing a man can do. but, in fact, a very manly thing. When you do it you have become for the first time a real man. Before it you were just pseudo, phony. And this knowledge gives you a false sense of knowing, but it never transforms your life. It never really gives anything to you. You know what is good, but you do what is not good. You know anger is bad, but you go on being angry. You know, but what is the use of this knowledge? It never becomes in any way part of your being. and it cannot become.

Many people come to me and they say 'We know, we know exactly what is right and what is wrong, but we are weak and we cannot do the right and we go on becoming victims of the wrong.' That is not the right thing. They are not weak. Nobody is weak. God never creates weaklings -- it is impossible. Then from where arises the problem? The problem arises because knowledge is not a transforming force. So you know, but it never transforms you; and it gives you a feeling that you are weak, it makes you feel impotent. Look

at it. Your knowledge, rather than helping you, destroys your self-confidence. It is better to be angry and not to know that anger is bad. But to know that anger is bad and then be angry is very dangerous: you are getting split. A part of your mind goes on saying 'It is wrong' and a part of your mind goes on doing it all the same. You are becoming schizophrenic. Your knowledge makes you schizophrenic.

Knowledge is impotent, hence it makes you feel impotent. Drop out of the company of knowledge and then, if you really know that anger is bad out of your own experience, that very knowing transforms. Then you will never be angry again. How can you be? Once you know that fire burns, how can you put your hand into it? It is impossible -- unless you want to burn your hand, then it is totally different. When you know you cannot get out through the wall and you will get hurt in the head, you don't try -- unless you want to break your head.

Knowing is always in tune with your being. Knowledge is always out of tune.

The Police Chief was angry. 'Now you have been on the force for two years and never made an arrest' he shouted at Patrolman Pat. 'I'm gonna give you one more chance. Someone is stealing Squire Davis's apples. Go up there and catch the thief.'

So Pat goes up there and around midnight he pounces on a masked man in the orchard trying to sneak away with a pack on his back. He opens the bag and finds it contains valuable silver, so he returns it to the masked man. 'Sorry, my mistake' Pat says. 'But you thank your stars it was not apples.'

That's how it is happening. Knowledge never gives you insight, rather, it makes you blind. Knowledge is blinding; knowing is an insight, a clarity, a transparency. Knowledge is old; knowing is always fresh, young, it arises out of the now. Knowledge is very ancient. Religions go on establishing their oldness. Hindus say that they are the oldest religion in the world, so say the Jews, so say the Jains. Ancientmost -- why? Why this constant effort to prove that we are the oldest? Because knowledge is valuable if it is old. Knowledge is like wine: the older it is the more valuable. And knowledge is intoxicating. Yes, it is like wine, it is a drug: it dulls you, it makes you insensitive, it makes you unconscious. Knowing is fresh. A man of knowing arrives at his knowing each moment again and again. He never carries the old. He lives in the moment, he is responsive, sensitive, alert, aware.

A French portrait painter sat in his favourite cafe sipping his wine. His first small bottle finished, he was about to order a second, when his eyes fell on a headline of a paper, 'Hard Times Coming', so instead of ordering his usual second bottle, he called for his check.

'Is there anything wrong with the wine?' asked the landlord.

'The wine is good, but I didn't order a second bottle because hard times are coming and we must economise' explained the artist.

'Hard times' said the landlord. 'Then my wife must not order that silk dress we planned but must take one of cotton.'

'Hard times' repeated the dressmaker when the order was cancelled. 'This is no time to expand. I must make the improvement I had planned in this place.'

'Hard times, eh'? said the builder, when the dressmaker cancelled the plans. 'Then I cannot have my wife's portrait painted.'

So he wrote to the artist and cancelled the order.

After receiving the letter, the artist went again to his favourite cafe and ordered a small bottle of wine to soothe him. On a nearby chair was the paper in which he had read of hard times a few days before. He picked it up to read more closely and found that it was ten years old.

But knowledge circulates. It goes on from one hand to another and it affects people tremendously. They start living -- at least they try to live out of it. It cripples them. You have all become cripples. You are not centred, because your knowledge has forced you out of your centring. A child is centred. The moment he starts growing and starts knowing things, he becomes more and more uncentred, goes astray. An old man completely forgets where his centre is.

This parable, and I call it a parable, is metaphorical. Try to understand it. It is of great beauty.

CHAO HSIANG TZU WENT HUNTING IN THE CENTRAL MOUNTAINS WITH A PARTY OF A HUNDRED THOUSAND. HE SET FIRE TO THE FORESTS BY LIGHTING THE TALL GRASS, AND FANNED THE FLAMES FOR A HUNDRED MILES.
A MAN CAME OUT FROM WITHIN A STONE CLIFF, RISING AND FALLING WITH THE SMOKE AND ASHES. THE CROWD THOUGHT HE WAS A DEMON. WHEN THE FIRE PASSED HE CAME OUT WALKING CASUALLY AS THOUGH THE FIRE HE HAD PASSED THROUGH DID NOT EXIST.
CHAO HSIANG TZU MARVELLED AND DETAINED THE MAN. HE SCRUTINISED HIM AT LEISURE. IN HIS SHAPE, HIS COLOUR, AND THE SEVEN HOLES IN HIS HEAD, HE WAS HUMAN, IN HIS BREATHING, IN HIS VOICE, HE WAS HUMAN. HE ASKED THE MAN BY WHAT WAY HE LIVED IN STONE AND WENT THROUGH FIRE.
'WHAT ARE THESE THINGS YOU CALL STONE AND FIRE? SAID THE MAN.
'THE THING YOU HAVE JUST COME OUT FROM WAS STONE; THE THING YOU HAVE JUST BEEN WALKING THROUGH WAS FIRE.'
'I DIDN'T KNOW,' SAID THE MAN.
MARQUIS WEN OF WEI HEARD OF IT AND QUESTIONED TZU HSIA, A VERY WELL-KNOWN LEARNED MAN, WHAT.SORT OF MAN WAS THAT?'
'ACCORDING TO WHAT I HAVE HEARD MY MASTER SAY, THE MAN WHO IS IN HARMONY IS ABSOLUTELY THE SAME AS OTHER THINGS AND NO THING SUCCEEDS IN WOUNDING OR OBSTRUCTING HIM. TO PASS THROUGH METAL AND STONE, AND TREAD THROUGH WATER AND FIRE ARE ALL POSSIBLE.'
' WHY DON'T YOU DO IT yOURSELF?' SAID MARQUIS WEN.
'I AM NOT YET CAPABLE OF CUTTING OPEN MY HEART AND THROWING OUT THE KNOWLEDGE IN IT. HOWEVER, I CAN TELL YOU ALL YOU WANT TO KNOW ABOUT IT.'
' WHY DOESN'T YOUR MASTER DO IT?' ASKED MARQUIS WEN.
'MY MASTER IS ONE WHO, THOUGH ABLE TO DO IT, IS ABLE NOT TO DO IT.'
MARQUIS WEN WAS DELIGHTED WITH THE ANSWER.

Now, go slowly into this parable step by step. First:

A MAN CAME OUT FROM WITHIN A STONE CLIFF; RISING AND FALLING, WITH THE SMOKE AND ASHES.

This is a Taoist attitude that if you move, flow with life without any resistance, without any effort, without any direction of your own; if you follow life wherever it leads like a dry leaf in the wind.... The wind goes to the south, and the leaf also goes to the south; the wind takes the leaf up, and the leaf goes into the clouds; and the wind drops it back, and the leaf sleeps silently under the tree on the earth. The leaf has no desire and the leaf has no direction of its own. The leaf has no ego. Desire and direction are by-products of the ego. You want to be somebody, you want to reach somewhere, you want to prove something. you want to do something, you want to swim against the current, then you are not a man of Tao. Don't swim at all. There is no question of going against the current, but just going with the river wherever it leads. Not pushing, not pulling, not trying to manipulate life, but just rising and falling with it, then you are dissolved. Then how can anything harm you'?

Have you watched it? Taoists go on telling these stories again and again. You may have watched it happening many times -- a drunkard falls on the road, but is not hurt; you fall and you break a few bones. What happens? Why has the drunkard not been wounded by the road'? And he falls every night, and every night he has to be brought home... somebody carries him. And again in the morning he is going to the office smiling and happy.

I used to live with a drunkard. He was just my neighbour for a few years, a very beautiful man And sometimes his wife would come to me and she would say 'My husband has not returned. He may be lying somewhere in the gutter and it is dark and I cannot go. Will you not help me a little? Can't you go and find him?' And I would go and find him. Many times I would go and find him Lying down in some gutter or on some road or just leaning against a post and I would bring him. But he was never hurt! And in the morning he was as fresh as ever again rushing to the office, and in the evening again the same story.

Watching him, one thing became absolutely certain: Taoists are right, because when he fell he was unselfconscious. When he fell, he simply fell, he was not resisting. When you fall, you don't simply fall, you try to protect, you become hard, you resist. In that very resistance is danger. When you are hard your bones are bound to break. Not because the earth is going to hurt you, your own resistance hurts you.

Out of this Taoist attitude have arisen many arts in the Far East: aikido, jujitsu, and others. The approach is to be relaxed. Even if the enemy hurts you, absorb it rather than fight with it, and you will not be hurt -- difficult, a great art. To persuade yourself not to become hard when somebody is striking you is difficult because we have been trained for centuries to protect, to fight, to struggle, to make effort to survive.

The Taoist attitude is to go with life, to go all the way, to go without any conditions. Wherever it leads, go with it. Trust life so tremendously that you don't fear, that you don't have any fear of life. You come from life, you are part of life, so how is there any possibility that life will harm you? There is no need to be afraid, to have fear.

... RISING AND FALLING WITH THE SMOKE AND ASHES... the man came out of the stone cliff... walked through fire.

THE CROWD THOUGHT HE WAS A DEMON. WHEN THE FIRE HAD PASSED, HE CAME OUT WALKING CASUALLY AS THOUGH THE F IRE HE HAD PASSED THROUGH DID NOT EXIST.

It looks like a miracle, but this miracle can happen to you. I am not saying 'Go and walk through fire.' That is just parable -- a beautiful story to say something of great significance. Try it in your life: become unselfconscious. Don't carry this self and a constant struggle with life. Sometimes relax, sometimes let things be and see what happens, and you will be surprised. Once you let things be, once you start LIVING IN A LET-GO, or living as let-go, then you will see that life is not an enemy to you, it is tremendously friendly. It has to be -- it is your mother, it is your father, it is your source and it is your goal. You come out of it, and one day you will disappear in it. Why fear?

Out of fear comes fight. Out of fight you become a separate individual. Naturally, when you become a separate individual you are in trouble. Then this vast existence you take as the enemy. That is the Western approach: the whole of nature is your enemy. it has to be conquered. 'Conquest of nature' -- that's what science has been doing for two, three centuries and it has destroyed all the beauty of life. It has polluted the whole atmosphere. The whole ecology of the earth is disturbed because of these people who have been trying to conquer. It is foolish. It is as if my one hand tries to conquer my whole body -- it is as foolish as that. Man trying to conquer earth, man trying to conquer the sky, man trying to conquer nature is just absurd. And once you try to conquer nature, naturally one day or other you will try to conquer your innermost nature also. That is a corollary to it, a natural corollary to it. First you try to conquer the outer nature, then you start trying to conquer the inner nature, but then you are always in conflict, friction. You become a very sharp ego, and of course tremendously miserable, terribly miserable, infinitely miserable.

Misery is to fall out of step with existence. Happiness is to fall in step with existence. And to fall in step with existence is so simple because it is so natural.

... RISING AND FALLING WITH THE SMOKE... THE MAN WALKED OUT CASUALLY AS THOUGH THE FIRE HE HAD PASSED THROUGH DID NOT EXIST.
IN HIS SHAPE, HIS COLOUR, AND THE SEVEN HOLES IN HIS HEAD HE WAS HUMAN; IN HIS BREATHING, IN HIS VOICE, HE WAS HUMAN. HE ASKED THE MAN BY WHAT WAY HE LIVED IN STONE AND WENT THROUGH FIRE.

Of course Chao Hsiang Tzu was very surprised, intrigued, by the phenomenon. He could not believe his own eyes -- how could this man be human? We have lost all meaning of real humanity. This man looked like a demon, something not human -- either something evil or something godly, but not human.
Then Chao Hsiang Tzu looked at the man:

IN HIS SHAPE, HIS COLOUR, AND THE SEVEN HOLES IN HIS HEAD, HE WAS HUMAN; IN HIS BREATHING, IN HIS VOICE, HE WAS HUMAN.

Remember, in the human is the abode of the superhuman. Man is not an end, man has infinite possibilities; man is very potential. Man is not only the past, but the future also. Man has an infinite destiny in front of him. He has to grow -- and he can grow to superhuman heights but the growth does not come out

of effort. The growth comes in cooperation with nature. The growth comes through harmony, through harmonious cooperation. The growth comes not as a conquest, but as a surrender.

That's the difference between other religions and the Taoists. The other religions emphasise the will too much, and Taoists say: Will is really the calamity. Surrender. One should become as will-less as possible. The moment you are will-less, then there is no problem: all blocks removed... and deep inside you the superhuman rises to its optimum height.

Yes, he looked like a man. Buddha also looked like a man, so looked Lao Tzu, so looked Krishna, so looked Christ. They were all men, but still something of the beyond had penetrated them. Because of that BEYOND we have given different names: Jesus is called Christ, 'the only begotten son of God'. These are just metaphorical ways of saying one thing, and one thing only, that something of the beyond has happened in Jesus. He is no more just the son of Joseph and Mary. Something of the beyond, something of the infinite has entered into his being -- he is the son of God. Hindus call Krishna AVATAR. AVATAR means that God has descended, God has come to the earth.

Names differ, metaphors differ, but one thing is certain: that whenever some human being has really fallen in tune with nature, something so superb happens in his life that we cannot just call him a man. We have to call him by a new name to indicate that he has gone beyond humanity. But remember, he has gone beyond humanity because it is human to go beyond humanity. It is part of being human to go beyond humanity and unless you have gone beyond you have not fulfilled your destiny, then you are not really human. Then you are just a man.

That's the difference I make between man and human: Man is a stasis, human is a process. Man is a static concept; human is a growth concept, a growing concept, a movement. A human being is one who is constantly changing into superhuman; and a man is one who has become dormant, is not moving anywhere, is simply drying and dying.

Start moving! Man is like frozen ice. Human is like a river flowing... the ice has melted. And when the river flows it is bound to reach the ocean. The river is meant to reach the ocean -- it will reach -- and there is no need for any map. The rivers don't carry any map. There is no need for milestones. There is no need even for a guide. The river simply flows, not knowing where it is going, and one day it arrives. So it happens to the consciousness, the stream of consciousness. Just float naturally, in a relaxed way, not in a hurry, not in impatience. Cool, collected, in deep cooperation with nature... flow, and one day you will arrive. Just by allowing the flow to happen, you reach.

Chao Hsiang Tzu ASKED THE MAN BY WHAT WHY HE LIVED IN STONE AND WENT THROUGH FIRE.

That's natural. We also ask 'By what way'? How did you achieve?' -- the method, the technology. Buddha is asked again and again 'By what way have you achieved?' And Buddha says The moment you ask this question you create trouble for me, because I achieved it only when I dropped all the ways: the pathless path. When I was on the way, I could not achieve it. For six years I was struggling hard. I was doing the utmost that I could do and I failed. And I failed utterly. Then one day there was nothing left to be done. I had done all that could be humanly done. Nothing to do, I relaxed... and that very moment I attained. So when you ask me by what way, you create trouble for me, because I attained it only when I had dropped all the ways.'

And that is one of the greatest insights ever, and that is one of the very fundamental things of the Taoist approach towards life. Never ask 'By what way?' If you ask, you ask a wrong question. And there is a possibility that some foolish person may answer. Fools are all around. If you ask a foolish question, you are bound to get a foolish answer. Once a question is asked, you will get an answer. People are very ready to supply advice and answers, but if the question is wrong, the answer is bound to be wrong, because only a wrong answer can fit in with the wrong question. If you ask a wrong question and I supply you with a right answer you will think I am irrelevant. You had asked something and I am talking about something else. This happens again and again.

In DARSHAN I watch people. If they ask a wrong question and I give them a right answer they look a little puzzled, they look uneasy. They feel as if they had asked one thing and I have answered something else: it does not fit -- it is not an answer to their question. And they are right too. It is not an answer to their question because their question was so wrong that only a wrong answer could fit in with it.

Remember not to ask a wrong question, otherwise there are priests and there are PUNDITS and they

will supply you with answers. They have been cheating humanity because humanity, out of foolishness, asks wrong questions. Then they supply wrong answers, and those wrong answers fit perfectly well with your wrong questions -- and then they cheat you.

I have heard....

In a country village there was a labourer who killed his hog; and it was the custom in such cases to send pieces of meat; sausages, black puddings and liver to all the neighbours. This farmer, who had already received innumerable presents of this kind, found that if he adhered to this custom he should have nothing left for himself. Confiding in one of his neighbours, he said 'I have killed my hog, and if I should send a piece to all from whom I have received, there will be none left for myself; now, I pray you, advise me what is to be done?'

To which his neighbour replied 'If I were in your case, I would hang up my hog at my open window for the greater part of the night, and the next day I would tell everybody it was stolen. By this means, I should be excused from making presents.'

The labourer, much pleased with his friend's advice, returned home and put it in practice. The giver of this friendly advice, not failing to profit by the darkness of the night, seized the hog and carried it home. How astonished was the farmer when early in the morning he found nothing of his hog! He raved at his neighbour's invention, which he had the evening before so much approved of. He sallied out to give the alarm, and the first he met was his friendly adviser to whom he related the whole affair, saying 'Oh neighbour, what do you think? They have stolen my hog!'

'There, there' said his neighbour 'that's right, stand to it. Tell the same story to everybody you meet, and I've no doubt they will all believe you.'

The farmer began to swear, and to protest most solemnly that it was no joke -- that his hog was absolutely gone. But the stronger he was in his expressions of grief and vexation, the more his neighbour exclaimed 'That's right, that's right. my friend. Stand to it well. and they'll all excuse your present.'

The priests have been exploiting humanity. because man out of his stupidity has been asking wrong questions. Of course you get wrong answers, and you have to pay for those wrong answers. They don't come cheap. they don't come free; you have to pay dearly for them.

This man, Chao Hsiang Tzu asked 'By what way'?' The question seems logical, relevant, meaningful. It is not, because a way means a will. You know the proverb 'Where there's a will, there's a way.' Let me say to you: Where there's a way, there's a will. The way comes out of the will. The way is nothing but will translated practically into life. Tao has no way, because Tao has no will. Will means struggle, will means fight. All ways are ways of struggle. Tao is a pathless path -- no way -- things are good as they are. There is nowhere to go, so what is the point of any way'? One has simply to relax and be here-now. And remember, relaxation is not a way that you have to follow. If you make it a way there will not be relaxation, there will come will.

I have read one book -- American, of course. The title of the book: YOU MUST RELAX! Now, 'must' is very American and naturally very tense. You must relax! Even relaxation has to be a must? Then how will you relax? It is something to do and you HAVE to do -- it is almost like a commandment. You have to follow the commandment. If you don't relax it will almost look as if you are committing a sin -- you must relax! And what will you do when you will be relaxing'? You will do something, and whatsoever you do will be wrong, because relaxation comes only when you are not doing anything at all. If you are doing something... counting sheep, or just going from one to a hundred and then coming back from a hundred, ninety-nine, ninety-eight, back to one... whatsoever you are doing... or just trying to relax the whole body: relax the legs and then relax the stomach and relax the hands... but you are DOING it. All doing is a tension. Relaxation is not something that you have to do. When you don't do anything, it is there. When you are not doing, it is there. It is in your non-doing. If you do something, that will be your undoing.

This is absolutely wrong, to say to somebody 'You must relax!' It is almost as if you go to an insane person and you say 'You must be sane!' Now what will he do'? He is insane. He can make great efforts to become sane -- he will become more insane. He is insane because he is tense. Now you are giving him another goal to become more tense about, even more. There is no way.

Tao says: Drop all ways. All ways are mind-inventions. All ways are man-fabricated. Tao is when there is no way, no will. When you are not going anywhere -- no goal to achieve, nothing to become, nowhere to arrive -- then what will you do'? You will simply plop, you will relax into existence. In that very moment

you have crossed humanity: you have become superhuman.

HE ASKED THE MAN BY WHAT WAY HE LIVED IN STONE AND WENT THROUGH FIRE.
'WHAT ARE THESE THINGS YOU CALL STONE AND FIRE?'

That is innocence. He does not know what stone is and what fire is; he must be a very childlike man. This is the idea, the Taoist idea, that a man should be so innocent -- 'the cloud of unknowing'.

'WHAT ARE THESE THINGS YOU CALL STONE AND FIRE?' SAID THE MAN.
'THE THING YOU HAVE JUST COME OUT FROM WAS STONE, THE THING YOU HAVE JUST BEEN WALKING THROUGH WAS FIRE.'
'I DIDN'T KNOW,' SAID THE MAN.

In his not-knowing is his knowing: because he was in a state of notknowing there was no barrier. How can fire burn you if you don't know that it is fire and that it burns? Now this has to be understood.

I f you want to understand it exactly you will have to ask the hypnotists. You can ask our Santosh what it means exactly. He can, some day, do an experiment in deep hypnosis before you. In deep hypnosis you can put an ordinary pebble on the hand of the hypnotised person and you can tell the person who is deeply in unconsciousness 'This is a burning coal, burning hot, and you will be burned.' And it is just an ordinary pebble, cold. And when you put the pebble on the hand, the man will be burned, and his hand will show that there has been a burning coal on it. What happened? And you can do the opposite also. You can put a burning coal into his hand and you can say that it is just a cold stone and he will not be burned. Now, these are proved scientific facts. What happens exactly? When you put a burning coal on the hand of the man why is he not being burned? If fire burns, then he should be burned. What does it matter whether he is conscious or unconscious, hypnotised or not hypnotised? What does it matter if you say it is a cold stone? By your saying how do things change?

Hypnosis is a very revealing force. It has been condemned too much in the West, particularly because of the wrong attitudes of Christianity, otherwise hypnosis is a door to inner reality. And it has to become a door in the coming days. By and by, more and more people are getting interested in it and more and more scientific research is being done. And it reveals a tremendous phenomenon. One of the phenomena which is relevant to this parable is that you create your reality by believing in it. This is a tremendous discovery.

YOU CREATE YOUR REALITY BY BELIEVING IN IT. The reality is as you believe it. Your belief becomes your reality. If your belief changes, your reality changes. Man lives in a very unreal reality. That is the meaning of the Hindu word MAYA. MAYA means magic, MAYA means that which appears but is not. We live in MAYA, we live in a very illusory world. We create our own world.

You can go to deep forests in India where primitive societies still live. They have their belief systems; you will be surprised -- they work. Somebody can kill a person far away, miles far away, by doing a certain ritual. If he wants to kill somebody who does not belong to the primitive society, he will not be able to, but he can kill anybody who belongs to his society because their belief system is the same. Once a person comes to know that a certain ritual has been done which has always killed people, he will immediately die. He will simply lapse into death.

In America, in 1952, they made a small law, the Anti-hypnosis Act, because in a certain university a few students, just curious, were doing some experiments. Four students were doing an experiment in their room: one was lying on the bed and three were hypnotising him. And the boy who was being hypnotised must have been of a tremendous capacity, he must have been a mediumistic person: he fell into a really deep hypnosis, which rarely happens. Ordinarily, thirty-three per cent of people are hypnotisable, and out of that thirty-three per cent not more than three per cent are deeply hypnotisable. So out of one hundred persons, only three are really deep hypnotic subjects who can go into a deep trance. Otherwise, others go into a trance, but they remain just on the periphery: they will do something which they agree to do. If you tell them to do something to which they don't agree, they will immediately come out of their hypnosis. But that boy must have been one of those rare, three per cent people. And the three were hypnotising him and they were playing -- just like a joke -- they had read a book and they were trying. It was just coincidental that the boy was very hypnotisable, suggestible. And they said many things and he did many things, and then suddenly the idea came to one and they said to him 'Now you are dead.' And the boy died. Then they tried to

bring him back, but once a person is gone, he is gone; then hypnosis cannot work.

Hypnosis reveals one thing: that if you believe in something very deeply, it starts functioning on your mind, on your being -- it becomes reality. Reality is not always real. Ordinarily, whatsoever you think is real is ninety per cent imaginary, but it WORKS as reality. Buddha has defined reality as 'that which works' and that definition is really meaningful. Whatsoever-works is real. If somebody, in a deep hypnotic trance, is burned because you put a cold stone in his hand, then it is fire for him. It works, and he will carry the wound for many days. The body believed it, the consciousness believed it, then it functioned.

'I DIDN'T KNOW' SAID THE MAN.

You must have heard about firewalkers. They walk because of a great trust: they believe that the fire is not going to burn; they move in a deep, hypnotic trance. In India there are many firewalkers. In Ceylon the best group of firewalkers are the Buddhist monks. Every year, once a year, they gather around the temple of Kandy and they walk on fire. The belief is that Buddha protects, and certainly the belief works. Not that Buddha protects, but if you think that Buddha protects then the belief works -- YOUR belief protects.

It happened once that a Christian missionary went to see it, and of course it was a challenge to him... Buddhist monks walking on fire and Buddha protecting? Somebody challenged him and said 'You believe in Christ... what about you? Why don't you walk?'

Now the challenge was such that hecould not say no. He was a missionary and he was teaching people that Buddha is nothing, Christ is all. So they said 'Now then, let us see what happens.'

He may not have been burned if he had really believed, but no missionary ever believes. He became suspicious, he was afraid. He walked out of ego not out of trust; he walked saying 'If these thirty people are not burned why should I be?' Not only that he remembered Christ, he even remembered Buddha too inside -- 'It is okay, protect me too if you are protecting these thirty people.' But it was a doubtful mind. He was burned, terribly burned.

The same group was invited to Oxford in 1960 and they walked there. Thousands of people watched, and a professor of philosophy, a simple man, just looking at this whole phenomenon became so enchanted that without saying anything to anybody he jumped into the fire, and he walked and he was not burned. What happened? Neither Buddha nor Christ -- simply seeing that if thirty human beings can walk, 'Then why not? I am also a human being. It is humanly possible.' The very idea that it was humanly possible became a trust. There was no doubt in it. He jumped without hesitation and he could walk.

I am not saying that you should go and walk on fire, but watch your life and you will see: many things happen only because you believe, many things cannot happen to you because you disbelieve. Many things are not possible because there is doubt; many things become possible because there is trust. You create your reality. Look at the splendour of human consciousness -- you create your reality, you are the centre of your world. You create your world, you hold your world. If you are miserable, remember, it is you who are creating it. If you are happy, know well it is you who are creating it. It is your world: you can create a happy world, you can create an unhappy world. Hell is your habit of creating unhappy worlds around you. Heaven is another habit of creating happy worlds around you. And NIRVANA is to know that all that mind creates is useless. Why not move into that which is uncreated by mind? That is the ultimate. Then there is no misery and no happiness: no good, no bad, no heaven, no hell.

'I DIDN'T KNOW' SAID THE MAN.

He walked into fire but was not burned. Fire burns only because the idea is in you that it burns. The idea burns really, not the fire. You can watch it in small things.

When Western people come to India they start suffering from many diseases: dysentery, diarrhoea, hepatitis. They are very afraid about the unhygienic conditions here. The water is not clean, not scientifically clean, but Indians have lived on that water for centuries and there has never been any problem. But when you come with the idea that the water is unhygienic and you drink it, you are drinking your idea; it is dangerous, more dangerous than the unhygienic water. The water may be unhygienic, but it is not as dangerous as the idea that you are drinking with it: 'It is unhygienic.' Now you are taking a dangerous step. It is a suggestion. Each time you drink water the suggestion goes in: you are creating an autohypnosis. How

long will you be able to stand? You will fall, you will have hepatitis. And when you have hepatitis, of course, your old idea is strengthened even more: 'I was right. The water was not hygienic.' No Indian suffers. You should just go to Indian villages. In the same small pond the buffaloes, the bullocks, the cows are enjoying doing their thing, and man is also doing his thing, and everything goes on and nobody is worried. Nobody has any idea. Everything is good.

If you go to a Hindu sacred place you will not find any idea. any concept, of hygiene. And people think that it is a sacred place and the water is holy -- you will not even be able to get into that water -- and they are enjoying. They have waited their whole lives to come to this holy water and take a dip. And they are drinking it, and they will carry the water, in bottles and flasks, to their home: it is holy water. But if you take it to the scientist. he will say 'It is the unholiest! Throw it away! Don't bring it here. Never touch it and never go close to it.' What is happening? An idea becomes a reality.

I was once for few months in a primitive community in Bastar. The women go to the field -- they work there -- or in the forest, and suddenly they have a birth contraction and they give birth to a child. Nobody to look after them, no hospitalisation, no nurses, no doctors, no human being. The woman may be working alone in the field -- she will keep the child under the tree and start working again. No pain, nothing whatsoever: they have not heard about the pain that every civilised woman suffers from, and because they have not heard, so they don't suffer. Civilised women suffer very much: the more civilised a country, the more.... In fact, a Western woman thinks continuously for nine months 'Now the day is coming... the day is coming... doomsday is coming.' And she goes on hypnotising and hypnotising and hypnotising. Then, of course, it comes. You create -- nine months is a long hypnosis and by and by the energy builds up and then the pain, then the tremendous pain.

You may not have heard but in the Amazon there exists a tribe in which not only the woman suffers from the birth pain, but even the husband suffers. 'Husband?' you will say. Yes, for centuries in that tribe the idea has remained prevalent. And it seems very logical too, and very socialistic. I think the lib. women will agree to it. Why should only women suffer? Why shouldn't there be equality? So when a child is born, the woman lies on one cot and on another cot lies the husband, and they both suffer! And of course when a man suffers, he suffers more. He is more vigorous and screams more and shouts more and swears more. He defeats the woman! And you will think that he is simply pretending -- then you are wrong, he is not pretending; it really happens. Doctors have gone there and they have watched and they have examined the bodies -- real cramps and pain in the body; it really happens. Because for centuries they have been living with the idea that the child belongs to both, so naturally both have to suffer.

Now when people started reaching that tribe and telling them 'Now, this if foolish because in our societies husbands have never suffered!' they could not believe it. They said 'How can it be possible? It cannot be!' It looked absurd to them as it looks absurd to us. If you go to Bastar and you tell that our women suffer very much, they laugh, they say 'This is foolish. There is no pain at all.'

Now, in a few Western countries, particularly in France, painless birth is being rediscovered. A few doctors are working, and thousands of children have been given birth to without any pain but again the hypnosis, the idea, has to be put deep down into the woman that there is going to be no pain. Once the idea settles there, there is no pain. You live in your self-created world.

MARQUIS WEN OF WEI HEARD OF IT AND QUESTIONED TZU HSIA... a well-known, very well-known, learned man. 'WHAT SORT OF MAN WAS THAT?'
ACCORDING TO WHAT I HAVE HEARD MY MASTER SAY, THE MAN WHO IS IN HARMONY IS ABSOLUTELY THE SAME AS OTHER THINGS AND NO THING SUCCEEDS IN WOUNDING OR OBSTRUCTING HIM.'

This man, Tzu Hsia, is a scholar, a PUNDIT. He has heard, he says 'I have heard my Master say that when a man is in deep harmony with nature, nothing obstructs, nothing harms, nothing wounds him. Harmony is protection.'

'TO PASS THROUGH METAL AND STONE, AND TREAD THROUGH WATER AND FIRE ARE ALL POSSIBLE.'
' WHY DON'T YOU DO IT YOURSELF?' ASKED MARQUIS WEN.

Naturally, when you know, why don't you do it yourself?

'I OM NOT YET CAPABLE OF CUTTING OPEN MY HEART AND THROWING AWAY THE KNOWLEDGE IN IT.'

That's the only barrier. The man was a PUNDIT but must have been a sincere and honest man. He didn't defend his knowledge, he accepted his ignorance. He said 'I am not a man of knowing -- just a man of knowledge. I have heard people say, I have been close to people who know, but I don't know myself. I only KNOW ABOUT these things.'

'HOWEVER, I CAN TELL YOU ALL YOU WANT TO KNOW ABOUT IT.'

'But I don't know exactly what it is. About it I know -- I have all the information possible, I have gathered all the information -- but as far as I am concerned, I have not yet been able to throw away the knowledge in my heart, hence I am not in harmony.'

Knowledge is disharmony with existence. To know is to miss knowing. To be burdened with knowledge is to be far away from reality.

'I AM NOT YET CAPABLE OF CUTTING OPEN MY HEART...'

The other day somebody had asked 'Why is my heart empty?' The heart is empty because your head is too full. Make the head empty... your heart will become full; it is the same energy. If it gets involved with the head, the heart remains empty. If it is not involved with the head, it falls into the heart. And only when your heart is full, are you full. Only when your heart is full do you flower, you bloom.

'WHY DOESN'T YOUR MASTER DO IT?' ASKED MARQUIS WEN.
'MY MASTER IS ONE, WHO THOUGH ABLE TO DO IT, IS ABLE NOT TO DO IT.'

That is the pinnacle of a miraculous man. To do a miracle is great, but not great enough. To do a miracle is still to be in the world of the ego. The very idea of doing it means that you are still separate from reality. A real greatness is so ordinary that it claims nothing; it is so ordinary that it never tries to prove anything.

'MY MASTER IS ONE WHO, THOUGH ABLE TO DO IT, IS ABLE NOT TO DO IT.'

This is the Taoist concept of the real Master: real Masters have never done miracles.

In the West, Christians go on trying to prove that Jesus did miracles. If you ask Taoists, Buddhists, they will laugh. They will say these people are insulting Jesus. If it is true that he did miracles then it simply proves that he was not a real Master -- Buddha never did any miracles. But then are they simply fantasizing, creating lies around Jesus? No, sometimes miracles happen around a Master, that is possible but he never does them. Miracles may have happened around Jesus, that is possible, but he has not done them and he goes on repeating it again and again.

A woman came. She touched the garment of Jesus and she was healed. He looked back and the woman was very thankful and she said 'I am very grateful. You healed me.' And he said 'Don't say such a thing. Your faith has healed you.' He's tremendously true. It is not the garment of Jesus that has healed, 'It is your faith. It is not that Jesus has done anything, it is your own faith that has done something to you.'

No, in the East we have never claimed. And if somebody in the East claims that he is doing miracles, that simply shows that the East is losing its Eastern-ness, its great heights; it is coming to the market-place, to the very ordinary, to the businesslike world where claims are significant.

No...'MY MASTER IS ONE WHO, THOUGH ABLE TO DO IT, IS ABLE NOT TO DO IT.'

MARQUIS WEN WAS DELIGHTED WITH THE ANSWER.

The answer was beautiful -- he was delighted. Of course to be delighted is not to be enlightened. It was just a scholarly answer from a man who himself did not know anything, who only 'knew about'. Yes, the answer delighted, but if it had come from a man of knowing it would have made him enlightened.

Delight i s just entertainment. Good to listen to great truths, but nothing of value. Just listening to great truths is not of much value unless you listen so tremendously, so totally, that it becomes a transformation, that you become enlightened through it.

It depends on two things. First: there should be a man who has himself known through experience. Then there should be somebody who is ready to receive it with an open heart. Wherever this rare opportunity arises -- that a man is there who knows, who really knows, not through knowledge, but through his experience, and there is a disciple, a receiving open heart -- wherever this rare opportunity arises, there is great lightening... enlightenment.

Tao: The Pathless Path, Vol 1

Chapter #12
Chapter title: This is not Kaaba

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THE PUNDIT IN TODAY'S STORY -- WAS HE NOT ALSO A BEAUTIFUL TAOIST? PERHAPS NOT REACHED THE OCEAN, BUT ON THE WAY?

He can be called a Taoist, but not a man of Tao. Taoist in the sense that he believes that Tao is true, but not a man of Tao because his belief is unbased. It is not his own experience, it is not his own existential understanding; it is still knowledge, it is not knowing. To be a Taoist is easy, it is very cheap: you can always borrow knowledge. To be a man of Tao is arduous, it needs guts.

Sometimes you may be more impressed by a Taoist than a man of Tao, because the Taoist is understandable by your intellect. He has some affinity with you, he talks the same logic and the same language that you can understand. To understand the man of Tao may be difficult because there is no bridge yet between you and him. He exists in a very transcendental world, in a totally different reality. He is part of a separate reality. If he is right, you are totally wrong. The Taoist can be right and he does not make you feel that you are totally wrong. The Taoist is in tune with you, not in tune with Tao. That is the meaning of the end of the story: THE MARQUIS WAS DELIGHTED... but not enlightened.

The answer was really beautiful, delicious, but it has no nourishment in it. You can enjoy it, but you cannot live on it. It is a meaningless, substance-less thing. It is an empty gesture -- howsoever beautiful, but still an empty gesture. It is impotent, it is not creative. Yes, it can entertain you -- but that's all.

So I can concede that the pundit, the scholar was a Taoist. He believed in the philosophy of Tao, but it was a philosophy, a dogma to be believed in. He has not lived it, he has not tasted it; it is not yet his heart. It has not happened to him. It is like a blind man who has heard many things about light, colours, rainbows, flowers, the sun, the moon, the stars, and has become very clever in talking about those things. Maybe

whatsoever he says is right, but still how can it be right? A blind.man can understand all that is written about light and he can reply to your questions about light perfectly. Maybe he uses the exact words that a man of eyes will use -- as far as words are concerned, they are similar; but as far as experience is concerned, one has experienced, the other has no experience. This has to be remembered. The thing that he said, 'My Master can do these miracles, and he has become capable of doing them, but he is also capable of not doing them' is a tremendous saying, a great statement, but it is coming from a blind man.

If it comes from Lieh Tzu, it will have tremendous significance. If it comes from Buddha, it will have tremendous significance. But it comes from a pundit -- it is meaningless, remember it always. It is much more important WHO has made the statement, than the statement itself. You can repeat the words of Jesus exactly, but you are repeating them. Your parrot can be taught to repeat the exact words of Jesus, Mohammed... but what will it mean? The parrot repeating -- it is an empty gesture, there is nothing inside the parrot; it is mechanical. But when Jesus said those words they were coming from his heart he was not repeating, he was not imitating -- they were authentic, they were true.

Truth means that which comes from your own experience, arises out of your own experience; is part of your life, part of your blood, bones, marrow, circulates in your being; you breathe it in and out. Then, remember always, the statement in itself does not mean much, but from whom it comes. Sometimes you will be surprised listening to me: if Lao Tzu says the thing I will support it, if Confucius says it I will criticise it. The same thing! The same words! If Socrates says it I will support it, if Aristotle says it I will condemn it. And you will be surprised, you will think that this is not fair, but try to understand me. I look into the person, not into the statement. I look into the being, into the experience, into knowing. What a person says is not very relevant... what he is, the being is relevant, not knowledge.

So, I can concede that he was a Taoist and beautiful too, but all imitation; no real diamonds -- artificial. Artificial diamonds also can be beautiful -- at least, they can appear beautiful. Flowers of plastic can look beautiful, they can be made in such a way that they can attract you, but they are not real. There is deception, fraud.

The second thing: you ask 'Perhaps not reached the ocean, but on the way?'

Then you have not understood me... whatsoever I have been saying here. Tao is a PATHLESS PATH. What does it mean? It means that the Way and the goal are one; if you are on the Way, you have arrived. That is the beauty of Tao: If you are on the Way, you have arrived home... because the Way and the goal are not separate, the journey and the destiny are not separate -- the journey itself is the goal. That is the meaning of the word 'tao'. Tao means THE WAY: the Way itself is the goal. THE MEANS is the end, there is no other end.

Whatsoever you say looks logical, 'The man may be just on the way -- may not be yet enlightened, but on the way.' What do you mean? Does it mean 'a little bit enlightened?' 'partially enlightened?' on the way -- moving towards it? There is no possiblity of any partial enlightenment: either it is or it is not, either you have arrived or you have not arrived, and between these two there is none. There are no mid-way stations. A man on the Way means a man in the ocean -- drowned, arrived, disappeared. As far as Tao is concerned, the Way and the goal cannot be separated, they are not separate. That's the beauty of Tao and the great understanding of Tao. Once there is a goal, then you will become tense, because then there will arise the desire and the ambition to achieve it. Then you will have to prepare for it: time will be needed; methods, techniques will be needed; virtue, character, will be needed. And you will always be anxious and afraid whether you are going in the right direction or not. Will you be able to make it or not? Are you going to miss it again? The fear, the anxiety, the trembling will continue, because there is a future with the goal. When the Way is the goal there is no future -- future is simply destroyed, time disappears.
There is no tomorrow.

Here-now everything is available, there is no need to postpone. These are the tricks of the mind which wants to postpone, the mind which wants to postpone divides the Way and the goal. And then the Way is also divided into many milestones, into many stages: the first, the second, the third... one goes on dividing. Then there is very much space for your mind to be projected into. Tao leaves no space for the mind. It utterly destroys the mind because there is no goal. Just think about it, contemplate it: if there is no goal, how can the mind exist? Then this moment is all there is; this is all. Desire is not possible because there is no tomorrow and there is no goal. Nothing to be achieved -- then where will you go? Where will you escape? Where will you hide? The goal gives you an escape. You can hope. 'Today I am not right, tomorrow I will be right. Today I am just a beginner, tomorrow I will become an adept.' But if there is no goal, nowhere to reach, nowhere to arrive, then all tricks, devices, have been taken away, all props have been removed. Then

you are left with this moment. This moment is all, and in this very moment there is liberation.

Mind liberated from desire is what liberation is. Mind no more in desire is what enlightenment is. Mind no more projecting, hoping, is what coming to the ocean IS. Please don't divide. Look at life as an undivided whole, as one whole.

I UNDERSTAND WHAT YOU SAY ABOUT THE SO-CALLED KNOWLEDGE, BUT IT STILL PERSISTS.

Just by intellectually understanding what I say it is not going to leave you. Just intellectual understanding is not going to help. In fact, if you only understand what I am saying intellectually, this will also become another knowledge -- this will add to the knowledge that you have already there; it will pile up more knowledge.

The foolish person, listening to me, will become more knowledgeable. The wise person will drop all his knowledgeability and will become ignorant; and the foolish person will accumulate knowledge and will become more knowledgeable -- it depends on you. And remember, just by understanding a thing intellectually -- of course, if you have understood totally then there is no problem, then in that very understanding the problem disappears -- if the problem remains, it simply shows that it is only an intellectual understanding. Logically you feel 'I am right', but who lives through logic? Nobody lives through logic. Logically you know anger is wrong, but when somebody insults you then all logic is forgotten, then the anger comes up. Each time you have fallen in love, you have gone beyond logic. And whenever a love disappears. you again decide 'It was foolish, it was madness. Never again! The frustration of it, the hell of it!' -- you are tired of it. But within only a few days you forget all about that frustration, the hell that the other had created. Again a face starts looking beautiful, again a person starts looking heavenly, again you are falling in the trap -- logic is forgotten. Who lives according to logic?

When you understand me logically it is not going to help. Logic never transforms anybody because you are dominated by the unconscious, not by the conscious. When you understand that knowledge is futile, that is just on the surface.... But deep down knowledge is a great investment. It is through knowledge that you are important, it is through knowledge that you are somebody, it is through knowledge that your ego is fulfilled and strengthened, it is through knowledge that you can feel superior -- superior to those who don't know -- it is through knowledge that you have the upper hand. These are all the investments in it. Unless you drop these investments, knowledge is not going to be dropped.

And then, habits die hard. And the habit of knowledge is the ancientmost habit that man has carried; it is the most dangerous habit. Smoking or drinking or gambling are nothing. This is the most dangerous habit because it prevents you from seeing, it prevents you from coming into deep contact with reality. It is the greatest barrier: the China Wall. But habits die hard, remember it, and it is the longest, the ancientmost, habit.

An old gambler was talking to his son as he lay dying.

'Son, promise me you'll never touch a card. Above all, never play blackjack. It's a game that will cost you a fortune, waste your time, ruin your health and cause you untold moments of anguish and pain. Do you promise me, here on my dying bed, with the merciful angel of death hovering about and Almighty God as a witness, that you will never play blackjack, that you will never touch playing cards?'

'Yes, Father' muttered the pious son.

'And remember' shouted the old gambler 'if you must play, always be sure to take the bank!'

Old habit: a gambler is a gambler. What he is saying does not matter much, deep inside he is the old gambler. All this great sermon against gambling is just superficial. Deep down, from the unconscious, arises this statement: 'And remember' shouted the old gambler 'if you must play, always be sure to take the bank!'

You listen to me, you listen, to these murmurs, whisperings, of Tao. For a moment a small light burns on the surface of your consciousness, it lights a little, but it is a very flickering light -- it comes and it goes. In that flickering light, for a moment, you seem to understand. But from your deep unconscious will come the great storm and will blow out this small light very easily.

I have heard about a great gentleman....

The area had been hit with an epidemic of robberies perpetrated by the notorious gentleman burglar. One night Sadie woke and shook Hymie. 'Hymie, there's a burglar in the house' she said.

'There is not' Hymie said sleepily. 'Go back to sleep, stupid.'

Just then a man sprang from inside a closet. 'There is too' he declared. 'Now apologise to the lady.'

A gentleman is a gentleman -- even if he becomes a burglar....

Just then a man sprang from inside a closet. 'There is too' he declared. 'Now apologise to the lady.'

Habits die hard. They continue deep down.

Up in Dartmouth, an English professor suddenly surprised another colleague writing on a washroom wall. 'Elmer!' gasped the professor. 'Don't tell me you're the kind of fellow who writes on washroom walls!'

'Stuff and nonsense' huffed the professor. 'I'm merely correcting the grammar.'

Just old habits of correcting -- must have found some grammatical mistakes there.

A miser, a very famous miser....

The big crowd gathered on the Coney Island beach and watched the man apply artificial respiration to the heiress he'd just rescued. Her parents broke through the crowds, joyful at seeing their daughter alive and well. 'Mama' said the old man 'give that fella a dollar. He saved her life.'

'But, Papa' protested the girl 'I was half dead.'

'All right' papa said. 'Give him fifty cents.'

Watch what comes from inside you. Be more watchful about it -- it shows deep-rooted habits, and you will have to become aware of all those habits. I am not saying fight with them, no. I am not saying drop them with effort, no. Anything dropped by effort will come back and will come back with a vengeance. Never fight with any old habit, because fighting will create a split: you will be fighting with yourself. Simply understand. Become more watchful.

Now you have understood one thing -- that knowledge is futile. It is just a glimpse. Now carry this glimpse deep into your unconscious. Watch. Whenever you start showing your knowledge, watch why. What are the deep motives? Look into the motives and you will find motives behind motives behind motives. When you have come to know all the motives and all the investments, when you have searched all around in your being, suddenly you will see that through that understanding habits disappear. No need to fight, no need to make any effort -- otherwise this small glimpse that comes sometimes will never be translated into your life.

There are two types of people: one, once he understands something intellectually, starts thinking he has understood. He is befooling himself. Sooner or later situations will show that the understanding was just skindeep. Scratch a little and the reality comes up. Then there is a second type of person who is not befooled by this small glimpse. It is a small window, significant, but not enough in itself. It has to be translated deeply into your being, but translation means that you have to watch all the things that are against this glimpse. And watch without judging, watch without conflicting with them. Simply watch and see what is what. Once you have known who is who and what is what inside you, things will start changing; and that change will be a surprise to you because you have not done anything for that change directly. It comes as a by-product, as a consequence of understanding.

BELOVED OSHO,
THIS ASHRAM SEEMS TO ME TO BE LIKE AN OASIS IN A DESERT, AND IN THE MIDDLE OF THE OASIS IS AN UNFATHOMABLE WELL OF PURE CRYSTAL WATER, AND THE WELL IS OSHO. BUT ROUND THE EDGE OF THE OASIS, UNDER THE PALM TREES, SOME VERY STRANGE GAMES ARE BEING PLAYED. I KNOW IT IS GOOD FOR CHILDREN TO PLAY GAMES, IT CAN HELP THEM TO GROW UP AND WIDEN THEIR UNDERSTANDING OF THIS WORLD, BUT WHEN THESE GAMES GET OUT OF HAND, THEY MAY EASILY DO MORE HARM THAN GOOD, AND I BELIEVE THIS IS DANGEROUS. AND, TOO, THIRSTY PILGRIMS COMING ACROSS THE DESERT IN SEARCH OF WATER MAY SEE THESE STRANGE GAMES FIRST AND DEPART BEWILDERED WITH THEIR THIRST STILL UNQUENCHED. I TELL MYSELF 'JUDGE THAT YE BE NOT JUDGED' BUT I AM A LITTLE TROUBLED! PLEASE COMMENT.

First: whatsoever is happening here is certainly a strange game, and whatsoever is happening on the periphery, 'under the palm trees', is part of me. Remember that always: whatsoever is going on here I am

perfectly aware of. You need not be troubled about it. Nothing is out of my hand -- whatsoever is going on. I give enough rope: it seems everything is completely free -- it is not so -- just that the rope is long enough. So it is not going to any dangerous end. Danger happens only when there is repression, with freedom there is no danger.

Yes, to children, total freedom cannot be given -- not that total freedom is dangerous, no, freedom is never dangerous -- but children are unaware: total freedom to them may become suicidal. Hence the long rope, but still the rope is in my hands. The moment I see a person becomes mature, then that rope is completely broken, thrown away, then he has total freedom. But to make a person capable of total freedom, freedom has to be given, otherwise how is he going to practise? To make a person really capable of being himself one has to allow many things, but whatsoever is allowed is very much KNOWINGLY allowed.

It can appear to a newcomer that these games can be dangerous, but you can trust me. These games cannot be dangerous; in fact, these games will help you to go beyond all dangers. The real danger comes from repression, never out of freedom. If you are repressing something, one day or other, it is going to explode. And that will be the day of your madness or your suicide or you will do a murder or something. Humanity has trusted the technique of repression too much, hence the whole earth has become almost a madhouse. This madness that has gathered has become accumulated into human mind and has to be released, hence all the so-called 'dangerous games' being played around here. The madness has to be released slowly, methodically.

Somebody coming from the outside for the first time may start feeling: What is happening here? In fact, never has such an ashram existed. Sometimes efforts have been made on a very small scale -- some Sufi schools have existed, but on a very small scale. Twenty, twenty-five persons working in a closed world... nobody knowing what was happening there. Now this is an open university. Almost the whole world is participating in it: you can find every nationality, every race, every religion represented. It is an open phenomenon. Never has freedom been experimented with on such a big scale.

On the gate of a Sufi house in Isfahan, Iran, are inscribed these words of Khuajah Esmat Bokharai. Listen to these words:

This is no kaaba for idiots to circle
nor a mosque for the impolite to clamour in
This is a temple of total ruin.
Inside are the drunk, from pre-eternity to the judgement day,
gone from themselves.

But that school of Khuajah Esmat Bokharai was a small school. What was happening inside nobody knew about from the outside. Great things were going on there, great games were being played, but it was a very secret school. Such secret schools have always existed. Jesus was trained in such a small school called the Essenes. In Zen monasteries, in Taoist monasteries in China, small groups have always existed, working together in deep secrecy and privacy.

For the first time all secrecy is thrown and all privacy is thrown -- for a certain reason: because now there is no time for secrecy left. Humanity is at such a dangerous crossroads that it is very possible that within a century humanity may not exist at all. In the past there was enough time; the game of secrecy could be played, but now it cannot be played. All the secrets have to be made available to each and every one, hence I am taking all secrecies away; and the more you become ready, the more will drop other secrecies. My effort will be to bring you the truth, howsoever dangerous it is, as nudely as possible, because the whole of humanity is at stake. If man cannot be taught how to be free and yet sane, then there is no future for humanity. To teach man how to be free and sane we will have to devise all sorts of mad games. Through those mad games the accumulated madness will have to be catharted out, acted out, thrown out. Hence you see so many games going around here. But nothing is beyond my vision.

I may not come out... I never come out of my room. I never go to the ashram to see what is happening because there is no need for me to go there physically, that's why. Sitting in my room, I am watching everything that is going on. I am perfectly aware; you need not be troubled. I know you have asked out of love.

It is from a new sannyasin, an old lady, Gramya. She is new, old, has much love in her heart. She must have become a little worried about what is going on. No need to be worried. Rest at ease.

And, people who may sometimes come and become frightened and go back are not the people for me.

So that is not a loss. If you are really thirsty in the desert, you will not bother about what games are going on around the oasis, you will rush into the oasis. If you are not thirsty, only then will you go back. It is so simple, it is so arithmetical. If you are really thirsty, who bothers? Just think about yourself. For days together you have been thirsty in the desert and you have not seen even a single tree, no greenery, all over a burning fire. And then, one day, you come across an oasis with beautiful palm trees. You come close, but under the palm trees mad games are going on. Will you bother about them? You will say 'I will see later on. First let me go to the oasis. First let me drink to the full, to my heart's desire, then I will see what is going on.' In fact, you will not even be able to see what is going on if you are thirsty -- you will see only water, you will hear the sound of running water. You will not be able to see, because we only see that which we are interested in. If you are interested in water, you will see water. You will let those mad people dance and sing and do whatsoever they are doing. You will say 'First let me quench my thirst, then I will also rest under a palm tree and see what is going on here' -- but not before that. And if you find that somebody becomes frightened and goes away from the oasis, then only one thing is certain -- he was not thirsty. He may be thinking about the oasis, it may have been a curiosity, but it was not thirst.
He is not the man for me, or the woman.

This is no kaaba for idiots to circle
nor a mosque for the impolite to clamour in
This is a temple of total ruin.

Unless you are ready to die, it is better you should not be here, because only through your death is resurrection. Unless you are ready to be reborn, don't waste my time.

This is a temple of total ruin.
Inside are the drunk, from pre-eternity to the judgement day,
gone from themselves.

Only those who are ready to drop their egos and selves, their judgements, their rationality, their intellects, only those who are ready to cut their heads will be able to understand what is going on here. And I am also interested only in such mad people.

My whole work here is not for the curious, but for the thirsty, so don't be worried about those people who come to the gate and go away. More and more mad games will happen around here -- more and more. And more and more will it become impossible for those who come out of curiosity, out of the desire to know a little bit about God, religion; for those who come in search of theories and knowledge, or in search of morality and character. No, I am not for them.

It 'is a temple of total ruin', but only when you die totally are you born as a new being, as a new man, as a new energy. Unburdened from the past, discontinuous with the past, you become as fresh as dewdrops in the morning, and only then you know what God is. Only in that virgin freshness do you know what God is, only in that innocence, primal innocence, do you come in contact with reality.

And Gramya has asked 'I tell myself "Judge that ye be not judged" but I am a little troubled!' My feeling is that she has quoted wrongly. Jesus says 'Judge ye NOT that ye be not judged'... Judge ye NOT that ye be not judged. She says 'Judge that ye be not judged.' No, that is not exact -- in fact, it is just the opposite of what Jesus says. And she has put it in inverted commas, that's why... otherwise there is no problem -- she can say so of her own accord. Remember the words are 'Judge ye NOT that ye be not judged.' A person who goes on judging is in danger, because out of all judgements a subtle ego is created.

And Gramya is very simple and innocent, that's why I have given her the name Gramya. It means 'so simple'... Like a villager. 'Gramya' means one who comes from a very primitive village, not knowledgeable, simple, innocent, primitive. She is, and that's why she feels troubled because this judgement is creating a subtle ego. 'Judge ye not...' There is no need to judge. Whatsoever is happening, accept it. Whatsoever people are doing, they have to go through it. There is a method to all this madness around here, it is very methodological. You just keep quite silent, nonjudging.

It happened once:

A great Sufi mystic, Jalaluddin Rumi, used to live with his one hundred disciples in a monastery. Few travellers came. The monastery was far away from any town, far away even from any roads, but people

became interested -- curious people can go anywhere: they go to the moon. Curious people are curious people, they can go anywhere. They became curious and they went there. It was far away from towns, off the road, but they took all the troubles of the journey and they reached the desert. The doors were not closed -- because Rumi had never thought that anybody would come so far away -- so they could watch what was happening inside. Exactly this scene, Gramya, that you see here....

Somebody was laughing loudly, madly, somebody was dancing, somebody was singing, somebody was standing on his head, people were doing a thousand and one things -- and Jalaluddin Rumi was sitting just in the middle of it all, silent, with closed eyes. So they thought 'What is going on? Have these people gone mad? What are these lunatics doing here? And what is this man doing? He is simply sitting, with closed eyes. He should stop these people -- it is dangerous; they may go beyond the limit.' And somebody was raving like a maniac, and somebody was hitting the wall, and everything was going on.

They became very afraid. They became so afraid that they went away. But after one year curiosity took possession of them again and they thought 'We should go and see what is happening now. Things must have gone worse. Either they must have killed that Jalaluddin Rumi by now, because he was just sitting in the middle of it, or they must have committed suicide... murders must have happened!' So they went again. They could not believe it: they were all sitting silently. Only Jalaluddin Rumi was dancing. 'So what has happened then? Things have completely changed.' They thought 'It seems this man has taken the madness of all, so that they have become silent and he is dancing.' But this was a worse situation because they thought at least he had been sane, now he also was insane. But they took pity on the man. They thought 'It is natural -- just to be amidst these mad people for so long, he must have gone out of his mind.'

They went away. But after one year curiosity again took possession of them and they thought 'We must go and see what is happening now.' So they went there. There was nobody, only Jalaluddin Rumi was sitting alone -- the whole group had disappeared. Now it was too much. What happened? They became too curious. They went to Jalaluddin Rumi and they said 'We want to ask what happened? Where are those nuts? What happened to them? And what are you doing sitting here alone?'

And Jalaluddin Rumi said 'The work is done. Now they have gone into the wider world to find other nuts -- to help them. The work is complete.'

Then they asked 'Why were you dancing last year when we came?'

He said 'I was dancing because I was so happy that my disciples had achieved. It was dangerous, it was very arduous, to release their madnesses accumulated down the centuries, but they were really capable people. I was happy, that's why I was dancing. Now they have gone to find other mad people. Now they will make a hundred monasteries all around the earth.'

Exactly. When you come new to this ashram, it does not appear like an ashram. People have very different notions about an ashram. If you go to other ashrams, the first thing: you will never find young people there. You will always find old, dead people, because people go to the ashrams only when they think that now one foot is already in the grave. So, to bribe God, they go to the ashrams. Of course dull, dead; they sit there with their MALAS, turning beads -- that's all they can do. All energy is gone. In fact, nothing is left. They are no more rivers of clergy but dry beds, drying up every moment. They are already too late. And their religion is not true, cannot be true, because it has not come out of understanding, it has come out of fear. Now death is approaching....

When a man becomes religious because of life, then it is true religion. When a man becomes religious because of death. it is an untrue religion. Here you will find young people. Even if you find old people you will find them very young. In fact, to be old and here with my young sannyasins is almost impossible. If some old person can tolerate these people, that simply means he is young, spiritually young. He has the quality of youth, he is not yet dead. Maybe the body is getting old, but his spirit is young, adventurous, courageous.

These people are here because of LIFE problems. They want to solve their living problems, they want to solve the mystery of life, not the fear of death. These people are here not in search of any God, they are here in search of their own being. They are here to know what truth is; not a truth of the scriptures, but something existential that they feel in love, that they feel in happiness, that they feel in sadness, that they can touch, that they can live, go into, feel, enjoy, dance about. They are in search of a celebration, they are in search of a dance. They are in search of the song that they feel is there in their heart, but are not capable of singing. They have not been able to find the way to allow this song to be expressed, to become manifest. They are in search of the fragrance that they are carrying and they want to release this fragrance to the

winds but they have lost contact with their source.

This is a totally different phenomenon. For these people, religion means simply to be more alive. These people are not serious people, because seriousness is a disease. These people are in search of delight. Naturally, the whole approach is different and I am interested only in these people. And they will be coming in thousands soon. They will come from all over the world, they will have to come. Whosoever is in search of celebration will have to come.

Of course, the whole approach is so diametrically opposite. I am not against love: I am all for love. If you go into the ashrams, the first thing they will start destroying is your love: they will teach you BRAHMACHARYA, celibacy. I know the beauty of BRAHMACHARYA, but that beautiful BRAHMACHARYA comes only out of deep experience of love -- never otherwise. It is not an imposition, it is a flowering. Loving the other, by and by you are thrown back again and again to yourself. One day you realise that the search for the other outside is meaningless, is doomed from the very beginning. Loving the other, looking into the eyes of the other, you are reflected again and again. Through the other is self-knowledge: the other functions as a mirror. Once you have known it, you start settling in your aloneness. And a celibacy arises which is not a practised celibacy, which is not afraid of love, which is not afraid of relationship, which is not afraid of the woman or the man, which is not afraid at all, which is so confident, so strong, so well-rooted that....

In fact, a well-rooted tree waits for the storm to come because that will be a challenge, and when the storm comes, the well-rooted tree knows how well-rooted it is and feels the strength, the vitality. The storm is not the enemy but a challenge which takes away all dust, which takes away all frustration, which takes away all sadness. And the tree starts celebrating again, feels alive to the very roots, becomes young again. Each storm makes the tree younger, again and again young.

A celibacy that comes out of fear is an escapism, you become weak; you become so weak that even a picture of a woman... and you become afraid. Even the idea of a woman... and you start trembling. This is stupidity, enough of it! Humanity has suffered enough of it. This chapter has to be closed completely.

You have been taught and told in other ashrams down the centuries to enforce a character upon yourself. No, I am not doing that here. I would like a character to arise in you, but not a structure. A structure is an armour, a structure is a dead scaffold around you -- it kills, it imprisons you. You are already imprisoned. My whole effort is to help you to get out of the prison.

Just the other day I was reading a story:

The lawyer had come to the state prison to visit his client, who had recently been sentenced by the court to life imprisonment. He was seated in the visiting room across the table from his prisoner-client, explaining the various legal procedures he had followed.

'I have filed an appeal in the lower court, and that was denied' he explained. 'Then I filed an appeal in the State Supreme Court. That was denied. Next, I filed an appeal in the Federal District Court, which was denied. And as a last resort, last week I filed an appeal with the United States Supreme Court -- and that has been denied.'

'But there must be something else we can file' exclaimed the frantic prisoner.

'There is only one more thing' confided the attorney. He cautiously took an iron rod out of his briefcase and slipped it to the prisoner. 'The only thing left to file' he said 'are the bars of your cell!'

My whole effort here is to help you to file the bars, and sometimes those bars are exactly the thing you call character, morality, sanity, responsibility, duty -- duty to the society, to God, to the church, to the nation. These are your bars in which you are caged like an animal. So, naturally, the effort to make you free will create many sorts of absurd things around here. Absurd, because they are not expected of you; absurd, because the society has completely forgotten about them. They have to be brought to consciousness, hence Gramya's fear. She is innocent, compassionate, a very loving old lady, but she had to understand what is happening here.

The work that is being done here is very invaluable work. It is not cheap. It is not even valuable. VALUE IS NOT THE NAME FOR IT.

I have heard....

'Listen. Sol, what a bargain! If you go to Radio City before noon it is only a quarter. Such a gorgeous place. Chandeliers, rugs, plush seats, full-length feature movie, short subjects, newsreels, animated cartoons,

fifty beautiful girls, a one hundred and ten piece orchestra...'
'All for the same quarter?'
'All for the same quarter. And what is more, when you leave the movie you can go upstairs and see a real art show.'
'All for the same quarter?'
'All for the same quarter. And then they give you a delicious cup of coffee.'
'All for the same quarter?'
'All for the same quarter.'
'Hmmm... must be an awful cheap brand of coffee.'

The churches, the temples, the mosques are giving you a very cheap brand of religion at no cost at all. You don't really have to pay -- it is cheap; naturally, at the most a consolation, not a revolution. Here, what we are doing is a revolution, it is not a consolation.

And man has come to a point where evolution has stopped, now only revolution can help. Evolution means unconscious growth -- it has come to a point beyond which it cannot go.

Can't you observe the fact that for centuries man has remained the same? Everything else has changed: the bullock cart has become the jet, but man? The man who was driving the bullock cart and the man who is piloting the jet plane are not different at all -- exactly the same. A sword has become a hydrogen bomb, but the man who was wielding the sword is not different from the man who is holding the key for the hydrogen bomb. Everything has changed except man. If a man from the times of the Vedas became alive again, he would not be able to understand anything except man. He would not be able to understand what these trains are, these cars, these aeroplanes, the radio, the TV, the electricity, the movie -- no, he would not be able to understand anything except man. Man would be absolutely understandable. There is no difference at all: as jealous as ever, as mad as ever, as angry as ever, as violent as ever. Watch, what does this mean? It means that man has attained to the last stage that can be attained through unconscious evolution. Now everything is stuck.

People come to me and they say 'We are feeling very stuck.' It is not an individual problem; the whole of humanity is stuck, everybody is stuck. A cul-de-sac has come. Now evolution is not going to help. You will have to take the reins in your own hands -- that's what revolution is. And when you start evolving on your own, naturally you are taking great risks, it is a great adventure. And it is costly.

So this is my suggestion for Gramya: Please, don't get troubled. If you start getting troubled, one trouble will create another trouble; it is a vicious circle. So; from the very beginning, be alert.

A little old lady entered a suburban home and found a lad of four in sole possession playing with his toy train. 'You don't know me' the old lady said 'but I'm your grandmother -- that is, on your father's side.'

Without looking up from his train, the lad replied 'Well, I can tell you right now -- you're on the wrong side.'

To Gramya I have to say this, that if you start judging, from the very beginning you are on the wrong side. Drop it from the very beginning, forget about it. Start enjoying. Forget what others are doing. Do what you always wanted to do and have not done yet. You wanted to dance? Dance. You wanted to sing? Sing. Nowhere can you get so much freedom as is possible here, and nobody will make any judgement about it, nobody is going to interfere. That's how an ashram should be -- a freedom, a non-interference. Nobody should interfere; unless you start interfering in their life, nobody should take any notice of you. You do your thing, they are doing their thing. By and by understanding will arise: understanding arises only when you are, exactly, doing your own thing.

One more anecdote for Gramya:

Grandma had already extended her unannounced visit for three weeks, and her daughter-in-law and son were slowly going crazy. Finally they concocted a scheme: they would fake a fight and the one with whom she sided would tell her the other was so insulted that she'd simply have to leave.

So that night the wife deliberately spilled a plate of hot soup down her husband's neck. 'You're the clumsiest, ugliest, stupidest clunk I've ever seen' roared the husband.

'And you' shot back the wife 'are the laziest, demandingest, meanest poop in the world. What do YOU say, Grandma?'

'I'm not saying a word' replied Grandma cheerfully. 'I'm staying two more months.'

Keep that attitude. If you want to stay with these people, don't say a single thing, just be cheerful.

KRISHNAMURTI IS VEHEMENTLY AGAINST GURUS, MEDITATION TECHNIQUES AND 'ALL THE REST OF IT'. APPARENTLY YOU ARE A GURU AND GIVING MEDITATION TECHNIQUES. TO ME, YOU AND KRISHNAMURTI ARE BOTH SHOWING THE TRUTH, EACH ONE IN HIS OWN WAY. WHAT IS YOUR FEELING ABOUT KRISHNAMURTI'S OBJECTIONS CONCERNING GURUHOOD?

I enjoy them... and especially so when they come from such a big guru. And remember, he is not 'vehemently against', whatsoever the appearance; he cannot be vehemently against anything. Yes, sometimes he looks almost in a rage -- that is all acting. Don't pay much attention to it. I know him better than you: that is his game and he has at least to act in that way, because that is the path I call VIA NEGATIVA.

On the negative path nothing is to be allowed. No has to be said to everything: no to methods, no to gurus, no to scriptures; no to everything. NO is the method. Denying all methods is the method of the path I call VIA NEGATIVA. No guru is needed -- but even to say this a guru is needed. He has been saying this for fifty years, continuously. In fact, nobody has been working as hard as he has been working. Even in his old age he is running from one town to another, from one country to another, around the world, telling people that the guru is not needed. Why do you bother at all? People are so stupid that even this has to be said, so what about other things? Even to make them alert that the guru is not needed, a guru is needed. To tell them that methods are not needed, that techniques are not needed, somebody is needed to tell them. People are so unaware. They have to be guided. Even on the negative path they will not move on their own.

Once a Krishnamurti-ite came to me and he said 'I don't believe in any techniques and I don't believe that anybody can be a guru to anybody else and I don't believe in any meditation methods.' I said 'Perfectly good. Just tell me one thing. Could you have discovered this without Krishnamurti telling you?'

He became sad. He pondered over it and he said 'It would have been difficult for me to have come upon it by my own self.'

Then I said 'What is the point of saying all this? Even to say this somebody was needed, a guru was needed.'

What is a guru? You are unaware, so somebody is needed to make you aware -- that's all that a guru is all about. You are so fast asleep that you need the alarm, that's all. If you can wake up on your own, good -- at least I will be very happy if you can wake up on your own: you will save me much trouble. But it has never happened.

Krishnamurti is the purest statement of the negative path as pure as Lao Tzu, as pure as Ashtavakra. A very pure statement, but pure statements become very difficult because you cannot understand them; they are so far away. You can only misunderstand them. So he has been misunderstood. He is the most misunderstood man. Nobody understands him, not even those who say that they follow him. They also cannot understand, because he says 'No following is allowed. You should not become imitators.' And they have become imitators. He says 'You cannot learn from me.' And they have learned from him. That's why he sometimes beats his own head, and he said....

Again and again, people ask the same question. He goes on saying for one hour that there is no method, and then a gentleman, a very old gentleman who may have been hearing him for forty years -- is as old as he himself -- and was nodding continuously 'You are right. You are right', then stands up and says 'How to attain it?' How? Naturally he becomes very vehement. For one hour he has been telling you that there is no method, now you again ask how. 'How' means that you ask for the method: 'how' means method.

Nobody understands him because people are in such deep sleep that they cannot understand such a superb statement. They have to be led slowly, persuaded slowly; by and by they gather courage, in small steps they gather courage. It is his compassion, but it has not worked. He has worked hard, but whatsoever he has been working at has not given any result. That's why, as he becomes older, he becomes more and more vehement, because he can see that his whole life he has been struggling with these people, and they go on asking the same stupid questions. If they had really understood him, they would have left him.

Exactly what happened to Jalaluddin Rumi -- sitting alone, and all the disciples gone -- that would have happened to Krishnamurti if people had understood him. Then what is the point of coming to him, listening to him, reading his books? The guru is not possible, it cannot be taught, so what is the point of coming to

him and listening to him again and again, year by year, for half a century? If you had understood you would have said good-bye, he would have been left alone. But no, people go on listening.

My feeling is that his compassion is infinite, but it has not been of much use because he cannot see a simple thing: that the people who go on listening to him listen to him, even pretend that they believe in him, for a wrong motive. The wrong motive is that whenever somebody says to you 'There is no need of a guru, and there is no need for a scripture -- no need to follow anybody', your ego feels very good. You feel very good: 'So there is no need to surrender? Good, perfectly good.' He says 'There is no guru, no guru is needed.' You feel 'Perfectly right. So I need not become a disciple.' He denies the guru; you deny the disciplehood. It looks almost alike, but it is not.

My observation has been this: that Krishnamurti is surrounded by the most egoistic people of this world, and the reason is because there is a safe place -- no need to surrender, no need to drop your ego, no need to follow anybody. Your ego feels very strengthened and your ego feels that many rationalisations are given to you. So you protect yourself with those rationalisations. His compassion is infinite, but it has not worked. My feeling is that if a person is egoless no guru is needed. But this is the paradox of life that the only people who become interested in the teaching that 'no guru is needed' are the egoists. If a person is an egoist, then the guru is a must. But the egoists never come to a person to surrender. This is the problem, the dilemma. The egoist becomes interested in the teaching of Krishnamurti and the non-egoist becomes interested in the teaching of Meher Baba.

For the non-egoist there is no need for the guru because the whole need consists in cancelling your ego -- the guru is nothing but a cancellation of your ego. You surrender unto somebody's feet and you say 'Now I will listen to you and I will not listen to myself. Now my will is surrendered and your will will be my will. Now even if you tell me to jump into the abyss I will jump without thinking about it. Now I am no more the controller of my life. You will control.' This is a way, just a way, to drop the ego. If the ego is there, then a guru is a must, because the guru is just a device. If the ego is not there, then the guru is not needed at all. When you are ill, the medicine is needed. When you are not ill, the medicine is not needed at all.

Krishnamurti is talking to ill people and telling them that the medicine is not needed. And only those people who are afraid of taking the medicine come to him, and they are the people who are most in need of medicine. If the people who surrounded Meher Baba were with Krishnamurti there would be no trouble -- much would happen. But they never go to Krishnamurti, they go to Meher Baba. They are egoless people, they can surrender. And the people who are surrounding Krishnamurti, had they gone to Meher Baba would have been tremendously benefited... but they never go. This is how life is -- a dilemma: the ill avoid the doctor and the healthy go to the doctor.

OSHO, I AM SIXTY-FIVE AND YET NOT DECISIVE ABOUT SANNYAS. WHAT HAVE YOU TO SAY ABOUT IT?

I will just tell you an anecdote and will not say anything.

The tail gunner was being tried for dereliction of duty and the courtmartial proceedings were very stern. 'Tell us what you heard in the headset' the court demanded.

'I heard a squadron leader hollering "Japanese planes coming in at five o'clock. Japanese planes coming in at five o'clock..."'

'Then why didn't you do something?'

'Why should I? It was only four-thirty.'

IF SOME DAY IT HAPPENS THAT THERE IS NOBODY IN THE CHUANG TZU AUDITORIUN OR THE MORNING TALK EXCEPT TEERTHA TO READ THE SUTRA WHAT WILL YOU DO?

Years ago, the circuit rider, just starting out, went to a small country church to preach. Only one farmer showed up. They sat there waiting in mutual embarrassment. Finally the young preacher put it up to the farmer. 'My friend' said he 'if you took a load of hay down to the pasture for your cows, and only one cow showed up, would you feed her?'

The farmer considered. 'Yeah, preacher' he finally said 'I believe I would.'

The preacher took the challenge, got up, sang a few songs, passed the collection plate, preached for an hour, pronounced the benediction, and walked out with the farmer.

At the door they shook hands, and the farmer said 'You know, preacher, I been thinkin' while you was preachin'. If I took that load of hay down t' the pasture, an' only one cow came up yeah, I'd feed 'er all right, but I don't believe I'd give 'er the whole load!'

DISCIPLES NEED A GURU, DOES A GURU NEED DISCIPLES?

The guru exists only because the disciple needs him. The guru does not exist from the side of the guru himself; it is the disciple's projection. When the disciple has understood, there is neither disciple nor guru. When the disciple is in the need to understand, there is a disciple and a guru. The guru and the disciple both exist in the mind of the disciple.

It has to be understood :1 exist not as far as I am concerned, I exist in your mind. You also exist in your mind. It is your NEED to know that projects gurudom, that you start thinking of me as the Master, as your Master; it is part of your disciplehood. The day you will have understood, awakened, and your disciple disappears, in the same moment the guru will also disappear.

As the peak exists, so the valley exists by the side of it. When the peak disappears, the valley has disappeared; no valley can exist without a peak. You see a big wave in the ocean. Following the wave comes a hollow wave, the valley wave, in the wake of it; they both are together. When the wave has disappeared, the hollow wave that was following it has disappeared also. Silence exists with sound. If sound disappears, silence will disappear.

Silence exists as an interval between two sounds. If those who sounds disappear, the silence will disappear. There is a state of silence and there is a state beyond both silence and sound. The man who is really a Master -- and when I say 'really a Master' I mean: whose presence can help disciples; not that he does something, his presence is just a catalytic agent -- in his presence things happen.

When something happens to you, I don't feel that I have done it. I am not here to do it. I simply know it has happened. You may feel grateful to me, but I know well that it is just a happening: I have not done it. You have allowed it, I have not done it, hence it has happened. It is, more basically, dependent on your ALLOWING it. If you allow, things will happen in the presence of a Master. If things happen in the presence of a Master when you allow, then he is a Master. That's what I mean when I say 'a Master'; not a doer... but just his presence helps things to happen.

He has no need... no need for the disciple, the leader has the need for the follower -- that is the difference between a leader and a Master. A Master is not a leader. The leader cannot exist without the follower, the leader needs the follower. In fact, the leader needs the follower more than the follower needs the leader. The leader goes on persuading followers: 'I am very much needed' but HE depends on the follower. A leader is a follower of the followers. He looks at the followers -- what they want, and he will do that. Remember, Jesus is a Master, the Pope is a leader. The original Shankaracharya was a Master, the Shankaracharya of the Puri now is a leader. Mohammed is a Master, but the Maulwi is a leader.

A Master is one whose needs have disappeared, who himself has disappeared... where can needs cling? Needs need an ego to cling to. He has no need: whether you are there or not makes no difference.

Just look at it in this way: the sun rises in the morning and the flowers open and the birds sing. If no flower opens, it does not make any difference to the sun -- it will go on rising. There are millions of stars where no flower opens, there are planets where no flower opens, but the sun goes on shining. The flower cannot open without the sun -- that is certain -- but the sun can go on rising without the flower opening. The Master is just a light. If you open, if your flower opens in his presence -- good. If nothing opens in his presence good. There is no difference between the two. If there is a difference, then the Master is a leader, not yet a M aster.

A flower opens in a deep forest. Nobody will ever pass. The fragrance will still continue to spread around. It does not wait for a traveller, does not wait for somebody to come and appreciate -- that's not the point at all. If somebody comes and appreciates -- good; if nobody comes and nobody appreciates, it is as good as the other. There is no distinction. no difference.

The Master and the disciple both exist in the disciple. When the disciple's mind becomes awakened, he will laugh and he will come to know who is a disciple and who is a Master. The whole game becomes

ridiculous. But since the disciple is not yet alert, the game continues. Krishnamurti is right when he says no Master is needed. Yes, one day you will also know that no Master is needed, but you will know only when somebody has awakened you or you have become awakened in somebody's presence. Then you will know, you will say 'Krishnamurti is right.' But if you listen to Krishnamurti right now and believe that no Master is needed, you will never come to know that Krishnamurti is right. You will remain unawakened.

This will look like a paradox. Listening and believing in Krishnamurti you will never come to know that he is right. If you want to know that he is right, for,,et all that he says, find a Master; and one day you will know that the Master is not needed, was never needed really. But it will be known only when you have become awakened. When you will look backwards, then you can say 'Yes, the Master was not needed really. I could have become awakened...'. But you could not, remember.

This looks like a puzzle -- it is not, it is simple. Have you not watched it sometimes? You are trying to solve a riddle, a puzzle, a crossword puzzle or something. The moment it is solved, you start feeling very ridiculous. Why, for hours, could you not solve it? Now you see that it is so simple. It is so foolish -- to struggle for three hours and you could not solve it, and now it is so simple. Once solved, it is so simple that you know anybody could have solved it, but you also know that for three hours you were struggling, or for three days, and you could not solve it.

It happens to every scientist. When he makes a discovery, sometimes it takes ten years, twenty years, to work. The day it is solved he simply cannot believe how he was missing it. It was so simple. Why were twenty years wasted? Why could it not have happened on the first day?

Once anything is known, it looks very simple, but it looks simple only when you have known it. After knowing, after experiencing, truth is so simple, so available, so 'already there'. But right now, when you are fast asleep and lost in your dreams, somebody is needed to shake you out of your sleep. This need is yours.

The Master has no need of the disciple. In fact, a man is a Master only when he has no need of the disciple. If he still hankers for disciples then he himself is fast asleep and snoring. Avoid him! Escape from him!

I ALSO FEEL ON BOTH PATHS, BUT YOU SAID THAT IT IS NOT POSSIBLE TO BE ON BOTH PATHS.

I said it is not possible, but I have not said that if you try hard you cannot succeed a little bit. If you try hard, really hard, you may succeed a little bit. Even the impossible can become possible if you do really hard work. And I know you can do really hard work because you have made many impossible things possible.

For example, to be miserable is an impossibility. Through hard effort and perseverance you have made it possible. To be happy is natural; to be unhappy is unnatural. It needs really great effort, much capacity, much ability, efficiency, to become miserable; it needs long practice. In fact, when I look at you and I see that you are miserable, I am simply surprised: it is a miracle. How are you doing it? In the first place, it should not be there, it cannot be there. But man is a very impossible animal: he can do things.

I say it is difficult to be on both paths -- the negative and the positive -- because they are diametrically opposite, but you can try. Listen to this anecdote.

The rather broad lady showed up at the theatre just before the performance started and handed the usher two tickets. 'Where's the other party?' asked the usher.

'Well' said the lady, with a blush 'you can see one seat is rather uncomfortable so I bought two. But they're really both for me.'

'Okay with me, lady' the usher replied, scratching his head. 'But you're gonna have a rough time. Your seats are numbers fifty-one and sixty-three.'

But you can go on doing... you can sit on this seat for a few minutes and then you can move to the other, and then come back again; you can alternate.

To be on both the paths is impossible really, but you can alternate. For one day you can be on the path of the positive, another day you can be on the path of the negative -- and your mind is so contradictory that you can make it possible. So one day you make something, another day you destroy it. Ultimately you will find that eventually you are standing where you have always been; you have not moved a single inch. In the day

you make the house, in the night you destroy it; the house is never built. Yes, you can do both. You can be both the builder and the destroyer but it is impossible.

To be on the positive needs a totally different approach: affirmative, yes-saying. To be on the negative needs a diametrically opposite approach: no-saying, negating, eliminating, NETI-NETI, neither this nor that. On the positive you become bigger, bigger, bigger... so big, so huge, that one day, the whole existence is covered with your being, the whole existence becomes part of you. On the negative you go on denying, denying, denying, and you come to a point where you are just a zero, a nonentity.

Ultimately both bring you to the same goal. Either you become so huge that you are the whole existence or you become so much a nothingness that you are just a zero. In both cases duality disappears -- I and thou disappear. In one case, thou is dissolved into I; in the other case, I is dissolved into thou. But the ultimate result is one: that there remains only one, two are no more. The positive person will try to grow, to expand; the negative person will try to shrink and disappear.

Either grow so big that only you exist and nothing else, or become so small, so small, that everything exists except you; and from both standpoints you will take the jump into oneness, the organic unity of the whole.

Expressions will be different. One who has moved on the positive path will say 'I am God', AHAM BRAHMASMI; ANA EL-HAQQ, 'I am truth.' And the person who has moved on the VIA NEGATIVA WILL say 'I am not'

ANATTA, non-being. But you will see that both are tremendously blissful, silent. Their silence has the same taste, and their blissfulness has the same colour. If you meet Buddha and if you meet Krishna you will find that they are the same, but they talk differently. Krishna talks in positive terms, affirmative, and Buddha talks in negative terms. But if you watch them, you will find the same presence, the same overflowing love, compassion, blissfulness, cheerfulness; the same silence, the same celebration -- but their statements will be different because they have learned different languages.

But one who is still trying to seek cannot be on both. One who has arrived... both have dissolved for him. One who has not yet arrived... it is better for him to choose. That will be more practical and you will be less in trouble, conflict, schizophrenia. Never choose two opposite things together otherwise they will create a split in your being.

Tao: The Pathless Path, Vol 1

Chapter #13
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LIEH TZU WAS GOING TO CH'I BUT TURNED BACK HALF WAY!. ON THE ROAD HE MET PO-HUN WU-JEN WHO ASKED HIM WHY HE HAD TURNED BACK.
LIEH TZU SAID 'I WAS ALARMED BY SOMETHING.'
'WHAT WAS IT?' ASKED THE OLD MAN. 'I ATE AT TEN INNS AND AT FIVE THEY SERVED ME FIRST.'
'WHEN A MAN'S INNER INTEGRITY IS NOT FIRM, SOMETIMES, SOMETHING OOZES FROM HIS BODY AND BECOMES AN AURA, WHICH, OUTSIDE HIM, PRESSES ON THE HEARTS OF OTHERS; IT MAKES OTHER MEN HONOUR HIM MORE THAN HIS ELDERS AND BETTERS, AND GETS HIM INTO DIFFICULTIES.'

THE ONLY MOTIVE OF AN INNKEEPER IS TO SELL HIS RICE AND SOUP, AND INCREASE HIS EARNINGS. HIS PROFITS ARE MEAGRE, AND THE CONSIDERATIONS WHICH SWAY HIM HAVE LITTLE WEIGHT. IF MEN WITH SO LITTLE TO GAIN FROM ME VALUE ME SO HIGHLY AS A CUSTOMER, WILL IT NOT BE EVEN WORSE WITH THE LORD OF TEN THOUSAND CHARIOTS WHO HAS WORN OUT HIS BODY AND DRAINED HIS KNOWLEDGE IN STATE AFFAIRS? THE PRINCE OF CH'I WILL APPOINT ME TO SOME OFFICE AND INSIST THAT I FILL IT EFFICIENTLY. THIS IS WHAT ALARMED ME.'

'AN EXCELLENT WAY TO LOOK AT IT! BUT EVEN IF YOU STAY, OTHER MEN WILL LAY RESPONSIBILITIES ON YOU' SAID THE OLD MAN.

NOT LONG AFTERWARDS, WHEN PO-HUN WU-JEN WENT TO CALL ON HIM, LIEH TZU'S PORCH WAS FULL OF THE SHOES OF VISITORS. PO-HUN WU-JEN STOOD FACING NORTH; HE LEANED ON HIS UPRIGHT STAFF AND WRINKLED HIS CHEEK AGAINST IT. AFTER STANDING THERE FOR A WHILE, HE LEFT WITHOUT SPEAKING. THE DOORKEEPER TOLD LIEH TZU. LIEH TZU RAN OUT BAREFOOT HOLDING HIS SHOES IN HIS HANDS AND CAUGHT UP WITH HIM AT THE GATE.

'NOW THAT YOU HAVE COME, MASTER' HE SAID 'AREN'T YOU EVEN GOING TO GIVE ME MY MEDICINE?'

'ENOUGH! I TOLD YOU CONFIDENTLY THAT OTHERS WOULD LAY RESPONSIBILITIES ON YOU, AND IT TURNS OUT THAT THEY HAVE. IT IS NOT THAT YOU ARE CAPABLE OF ALLOWING THEM TO DO SO, VOU ARE INCAPABLE OF PREVENTING THEM. WHAT USE IS IT TO YOU TO HAVE THIS EFFECT ON PEOPLE WHICH IS INCOMPATIBLE WITH YOUR OWN BASIC PEACE? IF YOU INSIST ON MAKING AN EFFECT, IT WILL UNSTEADY YOUR BASIC SELF, AND TO NO PURPOSE.'

TO BE is to miss Tao. To be is to miss the whole. To be is to be separate, so not to be is the door. To be is going astray. Not to be is coming home. When you are not, god is. When you are, God is not. and both have never been seen together; they cannot be together by their very nature. Just as darkness and light cannot exist together: if one is, the other is not.

So the basic, the very basic, teaching of Tao is to be in a state of non-being, what Buddhists call ANATTA, a state of no-self. Empty, a deep nothingness, nobody inside... then you really are. But then you are not: the whole is. The moment you start thinking about yourself as a separate individual the part is claiming to be the whole; the part has gone mad. They ego is the only insane thing in the world. The ego is neurosis, and anybody who suffers from the ego suffers from neurosis, becuase he thinks as if the part were the whole. The part is not the whole. If a leaf in the tree starts thinking 'I am', then the leaf has gone mad. The tree is and the leaf exists only as a part, an organic part, of the tree. Even to conceive of the leaf as separate is impossible. The tree is flowing in it. It is the tree's energy that has become the leaf. If a wave in the ocean thinks 'I am separate: I am', then the wave has gone mad. The ocean is. All waves are nothing but the ocean waving.

All human beings are nothing but the universal consciousness waving. We are waves. The moment you understand 'I am a wave' that means you have understood you are not -- only the ocean is. Sometimes the ocean waves and you are, and sometimes the ocean remains silent and you disappear.

Tao says: The ego is the only barrier. All other religions say the same, but Tao goes deepest in its approach; its insight is the greatest. All religions say that the ego has to be dropped, but if you listen, if you read, if you look into those religious people, you will find that their insight is not very deep and the ego comes up in different forms again and again.

About the ego only two persons have touched the very substratum and these two persons are Lao Tzu and Gautam Buddha. Religions go on saying 'Drop the ego. Be egoless', but in a subtle way, somehow, they go on protecting it too. They say 'If you drop the ego, you will become spiritual. If you drop the ego you will be the first in the kingdom of God. If you drop the ego you will be the chosen one. If you drop the ego great is going to be the pay-off in the other world -- the heaven, the paradise, MOKSHA.' On the one hand they say 'Drop the ego', on the other hand they persuade you, they bribe you, they buttress your greed. They say 'You will be special. You will be extraordinary.' On the one hand they say 'Drop the ego', on the other hand they go on strengthening the same ego under different names. 'You will become a miracle man. You will have SIDDHIs -- you will have spiritual powers, occult forces. You will be able to manipulate the existence more deeply. You will become telepathic. You will be able to read others' minds. You will be clairvoyant. This and that... all the SIDDHIS of the yogis -- all the miraculous powers of Yoga.... But again you are decorated, again you become very, very strong.

Remember, there are three layers of your being: the body, the mind. and the self. And beyond the three is your no-self. And so there are three possibilities for the ego to assert itself. Either it asserts itself on the layer of body -- a beautiful body, a strong body, 'I have the most handsome body, the most powerful body.'

Somebody is a beauty queen, a Miss Universe, and somebody is Mohammed Ali, the greatest man, Mr Universe. On the layer of the body the ego can assert itself. If the ego asserts itself on the layer of the body one becomes animalistic. All your wrestlers, great wrestlers, are nothing but too attached to their animal part, so that when you see the body of a Mr Universe you can feel it; he looks more like an animal than like a human being. Certainly he is very strong physically. His ego is asserting itself on that path. He will be very aggressive, brutal, violent. He will be very sexual, indulgent, unconscious. He will move like a robot, like a machine. He will not have any consciousness whatsoever. His whole life will be: Eat, drink and be merry. He will live on the very superficial layer of his life. Civilisations are against it, cultures are against it. They say 'This is not good. Drop this ego.' They go on teaching to every child who is born on this earth 'Drop this ego. Become non-aggressive, become non-violent. Don't be brutal, have kindness, sympathy.' Then ego starts asserting itself on another level, the level of the mind.

At the mind level it becomes knowledge, knowledgeability, money. Money is a higher thing than sexuality, so those people who become interested in money forget all about sex; they are no more interested in sex. Their whole sexuality becomes money-oriented... or power, politics, ambition. Those people who become politicians, become ambitious for power; they can also sacrifice sex, indulgence -- everything they can sacrifice.

On the first layer they can sacrifice, because on the second layer they need all the energy available. So they repress on the first layer and the ego asserts itself on the second layer. All cultures depend on this. In fact, all cultures use it as a technique: Repress the child's ego on the first layer and he will become egoistic on the second layer. Then he will start hankering for gold medals in the university, to become more knowledgeable, to come first in the university. He will start becoming more aggressive mentally than physically.

You can see it in the universities. All the students who are in sports are very poor as far as their mind development is concerned, and all the students whose minds are very clever and cunning are poor physically. The sportsman lives on the first layer and the scholar on the second layer. The scholar will have a delicate body, will wear glasses from the very beginning; he will be old even while he is young. On the physical level his ego has disappeared. He cannot fight, but he can argue. His fight now asserts itself as argument. He can discuss and debate; he has found a finer instrument to conquer and be aggressive with. He will not become a wrestler, he will become a lawyer. He will live through argument, through his knowledge -- say anything against his knowledge and he is ready to fight. Of course his fight will be of words, verbal. If you fight with the body he will call it brutal, animalistic, primitive; if you fight on the level of words and language and logic he will say that this is 'civilised fight'... but the same ego is asserting itself on the second layer.

Religions depend on repressing this second layer of ego. Civilisation depends on the first repression: repress the ego on the body level so that it asserts itself on the mind level. Religions depend on repressing on the second level so that the ego starts asserting itself on the third level, the level of the self. So religions say: Knowledge is nothing, politics is nothing, money is nothing, to become a great artist is nothing, to become a great novelist, writer, is nothing. Then what is real power? Real power is SIDDHI. If you can do miracles, if you touch a man and he is healed when he was ill, and if you touch a dead body and the dead body is resurrected, then you have something. If you can produce things out of nothing, if you become a miracle man, then you have something. So religions repress the ego on the second layer, then the ego asserts itself on the third layer.

Tao says: The ego has to disappear from all the layers. One has to understand it so totally that it cannot find another way for its existence, so that it cannot find another shelter in your being. When ego disappears completely and there is no way for it to assert itself then YOU ARE NOT in one sense and YOU ARE, for the first time, in another sense. You are not as an individual any more, you are the whole.

This is the meaning of a holy man in Taoism: A holy man is one who is not. Very paradoxical. And remember, Tao does not teach you to become humble. If you become humble the ego will continue -- it will become the ego of the humble person, it will hide behind humbleness. So a practised humbleness, a cultivated humbleness, is not going to help. Then what is to be done?

If you ask Lieh Tzu, Chuang Tzu or Lao Tzu, they will say that nothing has to be done because whatsoever you do will create the ego; ego is created out of doing. Nothing is to be done. One has just to see the ways of the ego, the subtle ways of the ego, the cunning ways of the ego; one has to see them so totally.... One has to follow the ego into one's being from body to mind, from mind to self, one has to seek and see all the hideouts. Once you have known all the possibilities of ego-assertion, in that very

understanding, in that very awareness, ego disappears.

When ego disappears your body is different, your mind is different, your self is different. When ego disappears, many things happen. First, now you are no more identified with your body. You are in the body, but you are not the body. When the ego disappears you are no more identified with the mind. You use the mind, the mind becomes an instrument -- a beautiful instrument -- but you are not identified with the mind either. When the ego disappears you use the self. but you are not identified with self either. You remain an individual: you walk and live like an individual. but continuously aware that the wave is just an appearance, the reality is the ocean; that 'I am just a wave. God is the ocean, Tao is the ocean.'

The disappearance of the ego is the disappearance of what Gurdjieff calls identification. That is the right word: identification. We get identified with everything, whatsoever we are close to. You are very close to the body, so you start thinking 'I am the body.' You feel hungry and you say 'I am hungry.' That is not right. The body is hungry, you are the knower, you are the one who knows that the body is hungry. Sometimes you arc insulted and the mind is feeling miserable, but you are not miserable. You are the knower who notices that the mind is miserable. Sometimes you see miracles happening in your life, but you know that you are not the doer, you are not the self. They are happening, but they are happening from the whole. That's why Jesus goes on saying again and again....

A man came to Jesus and said 'We are very grateful to you. You are good and great.' And Jesus said 'Don't assert such a thing. Only God is good and great. I am not.' What is he saying? He is saying 'I am not a self. I function as a self, but the function is not the reality, the function is just a function. The reality is far huger, far bigger, enormous, infinite.'

It is as if you were standing in your house by the side of a window and looking outside. The frame of the window becomes the frame of the sky although you know well that the sky has no frame.. There is a trend in modern painting not to frame the painting. It has significance. The moment you frame the painting it becomes artificial, because existence is unframed; all frames are man-made. Existence has no frame. But if you look from the window, then the frame of the window becomes the frame of the sky; and the sky has no frame. And if you have always looked from the window and you have never been outside the house, then naturally you will think that the limitation of the window is the limitation of the sky. Looking from the body, you become framed within the body; it is just a window. Looking from the mind, you become framed within the mind; it is again just a window. Looking from the self, you become framed within the self; it is again just a window.

Once you start coming out of these windows, then you know that even the sky is not your limit; you are unlimited. You are as unlimited as the whole: you are the whole. There will be great transformations.

On the body level sexuality will disappear. Sex will be there, but sexuality will disappear. When you get identified with sex it becomes sexuality. When you are not identified with sex then it is as beautiful as anything else, but it is not sexual; it is simple sex, natural sex. Animals are not sexual. They have sex, but they are not sexual. If you show a dog the nude picture of his girlfriend he will not be interested -- not at all. You cannot circulate magazines like PLAYBOY to the animals; they will not be interested at all, they will not look. They are not sexual, they have no sexual fantasy, they don't think about it. Their sex is pure and simple. It has not become cerebral, it has not entered into their head.

When sex enters into the head it becomes sexuality. When sex is sex it is beautiful. When you eat because you are hungry it is beautiful, but when you become obsessed with food then you are mad. When you start thinking about food, sitting and meditating on food with closed eyes, in the night dreaming about food, then you are mad. Then your hunger has moved beyond the limits of sanity. You take a bath -- good, but you don't think about it the whole day. You don't fantasize about standing under the shower again and again; if you start doing that, then something is wrong.

I have heard....

A woman was very fat. Her psychoanalyst suggested to her that she should find a beautiful nude picture of a woman. 'Stick it on your fridge so that whenever you open the fridge, you will see the beautiful, proportionate body of the woman and that will bring you to your senses: What are you doing with your body?'

And it helped. Again and again she would be opening it, taking things out and in, and she would see the beautiful, proportionate body. Within one month she lost twelve pounds. But another thing happened -- the husband gained twelve pounds! Because of that nude picture, he started going to the fridge again and again and when you go to the fridge -- of course -- Coca-Cola, Fanta, ice-cream... he started eating. So the wife

lost, the husband gained.

Sexuality simply means that sex has become a mind thing, it has entered into your mentality. Anything, when it moves beyond its centre, becomes ill. Gurdjieff used to say that man's centres have got very confused. If you search in man you will find great confusion. Sex you will find in the head -- where it should not be; that is not the centre for it.

Man has repressed, changed arrangements inside himself, so much, that if God dissected man he would be simply surprised, because he had never made man this way; everything has changed, the whole arrangement has changed. And the greatest calamity that has happened is that everything which should function on its own is no longer functioning on its own -- it needs the mind. Everything goes via the mind, so mind has become very polluted, poisoned.

If the ego disappears from the body, there are two possibilities. If you repress it, it will assert itself on the mind level. If you don't repress it, if you simply understand it -- and through understanding it disappears -- then it will not assert itself anywhere, and your body will change. You will attain to new insights. Your body will become more affectionate, more warm. Your body will have a certain new quality to it, the quality of weightlessness, as if gravitation does not affect you as much as it used to affect you before. You will almost feel that you can fly. You will become more loving.

Wh.en sex is no more sexuality, then sex starts on the right path and, by and by, the sex energy starts turning into love energy. Love is a transformation of sex energy. Sexuality is a repression, and repressions are never transformations. Remember, repressions are regressions. A transformation is a totally different thing: you reach higher levels -- sex energy becomes love. A person becomes more loving and less sexual, more sensitive and less sensual. He thinks no more in terms of sensuality, his body-mind, his body-wisdom has changed: his body has become mature. Of course, if he looks at the trees, he will find more greenery than you can find because he has become more sensitive. If he looks at the sky, the sky will be more blue and deep than you will find it. The whole of life becomes a great mystery.

It happens sometimes under drugs that your senses become so sensitive that you cannot believe it. When Aldous Huxley took LSD for the first time, he was sitting before a chair and suddenly the chair became luminous, multicoloured, as if it were a rainbow. He could not believe his eyes... an ordinary chair.... And he had been seeing that chair for years it had always been in his study -- but there was never any colour in it, was never alive. Now suddenly it had a life of its own, so many colours, and so beautiful. He went and touched it and he could not believe again because its texture was simply incredible. He wanted to hug the chair and to sing a song for it, to dance a dance for it. An ordinary chair can become extraordinary.

To painters it has always been so. You may have seen the great painting of Vincent van Gogh, THE CHAIR. Ordinarily you will think 'Why should a painter think to paint a chair, an ordinary chair?' But to van Gogh that chair was not ordinary. What happened to Aldous Huxley under the impact of the drug was very natural to van Gogh. His eyes were very sensitive, he could see through and through: there were no more screens -- nothing to bar the way. His sensitivity was very clear.

You will live more, you will love more, you will eat with taste. When you touch a thing you will know the texture. When you listen to a song it will go to your very heart. Your body will not disturb it; your body will be just a passage, a tremendous receptivity: it will simply soak it up and take it to your heart. And the whole of life will take a different luminosity -- it will become colourful, psychedelic.

Man needs drugs because civilisation has dulled your senses. Now this is a problem. The government, the society, the politicians they are against drugs, but they are the source, because they have created such an ugly humanity that people have lost all sensitivity. Now they are trying desperately to find that sensitivity in any way -- even if it comes through drugs. Drugs are harmful, but to live without sensitivity is not to live at all. To live without sensitivity is to live a very dull life, a dead life. Five thousand years of culturisation, five thousand years of civilisation, have dulled humanity so much that they are bound to rebel against it. Now the politicians and the priests are the source. It is they who are responsible for driving humanity to such a desperate state where people want to take drugs. And drugs cannot be stopped unless man is made sensitive again. Drugs will disappear once man becomes sensitive again.

My approach is that if you are sensitive, you will not take the drug. For what? Just to harm yourself? When you are sensitive, even if somebody gives you a drug free you will not take it, because a sensitive man will feel his sensitivity lessened through drugs. A dull person will feel that his sensitivity grows and a sensitive person will feel that his sensitivity is dulled. It is relative: it depends on you. If you feel good through a drug, it simply shows that you have become very dull; and to feel sensitive through chemicals is

simply meaningless because they are not going to make you sensitive. You will need more and more drugs, in larger and larger quantities, but the basic problem remains there. The basic problem is how to attain the receptivity, the sensitivity, of the body again, how to make your body alive again. The resurrection of the body is needed, and that resurrection is possible only when you are no longer using your body as an ego vehicle.

Ego is the greatest drug. LSD is nothing, marijuana is nothing, alcohol is nothing. Ego keeps you so drugged, so asleep, so unconscious. Once the body attains to sensitivity, you will find joy through the body, great joy. Small things become so delightful. Just taking a shower and it is so delightful that you will feel great gratitude towards God -- just for a shower. The water falling on you, the coolness of it, the freshness that comes in you....

You will be lost to its beauty. Small things: eating, taking to a friend, holding the hand of a friend, looking at the sky or looking at the trees, just swimming in the river, or Lying down on the sand just taking a shower of sunrays, and everything becomes so joyful. The whole of life takes a new hue of rejoicing. You will be able to dance and sing if the body is resurrected.

The ego is the death of the body. The ego has to disappear. But let me repeat again: it has not to be repressed, otherwise it will bubble up on a deeper level. When the ego disappears from the mind, knowledge disappears, knowing arises: you don't have any knowledge, but you have a capacity to know. Wherever you look, whatever your eyes see, you can see through and through. You may not have any information, but your insight is great. Scriptures disappear. borrowed knowledge becomes meaningless, your own knowing capacity arises. You have an inner lamp, and silence grows.

Knowledge is a continuous clattering inside you, a chattering inside you, a continuous talk. Sometimes you arc puzzled why you go on talking inside. Why this monologue? For what? And you go on repeating the same thing again and again and again. You have thought those thoughts many times. then why are you repeating again? There is a reason: only by continuously repeating can you maintain your knowledge, otherwise your knowledge will disappear. By continuously repeating, chattering, muttering inside, you maintain your knowledge, otherwise it would disappear; you would not be able to possess it. This is the only way to possess it. Because it is borrowed, the only way to possess it is through constant repetition.

But when the ego is no more there in the mind, all the barriers disappear. Mind becomes a mirror: you reflect reality. And it is your own experience, so you need not continuously keep it moving in your mind, you need not repeat it; it is your insight. Tomorrow, also, you will be able to look into reality in the same way -- maybe even far more deeply, because time will give you depth. So why repeat it?

A man of knowing never carries any load. He can depend on his knowing. You cannot depend on your knowing, so you have to carry knowledge, otherwise you will be in difficulty at any moment. If some problem arises, you cannot trust yourself: you have to carry the knowledge. If you can trust yourself, then there is no need. You can just look into the problem and the solution will come out of it, because each problem has its own built-in solution. It has not to be brought from the outside, the problem has just to be understood rightly, and it will give you the solution.

Silence will arise. A man of knowing is very silent. Words don't go on floating in his consciousness; there is no monologue. He is not continuously in the inner talk... and awareness arises, and celebration; a man becomes creative. That's what celebration is: one starts participating in God the Creator. That's what celebration is all about. Whenever you are really celebrating, you create something. Whatsoever it is, you create something: you become a participant in the creative process of life. And when on the third level the self, the ego, disappears, a great explosion happens. That's what Zen people call SATORI, Yoga calls SAMADHI.

When in the self, the self disappears, when you look inside yourself and you don't find anybody there: just a pure awareness. a witnessing, a no-self, you have arrived home.

This is the very basic approach of Tao, that the ego has to disappear on three levels. The ego gone... the body becomes the temple, the mind becomes the innermost shrine, and the self becomes the whole --
m now, but it can be transformed into realie religious when your body is a temple, your mind is a shrine and you are nothing but God himself, the whole itself

This is the vision to be carried. It is a dream now, but it can be transformed into reality any moment you are courageous enough to go into it. It can be transformed into reality very easily, because the ego-game is just a dream. Once you come out of the dream, the reality will be available. It is available right now -- only you are dreaming.

It is as if you fall asleep here in Poona and you dream of Constantinople or Timbuktu. In the night you

dream of Constantinople, but you are still in Poona: your dreaming does not take you to Constantinople. In the morning, when you open your eyes, you will not find yourself in Constantinople, you will be in Poona, and you will have a good laugh. In fact. in the night, when you had suddenly found yourself in the streets of Constantinople, you were worried about how you would manage to go back... and at eight o'clock in the morning you had to be here in Chuang Tzu Auditorium -- how were you going to manage? You may have rushed to the airport to enquire whether there was any plane going right now. But in the morning, suddenly you will find that there was no need to go to the airport, there was no need to go anywhere, you had always, all the time, been here. You had never gone in reality.

The ego is a dream, and whatsoever you have dreamed through the ego is a falsity, it is illusory. That's what Hindus call MAYA.

Now this beautiful story. It has to be understood step by step.

LIEH TZU WAS GOING TO CH'I BUT TURNED BACK HALF WAY. ON THE ROAD HE MET PO-HUN WU-JEN WHO ASKED HIM WHY HE HAD TURNED BACK.

Ch'i was the capital of the kingdom where Lieh Tzu lived, so he was going to the capital of his nation but turned back in midjourney. When he came back, he met Po-hun Wujen. Po-hun Wujen was an old Taoist Master, a man who had really arrived. So the old man asked 'Why have you come back?'

Lieh Tzu said 'I WAS ALARMED BY SOMETHING.'

Listen carefully, because nobody has gone so deeply into these phenomena as the Taoists.

'WHAT WAS IT?' asked the old man.

'I ATE AT TEN INNS AND AT FIVE THEY SERVED ME FIRST.'

Now look. He says 'I ATE AT TEN INNS AND AT FIVE THEY SERVED ME FIRST... that alarmed me.' Why should it alarm you? In fact it should make you very delighted, that people are recognising that you are extraordinary, that you are exceptional, that you are a V.l.P.; you are being served before others. But Lieh Tzu is a disciple of Tao; he understands that this is dangerous. When people start thinking that you are exceptional, there is danger.

What is the danger? The danger is that you may move again on an ego-trip; the danger is they may again give you an ambition; the danger is that they will not allow you to relax and to be yourself. When people give importance to you, they start dominating you. That's the whole art of manipulating people. When you want to manipulate a person what do you do? You make him feel very important. You say 'You are simply great.' And the moment you have said 'You are simply great', you have become powerful over him. Now, if he wants to maintain his greatness, he will have to consider you; now his greatness will depend on you. If you go against him, then what about his greatness? You have made him great -- now you have the key. Now, in a subtle way, he will become your slave. So whenever somebody comes and exaggerates about you, beware! He is trying to catch hold of you, and once you allow it, it will be difficult to go back home.

Mind wants to play these games very much. Even when sometimes a person is saying a lie but it is fulfilling to your ego, you accept it. You can try it. Say to an ugly woman 'You are very beautiful' and even she will not say Ll am not. Stop all this nonsense! I am just plain and homely.' If you say even to an ugly woman that she is the most beautiful woman in the world she will accept it, she will not say 'No, don't deceive me.' Once she accepts it, she is deceived. Now she will be in your power; now she will always have to think about you and concede things to you, because you are the only person who has made her beautiful. You are the only mirror in which she has looked beautiful -- all other mirrors were saying that she is ugly, now she cannot afford to lose you. She will cling to you, she will become a servant to you, she will become a slave to you-but she cannot afford to lose you.

Remember, whenever you are being made important there is danger. Danger! If you are not so alert that ego has disappeared from all the layers of your being, there is danger. And Lieh Tzu must have been a disciple when this happened, he was not yet a Master. A Master can afford to be in any situation; a disciple

cannot afford to, he has to be very alert because still there are dangers, still he has not arrived. There are tremendous possibilities of getting lost.

'I ATE AT TEN INNS AND AT FIVE THEY SERVED ME FIRST.'

IF THAT IS ALL, WHY SHOULD YOU BE ALARMED?' asked the old man.

'WHEN A MAN'S INNER INTEGRITY IS NOT FIRM, sometimes, SOMETHING OOZES FROM HIS BODY AND BECOMES AN AURA, WHICH, OUTSIDE HIM, PRESSES ON THE HEARTS OF OTHERS; IT MAKES OTHER MEN HONOUR HIM MORE THAN HIS ELDERS AND BETTERS, AND GETS HIM INTO DIFFICULTIES.'

This is a very great insight. Nobody has ever mentioned it -- not even Patanjali who has completely covered the map of consciousness, not even he has mentioned it in this way. The credit goes to the Taoists. He is saying

'WHEN A MAN'S INNER INTEGRITY IS NOT FIRM..'

Ordinarily you think that a man has an aura when his integrity is very firm. No, it is wrong; the aura comes from some leakage. Your integrity is not absolute yet, so your energy starts leaking and it creates an aura, a subtle magnetism around you. Of course, whenever you come in contact with others they will be impressed. Your aura will function like an intoxicant; they will simply be impressed. You will have a very charismatic effect on them, but Taoists say that it simply shows that you have not yet become really ordinary, you are still hankering for something. Somewhere, the ego is still there, because only through the ego do your inner energies leak out.

'WHEN A MAN'S INNER INTEGRITY IS NOT FIRM...'

And what do they mean by 'inner integrity'? When there is no ego, you are integrated with the whole. When there is ego, you are not integrated with the whole. When there is ego, you are split; when there is ego.... In fact. there are many egos -- you are a crowd and there is a constant fight inside. Each ego tries to be more powerful than the others and there is a continuous struggle, and in that struggle your energy starts flowing out: it becomes a sort of aura.

Remember, this is not the aura that happens to a Buddha or a Lao Tzu or to Jesus. An aura happens to Buddha, but that aura is not energy coming out -- no. His whole being has become so luminous, that even from his body you can see the subtle rays of his luminosity. It is as if a lamp is burning in a house and even through the curtains you can see that there is no darkness inside. It is not a leakage, it has a totally different quality to it. And how will you make out the difference'?

When you come in contact with the Buddha, his presence does not press your heart; in fact, his presence makes you more free. His presence does not turn you into slaves, his presence turns you into Masters. His presence does not become a binding on you, but becomes a freedom: he liberates.

When the energy comes out, it becomes a very repressing force. It is almost violent. It is as if somebody has jumped upon you with a sword in his hand and forces you to submit. These words are good. When you come in contact with a Buddha whose energy is not oozing out, who has no leakage left, surrender happens, but there is no submission in surrender.

When you come in close contact with a person who is not yet really integrated and he is creating great energy through his SADHANA and the energy is leaking out, submission happens, but there is no surrender. You become a slave, you become an imitator. Your individuality is crushed and destroyed, you become a carbon copy.

Remember, this will help you always. Only keep company with a Master with whom you don't become a carbon copy, with whom freedom is possible, with whom even surrender gives you individuality, following whom you don't become a follower, with whom you earn more and more freedom. He makes you so free, he

gives you tremendous freedom -- more than you can give to yourself. He does not give you a discipline, he gives you awareness, and through awareness you flower. You are not repressed, you are not forced; great things happen, but they happen naturally, spontaneously.

You must have seen auras around the pictures of Buddha and Jesus and Krishna. They are not the aura Lieh Tzu is talking about. If you want to see this type of aura, then you have to come in contact with a man like Rasputin. Then you will find an aura, a great aura.

Whoever came in contact with Rasputin immediately submitted to him and became a slave, even the Tsar and the Tsarina. In fact, for a few years, Rasputin had become the real ruler of Russia. Whoever came in contact with him, would simply lose his individuality, lose his freedom and would become just an aye-sayer, would become more unconscious than he was before and would start doing things which he could never do in his right senses. Around Rasputin such things were an everyday affair. He could tell people to do foolish things, but his order was an order which they would do and not even for a single moment feel that they were being stupid. When they would go back home, then they would suddenly recognise the fact of what they had done. It was ridiculous.

Rasputin was killed by people who became more and more aware of this phenomenon; he was murdered... and he was really a man of great energy. The people who murdered him were his victims. By and by, many people became aware that whenever they were around him, something simply went off within their being and they became just puppets; and whenever they were far away from him they would again regain themselves. They started feeling this phenomenon so deeply that they conspired against him -- his own disciples -- and they killed him.

And it was very difficult to kill him. He was a man of energy, of great energy -- disintegrated, but still of great energy. And the energy was oozing so much.... First they persuaded him to drink, and he drank too much, but nothing affected him. He was perfectly alert. Then they poisoned him, they gave him poison in food, but nothing affected him. Then they became afraid: they shot him -- eighteen bullets -- but he was still alive! And then they were very afraid... if he survived, what would happen to them? So they tied him in a bag with rocks and threw him into the river. After forty-eight hours his body was found, and the post mortem report says that he was not dead when he was thrown in the water, that even underwater he remained alive for at least four hours.

A man of tremendous energy -- but the impact was evil, the impact was not good. Let this be your definition: Whenever you are in close contact with a man whose energy makes you a slave, escape from him. Escape from him like the plague. Never look back. You are in danger: that man has an oozing energy. It is dangerous for him because he is losing the energy which can become integration, and it is dangerous for you.

'WHEN A MAN'S INNER INTEGRITY IS NOT FIRM, SOMETHING OOZES FROM HIS BODY AND BECOMES AN AURA, WHICH, OUTSIDE HIM, PRESSES ON THE HEARTS OF OTHERS...'

It is a pressure. These are things to be felt. If in contact with somebody you feel a pressure on the heart, a crushing pressure, then that man has more energy than you; but that energy will prove evil: it is aggressive energy.

When, in the presence of somebody, you feel that you are uplifted, that you are taken to a higher altitude, that you start floating upwards, that gravitation is less; that the presence is soothing, gives you silence, awareness: makes you more conscious and there is no pressure in it.... In fact, the ordinary pressures of your life dissolve in the presence of a man who has become integrated.

'... IT MAKES OTHER MEN HONOUR HIM MORE THAN HIS ELDERS AND BETTERS, AND GETS HIM INTO DIFFICULTIES.'

And Lieh Tzu said 'It is bad for others, but that is not the point: it is bad for the person himself.' It is bound to get him into difficulties. That's how Rasputin got into difficulties. He could have become a Buddha -- he had the possibility. He was a man of great energy, he was really very rare, but others got into difficulty, he got into difficulty. He got into many difficulties and he went astray. The more and more he became powerful over people, the more and more he forgo. his own training, his own inner discipline.

He had worked hard upon himself: for years he had meditated and prayed and his prayer was going deep. Then he became aware that he had great influence over people. The moment he became aware that he had great influence over people, he forgot about his prayers. He became ambitious. The ego asserted itself on the last layer, the self -- not on the body. not on the mind, but on the self. And when the ego asserts itself on the third, the deepest, layer, many people are deceived because it is very difficult to make distinctions, sometimes the energy feels really helpful.

The Tsar had only one son and the son used to suffer from a disease for which there was no cure. The disease was that if he would get any wound, the wound would not heal and the blood would start oozing out of his body and not stop. His life was always in danger -- a small wound and... a child is a child. Playing, he would fall and... a small wound and a little blood would come, and then it was impossible to prevent the blood: that was the problem. And when too much blood would go out, the child would become unconscious, would fall into a coma, and there was no medicine and there was no cure.

And then came Rasputin, and he simply touched him and the blood stopped. He would simply touch the child and he would become conscious -- and that was the Tsar's only child. Now Rasputin became a must. They would not even allow him to go far away from Moscow, from the capital, because it was dangerous: if he could not come in time.... So his presence had to be there in the palace. The Tsanna became too impressed, then the Tsar became too impressed, then the whole court. And he started ordering: he became the real emperor. And his orders had to be listened to, otherwise he used to threaten 'I will go' and the life of the child was in danger. The doctors had said 'He has to be kept here, otherwise we cannot help at all. Any moment the child can die.'

But he forgot his prayers, he forgot his own inner discipline; he created many difficulties for others, created much difficulty for himself. In fact, if some day the real history will be written, then he was the cause for the Russian revolution, not Lenin, not Stalin, not Trotsky. He was the cause: he created such a ridiculous state that the people rebelled. The revolution came because of Rasputin; and because of Rasputin. Russia has suffered for almost half a century. The whole of Russia has become a great prison -- all freedom lost; millions of people have been killed. And if you look, deep down you will find Rasputin at the beginning of this whole communist myth -- the myth of revolution, the myth of the dictatorship of the proletariat. Nobody talks about him, but he was the provocation. His presence was so ugly, so repressive, so oppressive, that not only he was killed, the Tsar and the Tsarina and the child were all killed, and the whole empire disappeared into disorder and chaos.

Lieh Tzu says it

> ... GETS HIM INTO DIFFICULTIES. THE ONLY MOTIVE OF AN INNKEEPER IS TO SELL HIS RICE AND SOUP, AND INCREASE HIS EARNINGS. HIS PROFITS ARE MEAGRE, AND THE CONSIDERATIONS WHICH SWAY HIM HAVE LITTLE WEIGHT. IF MEN WITH SO LITTLE TO GAIN FROM ME VALUE ME SO HIGHLY AS A CUSTOMER, WILL IT NOT BE EVEN WORSE WITH THE LORD OF TEN THOUSAND CHARIOTS WHO HAS WORN OUT HIS BODY AND DRAINED HIS KNOWLEDGE IN STATE AFFAIRS? THE PRINCE OF CH'I WILL APPOINT ME TO SOME OFFICE AND INSIST THAT I FILL IT EFFICIENTLY. THIS IS WHAT ALARMED ME.'

... Really a man of understanding. He says 'If I go to the capital and the king comes to know about me, I am bound to be in trouble. He will appoint me; he may make me a prime minister, a minister. He will certainly get hold of me. If ordinary people like an innkeeper, who has nothing much to gain from me, become so much impressed, then what about the great king, the lord of ten thousand chariots, who has wasted his energy in state affairs, who has lost his soul in the world, who is really poor as far as the inner integrity is concerned? If I come in contact with him, he will immediately take hold of me; he will say "You come here. You serve the kingdom, you serve the state." And I will be in difficulty. That's why I became alarmed.'

Look at the beautiful understanding of Lieh Tzu. He is still a disciple, but has great insight. One should avoid ambition, one should avoid any possibilities where one can get into unnecessary troubles.

'AN EXCELLENT WAY TO LOOK AT IT! BUT EVEN IF YOU STAY, OTHER MEN WILL LAY RESPONSIBILITIES ON YOU' said the old man.

One thing more before we go deeper into this parable: When your energies ooze out and you are not yet

centred, you will certainly become a man of great influence, but your presence will be a violence to others, an aggression. Even if you are non-violent you will do violence to people.

The same thing happened in the case of Mahatma Gandhi. He believed in non-violence, but his presence was very violent. All those who lived around him were very much pressed upon. For small things he would press them too much. For small flaws, human flaws, human limitations. he would create much fuss. He would very easily go on a fast; if a disciple did something wrong, he would go on a fast. Now this looks very nonviolent -- he was not doing anything to the disciple -- but look deeply, he was doing. doing in a very subtle way: he would go on a fast.

When you are on a fast, more energy comes out of you than at any other time -- that's why people who fast become very, very influential. And when you are fasting for a particular person.... For example, somebody had been found smoking a cigarette -- now this was not allowed, or somebody had been found enjoying a cup of tea -- now this was not allowed... Gandhi would go on a fast. And the disciple would certainly start feeling very, very guilty: Gandhi was suffering for him he would not eat for three days. A disciple fell in love with a woman and Gandhi fasted because this was not allowed. And the disciple was no ordinary disciple, he was his secretary, so it created much fuss, great controversy. He should have told him why he lied -- not that he had really lied, the only thing was that he had not declared it -- but why should he have kept it secret? It should have been made public. He accepted that it was wrong: he asked to be forgiven, but it could not be forgiven so easily... Gandhi fasted.

Now, what would the situation be for the disciple? For three days Gandhi fasted. The disciple could not sleep, he cried and wept, and he would go again and again, he would say 'I am sorry, forgive me.' And Gandhi would say 'I am not doing anything to you. I am doing it to myself.' And he would say 'You are not at fault.' Look at his logic: he would say 'I must be at fault, because if the Master is right, the disciple has to be right. Then something must be wrong in me, so I am purifying my soul.' Now this is very violent; it is better to hit a person with a sword. This is more violent: you are pressing his heart with a subtle sword.

In the name of non-violence much violence can be done to people. In the name of love much violence can be done to people. You all know. Parents go on doing violence to their children in the name of love. They say '... because we love you.' They go on making them feel guilty, they go on torturing them in subtle ways, in a thousand and one ways: and they are always doing it for you, for your own good.

'Remember, Tao says: IN ANY WAY, the desire to impress the other, the desire to change the other, the desire to do good to the other, is violence. There should be no desire. And this is the beauty -- when you don't desire to help the other, others are helped. And when you don't desire to impress them, they learn out of their own insight. They are never pressed. They are transformed, but not because you want to transform them. Your simple presence with no pressure is a great transforming force.

The old man said

> 'AN EXCELLENT WAY TO LOOK AT IT! BUT EVEN IF YOU STAY, OTHER MEN WILL LAY RESPONSIBILITIES ON YOU.'

'Beware of it! If you don't go to the capital it doesn't make much difference. Even if you stay home, other people are going to lay their responsibilities on you.'

> NOT LONG AFTERWARDS, WHEN PO-HUN WU-JEN WENT TO CALL ON HIM, LIEH TZU'S PORCH WAS FULL OF THE SHOES OF VISITORS. PO-HUN WU-JEN STOOD FACING NORTH; HE LEANED ON HIS UPRIGHT STAFF AND WRINKLED HIS CHEEK AGAINST IT. AFTER STANDING THERE FOR A WHILE, HE LEFT WITHOUT SPEAKING. THE DOORKEEPER TOLD LIEH TZU. LIEH TZU RAN OUT BAREFOOT HOLDING HIS SHOES IN HIS HANDS AND CAUGHT UP WITH HIM AT THE GATE.
> 'NOW THAT YOU HAVE COME, MASTER' HE SAID 'AREN'T YOU EVEN GOING TO GIVE ME MY MEDICINE?'

This is called 'medicine' in the Taoist circles -- when a Master gives his presence to you. It is medicinal; his presence is therapeutic, his presence is a healing force. Just by being in close contact with him, just being in front of him, a great healing happens. This is called 'The medicine the Master gives'.

The word 'medicine' comes from the same root as 'meditation'. Both come from the same root -- that's very good; both have something in common. 'Medicine', 'meditation', both come from a root which means to

take care -- a caring, loving care. Medicine takes care of your body, meditation takes care of your soul. Certainly the Master is a physician, Buddha used to call himself 'the physician'. When people would come and ask him great philosophical questions he would simply put them aside and he would say 'Don't talk nonsense. I am not a philosopher, I am a physician.' Nanak also used to say 'I am a VAIDYA, I am a physician. I don't answer questions, I treat people. I am not concerned about their questions, I am concerned with their illnesses, with their disease.'

In Taoist circles the presence of the Master is called 'medicine', 'the medicine'. You cannot find a more medicinal energy anywhere else. Whenever a man becomes enlightened his surrounding is therapeutic. Just being in close contact with him you will be healed. Not that he will do something -- no, a Master never does anything: he has forgotten all doing. But because he is a non-doer healing happens, because he is a nobody he gives you space: in that very space you become integrated, you become centred.

'ENOUGH! I TOLD YOU CONFIDENTLY THAT OTHERS WOULD LAY RESPONSIBILITIES ON YOU, AND IT TURNS OUT THAT THEY HAVE. IT IS NOT THAT YOU ARE CAPABLE OF ALLOWING THEM TO DO SO, VOU ARE INCAPABLE OL PREVENTING THEM. WHAT USE IS IT TO YOU TO HAVE THIS EFFECT ON PEOPLE WHICH IS INCOMPATIBLE WITH YOUR OWN BASIC PEACE? IF YOU INSIST ON MAKING AN EFFECT, IT WILL UNSTEADY YOUR BASIC SELF, AND TO NO PURPOSE.'

A great sentence, a great sutra

'Enough!' said the old man. 'I told you confidently that others would lay responsibilities on you and it has happened. So many people are gathering around you. Why?'

And the old man said

LT IS NOT THAT YOU ARE CAPABLE OF ALLOWING THEM TO DO SO...'

For that one needs to become perfectly enlightened -- to allow others to do so -- because one has come to his own centre. Now there is no possibility of getting distracted. One has arrived; then there is no problem.

'But, Lieh Tzu' said the old man 'you have not yet arrived. You are still struggling, you are still far away. You have not yet become really integrated. From the body the ego has disappeared, from the mind the ego has disappeared, but from the self it has not disappeared yet. On the most subtle layer, the ego is still hiding.'

To see that phenomenon, the old man stood there...

... HE LEANED ON HIS UPRIGHT STAFF AND WRINKLED HIS CHEEK AGAINST IT. AFTER STANDING THERE FOR A WHILE, HE LEFT WITHOUT SPEAKING.

What was he doing? He looked deeply into his friend, Lieh Tzu. He looked deeply into him: 'Have you really become integrated? Then there is no problem. Then you can have disciples, then you can have a crowd around you, then you can allow them to lay their responsibilities on you because you don't exist, so nothing burdens you. You are not, so how can you be burdened? How can you burden a nothingness? Then there is no problem.' The Master looked deeply and found that at the third layer the ego was still vibrating. It can be heard. If you listen silently, it is very simple to hear the ego of the other, and a man who has come home can immediately see.

'IT IS NOT WHAT YOU ARE CAPABLE OF ALLOWING THEM TO DO SO...'

'No, it has not yet become possible.'

'... YOU ARE INCAPABLE OF PREVENTING THEM.'

Your state is negative, not yet positive. You are enjoying it. You still need people to make you feel important. You still need them; and if you need them, you cannot help them. In fact, on the contrary, they will distract you, they will harm you.

The other day you had asked 'A disciple needs a Master, does a Master need a disciple too?' Now you will understand. The Master is a Master only when he needs nobody, when his need has completely disappeared. If he still needs somebody, then he is still far from his home; he has not yet arrived. If he needs disciples, then he is not a Master. He is a Master only when he needs no disciples, and only then can he be of help... not that he will help, but he can be of help.

'IT IS NOT THAT YOU ARE CAPABLE OF ALLOWING THEM TO DO SO, YOU ARE INCAPABLE OF PREVENTING THEM. WHAT USE IS IT TO YOU TO HAVE THIS EFFECT ON PEOPLE WHICH IS INCOMPATIBLE WITH YOUR OWN BASIC PEACE?'

'Your own peace is not yet there. You are still wavering, swaying. Your centre is still not fixed, and these people will make you go more astray; they will be a distraction, so what is the point of it all? You didn't go to the capital, but the capital has come here; the people have come, and sooner or later the king will be coming. These people will spread the news. So what is the point?'

'IF YOU INSIST ON MAKING AN EFFECT, IT WILL UNSTEADY YOUR BASIC SELF; AND TO NO PURPOSE.'

'And nobody gains out of it. You lose, and nobody gains out of it.'

It is a great parable. Let it sink deep into your heart. Think about it, and whenever you want to influence people, become capable first. And the capability comes only when you don't have any desire to influence people -- only then will you be of help. If you want to influence people, that simply shows that you are on an ego-trip. Enough! These games you have played long enough; for many lives you have been playing. Now it is time to stop these games. Because of these games you cannot contact reality. Reality is not a game. When you stop all games and all plays, then reality explodes into your being.

But all the games have one thing in common and that is the ego; body-games, mind-games, self-games, but all have one thing in common -- the ego. That's why I explain to you not to repress the ego, but to disperse it, and that dispersal comes.

Find out. Whenever you are feeling some ego arising, just go inside yourself and look at it. See its movement, how it moves from one space to another space, how it takes more and more energy from you, how it takes you on far-away journeys, how it always takes you away from yourself. Just watch. I am not saying 'Fight', I am not saying 'Stop' -- no; just watch. First you will become aware of the ego in the body -- that is the most gross. Then, by and by, you will start hearing the whisperings of the second layer -- the ego in the mind: that is subtle. And if you become capable of listening to that, one day you will understand about even a third layer which is very subtle. You want to become a MAHATMA, you want to become a great saint, you want to become a great yogi, MAHAYOGI, you want to become this and that. You want to become a great benefactor to humanity, you want to become a Buddha -- then, again you are playing the same game on a very subtle level. The Zen people have the right word for it, they call it 'the Buddha-disease' when the ego asserts itself on the third level.

The body, the mind, the self... one has to go on looking, layer upon layer, into the ego -- its functioning. Just looking into it is enough. When you have looked well, when you have looked at all the nooks and corners of your being, one day, you will suddenly find that it has evaporated, it is not there.

And when it is not there, God is, Tao is. When you are not, you really are. To die on one plane is to be born on another plane. To die on the plane of games is to be born on the plane of existence. That is the meaning of Jesus's crucifixion and resurrection. Crucify yourself as far as ego is concerned, so that you can be resurrected.

Tao: The Pathless Path, Vol 1

Chapter #14
Chapter title: Just give way

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THE WORD 'ESOTERIC' HAS BEEN USED IN A VERY SACRED SENSE. WOULD YOU PLEASE TELL US WHAT INSPIRES YOU TO USE IT IN A RIDICULOUS AND HUMOROUS SENSE?

The question is from Yoga Chinmaya.

The word 'esoteric' means the hidden -- it is ridiculous because nothing is hidden. All is obvious, God is obvious; if you cannot see, it is not because God is hidden, but because you are keeping your eyes closed. The sun is there, the light is there; if you keep your eyes closed and then you call the sun 'esoteric', that means you don't even want to accept that you are keeping your eyes closed. You are throwing the responsibility onto the sun itself: 'What can we do? If God is hidden, what can we do? It is His responsibility.' And the priests have loved the word very much, because if God is obvious then what will be the need for the priest? God has to be hidden. If he is not, then he has to be forced to hide somewhere! Then the need for the priest arises -- a mediator who will make you aware of things which are hidden; who will help you, who will guide you to the secret world of the truth.

Truth is very obvious. In Zen they have a saying: From the very beginning nothing is hidden. It is the declaration of truth, hence the word 'esoteric' is ridiculous, stupid.

And you ask 'The word "esoteric" has been used in a very sacred sense...'.

There is nothing sacred either. Life is simple; there is nothing sacred and nothing secular. My whole effort here is to help you to dissolve the distinction between the sacred and the secular. The secular should become the sacred and the sacred should become the secular. That's why I insist that you should remain part of the market world and meditate. Meditation should not be a thing apart from life; it should be amidst life, it should be a part of life an organic part, nothing 'put separate'. The temple should exist exactly in the middle of the market, and all distinctions between the sacred and the secular should be dissolved.
Life is one.

But again the priest comes in. He wants to make distinctions, he wants to tell you that your life is ugly, that your life is mundane, that you are a worldly being. He is spiritual, he is something superior beyond you, beyond your reach. He is holy, you are unholy; he is a saint and you are a sinner. These distinctions have to be created. These are ego distinctions: somebody is rich, somebody is poor -- then the ego can exist. Somebody is holy and somebody is not holy -- again the ego can exist. The ego can exist only through distinctions of inferiority and superiority. 'This world is inferior.'

A man who lives an ordinary life. Loves his wife, children, goes to work. is an ordinary human being condemned by the priests, by the so-called MAHATMAS. They exploit this same ordinary man, they live on him, they are suckers -- but they are holy, they are spiritual. Their hands are never muddied because they don't work, they don't move into life. They remain far away: they are 'holy'. And the man who lives is 'unholy'.

If you look deeply you will find that the very word 'sacred' is based on ego distinctions. What is sacred

and what is not sacred? If God is everywhere, then everything is sacred. If God is in the rock and in the tree and in the man and in the woman, then everything is sacred. God is everywhere, in everything; God is the only reality -- then how can anything be undivine? Even the devil has to be divine. And that is the beauty of the word 'devil': it comes from the same root as 'divine'. The devil has to be divine otherwise he cannot be.

So I want to dissolve all distinctions, because through distinctions ego exists. So I don't say what is sacred and what is ordinary. To me the ordinary is extraordinary, the mundane is sacred. the day-to-day life is holy life -- hence I use the word 'esoteric' as a ridiculous word. It hurts many people because there are many people who think that if religion is obvious then where will they find their ego-trip? If everything is unhidden from the very beginning, then their ego has no challenge. Ego is challenged only by the difficult. This is my observation: that if you find one hundred person interested in religious enquiry ninety-nine will be there only because God is almost impossible. That gives the thrill, that makes them feel good -- that they are going to attain the impossible. Others are only working for the possible and they are working for the impossible. They feel very good; their ego is strengthened.

Here with me, God is the only possibility. nothing else is possible. And God is not impossible. He is just in front of you, he is not hidden. He is holding your hand, he is sitting by your side. He is in your child in your wife, in your husband. He is in your friend and he is in your foe. He surrounds you from everywhere: you exist in the ocean of God. But then the egoist feels dull. He says 'Then what is the point?' The egoist wants to go to the moon because it is impossible. The egoist wants to go to Mt. Everest because it is impossible.

When somebody asked Edmund Hillary 'Why? Why in the first place did you become interested in going to Mt. Everest? And what was the point? There was nothing to gain.'

Edmund Hillary said 'I had to go, man had to conquer it.'

'But why?' the questioner asked.

Hillary said 'Why? -- because it is there, standing there so aloof, so impossible. Man had to conquer it for no other reason... just because it is a great challenge.'

God is far away in the heavens -- then the ego feels thrilled, then there is adventure. And I say he is very close by -- then the ego feels no interest. Remember this trip of the ego.

Ego can play such beautiful games, such beautiful, subtle games, that if you are not aware, you will never get out of it. And unless you get out of it, you will never see God. Ego is what I mean when I say your eyes are closed: it is the curtain of the ego that is keeping them closed. Drop the curtain and you will know that from the very beginning nothing is hidden and there is nothing that is not sacred, so what is the point in making such distinctions? I don't make them. I am not a priest, I am not a MAHATMA, I am not a saint. I am a very ordinary person, as ordinary as you are.

My whole work consists in this: to declare that ordinary human beings are divine. Ordinary human beings like me are divine. You are also divine.

OSHO, YOU CONFUSE ME.

Whatsoever I say you don't hear, hence the confusion. The way that I say it, you don't hear in the same way; you interpret it, you bring your mind in. A constant commentary is going on in your minds: while I am speaking you are continuously commenting inside you. Your commentary does not allow me to reach to your heart. All that I pour into you never reaches. Only fragments reach; much is missed, hence the confusion.

Those fragments you cannot put together. Even if you try to put them together they never fit, because much is missing and then you start feeling confused. I am not confusing you -- you confuse yourself. If you listen to me all confusion will disappear. You will become FUSED, you will become one. But I say something, you hear something else.

They strolled into the park. It was a beautiful day. Perfect for the youth and romance that youth is entitled to enjoy.

'See those humming birds flapping their wings a thousand times a minute?' she said.

'Yes' he answered softly. 'And they have their bills together.'
'Let's do that' she implored.
'Gee' he said breathlessly 'I'm afraid I can't flap my arms that fast.'

This is continuously going on... I say something, you understand something else. You go on misunderstanding me; your prejudices come in the way. Your philosophies, your religions, your accumulated knowledge, continuously distract you, hence the confusion. Those who hear me -- they are never confused. Those who don't hear me -- only they are confused. So learn how to listen. Become more alert. When you listen to me, don't think! Become pure awareness, transparent; just a clarity, mirror-like -- don't distort. Just listen to it, there is no hurry to decide.

I am not saying believe what I am saying -- I am neither saying believe it nor am I saying don't believe it -- I am simply saying listen to it. There is no question of belief or disbelief. If you have listened rightly, things will start happening. So don't be in a hurry to judge whether what I am saying is right or what I am saying is wrong. I am not asking for your conviction, your approval, disapproval; I am simply asking for your transparent, mirror-like clarity. In that very clarity, whatsoever is true reaches deep into your heart, sinks deep; and whatsoever is untrue never penetrates that clarity, that transparence. Transparence is the only protection against the untrue.

What is happening right now? You are not transparent, so only distorted things enter. Whatsoever goes with your prejudices enters in, and whatsoever goes against your prejudices -- you don't allow it, you don't hear it. You don't even want to hear that it has been said, because you feel afraid. If you hear it, your prejudices may become weakened, may become loose. Your whole investment in the past is at stake every moment with me. And what I am saying is rebellion, it is not tradition. If you cling to the tradition, there will be great confusion. If you cling to the scripture, there will be great confusion. Don't cling to anything. Just listen to me and you will see that there is no confusion. And out of that clarity understanding arises.

Understanding is not intellectual; it is not a by-product of thinking. Understanding arises when you listen to me totally -- as if your whole body had become your ears; mind, body, soul, all together, just drinking me in. Then arises understanding. And understanding never confuses; understanding has no possibility of confusion.

Sometimes I say things to shock you because that is the only way to wake you. The purpose is not to shock you; the purpose is to wake you. Sometimes I say things to uproot your prejudices. I am not against them. I am simply trying to clean your ground... as if a person wanted to plant a new garden, a new lawn. What is he going to do first? The weeds have to be removed, the soil has to be cleaned of all stones, weeds, grass. If that is not done, then roses cannot grow there. While I am talking to you it is a continuous effort to uproot weeds. If you cling to those weeds, you will feel very disturbed: I am uprooting and you are trying to protect them -- then there is a constant fight between me and you.

That's why I insist so much that this fight disappears if you become a sannyasin, if you become an initiate. You are more in tune with me, you are less afraid of me. You feel more deeply in love with me, more EN RAPPORT, and work becomes easy. When you don't protect, things can be done fast; the ground can be cleaned very easily. And once the ground is clean, then there is a possibility for beautiful roses.

A well-brought up young lady, who can handle a car in the country but isn't so sure of herself in traffic, decided recently to take a course at one of the city auto schools to brush up on her driving. To her utter astonishment, soon after she had started out on her first lesson, the instructor leaned over, close to her ear and queried softly. 'Did I hear you call me "darling"?'

'Sir!' cried the young lady, hotly, forgetting all about her driving and turning to glare.

'That's just to teach you, Miss' the instructor responded sternly 'no matter what anybody says to you, keep your eyes on the road.'

Sometimes I shock you, sometimes I say things that you had never expected I would say. Unexpected, you cannot believe what I am saying; it simply shakes you to your very roots. But remember only one thing: I am not enjoying shocking you. The purpose is to awaken you. When the alarm goes in the morning it is not against you. You may feel it is against you -- it looks like an enemy: you want to sleep, it is cold, you would like to have another turn and snuggle under the blanket and have a little more of a beautiful dream, and now this alarm goes on and on and on. I have known people who have thrown their alarm clocks. It is natural, but foolish too. Sometimes you may be very hurt by me -- your prejudices are deep-rooted, of long

standing -- but my purpose is not to shock, my purpose is to wake you.

Confusion is coming because you are not hearing me. I am not responsible for it, you are responsible for it. Remember one very basic rule: whatsoever happens to you, you are finally responsible for it; nobody else can be responsible for it. Take responsibility. Whatsoever happens to you -- misery, happiness, confusion, sadness, clarity -- nobody else is responsible. Never throw your responsibility on somebody else, because that is the way of the slave. Then you will remain a slave for ever and ever; you will never become free.

If I can confuse you, then what sort of clarity do you have? Then anybody can confuse you; then wherever you go, people will confuse you. When will you become unconfused then, and how? No, you have to understand: unless you want to be confused, nobody can confuse you. And unless you want to become clear, nobody can give you the clarity either. If I could give you the clarity I would have given it. There would be no need to wrestle with you every day. I would simply give it to you and be finished, but it cannot be given.

You have to learn one basic law: that whatsoever happens to you, YOU are responsible for it -- nobody else, never -- it is always you. And this is the way that one becomes a master of one's own being. When you are unhappy, remember you are making yourself unhappy. Maybe there is an excuse outside, but the excuse can never make anybody unhappy unless you want to be unhappy. When you are happy there is an excuse outside. And once you have understood you will find there are always millions of excuses outside, you have to choose. If you want to have misery, if you need misery, if you love misery, you can always find excuses, they are available. The world gives a great opportunity to each kind of mood, to each state of mind. You can choose, but the choice is yours.

I WANT TO BE HOLY BUT EVERY TIME I TRY IT ALWAYS COMES OUT 'GOOD GIRL'.

The question is from Amida.

The very idea 'to be holy' is stupid. Amida, be aware of it -- it is an ego-trip. The very idea of being holy means to be holier than others; it is comparative. In that very idea you want to have your superiority over others: others are unholy, Amida is holy. So naturally it always comes out 'good girl' -- it is bound to. You will become a goody-goody, and that is one of the ugliest things that can happen to a person. You will lose all life. You will become a saint, but a saint is a dead man, just pure ego, pious ego, and nothing else.

This is a new turn in the world of the ego. First you want to be a famous star, or you want to be the richest man in the world, or the president of a country, or a prime minister -- things like that. Then one day you feel that is useless. You see the prime ministers and you see the presidents and you see the richest man and the most famous star committing suicide, and then you start feeling frustrated because they have not attained anything. Then there is only one more way: to look into the world of religion. 'Become holy -- maybe these holy people have attained.' But I tell you, those who want to attain, never attain. Whatsoever their goal, whatsoever their object, they always fail. Frustration is their fate, they are doomed to fail; failure is their destiny. Why? -- because all attainment is in the future, and life is here-now.

So don't bother to be good, don't bother to be this and that, just be whosoever you are. Accept it and live it. If you can start living totally, fully, not holding anything back, if you start flowing totally, your life will have a fragrance; that fragrance I call 'religion'. It has nothing to do with holy or unholy, with virtue and sin -- no. It is the fragrance of a flowing life, of a dynamic life, or one who is not stagnant, of one who is not divided, of one who has no future, no past, of one who has only the present -- the only moment -- and lives it. Live each moment as if you were going to die the next, and then there will be a great intensity and a great passion. You will be aflame with life. That being aflame is what being divine is to me.

If you ask me, that will be my definition of the holy: 'aflame with life' -- as if a torch were burning from both ends together. A great passion, a great fire.... This is the last moment, why not live it totally? If God allows you another moment, again it is the last moment. Don't wait, don't postpone.

All these ideas of being good are of postponement. How can you be good right now? You will have to wait for tomorrow. To be good means to train, to discipline, yourself, to drop many things, to grow new qualities, to have a new character -- morality, and of course it is going to be very painful because you will constantly be in a fight with yourself. Anything that creates a rift in your being is ugly. Remember, anything that creates a division in your being, which makes you split, makes you schizophrenic, is pathological. Be

total, be one.

So don't judge. The moment you say 'This is good and that is bad', you have judged, you have divided. Now you will be in trouble. Whenever you will be doing bad, you will only be doing it half-heartedly because one part will say 'This is bad, don't do it! You know this is bad, don't do it!' And if you do good, you will know that it is not satisfying, and the bad part will go on pulling you -- 'Why are you wasting your energy, why are you fasting while you could have feasted? Why do you remain in celibacy when you could have loved a beautiful woman?'

When you are trying to be good, whatsoever you have called bad will take revenge, will go on pulling you from the back and, sooner or later, it will pull you into the bad. When you are doing the bad, when you are making love to a woman, suddenly you will remember that Mahatma Gandhi says BRAHMACHARYA IS the only thing to be done. Making love to a woman... and in comes a MAHATMA and stands just between you and your woman. Again everything is disturbed. You cannot love perfectly, totally, absolutely; and then there is frustration. You feel that you have committed a sin, then you want to do something good to keep the balance, otherwise you will become very lopsided. This is how I see people: moving from good to bad, from bad to good, again and again; their whole life is just a continuous movement between opposite polarities.

What is my teaching? What is Tao? Tao is to accept life in its totality and not to divide it. There is nothing good and nothing bad. Whatsoever happens, let it happen. Allow it. Don't struggle.

When you listen to me, suddenly your mind will say that this is dangerous, because you know you have repressed many bad things... so if you allow it, those bad things will start coming into your mind. Just listening to me, watch your mind. When I say 'Whatsoever happens, let it happen' you have started planning to escape with the neighbour's wife, because that has been coming naturally to you -- you have been avoiding it because you are a good person, a respectable citizen. What to do then?

I have heard about an office....

The boss was very worried because people were not working as they should. He asked a psychologist what to do. The psychologist said 'You just put many signs in the office: Do it Today because Tomorrow Never Comes.' So he fixed many signs -- on almost every table, every wall -- and by the evening the psychologist came to enquire what happened. The boss was crying and he said 'You destroyed my whole business!'

'But' he said 'what happened?'

He said 'What happened! My typist escaped with the receptionist, the cashier has taken all the money, and the office boy wanted to murder me. All finished! They said "Do it today. Why are you waiting? Tomorrow never comes." They were all thinking to do these things.... "So this is the last chance if you want to do it" -- so they have done it.'

When I say 'Do whatsoever happens', suddenly you will feel the great urge of all that you have repressed. That's natural, but that is only because you have repressed; it will come and go. If you allow it, soon it will be released; you will become normal. You will become absolutely normal and healthy. And once you have become balanced and you are not being pulled in opposite directions continuously, an integrity arises in you -- and I call that integrity real holiness. It has nothing to do with good, nothing to do with bad; it has something to do with totality.

The word 'holy' comes from the word 'whole'. Whole means total. The basic root is right: 'holy' means one who is living a whole life. Don't try to be goody-goody, allow everything, then your life will have richness. A goody-goody person is nauseating. If you have the misfortune of living with a goody-goody person you will feel like vomiting. He is so good, no salt at all... saccharine. A man needs a little salt too, a man needs a little bitterness too, a man needs a little sourness too that makes life enriched. A man needs a little devil too, then you live more fully.

I am not against the devil; I am all for God, but I am not against the devil. In fact, if a God is really God he will absorb the devil into himself too, he will not deny him. A God, if he really is God, must be capable of absorbing the devil too. If you ask my definition... God is one who can absorb the devil without becoming devilish, and the devil is one who cannot absorb God at all without becoming godly -- that's the definition. The devil is very incapable. He cannot absorb God without becoming godly and God is infinity: he can absorb the devil without becoming devilish. Even a devil will have a place in God's being and will give some beauty to God. will function as a background, will become the field. If God is the figure, the

devil will become the field.

If you want to paint you have to use many colours. If you use only one colour your painting will be very dull and boring. The more colours, the more rich the painting will be. And if you drop the black colour completely, your painting will miss something. The black is needed because only through the black does the white come clear and loud.

So I am not teaching you to be good, I am not teaching you to be bad; I am teaching you only to be whole. To be whole is to be healthy and to be healthy is to be holy.

But the ego does not want to be whole, because once you are whole the ego cannot exist. The ego exists only in the split. When you are fighting with yourself, the ego exists. The ego always exists through conflict; conflict is its food, nourishment. So if you are whole, the ego cannot exist. You can watch it. You can go and watch the criminals -- they have their ego, you can go and watch your saints -- they have their ego: the ego of the good and the ego of the bad. But if you can find a man who has no ego, he will be neither a sinner nor a saint, he will be very simple. He will not claim anything good or bad; he will not claim at all.

The ego is created by the rift. When you are fighting, the ego comes in; when you are not fighting, the ego cannot come in. Ego is a TENSION. If you want the ego, then divide yourself as fully as possible -- become two persons. That is what is happening to many people, that is what has happened to whole of humanity. Everybody has become two persons: one voice says 'Do this', the other voice says 'Don't do that' -- then the ego arises. Out of friction ego arises, and ego is very intoxicating; it makes you unconscious. This is the whole mechanism.

For ego, you have to fight, divide, create conflict. An inner violence, an inner war -- and then ego arises, and ego intoxicates. It makes you very unconscious, as if you were always on drugs. It does not allow you to see things as they are.

Another athletic drunk appeared at a ticket window in Louisville with a companion slung over his shoulder out cold. 'One seat to Cincinnati' he demanded.

The ticket seller said 'How about that big lug you're carrying?'

'Him?' deprecated the drunk. 'Thass jus' my little six-year-old boy Abner.'

'Six years old, eh?' said the ticket seller. 'Why, he's fully six feet tall, weight about one eighty-five, and has a beard three inches long!'

The drunk dumped his companion on the platform and grumbled 'Dammit, Abner! I told you to shave!'

A drunk is a drunk; he cannot see things as they are. He projects, imagines, and thinks that if he is befooled, he can befool the whole world.

The egoist -- watch the egoist -- thinks that if he is befooled, he can befool everybody. Have you not observed the fact that your ego becomes very apparent to everybody else except you? You know everybody else's ego except your own. The husband knows the ego of the wife, the wife knows the ego of the husband, the children know the ego of the parents, the parents know the ego of the children -- nobody knows his own. Deep down it creates such an intoxicated state that when everybody is aware of your ego, only you are not aware. And if people say something to make the truth and the facts known to you, you are bound to misinterpret or you are bound to hear something else. When somebody says that you are very egoistic, you will say 'I know he himself is an egoist and it is his ego.'

She wasn't exactly anything to look at, but she had heart and a desire for show business. 'I'm going to London's Theatrical Agency about a job' she told a friend.

The friend eyed her carefully. He saw her bulbous figure, her ugly face, her stringy hair. He thought about her scratchy voice and her sloppy dress. 'There's no use going there' he said diplomatically 'unless you've got good legs.'

'Why?' she was genuinely puzzled. 'Haven't they got an elevator?'

It is very difficult to understand even if it is pointed out; even if everybody points at it you will not understand. You remain drugged.

Two drunks registered at a hotel and asked for twin beds. However, in the darkness they both got into the same bed.

'Hey' yelled the first drunk 'they gypped me. There's another man in my bed.'
'There's a guy in my bed too' called the second.
Let's throw 'em out' called back the first.

A terrific wrestling match ensued and finally one drunk went sailing out of the bed. 'How'd you make out?' the drunk on the floor called.

'I threw my guy out' the bedded drunk replied. 'How about you'?'
'He threw me out.'

'Well, that makes us even. Get into bed with me and go to sleep.'

Be watchful about the ego. It is the greatest drug that exists and it drugs you so badly that you become almost incapable of seeing what is what. But the ego is created by conflict between good and bad, so if you want to drop the ego, you will have to drop the conflict between good and bad. And to drop the conflict between good and bad is the greatest act of courage a man can afford, and that brings you to the very door of divinity.

God is neither good nor bad. The day you are neither good nor bad you become divine.

OSHO, I LOVE YOU, BUT THESE QUESTIONS YOU ARE MAKING UP ARE TOO MUCH -- SO I MUST ASK ONE, NOT THAT I AM CURIOUS, BUT WHAT IS THIS HOLLYWOOD BUSINESS?

The question is from Devesh. He will not ask unless he is really in difficulty, so I have to answer. He is not the one to ask just because of curiosity. His sleep must be disturbed. It must be haunting his mind. He must have brooded over it for many days, because this is nothing new, this Hollywood business: it is already very old news.

A few things: first. you know journalists.... All over the world that is the worst profession a person can choose and then Indian journalists.... I cannot stand two types of persons: the journalist and the professor and unfortunately I have been both in my life maybe that's why I cannot stand them. So it is a fiction created by journalists. Maybe Laxmi was talking to them and she may have said something which could have been interpreted as if I were going to Hollywood. Maybe she was talking about the 'holy wood'.

Adolf Hitler was very worried about his death. Naturally... he had killed so many people, it was natural that he should be worried about his own death -- all those killed Jews must have been haunting him. So he enquired. Somebody suggested 'There is a great Jewish astrologer, the greatest in Germany. Only he can say something about when you will die, how you will die; and he has always predicted rightly -- he can be relied upon. All his predictions have been one hundred per cent correct.'

But he was a Jew. Still Adolf Hitler called him asked him. The Jew brooded over it closed his eyes and he said 'Yes it has come: you will die on a Jewish holiday.'

Hitler said, 'Make it exact. What do you mean? What Jewish holiday?'

And the man said 'That is difficult. One thing is certain: whenever you die that will be a Jewish holiday.'

So, wherever Osho goes. that will be Hollywood that's natural. Don't be worried about such things.

IN THE LAST FEW DAYS MY MIND HAS BEEN PLAYING WITH THIS QUESTION. WHAT HAPPENS WHEN A HARD-WAY PERSON, FOR EXAMPLE A FOLLOWER OF GURDJIEFF, COMES ACROSS A TAOIST MASTER?

The question is from Purna; a beautiful question, significant: What will happen if a follower of Gurdjieff comes across a Taoist Master?

What happens when a river comes falling, tumbling, down off a hillock upon strong rocks? If you look, you will think 'Those rocks are so hard, what can the river do, what can this waterfall do?' But if you come after a few years, you will find those rocks are gone; they have become sand. The soft water has become victorious over hard rocks. Lao Tzu calls it 'the watercourse way', the way of the soft, the way of the feminine.

What happens when a man, a very strong man and a very fragile beautiful woman come across each other, what happens? The man looks like a rock and the woman looks like just a small rivulet, tumbling from a hillock... but whatsoever the appearances, the final victory is of the feminine; the woman wins over. She is soft, the man is hard, and the paradox is that the woman surrenders and through surrender she conquers; and the man never surrenders, but even never surrendering, one day the finds that he has been taken over, he has been possessed. Even the strongest men, Napoleon or Alexander, are strong when they are outside: when they come home they are no more strong. Then their fragile wife is all strong. There is a strength in softness.

Tao is the way of the soft, the feminine way, the watercourse way. Gurdjieff s way is the way of the rock. If it happens that a Taoist and a follower of Gurdjieff meet, in the beginning you will say that the follower of Gurdjieff is winning, but finally, eventually. you will find that he has disappeared and the Taoist has won over. That has always been so. You cannot defeat the soft. Maybe, for the time being, you can have a certain victory, but you cannot really defeat the soft.

It is impossible to defeat the soft. The soft is so fragile, so ready to disappear... that's why it cannot be FORCED to disappear.

Lao Tzu says 'Nobody can defeat me because I am already defeated. Nobody can defeat me because I don't hanker for victory at all.' How can you defeat him who has no desire to be victorious? The way of the hard, what Buddhists call VAJRAYANA, 'the way of the diamond'.... The diamond is the hardest thing in the world -- that is exactly the right word for it, VAJRAYANA, 'the way of the diamond'. But even the diamond will have to give way to water.

It has always been so and it is good that it is so -- that simply shows that God wins. The one who is humble, the one who is meek, wins. Says Jesus 'Blessed are the meek, for theirs is the kingdom of God.'

The Gurdjieffian way is the way of the will. It takes you to the last-but-one step. It takes you exactly to the last-but-one step. The final step has to be Taoist, because through the will you can come to a peak of your will, but then one has to surrender that peak of the will; it has to be surrendered. The only difference between the path of surrender and the path of will is that on the path of surrender you surrender as the first step, on the path of will you surrender as the last step -- that's the only difference. What is required as the last step on the path of will is required as the first step on the path of surrender. So those who are wise will choose the path of surrender because what is the point in struggling so hard for so long, and then finally relaxing, then finally dropping everything? What is the point? If you are incapable of relaxation, okay, then you go on the path of will; otherwise the path of surrender is simply the wisest way because it is the path of least resistance, in fact of non-resistance.

The question is significant and it is from Purna. She herself is a little rock-like, very hard. She is a woman, but very hard, very German -- she is a German, very-willed. She could have moved on the Gurdjieffian path very easily. Here she is in wrong company, but she is relaxing... by and by she is understanding. Her struggle, fight, is going, her ego is dropping. The soft will win over.

The question is not just an intellectual one, that's why I say it is significant; it is very important to Purna: it is her situation. If she were in a Gurdjieffian school she would be on the right track as far as her own nature is concerned -- superficial nature, of course -- the way she is right now, she would have felt very in tune. Here she is in a Taoist world, but great is her courage -- she is trying, and she will succeed. She will become effortless one day.

So the question has come from the very core of her heart. It is HER question; it is not an intellectual gymnastic. It is not that she has read it somewhere, it has come out of her own situation. She is rock-like and the rock has started to hurt, and so now she understands it.

Now the rock has to be melted. Just relax and allow me to melt it -- it will disappear, it will become sand and will be gone. The water is already falling on you, Purna... just give way.

WHY AM I SO POSSESSIVE ABOUT THINGS?

The question is from Anam.

Ordinarily everybody is possessive of things, because nobody possesses themselves; it is a substitute. When you don't possess yourself, you start possessing things. It gives a sort of security -- at least you

possess something: a big house, a big balance in the bank, a beautiful woman, a wife, a husband. children, security, respectability. You possess something, you don't possess yourself. To take your eyes away from that inner zeroness, nothingness, that emptiness, you go on filling things all around you. But it is not going to satisfy, because whatsoever you possess will never make you full inside; you will remain empty.

The idea to possess things arises because we don't possess our being. Because the being is missing, we start moving into the world of having -- 'Have this, have that' but you will remain frustrated. Deep down the emptiness will be felt again and again and again. You cannot deceive; one day or other you will have to recognise the futility of it. You can possess the whole world and yet you will remain poor. Unless you possess yourself, you will remain poor. There is only one richness and that is to possess oneself, to be oneself.

So it is not only a question with you, Anam; it is with everybody: it is a very human question. Have you watched? Men are less interested in things than women -- why? Because the woman has been so repressed down the centuries that she cannot even imagine possessing herself. She has been possessed like a thing; she has been completely dispossessed from her centre, hence she has become so interested in things. She continuously thinks about things: 'Have more money, have a bigger house, have a bigger car, ornaments, jewels, diamonds, this and that... go on having.' The woman seems to be almost crazy. Why? She has been completely dispossessed by man, she has been thrown off-centre, she has been turned into a thing, so the only way to feel that she is, is to have a fur coat, to have diamonds, to have gold. That is the only way she can have a little feeling that she is also somebody.

I have heard a definition: One woman talking is monologue, two women talking is a catalogue. The catalogue is their Bible, their Koran. It is the only thing they read -- THE WHOLE EARTH CATALOGUE. But why? Why has this ugly situation arisen? Because they have never been allowed to possess themselves. The man is the master and the woman is the slave, that's why. But man is also only the master for the name's sake, so he is also interested in things.

You become really human only when you start moving in the inner direction of possessing yourself. It can happen only through meditation. Money and meditation are the two directions. If you want to possess things money; if you want to possess yourself -- meditation. And if you possess yourself, money loses all meaning. I am not saying that you will renounce money, I am not saying that you will not earn money, but it loses all meaning. Then it is fun, then it is a utility; then you earn and you spend, then you are not a miser; then it is a good medium of exchange -- very helpful, but nothing more. It is not your soul, it is not your god.

Ordinarily money seems to be the only god in the world. People look on money as they look on God: they pray. In India... you will be surprised; they say that India is a religious country, but in fact you cannot find a more materialistic country anywhere. This is one of the most materialistic countries -- they worship money. They have a festival, DIWALI, then they worship money -- exactly, they worship. They pile up money and worship it like God with MANTRAS, chanting, and a priest offering flowers to the money.

When you possess yourself you use money, you don't allow money to use you. So this is just indicative of your becoming a little alert. Everybody is deeply interested in things, but when you become a little alert then you recognise the fact: 'Why am I so interested in things?' A good indication, a good symbol, that you have become alert about it. Through this alertness you will start turning inwards.

Recognise the fact that you are empty... and then immediately the idea will arise 'Then what am I to do?' Go into this emptiness. It cannot be filled by any thing from the outside. If you go in, it can be filled. If you reach to your centre of being, it will be full. And that is real fullness. Then you are an emperor -- outwardly you may be just a beggar. Then you are really rich, and the richness is such that nobody can take it away from you. Even death cannot separate you from your richness.

This richness you are carrying as a treasure in your being, but you have not looked there. Start looking inside, search your house. Take a small candle of meditation and go in.

YOU SAY THAT YOU ARE 'ALL LIGHT'. WHAT ABOUT YOUR NAME 'LORD OF THE NIGHT'?

Just one of those consistent inconsistencies of mine.

SINCE THE FIRST DISCOURSE, I HAVE NOTICED YOU ALWAYS LOOKING UP BEFORE YOU BEGIN A QUESTION. I HAD THOUGHT THAT THERE WAS SOMETHING MYSTICAL IN THIS, THAT YOU WERE 'LOOKING TOWARDS GOD'. SO THIS MORNING, AFTER LECTURE, I WENT UP TO THE DAIS AND LOOKED. WHAT A GOOD LAUGH I HAD. THANK YOU OSHO, YOU TRICKSTER.

I will tell you a few anecdotes: The witness was being badgered by the cross-examining lawyer.
'You sure it was exactly five minutes?'
'Yes, sir.'

'I'm going to give you a test' the lawyer said, taking out a pocket watch. 'Tell me when five minutes are up.'

At exactly five minutes lapse the witness yelled 'Time's up!'

After losing the case, the lawyer, being a good sport, walked over to the witness and asked 'How could you tell the time so exactly?'

'Simple' was the answer. 'By the clock on the wall at the back of you.'

I am not looking at God because God is everywhere; there is no way to avoid him. You cannot look at anything else: God is everywhere. When I look at you, I look at God. When I look at the trees, I look at God. When I close my eyes, I look at God, because only God is. God, to me, is exactly synonymous with existence. So I cannot look for God anywhere.

There is a beautiful story in Nanak's life. He went to the Kaaba. In the night, when he was preparing his bed and was just ready to go to sleep, the priests of the Kaaba came and they said 'We have heard you are a holy man, but you seem to be stupid -- you have your feet towards the Kaaba. This is insulting! Remove your feet somewhere else.'

And Nanak said 'You do it, because I don't know of any place where it would not be disrespectful. God is everywhere; wherever I put my feet, in whatever direction, God will be there. You please do it.'

The story goes on.... Up to this point the story seems to be factual, then it takes a mythological turn, it becomes a parable. It is said that the priests tried to turn Nanak's feet in every direction, but wherever they turned his feet, there moved the Kaaba. It cannot happen; things like that don't happen, but the meaning is clear.

I cannot look anywhere without looking at God, so there is no way to look at God. You thought that it was something mystical. The mind is always hankering for mystery, for sensation, for some thrill. The mind is always creating and projecting and hankering for mysteries, and because of your created, fabricated mysteries, you are not aware of the great mystery that surrounds you.

Stop these childish games. The whole of life is mysterious; there is no need for other mysteries. Stop playing these games, otherwise you will go on creating fictions, you will go on imagining things. You imagine something, and if it is not proved right, then you are frustrated. If it is proved right, your ego soars high. In both ways it is dangerous. Just look, but don't look for mysteries... and the greatest mystery will be revealed to you.

Otherwise people create UFO's and a thousand and one things -- Atlantis and the continent of Mu. And people go on creating and people become very involved in such things: that in the past astronauts had landed on the earth... and books like that are sold in millions. That simply shows the foolish human mind -- always seeking for something miraculous. That s why magicians become MAHATMAS. If they can do a trick, which any ordinary magician can do, they become great MAHATMAS -- because you are in search of some mystery. You want some mystery.

I am a non-mysterious person. There is no mystery at all. So, once and for all, let it be dropped. Simply start looking at things as they are. Don't try to find some mystery, don't create fictions, don't be too imaginative, and I can promise you that if you stop creating mysteries, God's mystery will be revealed to you. Then everything is mysterious: the trees, the birds, the rocks, the moon, the sun, the stars... everything is mysterious. A small dewdrop is so mysterious, what else can you want? A sprouting seed is so mysterious, what else can you want? A man, a woman, a child, is so mysterious, but because of your created fictions your eyes have become dull.

It was good that you came and looked -- there is nothing but a clock. And the clock is needed, because my own inner clock stopped long ago. For me time has disappeared so I have to depend: I have to look again and again at the clock. My own sense of time has completely gone. The day your past disappears and

the future, your time-sense disappears also, because the present is not part of time; the present is part of eternity.

Somebody asked Jesus 'Can you tell us what will be one of the most significant factors in your kingdom of God?' And he said 'There shall be time no longer.'

In the kingdom of God there is no time. Time is a mind-fiction. MIND IS TIME. The day your mind disappears, time disappears. Then you have to be constantly dependent on the clock outside, because in the inner world there is always just NOW nothing moves. It is always present, it is just present; it never becomes past, it never becomes future. Nothing is moving inside me. The future is not turning into the present, the present is not turning into the past. The inner clock has stopped.

Failing business had driven the textile man out of the industry and into an asylum, where his relatives came to visit him. They stood around for a while, and then, as the end of visiting hours approached, one of them asked 'What time is it?'
'Fifteen to' said the textile man.
'Fifteen to what?'
'I don't know' he replied. 'Times got so bad I had to lay off one of the hands.'

So when you have only one hand in your watch, you can only say 'Fifteen to, twenty to, thirty to...' but to what? thirty to what? it is impossible. And in my clock, times got so bad that I had to lay off both hands; both hands have disappeared.

Once a madman offered a watch to me. He said to me 'I have a most unusual watch to offer you. It never needs any repairs or winding. It has no hands, no sweep second dial and no face.'
'But how can you tell the time?' I asked him.
'That's easy. Ask anybody.'

So I have to ask continuously. After each question I have to look up. I am not looking for God, I am looking at the most ungodly thing -- the clock.

Tao: The Pathless Path, Vol 2

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HUI ANG VISITED KING K'ANG OF SUNG. THE KING STAMPED HIS FOOT, COUGHED AND SAID FIERCELY, 'WHAT PLEASES ME IS COURAGE AND STRENGTH. I TAKE NO PLEASURE IN MEN WHO PREACH MORALITY. WHAT HAVE YOU TO TEACH ME?'
'SUPPOSE THAT I HAVE A WAY TO MAKE ANYONE, HOWEVER BRAVE AND STRONG, MISS WHEN HE STABS OR STRIKES AT YOU. WOULDN'T YOUR MAJESTY BE INTERESTED?'
'EXCELLENT! THIS IS THE SORT OF THING I LIKE TO HEAR.'
'BUT EVEN IF A STAB OR BLOW MISSES, IT IS STILL HUMILIATING FOR YOU. SUPPOSE THAT I HAVE A WAY TO PREVENT ANYONE, HOWEVER BRAVE AND STRONG, FROM DARING TO STAB OR STRIKE YOU. BUT A MAN WHO DOES NOT DARE TO HARM YOU MAY STILL HAVE THE WILL TO HARM YOU. SUPPOSE THAT I HAVE A WAY TO ENSURE THAT MEN HAVE ABSOLUTELY NO WILL TO HARM YOU. BUT A MAN WHO HAS NO WILL TO HARM YOU MAY STILL HAVE NO THOUGHT OF LOVING OR BENEFITING YOU. SUPPOSE THAT I HAVE A WAY TO MAKE EVERY SINGLE MAN AND WOMAN IN THE WORLD JOYFULLY DESIRE TO LOVE AND BENEFIT YOU. THIS IS THREE DEGREES BETTER THAN COURAGE AND STRENGTH. ISN'T YOUR MAJESTY INTERESTED?'
'THIS IS THE SORT OF WAY I SHOULD LIKE TO FIND.'
'THE TEACHING OF CONFUCIUS AND MO TZU IS WHAT I HAVE IN MIND. CONFUCIUS AND MO TZU BECAME PRINCES WITHOUT OWNING TERRITORY, BECAME LEADERS WITHOUT HOLDING OFFICE. EVERY MAN AND WOMAN IN THE WORLD CRANED HIS NECK AND STOOD ON TIPTOE IN HIS EAGERNESS FOR THEIR SAFETY AND BENEFIT. NOW YOUR MAJESTY IS THE LORD OF TEN THOUSAND CHARIOTS. IF YOU WERE INDEED TO SHARE THE AIMS OF THESE TWO MEN, EVERYONE WITHIN YOUR FOUR BORDERS WOULD ENJOY THE BENEFIT. YOU WOULD BE FAR GREATER THAN CONFUCIUS AND MO TZU.'
HUI ANG HURRIED OUT. AND THE KING SAID TO HIS COURTIERS, CLEVER, THE WAY HE TALKED ME ROUND WITH HIS ARGUMENT!'

TAO MEANS TRANSCENDENCE -- transcendence of all duality, transcendence of all polarity transcendence of all opposites. Tao is the ultimate synthesis -- the synthesis of man and woman, of positive and negative, life and death, day and night, summer and winter.

But how does this synthesis become possible? How has one to grow into that ultimate synthesis? A few things have to be understood....

First, the principle of yin, the principle of femininity, is like a ladder a ladder between hell and heaven. You can go to hell through it and you can go to heaven through it; the direction will differ but the ladder will be the same. That ladder is the principle of yin, the principle of femininity. Nothing happens without the woman. The energy of the woman is the ladder of the lowest and of the highest, of the darkest valley and of the lightest peak. This is one of the fundamental principles of Tao. It has to be understood in detail. Once it gets rooted in your heart things will become very simple.

It will be good to go into the symbol of Adam and Eve.

The world does not start with Adam, it starts with Eve. It is through Eve that the serpent persuades Adam to disobey. The serpent could not persuade Adam directly -- it is as if there is no direct way to the man. If you want to reach the man you have to go through the woman. The woman functioned as a medium for the evil.

Then again, when Christ is born, he is born out of the Virgin Mary. The Christ Child is born out of virgin femininity . out of virgin yin. The highest enters through the woman.

The lowest and the highest have both been through the woman.

Adam means earth. clay -- exactly. red earth. God made Adam out of red earth. Adam is the principle of dust unto dust. Man is the outer principle, the principle of extraversion: man is the physical body.

Try to understand these symbols. Man is the physic body and God created Eve out of man's physical body. It was something higher. First man had to be created, then woman. It was something subtler, something more refined. something of a greater synthesis. Eve was created out of a rib, Eve could not be created directly from the earth.

For example: you cannot eat mud but you can eat apples -- apples are on a higher plane. They come out of the mud. The tree grows out of the mud, so the apple is nothing but earth transformed. You can eat the

apple and you can digest it hut if you try to eat the earth you will die. The apple is from the earth but it is a superior synthesis -- better, more digestible.

God created Adam and the way man has taken it is that because God created man first he is first. No, man is created first because he is very close to the earth. Then the woman is created -- she is not as close to the earth, she is created out of Adam, she is a higher synthesis.

The name of Eve is also very significant. It means the heart. Adam means the earth and Eve means the heart. God told Adam to name things, so he named everything. When he came to name Eve he simply said loudly, 'She is my heart, Eve.' That became Eve's name. Eva or Eve means the heart. Translated into modern jargon it would mean the psyche. Man is the body principle, woman is the psyche. Man is body, woman is mind. Everything happens through the mind.

If you do bad, your mind has to be convinced about it first; if you do good, your mind has to be convinced about it first. Everything happens first as all idea then it can be actualised. Your body cannot be persuaded to do something unless your mind is ready. Even if illness enters your body it enters through the mind. Anything that ever happens, happens through the mind. That is the meaning of the whole parable: the serpent persuaded Eve. Only mind can be persuaded, convinced, seduced, and then the mind can persuade the body very easily. In fact, the body follows the mind like a shaddow. Once your mind has got a thought it is bound to be translated into actuality.

Through Eve, Adam fell. Through Eve, he was expelled from the garden of God. Through Eve came this great adventure we call the world. Through Eve, he disobeyed.

I have heard:

A man was brought to a court and the policeman said, 'Either he is mad or he is completely drunk, because he was just standing in the middle of the road. I told him many times to move but he would not. I was surprised because I didn't think that he was drunk and I didn't think that he was mad. He seemed to be sane in every way and I smelled his mouth and he had not been drinking. But he would not move from the middle of the road.'

The magistrate said, 'Tell me. Why were you standing there? Why didn't you move when the policeman was telling you to again and again?'

The man was a very tiny man, very weak and thin. He said, 'Sir, I had to choose between the law of the government and the law of my wife.'

The magistrate said, 'What do you mean?'

He said, 'My wife told me to meet her at exactly that spot at twelve o'clock. So I had to choose. Naturally I chose the law of my wife.'

The magistrate laughed, 'That has been always the case. You go home. If that is the problem then one has to choose the law of the wife.'

Since Adam it has been so. The woman is the principle of the inner -- not, certainly, of the innermost, but of the inner. She is just in the middle. The innermost you call the soul, the outermost you call the body, and just between the two is the psyche, the mind.

Adam followed Eve on this adventure into the world.

Then again, the parable about Jesus is the same. Jesus is born out of the Virgin Mary. Why virgin? Because if you understand rightly, virgin means a mind which is absolutely pure, uncontaminated by thought. Thoughts are represented by the serpent, because the ways of thoughts are very serpentine. If you watch your thoughts you will understand why they have been represented by the serpent. They are very serpentine, they walk without legs just like serpents, they wriggle within you. And they are very cunning and very clever and very deceptive -- like the serpent. They hide in dark holes in your unconscious and whenever they have an opportunity they jump upon you. In the night, in the dark night, they come out; in the daylight they hide. When you are a little alert those thoughts disappear; when you are not so alert they come out, they start influencing you.

The Virgin Mary means a mind in meditation; Eve means a mind full of thoughts, full of serpents. Jesus enters again into the world through the Virgin Mary, through purity, through innocence. Thought is cunning; thoughtlessness is innocent.

If you understand these beautiful parables you will be surprised. We have not done justice to them. They are not historical facts, they are great metaphors of the inner being of man. Through Eve, Adam fell, and through the Virgin Mary, Jesus rose and entered again into the world of God.

One thing more. It is said that the sin of Adam was disobedience. God had said not to eat the fruit of a certain tree the tree of knowledge -- but the serpent persuaded Eve and Eve persuaded Adam. It was disobedience.

You will be surprised to know that the Hebrew meaning of 'Mary' means rebellion. The Hebrew word is 'mariam'. It means rebellion. Through disobedience Adam fell and through rebellion Jesus rose. Disobedience means a reaction, going against, against God; rebellion means negating the negative, going against the world, going against the serpents. Eve listened to the serpents and went against God; Jesus rebelled against the serpents and listened to God.

Disobedience is political; rebellion is religious. Disobedience only brings disorder; rebellion, real rebellion, brings a radical change in your being -- a hundred-and-eighty-degree turn, a conversion.

But both Adam and Jesus happened through the feminine principle. In Taoist language the feminine principle is called yin and the male principle is called yang. Yang is ambition, yang is aggression, yang is desire and projection, yang is political yin is religious. Whenever you are ambitious it is impossible for you to be religious; whenever you are religious it is impossible for you to be political. They don't go together. They don't mix. They cannot mix. Their very nature is like trying to mix water and oil.

Ambition and meditation never mix, they cannot mix. The politician functions through the male principle and the sage functions through the feminine principle. That's why the sages become so soft, so feminine, so round, so beautiful. A certain grace surrounds them. And the beauty is certainly not only of the body -- sometimes it happens that the body may not be beautiful at all.

In early Christianity there was a principle that Jesus was the ugliest person in the world. By and by Christians dropped that idea, they didn't like it. But it has something beautiful in it. It said that the body was ugly but still, when you came across Jesus, you would be suddenly surprised. overtaken, possessed, overwhelmed by his beauty. His body was ugly. If you had seen a picture you would see only his ugliness but if you had come to him, entered his actual presence, you would forget all about his ugliness because so much beauty was flowing, so much beauty was pouring out, raining. You would not even remember that he was ugly. So those who had not seen him used to think that he was ugly and those who had seen him used to say that he was the most beautiful person.

The body is not the question. The sage does not live in the body or as the body -- he lives through the body. The politician is nothing but the body, the extrovert. The body is extrovert, the psyche is introvert, and when you transcend both, Tao arises. When you-are neither extrovert nor introvert, when you are not going into the outer nor into the inner, when you are not going anywhere, there is tremendous stillness, no movement because there is no motivation. Your inner flame is no longer wavering because there is no direction to go in, there is no purpose to fulfil. There is nowhere to be and nobody else to be, you are absolutely content with the moment. Then you have transcended man and woman and the polarity. In that transcendence is Tao.

This transcendence has been taught in different ways all over the world. Different terms have been used. I would like to explain one term to you because it will help. The term is 'israel'. It is not the name of a certain race -- certainly not of the Jews -- and it is not a name of a certain individual. 'Israel' is exactly what Tao is.

Try to understand. 'Israel' is made of three symbols: is-ra-el. 'Is' means the feminine principle. 'Is' comes from the Egyptian word 'isis'. Isis means the moon goddess the moon is the feminine principle. Remember the word 'moon' because in Hindu metaphors also the moon is the symbol of the feminine.

In Yoga they say there are three passages in the human being: the moon, the sun, and the transcendental. Through one nostril you breathe the moon energy, through another nostril you breathe the sun energy. And deep inside, when both breathings stop, then you transcend. That is called SUSHUMANA IDA, PINGALA, SUSHUMANA.

'Israel' is made of three symbols. 'Is' comes from 'isis' the Egyptian goddess of the moon or the Babylonian goddess 'ishtar' who is also the moon goddess. This is the principle of yin, the feminine. Ra' comes from the Egyptian sun god. It represents the masculine principle, yang. And 'el' comes from 'elohim' from which same root the Mohammedans derive Allah'. The Hebrew word tor God is "elohim'; 'el' comes from there. It represents the meeting of the feminine and the masculine and their transcendence too Tao 'Israel means Tao exactly.

If you are dominated by the sun you will be aggressive, madly aggressive, ambitious, political, hot, burning will desire and passion. If you are dominated by the moon you will be cool, non-ambitious,

non-aggressive, receptive, peaceful, silent. But both have to be transcended because both are lop-sided. One has to come to a moment when one can say, 'I am neither man nor woman.' That's when a man becomes a Buddha or a man becomes a Christ or a man becomes a Krishna when he is neither man nor woman, neither moon nor sun, neither 'is' nor 'ra', neither yin nor yang. He simply is, purely is. All formulations have disappeared.

But this happening happens only by and by. First you have to drop the principle of 'ra' -- the principle of the sun, the male energy -- and you have to move into the feminine, into the female. And from there you have to move into the beyond.

Everything happens through the feminine principle remember it, always remember it. It is the middle principle. so whether you are going beyond or you are going below makes no difference -- it is the ladder.

With the body, with the sun energy, with the male, you become a rapist you rape life. You are not a lover. Science comes out of sun energy; science is male-oriented. That's why the East could not develop it. The East has lived through the moon principle -- passive, silent, easy-going, not trying to conquer, in deep love with nature, not trying to fight. The East has never been a rapist, the West has raped nature. Hence the problem of ecology has arisen: all nature is being destroyed .

With the feminine principle, with the moon principle. there is love. You love but you don't rape. Sometimes the physical act may look the same, but the innermost quality is different.

I have heard about a woman who was complaining against a man in the court. The magistrate asked, 'Again and again you say that this man raped you. When did he rape you?'

And the woman said, 'When? January. February, March. April, May, June, July, August, September, October, Novem-ber, December. The whole year -- rape and rape and rape and nothing else.'

The magistrate was surprised. He said, 'How could he rape you the whole year?'

The woman said, 'He is my husband.'

But then why do you call it rape? Legally it is not rape.'

The woman said, 'It is still rape. He did not love me.'

You can rape even your wife if you don't love her. The physical act of making love to or raping a woman may be the same, but the inner quality differs.

With the sun energy, science is born: it is the rape of nature. With the moon energy, poetry, art, painting, dance, music are born: it is love playing with nature. The East has lived through art, through music, dance, drama. The West has been trying to use male energy too much. The West has lost balance, but so has the East no society has yet evolved which can be called 'Israel', which can be called Tao, which has transcended both or synthesised both in such harmony that the antagonism has disappeared.

Tao is the goal: to create a human being who is fully integrated, totally integrated, and also to create a human society which is totally integrated.

Now this story. These few things I have told you will help you to understand it.

HUI ANG VISITED KING K'ANG OF SUNG. THE KING STAMPED HIS FOOT, COUGHED AND SAID FIERCELY, 'WHAT PLEASES ME IS COURAGE AND STRENGTH. I TAKE NO PLEASURE IN MEN WHO PREACH MORALITY. WHAT HAVE YOU TO TEACH ME?'

Now look at the attitude. This is not an attitude of somebody who wants to learn -- it is the attitude of the rapist who wants to snatch.

THE KING STAMPED HIS FOOT, COUGHED AND SAID FIERCELY, 'WHAT PLEASES ME IS COURAGE AND STRENGTH. I TAKE NO PLEASURE IN MEN WHO PREACH MORALITY. WHAT HAVE YOU TO TEACH ME?'

This is no way to learn. This is insulting. No Master would agree to teach this man. In fact, no Master would visit the palace of such a man. This man is unworthy even of being talked to.

But this Hui Ang is a Confucian. Disciples of Confucius used to go to the courts. Their whole effort was to persuade the politicians. the ministers, the kings, the princes. They thought that if you could persuade the

king, you could change the whole society. It is the oldest illusion, the ancient-most illusion -- that if you can persuade the politician it will be easy to change the society; or, if you can change the politician it will be easy to change the society; or, if you change the ruling party it will be easy to change the society. It has never happened.

You can change the politician, you can even convince the politician about beautiful things, but deep down the politician remains the politician. He understand only one language: the language of ambition, the language of greed, the language of the world. He is outgoing, extrovert.

HE COUGHED, STAMPED HIS FOOT AND SAID FIERCELY, 'WHAT PLEASES ME IS COURAGE AND STRENGTH.'

The moment you say that, you have some prejudice. The moment you say that this pleases you and this does not please you, you can never learn what truth is because truth has no need to fit in with your pleasure. Truth has no obligation to fit in with what pleases you and what does not please you. You have to fit with truth, truth has not to fit with you.

It is said that there are two categories of men in the world: one who would like truth to stand by their side and the other who would like to stand by the side of truth. The first category is that of the politician -- the aggressive, the sun-energy, the ambitious. The second category is that of the religious the moon principle, the non-aggressive, the receptive. Remember this: never want truth to stand by your side because whatsoever stands by your side, is ready to stand by your side, cannot be truth. It will be a lie. Only lies are ready to stand by your side, truth never. You will have to stand by the side of truth. If you have that much courage -- courage to drop your old prejudices, likes and dislikes, only then can you go into truth, otherwise not.

Now what does this man say? Look at his gesture.

HE STAMPED HIS FOOT, COUGHED AND SAID FIERCELY, 'WHAT PLEASES ME IS COURAGE AND STRENGTH. I TAKE NO PLEASURE IN MEN WHO PREACH MORALITY.'

Yes, how can a politician take any interest in morality? Morality comes from the feminine principle. Look, all the great-teachers in the world have created more femininity in the world -- Buddha, Christ, Krishna. They have all created more and more of the feminine, the soft.

Friedrich Nietzsche has criticised both Buddha and Jesus -- he said they were not real men. And he is right. He says that they have destroyed manliness. And he is right -- right for wrong reasons but still right. Buddha, Mahavir, Christ, certainly have taught something which will make you less aggressive, which will make you less violent. And if you listen to them totally you will become absolutely non-violent.

Naturally Nietzsche cannot like it. He says that the most beautiful thing in the world is the soldier and the greatest music is war music. He says, 'In my whole life's experience the moment that I remember again and again, the moment I call the most beautiful moment, was when a group of soldiers were marching on the road -- their legs, their feet falling in tune, their boots making a rhythmic noise, their swords shining in the sun, erect, powerful, aggressive, ambitious. When I saw this group of soldiers marching in the sun it was the greatest moment of beauty that I know.'

If such a man comes across Buddha he will wonder how Buddha can be beautiful. Sitting under the tree he is so silent that you can almost forget about him. He is almost absent. His music is that of silence. His music is that of receptivity. He is just a cool phenomenon -- no heat, no passion, no desire. Sitting there silently he is almost like a tree; flowering there he is almost like a tree. And in the East, particularly in India, we have thought of a Buddha as a lotus flower which has bloomed fully -- a one-thousand-petalled lotus flower. Yes, he is almost like a tree.

For five hundred years in India a statue of Buddha was not made. Instead of a statue of Buddha, people worshipped a tree. Many statues were made of the tree, many pictures were made of the tree, many paintings were made of the tree, many temples were built, but there was no statue of Buddha just the Bodhi tree. Because Buddha was almost absent -- he had become formless, he had become as if he was not. His music is that of silence. Nietzsche would not recognise the beauty of it, no politician would recognise the beauty of it.

This king said, 'I TAKE NO PLEASURE IN MEN WHO PREACH MORALITY.' The basis of all morality is to love and the basis of all politics is to hate. The moralist says, 'Love even your enemy,' and the politician says, 'Hate even your friend.' If you want to see a contrast you can read Jesus and Machiavelli. Or, the Indian parallel, you can read Buddha and Chanakya. It is not just a co-incidence that the part of Delhi where Indian politicians live is called Chanakyapuri -- it is named after Chanakya, the Indian Machiavelli. Machiavelli says, 'Don't even trust your friend. Don't say anything to your friend which you would not like to say to your enemy.' Why? 'Because,' he says, 'who knows? Your friend may become your enemy tomorrow. So don't say anything that you would not like to say to an enemy.'

And look at Jesus. He says, 'Even if somebody slaps you on one cheek, give him the other too. Love your enemy as yourself.'

Naturally politicians cannot be ready to listen to the teachings of morality. Morality means love and politics means hate, hatred. Politicians may smile but hidden behind that smile is a horrible face. They may show a beautiful face but behind it they are preparing for hell. They may talk about peace but they prepare for war. Their whole life depends on destruction. Love is creation; hate is destruction.

Naturally the king was not interested in any kind of morality. He said, What pleases me is courage and strength.' Why courage and strength? Why strength?

Jesus says, 'Blessed are the meek not 'Blessed are the strong', no. 'Blessed are the meek, blessed are the humble. blessed are the poor in spirit.' Not the strong, not the strong-headed but those who have soft hearts; not people like rocks but people like flowers -- they are blessed.

Jesus is right, but no politician will want to listen to this. This is nonsense. The politician cannot understand this language. He has his own language: the language of cunningness, calculation, hatred, domination, destruction. The politician lives on evil. How can he listen to morality?

Remember, the language of politics is not the language of religion and the language of religion is not the language of politics. In fact, they are so far apart that they cannot even be translated into each other. Impossible. They are not only two languages, they are two different planes, two different worlds, two separate realities.

In a way the king is sincere, he is showing his real face. THE KING STAMPED HIS FOOT, COUGHED AND SAID FIERCELY, 'WHAT PLEASES ME IS COURAGE AND STRENGTH.' Why courage? Why have people talked so much about courage? -- to kill people and to be killed? Why has strength been praised so much? -- because without strength it is difficult to rape nature, it is difficult to rape other people, it is difficult to conquer, dominate, it is difficult to destroy.

When a religious person talks of courage, his courage has a different meaning, remember. And when he talks of strength, his strength has a totally different meaning, remember. When a religious person calls something courageous he does not mean the same thing as the politician. For the religious, courage means to be creative; courage means to be oneself; courage means to be sincere, authentic; courage means not to yield to lies; courage means not to allow corruption to set in in one's own being; courage means to resist all temptations of going astray. Courage does not mean the capability to kill and be killed, no, courage means the capacity to live and to live your own life according to your own heart.

And strength does not mean the capacity of violence strength means the capacity to understand, the capacity to know, the capacity to love, the capacity to be open. When somebody hits you it is not strength to hit him back it is very simple, anybody can do it. Even a child can do it. But when somebody hits you and you don't hit back, it is strength.

When Jesus was crucified and he prayed to God, 'Father, forgive these people because they don't know what they are doing,' it is strength -- the strength of the meek, the power of the humble.

Remember, the same word, if used by different people, becomes different. In fact, there should be different dictionaries: religious dictionaries, political dictionaries. There should be different dictionaries. In a better world there will be -- because the same words cannot mean the same.

A diner in a restaurant rushed over to a man who was standing just near the door. 'I've been robbed!' he screamed. 'I turned my head and someone stole my brown topcoat. It had buttons on the sleeves and a fur collar!'

'Hmmmmmmm,' murmured the stranger who was standing at the door. 'Come to think of it, I saw a man walking out of here just a few minutes ago wearing that very coat!'

'Quick, quick!' demanded the customer. 'What did the guy look like?'

'Terrible,' the man sighed. 'The sleeves were much too short for him!'

Then seeing the surprised look on the robbed man's face he added immediately, 'You see, I'm a tailor.'

Your language is your language. The words have no meaning in themselves, the meaning is brought by the person who uses them.

A rancher applied for a loan at a bank.

'How much do you want to borrow?" asked the loan interviewer.

'Twenty-five thousand dollars.'

All right, but you'll have to show security. How many bulls do you have on your ranch?'

'Two hundred.'

'That should be enough security. The loan is approved.'

Several months later the rancher returned to the bank to repay the loan.

'Here's your money,' he declared, peeling off bills fro a huge bankroll.

'Well, sir, let me congratulate you on your sudden prosperity,' said the interviewer, eyeing the bankroll. And for safety's sake, may I suggest you deposit that extra money in our bank?'

Staring at him coldly, the rancher asked, How many bulls do YOU have?'

Everybody has his own language. The politician has . very subtle language, a definite language and morality is certainly not part of it. By any means or methods deception, Immorality -- one has to fulfil one s ambition. So even if a politician uses morality, he uses it only as a means. Sometimes a politician may look very moral if it fulfils his purpose .

Mahatma Gandhi was a politician, not a religious man at all. When India was fighting with the Britishers. non-violence was fulfilling a purpose. When India became free then the ideology of non-violence became defunct, then it was not of much use. Even Gandhi approved of an Indian military army. And when it was getting ready to attack Pakistan he blessed it. When he saw aeroplanes flying over Delhi towards Pakistan he said, 'Good. With my blessings.'

Now what has happened? This is the same man who was against all violence but then violence was not possible, India was not in a situation to fight the British violently. So non-violence was in favour, and Gandhi used it. But when India became independent, then he forgot all his talk about non-violence. He did not then say, 'Dissolve the army now. Dissolve the police force. Let the country be ruled by love.' He forgot all about non-violence.

That's why I say he was a politician. If he had been a religious person then this was a real opportunity to be non-violent. The country has become free, now he should have dissolved the military, the army, the police force. In fact. he should have dropped government itself because a government is a violent organization. But he kept mum.

A politician can use morality when it serves HIS purpose. He can say that 'Honesty is the best policy' but remember, it is a policy. It serves the purpose. Policy means politics. And when dishonesty is the best policy, then? When it serves the purpose then it is perfectly okay. A politician is like a whore. He can change. He is opportunistic. Whatsoever serves his purpose becomes his ideal and his principle. Deep down there is only one principle: that is his ambition has to be fulfilled.

The king was in a way sincere.

'I TAKE NO PLEASURE IN MEN WHO PREACH MORALITY. WHAT HAVE YOU TO TEACH ME?'

'SUPPOSE,' said Hui Ang, 'THAT I HAVE A WAY TO MAKE ANYONE, HOWEVER BRAVE AND STRONG, MISS WHEN HE STABS OR STRIKES AT YOU. WOULDN'T YOUR MAJESTY BE INTERESTED?'

Now, no Taoist would do this. First, the Taoist would not go to the king, the king would have to come to the Taoist. And even then he may not see the king. because he knows that the politician is the worst man possible.

In Buddhist classifications they have divided man into three categories. The first they call ADAMPURUS, the lowest. the worst man. The second they call madyampurus the middle man, and the third they call MAHAPURUS, the great man. MAHAPURUS is one who lives naturally, religiously, without any ambition and without any mind. He is just a part of this cosmos, not fighting, not struggling. He is just floating with it, flowing with it. He is in a deep let-go. That IS MAHAPURUS, the great man.

Then next to him comes the middle man who is not totally in the flow but sometimes there are moments when he flows. Sometimes there are moments when he freezes, sometimes he starts fighting, and sometimes he relaxes. He has a double bind. He is in the middle. Sometimes he moves to the lower, sometimes to the higher. He is still wavering. He has not yet become decisive. His integration is not complete yet.

And then comes the third, the lowest, ADAMPURUS, the worst. He is settled at the lowest and he does not want to move from there.

The politician is ADAMPURUS, the worst; the artist is the MADYAMPURUS, the middle man; and the religious is the MAHAPURUS, the great man. And beyond the three is the fourth, turiya -- one who has gone beyond all categories, the non-categorised. He is in Tao. He is beyond politics, he is beyond art, he is even beyond religion. He is simply beyond.

No Taoist will go to teach a king. That is foolish, stupid. The disciple has to come to the Master. Why? Because unless the disciple comes and seeks, he is not ready to learn.

The disciple has to be humble. If a disciple stamps his foot, coughs and says fiercely, 'What do you have to teach me?' then it is better not to teach him. He is incurable.

But there is the difference between the Confucian and the Taoist. Confucius and his followers were constantly going to the kings and the ministers and the powerful people and trying to convert them, trying to convince them. They thought that that seemed to be the easiest way to change the world. It has always been thought that if you want to change humanity the best way is to go to the capital. No, it has proved to be wrong, absolutely wrong.

For five thousand years at least, we know well that the way to transform man does not go through the capital; it goes through the heart not through the capital. And you can only change a person who is ready to be changed, who is willing to be changed, who is co-operative, who is ready to learn and bow down and surrender, to receive.

But Hui Ang tried. He said, 'SUPPOSE THAT I HAVE A WAY TO MAKE ANYONE, HOWEVER BRAVE AND STRONG, MISS WHEN HE STABS OR STRIKES AT YOU. WOULDN'T YOUR MAJESTY BE INTERESTED?'

Now he is trying to persuade the king in his own language. Never do that, because when you bring religion to the level of the worst man, religion is destroyed.

Tao cannot be translated into the language of greed although this is what Hui Ang is doing. He is trying to translate desirelessness into greed.

The king became interested. He said, 'Excellent!' Look at the change. Just a moment before he was stamping his foot, coughing and was saying fiercely, 'What do you have to teach me? I don't want to listen to anything about morality.' 'EXCELLENT!' HE SAID. 'THIS IS THE SORT OF THING I LIKE TO HEAR.'

Now this comes close. It is not going to change him because religion has come down to adjust to him, he has not gone up to adjust to religion. This is very irreligious. To do such a thing is irreligious. This man, Hui Ang, is falling into the trap of the politician rather than helping the politician to come out of his imprisonment. He himself is falling into the trap -- to persuade the king he is bringing truth to almost the level of a lie.

What does he say? He says he can make someone '... HOWEVER BRAVE AND STRONG, MISS WHEN HE STABS OR STRIKES AT YOU. This seems good to the ego, the greedy ego -- because if this can be done then it will become inconquerable. This is worth something. Now this comes close to ambition. This becomes a policy, this becomes a strategy.

'EXCELLENT! THIS IS THE SORT OF THING I LIKE TO HEAR.'

Remember always, the sort of thing that you like to hear is always wrong because being the sort of man you are. how can you like to hear the right thing? It is very difficult to be ready to hear the truth. It shatters, it confuses, it uproots, it shocks, it dismantles, it destroys your prejudices, it hits you hard. In fact, it tries to kill you as you have existed up to now. That's why very rare people are ready to hear the truth.

If I were to talk in terms of lies you would find millions of people around here. I was talking to thousands and thousands of people, great crowds used to gather. But then by and by I recognised the fact

that they gathered not to hear what I had to say, they gathered to hear what they wanted to hear. They were not there to be transformed, they were there to be consoled, they were there to be convinced. Wherever they were and whatsoever they were, they wanted to know that they were right. The moment I started saying the truth they started disappearing. Now only rarely will a few people be coming to me- because I don't make any compromise. I will say only that which is true. If you want to agree with it, good, but if you want it to agree with you then this is not the place for you.

'BUT EVEN IF A STAB OR BLOW MISSES, IT IS STILL HUMILIATING FOR YOU.'

Now he persuades more. He says, 'I can teach a certain art so nobody can stab you, or, even if he does, he will miss.' Now he sees that the king is ready. persuaded. The king says, 'EXCELLENT! THIS IS THE SORT OF THING I LIKE TO HEAR.' Now he moves ahead. He says, 'But even if a stab or blow misses it is still humiliating for you. If somebody tries to kill you. even though he misses, the effort on your life is humiliating. I can do something for that too.'

'SUPPOSE THAT I HAVE A WAY TO PREVENT ANYONE, HOWEVER BRAVE AND STRONG, FROM DARING TO STAB OR STRIKE YOU. I can do something more. I call create such a situation that he will not even dare to stab or make an effort on your life. What about it, sir?'

BUT A MAN WHO DOES NOT DARE TO HARM YOU MAY STILL HAVE THE WILL TO HARM YOU. He may not dare to harm you but he has the idea it is humiliating that somebody even thinks of destroying you.'

'SUPPOSE I HAVE A WAY TO ENSURE THAT MEN HAVE ABSOLUTELY NO WILL TO HARM YOU. BUT A MAN WHO HAS NO WILL TO HARM YOU MAY STILL HAVE NO THOUGHT OF LOVING OR BENEFITING YOU. A man may have no thought to harm you but that does not make it sure that he wants to benefit you or has a loving attitude towards you.'

SUPPOSE THAT I HAVE A WAY TO MAKE EVERY SINGLE MAN AND WOMAN IN THE WORLD JOYFULLY DESIRE TO LOVE AND BENEFIT YOU. THIS IS THREE DEGREES BETTER THAN COURAGE AND STRENGTH. ISN'T YOUR MAJESTY INTERESTED?'

'THIS IS THE SORT OF WAY I SHOULD LIKE TO FIND.' said the king.

Now truth is brought to the level of the ADAMPURUS, the lowest man. In bringing truth to the lowest man, truth loses its quality of being true. It becomes a falsehood. Now it is a lie. Now it is clever argument. It is no longer a statement of truth, it is a cunning device. It is sophistry. Yes, that is exactly the word for it. This man is not a sage, he is a sophist.

You must have heard about sophists. They existed in Athens in Greece. Before Socrates there was great power in the hands of the sophists. They travelled all over the country. They convinced everybody, they were greatest arguers but they had no principles. Whatsoever you wanted to be convinced about they would convince you. It was a sort of prostitution. They were paid and they became very affluent because they were ready to support anything. 'Just you tell me what you want to be convinced of' they would say. And they would convince you, they would give You beautiful arguments. They had schools to teach people argumentation .

Because of Socrates they disappeared from the world. Socrates had a great impact on the Greek mind and he destroyed that whole prostitution.

Bertrand Russell used to tell a small story again and again. I don't know where he got it from but the story is beautiful so there is no need to worry about it.

He used to say again and again that one day a sophist came to see Socrates. He had a beautiful dog with him and Socrates looked at him and asked, 'Is this your dog?'
And the sophist said, 'Yes.'
Socrates said, 'Is the dog male or female?'
And the sophist said, A female.'

Socrates asked, 'Is the dog a mother or not yet a mother?'
And the sophist said, Yes, the dog is a mother.'

Socrates laughed and said, 'You are the son of it, you son of a bitch.'

I don't know where Bertrand Russell got it from but sophists were that type of people. They had no

principles, they had no truth. they were opportunists. And they were ready to argue for anything -- wrong or right was not the question. They simply enjoyed argumentation. They were like lawyers. You go to the lawyer and it does not matter whether you are wrong or right, he is ready to support you, he is ready to fight for you.

Mulla Nasrudin went to a lawyer and told him the whole story. The lawyer s.lid, 'Don't be worried, your victory is absolutely certain, a hundred per cent certain. You trust me. You leave it to me. You are going to win.'

But Mulla Nasrudin got up and started to leave the office. The lawyer said, 'Where are you going? You have not said anything.'

Mulla replied, There is no need I have told you the other man's story, the other side's story. Now there is no need to fight.'

But this is no way to judge. You tell any story and the lawyer says, 'Yes, you are going to win.' And he will support you and he will argue for you. He has no interest in truths: his only interest is if he is paid rightly -- then everything is okay. Then whom is he serving? Truth or untruth? It does not matter, it is immaterial. He serves money, prestige, power, respectability. If these things come he is ready to support anybody. He is not against crime; he is ready to protect crime if that is the way money comes.

Now this man is a sophist, he is not a sage, he is not a Master -- he is not even a teacher, not even an honest teacher. He is a sophist. But he has persuaded the king -- 'THIS IS THE SORT OF WAY I WOULD LIKE TO FIND.' But there is nothing to find.

'THE TEACHINGS OF CONFUCIUS AND MO TZU ARE WHAT I HAVE IN MIND.'

Hui Ang is a disciple of Confucius and Mo Tzu. Mo Tzu is a disciple of Confucius. Just as Lao Tzu and Chuang Tzu were the two top-most Taoists, so Confucius and Mo Tzu were the two top-most Confucianists.

'CONFUCIUS AND MO TZU BECAME PRINCES WITHOUT OWNING TERRITORY.... '

Now he flatters the king even more, he buttresses him more.

'THE TEACHINGS OF CONFUCIUS AND MO TZU ARE WHAT 1 HAVE IN MIND. CONFUCIUS AND MO TZU BECAME PRINCES WITHOUT OWNING TERRITORY, BECAME LEADERS WITHOUT HOLDING OFFICE. EVERY MAN AND WOMAN IN THE WORLD CRANED HIS NECK AND STOOD ON TIPTOE IN HIS EAGERNESS FOR THEIR SAFETY AND BENEFIT. NOW YOUR MAJESTY IS THE LORD OF TEN THOUSAND CHARIOTS. IF YOU WERE INDEED TO SHARE THE AIMS OF THESE TWO MEN, EVERYONE WITHIN YOUR FOUR BORDERS WOULD ENJOY THE BENEFIT. YOU WOULD BE FAR GREATER THAN CONFUCIUS AND MO TZU.'

Now he is buttressing the ego of the king as much as possible. He says, 'Look! Confucius and Mo Tzu were not kings but they were almost like uncrowned kings. They had no territory but they were treated everywhere as great kings. They were men of character, morality, knowledge. They were respected everywhere. They became leaders without holding office.

'EVERY MAN AND WOMAN IN THE WORLD CRANED HIS NECK AND STOOD ON TIPTOE IN HIS EAGERNESS FOR THEIR SAFETY AND BENEFIT.'

But if that is true then why was Jesus crucified? If that is true then why was Socrates poisoned? If that is true then why was Mansoor al-Hillaj killed? No, Confucius and Mo Tzu are not real Masters. They were men or character, great discipline, but a man of character is nothing but a man who follows the rules and regulations of the society. He is not rebellious, he is a conformist. The society certainly respects him but it is because he respects the rules of the society.

Jesus had to be crucified because he rebelled. Mansoor had to be killed because he rebelled. The society takes revenge if you don't follow the rules of the society, if you start talking in ways which sabotage the foolish rules of the society. The rules are stupid, they are meaningless, but millions of people believe in them. Once a man like Jesus or Socrates or Mansoor is there and he starts talking about truth and that truth goes against the so-called truths of the society, they are bound to take revenge.

But Confucius was respected. He was not a man of rebellion, he was just a conformist, traditional. He followed the neurotic rules of the society; the stupid ways of society he followed to the very letter. Yes, he was moral, but he was not religious. A religious man has found his own law. If it fits with the society, good. If it doesn't fit with the society then he still lives his own law. A religious man is free; a religious man is freedom. He lives through his innermost core. He has no outer imposed discipline on himself, he lives in no cage. He lives like a free being -- whatsoever the cost. Even if his life has to be paid for it he is ready to pay but he is not ready to curtail his freedom. Freedom is his utmost value, his ultimate value. He can lose everything, but not freedom.

A traditional man is ready to lose freedom for cheap things: respectability, social honour. Yes, Confucius and Mo Tzu were honoured, they were really honoured, but the honour was because they were not free men, not men of Tao.

'NOW YOUR MAJESTY IS THE LORD OF TEN THOUSAND CHARIOTS. IF YOU WERE INDEED TO SHARE THE AIMS OF THESE TWO MEN, EVERYONE WITHIN YOUR FOUR BORDERS WOULD ENJOY THE BENEFIT. YOU WOULD BE FAR GREATER THAN CONFUCIUS AND MO TZU.'

Now he is saying, 'You can become the greatest man in the world -- because Confucius is the last word, you can become even greater than Confucius.'

Look... that is the way society persuades everybody. A child is born and the parents start telling him: be moral, have character, do this and that and you will be respected and the whole society will respect you. You will become a great man, famous, well-known and well-respected. What are they doing? They are creating the ego, they are helping to create the ego in the child.

The ego is the principle of immorality and your so-called morality hangs on the principle of ego. It is based on immorality. But you have been taught to be this way -- be the way society wants you to be and society will respect you. If you want the respect, never rebel; if you want the respect, bow down to the order of society.

And who is this society? The mob, the crowd. The majority consists of stupid people they control. The society means the lowest mob -- they control everything. Yes, society will respect you if you follow it, but following it you will become stupid yourself. If you want to be respected then you will have to become stupid, if you want to be intelligent, forget about respectability. An intelligent person will live, live tremendously, live greatly, live joyously, but he should not hanker for respect.

Disrespect is more possible than respect; poison is more possible than prestige. You may be beheaded rather than being honoured -- that is more possible, because society has not yet come to the point of growth, it has not yet evolved so much that it can respect the real persons.

That has to be understood.... If Socrates came back he would be poisoned again. If Jesus came back he would be crucified again. Time has not made much difference -- society remains the same. Society has not yet evolved to the point where it can respect a true person. To respect a true person will mean that society has become intelligent.

The goal seems to be far away. Will it happen or not? It seems it would be almost a utopia if a day came when Socrates would be worshipped. Do you remember the people who killed Socrates? Do you know anybody's name? They were the respectable people, they were the guardians of morality in society. Do you remember the name of the judge who sentenced Socrates, who ordered that he had to be poisoned? Do you know who these people were? From where they came? They were respectable people, they were the guardians of morality, they were the protectors of society, they were the leaders and the politicians and the priests. Nobody knows where they have gone, but Socrates remains.

The man who was the opponent, who had brought the case against Socrates in the court, said that he was corrupting the minds of the young people. That was the crime that he was doing. He was corrupting the minds of the young people -- that's the crime they say I am doing. I corrupt the minds of the~young people. I would like to corrupt the minds of the old people but they don't have any! So naturally I have to corrupt

the minds of the young people -- only they have them.

When the man had won the case -- Socrates had been sentenced and the order was declared that he would be poisoned -- he looked at Socrates and said, 'What do you say?' Socrates laughed and he said, 'Remember one thing: for thousands of years people will think about me, but they will remember your name only because you put the case against me -- that's all. They will know your name only because you were the man who moved the court to kill Socrates. Nothing else will be remembered of you.' And exactly that has happened. Nobody remembers anything about that man. Socrates will be remembered and remembered.

Who were the men who killed al-Hillaj Mansoor? Their names are forgotten. And they were the pinnacles of morality, they were the paragons of morality, they were the people who were afraid that al-Hillaj Mansoor was destroying morality, religion; that he was a dangerous man and society had to be protected from him. But who, remembers their names? Their names are not even known. Mansoor will live. As long as humanity continues to aspire to go beyond, as long as humanity has goals of transcendence, as long as the arrow of human consciousness moves towards God, Mansoor will be remembered. One day, one can hope, somewhere in future a time will come when the REAL man will be respected.

Confucius is not a real man. Mo Tzu is not a real man. They are conventional people, conformists, traditional people, dead. And says Hui Ang, 'You WOULD BE FAR GREATER THAN CONFUCIUS AND MO TZU.'

This is the whole trick; this is how you have been distracted from your centre. You have been told not to be yourself otherwise you will not get any respect, any honour. If you want to be yourself nobody will give you any respect -- so don't be yourself, be that which society wants you to be. This is how you have been distracted from your centre and you have become pseudo-beings, phony, unreal. You are just a mask. You don't have any soul, you have lost your soul. The soul comes into being only when you declare, 'I am going to be myself. Respect or disrespect, society or no society, honour or no honour, that is irrelevant -- I have decided to be myself because this is my life and I have to live it in my own way. Whatsoever the cost I will live like a free man.' Once you declare that you become centred.

That's what the whole effort is in sannyas, that's what sannyas is all about -- to bring you back to your centre. That's why I don't give you any outer discipline, just an inner consciousness, an awareness; no duty, only a responsibility; no outer pattern, no style from the outside, but an inner flow, an inner glow. To live in that glow, to move into that flow and allow your life to have freedom, to be in a let-go -- that's what sannyas is. And that's what Tao is.

HUI ANG HURRIED OUT. AND THE KING SAID TO HIS COURTIERS,
'CLEVER, THE WAY HE TALKED ME ROUND WITH HIS ARGUMENT!'

It is not clever, it is cunning. It looks clever because all cunningness looks clever. Remember, cleverness and cunningness are not going to help -- only intelligence, awareness, alertness will.

This man has deceived the king but my feeling is that you can deceive somebody only if you yourself are deceived. This man is not a Master otherwise how can he deceive somebody?

Let me tell you another story which is just exactly parallel. A great sage came to China, his name was Bodhidharma. The Emperor Wu of China came to receive him on the border. The Emperor had been waiting for years because Bodhidharma had been coming and coming from India. He had to cross the whole Himalayas -- it took years. Then he arrived. The Emperor was a little bit puzzled seeing him because he looked a very strange man. The most strange thing was that he had one shoe on one of his feet and the other shoe he was carrying on his head. Was this man mad?

But the King was a very polite man, cultured of course. He tried not to see it because that would be too.... He simply tried not to see it and not to say anything about it. That would be too impolite and this was the first meeting with this great sage -- and what type of man was he?

But how long can you avoid it? He was just standing there holding his shoe on his head. And the king said, 'Sir, you can put it down. Why you are holding it on your head? And in the first place why do you have it on your head? It is meant for your foot.' Bodhidharma said, 'I want to make everything clear from the very beginning that I am this type of man. You can think me mad or you can think me enlighten-ed, but I am strange. And be clear from the beginning that you are meeting a strange man. I am absurd, illogical. I am as absurd as this shoe on my head. There is no reason for it, it simply happened. I enjoyed it. And the poor shoe has always been carrying me so why can I not carry it?'

This was just a Zen gesture. He was trying to fathom this man, this Emperor Wu who had invited him from India. He was trying to see whether he would be able to understand the illogic of truth. Truth has no argument to prove it; it is a statement, remember. Bodhidharma was standing there -- he was a statement, illogical, absurd. Thousands of people had gathered to receive him and all were feeling puzzled.

But he was saying, 'I am not going to argue. If you are going to listen to me you have to forget all argumentation. I am not going to persuade. I am not here to convince you about anything. I am a simple statement, an absurd statement, about the truth. I will not give you reasons, there are none.'

Then Bodhidharma looked at the King. The King was puzzled, he was perspiring. And Bodhidharma said, 'Have you something to ask, Sir? You have called me from India and it took many years to get here. For what have you called me?' Wu said, 'I had many questions but you have confused me. But I will try. The first question: I have made many temples for Buddha -- thousands -- I feed thousands of Bud-dhist monks, I have made many monasteries for Buddhist monks and Buddhist nuns, I have done much virtuous work. What will be my gain in the other world?' And Bodhidharma said, 'Nothing! Nothing whatsoever! If you can escape hell that will be enough.'

Bodhidharma said, 'The very idea of doing something for gain is irreligious, worldly. You have not done it because you love, you have done it because you are greedy. Greed will take you to hell. Listen, Wu, these monasteries and these thousands of monks that have gathered here are not going to help you. I know that they tell you again and again, "Great King", great is your virtue. God will be ready to receive you in heaven" -- but I tell you, you will go to hell because greed is the door to hell and you are greedy and you are ambitious. Look at your ugly greed. If you want to make a temple, make it, but make it out of love. If you want to feed somebody, feed him, but feed him out of love. Finished! You have had the benefit. There is no other benefit beyond it. You enjoy feeding a man -- what more do you need? The value is intrinsic. Act out of love.'

This is how a Master, a real Master, is.

Then Bodhidharma turned away, he didn't enter the kingdom. And Wu said, 'Why are you turning away?' He said, 'When you cannot understand me, what about the others? They will not understand me. I will stay outside the kingdom. Those who want me, they can seek and come.' And he remained outside the kingdom. He would not enter. He said, 'If even the king cannot understand me, then what about the masses? Your courtiers are standing here puzzled and they cannot understand me, so what about the masses? And these foolish monks that are gathered here -- they cannot understand me. So I will not come into your kingdom. I will wait outside. Those who are really desirous, they should come to me.'

Then he sat for nine years outside the kingdom looking at a wall. People would come and say, 'Sir, why are you looking at the wall? Why don't you look at us?' He would say, 'It.is all the same. Whether I look at you or I look at the wall is the same. I will turn only to look at you when the real person who wants to know truth has come.'

Then came Hui Nang, his first disciple. He stood at the back and he said, 'Sir, I have come. Turn towards me.' And Bodhidharma said, 'Show the sign.' And Hui Nang cut his hand off, gave it to Bodhidharma and said, 'You turn around otherwise I will cut off my head -- what else can I show as a sign?' And Bodhidharma turned immediately. He said, 'So you have come!'

One has to pay for truth by life. What about respectability, prestige? All nonsense. One has to give all -- only then does one become capable of knowing the truth.

Tao: The Pathless Path, Vol 2

Chapter #2
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Length: 97 mins

The first question:

IT SEEMS TO ME THAT GRAMYA'S QUESTION ON TUESDAY WAS PRACTICALLY THE SAME AS MINE ON SUNDAY, ONLY WORDED DIFFERENTLY. BUT YOU ANSWERED HER VERY LOVINGLY AND GENTLY AND ME WITH A THOUSAND-POUND SLEDGE HAMMER. OSHO, EXCUSE ME FOR ASKING THIS, BUT I TOO MEAN TO ASK LOVINGLY. WHY HAVE YOU BECOME SO HARD ON OLD DISCIPLES? AND, OSHO, DON'T YOU LOVE ME ANY MORE? I AM WITH YOU WHATEVER IS THE CASE.

THE QUESTION is from Ananda Prem.

The first thing, Ananda Prem, is that you cannot ask a question that Gramya asks. Nobody else can ask the question that you ask. Even if yon use exactly the same words, the question will be different and you will get a different answer from me.

I am not answering the question, I am answering the questioner -- that must be understood. You can write a question in exactly the same way as Gramya and I will not answer in the same way. You are not Gramya, Gramya is not you. Everybody is unique, everybody is individual; never before has there been anybody like you, never again will there be anybody like you. You are simply you there is only one you, there is nobody else like you.

So how can somebody else ask a question like you? How can you ask a question like somebody else? The wording, the language, the formulation of the question is not important at all it arises out of your consciousness, out of your mind. And you have a different mind and a different consciousness, a different character a different past. It arises out of your past.

So never compare others' questions. When I answer you, I answer you that's why I insist that you should write your names on the question. Otherwise the question becomes general and then the answer is in the abstract, it is not addressed to anybody. And the answer, to be meaningful, has to be particular. It has to be addressed to a particular individual in a specific way -- only then does it apply to you, otherwise not.

IT SEEMED TO ME THAT GRAMYA'S QUESTION WAS PRACTICALLY THE SAME AS MINE ON SUNDAY -- no, neither practically the same nor theoretically the same only worded differently. Don't deceive yourself. It was worded differently, true, but even if it had not been worded differently my answer would have been the same.

Even when we use the same words we don't mean the same thing. The meaning is not in the words, the meaning is in the mind that uses them.

Meditate on this anecdote.

The business executive was told by his doctor that he had a heart condition. On the same day he was advised by mail that if he didn't meet a heavy mortgage payment, his home would be seized. Driving nervously down the highway in a new car on which five payments were due, he rammed into the compact car of one of his best customers and made a sardine can out of it. Continuing to his office, he arrived at the factory just as the firemen were watering down the hot embers. There his book-keeper handed him a note informing him that all his insurance policies had lapsed.

Disgusted, he took a cab home, walked slowly into the living room and was greeted cheerfully by his wife. 'Darling,' she said enthusiastically, 'I hope you'll forgive me but I must run; tonight is my bridge night.'

'Just give me a chance to change my shirt,' answered the husband, 'and I'll jump with you!'

Her bridge night. But how can it mean the same thing to the husband? In that state it cannot mean the same. You speak the same words but still you convey different meanings. The meaning is given by the mind. The word is an outside thing, the meaning is an inside thing.

Because of the fog, the plane was in serious trouble. All the passengers were numb with fear, except the

minister aboard. He took complete control of the situation.

'Let us kneel and pray,' he suggested to the passengers, and everyone kneeled except a small-time bookie.

'Why aren't you praying with us?' asked the minister.

'Because,' confessed the bookie, 'I don't know how.'

'In that case,' the minister advised, 'just behave as though you were in a church.'

So the bookie went down the aisle and took up a collection.

That is the only thing the bookie can understand, that is the only thing he would become interested in in a church.

Remember always that it is you who comes through loud and clear in your questions. I am not much interested in how they are worded, in how they are formulated. I seek for you, I grope for you in your question and unless I have got hold of you I don't answer because then it is meaningless .

Don't feel jealous of Gramya. It seems that Ananda Prem has become jealous of Gramya. That again shows her mind. Rather than understanding what I have said to her she is more worried about why I have answered Gramya so lovingly and her not so lovingly. She was not so interested in the answer, she was more interested in love being shown to her. That again shows her mind.

The question was not asked for the answer, the question was just a trick so that I could show my love to her. Then why go so roundabout? Why not simply write: 'Osho, say some beautiful things about me? That would be easy, simple -- why send such big questions? Then be direct: 'I need to be appreciated, applauded.' But the mind is tricky. You may ask something but you may not be at all interested in the question or in the answer. There may be some secret desire lurking behind it. Seeing that desire I had to use the thousand-pound sledge hammer.

But you missed. You ducked. You should have bowed down before that thousand-pound hammer, you should have received it, accepted it, welcomed it. It would have given you tremendous insight. But you missed. Rather than listen-ing to what I said to you, you listened more to what I said to Gramya and now you feel jealous -- why have I not said the same thing to you?

It was not your need. When you come to me I have to give you the medicine that you need. You cannot say, 'Why have you given Gramya a very sweet medicine and me a very bitter thing?' You need it. The sweet medicine may kill you: it is not your need. I am a physician, I am trying to help you to come out of your diseases. You may not be too interested in coming out of your diseases, but that is my only interest. I am not interested in anything else. You may be simply hankering for sympathy. Sympathy is poison and has to be used only when poison is needed. Sometimes a ill person needs poison too -- all of allopathy depends o poison.

But you should not tell the doctor what medicine should be given to you, you should not prescribe for yourself. Not only have you come with a disease, you have come with a prescription also! You want me to sign it, then you will be very happy. If you can doctor yourself then the need for me is not there -- then doctor yourself. If you cannot doctor yourself then listen to what I say, meditate over it -- all the nuances of it, all the meanings, subtle and gross, in it. You should have meditated. That hammer would have helped you tremendously.

A thousand-pound sledge hammer had to be used because. Ananda Prem, you have a very thick head. It is almost a rock. In fact, when I use the hammer I am always worried whether the hammer is going to survive or not!

And you ask: WHY HAVE YOU BECOME SO HARD ON OLD DISCIPLES? That's what the old disciple is for. You have graduated. Ananda Prem. Gramya will also graduate -- wait! The older you are, the harder I will be; because I hope that you will have become more capable. I hope that now you will be able to receive greater shocks.

Naturally, when a new disciple comes, I cannot hit him very hard. I have to be very cautious, I go slowly. The closer and closer the disciple comes to me, the more and more I can become certain when the moment is and the disciple can be hit hard. Because deep down the whole function of a Master is to behead you. The Master is a sword. Says Jesus. 'I have not brought peace into the world, I have brought a sword.

Buddhists have given a special name for it, they have called it 'Manjushree's sword.' Manjushree was a great disciple of Buddha, he functioned as Buddha s sword. Whenever Buddha SAW that somebody needed a real shock he would be sent to Manjushree. Manjushree was really terrible! He would simply smash you. He would not allow any illusions. He was so hard in his hitting that the moment Buddha prescribed, 'Go to

Manjushree,' people would start trembling. Manjushree? That meant almost death. But Manjushree was really a great, compassionate Buddha and it became famous in Buddha's time that whenever a disciple had really grown, Buddha sent him to Manjushree the butcher.

When you are older I hope that you will be capable of much more understanding. The day you are really old and you have come very close to me, I am going to cut your head off. And that has to be done so suddenly, so fast, that not even a drop of blood comes out. It has to be done very fast. But tor that you have to become by and by more and more prepared.

The work of the Master is not to console you. If you have come here for consolation you have come into the wrong company. Go somewhere else. If you have come for transformation only, then be here -- otherwise I am not the person tor you. I know your secret desires are not for transformation, your secret desires are for improvement. And improvement and transformation are just diametrically opposite. Improvement means that you remain the same but you become more and more rich your ego becomes more and more decorated. You remain the same -- whatsoever happens becomes a new layer on you but you remain the same. The new is an addition to you but you remain continuous with the old. You ale for improvement. You want to become beautiful, you want to become more blissful, you want to become more knowledgeable, you want to become a Buddha -- this and that. The Buddha disease....

I am not here to improve upon you; if the base remains wrong all improvement is going to lead you into more and more trouble. The base has to be transformed; from the roots you have to be cut. Naturally it is going to be hard. arduous.

Just the other day I was telling you about the Hebrew word 'mariam', Jesus' mother's name. It means rebellion. It has another meaning also -- both meanings are beautiful. One is 'rebellion', another is 'arduous, hard'. The path is a razor's edge. It is hard and arduous. Jesus comes through that arduous path, through Mariam -- it is rebellious and arduous.

The greatest difficulty to be encountered is the ego. Ananda Prem asked the question and she must have been listening with the idea that I will decorate her ego a little bit here and there, will give her new enthusiasm. And I took away the very ground underneath her feet. That shocked her.

If you are one of the old around me, wait for many shocks. That's the only way I can show my love to you.

You ask: AND, OSHO, DON'T YOU LOVE ME ANY MORE? Now I have started loving you, Ananda Prem, hence the thousand-pound sledge hammer. And when I love you even more I will have to take even weightier hammers. Otherwise why should I bother to hit you at all? For what profit? By hitting you there are only two possibilities: either you receive it and you become more understanding, or you escape from me. What am I going to gain out of it? Either you are going to gain or I am going to miss you -- there is no gain for me in it at all. The alternatives are two: either you escape from me become very much afraid -- then I have lost a disciple; or you become enlightened- then too I have lost a disciple. So what is the gain? For me at least, there is no gain. I am going to be a loser either way.

And finally she says in a bracket: I AM WITH YOU WHATEVER IS THE CASE. That I know -- I know your stubbornness.

During a flood in a little town, a little girl was perched on the top of a house with a small boy.

As they sat watching, they noticed a derby hat float by. Presently the hat turned and came back. Then again it turned and went down stream and once more turned and came back again.

The little girl said, 'What do you think of that derby? First it goes downstream, then it turns and comes back.'

The boy replied, 'Oh, that's my father. He said, "Come hell or high water, I'm going to cut the grass today."'

And I know Ananda Prem is that type. She is absolutely stubborn. I can trust her that much. She will not leave, so only one possibility is left. If she becomes capable of re-ceiving the shocks that I am going to give -- this is just the beginning -- then there is a.possibility of a new light dawning in her soul.

The second question:

WHAT DO YOU MEAN WHEN YOU SAY TO 'PONDER' OR 'MEDITATE ON' A PARABLE? WHAT IS THE

PROCESS? PS. I CAN HARDLY EVEN REMEMBER THE PARABLE AFTER THE DISCOURSE.

THAT means the discourse has succeeded. I don't mean you to memorise it. If you have understood it the fragrance enters into your soul. It is not a question of memorising. This is not a university. And nobody is going to examine your memory, nobody is going to ask you how much you remembered.

When I say ponder over it I don't mean repeat it, remember it, cram it -- no. When I say ponder over it I mean: let the fragrance of it be released into your soul.

Buddha has said that there are three steps in how to listen to a Buddha -- three steps. First, hearing; second, pondering; third, living. Hearing means that when you are listening to me you should simply listen, not think about it. Do not go on commenting inside you: right, wrong, good. bad. No commentary on your part is needed, all commentary will be a distraction. And you will miss.

When I say 'listen' I don't mean concentrate, because if you concentrate you will become very tense. In a tense mind meditation is not possible. So when I say 'listen' the first step -- it means: simply be relaxed, open, available. I am singing a song to you, let this song reach and vibrate in you. You should not be worried about whether you will be able to remember it or not -- that is not the point at all. Once you have vibrated with it, something of it will have penetrated into your being, will become part of you. In fact. that which becomes part of you is real knowledge and you need not cram it. The unreal knowledge is that which you have crammed and has not become a part of you.

When a student goes to an examination he remembers a thousand and one things, but after three months, if you ask him, ninety-nine per cent of it has gone down the drain. Somehow it was just managed, with very great tension and strain. He was keeping it, holding it, for the examination. once the examination is finished he will lose that hold and things will disappear.

Can't you observe it in your own life? How much do you remember of that which you crammed in your university days how much? If you are examined again you will all fail. You will not be able to remember. Even the professors who teach in the universities will all fail if they are examined again because the examination was just a momentary effort. But real knowledge is never forgotten because real knowledge is never remembered. That which is remembered will be forgotten: that which is not remembered cannot be forgotten, there is no way to forget it.

There are a few things you cannot forget for example, swimming. You cannot forget it. You may not have been to a river for fifty years but you cannot forget it because it has never been remembered, it has gone into your being, it has become part of you. This is real knowledge. All that is real becomes part of you it remains available forever and ever. There is no way to forget it. That which I call know-ledge is that which cannot be forgotten. Even if you make an effort to forget it you will fail you cannot forget it.

Watch in life -- and you will find two categories, different categories. One is that which you have to remember but you go on forgetting again and again. Another is that which you don't remember but is simply there -- is there not as a memory but as part of your being. There is no need to hold it, it is simply there. Even if you want to throw it out you cannot That is real knowledge.

So when I say listen' I am not saying 'be attentive' -- because in attention there is tension. The very word is out of tension' -- at-tention' means 'at tension'. Your mind is narrowed. When I say 'listen', I mean be relaxed, open; become a sponge. Soak it up. Let it sink into you. Listen to me as you listen to the birds singing in the trees or to the sound of running water. There is no meaning in it. Or, listen to me as you listen to music. Music has no intellectual meaning. You listen to it -- you simply drink it, you let it in you allow it into your very innermost core. And you enjoy it. If somebody later on asks if you remember what music you have heard, you will not be able to say anything. You will say, 'I enjoyed it, it was beautiful, it was something that thrilled me to the very core. I was refreshed through it. I became more alive through it, I felt a sudden joy bursting in my heart.' But these are the impacts that happen to you: there is nothing to say about the music. Listen to me as you do to music.

So don't be worried. If you forget, good. I am not saying these things to be remembered. I am not here to make you knowledgeable, professional pundits, no. I am not here to give you a memory training. But an upsurge of under-standing can happen. You can respond. To whatsoever I am saying you can respond, you can vibrate with it. And that will be real hearing. That is the first step.

The second step is pondering. The first step, hearing, is through the mind door, because you have to use the ears and you have to use the mechanical device of the mind. It goes through the mind. If you are not thinking, the mind allows it. If the mind is thinking, the mind obstructs, distorts. and does many things to it. If the mind is not thinking then mind becomes simply a pure passage, a receptivity.

Hearing is through mind, pondering is through heart. When the mind has allowed it, all that you listen to in silence, in love, in rapport with my being -- falls into your heart and accumulates there. Remember the difference. If you want to remember it, it will be retained in the head. The memory exists in the head. If you don't want to retain it, if you are not interested in remembering it, then it goes into the heart; it falls, pours into the heart and accumulates there.

But then it has a totally different impact on your being. You will not remember it but it will surround you like a fragrance. When I say 'ponder' I mean: let it reach to your heart. Don't listen through thinking, listen through feeling -- that is the meaning of pondering. To ponder over it means: let your feeling be aroused -- not your thought, not your logic, but your love. Let your love respond. That's the difference.

When an outsider comes to listen to me just as an out-sider, he will at the most be able to accumulate something in the head. When you become a sannyasin it changes, it changes completely. Then you listen in a totally different way. Then you are not fighting me, you are not arguing with me -- then you are simply enjoying the song. You dance with me, you sing with me, you be with me -- then it reaches to the heart and you feel with me.

Whatsoever I say to you has nothing to do with my head. It comes from the heart. I say it because I feel for you, I say it because I love you, I say it because great compassion is there, I say it because I want to share my heart with you. It is not a lecture. I am not lecturing you, I am not your enemy. Why should I lecture you? I am simply opening my heart, I am allowing you to come into me, I am inviting you to become my guest, I am inviting you to partake of something of my being. That's what Jesus means when he says to his disciples, 'Eat me. Drink me.' This is a feast! When I say 'ponder' I also mean: eat me, drink me, feel me. Let your feeling be thrilled, stirred. Let your heart dance. Rejoice with me. It is a great tiding. I bring you a gospel.

And the third is living. First hear, with thought not interfering; then feel, fall in rapport with me, in tune with me; and then live it. It is not a question of cramming, remembering. Living, yes, living is the thing.

You hear me. If it goes into your heart it will be very easy to live it. because from the heart where else can it go? It will go into your being. These are the three layers. The first layer is thinking, the head. Deeper than the head is the heart, feeling. And deeper than the heart is being. So if it soaks through the head it reaches to the heart. If it soaks through the heart it reaches to your being. And from there comes living.

I am not saying practise it. Practice happens only when something has not reached your heart but has been retained by the head. And then you try to practise it. Practice means that you are avoiding the heart, keeping in the head, and now you are thinking about what to do, how to manage. how to practise, how to create a character on the base of it. If it reaches your heart then you can relax. By and by it will start affecting your living.

So what has to be done about the third point? You only have not to force it and not to obstruct it when it comes. Don't stand in the way. To many people it is happening every day. Something I said to you six months before, which you had completely forgotten, is suddenly there when a situation arises -- it starts functioning and you behave accordingly.

Not that you try -- if you try that is not the real thing. that is pseudo -- but suddenly, one day, you feel you are not behaving in the usual pattern, the gestalt has changed. Somebody insults you and you don't feel hurt. You are surprised yourself. What has happened? If this happens. allow it to happen, support it, co-operate with it; it is very new and fragile, it will need your support. Sometimes it happens but you obstruct it because you think, This man is insulting me and this is not the time to ponder on great things. If I allow him to insult me he will insult me more. Today he will insult me but tomorrow he will start beating me.'

Then your mind starts bringing in the old pattern. Your heart is saying, 'Relax, this is the moment, smile.' All those beautiful parables and all that fragrance you have been accumulating in your heart is ready to explode, but your mind says, 'Wait, this is not the moment to meditate and this is not the moment to think about great things. This is dangerous. And you shrink. If you shrink. then that which was happening naturally has been obstructed.

So all that you can do is negative. Don't obstruct. Hearing, don't think that is negative. Let it be there. Pondering on the heart is positive feel. Again, living is negative. Don't obstruct. Let it take its own form and shape. Let it flow wherever it goes. Don't be worried. Don't start manipulating the energy. Allow it. Be in a let-go. Hearing is negative, pondering is positive, living is again negative.

And then you will come to know the ultimate positive, the fourth step, what in India we have called TURIYA, the fourth. That is your selfless self, beingless being, being as non-being -- what Buddha calls

ANATTA, no-selfness. That is the most positive thing that will happen. Negative, hearing; positive, pondering; negative, living; and then happens the ultimate positive. the ultimate being.

But the most basic problem arises in the first step. The first step is always the most basic. The second follows easily, the third even more easily, the fourth without any problem -- it comes on its own accord. But the first is the most difficult step .

Have you not watched a small child starting to walk? The first step is the most difficult step. The child hesitates. He has never walked. The child has no self-confidence. He cannot trust that he will be able to walk -- how can you trust the unknown? That which you have never done before I Again and again the child starts crawling, afraid that he may fall, that he may hurt himself. The first step is the most difficult step. Once he has taken the first step then it is very difficult to prevent him from taking the second, from taking the third. It is impossible to prevent him. Whenever the mother is not looking he will try again. He may fall but now he has known the adventure, the beauty of it -- that he can stand on his own.

So the first step is listening without thinking. When I am talking there is every possibility that you are continuously thinking about how to practise it. That is your greed. Beware of it. The greed will not allow you to hear.

Two millionaires were discussing their personal buying habits.

'I like to shop at Lord & Taylor's. They're very reliable, said the first. 'I tore my coat on a nail in front of the store and they immediately gave me ten dollars.'

'Really?' gasped the second. 'Do you think the nail is still there?'

Now this man cannot listen. He has already moved into greed. 'Do you think the nail is still there?' He only appears to listen but he has gone into the future. He has started planning what to do, how to get those ten dollars. He may even be a millionaire -- that doesn't matter.

When you listen to me don't start trips in your mind. It happens every day. I can even feel when a person has gone on a trip. His face changes, he is no longer here. A certain lust can be seen on his face, a greed. He has started thinking about what to do, how to do it and how beautiful it will be if he can do it.

Listening, just listen; don't move from here. One way is to move into the future -- don't do that; another way is to move into the past don't do that either. When you listen to me you start thinking, 'Yes, I have heard this, I have read about this. That's what I also think.' But you have stopped listening.

It was one of the greatest manhunts of all time and Detective O'Sherlock was hot on the trail of the killer. He trailed him into a department store, then he trailed him into a restaurant, then he trailed him into a trailer. But he lost him eventually.

'How in God's name did you lose him?' the chief roared angrily.

'I followed him into every hole in town,' explained the great O'Sherlock, ace of the force. 'Into everything from men's toiletries to men's toilets but I didn't follow him when he went into the movies. That's where I lost him.'

'And why didn't you follow him into the movies?' the chief calmly queried, bursting a blood vessel. 'Because I had already seen the picture.'

Remember, don't bring in the picture you have seen before. Don't bring in your memories. When I am taking you into something, just relax and go with me. Don't allow the future to interfere, don't allow the past to interfere. When the past and future are not interfering, you are hearing. When you are hearing, the second step is very easy -- your heart will gather the fragrance of whatsoever is being poured into you, has been told to you. Your heart will start throbbing with a new rhythm that you had not known before, with new energy, with new vitality. The heart will start a new movement of energy.

Then enjoy it, don't be afraid of it -- you are very afraid of the heart. You have been taught to control the heart. You have been taught to reduce the heart to being a slave and to make the head the master. You will have to do just the opposite if you really want to go with me into the unknown. The head has not to be the master any more. Instead of the head, the heart has to be crowned again. the heart has to become the emperor again. The heart is the master. Feeling should be the master, not thinking -- because joy is a feeling, not a thought; because love is a feeling, not a thought; because happiness is a feeling, not a thought; because silence is a feeling, not a thought; because God is; feeling, not a thought. Let feeling be the supreme-most, the sovereign, and let the head serve it. This turn, this conversion. makes one religious.

And then the third is even more easy -- just don't obstruct. When your heart starts functioning in your day-to-day life. allow it, go with it. Take the risk. That's what I mean when I say, 'Meditate over this parable.'

The third question:

I AM TERRIBLY SCARED TO ASK THIS QUESTION. WHY DO YOU MENTION SWAMI YOGA CHINMAYA'S NAME WHEN HE ASKS A QUESTION? AND WHY DOES SOMETHING IN ME HAVE TO ASK THIS QUESTION?

THIS is from Deva Nirvesh. First, Swami Yoga Chinmaya's name makes you laugh -- and it saves me a joke. That is economical. Second it makes you happy, it makes Swami Chinmaya happy, it makes me happy. You are happy, you laugh; Chinmaya is happy, his name has been mentioned; I am happy because you all are happy. So at no cost everybody is simply happy! That's why.

And it is a tacit understanding now that when Swami Yoga Chinmaya asks a question it is bound to be ridiculous. So just mentioning the name is enough! He is a great seeker and when you are a great seeker you stumble upon many ridiculous questions. He goes on thinking about everything and when you go on thinking about everything you are bound to find many ridiculous questions.

In fact, deep down, every question is ridiculous. Life simply is; it is not a question and there is no answer to it. It simply is. There is no question-mark to life. If you look deeply you will find there is an exclamation-mark but no question-mark. Life is a wonder, a mystery. But that happens only when you look at life as a poet.

Chinmaya looks at life as a thinker -- then the exclamation-mark appears to be a question-mark. That is the mistake every thinker is bound to commit. And he is a very logical thinker. He thinks logically. But logic always leads into absurdities so what can he do? He goes to the very end and then the thing turns into a ridiculous question. He is courageous to ask.

So it is a tacit understanding -- when I mention the name of Swami Yoga Chinmaya you can relax. You know that something beautiful is coming.

I have heard.

It happened that in a madhouse, a new superintendent had come to take charge. The old superintendent introduced him to the inmates. A great meeting was called of all the mad people, of which there were many.

The new superintendent was very surprised. He could not believe what was happening because, instead of a speech, the old superintendent merely said a few numbers. He said, 'Forty-nine,' and everybody started laughing. And they laughed so uproariously that they were bursting. They started rolling on the floor. And then he said, Seventy-two,' and they started going mad.

The new superintendent could not understand what was happening. So when the speech was finished it was just numbers -- he asked, 'What is the matter? What are these numbers?' And the old superintendent said, 'l have been here for many years and they have also been here for many years so we have a tacit understanding. I have numbered my jokes. What is the point of telling the same joke again and again and again? Forty-nine -- and they know, so they laugh. It is an arrangement. Seventy-two is the most ridiculous, that's why they were jumping and rolling on the floor. Everybody knows!'

The new superintendent said, 'This is beautiful. I will try tomorrow.' So he listened to a few jokes, remembered the numbers and the next day he stood there and said, 'Forty-nine.' But nobody laughed. What had happened? So thinking that maybe they were not in such a jovial mood that day he said, 'Seventy-two.' But they just sat there, nobody smiled. He looked at the old superintendent and said, 'What is the matter?' The old man said, 'You just don't know how to tell a joke.'

So please remember, if you say 'Swami Yoga Chinmaya'. nobody will laugh. It is a number, a tacit understanding: one has to know how to say it.

The woman sought the hallowed advice of the marriage counsellor.

'I just don't know what to do!' She was obviously distressed. 'The first year my husband spoke to me only once and we had a son. The second year he spoke twice and we had twins. The third year he spoke to me thrice and we had triplets. The fourth year, four times, and we had quadruplets. What shall I do?'

'Tell him just to point, you'll know what he means.'

It is a tacit understanding by now that if I say Swami Yoga Chinmaya it is enough. You can trust me.

You ask me: I AM TERRIBLY SCARED TO ASK THIS QUESTION. You should not be scared. Why you should be scared? This is such a beautiful question. Nirvesh, if you go on asking such questions you can become a second name. I need a Ma too. Swami Yoga Chinmaya is one, Ma Deva Nirvesh can become a second. So go on, persist, persevere. You should not be scared. And I have heard the rumour that Nirvesh is moving with Swami Yoga Chinmaya. It is a rumour, I cannot vouch for it. Rumours go around here fast -- so many women, you know. Women may not have a sense of humour but they have a sense of rumour.

And you ask: AND WHY DOES SOMETHING IN ME HAVE TO ASK THIS QUESTION? Now, that you have to ask yourself. You must be feeling sympathetic to Swami Yoga Chinmaya. Beware. Only wrong people feel sympathetic to Yoga Chinmaya. Beware. Up to now he has had only one great follower -- Ma Ananda Prem -- now you may be the second.

The fourth question:

WHY DON'T I HAVE ANY OTHER QUESTION THAN THIS ONE? I AM NOT ENLIGHTENED SO I FEEL MY MIND IS BECOMING DULL.

IT is just the other way round. Your mind is dull that's why you are not getting enlightened! Now you are putting things in completely the wrong sequence. Don't wait for enlightenment to come and don't hope that when enlightenment comes then you will be intelligent.

It will never come. Intelligence is the first requirement for it to happen at all. Intelligence is the preparation for it. Be intelligent. Behave intelligently. Live intelligently. Otherwise enlightenment is not going to happen at all. If you are hoping that one day enlightenment will come and then you will be intelligent, a genius, you are wrong.

There are a few people who go on saying nonsense things like this. One of them is old Pundit Gopi Krishna. He thinks that when kundalini arises one becomes a genius, one becomes tremendously intelligent. This is not true. If you are tre-mendously intelligent only then does your kundalini arise. otherwise not. If Gopi Krishna is right, it means that a dull-head, a stupid person, can make his kundalini rise and can become intelligent. That is impossible.

To help your energy rise and soar high you will need tremendous intelligence, sharp intelligence. Otherwise you will not be able to bring your energy up so high. A stupid person cannot do that. Enlightenment, nirvana, moksha, liberation, the arousal of your kundalini whatsoever the name -- are just names, symbolic. But one thing is certain: intelligence has to precede them. You cannot afford to be stupid and hope that someday something will happen and you will become enlightened. Then you are hoping in vain. You will have to create intelligence.

How to create intelligence? First become more and more alert in small things. Walking along the road, become more alert, try to be more alert. For such a simple process walking along the road -- you need not have any alertness. You can remain stupid and walk well. That's what everyone is doing. The stupidity does not hinder you at all. Start from small things. Taking your bath, be alert; standing under the shower, become very alert. That cold water falling on you, the body enjoying it... become alert, become conscious of what is happening, be relaxed yet conscious.

And this moment of consciousness has to be brought in again and again, in a thousand and one ways: eating, talking, meeting a friend, listening to me, meditating, making love. In all situations try to become more and more alert. It is hard, it is certainly difficult, but it is not impossible. Slowly, slowly, the dust will disappear and your mirror-like consciousness will reveal itself; you will become more intelligent.

Then live intelligently. You live in such a confused way, in such a stupid way, that if you see somebody else living that way you will immediately say that he is stupid. But you are doing the same, although somehow one manages not to look at one's own life.

A man came to me and he said, 'What to do Osho? I have fallen in love with two women.' Now one is enough, one will do enough harm but he has fallen in love with two women. So both are struggling and he is crushed. And he says, 'I am in misery. ,Both are fighting over me.' And naturally from both the sides he is

being hit. And if I say to him, 'Choose one,' he says that it is difficult. This means that one person is riding on two horses. He says it is difficult to choose one. Then let it be, have it your own way. You will destroy your life. Choosing two women or two men as your love-objects is bound to split you. You will become a schizophrenic and you will start falling apart.

This is stupid. It is so simple to look into the phenomenon. Maybe sometimes it is difficult it IS difficult -- but then too one has to choose. You cannot go in all the directions simultaneously. If you have come to listen to me you have chosen. You have missed a few things. You could have been in a restaurant sitting with friends, sipping coffee, but you have chosen not to do that. You could have gone to a movie. but you have chosen not to go there. Or you could have chosen just to lie down on your bed and relax and be a Taoist -- but that you have not chosen. You have come to Listen to me and to sit on this hard marble floor, cold and hurting -- but you have chosen.

What will you say about a man who just stands outside his house and says, 'I am in difficulty. I cannot go to the lectures and I cannot go to bed because I want to do both together. So I am standing here.? He will miss both.

If you look into your life you will find how unintelligently you have been behaving. You read a book and you accumu-late knowledge and you start thinking that you know. You have learned the word 'God' and you think you have known God. You are ready to argue -- not only argue, you are ready to kill and be killed. How many Mohammedans, how many Hindus, how many Christians have been killed for something they have read only in book! Tremendously stupid people. One is fighting for the Koran, another is fighting for the Gita, another is fighting for the Bible -- for books you are fighting and killing living people and sacrificing your tremendously valuable life! What are you doing?

But man has behaved in stupid ways. Just because everybody else is behaving in the same way does not make it intelligent. If all are fools it does not make you intelligent because you are following them.

I have heard.

A flock of birds was flying into the sky and one bird asked another, 'Why do we always follow this stupid leader?

And the other said, 'I don't know. I have heard that only he has the map.'

The map! Nobody has the map. But you go on following the Pope, and the Shankaracharya, and a MAULVI and a pundit and you think that they have the map, that they know. Just look into their lives. What do they know? They may even be far more stupid than you are. Just look at the unintelligent way they are living. Watch their life. Are they happy? Is there a dance in their life? Is there fragrance in their life? Just looking at them do you feel a silence showering on you? Nothing of the sort. Just because they have a book and they have read it and studied it for years, it does not make any sense to follow them.

Become a man of knowing, not a man of knowledge. Then you live intelligently.

To me intelligence is the basic morality, the basic virtue. If you are intelligent you will not harm anybody because that is foolish. If you are intelligent you will not harm your-self because that is foolish. Life is so precious, it is not to be wasted; it has to be lived in deep celebration, in deep gratitude. And one has to be very careful and watchful because a moment gone is gone forever. It will never return. So if you waste it in stupidity you are wasting a great opportunity. Live each moment so totally, so fully aware, that you never repent later on that you didn't live, that you could have lived more, that you could have enjoyed more. That's what intelligence is: to live life so totally that there is no repentance, never. One is always contented. One knows that one has lived to one's uttermost.

Then, in the uttermost state of awareness, enlightenment happens. You say: I AM NOT ENLIGHTENED SO I FEEL MY MIND IS BECOMING DULL. No, sir, your mind is dull, that's why you have not become enlightened. So don't wait for enlightenment to come and do everything for you -- do something so that your dullness is dropped.

And it can be dropped, because nobody is born dull, every child is born intelligent. Can't you see it in children? -- how intelligent they are, how full of life, how full of love, how full of joy. Look into their eyes. How much shine there is in their eyes. They are the glories of God. Then the society jumps on them and the parents and the teachers and the education system and everybody starts making them dull because the society needs dull people. Only dull people can be dominated, oppressed Only dull people can be ordered to go here and there, to do this and that. Only dull people are needed by the society because dull people are very efficient, they don't have any mind, they are not dangerous. Dull people are very convenient. Dull

people drag their whole life.

Just think of people who are intelligent. Do you think anybody would be ready to waste his whole life as a clerk? Just think of it. Would anybody be ready to waste his whole life as a politician? Would anybody be ready to waste his whole life as a soldier? For what? One would like to live an intelligent life of love, art, creativity. Many things would disappear from the world if people were intelligent; almost ninety-nine per cent of things would disappear.

War would not be possible. On the earth, war is almost the major work of humanity -- it has been for centuries. Seventy per cent of money is wasted on war -- seventy per cent! What are you doing? Simply preparing for war? You don't know anything else. You know only how to kill. People have become efficient only in killing. This can be done only by dull people. Intelligent people will throw away the arms. They will dump all the atom bombs in the Pacific and they will say goodbye to all war.

For what? Life is so short and there is so much to enjoy the stars and the moon and the flowers and the men and the women and the rivers and the mountains. And you are just fighting and living a very dull and stupid life.

Society needs dull people, remember it. So be aware that the society would not like you to become intelligent. It would like you to become a machine efficient, certainly, but not intelligent. Do the work that is given to you and die. Drag your life from the office to the house, from the house to the office your whole life is from the office to the house, from the house to the office. In the house you will have a wife to nag you and in the office you will have a boss to insult and humiliate you. And on the road there is the mad traffic. Go to the office, back home, to the office, again home -- and then one day you die. That is the only hope -- that one day you will die!

Mulla Nasrudin went for a world trip. He was on a ship for the first time. And, of course, he was suffering tremendously, terribly, from sea-sickness. He could not eat anything, he could not drink anything, he was continuously vomiting.

Then the Captain came and he said to Nasrudin, 'Don't be worried. I have been in the force for twenty years and I have never seen or heard of a man dying of sea-sickness. Don't be worried.'

And Mulla beat his head and he said, 'That was my only hope! I was hoping to die, but now you say that nobody has ever died!'

Your only hope is that one day you will die. So just a little more, tolerate it a little more, a few more days of the office, a few more days of the house.... Tolerate. Death is coming to deliver you. That is your only hope.

What kind of life is this where man hopes that death will deliver him? What kind of life is this where people commit suicide? What kind of life is this where people go mad, insane, just because they cannot tolerate it any more. because it becomes too much, it breaks their nerves. No we are living very unintelligently. And in this unintelligence enlightenment is not possible.

But remember, basically you came with intelligence unintelligence is forced on you by society. So there is hope. It can be dropped too. It is just dust that has been gathered on the mirror. The mirror is still clean and clear, the dust just has to be removed. Once the dust is removed the mirror will be as clear as ever. Everybody is a genius. God never creates anything else, God only creates geniuses. Everybody is intelligent, nobody is mediocre, cannot be. How can some-body come out of God and be a mediocre? God does not deal in mediocres, he only makes masterpieces. But the society has forced you to become dull. So much dust has gathered on your mirror that you don't look like a mirror at all.

What is enlightenment? It is to attain to your mirror-like quality again. It is a recovery. It is not something that you invent, it is already the case -- deep down you are en-lightened. Dust has just gathered on the surface, you need a good cleansing.

That's what we are doing here. You need a good cleansing. You need a good bath. Meditation is an inner bath. Sannyas is a total cleansing. It is trying to live intelligently, whatsoever the cost. It is trying to live courageously. It is trying to live your life in your own way, trying to do your own thing in your own way and not bothering what others say. With that declaration you become intelligent. With that declaration of individuality you become intelligent. And only through intelligence does the bird of enlightenment one day come. Open the window of intelligence and wait.

The last question:

WHY ARE YOU AGAINST MARRIAGE?

WHY should I be against marriage? First, I have never been married so why should I be against marriage? You need experience for such things.

A youngster was thinking about getting married. So he wrote to his father for some personal advice. His father wrote back:

I can't tell you how happy I am to hear about your impending marriage. You will find marriage the most beautiful state of bliss and happiness. As I look across the table at your dear mother, I realise with great pride how full and wonderful our years together have been. By all means, get married. You have our blessings. It will be the happiest day of your life. Sincerely, Dad. Ps. Your mother just left the room. Stay single, you idiot!

I have no experience, why should I be against marriage? And fortunately my parents were very simple people. They have also not created anything in me to be against marriage. They have loved each other tremendously, innocently. In my childhood I never saw them fighting, quarrelling, nagging. They have lived as peacefully as possible. It is very rare to find such a peaceful couple.

She watched the young man have his soup with the wrong spoon, grasp the utensils with the wrong fingers, eat the main course with his hands and pour tea into the saucer and blow on it.

'Hasn't watching your mother and dad at the dinner table taught you anything?' she asked.

'Yeah,' said the boy. 'Never to get married.'

I could not have deduced it from my parents so why should I be against marriage?

Those who know, they are against but then it is too late.

Once a friend told Alfred Adler about a certain Miss X who was going to be married soon. Usually in such situations people enquire 'to whom?' but Adler asked 'against whom?' He had suffered much. He knew that a marriage is not with somebody, but against somebody, so it was not right to ask 'with whom?' but 'against whom?'

What you call marriage is nothing but an arrangement a social arrangement. What you call marriage is nothing but an institution. And it is not good to live in an institution. It is not love, it is a poor substitute for love. If marriage arises out of love it is beautiful -- but then it is not really marriage, it is a totally different thing. But if marriage is just a legal binding and there is no love in it then you are entering into an imprisonment -- and on your own accord.

Marriage as such is going to disappear from the world; it should disappear. Love should be enough cause to be together. I know that there is danger, because love is something like a breeze: when it comes it comes, when it goes it goes. It is not very dependable. It is not an electric fan whose button you switch on and the fan starts. Marriage is a electric fan, you can depend on it. Love is a natural breeze sometimes it is there, then it is beautiful, but then it can go too, any moment it can be gone.

Love is like a rose flower -- it blooms and withers. Marriage is a plastic flower -- it never blooms and it never withers. It is very permanent. Many people have chosen the plastic flower against the rose flower, the real flower, because they are afraid of its momentariness.

But life is momentary life is a flux. To hope that one can create something permanent in life is to hope in vain. You are looking for frustration. The whole of life is a continuous movement: things change. Except change everything changes. The only thing that is permanent is change.

So whatsoever is real is changing that's why fear arises in man's mind. Love cannot be depended on so you have to bring the court and the law in so that things become permanent. When love disappears the court will bind you but anything that binds is ugly. Unity is one thing, to be tied together is another.

One night, Mulla Nasrudin and his wife were sitting by the fireside. It was a cold night. Mulla was reading his newspaper and his wife was doing some knitting. And the dog and the cat of the family were also resting by the fireside, dreaming, enjoying.

The wife suddenly said, 'Nasrudin look at the dog and the cat and how peacefully they live together.

Why can't we do that?'

Nasrudin said. Why can't we do that? Tie them together and see what happens.'

Once two persons are tied together freedom is lost and anger arises. When freedom is lost everything becomes ugly. Love means that freedom remains intact: marriage means that freedom has been dropped. You have bargained for permanence, for security, and you have paid for it with freedom.

Marriage is going to disappear, should disappear. And now the point is coming in the history of humanity where it becomes possible that marriage can disappear. It is already an outmoded phenomenon, it has lived too long and it has created nothing but misery. Marriage should disappear and love should flower again. One should live with insecurity and freedom. That I call intelligence.

To seek for marriage is to be dull; to seek for love is to be intelligent. Anything that gives you a false sense of security makes you dull, makes you less alert; anything that keeps the insecurity as it is -- and life is insecure, love is insecure, everything is insecure -- makes you remain alert. Because then you have to be alert every moment, you cannot depend on anything, you cannot go to sleep, you have to keep aware. Then life will have a deeper significance and life will become more natural -- that is the meaning of living the life of Tao. Living life in insecurity is to live the life of Tao.

I am not against marriage, I am against the ugly institution that has evolved in the name of marriage. If marriage allows freedom and love to exist together, it is good but then marriage is totally different. Always be aware: never lose your freedom and never dominate anybody so that he or she loses his or her freedom. Freedom is the goal and freedom should be the very foundation of life. Love is beautiful when it flowers in freedom; when it flowers in a hothouse, closed from everywhere, it is simply a phony thing. It is not true and it cannot satisfy you. To be real the flower needs the storm, the lightning, the thundering, the clouds, the sun, the wind -- it needs all these challenges to be real. When you protect it too much, in that very protection it loses all reality, it becomes pale, it becomes anaemic; it is already dead before its death.

I am not saying that through love your life will become more secure -- no, I am not saying that. Through love your life will become more insecure. But I am all for insecurity because through insecurity is growth. When you are secure you are in your grave.

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Chapter #3
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IN THE MIDDLE AGE HUA-TZU OF YANG-LI IN SUNG LOST HIS MEMORY. HE WOULD RECEIVE A PRESENT IN THE MORNING AND FORGET IT BY THE EVENING; GIVE A PRESENT IN THE EVENING AND FORGET IT BY THE MORNING. IN THE STREET HE WOULD FORGET TO WALK; AT HOME HE WOULD FORGET TO SIT DOWN. TODAY HE WOULD NOT REMEMBER YESTERDAY; TOMORROW HE WOULD NOT REMEMBER TODAY.

HIS FAMILY WERE TROUBLED ABOUT IT AND INVITED A DIVINER TO TELL HIS FORTUNE BUT WITHOUT SUCCESS. THEY INVITED A SHAMAN TO PERFORM AN AUSPICIOUS RITE BUT IT MADE NO DIFFERENCE. THEY INVITED A DOCTOR TO TREAT HIM BUT IT DID NO GOOD.

THERE WAS A CONFUCIAN OF LU WHO ACTING AS HIS OWN GO-BETWEEN CLAIMED THAT HE

COULD CURE IT. HUA-TZU'S WIFE AND CHILDREN OFFERED HALF OF THEIR PROPERTY IN RETURN FOR HIS SKILL.
THE CONFUCIAN TOLD THEM: 'THIS IS CLEARLY NOT A DISEASE WHICH CAN BE DIVINED BY HEXAGRAMS AND OMENS, OR CHARMED AWAY BY AUSPICIOUS PRAYERS, OR TREATED BY MEDICINES AND THE NEEDLE. I SHALL TRY REFORMING HIS MIND CHANGING HIS THOUGHTS THERE IS A GOOD CHANCE THAT HE WILL RECOVER.'
THEN THE CONFUCIAN TRIED STRIPPING HUA-TZU AND HE LOOKED FOR HIS CLOTHES; TRIED STARVING HIM AND HE LOOKED FOR FOOD; TRIED SHUTTING HIM UP IN THE DARK AND HE LOOKED FOR LIGHT.
THE CONFUCIAN WAS DELIGHTED AND TOLD THE MAN'S SONS. THE SICKNESS IS CURABLE BUT MY ARTS HAVE BEEN PASSED DOWN SECRETLY THROUGH THE GENERATIONS AND ARE NOT DISCLOSED TO OUTSIDERS SO I SHALL SHUT OUT HIS ATTENDANTS AND STAY ALONE WITH HIM IN HIS ROOM FOR SEVEN DAYS.' THEY AGREED AND NO ONE KNEW WHAT METHODS THE CONFUCIAN USED BUT THE SICKNESS OF MANY YEARS WAS COMPLETELY DISPELLED IN A SINGLE MORNING.
WHEN HUA-TZU WOKE UP HE WAS VERY ANGRY. HE DISMISSED HIS WIFE, PUNISHED HIS SONS, AND CHASED AWAY THE CONFUCIAN WITH A SPEAR.
THE AUTHORITIES OF SUNG ARRESTED HIM AND WANTED TO KNOW THE REASON. 'FORMERLY WHEN I FORGOT,' SAID HUA-TZU, 'I WAS BOUNDLESS, I DID NOT NOTICE WHETHER HEAVEN AND EARTH EXISTED OR NOT. NOW SUDDENLY I REMEMBER, AND ALL THE DISASTERS AND RECOVERIES, GAINS AND LOSSES, JOYS AND SORROWS, LOVES AND HATES OF TWENTY, THIRTY YEARS PAST RISE UP IN A THOUSAND TANGLED THREADS. I FEAR THAT ALL THE DISASTERS AND RECOVERIES, GAINS AND LOSSES, JOYS AND SORROWS, LOVES AND HATES STILL TO COME WILL CONFOUND MY HEART JUST AS MUCH. SHALL I NEVER AGAIN FIND A MOMENT OF FORGETFULNESS?'

THIS IS ONE OF THE GREATEST PARABLES of Lieh Tzu, pregnant with profound significance and insight. It is based on a great experience of the inner world of consciousness. It is paradoxical but it indicates something absolute.

Let us go into it very softly delicately, carefully. It has much to give to you, it has much to show to you. It can give a great clarity to you on your path. But before we enter into it a few paradigms of Taoism will be helpful.

First, Taoism believes that the memory is the problem. Because of the memory we are not really alive. The memory holds us back in the past, it never allows us to be in the present. It is a dead weight. And it goes on growing every-day. Every day the past becomes bigger and bigger and bigger. Every day more and more experiences, more and more memories, become accumulated. And they hold you back.

The child is free. He has no past. The old man is not free. He has a long past. The child has nothing to look back to, he has everything to look forward to -- he has the future just opening up for him, a great adventure. The old man has nothing in the future. Everything has happened. And all that has happened goes on cluttering his mind. It is a weight that pulls him down backwards, it does not allow him to move with the times. He lags behind.

Memory is what roots you in the past. Unless you become so free of memory that you need not look back -- memory no longer disturbs you, memory no longer clouds you -- you will not be able to live in the present. And if you cannot live in the present the future is not yours -- because the future is contacted only through living in the present, the future becomes a reality only through living in the present. The present is the door by which the future enters in and the past goes out. If you are looking at the past you will miss the future, because during the time you are looking at the past, the future is entering into the present and you cannot look both ways simultaneously. You have eyes to look forward, you don't have eyes at the back of your head. Nature never intended you to look back otherwise your eyes would have been at the back of your head. Nature has intended that you should be looking forwards, nature has not given you any instrument to look backwards.

So when you look back you have to turn back, and during the moment that you are looking back and your head is turned to the dead past, the future is turning into the present. You will miss that birth, you will always miss the future turning into the present -- and that is the only reality there is.

Now, what happens? If you are interested too much in the past, attached too much to your memories, you start creating an unreal future too -- in the imagination. A man who is too attached to the past projects a future also. He lives in the memory and through the memory he creates an imagined future. Both are unreal. The past is no more, you cannot live it again, there is no possibility. That which is gone is gone forever, it is impossible to bring it back. Because it is impossible to bring it back you start imagining a similar type of

future, something similar -- a little more decorated, a little more sweet, a little better. You start imagining a future but that future is based on your past experience. On what else can it be based?

You loved a woman. Almost everything was good in the woman except for a few things. Now you project a dream: in the future you will find a woman who will be as good as the past woman but with those wrong habits deleted, with those wrong habits dropped. In the future you will have a house as beautiful as in the past, more beautiful -- but you will manage to have a few things which were not there in the past.

Your imagination is nothing but a modified past. This is how people are living. The past is no more and the future is nothing but a desire to repeat the past -- of course, in a better way, but it is the same past. You ate something yesterday, you would like to eat it again tomorrow. Yesterday you loved a man or a woman, tomorrow you would again like to love a man or a woman. You want to repeat.

The mind is a repetitive mechanism; the mind continuously hankers for the same. And every moment the reality is new; it is never the same. You cannot step in the same river twice. Life is constantly moving, changing. Only change is perma-nent, everything else is changing. Only change is not changing. That is reality.

But then you create a false, a pseudo-reality of your own invention -- fabricated in the mind, manufactured by your desire -- and you start living in it.

Taoism says that to be in reality a man has to get out of his mind, a man has to become a no-mind. To be in reality a man has to uproot himself from the past, he has to forget the past. To remember that which is, the eyes have to be completely unclouded from the past -- only then can you see in the reality. Eyes that are clouded with the past are eyes that are blind. You are not really blind, you are just clouded by the past. You cannot see directly because of so many screens covering your eyes. Those screens have been created by the past.

A man insulted you yesterday and today you come across him on the road. The past arises. A screen falls over your eyes. This is the same man who insulted you. You have to take revenge. You have to pay him back in the same coin -- tit-for-tat. You start getting angry, you get into a rage. Now you are missing this man. It is possible that this man is no longer the same man; in fact, he cannot be the same man. He may have repented, he may have brooded the whole night, he may have decided to come to you and apologise, he may be coming to apologise now. But you cannot see. Your eyes are clouded with anger and your anger colours the reality. Even if he tries to apologise you will think that he must be trying to deceive you, or he has become afraid of your vengeance, or he is a cunning man -- beware, he is trying to cheat you, to deceive you. Right now he is trying to be-friend you but some day he will again bring trouble to you.

All these thoughts will be there and you will not be able to see what he is, you will miss the reality. And seeing all these clouds on your face, there is every possibility that, though he had come to apologise, he may now not apologise. Seeing that you are in a rage and you will not understand, he may change his own ideas. We affect each other. And then, if he changes his mind, your ideas are confirmed, they become even stronger. This is how things are happening.

A man who has clarity never carries the past. He simply looks into reality with no interference from the past. That is the meaning of this story. Dropping the memory means dropping the mind. Dropping the mind means dropping the whole world. Dropping the mind means dropping the ego -- then you are no longer self-centred, then you don't have any mind whatsoever. Then you live a life with no mind of your own -- that is the meaning of Tao. Then God's mind functions through you, you don't have your own mind. You function but now you don't function from your own centre. Now the centre of the whole becomes your centre. You act but you are not the doer any more, God acts. Your surrender is total.

Just the other day I was reading a beautiful Hasidic parable.

A young man asked an old rabbi, 'In the past, in the old, golden days, we have heard that people used to see God with their own eyes, people used to encounter God. God used to walk on earth, God used to call people by their name. God was very close. What has happened now? Why is God not so close? Why can we not see him directly? Why is he hiding? Where has he gone? Why has he forgotten the earth? Why does he not walk any more on the earth? Why does he not hold the hands of people stumbling in darkness? He used to do that before.'

The old rabbi looked at the disciple and said, 'My son, he is still there where he used to be, but man has forgotten how to stoop down low enough to see him.'

To stoop down.... Man has forgotten how to stoop, man is standing very haughtily, man is standing very

proudly, man is standing very erect, man is standing separate from God, man has become an island, man is no longer part of the universal, part of the whole. God is exactly where he used to be -- he is still trying to hold your hand but you are not willing. He is still confronting you but you look sideways. He is still there, calling you by your own name, but you are full of your own noise, the inner talk, the continuous chattering -- you have become a chatterbox.
Man has forgotten to stoop, to bow down.

In the East, bowing down has been always a very significant gesture. The disciple goes to the Master, bows down, lies down flat on the earth. That is a gesture of surrender. He says, 'I am no more.' He says, 'I will not exist any more as myself. Now I will be a vehicle, I will be passive. You pour and I will be a womb, you pour and I will be a receptacle. I will not fight. I surrender.' In that surrender something of tremendous value happens.

With the Master you start learning the ABC of surrender -- then one day, when you have learned what surrender is, you try it with God. The Master is just a kindergarten, just a beginning, the beginning of surrender. When you have learned the joy of it, the beauty of it, the benediction of it, then you want to go on to deeper seas. You have learned swimming near the banks, now you would like to go to the farthest point. Then God is available. But if you exist as you, if you exist as a self, then it is impossible. Then you exist as an ego.

This ego is what this parable means by memory. These Taoist parables are very subtle.

Now let us go into it.

IN THE MIDDLE AGE, HUA TZU OF YANG-LI IN SUNG LOST HIS MEMORY.

That is a way of saying that he became a meditator.

That is a Taoist expression -- lost his memory. It means: became a non-individual. It means: became a non-ego. It means: became loose from the grip of the mind, dropped the weight of the past. It is not something condemning, remember, it is a great appreciation.

In Taoist circles, when somebody says 'He has lost his memory' he is praising the man, remember. Taoists have their own way of saying things, very peculiar ways of saying things. But the meaning of their gestures is profound.

IN THE MIDDLE AGE, HUA TZU OF YANG-LI IN SUNG LOST HIS MEMORY.

He became a no-mind, he forgot all about his past, he forgot all that had happened -- it was as if all the dust from the mirror dropped away. He came to exist in the present -- that's what it means. He was no longer in the past, he did not exist through the past, he did not function through the past, he had started functioning in the immediate present. Moment to moment he now lived -- not gathering, not accumulating, not hoarding any knowledge or any information. Whatsoever the totality brought in the moment was all. If he felt hungry he looked for food, but he had no idea about any food that he had eaten before. And the moment his appetite was fulfilled he forgot all about it. He did not carry the idea in the mind, he had no fantasy about food, either before or after. The moment was all, the now and the here was all, there was no then and there was no there.

This is the first satori -- when a man becomes loosened from the grip of the past, the hold of the past, as if a snake has slipped from the old skin. He has become absolutely new, like a tree which, after dropping all her old leaves during the fall, has sprouted new leaves. The moment something becomes old, one moment old, it is dropped immediately. One goes on slipping again and again into the present. It is a totally new style of life -- the way of Tao, the way of Zen, the way of sannyas.

Watch it in your own life. How do you live? Do you bring the past in again and again? So you always live through the past? Is your life too coloured by memory ? Then you are living the worldly life. To live in memory is to live in the world, SANSARA; to live without memory, is to live in God, to live without memory is to live in nirvana, enlightenment.

Remember, by saying that Hua Tzu lost his memory, you should not translate it to mean that he became absent-minded, no. That is not the meaning of it. To become absent-minded is a totally a different thing. It is

a disease, Absent-mindedness means that memory persists but becomes distorted. You know but you don't know dearly. An absent-minded person is not a man of Tao. An absent-minded person is simply absent-minded. The man of Tao is very much present, he is not absent-minded. In fact, he is SO much present that the memory cannot interfere. His presence is tremendous; his presence is so intense, the light of presence is so intense, that the memory cannot interfere. He functions out of the present, you function out of memory.

So when somebody becomes absent-minded he looks as if he is ill -- naturally -- because he goes on forgetting. But it is not that he has really forgotten, he remembers that he has forgotten -- the difference has to be understood. He remembers that he has forgotten; he knows that he knows and yet he cannot remember it. That is the man who is absent-minded.

I have heard many stories about Thomas Alva Edison. He was a man who could be called perfectly absent-minded.

One day he went into a restaurant, ate his lunch, came out and met a friend at the door, just on the street. They talked for a few minutes and then the friend said, 'Why don't you come with me and have your lunch?' So he said, 'Right. You made me remember. I came for my lunch.'

Then they went inside the same restaurant again. The food was served. The friend said to Edison, 'You look a little puzzled.' And Edison said, 'Yes. What.is the matter? I don't feel any appetite at all.' And the waiter laughed and he said, 'Sir, you ate your lunch here just five minutes ago.'

This is absent-mindedness.

Once it happened. that he forgot his own name. He was standing in a-queue and when his turn came and his name was called he started looking here and there, looking for the man whose name had been called. And then somebody who was standing behind him said to him, 'Sir, as far as I know, you are Edison. So for whom are you looking?' And Edison said, 'Thank you. In fact, I had- completely forgotten.'

This is absent-mindedness. Edison is not a man of satori; he still lives in the memory but his memory is a chaos. He cannot figure out what is what. He is not a Buddha, he is not a Hua Tzu. He does not live in the moment, he still lives in the past. Of course, his past is very clumsy. Absent-mindedness is a clumsy past, a clumsy memory, a lousy memory.

But a man.who has lost his memory in the sense that Taoists use this term is a man who functions out of the presence of his mind -- presence of mind.

Just a few days ago I was reading the memoirs of a very rare man. He was a saint who died a few years ago. He lived for a really long time -- almost one hundred and forty years. His name was Shivapuri Baba, Shivapuri Baba of Nepal. In his memoirs he tells a story.

When he went to Jaipur a very rich man gave him a box full of notes, hundred-rupee notes. While in the train he looked into the box; it was full of notes and he wanted to know how many notes he had. So he started counting. In the compartment there were only two persons, Shivapuri Baba, a very old ancient man, at the time he must have been about one hundred and twenty years' old -- and an English lady, a young woman. She became interested. This old beggar was in the first class and was carrying a whole box of one-hundred-rupee notes?

An idea came in her mind. She jumped up and said, 'You give me half the money otherwise I will pull the chain and I will tell them that you tried to rape me.' Shivapuri Baba laughed and put his hands to his ears as if he were deaf. And he gave her some paper and said, 'Write it down. I cannot hear.' So she wrote it down. He took it and put it in his pocket and said, 'Now pull the chain.'

This is presence of mind! It is not functioning out of the past because this has never happened before and it may not happen again. But, in a flash, like lightning, a man who is really present will act out of his presence.

You would have been in trouble because you would have looked into your memory -- what to do now? You would have started groping in your memory -- is there something in the past from which you can have some idea of what to do now?

But in real life nothing is ever repeated. Everything is new. That's why your responses always fall short. You act out of the past and the thing is absolutely new, it has never happened before, you don't have any experience of it. Your experience may be of something similar but it cannot be about exactly the same thing. It is not a repetition, the situation never repeats. Maybe it was something similar -- you were cheated by somebody, something similar. You were deceived by somebody, something similar. You were threatened by somebody, something similar. But it was not exactly the same. So when you start looking into your memory

you are showing that you don't have presence of mind.

This is a paradox: a man of no-mind is a man with presence of mind; and a man of mind, a man with memory, is a man who is absent. He looks into the past. The situation is herenow, confronting you; it is an encounter. Respond right now, like a mirror. A mirror reflects whosoever comes in front of it. It does not look into the memory: this man has been here before, in front of me, so how to reflect him? It simply reflects. When there is no memory it is not absent-mindedness, the mirror is simply c!ear, the dust is not there, the dust is not a distraction. The reflection will be clear and out of that reflection will come the act. When you act out of the present moment your act is always total. You will never feel frustrated.

Two Englishmen were in London.

'I say, Derrick !' called Quincy. 'How are you, old chap?'

'Fine. Just fine,' said Derrick. 'Lots doing. Business grand, children fine, weather pleasant and all that sort of balderdash.'

'Jolly good. Anything else?'

'Let me see -- oh yes -- buried my wife.'

'Really?'

'Had to. Dead, you know.'

Now this man is an absent-minded man. It is not that he has lost his memory, he has a lousy memory. Remember the distinctions. Sometimes they may look the same, but they are not.

This story of Hua Tzu is about a man who lost his memory, who lost his mind, who lost his past, who became unburdened.

To say it in Christ's words -- who became a child again, capable of entering into the kingdom of God.

But to his family, to his friends, he must have posed a great problem. Naturally. They must have wondered what had happened to this old man. A calamity. They must have thought he had fallen into a deep sleep, a sort of sleep. But exactly the contrary was the case -- they were asleep and this man had awakened out of sleep. But they could understand only the language of sleep so they must have thought that this man had fallen asleep.

A big-city sharpie made a wrong turn and found himself helplessly lost in the sticks of Kentucky. After bouncing along a rocky country road for more than an hour, he reached a large intersection. There, standing on the side of the road, was an odd-looking hillbilly.

'Hey, fellow!' he shouted. 'Could you tell me where the road on the right leads to?'

'I don't rightly know,' the country boy answered slowly.

'Well, then, I wonder if you can tell me where the road on the left would take me?'

But again the boy shook his head. 'I don't rightly know that either.'

A little perturbed, the city fellow barked, 'You're hot too bright, are you?'

'Maybe not,' drawled the hillbilly, 'but I ain't lost.'

The others must have thought that this old man, Hua Tzu, was lost. He had changed so diametrically, he had changed so tremendously, that the whole village -- the relations, the friends, the family, the sons, the daughters, the wife -- must have become very worried. What to do with this man?

HE WOULD RECEIVE A PRESENT IN THE MORNING AND FORGET IT BY THE EVENING...

He had really become a child again. That is the quality of innocence.

... GIVE A PRESENT IN THE EVENING AND FORGET IT BY THE MORNING. IN THE STREET HE WOULD FORGET TO WALK; AT HOME HE WOULD FORGET TO SIT DOWN. TODAY HE WOULD NOT REMEMBER YESTERDAY; TOMORROW HE WOULD NOT REMEMBER TODAY.

This is not absent-mindedness. He is simply not gathering the past any more. It is not that he has a lousy

memory, he is cut away from memory utterly. He is like a child.

You are angry with a child and the child is angry with you. Look at his face! He is so angry and so red that he would like to kill you. He says, 'Never again will I talk to you. Finished!' And the next moment he is sitting in your lap again and talking beautifully. He has forgotten. What-soever he has said in a rage, he has not carried it. It has not become luggage in his mind. Yes, in the spur of the moment he was angry, he said something, but now the anger is gone and all that he had said that moment has gone. He has not become committed to it forever, it was a momentary flare-up, a ripple. But he is not frozen in it, he is a flowing phenomenon. The ripple was there, a wave had arisen, now it is no more. He is not going to carry it always and always. Even if you make him remember, he will laugh. He will say, 'All nonsense!' He will say, 'I don't remember. Is it so'?' He will say, 'Have I really said that? Impossible!' He will say, 'How I can say that? You must have imagined it.'

It was a flare-up. This has to be understood. A man who lives moment to moment is sometimes angry, sometimes happy, sometimes sad. But you can depend on it -- he will not carry these things forever. A man who is very controlled and does not allow any emotion to arise in his being is very dangerous. If you insult him, he is not angry. He holds it. By and by he will accumulate so much anger that he is going to do something really nasty.

There is nothing wrong in a momentary flare of anger -- it is beautiful in a way. It simply shows that the man is still alive. A momentary flare-up simply shows that the man is not dead, that he responds to situations -- and responds authentically. When he feels that the situation is such that anger is needed, anger is there. When he feels that the situation is such that happiness is needed, happiness is there. He moves with the situation. He has no prejudice for or against. He has no ideology as such. He does not have a certain idea that you should not be angry, that whatsoever the situation you should remain non-angry.

If a man tries to be non-angry in that way, what will he do? He will repress his anger. And sometimes that anger will arise in situations where it will look almost mad, out of all proportion. He will be capable of murdering some-body or committing suicide or doing something really harmful -- because when so much anger is released it is very poisonous, very destructive.

Ordinary anger has nothing wrong in it. In fact, a person who can become angry and forget all about it the next moment is really a very good person. You will always find him friendly, alive, loving, compassionate. A man who is always holding onto his emotions, controlling and controlling and controlling, a man of so-called discipline, is never a good person. He will always show that he is holier than you, but you can see his anger in his eyes, you can see it in his face, you can see it in his every gesture -- the way he walks, the way he talks, the way he relates with people -- you can see it always there, boiling. He is ready to burst every moment. These are the murderers, these are the criminals, these are the real evil-doers.

And if he goes on controlling, all his control will make his ego more and more strong. And the ego is far more danger-ous than anger. Anger is human, nothing wrong about it. It is simple It is simply a situation in which you are provoked, and you are alive so you respond to it. It is saying that you will not yield; it is saying that this is not a situation you can accept; it is saying that this is a situation in which you want to say no. It is a protest, and nothing is wrong about it.

I am not against anger, I am against accumulated anger. I am not against sex, I am against accumulated sexuality. Anything that is in the moment is good, anything that is carried from the past is bad, is diseased, is illness.

This man became like a child.

TODAY HE WOULD NOT REMEMBER YESTERDAY, TOMORROW HE WOULD NOT REMEMBER TODAY.

Jesus says to his disciples, 'Think not of the morrow. Look at the lilies in the field, how beautiful they are. They don't think of the past, they don't think of the future. They are not worried at all about what is going to happen and what has happened. They simply live herenow, that is their beauty.' That is the beauty of the trees and the rocks and the stars and the rivers. The whole existence is beautiful because it has no past.

Man is ugly. The past makes him ugly. Apart from man nothing is ugly, because it is only man who goes on brooding about the past and the future and goes on missing the life that is available in the present. That is the only life there is, the only dance there is. Naturally you become ugly -- because you have no opportunity to live, to live authentically.

I have heard a beautiful anecdote.

The man was talking with his friend, the tailor, about hunting trips.

'Once,' said the tailor, 'I was in Africa hunting lions. I discovered one standing ten feet away -- and there I was without my gun. The lion came closer. Now he was only five feet away.'

'What happened?' the man asked breathlessly.

'Well, to make a long story short, he leaped up and killed me.'

'What do you mean he killed you?' the man asked. 'You're sitting here, very much alive.'

'Ha!' said the tailor. 'You call this living?'

Even people who look alive are not really alive. They have been killed and not once, many times. Killed by the past, the lion of the past; killed by the future. the lion of the future. And they are being killed every day, they are being murdered every day by these two enemies.

There is a beautiful Buddhist parable of many meanings. All the meanings are beautiful, but today try to understand it in one certain meaning.

In a forest a man is running, trying to escape from a lion who is following him, chasing him. The man comes to a precipice. There is no other way to go so he stops. For a single moment he doesn't know what to do. He looks down. It is a very deep valley, a great abyss. If he jumps he is gone. But still there is a possibility for him -- miracles happen. So he looks down more closely and there, deep in the valley, two more lions are standing, looking up. So that possibility is finished.

The lion is coming closer, roaring; the man can hear the roar. His only possibility is to hang from the roots of a tree sticking out over the valley. He cannot jump and he cannot stand on the precipice so he holds onto the roots of the tree. The roots are very fragile and he is afraid that at any moment they will break. Not only that, it is a very cold evening, night is gathering, and the sun is going down. And his hands are so cold that he is afraid he will not be able to hold on for long. Already the roots are slipping out of his hands. They are frozen. Death is certain. Each moment death is there.

Then he looks up. Two mice are chewing through the roots of the tree. One is white and one is black the symbol of day and night, the symbol of time. Time is running out fast and the two mice are chewing through the roots and they are really doing a great job. They are almost at the end, they are just going to finish -- it is evening and they have also to go and rest so they are finishing in a hurry. Any moment the root will break away from the tree.

The man looks up again and there on the tree is a beehive out of which honey is dropping. He forgets all and tries to catch a drop on his tongue and he succeeds. And the taste is really sweet.

Now this parable has many meanings. I have talked about this parable in different ways. This time I would like to indicate a certain meaning: this moment. In the past a lion is coming, in the future two lions are waiting; time is running out fast, death is very close by as it is always; the two mice are cutting away the very roots of life but, if you can live in the present, the taste is tremendously sweet. It is really beautiful.

The man lived in the moment and forgot all. For the moment there was no death, no lions, no time, nothing existed -- only the secret taste of honey on his tongue.

This is the way to live, this is the only way to live -- otherwise you will not be living. Each moment... this is the situation. The parable is really very existential. You are the man clinging to the root of the tree, surrounded everywhere by death, with time running out. Any moment you will drop into death and disappear. Now what to do? Worry about the past? Worry about the future? Worry about death? Worry about time? Or enjoy this moment?

To think not of the morrow means to let this moment become a drop of sweet honey on your tongue. Even though death is, life is beautiful. Even though the past was not very good and who knows about the future -- it may not be very good, as things are it is hopeless to hope but this moment is beautiful. Look at this moment. Let it become a drop of honey on your tongue. This moment is tremendously beautiful. What is missing? What is lacking?

Be in this moment -- that is the meaning of the Taoist expression: Hua Tzu lost his memory.

HIS FAMILY WERE TROUBLED ABOUT IT AND INVITED A DIVINER TO TELL HIS FORTUNE, BUT WITHOUT SUCCESS. THEY INVITED A SHAMAN TO PERFORM AN AUSPICIOUS RITE, BUT IT MADE NO DIFFERENCE. THEY INVITED A DOCTOR TO TREAT HIM, BUT IT DID NO GOOD.

Now that is beautiful -- and meaningful. It was not a disease so no doctor could cure it. Had it been a disease then the doctor could have cured it. It was not anything physical. The man was perfectly healthy.

In fact, he could never have been as healthy as he must have been at that time. When you forget about your past you forget about all your illnesses also. The p ast is a reservoir of all illnesses. When you forget the past you are neither young nor old, you simply are. And that is the moment of being healthy and whole.

The man must have been very healthy so what could doctors do? The family called the doctors but they could not treat him. It was not a disease. A disease could have been treated, but this was not a disease.

And the family asked a diviner to tell his fortune but without success because a man who has no memory has no imagination for the future. And a man who has no imag-ination for the future is unpredictable. You cannot predict anything about him. He is just open. Ordinarily men are predictable because they have a certain projection into the future some idea about the future, a seed for the future. That seed will one day sprout.

That's how the diviners, the palmists, the fortune-tellers live they live on your imagination. If you go to a fortune-teller he will look at your hand and he will say, 'There is a great possibility that money will come -- but it will not stay.' It can be said about anybody except a man like me. You cannot say that about me! But it can be said about anybody -- money will come. Everybody is hoping for it so who is going to deny that it will come? That's why he has come to the fortune-teller -- for his ideas to be approved, to be confirmed. Money will come, but he will not be able to keep it. Who has ever been able to keep money? Money comes and goes.

In fact, money exists only in its coming and going. If you are able to keep it, it is no longer money. You can keep a thousand notes in your house, you can hoard it underground, but it is no longer money. You could have kept stones there, it would have been just the same. Money exists only in its coming and going. When somebody gives you a hundred-rupee note, when the note changes hands, then it is money. Just for a moment it is money -- when it changes hands. Then that man is getting something out of it and you are getting something out of it. When you give it to somebody else, again it will be money. That's why notes are called currency. Currency means movement. They should move. The more they move, the more there is money.

That's why there is more money in America and less in India. There is so much movement. Everybody is just spending -- spending what they have and spending even that which they hope they will have one day. People are purchasing cars and fridges and everything on the installment basis. Some day they hope they will have the money and then they will pay. But they are purchasing things right now. There is money in America because people have come to know that money exists in its movement. Let the money change hands. And the more it changes hands, the richer and richer and richer the country becomes.

Let a one hundred-rupee note circulate here. If we are five hundred people and a one hundred-rupee note changes hands, it becomes five hundred notes of one hundred-rupees. Each time it comes to one person he will have one hundred rupees. But let one person keep the note and then this group will be poor. Then only one person has a hundred-rupee note. If it had changed hands and moved, then everybody would have enjoyed a hundred rupees. Of course, there would have been much wealth.

Predictions are possible only about people who have an idea about the future.

There is a story about Buddha. When he became enlightened he was going along the bank of a river and an astrologer passed who was coming from Benares. He had become a great scholar of astrology and was coming home with all the degrees and diplomas that were available in those days. And suddenly he saw the footprints of Buddha on the sand. He could not believe his eyes because in his books it was said such a footprint belonged to a man who had conquered the whole world, a CHAKRAVATIN one who is the emperor of the whole world, all the six continents. But why should an emperor of all the six continents come on a hot afternoon to walk by this poor river? And walk on the hot sand without shoes? Impossible!

He became very puzzled. He was just fresh from Benares and it seemed that this first encounter was undoing all his learning. Is his science wrong? What has happened? Why should the emperor come here?

So he followed the footprints. Buddha was sitting under a tree. Looking at the Buddha he became even more puzzled. A beggar! And the puzzlement became greater still because he looked like an emperor -- his face, his grace, his peace. He had seen emperors; in fact, nobody had looked more emperor-like than this man. But his clothes, and the way he was sitting under the tree, and not even a servant around...?

He went to Buddha and he said, 'Sir, this is a very decisive thing for me. Allow me to disturb you. Please tell me just one single thing because my whole life will depend on it. I am coming from Benares carrying all these books. I have spent twenty years studying astrology, and here you are sitting and disturbing all my knowledge. So either you tell me that astrology is useless then I can throw these books into the river and go back home and forget all about it or tell me what has happened. These footprints are the footprints of a CHAKRAVATIN, an emperor who rules the whole world, the greatest emperor, one who is the ruler of all six continents. All the indications are there. But what are you doing here?'

Buddha laughed and said, 'You need not throw away your books, you can take them home. You will not come across a man like me again very easily. Don't be disturbed. The people that you will meet, you will be able to predict. But it is true, about me you cannot predict anything -- because I have gone beyond mind. All predictions are about the mind. People who live in the mind are predictable.'

This is significant. People who live in the mind are predictable because they are mechanical. You can say what they will do tomorrow because they will repeat. Nothing new is going to happen. They will simply repeat their past. But a man who has gone beyond mind is unpredictable because he will never repeat anything. So you cannot use any clue from his past to predict.

The diviners failed. They could not say anything about this man. And the shaman was called but he also could not do anything. The shaman can only do one thing: he can pray. He can do certain rituals to help. But a man who has gone beyond mind needs no prayer; no prayer will be of any help to him. In fact, prayer means asking God to do something for you. A man who has gone beyond mind has become part of God -- there is nobody to pray and nobody to be prayed to. Who is there to ask? Only God is.

No, these auspicious rites and rituals were of no help so nobody could help.

THERE WAS A CONFUCIAN OF LU WHO, ACTING AS HIS OWN GO-BETWEEN, CLAIMED THAT HE COULD CURE IT. HUA TZU'S WIFE AND CHILDREN OFFERED HALF OF THEIR PROPERTY IN RETURN FOR HIS SKILL.

Confucians are the first Behaviourists of the world. Pavlov and B. F. Skinner are their disciples. Confucius says that a man's behaviour can be changed, manipulated, through punishment and reward. That is the technique that has been used down the ages by the moralists. You reward the child if he follows your idea, you punish the child if he goes against you. Through punishment and reward you by and by condition his mind.

All minds are conditioned -- and what Maoists are doing in China today is very ancient in China. Confucius taught it very well. The idea has to be understood. The idea is that a man can be manipulated if you torture him or if you reward him. Through greed and fear a man can be manipulated. That's what you have been doing to your children, that's what has been done to you by your parents and by your society.

What are you doing to criminals in your prisons? Torturing them. Trying to condition their mind. Why does the priest go on talking about hell and heaven? What is the idea of hell and heaven? It is just the simple idea of punishment and reward. If you follow the priest you will be rewarded in heaven; if you don't follow the priest you will be punished in hell. And they have painted hell in such colours that every body will become afraid, everybody will start trembling. Then one starts holding on to oneself, repressing oneself'.

The Confucian said he could cure him. Now, firstly, the man was not ill so to say that he could be cured is stupid. But the same stupidity continues, even now. There are many people in Western countries who are not mad but who are being cured by psychologists. They are not really mad; in fact, they have gone a little higher than ordinary man. They are what Sufis call MASTAS those who have become drunk with God. But they are being treated. And what is their treatment? Electro-shocks, beating, torturing, in a thousand and one ways. Electro-shock treatment is a torture. the latest invention to torture man. These people are put into asylums and forced to live a very routine life.

Many of them are farther ahead than ordinary humanity, many of them have achieved a better consciousness. But naturally they have become separated from the ordinary humanity.

And the normal seems to be the rule, the normal seems to be the healthy person. The normal is not the norm, remember, the normal simply means the crowd, the mob, the mass. The mass is not healthy and the mass is not in any way sane; in fact, no individual behaviour is as insane as the behaviour of a mass. Masses are more insane. No Hindu is as insane as the Hindu society. No Moslem is as insane as the Moslem society. The Moslem mob can go and burn a temple and kill Hindus, but ask each individual of that crowd

and you will not find any individual who is so insane. Every individual will say that somehow it happened. He was just there and he somehow joined in with the crowd. Ask each individual and you will be told that it was not good. The crowd did it. The crowd has always been the insane. The wars, the conflicts between religions and nations -- these are all just because of crowd minds.

The crowd mind is insane, but the psychologists and the psychiatrists and the psychoanalysts try to adjust the person if he goes a little beyond. If Freud had been available Hua Tzu would have been psychoanalysed. If Skinner had been there he would have been reconditioned. That's what this Confucian said.

THE CONFUCIAN TOLD THEM, 'THIS IS CLEARLY NOT A DISEASE WHICH CAN BE DIVINED BY HEXAGRAMS AND OMENS, OR CHARMED AWAY BY AUSPICIOUS PRAYERS, OR TREATED BY MEDICINE AND THE NEEDLE. I SHALL TRY REFORMING HIS MIND, CHANGING HIS THOUGHTS. THERE IS A GOOD CHANCE THAT HE WILL RECOVER.'

He said that he would recondition, reform, his mind. How do you recondition a mind? You start torturing the body. When the body is tortured, the consciousness that was flying beyond has to come down to look after the body, natur-ally. You exist in the body, the body is your vehicle. If your body is harmed you naturally cannot fly very high, you have to come back to protect the body. That's the way to recon-dition. And that's what he did.

THEN THE CONFUCIAN TRIED STRIPPING HUA TZU...

If it was winter and he stripped Hua Tzu naked, naturally, when he started shivering, the mind would suddenly come back: 'You are shivering, Hua Tzu. Find your clothes.' And he would start looking for his clothes.

... AND HE LOOKED FOR HIS CLOTHES, TRIED STARVING HIM, AND HE LOOKED FOR FOOD, TRIED SHUTTING HIM UP IN THE DARK, AND HE LOOKED FOR LIGHT.

His consciousness was flowing higher than the mind. If you torture the body, the consciousness has to come back to the body. Have you observed it? If a small thorn enters your foot your consciousness will go there. A small thorn, but the consciousness has to go there, it is a safety measure. Otherwise the thorn will become poisonous, will become septic. It is part of your life-survival mechanism that the consciousness has to go there and look after it and see that the thorn is taken out. When the thorn is there you forget everything else.

Have you not watched it? If your teeth hurt you forget everything else. Then your whole consciousness gathers around your teeth. That pain has to be tackled first. If you have a headache then everything else is forgotten. Somebody may be playing beautiful music but if you have a headache you cannot hear. Somebody may be dancing but you cannot look at it. There may be beauty all around but how can you look at the beauty? You are not free. Your headache is pulling you down into the body.

This is what the Confucian follower did. He starved the man, stripped him naked, put him in the dark -- naturally he started looking for light, looking for warmth, for clothes, for food.

THE CONFUCIAN WAS DELIGHTED AND TOLD THE MAN'S SONS, 'THE SICKNESS IS CURABLE, BUT MY ARTS HAVE BEEN PASSED DOWN THROUGH GENERATIONS AND ARE NOT DISCLOSED TO OUTSIDERS -- SO I SHALL SHUT OUT HIS ATTENDANTS AND STAY ALONE WITH HIM IN HIS ROOM FOR SEVEN DAYS.' THEY AGREED....

The art is not much of a secret. The art is simply to threaten the man with death -- either to beat him or to jump on his chest with a spear. So the man is threatened with death. In that moment he has to come back to his body. And when one comes to one's body the mind starts functioning again because mind is part of the body. Mind is a subtle mechanism of the body.

This man, Hua Tzu, had lost his contact with his mind but the mind was there -- the mind is always there. Even when a person goes beyond mind the mind remains there, dormant, sleepy, in the body. If you are pulled back into the body, the mind is stirred again and starts functioning.

THEY AGREED, AND NO ONE KNEW WHAT METHODS THE CONFUCIAN USED, BUT THE SICKNESS OF MANY YEARS WAS COMPLETELY DISPELLED IN A SINGLE MORNING. WHEN HUA TZU WOKE UP HE WAS VERY ANGRY.

In fact, he was awake all this time, but now he has fallen asleep. But to the Confucian mind, or to the ordinary mind of humanity, it seems as if he has woken up.

WHEN HUA TZU WOKE UP HE WAS VERY ANGRY.

Naturally what is sleep to us was not sleep to him.

It used to happen in Ramakrishna's case. Singing the song of Kali, dancing before Kali, many times he would fall and become unconscious. He would be unconscious to us, but to himself he would be superbly conscious. From the outside it looked like he was in a coma. If you had asked psychoanalysts they would say this was hysteria, a hysterical fit.

If you go to a psychiatrist and ask about Ramakrishna he will prove that he was neurotic. They have done the same to Jesus so they will not leave Ramakrishna alone. Jesus is neurotic, they say. Ramakrishna would have been even more neurotic to them. For six days sometimes he would remain unconscious -- unconscious to us. Let me remind you again and again: to himself he was superbly conscious. In fact, he was so conscious within himself that his whole consciousness was involved there all consciousness was taken from the outside to the inside, it came to the centre. That's why on the outside he was unconscious.

You are conscious on the outside because in the inside you are unconscious. In the deepest core of your being you are fast asleep and snoring, that's why you look so awake on the outside. Things change. When a man like Ramakrishna moves into his core he falls asleep on the outside, and in the inside he becomes awake. To us it seems he has forgotten all, to him it seems he has remembered all.

WHEN HUA TZU WOKE UP HE WAS VERY ANGRY.

The same used to happen to Ramakrishna. People would try to bring him back. Naturally the disciples would become very much afraid -- would he come back or not? And they would massage his feet with ghee and camphor and they would massage his head and his whole body and they would try to bring him back somehow. Sometimes the disciples would even do something which looks ugly and cruel. They would suffocate him by closing his nose -- because when the body is suffocated and a great need for air arises, the consciousness has to come back.

Or sometimes they would burn very bitter things around him and the smoke would get into his nose and he would suffer terribly. And he would start moving, moaning, and then he would come back. And these were disciples, not enemies. But sometimes you can do harm even while thinking you are doing good.

When he came back he would start crying and the disciples would ask, 'Why are you crying?' He would say, 'What have you done? Why have you brought me back? I was so tremendously happy inside. I was in a totally different world. I was in the world of God. God was very much present. I was showered by bliss. Why have you brought me back? Let me go again.'

WHEN HUA TZU WOKE UP HE WAS VERY ANGRY.

Naturally. Obviously.

HE DISMISSED HIS WIFE, PUNISHED HIS SONS, AND CHASED AWAY THE CONFUCIAN WITH A SPEAR.

Maybe that was the same spear that the Confucian had used to threaten him to death.

THE AUTHORITIES OF SUNG ARRESTED HIM AND WANTED TO KNOW THE REASON. 'FORMERLY, WHEN I FORGOT,' SAID HUA TZU, 'I WAS BOUNDLESS; I DID NOT NOTICE WHETHER HEAVEN AND EARTH EXISTED OR NOT. NOW SUDDENLY I REMEMBER, AND ALL THE DISASTERS AND RECOVERIES, GAINS AND LOSSES, JOYS AND SORROWS, LOVES AND HATES OF TWENTY OR THIRTY YEARS PAST RISE UP IN A THOUSAND TANGLED THREADS. I FEAR THAT ALL THE DISASTERS AND RECOVERIES, GAINS AND LOSSES, JOYS AND SORROWS, LOVES AND HATES STILL TO COME WILL CONFOUND MY HEART JUST AS MUCH. SHALL I NEVER AGAIN FIND A MOMENT OF FORGETFULNESS?'

What you think is remembering is forgetfulness for a man who has arrived home. What to you looks like forgetful-ness is really remembering for a man who has awakened to his soul. Remember this paradox.

The languages are different. You are asleep but you think this is a waking state, you think this is a state of awareness. You are mistaken. Therefore, when a person becomes really aware, it seems to you as if he has fallen asleep. You are too self-conscious, so when a person loses his self and really becomes conscious you think he has gone mad. It appears as if he is ill. He has become whole, he has become healthy.

Hua Tzu said, 'I was boundless formerly, when I forgot. There was no boundary to me, there was no definition to me. I was all, I was whole, I was one with the universe, nothing separated me. I was in a tremendous unity -- UNIO MYSTICA there was oneness. And it was beautiful, it was a benediction.

'NOW SUDDENLY I REMEMBER, AND ALL THE DISASTERS AND RECOVERIES, GAINS AND LOSSES, JOYS AND SORROWS, LOVES AND HATES OF TWENTY OR THIRTY YEARS PAST RISE UP IN A THOUSAND TANGLED THREADS

Now I am back to madness. The whole past is again opening its doors. It is a nightmare.'

Now he has tasted a few moments of forgetfulness, or self-remembering. Now he is in a state to compare, that's why he is angry. You cannot compare because you have not experienced anything beyond the past, beyond memory. beyond mind. You have never tasted anything, not a single drop of no-mind. That's why you cannot compare.

This will happen one day if you continue meditating. One day suddenly you will see that you have taken off from the mind. The airport of the mind is left far behind and you are soaring high in the sky. Then for the first time you will say, 'How beautiful life is. How beautiful existence is.' You will feel tremendously grateful. Then to come down back to the mind will feel as if you are coming back into the madhouse. The memory is a madhouse.

EVERYTHING IS RISING IN A THOUSAND TANGLED THREADS. I FEAR THAT ALL THE DISASTERS AND RECOVERIES, GAINS AND LOSSES, JOYS AND SORROWS, LOVES AND HATES STILL TO COME WILL CONFOUND MY HEART JUST AS MUCH.

This is past and now the future is coming and he will be burdened more and more because the past will grow every day.

SHALL I NEVER AGAIN FIND A MOMENT OF FORGETFULNESS?

In that forgetfulness you come home. In that forget-fulness you remember. In that forgetfulness you become for the first time aware. In that forgetfulness you are in the present, herenow. You enter eternity. That forgetfulness is the door to eternity.

Kabir has said, 'When I was, God was not. Now I am not and God is.' Kabir has said, 'When I used to think, I used to miss. Now I have forgotten how to think and all is available. First I used to seek and there was only frustration and frustration, now I am no longer there to seek and he is there seeking for me. I have

forgotten all, and in that very forgetfulness I have remembered.'

To forget means to forget the world, to forget means to forget the non-essential, to forget means to forget the dust and remember the mirror, remember consciousness.

The mind is continuously fabricating, imagining. The mind is a liar, it goes on Lying to you. The lie is that it gives you something which is not real, something which looks as if it is real but is not real.

Are you still not fed up with it? A man becomes religious when he is fed up with the mind.

Listen to this small anecdote.

'Why should I buy that mutt for twenty bucks?' the TV producer asked the agent.
'Because he is a talking dog,' said the agent.

'Listen, I'm sick and tired of that talking-dog routine,' said the producer. Take the mutt and get lost.'

Suddenly the dog jumped onto the producer's desk. 'Please, sir, I know I don't look like the most attractive dog in the world, but it's not my fault. My present master never feeds me. He's a cheap, conniving, dishonest agent. He has made a fortune booking me into the largest theatres and concert halls in the world. I have entertained kings and noblemen, presidents and premiers. I assure you that if you buy me I'll make you half a million the very first year.'

The producer was amazed at the dog's fluency, his power of speech, his intense projection.

'This dog talks like a Harvard graduate,' he said. 'Why do you want to sell him to me for twenty dollars? Have you gone mad?'

'Because,' said the agent, I'm fed up with his constant lying.'

The mind is a lying mechanism. It never allows you to see the truth. Either it is lying about the past or it is Lying about the future. And remember, whatsoever you memorise about the past, it is not true, it is touched-up, it has been created again and again by the mind. Much is dropped, much is added and the mind goes on touching it up every day. You can never be certain with the mind -- it is a lying mechanism.

When a person is really fed up with this mechanism then the turn, the conversion, the quantum leap, becomes possible.

This parable is about the mind -- and how, because of the mind, we have forgotten God, we have forgotten Tao. This parable says that unless you get out of the mind you will never be able to know the truth. If you want to know the truth there is no other way than to get out of the mind. That's what meditation is all about -- how to get out of the mind, how not to allow the mind to constantly interfere with reality.

This is a great parable. Ordinarily the so-called religions are nothing but moralities. They condition your mind. Tao is a process of unconditioning. Ordinary religions hypnotise your mind, Tao is a process of de-hypnosis. One simply peels the mind away, just as you peel an onion and you find layer upon layer, layer upon layer. Go on peeling, go on peeling... and a moment comes when nothing is left in your hand. That nothing is what Tao is. That nothing is all, what Buddha calls SHUNYA, nothingness, emptiness.

That emptiness is the source of all. When you have once touched, lived, been in that emptiness, only then will you know how much you were missing. For the first time you will become aware that you were asleep for centuries, for lives together. Right now you are asleep.

Gurdjieff used to say to his disciples that they were somnambulists -- moving, walking, talking in their sleep. The first thing is not morality but how to shock you into awareness. Gurdjieff's greatest disciple was P.D. Ouspensky. P.D. Ouspensky has dedicated his book 'In Search of the Miraculous' to his Master with these words: To Gurdjieff, to my Master, who has disturbed my sleep forever.

Yes, the Master is there to disturb your sleep. The sleep is nothing but the mind; mind is another name for your sleep. This is the distinction between the Confucian thought and the Lao-Tzuan thought. Confucius is an ordinary moralist, a puritan, one who believes in conditioning people, in disciplining people. Lao Tzu is a rebellious man who believes in taking people beyond all conditionings -- unconditioning people. Only in freedom is God possible, only in utter freedom is truth possible.

Seek this utter freedom. Destroy conditionings. Destroy by and by all the layers that hold you down. Take off. The whole sky is yours -- in fact, even the sky is not the limit.

Tao: The Pathless Path, Vol 2

Chapter #4
Chapter title: Tao Tantra

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The first question:

YOU HAVE TALKED MUCH ON LOVE, RELATIONSHIPS, UNION, ETC. IS THERE A MERGING BETWEEN THE TAO AND TANTRA?

TANTRA MEANS TECHNIQUE -- and Tao can have no relationship with any technique whatsoever. Tao is non-methodological, non-technical. Tao means spontaneity. How can spontaneity have a technique? You cannot practise it; if you practise it you miss it. There is no way to cultivate it; a cultivated spontaneity could be anything else but it could not be spontaneity.

Tao means let go. Wherever your energy moves, allow it to move. Don't swim -- float with the river. Swimming is a technique -- if you are just flowing with the river what technique is needed? Technique means that you have a direction, you want to reach somewhere. Technique means that you want to impose your will on reality, you want to be someone. somewhere, in some state; you have a desire, you have a projection.

Tao says you are already there, you are already that. There is nowhere to go and nothing else to be, so just relax and let things happen. And whatsoever happens is good -- because there is no denial in Tao, no rejection, no repression. It is the greatest rebellious attitude possible. Never has man's intelligence risen higher than in Tao. But there is no way to it. You cannot be guided to it.

Buddha has talked about five ways to reach truth. The first he calls the way of SHEELA, the way of morality, character, virtue. The second he calls the way of knowledge. The third he calls the way of DHYANA, meditation; the fourth he calls the way of devotion; and the fifth he calls ASHEKSHA -- that which cannot be taught.

That fifth is Tao. It cannot be taught. It can be learned but it cannot be taught. And when I say that it can be learned, I mean that if you relax, if you allow life to happen to you, if you don't create a barrier, if you are ready to go wherever it leads, you will learn it. It is the most dangerous path because you will not be in control. Your mind cannot manipulate; your mind cannot prepare in any way. You will have to live moment to moment -- as the trees live, as the stars live, as the mountains live. You will have to live in the same way, the same natural way. Tao is nature.

So the Indian Tantra cannot have any merger with Tao. The Indian Tantra is very scientific. It is the science of how to transform sexual energy into spiritual energy; how to create the dynamo that changes, transforms, transmutes energy; how to move from the lower to the higher; how to go from the earth to heaven. It is a way from sex to super-consciousness. It is very technological.

Tao has no technique -- this is the first thing to be understood. But there is another thing of great importance -- that is, Tao has its own tantra. But it is not technique.

There is no meeting possible between the Indian Tantra and the Chinese Tao, no meeting is possible. They are far away, poles apart, and it is impossible to mix them. If somebody tries to mix them Tao will be destroyed, Tantra will not be destroyed. Always remember whenever you mix a higher standpoint with a lower, the higher is destroyed not the lower. It is always the higher that loses because the higher is delicate, the higher is very, very vulnerable, fragile, like a flower. If you crush a flower with a rock, the rock is not going to be destroyed. The rock may not even come to know that there has been a clash. But the flower will be gone -- crushed, destroyed. Tao is the highest possibility and Tantra can destroy it. So remember not to mix them.

But Tao has its own tantra because Tao is a total world view. It has everything that is possible. It is the whole. So there must be something in it for love, for sex there is.

What is Taoist tantra? I have to use the word 'tantra remember, but I am not using it in the Indian sense. What is Taoist tantra? It is spontaneity in sexuality; it is spontaneity in love.

For example, if you read a Tantra manual, an Indian Tantra manual, there is great ritual in it. Every step is very clearly indicated. It is not easy to practise Indian Tantra -- you will have to become adept at it. Don't fool around. Don't think that while you are making love to a woman you are practising Tantra. Tantra is difficult. It is a long process. And it takes years to get trained in it.

The greatest training that is involved and the most difficult problem that arises is that Tantra allows a man to make love to a woman only when the man has lost all sexual attraction towards the woman. There is no sexual attraction at all. That is the whole process. The woman becomes almost a mother to you or a sister to you a goddess. She has to be worshipped. In Tantra ritual the woman has to be worshipped like a goddess. And tor months together one has to practise that worship.

The woman sits naked in front of you on a throne and you worship and you bow down and you pray to her and you create the idea in the deepest core of consciousness that she is just a representative of all womanhood, motherhood. She is a goddess.

Day by day, slowly, slowly, you lose all sexual interest in her. You become auto-hypnotised with your own idea. The day you lose all sexual interest in her body and you can look through and though her and her body is no longer a thrill, her body is not even seen at all, she becomes luminous, she is just a presence only then does the Master allow you to make love to her. Now love will have a totally different quality. There is no sex involved in it, no attraction involved in it, no physicality involved in it. It is absolutely spiritual -- a meeting of two souls.

But it is a long process. Many rituals, many prayers,. many YANTRAS, many meditations are needed. After years of training you come to the point where the woman is no longer a woman to you, she has almost become a mother -- 'motherhoodness' has arisen. You have projected that motherhoodness on her. You see her breasts but they no longer provoke any sexuality in you, only the idea of a mother. You see her body and you start feeling that you are part of her body just as you were part of your mother. It is recreating the mother. And it is a long process. Tantra is very procedural, ritualistic, and a great experiment in hypnosis, auto-hypnosis.

And it is a great experiment in getting rid of the idea of sex. It is not sexual at all, as is commonly misunderstood. It is a totally different attitude not sexual at all. It is very prayerful. And when you make love to a woman after you have become an adept in Tantra and the Master has allowed you.... It has to depend on the Master's agreement, it does not depend on you. When the Master sees in your eyes that all sex has disappeared, that your body has become almost asexual, he sees that now you are standing before the woman as a small child, unaware of sexuality -- you are naked, she is naked but you are not at all interested in sexuality -- when the Master confirms it, when he gives you a signal, then you are allowed. It depends on the Master. He has to watch, watch carefully. It takes months, sometimes years, to prepare for it.

Tao has its own tantra. The first thing: Tao never divides into the lower and the higher, that is the beauty of it. The moment you divide reality into the lower and the higher you are getting schizophrenic. The moment you say something is sacred and something is profane you have divided. The moment you say something is material and something is spiritual you have divided, you have split reality. Reality is one. There is neither matter nor spirit. Reality is one. It expresses itself in many forms: on one level as matter, on another level as spiritual. The spiritual is not higher and the material is not lower -- they stand on the same level. That is the Taoist attitude. Life is one. Existence is one. It is a tremendous oneness and there is no evaluation.

The first thing in Tao is to drop duality. Sex is not lower and samadhi is not higher. Samadhi and sex are both expressions of the same energy. There is nothing laudable about samadhi and there is nothing

condemnable about sex. The Tao acceptance is total, absolute. There is nothing wrong about the body and there is nothing beautiful about the spirit -- they are both beautiful. Devil and God are one in Tao, heaven and hell are one in Tao, good and bad are one in Tao -- it is the greatest non-dual understanding. There is no condemnation and no preparation. To prepare for what? One has simply to relax and be.

If you can love a woman spontaneously.... In fact, Tao will say that Tantra has a wrong attitude, because you have to prepare. Preparation means that you are preparing for the future. Tao knows only one time -- which is now; and only one place -- which is here. Now is the only time and here is the only place. Here is heaven and now is nirvana. So don't prepare.

If in some moment love flows, love takes possession of you, go with it. Don't push the river. Don't try to give it any shape. Don't try to fix it into any ritual. Just go with it. In deep trust, in deep gratitude, go with it. While making love to a woman don't try to prove anything -- as they are trying to do in the West. Don't try to prove anything -- because when you start trying to prove, your mind has come in. While you are making love to a woman forget all about the fact that you are a man and she is a woman. Let boundaries merge and mix. Don't remain a man otherwise you will miss -- because again a dualism comes in: you are the man and she is the woman. Nobody knows why two persons really make love. Many times it happens that the man becomes the woman and the woman becomes the man. Who bothers who is who?

And if you are thinking about it then the mind is there and the mind is the barrier; it does not allow the unison to happen totally. So Tao simply says: go spontaneously, with no ritual, with no idea to prove. And remember, never use sexuality for anything. Tantra uses it as a step towards samadhi. Tao says: never use anything as a means. Everything is an end unto itself. The moment you start thinking of somewhere to go, something to reach, some result to attain out of it, you are not total, your mind is divided, you are already in the future. There are no means and no ends. Everything simply is an intrinsically beautiful end unto itself.

In Tao this is very basic. Love, eat, go for a morning walk, swim in the river, sit in the sun, watch the stars -- but let everything be simple, not for anything else. Sing a song, but not for any result. Look at this tree, but not for any result. Go for a morning walk, but not for health! Don't be a naturopath! Just go for a walk, it is beautiful. Health is a by-product; you need not worry about it, it happens. Lie down in the sun, enjoy it, but not for anything else. Lie there for its own sake. That is what Tao is.

And in that relaxed attitude life starts pouring into you from everywhere. All doors open, all windows open. Existence flows into you, you flow into existence.

Tao is very simple; therefore, because we are very complex, it is very difficult. Simple things don't appeal to us. Tantra appeals to many people but Tao has not that much appeal. Tao appeals very rarely. If Tao appeals to you, consider yourself to be fortunate. The very possibility of your getting interested in Tao is a great blessing.

When you translate everything in terms of Tao it becomes spontaneity.

The second question:

OSHO, CAN YOU SUMMARISE YOUR TEACHING IN SHORT BECAUSE I AM HERE ONLY FOR A DAY OR TWO.

IT is impossible. In the first place I have no teaching to summarise. I am not a teacher, I am a presence. I have no catechism. I cannot give you ten commandments -- do this, don't do that.

And whatsoever I say today I may contradict tomorrow -- because my commitment is to the moment. Whatsoever I said yesterday, I am no longer committed to it. The moment I said it I became free of it. Now I won't bother about it, I won't look at it again. Whatsoever I am saying to you right now is true this very moment tomorrow I will not be committed to it. Whatsoever tomorrow brings, I will say it. Whatsoever today has brought I am telling you now. And if they are contradictory who am I to make them consistent? I don't make any effort on my own.

My commitment is to the moment. I am never committed to the past. I am like a river: where I will be tomorrow nobody knows, not even I myself. You will be surprised, I will also be surprised.

The question must be from someone who comes from the continent I call 'Acirema' -- it is 'America' read in the reverse order. America is topsy-turvy. Everything has become chaotic. People are in such a hurry that they have forgotten that there are a few things which you cannot get in a hurry, for which patience is a must.

You cannot get truth in such a hurry. Patience is a basic condition for it. It is not like instant coffee and it does not come packed in tins. It does not come ready-made. Truth is not a commodity that somebody can give to you. It grows in you.

That's what I mean when I say I am a presence, I am not a teacher. If you are here, something may grow in you. I say 'may' because it depends on you. I am here. If you are ready to receive me, something will start growing within you. It is like a child becoming a young man. Yes, truth is like that. The false personality drops and the true being arrives it is a child becoming a young man, a young man becoming an old one. There is no way to hurry the process. You cannot make a child grow up fast in one night, in a day or two. It will take time. And it is good that it takes time because only through time do things become seasoned.
But in America there is a hurry, a mad hurry.

I have heard.

An American bride and a French bride were discussing love. 'A Frenchman is very subtle when it comes to love,' the French girl explained. 'He begins by kissing the fingertips, then he kisses the shoulder, then the back of the neck....'

'Boy!' the little American bride interrupted. 'By that time an American husband is back from his honeymoon!'

In America things have gone crazy. Everything has to be done with speed, fast. Speed seems to be the only value. It has never been a value anywhere else before, it had to wait for America to be discovered to become a value. Speed has become a value. If you are doing something fast, it is good -- nobody bothers what it is or for what you are doing it. If you are doing it fast, perfectly good. If you are driving fast nobody bothers where you are going. You may not be going anywhere in particular but if you are going fast, everybody is happy. You may be going directly into death but everybody is happy -- going so fast! Beautiful!

No, I cannot do that, I cannot summarise. I have no teaching. And even if I had a teaching I would not summarise it, because the more you summarise something, the more it becomes less alive. Love is vast, life is vast; law is limited. Law can be summarised; love cannot be summarised. Law is defined but life is excessive. You cannot summarise life, there cannot be a synopsis of life; you can summarise law. I am life. There is no way to summarise me.

And I am still alive so whatsoever you summarise I will destroy tomorrow.

I have heard.

A Hollywood producer studied the large script submitted by a new writer and complained, 'It's much too long. Just give me a synopsis.'

The next day the writer returned with a five-page synopsis.

'It's still too long,' insisted the producer. 'I'm a busy man. Just give me a digest of this.'

An hour later the writer returned with a sheet of paper on which was written: Hero is a lieutenant, heroine is married to his colonel. Madly in love with each other. Commit suicide.

'It's no good,' said the producer. 'It's ANNA KARENINA word for word!'

When you summarise, by and by things become absurd.

Never summarise anything that is alive. I am still alive. When I am dead and gone then people will summarise. And I am going to give them a hell of a lot of trouble. It will not be an easy thing. They will go nuts. It will be impossible to put me into a synopsis.

It has been always so. You cannot summarise Buddha. Because of summarisations many schools were born. Buddha died, then there was a question. People wanted to summarise. For forty years the man had been teaching -- morning, afternoon, evening -- for forty years. He had talked a lot, he had said many things, and now he had gone and it had to be summarised .

A great assembly was called. Five hundred of the oldest disciples gathered together and they started reciting whatsoever they had heard the Master say. There were many contradictions. One said something and somebody contradicted him, saying, 'I have heard him say exactly the opposite.' Now there was great debate, discussion -- and splits. Thirty-six schools were born out of summarisation, and those thirty-six have now become three hundred and sixty.

When a man like Buddha is there he is talking to different people in a different way because everyone's

need is different.

Truth is not like a commodity. When you come to me, if you really want to know what my truth is, you will have to be here. My truth can be expressed to you only when I have come to know your truth too. When I have come to know you and you have come to know me, in that meeting will be the glimpse. It cannot be given to you. You will have to receive it and you will have to prepare for it. You will have to become a very relaxed being. You will have to be able to soak me up and allow me to sink deep into your heart.

No, I cannot supply a catechism as Christians do. That is not possible. And it will not be of any use to you.

Recovering from a severe operation, the man believed that the doctors were withholding from him his proper share of food. All he got each mealtime was a teaspoon of custard.
'Is that all I get?' he asked the nurse.
'That's all for a while,' she answered.
He swallowed it with a good deal of grumbling.

'Nurse,' said the patient later, 'bring me a postage stamp. I want to do a little reading.'

Summarised, it will be a postage stamp. It will not help. It will not be enough to read. If you want to read, read me. Don't be bothered with summarisations. Time will be needed -- because it is a love relationship between the Master and the disciple. It needs time to grow, to become intimacy. Only in deep intimacy can something be revealed, transferred. It is a transfer of energy, not of words.

So please, if you are going away in a day or two, you can go, you are free. But don't carry any idea about what I am teaching you here because that will not be understanding; or, even worse, it will be misunderstanding. If you have heard me say something, forget it, because in a day or two you could not have heard anything significant. And whatsoever you feel you have heard will be very non-essential.

It happened.

In the Amsterdam National Museum an elderly couple came to see Rembrandt's masterpiece 'The Nightwatch'. When, after a long walk through the many corridors, they finally reached the famous painting, the usher overheard the man say to his wife, 'Look, what a beautiful frame!'

The frame may have been beautiful but can't you see that something is missing in the admiration? Something essential is lost. I am not saying that the frame was not beautiful, the frame may have been the most beautiful frame in the world, but to go to see Rembrandt's masterpiece 'The Nightwatch' and then to talk about the frame is absurd. Even to see the frame is foolish, stupid. The painting is not the frame. The frame has nothing to do with the painting.

What I am saying is just a frame, what I am is the painting. Look at the masterpiece and don't be bothered with the frame.

The third question:

CAN THE MASTER REALLY SAVE THE DISCIPLE?

CERTAINLY, absolutely... if the disciple is really a disciple he is already saved. It is not that first you have to be a disciple and then you will be saved -- in your very being a disciple you are saved, in your very surrender you are saved. It is not that the Master will save you afterwards because you are a disciple -- just by being a disciple you are saved. In that very surrender you have dropped the ego. That ego was the barrier, that ego was hindering the path. When the barrier disappears you are saved.

In fact, you have always been saved. You were carrying an unnecessary load and because of that load you could not fly into the sky. Now you can fly. The Master is just an excuse. Without a Master it is difficult for you to drop your ego because you need some excuse. Otherwise how to drop it? Where to drop it? At whose feet to drop it? The Master is just an excuse.

You fall in love with a man -- a man like Jesus, a man like Buddha, naturally attracts thousands of people, seekers. who fall in love -- and the man is so tremendously beautiful that you would like to

surrender all. That is just an excuse. Once you have surrendered you will know that you are not saved by anybody else, you are saved by your surrender. But it will be known only when you have surrendered, not before it. To become a disciple is to be saved.

You ask: CAN THE MASTER REALLY SAVE THE DISCIPLE? It is very simple. It is nothing much to fuss about. Sometimes it has even happened that a disciple has saved a Master -- because, in fact, it is love that saves. Sometimes it has happened that the Master was not really a Master, was not himself enlightened, but was a charismatic man, a man of great magnetism. And somebody surrendered to him and through surrender became enlightened. Many times it has happened that the disciple has become enlightened before the Master -- you will be surprised because you think that you can only become enlightened through an enlightened Master. All rubbish! You become enlightened through surrender. Even if you have surrendered to somebody who is just a pseudo-Master, who simply pretends that he is a Master, if your surrender is total you are saved. And it has happened sometimes that the Master was saved by the disciple when the disciple became enlightened.

Let me tell you one beautiful Hasidic parable.

ELISHA BEN ABUYA WAS A GREAT RELIGIOUS SCHOLAR. But he was just a scholar. He attracted many people, many talented people. His name was known all over Israel. Many people came and surrendered to him. But he was just a scholar, a pundit, he was not a real Master. He knew about God but he had never encountered God. AND IT HAPPENED THAT LATE IN HIS LIFE HE TURNED A SCEPTIC AND BECAME REBELLIOUS -- became irreligious, turned against God. And he was a great logician and well versed in scriptures, so it was very difficult to defeat him. When he started talking against God he was as impressive as when he was talking for God. He was a real intellectual.

HIS CHIEF DISCIPLE RABBI MEIR TRIED MANY TIMES TO BRING HIM BACK TO THE FOLD. The disciple tried to bring him back to the fold. Rabbi Meir, who was Elisha Ben Abuya's disciple, had become enlightened.

And the disciple TRIED MANY TIMES TO BRING HIM BACK TO THE FOLD BUT THE OLD MAN WAS REALLY A LOGICIAN AND IT WAS IMPOSSIBLE TO ARGUE WITH HIM. The disciple suffered very much because he loved the man. He knew that he was not enlightened and he knew that he was not a real man of knowing but he loved the man and he felt grateful because he had become enlightened through him. Whosoever he was, whatsoever he was, through surrendering into his feet Rabbi Meir had become enlightened. How could he be ungrateful? He persisted.

RABBI MEIR, HOWEVER, PERSISTED IN HIS ATTEMPT. WHEN HE HEARD THAT ELISHA WAS DANGEROUSLY ILL HE WENT TO VISIT HIM. HE AGAIN ASKED HIM TO REPENT. AND ELISHA ASKED, 'WILL HE RECEIVE ME NOW? WILL GOD RECEIVE ME NOW? WILL HE FORGIVE ME?' 'YES,' REPLIED RABBI MEIR. ELISHA WEPT AND DIED.

AND A FEW DAYS AFTER RABBI MEIR WAS TOLD THAT A FIRE WAS ISSUING OUT OF THE GRAVE OF HIS MASTER. HE WENT THERE, COVERED IT WITH A MANTLE AND SAID, 'SLUMBER TONIGHT, FOR PERCHANCE THE LORD WILL SAVE YOU. AND IF NOT, I WILL SAVE YOU. SLEEP UNTIL MORNING.'

This is of tremendous beauty. He says, 'Sleep tonight, for perchance the Lord will save you. And if not, I will save you. Sleep until morning.' That's why I say it is very simple for a Master to save you because sometimes even the contrary has happened -- that a disciple has saved a Master.

But remember, it is love that saves; it is surrender that saves. Remember that love liberates -- that is the mantra: love saves, love liberates. Fall in love with a Master and you are saved.

The fourth question:

LIEH TZU DEVASTATES CONFUCIUS WITH FEW WORDS AND SUBTLY. YOU HAVE BEEN DEVASTATING HIM DISCOURSE AFTER DISCOURSE WITH A CANNONADE OF WORDS AND HAVE VIRTUALLY CLUBBED HIM TO DEATH. I DOUBT IF ANYONE IN THE ASHRAM WOULD DEFEND CONFUCIANISM. PLEASE LET CONFUCIUS AND ME REST.

BOTH together? It is impossible. If you want to rest, Confucius has to be killed utterly. With Confucius there is no possibility for rest.

Whatsoever I am saying or whatsoever Lieh Tzu is saying has nothing to do with the historical Confucius remember it. I am not against that poor man, Confucius. Why should I be? He was a beautiful man in his own right.

Why am I trying to destroy Confucius so deeply? Because Confucius is part of your mind, everybody's mind. Confucius has ruled over humanity. You may not even have heard his name -- that doesn't matter; you may not know who he is -- but deep inside, Confucius is the ruler.

In India, Manu is the ruler. He is the Indian counterpart of Confucius. All over the world there are counterparts of Confucius. Confucius is symbolic. What does he represent? He represents the legal mind, he represents the formal mind, he represents the ritual mind, he represents the conventional mind, the 'straight' mind. He represents tradition.

I am destroying tradition, convention, the legal mind, the structure of the conformist. Confucius is the conformist par excellence. And you all have him in your minds.

Lao Tzu rarely enters into your mind. He is rebellious. He is going beyond tradition. He is going beyond past. He is going beyond all structure. Confucius is a structure, Lao Tzu is no-structure. Confucius is character, Lao Tzu is characterlessness, freedom. Remember it. All character is imprisonment enforced on you by the society, enforced on you by the state, by the priest, by the politician. This character that you carry around you is a cage. Lao Tzu says there is a different character which is not imposed by the society; a different discipline which is not enforced from the outside but comes through inner awareness. Only that is true. Follow only that. Follow only your own inner, small, still voice.

Confucius says, 'Listen to the scripture, listen to the ancient masters, listen to tradition.' Lao Tzu says, 'Listen only to your own inner voice and follow it, wherever it leads. It is God's voice. It is Tao.'

You ask me: I DOUBT IF ANYONE IN THE ASHRAM WOULD DEFEND CONFUCIANISM. In fact, everybody is defending it. Nobody will be able to say it, but deep down you are defending it; if you were not defending it you would all be enlightened. The moment you are not defending Confucius there is no barrier for you to become enlightened. You are enlightened! When Confucius is dropped you become enlightened; when Confucius goes out at one door, from another door enlightenment enters.

If you are not enlightened you must be defending Confucianism. It may not be very conscious, it may be just an unconscious habit -- because you have been conditioned for it. That's why you ask me: PLEASE LET CONFUCIUS AND ME REST.

I cannot help you to rest. I am here to help you to rebel. And only with rebellion will the real rest come. Whatsoever you now call rest is nothing but slumber, is nothing but a sort of sleep. All sleep is not rest, because in your sleep you are dreaming a thousand and one things and you are going through many nightmares.

I would like to give you the real rest -- what Jesus means when he says to his disciples, 'Come to me and I will give you rest. All those who are heavy-laden, come to me. I will give you rest.' That rest is a totally different thing. It is not the rest that comes by living in a crowd with the herd, following the herd. Certainly you feel okay -- but okay is just okay. No problem, no inconvenience -- comfortably you live and comfortably you will die. That is not the rest I am leading you towards. The real rest means you have come to your own being; you are centred, grounded. You have been daring enough to assert that you are yourself and you are no longer trying to imitate anybody else; you are not trying to become a carbon copy; you have become an authentic person, an authentic being. Then comes the rest, the real rest.

With Confucius that is not possible. With Confucius you will always be in conflict -- Confucius means conflict. He will always say, 'This is bad and this is good. Choose the good against the bad.' Then what will you do? You will have to repress the bad and enforce the good. You will become a hypocrite. Follow Confucius and you will become a hypocrite; follow Lao Tzu and you are not following anybody, you are following yourself. And you will become an authentic being.

To be authentic is the only rest there is.

The fifth question:

I LIKE TO LISTEN TO YOUR TALKS VERY MUCH BUT I HATE THE MEDITATIONS. IS IT OKAY, OSHO? PERHAPS MY PATH IS THAT OF PRAYER.

IF you really enjoy my talks you will enjoy the meditations too because they are interconnected. In fact, my talks are nothing but appetisers -- if you enjoy the appetiser and you don't enjoy the lunch you are going to die sooner or later. You will die, starved. The talks are just to prepare you for the meditations. If you hate the meditations then you have not heard me. Then you may think you have heard me but you have not.

Hearing me, what else is there to do? If you have heard me you will be ready to go deep into the meditations. And whatsoever I am saying will become a real experience only when you have gone into the meditations. Then it will become your experience. Listening to me it will remain borrowed, listening to me you will be thrilled by the possibility of it, listening to me it is as if I am talking about the beautiful Himalayas -- and you listen to me and you enjoy it. But you have never been to the Himalayas and whatsoever I say is nothing compared to the beauty of the Himalayas. How can it be put into words? You will have to go.

If you are really listening to me, one day, suddenly, you will feel, 'Now the time has come and I have to go on the adventure. I have to take the risk.' Meditations are the real journey. Here I simply seduce you to meditate. It is not the end, it is the beginning.

I have heard.

A movie-house usher was astonished to see a big, brown bear sitting in the front row, munching peanuts.

'Say, you!' he shouted. 'You're a bear! What are you doing in here?'

'Why, I enjoyed the book so much,' replied the bear, 'that I thought I'd like to see the picture.'

If you are really listening to me and enjoying it, one day you will want to see the picture too.

If it is true that you enjoy whatsoever I am saying then how is it possible that you hate the meditations? I am not an entertainment. Maybe you are using me as an entertainment. Maybe sitting here for one and a half hours every day you forget your worries -- for one and a half hours you are transported into another world, into my world. And you see beautiful things -- at least you visualise, imagine them -- and then you are gone. Then you become addicted to it. Every day you have to come and listen to me. Now it is just an intoxicant. It is not going to help.

I am talking about the food -- just the talk about the food is not going to help. The menu is not the food. The talks are just the menu, and you will have to make an order.

It happened.

The American playboy checked into one of the most exclusive hotels in gay Paree. He told the room clerk he wanted the best room in the place.

When he reached the room he was impressed with its exquisite furniture and tasteful decor. However, he spied a number of coloured buttons on the wall. 'Tell me,' he asked the bellhop, 'what are those buttons for?'

'Well, monsieur,' said the bellhop, 'when you press the gold one, a beautiful blonde appears.'

'Go on,' said the playboy gleefully.

'When you push the red one, a redhead appears. And when you push the brown, a beautiful brunette appears.'

'Let's forget about the room,' said the playboy. 'I'll take the buttons.'

But the buttons come with the room; just taking the buttons home won't help -- because you can go on pushing the buttons but nobody will appear.

In the memoirs of Lawrence of Arabia he writes that once he took twelve Arabs to France with him. This was the first time they had gone out of their country. There was a great exhibition in France and Lawrence was taking them to see it.

But he was very puzzled. Once they entered their bath they would not get out. They would remain for hours in the bath! But he thought, 'It is natural. They come from a desert country where water is very scarce so they are enjoying their tub and their shower.' They would jump and dance in the bathroom and were not at all interested in the exhibition. The moment they came back -- and they were always in a hurry to come back to the hotel they would say, 'Let us go upstairs.' And they would run into the bathroom and enjoy themselves.

The last day, when everything was packed and put into the cars and they were leaving for the airport, all the Arabs disappeared suddenly. Lawrence enquired where they had gone to because they would be late.

Suddenly he remembered that maybe they are back in the bathroom. So he rushed upstairs and they were all there trying to take out the faucets.
He asked, 'What are you doing?'
They said, 'We thought we would take these faucets. We will enjoy them in Arabia.'

They thought that the water came through them. It was a miracle! They were not aware that there was a pipeline and a great mechanism behind it and you couldn't just take the faucets -- they would not be of any use.

What I am saying to you is just like a faucet. There is a great source behind it from where it all comes. Unless you go in there, just listening to me is not going to help. It may be a solace, a consolation, an addiction, but it is not going to bring any revolution in your life.

You say: IS IT OKAY, OSHO? It is not okay at all. You are wasting your time. If you stop listening to me and continue the meditations that is far better than stopping the meditations and listening to me.

Then you ask: PERHAPS MY PATH IS THAT OF PRAYER. Don't try to deceive yourself. Have you done any praying? Have you been praying? You say 'perhaps' -- you have not tried even that. Maybe you are using the word prayer' just to avoid meditation. Prayer itself is a meditation and to avoid meditation in the name of prayer will not help. These escapes are for weaklings. Don't be a coward.

People come to me. If I give them prayers and I tell them,

'Say this prayer,' they come and they say, 'Osho, maybe prayer is not my path.' If prayer is given to them they say that prayer is not their path. So it is difficult to do the praying. If meditation is given they think that meditation is not their path. In fact, you don't want to do anything; you don't want to grow, you don't want to be transformed.

There is a story about two ministers who were crossing one of the Scottish lakes. This was in the days before roads and automobiles so a person got to his destination by getting into a boat and being ferried across the lake. These lakes were sometimes treacherous. Storms could come up suddenly and within five minutes a boat could capsize and the people in it drown.

The two ministers wanted to cross the lake. One was a tall, husky, six-foot countryman with muscles like a blacksmith, and the other was a small, weedy, studious townsman -- the long and the short of it. They hired a boat, the old boatman got out the oars and they started off.

In about five minutes' time a terrible storm came up and churned up the lake. The boat was rocking and the boatman said, 'Me lads, you'll have to help me. Grab hold of those other oars if you want to come out of this alive.' So the two clergymen picked up the oars and began to bend their backs. It was pretty hard work, but for a few minutes they kept the boat straight into the eye of the wind.

Suddenly the storm got worse. The husky minister threw down his oars and said, 'Let us pray.'

But the boatman yelled, 'No, no, the little 'un can pray, but you keep on rowing.'

Don't be a coward. Let the little ones pray. You take up the challenge of meditation. It is a challenge. Prayer seems to be easy because you have nothing to do you just have to say, 'God, do this, do that.' In prayer you give God work to do -- if he does not do it then he is responsible. You said it, so what more can you do?

Meditation is to do the work yourself. And my feeling is that if you do your work to your uttermost capacity only then does God start doing work on you -- never before it. Unless you help yourself, no help ever comes from God.

Understand my approach: if your meditations succeed, only then can prayer start. Never before it. When you have done all that you can do, when you have not saved anything, when you have put yourself totally at the stake and you feel that nothing is happening, then you are entitled to ask the sky, 'Now help me. What more can I do?' And help comes.

But not doing anything on your own, just saying a prayer every night, half asleep, when you are going to bed -- 'God do this, do that' -- and then going to sleep... this will not help you at all. If you really want God to do something to you, first you have to try your uttermost; at the optimum. help happens, never before it. When you are doing all that you can do, absolutely all that you can do, immediately help is available.

The sixth question:

RECENTLY YOU TALKED AGAIN ABOUT THE ADVERSE ASPECTS OF MARRIAGE. WOULD YOU PLEASE TALK ABOUT WHAT YOU MEAN BY INTIMACY? PARTICULARLY, WHEN IS STAYING TOGETHER THROUGH DIFFICULT TIMES POSITIVE AND WHEN IS IT NEGATIVE?

MARRIAGE is a way to avoid intimacy. It is a trick to create a formal relationship. Intimacy is informal. 11 marriage arises out of intimacy it is beautiful but if you are hoping that intimacy will arise out of marriage, you are hoping in vain. Of course, I know that many people, millions of people, have settled for marriage rather than for intimacy -- because intimacy is growth and it is painful.

Marriage is very secure. It is safe. There is no growth in it. One is simply stuck. Marriage is a sexual arrangement; intimacy is a search for love. Marriage is a sort of prostitution, a permanent sort. One has got married to a woman or to a man -- it is a permanent prostitution. The arrangement is economical, not psychological, not of the heart.

So remember, if marriage arises out of intimacy then it is beautiful. That means that everybody should have lived together before they get married. The honeymoon should not happen after marriage, it should happen before marriage. One should have lived the dark nights, the beautiful days, the sad moments, the happy moments, together. One should have looked into each other's eyes deeply, into each other's being.

How to decide? If your intimacy is helping you to grow and to become mature then it is positive and good and healthy, wholesome. If it is destructive and it is not allowing you to become mature rather, it is helping you to remain childish, immature then it is unhealthy. Any relationship that keeps you childish is evil. Get out of it. Any relationship that gives you challenges to grow, to go on an adventure, to go deeper and higher into life.... I am not saying that a positive marriage will not have problems, it will have MORE problems than the negative marriage. A positive relationship will have more problems because every day new challenges will be there. But each time a problem is solved you will have gone a little higher; each time a challenge is taken you will find something has become integrated in your being.

A negative relationship has no problems -- or at the most. pseudo-problems, so-called problems, not real problems. Have you not watched it? Wife and husband fighting over trivia. They are not problems. Even if you fight they don't give you anything, they don't help growth Watch wives and husbands, watch yourself. You may be a husband, a wife

Just watch. If you are fighting over trivia -- small things which don't mean anything any way -- then you will remain immature, childish. Real problems, authentic problems, which really have to be faced, create great turmoil in your being; they bring a cyclone. One has to face them. Never avoid them. The trivial questions are an escape from the real questions. A husband and wife will fight on very small things: which film to go to and which not to go to; what colour car has to be purchased, what model, what make; to what restaurant they are going this evening. Such trivia! They do not make any difference. You are making too much fuss about such problems and your relationship is not going to help you, give you any integrity, any centre. I will call it negative.

The positive relationship will face real problems. For example: if you are angry or if you are sad, you will be sad in front of your wife, you will not smile a false smile. And you will say, 'I am sad.' This has to be faced. If, walking on the road with your wife, you see a beautiful woman pass by and a great desire and longing arises in your heart, you will tell your wife that this woman created a great desire, stirred your heart. You will not avoid her. You will not take your eyes away. And you will not pretend that you have not seen the woman at all -- whether you pretend or not. your wife has already known it! It is impossible for her not to know because immediately your energy, your presence, changes. These are real problems.

Just getting married to a woman doesn't mean that you are no longer interested in any other woman. In fact, the day you are not interested in any other women, you will not be interested in your wife either. Why? For what? What has your wife got that is special? If you are no longer interested in women you will not be interested in your wife either. You are in love with her because you are in love with women still. She is just a woman. And sometimes you come across a woman who enchants you. You will say it to your wife. And you will face the turmoil that will arise. It is not trivia -- because it will create jealousy. it will create a struggle, it will disturb all rest. you will not be able to sleep at night. The wife will be throwing pillows at you.

To be true creates real problems. To be authentic creates real problems. And say whatsoever is the case

never demur, never look sideways. Look straight and be true. And help the wife to be true. help the husband to be true.

Yes, there are problems in real intimacy, more problems than in a negative state more problems. Because if you are really intimate with the woman how call you avoid the fact that you become interested in another woman? You have to say it. That's part of love, part of intimacy. You denude yourself, you expose yourself totally you don't hold anything back. Even if during the night you dream a dream about another woman. in the morning you can relate it to your wife.

I have heard about a film director. During the night he started talking to his girlfriend in his sleep and he was talking loudly. He was saying beautiful things and the wife started staring at him. When you are married, even in your dreams you remain afraid of your wife, so suddenly he became afraid. What was he saying? He felt his wife looking at him and with great presence of mind he said, 'Cut! Now another scene.'

.... as if he was directing a film!

If you really love the woman, in the morning you will tell her your dream -- that you made love to a woman in the night in your dream. Everything has to be shared. The whole heart has to be shared.

Intimacy means that there is no privacy. You don't carry anything private now -- at least with the person you are intimate with. You drop privacy. You are nude and naked. Good, bad, whatsoever you are, you open your heart. And whatsoever the cost you pay for it; whatsoever the trouble you go through with it. That brings growth.

And you help the other person also to drop all inhibitions. screens, masks. In an intimate relationship one comes to see the original face of the other and one comes to show his own original face. If a relationship helps you to find your original face then it is meditative, then it is religious. If your relationship simply helps you to create more and more masks and hypocrisies then it is irreligious.

Try to understand my definition. If my definition is understood then out of a hundred marriages, ninety-nine are irreligious because they are simply creating more and more falsity. From the very beginning the falsity starts.

I have heard.

The minister, casting an appraising eye over the bridal couple before him and the goodly crowd come to witness the ceremony, intoned, 'If there is anyone here who knows why these two should not be joined together in wedlock. Let him speak now or forever hold his peace.'

'I've got something to say,' a voice rang out bold and clear.

'You shut up!' snapped the minister. 'You're the groom.'

From the very beginning! They are not even married yet. The minister said, 'You shut up! You are the groom.' And that's how the life of a married couple starts.

People keep quiet. They don't say anything. They don't say the truth at all. They pretend lies. They smile when they don't want to smile, they kiss when they don't want to kiss. Naturally, when you kiss and you don't want to kiss, the kiss is poisonous. Naturally, when you don't want to smile and you have to smile, your smile is ugly, it is political.

And then somehow one gets accustomed to these things, one settles to the falsity, to the inauthenticity of life. And one consoles oneself in a thousand and one ways.

'Oh, we're very happy,' insisted the husband. 'Of course, once in a while my wife throws dishes at me. But that doesn't change the situation one bit, because if she hits me she's happy, and if she misses me I'm happy!'

One by and by comes to such an arrangement -- both are happy.

The car in which the elderly couple were riding went over the cliff. It was an awful wreck.

'Where am I?' moaned the man when he opened his eyes. 'In heaven?'

'No,' said his dazed wife. 'I'm still with you.'

These settlements are very hellish. What you know in the name of relationship is just a pseudo-game.

So remember it as a criterion: if you are growing more and becoming an individual, if life is happening

more to you, if you are becoming more open, if more beauty is felt in existence, if more poetry is arising in your heart, if more love flows through you, more compassion, if you are becoming more aware, then the relationship is good. Carry on. Then it is not a marriage. Then it is intimacy.

But if the reverse is happening; if all poetry is disappearing and life is becoming prosaic; if all love is disappearing and life is becoming just a load, a dead load; if all song is dying and you are just living as a duty, then it is better to escape out of this prison. It is better for you and it is better for the partner with whom you are living.

The seventh question:

WAS THE MAN IN TODAY'S STORY (WHERE A MAN HAD NO MEMORY) ENLIGHTENED? OR HAD HE A GLIMPSE? DO WE GET IT AND FORGET IT AND GET IT AND FORGET IT AND ONE DAY MAYBE NOT FORGET?

YES, the man had a glimpse. If he had really become established then there was no way to bring him back -- you cannot bring a Buddha back. He had only a glimpse. He was just entering the door and he was pulled back. If he had entered the temple then he would have been gone, gone forever.

Many times a glimpse will come and will disappear. It is natural. If enlightenment suddenly came like lightning, like thunder, you would be crushed. You would not be able to receive it. It would be too much. You would go mad.

Glimpses come and prepare you. More and more glimpses will come and by and by you will become acclimatised for a totally different world, a totally different dimension of being. Otherwise you would go mad. Sometimes it has happened that a man who was working alone without a Master and was not aware that one should not rush into it, rushed into it and became mad.

The Master is needed for many things. He is needed mostly when you are coming very close to enlightenment. Then he is needed very very deeply because he will allow you only so far. Slowly, slowly, in quantities, he will help you to absorb the vastness of the experience. the tremendousness of it. It is a 'mysterium tremendum'. You are just a drop and enlightenment is like an ocean dropping in you. One has not to be greedy. First the Master pushes you into it and then he holds you and allows you to go into it very slowly.

The man must have had only a glimpse.

You ask me: DO WE GET IT AND FORGET IT AND GET IT AND FORGET IT AND MAYBE ONE DAY NOT FORGET? No. One day one forgets both getting and forgetting. Then, then it is there. One day one forgets both getting and forgetting -- one day one simply recognises that it is your innermost nature that it is not something that you can get or you can forget .

You can get something from the outside. you can forget something from the outside, but this is your own flowering. It is you, it is your fragrance how can you get it and how can you forget? One day one forgets both getting and forgetting. Then one has come home.

The last question:

SIX HOURS OF SLEEP EVERY NIGHT. AN HOUR AND A HALF OF 'SATSANG' -- PLAYING THE BEAUTIFUL SPIRITUAL GAME WITH YOU. THEN SUDDENLY SWITCHING OVER FROM THE COLD MARBLE FLOOR TO A SWIVEL CHAIR -- PLAYING THE ORANGE AIRLINE EXECUTIVE! SPECTACULAR EVENING PERFORMANCES -- CHANGING DAILY. FROM ABSURD COMEDY TO HEAVY MELODRAMA. MANY ROLES, MANY PLOTS. ALWAYS EXTEMPORE. PLAYING FATHER, HUSBAND, FRIEND, STRANGER, WISEMAN, FOOL!!

THE ONE REAL FACTOR IN ALL THIS WHICH ISN'T A GAME IS A DEEP, DEEP LOVE FOR YOU. THIS IS WHAT MAKES ALL THE GAMES EXCITING. CAN THIS BE WHAT THEY CALL -- 'WORKING WITH THE MASTER'

YES, Krishna Mohammed, that is exactly what is meant by 'working with the Master' -- to live suffused with the presence of the Master, to live suffused with the love of the Master and to play all the games that

God wants you to play. Where God has placed you, go on playing. Everything becomes a game. Yes, that's exactly what it is. Only love remains a reality, everything else becomes a game.

And if you can play the many games of life without being serious, without being identified, remaining a witness and enjoying the fun of it, you have understood.

To be with the Master is to learn that the whole of life is a game, a MAYA. Nothing is serious. Nothing has to be avoided. Nothing has to be chosen in particular -- whatsoever happens is a game, a MAYA. Nothing is serious. Nothing has to be avoided. Nothing has to be chosen in particular -- whatsoever happens, allow it to happen. Remain alert and allow it to happen and your alertness by and by will help you to slip into totality.

Remain aware and go on playing the games. Never escape, never run away. To run away from the world means that you have rejected God. To reject the world means that you have rejected the God who has made the world. Love the world. because that is the only way to love God. And enjoy. And whatsoever he wants you to do, wherever he has placed you -- enjoy that place. Sometimes it is on a marble floor, sometimes on a swivel chair; sometimes it is as a wiseman, sometimes a fool; sometimes it is this, sometimes that -- remain fluid. Move into one role, then to another; flow, don't get frozen.

Seriousness freezes. Remain non-serious. Take life as a joy and it becomes prayer.

Tao: The Pathless Path, Vol 2

Chapter #5
Chapter title: The Fundamental Rule

1 March 1977 am in Buddha Hall

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MR P'ANG OF CH'EN HAD A SON WHO WAS CLEVER AS A CHILD BUT SUFFERED FROM AN ABNORMALITY WHEN HE GREW UP. WHEN HE HEARD SINGING HE THOUGHT IT WAS WEEPING; WHEN HE SAW WHITE HE THOUGHT IT WAS BLACK; FRAGRANT SMELLS HE THOUGHT NOISOME, SWEET TASTES HE THOUGHT BITTER, WRONG ACTIONS HE THOUGHT RIGHT. WHATEVER CAME INTO HIS MIND -- HEAVEN AND EARTH, THE FOUR CARDINAL POINTS, WATER AND FIRE, HEAT AND COLD -- HE ALWAYS TURNED IT UPSIDE DOWN.

A CERTAIN MR. YANG TOLD HIS FATHER: 'THE GENTLEMEN OF LU HAVE MANY ARTS AND SKILLS, PERHAPS THEY CAN CURE HIM. WHY NOT INQUIRE AMONG THEM?'

THE FATHER SET OUT FOR LU, BUT PASSING THROUGH CH'EN HE CAME ACROSS LAO TZU AND TOOK THE OPPORTUNITY TO TELL HIM ABOUT HIS SON'S SYMPTOMS.

'HOW DO YOU KNOW THAT YOUR SON IS ABNORMAL?' SAID LAO TZU.

'NOWADAYS EVERYONE IN THE WORLD IS DELUDED ABOUT RIGHT AND WRONG AND CONFUSED ABOUT BENEFIT AND HARM. BECAUSE MANY PEOPLE SHARE THIS SICKNESS NO ONE PERCEIVES THAT IT IS A SICKNESS. BESIDES, ONE MAN'S ABNORMALITY IS NOT ENOUGH TO OVERTURN HIS FAMILY; ONE FAMILY'S TO OVERTURN THE NEIGHBOURHOOD: ONE NEIGHBOURHOOD'S TO OVERTURN THE STATE; ONE STATE'S TO OVERTURN THE WORLD. IF THE WHOLE WORLD WERE ABNORMAL HOW COULD ABNORMALITY OVERTURN IT? SUPPOSING THE MINDS OF EVERYONE IN THE WORLD WERE LIKE YOUR SON'S, THEN, ON THE CONTRARY, IT IS YOU WHO WOULD BE ABNORMAL. JOY AND SORROW, MUSIC AND BEAUTY, SMELLS AND TASTES, RIGHT AND WRONG -- WHO CAN STRAIGHTEN THEM OUT? I AM NOT EVEN SURE THAT THESE WORDS OF MINE ARE NOT ABNORMAL LET ALONE THOSE OF THE GENTLEMEN OF LU WHO ARE THE MOST ABNORMAL OF ALL. WHO ARE THEY TO CURE OTHER PEOPLE'S ABNORMALITY? YOU HAD BETTER GO STRAIGHT HOME INSTEAD OF WASTING YOUR MONEY.'

Tao is a unique vision. It is a vision, mind you, a DARSHANA, it is not a philosophy. It is a clarity, a transparency, but not an ideology. It does not propose any system of thought -- it does not propose anything at all. It neither proposes anything, nor supposes anything. It is not a system of thought, it is just a way of looking directly into reality, into that which is.

It does not project anything from the mind, it does not allow mind to interfere, compare, interpret -- it is WU-WEI, non-interference with reality. Whatsoever is, is; it cannot be altered, it cannot be changed. whatever is, is, and whatever ain't, ain't. Things should be left untouched, as they are. The moment man enters and tries to change or improve, confusion arises.

Tao is a great acceptance, Tao is a tremendous acceptance, Tao is an unconditional TATHATA. Whatsoever is, is -- nothing can be done about it.

And there is no need to do anything either. The moment you start doing, you create mischief -- the doers are the mischievous people. The non-doers are the real people; through non-doing, one can know what is. When you start doing something you bring your mind in, and the moment mind comes in there is confusion -- all clarity is lost. Try to understand this as the basic, fundamental Tao.

Then today's parable will be very easily understood. It is of tremendous beauty, this parable. It can open a new vista. it can open a door in your being, it can give you a vision of reality. But the fundamental rule is: do not interfere. That is real non-violence.

If you go to Lao Tzu and you say that somebody is a thief, he says, 'So what! Somebody is a thief. Let it be so.' Lao Tzu is unworried about reality. If somebody is mad. Lao Tzu will say, 'So what! Let it be so. If that's how the whole wills it then that is how it has to be. Who are you'. Who has given you the authority to change anything, to transform it? Leave reality to itself and everything goes beautifully. rhythmically. Interfere, and everything is disturbed.'

You have heard about the non-violence of Mahavir, you have heard about the non-violence of Buddha, but they are nothing compared to Lao Tzu. In their non-violence there is a subtle violence still: the violence of interference. The good has to be brought in, the bad has to be destroyed; the immoral has to be changed into moral, the wrong has to be put right. They are still not in WU-WEI, non-interference. The violent person is trying to change reality violently. the non-violent person is trying to change reality non-violently. but both are trying to change reality. And to change is to be violent. To accept things as they are, to accept with no mind at all -- that is the Tao understanding.

If you have a mind you cannot accept. You will judge. you will compare; you will say that this should not be so, it has not to be so; you will say that this can be improved this can be changed and made better.

The very idea that the world can be made better is the very root of all ego trips. The world is perfect; there is no way to make it better. If you try to make it better, you will make it worse. Things are in perfect rhythm nothing is bad, nothing is good. The good and the bad are man-created concepts. Nothing is right, nothing is wrong -- those are our conceptions. Reality simply is neutral, neither good nor bad, neither beautiful nor ugly. It simply is. This 'isness' is Tao.

Now, enter this parable. We will go into it very slowly. Taste it step by step -- it can become a revelation.

MR. P'ANG OF CH'EN HAD A SON WHO WAS CLEVER AS A CHILD....

Every child is born clever. No child is ever born idiotic. To become an idiot one needs to be educated. To convert people to idiocy, schools and colleges and universities are needed. It is a great achievement. Idiocy is not natural; it has to be learned, it has to be earned. Great effort has to be made before you can become stupid. A Buddha or a Lao Tzu or a Jesus are people who somehow escaped from society, who somehow managed it that society did not change them into stupid people. They look rare because the whole society has become stupid otherwise they would be the norm. It be natural to be clever, intelligent -- as natural as breathing, as natural as health.

Watch a child, any child, black, white, Indian, Chinese, German -- yes, even German! Watch any child. All children are intelligent and all children are beautiful. Have you ever seen an ugly child? The phenomenon does not exist at all. Have you ever seen a stupid child? Their intelligence is tremendous.

But society starts to cripple the child because society cannot allow that much intelligence. That much intelligence is dangerous. An intelligent child is a dangerous person. Society immediately jumps upon the child, from the very first day. The child is not even allowed the freedom to breathe on his own -- the doctor slaps him on his bottom and society has started. The child is not even allowed to breath on his own. You should wait. There is no need to slap the child.

Go and watch in a maternity home. When the child is born, the doctor will take the child by his legs, hold him upside down and slap him on the bottom to help him breathe. It is as if nature is not enough so your help is needed. Nobody slaps the animals -- yet they are breathing, breathing beautifully. No doctor is needed, no nurse is needed, no mid-wife is needed.

Wait! But society cannot wait. Within seconds society enters. Society has to slap the child. And now people who have been studying the phenomenon of slapping the child say that the first slap comes as a shock, because the child is very delicate. For nine months he has lived in a very protected environment -- that slap is like a great shock. With a shock his life starts.

Then there are even more cruel people. Jews will do a circumcision -- it is a great shock to cut the foreskin of the genital organs. You have started violence, you have started butchering the child. Society is on the way.

And immediately everything has to be forced on the child. Now the mother is told when to breast-feed the child and when not to breast-feed the child -- after three hours

As if every child is a Ford car, just like every other Ford car. Each child is an individual. His needs are different. One child will find that he is hungry within two hours, another child will find that he is not hungry after five hours. This average of three hours is dangerous. One child will not be hungry but the mother will force him to feed because three hours are over and another child will be hungry and crying and weeping but the mother will wait and look at the clock and because three hours are not over yet how can she feed him?

These are subtle tricks to destroy the delicate intelligence, the delicate life of the child. Then he has to be trained about everything. From toilet training to God, he has to be trained about everything. He is not allowed any spontaneity. And intelligence thrives in spontaneity, intelligence dies in discipline. The more disciplined the child, the more stupid he will be; the more intelligent the child, the more rebellious he will be. Rebelliousness and intelligence are synonymous; stupidity and discipline are synonymous. If you have succeeded in ordering the child to obey you and in making him conform to your ideas, you have succeeded in killing his intelligence.

Your schools, your colleges, your universities, all teach nonsense because they are all against sense. Nowhere is sensitivity taught nowhere. In fact, sensitivity has to be destroyed. It is dangerous to allow the child to be sensitive and intelligent because, if the child remains sensitive, then society will not be able to force the child to do foolish things throughout his life.

For example: a person goes on being a clerk his whole life, just piling up files. To do such a thing you need to be very insensitive. If you have a certain sensitivity you will want to break out of this nonsense, you will want to go into the fields, into the forest. You may want to become a gardener, you may want to become a farmer, or a fisherman, or a carpenter, or a sculptor, or a poet -- but you will not want to become a clerk in an office. For what should one want to be a clerk? The sun is so bright and the flowers have bloomed and the birds are singing and you are just doing a clerical job! It will not be possible. Society has to kill your intelligence, your sensitivity, so that you can be put into any job. When you are dull it is easy to force you into any direction. Then a person can keep on doing any nonsense job. And when you do a nonsense thing for your whole life, naturally. by and by, you lose all possibilities of being intelligent.

A person can be sent into the army. If people were in-telligent who would go into the army? For what would they kill others and be killed? Life is to live, not to be killed and not to kill. Life is to enjoy; it is a divine gift. But millions of people are in the army, just getting ready to be butchered or to butcher. And their whole life -- from morning to evening -- is spent parading, polishing their rifles, following some foolish man's orders: left turn, right turn. Doing this their whole life! And not even for a single moment do they think about what they are doing -- what they are doing with their life. Is life meant for this? Is this the destiny of life?

If you are singing and dancing maybe it is meaningful,. but turning left and right, doing the same march every day. just preparing for death.... How can life be just a preparation for death?

Brutality, violence, insensitivity is taught only then can millions of people be turned into slaves. You think you are free people? Slavery has just become more sophisticated, that's all. Slavery still exists. No society up to now has ever been a free society. All societies have been slave societies.

Yes, one thing is certain: slavery changes its forms. First it was very gross, now it is very subtle. And remember. subtle slavery is far more dangerous than gross slavery -- because you can rebel against gross slavery, it is so apparent. so obvious, but when the slavery is very subtle then you are not even aware of it. If you are a Mohammedan, if you are a Hindu, if you are a Christian, if you are a Jaina, you are a slave. Your mind has been conditioned to be a Hindu, to be a Mohammedan, to be a Christian, and you have become that.

And you have never thought about it. Why should you be a Christian? Why should you be a Mohammedan? You were not born as a Christian, as a Mohammedan, you were born as pure consciousness. Why these limitations? Who has forced these limitations on you? You were born as a pure human being -- who has made you an Indian and who has made you Chinese? You are slaves. If you are Chinese or Indian or English, you are a slave. Slavery is very subtle.

And if you are doing things which others want you to do and you never do the thing that you always wanted to do, you are a slave. You go on loving a person you don't love, you go on sleeping with a person you don't love, you go on living in a relationship which is simply destructive, horrible, a hell, but you go on. You are a slave, you are not a free man.

A free man is one who claims back his intelligence, who claims back his sensitivity. To me, that is what sannyas is: to claim back your intelligence, to claim back your sensitivity, to become again sensuous, alive, to become again intelligent, to become again a child.

MR P'ANG OF CH'EN HAD A SON WHO WAS CLEVER AS A CHILD...

All children are clever. No child is ever born who is not clever. Even if you sometimes think that a child is not clever that is just your thinking.

I have heard about a boy who was sitting on the fence watching his father working in the field. A bull came running.
The child shouted, 'Papa, a bull is coming!'
And the father jumped and saved himself.

But he was more surprised than the bull was because the child had not spoken for seven years -- he was seven years of age. He had not spoken a single word.

So the father said, 'Forget about the bull. You surprised me more! Why have you not spoken up to now? And you spoke so suddenly -- "Papa, the bull is coming!'"

The boy said, 'There was nothing to say before, so there was no point in speaking.'

Even when a child appears to be stupid to you, beware of making judgements. It may be only because of your stupidity. Because whatsoever you have become, you compare from that point. If a child is not clever in mathematics you think he is stupid. But there can be a society where mathe-matics is not valued -- music may be valued and the child will have a tremendous capacity for music. Then in that society he will be valued as intelligent. In your society a boy who can do mathematics well is valued and nobody bothers about his musical qualities. He may be absolutely non-musical. It depends. What society values is not a natural value, it is a chosen value.

In some societies silence is valued -- then to be silent is to be intelligent. In some societies talking is valued, so to talk is to be intelligent. It depends. In some societies dance is valued greatly and one who cannot dance seems to be stupid. In another society dancing is not thought about at all. Then nobody bothers whether you can dance or not. If you can be good at mathematics, at the 3 R's reading, writing, arithmetic then you are intelligent.

But for thousands of years man has lived without these 3 R's -- yet people have been intelligent otherwise they could not have survived. In fact, to survive today is very simple. problems have almost disappeared. To survive in the jungle, when there was no house over your head, no food supply, no security, and you were constantly in danger... man must have been very, very intelligent otherwise there would have been no possibility of his surviving. Man is not a very strong animal, all other animals are far stronger, but still man has survived because of his intelligence, his sensitivity. He can feel more, he can become more aware and more alert.

Remember this: you were also born clever, talented -- a genius. God never creates less than that, God

always creates geniuses. This beautiful whole always creates perfect people how can imperfection be born out of perfection? Have you thought about it?

In the Upanishads they say, 'Perfection comes out of perfection. Perfection is born out of perfection.' God is born out of God -- nothing else can be born out of God. You are gods and goddesses because you come from that source of divineness.

Each child brings heaven into the world again but we jump upon him and we destroy him and we destroy his heaven and his paradise. Again and again each child loses his paradise, that's why we go on seeking and searching for it. If we had not known it, how could we search and seek for it? We can only seek that which we have known before. Each child has known something which has become lost, so again we start seeking for it. We have lost our own inner capacities; we have lost our own inner kingdom.

.... BUT SUFFERED FROM AN ABNORMALITY WHEN HE GREW UP.

Everybody becomes abnormal. It is very difficult to find a grown-up person who is normal, because whatsoever you call the growing-up process is the process of turning people abnormal.

For example: a man is obsessed with money; he is abnormal. Why should one be obsessed with money? You cannot eat it, you cannot love it, you cannot be loved by it. It cannot give you life, it cannot give you beauty, it cannot give you joy. But there are millions of people who are madly in love with money -- money is their God, their only God. Now these are abnormal people.

Once this abnormality settles then there arises another abnormality: a few people renounce money and become great mahatmas. First these mad people are obsessed with money, then a new obsession arises from that obsession -- they become obsessed with the fear of money. If you take money to Vinoba Bhave he will not touch it. Now what is wrong in touching money? A poor currency note is just paper -- why are you so afraid of touching it? There is some deep fear. And fear is nothing but lust standing on its head; deep down there is still some desire. The fear is that, 'If I touch the money I may again become interested in it.'

A man who is free of money will use the money and he will not be obsessed either way, for or against. He will live in the world, he will not renounce the world there is 11o need.

You cannot drop out of one madness by creating another -- you are simply changing your madness. Your so-called money-mad people are mad and your mahatmas are just at the other extreme of the same madness. They are not different. Somebody who is mad after prestige, power, pull, is abnormal. Sitting on a very high chair is not going to make you happy. You can become a president and you can become a prime minister but that is not going to make you happy. And life is to be happy, life is to celebrate.

The more power you have, the more and more unhappy you will become -- because the more power you have, the more you will constantly have worries, constantly be in conflict. You cannot be at ease because others will be rushing towards you; they will be ready to overthrow you because they also want the same chair, the same power. Power is scarce and everybody wants power. So you will be in a mad-house .

If you really want to see a madhouse go to New Delhi. In India that is the greatest madhouse. And right now, because the elections are coming near, you can find out how many people are mad in this country.

To find a grown-up person who is still intelligent is very difficult, very rare. You can become intelligent only if you become very conscious about what has been done to you, about how your intelligence has been destroyed or covered up. You will have to rediscover it.

And when I am saying these things remember that I am not saying them only about others, I am talking about you. Watch your own being, watch how you behave, what you do with your life, and you will find many, many mad obsessions. Those mad obsessions have been given to you by society. You have been made ambitious, and ambition destroys intelligence. You have been put on a wrong track, you have been made competitive, you have been made jealous of others, you have been taught only one thing: to compete and to be first.

But life has nothing to do with being first. You can enjoy it wherever you are. You can enjoy it right this moment, there is no need to postpone it. To postpone life is to become unintelligent. You say, 'Tomorrow I will live' so tomorrow you will be intelligent. Intelligence comes only when you live; intelligence is a function of living. When you live tremendously you become intensely intelligent; when you postpone life, dust gathers on the mirror of your being.

And you have been postponing. You say. 'Tomorrow,' always, 'Tomorrow.' People come to me and they say they want to take sannyas, but not today tomorrow. They say they will come again. But why? Why

wait? For what are you waiting? And who knows? Tomorrow may come or may not come. This moment may be the last moment to breathe, you may not breathe again. So why not live this moment as totally as possible?

A person becomes intelligent when he starts living moment to moment totally -- as if this is the last moment. Then there is a great passion, a great intensity. One becomes aflame with life. In that aflame state of consciousness one is intelligent. otherwise one is dull, dragging. Tomorrow, the day after tomorrow, one is going to live -- so what is the need of being intelligent today? Today you can afford to become stupid: tomorrow, when you will try to live, you can become in-telligent .

But if you are stupid today, you are creating a trend of stupidity, and there is every possibility that tomorrow will not be different from today because it will be a prolongation of today, a continuity of today.

MR P'ANG OF CH'IN HAD A SON WHO WAS CLEVER AS A CHILD BUT SUFFERED FROM AN ABNORMALITY WHEN HE GREW UP. WHEN HE HEARD SINGING HE THOUGHT IT WAS WEEPING; WHEN HE SAW WHITE HE THOUGHT IT WAS BLACK; FRAGRANT SMELLS HE THOUGHT NOISOME, SWEET TASTES HE THOUGHT BITTER, WRONG ACTIONS HE THOUGHT RIGHT. WHATEVER CAME INTO HIS MIND -- HEAVEN AND EARTH, THE FOUR CARDINAL POINTS, WATER AND FIRE, HEAT AND COLD -- HE ALWAYS TURNED IT UPSIDE DOWN.

That's what everybody is doing. Look into your life and you will find that you have turned everything upside down. That which is valuable has become valueless and that which is valueless has become valuable.

Look into your life and be very true and honest in looking -- because if you deceive, you deceive only yourself and nobody else. Look straight into your own being and you will be surprised. What have you been doing with yourself? Everything has become upside down. You are living for the non-essential and you have forgotten the essential. You are living for things, and things will be taken away when death comes. Money, power, prestige -- nothing is going to be with you when death comes.

Only that person lives who lives in such a way that death cannot destroy anything; who creates his inner being in such a way that death cannot take anything away from him; who lives in an eternity which death cannot touch; who lives in consciousness -- that man only is intelligent. Otherwise everything has been turned upside down: white you see as black and black you see as white; fragrant smells you think as nauseous; sweet tastes bitter. You have settled on the artificial. Plastic flowers -- yes. that's where you have settled.

Instead of moving into love you have settled with a marriage; instead of searching a real religion you have settled with Islam, Christianity, Jainism. Instead of searching for God you have settled for words about God. Instead of looking into existence you are carrying dead books. Instead of really living life you have only ideas about how to live life. Just ideas. Nothing else.

You have not lived at all, you only carry a few ideas. That's what I mean by saying that you have taken the menu instead of the dinner. You may call the menu the Vedas, or you may call it the Koran, or you may call it the Bible. but it is a menu, it is not food, it cannot nourish you.

So if you are feeling unnourished, if you are feeling weak. if you are feeling death-like, it is natural. Nobody else is to be blamed for it.

.... HE ALWAYS TURNED IT UPSIDE DOWN.
A CERTAIN MR YANG TOLD HIS FATHER 'THE GENTLEMEN OF LU HAVE MANY ARTS AND SKILLS PERHAPS THEY CAN CURE HIM. WHY NOT ENQUIRE AMONG THEM?'

Remember the last story? It was also concerned with the gentlemen from Lu. This town Lu was a Confucian town. It was almost like Varanasi. In India, if you come from Varanasi, if you can say that you come from Varanasi, you are already a great scholar. It has a prestige. It is the Hindu citadel. The town of Lu was exactly like Varanasi. It had Confucian scholars. It was a sort of Confucian university where Confucius lived with his disciples and created much scholarship, created many scholars and pundits. It had become very famous.

A CERTAIN MR YANG TOLD HIS FATHER 'THE GENTLEMEN OF LU HAVE MANY ARTS AND SKILLS PERHAPS THEY CAN CURE HIM. WHY NOT ENQUIRE AMONG THEM?' THE FATHER SET OUT FOR LU

BUT PASSING THROUGH CH'EN HE CAME ACROSS LAO TZU AND TOOK THE OPPORTUNITY TO TELL HIM ABOUT HIS SON'S SYMPTOMS.

One thing to be remembered at this moment of this parable is that the mind always looks for the Confucian. It comes across the 'Lao Tzu' only accidentally. Mind is basically Confucian. Mind looks for a structure. an ideology. Mind looks for a principle. Mind looks for some technology so that it can become more powerful in controlling. Mind looks for power. It is only accidental that you come across a Lao Tzu: you were not really looking for Lao Tzu, you were looking for Confucius.

For example: you have come here. You were not looking for me, you were looking for a mahatma. You have come across me only accidentally. You may have been in search of a guru, a MAHATMA but accidentally you came across me. You were not looking for me, the mind cannot look for me. For the mind to look for me is simply for it to commit suicide. The mind looks for something that helps it to become stronger.

THE FATHER SET OUT FOR LU.... He was in search of a Confucian man who would be able to help cure his son. One thing is certain to the father the son is ill. He has not taken any trouble to think about it, to ponder over it -- whether he is really ill, whether he is really abnormal. He has simply accepted the idea that he is abnormal. He does not know anything -- what normality is or what abnormality is.

Be a little more aware when you make such assumptions. You think that somebody is mad? Don't be in such a hurry. He may not be mad; on the contrary, you may be mad. Don't judge. You immediately assume that somebody is a criminal -- he may not be. On the contrary, you may be the criminal. The criminal may not be the criminal the magistrate may be the criminal. The judged may not be the criminal, the judge may be the criminal. Things are very complicated; don't assume. Don't fall victim to easy assumptions.

The father had taken one thing for granted: his son was abnormal. Beware of taking things for granted. Never take anything for granted. The moment you take anything: for granted you are falling from intelligence. Intelligence never takes anything for granted. It looks into it and it remains open. It never creates a prejudice. Who knows?

You must have heard the story about a woman who was brought to Jesus because she had committed a sin. Those who were condemning her were ready to kill her because the old law said that if a woman committed a sin adultery -- then she had to be killed by throwing stones at her; she had to be stoned to death.

They came to Jesus. It was also a good opportunity to judge Jesus whether this man followed the old law or was against the old law.

They asked, 'What should we do?' And Jesus said, 'Do one thing first. Those who have never committed any sin, those who have not even thought about committing adultery. they should take stones in their hands. They are allowed to stone this woman.' The people started disappearing. Nobody was left -- there was not even a single man who had not committed adultery, even if only in the mind.

Within minutes the crowd had gone and Jesus was Left with the woman. The woman started crying. She felt tremendous respect for this man who had saved her. She said, 'I am guilty. I have done wrong. You punish me.' And Jesus said, 'Who am I to punish you? Who am I to call you a sinner? That is something between you and your God. I am nobody to judge.'

Jesus said, 'Judge ye not, so that ye may not be judged.' All judgement is stupid. Only stupid people judge fast. The more intelligent you are, the less judgement you carry. If you are REALLY intelligent all judgements disappear. Then suddenly you see whatsoever is. But you don't carry any judgement, you don't say, 'This man is bad and this man is good.' You don't say, 'This man is a sinner and this man is a saint.' These are all judgements. Who are you to judge? Who has given you the authority to judge?

And when you don't judge anybody, when you drop all judgements, suddenly the whole of life looks so beautiful, so immensely beautiful, so divine. The Devil disappears the moment your judgement disappears.

This man came across Lao Tzu by accident so he TOOK THE OPPORTUNITY TO TELL HIM ABOUT HIS SON'S SYMPTOMS. He was not aware of whom he was talking to.

Lao Tzu is superb, unsurpassed. Unsurpassed before, unsurpassed after. There has never been such a clarity in any man ever, anywhere. Such total understanding, such absolute transparency! Even in a Buddha, ever in a Mahavir, even in a Krishna, you will find a little judgement -- but not in Lao Tzu.

'HOW DO YOU KNOW THAT YOUR SON IS ABNORMAL?' SAID LAO TZU.

'HOW DO YOU KNOW THAT YOUR SON IS ABNORMAL?' He raises a very fundamental question. Who is normal? What is the norm? And how do you decide? The crowd -- many people are like that so that is normal? But the whole crowd can be mad.

There is a Kahlil Gibran story.

A magician came to town and threw some medicine into the town well. He said that whosoever would drink from this well would go mad.

There were only two wells in the town: one for the ordinary people and one for the king.

By the evening the whole town had gone mad. They had to drink from the well, even though they knew they would go mad, because it was the only well available to them. And it was a summer day, hot, and they tried not to drink but how long can you try? By and by they yielded. By the evening the whole town had gone mad.

The king was very happy. Standing on his palace terrace he looked around and he said to his prime minister, 'We are grateful to God that we have a separate well, otherwise we would also have gone mad. The whole town has become mad.' People were dancing, singing, jumping, screaming. howling. The whole town was simply unbelievable. What has happened? It was a nightmare. People were doing sorts of things they had never done before.

But within hours the happiness of the king disappeared because the people came to the palace and they started shouting that the king had gone mad. The king's army was also in the town and they went mad, and his bodyguard and his cook, and his servants. Only the king and the queen and the prime minister, three persons, were left.

Now what can you do against the whole town when it is mad? The king became very afraid and said. What to do now?' The prime minister said, 'There is only one thing to be done. I will try and prevent them for a few minutes. You run and drink from that well. There is no other way. You go fast.'

The king went, drank from the well, and when he came back he was dancing. The crowd shouted in joy and they said, 'Thanks be to God. We are grateful to God. Our king's mind has come back!'

If the whole crowd is mad, the sane person will look mad.

How do you know that all people are not mad? The exceptional looks mad; the common seems to be the norm.

Lao Tzu asked, 'HOW DO YOU KNOW THAT YOUR SON IS ABNORMAL?'

I have heard.

A Britisher was having tea on his lawn when a spaceship appeared in the sky. He watched calmly as it circled and came to earth nearby. A weird-looking creature stepped from the craft and slowly approached. The thing had two heads with one eye in the centre of each head. It had only one arm which protruded from the middle of its chest. It had no legs but walked on a pair of short flippers.

'Earthman,' the apparition squeaked, 'I wish to see your leader!'

The Englishman stirred his tea and gazed with distaste at his visitor.

'Nonsense, old man,' he said calmly. 'What you want to see is a good plastic surgeon.'

The exceptional seems to be abnormal. He may be normal on another planet. If you go some day to some other planet you will be abnormal; they will send you to a plastic surgeon immediately.

Lao Tzu says, 'HOW DO YOU KNOW THAT YOUR SON IS ABNORMAL?' What criterion is there? What standard do you follow? Norm means the standard. But how do you decide who is normal? Is Buddha normal? Is Jesus normal? Jesus was not normal to the people amongst whom he lived. They murdered him because he was abnormal, because he was talking about things which should not be talked about. Socrates -- was he normal? Athens poisoned him because he was abnormal. If you look down the ages, all great people were abnormal. The ordinary seems to be the normal.

Lao Tzu wants to destroy the criterion. He wants to tell you that there is no criterion to judge. Each individual is unique -- that is the Tao vision. Each individual is so unique, so incomparably unique, that there is no way to judge who is normal and who is abnormal Look at the freedom Tao gives -- you can only say that people are different: nobody is normal, nobody is abnormal. People are simply different.

Once you understand that people are different you drop the idea of inferiority and superiority for the first time. I or the first time comparison disappears that somebody is this way, somebody else is that way.

Somebody asked Bokuju, 'Why are you so good and I am not so good? Why are you so silent and I am not so silent?'

Bokuju said, 'Come out with me into the garden.' And he took him into the garden where there were two trees. One was very tall, almost touching the clouds, and another was very small. He said, 'Look. This tree is small and that tree is tall, but I have never heard any discussion between them. The tall one has never said to the small one, "Look, I am superior." And the small one has never said to the tall one, "Because I am so small, I feel very inferior standing just by your side."'

No, the small is small and the tall is tall, there is no comparison. The small is beautiful in its smallness, the tall is beautiful in its tallness. The tall is close to the clouds, the small is close to the earth. The tall enjoys tallness, the small enjoys smallness -- what is wrong in it?

Nothing is wrong -- that is the Taoist vision. Everything is good as it is.

Comparison comes from the human mind. The birds are birds; they are not worried about why they are not animals. The rose is a rose; the rose is not worried about why it is not the lotus. Hence they are not neurotic. Otherwise the rose will become neurotic because he is not a lotus, and the lotus will become neurotic because he is not the rose. And the small bush will lie down somewhere on some psychiatrist's couch because he is not the Cedar of Lebanon. 'Why? Why am I not the Cedar of Lebanon? Why has God made me so small -- just a bush? For what karmas am I suffering?' She will make some philosophy to console herself, 'I have done bad karmas in my past life, that's why.'

All rubbish! All theories are rubbish! They are needed because you ask rubbish questions. And then somebody has to supply rubbish answers. There is a law in economics: whenever there is a demand there is a supply. If you ask a foolish question some wise guy is going to give you a foolish answer .

It is very simple. Things are as they are. Things are different, certainly but they are not unequal. Let me repeat it: things are different but they are not unequal. Everything is unique. You cannot find a single leaf in the whole world which is like another leaf. You cannot find a single pebble on the whole earth which is like another pebble. No, nothing is similar, but nothing is unequal. Each thing exists in its own way. That is the meaning of the saying that each thing has its own soul. That uniqueness is what soul means; that uniqueness is the meaning of the saying: 'A man has a soul.' It simply shows that he is unique. The tree has a soul; it shows it is unique. The mountain has a soul; it simply shows it is unique. Nothing else is just like it.

'HOW DO yOU KNOW THAT YOUR SON IS ABNORMAL?' SAID LAO TZU. 'NOWADAYS EVERYONE IN THE WORLD IS DELUDED ABOUT RIGHT AND WRONG AND CONFUSED ABOUT BENEFIT AND HARM.'

First: because of these comparisons people have started to become imitations. Because you don't recognise your uniqueness, you are not respectful towards your being. You are disrespectful.

Some woman came to me and she said, 'What should I do? I am fat.' And she is not very fat. Nothing. If she had not said so I would not have thought that she was fat. But she herself goes on saying it. You must know her. She is called Veena and now she has become known as Fat Veena. And she is not fat. She is nothing like it. She does not know what a fat woman can be.

I have heard about one. She came out of a hotel and said to the doorkeeper, 'Please call me a taxi.'.

The doorkeeper looked at her and said, 'Okay, if you say so. I will call you a taxi -- but you look more like a truck to me!'

But even if a woman is that fat she has a unique soul.

There is no need to be worried. Comparisons should not be brought in. One should be respectful towards one's own being. Comparison comes through others. You see somebody who is lean and thin and a comparison arises. You have a nose which is a little too long and somebody has one with exactly the proportion that is needed. Now a problem arises.

You may not have heard -- even Cleopatra was worried She had a nose which was a little too long. Cleopatra is thought to be one of the most beautiful women of the world. but she was always conscious of her nose. It was a little too long. So she was very worried. Her whole body was in proportion, just the nose was creating some trouble.

If you compare, you are going to be neurotic. Somebody has beautiful hair, somebody has a beautiful nose, somebody has beautiful eyes, somebody has beautiful legs and somebody has the right proportion and somebody has the right complexion and somebody is more intelligent and so on and so forth. All these people will create inferiority in you. Or, if your start thinking the other way round, you may start feeling superior. Both are illnesses. To feel inferior is ill and to feel superior is ill -- just to feel one is oneself is healthy. Not to compare is healthy.

This constant comparison creates imitation; people start becoming like others. You dress the way others dress, you purchase the cars that others have, you decorate your drawing-room as others have decorated theirs -- you go on imitating. And an imitator is never happy because an imitator becomes untrue.

Now what has happened to this man? He thinks that his son is abnormal -- maybe his son is not like the son of his neighbour, that's all. The comparison is bringing trouble to his mind. Maybe his son is not like him -- but why should the son be like the father?

I have heard.

Three girls were arrested for soliciting. And a peddler, newly arrived in this country, was arrested for peddling without a licence. They were brought before the court.

'What do you do for a living?' the judge asked, pointing to the first girl.

'Your honour, I'm a model,' she answered.

'Thirty days,' was the sentence. Then he turned to the second. 'What do you do for a living?' he asked belligerently.

'Your honour, I'm an actress.'

'Thirty days.' Then he turned to the third girl. 'What do you do for a living?' he demanded.

'To tell you the truth,' she answered, 'I'm a prostitute.'

'For telling the truth,' he said, 'I'm going to suspend sentence.'

Then he turned to the little immigrant peddler. And you,' he said, 'what do you do for a living?

'To tell you the truth,' the peddler said twisting his ancient cap in his hands, 'I'm a prostitute also.'

That's how people go on imitating and they think that by imitating one can be true.

By imitating, nobody can ever be true. Imitation is the basis of all falsehood.

'HOW DO YOU KNOW THAT YOUR SON IS ABNORMAL?' SAID LAO TZU. 'NOWADAYS EVERYONE IN THE WORLD IS DELUDED ABOUT RIGHT AND WRONG AND CONFUSED ABOUT BENEFIT AND HARM.'

The mind is confusion. The moment you start thinking about what is right and what is wrong you will be confused. The moment you start thinking about what is harmful and what is beneficial you will be confused.

Have you not heard the story about the centipede?

A centipede has one hundred legs.

A rabbit saw him and could not believe it! It was almost impossible! A hundred legs. How does he manage? Which one has to be moved first and second and third and fourth ' A hundred legs. How does he manage?

The rabbit was very puzzled and said, 'Uncle, I am very confused. I cannot imagine how you manage. If I had one hundred legs I would never be able to walk. I would get so confused.'

The centipede had never thought about it, hence he was not confused. But now he said, 'I have never thought about it, I will think over it.' And he pondered over it. For the first time he became self-conscious. He looked at his legs and he WAS confused. He fell down!

And he said to the rabbit, 'Never ask such a question! I have always walked, and there was never any problem. Now you have confused me. Now I will never be able to walk correctly. The problem will haunt me. Which one first? Which one second? And there are one hundred legs!'

Lao Tzu says that mind is confusion. The moment you think, you are confused. Thinking is confusion, hence nobody can go out of confusion by thinking. Thinking will make you even more muddled. One comes out of confusion by non-thinking, by dropping all thought, by dropping all distinctions between right and wrong, between harm and benefit. And how can you know how can the part know what is beneficial and what is harmful? The universe is so vast that one never knows what will finally be the result of your act.

You go and save a man who was drowning in a well; you make all efforts and you get him out. And then the next day he commits a murder. Now, was your saving the man right or wrong? If you had not saved him there would have been no murder. Now the murder has happened. You are also part of the crime. Without you it would not have been possible. But you never thought that way. You were just saving the person. Your whole idea was to help the person who was dying. So what is harmful and what is beneficial?

Sometimes poison becomes beneficial and sometimes nectar can prove poisonous. Sometimes the person who wants to do good to you may do harm and sometimes the person who wanted to do harm to you may do good. Things are very complex; in fact, almost incomprehensible by the human mind. Life is so deep and so complex and we are so small, so tiny. There is no way to figure it out.

So what does Lao Tzu say? Lao Tzu says,

> 'NOWADAYS EVERYONE IN THE WORLD IS DELUDED ABOUT RIGHT AND WRONG AND CONFUSED ABOUT BENEFIT AND HARM.'

How do you decide what is right? What is the criterion? Was Mohammed right when he took up a sword? He was not right according to the Jainas. To take up a sword is wrong. But according to the Mohammedans he was right because he took the sword in his hand to save religion. According to the Mohammedans, Mahavira is an escapist. When people were suffering he was standing there and meditating. When people were being exploited he was just selfish. He escaped to the forest.

When Arjuna sad to Krishna in the Gita, 'I don't want to kill so many people, this seems to be the greatest sin that can be committed. I want to renounce the world and go to the forest and become a forest dweller,' was he right or wrong ? If you ask the Jainas he was right. But Krishna says, 'No, this is wrong. Don't go. This is your duty. Do it. God wills it this way so let it be this way. Escaping from your duty will be going against God. You have not arranged this war. It is happening. You just be instrumental in it. Go into it, but not as a doer, go into it just as an instrument. There is no need to escape anywhere.

'And, Arjuna, even if you do escape you cannot escape because your whole training, your whole discipline of life, is that of a warrior. You cannot escape so easily. Where will you go? You are not a Brahmin, you are not a meditator, you are a warrior. You have to attain your reality only through yourself. SWADHARMA NIDHANAM SHREYAH it is good to die into one's own nature; PARADHARMA BHAYAVAHA it is very dangerous to follow somebody else's religion. To be a warrior is your religion. That is what you have trained for your whole life. Each cell of your being is that of a warrior. You cannot meditate, Arjuna. Even if you go into the forest and you sit under a tree, if you see a lion passing by, you will immediately search for your bow. And you will kill it. You will become a hunter, you will not become a meditator. That is not right.'

Now what is right and what is wrong? And who decides? If Arjuna had asked Mahavira, Mahavira would have blessed him. He would have said, 'Right. For the first time reality has dawned upon you.' But Krishna says, 'You are an escapist, a coward. This is cowardice.' Now who is right and who is wrong?

Ask Lao Tzu. Lao Tzu says that even the distinction between right and wrong is not possible. You simply live, whatsoever. As naturally as possible for you.

I have heard.

A man hired a taxi to the station. From the hotel to the station it was a fixed rate -- one rupee. When the man got out of the taxi he gave one rupee to the taximan but the taximan looked unhappy. So the man asked, 'Is it not right? Is it not correct ?'

The taximan said, 'Sir, it is correct but not right.'

You see the distinction? It is correct but not right.

'You have paid me. Legally it is correct. But it is not right. You have not tipped me. That is not part of the formal law but it is a convention.'

So what is right? What is correct? Law is limited and life is excessive. If you live according to the law you may be correct but you may not be right. If you live according to life you may be right but you may not be correct.

Lao Tzu's standpoint is that to make the distinction. to bring the distinction in, creates confusion. One should live spontaneously, naturally, and one should not try to follow any right and any wrong. One should remain surrendered. One should live out of a let-go.

BECAUSE SO MANY PEOPLE SHARE HIS SICKNESS NO ONE PERCEIVES THAT IT IS A SICKNESS.

Because this confusion has become so common, nobody now thinks it is a sickness. All are ill with the same sickness. the same confusion. Not only those who follow but those who lead as well -- they are also in the same boat.

Hungry, exhausted and frightened, the hunter dropped his rifle, stumbled forward, and threw his arms about the man who had just emerged from a patch of timber.
'Am I glad to see you,' he cried. 'I've been lost for two days!'
'What are you so glad about?' mumbled the other hunter. 'I've been lost for a week!'

The leaders and the followers, the teachers and the taught. are all in the same boat. Whom to ask? All are ill. The confusion is so common that people have completely forgotten that it is an illness.

BESIDES ONE MAN'S ABNORMALITY IS NOT ENOUGH TO OVERTURN HIS FAMILY....

And then he says, 'Why be so worried? Even if you think one man is abnormal, what is wrong?'

BESIDES ONE MAN'S ABNORMALITY IS NOT ENOUGH TO OVERTURN HIS FAMILY; ONE FAMILY'S TO OVERTURN THE NEIGHHOURHOOD, ONE NEIGHBOURHOOD'S TO OVERTURN THE STATE ONE STATE'S TO OVERTURN THE WORLD.

So why be worried? A single individual, even if you think he is abnormal, even if it is agreed that he is abnormal, why be worried? He cannot overturn the whole world. He can be accepted the way he is. Why try to change him?

IF THE WHOLE WORLD WERE ABNORMAL HOW COULD ABNORMALITY OVERTURN IT?

And then, as far as Lao Tzu's own vision is concerned, he says the whole world is abnormal. People may be abnormal in different ways but the whole world is abnormal. But nobody looks at one's own abnormality. It is very easy to think about the other as being abnormal, it is very difficult to think about yourself as being abnormal. It is very easy to have a condemnatory attitude about somebody. Have you ever seen a madman who thinks that he is mad? Never. You can go to the madhouse, you can ask, and they will laugh. They will say, 'Are you mad?' A madman never thinks that he is mad. He cannot. If a madman can think that he is mad, then it is certain he is not mad. Such a man, a man who can think that he is mad, cannot be mad.

A few anecdotes....
In a crowded restaurant the psychiatrist was approached by a woman. 'See that man over there?' she whispered. 'He's my husband and he needs your help. He thinks he's a traffic light. All night long he keeps opening one eye, then closing it, then opening it....'
The headshrinker nodded and said, 'I'll go over and have a talk with him.'
'No, wait,' shouted the woman. 'The light's against you!'

It is very difficult to see that oneself is mad and it is very easy to think that the other is mad. It is part of the mad mind to think about the other as mad.

The woman pleaded for help from the psychiatrist. 'My husband thinks he's a washing machine. He rolls

his head around and around and back and forth and soap and hot water come out of his ears.'

The psychiatrist said, 'I know it's distressing, but I can't see that this hallucination is doing any harm.'

'You don't understand, Doctor,' the woman said. 'He isn't getting the sheets clean!'

Whenever you think about somebody as mad, wait a minute. There is a greater possibility that you are mad. A really sane man like Lao Tzu says that nobody is mad.

People are simply different. Many people are suffering unnecessarily in hospitals, in madhouses, in mad asylums -- suffering unnecessarily. They are not mad, they are different. Certainly they are different. They look at things in a different way, but there is nothing wrong in it.

Van Gogh painted trees so high that they touched the stars. He painted the sun and the moon so small and the trees so big... they go higher and higher and touch the stars. Somebody asked, 'Are you mad? Where have you seen such trees? -- and suns and moons so small and trees so big?' Van Gogh said, 'Whenever I look at a tree, I see the desire of the earth to touch the sky. The tree is the desire of the earth to touch the sky. It is the ambition of the earth. So why be a miser? What the earth cannot do, I can do in my paintings. That's the way I see it: desires of the earth to touch the sky.' That is a way of seeing things: nothing is wrong in it. It is very poetic. A man of real understanding will be neutral. He will be like the sun. The sun shines beautifully and poetically as beautifully and as poetically on the dunghill as on the diamond. No distinction is made. That's how real understanding is.

Nobody is sane; nobody is insane. If someday the Tao vision becomes the universal vision many people will be saved from suffering unnecessary suffering. Who decides who is insane? As yet there are no criteria. If you go to a psychiatrist he cannot decide who is mad. All that psychiatrists decide is that this person is too different from others -- that's all. But why should he be mad?

And the psychiatrist cannot help much. Even when he tries to bring an insane person to sanity, what can he do? At the most he forces the person to adjust to the view of the crowd. He makes him less individual. He destroys his individuality. Nothing much changes.

A man met a friend who had been under psychiatric care. 'How are you progressing?' asked the man.

'Fine,' said the friend. 'For months I thought I was a fox terrier, but analysis has helped me.'

Are you cured?' asked the man.

'Not exactly,' his friend replied, 'but I have stopped chasing cars.'

At the most this much can be done. Certainly you will think that a person who thinks he is a fox terrier is mad, but what about Adolf Hitler? What about Josef Stalin? What about Chairman Mao Tse Tung? They don't think they are fox terriers but they are more dangerous. The man who thinks he is a fox terrier, what can he do? Even if he chases cars it is very innocent. He is not doing any harm to anybody. It is an innocent idea. Nothing is wrong in it. But this man will be put into a madhouse and Josef Stalin will become the dictator of Russia and will kill millions of people. And nobody will think that he needs psychiatric help.

This is a very strange world. Innocent people are thought to be mad but nobody thinks the real culprits are mad. Adolf Hitler killed many people -- but nobody thought that he was mad while he ruled Germany. Politicians, power-addicted people, money-mad people -- nobody thinks that they are mad. But if somebody sitting under a tree starts laughing for no reason at all you think he is mad. He is not doing any harm to anybody. And he may have some reason to laugh which may not be apparent to you.

And, finally, what is WRONG if somebody laughs without any reason? Why is a reason needed to laugh? A reason is needed to be miserable; to be happy no reason is needed. Happiness should be natural -- for no reason. It should be bubbling up. One should be radiant, in tremendous joy, for no reason at all.

IF THE WHOLE WORLD WAS ABNORMAL HOW COULD ABNORMALITY OVERTURN IT? SUPPOSING THE MINDS OF EVEN ONE IN THE WORLD WERE LIKE YOUR SON'S THEN ON THE CONTRARY IT IS YOU WHO WOULD BE ABNORMAL.

He is raising a beautiful point. He is saying, 'Just think! If everybody was like your son then you would be abnormal. Now everybody is like you, so your son is abnormal. The question seems to be only of numbers. Who is in the majority? Whosoever is in the majority is normal and whosoever is in the minority

is abnormal.

But is this a criterion for judging? Then all Buddhas are abnormal -- that's what psychoanalysts really say. They say that Buddha is abnormal because he is so rare. He must be abnormal. Mahavira is abnormal. Jesus is abnormal. You don't find so many Jesus', no crowd of Jesus' exists. Then he must be abnormal. If the majority means normality then Jesus and Buddha and Mahavira and Krishna are abnormal.

But what do you want to be? Would you like to be a Buddha or would you like to be just a part of a mob? Even if Buddha is abnormal one would like to be a Buddha because he is so happy, so serene, so calm, so tranquil.

Lao Tzu is saying to drop these ideas; they are meaningless. Those distinctions and judgements are foolish.

JOY AND SORROW, MUSIC AND BEAUTY, SMELLS AND TASTES, RIGHT AND WRONG -- WHO CAN STRAIGHTEN THEM OUT?

He says that joy and sorrow are indefinable, so are music and beauty. Who can figure out what is what? Nobody has yet been able to define what beauty is. And nobody has yet been able to define what good is. Good remains indefinable -- so does beauty and so does music. And what music is to one is just a maddening noise to another. If you are trained for classical Indian music then modern Western music will look insane. If you are trained to listen to modern Western music -- George Harrison and others -- then Indian music will look very boring, dull. It depends on your training. What is music? Nobody has yet been able to define it. All that is significant remains indefinable. WHO CAN STRAIGHTEN THEM OUT?
I AM NOT EVEN SURE....

LOOK at the beauty of it. Says Lao Tzu:

I AM NOT EVEN SURE THAT THESE WORDS OF MINE ARE NOT ABNORMAL....

What can I say? This is Lao Tzu's absolute health. Only such a healthy person can say, 'I am not certain that my words are abnormal or not. There is no way to say.' Only a really sane person can say, 'Maybe I am mad.'

Recently a girl we know found an old love letter which her father had written to her mother when they were courting. The daughter copied the letter, signed a masculine name to it, and mailed it to herself. Then she showed it to her father. There was an explosion like that of an erupting volcano. The father could scarcely express himself. He snorted, 'That fellow is the biggest fool I have ever heard of. You better not let him come poking around here or I'll make mince-meat out of him. We don't want such a simp in our family. Any ding-busted, fat-headed idiot who would write such a mess of sickly, silly hogwash to any girl deserves to be ducked in a mud hole -- and I'd like to do it!'

Now, he himself has written that letter. Have you not done foolish things when you are in love? Have you not written foolish letters when you are in love? Have you not observed that lovers always look mad to other people? But the same will happen to them -- when they are in love others will think that they are mad.

Religious people have always looked mad to the non-religious; worshipping and praying in a temple you look mad to an atheist. You look like a fool, foolish. What are you doing? To whom are you praying? There is no God. A happy person looks mad to unhappy, miserable people.

Those miserable people sometimes accidently come here too, and when they come here they see a great crowd of mad people around me laughing, dancing, enjoying, singing. They cannot believe it! They are so miserable, how can they believe it? You only believe that which you are. More than that looks impossible, cannot be, should not be. You think that you are the limit of existence, or, you are the definition of existence.

Lao Tzu says:

I AM NOT EVEN SURE THAT THESE WORDS OF MINE ARE NOT ABNORMAL LET ALONE THOSE OF THE GENTLEMEN OF LU WHO ARE THE MOST ABNORMAL OF ALL.

About Confucius and his followers he is absolutely certain -- they are the most abnormal people. They are. The moralists, the puritans they are the most abnormal people in the world. In fact, they have driven the whole of humanity to abnormality. They have not allowed spontaneity, they have not allowed people to be natural. They have condemned everything, they have condemned so much that people are simply at a loss as to how to be, what to be. They have con-demned reality so much that all humanity has become take, pseudo. Everybody is wearing a mask. And all people have lost their original faces.

Two women met on the street for the first time in several months. One of them asked, 'How's your son?'
'Haven't you heard?' the other asked. 'It's all over town. My son's a schizophrenic.'
'Really?' her friend said. 'Where's his office?'

All schizophrenic people have now become psychoanalysts. The question 'Where is his office?' is relevant. All mad people have turned into moralists, moralisers. They are trying to change the whole world. Whenever you come across a person who is trying to change the whole world, escape from him. He is dangerous.

Nobody is needed to change the whole world. Missionaries are the most mischievous people in the whole world.

Live your life, enjoy your life. If, through your enjoyment and delight, somebody else's life becomes a little more beautiful, good. If not, that too is good.

.... LET ALONE THOSE OF THE GENTLEMEN OF LU WHO ARE THE MOST ABNORMAL OF ALL. WHO ARE THEY TO CURE OTHER PEOPLE'S ABNORMALITY?

Who are they to cure, to help, to manipulate? Who are they to change others? Don't become self-appointed dictators.

Moralists are self-appointed dictators. They are ready to change everybody. They are ready to sacrifice their life to change your life. And they do sacrifice their life! In sacrifice they are insane. And then they cling around your neck, they suffocate you. The do-gooders are very suffocating. They try to kill you. And you cannot even defend yourself because they say, 'We are doing good to you. We are servants of the people. We serve.'

These servants are the enemies. They have poisoned the whole of nature. Not only is the atmosphere poisoned, huma-nity is also poisoned. Scientists have poisoned the outside nature and the so-called religious people have poisoned inner humanity. The whole ecology is disturbed outer and inner, both.

WHO ARE THEY TO CURE OTHER PEOPLE'S ABNORMALITY? YOU HAD BETTER GO STRAIGHT HOME INSTEAD OF WASTING YOUR MONEY.

Look at this advice. You may not be able to understand immediately, but the message is very simple. The message is: don't interfere. The message is: don't judge. The message is: you are nobody to change somebody else. That is not your responsibility. You are not meant to do that. You live your life and allow others to live their life. Let everybody have the freedom to do his thing.

All judgement is immoral and all effort to change somebody is destructive and violent. And that's what your mahatmas and your saints have. been doing up to now. That's why I say that Lao Tzu is incomparable, unique, unsurpassed before and after. His vision is the ultimate vision of spontaneity, suchness, nature. If you understand him your life will start moving in a totally different rhythm. You will become a non-interference, WU-WEI. And only when you don't interfere in another's life do you respect life that's what reverence of life is all about.

My teaching is exactly the same. I cannot say that about anybody else but about Lao Tzu I can say that my teaching is exactly the same. With Buddha I have differences -- although I may not tell them. With

Mahavira I have many, many differences -- although I may not talk about them. But with Lao Tzu I am absolutely in agreement. The agreement is unconditional and absolute because he seems to be the only one who has looked at life without any mind, who has looked at life straight, who has no idea, no ideology.

You can also have exactly the same clarity and transparency that will be the day of benediction, that will be the day of enlightenment. That's what enlightenment is.

Tao: The Pathless Path, Vol 2

Chapter #6
Chapter title: The Cyclone is the Centre

2 March 1977 am in Buddha Hall

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The first question:

YOU HAVE HELPED ME TO BE IN TOUCH WITH MY SPONTANEITY, YET IT IS THE MOST DANGEROUS QUALITY OF LIFE I HAVE EVER ENCOUNTERED -- ESPECIALLY IN RELATIONSHIP. I LOSE MYSELF. AND WHAT HASSLES YOU HAVE CREATED THROUGH IT! NOW I FEEL TOTALLY HELPLESS, TOO VULNERABLE, POSSESSED BY YOU AND THIS SPONTANEOUS UNION. WHERE IS THE CENTRE OF THIS CYCLONE?

THERE IS NO CENTRE TO THIS CYCLONE, the cyclone is the centre. We have a chronic habit of dividing things into two, we have a chronic habit of duality: God and the world, body and soul, the lower and the higher the good and bad. The habit persists. Now it is the centre and the cyclone.

Let me insist on it: the cyclone is the centre and there is no other centre to it Once you understand this oneness of life then all tension, anxiety, anguish, disappears. The anxiety is created because you are always dividing. Through division you become split; through division you become schizophrenic. Now you think that you are on the circumference -- the cyclone -- and the centre has been lost, so now the centre has to be found.

It is the old habit of duality. The 'centre and the cyclone'is a new language, but this habit is very old, the gestalt is very old. It is always that wherever you are you are not right, you should be somewhere else.

My whole emphasis is that whatsoever is, is right. There is no other right. There is nowhere to go. This is the only life there is, the only dance there is. Only then you can be spontaneous, really spontaneous.

Why have we lost spontaneity? By what trick? The trick is to divide. You cannot be spontaneous about today because you have to think about tomorrow. You cannot be spontaneous this moment because you have to think of the coming moment. You cannot be spontaneous in this life because you have to think about the after-life. You cannot be spontaneous in your act because you have to think about the consequences. It is always a division of now and then, of here and there. Hence spontaneity is lost.

Who is spontaneous? One who lives in this moment as if this is all, is spontaneous. And this IS all. In the beginning it will be 'as if', but slowly, slowly, as you get into tune with it, you will come to know that it is not 'as if', it is the only reality there is.

The second thing: spontaneity is dangerous. It will be better if we say 'spontaneity is danger'. To say 'dangerous' means that dangerousness is a quality, accidental. So I say that it is better to say 'spontaneity is danger' -- then it is not a quality, it's very intrinsity is spontaneity. There can never be spontaneity without danger: danger is spontaneity.

What do I mean? The first thing: when you are spontaneous you are not in control, you cannot be in control. If you are in control then the act is not spontaneous, then you are thinking of the consequences, the results, this and that -- a thousand and one things. You are managing. A spontaneous act is one in which you are not the manager; in which God manages, the whole manages -- call it Tao; in which you are no longer in control, you have dropped your control, you have surrendered your control. Now you don't know what is happening, you don't know where you are going, you don t know what will be the outcome -- and you are not worried about it at all, not even a bit. You are simply herenow, totally. The act is so total that you are absorbed in it, you are not standing outside of it. To control something you have to be outside of it. A controller can never be inside an act a con-troller is always on the outside -- hence the controller can never enjoy. To enjoy, you have to disappear in the act. That disappearance is-danger. Now you will be vulnerable -- naturally so, obviously so. Now you don't know. Anything is possible. And you are not in control so you cannot direct -- this is the danger. There is no direction any more. You are completely drunk with the moment, drowned in it relaxed in it so much that you cannot even feel who you are.

Remember, the feeling that 'I am' is the feeling of a tense mind. When the tenseness disappears the 'I' also disappears. The ego is nothing but accumulated tension of the past, of the future. Have you not observed some moments in your life when you were not? Those were moments of benediction -- those were moments of great blessing, beatitude. In those moments heaven opened for you.

But heaven opens only when you open -- and when you open there is danger. The danger simply means that now the future is not in your hands, the future becomes unpredictable. You are at the mercy of the whole -- this is what danger is.

So right, Sahajo, your feeling is absolutely right. YOU HAVE HELPED ME TO BE IN TOUCH WITH MY OWN SPONTANEITY YET IT IS THE MOST DANGEROUS QUALITY OF LIFE I HAVE EVER ENCOUNTERED. In fact. this is the first time you have encountered life, because life is spontaneity and life is danger.

Have you ever heard of any man who has lived without danger? To live means to be in danger, to die means to be out of danger. Those who are in their graves are out of danger, out of all danger. Now nothing can happen to them: nobody can insult them, nobody can kill them, nobody can rob them. Not even death is possible. They are absolutely beyond all danger.

So people who are too afraid of danger start living in a sort of grave; they create a grave of security around them-selves and they start living in that grave, a subtle grave, a mind grave. They feel protected. But against whom are you protected? Against life. The moment you protect yourself you are creating barriers against life -- then less and less life will be coming. A person who is secure is a person who is dead.

To live means to live dangerously; to live means to remain available to all possibilities. And infinite are the possibilities. You are not limited to any possibility, you have an unlimited being, unbounded. You can be anything; the next moment can bring anything. Deep down each individual is a whole humanity -- not only a whole humanity, a whole existence. The tree exists in you, the dog exists in you, the tiger exists in you; the whole past exists in you and also the whole future. In a very atomic way all that has happened in the world and all that is going to happen exists in you potentially. You can be in millions of ways hence to live means to live dangerously, to live means to live through change, movement. One remains a river.

If you are secure you become a pool of water; there will be no movement, no dynamism. Static, stagnant, the pool of water becomes dirty and by and by it dies. A river is alive and nobody knows what will happen. It may get lost in a desert. What is going to happen is unpredictable. A predictable life is a mechanical life; unpredictable and you are throbbing with life, pulsating, vibrating. Then God, or Tao, or the whole, lives through you.

You have come across life for the first time, Sahajo don't lose this contact whatsoever the cost. I know it is costly to be alive and it is very cheap to be dead. It costs nothing to be dead, it costs much to be alive. One has to pay for it.

YET IT IS THE MOST DANGEROUS QUALITY IN LIFE I HAVE EVER ENCOUNTERED -- ESPECIALLY IN RELATIONSHIP. Yes, it will become more clear in relationship because when you are alone you don't have any mirror. Just as you need a mirror to see your face so you need the mirror of relationship to see your being. Love functions as a mirror, it shows you where you are. what you are, who

you are. Hence many people become afraid of relationship. They are cowards. They escape to the Himalayas or to Tibet or to the monasteries or to the caves. Why are they escaping and from what? They are escaping from mirrors.

I have heard about an ugly woman who would never look in a mirror because she used to think that mirrors were against her. While she thought she was one of the most beautiful women in the world, they showed her ugliness. If somebody presented her with a mirror she would simply throw it away or break it immediately. She would never go into a room where there was a mirror because she felt that mirrors had always been against her.

These are your mahatmas. They escape from relationship because relationship shows their ugliness, relationship shows where they are, who they are. Sitting in their caves in the Himalayas they feel perfectly beautiful because there is no mirror.

Never escape from relationship. That's why I have introduced sannyas with relationship, not without it. There is great meaning in it. Never on the earth has sannyas existed with relationship, that's why I say that sannyas has not really existed. or, the sannyas that has previously existed was anaemic, bloodless. People thought they were beautiful without the mirror they thought they were beautiful. It is very easy to befool yourself when the mirror is not there.

When you are in relationship with people, in a thousand and one ways you are provoked, challenged, seduced. Again and again you come to know your pitfalls, your limitations, your anger, your lust, your possessiveness, your jealousy, your sadness, your happiness all moods come and go, you are constantly in a turmoil. But this is the only way to know who you are.

Self-knowledge is not the knowledge of a dead self, self-knowledge is the knowledge of the process of the self. It is an alive phenomenon. The self is not a thing, it is an event, it is a process. Never think in terms of things the self is not there inside you just like a thing waiting in your room. The self is a process: changing, moving, arriving at new altitudes, moving into new planes, going deeper into new depths. Each moment much work is going on and the only way to encounter this self is to encounter it in relationship.

Love is the mirror. Let your meditation be mirrored in love. If you find that something is missing, meditate more -- but never escape from love; let it be mirrored in love again and again, because that will be the only criterion of whether you are growing or not. If you are really growing in love soon you will see that love has remained and jealousy has disappeared; love has remained and possessiveness has disappeared: love has remained and hatred has disappeared. A great purity arises. a great innocence. A fragrance is released into your soul. Go on meditating and go on loving. Let love and meditation be two wings. Let them help each other.

I am showing you a path which is arduous, which is really arduous. Love alone is good because there is nothing to reflect, meditation alone is simple because there is no mirror to reflect, but meditation and love together.... I am throwing you into the very eye of the storm. But that is the only way one comes home.

And when things become silent after the storm, the silence is alive, it is not the dead silence of a cemetery.

.... ESPECIALLY IN RELATIONSHIP. I LOSE MYSELF. AND WHAT HASSLES YOU HAVE CREATED THROUGH IT! That's my whole work here -- to create hassles for you, to send you on hazardous journeys, to push you into new ways of being, into new styles, into the unknown, the unfamiliar, the strange. You would like to remain with the familiar because there you have become very efficient. My whole effort here is to push you again and again out of the familiar into the unfamiliar because wherever you have become efficient you have become mechanical. Machines are efficient. So when you become efficient. know well that now you have to move. Now this is no longer of any value, you have to move. You have learned it, now move and learn something else.

If a person remains a learner each moment of his life, from birth to death, only then enlightenment comes otherwise not.

So never stop anywhere. Somebody asked Buddha 'What is enlightenment?' And he said, 'CHARAIVETI, CHARAIVETI' -- go on walking, go on walking, never stop, become an eternal journey. Yes, you can stop for an overnight stay, you call rest under a tree, but don't make your house there. Let the eternal growth be your only house. There is no end to it -- that is the meaning of saying that God is infinite. There is no end to it. You go on arriving and arriving and arriving but you never really arrive. You go on coming closer and closer and closer but you can never say that you have arrived... reality is so infinite, how

can you claim it in your fist?

NOW I FEEL TOTALLY HELPLESS. Good. Blessed are you, Sahajo. To be totally helpless is to be in the hands of God. If you still feel that a little help is possible through your own effort, then God will not be available.

There is a beautiful story.

Krishna was just going to take his lunch, he had started, he had taken a bite, he was chewing but suddenly he jumped up and ran towards the door.

Rukmani, his wife, said, 'What are you doing. my Lord? Where are you going? What is the hurry? This is so sudden!

Then Krishna stopped at the door, waited for a moment, came back, looked very sad, sat down again and started eating.

Rukmani was even more puzzled. She said, 'Now you have puzzled me even more. Why did you jump up so suddenly to go to the door and why did you come back? You jumped up as if the house was on fire. I don't see anything happening anywhere. And why have you come back if there was something happening?'

Krishna said, 'There was something. One of my devotees is walking on the earth in a certain city. And he is singing my song, playing on his veena, dancing in the street, but people are throwing stones at him and blood is flowing from his forehead. He had not reacted at all, he was absolutely silent, absolutely centred, absolutely helpless. I was needed, I was needed to help him immediately.'

And Rukamani said, 'Then why did you come back from the door if you were needed so urgently?'

Krishna said, 'There was no need then. The moment I reached the door he had taken a stone in his hand. Now he is helping himself. My help is not needed.'

This is a beautiful parable. God helps you only are really totally helpless, absolutely helpless. In your absolute helplessness ego is completely gone. What is helplessness? Egolessness. Egolessness is helplessness. You cannot do anything. How can you be when you cannot do anything? The ego functions through the doer. If you can do a little bit still then the helplessness is not total. And God only comes to you when you are totally lost. When you are really helpless, help comes.

Become totally helpless. I don't think, Sahajo, that you are totally helpless. You are feeling helpless but not totally. Go a little deeper into it. And a moment will come, the moment of transformation will come, where you disappear and the whole takes everything in his hands.

I AM FEELING TOO VULNERABLE, POSSESSED BY YOU AND THIS SPONTANEOUS UNION. WHERE IS THE CENTRE OF THIS CYCLONE? Nowhere. The cyclone is the centre. Lose yourself in this cyclone. Losing yourself in this cyclone you find the centre. But the centre is not separate from the cyclone. God is not separate from the world, the soul is not separate from the body. mind is not separate from matter, the outer is not separate from the inner, the lower is not separate from the higher. it is one reality, one solid reality. Lose yourself in it and you will find that the cyclone is the centre. The moment you have found that the cyclone is the centre you have found a great truth, you have arrived at the door from where you can enter the innermost shrine of life, love, meditation, existence.

The second question:

WHAT IS IN MY WOMB -- A GHOST, OR A GOAT, OR GOD?

A difficult question because I am not a womb-reader. Wait a little. Time will show who is in your womb.

An old man had a set of monkey glands installed in his system and shortly thereafter was married. In due time his wife was in the maternity room while he waited outside the door. When the doctor opened the door the husband besieged him.

'What is it,' he begged, 'a boy or a girl?'

'Don't be so impatient,' said the doctor. 'Wait till it comes down off the chandelier and I'll tell you.'

If you have monkey glands installed in you then a monkey is born. So the doctor said, 'Don't be so

impatient. Wait till it comes down off the chandelier and I will tell you.'

Wait a little, I don't know how you have managed, what kind of soul you have called into your womb. But a few inferences can be made. They are just inferences, guesswork.

You must have heard the proverb: Hope for the best and expect the worst. So I hope it is a God and I expect it is a ghost. But these are extremes and extremes generally don't happen; what happens usually is the middle, so the greater possibility is that it is a goat. A goat is just midway between a God and a ghost, a cross between a God and a ghost. But, in a way, a goat is better than either because if a God is born I will not find a new sannyasin because God need not be a sannyasin, and if a ghost is born it will be difficult to persuade him, he is already in the service of the Devil.

But if a goat is born it will be a beautiful sannyasin, Swami Goatananda Paramahansa.

Wait!

The third question:

IF KRISHNAMURTI IS ENLIGHTENED HE MUST SEE WHAT YOU ARE SAYING HIMSELF, RIGHT? SO WHY DOESN'T HE JUST COME HERE AND FIND HIMSELF A CHAIR AND A CASE OF COLD SODAS AND LEAN BACK AND FORGET ALL THAT?

He sees what I am saying and I see what he is saying, but neither will he come here nor will I go there. I am doing my thing, he is doing his thing.

Remember, even after enlightenment the uniqueness of the individual remains intact. That uniqueness is so deep that it never leaves you. When a man becomes enlightened his uniqueness blooms rather than disappears. It comes to bloom. A Buddha becomes enlightened in his own way. The enlightenment is the same, the experience of the light is the same, the experience of truth is the same, but the experiencer has an individuality, a unique individuality.

For example, during the night, on a full-moon night, the moon is one -- but it will be reflected by the sea in a different way, it will be reflected by the river in a different way, it will be reflected by a cool, placid pool in a different way. The moon is one but the sea will reflect it in its way -- great waves will be arising. The river will reflect it in its own way -- small ripples, small waves will arise. A placid pool, a silent pool, will reflect it in its own way -- there are ripples. The moon is still the same. the reflections are also not different, but the medium of reflection is different.

So what I am saying Krishnamurti sees, what he is saying I see -- but I will go on doing my work and he will go on doing his work. There is no other possibility. When Buddha be-comes enlightened he functions in his own way. When Meera becomes enlightened she functions in her own way. Buddha cannot dance and Meera dances so beautifully. Buddha sits silently under the Bodhi tree, there is not even a slight movement, he is almost like a statue.

The first statues were created of Buddha and it cannot be just accidental he looked so statue-like. In fact, in Arabic -- Urdu -- the word for statue is 'budh' and the word itself comes from Buddha. Those were the first statues ever created of any man. It is difficult to create a statue of Meera -- she is such a movement, a dance. Buddha's statue is very simple and the marble reflects him perfectly well. Even when he was alive, sitting under the Bodhi tree, he was almost a marble statue; there was no movement, no wavering. That is beautiful, it has its own beauty, it has its own variety. And Meera is also beautiful.

Mahavir became naked when he became enlightened, Buddha continued to use his clothes. Mahavir's nakedness is beautiful -- such innocence. Krishna is totally different, Christ is totally different. And then there is this man, Lao Tzu. No two enlightened persons have ever been the same, cannot be. Even unenlightened people are not the same, how can enlightened people be the same? Even unenlightened people, imitating each other, cannot destroy their individuality completely, utterly. They react in their own ways even though they try to efface them.

Society wants you to efface your individuality completely; society does not like individuals. It likes you to become a member of the society, not an individual. It does not want you to become independent, it wants you to be a dependent link and it wants you to live the way others are living. The moment you assert your individuality, society comes in and puts you back into your place, it forces you to be just like others. There is danger when you assert your individuality, because you are becoming chaotic, you are becoming

anarchic. No, you have to follow the order.

But even unenlightened people, forced by society and the state and the church, still retain their individuality. There is really no way to drop your individuality utterly. Something unique is there -- what can you do? You can hide behind the same clothes, you can hide behind the same masks, you can hide behind the same words, same philosophies, same slogans, same flags, but still, all this is just skin deep. Scratch a person and you will find an individual soul, unique. Never has there been such a person before, never will there be again.

Two hipsters were visiting a small Alaska town when they heard some rumbling in the distance.

'Hey, cat,' one hipster said to a native. 'What's that crazy noise?'

'That noise means an avalanche is starting,' said one of the locals. 'In the past we've had to leave here for safety's sake.'

'Man,' said the second hipster, 'I don't dig this. Let's beat it.'

'You can go if you want to,' screamed hipster number one, 'but I'm staying. I've got a feeling this town is really going to move tonight!'

If you look into people you will find that in situations absolutely alike -- or even in one situation -- they react differently, they respond differently.

So what to say about enlightened persons? They are like peaks, peaks of the Himalayas, absolutely alone, unique. Never compare two enlightened persons. If you understand well, never compare any two persons -- but at least about two enlightened persons never be comparative, because whatsoever you think will be wrong.

It is very natural. If you are close to me you fall in love with me and naturally you start thinking that this is the only way to be enlightened. Then other enlightened people start looking wrong somehow, because you have a fixed idea of enlightenment. How can they be enlightened? If you are with Krishnamurti the same will happen there -- you will fall in love with him and you will start thinking that this is the only way a person can be enlightened.

Beware of this stupidity. There are as many possibilities of enlightened people as there are unenlightened people. Every person will be unique when he becomes enlightened. He will be a flower, new, incomparable. And always remember, God loves variety. That's why there is so much variety -- there are millions of forms and never any repetition.

Krishnamurti is beautiful, so is Buddha, so is George Gurdjieff, so is Raman, so is Ramakrishna. They are all beautiful. If you fall in love with one enlightened person don't let love make you blind. It you are alert you will go on loving me. hut that will not make you blind. You will be able to understand that there are other possibilities too. All the possibilities are not exhausted by me, cannot be exhausted by me. Nobody can exhaust all the possibilities.

And it is beautiful that nobody can exhaust all the possibilities otherwise Buddha or Lao Tzu or Mahavira or Buddha would have exhausted all the possibilities. Then what would we have been doing here?

The fourth question:

WHAT IS THE DIFFERENCE BETWEEN BEING SPECIAL AND BEING UNIQUE?

BEING unique is everybody's nature, being special is relative. When you start feeling that you are special you are comparing yourself with somebody. Special: in comparison to somebody; unique: there is no comparison. Unique means you are alone as you are -- how can you be compared? You cannot compare a car with an elephant. They are so different, how can you compare? Each individual is so different from any other individual that there is no possibility of comparing.

Uniqueness is everybody's nature, but specialness is comparative. Uniqueness is religious, specialness is political. When you claim that you are special you are claiming that you are higher, superior to others; that others are lower. inferior to you. You bring the other in when you use the word 'special' and this is violent. To compare yourself with somebody in any way is violent because he is he and you are you and you are both so different. The very idea of comparing is stupid.

And through comparison misery arises: either you feel you are inferior, then there is misery, or you start feeling you are superior, then too there is misery. If you feel superior. ego arises -- and ego hurts. If you feel inferior, ego is wounded -- and those wounds hurt. And you may feel superior to one person but what about others? You may one day or other come across somebody to whom you feel inferior. With one person you may feel intelligent, with another you may look like a pygmy. With one you may feel beautiful, with another you may start feeling ugly.

To carry the idea of comparison you are carrying seeds of illness which will create misery and nothing else. Comparison creates hell. Heaven is an inner space where you live a life uncompared. You simply live yourself, it is your life, you are you just think of the beauty of it, the tremendous purity of it. You are simply you. Then are you beautiful? Are you ugly? Are you intelligent, or unintelligent? If you are simply you and there is no comparison, how can you say you are this or that? Then both disappear. There arises neti-neti, neither this nor that. Then you are simply there.

Just think... the whole world disappears and you alone are left. God takes away the whole world and only you are left, nobody else. Then what will you be -- strong, weak, intelligent, unintelligent, beautiful, ugly? Then who will you be? All comparisons will disappear, you will simply be yourself. That is the way to be.

Right now, be that! Don't create unnecessary misery for yourself and for others. Start living a unique life.

Uniqueness is everybody's nature. With the feeling of being special ambition enters, comparison enters, jealousy enters, conflict enters. You become political. Then you start pulling others down because you have to be superior. Then you start fighting, struggling, and then you start using all sorts of means. You have to prove and perform and your whole life is wasted in this nonsense.

Three ambitious politicians were walking along the beach, planning a strategic move to defeat a powerful rival, when they came upon Mulla Nasrudin looking for crabs. As each crab was caught, the Mulla put it into a wicker basket.

Looking into the container, one of the politicians warned Nasrudin, 'Mulla, you should cover your basket. If you are not careful the crabs will climb out and run away.'

'Oh, I don't need any cover,' explained Nasrudin. 'These crabs are born politicians and if one crab tries to climb up, the others will pull him down.'

This is what is happening continuously in life. You are pulling others down, others are pulling you down, and the whole life is wasted in this unnecessary struggle. Just be yourself and you are unique. and that uniqueness is non-violent.

Never try to be special. In the very idea of being special you are feeling inferior. In the very idea of being superior to somebody or inferior to somebody you have lost contact with yourself, with your uniqueness. In that very idea you have become your own enemy. Now you will be in trouble, you will create more and more misery for yourself and for others, you will create ripples of misery all around you.

A man who simply relaxes in his uniqueness is a man who creates ripples of bliss around him. He lives in bliss and he creates pulsations of bliss for others also. If you are around such a person you will suddenly be showered with great peace and love and silence and happiness -- because he is happy. The moment you accept your uniqueness, your individuality, how can you be unhappy?

Just think of it in this way: God has never created anybody else like you and he will never create anybody else like you. God has created only one you -- only ONE you, mind -- and he is never going to repeat you again. This is your uniqueness. Feel grateful, feel thankful. once you start comparing you feel ungrateful. Why has he created somebody more beautiful than you, or somebody more intelligent than you? You are bringing misery upon yourself. He has created only you, he has conferred uniqueness on you. It is a gift. Uniqueness is a gift of God, speciality is your own effort. Your effort is not going to be of much use, your doing always proves your undoing.

Ambitious persons become cruel and hard; ambitious persons become rock-like, they lose their softness, they become closed. Their heart is no longer like a flower. How can you be like a flower when you have to fight and struggle? And it is a very difficult world then -- cut-throat competition everywhere. Everybody is at your neck and you are at everybody's neck; everybody is trying to destroy you and you are trying to destroy everybody. Where will you find a creative break? Where will you find a break-through? Where will you enjoy and how?

No, all your moments of so-called joy will only be when you are able to crush somebody, when you are able to destroy somebody. But how can destruction bring joy? It is not the law of life.

A grocer was delivering some groceries in his wagon one morning when he ran down and badly injured an old lady. The old lady sued him and collected big damages. A few weeks later he ran down an old gentleman. The old gentleman also sued and collected big damages, which almost ruined him.

One Sunday the grocer was sitting at home when his son came running through the door. 'Father! Father!' the little boy cried. 'Mother's been run over by a hundred-and-eighty-horsepower touring car.'

The grocer's eyes filled with tears and, in a voice trembling with genuine emotion, he cried, 'Thank the Lord, the luck's changed at last.'

His wife is dying on the road but he says, 'Thank the Lord, the luck's changed at last.' Now he call sue somebody and get all the money back.

An ambitious mind, a greedy mind, a jealous mind, becomes hard, stone-like. And remember, if you are stone-like you will hurt others -- but that is only secondary, you ill he hurting yourself continuously. Only sometimes will your stone hurt others but your stoniness will hurt you continuously, twenty-four hours, day in, day out, year in, year out. The stone will be there in your heart pinching, hurting, wounding.

One is happy only when one is flower-like delicate. soft, a lotus: To remain a lotus one has to drop all Comparisons, all jealousies -- and they are stupid anyway. meaningless .

The third question:

I HAVE BEEN HERE TWO YEARS DOING NOTHING TO IMPROVE MYSELF, JUST READING, EATING, SLEEPING, DRIFTING. NOW I FEEL AS EMPTY AND LOST AS THE DAY I CAME. IS THERE ANY POINT IN STAYING LONGER?

THIS is from Sambuddha.

The first thing, Sambuddha, you have not been just reading, just eating, just sleeping, just drifting. If you had been doing that you would have been enlightened by now. That is the ultimate relaxed state -- just eating, just reading.... No, you must have done a thousand and one other things too. While reading you must have been thinking many, many things; while eating you must have been thinking; even while sleeping you must have been dreaming....

One thing: if you can really do this, then nothing else is needed -- that is all. The very ultimate in SADHANA IS just to do the thing that you are doing in that moment with no other thought interfering. Eating, you are simply eating.

Not a single thought moves in your mind. Eating, you are just an eater; walking, you are just a walker; listening, you are just listening.

But no, when you are listening you are not just listening, you are interpreting, criticising, appreciating, saying yes, saying no, agreeing, disagreeing. You are not listening, you are doing something else. You are hearing, certainly, but you are not listening.

A small boy was brought to a psychoanalyst. The mother who had brought the boy talked for a long time and the psychoanalyst was getting bored. Then, when he got the chance, he talked about many things. The boy was getting very bored, and the psychoanalyst, seeing that the boy was not listening to what he was saying, was somewhere else, said, 'Have you some difficulty in hearing me?'

The kid said, 'No, I have no difficulty in hearing but I have much difficulty in listening.'

The hearing is perfect. If your ears are healthy you hear perfectly well -- but hearing is not listening. Listening has a depth to it; listening means that the mind is quiet, still, no thought wavers in it. Otherwise you go on interpreting and you will certainly interpret in your own way.

An old lady, who was walking her dog, decided to go into the local supermarket which didn't allow dogs. She tied the animal to a fire hydrant. No sooner was the dog tied up when every dog in the

neighbourhood that was loose started sniffing the defenceless animal. The cop on the corner, observing what was happening, called to the old woman and told her that she couldn't leave her dog there alone.

She asked him why and he replied, 'Lady, your dog is in heat.'
She answered, 'Eat, she'll eat anything.'
He countered, 'The dog should be bred.'
The old lady replied, 'She'll eat bread, cake; anything you give her, she'll eat.'
In complete frustration he said, 'That dog should be laid!'
The old woman stared directly into his eyes and answered. So lay her. I always wanted a police dog.'

How you listen depends on you. Your mind is conti-nuously creating its own interpretations.

No, Sambuddha, it is not possible that you have been just reading, eating, sleeping, drifting. If you could do that then nothing else is needed.

Second thing: I HAVE BEEN HERE TWO YEARS DOING NOTHING TO IMPROVE MYSELF. That's what I told Sambuddha not to do anything to improve. But he must have been watching out of the corner of his eye again and again to see whether any improvement is happening or not. When I say to you 'don t do anything to improve yourself you agree just to improve. You agree and yet you don't agree. You say, 'Okay, if that is the way to improve, I am ready.'

But you miss the point! You miss absolutely. You say. 'Okay, if that is the only possibility to improve....' Deep in the unconscious that's how the logic goes. 'Osho says drop all ideas of improvement, so I will' and then you continuously watch what is happening. Then one month has passed, two months have passed, one year has passed, now two years have passed... and improvement has no happened .

It cannot happen because you are still looking for it. It can happen only when the whole idea has become simplY foolish, when you have dropped it. If the idea of improvement continues, no transformation is possible -- because the very idea comes from the ego. The ego wants to improve.

Remember the difference between improvement and transformation. I am here to help you to be transformed, transmuted, you are here to improve yourself -- that's where our languages are different. You are here to add some more experiences to your life to become a little more loving, a little more meditative. You are here to decorate yourself a little more, to succeed in life, to have more pleasures. You are here to improve, you are not here to die and be reborn.

My whole effort here is to destroy you utterly so that you can be created in a totally new way. I would like to create a discontinuity in your life -- you want the same continuity. Sambuddha wants Sambuddha to improve, he wants some more decorations, some more gold medals -- but the original centre remains the same. That's the problem and that's why transformation cannot happen.
Even if you improve, nothing will happen.

I have heard about an old woman who went to a theatre. Suddenly her ears started buzzing. She was an old woman and something went wrong with her ears so she stopped hearing anything. But she thought that it must be because she was sitting so far away from the stage that she could not hear.

So she changed her seat and went to the front, but there also she could not hear anything.

Naturally she thought, 'What is the matter? The acoustics of this hall are not good. Maybe the people in the balcony are hearing.' She looked up and the people were looking very interested so she changed her ticket and went to the balcony. Again she could not hear.

The manager, seeing that she had changed her ticket again and again, came to her and asked her what the matter was. She said, 'Something is wrong. The acoustics of this theatre are not good, because wherever I go I cannot hear.' And the manager said, 'Lady, maybe something is wrong with your ears.'

Now if something is wrong with the ears you can change your place but nothing will happen, no improvement will happen. You will have to change something inside you. If the ego is there you can improve -- if you are poor, you can become rich; if you are immoral, you can become moral: if you are a sinner, you can become a saint. You call change seats, you can move from the ground floor to the balcony. but nothing will happen because the ego is there. You will remain in the same suffering. The labels may change, names may change, but the suffering remains the same.

My effort here is to help you to drop the ego. And the greatest difficulty in dropping the ego is to drop this plan to improve. The ego exists by planning: how to improve. how to become more and more, how to

become great, how to become a hero, how to become a Buddha. That's how the ego exists -- by projecting.

I told Sambuddha to drop all projecting -- just to be. Now, after two years, he says: I HAVE BEEN HERE TWO YEARS DOING NOTHING TO IMPROVE MYSELF.... No, you were doing nothing only to improve yourself. That's what you were doing and that's why you have failed and you will fail continuously .

Look into the whole phenomenon, go deep into your own mind and see what you have been doing. On the surface you were not doing anything, but you were waiting for the transformation to happen. What I am saying is: forget about the future and live the now. Now is the only time and here the only space. Live now and here.

Forget about improvement, forget about transformation. then one day it happens -- but only when you have completely forgotten it, only then. If you remember it, YOU function as a barrier.

I HAVE BEEN HERE TWO YEARS DOING NOTHING. Doing nothing is not so easy. Sambuddha, doing nothing means allowing the whole to do thing, allowing Tao to happen. Doing nothing is the greatest thing in the world. If a man can do nothing then everything happens, then all is possible, because to do nothing means one becomes nothing, nobody, emptiness. And out of that emptiness arises all that is, all that is possible. all that is potential. Out of emptiness opens the lotus of being.

NOW I FEEL AS EMPTY AND LOST AS THE DAY I CAME. You have been changing seats but, because you are deaf, you can go to the balcony, you can go to the front seat, you can go to the back and nothing will change. Yes, in two years or two hundred years or two hundred lives, nothing will change. Change comes only when you are no longer interested in change, when you are no longer interested in any improvement, when you are in total acceptance, when 'suchness' happens.

But one thing has happened. When you came two years ago I knew well that you were not aware of your emptiness. Now you are aware. That is something that has happened. Now you are more aware of your emptiness, more aware of your misery, more aware that you are not going anywhere, that nothing is happening. This is good. This awareness will become more and more penetrating, will become more and more crystal-clear, and one day this awareness will come to a point, to a conclusion, where you will see that nothing ever happens.

Right now you think nothing is happening to you this is the beginning. One day you will come to understand that nothing ever happens. Nothing has ever happened -- not only not to you, to nobody. Nothing has ever happened. How can anything happen? All that is, is. What else can be? And in that moment all happens.

Buddha searched for enlightenment for six years. Remember, you have been here only two years. For six years he searched hard and he did all sorts of things; whatsoever was said to him he did he fasted, meditated, did yoga, did everything that was told to him, did everything that he had heard, did everything that was traditionally available. He tried all. He went to many Masters and he was such a great seeker that each Master to whom he went became interested in him. And his search was so honest, he was so earnest, his thirst was so authentic, that even though he had not arrived at the goal, the Masters wanted him to succeed them, to be their successor.

Wherever he went every Master told him, 'Be here. Don't leave me. You will be my successor.' But he said, 'What am I going to do as your successor? I have not attained yet. I don't know exactly what life is. I am not interested in being a successor or becoming a great Master, I am interested in knowing. I am not even a disciple yet so how can I be a Master?' And he left.

After six years of hard struggle, of strenuous, arduous struggle, one day he came to understand that nothing is possible, nothing ever happens, nothing has ever happened to anybody, that he had been searching in vain, the whole search was futile. This was not a frustration, remember, this was not a hopelessness, it was a great understanding. A great light came to him -- that nothing ever happens, what-soever is, is. What is, is, and what ain't, ain't.

So he sat under the Bodhi tree and forgot all about his struggles -- and that very night he became enlightened. The moment he dropped all struggle and became non-tense, anxiety disappeared. There was nowhere to go so he was there in that moment, total, no desire left, no nirvana, no moksha, no enlightenment. Nothing ever happens; whatsoever is, is.

He rested. After six years he slept without a dream because dreams come only because you desire. Dreams are reflections of your desires. No dreams. The whole night he slept. He slept for the first time -- it was almost samadhi. In the morning when he opened his eyes there was no effort even to open his eyes. Listen to it well: there was no effort, the sleep was complete so the eyes opened. That's how the Buddhist

scriptures say it he did not open his eyes, because he was no longer there. With sleep complete, the eyes opened. The doer was gone, utterly gone. There was no one to open the eyes, it was a natural phenomenon -- just as a bud opens in the morning because it is ready to open, the energy is ready to open. The tree does not try to open it. Buddha found his eyes opening and he looked at the sky and the last star was disappearing. And with that last star disappearing he disappeared utterly, forever.

And he laughed. It was so simple. He was making it difficult by his doing, by his effort.

Sambuddha, if you really leave your efforts, nobody is barring the path you can become enlightened this very moment. As far as I am concerned you are already enlightened, it is only your delusion that you are not enlightened. The day I became enlightened the whole existence became enlightened for me; from that day since, I have never come across a person who is not enlightened. You may think you are not but that is your thinking, it is not true, it is not the truth. I know you are enlightened, that's why I give you such beautiful names -- Sambuddha. It means one who is enlightened. For me you are enlightened, Sambuddha; for you you are not enlightened. So drop your idea of your being and your ego, it is already the case.

And you say: I FEEL AS EMPTY AND LOST AS THE DAY I CAME. No, you are more aware of your hopelessness. The day you came you were full of desire, the day you came you were full of hope. I remember very well, you may have forgotten. You came to me only because of hope, otherwise why should you come to me? For what? You came to me in the hope that you would attain. You were full of hope. And you were doing many things -- meditations, groups -- and you were enjoying the trip. And then I said, 'Don't do anything.' And you were very happy thinking that now you must have attained a very high state -- that's why I was saying, 'Don't do anything.' But then you became depressed, then you became desperate -- that I have been watching for two years. Now you are feeling very, very hopeless.

But things have changed. This hopelessness is good. That hope was illusory, this hopelessness is on the right track. If you really understand that nothing ever happens, that nothing can ever happen in the nature of things, that all is already there, then no improvement is possible. How can you improve upon God? How can you improve upon the whole? The perfect is perfect, how can you make it more perfect? There is no way.

When this understanding goes a little deeper.... The moment is coming. If you don't escape, the moment is coming. But remember, don't start hoping because I say that the moment is coming, otherwise again you will settle and you will start looking out of the corner of the eye to see if the moment is coming. The moment can come only when you stop all this nonsense of having to become something, to do something, to be something.

The situation is different. You are less hopeful. That's why you are saying: IS THERE ANY POINT IN STAYING LONGER? There was never any point. In the very beginning there was no point in staying here. But there is no point in going anywhere else either; in fact, there is no point! So if you want to go, you can go but there is no point, remember. If you want to stay, stay, but remember, there is no point. And you will have to be somewhere so why not here?!

But relax because there is no point. You can relax.

Mind is very cunning, very clever, and because of its cunningness it misses much.

In a discussion between Mulla Nasrudin and his friend Sheikh Abdulla, the Sheikh maintained that no one could pray without having his mind wander. However, the Mulla positively stated that his mind never wandered while he was praying .

'If you come to me next Saturday and tell me honestly that your mind did not wander once from your prayers on Friday,' said the Sheikh, 'I will give you one of the best horses from my stables.'

On the following Saturday the Mulla presented himself to get the horse.

'Are you sure, Nasrudin, that your mind didn't wander once during the prayers?' asked the Sheikh.

'Well, maybe it did, once, at the end of the last prayer,' was Mulla Nasrudin's reply, 'when I wondered whether you would give me a saddle too!'

Now when you are hoping for the horse the idea may come into the mind, 'I wondered whether you would give me a saddle as well.'

When you are waiting for something, ideas cannot stop. If you are not waiting for anything ideas can stop. I repeat it again: there is no point, life is pointless, purposeless. Existence is not going anywhere, it has no destiny, no purpose. It is. Simply, purely, it is. There is no why. It is because it cannot be, because it cannot not be.

Relax, and start enjoying. Rather than planning and thinking, start enjoying. Read, enjoy: eat, enjoy;

listen enjoy: love, enjoy. These are small things but out of these small things arises the great understanding. The ego always says these are small things, seek the big, seek the huge, seek the great, seek God, seek Buddhahood and I say to you, there are no great things, only small things. You love well, you love deeply; you sing well, you sing deeply: you dance well, you dance deeply. Sleep well, go for a morning walk. do small things -- cleaning, taking a bath. working in the ashram. Enjoy small things. There is no other point and there is nowhere to go.

Drop hopes, drop desires, and be. And suddenly you will find you have always been a Buddha. It has never been otherwise. Buddhahood is our intrinsic nature.

But listening to me, even listening to me, you listen with ideas, with a mind standing just around the corner. You have a fixed desire, you never leave that.

A young suitor was being led through the voluminous pages of the old family album by his girl's proud father. After seeing scores of members of the clan, the young man was finally shown the picture of a solid-looking old gentleman. 'This,' said the father proudly, 'is the founder of the family.'
'What did he do?' asked the young man.
'He founded the family,' the older man said again.
'I mean, sir,' the suitor floundered, 'what did he do to distinguish himself?'
'He was the founder of the family,' the father rasped in exasperation .
'I understand that, sir,' the suitor sighed. 'I just wondered what the old gent did in the daytime.'

If you have a certain fixed idea, it has to come sooner or later.

Sambuddha has a fixed idea, a curiosity, a desire -- a desire to become enlightened. So, I understand, it must have been hard for him to wait and wait and wait for two years with nothing happening. Nothing is going to happen ever.

Drop waiting, start being. Waiting is a thought process, being is existential. Live, live as much as you can, as intensely as you can, as passionately as you can. And through that passionate love for life, through that flame of passion of authentic living something burns down in you- the ego. And when the ego is burnt down, something happens. That happening has nothing to do with your effort. It comes. It is a happening.

The seventh question:

I AM ATTACHED AND ADDICTED TO SITTING BEFORE YOU AT THE DISCOURSE. SHOULD ANYONE SIT IN WHAT I CALL 'MY SEAT' I HAVE TO USE EVERY OUNCE OF RESTRAINT NOT TO FREAK. YOU ARE MY EVERYTHING, EVERYTHING ELSE CAN GO BUT IT SEEMS THIS POSSESSIVENESS REMAINS. I AM, IT SEEMS WITHOUT LOVE OR MERCY WHEN IT COMES TO GIVING UP 'MY SEAT'.

The question is from Divya.

I have been missing her for many days. She is not in her seat. And it has nothing to do with possessiveness. She should not be worried about it. In fact, she has found the right spot for her, hence it is difficult for her to leave that spot. It has nothing to do with 'my seat', it has nothing to do with my'. When she sits in a particular place she is flowing. From that angle she receives me best.

And everybody has to find his particular seat by and by. Those who are permanently here, they have to find their seats by and by. They will have a certain angle from where they will be more capable of receiving me, a certain place where they will feel more relaxed.

Divya has found her place, so she need not be worried about it. And nobody should disturb her, let Shiva note it. For a few days she has not been in her seat, other people have been in her seat, and nobody has been flowing there. One day Sagar was sitting there and he was sitting like a thief. Guilty! Ill at ease! When Divya sits there she sits like a queen. She creates a certain space around her.

And I also enjoy her sitting there. So, Divya, no need to worry. Not seeing you there I have been missing you.

And the last question:

I HAVE NEVER HEARD RELIGION TALKED ABOUT IN SUCH A DELIGHTFUL WAY. WHAT ARE YOU DOING, OSHO?

To me religion is not religion but life; to me religion is not religion but love; to me religion is not a serious thing, it is fun. To me religion is more like laughter, like dancing, like singing. It is not a serious church thing.

I am not interested in the after-life, I am not interested in heaven and hell, I am not interested in virtue and vice -- I am interested only in how to impart to you an understanding of living intensely, delightfully, because God is delight.

A talkative individual in a coffee house was demonstrating his ability to catalogue people as to their occupations. He had gone around the group with considerable success: a lawyer here, a salesman on the left, a banker in the corner. an editor by the window.

Finally, the self-announced expert's eyes fell upon the interesting face of Mulla Nasrudin, a little pale, slightly drawn, with a certain glassiness in the eyes. 'Here,' he said, 'is a religious man, a preacher.'

A moment's hush and then Mulla Nasrudin said softly, 'You got me wrong, sir. I am no preacher. I just have stomach ulcers.'

The preachers that you have known are really pathological people, ill people. They have lost their taste of life.

I teach you the taste. I don't teach you to be against life, because to me life is the very shrine of God. I don't teach you to go against the joys of life but to go into them as deeply as possible. I am affirmative, I am a 'yea' sayer. I am not negative. I don't want to deny anything to anybody. Whatsoever God has given has to be accepted in deep gratitude and lived. To me God and life are synonymous. That's why whatsoever I am saying to you has a different quality to it the taste of Tao, the taste of life and love, the taste of delight.

'When I am sick,' Mulla Nasrudin was saying to me, expounding his views on the subject of illness, 'I go to see the doctor. For, after all, doctors have to live. He writes me out a prescription, which I take to the pharmacists. I pay the druggist willingly, for, after all, a pharmacist too must live. Then I go home and pour the medicine down the drain. For, after all, I have to live.'

So even if you go to a preacher, or to a church, remember that you have to live. Don't forget it. Even if you accept their medicine out of politeness, pour it down the drain. They have to live so they have to preach. You have to live -- so never listen to their preaching.

Tao: The Pathless Path, Vol 2

Chapter #7
Chapter title: A Tree Grows

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TZU-HSIA ASKED THE MASTER.
'WHAT SORT OF MAN IS YEN HUI?'
'FOR KINDNESS HE IS A BETTER MAN THAN I AM.'
'WHAT ABOUT TZU-KUNG?'
'FOR ELOQUENCE HE IS A BETTER MAN THAN I AM.'
'TZU-LU?'
'FOR COURAGE HE IS A BETTER MAN THAN I AM.'
'TZU-CHANG?'
'FOR DIGNITY HE IS A BETTER MAN THAN I AM.'
TZU-HSIA ROSE FROM HIS MAT AND ASKED:
'THEN WHY DO THESE FOUR SERVE YOU?'
'SIT DOWN, I WILL TELL YOU. YEN HUI CAN BE KIND BUT CANNOT CHECK THE IMPULSE WHEN IT WILL DO NO GOOD. TZU-KUNG CAN BE ELOQUENT BUT CANNOT HOLD HIS TONGUE. TZU-LU CAN BE BRAVE BUT CANNOT BE CAUTIOUS. TZU-CHANG CAN BE DIGNIFIED BUT CANNOT UNBEND IN COMPANY. EVEN IF I COULD HAVE THE VIRTUES OF THE FOUR MEN ALL TOGETHER I SHOULD BE UNWILLING TO EXCHANGE THEM FOR MY OWN. THAT IS WHY THEY SERVE ME WITHOUT MISGIVING.'

THE GREATEST ENEMY OF RELIGION is not material-ism but morality. Why? Because morality tries to impose spirituality it is a conditioning and religion can flower only from the within, it cannot be imposed from the without. Hence morality creates an illusion of false religion.

Morality is a pretender, morality is a pseudo-religion. It gives you respectability but it does not give you understanding. It gives you a great ego trip but it cannot give you humility. It makes you feel superior but it doesn't help inner growth. And the man who feels superior cannot grow. He is stuck with the ego.

Morality is a sort of decoration of the ego. Yes, through morality you can cultivate great virtues, but you will never be virtuous. Through morality you can become very talented in certain directions but those talents will remain unconscious. Morality cannot bring awareness because morality is not based on enlightenment.

The essential has to come from the inner, the essential has to grow like a tree, the essential is alive. The non-essential is imposed from the outside.

Before we enter this beautiful parable four things have to be very clearly understood. First, there are two kinds of unity in life. One unity is mechanical -- for example, a car. A car has a certain unity, a functional unity, but it is assembled, it comes out of an assembly line. You cannot assemble a tree, you cannot assemble a baby. They also have a sort of unity -- but it is totally different. Their unity is organic. A car is mechanical, a baby is organic. A machine is mechanical, a tree is organic. You cannot put a tree together, it grows. It grows out of its own inner centre. At the most you can help -- or hinder -- but you cannot put a tree together.

You can put a car together, you can assemble a car -- hence a car has no soul, no self, no centre. It is a superficial unity. And the car cannot grow, it cannot give birth to new baby cars.

The tree grows and can give birth to millions of trees. And the tree has a centre, it is run by its innermost centre. When fall comes and the old leaves drop, who brings the new leaves? From where do they come? They evolve from the innermost core of the tree.

If a mechanical part of the car is missing you will have to replace it. The car cannot evolve it itself. It depends on you; it has no soul, it has no inner discipline of its own. If you cut off a branch of a tree another branch is supplied by the centre, but if you destroy a machine nothing will come from the centre... there is none, there is no centre.

Morality is mechanical, religion is organic. This is the first basic thing to be understood. Morality is put together from the outside, religion grows from the innermost core of your being. Morality comes out of conditioning, religion comes out of meditation. Morality is enforced by others, religion you have to seek and search for yourself. Morality is a social device, religion is an adventure. Morality is dominated by the politician and the priest, religion is a rebellion. Very rarely is a person religious -- and whenever there is a religious person there is a great revolution around him.

Moral people are ordinary people, as ordinary as the immoral -- sometimes even more ordinary than the immoral. The immoral may sometimes have courage but the moral has no courage. The immoral may sometimes have intelligence but the moral has no intelligence. The immoral may sometimes be original but the moral is always repetitive.

Morality is the greatest enemy of religion because it is a pseudo-coin. It pretends and it can deceive

people. It has deceived down the ages; millions and millions of people are and have been deceived by morality. And they think that when they have morality they have religion.

The second thing: morality is always relative. You can have more intelligence than somebody else or somebody else can have more virtue than you. Somebody can be more courageous than you or more cowardly than you. Somebody can be more sharing, more loving, or you can be more loving than somebody else. Morality is comparative.

Nobody can be more religious than you or less religious than you -- religion is non-comparative. when religion is there it is simply there. Can you say Buddha was more religious than Jesus? Can you say Mahavira was more religious than Mohammed? Can you say Lao Tzu was more religious than Krishna? It would be absurd, the very statement would be absurd -- because religion is not quantity, it is quality of being. You cannot have more or less. There are no degrees. You can be more honest than somebody else, you can be more of a thief than somebody else -- there are possibilities -- but how can you be more religious or less religious than somebody else? Religion means awakening. Religion means you have come home. How can you be less at home or more at home than somebody else?

When a man has become aware, his awareness is always total and complete, utterly complete. It does not come in parts, it comes as a whole -- hence it is holy. Religion comes as a whole, morality comes in all shapes and sizes. You can have a family size or a medium size morality -- like toothpaste. Morality comes in all shapes and sizes, religion is just complete. Either it is or it is not.

Sometimes people come to me and they ask, 'Who is more enlightened -- Buddha or Mahavira?' The question is absurd. Who is more enlightened? Enlightenment means that you have gone beyond relativity; more and less cannot exist now. Who is more enlightened? Enlightenment means that you have disappeared -- and so have all relative concepts. You are simply there a pure isness. Whenever anybody becomes a pure isness, a pure existence, a primordial innocence. there is no comparison. To go beyond comparison is to become enlightened -- so you cannot ask the question, 'Who is more enlightened?' The very question is meaningless.

Religion either is or is not. This is the second thing to be remembered .

The third thing: when religion comes you are naturally moral but the vice versa is not the case -- you may be moral but you may not be religious. When you are religious you are naturally moral; morality comes like a shadow.

A disciple came to Lieh Tzu and asked Lieh Tzu, 'What should I do, Master, to become enlightened?' And Lieh Tzu said, 'You stand in the sun, walk, and watch your shadow.'

The man went out, stood in the sun, walked and watched his shadow, came back, bowed down, thanked the Master and said, 'You have shown me the way.'

The other disciples were very much puzzled. What had transpired between the Master and this new man? They asked Lieh Tzu and he laughed. He said, 'It is so simple. I told him to go into the sun and walk and watch his shadow. And he understood the point. If the body walks the shadow follows. The shadow cannot walk on its own. And even if you can arrange for the shadow to walk on its own, the body will not follow, there is no necessity.'

Morality is like the shadow, religion is the real figure. When religion is there, morality comes on its own -- it has to come, there is no other possibility. But if morality is there, there is no necessity for religion to be there. You can become a moral person without becoming religious at all. You can have good qualities. You can be honest, sincere, true, non-violent, but that doesn't make you religious. If you are religious all moral qualities simply follow you.

When you are moral you have to manage those good qualities continuously they have to be maintained otherwise they will disappear. A moral man has to manage his honesty continuously because every moment there is a fear that he may function dishonestly. The dishonesty has not disappeared, it has been repressed. It is there, it is waiting in the base-ment of his being for its opportunity, and once the opportunity is there it will assert itself with vengeance. It is there and the moral person knows it well. He may be trying to be loving but he knows that the hatred is there boiling within him. He may be smiling but he knows that his eyes are full of tears. He may not be showing his anger but he knows that his heart is burning, and he wants to kill. He may be praying but really he wants to curse. He knows it. There is no way not to know.

You can deceive others but how can you deceive yourself? Even if you try to deceive yourself, reality will assert itself again and again and you will have to encounter it again and again. And you know that

although you can pretend that you are a very good man, deep down you know how bad you are. That hangs like a stone around your neck, like a rock and keeps you pulled down.

The moral person is dual: he is one thing on the outside and just the contrary on the inside. There is a continuous struggle in his being. He is split. The moral person is a schizophrenic. The whole earth has become schizophrenic because of moral teachings. Teach a person to be moral and sooner or later you will send him to the psychiatrist's couch. You have created madness in him. The person is feeling angry and you say, 'Don't be angry, anger is bad -- because Moses says so, or Mohammed says so, or Mahavira says so. Anger is bad. Don't be angry.' Anger is coming up naturally but you teach against it -- because great is the stake. If he becomes angry he will lose his respect. He can be respected only if he is not angry, so he has to pretend in order to get respectability.

Look at people. They have lost their original faces. They are carrying masks, they are hiding behind masks. You can never be certain who is hiding behind the masks. You love a person but by and by you will find it is not the same person you fell in love with. Have you not observed it again and again? When you fall in love with a person, after a few months -- or even after a few days if you are a great observer you will find that the person is something else. The woman is not the same woman, the man is not the same man that you fell in love with. You fell in love with the mask and now, by and by, the reality becomes clear. When you live with a person he cannot wear the mask for twenty-four hours. It is heavy and he wants to rest. And sometimes he is on a holi-day even saints have their holidays.

I have heard.

In a circus there was a man whom the circus manager used to claim was the tallest man in the world -- he was somewhere near nine feet tall.

A press reporter went to interview him because he was the tallest man in the world. He naturally chose Sunday because Sunday morning was free for him. He went to the circus and found the man Lying down in front of his tent, sunbathing. He was very much surprised to find that although the face was the same the body wasn't nine feet tall at all.

He asked, 'What is the matter? You don't look more than five-foot-five to me. But your face seems to be the right one.'

The man laughed. He said, 'Yes, you are right. I am the right person -- I am the tallest man in the world.'

'But,' replied the reporter, 'what is the matter? You don't look more than five-foot-five.'

And the man said, 'This is my Sunday. This is my holiday. If you want to see me nine feet tall then you have to see me on duty.'

It is a managed thing.

When you see a leader delivering a lecture to the masses it is a different face. When you see a priest in the temple worshipping it is a different face. When you fall in love with a woman it is a different face. She is trying to be as good as possible -- but that is not the reality, that is a managed reality. She cannot manage it forever -- that's why wives are not very beautiful, that's why husbands are ugly. You know them. You have seen them on their holidays.

Morality creates a division -- the inner, the real, becomes hidden and the outer, the false, becomes manifested. This is one of the greatest calamities that has happened to humanity. Religion makes you one. It spreads the inner to the outer.

Religion makes you healthy -- then you taste the same always and you are never on a holiday because you are always on a holiday. It is your natural quality.

The fourth thing: a tree is alive, a machine only exists, it is not alive. A man of morality only exists, he is not really alive. You will not find vitality, you will not find radiance, you will not find a surging energy, you will not find a flood of life coming from him. He has to curb his being and cut his energies continuously. He has to live at the minimum, he is never aflame. He is always afraid. If he becomes too much alive then that which is repressed will start asserting itself. So he is always afraid. He keeps himself pulled down. He goes on holding onto himself. He never allows himself a total let-go because a total let-go will naturally mean that that which is repressed will suddenly erupt on the surface. It will be like a volcano erupting. So he has to keep himself at the mini-mum, he has to allow only minimum energy -- only then can he control himself. With the maximum energy flowing he will be out of control, he will be off-balance.

A man of morality just appears to be living, it is an appearance. Only a man of religion is alive. A man of religion lives at the optimum and the man of morality lives at the minimum. Naturally, at the minimum

you live like an impotent person. You cannot be angry so you cannot love either because there is always the fear that if you love too much sometimes anger may come. When one energy is allowed total expression, other energies also get freedom. When you open your door for one thing, other things will also escape. You cannot open your door, you have to be always on guard. Just think of the misery of a man who is always on guard, who cannot relax. A man who is always on guard is a tense man.

A moral man is never happy. He may not be sad -- at the most but he is never happy, he is never ecstatic. For millions of years man has existed on the earth but a single exception has never been seen. Never has a moral man been found who is ecstatic. He cannot dance, he cannot sing, he cannot rejoice. Joy is freedom -- and he does not know what freedom is. Ecstasy is going beyond oneself and that is possible only when you move through your optimum, when you are aflame with a great passion to live, when you love totally, when you are flooded with God. Only then is ecstasy possible.

Ecstasy is not yours; ecstasy is God dancing in you. You cannot allow God to dance in you because you cannot allow nature to dance in you. You have not even been natural, how can you be spiritual? Remember, spirituality is a higher stage of being natural; spirituality is the ultimate flowering of being spontaneous.

A moral person is never spontaneous. A moral person lives through the past. He has a character and he has to follow the character. He has a blue-print, he has a map, and he always looks at the map and functions through it. He never functions in the present, he is a dead man, he carries his character around with him. His response is never a real response, it is only a reaction. A man of religion is responsive not reactive.

And because he has a character, a man of morality is predictable. You can depend on him, you know that he will be honest tomorrow because he has been always honest. He will be honest even in circumstances where honesty is going to harm the other person. Where honesty is going to be destructive, even then he is going to be honest -- you can depend on that. He has no freedom, he has no eyes to look into things, he does not respond to reality. He responds to principles. When you respond to principles you are simply reacting, you have a program in your mind, you are like a computer. You go according to the program -- right or wrong is not the question.

And the circumstances of life change every moment -- but your principles are rigid, your principles remain the same. Naturally a man of morality never fits anywhere; he is a misfit. It is very difficult to live with a moral man because he is always a misfit. He does not look at the reality, at what reality is. He simply lives through his principles; principles are more important than the reality.

A religious man has no principles. Let it sink deep into your heart. A religious man has no principles whatsoever, he has only an awareness. He looks into reality and whatsoever is required he responds accordingly. His response is spontaneous, not dominated by the past -- hence a religious person is not predictable. You don't know what he will do. Not even he can say what he will do because it will depend on the circumstances. If there is a slight difference in the circumstances the response will be different.

A religious man has no character -- it will be difficult for you to get that. A religious man has no character, because character comes from the past. A religious man has consciousness instead. Or, to say the same thing in other words, a religious man has no conscience. He has consciousness and the moral man has a conscience -- no consciousness. He functions through dead codes. He carries the commandments, and he always looks into his commandments to try to find a way to behave. He is always a misfit, he is never true any-where. A moral man cannot be true because he has a character. How can you be true when you have a character? If the circumstances are different what will you do? You cannot change so easily.

A moral man is very rigid; he has no dynamism, he is not flowing and fluid. He has a fixed identity: things should be done only this way. He cannot do things in any other way, whatsoever the situation. The situation may have completely changed but the things have to be done in only one way.

A Zen Master, Bokuju, asked a disciple, 'What is the sound of one hand clapping?'

And the disciple remained silent. He closed his eyes and fell into deep silence. Bokuju was happy and said, 'Good, good, I agree.'

But another Master was sitting there while this happened. When the disciple had gone the other Master said, 'You agreed too early. I don't see it. Call the disciple back.'

The disciple was called back and the other Master asked, 'Tell me, what is the sound of one hand clapping?' And he again closed his eyes and remained silent. And the Master laughed and he said, 'Wrong, absolutely wrong.' And Bokuju said, 'Yes, I agree with this other Master.'

The disciple was puzzled. He said, 'But why? Just a moment before, I answered the same way -- through my silence -- and you said, "Right."' Bokuju said, 'That was true in that moment but now you are repeating.

It cannot be true in this moment because everything has changed. That was a response, this is a reaction. Now you have become fixed. When you responded for the first time there was no idea in what you were doing. It came naturally. It came just simply, innocently. Your mind was not manipulating. Now it is not a response of a meditative consciousness, it is of a mind manipulating. Now the mind knows the answer. Now the mind says, "Good. The same question again, so again the same answer.'"

The Master says that although the question may be the same the answer cannot be the same the next moment. It will depend on a thousand and one things.

It used to happen to Buddha every day. Somebody would ask, 'Is there a God?' and he would say, 'No.' Somebody else would ask, 'Is there a God?' and he would say, 'Yes.' And somebody else would ask, 'Is there a God?' and he would keep silent. And again somebody else would ask, 'Is there a God?' and he would say, 'Don't ask nonsense questions.' In one day he gave a thousand and one answers to one question.

His chief disciple, Ananda, became very worried. He said, 'Master, the question is the same but you answer so differently, you answer so contradictorily, that we have become puzzled, confused.'

Buddha said, 'I was not answering you, so you need not listen. Somebody asked a question and the answer was given to him, not to you. And the questioners were different, the time was different, the situation was different -- how can the question be the same? One man who had asked, "Is there a God?" was an atheist. He didn't believe in God. I had to say yes to him, I had to s-hake him, shock him. I had to bring him out of his ideology, so I had to say yes. But it is not that God exists -- it was a response to that man's reality. Then somebody said, "Is there a God?" and because he was a believer and believed in God I had to say no. I had to shake him and shock him too and bring him out of his sleep. If I had said yes to him he would have gone home thinking that I agreed with him, that I also believed in the same way that he believed. Then his ideology would have been strength-ened and any strengthened ideology is a danger. All ideologies have to be shattered, utterly shattered, so the mind becomes completely free from ideologies.

'I had to remain silent to another person because he was neither a theist nor an atheist. His question was very simple and innocent. He had no ideology so I did not need to shock him. He was a really silent man so I kept silent. And he understood me. He understood the idea that about questions about God one should be silent. They are meaningless questions, there is nothing to be said about them.'

Whether you believe in God or not makes no difference, you don't change. Go and look.... Look into the lives of the person who believes in God and the person who does not believe in God. Their lives are the same. There is no difference at all. Somebody goes to the church, somebody else goes to the temple, somebody else goes to the mosque, but look into their lives -- there is no difference at all. So what is the point of believing?

You will find a different quality of being in a person who believes in nothing, who has dropped all beliefs, whose consciousness is freed, freed from all ideology. Every ideology becomes a fixation.

A moralist is a man of fixation, a religious man is flowing and fluid. The moralist has an idea about how to live his life; the religious person has no idea about how to live his life. He leaves it to Tao, to God, to the whole. He su;renders to the whole and the whole lives through him. He has no ideas about how to live his life.

Remember, if you have an idea about how to live your life, you will live wrongly. When somebody asks me, 'What is the right way to live my life?' I say, 'The right way to live your life is not to have any ideas about how to live your life.' Live without ideas and you live rightly. Live without mind and you live rightly. Live moment to moment and you live rightly. Don't live out of the past and don't live out of the future -- just live herenow and you will live rightly.

TZU-HSIA ASKED THE MASTER,
'WHAT SORT OF A MAN IS YEN HUI?'
'FOR KINDNESS HE IS A BETTER MAN THAN I AM.'

Tzu-hsia is asking the Master about four persons who are the Master's disciples. They all serve him. But they must have been very famous people, sometimes outshining the Master himself. And these problems

must have been in many people's minds.

Tzu-hsia asked, 'What sort of a man is Yen Hui?' Yen Hui was a disciple, a famous disciple. And the Master said, 'FOR KINDNESS HE IS A BETTER MAN THAN I AM.'

'WHAT ABOUT TZU-KUNG?'
'FOR ELOQUENCE HE IS A BETTER MAN THAN I AM.'
'TZU-LU?'
'FOR COURAGE HE IS A BETTER MAN THAN I AM.'
'TZU-CHANG?'
'FOR DIGNITY HE IS A BETTER MAN THAN I AM.'

The Master is saying that if you take different qualities and you compare them, then these people are in some way or other better than him. If you take individual characteristics these people are better than him. Somebody is better as far as courage is concerned, somebody is better as far as kindness is concerned, somebody is better as far as eloquence is concerned, somebody is better as far as dignity is concerned. Relatively, morally, these people are better than him.

TZU-HSIA ROSE FROM HIS MAT AND ASKED...

He must have become very much puzzled.

...'THEN WHY DO THESE FOUR SERVE YOU?'

Why? If these four people are better in some way than you, you should be serving them. Why do they serve you?
And the Master said,

'SIT DOWN, I WILL TELL YOU.'

This saying from the Master -- 'SIT DOWN' -- IS very meta-phorical. When Tzu-hsia stood up it means that he became excited, he became feverish, his mind was confused. A thousand and one thoughts started rumbling in him. He could not believe it. Yes, this was true. What the Master was saying was true. Everybody felt that these four people had great qualities, that they outshone the Master in some way or other. Tsu-hsia must have become very curious. He forgot that you are not supposed to stand in front of the Master, that you are not supposed to ask a question while standing in front of the Master.

These are just symbols -- symbolical, metaphorical things. When you ask a question of a Master you have to ask in a certain posture, bowing down, in a deep receptivity. The question should come from a very humble attitude. And the question should come out of deep silence, not out of a perturbed mind, not out of disturbance, not out of excitement. It should come out of a quiet, silent mind, out of tranquillity.

The Master said, 'SIT DOWN.' The disciple must have forgotten. With the answer the Master gave he must have become really very much excited. He forgot what he was doing. He must have acted in an unconscious way.

The Master says, 'Sit down, first sit down.' And it is not only that the body should sit down, the deep indication is towards the mind. Let the mind settle down. Only then will one be able to understand what the Master is going to say... that's what he means when he says, 'SIT DOWN, I WILL TELL YOU.'

Remember, only when the mind is in a deeply settled state will you be receptive. Otherwise, if the mind is stirred and there are clouds and dust arising all over, you are in a sort of storm. Then how are you going to receive the Master's answer?

These are not philosophical discussions, these are penetrations into reality, into your own nature. And the answers to the questions that are being asked are not meant to satisfy curious people.

One day it happened that a great philosopher came to Buddha. Buddha was sitting under a tree.

This man, Buddha, must have loved trees tremendously. He was always sitting under a tree. He became

enlightened under a tree -- although it is not such a big thing to become enlightened under a tree; many people have. But you will be surprised to know that Buddha was also born under a tree. And he died under a tree as well.

Although Buddha was a king's son he was not born in a palace. His mother was travelling and they came to a garden and suddenly she felt the pain arising. There was no other place so she got down, stood under a tree and Buddha was born. Later he became enlightened under a tree and then, when he was dying, he again lay down under a tree and died under it.

He must have loved trees very much. For five hundred years after him the tree remained his symbol. For five hundred years no statue of him was made -- just trees were painted. Trees were placed in temples and people worshipped the trees. In a way it was very beautiful.

I would like to remind you again -- the tree is symbolic of religion because it grows. And it grows out of the innermost core.

Buddha was sitting under a tree and this great philosopher said, 'Have you said everything that you know?' Buddha had become very old -- almost eighty years old -- and within a few months he would be gone. The great philosopher had come from a long way to enquire if he had said all that he knew.

And Buddha took a few dry leaves in his hand and asked the philosopher, 'What do you think, sir? How many leaves have I got in my hand? Are they more than the number of dry leaves in this forest?' The paths, the whole forest, was full of dry leaves; the wind was blowing here and there and the dry leaves were making much noise and much music. The philosopher looked and he said, 'What type of question are you asking? How can you have more leaves in your hand? You have only a few, a dozen at the most, and there are millions of leaves in this forest.' And Buddha said, 'So re-member. That which I have said is only like the few leaves in my hand. And that which I have not said is like the dry leaves in this forest.'

The philosopher said, 'Then one question more. Why have you not said that?' Buddha said, 'Because it will not help you to attain nirvana, it will not help you to meditate -- that's why I have not said it. And moreover, it cannot be said. Even if I wanted to say it, it cannot be said. You will have to experience and know it. It is experiential, it is existential.'

The Master will say something only when he feels it is going to help your enlightenment. The Master will say something only when he feels you are ready to receive. The Master will say something only when he sees that clarity is there and the mind is open; that transparency is there and you are ready, with great humbleness and gratitude, to receive it. You are not quarrelsome, you are not ready to discuss and debate. Only in great sympathy, in great love, when the disciple is in rapport with the Master, can these things be transferred. These are delicate things.

The Master says, 'SIT DOWN:' Not only physically -- settle down inside and don't get excited.

'I WILL TELL YOU. YEN HUI CAN BE KIND BUT CANNOT CHECK THE IMPULSE WHEN IT WILL DO NO GOOD.'

This is the difference between religion and morality. Listen well. Sit down and listen well. Many of you are standing up. Sit down and I will tell you.

'YEN HUI CAN BE KIND BUT CANNOT CHECK THE IMPULSE WHEN IT WILL DO NO GOOD.'

This kindness is not of awareness. One has to be capable sometimes of not being kind. Great kindness is capable of being kind and of not being kind, both. Great kindness is capable of being hard too. If your kindness is such that you cannot be otherwise then it is not strength, it is weakness. If you cannot act otherwise that simply means that you are fixed, you are not fluid. Sometimes it is necessary to be hard.

I have heard about a Zen Master who was driving a carriage with a woman and her child in it. Much snow was falling and the morning was very cold and there was no sun in the sky, it was cloudy. The Master started freezing and the woman in the carriage did too. By and by he saw that she was becoming blue and was losing consciousness. So he took away the child, pushed the woman out of the carriage and drove away.

The woman was shocked. She was left standing there in the falling snow, her child had been taken away -- what type of man was this? And he had taken the carriage. She started running and shouting and

screaming and cursing -- and within half a mile, because of all the running and cursing and shouting and screaming, she was perfectly okay!

Then the Master stopped the carriage, took her in and said, 'Now it is okay. I had to do that otherwise you would have died.'

Sometimes to be really kind implies that you can be unkind too. If you cannot be unkind then your kindness is not of much worth. It is cultivated. It is not out of awareness.

Now think. If you had been that driver you could not have done that. It looks immoral. But it is not.

In the Zen tradition there are thousands of cases which look very immoral. Sometimes the Master jumps on the disciple, beats the disciple, throws him out of the window. And the story says he becomes enlightened -- when he falls out of the window he becomes enlightened. To people who are not acquainted with the Zen methods it looks absurd. How can a person become enlightened like this?

But you must be made alert that the disciple may have been working for twenty years -- meditating, working, meditating, working. And then one day the Master finds that only a thin layer of unawareness is left, a very thin layer. He watches the disciple but he cannot get through that thin layer. Remember, when the unconsciousness is very thick you can fight with it but when it is very thin it is very difficult to fight with it. In fact, there comes a moment when it is so thin that you think it is not there. It is almost like transparent glass; it is so transparent you don't see it. Then how can you fight it? Only the Master can see that you are still behind a glass. You are seeing very clearly, almost as if there is no glass, but still you are behind glass. In those moments the Master will be very hard. He will do something very shocking. In that shock that thin layer will be broken. And only when it is broken, not before, will you be able to know that some-thing was there in front of your eyes. When it is gone you will understand that a thin layer was there -- a thin film which was so thin and so transparent that there was no way for you to know. Then you will feel thankful to the Master.

'SIT DOWN. I WILL TELL YOU. YEN HUI CAN BE KIND, BUT CANNOT CHECK THE IMPULSE WHEN IT WILL DO NO GOOD.'

This kindness is impulsive. You are almost a victim of it -- you are not the master of it. If you cannot help but be kind it is an impotency.

In Japan there exists a statue of Buddha, a very rare statue, of tremendous significance. One of my friends went to Japan where somebody gave him a replica, a plastic replica, of the statue. My friend is a Jaina, and he could not understand it because it looked a little illogical and unhistorical.

In this statue Buddha has a sword in one hand. A sword? Buddha has never been known to carry a sword. He was not a Mohammed, neither was he a Krishna. A sword? But in this statue he has a sword in one hand.

And the one side of his face is tremendously illuminated by the sword -- and it does not look like the face of a Buddha, it looks like that of an Arjuna, a great warrior, a great soldier. The expression of the face has a sharpness to it.

In the other hand he is carrying a lamp, a small earthern lamp, and on that side of the face the expression is very quiet, very silent, very Buddha-like.

Now this is very absurd. When my friend came back from Japan and showed me the statue he said, 'I cannot understand it. What does it mean?' I said, 'It is very meaningful. It is a Zen expression. It shows that your silence should be capable and strong also.'

The lamp of peace should be capable of becoming a sword any moment it is needed to be that way. And the sword should be capable of becoming a lamp of peace any moment it is needed to be that way. One should be fluid and all the polarities should meet in one.

A man is rich when all the polarities meet in him. When all the contradictions have lost their contradictions and have become friends, when you can befriend the contradictions, then you are really rich. This is the state of a religious man. The moral man chooses, the religious man lives in choiceless-ness.

'YEN HUI CAN BE KIND BUT CANNOT CHECK THE IMPULSE WHEN IT WILL DO NO GOOD.'

Even when it will not do any good, in fact, it may even be doing harm -- then too he cannot check the impulse. He is incapable of checking it. He is incapable of being responsive to the reality. He functions according to a principle. So the Master says, 'For kindness he is a better man than I but still there is something missing in his kindness. He has moved too much to the extreme. He has lost balance. And a balanced man is the goal -- not the bad nor the good but the one who is exactly in the middle; not the bad nor the good but the one who has transcended both.'

And he is capable of being both -- whatsoever the situation may demand. Listen to this point: the capacity to be all is the capacity of a religious person.

'TZU-KUNG CAN BE ELOQUENT BUT CANNOT HOLD HIS TONGUE.'

If you can be eloquent but cannot be silent your eloquence is meaningless. Unless words come out of silence they are dead. Unless words come out of your inner emptiness they are not full. When words come out of your inner emptiness they carry a fullness; when they come out of your silence, soaked with your silence, they have a music around them, they have a poetry and a life totally of their own.

When you cannot be silent, when you have to speak and you cannot do otherwise, then your words are meaningless, gibberish. Then there is no poetry, then they are very ordinary. Have you not watched it? Jesus speaks the same words that you speak, Buddha uses the same words that you use -- then what is the difference? When you speak certain words they carry no meaning, not at all. When Jesus speaks the same words they are tremendously significant -- so burningly alive, so aflame with his vitality. From where do they come? They come from his silence.

Jesus used to go into silence again and again. Whenever he came to the masses, for a few days he would talk to people, meet people, convert them, and then one day suddenly he would say, 'Now I will go to the mountains or to the desert. I would like to be silent.' He would leave even his disciples and go alone into the wilderness, just to be silent. He had exhausted his silence by speaking, the silence was spent in words -- now he had to go back to become full again, to be full of silence. Then he would be full of poetry, then he would be full of song, then his words would not be ordinary words, they would be full of luminosity. Then they would hit you and go directly into the heart.

Remember, the words go to exactly the same depth from which they come. If my words come from my heart they will touch your heart. If they come only from my head they will touch only your head. It depends.

Have you seen an archer pulling his bow backwards? The farther back he pulls his bow, the farther ahead will go the arrow. If the bow is not pulled back the arrow will fall short.

The deeper the words come out of the silence of your innermost core, the further they will go -- like an arrow -- into the hearts of the people.

The Master said:

'TZU-KUNG CAN BE ELOQUENT BUT CANNOT HOLD HIS TONGUE.'

Eloquence is of no importance as far as religion is con-cerned. Eloquence is important in politics, but in religion eloquence is secondary. The basic, the fundamental import-ance is silence. Words are secondary, stillness is primary. If words come out of stillness then they have some significance. If they don't come out of stillness they are just rubbish.

The Master said:

'FOR ELOQUENCE HE IS A BETTER MAN THAN I AM.'

But he makes the difference. Tzu-kung may have practised eloquence but he does not know what silence is. He cannot hold his tongue.

'TZU-LU CAN BE BRAVE BUT CANNOT BE CAUTIOUS.'

When you are brave but cannot be cautious you turn into a fool -- you become foolhardy, you become stupid . Bravery in itself is of no value. It can be suicidal, it can be murderous. Bravery in itself is of no value unless there is a light inside it of awareness, alertness. That's what cautiousness is.

'TZU-LU CAN BE BRAVE BUT CANNOT BE CAUTIOUS.'

His bravery is not of much use. Either he will create trouble for others or he will create trouble for himself. His bravery is not going to become a beneficial thing to anybody. Bravery is beneficial not because of bravery but because of cautiousness.

Just look into these things. This is a simple parable but the Master is showing what morality and religion are. If you practise eloquence you will forget about silence. If you practise bravery you will forget about cautiousness. If you practise kindness you will forget that sometimes it is kindness not to be kind. You will become fixed. You will have one pole but the other pole will be missing. You will be half, you will not be whole.

To be positive and negative together is what a religious man is. The immoral man has chosen one pole, the negative pole; the moral man has chosen another pole, the positive pole -- and the religious person lives in choicelessness. He has not chosen anything but he uses all, whatsoever the need. Sometimes he is as negative as the immoral and sometimes he is as positive as the moral. But nothing holds him. He is not confined either to positivity or to negativity. He is a free man. He has freedom. He uses all and he is not used by anything.

'TZU-CHANG CAN BE DIGNIFIED BUT CANNOT UNBEND IN COMPANY.'

You can be dignified but if your dignity becomes an ego trip then you cannot bend. And with an ego how can you really be dignified? How can ego be a dignified thing? How can ego give you grace? It will be just a superficial posture, an empty, impotent posture, nothing inside, just a container without any content.

'TZU-CHANG CAN BE DIGNIFIED BUT CANNOT UNBEND IN COMPANY.'

A man should be able to be undignified sometimes too. If you are always dignified you cannot laugh, if you are always dignified you cannot joke, if you are always dignified you will become inhuman, you will lose all humanity.

Have you not watched it? People who can become undignified sometimes have more grace. Someone who can laugh, laugh like a fool sometimes, has more wisdom than a person who is obsessed with wisdom and cannot laugh. He has to protect his wisdom, he has to be continuously on guard. He cannot laugh, he cannot allow himself to laugh, because people will think that he is a fool. He is a fool. A wise man is capable of being foolish sometimes too.

You must have heard that in the old days great kings used to have a fool in the court -- the court fool. And you will be surprised to know that they were not ordinary fools, they were some of the wisest men in the country. The king used to have wise men and a fool too -- to keep a balance. Otherwise the wise people would make things very sober, dry, dull, sad. All joy would be lost. Sometimes you can become too serious, and the very seriousness can become a barrier in looking into things. The fool was needed. When things would be getting too serious he would do something or say something and bring the atmosphere back to human altitudes.

For example, a king was seriously thinking of turning the whole country moral. Nobody should be allowed to say anything untrue. Untruths should be banned. The wise men were all agreed; in fact, because these wise people were his servants they were even going further than him, exaggerating. One wise man suggested that of course this was the right thing to be done -- untruths should be banned -- and one who was found to be saying some untruth should be immediately sentenced to death. He should be hanged in the marketplace so that everybody would know what the cost of saying anything untrue would be.

The fool was listening. He said, 'Okay. Then tomorrow morning I will see you all at the gate.' They said,

'What do you mean?' He said, 'At the gate.' And he said to the king, 'Keep the gallows ready because I am going to say an untruth.' The king said, 'Have you gone mad?' And he replied, 'I have always been mad: But I will see you all, the whole court, at the gate -- and keep the gallows ready. I will be the first person to be hanged.'

It was a challenge. The gallows were made ready and the next morning, when they opened the gate of the town, the fool entered on his donkey. The king asked, 'Where are you going, you fool?' He was very angry because they had had to get up early in the morning to get there. And the fool said, 'I am going to the gallows.'

Now he created a problem. If you killed him he had said a truth, if you didn't kill him he had told a lie. He said, 'I am going to the gallows. Prepare them. I am going to die on the gallows.' All these wise men and the king were puzzled. What to do with this man? He was telling a lie. If you kill him the lie becomes a truth. If you don't kill him the lie goes unpunished.

And the fool laughed. He said, 'You are all fools. Who can ban untruth and who can ban immorality? Everything is needed in proportion.'

Each great king used to have a fool because wise people tend to go to the extreme. And to go to the extreme is a sort of foolishness. To keep a balance one should sometimes forget all about dignity, one should sometimes bend in company, laugh like a fool, be like a child -- be human.

You go and look at your mahatmas -- they are never human. They will not laugh, they will not joke, they will not do anything that would prove that they are human. They keep above humanity. Hence, if they look sad it is nothing unexpected; if their eyes look dull and sad, if they look 'dead, it is natural.

'TZU-CHANG CAN BE DIGNIFIED BUT CANNOT UNBEND IN COMPANY. EVEN IF I COULD HAVE THE VIRTUES OF THE FOUR MEN ALL TOGETHER I SHOULD BE UNWILLING TO EXCHANGE THEM FOR MY OWN.'

Now listen to this tremendously important sentence.

'EVEN IF I COULD HAVE THE VIRTUES OF THE FOUR MEN ALL TOGETHER I SHOULD BE UNWILLING TO EXCHANGE THEM FOR MY OWN.'

That which is yours is true and that which you take from others is untrue. The borrowed is never true. The borrowed, the imitated, is always false. Morality is imitation, religion is always your own. On a rosebush flowers a rose flower; somewhere in a pond flowers a lotus. The lotus comes out of the lotus seed, the rose comes out of the rosebush. The rose cannot borrow the lotus, the lotus cannot borrow the rose. When religion flowers it is yours; when you try to be moral you borrow, you imitate, you try to become a carbon copy of someone.

A Christian is one who is trying to become a carbon copy of Christ; hence a Christian is ugly and Christ is beautiful. Christ is a rose flower, out of his own bush he flowered -- that was his crime. The Jews did not like it, they wanted him to become a Moses, they wanted him to become a lotus flower. And he asserted his own self. He said, 'I will be my own being. I will be myself.' That was his crime and the Jews could not forgive him. But Moses was a flower out of his own being, he was not imitating anybody. No religious person has been an imitator. And all so-called religious people who are imitators are not religious at all.

Never borrow. Even if your flower is small, it is good, it is yours. Even if somebody else's flower is very big, has much fragrance, has much colour, don't borrow it. Yours is good. It is your destiny. God wants you to flower from your own being.

A great Hasid mystic was dying. His name was Josia. Somebody around him said, 'Josia, have you made your peace with Moses?' Josia opened his eyes and said, 'Forget everything about this Moses. He is not important. I am dying, and you are talking nonsense.' The man became afraid -- what is he saying? A pious

Jew at the time of death is saying, 'Forget all about Moses.' And Josia said, 'Listen, now I am going to die and I will be facing God. He will not ask me, "Josia, why were you not Moses?" He will not ask me that. He will ask, "Josia, why were you not Josia?" So forget all about Moses. At least in these last moments leave me alone. Let me gather together my being so that I can stand before him on my own feet. I have wasted my whole life and now in the end again you have come to ask, "Have you made your peace with Moses?" What do I have to do with Moses? If Moses has nothing to do with me what have I to do with Moses?'

Sometimes people come to me and they say, 'Do you agree with Buddha?' I say, 'Nonsense! He never agreed with me so why should I bother to agree with him? He did his thing, I am doing mine. Where arises the question of agreeing?'

Why should you agree with anybody? If you can agree with yourself you have agreed with God. Enough, more than enough. If you have agreed with yourself, if you have accepted your being -- finished. Your journey has come to an end. Now you can flower.

The Master said:

'EVEN IF I COULD HAVE THE VIRTUES OF THE FOUR MEN ALL TOGETHER I SHOULD BE UNWILLING TO EXCHANGE THEM FOR MY OWN.'

It would be a mechanical thing to borrow one thing from one, another thing from another. To borrow from so many people... it would be an assemblage, it would be a mechanical thing.

A car is to be assembled, a tree grows. The tree is the symbol of religion and the car is the symbol of morality. You can assemble a car. You can go to the market and purchase different parts from different places and assemble it. You can make your own hotch-potch car. But you cannot assemble a tree. You cannot go into one garden, take a branch, into another garden, take another branch, take flowers from somewhere, leaves from somewhere, roots from somewhere else -- a tree cannot be put together.

You cannot assemble religion. Religion is not born out of an assembly line.

'... I SHOULD BE UNWILLING TO EXCHANGE THEM FOR MY OWN.
THIS IS WHY THEY SERVE ME WITHOUT MISGIVINGS.'

'They know that I have an organic unity, and they know that they have only a mechanical unity. They know that they have talents but their talents are fixations, and they know that I have something coming from the inner to the outer, from the centre flowing towards my periphery. They know it, hence they serve me without any misgivings. They are great in one way or other but their greatness is dimensional.'

This is the last thing to be understood. A man of morality is dimensional, one-dimensional. He moves in one dimension. A man of religion is non-dimensional, he has no dimension. All dimensions are available to him.

A sportsman entered his horse in the Kentucky Derby. The horse won by twenty lengths. After the victory the horse was entered in more than a dozen races at different tracks and came in last in every one.

Puzzled, the sportsman took the horse to see a vet psy-chiatrist. After a thorough examination, the vet turned to the sportsman and said, 'This is a very simple case -- the trouble with this horse is that he has a one-track mind!'

Morality is a one-track thing, one-dimensional. And the moral man becomes lopsided because when he moves in one direction all other dimensions suffer. If you want to be very kind where are you going to get the energy from? From other dimensions? It is as if somebody's head becomes too big and the whole body shrinks and becomes small. Or somebody's legs become big and the whole body shrinks and becomes small. That is the shape of a moral man.

A religious man is an organic unity, in balance. His head, his hands, his feet, his body, his mind, his soul, all are in a deep harmony, in a deep rhythm. He is an orchestra.

This parable has to be deeply meditated upon. Remember always never to borrow; remember always never to imitate; remember always that you have to grow, not condition yourself. You have to become a tree, you have to bloom like a tree. You are not to become an efficient mechanism, you have to become a tree so that your fragrance can be released to the winds. That will be your offering to the feet of God.

And remember, he will ask, 'Josia, why are you not Josia?' He will ask you, 'Why did you miss your being? Why have you not arrived here with your being? Why did you miss your life following other people? I was always within your heart waiting for you but you never came there. You followed Moses, Mohammed, Mahavira, Krishna. You followed everybody. You looked in every nook and comer but you never came into your own being. And I was sitting there waiting for you.'

When you come into your own being you have come home, you have come to God. God is nothing but a name of your innermost core.

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Chapter #8
Chapter title: For the Sake of Harmony

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The first question:

IT IS ALL JOLLY FINE FOR EVERYONE TO DO THEIR THING BUT WHAT SHOULD BE AN ATTITUDE WHEN OUR 'THINGS' CONFLICT? I AM ALWAYS GIVING IN FOR THE SAKE OF HARMONY AND TO DO ONE'S THING UNDER CONSTANT THREAT TAKES THE JOY OUT OF IT. BUT HARMONY IS NOT IN ITSELF MY THING.

FIRST, IF CONFLICT IS YOUR THING then let it be so. Then don't try to impose any false harmony on top of it because false harmony will never be true, it will never be satisfying. It is ugly. A true conflict is beautiful -- more beautiful, far more beautiful than an imposed harmony, because deep down the conflict continues. You are deceiving nobody, you only think you are deceiving. The reality cannot be deceived and you have to suffer the consequences.

If conflict is your thing then let it be so. That is the message of Tao. It has nothing to do with harmony, it has to do with let-go. If conflict is your thing and you allow it, then that is harmony for you -- because you will be in harmony with your nature.

It is difficult because you immediately make ideals. You think Tao is harmony. It is, but not as an ideal. When you relax and you do your thing -- whatsoever it is, mind you, WHATSOEVER, I say -- then you are in harmony.

So the first thing is that you are not to impose anything upon yourself otherwise you miss the path of Tao.

IT IS ALL JOLLY FINE FOR EVERYONE TO 'DO THEIR THING' BUT WHAT SHOULD BE AN ATTITUDE WHEN OUR 'THINGS' CONFLICT? Let there be conflict. Whatsoever happens, happens. What can you do? The conflict has to be accepted with great respect. You would like to have no conflict but this liking is your ego. If God wills the conflict to be there then it has to be that way. Relax and let the conflict be there.

To move on the path of Tao is to move relaxedly. Whatsoever happens, there should be a total

acceptance of it -- both of the act and of the consequence. If the conflict brings misery then that has to be accepted. You have to flow with the river wherever it leads. If it goes south, good; if it goes north, good; if it does not go anywhere, good; if it drowns you, good. This is total trust.

I AM ALWAVS GIVING IN.... Then you are not in a let-go. If you give in; you are giving in against yourself. Never give in. There is no need. It is better to be defeated, it is better to be cursed than to give in. To 'give in' means that you are reluctant but still you are doing it -- for harmony's sake. But harmony is missing from the very beginning. So if you give in to your wife she will never forgive you, if you give in to your husband he will never forgive you, because your whole being will vibrate with antagonism. You will say something in words, it will be on the lips, but your being will deny it, contradict it. And that is what is being broadcast continuously -- from your eyes, from your face, from your gestures, from everything. Your words cannot hide it.

So nothing is attained by it. You give in, you lose your inner harmony, but no outer.harmony is created out of it. Outer harmony comes only when there is an inner harmony. If you are angry then be angry, be totally angry. Risk all. Then you will be in harmony. And this will be difficult to understand but let me say it: if you are really angry with your wife she will be happy, more happy than when you give in, because you are authentic. Who does not love an authentic person? Now she can trust you -- when you are angry you are angry, you are not false, you are not pseudo. And when you are loving you are loving, you are not false, you are not pseudo. Now you are reliable.

Otherwise even while you are making love she will feel you are not reliable. Perhaps you are thinking of making love to some other women, or at least thinking of some other woman. This woman may not be there at all in your mind. Making love to this woman you may think of other women and you will not be there, and it will be felt and it will hurt -- because all the time the woman knows that you are false. When you are smiling you are not smiling, when you say 'I love you' you are not really saying it. You are always giving in for harmony's sake. You are not true. But if you are not in harmony within yourself how can you be in harmony with your wife, with your friend, with your husband, with anybody? First be in harmony with yourself -- that means allow whatsoever is to be the case.

This is the new revolution that is happening all over the world, the new psychology of man. Gone are those days of repression, gone are those repressed people. They never lived, they only pretended. They were empty gestures. There was no substance in their life.

This is your life, live it -- and live it in all the climates, don't try to fix a climate. Year round you can see that sometimes it is raining, sometimes it is hot, sometimes it is winter, sometimes the sun is there and sometimes it is very clouded. That's why the earth is so beautiful. It is not monotonous, it is rich. A man's life should be one of many climates, of many colours. A man's life should be a rainbow, an orchestra. It should not be a single note. A man who has a single note in his life is a monotonous man, he is a poor man, a dull man. He will not enjoy his life -- and he will not allow anybody else to enjoy their life either. Wherever he is he will be a dead weight, he will make people serious, sombre, unloving, unliving. Don't become that, that is to be a sinner -- at least, in my definition. That's what I call sin.

A virtuous man is a man of many climates. A virtuous man is a man of tremendous richness. He has a whole orchestra, all possible notes, in his being. And you can only love a man who has all notes possible, all the potentialities flowering. He's always new, never old.

While angry, be angry. Don't give in. While loving, love; while hating, hate. Just be true, in harmony with yourself -- that's what Tao is. And then a miracle happens: when you are in harmony with yourself you start being in harmony with other people and they start respecting you. You are authentic, you are a solid man. You are not hollow, you are substantial, you have a backbone.

How can a wife respect a man who always gives in? Impossible. No wife can respect such a husband. How can you respect a man who has no backbone, is always ready to crawl on the floor, always saying yes? It is impossible. This is not a true man.

Never give in. Don't give in, live your life, whatsoever it brings.... If sometimes it brings conflict then that is needed. Then storm is also needed. The storm is needed as much as silence. Anger is needed as much as compassion. Life needs all the polarities.

And then the miracle happens. When the other person starts feeling that you are true, then by and by, through that respect, through that love, conflict drops. When you love a person, when you respect a person, when you see the person is true and authentic, there is less and less conflict. Between two false persons there is always conflict. Conflict is a consequence of two false persons being together. When two true person live together, conflict by and by disappears because they start understanding each other and there is

never confusion, there is no possibility of any confusion. Everything is clear, transparent. Then conflict by and by disappears. Without risking any of your inner harmony the conflict disappears. And then you and the other are also in harmony.

But the first step is to be in inner harmony with yourself. Only then can you be in harmony with others, otherwise not. If you have not attained an inner harmony how can you attain the outer? The basic thing is missing.

The question is from Anando. He can become a very authentic person, hence the question. He knows where he is missing, his question is not just intellectual. I understand. I have looked into his being deeply. This is his problem. Anando, you have to drop it, you have to be true. And whatsoever the cost is you have to pay it. Life has to be paid for. Each single moment of beauty, of joy, has to be paid for enormously. It is not free, it has to be earned.

TO DO ONE'S THING UNDER CONSTANT THREAT TAKES THE JOY OUT OF IT. Certainly, it creates misery. That's why so many people are miserable in the world. It is very rare to come across a person who is happy because it is very rare to come across a person who has lived authentically, who has lived rebelliously, who has lived his own life and who has not bothered to make any compromise. To compromise is to poison your being. Never compromise. It is better to die than to compromise. Die if need be but die uncompromised -- then you are unpolluted, unpoisoned. Then you are a beauty. Then you have dignity.

You will have the same dignity as Jesus had when he was crucified. What was he doing, this man? Why were people so angry about him? He was trying to live his life, that was his crime. That has always been the crime. What was Socrates doing? Why were people so angry about him? He was trying to live his life.

These miserable people cannot tolerate any happy person. These miserable people are so deep in misery that any happy person creates great jealousy, creates great restlessness in their being -- they cannot tolerate it. The very presence of a happy and a rebellious person shows them how unreal they are. The happy, the true person becomes a comparison.

I am not saying that by relaxing, by accepting your being, by being in a Taoist attitude, you will not have any misery -- I am not saying that. You will be happy. You will have much pain, you may have to suffer many sufferings, but still you will be happy. And all those sufferings will add to your taste, they will give salt to your life.

I am not saying that the path is full of roses -- there are thorns, they always come with the roses. Wherever you find one rose you will find a hundred thorns. But still I say, go for the roses. The thorns have to be suffered but it is worth it. Those roses are so valuable that the suffering is nothing. If you want to avoid the thorns you will never have roses -- that's what you have been doing, Anando, up to now. You have been avoiding the thorns so you are missing the roses. They always come together. You will be miserable -- and only miserable. Your misery will be empty misery.

Jesus also goes through pain but his pain is full of joy -- that is the difference. Three persons were crucified on that same day -- two thieves were also crucified. On either side of Jesus was a thief. They were both crying and weeping but Jesus was silent. And people were throwing stones and saying ugly things and insulting Jesus as much as they could, but Jesus was silent, as silent as if nothing was happening.

One of the thieves became interested. This was rare. He was crying and weeping and he was not being insulted. Nobody cared about him. The whole insult was directed towards Jesus. And then he heard Jesus saying to God, 'Father, forgive these people because they don't know what they are doing.' When the thief heard this he could not believe his ears. He said, 'So it seems you really are a son of God. Bless me before you go.' And Jesus said, 'Don't be worried. You will be with me in the company of God, in the kingdom of God, today.' In that moment of illumination, in that moment of understanding, the thief became transformed. He died silently, and a peace surrounded him. He was happy to die with Jesus. He became part of Jesus. Then he did not cry, then death didn't matter, then he was moving into a deeper and higher life.

The other thief was crying and weeping -- and also dying. Both the thieves were dying but in a different way. One was simply dying, .another had a vision of a higher life. One's misery was empty, another's misery became full of joy.

This is the difference between people. There are miserable people, painful people, whose misery is empty, for nothing. And there are tremendously happy people who are very rare, they also suffer. Sometimes they suffer more than other people because they never avoid anything, they go headlong into things.

Anando, do your thing and do it truly. Never compromise. Never compromise with anybody, not even

with God. No compromise. You be yourself. That is the only prayer there is.

The second question:

WHEN WILL I BE READY TO CUT OFF MY HAND AND GIVE IT TO YOU AS A SIGN?

THE question comes from the parable I told you -- the parable about Bodhidharma and Hui Koju. Bodhidharma sat for nine years facing a wall. People would come to him and ask questions but he would not answer. And people would say to him, 'Why do you go on looking at the wall?' And he would say, 'I am waiting for the right man to come. When he comes I will turn and look at him.' Then came Hui Koju. It was a very cold morning and snow was falling. He stood there in the falling snow and the snow gathered all around his body and he was freezing.

One day passed and then he said to Bodhidharma that now he would make his offering. He cut off one of his hands with his sword, gave it to Bodhidharma and said, 'Now turn towards me otherwise I will cut off my head.' Bodhidharma turned immediately and said, 'Wait! There is no need to go that far. So you have come. I was waiting for you for nine years. I have a message to deliver to you. Once the message is delivered I will disappear.'

Hui Koju became the second Zen Master in China. The message was delivered.

After four years, when Bodhidharma was departing from his disciples, he asked four disciples the question, 'What is truth?' The first disciple answered that truth is not in the scriptures, not in the tradition, not in the words. And Bodhidharma said, 'You have my skin.'

And he asked the second and the second said, 'Truth has to be experienced, it is not a concept, it cannot be thought about. It is not philosophy. It is existential.' And Bodhidharma said, 'You have my flesh.'

And he asked the third and the third said, 'Truth is when you are not, when the ego disappears. Truth is when the mind is no more. Truth is a state of no-mind.' And Bodhidharma said, 'You have my bones.'

Then he asked the fourth disciple -- this disciple was the same Hui Koju who had given his hand to him. When he asked Hui Koju, he looked at the Master, fell down at his feet and remained silent. Bodhidharma took him up, hugged him and said, 'You have my marrow. And now I am ready to depart. You have all that I have. To a question about truth, only silence can be the answer.'

The others were sad but still they were saying something. Without saying anything the fourth disciple said it. This was Hui Koju.

The question comes from this same parable. WHEN WILL I BE READY TO CUT OFF MY HAND AND GIVE IT TO YOU AS A SIGN?

The first thing: I am not as gross as Bodhidharma, he was a barbarian. In fact, in China he was known as the Hindu barbarian from the south. I am not a barbarian like that. And this is the twentieth century, sir, these things are not needed. You will have to bring more subtle gifts to me. A hand? What will I do with your hand? I will get into trouble with the police! So please never do it.

And a thing that has been done once is meaningless now.

You will be repeating it, it will not be original. It will not be original at all, it will be imitative. You are doing it because you know the parable. It is not coming out of your being, it is not your response.

And you are even asking me: WHEN WILL I BE READY TO CUT OFF MY HAND? Hui Koju never asked. He did it. You ask me, 'When?' You are certainly after me. You will get me into trouble. You ask me, 'When?' Even if I say that the time has come you will not be ready, because this question is a question out of greed not out of understanding.

A parable is always a symbolic thing. Always remember that when I tell you parables don't be too literal. They are metaphoric. Cutting off the hand is symbolic. What is the symbol? The hand is the symbol of action. When Hui Koju cuts off his hand he says, 'Sir, I am ready to drop all my activity, all my action. I am ready to drop my "doer-hood".' That's what he is saying. The hand is symbolic.

So if you can drop your 'doer-hood' that will be the real thing. Immediately, the moment you are no longer a doer, you will become a being, you will become a God. You are lost in your actions -- doing this, doing that; you are thinking about having done this and not having done that; you sometimes feel successful and very egoistic, sometimes a failure and very inferior. And there is misery and happiness -- and you just go on. You move in a wheel.

To become a meditator means to drop out of the wheel of activities. I am not saying don't do anything, I am saying let God do it, you just be a vehicle. That is the meaning of cutting off your hand.

One further thing which I have never told you about this parable is that Bodhidharma gave the hand back and again Hui Koju was whole. Now, if you cut off your hand, it cannot be given back and you cannot be whole again. Hands don't grow like trees.; If you cut a branch it grows again. No, even to a person like Bodhidharma, nature will not change its laws; it never changes its laws. Nature is very neutral, that's why miracles never happen. Nature never gives way to exceptions. It is absolute.

This simply means that Hui Koju gave up his activity, surrendered his activity, and Bodhidharma gave it back again because Hui Koju was now no longer a doer so he could be allowed to do. Now God or the total, or the whole, or Tao, would be the doer through him.

These parables have to be meditated upon. They are not just to be literally understood, otherwise you will miss the meaning. They are great metaphors, they are poetic. They are not logical things, they are symbolic. They indicate something. In Zen they have a saying coined by a very great Zen Master, Lin Chi, which is, 'Don't bite my finger. Look where I am pointing.'
This is biting my finger.

The third question:

HAVE YOU YET BEEN ABLE TO SAY TO ONE. OF YOUR DISCIPLES, 'SO, IT HAS HAPPENED!?

IF it has not happened it will not be true to say so, and if it has happened it will be futile. What is the point of saying it when it has happened? Either way it is meaningless.

If it has not happened I will not say it and if it has happened why should I say it? You know, I know -- it will be a tacit understanding. I am not going to say to anybody that it has happened, remember. I will never say to anybody that it has happened. It is happening tO many, it will happen to many; in fact, it has never happened to so many people as it is going to happen this time.

But I am not going to say anything to anybody. You would like me to say something because then you can create great politics around it. If I say to Maneesha 'Maneesha, it has happened to you' then everybody else will be jealous. Then you will start finding fault with Maneesha. Then you will start trying to prove that it has not happened to her. How can it happen to Maneesha before you? Impossible!

Do you know that when Bodhidharma gave his robe to Hui Koju he told him a second thing? 'Escape now. Take this robe and escape as far away as possible otherwise the other disciples will kill you.' There were five hundred disciples. So four hundred and ninety-nine would be against this Hui Koju, who was just a simple poor man. They would kill him, certainly they would kill him. They followed him. The moment they became aware that it had happened to Hui Koju and the robe had been given to him, they followed him. Where had he gone? He had moved past a mountain retreat, running as far away as possible -- as the Master had told him to.

They got hold of him. The greatest scholar, who had been expecting that it would happen to him, got hold of him first. He was a very dangerous man. He said, 'Give me the robe.' Hui Koju said, 'You can take the robe, because the robe is not the thing. You can take it.' He dropped the robe on the ground and said, 'You can take it. But remember, if you are not yet capable of taking it, it will be a crime against the Master.'

And the scholar started trembling and shaking and perspiring, because he was certainly not ready. He had an ego. He tried to get the robe but he could not pick it up, it was so heavy. It was not that the robe became heavy, he must have become too shaky, nervous.

Remember, I say again: miracles never happen. If you ask the Buddhists they will say that this was a miracle. The robe became so heavy that the man could not pick it up. That is not right. The man became very shaky, naturally. Hui Koju was standing there as a witness -- in pure silence, in great meditation, in great ecstasy watching. And he said, 'Remember one thing: you will be committing a crime against the Master if you are not ready for it. You can take it if you are ready.'

How can you deceive a man like Hui Koju who has become a mirror? He must have seen all this scholar's ignorance hidden behind the so-called knowledge. He must have trembled. He must have tried to take the robe but could not pick it up from the ground. He fell down at the feet of Hui Koju and he said, 'I am sorry. I am not after the robe. Tell me what he has transferred to you.'

For years Hui Koju was pursued and efforts were made to kill him.

This has been so always. I am not going to say to anybody that it has happened to them, because I am not interested in creating any politics. When it has happened, it has happened. You will know, I will know, and there is no need for anybody else to know about it. You will know that I have said it to you in deep silence. Not a single word will be uttered but the message will reach you. You will know my recognition -- that I have recognised, that I have blessed, that I have patted you on your back and said, 'Yes, it has happened.' But it will not be in so many words; not a word will be uttered. It will be a gesture and you will understand and nobody else will understand.

This is going to be the way.

The fourth question:

SHOULD I THROW AWAY ALL MY SELF-CONFIDENCE?

DON'T think you can do it, because you don't have any.

What you call self-confidence is just a lack of it, hence you need it. A man of real self-confidence never carries so much luggage. Why should he carry it? Why should he be concerned about self-confidence? He has it. Nobody can rob him of it, nobody can steal it. There is no way of losing it, you will not need to carry it. When you carry it you show only one thing -- you don't have it.

People who don't have any self-confidence create a false self-confidence as a substitute. They are trembling inside, they are afraid inside. Deep down is cowardice but on the surface they pretend that they are brave people, very courageous. Deep down is ignorance but on the surface they are very knowledgeable. Deep down they don't know anything and on the surface they are ready with all the answers possible to every possible question.

What do you need self-confidence for? If you are, self-confidence will be like a shadow to you. It will follow you. You don't carry your shadow, you don't look back again and again to see whether it is coming or not, you don't get an insurance for it. You don't care. It follows. Self-confidence is always there when you have become a self.

You are not yet a self, you are just an ego. Remember this difference between the ego and the self. The self is divine, the ego is human. The ego is manufactured by education, society, ambition, politics, morality, and all that; the self is not manufactured, it is discovered. The ego is an invention, the self is a discovery.

You have to manage the ego, because if you don't manage it, it will be gone within hours. If you don't manage it continuously, if you are not on guard continuously, it will be lost. So you have to be on guard. Of course, it creates great tension, great heaviness in the head. You become a heavy person and you become very up-tight. Your flow stops. You become frozen.

It is very foolish but it is what you have. That is why you are afraid, that's why you ask: SHOULD I THROW AWAY ALL MY SELF-CONFIDENCE? That which can be thrown away is not. How can you throw away your shadow? Or can you? What are the ways to throw away a shadow? There are no ways. Nobody has ever been able to throw away a shadow. When your self has been discovered, when you have become an integrated soul and you have come to know your centre, self-confidence follows like a shadow. You cannot throw it away.

A Buddha has it, a Mahavir has it, a Lao Tzu has it -- you don't have it. Hence you are always afraid it may be taken away. And sometimes you even start thinking about dropping it. It cannot be taken away if it is there; it cannot be dropped if it is there. It can be taken away only if it is not there, it can be dropped only if it is not there. This will look paradoxical but this is one of the fundamental laws of life. You think only of that which is not; that which is needs no thought to hold it, that which is, simply is, on its own accord.

So, if you want to drop it, you don't have it. And please drop it. Please drop it because it is meaningless, it is useless, it is not, it is bogus, it is a false coin.

Now I would like to make the paradox even deeper. First I say you don't have it, so how can you drop it? Then I say you don't have it, so please drop it. It is a wastage of energy to carry it. You are just carrying an idea; it is not there. And the moment you drop your so-called self-confidence, you will be able to discover yourself. The false has to be understood as false, only then does the real reveal itself. The false understood as false is the first step towards reality. Let the false cease to be and the real will enter in. Carry the false

and you will not allow the real to penetrate your being.

The fifth question:

THIS MASTER-DISCIPLE GAME IS RAJNEESH-ROULETTE BUT I KNOW THE BULLET IS A BLANK, ISN'T IT?

YES, it is, but it kills all the same.

Just the other day I was reading somebody's memoirs. And he writes that once, in Sannen, J. Krishnamurti was conducting a small discussion. A few people had gathered to ask questions, which he was answering. Suddenly a man arose and he said, 'Stop all this. It is almost as if we are blind, in a dark night, searching for a black cat which is not there.' And Krishnamurti stood up and said, 'Sir, but it is there.'

Let me repeat it. Krishnamurti said, 'Sir, but it is there.'

I would like to tell you, yes, the bullet is a blank but it kills. It cures, it kills, it destroys, it recreates. In fact, because it is a blank it kills, because it is empty it kills. It comes out of my emptiness, it is part of my emptiness. If you allow my emptiness to enter you it will kill you and revive you on a totally different plane, in a new dimension. Yes, it will be a cross, a crucifixion -- and a resurrection too.

It kills only because it is a blank. It is like a blank cheque -- the value depends on you. If you accept it totally it has tremendous value; if you reject it, it is just a piece of paper.

You will have to write the amount on it. I simply give you a blank cheque. It will depend on your courage as to what amount you can write on it.

And don't be miser when you are writing out a blank cheque.

The sixth question:

SOMETIMES I FEEL REALLY THAT THE OTHER IS HELL. WHAT ABOUT LOVE THEN AND BEING WITH SOMEBODY?

THE other is hell only to the extent that you feel the other as the other. There is a way to feel the other not as the other but as your extension -- that is true too, that is what reality really is.

The other is not the other. When you love, what do you mean by love? Love means only this experience: that the other is not the other. What else is love? What is love all about? Love is an experience in which you feel that the other is no longer the other, the other is me, the other is my being. Maybe on the bodily plane you remain separate, on the mental plane you remain separate, but further down the centres start overlapping, merging, losing definition. That's what love is.

The other is hell if you are only pretending love -- then the other is really hell. If you are only playing a game and just trying to exploit the other as a means then he will also try to exploit you as a means. Nobody wants to be reduced to a means, everybody is an end unto himself. Hence so much misery in the name of love arises. It does not come out of love, it comes out of false love, pretended love.

Love, and then you will know the other is not the other. If you can love deeply, infinitely, you will by and by become aware that even the trees are not the other, even the stars are not the other.

This is what I call becoming a sannyasin -- to fall in love with the total. That's what Lao Tzu calls Tao -- to fall in love with the total, to make love to God. That is the ultimate tantra -- to make love to God, to be in love with the whole.

Naturally, when you make love to a woman or a man it is bound to be momentary because when two small tiny individuals make love you cannot expect more than that. Even that that much happens is a miracle. If you really want eternal orgasm, a continuous orgasm, then you have to love the whole and you have to fall in love with the whole. Make love to God, then God is not the other. Wherever love comes in, the other disappears. That is the sign of love -- that the other is no longer there. And when the other is not there as the other, there is heaven -- paradise regained. When the other is as the other, there is hell -- paradise lost.

The eighth question:

YOU SAID THAT THE REAL MORALITY IS THE SHADOW OF ENLIGHTENMENT. BUT THEN HOW IS ONE TO LIVE BEFORE BECOMING ENLIGHTENED?

THE moment you ask 'how' you are asking again for a discipline. The moment you ask 'how' you ask for methods, techniques. Why can't you simply live? Are not animals living? Are not trees living and birds living without asking any 'how'? Why do you carry on continuously about everything with this 'how'? How to love? How to pray? How to be friendly? How to be compassionate? How to be silent? How to live?

Drop the 'how' and let life take its own course. It will. It is not waiting for any 'how'. That's what Tao calls spontaneity, TATHATA, suchness. Let life take its own course. Who are you to interfere continuously? Can't you simply eat? Why do you ask how to eat and how to taste? Can't you simply taste? Just eat, chew well, and enjoy.

Let life move, don't try to manage it. By trying to manage, you have mismanaged enough. By trying to improve you have destroyed all its beauty. With all your goals and ideologies you have poisoned your being. Be natural.

But that is very difficult for the ego. The difficulty comes from the ego, not from life. Life can be lived without any 'how' but the difficulty comes from the ego. The ego says that then you will be like an animal. So what! Be an animal. What is wrong in that? Man is an animal. There's nothing wrong in being an animal. No animal is as ugly as man. No animal has done so much violence on earth as man. No animal has destroyed nature as man has. What is wrong with animals? Have you ever heard of any animal becoming Adolf Hitler or Joseph Stalin or Mao Tse Tung? They have not killed. They have not murdered and butchered. They have not created wars. It is man who brings ugliness into the world.

But the ego says you have to be higher than the animals. In trying to be higher than the animals you fall lower than the animals. Be natural, don't try to improve, and you will find a great transformation happening. Through nature God comes -- not through improvement, not through any effort of the ego, but through effortlessness, through deep trust and surrender.

Can't you trust God, who has given you birth? You did not ask the same question when you were in a womb -- 'How to live for nine months?' You lived well, you did well, perfectly well -- otherwise you would not have been here. And there was no yoga teacher to teach you to be in a certain posture, to teach you how to breathe, how to do PRANAYAMA and PRATYAHAR, and which ASANA will be the best. You didn't ask anybody. There was nobody to ask. You lived in the womb naturally and you grew. God was taking care, the whole was taking care, everything was provided.

Then you were born and then you became a child -- you did not ask how to breathe, how to walk, how to talk. Everything came by and by. Can't you trust life? One day you became a young man, youth came, and love started arising in your being. One day you will become old, life will start disappearing, and then one day death will come and the circle will be complete.

Why are you always trying to interfere? Tao says you should be in WU-WEI, non-interference. Let the whole do things. This is a very radical attitude, this is the greatest revolutionary attitude ever. 'How?' is very childish. Yoga is for children, Tao is for grown-ups.

So don't ask: BUT THEN HOW IS ONE TO LIVE BEFORE BECOMING ENLIGHTENED? Just live. And just living, I tell you, is fantastic. It is far out!

The ninth question:

HOW TO BE A TAOIST PSYCHOTHERAPIST WITHIN A VERY CONFUCIUS-ORIENTED MENTAL INSTITUTION? IN OTHER WORDS, HOW TO BE A NUT-HEALER INSTEAD OF A NUT-CRACKER?

You can be a Taoist anywhere; nobody can hinder you, no obstacles can prevent you -- because to be a Taoist means taking the ultimate risk. I am not saying that you will not be in trouble, I have never said that. You will be in trouble, certainly you will be in trouble, but that trouble is good, beneficial. It is a birth pain.

Yes, when you become natural you will be continuously in trouble -- the trouble will come from

everywhere. Nobody is natural, so everywhere you will h an odd person. Nobody will feel at ease with you in the beginning. Because you are at ease with yourself, nobody will feel-at ease with you -- because they are not at ease with themselves. They are very tense people. They fit with a tense person, but with a non-tense person they are simply at a loss. What to do?

Once I was travelling in a train and there was only one other passenger in the compartment. Naturally he wanted to talk to me and he wanted to somehow get into conversation with me. Seeing his restlessness I remained very cool. When he tried to ask something I simply answered yes or no. And I didn't take any interest. When he offered me a PAN I said, 'I don't take it.' When he offered me a cigarette I said, 'I don't smoke.' When he prepared a drink -- he was a doctor -- I said, 'I don't drink.' Then he went crazy. He said, 'Then how can I be friendly with you? How? We are going to be here in this compartment for forty-eight hours together and there seems to be no bridge.' I said, 'There is none.'

And I watched him. He started becoming more and more crazy. He would open his suitcase and close it again and arrange his clothes and then arrange them again and open the window, close the window, read the same newspaper again, and in-between he would look at me as if to say, 'What is the matter?' And I sat there cool and silent, and I enjoyed it.

After two hours he called the conductor and said, 'I want to go into another compartment.' The conductor asked if there was something wrong. He said, 'Nothing is wrong but this man is too silent. It hurts. It drives me crazy. He is just sitting there and I have to see him because I am here alone. And there seems to be no possibility of communicating with him.'

Now, I was not doing any harm, I had not said even a single word to him -- but he had become very much disturbed.

When you are silent you will find that people become very uneasy with you. Your silence brings a totally different world, a world that they are not attuned with. You bring a totally new music, a music they don't know at all. You introduce them to a new way of being for which they are not ready.

You ask me: HOW TO BE A TAOIST PSYCHOTHERAPIST WITHIN A VERY CONFUCIUS-ORIENTED MENTAL INSTITUTION? The whole world is a Confucius-oriented mental institution. Confucius is the master of millions, of the whole world really. And the whole world has become a mental institution. It is very difficult to find a man who is sane. Insanity is normal.

So if you are in a mental institution don't be worried very much, because whether you are in the institution or in the world it is the same. There is not much difference -- just a little difference of degree.

You can be Taoist anywhere because Taoism has no conditions to be fulfilled. The first thing you will have to understand is: don't think of the mad people as nuts, don't think of them as mad. That is disrespectful. Their family thought them mad, hence they were hospitalised or institutionalised. The politicians thought them mad, the priest thought them mad, everybody thought them mad. But I tell you they are only different, not necessarily mad. Certainly they are different but who knows who is mad? Jesus was thought to be a madman, Mansoor was thought to be a madman, Francis was thought to be a madman, Ramkrishna was thought to be a madman. But who is mad?

These people are different, that much is certain. Be respectful. Maybe by being respectful you will help them to come back, to become more alert.

Now this has to be understood: when a person goes mad it simply shows that he was the weakest link in the group in which he used to live -- for example, in a family. If the family is neurotic -- as families are -- then the person who is the weakest in the family will become neurotic. And through that person the whole neurosis of the family will start flowing. He will become the scapegoat. He may be weaker, he may be more fragile, he may be more sensitive than the others. He may be of a softer heart and a softer build. So the whole neurosis of the family will start flowing through him and the whole family will start calling him mad. And they will start thinking about taking him to the psychiatrist, to the institution.

And he was helpful, he was a safety valve for the neurotic family. The family's neurosis created the neurosis of the person because he was the most vulnerable in the family. Maybe he was the most intelligent, the most sensitive, the softest of them, so he became affected first. The others were more hard, more insensitive, more stone-like -- he was more like a rose so he was crushed.

Then he comes to the psychiatrist and the psychiatrist is ready to label him: he is a schizophrenic, or a manic-depressive, or this or that. He is labelled. The family is happy -- they were right. And he cannot say anything because the family says he is mad and the people where he works say he is mad and now, finally, the psychiatrist confirms that he is mad.

The psychiatrist is in the service of the society. The psychiatrist is part of the politics. Just as in the old

days the priest was in the service of the society, now the psychiatrist is in the service of the society. Now the psychiatrist is doing the same function as the priest. The old conspiracy continues. The priests and the politicians were together -- they conspired against man -- but now the priest has lost his prestige so he is being replaced by the psychoanalyst and psychiatrist. Now he is in service and the politician is using him.

You force the person into a mental hospital. The moment you force a man into a mental hospital you fix the idea that he is mad in his mind absolutely. The idea that he is mad, which you have given him, is irreversible. Now everything will prove that he is mad -- the treatment, the medicine, the doctors, the nurses, the whole atmosphere. You are hypnotising him into madness.

The first thing to do -- if you really want to be a Taoist in a mental institute -- the first thing to do is to help the person to feel that he is not mad, only different. Do you see the difference it will bring? Just the word 'different'. Nothing is basically wrong with him, he is just not like others. Then you are not destroying his self-respect, then you are not destroying his dignity, you are helping his dignity. Then you are not giving him a hypnotic idea that he is mad, you are helping him to be dehypnotised. Help him as a person but not as a patient. Nobody is a patient. Help him with respect, not with any derogation on your part.

Don't label him, because persons cannot be labelled. People are so infinite people are so glorious -- how can you label them 'manic-depressive or schizophrenic'? These labels are dangerous, very dangerous. And nobody knows exactly what schizophrenia is, nobody knows exactly. There is no exact definition of who is abnormal, who is mad. So don't play with words.

Help the person to understand that he is different. Help the person to understand that he will be existing in a crowd which is totally different from him so he has to be a little careful -- that's all. If you can bring a little more awareness into him, you will be a great blessing to him. That's all that IS needed.

In the East we have done it for centuries. In the East, in the old days, if a person was going mad they would not take him to a doctor, to a physician, they would take him to a certain sacred place, to a temple. Why? Because madness was thought to be something divine. It is beautiful to think of madness as divine. It has something in it of the divine of the divine spontaneity, of the divine chaos. It has something that transcends ordinary intellect. They would take him to the temple and in the temple he was not thought to be a mad person, he was thought only to be in a higher stage.

People would pray for him and he would be left surrendered to God. And in almost all cases people were helped. They would again become normal -- whatever that means. They would come back home, they would be able to fit with people more easily.

In Japan, in Zen temples, they still do that. They don't consider a person to be mad, they simply accept him as a person in trouble, a person who is different. They help him to be in the monastery but nobody does anything else for him. He is left alone. His needs are fulfilled. And by and by, within three or four weeks, he settles. The stirring that was inside him settles. In fact, to take a person out of his family reference and context is to help him.

But mad-institutions should not be called mad-institutions. They should be houses to help different kinds of people, with respect.

Don't think of yourself as a doctor, think of yourself as a friend. Don't think of yourself as higher than the patient. You are nobody to prescribe; you have just to understand the person and help him come to more awareness.

Many things can be helpful. Music will be more helpful than medicine. Meditation will be more tremendously helpful than anything else and dynamic meditation particularly will be helpful. Just help him to cathart. He has gathered much rubbish in his heart which he has not been allowed to throw off anywhere. Help him to throw it off. Don't repress him any more. His family was repressive, his society was repressive, now at least you can help.

What I call the dynamic methods of meditation can be of tremendous value to future psychiatry. Just help him to bring his madness out, whatsoever he feels like. If he wants to scream, let him. And don't let him feel guilty that he is doing something wrong. It is perfectly okay. In screaming nothing is wrong. He must have been waiting from his very childhood. He wanted to scream and scream and scream and nobody allowed it. Now the scream has become too much of a burden. It needs release. Let him scream. Let him cry and weep. Let him roll on the ground. And by and by you will see all violence disappearing By and by he will cool down, he will settle down. Then give him silent methods of meditation -- za-zen, vipassana, and other methods. First give cathartic methods, then silent methods. These two things.

And be respectful. Serve him, don't treat him -- and you will be able to treat him.

The tenth question:

IN YOUR DISCOURSES ON PATANJALI, YOU SPOKE OF THE NEED TO DEVELOP A THIRD PSYCHOLOGY -- A PSYCHOLOGY OF THE AWAKENED MIND WHICH WOULD SUPPLEMENT ALREADY-EXISTING PSYCHOLOGIES OF THE ABNORMAL AND THE NORMAL MIND. YOU ALSO SAID THAT GURDJIEFF HAD TRIED TO DEVELOP SUCH A PSYCHOLOGY, BUT HAD FAILED TO DO SO ALTER OUSPENSKY LEFT HIM.
OSHO, COULD YOU SAY A LITTLE MORE ABOUT THE GENERAL FORM AND CONTENT OF YOUR THIRD PSYCHOLOGY? FOR EXAMPLE, COULD IT BE TAUGHT IN THE WAY THAT THE FIRST AND SECOND PSYCHOLOGIES ARE TAUGHT? AND WHAT BENEFITS MIGHT BE EXPECTED FROM TEACHING SUCH A SUBJECT?

THE first thing: it has a content but it has no form; it is not formal. That is the first basic difference.

The second thing: it cannot be taught, therefore, as a subject. It is not a subject. You cannot make a curriculum out of it. It cannot become a textbook.

Then what can be done? In universities, in colleges, in schools, facilities can be made available where people can meditate. It has no form, so you cannot teach it -- but it has a content, it can be learned. And you cannot impose it. Meditation cannot be imposed. You can only make facilities available: a temple on the university campus, a meditation hall, underground cells where people can go and sit silently and be with themselves. You can provide dynamic meditation to allow people to cathart and then you can give them facilities where they can sit silently and be alone, centred, grounded in their being.

This cannot be a subject to be taught, it cannot be made compulsory. Only those who are interested, who have a desire a longing, only they will be able to come there. You can have a guide who can give indications of how to cathart and how to be silent and sit silently -- general guidance. That too has to be very vague. If you try to be very, very concrete it becomes a pattern, and no meditation is possible in a pattern. Meditation is a fluid phenomenon, you cannot give it a pattern. So just fluid patterns can be given.

And each one has to develop his own pattern because each individual is so different from everybody else that one's meditation cannot be another's meditation. Buddha's meditation cannot be Jesus' meditation. Of course, the meditation is the same, but each one will have his own way.

It is like when you go to a tailor. He may cut out of the same material but he will have to make different clothes for different people. The material is the same but the dresses will be different.

The meditation, the quality of meditative consciousness, is the same.

These are things to be remembered. Firstly, people have to be helped so that they can throw off their repressions unconditionally. Nobody must condemn them. If they want to shriek and shout and scream, they have to be allowed. If they want to' jump and run, they have to be allowed. If they want to dance, they have to be allowed. If they want to go almost crazy, they have to be allowed. And this is the beauty of it: when a person goes crazy on his own he is not crazy, deep down he always remains in control. Tremendous control arises and he becomes unburdened.

When a person has become unburdened then he can start the second step -- vipassana, za-zen-type silent methods. Just tell them to sit silently. If thoughts come, watch. Don't fight with thoughts. They will come less if the person has really been cathartic. Not so many thoughts will come, the traffic will be very, very slow. Ordinarily your mind is always in a rush hour but now a thought will pass sometimes and then there will be a gap. You will be more silent. Thoughts will come and go but you need not be worried. Just watch. You have nothing to be worried about -- good or bad, no judgement is needed. Just be a watcher.

These small instructions and a guide who will give the instructions is all that is needed. If people bring problems the guide can solve them. This guide has, of course, to be a meditator himself otherwise he will not be able to help. It is not that he knows about meditation and can be of help, no. It is not that he has read about meditation and can be of help, no. He will have to be a meditator.

That's what I am trying to do here. I am not interested in the universities, in the education system, because I know that unless I have thousands of meditators that is futile, that is not possible, that cannot be done. So the first thing is to create thousands of meditators. Once I have those thousands of meditators then my interest will be moving towards universities. Then those meditators can go to the universities, to the colleges, to the schools, and they can create facilities there. Their presence will help and their own experience on the path will be a help to others.

But the basic thing about meditation is freedom. It cannot be imposed. You cannot force everybody in the school to come and meditate at a particular time. That will destroy meditation forever.

That is being done with poetry. Poetry is destroyed by the universities and colleges and schools because people are forced to read it. Once they are forced to read it they lose all interest. Then never in their life again will they read poetry. Poetry is so beautiful it cannot be forced. You should make possibilities available. Poets can be called to be there to read their poetry. People can ask them questions and they can explain. Or you can ask poets to be there and create poetry before school children or before college and university students so they can see how poetry arises in a being, how poetry descends, how a person pours out poetry:

They can sing with the poet, they can dance with the poet, they can enjoy the poetry, but there can be no examinations. Poetry is such a big thing that examinations cannot be given on it. You can examine mathematics. It is such an ugly thing that if you destroy it, nothing is destroyed. But poetry no, please, no. Never touch poetry. Examinations are destructive.

Just make possibilities available. Poets should be moving from one university to another university. Poets should be called from one university to another university. They should be there and people who are interested in poetry should sit by their side and wait, should sip tea with the poet and wait. If the poetry arises they should be able to see the birth of it. Then they can sing with the poet and they can ask questions of the poet.

Meditation will also be like that because meditation is still higher than poetry. Poetry at least has words, meditation has no words. Meditation is a wordless poetry; poetry is meditation in words. Music is meditation with instruments, poetry is meditation with words but meditation has no words, no instruments -- only sound, only silence. It is the highest peak of human consciousness. You cannot teach it, but people can learn it.

The question is from Brian Lewis. He is a professor in England. A beautiful person. He can be of much help in creating a possibility in his own university.

But remember, textbooks are not possible and this is not a subject matter, you cannot make a curriculum out of it, it has no form. It has content. It's content is God. That's what God is all about -- the content of meditation.

And the last question:

Because of Divya's question at least half-a-dozen questions have come. Now everybody wants to have a special spot for himself. And I am not going to allow anything to anybody because these are imitative questions, they have not come out of your own experience. You are simply jealous of Divya. Jealousy has to be dropped. Listen to the questions and you will understand.

DEAR OSHO. YOU ARE THE MOST BLATANTLY OUTRAGEOUS SON-OF-A-BITCH I HAVE EVER MET. FIRST YOU SAY NO ONE IS SPECIAL -- THEN YOU GIVE DIVYA A PERMANENT SPOT IN THE FRONT OF FRONTS, AND BESTOW ON HER A QUEENSHIP. I WANT A FRONT ROW SEAT TOO -- AND I'LL SETTLE FOR EMPRESS!!

IT is from Amida.

Now Divya's question was totally different. She was not interested in any row -- neither first nor the second. And she was not demanding. Her question was that she was feeling guilty about clinging to her seat. She wanted to be freed from that possessiveness. Her question was totally different.

You have completely forgotten her question. Her question was: Osho, why do I cling to this spot? Why can I not drop it? I have dropped everything, why not this spot? Why am I so possessive about it? Why can I not let it go? That was really a totally different question. She was not asking for this spot, remember. She was not asking for permission to sit here forever and always, she was asking for help to drop it. Hence I have given the spot to her.

To Amida, no. Your whole idea is of jealousy. Your whole idea is of competitiveness. This is ugly.

The second question:

HOW THE HELL AM I SUPPOSED TO FIND MY RIGHT SEAT WHEN BY THE TIME I REACH THE AUDITORIUM THERE ARE ALREADY THREE HUNDRED AND TWENTY-FIVE PEOPLE SITTING THERE?

THIS is from Vidya. So your seat is three hundred and twenty-sixth. That is your spot.

And the third question:

OSHO, COULD I HAVE THE SEAT NEXT TO DIVYA?

IT is from Devesh. No, never. You will have to surrender to Shiva and wherever he gives you a seat that is your seat. And I would like him to change your seat every day.

Never be imitative. Then you miss the whole beauty of it. Never ask a question because others have asked. Can't you even create a question which is originally yours? Even the question has to be borrowed. At least be that much creative. At least ask your own questions.

And never refer to anybody else, because whatsoever I have said to one I am not going to say to anybody else. Whatsoever is right for one may be wrong for the other. The thing that is medicine to you may be poison to somebody else. My answer is always going to be different.

Keep it always in mind -- let your own question come. Be authentic. And never become a victim. These are all victims. The spot is not important to these questions, something else is -- the ego. Hence the very formulation of the question .

Devesh asked for the next seat to Divya. Do you know that Divya is going to hell? Are you ready to have the next seat there too? How long will you follow Divya and how are you concerned with Divya? Next seat? Do you want to be a carbon copy? Be an original . God loves originals. Carbon copies are never loved, carbon copies are ugly. Find your spot. Why next to Divya? How does Divya come in? Never think in terms of anybody. You are here directly related to me, not through Divya or somebody else.

My sannyasins are not an organisation. Each sannyasin is related to me. You are related to other sannyasins only because you are related to me and they are related to me. But you are not directly related to me, naturally you are related together -- but that is secondary. Your eyes should be directly on me, nobody should come in-between. You have to face me, you have to encounter me, and the encounter has to be absolutely immediate and direct.

Tao: The Pathless Path, Vol 2

Chapter #9
Chapter title: The Master is a Must

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LUNG SHU SAID TO THE PHYSICIAN WEN CHIH:
'YOUR CRAFT IS SUBTLE. I HAVE AN ILLNESS, CAN YOU CURE IT?'
'YOU HAVE ONLY TO COMMAND. TELL ME THE SYMPTOMS OF YOUR ILLNESS.'

'I DO NOT THINK IT AN HONOUR IF THE WHOLE DISTRICT PRAISES ME NOR A DISGRACE IF THE WHOLE STATE REVILES ME; I HAVE NO JOY WHEN I WIN, NO ANXIETY WHEN I LOSE; I LOOK IN THE SAME WAY AT LIFE AND DEATH, RICHES AND POVERTY, OTHER MEN AND PIGS, MYSELF AND OTHER MEN; I DWELL IN MY OWN HOUSE AS THOUGH LODGING IN AN INN, AND LOOK AT MY OWN NEIGHBOURHOOD AS THOUGH IT WERE A FOREIGN AND BARBAROUS COUNTRY.
'HAVING ALL THESE AILMENTS, TITLES AND REWARDS CANNOT INDUCE ME, PUNISHMENTS AND FINES CANNOT AWE ME, PROSPERITY AND DECLINE, BENEFIT AND HARM CANNOT CHANGE ME, JOY AND SORROW CANNOT INFLUENCE ME. CONSEQUENTLY IT IS IMPOSSIBLE FOR ME TO SERVE MY PRINCE, HAVE DEALINGS WITH MY KINDRED AND FRIENDS, MANAGE MY WIFE AND CHILDREN, CONTROL MY SERVANTS. WHAT ILLNESS IS THIS? WHAT ART CAN CURE IT?'
WEN CHIH ORDERED LUNG SHU TO STAND WITH HIS BACK TO THE LIGHT. HE HIMSELF STEPPED BACK AND EXAMINED LUNG SHU FROM A DISTANCE FACING THE LIGHT. THEN HE SAID: 'HMMM. I SEE YOUR HEART. THE PLACE AN INCH SQUARE IS EMPTY -- YOU ARE ALMOST A SAGE. SIX OF THE HOLES IN YOUR HEART RUN INTO EACH OTHER BUT ONE IS STOPPED UP. CAN THIS BE THE REASON WHY YOU NOW THINK THE WISDOM OF A SAGE IS AN ILLNESS? MY SHALLOW CRAFT CAN DO NOTHING TO CURE IT.'

A parable...
Once in the garden of a Master there lived a monkey. And, as monkeys are curious people, he became very curious about the Master. He saw the Master sitting silently, doing nothing, and by and by he started coming close to him -- what is this man doing? It was a mystery. Certainly, to a monkey, the most mysterious thing is somebody sitting silently, doing nothing.

Restlessness is just natural to a monkey, so resting in silence...? Has this man gone mad? By and by he started coming closer to watch him. The closer he came, the more he was surprised. Not only was the man silent but the space around him was tremendously quiet. Even the monkey could feel the vibe as he came closer.

Then he started loving the man, and just to be close to him became one of his hobbies. Whenever he could find the time and whenever the Master was sitting in the garden, he would come close and sit by his side.

One day he said to the master, 'What do you do? Please tell me also. I surrender to you. Accept me as a disciple.'

The Master looked at the monkey, felt great compassion for him, and said, 'I don't do anything. You can also do it. It is non-doing. Sitting silently, the spring comes and the grass grows by itself. You simply sit silently. When the right moment comes, suddenly you are full of tremendous joy and peace and God. You are not supposed to do anything. Anything done on your part is a disturbance, creates ripples, creates waves. And when your mind is wavy God cannot enter. When the mind is a quiet surface, when everything is silent and calm, God enters. He enters through the door of silence -- but that is possible only when you are not a doer. So you can do it, you can try it.'

The monkey shook his head. He said, 'It is impossible. I thought that if there was something I could do I would do it, but this is impossible. If you told me to fetch the moon I could bring it; if you told me to remove the Himalayas I could do it; if you told me to force the Ganges to run up-current I could do it -- because in the old ancient days other monkeys like Hanuman have been known to do it. I am a monkey, I have the potentiality, I can also do it -- but sitting silently, doing nothing? Sir, that is impossible. It is against my nature, it would drive me crazy. If God comes through silence then God is not for me and I am not for God.'

Human mind is nothing but a monkey. Man has not changed much. Charles Darwin says that man has evolved only on the surface -- deep down man is as restless as other monkeys. Man has not evolved much. The real man is born only when your inner monkey completely disappears, utterly disappears.

To be a man means to be a no-mind. The constant chattering of the mind inside, the inner talk, the monologue, continues day and night, year in, year out, from birth to death. Whatsoever you are doing is irrelevant, it continues deep inside you. That chattering is the only thing that is irreligious, the only sin, the original sin. Once that chattering stops, miracles start happening to you. Such great mysteries become revealed that you cannot contain them. Such a vast sky starts pouring into you that you cannot believe it. It is incredible. You start expanding. Then the whole universe is something within you. Then you are not within the universe but the universe is within you. Then stars and moons and suns circle within your heart.

But if this happens without a Master you will go mad. It is mind that is holding you together.

Whatsoever you are -- even if you are a monkey -- it is mind that is holding you together. The mind is your illness and also your normality. Because of the mind you are tethered to the earth. Without the mind you would not be tied anywhere. You would be so loose and so free you might disperse. Who would hold you? What would be your definition then? Mind gone, ego goes. The ego is the centre of the mind, the very heart of the monkey . Mind gone, greed is gone. Mind gone, ambition is gone. Mind gone, competition is gone. Mind gone, future and past are gone. Mind gone, Islam, Christianity, Hinduism, are gone. Mind gone, Indian, German, Chinese -- nationalities are gone. Mind gone, the body is no more you. Your own mother is not your mother, your own father is not your father, your own son is no longer your son. All relationship disappears because the relationship exists in the mind.

Just think of a moment with the mind suddenly gone -- where will you be? What will you be? You will lose all identity. You will simply melt and disappear, evaporate. It will be maddening... hence without the Master the path is very risky. And when the glimpse of the beyond comes to you for the first time it will shatter you and you will not be able to see the positivity of it -- you will see just the negativity of it. You will see what it has taken away from YOU, YOU will not be able to see what it is giving you. Naturally you are acquainted with your past and the past is going away, fast You will simply see yourself as disappearing.

And for the new that is being born you don't as yet have any language; for the new that is being born you don't as yet have any concept. The new that is being born is invisible cannot be touched, cannot be heard, cannot be smelled cannot be tasted. It is beyond senses. You have never before known the new that is happening so how will you recognise it? The new will not be recognised and the old will be disappearing so you will feel yourself going mad, falling apart dying. Death will be your experience or madness will be your experience. You will think that this is a curse that has happened to you. The blessing will look like a curse because you cannot yet see it as a blessing, your eyes are not trained or it. You can only see the curse, you can only see the negative part of it. This is what Christian mystics call 'the dark night of the soul' -- the light is so blinding it almost looks like darkness.

Have you not looked directly into the sun sometimes? Within seconds you will go blind, you will not be able to see It will be so dazzling. It is not dark but the light is too much for you and your eyes are not able to take it in, they cannot absorb it. And, after looking at the sun for a few seconds if you look around everywhere, you will find a tremendous darkness. If you look long enough at the sun you will go blind.

Why is light blinding? Why? Because we have certain capacities. Only in tiny capacities can we allow the light to enter in -- and we can recognise only that much. Beyond that we lose recognition. That's how it happens that when you first enter into the world of no-mind it looks like madness -- the dark night of the Soul, the mad night of the soul.

All the religions have noted the fact, hence all the religions insist on finding a Master before you start entering into the world of the no-mind -- because he will be there to help you, to support you. You will be falling apart but he will be there to encourage you, to give you hope. He will be there to interpret the new to you. That is the meaning of a Master: to interpret that which cannot be interpreted, to indicate that which cannot be said, to show that which is inexpressible. He will be there, he will devise methods and ways for you to continue on the path -- otherwise you might start escaping from it.

And remember, there is no escape. If you start escaping you will simply go berserk. Sufis call such people the MASTAS. In India they are known as mad PARAMAHANSAS. You cannot go back because it is no longer there, and you cannot go ahead because it is all dark. You are stuck. That's why Buddha says, 'Fortunate is the man who has found a Master.'

I myself was not as fortunate as you are; I was working without a Master. I searched and I could not find one. It was not that I had not searched, I had searched long enough, but I could not find one. It is very rare to find a Master, rare to find a being who has become a non-being, rare to find a presence who is almost an absence, rare to find a man who Is simply a door to the divine, an open door to the divine which will not hinder you, through which you can pass. It is very difficult .

The Sikkhas call their temple the GURUDWARA, the door of the Master. That is exactly what the Master is -- the door. Jesus says again and again, 'I am the gate, I am the way, I am the truth. Come follow me, pass through me. And unless you pass through me you will not be able to reach.'

Yes, sometimes it happens that a person has to work without a Master. If the Master is not available then one has to work without a Master, but then the journey is very hazardous.

For one year I was also in the same state that this parable talks about. For one year it was almost impossible to know what was happening. For one year continuously it was even difficult to keep myself alive. Just to keep myself alive was a very difficult thing -- because all appetite disappeared. Days would

pass and I would not feel any hunger, days would pass and I would not feel any thirst. I had to force myself to eat, force myself to drink. The body was so non-existential that I had to hurt myself to feel that I was still in the body. I had to knock my head against the wall to feel whether my head was still there or not. Only when it hurt would I be a little in the body.

Every morning and every evening I would run for five to eight miles. People used to think that I was mad. Why was I running so much? Sixteen miles a day! It was just to feel myself, to feel that I still was, not to lose contact with myself -- just to wait until my eyes became attuned to the new that was happening.

And I had to keep myself close to myself. I would not talk to anybody because everything had become so inconsistent that even to formulate one sentence was difficult. In the middle of the sentence I would forget what I was saying in the middle of the way I would forget where I was going. Then I would have to come back. I would read a book -- I would read fifty pages -- and then suddenly I would remember, 'What am I reading? I don't remember at all.' My situation was such.

The door of the psychiatrist's office burst open and a man rushed in.

'Doctor!' he cried. 'You've got to help me. I'm sure I'm losing my mind. I can't remember anything -- what happened a year ago, or even what happened yesterday. I must be going crazy!'

'Hmmmmmmm,' pondered the headshrinker. 'Just when did you first become aware of this problem?'
The man looked puzzled, 'What problem?'

This was my situation! Even to complete a full sentence was difficult. I had to keep myself shut in my room. I made it a point not to talk, not to say anything, because to say anything was to say that I was mad.

For one year it persisted. I would simply lie on the floor and look at the ceiling and count from one to a hundred then back from a hundred to one. Just to remain capable of counting was at least something. Again and again I would forget. It took one year for me to gain a focus again, to have a perspective.

It happened. It was a miracle. But it was difficult. There was nobody to support me, there was nobody to say where I was going and what was happening. In fact, everybody was against it my teachers, my friends, my well-wishers. All were against it. But they could not do anything, they could only condemn, they could only ask what I was doing.

I was not doing anything! Now it was beyond me; it was happening. I had done something, unknowingly I had knocked at the door, now the door had opened. I had been meditating for many years, just sitting silently doing nothing, and by and by I started getting into that space, that heart-space, where you are and you are not doing anything, you are simply there, a presence, a watcher.

You are not even a watcher because you are not watching -- you are just a presence. Words are not adequate because whatsoever word is used it seems as if it is being done. No, I was not doing it. I was simply Lying, sitting, walking -- deep down there was no doer. I had lost all ambition; there was no desire to be anybody, no desire to reach anywhere -- not even God, not even nirvana. The Buddha-disease had completely disappeared. I was simply thrown to myself.

It was an emptiness and emptiness drives one crazy. But emptiness is the only door to God. That means that only those who are ready to go mad ever attain, nobody else.

But if you have a Master things are simple. He can hold your hand when you are losing all track of your being. He can become your support. If you love your Master that love Will be the last link. Every link disappears but that link remains. It disappears only when you have attained your own perspective, your own clarity. It is just like an umbilical cord. The child lives through the mother in the womb for nine months and if you cut the umbilical cord he will die He lives through it. That is the only link.

In exactly the same way, if you love the Master, a subtle silver cord arises between you and the Master -- a very invisible phenomenon to others but very visible to the disciple. He can almost touch it. You become joined together with your Master from your navel. The Master is your mother, the Master is your womb. And this umbilical cord, this invisible silver cord, remains nursing you until you are ready and the pregnancy is ripe, until you are ready to be reborn and you can breathe on your own.

The Master is a must. If you can find one you are fortunate. Then he will interpret to you and the darkness will look like light, the illness will look like a new well-being; the curse he will transform into a blessing. In fact, it is a blessing but you interpret it as a curse. He is not doing anything, he is simply showing you what the case is.
With this background, listen to this story.

LUNG SHU SAID TO THE PHYSICIAN WEN CHIH 'YOUR CRAFT IS SUBTLE. I HAVE AN ILLNESS. CAN YOU CURE IT?'

This man must have been like me, unfortunate. He must have been working without a Master. Now he thinks that he has an illness. It is natural, that's how it appears -- it looks like an illness. All the old has gone; your old intelligence functions no more, your old memory functions no more, your old identity is there no more. You cannot say, Who am I?' Your name, your address, all have become irrelevant. You don't belong to anybody, you don't belong to anywhere. For the first time you are an outsider in this world, you are a stranger. Unrelated, uprooted you are -- like a tree which iS uprooted from the ground and has started dying.

It happens that when you enter the inner emptiness, the state of no-mind, for the first time, you are uprooted from the earth. Before you grow your roots into the sky there iS going to be a time-gap, an interval, in which there will be much suffering if there is nobody to make you alert about the blessing that is going to happen to you. If there is nobody to give you hope then the dark night of the soul can become your grave.

LUNG SHU SAID TO THE PHYSICIAN WEN CHIH ' YOUR CRAFT IS SUBTLE. I HAVE AN ILLNESS. CAN YOU CURE IT?'
' YOU HAVE ONLY TO COMMAND. TELL ME THE SYMPTOMS OF YOUR ILLNESS.'
'I DO NOT THINK IT AN HONOUR IF THE WHOLE DISTRICT PRAISES ME NOR A DISGRACE IF THE WHOLE STATE REVILES ME; I HAVE NO JOY WHEN I WIN, NO ANXIETY WHEN I LOSE; I LOOK IN THE SAME WAY AT LIFE AND DEATH, RICHES AND POVERTY, OTHER MEN AND PIGS, MYSELF AND OTHER MEN; I DWELL IN MY OWN HOUSE AS THOUGH LODGING IN AN INN, AND LOOK AT MY OWN NEIGHBOURHOOD AS THOUGH IT WERE A FOREIGN AND BARBAROUS COUNTRY.

Certainly the man must have been in terrific trouble, in great anxiety. He could not relate to people any more. He had lost the language to relate.

And what is happening? First he says, 'I DO NOT THINK IT AN HONOUR IF THE WHOLE DISTRICT PRAISES ME NOR A DISGRACE IF THE WHOLE STATE REVILES ME.' He is losing his ego. It is the ego that feels good when somebody praises you and that feels bad when somebody disgraces you, insults you. You live through it, you judge your life through it, it is the way you relate to people. You say that you love somebody, because somehow he buttresses your ego. You say that you hate somebody, because somehow he displeases you, he disgraces you, his presence is humiliating. The way he talks, the things he says, are hurting to the ego. They don't nourish you, they starve you. You hate the person. Sometimes it happens that you have not even known the person, you have met him for the first time -- but immediately you feel that you hate the person because somehow his vibe is against your ego. The way he walks, the way he looks at you, the way he talks -- he is trying to have the upper hand. Maybe it is not conscious, but you feel that he is trying to prove that he is superior to you. Somehow he makes you feel inferior. You hate him. Whenever a person makes you feel superior you like him, you love him; you say that he is beautiful.

Your ego is your criterion. Once you drop the ego, who iS your friend and who is your enemy? Once you drop the ego, what is right and what is wrong? Once you drop the ego, what to do and what not to do? Then how will you be a sinner and how will you be a saint? Once you drop the ego you drop all duality, you become one. That oneness drives you crazy.

There is a beautiful parable in the life of a saint in Maharastra, Tukaram. One day he comes home -- he was a poor man, a very poor man he is coming home. Somebody has given him ten sugar-cane sticks. While coming home he meets many beggars and children on the road and he distributes these sugar-cane sticks. He keeps only one for himself, nine he gives away. He is very happy; happy because he could give something, happy because he had something to give, happy because when he gave those sugar-cane sticks to the beggars they thanked him, happy because the children were very happy -- they laughed and enjoyed and they ran to their homes with their sugar-cane sticks.

He comes home very happy, very, very happy. He tells the wife the whole thing, 'Somebody has presented me with ten sugar-cane sticks. Nine I have distributed, one I have brought for me and you.'

Of course, as wives do, she became very angry. They were poor and these ten sugar-cane sticks would have been nourishment for them. For days they had been hungry and here was this fool he had distributed them. She became so angry that she took the one sugar-cane stick and started beating Tukaram. She hit him

hard on his head. The stick broke in two and Tukaram laughed. He said, 'So you are a dualist. I believe in the one, you believe in two. Good. So now the sticks are two -- you can have one and I can have one. But I thought that we were one so I thought one stick would be enough.'

Your understanding is different. The mind of man converts everything into two. The energy that you call light and darkness is one but you call it by two names: darkness and light. The energy that you call life and death is one but you call it by two names: life and death. The energy that you call hate and love is one but you call it by two names: hate and love. You are Tukaram's wife.

This whole human world exists in duality. Language depends on duality, expression depends on duality. When a person starts feeling one -- when the ego disappears and the very phenomenon of duality disappears -- then one feels one with the trees, one with the birds, one with the rocks, one with the river, one with the moon, one with the sun. Certainly the person will start feeling that something has gone wrong. Who is he?

If in this state a lion jumps on you, you will not be worried at all. It is possible that you may even enjoy the whole thing -- the lion eating you -- because you are not separate from the lion. You will adjust perfectly well. You will enjoy the fact that the lion ;s hungry and he is eating you. You will become the lion. There is no duality.

But in this state, in the beginning, one will naturally think, 'Have I gone mad?' No enemy, no friend, praise means nothing, disgrace means nothing....

Just the other night a young man asked me, 'Osho, can I displease you?' I said, 'If you please you can do it but you will not be able to displease me because you are not able to please me either. To please me or to displease me is impossible. What can you do to displease me and what can you do to please me? To me both are the same.'

I DO NOT THINK IT AN HONOUR IF THE WHOLE DISTRICT PRAISES ME NOR A DISGRACE IF THE WHOLE STATE REVILES ME.

The man is disturbed, very much disturbed, uprooted. What is happening? People used to insult him before and he used to get into a rage. Now nothing happens. Has he become impotent? Has he lost all energy? People used to praise him and he used to feel happy, but now nothing happened. Now, even if people brought him garlands, nothing happened.

Or, if sometimes they insulted him and threw shoes at him, still nothing happened.

Once it happened in a public meeting in Baroda that somebody threw a shoe at me. He may have thought to displease me. I asked him to give me the other shoe too because what was I going to do with one? He became very embarrassed. He was very puzzled. Later on he wrote a letter to me: 'What manner of man you are? I insulted you and you asked me for another shoe!' He was not expecting that.

But when it happens the first time you become disoriented. You don't know now what is what.

Second: I HAVE NO JOY WHEN I WIN, NO ANXIETY WHEN I LOSE.

Comparison is disappearing, competition is disappearing, jealousy is going -- they are all shadows of the ego. When ego goes they cannot linger long. They have to follow suit. They go with the ego, they come with the ego. They are Companions of the ego.

I HAVE NO JOY WHEN I WIN, NO ANXIETY WHEN I LOSE.

What is there to lose in life? And what is there to win? All that you need cannot be lost. Your essential-most core can never be lost. And the essential-most core cannot be achieved -- once you start looking into your being it is already there. You are that which you were always thinking to gain and attain and it is something that cannot be lost, cannot be robbed. Nobody can take it away. It cannot be destroyed because it is your very nature. When you start moving into the dimension of ultimate reality there is nothing to win and nothing to lose. Comparison, jealousy and competition go with the ego, as shadows of the ego.

Third: I LOOK IN THE SAME WAY AT LIFE AND DEATH, RICHES AND POVERTY.

Equanimity is born. When ego is gone and ego shadows are gone, SAMYAKTAVA equanimity, is left. You start looking at things but you don't think this is bad and this is good, this should be and this should not be. All is good or all is bad. All is alike. That is the equal eye, equanimity, what in India we call SAMYAK-DRISHTI -- the eye which sees everything as equal, the eye which sees the small as the big and the big as the small, the worthless as valuable and the valuable as worthless, the eye which sees gold and the mud as the same.

Life and death, riches and poverty, all look the same to this man -- and he is very much disturbed. What is happening to him? Has he lost interest in life or has he become dead somewhere in his being?

Fourth: I DWELL IN MY OWN HOUSE AS THOUGH LODGING IN AN INN AND LOOK AT MY OWN NEIGHBOURHOOD AS THOUGH IT WERE A FOREIGN AND BARBAROUS COUNTRY.

When you lose your mind, certainly you become a stranger. Now you don't have any common language with anybody else. Now your language is silence, and people cannot under stand silence. And you cannot understand their words. It takes time to get tuned to your inner silence and then to come back to your mind and start using it again. It takes time sometimes years, sometimes a whole life. One has to learn from ABC.

Once your mind is gone you have to start using it again if you want to relate. That's why Buddha says there are many people who become realised but there are only very rare people who become Masters. A Master is one who has become realised and has again entered into the world of mind, has again become proficient with language, has again become capable of using the mind.

The realised person is one who has gone beyond the mind but who cannot relate again to the people who are lagging behind. The Master is one who has gone beyond the mind and has become again capable of using the mind. Now the mind is not using him, he uses the mind, he is the Master.

But to come back, great effort is needed, great compassion is needed. Unless you love people tremendously, when you attain your Buddhahood who cares? Why bother? Why not remain silent? Why not enjoy the beatitude that has happened to you, the blessing that has come to you? Why bother with foolish people? And anyway they are not going to understand, they are going to misunderstand. At the most they will not understand, at the worst they will misunderstand. And they are going to create unnecessary problems for you -- they crucified Jesus, they poisoned Socrates, they killed Mansoor.

Mansoor could have remained silent, he could have avoided it all. That's what others were saying to him. In those days, in that part of the world where Mansoor lived, there were many enlightened people. Enlightenment comes like a wave -- when it comes, then many people ride the wave. There were many enlightened people, Junaid was one. Junaid said to Mansoor al-Hillaj, 'You stop talking, you keep quiet, otherwise they will kill you.' And there were other enlightened people, they all came to Mansoor and told him, 'You keep quiet! These Mohammedans around are dangerous!'

But al-Hillaj wouldn't listen. He started shouting from the house-tops, 'I am God! El-hilak! I am the truth. I have attained. Come and have a taste.' He started offering his cup of tea to everybody. People were enraged. Who is this saying that he is a God? To people it looked like the ultimate in egoism. Somebody calling himself a God? This seemed to be the last straw -- this man had become a megalomaniac, he thinks he is a God. They were very much offended. They killed him, but even while they were killing him Mansoor was laughing, and the last thing that he said was again
'El-hilak! I am God!'

He was a Master. He was trying to help people. A Master iS one who has gone beyond mind and come back. A Master is one who has gone to the peak and travelled back to the valley to take others to the peak. Every enlightened person is not a Master. In one thousand enlightened persons only one becomes a Master -- because to go to the peak is very arduous but to come back from the peak, back to the valley, iS far more arduous. And it is a thankless job! You take so much trouble and nobody is even going to thank you. They Will curse you. They will say, 'Why did you come back? Why won't you allow us to rest? Why do you bring such great challenges to us? Why don't you keep your peak to yourself? Why are you shouting and disturbing our sleep? We are happy wherever we are. Don't bring these dreams about the peak to us.' They become angry.

One can understand their anger. You disturb their life. They are settled in the valley, enjoying a thousand and one trips. Of course, all are dreams, meaningless, but at the moment they look meaningful, at the moment even the dream looks real and they are absorbed in it. Then there comes a man from the peak

back to the valley and he starts shaking everybody up and he becomes an alarm and it disturbs everybody's sleep. Somebody was having a beautiful, sweet dream -- he becomes angry because you disturbed his dream. He has to take vengeance. 'Why don't you go to your peak? If you have attained, you go. You forget us. We don't bother you so why should you bother us?'

But those few people who have come back to the valley are the rarest. Their compassion is infinite. To attain to God is just selfish, to bring it to people is service. Buddha has insisted again and again that while you are meditating, always remember compassion. Don't forget compassion. It is very easy to forget compassion while you are meditating, so continuously remember. And when you have come to the fulfillment of your meditation, don't forget compassion. Bring it back to people. Grow in compassion and meditation so simultaneously that when meditation brings you home, compassion takes you back to the valley, back to the foreign lands where barbarous people dwell, where they will not understand your language, where there is more possibility that you will be crucified. But that is nothing -- for an enlightened person to be crucified is nothing. It makes no difference. If crucifixion can help people he will love to be crucified. Whatsoever will help people he will love to do it.

There is every possibility that Jesus helped those people who were going to crucify him. There is every possibility that Judas was not against Jesus but was an agent from Jesus. There is every possibility that Jesus planned the whole thing -- because those people were so fast asleep that unless something very sensational happened they would not wake up.

The crucifixion was something really sensational. For two thousand years it has not allowed many people to go back to sleep again. It has been the most sensational thing in the whole history of humanity. Jesus has left the deepest mark. Buddha has not left such a deep mark, neither has Mahavir, nor Patanjali, nor Lao Tzu. Jesus has left the deepest mark -- it is as if with the crucifixion history was split in two: before and after. All that was before Jesus became irrelevant and all that was after Jesus took on a new significance.

The Christian calendar is the most important calendar. There are other calendars but no calendar is as important. Jainas have their calendar -- their calendar starts with Mahavir -- but it is not important. Hindus have their calendar -- their calendar starts with a great emperor, Vikramaditya -- but a king is just a king, nothing compared with the Christian calendar.

With Jesus history simply split into two parts. With Jesus something of tremendous value enters into human consciousness. And that happened because of the crucifixion. His blood is still alive, his blood still shouts, his blood still calls people. If he had not been crucified he might have been forgotten. Many people have been forgotten, completely forgotten. There is every possibility that he conspired with the conspirators, that he helped them.

But when for the first time the glimpse enters into your being you will feel: I DWELL IN MY OWN HOUSE AS THOUGH LODGING IN AN INN AND LOOK AT MY OWN NEIGHBOURHOOD AS THOUGH IT WERE A FOREIGN AND BARBAROUS COUNTRY.

That is because you lose your old language and the new one has to be learned. And it is arduous to learn the new language, it needs real effort to learn the new language -- because when you have attained to the inner silence, if you make a word the word melts and disappears. You try hard to create a word but you do not create it and it disappears. For a man who has attained to the innermost silence all language is as if one is writing on water, you have not even written it and it has gone.

HAVING ALL THESE AILMENTS -- naturally the man thinks he has become very ill, these are ailments -- TITLES AND REWARDS CANNOT INDUCE ME.

The fifth symptom: TITLES AND REWARDS CANNOT INDUCE ME, PUNISHMENTS AND FINES CANNOT AWE ME; PROSPERITY AND DECLINE BENEFIT AND HARM CANNOT CHANGE ME....

When equanimity happens, when you have become SAMYAK-DRISHTI when you have attained to the equal eye.... Jesus says, 'Attain to one eye, and if you can attain to one eye your whole body will become full of light.' When you start looking at things as if they are the same -- nothing iS inferior, nothing is superior, the dunghill and the diamond have the same value, or same non-value, no actual difference exists -- then comes this fifth state, transcendence.

.... TITLES AND REWARDS CANNOT INDUCE ME, PUNISHMENTS AND FINES CANNOT AWE ME, PROSPERITY AND DECLINE BENEFIT AND HARM CANNOT CHANGE ME....

Things happen but one remains transcendent, one remains aloof, nothing touches one. One has become a lotus flower. The lotus flower is in the water but the water does not touch it, the lotus flower comes out of the mud but is beyond mud, beyond all mud. Can you find anything like the lotus flower? It is difficult -- that's why in the East the lotus flower has become the symbol of enlightenment itself. Buddha is depicted sitting on a lotus flower. Vishnu is standing on a lotus flower. And the ultimate state of consciousness, SAHASRAR means a one-thousand-petalled lotus flower.

The lotus flower is a symbol, a metaphor, for transcendence. You move but nothing touches you -- that is what Zen people mean when they say, 'When a Master walks in a river the water does not touch his feet.' He is transcendental. He lives in the world and yet he lives not in the world. This is not an illness, it is a great SIDDHI a great achievement. But when it happens for the first time it looks like an ailment.

Sixth: JOY AND SORROW CAN NOT INFLUENCE ME.

When joy and sorrow cannot influence you, you suddenly feel you have become a desert. Your whole life consists of joy and sorrow -- sorrow you don't want, joy you hanker for. Your whole life exists on the two wings of joy and sorrow. When joy and sorrow both disappear, or both become meaningless, or you have attained the equal eye, equanimity, you have attained transcendence, joy and sorrow look alike, whatsoever comes is okay -- then you will feel that you have become a desert. This is the state which in India they call VEETRAGA. This is one who has gone beyond attachment, detachment, like, dislike; one who does not know at all what is beneficial, what is harmful, one who has become a child again.

Seventh: CONSEQUENTLY IT IS IMPOSSIBLE FOR ME TO SERVE MY PRINCE, HAVE DEALINGS WITH MY KINDRED AND FRIENDS, MANAGE MY WIFE AND CHILDREN, CONTROL MY SERVANTS. WHAT ILLNESS IS THIS?

The seventh means freedom. When you are completely free of the ego and all the shadows that the ego brings in; when you are free of all duality; when you are free of all distinctions and you start living in a world which is one energy, nothing lower, nothing higher; when Devil and God lose their definition, embrace each other, fall in love, make love to each other; when life and death meet and become one; when the whole world is one -- in that state you are free. But first the freedom will look as if you have gone utterly mad.

IT IS IMPOSSIBLE FOR ME TO SERVE MY PRINCE...

It is impossible to serve anybody now.

... HAVE DEALINGS WITH MY KINDRED AND FRIENDS...

It is impossible now. They will think you are a madman, and to you they look like phantoms, ghosts, not real.

... MANAGE MY WIFE AND CHILDREN CONTROL MY SERVANTS...

In this state you cannot serve and you cannot control. You are not -- how can you serve and how can you control? Freedom means you are not; freedom means to be free from oneself. Freedom does not mean that you have become free, freedom means that you are no more, freedom means that you have become free of you. Now there is nobody; just a deep emptiness exists.

This emptiness will look empty to a person who has no Master. It looked empty to me also. But there is no way to go back, so one is simply helpless. One cannot go back but one does not know where to go ahead because there IS no longer any ahead -- all paths have disappeared. This is the moment when Tao arises.

That's why I say 'the pathless path'. Tao is the pathless path. This is the moment when all paths disappear; you look back and there is nothing.

There is a beautiful Buddhist story in China.

In a certain town a very beautiful young lady suddenly arrived out of the blue. Nobody knew from where she came; her whereabouts were completely unknown. But she was so beautiful, so enchantingly beautiful, that nobody even thought about where she had come from. People gathered together, the whole town gathered -- and all the young men almost three hundred young men, wanted to get married to the woman.

The woman said, 'Look, I am one and you are three hundred. I can be married only to one, so you do one thing. I will come again tomorrow; I give you twenty-four hours. If one of you can repeat Buddha's Lotus Sutra, I will marry him.

All the young men rushed to their homes; they didn't eat, they didn't sleep, they recited the sutra the whole night, they tried to cram it in. Ten succeeded. The next morning the woman came and those ten people offered to recite. The woman listened. They had succeeded.

She said, 'Right, but I am one. How can I marry ten? I will give you twenty-four hours again. The one who can also explain the meaning of the Lotus Sutra I will marry. So you try to understand -- because reciting is a simple thing, you are mechanically repeating something and you don't understand its meaning.'

There was no time at all -- only one night -- and the Lotus Sutra is a long sutra. But when you are infatuated you can do anything. They rushed back, they tried hard. The next day three persons appeared. They had understood the meaning.

And the woman said, 'Again the trouble remains. The number is reduced, but the trouble remains. From three hundred to three is a great improvement, but again I cannot marry three persons, I can marry only one. So, twenty-four hours more. The one who has not only understood it but tasted it too, that person I will marry. So in twenty-four hours try to taste the meaning of it. You are explaining, but this explanation is intellectual. Good, better than yesterday's, you have some comprehension, but the comprehension is intellectual. I would like to see some meditative taste, some fragrance. I would like to see that the lotus has entered into your presence, that you have become something of the lotus. I would like to smell the fragrance of it. So tomorrow I come again.'

Only one person came, and certainly he had achieved. The woman took him to her house outside the town. The man had never seen the house; it was very beautiful, almost a dreamland. And the parents of the woman were standing at the gate. They received the young man and said, 'We are very happy.'

The woman went in and he chit-chatted a little with the parents. Then the parents said, 'You go. She must be waiting for you. This is her room.' They showed him. He went, he opened the door, but there was nobody there. It was an empty room. But there was a door entering into the garden. So he looked -- maybe she has gone into the garden. Yes, she must have gone because on the path there were footprints. So he followed the footprints. He walked almost a mile. The garden ended and now he was standing on the bank of a beautiful river -- but the woman was not there. The footprints also disappeared. There were only two shoes, golden shoes, belonging to the woman.

Now he was puzzled. What has happened? He looked back -- there was no garden, no house, no parents, nothing. All had disappeared. He looked again. The shoes were gone, the river was gone. All that there was emptiness -- and a great laughter.

And he laughed too. He got married.

This is a beautiful Buddhist story. He got married to emptiness, got married to nothingness. This is the marriage for which all the great saints have been searching. This is the moment when you become a bride of Christ or a gopi of Krishna.

But everything disappears -- the path, the garden, the house, the woman, even the footprints. Everything disappears. There is just a laughter, a laughter that arises from the very belly of the universe.

But when it happens for the first time, if you have not been led slowly, slowly, you will go mad.

This Buddhist story says that he was led slowly, slowly. The woman was the Master. The woman is symbolic of the Master. She led him slowly, slowly. First, recite the sutra; second, understand intellectually; third, give a sign that you have lived it. These are the three stages. Then she led him into nothingness.

The Master leads you slowly, slowly; makes you by and by ready.

This man was not fortunate enough to have a Master. He has come to the emptiness, to the ultimate emptiness but he thinks it is an illness.

.... WHAT ART CAN CURE IT?
WEN CHI ORDERED LUNG SHU TO STAND WITH HIS BACK TO THE LIGHT. HE HIMSELF STEPPED BACK AND EXAMINED LUNG SHU FROM A DISTANCE FACING THE LIGHT.
THEN HE SAID 'HMM. I SEE YOUR HEART. THE PLACE AN INCH SQUARE IS EMPTY. YOU ARE ALMOST A SAGE. SIX OF THE HOLES IN YOUR HEART RUN INTO EACH OTHER BUT ONE IS STOPPED UP. CAN THIS BE THE REASON WHY YOU NOW THINK THE WISDOM OF A SAGE IS AN ILLNESS? MY SHALLOW CRAFT CAN DO NOTHING TO CURE IT.

This is the difference between modern and ancient medicine. The ancient Chinese medicine, acupuncture, is not as gross as modern medicine; neither is the ancient Indian medicine, ayurveda, as gross as modern medicine. Modern medicine is concerned only with the physical, it knows nothing of the beyond. Ancient Eastern medicine is more concerned with the metaphysical, with the para-physical. Now a few insights in the West are gaining strength slowly; radionics, kirlian photography, acupuncture and ayurveda are entering the Western consciousness.

But ancient Eastern medicine was not just medicine, not just a cure for the body, but a cure for the soul. The East says that the body only shows the symptoms, the symptoms are not the real illness. And the symptoms should not be treated directly. The illness should be treated directly then the symptoms will disappear. The allopathic approach is to treat the symptom and to think that the illness will disappear. That is not possible; that is going from the outer to the inner, which is not possible. What happens? It becomes a sort of repression .

Maybe the whole Christian tradition of repression is the cause. The whole Western mind is repressive. So wherever a symptom is found, repress it. The symptom is repressed and the illness is not treated at all. The illness remains within so it finds another way to come out. So you treat one illness and another illness is born; you treat that, and a third one is born.

In the East we have never been very interested in the symptoms. The symptoms are not to be treated, the person is to be treated. And, one thing more, the East knows that illnesses are not always illnesses -- there are a few illnesses which are blessings. When a person moves beyond the body, the body will never be healthy in the same way it was before, it cannot be -- because a distance arises between the innermost being and the body. The bridges are broken. That's why an enlightened person will never be born again -- he cannot enter into the body again because the bridges are broken. So the enlightened person, once enlightened, can never come back. Then he is gone forever -- GATE GATE PARA GATE; gone, gone, gone forever -- gone to the beyond from where there is no coming back, gone to the point of no return.

But the thing starts happening in this life. If you become enlightened you loosen your connection with your body. The body can never be as healthy as it was before, cannot be healthy in the same way that it was before. But those illnesses are not really illnesses, they are simply symptoms that your inner being is being transformed. Something of tremendous revolution is happening within you, a radical change is happening within you. So the body will have many changes.

This man, this physician, Wen Chih, must not only have been a physician, he must have been a man of great insight. What does he say? He says, 'I SEE YOUR HEART. THE PLACE AN INCH SQUARE IS EMPTY.' This is the beginning of enlightenment. The man is one step below. He is just one step below. One step more and his whole heart will become an empty space; for the first time he will have what is called 'heart-space'. Ordinarily your heart is cluttered, cluttered with a thousand and one thing: useless; useful, essential non-essential, discarded rubbish. Your heart is cluttered it has no space.

And unless the heart has a space, God cannot enter you. He comes only when the space is ready, when you have the room ready for him -- your heart is the room.

According to the Taoist mapping of inner consciousness there are seven holes. That is exactly the same as seven chakras. Each Taoist hole is concerned with one chakra of yoga. There are seven chakras: MULADHAR, SVADHISTHAN, MANIPURA, ANAHAT, VISHUDDHI, AJNA, SAHASRAR. These seven chakras of yoga are concerned with each hole in the heart. When you pass through one chakra then one hole opens in the heart; when you pass through the second chakra, the second hole opens in the heart; when you pass through the third chakra, the third hole opens in the heart. In yoga they have not talked about

those seven holes because that will make it very confusing and complex. There is no need. One map is enough.

The Taoists have not talked about the chakras because there is no need -- their map is also enough. When one hole opens you have passed through one chakra, when another hole opens you have passed through another chakra.

This man has six holes, only one is still blocked. That means in yoga mapping he has reached to the ajna chakra, the third eye -- that's why he has become one-eyed. He has passed beyond duality, he has transcended. He is just below the seventh. If he passes to the seventh his seventh hole will be opened. When all seven holes are open in the heart you disappear, because you are nothing but the furniture which is cluttering the heart. Once all blocks disappear then those seven holes are not seven because there is nothing to divide them. They become one hole. The heart space is created.

This is what Buddha calls emptiness, ANATTA non-being. This is what Buddha calls SHUNYAM, zero experience. And when your heart has become a zero then nothing is missing, your seventh chakra has opened, you have become a lotus flower. All one thousand petals have opened, your fragrance is released. You have become a Buddha.

The physician was really a rare man and has a rare insight into Tao. In fact, in the ancient days, a Hindu physician, an ayurvedic physician, had to go through yoga. You will be surprised, you will not see what the relevance is. Not only did he have to go through yoga, he had to go through much poetry. In the old days the Hindu physician was called KAVIRAJ the poet. This is nonsense! Why should a VAIDYA a physician, be called KAVIRAJ a great poet? What has poetry got to do with illness? What has poetry got to do with treatment?

It has something to do with it. Man is not just physical, man is not just prose. He has poetry inside. Man is not just that which appears to the eyes, man has an invisible realm of poetry, song, dance, celebration. The Hindu ayurvedic doctor had to understand the subtle layers of the poetry of life, the song of life, the rhythmic flow of the inner being. And he had to be a great knower of yoga too

The same was the case with Taoist physicians. They had to go through deep meditation, because in those old days many people were searching. The world was not as poor spiritually as it is now. It is materially very rich today, it has never been so rich -- but it is spiritually very poor, it has never been so poor. The world was spiritually very rich and millions of people were searching and millions of people were coming close to the innermost reality. And naturally they had to go to the physician when things like this happened.

It was an everyday thing, it was not rare. The physician had to come again and again to such people who were not really ill but who had moved within themselves so much that their body was suffering, their mind was suffering -- or at least it looked like suffering. So the physician had to tell them that this was not a physical illness.

I SEE YOUR HEART. THE PLACE AN INCH SQUARE IS EMPTY. YOU ARE ALMOST A SAGE.

Remember, he says 'almost a sage' -- just on the brink of it, almost a sage, not very far, the goal is just around the comer, very close by, within reach, one step more and the journey will become complete.

YOU ARE ALMOST A SAGE. SIX OF THE HOLES IN YOUR HEART RUN INTO EACH OTHER BUT ONE IS STOPPED UP.

Just one. He is still holding on to something of his individuality, still holding onto something of the ego -- the last remnant, the last shadow, the last mark of the ego.

'Maybe that's why you think that the wisdom of a sage is an illness. You have come upon a treasure, the greatest there is, you are blessed, but you think that you have an illness. That may be the cause,' the physician said. 'One hole is still closed -- because of that you may be holding this wrong notion that you are ill.'

This man needed a Master. For this man a Master was the only physician there could be. Buddha says again and again, 'I am not a philosopher, I am a physician.' So says Nanak, 'I am not a philosopher, I am a physician.' The great sages have been physicians -- better to call them metaphysicians because they treat not

the physic but the metaphysic, the beyond. Or call them paraphysicians -- they treat not the body, they treat the soul; they treat not the form but the innermost emptiness that is covered by the form. Your body and mind are just forms. You are empty.

But if you are close to a Master you will never feel it as emptiness. The moment it happens the Master will help you to understand it and it will start looking like fullness. It is fullness, it is not emptiness, but it is so new that you feel it as emptiness -- because all that you have known is no longer there. So you feel as if all that you have known has gone and everything is empty.

Just think... in your room you have much furniture. Once I stayed in a very rich man's house. As it always happens, rich people don't have much taste. It is very difficult to have both taste and money; it is a rare combination to be cultured and to be rich, to have a higher flight of the soul and to hoard money. It is very difficult to manage both. Very rarely does it happen, only by accident.

This man was very rich. He was a BIDI king, one of the biggest BIDI manufacturers in India. And, naturally, when you manufacture BIDIS YOU cannot have much taste. I stayed in his house. He had given me the best of his rooms but it was very cluttered with furniture. He had all sorts of furniture there; in fact, there was no room and to come in and go out was difficult.

He asked me, 'How do you like the room?'

I said, 'There is no room at all. There is no question of liking and disliking. Somehow I managed to enter and somehow I managed to come out. There is no room at all.'

He said, 'What do you mean?'

He had gathered all designs of furniture, antique and modern; all sorts of things -- radios, TV -- everything was there, but there was no room. And his concept of the room was this, these things.

He said, 'But what is missing here? The TV is here, the phone is here, the radio is here, the radiogram is here -- what is missing? You just tell me and we will order it.'

I said, 'You don't understand me. Your concept of the room is nothing but a list of the furniture that is there and my concept of the room is of the emptiness that is within those four walls.'

The word 'room' means emptiness. So if the furniture is removed completely, when this man comes into the room he will say it is empty -- because his room is the furniture: the radiogram, the TV set, the radio, and this and that. That is his concept of the room. If everything is taken out he will say, 'What has happened to this room? Everything is empty. This is just empty.' This is no longer a room for him.

To Lao Tzu this will be room, to me this will be room. Now one can expand in this room, one can be in this room. there is space, there is spaciousness.

So when for the first time your mind goes off you suddenly feel empty because all that noise was what you used to feel you were; that was your concept of your being. When the mind goes off suddenly you will feel empty.

I have heard about a man who used to take care of a watch-tower. It is an old story, maybe a hundred years old. In those days each watch-tower had a gun and the gun used to go off every five minutes continually, twenty-four hours a day. That was the only way to give signals tc the ships passing by.

This man used to live there, he used to sleep there, and although the gun would go off each five minutes he was never disturbed. For thirty years he lived there.

Then one day something went wrong and the gun didn't go off. He was fast asleep, it was the middle of the night. He jumped up and said, 'What happened? What went wrong?' He felt very uneasy.

His mind had become accustomed to the gun going off each five minutes. It was no longer noise, it was his atmosphere, it was his mind, it was part of his mind. Now suddenly the gun was not going off and because of that his sleep was broken But the noise of the gun had never broken his sleep.

This is how it happens -- when whatsoever you know about yourself suddenly goes off, you feel empty. It is not empty. It is full of silence. It is a new fullness, it is a totally new well-being. God is descending on you but you cannot feel God. You go on groping for your old furniture and it is not there and you become very much afraid -- 'What has happened to me? 'Have I gone mad?'

'I SEE YOUR HEART ' SAID THE PHYSICIAN. 'THE PLACE AN INCH SQUARE IS EMPTY. YOU ARE ALMOST A SAGE. SIX OF THE HOLES OF YOUR HEART RUN INTO EACH OTHER BUT ONE IS STOPPED UP. CAN THIS BE THE REASON WHY YOU NOW THINK THE WISDOM OF THE SAGE IS AN ILLNESS? MY SHALLOW CRAFT CAN DO NOTHING TO CURE IT.'

This parable is very relevant to my whole life. I was also taken to a VAIDYA to a physician. In fact, I was taken to many doctors and to many physicians but only one ayurvedic VAIDYA told my father, 'He is not ill. Don't waste your time.' Of course, they were dragging me from one place to another. And many people would give me medicines and I would tell my father, 'Why are you worried? I am perfectly okay.' But nobody would believe what I was saying. They would say, 'You keep quiet. You just take the medicine. What is wrong in it?' So I used to take all sorts of medicines.

There was only one VAIDYA who was a man of insight -- his name was Pundit Bhaghirat Prasad. His daughter lives here in Poona, is married to a physician. That old man has gone but he was a rare man of insight. He looked at me and he said, 'He is not ill.' And he started crying and said, 'I have been searching for this state myself. He is fortunate. In this life I have missed this state. Don't take him to anybody. He is reaching home.' And he cried tears of happiness.

He was a seeker. He had been searching all over the country from this end to that. His whole life was a search and enquiry. He had some idea of what it was about. He became my protector -- my protector against the doctors and other physicians. He said to my father, 'You leave it to me. I will take care.' He never gave me any medicine. When my father insisted, he just gave me sugar pills and told me, 'These are sugar pills. Just to console them you can take them. They will not harm, they will not help. In fact, there is no help possible.'

This man, Wen Chih, must have been a man like that. He said: 'MY SHALLOW CRAFT CAN DO NOTHING TO CURE IT.'

You have to go through it. Although you will be in search of somebody who can help, remember that the help will not be a cure -- nobody can cure it -- the help will only be able to help you to understand what is happening, to help you accept it, and fall in rapport with it so that the process becomes speedy. Then the one who is almost a sage becomes a perfect sage.

Tao: The Pathless Path, Vol 2

Chapter #10
Chapter title: The Song of All Songs

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The first question:

JESUS, BUDDHA AND T.D. SUZUKI HAVE BEEN MY MASTERS FOR FIVE YEARS NOW. WHENEVER I HAD A PROBLEM I WOULD CALL ON JESUS' NAME FOR HELP. NOW YOU ARE MY MASTER. WHAT CAN I DO WITH THE REST OF THEM? JESUS SAYS A MAN CAN ONLY SERVE ONE MASTER. HE WILL EITHER LOVE ONE AND HATE THE OTHER, OR HATE THE ONE AND LOVE THE OTHER. PLEASE COMMENT.

THE FIRST THING: to be a disciple does not mean to be monogamous. To be a disciple simply means to be ready to learn. A real disciple becomes connected through one Master to every other Master possible.

Your Master becomes a link to all the Masters of the past, present and future.

But human mind is very narrow. We turn everything into jealousy and possessiveness. At least don't do that with the Master. It is difficult for you to conceive of how you can love two Masters but the problem arises because you consider two Masters as two. If you have really loved me you have loved Jesus through me, you have loved Buddha through me, you have loved Zarathustra through me. If you have really loved me and you have seen me, you have seen all the Masters. If you have not loved and not seen me then the problem will arise. Then there will be a choice -- whether to choose Jesus or Buddha or me.

And if the question arises it means that you are not yet a disciple, you are not related to me at all. If you are related to me then there is no problem. Then suddenly you will feel for the first time that you are related to all known and unknown Masters. They will all become alive through me. That is the meaning of a Master. If a Master closes your mind and makes you narrow, he is not a Master at all.

Remember it. You can still call on Jesus, you can still call on Krishna. There is no competition between me and them. In fact, my whole effort here is to make you able to call them more intensely. When you call Jesus, really you have called me; when you call me, really you have called Jesus. These are just names. Jesus is an emptiness, the emptiness we were talking about just the other day. His whole heart -- all the seven holes of the heart -- are open. He is a door. So is Buddha, so is Krishna. How can you make a distinction between two emptinesses? Can you?

I have heard. A small boy was playing in the garden when his father came home from the office, tired. The boy was very jubilant and he asked his father, 'What do you do in the office the whole day?'

The father was so tired that he was not interested in the kid's question so he said, 'Nothing.' The boy stood there, puzzled for a moment, and then said, 'But how do you know when you are finished doing it?'

If you do nothing how do you know when it is over? If you do something you know when it is over because there is a definition. But 'nothing' has no definition.

If Jesus is nothing and Buddha is nothing and I am nothing, where do you make a definition? How do you demark where your Master ends and Jesus begins? There is no fence between me and Jesus so if you enter into me you have entered Jesus, Buddha, Krishna, Lao Tzu -- you have entered all . If you enter Jesus, you have entered me. So drop these foolish ideas.

But it will certainly be easier for you to be related to me. I am here alive, present, Jesus has not been here for two thousand years. Whatsoever you know about Jesus is not about Jesus but about the people who have said things about Jesus. Whatsoever you know about Jesus is not direct, is not immediate. Two thousand years of corruption, two thousand years of distraction, two thousand years of interpretation, have changed a lot. The meaning of choosing a living Master is that you can know the dead Masters too. Jesus cannot be know directly -- two thousand years are standing between you and him, millions of screens, much smoke. Whatsoever you know about Jesus is doubtful, is not certain. It cannot be certain. Even while you are facing me whatsoever you know about me is doubtful, so what to say about Jesus and what to say about Krishna -- after five thousand years?

And Krishna has been corrupted more than Jesus -- because Hindus are great scholars. Jesus' followers were very simple people -- a fisherman, a farmer, a woodcutter. Even if they had wanted to corrupt Jesus they couldn't have. They were not efficient enough. They were not knowledgeable people. But with Hindus there are the Brahmins and the pundits. Krishna's lot is far worse because of all these Brahmins and commentators and interpreters -- and two thousand years of commentaries.

The Bible has not a single commentary, the Gita has one thousand commentaries. Now if you want to know what Krishna said, it is almost impossible. You will go mad if you go through all the one thousand commentaries. And those are the famous ones, I am not talking about ALL the commentaries. If all the commentaries were counted there would be thousands and thousands. If you go through all these commentaries you will simply go crazy because they are saying such diverse things -- things which are diametrically opposite to each other. How can you connect with Krishna?

The only way to make a connection is to find a living Master to whom you can surrender -- a living Master who is still in the body, whose emptiness is still shrouded and shrined by a body and a mind, whose inner space exists still within flesh. Through him you will have a taste of emptiness and through that taste you will know all the people who have ever existed on the earth -- because the taste of emptiness is the same.

Just think of it in this way. When you go into a palace the walls are of marble, but when you go into a

poor man's cottage, a hut, the walls are different. They may consist only of bricks, or maybe just of leaves and bamboos. But the inner space of the palace and the hut are the same. The walls differ -- the palace has marble walls, very costly, and the poor man's hut has bamboo walls -- but the emptiness that is surrounded by the palace walls and the hut walls is the same.

The space is the same. Krishna speaks one language, Buddha another, Jesus another still, but the meditation, the inner experience, is the same.

If you have chosen me -- let me say it to you -- if you have chosen me you have chosen all. Through me you will be able to understand all those who have lived before and all who are going to live after. I can promise about the future even, because the taste of emptiness is never going to be different. Many more enlightened people will walk on the earth -- tomorrow, the day after tomorrow, centuries after centuries. We don't know their names but that doesn't matter because whenever there is an enlightened man on the earth the taste will be the same. You try to taste me. The taste is so clear -- it is the taste of hot chillies -- you cannot miss it!

JESUS, BUDDHA AND T.D. SUZUKI HAVE BEEN MY MASTERS FOR FIVE YEARS NOW. Good, they prepared you to come to me, otherwise you would not have been here. Feel grateful, feel thankful. And always remain thankful to them because without them you would not have been here. They have prepared the path. Sometimes it happens that if you had come to me five years before, you may not have understood a word. Suzuki must have prepared you, Krishnamurti must have helped you. They have given you a direction, now you can understand me better.

Let me tell you one very beautiful story.

Master Tennen Tanka, a great Zen Master, once visited a temple and stayed there for the night. The abbot of the temple was very happy because Tennen Tanka was a very famous Master and it was a great blessing to the temple that he had come. But during the night Tennen did something which was unbelievable to the abbot. It was a cold night and Tennen burnt a wooden Buddha to create a fire. The abbot of the temple was shocked. When he saw the fire in the temple he rushed in and found that one great Buddha statue was missing and the head was there just half burnt. He cried, 'What have you done? Are you mad? You have burnt my Buddha!'

Tennen laughed and poked the ashes with his staff. The abbot asked, 'What are you doing now, you mad man?' Tennen said, 'I'm trying to find the relics of the Buddha' -- the bones, what the Hindus call flowers.

It was the turn of the abbot to laugh. He said, 'You are certainly mad. A wooden Buddha has no relics.' Tennen asked. 'Are you certain'?' The abbot said, 'Yes, I am certain. How can a wooden Buddha have relics?' Then Tennen said. 'Bring other Buddhas too. Your temple has many, you need not have so many. And the night is cold and I am shivering. See the living Buddha is shivering and the wooden Buddhas are sitting on their pedestals. Bring them.'

The abbot could not do it but Tennen brought another two Buddhas and threw them in the fire. At that moment the abbot became a little doubtful about his own saying that a wooden Buddha has no relics. Now he started feeling guilty. If he had not said that, at least two Buddhas would have been saved. Now he was guilty. This man was mad but what was he doing here and why didn't he stop him? But he couldn't. He himself had said that a wooden Buddha had no relics so how could he stop Tennen?

A great doubt arose in him and therefore, the story says, the abbot tell into hell.

But not Tennen. He had burnt the Buddha but he never fell into any hell -- he reached nirvana.

A strange story, very illogical. If Tennen had gone to the seventh hell we would have understood. It serves him right. But Tennen is in nirvana, sitting with Buddha himself, maybe taking a cup of tea, gossiping. And the abbot is suffering in the seventh hell. These Zen people are strange. What type of stories do they make?

But there is logic in it, great logic in it. The logic is that when Tennen burnt the Buddha there was no doubt in his mind, not a single doubt. In fact, it was not a Buddha at all, it was just wood. What nonsense to call wood Buddha. Just because you have carved a form on it does not make it a Buddha. Because he was so certain he could bring two more statues and enjoy the fire -- and the night was certainly cold.

I am all in favour of what Tennen did. He did well. And Buddha must have enjoyed it in nirvana! Sitting there in his moksha he must have enjoyed it. This man was doing well, perfectly well. That's what he had been teaching his whole life: don't look for the formless in the form, don't look for the message in the word. Go deeper. Enter into the formless. Don't look for the soul in the body. Go deeper. Reach the inner emptiness.

And that's what Tennen had done. When he poked his staff in the ashes what was he saying? He was

saying that this was simply a wooden body, there were not even bones in it. So what to say about the soul? This is just wood, dead wood. He was absolutely certain; his certainty was utterly absolute.

But the abbot doubted. He became a little doubtful. 'What have I said? Have I committed a crime?' He must have shivered deep in his backbone. He must have trembled. That fear, that doubt, that trembling, threw him into hell.

If you have really come to me, the problem of what to do with Jesus and what to do with Krishnamurti and what to do with Suzuki will never arise. If the doubt arises it simply shows that you are still on the way -- you have not yet arrived. You are just in the middle, hanging in limbo, between the past and the present.

If you come to me you will see all the faces that you have ever loved. Sometimes my face will be that of Krishnamurti. Those who are close, they know. Sometimes my face will be that of Krishna. Those who love me, they know. Sometimes my face is that of a Buddha. Those who have really surrendered, they have seen it.

You are still a little far away, you are still wavering. The past pulls you back. You cannot go head-long. If you come really close the question will dissolve on its own and you will not need to do anything with Jesus or Buddha or Suzuki or Krishnamurti. And remember, they have prepared you.

In this story of Tennen there is another part. I would like to tell that too.

It is said that when Tennen himself was a seeker he went to a great Master whose name was Matesi. Matesi looked into his eyes, shook his head and said, 'No, no, I am not your Master -- at least, not now. Go to Sakito.' Sakito was a Master who was an opponent of Matesi. His monastery was on a nearby hill. Matesi said, 'No, no, I am not your Master -- not yet. You go to Sakito. He is your Master. He didn't say, 'He will be,' he said, 'He is.'

So Tennen went to Sakito.

Now have the delicate and subtle taste of it. Because Tennen had accepted Matesi as his Master, he had to follow his advice. He couldn't say, 'I will not go. You are my Master.' That would have been foolish, that would have been disobedient. He said, 'Okay, Master, if you say so, I can go anywhere. Sakito is my Master.'

The others who were present thought, 'Poor chap, where is he going? He should have insisted on staying. He should have forced himself. He should have waited at the door and fasted and insisted that Matesi was his Master and that he would stay with him. Poor chap. Where is he going?' But Tennen was really innocent. He said, 'Okay, if you say so, I can go anywhere. If you send me to hell I will go there.'

He went to Sakito. For three years he served the Master meditated, served, meditated, served. After three years the Master said, 'Now you are ready. I am going to initiate you into sannyas.' Tennen came, bowed down to his feet, and said, 'Yes, Master, you initiate me.' Not a single doubt arose in his mind, 'What is happening now? If he initiates me what about my Master, Matesi? In fact, I am his disciple. He has sent me here and now I am getting into trouble. This man says he will initiate me.' Sakito shaved his head as Buddhist BHIKKHUS have to be shaved and told him to repeat the vow of a Buddhist BHIKKHU. He said, 'Whatsoever I say, you repeat it.' But when Tennen heard the first sentence he closed both his ears and ran away laughing.

The Buddhist monk has to take a vow, a traditional vow: 'I will never commit any crime, I will never commit anything illegal, I will not steal, I will not murder, I will not do this and that' -- a thousand and one things, it is a long list. The moment Sakito told him 'You take this vow' Tennen put his hands over his ears so he wouldn't hear, laughed, and escaped. And Sakito's disciples said, 'We had always thought that he was a little mad.'

Somebody followed him, caught hold of him outside the ashram and asked, 'What is the matter?' He said, 'I have never committed any sin. How can a man commit a sin? The whole teaching of the Buddha is that all doing is false, illusory. I have never committed anything wrong and how can I commit it in the future? What type of nonsense is this vow? I am going to my Master and I am going to hit him hard. Why did he send me to such a fool?'

He rushed to his old Master's monastery but the Master was not there. When he went into the temple only the Buddha statue was sitting there. He jumped onto Buddha's shoulders and he sat there mounted on them. And he was so mad that a few disciples of Matesi came and looked from the outside and said, 'He looks mad. Sitting on Buddha!' They rushed to the Master and they said to him, 'A queer monk has come and has mounted upon the shoulders of the wooden Buddha. What shall we do?'

Matesi himself came to see. He recognised the young seeker and he recognised his awakening too. He said, 'You are so innocent. You are nature itself, rao itself. Tennen means nature, Tao, innocence. And now

I am your Master and you are my disciple.'

Tennen came down from the wooden statue, fell at the Master Matesi's feet and said, 'I am grateful to you for giving me my monk's name.'

And the Master said, 'Now I am your Master and you are my disciple. Those three years were needed with Sakito. Those three years were a must.'

So, being with me should make you feel grateful to whomsoever you have been with before. And I am not saying that only about Krishnamurti, Jesus, Suzuki and people like that, I am saying it about even the ordinary people you have lived with the parents you were born to and the friends and enemies that you had and the teachers under which you studied in the school, college, university. They were all part of your growth. If a single one had been missing you would not have been here.

So feel grateful to your parents, to your friends, to your enemies, to your Masters, to your teachers; feel grateful to all your relationships that have existed in the past -- because this is the culmination of them all.

And don't ask such a question: NOW YOU ARE MY MASTER WHAT DO I DO WITH THE REST OF THEM? No, it is bad taste. Worship them. Continue to worship them, continue to be grateful to them.

JESUS SAYS A MAN CAN ONLY SERVE ONE MASTER. You have misunderstood Jesus. When he says that, he is not saying that you cannot serve two enlightened Masters. He is not comparing two enlightened Masters; he is not saying you can serve only Jesus or Buddha or Krishna -- he is not saying that. Christians have interpreted it in that way -- that you can serve only one Master, and if you believe in Jesus you have to believe in Jesus absolutely, you have to believe that Jesus is the only door, the only begotten son. Others may be good, saintly people but not real enlightened Masters.

This is absolutely a misinterpretation of Jesus' saying. When Jesus says you can serve only one master, look at the context. He was talking about either serving money or serving God. That was the context. Either you can serve the world the worldly desires -- greed, ambition, politics -- or you can serve God -- meditation, desirelessness, peace, silence. You cannot serve two Masters. That was his reference. You cannot serve mammon and God both together.

A person cannot be religious and political together, not even a person like Mahatma Gandhi. Nobody can be religious and political together. If you are really political, religion will be a pretension; if you are really religious you will not bother about politics. Who bothers? Or at the most, politics will be a pretension. But a person cannot be both together because politics needs ambition, desire, competition, jealousy. All the poisons are needed. Religion says drop all the poisons, purification is needed.

When Jesus says you cannot serve two Masters he means you cannot serve the outer and inner together. He is not comparing Buddha and Krishna and himself.

Beware of interpretation.

Whenever you are reading words of Jesus, Buddha, Lao Tzu, be very careful. Your mind can play tricks with you. Your mind can colour them with your own prejudice.

I understand why this problem arises. This problem arises because our minds are very narrow, monogamous. You can love only one woman, you can love only one man. Even mothers think that they cannot love all their children in the same way. If you insist, they will say that one is a favourite. This is because of the narrowness of the mind, because you think love has to be directed. Love need not have any direction, love need not be a relationship, love can be just a state of your being. In fact, a man is satisfied only when he becomes love, not loving -- when he becomes love.

The greatest, the deepest longing inside your heart IS not to become more loving, the deepest desire is to become love. What is the difference? When you are loving, you will be loving to somebody -- and when you are loving to somebody, others will be in the shadow. When you focus your mind on one thing, everything else goes out of focus. When you are looking exclusively at one thing, everything else is excluded, bracketed out. Love can be a concentration, then it is monogamous; love can be meditative, then it is not monogamous. And when love is not monogamous, then it is religious, spiritual .

You are listening to me. You can listen with concentration -- as it is being taught in the universities. Concentrate! Out of fear and greed you concentrate, otherwise you will fail in the examination, you will not come first, you Will not get the merit, you will lose the possibilities of a good job and money and a car and a good house -- this and that. So you concentrate because of fear. That's why the closer the examination comes, the more the students are able to concentrate -- because the fear and the greed are becoming more actual, they are becoming solid realities. Concentration is out of fear and greed.

Meditation is totally different. When you concentrate you close your mind to everything else. Meditation means just an openness, a relaxed openness. It is not concentration. While listening to me you

are listening to the birds singing in the trees too. The wind passing through the trees singing its song -- you are open to it too. The aeroplane passing by, or the train -- yoU are open to it too. This is meditation -- you are simply open, available, conscious, available, all doors are open.

It would be very poor if you are only listening to me because these birds singing in the trees are a background music to what I am saying. They enrich it, they are not distractions. They don't distract the mind. They distract the mind only if you are concentrating -- remember it. Distraction is only a by-product of concentration. If you are concentrating the bird is disturbing you because it distracts. The bird will not distract you if you are not concentrating. Be simply available here, whatsoever happens be available, open, with all the doors open. If it starts raining, be open; if it starts a storm, be open; if the clouds thunder, be open -- whatsoever happens be open. Then your openness is total.

And you are open to me too because I am also happening here. And I would like to tell you that if you are open in such a way, your understanding will grow -- but if you are concentrating on me your knowledge will grow. If you are concentrating on me, on what I am saying, then you will cling to the words. That's why one concentrates -- so that not a single word is missed. You go on holding. You don't want to miss a single word. But you are missing the whole life.

If you are simply open here, meditatively open, you will listen to what I am saying in just the same way as you listen to the birds as they sing: Then both will enter into you together and you will have no choice -- you are choicelessly silent.

Then your understanding will grow. Then you may not remember what I have said but you will understand what I have said. Then you may not be able to go and reproduce what I have said -- you may say that you have completely forgotten -- but you have absorbed it, you have digested it. It will show in your life although it may not show in your knowledge. It may not be possible for you to give a discourse on me, but it will transform your life in a subtle way. The next time you are angry suddenly you will find the quality is different. The next time you are making love to your woman or your man you will find the quality is more meditative, is less sexual. The next time somebody insults you, suddenly you will find that nothing is disturbed, you are not hit by it, it has not touched any wound. The next time you will be standing before the mirror you will start laughing at yourself.

You have laughed at others but that is violent. When one starts laughing at oneself one is being a little wiser. Then one knows the whole ridiculousness, one's own stupidities. And when a man starts laughing at himself he is becoming less ridiculous, he is becoming more and more aware, alert -- that's why he can laugh. He can see his own foolishness. And when you can see your own foolishness you can become wise. Only fools are not aware that they are fools; wise people are always aware that there are a thousand and one stupidities. The more wise you become, the more aware you are -- aware about everything.

Listen to me in a meditative way and love me in a meditative way, then my love will not distract you from Jesus, Krishna, Buddha. Then my love will enrich all your loves, my love will enrich your life. I am here to enrich you, not to impoverish you. Without Jesus you will be a little poor, certainly a little poor. Such a beautiful person as Jesus has not to be forgotten, has not to be thrown into oblivion. And such a beautiful man as Buddha....

Humanity has suffered very much because of this monogamous mind. The Buddhists will not think of Jesus at all and the Christians will not think of Buddha. What a calamity! What a curse! If a Christian can love Buddha also, his Christianity will go very deep and if a Buddhist can understand Jesus also he will understand Buddha far more, far better. And if you can understand Mahavir and Mohammed and Zarathustra and Lao Tzu all together, and you can love them all together as a different expression of the same divine certainly your life will be the life of an emperor. Right now it is just the life of a beggar. A Christian is a beggar, a Hindu is a beggar, a Mohammedan is a beggar -- I want you to become kings, kings of kings.

All these people have sung the same song, the song of all songs. Languages differ, expressions differ, gestures differ, but the content is the same.

The second question:

IS THERE A POSSIBILITY, SIR, THAT PEOPLE WILL MISUNDERSTAND YOU?

You say a possibility? Every possibility, sir! At the best they will not understand me, at the worst they will misunderstand me. It is happening every day.

Just the other day I talked about being natural and authentic in your relationship. So one sannyasin outside the camp jumped on another sannyasin and they beat each other up. They thought that I had said it -- I said be natural. They must have been feeling angry, they must have been feeling antagonistic to each other -- they must have been carrying it.

Now I have said be natural, and I have said don't worry about the consequences -- so they were fighting about a woman and they were at each other's necks. And the woman ,was sitting and looking at the whole affair. She seems to have understood better.

There is every possibility that I will be misunderstood. These words are dangerous. Whatsoever I am saying is like a sharp sword. If you are not very alert, aware, you will cut your own head or somebody else's. It has been always so. Jesus and Lin Chi and Bodhidharma have all been misunderstood.

In fact, Zen has become so appealing in the West not because people understand it but because it has the greatest possibility of being misunderstood. No other religion has that much possibility. It has the most potential. You can misunderstand Zen so easily that much intelligence is not needed to misunderstand it. To misunderstand Hinduism a little intelligence will be needed; to misunderstand Buddha a little more understanding will be needed; to misunderstand Jainism you will have to be really very intelligent. But to misunderstand Zen, no, nothing is needed. Anybody is capable of misunderstanding it.

Says Lin Chi, the founder of Rinzai Zen in Japan: 'No effort is necessary, do nothing special. Just move your bowels, urinate. put your clothes on, eat your meals, and when you are tired go and lie down. The stupid may laugh at you but a wise man will understand. He who exerts himself is surely a fool. Now the beat generation has understood it perfectly well -- the hippies and the yippies and all. They say that they are doing their thing, and Lin Chi says that this is the way.

But you have not heard another saying of Lin Chi and it is fortunate that hippies don't know about it otherwise there would be great danger. The other saying is: 'On the way, kill anything you meet, kill the Buddha, kill your Master, kill your parents and relatives. Only then can you be liberated.' Now this is certainly an open licence to murder! It is very fortunate hippies have not heard about it because it is very easy to misunderstand such a great statement.

'Kill everything that you meet on the way.' The way is the way of meditation. When you go in and you are meditating whatsoever comes in on the way, kill it. Don't shirk it. Because whatsoever you allow on the way will become a hindrance. You are seeking emptiness, you are seeking a no-mind -- then anything that is allowed will be part of the mind. When a Buddhist sits, the Buddha is there -- Lin Chi was a Buddhist so he knows about Buddha. When you are a Buddhist and you sit in meditation then everything disappears except Buddha. All is gone. He remains in tremendous glory, in great luminosity -- but he has to be thrown out also, out of the way. Otherwise that will hinder the path.

A Hindu knows. When everything else has gone then Krishna is still standing there with his flute, playing.

Ramkrishna knew it well. When everything went and his mind was becoming almost -- I say almost -- empty, Kali would be standing there. He had loved the idea of Kali so much that it was difficult for him to push Kali aside, impossible. Even to think of its seemed sacrilegious. Push Kali aside? No. But that was the barrier. When he was learning the last meditative step from Totapuri, Totapuri said, 'You have to kill this Kali. This won't do. This woman is too much of hindrance. Gather courage.'

And Ramkrishna closed his eyes. He wanted to kill her because now he knew well that only one barrier remained. But when he closed his eyes he forgot. The woman was so beautiful -- the mother of the whole universe -- she was so enchanting. He completely forgot about Totapuri and all the nonsense he had been talking about. And Totapuri was sitting in front of him and Totapuri knew that he had forgotten because his eyes started swelling with tears and tears and he started swaying and dancing. And Totapuri said, 'Stop! Again, again you are doing the same thing!' And Ramkrishna opened his eyes and he said, 'It is difficult, Master. It is very difficult, it is impossible. I can kill my mother, I can kill my father, I can kill my wife, I can kill myself, I can kill you -- but Mother Kali? The very idea simply disappears when I close my eyes and she is there, luminous, in all her glory. The very idea is not there. I forget again and again, I am sorry.'

Then Totapuri said, 'This is the last time, because I cannot stay any longer. Enough of your stupidity and your Kali.' He rushed out. In the street he found a piece of glass which he brought in. And he said, 'Now close your eyes. The moment I feel that your tears are coming and the Kali has come I will cut your forehead with this piece of glass, hard. Blood will start coming. When I cut your forehead, remember that

you have to cut the Kali in two.' Ramkrishna said, 'But how will I cut and with what?' Totapuri said, 'How will you cut and with what? How did you create the Kali? By imagination. If you can create Kali by your imagination, create a sword by your imagination. Or take the sword that Kali carries in her hand. Borrow it and kill her!'

The Master was hard and he threatened that he would leave immediately if he was not followed. So Ramkrishna closed his eyes and started swaying. Totapuri cut his forehead so hard that the mark remained for the rest of his life. When his forehead was cut he remembered. In a single moment of courage he took the sword from Kali's hand and cut the Kali in two. She fell, one part on one side, another on the other side, and opened the emptiness between the two.

For six days Ramkrishna was in samadhi. When he opened his eyes after six days, the first words that he uttered were, 'The last barrier has fallen.'

Now this is what Lin Chi is talking about -- the last barrier. So he says, 'On the way kill anything you meet. Kill the Buddha, kill your Master, kill your parents and relatives only then can you be liberated.'

But you can become murderers. Please don't kill anybody at the gate. You may be carrying the idea for many days.

What I am saying here has to be understood very, very delicately, safely. You are not to bring your foolishness into it. Otherwise, rather than being helped by it, you will be destroyed by it. Truth is dangerous. If you can't take help from it, it will destroy you. Truth is dangerous because it is potential, it is powerful, it is fire. You are playing with fire when you come close to truth. If you are not alert you will be burned. A little mistake and you will be burned.

When Moses saw God on Mount Sinai he committed a little mistake. When he saw God he naturally rushed towards him. But God shouted, 'Wait! Throw your shoes away. This is holy ground.' Moses had forgotten to throw his shoes away.

Now this is simply symbolic. The Jews have never been able to understand the meaning of this. Shoes protect the feet. Your mind is the shoe of your soul. As shoes protect the body, the mind protects the soul. The Jews have been thinking that God was worried about the shoes. What nonsense! The whole earth is a holy ground because everything is full of God. No, he was not talking about the shoes; in fact, he is even in the shoes. That's why we cannot show where God is -- because where to show? He is everywhere. Even if I point with my finger -- that there is God -- he is in the finger too.

You cannot point out where God is, no. The shoes are a symbol. Just as shoes protect the body, so the soul is protected by the mind. 'Throw your shoes away' means 'Throw your mind away, Moses. Don't rush at me through the mind otherwise you will be burnt.' If you rush to God through the mind it means that you will interpret, you will bring in your prejudices, your ideas, your thoughts. Naturally you will miss.

Then God said, 'Go back and tell your people that nobody is to come on the mountain while I am here. And say it particularly to the priests because they may try to come.' Moses said, 'But why?' God replied, If they come they will be burnt, they will be burnt utterly. Go down and tell your people that nobody is to come. And tell the priests particularly that they are not to be allowed because they are the most irreligious people. They are pretenders. They may think that because they are priests they are needed, that when God is there they should go, but they cannot see me.'

In old Tibet there is a saying that if you see God and you are not prepared, you will die. Truth is dangerous. And what I am giving to you here is truth, bare truth, naked truth. I am not even dressing it up in any way. So you have to be very, very careful. Your responsibility is great. If you cannot understand what I am saying then please know that you don't understand; don't interpret it in your own way. Keep your shoes off, otherwise there is every possibility that you will misunderstand, you will misinterpret. Then your whole life will go in a wrong direction.

Walk very carefully and cautiously. You are on holy ground.

The third question:

I WOULD LIKE YOU TO ANSWER ME, TO TELL ME SOMETHING, BUT I DON'T KNOW THE QUESTION.

EVEN if you know the question, the answer cannot be told. And when you don't even know the question then it becomes even more impossible.

What question can be answered? If answers were enough to answer questions, all questions would have disappeared long ago. But not a single question has disappeared. In fact, each answer creates more questions. No answer has been able to dissipate questions; each answer has created ten more questions. Humanity has more questions now than ever; five thousand years of thinking have created millions of questions, and not a single problem is solved. That's the whole story of philosophy.

Bertrand Russell has written in his memoirs: 'When I was young and I went to university, I went to study philosophy with the idea that it would answer my questions. But when I came out of university I started laughing at the whole ridiculousness of it -- because my old questions remained the same They became more sophisticated, that is true, but they remained the same. And from university I got a million more questions. Not a single question was answered and millions more were created.'

No answer is possible because really the question is not a question. When a question is there you may be able to feel it correctly or not correctly; when a question is there it simply shows that there is some block in your consciousness. The question is not the thing, it is the block. The block shows that you are not flowing as you should flow, that something is going wrong. It is not only a question, it is a question of an energy going wrong. Something is missing in your life, something that is needed, very much needed, and you are groping for it but you cannot name it or say what it is.

That's the situation. You say: I WOULD LIKE YOU TO ANSWER ME, TO TELL ME SOMETHING, BUT I DON'T KNOW THE QUESTION. In fact, even those who ask so many questions don't know what they are asking. That's why you go on asking again and again and again but still you feel you have not asked the right question yet.

A great, sensitive soul, Gertrude Stein, was on her death-bed. Suddenly she opened her eyes and said to the friends who were around, 'What is the answer?' They were puzzled because she had not asked any question. Somebody said, 'But what is the question? You have not asked the question.' She opened her eyes again and she said, 'So, okay. What is the question?' And then she died.
And we don't know what was in her heart.

Yes, that is the situation of man: you don't know the question, you don't know the answer, you don't know exactly what you want to ask. You go on asking many things and many answers are given to you, but no answer fits because, in fact, the question has not yet been asked.

Unless you ask the real question how can any answer help? But that real question is not an intellectual thing, let me tell you, that real question is, 'Who am I?' All other questions are just formulations of this basic question.

Somebody asks 'What is God?' but that is not a real question. If you don t know yourself, how you are supposed to know God? Somebody asks 'Who created the world?' but that is meaningless. You don't even know how you came into existence, what to say about the world? First try to solve your own mystery. Encounter it.

So the basic question of all questions is, 'Who am I'?' How to answer it? Can somebody else answer it for you? That is not possible. How can I say who you are? If you cannot say it yourself, how can I say who you are? Whatsoever I say will again become information in the head.

I can say that you are God and you will carry this idea that you are God, but again and again you will feel that this is not right -- because somebody insults you and the God becomes very angry. And then you feel, 'What type of God am I?' And somebody takes your woman and you want to murder him and then you think, 'What type of God am I?' And you see a beautiful woman going by and lust arises in you and you say, 'What type of God am I?' And then you see a car and you want to have that car and you think, 'What type of God am I? Hankering for a car?' There are so many small things, very small things, so small that you feel embarrassed if you have to talk about them. They are very small things -- there is not enough salt in your dahl and the God is furious; the tea is cold and the God throws the tea and the kettle and everything on the floor and becomes mad.

Now trouble arises because Buddha, Jesus, Krishna, me, we all go on saying, 'You are God.' The answer is right but you are not at the point where you can catch it. You are not ready for it.

The more you look into yourself, the more you feel yourself to be like a dog rather than like a God. You simply become puzzled about all the great things that have been said about you. They have been said about you? These Upanishadic seers, they are saying that you are Brahma. You? Were these people just mad, saying things and not knowing what they were talking about? You, and Brahma? Not possible. You have not accepted it, you cannot, it is impossible. Hence you have created God in your own image. The Bible

says God created man in his own image but the truth is just the reverse. You cannot trust this idea that God has created you in his image because that will create many difficulties in your life. So you have created a God in your own image.

If you go and look at your Gods... look at the Jewish God. The Jewish God said, 'I am very jealous.' How beautiful. This seems to be a man-created God. The Jewish God said, 'I am a very jealous God. If you don't follow me, I will destroy you, I will throw you into hell. And don't worship any other God. I am the only God.' And the Mohammedan God and the Christian God are very jealous. 'Destroy all other Gods. I am the only God.' This seems to be very human, it doesn't look very godly. God seems to be very political, he doesn't seem to be very religious. He cannot tolerate other Gods'? God should be more non-serious, more playful.

Hindus have playful Gods but when you see the Hindu Gods play you will find human faces. Brahma created the world and created the first woman and fell in love with her -- his own daughter -- and started chasing her. A very Hindu God! More like Hindus than like God. Chasing his own daughter! And the daughter became very much afraid -- naturally. She started rushing about, hiding herself in different forms. She became a cow, and the God became a bull -- definitely a Hindu God! When the woman becomes the cow the God becomes the bull. And she tried all forms that is how all the animals were created. She became a bitch so the God became a dog. This seems to be a more human idea. Rather than thinking that you are God you would like to think that God is human.

And if you look at Hindu Gods you will see that they are very much afraid. Sitting in heaven Indira is always afraid. If some poor rishi starts meditating deeply, his throne starts trembling. He becomes very much afraid. He sends beautiful girls to corrupt the rishi. Now the rishi has not done anything, he was just meditating. but Indira sends beautiful girls to corrupt him. He is afraid for his status. If this rishi attains to the ultimate he may become the next Indira, or he may claim Indirahood. These Gods are very jealous, very ordinary.

If you look into Hindu PURANAS YOU will be surprised. The stories seem to be about man, not about God at all.

Brahma and Vishnu once went to see Shiva. There was some trouble. In the first place, trouble should not exist in the world of God... but there there was some trouble.

Some political party must have been creating some trouble and they could not figure out what to do. The ASURAS, the devils, the opposite political party, have always been creating trouble for Gods.

So Brahma and Vishnu went to Shiva because he may be able to help. He is a dangerous fellow. This is just as politicians go to hooligans when they cannot manage! This Shiva is the God of death. He is dangerous. And he has very dangerous company -- ghosts and all sorts of Beelzebubs and devils and satyrs. They are all his disciples. So he may be needed. Whenever there is some real problem he is needed.

They went to see him. The guard tried to stop them but nobody feels good about the guards. You don't, nobody does. They pushed the guard aside. They said, 'Krishna, you keep away. It is urgent, it is an emergency.' They pushed aside the guard and entered, rushed in. Shiva was making love to Parvati. It was not very polite of them to rush in but the problem was such that they didn't bother about courtesies. They stood there but Shiva is Shiva, he didn't bother at all. They were standing and he said, 'Okay, stand.' Hours passed and he went on making love and making love and they got fed up and they said, 'Stop!' But Shiva wouldn't listen. Parvati was very embarrassed. She closed her eyes... since then all women have made love with closed eyes. Shiva was so involved that he was not even aware that somebody was standing there.

Vishnu and Brahma felt very much offended. This was a great insult. So they cursed Shiva: that forever and ever. he would be remembered by his sexuality -- hence the linga and yoni, the symbol of Shiva. The linga and yoni are male and female sexual organs. That became symbolic of Shiva.

These are very human stories. Can you improve upon them? It is impossible. They are very human stories. Too human. all too human. Rather than thinking that you are a God. you create Gods in your own image. No, if I say that you are God, this answer won't help -- you will have to find your own answer.

The question is existential; you will need an existential answer. The question is out of your being; only out of your being can the real answer come. You will have to go deep inside yourself. First ask, 'Who am I?' Ask, 'Who am I? Who am I? Who am I?' Let this question penetrate into every fibre and cell of your body and your mind. Let your whole bodymind vibrate with the question, 'Who am I?' It will take months, sometimes years, but it pays. Let your whole being vibrate with one question, 'Who am I?' Let this question sink so deep that whatsoever you are doing the question remains vibrating deep down, 'Who am I?' Walking, eating, talking, listening, the question goes on pulsating deep, deep down, 'Who am I? Who am I?'

By and by the question will not be verbal, it will be just a feeling -- 'Who am I?' not verbal, not these words, 'Who am I?' It will be just a question mark in your being, just a questioning, a quest.

And then one day, when your total being is so full of the question that your whole being has become a question-mark, the answer comes. It will not be verbal, it will not be somebody saying, 'Listen, Tushita' -- the question is from Tushita -- 'Listen, Tushita.' Nobody will say that. Suddenly something will explode, as a seed explodes, as a bud opens. And you will be full of the fragrance. When you open your eyes all questioning has disappeared, all problems have disappeared. Then you live the life of no problems. And only then will you live, only then will you be. Then everything is a benediction. Each breath is a blessing -- and all, all is nirvana, all is God.

That is what is needed deep down in you, Tushita. You ask: I WOULD LIKE YOU TO ANSWER ME, TO TELL ME SOMETHING, BUT I DON'T KNOW THE QUESTION. It is good that you don't know, because if you know the question it is bound to be the wrong thing. This is the question. But don't use it as a question because the answer is not going to come from the outside the answer is hidden in the question itself. The question is a seed, the outermost core of the answer, and the answer is the hidden tree in the seed. Take the question as a seed and become the soil for it. A 'skullful' soil will do, your head becomes the soil -- that is what I call 'skullful' soil. Only one question, only one question, only one question -- you become pregnant with the question. And the pregnancy becomes so deep that you cannot forget it in any moment. Even while .you are sleeping it will be there. Even in your sleep, in your dream, the question will continue -- 'Who am I?' Not so much in words, remember -- again I repeat, not so much in words -- but the question will be there, 'Who am I?' pulsating, streaming, moving, moving deeper and deeper and deeper. And one day it reaches to the very core, it hits your heart, the inner space, the heart space. And then something opens.

If you can ask rightly within your own being, you will come to the right answer. And that is the only answer -- the one you come to yourself.

The fourth question:

HAVING BEEN TOUCHED, CAN I PASS THROUGH THE WHIRLPOOL OF YOU VERY FAST? SINCE NOTHING PLEASES OR DISPLEASES WILL I CEASE TO BE IN CONTACT WITH YOU AND YOUR LOVE BY NO LONGER WEARING ORANGE AND THE MALA?

FIRST, you ask: having been touched can I pass through the whirlpool of you very fast? That shows you have not been touched. I have touched you but you have not been touched because those who have been touched don't want to pass through it at all. You ask Taru. She will say she does not want any nirvana.

If it is a question of choosing between enlightenment and me, those who have been touched will choose me. And because of this choice they will become enlightened. If you are still choosing enlightenment against me you will not achieve it, at least not through me. You will not achieve it.

You are in such a hurry you have not been touched. You are simply greedy.

This person has taken sannyas only one week ago. You are in too much of a hurry. You don't understand what you are saying. You don't understand what you are seeking. You don't understand where you are. You don't understand to whom you are talking.

You say: HAVING BEEN TOUCHED CAN I PASS THROUGH THE WHIRLPOOL OF YOU VERY FAST? If you have been touched you will want to reside in this very whirlpool forever and forever. You will not want to get out of it. If you have been touched you have fallen in love. Who wants to get out of love? If you want to get out of it, it simply means you are not in love at all. You just want to go through it so that you can maybe gain something. You are not a sannyasin. You have taken sannyas but you are not a sannyasin. You only have orange clothes and the mala and nothing else. Your heart has remained uncoloured. And when the heart is uncoloured, whether you keep the mala and the orange or you don't, it doesn't matter. Even if you keep them you are not in contact with me. So dropping them doesn't matter. You can drop them .

I will not say this so easily to others if I see that their heart is getting coloured, dyed in my colour. I will not say to them 'Drop your mala and clothes' easily, I will not say it at all. But to you I can say it because you only have the mala and the clothes and nothing else. The 'plus' is missing -- hence the question.

And you ask: SINCE NOTHING PLEASES OR DISPLEASES WILL I CEASE TO BE IN CONTACT WITH YOUR LOVE.... You are already out of the contact. Just by being here do you think you are in contact? Just by listening to me for four or five days do you think you are in contact? Just by breathing in the meditation and jumping a little do you think you are in contact? Then you don't understand at all. Contact takes time. Contact takes your commitment, needs your commitment. If you are not committed to me how is the contact possible?

And when I say 'Nothing pleases or displeases me' I am saying it about me. It will not displease me at all if you all drop orange -- it will not displease me at all. It has not pleased me that you have taken orange.

That is not a problem. If nobody comes here I will be as happy as I am now. If the whole world comes here I will be as happy as I am now. My happiness is my inner quality. It does not depend on you, I am not dependent on you. My happiness is mine. That sometimes hurts you too. You would like me to be dependent on you. You would like me to go after you and say, 'Don't do it. It will hurt me very much.' You would like me to persuade you because it will help your ego to feel more inflated. But my happiness is an independent phenomenon. I am simply happy -- not for any reason at all. You or no you doesn't make any difference.

But it will make much difference to you. You can drop the clothes -- it will not make much difference to me at all, but it will make a difference to you.

You say: WILL I CEASE TO BE IN CONTACT WITH YOUR LOVE BY NO LONGER WEARING ORANGE AND THE MALA? As far as my love is concerned it will go on showering on you -- because it is unconcerned with you. Please try to understand it. When I am showering my love on you it is not a concern of mine It is not that I don't shower my love on you, or I do shower my love on you -- as if it is a choice. It is not a choice. I am not showering love on you, I am love. When you are not there then too it is showering, when I look at the trees then too it is showering, when I look at the rock then too it is showering.

You are not special. I am not doing anything special to you. It is just the way I am. It is very ordinary. It is simple. It is just as if I am alive in front of you, not because of you. If you go away I will not die. You are not the cause of my breathing. You will go away, I will breathe -- breathe with the trees, breathe with the stars. But even if stars go away and trees go away that will not change anything because I am not causally related that way. In the same way is my love. I am not showering it on you. Yes, it is being showered but nobody is showering. There is nobody to shower it. I am love.

But it will make much difference to you. If you drop the mala and the orange, you will become closed. You will not be able to receive. It can be raining but if you put the pot upside down the clouds will go. on raining. They don't depend on the pot to be right side up, they don't wait for it, they will go on raining. It is irrelevant whether the pot is right side up or right side down. Whether it is upside down or not doesn't matter, the rains will go on falling. But if the pot is upside down it will not collect any rainwater. Or, even if it is right side up and closed, then too it will not gather water. Or, even if it is not closed and gathers water but has leakages, then too it will miss. And the clouds will go on showering. They are not particularly addressing their water to a particular pot.

I am not addressing my love particularly to you. But it depends on you. If you want it to get into your heart you will have to remain open.

These clothes and the mala are just gestures, symbols that you are open towards me, that you show from your side that you are related. From my side there is no relationship possible. All relationship is from your side. There is no Master here, there are only disciples. The Master is dead. A Master is a Master only when he is not. The day I came to know, that same day I disappeared. It is an absence, it is an emptiness, a nothingness.

If you want to receive this nothingness you will have to be causally related to me, you will have to be open towards me. These orange clothes and mala are nothing. They are just gestures. But very significant as far as you are concerned.

How does it matter to me whether you wear orange or not? How is it concerned? But to you it matters much because you live in these small things. You are still your clothes because you are still your body. The mala and the locket mean much to you because you still think of yourself as the picture. When you look in the mirror you think that this is you. To me it makes no difference. It is not my picture because there is no possibility of getting a photograph of me. All that you will get will be only of the form And I am not the form. That is the whole message.

So, if it pleases you, drop wearing orange and the mala -- but think before you do that, meditate over it. The first foolish thing you did was that you became a sannyasin -- you must have become a sannyasin

without thinking about it. Now this will be a second foolish thing -- to get out of it without thinking. So please, at least, when you are going to do the second foolishness be a little more alert.

I have heard about Mulla Nasruddin. He took his pay one month and there was a ten-rupee note extra. The accountant must have counted wrongly. But he was happy.

Next month there was a ten-rupee note missing so he immediately complained. The accountant said, 'Mulla, and what about the other time when I had given you a ten-rupee note more? Then you didn't complain.'

Mulla said, 'Listen. When a mistake is committed once, it is okay. But when it is committed twice, I complain.'

So remember it. You have committed a mistake once, now don't be so foolish again.

The last question:

WHEN I FEEL COMPASSIONATE IT IS MY HOLIER-THAN-THOU ATTITUDE; WHEN LOVING, TOO SAD AND SERIOUS; WHEN PLAYFUL, IT IRRITATES. SHOULD I KILL MYSELF AND LESSEN OTHER PEOPLE'S MISERY?

Good idea! Really good! But again with a wrong basis. You ask: SHOULD I KILL MYSELF AND LESSEN OTHER PEOPLE'S MISERY? Again you will feel holier-than-thou. Even after you have killed yourself you will roam like a ghost and haunt people and you will say, 'Listen, I killed myself for you.'

Live for yourself, and if you want to kill yourself, kill for yourself. A man can be allowed to kill himself for himself if he has lived for himself -- never before it. Because if you cannot live, if you cannot even live for yourself, how can you kill yourself for yourself'? It will be impossible.

Life is the first step, death is the second. Death is a higher phenomenon. Those who are not able to live rightly cannot die rightly. How can you die rightly when you were not even able to live rightly? You missed the primary school and you are trying to enter the university. You will not pass there. Life is simple, death is very complex. First live.

But your life seems to be wrong. You say: WHEN I FEEL COMPASSIONATE IT IS MY HOLIER-THAN-THOU ATTITUDE. Compassion has not to be directed towards others. A real compassion always feels happy when somebody accepts your compassion your love. He has made you grateful. You have to thank him. When somebody accepts your love, you have to thank him. He could have rejected it -- then what? He could have said 'No, I don't need your compassion' -- then what? He gave you a chance to show your love. He helped you to flower. You have to be grateful.

But ordinarily we think he has to be grateful that we showed him so much love. Nonsense. By showing your love to him he may not have flowered, he may even have been crushed. But you have flowered. The real gain is yours. The real gain is of the one who loves: It may be the other's, it may not be the other's, it depends -- but the real gain is always of the one who loves. The loved one may not gain anything, may even be harmed. Love can become a suffocation. Love can kill the other. So many children are killed by the mother's and the father's love and so many husbands are killed by the wife's love and so many wives are killed by the husband's love. People suffocate each other and they say, 'We love you.' And the more they love, the more they suffocate you, they don't allow you any freedom.

Love is not necessarily a blessing to the other but to the one who loves it is always a blessing. So the lover should feel grateful. Drop this attitude of being holier-than-thou. You are not obliging anybody else. When the flower flowers and the perfume is released to the winds, the flower does not feel that he has obliged anybody. When the sun rises and millions of flowers open and millions of birds sing and the whole earth becomes awake, the sun does not feel that he has obliged anybody. It is his nature. He is happy in being himself.

Your compassion seems to be wrong-rooted. You are thinking in terms of serving people. You are a dangerous person, you are a do-gooder. And these are the most mischievous people on the earth. You can become a mahatma. Avoid it. Enjoy that you love, that you have compassion, that you serve somebody -- enjoy it. It is an opportunity to flower, to bloom.

And then you say: WHEN LOVING I FEEL TOO SAD AND SERIOUS. Yes, because when you are loving and somebody loves you, being compassionate is simple. You are compassionate, you don't take anything from the other. In love you have to take something from the other. That hurts you. You? How can you take anything from the other? It is difficult to give, it is far more difficult to take -- because in giving, the ego is fulfilled, but in taking, the ego is hurt.

Hence Patanjali says in his Yoga Sutras: Neither give nor take. He does not mean don't give and don't take -- because then life would not be possible. Even he has given the Yoga Sutras No, he doesn't mean that. He means this: in giving, don't think that 'I am giving' and in taking, don't think that 'I am taking'.

You will be surprised that in Hindi we don't have any equivalent word to 'thank you'. DHANYAVAD IS there but it is artificial, it has been created. It has been created to translate 'thank you'. Otherwise in Hindi we don't have any word for thank you'. This is something. The society which has existed for thousands of years -- the oldest society in the world -- has no word for 'thank you'. Why? Because it is always God who gives and God who takes, so who are we to take a 'thank you' or give a thank you'? That is the meaning of it. Who are we? We are just instrumental. In Hindi, if you say thank you' to somebody -- DHANYAVAD -- it looks a little awkward, it looks a little out of place.

Can you think of thanking your mother? I have never said DHANYAVAD to my mother. And I have everything to thank her for but I have never said thank you and I cannot say it. That word simply seems meaningless. She has not thanked me, she cannot. The word seems meaningless.

When you say 'thank you' to somebody it means he has done something to you, he is the doer. And then, when you do something to somebody, you wait for the 'thank you'. Then you are waiting silently -- 'Give the thank you'. Otherwise you will get angry.

In the Western society 'thank you' is very common. People are very false. Even a son can say 'thank you' to the father and to the mother. In the West it seems cultured, in the East it seems uncultured. Just to think of saying 'thank you' to your mother is impossible. It cannot even be thought of.

It is always God who takes, who gives. Sometimes he takes from my side, sometimes he gives from my side. Sometimes he becomes a giver and sometimes he becomes a taker but it is always he. So who is there to thank and to be thanked? Nobody. It is one reality. That is the meaning of Patanjali when he says: Don't take, don't give. He is saying: Let God be the giver, let God to be taker -- you don't come in.

It is difficult to give because of the holding mind -- but not as difficult as to take. Because when you take, it hurts. It hurts very much. You have to take something from somebody. It makes you sad. You are on an ego trip.

WHEN LOVING I FEEL SAD AND SERIOUS, WHEN PLAYFUL, IT IRRITATES. Yes, an egoistic person cannot play. How can you fall so low as to be playful? Playfulness is for children, ungrown-ps. Playfulness is for foolish people. A serious person like you -- how can you be playful?

It happened in one camp. Two sannyasins were found playing cards. A great political leader, one of the oldest M.P.s in India, was also in the camp and those two sannyasins were staying just by his side. He could not believe it. Sannyasins playing cards? He rushed to me. He was a very old man, seventy-five, renowned all over the country. It was late in the night, eleven o'clock, when he knocked on my door and he said, 'What is happening? What type of sannyasins have you created?'

I said, 'What has gone wrong that you have to come in the middle of the night?' He said, 'Two sannyasins are playing cards.' Now what is wrong in it? Who else can play cards if sannyasins cannot play? But he said, 'I thought the whole idea was they should be serious seekers.'

They are seekers, but why should they be serious? Have you ever heard of any person who has been serious and has attained to God? God is very playful. Can't you see the whole existence is so playful, so celebrating? If your mahatmas go to God they will not like it very much. They will say, 'What do you go on doing? Why do you go on creating butterflies? Why in the first place are there so many flowers'? Why so many trees? Why so many stars? Why?' God is excess. You exceed all limits only when you are playful. God is extravagant. God is very luxurious. That's why in India we call him Ishvar Ishvar means: the ultimate in luxury. It comes from the word AESVARYA, which means the ultimate in luxury. Play is ultimate luxury. Poor people work, rich people play.

And when a person becomes such a total player that he plays at whatsoever he is doing -- his whole life is play -- then he is the richest man in the world. He may not have a single PAI, that is not the point.

Just look at me. What I am saying to you is not a serious phenomenon. I enjoy. It is play. I play with these words. I play with you. And I would like you also to be playful here. It is not a serious place. This ashram is not a serious ashram -- in fact, the very word 'ashram' means where you rest and play. The very

word 'ashram' means rest, relaxation.

I can understand. You are on a big ego trip. So the playfulness irritates you.

SHOULD I KILL MYSELF AND LESSEN OTHER PEOPLE'S MISERY? Please don't do that otherwise you will haunt other people. Right now you are in the body so you cannot do much harm. If you become a ghost.... You will become a ghost -- because such people have never been heard to go to heaven and recently I have heard that even the Devil has started rejecting them. Hell is too full of these people.

Just a few days ago a politician died. Naturally he knocked first at heaven's door. He was thinking that he would be received there. But the doorkeeper said, 'Sir, this is not the place for you.' He said, 'I am a great politician, a great leader.' He said, 'That I know, but leaders and politicians are never allowed in this place. You go to the other place.'

This was not V.I.P. treatment but what to do? Now he was alone and a nobody. Very reluctantly he went to the other place. The Devil looked at him and said, 'No, enough! We have enough of them, these politicians.' So he said, 'What do you mean? Have I to go back to New Delhi? No place in heaven, no place in hell,.so have I to go back to New Delhi again?'

A ghost is not allowed anywhere nowadays. You will haunt these people. If you live, live for yourself; if you die, die for yourself. Let your life never be a life of a martyr. Let your life be always a life of a lover, not a martyr. Let your life be always a celebration, not a sacrifice.

Tao: The Pathless Path, Vol 2

Chapter #11
Chapter title: The Stage of the Sage

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LIEH TZU WAS STUDYING ARCHERY, AND HIT THE TARGET. HE SOUGHT ADVICE FROM KUAN-YIN WHO ASKED HIM:
'DO YOU KNOW WHY YOU HIT THE TARGET?'
'NO.'
'IT WON'T DO YET.'
HE WENT AWAY TO PRACTICE AND AFTER THREE YEARS AGAIN REPORTED TO KUAN-YIN.
'DO YOU KNOW WHY YOU HIT THE TARGET?'
'I KNOW.'
'IT WILL DO. HOLD ONTO THIS AWARENESS AND DO NOT LOSE IT.'
THIS APPLIES NOT ONLY TO ARCHERY BUT TO RULING ONESELF. THEREFORE THE SAGE SCRUTINIZES NOT THE FACT OF SURVIVAL OR RUIN, BUT ITS REASONS.

One of the most fundamental questions that has always faced humanity and that will always be there encountering every human being that is ever going to be born, is the nature of knowledge. what is real knowing? Only through knowing does one attain liberation, only through knowing does one come to know oneself, only through knowing is the truth revealed.

Man is born in ignorance. The darkness is tremendous. Naturally, the first question that any intelligent being will ask is how to find light. What is light? We are born in darkness not knowing who we are. What

more darkness can there be? We are not even aware of who we are, from where we come, to where we are going. We are just groping somehow, drifting somehow. We are accidental. We don't yet have a destiny. We are unconscious. We have not yet attained to the light of inner being which can enlighten our path. In this darkness, if failure happens, it is natural. In this darkness, if frustration happens, what more can you expect? In this darkness, if you only die and never live, it seems logical.

So the fundamental question is: What is the nature of knowledge? What is real knowledge? Man knows many things and yet remains ignorant. Man knows many things but the fundamental is missing. It is as if he has made a big building and the foundation is missing. Man knows much the knowledge has grown every day, and yet deep down man remains as ignorant as ever. We must have misunderstood the very nature of knowledge.

Before we enter this very symbolic and very significant parable, a few things have to be understood.

First, unless you know yourself, all knowing is useless unless you know yourself, all knowing is only pseudo-knowing -- you appear to know but you don't really know. It is deception. You know science, you know things, you know the world -- but you don't know yourself. If the knower himself is in deep darkness all his knowledge is just superficial, it cannot even be skin deep. Scratch the man of knowledge and soon you will find ignorance coming out of him. Just scratch a little and his knowledge will not be of any help. You will find as ordinary and ignorant a person as any other.

If you insult an Albert Einstein he becomes as angry as anybody else. If Albert Einstein fails he feels as frustrated as anybody else. If Bertrand Russell succeeds he is as happy as anybody else. There is no basic difference because the innermost core remains the same. Bertrand Russell of course knows more than you but the knowledge is quantitative. He is not more of a knower than you, the knowledge is not yet qualitative. As far as your being is concerned he is the same as you. He has more information but not more knowing. More information is not more knowing -- and more knowing does not necessarily mean more information.

A Buddha may not know as much as Bertrand Russell knows -- he certainly never knew as much as Bertrand Russell knows -- but Buddha is a knower and Bertrand Russell is not. Buddha's knowledge is not about things, his knowledge is about his own being. His knowledge is not an accumulation of information, his knowledge is an explosion, an inner explosion of light. That's why we call it enlightenment. He has become more aware -- that is his knowing.

He no longer walks unalert and unattentive. If you hit him he will not react the way an unconscious man will react. He will respond, he will not react at all. And his response will not be because you have insulted him, his response will be out of his awareness. His response will not be mechanical -- that's why I say it will not be reaction.

A reaction is a mechanical thing; anybody can push your buttons and you react mechanically. You don't have any control over your own mechanism. If somebody insults you, you are insulted. He is the master. He pushed a button and you are under his control. If somebody appreciates you, you are flowing and happy -- he pushed another button. You are under his control.

You can praise Buddha or you can condemn Buddha hut it will not make any difference. You can go on trying to push the buttons but Buddha will not react. He is not a machine any more.

Once he was insulted. He was passing through a village and many people gathered and insulted and condemned him very much. Their anger was almost righteous because Buddha was destroying the very foundation of their rotten culture. He was destroying the very laws that Manu had prescribed for the Hindus. He was destroying the very foundation of this class-divided society -- a society divided into castes, VARNA. And he was destroying the very foundation of the ancient sannyas, because in the ancient days a sannyasin meant a very old man. After seventy-five years of age one had to become a sannyasin -- when life had already ebbed one was supposed to be a sannyasin. But Buddha was initiating young people, even young children.

He was destroying two basic fundamentals of Hindu society; ASHRAMA, four stages of life -- sannyas is the fourth stage, the last -- and the four-caste system, VARNA. In this system the BRAHMIN IS the highest caste and the SHUDRA IS the lowest and then in-between is the VAISHYA and the KSHATRIYA.

Buddha was destroying this system because he said that one who knows Brahma is a BRAHMIN -- not by birth but by knowing, by being. He said that everybody is born as a SHUDRA, as an untouchable, the lowest -- BRAHMINS included. By birth nobody is higher and nobody is lower. By birth everybody is born as an animal. Then if you work, grow, seek and search and refine your consciousness, by and by, slowly, you move higher -- from the SHUDRA YOU become a VAISHYA.

A VAISHYA means a businessman. He is a little higher, has a few more values in life, thinks sometimes

about music, sometimeS about poetry. The SHUDRA IS one who thinks only of the body; he eats, sleeps -- finished. Eat, drink and be merry -- that is his whole circle of life. If you are doing only that you are a SHUDRA, the lowest human being.

Everybody is born that way. You cannot expect a small child to be interested in music and poetry and philosophy and religion. When a child is born he is a hedonist, a CHARVAKA an Epicurean. He sleeps for eighteen to twenty hours -- what more can you expect? Whenever he feels hungry he awakes and cries and weeps -- and finds food and nourishment. Then again he falls asleep. He eats, drinks and sleeps. Every child is a SHUDRA.

By and by, when you start growing, new dimensions open in your being. You start becoming interested in things which are not only of the body. A little of the mind, a little of psychology. enters into your being. You are no more just a physique. Then you are a VAISHYA. Then you are moving in the bigger business of life, you are a businessman. Not a very high state but better than the SHUDRA.

Then comes the KSHATRIYA, the warrior. He becomes a little more interested in higher things. He starts searching for truth, for beauty, for love. His interest is higher than the businessman's. And he is ready to stake his life, he is ready to lose his life for these higher values. He is ready to gamble, he is courageous. Courage enters him. The businessman is not courageous; if everything goes well he may enjoy music, he may enjoy poetry, he may sit in his home -- centred, secure -- and think about God too. But he will not undergo much danger, he will not take risks.

The warrior, the kshatriya, takes risks. He puts his life at stake. He becomes a gambler. The businessman is never a gambler. He thinks first about the profit and he goes only so far. He takes risks but only so far. It is a limited risk and he always thinks about what the profit will be and what the loss will be. He is always worried about profit and loss. The warrior risks all. He goes deep into life. That is the third stage.

And the BRAHMIN IS the highest, the one who goes deeper into the mystery of life, reality, existence. And he is never satisfied unless he comes to know what ultimate truth is. That is what BRAHMIN means -- one who comes face to face with the ultimate truth, the absolute truth.

Buddha said that these are not divisions of birth, these are divisions of qualities that one has to evolve. Everybody has to evolve from the SHUDRA and everybody has to go to the brahmin. He destroyed the whole structure.

And he said that a sannyasin has nothing to do with age, has nothing to do with how old you are. Oldness has nothing to do with sannyas, it is not a chronological thing. If sannyas is not concerned with time how can it be concerned with age? Sannyas is a movement into the timeless. So anybody who is ready.... Sometimes a child will enter into sannyas. Shankara entered into sannyas when he was only nine years of age. If he had waited for the old Hindu concept he would have never become a sannyasin because by the age of thirty-three he was dead. Humanity would have missed something.

Buddha said that sannyas can be entered whenever somebody is ready. And there are different qualities of people, different intensities, different passions. At the age of nine somebody is more alert than most people ever are, even at the age of ninety. So you cannot decide outright by the age, you have to look into the inner intensity of the person. And it is your life. If you want to risk it, it is your freedom. You have to be allowed. Buddha allowed young people.

These two systems were the foundations of the Hindu society, and both were destroyed. And people were against him, naturally. He was always in danger. But he created a great revolution in human consciousness.

Buddha was passing through a village of BRAHMINS. They gathered together and they insulted him very much. He listened silently. They pushed and pushed the buttons but nothing happened. So they became a little worried embarrassed -- when you insult somebody and he stands there unperturbed, you become embarrassed. He seems to be beyond you. In fact, you cannot reach him because he is at such a height.

They asked, 'Are you listening? Why are you standing silently? We are insulting and condemning you. Have you gone dumb? Have you gone deaf? Can't you speak? Can't you hear what we are saying?' Buddha said, 'I can feel, I can see your worries, your embarrassment, but I am sorry. You should have come ten years before if you wanted me to react. Now it is too late. Now these buttons don't work. I have gone beyond.'

It is as if a child is playing with a toy and you snatch the toy away and he cries and weeps. One day he will not be a child and then if you snatch his toy away he will not cry and weep. In fact, he will give it to

you, he will present it to you and he will say, 'You can take it, you can have it. I am finished with it.

That's what Buddha said. He said, 'It is too late. I am finished with it. I have gone beyond.'

This is knowing, real knowing. Knowing is a qualitative change in your being. It is a transformation of your being, it is a metanoia: you move higher, the altitude changes. With knowledge, the so-called knowledge, you remain the same except that you go on holding more. You know more but you remain the same.

The so-called knowledge is almost like money -- you go on hoarding money. That doesn't change you. How can it change you? Your bank balance goes on growing but that doesn't mean you are growing with it. How can you grow with the bank balance? You may start collecting much money, you may hoard millions of rupees, but how is that going to help YOUR growth? You remain the same. That's why you will see that even rich people remain beggars. Money is there but their inner beggary remains the same. They remain the same way -- miserly. Sometimes they become even more miserly, because when you don't have you are not so worried about losing it. When you have, you become worried about losing it. Rich people become poorer, their poverty is tremendous. They cannot share. They are always afraid. Their inner poverty does not change at all, it remains the same.

It has to be so. If you are aggressive, just by changing your clothes you will not become non-aggressive. If you are an angry person, just by changing the style of your hair you will not become non-angry. So the amount of money you have does not make any difference to your inner being; you remain the same.

And in the same way the amount of knowledge you have makes no difference. You can go to the university, you can have all the degrees possible, you can have a Ph.D. or a D.Lit., you can visit the libraries and you can go on reading and reading and reading and studying and you can collect much knowledge -- but it will be just on the outside, on the periphery of your mind. It will be just in your memory, it will not change the quality of your consciousness. And unless your quality changes, nothing is attained.

So the first thing to be understood is that knowledge and knowing are different. Knowledge is information, knowing is understanding. Knowledge is gathered from the outside, knowing is a growth inside. Knowledge is borrowed, knowing iS yours, authentically yours. Knowledge is learnt, knowing is not learnt from anybody.

You have to become more alert so that you can see more, so that you can feel more, so that you can be more. Knowing is being, knowledge is just a peripheral accumulation.

Another thing. When you are a man of knowledge, when you have hoarded much knowledge, your ego will be strengthened. You will think, 'I know so much.' And the ego is one of the barriers towards reality, it is not a bridge, it disconnects, it does not connect. When you are a man of knowing, ego disappears -- because a man of knowing comes to know that there is nothing you can know. How can you know? Life is so mysterious, so tremendously mysterious, there is no way to know it really.

If you can know only yourself, that is more than enough, more than one can expect. If a small light starts burning in your heart and your inner being becomes lighted, that is more than enough. And that is what is needed. In that light you become aware that the reality is an ultimate mystery -- that's what we mean when we use the word 'God'. 'God' means exactly what 'nature' means with only one difference. In the concept of 'nature' it is implied that if it is not known up to now it will be known later on -- but it can be known. It is knowable. That is the intrinsic meaning of the world 'nature'.

Just a few days ago an atheist was talking to me and he said, 'Why use the word "God"? Why not use "nature"? The word "God" creates trouble.' I said, 'It can be used but then you will have to become more alert about what meaning you put on it.' 'Nature' means that which is known, or, if not known, that which can be known, is theoretically knowable. Science says 'nature' because science says that we have known something of it, we know something of it, we will know something of it. But, basically, one thing is certain -- that one day everything will be known. By using 'God' we bring another dimension into it. We say that something is known and more will be known -- more will always be known -- but still something will always remain unknowable, something will go on being elusive. The mystery is vast, the mystery is infinite. And we are part of it so how can the part know the whole totally? It is impossible. The part cannot know the whole totally, the part can only know so far.

A man of knowing understands the mystery of life. That's why Buddha is silent about life. He does not say a single word about it.

Lao Tzu kept quiet for his whole life until he was forced, really forced, to write his experiences. He was getting old and he was moving towards the Himalayas and he wanted to disappear in the Himalayas but he

was prevented at the last boundary post of China. The guards would not allow him to pass because they had received a message from the emperor not to allow Lao Tzu to escape out of the country unless he wrote a book about his experiences. So for three days, at that outer boundary post, he remained in a tent and wrote the book -- because he wanted to get out of the country, he wanted to go to the Himalayas and disappear.

A beautiful place to die -- the Himalayas is really a beautiful place to die. Where can you find a better place to die and disappear into God? Nowhere is there such a godly phenomenon. Watching those Himalayan peaks, that virgin snow with the sun shining on it, it is as if the whole world has become golden. Watching that, in that coolness, in that purified air, on that high altitude, what better space to die in? You cannot find a better graveyard. It is tremendously beautiful.

Lao Tzu was very old and he was in a hurry so he said, 'Okay. If you insist, I will write.' But the first sentence he wrote in the TAO TE CHING IS: 'The Tao, the truth, that can be said is not the real Tao. The Tao that can be uttered or expressed is already false.'

The truth cannot be said because you can say only things which have been really known, known totally, known perfectly. Then you can express it. Truth is never known totally. You feel it, you live it, you have great experiences of it, great visions; great mysteries open, but each mystery brings you to another mystery. As each door opens you see that a thousand and one doors are still there unopened. Each door brings you to new doors. So how can you express it?

A man of knowing will say 'I don't know' or 'I don't know the all, I know only a little bit. I know only myself'. But that is enough, that is more than enough. That is the highest one can aspire to.

The man of knowledge goes on claiming that he knows everything -- hence he proves his ignorance. Only an ignorant person says that he knows; the knower always says that he does not know. That is the sign, the indication, of real knowing.

One thing more. When you know something you divide reality into the knower, the known and the knowledge. The reality immediately becomes divided into three things. That's the meaning of the symbol of the trinity in Christianity. If you know, God becomes three. The moment you know, God becomes three. The one is no longer one. Knowledge divides. That is the meaning of the concept of the Hindi trimurti -- God has three faces. The moment you know, he has three faces. Knowledge divides.

And now physicists say that they have come to know the fundamental of life, the fundamental of existence -- electricity. Again they find it is divided into three: the electron, the neutron and the proton. It seems that three is very basic. It seems that if you dissolve into reality there is one but the moment you turn it over and look at it, it immediately turns into three. Certainly, because then you are separate, that which you know is separate, and between the two is knowledge -- the knower, the known and the knowledge.

So knowledge divides -- and that which divides cannot lead you to ultimate truth. Knowing unites. In knowing, one does not know who is the knower, who is the known and what is knowledge. That s why knowing. a man becomes a mystic: knowing, a man becomes one with reality; knowing, one loses all distinctions, differences, boundaries, definitions; knowing, one becomes indefined -- as indefined as reality itself.

Now this parable.

LIEH TZU WAS STUDYING ARCHERY, AND HIT THE TARGET.
HE SOUGHT ADVICE FROM KUAN-YIN WHO ASKED HIM,
'DO YOU KNOW WHY YOU HIT THE TARGET?'

Each word has to be understood. Have the taste of each single word -- because each single word is significant. These parables are not just to be read in one stroke and forgotten about, these parables were written to meditate upon. These are meditative devices.

LIEH TZU WAS STUDYING ARCHERY.

Tao is the only religion which makes no difference between the sacred and the profane. All other religions make a distinction between the sacred and the profane.

Archery is a profane art -- or swordsmanship, or cooking, or carpentry, or painting, or poetry. You

cannot think of Buddha painting and you cannot think of Buddha as an archer. You cannot even think of Buddha composing poetry. These are mundane activities; Buddha is transcendental. Can you imagine Mahavir doing any ordinary day-to-day activity? No, he simply meditates. He remains in the purest sky. He walks on the earth but he does not belong to the earth. He walks on the earth but he never touches the earth. He is not an earthly being.

But Tao is something very rare and extraordinary. Tao says that any activity can be turned into a sacred activity -- any activity whatsoever, even archery, even swordsmanship. In China and Japan there are schools of archery and swordsmanship but you will be puzzled to know that in the hall where the archer learns archery you will find a sign: MEDITATION HALL. People learn archery or sometimes wrestling -- but the hall is known as the Meditation Hall. What type of meditation is this? People are fighting, wrestling, learning archery -- murderous arts. What type of meditation is this? Why do they call these halls meditation halls?

Tao says that any activity done with full awareness becomes a meditation. Activity is not the real thing -- how you do it, what consciousness you bring to it, is. You can pray in a very earthly way and then it becomes mundane -- you know it. If you go to the temples and listen to people's prayers, you will know it. Their prayers are not real prayers. Somebody is asking for a lottery ticket; somebody is asking that his wife who is ill should be made well again; somebody is saying that his son has failed, next time God should please take care, somebody is saying that his daughter has become very grown-up and it is difficult to find a boy for her -- help me. These are the prayers. They are very mundane activities. very ordinary. Why do you call them prayers? What is sacred about them? Nothing seems to be sacred about them. You may be sitting in a temple but that doesn't make much difference.

If your prayer can be profane then ordinary activities can be sacred. That is a Taoist contribution to the world. They say that activity is not the real thing, it is the consciousness you bring to it that is.

For example, you may be wrestling. The Taoist wrestler first bows down to the opponent. The Taoist wrestler first has to bow down to his opponent and meditate on the opponent as being God. as being divine -- not as the enemy. If he cannot meditate on the enemy as being God, as being a friend then he is not Taoist. Then it is ordinary wrestling. But if he can see the same God in his opponent as he feels in himself then wrestling is wrestling only on the surface; deep down it has become prayer.

Now, if you look from the outside, you will be very puzzled. Two swordsmen fighting with their swords first have to look into the other's eyes, into the window of the other's eyes to get the feel of the other's being. It is exactly like his own being. Then they fight but the fight is totally different. The fight is not aggressive, the fight is not egoistic, the fight is a play. And the wrestlers or the swordsmen are not interested in killing the other. They are not even interested in protecting themselves. They simply relax and go into a let-go. Then two energies are there, dancing. It is wrestling to you if you look from the outside but from the inside it is just a dance of two energies. It is almost a love affair, it is a meeting of two energies.

And, you will be surprised to know, if somebody is defeated he is thought to be one who is not yet in a let-go. He was still an egoist, that's why he was defeated.

Sometimes it happens that two Taoist wrestlers have been wrestling again and again for years and neither has been defeated -- because both were non-egoists. How can you defeat a non-egoist? Both were non-aggressive. Both were in such tremendous love that neither could defeat the other.

Two swordsmen may fight for hours and neither gets hurt. This is the art. The whole art is to be so empty that the sword cannot cut anything. Now, if somebody hits you, you shrink; if somebody hits you, you resist. The Taoist art is: when somebody hits you, you expand. You take the attack into yourself and absorb it.

If somebody is throwing energy at you, don't fight with that energy, absorb it. He is giving you energy and you are fighting with it. Absorb it instead. Try it sometime. If somebody hits you or punches you, try one day to absorb it. Just go with it. Don't get hard, don't become stiff, let it be absorbed. You will be surprised. You will be surprised because there will be a totally new experience. If two fighters are there and one fighter goes on absorbing the other's energy -- whatsoever he is throwing out the one who is throwing out energy will be defeated. It is not that the other has defeated him, he has defeated himself. He will become weaker and weaker and weaker and he will be defeated. And the other one will come out of it very radiant.

Each activity can be turned into meditation. Even these murderous arts of archery can be turned into non-violent arts. This is a great revolution.

The ego is hard and masculine. Tao believes in the feminine. The ego is aggressive, the feminine is

receptive. Tao believes in the receptive. Tao believes in becoming a womb. The ego, the masculine ego is determined to penetrate rather than to be penetrated. The masculine ego is always trying to penetrate the other -- just as in sex. In everything the male ego does there is a penetration, an effort to violate the other. And the feminine is absorbing -- just as in sex. As in sex, so In everything .

Have you not watched it happening every day? You may not have thought about it in that way. Women are always the winners. Napoleon may be a great man outside his house, but when he comes back he is nothing. The woman may be tiny, a wisp of a woman. but that woman dominates. Every husband is hen-pecked. And I am saying EVERY. If you can find a husband who is not hen-pecked then know well he is a Taoist. Then he is not masculine, that's why he is not hen-pecked. He is already feminine. Each husband has to be hen-pecked because the egoistic energy cannot win against the non-egoistic energy.

Have you not watched it? A woman crying is very powerful. You may have all the muscles of the world, you may be the great Mohammed Ali, but even Mohammed Ali, when his girl friend is crying, just does not know what to do. The tears seem to be more powerful. What is the power of the tears of a woman? She is so fragile, she is so vulnerable, she is so soft -- from where comes the power of the woman? Why does she dominate? How does she manage? She manages without managing. In fact, she says that she is just dust unto your feet. That's how she manages. She massages your feet. That's how she manages. She takes care of you. She serves you in a thousand and one ways. And that's how she becomes the conqueror. She never tries to penetrate you, she never tries to conquer you -- that is her victory. She is defenceless. But still some great strength comes from some unknown source.

Taoists say that this is the strength of the water element. Man is like rock and woman is like water. When the water falls on the rocks, the rock disappears, becomes sand -- sooner or later. It is only a question of time. On the first contact of the water with the rock, the rock is so strong and the water is so soft that you cannot ever logically imagine that one day the water will destroy the rock, that it will disappear as sand and the water will still be there.

This is what Lao Tzu calls 'the water-course way' -- the strength of the feminine.

The energy of the masculine is that of the chopper, the wood-cutter. Have you watched a wood-cutter chopping wood? That is the energy of the masculine -- destructive, aggressive, violent. The feminine energy is that of the surfer. The male wrestles with life rather than swimming with it; the feminine goes with it, swims with it, does not wrestle with it. The feminine is pliant and has suppleness, is more liquid.

If somebody is studying archery he can study it as a masculine energy. Then he will become technically expert but he will miss the deeper art of it.

LIEH TZU WAS STUDYING ARCHERY, AND HIT THE TARGET.

Now this is the man's understanding. If you hit the target you have learned the art. What more is needed? If out of a hundred you can hit the target all hundred times, a hundred per cent correctly, what more is needed?

In Japan a German professor, Herrigel, was learning archery with a Zen Master. He became perfect, a hundred per cent perfect, not a single target was ever missed. Naturally he said to the Master, 'Now what more is there? Now what more have I to learn here? Can I go now?' The Master said, 'You can go but you have not learnt even the ABE of my art.' And Herrigel said, 'The ABE of your art? My target is a hundred per cent perfect now.' The Master said, 'Who is talking about the target? Any fool can do that just by practising. That is nothing much. Now the real thing starts.'

Listen. When the archer takes his bow and arrow and aims at the target there are three things: the archer, the most fundamental and basic thing, the source, the innermost. Then there is the arrow which will pass from the archer to the target. And then there is the bull's-eye, the target, the farthest-away thing. If you hit the target you have touched the farthest, you have touched the periphery. You have to touch the source. You can become technically expert in hitting the target but that is not much -- not much if you are trying to get into deeper waters. You are an expert, you are a man of knowledge, but not a man of knowing.

The arrow moves from you but you don't know from what source the arrow moves, with what energy. How does it move? Who is moving it? You don't know that. You don't know the archer. Archery you have studied, the target you have achieved, a hundred per cent perfect was your aim, at a hundred per cent perfection level you have become efficient -- but this is about the target. What about you? What about the archer? Has anything happened in the archer? Has your consciousness changed a little bit? No, nothing has

changed. You are a technician, you are not a real artist.

Taoists say that the real thing is to see the source from where this aim comes, from where this aiming comes, from where this arrow takes the energy. Who is it who has succeeded? What is the energy? What kind of being is hidden behind you? That is the real target. If that is the target and sometimes you miss the outer target, nothing is wrong.

It is said about a great archer in Japan that he always used to miss his target. He was the greatest Master but he was never able to aim rightly.

He must have been a man like me. Just a few days ago Priya put in a question which I have not answered yet. She asked: OSHO, CAN'T YOU WALK STRAIGHT? Never tried!

That Master must have been a man like me -- one who cannot walk straight. He must have been a drunkard. So he used to miss. He never succeeded, not for a single time in his whole life. But he was known all over Japan as the greatest Master.

What was his mastery? His mastery was of a totally different kind. He had penetrated into the source, he had made the target his centre.

The periphery is not the point. You may succeed or you may fail, but that is not the point at all. The real thing is: have you succeeded in getting centred in your being? Has that target been achieved?

To succeed with the outer target is masculine energy, to succeed with your inner source is feminine energy. To succeed with the outer source you have to be aggressive, ambitious, concentrated, attentive, outgoing, extrovert -- the arrow will be going out, will be going farther away from you. It will be moving away from your being. The arrow will be going into the world.

To move into your centre one needs to be feminine, passive. inactive, non-doing, non-interfering, WU-WEI, meditative; meditation, relaxation, not concentration, is needed. One has to relax oneself completely and utterly. When you are not doing anything then you are at your centre; when you are doing something you have gone away. When you do too much you are too far away. Coming closer means that you are dropping your activities, you are learning how to be inactive, you are learning how to be a non-doer.

Herrigel's Master said to him, 'You have become a doer, a perfect doer, but that is not the point. That you could have learned in Germany, there was no need to come to Japan. Masculine arts are available in the West, there is no problem. You can learn shooting. But if you have come to Japan, to the East, then please, now learn the real thing. Now you have to take your bow without being a doer; you have to pull your arrow without being a puller; you have to aim at the target without aiming. There should be no tension. no effort, no doing on your part. You have just to be passive. You have to let it happen rather than doing it. Then you will be centred.'

Do you know the difference when you do a thing and when you let it happen? If you know the difference then you can understand this parable, otherwise it will be difficult.

Let me remind you, because you may not have noted it. SometimeS, making love to your woman, you were a doer. Then you missed. Yes, there was a sexual release but it was not a true orgasm. Then sometimes it was not a doing, you allowed it to happen. Then it was a release, certainly, but with a plus. It was an orgasm. You had a feeling of expansion. You became enormous and huge. you touched the very boundaries of existence. In that moment you disappeared as an ego. You were not. You pulsated from one core to another core, you pulsated in all your layers, but you were not the doer. Bring the doer in and the pulsation stops. Drop the doer and the pulsation starts again.

Sometimes, swimming in a river, you started floating. Swimming is beautiful but nothing compared with floating. Sometimes, just Lying in the river, not even making any effort, you started floating with the river. Then you will know a totally different quality of experience. The river takes you in her arms, the river supports you, the river and you are no longer enemies -- there is a sort of inner connectedness. You have fallen en rapport with the river energy; your energy and the energy of the river are making love. Then there is an orgasm.

Sometimes, sitting silently, doing nothing, you have become aware of a let-go. And there is a benediction. Sometimes looking at the stars or at the trees suddenly it is there. You were not doing anything.

These moments come to everybody's life. Unasked for they come. They come only when you were not expecting, they come only when you were not -- they steal in when your doors were open and you were relaxed Sometimes out of nothingness and from nowhere a great benediction comes. These moments come to everybody but you have not observed them, you have not noticed them. These are gifts from God. They are reminders that you are in a strange land -- come back home. These are reminders. God goes on knocking on your heart again and again -- whenever an opportunity is there, whenever you allow him to.

On a Sunday you can lie in bed and you are not in any hurry to go to the office and the children are awake and rushing around in the room and your wife is preparing the tea and there is the sound of the samovar, and the milkman and the traffic slowly moving outside, and you turn in your bed and you pull your blanket up again and there is no hurry and there is nowhere to go -- it is Sunday. Christianity has given only one beautiful thing to the world -- Sunday. Hinduism has no Sunday. Sunday is the greatest contribution of Christianity. You can dream a little more, you can still float into sleep again. There are vapours from the kitchen, the smells from the kitchen, the breakfast is being made and you are just in a state of relaxedness, not tense, untense -- and suddenly you feel tremendously beautiful. Life has meaning. Something flowers in you. Something unknown enters you. These are the moments when you are feminine.

Rushing to the office you become male. You may go for a walk on the street along which you go to the office every day, but when you are going for a walk you are a female. When you are going for a walk you are not going anywhere in particular, you are just enjoying the birds in the trees and the wind and the morning and the morning sun and the children laughing and the children going to the school. You are enjoying and you are not going anywhere in particular, at any point you can turn back home; there is no target, there is no goal, you are simply enjoying a morning walk -- and suddenly it is there that moment of let-go.

Watch these moments of let-go, because they are messages from God. Watch these moments of let-go, cherish them, taste them more. Welcome them so that they become more and more available to you. Receive the guest gratefully so that it starts coming more and more often.

Tao says that the real happens only when you are in such a state of diffused relaxedness that you cannot say I am. 'I am' means you are tense.

LIEH TZU WAS STUDYING ARCHERY, AND HIT THE TARGET.
HE SOUGHT ADVICE FROM KUAN-YIN WHO ASKED HIM,
'DO YOU KNOW WHY YOU HIT THE TARGET?'

This Kuan-yin is a Taoist Master and an archer. Lieh Tzu asked him about his archery and he said, 'I have become an expert; technically, technologically, I have attained my goal. I have hit the target.' The Master asked, 'DO YOU KNOW WHY YOU HIT THE TARGET? From where? Who are you? Who is this one who has hit the target? Have you looked deep into the source of your energies? Forget the target and look at the archer. Archery you have learned, what about the archer? Now you have to learn the archer. And the processes are very different. You have to learn archery but if you want to learn the archer you will have to unlearn archery.'

By learning, you know the world; by unlearning, you know yourself. By learning, you accumulate knowledge; by unlearning, you become a knower. By learning, you hoard; by unlearning, you become nude, empty.

The Master asked, 'DO YOU KNOW WHY YOU HIT THE TARGET?' Why? That's what Socrates means when he says to his disciples, 'An unexamined life is not worth living. You may succeed, but it is not worth living if it has not been examined so deeply that you know the very source of it, the very foundation of it.'

You see the flowers of a tree but that is not real knowledge unless you go deep and you know the roots. The flowers depend on the roots. The flowers are nothing but the innermost core of the roots come to be expressed. The roots are carrying the poetry, the source, the juice, which will become flowers, which will become fruits, which will become leaves. And if you continually go on counting the leaves and the flowers and the fruits and never go deep into the darkness of the earth you will never understand the tree because the tree is in the roots.

Where are the roots of the archer? You have succeeded in hitting the target -- that is a flowering -- but where are your roots? Do you know why you hit the target? Do you know why these flowers have bloomed? Do you know from where, from what source? The flower is the last activity, the most peripheral. The roots are the seed, the first primary activity, the most basic. The roots can exist without flowers but the flowers cannot exist without the roots. You can cut the flowers off and another flower will come; in fact, a far better flower will come. If you cut the flower the roots will take up the challenge immediately and they will send a bigger flower. They will say, 'Let us see who wins.'

I once had a gardener, a very rare man, a master-gardener, who used to win all the competitions in the city. Nobody was ever able to produce such big flowers as he -- all sorts of flowers. And I asked him, 'What is your secret?' He said, 'This is my secret: I challenge the roots.' I said, 'What do you mean?' He said, 'I go on cutting the flowers. I don't allow ordinary flowers to happen to the tree at all. If the tree can give a hundred flowers I allow only one ninety-nine I drop; I cut them off immediately because that is a wastage. And the roots get madder and madder and madder and angrier and angrier. And then comes the biggest flower -- as if all hundred flowers are made into one. Finally the roots win. That is my secret I make them mad.'

You can go on cutting the flower and it will come again, cut another and it will be replaced. But cut the roots and the tree is gone.

The Master asked, 'DO YOU KNOW WHY YOU HIT THE TARGET?' The disciple said, without any hesitation, without waiting for a single moment, 'NO.' This is honesty. The disciple is really a disciple. It is Lieh Tzu himself, the man we have been talking about all these days. He said, 'NO.' This is honesty.

If I ask you, 'Do you know who you are?' only the very, very honest will say no. The dishonest will start thinking brooding. He will say, 'Let me think.' What are you going to think about? If you know, you know; if you don't know, you don't know. What are you going to think about? Thinking means you will try to manage an answer, you will try to manufacture an answer. If somebody asks you, 'Do you know God?' have you ever said no? No, it is very difficult to find a man who can say no. And that is the man who can become a real disciple, that is the man who one day can know.

You will not say no. Somebody will say 'Yes, God is. I know' and somebody will say 'There is no God. I know' but both know. Nobody is able to say no.

The disciple said no -- he is a real disciple, a true disciple, authentic. The disciple has to open his heart before the Master the disciple has to be nude. He has not to hide anything -- because if you hide from the Master you will never grow.

Lieh Tzu said, 'NO.' Then the Master said, 'IT WON'T DO YET. It is good, you have progressed. And your no is a good indication, but it won't do yet. You have to go further, still you have to go further.'

HE WENT AWAY TO PRACTISE AND AFTER THREE YEARS AGAIN REPORTED TO KUAN-YIN.

What did he do for three years? He had attained his target so what was he doing for three years? The parable does not say. because this is a parable to be meditated upon. A parable is one which says only a few things and leaves many things unsaid. So you have to meditate and fill in the gaps. You have to find where the intervals are. And in those intervals is the real thing.

What did he do for three years? When you have hit the target then what more can you do? Now he was unlearning. Learning was finished, he had hit the target, learning was complete -- so what else can you do? He was unlearning, or, he was turning his eyes inwards.

Watch. When an archer takes the bow and the arrow in his hand his eyes are on the target, naturally. But what was Lieh Tzu doing for three years? When he took up his bow and arrow he would look at the target but deep down he would look at himself. The target became secondary. The arrow of his consciousness became double-arrowed -- that's what Gurdjieff calls self-remembering.

When you see me, you are seeing me; your consciousness is one-arrowed -- arrowed towards me. If you change.... This you can do right now and it will be right to do it to understand You are looking at me, your eyes are arrowed at me. If you are really arrowed at me you will forget yourself This is a forgetfulness. Now make your consciousness double-arrowed Look at me and at the same time, simultaneously, look at yourself. Look at the looked-at and look at the looker-on.

When you are listening to me, listen, but always become aware of the listener too. The talker has to be listened to and the listener has to be listened to also. Then your consciousness has double arrows. Right now it is one-way traffic: you look at me and you are not looking at yourself. This is a sort of self-forgetfulness If you look at me and simultaneously become capable of looking at yourself, in that moment self-awareness happens. Buddha calls it SAMYAK SMRITI; Kabir calls it SURATI; Gurdjieff calls it self-remembering. But it is the same.

What Lieh Tzu did for three years in the forest was a harder task. Learning was simple. He was male. Now he had to become female. First he was trying to penetrate the target outside, now he started moving

inside into the womb of his own being. He became feminine.
Knowledge is aggression; knowing is passivity.

There are two types of minds talked of in Tao: one they call MUI and the other they call UI. MUI means natural, relaxed, and UI means unnatural, tense, When you are fighting with life you exist as UI; when you are flowing with life you exist as MUI. Swimming, you function as UI; floating, you function as MUI.

When you are in a let-go it is the natural mind in tune with the whole, in tune with Tao. Then these birds singing here are not a distraction; on the contrary, they enrich. Then everything is allowed. All the doors are open. You are not resisting, you are not struggling, you simply are. That is the state of mui.

First Lieh Tzu learned and created the state of ui; he became very very aggressive, extroverted, pointed towards the outside. It was ambition. He succeeded; he fulfilled his target. Then the Master said this was nothing, he had to go further. Then what did he do for three years? He became mui; he relaxed. He would sit silently and feel the let-go. And by and by he would take his arrow and bow and shoot the arrow in a state of let-go. He would not shoot it -- he would allow it to be shot. That is difficult. He would not shoot it -- he would wait for it to shoot itself.

Herrigel tried with the Master but could not succeed. Then one day, desperate, he said, 'I don't think I will be ever able to succeed. I cannot understand what you call this mui, it is all nonsense. How can the arrow shoot itself if I don't shoot it? If I don't pull the bow how can things happen on their own? It is impossible.'

We can understand Herrigel. That is the whole Western attitude: it is impossible.

The Master said, 'Then you can go.' Herrigel said, 'Will you give me a certificate?' The Master said, 'Impossible, because you have not learned anything. Whatsoever you have learned you could have learned anywhere else, so it is not a credit. You can go.' He booked a flight, made the arrangements to leave, forgot all about everything. He had been there for three years -- it was too long.

Then he went to say goodbye to the Master but the Master was teaching other disciples so he had to wait. He sat on a bench while the Master was teaching and for the first time he was in a relaxed state because now he was no longer worried -- he was leaving, finished -- and he was no longer greedy. There was no effort. He just looked -- and he could see that the Master was not shooting. The Master took the bow in his hand he pulled the bow with his hand -- but the bow shot itself. He could see it. It was a vision. How he had missed it he could not believe. For three years he had been watching his Master again and again but his own logical mind was an interference. It would not allow him to see. He said, 'How can it be? He may be more expert but how can it be that the arrow goes by itself?' This morning he could see it. Now he was relaxed Now he was not worried about attaining anything When you are no longer in effort, in greed, in desire, you are relaxed.

He rushed to the Master, touched his feet, and without saying anything took the bow from his hand and shot the target. And the Master put his hand on his head and said, 'You have done it. And you can have the certificate. And you can still go because now there is no need to wait. Finished. You have known it, you have tasted it.'

Things can happen on their own. You were born -- you did not manage it. You fell in love -- you did not do it. Hunger comes, you eat, you feel satisfied. Thirst arises, you drink, you feel quenched. You are young, you will become old. One day you will die. Everything is happening. The doer is a false illusion. Be in the state of mui.

The society creates the state of ui. It makes you unnatural, tense, knowledgeable; it makes you cultivated, cultured -- but it creates a hard crust around your heart and you lose your real nature, Tao.

HE WENT AWAY TO PRACTICE AND AFTER THREE YEARS AGAIN REPORTED TO KUAN-YIN. 'DO YOU KNOW WHY YOU HIT THE TARGET?' -- again the same question --
'I KNOW,' said Lieh Tzu.

Again it is simple, as simple as the first 'NO'. It is not a pretension. When a person pretends, he thinks before he says, 'I know.' He tries to rehearse in his mind -- that's what you call thinking. The answer is without any thinking on Lieh Tzu's part. It is as it is. First he said simply, 'NO.' Now, in exactly the same humble way -- with no claim, remember -- he says, 'I KNOW.'

Many times you get too involved in words. The Upanishads say that one who says 'I know' does not know. Right, but there can be a person who says 'I know' and does know. If you can say 'I know' in a simple,

humble way, with no claim, then there is no problem. When the Upanishads say that if a person says 'I know' he does not know, the emphasis of the Upanishadic seer is on the 'I'. When somebody says, 'I know' the emphasis is on the 'I' -- 'I' is underlined. When a person really knows and says 'I know' -- 'I' is not underlined. The 'know' is just a fact.

How can Lieh Tzu say something untrue? If he knows, he knows. He has to say it. But it is not a claim.

So don't get too burdened with words. People do get too burdened with words. For example, if a Vedantin reads this he will say, 'He says "I know" so he cannot know because of what the Upanishads say.' Words are words and one has to feel the innermost core of the words, the heart of the words.

I say to you that when Lieh Tzu says 'I know', he knows. And his 'I know' means exactly the same as when the Upanishads say 'I don't know'. His 'I know' means exactly the same. It means exactly the same as when Socrates says 'I don't know a thing'. By saying 'I don't know a thing' Socrates is denying the 'I'. But by saying 'I know' as a simple fact, as an ordinary fact, with no claim, Lieh Tzu is doing a far greater miracle because -- listen to it -- sometimes a pretender can pretend and say 'I don't know' in the hope that you will think that he knows. Because the Upanishads say so and Socrates says so, a pretender can say 'I don't know' and hope that you will think that he is a knower, that he is another Socrates. Mind is very cunning. So remember one thing: if a mind is simple, humble, and simply states the fact, then that is the truth -- whatsoever the fact.

'IT WILL DO,' said the Master.

Very easily he said, 'IT WILL DO.' It is not a question of what Lieh Tzu is saying, it is a question of what Lieh Tzu is -- the simplicity, the humbleness, the meekness of the person, the innocence of the person.

When you say 'I know' a subtle ego arises. Just say the words 'I know' and you will feel a subtle ego strengthening in you.

The Master must have been looking into Lieh Tzu. Masters don't look at you, they look INTO you. They don't watch your face, they watch your heart. He must have looked into the heart when Lieh Tzu said 'I know'. Did something arise there? Did something integrate, become an ego? Nothing. The space remained untouched, virgin. He said 'I know' and nothing happened inside him. The Master said,

'IT WILL DO. HOLD ON TO THIS AWARENESS AND DO NOT LOSE IT.'

It is difficult to gain a glimpse of this let-go and it is very easy to lose it -- because for centuries, for many lives, we have practised doing. When those moments of non-doing come, our whole practice of many lives is against them, our whole habit is against them, our whole mechanism is against them. Their happening is a break-through and your past will struggle to close your doors again.

That's why the Master says, 'HOLD ON TO THIS AWARENESS AND DO NOT LOSE IT.' This is the treasure, the kingdom of God within you. This is the treasure -- to be in a relaxed state and to allow God to function.

Now Lieh Tzu was not doing anything. Yes, he took the bow, he took the arrow, he aimed at the target, but HE was not -- it was God in him. This is the state Krishna, in the Gita, wanted Arjuna to be in -- this is the state. Krishna wanted Arjuna to become empty like Lieh Tzu so that God could function. He wanted Arjuna to take his bow and fight the fight. If it had to be so, it had to be so.

Arjuna was bringing his mind in. He was saying, 'How can I do it? It doesn't seem right.' And Krishna was saying, 'Who are you to think about what is right and what is wrong? Leave it to God. Don't come in. Just put yourself aside. Don't stand in the way.' But Arjuna said, 'How can I kill these people? It is violence.' And Krishna said to him, 'If you don't kill them then somebody else will kill them, because I can see that they are already dead. Somebody has to be instrumental in putting them into their graves -- they are dead. If you are not going to become the instrument somebody else will, and you will miss an opportunity of becoming an instrument.'

THIS APPLIES NOT ONLY TO ARCHERY BUT TO RULING ONESELF: THEREFORE THE SAGE SCRUTINISES NOT THE FACT OF SURVIVAL OR RUIN, BUT ITS REASONS.

THIS APPLIES NOT ONLY TO ARCHERY BUT TO RULING ONESELF: In fact, in Tao and Zen, archery is just a way to learn something about life. When somebody insults you, remember that the person who has insulted you is outside you, on the periphery, like the target; you are deep within yourself, the source. And between you and the insulter stands the mind -- like the arrow.

If your mind is arrowed on the person who has insulted you, you will miss. Let it be arrowed towards the source. Rather than thinking that he has insulted you, look into your own being: you must be carrying some wound, that's why you feel insulted. Otherwise how can anybody insult you? If somebody calls you a fool and you feel insulted that simply means you think that you are very wise -- nothing else. If you yourself think you are a fool you will hug the person. You will say, 'Right! Exactly right! That's how I feel l' Then where is the insult?

If somebody says you are a thief and you feel humiliated that simply means that you have always been thinking that you are a great moralist, virtuous, this and that -- but deep down you know also that you are a thief. He has hit the soft point in your being, the fragile point.

So now there are two possibilities: either you jump on him and prove that you are not a thief, or you look inside yourself. Always go to the source. In yoga, going to the source is called PRATYAHARA. Mahavira calls this going to the source PRATIKRAMANA. Jesus calls it 'repent'.

Christians have misunderstood. 'Repent' has nothing to do with repentance. 'Repent' originally meant return, go back, go inside yourself. The Greeks have the right word for it: 'metanoia' -- turn into yourself, turn a hundred and eighty degree turn. You must have seen in some old ancient mystery books the symbol of a snake eating its own tail -- that is metanoia.

Go back to yourself. Rather than going to the other, go to yourself, turn back. Let your arrow move in a circle and come back to the source from where it started. Somebody has insulted you and a turmoil arises. This is the beginning of the arrow. The arrow starts moving towards the other person. It wants to hit the other person, to insult the other person. Don't be deceived by it. Let it move in a circle. Let it come one hundred and eighty degrees back to you -- to where it started, to where you felt the turmoil. Let it come back there; look there.

This can become the key of an inner transformation. A new being is possible.

Archery is just a device. Taoists have devised many devices. But in all the devices the basic thing, the essential thing, is to turn to one's own nature.

Meditate on this parable and start using it in your life. First, look for moments of let-go, wait for them, receive them with great welcome and rejoicing, invite them again and again, become more feminine.

Second, if any opportunity arises when your arrow starts to move outwards, remember immediately and turn it inwards. Turn it in. Rather than turning on, turn in. If somebody insults and you are turned on, if a beautiful woman passes by and you are turned on, sex arises -- turn in rather than turning on. A beautiful woman passing by is not the real target, you have some sexuality in you. Go to the source. Let it be a great opportunity for meditation. Transform each ordinary opportunity into meditation and great will be the pay-off. Each moment will start becoming luminous.

And there is no mundane or profane activity. All activities can be turned into meditation -- they have to be. This is my message too. Meditation has not to be something apart from life, it has to become the innermost core of it. Each activity, small and big, has to be luminous with meditative awareness. Then you will see that each activity brings you to God, each activity brings you home, each activity becomes a liberation.

Each activity has to fall back into the original source. The anger that arises from your being has to fall back into your being; the sex that arises from your being has to fall back to the source itself. There where the alpha and the omega meet, where the beginning and the end meet, where the snake turns to its own tail and starts eating it, you become complete, a whole circle. That's the stage of the sage. That's what sannyas is all about.

Chapter #12
Chapter title: Stand in Your Son's Shoes

8 March 1977 am in Buddha Hall

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The first question:

ONCE YOU SAID THAT KRISHNA WAS A BRAHMIN, BUT REALLY HE WAS A KSHATRIYA. NOBODY IS READY TO ACCEPT HIM AS A BRAHMIN. WHICH IS CORRECT?

WHEN I SAY SOMETHING there is no need to ask anybody about it. Meditate over it.

When I said that Krishna was a BRAHMIN I mean that he has known the ultimate truth. BRAHMA is the ultimate truth. By knowing it one becomes a BRAHMIN. When I say Krishna is a BRAHMIN I mean Mahavira is a BRAHMIN, Buddha is a BRAHMIN -- so is Moses, so is Jesus, so is Lao Tzu. I don't mean the caste BRAHMIN. By birth nobody is a BRAHMIN, nobody can be. I also know that he was a KSHATRIYA a KSHATRIYA by birth. That is meaningless. That is formal, accidental. I don't talk about accidents.

By accident I was born in India but I am not an Indian. By accident you may have been born in Germany but you are not a German. By accident you may be black or white but you are neither. The accident can only decide the form, not your being. Your being is beyond accident, beyond caste, beyond religion, beyond nation, beyond colour. When I am talking I am talking about the innermost core.

So I repeat: Krishna is a BRAHMIN. Even if the whole world says he is not, I don't care a bit. That knowledge is of no significance at all.

'It is surprising,' said the professor to his wife, 'how ignorant we all are. Nearly every man is a specialist in his own particular line and in consequence he is as narrow-minded as it is possible to be. He knows nothing of what other men are doing.'

'Yes, dear,' said his wife.

'I, for instance,' he continued, 'am ashamed of my failure to keep abreast of modern science. Take electric light, for example. I have not the least idea how it works.'

His wife gave him a patronising look and smiled, 'Why, Herbert, I am ashamed of you too. It is simple. You press a switch, that's all!'

This wife thinks that by pressing a switch you know all about electricity. That's all. Simple. And she says she is ashamed of her husband -- that he does not even know how electricity works.

You also know how electricity works. You press the switch, that's all. So simple. But has anybody really got any idea of how electricity works? And I am not talking about you and I am not talking about the professor. Even the man who worked miracles with electricity, Thomas Alva Edison. had no idea how it worked.

It happened once that he went to a summer resort where people did not know anything about him at least, nobody recognised his face. He was very happy -- because famous people become very tired of being recognised the whole day, they are never at ease. So he was very happy, running on the beach, collecting pebbles. He had again become a child.

Somebody invited him to come to a high school exhibition. Looking at his childishness on the beach, at how he was running and playing with the foam and the pebbles and the sea-shells, somebody said, 'Come to our high school. We are having an exhibition and the children have done many beautiful things.' So he went. They had made an electric fan -- Edison was the inventor of the electric fan -- and a small boy was explaining how it worked. Edison became interested and he asked, 'Do you know how electricity works? What is electricity?' And the boy said, 'That I don't know. I will call my teacher.'

So the teacher was called to explain -- of course, he did not know who was asking the question. He was a graduate in science and he tried to explain the mechanism of the fan. But electricity itself? Electricity in itself is inexpressible. Nobody knows.

And Edison insisted, 'Tell me, what is electricity? You are explaining how the fan moves, how the switch works, how the motor works, but I am not asking about the motor and the fan and the switch, I am asking about electricity, the power behind it. What is it?' And the man said, 'You are asking a difficult question. I am just a graduate. I will ask my principal to come -- he is a D.Sc. He will explain!'

The principal came and he tried hard to explain but Edison insisted. The D.Sc. principal was very puzzled about this man asking such a significant question, and he became very embarrassed because he could not explain. So he said, 'Sorry, I will enquire from some higher people who are more in the know.' Then Edison said, 'I don't think anybody is going to help.' He said, 'What do you mean?' 'I am Thomas Alva Edison and I don't know myself what electricity is, so from whom are you going to enquire?' He had invented one thousand things which worked through electricity -- the radio, the gramophone, the fan and a thousand and one things -- he was one of the greatest inventors of the world, but he said, I myself don't know what electricity is. I play with it, I manage it, it works. That's all we know how it works. But what it is, nobody knows. So don't be puzzled and don't feel embarrassed.'

You must have asked somebody who has the mind of this wife who says, 'Why, Herbert, I am ashamed of you. It is simple. You press a switch. That's all.' I also know that Krishna is a KSHATRIYA but that is not what I am saying to you. I am not interested in the accident of his birth, in which womb he was carried for nine months. I am talking about his innermost experience -- that experience makes him a BRAHMIN because he has known the BRAHMA. One who knows is a BRAHMIN. One who does not know is not a BRAHMIN.

The second question:

DON'T DO UNTO OTHERS WHAT YOU DON'T WANT OTHERS TO DO UNTO YOU.' OSHO, I WAS MEDITATING ABOUT IT, BUT I FEEL STUCK, I CAN'T REACH THE BOTTOM. PLEASE CAN YOU TELL ME SOMETHING ABOUT IT?

THE FIRST THING: never meditate on anything negative. 'DON'T DO UNTO OTHERS WHAT YOU DON'T WANT OTHERS TO DO UNTO YOU.' This is a negative message 'DON'T DO.'

If you don't want to get stuck then meditate on something positive. The same thing can be made positive: Do unto others what you would like others to do unto you. Then you will not get stuck.

When you move in a negative commandment you cannot move much. How can you move in a negative commandment? A negative commandment is like death. How can you meditate about death? You can start but you will be stuck at the very start. You can meditate about life, certainly. Life has so many things to meditate about -- the flowers, the birds, the rivers, the stars, love, people, the beauty of it, the song of it. You can meditate about life infinitely and you will never get stuck -- because vast is life, infinite is life, the whole universe is life.

In fact, when you meditate on life -- meditating, meditating -- one day you will come across death too because death is just a part of life. As other things are part of life -- love, birth, joy, sadness, happiness -- so is death. Death is not something against life, death is not something beyond life -- death happens in life, death is an intrinsic part of life.

So if you meditate on life you will come to know death too, but if you meditate on death nothing will happen. What will you meditate on? You will simply feel darkness, and get stuck. How can you move in non-being? How can you think about nothing? You will go round and round and sooner or later you will

wonder what you are doing. Chasing your own tail? Where are you going? There is nothing much to meditate on.

Meditation has to be about the positive. You can ride on the positive, you can go to the very source of existence -- but on the positive, with the positive, in the positive. And of course, if you go with the positive, one day you will come across the negative too -- but as part of the positive. And then you will know the negative too.

Listen... I would like it this way: Do unto others what you would like others to do unto you. Make it that way. Then you have a thousand and one things to think about.

And when you do unto others what you would like them to do unto you, naturally the negative part of it -- don't do unto others -- follows like a shadow. Remember, the negative is the shadow of the positive. The positive is the figure, the negative is the shadow. If you run, your shadow will run behind you. If you stop, the shadow will stop. But don't get too involved with the shadow otherwise you will get stuck. If you try to make the shadow run and then you want to follow it, it is impossible. Then you will feel very impotent. You will create a very crazy situation for yourself.

Look... all the Ten Commandments are in a way negative. If you go deep into Patanjali's Yoga Sutras you will not find a single negative commandment. Everything is positive. With the positive there is growth. Judaism has not grown at all. It remains stuck. In fact, it has not added anything to Moses. It is where Moses left it.

Hinduism has grown tremendously. It goes on growing. It is not a dead stone. And what is the reason for it, what is the secret of it? The secret is: it moves through the positive. If you get stuck with the negative then from the very beginning you are moving in a wrong direction -- which will not allow you much movement. You are heading for trouble.

Judaism has not evolved any subtle religion. The Jews have remained the most irreligious people on the earth, the most worldly, money-minded, prestige-oriented. They have not developed anything deep in meditation or prayer; religion to them is just a formality. Religion is not something tremendous; it is not something that shatters you, uproots you, gives you wings; it is not something that destroys you and recreates you; it is not something that you become possessed with; it is not something that manages you -- it is something that you manage.

Jews did not like Jesus because he became too possessed by religion. Jews did not like Jesus because he was too other-worldly. Jews have not liked any people born to Jewish families who became too possessed by religion. They have always denied and rejected them. They deny and reject all the messiahs because a messiah is a person who is almost in a passion. Religion is his love, it is not formality; He can stake his life for it. If crucifixion comes through it, he is ready to go to the cross.

The day that Jesus was ready to die on the cross he said that he was not a Jew in the ordinary sense. The Jews were puzzled. Why was this man so mad? Life is so beautiful, why be worried about things higher than life? Life is enough. Jews have lived in the merry-go-round of eat, drink and be merry -- and, of course, sometimes go to the synagogue too. That is part of the social formalities.

Remember, if you start your meditations with a negative you will be stuck. And, another thing, if you think too much of the negative, you will become desert-like, you will not flower, you will become dry, your juice won't flow. The juice cannot flow in the negative -- for that you need some positive passion, something alive, so that it can flower.

If you want to meditate, contemplate, good. But choose something positive. Meditate on a rose flower, it is positive. Meditate on the rising sun, it is positive. Meditate on the moon. Meditate on a child playing, laughing, jumping, dancing. Meditate on something which is flowering, opening unfolding, which is alive. Meditating on the negative is meditating on the desert -- and you become that on which you meditate. You will become that on which you meditate so meditate on love, meditate on life, meditate on God.

And if something looks very beautiful to you but it is a negative statement, turn it into a positive statement. Each statement can be turned into a positive statement. And great is the change. When you want to say 'no' try to say it in such a way that it has the form of 'yes'. Don't say 'no'. You can always find a way to say something in such a way that even if it is a 'no' it comes in the form of 'yes'. And it will be helpful to you.

You must have come across people who are so addicted to the 'no' that even sometimes when they want to say 'yes' they find a negative way of expressing it.

The third question:

BELOVED OSHO, WILL YOU MARRY ME?

AGAIN? The day you became a sannyasin you got married to me. This question is from Dharma Chetna. To ask again means you have forgotten!

When he was very old somebody asked Immanuel Kant, the German philosopher, 'Why didn't you ever get married? Did you never propose to anybody?' Kant brooded over it and said, 'To think of it, yes, once I did propose to a girl.'

The enquirer became very interested. He said, 'Then what happened?' Kant said, 'Something went wrong. I proposed a second time. I proposed one day and the next day I proposed again. And the girl got very mad.'

Kant's memory was not very good -- the girl had accepted him the previous night. Can you marry a person who proposes a second time? This man is not reliable. After marriage he will come one day and he will say, 'Who are you and what are you doing here?'

Sannyas is a marriage -- but it is deeper than the marriage that you know about. In an ordinary marriage two bodies meet At the most, if one is very fortunate, two minds meet -- that is rare. The marriage that sannyas is, is not of the body not of the mind, but of the souls. Two beings meet. To be with the Master is to be in deep love with the Master, to be surrendered, to be open, to go with him wherever he is going with gratitude, with trust.

You are married, Chetna. Keep alert. Don't go on forgetting.

The fourth question:

MY SON HAS FLED AWAY FROM HOME AND IS HERE IN THE ASHRAM. HE IS FREE TO HAVE ANY SORT OF THOUGHT, BUT FIRST HE SHOULD COMPLETE HIS GRADUATION STUDIES SO THAT HE CAN UNDERSTAND THE WORLD IN A BETTER WAY AND TAKE THE RIGHT DECISIONS.

I CAN understand the difficulties of a parent. Try to persuade your son, I am all in favour of it. Try to persuade him but don't force him, don't threaten him. Avoid subtle or gross threats. Just open your mind to your son, put your heart before him, tell him how you feel. What you are saying is not very meaningful so leave the decision to him.

For example, you say: MY SON HAS FLED AWAY FROM HOME AND IS HERE IN THE ASHRAM. There must have been something wrong in the home otherwise why should one escape from home and come to this ashram? This ashram is another home again. Think about your home. What is wrong there? Something must be missing love, aliveness. Something must be missing. Watch it. Your son has given a signal that something is wrong.

Maybe the father and the mother are not in deep harmony and the house is a chaos. Maybe the children are neglected or maybe too much care is taken. Either way the child must be feeling suffocated -- either by indifference or by too much love or too much care. Balance is missing.

Put your home right. Just taking the child back home will not help much because he will escape again. So think about it. Your child has given you an indication that something is basically wrong. That is the first thing.

The second thing -- you say: HE IS FREE TO HAVE ANY SORT OF THOUGHT BUT FIRST.... You are just talking, you are not giving him freedom. What do you mean by 'but'? Parents have that trick of talking. They say, 'You are completely free, absolutely free, but....' That 'but' is too big. It destroys all freedom.

And parents have an old habit of saying, 'First grow up and then you will understand.' But, excuse me, I would like to ask you if you have grown up. Have you seen any grown-up person? Maybe the person is well-educated, has graduated from the university, was on the merit list, has a good job, is married, has children -- everything is going fine. But look deep is he grown-up? Has he really understood what life is?

Has he any awareness? Or is he as ignorant of life as any child? Sometimes it happens that children are more alert than grown-ups because children have a fresher consciousness. Less dust has gathered on their mirrors. As yet they have not been poisoned by the society.

What do you call your university? It is an institution in the service of society. It poisons. It manipulates people. It forces people into the service of the society. It destroys people's individuality. Out of beautiful people it makes clerks, collectors, commissioners, TAHSILDAR, station-masters, things like that. Out of beautiful people, out of beautiful children it creates ugly things, dead things. The whole education system is a way to destroy a person, his freedom; to destroy his consciousness; to destroy his aliveness; to make him usable -- to reduce him to a means so that the society can use him in profitable ways, so that he becomes an instrument. Then he becomes a soldier in the army -- kills and, is killed. Or he becomes a clerk in an office or a collector or a commissioner and wastes his whole life for something he cares nothing at all about and goes on doing things which he never wanted to do in the first place.

The closer and closer death comes, the more and more afraid you become -- and fear cripples. And then you cannot change. It is very difficult for a person who is at the age of forty or forty-five to change, because now everything has settled -- somehow. It has been a long struggle, things have settled, and now to change seems very difficult. Now one simply goes on waiting for death to relieve one.

You say:.. .BUT FIRST HE MUST COMPLETE HIS GRADUATION STUDIES SO THAT HE CAN UNDERSTAND THE WORLD IN A BETTER WAY. Do you think educated people understand the world in a better way? I have never come across it. Educated people are the worst because they have such a screen on their eyes. They may understand what is written in books but they don't understand what is there in life. An educated person has such a cultivated mind that he does not allow anything from the real to enter him. He looks in the books but he never looks into the faces of people, into the eyes of people. He never looks around. Even if God comes he will go on reading his Bible and he may even say to God, 'Wait, wait outside, I am doing my religious meditation,' or something like that.

There is a Hindu story about a very great scholar who used to do chanting every morning for three, four, five hours. From three o'clock in the morning he would start doing his chanting and prayers for years together. And he was a great scholar, a great Sanskrit scholar, a very learned man.

Then finally Krishna had compassion on him and one day he came to him. He stood behind the man, put his hand on his shoulders. The man looked up and he said, 'What are you doing? Can't you see I am doing my prayers? Is this the time to disturb me?' And Krishna shrank back and disappeared.

Now this story looks very absurd. The man had been chanting HARI KRISHNA, HARI KRISHNA, HARI KRISHNA for years but when Krishna came he could not recognise him. He thought some intruder had come -- some very foolish man who couldn't see that the scholar was meditating. This man may not even have taken his morning bath and here he was touching the scholar's body and spoiling the whole meditation. And the scholar had to go and take a bath again in the Ganges and again start his prayer. So he was very happy that he got rid of this foolish man. Who was this?

If Jesus comes to a Christian who is pondering on his Bible would the Christian recognise Jesus? If Mahavir comes to a Jaina who is on his fast and doing his mantra NAMOKAR NAMOKAR, would he be able to recognise him? Impossible. To recognise truth you need naked, nude eyes -- uncultured, uncultivated, uneducated.

I can feel you care for your child, that is true, but what you are saying is not true. I can understand and I would like your boy to go back home, I am all for it, but the reason you are giving is not right. I can feel your love for your child. You are worried about his future. You are worried what he will do, how he will earn his bread. I can understand, I am in total sympathy with you -- but the reason that you are proposing is absolutely false.

You say: ... FIRST HE SHOULD COMPLETE HIS GRADUATION STUDIES SO THAT HE CAN UNDERSTAND.... Understanding never comes that way. For understanding to come one has to one day unlearn all that one has learnt. For understanding to come one has to become a child again, one has to wash off all that the society has done, one has to make his heart clean.

Once a man came to Buddha, a very cultured, educated man, a pundit. And he asked Buddha a question. Buddha said, 'Please. Right now I cannot answer.' The man said, 'Why can't you answer? Are you busy or something?' He was an important man, well-known all over the country, and, of course, he felt offended that

Buddha was so busy that he couldn't give a little time to him.

He said, q have walked thousands of miles.' In those days there were no trains, nothing, it was really difficult. It was dangerous to travel. He had walked far; he had come from the deep south.

Buddha said, 'No, that is not the question. I have enough time, but right now you will not be able to receive the answer.' The pundit asked, 'What do you mean?' Buddha said, 'There are three types of listeners. The first type is like a pot placed upside-down. You can go on answering, nothing will enter him. He is not available. The second type of listener is like a pot with holes in the bottom. It is not upside-down, it is exactly in the right posture, it is as it should be, but it has holes in the bottom. So it looks like it is being filled but that is only momentary. Sooner or later the water flows out and it is again empty. Only apparently, on the surface, does it look like something is entering -- nothing really enters because it cannot hold anything. And then there is a third type of listener who has no holes in the bottom and who is not placed like an upside-down pot but is full of filth. Water can come into it but the moment water enters it, it becomes poisoned.

'And you are all three together, sir. So it is very difficult right now. You are filthy, filthy because you are so knowledgeable. Knowledge is filth. That which you have not known is filth; only that which you have known purifies, transforms, liberates. All that is borrowed is filth. You have stolen it, how can it purify you? Without knowing it you think you know. You are a pretender. You deceive. You are a hypocrite.'

So when a man's head is like a pot which is full of filth, even if God comes and says something to him, the moment it enters him it will become poisoned. It will not be heard the way it has been told. It will be misinterpreted. It is very difficult to change a learned man because he has already got fixed ideas. He is hiding behind those ideas.

I have heard about a very shy man -- a young man, very shy -- who had never asked a girl for a date. His mother was very worried, naturally so. But one day the mother and father were both surprised because the boy said, 'I am going on a date tonight.' They were very happy. They helped him. They gave him money and they said, 'Go and enjoy yourself.'

He went out but came back within half an hour. They were again surprised and said, 'So soon? Did you see the girl?' He said, 'Yes, I did see her. And had I not been hiding behind the hedge she would have seen me.'

Now what type of date is this? Hiding behind the hedge! He says, 'I have seen the girl and had not I been hiding behind the hedge she would have seen me.'

A man of knowledge is hiding behind hedges and more hedges. His understanding is less than ever even if his knowledge is more.

What do you mean, sir, when you say: HE WILL UNDERSTAND MORE? He will be more knowledgeable, true, but he will not understand more. Right now he can understand more although even now it may be already too late. Had he come a little earlier he would have understood more.

Society can be transformed totally if small children start meditating. They are not serious so they are very ready for meditation. They are joyful, playful. They take everything in fun. Sometimes it happens that when a small child comes to take sannyas and I tell him 'Close your eyes' he closes the eyes and he enjoys it as nobody else enjoys it. The very idea that he has been taken so seriously rejoices him. He sits silently. Sometimes I have seen grown-up people looking, just opening their eyes a little to see what is happening. But small children, when they close their eyes, they really close them. They close them very hard because they are afraid they will open if they don't do it hard. They really do it hard. They bring their total energy there because they know that if they are not doing it totally then the eyes will open and they will start looking to see what the matter is, what is going on. I have seen them really closing their eyes. And to see a child sitting silently is one of the most beautiful things you can come across.

Children can be taught meditation more easily because they are not yet spoiled. When you have been spoiled the hard work is to help you to unlearn.

I have heard that whenever anybody came to Mozart, the great composer and musician, he would ask, 'Have you learnt music anywhere else before?' If the man had, then he would ask double fees. If he had not learnt music at all then he would say, 'That is okay. Even half the fee will do.'

People were very puzzled because this was illogical -- 'When a fresh man comes, who has not known anything about music, you say half the fee, and when somebody who has been working for ten years comes

you say double the fee!' Mozart said, 'There is a reason. First I have to clean the slate. That is the harder work. To destroy all that the person is carrying is harder than to teach.'

Teaching is very easy if you are available. With a virgin heart, teaching is very simple -- and a child is a virgin heart.

So I will not agree that your child will become more understanding of the world. He may simply become more worldly, as worldly as you are. Right now he is not so worldly, that's why he has come to the ashram and has become a sannyasin. He is other-worldly. He does not care a bit about money, power, prestige -- all those trips. He is very other-worldly. You can see.

And you can see many young people here -- ninety-nine per cent of my sannyasins are young people. Why? Why should young people be so interested in sannyas, and not the old people? Old people become cunning. counting, calculating. Old people become clever. They think in terms of profit and loss. They think of what is going to give them more, more profit, and they think of a thousand and one things. Except life they think about everything; except love they think about everything. They take care of all that is non-essential; the essential they don't take care of. They are worldly. What do I mean by worldly? I mean a man who thinks about the non-essential .

Mulla Nasrudin went to his boss one day and said, 'Sir, can I have your car on the twenty-fifth of this month?' The boss asked, 'For what? Why do you need the car, Nasrudin? You have never asked for it before.' He said, 'I am going to get married on that day.' The boss said, 'Certainly you can have it. One does not get married every day. You can have not only one car. You can have all of mv three cars '

Nasrudin was very happy. And then the boss said, 'Please tell me. Who is the fortunate girl?' Nasrudin answered, 'I have not decided that yet. I thought I should first enquire about the car. If I can have the car, I can find a girl. That is not a big problem.'

This is the worldly man. He thinks first about the non-essential: money, power, prestige, pull, car, house, bank, insurance. He thinks about these things first; security comes first. He is not at all worried about who you are. For whom is this security? For whom is this bank balance? For whom is this house and this car? For whom? You are disappearing, your life is slipping out of your hands -- and you are worried about the non-essential!

The other-worldly man is one who thinks about the essential first. Your child is still other-worldly, non-worldly, hence he is here. And whatsoever you are saying is not very relevant, it is just an argument. If you have become more understanding then give proof of it. Then you tell the child, 'You go home and study and I am going to become a sannyasin.' That will be proof. And then, I think, the child will have to go because now he knows his father means it. That will be something.

I am ready to exchange. You be here and let the child go -- and he will go happily because then his father really cares and understands and so whatsoever he is saying is meaningful.

One day an old Indian man came to me -- he was seventy-five years old. Of course, in India, people are very much against me -- bound to be, naturally -- because they think that giving sannyas to young people is destroying their life. This man's young son had taken sannyas and he was very worried. He said, 'What are you doing? This is against the scriptures. A person has to become a sannyasin only after seventy-five years of age. Give my son back. This is not the right time. First he has to get married.' Just as you say your son has first to become a graduate, he said that first his son had to get married, experience life, have children, move into the work of the house-holder and then one day he could become a sannyasin.

The son was sitting by my side. 'Okay, I can understand,' I said to the old man. 'Your son can go back but you sit in his place!' He said, 'Why?' I said, 'You are seventy-five, now the time has come. You have lived in the world. The scriptures say that after seventy-five one has to become a sannyasin. What do you say?' He said, 'This is difficult.' So I said, 'Then what is the guarantee that your boy, if he ever becomes seventy-five -- and who knows he may never become seventy-five -- what is the guarantee that he will be able to take sannyas if you cannot take it? Give proof. You take sannyas and I will release your son and I will say, "Go and get married."' Since then that old man has never turned up and I don't think he will ever come again.

Just look at life. So many people are educated, particularly in the West. Everybody is educated now. Education is no more a value. In fact, the great thinkers of the West are thinking about how to de-school society. Ivan Illich has proposed a whole programme of how to de-school society. And D.H. Lawrence used

to say again and again that if man is to be saved all universities should be closed for one hundred years.

There are all those dreams and ideas that when humanity becomes educated, when everybody is educated, there will be paradise. That paradise has not happened. In fact, all paradise has disappeared because of education. Uneducated people are far more innocent, far more loving, far more beautiful than the educated.

The man of education becomes cunning, clever, exploiting. That's all that education is about -- how to make you more efficient in exploiting people, how to make you capable of doing less and getting more. That is the whole technique of education. What else is it? What else is education but how to do nothing and get everything? Then you are the most educated person. The higher the education, the less the work -- and the more the profit. The real man of education does not work at all. He simply exploits, he simply robs people.

No, education is not going to give him understanding or anything. Don't enforce anything on him; just put your mind before him and tell him that this is how you feel. Certainly tell him how you feel -- it is your responsibility to tell him -- but then your responsibility is finished. You told him, you made him aware of the situation, but if he decides to remain a beggar, let it be so. If he decides to remain a sannyasin and wants to live a dangerous life, let it be so. You have lived a very sheltered life. What have you gained?

When I came back from my graduation, from the university, my parents were very worried about my marriage. That is one of the most worrying problems in India -- particularly for a person like me. My parents were very worried. It was time to get married and they were worried that I might say 'no'.

One night when I was going to sleep my mother came to me. She sat on my bed and told me that they were very worried. I said, 'There is no need to worry. Tell me, what is the problem?' She said, 'We are afraid you may say "no".' I said, 'I can say "yes" without asking what it is. You just tell me.' She became very happy. She said, 'We would like you to get married. You choose any girl -- you choose, we are not con-cerned about that -- but you get married.' I said, 'Okay, I have said "yes" so I will follow it. There is just one thing -- I will give you two weeks to think about it. Have you gained anything by marriage? After two weeks you simply tell me. You are my mother and I hope that you will not deceive me. Mediate over the matter for two weeks... if the chance was given to you again would you marry again or would you remain unmarried?'

My mother is a simple woman. Those two weeks were really hard on her. I saw her sitting and crying and weeping because the truth was coming to her again and again that it was simply meaningless. She had suffered her whole life. Marriage, twelve children, continuously taking care, this child is ill, that child is ill, poor family, twelve children, and all worries and worries.

After two weeks I asked, 'What do you say?' She said, 'You have put me into such trouble. No, I will not suggest that you get married but don't tell your father that I have said so.'

I told her, 'I will take care of him separately, you don't be worried. He is my father, he will also feel for me. What has he gained?' He never asked me. Never. He simply avoided the subject because he knew what had happened.

You have lived in the world, you are educated, you have lived a sheltered family life -- what have you gained? Anything really? Anything really substantial? Can you really show that substance to your child? Can you say that you have lived wisely? Can you say that you are happy and that if God gives you another life you would like to live the same way you have lived? Just think, ponder over these things.

I can understand your love for the child. It is perfectly good. I am happy that you have come from so far to take your child back. You must be in deep love with him. But become a little more alert. Tell your heart. Tell what you have experienced in your life. Would it not be a great desire in your heart also that if you were born again and life was again given to you. you would like to start it as a sannyasin? Wouldn't it be good for a change, at least? Just think over it. If your boy becomes convinced by you, take him with all my blessings But if he is not convinced, don't go in anger. Then too go on loving him. Let him do what he wants to do. Let him have his own life experience in his own way. Who knows?

When Buddha left his palace his father was worried. And when he became enlightened and came back after twelve years his father was very angry -- naturally. This was his only son born when the father was very old. He was a gift of God. He was the only heir to the kingdom and he had left the old man. To whom was this kingdom going to belong? There was nobody to look after it -- and the old man was eighty years old.

When the son came back of course the father was angry. He came to the door and he said, 'I am your father. I still feel for you although I know you have done a foolish thing. But you are not meant to be a

beggar, a sannyasin, you are an emperor's son and you are meant to be an emperor. You come back. I am angry but I am your father, I can forgive you. You come back. Drop all this nonsense and disperse all these sannyasins, these mad people, who are following you. Their mothers and fathers must be suffering like me. I have not slept for twelve years. I could not sleep. It has been a nightmare. You have hurt me very deeply.'

Buddha was standing there. The father was very angry He went on shouting at him until finally he cooled down a little Then Buddha said, 'Sir, you don't see that I am not the same person who left the palace. Look at me. I am a totally new being. I am not the same person who left the palace, who used to be your son. My body may look the same but look deep into me. Something has happened. And I have come just to show my gratitude to you, to show I am happy that I was born to you, that you gave me birth. I have attained and I have come hare my experience with you. In your old age I would like you also to attain -- because death is coming. I can see your legs are shaking, you cannot stand rightly Death is coming. Before death comes, know what truth is, know what life is. Before death comes, realise yourself.'

The father looked. Certainly this was not the same man although he looked the same. This figure was luminous, a great light had happened to him. The father cooled down, he meditated over it, he thought about it again and again and he found that it was right. His reaction was just a reaction, an unconscious reaction. Finally he himself became a meditator. Eventually, before he died, he became a BHIKKHU, he became a sannyasin.

Your responsibility is great, but don't just react out of unawareness. Give the boy a chance also. He may be right. Think from his side too. Always remember that truth is nobody's monopoly and truth has nothing to do with age. Sometimes a small child has it and sometimes an old man does not have it. And whenever you say something remember not to Judge.

Just a few days before, something happened. Old Paritosh had written a journal, a beautiful journal. I have looked into it and many other sannyasins have looked into it -- and we have many talented people around here, authors, poets, published novelists. They have all looked at it and they liked it. So he sent it to a friend who is a publisher in England.

A few days before he received the journal back. By mistake, by some unconscious mistake, the letter that he had written to the publisher came back with the manuscript. The publisher must have given the manuscript to a reader -- and on the letter the reader had written: 'this man is boring'.

First this letter should not have come with the manuscript. People go on doing things in a very deep sleep. Secondly, you cannot say: 'this man is very boring' because the reader is supposed to talk about the book not about the man. The book may be boring but what do you know about the man? Thirdly, the reader was supposed to show his reaction, not to judge it. He should have said 'I am bored with this book' not 'the book is boring'. These are two different things. 'I am bored with this book' -- this is perfectly okay. This is my response -- if I feel I am bored, I am bored.

But somebody else may be intrigued. When Vivek was reading the journal she was so interested she could not get away from it until she finished it, she had to finish it. She became very involved.

It depends on you. The person may be saying something about the journal but really he is saying something about himself. He may have felt bored. He may have no understanding about meditation, he may never have heard about sannyas. He may not know what is going on here. He may have felt completely unconnected. That is his response. But people work in deep sleep.

When I was looking at this letter and the reader's comment I remembered when Bertrand Russell was once travelling in America. He could not sleep the whole night because the train compartment had so many mosquitoes in it that they wouldn't allow him to sleep. In the morning he was very angry. You pay for a first-class carriage, air-conditioned, but what is the point if there are so many mosquitoes in it?

So he wrote a very angry letter to the director of the company. Prompt came the reply by the next post. Bertrand Russell was very happy because the reply was very gratifying. The director said: 'Sir, nobody has ever complained so we never knew about this. We are tremendously grateful to you that you took the trouble to inform us. Things will be put right. Next time you travel in our train this will not happen.' He was very happy. And again and again the director had said: 'We are grateful, grateful, very grateful, blah, blah, blah.... '

Then suddenly Bertrand Russell became aware of a small slip in the envelope. He took the slip out. On the slip was a hand-written message: 'Send this fool the bug letter.' The director must have written that message to the clerk concerned -- 'Send this fool the bug letter'. He was very shocked. And then he became aware that the letter was printed -- so it was not the first letter. It was being sent to everybody.

But this is how things go. People are very unaware. You don't know what you are doing, you don't know

why you are doing it, you don't know what will be the consequence, you don't know what the source of it is.

This is my suggestion to this father. You please meditate here, be here for a few days, see what your son is doing, try to understand from his side. Stand in his shoes for a little while. And then explain your heart to him. But you can explain only if you have understood him -- what he is doing. Otherwise your understanding will be prejudiced, you will be a stranger. You will say something which may not fit. Try to see his view-point, what he is doing.

And who knows, you may be convinced rather than trying to take him back. You may start thinking about becoming a sannyasin or you may at least start thinking about meditating. Your son may have opened a door for you. Sometimes it happens that when old people have no courage then young people open the door. Young people are certainly dare-devils. They can do certain things which old people cannot do.

In the whole history of humanity it has always been because of young people that new things have happened -- never because of old people. They cannot do new things because they are too efficient with the old.

Have you heard the beautiful parable about the clothes of the emperor?

It happened once that a cheat convinced an emperor that he could bring dress for him from heaven. Of course, the king became greedy. He said, 'I am ready to pay. Whatsoever the cost, bring them but don't try to deceive me!' The man said, 'I will never leave the palace because the way to heaven is not an outside way, it is an inner way. I have to go into my consciousness -- from there I enter heaven. I know the key so I will bring the clothes for you. And remember, never before have God's clothes ever come on earth. This is the first time. You will be the first to have them, you will be a unique person. But millions of rupees will be needed.' The king said, 'Everything will be supplied.'

The king put guards on the palace and the man was given a big room. And every day he asked for more money, more money, more money. The king became a little troubled -- 'What are you doing with so much money?' He said, 'Bribery. The guards there in heaven and the ministers and the court people -- it is a difficult thing to reach to God's clothes. But I am coming closer so you just go on supplying the money.'

He took millions of rupees. Then the date, the cherished date came, and the man came out with a very beautiful box. He said, 'These clothes should be received in a celebration.' So a great celebration was arranged. The whole capital gathered. The court, the palace, everything was decorated. It was a rare thing. Never before had it happened. It was historical.

Then the cheat came to the king and said, 'You come here, close to the box.' He opened the box and he said, 'There is one condition. These are invisible clothes.'

Certainly -- God is invisible so his clothes cannot be visible otherwise it would look very awkward, just shirts walking, coats walking. The clothes are invisible.

'But, said the cheat, one thing I enquired about when I was bringing these clothes. They said that they are invisible, but that people who are born, really born, from their own fathers, will be able to see them. Those whose birth is suspicious, doubtful, they will not be able to see them.' He opened the box and he showed the king, 'Look! How beautiful they are!'

Now the king thought, 'If I say that there is nothing people will think that I am not born out of my own father. This is tricky.' And then he called his court people and said, 'Look, come here! See these beautiful clothes.' And they all looked and they all said, 'We have never seen such beautiful clothes.' And they started praising the clothes like anything; they started competing with each other in praise. And the king said, 'It was good I didn't say anything because everybody is seeing them.' But everybody was thinking, 'Everybody else sees the clothes, only I am suspicious, but it is better to keep the secret. What is the point?'

The cheat took up an invisible cap, gave it to the king and took the cap of the king and put it in the box. By and by the king's clothes started disappearing. He became afraid. When the last piece was going there was a moment when he started thinking, 'Should I say the truth?' But now it was too late. All his prestige was at stake -- not only his, his father's, his mother's, his whole heritage. And everybody saw and the crowd was shouting and became very excited. Nobody saw and yet everybody saw the clothes. So the king said to himself, 'It is better this way. When everybody is seeing, why be worried? I only see myself as naked, everybody sees me as not naked.'

So he took the last jump -- his underwear also went. He was standing nude. And people were shouting and clapping and everybody saw that he was nude.

Then a small child, who had come with his father and was sitting on the shoulders of his father, said to his father, 'But the king is naked.' The father said, 'You stupid! Keep quiet. You are not grown up yet. When you are grown up you will also see the clothes. Can't you see? Everybody sees the clothes.'

Only that small child had seen the truth and was able to tell it. It has always been so. Only young people have been able to see the truth first -- because they don't worry, they don't have anything to be worried about, they have nothing at stake. They can be courageous and daring.

So who knows? Your son may have seen the truth. Don't drag him back. Put your heart before him, talk to him, but in no way, subtle or gross, enforce anything. Just show how you are feeling and feel what he is feeling here. And don't say 'When you are grown up and well-educated you will be able to understand more.'

The same thing was said by the father to the young child and he was the only one in that big crowd who was man enough to see the truth, to recognise the truth and to say it. But the father immediately hushed him. That's what fathers have been doing down the ages.

The fifth question:

WHY DON'T YOU HIT ME? I FEEL READY.

I DON'T accept your recommendation. If you feel ready it means you are not ready. This is your ego assertion that you are ready. One who is ready will never assert because readiness comes through non-ego. One who is ready will be humble and meek, one who is ready will stand at the back of the queue. He will not try to come first. Remember, those who are the last will be the first and those who are trying hard to be the first will be the last.

There is no need to come and propagate that you are ready. If you are ready I will know first, you will not know first. So leave it to me.

In fact, this is greed -- and a very strange human mind. When I hit, people don't feel good. Ananda Prem felt terrible, so was the case with fat Veena -- so-called fat Veena, she is not so fat. She cried the whole morning. And so was the case with Amida. When I was talking here she was feeling terrible. When I hit, you feel terrible.

But when I don't hit, you ask for it... because sometimes the mind is so cunning that it starts thinking that by being hit you will become special. That will be a proof that you are ready, ripe. That will be a proof that now you deserve to be hit.

This is ego. And ego is the only barrier. And it is the ego that doesn't allow you to change. I am not interested in little changes here, I am not interested in reforming you -- I am interested in destroying you utterly so that something utterly new is born. Less than that won't do.

What you want is for your ego to be decorated with a few medals so that you can go out and you can say, 'See, Osho has hit me -- and harder than anybody has ever been hit before. I am special.'

This desire to be special is a disease. And sometimes it happens that this desire to be special can lead you to become humble too. Because I say that those who are the last will be the first, you can start competing for the last place. Again you are competing for the first. Watch. Mind is really cunning. It can play game upon game upon game. It is like a Chinese box: you open one, there is another; you open that, there is still another. And they fit each other so perfectly. There is just a slightly smaller box inside and again a smaller one, and again a smaller one. Ego is a Chinese box. Watch it, otherwise you will never get rid of it.

And, let me repeat again: I am not here to reform you. Reform is an ugly word. Reform means that you remain the same with a few touches here and there -- I paint you here and there. You remain the same, basically the same structure, the same gestalt, although perhaps a little more beautiful. No, I am not interested in that, I am interested in your utter disappearance -- when you are no more.

When you are not, for the first time you will be virgin, innocent, fresh as the dew-drop in the morning. That's what God is. That freshness is God. That original happening is God. That entry of the new into the old is God. When that new enters, the old simply disappears, or, when the old disappears, only then the new enters. The entry of the new and the disappearance of the old are simultaneous. In a single moment they happen.

But I understand your trouble.

In a New England resort town there was a man so homely that he was the butt of every practical joke

that his townfolk could think up. A plastic surgeon who visited the resort on a vacation was so touched by his ugliness that he offered to change the man's face without charge. 'In fact,' he said, 'just for the heck of it, I will do some plastic surgery that will make you the handsomest man in New England.'

Just before he put the man under the knife, the surgeon said, 'Do you want me to change your face completely, totally?'

'No,' answered the man, 'not too much. I want the fellows to know who it is who is so handsome.'

This is how the ego functions. You want the fellows to know who it is who is so handsome. You want the fellows to know who it is who is so meek, so humble, who it is who is standing at the back of the queue. If even that much desire is there the ego is completely alive, thriving. Nothing has changed. Only a total change is a change.

And you need not suggest to me what I should do. You leave it to me. When the time is ripe and I feel you need a hit on the head I will do it. I will never do it because you ask, I will do it when it is needed.

You cannot understand what is needed. Again and again you misunderstand your want as a need. Your want is not a need. I understand that you want it but you want it for wrong reasons. I will give the hit when you need it, not because you want it. And when all your wanting has disappeared you will need it -- when you are not at all aware about it then it comes suddenly, it comes abruptly. Only then is it meaningful.

You have asked a question.... If you are waiting and I come there and hit you on your head it will be meaningless. You were waiting for it, you were expecting it, you will be thrilled, your ego will become a big balloon. You will go around with a big chest saying, 'See what happened? I am ready.'

God comes to you only when you are not expecting him at all. He comes in moments when you are completely oblivious of desire. He comes only in moments when there is no desire, when there is desirelessness. He comes abruptly, suddenly. When you expect is exactly when you remain closed. When you don't expect, you open.

Have you not watched it again and again in life? All that is beautiful happens only when you are not expecting it. When you expect, things don't happen. And even if they happen you don't get any blissfulness through them. All bliss is abrupt, unconnected with the past, discontinuous with the past.

So please wait. Wait without expecting. Wait oblivious of all desires. Whenever anything is needed, that is my business to do it, that is my responsibility. When you become a sannyasin it is your commitment and my responsibility.

The last question:

IT SEEMS TO ME THAT I AM BECOMING REALLY MAD.

You have always been mad it is not that you are becoming mad. You are becoming a little bit more alert about it.

Mind is madness. That's why you don't look within. If you look within, you will find a mad rush. Not only one mad person is there, there is a mad crowd. And the whole crowd is at each other's necks. That's why I go on saying 'Look within.' So says Socrates, so says Buddha, so says Jesus -- 'Look within. The kingdom of God is within.'

Nobody is willing to look within. They listen, they say 'Okay, sometime we will look.' But nobody is ready to look. Why? Because when you look within, you don't see a kingdom of God, you see a madhouse. When you look within, you don't see the blissfulness of Buddha, you see just neurosis. You see the same thoughts repeating, repeating -- as if a gramophone record has got stuck and goes on repeating the same, the same, the same. When you meditate you start becoming aware. When you become aware you feel you are becoming mad. No! If you are becoming aware that you are becoming mad, you are getting away from it, you are going beyond it.

A person who is aware that he is mad is already on the threshold of sanity. A mad person is never aware that he is mad. You can go to the madhouse and ask mad people. They will laugh. Nobody will be ready to say that he is mad. They think the whole world is mad except themselves. This is a criterion of a mad person -- he thinks the whole world is mad except himself.

What about a sane person? Lao Tzu says, 'The whole world seems to be very intelligent except me. The

whole world seems to be very clear except me -- I am confused. The world seems to have clarity, transparency of mind, I am muddle-headed. The whole world is clever and wise, I am an idiot.' Look what Lao Tzu is saying. This is the indication of a sane man -- the sanest ever.

So, Satisha -- this is a question from Satisha -- you are coming closer to sanity because you are becoming aware of your madness. Watch it. Don't get scared and don't rush out. Go into it. Look into it. Go into it and look into it. Persistent perseverance is needed.

Just remember one thing: the one who is aware is not the one you are aware of. The observer is separate from the observed. If you see a mad thought running, humming inside, you are not that thought -- you are the witness that knows that it is there.

You say: IT SEEMS TO ME THAT I AM BECOMING REALLY MAD. Then there are two things: something is going mad and something is watching. That watcher is you. Mind is always mad, that's why we don't watch the mind. Watch the mind and you will start feeling what is happening. You never thought that you were mad, now you feel as if you are. It is a good sign, a good indication. You are coming closer to home.

An anecdote.

A man was charged with striking a woman fellow-passenger in a double-decker bus. The magistrate asked him what excuse he could offer.

'Well, Sir, it was like this,' replied the culprit. 'She sat on the seat beside me on the lower-deck of the bus. Then she opened her bag, took out her purse, closed her bag, opened her purse, took out a dime, closed her purse, opened her bag, put back the purse and closed her bag. Then she noticed the conductor was going upstairs, so she opened her bag, took out her purse, closed her bag, opened her purse, put in her dime, closed her purse, opened her bag, put in her purse and closed her bag. Then she saw the conductor coming down the stairs so she opened her bag, took out her purse, closed her bag, opened her purse, took out a dime and closed her....'

The magistrate could not bear it any longer. 'Stop!' he cried. 'You will drive me crazy.'

'That's just what happened to me, Sir,' said the man.

That is what is happening to your mind continuously. If you watch it, it feels as if it will drive you crazy, but watching is the only way to go beyond it. Otherwise whether you know it or not, you are crazy. Just by not knowing it you don't become a sane person.

Watch it, go into it, Satisha. And I know Satisha must be getting crazy. Today she asked almost three dozen questions. She must be going crazy! But it is good. In your becoming alert you are blessed. Hold on to this alertness. Get more centred in this alertness. The more alert you become, the further away the noise of the mind will go. When you are really centred the mind disappears -- because it is the same energy that is involved in the thoughts which is used in centring. When the energy becomes centring, thoughts simply flop dead. They don't have any energy. They disappear.

Tao: The Pathless Path, Vol 2

Chapter #13
Chapter title: Raise no Dust, Leave no Tracks

9 March 1977 am in Buddha Hall

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DUKE MU OF CH'IN SAID TO PO-LO: 'YOU ARE GETTING ON IN YEARS, IS THERE ANYONE IN YOUR FAMILY WHOM I CAN SEND TO FIND ME HORSES?'
'A GOOD HORSE CAN BE IDENTIFIED BY ITS SHAPE AND LOOK, ITS BONE AND MUSCLE, BUT THE GREAT HORSES OF THE WORLD MIGHT BE EXTINCT, VANISHED, PERISHED, LOST. SUCH HORSES RAISE NO DUST AND LEAVE NO TRACKS. ALL MY SONS HAVE LESSER TALENT -- THEY CAN PICK A GOOD HORSE, BUT NOT A GREAT ONE. BUT THERE IS A MAN I KNOW WHO CARRIES AND HAULS AND COLLECTS FIREWOOD FOR ME, CHIU-FANG KAO. AS A JUDGE OF HORSES HE IS MY EQUAL. I SUGGEST THAT YOU SEE HIM.'
DUKE MU SAW THE MAN AND SENT HIM AWAY TO FIND HORSES. AFTER THREE MONTHS HE RETURNED AND REPORTED TO THE DUKE, 'I HAVE GOT ONE, IT IS IN SHA-CH'UI.'
'WHAT KIND OF HORSE?'
'A MARE, YELLOW.'
THE DUKE SENT SOMEONE TO FETCH IT. IT TURNED OUT TO BE A STALLION, AND BLACK. THE DUKE, DISPLEASED, SUMMONED PO-LO. 'HE'S NO GOOD, THE FELLOW YOU SENT TO FIND ME HORSES. HE CANNOT EVEN TELL ONE COLOUR FROM ANOTHER OR A MARE FROM A STALLION. WHAT CAN HE KNOW ABOUT HORSES?'
PO-LO BREATHED A SIGH OF WONDER. 'SO NOW HE HAS RISEN TO THIS! IT IS JUST THIS THAT SHOWS THAT HE IS WORTH A THOUSAND, TEN THOUSAND, ANY NUMBER OF PEOPLE LIKE ME. WHAT SUCH A MAN AS KAO OBSERVES IS THE INNERMOST NATIVE IMPULSE BEHIND THE HORSE'S MOVEMENTS. HE GRASPS THE ESSENCE AND FORGETS THE DROSS, GOES RIGHT INSIDE IT AND FORGETS THE OUTSIDE. HE LOOKS FOR AND SEES WHAT HE NEEDS TO SEE, IGNORES WHAT HE DOES NOT NEED TO SEE. IN THE JUDGEMENT OF HORSES OF A MAN LIKE KAO THERE IS SOMETHING MORE IMPORTANT THAN HORSES.'
WHEN THE HORSE ARRIVED IT DID PROVE TO BE A GREAT HORSE.

Tao is the vision of the total, the vision of the whole. Parts don't matter; parts don't have any meaning in themselves. The meaning belongs to the whole, to the unity, tot he organic unity -- if you look for meaning in the parts you will look in vain. Not only that, if you insist on looking for the meaning in the parts you will destroy meaning rather than finding it. It will be a destructive attitude.

For example, a poem does not exist in the words that constitute it, it exists somewhere beyond the words. It is transcendental. If you dissect the words, the sentences, the linguistic form, what are you going to gain? If you dissect a poem, if you dismember a poem, you are killing an alive unity. It is as if you are dissecting the body of a man -- by the time you have succeeded in dissecting the body of the man the spirit is gone. Whatsoever you find will be a dead corpse. And you were searching for the man, not for the dead corpse. The man is in the unity, so is the poem.

If you dismember poetry you will find sentences; if you dismember the sentences you will find clauses; if you dismember the clauses you will find words; if you dismember the words, then the alphabet is left. But where is the poetry -- the poetry that has thrilled your heart? Where is that beauty that has touched your being, that has given your wings? Where is that vision? In the alphabet there is nothing.

How did it disappear? Your approach was basically wrong. Your approach was basically destructive, violent. You dissected it. Poetry has to be seen in its totality. It has to be grasped as a whole. If you can grasp it as a whole then each word contributes to it; if you cannot grasp it as a whole then words don't constitute it. Words constitute only the body of a poem, not the heart of it. Yes, the heart cannot exist without the body but the heart is not the body.

Man cannot exist without the body, certainly, but man is not just the body. Man is far more. Man is far superior. Man is far higher. He is tethered to the body, living in the body, but not the body itself. The body is the temple and man is the God in it. Yes, if you destroy the temple the God will not have any abode; it will disappear, evaporate.

So disappears a poem. The poem is the God that resides in the words, the rhythm, the meaning, the beauty

Listen to a small haiku of Basho, the greatest master of haikus. It is a very small haiku, a few words.

The ancient pond....

When I say it, visualise it, because a haiku has to be visualised. It is a picture-poem. Only in

visualisation will you understand.

The ancient pond
A frog jumps in
Plop.

Finished. You can visualise it, you can visualise it with your innermost eye -- the ancient pond with moss on the ROCKS. YOU can almost touch it. You can feel the texture of it. It is a very ancient pond. Dry leaves are on the surface, dry leaves are on the banks. Old pine trees are standing on guard. You can visualise it. You can smell the smell of the pine trees, the fragrance, the coolness. Maybe the morning sun....

And the frog. You can see the frog alive. The frog jumps in . In Japanese the actual translation will be: a frog-jump-in -- not jumps in. A frog-jump-in. The frog and the jump are not two things, you cannot dissect the frog from his jump. He is the jump. In the jump he is. In Japanese and Chinese the language is far deeper than other languages. But to put it rightly, in right English, we will say A FROG JUMPS IN -- as if he is doing something. To jump in is not doing anything for a frog, it is not an act. It is spontaneous.

A frog-jump-in
Plop.

The sound, the ripples on the surface of the old lake -- and the silence.

Now, if you dissect this small poem -- there are only thirteen syllables in it -- what are you going to get? You will get a few words. Then dissect the words and you get the alphabet -- linguistic elements. All meaning is lost. It is as if you go and see a beautiful painting and you dissect it into its colours. The painting is lost. Or, if I give you a beautiful lotus flower and you dissect it into its chemical constituents then the lotus is lost.

That's how science has destroyed all meaning in life. If people are feeling that life is meaningless in the West it is a by-product of their scientific endeavour. Science was trying to make life more intelligible -- it has made life more intelligible, but all meaning has been lost.

Those people who had not much knowledge about life were far happier. Life had more meaning then. They had not dissected the lotus, they were enjoying the lotus. They were not worried about the constituents, the chemicals, they were not worrying about what beauty was -- they were enjoying it, they were in it, they were swallowing it, they were swallowed by it. They were in tune with beauty, life, existence, and there was meaning.

Now science has made things much more intelligible, it has explained almost everything, and through explanations the whole beauty is destroyed. Explanation is in your hands but where is the mystery of life? If you go to a biologist and you ask him what love.is, he will explain it to you. It is nothing but a hormonal thing. Some chemicals running in your veins, in your arteries, in your blood, some hormones released by your glands -- that's what love is. Now tell a mother that the love that she has for her child is nothing but hormonal; tell a woman who has fallen in love with a man and is ready to sacrifice her whole life, is ready to die, will be happy to die for this man, tell her that it is just hormonal....

And you are not saying something wrong, you are perfectly true, you are perfectly right -- but something is missing in your truth. Your truth is dead. Your truth is concerned with the lowest denominator. It is as if somebody asks you about the lotus and you say it is nothing but the mud. What is the lotus? Nothing but the mud -- because it comes out of the mud. What is love? Hormonal -- because it comes out of the hormones.

That's why Freud reduced all love to sexuality -- then prayer too, then God too. Everything becomes sexual. The moment prayer, love and God all become sexual something is missed.

Tao's approach is just the opposite. Tao says rather than explaining the thing by the part, rather than explaining the hole by the part, try to explain the part by the whole.
For example, this haiku I told you....
The ancient pond
A frog-jump-in
Plop.

Now, the word 'frog' or the word 'plop', the sound 'plop', can exist in a thousand and one contexts. In every context it will have a different meaning because the meaning will depend on the context. 'Plop' itself

does not carry the meaning. It depends. In Basho's haiku you suddenly know what it is because of the frog. The frog gives meaning to it, the ancient pond gives meaning to it. In a different context it will mean a different thing. The context, the whole, gives the meaning to the part.

THE ANCIENT POND.... The word 'ancient' can be used in a thousand and one ways. You will find it used in many ways. In every context it will have a different meaning. So the meaning is not contained in the word 'ancient', the meaning is contained in the whole in which the word is used.

You can see it in your whole life. Everything has meaning only because it is part of an organic unity which is higher than it, bigger than it. The meaning comes from the higher, the meaning comes from the bigger. The meaning certainly comes to the lowest, but the lowest is not the determining factor. Look at the different approach. If you ask the scientist he will say the lotus is nothing but the mud; if you ask the Taoist he will say the mud is nothing but the lotus.

The difference is tremendous. When you say that the lotus is nothing but the mud, the dirty mud, you have destroyed all beauty. Then only dirty mud is left in your hands and in your soul. Then you are left with a filthy life. Taoists say that if a lotus can come out of the mud then the mud cannot be just mud, it must be carrying the lotus, the possibility of the lotus. The fragrance, the colour, the beauty of the lotus must be hidden somewhere in the mud. So don't call it just mud -- it carries the lotus, it is the womb for the lotus. So even mud becomes beautiful. And you start looking for the meaning in the mud. It is there somewhere -- you may be able to see, you may not be able to see, that depends on your clarity, your eyes. But condemnation disappears.

Freud says that all love is nothing but sex; even the love of God, even the love of Meera for Krishna, the love of Ananda for Buddha, the love of Mary Magdalene for Jesus, is nothing but sexuality. Can't you see how much beauty is destroyed immediately with a stroke? If you ask the Taoist he will say that even when a man goes to make love to a prostitute there is something of prayer in it, there is something of the divine in it.

Just few days ago I saw an article written by the DATTABAL. He has put me with Freud, has said that we both say the same thing. There can't be any greater misunderstanding. I say sex is love, Freud says love is sex -- and the difference is tremendous. I say that in sex also there is a glimpse of samadhi; I make sex also sacred. Freud says that in samadhi, in Ramakrishna's samadhi, there is nothing but repressed sexuality. He makes samadhi also profane.

Those who have no understanding can put me in one bracket with Freud. It is very easy, simple. They will say, 'What is the difference whether you call love sex or you call sex love? There is no difference.' Not much if you only think of the words. Then there is only the difference that I put sex in one place and love in another and Freud puts them just in the opposite places. So there is not much difference.

But can't you see the difference? The difference is tremendous. vital, and of great value. And much will depend on that difference.

The Taoist vision is to look at the part through the whole so that the whole can give a meaning to the part, can make it meaningful. Not otherwise. Your eyes are beautiful but taken out of your body they won't be.

It happened in the life of Vincent Van Gogh.... He was an ugly man, very ugly -- a great painter and a beautiful soul, but a very ugly body. No woman ever fell in love with him. He was repulsive, he was horrible. And he suffered very much. At the age of thirty-three he committed suicide. If there is nobody to love you what is there to live for?

Once visiting a prostitute he said, 'Nobody has ever said anything to me lovingly. Nobody has said that I am beautiful or I am nice or I am this or that. I hanker for it.' The woman took pity on him, she must have had a very compassionate heart. She looked to find something that she could appreciate but she could not find anything. The face was ugly, the nose was ugly, the eyes were ugly, and everything was topsy-turvy -- except the ears. So she said, 'But you have beautiful ears.' And she played with his ear.

He went home, cut off his ear and presented it to the woman. She could not believe it! He brought the ear with the blood flowing and he said, 'You like it, so now it belongs to you.'

But an ear cut out of the body is no longer beautiful -- even the most beautiful ear will become ugly.

Take things out of their context and they lose all meaning, they lose all beauty, they lose all truth. Truth is with the whole, so is beauty, so is goodness. This is the first thing to be understood about Tao -- it is a

vision of the whole.

And the whole has not to be put together... this is the second thing to remember. There have been people who try to put the whole together. For example, Freud's psychoanalysis tried to dissect human mind, human psyche, into fragments -- that's why it is called analysis, psychoanalysis. First he dissected the human mind into its constituent parts and destroyed much. Then came Assagioli and he created psychosynthesis. What Freud has done Assagioli tries to undo. He puts parts together again. Freud has destroyed but Assagioli has not been able to revive anything; he cannot.

This will be difficult but it has to be understood -- because it will help you to understand the Taoist attitude. Freud does analysis. First he cuts off the limbs of the body and then he spreads all the limbs on the table and examines them. Then comes Assagioli. He puts all the limbs together again, binds them together, glues them together and thinks that now the man is whole. Both are wrong. Once you have killed something you cannot put it together. Life is so precious that once gone, it is gone forever. You cannot put it together.

If somebody takes all the petals of the rose apart and then Assagioli comes and puts all the petals together, pins them together and says that now it is a real flower, he is wrong. It is not the real flower. It only gives a false idea of unity. The unity is not there because the pins that are holding it were never part of it; the glue that is holding it was never a part of an alive rose. The alive rose was holding itself together -- remember it. It was not being held together by something else, it was not dependent for its unity on something else, it was holding itself together. That is the spirit that keeps you together, that holds you together. It is not that your hands and your legs and your eyes are put together, no. Something in you exists which is keeping them together. Once that unity is destroyed even if you put things back it will not be the real unity.

So I am not in favour of Freud's analysis, neither am I in favour of Assagioli's synthesis. My attitude is exactly that of Tao.

What does Tao say? Tao says look for the unity that existed before analysis began. Go to the primordial, the primitive unity, the original. Go to the original. Synthesis comes after analysis, it follows analysis, it succeeds analysis. And the wholeness? The wholeness preceded analysis. It was before analysis destroyed it. The vision has to be total and you have to see things in their totality. You are not to put them together. If you put them together it will be a false unity, it will be a synthetic synthesis, it will be artificial, plastic. It will not be true.

Is it clear to you? Look at the tree. The tree is together. Look deep into the tree. The tree is together with the earth because it is joined together. If you look deeply, the earth exists together with the sun. Without the sun the earth cannot exist; without the sun the tree will not be green, will not be alive; without the air surrounding it, it will not be able to breathe. So it is joined together with the air, with the earth, with the sun, and with the stars -- with everything. The whole existence is intertwined; we are intertwined with each other. I am in you, you are in me; we are in the tree, the trees are in us; we are in the earth and the earth is in us and we are intertwined. We are members of each other, we don't exist separately.

To look from this high standpoint of ultimate unity is what Tao is. And then things have a totally different colour. Then your vision reveals to you things which cannot be revealed on lower planes. It is not a question of putting them together.

One day a Christian missionary came to me and he said, 'I am happy that you are trying to put all the religions together.' I said, 'You have not understood me. I am not putting them together. I see them as one.'

I am not putting them together, I am not making a synthesis. I am not in agreement with Mahatma Gandhi who was trying to create a synthesis by putting together Islam, Hinduism, Christianity -- a few parts from the Bible and a few from the Koran and a few from the Gita -- and making something out of it. This is a hotchpotch, a KHICHARI, it is not unity, it is not the total vision. I am not putting Christ and Mohammed and Mahavir and Krishna and Lao Tzu together. No, as I see them they are one. It is not a question of putting them together, I am not making any effort to put them together, I am not trying to find some synthesis in them. They ARE one -- that is my experience. They are one. They have never been separate. The separation is not possible. They join together into truth. They know the same truth, they live the same life, they enjoy the same bliss. Their samadhi is one. I am not putting anything together, I am simply saying it is so.

The second thing: Tao is not interested in understanding anything in separation -- because that understanding will be false, rooted in falsity. You cannot understand a thing separately because in that very separation, in that very definition, you have taken it out of its total context, out of its organic unity. Then

you may have an explanation but no understanding.

Science explains; religion understands. Explanations are concerned with the parts; understanding is concerned with the total. Understanding is a very vague thing, liquid, cloudy; explanation is very clear-cut. Because it is clear-cut it is wrong. In life there is nothing clear-cut. Boundaries merge and meet.

For example, you see a woman. In the morning she may be a woman. in the evening she may become a man. You see a man, he is very angry. And within a moment he will become soft and may become a woman.

It happened last night. I hit hard on Yatri's head and he shouted and he screamed and he said, 'I will cut off your head, Osho!' And I know him, he is a very feminine person. But he became very, very aggressive. Then he cooled down and fell at my feet. Now what to do? Rather than cutting off my head he fell at my feet. No, this is not the same person who was going to cut my head off. He puts his head at my feet. And the interval was not very big it happened within a few minutes. In one moment he was male, yang; then he became female, yin.

Boundaries meet and merge. The person who loves you can be angry: the person who is angry can love you.

In reality nothing is very clear-cut, and it is good that it is not very clear-cut. Look -- the higher the being, the more vagueness there is; the lower the being, the more it is clear-cut. A rock has far more clear-cut definitions than a man. The rock remains a rock. You can go in the morning, you can go in the evening, you can go in the night -- the rock remains the rock. But the man goes on changing, changing, changing. The higher the unity, the more delicate the balance; the lower the unity, the more fixed the balance.

When a person has really attained to the ultimate, he is very fluid, river-like. He is no longer like an ice-cube. He has melted. An ice-cube has definite boundaries, an ice-cube can be defined, but when you have melted, all definitions
disappear.

Tao does not give any explanation but it understands; science gives explanations but it doesn't understand. And the very explanations become barriers to understanding. The moment you have explained a thing you have destroyed its mystery. Never say that something is completely explained -- that means it is completely meaningless. Explain a thing and you have explained it away.

When the husband says that he understands his wife totally, love has disappeared. Now love cannot exist. Love can exist only when there is still mystery -- when the husband still does not understand, when the wife still does not understand, when there is still a possibility that the husband may do something and the wife will be surprised, when surprise is still possible. This means that everything is not explained. Something remains unexplained, something remains elusive, something remains mercury-like. You go on grasping it and it continues to slip out -- that's the beauty of life.

Tao says that the whole life is mercury-like. The total is so alive that no fixed explanation is possible. You cannot label anything because things change so fast. By the time you have labelled something your label is already false -- the thing has changed. The moment you have said something the utterance is already meaningless because the reality is no longer the same. Explanation, Tao has none; understanding, it has tremendously. And it is one of the basic ingredients of understanding that life is a mystery.

The third thing: science tries to explain things by their causes and Tao tries to understand things by their ends. The difference is of tremendous value and has to be understood. Science goes into the causes, the 'how' of things. Tao goes into the end, the ultimate flowering, the 'why' of things. For example, if you fall in love with a woman or a man, science will ask 'how' -- how did you fall in love? It will go into the causes of it. Tao will ask 'why'. It will go into the end of it. Science moves towards the seed for its explanation and Tao moves towards the flower or the fruit for its understanding. Science goes into the past, Tao goes into the future. Science looks into the dead, Tao looks into the possibility and potentiality .

A Sufi mystic was sent to India by a great Iranian king as a messenger to the Indian emperor. Because of some conflict the Iranian emperor was a little worried. So he sent this Sufi mystic to put things right, to create some understanding between the two countries.

The mystic came to the Indian emperor, presented his credentials, and showed his appreciation of the Indian emperor by saying, 'You are a full moon.'

The news reached Iran that he had said to the emperor, 'You are a full moon.' When he had departed from Iran he had said to the Iranian king, 'You are a new moon.' The Iranian king was very angry. New

moon? That means just the beginning, the first-day moon -- you cannot even see it. Only on the second day does it become a little visible -- on the third day a little more. Meanwhile he had said to the Indian emperor that he was the full moon. This was insulting. Let him come!

The king waited in anger. When the mystic came back he was caught immediately, brought to the court and asked for an explanation. He laughed. He said, 'It is simple. A full moon is finished. It is already dead. A full moon is on its deathbed. It is ready to decline. It has a past but no future. Hence I said to the Indian king, "You are a full moon." You, I have called the first-day moon, the new moon. You have future, you have potentiality, you are growing. Maybe the Indian emperor's empire is great but it is dead.'

Look -- when something has a past it is already old. Science goes into the past, that's why if you go to a psychoanalyst he will go into your past. He will say, 'Relate your whole past. What happened in the past? Start at your very childhood and go on from there.' He goes into the past. If a man is mad and is brought to a psychoanalyst, the psychoanalyst goes into the cause -- why did he become mad in the first place? He has to go there. He has to look into the past to find the cause there.

If you are brought to a Taoist he will not go into the past. He will look into the future. He will think of what purpose your madness can be used for. Just look at t.he approach. For what purpose can your madness be used? If you are mad can your madness be put to dancing, to meditation, to singing? Certainly a madman has more energy available -- maybe that's why he is mad. His madness can be used in a creative way. There is no need to think of how to destroy it, the need is how to use it, how to be creative about it.

If you go to a Taoist he will look into your madness, he will try to figure out your future, your higher possibilities, and he will try to see how to use your madness for that future, how to make your madness serve your destiny.

That's what I am doing here. When you come to me you are mad, you are neurotic. I am not worried about it. My whole function here is how to make it creative. Madness is great energy. If you look into the past it is a problem, if you look into the future it can be used and can become a stepping-stone. Everything can be used.

Tao believes in doing exactly what a gardener does in using manure. You can hoard manure and it will simply stink and it will make your life impossible. But you can spread the manure on the flower-beds and the same stinking manure will become tremendously valuable perfume in the flowers. It has been used rightly. Manure is not to be collected, it has to be spread on flower-beds. Then the flowers grow bigger, with more colour, with more life, with more fragrance, with more stability. with more zest and enthusiasm. And it is the same manure that may have become stinking, may have made life impossible.

What is madness? It is manure. What is anger? What is hatred? What is jealousy? They are manure. If you go on hoarding them you will go mad, certainly. It will be impossible to live with it. The Taoist approach is to spread it on the flower-beds. It can serve meditation, it can serve love, it can serve joy, it can serve happiness, it can serve God.

A madman can reach God faster than the so-called sane people because the sane people move very cautiously. They don't run, they don't rush. The sane people move only so far, and always think, doubt, hesitate, linger, wait. And they have many, many things that hold them back. A madman simply rushes. Nothing holds him. He is certainly mad. There is nothing to hold him. If he wants to do something he will do it.

If a madman becomes interested in God then it is sure that he is going to attain. If a madman becomes a painter his painting will have a certain quality. No sane person could ever paint like a madman because a madman will not only paint, he will put his whole life into it. Van Gogh was a madman, so was Picasso. In fact, all the great painters were mad people and all the great poets were mad people. In fact, all the great people who have existed on the earth were thought some day or other by someone or other to be mad. Madness has tremendous potentiality.

Everything is potential -- look how it can be used. Look at the future. Never think in terms of being a full moon, always remain a new moon.

So the Tao approach is never for the cause but for the end. It is eschatological, it is not casual. And it is tremendously beautiful -- because God is the end of the whole existence. That is the ultimate, where we are moving to, where we are going to. That's what we are going to be. Everything can be put in a right way so that we can reach that goal more easily more softly, more joyously.

The last thing before we enter into the parable: philosophy divides knowledge into two -- the subject and the object. With the object you cannot have any dialogue. A rock is an object -- you cannot have any

dialogue with it. You can watch, you can dissect, you can observe, you can find a few clues about it, but you cannot have any dialogue because you don't believe that the rock is a person. It is an object.

The word 'object' is beautiful. It comes from 'objectum' -- that which stands in your way, that which prevents you from moving, that which hinders your path. The object means that which stands in the way like a barrier, like a wall. If you believe that the whole world is objective -- as science believes -- then the whole world is a China Wall. There is no dialogue possible.

If you look at your wife as an object to be used sexually or financially or in some other way; if you look at your husband as an object, a security, or something like that, somebody to lean upon somebody. you can use, somebody you can depend upon, but as an object -- then there is no dialogue. Between a husband and a wife the dialogue never happens because both think Of the other as an object, as a means. They don't think of the other as a person.

Tao says everything is subject; even that which stands in your way has its own subjectivity. You can provoke a dialogue with a rock, you can provoke a dialogue with. a tree. And what to say about human beings? You can provoke a dialogue with anything -- with the universe itself, with the sky, with the wind -- and then there is a relationship, you relate. When you think about things as things and not as persons, when you think about the world as objective -- as science teaches you to do -- then you can hammer out a few facts but truth remains unrevealed. Truth is revealed only when you persuade existence, when you seduce existence through deep love and sympathy, when you are en rapport with existence, when you touch the rock as you would like to touch a person -- you feel the texture of it, you close your eyes, you create a sort of relationship with it. And, if you are ready, if you understand Tao, you will be able to create a relationship with the rock. It will start talking to you sooner or later; it will respond.

The whole existence is full of God. There is nothing that is dead, there cannot be. How can anything be dead? All is alive, thriving, throbbing. Listen silently and you will feel the heartbeat everywhere -- in the rock too. And then the dialogue is possible.

In the old Indian scriptures it is said that the great science of AYURVEDA was found not by objective research but by subjective dialogue. The ayurvedic physicians would go to the trees, meditate with the trees, sit silently with the trees, and when they had fallen en rapport with the being of the tree they would ask, 'Sir' or 'Madam' -- whatsoever the case may be -- 'Would you like to say something to us? I am searching for a medicine for a particular disease, would you tell me if your leaves can be of any help, or your fruit, or your roots, or your bark? Or else, for what use could they be? How can you help humanity? In what way?' And it is said -- it is a beautiful story -- that that is how ayurvedic herbal medicines were discovered. Not by objective research, not by dissecting a tree, not by chemical analysis, but by dialogue.

And the same thing is said about UNANI medicine. The greatest UNANI physician, Lukman, did the same thing. He went to herbs. He would put his ear to the roots of a tree and listen silently. He would fall in deep rapport, would become thoughtless, would silently be there, would listen to the heartbeat of the tree -- and when the right moment came and the tree was ready to reveal its secret, he would take the secret.

And it seems that the stories cannot be just stories -- because they had no instruments to find anything out. Instruments have not been found at all. And whatsoever they said about trees has been found to be true. So the stories seem to be literally true. Just one man, Lukman, has talked about half a million herbs. And there could have been no other way because no lab existed for such chemical analysis. And just one man? How could he find out all that? The way was not analysis, the way was not synthesis, the way was not mind -- the way was through the heart, a dialogue. When you are in dialogue the tree becomes the 'thou'. You are 'I' the tree is the 'thou' and there is a possibility.

Explore this possibility. It will take time because your mind has been too conditioned by the objective. It will take time but it happens. You can develop this sensibility. And when this sensibility has grown you have become a Taoist.

No object is just an object. Every object is full of subjectivity because every object has a soul to it. Nothing is soulless. As you are full of soul, 'interiority', so is everything else.

Now this tremendously beautiful parable.

DUKE MU OF CH'IN SAID TO PO-LO, 'YOU ARE GETTING ON IN YEARS. IS THERE ANYONE IN YOUR FAMILY WHOM I CAN SEND TO FIND ME HORSES?'

In the ancient world horses were very important -- just as nowadays fighter planes are. The horse was the very hub of the war and it was the fastest vehicle. Horses were valued very much. That was the only power that's why we still go on saying that the car has a five horsepower engine. That was once the only power, that was the only measurement. Still we go on saying, 'How much power does this machine have'? Five horsepower? Ten horsepower?' The measurement still remains -- at least in the language. The horses have disappeared by and by; they are no longer needed, their old utility is gone.

But in those days the people who could find a great horse were great Masters. They were respected. Emperors would keep them, would pay them, would revere them -- because everything depended on a great horse. And a great horse... we don't know what they meant by a 'great horse' because that language has become almost useless for us. A horse is just an animal to us, to them it was not so. The horse is a very intelligent animal and sometimes the intelligence of the horse would be of tremendous value to the king. It could save a life.

This man, Po-lo, must have been an expert, a master-expert, about knowing what horse is good, what horse is bad and what horse is really great.

'A GOOD HORSE CAN BE IDENTIFIED BY ITS SHAPE AND LOOK, ITS BONE AND MUSCLE, BUT THE GREAT HORSES OF THE WORLD MIGHT BE EXTINCT, VANISHED, PERISHED, LOST. SUCH HORSES RAISE NO DUST AND LEAVE NO TRACKS. ALL MY SONS HAVE LESSER TALENT -- THEY CAN PICK A GOOD HORSE, BUT NOT A GREAT ONE. BUT THERE IS A MAN I KNOW WHO CARRIES AND HAULS AND COLLECTS FIREWOOD FOR ME, CHIU-FANG KAO. AS A JUDGE OF HORSES HE IS MY EQUAL. I SUGGEST THAT YOU SEE HIM.

This man, Po-lo, had become very old and now he could not go in search of horses. The Duke asked him if he could suggest somebody else.
First, his definition:

'A GOOD HORSE CAN BE IDENTIFIED BY ITS SHAPE AND LOOK....'

By its characteristics. A good horse is a trained horse. Training never goes deep. It remains on the surface. A man of character is like a good horse. A moral man is like a good horse. He has been cultivated, he has been well brought-up conditioned rightly, has right values. Wrong values have been repressed and right values have been superimposed. A good horse has a character like a good man, but it is not a great horse.

Then what is a great horse? A great horse is one who has intrinsic qualities -- qualities which are not imposed from the outside. A great horse is one who has in-born potentialities; he is not trained. A great horse is a natural power, is a born power. A good horse is a talented horse, a great horse is a genius.

Somebody went to Mozart, the great composer and musician, and said, 'I would like to learn music and I would like to become as great a musician as you are. How should I start?'

The man was very young, not more than twenty years of age. Mozart said, 'You seek a Master.' But the young man said, 'I have heard that you never learnt from any Master so why should I seek one? And I have heard that when you were just a kid of seven years old you started composing great music. I am twenty. Why should I go to a Master?'

Mozart said, 'Then it is up to you. But when I was seven -- even when I was seven -- I never went to ask anybody what to do about it. I did it. You have come to ask me. That simply shows that at the most you have only talent, you don't have genius.'

Talents have to be learned. A talented man is imitative -- he is imitating the genius. The genius is not imitative, the genius is original. A good horse is a horse who has been trained to look like a great horse. He does not have the soul of the great horse, he has just the character.

That's how it is in human life. A good man is a man who has been cultivated to look like a great man. A Christian saint is a good horse, Jesus is a great horse. The Christian saint has simply cultivated his character to look like Jesus. He is a carbon copy. So is a Buddhist monk -- he is a good horse, certainly good, and it is

better to be good than to be bad, I am not against the good. Relatively it is good. It is better to be a saint than a criminal -- but it is nothing compared to being a sage, nothing compared to being a Buddha. A Buddha has not imitated anybody. It is his original face, uncultivated. It is how he is.

Then what is the difference? If somebody can cultivate a Buddha and become a Buddha by cultivation, why should we be against him? In ordinary situations he will be able to pretend but in extraordinary situations he will not be able to pretend. In ordinary situations he will look like a Buddha but whenever there will be extraordinary pressure he will give in.

That is the difference between a good horse and a great horse. A good horse will look, pretend, jump, show that he is a great horse, but when the right moment comes, when the danger arises, when there is a challenge, he will give in. The carbon copy cannot go very far, the original is needed. Only the original can be depended upon. One can trust only the original.

When you are seeking a Master always seek an original man. Don't seek a cultivated man. It is difficult to live with an original man, that is certainly true. It is very difficult because it is difficult to grow. And with an original man growth happens. It is very easy to be with an imitator.

You must have read Thomas a Kempis' very well-known book, 'IMITATION OF CHRIST'. That can create only a good horse. You can look almost like Christ but you cannot be Christ. The only way to be Christ is to be yourself. Buddha is a Christ, Christ is a Buddha. A Buddhist monk trying to be Buddha is not Buddha -- but Jesus, who never tried to be a Buddha, was a Buddha. When you are yourself, true to your being, you are a great soul -- whatsoever you are. If you just are a wood-chopper, there is nothing to be worried about -- be an original wood-chopper, be a real carpenter. That will do. You will attain to Buddhahood through it. That will be your door. There is no need to become a great poet, you can be a cook -- but be original. Imitation is the greatest calamity.

The old man said:

> 'A GOOD HORSE CAN BE IDENTIFIED BY ITS SHAPE AND LOOK, ITS BONE AND MUSCLE, BUT THE GREAT HORSES OF THE WORLD MIGHT BE EXTINCT, VANISHED, PERISHED, LOST. SUCH HORSES RAISE NO DUST AND LEAVE NO TRACKS.'

Look at the beauty of this sentence. These parables are not just stories. They have great insight. SUCH HORSES RAISE NO DUST AND LEAVE NO TRACKS. A great horse is one who has no past and no future, who lives in the moment. That is the meaning of the sentence, SUCH HORSES RAISE NO DUST.... When a great horse is coming you will not be able to see that he is coming because he will not raise any dust; you will not see a cloud of dust being raised. Only when he has come right in front of you will you be able to see him -- but then it is too late. then you cannot make arrangements. And a great horse leaves no tracks. You cannot follow a great horse, he leaves no tracks. No footprints are left.

This is the quality of a Buddha, a Christ. This is the quality of the great man. He is in the present. He is unpredictable. You cannot say what he is going to do or say or be. Nobody knows. He is always a surprise. He leaves no track behind. He is like a bird flying in the sky -- the bird flies and no track, no trace, is left behind -- no footprints.

There is a book, a very famous one, called 'THE FOOTPRINTS OF BUDDHA'. The title is ugly because a Buddha leaves no footprint. There are many books like that which show misunderstanding. Buddha leaves no footprints. He walks so carefully and so alertly that he leaves no footprints. You cannot follow him. He leaves no signs, no indications, no maps otherwise you will become imitators.

There is a story of a great Zen monk, Bokuju. When he was dying he called his disciples to bring all his books and all that he had said and all that he had written. Everything was piled up but for a while they couldn't see what he was doing. And then he made a fire out of it.

And they started screaming and shrieking and they said, 'What are you doing?' Because in those days there were no printing presses, there were only hand-written books. So they were lost, lost forever.

Bokuju said, 'I am going and I want to leave no trace behind. I must not leave any footprints. Now whosoever wants to follow me will have to follow himself. Whosoever wants to understand me will have to understand himself. I am throwing you, all my disciples, to yourself. That's why I am destroying these books.'

Another story of a Zen monk....

When he was dying on his deathbed a Zen Master called his chief disciple to him and took out a book from underneath his pillow. Everybody was always curious about the book because he had never allowed anybody to see it. And during the night people had sometimes peeped through the keyhole and he was reading it.

'What book is that? Why does he protect it so much?' And the Master never left his room unlocked and he would never allow anybody in his room alone. So nobody had seen what the book contained.

Then he called his chief disciple and said, 'Keep this book. In this book there is everything that I have taught. Preserve it as you have seen me preserve it. This was given to me by my Master, now I give it to you. It is a heritage.' And the disciple threw the book into the fire.

All the others could not believe it. They were aghast. But the Master put his hand on the head of the disciple and blessed him. He said, 'You have understood. If you had preserved the book you would not have been my disciple at all. In fact, there was nothing in the book. It was empty. You have thrown it away -- good. You have understood, you have understood my teaching that nobody is to follow anybody; everybody has to go into his own soul.

SUCH HORSES RAISE NO DUST AND LEAVE NO TRACKS. ALL MY SONS HAVE LESSER TALENT -- THEY CAN PICK A GOOD HORSE BUT NOT A GREAT ONE.

So he said, 'I suggest a man, Chiu-fang Kao, he is a judge of horses, as competent as myself, equal to me.'

DUKE MU SAW THE MAN AND SENT HIM AWAY TO FIND HORSES. AFTER THREE MONTHS HE RETURNED AND REPORTED TO THE DUKE,
'I HAVE GOT ONE. IT IS IN SHA-CH'IU.'
'WHAT KIND OF HORSE?'
'A MARE, YELLOW.'
THE DUKE SENT SOMEONE TO FETCH IT. IT TURNED OUT TO BE A STALLION, AND BLACK.

Now this is absurd! The man cannot be a judge of horses at all. He cannot even judge whether it is a stallion or a mare. And not only that -- he cannot even judge whether it is black or yellow. This man is a blind man, he does not know anything about horses. These are simple things. Anybody knows. No Master is needed to judge whether a horse is yellow or black. Naturally the Duke was very displeased.

.... SUMMONED PO-LO. 'HE'S NO GOOD, THE FELLOW YOU SENT TO FIND ME HORSES. HE CANNOT EVEN TELL ONE COLOUR FROM ANOTHER, OR A MARE FROM A STALLION. WHAT CAN HE KNOW ABOUT HORSES?

Now something has to be understood. This is the Taoist approach about things. A mare means the feminine, a mare means yin quality. The Duke could not understand the man. The man is not talking about the body, the man IS TALKING about the soul, the man is talking about the whole. The whole quality of the horse is that of yin -- passive, receptive, womb-like. The whole quality of the horse is round, shapely, soft, with no corners. The whole quality of the horse is that of a beautiful woman -- non-aggressive, non-violent, loving, compassionate. That's what he means when he says that the horse is a mare. He is not talking about the body, he is not talking about the physical, he is not talking about the part -- he is talking about the whole. The totality of the horse is feminine.

Have you not watched it many times? You see a man and he looks very feminine and sometimes you see a woman and she looks very masculine. These are qualities. A Buddha is so feminine; a Buddha is a mare, not a stallion. That's how Nietzsche has criticised him -- he called him feminine. Nietzsche also criticised Jesus by calling him feminine. He has criticised these two men saying that they have destroyed the whole masculinity of the world, the manliness. His criticism is true in a way. These two persons brought the feminine into the world, the feminine grace.

That's why you will never see a moustache on Buddha's statue. Not that he did not have one, but those who know the quality of great horses know how to paint a Buddha. The body has not to be painted, the innermost core has to come out.

Have you not noticed it? Mahavir has no moustache ho beard; Rama has no moustache, no beard; Krishna has no moustache, no beard; Buddha has no moustache, no beard. All the great sages of India, all the TEERTHANKARAS AVATARAS, have no beards and moustaches. Do you think there was something hormonally wrong with them? Do you think that they were effeminate, that they were sexually missing something, that they were not man enough? No. They were great sages. They had beards, they had moustaches but the people who painted them knew the qualities of a great horse. It has to be looked at in its totality.

In that way Jesus is not so fortunate. He could not find a real painter. If he had been born in India he would have been painted without a moustache and beard. The people who painted Jesus must have looked from the outside, they could not see the inner quality, the inner quality of the feminine.

By saying that the horse was a mare, this man, Chiu-fang Kao, said something of tremendous value. The horse is non-aggressive and Taoists say that when a person is non-aggressive he is unconquerable. When a person is aggressive he can be conquered -- because a person who is aggressive depends on his own energy. All energies are limited and when a person is aggressive he is wasting his energies in aggression. Sooner or later he will be weakened by his own aggression, he will be defeated.

How was Adolf Hitler defeated? He was too aggressive. That became his defeat. Don't you see? All the great aggressive people were always defeated eventually. What happened? They exhausted their energies themselves. Adolf Hitler or Mussolini or Napoleon or Alexander all died frustrated, failures. What happened to them? They exhausted their energies by fighting, by being aggressive.

A Buddha dies a conqueror. Without fighting he conquers. A Lao Tzu is victorious. Without making any effort his victory is ultimate.

The great horse has the quality of non-aggressiveness. Nobody can defeat him. That is the meaning of 'mare'.

And the colour yellow is also very symbolic. It stands for a few things. First, yellow is the colour of gold, the costliest metal. Gold has always been used as the highest value. Gold became an alchemical symbol. Turning baser metal into gold means turning the lower into the higher, turning the devil into the divine, turning the gross into the subtle.

When he said that the horse has the colour yellow he meant he is a gold, not a baser metal. He is not talking about the colour of the body, that is irrelevant. What difference can colour make? Whether the horse is black or white or yellow, the colour of the body cannot make any difference. How can the colour make a horse great or not great? Whether a person is a Negro, Indian, Chinese or American -- black, white yellow -- how does it matter? The colour of the skin is just irrelevant to the being. It is just a very cheap pigment.

If you ask the scientist he will say that between the blackest negro and the whitest white man the difference is only nearabout four annas worth of pigment. Nothing much. It is just that a certain pigment exists in the negro which does not exist in the white man. So in fact the white man is missing something. The negro is something more. The negro needs the black pigment to protect him from the sun, from the heat. Naturally he is more powerful. He can tolerate more heat and remain cool. He does not need to go to the hill-station. Wherever he is, he is cool. The white man is in trouble. He cannot tolerate heat. His tolerance is very low, his body IS not so resistant.

But there is not much of a difference. And how is this difference going to make any difference as far as greatness is concerned? Whether Jesus is a negro or a white man, how does it make any difference? It is irrelevant.

That is why the old man did not talk about the body colour. He was using the alchemical symbol, gold. It is the highest quality, the purest quality.

Secondly, the yellow is symbolic of the sun -- vitality radiance, aliveness, youth, life. So he is saying that the great horse is very much alive -- as yellow as the sun, as vital as the sun.

And thirdly, yellow is the colour of death. That is why Buddha has chosen yellow as the colour for his BHIKKHUS for his BHIKKHUS. Their robes were yellow. Why? Why the colour of death? When a leaf dies it becomes yellow, when anything dies it becomes yellow. Yellow is death approaching close by. Yellow is the shadow of death.

But why should it be told to the Duke that the horse is yellow? Because only if somebody accepts death totally is he fearless, otherwise not. The Buddhist monk has accepted death, has accepted yellow, the colour

of death, with great gratitude, with reverence. He is ready to die any moment, hence there is no fear. All fear is of death; behind all your fears there is death. Sooner or later, if you go on looking, you will find death standing behind all fears. So unless one is completely in deep acceptance with death, in harmony with death, one cannot be fearless.

The old man says that the colour of the horse is yellow. He says that he is just like a Buddhist monk -- he does not worry about death, hence he is fearless.

THE DUKE SENT SOMEONE TO FETCH IT. IT TURNED OUT TO BE A STALLION AND BLACK. THE DUKE, DISPLEASED, SUMMONED PO-LO. 'HE'S NO GOOD, THE FELLOW YOU SENT TO FIND ME HORSES. HE CANNOT EVEN TELL ONE COLOUR FROM ANOTHER, OR A MARE FROM A STALLION. WHAT CAN HE KNOW ABOUT HORSES?'
PO-LO BREATHED A SIGH OF WONDER. 'SO NOW HE HAS RISEN TO THIS?'

This is the beauty of Tao. They are absurd people, very paradoxical, but if you start loving them you will know that they have a certain quality which is missing everywhere else.

PO-LO BREATHED A SIGH OF WONDER. He could not believe it, it was incredible -- because this means the ultimate in Tao. 'SO NOW HE HAS RISEN TO THIS?' He does not even make a judgement about whether the horse is a mare or a stallion -- these distinctions are only on the surface -- and he has reached to the deepest core.

Are you a man or a woman in your deepest being? If I see you as a man then I don't see you. If I see you as a woman then I don't see you. The day I see you neither as man nor woman but as your innermost quality reveals you.

'SO NOW HE HAS RISEN TO THIS! IT IS JUST THIS THAT SHOWS THAT HE IS WORTH A THOUSAND, TEN THOUSAND ANY NUMBER OF PEOPLE LIKE ME.'

Now it is a qualitative jump. No quantity can be compared... HE IS WORTH A THOUSAND, TEN THOUSAND, ANY NUMBER OF PEOPLE LIKE ME.' First this old man had said that he was equal to him but now he says, 'I am nothing I am just zero compared to him.'

So he has risen to this insight? He cannot see that the horse is black, he just sees the yellowness of the horse. And he cannot see that the horse is a stallion, he just sees the hidden mare in it. He has become able to see the bodiless qualities, the spiritual qualities. Now he is incomparable.

'WHAT SUCH A MAN AS KAO OBSERVES IS THE INNERMOST NATIVE IMPULSE BEHIND THE HORSE'S MOVEMENTS.'

The body is just a surface, a moving surface -- just as when you watch a lake and see the ripples on the surface Those ripples are not the real lake. To know the real lake you will have to dive deep. The body is just a surface -- moving changing. You have to look into the innermost core, into the unchanging, the constant, the unmoving. That is what truth is.

WHAT SUCH A MAN AS KAO OBSERVES IS THE INNERMOST NATIVE IMPULSES BEHIND THE HORSE'S MOVEMENTS. HE GRASPS THE ESSENCE AND FORGETS THE DROSS, GOES RIGHT INSIDE IT AND FORGETS THE OUTSIDE. HE LOOKS FOR AND SEES WHAT HE NEEDS TO SEE, IGNORES WHAT HE DOES NOT NEED TO SEE. IN THE JUDGEMENT OF HORSES FOR A MAN LIKE KAO THERE IS SOMETHING MORE IMPORTANT THAN HORSES.'

So he is not just a man who knows horses, now he knows something more. He knows real Tao. He has the insight to see the whole and not to be worried about the parts. He can see the gestalt, the very pattern, the innermost pattern, of the horse -- now he is not worried about the body, the colour, male. female. He is not worried at all. These are accidental things, non-essential. He looks only for that which is essential because only the essential is meaningful. The meaning comes from the essential but we always go looking for the accidental.

When you see a very rich man you say, 'How rich he is.' Now can a person be rich just by having money? You cannot be rich just by having money. If that is how a man is rich then Buddha is not rich. And if Buddha is not rich, then who is rich? Is Alexander rich? Alexander is a poor man, a beggar. Hence in the East we have worshipped beggars and forgotten about emperors. We have not cared much about the emperors. They come and go -- that is the surface of existence, non-essential.

Have you come to know that in the East we have not written history at all? The West is very surprised that in the East people have not written history. History is so important.

No, we don't write history -- or, we started writing it only because of the impact of the West. We write myths, we write mythology, we write PURANAS, beautiful parables. We don't bother about history because history is concerned with the non-essential, history is concerned with politics day-to-day events, politicians, generals, wars, famines. History is concerned with the very non-essential, the moving, the flux. Myth, mythology, a PURANA, is concerned with the essential.

So there is trouble when a Western person starts reading the 'RAMAYANA'. He becomes worried about when Rama was born. When? That is not said at all. We have never bothered about it. What does it matter? Any day will do any year will do. That is not essential. We look into the innermost, we look into the essential quality of Rama. What type of man was he? What greatness did he carry in his being, what fragrance? What song was his song -- authentically his? We are not worried about the chronological we are worried about the spiritual. Time is irrelevant. We look into the timeless.

That's why Po-lo says, 'IN THE JUDGEMENT OF HORSES OF A MAN LIKE KAO THERE IS SOMETHING MORE IMPORTANT THAN HORSES.' He has become a sage himself.

What does he look for first? He grasps the essence and forgets the gross. Remember it. When you look at a man or you look at a tree or you look at a rock, always look for the essential, forget the gross. The gross is not the thing. But in the modern world we forget the essence and look at the gross. If a man has much money, we look. If he has a big car, we look; i he has a big house, we look. We forget the essential. We don't look directly into his heart. We don't have the eyes. In fact we don't believe that he has a heart, we don't believe that man has a soul. Man is just a body, a physical thing, and so is everything else.

So it is not a wonder that our life has become so dull. It has become a drag. There is no joy, no celebration. How can celebration exist without a soul? Celebration arises out of the soul out of the spiritual out of the essential. Joy arises out of your innermost core and we have denied that.

You don't look into yourself and you don't look into others. Only surfaces meet. In fact, it is not right to say 'meet -- they clash, because there is no dialogue. There is discussion but there is no dialogue. There is argument but there is no meeting, there is no love -- because love can exist only between two souls. When two essential beings look into each other's essentiality, love arises. When you look through your essential core into the essential core of existence, God arises.

Don't ask where God is. God is a dialogue with existence, God is not a being, God is not a person. When you know how to be in a dialogue with existence, you know what God IS. God is the meaning of existence, the meaning that permeates the whole. But it can be known only by moving through the essential. The essential is the door.

Kao looks and grasps the essence and forgets the gross. He looks into the innermost native impulses, he looks into the spontaneity of the horse, not at what has been cultivated in him.

Not in the character.... A man may be a saint or he may be a sinner. Don't look into the sainthood of a man and don t look into the sinnerhood of a man -- look into the potentiality of his being. And then you will come to see that nobody is a sinner, nobody is a saint, everybody is a sage. Everybody is divine -- sinners and saints, all. Then whatsoever a person is doing is not of much importance. Being is important. What you do is very irrelevant, what you are is relevant. Your acts are superficial, your being is fundamental.

HE LOOKS FOR AND SEES WHAT HE NEEDS TO SEE. YOU don't look for that which you need to see. Whatsoever comes in front of you -- the objectum -- whatsoever comes in front of you, you look at it. You are not searching. Whatsoever accidentally comes in front of you, you look at it. You don't go deep, you don't explore any potentiality, you don't dive. You just stand outside. At the most you are a spectator.

But life can be known only through participation. Don't be a spectator. The whole modern world has become just a spectator, a crowd of lookers-on. Somebody dances, you look at it. What are you doing? How can you look at a dance? A dance has to be felt, a dance has to be danced. Somebody is singing and you look and you listen. To know the song and the beauty of it you have to sing, you have to participate. But this calamity has taken epidemic proportions. You go on looking at everything.

You rush to the movie -- for what? Can't you live a beautiful life? Why do you have to go to see a

movie? People are glued to their chairs in front of their TV's just looking at other people's living. And they are not even living, they are acting for you. They are acting for you and you are seeing those actors -- and nobody is living. The dancer is not a true dancer, he is a professional and you are the audience. All is false.

Surfaces clash and the essentials are not meeting. Look for the essential. When you start looking for the essential you will become a participant. You will know. A dance has to be known in only one way -- that is to dance. How can you know what swimming is if you just stand on the bank and you watch somebody swimming? You will see the strokes and you will see the man doing something in the water but how will you know the thrill that is happening to him, the kick that is happening to him, the sensation, the buoyancy, the joy? The feeling of the river, flowing with the river, dancing with the river -- how will you know it by standing on the bank? Jump into the river, that is the only way to know life. Jump into the river. Never be a spectator. The spectator is the poorest man in the world. Participate. Through participation comes love, through participation comes truth, through participation comes beauty, through participation ultimately comes God.

'IN THE JUDGEMENT OF HORSES OF A MAN LIKE KAO THERE IS SOMETHING MORE IMPORTANT THAN HORSES.'

Yes, in this parable horses are not discussed, horses are just an excuse to talk about something tremendously important and significant.

WHEN THE HORSE ARRIVED IT DID PROVE TO BE A GREAT HORSE.

You can also become great horses and you can also become knowers of great horses.

But remember, this parable is not about horses; horses are just an excuse. The parable is about the sage, the Taoist sage, the great sage.

Meditate over it. Let it sink deep in you. It will give you many insights, many more than I have talked about. You will get many more insights, because there are many which cannot be talked about at all. They will be revealed only when you meditate on it. You will get many more, because when you meditate you will certainly meditate in a different way -- from your angle, from your vision.

I have just given you a few indications. These are not fixed rules. I am not an interpreter -- remember always, I am not an interpreter. I love these stories and I try to share my love with you. It is not an interpretation. I am not a commentator Commentary is an ugly job -- why should I com-ment? I am not commenting. I love these stories, I feel the fragrance of these stories and I like to share that fragrance with you.

Maybe through that fragrance you also become interested. Maybe listening to me a great desire in you arises to go deeper into the waters. If that is done then my effort has been fruitful.

So don't take my interpretations as rigid interpretations and don't think that I have done the job for you. I cannot chew for you, you will have to chew for yourself. I can simply seduce you. These are seductions, not commentaries -- just seductions so you become interested in a different dimension. And each Taoist parable opens a dimension, opens a new door. If you go into it, more doors will open and if you go into those doors, even more will open. It is a non-ending mystery.

Tao: The Pathless Path, Vol 2

Chapter #14
Chapter title: The Ego on the Tip of the Nose

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The first question:

YOU SAY, 'YOU CAN ALSO BECOME A GREAT HORSE.' EVEN THOUGH I AM TWENTY-SIX I AM SEEKING. AM I NOT TRYING TO BECOME A GOOD HORSE? CAN ONE BECOME A GREAT HORSE BY SEEKING?

NEVER! NEVER CAN ONE BECOME a great horse by seeking. Seeking is the only barrier to realising your greatness. The very idea of seeking sends you away from yourself. Seeking means seeking somewhere else. Seeking means seeking outside. Seeking means you are looking everywhere else except in your own being. Non-seeking means not looking anywhere, just being centred in your being, just being there. When you are not seeking you are in your own being. In that very moment you are a great horse.

Everybody is a great horse -- the good ones and the bad ones too. The bad ones have gone seeking along the bad lines and the good ones have gone seeking along the good lines. The bad ones have become criminals, immoral, and the good ones have become moral, saintly -- but both are seeking. Both are always on the way. There is a goal in their life. And they are rushing away from themselves.

Everybody is born a great horse. When you become tired and frustrated with your seeking you drop all seeking to be good or to be bad. Then you just close your eyes and it is there, the great horse is there. It has been always there, it is your nature.

Nobody is born who is not great. Nothing else ever happens in this existence except greatness -- because it is out of God. How can you not be great? You are great. Greatness will not be a real greatness -- deep down you know that you are not great, deep down you know that you have practised it, deep down you know that it is just on the surface, a mask. You are pretending that you are Alexander, pretending that you are Christ, pretending that you are a Buddha, pretending this and that.

You can pretend, you can deceive the whole world, but how can you deceive yourself? You will always know who you are. You may be pretending to be brave but deep down you are a coward. You have hidden your cowardness by painting bravery on top of it. You may be smiling but hidden behind are tears. How can you deceive yourself?

So the first thing to remember is that nobody has ever come home by seeking. Seeking means going astray. Only non-seekers come home. But to become a non-seeker one has first to become a seeker. Seeking is a part, a part of attaining non-seeking. Even a Buddha has to seek and go astray and suffer. That pain is a must. That is the price we pay. Then one day, when you have sought in every direction, in every dimension, and nowhere have you found anything that you wanted, when your frustration is utterly total, in that very moment of frustration all seeking drops. Suddenly you are back home. But to come home one has to knock on many doors.

So I am not saying you should drop your seeking -- unless you are utterly confused, utterly frustrated. If you are still hankering, if there is still hope lurking somewhere in your mind that you can find by seeking, then seek, seek by all means -- even though nobody has ever attained by seeking. I will say, 'Seek. Seek by all means -- so that you can be frustrated, so that you can recognise the hopelessness of the very effort.' In that hopelessness is hope, in that frustration dances a totally new existence -- the world of being. Seeking is the world of becoming.

To me you are already great horses. I have never come across anybody who is not a great horse. He may think he is not -- that is his problem. He may think or Even believe that he is not.... And people behave according to their beliefs. If you believe you are not a great horse you will behave in a way that is suitable to one who is not a great horse. If you believe you are bad you will behave in that way. If you believe you are good you will behave in that way.

But your pretensions are your pretension, your acting. I see your original face, I see you as you are. The day I saw my own great horse, that very day all other kinds of horses disappeared for me. I look into every face, into every eye, and the great horse is there. The same horse that exists in me exists in you, there are not two horses -- it is the same greatness. It is the same ocean that waves in you and that waves in me, that waves in a Buddha, in a Christ, in a Krishna.

But when you are seeking, you cannot look inside yourself. Seeking means you have moved into the future; seeking means you have already gone to the goal; seeking means you have already reached where you believe you have to be. It is a projection, it is a fantasy trip, it is a mind-journey. Non-seeking means that mind has stopped; non-seeking means that there is no movement inside you you are not going anywhere.

sitting silently,
doing nothing.
the spring comes
and the grass grows by itself.

The second question:

IF GROUPS ARE A SAFER AND MORE STIMULATING PLACE TO BEGIN TO EXPAND ANY CONCEIVABLE, PERSONAL BOUNDARIES, WHY HAVE YOU NOT ENCOURAGED THE CREATION OF INDIAN GROUPS WITH INDIAN LEADERS?

THIS FOOLISH QUESTION comes again and again so it is better to be finished with it.

The first thing: the East has developed a totally different kind of psychology than the West. The needs are different. Different medicines are needed.

In the West the psychology that has grown down the ages is extrovert; it is outgoing. The psychology that has been developed in the East is introvert; it is ingoing. For a real Eastern person growth groups are not needed. He needs meditations like VIPASSANA or ZA-ZEN in which he can forget the whole outside world and just drown in his own being. He does not need any relationship. Relating is not needed. He needs only to unrelate himself from the world, to be in a state of total, utter aloneness. Deep solitude is needed.

Down the centuries the East has developed introversion; it is very natural for the real Eastern person to be introverted. I am saying the REAL Eastern person because it is very difficult to find a real Eastern person. The West has contaminated everybody. The Western education, the Western victory over nature, the Western domination of the East, has contaminated everybody. The real Eastern mind does not have any need to do any growth groups.

The growth group is needed because you have a tremendous need to relate, to love, to communicate. In the West the basic problem is how to communicate, how to relate. Many Westerners are here. When they come to me in darshan their problems are a hundred per cent relationship problems -- how to relate.

Not even a single Indian has come who has said, 'How to relate?' That is not a problem at all. He says, 'How to be silent? How to be into one's own being?' His question is how to drop out of relationship. He wants to be non-attached, he wants to break all the bridges that exist. He wants to know how to live in the world and yet live in such a way that he does not live there, he is far away in the Himalayas. Even if one has to live in the world one wants to live in the world of the Himalayas -- at least spiritually, inwardly. Not a single Indian comes who says, 'This is my problem -- how to relate to my wife, how to relate to my son, how to relate to my mother, how to relate to my friend.' Relationship is a question of group dynamics. The Indian asks, 'How not to relate? How to forget my wife, how to forget my children, how to forget my job, how to be just alone in my inner being -- crystal-pure, clean, non-reflecting, with not even a shadow moving there?'

This is a different psychology. Both are ways to reach the ultimate: one is meditation, another is love. The East has developed the mind for meditation, the West has developed the mind for love. Love means relationship, meditation means non-relationship.

That's why I do not send Easterners to groups -- except Japanese. I have sent a few Japanese because Japan is the most Western part of the East. I have sent Indians only once or twice -- and these were only

name's-sake Indians. They have been born in the East but their mind has not been developed by the Eastern concept, their mind is Western. They have been taught by Christian missionaries in Christian schools. Their whole education and up-bringing is Western.

This is the first thing to understand. The West will move through love easily and through love will come to itself. It is a longer way. Meditation is a short-cut. Love means: 'I go into the other, see my face in the eyes of the other, encounter the other -- and in encountering the other, I come to know about myself. And then I come back. It is via the other but I come back to myself.' Love also comes to the inner solitude but it is a long way. It goes through the other. It is a big circle.

Meditation is a short way, it reduces everything to the minimum. You don't go to the other; you simply close your eyes and you drown yourself in yourself. You drop into your own being.

Both are perfectly right. It depends on the person -- on what he needs. To a few Westerners also I don't suggest groups. When I see some Westerner who has no need to relate then I don't suggest groups, then I say there is no need.

But at least five thousand years of different psychological conditioning exists. That has to be taken note of. I cannot say the Easterner and the Westerner are just the same -- they are not. At the innermost core they are, in their being they are, but in their minds they are not. Their approach is different. They need different methodology.

If a Westerner comes and I put him directly into VIPASSANA-LIKE methods he is simply at a loss, he cannot understand what is happening. It is a torture. He feels as if he is simply a masochist -- why is he torturing himself? Why is he sitting in a SIDDHASANA in a Buddha posture, with closed eyes? For what? The Western mind wants to move, relate, dance, sing, celebrate. The Western mind is dynamic. It wants some process -- so that it can go step by step into things. One day the Western mind has to come to a silent, meditative state but it has first to go through growth groups. Then it becomes easier.

If he is sent to a growth group the Eastern person will simply be at a loss. Even Japanese are at a loss. There have been questions from Japanese like: 'Osho, why do you send us to growth groups? You don't send Indians, why do you send us?' They don't feel good, they feel very worried. It is very difficult for them to relate the way a Western person can relate. They are not open that way. And they don't see the point of it. They don't see any point. Why go into it? When you know a short-cut then why go a long way? The East has known the short-cut always but in the West it has been different.

Here is a question: WHAT IS THE DIFFERENCE BETWEEN AN ENLIGHTENED PERSON, A MASTER, AND A MESSIAH? which is relevant to this question. An enlightened person is one who has come home, for whom all problems have disappeared, who has no problems to solve, who has just to live, whose life is no longer burdened by any question, whose life is absolutely weightless. But every enlightened person is not necessarily a Master. Out of a hundred enlightened persons at the most one or two will become Masters. An enlightened person is one who has come home and a Master is one who has compassion for others and would like to help them. But a Master is one who is interested only in individuals, he relates to individuals -- one here, one there -- he has no idea about society. This is a Master.

A Messiah is one who has compassion for the whole society. He is not worried about individuals but takes the whole society as one unit. In the East enlightened people have existed and Masters have existed but never a Messiah. The Messiah is not an Eastern concept at all. Buddha is not a Messiah, neither is Mahavir, nor Krishna. They are Masters, perfect Masters; their approach is to the individual, direct, personal. Jesus is a Messiah, so is Moses, so is Mohammed. Their approach is not individual, their approach is social, communal. They are interested in changing the whole lot of humanity. Judaism, Christianity, Islam, are all messianic; Hinduism, Buddhism, Jainism, are non-messianic.

All the basic Eastern religions say that the society does not exist -- only the individual exists. And all the Western religions say that the individual is just a part of society; the real thing is the society, the group. The group exists, not the individual. The individual only exists in the group. Both are right in a way because both are half-right. The individual and society both exist -- the individual cannot exist without a society nor can the society exist without the individual. Can you conceive of a society where no individual exists? There would be no society at all. Can you conceive of an individual who exists without a society? There would be no individual at all.

Even an individual who exists in the Himalayas, alone, even he exists in the society. He was born to a mother, he was brought up by a father, he lived in a society. Even the idea that one has to renounce all and go to the Himalayas was given by a particular society. Now sitting there in the Himalayas what is he doing? He must be meditating. That meditation was given by Patanjali or Buddha. What will he be doing?

He will be thinking of God, contemplating. That God comes from the society. And in the deepest core of his being he knows that the society exists. If he suddenly comes to know one day that the society he had left has disappeared completely from the earth, he will be shocked, he will be shaken, he will start trembling, perspiring. He will run back to the place to see what has happened to the society. Although he was living alone, in a subtle way he was still part of society.

No individual can exist without society; no society can exist without individuals. So both are true. But the approaches are different.

Jesus says that the whole society can attain to salvation. If people want to move in groups, in communes, they can attain to salvation. Buddha will say that is not possible. Each has to move alone, each has to move in his own, each has to reach God in solitude. No group can move. Hence all sorts of social philosophies have come out of Christianity but in the East no social philosophy has been born yet.

Communism comes out of Christianity. It is the same messianic idea. Although communism says there is no God and religion is the opium of the people, still it grows out of the same idea: that the society is important and can attain to a higher state. The individual is irrelevant. Fascism, socialism democracy, or other ideologies, are all born in the West they are all part of the same messianic ideal. The 'Messiah' is a Western idea -- that the society can have salvation, that the group can become enlightened as a group.

In the East, Masters have existed but no Messiah. Jesus had a little tinge of politics in his utterances, maybe that's why he was crucified. Buddha was never crucified because the society was never much troubled with him. He was not talking about the society at all, he was talking about individuals. If you go on changing individuals the society can rest -- there is nothing to be worried about. But when a person says he is going to change the whole society then there is fear.

Maybe that is the reason why Socrates was poisoned, Mansoor was killed, Jesus was crucified. No Buddha, no Mahavira, no Krishna was killed or crucified or poisoned. Why? There must be some reason. They were very dangerous people -- more dangerous than Jesus, or at least as dangerous as Jesus, but their approach was individual. The society does not bother about individuals. If one individual becomes a meditator it doesn't change a whole society. It is as if a drop of water is changed in the whole ocean -- who bothers? But Jesus had a program to colour the whole ocean. Then the priest and the politicians all became afraid; their investment was at stake and they were being overthrown. They were being dethroned, they were being uprooted.

The Messiah naturally has something to do with politics; the Master has nothing to do with politics. That becomes a problem. Christian missionaries used to come to me and say, 'It is good to help people to meditate, but what about society? What are you doing for the society? People are hungry, starving, ill. Why don't you think about making more hospitals, schools? Why don't you help people to help others? Just meditating? Yes, it is good, a person becomes silent, but is it enough?' I can understand why they are asking the question. The question comes from the messianic ideal, the Messiah. A Master has to be a Messiah.

In the East, no. In the East a Master is simply a Master. His approach is individual, his approach is meditative rather than political, personal rather than social. The East has one psychology, the West has a different psychology. This has to be understood once and for all.

IF GROUPS ARE A SAFER, MORE STIMULATING PLACE TO BEGIN TO EXPAND ANY CONCEIVABLE PERSONAL BOUNDARIES, WHY HAVE YOU NOT ENCOURAGED THE CREATION OF INDIAN GROUPS WITH INDIAN LEADERS?

That would not be possible. Even if I have to create a group for Indians the leaders would be Western. First: it would be difficult to find Indian participants and if I can manage that -- because there are a few people who are no longer Eastern or only so-so -- then too the leader has to be Western. It will be very difficult to find an Eastern group-leader because he will not have idea of it, he will not have the nuance of it, he will not have the real spirit of it. Yes, he can run a group but it will be mechanical. He will not be a Teertha, he will not be a Somendra, he will not be a Divya -- he will not have that insight. He will not be Amitabh, he will not be Anam -- no, he will lack the insight. Those Insights take centuries to develop.

It is happening in other fields also. The scientist is basically a Western by-product. There are Indian scientists -- one or two have even got a Nobel prize -- but still I have never come across a real scientist in the East, never. The mind is not scientific. They learn, they put their intelligence to it, they learn all that can be learned, but the spirit is lacking. If you look into their personal life you will not find them scientific. Their approach will be non-scientific. When they are in their lab they may become scientific but when you

go into their house you will find them doing PUJA, worshipping a statue, or saying a mantra and crying.

In the lab they may be objective but when they are in their home they are no longer objective. There they will be as superstitious as any ordinary person. They may even go and follow Satya Sai Baba, and think that miracles are possible. There are such people!

Now this is very unscientific. A scientist cannot believe that miracles are possible. No miracles are possible -- that is a fundamental law of science. Everything is according to the law and a miracle is something which is not according to the law. So how is a miracle possible? A miracle means something is happening which should not happen. Science cannot trust it. If it is happening then it must be according to a law which has not been discovered yet. Then it is not a miracle. Or maybe there is some magic, some trick, some sleight of hand -- it is simple, for the scientific mind it is simple. But you can find Indian scientists following Satya Sai Baba and believing that things are appearing out of nothingness.

Their mind is not scientific, their mind is centuries old -- and the scientific layer is very thin. They have gone to the West, they have been to Oxford, to Cambridge, they have learned everything, they are intelligent people -- but they are not scientific. They may have even discovered something, they may have been given a Nobel prize, but still they are not scientific. At the most they are technical -- they know the technique. But if you look deep into them you will find the Eastern religious person who can believe in anything -- a believer, gullible -- you will not find real logic. All logic will be just superficial.

As far as their work is concerned they will be logical but as far as their life is concerned you will see them going to the palmist or to the astrologer. If their son is getting married they will not bother about any scientific approach towards it, they will go to the astrologer to enquire whether the marriage will succeed or not, whether the couple will be happy or not.

Now a scientific person should go to a scientist to enquire whether the blood specimens mix, whether the hormones go together. He should ask a computer. A computer should be fed with all the information about both the persons and the computer should show what is going to be the outcome of these two persons meeting. Will they suit each other? That will be more scientific than going to an astrologer who will look at their birth chart and who will think about stars and who will decide according to stars. And this scientist will never look at what is happening to the astrologer himself -- at him and his wife. They are killing each other!

The Eastern mind is basically non-scientific. One can learn science but to be a scientist one needs a totally different spirit.

And something similar happens in the West. The Western person can become religious, can learn, can come to the East can become religious, but deep down the scientific approach persists. He goes on being logical. Sometimes it happens that books are written about Zen. Zen is an illogical approach, an absurd approach, fundamentally Eastern, and in the West books are written about Zen explaining the illogic in a logical way, trying to find out what the logic of this illogicality is! There must be some logic in it. They are trying to find ex-planations and they find them -- when you insist you can always find. You can fill in the gaps, you can see things which are not there. Zen is simply illogical; there is no logic to it.

So if you read Western books written about Zen there is logic. They may say that Zen is illogical but then immediately they will explain why. They will always try to bring things to reason. Rationalisation is the Western approach; the East is irrational.

So it is possible that we could train some Indian to be a group-leader but he would be just a phony group-leader, he would not be able to go deep into it. And he would not be able to be there authentically. Something would be missing.

And, moreover there are many who would like to go out of curiosity they go on asking again and again why Indians are not allowed. I can allow you but you will simply be disturbed. You will come out of it shaken. completely shaken, and there is more possibility that you will escape from me and you will never come back again because you will never be able to figure out what this is. You cannot relate it to religion at all.

Somebody is being angry and beating the pillow or beating the wall and getting mad. The Indian will sit there and he will say, 'What is going on'? What is the point of it all? How iS this man going to become meditative by being mad? These things have to be dropped. And for these things one must come to a group and pay for it? One can do these things at home. How is this man going to be helped by being so angry, so aggressive so violent'? The Indian cannot understand It because the Indian has not suffered two thousand years of Christianity. He does not know what Christianity has done to the West. Two thousand years of repression. That repression has gathered in the pit of the stomach, it is heavy there, it has not been allowed

out. Everything has been forced.

When Vivek came here for the first time she was not even able to burp! Repressed, absolutely repressed. Burping is a beautiful thing but in the West you don't burp! From the very childhood a child has to be taught 'Don't burp'. What nonsense! In the East we have a totally different concept. If you are invited to a feast at somebody's house and you don't burp, it is insulting. That means you are not satisfied.

In my childhood I used to go with my father. He is a great burper. Whenever he went to somebody else's house he would burp loudly. So I asked him, 'Why do you do it that much? You never do it that much at home?' He said, 'It has to be done otherwise the people will think that we are not satisfied.' The burp gives a satisfactory expression. It says the stomach is full and it is perfectly satisfied and it is happy. It is a physical expression.

I was reading one of Janov's books in which he gives a few certificates from his patients who have been helped by primal therapy. In one certificate one patient says, 'I am very, very thankful to you because after primal therapy I began to burp for the first time in my life.' He said that it was amazing. I also say it is amazing. Primal therapy is needed to help you to burp! Such a repression!

You don't know what a calamity has happened to the Western mind. Everything has been forced. You have to be loving and love has disappeared. You have not to be angry and anger has gone deep in the pit of the stomach -- it is there solid like a rock. You have to go on smiling, you have to show a face to everybody -- this is the etiquette. Falsity, phoniness has been taught. That phoniness has to be dropped before one can enter into meditation.

For the Eastern mind there is not such a problem. Phoniness has never been taught. So it is very difficult -- if I send an Indian to the group he may even start being phony by trying to be angry. He will say, 'Everybody is doing that so it has to be done.' He will move to the other extreme -- it has to be done because everybody is doing it and they are being helped and they are growing and they are enjoying it and they are feeling so ecstatic. 'I will miss something if I don't do it' -- and he will start doing it. He will be simply tired, exhausted. He will come out of it simply feeling spent, not expanded. That's why I have not allowed it.

And then he will go and start creating rumours all around -- that is one of the basic curiosities. Again and again Indians ask why I am not allowing them to do the groups. Their curiosity is because they want to see what is happening there. If somebody becomes nude that will be something! The Indian will enjoy that nudity more than anything else. And he will go and spread the news all over and exaggerate as much as he can -- in that, Indians are perfect masters! And that will create trouble for the groups, that's all.

The last thing: the West is how-oriented, the East is why-oriented. 'How' means methodology, technique; 'why' means no method, no technique, no effort. The West is effort-oriented, the East is effortlessness. The whole approach of the East is how to relax to know; the Western approach is how to strain, to concentrate to know, how to be more attentive to know. The Eastern approach is how to be so relaxed that there is nothing -- a sort of euphoria, no concentration, a sort of vagueness, a cloudiness where boundaries disappear and distinctions are no more valid, where each thing meets and merges into each other thing. When all boundaries are blurred in that vague, void, distinctionless cloud, one comes to know. Methods are to clarify. The West has no vision of the 'why' and the East has no provision for the 'how'.

But now things are getting mixed up. East is no more East, West is no more West. People are travelling, people are being educated here and there, people are coming to the East to learn religion, people are going to the West to learn science everything is meeting and merging.

You must have heard the famous lines of Rudyard Kipling: 'West is West, East is East, and the twain shall never meet.' They are meeting. In the days of Kipling it was almost certain that they would never meet. They are meeting. Things change. That which cannot be conceived becomes conceivable. East and West are meeting.

There is only one problem and only one fear -- that Rudyard Kipling may prove right from the other side. The problem is the West can become so Eastern and the East so Western that again they may not meet. That's the only problem. The East may become West, the West may become East, and the twain shall never meet. That is possible. That's why there are not many Eastern people here. I am saying something that the East is no longer interested in. You will find many Eastern students at Harvard, you will find many Eastern students at Oxford, sitting at the feet of a scientist, learning from a scientist, but you will not find very many Eastern people sitting at the feet of a mystic and learning about meditation. And you will find Western people rushing there -- a great pilgrimage has started.

You are coming from the West, dropping out of the Oxfords and the Cambridges and the Harvards in search of an inner space, and the Eastern young man is rushing towards the West to know more about

technology, engineering, chemistry, physics, mathematics. There is a danger.

It happened once that in a small town there was a great atheist and a great theist. Both were great. And the whole town was disturbed and puzzled.

The atheist would prove to everyone that there was no God, and his arguments were superb. Then the theist would prove that there was a God, and his arguments were also superb. So the village was in a very difficult situation. What to decide? The whole village was confused. For twenty-four hours, day in, day out, these two persons were contradicting each other and the whole village came to a point where they started feeling they would go mad. Both the arguments were so superb it was difficult to decide. They were almost equal. They negated each other. But then the people were left with a vacuum.

Just to save their sanity the village decided to ask these two persons to have a great debate and convince each other. Either the atheist must become a theist or the theist must become an atheist -- whatsoever they decide the village will follow. But it had to be decided. They had had enough of indecision .

So a great debate was arranged and the atheist proved that there was no God and the theist proved that there was a God and by the morning a strange thing happened. The theist became convinced that there was no God and the atheist became convinced that there was a God. The problem remained the same and the village was still in confusion.

It is possible that the West may become East and the East may become West and again there will be the same polarity .

This has to be avoided. For the first time it has become feasible to create one world, for the first time it is practically possible to create one earth. For the first time it is possible to drop the concepts of East and West and create a new third psychology -- I call it the 'Psychology of the Buddhas'. I am trying that.

But I have to look to your past. The whole goal here is to create a meditative space. How it is created is irrelevant. If you need group processes I will give you group processes, but the meditative space has to be created. If you don't need group processes, if you need simple meditations, I will give you simple meditations, but the meditative space has to be created. Only in that meditative space will the East and West disappear, will the Eastern and the Western psychology disappear, will the division disappear.

A great experiment is afoot. You may not be aware of how fortunate you are. You may not be aware that something of tremendous import is happening here, something which can become the door to a great synthesis. A great Tao can arise. We can attain to the primordial unity.

The groups are meant to destroy the Western psychology and the simple meditative techniques are meant to destroy the Eastern psychology. When both are dropped then you are human, neither Eastern nor Western. In fact, then you are just existential, with no mind. That no-mind is the goal.

The third question:

I HAVE DECIDED TO TAKE SANNYAS ALTHOUGH I DON'T KNOW FOR WHAT REASON I AM DOING IT. CAN YOU THROW SOME LIGHT ON IT?

IF you have decided then what is the point of knowing the reason? If you have already decided to take sannyas then why this hankering to know the reason? Has there always to be a reason for everything you do? Is it really needed? Have you done everything in your life because of certain reasons?

This is again the Western mind, the Western psychology. There has to be a reason -- otherwise why, why should you take it? Can't you take any step without a reason? If you cannot, you will not be able to live, because life is irrational it has no reason. Why are you here at all? Can you show any reason why you are here? Why were you born? Why do you breathe? Why do you love? Why are you happy? Why are you sad? For what?

Because of this 'why', this constant hankering to know the reason, the West has become very suicidal. Then arises the problem of why to live at all. What is the reason? When you feel that there is no reason to live then why not commit suicide?

But I must tell you. There was a great Greek philosopher Xenon. He used to teach his people that there was no reason to live. But he lived to a very old age -- eighty-nine years. He lived long. And it is said that

many people committed suicide because of his teaching. He was saying, 'There is no reason why you should go on living. Every morning getting up, again going to bed, again getting up... for what?' He puzzled many people.

If you really ask 'why' deeply there is no 'why'. You will be left with only a very uneasy space within you -- why? And Xenon was a great scholar and a great logician. He proved to people that there is no reason to live. Somebody asked him, 'But why do you go on living?' He said, 'I have to live to teach people that there is no reason to live. This S my reason.'

When he was dying -- at eighty-nine -- somebody asked him on his deathbed, 'It is very puzzling and confusing that you lived so long because for at least fifty years you have been teaching that there is no reason to live.' He said, 'That's true, but I could not find the reason to commit suicide either. For what?'

Now look at this man. His life must have been a tremendous misery. You have no reason to live and you have no reason to die.

I have heard.

A young man approached an old Jew. He was in love with the old Jew's daughter. He said to the old man, 'Sir, I want to get married to your daughter.'

The old man looked at him and, as Jews are prone to ask, he said, 'But, young man, what are your reasons? Why do you want to get married to my daughter?'

The young man shrugged his shoulders and said, 'No reasons at all. I am in love.'

'No reasons at all. I am in love.' Love needs no reason.

Sannyas should be a love affair. You should not ask for reasons otherwise sannyas will become very mundane.

When you go to the market and you purchase something, certainly there must be a reason for it. You go to the market to purchase a car. It is a commodity. There must be some reason for it. You need it. It is a utility. But if you fall in love with a woman or a man there is no utility. What utility has love? What use has love? You look at a rose flower and you are thrilled. What is the reason for being thrilled? What is there? You look at the moon and something in you simply gets connected with it, something starts changing in your being, you feel a coolness. What is the reason? If you look for the reason you will destroy all beauty, love, truth, God meditation -- everything.

Please leave a few things in life which have no reasons. Let sannyas be one of those few things.

But I understand. The Western urge is to make everything rational, to find a reason for every act -- otherwise you will feel uneasy. So you try to find some kind of rationalisation. Reason there is none, but rationalisation you can find. You can invent it. Why be bothered to ask me? You can invent a rationalisation: it is because you want to search for truth, because you want to go in search of God, because you want to attain to self-realisation or you want to become enlightened. These are all excuses, all rationalisations.

A stranger stopped at Mulla Nasrudin's store for cigarettes. On the wall was a sign: 'This store will be closed on August 28th on account of the weather.' As it was only August 15th, the man asked the Mulla how he could know what the weather would be like so far in advance. 'Well,' said Nasrudin, 'if it rains lightly, I am going fishing. If it rains heavy, I am going to stay home and work on my tackle.'

'But how do you know it's going to rain?' asked the man.

'Don't care if it rains or not,' explained Nasrudin. 'If it's sunny I will go fishing or work on my tackle anyway. All depends on the weather.'

You can find something. 'All depends on the weather.' You can find a rationalisation, an excuse.

If you have decided, let this decision be pure -- uncorrupted by any reason. Look at the beauty of what I am saying. If you can do something without any reason it means you can do something without the mind coming in. If you can do something without reason that means you have done something out of no-mind. If you can do something without reason that means something has happened, you have not done it. Let sannyas be a happening. Why bother about reasons?

You must have fallen in love with my orange people. You must have fallen in love with me, you must have fallen in love with the space that is being created here. Let it be a love affair, don't bring reason in. And then your sannyas will go deeper. It can go very deep. It can transform you. With reason it will be

superficial. It is for you to choose.

If you want a reason you can find one but my feeling is: try to be courageous, sometimes do something which has no reason at all. You could have avoided it, you could have managed not to do it, but still you allowed it to happen. Let something bigger than you happen to you. You cannot figure out what it is. Going into the unknown is sannyas. Going into the unfamiliar, the uncharted, is sannyas. Going into that without making arrangements about where you are going, for what, just going, as if pulled in by some greater power than you, is sannyas.

The fifth question:

DOES THE MAN OF TAO LIKE TO TASTE MANY WOMEN OR DOES HE STAY WITH ONE UNTIL HE IS ABLE TO EAT THE MASTER?

THE first thing: for the man of Tao there is not many and one. For the man of Tao all women are one woman -- because the man of Tao looks at the energy and not at the form. For the man of Tao one woman is different from another woman only because of the frame -- the sky is the same. For the man of Tao there is feminine energy and masculine energy, yin and yang -- whether you stand at one window and look at the sky or you stand at another window and look at the same sky makes no difference. So the first thing is that all women are one woman because there is only one feminine energy. It is one sky framed in different windows.

The second thing: for the man of Tao one woman is all women because when you look from a window into the sky if you are not too much obsessed with the frame it is the same sky, it is one sky. So one woman is all women and all women are one woman for the man of Tao -- because a man of Tao thinks in terms, contemplates in terms of energies not of forms. He thinks in terms of the formless. When I look into you I am not bothered at all by the frame you exist in, I look at the painting, I don't look at the frame. The frames differ but the painting is the same. It is the one God, the same one sky.

And for the man of Tao, in fact, the man and the woman also start disappearing by and by. There is only one energy -- call it xyz. Taoists call it Tao. It means nothing. It means x. There is only one energy, Tao. It functions in two ways, man and woman. It is the same energy. It has to create a polarity to function otherwise it will not be able to function at all.

These two hands of mine are same energy. I am in both. But if I want to clap them I can clap them, I can put them against each other. I can hit my right hand with my left, or I can love my left hand with my right. But I am flowing in both hands. I am Tao. The right hand is yang, the left hand is yin. You are Tao. The masculine is your right hand, the feminine is your left hand. Now you can create either a clash between the two or you can create a harmony between the two. But whether it is a clash or a harmony, the energy remains the same.

The man who has attained to Tao has gone beyond man and woman. He is Tao.

The sixth question -- and now for the bombshell:

LIEH TZU NEVER EXISTED, RIGHT?

WHETHER Lieh Tzu existed or not does not matter. Right or wrong, it does not matter at all. Western scholars have been very puzzled about Lieh Tzu -- about whether he ever existed or not. There are great treatises. They worked hard for years to find out whether this man really existed. To the Eastern mind this whole scholarship looks stupid because it does not matter whether he existed or not. If you ask me whether he existed or not I say it is all the same. Whosoever wrote these beautiful stories was Lieh Tzu -- whosoever. One thing is certain: somebody wrote these beautiful stories. That much is certain because these stories exist.

Now, whether somebody of the name of Lieh Tzu really wrote these stories or somebody of some other name wrote them, how does it make any difference? It will not add anything to the stories, they are perfect.

It will not take anything away from the stories, nothing can be taken away. Whether Lieh Tzu was a historical person or not, how is it going to affect these stories? These stories are so beautiful, they have intrinsic value. One thing is certain: somebody wrote them -- but why be bothered about what his name was, whether it was Lieh Tzu or something else?

It is possible that they were written by many people then too there is no problem. Whosoever wrote one of these stories must have touched the consciousness of Tao, otherwise they could not have been written. One man may have written them or many men, but whenever these stories were written somebody had penetrated in to the Tao consciousness, somebody had understood what life is, somebody had had a vision.

In the West this is very significant. People go on writing books and books about whether Shakespeare ever existed or not. As if it makes any difference. The plays that Shakespeare wrote are so beautiful -- why not look into the plays and love and enjoy them? This seems to be going astray to ask whether Shakespeare existed or not. And the problem arises because it is thought that Shakespeare was an uneducated man so how could he write such beautiful things? Have you ever known very educated men to write beautiful things?

It is thought that it was not Shakespeare but Lord Bacon who was the real author. But I cannot trust this because I have read Lord Bacon's other books -- they have nothing to compare with Shakespeare. Lord Bacon is just ordinary. He may have been a very learned man, he may have been a great scholar, but his books are ordinary, rubbish. Just because he is Lord Bacon and a very famous name, who is deceived? Have you ever heard the name of any book by Lord Bacon? Who is bothered? How could Lord Bacon write these Shakespearian plays? Under his name he has not written a single masterpiece so how could he write one under a pseudo-name? And if he can write such beautiful plays as the Shakespearian plays are, under a pseudo-name, then what was he doing when he was writing under his own name? It doesn't seem right.

So whether Shakespeare was known as Shakespeare or not is not the point. Some consciousness certainly existed which gave birth to these beautiful plays. What is wrong in calling that consciousness Shakespeare?

The same is true about Lieh Tzu -- there is suspicion. There is no suspicion in the East, we have never bothered. In India we have many books written by one man, Vyasa. THE MAHABHARATA IS enough. To write a book like THE MAHABHARATA is enough for one author. It is an ENCYCLOPEDIA BRITANNICA. It will make one man famous for ages to come. And that is only one of the books that he has written -- there are hundreds of books in his name.

Now Western scholars cannot believe that one man can write so many books. I can understand. It does not seem possible. And these books are not written in one age -- one book was written five thousand years ago, another book three thousand years ago, another book two thousand years ago. So this man existed for thousands of years?

But in the East we have never worried about it. Don't we see the problem? We can also see the problem but our approach is different. We say, 'What does it matter who wrote them?' The books are beautiful, very beautiful, tremendously significant. We have enjoyed them down the centuries, we have loved them, we have contemplated over them. The authorship is irrelevant.

And why one man? In fact, the case is this. Once Vyasa's name became famous then other authors simply did not bother to write their own name. They said, 'It will do. Vyasa's name is good and it is a well-known name, it will do.' So down the centuries anybody who wrote a beautiful book and thought that it was worthy of a Vyasa, signed it Vyasa. It was worthy of the man who wrote THE MAHABHARATA SO how could he sign his own name? That would not look right. In fact, it was so beautiful that only Vyasa could write it -- so the author signed with the name of Vyasa.

These people were beautiful, they had no egos of their own. They were just vehicles. In fact, later on the name 'Vyasa' became synonymous with 'the author'. 'Vyasa' means 'the author' -- written by the author. It does not mean anything else. In the East we know that when a book is written by Vyasa it means: written by the author. Naturally, every book has to be written by the author. 'Vyasa' became synonymous with 'the author'.

Lieh Tzu is suspicious. He does not seem to be a historical person at all, he has not left any trace. Either he was not a historical person or he was a great horse. My preference is for the second. He was a great horse who never raised any dust and who never left any track behind. He effaced himself completely. Only this small book exists -- the book of Lieh Tzu -- with these small parables. It says nothing about Lieh Tzu.

But why should one bother? This is going into the non-essential, this is looking at the colour of the horse. The colour of the horse was black and the man of Tao reported it as being yellow. And the horse was

a stallion and the man reported it as being a mare. Lieh Tzu may have been a woman, he may not have been a man. Who knows? He may not have been a Chinese, he may have been a Tibetan. Who knows? He may not have been at all. It does not matter. But these parables matter. These parables are doors.

So please don't go into the non-essential. Look into the spirit of the essential. Don't be bothered by the gross, go into the subtle.

The seventh question:

THE EARTH SEEMS TO BE SHAKING BENEATH OUR FEET AND OUR FACES REFLECT SOME IMMINENT CATACLYSMIC EVENT. WHAT IS HAPPENING?

DON'T be worried. It has always been so. Every age and every generation has thought that something great is happening to them, because every generation has a great ego. How is it possible that something great is not happening while you are here? No, something cataclysmic, something great, something really final is going to happen.
This has been so from the very beginning.

I have heard that when Adam and Eve were thrown out, expelled out of the Garden of Eden, the first thing that Adam said to Eve was, 'Darling, we are passing through a great revolution.'

Since then man has always felt the same -- again and again and again down the ages. It is nothing new. A six-thousand-year-old stone has been found in Babylon with four or five sentences inscribed on it. When these sentences were deciphered people were puzzled. If you read those sentences you will not believe that they are six thousand years old, they look as if they are part of the editorial of today's POONA HERALD. The first thing that inscription says is: 'Where are those old golden days? The new generation has become very corrupt. The children don't respect their parents....' Six thousand years old! It has not used the word 'hippie', right, but what is the difference? 'Children don't obey their parents. There is no respect left. Love has disappeared. Wives don't love their husbands, husbands don't love their wives. It is the most immoral age ever.' These are the sentences. 'The most immoral age....'

But the ego feels satisfied. Our age is the most immoral age. Nobody else can compete, nobody else can compare. And every age has always felt that it is passing through a very critical moment. Sir, it has been always so. Don't be worried. Rest and go to sleep. Let the earth shake, it has always been shaking. It IS nothing new.

On the earth almost everything is old and ancient. There IS a saying in India that there is nothing new under the sun. And in a way it is very significant. Only forms differ, everything is the same -- the same anger, the same hatred the same war, the same violence, the same inhumanity, the same madness, the same neurosis. Nothing is new under the sun.

Don't waste time about it. Just go within yourself and find out that which is eternal, find out that which is your reality. These outer things have remained the same, changing a little bit here and there but basically repeating the same gestalt: the politics, the politicians, the war amongst nations, the religions and the churches and their violent struggle to survive and crush each other, the greed of man and the aggressiveness of man, and the inhumanity of man towards other human beings.

The last question:

OSHO, PLEASE SUMMARISE WHAT THE EGO IS.

An egotistical lover met a girl in a drugstore and asked her 'How would you like to sleep with me tonight, baby?' The giri, insulted and angry, used her knowledge of judo and swung him out of the door. Jolted and jilted, the egotistical lover returned. 'But baby,' he said, 'You haven't answered my question!'

That's what ego is -- the greatest stupidity. You can't see it because you are it. You can always see it in others, you cannot see it in yourself.

A Jew suddenly became very rich and he wanted to show it off to everybody. So he and his wife went to the costliest restaurant dressed in the costliest dresses. The wife was wearing diamonds and emeralds and all that money could purchase -- and they had really become very rich. She was looking very ugly with all those diamonds and emeralds because she had no taste. You can become rich suddenly but you cannot gain taste suddenly. You can become rich suddenly but you cannot become cultured suddenly.

And sometimes, when you suddenly become rich, all your ugliness comes to the surface. You purchase all that ugliness with your richness -- you can afford it now. Up to now it had been hidden but now it comes to the surface.

They sat down in the restaurant and looked at the menu. But as the menu was in French they could not read it -- they did not know anything about French and they did not want to admit it to the waiter. So the wife asked, 'What are you going to order now?' He told her not to be worried and said to the waiter, 'Bring me one hundred dollars' worth of salami sandwiches -- one hundred dollars' worth.'

The ego is just absurd. Asking for one hundred dollars' worth of salami sandwiches!

The waiter could not believe it. He said, 'You are both going to eat them all?'

It is difficult to look at your own ego. The ego is something that everybody is aware of except yourself. Whenever others say something about you, ponder over it, meditate over it. There is every possibility that they will be right. When others say something about your ego, don't deny it, don't reject it. There IS every possibility that they will be right. There is a ninety-nine per cent possibility that they are right -- because others can very easily see your ego even if you cannot. And you can see other egos very easily; it is there just exactly on the tip of their noses. In everything they do -- walking, talking sitting, listening -- it is there. It is so apparent, so obvious to everybody -- except to the person himself. He hides behind it.

The actors were out of work when they met in Lindy's one day. 'Say, I got an idea, ' said one. 'Why don't we team up? Do an act together.'

'Sounds good,' said the other. 'What kind of an act you got in mind?'

'Well, I come out and sing. The curtain comes down. Then it goes up and I come out and dance. Then it comes down. Then it goes up again and I come out and juggle. Then.... '

'Hey, where do I come in?'

'The curtain don't go up and down by itself!'

That's what ego is. You are the emperor and everybody IS a servant. You are the end and everybody is a means This is the basic ingredient of the ego, the very centre -- that you are the centre of the whole existence and everybody is here to serve you, to be used by you. If you are using people you are an egoist. If you think of yourself as the centre and everybody else as your periphery then you are an egoist.

If you think that everybody is an end unto himself, then the ego starts disappearing. If you don't put yourself higher than others or lower than others then the ego disappears. Remember, you know that to put yourself higher than others is to be egoistical but I am saying that to put yourself lower than others is also egoistical. It is ego standing on its head but it is ego all the same. So don't put anybody higher than you and don't put anybody lower than you. We are one. We are one existence. Nobody is lower, nobody is higher. Nobody is superior, nobody is inferior. There are not two gods so how can there be inferiority or superiority? It is one unity. Ego makes you feel separate; non-ego joins you to existence. To feel one with the cosmos is to get out of the ego; to feel separate is to be with the ego.

Ego is what Tao is not; and Tao is what ego is not. If you are in the ego you will never taste Tao, if you want to taste Tao you will have to drop the ego. Dropping it, you come home; dropping it, the benediction is there.

Tao: The Three Treasures, Vol 1

Talks on Fragments from Lao Tzu's Tao Te Ching
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ON THE ABSOLUTE TAO
THE TAO THAT CAN BE TOLD OF
IS NOT THE ABSOLUTE TAO
ON THE RISE OF RELATIVE OPPOSITES

WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY,
THERE ARISES (THE RECOGNITION OF) UGLINESS.
WHEN THE PEOPLE OF THE EARTH ALL KNOW GOOD AS GOOD,
THERE ARISES (THE RECOGNITION OF) EVIL.

THEREFORE:
BEING AND NON-BEING INTERDEPEND IN GROWTH;
DIFFICULT AND EASY INTERDEPEND IN COMPLETION;
LONG AND SHORT INTERDEPEND IN CONTRAST;
HIGH AND LOW INTERDEPEND IN POSITION;
TONES AND VOICE INTERDEPEND IN HARMONY;
FRONT AND BEHIND INTERDEPEND IN COMPANY.
THEREFORE THE SAGE:
MANAGES AFFAIRS WITHOUT ACTION;
PREACHES THE DOCTRINE WITHOUT WORDS;
ALL THINGS TAKE THEIR RISE,
BUT HE DOES NOT TURN AWAY FROM THEM;
HE GIVES THEM LIFE, BUT DOES NOT TAKE POSSESSION OF THEM;
HE ACTS, BUT DOES NOT APPROPRIATE;

ACCOMPLISHES, BUT CLAIMS NO CREDIT.
IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT
THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.
ON THE ABSOLUTE TAO

I SPEAK ON MAHAVIR as a part of my duty -- my heart is never with him. He is too mathematical. He is not a mystic, he has no poetry of being. He is great, enlightened, but like a vast desert; you cannot come across a single oasis in him. But because I was born a Jaina I have to pay some debts. I speak on him as my duty but my heart is not there; I speak only from the mind. When I speak on Mahavir I speak as an outsider. He is not inside me and I am not inside him.

The same is true about Moses and Mohammed. I don't feel like speaking on them; I have not spoken on them. If I had not been born a Jaina I would never have spoken on Mahavir either. Many times my Mohammedan disciples or my Jewish disciples come to me and say, "Why don't you speak on Mohammed or Moses?" It is difficult to explain to them. Many times, just looking at their faces, I decide that I will speak; many times I look again and again into the words of Moses and Mohammed, then I again postpone it. No bell rings in my heart. It would not be alive -- if I spoke it would be a dead thing. I don't even feel a duty towards them as I feel towards Mahavir.

They all belong to the same category: they are too calculative, extremist; they miss the opposite extreme. They are single notes, not harmonies, not symphonies. A single note has its beauty -- an austere beauty -- but it is monotonous. Once in a while it is okay, but if it continues you feel bored; you would like to stop it. The personalities of Mahavir, Moses and Mohammed are like single notes -- simple, austere, beautiful even, once in a while. But if I meet Mahavir, Moses or Mohammed on the road I will pay my respects and escape.

I speak on Krishna. He is multi-dimensional, superhuman, miraculous, but seems to be more like a myth than a real man. He is so extraordinary that he cannot be. On this earth such extraordinary persons cannot exist -- they exist only as dreams. And myths are nothing but collective dreams. The whole of humanity has been dreaming them... beautiful, but unbelievable. I talk about Krishna and I enjoy it, but I enjoy it as one enjoys a beautiful story and the telling of a beautiful story. But it is not very meaningful, a cosmic gossip.

I speak on Jesus Christ. I feel deep sympathy for him. I would like to suffer with him and I would like to carry his cross a little while by his side. But we remain parallel, we never meet. He is so sad, so burdened -- burdened with the miseries of the whole of humanity. He cannot laugh. If you move with him too long you will become sad, you will lose laughter. A gloominess surrounds him. I feel for him but I would not like to be like him. I can walk with him a little while and share his burden -- but then we part. Our ways are different ways. He is good, but too good, almost inhumanly good.

I speak on Zarathustra -- very rarely, but I love the man as a friend loves another friend. You can laugh with him. He is not a moralist, not a puritan; he can enjoy life and everything that life gives. A good friend -- you could be with him forever -- but he is just a friend. Friendship is good, but not enough.

I speak on Buddha -- I love him. Down through the centuries, through many lives, I have loved him. He is tremendously beautiful, extraordinarily beautiful, superb. But he is not on the earth, he does not walk on the earth. He flies in the sky and leaves no footprints. You cannot follow him, you never know his whereabouts. He is like a cloud. Sometimes you meet him but that is accidental. And he is so refined that he cannot take roots on this earth. He is meant for some higher heaven. In that way he is one-sided. Earth and heaven don't meet in him; he is heavenly but the earthly part is missing; he is like a flame, beautiful, but there is no oil, no container -- you can see the flame but it is going higher and higher, nothing holds it on the earth. I love him, I speak on him from my heart, but still, a distance remains. It always remains in the phenomenon of love -- you come closer and closer and closer, but even in closeness there is a distance. That is the misery of all lovers.

I speak on Lao Tzu totally differently. I am not related to him because even to be related a distance is needed. I don't love him, because how can you love yourself? When I speak on Lao Tzu I speak as if I am speaking on my own self. With him my being is totally one. When I speak on Lao Tzu it is as if I am looking in a mirror -- my own face is reflected. When I speak on Lao Tzu, I am absolutely with him. Even to say "absolutely with him" is not true -- I am him, he is me.

Historians are doubtful about his existence. I cannot doubt his existence because how can I doubt my own existence? The moment I became possible, he became true to me. Even if history proves that he never existed it makes no difference to me; he must have existed because I exist -- I am the proof. During the

following days, when I speak on Lao Tzu, it is not that I speak on somebody else. I speak on myself -- as if Lao Tzu is speaking through a different name, a different NAMA-RUPA, a different incarnation.

Lao Tzu is not like Mahavir, not mathematical at all, yet he is very, very logical in his madness. He has a mad logic! When we penetrate into his sayings you will come to feel it; it is not so obvious and apparent. He has a logic of his own: the logic of absurdity, the logic of paradox, the logic of a madman. He hits hard.

Mahavir's logic can be understood even by blind men. To understand Lao Tzu's logic you will have to create eyes. It is very subtle, it is not the ordinary logic of the logicians -- it is the logic of a hidden life, a very subtle life. Whatsoever he says is on the surface absurd; deep down there lives a very great consistency. One has to penetrate it; one has to change his own mind to understand Lao Tzu. Mahavir you can understand without changing your mind at all; as you are, you can understand Mahavir. He is on the same line. Howsoever much ahead of you he may have reached the goal, he is on the same line, the same track.

When you try to understand Lao Tzu he zigzags. Sometimes you see him going towards the east and sometimes towards the west, because he says east is west and west is east, they are together, they are one. He believes in the unity of the opposites. And that is how life is.

So Lao Tzu is just a spokesman of life. If life is absurd, Lao Tzu is absurd; if life has an absurd logic to it, Lao Tzu has the same logic to it. Lao Tzu simply reflects life. He doesn't add anything to it, he doesn't choose out of it; he simply accepts whatsoever it is.

It is simple to see the spirituality of a Buddha, very simple; it is impossible to miss it, he is so extraordinary. But it is difficult to see the spirituality of Lao Tzu. He is so ordinary, just like you. You will have to grow in understanding. A Buddha passes by you -- you will immediately recognize that a superior human being has passed you. He carries the glamor of a superior human being around him. It is difficult to miss him, almost impossible to miss him. But Lao Tzu... he may be your neighbor. You may have been missing him because he is so ordinary, he is so extraordinarily ordinary. And that is the beauty of it.

To become extraordinary is simple: only effort is needed, refinement is needed, cultivation is needed. It is a deep inner discipline. You can become very very refined, something absolutely unearthly, but to be ordinary is really the most extraordinary thing. No effort will help -- effortlessness is needed. No practice will help, no methods, no means will be of any help only understanding. Even meditation will not be of any help. To become a Buddha, meditation will be of help. To become a Lao Tzu, even meditation won't help -- just understanding. Just understanding life as it is, and living it with courage; not escaping from it, not hiding from it, facing it with courage, whatsoever it is, good or bad, divine or evil, heaven or hell.

It is very difficult to be a Lao Tzu or to recognize a Lao Tzu. In fact, if you can recognize a Lao Tzu, you are already a Lao Tzu. To recognize a Buddha you need not be a Buddha, but to recognize Lao Tzu you need to be a Lao Tzu -- otherwise it is impossible.

It is said that Confucius went to see Lao Tzu. Lao Tzu was an old man, Confucius was younger. Lao Tzu was almost unknown, Confucius was almost universally known. Kings and emperors used to call him to their courts; wise men used to come for his advice. He was the wisest man in China in those days. But by and by he must have felt that his wisdom might be of use to others, but he was not blissful, he had not attained to anything. He had become an expert, maybe helpful to others, but not helpful to himself.

So he started a secret search to find someone who could help him. Ordinary wise men wouldn't do, because they used to come for his own advice. Great scholars wouldn't do; they used to come to ask *him* about *their* problems. But there must be someone somewhere -- life is vast. He tried a secret search.

He sent his disciples to find someone who could be of help to him, and they came with the information that there lived a man -- nobody knew his name -- he was known as the old guy. Lao Tzu means "the old guy." The word is not his name, nobody knows his name. He was such an unknown man that nobody knows when he was born, nobody knows to whom -- who his father was or who his mother was. He had lived for ninety years but only very rare human beings had come across him, very rare, who had different eyes and perspectives with which to understand him. He was only for the rarest -- so ordinary a man, but only for the rarest of human minds.

Hearing the news that a man known as The Old Guy existed, Confucius went to see him. When he met Lao Tzu he could feel that here was a man of great understanding, great intellectual integrity, great logical acumen, a genius. He could feel that something was there, but he couldn't catch hold of it. Vaguely, mysteriously, there was something; this man was no ordinary man although he looked absolutely ordinary. Something was hidden; he was carrying a treasure.

Confucius asked, "What do you say about morality? What do you say about how to cultivate good character?" -- because he was a moralist and he thought that if you cultivate a good character that is the highest attainment.

Lao Tzu laughed loudly, and said, "If you are immoral, only then the question of morality arises. And if you don't have any character, only then you think about character. A man of character is absolutely oblivious of the fact that anything like character exists. A man of morality does not know what the word `moral' means. So don't be foolish! And don't try to cultivate. Just be natural."

And the man had such tremendous energy that Confucius started trembling. He couldn't stand him. He escaped. He became afraid -- as one becomes afraid near an abyss. When he came back to his disciples, who were waiting outside under a tree, the disciples could not believe it. This man had been going to emperors, the greatest emperors, and they had never seen any nervousness in him. And he was trembling, and cold perspiration was coming, pouring out from all over his body. They couldn't believe it -- what had happened? What had this man Lao Tzu done to their teacher? They asked him and he said, "Wait a little. Let me collect myself. This man is dangerous."

And about Lao Tzu he said to his disciples: "I have heard about great animals like elephants, and I know how they walk. And I have heard about hidden animals in the sea, and I know how they swim. And I have heard about great birds who fly thousands of miles away from the earth, and I know how they fly. But this man is a dragon. Nobody knows how he walks. Nobody knows how he lives. Nobody knows how he flies. Never go near him -- he is like an abyss. He is like a death."

And that is the definition of a Master: a Master is like death. If you come near him, too close, you will feel afraid, a trembling will take over. You will be possessed by an unknown fear, as if you are going to die. It is said that Confucius never came again to see this old man.

Lao Tzu was ordinary in a way. And in another way he was the most extraordinary man. He was not extraordinary like Buddha; he was extraordinary in a totally different way. His extraordinariness was not so obvious -- it was a hidden treasure. He was not miraculous like Krishna, he did not do any miracles, but his whole being was a miracle -- the way he walked, the way he looked, the way he was. His whole being was a miracle.

He was not sad like Jesus; he could laugh, he could laugh a belly laugh. It is said that he was born laughing. Children are born crying, weeping. It is said about him that he was born laughing. I also feel it must be true; a man like Lao Tzu must be born laughing. He is not sad like Jesus. He can laugh, and laugh tremendously, but deep down in his laughter there is a sadness, a compassion -- a sadness about you, about the whole existence. His laughter is not superficial.

Zarathustra laughs but his laughter is different, there is no sadness in it. Lao Tzu is sad like Jesus and not sad like Jesus; Lao Tzu laughs like Zarathustra and doesn't laugh like Zarathustra. His sadness has a laughter to it and his laughter has a sadness to it. He is a meeting of the opposites. He is a harmony, a symphony.

Remember this... I am not commenting on him. There exists no distance between me and him. He is talking to you through me -- a different body, a different name, a different incarnation, but the same spirit.
Now we will take the sutra:

THE TAO THAT CAN BE TOLD OF
IS NOT THE ABSOLUTE TAO.

LET ME FIRST tell you the story of how these sutras came to be written, because that will help you to understand them. For ninety years Lao Tzu lived -- in fact he did nothing except live. He lived totally. Many times his disciples asked him to write, but he would always say: The Tao that can be told is not the real Tao, the truth that can be told becomes untrue immediately. So he would not say anything; he would not write anything. Then what were the disciples doing with him? They were only being with him. That's what *satsang* is -- being with him. They lived with him, they moved with him, they simply imbibed his being. Being near him they tried to be open to him; being near him they tried not to think about anything; being near him they became more and more silent. In that silence he would reach them, he would come to them and he would knock at their doors.

For ninety years he refused to write anything or to say anything. This was his basic attitude: that truth

cannot be taught. The moment you say something about truth, it is no more true: the very saying falsifies it. You cannot teach it. At the most you can indicate it, and that indication should be your very being, your whole life; it cannot be indicated by words. He was against words; he was against language.

It is said that he used to go for a morning walk every day, and a neighbor used to follow him. Knowing well that he didn't want to talk, that he was a man of absolute silence, the neighbor always kept silent. Even a "hello" was not allowed, even to talk about the weather was not allowed. To say "How beautiful a morning!" would be too much chattering. Lao Tzu would go for a long walk, for miles, and the neighbor would follow him.

For years it went on, but once it happened that a guest was staying with the neighbor and he also wanted to come, so the neighbor brought him. He did not know Lao Tzu or his ways. He started feeling suffocated because his host was not talking, and he couldn't understand why they were so silent -- and the silence became heavy on him.

If you don't know how to be silent, it becomes heavy. It is not that by saying things you communicate -- no. It is by saying things that you unburden yourself. In fact, through words communication is not possible; just the opposite is possible -- you can avoid communication. You can talk, and you can create a screen of words around you so that your real situation cannot be known by others. You clothe yourself through words.

That man started feeling naked and suffocated and awkward; it was embarrassing. So he simply said, when the sun was rising: "What a beautiful sun. Look...! What a beautiful sun is born, is rising! What a beautiful morning!"

That's all he said. But nobody responded because the neighbor, the host, knew that Lao Tzu wouldn't like it. And of course Lao Tzu wouldn't say anything, wouldn't respond.

When they came back, Lao Tzu told the neighbor, "From tomorrow, don't bring this man. He is a chatterbox." And he had only said this much: "What a beautiful sun," or "What a beautiful morning." That much in a two-or three-hour-long walk. But Lao Tzu said "Don't bring this chatterbox again with you. He talks too much, and talks uselessly -- because I also have eyes, I can see that the sun is being born and it is beautiful. What is the need to say it?"

Lao Tzu lived in silence. He always avoided talking about the truth that he had attained and he always rejected the idea that he should write it down for the generations to come.

At the age of ninety he took leave of his disciples. He said goodbye to them, and he said, "Now I am moving towards the hills, towards the Himalayas. I am going there to get ready to die. It is good to live with people, it is good to be in the world while you are living, but when one is getting nearer to death it is good to move into total aloneness, so that you move towards the original source in your absolute purity and loneliness, uncontaminated by the world."

The disciples felt very, very sad, but what could they do? They followed him for a few hundred miles, but by and by Lao Tzu persuaded them to go back. Then alone he was crossing the border, and the guard on the border imprisoned him. The guard was also a disciple. And the guard said: "Unless you write a book, I am not going to allow you to move beyond the border. This much you must do for humanity. Write a book. That is the debt you have to pay, otherwise I won't allow you to cross." So for three days Lao Tzu was imprisoned by his own disciple.

It is beautiful. It is very loving. He was forced -- and that's how this small book, the book of Lao Tzu, TAO TE CHING, was born. He had to write it, because the disciple wouldn't allow him to cross. And he was the guard and he had the authority, he could create trouble, so Lao Tzu had to write the book. In three days he finished it.

This is the first sentence of the book:

THE TAO THAT CAN BE TOLD OF
IS NOT THE ABSOLUTE TAO.

THIS IS THE FIRST THING he has to say: that whatsoever can be said cannot be true. This is the introduction for the book. It simply makes you alert: now words will be following, don't become a victim of the words. Remember the wordless. Remember that which cannot be communicated through language,

through words. The Tao can be communicated, but it can only be communicated from being to being. It can be communicated when you are with the Master, just with the Master, doing nothing, not even practicing anything. Just being with the Master it can be communicated.

Why can't the truth be said? What is the difficulty? The truth cannot be said for many reasons. The first and the most basic reason is: truth is always realized in silence. When your inner talk has stopped, then it is realized. And that which is realized in silence, how can you say it through sound? It is an experience. It is not a thought. If it was a thought it could be expressed, there would be no trouble in it. Howsoever complicated or complex a thought may be, a way can be found to express it. The most complex theory of Albert Einstein, the theory of relativity, can also be expressed in a symbol. There is no problem about it. The listener may not be able to understand it; that is not the point. It can be expressed.

It was said when Einstein was alive that only twelve persons, a dozen, in the whole world understood him and what he was saying. But even that is enough. If even a single person can understand, it has been expressed. And even if a single person cannot understand right now, maybe after many centuries there will come a person who can understand it. Then too it has been expressed. The very probability that somebody can understand it, and it has been expressed.

But truth cannot be expressed because the very reaching to it is through silence, soundlessness, thoughtlessness. You reach to it through no-mind, the mind drops. And how can you use something which as a necessary condition has to drop before truth can be reached? Mind cannot understand, mind cannot realize, how can mind express? Remember it as a rule: if mind can attain, mind can express; if mind cannot attain to it, mind cannot express it. All language is futile. Truth cannot be expressed

Then what have all the scriptures been doing? Then what is Lao Tzu doing? Then what are the Upanishads doing? They all try to say something which cannot be said in the hope that a desire may arise in you to know about it. Truth cannot be said but in the very effort of saying it a desire can arise in the hearer to know that which cannot be expressed. A thirst can be provoked. The thirst is there, it needs a little provocation. You are already thirsty -- how can it be otherwise? You are not blissful, you are not ecstatic -- you are thirsty. Your heart is a burning fire. You are seeking something which can quench the thirst, but, not finding the water, not finding the source, by and by you have tried to suppress your thirst itself. That is the only way, otherwise it is too much, it will not allow you to live at all. So you suppress the thirst.

A Master like Lao Tzu knows well that truth cannot be said, but the very effort to say it will provoke something, will bring the suppressed thirst in you to the surface. And once the thirst surfaces, a search, an inquiry starts. And he has moved you.

THE TAO THAT CAN BE TOLD OF
IS NOT THE ABSOLUTE TAO.

At the most it can be relative.

For example, we can say something about light to a blind man knowing well that it is impossible to communicate anything about light because he has no experience of it. But something can be said about light -- theories about light can be created. Even a blind man can become an expert about the theories of light; about the whole science of light he can become an expert -- there is no problem in it -- but he will not understand what light is. He will understand what light consists of. He will understand the physics of light, the chemistry of light, he will understand the poetry of light, but he will not understand the facticity of light, what light is. The experience of light he will not understand. So all that is said to a blind man about light is only relative: it is something about light, not light itself. Light cannot be communicated.

Something can be said about God, but God cannot be said; something can be said about love, but love cannot be said; that "something" remains relative. It remains relative to the listener, his understanding, his intellectual grip, his training, his desire to understand. It depends on, it is relative to, the Master: his way of expressing, his devices to communicate. It remains relative -- relative to many things -- but it can never become the absolute experience. This is the first reason that truth cannot be expressed.

The second reason that truth cannot be expressed is because it is an experience. No experience can be communicated... leave truth aside. If you have never known love, when somebody says something about love, you will hear the word but you will miss the meaning. The word is in the dictionary. Even if you don't understand you can look in the dictionary and you will know what it means. But the meaning is in you. Meaning comes through experience. If you have loved someone then you know the meaning of the word

"love." The literal meaning is in the dictionary, in the language, in the grammar. But the experiential meaning, the existential meaning is in you. If you have known the experience, immediately the word "love" is no more empty; it contains something. If I say something, it is empty unless you bring your experience to it. When your experience comes to it, it becomes significant; otherwise it remains empty -- words and words and words.

How can truth be expressed when you have not experienced it? Even in ordinary life an unexperienced thing cannot be told. Only words will be conveyed. The container will reach you but the content will be lost. An empty word will travel towards you; you will hear it and you will think you understand it because you know the literal meaning of it, but you will miss. The real, authentic meaning comes through existential experience. You have to know it, there is no other way. There is no shortcut. Truth cannot be transferred. You cannot steal it, you cannot borrow it, you cannot purchase it, you cannot rob it, you cannot beg it -- there is no way. Unless you have it, you cannot have it. So what can be done?

The *only* way -- and I emphasize it -- the *only* way is to live with someone who has attained to the experience. Just being in the presence of someone who has attained to the experience, something mysterious will be transferred to you... not by words -- it is a jump of energy. Just as a flame can jump from a lit lamp to an unlit lamp -- you bring the unlit lamp closer to the lit lamp, and the flame can jump -- the same thing happens between a Master and a disciple: a transmission beyond scriptures -- a transmission of energy not of message, a transmission of life not of words.

THE TAO THAT CAN BE TOLD OF
IS NOT THE ABSOLUTE TAO.

Remember this condition.
Now enter the sutras:

WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY,
THERE ARISES UGLINESS.
WHEN THE PEOPLE OF THE EARTH ALL KNOW THE GOOD AS GOOD,
THERE ARISES EVIL.

LAO TZU is the absolute anarchist. He says: The moment you start thinking of order, disorder arises. The moment you think of God, the devil is already present there -- because thinking can only be of the opposites; thinking can be only of the duality. Thinking has a deep dichotomy in it, thinking is schizophrenic, it is a split phenomenon. That's why there is so much insistence on attaining to a non-thinking state -- because only then will you be one. Otherwise you will remain two, divided, split, schizophrenic.

In the West schizophrenia has become by and by more and more common, because all the Western religions are deep down schizophrenic; they divide. They say God is good. Then where to put all the evil? God is simply good and he cannot be bad, and there is much that is bad in life -- where to put that badness? So a devil is created. The moment you create a god, immediately you create a devil. I must tell you -- Lao Tzu never talks about God, never. Not even a single time does he use the word "god," because once you use the word "god" the devil immediately enters through the same door. Open the door -- they both come in together. Thinking is always in opposites.

WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY,
THERE ARISES (THE RECOGNITION OF) UGLINESS.

The world will be beautiful when people have forgotten about beauty, because then there will be no ugliness. The world will be moral when people have completely forgotten the word "moral," because then there will be no immorality. The world will be in order when there is nobody to enforce it, nobody who is trying to create order. All those who try to create order are the mischief-makers -- they create disorder. But it is difficult to understand. It is difficult because our whole mind has been trained, trained by these schizophrenic thinkers. They say: Choose God and reject the devil; be good, don't be bad. And the more you

try to be good the more you feel your badness inside.

Have you ever observed that saints who are trying to be absolutely virtuous are too conscious of their sins? Then read Augustine's CONFESSIONS. A whole life trying to be a saint, then there arises the recognition of sin. The more you try to be a saint the more you will feel you are encircled by sins. Try to be good and you will feel how bad you are. Try to be loving and you will come across hatred, anger, jealousy, possessiveness. Try to be beautiful and you will become more and more aware of how ugly you are.

Drop the dichotomy. Drop the schizophrenic attitude. Be simple. And when you are simple you don't know who you are -- beautiful or ugly.

There is a Sufi story:

A Master was traveling, and he came to an inn for an overnight stay with his disciples. The innkeeper told him that he had two wives, one beautiful, another ugly.

"But the problem is," said the innkeeper, "that I love the ugly one and I hate the beautiful one."

The Master asked, "What is the matter? What is the reason for it?"

The man said, "The beautiful one is too conscious of her beauty; that makes her ugly..." when you are too conscious of beauty certainly you will become ugly "... and the other is too conscious of her ugliness. That makes her beautiful."

The one who was beautiful thought continuously that she was beautiful -- she had become arrogant, very proud. How can you be beautiful with arrogance? Arrogance is ugliness. She had become very egoistic. And have you ever come across any ego which is beautiful? How can the ego be beautiful? The other, who was ugly and was conscious of her ugliness, had become humble, and humility has a beauty of its own. Humbleness, without any pride, without any ego, creates beauty.

So the man said, "I am puzzled. I love the ugly one and I hate the beautiful one. And I am asking you to solve the puzzle. What is the matter? Why is it happening?"

The Master called all his disciples and said, "You also come, because this is really something to be understood."

And he said exactly what Lao Tzu is saying. To his disciples he also said, "Don't be proud that you know. If you know that you know, you are ignorant. If you know that you don't know, you are wise. An absolutely simple man does not know either way, whether he knows or doesn't know. He lives completely unself-consciously."

Now, I would like to prolong the story a little longer. It stops there. As Sufis have told it, it stops there, but I would like to give it a deeper turn. I would like to tell you that after this Master's visit, I also visited the inn, after many years, of course. And the man, the innkeeper, came to me and said, "There is a puzzle. Once a Sufi Master visited me and I put this problem before him and he solved it. But since then everything has turned. The ugly woman has become proud about her humbleness, and now I don't love her. Not only is her body ugly, now her being, her whole being, has become ugly. And the beautiful woman, knowing that the consciousness that she is beautiful was destroying her beauty, has dropped that consciousness. Now I love her. Not only is her body beautiful, her being has become beautiful as well." So he said to me, "Now you tell me what the matter is. "

But I told him, "You please keep quiet. If I say something, then again, the story will take a turn. Keep quiet!"

Self-consciousness is the disease; in fact, to be unself-conscious is to become realized. That's what enlightenment is all about: to be unself-conscious. But between the dichotomy, between the two, between the dilemma, how can you be unself-conscious?

You always choose: you choose to be beautiful and ugliness becomes your shadow; you choose to be religious and irreligiousness becomes your shadow; you choose to be a saint and sin becomes your shadow. Choose -- and you will be in difficulty, because the very choice has divided life. Don't choose, be choiceless, let life flow. Sometimes it looks like God, sometimes it looks like the devil -- both are beautiful. You don't choose. Don't try to be a saint; otherwise your saintliness will not be real saintliness -- a pride in it will make everything ugly. So I say that many times sinners have reached the divine and saints have missed. Because sinners are always humble; thinking themselves sinners, they cannot claim.

I will tell you another story.

Once it happened: a saint knocked at the doors of Heaven, and at the same time, just by his side, a sinner knocked too. And the saint knew the sinner very well. He had lived in his neighborhood, in the same town, and they had died on the same day.

The doors opened. The gatekeeper, St. Peter, didn't given even a look to the saint. He welcomed the sinner. The saint was offended. This was not expected, that a sinner should be welcomed.

He asked St. Peter, "What is the matter? You offend me. You insult me. Why am I not received when the sinner has been received with such welcome?"

Said St. Peter, "That's why. You expect. He does not expect. He simply feels grateful that he has come to Heaven. You feel that you have earned it. He feels the grace of God; you think it is because of your efforts that you have achieved it. It is an achievement to you, and all achievements are of the ego. He is humble. He cannot believe that he has come to heaven."

It is possible that a sinner can reach and a saint can miss. If the saint is too filled with his saintliness, he will miss.

Lao Tzu says:

WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY,
THERE ARISES UGLINESS.
WHEN THE PEOPLE OF THE EARTH ALL KNOW THE GOOD AS GOOD,
THERE ARISES EVIL...
THEREFORE:
BEING AND NON-BEING INTERDEPEND IN GROWTH...

Use both -- don't choose. Life is an interdependence. Use sin also, it exists there for a purpose; otherwise it wouldn't exist. Use anger also, it exists there for a purpose; otherwise it wouldn't exist. Nothing exists without any purpose in life. How can it exist without any purpose? Life is not a chaos, it is a meaningful cosmos.

BEING AND NON-BEING INTERDEPEND IN GROWTH;

-- so be and not-be together-

DIFFICULT AND EASY INTERDEPEND IN COMPLETION;
LONG AND SHORT INTERDEPEND IN CONTRAST;
HIGH AND LOW INTERDEPEND IN POSITION;
TONES AND VOICE INTERDEPEND IN HARMONY;
FRONT AND BEHIND INTERDEPEND IN COMPANY.

Lao Tzu is saying that opposites are not really opposites but complementaries. Don't divide them, division is false; they are one, they interdepend. How can love exist without hate? How can compassion exist without anger? How can life exist without death? How can happiness exist without unhappiness? How is heaven possible without hell?

Hell is not against heaven, they are complementary, they exist together; in fact, they are two aspects of the same coin. Don't choose. Enjoy both. Allow both to be there. Create a harmony between the two; don't choose. Then your life will become a symphony of the opposites, and that is the greatest life possible. It will be most ordinary in a way, and most extraordinary in another way.

That's why I say Buddha moves in the sky, he has no earth part in him. Lao Tzu is both, earth and heaven together. Buddha, even in his perfection seems to be incomplete; Lao Tzu, even in his incompletion is complete, perfect.

You understand me? Try to dig it!

Buddha in his perfection is still incomplete, the earth part is missing. He is unearthly like a ghost, the body part is missing; he is unembodied, a tree without roots.

You are roots, but only roots; it has not sprouted, the tree has not come to bloom. Buddha is only flowers, and you are only roots -- Lao Tzu is both. He may not look as perfect as Buddha, he cannot, because the other is always there -- how can he be perfect? But he is complete. He is total. He may not be

perfect but he is total. And these two words have to be remembered always: don't try to be perfect, try to be total. If you try to be perfect you will follow Buddha, you will follow Mahavir, you will follow Jesus. If you try to be total only then can you have the feeling of what it means to be near Lao Tzu, what it means to follow Tao.

Tao is totality. Totality is not perfect, it is always imperfect -- because it is always alive. Perfection is always dead -- anything that becomes perfect is dead. How can it live? How can it live when it has become perfect? -- it has no need to live. It has denied the other part.

Life exists through the tension of the opposites, the meeting of the opposites. If you deny the opposite you can become perfect but you will not be total, you will miss something. Howsoever beautiful Buddha is, he misses something. Lao Tzu is not so beautiful, not so perfect.

Buddha and Lao Tzu are both standing before you; Lao Tzu will look ordinary and Buddha extraordinary, superb. But I tell you: thousands of Buddhas exist in Lao Tzu. He is deeply rooted in the earth -- he is rooted in the earth, and he is standing high in the sky; he is both, heaven and earth, a meeting of the opposites.

There are three words to be remembered: one is dependence, another is independence, the third is interdependence.

Buddha is independent. You are dependent: a husband dependent on his wife, a father dependent on his son, an individual dependent on society -- thousands of dependencies. You are dependent. A Buddha stands like a peak -- independent. He has cut all the ties with the world: with the wife, with the child, with the father -- everything he has cut. He has renounced all -- a pillar of independence. You are part; Buddha is part, the other part. You may be ugly -- he is beautiful. But his beauty exists only because of your ugliness. If you disappear Buddha will disappear. He looks wise because of your stupidity; if you become wise he will no more be wise.

Lao Tzu is the phenomenon of interdependence -- because life is interdependent. You cannot be dependent, you cannot be independent -- both are extremes. Just in the middle, where life is a balance, is interdependence. Everything exists with everything else, everything is interconnected. Hurt a flower and you hurt a star. Everything is interconnected, nothing exists like an island. If you try to exist like an island -- it is possible, but it will be an unearthly phenomenon, almost a myth, a dream. Lao Tzu believes in interdependence. He says: Take everything as it is, don't choose.

It seems to be simple and yet the most difficult thing, because the mind always wants to choose. The mind lives through choice. If you don't choose the mind drops. This is the way of Lao Tzu. How to drop the mind? -- don't choose! That's why he never prescribes any meditation, because then there is no need for any meditation.

Don't choose, live life as it comes -- float. Don't make any effort to reach anywhere. Don't move towards a goal; enjoy the moment in its totality and don't be bothered by the future or the past. Then a symphony arises within your soul, the lowest and the highest meet in you, and then -- then you have a richness.

If you are only the highest you are poor, because you are like a hill which has no valleys: it is a poor hill. Valleys give depth and valleys give mystery; in valleys abides the very poetry. The peak is arithmetical; it is plain. In the valley move the shadows, the mysteries. Without a valley a peak is poor, and without a peak a valley is poor, because then there is only darkness. The sun never visits it; it is damp and gloomy and sad. The richest possibility is to be a peak and a valley together.

Somewhere Nietzsche says.... Nietzsche had one of the most penetrating minds that has ever been possessed by any human being. Because of that penetration he became mad; it was too much, the mind was too much, he couldn't contain it. He says that a tree that wants to reach to the sky has to go to the deepest earth. The roots have to go to the very hell, deep down; only then can the branches, the peak, reach to the heaven. The tree will have to touch both: the hell and the heaven, the height and the depth both.

And the same is true for the being of man: you have, somehow, to meet the devil and the divine both in your innermost core of being. Don't be afraid of the devil, otherwise your God will be a poorer God. A Christian or a Jewish God is very poor; the Christian or Jewish or Mohammedan God has no salt in it... tasteless, because the salt has been thrown away... the salt has become the devil. They have to become one. An organic unity exists in existence between the opposites: being and non-being, difficult and easy, long and short, high and low.

TONES AND VOICE INTERDEPEND IN HARMONY;
FRONT AND BEHIND INTERDEPEND IN COMPANY.

THEREFORE THE SAGE:
MANAGES AFFAIRS WITHOUT ACTION...

This is what Lao Tzu calls Wu Wei: the sage manages affairs without action. Three are the possibilities -- one: be in action and forget inaction. You will be a wordly man. The second possibility: drop action, move to the Himalayas and remain inactive. You will be an otherworldly man. The third possibility: live in the market but don't allow the market to live in you. Act without being active, move but remain unmoving inside.

I am talking to you and there is silence inside me -- I am talking and not-talking together. Move and don't move. Act and don't act. If inaction and action can meet, then the harmony arises. Then you become a beautiful phenomenon -- not beautiful against ugliness, but beautiful which comprehends ugliness also.

Go to a rosebush. See the flower and the thorns. Those thorns are not against the flower, they protect it. They are guards around the flower: security, safety measures. In a really beautiful person, in a really harmonious person, nothing is rejected. Rejection is against existence. Everything should be absorbed. That's the art. If you reject, that shows you are no artist. Everything should be absorbed, used. If there is a rock in the way don't try to reject it, use it as a stepping-stone.

THEREFORE THE SAGE:
MANAGES AFFAIRS WITHOUT ACTION...

He does not escape to the Himalayas. He remains in the world. He manages affairs but without any action. He is not active inside, the action remains on the outside. At the center he remains inactive. That is what Lao Tzu calls Wu Wei -- finding the center of the cyclone. The cyclone is on the outside but in the center nothing moves, nothing stirs.

... PREACHES THE DOCTRINE WITHOUT WORDS.

Here I am preaching to you a doctrine without words. You will say I am using words. Yes, I am preaching... without words, because deep inside me no word arises. It is for you, not for me; the word is for you, it is not for me. I use it; I am not used by it, it does not fill me. The moment I am not talking to you I am not talking at all. I never talk to myself, there is no inner talk. When I am not talking I am silent, and when I am talking the silence is not disturbed, the silence remains untouched.

... PREACHES THE DOCTRINE WITHOUT WORDS.
ALL THINGS TAKE THEIR RISE,

BUT HE DOES NOT TURN AWAY FROM THEM...

He never escapes. He never rejects. He never renounces. And that is the meaning of my *sannyas*. The word *sannyas* means renunciation, but I don't preach renunciation. Then why do I call you *sannyasins?* I call you *sannyasins* in the Lao Tzuan sense: renounce and yet don't renounce, remain in the world but yet out of it -- this is the meeting of the opposites. So I don't tell you to move, to drop, to leave your families. There is no need. You be there, you be totally there, but deep down something remains above, transcendental -- don't forget that. When you are with your wife, be with your wife, and also be with you. That's the point. If you forget yourself and you are just with your wife, you are a worldly man. Then sooner or later you will escape, because it will create so much misery in life that you will want to leave and renounce and go to the hills. Both are extremes. And the truth is never in the extreme, the truth comprehends the extremes. It is in both and in neither.

ALL THINGS TAKE THEIR RISE,

BUT HE DOES NOT TURN AWAY FROM THEM;
HE GIVES THEM LIFE, BUT DOES NOT TAKE POSSESSION OF THEM.

Love your children, but don't possess them. Love your wife and your husband, but don't possess them. The moment you possess... you don't know: deep down you have been possessed. The moment you possess you have been possessed. The possessor is the possessed. Don't possess -- because the possession tries to destroy the center of the other, and the other won't allow you to. And if you try to destroy the center of the other, in the very effort your own center will be destroyed. Then there will be only the cyclone and no center. Be in the world and yet not in it Something deep in you transcends, remains floating in the sky -- roots in the earth, branches in the sky.

HE GIVES THEM LIFE, BUT DOES NOT TAKE POSSESSION OF THEM;
HE ACTS, BUT DOES NOT APPROPRIATE;
ACCOMPLISHES, BUT CLAIMS NO CREDIT.

He simply lives, as part of the whole -- how can he claim any credit? He simply lives as a part of this organic unity, this existence, this thusness. He is part of it; how can he claim? How can a wave claim anything? The wave is just a part of the ocean.

HE ACTS, BUT DOES NOT APPROPRIATE;
ACCOMPLISHES, BUT CLAIMS NO CREDIT.

IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT
THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

This is the absurd logic of Lao Tzu. He is absolutely logical, but he has a logic of his own. He says:

IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT
THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

If you claim, the claim can be disproved; if you don't claim, how can the claim -- which has not been claimed at all -- be disproved? If you try to be somebody in the world, it may be proved that you are nobody. It *will* be proved, because everybody is trying to be somebody and everybody is a competitor in that claim. But if you don't claim, you remain a nobody -- how can this be disproved? In your nobodiness you become somebody, and nobody can disprove it and nobody can compete with it.

If you try to be victorious you will be defeated. Ask the Alexanders and the Napoleons and the Hitlers: if you try to be victorious you will be defeated. Says Lao Tzu: Don't try to be victorious, then nobody can defeat you. A very subtle logic, the logic of life itself: don't claim, and your claim is absolutely fulfilled; don't try to be victorious, and your victory is absolute; don't try, just be, and all that you can try for will come to you by itself, on its own accord.

A man who has not asked for anything, who has not been trying to be successful in any way, who has not been striving for any ambition to be fulfilled, suddenly finds that all is fulfilled -- life itself comes to him to share its secrets, to share its riches. Because a man who remains without claim becomes emptiness; into that emptiness life goes on pouring its secrets and riches.

Life abhors a vacuum. If you become empty everything will come on its own accord. Trying, you will fail; non-trying, success is absolutely certain. I am not saying that if you want to be successful don't try -- no, I am not saying that. It is not a result, it is a consequence. And you have to understand the difference between a result and a consequence. When you listen to Lao Tzu or to me, of course you understand the logic that if you try to be victorious, you will be defeated because there are millions of competitors. How can you succeed in this competitive world? Nobody ever succeeds. Everybody fails. And everybody fails absolutely, there is no exception. And then Lao Tzu says that if you don't try to succeed you will succeed. Your mind becomes greedy, and your mind says: That's right! So this is the way to succeed! I will not

claim, I will not be ambitious so that my ambition can be fulfilled. Now this is asking for a result. You remain the same -- you have missed Lao Tzu completely.

Lao Tzu is saying that if you really remain without any claim, without asking for any credit, fame, name, success, ambition, then as a consequence success is there, victory is there. The whole existence pours down into your emptiness; you are fulfilled. This is a consequence, not a result. Result is when you desire it; consequence is when you were not even thinking about it, there was no desire, no thinking about it. It happens as part of the inner law of existence. That law is called Tao.

IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT
THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

Understand Lao Tzu. And understand your inner greed. Because the greed can say.... It happens every day, almost every day -- people come to me and I tell them: Meditate, but don't ask for results. They say: If we don't ask for results, will they happen? I say: Yes, they will happen, but don't ask for them. So they say okay. Then after a few days they come and they say: We have been waiting and they have not happened up to now.

You miss the point. You cannot wait. You can wait for a result; you cannot wait for a consequence. Consequence has nothing to do with you or your waiting. It is part of the innermost law. It happens on its own accord. You are not needed even to wait, because even in the waiting -- the desire. And if the desire is there, the consequence will never happen. Don't desire and it happens. Don't ask and it is given. Jesus says: Ask, and it shall be given. Knock and the door shall be opened. Lao Tzu says: Ask not, and it shall be given. Knock not, and the door has always remained open -- just look!

And I say to you: Lao Tzu goes the deepest, nobody has ever gone deeper. Lao Tzu is the greatest key. if you understand him, he is the master key; you can open all the locks that exist in life and existence. Try to understand him. And it will be easy for you if you don't ask for any results out of the understanding. Just enjoy the understanding. Just enjoy the fact that you are on a journey with this old guy. This old guy is beautiful -- not against ugliness; this old guy is wise -- not against stupidity; this old guy is enlightened -- not against unenlightenment or unenlightened persons. This old guy is total. You exist in him, and Buddhas also. He is both. And if you can understand him, nothing is left to be understood. You can forget Mahavirs, Buddhas, Krishnas -- Lao Tzu alone is enough. He is the master key.

Tao: The Three Treasures, Vol 1

Chapter #2
Chapter title: Ordinariness

12 June 1975 am in Buddha Hall

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The first question:

HAVE I COME TO THE WRONG PLACE? I JUST WANT TO BE ORDINARY AND HAPPY. I WANT A WOMAN TO LOVE, AND TO LOVE ME; FRIENDS TO SPEND TIME WITH AND ENJOY. I DON'T WANT ENLIGHTENMENT. HAVE I COME TO THE WRONG PLACE?

CENTURIES OF WRONG upbringing have completely confused your mind about enlightenment. The very word seems to be unearthly, other-worldly; the very word seems to be something which is after death or for those who are already dead. This is absolutely wrong.

If you want to be happy there is no other way than enlightenment. If you want to be ordinary nobody has ever been ordinary without enlightenment. If you want to love and be loved it is impossible without enlightenment. So you will have to understand my concept of enlightenment. It is just to be ordinary, healthy, aware, whole, total.

Every mind is seeking some extraordinariness. That is what the ego is: always trying to be somebody in particular, always afraid of being nobody, always afraid of emptiness, always trying to fill the inner void by anything and everything. Every human being is seeking extraordinariness -- and that creates misery. It is not possible. Nobodiness is your very nature, nonbeing is the very stuff you are made of. Howsoever you try you will never succeed; even Alexanders fail. You cannot be somebody because that is not possible in the nature of things. You can only be nobody. But there is nothing wrong in being nobody; in fact, the moment you accept your nobodiness, immediately bliss starts flowing from you in all directions -- because misery disappears. Misery is the shadow of the ego, the shadow of the ambitious mind. Misery means you are doing something impossible and because you are failing in it you are miserable. You are doing something unnatural, trying to do it and failing, so you feel frustrated, miserable.

Hell is nothing but the end result of an impossible, unnatural effort. Heaven is nothing but to be natural.

You are nobody. You are born as a nobodiness with no name, no form. You will die as a nobody. Name and form are just on the surface; deep down you are just a vast space. And it is beautiful, because if you are somebody you will be limited. It is good that God doesn't allow anybody to be somebody; if you are somebody you will be finite, limited, you will be an imprisoned being. No, God doesn't allow that. He gives you the freedom of nobodiness -- infinite, nonending. But you are not ready. To me, enlightenment is all about this phenomenon: to recognize, to realize, to accept the fact that one is a nobody. Suddenly you stop trying the impossible. Suddenly you stop pulling yourself up by your shoelaces. You understand the absurdity of it -- and you stop. And laughter spreads over your being. Suddenly you are calm and collected. The very effort of wanting to be somebody is creating trouble.

And when you try to be somebody, you cannot love. An ambitious mind cannot love. It is impossible, because he has first to fulfill his ambition. He has to sacrifice everything for it. He will go on sacrificing his love. Look at ambitious people -- if they are after money they always postpone love. Tomorrow when they have accumulated a lot of money then they will be in love; right now it is impossible, it is not in any way practical; right now they cannot afford it. Love is a relaxation and they are running after something to achieve -- a goal. Maybe it is money, maybe it is power, prestige, politics. How can they love now? They cannot be here and now -- and love is a phenomenon of here and now. Love exists only in the present, ambition exists in the future: love and ambition never meet.

You cannot love. And if you cannot love, how can you be loved by anybody else? Love is a deep communion of two beings who are ready to be together -- this moment, not tomorrow; who are ready to be total in this moment and forget all past and future. Love is a forgetfulness of the past and the future and a remembrance of this moment, this throbbing moment, this alive moment. Love is the truth of the moment.

The ambitious mind is never here, he is always on the go. How can you love a running man? He is always in a race, in a competition; he has no time. Or he thinks that somewhere in the future, when the goal is achieved, when he has attained the power he seeks, the riches he desires, then he will relax and love. This is not going to happen, because the goal will never be achieved.

Ambition will never be fulfilled. It is not the nature of it to be fulfilled. You can fulfill one ambition; immediately a thousand other ambitions arise out of it. Ambition never stops. If you follow it, if you understand, it can stop right now. But if you give energy to it, how can you love? That's why people are so miserable trying to be somebody -- miserable because they are not getting love, miserable because they cannot love.

Love is an ecstasy: ecstasy of a no-mind, ecstasy of the present, ecstasy of a non-ambitious state, ecstasy of emptiness. Wherever lovers are, there is nobody: only love exists. When two lovers meet they are not two. They may appear two to you, from the outside. But the inside story is totally different: they are not two. The moment they meet the two-ness disappears, only love exists and flows. How is it possible unless you are an emptiness within, a nothingness, so that there is no barrier, nothing between you and your lover?

If you are somebody and your lover or beloved is also somebody, then two persons are not meeting but four: two real nobodies who are standing in the background and two somebodies -- false egos shaking hands, caressing, making gestures of love. It is a drama to look at: ridiculous! Whenever lovers meet there is nobody, and two nobodies cannot be two. How can two nothingnesses be two? Nothingnesses have no demarcation line -- a nothingness is a vastness. Two nothingnesses become one. Two somebodies remain two.

That's why love becomes such an ugly affair -- the love which is called love by you, not by me. Your love is an ugly affair, the ugliest. It has to be so. It could have been the most beautiful phenomenon in the world but it has become the ugliest: lovers constantly fighting, quarreling, creating misery for each other. Sartre says, "The other is hell." He is saying something about your love. Whenever you are alone you feel relaxed, whenever you are with the lover a tension arises. You cannot live alone because the deepest nobodiness hankers... it has a thirst, a deep hunger. So you cannot remain alone. You have to move -- you seek togetherness, but the moment you are together it is a misery. All relationships create misery and nothing else. Unless you are enlightened, love becomes just a conflict, a quarrel. One by and by gets adjusted to it. That means one by and by gets dull, insensitive. That's why the whole world looks so dead, so stale. It stinks. All relationships have gone stale, they have become ugly.

So if you want really to love and be loved... that is not possible right now as you are; you have to disappear. You have to leave -- so that a clean nothingness is left, a fresh nothingness is left behind. Only then can the flower of love bloom. The seeds are there but the ego is like a rock, and the seeds cannot sprout on it.

And you say you want to be ordinary? -- and you want to love? -- and you want friends? -- and you want to enjoy? This is exactly what enlightenment is all about! But if you go to the priests and to the preachers and to the organized religions and the churches, their enlightenment is different. They are against love; they are against ordinariness; they are against friendship; they are against enjoyment; they are against everything that your nature naturally seeks. They are the great poisoners.

But if you have come to me you have come to the right person -- the right person in the sense that my enlightenment is of this world. I'm not saying that there is no other world. I am not saying that the earthly existence is the only existence -- no. Don't misunderstand me. But the other depends on this, the other world depends on this world, and the sky depends on this earth. If you want to move higher you have to be rooted deeper here in this earth. You need roots in this life, then flowers will come in the other life. The other life is not against this life; in fact, the other life is just the flowering of this life. God is not against the world, he is not outside it; he is in it, hidden in it. You need not go against the world to seek him -- if you go you will never find him. He is hidden here and now. You have to seek, you have to go deep into this existence -- and that is the only way to find him. This whole life, this whole existence is nothing but a temple, and he is hiding inside it. Don't escape from it.

I am not against this life; in fact I am not against anything. I am for everything, because if it exists there must be a purpose to it. God cannot create things without any purpose -- he is not mad. Existence is very purposeful, meaningful; if this life exists it means the other life cannot exist without it. It is the base.

But you carry your notions when you come to me. When you come to me and I talk about enlightenment, you understand me in terms of what you have been taught about enlightenment. When you come to me and I talk about renunciation, *sannyas*, you understand something else, not what I am saying. I have to use your language, and the words are all contaminated. They have been used millions of times by millions of people with different connotations, different meanings; and I am giving them different dimensions of meaning.

Enlightenment is a man who is fully aware of his inner emptiness and is not fighting it; rather, he enjoys it, it is blissful. Through the enjoyment of his own emptiness he becomes available to others; others can enjoy, others can come and participate in his mystery. His doors are open, he invites friends and lovers, and is he is ready to share, he is ready to give. When you give out of your emptiness you are never afraid of giving because you cannot exhaust the emptiness. You go on giving, you go on giving, you go on giving -- it is always there, you cannot exhaust it. Only finite things can be exhausted, that's why they create miserliness -- you are afraid to give. A man who feels he is empty, why should he be afraid to give? He can give himself totally, and unless that is possible love is not possible. Love is a holy phenomenon, love is not profane. Every love worth the name is sacred. And when you enter into love you enter into the world of purity, innocence. When you love you enter the temple of the divine.

Enjoy! I am not for sadness and long faces. I am not here to make you more miserable -- you are already

too miserable. I am not here to give you more sadness. I am here to awaken you to the bliss that is your birthright, that is naturally available to you. But you have forgotten how to approach it, and you are going in wrong directions: you seek it somewhere where it is not; you seek it outside and it is inside; you seek it far away and it is near; you seek it in the distant stars and it is just in front of you.

In English there are two words -- beautiful. One is "obvious": obvious means just in front of you. It comes from a Latin root meaning just in front of you. And then there is another word: "problem." It comes from a Greek root which also means just in front of you. The root meaning of "obvious" and "problem" is the same. The obvious is the problem, that which is just in front of you is the problem -- because you cannot see it, your eyes are wandering into distant lands. The obvious has become the problem. And enlightenment is to become aware of the obvious, and when you become aware of the obvious the problem disappears.

To live a life of no problems is to live an enlightened life. It is a totally different way of being: it has nothing to do with achievement, it has nothing to do with learning, it has nothing to do with effort, practice. The only thing that is needed is to be a little more alert so that you can look at, see, watch that which is in front of you. The solution is closer, very very much closer to you than you can imagine. Don't seek it far away; it exists within you. Once you are settled inside, centered, rooted, I give you all freedom -- go, and love. Go and be in the world; now you will be able to enjoy it, you will be able to taste it, you will be able to penetrate into its deepest possibilities. And whenever you enter into the realms of depth, always you will find the divine there. In love, go deep and you will find God; in food, eat well, with alertness, awareness, and you will find God.

The Upanishads say ANNAM BRAHM -- the food is God. And the Upanishads say that sex is just a brother, a twin brother, of the final ultimate bliss. A twin brother of the ultimate final bliss -- sex! You have condemned it too much. It may be the lowest rung of the ladder but it belongs to the ladder. The highest rung belongs as much as the lowest; in fact, everything belongs to God and is divine.

This is enlightenment: to be able to see in everything the sacred throbbing. Religion is not against anything, religion is the search to find the holy everywhere. And it is there, waiting for you.

You have come to the right place. Your mind may like to escape from here, because this is going to be a death to your mind. It is the right place for you, but the wrong place for the mind. It is the absolutely right place for your being, but for your ambitions, your ego, your pride, your stupidities, it is the most wrong place you can find anywhere on the earth at this moment.

So you decide. If you want to be stupid, escape. Then the mind will go on befooling you that you are in love and enjoying -- and you know you are not enjoying, and you know that you are not in love. Then the mind may go on befooling you that you are indulging -- you cannot indulge. You are not even there to indulge. You don't exist. You don't have an integrated being in any way. You may wander around and deceive yourself but if you really want to be loved by a woman and you want a woman to love, and you want friends, and you want to enjoy life -- I am giving you the keys to it.

The second question:

YOU SAY THAT LAO TZU IS FOR THE RAREST OF SEEKERS. THEN HOW DO YOU CALL HIM TOTAL?

HE IS FOR THE RAREST of seekers because he is total. The mind is afraid of totality, the mind is always searching for perfection. The mind is a perfectionist.

Try to understand these two dimensions: the dimension of perfection and the dimension of totality. With perfection the ego can exist perfectly; in fact, it cannot exist without the dimension of perfection. The ego is always trying to be more and more perfect, and when you want to be perfect you have to choose -- you cannot be total. If you want to be wise you have to choose: you have to drop foolishness, you have to fight against ignorance. And if you want to be perfectly wise you have to cut out all the possibilities of ignorance, of foolishness, of madness.

But a total man is totally different. He is wise in his foolishness; he is foolish in his wisdom. He knows that he is ignorant -- that is his wisdom. In him opposites meet. Says Lao Tzu: Everybody seems to be wise except me. I appear to be a fool. Everybody is trying to be wise, trying to be knowledgeable, trying to be intelligent -- cutting out, hiding, suppressing foolishness. But foolishness has a beauty of its own -- if it can be joined together with wisdom. Then wisdom is total. And the greatest wise men in the dimension of totality are always fools also. They are so simple and so innocent that they look foolish. Lao Tzu must have

looked foolish to many people. He was; he was both. And that is the difficulty: mind seeks perfection. Who will go to Lao Tzu? Nobody wants to be both foolish and wise. And you cannot even understand how one can be both. How can one be both?

It is reported that a Sufi mystic was traveling and came to a town. And his name had reached there before him, his fame was already known. So people gathered together and said, "Preach something to us."

The mystic said, "I am not a wise man, because I am a fool also. You will be confused by my teachings, so better let me keep quiet." But the more he tried to avoid it, the more they insisted, the more they became intrigued by his personality.

Finally he yielded and he said, "Okay. This coming Friday I will come to the mosque..." It was a Mohammedan village. "... and what do you want me to talk about?"

They said, "Of course, about God."

So he came -- the whole village gathered, he had created such a sensation. He stood at the pulpit and asked a question: "Do you know anything about what I am going to say about God?"

The villagers of course replied, "No, we don't know what you are going to say."

"Then," he said, "it is useless, because if you don't know at all, you will not be able to understand A little preparation is needed, and you are absolutely unprepared. It is going to be futile and I will not speak." He left the mosque.

The villagers were at a loss: what to do? They persuaded him again the next Friday. The next Friday he again came. He asked the same question; all the villagers were ready. He asked, "Do you know what I am going to talk to you about?"

They said, "Yes, of course."

So he said, "Then there is no need to talk. If you already know -- finished. Why unnecessarily bother me and waste your time?" He left the mosque

The villagers were completely puzzled: what to do with this man? But now their interest was going mad. He must be hiding something! So they again persuaded him somehow.

He came, and again he asked the same question: "Do you know what I am going to talk about?"

Now the villagers had become a little wiser. They said, "Half of us know, and half of us don't know."

The mystic said, "Then there is no need. Those who know can tell those who don't know."

This is a wise and foolish man -- he looks foolish but he is very wise in his foolishness; he looks very wise but he is behaving like a fool. If you understand life, the deeper you go the deeper you will understand that the whole is worth choosing. That means there is no need to choose. Choice will dissect the whole and whatsoever you get will be fragmentary and dead. Wisdom and foolishness are together in life; if you dissect them then wisdom will be separate and foolishness will be separate, but both will be dead. The greatest art of life is to let them grow together in such a balance that your wisdom carries a certain quality of foolishness, and your foolishness carries a certain quality of wisdom. Then you are total.

That's why: rarest are the seekers who will go to Lao Tzu. He will seem to be absurd because sometimes he will behave like a wise man and sometimes he will behave like a foolish man. And you cannot rely on him, and he is not predictable, and nobody knows what he is going to do the next moment -- he lives moment to moment. And you cannot make a doctrine out of him: he is not a wise man, he is foolish also. That foolishness will disturb you. And he is always inconsistent -- on the surface. Of course, deep down exists a consistency, absolute consistency: he is so consistent that his wisdom and foolishness are also consistent, but for that you will have to go deeper into this man. Just a surface acquaintance won't do, just familiarity won't do; you will need *satsang*. You will have to be in a deep participation with his being, only then will you be able to understand the totality.

Buddha is wise, Mahavir is wise. You cannot find a single bit of foolishness in them, they are perfection. Lao Tzu is not, Chuang Tzu is not, Lieh Tzu is not. They are contradictory, paradoxical, but that is where their beauty is. Buddha is monotonous. If you understand Buddha today you have understood his yesterday and you have understood his tomorrow also. He is a consistent thing -- clean, logical, moving in a line, linear.

But Lao Tzu is zigzag, he runs like a madman. You will understand, as we go into his sayings; you will understand that he runs like a madman. His assertions don't make sense on the surface. They are the most sensible utterings, but to know the sense you will have to change completely. Buddha is on the surface -- logical, rational; you can understand him without becoming a meditator; without flowing into his being you

can understand him. He is understandable; not Lao Tzu. This totality.... Lao Tzu accepts this world and the other, and he accepts totally. He is not bothered about the other world; he knows that the other is going to grow out of this -- that is going to grow out of this, so why bother about it? Live this as beautifully as possible, as totally as possible, and the other will come out of it naturally. It is going to be a natural growth.

If you meet Lao Tzu he will be puzzling. Sometimes he will say something, another time he will say something else; he will assert a sentence and in the next sentence he will contradict it. That's why only very rare seekers reach to him; that's why there exists no organized religion for Lao Tzu. It cannot exist. Only individual seekers can reach him because organized religion has to be perfectionist, has to be according to the mind, has to be according to you; because organized religion means a religion more interested in the crowd, more interested in the mob. It has to exist with the mob and with the crowd.

Lao Tzu can remain uncontaminated, pure. He does not compromise. His totality becomes incomprehensible -- that's why rare seekers reach him, because he is total.

The more total a person is the more incomprehensible he becomes, because the more he becomes like God. He is not clear-cut. He is not like a garden made by man; he is a wilderness, a forest, with no rules, no plans, unplanned, a wild growth. That is the beauty. Howsoever beautiful a garden planted by man is, the man is too apparent there, the hand of man is too apparent there. Everything is planned, cut, planted by man -- the symmetry, and everything. But in a wild forest you don't have any symmetry, you don't see any logic. If God is the gardener, he must be mad. Why does he grow such a forest? Buddha is like a garden, a garden of a royal palace; Lao Tzu is like a wild forest: you can be lost in it. You will feel fear and danger will lurk at every step and every shadow will scare you to death. That's why Confucius said: Don't go near him. No one knows his ways. Either he is mad or he is the most wise man. But nobody knows who he is.

The third question:

I HAVE A STRONG DESIRE TO MERGE WITH THE UNIVERSE, BUT I REMAIN SEPARATED, ANXIOUS, HOMELESS -- WHY? WHAT HOLDS ME BACK, AND WHAT IS TO BE DONE?

THE VERY DESIRE to merge with the universe is keeping you separate. Drop the desire and there is a merging.

You cannot merge by an intense desire, because the very desire will keep you separate. Who is this who is desiring? To whom does this intense desire belong? An intense desire creates an intense ego -- and a suppression. And who told you that you are separate and you need to be merged? You have never been separate, so why are you chasing yourself? You *are* merged.

Look at the difference of the point of view. Lao Tzu says you are merged in existence, you are not separate. You have never been, you can never be separated. How is it possible? You exist in the ocean of the divine, or Tao, or whatsoever you name it. How can you be separate? So first a wrong notion that "I am separate," then another wrong notion comes out of the first -- that "I have to merge." And if you try to merge you will remain separate. Just look and watch and see: you have never been separate. Who breathes in you? You think you? Who lives in you? You think you? Who is born in you? Have you got any notion? That which is born in you, that which is living in you, that which is breathing in you, is the whole. And these are just thoughts: how to merge? -- then you will never be able to merge. Just look at the state of affairs. You are already in it.

It is said that when Lin Chi approached his Master, crying and weeping with tears flowing from his eyes, and asked how to become a Buddha, the Master hit him hard on the face, slapped him hard.

He was shocked and he said, "What are you doing? Have I asked anything wrong?"

The Master said, "Yes. This is the most wrong thing that one can ever ask. Ask again and I will hit you harder. How foolish! You are a Buddha... and you ask how to become a Buddha?"

Once you get into the trap of how to become a Buddha, for millions of lives you will miss the whole point. You have always been a Buddha.

It happened in Buddha's own life. In his past life he heard about a man who had become a Buddha. So he went and touched his feet. But he was completely surprised, because when he touched the feet of the Buddha, the Buddha immediately touched *his* feet.

So he said, "This is puzzling. I touch your feet because I am an ignorant man, searching and seeking. But why do you touch my feet? You are already enlightened."

The Buddha laughed and he said, "You may not know. I see you don't know yet who you are. But I know you well. Once I realized who I am, I realized what this whole existence is. But you may not be aware yet. It may take a little time for you to become aware of who you are."

Buddhahood is not an achievement. It is just a recognition of who you are, it is just a remembrance. So don't ask me how to merge. And if you have an intense desire to merge, the more intense the desire the more difficult will be the merger. Desire is the barrier. You please drop the desire and just look all around. Who are you? God exists, not you. You are a false notion, an idea, a bubble in the head -- an air bubble, nothing more. And if there is too much intense desire, nothing happens -- only the air becomes hot, a hot air bubble, that's all. Cool down a little. And just look around: you have always been in the ocean, you have never been anywhere else. You cannot be, because nothing else exists. There is no space except God -- or Tao. So the sooner you realize the foolishness of desire, of merging, the better. You are already that which you are seeking.

This is the message of all the awakened ones: you are already that which you are seeking. You are already the goal. You have never left home.

There is a beautiful story -- it looks a little profane, but only Zen Buddhists can do that. They love their Master so much, they love Buddha so much, that they can even afford profanity.

There is a story that a monkey came to Buddha.

Monkey represents man, monkey means the mind. The mind *is* a monkey. Charles Darwin came to know it very very late, but we have always been aware that man must have come from monkeys, because he is still monkeyish. You just watch the mind, its constant chattering, and then watch a monkey in the tree. You will feel a similarity.

A monkey came to Buddha, and he was no ordinary monkey. He was a king, a king of monkeys -- that means absolutely a monkey.

The monkey said to Buddha, "I would like to become a Buddha."

Buddha said, "I have never heard of anybody having ever become a Buddha while remaining a monkey.

The monkey said, "You don't know my powers. I am no ordinary monkey. " No monkey thinks that he is ordinary, all monkeys think that they are extraordinary; that is part of their monkeyness. He said, "I am no ordinary monkey. What are you talking about? I am a king of monkeys."

So Buddha asked, "What exceptional or extraordinary powers do you have? Can you show me?"

The monkey said, "I can jump to the very end of the world." He had been jumping all along in the trees. He knew how to jump.

So Buddha said, "Okay. Come onto the palm of my hand and jump to the other end of the world."

The monkey tried and tried, and he was really a very powerful monkey, a very intense monkey. He went like an arrow, and he went and he went... he went. Months and -- the story says -- years passed. And then the monkey came to the very end of the world.

He laughed; he said, "Look! The very end!" He looked down. It was an abyss: five pillars were standing there to mark the boundary. Now he had to come back. But how would he prove that he had been to these five pillars? So he pissed near a pillar -- a monkey! -- to mark it!

Years passed and he came back. When he reached Buddha he said, "I have been to the very end of the world, and I have left a mark."

But Buddha said, "Just look around."

He had not moved at all. Those five pillars were the five fingers of Buddha. And they were stinking.... He had been there with closed eyes... must have been dreaming.

Mind is a monkey with closed eyes, dreaming. You have never gone anywhere, you have always been here and now -- because nothing else exists. Just open the eyes. Just open the eyes and have a look around, and suddenly you will laugh. You have always been rooted in the ultimate being, there is no need to merge. The only need is to become alert about where you are, who you are.

And drop that stupidity of intense desire. Desire is a barrier; intense desire is of course a greater barrier.

Desire clouds the mind. Desire makes smoke around you, a smokescreen, and then you cannot see what is in fact the case.

The fourth question:

> YOU TALKED ABOUT THE HARMONY OF THE OPPOSITES. I FEEL THAT HATE KILLS LOVE AND ANGER KILLS COMPASSION. THE EXTREMES ARE FIGHTING INSIDE ME. HOW CAN I FIND THE HARMONY?

YOU ARE COMPLETELY WRONG. If hate kills love and anger kills compassion then there is no possibility -- there is no possibility of there ever being love or ever being compassion. Then you are caught, then you cannot get out of it. You have lived with hate for millions of lives -- it must have killed love already. You have lived with anger for millions of lives -- it must have murdered compassion already. But look... love is still there. Hate comes and goes; love survives. Anger comes and goes; compassion survives. Hate has not been able to kill love; night has not been able to kill the day and darkness has not been able to murder light. No, they still survive.

So the first thing to understand is: they have not been killed. That is one thing. And the second thing will be possible only later on, when you really love. You have not really loved; that is the trouble, not hate. Hate is not the trouble -- you have not really loved. Darkness is not the trouble -- you don't have light. If light is there, darkness disappears. You have not loved. You fantasize, you imagine, you dream -- but you have not loved.

Love. But I'm not saying that just by loving hate will immediately disappear -- no. Hate will fight. Everybody wants to survive. Hate will struggle. The more you love, the stronger hate will come. But you will be surprised: hate comes and goes. It doesn't kill love; rather, it makes love stronger. Love can absorb hate also. If you love a person, in some moments you can hate. But that doesn't destroy love; rather, it gives a richness to love.

What is hate in fact? -- it is a tendency to go away. What is love? -- a tendency to come closer. Hate is a tendency to separate, a tendency to divorce. Love is a tendency to marry, to come near, to become closer, to become one. Hate is to become two, independent. Love is to become one, interdependent. Whenever you hate, you go away from your lover, from your beloved. But in ordinary life going away is needed to come back again. It is just like when you eat: you are hungry so you eat, then hunger goes because you have eaten. When you love a person it is like food. Love is food -- very subtle, spiritual, but it is food: it nourishes. When you love a person the hunger subsides; you feel satiated, then suddenly the movement to go away starts and you separate. But then you will feel hungry again; you would like to come nearer, closer, to love, to fall into each other. You eat, then for four, five, six hours, you forget about food; you don't go on sitting in the kitchen, you don't go on sitting in the mess. You go away; after six hours suddenly you start coming back -- hunger is coming.

Love has two faces to it: hunger and satiety. You misunderstand love for hunger. Once you understand that there is no hate but only a situation to create hunger, then hate becomes part of love. Then it enriches love. Then anger becomes part of compassion, it enriches compassion. A compassion without any possibility of anger will be impotent, it will have no energy in it. A compassion with the possibility of anger has strength, stamina. A love without the possibility of hate will become stale. Then the marriage will look like an imprisonment, you cannot go away. A love with hate has a freedom in it -- it never becomes stale.

In my mathematics of life divorces happen because every day you go on postponing them. Then divorce goes on accumulating and one day the marriage is completely killed by it, destroyed by it. If you understand me, I would suggest to you not to wait: every day divorce and remarry. It should be a rhythm just like day and night, hunger and satiety, summer and winter, life and death. It should be like that. In the morning you love, in the afternoon you hate. When you love you really love, you totally love; when you hate you really hate, you totally hate. And suddenly you will find the beauty of it: the beauty is in totality.

A total hate is also beautiful, as beautiful as total love; a total anger is also beautiful, as beautiful as total compassion. The beauty is in totality. Anger alone becomes ugly, hate alone becomes ugly -- it is just the valley without the hill, without the peak. But with the peak the valley becomes a beautiful scene -- from the peak the valley becomes lovely, from the valley the peak becomes lovely.

You move; your life river moves between these two banks. And by and by, the more and more you

understand the mathematics of life, you won't think that hate is against love: it is complementary. You won't think that anger is against compassion: it is complementary. Then you don't think that rest is against work: it is complementary -- or that night is against day: it is complementary. They make a perfect whole.

Because you have not loved, you are afraid of hate -- you are afraid because your love is not strong enough: hate could destroy it. You are not certain really whether you love or not, that's why you are afraid of hate and anger. You know that it may completely shatter the whole house. You are not certain whether the house really exists or is just imagination, an imaginary house. If it is imagination the hate will destroy it; if it is real the hate will make it stronger. After the storm a silence descends. After hate lovers are again fresh to fall into each other -- completely fresh, as if they are meeting for the first time again. Again and again they meet, again and again for the first time.

Lovers are always meeting for the first time. If you meet a second time, the love is already getting old, stale. It is getting boring. Lovers always fall in love every day, fresh, young. You look at your woman and you cannot even recognize that you have seen her before -- so new. You look at your man and he seems to be a stranger; you fall in love again.

Hate does not destroy love, it only destroys the staleness of it. It is a cleaning, and if you understand it you will be grateful to it. And if you can be grateful to hate also, you have understood; now nothing can destroy your love. Now you are for the first time really rooted; now you can absorb the storm and can be strengthened through it, can be enriched through it.

Don't look at life as a duality, don't look at life as a conflict -- it is not. I have known -- it is not. I have experienced -- it is not. It is one whole, one piece, and everything fits in it. You have just to find out how to let them fit, how to allow them to fit. Allow them to fit into each other. It is a beautiful whole.

And if you ask me, if there were a possibility of a world without hate I would not choose it; it would be absolutely dead and boring. It might be sweet, but too sweet -- you would hanker for salt. If a world were possible without anger I would not choose it, because just compassion without anger would have no life in it. The opposite gives the tension, the opposite gives the temper. When ordinary iron passes through fire it becomes steel; without fire it cannot become steel. And the higher the degree of temperature, the greater will be the temper, the strength, of the steel. If your compassion can pass through anger, the higher the temperature of the anger the greater will be the temper and the strength of the compassion.

Buddha is compassionate. He is a warrior. He comes from the *kshatriya* race, a samurai. He must have led a very angry life -- and then suddenly, compassion. Mahavir comes from a *kshatriya* clan. In fact, this looks absurd but it has a certain consistency to it: all the great teachers of non-violence have come from the *kshatriya* race. No Brahmin has preached nonviolence. We know of only one Brahmin, who is known as one of the *avataras*, Parusharam. He was the most violent man the world has ever known -- a Brahmin, the most violent! The twenty-four *teerthankaras* of the Jains are all *kshatriyas*, Buddha is a *kshatriya*. They talk about non-violence, compassion; they have lived violence, they know what violence is, they have passed through it. Even if a Brahmin tries to be nonviolent, his non-violence cannot be more than skin deep. Only a *kshatriya*, a warrior, who has lived through fire, has a strong compassion or the possibility for it.

So remember, if inside your heart extremes are fighting, don't choose. Allow them both to be there. Be a big house, have enough room inside. Don't say, "I will have only compassion, not anger; I will have only love, not hate." You will be impoverished.

Have a big room; let both be there. And there is no need to create a fight between them; there is no fight. The fight comes from your mind, from your teachings, upbringing, conditioning. The whole world goes on saying to you: Love. Don't hate. How can you love without hate? Jesus says, "Love your enemies." And I tell you, "Hate your lovers also" -- then it becomes a complete whole. Otherwise Jesus' saying is incomplete. He says, "Love your enemies." You hate only; he says love also. But the other part is missing. I tell you: Hate your friends also; hate your lovers also. And don't be afraid. Then by and by you will see there is no difference between the enemy and the friend, because you hate and love the enemy and you love and hate the friend. It will be only a question of the coin upside down or downside up. Then the friend is the enemy and the enemy is the friend. Then distinctions simply disappear.

Don't create a fight inside, allow them both to be there. They both will be needed -- both will give you two wings; only then can you fly.

The last question:

LAO TZU MAY BE SUPERB, HE MAY BE THE VERY PEAK OF TRUTH, BUT HIS VERY HEIGHT

RENDERS HIM USELESS FOR ORDINARY PEOPLE LIKE US. CAN'T IT BE SAID, ON THE OTHER HAND, THAT MAHAVIR AND MOSES AND MOHAMMED ARE MUCH MORE PRACTICAL AND HELPFUL?

THEY ARE. They are much more practical, much more helpful. But they are helpful because they don't change you completely; they compromise, they don't transform you totally. They look helpful; they *are* practical, that's certain -- Mohammed or Moses -- absolutely practical because with your mind they fit. That's why they look practical. Whatsoever you think is practical they also think is practical.

Lao Tzu is totally different from your mind and that is the possibility of transformation. With Mohammed you will not be transformed. You may become a Mohammedan, you may become a good man, you may become virtuous even, but you will remain on the same track -- the dimension will not change. With Mahavir you will remain the same -- better but the same, modified but the same, refined, painted, renovated -- but the same. With Lao Tzu you will be destroyed completely and will be reborn. He is death and resurrection.

Try to understand why it is so. You can understand Mahavir; his calculation is of your mind -- his logic is not beyond you. That's why he looks practical. And it is not coincidence that all his followers became businessmen -- calculating, mathematical, practical people. It is not coincidence that all Jains became businessmen: they are more mathematical, more clever, calculating. And it is not coincidence that Jews are the most calculating men on the earth, the most calculating community -- clever. Jains and Jews are almost the same; Jains are the Jews of India. Why is it so? Moses is practical, Mahavir is also practical.

I am reminded of an anecdote; it belongs to the very beginning of the world.

God was in search of a community that would take his ten commandments. The world was going a little chaotic, and morality and ethics were needed. So he approached many communities, but nobody accepted.

He reached the Hindus and said, "I have ten commandments to offer to you. This is a whole philosophy of life."

And the Hindus asked: "For instance? Just tell us about one commandment..."

And God said, "Be true. Be honest."

The Hindus said, "It will be difficult in the world of *maya*. In this illusion, one needs untruth also. Sometimes, in this world of dreams... how can one be always true? It will be difficult, and why create unnecessary difficulties?"

He asked other races. Some people said that it would be too much not to be adulterous, because life would lose all interest. Adultery gives life interest, a fantasy. It would be too much, then life wouldn't be worth living.

And God became frustrated. From everywhere he was rejected.

And it is said then he approached Moses, and he said: "I have got ten commandments for you." Now he was afraid because this was the last race. "Would you like to have them?"

He was expecting that Moses would ask, "What are these commandments?" But he never asked. He asked: "What is the price? How much does it cost?"

And God said, "They are free of charge."

And Moses said, "Then I will have two sets of them."

Calculating, mathematical, clever, intelligent -- Jews are only two per cent of the people in the world but they get eighteen per cent of the Nobel prizes. Two per cent of the people and eighteen per cent of the Nobel prizes! It is a very very difficult phenomenon. Two per cent of the people but they run almost the whole world, and everywhere they are rejected, everywhere condemned. But they are so practical and so clever. The three persons who have ruled this whole century are all Jews: Marx, Freud, Einstein. Three persons who have ruled the whole world -- they are all Jews.

Why does it happen so? Simple. They are not impractical. Lao Tzu is impractical. Lao Tzu in fact praises impracticalness.

There is a story:

Lao Tzu was passing with his disciples and they came to a forest where hundreds of carpenters were cutting trees, because a great palace was being built. So the whole forest had been almost cut, but only one tree was standing there, a big tree with thousands of branches -- so big that ten thousand persons could sit under its shade. Lao Tzu asked his disciples to go and inquire why this tree had not been cut yet when the

whole forest had been cut and was deserted.

The disciples went and they asked the carpenters, "Why have you not cut this tree?"

The carpenters said, "This tree is absolutely useless. You cannot make anything out of it because every branch has so many knots in it. Nothing is straight. You cannot make pillars out of it. You cannot make furniture out of it. You cannot use it as fuel because the smoke is so dangerous to the eyes -- you almost go blind. This tree is absolutely useless. That's why."

They came back. Lao Tzu laughed and he said, "Be like this tree. If you want to survive in this world be like this tree -- absolutely useless. Then nobody will harm you. If you are straight you will be cut, you will become furniture in somebody's house. If you are beautiful you will be sold in the market, you will become a commodity. Be like this tree, absolutely useless. Then nobody can harm you. And you will grow big and vast, and thousands of people can find shade under you."

Lao Tzu was passing through a town. All the young men of the town were forced to be enlisted in the military.

They came across a hunchback. Lao Tzu said, "Go and inquire why this man has been left and not enlisted into the military."

The hunchback said, "How can I be enlisted? You see, I am a hunchback. I am of no use."

The disciples came and Lao Tzu said, "Remember. Be like this hunchback. Then you will not be enlisted to murder or to be murdered. Be useless."

Lao Tzu has a logic altogether different from your mind. He says: Be the last. Move in the world as if you are not. Remain unknown. Don't try to be the first, otherwise you will be thrown. Don't be competitive, don't try to prove your worth. There is no need. Remain useless and enjoy.

Of course he is impractical. But if you understand him you will find that he is the most practical on a deeper layer, in the depth -- because life is to enjoy and celebrate, life is not to become a utility. Life is more like poetry than like a commodity in the market; it should be like poetry, a song, a dance, a flower by the side of the road, flowering for nobody in particular, sending its fragrance to the winds, without any address, being nobody in particular, just enjoying itself, being itself.

Lao Tzu says: If you try to be very clever, if you try to be very useful, you will be used. If you try to be very practical, somewhere or other you will be harnessed, because the world cannot leave the practical man alone. Lao Tzu says: Drop all these ideas. If you want to be a poem, an ecstasy, then forget about utility. You remain true to yourself. Be yourself. Hippies have a saying: Do your thing. Lao Tzu is the first hippie in the world. He says: Be yourself and do your thing and don't bother about anything else. You are not here to be sold. So don't think of utility, just think of your bliss. Be blissful, and if something flows out of your bliss it is okay -- share it. But don't force yourself just to be a utility because that is how suicide happens. One kills oneself. Don't be suicidal.

All the teachers of the world will be more practical than Lao Tzu, that's why they have much appeal. That's why they have great organizations: Christians -- almost half the world has become Christian -- Mohammedans, Hindus, Jains, Sikhs -- they are all utilitarians. Lao Tzu stands alone, aloof. Lao Tzu stands in a solo existence.

But Lao Tzu is rare and unique. If you can understand him you can also become rare and unique. And the way is to be ordinary -- then you become extraordinary; the way is to be just the last, and then suddenly you find you are the first; the way is not to claim, not to claim the credit, and then nobody can take it from you; the way is to exist as a non-being, as a nobody, and then, in a subtle and mysterious way, you and only you become somebody -- somebody the whole existence feels blessed with, feels blessed by, somebody with whom the whole existence celebrates.

Chapter title: On The Character of Tao

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ON THE CHARACTER OF TAO:
TAO IS A HOLLOW VESSEL,
AND ITS USE IS INEXHAUSTIBLE,
FATHOMLESS.

ON THE SPIRIT OF THE VALLEY:
THE SPIRIT OF THE VALLEY NEVER DIES.
IT IS CALLED THE MYSTIC FEMALE.
THE DOOR OF THE MYSTIC FEMALE
IS THE ROOT OF HEAVEN AND EARTH.
CONTINUOUSLY, CONTINUOUSLY,
IT SEEMS TO REMAIN.
DRAW UPON IT
AND IT SERVES YOU WITH EASE.
ON THE CHARACTER OF TAO

THE WORLD OF LAO TZU is totally different from the worlds of philosophy, religion, ethics. It is not even a way of life. Lao Tzu is not teaching something -- he *is* that something. He is not a preacher, he is a presence. He has no doctrine for you -- he has only himself to offer and share.

Had he been a philosopher, things would have been easy -- you could have understood him. He is a mystery because he is not a philosophy. He is not even an anti-philosophy, because both depend on logic. He is absurd. Philosophies depend on logic, anti-philosophies also depend on logic -- so the anti-philosophies are also nothing but philosophies. Nagarjuna, a great anti-philosopher, is still a philosopher. He talks, he argues, he discusses in the same way as any philosopher. He discusses against philosophy, argues against philosophy, but the argument is the same. And logic is a whore.

There is a story; one of Lao Tzu's greatest disciples, Lieh Tzu, reports it... Lao Tzu, Chuang Tzu and Lieh Tzu -- they are the three pillars of the world of Tao. Lao Tzu goes on talking in epigrams, maxims; he does not even elaborate. But Lieh Tzu and Chuang Tzu, being disciples of Lao Tzu, cannot argue. They go on telling parables, stories, analogies. This word has to be continuously remembered: Tao cannot be explained, only analogies can be given -- indications. Tao cannot be discussed, it can only be shown. So a deep sympathetic heart is needed -- it is not a question of the mind at all.

Lieh Tzu reports a story, that in his town once it happened: the richest man of the town was crossing the river and the river was in flood. And there arose a great storm and just in midstream the boat overturned. Somehow the boatman escaped, but he couldn't save the rich man. The rich man was drowned. A great search was made.

One fisherman found the body -- the dead body -- but he asked a fantastic price for it and would not give it up for less. The family was not willing to give so much just for a dead body so they went to a logician, a lawyer, a legal adviser, to ask what to do. Could something legally be done?

The lawyer said, "You don't be worried. First give me my fee and then I will show you the way." So the lawyer took his fee and then said, "Hold on. He cannot sell the dead body to anybody else; he will have to yield, because nobody will purchase that body -- so you just hold on."

Two, three days passed. The family followed the advice. The fisherman became worried because now the body was stinking, and he started feeling that it was better now to yield and accept whatsoever they gave. It had become a problem, nobody else would purchase the body -- he also felt it. So how could he bargain? But before deciding anything, he also went to the legal adviser -- the same man.

He said, "First give me the fee and I will give you the advice." He took his fee and said, "Hold on! The family cannot purchase the body from anywhere else -- they will have to yield."

Logic is a whore, a prostitute. It can be for, it can be against. It belongs to nobody. So logic can be for philosophy and logic can be against philosophy.

Lao Tzu is not an anti-philosopher because he is not a logician at all. Buddha is anti-philosophic: he argues against it. Nagarjuna is anti-philosophic: he argues against it. Not Lao Tzu. He does not argue at all, he simply states. He is not after you to convince you -- no, not Lao Tzu. Everybody else seems to be in some way trying to convince you but not Lao Tzu. He simply states and does not bother whether you are convinced or not.

But his seduction is great. He seduces. He persuades. Not trying to convince, he convinces you deep down in the heart and you cannot refute him because he gives no argument. That's the beauty and that's his power. He simply states a fact. And he is not seeking converts, and he is not ready to make you a follower -- no. Even if you are ready he will not accept you. But he seduces. His seduction is very subtle and indirect. His seduction is non-aggressive. His seduction is feminine.

There are two types of seduction. When a man seduces a woman, he is aggressive. He tries in every way, takes the initiative, sets a trap; he makes all the efforts that he can make. A woman seduces in a totally different way. She does not take the initiative, she does not set any trap, she does not go after the man; in fact, she pretends that she is not much interested. The man can fail, but the woman never fails -- that is the feminine seduction. Her trap is very subtle. You cannot get out of it; it has no loopholes. And without chasing you, she chases you. She haunts you in your dreams -- never knocks on your door, but haunts you in your dreams; never shows any interest but becomes the deepest fantasy in your being. That is the feminine trick. And Lao Tzu is a great believer in the feminine mind. We will come across it.

So remember... Lao Tzu's world is not of logic but analogy. Logic is apparent, direct -- either you have to be convinced or you have to convince the opponent; either you have to follow it, become a follower, or you become the enemy. You have to choose. With logic your mind has to be active. It is easy, nothing is difficult about it. Everybody argues. More or less, everybody is a logician; good or bad, everybody is a philosopher.

If you want to understand Lao Tzu that old way won't help. You will have to put your logic aside because he is not chasing you as a logician, he is not arguing against you -- if you argue against him, it will be ridiculous because he has not argued at all. He simply gives an analogy.

What is analogy? If I have a certain experience that you don't have, then how am I to describe it to you? The only way is an analogy: some experience that you have -- it is not exactly the same as one that I have, but some similarity exists. So I say that it is like the experience you have -- not exactly like it, not exactly the same, but a small similarity exists. That small similarity understood will become the bridge.

That's why those who have come to the ultimate ecstasy say it is like two lovers in deep embrace, it is like two lovers in deep orgasm, it is like when the sex act comes to a peak. This is analogy. They are not saying that it is this. No. They are not saying anything like that. They are simply saying that your experience has nothing else which can become a bridge.

Jesus says, "God is love." This is an analogy. In your life the highest is love. In God's being the lowest is love. The lowest of the divine and the highest of the human meet; that is the boundary. The highest that humanity can reach is love; it is lowest for the divine, just the feet of the divine. But from there, if the feet are found, you can find the whole God. That's why Jesus says, "Love is God." Not that love is God, but in your experience nothing else exists through which an analogy can be made.

So don't take Lao Tzu verbally and literally; these are all analogies. If he says "The spirit of the valley," this is an analogy. He is saying something -- not exactly about the valley, because the valley you know -- through the valley he is giving you a feeling of something that you don't know. From that which you know he is bringing you to that which you don't know. Analogy means a reference to the known to explain the unknown. When he says "The spirit of the valley," he means many things.

An analogy is always very pregnant. Logic is always narrow, analogy wide, infinite. The more you search in it, the more you can find through it. Logic is exhaustible, analogy never. That's why books like

TAO TE CHING or BHAGAVAD GITA or Jesus' SERMON ON THE MOUNT you can go on reading and reading and reading -- they are inexhaustible. You can go on finding more and more because they are analogies. The more you grow the more you can see in them; the more you can see in them the more you grow; the more you grow the more you can see again. So these books are not books: they have a life of their own, they are alive phenomena. And you cannot read them once and be finished with them; no, that is not the way. A logical book can be read once and be finished, understood, you can throw it in the rubbish. But a book of analogy is poetry: it changes with your moods, it changes with your insight, it changes with your growth. It gives you different visions in your different states of mind.

The analogy remains the same -- for example, "Love is God." A man who has never known anything except sex and who has thought that sex is love...

In the West it is happening too much. Now for the sexual act they say "lovemaking." This "lovemaking" or "making love" is absolutely foolish -- you cannot make love, love is not an act. Sex is an act; love is not an act, it is a state of being -- you can be in it but you cannot make it. You fall in it, it is not an effort. Sex can be made, not love. A prostitute can give you sex, not love -- because how can you make love on order for money? Impossible! How can you make love for money? It comes on its own. It has its own mysterious ways. You cannot control it, you can only be controlled by it. You cannot possess it, you can only be possessed by it. Sex can be done, not love. You can make sex but you cannot make love -- you can only be in love.... So a man or a woman who has thought that sex is love and the sexual act is the act of love will think, when Jesus says, "Love is God" -- and of course there is no other way for them to think because this is their analogy -- that sex is God.

In Sweden they are making a film now on the love life of Jesus because they think that a man who says, "Love is God" must mean that sex is God. And this film is going to be one of the most profane of acts, the unholiest possible, because in the film they are trying to depict a Jesus making love in their sense -- moving into sexual acts. Now no country is ready to allow them to make the film. But they will make it -- it is difficult now to stop them. The love life of Jesus to them means just sex life.

You understand an analogy from your standpoint. The analogy can give you only as much as you can put into it. A man who has loved, not only sexually but totally... because sex is a local phenomenon, physical; there is nothing wrong in it, but it is not total. When it becomes total and you love a person in totality, not only sexually -- the attraction is not only physical but spiritual also -- not only bodily -- not that the body is denied in it but the attraction is greater, and bodily attraction is just a smaller circle in it -- then you will understand "love is God" in a different way. The analogy will become deeper for you.

But if you have known love which is beyond sex, in which sex simply disappears and the whole sexual energy is transformed into ecstasy -- if you have known that love then "love is God" will have a different meaning for you.

So analogy depends on you. And a book of analogy like Lao Tzu's has to be read again and again -- it is a life work. You cannot simply read it in a paperback and throw it away. It is a treasure to be carried; it is a lifelong work; it is a lifelong discipline to enter the analogy.

Logic is superficial. You can understand Aristotle, there is nothing much. But when you come to Lao Tzu... for the first time you may even miss that there is something, but by and by Lao Tzu will haunt you. His attraction is feminine. By and by he will catch hold of your being -- you have only to allow him. In logic you have to fight; in analogy you have to be sympathetic, you have to allow it, only then can the analogy flower. So only in deep sympathy and reverence, in deep faith and trust, can Lao Tzu be understood. There is no other way.

If you come to Lao Tzu through your mind you will never come to him. You will go round and round and round -- you will never touch his being. Come to him through the heart. Analogy is for the heart; logic is for the mind.

Lao Tzu is more a poet. Remember that. You don't argue with a poet -- you listen to the poetry, you absorb the poetry, you chew it, you let it move inside your being, you let it become a part of your blood and bones, you digest it. You forget the words, you forget the poetry completely, but the fragrance becomes part of you. You may not remember what that poet was singing but the song has been retained: the flavor of it, the fragrance, the significance has entered you. You have become pregnant.

Lao Tzu can be understood only if you become pregnant with him. Allow him. Open the doors. He will not even knock, because he is not aggressive. He will not try to argue because he does not believe in argument. He is not a mind-being at all, he is absolutely a heart-being. He is simple, his analogies are that of a villager -- but alive, radiant, vital. If you allow him, suddenly you will be transformed -- just an

understanding, a heart-understanding, and you will be transformed by him.

The second thing to remember is that Lao Tzu is not a religious man in the ordinary sense. He is not a theologian. He is not a religious man at all in the way you understand the word. He has never gone to the temple, never worshiped, because he found that the whole existence is the temple and the whole life is the worship. He is not a fragmentary being. He does not divide life, he lives it as an undivided river.

You divide: one hour for the temple, every week you go to church. Sunday is the religious day and religion becomes by and by a Sunday affair -- the six working days are not touched by it. You are very cunning! -- Sunday the holiday, Sunday the religious day, when you are not working. You can be honest easily when you are not working; you can be honest easily when you are not in the shop; you can be honest easily when you are resting in the sun; you can be honest easily when you are listening to the sermon in the church. That is nothing, no problem. The six working days, they create the real problem -- you cannot be religious then. So this is a trick. This Sunday is a trick to *avoid* religion. You have made airtight compartments in your life. Religion has its own place on Sunday, and then, then you are free for six days to be as irreligious as possible.

Hindus have their own ways, Mohammedans their own, Christians their own: how to avoid religion. And these people you call religious! They are the avoiders. They go to the temple and they pray. When they pray look at them, at their faces. They look so beautiful. But when they come out of the church or the temple they are no more the same. They are different.

Tolstoy has written a small story, not a story really. It is a fact, it happened, an incident.

Tolstoy went one day into the church, early in the morning. It was dark and he was surprised to find that the richest man of the town was praying and confessing before God and saying that he was a sinner. Of course Tolstoy became interested. And he was relating his sins: how he had deceived his wife and had been unfaithful, and how he had been in love relationships and affairs with other women, others' wives.

Tolstoy became intrigued. He came nearer and nearer. And he was relating with much gusto, confessing to God: "I am a sinner and unless you forgive me there is no way for me. And how I have been exploiting! And how I have been robbing people! I am a sinner and I don't know how to change myself. Unless your grace descends there is no possibility for me." And tears were flowing.

Then suddenly he became aware that there was somebody else there. He looked. He recognized -- by this time the day was dawning -- and he became very angry and he said to Tolstoy: "Remember! These things I have said to God, not to you. And if you say these things to anybody I will drag you to the court for defaming me. So remember that you have never heard these things. This was a personal dialogue between me and God and I was not aware that you were here."

A different face before God and a totally different face before the world.... Religion is a compartment -- airtight. This is a trick to avoid it; this is a way to be religious without being religious at all -- a deception.

Lao Tzu is not religious in that way at all. He is a simple man. He is not even aware that he is religious -- how can a religious man be aware that he is religious? Religion is like breathing to him. You become aware of breathing only when something goes wrong, when it is hard to breathe, when you have asthma or some other type of breathing trouble. Otherwise you never know, never become aware that you breathe. You simply breathe, it is so natural.

Lao Tzu is naturally religious, he is not even aware of it. He is not like your saints who are practicing religion. No, he doesn't practice: he has allowed the total to take possession. He lives it, but he does not practice it. Religion is not a discipline for him, it is a deep understanding. It is not something imposed from the outside, it is something that flows from within. There is not a bit of distance between him and religion.

He is not religious in the sense that you understand. He is not a saint because he has never practiced saintliness. He has not forced it; it is not his character. A real religious man has no religious character -- cannot have it because character is a device of the irreligious. Try to understand it: you develop a character because you are afraid of your being; you develop morality because you are afraid of inner immorality; you force yourself into a certain way of life because you know that if you live spontaneously and naturally you will become a sinner, not a saint. You are afraid of your being; you impose a character all around you. Character is an armor; it protects you from others and it protects you from yourself. It is a citadel; you move in it. You speak truth not because you have come to know the bliss of it; you speak truth because you have been taught that if you don't, you will be thrown into hell.

Your theologians have tried to picture your God as the greatest sadist possible -- throwing people into

hell, into burning fire, into boiling oil. This God seems to be a sadist. He needs a great psychological treatment -- he seems to be the greatest torturer.

You are afraid of hell and you are ambitious for heaven -- the carrot of heaven is hanging in front of you continuously. And your character is just a device between heaven and hell -- a protection against hell and an effort to achieve the ambition: heaven. How can you be religious if you are so afraid and so ambitious?

A religious man is not ambitious at all. Ambition is the first thing that drops from a religious man, because ambition means to be in the future and a religious man is always here and now. He exists in the present, he has no future to bother about. And he is not in any way afraid. He lives so totally, how can he be afraid? The fear comes because you live fragmentarily. You have not lived at all, that's why the fear.

Just try to understand the point. A man is afraid of death -- why? Do you know that death is bad? How can you know unless you die? Do you know that death is going to be worse than life? How can you know? It may be better than life. Why are you afraid of death without knowing? How can one be afraid of the unknown? It seems to be impossible. You can be afraid only of the known. How can you be afraid of the unknown, the unfamiliar that you don't know at all? No, you are not afraid of death. You have wrongly placed your fear in death. You are really afraid of death because you have not been able to live -- the fear is concerned with the unlived life. You are afraid that you have not been able to live, love, and death is coming near, which will finish everything. You will be no more, and you have not been able to love.

You are like a tree which has not flowered and the woodcutter is coming. The tree feels afraid, not knowing what is going to happen. The fear is not coming from death, the fear is coming from something which has not happened. The tree knows well that the fruits have not come, the flowers have not come, it has not bloomed. The tree has not known the spring yet; it has not danced with the winds, it has not loved, it has not lived. This unlived life creates fear... and the woodcutter is coming. And the woodcutter will come and there will be no future. Death means no future. Past is gone, and no future -- and the present is so narrow. Fear takes over, you tremble.

Fear is always of the unlived. If you live totally you are unafraid of anything. If death comes to me right now I am ready. I have lived. Everything is complete, nothing is incomplete. Death cannot destroy. If something were incomplete then I would like death to wait a little, but everything is complete. I have taken my bath this morning, I have talked to you, whatsoever was to happen has happened. I am completely ready. If death comes I am ready, I will not even look back once because there is nothing to look at, everything is complete. Whenever anything is complete you are free of it. A life really lived -- one becomes free of it. A life not lived -- you can never be free of it. You can go to the caves, to the Himalayas, to Tibet -- you can move anywhere, but you will never be free, and fear will always be there.

Fear and freedom cannot exist together. When freedom comes -- and freedom comes only when you have lived, bloomed, everything complete and finished -- then for what do you hanker to live longer? Not even a single moment is needed. Then fear disappears.

Your religion is based on fear. It is not in fact religion. It is pseudo, it is false, it is just a deception. Lao Tzu is not religious in the sense that you are religious or you feel other people are religious. Lao Tzu is religious in a totally different way. His quality is different. He is simple, he lives innocently moment to moment. He also does not talk about God -- because what is the use? God is not a word. How can you talk about him? He *lives* him, he does not talk about him. He enjoys him, he celebrates him, it is not a cerebral phenomenon. He dances. He drinks him. He lives him. So what is the point of talking about him?

This is my observation: that people always talk about things which they don't know.

There is a Sufi story:

A great king used to come to a fakir, a mystic beggar. But he was surprised because whenever he came the mystic would talk about money, kingdom, politics, and he was there to talk about God, meditation, religion.

So one day he said, "Forgive me, but this I cannot understand. I come here to talk about God, religion, meditation, SAMADHI And this is ridiculous -- that I, a man of the world, come to talk about *samadhi*, enlightenment, and you, a religious man -- supposedly religious, because now I have become suspicious -- you always, whenever I come, talk about the kingdom and politics and money and thousands of things, but always of the world. How do you explain it?"

The fakir laughed. He said, "There is nothing to explain. It is simple. You talk about things you don't know. I talk about things I don't know. It is simple. Why should I talk about God? I know. Why should you talk about kingdom? You are a king. You know."

Lao Tzu doesn't talk about God, doesn't even mention him, not even once. Has he forgotten him? Is he against him? No. He lives him so totally that even to remember would be a sacrilege. To talk about God would be talking about such a deep phenomenon, it would be a betrayal.

It would be a betrayal, I say to you, to talk about God. It is such an intimate phenomenon; it is between him and the whole. It is just like lovers don't like to talk about their love. And people who talk about their love -- you can be certain they have no love life. Love is such an intimate phenomenon nobody wants to talk about it. Poets talk about it because they don't know. They go on writing poems, that is their fantasy -- but they have not known. Lovers keep quiet. Lovers don't talk about love at all. There is nothing to talk about -- they *know* it. And by knowing it they know also that it cannot be talked about; it would be a betrayal.

Lao Tzu is religious in a totally different way.

Now, try to enter this sutra with me:

TAO IS A HOLLOW VESSEL,
AND ITS USE IS INEXHAUSTIBLE,
FATHOMLESS.

HOLLOWNESS IS ONE OF THE KEY WORDS in Lao Tzu. He talks about hollowness again and again. Hollowness means space; hollowness means vastness; hollowness means inexhaustibleness.

You live in a house, but your concept of the house is the walls. Lao Tzu's concept of the house is the space within, not the walls. He says: Walls are not the house. How can you live in the walls? You live in the emptiness, not in the walls. The hollowness -- that is the real house. But when you think about the house you think about the structure that is around the hollowness. That's why a palace and a hut look different to you. Not for Lao Tzu -- because the hollowness is the same. If you look at the walls then of course a hut is a hut and a palace is a palace. But if you look at the innermost hollowness, which is the real house -- because only hollowness can house you, not the walls -- then there is no difference between a hut and palace. There is no rich hollowness and no poor hollowness: all hollownesses are the same, they are equal. But there are rich walls and poor walls.

Once you understand this, then many things will become possible because this is an analogy with infinite potentiality and meaning. When you look at a person do you look at the body? Then you are looking at the walls. That is not the real man -- the real man is the inner hollowness. A body can be beautiful, ugly, ill, healthy, young, old, but the inner hollowness is always the same. Then you don't look at the bodies, then you look at the hollowness within.

Everywhere Lao Tzu finds the analogy. You go to the market to purchase an earthen pot or a golden pot. The golden pot differs from the earthen pot -- just the walls differ -- but the inner hollowness is the same. And when a poor man goes to the well and a rich man goes to the well -- the rich man with a golden pot and the poor man with an earthen pot -- they go with the same hollownesses. They carry the same water and when they fill their pots, not the walls are used but the inner hollowness, the inner emptiness.

Lao Tzu says: Look at the inner, don't look at the outer. And the inner hollowness is your being; the inner hollowness, the inner emptiness is your being. That means your being is a non-being, because the word "being" gives you a feeling that something is there inside. No, there is nobody inside -- all somebodiness is on the outside, inside is nobodiness, hollow. All ego is just on the surface, inside is egolessness. Who is there inside? Once you know you will laugh, you will say that the question is irrelevant.

There is nobody, exactly nothingness -- that's why you are vast, that's why you are of the quality of Brahma. That's why you cannot find God anywhere -- because he is the hollowness of the whole and you go on looking for the body. Somebody is looking for Krishna, somebody is seeking Christ, somebody is seeking Mahavir -- all looking for bodies. Nobody is in search of the hollowness; otherwise where do you need to go? The space surrounds you from everywhere. This is God -- the space: the space in which you are born, the space in which you live, the space in which you will dissolve.

A fish is born in the sea, the fish lives in the sea, the fish dies and dissolves in the sea. The fish is nothing but seawater. You are exactly the same. The hollowness is all around and the same hollowness is within. How can there be two types of hollownesses? Impossible. Emptiness is always the same. In a sinner exists the same hollowness as in a saint. The sinner has a label on the outside of being a sinner, and the saint

has a label on the outside of being a saint. You are too attached to the walls; you don't see that walls are not meaningful.

Why do you call a man a saint? -- because he does something which you call good. Why do you call a man a sinner? -- because he does something you call bad. But all doing is on the outside, all actions are on the outside, they are just paintings on the walls. But the inner hollowness -- can the inner hollowness become impure by your acts? Can you make emptiness impure? Can you make emptiness pure? Emptiness is simply emptiness. How can you make it pure or impure? Emptiness remains untouched. If you cut me with a sword, you cut my body but not me, because "me" means the inner emptiness. If I do something I do it with the walls, but the inner emptiness is a nondoer. Remember this analogy. It is a key word in Lao Tzu.

TAO IS A HOLLOW VESSEL,
AND ITS USE IS INEXHAUSTIBLE,
FATHOMLESS.

If Tao or God were not empty then their use could not be inexhaustible, then some day they would be exhausted. And what God can be called God who is exhaustible? One day that God will be dead, it will be exhausted. But in your minds the concept of God has been created as a person sitting somewhere in the skies and controlling. He is not controlling. He is not a person. In fact he is not a he, and he is not a she also.

All our words are irrelevant because Tao is a vast hollowness, a vast space, emptiness. Your logic will immediately arise in the mind: then how are things there? Ask the physicists; now they have come to the same understanding as Lao Tzu. Now they say that as we enter deeper and deeper into matter, matter disappears. Finally it disappears completely. Now we don't know. Inside, it is a hollowness. They were searching for the substance of matter; they searched hard but now it has escaped completely, out of vision -- they cannot see where it has gone. They searched for it first in the molecules, then they went deeper into the atoms, then they divided the atom and went deeper into electrons. Now matter has completely disappeared -- nothingness. Matter is hollow. Even these walls of stone are hollow. That's why Hindus call the world of matter illusion: it looks very solid and substantial and inside everything is hollow.

Whenever you are silent, sitting with closed eyes watching inside, you will feel a hollowness. Don't get scared. Physicists were chasing matter and they came to hollowness, and the people who have been really seekers of a spiritual dimension have also come to the hollowness. Then you become scared. If matter is hollow it doesn't matter, but if you are also hollow, a hollow bamboo, inside nothing but emptiness, you become afraid. If you become afraid you will cling to the wall, and in the final analysis the wall is also hollow. This existence is a vast emptiness, and that's the beauty of it.

In the night you go to sleep -- dreams arise out of nothing: beautiful dreams, ugly dreams, nightmares which scare you to death. Dreams arise out of nothing and they look so real. They look so authentically real, but when your eyes open in the morning you cannot find them anywhere. From where did they come? From where did they arise? And now where have they gone? You never think about the phenomenon of the dream. If it can happen in the night, why not in the day?

One of the disciples of Lao Tzu, Chuang Tzu, one night dreamed that he had become a butterfly, fluttering, flying amidst flowers. And the next morning when he awoke he was very sad.

His disciples asked, "What is the matter, Master? We have never seen you so sad. What has happened? "

He said, "I am in such a quandary. I am in such a dilemma that it seems now it cannot be solved."

The disciples said, "We have never seen any problem that you cannot solve. Just say, what is the problem?"

Chuang Tzu said, "Last night I dreamed that I had become a butterfly, flying in the garden, moving from one flower to another flower."

The disciples laughed. They said, "This is a dream, Master! "

Chuang Tzu said, "Wait, let me tell you the whole story. Now I am awake and I am puzzled. A doubt has arisen. If Chuang Tzu can dream that he can become a butterfly, why not the otherwise? A butterfly could dream that she had become a Chuang Tzu. Now who is who? Am I a butterfly dreaming that I have become a Chuang Tzu?"

Because if it can happen that you can become a butterfly in a dream, then what is the problem? A

butterfly sleeping there this morning, resting, may be dreaming that she is you. And how do you know who you are? If Chuang Tzu can become a butterfly, why can't a butterfly become a Chuang Tzu? There seems to be no impossibility about it.

Night dreams come out of nothingness and they look real; in the day, dreams come out of nothingness and they look real. The only difference between the night and the day is: the night dream is private and the day dream is public. That is the only difference. In the night dream you cannot invite your friends to be there -- it is private. In the day dream you can invite friends -- it is public. The house in which you live in the day is public. If there is a possibility of private dreaming there is a possibility of public dreaming. We are here. If we all go to sleep there will be as many dreams as there are people here: private. Nobody's dream will enter into anybody else's dream. They will not clash with anybody, and everybody will forget about everybody else; he will live in his dream and in his own dream-reality. Then you are awake. You look at me and I am talking to you. This is a public dream, you are all dreaming together. That is the only difference.

There is a possibility of a greater awakening -- when you awake out of the public dream also. That is what enlightenment is. Then suddenly the whole world is *maya*. This is what Lao Tzu is saying.

TAO IS A HOLLOW VESSEL,
AND ITS USE IS INEXHAUSTIBLE,
FATHOMLESS.

It is a vast emptiness and everything arises out of it and goes back to it, falls back into it. And it is inexhaustible because it has no limits.

You may not be aware that the concept of zero was invented, discovered in India, because India became aware that everything comes out of nothingness, zero, and everything falls back into nothingness, to zero. The whole journey is from zero to zero. So India coined the concept of zero, *shunyam*. And that is the basis of all mathematics -- zero is the basis of all mathematics. If zero is taken away the whole structure of mathematics falls down. With zero the whole game starts -- you add one zero to the figure one, then the value of the zero is nine because immediately one becomes ten, nine is born out of zero immediately. You add two zeroes to one, the value is ninety-nine, immediately one has become a hundred -- out of zero the whole structure builds up. Without zero, mathematics disappears, and without mathematics the whole science disappears.

So if you ask me, zero is the root of all mathematics and of all science; you cannot conceive of an Einstein without the concept of a zero. No, it is not possible. All computers would stop immediately if you drop the concept of zero, because without the zero they cannot work. Zero seems to be the most substantial thing in the world. And what is a zero? A zero is simply zero, nothing -- it is inexhaustible. You can take as many things out of it as you want. Nine it can become, ninety-nine it can become, nine hundred and ninety-nine it can become. Go on and on and it can become anything you like; it is bottomless, fathomless. You cannot fathom it. One is limited. It has a limitation, it has a fixed value to it. Two is limited -- all the nine digits are limited, only the zero is an unlimited phenomenon. In fact the nine digits cannot work without it. They come out of it, they grow out of it. This whole existence comes out of zero, a hollowness.

Why this emphasis on hollowness? It is not a philosophical doctrine, remember, it is simply an analogy -- Lao Tzu is trying to show you something. He is trying to show you that unless you become hollow you will suffer, because hollowness is your reality. With unreality you will suffer.

And that is the meaning of meditation: to become hollow, to be empty inside. Not even a thought flutters -- no content, just space. Suddenly all misery has disappeared, because misery exists in thoughts; death has disappeared because death exists in thoughts; the past has disappeared because the whole burden is carried through thoughts; ambition disappears because how can you be ambitious without thoughts? How can you be mad without thoughts? Have you ever seen a madman who has no thoughts? In fact, a madman is a madman because he has too many thoughts and he cannot hold them together: a whole crowd... too much to bear. A madman is a great thinker. That is his trouble: he thinks too much, and he thinks in many dimensions together. In his cart, in all directions, horses are harnessed and he goes on in all directions, and he cannot stop because he is not. He is so divided, so fragmentary, that he is not.

Only a hollowness can be undivided. Can you divide a hollowness? Everything can be divided -- anything that is substantial can be divided. Self can be divided, only no-self cannot be divided. That's why

when Buddha reached to his ultimate enlightenment he coined a word that was his invention: the word *anatta*. It never existed before him. *anatta* means no-self. *anatta* means *anatma*. *anatta* means you are not. *anatta* means not is, you are not. *anatta* means nothingness, hollowness.

The analogy is to indicate certain things: become hollow, be hollow. But the whole teaching, the conditioning of society is against it. In the West they say that if you are empty you will become a devil's workshop. An empty mind is a devil's workshop. This is foolishness, extreme foolishness, because an empty mind can never be a devil's workshop. If it is really empty, suddenly only God is there and nothing else, because God is hollow. The devil is full of thoughts, he is never empty. The devil has a mind; God has no mind. You can become a devil's workshop -- the more you think the more you can become one! If you don't think at all how can you become a devil's workshop? The devil cannot enter a hollowness, he will be afraid of death -- because to enter into emptiness is to die. He can enter you only if there are many thoughts -- then he can hide in the crowd, then he can also become a thought in you.

An empty mind is God's mind -- it is no-mind. Become hollow, sit as a hollow bamboo. Move as a hollowness, live as a hollowness, do whatsoever you have to do but do it as if you are hollow inside. Then karmas will not touch you at all; then your actions will not become a burden to you; then you will not be entangled because a hollowness cannot be entangled.

THE SPIRIT OF THE VALLEY NEVER DIES.

THE SPIRIT OF THE VALLEY is the spirit of hollow-ness. What is a valley? -- it is a hollow thing. Go to the hills, you will find two things: peaks -- full of rocks, filled, and valleys -- empty. The spirit of the valley is the spirit of emptiness. Peaks come and go; valleys remain -- you cannot destroy nothingness. Something can always be destroyed. If you are something you will have to be born and die again and again. If you are nothing then how can you be destroyed? How can you be created? You simply disappear out of the world of forms to the formless; a valley means the world of the formless.

THE SPIRIT OF THE VALLEY NEVER DIES,
IT IS CALLED THE MYSTIC FEMALE.

These are all analogies. A woman is a valley, a man is a peak. A man enters the woman, the woman simply allows. A man is an aggression, a woman is a receptivity. A man tries to do, a woman simply waits for things to happen.

IT IS CALLED THE MYSTIC FEMALE.

These words have to be understood -- the mystic female -- because for Lao Tzu that is the ultimate. Lao Tzu feels that the nature of existence is more like a woman than like a man, because man comes out of woman, woman comes out of woman. Man can even be discarded but woman cannot be discarded. Woman seems to be a basic element. Man is a growth out of it. Woman seems to be more elemental, more natural; man has something unnatural about him. If you ask the biologists they say that man has a deep imbalance in his biology; woman is symmetrical, balanced. That's why she looks more beautiful and round. Man has corners, woman has no corners. A woman is a more balanced phenomenon, that's why she never tries to invent something, to create something, to do something, to be on the go -- no, she is never on the go. Man is always on the go. He has to do something to prove that he is; he cannot simply accept himself. He cannot simply be and enjoy. He has to go to the moon, and he has to go to the top of Everest, and he has to *do* something. A deep imbalance is there, he cannot simply sit and be. He becomes an adventurer, a scientist. A woman simply enjoys being, she is happy with small things, she does not hanker for the moon. And every woman thinks what foolishness it is: Why are you going to the moon? You ask the wives of the astronauts, they simply cannot believe it. Why? Why move in danger and death unnecessarily? What is wrong in being here?

Man is a vagabond, a gypsy. If the world were left to man there would be no houses, only tents at the most. And he would be moving and moving from one place to another. He cannot stay in one place,

something deep inside him forces him to move. He is not balanced; this imbalance is his madness. Look at a woman. She is balanced. Her needs are small: somebody to love, somebody to be loved by, food, shelter, a little warmth around, a home -- finished. Then she is not worried about anything. No woman has created any science, no woman has founded any religion. People come to me and ask why all religions were created by man. Because man is tense, he has to do something or other. If he becomes frustrated with this world he starts doing something with the other world, but he has to do. He is never here and now, he cannot be here and now.

Lao Tzu has this analogy that the nature of existence is more feminine, it is more balanced. Look at the trees, look at the birds singing, look at the rivers flowing, look all around and watch -- you will find more femininess everywhere. Everything seems to be perfect at this moment. The trees are not worried about the future, the birds are not worried about the future, the rivers are simply moving so lazily, so silently -- as if they are not moving at all. Nothing seems to be in a hurry.

That's why it happens every day: the man is honking the horn on the street and the woman goes on saying from the window, "I'm coming. Just wait a minute." Women have no time sense. They have watches, but they are ornamental -- they are not watches really. They don't have any time sense because they are not in a hurry. Time sense arises out of hurry and haste -- everything is trembling and everything is at stake, as if one minute late and everything will be lost. And if you ask the man, "Where are you going?" he will shrug his shoulders -- just to the pictures, but honking the horn as if something great, a life experience was going to be missed. And the woman goes on saying....

I have even heard one woman once. I was sitting with the husband in the car, and really we were getting late and the husband was very worried. In fact he need not have worried, he should not have worried, because it was my appointment not his. I was getting late. But he was honking, and he was very worried and perspiring and swearing at his wife. And the wife -- two or three times she said, "I am coming" -- but her makeup was not complete. It is never complete. She always comes somehow but it is incomplete, much could have been done. She is so at ease with the mirror, with herself -- she is so at ease. That is her world. Then the wife got angry, and she looked down from the window and said, "I have told you one thousand times that I am coming in a minute!" One thousand times! You cannot even say "I am coming" one thousand times in one minute.

No time sense... the world moves without any time sense. Clocks and watches don't exist with trees and rivers and mountains -- it is a timeless world.

Man exists with time, with a worry. Deep down the worry seems to be sexual: the worry about achieving a sexual orgasm. Whenever a man is making love to a woman he is worried whether he will be able to make it or not, worried whether he will be able to satisfy the woman or not, worried whether he will be able to prove that he is a man or not. The worry: an inner trembling, in a hurry somehow to prove, and that's why he misses. Ejaculation is there but orgasm -- no. Orgasm is a different phenomenon: it happens only when you are not worried, it happens only when you are not an achiever, it happens only when you are not reaching for something, it happens in a deep relaxation, it happens only when you are not in control -- but nature takes control. Then your whole body throbs with an unknown bliss. Then every cell of your body celebrates in a total ecstasy; then it is divine.

But man is worried, and that sexual worry is the root cause of all worries. Then everywhere he is trying to prove himself.

There is no need to prove yourself. You are. You are perfect. No woman is worried about proving; she takes it for granted that she is perfect. She lives in a very relaxed way. Many husbands come to me and always their complaint is that their wives are lazy. They are not lazy; they are enjoying! Whatsoever is the case, they are not in a hurry. But comparatively they look lazy.

Lao Tzu says the nature of the existence is more like the female, more feminine. And the analogy is beautiful. He is not saying that existence is female -- remember this. This is not logic, he is not trying to prove that existence is female. He is not for the lib movement -- no. He is simply giving an analogy.

A man can also be feminine. A Buddha is feminine, a Lao Tzu is feminine, a Jesus is feminine. Then he lives, he lives in the moment, unhurried; he enjoys the moment unhurried.

Jesus says to his disciples: Look at the lilies in the field. How beautiful they are! Even Solomon in all his glory was not so beautiful. But what is the secret of the lilies? -- they are just flowering here and now. What will happen the next moment is not a worry; the next moment has not entered into their consciousness yet.

A man can live a feminine existence -- then he becomes a mystic. That is the only way. So all mystics become in a certain way feminine. And they are the real religious men, not the founders of religion.

Remember, this is a difference.... Buddha is not the founder of Buddhism -- no. His disciples are the founders. Jesus is not the founder of Christianity -- no. His apostles, they are the founders. Mahavir is not the founder of Jainism. Gautam, his disciple, who was a scholar and great pundit, was. These are the men.

Jesus himself is feminine. To show this, in India we have never painted *avataras*, *teerthankaras*, Buddhas, with beards and mustaches -- no -- just to show this that they are feminine. Have you ever seen Ram with a mustache? Krishna with a beard? It is not that they were somehow lacking in hormones. They were not the third sex. They were men; beards existed. But this is just an analogy. We have dropped the beards to show that they have become feminine: the feminine mystic has come into being. They existed without any hurry, they existed not as a tense man but as a non-tense woman, and you can feel around them the feminine warmth, the roundness of a Buddha.

THE SPIRIT OF THE VALLEY NEVER DIES.
IT IS CALLED THE MYSTIC FEMALE.
THE DOOR OF THE MYSTIC FEMALE
IS THE ROOT OF HEAVEN AND EARTH.

THE DOOR OF THE MYSTIC FEMALE
IS THE ROOT OF HEAVEN AND EARTH...

And if you can find the key to open the door of the mystic female you have opened the door of existence. Everybody has to enter that door non-tense, balanced, satisfied, content -- that's the secret of feminine being.

When I say this there are two possibilities of misunderstanding: women can misunderstand and think that they have nothing to do; men can misunderstand and think that this Lao Tzu is not for them. No, it is for you both. But remember... women are not pure women, they have lost the feminine mystique themselves. They have to gain it again. It will be easier for them of course to gain it than men, because man has gone farther away. And don't think that if you are a man Lao Tzu is not for you -- he is particularly for you, otherwise you will go farther and farther away from existence and life's ecstasy. Everybody has to come back to the mother; that is the feminine mystique.

You are born out of the mother's womb, and you have to find the womb again in existence. If you can find the womb again in existence, the same warmth, the same life, the same love, the same care in existence -- then existence becomes your home, your mother.

Hindus are better when they call their god "mother" -- mother Kali -- than Christians and Mohammedans and Jews, who go on calling their god "father." Those three religions are man-oriented, that's why they have been so violent. Mohammedans and Christians have killed so many, they have been a catastrophe on the earth. They have been murderers. In the name of religion they have been only killing and doing nothing else. This is man-oriented religion.

Buddhism has not killed, Jainism has not killed, Hinduism has not killed, because they are more and more inclined towards the feminine mystique. And you cannot complain against Lao Tzu at all, with him there exists no organized religion. Once a religion becomes organized, violence enters into it. Organization is going to be violent, it has to fight its way, it is bound to become male. Organization is male; religion is female.

I have heard an anecdote that a few disciples of the Devil came very worried and said and told him, "Why are you sitting here? Our whole business is at stake. A man has again become a Buddha, enlightened. We have to do something, otherwise he will transform people -- and our world will be deserted, and who will come to hell? Do something immediately! No time should be lost. A man has again become a Buddha!"

The Devil said, "You don't worry. I work through the disciples. I have sent some already, the disciples are on the way. They will surround him. They will create an organization. And no need to worry: the organization will do everything that we cannot do, and they always do it better. I have learned it through history. I will create a church... and I will not be involved in it at all. In fact, they do it on their own. I just simply encourage and help."

Once the pope is there, Christ is forgotten; once the church is there, the Buddha is killed and murdered. It is always on the corpse of a Buddha that a religion stands.

These are analogies. Women can attain to their feminine mystique easily; that is the reason more women become attracted towards religion. They don't create religion -- but more women, almost four times more than men, become interested in religion. Among Mahavir's disciples, forty thousand were women and ten thousand men; and the proportion was the same with Buddha's disciples. Go to any church and any temple and just count -- you will always find four women to one man, and that one may have come just because the wife has come; he may not be really there.

Women can become more easily attuned; they are mothers, they are nearer nature. Man will find it a little difficult to come back; he has involvements, commitments, investments in his anxiety and tension. Even if he comes he will create an anxiety around religion.

This is my everyday observation: women come to me -- if they surrender, they surrender totally. If they meditate at all, they meditate totally. Then simply they start growing.

Men come to me -- if they surrender they cannot surrender totally, a part they always save. And when you surrender half-heartedly it is not a surrender at all. Then they meditate, but then meditation becomes an anxiety. And they come and they say, "Now this meditation is creating anxiety. I cannot sleep. I am constantly thinking about it -- how it is going to happen, how I am to manage it."

It is not a management. You cannot manage it. You have to be in a let-go, a great let-go. It is difficult for man; he is so disciplined for anxiety, so trained to be tense. From the very childhood, the society forces men to become MEN -- aggressive, violent, always reaching for something, trying to achieve something, ambitious. If they start playing with dolls the parents say, "Why? What are you doing? Are you being a sissy? This is for girls, not for boys. Home is for girls; to play with dolls is for girls, not for boys. They have to go out, and fight their way into life. They have to struggle -- that is for them."

If home is for girls then at-homeness will also be for girls. Then you are never at home; and at-homeness is meditation.

CONTINUOUSLY, CONTINUOUSLY
IT SEEMS TO REMAIN.
DRAW UPON IT
AND IT SERVES YOU WITH EASE.

The feminine mystique, the valley spirit, the hollowness --

CONTINUOUSLY, CONTINUOUSLY
IT SEEMS TO REMAIN.

-- it is always there-

DRAW UPON IT
AND IT SERVES YOU WITH EASE.

And it makes you total, it fills you with ease, at-homeness. Relaxation comes to you.

Look at existence not as a struggle; but as an enjoyment; look at existence not as a war, conflict, but as a celebration -- and infinite is the celebration, infinite is the possibility of bliss -- bliss upon bliss.

CONTINUOUSLY, CONTINUOUSLY
IT SEEMS TO REMAIN.
DRAW UPON IT
AND IT SERVES YOU WITH EASE.

Tao: The Three Treasures, Vol 1

Chapter #4
Chapter title: Emptiness

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The first question:

DO YOU KNOW WHO I AM?

NO Sir, NOT AT ALL. Because you are not. You are an emptiness -- *anatta*. No sir. On the surface you may be somebody, but I am not concerned with your surface. In the deepest core you are simply a nobodiness, not even a nobody -- nobodiness. How can I know you?

And that's the beauty, because if I can know you I have defined you, I have made you limited by my knowledge. If you can be known, immediately you become an object, you are no more a consciousness. If you can be known you cannot be infinite, and you are -- infinite in your emptiness. How can I know you? Even you yourself cannot know. There exists nothing like self-knowledge. When you come to realize it, it is a NO-SELF-knowledge. When you come to settle with it, suddenly you become aware that the knower and the known have disappeared -- there is only emptiness, a vast space, with no beginning, no end -- an infinity. That's what you are -- how can it be known?

There is no possibility of knowledge. And it is good that you cannot be known, otherwise science will know you, and once known you are an object, a thing. Then the mystery is lost. That's why I say again and again that science will never be able to know the innermost core of being, because the innermost core is a non-being. You are just like an onion -- go on peeling the layers. Go on peeling the layers; a new layer comes, another new layer, another new layer, and then suddenly the whole onion is gone: emptiness in the hands. That is you.

But this emptiness is not negative, so don't misunderstand me. The very word "emptiness" looks like an absence of something. No, it is not. It is a presence of something infinite. It is not absence, it is not negative, it is not like darkness; it is a positive phenomenon. You *are* a no-self. This positivity has to be remembered because the word "emptiness" may give you a wrong notion about it, you may think it is simply empty. I am not saying there is an emptiness of something, I am not saying that there is absence of something -- no. It is emptiness, it is the very emptiness, it is emptiness itself. Emptiness is being used as a positive term; when it is positive it is totally different.

You have known emptiness only in a negative way. You go into the room, there is no furniture and you say the room is empty, there is nothing. You come out and if I ask you what you saw in the room you will say it is empty -- no furniture, no pictures on the walls, nothing -- just empty. You went into the room but you saw only the negative part. The room is filled with roominess that you didn't encounter. A room is emptiness, a room means space. Something can be brought in because there is room, there is emptiness. The furniture can be brought in -- there is space. You have not seen it that way. Otherwise you would have come and told me that the room is complete; there is nothing, only emptiness exists, the room is ready to receive anything -- it has space. Then you have looked at the positive emptiness.

Look at the sky. The sky is a positive emptiness when there are no clouds. If you look at the sky as an

absence of clouds then you are looking at it from a negative standpoint. If you look at it as the presence of a space, a blue emptiness, and out of that blue emptiness everything has arisen, then it cannot be negative. It is the most positive thing in the world, the very ground of being. Non-being is the very ground of being. Everything has come out of it and everything by and by moves back into it. You are born out of it and you will die into it.

How can I know you? Knowledge will become a definition and you are indefinable. No, I don't know you. I don't know myself.

I would like to tell you one anecdote. It happened, and I love it, and I have told it so many times, millions of times, but whenever I remember it again it is so new and so fresh.

Bodhidharma went to China -- the man who carried Buddha's emptiness in his hands. Bodhidharma carried the essential Buddhism to China, for the greatest phenomenon to happen there. Because of Bodhidharma, Lao Tzu's whole standpoint -- the Lao Tzuan way of life -- and Buddha's realization met, and one of the most beautiful things was born. Nothing like it exists anywhere in the world -- that is Zen. Zen is a meeting, a crossing between Buddha and Lao Tzu. Bodhidharma was the midwife who carried the seed to the womb of Lao Tzu.

When he reached China he was a very famous mystic, his name was known all over the East. When he reached China the emperor himself came to receive him on the border. The Emperor asked a few questions. He asked, "I have made many Buddhist temples -- thousands. What *punya*, what virtue have I gained? "

If he had said the same thing to any other ordinary Buddhist monk, he would have replied, "Emperor, Lord, you have gained infinite virtue -- your heaven is absolutely certain, guaranteed." But he asked the wrong person. Bodhidharma said, "Virtue? Nothing! On the contrary, you have accumulated much sin."

The Emperor was shocked, he couldn't believe it He said, "Why? What are you saying? I have made many temples of Buddha. I have published and distributed Buddha's sayings to millions of people. Every day I feed thousands of Buddhist monks and you say I have accumulated sin? What do you mean?"

Bodhidharma said, "The very idea that you have accumulated virtue is a sin, it is very egoistic. Your hell is certain, Emperor. You will fall to the seventh hell -- the first won't do."

The Emperor could not believe it. He felt a little anger also. And he said, "I have a question to ask. What is inside me? What is it that I am?" -- the same question you have asked: "Do you know who I am?"

Bodhidharma said, "A vast emptiness, a nothingness. "

Now the Emperor was really angry. In anger he asked Bodhidharma, "Then who are you? Who is standing before me?"

Bodhidharma said, "I don't know sir."

I don't know. How can you know emptiness? You can be it, but you cannot know it. Knowing means you are separate from it, knowing needs distance. How can you know yourself? If you know then you are divided in two, the knower and the known. And of course the known can never be you, only the knower, so whatsoever you know can never be yourself, the knower. And the knower is irreducible, it cannot be made known. How can you put yourself in front of yourself? You cannot, that is impossible. And if you can then it is something else which is in front of you, not you. You are always behind -- the knower. Always the knower. Always the knower, never the known.

I don't know myself... and this is self-knowledge. It looks contradictory, paradoxical, but this is how it is. Nothing can be done about it, this is the nature of things. That's why a man of self-knowledge will never claim that he knows. Because who will claim? He becomes like an ignorant man. He says, "I know only that I don't know."

Move inwards. One day you will come to this emptiness, the hub of the wheel. The hub is empty but it holds the whole wheel in it; the hub is empty but without the hub the wheel will disappear, it will fall into pieces. You have known only the wheel -- that is your personality up to now, your NAMA-RUPA, your name and form; your wheel you have known. The deeper you move within you, you will come one day to the hub: that is *anatta*, no-self, emptiness. But remember again: it is not negative, it is not emptiness in the sense of being empty of something. It is emptiness itself. It is the most positive thing in existence. It is existence itself. Hindus have called it *satchitanand*: SAT -- it is; CHIT -- it is aware; ANAND -- it is bliss. Remember, it is not blissful; otherwise it would not be empty. It is bliss, not blissful. You will not be filled with bliss, you will suddenly find you *are* bliss.

Emptiness has the nature of bliss, has the nature of existence, has the nature of consciousness. Not that consciousness fills it: it is not like a lamp burning in a room so the light is filling the room. You can put the

lamp off and the light goes; you cannot put off consciousness. It is the very nature of that inner emptiness -- it is not that it is filling it. You cannot destroy it. How can you destroy emptiness? You can destroy everything in the world; you cannot destroy emptiness. That's why you cannot be murdered, you cannot be killed. There is no possibility, because you are not. The sword can kill the wheel, but the hub? -- the hub will remain intact. It cannot be destroyed; it was not there in the first place.

Is-ness is the nature of the inner emptiness; consciousness is the nature of the inner emptiness; bliss is the nature of the inner emptiness. That's the fear people feel when they move into meditation. When they move into meditation they become afraid, they start trembling. A deep inner trembling arises. A deep anxiety and anguish arises. Why should it be so? You are coming nearer to a blissful state, nearer to an alert, aware consciousness, nearer to existence. Why are you scared of death? You are scared because you don't know how to be empty. You know only how to be filled, you don't know how to be empty. You don't know how to die, how to die to the personality, how to remain in the inner emptiness. You don't know. When you come inwards and thoughts start moving away from you, suddenly fear takes possession. Where are you going? You feel like you are disappearing, you feel like you are dying. A sort of non-existence grips you -- as if you are standing at an abyss and you are looking down and it is bottomless. And you start trembling and perspiration pours from every pore of your body. Death is encountered.

If you escape from this point you will never be able to meditate. Hence a Master is needed. When you start getting afraid he can persuade you not to be afraid, he can help you: "Look at me. I have passed through this and yet I am. I have become empty and yet I am. And I am more than you, more than the whole existence put together." Somebody is needed to whom you can look, into whose eyes you can glimpse the same emptiness that you are coming to within yourself. And yet you can see that he is, and he is totally and absolutely. So don't be afraid. His being gives you courage, his presence gives you courage. A Master does nothing in fact. He is a catalytic agent, just his presence is enough. Once you fall into that emptiness you will start laughing and you will say, "There is no death. I was unnecessarily afraid, baselessly afraid." Passing through death you become deathless.

This much I can say to you: you are a no-self. Become a no-self. And no-self is not empty in any negative sense, it is the greatest positivity.

The second question:

> YOU SAID THAT YOU ENCOMPASS ALL OPPOSITES IN YOU, THAT YOU DO NOT DENY THE SINNER OR THE HATE IN YOU. IN ANOTHER LECTURE ONCE YOU SAID YOU DO NOT DENY THE DEVIL IN YOU, YOU ARE TOTAL THIS PUZZLES ME THOUGH. ALL I HAVE EVER FELT FROM YOU ARE VAST VAST REACHES OF LOVE AND COMPASSION AND A FEELING OF ABSOLUTE GOODNESS. WHEN AND WHERE IS YOUR DEVIL AND YOUR HATE?

WHEN YOU ARE BOTH, the devil is absorbed by the divine -- because it is a part of it. In fact this is the inner arithmetic. If you live a part life you will be the devil, because the devil is nothing but a part claiming to be the whole. A part claiming that it is the whole -- this is what devilishness is. When you accept it, it is absorbed by the whole. If you fight with it, then you will be fighting with yourself and you will always remain divided. In division the devil can exist -- it exists in division. It cannot exist when you are whole and total. When you are divided then in the cracks it exists; it gets rooted in the cracks, in between two parts. When you accept everything, the whole of life as it is, without denying, without renouncing, without calling it names -- this is bad and that is good -- when you accept life as it is, whatsoever it is, whatsoever the case, when you accept it in its totality, the devi? disappears. It is absorbed by God, it is absorbed by the divine.

The devil is divine -- in the very word also. Devil comes from the same root as divine -- they both come from the Sanskrit root *dev*. Devil *is* divine -- that is the root meaning of the term. Things have gone a little astray, but the devil is divine. He has to be called back, and by fighting you cannot call him back. By fighting he goes away and away, and you will always miss a part. That missing part will not allow you peace. It has to be called home, it has to be absorbed into the whole.

If you accept everything suddenly love flowers, hate disappears. So when I say accept hate, I am not saying be hateful; in fact, I am cutting the very root of being hateful. When I say accept, in that acceptance I am cutting the very root. You will never be hateful again if you accept; if you don't accept you will remain hateful, and your love will lack something. This has to be understood deeply because it is not a

metaphysical problem, it is existential. It is a problem that everybody has in him.

You hate somebody. When you hate, what happens inside? What is hate? What do you want to do to the other person? You want to kill him, destroy him. You want to throw him away, as far away as possible. You don't want to see him, you don't want him to be near you. You would like him to disappear, to exist no more -- that's why you want to kill and destroy. When you love a person what do you want to do to him? You want him to be always and always alive, never to die, to be near and close, to be available. You would like to protect him, care about him, and you cannot believe that your love is going to be destroyed by anything. You would like your lover or beloved to be immortal.

Look at both the phenomena. They are opposite. But can't you feel? -- they are two aspects of the same coin. Love is creative, hate is destructive. But have you observed? -- no creation is possible without destruction; no destruction is meaningful unless it is for creation. So now: you can destroy if you are going to create, then there is no problem. You can demolish a house if you are going to create a better house -- nobody will say that you are destructive. You can destroy a society if a better society is possible, you can destroy a morality for a better morality -- nobody will say that you are destructive because you are destroying to create, and no creation is possible without destruction. Destruction is absorbed by the creation; then it is beautiful, then it is part of the creative process. But you destroy. You destroy a society with no idea what you are going to do next, with no creative idea in mind. You simply enjoy destruction.

You demolish a house, you destroy a thing, and if somebody asks, "Why are you doing that?" then you say simply, "I like to destroy" -- then you are mad, something has gone wrong in you. Destruction has become whole in itself, it is trying to claim that it is the whole. When destruction claims that it is the whole then it is the devil; when destruction is part of a greater whole, creation, then it is divine.

When you love a person, many many times you will have to hate him also, but then it is part of love. A father loves his child. Many times he will be angry also and he will hit and beat the child. And a child is never offended by anger, never. A child is offended when you are simply angry without any cause, when you are destructive without any cause. When a child cannot understand why, then he cannot forgive you. If he can understand why -- he has broken a clock, now he understands that the father is going to hit him, and he accepts it. In fact, if the father does not hit him he will carry the guilt and that is very destructive. He will continuously be afraid that some day or other it is going to be known that he has broken a precious watch or a clock or something, and guilt will be there and a wound will be there. He wants it to be cleared up, he wants it to be finished, and the only way it can be finished is that the father becomes angry -- now everything is in balance. He committed something wrong, father became angry, he is punished: things are finished. He is clean. Now he can move unburdened.

In the West, because of the psychologists in this century, much absurdity has happened in the relationship between the parents and the children. And one of the absurd things that they have taught is: never be angry with your child, never hit him, never hate him. Because of this teaching parents have become afraid. This is something new. Children have always been afraid of parents, but now in America parents are afraid of children. Something may go wrong psychologically and then their child may be crazy or go mad or become schizophrenic or split -- neurosis, psychosis, something may happen in the future and they will be responsible. So what is happening? A father, if he loves the child, feels the anger -- so what will he do? He will suppress the anger. And that a child can never forgive, because when a father suppresses anger the anger becomes cold.

Try to understand this. Whenever anger is cold it is of the devil; whenever anger is hot it is of God. A hot anger is beautiful, alive; a cold anger is deadly, poisonous.

When a father really is hot, perspiring, red in the face, and hits the child, the child knows that the father loves him, otherwise why bother so much? But when the father is cold, sarcastic, not angry, but in subtle ways showing his anger -- in a cold way, the way he moves, the way he enters the house, the way he looks at the child or doesn't look at the child.... This coldness shows that the father doesn't love him, doesn't love him enough to be hotly angry.

And that has created the generation gap in the West, nothing else. Children have moved on their own; parents have remained in a cold, dead emotion, imprisoned. Vast distances have appeared. There is no communication. A father cannot talk to the child because he is afraid that if he talks -- really communicates, becomes hot -- anger will come. So it is better not to talk: avoid the situation, don't communicate.

The same has happened between wives and husbands in the West, and now it is happening in the East -- because in fact the East is disappearing. By the end of this century, the whole world will be West. There will be no East, it will exist only in the books of history, in museums; it will be a nostalgia. The East is

disappearing -- it will be there in geography, but in the human consciousness it will have no place.

What has happened in the West? The same -- if you love your wife how can you hate her? If you love your wife how can you hit her? If she loves you she loves you twenty-four hours a day, constantly. You are demanding impossible things.

In life everything is a rhythm. Only in death are things absolute and there is no rhythm. In life there is a rhythm -- the day comes and then the night. Says Heraclitus: God is summer and winter, day and night, hunger and satiety, life and death. Life is a rhythm, a constantly vibrating phenomenon between two polarities. You cannot love a person twenty-four hours a day; if you try the love will become dead. You can love a person intensely for a few moments, then you have to move because you have to relax. Otherwise love will become such a fever -- and such a feverish state, how can you remain in it twenty-four hours? Day has to be followed by night, a rest, a relaxation. Love is excitement. You cannot remain excited forever. You have to love and you have to hate the same person, and nothing is wrong if you love. Remember, that is the point to be remembered: if you love then nothing is wrong. Love sanctifies everything, even hate. Love purifies everything, even hate. Love makes everything holy, even hate. You love your wife and then you hate her, she loves you and she hates you. This makes life a rhythm. It is not a dead monotony. There are changes of moods, changes of seasons. And the change is good, because change is an alive phenomenon; otherwise, if somebody loves you and loves you and loves you, even love will become a boredom. And nobody can love like that, a twenty-four-hour-a-day love can only be pretended.

Try to understand this: if you pretend love then you can pretend twenty-four hours a day, but then it is false. Only a plastic flower will not fade, only a plastic flower will not die. If you are really alive you will die also; that is part of life. If you really love a person you will be angry also, that is part of it. And nothing is wrong in it. It becomes a sin only when it becomes the whole. If it is surrounded by love... the island of hate surrounded by an ocean of love is beautiful. It is beautiful: it gives tension to love, relaxation to love. It gives a rhythm to love, it makes life a harmonious whole. Just think of a world where the sun never sets and you have to be awake twenty-four hours a day -- within three weeks you all will go mad. And that is what has happened in love -- you all have gone mad, pretending, pretending, false faces, masks, hypocrisy, showing that which is not there....

The real trouble is that when you are angry and you don't show it, by and by this mechanism of suppression becomes so deep-rooted that everything becomes false. You will not feel love and you will show it, you will not feel compassion and you will show it -- then your life is not authentic, not honest. An honest life is riverlike: it changes, it moves. Sometimes it is summer and the river has completely disappeared, only a dry bed is left. And sometimes it is the rainy season and the river is in flood and breaks all the banks, and flows all over, becomes oceanic.

Just try to see: in life there is a rhythm between polarities, and humanity is caught in a trap because we have decided to remain on one pole. You cannot remain there; you will move inside, only on the surface you will try to pose. Then the whole life becomes poisonous. Then everything enters into everything else. In your love hate is hidden, because when there was hate you tried to smile and pose; now it is in your blood and when you love it is mixed in it. Man now is an adulterated phenomenon, impure. And this has happened because of the wrong teachings of your so-called religions and moralists. They have all tried to make you live on one pole. That pole they call God, compassion, love -- all that is good, all goodie-goodie. The other pole they call the devil, all that is bad.

Lao Tzu or I -- we are not in favor of this division, this dichotomy, this schizophrenia. We are for both. And then a sudden transformation happens: destruction becomes part of creation -- it is! -- and hate becomes part of love. Love is bigger than hate, creation is bigger than destruction. Life is bigger than death, and death should be a part of it. And if death is part of it, it is beautiful. Remember this, and then by and by you will see that even your hate has taken the color of love; your destruction has taken the shape of construction, creation, creativity; your anger has a compassion in it.

Jesus was angry. Christians have not been able to solve the puzzle up to now because they think, "How can Jesus be angry? " He has to be always smiling like a politician. How can he be angry? He was angry; he was deadly angry. He entered the temple of Jerusalem and he was so angry he attacked, physically attacked, the money-changers. He must have been really tremendously angry because he was alone and he disturbed many money-changers. And he threw them out, tables and all, he chased them out of the temple, alone. When a man is really angry he has the strength of hundreds.

You may also have felt it. When you are angry you can throw a big rock easily, when you are not angry you cannot even move it. Anger is energy, concentrated energy. Anger is a deep concentration of being:

one-pointed, the whole existence forgotten, all energies narrowed down to one point.

Jesus must have been beautiful in that moment. Christians hide the fact, they try to avoid the story. Jesus, and angry? -- the man who says that if somebody hits you on one side of your face show him the other side, angry? This man angry? It looks contradictory. The man who says that if somebody snatches your coat give him your shirt also -- this man angry? It doesn't fit.

But I say to you that only this man can be angry because his anger will be part of compassion; only this man can be really angry because he knows what compassion is. He has known one pole, he knows the other pole also and he can move, he is alive, he is not dead. He is not a fixed thing, he is not a thing; he is an alive movement -- alive, throbbing -- he can move to the other pole. And he threw those money-changers out of the temple because of compassion. He was angry because of compassion. He was so compassionate, and sometimes I feel that his compassion is deeper than Mahavir's and Buddha's because it is so true and so lively. Mahavir and Buddha look more like wax figures -- fixed. Maybe it is because of the descriptions of their disciples, maybe true stories have not been recorded, because in India the concept that a man of enlightenment cannot be angry is very old. It was not so in Jerusalem. The Jewish God can also be angry so there is no fear about an enlightened man being angry. No fear. Even the Jewish God can be angry. He behaves in a very human way. The Jewish God behaves in a human way, but Jain and Buddhist human beings are always expected to behave like a dead God. Maybe that's why disciples edited the lives of Buddha and Mahavir. They have chosen parts and dropped other parts out. That seems to be so; there are grounds for one to say so.

There are two sects of Jains, two sects of Mahavir's followers: Swetambaras and Digambaras. Digambaras in their life story of Mahavir say that he was never married, that he remained an absolute *brahmachari*, a celibate, from his very childhood. Swetambaras say that he was married; not only married, he had a daughter. Now what is the matter? Why do Digambaras say that he was not married? They are afraid that marriage is too human a phenomenon. Mahavir falling in love with a woman? No! That doesn't suit their concept of a TEERTHANKARA -- Mahavir not only falling in love with a woman and getting married, but making love to the woman, because a daughter was born. They cannot conceive of Mahavir in a posture of intercourse. Impossible! They have simply dropped the whole thing because it is dangerous. Mahavir was never married.

The Swetambaras' story seems to be truer. Why do I say so? Because if it were not the case even Swetambaras wouldn't add it. If it was not already the case that he was married and a daughter was born to him, Swetambaras wouldn't invent it; it is so against the rules, they would not invent it. So the only possibility is that Digambaras dropped the idea. And later on Digambaras dropped the whole idea of Mahavir's life -- a life is a life, it is bound to have both the polarities in it. So Digambaras say that the real life story has disappeared, because man in this age is not capable of understanding it. So the original scriptures have disappeared, they are lost -- there is no life story of Mahavir. They completely deny his life in this way. So you can make an ideal out of him -- he is a wax figure, not a real man then, with no human biography, with no human biology.

Digambaras say that he never perspired. How can Mahavir perspire? It is ordinary human weaklings who perspire. How can Mahavir perspire? He never perspired.

It looks foolish, looks blind, but this is how we fix things and then we try to make our ideals out of them -- false ideals -- then false personalities are created around them.

Christians could not do it. They were not so clever. They didn't know that later on it was going to be difficult. Jesus' life seems to be more real, more historical, but then there are troubles. For me there is no trouble. For me this is how things should be. Only a Jesus can be really angry, but his anger is because of compassion. You think: How can he be angry if he has compassion? And I say: He can be angry only because he has compassion. Then compassion covers anger -- then it changes the very quality of anger, because it becomes a vital part of the compassion. Once you absorb both, you have a different quality of being. Hate becomes also part of love, anger part of compassion.

Don't try to choose. Rather remain choiceless and create a harmony, become a harmony. Don't create any conflict within you -- whatsoever you are, you are beautiful. You have all the ingredients to create a harmony. If you discard something, later on you will repent because that discarded part will some day be needed. Some day you will miss it and you will see then that it was necessary. It was to be there, and you discarded it. Don't discard anything. Use everything that God has given to you, make a harmony out of it. Harmony should be the goal.

The third question:

YOU SAID THAT JUST BEING IN THE PRESENCE OF AN ENLIGHTENED MASTER WILL TRANSFORM. BEFORE COMING TO YOU I FELT MORE OR LESS INDEPENDENT. SINCE BEING WITH YOU I SEEM TO HAVE BECOME TOTALLY DEPENDENT ON YOU. YOU ARE THE LIGHT IN MY LIFE. WHEN I THINK OF YOU LEAVING I GET INTO A PANIC. IS THIS A NATURAL STAGE WHICH WILL PASS BY ITSELF OR IS SOMETHING WRONG?

IT IS A NATURAL STAGE if you allow it to pass. If you cling to it, then something goes wrong.

There are three steps in the spiritual growth -- steps or stages. They can differ with each individual but there are always three. One is independence. That is an egoistic state: you want to be independent of all which is false, which is not possible because you are not independent, you cannot be. You are a part of this vast whole, of this cosmos. How can you be independent? You have to depend on millions for millions of things. You have to depend for light on the sun, for life on the sun, you have to depend for life on the air, on the oxygen, you have to depend on the trees for food. How can you be independent? You cannot. That is an egoistic effort and is bound to fail.

When independence fails, suddenly dependence arises; you move to the other pole. Because you don't know how to be in the middle and how to create a harmony, you move to the other pole. Then you become dependent. Then you become afraid that if the object of your dependence is lost, what will happen to you? Then there is panic. But this is a second state: independence is false, dependence is also false.

Then there is the third point which has to be achieved, which I call the harmony. That is interdependence -- a feeling of interdependence -- you depend on the whole, and not only that, the whole depends on you. I am reminded of a Jewish mystic, a Hassid mystic, Zusya, who used to say to God in every prayer: "I know my Lord, that I depend on you, but you must also know that you depend on me. I know that without you I cannot be, but let me remind you that without me you also cannot be."
How can a God be there without YOU? -- impossible.

Scientists say that the plants, the trees, the whole vegetation on the earth, depend on the sun, without the sun they cannot be. But now they have started suspecting that this idea of one-way traffic must be wrong somewhere, because in life it is always two-way traffic, never one-way traffic. If the plants depend on the sun, somehow the sun must depend on the plants, because it is a mutual give and take. They have started suspecting, and sooner or later they will discover how the sun depends on the plants.

Everything depends on everything else. You feel happy when you look at a flower, a rose -- your happiness is created by the rose. Now scientists have proved that when you are happy the rose also feels happy. He depends on you, he waits for you to come and if you don't come he is just like a lover, feels very sad. No, it is a scientific fact, not poetry. Now it has been absolutely proved that when a lover comes to a rosebush the whole bush thrills, celebrates; it depends on you. Now they say that if you love the rosebush it will grow faster, it will produce bigger flowers because somebody is there to care and love and see. And somebody waits. How can the bush betray you? It has to produce bigger flowers. If nobody loves, and the garden is neglected, and nobody bothers, only servants come and water the plants without any care, then for what, for whom should the bush try to bring big flowers? Then small flowers will do; even without flowers there will be no harm. For whom to flower? For whom to bloom? The rosebush depends on you.

Never pass a tree without saying hello in your heart; never pass a tree without looking at it with deep care and concern. It costs nothing. And remember: if you can make a tree happy, the tree will make you happy. You can try the experiment, it is simple -- big scientific instruments are not needed for it. It is a simple experiment. You choose a plant, a tree in the garden of your house or in a public garden. Go every day to the tree, talk to it, become friendly.

It is difficult to persuade the tree because human beings have treated trees so badly that they have become afraid of all human beings. The moment you enter all the trees say: Human being is coming -- the most dangerous animal on earth. It can harm without any cause. No animal does that. If a cow is hungry she will eat the grass, but man can simply sit and go on pulling, for no reason at all. He is not hungry, he is not going to eat it. Why are you pulling it? Why are you destroying it? The inner destructiveness of the mind, the inner destructive mind, goes on being destructive. You pass by the tree, you pull a branch off -- and then you throw it away. Are you absolutely asleep? If it is needed for food... then too... The whole tradition in all the primitive societies, the old traditional lore in Mexico, in primitive aboriginal tribes in India, in Thailand, in many countries, says: Go to a tree. If you need something, ask her. If you need a few leaves, five leaves

for your worship, ask the tree, take permission, and pull the leaves off as carefully as possible. Don't hurt the tree. Then the tree is always ready to give and there will be no hurt feeling left behind. And thank the tree: You gave me five leaves when I needed them. Whenever you need something, don't be shy, just tell me.

Go to a tree, talk to the tree, touch the tree, embrace the tree, feel the tree. Just sit by the side of the tree, let the tree feel you, that you are a good man and you are not in a mood to harm. By and by friendship arises and you will start feeling that when you come the quality of the tree immediately changes. You will feel it. On the bark of the tree you will feel tremendous energy moving when you come; when you touch the tree she is as happy as a child, as a beloved; when you sit by the tree you will feel many things. Soon you will be able if you are sad to come to the tree, and just in the presence of the tree your sadness will disappear. Then only will you be able to understand that you are interdependent -- you can make the tree happy and the tree can make you happy. And the whole of life is interdependent. This interdependence I call God, Lao Tzu calls Tao -- this whole interdependence.

God is not a person somewhere, this whole interdependence is God, Tao, *dharma*. The Vedas call it *rit*, the law. Whatsoever you like to call it, call it, but this interdependence is the whole thing. And if near me you can learn interdependence, you have learned all.

First your independence will drop -- that is not very difficult, because independent you feel so burdened, you are always ready to drop the burden. That is not very difficult. Then you become dependent. That can be more difficult, because when the burden is thrown on somebody else you feel good, unburdened, weightless. Then the fear comes: If this man leaves the world, is no more in the body, then what will happen? Then you are afraid, then -- panic.

Don't cling to it. This is a phase -- just as the first was a phase this is also a phase, this is the reverse aspect of the first phase. Try to feel more and more interdependence.

I am talking to you here. If you were not here and somebody else was here, if even a single person different was here I would not have talked the same. It would be impossible, because I have no mind to talk. I am simply responding to you. You create the situation, you are here -- and I talk. If somebody not present here today had been present I would not have talked the same. It would have been impossible, because his presence would have created a different situation. I am not talking in a vacuum, I am talking to you. And I am not talking from the mind, because when you talk from the mind you don't bother who is there, you have certain things to say and you say them.

I had a teacher, he was really a philosopher. And he was such a crazy man -- as philosophers are -- that for years nobody would join his subject. He was eccentric and it was impossible to pass in his subject because he would either give a hundred per cent or he would give zero. There was no midway with him -- either yes or no. He was absolutely Aristotelian. "Either you are right or you are wrong," he used to say, "nothing in between." So students were afraid. But I liked the man. He was really worth watching, and there was only one way to watch him: to join his subject. So I was the only student.

And this was his way -- the first day he told me, "Remember, I can start by the bell of the university but I cannot stop. Unless I finish whatsoever I am saying I cannot stop. So the periods will start with the bell, but they will never stop with the bell. Sometimes I will talk only twenty minutes and be finished, sometimes I will talk for two or three hours. So if you feel very fed up or bored, or if you want to go to the bathroom or something you can go, but don't disturb me." And I was the only student! "You can go and you can come, but go and come in such a way that I am not disturbed; I will continue."

I tried the first day. I was curious to see if he was really going to do it. Did he mean it? He meant it. When I left the room, he continued, when I came back he was still going on.

For two years I was with him. Sometimes I would go for hours, because I have a habit of sleeping. After eleven-thirty it is difficult for me not to sleep, so at eleven-thirty I would go to my hostel room and I would have a sleep of one hour, then I would come back and he was still talking. He was completely mad. He was really a philosopher.

But I am not talking to you that way. I am not a philosopher at all. I am talking to *you*: it is an inter-dependence. Whatsoever I say you are responsible for it as much as I am responsible, because you provoke it. You and I, these are just two polarities. Something between us is created, that's what is happening. When I am talking to you it is not that I am talking to you, not that you are listening to me; we are talking to us. We are talking to us -- this is interdependence.

You are talking through me, I am listening through you -- this is interdependence.

Independence you have dropped, now drop dependence also -- become interdependent. And this is just a learning here, let your interdependence spread to the whole existence -- feel interdependent everywhere. And you are! -- that is the reality. Dependence is false; independence is false; only interdependence is true, only God is true. God is interdependence.

The fifth question:

ACCORDING TO YOU, WOMEN ARE CLOSER TO THE WHOLE THAN MEN. HOW COME SO FEW WOMEN ATTAIN ENLIGHTENMENT THEN?

NOT SO FEW. Exactly the same number of women attain to enlightenment as men, but they don't fuss about it as much as men -- that's all. They don't advertise it as much as men. They enjoy it. That is how woman, the feminine being, is.

Man enjoys talking about his enlightenment more than enlightenment itself. He is interested in how many people have come to know that he has become enlightened. Women are not worried. They are not worried at all. If it has happened they enjoy it, they nourish it deep inside. It becomes a pregnancy. They live with it; they don't talk about it. That's why you don't know many names. Only a few names are known and those are of women who had some quality of man in them, that's why you know. Otherwise you would not have known them.

In Kashmir there was a woman of the name Lalla. In Kashmir they-have a proverb: We know only two names -- Allah and Lalla. Lalla was a rare woman, a Buddha, but she must have been not very feminine; she must have had a little more of a male mind than a female mind. She lived her whole life naked. She is the only woman in the whole world who did that. Many men have lived naked: Mahavir, Diogenes, all the Jain *teerthankaras,* and thousands of others, but only one woman. It looks very unfeminine, because the very essence of the feminine mind is to hide, not to show -- to hide in the inner cave. Lalla is known to be an enlightened woman; few other women are known to be enlightened.

One woman, Maitreyi, is known in the days of the Upanishads, but she must have been a very male type.

It is said that the king Janak had called a great debate among all the learned people of his kingdom to decide the ultimate question: What is reality? It was going to be a great discussion and all the learned people, all the pundits of the country gathered together. And there was going to be a great prize for the winner -- one thousand cows, the best of the country, with gold-covered horns, with jewelry around their necks. They were standing there outside the palace -- one thousand cows. Whosoever won the debate would take the cows.

Yagnawalkya came -- one of the great learned men of those days -- and at that time he must not have been enlightened, later on he became an enlightened sage. He came with his disciples -- he was a great teacher -- and he was so arrogant, as scholars are, that he told his disciples, "You take these cows. I will decide the matter later on, but you first take these cows because it is too hot and the cows are suffering from the heat." He must have been very arrogant -- so certain.

Only ignorance is so certain. Wisdom is always hesitating because it is so vast -- and how to decide the ultimate nature of reality? Who can decide it?

All the other scholars were offended but they couldn't say anything because they knew that they could not defeat this man in argument. In argument he was superb. And he argued, and he defeated all.

But a woman was sitting there; she was the only woman, and she had not said anything. She was Maitreyi. And then she stood at the end, when the debate was almost finished and he was going to be declared the winner. She said, "Wait. I have to ask a few questions." And she asked simple questions; but in fact simple questions cannot be answered.

She asked, "On what is this earth supported? Who is supporting this earth?"

The old Indian tradition says the earth is being supported by eight elephants, big white elephants. So Yagnawalkya repeated the old tradition, that the earth is supported by eight elephants: "Are you absolutely illiterate, don't you know this much?"

The woman asked, "Then on whom are those elephants supported?"

Now Yagnawalkya suspected trouble. So he said, "On Brahma, on the God." And he was thinking that now she would stop.

But she said, "I would like to ask on whom is your God supported, on what?"

Yagnawalkya became angry, and he said, "Woman! Stop! Otherwise your head will fall off. You will be killed!"

This woman later on became enlightened. But she must have been a very male type. She argued and even got Yagnawalkya into trouble and in fact she remained silent but she was not defeated -- anyone can see that. In fact Yagnawalkya was defeated. If I had been the judge, she would have won and the cows would have had to be given to her. Because this is no argument, to say that your head will fall off. This is no argument. Anger is no argument, violence is no argument; this way you can keep somebody silent but you have not won the debate.

This woman became enlightened but she must have been a male type. Otherwise no woman bothers to argue about such things.

Once I asked Mulla Nasruddin, "How are things going between you and your wife? I never see any arguments. "

He said, "On the first day we decided one thing and we have been following it, so everything is going very very well."

I said, "You tell me, because many people come to me for my advice about problems, so I can suggest it to them."

He said, "It is a simple law. We have decided that on ultimate questions, final questions, great problems, my advice will be final. And on small things, petty things, her advice will be final."

So I said, "This is a very good decision. Then what problems do you call petty and what problems do you call great?"

He said, "For example, which movie we should go to see, what type of food we should eat, what type of restaurant we should visit, where we should send our children, to which college or to which university, what type of education should be given to them, what type of clothes should be purchased, what type of house and car -- these are all petty things. She decides."

So I asked, "Then what are the great problems?"

He said, "Whether God exists or not. Great problems I decide!"

Women really are never interested in great problems because they know deep down they are foolish. You can decide whether God exists or not, or how many angels can dance on one point of a pin -- you can decide.

And Nasruddin told me, "This arrangement has been so good that not a single argument has arisen -- I always decide great problems, she always decides small problems. And things are going well."

By and by every husband comes to know that he is free only to decide metaphysical problems -- otherwordly. No woman is interested in writing scriptures. They have never written any. But that doesn't mean that women have not become enlightened -- the same number have. Life follows a proportion. It should be so, otherwise the balance will be lost. Life completely follows a proportion.

I would like to tell you one thing; maybe that will suggest something to you. To every one hundred girls, one hundred fifteen boys are born. And this has been a problem for biologists. Why does it happen? Always -- to a hundred girls a hundred fifteen boys are born, and by the time of the age of marriage fifteen boys have died. So the proportion remains the same, because boys are weaker than girls and more girls survive. So nature has a balance: from the very beginning fifteen boys are extra, spare, because they will die. By the time the marriage season comes, one hundred girls will be there, and if only one hundred boys had been born then only eighty-five or eighty boys would be left, and twenty girls would be left without husbands. That's not a good arrangement.

One hundred fifteen boys are born so that by the time the marriage age comes the number is the same. This cannot be solved -- how nature arranges this, by what method, how this proportion.

And then, in the two world wars another problem arose, because in wars the proportion becomes very

disproportionate. After the first World War and after every war more children are born than ever. That too is something. In war many people die; immediately nature has to make arrangements. Some unknown force, some unconscious force goes on working. After the war many children are born, but that too is not difficult to understand because it can be explained in other ways -- maybe soldiers come back home very starved for sex and they make love more. That may be the cause of it. If that was the only thing, it could have been explained -- but more boys are born than ever, and less girls are born, because in wars men die, women remain. More men die in wars than women, because all the soldiers are men, so the ordinary proportion of a hundred to a hundred fifteen changes. To a hundred girls almost three hundred boys are born.

There is a subtle balance somewhere. In fact, for each man a woman exists; for each woman a man exists -- they are part of one whole. Whenever one man becomes enlightened, one woman has to become also. Because one man is freed out of existence, now he will not be coming back; he will no more enter into a womb, into the world. Somewhere one woman has to be relieved of the bondage. So this is my reading: as many men as women, the same number, have become enlightened, but women are not known because they don't make a fuss about it. They enjoy it.

The last question:

YOU ALWAYS SAY WAIT AND SEE. WAIT, I CAN UNDERSTAND. BUT HOW TO SEE?

YOU NEED NOT WORRY about that. You simply wait and seeing will come to you. No need to worry about it. Waiting gives you insight. When I say "Wait and see," I don't mean that you have to do both. I simply mean wait and you will see. In fact, wait and seeing will come to you.

Waiting creates seeing. Patience creates the possibility. Absolute patience creates the absolute possibility to see. In tense, impatient minds eyes are clouded, filled with smoke -- they cannot see. When you silently wait, by and by clouds disappear from the eyes, because they are created by impatience. When you patiently wait they disappear. Vision becomes clear, a clarity is attained. You can see. Wait and see -- when I say this I don't mean that you have to do both, I mean wait, and you will see. Seeing will come by itself, on its own accord. You simply wait. You understand me?

If you can wait it means you have dropped the reaching mind, the achieving mind; you have dropped the desiring mind. Only then can you wait. Waiting means now you are here and now, this moment is enough, this moment is all -- and suddenly the eyes are clear. No clouds roam in the eyes then -- no smoke. The flame burns without smoke. And you see.

Tao: The Three Treasures, Vol 1

Chapter #5
Chapter title: On The Danger Of Overweening Success

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ON THE DANGER OF OVERWEENING SUCCESS
STRETCH A BOW TO THE VERY FULL
AND YOU WILL WISH YOU HAD STOPPED IN TIME.
TEMPER A SWORD TO ITS VERY SHARPEST,
AND THE EDGE WILL NOT LAST LONG.
WHEN GOLD AND JADE FILL YOUR HALL,
YOU WILL NOT BE ABLE TO KEEP THEM SAFE.
TO BE PROUD WITH WEALTH AND HONOR
IS TO SOW THE SEEDS OF ONE'S OWN DOWNFALL.
RETIRE WHEN YOUR WORK IS DONE,
SUCH IS HEAVEN'S WAY.
ON THE DANGER OF OVERWEENING SUCCESS

LOGIC MOVES to the very extreme -- life never. That's how logic misses life. Logic has a tendency to reach to a conclusion -- life is never concluding.

Life has no conclusion. It goes on and on and on without any conclusion; it is without any beginning and without any end, it is always in the middle, it is always in the present, it is an on-going process. That's how a logical mind becomes by and by dead; that's how logic becomes its own downfall. Don't conclude. Live without conclusion. That is the only way to live because only then do you live in the middle and the middle is the balance

Life is a balance between opposites, it never comes to an end. The balance goes on and on, it is eternal. A man of understanding never comes to any conclusions, he cannot. When life itself is non-conclusive how can a wise man be conclusive? If you ask Lao Tzu for any conclusive answer he will laugh. He will say you are foolish. He lives according to life, and the most basic note, if you live according to life, is balance. Never move to one opposite, don't cling to one polarity; then you will lose balance.
I have heard:

Once it happened that a great king had to decide something against his heart. Two of his ministers had committed some crime and he loved the ministers very much. Even if they had committed the crime he wanted to forgive them, his love was such for them. But that was against the law of the country, and it wouldn't have been a good precedent. So they had to be punished. And the law of the country said that for such a crime the only punishment was death. So what to do?

It was too difficult, so he found a way out. He said, "They have to be sentenced to death, but I will give them one more chance to live. Between two hills a tightrope will be stretched. If they can walk over it and survive, then I will forgive them."

It was almost impossible. It was impossible because they had never walked on any tightrope, let alone on one between two hills over a big valley -- death everywhere. And to walk on a tightrope is a great art, one has to learn it, it is a great discipline. They had not even dreamed in their lives that they would become tightrope-walkers.

One of the two couldn't sleep. The whole night he prayed to God to help him. He couldn't take his tea in the morning. He came to the place where this phenomenon was to happen; the whole capital had gathered.

The other, knowing well that he didn't know anything about tightrope-walking, that nothing could be done and it was almost certain that he was going to die, so why not sleep well? -- he slept. In the morning he took his usual tea. He walked leisurely, came to the place. The other was trembling, feverish, but he was quiet and calm knowing well that death was to happen -- and when it is certain, why bother? Die silently.

He started walking on the rope, and wonder of wonders -- he walked!

Nobody could believe it! Even the tightrope-walkers had come to watch -- even they could not believe it. It was difficult even for them -- the distance was too great and the danger was too much. One step wrong, a little too much leaning towards the left or towards the right... and you are gone; a little unbalance and death is waiting at every step. But the man walked and he walked so leisurely, just as leisurely as if he had gone for a morning walk. He reached the other hill.

The first man was trembling, perspiring. He shouted from his place to the other man, "Please tell me how you walked, so I can also walk!"

The other man shouted back: "Difficult, because I don't know the how. I know only one thing -- this is the way I have been walking my whole life. I'm not a tightrope-walker, but now I know I am, because this is the way I have been living my whole life -- balanced, never going to the extreme. Or, if I lean towards the

left immediately I balance it by leaning towards the right. I have not done anything else. But this won't help you because this is not something you can learn suddenly. If you live in this way the knack of it comes to you."

Remember the word "knack." I emphasize it. Religion is a knack, it is not a science. Otherwise it could be taught very easily, it could be explained very easily. It could be theorized, there would be no trouble about it.

Even the greatest problem in science can be solved -- if not today then tomorrow, but it will be solved through intellect, through intellectual effort. And some day, when it is solved, it is not solved only for the one who has solved it, it is solved for all.

Einstein solved the mystery of relativity. Now there is no need for anybody else to solve it, it is solved for all. You have just to understand it, that's all. You need not go into the vast effort of solving it. It is solved. Science is a public phenomenon: one man solves something; then it is solved for everybody; one man invents something, it is invented for all. It is a mass phenomenon.

In religion thousands of Lao Tzus may have happened, but nothing is solved. You have to know it again and again on your own. It is not science. Science can create scriptures, theories, but religion cannot create scriptures and theories. It is a lived experience. You cannot reduce it to a theory, it is too subtle for that, too delicate for that. Theory is very rough, gross; experience is very subtle. Can any tightrope walker make a theory out of tightrope-walking and just by understanding the theory...? You can understand the theory perfectly, you can be examined and you can get a hundred per cent mark. But do you think that you will be able to walk on that tightrope just because you have understood the theoretical background of it? No, it won't help. It is not a science. And I say to you, it is not even art -- because art can be imitated; knack can never be imitated. Art is something you do outside of you: you paint a picture, you make a poem, you dance, you do something which is visible, which can be imitated. Even Picasso can be imitated.

But religion can never be imitated; it is nothing outside, it is something within. You can imitate a Picasso, a Michelangelo, but how can you imitate a Lao Tzu? You feel something is there but it is elusive. You know that he knows something but you cannot pinpoint it, you cannot figure it out. It is a knack.

Then what is a knack? A knack comes when you do many many things on the path -- trial and error, falling and rising, going astray and coming back -- thousands of experiments in living, and then suddenly one day you have the knack of it. A knack is the essence of many errors, mistakes, of trial and error. Something grows in you, and once you know it you can forget about it, you have it always. You need not remember it. If you need to remember it, it is still not a knack, it is something in the mind. If it is a knack it goes into the blood, into the bones, into the very marrow, into the very being. Then you can forget about it.

A Lao Tzu has not to remember how he has to walk, how he has to be. It is not a discipline. Once you know, you know. You can forget, you can simply drop it out of the mind. But you will follow it, you will follow it without thinking about it. Knack is neither science nor art, it is a lived experience. And this is the greatest art or the greatest science -- the science of life or the art of life.

You have to walk in life -- and see how you fall; you have to watch yourself -- and observe how you go astray. And the mind will insist on going to the very extreme. Whenever you feel an imbalance immediately balance it by moving to the opposite.

Mind is either a rightist -- it moves toward the right, then it never moves to the left; or mind is a leftist -- then it moves to the left and never moves to the right. And I have come across a very strange phenomenon: sometimes mind becomes a middlist -- remains in the middle but as fanatic about the middle as others are about right and left. This man is also not in the middle because a man who is in the middle is never fanatic; only extremists are fanatics, they cling to a certain position. And the middle is not a position, it is a constant gaining of balance.

Try to understand. This is the most meaningful feeling that Tao can give to you. The middle is not a fixed state, it is a constantly changing movement. So you cannot be in the middle like the man who can be on the left or on the right. You cannot cling to the middle. One who wants to be in the middle will have constantly to lean towards the right and left; sometimes you will see he is a leftist, and sometimes you will see... now, look! -- he has become a rightist. He has to walk like a tightrope-walker. Only between these two extremes, balancing constantly, continuously, is the middle.

The middle is an alive situation, it is not a fixed and dead point that you achieve forever -- no. Moment to moment you have to achieve it, again and again and again. Watch a tightrope-walker -- it is an experience.

In my childhood, whenever I heard about a tightrope-walker -- anywhere, in my village or in the neighboring villages -- I would run and watch, because from the very beginning I felt that he knew something which was very, very significant for life.

What is he doing? He is not statically in the middle, otherwise he will fall. He is never for a single moment static. He is dynamic, constantly changing, a flux, but the flux has a balancing center. Sometimes he moves to the left, sometimes to the right; he is very contradictory, he is not consistent. If you ask for consistency he will fall and die. If you say, "Stick to one situation, to one position. If you are a rightist, be a rightist; if you are a leftist, be a leftist; or if you have chosen the middle as your position, then be in the middle. But what are you doing? You are constantly moving" -- you will kill him. Any static position kills. To be static is to die, and die uselessly. To be static is to miss life. No, he cannot remain in the middle. To remain in the middle... he cannot remain in the middle -- to remain in the middle he has to constantly move and balance. Every moment life is changing, how can you remain fixed? Every moment everything is changing. Nothing is static.

Says Heraclitus: You cannot step in the same river twice. By the time you come to step in the river twice, the river has changed. And not only has the river changed, you have changed. How can you step twice in the river? Neither the river remains the same nor you. Nothing remains the same. Sameness is illusion. Flux is reality. In such a changing world, in such an alive world, vibrating with life, if you cling to a position you are dead, you are seeking suicide.

That's why all those who have reached and concluded are dead. If you have concluded that you are a Hindu you are dead. If you have concluded that you are a Mohammedan you are dead. Because sometimes a Hindu needs to lean towards the Mohammedan to gain balance, and sometimes a Mohammedan needs to be a Hindu to gain balance.

Balance is life. If you have decided that you are a communist you are dead. To remain alive even the communist needs to lean toward the capitalist and the capitalist to lean toward the communist. Life is not as clear-cut as thinking. Thinking is very linear, life is maddening.

I have heard one anecdote, not written by a Taoist but the anecdote is Taoist -- knowingly or unknowingly, the man has brought Taoism into it. It is a German anecdote.

It happened once: a small chicken was sitting in the henhouse, absolutely Buddha-like, not a single worry in the world. Then suddenly appeared a man. She became afraid; she ran away. When she came back the man had gone but there was some corn just before the henhouse. She started brooding, thinking. A scientific curiosity came to her mind. From where had this corn come?

Then again the next day the man appeared. She again ran away, came back. The man had gone, but again the corn was there. Certainly there was some relationship between the man and the corn. But it was too early for a scientific thinker to come to a conclusion. She didn't want to commit to a theory so soon, in such a haste. So she waited -- she must have been really a scientist. She waited and waited and waited and every day it happened.

Then by and by the theory became materialized in her small mind that there was a cause-and-effect relationship: whenever the man appeared the corn appeared. Nine hundred and ninety-nine times she watched. Now it was absolutely certain -- there was a cause-effect relationship. When the man appeared, the corn appeared. The man was the cause, the corn was the effect.

Nine hundred and ninety-nine times was enough. She concluded now that there was a necessary relationship. And enough she had waited and experimented, watched and observed -- now she could say that without exception it happened. So it must be a law. She was very happy and waited for the man. He appeared for the thousandth time.

The chicken went to the man to thank him for his kindness -- and had her head wrung.

Life is like that. It has no cause-effect relationship. Even if something appears for nine hundred ninety-nine times don't conclude; the thousandth time may be the exception.

And this is not only a story. Now in scientific circles a philosophy of uncertainty is arising and gaining hold. After Heisenberg, science is not as certain as it used to be before. Now they say everything is uncertain, and certainty is just approximately certain -- not absolutely certain. Nine hundred and ninety-nine times, okay -- but then comes the exception. Even science is shaken. It has to be shaken because it also deals with life. Life cannot be reduced to a scientific cause-and-effect relationship. Life remains mysterious.

To remain in the middle, if you stick to the middle you will miss. This is the mystery of life. To remain

in the middle you have to be constantly moving towards left and right. Only then can you remain, because the middle is not a fixed point. The middle in fact is nothing outside you. The middle is something inside you: a balance, a music, a harmony.

Lao Tzu says: Beware of the extreme. Don't go to the extreme, otherwise you will fall. Everything on the extreme changes to its opposite.

If you are in love and twenty-four hours a day you are after your lover, and you move to the extreme, as lovers do, everything will be destroyed. You will destroy love yourself, because it is too much. It becomes unbearable.

You cannot love for twenty-four hours a day. Loving for twenty-four hours a day is like a man eating for twenty-four hours a day. Love is food. You should not move to the extreme, otherwise food can become poison. That is how things turn to their opposite. Food nourishes, but eat too much and food becomes poison, it kills. That which was a nourishment becomes a poison and a killer. Love is a nourishment; do it too much, overdo it, and it kills. And only hatred is left. Do anything too much and you will find the opposite of it has happened.

Be after money too much and in the end you will find you are a beggar, empty. You have missed a whole life and the very point of it. You missed all the enrichments that life could have given to you because you were too much after riches. Be after happiness and move to the extreme and you will be the most unhappy man in the world. To be happy one need not go after happiness too much. Sometimes one has to forget about it; sometimes one has even to enjoy unhappiness. To be happy, I am saying sometimes one has to enjoy unhappiness also. That too is part of life -- and beautiful. This is how the balance is maintained. If you are laughing twenty-four hours a day, your laughter will become neurotic. It will no more be a laughter -- you will go mad. To keep laughter alive and sane, tears are also needed. You cannot laugh twenty-four hours a day.

Watch children, because they are pure beings and they reflect things absolutely clearly; they are mirrorlike. In the villages, if a child laughs too much mothers say, "Don't laugh too much, otherwise you will weep." There is some wisdom in it. If a child laughs too much he is bound to weep. You can see -- he is laughing, he is laughing, he is laughing... and suddenly he has started crying. The laughter came to the extreme and became crying.

You cannot be happy twenty-four hours a day; unhappiness is a relaxation. You cannot be unhappy for twenty-four hours; happiness is a relaxation. It is tightrope-walking -- and man is foolish because man is too logical.

You live in the world as a *grihastha*, as a householder. Then for twenty-four hours a day you live in the world; not for even one hour in twenty-four are you out of it -- in meditation, in prayer, in isolation, alone, enjoying just yourself, not bothering about the world and worldly things -- no. Then one day you get fed up with it. It is bound to be so, it is going to happen: if you remain a householder twenty-four hours a day, one day you will get fed up, to the extreme you have come. Then you renounce and run away to the Himalayas.

I have watched: people who run away to the Himalayas are perfect householders. Perfect, I say. They did too much, they overdid it. And when you overdo, the other extreme is bound to be born. It takes revenge. A man who was too much in the world, just accumulating riches, money, a bank balance, suddenly feels frustrated. He laughed too much, now tears are flowing. He escapes. He renounces, he becomes a *sannyasin*, goes to the Himalayas, moves to the caves. What has happened to this man? -- you think a revolution? It is nothing like that. It is just a natural phenomenon -- he was too much in the world, now he has to become just the opposite. And now twenty-four hours a day he will try to be a *sannyasin* -- now again the same foolishness. One day he is bound to come to the marketplace again. Twenty-four hours a day he tried to be a house-holder -- he could not be; now he is doing the same stupid thing again, for twenty-four hours a day he is trying to be a *sannyasin.*

Life is a rhythm. You breathe in, you breathe out. You cannot only go on breathing in, breathing in, breathing in -- you will die. You have to breathe in and breathe out, and you have to keep a balance. The same amount of breath going in has to come out -- then you are healthy. The life of the world is in-breathing and the life of a *sannyasin* is out-breathing. They both have to be together.

People come to me and they ask, "What type of *sannyasins* are you creating? We have never heard of this. What type of *sannyas* is this? People are living in their houses, they are doing their business, they go to the office, work in the factory, they have wives and children. What type of *sannyas* is this? We have never heard about it." Yes you have never heard about it. But this is the only *sannyas* that is right, this is the only *sannyas* that is balanced. This is the only *sannyas* which has a harmony of in-breathing and out-breathing.

And the greatest possibility of attaining peaks of bliss is possible only when in-breathing and out-breathing are completely balanced. You are not leaning to any side too much -- suddenly you are beyond both.
Lao Tzu says:

STRETCH A BOW TO THE VERY FULL
AND YOU WILL WISH YOU HAD STOPPED IN TIME.

BECAUSE THE BOW will break. Stretch a bow to the full -- it could have served you for long if you had been a little alert. Never stretch a bow to the full because fullness is always death. Life doesn't want anything perfect because with perfection evolution stops.

Perfection is death; imperfection is life. Life loves imperfection. Become perfect and you are useless -- life will throw you into the rubbish heap, you are no more needed. Remain imperfect, and you will be alive and life will support you from everywhere. That's why perfection is not the goal for Lao Tzu or for me -- but totality.

You can be total without being perfect and you can be perfect without being total. In fact, you can only be perfect if you are not total, because perfection will choose either the right or the left; then you become a perfect rightist or you become a perfect leftist -- or you become a perfect middler. But perfection means you are fixed; perfection means no change moves within you; perfection means now you are frozen, not flowing. And perfection is always partial.

The greatest of men have never been perfect, they have been total. Total means they have everything in them, but they are not just the sum total of everything. They are more than that sum total. They have everything in them, and then a harmony arises which is beyond, beyond everything that they have. They are not just an arithmetical total, they are an artistic total. A poem is more than all the words in it -- it has to be, otherwise it would be simply words. A painting is more than all the colors in it -- it has to be, otherwise what type of painting is it?

It happened once: an American wanted to have a portrait painted by Picasso. He knew that Picasso would ask a fantastic price but he could give it, he had enough. So they didn't decide the price first. He asked and Picasso did the portrait. When it was ready Picasso really asked a fantastic price. Even the American could not believe that for such a small portrait, just a small piece of canvas with a few colors on it -- ten thousand dollars?

The American said, "It seems a little too much, even for me. What is there in it worth ten thousand dollars?"

Picasso said, "What do you see?" He said, "I see a piece of canvas and a few colors."

Picasso said, "Okay. Bring ten thousand dollars or whatsoever you want."
He said, "I will give you five thousand dollars."

When he brought five thousand dollars, Picasso gave him not the portrait but a piece of canvas and a few tubes of colors. And he said, "You take it. This is all you wanted."

A portrait is more than a piece of canvas, more than a few colors -- because it is a harmony. And when Picasso paints something it is a great harmony. The price is not for the color and the canvas, the price is for the harmony that he has brought to the colors and the canvas -- something that transcends.

When a man is total he has all -- left, right, middle -- and all other positions in between. He has all, the whole range. He is a rainbow. The whole range of colors are in him, but he is more than that range -- he is a harmony of them. That harmony is a constantly changing phenomenon; you have to attain it again and again and again. And that is the beauty of it because then it is never old, never boring, never flat, never stale. Each moment it arises out of nothingness; each moment it is fresh like the morning dew. It is ever-fresh.

A Lao Tzu lives in an ever-freshness, an ever-greenness. If he had attained something, attained it forever, guaranteed -- then it would become stale. Then dust would gather on it, then the past would gather on it and sooner or later one would be feeling bored with it and one would like to throw it away. Even enlightenment, if you are not gaining it again and again, will become a boring phenomenon -- the same. You will feel fed up with it.

STRETCH A BOW TO THE VERY FULL
AND YOU WILL WISH YOU HAD STOPPED IN TIME.

Don't stretch a bow to the very full. If you are laughing, it is better to smile than to laugh because a smile never brings tears, only laughter. Or if you laugh, keep balance. Don't go to the very extreme. Remain on plain ground, otherwise sooner or later you will be thrown to the other extreme and then you will suffer. When you are happy, keep control; don't be too happy. There is no need. Smile in happiness, don't laugh; keep quiet about it, then happiness can stay for a long time. If you know the knack of it, it can stay forever.

A smile can stay forever -- not laughter. So you can find a Buddha smiling but not laughing. He knows the art of how to keep balance. Love, be nourished by it, nourish the other by it, feel ecstatic, but don't go mad. Otherwise sooner or later you will finish everything. Sooner or later everything will turn into hatred. Lovers can become enemies very easily; in fact, how can you make an enemy unless first you make him a friend? And the deeper the friendship the deeper will be the enmity if it ever comes. You cannot create an enemy without creating friendship first. Friendship seems to be the first requirement.

If you move in too much, if you come too close, you will create enmity. Never go too close. Always keep a little distance. Kahlil Gibran in his wonderful book THE PROPHET says lovers should be like pillars of a temple -- supporting the same roof, but not too close to each other. Like pillars.... If they come too close, the whole temple will fall; if they go too far away, then too the whole temple will fall. They cannot come too close; they cannot go too far. They should be like pillars of a temple, supporting the same roof.

This is the art, the knack. If you want your love to be eternal, don't come too close, because if you come too close then the need to go far away arises. If you come too close then you trespass on each other's freedom -- and everybody needs a space of his own. Love is beautiful when it co-exists with your space; if it starts trespassing on your space then it becomes poisonous. And lovers always behave foolishly and stupidly. When they are in love they don't listen to anything; they try to come too close and then they destroy their love. Had they been a little wiser, they would not have come too close and then they would have remained close forever.

Bernard Shaw has said somewhere that by the time a man becomes wise in love, his life has gone. Very old people become wise in love, but then the possibility of love is gone. Bernard Shaw says: I always wonder why God wastes youth on young people. It should be given to old people, who are wiser, who have lived, known and attained a balance -- but God goes on wasting youth on young people.

In everything this should be the golden rule: always keep balance. An imbalanced being cannot exist in life; life does not allow imbalance. The more balanced you are the more life gives to you; the less balanced you are -- you become a beggar on your own accord. Life cannot give to you.

STRETCH A BOW TO THE VERY FULL
AND YOU WILL WISH YOU HAD STOPPED IN TIME.

Just a few days ago I was reading a German poet. In his introduction he writes: Had Hitler known this sentence of Lao Tzu...

STRETCH A BOW TO THE VERY FULL
AND YOU WILL WISH YOU HAD STOPPED IN TIME.

Hitler was successful but he did not know Lao Tzu. People like Hitler never do.

STRETCH A BOW...

Now Indira has stretched the bow too much. Don't succeed too much, otherwise you will fail. You have heard the proverb, that nothing fails like failure; that is not true. I will tell you the right proverb: Nothing fails like success.

If you go on succeeding you are bound to fail. There is a limit to everything. If you go on succeeding, a

moment comes suddenly -- flop -- and everything goes beyond your control. Take everything in measure. If you are succeeding don't be in a hurry and don't move to the very end, because after success nothing is left, only failure.

Always take everything in homeopathic doses. Allopathy is good, but allopathic doses are not good. And be alert: are you moving to the very limit of a thing? If you are moving to the very limit you are moving to the opposite in fact.

STRETCH A BOW TO THE VERY FULL
AND YOU WILL WISH YOU HAD STOPPED IN TIME...

... because you will break it.

TEMPER A SWORD TO ITS VERY SHARPEST
AND THE EDGE WILL NOT LAST LONG.

Only balance lasts, nothing else, and balance is the most difficult thing in existence, in life, because balance needs tremendous wisdom.

It happened: Lao Tzu's disciple, Chuang Tzu, lived in a town for many years. Then one day, suddenly, he told his disciples, "We are leaving."

They said, "But what has happened that you are leaving? We don't see any point. Why should we go to another town? Everything is good, everything settled, comfortable. In fact, now we have been able to make everything comfortable and you are moving again. What has happened?"

Chuang Tzu said, "Now people have started to know me, my fame is spreading. And when there is fame one should be alert, because soon these same people will defame me. Before they start defaming me I should leave this town."

A moment comes when fame becomes defame, when success becomes failure. Remember always to remain in the middle. A constant alertness is needed, otherwise the tendency of the mind is to think that when you are succeeding why not succeed a little more? The mind says: When you are succeeding why not try a little more? And you see that the road is clear and nobody is barring the way -- why not try a little more? The mind goes on; mind is obsessive. Whatsoever it gets, it becomes obsessive about it. If it is success-mad, has success mania, then it goes obsessively after success -- until it fails. Unless it fails it will not take a rest. It goes on and on and on.

Try to understand the nature of the mind: it is obsession. If you do something the mind goes on doing it twenty-four hours a day, it won't give you rest. It is like a demon -- it will not allow you rest. And rest is needed.

Do, but don't do too much, otherwise the same energy will become the undoing.

TEMPER A SWORD TO ITS VERY SHARPEST
AND THE EDGE WILL NOT LAST LONG.

WHEN GOLD AND JADE FILL YOUR HALL
YOU WILL NOT BE ABLE TO KEEP THEM SAFE.

When everything is too much, it is bound to be taken away.

It happened once: a follower of Lao Tzu was made a judge. The first case that came before him in the court was about a thief. The thief had confessed that he had stolen. The case was clear -- the thief had confessed, the things had been found -- but the follower of Lao Tzu took a very very strange approach and attitude to the case. He jailed the thief for six months and he also jailed the man from whom he had stolen

the things.

Of course the rich man could not believe it. What nonsense! His things had been stolen and he was being sentenced -- for what?

The disciple of Lao Tzu said, "Because you have gathered too much. Now if I go to the very root of the problem you have provoked this man to steal. In the whole village people are poor, almost starving, and you go on piling up riches. There is a limit to everything. So if I look: who is the real criminal? -- then you are the real criminal. You started the whole thing first. This thief is just a victim. I know that he couldn't control himself, that is his fault. But you accumulated too much, and when riches accumulate too much with one man the society cannot remain moral, *cannot* remain moral. Thieves will bubble up, robberies will happen, murders will happen. All sorts of immoralities will happen -- they are bound to happen."

Nobody listened. The judge was removed from his post. The emperor said, "This is too much. This man is dangerous. Someday he will catch me -- because if he goes to even deeper roots, he will find *me*. This man has to be removed."

But Lao Tzu has to be heard. He touches the very nerve of the whole disease: if you gather too much it will be stolen, it will be unsafe.

Remain in the limits, remain balanced. Too much poverty is bad, too much richness is bad -- *too much* is bad. In fact for Lao Tzu too much is the only sin. Don't do too much, don't overdo, and then life is a flow. And life is moral.

TO BE PROUD WITH WEALTH AND HONOR
IS TO SOW THE SEEDS OF ONE'S OWN DOWNFALL.

It happens every day but you are blind so you cannot see. It happens every day, everywhere. Every day you see your politicians in this country -- in every country -- they are too egoistic, too filled with their own ego. Then reactions start. Then somebody throws a shoe and somebody throws a stone and then people start to disrespect them.

A balance has to be created. If you feel that your ego is supreme, then somebody is bound to come from somewhere to pull you down to your right size. Somebody else is needed -- because you could not remain in control by yourself. And life always creates balance, because imbalance is an ill state of affairs. If in a country politicians are too egoistic and they ask for too much respect, soon disrespect will come in. Soon there will be rebellion, soon there will be revolution, soon everything will be destroyed. All codes of morality, respect, manner will be destroyed.

Politicians should not ask too much respect; they should come a little lower, within the limits. Then nobody, nobody bothers to throw stones at them. Why? There is no question. In the old days rich men never showed their riches, they lived as ordinarily as everybody else. Even kings and emperors used to come to beggars like Buddha and Mahavir to pay their respects. They were always honored. There was a balance. Now the balance is completely lost. No politician bothers to pay respect to anybody. He becomes supreme when he is in power. He trespasses the limit, then his leg has to be pulled down. Then somebody, somewhere else, arises. That is simply a balance.

Always remember: life is never unjust. If it looks unjust then you must have done something wrong. Somewhere you must have gone beyond the balance; then life seems to be unjust. Otherwise life is never unjust. And whenever you feel the unjustice it is better to look at yourself; you have done something wrong and you have been punished. In fact, people have been thinking for millennia that sins are punished, but I say to you that sins are not punished. Sins are the punishment. When you say sins are punished you have time to wait. Maybe they will be punished in the next life -- who bothers? We will see in the next life. You can postpone. But I say to you that sins are the punishment; they are not punished somewhere in the future.

Sins carry their punishment in themselves. Punishment is intrinsic to every sin. It is not a result somewhere in the future. It is not that you sow today and you reap tomorrow -- no. There is no time gap. You sin and immediately you are punished, immediately the punishment has started. Here you sin and here immediately the punishment starts -- you feel ugly and you feel sad and you feel guilty, and a turmoil and a chaos arise inside and you are unhappy and in hell. Hell is not somewhere in the future, neither is heaven. Each act carries its own heaven or hell.

Remain balanced and you are in heaven; become unbalanced and a hell is created -- nobody else is

creating it for you.

Lao Tzu has no God, no personal God, to punish anybody. It is simply Tao. Tao is just a law, a universal law. If you move according to it you are happy, if you move against it you become unhappy. In fact, unhappiness is a symptom, just as happiness is a symptom -- a symptom of how you are moving: according to Tao or against Tao.

When you are moving according to Tao you are happy, blissful, celebrating. Every moment is a joy, a delight. Life seems like poetry. Every moment you see something flowering, growing; every moment you see a thousand things to be grateful for. You are blessed.

Life is a benediction if you follow, move, according to the law. And the law is of balance. If you move against it, if you go contrary to the law, suddenly you lose balance. Happiness disappears; you become unhappy, you become sad, miserable. A hell is created. Hell is just a symptom. Don't try to fight with it. Just try to understand where you have moved against the law, that's all -- and then move back, gain balance. Whenever you are sad don't try to change sadness. Don't try to do anything with it; sadness is symptomatic. It simply shows that somewhere you have gone against the law. Find the balance again. Maybe you need a turning. Maybe you need to lean a little more towards left or right so the balance is gained again. And this has to be done continuously.

People come to me and they say, "If we meditate and if we succeed will silence and peace remain forever and forever?" They are asking a stupid question. Then meditation would be a dead thing -- like a stone, not like a flower. And meditation is not like a stone, not even like a plastic flower. It is a real lotus. It blooms. It changes. With the sun it opens, in the night it closes. There is a continuous balance, and you have to find the balance every moment. Meditation is not something you do once and you are done with. It is something that is like breathing, like blood circulating. It is not that once the blood has circulated it is finished, once you breathe there is no more need of it. No, you have to breathe and you have to go on meditating; every moment you will need it.

By and by it will become natural, that is right. By and by you will go less and less against the law. When the knack is found, the very moment your step is going against the law you will see the hell and you will move back. You will come back to the path, you will not go astray.

TO BE PROUD WITH WEALTH AND HONOR
IS TO SOW THE SEEDS OF ONE'S OWN DOWNFALL.
RETIRE WHEN YOUR WORK IS DONE.
SUCH IS HEAVEN'S WAY.

RETIRE WHEN YOUR WORK IS DONE.

WHEN YOU SEE that a work has given you balance, that you have attained happiness, don't ask for more; when you feel good don't ask for more; when you are surrounded by a well-being don't ask for more. Retire, enjoy it. Revel in it. Dance with it. Don't ask for more. The mind is always asking for more.

The mind says, "Okay, this is good, that I am feeling a certain well-being, but more is possible. So first I should attain the more." Then you miss that which was possible; that which had already become actual, you miss. And if you listen to this mind, which goes on for more and for more and for more, it will lead you to the end, to the extreme. And suddenly you fall into hell, and you are miserable, unhappy.

Whatsoever you gain, make it a criterion: if you are feeling good, if you are feeling well, if you are feeling blissful, silent, peaceful, a certain delight around you, life has become a song for this moment -- then sing it! Don't ask for more! Chew it, absorb it. Don't ask for more. Retire... that is the meaning of retire. Now stop further efforts -- enough! You have gained -- now let it be, enjoy it. Live it! And then you will see: a different dimension comes to your being.

There are two dimensions. One is horizontal... more, more, more -- that is the horizontal dimension. You move in a line. You are on the point A; you want to be on the point B. When you are on the point B, you want to be on the point C. Soon you will reach to XYZ. And from Z is hell. Z is the door of hell. But you cannot stop, the mind goes on. The mind says, "Look, you are on C, and D is possible. So why waste time on C, go to D. Then E becomes possible, so go to E." No moment to enjoy, no moment to celebrate, no moment to retire and *be*. Doing, doing -- never being... because being means that C is enough, now enjoy it.

You have earned the bread for today -- now retire. But the mind says, "What about the safe in the bank? It is still half-filled. You have to fill it completely...."

In India they call it the vicious circle of the ninety-nine. They have a story.

A poor barber was very happy, tremendously happy, as sometimes only poor people can be. He had nothing to worry about. He was the barber to the royal king; he used to massage him, to trim his hair, to serve him every day.

Even the king was jealous and he always asked him, "What is the secret of your happiness? You are always bubbling. You seem not to be walking on the earth, you are simply moving on the wing. What secret is there?"

The poor barber said, "I don't know. In fact I have never heard the word `secret' before. What do you mean? I am simply happy. I earn my bread and that's all... and then I retire."

He must have been a Lao-Tzuan.

Then the king asked his *vizier*, his prime minister -- and he was a man of knowledge, a very very knowledgeable man. He asked him, "You must know the secret of this barber. I am a great king. I am not so happy, but this poor man, having nothing, is so happy."

The prime minister said, "He does not know anything about the vicious circle of ninety-nine."

The king said, "What is this?" The *vizier* laughed and said, "You are in it but you don't know it. We will do one thing. Tonight we will throw a bag containing ninety-nine rupee coins into the barber's house, and then see what happens."

They threw a bag containing ninety-nine rupees into the house.

The next day the barber was in hell. He came very sad and worried; in fact, he didn't sleep the whole night. He counted the rupees in the bag again and again -- ninety-nine. And he was so excited -- how to sleep when you are excited? The heart was throbbing, the blood was circulating; there must have been a high blood pressure, an excitement. And he tossed and turned, and he could not sleep. He would get up again, touch those golden rupees, count again... he had never had the experience of counting rupees and ninety-nine was the trouble -- because when you have ninety-nine you want them to be a hundred. So he was planning what to do the next day to get one rupee.

One golden rupee was a difficult thing to get. He was getting only a few paisa, and they were enough in those days. How to get one rupee? -- because one rupee, one golden rupee meant almost one month's earning. What to do? He planned many ways -- a poor man, not knowing much about money, he got into trouble. He could think of only one thing: that he would fast for one day and eat for one day. This way, by and by, he could accumulate one rupee. And a hundred rupees would be good...

Mind has a stupidity: to complete things. Mind is a perfectionist. Ninety-nine? The obsession is created: they must be a hundred.

He was sad. Next day he came -- he was not flying in the sky, he was deeply on the earth... not only deeply on the earth, but a great burden, a stone-like thing hanging around his neck.

The king asked, "What is the matter with you? You look too worried."

He said nothing, because he didn't want to talk about the bag. But every day the situation grew worse and worse. He could not massage well -- he had no energy, fasting.

So the king said, "What are you doing? Now you don't seem to have any energy. And you look so sad and miserable. What has happened?"

So one day he had to tell the king; the king insisted: "You tell me, I can be of help. You just tell me what is the matter." He said, "I am now a victim of the vicious circle of ninety-nine."

When you have ninety-nine there is a vicious circle -- you want them to be a hundred. This is the horizontal line. And don't think that when they are a hundred, things will stop. Things never stop. Mind does not know where to stop. It knows no stopping. That's why it falls. It goes without stopping anywhere, from A to B, from B to C, and goes on and on until at Z it falls into hell.

Then there is another way of life; the vertical -- not horizontal. You don't move from A to B, from B to C -- no. You don't move in a line, on the same plane, on the same level -- no. You move from A to Al to A2 to A3 in a vertical line, in depth. You move into the depth of the A. Whatsoever is in the moment you move

deep into it -- not from this moment to the next, but in this very moment you move as deeply as possible. And then even one moment becomes eternity. And your happiness grows, knows no bounds. Your bliss grows, knows no bounds. And there is never an imbalance. You are always balanced. A vertical mind is always balanced because a vertical mind is no more a mind.

The whole effort of meditation is to give you a vertical mind. A vertical mind virtually means no-mind. Then you move from A to Al, A2, A3 in depth, or in height vertically. When B comes, again you move from Bl to B2, B3. You never fall from anywhere because you always go into the depth. This is what retirement is. You have earned the bread today, now retire.

But you don't know how to retire; you go on earning the bread in your dreams also. You lie down and you plan for tomorrow, and nobody knows whether the tomorrow is going to come or not. In fact it never comes. It is always today. You are planning for the future, not knowing that death will destroy all future. Remain in the moment -- be wise. Live it as totally as possible and then you will know no death. Because a man who is not worried about tomorrow knows no death -- he becomes deathless. Because death is tomorrow -- life is today.

Death is in the future, life is always in the present -- this is the meaning of retire. If you want me to translate this word "retire" I will call it *sannyas*. You have to retire not in the end of life; retire every day, retire every moment. When you have enjoyed a moment it is retirement, it is through retirement, it is *sannyas.*

When you come back from the office to your house, leave the office in the office. Don't carry it in your head, otherwise the head will have a headache -- bound to have! Such a big thing, the office, you carry in your head! It is heavy! The whole market in your head -- it is heavy! Falibhai goes to the share-market. He knows. You can carry the share-market in your head; then it is madness. But he never carries it; he has learned how to retire in it.

Retirement every day, retirement every moment.... The very word "retirement" does not look good to us; it gives the feeling of old age, inability. Somewhere beyond sixty-five, when death comes near, then one retires. No, the word "retire" is very beautiful. It is the meaning of *sannyas*. Retire means rest: the work is done, now retire, enjoy it. Don't postpone enjoyment, that is the meaning of the word "retire." Enjoy here and now.

RETIRE WHEN YOUR WORK IS DONE.
SUCH IS HEAVEN'S WAY.

That is Tao. Never go to the extreme, the work is always done within the limits. Remain in the limits, enclosed in the limits. That is the discipline, the discipline of a *sannyasin* -- always remaining in the middle, always remaining within limits, always remaining satisfied, not hankering after more and more and more.

Drop the horizontal line; move into the vertical. Retire. And you will be fulfilled; you will know the greatest fulfillment that life can give you. That is a deep moment of total balance, tranquility. We have called it enlightenment, liberation, *moksha*, *nirvana* -- or you name it.

Tao: The Three Treasures, Vol 1

Chapter #6
Chapter title: There Is No Meaning

16 June 1975 am in Buddha Hall

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The first question:

YOU HAVE SAID THAT EVERY GESTURE FROM A MASTER IS SIGNIFICANT, AND OFTEN THE ANSWER IS GIVEN IN WHAT IS NOT SAID RATHER THAN WHAT IS SAID. BUT OFTEN WHEN YOU LOOK OR GLANCE AT ME, AND I FEEL THERE IS A MESSAGE, I DO NOT KNOW HOW TO IDENTIFY THE MESSAGE WITHOUT USING MY MIND. AND EVEN WHEN I DO USE MY MIND I AM NOT SURE.

THE MIND CANNOT BE USED. Once you use the mind you have missed the point. Silence has to be understood in silence; a no-word message is to be understood wordlessly. If you try to understand through words and through mind you will miss it, you will misunderstand it. Then your own mind has come in. Then you will interpret it. Then it will not be pure, it will not be the same.

And if you ask, "Then what to do?" you ask a wrong question. The question of how arises from the mind. There is no question of how. You be silent. Don't do anything, don't try to interpret it, don't try in any way to interfere with it -- let it spread over your being. You may not be able to identify it right now because it is vaster than the mind and all identifications are from the mind. You may not be able to know exactly what it is, but there is no need. You may not be able to decipher, decode the meaning of it, but there is no need. Let the wordless message reach to your wordless center. It is a deep contact, and the contact is the meaning. It is a deep penetration, and the penetration is the meaning.

You pass by a rosebush and you look at a roseflower. What is the meaning? If-you start thinking about the roseflower, the mind enters and the roseflower is lost. Then the mind creates a wall of words, thoughts, concepts and you cannot even see the roseflower there.

Don't try to find the meaning. Meaning and a constant obsession with meaning is a disease of the mind. What is the meaning of a roseflower? There is no meaning. It flowers without any meaning. It needs no meaning to justify itself; it is justified in its being. You just let it be, and you be with it. Let the rose penetrate you, let the rose spread its fragrance around you and within you, and suddenly something stirs within your being -- something has arisen. The rose has done something in you. Even then, you may not be able to know what the rose has done but you will feel happier, blissful; you will feel there has been a contact with the unknown. You will feel that you have been given an opportunity to look into the unknown. You will feel that the rose has become a window and a vast sky has opened -- there has been a crack in the wall of your mind, and a ray of light penetrated. Don't bother about the meaning.

When I am looking at you, you simply look at me! When I am giving you my being, you give your being to me. Be available, let it be a contact. It is not a communication, it is a communion. I am not communicating a certain message which can be deciphered, decoded -- no. I am giving myself to you in that gesture. It is bigger than any meaning that can be given to it -- and you are also bigger. If the contact happens, you will feel that boundaries have dissolved. For a moment you were not there. For a moment you were possessed by me -- and not only by me but, through me, by the whole. So whenever I look at you, whenever I want to penetrate into your eyes, whenever I knock at your door, at your heart, open the doors.

Don't try to find the meaning. In finding the meaning you will miss the meaning -- because the contact is the meaning, a deep inner embrace is the meaning.

The second question:

MY MIND IS IN SUCH A STATE OF CONFUSION THAT IT IS IMPOSSIBLE TO REMAIN IN THE MIDDLE. WOULDN'T IT BE BETTER TO FOLLOW THE MIND IN ALL ITS EXTREMES SO THAT I CAN EXPERIENCE THE WHOLE ABSURDITY OF IT?

The first part of the question:

MY MIND IS IN SUCH A STATE OF CONFUSION THAT IT IS IMPOSSIBLE TO REMAIN IN THE

MIDDLE.

I AM NOT SAYING that you should remain in the middle. If you try to remain in the middle you will never be in the middle. The middle is a balance; you cannot try to be there. You will have to lean to the left, you will have to lean to the right. Don't cling to any position. Be free. And between leaning to the left and leaning to the right, somewhere a subtle point arises in you. It is not outside of you. If you go to look outside there is left and right; there is no middle.

It is just like time. Space and time are together. Try to understand. If you look at the clock there is past and there is future, there is no present. Your clock never says what the present is -- it cannot say, because the moment it has said it, it is already the past. So the hands of the clock move from the past to the future; there is no present in your clock -- cannot be. Present is not part of time. You have learned in your schools and your universities that the present is part of time -- that is absurd. Present is not part of time. You have heard it repeated so many times that time is divided into three tenses -- past, present and future -- that it has become a conditioning in your mind. No. Time has only two divisions: past and future.

Then where is the present? The present is in you. If you look out, you will find past and future; if you look in, you will find the present and always the present. There is no past and no future -- there cannot be.

Inwards you move, and you move into the eternity of the present; outwards you move, either you move into the past or you move into the future.

And the same is true about space -- in space there is either left or right. If you lean towards the left it is outside, if you lean towards the right it is also outside. But if you gain a balance between the two, suddenly you are in. The middle point is within you, it is not a part of space outside. In fact, the present and the middle are together. Whenever you are in the present you are in the middle, whenever you are in the middle you are in the present. The middle is not a position outside you. It is an inner phenomenon just like the present.

So when I say or Lao Tzu says, "Be balanced," we are not saying make balance a static phenomenon in your life. It cannot be static, you will have to continuously maintain it, moving to the left and the right. In that movement sometimes you will pass the innermost point of your being and suddenly you will be in the middle. And suddenly you will find an implosion -- not an explosion. Implosion. Something inside implodes; suddenly you are no more the same. Whenever you pass the position of the middle inside, you are no more the same -- you become intensely alive, you become intensely innocent, you become intensely pure and holy. In that moment there exists no darkness for you, no sin, no guilt. You are divine, you are a God whenever you can find that balance. But you cannot find it once and for all -- no. Life is always a constant balancing, a continuity, a continuum. You cannot make it a commodity that you purchased once and now it is always there in your house. No. If you are not aware you will miss it again and again.

This is the first part of your question: the middle is not a fixed point outside. You can reach it from either point, or try to gain a balance moment to moment between the opposites -- hate in love, anger in compassion.

Go on balancing between the opposites. By and by you will come to feel the knack of it. Somewhere between hate and love it happens. I say "somewhere" -- the point cannot be figured out; it is such an alive phenomenon that you cannot pinpoint it. It is just like butterflies flying in the garden -- if you catch a butterfly and pin it down it is dead. You can pin it down but it is no more a butterfly, the life has left it.

Just like a butterfly is the inner balance, you cannot pin it down. That's why it is indefinable, elusive. Says Lao Tzu: The Tao that can be said is no more Tao. The truth that can be uttered has already become untrue. Indian scriptures say "That" cannot be known by scriptures. *nayam atma pravachanen labhya*. You cannot understand "That" by any verbal communication. "That" is elusive because it is so alive. By the time you reach it the butterfly has gone. Just go and see. Move in the garden. You come nearer and nearer and the butterfly is getting ready to take off. When you are nearly at the point of catching it it has left the flower, it is already on another tree. You cannot pin it down. If you can, it is dead.

I was reading just yesterday one of the very perceptive poets of the West, Wallace Stevens. In one of his maxims he says Aristotle is a skeleton. I liked it. Logic is a skeleton. Logic is always of the dead, of death. It does not belong to life. Anything fixed is always dead -- that's why I say marriage is a butterfly pinned down; love is an alive phenomenon.

You can define marriage, you cannot define love. Even a court can decide what marriage is or is not, but nobody can decide what love is. Marriage is legal; love transcends all legality -- something of the unknown penetrates into love, into the phenomenon of love.

Inner balance cannot be pinned down, you will have to find the knack of it. And you can find it --

because if I can find it, why not you? If Lao Tzu can find it, why not you? If one man finds the inner balance, the inner tranquility, the inner still small voice, the inner knack that passeth all understanding, then every human being becomes capable of it. In Lao Tzu is your future, your possibility. You can also do it.
You say:

MY MIND IS IN SUCH A STATE OF CONFUSION THAT IT IS IMPOSSIBLE TO REMAIN IN THE MIDDLE.

Don't try to remain in the middle, forget about the middle. You just try to be balanced. Move into the opposites but always remain alert so that someday you can find the balance between the two. And you are doing it -- only awareness is needed. Just a moment before you were happy, then in another moment you are unhappy. You have moved to the opposite. You must have passed through the middle. How can you move to the opposite without passing through the middle? Maybe you passed it for only a fragment of a second, but that is not the point; you passed it. If you had been a little alert you would have known where the middle was. Just now you are so silent, then a single minute passes and your whole mind starts chattering. You must have passed the middle somewhere.

When a man dies he is alive just a moment before, then he is dead. If he is alert he will find the middle which is beyond death and life, which is deathless. But he is not alert. You have died many times; millions of times, in fact, you have passed the middle but you are not alert. And every day you pass the middle many times, thousands of times: compassion and anger, a man feeling so good and suddenly so bad, a man feeling so saintly in the morning.... Look at people praying near the Ganges or in the temple -- look at their faces, so beautiful. The ugliest faces become beautiful when there is prayer. And then look at them in the market -- even the most beautiful face looks ugly. They must have passed it somewhere -- from the temple to the market there must have been a middle point -- but they were not aware.

So what is to be done? Don't try to be in the middle. I'm not saying try a little anger and a little compassion together -- no. I'm not saying try to be in the middle -- you will go mad. I am saying move from one opposite to another, but move so alertly that you can find the middle point inside you. The moment you find the middle point, for the first time you become the master of your life. Up to now you have been just a slave. For the first time you become awake -- up to now you have been fast asleep.
And the second part of the question:

WOULD NOT IT BE BETTER TO FOLLOW THE MIND IN ALL ITS EXTREMES SO THAT I CAN EXPERIENCE THE WHOLE ABSURDITY OF IT?

Nobody has ever been able to experience the whole absurdity of the mind. It is infinite. You will not be able to experience the whole of it; it is very creative, it goes on creating new absurdities. You have been here in this existence so long and yet you have not been able to experience the whole absurdity of it. You are not for the first time on this planet earth, you have been here before. I can see your ancient faces, hidden behind your fresh skin. You are ancient ones.

There was a teacher in Buddha's time in India; his name was Prakuddha Katyayana. He was a rare teacher. He always addressed his disciples as ancient ones. Even if a child came to see Prakuddha Katyayana he would say, "How are you, ancient one?" Because everyone is so old, older than the earth. The earth is not very old, just... in fact, very young, adolescent. But you are older than the earth, you have been on other planets. You are older than the sun. You have been here since existence has been here, otherwise it is not possible -- you cannot suddenly bubble up. How can you happen so suddenly? You have been here all the way.

One of the most important American psychologists, William James, was writing a book which became a very important milestone in the history of psychology and religion. The name of the book is VARIETIES OF RELIGIOUS EXPERIENCE. He traveled all around the world to collect material for the book. Many books have been written since then on religion, but no book has yet reached that peak. William James worked hard on it. He also came to India, he had to -- if you are writing a book on religion then India becomes a must.

He came to India and he went to see a sage in the Himalayas. He does not give the name; in fact sages have no names, so there is no need. He went to see the sage and he asked a question. He had been reading

an Indian scripture in which it is said that the earth is supported on eight white elephants.

He was puzzled -- he was a logician -- so he asked the sage, "This looks absurd. On what are those eight elephants standing? How are they supported?"

The sage said, "On another eight white and bigger elephants."

William James said, "But that doesn't solve the problem. On what are those bigger white elephants standing? "

The sage laughed and he said, "Elephants on elephants, elephants on elephants, all the way down. You can go on asking," said the sage, "and I will go on answering the same thing -- to the very bottom."

So William James thought that once more the question could be asked: "And on what is that bottom being supported?" The sage said, "Of course, eight bigger elephants."

It goes on and on -- of course it has to be so. If you move backwards you will find yourself again and again and again. Otherwise how could you be here? You are supported by your past life, that's why you are here. And your past life is supported by another past life -- that's why you were in your past life. And this goes on and on and you cannot ask, "How did I come for the first time?" You never came for the first time because even before that you were. Even before the first time you were supported by a past life -- elephants on elephants, elephants on elephants. Hindus are really beautiful. They create absurd stories, but those stories have deep meanings and significances. You are here only because the whole past -- not your past, the *whole* past of existence -- is supporting you. You are the whole past and yet you have not been able to exhaust all the absurdities. Do you think it will ever be possible to exhaust all the absurdities of the mind? No, nobody has ever been able to. If you become aware, even one day is enough. If you remain unaware, even millions of lives are not enough. If you become aware, even a single moment is enough to see the absurdity of the mind. And if you go on sleeping and snoring then you can go on sleeping and snoring. That's how you have been in the past, the same you can be in the future.

No, by sleeping you will never exhaust the absurdities of the mind. Don't hope; that is hopeless. That cannot be done. It is impossible. Become alert. It is time, in fact it is already getting late. Become alert, and suddenly you can see. Because absurdities cannot be exhausted by experiencing, they can only be exhausted by experiencing with awareness. By experience alone you will not be able to exhaust them.

You love one woman but the relationship becomes stale and everything goes wrong. Then you start thinking of another woman. The mind says, "This woman is not right for you, but there exists a right woman. You try to find her. You got hooked with the wrong woman, that's why the problem has arisen." The problem has not arisen because of this woman -- remember. If you are alert you will see the problem has arisen because of desire, not because of this woman. But the mind says, "Leave this woman, divorce, move to another." And with another the same thing happens -- the mind again says, "Find someone else." And you go on and on and on. And the mind will always hope that somebody will turn up someday and everything will be right, and you will be in heaven.

It has not happened, it is not going to happen. Otherwise there would be no need of religion, no need of yoga, no need of Tao. By and by everybody would have come to the right life -- but it never happens. But hope goes on winning over experience, and to the very end you go on hoping that someday, somehow, everything will be good.

Hope is the basis of all absurdities and the existence is such that with ignorance and a sleeping mind there is no hope. Become alert.

It happened: Alexander was coming towards India. He met Diogenes on the way. Diogenes was a rare Being -- if Diogenes had met Lao Tzu, they both would have sat and laughed and laughed and laughed. They are of the same quality.

Alexander was passing. He heard that Diogenes was just nearby so he went to see him. Even Alexander was impressed by the man, even Alexander felt puny before him. Diogenes was a naked fakir, he had nothing, but his being was such -- so magnetic, so powerful -- that Alexander was impressed, very impressed. In fact it is said that he was never impressed again by any other man.

He asked the secret of it: "How have you become so powerful, not having anything? And I am a world conqueror, I have almost won the whole world. Just a little more is left; soon I will finish. And you -- a naked man, having nothing -- what is the secret of your happiness?"

Diogenes is reported to have said, "I renounced hope. That is the secret. And I tell you, you also renounce hope; otherwise you will always suffer."

Alexander said, "I will come to you to learn the secret, but not now. I am on the way -- half the world,

more than half the world I have won, but there is a remaining part. I have to become a world conqueror, then I will come."

Diogenes said, "Nobody has ever been a world conqueror. Something or other always remains to be done. The dream is never complete and the desire is never fulfilled. If you really understand me, and if you really see that I am happy without bothering about winning the whole world, then you can also be happy without it."

Logically, intellectually, Alexander understood it. But he said, "I will come later. This is not the right time for me."

When he was leaving Diogenes, Diogenes said, "Remember, you will die before you have conquered the world; everybody has died and you cannot be an exception. "

And it happened. Alexander never reached back home. Returning from India, he died on the way. He must have remembered Diogenes, that naked fakir, in his last moments.

And then there has been another story; I cannot vouch for it. There is a story that on the same day Diogenes also died. And they met on the way to the other world, passing the river that flows between this world and that. They met on the river. Diogenes started laughing loudly, and he said, "Look, do you remember, you fool? You died, and you died in the middle, and the victory was not complete."

Just to save his face, Alexander also tried to laugh but he could not. Just to save his face he said, "Yes, this is strange, the meeting of an emperor and a naked beggar in this river. It may not have happened before, it may not happen again."

Diogenes laughed even more uproariously and he said, "You are right, but you don't understand who is the emperor and who is the slave. And who is the emperor and who is the beggar -- that you don't know exactly. There you are wrong, otherwise you are right: it is the meeting of an emperor and a beggar, but I am the emperor and you are the beggar. You were begging for the whole world -- you are the biggest beggar ever. And I lived like an emperor, but look what has happened to your empire...."

Now even Alexander was naked -- because everything has to be left on this shore -- and he was feeling very shy and awkward, embarrassed. But Diogenes was not embarrassed. He said, "Knowing this well, that someday one has to become naked, I threw away those clothes myself. Now look how embarrassed you are feeling before God. I will stand laughing, and you will feel guilty and embarrassed and everything. Everything is wrong around you."

There is no possibility of exhausting the absurdities. Even Alexanders never exhaust them. If you want to exhaust them the only way is to become aware. The more aware you are the more absurdities look like absurdities. When they look like absurdities, when you see them as absurd, you simply stop. You don't do them anymore. There is no need to renounce anything in the world -- one has just to be aware and things which are useless, meaningless, drop by themselves, on their own accord.

The third question:

EVERY RELIGION DEGENERATES INTO A MORALISTIC INSTITUTION. YOU COMMEND LAO TZU BECAUSE NO RELIGION COULD GROW FROM HIS WAY. HOW CAN THOSE WHO LOVE YOU AVOID SUCH AN INSTITUTIONAL DEGENERATION OF YOUR INSPIRATION?

IF YOU START AVOIDING, you have already started creating it. Don't bother about it. If it is going to happen it is going to happen; if it is not going to happen it is not going to happen. You don't bother about it, because if you start wondering how to avoid it you have already taken for granted that it is going to be there. You have already become self-conscious about it -- and that will help to create it.

Buddha tried hard to see that his religion would remain an alive phenomenon and not a dead institution. He tried hard -- but he failed. The harder he tried, the more people tried to create an institution around him.

Krishnamurti is trying hard -- and he will fail, because this is the law. Why are you trying so hard? You must be afraid deep down that it is going to happen. And if even Krishnamurti thinks that it is going to happen, it is going to happen. I have talked to you many times about the law of reverse effect. It is a very deep psychological law: do something and just the reverse happens. That's the whole teaching of Lao Tzu. He said: Talk about order and there will be disorder. Try to make people moral and there will be

immorality. Try to make people be good and they will be bad.

And you all know that this happens. Try to make your child be saintly and you will create the first revolt in him against you. He will go against you; he will do exactly what you wanted him not to do.

It never happened with Lao Tzu because he was never worried about it. If it happens it is okay -- what can you do?

When I am gone, I am gone. Whatsoever happens is none of my business. So don't be worried about it. If it happens it had to happen. If it doesn't happen, good; if it happens, that too is good. Who are we to take the responsibility for the future? Who are we to decide for the future? No, it cannot be done. Simply drop the whole idea. Don't be worried. Drop the idea completely and don't be worried; don't try to create it and don't try to avoid it. While I am here be with me, celebrate with me, delight in me. Let me help you, allow me -- that's all. When I am gone and you are gone, whatever happens... how can we decide it and why should we worry about it? While we are here we should use the opportunity, the door that has opened, the path that has become visible for you -- tread on it, walk on it; whether people create an institution out of it or not is for them to decide. And nothing can be done about it right now.

For the future, never create any worry, because your very worry will create the reverse effect. Have you watched? -- if you travel in a train, just have a look around. You can judge who is traveling without a ticket because he is constantly worried about the ticket checker -- the law of reverse effect. He looks afraid, he looks worried. Whenever somebody enters the compartment he looks startled. You can simply see who has come without a ticket -- he is creating his own difficulty around him.

And sometimes it happens that you have purchased a ticket, and it has fallen out of your pocket but you are not aware of it. You don't know that you don't have the ticket. Then you walk and you sit as if you have the ticket. Nobody can judge, nobody can catch you; even the ticket checker will not come to you. He knows that you must have the ticket. People are always surprised that when they have tickets nobody comes to check, and when they don't have the ticket suddenly the ticket checker comes, because he has become aware of this small law -- that you can judge who is the culprit. There is no difficulty about it. He cannot be natural, he creates his own unnatural vibrations around him. Immediately the ticket checker goes to him.

Don't bother. You are here; the phenomenon is alive right now, vibrating, talking to you, penetrating you, helping you. You just delight in it. And if you delight in it and if you yourself become a lighted phenomenon inside, others will delight in you.

An alive religion is alive because people are still enlightened in it, people are still aware in it. If you become aware with me you can help others to be aware with you -- it is a chain reaction. Once awareness disappears, the chain disappears; a gap comes, an interval where nobody is alert, nobody is awakened -- then religion is dead. Then it becomes a sect -- Hindu, Mohammedan, Jain. Then it becomes a church -- then rituals, then just dead gestures.

But nothing can be done about it. Rather, only one thing can be done about it and that is -- you don't bother, because you can waste your time thinking about it. You just live within me and allow me to live within you. Soon you will be able... through your lighted candle other candles can be lighted. Create chains and they will move on their own.

And never think of the morrow. Future is not a concern at all. Only the present *is.*

The fourth question:

YOU SAY I AM AN EMPTINESS. SINCE BEING HERE I AM BEGINNING TO FEEL MY OWN CENTER. HOW DOES THE CENTER EXIST IN EMPTINESS?

IT EXISTS. I cannot explain to you how or why, it is a simple fact. Just as science says H20 is water... two parts hydrogen, one part oxygen -- two atoms of hydrogen, one atom of oxygen -- and the combination is water. You cannot ask why. Why not three parts hydrogen, one part oxygen? Why not four parts oxygen, one part hydrogen? Why H20, why not otherwise? Science will shrug its shoulders, it will say: We don't know. It is how it is.

Yes, your inner being is an emptiness and yet a center exists. Have you seen a cyclone? In summer days in India there are cyclones, whirlwinds. Go and look when the whirlwind has gone: it has disturbed every particle of dust around, but just in the center there is no disturbance. Even to a whirlwind a center exists, even to a cyclone a center exists, even to emptiness a center exists. One comes upon it, it is a fact of

existence -- no how to it.

A small boy was walking with D.H. Lawrence in a garden, and he suddenly asked, "Why are trees green?"

D. H. Lawrence said, "Trees are green because they are green.

Nothing more can be said about it. All explanations are useless because you can say because of this, because of that -- but that too again brings the same question: Why? It is absurd that a center exists to emptiness -- it is illogical, it is irrational. But life is irrational. One has to accept life -- life is in no way to be forced to accept your logic or reason.

It happens every day in science. When for the first time Einstein said that everything is relative, even time is relative, the whole old world of science was disturbed. People started asking: Why? How? One very absurd thing Einstein said, and that is: if a traveler goes into infinite space on a journey in a vehicle which moves faster than light -- light moves at one hundred and eighty-six thousand miles per second -- if the vehicle moves faster than light or even equal to light, and if your son goes on a journey into space and comes back after twenty-five years, he will still be of the same age. If he had gone at twenty-five years of age, he will remain twenty-five years of age. His friends will have become fifty years old here on the earth but he will remain the same age. It is absurd. People started asking, "What is the logic?" Einstein said, "I cannot say what the logic is, but it is so."

At such a tremendous speed you cannot age. It is just like at a hundred degrees the water evaporates, that's all. At such a tremendous speed you cannot age; you will remain the same. And even more absurd -- if the speed can be doubled you will come back younger than when you left. If you had gone at twenty years of age and you come back after ten years, you will be ten years of age. You will move backwards in time -- because, Einstein said, aging depends on speed, on the speed of the earth. The earth is moving at a particular speed; on that speed depends your aging. Impossible to believe! Contradictory to all logic!

Then physicists penetrated into matter and suddenly one day they found there is no matter. So they had to say that matter consists of emptiness; they had to say that matter is nothing but dense emptiness. This looks illogical. How can emptiness be dense? How can this pillar be created out of dense emptiness? But now physics says it is so. And nature and existence do not follow our logic. They have their own ways and we cannot force our logic on them; our logic has to follow *their* ways. The same is true about inner space. Of course, logic says: How can emptiness have a center? Logically it cannot. When for the first time I came to that center the same question arose in me also: How can emptiness have a center?

To have a center something is needed -- and it is there, but it doesn't listen to our logic. Accept it, and don't create any logical problem in your mind, because that is not going to help. Life is illogical. You are here. Have you any logic to say why you are here? If you were not here, could you ask why you are not here? Things simply are. Nothing can be claimed, nothing can be posed, nothing can be projected, nothing can be asked. When you grow into this awareness: that things simply are -- then a deep acceptance happens. Then even if they are illogical you accept. You don't fight, you float. You don't even swim -- you simply are in a let-go.

And by and by more and more mysteries are revealed. That's why religion says that life is a mystery, not a problem. A problem can be solved; a mystery can never be solved. The more you solve it the more mysterious it becomes. The more you know it the more you feel has to be known. The more you come nearer the more you feel you are far away.

The Upanishads say God is both far and near. Why? Because the nearer you go the farther away you feel he is. You almost touch him -- and you feel far away. You almost penetrate him, you are almost in his heart, but still the mystery is not dissolved. On the contrary, the mystery has become more mysterious. And that is the beauty of it. Just think of a world where all mysteries are solved -- how boring it would be! Just think of a world which is absolutely logical, rational, mathematical -- how boring and monotonous it would be! Then there would be no possibility of poetry, there would be no possibility of romance, there would be no possibility of love, and there would be no possibility at all for any meditation.

Meditation is to enter into the mystery; love is to knock at the same door in a different way. Prayer is also to allow the mystery, and not to struggle against it with the mind.

Everything is beautiful because everything is mysterious, and you cannot get to the bottom of it. Analyze if you want to analyze, but every analysis will create more problems, more mysteries; the answer, the final answer, cannot be found. And it is good that it cannot be found. If it is found then what? Then the

very meaning and significance is lost.

I am not a philosopher, not in the least; I am just a poet at the most. I look at life and accept its facticity. If it makes two plus two four, okay. If it makes two plus two five, okay. If it makes two plus two three, okay. I have said yes to it. And this is what to be religious means to me -- to say yes, it is so.

The fifth question:

IS CARLOS CASTANEDA'S GURU, DON JUAN, AN ENLIGHTENED MASTER?

IF THERE WERE someone like Don Juan he would be enlightened, he would be like a Buddha or a Lao Tzu -- but there is nobody like Don Juan. Carlos Castaneda's books are ninety-nine per cent fiction -- beautiful, artful, but fiction. As there are scientific fictions, there are spiritual fictions also. There are third-rate spiritual fictions and first-rate ones: if you want third-rate, then read Lobsang Rampa; if you want first-rate, then read Carlos Castaneda. He is a great master -- of fiction.

But I say ninety-nine per cent fiction. One per cent of truth is there, hidden here and there; you will have to find it. It is good even to read it as fiction. Don't bother about Rampa's fiction, because it is rubbish created by a mediocre mind -- and of course created for mediocre minds. But Carlos Castaneda is worth reading. When I say fiction I don't mean don't read him, I mean read him more carefully, because one per cent of truth is there. You will have to read it very carefully, but don't swallow it completely because it is ninety-nine per cent fiction.

It can help your growth -- it can create a desire to grow. That's why I say it is beautiful. But it can hinder growth also if you take it at its surface value.

This man Carlos is really crafty, very clever. Rarely it happens, such cleverness -- because it is very easy to create scientific fiction, not much imagination is needed, but to create spiritual fiction is very very difficult; one needs a great artistic and imaginary mind. Because things you don't know, how can you even imagine them? That's why I say one per cent of truth is there. On that one per cent of truth he has been able to create a big edifice. On that one per cent of truth he has been able to project much imagination. On that one iota of truth he has made the whole house, a beautiful palace -- a fairy tale. But that one per cent of truth is there, otherwise it would have been impossible.

So one per cent of Don Juan must be there somewhere or other. He must have met somebody; maybe his name was Don Juan, maybe not, that is not material, that doesn't matter. Carlos has come across a being superior to himself, he has come across a being who knows some secrets. Maybe he has not realized them, maybe he has stolen them, maybe he has just borrowed them from someone else. But he has met somebody who has somehow got some facts of spiritual life and this man has been able to create imagination around it. And the imagination becomes possible if you use drugs as a help -- very easy, because drugs are nothing but an aid to imagination.

This man has come across some being who knows something, and then through drugs, LSD and others, he has projected that small truth into imaginary worlds. Then his whole fiction is created. It is a drug trip, but a good experiment in itself. And when I say all these things I am not condemning Carlos. In fact I have come to love the man. It is a rare flight of imagination, and if it is a hundred per cent fiction then Carlos himself is a rare being. If he has not come across anybody at all then he must have that one per cent of reality in himself. Because otherwise it is impossible -- you can only build a house on a foundation, even an imaginary house needs at least a foundation in reality. You can make a house of cards but at least the ground, the solid ground is needed. That much is true.

So read, because you will have to read. Every age has its own fictions, romances; one has to pass through them. You will have to read. You cannot escape Carlos Castaneda. But remember that only one per cent is true -- and you have to find it.

If you have been reading Gurdjieff's books, particularly ALL AND EVERYTHING, then you can become artful about how to find the true, how to sort out chaff from wheat. If you have not read ALL AND EVERYTHING, it is a good beginning. First you should read ALL AND EVERYTHING of George Gurdjieff and then you can read Carlos Castaneda's books. It is a very difficult training to read Gurdjieff; in fact no more than a few dozen people exist in the world who have read his book ALL AND EVERYTHING completely. It is difficult. It is a one thousand-page book and Gurdjieff is a master of hiding things. He goes on saying irrelevant things, useless things, spinning tales within tales -- hundreds of pages and then one line

of truth, but it is worth seeking, it is a diamond. A hundred pages of rubbish, but then comes a diamond -- it is worth it.

If you can find the diamonds in Gurdjieff it will be a great training for you. And then you can find in Carlos Castaneda what is true and what is not true. Otherwise you can become a victim of a fiction. And I think many Americans particularly are roaming in Mexico in search of Don Juan. Foolish!

The sixth question:

LIKE TILOPA AND BODHIDHARMA, DO YOU THINK YOU WILL HAVE TO LEAVE INDIA TO FIND A SUITABLE SUCCESSOR?

YOU FOOLS! Can't you see I have already left India? I am no more here in India.

And the last question... Chinmaya has been asking this question continuously for many days, and I have been avoiding it. But now it is time. He has been asking:

ARE ALL ENLIGHTENED MASTERS BALD?

AND NOW I cannot avoid it any more, because in the effort to become bald he has shaved his head.

There exists no relationship, so don't try to be bald.

Bald people are very clever, they create rumors about themselves. One rumor they have created all around the world is that they are potentially more sexual than anybody else. Of course bald people are not so sexually attractive; they have to create rumors around themselves. All over the world in all countries the rumor exists that bald people are more sexual, more potential sexually than anybody else. This is a trick.

But now to create another rumor that bald people are the only ones who become enlightened will be too much!

Tao: The Three Treasures, Vol 1

Chapter #7
Chapter title: On The Utility Of Not Being

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ON THE UTILITY OF NOT-BEING:
THIRTY SPOKES UNITE AROUND THE NAVE;
FROM THEIR NOT-BEING (LOSS OF THEIR INDIVIDUALITY)
ARISES THE UTILITY OF THE WHEEL.
MOLD CLAY INTO A VESSEL;
FROM ITS NOT-BEING (IN THE VESSEL'S HOLLOW)
ARISES THE UTILITY OF THE VESSEL.
CUT OUT DOORS AND WINDOWS IN THE HOUSE (WALL),
FROM THEIR NOT-BEING (EMPTY SPACE)

ARISES THE UTILITY OF THE HOUSE.
THEREFORE BY THE EXISTENCE OF THINGS WE PROFIT.
AND BY THE NON-EXISTENCE OF THINGS WE ARE SERVED.

THE DEEPEST CORE of being is non-being. The foundation of isness is nothingness. And when I say nothingness I don't mean nothingness -- I only mean no-thingness.

Form exists on the base of the formless. The form comes out of the formless just as waves come out of the sea, and then the form drops, dissolves into the formless again. The name arises out of the nameless, falls back, returns to the original source, becomes nameless again. Life arises out of death and moves to death again. The very basic thing to remember is that these opposites are not opposites, they are complementary. Death is not against life, nonexistence is not against existence, non-being is not against being. They are two polarities of the same phenomenon, which transcends all understanding.

Sometimes it expresses itself as being and sometimes as non-being, but it is the same that expresses in both. This has to be understood as deeply as possible because your whole *sadhana*, the whole effort towards ultimate understanding, will depend on it. Unless you are ready to become non-being you will never become a real authentic being. It looks like a paradox.

Jesus says to his disciples: Unless you lose yourself you will not gain yourself. If you cling to yourself you will be destroyed, if you don't cling you will be saved. He is saying that if you move into non-being, only then is the being saved.

In India there exists a very old and very beautiful parable in the Upanishads.

A great sage, Uddalaka, was asked by his son, Svetketu, "Father, who am I? What is it that exists in me? I try and try, I meditate and meditate, but I cannot find it."

Svetketu was a small child but he raised a very very difficult question. Had somebody else asked the question, Uddalaka could have answered easily, but how to help a child to understand? And he was asking the greatest problem that exists.

Uddalaka had to create a device. He said, "You go there, yonder, where you see the nigrot tree and you bring a fruit from it."

The child ran; he brought a small fruit from the nigrot tree.

The father said, "Now you cut it. What do you see inside it?"
The child said, "Millions of small seeds."

The father said, "Now you choose one seed and cut that seed. Now what do you see in it?"
The child said, "Nothingness."

The father said, "Out of that nothingness arises this big tree. In the seed just at the center exists nothingness. You cut it -- there is nothing, and out of that nothingness arises the being of this big tree. And the same is true with you, Svetketu." And one of the greatest sayings ever uttered by any human being was born: "TAT-TWAM-ASI, SVETKETU" -- "That art thou, thou art that, Svetketu."

You are also that nothingness which exists just at the heart of the seed. Unless you find this non-being within you, you will not attain to authentic truth. Then you can move in theories, then you can philosophize, but you will not realize.

The boy meditated on his nothingness and he became very silent. He contemplated, he enjoyed this nothingness, he felt it very deeply. But then again a question arose. After a few days he came to the father again, and he said: "I can feel, but things are still not very clear, they are vague, as if a mist surrounds everything. I can see that out of nothingness everything is born, but how does nothingness mix with thingness? How does isness mix with nothingness? How does being mix with non-being? They are paradoxical."

The father was again in difficulty -- whenever children raise questions it is very difficult to answer them. Almost ninety-nine per cent of the answers that grownups give to children are false -- just face-saving devices. You deceive. But Uddalaka didn't want to deceive this child. And his curiosity was not only a curiosity, it was deep inquiry. He was really concerned. His body may have been that of a child but his soul was ancient. He must have struggled in the past, tried hard to penetrate into the mystery. He was not just curious -- he was authentically concerned. It was not just a vagrant question in the mind, it was very deep-rooted.

The father said, "You go and bring a cup of water. "
The boy fetched a cup of water.

Then the father said, "Now you go and bring a little sugar."

He brought the sugar, and the father said, "Mix them both."

The sugar dissolved into the water, and the father said, "Now, can you separate the sugar from the water? "

The boy said, "Now it is impossible. I cannot even see where the sugar has gone."
The father said, "You try."

The boy looked into it but he couldn't see any sugar; it had dissolved, it had become water.

Then the father said, "You taste it." The boy tasted, it was sweet. And the father said, "Look, just like this. You may not be able to decide what is being and what is non-being; they are melting into each other just like water and sugar. You can taste and you can know that this water contains sugar. You may not be able to separate them right now -- in fact nobody can ever separate them because they are not separate. "

Water and sugar can be separated -- that was just a device to make the child understand -- but non-being and being cannot be separated, life and death cannot be separated. It is impossible. They are not separate, how can you separate them? They always exist together. In fact to say that they exist together is not to say it rightly, because the very word "together" carries the concept of twoness. They are not two, they are one. They only appear two.

From where have you come? Have you ever pondered over this very basic problem? -- from where have you come? Nothingness. Where are you moving, where are you going? Nothingness. From nothingness to nothingness... and just in between two nothingnesses arises being. The river of being flows between two banks of nothingnesses. Being is beautiful, but non-being is also beautiful. Life is good, but death is also good -- because life cannot exist without death. Ordinarily you think that death is against life, that it destroys. No, you are wrong. Without death life cannot exist for a single moment. It supports it. It is the very base. Because you can die, that's why you can live.

Life and death are not two things but two wings -- two wings of the same phenomenon. Science has always thought that religion talks in paradoxes, is irrational, illogical. But just within the past few years in science, particularly in physics, a phenomenon has arisen which can be very helpful to understand this meeting of being and non-being. The phenomenon is called the black hole. Science has come somehow to feel that in space there exist a few spaces which are holes, black holes -- non-beings. In the beginning it was difficult to conceive of it but now, by and by the concept is becoming clearer and clearer -- because science also feels that everything exists with its opposite. How can existence exist without nonexistence? Life exists with death, love exists with hate, compassion with anger -- how can existence just exist without nonexistence being there, somehow involved in it? It has to be there. They searched, and now a man has got a Nobel prize for the discovery of the black holes. The black holes are non-existential holes in space where nothing exists, not even space. And they are very dangerous phenomena because if something goes into a black hole it simply disappears, because the black hole turns everything into nonexistence.

The discovery of the black hole has solved many mysteries.

Just a few years ago it happened in America: an airplane belonging to the army was flying in the sky. There was communication with the plane, then suddenly the communication stopped. Another plane was sent to search for the first plane: what had happened? Exactly after the same time gap, after half an hour, the second plane went out of communication.

Now it was dangerous. So three more planes were sent together in the same direction to find the last two. Exactly after half an hour those three planes were also lost, communication was broken. And never has anything been heard about those five planes, what happened to them. They have left not a single trace behind. If they had fallen then they would have been found. They could not go on flying forever and ever... what happened? Now it is suspected that they suddenly came across a black hole; they simply entered into the black hole and disappeared.

A black hole means the power of nonexistence, the power of non-being. If you are caught in it, everything simply disappears, not a trace is left behind, because matter becomes un-matter -- you un-materialize.

You have heard the word "materialization"; you have heard about miracles, that there have been people

who can materialize things out of nothing. But you have not heard the word "unmaterialization," that things can simply go into un-matter, simply disappear.

It has happened many times. Once a ship carrying seven hundred people simply disappeared -- such a big ship! When it passed the last port everything was okay; it never reached the next port. And the distance was not very far, it was very short. If the ship had sunk, with seven hundred people on board someone must have survived. And if nobody survived, then the skeleton of the ship would have been found. But nothing has been found ever. It simply disappeared. It must have come across a floating black hole.

That is happening every day, but when things happen every day you become oblivious of them. Suddenly a man dies. What has happened? He has entered the black hole. Just a minute before he was okay -- breathing, talking, alive, conscious -- and just a second afterwards nothing is left, just a deteriorating body. What has happened? Something has gone into nonexistence. Death is the black hole.

Scientists say that stars are also born and die. They live millions of years, but that is not the question. They are born -- from where do they come? Right now many stars are being born. Just as many children are being born in maternity wards, many stars are being born. They are coming out of nothingness. No matter existed before; it was a vast space, then suddenly a nebula comes into being -- smoke arises out of nothingness. The smoke starts gathering, condensing, starts becoming more and more solid. It takes millions of years. Just as it takes nine months for a child to be born, it takes millions of years for nothingness to become condensed and become a star. Then for millions of years the star remains alive, then it dies. Then again it disperses by and by, becomes less and less solid, becomes vapor, smoke. For millions of years it remains on its deathbed and then one day the star has disappeared. The place where the star once was now will be a black hole; it has become non-existential. Now, if you come across this black hole you will be simply absorbed. When the black hole absorbs a whole star... such a vast phenomenon!

Our sun is a mediocre star. It is sixty thousand times bigger than the earth. If our sun -- sixty thousand times bigger than the earth -- dies... and it will die one day. Scientists say that it seems nearabout four thousand years more it can be alive. Because it is already old, ill, has to be hospitalized -- but there exists no hospital for stars. It is dying. Four thousand years it will take, then one day it will be no more. First the light will disappear, then the matter will disappear, and then it will become a black hole. The space where once the sun was and now is no more will be a tremendous whirlpool of nothingness. If the earth is caught into it -- finished. In a single moment it will crush you -- nothingness to nothingness.

And there are bigger stars, our star is a mediocre one. Millions of big suns exist in existence, many of them have died already. In space travel to go to the moon is nothing -- but once we get out of the solar system, then there will be trouble, because then your spaceship can come across any hole and you cannot know beforehand. Your ship can be simply absorbed and nothing will be heard of it ever again. These black holes are the other part of existence: they are nonexistence. And it has to be so, because existence has to be balanced by nonexistence.

Lao Tzu believes in nonexistence tremendously. He is the first to bring the utility of nonexistence to its ultimate glory. Of course he didn't know about black holes, otherwise he would have talked about them. He was a simple man, living in a village, living the simple life of a peasant -- raw, simple, not very cultivated and civilized. He was against civilization, he was for nature. He has only simple similes: the wheel. He says the nave of the wheel, the hub of the wheel is empty, but the whole wheel depends on it.

It is called the nave of the wheel -- why? Because it is just like the nave that exists in man. Just near your navel, the Japanese say there exists a point called *hara*. The *hara* is the black hole in your body. Japan has discovered, following Lao Tzu's idea, that somewhere in the body death must have a home. Death doesn't come from the outside, it is not an accident as people think. People say death is coming. No, death is not coming, death is growing within you; it is not that somewhere on life's path you meet death suddenly. If it were so, then methods could have been devised to avoid death, to deceive it, or not to go to that point where death waits for you, to bypass it or to send somebody else instead of you. There would be such a possibility if death were an outward phenomenon, happening to you from the outside. But death is carried within you like a seed. It comes into existence when you come into existence, in fact it existed even before you. You have come out of it.

Death must have somewhere a point within your body. So the Japanese searched the body to find out where the black hole exists. It is just below the navel. Two inches below the navel exists the point of death. It is a very subtle point. You must have heard the word *harakiri*; the word comes from *hara*. *hara* means the black hole inside the body, and *harakiri* means suicide, to use that black hole.

The Japanese have become very efficient in killing themselves; nobody can kill themselves as easily as

the Japanese, because they have found the exact point of death. With a small knife, they simply penetrate the *hara*; not even a single drop of blood comes out. The suicide is bloodless, and no pain at all is felt, no suffering -- life just disappears. They have touched directly the black hole in the body, the point of death. If you cut your throat you will die, but there will be much suffering -- because from the throat to the *hara* there is much distance; that distance death will have to travel. So if somebody's head is cut off, the body remains alive for a few minutes; it goes on trembling and throbbing because you have not penetrated the *hara* directly. The Japanese can kill themselves so easily and so silently that when you see a man who has done *harakiri*, who has committed suicide, you will not see any sign of death on his face; his face will look as alive as ever. He has simply disappeared into the black hole with no struggle.

That *hara* in the body is non-being. It is absence, it is a nothingness. And the whole of Taoist practice is to be alert to the *hara*. They have created a different type of breathing for it; they call it belly-breathing. You cannot find a more silent man than a Taoist who has been doing belly-breathing and has become attuned to it.

You breathe from the chest. All over the world chest breathing, which is a shallow breathing, exists. Maybe it is because of the fear of death that you don't breathe from the belly, because when you breathe from the belly the breath goes deep down to the *hara*. Then you touch death. Afraid of death, you practice shallow breathing. Remember, whenever you are afraid your breathing will become shallow. Whenever fear takes you you will not be able to breathe deeply -- immediately the breathing becomes shallow. Every fear is basically a fear of death; you may not be consciously aware of it, but your body knows where death is: don't go that way. Your body is wise, wiser than your mind -- has to be, because mind is a very new comer. Body has existed longer than mind, has passed through millions of lives, mindless lives, and has accumulated much wisdom. Whenever you are afraid you stop breathing or you breathe very shallow, afraid to come nearer to death.

Deep breathing absorbs death into life, deep breathing creates a bridge between life and death; the fear disappears. If you can breathe deep down through the belly, then fear will disappear completely. That's why the Japanese can commit suicide more easily than anybody else in the world. It looks like a game. They can commit suicide for such simple things that nobody can understand what the need was, because they know life and death are not separate, they are one. Death is also life -- the other aspect of the same coin. It is rest.

If you breathe deeply you will feel rest flowing all over your body -- a relaxation, a non-tense state of affairs. Have you ever watched a small child breathing? He breathes from the belly. You can watch and you will see. That's how Lao Tzu wanted everybody to breathe. That is the Taoist yoga: just like a child, the belly goes up and down and the chest remains absolutely unaffected, as if the chest has nothing to do with breathing -- and it has nothing to do with breathing.

But there are many problems: the fear of death -- you cannot breathe deeply, the *hara* is there. And, just near the *hara* is the life-point, which you call the sex center -- that too is a fear. If you breathe deeply then sex arises. So people who have become afraid of sex cannot breathe deeply. If you breathe deeply immediately you will feel that suppressed sex has become again alive, it starts flowing into your veins and into your blood. And of course it is as it should be: the center of life should be just near the center of death. *hara*, the center of death, and sex, the center of life are just so near, so close that they almost touch each other -- two aspects of the same coin. That's why in sex also people are afraid, because death starts throbbing with sex. A real sexual experience is also an experience of death: you die. That's why people are so afraid of sex, so afraid of women; I have not come across many people who are not afraid of women. Fear... woman has given you birth, she must be carrying your death also.

Look at the Hindus' conception of Kali, Mother Kali. She is both life and death, the giver and taker. A beautiful woman, but black, black like death; a beautiful woman, but very dangerous -- so dangerous that she is dancing on the body of her own husband, almost killing him. Shiva is lying there and she is dancing on his body almost crushing him. And she wears a garland of skulls, and in one of her hands she has a cut head, freshly cut with blood dripping from it. In the West they cannot understand why a mother should be so dangerous, why a beautiful woman should be depicted in such a dangerous and terrible and horrible way. Hindus know better. They have penetrated the mystery of life better than anybody else. They know that sex and death are so close, so close that they are almost one. And when the sex center starts throbbing and spreading its waves over your body, the death center also starts throbbing. That's why orgasm has become just a word. You don't achieve orgasm in sex -- you cannot. Unless you accept death you cannot achieve orgasm, because orgasm means losing all control, orgasm means losing all mind, orgasm means the whole body throbs in ecstasy, every fiber and every cell of It. The whole body celebrates in an unknown bliss and

the mind is no more the controller and the manipulator.

Man can achieve only a local orgasm -- which is nothing but ejaculation, not an orgasm at all. Because if orgasm takes over then you are no more there -- you are possessed by life and death both. And fear takes over. For thousands of years women have not achieved orgasm. Even now in India, I don't see that even two per cent of women achieve orgasm. Only in the past few years has man become aware that women can also achieve orgasm -- it has been a suppressed thing, because if the woman achieves orgasm she will go so mad that she will become Kali. She will be so mad with ecstasy that she may start dancing on your chest and she will be no more in herself. She will be something else -- a natural force, a whirlwind, a storm. She will laugh and cry and nobody knows what will happen; the whole neighborhood will know that a woman has achieved orgasm.

And sex is such a private affair -- we have made it such a hidden and secretive thing, in darkness. The partners don't even see each other, and the woman has been trained to remain absolutely passive, non-moving, because of the fear. Because once she knows the beauty of going completely mad, then she will be uncontrollable. It will be impossible for any man to satisfy any woman, because a woman can achieve multiple orgasms and a man can achieve only one. A woman can achieve within minutes at least six orgasms -- six to sixty. It will be impossible for any man to satisfy a woman, and she will go so mad because she is so natural -- it is better to suppress her.

Sex has been suppressed as part of death. Only two things have been suppressed in the world, sex and death. And this has been my observation: that whenever a culture suppresses sex it does not suppress death so much, because there is no need -- the suppression of sex alone will do. Whenever a culture suppresses death it does not bother to suppress sex, there is no need -- the suppression of death alone will do. If you suppress one both are suppressed, because both are together -- and both have to be freed. Then you live tremendously, but you always live on the verge of death. You become a being, but you are always looking into the non-being. And that is the beauty of it, and the horror also. In fact, all natural, beautiful things are also terrible.

God is not only beautiful, God is also terrible. He is not only a mystery, he is not only *mysterium*, he is also *tremendum*; he is not only life, he is also death. And once you suppress your own being or your nonbeing you drop the bridges; then you cannot reach the existence. Be like the existence, only then the bridge is there; then you are connected and joined with it.

In the West, after Freud, they have allowed sex a little freedom, but now they have become more suppressive of death. In the West nobody talks about death -- as if it doesn't happen. Even professionals exist who work on the dead body so that it appears alive -- painted, colored. A woman dies; her face is painted, lipstick is used, beautiful clothes, a beautiful coffin, and she is carried as if she has gone into deep sleep, not death. This is the fear of death: you don't want to look into the face of it.

Cemeteries are built outside of the town and you put beautiful marble stones on them; you decorate them. You decorate death so that you can avoid it, so that there is no need to encounter it -- and death is the very source of Life.

Use life, use death also: that is the message. Use being, use non-being also. And don't be afraid of anything because nothing that is yours can be taken away; nothing that you have can be taken away. And that which you don't have, you don't have; it has already been taken away, you cannot carry it for long -- and if you carry it you simply carry a burden.

Try to understand Lao Tzu's sayings. On the utility of not-being he says:

THIRTY SPOKES UNITE AROUND THE NAVE;
FROM THEIR NOT-BEING (LOSS OF THEIR INDIVIDUALITY)
ARISES THE UTILITY OF THE WHEEL.

A WHEEL MOVES because in the nave, in the center, there is emptiness. If there is no emptiness in the center the wheel cannot move. It moves on emptiness.

MOLD CLAY INTO A VESSEL;
FROM ITS NOT-BEING (IN THE VESSEL'S HOLLOW)
ARISES THE UTILITY OF THE VESSEL.
CUT OUT DOORS AND WINDOWS IN THE HOUSE (WALL);

FROM THEIR NOT-BEING (EMPTY SPACE)
ARISES THE UTILITY OF THE HOUSE.
THEREFORE BY THE EXISTENCE OF THINGS WE PROFIT.
AND BY THE NONEXISTENCE OF THINGS WE ARE SERVED.

This is how one can become total and whole, and to be whole is holy for Lao Tzu. There is no other holiness. It is not a cultivation of religious ritual, and it is not even a cultivation of morality. It has nothing to do with character. Holiness means a life that is whole, a life that has not denied anything, a life that knows no denial, a life that has not said no to anything, a life that accepts, accepts the opposites, a life that doesn't choose. A life that is choiceless is holy. Holy comes from the same root as whole. If you are whole you are holy, and if you are whole it means you are at the same time life and death also. You don't hide the fact of death and you don't try to hide your inner hollowness, emptiness. You don't try to fill it with rubbish. You enjoy the purity of emptiness also. Nothing is as pure as emptiness, nothing can be -- because whenever there is something, impurity enters. Only emptiness can be absolutely pure.

But we are so afraid of emptiness. People come to me and say it is so difficult to be alone because one starts feeling one's emptiness. Then you seek friends, then you seek lovers, and the whole effort from the very beginning is doomed, because a man who is afraid of his emptiness cannot really love. He is afraid. Deep down there is fear. How can he love? When he moves and pretends that he is in love with somebody he is just trying to escape from himself, his own emptiness. He is trying to forget that somewhere inside there is emptiness and nothingness. He is trying to fill that emptiness by somebody's presence -- and the other is also doing the same.

So almost ninety-nine per cent of the love affairs on this earth are false. Sooner or later you come to realize that they have been deceptive. Lovers come to realize that they have been deceived, fooled. But they think that the other has fooled them, they never think that they have also done the same thing to the other. And they don't understand the misery of human beings and their stupidity; if they understood their own stupidity, what they are doing, they would be able to feel compassion for all. When you cannot be alone, silent, it means you are afraid of your loneliness, you want to fill it by somebody. You pretend. The other is also doing the same with you, he cannot be alone. Two persons who cannot be alone are trying to be together; now this is going to be a miserable phenomenon, a hell.

If you cannot love yourself in your loneliness, how can the other love you? How can you expect anybody to love you if you cannot love yourself? If you are so fed up with your loneliness, sooner or later the other will also be fed up with your loneliness. You cannot fill it, it is something that cannot be filled. It is something that exists as part of your being -- you cannot fill it, it has to remain empty. It will remain empty. All efforts fail to fill it.

So the first thing is to get in tune with this emptiness, to allow it, to live it. Don't suppress and don't escape. Feel it, enjoy it -- and by and by you will understand the beauty of it. Once you understand the beauty of your loneliness it becomes aloneness. Then it is no more empty, then it is no more nothingness. Then it is a purity -- it is so pure that it is formless.

Always remember the difference between aloneness and loneliness. Loneliness is like a wound. Loneliness means you are missing the other. Loneliness means you are thinking of the other constantly, you are hankering for the other constantly. The other is in your fantasy, in your mind, in your dreams. The other is not real, is imaginary, but the other is there and because it is not real you feel lonely. When you start feeling your aloneness, the other has dropped from your mind completely. It no more shadows your dreams, it no more touches your purity. You are happy with yourself, you are ecstatic with yourself, you are enjoying yourself. Now for the first time you are in tune with your being *and* with your non-being. You are whole.

Now you can be in love. Now love can flow. But now love will be a sharing, not an escape. Now you can go and share your being -- and your non-being also. Now you can share your wholeness. Now you can allow anybody who is open to join your openness, now you can become partners in the eternal journey. This love will not be possessive, because you are ready to be alone anytime. In fact you are happy being alone, you are happy being together -- you don't choose. Both are good. Whatsoever the case you feel happy. Your happiness cannot be destroyed now; the other can enjoy it and share it but cannot destroy it.

You can share and you can distribute it and you can give it to the whole world; you have so much of it that you can bless the whole world with it. And it goes on growing; the more you give the more you find it is there. Now you are not a miser; now your being is not constipated, you are not closed, not afraid. You can

give, you can share, because you know your non-being also. Now you are not afraid of being a non-being. Now you know definitely that it is part of your being and the beauty of your being; it is your inner space where you can move, the inner shrine, the real temple. The temple exists in you.

If you search your body it exists near the navel. That's why Hindus became navel-gazers. People laugh in the West; whenever somebody meditates they say, "Have you become a navel-gazer?" Hindus know in the body... the point of death that the Japanese call *hara* Hindus call the temple of the body. They close their eyes and they bring their consciousness to the temple of the body. Your body is a temple because it carries you. And from that temple you enter deeper, and then you find your non-being -- that is a greater temple of being. The body becomes the door and when you reach your inner shrine, surrounded by non-being, on the throne is the Divine. That is the center of non-being.

Just the other day somebody was asking how it was possible for the inner emptiness to have a center. Yes. It has only the center and no circumference -- center everywhere and circumference nowhere. This is illogical... because logic itself is illogical and irrelevant to life. Life has its own logic, and the basis of life's logic is that opposites are not opposites, they are complementaries.

Emptiness has a center. You see a wheel -- in the center there is emptiness, the hub. The wheel is matter, the hub is non-matter. But when you move in, just the reverse is the case: in the hub is the being, and the wheel is of non-being. Non-being is just the aura or your being, the light of your being, the space of your being, the territory of your being. And it is beautiful because it is absolutely empty; it is pure because it is absolutely empty -- don't be afraid of it. In the beginning it looks like death; if you allow it, it becomes resurrection. After every inner death there is resurrection.

That is the meaning of the story of resurrection in Jesus' life -- not that he was physically resurrected but that he passed through death, the cross, and he came to the innermost life. You have to pass the emptiness -- that is the cross. Everybody has to pass it. Nobody else can carry that cross for you, you have to carry your own cross. And unless you do, unless you pass the emptiness, you will not reach the innermost center. At that innermost center you are no more an individual, you have become God himself.

Hindus say, *aham brahmasmi*; Hindus say, I am the God himself. This saying comes from those who have reached the innermost point, who have passed the non-being part and who have come to the shrine where God is and you are not. But you are trying to escape from it, you don't know how to use it. If you are empty and you have nothing to do you start doing something... anything. You put on the radio or the TV, you study the newspaper, you read a novel, you go to a hotel or you go to the club -- you do many things. You can do anything whatsoever, but you cannot do nothing. People have the idea that if you can't do something relevant, then do something irrelevant, but don't sit idle.

Sit empty. Just sitting empty one comes to the greatest encounter of life -- one encounters one s own death. If you can pass that, if you can pass that dancing, happy, enjoying it, if you can be nourished even by emptiness, then nothing can destroy you -- you have attained to the eternal, the non-destructible, the deathless.

That's why my insistence is always on a dancing meditation. It is not only an outward dance. The outward is nothing but a training for the inner. You dance outwardly, you go on dancing outwardly -- by and by an inner dance arises and then you can dance inwardly and move towards the innermost center, the very core of being. Remember -- death can be crossed only by dance, death can be won over only by a deep laughter. One can carry one's cross only happily, blissfully, ecstatically -- sad, serious, it will become such a burden. Your own emptiness will become such a burden that you will want to escape from it, you will come out and move into the world.

Learn how to dance outwardly, just as a training, as a discipline, so that the inner dance becomes possible. It is a mood, a climate -- dance is a climate, it has nothing to do with any activity of dancing. It is a climate, an inner bubbling of bliss, an inner throbbing of bliss. Only on that boat can the part which is very very difficult for you to cross be crossed. Otherwise one escapes. The moment you face your inner emptiness you escape, you become scared to death. That's why so many people never think about themselves. They think of the whole world, they worry for the whole world, but they never think about themselves, because that point seems to be touching a wound inside. They are afraid.

Don't be afraid. The existence of things is good; you can profit by it, but it is not enough. Unless you learn now to be served by emptiness also you have not learned the art, the total art. If you know only how to live, you know only half the art; if you know also how to die, then you know the whole art -- and the whole art will make you whole.

Remember, until you die you cannot be reborn. As you are you have to pass through death. And you are

clinging too much to life. That won't help -- death will come. But death comes in two ways. One way, the usual way it comes: you are clinging to life and it comes as the enemy; you fight with it, you resist it, you do everything that you can do to avoid it. But how can you avoid it? The day you were born death became certain; every birth carries the seed of death. In fact, in life nothing else is certain but that. Everything is at the most probable, but death is certain. It will happen. You can avoid it, you can postpone it a little, but that doesn't change the situation. It will happen. One way to face death is as the enemy, which is the way ninety-nine per cent of people face it -- and miss it. Because of their enmity they cannot use it, they cannot be profited by it, they cannot be served by death.

There is another way: to accept death as a friend, to accept it as an innermost part of your being, to enjoy it, to welcome it, to be ready for it and when it comes to embrace it. Suddenly the quality of death changes. It is no more death, it becomes a door. It no longer destroys you; on the contrary, you are served by it. It leads you to the deathless.

Die -- you will have to die. But die gracefully. I am not saying die like a stoic, I am not saying die like a very controlled man. No, I'm saying die gracefully, beautifully, as if a friend is coming, knocks at your door, and you are happy. And you embrace the friend and invite him in, and you have been waiting for him so long....

If you can love death you become deathless; if you can understand non-being then your being becomes the very ground of being-hood, the very ground of God. If you can love non-being then nothing can destroy you, you have transcended time and space. Then you have become one with the total, and this is what holiness is -- to become whole is to be holy.

Tao: The Three Treasures, Vol 1

Chapter #8
Chapter title: Attaining Absolute Indifference

18 June 1975 am in Buddha Hall

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The first question:

YOU HAVE SAID MUCH LATELY ABOUT INNER SILENCE AND EMPTINESS. AFTER TWO YEARS AS YOUR DISCIPLE, MUCH OF THE TIME, PARTICULARLY DURING THE MEDITATIONS AT THE ASHRAM, MY MIND SEEMS MORE THAN EVER TO BE OUT OF CONTROL AND WORKING LIKE A COMPUTER GONE MAD. I TRY TO BE A WITNESS TO THE WHOLE ABSURDITY, BUT THE MONSTER GOES ON AND ON!

LET THE MONSTER GO on and on and don't you be worried. The very worry is the problem, not the monster.

The whole world is going on and on: rivers go on flowing, clouds go on moving in the sky, birds go on chattering in the trees. Just why are you so against only the mind? Let it also go on and on -- you be unconcerned.

Witnessing is not an effort. When you are unconcerned the witness arises. Be indifferent to the mind; in the climate of indifference the witness arises. The very idea that you have to stop it is wrong, that you have

to still it is wrong, that you have to do something about this constant ongoing process is wrong. You are not required to do anything. If you do anything it won't help -- it will help the trouble, not you. That's why when you meditate you feel the mind going more mad; when you don't meditate it is not so mad. When you are meditating you are too concerned with the mind, trying your hardest to make it still. Who are you? And why should you be worried about the mind? What is wrong with it? Allow the thoughts, let them move like clouds.

When you are indifferent, suddenly you are watching. With nothing left to do, what will you do? You can only watch, you can only witness -- and in witnessing mind stops. Not that you can stop it. Nobody has ever been able to stop the mind, because the stopper is also part of the mind. The idea of meditation is part of the mind too -- the idea that if you become silent you will attain to the ultimate is also of the mind. So don't be stupid! The mind cannot silence the mind. Who is asking this question, you or the mind?

You are not aware of yourself at all; it's the mind playing tricks. The only thing that can be done, and which is possible, is to be indifferent and let the mind go. When you are indifferent suddenly a distance arises between you and the mind. You still listen to it because it is knocking continuously at your doors, but now you are indifferent. Now, inside, you are not worried whether it goes on or stops, you don't choose. You say to the mind, "If you want to go, you go on; if you want to stop, you can stop. It is none of my concern." This unconcern is needed. In this climate of unconcern and indifference the witness arises. Suddenly you see that the mind never belonged to you; it is a computer, it is a mechanism. You are absolutely separate from it.

Drop all efforts to still it and just remain passive, looking at whatsoever is going on. Don't give direction to the mind; don't say, "Be like this." Don't be a guide to the mind and don't be a controller. The whole existence is going on, nothing disturbs you -- why only this mind, a small computer, a small mechanism? Enjoy it if you can. If you cannot, then be indifferent. And then suddenly one day you find that something which was fast asleep within you is awakening; a new energy is coming up in you -- a distance from the mind. And then by and by the mind goes on -- far away, far away, far away. Then still it goes on chattering but you know that somewhere far away, near a star it is chattering; you cannot even make sense out of it, what it is saying. And this distance goes on and on and on, and one day suddenly you cannot find where the mind has gone.

This silence is qualitatively different from a silence that you can practice. The real silence comes spontaneously, it is not something to be practiced. If you practice it you can create a false silence. The mind is so tricky, it can give you a false notion of silence -- and that too will belong to the mind. So don't try hard to still it. Rather, stand aside, by the side of the road, and let the traffic pass. Just watch it, just look at it with eyes of unconcern, indifference, and the thing that you have been desiring will happen -- but not through desire. Because desire will not allow you to be indifferent. Buddha has used a word *upeksha*; the word means absolute indifference. And he says that you can never become meditative unless you have attained to *upeksha*, to indifference. That is the very soil. In that soil the seeds of meditation sprout -- and there is no other way.

The second question:

FOR THOUSANDS OF YEARS ENLIGHTENED MASTERS HAVE BEEN HELPING THEIR DISCIPLES TO USE WORDS LESS AND SILENCE MORE. LAO TZU TALKED THE LEAST. BUT YOU SEEM TO BE THE PERSON WHO HAS TALKED MORE THAN ANYONE ELSE ON THE EARTH! WHY IS IT SO?

THEY TRIED and they failed with you. So I thought: Let me try the other way round.

The third question:

IT IS SAID THAT ALL THE KNOWLEDGE OF HEAVEN AND EARTH IS CONTAINED IN THE SIXTY-FOUR HEXAGRAMS OF THE I CHING. IS THIS SO? IF SO, HOW TO UTILIZE IT?

ALL THE KNOWLEDGE of heaven and earth is contained in everything, not only in the sixty-four hexagrams of the I Ching. Even in a small pebble on the path all the knowledge of heaven and earth is

contained; in a small blade of grass all the knowledge of heaven and earth is contained; in everything -- because every part of existence carries the whole in it. Even a drop of sea is the whole sea -- the whole knowledge, the whole being of the sea is contained in the drop. It is sea. It may not be *the* sea, but it is sea.

You also contain the whole. So no need to go to the I Ching and the hexagrams; rather, go inwards, because finally the I Ching cannot say anything to you, finally you will be the interpreter. If you read tarot cards or the I Ching or use other methods, who will interpret? You will be the interpreter. So finally everything depends on you.

Unless you are awakened no I Ching is going to help. And if you are awakened everything is a hexagram and everything is the I Ching. So don't waste your time with other things: become awakened. When you are awakened you will see the whole universe written everywhere. In each blade of grass you will find the signature of the divine. And if you can understand a blade of grass you have understood all, root and all.

So don't deceive yourself. People deceive themselves in millions of ways. They waste their time in millions of ways, hoping that somehow they can enter the temple from some back door. There exists none. There is no back door to the temple, only the front door. You will find many back doors but they will not lead you to the inner shrine. You will be caught by some charlatan or somebody else.

Back doors don't exist in existence because existence does not believe in hiding. Look! Everything is so open, the secret is so open. Nothing is hidden, everything is open, you just need eyes to see it, awareness to read it, ability to enjoy it. Everywhere everything is an open secret, nothing whatsoever is hidden from the very beginning. Existence is open, only you are closed. And a closed mind is working with the I Ching -- what will you attain out of it? Your own reflections, you will see yourself in it, your own unconscious will be reflected in it.

These methods are just mirrors. They reflect your own unconscious -- nothing much. They never give you anything new, they simply reflect you. But you don' t know yourself, that's why you think something new has been gained, some new knowledge has been gained through them.

I have heard: the Russian dictator, Khrushchev, came to Paris and went to see a modern exhibition of paintings. He was an uncultured man, and not in any way aesthetic -- had no sense of beauty. He was, in fact, vulgar. But he was invited and he had to go.

Great paintings were shown in the exhibition. He looked at one painting and he said, "I don't understand. This looks ugly."

The man who was showing him around, a great critic of art, said, "This is Picasso and it is one of the most beautiful things that has happened in this century, but it needs understanding. It is not so ordinary that anybody can understand it. You have to raise your level of aesthetic feeling, sensitivity; only then will you be able to see what it is."

They moved on. Khrushchev didn't feel good. He had never imagined... in fact, in Russia it would have never happened. No critic, no artist would have been so courageous to say that he lacked understanding.

Then at the next painting he stood for a few minutes, looked deeply, and said, "I think this too is Picasso."

The critic said, "Sorry sir, this is just a mirror. You are looking at yourself in it."

He was an ugly man -- it may have looked like Picasso to him, a painting of Picasso's, a distortion.

In the I Ching you will find a mirror. If a Buddha reads the I Ching it is going to be totally different, because the mirror will show Buddha. If Lao Tzu reads the I Ching, it will show Lao Tzu. If you read, of course you will see yourself. You can see only your face.

So don't be bothered. Become a Buddha, then it will be worth looking at the mirror. But no Buddha bothers to look at the mirror. This is the puzzle. No Buddha bothers to look in the mirror because deep down he knows his own being so well, so intensely, that there is no need for a mirror to know it. You need a mirror -- but then the mirror simply shows you. And you go on befooling yourself. Whatsoever you want to read you will read, and you will throw the responsibility on the I Ching.

Once Mulla Nasruddin didn't go to the office. In the evening he came to see me and he was very happy, because he had slept in bed the whole day -- not a care in the world.

I asked, "Nasruddin, why have you taken a holiday today?

He said, "Couldn't help it. I tossed a coin in the morning to see whether to go to the office or not -- if it

came down heads I had to go, if it came down tails I could enjoy a holiday."

So I asked, "It came down tails and you enjoyed a holiday?"

He said, "Yes, but I had to toss it ten times, then it came to tails."

This is what is happening. I Ching, tarot cards, whatsoever -- this is what is happening. Whatsoever you want to do, you do it, but why throw responsibility on the poor I Ching? Just be responsible and do it. These are tricks.

Yes, I say everything is contained in everything. Even in the I Ching the whole universe is contained. Nothing otherwise is possible. This is how existence is. In each part the total is contained, the whole is contained. Anywhere you move, you move into the whole, but it depends on your understanding how you will read it.

So I'm not concerned with I Chings, I am concerned with you and your understanding. Try to grow into it. Don't waste your time with anything else. Life is really short and much has to be done. Don't fool around.

The fourth question:

DO GROWTH AND SPIRITUALITY HAVE ANY MEANING IN TAO?

NONE WHATSOEVER -- because Tao is whatsoever is the case right now. Tao is the present. Growth brings future in. The very idea of growth brings the future in, and then everything is distorted. Not that you don't grow in Tao, in fact you *only* grow in Tao, but the idea of growth is completely foreign to the world of Tao. They don't talk of growth: they only talk of how to be, not how to grow.

And if you know how to be, that is the only way to grow. If you know how to be in this moment you are on the path of growth. You need not think about it, it comes by itself on its own accord, just as a river finds its way to the sea without consulting any guidebook, without asking anybody on the path where the ocean is. It finds the way. Not trying to find it, still it finds. It goes on moving, moment to moment living its life; finally it reaches the ocean. This moment lived well and totally, the next moment will come out of this moment -- from where else can it come? It will grow out of it on its own, you need not worry about it. You live this moment in totality, and the next moment is born out of this. If you have lived totally then the possibility for the next moment is born with it -- it can also be lived totally

If you know how to live totally, you will also live the next moment totally. And every moment more and more total you will become and growth will happen on its own. But if you are too concerned about growth then you miss this moment, and that is the only time one can grow in.

So Lao Tzu doesn't talk about growth, because he knows that the very talk about growth will become postponement. Then one thinks, "I will grow tomorrow. Today is not the time for me. Many other things have to be done; growth can wait a little. There is no hurry." And then you go on postponing and you go on living this moment in a fragmentary, partial way. And the next moment will come out of it, and with each moment you will become more and more partial, fragmented, divided, split. Then who will grow and how does one grow?

One has to become that which one is already. One has to attain that which one is born with. You have to become that which is your very being, the very basis of being -- so right now is the work. This passing moment has to be used so intensely, absorbed so intensely... then it becomes growth. Growth is not an ideal in Tao, it is a byproduct.

And about spirituality Tao does not concern itself at all -- if you ask Lao Tzu he will laugh. If you talk about spirituality he may slap your face, he may throw you out and say to you, "Go somewhere else. Don't bring such stupid things to me." Why? Because the moment you say spiritual you have divided life into the material and the spiritual -- and he is for the total, the whole. The moment you say spiritual you have condemned something in the material, in the body, in the world. The very word "spiritual" carries a condemnation in it, a division.

You can see people who think they are spiritual; in their eyes you can see condemnation. Don't go very near to them, they are poisonous; in their very breath there is danger and infection. Escape from them! Whenever you see a spiritual man coming towards you run as fast as you can, because he is ill. He is deeply neurotic, he is a schizophrenic, because he has divided life into two, and life is an undivided whole; it cannot be divided.

Life is not soul, life is not body, life is both. You are not body and soul, you are bodysoul. That "and" is dangerous, drop it. I have seen people who have dropped the "and" but still when they think of bodysoul they cannot make it one word, they place a small hyphen instead of the "and" between the two. Even that hyphen is dangerous, drop that also. Make bodysoul one word. It is one. Make mattermind one; make this world and that world one. Let your God be here, down in the matter, and let your matter rise high and enter into your God. Then how can you talk about spirituality?

In India this disease is very old, this disease of spirituality. People come to me, spiritual people. Not knowing me rightly, sometimes, they come to me by fault. They talk about their spirituality and in the same breath they talk about others' materialism. It is a cliche in India that the West is materialist and the East is spiritual. This is nonsense. This is just a very bigoted, schizophrenic mind. It arises out of the division between the body and soul -- then everything will be divided, then your whole life will always carry a division. Even the body is divided into two: the higher body is something higher, and below the navel the lower body is really lower -- lower as a valuation. Body and soul are divided, then the body is also divided: the lower part is somehow dirty, the higher part is holy, sacred. In fact where has your body a division inside it? Can you demark a place from where the body becomes lower? The blood circulates all over the body, the same blood. The whole body is one network, how can you divide it? And to people who divide, tell them, "Cut your lower body and live with the higher. Then we will see." They will die immediately.

That's what happens to spiritual people, they are dead people. This has been my observation: that even materialists are more alive than your spiritual people, because materialists deep down feel that someday they will try to become spiritualists also. They don't condemn. Rather, on the contrary, they feel a self-condemnation inside them, a guilt, that they are not going to the temple but to the prostitute; that they are not going to prayer but they are going to a singing party, a dancing party. They know that they are doing something wrong, they feel humiliated. So there is a possibility for them because the ego feels hurt. But the spiritual person is an egoistic person. In fact, the concept of God has been created by the greatest egoists in the world -- to condemn others and to appreciate themselves.

God is total, but the God of the so-called spiritual people is not total. Their God is just an abstraction, a thought, a pure thought with no life in it.

Lao Tzu is not spiritual in that sense, and he won't allow any spirituality into his vicinity. He is simply for the whole; he is simply for no division. I am also for no division. When I initiate you into SANNYAS I am not initiating you into spirituality, I am initiating you into a life of the whole -- I am trying to make you holy, not spiritual. And remember by holy I always mean the whole, in which you will live an integrated life -- an organically integrated life of body, soul, world, God, market and meditation; an integrated life where no division exists; a flowing energy, not compartmentalized. I don't want any airtight compartments in your being. Your being should be liquid. You should be courageous, so courageous that even the sinner can exist side by side with the saint in you, and the saint is not afraid and the sinner doesn't feel condemned. When your sinner and saint come closer and closer and one day become one, you have become holy. Then you have not denied anything, you are not a no-sayer, you have said yes to the whole of life as it is, with no conditions attached. You have said yes to the whole life -- this to me is what a religious man is.

And the same is true with Lao Tzu: he does not bother about growth, growth will take its own course -- you just live the moment. He does not bother about spirituality -- you just live totally, and spirituality will take care of itself. It will come -- it is a flowering, not a discipline.

When one is total, life flowers -- and that flowering is spirituality. Spirituality is not an attitude, it is not a discipline. It is an outcome of a life lived totally, joyfully, delightfully; of a life of no complaint; of a life lived courageously, intensely. Then this flowering happens.

The fifth question:

> YOU SPOKE OF BALANCE, THE MEETING POINT, THE BLENDING OF OPPOSITES -- BUT IT SEEMS TO BE AN INVISIBLE TIMELESS POINT. THEN HOW CAN IT BE KNOWN BY ME WHO IS TIME?

YOU ARE BOTH time and timelessness, otherwise balance could not be attained. But you have known only part of your being -- that part is time. If you know your whole being you know the timeless part also. For the whole there exists no time. Time is a relative concept, it exists only for people who are not whole. This has to be understood -- it is a delicate point and very complicated. Time is one of the most abstruse

problems.

Saint Augustine says, "I know what time is when nobody asks me, but when somebody asks I don't know." Everybody knows what time is if nobody asks; if somebody insists that you define, explain what time is, then you are at a loss. You have been using it, every moment you have been talking about it and you have a subtle feeling about it, what it is, but when you want to be articulate about it you are at a loss.

Time is one of the most abstruse problems. Try to understand. Time is relative -- the first thing to be understood -- it is nothing absolute. For the whole universe there is no time because it cannot move from one point to another; both the points are in it. It contains all -- the past, the present, the future. If it doesn't contain the future already, how can the future ever exist? The whole cannot move in time because it contains time also. Time is part of its existence. That's why we say about the whole that it lives in eternity: eternity means timelessness, there is no time in it. Past, future, present -- all are implied in it.

Time exists for us because we live as parts. Space exists for us because we live as parts. They are relative phenomena. For the whole, space doesn't exist because it is contained in the whole. It cannot go anywhere else, because there is no anywhere else. The whole of space is in the whole. Where can it go? It exists here now, it always exists here now; otherwise has never been the case.

And you are both. If you live a divided life, if you live a partial life, if you live half asleep, almost sleep, then you live in time. If you live a fully awakened life, suddenly you live in eternity, timelessness. You have become the whole; now no time exists for you.

A German mystic, Eckhart, was on his deathbed.

A disciple -- a curious, inquiring man, a student of philosophy -- asked him, "Master, I know that you are dying, but I would like one question to be answered before you leave the body, otherwise it will haunt me my whole life."

Eckhart opened his eyes and said, "What is your question?"

The man said, "When you die, where will you go?"

Eckhart said, "There is no need to go anywhere." And he closed his eyes and died.

"There is no need to go anywhere," he said. I don't think that the man's inquiry was satisfied but a beautiful answer was given. It needs very deep understanding. Eckhart said, "There is no need to go anywhere." It means: I am everywhere now. Where is the need to go anywhere?

Buddha was asked the same question again and again -- when a Buddha dies where does he go? Buddha always laughed and kept quiet.

At the last moment again the question was raised and Buddha said, "Bring a small candle."

The candle was brought and Buddha said, "Light the candle."

The candle was lit and then Buddha said, "Bring it near to me."

The candle was brought nearer and nearer and then suddenly he blew it out and said, "I ask you where this candle light has gone; where has the flame gone?" The disciples were at a loss.

In Sanskrit the cessation of a flame is called *nirvana*. So Buddha said, "Just like this, when Buddha dies, he disappears. He becomes one with the whole. So it is irrelevant where he goes, because where can the whole go? Where has this flame gone? It has become one with the whole. Now it no more exists as an individual flame, the individuality is dropped."

That's why the word *nirvana* became most important in Buddhist terminology. It means cessation of a flame, total cessation of a flame. It remains because whatsoever is remains, but you cannot find it. Where will you find a flame which is no more? Individuality is lost, form is lost. Where will you find it? But can you say it is no more? It is, because how can a thing which was be no more? It disappeared, of course; became one with the formless, of course; became one with the whole, of course -- but it is. Now it exists as the whole.

You have both the possibilities. You can live in time, then you live as mind. Mind is time because mind divides life into past, present, future. Mind is the dividing factor. It is a great analyst, the great dissector. It dissects everything. You can live life through the mind, then you live in time. But you can live life directly, you can live life immediately, without mind. You can put the mind aside, then you live life timelessly, eternally. Then there is no past, then there is no future, then there is only present and present and present. It is always there.

Past is that present which you cannot see, and future is that present which you cannot see yet. Past is that present which has passed beyond you, beyond your perception; future is that present which has not yet come within the boundaries of your perception.

Just think of a small example. You are waiting under a long tall tree for someone. You can look at the road but there is a limitation. You can look one furlong to one side, one furlong to the other side, and then the road disappears. Another man is sitting in the tree, at the top of the tree. He can see further. He can see one mile in one direction, one mile in another direction.

You are waiting for a friend. The friend appears -- not for you, but for the man who is sitting at the top of the tree. The moment the friend appears on the road he has become present to the man at the top of the tree, but to you he is still future -- he has not yet appeared on the road. Unless he comes within your boundary of perception he will not be present. He is future. Past, future and present are relative; it depends on your height and where you are.

That's why Jainas insist that Mahavir knows all the three tenses of time -- because of his height. He can see end to end, nothing is hidden from him. So whatsoever you think is past is still present for him, and whatsoever you think is future is present for him.

Then the friend appears -- you talk to him and he moves on. After one furlong he disappears for you, he has become past. But for the man on the top of the tree he is still part of present. It depends how wide the compass of your understanding is. If your compass is total, then there is no time. Then you can see end to end. Then everything of the past is also present -- right now. Then everything that is going to happen in the future is also present -- right now. Then there is no past, no future; only present exists. Only one moment of present exists -- that moment is eternity.

You have both the possibilities. You can exist through the mind, then you are limited. It is just as if you are looking from a window towards the sky -- then the frame of the window becomes the frame of the sky. The frame of the mind becomes the frame of your world. Then you jump out of the window; you come out under the whole sky. Now there is no frame.

In French painting a new cult is arising, the cult of paintings without frames. It is a beautiful phenomenon, because all frames are false. In life everything exists without frame, but when you paint a picture you put a frame to it. That frame is the most false thing. And the irony is that sometimes people purchase such beautiful and decorative frames that even the picture is not as costly as the frame. The frame is more costly and precious -- and the frame is false. Life exists without a frame. Have you seen life anywhere with a frame? But you take a picture; immediately a frame comes into existence. The frame is false. All frames are from the mind; mind gives a frame to everything which is frameless, formless.

You can be both, it depends on you. In deep meditation the mind is no longer involved. It goes on functioning in the beginning but by and by, when you don't listen to it, it stops its chattering. Seeing that nobody bothers, seeing that nobody pays any attention, it stops.

The mind is just like a child. Have you seen a child do this? If he falls down, first he looks for his mother, to see if she is around somewhere. If she is, then he cries. If she is not, what is the point? Then he simply gets up, starts playing again because there is no point -- nobody is paying any attention. Nobody will bother unless the mother is there. And sometimes it happens that after half an hour the mother appears and he starts crying. Now it is absurd, but in a way logical. Because what is the point in crying when the mother is not there? Even if you are hurt it is pointless. When the mother comes now the hurt is no more, but it is meaningful to cry and weep for the hurt which is no more because the mother is expected to pay attention!

The mind is like a child. If you pay attention it cries. If you pay attention it creates problems. If you pay attention it goes on and on, there is no end to it. If you don't pay attention, suddenly the child realizes the mother is no more there, the child by and by realizes the mother is gone, and then he stops. When the mind stops you are immediate, then you face reality directly. Then there is no mediator in between, nobody to color it. Then the perception is clear, pure -- and you are in eternity.

The sixth question:

CAN THE EGO COMMIT SUICIDE?

NO, BECAUSE IT IS NOT. To commit suicide it is needed to be there. Let me put it in another way: can a shadow commit suicide? A shadow cannot commit suicide because a shadow doesn't exist. If *you*

commit suicide, if *you* cut off your head, then the shadow will be without a head. It simply follows you. The ego is just a shadow, it cannot commit suicide. If you cut off your head, the ego commits suicide -- not that it commits, it happens.

Try to understand that the ego is not substantial; the ego is just like a shadow. The body moves -- a shadow is created, a physical shadow; the mind moves -- a mental shadow is created. That mental shadow is the ego. When the mind stops there is no ego, when the mind is not functioning there is no ego. When the mind is functioning the ego is there; if the mind functions too much the ego is there too much. That's why you will see: people who work with the head too much are more egoistical than anybody else. Brahmins, scholars, professors, pundits, the so-called intelligentsia -- they have the subtlest egos. Intellectuals, writers, poets, philosophers -- they have the subtlest egos. They are nothing but egos -- too much head.

People who work with the hands, who are technically called hands, are humble people. Go and visit a small village of peasants, workers, laborers, who work with the hands. They are humble people.

There is a story about Confucius. The story is as old as Lao Tzu.

Confucius was traveling, passing through a village, and he saw an old man, a very old man, pulling water from a well and watering his field. It was hard work and the sun was burning hot. Thinking that this man seemed not to have heard that now there were mechanical devices which could pull the water -- you could use horses or bulls instead of man to pull the water out more easily -- so Confucius went to the old man and said, "Have you not heard that now devices exist? The water can be pulled out very easily from the well and the work that you do in twelve hours can be done in half an hour. Horses can do it. Why are you unnecessarily straining so much? You are an old man." He must have been ninety years of age.

The man said, "It is always good to work with the hands because whenever cunning devices are used a cunning mind arises. In fact only a cunning mind uses cunning devices. Don't you try to corrupt me. I'm an old man, let me die as innocent as I was born. It is good to work with the hands. One remains humble."

Confucius came back to his disciples. The disciples asked, "What were you talking about with that old man?"

Confucius said, "It seems he is a disciple of Lao Tzu. He hit me hard, and his argument seems to be correct. "

When you work with the hands no shadow of the head arises, a person remains humble, innocent, natural. When you start using cunning devices, the head comes in. People who work with heads technically are called heads: a head clerk, a headmaster -- they are called heads. Don't be a head. Even to be a clerk is too bad, and to be a head clerk... finished. To be a master is enough of a hell, but to be a headmaster.... Try to be hands. And hands are condemned because they are not cunning, not competitive enough; they seem to be primitive. Try to work more with hands and you will find that less and less the shadow arises.

The ego cannot commit suicide because it is not. If *you* commit suicide that is what I call *samadhi*, that is what I call the final meditation. If you commit suicide -- that means if you disappear, you become a nobody -- no shadow falls.

In the old days it was rumored that whenever a man becomes a Buddha no shadow falls from his body. This must have been symbolic. It is very meaningful. It doesn't mean that when Buddha walks on the path no shadow falls -- the shadow falls, but inside no shadow falls. He moves, he works, he does things, but the doer does not arise. That is how the shadow doesn't fall. If needed he even thinks, but the thinker does not arise; that's how the shadow does not fall. He lives, but he is not a manipulator, the controller. He flows, his life is a spontaneity. He does not even swim, he simply floats with the river. He does not push the river, he simply leaves himself in a let-go. He is a let-being-be. He floats. He leaves it to the river to do everything, then the shadow doesn't fall; the ego disappears.

Don't fight with the ego directly. If you do that you will fail, because nobody can fight directly with the shadow. If you have to do something with the shadow you will have to do something with your being. Something-is wrong, a wrong conception. You are a non-being inside -- realize more and more the inner hollowness, the emptiness, and suddenly one day you will find the ego has left you. In fact you will find it has never been there, you had a misconception, you were in an illusion. It was a mirage. It was not there, it only appeared to be there; it was not a reality, it was a dream -- in fact, a nightmare.

The seventh question:

CAN A MAN WHO LIVES THE STATES OF ANGER AND COMPASSION ALSO LIVE THE STATES OF LOVE AND HATE?

YES. When a man is total, he is total -- unconditionally. But his hate has a different quality, his hate is even more loving than your love and his anger is even more compassionate than your compassion. Because he lives totally everything takes on a new quality. Whatsoever he does, it is different. You cannot judge him from your side because you don't know what totality means. You know hate, you know love -- sometimes you have loved, you had a glimpse of it, sometimes you have hated, you had a glimpse of it -- but you have never been total. If you are total your love is different: your love has the intensity of hate. Have you ever observed the fact that your love never has the intensity of hate? When you hate a person you really hate. When you love, you love so-so. When you love you never put yourself into it completely. But when you hate, you hate really intensely -- have you watched the fact that your compassion is impotent, maybe just a facade, a mask, but your anger is real?

All that is wrong seems to be real and all that is beautiful seems to be false. When a man is total his love is as intense as his hate. And when a man of totality hates, his hate also carries total love in it -- he can hate only because he loves, and he can be angry only because he has compassion.

No, it is difficult. It will create a deep confusion in you because right now you cannot understand it, right now your understanding is not ripe for it. You will have to try it.

Drop lukewarmness. It needs courage. The greatest courage is needed to live a life of totality because then one never knows what is going to happen. And you are always afraid. You love a person; you are afraid to be angry with him or her because you don't know really whether you love or not. You don't know really if love will be able to withstand anger. Will it be possible that love will survive anger? So you have to suppress anger, because you are afraid. You are not really certain that your love is there. You have a certain feeling -- maybe it is, maybe it is not -- a vague feeling. You live in a mist, always surrounded by smoke; nothing is ever clear, your perception is always clouded. So you are afraid: this much anger may dissolve the whole relationship, may destroy the whole relationship. No! Suppress anger! Then you suppress anger; anger becomes part of you -- then when you love, in your love the anger also comes in.

Watch two lovers making love. You will see that there is violence. The love act is not graceful. Look at the face of the man making love -- it seems as if he is going to murder the woman. Maybe that's why women always close their eyes while you make love to them: it is better not to see what this man is going to be or going to do. The whole thing seems to be nasty. Distortion comes to the face -- grace should come, but distortion comes to the face. Faces which look ordinarily beautiful become ugly, as if one is passing through some agony, as if it is not an ecstasy but an agony. Look at the woman's face: the face becomes distorted, all her makeup gone. The face no more seems to be beautiful. And she seems to be in some sort of a pain -- suppressing it.

Even while making love, people are afraid that if they move really totally there is a danger point. Their whole mind goes on showing the red light: Stop! Don't go further! Because all that they have suppressed can come up any time, it is there knocking at their doors: Allow us! So they cannot relax in love either, because relaxation can be only unconditional. There is no conditional relaxation.

If you relax, you relax for love, you relax for anger, you relax for hate. It is just like when you open the door you open it for the enemy as much as you open it for the friend. If you leave the door open in the night there is every possibility the friend may come -- the enemy also. So you close the door. But the closed door is closed for both, for the friend and for the enemy.

You have never been able to be angry really, authentically. You cannot love authentically. When you are total you do everything authentically whatsoever the consequences, never thinking of the consequences.

This is my mathematics about life -- if you live totally, whatsoever the consequences, it is always good. Whatsoever! It is *always* good. And if you live a fragmentary life, whatsoever the consequence, it is always bad.

You can see from your lives that you have been living a very gentlemanly life, a lukewarm phenomenon, neither cold nor hot. What has happened? Nothing, almost nothing. You have been wasting yourself. Don't waste any more. Be true. There are dangerous dangers in being true, otherwise everybody would become authentic. There are dangers, otherwise why would so many people be so unauthentic? -- cowards, afraid, trying to manipulate somehow.

A little comfortable life.... If you want to life comfortably, then it is better to be a coward. But a

comfortable life is nothing but a comfortable death. A real life burns from both ends. It is a flame -- surrounded always by danger, surrounded always by death. When death surrounds you, danger surrounds you. Only in that context does life come to its peak.

The last question:

A BIRD CAME TO DIE AT YOUR FEET SOME DAYS AGO. CAN WE ALSO, WHEN OUR TIME ARRIVES, COME AND DIE AT YOUR FEET?

THERE WILL BE no need to come, I will be there. If you really love me and trust me I will be there. But don't wait for death. If I am with you in life, only then can I be with you in death.

Life is the criterion. Death is the culmination. Whatsoever is in life culminates into a peak in death, it comes to a crescendo. If you feel me in your life, near your heart, then you will find me absolutely present in your death. There will be no need for you to come, I will come.

But don't wait for death. It should first happen in life. All that you want to happen in death you should allow to happen in life, because life is the preparation for death. And death is never against life, it is simply the completion. All that has been in life comes to a peak in death.

Tao: The Three Treasures, Vol 1

Chapter #9
Chapter title: On The Wise Ones Of Old

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ON THE WISE ONES OF OLD
THE WISE ONES OF OLD HAD SUBTLE WISDOM
AND DEPTH OF UNDERSTANDING,
SO PROFOUND THAT THEY COULD NOT BE UNDERSTOOD
AND BECAUSE THEY COULD NOT BE UNDERSTOOD,
PERFORCE MUST THEY BE SO DESCRIBED:
CAUTIOUS, LIKE CROSSING A WINTRY STREAM,
IRRESOLUTE, LIKE ONE FEARING DANGER ALL AROUND,
GRAVE, LIKE ONE ACTING AS GUEST,
SELF-EFFACING, LIKE ICE BEGINNING TO MELT,
GENUINE, LIKE A PIECE OF UNDRESSED WOOD,
OPEN-MINDED, LIKE A VALLEY,
AND MIXING FREELY, LIKE MURKY WATER.
WHO CAN FIND REPOSE IN A MUDDY WORLD?
BY LYING STILL, IT BECOMES CLEAR.
WHO CAN MAINTAIN HIS CALM FOR LONG?
BY ACTIVITY, IT COMES BACK TO LIFE.
HE WHO EMBRACES THIS TAO
GUARDS AGAINST BEING OVERFULL.
BECAUSE HE GUARDS AGAINST BEING OVERFULL
HE IS BEYOND WEARING OUT AND RENEWAL
ON THE WISE ONES OF OLD

SOCRATES WAS DYING.

A disciple asked, "Why are you not afraid of death?"

Death was certain, within minutes he would die. The poison to kill him was being prepared. But Socrates said, "How can I be afraid of something which is unknown? I will have to see. When I die, only then can I see. Two possibilities are there. One is that I will die completely, no trace of me will be left. So there will be nobody left to know it, nobody to suffer it. So there is no question about my being worried about it -- if this first alternative is going to happen. And the second possibility is that I may continue, only the body will die but the soul will remain. Then too I don't see any point in being worried. If I am to continue, then death is irrelevant. And only these two possibilities exist. I cannot say anything right now about what will happen. I don't know. I don't know yet. "

Socrates was a wise man, not a man of knowledge. A man of knowledge would have given a certain answer. Men of knowledge have certain answers, absolute certainty -- that is part of their stupidity. In fact, only stupid minds can be certain. Life is such a vast mystery, unfathomable, unknowable; if you are wise you cannot be certain.

Wisdom is cautious. Wisdom hesitates. Wisdom is never certain. That's why wisdom can never be confined to a theory. All theories are less than life, all theories are narrow, and life cannot enter into them -- life is so vast, so tremendously vast and infinite. A wise man only knows one thing: that he does not know. A man of knowledge knows a thousand and one things and knows that he knows -- and therein lies the foolishness of the man of knowledge. He goes on accumulating facts unlived by himself: theories, words, philosophies -- untouched by his own being. He goes on accumulating them in his memory. He becomes a vast reservoir of knowledge, he becomes an Encyclopedia Britannica -- but a dead thing.

The more his memory becomes filled with knowledge the less and less he lives in his being. The more and more he moves into the head, becomes a part, a fragment, the less and less he is joined to the vast being and the universe and existence. He becomes in a way non-existential. He is no more a part of this existence, alive, radiant, vibrating. He is a frozen phenomenon; he no more flows with life. He is like an iceberg, frozen and stuck somewhere -- stuck in the head.

Consciousness, when it becomes knowledge, becomes frozen; when consciousness becomes wisdom it becomes a flow. A wise man lives, lives totally, but knows only one thing -- that he doesn't know. To learn from a wise man is very difficult, to learn from a man of knowledge is very easy. He can give you all that he knows, he can transfer it very easily, language is enough of a vehicle. All that he has gathered he has gathered through the mind, through language; it can be communicated easily. A man of knowledge becomes a teacher. He can teach you, and he can teach beautifully, things which he has not known at all. Maybe that's why he is not as hesitant as a man who knows. Because when a man knows, he also knows the opposite polarity of life. When a man really understands and knows, he also knows that everything is joined with its opposite, everything is meeting and melting into its opposite. Nothing can be said definitely because the moment you say anything definitely you have stopped its flow, you have made it a frozen fact. It is no more part of the river, it is an iceberg. Now you can accumulate it in the storehouse of the mind.

A man who is wise is not a teacher -- he can be a Master but not a teacher. What is the difference between the two? A teacher is ready to teach -- a Master is never ready to teach. A teacher is aggressive, active -- a Master is non-aggressive, inactive. A teacher will go and follow you and force you, so that you can carry his knowledge on your shoulders. A Master waits. You have to snatch from him, you have to partake of him. He will not follow you, he will not force you. He will not even knock at your doors -- he will simply wait. You can partake of his being. You can enter his inner emptiness, the inner palace of his being, his inner kingdom, but that is up to you. You will have to do all the work. The Master is only a presence. If you are attracted, you fall into the presence.

A teacher calls, a teacher tries, a teacher makes all the effort so that you can understand. A Master simply is there -- open of course, not closed, absolutely open for you to come in. But he doesn't make even a gesture, because that gesture may be aggressive, that gesture may force you to come in without your own will. And then it will be bad, then you have been put on a wrong path.

A Master is silent presence. You can learn from him, but he will not teach. With a teacher you will be a student. There exists a relationship, a two-way relationship. With the Master you can be only a disciple, it is one-way -- you have to learn. If you don't learn you don't learn, if you learn you learn. A Master is so happy

with his own being he does not bother. If you learn he blesses you; if you don't learn he also blesses you -- he is a blessing, a benediction.

There are no examinations near a Master because for life, examinations are not possible. It is foolish to think in terms of examinations. That's why universities go on producing stupid people. There is a reason for it -- because intelligence cannot be examined. There can be no criterion to judge it. At the most you can judge the memory, at the most you can judge the capacity to remember but not the capacity to know. A Master has no examinations. You come in, you learn, you partake. He is an opening unto the vast and the infinite.

A man of knowledge becomes a teacher and millions of people are attracted towards him, because when you learn something your ego feels strengthened. Very few rare souls are attracted towards a Master because in fact with a Master you will have to unlearn, with a Master you will have to die. Your ego will be shattered completely -- because only then can you enter into the temple, into the innermost shrine of the Master's being.

A Master is a wise man but his understanding is so profound that you cannot understand it. You can only live it. A Master knows, but he knows in such depth -- where opposites meet, where life and death become synonymous, where existence and nonexistence don't mean opposites, where all rivers fall into the ocean -- in that depth a Master exists.

It is difficult to understand him because understanding will be superficial and all understanding will be more or less misunderstanding. With a Master don't try to understand him. How can you understand him? How can you understand an infinite phenomenon? You can live it, you can dissolve into it, you can allow it to dissolve into you, that's possible. It is like love: you cannot understand love, mysterious are its ways. You cannot understand it, you cannot pin down what it is. Thousands of definitions exist but love has not been defined yet and it will never be defined. Whenever you define, immediately you feel something is missing. And that something will always miss, because that something is the depth. A definition cannot carry depth, it can only be on the surface.

A wise man lives in the depth. A man of knowledge lives on the circumference; a wise man lives at the center. There is only one way to reach a wise man -- you will have to come to your own center. Center to center there is communion with a wise man. Head to head, mind to mind, there is communion with a teacher, the man of knowledge.

The wise man has by and by disappeared from the world. In the West you don't find philosophers, you find only professors of philosophy. This is something absurd. A professor of philosophy is not a philosopher; a professor of philosophy is just a teacher -- a man of knowledge but not a wise man -- not like Socrates, not like Lao Tzu, not like Buddha. They are not professors. They are not professing anything, they are not teaching anything to anybody. They are just there -- like the sun is there, you open your eyes and the darkness disappears; like the flower by the side of the path, you just be with it for a few seconds and the fragrance fills you to your very depth; like a river flowing, you come to it thirsty and your thirst is quenched. They are not professors, they are alive people. They are more alive than anybody else, and then they become more and more mysterious.

A few things more before we enter these sutras of Lao Tzu. In the East the past has been always revered; with deep respect we remember the past. In the West respect for the past has completely disappeared; rather, on the contrary, a certain respect for the future has come into being. Parallel to it, old people are not respected in the West -- if the past is not respected how can you respect old people? You just anyhow tolerate them; even parents are only tolerated. When they are old, deep down a desire arises in you: if they were dead it would be better. Because now what is the use of them? The West thinks in terms of use; of course a young man is more useful than an old man.

If you think of utility, a young man is more useful than an old man. An old man has lost his energy, his body is crippled, he is ill, he is going to die any day. He is not useful -- he is just a burden. All respect for old people has disappeared. It is a corollary: when you don't respect the past you cannot respect your father, your grandfather, and you don't remember even the name of your great-grandfather. It is as if he never existed. You start thinking and feeling more for your children -- they are the future. And they will think of their children, remember. They will not think about you. So don't suffer and don't feel the pain and the hurt of it. In the West the future has become significant; in the East it has always been the past.

There are many things to be understood. Why in the West has the future become more significant? The West is dominated by men of knowledge: professors, scientists, novelists, theologians, political demagogues. The West is dominated by men of knowledge -- and of course there is a possibility for a young

man to know more than the old man, because he is always standing on the shoulders of the old man -- he can look a little farther away.

Your father was studying in the university thirty or forty years ago. In these forty years everything has changed. Whatsoever your father knows is almost out of date. The copyright on the books that he was reading at university is no more there. Nobody bothers about those books, you can find them only in secondhand bookstalls. They are useless. Whatsoever he has accumulated in forty years is useless, because in forty years an explosion of knowledge has happened. And it is going on and on and on. Your children will know more than you -- in fact, already they know more.

I was reading a small anecdote. Two small children went to a zoo with their old grandmother. The old grandmother was explaining what was what to them. Then they came to the word "stork" and the old woman said, "This is the bird which brings children from heaven, which brought you, which always brings children."

These two small children started giggling, and they whispered into each other's ears, "Should we tell this old thing the truth?"

But one of them said, "Why disturb her? Let her remain in her belief."

Mulla Nasruddin called his boy because now the time was ripe and things about life had to be told to him. So he told him, "You come with me to my room, I would like to discuss a few facts about life with you. Now you are mature and a few things have to be told to you." Mulla was feeling a little nervous -- as every father feels when facts of life have to be told to children. As old, out-dated minds do, he was feeling a little nervous.

When they went into the room and he closed the door the boy said, "You don't be nervous. Now, what do you want to know? I can tell you, don't be so nervous."

Children can now tell you many more things -- and children feel that you are somehow a little ignorant, illiterate. Every child in the West feels that the parents are illiterate. The respect has disappeared. If men of knowledge dominate the society this is going to be so, because knowledge grows every day, changes every day, accumulates more and more -- of course children are more up to date than their parents. It has to be so. They know the latest.

In the East the man of wisdom has been the center of life, not the man of knowledge. Knowledge grows, changes, moves -- wisdom is eternal, it is always the same. Whenever you attain it, it is always the same. It is like the sky which remains eternally the same. Seasons come and go: now it is winter, now it is summer, now it is raining, now the rains have disappeared. Trees come and die, generations come and go and the drama of life goes on moving, but the sky remains as it is, eternally the same, eternally new, ever fresh and always old. Wisdom is like the sky.

Of course knowledge can be taught in the universities, colleges, schools. Wisdom can never be taught. Nowhere can it be taught. Wisdom has to be imbibed through life, there is no other way. So only an old man can be a wise man. In wisdom the young man can never defeat the old man, but in knowledge he can always defeat him.

How can you defeat the old man in wisdom? Wisdom comes through experience; knowledge comes not through experience but through learning. You can cram it in, and if you are a little intelligent, more intelligent than the average, you can know more than your teacher. You can know more than your father, there is no problem about it. Just a little effort on your part is needed. But wisdom -- there is no way. It comes by and by through life. If you live and if you live totally, if you live and you live with awareness, only then, drop by drop, does wisdom come into being. It is such a subtle phenomenon! There is no direct way to reach it. Only old people can be wise. That's why whenever there is somebody who is wise and young, in the East we know that he is old, he is ancient.

There is a beautiful story about Lao Tzu that he was born old; when he was born he was eighty-four years of age -- he had remained in his mother's womb for eighty-four years. Absurd, unbelievable, but a beautiful story -- says something, says something very significant. It says that from his very childhood he was like an old man, so wise he could not be a child. It says something. It is symbolic. It says that when he was a child he had as much wisdom as ordinarily a man of eighty-four would have. He must have been tremendously alert.

If you are very very alert then a single experience can give you much. If you are not alert you will go on

repeating the same experience and nothing will be gained.

A wise man falls in love only once, then he knows everything about it. He penetrates the whole mystery, he lives the whole mystery of it, he moves into its world, but so totally that not even a corner is left unlived. Then he comes out of it. Then there is no question of falling in love again -- he has lived and he has known. He has become wise through experience.

A foolish man will repeat the same thing again and again and again, and will never be able to learn anything from it. Awareness and a courage to live have to be there, so it will happen only rarely that a child or a young man will be wise. Ordinarily a man will become wise when he is old, when he has lived all the seasons of life, when he is seasoned, when he has known all the climates, all the moods -- when he has known the river of life in summer, when it is just a dry bed and nothing is left except a thirst, a hunger, a dry bed, a burning desire, and nothing else; and he has known the river of life in flood when it becomes vast, dangerously vast and it pretends to be an ocean.

He has known all the moods, he has moved in all the ways that life allows. He has lived as a sinner, he has lived as a saint, he is enriched by all experiences. When all the hairs of the head are white, a beauty comes to the face which can come only to an old man, never to a young man. Young men can be beautiful as far as physique is concerned. Shape, proportion, strength -- yes, young men can be very beautiful. But as far as the soul is concerned, which evolves, grows only through much experience, only an old man can be beautiful.

Rarely it happens, because rarely are people aware; rarely do people live through life with meditation. Otherwise no young man can compete with the beauty of an old man. The beauty of an old man has a grace to it, a depth; a young man's beauty is shallow, on the surface, just skin deep. An old man's beauty has a depth in it -- you go in and in and in and you never come to the bottom of it.

An old man is like a snowcapped peak of the Himalayas, silent. The storm has passed. All that was needed to know he has known, nothing more is left to know. The ego has been dropped on the way somewhere because it was a burden, and with the ego and that burden you cannot reach to such a peak. When one moves towards the peak one has to leave everything by and by, by and by; the final peak is when you have to leave yourself also. You reach the peak as a non-being because even being becomes a burden in the final stages of life.

The East respects the old. And if you respect the old you respect the past. And the East has a nostalgia for the past.

Now this sutra:

THE WISE ONES OF OLD HAD SUBTLE WISDOM
AND DEPTH OF UNDERSTANDING.

THE WISE ONES OF OLD...

IN THE EAST it is always the old, the ancient who are wise. There is a humbleness about oneself and the present. How can you be more wise than your father? How can you be more wise than your grandfather, great-grandfather? No, you can know more. You can know more than Buddha -- you may already know more than Buddha -- but you cannot be more wise. In fact, in wisdom *more* doesn't exist. One is wise or not -- there is no more to it, no less to it. In knowledge more and less exist. Knowledge is relative, wisdom is absolute. You cannot be more wise, and in fact if you are wise you will feel very very humble.

Lao Tzu feels so humble about himself and about his own age that he always talks about the wise ones of old. And if you go to the wise ones of old you will find them talking about the wise ones of older days again.

If you try to understand Eastern scriptures they always say that whatsoever they are saying is not new, it was told to them, they have heard it. That's why Hindus have two names for their scriptures: *shruti* and *smriti*. *shruti* means "We have heard it, we have heard those who knew." *smriti* means "We have stored it from those who know." There is no claim on anyone's part that they have known, because the very claim "I have known" is the claim of ignorance, the "I" is the condensed ignorance. They go back and back and back. In the Upanishads, if you go back, they will say: I learned from my teacher. My teacher learned from his teacher, he learned from his teacher.... And they go on and on, and in the beginning: *brahma*, the creator of

the world, learned from the cosmic existence itself, from *brahman.*

He learned from *brahman*; *brahman* is the invisible divinity and *brahma* is the visible divinity. The visible divinity learned it from the invisible divinity, and from *brahma* starts the Ganges. And then teacher and teacher and teacher, a long procession -- and "I have just heard it."

This is a beautiful phenomenon. It simply says that no man is an island, and there is interdependence. The whole past is involved in you -- this is the meaning of it. You are not alone here, you have not suddenly bubbled up. The whole past is carried by you -- your consciousness is in a chain, related with the whole past. From the very beginning up to now everything that has happened has happened to you and you are the carrier of the whole past. In this way, in time, a relationship, the feeling of a relationship, arises.

There can be two types of interdependence. One is special -- you are related to *this* tree, *this* tree is related to TODAY'S sun, the sun is related to bigger stars, everything related in space -- this is one type of interdependence. There is another type of interdependence which moves in time: the whole past is involved in you. You have come as an outcome of the whole past, and the whole future will come out of you. You are the fruit of the whole past and you will become the seed of the whole future. Then time and space both are interdependent, in both dimensions you are interrelated.

THE WISE ONES OF OLD HAD SUBTLE WISDOM AND DEPTH OF UNDERSTANDING.

What is subtle wisdom? They knew directly, they knew immediately. They knew the truth face to face, it was not borrowed knowledge. And when wisdom is direct, only then is it wisdom. Otherwise it is nothing but a mask to ignorance, you go on hiding your ignorance by your knowledge. And why call wisdom subtle? Why not just call it wisdom? What is the point of calling it subtle?

There is a point. Wisdom is direct but subtle. It is direct in the sense that one faces life immediately, but it is subtle in the sense that in life you never attain anything directly. You have to move in indirect ways.

Try to understand. In the first place, wisdom is direct in the sense that it is not borrowed. It is not that you are simply borrowing somebody else's know-how, and accumulating it in the mind. No, you yourself have come to encounter it. In this sense it is direct, more direct than knowledge. But still it is subtle, because it has its own indirect way. What is that indirect way?

If you want to be happy you cannot move directly like an arrow towards the target of happiness. If you do you will miss. For example, somebody says to you, "When I go swimming in the river, it is so beautiful and I feel so happy and relaxed just floating on the water under the sun. I forget every worry, I forget every tension and I am so relaxed the world doesn't exist. And I feel so happy, such a deep bliss comes to me through it." And your greed arises, and you say, "Then I will also try." Then you go, but you go very directly. Your mind is not in swimming, your mind is not with the river, your mind is not with the sun, your mind is not with the wind. Your mind is like an arrow moving directly towards the target of happiness -- you will miss it.

Because life is very shy, it hides from people who are aggressive. It reveals itself only to those who persuade it in a very subtle and indirect way. Life has to be persuaded and seduced. Life is a woman. Don't be aggressive about it. You cannot rape it. And if you try to rape it you will be empty-handed, you will not gain anything out of it. You can rape it. That is what almost all people are doing -- trying to rape life. Because to fall in love seems to be risky, to rape seems to be less risky -- there is no commitment in it. But without commitment you cannot learn anything. Unless you are involved you will not be transformed.

You go to the river but your mind is continuously thinking and hankering for happiness. You don't look at the river. You are not sensitive, you are just greedy. You move into the river but you simply feel tired and not relaxed. You swim, but you are constantly asking, "Where is that happiness you were talking about? I see the sun, I see the river, I see the winds moving but where is that happiness you were talking about? "

This is a direct attack. Nobody can attain happiness that way. You have to forget yourself in the swimming and forget that you are here to attain happiness. Forget yourself and forget your greed and forget the goals -- and when the goal is forgotten the target is attained. I may appear paradoxical but I cannot be anything else; I'm helpless, because this is how life is. Forget the target and the arrow hits it; look at the target, look at it too much -- and the arrow misses. You cannot attain. You will come home and you will say, "It is useless, I tried."

Somebody meditates and feels ecstatic and you feel infected. Whenever he comes around you, you feel

he has something that you don't have. And you ask, "What is happening?" He says he is meditating and it is such a blissful phenomenon -- you come and try. You go and try but you fail, because you are always direct. You don't understand that life is feminine, it is really a woman. You will have to persuade it, you will have to play many games with it, indirect, subtle.

Don't go and ask the woman directly, "Would you like to come to bed with me?" She will call a policeman. Be a little more poetic. Write beautiful love letters to life. That's what meditation is all about -- writing love letters to life, sending loaded messages but very indirect. As life leans more and more towards you, you take more and more courage -- but move very cautiously; you can miss it. A little aggression and you will miss it. Love, happiness, meditation, truth -- or you name it -- whatsoever that is beautiful can be attained only in a subtle way. That's why Lao Tzu says:

THE WISE ONES OF OLD HAD SUBTLE WISDOM
AND DEPTH OF UNDERSTANDING.

What is depth of understanding? Depth of understanding is when you can stand in others' shoes, when you can see from others' eyes, when you can feel from others' hands, when you can stand in the other's being, at the other's center, and look through him -- how he feels, what he feels, what he says.

A man of knowledge is always blind, argumentative; he is always right and the other is always wrong. He is always discussing; his discussions become disgusting. He is always arrogant and always on the defensive. He cannot understand anybody. Whatsoever you say he will deny -- he will say no because in no he knows there is power. Remember this: a man who has not learned the power of saying yes is not yet wise. He goes on saying no because whenever he says no he feels powerful. Have you felt it? Just say no and you feel powerful. Say yes and you feel surrendered. Yes becomes difficult, so you go on contradicting whosoever is saying anything. You are always right.

How can this be possible? This whole world -- so many consciousnesses, so many ways of looking at life -- all wrong, only you are right? This seems to be a very very arrogant and violent outlook. A man of understanding understands that somehow everybody has to be right in some sense or other.
It happened:

A Sufi mystic was made a *kazi*; he was made a justice, a judge. He was a wise man, a man of understanding -- what Lao Tzu calls of deep understanding.

The first case was brought before him. The first party argued. He listened intently, and then he said, "Right, absolutely right."

The clerk of the court was worried because he had not yet heard the other party, and how can a judge say this without listening to the other party? So he leaned towards the judge and whispered in his ear: "I think you are not aware of the ways of the court. You should not say this because it is a judgment, the case is finished. But you have not heard the other party! How can you say to one party that they are right?"

The judge said, "You are right. Let me hear the other party."

He heard the other party, listened intently and then said, "Right, absolutely right."

Now the clerk thought that this man was mad. How could both be right together? He leaned over again and said, "What are you doing? Are you drunk or are you mad? How can both be right?"

The judge said, "Of course, you are right. How can both be right?"

This is a man of deep understanding, for whom everybody is right -- because he can penetrate to the very depth of your being and can see your viewpoint also. He is not enclosed in his own viewpoint, in his own philosophy, in his own doctrine. He has none, in fact -- he is an open phenomenon. He can come into you and look through you and can see why, why you are insisting; he can feel why you feel you are right.

But then this type of man will be a mystery. Either you will call him mad or you will call him a sage who is beyond the world and it is none of his affair to interfere with our life.

This is what happened to Mahavir. He created a logic; such a logic never existed before. He created a logic which is called *syatvad*, the logic of perhaps. Whatsoever you say he would say, "Perhaps you are right." If somebody came and said, "I believe in God," he would say, "Perhaps God is." Always perhaps. How can you be absolutely wrong? With a life force, a God in you, how can you be absolutely wrong? Something must be right. Maybe we cannot understand it, maybe we cannot feel it, but something must be

right in you. If God exists in everybody, then everybody has a right to be right somehow.

Mahavir penetrates deeply. The man is sitting there, another comes and says, "I don't believe in God, God does not exist." And Mahavir says, "Perhaps you are also right. There is a sense in which God exists and there is a sense in which God doesn't exist. " Then he created a new logic, a new dimension to logic.

There are only two logics: one is that of Aristotle and the other is that of Mahavir. Aristotle says A can only be A and A can never be B. And Mahavir says A is A and can also be B, can also be C, can also be D -- up to Z. Just so many angles, so many angles of seeing a thing -- he says that there are seven standpoints. But it is difficult to understand Mahavir, that's why his following could not grow much. It was impossible. Even those who follow him, they follow him because they are accidentally born in his fold; otherwise it is impossible. I have not come across a single Jain who can really follow Mahavir.

I was talking to a Jain *muni*, one of the great acharyas of Jain *munis*, and I asked him, "What do you think about SYATVAD?"
He said, "It is absolutely true."

I said, "Then you are not a *syatvad*, you should say perhaps." Even about Mahavir you should say, `Perhaps he is right.'"

But no Jain can say that. "Perhaps? Mahavir is *absolutely* right" -- there they miss. They say that Jainism is absolutely right, and the whole point of Jainism is that nothing is absolutely right.

Just the other day it happened: Mulla Nasruddin's wife went to see Sona -- you know Sona, the tarot card reader? -- and she came back very much disturbed.

The future disturbs. Anything about the future disturbs. It is good not to know about the future because once you know anything about the future it starts changing your present, and disturbance arises.

She was very worried. Mulla Nasruddin asked her, "What is the matter?"

She said, "I have been to a tarot card reader, a very good woman, and she has said a few things and I am very worried."

Mulla Nasruddin said, "Don't be worried. Nothing is certain in life so no prediction can be made. I tell you that only fools are certain."
The wife said, "Are you really certain about that?"
He said, "Absolutely certain!"

Only fools are certain. If a man is absolutely certain about it then he becomes an absolute fool. No Jain has the courage to say, "Perhaps Mahavir is right. Perhaps those who deny Mahavir are also right." No Jain has the courage -- that's why I say no Jain has the understanding of Mahavir. It is difficult.

THE WISE ONES OF OLD HAD SUBTLE WISDOM
AND DEPTH OF UNDERSTANDING,
SO PROFOUND THAT THEY COULD NOT BE UNDERSTOOD

The more profoundly you move inside yourself, the more incomprehensible you become to others, because they live on the surface. If you live on the surface, everything is okay -- they understand you. The surface they know. But if you start moving downwards, deeper into your profundity, then a moment comes when you become incomprehensible. You have gone beyond them; they cannot understand you.

Just two, three days ago a sannyasin came to me, and he said, "I cannot come to your lectures any more, because I feel bored." I said, "You don't come! Don't come!" He was thinking he was saying something about my lectures when he said he felt bored. He was saying something about himself, that it goes beyond his understanding, that he cannot move into such profundities, that it is beyond him. Then he felt bored.

A man can feel bored in two ways. Either something is constantly repeated, only a single note repeated continuously, a monotonous tone -- then you can feel bored.... And that is the way a lullaby is created. The mother goes on repeating a certain line, and the child feels bored and goes to sleep. That's what people who suffer from insomnia should do with themselves. That's how a mantra helps, Maharishi Mahesh Yogi's TM helps people who have lost the capacity to sleep. For them TM is perfect, because it creates boredom. You repeat a mantra inside -- go on repeating, repeating -- the mind feels bored because there is nothing new to

know, there is no excitement, the same word again and again and again and again.... You fall into sleep.

Or you feel bored when something is beyond you. You feel bored when something is so profound that it is incomprehensible to you.

SO PROFOUND THAT THEY COULD NOT BE UNDERSTOOD.

You can understand only to the extent that you are aware. You cannot understand more than your awareness; your understanding is bound to remain confined to your alertness. If you want to understand wise men, you will have to grow into awareness. The more your awareness, the more you can penetrate them. When you are perfectly aware, only then is a Lao Tzu totally open to you. Not that he was closed, he was always open -- but you could not enter him. You were not yet capable of it.

AND BECAUSE THEY COULD NOT BE UNDERSTOOD,
PERFORCE MUST THEY BE SO DESCRIBED...

Because you cannot understand the really wise men you are puzzled about them. Contradictory things, rumors are spread about them, around and around. Somebody says Gurdjieff is a God and somebody says that he is a Satan, and both rumors are true -- because a man who has profundity is both together.

PERFORCE MUST THEY BE SO DESCRIBED...

So people describe them in these ways: CAUTIOUS -- a wise man will look very cautious to you. He is not cautious, he is only alert. There is a difference, a vast difference. When a man is cautious he is afraid. For example, in a dark night, you have lost your way in a forest; you move cautiously. At every step there is danger, death. In that cautiousness a certain alertness comes to you -- you may have felt it. Whenever there is danger a certain alertness comes to you, whenever there is danger you become a little more alert -- not exactly alert, simply cautious. But to be cautious one has to be a little alert. It comes automatically; that alertness is an automatic shadow of cautiousness. But we don't know what alertness is, so when we see a wise man, a Buddha, walking, we think he is very cautious. That is our understanding about his awareness.

CAUTIOUS, LIKE CROSSING A WINTRY STREAM,

... he seems always to be cautious.

IRRESOLUTE, LIKE ONE FEARING DANGER ALL AROUND...

No, a wise man is not irresolute, but he is not certain like fools. He carries no ready-made solutions about life, that's why he looks irresolute. He does not live with conclusions. He lives open, open to whatsoever is going to happen. He has no conclusions in his mind. He does not force his conclusions on life, he remains alert and helps life to reach its own conclusion. He cooperates, he does not impose -- there is a difference.

We live with a conclusion. For example, you have come to hear me. Somebody told you about me. He was a friend and he talked about me. He appreciated me; he impressed you. You have come to hear me with a conclusion: I am a good man. Now you will listen through this conclusion and your conclusion will be strengthened. You will go back home and say that he was right, the friend was right. Then somebody else has come the same morning. He has met my enemy, who told him many things about me. He convinced him that I am a wrong man, but his curiosity was awakened -- one wants to go to see even such a wrong man. He has also come this morning to listen to me with a conclusion, and he will go with his conclusion strengthened.

Only those who have come to me without any conclusion, open, mirror-like, will see my real face. Otherwise your conclusion will become my face, you will impose it on my face.

A wise man is not irresolute but he appears irresolute because he lives without conclusion, he moves

moment to moment. He never carries any conclusion from the past. Whatsoever life brings, he encounters it with a fresh consciousness, not with a consciousness which is burdened by conclusions. Then everything is dead. You look through the conclusion -- it means you look through the past, it means you look through your experience, through your mind. You never come directly in contact with life. There is a buffer between you and life -- your conclusion functions as a buffer. You are afraid to touch life.

CAUTIOUS, LIKE CROSSING A WINTRY STREAM,

-- and he is not cautious, he is aware.

IRRESOLUTE, LIKE ONE FEARING DANGER ALL AROUND,

-- no, he is not irresolute, he is without conclusions.

GRAVE, LIKE ONE ACTING AS A GUEST...

-- no, he is not grave but he appears so because he is not shallow. He does not laugh, his laughter is not that of a shallow man. At the most he smiles -- even that is too much. In fact he need not even smile because his whole being is filled with so much beauty, with so much beatitude, with so much happiness, that he need not.

You will be surprised that the people who laugh most are really sad inside; by laughing they hide the sadness, by laughter they try to befool themselves that they are happy. People who laugh loudly almost always have deep wounds within them. They don't want to go into those wounds.

Somebody asked Friedrich Nietzsche why he laughed so much. Nietzsche is reported to have said -- and he was really a very true, honest man, so honest that he became mad. In this mad world, if you are really honest you will be in difficulty -- he said: I go on laughing because I am afraid that if I don't laugh I will start crying, I will start weeping. And that would be embarrassing. I hide my tears in my laughter.

You see a wise man as grave -- it is your interpretation. He's not grave. He is not shallow, that is right.... Watch a shallow river, it makes much noise. A deep river moves as if it doesn't move -- no noise -- not because it is not moving. It is moving, but it is so deep that the noise doesn't reach you. A wise man laughs in the deepest core of his being. It doesn't reach his lips. To know his laughter you will have to become like him.

SELF-EFFACING, LIKE ICE BEGINNING TO MELT...

You think that a wise man is humble, self-effacing, like ice beginning to melt; you think wisdom is humility -- no. A wise man is simply egoless, that's all. I will not say that a wise man is humble, because humbleness is also a sort of egoism. To be humble means to be a very polished ego. To be humble means a very cultured egoism. If there is no ego how can you be humble? If you cannot be arrogant you cannot be humble. They both go together, they are both aspects of the same phenomenon. Go and look at humble men, servants of people, this and that, and look into their eyes. They pretend they are humble, they even believe they are humble but you can see their subtle egos shining in their eyes.

It happened: a man came to see Socrates. The man was a fakir, a very humble man. He was so humble that he would not use new clothes. He was so humble that if new clothes were given to him he would first make them rotten, dirty, then he would use them. He came to see Socrates and there were many holes in his dress. Socrates looked into him and said, "Do you think you are humble? Through your holes I can see your ego."

Ego can pretend to be humble. Self-effacing men are not really humble, self-effacing men are simply very tricky and cunning. No, it appears to people who cannot move into the profundities of the wise man

that he is self-effacing. He does not know the self, how can he be self-effacing? He simply lives without any ego, without any arrogance and without any humility.

GENUINE, LIKE A PIECE OF UNDRESSED WOOD...

It seems to you that a wise man is raw, undressed wood, because his culture is very very deep, his subtlety is very very profound. Only on the surface can you touch him; that roughness is just on the surface. About Gurdjieff it is said that he was so rough that people would escape from him. It was difficult to stand him but those who could stand him for a few weeks would come to know his deep compassion.

In nature you can observe one thing: wherever you see something very soft you will always find it covered with something hard. A seed is covered by a nut, covered by a hard shell. The seed is very soft -- has to be, because a life is going to bubble up, sprout -- but it is covered with a hard shell. That is natural.

In man you will find just the opposite phenomenon: on the outside soft, the shell soft and the seed hard, inside very hard. This is a perversion. In nature it is natural to be hard on the outside because if you are not hard on the outside you cannot be soft on the inside. The inner softness has to be covered by a hardness. It protects. But in man you will find just the opposite. This is what hypocrisy means -- soft outside, soft like butter, and inside, the more you know the man the harder he is. A perversion. This should not be so This is what your gentleman is, your cultured man is, your so-called civilized man is -- the moral man, the religious man: so soft on the outside and hard inside. This should be impossible -- it is possible only because only man can pretend, nobody else can pretend.

A man of wisdom is again part of nature; all perversions have disappeared. He will be rough on the outside and soft inside. You will have to be patient with a man of wisdom -- you will want to escape from him because many times you will feel he is so hard he will kill you. Or you came to get some consolation and he goes on shocking you. You came to get some love, you were seeking some love, and he never looks at you, never pays much attention to you. You came for compassion and he is so hard. You would like to escape. But a man of wisdom is always that way because he is natural, and nature has this way, this is the arrangement: inside soft, outside hard.

Look at the bark of the tree, it is so hard on the outside. Move inside and softer and softer layers you will find. Just at the center is life, absolutely soft. It has to be protected.

... LIKE A PIECE OF UNDRESSED WOOD,
OPEN-MINDED, LIKE A VALLEY,
AND MIXING FREELY, LIKE MURKY WATER.

A wise man will look open-minded to you; in fact he is without mind, not open-minded. *you* can be open-minded and closed-minded; a wise man is a no-mind. But no-mind appears to you as open-minded, at the most. It is so profound you cannot understand. At the most you can understand that this man is very open, his mind is not closed, but you don't know that he has no mind to close. He is not open-minded, he is simply a no-mind. It is not that the doors of his house are open. In fact there exists no house. He is just under the open sky, he has no house and no doors. He is not open, rather he is openness.

But to us, from the outside, if we try to understand a wise man, these things will happen. That's why anything that is written about Buddha goes wrong, anything written about Lao Tzu goes wrong, anything written about Mahavir or Jesus goes wrong. Because people who write, write through their understanding, and a man like Jesus or Lao Tzu is so profound that whatsoever you understand about him... be a little alert and hesitant, there is every possibility you will misunderstand him. Love him, but don't try to understand him. Then one day you may understand him. Be close, near, intimate, but don't try to understand. Then one day there is a possibility that the mystery may be unveiled to you.

But if you try to understand you will miss. And those who try to understand and write books and theses will become the professors of the doctrine. They create the religions in the world -- those who have misunderstood in the very beginning, they create religions.

OPEN-MINDED, LIKE A VALLEY...

No, because a valley is surrounded by hills. It looks open but it is closed. He is open like the sky, not closed by anything. A valley will disappear if the mountains around it disappear; so mountains are part of the valley. A mind which is open... his openness will disappear if the mind disappears; his openness is just a part in the mind. A wise man is open like a sky. He is sheer openness.

AND MIXING FREELY, LIKE MURKY WATER.

And it will appear to you that a wise man goes on mixing freely like murky water. Jesus stayed in a house with a prostitute because she invited him; stayed with people who were known to be criminals because they invited him. Of course he must have looked like murky water, not pure water like a Brahmin, a puritan who says, "Don't touch me because I am pure."

It is reported that Shankara, the greatest Hindu philosopher ever, was awakened by an untouchable. The untouchable became his guru. Up to that time he was a great teacher, a man of knowledge; he had written great treatises on the Upanishads, Brahma Sutras, Bhagavad Gita, and he had been propounding a certain philosophy: *vedanta*, *advait vedant* -- reality is non-dual, one.

Then one day it happened that he was coming out of the Ganges one early morning; he had taken his bath and he was on the steps going back to his hut when a Sudra, an untouchable, touched him.

He became angry and he said, "You have destroyed my bath. I will have to go again and purify myself."

The Sudra said, "Wait just a single minute. I would like to ask you -- if there is only one, if the whole existence is one, how can I and you exist? How can you become impure by my touch? Who has touched you? Who has touched whom?"

As if from a deep sleep, the sleep of the man of knowledge -- and it is one of the greatest sleeps, it is almost a coma -- Shankara was awakened.

And the man asked again, "What do you think? Has my body touched you or has my soul touched you? Has my body touched your body? Or has my body touched your soul? Do you think bodies are different -- your body, the body of a Brahmin, pure, and my body, the body of a Sudra, impure? Do you think the five elements out of which bodies are constituted are different for Brahmins and Sudras, the untouchables? Do you think that if my body has touched you, it has touched your soul and made it impure? Or if my soul has touched you, can you say that the soul can also be an untouchable, a Sudra?"

A conversion -- his whole life turned upside-down... Shankara never went again to take his bath.

He paid his respect to the Sudra and said, "You are my guru and you awakened me out of my sleep. I was talking about that which is one but I had not known it."

If a really wise man exists he will look to you like murky water mixing freely, because for him there is nobody pure and nobody impure. A man of wisdom never thinks that he is pure and you are impure.

It is reported of Lieh Tzu, a great follower of Lao Tzu, that he had many disciples in his ashram. A certain disciple was found stealing again and again and he was creating a nuisance, but he was always forgiven by the Master. But there came a point where it became too much and all five hundred disciples went to Lieh Tzu and said, "Now it is enough. There is a limit to everything. You have forgiven this man so many times, but he seems to be incurable. Now it is time enough, throw him out!"

Lieh Tzu said, "Wait, brothers. You are all good people, moral, of good character. Anywhere you go you will be accepted by other people, respected, loved, served. And even without me you are so moral you will reach the truth. But where will this brother go? He has nobody other than Lieh Tzu because nobody will accept him. So all those who think that you cannot live with this brother, you go. But I have to be with him, because where will he go? Who will accept him? If Lieh Tzu rejects him then he is rejected, then nobody can accept him."

This is how a man of wisdom is. He will look as if he is mixing freely like murky water. But he mixes freely because for him purity and impurity, good and bad -- all divisions have disappeared. For him only one oceanic consciousness exists, that's why he mixes freely. Jesus staying at the house of a prostitute or

staying at the house of a nun -- it is the same for Jesus, he goes to sleep. It is the same for him because the prostitute is a form of the same and the nun is also a form of the same. And nobody is pure and nobody is impure -- all duality gone, transcended. A man of wisdom lives in oneness, that's why he mixes freely. There is no barrier for him.

WHO CAN FIND REPOSE IN A MUDDY WORLD?
BY LYING STILL, IT BECOMES CLEAR.

Says Lao Tzu:

WHO CAN FIND REPOSE IN A MUDDY WORLD?

THE WORLD IS MUDDY. How will you find repose in it? How will you find peace in it? By lying still. You don't do anything, don't try to purify it, otherwise you will muddle it more. Just lie down on the bank, wait. By lying still it becomes clear on its own accord. Don't be worried about transforming the world; don't be worried about changing others. Who are you? And who has sent you on this mission to change others? Everybody is directly related to the divine. Why are you there to interfere? You just sit silently.

WHO CAN MAINTAIN HIS CALM FOR LONG?

Calmness comes, silence comes, but who can maintain it for long?

BY ACTIVITY IT COMES BACK TO LIFE.

By activity you can maintain it. If you try to maintain it by continuous inactivity it will be impossible; one has to move into opposites to remain always transcendental. In the day you work, in the night you sleep. If you continuously work for twenty-four hours a day it will be death; if you continuously sleep for twenty-four hours a day, that will also be death.

In the day work hard -- and in working hard you are gaining the capacity to sleep. In the night sleep completely -- in sleeping completely you are regaining, refreshing, rejuvenating your energies to work hard. Move into a rhythm. Lean to the right, lean to the left and always keep the balance. Repose can be maintained, calm can be maintained, only by not remaining inactive forever and ever. That mistake has been made in India. *sannyasins* remaining inactive continuously cannot remain silent. Be a householder and be a *sannyasin* together; be in the world and be out of it also, together. Remember always that life is a togetherness of opposites -- a deep harmony.

HE WHO EMBRACES THIS TAO
GUARDS AGAINST BEING OVER-FULL.

Whosoever comes to know that Tao is balance, religion is balance, God is balance, GUARDS AGAINST BEING OVER-FULL. Don't move too much to one side, otherwise the balance will be lost, and imbalance is the only sin for Lao Tzu. To be balanced is to be virtuous, to be imbalanced is to be in sin.

BECAUSE HE GUARDS AGAINST BEING OVER-FULL,
HE IS BEYOND WEARING OUT AND RENEWAL

He is always fresh and young; he is never weary, he is never tired. The balance gives him eternal life. Balance is vitality. Balance is life.

Tao: The Three Treasures, Vol 1

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The first question:

DO WISDOM AND UNDERSTANDING INCREASE GRADUALLY OR DO THEY COME AS EXPLOSIONS?

UNDERSTANDING NEVER COMES, neither as a sudden phenomenon nor as a gradual one, because it is always there. You have it right now. It is not going to happen somewhere in the future. You are carrying it within you, just as a seed carries the tree, a woman carries a child. You are carrying it right now. Now it depends on you: if your intensity is total you will achieve it suddenly, if your intensity is not total you will achieve it by and by, in steps. But understanding never comes to you -- you *are* understanding. Enlightenment is not something that happens to you -- you *are* enlightenment.

Remember this; then it is a choice, your choice. If you desire it totally, in that fire of total desire all that covers that understanding burns; suddenly the light is there. But it is up to you. It is not part of the nature of enlightenment to happen gradually or to happen suddenly.

Don't throw off the responsibility, that's how people create philosophies and schools. In Japan two schools of Zen exist: one believes in sudden enlightenment, another believes in gradual enlightenment -- as if these are the qualities of enlightenment, as if they belong to enlightenment. They don't belong to enlightenment. Enlightenment is always there; it is for *you* to choose. If your desire is total not even a single moment is lost. But if your desire is not total it means that you yourself are not willing it to happen right now. You want to postpone it, you want it tomorrow, some other day. Then you go on playing tricks.

If you are really sincere there is no time gap, it can happen this very moment. Not even a single moment is to be lost, because it is already the case. One has just to look within. But if you don't want it right now then you can wait for millennia.

I would like to tell you an old story. It happened in Ceylon.

There was a great Buddhist Master who taught his disciples for almost eighty years. When he was a hundred and twenty he said one day, "Now, I am going to die after seven days." So thousands of his disciples gathered for his last darshan, to see him for the last time.

The old man, before closing his eyes and dissolving withinwards, asked them, "Does somebody want to accompany me? If somebody wants *nirvana*, enlightenment, right now, then he should simply raise his hand and that will do."

People knew that he was a man of his word, and he was not joking. He had never joked in his whole life, he was a serious man. He meant what he said. They started looking at each other -- thousands of people and not a single hand was raised.

One man stood up and he said, "Please don't misunderstand me. I don't want to accompany you right now because there are many things to be done. I have many things to fulfill, many things to pass through, many karmas to be accounted for. As yet I am not ready for it, but someday I would like to be enlightened.

Can you give some key hints? -- because you will be no longer here."

And the Master had been giving key hints his whole life, for eighty years. Still they wanted something to be said about it so that they could postpone and plan and think about the future. And the old Master was ready. If somebody had been ready he was ready to take him with himself. But nobody was ready.

People are cunning, because the mind is cunning. And the greatest cunningness of the mind is that it always throws responsibility onto something else. If enlightenment is gradual then what can you do? Nothing can be done; it is gradual, it will take a long time. If enlightenment is sudden then why has it not happened to you? You will ask, "Then why has it not happened to me if it is sudden? No, it cannot be sudden. But if it is sudden and there is no need to do something for it to happen, then what can be done? I will wait -- whenever it happens it happens."

You simply want to escape from the responsibility of your own choice. Sartre has said one thing that is really beautiful. He said, "Man is free to choose but man is not free not to choose." You can choose either way but don't be befooled -- you have no freedom not to choose, because even when you think you are not choosing you are choosing the opposite.

A man came to me and he said, "I am not yet ready for *sannyas*. I am ready seventy per cent, eighty per cent, but twenty per cent I am not ready, so how can I take *sannyas?* I'm not total."

So I said, "Okay. But still you are choosing, and now you are choosing a minor part of your mind -- the twenty per cent which says, `Don't take.' Now you are choosing the twenty per cent against the eighty per cent."

So don't think that you are not choosing. That's not possible. You have to choose whatsoever you do; even if you don't choose you will be choosing. Choice is there. One is free to choose but one is not free not to choose. If the mind says it is gradual, it is a choice; if the mind says it is sudden, that too is a choice. When you say it is sudden it means that you would like to drop every effort, so you choose sudden enlightenment. Then there is no need to do anything -- when it happens it happens, nothing can be done because it is a sudden thing. Just like lightning in the sky, whenever it happens it happens -- you cannot make preparations for it. It is not like electricity in the house that you put on and off, it does not depend on you. It is a sudden phenomenon, when it happens it happens. You have to wait for it. If you are thinking about reading a telegram when the electricity happens in the sky, then you have to wait. When it happens you can read it. What can you do?

People who want to escape from effort will choose sudden enlightenment. People who want to escape from the great, total responsibility of it, that it can happen right now, will choose the philosophy of gradualness.

I don't say anything about enlightenment -- I'm saying something about you. It is for you to feel your desire: total desire -- enlightenment is sudden, partial desire -- enlightenment is gradual. It has nothing to do with the nature of enlightenment. Remember this.

The second question:

DO TAOISTS AGREE WITH THE HAPPENING OF SUDDEN ENLIGHTENMENT OR THE GRADUAL ONE?

THEY DON'T BOTHER. Lao Tzu does not bother, because he says: Just to be ordinary is to be enlightened. It is not something special that one has to achieve, it is not an achievement, it is not something that one has to reach. It is you -- in your absolute ordinariness it flowers. To be extraordinary is the disease of the ego.

The ego always wants to be extraordinary, someone special, unique, incomparable -- that is the hankering desire of the ego. If you can become a Rockefeller, good; if you can become a Hitler, good; or if you cannot become a Rockefeller or a Hitler, then renounce the world and think of becoming a Buddha. But become someone, someone special, a historic phenomenon.

Lao Tzu is not bothered about enlightenment and all that nonsense. He says: Just be ordinary. Eat when you feel hungry, drink when you feel thirsty and go to sleep when sleep comes. Just be as natural as the whole existence, and suddenly there is everything in all its glory. Nothing is needed.

To be ordinary is the most extraordinary state of being because the ego dissolves. The ego is subtle. You get rid of it in one direction, it comes from another. You push it out from one door, go inside the room and it is sitting on the throne -- it has entered from another door. Before you even come in it is already there.

I had a friend who had a small cat, a very beautiful cat. He asked me what name he should give to the cat. I called the cat "Ego" because the ego is very cunning and a cat of course is cunning. There is nothing like a cat for cunningness. So he named his cat "Ego."

But by and by he got fed up. He was a lonely man, a bachelor with no wife, no children, and he wanted always to be alone but the cat was a continuous disturbance. He would be sleeping and she would jump on his chest. And she would come in with bloodmarks on her paws and destroy a whole chair-seat or his clothes, because she was continuously hunting mice. So she was a trouble to him, and for a bachelor who had never cared for anybody, she was too much of a wife. He asked me what to do. This Ego had become a trouble. So I told him, "Ego is always a trouble. You go and throw it out."

He said, "But she knows all the ways of the town. She will come back."

I told him, "You go to the forest."

So he went to the forest so that the cat could not find the way home. He went in and in -- and then lost the way! Then there was only one thing to do: he let the cat go, followed her, and came back home. That was the only way, there was nobody else to ask. The cat came back as certain as an arrow, not even hesitating for a single moment which way to follow.

So I told him, "Your cat has the quality of the ego *perfectly*. You cannot throw it out easily. Wherever you go to throw it, when you come home, it is already there. Or sometimes you may get lost and then you will have to follow it, because only it knows the way."

The ego is very wise -- wise in its cunningness. Lao Tzu does not give the ego any foothold, any ground to stand on, so he does not talk about enlightenment. So if you meet Lao Tzu don't ask him, "Do you believe in sudden enlightenment or in gradual enlightenment?" He will not answer you. He will laugh at you: What foolishness! There is no need for any enlightenment. That word doesn't occur for Lao Tzu, it is not part of his vocabulary.

He is very simple. He says: Just be ordinary. Why this hankering to be extraordinary, to be someone? And if you cannot be someone in the world then become enlightened at least. But why? Why can't you be satisfied and content with yourself as you are? If you ask me, to be content with oneself as one is is enlightenment. It is nothing special, as yogis have made it sound: kundalini rising, light showing, inner experiences, angels and God and this and that. This is all nonsense if you understand it. Enlightenment is nothing of this sort.

All these things -- kundalini and the light and God and angels and heaven and hell -- are part of the magician's bag. You want them -- he immediately produces, supplies them. You create the demand and the magician supplies the things to you. You want something special, he gives it to you. He exploits you. He lives on your absurd desires.

Lao Tzu is absolutely simple. He has no bag. He says: Why not just be? What is wrong? What is wrong in that which you are? Why make an effort? And who will make the effort? You will make the effort. Your effort cannot go beyond you, and whatsoever you do, *you* will do. How can it go beyond you? How can it be transcendental? By your own efforts how can you transcend? It is not possible; you are trying to do the impossible. You can go on jumping for thousands of lives and nothing will be attained.

Accept yourself. That is the only reality there is, that is the only possibility there is. Accept yourself as you are and suddenly everything is transformed. Acceptance is the word for Lao Tzu, not enlightenment -- total acceptance, whatsoever the case is. Nothing else is possible.

This is how things are. This is how you have happened into this vast universe. This vast universe wanted you to be like this -- now you accept.

There are only two choices available: either you reject yourself or you accept yourself. If you reject then there are again two possibilities open: you reject in a wordly way or you reject in an other-worldly way. If you reject yourself in a worldly way it means that you would like to be more beautiful than you are, you would like to be more strong than you are, you would like to be more rich than you are, you would like to have a bigger house than you have. This is to reject in a worldly way. If you reject yourself in an other-worldly way, the religious way, it means that you would like to attain satori, samadhi, enlightenment, *nirvana*; you would like to become a Buddha; you would like to possess God; you would like to live in

infinite bliss. This is how you reject in a religious way. These are both rejections and both are wrong. For Lao Tzu both are equally absurd.

Your marketplace is a marketplace; your temple is also part of it. Your this-worldly desires are worldly desires; your other-worldly desires are also desires and worldly. In fact there cannot be any other-worldly desire. Desire itself is this-worldly. Desire means this world.

I would like to tell you an anecdote.

It happened in a Sufi's life. A great mystic, living silently by himself, one day was suddenly awakened by a messenger from God.

The messenger said, "Your prayers have been accepted. Now the Supreme Being, the Creator, is very happy with you. You can ask, and whatsoever you desire will be fulfilled. You ask and immediately it will be fulfilled."

The mystic was a little puzzled and he said, "You came a little late. When I needed things, when I had many desires, you never came. Now I have no desires, I have accepted myself, I am totally at ease, at home. Now I don't bother even whether God exists or not, I don't pray to him. I pray because it feels good. I have stopped thinking about him at all. My prayer is not addressed to anybody anymore; I simply pray as I breathe. It's so beautiful whether God exists or not is irrelevant. You came a little late. Now I have no desire."

But the angel said, "This will be an offense against God. When he says you can ask, you have to ask."

The man was puzzled, he shrugged his shoulders and said, "But what to ask? Can you suggest anything? -- because I have accepted everything and I am so fulfilled. At the most you go and tell God that I'm grateful. Give my thanks to him. Everything is as it should be. Nothing is lacking, everything is perfect. I am happy, blissful, and I don't know anything about the next moment. This moment is all, I am fulfilled. You go and give my thanks."

But the angel was stubborn. He said, "No, you will have to ask something -- just as a mannerism. Be a little understanding."

Then the man said, "If you insist, then ask God to keep me as desireless as I am. Give me only one thing -- desirelessness... "

... or acceptability, they both mean the same thing.

Desire means rejection of something -- you would like to be something else; desirelessness means acceptance -- you are happy as things are. In fact, things are irrelevant, you are happy. You are happy, that's the point. Lao Tzu says: Be content as you are, nothing else is needed -- and then suddenly everything happens. In deep acceptance the ego disappears.

Ego exists through rejection: whenever you reject something ego exists. Whenever you say no ego is strengthened, but whenever you say yes, a total yes to existence, that is the greatest meditation you can enter into. In all other meditations you can enter but you will have to come out. This is the only meditation in which you enter and you cannot come out, because once you enter you are no more. Nobody can come out of it.

The third question:

YOU HAVE SAID THAT ANY QUESTION IS VIOLENT, YET WE ARE ENCOURAGED TO ASK QUESTIONS. WHY IS THIS?

BECAUSE YOU ARE VIOLENT and you need catharsis. You have questions to ask; you may not have the courage to ask them, that's why you are encouraged. You have questions to ask; you have to pass through that. Ask them. I'm not saying that my answers will destroy them -- no. My answers are not pointed that way. My answers have a totally different purpose. They will make you aware that all questions are useless, futile, absurd.

I would like you to come to a point where the mind stops questioning, but that you cannot do because you are full of questions. Release them, don't suppress them. Be courageous. Even if you know that they are foolish, don't hide them, because if you hide them you will never be able to get rid of them. Even if they are ridiculous -- and all questions are -- ask.

And I'm not really answering your questions. Your questions cannot be answered. Your questions are like a person who is in a delirium, whose fever has gone very high. He is reaching one hundred eight, one hundred nine, one hundred ten... and he is in delirium. Then he says, "Everything is moving, the table is flying in the sky." And he asks, "Where is this table going?" What to say to him? Whatsoever you say will be wrong, because the table is not going at all. And you cannot convince the man that the table is not going anywhere, it is just in the room, not moving at all. That will not convince him because you cannot convince anybody against his own experience.

How can you convince anybody against his own experience? Conviction is possible when his own experience supports it, otherwise not. He is seeing that the table is flying trying to get out of the window, that the table has wings -- and not only the table, the cot he is lying on, that too is jumping and getting ready, getting ready to take off.... How can you convince a man who is in a delirium? If you try to convince him you are also mad. Only a mad doctor will try to convince. No, the doctor will say, "You don't be worried, the table will come back. We will bring it back, don't be worried. We will do something." The doctor will try to bring his temperature down; when the temperature comes down the table will come down by itself. When the temperature becomes normal the table is in its place. It has always been there -- it has not moved a single inch.

That is the situation. I see, I know, that you are in a delirium. And this delirium is very subtle -- no temperature measuring device can measure it, it is an inner, not a physical temperature. Inside you are in a delirium. Then questions and questions and questions -- like flies they go on and on. I help you to ask and even encourage you to ask, just to get rid of them. This is a catharsis, this is part of a meditation.

Listening to me, by and by you will come to a point where you will understand that all questions are futile, in fact questioning is useless. When this realization arises in you you will have a total change of attitude. Then questions disappear. When all questions disappear, the answer arises. And remember well, there are not as many answers as there are questions, there is only one answer to all questions. Questions may be millions -- the answer is one. There is only one answer, *the* answer, and that is self-knowledge. So I am helping you to become aware.

There is a Sufi story:

A few men were passing by a Sufi monastery; just curious, they came to see what was happening there. People were in catharsis, freaking out, screaming, jumping, going completely mad. The travelers thought, "This is a mad monastery. We always thought that people come to attain enlightenment here but these people have gone mad." And the Master was sitting amidst this catharsis, this mad chaos all around him. In the midst of it he was sitting silently.

The travelers thought, "Why is the Master sitting silently?" Someone from the group suggested that maybe he was too tired, he may have done this madness too much.

Then after a few months they were coming back to their town after their work was done, and again they passed the monastery. They again looked to see what had happened to those mad people. But now everybody was sitting silently, not even a single word. When they approached the monastery they became afraid: had those people left? -- because there seemed to be nobody now. When they came in everybody was there but they were silently sitting.

Then after a few months they went again on another business journey. Curiosity led them again to the monastery. They looked, there was nobody. Only the Master was sitting there. So they asked, "What is all this?"

The Master said, "When you passed through the first time you saw the beginners. They were full of madness and I encouraged them to bring it out. The next time you passed they had realized, they had calmed down. That's why they were sitting silently. There was nothing to do. When you passed by the third time there was no need even to be here. Now they can be silent anywhere in the world, so I have sent them back to the world. I am waiting for a new group. When you pass next time, again there will be madness."

I encourage you to ask -- it is to bring your mind out. This will help you to calm down. My answering in fact is not any effort to answer your questions, it is an effort to kill them, to murder them. I am not a teacher. I may be a murderer but I am not a teacher. I am not teaching you anything, I am simply destroying your questions. Once all questions are destroyed your head is cut off -- I have murdered you. Then you are completely silent, content, absolutely at home. No problem exists -- you live life moment to moment, you enjoy, you delight in it moment to moment. No problem exists.

I am against metaphysics but I have to talk about metaphysics. My whole work is therapeutic. I am not a metaphysician. My work is like this: you have a thorn in your foot; I bring another thorn to take the first thorn out of your foot. The first thorn and the second thorn are similar, there exists no qualitative difference. When the first is out, helped by the second, we throw away both.

When I bring your questions out I'm not saying put my answers in the places left vacant by the questions -- no. Throw away my answers also, as you throw away your questions; otherwise my answers will create troubles for you. Don't carry my answers, they are only therapeutic. They are like thorns: they can be used to bring other thorns out, then both have to be thrown away.

The fourth question:

WERNER ERHARD, A WESTERN YOGI, SAYS THAT PROBLEMS THAT YOU HAVE BEEN TRYING TO CHANGE OR PUT UP WITH CLEAR UP IN THE PROCESS OF LIFE ITSELF. HOW DOES THIS RELATE TO MEDITATION? ARE THE TWO INCOMPATIBLE?

ERHARD IS ABSOLUTELY RIGHT, but you can misunderstand him because whatsoever he is saying is as profound as anything that Lao Tzu can say. You can misunderstand him.

Try to understand it. Profundities are dangerous, and listened to by ignorant people they can become very very dangerous. Joined with your stupidity, a profundity can become a very great fall.

Yes, this is absolutely right: problems that you have been trying to change or put up with clear up in the process of life itself -- that's true, a statement of fact, it happens that way. But then the problem arises whether meditation is compatible with it or not. Now your stupidity has come in.

Meditation is also part of life -- you have to do it as you have to do many other things. Why take meditation as something which is not part of life? Meditation is part of life, you have to pass through it too. You have come to meditation because something in you needed it, otherwise why should you come? The whole world has not come to me, only a few people have come to me. I am as available to them as I am available to you. Even people who live in Poona have not come, and you may have crossed oceans.

There is something in you, a deep desire for it.... Sex alone is not life, food alone is not life. Meditation is as much life as anything else, and it is your part in life to pass through it.

Now, what Erhard says is absolutely true, a statement of fact. Nothing else is needed, one needs only to live and everything settles by itself. But meditation is also part of life, yoga is also part of life, one has to pass through it. You cannot escape it. If you try to escape it, that part which you have not fulfilled will always remain hanging over you and you will feel that something has remained incomplete.

Be courageous and don't escape from anywhere. Wherever your inner life leads you, go! Don't bother where it leads you. Sometimes it will lead you astray, that I know, but to go astray is also part of life. Nobody can always be right, and people who try always to be right die almost absolute failures. Don't be bothered that you may go astray, if life leads you astray, go! Go happily! The energy that leads you astray will bring you back. That sojourn may be a part of the final growth.

This is my experience: that in the end one finds that everything fits together. Everything that you did, good and bad, right and wrong, moral and immoral -- whatsoever you did, in the end one finds life is really wonderful, everything fits. If you look back you would not like to change anything, because if you change even a part then the whole would be changed.

This is what acceptance is. This is what the Hindu attitude about fate or the Mohammedan attitude about *kismet* is. The attitude is very simple, only this: whatsoever happens, take it as part of your destiny. Move into it. Don't withhold yourself.

If you have to err, err -- but err totally. If you have to fall, fall -- but fall like a drunkard, completely. Don't resist, because then you miss. If you have to live in darkness, live in darkness -- but happily and dancingly. Why be miserable? If you are feeling hell around you, feel it -- it may be part of your destiny, part of your growth.

Of course I know that when one passes through hell, it is very difficult. That I know. Because growth is difficult. When one passes through a problem, a heart-rending problem, a crisis, one wants to escape; one wants not to face it; one wants to be a coward. But that way you will miss something that was going to become a part of the final whole, of the final harmony. If you have lived totally... I don't make any conditions. I say live unconditionally. If your inner voice tells you to meditate, meditate. If your inner voice

tells you to go and drink, then drink and be a drunkard. But be total, because only through totality does one transcend. Only through totality is one transformed because only through totality does one start understanding what one is doing.

People come to me and they say that they have much anger in them and they would like not to have it any more. They have had enough of it and they have suffered much for it. Their whole life has become miserable. And they repent much, whenever they become angry they repent much. They try again and again not to be angry, they decide not to be angry, they put all their willpower into it, but after a few hours they have forgotten. Again something happens, a situation occurs, and they are angry. So what to do?

I tell them: Don't repent. Begin from there. Don't repent, at least that much you can do. Be angry and be totally angry and don't repent. And don't feel sorry about it. You have been angry, accept the fact that you are a man with an angry nature. Okay. Be totally angry. Because that repentance is not allowing you to be totally angry, something is being withheld. That part which remains inside and has not been expressed becomes poisonous, a canceric growth. It will color all your life, the whole of your life. Be angry, and when you are angry let the phenomenon be such that you can say, "I am anger, not angry." Nobody is left behind to look at it -- you are anger. It will become a fire, a hellfire.

It will be great suffering but it has to be so. It may be that if you can be really in a hellfire only once you will become so alert about it that there will be no need to decide against it. The very experience will have decided everything -- you will never go near it again. Not that you take a vow against it, not that you go to the church and confess and repent.... People start enjoying that too; they start indulging in repentance also.

I have heard that a woman came for the seventh time to the Father in the church to confess a sin. Even the Father was a little surprised because it was the same sin again and again -- that she had made love to a man to whom she was not married.

So the Father said, "Have you committed the sin seven times or only once?"

She said, "Only once."

So he said, "Then why do you go on confessing it? You have already confessed seven times."

She said, "I love to talk about it. It's so beautiful just to think about it."

Even in imagination, confessing to a Father....

People start indulging in their repentance, confessions. They may even exaggerate -- this has been my feeling. Saint Augustine's book CONFESSIONS seems to be an exaggeration; he seems to be indulging in it. The very idea of committing so many sins seems to be appealing. In India, Gandhi's autobiography seems to be an exaggeration. He goes on talking and talking about his sins, it seems he is enjoying it. And now psychologists say that there are people who exaggerate their sins because then, against that background, they become great saints. Because they have not left ordinary sins, they were such great sinners, and now they have become such great saints! The distance is vast and the revolution great.

Only a great sinner can be a great saint. How can an ordinary sinner be? You smoke a cigarette -- do you think you can become an Augustine or a Gandhi just because you smoked a cigarette once, or you looked at a woman and a lust arose in you, that's all? That won't do, it is not enough material. You cannot create a big saint out of small sins, you have to be a great sinner.

So people who write their autobiographies should never be believed. I must have read thousands of autobiographies but this is my observation: that there exists no other sort of fiction which is more fictitious. Autobiography is the greatest fiction. All autobiographies are fictitious. Either one goes on praising himself or one goes on condemning himself, but both are untrue because in both ways one starts becoming extraordinary. The ego cannot be fulfilled by just being ordinary.

Somebody asked Rinzai, "What do you do? What is your practice, what is your SADHANA?"

And he said such a simple thing -- how could you make an autobiography out of it? He said, "When I feel hungry I eat, and when I feel sleepy I go to sleep, that's all."

How can you make an autobiography out of it? And Rinzai would not look like a great saint either. What type of a saint would this be?

After Rinzai died, his disciple was lecturing in a monastery. A man belonging to the opposite sect stood up; he was feeling very jealous because so many people had come to listen.

So he stood up and he said, "One question, sir. You are talking too much about your Master. But mine is a real Master, he can do thousands of miracles. I have seen with my own eyes: he was standing on one bank of the river, and it was the time of rains and the river was flooded. And on the other bank a disciple was standing with a copy-book in his hand. On one bank my Master wrote with a pencil and it was written on the disciple's copy-book on the other bank. Can you say anything about your Master, what miracles he did?"

The disciple said, "I know only of one miracle that my Master used to do -- every day, every minute

Silence fell all over the hall. People became curious: what miracle had Rinzai done?

The disciple said, "When he felt hungry he ate and when he felt sleepy he slept. That's the only miracle that he did."

You will not think it much of a miracle but it is. It is a very profound phenomenon. It means to be natural completely. You are almost fighting. When you feel hungry you don't eat because a thousand and one other things have to be done; when you don't feel hungry you eat because now is the time to eat. When you feel sleepy you avoid it because there is a dance worth going to, or a movie worth seeing. When you feel sleepy you are sitting in the movie. When you don't feel sleepy, because the movie has excited you too much, now you try to go to sleep and you have to take tranquilizers.

To be unnatural has become our natural life. Of course to be natural is a miracle, the greatest miracle: just to delight in ordinary things, in eating, sleeping, drinking, the breeze that passes you.... Enjoying ordinary things, delighting in them, the whole of life becomes a celebration.

Erhard is right. He is saying a Lao Tzuan thing: "Problems that you have been trying to change or put up with clear up in the process of life itself." Live life, live in its totality, move in all its dimensions -- indulge in every dimension, indulge totally, and in the end you will find that everything helped. Everything, I say: even the wife who created so much misery for you, even that; even the child that you loved so much and died early, even that; even the business that failed and you became broke, yes, even that. Everything! Failure and success, pain and pleasure, right and wrong, going astray and coming back home -- everything helps.

And out of this chaos arises a harmony. But one has to live it totally. I am not saying that everyone reaches to that harmony. No, that is a possibility. One can reach, one may miss, and people who miss are those people who try hard to reach it. People who attain to it are people who don't bother much about attaining it, they simply live moment to moment.

That final harmony, that crescendo, is a cumulative effect. So enjoy wherever you are, be grateful, whatever you have. Feel deep gratitude -- let that be your only prayer. Go totally wherever you go. If you go to a prostitute, go totally... and I know that even to your wife you have not gone totally. If you drink wine, drink it totally... and I know you have not even drunk water totally.

This incomplete life cannot become a crescendo; this life lived always incomplete, fragmentary, cannot create a harmony. You will die a chaos -- that's why you will die always afraid of death. And when death knocks at your door you will tremble -- because the life harmony has not yet been achieved, and death has come. You have not lived life, and death has come. You are as yet incomplete, in fact unborn, and death has come. You tremble.

A man who has lived his life, one who has lived his day, always accepts death beautifully, because there is nothing left to be done any more. He has done all, he has lived all and he moved in all directions. All that life could give he had accumulated in him. He has accumulated the honey of life, now he is ready to die. There is nothing else.

Do you know? -- for one spoonful of honey a bee has to visit five thousand flowers -- for one spoonful of honey five thousand flowers! And for one pound of honey -- scientists have measured -- they say thousands of miles have to be traveled by bees. One spoonful of honey five thousand flowers! One spoonful of harmony and five thousand experiences, thousands and thousands of experiences....

And remember only one thing: wherever you are be totally there, otherwise you will visit the flower and you will come away without the honey. That is the only misery that can happen to a man and that happens to almost ninety-nine per cent of people. You are in such a hurry -- just think of a bee in such a hurry that she goes to the flower but never touches it because she is in such a hurry to go to another flower. Incomplete, she moves to another flower but by the time she has reached the other flower the idea is hankering in her mind to go to another. She visits five thousand or five million flowers and comes back empty-handed. Don't be that type of bee! When you visit a flower, really visit it. Forget about all other flowers in the world -- there exist no others at that moment. Just be a bee -- hum and delight and enjoy the

flower. Be with it as totally as possible. Then you accumulate life's honey and when you die you die blissfully, ecstatically. You lived. There is no complaint in your heart, no grudge.

And I tell you that if you have lived all moments in their totality, in awareness, at the moment of death you can bless all -- your friends and your enemies. Yes, your enemies also, because without them you would not have been able to reach to this crescendo. They were part, part of a mysterious phenomenon that is life.

The fifth question:

YOU ONCE SAID THAT IN THE QUESTION LIES THE ANSWER SO THE NATURE OF THE QUESTION DETERMINES THE NATURE OF THE ANSWER. WHAT IS THEN THE MOST FUNDAMENTAL QUESTION THE MIND CAN ASK?

THE MIND CAN never ask any fundamental question because whatsoever the mind asks is bound to be superficial. When the question arises out of your being, not out of your mind, it will not be verbal, it will be existential. You will be the question -- then it is fundamental.

A Sufi mystic used to come to the mosque every day and he would stand there not saying a single word, for years and years. People became curious.

Somebody asked, "You never say anything, we have not even seen your lips quivering a little and we have watched you, observed you closely. We don't feel that even inside you are saying anything, you stand there like a rock. What type of prayer is this?"

The mystic said, "Once it happened that a beggar was standing before a palace of an emperor. The emperor came out, looked at the beggar and said, `What do you ask? What do you want?' The beggar said, `If by looking at me you cannot understand, then there is no need to say. I will go to another house. Look at me -- naked in the cold winter, shivering. Look at my belly -- it has joined the back. Look at my limbs -- all the flesh has disappeared. I am a skeleton and you ask what do I want? Is my being here not enough?' The king became afraid, the beggar was right. Much was given to him."

And the mystic said, "I was passing by on the road. From that day I stopped praying, because what to say to the emperor of the world? Can't he understand what misery I am in? Have I to say it? Assert it? Have I to be articulate with him? If he cannot understand my being, what use will it be to talk? Then it is useless: if he cannot understand my being he cannot understand my language. Silent is my prayer, unquestioned is my question, undesired is my desire. It is me, it is my total being."

That is fundamental, that is foundational, that is radical -- it comes from the very roots. The word radical comes from "roots." A radical, a foundational, a fundamental question is never asked by the mind. The mind cannot ask it; the mind is impotent about it. The mind is just like the waves on the ocean. Can you ask me which wave is the deepest? No wave is, no wave can be, because waves can exist only on the surface, they cannot be in the depth. In the depth there are no waves.

The mind is the surface, the waves. All questions raised by the mind are superficial. The fundamental question is asked when the mind has been dropped. It is a no-mind question, it is a being question. Then you stand with a question not even verbalized within you, because who will verbalize it? The mind has been put aside, your whole existence is a question mark.

And when that fundamental question is asked only then can the Master give you himself in his totality. He can pour himself into your being. When you ask a superficial question, of course a fundamental answer cannot be given, because it will fall on deaf ears, on dead hearts. When you ask a question the quality of the answer is already decided in it.

The sixth question:

YOU CALLED US THE "ANCIENT ONES." IF WE HAVE BEEN WITH OTHER MASTERS IN PAST LIVES, HOW IS IT POSSIBLE THAT WE COULD HAVE MISSED THEM SO CONSISTENTLY?

BECAUSE YOU ARE very consistent. Be a little inconsistent, otherwise you will miss me also.

The seventh question:

YOU SAID THAT LAO TZU WAS BORN OLD. HOW DID HE ACHIEVE HIS WISDOM AND MATURITY? WAS A MASTER NECESSARY TO BRING HIM TO THE POINT WHERE HE COULD BE BORN OLD?

YOU DON'T EVEN have a sense of humor. You can't understand a joke. These are just symbolic tales, beautiful in themselves, but if you start asking questions about them they become ugly. That's how the whole mystery and the poetry of a thing is lost; and that is what has been done. The whole of theology is all about such nonsensical questions. "Was Jesus really born out of a virgin?" It is a beautiful symbol. "Was Jesus really resurrected when he was dead, crucified?" This is a beautiful symbol. "Was it a reality that Lao Tzu was born old, eighty-four years old, remained in his mother's womb for eighty-four years?" It is a beautiful Lao Tzuan joke. I suspect that Lao Tzu must have spread the rumor -- nobody else could do that, it is so subtle.

If you understand the joke, you understand. If you don't understand please don't ask questions. Forget about it, because questions will destroy it completely.

It is said that whenever a joke is told there are three kinds of laughter. The first is from those who understand it immediately -- and a joke has to be understood immediately, with no time gap, otherwise you lack the sense of humor. That is the whole point of it -- that suddenly it strikes, suddenly it hits somewhere inside, and you know what it is. You may not be able to explain to others why you were laughing, and the more you try to explain, the more it will become a puzzle. Why were you laughing? It is a subtle phenomenon. How does it happen?

When somebody is telling a joke, the joke moves on two levels, that's how the laughter is created. On one level everything is simple and ordinary, nothing is special, then suddenly there is a turn at the end, the punchline; at the end there is suddenly a turn -- you never expected that this was going to happen. That's why if you have heard the joke it is impossible to laugh again, because then the turn is not there, you already know it. When the sudden turn comes that you never expected, not even a single second before... everything was on plain ground and suddenly you are on Everest and everything has changed, and the change is so ridiculous, illogical, irrational... you explode in laughter. If you understand a joke you understand it immediately, without any effort on your part. It is just like *satori* or *samadhi.*

Then there is a second type of laughter. These people understand the joke but a little time gap is needed. Then it touches only their intellect, not their whole being; their laughter comes, but the laughter is from the lips -- an intellectual phenomenon. The first laughter is from the belly, the second laughter just from the head. They understand the point, but intellect always takes time, it doesn't get a very quick grasp on something. Even the most intelligent person is a little stupid, because the nature of intellect is such that it cannot jump. It moves in logical steps, it needs time, it is a progress, a gradual phenomenon -- step by step you reach the conclusion.

That is the second laughter. Pale it will be, not very deep, not very relaxing, not a catharsis, just an intellectual phenomenon. In the head something clicks, creates little ripples, that's all. But the first laughter is so deep that if it really happens, a joke can become a *satori*. In that laughter the mind can disappear completely.

Then there is a third kind of laughter... people who laugh because others are laughing. They have not understood, but not to be thought stupid because they have not understood, they laugh, lastly. Seeing that everybody is laughing, they have to laugh.

Mulla Nasruddin went to France once. His wife was with him and they went to see a comic show. The wife was surprised, because whenever the man, the joker on the stage, would tell a joke or do something, Mulla would laugh so loudly that he would defeat the whole audience. People would start looking at him.

The wife couldn't understand because she knew well that he didn't understand French. So she asked, "Mulla, I have lived with you for thirty years and I never knew that you know French. How do you understand? And why do you laugh so loudly?"

Mulla said, "I trust the man. He must be saying something funny and when one has to laugh, why laugh last? Why not laugh first? And when one has to laugh, one should laugh loudly. It costs nothing and I am enjoying myself."

This is the third kind of laughter -- nothing is happening to you, it is a pretension. You think that there must have been something humorous, you trust the man or you trust other people who are laughing and not to feel stupid you join in the laughter.

Whenever a joke is told you can immediately sort out these three kinds of laughter.

This is just a Lao Tzuan joke. Nobody can live in the mother's womb for eighty-four years. Even if Lao Tzu could, think of the mother also! Lao Tzu may be enlightened and could live, but the mother... poor mother, think of her also. Even nine months is too much, but eighty-four years.... The mother would have been dead long before.

No, it is a subtle humor. It says that Lao Tzu was born wise. It is a symbolic thing. From his very childhood he was wise. That is the only meaning. He was so wise that the rumor spread that he was born old.

Jesus was so pure, how could he be born out of carnal desire? He was born out of carnal desire, there is no other way -- life gives no exceptions. He was born out of ordinary love. But the story says something very beautiful. The story is not true and I say it is true! It is not true as a fact but it is true as a truth. And what is a fact before a truth? A fact is an ordinary facticity of life. No, Jesus' mother was not a virgin -- if you go to the ordinary facts. But she was a virgin, otherwise how could such a pure, such an innocent child be born out of her? She was virgin. She must have been very very innocent, absolutely innocent, as if she had never known any man. That is the meaning. The meaning is AS IF -- as if she never knew what sex was, as if she never knew what ordinary copulation was. But those are "as ifs"; once you start forcing them as facts you are foolish. And all theologians are foolish. They try to prove that yes, she was a virgin, and God permitted an exception at that moment of history.

This is a way to say a certain beautiful thing which cannot be said otherwise. This is just saying that Jesus comes out of a virgin source, Jesus comes out of a pure innocence which has not known any impurity of the world and the body. That's all. Don't insist that it should be explained because explanation kills the very spirit of it.

The last question:

YOU SAID THAT YOU ARE MERELY A PRESENCE AND CANNOT DO ANYTHING. BUT I AND EVERYBODY ELSE FEEL ALL THE TIME THAT IN YOUR COMPASSION FOR US YOU ARE INFLUENCING US AND EVENTS TO BRING US CLOSER TO YOUR TEMPLE. IS THIS JUST OUR IMAGINATION PLAYING TRICKS?

I CANNOT DO anything but my presence can. When I say I cannot do anything, I only mean that no I exists within me; the doer is dissolved. So without the doer how can you do anything? But things happen. And when the doer is dissolved then tremendous things happen. I cannot claim the authorship of them or the doership of them -- I am not the doer. In fact I am not. I am just a presence with no label attached to it, just an opening. Much is possible if you are in my presence. If you allow my presence to move into you, melt into you, become part of you, much is possible. Even the impossible is possible -- but I am not the doer, it happens. I am not specifically doing it.

I am also a watcher as you are a watcher. It is happening. If you go to the sun and tell the sun that you are very grateful because it has been destroying darkness for you on the earth for so long, the sun will be surprised. The sun will say, "I don't know what darkness is. I have never come across it. I have never destroyed it, because how can you destroy a thing that you have never come across?" But it is happening all the same: light comes, darkness disappears.

If you allow this presence that is here, much is possible. The darkness can disappear, but I am not the doer. I am not forcing anything on you because that would be a violence, and even if it were not a violence I cannot do it because the doer is no longer there. If you come into me you will not meet anybody there. The temple is absolutely vacant. A real temple is always empty. If you find a God sitting inside, then it is a man-made temple. Nothingness is the only temple.

Yes, I'm not doing anything to you, but much is happening. So don't think that this may be imagination, because this may be a trick of the mind to think that this is imagination. Because then the mind can close. Thinking that this is imagination, a projection, this or that, the mind can close and then everything will stop.

You don't listen to the mind. While you are with me don't be with your mind. I am a no-mind; the only way to be with me is to be a no-mind and then things happen. Nobody is doing them, they simply happen on

their own accord.

Sitting silently, quietly with me, you grow. Nobody is doing anything, neither I nor you. Just sitting silently, the existence within you grows on its own.

Tao: The Three Treasures, Vol 2

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Tao: The Three Treasures, Vol 2

Chapter #1
Chapter title: On Knowing The Eternal Law

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ON KNOWING THE ETERNAL LAW:
ATTAIN THE UTMOST IN PASSIVITY,
HOLD FIRM TO THE BASIS OF QUIETUDE.
THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY,
BUT I WATCH THEM FALL BACK TO THEIR REPOSE,
LIKE VEGETATION THAT LUXURIANTLY GROWS
BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.
TO RETURN TO THE ROOT IS REPOSE;
IT IS CALLED GOING BACK TO ONE'S DESTINY.
GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW,
TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT.
AND NOT TO KNOW THE ETERNAL LAW
IS TO COURT DISASTER.

Death is destiny. It has to be so because it is the origin -- you come from death and you go to death. Life is just a moment between two nothingnesses, just a flight of a bird between two states of non-being.

If death is destiny, as it is, then the whole of life becomes a preparation, a training for it -- a discipline in how to die rightly and how to die totally and utterly. The whole of life consists in learning how to die. But somehow a wrong conception about death has entered humanity, the conception that death is the enemy. This is the basis of all wrong conceptions, and this is the basis of humanity going astray from the eternal

law, from Tao. How has this happened? It has to be understood.

Man has taken death as the enemy of life, as if death is there to destroy life, as if death is against life. If this is the conception then of course you have to fight death, and life becomes an effort to survive death. Then you are fighting against your own origin, you are fighting against your destiny, you are fighting against something which is going to happen. The whole fight is absurd because death cannot be avoided.

If it were something outside you it could be avoided, but it is inside. You carry it from the very moment you are born. You start dying really when you start breathing, at the same moment. It is not right to say that death comes in the end, it has always been with you from the very beginning. It is part of you, it is your innermost center, it grows with you, and one day it comes to a culmination, one day it comes to flowering. The day of death is not the day of death's coming, it is the flowering. Death was growing within you all this time, now it has reached a peak; and once death reaches a peak you disappear back into the origin.

But man has taken a wrong attitude and that wrong attitude creates struggle, fight, violence. A man who thinks that death is against life can never be non-violent. It is impossible. A man who thinks that death is the enemy can never be at ease, at home. That is impossible. How can you be at ease when the enemy is waiting for you any moment? It will jump on you and destroy you. and the shadow of death is always falling on you? It can happen any moment. How can you rest when death is there? How can you relax? The enemy won't allow you to relax.

Hence the tension, the anxiety, the anguish of humanity. The more you fight with death, the more anxiety-ridden you will become, you are bound to become. It is a natural consequence. If you fight with death you know that you are going to be defeated. How can you be happy with a life which is going to end in defeat? You know that whatsoever effort you make, nothing is going to succeed against death. Deep down you are certain about only one thing and that is death. In life everything else is uncertain, only death is certain. There is only one certainty, and in that certainty you have an enemy. Fighting with certainty and hoping for uncertainties how can you be in a repose? How can you be relaxed, calm, collected? Impossible.

People come to me and they say they would like to be at peace, they would like to be at home in the world, they would like to be silent, they need a certain relaxation. But I look into their eyes and the fear of death is there. Maybe they are just trying to be relaxed to fight against death more easily; maybe they are trying to find a repose so that they can become stronger against death. But if death is there how can you be relaxed, silent, at peace, at home? If death is the enemy, then basically the whole of life becomes your enemy. Then every moment, everywhere, the shadow falls; then every moment, from everywhere, death echoes. The whole life becomes inimical, and you start fighting.

The whole concept of the Western mind is to fight to survive. They say, `survival of the fittest', `life is a struggle'. Why is it a struggle? It is a struggle because death is taken as the opposite. Once you understand that death is not the opposite of life but part of it, an intrinsic part of it, which can never be separated from it -- once you accept death as a friend, suddenly a transformation happens. You are transfigured, your vision now has a new quality in it. Now there is no fight, no war, you are not fighting against anybody, now you can relax, now you can be at home. Once death becomes a friend only then does life become a friend also. This may look paradoxical but it is so, only the appearance is paradoxical. If death is the enemy, then deep down life is also the enemy, because life leads to death.

Every type of life leads to death -- the poor man's life, the rich man's life, a life of success and a life of failure, the life of the wise man and the life of an ignorant one, the life of a sinner and a saint. All sorts of lives, whatsoever their differences, lead to death. How can you be in love with life if you are against death? Then your love is just nothing but a possessiveness, your love is nothing but a clinging. Against death you cling to life, but you can understand that this very life is bringing death nearer every day. So you are doomed, all your efforts are doomed. And then anxiety arises, the whole being trembles. You live in a trembling and then you become violent and mad.

In the West the proportion of mad people is much higher than in the East. The reason is clear. The West takes death against life but the East has a totally different standpoint -- life and death are one, two faces of the same phenomenon. Once you accept death many things are immediately accepted. In fact if you accept death as part of life, then all other enemies are also accepted as part of friendship because the basic duality dissolves, the duality of life and death, being and non-being. If the basic duality is resolved, then all other dualities are just superficial, they dissolve. Suddenly you are at home -- eyes are clear, no smoke is in them, perception is absolutely clear, and no darkness is around.

But why, why has it happened in the West? And it is happening in the East also because the East is turning more Western every day. In all education, in scientific attitudes the East is no longer purely Eastern,

it is already contaminated. The East is now also becoming anxious, afraid. Have you observed that in the West there is much time consciousness but in the East it is not so much, and even if it is, it is only in the cultured, educated parts? If you move to the villages there is no time consciousness. In fact, time consciousness is death consciousness: when you are afraid of death then time is short. With so many things to do and so little time given, you are conscious of every second passing. Life is being shortened so you are tense, running around, doing many things, trying to enjoy the whole of it, running from one place to another, one enjoyment to another -- and enjoying nothing because you are so time conscious.

In the East people are not so time conscious because they have accepted life. You may not be aware that in India we have named death as time. We call death `*kal*', and we also call time `*kal*'; *kal* means time and *kal* means death as well. To use the same word for both means a very deep understanding, it is very meaningful. Time *is* death, death *is* time: the more death conscious you are, the more time conscious you will be, the less death conscious, the less time conscious. Then there is no question of time. If you have completely absorbed death into life time consciousness simply disappears. Why in the West and now in the East is there so much anxiety about death, so much so, that life cannot be enjoyed at all?

Living in a timeless world rocks are more happy than man; living in a world where death is not known the trees are more blissful than man; not that they don't die, but death is not known. Animals happy, celebrating, birds singing, the whole existence except man is blissfully unaware of death. Only man is aware of death and that creates all the other problems; that is the source problem, the basic rift.

It should not be so because man is the highest, the most refined, the peak of existence -- why should it be so with man? Whenever you attain to a peak, almost side by side the valley becomes deeper. A high peak can exist only with a deep valley. For rocks there is no unhappiness, no valley part, because their happiness is also on the plain ground. Man is a peak, he has risen high, but because of this rise, side by side there is a depth, a valley. You look down and you feel nauseous, you look down and you feel afraid. The valley is part of the peak, the valley cannot exist without the peak and the peak cannot exist without the valley, they are together, they are a togetherness. But a man standing at the height of the peak looks down and feels nauseous, giddy, afraid, fearful.

Man is conscious -- that is where the whole trouble lies.

Consciousness is a two-edged sword; it cuts both ways. It can make you so utterly happy that that type of happiness is not known anywhere in existence; it can make you so unhappy and miserable that that type of unhappiness is also not known anywhere else in the world. Man is a double possibility; by being conscious two roads suddenly open before him.

Consciousness can become a blessing, but it can become a curse also. Every blessing comes with a curse, the problem is that it depends on you how you choose. Let me explain it to you, then we can enter the sutra easily.

Man is conscious. The moment man becomes conscious he becomes conscious of the end also -- that he is going to die. He becomes conscious of tomorrow, conscious of time, conscious of the passing of time -- then sooner or later the end will come near. The more he becomes conscious, the more death becomes a problem, the only problem. How to avoid it? This is using consciousness in a wrong way. It is just as if you have given a child a telescope, and the child doesn't know how to use it. He can look into the telescope from the wrong end.

Consciousness is a telescope, you can look through it from the wrong end. And the wrong end has some benefits of its own -- that creates more trouble. Through the wrong end of the telescope you can see that many benefits are possible; in the short range many benefits are possible. People who are time conscious gain something in comparison to people who are not time conscious. People who are death conscious attain many things in comparison to those who are not death conscious. That's why the West goes on accumulating material wealth and the East has remained poor. If you are not death conscious, who bothers?

People live moment to moment as if the tomorrow doesn't exist. Who accumulates? For what? Today is so beautiful, why not celebrate it, and we will see about tomorrow when it comes.

In the West they have accumulated infinite wealth because they are so time conscious. They have reduced their whole life into things, material things -- skyscrapers. They have attained much wealth... that is the benefit of looking from the wrong end. They can see only certain things which are close, short-range, they cannot see farther away. Their eyes have become like those of a blind man who cannot see farther away. He looks at just whatsoever he can gather right now, without thinking that it may be at a very great cost in the end. In the long range this benefit may not prove a benefit. You can make a big house, but by the time it is built you are ready to go; you couldn't live in it at all. You could have lived in a small house

beautifully, even a cottage would have done, but you thought that you would live in a palace. Now the palace is ready but the man is gone. He is not there.

People accumulate wealth at the cost of their own self. Finally, eventually, one day, they become aware that they have lost themselves and that they have purchased useless things. The cost was great, but now nothing can be done, the time is past.

If you are time conscious you will be mad about accumulating things, you will transform your whole life energy into things. A man who is conscious of the whole range will enjoy this moment as much as he can. He will float. He will not bother about the tomorrow because he knows tomorrow never comes. He knows deeply that finally only one thing has to be attained -- that is one's own self.

Live, and live so totally that you come in contact with yourself.... And there is no other way to come in contact with yourself. The deeper you live, the deeper you know yourself, in relationship, in aloneness. The deeper you move in relationship, in love, the deeper you know. Love becomes a mirror. And one who has never loved cannot be alone, he can at the most be lonely.

One who has loved and known a relationship, can be alone. Now his aloneness has a totally different quality to it, it is not loneliness. He has lived in a relationship, fulfilled his love, known the other, and known himself through the other. Now he can know himself directly, now the mirror is not needed. Just think of someone who has never come across a mirror. Can he close his eyes and see his face? Impossible. He cannot even imagine his face, he cannot meditate on it. But a man who has come to a mirror, looked into it, known his face through it, can close his eyes and see the face inside. That's what happens in relationship. When a person moves into a relationship, the relationship mirrors, reflects himself, and he comes to know many things that he never knew existed in him.

Through the other he comes to know his anger, his greed, his jealousy, his possessiveness, his compassion, his love, and thousands of moods of his being. Many climates he encounters through the other. By and by a moment comes when he can now be alone; he can close his eyes and know his own consciousness directly. That's why I say that for people who have never loved meditation is very, very difficult.

Those who have loved deeply can become deep meditators; those who have loved in a relationship are now in a position to be by themselves. Now they have become mature, now the other is not needed. If the other is there they can share, but the need has disappeared; now there is no dependence.

Consciousness becomes conscious of death in the end. If consciousness becomes conscious of death in the end a fear arises. That fear creates a continuous escaping within you. Then you are escaping from life; wherever there is life you are escaping because wherever there is life a hint, a glimpse of death comes. People who are too afraid of death never fall in love with persons, they fall in love with things -- things never die because they have never lived.

You can have things for ever and ever and, moreover, they are replaceable. If one car goes you can replace it by another car of exactly the same make. But you cannot replace a person -- if your wife dies, she dies for ever. You can have another wife but no other woman will ever replace her -- for good or for bad, no other woman can be the same woman. If your child dies you can adopt another, but no adopted child will have the same quality of relationship that your own child can have. The wound remains, it cannot be healed. People who are too afraid of death become afraid of life. Then they accumulate things: a big palace, a big car, millions of dollars, rupees, this and that, things which are deathless. A rupee is more deathless than a rose. They are not bothered about roses, they only go on accumulating rupees.

A rupee never dies, it is almost immortal, but a rose.... In the morning it was alive and by the evening it is no more. They become afraid of roses, they don't look at them. Or sometimes, if the desire arises, they purchase plastic flowers. They are good. You can be at ease with plastic flowers because they give a sense of immortality. They can be there for ever and for ever and for ever. A real rose -- in the morning it is so alive, by the evening it is gone, the petals have settled on the soil, it has returned to the same source. From the earth it comes, flowers a while, and sends its fragrance to the whole of existence. Then mission done, message given, it falls silently back to the earth and disappears with not a single tear, with no struggle. Have you seen petals falling down onto the earth from a flower? How beautifully and gracefully they fall, with no clinging; for not even a single moment do they try to cling. A breeze just comes and the whole flower has gone to the earth, returned to the source.

A man who is afraid of death will be afraid of life, will be afraid of love, because love is a flower -- love is not a rupee. A man who is afraid of life may get married but he will never fall in love. Marriage is like a rupee, love is like a rose flower. It is there, it may not be there, but you cannot be certain about it, it has no

legal immortality about it. A marriage is something to cling to, it has a certificate, a court behind it. It has the force of the police and the president behind it and they will all come if something goes wrong.

But with love.... There is the force of roses of course, but roses are not policemen, they are not presidents, they cannot protect.

Love comes and goes, marriage simply comes. It is a dead phenomenon, it is an institution. It is simply unbelievable that people like to live in institutions. Afraid, afraid of death, they have killed all possibilities of death from everywhere. They are creating an illusion around them that everything is going to stay as it is. Everything is secure and safe. Hidden behind this security they feel a certain security, but that is foolish, stupid. Nothing can save them; death will come and knock at their doors and they will die.

Consciousness can take two views. One is to be afraid of life because through life comes death. Another is to love life so deeply that you start loving death also, because it is the innermost core of it. The first attitude comes from thinking, the second attitude comes from meditation. The first attitude comes from too many thoughts, the second attitude comes from a thought-less mind, from a no-mind. Consciousness can be reduced to thoughts; thoughts can be melted down again into consciousness.

Just think of a river in cold winter. When icebergs start appearing certain parts of the water are now frozen. Then more cold comes, the temperature falls below zero and the whole river is frozen. Now there is no movement, no flow. Consciousness is a river, a stream -- with more thoughts, the stream is frozen. If there are so many thoughts, so many `thought-hindrances', there is no possibility of any flow. Then the river is completely frozen. You are already dead.

But if the river is completely flowing, if you melt down the icebergs, if you melt down all that has frozen, all the thoughts.... That is what meditation is all about: it is an effort to defreeze all thoughts. They can be converted again into consciousness. Then the river flows, then the river has a flow to it, and alive, vibrant, dancing, it moves toward the sea. Why do people like to be frozen? Because a frozen river cannot move to the sea. Sea means death. The river will disappear, disappear for ever, it will become one with the infinite, it will not be any longer an individual. It will not have its own name: the Ganges will not be Ganges then, the Volga will not be Volga. They disappear into the uncharted.

If the mind is afraid, it becomes a whirlwind of thoughts. If you are too much of a thinking man, continuously thinking from morning to evening, from evening to morning, in the day, thoughts and thoughts and thoughts, in the night, dreams and dreams and dreams -- your river is frozen. That too is part of fear: your river is so frozen that you cannot move, so the ocean remains far away. If you move, you will fall into the ocean.

Meditation is an effort to defreeze you. Thoughts by and by melt like snow, become flowing again, and mind becomes a stream. Now nothing hinders it, it moves unhindered towards the sea.

If consciousness becomes meditative then you accept death, then death is nothing apart, it is you. Then you accept death as repose; then you accept death as a final relaxation; then you accept death as a retirement. You retire. The whole day you have worked hard, in the evening you come home, and then you go to sleep, you retire. Life is like the day, death is like the night.Again you will come, many mornings will come, in different forms you will be here again and again and again, until the absolute death happens. That absolute death is for those who have become absolutely without thoughts. It is for those who have known absolutely that death and life are two aspects of the same coin, who are now no longer afraid of death -- have not even a slight fear -- and who are now no longer attached to life.

So there are two stages of the final disappearance. The first one is not to be afraid of death. And once you are not afraid of death the second step is not to have any deep lust for life. Then you go beyond.

And Lao Tzu said this is the eternal law -- to know it is to be enlightened, not to know it is to court disaster.

Now the sutra:

ATTAIN THE UTMOST IN PASSIVITY,
HOLD FIRM TO THE BASIS OF QUIETUDE.

THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY,
BUT I WATCH THEM FALL BACK TO THEIR REPOSE.

LIKE VEGETATION THAT LUXURIANTLY GROWS
BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.

TO RETURN TO THE ROOT IS REPOSE;
IT IS CALLED GOING BACK TO ONE'S DESTINY.

GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW.

To know Tao is Enlightenment.
And not to know the Eternal Law, Tao,
Is to court disaster.

Now many things have to be understood.

First, THE UTMOST IN PASSIVITY. Death is a passivity. Death is the utmost in passivity. You will not be able to do anything. That's how we judge when a man is dead -- he cannot breathe, he cannot open his eyes, he cannot talk, he cannot move. How do you judge when a man is dead? He cannot do anything, he is THE UTMOST IN PASSIVITY. A dead man is absolutely passive, he cannot do anything.

I am reminded of a story. One day Mulla Nasrudin said to himself: Some people are dead when they seem to be alive, and others are alive although they seem to be dead. How can we tell if a man is dead or if he is alive? He repeated the last sentence so loudly that his wife heard. She said to him: You fool! If the hands and feet are quite cold you will know that he is dead.

A few days later, Nasrudin was cutting wood in the forest when he realized that his extremities were almost frozen by the bitter cold. He said: Death now seems to be upon me. But the dead do not cut wood, they should lie down, respectably, because they don't need physical movement. He lay down under a tree.

Just then a pack of wolves, who were very hungry because of the harsh winter, passed by. Thinking that Mulla was dead they jumped on his donkey and ate it.

`Such is life,' thought Mulla. `One thing is conditional upon another. If I had been alive you would not have taken such liberties with my donkey'.

Death is passivity. You cannot do anything. If one is trying to learn how to die -- and that is the same as trying to learn, they are not two arts, they are one -- then one should learn to be THE UTMOST IN PASSIVITY. You are always doing something; your mind never allows you passivity. The mind hankers for activity because through activity the mind remains alive. Try to be passive for a few moments every day. If you can be passive for one hour every day a different dimension of consciousness will be revealed to you.

That's what is technically known as meditation -- to be passive for a few moments. For twenty-three hours do whatsoever you want to do -- life needs work, activity -- but life also needs a balance between activity and inactivity, so at least once in a while become completely inactive. Think as Mulla thought: For one hour I am dead. Then let the world do whatsoever it is doing, for one hour you be completely dead to it.

Why does Lao Tzu say UTMOST IN PASSIVITY? Will not passivity be enough? UTMOST has a meaning to it: when you start being passive you even make efforts to be passive -- because you don't know how to be passive.

People come to me and they ask how to relax. If I tell them something, that this is the way to relax, they will do it -- but any doing is against relaxation. There cannot be any `how' because `how' means something to do. In fact relaxation comes when you are not doing anything, not even making an effort to relax, because that effort will be a hindrance. Of the people who cannot go to sleep easily, who suffer from insomnia, ninety-nine per cent suffer only because of their mind, only one per cent may have some physical trouble. Ninety-nine are just in some mental trouble: they have the idea that they cannot sleep so they make all the effort they can to sleep. Their efforts are their whole undoing. If you do anything, that very doing will not allow you to fall into sleep. That's why when you are excited and the mind is doing something, you cannot fall into sleep. But when the excitement is not there and the mind has nothing to do, you simply put your head on the pillow and you go to sleep -- there is nothing more to it. That is that. One puts the head down and goes to sleep. But a person who is suffering from insomnia cannot believe it. He will think people are conspiring against him. They say they simply put their heads down and go to sleep but he has been trying that for years and it never happens. So they must be hiding some secret.

Nobody is hiding any secret, it is a simple phenomenon -- don't do anything and sleep comes. You cannot force it to come. If you try, the very opposite will be the result. Don't even wait for it. Simply lie down, and don't bother about it, forget about it. You simply enjoy lying down: enjoy the cold sheet, enjoy the warmth, enjoy the feeling of the bed. Just enjoy.

Just breathing is beautiful to enjoy sometimes -- you are alive and breathing. Everybody is not so fortunate. For a single alive person there are thirty dead persons in the world because the earth has lived so long. For a single person alive thirty persons are dead already, under the earth. You are fortunate that you are above the earth, not under it. Soon you will be under. But meanwhile, enjoy that you can breathe. Just breathing is so beautiful sometimes, it gives you such repose.

UTMOST PASSIVITY means when even the effort to be passive is no more. Then it is UTMOST. And that is the deepest point meditation can lead you to.

People come and say to me that I talk about passivity but all my meditations are active. Why? There is a reason, a logic behind it. Even if it looks mad to you, the madness has a method behind it. And the method is that unless you have been in total activity you cannot be in UTMOST PASSIVITY.

If you have worked hard the whole day then by the evening when you come home you are already asleep, you are moving towards sleep, you are ready to fall into sleep. Poor men, beggars even, never suffer from insomnia, only very rich people suffer from insomnia. Insomnia is a very great luxury, everybody cannot afford it. Only people who have not been working at all, who have been resting the whole day, cannot sleep. Their logic is foolish but their logic is very logical. They think that when they have been training themselves the whole day for sleep, sleep should come more easily. They have been resting, relaxing, the whole day, waiting for night, deep in a training, but in the night they find they cannot sleep. Impossible. If you relax the whole day how can you sleep in the night?

Life moves into polarities. That's why I say: Love if you want to be alone; move into the other if you want to be totally, utterly alone. Be active if you want to be passive. Don't be afraid of the polarity, life is a polarity. That's why life is both life and death -- death is the other polarity of it.

ATTAIN THE UTMOST IN PASSIVITY. Learn how to be passive. Don't always be a doer; sometimes also let things happen. In fact all great things happen, they are never done. Love happens, nobody can `do' love. If somebody orders you, if even an Adolf Hitler orders you to go and love, what will you do? You can pretend, you can act, but how can you really love by order? It is impossible. It has been my observation that people who have loved without really falling in love become observers of it, they attain to a certain witnessing. Prostitutes, particularly, become witnesses because they don't love the person, they are not in it. Only their body moves; there are only gestures, empty gestures of love, and they are always standing on the outside of it. The whole thing goes on and they are standing outside of it. They can easily become observers. Lovers cannot compete with prostitutes because they get involved in it, they forget themselves in it.

Remember to move into polarities. And if you really want to be aware I will tell you to forget yourself completely sometimes. Get involved so totally that you are no longer there, and when you suddenly come back you are totally there. Forgetting, remembering, living, dying, waking, going to sleep, loving, meditating -- move into polarities, use the opposites, be just like two wheels of a cart or two wings of a bird. Don't try to remain with one pole because then you become paralyzed.

ATTAIN THE UTMOST IN PASSIVITY and always remember that all that is beautiful always happens: love happens -- you cannot do it, meditation happens -- you cannot do it, relaxation happens -- you cannot do it. In fact life has happened to you, you have not done anything about it, you have not earned it. And death will happen -- you cannot do anything about it. All that is beautiful, profound, deep -- happens. Only futile things are done by man.

You cannot even do breathing, that too happens. Get in tune with the world of happening.

If you ask me, the material world is the world of doing and the spiritual world is the world of happening. Do, but then you will attain only to things; be, and let things happen, and you will attain to the very being of existence. God is never attained by effort, God is a happening. You have to allow him to happen -- you cannot force him. You cannot attack him, you cannot be violent with him -- and all activity is violent -- you can simply allow him.

That's why Lao Tzu says that those who want to reach the utmost truth have to attain to a feminine mind. A feminine mind is non-doing: the man does, the woman waits, the man penetrates, the woman simply receives. But the greatest thing happens to the woman, not to the man -- she becomes pregnant. In fact, nothing happens to the man. He can be replaced by any injection, he can be replaced by a small syringe, he is not such a basic part in life.

Everything happens to the woman, she becomes the new home of a new life. A new god is to be born and she becomes the temple. Man remains the outsider -- and man is the doer, woman is only on the receiving end. That's why Lao Tzu says that if you want to receive the ultimate, be feminine, be receiving, be passive.

HOLD FIRM TO THE BASIS OF QUIETUDE. If you are passive you will remain in a deep silence, in collectedness, calm, quietude. Hold fast to it. Once you know what it is you can hold fast to it. Right now you cannot because you don't know whether anything exists inside you at all. The small, still voice within you, the very small, minute, atomic center within the cyclone is there -- if you remain passive, by and by you will fall into it. One day suddenly you will realize that the cyclone of the world can continue but it does not disturb the center. The disturbance is far away, it does not even touch it.

It happened that a Zen master was invited as a guest. A few friends had gathered and they were eating and talking when suddenly there was an earthquake. The building that they were sitting in was a seven storeyed building and they were on the seventh storey, so life was in danger. Everybody tried to escape. The host, running by, looked to see what had happened to the master. He was there with not even a ripple of anxiety on his face. With closed eyes he was sitting on his chair as he had been sitting before.

The host felt a little guilty, he felt a bit of a coward, and it did not look good that a guest was sitting there and the host was running away. The others, the other twenty guests, had already gone down the stairs but he stopped himself although he was trembling with fear, and he sat down by the side of the master.

The earthquake came and went, the master opened the eyes and started his conversation which because of the earthquake he had had to stop. He continued again at exactly the same sentence -- as if the earthquake had not happened at all.

The host was now in no mood to listen, he was in no mood to understand because his whole being was so troubled and he was so afraid. Even though the earthquake had gone, the fear was still there. He said: Now don't say anything because I will not be able to grasp it, I'm not myself anymore. The earthquake has disturbed me too much. But there is one question I would like to ask. All other guests had escaped, I was also on the stairs, almost running, when suddenly I remembered you. Seeing you sitting here with closed eyes, sitting so undisturbed, so unperturbed, I felt a bit of a coward -- I am the host, I should not run. So I came back and I have been sitting by your side. I would like to ask one question. We all tried to escape. What happened to you? What do you say about the earthquake?

The master said: I also escaped, but you escaped outwardly, I escaped inwardly. Your escape is useless because wherever you are going there too is an earthquake, so it is meaningless, it makes no sense. You may reach the sixth storey or the fifth or the fourth, but there too is an earthquake. I escaped to a point within me where no earthquake ever reaches, cannot reach. I entered my center.

This is what Lao Tzu says. HOLD FIRM TO THE BASIS OF QUIETUDE. If you are passive by and by you will become aware of the center within you. You have carried it all along, it has always been there, only you don't know it, you are not alert. Once you become alert about it the whole of life becomes different. You can remain in the world and out of it because you are always in touch with your center. You can move in an earthquake and be unperturbed because nothing touches you.

In Zen they have a saying that a Zen master who has attained to his inner center can pass through a stream, but the water never touches his feet. It is beautiful. It is not to say that the water never touches his feet -- the water will touch them -- it is to say something about the world within, the beyond within. Nothing touches it, everything remains outside on the periphery, and the center remains untouched, pure, innocent, virgin.

THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY, BUT I WATCH THEM FALL BACK TO THEIR REPOSE.

Lao Tzu says: I watch, I observe life, and see what is happening.

LIKE VEGETATION THAT LUXURIANTLY GROWS BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.

Everything goes back to the origin. A new seed sprouts, then comes spring and it is so luxuriantly alive. Then one day it returns back -- the circle complete, it disappears into the soil again.

Man is not an exception. Nothing can be an exception. As animals go back, trees fall back, rivers move back, so does man.

TO RETURN TO THE ROOT IS REPOSE.

Life is an activity, action; death is passivity. TO RETURN TO THE ROOT IS REPOSE. It is beautiful. Whenever a man who has lived rightly and understood rightly, dies, you will see that on his face will be repose, not agony, ecstasy, not agony. You can see his whole life written on his face -- he lived well, he loved well, he understood well, he has come back home. There is no complaint, there is no grudge, but there is gratitude and there is thankfulness. The circle is complete, there is repose.

Whenever a man who has not lived well, who has lived half-heartedly, dies, there is agony on the face. The face becomes ugly.

Death is the criterion. If you die beautifully and I don't know anything about your life, I know only your face in death, I can write your whole biography. Because in death you cannot deceive -- in life you can. In life you can smile when there is anger within, you can give a false appearance, but in death nobody is so cunning. Death reveals the true. Death brings your reality to the very surface of your face. So whenever you die, your death will show how you lived, whether your life was a real life, authentic, or an ugly dishonest life.

A saint is not known in life, because he may be just posing; a saint is known only in death, because then you cannot pose.

TO RETURN TO THE ROOT IS REPOSE. A saint dies in grace, death becomes the very crescendo of the whole life, the final touch.

IT IS CALLED GOING BACK TO ONE'S DESTINY. Everything returns back to its source.

In the West they have a concept of linear progress; in the East we have a concept of circular progress. These concepts are totally different and much depends on them. In the West they think that everything moves in a line and goes on moving in a line, a straight line. In the East we think everything moves in a circle, in a wheel -- the very word *sansar*, the world, means the wheel. Everything comes back to its source, again and again and again. That's how the seasons move, that's how the earth moves, that's how the sun moves, that's how the whole firmament and the stars move -- in a circle. The circle is the basic process and the circle is life's eternal law. It is not linear. If things move in a line then history becomes very important because never again will the same thing happen. That's why in the West, history became so important. In the East we have never bothered about history; we have not in fact written history, we have written only mythology, *puran. puran* is not history because we don't bother about history.

If everything moves in a circle the same thing will happen, again and again; so we are concerned with the essential, we are not concerned with the fact. Nobody bothers when Buddha was born but Westerners are very much concerned about it, about the date when he was born. We don't bother, because we know that thousands of Buddhas have been born before and thousands will be born again, so the date is not important. Then Buddha becomes just a symbol of all Buddhas -- the essential Buddhahood.

So we write the story of Buddha as a myth, as an archetype, we don't write the history. History is to be concerned with details: when he was born, what his father's name was, which town he was born in, when he died, what he did. These are not meaningful to us. What happened is meaningful to us; not what he did -- what happened. Any date will do for when he was born. Even if he was never born, it will do, that is not the point at all. To us he is a symbol of all the Buddhas ever born before or ever to be born in the future. He is a symbol, he is a wheel.

The essential we catch. The essential becomes the PURAN, the myth, the non-essential becomes the history. History is useless. Henry Ford has said that history is bunk. It is. But *puran* -- *puran* is truth. Now you will be puzzled. History is factual, *puran* is not factual -- *puran* is not a fact, but *puran* is truth. History is unnecessary detail, talking about the periphery, but in the West history is important because things are moving in a line. Nothing will happen the same way again, so you have to catch the details. Jesus will not happen again, he happens only once, that's why the bigotry, the dogmatism of Christians.

Mohammed will not happen again because Mohammed and Islam come from the same root, the Jewish tradition. The Jewish tradition, Christianity and Islam, they come from the same root, from the same idea -- but for us that is not the point. Buddha has happened, will happen, will go on happening, there is no need to bother about details. You can see those details again and again because he will be coming back.

Life is a circle. When life is a circle you know death is repose: it is coming back to the same point, falling back to the mother earth, falling back to the universal consciousness, falling back to the same source from where you have come. Then there is no struggle against it, no conflict, you simply accept. Acceptance becomes your life and through acceptance happens contentment.

TO RETURN TO THE ROOT IS REPOSE;
IT IS CALLED GOING BACK TO ONE'S DESTINY.

GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW.

This is the Eternal Law -- the circle.

TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT. And once you know the Law you don't fight with it, because every fight is futile, fruitless. You simply accept and live with it. A man who is wise moves with the Law, a foolish man moves against it. There is nobody to punish you. If you move against the Law you are punished by your own act.

It is just as if you are trying to get through a wall, then you hit your head. It is not that God is sitting there ordering the wall to hit this man's head! Foolish! There is no need for any God -- if you move against the Law, you suffer. So if you suffer, know well that you are moving against the Law. If you feel happy, know well that somehow, knowingly or unknowingly, you have moved with the Law.

Try to find the moments of bliss and the moments of suffering in your life. Analyze them, and you will find that whenever you were happy and blissful it was because you moved with the Law, and whenever you were suffering it was because you moved against the Law.

TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT.
AND NOT TO KNOW THE ETERNAL LAW

IS TO COURT DISASTER.

Nobody else is responsible -- only you and you alone. If you suffer it is because of you, if you feel blissful it is because of you. You are your hell and your heaven too.

Tao: The Three Treasures, Vol 2

Chapter #2
Chapter title: Choicelessness

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The first question:

SMALL SIDDHARTHA ONCE WISELY SAID THAT OSHO IS A GIRL. MY FEELINGS ALSO. MANY TIMES YOU HAVE SAID AS MUCH, AND YOUR WAYS OF SURRENDER AND PASSIVITY ECHO THE ESSENTIAL FEMALE IN LAO TZU. IF CHOICE WAS POSSIBLE WHY DID YOU ASSUME A MALE FORM FOR YOUR FINAL SHOWDOWN?

The first thing. Small Siddhartha is not so small, he is one of the ancient ones. His words may be that of a child but his wisdom is not. Watching small Siddhartha, you can understand why Lao Tzu was thought to have been born old. Siddhartha is born old. When he says something he knows something exactly, that's why he says it.

He is right. The final showdown is always of a woman, the form of the body does not matter. The form of the inner being is always that of woman -- whether it is Buddha, Zarathustra Christ or Lao Tzu, it makes no difference, the final showdown is always that of the feminine being, the feminine mystique. All aggression disappears, all violence disappears, one becomes total receptivity -- that's what a woman is.

One becomes a womb, one becomes such an infinite womb that one can contain the whole universe. That's why Hindu concepts of God are more of the mother than of the father. They are meaningful.

IF CHOICE WAS POSSIBLE, WHY DID YOU ASSUME A MALE FORM? In fact choice is always male: to choose is to be male, not to choose is to be female. To accept whatsoever happens is to be female, to receive whatsoever is given with gratefulness is to be female. To complain, to grumble, to grudge, to choose, to have one's own say is to be male; whenever you want something to be according to you, you are male, the ego has entered. The ego is male. So choice is not in fact possible. Femininity means surrender -- one moves like a white cloud with no mind of one's own, one accepts and one accepts joyfully, one delights because all directions are His, all forms are His.

How to choose? What to choose? Choice means rejection also: in choosing something you reject something. In every choice there is a rejection. If you want to be the whole how can you choose? You have to be choiceless.

Remember that the more your choose, the more the male mind enters into you; the less you choose and remain in choicelessness just leaving all to existence itself, the more feminine you become. And the mystery is this that when you become feminine, all happens to you, not part. You are no longer living as a fragment, you live as the whole. That's why there was no choice for me.

Soon there will be no choice for you also. Prepare yourself. Prepare for choicelessness. If you want the whole to shower on you as a whole, then don't choose. If you choose you will remain a beggar; if you don't choose you become the emperor.

The second question:

SOMETIMES I HAVE THE FEELING THAT IT IS NOT US WHO ARE THE REAL LISTENERS. DO YOU HAVE OTHER DISCIPLES -- -UNSEEN, UNKNOWN BY US, AND LESS SLEEPY THAN WE ARE?

If I say yes, it won't mean a thing to you, if I say no, it will be wrong. So now you can understand. I will repeat: If I say yes, it won't mean a thing to you, if I say no, it will be wrong.

The third question:

I KNOW NOTHING -- I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL WHEN THE ONLY ANSWER IS ALREADY SO PRONOUNCED: BE AWAKE, BE TOTAL. IT IS YOUR PRESENCE THAT MY QUESTION SEEKS -- NOT YOUR RESPONSE.

This is a complex question and comes out of a very complex mind. The question seems to be very simple, direct, straight. It is not. In the beginning the questioner says: I KNOW NOTHING. If that is really true, the latter part cannot come, then would come a full stop. If you really feel you know nothing then what

is there to say? Full stop. It would have been enough. But no, then knowledge comes in.

I KNOW NOTHING -- I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL WHEN THE ONLY ANSWER IS ALREADY SO PRONOUNCED: BE AWAKE, BE TOTAL. All this is your knowledge. If you have really heard as you say you have, -- that the only answer is so pronounced -- if you have really heard it, you cannot be ignorant. If you have really heard it, then how can you say that you are sleeping? In sleep you cannot hear it.

BE AWAKE, BE TOTAL. For it to be understood you will have to come out of your sleep. You must be dreaming that you have heard the answer.

In the beginning you say: I KNOW NOTHING. Do you think something more is needed to explain it? It is completely explanatory in itself. Nothing more is needed, nothing more is to be added to make it more clear. In fact whatsoever you add will make it more murky and puzzled. I KNOW NOTHING is so simple. But no, you know well that this is just a trick. You know that you are playing a game of ignorance to appear wise because you have heard that people who are wise say that they don't know anything at all. You are being clever. This cleverness will kill you, this cleverness is not going to help.

If you know nothing you know nothing, and if you know nothing and you can remain with your ignorance, you will feel my presence because when someone is ignorant, that someone is vast, infinite. Ignorance has no boundaries, only knowledge has boundaries, only knowledge has limitations. Ignorance has no limitations, ignorance is infinite. Knowledge is closed, ignorance is an opening, an infinite opening. Knowledge is noisy, ignorance is silent -- there is nothing to be noisy about, there is nothing to fuss about. One is ignorant -- finished!

Then one is really ignorant and then your other words that follow, could not follow, they simply could not exist with ignorance. No, you are trying to be wise. You say: I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? From where are these words coming? Out of your ignorance? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL... You already know everything. You are a sleeping soul, no words can answer your questions.... WHEN THE ONLY ANSWER IS ALREADY SO PRONOUNCED. You have already heard the answer as well and you know the answer: BE AWAKE, BE TOTAL.

IT IS YOUR PRESENCE THAT MY QUESTION SEEKS -- NOT YOUR RESPONSE. If you are ignorant there is no need to seek my presence, it is already there. In your infinite ignorance, without boundaries, you meet me, you meet the whole, you meet God, you meet Tao.

You have not known the beauty of ignorance, no. You are trying to pretend to be ignorant but your knowledge won't allow you to. It comes in between, it is always there surrounding you. Even if you say that you are ignorant you will make that ignorance appear very knowledgeable, you will decorate that ignorance with knowledge. Ignorance is naked, nude, you cannot decorate it; only knowledge is decorated, polished. Knowledge is like a whore, always on the market, for sale. Ignorance? Who will purchase ignorance? To whom can you sell it? Nobody needs it, in fact everybody has already got it within him. There is no need to decorate it. It is like night: dark, silent, not even a single movement. Words cannot exist with ignorance. So whatsoever you say in the first part you destroy in the latter part, and by the end of your question you have destroyed it completely.

Don't play the game with yourself because nobody else is going to be deceived by it except yourself.

It happened that a disciple was with a Zen master for many years and nothing happened. He tried to do whatsoever the master said but still nothing happened because in fact he was not trying, he was pretending to try. He was just showing that he was trying; he was playing a game, he was not sincere. Then he started asking others: What to do? I do everything, whatsoever the master says, and nothing happens. Somebody said: It will not happen, it is difficult, it is almost impossible. If you really want it to happen the only way is to die. The man had by this time become such a practitioner of pretensions that he said: I will do it. He went to the master to see him.

Suddenly when the master looked at him, he fell on the ground, closed his eyes and pretended that he was dead. The master had a hearty laugh, because you can pretend many things but how can you pretend that you are dead? It is the last of absurdities. The master said: Right, you did well, but one question before you disappear completely. What about the koan, the problem I have given you to solve?

The master had given him a problem to meditate upon, the very basic problem that if you want to create sound with one hand, how will the sound of one hand sound?

The pretender opened his one eye and said: Master, that I haven't solved yet. The master hit him hard,

kicked him, and said: You hypocrite, don't you know this much, don't you know that dead men don't answer any questions? You are dead, but immediately you answer a question.

If you are really ignorant then all the other words that you have written are false, useless, futile, meaningless, gibberish. But if they are meaningful then whatsoever you have said in the beginning is a pretension. That's why I say the question is complex.

And then you want my presence. A presence cannot be desired. You have to wait for it, you cannot want it. It is a free gift; whenever you are ready it is given. And your knowledge won't allow you to receive my response. The man is saying that he is not in any way interested in my answers -- because he knows the answers already, he is a man of knowledge. He wants my presence. But what have you done to earn it? Just by desiring do you think you become capable?

Then why are these others trying to get my response? Are they fools except you? In fact, to pass through response is a training to reach to the presence. You ask a question, I respond to you, and by and by your questions will drop. Not that you will become more knowledgeable -- if you become more knowledgeable then more questions will arise. No, if you really listen to me, if you try to understand me -- not the words, but the space between the words, not the lines, but the space between the lines, not what I say, but that which I mean -- if you understand it, you will become ready, and by and by questions will drop. And when a non-questioning mind arises, suddenly my presence will burst upon you. These answers are to make you ignorant; these answers are to bring your knowledge out, to help you to unlearn it, but it all depends on you. You can gather my answers without listening to the meaning, you can gather the words, but they will become more and more of a burden of knowledge on you, on your head. Then more questions will arise, because every answer is capable of creating a thousand and one questions. Then you miss the point. Then you were not in fact here with me, you have been on your own trip, your own ego-trip. It is not my trip, it was your trip, you were not with me.

If you really listen, just through listening questions will disappear. And whenever one day it happens that in your mind there is not a single question, that is the point when you can say: I know nothing.

You will not even know enough to ask a question because to ask a question is to know something. How can you ask a question without knowing anything? Even to ask a question a certain knowledge is needed, otherwise how will you ask? If you ask, 'Who is God? What is God?' at least you know something about God, otherwise the question cannot arise. A child cannot suddenly ask: Where is God? No, first he has to learn that God is, that God created the world; then through this learning the question will arise. Questions are not out of ignorance, questions are out of knowledge. When questions drop, you have the infinity of ignorance, a dark night, beautiful, velvet-like, infinite. You are in it, dissolved as completely as a drop in the ocean. Then you feel my presence. Knowledge is the barrier.

And you say that you are not interested in my response -- then you are destroying the very bridge; then you will not be able to feel my presence -- that will become impossible. First you have to allow me to kill all that you know, to destroy it, to demolish something which has gone wrong within you. Only then can I be creative. Presence is a creative phenomenon. My answers are just destructive, they are to destroy something. They are to rediscover your ignorance and with it, the infinity. If you can become totally ignorant you have taken the first step to becoming totally wise. Totality is the bridge. If you are totally ignorant, then totality has already happened, and totality is the bridge. Then to reach wisdom from ignorance is not much of a problem, the bridge is open, the bridge is ready. So be total. At this moment you can be total only in ignorance -- the next happening will be to be total in wisdom. But you go on clinging with small bits of knowledge.

Don't try to be clever with me. Be sincere. If you are ignorant, then be ignorant, and you will touch my presence, you will enter me and you will allow me to enter you. But if you are not capable of feeling my presence then try first to feel my response; then let me demolish you, destroy you, for the creative explosion to happen.

The fourth question:

I NO LONGER HAVE THE DESIRE TO DO ANYTHING. NOTHING SEEMS TO MATTER TO ME ANYMORE. LIFE IS SO MUCH EFFORT: THE BODY REQUIRES FOOD AND SUFFERS CONSTANT PHYSICAL DISCOMFORT. THE EGO WANTS ATTENTION, THE MIND CONTINUES ITS CONSTANT MOVEMENT. I OFTEN THINK ABOUT HOW NICE IT WOULD BE TO DIE. IS COMMITTING SUICIDE JUST AN ESCAPE

Many things have to be understood. The problem is very delicate. First, if you no longer have the desire to do anything, how will you desire suicide? It is a desire. How can you commit suicide without desiring it? In fact it is the utmost in desire.

NOTHING SEEMS TO MATTER TO ME ANY MORE. If nothing seems to matter anymore suicide also cannot mean anything. How will you choose? How will you choose between life and death? It will be an escape, an escape from life; and somebody who is escaping from life is also escaping from death. That's why I say it is very delicate. If you are fed up with life, if you are really tired of life, if you don't desire anything, you are bored, then your suicide will have a negative quality to it. It will be just boredom, a 'fed-upness,' it will not be a real suicide. It will be negative, it will be futile and you will be thrown back into life again because life is a discipline, you are here to learn something. If you are ecstatic, if you are celebrating life and you are so fulfilled that dancing you move into death, then it is no longer suicide, it is SAMADHI, it is NIRVANA. Buddha also moved into death, but he was not tired of life, he was fulfilled. Try to understand the difference.

There is only one religion in the world which has given permission to commit suicide -- that is Jainism. Mahavir, who is the greatest propounder of non-violence, has given permission to his disciples to commit suicide -- but only to those who are not fed up with life, who are not bored, not tired, but who have lived life completely, perfectly, totally, who have known everything that life can give and who have experienced it. Now they are fulfilled. They are not destroying themselves against life, they are fulfilled, the work is done. They are returning to the source.

Mahavir is really very courageous. No other religious teacher has been courageous enough to allow suicide. But he has made conditions for it: it should not be committed in any negative mood, because then you miss the point and you will be thrown back. It should be absolutely positive. Another condition is that one should not take poison or jump from a hill or into the river or into the ocean. No, that can be done in a single moment. One should fast, fast unto death -- it takes seventy, eighty, ninety, sometimes a hundred days. Millions of times there will be a possibility for you to think again and again and again.

If you have remained a little unfulfilled you will come back. To remain with a decision for a hundred days is difficult for the mind; only one who has no mind can remain with a decision for a hundred days continuously. Otherwise any moment, after three or four or five days of fasting, the whole body and mind will say: You fool! Start eating! What are you doing? Life is so valuable and you have not done this and that, you have not lived this and that. Live it! Who knows? You may not come back to life again. If you are not really fulfilled you will come back.

To remain with the conclusion for a hundred days and to move towards death happily, you need absolutely no mind.

To commit suicide in a single moment won't do because in a single moment you can be deluded, you can be in an illusion. If you take poison, it can be done in a single moment. It is my feeling that if people who commit suicide are delayed for even a single moment, they will never do it; if delayed for even a single moment, they will change their mind.

They commit suicide in a sort of madness. They are so fed up, they do it in a single moment, and they don't have any chance to go back on their own decision. There is no time left. They jump. They may suffer in the ocean and they may start crying and weeping and shouting, 'Save me!' but now it is too late. Their whole being would like to come back to life. And soon they will be back in a womb. This is no suicide, a temporary suicide is no suicide. You will be back again in another womb, and, worse than that, the committing of suicide will hang around you, it will become a karma. It will be like a dark shadow, a gloominess around your face, around your being. You will move in life shrouded in death. That will not be good.

I can allow you and I can admit you to total suicide: that's what I am all about, that's what I am doing here -- preaching total suicide. Total means no coming back, and that is possible only through deep meditation. A point comes when all desires really disappear.

You say: I NO LONGER HAVE THE DESIRE TO DO ANYTHING.

That's not true. If somebody offers you the post of the president of the USA -- without any effort on your part, with no election campaign, with no struggle, just an offer -- you will accept it. You are not fed up with life, you are fed up with struggle. It is not that you are in a state of desirelessness, you are in a state of frustration. You desired and you couldn't reach, so now you feel frustrated.

If somehow it were possible that an angel could appear from God and say to you: 'Now I am here ready, whatsoever desire you have will be fulfilled, simply tell me,' a thousand and one desires will struggle to come into your mind. And if he says that you can choose only three desires you will be at a loss as to what to choose and what to leave. You will go mad.

Frustration is not desirelessness -- always remember that anything negative is dangerous. Everybody feels frustration. You cannot come across a man who has not sometime or other contemplated committing suicide -- life is such a struggle. Love is a struggle, life is a struggle, everything is a struggle: one thinks many times about suicide, it gives a temporary relief.

Psychologists say that every man -- every man of intelligence, I am not talking about idiots -- every man of average intelligence thinks about committing suicide at least ten times in his life... thinks sincerely and seriously, contemplates it at least ten times, that is the minimum. Why? Because life is such a struggle that many times you would like to drop out of it, return the ticket, go back home. But that is a temporary phase. It helps. Just thinking that you can commit suicide, that if all other ways are closed at least one way is open, it helps. It relaxes the mind, you go to sleep, and in the morning when you are again going to the shop, you have forgotten all about it. Just the feeling that if everything fails there is one thing always left for you, you can at least commit suicide, was a temporary relief. If everything has become a bondage, there is the hope that you can commit suicide, that is your freedom.

Man is free to commit suicide. No other animal can commit suicide, no other animal is so free You are not free to be born but you are free to die.

In India there is a higher stage -- the stage of DEVAS. DEVAS are not parallel to angels in Christianity, no, angels belong to fairy tales. DEVAS are in a higher stage of consciousness. Animals are absolutely in bondage, they cannot commit suicide; man is a little freer -- he is not free to be born, he is not free to come into life, but he is free to go out of it; DEVAS are free both ways -- free to be born, free to die. Animals exist with both ways closed, man exists with only one way open, and DEVAS are in a higher state of consciousness where both the ways are open. They can enter into life, they can go out of it -- entrance and exit are both open. They have more freedom, a little more freedom.

If you want to commit suicide, think whether it is because of desirelessness or not. If it is because of desirelessness, then from where is the desire to commit suicide arising? And if it is because of desirelessness you will not ask me, you will simply do it. If you have really lived, then you are fulfilled; then will you take the trouble to come here and ask me? For what? Maybe you are frustrated and you would like something to console you or somebody to console you. Maybe you are afraid of the very idea of committing suicide so you want me to say, 'No, don't do it,' so the responsibility is with me, not with you. But I am not that type of man. I say: If you really want to commit suicide then do it -- but then why are you here to ask me?

A young man came to ask me whether he should get married or remain unmarried. That is just like suicide, the same problem. Should one commit suicide or should one remain in life? To remain a bachelor is a sort of suicide because half of life is cut, you have decided to remain half. Marriage is a whole life. So I asked the young man: Why are you asking me? If there arises no desire for the woman, from where does this question arise? Drop out of it! It's okay, there is no need to go into marriage. But if the desire arises, then go and get married.

Then he asked: Then why didn't you get married? I told him: Because I decided. But I never asked anybody about it. I have never asked anybody about anything. One should be responsible. I have never asked anybody a single question about life. What is the point? If I have the clarity I move through it, and even if I err that's how my life has to go -- through mistakes, through trial and error. But I never throw the responsibility onto anybody else.

If you want to commit suicide, do it. No, you don't want to commit suicide -- you want me to say: This is very bad, this is a great sin. Don't commit suicide. Then you can hang on me, on my shoulders. You are frustrated, everybody is frustrated, but if you escape from life through frustration you will be thrown back. If you really want to escape then understand life, live it, live it to the very end, so that the whole illusion is known and you discover that the whole of life and its hopes are just like dreams. Then you can come out of the dream; then suicide will not be suicide, it will be SAMADHI. Then you don't commit only the body to death, you commit your mind to death as well. You become mindless. Then there is nothing to come back.

I NO LONGER HAVE THE DESIRE TO DO ANYTHING. NOTHING SEEMS TO MATTER TO ME ANYMORE. LIFE IS SO MUCH EFFORT. It is, but it is good because through effort you grow, you become mature. If life is not any effort how will you mature, how will you grow? You will be just a lump of

earth, dead. Life gives you shape, tone; life gives you sharpness. In fact everything is as it should be: the struggle is needed to make you more alive. If the struggle is not there you will be dead before death; that's why it happens that you will always see that the faces of people who have everything in their life are pale, dead, sad, unintelligent -- because they have nothing to struggle for. Rich men's sons are almost always idiotic, rich people don't give genius to the world, no. Because genius needs struggle; struggle gives sharpness. If you are rich and your father has everything, you have nothing to worry about -- so you simply live and vegetate. How will you grow, how will you become mature? LIFE IS SO MUCH EFFORT. Don't say that. Life has to be effort.

THE BODY REQUIRES FOOD AND SUFFERS CONSTANT PHYSICAL DISCOMFORT. What is wrong in that? Would you like to have a body which doesn't need any food? Yes, sooner or later science is going to have that -- plastic bodies. But can you imagine the nightmare of it -- a plastic body with all parts replaceable? If you have something wrong, you go to the petrol pump and they simply change it. Out comes the cleaner and cleans you; somebody pumps you, puts some petrol inside, replaces something, or says that the whole thing has gone rotten and you have to replace the whole body, so you will have to go to the garage.

In a plastic body of course there will be no need for food, and no discomfort, no discomfort at all. If your hand is cut off you will not feel any pain. But when you embrace your lover you will not feel any pleasure also, remember. It is a plastic body meeting another plastic body -- it'll be more like a collision than like an embrace. An accident.

Discomfort can disappear but with it all comforts will disappear. Pain can disappear -- now that is almost within reach, and I think scientists are going to do it because the mind has a tendency, an obsession, to complete a certain thing. Now it is almost within reach. Man can be freed completely from pain, discomfort, illness, disease, even death -- because a plastic body will never die. When you can go on replacing it, the very point of death is lost.

Just contemplate about it a little -- just think that you have a plastic body. How will you become a Buddha in a plastic body? You will remain an idiot, because the opposites will disappear -- and the opposites give you the opportunity to grow. Pain and pleasure, comfort and discomfort, frustration and fulfillment -- they give you the opportunity to grow. Don't try to escape.

THE EGO WANTS ATTENTION, THE MIND CONTINUES ITS CONSTANT MOVEMENT. Then let the ego die. Why are you going to die? You cling to the ego -- you are ready to destroy the body, but you are not ready to destroy the ego. If the ego is the problem then drop the ego. The body has not done anything to you, the body is a beautiful thing. The body is just like a temple, it is one of the greatest miracles that exist in existence. Enjoy it, celebrate it, because through it all celebration is possible. Without it you will be ghosts in machines.

I OFTEN THINK ABOUT HOW NICE IT WILL BE TO DIE. Nice! Then your desire is there. In fact, you want a nice life -- 'nice' means a life of vegetation, doing nothing and getting everything, receiving everything without making any effort. How ungrateful you are. You have received so much without doing anything for it, but gratitude never arises; rather on the contrary the idea of suicide arises. Suicide is the greatest complaint against God. Have you ever thought about it in that way? Suicide means: Your our life is not worth living. Take it back. Suicide means: What a rotten life you have given to me! I am ready to leave it.

Suicide is the greatest complaint that you can lodge against existence and God.

No, that is not the way, that will not help. And if you are in search of a NICE phenomenon, suicide won't help, it is one of the most painful, ugliest phenomena possible. It is not nice. You think that it will end within a minute. So you think: Even if it is hell, it will end within a second. But you don't know anything about time. Within a second you can suffer eternity because within a second you can enjoy eternity also.

Time is relative. I am not talking about clock time, because on the clock maybe only one second is recorded between the man being alive and being dead. But within that second you don't know what he suffered. You can understand a little this way. Sometimes you are sitting at the table and sleep comes. When you awake, only one minute has passed, according to your watch or to the clock, but you had a long dream. You could not even tell that dream within a minute; you would take an hour to tell the whole dream in detail. You may have lived a whole life, from the very birth to the very death, got married, had children, saw them married and everything -- and only one minute has passed by clock time. Dream time moves on a separate level.

It is true that people who die by drowning themselves -- accidentally or knowingly -- come to see their

whole life in a single second span. Their whole life, millions of details, from the very beginning to the very end, to this very moment when they are drowning, they see in a single flash.

How is it possible in a single flash, in a single moment? It is possible. Watch nature. There are flies which are born and within an hour they are dead. In your mind you may think: Poor flies. You don't know anything about time. They move in a different time level. In one hour they live the same as you live in seventy years; they are born, they fall in love, get married, have children, and all the misery and frustration and everything happens -- fights, courts, elections, everything -- and they are dead within an hour... and your dinner is not finished.

You started your dinner and it is not finished but their whole life is finished, and they lived the same as you live in seventy years. A very compact, compressed life. In fact, if you can live the whole of seventy years of life in one hour it seems a waste of time to live it in seventy years. It is man that should be called the poor man, not the fly. The fly seems to be more intelligent: it lives its whole life within one hour. But for that life YOU need seventy years. You are not so intelligent, so clever.

In a single moment of suicide you suffer the whole of hell; in a single moment of SAMADHI you celebrate the whole of heaven. Time is not a question because time has many layers.

Suicide can never be nice if it is out of frustration. If it is a flowering, if you have simply grown out of life, you have reached a point where life has nothing else to offer you, you have learned the whole thing, then your schooling is complete, your training is over. Then there is a possibility, as in Mahavir's discipline. He allows -- but even then I will not allow, because my feeling is that if you have really learned everything what is the point in committing suicide, why can't you wait? What is the hurry? If you are so fulfilled what is the hurry to finish yourself? Why can't you wait? If you can't wait, you have not learned at least one thing -- that is patience.

So I'm not for Mahavir. Those people who are trying to commit suicide lack at least patience. They will have to be thrown back to life because that is one of the very greatest points to be learned -- patience, awaiting. They lack that quality, otherwise what is the hurry? If you become enlightened at the age of forty and you will die at the age of seventy, can't you wait for thirty years? What type of enlightenment is it if you can't wait for it?

This is a tense state of affairs, you seem to be very anxiety-ridden. You don't seem to be really happy and flowering. A man of enlightened consciousness accepts life, accepts death. When it comes he does not ask death to wait one minute more; when it does not come he does not invite her to come a single minute before. What is the point? Whether death comes today or tomorrow, it is the same to him.

This patience is the final flowering. And I think that Mahavir's attitude may be courageous but it is wrong. Courage is not always right. Just courage, in itself, is not right. No, more things are implied and have to be understood.

IS COMMITTING SUICIDE JUST AN ESCAPE FROM LIFE? Yes. IS THERE ANY REASON WHY ONE SHOULD NOT COMMIT SUICIDE? There is no reason, but there is also no reason why one SHOULD commit suicide. Life is irrational. There is no reason to live, there is no reason to die. Life is not a cause-effect phenomenon, it is a mystery. There is no reason to live and to continue to live but that is not reason enough to die. There is no reason to commit suicide.

So what to do? Float. You have no reason either way, so don't choose, remain choiceless. If you choose you will be thrown back again and again into the whole wheel of life and death. If you remain choiceless you will simply disappear from the wheel into the cosmos. That is the real suicide. That is the real phenomenon. Then you cannot be forced back into the material life, into the body. Then you live a bodiless existence. That's what MOKSHA means -- total liberation.

The fifth question:

> I KNOW I SHOULD BE UNATTACHED. NOW I JUDGE MYSELF FOR HAVING BOUGHT BEAUTIFUL ORANGE MATERIAL RATHER THAN HAVING THE COURAGE TO RUN AROUND LIKE SOME DO IN SOME DIRTY RAG.

Now at least have the courage to wear those beautiful orange things. I'm not against beauty and I'm not for rags -- but I'm not against rags either. If you enjoy rags it is for you to decide, if you enjoy beautiful

things it is for you to decide -- one should be left totally free about it.

For these small things also society does not allow you freedom. If I were to decide, I would give you total freedom -- if you want to move naked you should. If I had the decision in my hand I would make only one rule -- you should not interfere in anybody else's freedom. That's all. When you interfere in anybody's freedom, then only do you commit a crime. If you are doing a thing by your own self and it is nobody else's business, you should be completely free.

The state should only be there to guarantee everybody his own freedom -- freedom to do his own thing. The state should not be a positive phenomenon, it should be just a negative phenomenon -- negative in the sense that you should enjoy your life but there are others also and they have to enjoy their life. You should not interfere in their life and they should not interfere in your life. That's all the state is meant to do. It is not to create order, it is only to create a situation in which the disorder is to be prevented. That's all.

So if somebody is enjoying rags, and rags are beautiful for him, nobody should interfere. And if you enjoy beautiful clothes, why not? Why do you feel afraid to enjoy beautiful clothes? It is for you to decide.

Be courageous. There is only one courage I support and that is the courage to be oneself. Be courageous, have the courage to be oneself; and don't bother about anybody else unless you are interfering in their life and freedom -- only then prevent yourself.

Now, if you are wearing beautiful clothes you are not interfering in anybody's life. It is for you to decide. But the mind has become such a conditioned phenomenon that it always looks at society, at what others are doing. If you live in the world of the establishment, the square world you have to follow certain rules. In fact nobody ever tells you to follow them but you follow, just because of tradition, a certain conformity. You have to use a certain type of dress, you have to cut your hair in a certain way, you have to use this and that. You follow a pattern. Then if you become a hippy, again the mind starts following another pattern. Now you have to have long hair. If you don't, people will laugh, they will say you are a square. Then you have to wear rags. If you don't, they will say: What are you doing here? You belong to us no more, you are an outsider, an intruder.

So there are two types of conformity: the conformity of the establishment and the conformity of the rebel -- but both are conformities. Some have short hair, some have long hair but both are the same, not a bit of difference exists.

If you live in a hippy world and don't smell like hell you are not a hippy, not a true hippy. You will be rejected. You have to be dirty, you have to be unclean, otherwise you are not rebellious. If you move in the established world, the establishment, then you have to use perfume and shaving lotion and this and that. If you go there unclean you will not be accepted.

The mind is a conformist. So I know of only one rebellion and that is the rebellion of a meditative mind, the rebellion in which you drop the mind and move on your own. But always remember that you should not interfere in anybody else's life.

For example, if you want to be dirty then go to the Himalayas, because to be dirty can interfere in other people's life. When you are dirty and smelling bad you may not be attacking with your hands but you are attacking with your smell, it is aggression. If the other feels that this is a disturbance to him, then you are aggressive. If you want to be dirty -- and nothing is wrong in being dirty -- then you move to the Himalayas, to the farthest end, so nobody comes in contact with you. Then you can enjoy your bad odor, and enjoy it blissfully. You have no right to throw your smell and dirt on others, no, that's not good.

Nobody should in any way interfere in anybody else's life and nobody should allow anybody else to interfere in his life. This is how a man should be: not trying to enslave others and not allowing anybody to enslave him. One should live a life of freedom and one should allow others to live freely. Don't be afraid, if you love beautiful orange material, use it, it is good. Whatsoever you love is good. There is only one condition: if it doesn't interfere it is beautiful, it is moral.

The sixth question:

I HAVE A QUESTION -- BUT I CAN'T FIGURE OUT WHAT IT IS.

I have the answer also but unless you figure it out I will not figure it out. Right?

The seventh question:

WE COME OUT OF NOTHINGNESS AND GO BACK INTO IT. THE SOUL REMAINS AROUND THE BODY IF THE BODY IS BURIED AFTER DEATH, AND IT LEAVES THE BODY IMMEDIATELY IF THE BODY IS BURNT. HOW IS THE SOUL RELATED TO NOTHINGNESS?

You miss the whole point. The soul is the nothingness. It is not related. The soul is the nothingness. The body is something, the soul is nothing.

The body is filled, the soul is empty. That's why the body has form and the soul is formless, but the very word 'nothingness' makes you afraid and scared. If the soul is nothing, then where will your ego be standing? Then no foothold is left. In fact there is no foothold. The ego exists as a dream exists, with no foothold, with no substance to it. The ego exists like a mirage.

If you move inwards you will come to feel more and more that there is nothingness, vast space. You will not encounter anybody, you will not find anybody there, you will not find the thing called ATMA, the self, no. They are just other names for the ego -- religious names, spiritual names, but names for the ego. You will not find anybody there. Nobody is there, and that is the beauty of it. When you encounter that nothingness you become absolutely silent, you become that nothingness.

That is the fear of going inwards, that's why you go out and out and out. You go on the farthest journeys, but you never go on the nearest journey -- from New York to Kabul, from Kabul to Delhi, from Delhi to Poona, from Poona to Goa, from Goa to Katmandu, you go around the world, but you don't go in.

That is the nearest beach and the nearest mountain, the nearest Mecca and the nearest Kasi, the nearest temple, the GURUDWARA. But there you never go because if you go there you become scared. It is a death, you die there.

You ask about suicide? Go in, and the suicide will happen without you committing it. Go in and you will not find yourself: you disappear, you evaporate. In that absence all is present. In that nothingness is the whole.

The eighth question:

IT SEEMS THAT ENERGY AND THE EGO ARE THE SAME. INSTEAD OF DROPPING THE EGO SHOULD WE NOT LEARN TO USE IT?

That is the meaning of dropping it; if you can use the ego it has dropped already. Right now the ego is using you. The ego has become the master and you have become the servant, the slave. Things are upside-down in you. Dropping the ego simply means dropping the ego from the throne. Of course one has to use it, even I have to use the word 'I' continuously. One has to use it.

If you use it, it has dropped, but if you are being used by it, then that is the problem. Dropping the ego does not mean that you drop the very word 'I', but when you use it there is no ego in it. The ego can be ego only when it is enthroned, when it sits on high, when it becomes the center of your whole life. Use it -- it will be dropped; drop it -- you will become capable of using it.

The ninth question:

CAN WE HAVE A TEA CEREMONY WITH YOU ONE DAY INSTEAD OF A LECTURE?

Do you think my lecture is something else? Then you have been missing the tea that I am offering to you. The tea is a symbol of awareness, because it doesn't allow you to sleep. That's all I am offering to you. You come to me and I say to you: Have a cup of tea. That is the whole meaning of whatsoever I have been telling you -- a cup of tea.

And the last question:

WHEN YOU DIE WILL YOU INVITE US TO COME WITH YOU? I WOULD NOT LIKE TO BE LEFT BEHIND WHEN YOU GO.

Why should we wait for my death to come? I give you a standing invitation, I give it to you right now!

Remember that if you are with me this moment you will be with me forever. Why postpone it to the time of my death? If you postpone it today tomorrow will be my death, and again you will postpone it. So the thing to remember is that if you want to be with me be here and now don't bother about death and tomorrow -- that is not the point. It is all irrelevant. Be here with me, you have received the invitation. You can then be with me forever.

That is not the point to be discussed at all. If you are here with me this moment, you will be with me forever because this moment contains eternity. There is no other moment except this. There is no other time than the present.

Tao: The Three Treasures, Vol 2

Chapter #3
Chapter title: On The Futility Of Contention

23 June 1975 am in Buddha Hall

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ON THE FUTILITY OF CONTENTION
TO YIELD IS TO BE PRESERVED WHOLE.

TO BE BENT IS TO BECOME STRAIGHT.
TO BE HOLLOW IS TO BE FILLED.

TO BE TATTERED IS TO BE RENEWED.
TO BE IN WANT IS TO POSSESS.

TO HAVE PLENTY IS TO BE CONFUSED.
THEREFORE THE SAGE EMBRACES THE ONE,

AND BECOMES THE MODEL OF THE WORLD.
HE DOES NOT REVEAL HIMSELF,

AND IS THEREFORE LUMINOUS.
HE DOES NOT JUSTIFY HIMSELF,

AND IS THEREFORE FAR-FAMED.
HE DOES NOT BOAST OF HIMSELF,

AND THEREFORE PEOPLE GIVE HIM CREDIT.
HE DOES NOT PRIDE HIMSELF,

AND IS THEREFORE THE CHIEF AMONG MEN.
IT IS BECAUSE HE DOES NOT CONTEND

THAT NO-ONE IN THE WORLD CAN CONTEND AGAINST HIM.
IS IT NOT INDEED TRUE, AS THE ANCIENTS SAY,

`TO YIELD IS TO BE PRESERVED WHOLE'? THUS HE IS PRESERVED AND THE WORLD DOES HIM HOMAGE.

Lao Tzu is a paradox. His whole teaching is paradoxical, and unless you understand the nature of paradox you will not be able to understand Lao Tzu.

What is the nature of paradox? The first thing is that it is not logical, it is illogical. On the surface you see that two opposites are being forced to meet together, two opposites are put together. Logic is consistency; illogic is paradox. There are only two ways to be here in this world: you can be here as a logical mind or you can be here as a paradoxical life. If you can understand the paradox the mind disappears because the mind cannot cope with it; paradox is a poison to mind, it kills it with absolute certainty.

That's why Lao Tzu uses paradox to kill the mind completely. Once the mind is not there you have achieved the whole; once the mind is not there enlightenment has already happened. So for Lao Tzu, to understand paradox is the whole process of meditation. That is his way, his device to meditate.

Logic has an appeal for the mind because it is mind-created, manufactured by the mind. With logic, the mind can remain and cling, safe and secure; every step into logical thinking strengthens the mind more and more. So people who think that they can prove God by logic are simply being foolish. God cannot be proved by logic, he can only be disproved by logic. You can try; superficially, your logic may have a certain appeal, but if you go deeper into it you will certainly find loopholes. Logic can only deny God because God is whole and paradoxical. How can you prove a paradox by logic? You have to look at the whole directly, putting your mind aside. If you can renounce the mind you have renounced all that is worthless. If you can observe life without the mind, suddenly it is a benediction: nothing was ever lacking and nothing was ever hidden, everything was an open secret -- only you were hidden behind your logic and your eyes were clouded by it.

In Greek mythology there is a very beautiful story. The story is about a man whose name was Procrastes. He must have been the greatest logician ever born. The Greek mind is logical, and this story shows the whole meaning of the Greek mind.

Procrastes was a very generous man, but logical, a very rich man, but logical. How can a man who is logical be very generous? His generosity will also be poisoned by his logic. He was rich, many guests used to visit him, but no guest ever returned from his palace. What happened to the guests?

Procrastes had a bed made of gold with precious stones studded all over it. There existed no other bed in the world more valuable. And that was the bed that was used for the guests. Whenever a guest lay down on the bed Procrastes would come and look. If the guest was a little shorter than the bed he had four very strong men stretch the guest from both ends so that he became consistent in size with the bed, not smaller. Of course the guest would die.... If the guest was longer than the bed, that too happened sometimes, then he would cut off the head or the feet of the guest. Because the bed was so valuable, the guest had to fit with the bed, the bed was not to fit with the guest.

That is the whole point in logic: life has to attune itself to logic, not logic to life. Logic exists in itself, life has to attune itself to it; logic doesn't exist for life, life exists for logic.

No guest ever came out of the house alive. No guest can ever come out of the house of logic alive -- that is the meaning of the story.

A logical pattern is mind-created and you want life to fit with it. If you feel life is a little shorter you stretch it; if you feel life is a little longer you cut it, but it has to fit with the logical pattern that your mind

has dreamed of. If you move into life you will never find logic growing anywhere, it is just a nightmare in the human mind. Trees live very illogically, birds live very illogically, rivers flow very illogically -- they follow Lao Tzu. In fact the whole of existence exists without any logic. It may be a poetry but it is not a syllogism -- hence it is so beautiful. Logical syllogism is a dead phenomenon.

If you move into life you can see in it all the poems that have ever been written by any poet -- you can find Kalidas and Bruvudhi, you can find Shakespeare and Milton, you can find Shelley and Byron. If you move into life you can find all the poems that have ever been written alive somewhere, growing somewhere, flowering somewhere; but you cannot find a logical treatise, you cannot find Aristotle anywhere.

Life is paradoxical. One has to put the logical mind a little aside and then look at it. You will see opposites meeting there without any difficulty. Life and death meet -- in life they are not two, they are one, only logic has made them appear as two, and not only as two, but as opposites. Hence logic has created a fear in you, a fear of death. If you fear death how can you live? Death is involved in life, so if you fear death you will be afraid of life also. Then your whole existence becomes a disease, an illness, a nausea, a deep anxiety, nothing else.

If you love, hate is implied there. If you want to separate hate and love you can cut them but both will die -- that's the meaning of no guest coming out alive from the palace of Procrastes. If you want life -- alive, radiant, luminous -- don't cut it, don't dissect it, don't be a surgeon to it. Life is a romance, one has to be as poetically paradoxical as possible; and logic is meaningless, meaningless because the mind cannot create any meaning. The mind is not inventive, creative. You have to understand that. At the most the mind can discover something but the mind cannot create anything.

Mind is not the creator: it can help you to find something which is already there but it cannot create something which has never been there. And the mind has created logic -- logic is the most false thing in existence. You can never encounter it anywhere except in books. But it has become a dominant factor and it has no meaning because every argument can be used against itself.

I have heard an anecdote about a Jewish scholar. In the days of Adolf Hitler a Jewish scholar wrote a treatise, a dissertation, a thesis, for his D. Litt. degree. He worked hard for five, six, seven years, then he was examined for the degree.

The examiner asked him: Can you prove that you being a Jew can write a treatise on the Jewish tradition without any prejudice? How can you, being a Jew, write a treatise on the Jewish tradition with unprejudiced eyes, as a spectator, an observer, impartial? The scholar said: Yes, I can prove it -- if you can prove that you, being a non-Jew, can examine a treatise written on the Jewish tradition without any prejudice.

The same argument can be turned into its opposite very easily, a little logical acumen is needed but the logic is the same. It can be turned very easily against itself. Now what to do?

All logical arguments have been turned into their opposites. Whatsoever you try to prove about God can be turned against God. You say that existence cannot be there without a creator. Okay, says the atheist, then who created your God? Because if existence cannot be without a creator, then how can God be without a creator? Now the whole thing is lost. If you say God was created by another God, and another God by another, it becomes an infinite regress. It is meaningless. Finally you have to come to a point where you have to say: Yes, this God Z was not created by anybody. Then you accept defeat. If Z can be there without being created, then why not this existence, what is wrong with this existence?

All arguments can be turned against themselves. Arguments are just games. Logic is a beautiful game -- if you want to play it, play, but don't think that this is life. All the rules of logic are just like the rules of playing cards: if you want to play a game of cards you have to follow the rules, but you know well that they are man-created; they are nowhere to be found in life. Nobody has ordained them to be so, they are mind-created, and if you want to play the game then you must accept the rules. If you don't accept the rules you will be out of the game, because you cannot play it. Logic is a game that scholars play. They go on arguing for centuries for nothing, because logic has not come to a single conclusion yet. For thousands of years they have been fighting and arguing and people are waiting -- some day they will come out with their findings, they may discover truth some day.

They have not even found single insight about truth, not even a glimpse, and they never will, don't wait any more -- because logic has nothing to do with life.

Life is illogical and if you become too logical you become closed to life. Then you move in a mental direction, not in an existential direction. Lao Tzu is not logical, he is a very, very simple man, not a scholar at all. He is not a brahmin, not a pundit. He does not know anything about arguments: he simply watches life, he is a great watcher of life, a witness, a spectator. He moves around, living with the trees and the rivers

and the clouds, watching life and just trying to understand what life is without any pattern of his own to enforce upon it. He has no system to enforce, he has nothing to enforce on life, he simply allows it. He opens his eyes, pure virgin eyes, without any contamination from logic, and simply looks at what is the case. And then he comes to find that life is a paradox.

If you don't understand the paradox you will go on missing life. What his observation is, what he comes to find is that if you are too ambitious you will fail because ambition always fails, and fails totally. The more ambitious the man, the greater will be his failure. If you want to succeed you will finally be frustrated, nothing else. This seems to be illogical because if a man wants to succeed, he should succeed. That is logic. If a man wants success but fails, we can understand that if he was not doing things rightly that may have caused his failure, but Lao Tzu says that the idea of success itself is the cause of failure. If ten persons are making an effort to succeed in life we can understand logically that a few will fail because they will not be able to cope, to fight, their intelligence may not be enough for the desire, their energy may not be enough and there is competition from others who have more intelligence and more energy and more gusto -- they will succeed. So we say that a few will succeed who fulfil all the conditions to succeed and others will fail because they couldn't fulfil the conditions. This is logical. But Lao Tzu says that all will fail, all will certainly fail, because the very idea of succeeding is the seed of failure.

This is illogical. You will say: Then what logic is there? This is paradoxical. He says: If you have too much you will be poor, if you resist you will be broken, if you don't yield you will not survive. It would have been good if Darwin had met Lao Tzu. Darwin says: Survival of the fittest. This is logic, simple, clean logic, mathematics -- everybody can understand, you can make it understood by even a primary-school boy. It is simple -- life is a struggle and the fittest survive. If Charles Darwin met Lao Tzu somewhere, he missed, because Lao Tzu would have laughed loudly. He says that the humblest survive, not the fittest; in fact, the unfittest survive, not the fittest -- they are doomed to fail.

This is his whole base: whatsoever your logic says is not going to happen. Life does not listen to your logic, it goes on its own way, undisturbed. You have to listen to life, life will not listen to your logic, it does not bother about your logic. Lao Tzu is one of the keenest, and he is keen because he is very innocent -- with childlike eyes he has observed life. He has not put any of his own ideas into it, he has simply observed whatsoever is the case, and reported it.

When you move into life, what do you see? A great storm comes, and big trees fall. They should survive, according to Charles Darwin, because they are the fittest, strongest, most powerful. Look at an ancient tree, three hundred feet high, three thousand years old. The very presence of the tree creates strength, gives a feeling of strength and power. Millions of roots have spread inside the earth, gone deep, and the tree is standing with power. Of course the tree fights -- it doesn't want to yield, to surrender -- but after the storm it has fallen, it is dead, it is no longer alive and all that strength has gone. The storm was too much -- the storm is always too much, because the storm comes from the whole and a tree is just an individual.

Then there are small plants and ordinary grass -- when the storm comes, the grass yields, and the storm cannot do any harm to it. At the most it can give it a good cleansing, that's all; all the dirt that has gathered on it is washed away. The storm gives it a good bath, and when the storm has gone the small plants and the grass are again dancing high. The grass has almost no roots, it can be pulled out by a small child, but the storm was defeated. What happened?

The grass followed Lao Tzu and the big tree followed Charles Darwin. The big tree was very logical, it tried to resist, it tried to show its strength. If you try to show your strength you will be defeated. All Hitlers, all Napoleons, all Alexanders are big trees, strong trees. They will all be defeated. Lao Tzus are just like small plants, nobody can defeat them because they are always ready to yield. How can you defeat a person who yields, who says: 'I am already defeated,' who says: 'Sir, you enjoy your victory, there is no need to create any trouble. I'm defeated'? Even an Alexander will feel that he is futile before a Lao Tzu, he cannot do anything. It happened, it happened exactly like that....

A SANNYASIN by the name of Dandani existed in the days of Alexander, in the days when Alexander was in India. His friends had told Alexander when he was coming towards India that when he came back he should bring a SANNYASIN, because that rare flower flowered only in India. They said: Bring a SANNYASIN. You will bring many things but don't forget to bring a SANNYASIN; we would like to see the phenomenon of SANNYAS, what it is, what exactly a SANNYASIN is.

He was so engaged in war and struggle and fight that he almost forgot about it, but when he was going back, just on the boundary of India, he suddenly remembered. He was leaving the last village so he asked

his soldiers to go into the village and inquire if there was a SANNYASIN around there somewhere. By accident Dandani was there in the village, by the riverside, and the people said: You have asked at the right time and you have come at the right time. There are many SANNYASINS but a real SANNYASIN is always rare, but he is here now. You can have DARSHAN, you can go and visit him. Alexander laughed. He said: I'm not here to have DARSHAN, my soldiers will go and fetch him. I will take him back to my capital, to my country. The villagers said: It won't be so easy.

Alexander could not believe it -- what difficulty could there be? He had conquered emperors, great kings, so with a beggar, a SANNYASIN, what difficulty could there be? His soldiers went to see this Dandani who was standing naked on the bank of the river. They said: Great Alexander invites you to accompany him to his country. All comforts will be provided, whatsoever you need will be provided. You will be a royal guest. The naked fakir laughed and said: You go and tell your master that a man who calls himself great cannot be great. And nobody can take me anywhere -- a SANNYASIN moves like a cloud, in total freedom. I am not enslaved to anybody. They said: You must have heard about Alexander, he is a dangerous man. If you say no to him, he won t listen, he will simply cut your head off. The SANNYASIN said: You had better bring your master here, maybe he can understand what I am saying.

Alexander had to go, because the soldiers who had come back. said: He is a rare man, luminous, there is something of the unknown around him. He is naked, but you don't feel in his presence that he is naked -- later on you remember. He is so powerful that in his presence you simply forget the whole world. He is magnetic, and a great silence surrounds him and the whole area feels as if it is delighting in the man. He is worth seeing, but there seems to be trouble ahead for him, the poor man, because he says that nobody can take him anywhere, that he is nobody's slave.

Alexander came to see him with a naked sword in his hand. The SANNYASIN laughed and said: Put down your sword, it is useless here. Put it back in the sheath, it is useless here because you can cut only my body, and that I left long ago. Your sword cannot cut me, so put it back, don't be childish. And it is said that that was the first time that Alexander followed somebody else's order; just because of the very presence of the man he couldn't remember who he was. He put his sword back in the sheath and said: I have never come across such a beautiful man. And when he was back home he said: It is difficult to kill a man who is ready to die, it is meaningless to kill him. You can kill a person who fights, then there is some meaning in killing, but you can't kill a man who is ready and who is saying: This is my head, you can cut it off. And Dandani actually said: This is my head, you can cut it off. When the head falls, you will see it falling on the sand and I will also see it falling on the sand, because I am not my body. I am a witness.

Alexander had to report to his friends: There were SANNYASINS that I could have brought but they were not SANNYASINS. Then I came across a man who was really something rare, and you have heard rightly, this flower is rare, but nobody can force him, because he is not afraid of death. When a person is not afraid of death how can you force him to do anything?

It is your fear that makes you a slave -- it is your fear. When you are fearless you are no longer a slave; in fact, it is your fear that forces you to make others slaves before they can try to make a slave out of you.

A man who is fearless is neither afraid of anybody nor makes anybody afraid of him. Fear totally disappears.

Lao Tzu watched life in all its dimensions and he saw that in life there is no struggle. The very idea of struggle is false and human. It is the human mind that says that there is struggle in life, it is the human mind that sees that there is violence in life; it is not there, it is a misunderstanding.

A lion jumps on his prey and eats it but there is no violence, because the very idea of violence doesn't exist. The prey yields and the lion eats. This is a natural co-operation -- the prey becomes the lion, that's all. When the lion is not hungry he never attacks anybody; even a mouse can come near him and have a good talk, or can do a little gossiping. The lion is not violent; he is simply eating his food. And in nature everything is food for something else; you cannot find anything in nature which is not food for something else.

Everything is in a chain: the tree is eating the earth and the earth is being transformed into fruit. Then you eat the fruit, and the fruit becomes your flesh, then you die and the earth eats you back. Then a tree arises, it eats the earth, and a fruit arises. Another man -- your son or your son's son, your grandson -- will eat the fruit, just as you were eating your grandfather. This goes on, it is a simple circle. Here nobody is the eater and nobody is eaten: everybody eats in his own turn and everybody becomes food in his own turn. Because of this constant circle, George Gurdjieff became aware that man must be food for something. If everything is food then man must also be a food for something, otherwise for what does man exist? He

created a myth -- it is a myth, but the idea is beautiful -- he created the myth that man is food for the moon, that when you die the moon eats you.

This is just a joke, but the idea is beautiful, meaningful, because when everything is food for something else man will also have to be food for something else. But there is no need to go to the moon, I don't go that far. T see the whole circle here. The earth eats you, and the circle goes on, the wheel moves on. It is a simple process, there is no violence, nothing of it.

Already inside you, millions of small lives exist in your body. They are eating you. Millions of lives -- but not even aware about you, you are just food for them. As you are eating others, you are being eaten. It is a simple natural process. In fact we should not talk about violence in nature, it doesn't exist. Only man is violent.

Violence comes when you start killing without any idea of eating. You go into the jungle, into the forest, and you kill animals, and you call it `game'. No animal can be persuaded to kill anybody for a game, only man. Foolishness has reached to its extreme. You kill a lion because you want his head to decorate your walls; you are doing something absolutely foolish. No lion is interested in your head; even if you give it to him, he will not take it home. If he took it, other lions would laugh loudly -- this lion has gone mad! What is the point of carrying a skull of a man and using it for decoration? But man is foolish. Man kills just for the enjoyment of killing. Nowhere else does violence exist. I call it violence when you kill something just for the sheer enjoyment of killing. Then it is violence. Otherwise there is no violence.

In nature something is simply there -- a fox. Now the fox is no more, now the fox has been eaten by the lion, the fox has become a part of the lion. It is a transformation really, the fox has reached a higher stage in the lion, nothing else. There is no problem. The tree is eating the earth and it has become flowers, red flowers. It is a transformation. It is beautiful. Nothing is wrong in it.

Lao Tzu moved into life, watched silently, observed, and saw things, many things; but the base of them all is that everything is moving to its opposite. The river is going to the ocean where it will disappear, go to its death -- but it is not a death, in fact the river will become the ocean. So there can be two standpoints. You can think that the river is dead because it has fallen into the ocean, been absorbed, eaten by the ocean. That is one standpoint. Then there is another standpoint, deeper, that the river has become the ocean again. It was the ocean in the beginning, and again and again it will move and become the ocean. It is a circle. It will rise with the sun rays into the sky, it will become clouds, the clouds will move, they will become the monsoon, and again they will shower on the Himalayas, again on the Gangotri, again on the Ganges, and then the Ganges flows and falls into the ocean.

Millions and millions of times it has happened before, millions and millions of times it will go on happening again and again in the future. Life is a recurrence, an eternal recurrence and everything moves into its opposite. The whole day you work and in the night you rest: the energy that was active becomes inactive, activity moves into inactivity. The whole of life you lived and then you die: now the total energy which was alive has become death, has moved into the ocean. Again you will come, again and again, that is the meaning of the Hindu concept of rebirth. Islam, Christianity and the Jewish religion are a little poorer because they don't have the concept of rebirth. Their vision seems to be smaller than the Eastern vision which envisions the whole of it -- an eternal recurrence. It is beautiful -- then you are not afraid of death because you will come again, you will come again. Then you are not afraid of life and then you don't bother about logic; you simply see the paradox and you live it in its opposite dimensions.

Now to the sutra.

TO YIELD IS TO BE PRESERVED WHOLE.

You have been taught just the opposite -- never yield, fight hard, resist as much as you can, because it is a question of survival. If you don't fight you won't survive, you will be eaten by those who are stronger, you will be destroyed by those who are stronger. Violence has been taught. But Lao Tzu says: TO YIELD IS TO BE PRESERVED WHOLE. Don't bother to fight, because the whole is not the enemy, it is your mother, it is the source from where you come. Why fight unnecessarily? With whom are you fighting? Jesus must have had a few glimpses of 'Lao-Tzuan' understanding, he could not have had those glimpses from anywhere else. In the Jewish tradition there are no roots, because the Jews say: An eye for an eye is the law. If somebody has taken your eye, you take his eye. An eye for an eye is the law -- the concept is of fight,

struggle. But Jesus says: To one who hits you on the one side of your face give him the other face also. This is what to yield means. Jesus says: If somebody forces you to walk with him for one mile, go two miles. This is what yielding means. Jesus says: If somebody robs you of your coat, present him with your shirt also. This is what yielding means. He must have come across some 'Lao-Tzuan' understanding because from the Jewish tradition he could not have got these concepts. Christ is a stranger to the Jews, that's why he was crucified. He was not an insider, to their minds he was simply incomprehensible. He was incomprehensible to their minds and their logic -- and Jews are very logical, one of the most logical, mathematical, calculative people. They couldn't understand this man; this man was teaching madness.

If somebody robs you of your coat, put up a good fight, don't allow him to rob so easily. And this man is saying: Let him take the coat and present him with your shirt also! Absurd! That's why Jesus could not be accepted. Even Christians have not accepted him. They worship him, but they have not accepted him -- otherwise why so many Christian wars? Christians have killed so many millions of people -- they call it a crusade, a religious war. How can there be a religious war? All wars are irreligious; a war cannot be religious, violence cannot be religious. Christians have done so much murdering, they are the most expert murderers in the world. And they say they follow Jesus. No, they do not. It is impossible to follow Jesus unless you drop the logical mind.

Christians still remain Jews; in fact they have taken their Jewishness to the farthest extreme. Jesus still remains an unaccepted stranger in the world. Jesus says somewhere that fowls have their nests, animals have their caves, but the Son of Man has no place to hide his head. No home exists yet for Jesus. Even Christian churches won't allow him in if he comes again; they will simply close their doors, because this man brings absurdity, illogic, with him.

Lao Tzu says: TO YIELD IS TO BE PRESERVED WHOLE. If Lao Tzu and Jesus had had any meeting they would have completely understood each other.

TO BE BENT IS TO BECOME STRAIGHT. Don't try to be straight, always remember the capacity to bend. Don't be a fighter -- that is the whole point. Accept life, yield to it, and it cannot destroy you and nobody can defeat you. If you try to be victorious you can be defeated. If you try to be straight you will be forced to bend.

TO BE HOLLOW IS TO BE FILLED. Become empty and all that this existence can give will shower on your emptiness.

TO BE TATTERED IS TO BE RENEWED. If you want to be the king, become the beggar -- that is the paradox. We see Buddha descending from his throne and becoming a beggar, Mahavir coming down from his palace and becoming a beggar -- they may have understood Lao Tzu. And no king can now be compared with Buddha. He became the real king.

It happened that when Buddha came back to his town his father was very angry. Fathers are always angry. If the son becomes a thief they are angry, if the son becomes a SANNYASIN they are angry. If the son becomes a saint they are angry, if the son becomes a sinner they are angry. It is almost impossible to satisfy a father. His desires, his ambitions, are so great that no son can satisfy them, even a Buddha couldn't satisfy them.

When he came back the father was angry and he said to him: I am your father, I still feel for you, although you have betrayed me, and I cannot see you begging in this town. This is my capital, you are a king here. You have lived here as a prince -- don't go begging. In our family, in the whole record of our past history, we have always been kings, we have never been beggars. Buddha said: I don't know about your heritage but about me I can tell you one thing -- I have always been a beggar, in my past lives also, I have learned the art. And you are poorer than me: only on the surface am I a beggar, look inside me and you will find an emperor. You are the king only on the outside, if I look deep into you, you are just a beggar. Even before your son you are a beggar, but you are still saying: Come back home. Don't leave me in my old age.

There is a subtle paradox that when you leave everything suddenly you become master of everything. Suddenly. A man possesses only that thing which he has renounced. It is illogical, no mathematics can be applied to it: you possess only that which you have renounced. Things to which you cling you don't possess, because why should you cling if you really possess? A miser does not possess, cannot possess, because he clings. His property is bigger than himself, how can he possess it? His property is more important, more significant than his own life, he would rather be dead than renounce it -- how can he possess it? The property possesses him. He is possessed by his own possessions; he is not a master in his own home, he is a beggar. He cannot deceive those who can see, he can deceive only blind men, those who cannot see, those who cannot understand. But how can you deceive a Lao Tzu?

A Lao Tzu knows deeply, to the very innermost core of your being. Such people have X-ray eyes. Innocent eyes, virgin eyes become X-ray eyes. No X-ray penetrates your being, it penetrates only your body, but a Buddha, a Lao Tzu, a Jesus, they penetrate to the very core of your being, they can see who you are inside. If you cling to your property, the property possesses you; if you can share, for the first time you become the owner; if you can renounce, only in that renouncing are you above your property, above your possessions. Things are left behind.

TO BE TATTERED IS TO BE RENEWED. TO BE IN WANT IS TO POSSESS. Very difficult to understand. TO BE IN WANT IS TO POSSESS...? It seems very contradictory, even more contradictory than: TO YIELD IS TO BE PRESERVED WHOLE, more contradictory than: TO BE BENT IS TO BECOME STRAIGHT, more contradictory than: TO BE HOLLOW IS TO BE FILLED.

TO BE IN WANT IS TO POSSESS. What does Lao Tzu mean by it? I have come across people who have become very rich, they have everything that this world can give -- varieties of food, varieties of things to enjoy. But their hunger is lost, they are not hungry. During their whole life they have been so tense that their stomachs are nothing but ulcers and the appetite is not there. The food is there, they have the richest food, but they cannot eat it because the appetite is not there.

And then there is a beggar who has nothing to eat, just a begging bowl. He has the appetite. He feels hunger, hunger in its total intensity -- it is a beautiful phenomenon. And then he goes begging, nothing to show and nothing to say, and he gets just a few fragments, a few pieces of bread. Then see him eating! With what appetite he eats! Just see him eating and you will see the king there, not in the palace. How he enjoys it! Just bread, salt, on some rare occasions, butter, but how he enjoys it! From where does his enjoyment come? From his appetite, hunger. Really, food does not satisfy you, because if there is no hunger there can be no satiety. Only if there is hunger can there be satiety. Then ordinary food, very ordinary food, satisfies you infinitely. And this is so in all dimensions of life -- TO BE IN WANT IS TO POSSESS.

You may have the most beautiful woman in the world as your wife, but if there is no love you can have her as a wife but you don't possess her. You can look as if you possess her -- you can use her, you can take her around the town, around the clubs, everywhere -- in that sense, she is your possession. She is a showpiece of your wealth, of your success, of your riches -- but you don't possess her. Only love possesses -- and now the paradox. When you don't possess a woman you try to be possessive, but when you possess a woman you forget about possessions, there is no point in being possessive. You possess so much that there is no question of possessing her, that's why love is not possessive. Not that love is not possessive, love possesses so totally that the question doesn't arise. The love believes so totally, the love knows the woman so totally, that there is no question of possession. The woman is absolutely free, because love can give freedom. Through freedom love possesses.

When you don't possess a woman you are possessive, you are always afraid, always trembling, she can leave you any day. Any day -- because she has never been with you, you have never been companions. You may have been near each other, but you have never been close. Closeness is not a physical phenomenon, nearness is. Closeness is a very different thing: you can be near to someone and not close and you can be far away from someone and very close. Closeness is between two beings, nearness is between two bodies, closeness is existential, nearness is spatial. When you are afraid you become possessive and a man who tries to possess his woman knows well, or should know well, that he does not possess her. A woman who tries to possess her man does not possess him, hence the effort to possess.

Love gives total freedom because love knows absolutely and certainly that the other is not other, it is one's own extension, it is one self throbbing in the heart of the other. No suspicion can exist. Love is a hunger. When there is hunger, there is satiety. If you don't love a woman you cannot be satisfied. People come to me and they say they are not sexually satisfied, should they change their woman? I tell them: You can go on changing but nothing will happen. Just by changing the food the appetite cannot be created; you have to get an appetite, you have to get your stomach alive again, throbbing and hungry. Food is needed for the stomach -- that is body hunger; love is needed for the heart -- that is your being's hunger.

Lao Tzu says:

> TO BE IN WANT IS TO POSSESS.
> TO HAVE PLENTY IS TO BE CONFUSED.

People who have plenty -- and by plenty he means who have more than they need -- don't know what to do with it. And people are so sleepy, so in a slumber, that they cannot remain at rest either; they don't know what to do but they have to do something, they have a feeling, an urge to do something, so they go on doing

something or other and get into trouble unnecessarily.

Rich people always get into trouble because they have the means to do something. And the means are more than their needs. Needs are very simple: one needs food, one needs somebody to love and to be loved by, one needs a shelter -- small things but they can fulfil infinitely. Needs are simple and few, desires are infinite. Needs can be fulfilled very easily and then you can become so satisfied and so content that your whole being becomes a prayer of gratitude. But desires are there in millions, and they cannot be fulfilled.

If you have all the means, more even than necessary to fulfil your needs, and you are not looking after your needs but you are running after your desires, then you will go wrong. Whenever you have means to go wrong you will go wrong.

It happens every day. Lord Acton's famous saying is: Power corrupts and corrupts absolutely. I don't agree with him. Power cannot corrupt. Power corrupts because corrupted people desire power. They may not have the means right now to do wrong things, but when they gain power they will have means. Then they try to fulfil their wrong desires, their corrupted desires. No, power does not corrupt; on the contrary, beings who are corrupted but have not yet had opportunities are always ambitious about power. Before they attain power they will be saints, but once they attain the power they drop all pretensions, because that saintliness was only to deceive. Their real desire was to gain power. Then they drop all the masks, then they come to their authentic reality and then you say that the power has corrupted them. No, power never corrupts.

How can power corrupt a man? How can riches corrupt a man? You are already corrupted but you don't have the means to fulfil it.

You have always wanted to go to a prostitute, but as a poor man, how can you go? You don't have that much money and even if you have the money you will be caught because you will have to cut the budget and your wife is bound to find out.

Mulla Nasrudin one day came to his boss and said: Please, you will have to raise my salary. The boss said: Nasrudin, have you gone mad? Just two days ago we doubled your salary -- now again? Not even a week has passed. Nasrudin said: That's right, but my wife came to know about that double salary so it is useless. You will have to raise it a little more, just for my pocket money.

A poor man cannot go to a prostitute, he will be caught; a poor man cannot hide his sins, he will be caught. A rich man can hide his sins -- he need not go to a prostitute, he has call-girls. He need not bother about being caught because who can catch him? Those people who can catch him can all be purchased: the policeman can be purchased, the judge can be purchased, the journalist can be purchased, there is no problem about it. No, every man has mad desires, but not the opportunities. Once you get the opportunity -- riches, power -- then your reality starts bubbling up, your reality surfaces. In fact, instead of Lord Acton's famous saying, I would like to say: Power reveals and reveals absolutely.

It does not corrupt, it simply reveals. You never know a man unless he is in power. If you want to know Jayaprakash, force him to become prime minister; otherwise you will never know -- you never knew Indira. You never know anybody unless you force the man to be in power, and without exception they all prove corrupt. Why does it happen? Because to me, on the first hand, from the very beginning, only a man who is basically corrupt is ambitious for power, otherwise he is not ambitious. He seeks power. His basic desire to be powerful shows something about him. A man who is fulfilled, who is content, does not bother about all the nonsense that is politics, he does not bother about all that rubbish. He simply lives a contented life and his needs are simple.

If you want to be contented and fulfilled, listen to Lao Tzu -- TO HAVE PLENTY IS TO BE CONFUSED. Whenever you have plenty you will create much confusion for yourself; because of the plenty you will go on wrong paths. A rich man doesn't know what to do with his riches -- he has to do something but he does not know what to do. He has to do something rather than do nothing, so he gets entangled and then he moves in wrong directions and goes on moving. Only in the end does he find that he has been living a life which was basically dishonest. The dishonesty arises if you don't listen to your needs: if you listen to your needs they are simple, nothing much is needed, everybody can become fulfilled. If birds and animals can live in such silence and fulfillment, if even trees can manage without feet, without moving anywhere, why can't you manage? Desires are creating the whole confusion. First you go on cutting your needs to fulfil your desires then once your desires have given you power and riches and opportunities, you don't know what to do, because your needs are almost dead by that time.

Hunger is dead, appetite has gone, and you have forgotten completely what love is, the very language is forgotten. Then suddenly you are surrounded with much power but with no real need -- what to do with this

power? Then something or other, some insanity or other will catch hold of you.

THEREFORE THE SAGE EMBRACES THE ONE,
AND BECOMES THE MODEL OF THE WORLD.

How does the sage embrace the One which comprehends both the opposite polarities? He does not choose. Logic is a choice, logic says, 'This is wrong and that is right,' and you choose the right.

Says Lao Tzu: THEREFORE THE SAGE EMBRACES THE ONE, without any choice, without any logical distinctions. He chooses the One, the whole, the whole which comprehends all opposites. He chooses life with death, not life against death; he chooses love with hate, not love against hate -- he chooses the whole and becomes the model of the world. Not that he tries to become the model of the world; this is a consequence, it happens by itself.

HE DOES NOT REVEAL HIMSELF,
AND IS THEREFORE LUMINOUS.

The more you try to get people to know you, the less luminous you become. A man who is always on exhibition becomes dirty. When you go to a shop to purchase a thing you tell the shopkeeper to bring it from the fresh stock, you don't want it from the show-window; it has become dirty, faded, because the whole day it is on exhibition.

The same thing happens to your being: if you are continuously on exhibition, a show-window piece, you will become faded, dark, you will lose all luminousness. A man who doesn't bother to reveal, a man who is not an exhibitionist, a man who is not at all worried about whether people know him or not, about whether anybody hears about him or not, a man who simply reveals his own being to himself, who is not in search of the opinions of others, or what they think about him, does not reveal himself and is therefore luminous. Then all that he contains in himself, the tremendous possibility, gives a luminosity to his being.

A person who is not trying to reveal himself.... That is the poverty of the soul -- to try to reveal means that the man is poor, means that the man does not know his own inner riches, means that the man depends on the opinion of others, he has no authentic being. He is just seeking peoples' opinions, collecting them; he has not come to know himself directly, he wants to know himself through others. This is what politics is: to feel one's power through others. Religion is to feel one's power immediately, to close one's eyes and feel what a powerful being is there. There is no need to ask anybody who you are, you have to ask yourself, you have to meditate on your own being. .... such a man, not spreading his rays everywhere, not dissipating his energy everywhere, becomes a great container, a reservoir of energy. He becomes luminous, and when you come near him he is a light. If you come very, very close, not only near but close also, you can be lighted through him. Your unlit flame can suddenly become lighted -- if you come close.

HE DOES NOT REVEAL HIMSELF,
AND IS THEREFORE LUMINOUS.

HE DOES NOT JUSTIFY HIMSELF,
AND IS THEREFORE FAR-FAMED.

HE DOES NOT JUSTIFY HIMSELF, he never says: I am right. He knows that he is right, so what is the point of justifying it? People who feel that they are wrong always try to justify why they are right. You can always find the guilty person by his justification because he is always afraid people may find out, so it is better to justify, to be ready beforehand.

There is an old Sufi saying that if there has been a robbery and somebody has stolen something and people start crying for the thief, if the thief is there also, he cries the loudest: Where is the thief? Who has stolen this? This is bad, immoral! Catch hold of him, run and find him! He cries the loudest, that is his protection, because how could you think that a man who has been stealing, or who has just stolen something right now, could be so against the thief? But always remember that whenever a man is crying very loudly, catch him immediately, he is the thief. Whenever a man justifies, shows his guilt, he knows that he needs justification.

HE DOES NOT JUSTIFY HIMSELF, AND IS THEREFORE FAR-FAMED. You cannot destroy his fame; you cannot destroy his goodness; you cannot destroy the good that he produces in others unknowingly; you cannot destroy because you cannot contradict him. He has never argued, how can you

contradict him? It is impossible to say that this man is wrong because hc never asserted that he was right in the first place.

HE DOES NOT BOAST OF HIMSELF,
AND THEREFORE PEOPLE GIVE HIM CREDIT.

HE DOES NOT PRIDE HIMSELF,
AND IS THEREFORE THE CHIEF AMONG MEN.

IT IS BECAUSE HE DOES NOT CONTEND
THAT NO ONE IN THE WORLD CAN CONTEND AGAINST HIM.

IS IT NOT INDEED TRUE, AS THE ANCIENTS SAY,
`TO YIELD IS TO BE PRESERVED WHOLE'?

THUS HE IS PRESERVED AND THE WORLD DOES HIM HOMAGE.

Try to understand this law of the paradox, follow this law of paradox, because paradox is the logic of life. Don't listen to the logic of the mind; it is giving you a false direction, an imaginary direction. It is creating a dream world.

Yes, it is indeed true, as the ancients say, `TO YIELD IS TO BE PRESERVED WHOLE'.

Tao: The Three Treasures, Vol 2

Chapter #4
Chapter title: Buddhas And Fools

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The first question:

SOMETIMES YOU CALL US `YOU FOOLS' AND SOMETIMES YOU CALL US `YOU BUDDHAS'. ARE FOOLS AND BUDDHAS THE SAME TO YOU?

They are not the same to me but they are both meeting in you right now, shaking hands within you. Your past is the fool, your future is the buddha, and at this moment they are both within you.

The buddha is your destiny, the fool is your reality; something is actual in you and something is potential. When I talk about your actuality I call you 'the fools', when I talk about your potentiality I call you 'the buddhas' -- they are not the same but they can exist in the same person. In fact the fool is nothing but the buddha confused, and the buddha is nothing but the fool integrated, rooted, centered. The fool can become the buddha -- the possibility is there but a re-arrangement is needed; nothing is lacking, just a

re-arrangement is needed. You have all that is needed within you but it is in a deeply disarranged state, a chaos; a crowd of noises exists. The harmony has not happened.

The crowd of noises I call 'the fool'; but when the crowd of noises has disappeared and the notes, different and even opposite, have fallen into a deep pattern, the chaos becomes a cosmos, the disorder, an order, the crowd is no longer there, only one exists. When the harmony has happened, you have become a buddha.

The fool and the buddha are not the same, they are two phases of your growth. The fool is the lowest rung of the ladder and the buddha is the highest rung of the ladder. The ladder is the same, but the dimensions are totally different, and unless you become aware of the fool you will never become a buddha.

In India we have very parallel terms for both: the fool is called the BUDDHU and the enlightened man is called the BUDDHA. The word 'BUDDHA' comes from Buddha himself, they have the same roots. A BUDDHU is an inverted buddha, standing on his head; a buddha is one who has come back home.

Sometimes I call you 'you fools' to make you aware of your actuality, but immediately I contradict myself and I call you 'you buddhas' so that you do not get identified -- you might get identified with the actuality. No, you are a potential being, you have to grow, you have to become that which in the innermost core of your being you are already.

Your center is the buddha, your periphery is the fool, and I have to talk to both -- the fool has to be persuaded to go, the buddha has to be persuaded to come. So when I call you 'fools', don't get hurt, and when I call you 'buddhas', don't get high. When I call you 'the fools', remember that I also call you 'the buddhas'; and when I call you 'the buddhas' never forget that I also call you 'the fools'. Between these two remembrances something will crystallize within you.

The second question:

AS I WATCH MY THOUGHTS AND FEELINGS I AM LEFT WITH A SENSE OF WONDER: I WONDER WHERE THEY COME FROM AND WHERE THEY GO.

It is beautiful to be filled with the sense of wonder, but remain alert because immediately you will lose it. If you start thinking from where the thoughts come and to where they go, the sense of wonder is already lost. To remain with the sense of wonder without allowing thinking to enter, is what meditation is all about.

Jesus says again and again: Only those who are like children, will be able to enter into the kingdom of my God. What does he mean? What does he mean by 'like children'? He means the sense of wonder. Children remain with the sense of wonder. Remember the word 'remain' -- they don't move from it; they move from one wonder to another, but they remain with the sense of wonder. Your mind distorts wonder immediately. For a single fragment of a moment you were in a state of wonder but the next moment the thinking has entered, you have started to think: From where do these thoughts come? Where do they go? Now there is no sense of wonder. Questions kill the sense of wonder because questions are already on the way towards answers. A question is an arrow, the target is the answer, and if you can receive the answer it will be the death of wonder. If you question, you have already moved, moved towards the answer, and if you get the answer the wonder is lost. That's why the more humanity becomes trained and disciplined in scientific answers, the more the sense of wonder is lost.

In fact to find a man of wonder is now almost impossible. Even if you think that you are wondering it may be that you are thinking that you are wondering. The greater possibility is that you think about the wonder also. The sense of wonder is a totally different dimension, it has a totally different quality -- the sense of wonder is to remain with a wondering eye, a wondering heart, with no questions arising.

The flower is there, the butterfly is there, the trees are there, the clouds move, the whole world is wonderful, only you have lost the sense of wonder. Just look with the eyes absolutely silent, with no questions roaming inside the mind -- that means that you are not seeking any answer. If you are seeking an answer what are you doing? You are trying to kill the sense of wonder.

You are not at ease with wonder, that is the meaning of the question. You would like to know.

From wonder arises two possibilities: one is of philosophy, another is of religion. If the wonder becomes a questioning you move into the dimension of philosophy and then you will be lost because it reaches nowhere, it simply destroys you. One question will lead you to one answer, one answer will lead you to a thousand questions, and so on and so forth; and the more you question and the more answers you have, the

more divided and fragmentary you become. The one is lost, the one becomes many.

From the same point goes another path, that of religion. You remain with the sense of wonder, you don't enquire, you don't turn and convert the energy of wonder into a question; you allow the wonder to be there, you are at ease with it, absolutely at home with it. You remain with the wonder and it becomes your friend, your companion. You move with it, you sleep with it, you open your eyes in the morning and the wonder is there, you close your eyes in the night and the wonder is there. You breathe in and you breathe in wonder, you breathe out and you breathe out wonder -- it becomes your whole being. Then you are a religious man. A religious man is one who lives with wonder, who is at home with wonder, who is not in any hurry to destroy it. That's how he comes to know not the answers, but the mystery everywhere. The mystery is not an answer. You come face to face with the mystery only when you have stopped questioning. Wonder leads to mystery, the sense of wonder grows and grows and grows and the whole of life becomes a mysterious romance. If you want a religious term for it, then it is God.

If you are not on good terms with the term 'God', forget about it, mystery will do. Because God is not a person, God is a mystery that cannot be solved, it is something which you can be in. You can know it in a certain sense, in a sense totally diametrically opposite to ordinary knowledge. Your heart can know it, you can love it, and through love you can know it, but not through questioning. You live in it and you allow it to live in you -- then everything is mysterious, even the leaves of grass are mysterious, everywhere is the signature of mystery, you cannot move without coming across God.

Then you don't ask where God is, then you don't ask what God is -- you know.

Remain with the sense of wonder. It is difficult, almost impossible, because your mind has been trained to enquire, to question. It is like an itch -- you cannot remain with it, you want to scratch. But try. Start with itching. If someday you find that your foot is itching, don't scratch it, just wait, remain with the itch. How long can it persist? By and by it subsides, dissolves, and leaves no marks, no scars behind.

Remain with the sense of wonder, even if a deep patience is needed -- because the whole mind will feel restless and will say: Ask, enquire. Why this wonder? From where does it come? To where does it go? How is it? Why is it? A thousand questions will arise, but remain with the sense of wonder, don't allow these questions to disturb you. Even if they are there, remain indifferent to them: be attentive to the sense of the wonder and non-attentive to the questions, and soon you will see that the sense of wonder has disappeared into a sense of mystery. The sense of wonder is just like a small wave and the sense of mystery is oceanic, it is the whole ocean. The wave disappears, subsides.

With the sense of wonder YOU are there. When the sense of wonder subsides into mystery you are no longer there, only an oceanic feeling, a oneness with totality remains. The separateness has disappeared.

This is beautiful. The questioner says: AS I WATCH MY THOUGHTS AND FEELINGS I AM LEFT WITH A SENSE OF WONDER. Remain! Remain with it, make it a constant companion. There is no better friend in the world to be found, there is no greater guide to be found -- wonder leads to mystery. Wonder is the door to the mystery and the mystery leads you to the infinite, to the Divine, to God -- or you name it. But don't start thinking immediately. I know it is arduous, but I also know it can be done -- I have done it so I know both. It is arduous, it is almost impossible -- you struggle and again and again the questioning comes and you forget. And you are so fast asleep that to remember a certain thing is very difficult.

Just the other night I was telling a Sufi story. A great king who had been successful in all the ways of life finally started feeling frustrated.

It happens, it is natural. When you have succeeded in everything suddenly you feel that you have failed, because when you were not a successful man there was a certain hope that when you succeed everything will be okay, everything will be beautiful. But when you succeed completely, you fail absolutely because now there is no hope. You become hopeless. Everything that you wanted is there, but something within you remains unfulfilled. Now what to do with this unfulfilment?

A man who is a failure can hope that someday when he succeeds, this constant emptiness, this hollowness within, will be fulfilled. He can hope, he can dream. A poor man can hope, a poor man can dream, but for a rich man all dreams are fulfilled. He becomes hopeless.

The king was feeling very frustrated, as only kings can feel. That's why I say: Nothing fails like success. It fails absolutely. He started searching and he came across a Sufi master. When he went to see him he said: I am ready to do anything, and you must know that I am a man who has never been a failure in anything; whatsoever I have done, I have done it and I have succeeded. The Sufi said: You may have succeeded in the world but that very success proves that you may not succeed here, because different laws apply to the world about which you are enquiring. A man succeeds in the world if he forgets himself completely. That is the

rule. A politician succeeds if he forgets himself completely -- then you cannot compete with him. If he is obsessive and almost mad, he succeeds. A man succeeds in getting riches if he is completely mad, obsessed, neurotic. You cannot compete with a neurotic man. If you have any sense left you will not be able to succeed in the world: in the market only madness succeeds. One has to forget oneself completely, that is the rule, the law.

'But,' said the Sufi, 'here, in our world, just the opposite is applicable: one has to remember oneself.' The king laughed. He said: Whatsoever the rule is, I have never failed anything. You say and I will do. The Sufi said: Okay, then this is the examination you must pass, just five minutes are needed. If for five minutes, only for five minutes, you can remember a certain thing that I will say to you, you can become my disciple.

The king said: What is to be done? The Sufi said: Whatsoever I say for these coming five minutes, you have to say, 'Yes sir, I believe you.' The king said: Okay, start! The fakir said:. I am the greatest man in the world. A little suspicion arose in the mind of the king but he said outwardly: Yes sir, I believe you. Then the fakir said: When you were born I was present there. This was even more doubtful, because the king was older than the fakir, who was a young man. Now it was certain that he was lying, but still he tried to remember. It was hard. Now he was losing the track, but still he said: Yes sir, I believe you. Then the fakir said: And your father was a beggar. The king forgot completely and he said: You liar! I don't believe a single thing you are saying!

Five minutes were too long, only one minute had passed, and the fakir said: You have forgotten. You couldn't remember even for five minutes?

Remembrance, even for a single minute, is difficult, I know, but if you can remember even for a single minute it pays tremendously. So when next time you feel the sense of wonder remain with it, retain it. It will be difficult, but if even for a single minute you can retain it, it will give you much. A deep silence will surround you, and by and by, the more you taste, the more you allow it to happen, the more possibilities will open. A day comes when the sense of wonder dissolves into mystery -- and with that sense of wonder you also dissolve.

Yes, Jesus is right: Only children, those who have a sense of wonder, childlike people, only they will be able to enter into the kingdom of God.

There will be a temptation to think, your mind would like to reduce your wonder into thinking, but resist that temptation. If you can do it you have the key.

The third question:

> YOU SAY WE HAVE TO COME BACK AGAIN AND AGAIN, UNTIL WE UNDERSTAND. BUT IF THERE IS NO 'I' -- WHO COMES BACK?

This is a metaphysical question, a very logical question, but if you become a little existential the question dissolves. If you can be here without the 'I', why can't you be in other lives without the 'I'? If you can exist for seventy years without an 'I', an ego, why can't you exist for many lives, what is the problem? The problem arises in the mind that without the 'I' who will go to enter into another womb when the body dies?

This is just a cluster of thoughts, nothing else. Thoughts are things. Thoughts are not nothings. Your being is a non-being; thoughts are material, they are things. That's why thoughts can be recorded -- they are things; and thoughts can be read -- they are things. Even if you have not asserted a thought it can be read from the outside. It is a thing inside your head, alive, substantial.

A thought is a thing. The cluster of thoughts is the ego. When you die just a cluster of thoughts is released, and that cluster of thoughts and desires and emotions and everything that you have done and thought that you have done, and the dreams and the hopes and the frustrations -- that cluster moves into another womb.

This cluster has a center, this center is the ego. If you want not to be born again you will have to know while alive in this life that the cluster of thoughts is not a 'one-phenomenon', it is just a crowd and it has no center in it. You will have to know atomic thoughts. Thoughts are like atoms: if you watch them with alertness you can see every thought is separate from the other. Between two thoughts there is an interval, a space, they are not joined together. They appear joined together because you are not very alert. It is just like when a man has a torch in his hand and moves his hand fast, round and round and round -- you will see a

circle of fire. The circle doesn't exist because the torch is only at one point at one time, then at another point at another time. The circle of fire doesn't exist, but the torch moves so fast that you cannot see the gaps, you see a circle.

Thoughts move fast. Their fastness creates the feeling that they are joined together, that a circle is created, but this is just a feeling. There are only two ways to go beyond it. One is to bring thoughts down to a slow movement so they don't move too fast. Let them slow down a little. That's why I insist: Don't be in a hurry, don't be tense. Move at a slow pace, move non-tense, unhurried, because if you are unhurried, thoughts cannot go against you, they are part of you. If you are deeply patient thoughts cannot move faster than you, they become slower. When thoughts are slower, the torch moves slow, you can see that the circle doesn't exist -- it was an appearance only. When thoughts move slowly you can see that there are gaps, that thoughts are atoms and nothing joins them together.

So one way is to slow down and another way is to become more aware. If you are more aware you have a more penetrating vision, a more penetrating insight. Work both ways. Become more alert, don't move like a sleeping man, don't be a somnambulist. Everybody is. You are moving in life as if you are asleep; you do things but only a part is awake, ninety-nine per cent of you is asleep. You don't know what you are doing, why you are doing it, why it is happening. You go on and on as if hypnotized by something. It is a great hypnosis.

Nobody else has hypnotized you, it is an auto-hypnosis. You have hypnotized yourself. You can do it easily -- just sit before the mirror and look into your own eyes and you will be hypnotized by yourself. You will fall asleep, you will fall into a coma. The same has happened through millions of lives: unalert, impatient, running faster and faster and becoming more and more asleep -- you cannot see.

Just become a little patient. That's why coming to the East helps. In the West it is difficult to slow down, the whole of life is moving at such a speed that you cannot slow down -- otherwise you will be out of life, you will be a misfit. In the East, if you go to the villages, life moves so slowly that if you move fast you will be a misfit, you will find yourself alone, nobody is going with you. Life moves slowly. In the old days when life was moving slowly on the whole of the earth, to understand oneself was very easy because you could see easily. You could close your eyes and you could see vast spaces between two thoughts -- just as there is a vast space between two atoms.

I have heard a story about the future. A man was travelling and he came to a station where he tried to get down. He called many porters. The other passengers were simply wondering why he was calling the porters because they had not seen any luggage with him. He had only a matchbox and a packet of cigarettes, that's all. They had not seen anything else, so why was he calling?

He called a dozen porters and then said: Carry this matchbox. People started laughing -- but in that matchbox was a complete car, compressed.

Scientists say that an elephant can be compressed, because in the elephant atoms are few and vast spaces are more. Just as you can compress cotton, an elephant can be compressed, and it can fit into a matchbox. A whole railway train can be compressed. Space has to be taken out, then it can be put into a matchbox and that will be a very easy transportation of things.

A man can also be compressed. Someday they will do it because if you want to travel to the moon or to Mars it will be difficult to carry so many people because it will be very costly. The only way will be to first compress the passengers, and then, when they have reached the moon, to puff them up again.

Much space exists. Much space exists, not only in Sushila, in everybody -- much space It can be got out. You can be compressed. All the stars and all the planets can be compressed into a small room, if all the space is taken out. The whole world is full of space, atoms are few.

Then there is another problem: if you move into the atom, there are again spaces. Between two atoms there is space, vast space, and if you move into the atom, then there is space between electrons, vast spaces again.

Now scientists have become a little scared about the whole thing. Matter has completely disappeared. Just at the beginning of this century they were declaring that God is dead -- but God is not dead. All that has happened within fifty years is that matter is dead. They chased matter hard, they chased matter from molecules to atoms, from atoms to electrons, and suddenly they are standing in a nothingness -- no matter.

The same has happened in the East: we never bothered about matter, we bothered about the soul, and we chased the soul from the body to the mind, from the mind to the being. Then a moment came when everything disappeared -- there was only nothingness. That is what I mean when I say: You are a non-being, ANATTA. That's what Buddha says: Nothing exists within you, just an infinite nothingness.

Physics has reached the same point that metaphysics had reached before it -- nothingness. And it seems that nothingness is not absolutely nothing; on the contrary, we can now understand that nothingness is a state of 'everythingness', non-being is a state of being -- unmanifest and manifest. When a thing becomes manifest, then it is matter, when it becomes unmanifest it is space. When something becomes manifest, it is the ego, and when something becomes unmanifest it is non-being, ANATTA.

Matter is clusters of atoms and ego is clusters of thoughts. If you go deep into matter, matter disappears, if you go deep into thoughts, ego disappears. Then who moves? Nobody, but the movement is there. From one life to another the movement is there, but nobody is there as the mover, just a cluster of thoughts.

Have you ever watched a man dying? You must have. Next time you hear that somebody is dying or somebody is dead, go there immediately and sit, and just try to feel what is happening. If you watch the man dying you will feel many things happening in you because the dying man releases all his thoughts. Now this house is no longer safe; the thoughts start leaving as if the nest is no longer safe, the birds are on the wing. This house is no longer useful, it is dangerous to be in it, it can collapse, any moment it is going to collapse, so everybody is leaving. All thoughts are on the wing. If a good man is dying, sitting nearby him you will feel a sudden awakening of goodness within you; if a bad man is dying, you will feel suddenly an awakening of badness in you. If a very evil man is dying, you will feel that you are becoming evil; if a saint is dying, suddenly you feel an innocence arising in you that you have never known before. The dead man will create the whole atmosphere around you -- his thoughts are moving; a cluster of thoughts are moving, like a cluster of birds. Soon they will descend into another womb -- somewhere a couple will be making love. All over the world, every single moment, millions of people are making love. They are the opportunities for this cluster of thoughts to enter a womb, to get a new house. If you have understood before your death that thoughts are separate, that they have infinite spaces within them, intervals; if while you were alive the ego has been dissolved, and you have come to know that there is no ego, nothing like 'me' inside; then you will die without the desire to be born again because you know it is futile. All desires disappear when you know that there is no ego. You don't desire, you simply die. Without the gluing force of desire, thoughts are released, but they can't make a cluster.

The gluing force is desire, it glues every thought to another and makes a whole of them. If desire is not there thoughts will disappear, they will move into the infinite sky but not as a cluster, as separate atoms, and you have disappeared completely.

This disappearance is NIRVANA; but one has to know it before death. One has to die before death. The whole art of religion is how to die -- but then how to live is implied because you can die rightly only if you have lived rightly. When I say rightly, I don't mean a good life, When I say rightly, I mean a meditative life. When I say a right life, I don't mean a moral life, I mean a very, very understanding life, aware, alert.

It is difficult, unless you come inside yourself and know that nobody exists there. It will not be possible to understand how you have been passing through many lives without anybody being there; unless you come inside yourself.

Have you ever seen a fire catching a town? Have you seen that from one house the fire jumps to another house? How does it jump from one house to another house? Just because of the wind. If the wind is not there it cannot jump to another house. Just a flame without any fuel jumps from one house to another. Only wind is needed, flowing wind is needed, and on the wings of the wind the flame is carried. A flame is absolutely non-material, within a second it will be there no more. It jumps and catches another house, and the whole house is burnt.

In the same way, whatsoever you call your soul is nothing but a flame of desire. When a man dies, the desire to be born again, the desire not to die is the wind; and the cluster of thoughts on the wings of this wind of desire jumps into another womb, another house.

If you have understood it while alive, then there is no wind to take you anywhere, the desire is no longer there. The thoughts will disappear into existence as individual atoms and you will not be born again. Then, then you are one with existence; then there is no need to be separate again and again and no need to suffer again and again -- separation is the suffering.

The fourth question:

IT HAS BEEN SAID THAT A DISCIPLE SHOULD HAVE RESPECTFUL MANNERS AND A RESPECTFUL ATTITUDE TOWARDS HIS MASTER, BUT OFTEN I FEEL LIKE ASKING YOU PLAYFUL, JOKING AND NAUGHTY QUESTIONS. DOES THIS INDICATE LACK OF RESPECT AND 'SHRADDHA', TRUST?

It does not depend on the question, it depends on the questioner. The question is irrelevant. You can ask a playful, joking, naughty question with deep respect. There is no problem about it. In fact without deep respect how can you ask such a question? If you love the master and you love him so deeply, you respect him and you respect him so deeply, then you are free to ask anything.

It depends on the questioner, not on the question. If the questioner is in a deep love and trust with the master, then everything is allowed. He can ask any sort of question. But if the trust doesn't exist in the questioner you can ask a very serious and respectful question but it is just formal respect -- deep down there is no respect.

Try to understand the quality of the questioning heart.

If there is trust, then whatsoever you ask is good; if there is no trust, then whatsoever you ask is no good. You can ask anything you feel like asking, but before you ask, just try to see within yourself why you are asking it. If there is trust, trust makes everything holy. In the East, trust has been such a deep-rooted phenomenon that disciples have asked questions which in the West you could not even imagine. Nobody can imagine asking such questions about Jesus as people in the East have asked about Buddha.

A Zen master, Mumon, asked his master: What do you say about the Buddha-nature in a dog? Is a dog also a Buddha? Is there any possibility of a dog being a Buddha ever? And what did the master do? You know? He started walking on all fours and he barked. This was his answer: Yes, a dog is also Buddha, the possibility is there always, howsoever far away from Buddha he is now someday he will also reach the goal.

You can ask any question, but before you ask it always find out from where it comes -- from your love, trust? Then everything is good. You may be simply formal, serious, asking your question in a very soft and gentlemanly way, but if the heart is not there, it is dead.
In fact, that is disrespect.

The fifth question:

> CAN YOU TELL ME ABOUT ACCEPTANCE AND HOW TO LEARN TO ACCEPT, BECAUSE I FEEL A PART IN ME THAT IS SO STUPID. IS THERE A WAY TO MAKE THAT PART OF ME MORE CLEAR TO MYSELF?

The first thing is to understand what acceptance means. You say: CAN YOU TELL ME ABOUT ACCEPTANCE AND HOW TO LEARN TO ACCEPT, BECAUSE I FEEL A PART IN ME THAT DOESN'T WANT TO ACCEPT. Accept that part also, otherwise you have not understood. A part in you goes on rejecting -- accept that rejecting part also, otherwise you have not understood. Don't try to reject that part, accept it, that is what total acceptance is. You have to accept that also which rejects.

You say you would like to know who that part of you is that is so stupid. The moment you call it stupid you have rejected it. Why do you call it stupid? Who are you to call it stupid? It is your part. Why are you dividing yourself into two? You are a whole. All these tricks that you have learned about division have to be dropped. You have learned to divide yourself into the godly part and the devilish part, the good and the bad, the high and the low. Drop all divisions -- that is what acceptance means. If you have something, you have something -- why call it stupid? Who are you to call it stupid?

No, in the very calling it stupid you have rejected it, you have condemned it. Acceptance means that there is no question of condemnation, whatsoever is the case you accept it -- and suddenly there comes a transformation in your being. Don't call it stupid, don't call it names, don't divide yourself, because this is how the ego exists. It is ego which is saying the other part is stupid. The ego is always intelligent, understanding, great -- and it goes on rejecting. It teaches you to reject the body because the body is material and you are spiritual; it teaches you to reject this and that. All this has been done for centuries; religious people have been doing this continuously and they have not reached anywhere. In fact they have made the whole of humanity schizophrenic, they have divided everybody completely into parts. You have compartments within you: this is good and that is bad, love is good and hate is bad, compassion is good and anger is bad.

When I say accept, I say accept all and drop all these compartments. You become one. Everything is good: anger also has its part to play and hate is also needed. In fact whatsoever you have got, everything is needed -- maybe in a different arrangement, that's all. But nothing is to be denied, rejected; don't call

anything stupid in yourself.

And then you ask: IS THERE A WAY TO MAKE THAT PART OF ME MORE CLEAR TO MYSELF? Why? Can't you accept something hidden within you? Can't you accept something dark within you? You are also like day and night; something is in the light, something is in the dark. It has to be so, otherwise you will just be on the surface, you will not have any depth. The depth has to be in darkness. If a tree says: I would like to bring my roots to my knowledge, then the tree will die because roots can exist only in deep darkness, hidden in the earth. There is no need to bring them up. If you bring them up, the tree will be dead. You need a dark part as much as you need a light part.

But religious people have been doing dangerous things: they have taught you that God is light. I tell you that God is both, light and darkness, because a God who is simply light will not be very rich. He will be a tree without roots; he will be only a porch, not the interior of a house; a house needs the porch and it needs the interior also.

A house needs one place hidden completely -- because your deepest part lives there. So understanding doesn't mean that you bring everything into the light; understanding means that you become so understanding that you allow everything to be as it is. Understanding is not an effort to change anything, no. Understanding is the understanding of the whole as it is and through that understanding of things as they are there is transformation, there is revolution, there is mutation -- you change completely. Once you understand that everything has a reason for being there you don't bother to interfere with nature, you start floating with it.

You don't push the river, you simply float with it; that is what Tao is. The whole teaching of Lao Tzu is that there is not a single need to do anything on your part, everything has already been done for you, you simply accept it and float. Let things be as they are. Don't make any effort for any change whatsoever, because the very effort to change brings tension into the mind; the very effort to change brings the future into the mind; the very effort to change is a denial of God because then you say: We are wiser than you, we are trying to improve upon you. There is no need -- just be in a deep let-go and float.

It will be difficult because the ego will say: What are you doing? In this way you will never reach anywhere. But where do you want to reach? You are already there. The ego will say: In this way you will never grow. But what is the point of growing? Every moment is perfect. Where do you want to go and grow, and for what? The ego goes on pushing you into the future, into desire, do this, do that -- it never allows you to rest a little. And the whole of Tao, the attitude, the vision of Tao, is to relax and enjoy and through enjoyment things start settling on their own. If the whole existence goes on living in such a beautiful way why is only man in trouble? Because no dog is trying to become anything else; no rose is trying to become a lotus; no lotus is trying to become anything else -- everything is as it is, content, celebrating. Only man is mad. He wants to become something, he wants to prove something.

Can't you see the celebration that goes on silently all around? You only are not part of it because you can think. Thinking brings the division.

Don't say 'stupid' to any part of you. You are calling God names. Don't condemn, because every condemnation is a condemnation of God. You have come out of the whole, the whole knows better than you; allow the wisdom of the whole to work. Don't you bring your tiny mind in to fight. There is no need to go upstream, you will not reach anywhere, you will simply be tired. Don't fight, allow things. That's what acceptance is -- it is let-go.

You live as if you are completely retired. You live, you do, but you do things naturally, spontaneously. They happen. If you feel like doing, you do, if you don't feel like doing, you don't do. You by and by fall into line with nature, you become more and more natural... the more natural, the more religious.

Gurdjieff used to say a very beautiful thing. He used to say that up to now all religions have been against God. I can see what he means. This has been the misery -- all religions have been against God. They have been puffing up your egos, making you superior, higher, supermen, spiritual -- all nonsense! You have to be just ordinary and enjoy. To be ordinary is the most extraordinary thing that can happen to you; but the desire to be extraordinary, to be spiritual, supermen, not of this world but of the other world, is a mania. Only Tao is a natural religion. All other religions are in subtle ways unnatural. Lao Tzu is the future of the whole of humanity and all possibilities of bliss and benediction lie through him, pass through him.

Why can't you just be? Try for a few days -- just be. Once you have the taste it will not be difficult. Once a small window of being opens you will laugh about the whole effort you have always been doing. 'Just be' is the message.

The sixth question:

> THE ONLY QUESTIONS I HAVE REMAINING ARE ONES PART OF ME WOULD LIKE TO SUPPRESS. FOR EXAMPLE: I HAVE BEEN TOLD THAT YOU LEAVE YOUR BODY FOR SEVERAL HOURS EACH DAY AND THAT WHEN YOU RETURN YOU ARE VERY HUNGRY AND THAT YOU EAT SIXTEEN CHAPATTIS. IS THIS TRUE?

Yes, it is true. whenever one leaves the body one feels very, very hungry on coming back, and after entering the body again food functions as a paperweight and helps the inner space to settle in the body again easily. Some day you will feel it, some day it will happen suddenly in your meditations, that you are standing outside the body and watching your own body lying there. Don't be afraid and don't be afraid about how you will now enter it. With just the idea of entering, you will find yourself in it. No effort is needed, just the very idea that you would like to enter, and you will, the very desire will lead you in. But then you will feel a very unnatural hunger, as if you have not eaten for many days. The body has lost much physical energy while you were out of it. There is a point beyond which you cannot be out of it, otherwise the body will be dead. To a certain limit you can be out of it, but in that time, in that interval, the body is losing energy continuously and very fast because you are not in it to hold the energy. The body is almost dead.

When you enter it you will feel as if you have not eaten for many days. So that's true -- but about the exact number of chapattis you will have to ask Vivek. Sixteen or not -- that I cannot be the right authority about.

The last question:

> WHENEVER A CERTAIN FEELING OF OPENING COMES AND A CERTAIN PEACE, ALWAYS A STRONG ANXIETY AND A DEPRESSION FOLLOW AND MAKE ME VERY TIRED. IT SEEMS TO BE A VICIOUS CIRCLE. WHAT IS THE ATTITUDE TO TAKE?

It always happens, it is natural, not vicious. Whenever you are happy, very happy, you are at a peak, suddenly the valley will follow. There are always valleys with peaks, you cannot be on the peak forever -- soon you will fall into the valley, in a deep depression. If you are feeling very, very energetic, soon a tiredness will settle in.

The opposite is always round the corner. It has to be so because the opposite is not the opposite, it is the complementary. If you are happy continuously for a long time it will be too much excitement, it will be moving to the extreme -- and that can be dangerous to life. You have to be thrown back into sadness. Sadness is relaxing, it is not an excitement; it is like night following day -- tired, you fall asleep.

It is not vicious, it is natural, and nature has its own economy. So what to do? Don't disturb the circle. The only thing that you have to do is that when you are high, don't get identified with that highness. When you feel very, very happy, remember always that it is only a mood, not you; a climate surrounding you, but not you. When it is raining you don't think that you are the rain. When the rains have stopped and the sun has come out and it is very sunny, you don't think that you are the sun or the sunniness... it is something happening around you. It is the same inside -- remember. Happiness is just like rains or the sunniness, it is a climate, a mood around you, an environment -- but not you. You are the watcher, you are the witness who knows that now everything is very beautiful. If you are the watcher you will always remember that sooner or later the other opposite will follow. You are already ready for it.

If you are ready for it, it will not be so depressing: the height will not be such an excitement, and the sadness will not be so sad. And by and by, by and by, the peak and the valley will start coming nearer and nearer and nearer and a moment comes when the peak disappears, the valley disappears, and you are on plain ground. That plain ground is neither happiness nor unhappiness, we have given it a different name, we call it bliss, ANAND. It is not happiness. A man of bliss is not happy in the ordinary sense, because he is not excited at all. He is absolutely calm and quiet without any excitement. It is not sadness either, because a man of bliss is silent but not sad. In a man of bliss, sadness and happiness have met, they have come to a harmony. All that is beautiful in sadness -- and remember, there is much that is beautiful in sadness -- and all that is beautiful in happiness, is there together. And all that is bad in happiness -- there is much that is bad -- and all that is bad in sadness -- of course you know that much badness is there -- both are gone. What

is good in happiness? The feeling of euphoria. What is bad in happiness? The excitement, because every excitement is tiring. Excitement is a dissipation of energy; excitement is fever, excitement is feverish, it is an ill state of affairs. That feverishness will not be there in a man of bliss. He will be happy but not feverish. There will be no excitement, you will not even be able to see whether he is happy or not. If you come across a Buddha you will not be able to feel whether he is happy or not he is so unexcitedly happy that on the surface nothing shows, he is so deeply happy that on the surface nothing shows. His happiness is not the happiness of a storm, with excitement and fever, his happiness is of a silent lake.

In sadness the bad thing is that you feel dull, you feel heavy. In a man of bliss there is no dullness. He's weightless, he is not heavy at all. He does not walk on the earth in fact, he flies, he has wings. He has no weight, gravitation doesn't affect him. He is like a feather.

And what is good in sadness? The depth. Sadness is very deep, no laughter can be as deep as sadness. No laughter can be as deep as sadness, because laughter is always superficial, a little profane, a little vulgar. Sadness has a sobriety of its own, sadness has a depth of its own, sadness has a deep feeling -- the feeling of the valley, very deep and penetrating. It has something sacred about it, holy about it. A man of bliss is in that depth, in that holiness, in that sacredness.

He is both, and is not both; he transcends both and he is a harmony of both. A man of bliss is a miracle, a rare combination of opposites, a rare synthesis of opposites.

So don't think that this is vicious, it is natural. All that you have to do is to remember that you are separate. When happy, know that happiness is around you, bubbling everywhere; laughter is all around, shaking you to your very roots -- but remain alert. Don't get identified with the mood. Don't become the mood, remain a watcher because the watcher always knows the other is coming, following. Soon you will see the day is disappearing and the night is coming. Remain a watcher. When you have become sad, again go on watching. As the day has passed, the night will also pass, everything passes. After a few alert moments you will remember that you are completely separate -- you are neither, neither this nor that. This is how for the first time you will feel blissful. Now you know unhappiness cannot disturb you, and happiness cannot disturb you. You have attained to an unperturbable state, the state of bliss. That is the goal of all buddhas.

Tao: The Three Treasures, Vol 2

Chapter #5
Chapter title: On The Qualities of The Taoist

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ON THE QUALITIES OF THE TAOIST
WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT,
WHEN THE MEDIOCRE TYPE HEAR THE TAO,

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,

THEY BREAK INTO LOUD LAUGHTER --
IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

THEREFORE THERE IS THE ESTABLISHED SAYING:
`WHO UNDERSTANDS TAO SEEMS DULL OF COMPREHENSION;
WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS;
WHO MOVES ON THE EVEN TAO (PATH) SEEMS TO GO UP AND DOWN.'

SUPERIOR CHARACTER APPEARS LIKE A HOLLOW (VALLEY);
SHEER WHITE APPEARS LIKE TARNISHED;

GREAT CHARACTER APPEARS LIKE INSUFFICIENT;
SOLID CHARACTER APPEARS LIKE INFIRM;

PURE WORTH APPEARS LIKE CONTAMINATED.

The greatest myth that I have come across is that of mankind. There exists nothing like it. There are as many mankinds as there are men, there is not one kind. Every man is so different from every other that a humanity does not exist. It is just a word, an abstraction.

You appear to be similar but you are not, and that myth has to be thrown away -- only then can you penetrate deeper into the reality of man. No old psychology ever believed that humanity exists. In fact, if we are going to classify, then all the ancient psychologies classify man in three divisions. In India we have divided humanity into three parts: SATWA, RAJAS, TAMAS. Lao Tzu has not given the names but he also divides humanity into three kinds exactly the same.

These three divisions are also arbitrary. We have to classify to understand otherwise there are as many mankinds as there are men, every man is a world in himself. But this classification helps to understand many things, many things which would be impossible to understand without it.

Try to understand the classification as clearly as possible.

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),
THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT,

WHEN THE MEDIOCRE TYPE HEAR THE TAO,
THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,
THEY BREAK INTO LOUD LAUGHTER --

IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

The first is SATWA, the second is RAJAS, the third is TAMAS.

The highest type of man, when he hears about Tao, suddenly feels in tune with it. It is not an intellectual understanding for him, his total being vibrates with a new song; a new music is heard. When he hears about truth, suddenly something fits in, he is no longer the same -- just hearing, he becomes totally a different type of man. Not that he has to use his intellect to understand it, that would be a delayed understanding. The highest type of man understands immediately, with no time-gap. If he hears about truth, with just the very hearing of the truth he has understood. Not that he has brought his intelligence to understand it, no, that would be postponing -- his total being understands it, not only the intellectual part. Not only his soul, not only his mind, but even his body vibrates in a new unknown way. A new dance has entered into his being, and now he can never be the same.

Once he has heard about the truth he can never be the old again, a new journey has started. Now nothing can be done, he has to move. He has heard about light and he has been living in darkness: now unless he achieves it there will be no rest for him, he will become deeply discontented. He has heard that a different type of existence is possible: now unless he reaches it, attains it, he cannot be at ease, he cannot be at home anywhere. Wherever he will be, the constant call from the unknown will be knocking at the door continuously: waking he will hear it, sleeping he will hear it, dreaming -- and the knock will be there, he will hear it. Eating he will hear it, walking he will hear it, in the shop, in the market, he will hear it -- it will be a continuously haunting phenomenon.

Just by hearing? Mahavir said that there are two types of people, and Jains have not understood it at all. A very revolutionary thought has been completely lost by misunderstanding. He said: There are two types of people. One type become MUKTAS, become liberated just by hearing. They are called SHRAVAKAS. The word SHRAVAK means 'one who has heard and just by hearing is transformed.' Then there is a second type who cannot become liberated just by hearing, they have to practice it. They are called SADHUS. Now a great misunderstanding exists: the SHRAVAK has to bow down before the SADHU. In fact just the opposite should be the case because the SHRAVAK is a greater soul. He has attained just by hearing, but the SADHU has to practice -- just by hearing he could not attain. His receptivity is not so keen, his sensitivity is dull. He is not a first-rate mind, he is a second-rate mind, a mediocre mind.

This you can see. If you go and look at the SADHUS of the Jains you can immediately feel they are dull: some intelligence is lacking, their perception is not total. They are taking years to practise a thing which can be understood immediately. They are doing it the hard way because they don't have the intelligence to choose the direct, straight, easiest way, simply and spontaneously. They are doing a thousand and one things to attain that which can be attained with a perceptive mind immediately without doing anything.

In fact, a man who becomes aware just by hearing has a greater quality of consciousness than a man who has had to work for it for years, to do SADHANA, to practice this and that. He is a dullard, a mediocre mind. I have been observing thousands of people, I have met all types of people, but SADHUS have always appeared to me to be a little dull, and I was always worried: What is the matter? Why do they look a little dull, a little mediocre? Their intelligence is not of the highest quality -- by and by I understood that the reason that they could not attain to it just by hearing, was because they didn't have the intelligence.

That's why Krishnamurti goes on saying that there is no need to do anything. In fact, for the first-rate mind there is no need to do anything; just by hearing, by right listening, one attains. But where to find the first-rate mind? It is very rare. Unless a Krishnamurti comes to listen to Krishnamurti it won't happen. But why should a Krishnamurti go to listen to a Krishnamurti? It is absurd. It has no meaning. A man who has that kind of perceptivity can become awakened just by listening to the song of a bird, just by listening to the breeze passing through the trees, just by listening to the sound of the water flowing -- that's enough, because from everywhere the Divine speaks. If you are perceptive, whatsoever you hear you have heard the Divine.

Nothing else exists. All sounds are his, all messages are his, everywhere is his signature. For the first-rate mind the path is not a path at all, he simply enters the temple without any path, there is no need for any bridge.

Lao Tzu says that when the highest type of man hears the Tao there is immediate perception, immediate understanding. Just by looking at the master who has attained, just by hearing his word, or just by hearing his breathing, silent, peaceful, sitting by his side, he understands.

Once they understand then they are not trying to attain truth; then they are simply trying to refine their mechanism. They have understood the truth, it exists, they have heard about it. Hindus call their scriptures SHRUTIS. The word SHRUTI means 'that which has been heard'. All the scriptures are 'that which has been heard'.

Once a man of the first-rate intelligence hears truth, he understands it.

Once it happened that a Sufi master suddenly called one of his disciples. Many disciples were sitting in the hall, but he called only one: Come near to me. He was standing near the window, and it was full-moon night. All the disciples watched in wonder. Why had he called the one? Then the old man indicated something outside the window to the young man and said: Look! And from that day the young man changed completely. The others asked: What happened? There was nothing, we know, only the full-moon night. The full moon was there, of course, the night was beautiful, of course, but what has happened seems to be very out of proportion. You are completely transformed. What has happened?

The young man said: I heard the master and I was so silent because he called me, I was so without

thoughts, so peaceful, that when he indicated the moon something opened inside me, a window. I had a perception which I had never had. I looked at the moon with new eyes, I looked at the moonlight with a new being. Of course, I have seen the view from a very faraway state of my mind and I will have to work hard to reach it, but now it exists. Now I know it is a certainty. Now there is no doubt. But I will still have to reach that state because I have looked through the eyes of the master, those eyes were not mine; he gave his to me for a single moment, I borrowed them.

I have looked through his being. It was not my being, the window was not mine, it was his window, and he allowed me to look through it. But now I know that a different type of existence is possible, is not only possible, is absolutely certain. Now it may take many lives for me to reach that goal, but the goal is certain. No doubt exists in me now, now doubt cannot disturb me -- now my journey is clear.

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),
THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

They hear, they understand, then they try hard to live in accordance with it. They have looked through the window of the master and they have become certain that now it is an absolute fact; it is not a philosophy, not a metaphysics. It is existential. They have felt it, they have known it, but they will have to go a long way before the same perception becomes their own.

They have heard truth, they have understood it, but they will have to move a long way before the truth becomes their being.

The highest type try hard to live in accordance with it -- not that by living in accordance with it and trying hard one achieves it, no. Just by trying hard nobody achieves it, but by trying hard, one by and by comes to feel that the effort itself is a barrier in the final stages of the transformation. By trying hard one comes to know that even trying hard is a barrier, and one drops it. Because when you are trying hard to live in accordance with Tao, that life cannot be a spontaneous life; it can be only a forced phenomenon, a discipline, not a freedom. It will become a bondage. By trying hard no-one can achieve that which is already there, but by trying hard one arrives at the understanding that even effort is a barrier, a very subtle barrier, because all efforts are of the ego. Even the desire to achieve truth comes from the ego. One drops that too.

But remember, one can drop effort only when one has made the effort to its utmost. You cannot say: If that's the case then I should drop the effort from the very beginning. Why make it? You will miss the whole point. That's what is happening to those who have been listening to Krishnamurti. He says -- and whatsoever he is saying is perfectly true -- that no effort is needed. It is right, but it is right only for those who have been making a very great effort with their total being. It is true only for those -- they can drop it.

To become artlessly artful is not possible for those who have not moved through any discipline. Finally an artist has to become completely oblivious of his art, he should forget whatsoever he has learned. But you can forget only that which you have learned. If the art of an artist is effortful, then his art is not perfect.

In Zen they used many methods to teach people meditation. They used art also: painting, calligraphy and other things. A student would learn painting for ten or twelve years -- until he became absolutely technically perfect, not even a single error existed in the technology of the art. When he had become technically perfect, the master would say: Now you drop it. For two or three years you completely forget it. Throw away your brushes, forget anything you know about painting and when you have forgotten it completely, then come to me.

Two, three, four, five years, sometimes even more, are needed to forget. It is very difficult. It is difficult first to learn a thing, and more difficult to unlearn it once you have learned it. The second part is very, very essential, fundamental, otherwise you will be a technician, not an artist.

It is said that it happened that a great archer trained his disciple to the very perfection in archery, and then told him: Now you forget everything about it. For twenty years the disciple used to come and go to the master but the master would not say anything, so the disciple had to wait patiently. By and by he completely forgot everything about archery -- twenty years is a long time, he had become almost an old man.

Then one day he came and as he entered the master's room he saw a bow, but he did not recognize what it was. The master came to him, embraced him and said: Now you have become a perfect archer, you have forgotten even the bow. Now just go out and look at the flying birds and with just the idea that they should drop, they will. The archer went out and he couldn't believe it. He looked at the birds flying, almost a dozen birds, and they fell immediately to the ground. The master said: Now there is no more to do. I was just

showing you that when one forgets the technique only then does one becomes perfect. Now the bow and arrow are not needed, they are needed only for amateurs.

A perfect painter does not need the brush and the canvas; a perfect musician does not need the sitar or the violin or the guitar. No, that is for the amateur.

I have come across a very old musician -- he is dead now -- he was one hundred and ten years old. Ravi Shankar is his disciple. He could create music with anything, with anything whatsoever. He would be passing by two rocks and he would create music with them; he would find a piece of iron and he would start playing with it and you would hear beautiful music, such as you have never heard. This was a musician. Now even his touch was musical. If he touched you, you would see that he had touched the innermost instrument of your inner harmony and music -- suddenly you would start vibrating.

When anything becomes perfect the effort that you have made to learn it has to be forgotten, otherwise the very effort remains heavy on the head.

So it is not that by trying hard to live in accordance with it, the highest type achieve it, no. They try hard to live in accordance with it, then by and by they start understanding that to live in accordance with nature no effort is needed. It is like floating in the water: nobody can just float, first you have to learn to swim. Don't go to the river, otherwise you will be drowned. A person has to learn to swim and when the swimming becomes perfect he need not swim, he can just be in the river, floating; he can lie in the river as if he is lying in his bed. Now he has learned how to be in accordance with the river, now the river cannot drown him, now he has no more enmity with the river. In fact he no longer exists separately from the river. A perfect swimmer becomes part of the river, he is a wave in the river. How can the river destroy the wave? Now he floats in accordance with the river, he is no longer there fighting, resisting, doing something. He is in tune with the river, and he can simply float. But don't try it unless you know how to swim, otherwise you will be drowned.

The same thing happens with Tao. You make a great effort to live in accordance with the truth, then by and by you understand that your great effort helps a little, but hinders a lot. To live in accordance is to be in a let-go, it is not to fight with nature. To live in accordance with nature is to be one with nature, there is no need to struggle. Effort is struggle; effort means that you are trying to do something according to you. Science is effort, religion is effortlessness.

Science is violence to nature. That's why scientists continually talk in terms of conflict, conquering. Even a man like Bertrand Russell, of such great intelligence, has written a book about nature being conquered by science:'The Conquest of Nature'. It is a fight, as if nature is your enemy and you have to dominate it. Science is deep politics with nature, a deep war, an enmity. Religion is not a fight at all; in fact, it is to understand that you are part of nature. How can the part fight with the whole? And if the part tries to fight with the whole and then becomes anxiety-ridden, what can you expect? It is natural. If the part tries to fight with the whole, if my hand tries to fight with my whole body, the hand will get ill. How can the hand fight with the body? The body supplies the blood, the body supplies the nourishment, how can it fight with the body? The hand fighting with the body? It is foolish.

Man fighting with nature is foolish, you can live only in accordance with nature. Religion is surrender, science is a war. Science strengthens the ego and the whole problem for religion is how to drop the ego. Through effort it cannot be dropped.

So remember this:

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),
THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

That is their first standpoint. Once they understand, they hear, they feel, they taste, they feel the affinity with it, and they start the hard effort to live accordingly. But by and by, as they grow in it, they start understanding that effort is not needed -- rather, effortlessness. Finally they drop effort and become one with nature.

Then they are no longer part of humanity, they become superhuman. Then they are no longer part of the struggling humanity, they are no longer struggling. They appear like men but they are no longer men. When you come across a man like Lao Tzu, he is not a man; when you come across Buddha he is not a man. That's why we have called such people AVATARAS, just to make a distinction from ordinary humanity. We have called Jesus 'son of God' -- not that he is not son of man, he is son of man, but we have to make a distinction. If we call Jesus man, then what will we call ordinary humanity? Then we will have to find something subhuman for ordinary humanity.

To call ourselves human we have to call Jesus superhuman, we have to call Buddha an AVATAR, Krishna a god. These are just symbolic gestures to show that even the first type of man, the man of SATWA, transcends when he drops all effort and moves in accordance with nature.

Somebody asked Lao Tzu: How did you attain? He said: I was sitting under a tree and I had done all that could be done, all that was humanly possible and I was completely frustrated. Much had happened through it, but not all; something was lacking, missing, and the missing link was the most difficult to find, elusive. Then while I was sitting under a tree, a leaf, a dry leaf, fell from the tree slowly, and moved in the wind. The wind was going north, the leaf moved north; then the wind changed course, started moving towards the south, and the leaf started moving towards the south; then the wind stopped -- and the leaf fell down on the earth, with not a single complaint, with no struggle on its own part, with no direction of its own. If the wind was going south, it was going south, if the wind was going north, it was going north, if the wind stopped, it fell down on the earth and rested beautifully.

Then again there was some wind and again it rose high in the sky -- but there was no problem. Suddenly I understood, the message hit home. From that day I became a dry leaf and the missing link which was so elusive was elusive no more. The missing link was only this: that you can attain many things through effort but you cannot attain Tao through effort. Finally you have to leave effort -- and suddenly everything fits, you are in accordance. Then you don't give direction, then you are no longer a director; then you don't say to the winds: Go south, because I am on a journey towards the south. Then you don't have any destination; then the destiny of the whole is your destiny; then you are not separate. Then you don't think in terms of individuality, you have become part of the whole and wherever the whole is going you are going. If the whole changes its mind, you change your mind; if the whole stops the journey, it is beautiful; if the whole runs, you run with it. That is what 'in accordance' means.

With not a bit of mind of your own, when you have become a no-mind, the whole lives through you, lives you, moves through you, moves you. Now you don't breathe, the whole breathes you. Then everything is a benediction, a blessing. How can you be tense then? Worried about what? All worries exist because you have brought an individual destiny into your mind against the destiny of the whole -- you are moving up-current.

This is the whole secret of your failure -- you are moving up-current. Then you are worried, tense, in anguish, in anxiety, almost going mad -- anybody will go mad if they are going up-current because the fight is so hard and so meaningless. And one day you will feel tired and then it will look like a frustration, a failure. The wise man leaves this up-current nonsense, he simply allows the river to take him wheresoever it is going. If it is going anywhere, good; if it is not going anywhere, good -- then suddenly you are still, silent.

Only then, never before, does real meditation happen and all effort is dropped. But you have to make the effort first, otherwise you will never understand that it has to be dropped. You can drop it only if you have been in it -- and from the very beginning it is almost impossible for you to be so wise as to drop it. How can you drop a thing which you don't have?

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),
THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

WHEN THE MEDIOCRE TYPE HEAR THE TAO

-- the people of RAJAS --

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

That's what the mediocre mind is -- a little aware, a little understanding and a little non-understanding, a little part lighted and a little part in darkness, divided.

To be divided is to be mediocre. To be divided against yourself is to be mediocre because it dissipates your energy; it can never allow you to be an overflowing, celebrating, existence. If you are trying to create a fight between your right and left hand, how can you be happy? The very fight will kill you and there is going to be no result from it because how can the left win, or how can the right win? Both hands are yours.

Any type of inner conflict makes you mediocre, and those who teach you to be divided are your enemies. They say: This is bad and that is good. Immediately division enters. They say: This is lower, that is

higher. Immediately division enters. They say: This is sin and that is virtue. Immediately division enters. You are split. The whole of humanity is schizophrenic and everybody has become mediocre.

To be one is to be blissful, to be divided is to be in misery. To be one is to be in heaven, to be divided is to be in hell. The more divided, the greater will be the hell -- and you are just a crowd, not only two, many. Psychologists say that man has become poly-psychic: he has not one mind now, he has many minds.

In small matters also you have many minds -- to eat this or to eat that... Sitting in a restaurant, looking at the menu, you are poly-psychic -- whether to order this or that? It is as if you have lost all possibilities of decision, of being decisive, because you can only be decisive if you are one, a unit. How can you be decisive? When one voice says this, another voice immediately contradicts and says that; one voice says:'Go to the East,' another says:'Go to the West.' You are pulled against yourself in so many directions, your whole life will be just a sad failure, a long, long tale of frustration and nothing else -- a tale told by an idiot, full of fury and noise, signifying nothing. Significance is possible only when there is a unison within. The highest type of men can attain unity, the lowest type also has a certain type of unity, but the mediocre type, the 'middler', is in the greatest danger.

You can see wise persons like Buddha or Lao Tzu in unity -- a bliss surrounds them, they move surrounded by a subtle ecstasy, if you look at them you can see they are drunk with the Divine, they walk on the earth but they are not here.

But you can sometimes also feel the same type of glimpse around an idiot, a stupid man, absolutely stupid. A certain innocence surrounds him -- he laughs, and you can have a glimpse of the saint in the idiot because he is also one. He is not a saint, he has not attained anything, but at least he is not divided.

A saint has gone beyond the mind, an idiot is below the mind. In one thing they are equal: they both don't have any minds. There are vast differences but there is also this one similarity. So if you don't understand, a saint can sometimes look like an idiot, and sometimes, in your ignorance, you can worship an idiot for a saint. I have come across many idiots being worshipped -- they have a certain quality, at least they are one. They don't have much mind, they don't have a mind at all, they have no thoughts.

I lived in a town for many years, and just near that town there was a saint who was very famous, and people used to come from all over India to see him. He was a perfect idiot, but he had a certain beauty around him -- no anxiety, no problems. A few problems would have existed for him but because people started worshipping him even those problems were not there. People would bring food and everything else for him so even that problem was not there. They even made a beautiful house for him, so no problem existed.

And he was absolutely idiotic; if you watched him, you could see that he didn't understand a thing. Half of his body was almost paralyzed. It happens to idiotic persons many times that they are not even capable of managing their own bodies. He would defecate wherever he was sitting, but people would think that he was a PARAMAHANSA, a great soul who has attained to a height where no difference exists. He would defecate and in the same place he would start eating things -- no difference. I went to see the man many times, I watched him very closely. He was absolutely idiotic, he could not utter a single word, but people thought that he had taken a vow of silence for his whole life.

There was no glimmer in his eyes of any alertness -- but still there was a similarity. People have been deceived many times. Of course idiots can't deceive you, it is your own gullibility: you are deceived by your own self.

And many times it has happened that very, very rare souls have been thought to be idiotic, because there again you see that something like the idiot is happening. The idiot is one part, the superhuman being is one part, and then there is the middle part which is the greatest part in the world.

You will be surprised to know about a finding that scientists have made: it is that as humanity exists, almost ninety-eight per cent of the people are mediocre, and one per cent are geniuses and one per cent are idiots. It seems there is a certain balance: one per cent are idiots, one per cent are geniuses, and ninety-eight per cent of humanity is just in the middle. The greatest part of humanity is mediocre.

'The mediocre part,' says Lao Tzu,'seems to be aware and yet unaware of it.' If you talk about truth the mediocre mind understands it intellectually but does not understand it totally. He says: Yes, I can understand what you are saying but still I miss something. What do you mean? The word is heard, but the meaning is lost. He finds that he can understand intellectually, he is an educated man, he may be a graduate, a Ph.D. even. He understands whatsoever you are saying because he understands language, but he feels that something is being lost. He understands the word, but the word is not the message. The message is something subtle: it can come with the word, but it is not the word.

The word is like a flower and the meaning is like a fragrance that surrounds it. If your nose is not functioning well I can give you a flower but I cannot give you the fragrance. If your mind is not functioning totally I can give you the word but I cannot give you the meaning, because the meaning has to be detected by you, decoded by you. I can give you the flower because that is not a problem, but how can I give you the fragrance? If your nose is not functioning, if your nose is dead, insensitive, then nothing can be done -- I can give you a thousand and one flowers but the fragrance will not happen.

The mediocre man understands the word but misses the meaning. He goes on listening to Tao -- if there is a man of Tao he has a certain attraction towards him, he feels that there is something. A little aware, he suspects that there is something but he cannot be certain. He understands and yet he understands not.

Many people come to me and say: Whatsoever you say, we understand, but nothing happens. We have understood everything you have said, we have read your books many, many times, we have underlined almost every line -- but nothing is happening.

I can give you the flower, but how can I give you the fragrance? You have to cleanse your nose, you have to become more sensitive. And that is where meditation can be helpful, it makes you more sensitive, more alert. It pushes you towards the first type of man, the SATWA, and by and by you start feeling -- not only understanding, you start feeling. When I say something about love, you understand the word, you understand what I am saying, but your heart doesn't respond. How can you understand something about love if your heart doesn't respond? A feeling is needed. I don't mean that you should become sentimental, no. Sentimentality is not feeling; sentimentality is a false coin. There are people who can weep and cry for nothing and they think they are the feeling types. They are not. They are sentimental. Sentimentality is not feeling. Feeling is a very mature quality; sentimentality is a very immature quality.

A man of feeling will do something; a man of sentimentality will create even more trouble. For example, if somebody is ill, or somebody is dying, the man of feeling will rush to the hospital, and will try to help the man who is dying. The man of sentimentality will start crying and weeping. He will create more trouble for the dying man -- he will not even allow him to die in silence.

Sentimentality is a chaos; feeling is a very, very substantial growth. When I talk about love, if you have feeling, then not only your head understands but your heart starts throbbing in a different way. Then the fragrance reaches you.

Meditations can help you because they are cathartic -- they will throw out all the dust and dirt that you have collected within you, that is stopping your sensitivity. All doors of perception in you are covered with dirt. You would like to see rightly, but there are so many suppressed tears that they won't allow you a clear eye. You would like to smell the flower, but you cannot, because the whole of civilization has been suppressing the nose. You may not be aware that the nose is the most suppressed part of the body. Man has lost smell almost completely.

Even horses and dogs are more sensitive than man. What is happening to man's nose? Why has it gone dead? There is a subtle mechanism working behind it because smell is deeply concerned and connected with sex. Have you seen animals smelling each other before they make love? They will never make love unless they smell because through smell they feel if their body energies will meet or not, whether they are for each other or not. That smelling is a feeler. A dog moves, smells: if the female dog suits his sense of feeling and sense of smell, only then does he make any effort; otherwise they move on their separate ways. He is not worried at all, finished. That female dog is not for him, he is not for her.

Smell is the most sexual sense in the body and when civilization decided to suppress sex automatically civilization decided to suppress smell also. Whenever a woman wants to make love she suddenly starts throwing subtle smells around her and that would be dangerous in a civilized world where sex is not accepted. If you walk on the street with your wife and, looking at some other man, she starts throwing off the smell, you will smell the smell immediately. Then your wife cannot deceive you, she cannot say that she had not even looked at that man. The wife herself cannot smell that her body is throwing off a certain smell, neither can the man to whom she has become suddenly attracted. Your noses are completely closed, you don't smell. And things are beautifully settled, no trouble arises.

So if you really want to smell the flower also, if you want not only to carry the flower but to enjoy the smell as well, then you will have to come to a more natural state of non-repressed sexuality. Otherwise it will not be possible. And if all your five senses are covered with dust and dirt and suppressed, they will make a mediocre mind, because the mind is nothing but a collective reservoir of all the five senses. Then you are mediocre, then you can go on becoming more and more scholarly but you will remain a fool because you will not be alive. Have you watched the phenomenon that pundits are the most dead people you

can ever see? Professors, scholars, they are the most dead people. They don't see, they don't smell, they don't taste; they are almost dead, all their senses are dead. Only their head functions, alone, without any support from the body.

If you cut off their body they will not be worried, only don't disturb their head. They will on the contrary be very happy if the head can function without the body. Then they can go on and on in their scholarly trips with no trouble from the body. No illness disturbs, no hunger disturbs.

I have heard something about Edison -- a very great intellectual giant but completely dead in his senses. One day it happened that he was doing some mathematical work, and his wife came to call him for breakfast. But it was an order from him that if he was too much engaged he should not be disturbed for such petty things, so she came and left the breakfast near him so that whenever his work was finished he would see the breakfast and eat it.

Then a friend came, but Edison continued, much involved in his work. The friend also knew that he was not to be disturbed, so what to do in the meanwhile? He found the breakfast, so he ate it, then pushed aside the things and waited. Then Edison looked at him, looked at the finished breakfast and said to the friend: You came a little late, I have already finished breakfast.

A scholar does not know even his hunger. He lives in the head. Scholars are always mediocres, perfect mediocres, and the problem for the mediocre is that he understands -- that deceives him, because he thinks he understands, finished. And he doesn't understand a bit, he remains unaware. His understanding is only of the head, not of the total being, and unless understanding is of the total being it is not understanding at all. Intellectual understanding is not understanding at all; that is a misnomer.

WHEN THE MEDIOCRE TYPE HEAR THE TAO,
THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,
THEY BREAK INTO LOUD LAUGHTER.

The lowest type thinks this truth, Tao, is some sort of joke. He is so profane, so shallow, that nothing about the depth appeals to him and the laughter is a protection. When the shallow man, the lowest type, hears about truth he laughs. He laughs because now you are going funny. He knows well that there is no truth at all, that nothing like truth exists; it is just an invention of cunning people to exploit other people. He laughs loudly -- that laughter is a protection because he is also afraid, afraid that the thing may exist. Through laughter he brushes it away, he throws it away; through laughter he is showing his derision, his condemnation, he is saying that the whole thing is nonsense. At the most you can laugh at it and nothing else. You will come across the lowest type everywhere. If a lowest type sees a SANNYASIN he will laugh: This man has gone mad, one more man is lost to humanity, gone mad.

If the lowest man sees you meditating, he will laugh, he will think that this man seems to be a little eccentric. What are you doing? Why are you wasting your time? If the lowest type sometimes comes to me, he comes just to see other people meditating so he can laugh and he can feel very good about himself that he is not as mad or as foolish as these people are.

Says Lao Tzu:

IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

Lao Tzu says: If the third type does not laugh when it hears about truth, it will not be truth. So this is a definite indication: whenever truth is asserted the lowest type will immediately laugh. It shows two things certainly: one, that truth has been asserted, and second, that a third, a lowest man, has heard about it. Between truth and the third man, the lowest, laughter happens; between the mediocre and the truth an intellectual type of understanding happens; between the first type and truth a deep understanding of his total being happens -- his total being throbs with an unknown adventure, a door has opened, he is entering into a new world.

For the second type of man the door opens but only in the mind; it is a thought-door not a real door, into it you cannot enter -- at the most you can philosophize about it, think about it. The first type of man enters

the door, the second type of man at the most thinks about it and goes on thinking, the third type of man does not even think. He laughs loudly, and everything is finished at that. Then he forgets.

The third type of man is the TAMAS. The third type of man, if he wants to reach truth will have to become the second type. The second type will have to become the first type, otherwise there is no way.

THEREFORE THERE IS THE ESTABLISHED SAYING:
WHO UNDERSTANDS TAO SEEMS DULL OF COMPREHENSION;

The third type and the second type are the greater part of humanity -- the first type is a rare flower. Because of this greater part of humanity, the majority, the man who understands Tao seems dull of comprehension. A real man of understanding seems dull of comprehension to the people of the first and second type.

WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS.

The man who advances towards truth seems to slip backwards. People in the world will say: What are you doing? You were achieving so many things, now you are slipping back. You were just going to be made a cabinet minister and what are you doing taking SANNYAS? You are falling back. You were just near the goal, you would have achieved great wealth and power and prestige, but what are you doing? You are destroying your own life's work and effort, slipping back.

WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS.
WHO MOVES ON THE EVEN TAO (PATH) SEEMS TO GO UP AND DOWN.

To the greater majority the man of truth is someone with whom something has gone wrong, someone who is not normal, who is abnormal. Jesus is abnormal, Lao Tzu is abnormal, Krishna is abnormal; they don't fulfil the standard of normality.

If the vast humanity is normal, then of course Lao Tzu is abnormal. If the first type of man existed in the world there would be no government, no need of one. There would be an anarchy. There would be no need to rule because people would live by their inner discipline. There would be no need for the courts and the police; in fact, there is no need to govern a man who understands. He lives in accordance with Tao.

Because of the second type, democracy exists in the world, and because of the third type, dictatorship exists in the world. If the third type is too forceful then any democracy will turn into a dictatorship any time. In India this is happening right now. Jayaprakash is appealing to the third type, his appeal is only to the third type and he will condemn Indira if she becomes a dictator. But he will be the cause because he is provoking the third type, the lowest human in society -- he is provoking the GUNDAS, the hooligans. If they are provoked, then immediately any democracy has to become dictatorial, because for the third type only a dictatorship can maintain the order, otherwise not. A democracy is too good for them.

Remember this: if the first type exists then democracy will turn into an anarchist type of government automatically. That's the best world: no government, or almost no government, is needed. It is needed just for small things, otherwise not. For a postal service, for a railway -- for these things a government is needed, because an organization is needed for efficiency. Otherwise there is no need.

With the lowest -- dictatorship, with the mediocre -- democracy. And whenever a country moves towards dictatorship, know well that now the third type of element has become active, and it is dangerous. In fact the first type of element should become more and more active; the first type of element should exist more and more so that even a democracy is not needed.

SUPERIOR CHARACTER APPEARS LIKE A HOLLOW (VALLEY);

It is not hollow, it is filled with the infinite, but you cannot see the infinity. To you it seems empty. A man of divine character looks hollow -- he has nothing. Because whatsoever you can count, he has not got

that: he has no bank balance, he has no power in this world, he is absolutely powerless. But you cannot see his inner power, that he has a glory totally different, of another kind and quality, that he has a light, riches, treasures -- to see them you will have to become the first type. Even to have a glimpse of them, you will at least have to become the second type. For the third type, the man of Tao is an empty vessel, he has nothing.

SHEER WHITE APPEARS LIKE TARNISHED;

He is so pure you cannot feel him because you can feel only that which you have -- the same can feel the same.

I have heard about one Maharajah who was a drunkard. The whole night he would see dancers and prostitutes and indulge and drink and in the morning he would go to sleep. He would sleep the whole day -- that was the rule, not the exception, for the Maharajah.

One day it happened that he was not feeling sleepy. It was just BRAHMAMUHURT, early morning, the sun had not risen, and he came out of his palace. It was rare, the guard in the garden had never seen him coming out because the morning was the time for him to go to sleep. But he was not feeling sleepy so he came out.

He smelled a strange smell around and he asked the guard: What type of smell is this? This bad smell, from where does this bad smell come? The guard said: Your honor, my lord, this bad smell is coming from the morning fresh air.

A man who has lived only a night life, surrounded by smoke, drinks, dirty and ugly women, does not know the smell of fresh air -- it feels bad.

If you live too much in the dark you become allergic to light; if you live too much in impurity you become allergic to purity. Says Lao Tzu: PURE WORTH APPEARS LIKE CONTAMINATED.

So don't be afraid if you appear mad to other people; don't be afraid if when you are meditating you see others laughing -- if they don't laugh it wouldn't be meditation at all.

Don't be afraid of intellectuals who say: Listen to everybody but do always your own thing. Don't be bothered by them. If you hear the truth, if you feel the truth, then take the risk and go on the greatest adventure -- the adventure of truth, the adventure to seek God, the adventure to know oneself.

Tao: The Three Treasures, Vol 2

Chapter #6
Chapter title: Discipline And Control

26 June 1975 am in Buddha Hall

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The first question:

YOU SAID THAT THOSE WHO WANT TO ATTAIN NEED DISCIPLINE AND EFFORT AT FIRST. IS THAT NOT A THING OF THE EGO, AND WILL IT NOT BECOME MORE STRENGTHENED? I HAVE ALWAYS BEEN HARD ON MYSELF AND MISSED MUCH OF THE JOYS OF LIFE. PLEASE EXPLAIN THE DIFFERENCE BETWEEN DISCIPLINE AND CONTROL.

There is not only a difference, there is a vast difference: discipline and control are polar opposites.

Control is from the ego, discipline is from the non-ego; control is manipulating yourself, discipline is to understand yourself; discipline is a natural phenomenon, control is unnatural; discipline is spontaneous, control is a sort of suppression. Discipline needs only understanding -- you understand and you act according to your understanding. Discipline has no ideal to follow, discipline has no dogma to follow, discipline is not perfectionistic -- discipline leads you by and by towards a wholeness.

Control is perfectionistic, it has an ideal to be achieved; you have an idea in the mind about how you should be. Control has many shoulds and many should-nots, discipline has none. Discipline is a natural understanding, a flowering.

The very word 'discipline' comes from a root which means 'to learn'; it comes from the same root as the word 'disciple'. A disciple is one who is ready to learn -- and discipline is that capacity of openness which helps you to learn.

Discipline has nothing to do with control. In fact, a disciplined mind is never a mind which thinks in terms of control, there is no need for it. A disciplined mind needs no control, a disciplined mind is absolutely free.

An undisciplined mind needs control because an undisciplined mind feels that without control there is danger. An undisciplined mind cannot trust itself, hence the control. For example: If you don't control yourself you may kill somebody -- in anger, in rage you can be a murderer. You need control, because you are afraid of yourselves.

A man of understanding, a man who understands himself and others, always feels compassion. Even if somebody is an enemy, a man of understanding has compassion towards him because a man of understanding can understand the viewpoint of the other also. He knows why the other feels as he feels, he knows why the other is angry, because he knows his own self, and in knowing that, he has known all others. He has compassion, he understands, and he follows understanding. When I say this don't misunderstand me -- understanding in fact need not be followed. The very word 'following' gives the idea of having to do something: you understand, then you have to do something -- follow. No -- understand, and everything settles by itself. You need not follow. It starts happening.

So the first thing to understand is the difference between control and discipline. Control is a false coin, invented by society as a substitute for discipline. It looks exactly like discipline: every false coin looks that way, otherwise you could not make it current, it could not circulate in the market. There are many false coins about inner life. For example, control is a false coin for the real coin of discipline, and for the real coin of understanding, knowledge is a false coin.

For religion, sect is a false coin. To fulfil your need of being religious many false sects are offered to you -- Christianity, Hinduism, Jainism. All '-isms' are false. Religion has no '-ism' about it, it is not a dogma. It is something that flowers within you, not something which is enforced from without. Always be aware of the false coins because they are in circulation, and they have been in circulation for so long that people have almost forgotten about the real coins. Religion is neither Christian, nor Hindu, nor Mohammedan; religion is simply religion. It is an attitude which one has to grow into, one cannot be born into it.

Nobody can be religious by birth; it comes through creative effort, it comes through suffering and experience, it comes through wandering and coming home, it comes through going astray and coming back to the right path. Through much suffering and experience, by and by a certain quality of being starts crystallizing within you: that crystalized being is religious and the fragrance that surrounds that crystalized being is religion. It is indefinable.

The same is true about control and discipline. Beware of control. Never try to control yourself. Who will control really? If you understand, there is no need to control; if you don't understand, then who will control? This is the crux of the whole problem.

If you understand, what is the need to control? You understand, so you do whatsoever is right. Not that you have to do it, you simply do it because how can you do the wrong? If you are hungry, you don't start eating stones -- you understand that stones cannot be eaten, finished! There is no need to give you a commandment: 'Never eat stones when you are hungry.' It will be foolish, simply foolish to say it. When you are thirsty you drink water. What is the need to make any should or should-not about it?

Life is simple when you understand. There are no regulations or rules around it, there is no need, because your very understanding is the rule of all rules. There is only one golden rule and that is

understanding; all other rules are useless, they can be thrown away. If you understand, you can drop all controls, you can be free because whatsoever you do, you will do through understanding.

If you ask me the definition of what is right, I will say: That which is done through understanding. Right and wrong have no objective values; there is nothing like a right action and a wrong action, there are only actions done through understanding and actions done through non-understanding. So sometimes it is possible that one action may be wrong this moment and right the next moment because the situation has changed and now the understanding says something else. Understanding is to live moment to moment, with a sensitive response to life.

You don't have a fixed dogma of how to act; you look around, you feel, you see, and then you act out of that feeling, seeing, knowing -- the action comes.

A man of control has no vision of life, he has no sensitivity to life. When the road is right in front of him, open, he consults a map; when the door is just in front of him he asks others: Where is the door? He is blind. Then he has to control himself because the door is changing every moment. Life is not a dead, static thing -- it is not. It is dynamic.

So the same rule that was good for yesterday will not be good for today and cannot be good for tomorrow. But a man who lives through control has a fixed ideology, he follows his map. Roads go on being changed every day, life goes on moving into new dimensions, but he goes on carrying his old rubbishy ideology. He looks at his idea, then he follows it, and then he is always in the wrong situation.

That's why you feel that you have missed many joys in life. You have to miss, because the only joy that life can give is a response of understanding. Then you feel many joys, but then you don't have any rules, any ideas, any ideals, then you are not here to follow certain codes -- you are here to live and discover your own code of life.

When you become aware of your own code of life, you will see that it is not a fixed thing. It is as dynamic as life itself.

If you try to control, it is the ego; it is the ego manipulating you in many ways. Through the ego, society manipulates you, and through society, the dead, all those who are dead now, manipulate you. Every living being, if he follows a dead ideology, is following dead people.

Zarathustra is beautiful, Buddha is beautiful, Lao Tzu is beautiful, Jesus is beautiful -- but they are no longer applicable. They lived their lives, they flowered beautifully: learn through them -- but don't be a stupid follower. Be a disciple, but don't be a student.

A student learns the word, the dead word; a disciple just learns the secrets of understanding, and when he has his own understanding, he goes on his own way. He pays his respect to Lao Tzu and says: Now I'm ready, I'm grateful, I go my own way. He will always be grateful to Lao Tzu -- and this is the paradox: people who have been deadly following Jesus, Buddha or Mohammed can never forgive them. If you miss your joys of life because of them how can you forgive them? How can you really be in gratitude? In fact you are deeply in anger. If you come across them you will kill them, you will murder them because these are the people who have forced you into a controlled life; these are the people who didn't allow you to live as you would have liked to live; these are the people, Moses and Mohammed, who have given you commandments about how to live. You cannot forgive them. Your gratitude is false. You are so miserable, how can you be grateful? For what? For your misery can you be grateful? No, you can be grateful only when you are blissful.

Gratitude follows like a shadow when you have an inner blessing, a feeling of constant benediction.

Be a man of discipline but never be a man of control. Then how can you be disciplined? You know only one meaning of discipline and that is being controlled -- by yourself or by others. Drop all rules and regulations and live life with a deeper alertness, that's all. Understanding should be the only law. If you understand you will love, if you love you will not commit any harm to anybody; if you understand you will be happy, if you are happy you will share; if you understand you will become so blissful that from your whole being, continuously as a continuum, like a river, will arise a thankfulness towards existence. That is the prayer.

Try to understand life, don't force, and remain always free from the past; because if the past is there and you are controlling, you cannot understand life. And life is so fleeting, it doesn't wait.

But why do people try to make rules? Why do they fall into the trap at all? They fall into the trap because a life of understanding is a life of danger. You have to rely upon yourself. The life of control is comfortable and secure, you need not rely on yourself: Moses will do, the Bible will do, the Koran will do, the Gita will do -- you need not bother about the problems, you can escape from them. You take shelter in

old words, disciplines, thoughts, you cling to them. This is how you make a comfortable life, a life of convenience -- but a life of convenience is not a life of bliss. Then you miss joys because joys are possible only when you live dangerously. There is no other way to live.

Live dangerously, and when I say 'live dangerously' I mean live according to your own self, whatsoever the cost. Whatsoever is at stake, live according to your own consciousness, according to your own heart and feeling.

If all security is lost, all comfort and convenience is lost then too you will be happy. You may be a beggar, you may not be a king, you may be on the streets in rags, but no emperor can compete with you. Even emperors will feel jealous of you because you will have a richness, a richness not of things, a richness of consciousness. You will have a subtle light around you and you will have a feeling of blissfulness. Even others can touch that feeling: it is so visible, so substantial, others will be affected by it, it will become a magnet.

You may outwardly be a beggar but inwardly you have become a king.

But if you live a life of convenience and security and comfort you will avoid danger, you will avoid many difficulties and sufferings; but by avoiding those difficulties and sufferings you will avoid all the bliss that is possible in life. When you avoid suffering you avoid bliss, remember that. When you try to escape a problem you are escaping the solution also. When you don't want to face a situation you are crippling your own life. Never live a controlled life -- that is the life of an escapist -- but be disciplined. Disciplined not according to me, not according to anybody, but according to your own light. 'Be a light unto yourself.' That was Buddha's last saying before he died; the last thing that he uttered was, 'Be a light unto yourself.' That is discipline.

The second question:

> BUDDHA USED TO SEND SOMEONE AFRAID OF DEATH TO MEDITATE IN THE CEMETERY, TO MAKE HIM READY FOR REAL MEDITATION. I FEEL MY FEAR OF DEATH AS A BARRIER TO MY MEDITATION. WHERE ARE YOU GOING TO SEND ME?

There is no need, you have come to the cemetery. This English word 'cemetery', is very beautiful, it comes from the Sanskrit word, SAMADHI. In India SAMADHI means both: the cemetery, the tomb, where a man is buried and also the final realization, the ultimate realization -- both, because both are a sort of death.

When you die, it is an ordinary death of the body, but the cluster of the mind survives, goes on taking new births, reincarnates, moves into the wheel of life and death. Ordinary death is not a total death, it is a partial death, a part of you dies; but the remaining part is so powerful that it recreates the dead part, a new body is built again. A new body crystalizes again.

Then there is the final death. The final death is only that of a Buddha, of one who has known, who has come to know the secret of life, has realized all that life can give -- now there is nothing more for him to come back to, he has passed the examination, he returns no more. He dies not only as body, he dies as mind, as ego. He dies completely. There remains only the inner space which becomes one with the outer space; the walls between the inner and the outer disappear.

We call that SAMADHI and the English word 'cemetery' originated from SAMADHI. No, I am not going to send you anywhere. I am your SAMADHI, your cemetery, here. You can die in me....

An ordinary cemetery won't do, you can get accustomed to it. There are people who work in the cemetery, who live there, but they have not become enlightened. They have become accustomed, habitual, the whole scene has become routine. Every day people come, dead bodies are carried, they help to bury them or burn them, and that is that. Then they take their food and they go to sleep -- they live an ordinary life.

If I send you to a cemetery you may be shocked, just in the beginning, you may become afraid because the experience is new. But by and by you will settle into it, it is not going to change you much. So I have called you to me. If you look into me you will find your final cemetery. So now there is no need to send you anywhere else.

The third question:

IN ALL MY YEARS OF CATHARSIS IN THERAPY AND IN MEDITATION, I NEVER 'LOSE CONTROL'. I ALWAYS HAVE A SENSE OF BEING INTO THE FEELING AND ALSO OF WATCHING IT. IS THIS BEING 'SPLIT' AND NOT-WHOLE? PLEASE EXPLAIN WHAT IS HAPPENING. I HAVE THIS IDEA THAT ONE SHOULD TOTALLY LOSE ONESELF, LET-GO, LOSE CONTROL....

There are two ways to come out of the situation: to lose control completely or to have control completely. There are two paths. One is of deep involvement, so deep that nothing is left behind. For example, Sufis in their Dervish dances involve themselves completely; they are lost, merged.

Then there is another dimension which is of awareness. Zen people remain alert and aware: carrying water from the well, cutting wood in the forest, eating, sitting, walking, going to sleep, preparing their beds -- whatsoever they are doing, they remain completely alert.

These are the two ways. Either become completely aware so that whatsoever is happening just becomes objective, you are totally cut off from it, you become a witness. Or, get involved completely so that there is no witness at all, you have become whatsoever is happening -- if you are dancing you have become the dance, there is no witness to it. Both lead to the same, because deep down the real thing is not whether you get lost or you remain alert. The real thing is to be total -- totally lost or totally aware. In both the cases you fulfil the condition of being total.

So don't think that they are opposites.

And there are two types of people: those who can easily get lost -- people of the feeling type, and the other type of people -- people of the intellectual type. So one has to remember his own type and find it. If it is difficult for you to lose yourself totally then forget about losing, don't fight with it. Drop the idea. Maybe you are the intellectual type, then there is a path for you: become aware. Forget the whole idea of losing, dissolving, that is not for you, you be aware. And don't feel that you are missing something, you will reach the same point from a different route. The same peak will be reached but your path will be different.

There are only two types of people, so there are only two types of paths.

One is the path of devotion, what in India is called BHAKTI yoga, the path of love and devotion -- a Meera, a Chaitanya, dancing and singing, losing themselves completely in the act. When Meera is dancing there is only dance, there is no Meera; the dancer is completely merged into the dance. When Chaitanya is singing and dancing there is no Chaitanya; he has become one with the act.

Then there is Buddha, Mahavir: they are aware, alert in whatsoever they are doing. They are so alert that the doing is just something outside, it never touches them. They remain untouched. They pass through the water but the water never touches them; they remain uninvolved, uncommitted, unidentified.

To me, both are true because I am not a sectarian. If you go to Buddhists they will say: Don't follow that path of devotion, you will be lost. If you go to the followers of Chaitanya they will say: Don't listen to this Buddha, because unless you lose yourself how can you attain? You will become egoistic.

But I tell you that both the paths lead. The real question is not what path to choose, the real question is what type you are. Just feel your type. And if in years of catharsis in therapy and meditation you have never been able to lose control, then now at least lose the idea of losing control. Try being alert.

The fourth question:

YOU SAID THAT ONLY MAN IS VIOLENT AND KILLS FOR SPORT AND THAT ANIMALS KILL FOR FOOD. YET I HAVE WITNESSED DOGS TEARING APART A FOX FOR SPORT; A FOX KILLING NINE CHICKENS AND EATING ONLY ONE -- NOT TO MENTION THE RED ANTS VICIOUSLY ATTACKING US DURING MEDITATION. DOES THIS NOT PUT ANIMALS IN THE SAME CATEGORY AS MAN?

You must have come across some very highly evolved animals who are going to be born as human beings in their next incarnation. They are almost human.

Dogs are being corrupted by man. Animals which live with man are almost corrupted, they have become human: dogs, cats, and other animals. If you have come across so many situations where you feel that the violence was done for sport, then they are already human beings. Soon you will meet them somewhere in their human form.

But I tell you that only man is violent. You may not understand other animals: they may have killed more than they could eat -- that only shows they are not doing right arithmetic, that's all. They might have

killed more than they could eat; that simply shows they don't know how to calculate beforehand. But it is not a sport. They are not doing it just for their enjoyment, no.

And the ants walking on your body when you are meditating are not vicious, they don't know at all that you are meditating, they don't know at all that you are. They may be on their own business -- ants are very business-like -- they may be on their own trip, you are just in their way, that's all. In fact, you are disturbing them, not they you. You are just sitting there like a rock -- you think you are meditating -- and you are disturbing their whole route. Ants are great followers of their leaders -- the leader has gone one way, so all the ants are going that way. They are always very controlled, they are like the army. So they have to pass you.

You think that they are in the way, you think that they are disturbing you; they think that you are just in their way, disturbing them. No, they are not vicious. Nobody is vicious except man, nobody can be, because to be vicious much thinking capacity is needed. To be vicious, one has to think about the future, one has to calculate about the future. To be vicious, one has to think very, very much about the past -- past experiences, possibilities, impossibilities -- and the future. One has to be cunning, clever. To be vicious, one has to be a disciple of Machiavelli or Chankya. Machiavelli says in his 'Prince' that before somebody attacks you, you should attack him, because that is the only defense. Even if the other has not attacked you yet, you have to suspect, and before he attacks, you attack first, because that is the only great defense. If you attack first there is more possibility of winning; if he attacks first there is less possibility of winning.

Machiavelli says: Don't trust anybody, not even a friend, because who knows, the friend may become an enemy the next day. So don't say things to a friend which you would not like to say to the enemy; and don't say things about the enemy, bad things about the enemy, because who knows, the next day he may become a friend and then there will be always a barrier. This is cleverness, cunningness. This man, Machiavelli, was really very, very clever, cunning. Nobody has achieved that peak of cunningness ever. Every monarch in the West read his book and every monarch was impressed -- he was right. Every monarch tried to follow him, but no monarch employed him in his service because such a dangerous man could be dangerous. He lived a poor man and he died a poor man. He tried many courts, but all doors were closed. His book was accepted everywhere, but he was not -- such a clever man could be dangerous. They were applying his own ideology against him: if a man can be so clever he will create trouble. Once he comes close he can create trouble.

Man is vicious because only man can be machiavellian. Other animals are simple, very simple, and when you think that they are doing something viciously, you are wrong. You think that mosquitoes are disturbing your meditation -- they don't know. They don't know you at all, you are just food for them, and they are seeking their food, a simple thing....

When you go to a tree, to an apple tree or to any other fruit tree and you take the fruit from the tree have you ever thought that you are vicious to the tree? No, the idea never comes. The same is being done by the mosquito to you and mosquitoes are very impartial -- even to a Buddha they will do the same.

They did. I was staying in Sarnath once, the place where Buddha gave his first sermon. Buddha moved around only a small part of India, the Bihar, so in forty years of wandering he passed through every village many times, but to Sarnath he never came again. He visited it only once, the first time, and he never came again.

So I asked the Buddhist BHIKKHU who was the head of the Sarnath temple, what the matter was. Why did Buddha never come again?. He brooded and he said: Maybe mosquitoes.... Sarnath has the biggest mosquitoes in India.

Mosquitoes are impartial. They don't bother whether you are a Buddha or not; whether you are meditating or murdering someone they are in search of their food. And as you are in search of your food and you never feel that you are vicious, why should they be thought as vicious? Nobody is vicious. Even the germs that can kill you, they too are not vicious, they are in search of their food. Even the germs that create a cancer in your body that will certainly kill you, that no medicine can help -- even they are not vicious, they are not machiavellian, they are not politicians. They are simple people, just in search of food and they are very happy that they have found a home within you. They are not doing any harm to you knowingly because they cannot do anything knowingly. They are enjoying life as you are enjoying life.

Once you understand this.... I don't mean that you just sit naked and become food for them, that is not my meaning. You protect yourself, but don't think them vicious. You protect yourself. If the tree could have protected herself she would have protected herself against you. You protect yourself. Even the mosquito protects itself, even the mosquitoes become immune to DDT. Everybody has to protect himself. I'm not saying that you should become a victim and, thinking that mosquitoes are not vicious, you should sit naked

and allow them on you because they are in search of food. Then you are moving to the other extreme, to another foolishness.

You protect yourself, everybody protects. Even the mosquito will protect himself -- but don't think that they are vicious, because the idea that life around you is vicious is very dangerous. That idea will harm you more than all the animals and all the mosquitoes and all the ants combined, because that idea will give you a feeling of separateness from life, that idea will give you an enmity towards life, that idea will never allow you to surrender to the whole.

The fifth question:

WHAT IS MONEY AND WHY ARE MOST PEOPLE DEEPLY UNCOMFORTABLE ABOUT IT IN ONE WAY OR ANOTHER?

It is a touchy question, because money is not what it appears. Money is more deep-rooted. Money is not just there outside in the currency notes, it is something to do with your inner mind and attitudes. Money is your love of things, money is your escape from persons, money is your security against death, money is your effort to control life, money is a thousand and one things. Money is not just in the currency notes otherwise things would have been very easy.

Money is your love -- love of things, not of persons. The most comfortable love is of things because things are dead, you can possess them easily. You can possess a big house, a palace -- the greatest palace you can possess easily -- but you cannot possess even the smallest baby; even that baby rejects, even that baby fights for his freedom. A small baby, howsoever small, is dangerous for the man who wants to possess. It will rebel, it will become rebellious, but it will not allow anybody to possess it.

People who cannot love persons start loving money because money is a means to possess things. The more money you have, the more things you can possess; and the more things you can possess, the more you can forget about persons. You will have many things but you will not have any contentment because deep contentment comes only when you love a person. The money will not revolt but it cannot respond also, that is the trouble. That's why miserly people become very ugly. Nobody has responded to their love ever. How can you be beautiful without love falling on you, without love showering on you like flowers -- how can you be beautiful? You become ugly. You become closed. A man who possesses money or tries to possess money, is miserly and he will always be afraid of persons and people because if they are allowed to come closer they may start sharing. If you allow somebody closeness you have to allow some sharing also. People who love things become like things -- dead, closed. Nothing vibrates in them, nothing dances and sings in them, their hearts have lost the beat, they live a mechanical life. They drag, burdened, burdened with many things, but they don't have any freedom because only love can give you freedom; and love can give you freedom only if you give freedom to love.

People who are afraid of love become possessive about money. People who love become non-possessive, money doesn't matter much. If it is, it is okay, it can be used; If it is not, that too is okay, because love is such a kingdom that no money can purchase it. Love is such a deep fulfillment that you can be a beggar on the street and you can sing if you have love in your heart. If you have loved and you have been loved, love crowns you, makes a king of you. Money simply makes you ugly.

I am not against money. I am not saying: 'Go and throw it away,' because that is another extreme. That is also the last step of the miserly mind. A man who has suffered too much because of money, who has clung to money and could not love anybody or become open, becomes so frustrated in the end that he throws away the money, renounces and goes to the Himalayas, enters a Tibetan monastery and becomes a lama. This man has not understood. If you understand, money can be used, but people who don't understand are either misers, they can't use the money, or they renounce the money, because in renouncing they are also saving the same mind. Now there will be no difficulty in using it: you renounce all and escape. But they cannot use the money, they are afraid of using it.

They can renounce, remember this. I have seen misers renouncing completely, totally. A man founded a university in Sagar in India, I was a student there. This man was a rare specimen, his name was Dr. Hari Singh Gaur. I have never come across a greater miser than him and I have not come across a greater renouncer either. He was perfect in both the ways. For his whole life he never gave a single paise to anybody, no beggar ever received anything from his bungalow.

If it was known in his town, Sagar, that some beggar was going to Hari Singh's house to ask, others would laugh and they would say: Seems to be new to the town. Nobody ever received anything. He never donated a single rupee for any cause, humanitarian or anything. For the Indian National Freedom Movement he never donated a single paise -- no, that was not his way. He was a perfect miser and he was one of the greatest lawyers in the world. He had three offices, one in India, one in China, one in England, and he worked four months in England, four months in India, four months in China. He was one of the best lawyers in the world. He accumulated so much money and then in the end he donated his whole life's savings. The whole university of Sagar is created by a single person's donation. It is one of the most beautiful universities.

But when he donated, he donated all. You will be surprised to know that he donated so absolutely that he did not leave a single paise for his children. Now they are fighting in the courts, they have nothing, they are beggars on the street. The miser remains a miser to the very end, even when he renounces. He couldn't give to his children even a single paise but he could renounce the whole.

First you can accumulate money like a madman, then one day you understand that you wasted your whole life. When you understand this you become afraid, but the old habit persists. You can give the whole and forget about it and escape, but you cannot share it.

If a man of understanding has money he shares it because money is not for itself, it is for life. If he feels that life needs it, love needs it, he can throw it away completely, but it is not a renunciation, it is again using it. Love is the goal for him; money is never the goal, money is the means. For people who are after money, money is the goal, love becomes just a means. Even their prayer is for money; even prayer becomes a means to money.

Money is a very complex phenomenon. Why do people get so much into it, and so many people at that? It has a certain appeal, a magnetic appeal. Money has a hypnotic appeal in it and the appeal is that you can possess it completely. Money is very docile, it becomes a slave. The ego feels very fulfilled.

Love is not docile, love is rebellious. You cannot possess love. You can possess a woman, you can possess a man, but you can never possess love. If you possess a woman, the woman has become money, a thing; if you possess a man, the man has become money, a thing, an instrument. A man is a man and a woman is a woman only when they are an end unto themselves, not a means to anything else. Money is the means, and to become obsessed with the means is the greatest foolishness that can occur to a man and the greatest curse.

Money should not become the goal, but I am not saying at the same time that you should renounce it and become beggars -- use it, it is a good means. I'm not against money, I have nothing to say against it. I am saying something about you and your possessiveness, not about money. Money can be beautiful -- if it is not possessed, if you don't become obsessed with it. It can be beautiful. Money is like blood circulating in the body: in the body of society money circulates, it is blood. It helps society to be enriched, to be alive -- but it is like blood.

You must have heard about diseases in which the blood stops and cannot circulate, clots of blood come into existence and they become blocks and the blood cannot circulate in the body. Then you are paralyzed, and if the clots happen in the heart you are dead.

If money circulates, moves from one hand to another, goes on moving, the more movement the better, then the blood circulates well, then life is healthy. But when a miser comes in, a clot has happened; somewhere somebody is accumulating, not sharing, and that is a clot in the blood circulation. The man disturbs, he does not live himself and because of his blocking he does not allow others to live. The money has stopped circulating. Blood circulating is life, blood stopped, blocked, is death. Money circulating is life, money stopped, blocked, is death.

I'm for a society where money moves fast, nobody clings to it, everybody uses it, and you remember that the simple law of money is: the more you use it, the more valuable it is. For example, we are sitting here. If ten persons have a hundred rupees in their pockets, and they keep it to themselves, then ten persons have only one thousand rupees, dead. But when those rupees circulate, if they make two rounds, ten thousand have become twenty thousand; if they make three rounds they have become thirty thousand; and if they make four rounds.... The more they circulate, the more money there is, because when one hundred rupees are kept by one man those hundred rupees are dead. If he uses them they go to somebody else, then they come to him again because others are also using them; now he has two hundred rupees, and again three hundred, four hundred, five hundred.... The more you use it, the more money floats and circulates, and the richer society is.

America is richest because America is the least miserly country in the world. Money circulates fast; everybody is using that money which he has, and even that money which he is going to have in the future, he is using it too. The country is bound to become rich. A country like India is bound to remain poor because people cling. If you cling to money the country will remain poor. When nobody uses it, money becomes like clots in blood.

India has two types of people: misers and renouncers. Both these types are wrong, ill, abnormal, neurotic. One should have money, earn money, produce money -- and use it. One should hold it only to use and one should use it only to hold; it becomes a circle. Then a person is both, a miser and a renouncer together. When you are miser and renouncer together you are neither miser nor renouncer, you simply enjoy whatsoever money can give. Money can give many things and money cannot give many things; when you use it then you know what money can give. Money can give all that is outward -- things of this world, nothing is wrong in them. Nothing is wrong in having a beautiful house. Nothing is wrong in having a beautiful garden -- money can give it to you. But money cannot give you love, that is expecting too much from poor money.

One should expect only that which can be expected, one should not move in the impossibilities..Just asking poor money to give you love -- poor money cannot do it. But nothing is wrong, don't get angry with the money! Don't burn it and throw it in the river and go to the Himalayas. In the first place you asked something which a man of understanding would never have asked -- you are foolish, that's all. Nothing is wrong with the money.

A wandering monk came to see me two or three years ago and he was very much against money. He would not even touch it -- this is a neurosis. There are people who only count money the whole day, and in the night also, in their minds, they go on counting. They touch only money with a loving hand, they never touch anybody else with a loving hand. When they look at their currency notes, watch their eyes -- they sparkle. They are hypnotized. These are neurotic people. Then there are other neurotics... This wandering monk came to me, he would not touch money. So I said: Then it must be very difficult for you. How did you come to Bombay to see me? He said: There is nothing difficult. He showed two other men, his disciples: they could touch, they were not such evolved beings. What foolishness! They could purchase the ticket and they could keep the money, but for him, he said: I don't touch, I have gone far beyond it.

I said: But what is the point? Now you are not only using money, you are using two other persons as your pockets. You have reduced two persons, alive persons, to pockets; you have murdered. What was wrong in keeping it in your own pocket?

And the man said: So it seems you are in favour of money? What can money give? Can money give love? Can money give God? I said: You are foolish if you ask love and God from poor money, your expectations are false. Money never promised them to you, but whatsoever money promises it can give. It never promises that it can give you love. If you expect it you are idiotic.

These people who have been expecting too much from money one day become enemies of money. Then they escape, then they don't touch money. Even Vinoba closes his eyes if you bring money to him, he will not see it. What nonsense! What is wrong in money? Something still seems to be miserly inside, something still seems to be like a wound, otherwise why close your eyes? What is wrong in a currency note? It is just paper, and these spiritual people go on saying that it is just paper. If you put ordinary paper in their hands, they touch it, but when you put a currency note there they throw it away as if it is a scorpion or very deadly disease.

Neurosis can move from one extreme to another. Use money. Money is beautiful as far as it goes, and it goes far enough! As far as the world is concerned it goes far enough, but don't expect love, because it is of the interior, of the inner being, and don't ask for God, because it is transcendental.

Use everything for its own capacities, not for your dreams. Then you are a healthy man, and to be healthy is to be holy. Don't be abnormal in any way. Be normal, ordinary, and just create more understanding so that you can see. Money can be used, should be used, it can give you a beautiful world.

Otherwise, sooner or later, if you are against money you will create a dirty country like India: everything is dirty -- but they think they are great spiritualists. Everything has gone ugly but they think they are great spiritualists because they have renounced. That's why things have got so bad. They think one has to close one's eyes and not look outside.

It is good to look outside because outside is God's creation; it is good to look inside because inside is sitting the Creator. Both are good. Eyes are meant to blink; they are not meant to remain open forever and they are not meant to be closed forever. They are meant to blink -- open and close, open and close. That is

the rhythm -- out and in, out and in.

Look outside -- the beautiful creation; look inside -- the beautiful God. And by and by you will see that the in and out meet and mingle and are one.

The sixth question:

WHAT IS THE DIFFERENCE BETWEEN PASSIVITY, AND LAZINESS, A YIN POSITION AND INERTIA? SOMETIMES I FEEL THAT WITHOUT FORCE OF WILL I WOULD NEVER GET OUT OF BED.

There is vast difference between laziness and passivity. Passivity is alert, laziness is dull; passivity is energy, laziness is nothing but no energy, a state of no energy. Never get confused between passivity and laziness: laziness is an ill state of affairs, passivity is just a wonderful health.

Passivity is so healthy that it has no need for activity, because the need to be active may be again an obsession. You cannot remain still, you feel afraid of being still, you cannot remain with yourself, you feel afraid of being yourself -- so you move into activity. Activity is an escape. A constant need for occupation is not a good state of affairs; one should be able to just be passive and enjoy. Enjoy what? Enjoy the breeze passing, enjoy the clouds moving, enjoy the trees so happy and so green, enjoy the birds singing. Or just enjoy breathing in and out, it too is very beautiful: just to be capable of breathing silently, of being alive, is a tremendous phenomenon. It is a miracle to feel oneself: I am here and now. This moment I am alive! I can look, I can listen, I can touch, I can taste -- life is happening to me this very moment, the river of life is flowing through me. Just to feel it....

Passivity is alert energy. When I say 'alert energy' I mean: passivity can any moment become activity. Energy is there, you can transform it into activity any moment, not even a single moment's notice has to be given. Out of passivity you can just get up and run for miles -- in fact more than a man who has been active. He may not be able to run for miles because activity dissipates energy. A man who is passive is full of energy, a reservoir, and he is alert. If you watch a passive man... forget man because it will be difficult to find a man and to watch him: watch a cat, sitting silently, but how alert! Even if her eyes are closed and even if you see that she is dreaming and nodding the head -- a beautiful dream eating a mouse, you can see the lips moving and the enjoyment that comes to a cat when she eats the mouse -- if there is just a slight noise everything is alert, the cat is as aware as a buddha. Suddenly, with not a single moment's loss, if somebody enters the room the cat is alert.

Look at a cat watching near a mouse hole, waiting for the mouse to come out. How silently, how still she waits. You cannot find such a perfect yogi because no yogi is so confident about God coming out of his hole. The cat is perfectly confident, certain, absolutely certain. She trusts the mouse, he will be coming. And he comes... then look at the jump, the energy, the radiant energy, the alertness! In a single jump the mouse is caught.

And a cat never misses.

Watch passivity, you will always find it glistening with a reservoir of life, energy, radiance, any moment ready to jump into activity. The energy is ready. It is not lethargy, it is not inertia, it is not low energy. It is energy waiting, it can be transformed any moment. Lethargy, laziness, is a state of no energy, you are as if you are almost dead. Then you have to pull yourself out of bed, then you have to pull yourself out of everything, the whole day: somehow you pull yourself out of bed, somehow you pull yourself up to prepare tea, somehow you drink the tea. Somehow you stop breakfast, otherwise you will go on eating because a lazy man has even no energy to stop anything. He can sleep or he can eat but then he goes on because who will stop? For stopping, will will be needed.

So you drag on, from the morning to the evening and then you have to drag yourself to bed again because a lazy man cannot just go to bed. One who has not just come out of bed will never be capable of just going to bed. No, even that will mean dragging himself. He drags from the club and the hotel; he somehow drags himself from the TV -- otherwise he is glued to the chair, he cannot get up -- somehow puts the TV or radio off, goes to bed, and somehow drags himself to make love. It is a dragging, it is a no-energy state, it is not passivity. Don't think that this is passivity; this is a disease.

What to do? First go to the doctor and let your body be checked because whenever you have some problem always start from the body: you may be lacking some vitamins in your food, you may be lacking some hormones in your blood. The first thing is the body, so first take care of the body. Out of a hundred

cases, ninety cases will be immediately helped by the doctor. For them there is no need to come to me.

For the other ten cases, if the doctors can't help you, then come to me because you must then be concerned with the mind. You are afraid to live. For these ten per cent I say that it is not really low energy -- you are afraid to get out of bed, you are afraid because life is there. Again you will have to move in life, meet people, love people, be friendly, be intimate -- anything is possible, anything can happen. You are afraid of the unknown, you want to remain in the coziness of your bed. It seems to be protected.

There are many people who remain ill just because they are afraid of life; they are not actually ill, they are pretending. If the doctors cannot help you then come to me. You may be afraid of life.

It happens almost always. For example, a man is losing business, and suddenly he has a heart attack. People think it is because he was losing business. It does have some concern with the losing of the business but that is not the cause. Now there seems to be no way to be again in the market, so to save face he is creating his illness. The heart attack is not created by the business situation, the heart attack is a psychological defense. Now he can lie in the bed and at least rationalize that what can he do? He is so ill with the heart attack, life is in danger, so the business is going. He is going bankrupt because he is ill.

Now Lying in bed he can rationalize that it is not his fault, what can he do? What can he do against fate? Now his wife also cannot say: Go to the market, go to the shop. Nobody can. Now he has a perfect alibi to remain in bed.

He's afraid to go to the market; you are afraid to go into life. You cannot encounter life situations, so it is better to live in bed. This is suicidal. If mind is the case then something can be done; if the body is the case then don't be worried, it can be done by a doctor -- you need not do many great SADHANAS for it.

First let the body be checked. Then, if mind is the case, we can solve it. Then we can bring up all the unconscious fears, we can help them to surface. Once they surface, once they come up into consciousness, they disappear, and you gather courage. Then there is no need to use will to get up out of bed. Will is not a good thing. One should get up out of energy, not because of the will's effort. One should get up because one slept so beautifully the whole night that now one is full of energy. The very energy brings you out of bed, not any effort of will. Then the whole day you work and live and experience a thousand and one things, and then you are tired, the day is finished. That very state brings you to bed again, to relax; you need not drag. Life should not be a dragging, it should be a spontaneous flowing..

But first try to solve the bodily problems. If nothing can be done through the body, then something can always be done through the mind.

The last question:

IS JESUS' 'OFFER THE OTHER CHEEK' ATTITUDE APPLICABLE FOR US TODAY HERE IN POONA, OR SHOULD WE MEET THE FORCE OFFERED TO US WITH FORCE -- OR SHOULD WE RESPOND AS WE FEEL BEFITS THE SITUATION?

No, I don't give you any dogma, I don't give you any formula to live up to, because all formulas are false, all formulas are dead, all formulas create a structure around you and that structure becomes by and by your imprisonment. I don't give you any formula, not even the Jesus formula.

I want you to be understanding, alert, aware. Let that be your only source of action.

Sometimes maybe it is good to offer the other cheek, but only sometimes. It is relative. Sometimes it is better to hit hard, but that too sometimes, and one can never predict. You have to watch the whole situation of a certain moment and live with total response.

If you carry a formula you will not be free.

I have heard an anecdote. A Christian saint who used to follow Jesus' sayings word for word, literally, was hit hard by an enemy on one cheek. Of course he showed him the other cheek because that's how Jesus said it had to be done. The man hit him again hard on the other cheek.

The so-called saint was waiting for this to bring about a conversion in the man. All Christians think that when you offer the other cheek, the other man will be so enlightened by your compassion, love, brotherly feeling, he will be so encompassed by your beautiful gesture of offering the other cheek that he will simply fall at your feet and become a disciple. But that doesn't happen in life, life is not so easy.

The man, seeing that this saint was offering the other cheek, hit him hard, harder than at first. Now the saint was a little in doubt about what to do because Jesus doesn't say: Then again offer the other cheek. Now

the formula comes to an end, so he was a little in doubt. He tried to decide what to do, then jumped on the enemy. The enemy was surprised. He said: What are you doing? A Christian saint? First you followed the rule which I was waiting for and you proved that you are a Christian saint, but what are you doing now? The Christian saint said: But the formula ends there. Up to now there was Jesus, now I'm here.

Even in the time when Jesus was alive somebody asked him about this. When he said that when somebody hits on your right cheek, you should give him the left, somebody asked: How many times should it be done? Will seven times do? Jesus said: Seven times? No, not even seventy-seven times. I would say to you: Seven hundred and seventy-seven times.

But then too the end will come. Seven hundred and seventy-seven times? Then what about the seven hundred and seventy-eighth time? All formulas come to an end -- howsoever long a rope you give to them, they come to an end. Seven or seventy-seven doesn't make much difference.

Formulas are dead, they have limitations. Life is infinite, it has no limitations.

Just watch the situation and don't have any formula in your head; otherwise you will not be able to watch the situation as it is, the formula will overcolour the whole thing. You simply put all Jesuses, all Buddhas, all Rajneeshes aside and just look at the situation. Don't be Rajneesh for even two times, from the very beginning be yourself. The Christian saint had to be himself the third time, when the situation was again the same. Why wait for that? You be yourself from the very beginning.

Then you will never repent. Act out of the total situation, then there is no repentance. Whatsoever you could do you did. Then you can move with no scars.

Let your life be a life of total understanding, that's all I would like to say to you. Don't ask for specific formulas, I have none. I have only a general attitude -- the light of understanding, the fragrance of understanding. And whatsoever happens in it is good, is virtuous.

Tao: The Three Treasures, Vol 2

Chapter #7
Chapter title: On The Softest Substance

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ON THE SOFTEST SUBSTANCE:
THE SOFTEST SUBSTANCE OF THE WORLD

GOES THROUGH THE HARDEST.
THAT-WHICH-IS-WITHOUT-FORM

PENETRATES THAT-WHICH-HAS-NO-CREVICE;
THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.

THE TEACHING WITHOUT WORDS
AND THE BENEFIT OF TAKING NO ACTION

ARE WITHOUT COMPARE IN THE UNIVERSE.

The other night I was reading a Sufi story -- I loved it, I rejoiced in it, it was sheer beauty, and I would like to share it with you.

It happened that a Sufi dervish, in search of God, was wandering from one country to another. He came across many teachers but nobody could satisfy him; nowhere could he find a place where he could surrender his heart. Disappointed, despondent, he decided to move into the forest and to be alone; to listen to the inner master and to forget about outer masters. He came across a beautiful oak grove. Many oak trees, old, ancient, had made a grove -- their branches were entangled with each other in such a way that there was a natural protection from the rain, from the sun and from the elements of nature. And nearby was a lake. The grove was very silent and it was so deep in the forest that nobody ever passed by it.

The Sufi went into it, he loved it, the place had a charm of its own. He started meditating there. Once a week for a few hours he would move out and go to the nearest village to procure some food, and then for seven days he would be lost in his meditation.

Sufis continuously repeat the name of God, 'Allah'. The mantra of the Mohammedans means: 'There is no God but God', but Sufis have cut it down to a single word, 'Allah' or 'God', because they say it is possible that some day you may die when you are just in the middle of repeating the mantra. If you are repeating the mantra and you die just in the middle of it, you would have said: 'There is no God', so you die an atheist. At the last moment you don't bear witness to the Divine; on the contrary, you die in a negativity. So they say that it is dangerous, and they don't repeat the Mohammedan mantra in its complete form, they simply repeat 'Allah, Allah, Allah' so that at the last moment their heart is filled, their breath is filled with the name of Allah, with the remembrance of him. That's what they call *ziqra*.

The Sufi chanted his mantra -- 'Allah, Allah, Allah' -- for months. He started feeling very calm and quiet and cool and collected. It was so silent around the grove, so peaceful, and the same peace started filling him inside, in the interior-most parts of his being: But he was not happy. It was not enough. Enlightenment, *nirvana*, was yet far away.

Years passed and the grove became almost a sacred spot. Luxuriant growth happened to the oak trees, suddenly they became as if young again, with new foliage, and the whole grove was filled with beauty -- but there was sadness in the heart of the Sufi. But he waited, and he did whatsoever could be done: he was continuously filled with prayer, meditation. Eighteen years passed, but he was as far from *nirvana* as ever. Of course he was now peaceful and silent -- but yet not blissful. Something had dissolved but nothing had descended; something had left, he was empty, and emptiness of course is silent -- but he was not filled. The emptiness had remained emptiness and now there was nothing more to do.

One dark night, in the middle of the night, suddenly a suspicion arose in his mind, a doubt came -- because eighteen years is a very long time and he had put all his effort, all his being into it, he had not held anything back, so if it had not happened now then it seemed it would never ever happen. A doubt arose. He started thinking: Is it possible that this oak grove is not allowing my prayers to go out as it is not allowing rains and sun to come in? The foliage is so thick, maybe my prayers reach only to the underside of the leaves and they don't go beyond, so God has not heard me. As the sun can never penetrate this grove, maybe my prayers have not penetrated the outer cosmos. This grove has been an exploiter, a bloodsucker.

He became so afraid of the grove that he simply escaped from it in the middle of the dark night.

But at that very moment, miles away from the grove, on the road a beggar was passing, going from one town to another. Suddenly, from out of the blue, a deep urge came into him to go into the forest. He resisted the urge, it was dangerous, the forest was filled with wild animals and there was no point in going into it because he had to reach the other village by the morning, and half the journey was yet incomplete. For what should he go into the forest? But it was as if something had started pulling him, he was helpless, he could not do anything. He started running into the forest as if mad and sometimes he would think: What am I doing? But the body was moving on its own, he was no more the master. He wanted to escape, it was absolutely dangerous, he was afraid, trembling -- but helpless. But when he reached near the grove, then he understood.

A subtle call was coming from the grove: Come to me! It was not audible to the outer ears, but something in him could hear it. And the grove was unbelievable! The whole forest was filled with darkness but the grove was glowing with a subtle blue light. It was almost as if it was of another world, as if a buddha was sitting underneath the trees, as if somebody had become enlightened underneath them, and the light of

enlightenment and the peace and bliss of nirvana was spreading all around. He felt subtle ripples all around the grove -- a magnetic field. Now the fear disappeared. He entered the grove, and just by entering, he was transformed, he became totally a new person. He could not believe himself: he was just an ordinary man, neither particularly good nor particularly bad, just an ordinary plain man.

Deep in the confusions of ordinary life, deep in the troubles of ordinary life, neither a theist nor an atheist... in fact he had never thought about God in particular, he had never taken any decision about religion, he had been really indifferent to it. Life had so many problems and he was very much in it... but suddenly, entering the grove, he was caught in a whirlwind. He sat underneath the tree, and he couldn't believe it -- he had never used this posture before, he was sitting like a Sufi Dervish. And then a stirring started in his being -- the innermost core of his being was stirred, and a sound started rising. He couldn't believe what was happening, it was unbelievable. Then a sound burst upon him which he could not recognize, but by and by as things settled and the excitement was gone, he could hear the sound, the nebulous sound became clear; the formless took the form and now he could hear -- it was nothing but 'Allah, Allah', and he was repeating it in spite of himself. He was not doing it, he was not the doer, he could only bear witness to it -- it was happening.

It was as if he was just the shore of some cosmic ocean and tidal waves were coming and splashing all over him -- 'Allah, Allah, Allah' -- a tide of the ocean shattering on the shore; he was just the shore. Bathed, transmuted, a million times he died and was reborn in that night.

For eighteen years the dervish had remained there and nothing had happened, and in eighteen hours the beggar was a Buddha -- and he had not done a thing. I love the story. Lao Tzu would have loved it, Lao Tzu would have understood it. What is the secret of this? It looks a little irrational: the man who had been praying for eighteen years attained nothing and the man who had never prayed attained everything within eighteen hours. What is the secret key to understand this story?

Lao Tzu has a word. The word is *wu wei*. It means: action without action. It means: action like no-action. It means: being active and not being active together. That is the secret key. The dervish was overdoing it; he could not maintain himself in the middle. He overdid it, and overdoing is always undoing.

Life is a balance, and he couldn't attain to a balance. In his greed to attain, in his ambition to attain, he moved to the extreme and became too active. And whenever you are too active, whenever you are only active, then things of the world may happen to you but things of the other world cannot happen -- because you are too excited, too feverish, you are not the right receptacle yet. The right receptacle is one who is balanced: balanced between activity and inactivity, balanced between activity and passivity, balanced in all the dualities. The dervish was too good a man: the goodness became imbalance. He avoided the whole world, he moved to one extreme, he renounced, and then he became expectant, continuously expecting. The beautiful foliage of the tree was not a barrier -- his own foliage of expectations was the barrier, the hindrance. Yes, the prayers could not reach God -- but not because of the oak tree. The oak tree was absolutely innocent. The prayers could not reach God because he was covered with expectations. His prayers were beautiful but deep down the ugly worm of expectation was there. His remembrance of God was continuous, but just behind the remembrance followed a shadow of greed and desire and ambition. That destroyed the whole thing.

Even the oak trees were benefited and blessed by his prayers but he could not be blessed by his own prayers. The oak trees became more beautiful, attained to a new youth and new life, as if touched by eternity. Even in their dark corners of being a light started burning, but the dervish remained empty. He could not be filled because he could never forget himself.

To remember God is good, but until you forget yourself the remembrance is not total. How can you both exist together, God and you? That's not possible.

And then suddenly, when he left, this eighteen years of constant remembrance, the constant repetition of the mantra, gave the oak grove a new magnetic field. Now the oak grove was a whirlpool of cosmic energy, of consciousness; now the oak grove was ready to give, to return -- because life is a give and take, take and give. You cannot go on taking, you have to give. In life there is no miserliness; life only takes to give. And now the oak grove was ready, pregnant, to give: it was like a woman pregnant with a child to be born. The oak grove started creating its own vibrations around the forest for anybody to come and accept the gift. In that whirlwind the beggar was caught.

The beggar was an ordinary man, neither very good nor very bad, nothing in particular -- in fact a little more balanced than the dervish, who was a good man, a saint. This beggar was sometimes a sinner and sometimes a saint -- nothing in particular. And he could never expect because he had never even prayed, he

was not even a believer. He was so much engaged in the ordinary activities of the world that his greed had never reached to the point where it became other-worldly.

When he entered the grove he was plain and simple and innocent like a child. Then suddenly he was transformed. He was not self-conscious: that is the key. He was not, in fact, looking for God. When you are looking you will miss, and if you are looking too intently you will certainly miss. But if you are just relaxing you may meet him, because God comes to you when you are not particularly after him -- when you are after him you are a little aggressive. God comes to you when you are more like a feminine being than like a male mind. That is the meaning of Lao Tzu's feminine being -- you await.

In the West one very, very rare woman of this century, Simone Weil, has written a book called 'Waiting for God'. This is the right attitude. What else can you do? What else do you know? You can simply wait, await. You receive, you cannot go and attack.

The beggar was a beggar, attuned to receive. A beggar is attuned to receive -- always with his begging bowl, a receiver. A beggar is feminine. And here lies the mystery of the Indian concept that unless you become beggars, *bhikkhus*, you will not attain. It is not exactly that you have to become a beggar and move on the street in rags and create nuisance, no. The meaning is that a beggar knows how to be receptive; a *bhikkhu* knows how not to aggress upon, how to simply wait at the door, just wait. And if nothing is given, then a real beggar has no complaint against you because what complaint can be against you? It is for you to decide whether to give or not. A real beggar, a *bhikkhu* -- Buddha called his *sannyasins*, *bhikkhus* -- a real *bhikkhu* thanks you, and whether you give him something or not, is not the point. He thanks you if you give, he thanks you if you don't give -- because if he cannot thank you when you have not given then he was not a receptor, then some aggression was within him. Then he was waiting with expectations that something was going to be given and: If it is given I will thank, if it is not given then I will curse.

In Indian languages we have two words for beggar: the 'right' beggar we call a *bhikkhu* or *bhikshu*; the 'wrong' beggar we call a *bhikhari*. They come from the same root, but a *bhikhari* is not a *bhikkhu* and a *bhikkhu* is not a *bhikhari*. A right beggar begs without expectation, he has no claim. How can you claim? If you have no claim you are not aggressive, if you are not aggressive you thank, and whether something is given or not is irrelevant.

That man was a beggar but he must have been a *bhikkhu*, not a *bhikhari*. He must have been a 'right' beggar. He entered the grove and attained enlightenment -- became a Buddha in eighteen hours. This is the beauty of inaction. He didn't do anything on his own, he simply allowed himself to be there. He remained available, that's all. And whatsoever happened, happened, he was just a watcher, a witness to it. That beggar cannot say: I attained buddhahood. How can he say that? There was no attainer, no reacher, there was no-one who was trying to attain anything. He was moving in the unknown; he was moving in the unfamiliar and the strange; he could not even recognize what the sound was -- it all happened to him.

Because of such phenomena, *teerthas*, sacred places and temples, have become very important, because sometimes something can happen to you when you are not the doer. The very spot is so charged with the magnetism of somebody else that you are caught into it, you become a receptive agent, something starts happening to you. And to know the beauty of something happening without your doing is the greatest thing in the world. To know that feeling of beatitude, to know that feeling of grace filling you, you are not doing anything and everything is happening....

Now, listen to this sutra of Lao Tzu:

THE SOFTEST SUBSTANCE OF THE WORLD
GOES THROUGH THE HARDEST.

What is the softest substance of the world? There are two: in the outside world the softest substance is water; in the inside world the softest substance is love. And water and love are both alike in many, many ways. They have to be understood.

Water seeks hollow places, love also seeks hollow places. If you are an egoist, love cannot reach you because you are a pinnacle of ego, a peak. You are so filled with yourself that love cannot reach you -- love needs you to be an emptiness, a space with no hindrance. Water also seeks hollow places: that's how it moves from the Himalayas and goes and goes and goes until it reaches the ocean. The ocean is the most hollow place in the)e world, that's how water reaches it. A river cannot move towards *gourishankar*, it cannot go to the highest peak of the Himalayas; just the reverse happens -- a river is born on the highest peaks of the Himalayas, in the glaciers, and then it moves lower, lower, lower, and goes on moving until it reaches the hollowest and lowest place in the world, the ocean. The ocean becomes its home.

Love also moves towards hollowness, emptiness -- that's why egoistic people cannot love and cannot be loved. They desire much, they ask for love, they do whatsoever can be done to attain love, but they remain a failure. They fail utterly, because the point is not how to attain love, the point is how to become hollow, how to become empty. Love should not be sought directly, cannot be sought directly, only indirectly can you become available to it. You simply become hollow, and see -- a thousand and one streams will start flowing towards you, unknown strangers will fall in love with you -- not only men, but stars and stones, sand and ocean, trees and birds, wherever you move, suddenly love will start flowing towards you. Because love is like water, it seeks a hollow place where it can rest. You pass by the side of a tree -- if you are hollow, suddenly the love of the tree will start flowing towards you. It is natural. It is nothing like a miracle; it is just like water: you pour water and it will find the hollowest place to rest. Love is the water of the inner being.

Lao Tzu says:

> THE SOFTEST SUBSTANCE OF THE WORLD
> GOES THROUGH THE HARDEST.

They say that within seven thousand years the Niagara Falls will completely dissolve all the hills that surround it. Up to now seven miles of hills and rocks have been dissolved by it. Within seven thousand years the Niagara Falls will disappear because there will be no hill from where to fall. The hardest stones are dissolved by softest water. And it never does anything; it is not really trying to do anything, it simply goes on flowing. And when for the first time you see a rock and a fall meeting you will certainly say this rock cannot be dissolved -- so hard. But all the sands in the oceans are nothing but past Himalayas. The water bas taken them and ground them to earth, the Himalayas disappear and the water continues flowing -- so soft but so persistent, so soft but such a continuum, that by and by the harder substance dissolves, not knowing what is happening.

What is happening? Why does the soft element dissolve the hard element? Because the hard resists, because the hard fights, because the hard is defensive from the very beginning -- that tires it. And the soft is not a fighter. From the very beginning it is not in the soft element's mind to dissolve or destroy anybody. It is simply following its own course towards a hollow place -- that's all. It is not the enemy from the very beginning. But the hard element is aware, alert, in a fighting mood, resisting -- that very resistance dissipates energy, that very resistance kills. To resist is to die.

Jesus has a very, very beautiful saying, unbelievably beautiful and paradoxical. He says: Resist not evil. Christian theologians have not been able to explain it or explain it away either -- it is a problem for them, an enigma. Resist not evil? What is Jesus teaching? Jesus is teaching Tao. Jesus is teaching the secret of *wu wei*. He says: Resist not evil and the evil will die. And you will survive because the evil is always self-protective, always in defense, always guilty, always protective, conscious, rationalizing, and making new defense arrangements. It will die by itself if you simply don't resist. It may be a rock now, very hard, a granite rock -- and your non-resistance is just like water -- so soft that you can never think that you can win, but....

In India we have a saying, a saying which is very, very deep: 'SATYAMEVAJAYATE' -- 'Truth always wins; untruth never.' Somebody asked Buddha: We see just the contrary in the world. You say: 'SATYAMEVAJAYATE' -- 'Truth wins, truth is always victorious,' but we see just the reverse in the world. We see liars winning, and truthful people being defeated. We see cunning, dishonest people victorious, and honest, sincere people always victims, always the defeated. Buddha said: Eventually truth wins and untruth fails. Eventually, in the end.

In the beginning all appearances say that the rock will win because it is a granite rock and this poor water, with no power in it, not even a shape, no resistance, so humble, without any ego, so humble that it is always seeking a hollow place to hide, non-ambitious, not trying to go to Delhi, just going towards a hollow place, just to hide from the world and be there -- this water, how can it win? Truth seems to be like water, it is like water. Untruth is a granite rock, and Buddha says: Yes, eventually truth wins and untruth is defeated. It may take a long time, it may take seven thousand years yet for Niagara to dissolve all the hills around it, but what are seven thousand years in eternity? Nothing, not even a single second.

If you look at eternity, the softer is the victorious and the harder is the defeated; but if you look with a very, very nearsighted mind, the harder seems to win. If you see Buddha and Alexander standing together, can you think that Buddha will win? Of course not -- Alexander will. All logic will say that Alexander will win. If you see Lao Tzu standing by the side of Adolf Hitler, can you think Lao Tzu will win? Lao Tzu will

be so humble and Hitler so arrogant. Hitler is a granite rock, but look at the longer range, look with vision, and you will see all Hitlers becoming sands, all Alexanders dissolving into sands. And Lao Tzu and Buddha... they go on winning. They don't fight and they win, and those who fight, they are defeated.

THE SOFTEST SUBSTANCE OF THE WORLD
GOES THROUGH THE HARDEST.

Have you ever loved someone? Love is so soft that you cannot think that love can win, but it always wins. It is always the man who is defeated, never the woman. If a woman is defeated you can be sure that something of the man has entered into her, and if a man wins you can be sure that he has something of the feminine, of the soft, within him -- because the soft wins, the hard cannot win.

You can beat the woman you love, you can force her to do things, you can be violent to her, but finally, eventually, she will win. If she loves you she is going to win; if you love her you are going to be defeated. And she never really fights. If she starts fighting she will be defeated because then she loses the whole quality of softness. This is what is happening in the West.

The new, liberated woman is not soft, she is very hard. She is going to be defeated. She is trying to use male methods against men; she will be defeated. And even if she is not defeated she will be left alone to herself, love-less. I have seen many lib-movement women come to me, I always see them like deserts, dry. The clouds of love have disappeared from their life. They have become fighters. They have lost the lucidity and softness of water, they have become hard.

I was reading a manifesto of one branch of the lib movement. The manifesto is of a society by the name of SCUM. The full name is 'Society to Cut up Men'. Society to cut up men? In the manifesto it is said that all men should be destroyed; they should be killed, murdered, wiped off the earth, they are not needed. And if women feel like loving they should never fall in love with a man, they should become lesbians -- they should fall in love with other women.

The woman who wrote that manifesto committed suicide just a few years ago -- she couldn't kill men but she killed herself. If you fight with men, with the methods men have originated, they will dry up your womanhood completely. something soft within you will disappear. They suit men because men are hard, men are granite rocks -- they don't suit women at all. Once you try those methods you will be like men. Of course you will feel that you are more powerful, but you are foolish because you don't know that finally power never wins. Finally only humbleness wins.

I have been watching men and women and their relationships in millions of ways. Notwithstanding all pretensions of men, which are not worth considering, it is almost impossible for a woman, if she remains woman, not to win. A woman can allow the man to pretend that he is the winner but all women know that they are the winners. In fact, to call any husband henpecked is wrong, because all husbands are.

The otherwise is not possible, because the woman is so soft, so ready to adjust like water. How can you destroy her? Her softness by and by wins you; her grace, her love, her humbleness, her egolessness, by and by wins you.

Alexander may be a great soldier outside his house but when he enters his house he is just an ordinary mouse. No woman believes that you are a great soldier; even if she says so, even if she persuades you to believe that you are the real master of the home, you are not. That's not possible, not because the woman is playing politics against you, no. It is a just a natural phenomenon -- the soft wins, and the woman is a softer element than the man. Hard elements have their own use, but as far as the final victory is concerned it is the soft. Of course you cannot defeat a man if he is also feminine -- a buddha cannot be defeated by a woman, impossible, because a buddha is more feminine than any woman. Lao Tzu cannot be defeated, he is more humble than any woman.

If you want to win according to Lao Tzu you should be soft, humble, non-resisting.

THAT-WHICH-IS-WITHOUT-FORM
PENETRATES THAT-WHICH-HAS-NO-CREVICE;

Even if a granite rock has no crevice the water will penetrate it, it will go through it -- because it has no form. Water is so humble that you can give it any form and it is always ready to take that shape, that form. You put it in a glass, it becomes the glass; you put it in a bucket, it becomes the bucket. It never resists, never cries, never complains, never protests. Water is catholic; water is not a protestant. It simply yields. And so is love -- love is catholic, it is not a protestant, it simply yields. It trusts so much that it can take any shape, it is never afraid. Any shape you want to give it, it is ready to take, because in any shape it remains

the same. The shape or the form is not the thing, the real thing -- the innermost being remains the same.

Harder elements are afraid, more afraid, less certain about their innermost core of being, more clinging to the form. A rock is afraid that if the form is broken, where will it be? Water is not afraid. Form is not its being -- whatsoever the form it will be the same. Love is not afraid, it can take any form; hate is afraid, hate is a hard thing.

Just the other day somebody was asking me: Why is it so that when we hate we hate so intensely, but when we love we don't love so intensely? Because you know only one intensity, the intensity of a hard substance; you don't know the intensity of a liquidity, of a liquid phenomenon. You know only the hardness of steel, you don't know the softness of a flower.

And you are afraid, so when you hate you can hate perfectly deeply you can hate totally, you can go and destroy the enemy completely but you never give such a creative energy to your lover. You can go and destroy the enemy, you can give him poison and kill him; but if your love were as intense as your hate you could give your life to your lover. It is the same phenomenon: hate is destruction, love is creation. In hate you go and destroy the other, in love you destroy yourself and give yourself totally to the other.

No, you never give yourself that totally, you always withhold yourself, the major part you always withhold. Who knows, any moment things might change, then you can withdraw your hand. So you only put your hand into the love phenomenon; the whole body remains outside so that you can pull it back any moment things go wrong.

Just a part.... All marriages are part marriages, hence marriage can never be free from divorce. A part marriage -- how can it be free from divorce? Whether the law allows it or not, that is not the point, only a total marriage can be free of divorce. Total marriage means a merger, and a merger is possible only if you are soft -- how can you merge if you are hard?

THAT-WHICH-IS-WITHOUT-FORM
PENETRATES THAT-WHICH-HAS-NO-CREVICE;

THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.

Lao Tzu says: THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION -- because all actions are aggressive, all actions are male. In action there is the odor of male chauvinism, in the very phenomenon of action, aggression exists. Love cannot be action, it can only be inaction; prayer cannot be action, because it is the highest form of love -- it can only be inaction. That's why the Sufi dervish missed and the beggar attained. The Sufi dervish was too active, continuously praying, the doer. His ego must have become more and more subtle and stronger and stronger and stronger. It must have become like a blade of a sword, sharp, strong, subtle. The beggar could attain, he was just a beggar and he was not doing it, it was happening.

Never try to do things which cannot be done, which only happen. Never try to 'do' prayer, just be in a mood of receptivity and allow it. Just sit under a tree, and wait -- and I tell you that any tree can become the oak grove. You just sit silently and just wait. If suddenly you feel a stirring in the heart and a name comes bubbling up, if something surfaces, takes possession -- pray! If you feel some gestures happening, let them happen, don't be in any way the controller. If tears start flowing, let them flow -- then that is the prayer of that moment. If you suddenly feel that you would like to roll down on the earth, roll down on the earth. Let that be the prayer that moment. That's how existence wants it at that moment. Only in that way, in that moment, can you attain to prayer. Allow!

Existence is vast. Allow the existence, break down all your barriers -- and just wait.

It happened to one of the greatest Sufi mystics. His name was Maulana Jalaluddin Rumi; he was one of the great Sufi mystics and poets. He was passing through the street of his town, and he passed the street where goldsmiths were working. He had been praying hard, but nothing had happened. Nights and days he prayed -- but only frustration and frustration happened, and always the hands were empty. Prayer was elusive, he couldn't catch hold of it; he tried hard, clenched his fist hard -- but whenever he opened his fist there was nothing.

He was passing through the market-place along the street of the goldsmiths. They were hammering gold plates and there was much noise. He just stood there. Suddenly something caught hold of him, he was possessed. They were hammering on the gold plates and he started hearing the name of Allah in the hammering -- 'Allah, Allah, Allah.' He couldn't believe it. A subtle tuning happened and he was filled with such ecstasy and bliss, he started dancing. He whirled. On that day, in that small town, because of those

goldsmiths and their hammering and the noise, the first dervish whirling was done; that was the first time the whirling dance was done.

He never intended it, but what can you do when you feel so blissful, when something takes possession? What can you do when your heart is feeling so happy, except dance? He danced and danced and danced for hours and the whole market-place gathered together and they thought he had gone mad. People started thinking: This is always happening to religious people, he has gone mad. That day he became a buddha.

And many attained through dancing. That day he unknowingly discovered a method, he discovered a device. For others it was a device, for himself it was a spontaneous phenomenon.

Just waiting and watching, he must have been in that market-place without any expectation of meeting God there -- whoever expects to meet God in a market-place? Nobody ever does. If you go to the Himalayas you may expect, but in the market-place nobody does.

And in the street where goldsmiths work, nobody ever expects. It is so noisy, such a nuisance -- but there it happened. There Jalaluddin became one of the greatest masters ever. But it happened. Then there was no need to pray. Then he never prayed again in the old way, then he waited always for the right moment. Whenever the right moment comes, when the universe wants you to dance, you dance, when the existence wants you to sing, you sing -- but it is nothing on your part. You are not the doer.

THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.
THE TEACHING WITHOUT WORDS

AND THE BENEFIT OF TAKING NO ACTION
ARE WITHOUT COMPARE IN THE UNIVERSE.

There is no comparison to that moment, to that ecstasy and bliss which suddenly happens and takes possession of you -- you are possessed.

Don't seek God. Only seek a situation where you can be possessed. Don't try to move directly -- just wait. And suddenly from an unknown dimension he comes and fills you with an unknown light. You will never be able to utter a single word about it -- the tongue is not made for that, lips are incapable of that. All that they can say is always about and about and about, it is never the thing. That's why Lao Tzu says: Tao cannot be uttered, and that which can be uttered cannot be Tao.

In silence it is heard and known; in silence it is felt and lived; in silence you become it, it becomes you. Not through action will you reach but through inaction and silence.

But that doesn't mean that you go to a cave and sit and drop all actions, no. That's what was done by that dervish, who sat for eighteen years and missed. There is no need to go anywhere. Rather, try to understand the knack of balancing between action and inaction. Even while you are doing things always remember you are not the doer, *he* is the doer. Always remember that the whole is working through you, you are not more than a reed, a reed flute. The voice, the song, the music, all are his, all are of the whole.

In action you remember that action is his, you are just a watcher, a witness. Then inaction enters into action, When action becomes inaction, when they are both together, balanced, you are no longer part of this world; the duality disappears in that balancing. In that centering the duality is no longer there, you have transcended. Tao is transcendence, truth is transcendence.

Balance between any duality and suddenly the door opens. The door has always remained opened, only you are so much engaged in actions that you don't have the space to see that it is open.
Yes, Lao Tzu is true --

THE TEACHING WITHOUT WORDS
AND THE BENEFIT OF TAKING NO ACTION

ARE WITHOUT COMPARE IN THE UNIVERSE.

Chapter #8
Chapter title: In Existence There Is No Question

28 June 1975 am in Buddha Hall

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The first question:

AS I HAVE HEARD FROM YOU, THE WHOLE EXISTENCE IS THE ANSWER, NOT THE QUESTION. SO WHEN THE ANSWER EXISTS, NOT THE QUESTION, WHY DOES THE QUESTION COME FROM THE ANSWER?

It does not come from the answer, it comes from you, and it comes from you because you have not seen the answer yet, you have not heard the answer yet.

To know existence you have to be existential. You are not existential, you live in thoughts. You live in the past, in the future, but never here and now. And existence is right here now. You are not here, hence the question arises. The question arises because of you not meeting with existence. You think you live, but you don't live; you think you love, but you don't love -- you only think about love, you think about life, you think about existence, and that very thinking is the question, that thinking is a barrier. Drop all thoughts and see. You will not find a single question there, only the answer exists.

That's why I insist again and again that the search is not really for the answer, the search is not really so that your questions can be answered. No, the search is only how to drop the questions, how to see life and existence with a non-questioning mind. That is the meaning of *shraddha*, trust. This is the deepest dimension of *shraddha* or trust: you look at existence with a non-questioning mind. You simply look. You have no idea how to look at it, you don't impose any form on it, you don't have any prejudice -- you simply look with naked eyes, absolutely uncovered by any thoughts, any philosophies, any religions. With eyes like a small child you look at existence and then suddenly there is only *the* answer. There are no questions in existence. Questions come from you. And they will go on coming, and you can go on accumulating as many answers as you like -- those answers won't help. You have to attain to *the* answer, and to attain to *the* answer you have to drop all questioning. When there is no question in the mind the vision is clear, you have a clarity of perception; the doors of perception are clean and open, and everything becomes suddenly transparent. You can go to the very depth. Wherever you look, your look penetrates to the deepest core, and there suddenly you find yourself.

You find yourself everywhere. You will find yourself in a rock, if you look deep, deep enough. Then the looker, the observer, becomes the observed, the seer becomes the seen, the knower becomes the known. If you look deep enough in a rock, in a tree, or in a man or in a woman, if you go on looking deeply, that look is a circle. It starts from you, passes through the other and comes back to you. Everything is so transparent. Nothing hinders. The ray goes, becomes a circle, and falls back on you.

Hence one of the greatest secret sentences of the Upanishads: TAT TWAMASI SWETAKETU -- 'Thou art that', or 'That art thou'. The circle is complete. Now the devotee is one with God, now the seeker is one with the sought, now the inquirer himself becomes the answer.

In existence there is no question. I have lived in it long enough now, and I haven't come across a single question, not even a fragment of a question. One simply lives it.

Then life has a beauty of its own. No doubt arises in the mind, no suspicion surrounds you, no question exists within your being -- you are undivided, whole.

The second question:

LAO TZU AND YOU KEEP ON SAYING, 'JUST BE ORDINARY.' HOWEVER YOU SEEM TO BE SO EXTRAORDINARY -- YOUR APPEARANCE, YOUR LIFESTYLE. IS THERE A LOT OF DIFFERENCE BETWEEN A MASTER AND AN ORDINARY ENLIGHTENED PERSON?

There is none -- and whatsoever seems to you to be extraordinary, is because you don't understand what ordinariness is.

Because you have never lived ordinariness, ordinariness itself has become extraordinary to you. What do you see that is extraordinary in me? I live one of the most ordinary lives. When hungry I eat, when sleepy I sleep. I don't practise anything. I don't even do anything. Whatsoever happens, happens -- I move with it, float with the river. But to you it can look extraordinary, because you don't know the taste of ordinariness. Once you know the taste, then you will understand.

Everybody is after being extraordinary. That is the search of the ego: to be someone who is special, to be someone who is unique, incomparable. And this is the paradox: the more you try to be exceptional, the more ordinary you look, because everybody is after extraordinariness. It is such an ordinary desire. If you become ordinary, the very search to be ordinary is extraordinary, because rarely does somebody want to be just nobody, rarely does somebody want to be just a hollow, empty space.

This is really extraordinary in a way, because nobody wants it. And when you become ordinary you become extraordinary, and, of course, suddenly you discover that without searching you have become unique.

In fact, everybody is unique. If you can stop your constant running after goals for even a single moment, you will realize that you are unique. It is nothing to be discovered, it is already there. It is already the case: to be is to be unique. There is no other way of being. Every leaf on a tree is unique, every pebble on the shore is unique, there is no other way of being. You cannot find a similar pebble anywhere on the whole of earth.

Two similar things do not exist at all, so there is no need to be somebody. You just be yourself, and suddenly you are unique, incomparable. That's why I say that this is a paradox: those who search fail, and those who don't bother, suddenly attain.

But don't get confused in words. Let me repeat: the desire to be extraordinary is very ordinary, because everybody has it; and to have the understanding to be ordinary is very extraordinary, because it rarely happens -- a Buddha, a Lao Tzu, a Jesus have it. To try to be unique is on everybody's mind; and all these people fail and fail utterly.

How can you be more unique than you are already? Uniqueness is already there, you have to discover it. You are not to invent it, it is hidden within you; you have to expose it to existence, that's all. This uniqueness is not to be cultivated. It is your treasure. You have been carrying it for ever and ever. It is your very being, your very core of being. You have just to close your eyes and look at yourself; you have just to stop for a while and rest and look.

But you are running so fast, you are in such great haste to achieve it that you will miss it.

It is said by one of Lao Tzu's great disciples, Lieh Tzu, that once an idiot was searching for fire with a candle in his hand. Said Lieh Tzu: Had he known what fire was, he could have cooked his rice sooner. He remained hungry the whole night because he was searching for fire but couldn't find it -- and he had a candle in his hand, because how can you search in the dark without a candle?

You are searching for uniqueness and you have it in your hand; if you understand you can cook your rice sooner. I have cooked my rice and I know. You are unnecessarily hungry -- the rice is there, the candle is there, the candle is fire. There is no need to take the candle and search. If you take a candle in your hand and you go on searching all over the world, you will not find fire because you don't understand what fire is. Otherwise you would have understood because the candle was just in front of you, you were carrying it in your hand.

It happens sometimes to people who use glasses. It happens that they have the glasses on and they are searching for them. They may be in a hurry, and when they are in a hurry, they search everywhere -- they completely forget that they have the glasses on. One can get in a panic. You may have had certain experiences like this in your life -- because of the very search you become so panicky and so worried and so disturbed that your vision is no longer clear, and something which is just in front of you, you cannot see.

This is the case. You need not search for uniqueness, you are unique already. There is no way to make a thing more unique. The words 'more unique' are absurd. Unique is enough. There exists nothing like 'more

unique'. It is just like the word 'circle'. Circles exist. There exists nothing like a thing more circular. That is absurd. A circle is always perfect, more is not needed. There are no degrees of circularity -- a circle is a circle, less and more are useless.

Uniqueness is uniqueness, less and more don't apply to it. You are already unique. One realizes this only when one is ready to become ordinary, this is the paradox. But if you understand, there is no problem about it, the paradox is there, and beautiful, and no problem exists. A paradox is not a problem. It looks like a problem if you don't understand; if you understand, it is beautiful, a mystery.

Become ordinary, and you will become extraordinary; try to become extraordinary and you will remain ordinary.

The third question:

> AFTER TWO YEARS WITH YOU I SEEM TO HAVE BECOME AN IDIOT. I DON'T KNOW WHERE I'M GOING OR WHAT I WANT OR EVEN WHAT I LIKE. I FIND THIS STATE VERY PAINFUL. AND IN ALL THIS SUFFERING I FEEL THAT I AM GROWING APART FROM, RATHER THAN CLOSER TO YOU.

This is precisely what I want. You should become idiots. That is the greatest performance you can perform. That is the peak, the pinnacle, that intelligence can achieve.

This is the whole effort: you should be ignorant, you should drop all knowledge, all belief, all the rubbish that comes from accumulating words, theories, doctrines. They give you a sense of power and a sense that you are somebody and a sense of intelligence. When you stop carrying this burden of scriptures, doctrines, doctrinaires, suddenly you realize that you are an idiot, because now the ego is no longer on firm ground, it is trembling. In fact I'm trying to take the earth away from your feet. The moment will come when you will realize that you are an idiot -- it is a beautiful moment, if you understand.

You can miss it. There is more possibility of missing it. Then you can fall back on your knowledge again, and cling to it. If you understand it, immediately there is a transformation because ignorance means a cleaning. Now your slate is clean, nothing is written on it. Now your mind is empty, hollow, nothing fills it. Now there is no furniture in the mind, now the house has space. Much is possible in this space but the moment you call it idiotic, or you say to yourself, 'I am feeling like an idiot,' you have already condemned it.

Soon we will come across Lao Tzu's saying: In this whole world only I am an idiot. Everybody seems to be so wise, everybody knows where he is going to, where he is coming from, only I seem to be bewildered. Everybody seems to be so intelligent, only I seem to be muddleheaded. Soon we will come across that saying.

So try to understand this state; this state is a great passage. From the rubbish that you call knowledge you are now entering the world of being and existence. In the interval, the interim period, you will feel like an idiot. Feel and enjoy it. Don't get disturbed. What is wrong in being an idiot?

The ego suffers. That's why you feel pain. I DON'T KNOW WHERE I'M GOING OR WHAT I WANT OR EVEN WHAT I LIKE. Beautiful! That means there is nowhere to go. You can only be here and now. The goal has disappeared, now you don't feel certain where you are going. Perfectly beautiful. When the goal disappears you cannot go anywhere, you can only be here -- and here now is the goal. You feel this state as very painful because the ego has to die. The ego would like to be a knowledgeable person, not ignorant; the ego would like to cling to mere words without any content in them, because still they give you a feeling that you know something and you know where are you going. You will feel painful if you are persuaded by the ego. If you are not persuaded by the ego you will feel happy and you will celebrate. You will be happy that you have attained something worthwhile.

Don't create suffering for yourself. Try to look at this ignorance with a totally different vision. That is what I am trying to impart to you -- the vision to look at things in a totally different way. Ignorance is clean, cleaner than any knowledge; ignorance is silent, more silent than any knowledge. Knowledge is always noisy, knowledge is a market-place; ignorance is a cave somewhere deep in the Himalayas.

Knowledge is ill, ignorance is healthy. Knowledge is ill because of the ego -- the ego is the greatest disease. You cannot feed the ego if you don't cling to knowledge. If you cling, you can feel that you are somebody -- that you know something, that you are not an ignorant person; you can compare yourself to others -- that you know more, that everybody else is ignorant, stupid, but you are very intelligent, you have

degrees from the universities. And you exhibit them in your sitting-room, you frame them, you bring it to everybody's notice that you are no ordinary person; you are very cultured and cultivated, knowledgeable. You go on showing your knowledge everywhere. Wherever you can get a chance, even a slight chance, you jump in and you start showing your knowledge, your software. You start arguing; you start proving yourself right. The whole effort is egoistic.

Ignorance is healthy; ignorance is innocent, innocent like a child, a newly-born babe. Ignorance is never cunning, knowledge is always cunning. When you have knowledge you call it cleverness; when somebody else has it you call it cunningness -- but cleverness and cunningness are the same.

Knowledge can deceive others. It is a criminal. Ignorance cannot deceive anybody -- at the most it can be deceived by everybody else. Ignorance is never a crime. Knowledge is active, aggressive, male; ignorance is inactive, passive, female. Ignorance is receptive, a womb; knowledge is never receptive, it is always rejecting. Have you seen people who are knowledgeable? It is very difficult for them to say yes, it is very easy to say no. No is always ready on their lips. No gives them power, the feeling of power, that they can argue and they can destroy.

Knowledge does not know how to say yes, and it misses much, misses all. Because the existence is known only by one who has given a total yes to it, who has signed a blank cheque and given it to existence. Only in that trust are mysteries revealed. You become intimate. Ignorance is wonderful.

So be an idiot, and be one totally. Don't hesitate. Then there will be no pain, no suffering. The suffering and pain is not coming from ignorance, it is coming from the dying ego.

It is also very, very important that the second part of the question should be understood: I FIND THIS STATE VERY PAINFUL. AND IN ALL THIS SUFFERING I FEEL THAT I AM GROWING APART FROM, RATHER THAN CLOSER TO YOU.

Yes, that happens. When you come near to me for the first time it is through the ego that you are close because you don't know anything else. You come as an ego. The closeness is false. How can the ego be close? It can only pretend that it is close, it can never be close. How can the ego be intimate? It is always in conflict, it can only deceive, it cannot truly be intimate and close. Closeness means that the ego should disappear, only then can you come close. If you are surrounded by the ego, armored by it, how can you come close to me? Impossible. The ego gives you a feeling that you are coming close because that too becomes food for the ego. Now you are close to Osho. Now you are close to your master. There is always comparison in it -- closer than others. It is not really closeness, it is the old game of the ego. It continues around me -- people go on thinking: Who is closer?

People are even worried about who is going to be my successor. What foolishness! I am here. You cannot be intimate with me and you are worried about who is going to be my successor. People who are worried about it must unconsciously be angry deep down -- they should be my successor. They are trying to pose that they are closest. But closeness needs no certificates, and a closeness needs no justification. It is simply there in its total naked beauty. There is no need for it to be claimed.

When you come near me for the first time, it is the ego that comes nearer and gives you the sense of nearness; and when the ego starts dropping, disappearing, dissolving, suddenly you see, for the first time the reality of how far you are from me.

But don't be worried. Closeness through the ego is no closeness and even a great distance with no ego is closeness. Let the ego die. Then you will understand the real closeness. A real closeness is not a comparison. You simply feel exactly with me, as if you are not even near. But let the ego die completely. It is still alive -- it may be on the deathbed, but it is not dead yet. Don't give it an oxygen cylinder, and don't feel pity for it. Let it die. Help it to die, because that is your disease. Even if it is painful, let it be, because no rebirth is possible without pain. If it is suffering, rejoice that the moment of suffering has come for you, because only through suffering does one reach to the blessing, to the benediction.

The fourth question:

> I OFTEN GET THE FEELING THAT YOU DON'T CARE ABOUT US, NOT IN THE WAY I HAVE KNOWN CARING IN THE PAST. HOW DOES A BUDDHA CARE?

You will have to become a Buddha, otherwise there is no way of knowing about it.

A Buddha cares in a totally different way. His care is not a worry. When you care about somebody, you

worry about him -- a Buddha cannot worry, that has to be remembered. When you care about somebody, you are tense, anxious, in anxiety. A Buddha cannot be anxious so a Buddha cannot care in your way. When Buddha cares.... It is wrong to say that he cares because he is care, he is caring. It is not good to say that he cares because that gives the feeling that sometimes he does not care. No, care is not an act for a Buddha, it is his being. It is his whole way: he is a caring. When he is a caring, it is natural to him that he cares and loves. It does not create any tension and anxiety in him.

It creates tension and anxiety in you because it is not natural to you. That point has to be understood -- it is something unnatural. When you love, when you care, it is something unnatural to you. Hate seems to be easier, natural; anger seems to be more easy than compassion. Not to care seems to be more natural and easy for you than to care. So whenever you care, it creates a tension. It is an unnatural thing -- you are pretending to be a Buddha. That pretension creates the tension, and your caring becomes poisonous. If you care with tension and anxiety, your anxiety and tension will enter into your care also, and you will force the other, knowingly or unknowingly, directly or indirectly, to feel obliged to you. You have done a great work, you have been a martyr -- you will brag about it, and you would like the other to feel and show and say that he is very, very much obliged to you.

This is an ego game. And remember, if this is the way you care, the other may show that he is obliged but deep down he will never forgive you, never. He will never forgive you, and you cared and you loved and you were so helpful, and you served him -- but he will never forgive you. In fact, some day, if the opportunity arises, he will want to take revenge. It was not pure care, it was poisonous. Your love always has something of hate in it, your sympathy has something of antagonism in it, your care has something of indifference in it.

It is difficult for you to understand how a Buddha cares; it is not in your way, not at all. If that is the only care you know, then a Buddha does not care. But I tell you he cares, and he cares so much that it is no longer an activity, it is his being. It is just like a fragrance of a flower. In fact, if you are not there and a Buddha is sitting alone, then too he is caring. It is just like breathing to him. It is not that he cares for you... he CARES. That is the problem. You would like him to care for YOU. Then the ego is fulfilled. If he simply cares, and cares for everybody, and caring is his nature -- he cares about a rock and about a tree and about you also -- then you are not something special. And the ego is always hankering to be special. If that hankering is there you will not be able to see the caring of a Buddha.

For him existence is one; for him individualities have dissolved. You don't exist as islands. A whole continent of consciousness exists; you are just parts.

He cares, but he is not caring for someone is particular, even though sometimes it may seem that he does. That again will be a false attitude on your part. It happens sometimes that a person who is more receptive of his care receives more. It is not that he cares more, but that the person who is more open to his caring and love, receives more. The person who is closed does not receive at all and then the person who is closed will throw the responsibility on the Buddha. He will say that he is caring more for A and not caring for me at all. You never see your own closedness.

A Buddha is like an open invitation: he does not address his invitation to anybody, it is an open invitation for all, for everybody. He is like a river flowing -- anybody who is thirsty can come and share.

But the river cannot jump into your mouth. You will have to bend down, fill your hands with the water, and then it can satisfy you, it can quench your thirst. But of course it will depend on you how much water you can take from the river. The river is not giving anybody more or less, the river is simply a giving, a sharing. If you are closed, antagonistic to the river, if you are doubtful, skeptical, if you stand on the bank and you don't bend, you don't relax, you don't surrender to the river, you go on standing there -- you will remain thirsty. Those who are ready to surrender, their thirst will be quenched.

So it depends on you. When I say Buddha cares for everybody, in fact for him nobody exists; there is only one consciousness, one oceanic consciousness. Still, a few people are benefited more, a few are benefited less, and a few are not benefited at all. That is because of you, not because of a Buddha.

You will be able to understand the whole phenomenon when something, a ray of Buddhahood, enters into your being. Then only will you be able to understand the language. The whole phenomenon is so qualitatively different from all that you know, that all the words that we use are somehow not enough.

The fifth question:

I OFTEN GET THE FEELING THAT YOUR HANDS ARE SPEAKING TO US, AND THEY ARC SAYING

SOMETHING DIFFERENT FROM YOUR WORDS. ARE YOU POINTING AT THE MOON?

You have caught me right -- and red-handed. Try to understand it. Not only by my hands, by every gesture I am saying something, if you can decipher it and decode it. When I am talking, I am saying something, when I am not saying anything, then too I am saying something. When my hands are moving I am saying something, when they are not moving then too I am saying something.

You will need to be more and more alert so that you can listen to me as a totality.

The sixth question:

WHEN YOU LOOK AT US WHAT EXACTLY DO YOU SEE?

This question is from Pratima. I see the first layer, the Pratima which is not real -- the pretension, the effort to show something that is not there.

Then at the second layer I see another Pratima, which is there, but which the first layer is trying to hide, to suppress, to push into the dark.

Then I see the third layer which is so unconscious that the first two layers are completely oblivious of it.

The first layer is consciousness, the second layer is subconsciousness, the third layer is unconsciousness -- you are not aware of it. Sometimes the third layer comes into your dreams and talks to you and tries to convey some messages which in the morning you either forget completely or you remember fragments which mean nothing. Or you go to a Freud or a Jung or an Adler for interpretation, which is going to be false because nobody else can interpret your unconscious because it is an individual script. They can have generalized ideas about it but they won't be of much help. That's why every psychologist and every psychoanalyst has his own way of decoding it -- and they are all right. Nobody can be proved wrong.

Only you can decipher it really: it is your unconscious talking to you, it is as individual as your thumbprints. Nobody else can do that work for you. Interpreters are not needed, more awareness is needed, more mindfulness is needed.

And then I see the innermost core, the deepest place, where no Pratima exists -- the emptiness, the being as non-being.

When I see into you I see all these things, and you are also to become alert and to see all these things.

Become alert of the first Pratima.... The word Pratima is beautiful. It means image. Become aware of the first image which is false, a facade, a showpiece for the outer world, a show-window. You know it. It is not true.

Become aware. I am not saying you should drop the image immediately, because untruths can be dropped only when you have become mature enough to drop them -- otherwise they are needed. I'm not saying you should drop them abruptly. You cannot. If you do it will be suicidal. Let them be there, but you become aware and alert that they are false. When you are talking to somebody just see when your face becomes false; when you are smiling and there is no smile within; when you are showing that you are attentively listening and you are completely unlistening; when you show that you are sympathetic but not even a flicker of sympathy passes through your being. Be aware of this first layer. This is all that people know about each other.

Then the second layer, which you are suppressing, is continuously forcing its way up. It wants to come up, it is part of you -- and it is truer than the first. The first is social, the second is natural, more authentic than the first.

I'm not saying you should allow it complete freedom -- you will go mad or you will become a criminal and you will be caught and imprisoned. First become aware about it. Then when you become mature enough you can give it by and by a little more freedom, and that freedom will not lead you to anarchy. Then by and by, when you have become aware of the first two layers, your consciousness will be intense enough to penetrate the third layer, the unconscious.

To penetrate the third layer is very difficult because it consists of all your past lives, all the millions of past lives you have lived. You lived like a rock, then dissolved and became a plant; you lived like a tree, then died and became an animal; you lived like an animal, then died and became a man -- millions of lives. Hindus say that everybody has passed through eight hundred and forty million lives in all. The third layer consists of all these lives, the whole cumulative effect -- all the SANSKARAS, all the conditionings, all the

karmas.

When you have dealt with the first two layers and you have become aware, not only aware, but master of them, now they are no longer masters of you but servants -- as servants they are beautiful, they have much utility, but as masters they are dangerous -- then your consciousness can penetrate the third layer. The third is the real struggle, and without passing the third, passing through it, one can never reach to the innermost core which you are in reality.

But I see all the four layers within you. That's why I sometimes call you fools -- when I'm talking to your first layer, and I sometimes call you Buddhas -- when I am talking to your fourth layer, which is not a layer really but the ground of your being.

The seventh question:

YOU SAID A CAT IS AS AWARE AS A BUDDHA. BUT WHY IS A CAT NOT WILLING TO GIVE A DISCOURSE EVERY MORNING LIKE YOU?

Cats are always willing -- but you have to be ready to be mice. Cats can speak only to mice. Become rats, and cats will deliver discourses. They always will, but the whole point is of your being receptive at that level. Trees are speaking: become a tree and you understand. Birds are speaking: become a bird and you understand. And you cannot understand me if you don't become a buddha.

I am delivering the discourse but don't be deceived by it, don't think that you are understanding it also. I am talking -- that is certain. But are you hearing me? That is not so certain. You appear to listen to me, but that's more or less appearance. Sometimes I talk for one and a half hours, but rarely you listen -- sometimes for a single second or two seconds or three seconds, then again you are fast asleep. The words go on falling on your ears.

You appear to be listening but listening is of no use if you are not understanding. Listening is not listening if you are not understanding it. If you are not transformed through it, what is the point of listening? The tape-recorder goes on listening to me and recording better than you can record, but the tape-recorder is not going to become a buddha.

Just by listening to me you are not going to become buddhas. Listening should penetrate. It should be so total that when you are listening you are completely dissolved in it. Then every word goes into your very core, hits you deep down, penetrates you. Understanding arises through that penetration -- it is not verbal.

The last question:

HERE ARE SOME OF WERNER ERHARD'S SUTRAS FROM HIS 'BOOK OF LIES'. COULD YOU COMMENT ON ONE OR MORE OF THESE?

The sutras are beautiful.

The first sutra:

THE TRUTH DOESN'T MEAN ANYTHING.

IT JUST IS.

It is like a flower. It does not mean anything. What does a flower mean? It just is.

Meaning is something of the mind, meaning is something imposed by the mind. Truth is not something of the mind. When the mind is no more, truth is. So how can the truth mean anything? It just is.

IF YOU EXPERIENCE IT, IT IS THE TRUTH.

THE SAME THING BELIEVED IS A LIE.

Yes, absolutely true. If you experience it, only then it is truth, because truth is an experiencing, it is not believing. Belief means you don't know, you have a borrowed knowledge. You know something about it but not it. Something about it is something very far away. It is a lie. All things said about truth are lies. Only truth is true.

The truth cannot be said; it can only be experienced. So what do masters go on doing? The lead you from one lie to another which is nearer to the truth. Then they lead you from that lie to another lie which is again nearer to the truth. But all lies are lies; nearer or not nearer does not make any difference. When you take a jump from all the lies, it is from the mind, the liar. When you take a jump out of the mind, the truth is,

it simply is, and only then it is truth.

What Jesus said was true for him, but for Christians? All those beautiful sentences are dead lies, something to be believed in. Just by believing you cannot attain to truth.

IF YOU EXPERIENCE IT, IT IS THE TRUTH.
THE SAME THING BELIEVED IS A LIE.

OBVIOUSLY THE TRUTH IS WHAT'S SO.
NOT SO OBVIOUSLY, IT'S ALSO SO WHAT.

I will repeat it so you can follow:

OBVIOUSLY THE TRUTH IS WHAT'S SO. Nothing can be said about truth, only this much: that it is so. It cannot be compared. There can be no analogy for it. You cannot say: It is like this. Truth is only like truth, but that will be a tautology: to say that truth is truth will be a tautology, because it does not add anything more to your knowledge. But this is the fact. Truth is a tautology because there is nothing in existence which can become an analogy for it. We cannot say: 'Truth is like that' because only truth is. No other exists. OBVIOUSLY THE TRUTH IS WHAT'S SO.

So remember that truth is truth, God is God, Love is love. If you ask for definitions, these are not definitions because a definition means you say something which can become an analogy. What can be said about love? What can be said about truth? What can be said about God? Whatsoever you say will become a tautology. You don't say anything new, you simply repeat God is God, so what is the point in repeating it? If to the person who does not know God and asks, 'What is God?' you say, 'God is God,' how is he helped? He will think you a fool. But this is what all the great scriptures have been doing. Nothing else can be done, everybody is helpless there. All language, all logic falls short.

OBVIOUSLY THE TRUTH IS WHAT'S SO.
NOT SO OBVIOUSLY, IT'S ALSO SO WHAT.

If it is obvious, it is okay, if it is not so obvious, then too it is okay, because both are truth. When you attain to truth, when you experience it, much becomes obvious and much is not so obvious. Nobody attains to truth completely: nobody can ever attain to truth completely, It is such a vast ocean.

I will tell you a small anecdote about the Sufi master, Jalaluddin Rumi. Riding on a horse he was coming back to his home from his college where he used to teach his disciples. His disciples were following him on the road -- he must have been a very loved master.

Then suddenly there came a fakir who stopped the horse and asked a question. The question the fakir asked was: I have heard that you have become awakened. I have travelled long to ask you one question: Who do you think is greater -- Hazarat Mohammed, the founder of Islam, or the great Sufi mystic, Al-Hillaj?

Al-Hillaj was killed, murdered by Muslims because he was thought to be an iconoclast and to be rebellious and to be sacrilegious because he asserted, '*anal hak*,' -- 'I am the truth.' Mohammedans said that it was too egoistic to say, 'I am the truth.' Had he been in India we would have worshipped him as a *teerthankara* or a Buddha, but in Mohammedan countries he was murdered.

He was the greatest Sufi. And to ask Rumi, who was a Sufi himself and followed the same path as Al-Hillaj, was really creating trouble.

Rumi asked the fakir: Why do you ask? The fakir said: Before he died Mohammed said -- and these are almost his last words on this planet earth -- he said: 'My God, I could not know you as you deserve to be known. I fall too short.' The fakir said: This is Mohammed's last verdict -- he could not know God totally. And he himself says, and he himself bears witness to the fact that he falls too short. Then there is Al-Hillaj who said: 'When I saw God I became him, he became me. We dissolved into each other, I have known him totally, I have seen him totally, I have become him totally.' So who is greater? That's why I ask.

Jalaluddin Rumi gave such a beautiful answer -- nobody would ever have suspected it. He said: Hazarat Mohammed is greater than Al-Hillaj.

The fakir could not believe it. He said: Why? Why do you say this? Answered Rumi: Because Mohammed's thirst was so great that although he came to know God, came to know him more and more and more and more, his thirst was so great that it could not be quenched. Al-Hillaj's thirst could not have been so great -- just a drop of God satisfied him completely. That's why I say Hazarat Mohammed is greater.

If you ask me, I will also say that those who have known him will always know that something still

remains to be known. God never becomes totally known, his very quality is unknowability. You touch him, you feel him, you become him, but still his unknowable mystery surrounds you. Everything never becomes obvious, much remains which is not obvious at all. IT IS ALSO SO WHAT.

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. Beautiful. HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. If you accept what is, there is no possibility of your being unhappy.

I have been observing thousands of people, seekers, non-seekers, this-worldly, that-worldly, and every day I come across the phenomenon that I don't see that people are really interested in being happy. Nobody seems to be interested in being happy because they are ready to sacrifice happiness for any nonsense: for jealousy, for possessiveness, for anger, for hate -- for any nonsense they are ready to sacrifice happiness. But they are not ready to sacrifice anger, possessiveness, jealousy, for happiness. So how can I say that people are interested in being happy? They are interested in being unhappy. Whatsoever they say is not the point; I see them continuously trying to be unhappy, trying to find ways and means of how to be unhappy. This is really a tremendous phenomenon -- in a world where unhappiness doesn't exist man has created so much unhappiness. He has really proved to be a creator.

Where no possibility of unhappiness exists, how do you create it? You are simply wonderful. You are past-masters in creating unhappiness, you are very creative -- except that you create hell.

Happiness is a simple phenomenon, nothing is needed to do it. One just needs to be there and be happy.

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. If you don't accept what is, you will be unhappy. You go on saying that you want to be happy, but you go on rejecting. How can you be happy? Just accept, and then see from where unhappiness can arise. You may wait for lives and unhappiness will not arise because you have cut it from the very root.

But you want happiness on your conditions and on your terms. In fact you are not interested in happiness -- otherwise why should you put conditions and terms to it? You could say: 'I am ready to be happy, howsoever one can be, because I want to be happy,' but instead you say: 'No. My conditions must be fulfilled.' And you put such impossible conditions, they cannot be fulfilled.

You have a lover, a beloved -- you could be happy right now. But you have a condition that the lover should promise that forever and forever he will love you. Why bring this in? How can anybody promise? Nobody knows the future. Your lover is not a God, how can he promise? Even Gods cannot promise because a promise means that the future is settled right now. And the future is not settled. It goes on moving in infinite ways. So the person must say something which is impossible -- he says: 'I promise' -- but you know that this is false. He is deceiving. You know because you are also a human being and you know that you yourself cannot promise for the future.

You are asking something impossible and in the very asking of it you are destroying happiness. If he promises, you know that this promise is false. How can it be given? First you ask -- if it is not given you are unhappy, if it is given then you are unhappy because the man is lying. Then you will be continuously in search of how to prove that you have been deceived. The promise was false.

As I watch you more and more, the more and more the fact that nobody seems to be interested in being happy becomes a reality. For any nonsensical thing you are ready to lose happiness; you will sacrifice it for any rubbishing idea.

But you need never sacrifice anything for happiness -- the mathematics is so simple!

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS.
LOVE IS A FUNCTION OF COMMUNICATION.

LOVE IS A FUNCTION OF COMMUNICATION. What is communication? Communication is a dialogue in which two persons are in deep sympathy with each other; in which two persons are trying to understand what the other is and what the other means. But if you see lovers, husbands, wives, and others, you will find them continuously fighting, never communicating. They say they are in love but they cannot understand a single thing; a single thing between them cannot pass without misunderstanding. The husband says something, the wife immediately understands something else, and then the husband goes on saying that he doesn't mean that. But she will not listen, because whatsoever she understands, she says is your real meaning; she will go on proving that this is your real meaning. The same is true with the husband -- whatsoever the wife says he immediately interprets it in a certain way. And he says something else.... And this goes on, and this you call communication!

This is not communication. This is avoiding communication; it is a conflict. Communication is when two persons really, authentically, try to understand each other. It need not always be verbal; if it is always verbal it will be superficial. Sometimes two persons sit in silence, holding hands, just doing nothing, just meeting and merging in silence. Then communication becomes communion. Then it is being to being.

So this is the situation: a discussion, a debate, a conflict, is between head and head, a communication is between heart and heart, a communion is between being and being. Communion is silent, communication is poetic, discussion is logical.

Logic is the most superfluous and superficial thing in the world. The deeper you go, the more will you find poetry, sympathy, heart to heart feeling -- every effort to understand the other. With the head there is every effort to misunderstand the other, all the energy is put into misunderstanding. With the being all words stop; only silence flows between two beings.

LOVE IS A FUNCTION OF COMMUNICATION.
HEALTH IS A FUNCTION OF PARTICIPATION.

The more you participate in existence, the more healthy you will be; the more you remain standing on the bank uncommitted, non-participating, just a spectator, the more unhealthy you will be. To be healthy is to be whole, to be with the whole, to participate.

HEALTH IS A FUNCTION OF PARTICIPATION.
SELF-EXPRESSION IS A FUNCTION OF RESPONSIBILITY.

Ordinarily people misunderstand self-expression for ego-expression. Ego-expression is irresponsible, self-expression is responsible. Self-expression is responsible for the whole because you understand you are part of it, you participate in it; whatsoever you do, the whole will be affected. The ego never worries about the other or the whole. The ego thinks: I am an island. My whole concern is centered within me. I exist for myself and the whole also has to be forced to exist for me.

The ego is irresponsible; self-expression is responsible, because you participate, you feel and whatsoever you do you always feel how it will fit with the whole, how it will affect the whole. Will it bring a benediction or will it become a curse?

IT IS EASIER TO RIDE A HORSE IN THE DIRECTION HE'S GOING.

Perfectly true. That is the way of let-go -- move with the river.

IT IS EASIER TO RIDE A HORSE IN THE DIRECTION HE'S GOING. You need not even learn to ride. The riding and the learning are needed when you want the horse to move somewhere other than where he wants to go.

Once Mulla Nasrudin was going on his donkey somewhere, fast. He passed a market place. People asked: Nasrudin, where are you going so fast? He said: Ask the donkey. I have learned that it is futile to fight. If I want to go somewhere else, he resists. But he is a donkey and can be forgiven -- I am an understanding man. If he cannot go on my way, I can go on his. So ask the donkey.

That is what all the wise ones have said -- 'Ask the donkey.' And let the donkey go wherever the donkey is going, you simply move. Your body is the donkey, the horse. Ask the body, float with it, and you will reach. Don't fight with the body. The body is just symbolic: the world is your body. Don't fight with it. Float. Don't even swim because that too is a subtle fight -- just flow with the river.

LIFE IS A RIPOFF WHEN YOU EXPECT TO GET WHAT YOU WANT.
LIFE WORKS WHEN YOU CHOOSE WHAT YOU GET.
ACTUALLY WHAT YOU GOT IS WHAT YOU CHOSE.
SO MOVE ON, CHOOSE IT.

LIFE IS A RIPOFF WHEN YOU EXPECT TO GET WHAT YOU WANT. You create problems when you start expecting, wanting, desiring. That means that now you are not moving with the horse -- you have your own goal, you have your own private game to play, you are not moving with the whole. Then there is trouble, then there is disease, then there is neurosis. Then all sorts of anguish arise in you.

LIFE WORKS WHEN YOU CHOOSE WHAT YOU GET. It works when you like whatsoever you get. It seems just a small difference on the surface, but it is a tremendous difference. Whatsoever you have got, like it, accept it, enjoy it, rejoice in it -- then life works beautifully. It functions with a beautiful humming.

ACTUALLY WHAT YOU GOT IS WHAT YOU CHOSE. SO MOVE ON, CHOOSE IT. If you know the secret mechanism of life, you will know that whatsoever you have got, you chose it some day, somewhere, some time in the past. So now don't fight with it: move on, choose it, like it. If you can like that which you have got, there is no trouble -- no problem, no anxiety arises. Things are so easy and so simple. All problems disappear.

IF YOU'RE NOT ALRIGHT THE WAY YOU ARE
IT TAKES A LOT OF EFFORT TO GET BETTER.
REALIZE YOU'RE ALRIGHT THE WAY YOU ARE,
AND YOU'LL GET BETTER NATURALLY.

IF YOU'RE NOT ALRIGHT THE WAY YOU ARE IT TAKES A LOT OF EFFORT TO GET BETTER. No. I will not agree with that. Even with a lot of effort you will not get better. There I disagree. Even with a lot of effort you will not get better.

REALIZE YOU'RE ALRIGHT THE WAY YOU ARE, AND YOU'LL GET BETTER NATURALLY. That is the only way to get better. The only change that is possible is to accept whatsoever you are, wheresoever you are. Through acceptance is revolution, not through effort. Try to understand it. Who will make the effort? You will make the effort, and you are not right, so the effort is going to be made by a wrong man. How can the effort be right? You will be in a greater mess through it.

A man is violent and he wants to be non-violent. Who will make the effort? The violent man will make the effort to become non-violent? Then in the very effort there will be violence. You are sexual and you would like to become a BRAHMACHARI, a celibate. Who will make the effort? You who are sexual? The very energy which is sexual will make the effort to become celibate? Your celibacy will be a perverted sexuality, nothing else. Accept. Accept your sexuality, don't fight with it, rejoice in it, enjoy lt, participate in it -- it is part of life. You have to live through it. Don't be wiser than the whole. You cannot be. If the whole has given you sexuality, it means something. Enjoy it, don't complain, and one day you will find that through rejoicing in it, understanding ripens and you go beyond it. Only acceptance gives you understanding. If you reject a certain thing you cannot understand it because you have already become the enemy. How can you understand the enemy? When you rejoice in a thing you are friendly, sympathetic: then understanding is possible.

So here I disagree: IF YOU'RE NOT ALRIGHT THE WAY YOU ARE IT TAKES A LOT OF EFFORT TO GET BETTER. No, even a lot of effort will not help: it will mess you up more.
REALIZE YOU'RE ALRIGHT THE WAY YOU ARE,
AND YOU'LL GET BETTER NATURALLY.

LIFE IS A GAME.
IN ORDER TO HAVE A GAME SOMETHING HAS TO
BE MORE IMPORTANT THAN SOMETHING ELSE.
IF WHAT ALREADY IS, IS MORE IMPORTANT
THAN WHAT ISN'T, THE GAME IS OVER.
SO LIFE IS A GAME IN WHICH WHAT ISN'T
IS MORE IMPORTANT THAN WHAT IS.
LET THE GOOD TIMES ROLL!

Life is a game. Don't be serious about it. If you get serious you miss the point. Hindus have always called it a LEELA, a play -- not even a game. Hindus call it a play, not even a game, because a game is when a play has become serious. Children play; grown-ups 'game'. Children simply play with no result in the mind, with no effort to win. The very play is beautiful. It is an end in itself, it is not a means to something else.

LIFE IS A GAME. Accept it, and soon you will find it has become a play, and when life is a play, it stops -- you have understood the whole point. You have become a grown-up. Then there is no coming back.

IN ORDER TO HAVE A GAME SOMETHING HAS TO BE MORE IMPORTANT THAN

SOMETHING ELSE. A game needs rules, a game needs comparisons, a game needs somebody to be defeated in it and somebody to be victorious in it. IF WHAT ALREADY IS, IS MORE IMPORTANT THAN WHAT ISN'T, THE GAME IS OVER. If you accept yourself and enjoy yourself and you become so celebrating that nothing could be better than this, then the game is over -- because then for what to play the game? That's why Hindus say: Those who know, they don't come back. To come back is to come back into the game -- a Buddha doesn't come back. For what? The game is over.

SO LIFE IS A GAME IN WHICH WHAT ISN'T IS MORE IMPORTANT THAN WHAT IS. That's why you always hanker for that which is not. If you have it, it becomes meaningless immediately and you are again moving towards something which you have not. Life is a game. The game exists through the desire for that which is not. If you already have that, the game is finished. LET THE GOOD TIMES ROLL.

THIS IS IT. When a game becomes a play and good times are allowed to roll -- this is it!

THERE ARE NO HIDDEN MEANINGS. In fact, there are no meanings, hidden or not-hidden. Meaning is a futile, meaningless word, it is a mind-creation. Don't ask what meaning life has; it has none. Don't ask what meaning existence has; it has none. It is a purposeless play.

THERE ARE NO HIDDEN MEANINGS.
ALL THAT MYSTICAL STUFF IS JUST WHAT'S SO.
A MASTER IS ONE WHO FOUND OUT.

Perfectly true. There are no hidden meanings. And you become enlightened when you have found that there are no meanings in life. In fact when you have found that there is nothing to be achieved, you have become enlightened. When you have come to realize that there is nowhere to go, you have arrived.

A MASTER IS ONE WHO FOUND OUT. A master is not one who has achieved anything, a master is one who has found out that there is nothing to achieve. This will be very, very difficult for you because you are all achievers. Even if you are here with me, you are here to achieve something, some spiritual nonsense.

And I am here to by and by seduce you to become a non-achiever -- because then you are enlightened.

IF YOU COULD REALLY ACCEPT THAT YOU WEREN'T OKAY
YOU COULD STOP PROVING YOU WERE OKAY.
IF YOU COULD STOP PROVING THAT YOU WERE OKAY
YOU COULD GET THAT IT WAS OKAY NOT TO BE OKAY.
IF YOU COULD GET THAT IT WAS OKAY NOT TO BE OKAY
YOU COULD GET THAT YOU WERE OKAY THE WAY YOU ARE.
YOU'RE OKAY, GET IT?

Tao: The Three Treasures, Vol 2

Chapter #9
Chapter title: On Calm Quietude

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ON CALM QUIETUDE:

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,

AND ITS USE IS NEVER IMPAIRED.
THE GREATEST ABUNDANCE SEEMS MEAGRE,

AND ITS USE WILL NEVER FAIL.
WHAT IS MOST STRAIGHT APPEARS DEVIOUS,

THE GREATEST SKILL APPEARS LIKE CLUMSINESS,
THE GREATEST ELOQUENCE APPEARS LIKE STUTTERING.

MOVEMENT OVERCOMES COLD,
(BUT) KEEPING STILL OVERCOMES HEAT

WHO IS CALM AND QUIET BECOMES THE GUIDE FOR THE UNIVERSE.

Man is blind, although he has perfect eyes. Man is deaf, but it is not that he has not got ears. Man is dead, although he is fully alive. There is a seeing and seeing. There is a listening and listening. There is a life and life -- and they differ, they differ tremendously.

Eyes can see but eyes cannot understand and if you don't understand what is the use of seeing? Ears can hear but unless ears are also attentive to what they hear they will not be capable of listening. You are alive, but if you have not penetrated to your innermost core of being or non-being your life is going to remain only on the surface. You will never know, you will never come to an understanding of the tremendous energy phenomenon that you were. You will die without being aware of what life was.

If you live in such a way that the eyes see and yet do not see, that the ears hear and yet do not hear, that the heart throbs and yet remains like a rock, you are alive in the physiological sense of the word, medically you are alive -- but not existentially. Then what happens? Then all your understanding is like misunderstanding. Then it would have been better that you had had no eyes: at least you would not have forgotten the fact that you are blind, at least you would have known that you cannot see, at least there would have been no possibility of misunderstanding.

Better it would have been that you had had no ears. Better it would have been that you were not alive but really dead; at least there would have been some reality in it. A really dead person is at least really dead but an 'unreally' alive person is not really alive, he is in a limbo, neither alive nor dead. He drags, he doesn't exist, he has no inner dimension. He moves on the periphery without ever coming in touch with the center.

When I say these things about man I am not talking about man as an abstraction. Whenever I say man, I mean you. My man is concrete, not abstract; my man is not a concept, it is you. And this is the way you have been living for many lives: living a dead life. That's why you are so bored, bored to the very bottom: so tired, tired of existing. A thousand and one times you think of committing suicide so you can drop all this nonsense -- but even that you cannot do. Even that is not possible, because a suspicion is always within you that there is much in life that you are missing. You know deep down somewhere in your heart of hearts that this is not a real life that you are living.

A possibility always follows you like a shadow -- you may reduce that possibility to the concept of a paradise, a heaven, or a *moksha*, but they are nothing but a possibility of your coming really alive. If you live in such a way everything in your life will be perverted. You see, but in your eyes there are tears -- then your eyes are clouded. You see, but your eyes are filled with thoughts -- then the clarity is not really there to see. Then your thoughts interfere. If you see and your eyes have many prejudices around them, those prejudices become a barrier -- you see and yet you cannot see.

You have been hearing me, but I know that it happens rarely that you hear me. Rare is the moment when understanding arises in you, otherwise you go on hearing me but it is so dull; there is no intensity in it, no throbbing of being in it. The words go on falling on your ears but nothing happens within, they don't penetrate. You don't give them your attention, your energy, your awareness, and they can ride only on your attention and awareness, to penetrate withinwards. You just listen to them -- you listen as if you are in sleep and somebody is talking, you listen as if you are dead.

I would like to tell you an anecdote which happened in the life of a Sufi mystic. The man was not known

much. He lived a life of an absolute stranger in the world. In fact he was known as 'the stranger' because nobody knew his name and he had never told anybody from where he came, who he was. He moved from one town to another and people became aware that he was 'the stranger' with no identity around him, an original face with no mask.

He came to die in a small town where Jalaluddin Rumi used to live: he came to die there because of Jalaluddin Rumi. When he died, a formality had to be performed: before a man was buried he had to be given a formal bath, so the professional bather was called. He cleaned the body of the saint and when he was coming to the private parts of the saint suddenly the dead body became as if alive, took hold of the hand of the professional and held it with a fist of iron.

Of course the professional became afraid, scared to death -- a dead body had gripped his hand. He started crying, screaming, and people gathered. Every effort was made but the dead man's grip was so strong that it was impossible to get the professional free from his grip. Then somebody remembered and said: It is better to call Jalaluddin Rumi, he may know something. The whole town gathered and Jalaluddin Rumi came. He whispered in the ear of the dead man: He is just a professional, he does not know the state of your being, he does not know who you are. Forgive him for his transgression.
Immediately the fist opened.

Sufis have been talking about this story for hundreds of years. What happened at that moment? I don't know whether it is true or not, but that is meaningless -- the story is beautiful and carries the message that a man of awakening is alive even when he is dead. This is the meaning to me. A man who is not alert and aware is dead even while he is alive -- that dead body was not dead and your living body is not alive.

Life means intensity of life. You live in such a diluted way, so unconcentrated, so spread over, that you never come to know what it is that you call life. Then you will do one thing continuously and that will be to misunderstand -- all your understandings will be misunderstandings.

A man came to see me. He was talking about his master and he said: This man is very humble. Sometimes he has even touched my feet. He is so humble and so simple....

I told the man a story. It happened that somebody asked a Sufi mystic, Junaid -- it was known that Junaid had lived with almost all the great masters of that time while he was learning and seeking and searching -- how he had known that these were the real masters because there were thousands of pretenders to one real master. He had the capacity to judge immediately who was real, and he avoided the pretenders and always went to the real.

When he himself became enlightened somebody asked: One thing has remained a mystery to us. How could you know, when you yourself were not enlightened? What was your criterion? Almost always you were right. What knack have you got? Is it just a hunch that somehow you know, or do you have a method for it?

Junaid said: I had a method for it. I would go to a person who was known to be a master and I would be very humble, very self-effacing: I would touch his feet with tears flowing from my eyes, I would fall down on the earth, I would completely self-efface myself, and then I would watch. If, at seeing my humbleness, the man became arrogant, domineering, I would escape from him as somebody escapes a plague. I would escape from him fast, as fast as I could.

The enquirer asked: And if the man didn't become domineering and possessive and dominating and arrogant, then? Said Junaid: If I was self-effacing and I saw that the other man, the master, also became self-effacing, humble -- when I touched his feet he touched my feet -- then too I would escape as fast as I could.

The enquirer was more puzzled. He said: I came to solve the mystery. You have made it more difficult. In both ways you would escape? Then when would you stay there? How did the master have to react? Said Junaid: He had not to react at all. Whether I self-effaced myself or not, he had to remain himself. If he became arrogant that was a reaction -- seeing a humble man he wanted to dominate him. If he becomes humble himself, it meant that seeing a humble man he was now in competition -- he wanted to prove that he was more humble than me. That too is arrogance, very subtle, but that too is ego. It is saying: You cannot prove that you are more humble than me. So, he would start self-effacing himself.

I would escape from both types of people and I would stay with the person who simply looked at me and remained himself, who did not react. He had attained to equilibrium, to balance, to what Hindus call STITH-PRAGYA: a man whose inner flame of consciousness does not move now, there is no wavering inside. He does not react, he has no mind to react, whatsoever you do is the same to him. You cannot disturb him in any way whatsoever. This man I would remain with.

So I told the man who was saying that his master was so self-effacing that when he touched the master's feet the master also touched his, I told him: You go again and this time don't touch his feet, and act arrogantly, and talk in such a way that it seems you are higher than him. He said: It will be difficult, I have been a devotee for many years. I said: You don't worry, you have to try it. Things will only be clear then, and then you come back to me.

He went. Just after a week he came back and he said: Everything changed. When I didn't touch the feet of the man, he didn't touch mine, and he looked with such condemnation towards me that it seemed as if, if it were possible for him, he would throw me into the seventh hell. And when I acted arrogantly and started talking as if I knew more than him he ordered his disciples to throw me out. I have been thrown out. I asked the man: Now what do you say?

When you go to a man, if he behaves according to your ideas you will have a misunderstanding; if he does not behave according to your ideas then too you will have a misunderstanding. You have fixed ideas. They don't allow you to understand. You have formulas and a man of understanding has no formulas about himself; he lives in the moment, lives freely. Remember this -- he lives in the moment, lives it spontaneously, and he follows no ideology. Ideologies are only for fools, stupid people who are not alert. They are substitutes for awareness.

Because you are blind, because you cannot understand, some substitutes to regulate your life and to discipline it have been given to you. If you understand, you throw away all those substitutes, because now you have the real thing, you live with awareness.

But how will you be able to understand a man who is free? You are slaves, slaves this way or that; even if you rebel you are slaves -- rebellious slaves, but still slaves. How can you understand a free man in your slavery? The slavery will surround you like a smoke, a screen, and through that slavery you look at a free man. Whatsoever you see will be a misunderstanding. Whatsoever you understand can never be understanding unless your eyes are completely clear of all smoke, all ideology, all fixed ideas, images, theories, concepts. Unless you come to a free man with a spontaneous being -- alert of course, but with no ideas, with no mind -- only then can you judge.

It happened that when Junaid was passing through a forest, he saw a man near a lake. The very appearance was that of a drunkard and there was also a woman with the man. Of course immediately the mind started working. Why was this man here with a woman? And then he was pouring something from a *surahi*, a decanter -- must be wine. Woman and wine together and the isolation of a forest? Interpretation. Things became clear. He thought he had understood.

Then there was a storm and a small boat which was coming to this side of the lake, sunk. The saint could not gather courage to jump into the stormy water but the drunkard jumped in to save the men. He saved six men out of seven and then he was absolutely tired. He said to Junaid: You are a great saint. Why are you standing there? Why can't you do something? Now only one man is left, you save him -- otherwise remember that his blood will be on you. I have done whatsoever I could.

Suddenly Junaid became aware that he had been thinking that this man was a drunkard, a womaniser, a corrupt man, a sinner, but he had done something which was more saintly than he had ever imagined, and he couldn't gather courage. It was dangerous, it was a risk; he couldn't even gather courage to help the seventh man. The drunkard again jumped in and brought the seventh man out of the lake also.

Then he started laughing and Junaid said: Why are you laughing? He said: You come nearer and closer. He threw off the veil from the woman's face -- she was a very, very old woman. Junaid came to know that she was the man's mother and in the decanter, in the *surahi*, there was nothing but pure water.

All that you can do is to judge from the outside -- immediately your mind starts spinning. You see a certain thing and there is no gap: the mind starts spinning and it creates an interpretation. Your interpretation is not reality. You are unreal, how can your interpretation be real? From an unreal being only an unreal interpretation is possible. Drop all interpretations, all judgements. If you want to know a real man of awareness, a Buddha, a Christ, then drop judgements.

It is very, very difficult to drop judgements, to remain without judgement, to just watch, to just see, to just allow things to take their own course; but if you don't, what Lao Tzu says, will happen.

Lao Tzu says:

THE HIGHEST PERFECTION IS LIKE IMPERFECTION.

To you, of course. If you come to a perfect man he will look like imperfection. Why? It is very subtle

but try to understand it. A man who is really perfect is never a perfectionist -- this has to be understood -- and a perfectionist is never a perfect man. A perfect man is total, a perfectionist is fragmentary. A perfectionist has chosen a style of life and he goes on making it more and more cultured, polished. He can become very, very perfect, but he will remain imperfect because he has avoided many things which have to be incorporated -- otherwise life cannot be perfect. Only a total life can be perfect.

For example, a man who has been trying not to commit any sin, and has not committed any sin, has lived a pure, moral life, this man, howsoever perfect, will be imperfect because he has not known sin. Sin has to serve perfection somehow, it has some utility, otherwise it would not exist. The Devil is in the service of God, otherwise there would be no need for him. The Devil may be acting against God but that too is part of the whole drama. The Devil has to be incorporated. If you deny it, a part within you will be denied, and it is half of you.

For example, if you deny anger, you deny hate, you deny all that moralists say is wrong, you deny it all, then half of your being is denied -- the night part, the dark part, is denied. You only accept the day, but the night is also there -- whether you accept it or not, it is there and it will remain in the unconscious, suppressed.

A saint always dreams of sins. Don't look at the saint, rather penetrate into his dreams and you will find the sinner hiding there. People who try to become celibate always dream of sex -- they will have to. Where will people who try to manage their life with the day part put the night part? You cannot just destroy it. In existence nothing is destructible, everything is everlasting, eternal. It has to be absorbed, it has to be made part of your greater harmony.

If you live the life of a saint you won't have any salt in you -- you will be tasteless. If you live the life of a sinner you will be only salt -- not edible. If you live a total life, the saint and the sinner meet and embrace each other within your being, the night and day meet and mingle and become one, as they should be, then a third type of existence arises: the harmonious, the tranquil, the balanced, which is an absolutely different thing from both night and day. It is a third thing which comes out of the meeting of two opposites.

When oxygen and hydrogen meet, water is created. Water is absolutely different from hydrogen or from oxygen: it is a new existence, it is a new thing come into being. If you are thirsty, your thirst cannot be quenched by oxygen, and it cannot be quenched by hydrogen either because the quality of water is in neither hydrogen nor oxygen. The quality of water is a new quality -- a harmony. When hydrogen and oxygen meet in a certain proportion, the quality to quench thirst arises.

The whole art of yoga, Tao, religion as such is that night and day should meet in a certain proportion; is how to manage the harmony between the Devil and the Divine, the dark and the light, the summer and winter, life and death; is how to create a harmony within them so that a third quality arises. That is Brahma, that is Tao.

In English you don't have any word for it. God, Devil, heaven, hell, you have but you don't have any word equivalent to *moksha* or Brahma or Tao, because Christians, Jews, Mohammedans have all lived the life of a perfectionist, but not of perfection. They have tried to cut off the lower, to destroy it, and just to remain with the higher. This is sheer stupidity. It is as if you destroy the foundation and you want the higher part of the building to remain. It is as if you cut off the feet and you want the man to be really alive and walking.

The lower is a necessity, the lower is the foundation.

Look at the economy of life. The lower can exist without the higher but the higher cannot exist without the lower, that's why it is higher. I am not creating a paradox, it is simple: the foundation of a building can exist without the building, but the building cannot exist without the foundation. A man can exist in darkness, but a man cannot exist in light alone. A man can live the life of a sinner because it is lower, but a man cannot live only the life of a saint. The higher needs the lower. It is lower because it can exist without the higher -- the higher is not a necessity for it -- but the higher cannot exist without the lower. The roots can exist without the tree, that is nothing impossible. If you cut the tree, the roots will still exist and a new tree will be born; but try the other way -- cut the roots -- new roots will not be born. The lower is essential, the higher is a luxury; it comes only when the lower is fulfilled. It is possible only when the lower has been transcended, not destroyed.

A man of totality allows the lower to be there because that is the only way for the higher to be there also; then he creates a harmony between the lower and the higher. In that harmony lower is lower no more, higher is higher no more, they have become one, one unity. But if such a total man is seen by you, you will think he is imperfect because you will see there many things which you don't like in yourself. In the total

man you will sometimes see anger also. Of course his anger has a totally different quality but that you cannot understand. His anger has the quality of compassion. You also have anger, but your anger has not the quality of compassion at all -- your anger is violent.

A man of totality also has anger because the lower is there, but the higher has come into being. Now the higher shadows the lower, surrounds the lower, now the higher has changed the quality of the lower. A Christ also becomes angry but his anger is love; he is angry really because he loves you so much. People have asked me many times why they have never come across any incident in which Buddha or Mahavir were angry, but they have come across incidents in the life of Jesus when he was angry. Was he less evolved than them?

No, he was not less evolved; in fact, he was more total. He was not as perfect as Mahavir, but he was more total than Mahavir and he loved you more. He loved you so much that sometimes if it was needed he became angry. Mahavir did not love you. He was simply non-violent. Try to understand this. Mahavir did not love you, he did not hate you, he was indifferent towards you. Jesus loved you and loved you deeply. It is not surprising that Christianity became such a vital force in the world and that Jainism remained an impotent branch, a dead thing. Why did it happen? Jesus loved, and his love was so great that he was not afraid of being angry. He knows you will understand. If a parent is angry and if he really loves the child, the child understands and never feels hurt. In fact just the reverse will be the case: if the parent is never angry with the child he will feel hurt, because the parent is cold. He will never be able to forgive such a father or such a mother.

Every day many times it happens in your life. People come to me sometimes.... Just a few days ago one young man said that he was brought up by a stepmother and he still feels very, very angry towards her. He cannot forgive her, he cannot forget her, and unless the conflict is resolved he will not be able to go into meditation -- because even in meditations he is thinking about the stepmother and how badly she behaved towards him, how deeply hurt he still feels. He carries a wound and he asked me how to heal this wound.

I'm always surprised -- whenever a person has lived with a stepmother this happens, but I have never seen any stepmother be more angry than other mothers; real mothers are even more angry than stepmothers and real mothers beat their children more than stepmothers. They can afford it. Then why so much difference? There is a difference: the real mother loves also, and that love transforms the quality of anger. If she is angry and she hits, the child know that she loves also. In fact the child comes to know by and by that she only hits hard because she loves. When a stepmother hits and beats or insults, then it goes very deep and hurts, and for the whole life it will remain like a wound. What is the matter? A stepmother's insult, rage, anger, is cold. She does not love. Only the foundation is there; the building doesn't exist.

Love transforms hate, anger, everything. Compassion becomes an umbrella -- it changes everything that comes within it.

You will think that a man who is a moralist, a puritan, who has lived according to rules and who has followed them very, very seriously, is perfect, because you will never see any anger in him. You will never see anything that you condemn within yourself. He is just purity. But just purity becomes abstract, a concept. He is just a bubble of air, not substantial, because he has no foundation. In fact he is not good, he is 'just good'. To be really good and substantially good the opposite is needed, a totality is needed.

It happened that Mulla Nasrudin was serving in a firm. Once the boss gave him a bottle of brandy. He waited, then after two or three days when Mulla didn't say anything, not even a thanks, he asked: What happened to the brandy I gave to you? Was it good? Mulla Nasrudin said: Yes, just good. The boss asked: What do you mean by 'just good'? Mulla said: Just right. The boss said: I don't understand. What do you mean by 'just right' or 'just good'? The Mulla said: If it had been a little better you would not have given it to me, and if it had been a little worse I would have given it to somebody else. It was just good, just right.

To be just right is nothing, it is a very mediocre state of mind. All your so-called gurus are almost always perfectionists, but they appeal to you because you can't see the picture clearly. Whatsoever you condemn in yourself is not there, they are hot air bubbles with no substance in their life, no foundation. They are half; they are not complete, they are not total. They have denied much and that which they have denied is still there in their subconscious, in their unconscious, struggling hard to come up.

That's why your saints, your so-called saints, go on trembling -- they are afraid of the sins that they have not committed. This is really something. Imagine -- a sinner is not afraid of sins that he has committed, but a saint is very afraid of sins that he has not committed because they are inside knocking at the door: Open the door and allow us. Saints are always afraid, that's why they used to move out of the town, out of the society, and go to the Himalayas, to a monastery.

The word 'monastery' is beautiful, it comes from a Greek root which means 'to be alone'. It comes from the same root as monopoly, monogamy, monotonous; it is that 'mon' that becomes monk. Monk means one who wants to live alone. Monastery means a place where people live alone; even if others are there everybody lives alone in his own cell.

Why so much fear of the world? The fear of the world is the fear of the unconscious, because if you are here in the market-place who knows, any moment the temptation may be too much. But if you have gone to a far-away monastery in the Himalayas, you cannot do anything -- there is no woman. And by the time you reach Poona, the fantasy will be dead and you will be back in control again.

To go away from the world is to create a distance between the real world and your fantasy world, because if you are really there in the market-place and the fantasy takes over, you will not be able to control it.

All perfectionists become escapists, they have to -- but you will see perfection in them. They are not real flowers; they are plastic flowers. They can be perfect but they have no fragrance. Fragrance is always of the total and the alive. It is of one who has absorbed everything that life has given, who has transformed his whole being, without denying any part -- but then he will not look perfect to you.

That's what Lao Tzu means. He says: THE HIGHEST PERFECTION IS LIKE IMPERFECTION. The higher the perfection, the less you will be able to see it, the lower the perfection, the more you will be able to see it.

In fact, you can see only those people who are just near you, just like you -- you can understand them. They may be better in certain ways, but they are just like you. You may be more angry, they are less angry -- the difference is of quantity not of quality. You are a sinner, they are a saint.

A saint only means one who has also condemned as sin all that you condemn and has dropped it into his own unconscious. Then he lives half-heartedly on the surface, always afraid of the roots inside, always trembling and praying, praying to God to save him from temptations. You can understand him, he is very close to you; the boundary line is not very big or solid, it is vague. But real perfection, a real man of perfection, is so transcendental to you, so different from you that you cannot understand him. Misunderstanding will be your only understanding about him.

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,
AND ITS USE IS NEVER IMPAIRED.

Its use is never impaired, because a man of totality is never finished. He is always growing and growing and growing. His perfection is not a dead, stale thing. His perfection is a process, his perfection is a continuum, he goes on growing and growing and growing. There is no end to it. In real life there is no end -- beginning and end are false words. Nothing begins and nothing ends. In real life everything goes on growing... and on and on and on.

Your perfection is a dead thing, a man comes to a dead end. Then he is just like a stone statue, no longer a man.

I have heard of an anecdote. A Buddhist monk came to India, and after many years he went back to Japan. His master asked him: What have you learned in India? The monk sat in a buddha posture, closed his eyes and became completely calm and still. The master laughed and said: We already have too many stone buddhas here. Get out from here! There is no need for any more stone buddhas.

The monastery to which they belonged had one thousand stone buddhas already. It was called 'the temple of one thousand buddhas'. And the master was right -- enough is enough, get out of it. If this was all that he had learned he had wasted his time, because one can sit still like a buddha, but inside the whole turmoil goes on.

You can create a layer of stone-like inflexibility around you: that's what you call character. Character is a steel-like phenomenon: afraid of the inner tenderness, afraid of the inner living phenomenon, you create a dead, steel structure around you. That is what character is. A really perfect man has no character, cannot have, need not have. Only people who are afraid have characters -- character is a defense mechanism, character is an armour. Not that the man of character is afraid of others, he is afraid of himself. Something may get loose and get out any moment.

It is said that two types of persons should be silent: the man of wisdom should be silent, because he has nothing to say, and the idiot should be silent because he can say something for which he will repent.

A man of character is always afraid of doing something, because whatsoever you repress has to be repressed again and again and again. He is always afraid that he might do something for which he will repent. Such a life becomes an inner hell. A total man, balanced....

When I say balanced, don't misunderstand me. In language it is a problem because whenever words such as 'balanced' are used, the thing feels like it is finished. If it is balanced there is now no movement in it, no progress.

The whole language is created by perfectionists; there are few languages which are total. For example, Burmese is a total language because it was created after Buddha's religion reached Burma. Religion came first, it gave a new impetus to the total being of the man, and then the language followed it. It is a totally different language.

When the bible was being translated into Burmese there was much trouble because the languages are totally different. Burmese is a living language. Every word gives a hint of progress, of process, movement. The words are dynamic. The words in the bible, whether they be Hebrew or English, are dead. For example, in English I have to say 'balanced' -- in Burmese it will be 'balancing'. In English we have to say 'experience' -- in Burmese it will be 'experiencing'.

It was almost impossible to translate the bible, because how will you say 'God is'? In Burmese it will become 'God is becoming' or it will become 'God becoming' because there is nothing like 'is'; everything is becoming, moving. You call the river 'is' -- have you ever seen a river which is 'is'? It is always moving, it is 'rivering'. And life is 'lifing'. But the word gives a dead concept: 'life', finished -- as if the circle is complete.

So always remember that English, or other languages, Hindi, Sanskrit, are not parallel to life, they have created dead concepts. Everything is becoming, a total man is always becoming, always on the way. In fact there is no goal for him, only the way.

Buddha's sayings are collected in a scripture which is called 'Dhammapadda'. It means 'the way of Dhamma, the way of religion'. Somebody asked me: Why is it called the way? Why not the goal? I told him: There is no goal for Buddha. There is nowhere to where he will reach and everything will be finished, it is always the way -- and you are always the wayfarer, always a traveller. Buddha used to give to *sannyasins* names which mean travellers -- one he used to give was *'paribrajak'* which means 'a wanderer'. One goes on wandering and wandering and wandering and the more you become capable of wandering the more you become capable of wondering. Both the words come from the same root. Only a wanderer can be a wonderer, because every day new things are coming up. He is always moving, things are always fresh and new and everything is unknown, unfamiliar, strange. The wonder continues.

Buddha used to give to his *sannyasins* another name -- he called them *'anugar'*. The word means 'homeless', and the meaning is that there is no home, you go on and on and on. Buddha said: *chereveti, chereveti, chereveti* -- go on, go on, go on. Life is an on-going process.

So a really perfect man is never perfect in the sense that perfection is complete. He is always balancing, always, always -- there never comes a moment when he can say: Now I have attained. If you say: 'I have attained', you are now futile, you have no meaning, you are useless, you are no more a part of this on-going totality.

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,

AND ITS USE IS NEVER IMPAIRED. It will look like imperfection to you. It has something of the imperfection in it because imperfect things move towards perfection and perfection always moves. It has a certain quality, an aroma of imperfection around it, otherwise it would be dead, finished.

It happened that a Mohammedan ruler of Iran sent a wise man to India to make contacts with the Indian emperor, to make friendly relationships. When the wise man came to India he addressed the emperor of India as 'full moon'. The emperor was very happy. He asked: You call me full moon? What do you call your own emperor? Mohammedans love the second day's moon very much, so he said: We call our king 'the second day's moon'. He is imperfect, sir, you are perfect. The emperor was very much pleased and with many presents, many valuable things, he sent this wise man back to his king. But the news reached the king before the messenger reached home. There were people in the court of the Iranian king who were against this wise man and they said: He has insulted you. He has called you 'the moon of the second day' and he has called the Indian emperor 'the full moon'. He is an enemy. He should be immediately caught.

Of course the king also felt offended. Immediately the wise man entered the kingdom he was caught and imprisoned and called to the court. The explanation was asked. The wise man laughed and said: Whenever something is perfect it is dead. A full moon has no more time to exist, the next day it starts declining. The

moon of the second day has much future, it goes on becoming greater and greater. I have not offended you. If the emperor of India had been wise enough he would have caught me immediately and imprisoned me. You are a fool and your people around you are all fools.

He was true. Perfection is death, because there is nowhere to go any more. So the total man has something of imperfection in him, the aroma of imperfection, because he goes on moving and moving. He knows no death, he is deathless.

AND ITS USE IS NEVER IMPAIRED. How can it be impaired when you are not perfect? Your use will always remain, you will be useful always and always.

In India, in Jaipur, a few friends took me to a palace. They told me the history about the palace, that it had never been completed. An astrologer had said to the king: The day it is completed you will die. So he continued working on the palace, something or other, somewhere or other -- there was always construction.

The astrologer must have been a very wise man. He may not have been a great astrologer but he must have been a wise man. When you are doing something continuously you are alive, that is the meaning of it. When the palace is being constructed continuously, everything is alive. When everything is complete everything is dead also. That's why it happens, you may have even suspected it sometimes, that if you live with a man who thinks he is perfect and you think he is perfect, you cannot find more boring company. You may respect the man but you cannot live with the man, he will be too much of a perfectionist. He will be a dead body. From far away he is good, but if you come near he will start stinking -- he is dead. All your mahatmas stink, you cannot live with them. You can appreciate them from far away, but if you live with them for twenty-four hours you yourself will feel that you are going to die.

They are dead: around them only death exists. They are perfect, they are the full moons. They have achieved, reached.

A real life is always reaching, always reaching -- it never reaches. It is always arriving, it never arrives -- and that's the beauty of it

THE GREATEST ABUNDANCE SEEMS MEAGRE,
AND ITS USE WILL NEVER FAIL.

In fact, you show your abundance because of your inner poverty. The more poor a man, the more he tries to show that he is rich. The more impotent a man, the more he advertises that he is very potent. The more ignorant a man, the more he pretends knowledge. The more weak you become, the more you want to create an illusion around you that you are very strong.

In fact, whatsoever you want to show will be just the opposite of what you are. If a man understands a little psychology, not much is needed, he can judge exactly where you are and what you are. A real man of knowledge will not show his knowledge; there is no need, he is absolutely certain that it is there. In fact he may hide it, he may try to show that he is a fool, he may try to show that he doesn't know anything, he may try to show that he is nobody -- so that nobody disturbs him. When you have a treasure there is no need for another's opinion that you have a treasure. The need comes into being only when you don't have the treasure, when only opinions are there -- then you have to depend on them. Then you think too much about what people think. This shows something of an inner poverty.

THE GREATEST ABUNDANCE SEEMS MEAGRE... so don't be in a misunderstanding. If you come to the richest man you will not see any show of it. If you come to the wisest man he may look like a fool. Because he will not be showing, he will not be an exhibitionist. If you come across a beautiful woman you will not find her painted, decorated, with ornaments all around her body -- this is what an ugly woman does. A real woman, a really beautiful woman, will not bother to paint her face or paint her body, or put on too many ornaments. It is ugliness that wants to show beauty. Real beauty is completely oblivious of itself; it exists there in tremendous glory but it doesn't show, it doesn't exhibit, it doesn't advertise.
You have to find it, you have to seek it.

THE GREATEST ABUNDANCE SEEMS MEAGRE,
AND ITS USE WILL NEVER FAIL.

A man who lives a life of non-exhibition will always have enough, always more than enough, of what he needs. A man who lives an exhibitionistic life will always be poor and will always be in need of more and more and more. Don't show what you have because that is the way you dissipate energy. If you have power,

hide it! Hide it within, so deep that only those who have that power themselves can reach it. If you show your power, soon you will become impotent, powerless. It will be taken from you, stolen from you, robbed. You will be persuaded to depart from it.

Don't exhibit that which you have, don't show it. Enjoy it, rejoice in it, delight in it -- but let it be absolutely unknown. Only those who know their own power will be able to know you. A man of power always immediately knows another man of power. A man of wisdom always immediately knows, without any outward symptoms, the man of wisdom. There is no way of missing.

So those who are wise will know your wisdom; no need to show it. In fact if you try to show it you will be stupid before them. And those who need not know, no need to exhibit it to them because they will be the stealers, they will be the thieves, they will rob you of it.

THE GREATEST SKILL APPEARS LIKE CLUMSINESS,
THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.

The greatest skill -- why does it seem like clumsiness? Because the man of the greatest skill is not self-conscious about it.

Have you seen Picasso's paintings? He is one of the greatest painters ever and to those who have seen his paintings the idea immediately comes that they look like children's paintings. That is the greatest skill -- it looks like clumsiness, but you don't know. Try a Picasso painting yourself, then you will know. It is more difficult than great classical painters.

A Michelangelo is absolutely perfect but not total; Picasso is more total. A Michelangelo creates beauty which is not of this world or of another world, it is just abstract. Picasso paints the real. If the real is ugly, then in Picasso's painting it is there. The beauty is there, the ugliness is there, the wisdom is there, the foolishness is there -- life is a totality.

A wise man will be able to see the wisdom in Picasso's paintings but it is child-like -- small children do paintings the way Picasso does them. But don't think that he was not trained; he was trained, disciplined. Then one day he became so perfect that he dropped all training and all discipline -- it was not needed now. Now he could paint like a child.

The greatest poet doesn't bother about grammar; it is for amateurs, the beginners, to bother about grammar. A great poet in fact by and by forgets language itself, he creates his own language. A great poet is unclassifiable, you cannot classify him. Only ordinary poets look at the grammar, the metre, they follow all poetics. They will look perfect to you because you cannot find a single fault in them. Try to understand me. A great poet will have many faults because life has many faults; a perfect poet will not have any faults but then his poetry will not be alive. Only a dead body cannot err. 'To err is human,' they say. I say: 'To err is to be alive.' Only life can err.

Life has no perfect touch about it, and that's the beauty -- it is childlike. So when a culture reaches to the highest peaks of its being everything becomes childlike: the greatest painter starts playing with the paint.

There are paintings of Salvadore Dali -- some of the most beautiful paintings. He will simply spread color on the canvas, directly from the tube, and the painting is ready. He is playing with color. In Salvadore Dali's paintings you cannot see which is the up-side and which is the down-side. You can put it in any way and it is always right.

Once it happened that Picasso was asked to produce two paintings immediately, within one day; but only one painting was ready. A man like Picasso cannot be ordered -- he lives spontaneously. The feeling was not happening, the painting was not happening, so he cut the one painting in two and sold it as two -- and nobody was ever aware that they were one, not two. He could have made four, then too it would not have been any different because nobody could make any sense out of it, could know what it was. It was just a play of colors. If you asked him what he was doing, what the meaning was, he would say: Go and ask the flower what its meaning is. If God can go on playing with colors without any meaning....

What is the meaning of a butterfly and its colors? And what is the meaning of these jasmine flowers around here? Why are they red and not yellow? And why yellow, why not white?

There is no explanation, life is unexplainable. A great painter becomes like God, he plays, he creates sheer beauty, not forms. A great poet becomes like God, he creates sheer poetry, not poems, and sheer poetry is totally different to poems. Poems have form; sheer poetry is formless. It may be in prose, poetry can be in prose, but a poem cannot be in prose. Poetry can be in silence, but a poem cannot be in silence.

A great musician forgets everything that he has learned, he forgets his instruments also -- he himself becomes the music. Then when he is silent, then too there is a singing. When he walks there is a song in it. When he sits there is dance in it. In his movement there is dance, in his non-movement there is dance -- he has become one with it.

That's why Lao Tzu says: THE GREATEST SKILL APPEARS LIKE CLUMSINESS.

It is difficult for you to understand it. To understand Michelangelo is easy, any fool can understand; but to understand Picasso is difficult, only a few can. Mad, wise people are needed to understand it -- mad and wise both.

THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.

The greatest man of eloquence always hesitates. Life is so subtle, how can you say something without stuttering? Life is so profound, how can you put it into words? Life has such depth, immense depth, that only a fool can say something without hesitation, only a fool can be certain. A wise man is always uncertain.

He walks as if he is walking across a winter stream; he walks cautiously as if there is death at every step. He speaks, knowing well that all that can be said is rubbish, and that which is not rubbish cannot be said. He knows well that there is no possibility of saying the truth because the moment you say it, it becomes a lie -- words kill it, they are poisonous. Only in silence can it be said, but there is nobody to understand silence so a wise man also has to speak.

But he stutters, he hesitates, he is always afraid in a way -- not for himself but for others. Whenever I speak to you I know there is a ninety-nine per cent chance for it to be misunderstood and only a one per cent chance for it to be understood. How can I say it with certainty? I have to hesitate, but the risk has to be taken for that one per cent. For the possibility of one per cent of the people understanding the risk has to be taken.

The song has to be sung, knowing well that maybe nobody will understand it. The painting has to be painted, knowing well that maybe nobody will be there to appreciate it.

It happened in the life of Van Gogh, the great Dutch painter -- he painted in such a spontaneous way that nobody could understand what he was painting. There existed no criteria by which to judge his paintings. In fact, how can there be criteria before Van Gogh was there? The criteria will follow Van Gogh, they cannot precede him. There were other painters in the world but there had never been a Van Gogh -- so how could there be criteria, critical standards, to judge a Van Gogh?

Van Gogh brought a new world to the world. He painted, but no paintings were ever sold -- but that was not the point, he was never depressed about it. If he had come across Lao Tzu he would have said: If people purchase them then they are not real paintings. Because nobody purchases them there must be something in them. Nobody can make head or tail of them.

His brother used to give him enough money to meet just his bare necessities, food, clothing, shelter, not even a single paisa more. So he would eat for four days and for three days he would fast because he had to purchase color and canvas to paint with. This was the pattern for his whole life, and he didn't live long.

This world is not for people like that. They simply remain outsiders and strangers, they simply don't feel at home. He painted madly because he knew that life was ebbing soon. How can you live for a long life on just four days of eating -- and not even efficient food -- and then three days of fasting? But he painted and he was happy.

His brother, Theo Van Gogh, was very, very depressed because no painting could be sold. He himself was a great critic of paintings, and he supported Van Gogh, he tried to sell his paintings, but no painting could be sold. Just to make Van Gogh happy he once sent a friend with money to purchase at least one painting. The man came and Van Gogh was very happy that at least somebody had come to appreciate. He showed him all his paintings, almost two hundred paintings, his whole life's effort. But the more he showed, the more he understood that the man did not understand. He was in a hurry to purchase just anything, so he said: I'm not going to sell. I suspect that my brother has given you money. He turned him out of the house, that was the last straw. He said: Never again am I going to sell anything. He simply gave his paintings to anybody and everybody -- to the tea-house on the corner of the street he would go and give his paintings -- and after his death the hunting started.

He had created the criteria for himself -- this is really something. A man like Van Gogh has to paint, and

also create the criteria for the paintings to be judged because there existed no other criteria.

A man like Lao Tzu has to create his truth and then the methods of how that truth can be seen and realized.

After Van Gogh's death his paintings became so famous that they were hunted all over Europe, wherever he had lived -- in small villages, in hotels, in tea-houses, in coffee-houses. People had thrown them away as rubbish, they had completely forgotten about them. Now there exist almost one hundred rediscovered paintings and each painting costs almost ten lakh rupees, that is the minimum -- and the man lived like a beggar, nobody ever purchased anything.

What is the problem? With the greatest there is a problem because such a distance exists between them and the masses, and the distance is vast. There are only two possibilities: either the great man comes down to the masses -- which is impossible, because it cannot happen, it is unnatural -- or the masses reach higher. That is the only possibility and that takes time. That's why even thousands of years pass and Buddha and Lao Tzu and Krishna remain enigmas. The mystery is not solved.

THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.
MOVEMENT OVERCOMES COLD,

That you have observed. If you go to the physiologists, medical doctors, they will say yes, movement overcomes cold. That's why when there is much cold your body starts shivering; that is the body creating its own movement to overcome cold. Shivering is nothing but a mechanism of the body to overcome cold. When you shiver the body starts trembling, a movement is created all over the body. That movement gives you heat. That everybody knows. They may not be aware of it, but everybody knows that if you are feeling cold, you walk fast and you overcome it. You run and you start perspiring.

Even an imaginary movement can overcome cold. In Tibet there exists a particular method they call 'Heat yoga'. You simply imagine. You try sometime, when the night is very cold and it is winter, you just sit naked in the room, feel the cold, then close your eyes and just visualize that you are running fast, round and round the house -- not actually, just in imagination -- and by and by you will feel that the body is not feeling any cold. And if you really run fast, or you imagine that you are climbing the Himalayas and it is very hard and you are carrying a load, you will start perspiring. That's how Tibetan lamas live almost naked in the Himalayas, where everything goes frozen, where snow has been eternal, has never melted. They sit there naked and they start perspiring. Just imagination.

Even imaginary movement can overcome cold, and the same exists on the other side also -- that you have to remember, that is the whole secret of meditation.

MOVEMENT OVERCOMES COLD,
(BUT) KEEPING STILL OVERCOMES HEAT.

You are so heated up, so tense, so uneasy inside -- it is a feverish state of being. Keeping still overcomes heat -- you just keep still. That's why so many methods exist in which you simply sit silently, and you allow your breathing to become more and more and more silent and calm and quiet. Nothing else is to be done.

In Japan they have a method they call za-zen. One simply sits and allows every body process to calm down. That starts from the breathing. You breathe as slowly as possible, until by and by there comes a point where there is almost no breathing, or it is very shallow -- and suddenly you realize that with the calm breathing, and with the body still, the mind has stopped, the feverishness has stopped, the monkey inside is no longer jumping so hard. You have overcome the spiritual fever.

Or, you simply imagine -- that can also be done. You walk but you imagine that inside you are not walking; you work, in the workshop, in the office, in the shop, but inside you imagine that you are not working, it is only the body working; you run as much as you want but inside you remain calm and quiet and feel that you are a witness of the running, you are not the runner. You will overcome heat, tension, inner uneasiness.

MOVEMENT OVERCOMES COLD,
(BUT) KEEPING STILL OVERCOMES HEAT.

WHO IS CALM AND QUIET BECOMES THE GUIDE FOR THE UNIVERSE.

It is not because he tries to become the guide, but simply that, because he is calm and quiet, all those who are in real search, anywhere in the world, start coming to him.

It is a natural phenomenon. Just as waters go on moving towards the ocean and all the rivers fall into it there, so, if somebody has really become calm and quiet millions of rivers who want to be silent, who want to be calm and quiet, go on falling into that man -- a Buddha is born.

When you are silent suddenly you are the guide, one need not become the guide; you are the master, one need not become the master. If you try to become the master you will be a teacher and a teacher is a very poor thing. If you don't want to guide anybody you will find disciples coming and falling into your ocean, you have become the master.

Tao: The Three Treasures, Vol 2

Chapter #10
Chapter title: Every Buddha Enriches The Universe

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The first question:

WHEN AN ENLIGHTENED BEING DISSOLVES INTO THE COSMOS, DOES HIS UNIQUENESS DISSOLVE ALSO?

The enlightened man, even while he is alive in the body, has already dissolved. He knows that he is no more, he knows that he is a nothingness. The dissolution has already happened. In fact, nothing has dissolved, because nothing had been separate from the very beginning. Separation was an illusion.

The feeling that 'I am separate from existence' is just illusory, it is not a reality. The enlightened man comes to realize only that he never existed before, that he does not exist now, and that he will not exist in the future. The whole exists, not the parts.

You may think that you are separate, but that is just a dream. Only the dream dissolves -- nothing else; only the ignorance is lost -- nothing else; only sleep dissolves -- nothing else.

But the question is relevant. What happens to the uniqueness of a Buddha, a Lao Tzu, a Jesus? Where does it go? The universe becomes unique through it. Every Buddha enriches the universe -- just as every sleepy man impoverishes it. Every sleepy man is making part of the universe sleepy, dull, dead, and when millions of ignorant people exist the whole existence is sad, serious, ill.

A single Buddha helps the world to flower again to its very peak; to sing again to its utmost; to dance again to its utter possibility; to bring its whole potentiality to a manifestation, to a celebration. So when a Buddha dissolves -- as there is no other way to say it in language -- when a Buddha dissolves the uniqueness becomes the uniqueness of the whole.

Then the whole is enriched. Then the whole will never be the same again. It will never be.

That is the meaning of Christians deciding on Jesus' birth as a dividing factor in history. The whole

calendar of Christians, and of non-Christians, is based on Jesus' birthday. It is very symbolic. It means that history will now never be the same again because Jesus was born and because Jesus was crucified, and because Jesus has overcome death, is resurrected. Now the whole world is totally different -- you may know it or you may not know it. If you were born before Jesus you would have been born in a totally different world. Jesus has given his quality to the world. It is a historic moment.

Mahavir, Buddha, Lao Tzu, are all historic moments. Through them the universe is reaching higher and higher, the universe is reaching to a crescendo.

Through them the universe is already reaching; through you it has yet to reach. The universe is a vast phenomenon: it is possible that although my head has touched the roof, my feet are not at all aware about it. It is possible that my feet will take a long time to recognize that my head has touched the roof. And I am one body.

The whole is one body. In Buddha, in Christ, in Zarathustra, something has already touched the crescendo, but in you it is lagging far behind. You have not even heard the news; you don't know what has happened. But by and by, by and by, a few will escape from the prison of sleep. And then they know. One day the whole existence is going to become enlightened, because every enlightened being goes on giving his enlightenment, his uniqueness, his flavor and fragrance to the whole.

There is a beautiful story -- it is a story, but very significant. It is not a fact, in religion we are never worried about facts, in religion facts are fictitious. In religion we are worried about the significance of a fact, the value factor, not the fact itself -- hence religion speaks in parables, stories, metaphors, analogies, allegories.

It happened that Buddha finally reached the door of *nirvana*. For thousands of years the door and the doorkeeper had been waiting and waiting and waiting for him. He had been coming and coming, but at last the news came that now Buddha had reached there. The door was opened and the doorkeeper welcomed him, but Buddha said: Close the door, I am not coming in. The doorkeeper asked: Why? You struggled so hard to attain and now you have attained. Now why are you rejecting? The story says that Buddha said: I am not rejecting, but I will have to wait for my other fellow travellers. Until and unless everyone has passed through this gate I will have to wait. My compassion does not allow me to go alone. It will be too selfish. And now that I don't have any self, how can I be so selfish?

The story says that the Buddha is still waiting for all you fellow travellers. You may not even have heard the news but he is waiting and waiting and waiting. When everybody has passed through the gate, he will go -- he is going to be the last man.

The story is meaningful. How can the head alone enter if the feet have not followed? If we are an organic unity how can a part alone enter into enlightenment and leave all else behind? If we are a real unity, an organic unity, then of course Buddha has to wait. He may have become enlightened, he may have reached the door, but if all those who are following are an organic unity, he has to wait. The head has reached, but the head has to wait for the tail.

When an enlightened being dissolves he gives his fragrance to the whole of existence. You are a little more enlightened because of him. Every Buddha has added something to you. You are not alert, but every Buddha has been pouring and pouring his riches onto you. In a thousand and one ways the existence has been accumulating speed, because every Buddha gives his own achievement to it. You are totally different because of Jesus, Zarathustra, Buddha.

Hence the attitude of deep gratitude of religious people towards their masters, because without a Buddha they would not have been possible.

Without me you would not have been here; without previous Buddhas even Buddha was not possible. It is a great chain, the chain of existence -- and everything is linked with everything else. It is a great pattern, nothing is separate.

Even Buddha pays his respects to past Buddhas. Somebody asked him: Why? Why do you pay respect? You have become enlightened; nobody is higher than you. To whom are you paying respect? Buddha said: Because of them I am what I am. Without them the possibility would not have been there. They created the ladder, they became the rungs, and I have progressed through them. They are my past. This moment of enlightenment has come because of the whole past.

You are the past -- be grateful to it; you are the future also -- be hopeful about it. You are a link. In you the whole existence passes this very moment into the future.

The second question:

YOU HAVE SPOKEN, WITH REGARD TO GURDJIEFF AND OUSPENSKY, ABOUT THE SEVEN TYPES OF PEOPLE. YOU SAY THAT YOU ARE CURRENTLY STUDYING THROUGH US THESE SEVEN TYPES OF MAN. CAN YOU GIVE US EXAMPLES OF THESE, THEIR PSYCHOLOGIES, AND HOW YOU MUST WORK WITH US TO HELP US ATTAIN OUR BUDDHA-SELVES?

Gurdjieff has given a beautiful classification of man. Whenever anybody would ask him about man he would immediately stop and say: Don't ask about man. First tell me the number. Man number one? Man number two? Man number three? Man number four? Or man number five? Which man do you mean when you say man?

He had seven 'mans'. And he was perfectly right. Nothing can be said about man because nothing exists like man. A few are man number one, a few are man number two, a few are man number three.

These first three are simple to understand because you all belong to them. The man who lives in his body is man number one, you can find him everywhere. He lives for the body; he does not eat to survive, he survives to eat. That is the first number.

Number two man is emotional; he lives through his emotions -- always excited or depressed, moving up and down. When people come to me and I ask them how things are going they say, 'Up and down.' Number two man. Sometimes he feels very, very good, euphoric, and sometimes he is as dull as death; sometimes he is in hell and sometimes in heaven; sometimes laughing very beautifully and sometimes crying.

This second type of man is also available everywhere. You need not go very far, he may be within you.

I was just reading a dictionary -- I love dictionaries because I love words and their biographies -- and I came across the word 'maudlin'. That is the second type of man: emotional, always ready to weep and cry, sentimental.

I looked into the etymology of the word, from where it came, and really it was a discovery. It came from 'Mary Magdalen'. You must have seen pictures of Mary Magdalen washing Jesus' feet with her tears -- crying and weeping, eyes red. 'Magdalen' by and by became 'maudlin'. That is the second type of man.

The third type of man is intellectual. He lives through his intellect. He is only a head; he has no body, he has no heart. He is a great controller from the head. He goes on manipulating his heart and body and everything through the head; he is the scholar, the ascetic, the pundit, the man of knowledge, memory, logic, philosophy. This third type of man controls the whole world.

But these types are all on the same level -- their level is not different. These three types of men are available everywhere: the third type exists more as male, the second type exists more as female, the first type exists as both. And these three types are also you -- you cannot find them in their purity, they are mixed, a hotchpotch. These three types you cannot find in purity.

If you can find a man who has these three things absolutely separate, he is the fourth type of man: the yogi, the fakir, the mystic. He has separated his being into different layers. Now, when he is in the body he is in the body, he does not allow emotions to interfere with it or the head to control it. When he is in his emotions he does not allow his head or the body to interfere in it. He is not a mixture, he is not adulterated; everything is clean and clear in him. You can rely on him. When he thinks he thinks, he doesn't allow his emotions to interfere -- because emotions become clouds. They don't allow clear thinking.

That's why women cannot think as clearly as men. They belong more to the second type, they belong to Mary Magdalen, because they have so much emotion. I have never come across a woman whom I could say is intelligent. It is almost impossible because whatsoever she thinks... in fact she never thinks, it is her emotion that creates the phenomenon of thinking. Deep down is emotion. She 'emotionalizes', and reason simply follows like a shadow.

She is never unprejudiced, never. She cannot be just a watcher, a judge, a spectator, no. She will get involved. A man can be a watcher. That's why more scientists, more philosophers, more logicians are men. Except for Madame Curie, women have not produced anything. And I suspect that Madame Curie must have had more male hormones than other women.

Some day a study has to be done on hormones. Indira Gandhi must have more male hormones than Morarji Desai. One should not be deceived by the appearance.

These three layers are on the same ground. They are not like storeys, one on top of another. They are divisions on the same plane, and they have got mixed. They have to be separated.

The fourth type is the man who has separated his being, who has given to each center its own work. Unless he does this everything is intermixed and nothing functions well.

Your sex center is a body center. You can fall in love with a woman but you are a Brahmin and she is a Shudra, an untouchable. Emotions don't know who is a Brahmin and who is an untouchable.

A Hindu can fall in love with a woman who is a Mohammedan. Now, emotions don't know but the reason knows that she is untouchable. The body knows nothing, the emotions are not rational, but the mind reasons it out. And the mind will immediately interfere. It will say: Look somewhere else. This woman is not for you. She is a Mohammedan and you are a Hindu. How can you marry a Mohammedan woman? Or, she is so poor and you are so rich. How can you marry such a poor woman? What will people say?

The head interferes in the emotion. Now you suppress it and you try to fall in love with a woman who is a Brahmin of your own caste. Nobody can fall in love with effort. With forced effort it can at the most be a marriage, never a love affair. It will always be impotent, it won't have that intensity.

You are continuously interfering. The body says: 'I'm hungry,' but you say: 'This is not the time.' When the body says: 'I am not hungry,' you go on forcing food into it because you say: 'This is lunch time and I have no other time so this is the time and you have to eat.'

Gurdjieff used to say that all these three centers are intermixed and that's why you are so confused. No clarity exists in you. Everything is a confusion and a smoke. No flame exists in you. So the first thing Gurdjieff used to do was to bring each center to its own functioning.

Stop trespassing. Let the body function as the body; let the emotion function as the emotion; and let the head function as the head. And don't allow them to interfere with each other, otherwise you will be a hotchpotch man, you won't have a center. Then you will live in confusion and you will die in confusion. You will be a sheer wastage.

The fourth type of man comes into existence when the centers start functioning in their own territory and they don't trespass. This takes long effort.

The fourth type of man will be rare for you to find, but in some yogis and in some Sufi mystics you can find the fourth type of man. Still the fourth type exists.

The fifth type is still rarer. The fourth simply sorts out the three levels, the three layers, and makes them function according to their original nature with no interference, no outside domination. The fifth man becomes aware of it. The fourth man can work without awareness, the fourth man can work through a teacher, or through a discipline, or through a methodology and sort them out. Much awareness is not needed, a little understanding will do.

The fifth type is the man of awareness. He becomes aware of the whole phenomenon -- the three different centers and the fourth's effort to bring them to their own territories. The fifth becomes a watcher, a witnesser. It is very rare to find a man of the fifth category.

Ouspensky, Gurdjieff's greatest disciple, belongs to the fifth category. But he is only aware -- awareness will sometimes be there and will sometimes be lost. He cannot be constantly aware because for a constant awareness an integrated center, which is lacking in the fifth type of man, is needed. That's why Ouspensky went astray. He became aware, but he had no integrated center in him, so he was aware only sometimes. When he was aware, he was one man, but when he was not aware he was a totally different man. He became a good teacher but he couldn't become a master because a master needs total awareness, twenty-four hours' awareness, even in sleep.

The sixth type of man is very, very rare. Centuries pass, then the sixth type of man becomes available. The sixth type of man is one who is not only aware but who has become centered, who has attained to his center. The fifth type of man watches; the sixth type of man watches from an eternal center: he has attained to a tower inside. And his awareness is never wavering, his inner flame remains unwavering.

And then there is the seventh type of man about whom nothing can be said. Up to the sixth, description is possible but with the seventh there is no description. You have to be near to the seventh type to know what he is. And the more you know about him, the less you will know. The more you know, the more you will feel that much more is still left to be known.

The seventh type of man is absolute mystery, extraordinarily ordinary. Simple, but as mysterious as is possible. A Buddha, a Lao Tzu, a Gurdjieff, they are the seventh type of man. But about them nothing can be said.

People who belong to the first three categories are almost alike. People who belong to the fourth category will be more or less alike. People who belong to the fourth category will be different from the first three categories, but they will not be very much different from each other. Yogis, fakirs, are very different from the first three categories, but very similar to each other. The man of the fifth category starts becoming unique, he becomes something rare. You will find that two persons of the fifth category are as different as

possible. The sixth type of person is absolutely integrated. He has become absolutely unique.

And with the seventh all the possibilities of uniqueness have been achieved. It is the highest peak, indefinable and unknowable through the intellect. There is only one way to know the seventh type, Hindus call it *satsang*. It is just to be in the presence of that type of man.

If you are fortunate to find a seventh type of man, just allow his being to penetrate your being -- become receiving ends. And then you will come to a feeling of what it is. It is the greatest diamond of being in the world.

The third question:

I WONDER ABOUT COLORS. NO BEGINNING, NO END, BUT EMPTINESS. WHAT ABOUT ORANGE, THE COLOR OF THE SUN, AND THE SANNYASINS?

SANNYAS is the ultimate game -- the last, the final. Beyond it there is no game. It had to be very colorful. The householder, the *grihasth*, plays a game but it is in black and white. Poor. A *sannyasin* is playing a game but not in black and white. It is colorful. A *sannyasin* has to become a rainbow because the moment you know that everything is empty everything becomes possible; because that emptiness has in it all.

To me, *sannyas* is not renunciation against indulgence. No. It is renunciation in indulgence. *sannyas* is not leaving the world; it is living in the world as if you are out of it -- it is an 'as if' phenomenon. You live in the world but you are not in it; you move in the world, but never, never, do you take a single step in it; you remain in the world but you don't allow the world to enter into you.

Hindus call it the phenomenon of the lotus -- the lotus remains in the water but untouched. In the morning go and see the lotus. In the night dewdrops have gathered on the petals, they look so beautiful in the morning sun. Pearls. But you can look and see that they are on the petals, and they are not, because they never touch the petal anywhere. So close and so far away, touching but not touching, just a little breeze, and they drop. The petals do not cling to them they cannot cling to the petals.

A *sannyasin* lives like a lotus in the world. He does not cling to anything, he has no clinging. He enjoys; in fact, only he enjoys. Only he can enjoy, because without any burden of desires, without any obsessions to cling, there is no hindrance. He can celebrate, he can delight, he can dance. His rejoicing is unconditional.

That's why I call *sannyas* the last game: on the periphery it may look serious, but at the center it is a deep laughter. My *sannyasins* are not serious people -- not that they are not sincere; they are not serious. In fact, a sincere person is never serious. Seriousness is a deceptive thing, seriousness gives you a feeling of sincerity which is not there. A sincere person can laugh and remain sincere; a serious person cannot laugh because if he laughs the seriousness is broken. Sincerity is never broken, it is authentic; seriousness is just a facet, a mask.

My *sannyasins* are not serious. That is the whole point to be understood. All other types of *sannyasins* are serious, they don't have laughter within them. They are afraid of the world; in fact, they are cowards, escapists. If the world is really an illusion, then why escape from it? If in fact you have realized that the whole world is *maya* then where are you going and for what? Nobody ever renounces dreams. How can you renounce something which is not? When you renounce the world you are into its reality too much. You may call it *maya*, illusion, but you don't understand what you are saying. You call it an illusion just to console yourself that you have not left a reality -- it was an illusion. But these consolations won't do. You know it is real. Otherwise why have you left it?

To me *sannyas* is an awakening, not an escape. It is an awareness of the whole phenomenon of life -- that it is a game.

If it is a game, play it well, that's all. Play it beautifully, and while it lasts, enjoy it. Don't cling to it, because it is a game; don't get mad about it, because it is a game. And when you understand that it is a game, why not let it be colorful?

Red is a basic color. In nature only two colors exist: red and green. They are the basic colors. Hindus have chosen red, Mohammedans have chosen green. Only two basic colors exist.

All the trees are green and all the flowers are red.

When I was thinking what color I was going to give to my *sannyasins*, green was also a competitor, green was also a candidate. But then I decided on red, because in the red the green is involved, but in the

green the red is not involved.

I will have to explain it to you: a tree can be without flowers, but flowers can't be without trees. In every flower the whole tree is involved. So behind my red there is green; behind all my teachings -- even if the formulation is Hindu -- the Mohammedan is hidden. So I talk about the Upanishads and I give examples from Sufis; I give you a meditation -- three steps of the meditation come from the Hindu world and one step comes from the Mohammedan world.

I give you the mantra 'hoo'. 'Hoo' is just the last part of 'Allah-hoo'. If you repeat 'Allah, Allah, Allah, Allah, Allah' continuously you will start repeating 'Allah-hoo, Allah-hoo, Allah-hoo'. Then by and by the 'Allah' part drops and only the sound 'hoo, hoo, hoo' remains, and the whole being is filled with it.

I have chosen red because red is the culmination of the whole tree, red is the flowering, the last thing. You cannot defeat Hindus: of course they were first in the world of religion. They have chosen the best, they have not left anything behind -- they have chosen the color red.

Red is the flower. Red is the blood. Red is the sun. From everywhere red surrounds you, and in red everything is implied, involved, because it is the flowering.

Let your life be colorful, I don't want you to become colorless. No. I would like you to become like rainbows, all seven colors. And when all the seven colors are there, there comes a moment when they meet and become one. That is white light. This is a miracle -- white light can be divided into seven colors; and the seven colors of a rainbow if they meet together, if the alchemy happens, become white. When all the seven colors meet they become white, and when all the seven types of man meet they become white -- just a white light, and nothing is left.

Play the game as beautifully as you can; but it is a game -- don't get serious about it. And even if sometimes seriousness is needed, let it be a game, nothing more. Sometimes it is needed. It gives a taste to life. Sometimes you need to be serious also. Be serious, but never become serious, let that also be a game. Let everything be a game.

And *sannyas* is the last game. Beyond it the whole world of game disappears. Then there is reality. So this is just the last thing you are going to do. Do it as perfectly as possible -- delight in it, dance in it, let it be a deep singing, a rejoicing.

The fourth question:

OVER THE YEARS I HAD A LONG AFFAIR WITH A DRUM -- AND HAVE MET SO MANY BROTHERS AND SISTERS WHO HAVE FALLEN INTO MEDITATION THROUGH DRUMS. WHY DO DANCERS LOVE DRUMS?

IN THE NOHDRAMA OF JAPAN THERE IS A STORY ABOUT A DRUM. WOULD YOU ILLUMINATE THIS LITTLE PLAY?

ALMOST TWO THOUSAND YEARS AGO IN CHINA, A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN -- THAT NIGHT SHE CONCEIVED. SHE BORE A SON AND NAMED HIM TENKO, WHICH MEANS HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN, AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

THE EMPEROR DEMANDED THE DRUM, BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE BUT IT MADE NO SOUND.

TENKO'S FATHER CAME TO THE PALACE AND TOUCHED THE DRUM, AND IT SANG AGAIN. THE EMPEROR REPENTED AND GRANTED A MEMORIAL SERVICE FOR THE SON. TENKO'S SPIRIT APPEARED AND DANCED IN GRATITUDE FOR THEIR PRAYERS.

The drum has a special appeal -- the reason is very deep rooted You will have to understand it.

When a child is conceived in the womb, the child grows, but he cannot breathe, he has to breathe from the mother. In fact, the mother breathes for him. And for nine months continuously he hears the beating of the mother's heart -- continuously. It is the first meeting with music and rhythm.

For nine months the child goes on hearing the heartbeat of the mother. That is the first drum he encounters, and it becomes very deep-rooted in the being of the child. Every pore of him is filled with it, every fibre of his body vibrates with it, he has no life except the mother's heart. And there is the beating continuously for nine months... you just think about it.

And then the child is born. The whole body system, the mind system, carries that desire for the beat, for the rhythm of the mother's heart. And mothers know, knowingly or unknowingly, that whenever a child is

restless, crying, weeping, uncontrollable, they have just to put his head on their chest, and immediately the child goes to sleep, falls into sleep. When again he hears the beat -- the beat is soporific -- he immediately falls into sleep.

And not only a small child -- even a young man, when he rests on a woman's heart, falls immediately into sleep, because the woman becomes the mother and the lover, the husband, becomes again a child. The heart goes on having the appeal.

If you don't feel that sleep will come, just close your eyes, put the light off, and listen to the clock, tick, tick, tick.... That will do, no tranquillizer is needed because it almost gives you the feeling of the mother's heart. A closed room, a closed womb, and then the tick, tick, of a clock. And always choose a clock which really gives a 'hearty' feeling -- not a metallic sound but more human. Old grandpa clocks used to be that way; now we have more efficient clocks but they are less human. Old grandpa clocks on the walls are something beautiful. They create an atmosphere.

Hence, from this deep biological experience of the child, comes the appeal of the drum. The drum is the oldest instrument of music, everything else has followed it. So whenever somebody is beating a drum the temptation is too much -- you start moving your legs, you start swaying your body. If the beater is good and really knows how to create atmosphere through the drumbeat nobody can be there who is not affected. Even a Buddha would like to dance. It is natural. That's why everybody enjoys a drumbeat. And it is very primitive, it is not sophisticated. Go into the jungles of Africa or deep into the Indian forest where only aboriginals live. You will find everywhere the drum.

The drum is the most primitive instrument. When you feel that drum beating, your body responds, sways, you start falling into the beat, moving with the beat, and suddenly you have become a primitive, a natural being: all civilization drops. You are no longer here in this twentieth century and all the nonsense that goes on around -- you have moved back almost ten thousand years.

Just the other night, our Ethiopian SANNYASIN, Neeraj, came to show me a few Ethiopian dances. They were wonderful. He danced with a very primitive beat, very, very primitive. Ethiopia is one of the oldest lands on earth, it is the country of Solomon. Since Solomon they have been dancing with the primitive beat. It has a deep appeal. There is no need to understand it, your body will understand it. Nobody could understand the song that was following the beat but everybody understood the beat. There were Americans, there were English, there were Indians here and everybody could follow it. The language of the drum is universal.

It is very unsophisticated, simple, nothing much to it, anybody can learn it. In fact, everybody drums. Knowingly or unknowingly, if you are sitting at a table you start beating; if you feel good, you start beating the table. It is primordial. Your natural being is called again, and it responds. All the centuries of civilization disappear in a second. Suddenly you are again under the stars, you have moved back thousands of years. Everything is natural, dark, mysterious. That is the appeal.

And the man who does not respond to a drum and its beat has no heart. He lacks something. He has become completely plastic, a twentieth century model, absolutely. He has lost all contact with history, with the past, with the millennia that have passed. In his heart nothing of nature lives any more; it is dead.
And this story is also very, very beautiful:

ALMOST TWO THOUSAND YEARS AGO IN CHINA, A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN.

Of course, how can man invent the drum? Such a beautiful phenomenon. It has been so long on the earth that nobody can visualize that there was ever a time when man was and the drum was not. So God must have created them simultaneously. It is possible that he may have created the drum first and man later, because immediately the man will need the beat, the vibration of it. Otherwise how will he be alive? Every child comes later; the mother's heart is beating first.

The heart is ready to beat and flow with love -- and then comes the child. The drums must have been in existence before man was created.

It is not said so in the Christian story of the creation of the world, because that story is not complete. No creation story can ever be complete. The story of creation is going to be as vast as creation itself.

This story is symbolic. It says: IN CHINA A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN. Good, perfectly true. Man cannot make the drum; the beat is biological, it precedes man.

THAT NIGHT SHE CONCEIVED. Now the path of the story is absolutely clear. First she dreamed that a drum was going to fall from heaven, and then she conceived.

SHE BORE A SON AND NAMED HIM TENKO -- HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

Man is from heaven and the drum is from heaven. The meaning is symbolic. Man is from heaven and the music is from heaven and whenever you know the keys of how to open the doors of music you have opened the doors of heaven also. The secret lies in the music. If there is a choice between philosophy, religion, science and music; if you ask me to choose one, after which all the remaining ones will disappear from the earth, I will choose music. Because if there is music, religion will follow. It cannot disappear.

If there is music how is it possible that religion can disappear? Music will give such a mysterious feeling to everybody that people will start thinking about what this mystery is. If music is, philosophy cannot disappear; if music is, science cannot disappear; if music is, literature cannot disappear.

But it is possible for philosophy to be there, and no music. If you choose philosophy, then philosophy will be there, but there will be no necessity for music to be there.

Music is the most primordial phenomenon because it is in nature, in the breeze passing through the trees, in the birds singing -- you will never find a bird being a philosopher but all birds are musicians. You go and search -- you will not find a stream religious, but all streams are musical. Go and ask these winds passing through the trees -- they may not have ever heard about the Bible and Koran and Gita but they know music. Music is involved in life itself. It is existential.

So if there is a choice for me to make I will choose music and drop all else, because I know they will have to come back. Music is so vast that it will create them all again. Music is heavenly.

SHE BORE A SON AND NAMED HIM TENKO -- HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

If you really want to enter into music you will have to go as deep as the music is. Music is the greatest mystic discipline. Islam has denied music completely, and that's why Islam has remained a crippled religion. How can there be religion without music? It will be very poor. Sufis again revived it, they had to revive it. That's why Islam always feels an antagonism, a deeply antagonistic attitude toward Sufis, because they revived music again after Islam had completely denied it.

There is a story. It happened that one of the Moghul emperors, Aurangajeb -- he was a very orthodox, a fanatically orthodox Mohammedan -- was very much against music. He was so much against it that in the capital, music started dying. People were afraid to sing, or to dance, or to play instruments, because it was a crime. He prohibited it by law.

One day all the musicians of the capital gathered together, and they created a protest march. They followed an URTHI. When a man dies in India the dead body is bound on bamboo -- it is called an URTHI -- and then it is carried to the cemetery. So they carried an URTHI of music to the cemetery. It was a great procession because the capital was filled with musicians, and they were all weeping and crying. They created so much noise that Aurangajeb came out of his palace to see what the matter was, who had died. There were thousands of people, musicians and their lovers and their disciples, because in the Delhi of those days music was a great phenomenon. They all followed, weeping and crying.

Aurangajeb came out and he asked: What is the matter? Who has died, somebody very, very important? I have not heard. The musicians said: Sir, music. Aurangajeb said: Good, it is good that music is dead. Now go and bury him so deep that he cannot revive again.

This has been the Moslem attitude but Sufis again revived dancing and music and everything, because no religion can be without music. Mohammedans feel deeply hurt by the fact. They suspect that Sufis are somehow enemies and they tried to kill Sufis but they could not. And the irony is that Sufis are the real core of Islam, they are the substantial religion: in fact, they are the flowering.

Music is a milieu in which religion arises and develops and grows. Anything that is growing needs music. All your prayers should be musical, your meditations should be musical, your whole being should by and by become musical.

THE EMPEROR DEMANDED THE DRUM. BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE BUT IT MADE NO SOUND.

The drum in itself will not make any sound, the drum in itself is nothing. An alive heart, a loving heart,

has to be brought to it. You have to put life into it, you have to get involved in it -- only then does it make a sound. That sound is the meeting of the man with the drum. The sound is not possible only with the drum, it is not a technical thing. The king could have called technicians, but music is a love affair, it is not technology. You can learn the technique and you can miss the music.

If you love you may not know the technique but you need not worry about it -- the music will come. Life responds to love; God responds to love; and whenever you become technical you miss life and you miss God. You miss all that is beautiful.

Because it was an emperor's court there must of course have been technicians -- but you cannot capture the citadel of music by violence. You cannot be aggressive towards truth, towards love, you cannot make an attack on God's house. No. Then you will miss. You have to go surrendered, you have to go there humble.

THE EMPEROR DEMANDED THE DRUM BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE, BUT IT MADE NO SOUND.

A deep love is needed. You may have seen Indian musicians: before they start playing on their instruments they bow down to them. It looks absurd to Western eyes. What are they doing bowing down to their own instrument? It is sacred. It is divine. You have to take its permission: Do you allow me to play on you? Am I accepted?

I have heard about one musician who will actually ask his veena: Am I allowed? And then he will wait. And sometimes it will happen that he will say: No. The veena is not ready. At this moment I am not pure enough. I will have to wait. Today I cannot play.

It will be difficult for the Western mind to understand. What are you saying? A veena is an instrument, there is no need to ask. You can force, you can command -- but there you miss. You can force, and there will be a certain kind of music; but it will not be a response, it will be a reaction. If you hit the veena there will be a reaction, of course. But it will not be a response. A reaction is a rape of a woman; a response is the response of your beloved. They are totally different.

TENKO'S FATHER CAME TO THE PALACE AND TOUCHED THE DRUM AND IT SANG. THE EMPEROR REPENTED AND GRANTED A MEMORIAL SERVICE FOR THE SON. TENKO'S SPIRIT APPEARED AND DANCED IN GRATITUDE FOR THEIR PRAYERS.

Everybody who has been violent with life will repent. Don't be violent with life. Persuade it. Persuasion is needed. Don't be aggressive and violent -- otherwise all music will disappear.

I will tell you a story. It happened that in a house there was a very ancient veena. For centuries it had been there. And through the generations the people of the family had by and by completely forgotten what it existed for, what its function was. It had become a nuisance in the house, because it was so big and it needed space. And not only that, sometimes the children would go and play on it and they would disturb the peace of the whole house. Sometimes in the night the cat would jump on it, or the rats would run through it. So it was a nuisance, always creating noise, disturbing the sleep, disturbing the people of the house and the neighbors.

Finally one day they thought: Why are we keeping it here? Throw it out. Every day we have to dust and clean it, and it is useless. So they went and threw it outside the house.

A beggar passed. He saw the veena lying there and he started playing on it. It created such a divine music that the whole neighborhood gathered. Even the people who had thrown it out came running out of their house. They were stupefied, hypnotized. They couldn't believe that this veena could create such beautiful music, so mysterious. It created such a milieu around that all the traffic stopped, houses were empty and whosoever heard, came. The whole town gathered, and when the beggar stopped, the people to whom the veena had belonged for centuries jumped on him and said: Give this veena to us, this is ours.

The beggar said: The veena belongs to one who can play on it. It is not a possession. It is a love. If you can play on it, play on it -- then it belongs to you. If you cannot play on it, don't be possessive -- it belongs to me. I was waiting for it and the veena was waiting for me. Now we have met and now nobody can separate us. If you insist, you can take it, but it will be a dead veena and I will be a dead musician. Between us two something meets and mingles, between us two something becomes one and organic. I am half, the veena is half, and when we meet we become one -- then there is music and there is love and there is life.

The last question:

I OFTEN FEEL YOUR ENERGY RUNNING THROUGH ME. IT IS AS APPARENT WHEN I AM IN THE WEST

AS WHEN I AM BACK IN INDIA. YET WHEN I AM HERE I WONDER WHETHER THE FEELING THAT YOU HAVE BEEN WITH ME IS MY IMAGINATION OR NOT.

If it is your imagination, so what? Why not enjoy it? What is wrong in imagination? Imagination is as divine as anything else. If you feel happy and blissful, enjoy it. Let it be there.

This is the mind which goes on creating trouble. Again and again, if people feel good, if they feel beautiful, they come and ask: We are worried. Maybe it is just imagination. But when they are suffering and when they are in pain, they never come to me and say: Maybe it is just imagination that we are suffering.

This is beautiful! You are so addicted to suffering that suffering is always real, but bliss looks suspicious -- it may be imagination.

So what? If it is imagination, let it be an imagination. Enjoy it. Delight in it. And always remember that the criterion of the true is delight, celebration -- there exists no other criterion of truth for me. A thing that gives you peace, a thing that gives you bliss, is real. Anything that gives you pain, that makes you suffer, is unreal. That is the only criterion, there is no other criterion.

So if you are feeling happy, don't get disturbed by the mind. The mind is a great poisoner, it immediately creates the suspicion that there is something wrong. 'You -- and happy? Impossible!' the mind says to you, 'it must be unreal.'

You have lived in so much suffering for so long that suffering seems to be real. When you are in suffering there is no doubt about it, you take it for granted, it is real. When you feel blissful immediately the suspicion arises: You and happy? Impossible. Something has gone wrong somewhere.

Tao: The Three Treasures, Vol 3

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LAO TZU SAYS:
WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD.
WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS. THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT UNDERSTANDS WITHOUT SEEING, ACCOMPLISHES WITHOUT DOING.

Religion is not knowledge, it is knowing. Knowledge is of the mind, knowing is of the being, and the difference and the distance, is tremendously vast.

The difference is not only quantitative, it is also qualitative.

Knowledge and knowing -- they are as different as heaven and hell, earth and the sky, so the first thing to understand is the difference between knowledge and knowing.

Knowledge is never of the present, it is always of the past. The moment you say you know it is already a dead thing, it has already left its marks on the memory, it is like dust clinging to you. You have already moved away from that.

Knowing is always immediate, knowing is here and now. You cannot say anything about it, you can only be it. The moment you speak of it, even knowing becomes knowledge; that's why all those who have known, they say it cannot be said. The moment you speak of it the very nature of it changes; it has become knowledge. It is no more the beautiful alive phenomenon of knowing.

Knowing has no past, it has no future, it has only the present. And remember, present is not part of time.

People ordinarily think that time is divided between past, future and present. They are absolutely wrong. Time is divided between past and future, present is not a part of time at all. You cannot catch hold of it in time. Pursue it and you will miss. Try to grasp it and it will always be out of your reach, because it is part of eternity not part of time.

Present is eternity crossing time. It is a meeting point where eternity and the temporal meet.

In the present is knowing, in the past is knowledge, Whenever you know, you start planning. The more you know, the more you plan. Knowing means the past, planning means the future -- then you don't allow the future freedom, you try to fix it into the pigeon holes of the past. You would like it to be just a repetition of the past, howsoever modified, decorated, but just a repetition of the past.

A man of knowledge is a man of planning, and life is an unplanned flow. Life is freedom, you cannot pigeon hole it, you cannot categorize it, that's why a man of knowledge misses life. He knows much, and he knows nothing. He knows too much and he is just empty and hollow. You cannot find more shallow a person than a man of knowledge. He is just surface and surface, he has no depth, because depth comes through eternity.

Time is horizontal, it moves in a line on the horizon. Eternity is vertical, it moves into depth and height. That is the meaning of Jesus' cross: time crossing eternity, or eternity crossing time. Jesus' hands are time, they move into past and future, crucified in time, resurrected into eternity. His being is vertical -- everybody's being is vertical, only the body, the hands, the material part of you, is horizontal.

Knowledge creates future, future creates worry. The more you know, the more worried, the more uneasy you are, never at ease, at home, a deep trembling inside. It is a pathology. A man of knowing is totally different -- he lives here. This moment is all, as if tomorrow exists not -- and really it exists not, it has never existed, it is part of the game of the mind. It is a dream of the man of knowledge.

This moment is all, and the total. Knowing moves into this moment vertically, goes deeper and deeper and deeper. A man of knowing has depth, even his surface is nothing but part of depth. He has no superficial surface, his surface is also part of depth. And a man of knowledge? He has no depth, his depth is also part of his surface.

And this is the paradox: that a man of knowing knows and a man of knowledge does not know, cannot know, because knowledge cannot meet life -- that is the barrier, on the contrary, the only barrier, the hindrance. It is just like this: a mother knows that the child is hers, the father has knowledge that the child is his. The father has only a belief. Deep down he does not know. Only a mother knows!

It happened, Mulla Nasrudin was working as a vizier to a small kingdom. The king was very generous; not very rich (the kingdom was small) but still very generous. Every year Nasrudin would come and tell him

that his wife had given birth to a child, and the king would give valuable presents to him, to the child, to the mother, but then it became too much because it was every year.

When the twelfth child was born and Nasrudin came, the king said, Now Mulla, it is too much, and the world is suffering too much from over population, what are you doing? If you go at this speed you will create a small nation. You go on, every year -- stop it! Let this child be the last! And if you cannot stop, if you are unable to stop, then it is better to commit suicide rather than to overburden the earth.

Nasrudin was very depressed. Then the thirteenth child was born -- what to do? So he thought, it is better now not to go to the king -- go to the forest and commit suicide, as the king has said. So he went to the forest, he prepared everything to hang himself, just a split second and he would have been hanging under the tree dead -- suddenly he said, Nasrudin! Beware! You may be hanging the wrong man!

A father simply believes, a mother knows. Knowing is like a mother, knowledge is like a father.

All knowledge is belief. Knowing is not belief, it is KNOWING. It is your perception it is your vision it is your growth. It is just like the mother -- the child grows in her womb, she knows, the child is HER PART, her own extension, her own being, blood and bone. A father is extrinsic, he is not intrinsic. He simply believes that the child is his.

A man of knowledge believes that he knows. A man of knowing knows.

Knowing is a transformation in your being, it is like a pregnancy, you have to carry it, you have to give birth to yourself, a resurrection into eternity, a turning away from time and a moving in no time, a conversion from mind to no mind, but something so tremendous that you know it is happening in you.

A man of knowledge goes on collecting dust from Buddhas. Those who have known, he believes in them. Whatsoever he believes in is dead. He has not given birth to himself. He has collected knowledge from others, everything is borrowed, and how can knowledge be borrowed? How can being be borrowed? If knowledge is going to be true it is going to be of the nature of being.

George Gurdjieff used to ask people -- seekers who would come to him -- the first thing he used to ask is: Are you interested in knowledge or being? Because here we give being and we are not concerned about knowledge, so you decide well. If you are concerned with knowledge, go somewhere else. If you are concerned with being, remain here. But make a very very clear decision.

What is the difference between being and knowledge? The same as the difference between knowledge and knowing. Knowing IS being.

It is not something that is being added to you, it is something you grow into. Knowledge is something which is added to you. You don't grow through it, rather, you carry it as a burden. So you will always find a man of knowledge burdened, heavily burdened, mountains of knowledge he is carrying on his shoulders. You will see his face very serious, deadly serious, and his heart completely crushed under the burden.

A man of knowing is weightless. He has nothing to carry. He can fly into the sky. The gravitation of the earth does not affect him. He is not pulled towards the earth because the earth can pull only that which is heavy. He remains on the earth but he is not of the earth. That is the meaning of Jesus' saying -- he says again and again: My kingdom is not of this world.... It is of some other world, the world of being, of eternity.

If you understand the distinction well, then remember never to move on the path of knowledge. Move on the path of knowing, being, because only then you gain something: not that you have more information, but you become more, and that is the crucial point to be understood -- you have to become more.

Your poverty is not of information, your poverty is of being. You are poor and you go on hiding that poverty through accumulating things. And knowledge is also a thing: words, theories, philosophies, systems, theologies -- all things; subtle, abstract, but still things. You are not growing, you remain the same, and you create a delusion around you that you have come to know.

These sutras of Lao Tzu have to be understood in this light.

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD.

Because deep down you are the world. World is nothing but you are large. In fact there is no need to go anywhere to know anything; if you know yourself you have known the whole humanity, if you know your anger you have known all anger, if you know your violence you have known all wars; there is no need to go to Viet Nam, no need to go to Korea, no need to go to Palestine, or anywhere, if you know your violence you have known all violence. If you know your love you have known all -- the whole history of love; the

never written, the never known, even THAT you have known because you are the seed!

It is just like taking a drop of water from the ocean; you analyze that drop; you have known the whole ocean if you know that drop because in the small drop the whole ocean is condensed, it is a miniature ocean. If you analyze the drop and come to know that it consists of H20, you know that the whole ocean consists of H20. Now there is no need to go on and on and on, one drop is enough. If you know the taste of one drop, that it is salty, you know that the whole ocean is salty -- and that drop is YOU.

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD... Because you are the world, an atomic world, and everything is happening in you. It may be happening on a vaster scale in the world, the quantity may be more, but the quality is the same.
Understanding oneself one understands all.

There is a beautiful story in the Upanishads: A young man, Swetaketu, came back from his guru's house, from his GURUKUL, the family of his guru, learned, and of course, as young men are bound to be, very proud of his learning. Haughty. Egoistic. His father, the seer Uddalak, watched him coming -- he was coming, entering the village, and his father watched him from the window. The father became sad: This is not learning! He has become a man of knowledge. This is not knowing! Uddalak said to his own heart: I had not sent him for this. He missed the point! He wasted his time! Because knowing is humble -- not humble in the sense that it is opposite to ego, it is not related to ego at all, not even as an opposite, because even the opposite carries something of it.

Not feeling that his son is humble, the father became very very sad. He is getting old, and here comes this boy having wasted many years of his life -- why does he look so PROUD? Knowing always makes you humble.

This word humble is beautiful. It comes from the root HUMUS, the root really means earthy, of the earth, non.pretentious, and the same root is the base of the words HUMAN and HUMANITY. You become human only when you become humble, you become humble only when you are of the earth -- of the earth in the sense: unpretentious, simple, unconditioned, earthy.

Here comes the son so proud and haughty, he must have become a man of knowledge -- and he had become one. He came, he touched his father's feet, but it was just a formality. How can a man who has become so egoistic bow down?

The father said, Swetaketu, I see your body bent, but not you. And what misfortune has happened to you? Why do you look so haughty? A man of knowing becomes humble, Swetaketu. Have you heard anything about that One, knowing which, one knows all?

Swetaketu said: What are you talking about? How can one know all by knowing one? Absurd! I have known all that could be known in the university, I have become as profound as one can become in all the subjects that are taught there. I have exhausted the whole possibility of learning. When my master said to me: Now you know all and you can go back home, then only I came back -- but of what you are speaking, that 'one' -- never heard of it. Nobody talked about it in the university. Grammar we learnt, language, history, myth, philosophy, theology, religion, poetry -- everything that is known to man I have learnt, and I have become proficient, and I have attained to the highest degree that the university can confer, but we never heard about that 'one' -- what are you talking about? Have you gone mad? How can one know all by knowing one?

Uddalak said, Yes, that One is you. Swetaketu, TAT TWAM ASI, that art thou. If you know this One you will know all, and all that you have known is just rot. You have wasted your energy. Go back! Never come again unless you know that One by knowing which all is known. Because, said Uddalak to his son, in our family no one has been a brahmin just by name. We have called ourselves brahmins because we have known the Brahma. You don't belong to our family if you don't know that One, go back!

That One are you, that art thou. A very small seed, almost invisible to yourself. Unless you search deep, and search long, with perseverance and patience, you will not encounter it.

That seed is within you, that is your within ness, and the whole vast world is nothing but you written on a large canvas. Man is humanity. You are the world.

SAYS LAO TZU:
WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD.
WITHOUT LOOKING OUT OF ONE'S ,WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

There is no need to look out of the windows -- windows are your senses: eyes, ears, nose -- these are the

windows, there is no need to look from these windows.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN. You can see the ultimate within.

Have you seen Buddha images, sitting silently with closed eyes, unmoving?

There are stories in India about people remaining in meditation for so long that birds settled on their bodies, they made their nests in their hair, and ants crawled for so long on them that these ants forgot completely that 'here sits a man.' They started living there.

What were these men doing? Creepers crawled on their body thinking it was a good support. So unmoving, what were they doing there? They were not doing anything. Closing all their windows they were looking at the splendour of splendours, they were looking at themselves -- and it is such a tremendous mystery and such a beautiful phenomenon that nothing like it can ever be encountered anywhere else, because wherever you go and whatsoever you see the report will be second-hand.

I can see your face but my eyes will be the mediators, they will report, I will never be able to see your face directly, it will be always indirect. I can go to the rosebush and look at the beautiful flowers, but that beauty is second-hand because my eyes will report. There is an agency. I cannot come in direct contact with the rose, the eyes will always be there. The smell will come through the nose. I can listen to the singing birds but that song will always be secondhand, and unless you know firsthand how can you know the Tao of heaven? How can you know the ultimate? The very ground of being? There is only one possibility of coming in contact with the ultimate directly, immediately, without any mediators, and that is -- inside yourself. Close all the doors and windows and move within.

It happened -- One of the most wise women ever born was Rabia Al-Adawia. She was a Sufi, a great mystic, incomparable; she was sitting inside her hut with closed eyes doing something -- nobody knows what. Another mystic of the name of Hassan was staying with her, and it was morning, and the sun started coming up, and it was tremendously beautiful, with the birds singing and the trees happy again to see the light and the whole world celebrating the morn. Hassan stood there, then he called Rabia saying: Rabia, come out! See the glory of God! What a beautiful morning! Rabia said: Hassan, rather on the contrary, you come in and see God himself. THERE I know is beauty, the beauty of creation, but it is nothing compared to the beauty of the Creator. So rather, YOU come in!

I don't know whether Hassan understood or not, but this is the whole thing. Knowledge goes out. When you go out you can know many things but it will be information second-hand.

That's what science is; science is always second-hand, it can never be first-hand. It can never have that freshness which religion can have.

Howsoever deep an Einstein goes the depth will be of the outside. He cannot come fresh out of it.

And Albert Einstein felt it in his last days -- somebody asked him just two or three days before he died: What would you like to be if there is another opportunity given by God to you to come to the earth, what would you like to become? He said, Next time rather than becoming a scientist, I would prefer to become a plumber. I would like to live a simple and ordinary life. I would tike to live absolutely unknown to the outer world. I would like to live anonymously, nobody knowing about me, so that nobody disturbs me.

He is groping in the right direction. He is groping in the same direction where he can become a Buddha any day.

When one gets fed up with the outside one turns in. Then one would like to close all the doors and all the windows and just rest within.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

Science goes on discovering laws and laws and laws but it will never discover THE law, and THE LAW is the meaning of the word Tao.

Science will go on discovering gods and gods and gods but will never discover THE GOD, and THE GOD IS the meaning of the word Tao: the very ultimate, beyond which nothing exists, beyond which nothing is possible.

Science goes on discovering -- and every day the more science discovers, the more old theories are discarded and thrown into the rubbish bin. And this is going to happen to every scientific theory one day or other. All scientific theories are doomed to be thrown into the rubbish heap because they don't know THE LAW. They are only reflections in the lake not the real moon. The real moon is within and the who]e world functions as a mirror.

When you see beauty in a rose flower, have you ever pondered over the fact whether the beauty is there

in the rose flower or the beauty is poured by you? Because there are moments when you pass the same rose-bush but nothing happens, nothing special, nothing extraordinary, just an ordinary rose, but in another moment, in another mood, in another state of mind, suddenly it takes on a beauty, a flavour, it becomes a new dimension; doors open, mysteries are revealed. What is happening is that the rose is just a mirror. Whatsoever you pour into it you see.

You come before a mirror, you look in the mirror, the mirror simply mirrors YOU, it is YOU. If you are ugly the mirror reports an ugly figure, if you are beautiful the mirror reports beauty.

There are moments when you are ugly then all roses become ugly, there are moments when you are sad then all moons become sad, there are moments when you are in hell then the earth becomes hell. You create reality around you, you project reality around you. You have within you the creator, the one by knowing which all is known.

That's why in aesthetics for centuries thinkers have been trying to define what beauty is and have not been able to define it. They cannot because it does not exist there outside, it is a pouring from the within. The rose flower is not beautiful, you create the beauty around it. It is just like a peg; you hang beauty on it, it becomes beautiful. That's why when a poet passes the rose flower is so beautiful, you cannot conceive! And then passes a scientist absolutely oblivious of the fact that the rose is blooming, that the rose exists. Then passes a businessman; he looks at the rose and thinks how much he can earn out of it if he sells it. Then comes a child, plucks the rose, plays with it for a few moments, forgets about it, goes on his way...

The rose is nothing. It is you who brings the meaning to it.

People come to me every day and they ask again and again in a thousand and one ways: What is the meaning of life? It has no meaning. You bring meaning to it. You create meaning. Meaning is not an objective fact, so don't look for meaning and don't search for meaning. If you go on searching you are bound to come to the truth that life is meaningless.

That's how existentialists in the West have come to discover that life is meaningless; and they have stopped there, which is very unfortunate. In the East we have come to know it but we have never stopped there. Buddha also came to know that life is meaningless but he never stopped there. This is stopping half-way! Life IS meaningless, but that doesn't mean that your life needs to be meaningless, no; life is meaningless if you don't bring meaning to it. There is no meaning IN it, the meaning has to be given to it. You pour down your being into life, it becomes vibrant with meaning. Then it sings, it dances, it becomes divine.

People ask me, Where is God? Can you show us? I cannot show you God, nobody can show you because God has to be found within. Then you can see him anywhere. Then in a rose you will see him -- the rose will become the mirror and you will see God. Then a bird is singing in the morning, and suddenly the note takes on a flavour which was never there -- you contributed it, it becomes divine.

Once God is discovered within everything becomes divine. If you have not discovered it within and you go on asking: Where is God? and you go on asking about his address, you will never reach. And all addresses are false because he lives within you, he needs no address.

There is a beautiful story, very ancient. It is said that God created the world, everything was beautiful, then he created man and everything became horrible. With man entered hell. And man started complaining and became almost impossible for God to sleep or to do anything -- so many people, and they went on knocking at his door day and night, and it became a nightmare. He must have thought many times to destroy man so that the peace of the world could be regained.

But then some wise counsellor said, There is no need to destroy man, you simply change your abode. You don't live here on this earth. (He used to live here, because of you he had to change his abode.) So God said, Where should I go?

One counsellor said: It is good that you go to Everest. God said, You don't know. Sooner or later there will come a man named Hillary, and he will reach there, and the whole thing will start again. Then somebody said: Go to the moon. God said: You don't know; these things won't help much. Sooner or later man is going to reach everywhere. Suggest somewhere to me where he will not even suspect I am. Then an old counsellor came near to him, said something into his ear, and he nodded; he said, Yes, you are right. The old man suggested: Then you hide within man. He will never suspect that. He will search and seek everywhere except in his own inner world.

The story is beautiful. Almost factual. Not a story but a truth.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS.

Looks paradoxical, but only looks paradoxical. It is not. It is a simple fact. The more one pursues knowledge the less one knows. Go to the pundits; they know so much, but look into their eyes -- not even a glimmer, watch them -- not even a gesture of knowing; be with them, and there is nothing, they are hollow, absolutely false, nothing inside, just a painted hollowness, a decorated hollowness, decorated by many scriptures, the words of those who have known, but all borrowed, all dead, and surrounded by these dead words they have almost become dead themselves.

Go to a man of knowledge and you will taste dust around him. He may look very very old and ancient, almost in the grave, but you will not find the freshness that is part of life. You will not see a living river in him, flowing, moving always into the unknown. Knowledge is a limitation, howsoever vast, a limitation still. That's why Socrates says that: When I was young I thought I knew all. When I became a little mature I started suspecting, and then I came to realize, that I don't know that much. When I really became old I realized that I don't know at all.

It happened, the oracle at Delphi declared that: Socrates is the wisest man on earth today. People who heard this came to Socrates and they said: This is a paradox! And we are puzzled! Then who is right? If the oracle is right then you are wrong, if you are right then the oracle is wrong, and neither can be wrong. We believe in you, we have known you, we have been around you, we have felt you that you must be true; whatsoever you say cannot be a lie. But the oracle, the divine oracle, it has never been found telling lies. All that has been predicted by the Delphic oracle has always been found true; so we are in a fix, you help us. You say you don't know anything, in fact you say that you know only one thing -- that you know nothing, and then comes this oracle and says that Socrates is the wisest man on earth.

Socrates said: There must have been some misunderstanding because I know more about myself than anybody can know about me and I tell you again that I know nothing; at the most this much I can permit -- that I know that I know nothing. Nothing more. You go and ask the oracle again, there has been some misunderstanding. Either you have not interpreted it rightly or something else... go again! They went again and they asked the oracle and the oracle laughed and said, That's why we say he is the wisest man on earth, because he knows only that he knows nothing.

There is no paradox. This is the indication of a wise man, that he has come to realize that knowledge is futile that knowledge knows nothing that knowledge is rubbish that knowledge is nonsense howsoever logical it pretends to be -- those are all pretensions.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS.

Why does it happen? Because the further you pursue knowledge, the further you are going away from yourself. The more you try to find the truth somewhere outside of you, the further away you are moving, the further away from the Whole in search of the Whole, the further away from yourself in search of your authentic being, the further away from consciousness in your search.

What are you searching for? That which you are searching for is already within you. Religion is the search for that which is already the case. Religion is the search for that which is already the reality.

If you go further away from yourself you will know less and less and you will think you are knowing more and more. Scriptures you will know, words you will know, theories, and you can go on spinning and you can go on weaving more and more out of these words and you can make palaces in the air, but they cannot be more than airy, abstract -- they don't exist, they are made of the same stuff as dreams. Thoughts and dreams are made of the same stuff -- they are ripples on the surface of an ocean; they have nothing substantial in them. If you want to know the truth come back home.

I always say seek and you will miss, don't seek -- and find, because the very effort to seek means that you have taken it for granted that it is not with you already. From the very beginning your search is doomed. One day, seeking, searching, accumulating knowledge, the fact will strike home that you are a fool, that it would have been better before going into the vast world to seek, to have looked inside.

Again a small parable of Rabia Al.Adawia. One evening, the sun was setting and the neighbourhood found her searching for something on the street -- an old woman, everybody loved her; of course everybody thought her a little crazy, but she was a beautiful person -- so they all rushed to help her and they asked, What has been lost? What are you searching for? She said: My needle. I was doing some needlework and I have lost my needle. Help me! You are so kind! So they all engaged in the search.

Then one man, seeing the fact that the street was so big and the needle was such a small tiny thing and

that unless they exactly knew where it had been dropped it would be almost impossible to find it, came to Rabia and said: Tell us exactly the spot. Rabia said: Don't ask that because in fact I have not lost it outside my house, I lost it inside.

They all stopped searching and said: Crazy woman! Then why are you searching here outside in the street when you have lost it inside the house? Rabia said: THERE is much darkness. Here is a little light, how can you seek when there is darkness? And you know I am poor, not even a lamp with me. How can you seek when there is darkness? So I am seeking here because still a little sunlight is left, and still something can be done to search.

The people started laughing. They said: You are really crazy! We know that in darkness it is difficult to search, but then the only way is to borrow a lamp from somebody and search for it there. Rabia said: I never thought you people were so wise. Then why do you always SEEK outside? I was just following your ways. If you are so understanding why don't you borrow a lamp from me and search inside? I know there is darkness...

This parable is meaningful. You search outside: there is a reason -- because inside everything is so dark. You close your eyes and there is dark night, you cannot see anything; even if something is seen it is nothing but a part of the outside reflected in the inner lake -- thoughts floating which you have gathered in the marketplace, faces coming and going, but they belong to the outside world. Just reflections of the outside, and vast darkness One becomes afraid. Then one thinks it is better to seek outside, there at least there is light.

But that is not the point. Where have you lost your truth? Where have you lost your being? Where have you lost your God? Where have you lost your happiness, your bliss? Better it will be before you go to the infinte maze of the outside world, better it will be to first look within. If you cannot find there then it is all right -- you go and search outside. But that has never happened. Whoever has looked within has always found -- because it is already there -- only a look is needed, a conversion, a returning of consciousness. Just a deep look.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS. THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT...

In the running you are missing, wasting life, energy, opportunity. Don't go on running about and about and about. Stop running, that's what all meditation is about: stop running, sit quietly with closed windows and doors, settle inside, rest inside, relax inside, let the turmoil settle a little, then start looking.

It will be like groping in the beginning, in the beginning the darkness will be too much, but as you become accustomed to it the darkness starts changing its quality.

It is just like when you come from the outside and it has been a hot day and the sun has been too cruel and you come inside the room of your house, you cannot see; everything looks dark because the eyes are focussed with the sun, the eyes are accustomed to too much light. A sudden change -- the eyes will take a little time to settle, that's all. Patience is needed. When you move inwards nothing will be seen -- don't be impatient, don't say just after a minute that all the Buddhas are false, they say inside is bliss but I don't see anything.

It happened to one of the most penetrating thinkers the West has ever produced, it happened to David Hume. Again and again coming across the Eastern teachings -- Go within; Close your eyes; See -- one day he thought: Let us try, knowing well that there is nothing. These Eastern people are mad, illogical, irrational, introverts, fooling themselves and nobody else. He said, Better at least to try. He closed his eyes just a single minute -- then he opened them and wrote down in his diary: There is nothing except darkness, a few thoughts floating, a few sensations, and nothing else...

Don't be so impatient. Wait. Let things settle inside, it takes time. You have been unsettling them for so many lives, settling will take a little time, a little patience -- and nothing else is needed. You need not try to settle them because that will disturb them again, you will stir them up more; you simply don't do anything. because that will disturb them again, That is the meaning of Lao Tzu's beautiful phrase WU -- WEI, do by not doing. You simply don't do anything and it happens; that is doing by not doing. Just close your eyes and wait and wait and wait and you see layers of disturbance falling, settling, things falling into their places, and silence; and by and by darkness becomes light, and that One is known by knowing which all is known. Because that One is the seed. That art thou, Swetaketu.

THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT, UNDERSTANDS WITHOUT SEEING,

ACCOMPLISHES WITHOUT DOING.

And that is the greatest accomplishment, that which is accomplished without doing anything at all. Remember, whatsoever YOU can do cannot go beyond you, how can it go? If you do it, it will remain lower than you, it cannot go higher than you. Whatsoever you do will be part of your mind, it cannot be transcendental. Whatsoever you do will be done by the ego, it cannot be your being. So non-doing is the only way to do it.

Sitting still, sitting quietly, not doing anything, and the grass grows by itself. And then the effort, the doing, is still. Such a tremendous and vast silence descends on you... was reading a Japanese poem just a few days before; line of it penetrated me very deeply, came part of my heart. says:

WITH NO BIRD SINGING HE MOUNTAIN IS YET MORE STILL.

When there is no doing, even the birds are no more singing, nothing is there, everything is calm and quiet, suddenly you become aware nat nothing has been lacking from the very beginning; :hat which you are seeking -- you have always been that. Suddenly you realize :hat the Master of Masters is sitting there on the throne. And you start laughing.

Bokuju became enlightened -- enlightened? Don't take the word very seriously, is nothing serious, it is the ultimate in fun, it is the last joke -- Bokuju became enlightened and he started laughing, a belly laugh, he became crazy. People gathered, and they started asking, What is the matter? Please tell us, what has happened? He said, Nothing has happened, and I was mad, searching and seeking for that which is already there in me.

Whenever people used to ask Bokuju: What did you do when you became enlightened? he said: I laughed, and I laughed loudly. And he said: I have still not stopped laughing. Whether you hear it or not, that is not the point, I have still not stopped laughing. What a joke! You have it already and you have been searching and seeking and you could not find it, not because it was not there but because it was so much there and so close to you that you could not see it.

Eyes can see that which is far away, eyes can see that which is distant because eyes need a perspective, hands can touch that which is different and distant, ears can hear that which is outside -- that's why Lao Tzu says he understands without seeing, because how can you see yourself? Who will see whom? The seer and the seen are one there, no eyes are needed. Who will do? Who will make the effort? It will be just like a dog chasing its own tail, it will be simply foolish....

And this is what you are doing, chasing your own tail. Stop and see it is your own tail, there is no need to chase it, and by chasing you are not going to get it ever. By chasing you miss, by non chasing you accomplish.

... ACCOMPLISHES WITHOUT DOING.

And then time disappears. Then knowing disappears, because knowing is there to know something, knowing is a faculty to KNOW; once you have known, there is no point in the faculty remaining, it simply disappears.

Time disappears because time is there because you are frustrated, it is created out of your frustration so that you can hope for the future and somehow bear the frustration and tolerate it, and console yourself.

Mind and time are not two things but aspects of one thing. When both disappear for the first time YOU ARE in your absolute glory. Say it this way -- you have become a god, a Buddha.

And ask the awakened ones: they all say the same thing, that it has to be accomplished without any effort on your part. It is the effort that has created the whole mess.

Dropping all effort, just sitting silently looking within -- WU-WEI.

Chapter title: Don't do Nothing!

12 August 1975 am in Buddha Hall

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IS NOT THE SEARCH FOR ENLIGHTENMENT A SELFISH SEARCH?

Yes, it is. And the most selfish. There is nothing like it, it is incomparably selfish.

And one has to be selfish, there is no other way to be. And all the teachings that go on telling you not to be selfish have not helped; rather, they have distracted your being, they have made you unnatural.

Self is your centre, and to be selfish is the only way there is to be. The more you try to be NOT SELFISH the more you become eccentric. (The word eccentric is beautiful; it simply means off-centre.)

Then you are rooted no more in yourself, then you are grounded no more in your being, and a man who is not grounded in his being lives a false life, lives an artificial life. His whole life is more like a dream than like a reality.

And deep down you cannot help. Deep down you remain selfish. At the most you become hypocrites.

You try to be unselfish, but that is an impossibility. Even in your effort to be unselfish you will remain selfish. So you create a duality, a conflict, and whatsoever you say on the surface deep down you go on denying it -- and you know it well because how can you deceive yourself.' The surface says one thing, the depth goes on broadcasting just the opposite.

It happened, there was a case against Mulla Nasrudin in the court and the judge asked: Did you sleep with this woman, Nasrudin.' Nasrudin said, No, your honour, not at all, your honour, not even a wink!

This is the situation. You say something and immediately your inner depth contradicts it. You become a contradiction. You become tense. Your life becomes a deep anguish, a suffering. I teach you to be totally selfish because I teach you that which is natural. But if you understand me well -- which is difficult, you may misunderstand me -- if you are really selfish then much flows out of your life which is absolutely unselfish. Because when a man is grounded in his own being he has so much to share, so much to give, there is no need to be altruistic.

If you are centred you ARE altruistic because you have overflowing love, overflowing being, you HAVE to share. You are just like a flower, so full of fragrance it goes on sharing it with the winds. You are like a pregnant being, you carry so much within you that you have to give, to share, and by sharing it grows more -- but you share it from your centre.

So I am not saying that when you become selfish you are not unselfish then, no, just the opposite. When you try to be unselfish you remain, deep down, selfish. When you become totally selfish a tremendously beautiful unselfishness happens in your life. But you are not even conscious about it because if you are conscious it is false.

Things which are natural and healthy need no consciousness. Are you conscious of your breathing? Yes, sometimes, when something goes wrong, when something is ill, when the breathing is not as it should be -- then you become alert, then you are alarmed, then you become conscious. Otherwise the breathing goes on day and night, twenty-four hours, whether you are asleep or awake, whether you are in love or in hate, whether you move or you sit, whatsoever you do the breathing continues. It does not depend on your being conscious of it -- and it is fortunate that it doesn't depend on your consciousness, otherwise you would have been already dead.

If you had to be careful about it, if you had to DO it, it would have stopped long before.

Unselfishness should be like breathing. You should be centred, then it happens. Unselfishness is not the opposite of selfishness, unselfishness is the by.product of being totally selfish. This is what I teach you. And

all the churches and all the religions and all the priests and preachers, they have been teaching you just the opposite. They have corrupted humanity, they have poisoned your minds.

You cannot be centred and you are trying to help others, to be of service to them. The only help that you can give, the first and the very basic thing, is to be centred and rooted within yourself.

Yes, enlightenment is a selfish search.

This is half of the answer I would like to give you.Now the other half.

Because enlightenment is a selfish search, the most selfish, incomparably selfish -- that's why you cannot attain enlightenment through search. The search will make you a beautiful person, wise, compassionate, in a thousand and one ways, but not enlightened.

So, for me there exist three types of persons; one, the so called religious person, the moral, the puritan, the so-called good, who goes on trying to be unselfish and remains selfish. Second, the person who knows there is no other way to be, that to be selfish is the only way there is, who becomes centred and becomes unselfish, who through selfishness attains to unselfishness, as a by-product, he makes no effort to attain it. And the third person who is neither selfish nor unselfish. He is the enlightened person who goes beyond duality, who goes even beyond self.

Hidden in yourself is no self. Hidden behind you is emptiness, nothingness, what Buddha has called SUNYATA, absolute nothingness.

So the second part of the answer: You cannot attain to enlightenment through search. All search fails there, because until the seeker is lost enlightenment is not possible, and how can the seeker be lost if there is search? How can the seeker be lost if there is self?

It is not possible. So what happens? How does a man become enlightened?

He searches and searches, and there comes a moment when he realizes the total absurdity of searching for it; because you can search for something which is not already within you, you can search for something which is in the future, but how can you search for that which is already the case? Through searching you will miss it.

How can you search for the seeker himself? The seeker can search for everything except himself. Trying to search for himself is absurd. How can the seeker seek himself? For search a distance is needed between the seeker and the sought.

When the distance is not there -- and it is NOT THERe -- the seeker is the sought. When this is realized... and this is realized after much search, remember -- don't drop searching, I am not saying that -- this is realized after many failures, when all hope is lost. This is realized only when you have searched in all the ways possible, when you have done all that you could, no stone has been left unturned, not even a single corner has been left unsearched, you have done all that can be done, nothing is left -- then you simply sit; the search drops from you; no hope, no possibility of ever gaining this goal; in a moment of absolute frustration you drop the search -- this is how it happened to Buddha, this is how it happened to me, this is how it always happens.

You make tremendous effort, that is needed! I'm not saying that right now you can drop the search, how can you drop it if you have not got it?

Search hard. Make all the efforts you can, bring your total energy to it, but I am not saying that through it you will attain. Without it you will never attain, through it no one has ever attained. You will have to pass through it.

Go in, and then a moment comes when you come out freed from all search and seeking. Suddenly you turn inwards, because search is always outward: seeking, you always look somewhere else, seeking, you run all over the space, seeking you go in all directions -- and there is within you something that is beyond all directions. You may call it the eleventh direction.

There is within you something which need not be searched for but only realized. It happens in a single moment, not even in a single moment, in a split second -- not even that; it doesn't happen in time.

Search stopped, seeker gone, suddenly it is there. It has always been there.

WHAT IS THE DIFFERENCE BETWEEN KNOWLEDGE AND WISDOM, AND UNDERSTANDING?

There is a lot of difference, and the difference is not quantitative, it is qualitative. Knowledge is belief. Knowledge is others' experience not your own. They say there is God and you believe in it. This is

knowledge.

A young man can become very knowledgeable. There is no trouble in it. You need a good memory, you need to make a little effort. The same thing can be done some day by a computer: you will carry a computer in your pocket, no need to make your head too heavy with the libraries, the computer will carry all the knowledge.

Remember, soon computers will replace all your knowledge. The pundit is going to disappear from the world, the computer will take its place. And I say 'its' place knowingly, consideredly, because a pundit is a mechanism, he is not a man.

That's all you have been doing with the brain -- you go on feeding it information.

Knowledge is borrowed. Others know it, you believe they must be true. Wisdom comes through your own experience. Knowledge is an accumulation, wisdom is also an accumulation. But knowledge is accumulation of others' experiences, wisdom is accumulation of your own experience. A young man can never be wise; he can be knowledgeable, but for wisdom time is needed. Old people are wise because you have to pass through experiences.

You can read many books on love and you can know much about love, what others have said about it, but to know love itself you will have to pass through experience -- which is time absorbing. By the time you know something about love the youth, your young age, will have gone. You will be old, but wise.

Old age is wise, youth can be knowledgeable. Wisdom is one's own experience accumulated, knowledge is others' experience accumulated by you.

Then what is understanding? Understanding is non accumulative. What difference does it make whether somebody else experienced and you believed, or you experienced and then you believed? That experience is of the past. It is no more there, and you have changed so much -- and everybody is changing every moment -- that an old man who says that 'In my youth I experienced THIS,' is talking about somebody else because he is no more the same.

A little closer wisdom is than knowledge, but not very close. Understanding is non-accumulative, you don't accumulate either others' experiences or your own. You need not accumulate, you grow. Understanding is always fresh, wisdom is a little dusty and old, wisdom is always of the past, your own past. Knowledge is also of the past -- of others' pasts. But what difference does it make finally? Because your own past is as far away from you as others' pasts; you are no more the same. Every moment the river is flowing, says old Heraclitus, you cannot step in the same river twice.

Your own youth -- you cannot step in it twice; you have learnt something from your experience, you carry it. Knowledge can be washed away, wisdom also. They can be brainwashed, completely wiped from your mind. Understanding can never be brainwashed, it is not part of the brain, it is non accumulative. All that is accumulative is accumulated in the brain.

Understanding is of your being, it cannot be washed away -- you cannot brainwash a Buddha; in fact he himself has brainwashed himself completely, he has cleaned his slate himself, how can you clean him? He is non-accumulative, he lives moment to moment. Through living his being grows. If through living your knowledge grows, it is wisdom; if through living your being grows, it is understanding; and if without living your accumulation grows, it is knowledge.

Understanding is the real flowering of being. A man of understanding is mirror.like. A mirror carries nothing. A mirror always lives in the immediate present, whosoever comes before it, it reflects.

You ask me a question. The question can be answered through knowledge, that is, experience of others; the question can be answered through wisdom, experience of my own; the question can be answered through understanding -- then I am just a mirror, I simply respond.

You ask, you come before my mirror, I simply respond. That's why a man of understanding will always be felt contradictory, inconsistent, because what can he do? He does not carry the past, his answers are not coming from his past, his answers are coming right now this very moment from his being. And every moment the world is changing, it is a flux, so how can an old answer be given again? Even if the words appear to be old the answer cannot be old.

Understanding is non-repetitive and non-accumulative. Wisdom is accumulative, repetitive, knowledge is accumulative, repetitive. Knowledge is sheer belief, wisdom has a little experience in it, understanding is totally different. It is your presence, your mirror-like presence. It is a response.

Old people can be wise, young people can be knowledgeable, only children can be understanding. That is the meaning when Jesus says that, Only those who are like children will be able to enter in my kingdom of God.

When you again become childlike, fresh, carrying no past, carrying no ready-made answers within you, carrying NO answers, just a deep emptiness, then something echoes in you. Somebody asks a question -- no answer comes from the memory, no answer comes from the experience, but the answer is a response this very moment.

Understanding is always of the now and the here.

Understanding is the most beautiful thing that can happen to a person. Drop knowledge, and then drop wisdom also. Don't believe in others' experiences and don't believe in your own experiences either, because they are of the past -- you have passed from there, they are no more a part of existence things have flowed on, the river has passed under a thousand-and-one bridges, and it is not the same river, even if you see it flowing. It is not the same river, it is constantly changing.

Except for change, everything is changing. Change is the only permanent factor in existence so how can you rely on the past? If you rely, you will always miss the present.

Old people, wise, are always ready with great advice to give to anybody -- full of advice; nobody listens to them -- that is good, never listen, because you will never live the same experiences as they have lived. The river will never be the same again. If you follow them you will become false, inauthentic, untrue, you will be a lie.

And never listen to your own experience either because you are also getting old every day, and yesterday will always be giving advice. A new situation arises and the yesterday is ready there, and the yesterday says, the old man within you says: This is the advice, do THIS, because we did this yesterday and it was good, and it worked, and you succeeded.

Don't listen to your own inner old man. Be alert! Aware of the total situation. AND DON'T REACT; respond. If everything is new let your answer also be new. Only the new can meet the new, only the new can solve the new, only with the constantly fresh and new do you remain alive and true to life.

WHEN MEDITATING WITH NO SET TIME LIMIT I BECOME AWARE OF MY GREAT ANXIETY ABOUT TIME. YOU SAID THAT TIME CONSCIOUSNESS IS FRUSTRATION. COULD YOU PLEASE SPEAK ABOUT THIS FEAR OF TIME?

That is the only fear there is: the fear of time. The fear of death is also fear of time because death stops all time.

Nobody is afraid of death. How can you be afraid of something that you have not known? How can you be afraid of the absolutely unknown, unfamiliar, strange? Fear can only exist with something which is known. No, when you say 'I am afraid of death' you are not afraid of death -- you don't know! Who knows? -- death may be better than life.

The fear is not of death, the fear is of time.

In India we have the same term for both. Time we call KALA and death also we call KALA. We have one term for both death and time. It is meaningful, the word KALA is meaningful, very significant, because time is death, and death is nothing but time.

Time passing means life passing. Fear arises. In the West the fear is more acute; it has almost become chronic. In the East the fear is not so much, and the reason is that the East believes that life continues for ever and ever; death is not the end; this life is not the only life; there have been thousands and thousands of lives in the past and there will be thousands and thousands in the future. There is no hurry. That's why the East is lazy: there is no hurry! That's why in the East there is no time-consciousness -- somebody says: I will come at five o'clock SHARP, and he never turns up. He does not feel any responsibility towards time, and you are waiting and waiting, and he comes after four, five hours and he says, What is wrong in it? So what?

In the West time is very short, because Christianity, Judaism, both believe in only one life. That has created the anxiety. There is only one life, seventy years at the most; one third lost in sleep -- if you live sixty years, twenty years are lost in sleep, twenty of the remaining years are lost in education, this and that; the remaining twenty years -- the job, the occupation, the family, marriage and divorce, and if you really calculate you will find there is no time to live!

When will I live? Fear grips the heart, and life is passing, time is flowing out of your hands and death is reaching every moment with such a constant pace -- any moment it can knock at the door. And time is

irrecoverable, you cannot recover it back, gone -- gone for ever.

Fear, anxiety, a time neurosis -- it is becoming chronic, it is almost as if it has become second-nature to Western man, continuously alert that time is going, and afraid.

The fear is basically that: I have not yet been able to live, and time is moving, and it cannot be recovered, I cannot undo it; gone -- gone for ever. And every day life is shrinking, becoming smaller and smaller and smaller...

The fear is not of death, the fear is of time, and if you look deeply into it then you find that the fear is of unlived life -- you have not been able to live. If you live, then there is no fear. If life comes to a fulfilment, there is no fear. If you have enjoyed, attained to the peaks that life can give, if your life has been an orgasmic experience, a deep poetry vibrating within you, a song, a festival, a ceremony, and you lived each moment of it to its totality, then there is no fear of time, then the fear disappears.

You are ready even if death comes today, you are ready. You have known life -- in fact you will welcome death because now a new opportunity opens, a new door, a new mystery is revealed: I have lived life, now death is knocking at the door; I will jump to open the door -- Come in! Because life I have known, I would like to know you also.

That's what happened to Socrates when hc was dying. His disciples started crying and weeping -- and it was natural. Socrates opened his eyes and said, Stop! What are you doing? Why are you crying and weeping? I have lived my life, and I have lived it totally. Now death is coming and I'm very very enthusiastic about it. I am waiting with such great love and longing; with hope. A new door opens, life reveals a new mystery.

Somebody asked, Are you not afraid? Socrates said: I don't see the point why one should be afraid of death? Because in the first place I don't know what is going to be, and secondly: there are only two possibilities, either I will survive -- then there is no problem of fear, or I will not survive -- then too there is no problem of fear. If I don't survive there is no problem -- when I am not, there cannot be any problem, and if I survive as I am here, if my consciousness survives, there is no problem because I am still there.

Problems were there in life also -- I solved them, so if I am there and there are problems I will solve them -- and it is always a joy to solve a problem, it gives a challenge. You take the challenge and you move in it, and when you solve it a great release of happiness happens.

The fear of death is fear of time, and the fear of time is, deeply, fear of unlived moments, unlived life.

So what to do? Live more, and live more intensely. Live dangerously. It is your life, don't sacrifice it for any sort of foolishness that has been taught to you. It is your life, live it. Don't sacrifice it for words, theories, countries, politics, don't sacrifice it for anybody.

There are many who are ready like butchers; they can get hold of you; and they have implanted within you conditionings: Your nation is in danger -- die for it! Absolute foolishness. Your religion is in danger -- die for it! Nonsense. It is your life, LIVE IT! Don't die for anything else, die only for life.
That's the message. And then there will be no fear.

But there are people who are ready to exploit you. They go on saying -- Die for this, Die for that. They are ready for only one thing -- that you should become a martyr, and then there will be fears.

Live it! And don't think that it is a courage to die. The only courage is to live life totally, there is no other courage. Dying is very simple and easy. You can go and jump off a cliff, you can hang yourself -- it is such an easy thing. You can become a martyr to a country, to a god, to a religion, to a church -- all butchers! all murderers!

Don't sacrifice yourself. You are here for yourself, for nobody else.

And then live. And live in total freedom so intensely that every moment is transformed into eternity. If you live a moment intensely it is transformed into eternity. If you live a moment intensely you move into the vertical, you drop out of the horizontal.

There are two ways of being related with time: one is just to swim on the surface of the ocean, another is to dive deep, to go to the depths.

If you are just swimming on the ocean of time you will be always afraid because the surface is not the reality. The surface is not really the ocean, it is just the boundary, it is just the periphery. Go to the depth, move towards the depth. When you live a moment deeply you are no more part of time.

If you have been in love, and deeply in love, time disappears. When you are with your beloved or your lover or your friend suddenly there is no time. You are moving in depth. If you have loved music, if you have a musical heart, you know time stops. If you have the sense of beauty, aesthetic sensibility and sensitiveness -- look at a rose and time disappears, look at the moon and where is time? The clock

immediately stops. The hands go on moving but time stops.

If you have loved anything deeply you know that you transcend time. The secret has been revealed to you many times. Life itself reveals it to you.

Life would like you to enjoy. Life would like you to celebrate. Life would like you to participate so deeply that there is no repentance for the past, that you don't remember the past, because every moment you go more and more deep -- every moment life becomes more and more beautiful, more orgasmic, a peak experience, and by and by, when you become attuned to the peak, that becomes your abode.

That's how an enlightened man lives, he lives totally and moment to moment.

Somebody asked a Zen Master: Since enlightenment what have you been doing? He said: I carry water from the well, I cut wood in the forest, when I feel hungry I eat, and when I feel sleepy I sleep, that's all.

But remember well, when a man who has come to a deep understanding of his own being cuts wood, he simply cuts wood. There is nobody else there. In fact the cutter is not there, only the cutting of the wood, the chopping. The chopper is not there because the chopper is the past. When he eats he simply eats.

One great Zen Master has said: When sitting sit, when walking walk, above all, don't wobble.

Time is a problem because you have not been living rightly -- it is symbolic, it is symptomatic. If you live rightly the problem of time disappears, the fear of time disappears.

So, what to do? Each moment, whatsoever you are doing, do it totally. Simple things -- taking a bath; take it totally, forget the whole world; sitting, sit; walking, walk, above all don't wobble; sit under the shower and let the whole existence fall on you. Be merged with those beautiful drops of water falling on you. Small things: cleaning the house, preparing food, washing clothes, going for a morning walk -- do them totally, then there is no need for any meditation.

Meditation is nothing but a way to learn how to do a thing totally -- once you have learnt, make your whole life a meditation, forget all about meditations, let the life be the only law, let the life be the only meditation. And then time disappears.

And remember, when time disappears, death disappears. Then you are not afraid of death. In fact you wait.

Just think of the phenomenon. When you wait for death how can death exist?

This waiting is not suicidal. This waiting is not pathological. You lived your life. If you have lived your life death becomes the very peak of it all. Death is the climax of life, the pinnacle, the crescendo.

You lived all small waves of eating, drinking, sleeping, walking, making love, small waves, great waves, you lived -- then comes the greatest wave. You die! You have to live that too in its totality. And then one is ready to die. That very readiness is the death of death itself.

That's how people have come to know that nothing dies. Death is impotent if you are ready to live it, death is very powerful if you are afraid. Unlived life gives power to death. A totally lived life takes all power from death. Death is not.

DO YOU AGREE WITH THE VIEW THAT HISTORY REPEATS ITSELF?

Nothing repeats itself except stupidity and history is stupidity -- it repeats.

HOW CAN ONE COME TO KNOW THAT NEITHER HE NOR ANYBODY ELSE DIES?

There is no other way except to die.

One Zen Master was asked -- a great emperor came to enquire; he was afraid of death, as everybody is, and of course an emperor has more to lose than a beggar so an emperor is bound to be more afraid of death than a beggar; death will take more from an emperor than from a beggar and so of course obviously he is more afraid. He became old and he came to the Zen Master and he asked: Tell me something about death, Master. The Master said, How am I to know about it? The emperor said, But you are an enlightened Master. He said: Yes, but -- an alive one, not dead, how am I to know about it?

This moment life is there -- live it. That is the training for death. Otherwise when you are dead you will ask What is life? When you are asking 'what is death?' and whether the same continues to be after death or

not, know that you are alive missing the possibility, the opportunity, to know what life is.

I will tell you one secret don't tell it to anybody, and if you do tell, please tell them not to tell anybody else. People who are alive, they come to me and they ask, What is death? And ghosts also come to me and they ask, What is life?

Please, while you are alive live it well so that when you become a ghost you need not go to a Master and ask: What is life? And if you can know life you will be able to know death, because knowing is the thing. If you have the capacity to know life you will have the capacity to know death.

Knowing should be developed, that's what Lao Tzu goes on saying -- not knowledge but knowing. And remember, if you ask me, and if I say Yes, you will survive death, that will be knowledge for you, not knowing.

And I am not here to help you become more knowledgeable. That would be a sin and I would suffer for it. I am here to make you more knowing; not to give you information but just to give you a situation in which you grow and your being flowers.

Don't bother about death. Right now you are alive, so alive. Live life, so that you can know it. If you can know life you have already known death because death is the innermost core of life.

A child is born. You think he will die after seventy years? Then you are wrong. A child is born, he brings his death within him at the innermost core of his being. It takes seventy years for him to discover that core. It takes seventy years for that core to spread all over him, then one day suddenly he disappears.

Death is nothingness within you, nothing else, just nothingness within you. A beautiful phenomenon! Life is beautiful, but it is nothing compared to death. Death is tremendously beautiful. Thousands and thousands of lives are nothing before death because death is the very crescendo. It is nothingness.

In deep meditation you will realize what nothingness is. You will come across death, and that is the only way to know it -- come across it.

So if when meditating deeply one day suddenly you feel that you are going to die -- don't get scared. Die! Let go. Let it happen. And death would have happened, and you would have remained a witness. Death will be all around and you will be hovering over it, and knowing it. But let it be a knowing not a knowledge.

WHY IS IT THAT EVEN THOUGH ONE OFTEN GAINS A DEEP AWARENESS AND UNDERSTANDING INTO ONE'S BLOCKS, PROBLEMS AND DREAMY EXISTENCE, STILL THE EXPLOSION OUT OF THIS STATE INTO SAMADHI DOES NOT COME? IS NOT AWARENESS ENOUGH TO BRING THIS ABOUT?

Awareness is enough to bring this about but that awareness is not enough in you. Awareness is enough to bring it about; if it is not coming that means that awareness is not enough in you, and what you call awareness may be nothing but a thinking about it, otherwise the explosion will come.

You go on thinking about things, and when you think, you think it is the real thing.

There are people who think they love, there are people who think they are aware, there are people who think that they are in meditation -- but these are all thinkings, not lived experiences. Then the explosion will not happen. Otherwise it has to happen!

If it is not happening know well you are not aware, you are simply thinking that you are aware.

And why be so anxious about the explosion? You have moved into the future. Only thinking moves into the future, awareness never. Awareness is always here now. I use the word here now as one word, they are one. Awareness is here now. The moment you have started thinking about the future, are anxious about the future, worried about the result, you are not aware. Only thinking is worried about the result. Life is totally unworried about the result. Result is not the point at all.

You love a person, you think about the result, what is going to happen out of It. If you think, you have not loved; if you love, you never think of the result, it is enough unto itself, there is no going anywhere.

If you meditate, meditation is so beautiful, who bothers about the result? And if you bother about the result, meditation is not possible. This result oriented mind is the only barrier, the only block. There are not many blocks, the only block is that of the result oriented mind: never here-now, always somewhere else thinking of the result; while making love, thinking about the result.

They have destroyed in the West even the beautiful phenomenon of love because now books are there which are giving you clues and concepts about results. While making love people are thinking whether the orgasm is going to happen or not. You have stopped it, it cannot happen now because with this mind orgasm

is impossible. Orgasm is a no mind state. It happens when the mind is not there, it happens when you are totally in the moment.

Because of so many people in the West thinking about orgasm more and more books are published on how to attain it. The more books are published, the less it becomes possible to attain it. Then more books are needed.

This is how supply and demand go on in a vicious circle.

It seems within twenty-five years, this century -- we all will be there to see it -- when this century ends the West will have become completely incapable of orgasm, because when you think, thinking functions as a barrier. And then we start manipulating.

I have come across books titled HOW TO MAKE LOVE. Can you think of anything more foolish? Love is being transformed into a technique, then love also becomes a know how.

Love, or God, are not techniques. They are not things to do, they are ways of being, not ways of doing. And the way of being insists for only one condition to be fulfilled and that is -- you be totally there.

Why think about the results? What is wrong in the present moment? Right now what is lacking? I am here, you are there, the trees are happy, the sky is beautiful, what is lacking? How can there be more perfection than there is right this moment? Everything is perfect as it is.

But your mind says No. Many things have to be done, then you can become perfect. This is the disease, the canceric growth in the mind about the result, about improving things, about doing better. Everything is perfect, you need not be perfectionists, you will only mess things up more, you cannot improve upon them. Just try to be in the present, relax in the present, and let the future take its own course.

Don't be end oriented. Let the means be the end. Let the way be the goal.

ON THIS SIDE OF THE FENCE IT DOES NOT LOOK LIKE A JOKE BUT A NASTY TRICK...

It is because of you, otherwise it is a beautiful joke. But it is your interpretation, this NASTY, this TRICK, it is your interpretation. Drop your interpretation and look again. Give a fresh look to it; it is a joke, and beautiful, and God is a joker.

There is a beautiful Jewish parable: It happened in a certain village that whenever there was some difficulty the rabbi would go to the forest, there perform a certain ritual magic and pray to God, and always then the village was helped.

Then the rabbi died. He was succeeded by another rabbi. There was some difficulty, so the next rabbi went to the forest; but he didn't know the exact place so he said to God: I don't know the exact place where that old man used to do the trick so I will do it anywhere -- you are everywhere so that is not the point, you can listen from everywhere. He performed the ritual and the village was helped.

Then he died, and another young man followed. Again there was some difficulty. The man went to the forest and he said to God: I don't know the place, I don't know the ritual, but you know all, so what is the point of doing it? I simply say to you: Save my village from this difficulty. And the village was helped.

Then that man died. Then it was another young man, and the village was again in difficulty. The young man never went to the forest, he sat in his chair and he said, Listen! I don't know the place where those old people used to go, I don't know the ritual, I don't know the prayer that they used to say, but I will tell you a story -- and I know you love stories -- please help my village. And he told a story, and the village was helped.

I love this parable. God is a story.teller, he loves jokes, but if it looks a nasty trick it is your interpretation. Drop your interpretation and just look again with a fresh mind, with no interpretations, with no hangover from the past, and you will start giggling. The world is so beautiful, the joke is perfect.

HOW MUCH PATIENCE IS NEEDED? IS THERE REALLY NOTHING WE CAN DO?

The moment you ask how much, you miss the point. You cannot ask how much patience is needed. The very question says that the patience is not there, you are impatient. Patience never asks how much, patience always knows that whatsoever you do it is always less than needed.

That's why those who have attained always say: When we attained it was not because of our efforts, it was because of his grace.

Don't ask how much patience. The very question comes out of impatience.

And IS THERE REALLY NOTHING WE CAN DO? Yes, there is really nothing that YOU can do. The doer is the barrier. You are the hindrance. Drop this you and the doer. Life is a happening, it is not an act, and all that is great and beautiful is a happening. You cannot do it, you can only allow it to happen, please allow it; all that you need to do is to allow it.

It happened, a man came to the rabbi of the village, very harassed he was, very puzzled, worried. He said: Now you will have to help me, Rabbi. I am in much trouble. My twelfth child was born today -- I am a poor man, I cannot support myself, my wife and twelve children. You can understand my plight. You help me, what should I do?

The rabbi jumped. He said, Do? Take my advice -- don't do nothing!

And you also please take my advice -- don't do nothing.

Allow, let it happen. It is always around the corner, you are so closed! It is always ready to happen any moment, but you don't allow it, you go on pushing the river. Float with it, flow with it.

DO ALL BEINGS EVENTUALLY FIND THEIR WAY TO ENLIGHTENMENT?

I don't know. Maybe, maybe not. I know only one thing, that everybody is already enlightened. Whether you will come to know it eventually or not depends on you. How can I answer for you?

If you go on doing the things you have been doing, you can go on doing for eternity.

This much I know: that everybody is already enlightened. Whether he will come to know it eventually or not depends, depends on himself.

Tao: The Three Treasures, Vol 3

Chapter #3
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LAO TZU SAYS: THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY, THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY. BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE. HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

What is knowledge? And why are all those who have become awakened deeply against it?

Knowledge is a device to fight with existence. Knowledge is a tool in the hands of the ego. Knowledge is a conflict: the part is trying to conquer the whole by knowing the secrets of the whole. Knowledge is the

basic ego trip.

Just as money is, power is, knowledge is also -- but more dangerous than money, more dangerous than power, because knowledge is more subtle. I must tell you the old biblical story OF Adam's expulsion from paradise. That parable has multi dimensional meanings. One of the meanings is Lao Tzuan: God created the world, and he told Adam not to eat the fruit of the tree of knowledge -- but why particularly the tree of knowledge? In fact it seems absurd. Had he prohibited Adam from murder, we could have understood; had he prohibited Adam from moving in sex, then all the world religions would have understood. But God prohibited neither sex nor violence but knowledge. Knowledge seems to be the original sin.

But why should God prohibit it? Why is knowledge dangerous? Because the very effort to know the secrets is aggression. The deepest aggression. The very effort to unveil mysteries is violence. And the very effort to know means you are getting ready to fight. Otherwise what will you do with knowledge?

Knowledge is a device of aggression, fight and conflict. The part is trying to rebel; the part is trying to have its own centre of being separate from the whole. The part is trying to become the centre of the world itself!

Not that there is a God who prohibited. Yesterday I told you that God loves stories. Now I must tell you that God himself is part of a beautiful story. God is the most beautiful parable. There is nothing like God anywhere. Don't search for him otherwise you will search for him in vain. You will never come across him. God is a parable -- but beautiful! It says many things, and you will miss if you think that God is a person. God is not a person.

It happened, once I heard a great philosophical dialogue. I was sitting in a rich man's house, in his beautiful drawing-room; he was chattering constantly, but then the phone rang in the other room and he had to leave me. It was good that he left otherwise I would have missed this great dialogue.

Just by my side there was a big bowl, and two goldfish were swimming in it. The younger one suddenly stopped and asked the other: Do you believe in God? The younger fish looked very philosophic -- a seeker. The old one said in a guru-like way: Yes, otherwise who do you suppose changes our water every day? If there is no God who do you suppose changes our water every day?

All concepts of God are like this -- Who do you suppose created the world? Who do you suppose goes on controlling the world, managing the world? Just small minds, small concepts. God is not a concept, it is a parable.

So remember when I say 'God prohibited' I don't mean that there is somebody who prohibited. I simply mean that this is a way of saying something. EXISTENCE prohibits knowledge. Existence allows innocence and prohibits knowledge because in innocence the part merges with the whole, remains with the whole, remains one with the whole -- and the moment it starts knowing ego arises, ego crystallizes. The part is no more flowing with the whole now, now it has its own mind -- to do certain things, not to do certain things; now it has its own choices, now it has its own likes and dislikes.

This is the meaning of the story: suddenly Adam and Eve were expelled from paradise.

You must have wondered where that paradise is. It is not a geographical place, it is a psychological state of mind. Innocence is paradise, knowledge is expulsion.

Every child is born as Adam or Eve and remains in paradise. But then we start teaching him, we start conditioning him. All these teachers and people who condition, all these people who try to make a child knowledgeable, are the serpent who convinced Eve that if you eat the fruit of the tree of knowledge you will become like God, you will have your own centre as God has his centre. If you know, you will become something other than you are.

The whole of knowledge is a seduction to become something which you are not. All knowledge is creating future, all knowledge is creating desire to become something which you are not.

Innocence is to enjoy that which you are, knowledge is to make the effort for that which you are not.

That serpent was the first teacher of the world. That serpent created a rift, and the rift was between being and becoming. All knowledge creates this rift between your being and your becoming. It creates a DREAM. It creates an allurement, an illusion that you can become like gods. But -- you are not gods, you can become like gods. Innocence says you ARE, there is no need to become. Otherwise is not possible -- you are part of the whole, you have the same quality as the whole has, you are HOLY. Innocence says you are already that. Nothing is to be done. You have simply to enjoy it and celebrate it and delight in it. Knowledge says: As you are you are condemned, you are nothing; you will have to become like gods. Try! Make effort! Do things! Discipline yourself!

Remember, the day a child starts thinking of the future he loses innocence. Only up to that moment,

while he goes on enjoying the present, is he a child, innocent; uncorrupted is his being. Becoming has not entered in, he is still in paradise.

Paradise is nothing, paradise is a capacity to enjoy yourself right here and now.

You are in paradise, but still you have lost it because you cannot enjoy here and now. You are thinking, planning for the future, somewhere when you become like gods, then you will enjoy it.

Knowledge creates future. Knowledge creates desire. Knowledge creates becoming. Knowledge is SANSAR, the wheel. When you are in the wheel you go on round and round and round reaching nowhere.

Knowledge is the world. When Jesus says: My kingdom is not of this world, he means the world of becoming. He does not mean this world of the trees and the birds singing and the rain falling, and the sky and the clouds, no, he does not mean by 'this world', this world that surrounds you, he means the world that surrounds your mind and your being, the world of becoming, desire -- what Buddha calls TANHA. The desire to be something other than you are already.

And that is impossible. You are going to be in a constant hell. You can be only that which you are already, nothing else is possible. You are simply trying to do something impossible.

You cannot be anything else. How can you be? A rose flower trying to become a lotus flower, a lotus flower trying to become something else... but they are not so stupid, they are still part of paradise. The rosebush just by your side is still in paradise but you are not. The child just sitting by your side may be still in paradise but you are not. I am just here before you, and in paradise, but you are not. So paradise is not a question of geography, it is a question of inner space.

Knowledge creates the rift, it corrupts innocence, it makes you old, otherwise you would remain always like children. And when Jesus says, and he says perfectly rightly, that 'unless you become like children you will not enter my kingdom of God,' that is the secret key to open the closed doors of paradise again.

Knowledge expels you, not God. There is no God, that is just a way of saying the same thing. To say it in easier ways we make parables that you can understand. The moment you become knowledgeable you are expelled automatically, nobody expels you. And the moment you drop knowledge and become innocent again you are accepted back, nobody accepts you.

Knowledge is a device to fight with the whole, and how can you fight with the whole? It is just like a drop of ocean fighting with the ocean; it is going to be a miserable, very very miserable, hellish phenomenon. How can the drop fight with the ocean? It can go on fighting, but there is no possibility of it ever conquering the whole. It will be always in defeat, and that is the hell, always defeated, always defeated, always a failure.

And Lao Tzu says: Knowledge is the only sin. And all those who have awakened to their inner innocence say the same.

Drop knowledge, and become innocent, childlike again. Regain your lost childhood, and suddenly you have become a sage, a saint. Nothing is lacking. Except for this desire to become something else nothing is barring your way.

THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY, THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

Those who are interested in knowledge, their whole effort is to know more and more and more. They go on accumulating, and the more they accumulate, the more they are burdened. You can look around -- everybody seems to be carrying such a heavy load, crushed under his own accumulations; suffering, but still clinging to it because he thinks it is something precious.

If you watch yourself you will be surprised that you go on clinging to your agony; you go on desiring that some day, somewhere, the ecstasy will happen, but you go on clinging to your agony, you never drop it. Remember, it is not clinging to you, it cannot cling to you, knowledge cannot cling to you, you cling to it. Not only do you cling, you go on growing it, you go on helping it to grow more and more.

SAYS LAO TZU: THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY. His whole effort is to learn more, to accumulate more, to know more. And the more he knows the less he becomes inside, because then the being is lost more. Then he becomes a heap of information, a junkyard, and he cannot find himself, where he is. He is lost in the jungle of his own knowledge.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

Just the opposite is the student of Tao, the student of truth, not of knowledge, the student of being, not of becoming. He is just the opposite. He goes on losing day by day, he unburdens himself, he unlearns. His

only learning is how to unlearn. The only thing he is interested in is how to be totally unburdened.

A German philosopher came to see Maharshi Raman. Of course he had travelled long, and he must have thought much about what he was going to ask. When he reached Raman he said, I have come to sit near you, to learn much. Raman looked at him with deep compassion and said, Then you have come to the wrong person because here I teach only unlearning. If you have come to learn you have come to the wrong place, go somewhere else; but if you are ready to unlearn, mature enough to unlearn, then you can stay here.

He was right. Near a sage you go to unlearn. When you are fed up with your learning, when you have learned much and gained nothing, when you know much and you are lost in your knowledge, when you know much but you have completely forgotten who you are, when you know much about unnecessary things, non essential things, and the essential knowledge about your own being is lost, then you come to a sage to unlearn.

And that is the greatest surrender. It is easy to surrender your wealth, because it is outside you. Robbers can take it, it can be stolen, it is nothing that is part of you, it is outside! You can drop it easily. But your knowledge becomes an inner phenomenon, it gets inside you, it runs in your blood, it becomes part of your bones, it becomes your very marrow; it is difficult to surrender it.

It is easy to learn a thing, it is very very difficult to unlearn it. How to unlearn when you know a certain thing? It becomes very very difficult to not know it. How to drop it? It is so deep in you. Unless you move beyond the mind, for you are identified with the mind, you cannot drop it because then you think 'It is me'. Then you think your knowledge is your being.

Move! All meditations are techniques to move from the mind, to gain a little distance from the mind, to become a little aloof and unidentified with it, to transcend the mind, to become a watcher on the hills so you can see what is happening in the mind. When you are separate from the mind, only then is there a possibility to drop something, to drop knowledge, to unlearn.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

That is his gain. He gains by losing day by day. That is his learning, he learns by unlearning day by day. A moment comes when he is again a child, not knowing anything. A moment comes when he enters into the paradise again.

He tasted the bitter fruit of knowledge, but he found out it was stupid. Knowledge is deep stupidity.

He found it out, now he comes into paradise again. Now no serpent can seduce him. He comes mature -- childlike but mature; a child, innocent -- but alert, aware, conscious.

Now he attains to a greater purity, because a purity which has no awareness is bound to be lost. Somebody is going to seduce, somebody is going to corrupt, and if there is nobody, you yourself will corrupt yourself, because you are not alert.

Adam had to be thrown out of the garden of paradise. He was simply innocent. He was Buddha like in one part: he was innocent, he was like Jesus in one part: he was innocent, but the other part was lacking, he was not aware.

Adam is the be inning, Jesus is the end. Adam is half, Jesus is complete -- the other half has become aware. Now Jesus is incorruptible. He is not only pure he is also incorruptible, his innocence is now absolute.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY. BY CONTINUAL LOSING ONE REACHES DOING NOTHING.

This is very subtle. Pay as much attention as you can pay to it. Be as meditative about it as possible.

You may not know that the word meditation comes from the same root as medicine, medical, and the original meaning of the word was -- a technique to become whole, a technique to become healthy. Medicine is medicinal, just like that, meditation is also medicinal. It makes you whole, integrated, healthy.

Pay attention, listen to it as meditatively as possible. When you listen meditatively you understand, when you listen concentratedly you learn. If you listen with concentration, you will gain knowledge, if you listen meditatively, you will lose knowledge. And the difference is very subtle.

When you listen attentively, attention means a tension, it means you are tense, too eager to learn, to absorb, to know. You are interested in knowledge, concentration is the way towards knowledge; mind focussed on one thing of course, learns more.

Meditation is unfocussed mind, you simply listen silently, not with a tension in the mind, not with an urge to know and learn, no, with total relaxedness, in a let go, in an opening of your being.

You listen, not to know, you simply listen to understand. These are different ways of listening.

If you are trying to know, then you are trying to memorize what I am saying, deep down you are repeating it, you are taking notes inside the mind, you are writing it in the world of your memories, you are interested in letting it become deeply rooted in you so you don't forget. Then it will become knowledge.

And the same seed could have become unlearning, understanding. Then you simply listen, you are not interested in accumulating it, you are not interested in writing it in your memory, in your mind. You simply listen open, as you listen to music, as you listen to birds singing in the trees, as you listen to wind passing through ancient pines, as you listen to the sound of water in a waterfall -- there is nothing to remember, nothing to memorize, you don't listen with a parrot mind, you simply listen without any mind -- the listening is beautiful, it is ecstatic, there is no goal in it, in itself it is ecstatic, it is blissful.

Listen meditatively, not with concentration. All schools, colleges, universities, teach concentration, because the goal is to memorize. Here the goal is not to memorize, the goat is not to learn at all, the goal is to unlearn.

Listen silently, and don't think that you will forget. There is no need to remember; only that which is rubbish has to be remembered, because you go on forgetting it.

Whenever you hear the truth there is no need to remember it because it cannot be forgotten. You may not be able to remember the words but you will remember the essence -- and that will not be part of your memory, it will be part of your being.

I am saying something here, Lao Tzu is saying something here through me, to reveal a part of your hidden being. He is not feeding you with new information, he is just uncovering you, rediscovering you, just giving you a glimpse of your own being.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING.

Knowledge is a doing, it is a conflict, struggle, what Darwin calls 'survival of the fittest'. It is fighting with nature, it is a constant war of man against the whole. Foolish! But it is there.

When you want to learn something you are in fact trying to learn to DO something. All knowledge is pragmatic, practical, you would transform it into your practice, you will do something with it, otherwise you will say -- Why learn? What is the point? You learn it as a utility.

That's why in a pragmatic, empirical world arts by and by disappear. Nobody wants to listen to poetry, nobody wants to listen to music, because the question is: What can you DO with it? Can you make money out of it? Can you become powerful out of it? What can you do? Can you repair a car by listening to music? Can you make a house? No, it cannot be used, music is non-utilitarian, it has no utility -- and that's the beauty of it.

Whole life is non-utilitarian, it has no purpose, it is not going anywhere. It is simply being here, it is not going anywhere. It has no goal to achieve, it has no destiny. It is a cosmic play -- what Hindus call LEELA, a play, just children playing with no goal in view -- playing itself is the goal, they are enjoying it, they are delighting in it, they are happy -- finished!

Learning is always with the view to do something. It is a technique towards becoming a great doer. If you know more, you can do more. Then what will unlearning do? It will make you a non-doer.

By and by you will not know anything and you will not be able to do. By and by as knowledge disappears from you, doing will also disappear. You will become BEING, you can BE then, but you will not be a doer. I don't mean that you will not do anything -- even a Buddha has to go to beg, even Lao Tzu must have tried ways and means to find bread and butter and things like that; when it was raining he must have found a shelter -- he lived a long life, and he lived a very healthy life. No, I don't mean that you don't do, I mean you become a non-doer. Things start happening. You don't do them, they happen. The doer, the manipulator, goes, dissolves, disappears, and with the doer gone, the ego is no more found.

People come to me and they ask: How can we surrender the ego? You cannot surrender the ego. If the ego is there, who will surrender? This is the ego asking, ego asking how to surrender.

You can bow down your head, you can put your head at my feet and you can say 'I surrender', but this I which is saying it is the thing to be surrendered -- now it will survive, and get nourishment through surrender itself, it will go and tell people: I have surrendered totally to my Master, I am no more. But the I goes on, it makes no difference what it broadcasts. It broadcasts itself through everything -- through surrender, through renunciation.

No, the ego cannot be surrendered. But if you start unlearning, one day you suddenly find that the ego has never existed! In the first place it was not there and you were asking a foolish question: How to

surrender it? It was not there from the very beginning, it has never existed. Suddenly you start looking within yourself and it is not found there, not even a trace of it. It has never been there. It is a false notion which comes through doing.

So there is a system: Knowledge, to help you become a doer, then when you become a doer you become a centre -- a false centre of course, you cannot be a true centre because you are not separate from existence. A true centre is possible only if you can exist separate from existence -- can you exist separately? Can you exist without the air surrounding you? Can you exist without breathing? Can you exist without the sun there continuously giving you life and energy? Can you exist without trees continuously giving fruits to you? and the earth cropping? Can you exist without the rains and the sands and the sea? Can you exist without the stars and the moons? You cannot. Separate, you cannot exist.

Then how can you say that you have a centre? Only the whole can have a centre. In fact only the whole can be allowed to say I, nobody else.

But by losing knowledge, by and by you dismantle the whole house. But start from the foundation. The foundation is knowledge. Lose the foundation, drop the foundation, and the house starts falling. The house is of doing. The foundation is of knowledge, the house is of doing, and inside the house an imaginary ghost-like thing lives which is the ego.

When the foundation disappears the house falls. When the house falls you suddenly become aware that nobody lives there. The house has always been empty. It was just an idea, a whim. Just a dream in the mind, a nightmare.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE.

That is the secret. By doing nothing everything is done. Everything is already being done, you unnecessarily come in, you unnecessarily make much fuss. Without you everything is going as beautifully as it can ever go.

Once you know it you drop the doer, you become part of the flow, you float with the river, you don't even swim. Right now you are trying to go upstream, and then of course you feel tired, and then of course you feel you are being defeated. Nobody is trying to defeat you, the river is not trying to defeat you, in fact, the river is completely oblivious of the fact that you exist. And this is fortunate for the river, otherwise the river will go mad if she comes to know about you, that you exist; so many mad people. No, the river is completely oblivious of the fact, blissfully unaware that you exist, that you are trying to fight upstream.

It happened -- it must have been a day like this -- that it was raining, and the river by the side of the village was in flood. Suddenly people came running towards Mulla Nasrudin's house and they said: Nasrudin, what are you doing here? Have you not heard? Your wife has fallen in the stream -- go and save her! Nasrudin ran fast.

Nobody had expected that he would run so fast because every husband wants somehow the wife to be drowned in some river. It is perfect. And everybody knew in the village that they were not getting on well, things were always going wrong, and they were fighting continuously, so it was a bliss, a blessing from heaven -- but Mulla Nasrudin ran so fast, they couldn't believe that he loved her so much.

He jumped into the river and started trying -- fighting the river, he started swimming upstream. People said: What are you doing? Are you a fool? The river has taken your wife downstream! Where are you going?

Nasrudin said, Keep quiet, I know my wife well. She will always go upstream, she cannot go downstream, that is not her nature.

Everybody is going upstream, trying to fight with the river -- Why? Because in the fight you can create the notion of the ego. in the challenge, in resistance, you can create the notion of the ego; if you drop fighting and you float with the stream, by and by you will come to know that you are not. That's why people love challenge, people love danger, people want to fight. If there is nobody to fight they will create something or other to fight, because only in fight can their ego be maintained -- and it has to be maintained continuously; it is just like a bicycle -- you pedal it, and you have to go on pedalling otherwise it will fall. You have to continuously pedal it.

The ego needs continuous pedalling. Every moment you have to go on fighting with something or other.

Once you stop fighting, suddenly you find the cycle has fallen. The ego cannot exist without fight.

Learning helps doing, doing helps fighting, fighting creates the ego -- this is the system, the science.

And this is all that religion is about. Drop knowledge, forget about it, become innocent like a child,

suddenly you see things are changing. Now you are not a doer. When you are not a doer, it is not that things stop happening, they continue; you're irrelevant -- when you were not, undisturbed, things were happening; the sun was rising as it is rising now...

Have you heard about an old woman who lived in a small village and who believed that it was because of her that the sun rose in the village? She had many cocks, and just before the sun rose they would start making noise, crowing, and she believed that it was because of those cocks the sun rose.

It was a logical thing. Always, they made their noise -- and immediately the sun started rising, it had never been otherwise. She told the villagers: It is because of me the sun rises. Once I leave this village you will live in darkness. They laughed. Angry, she left the village with all her cocks.

She reached another village, and of course, in the morning the sun rose. She laughed and said, Now they will understand! Now the sun is rising in THIS village! Now they will weep and cry and repent, but I am not going back.

Things have been happening without you. Everything has been perfect without you. When you will not be here everything will be as perfect as ever. But you cannot believe in it because if you believe in it your ego disappears.

Things will go on when the doer disappears.

BY DOING NOTHING EVERYTHING IS DONE.

Everything happens because the whole is functioning. And when you are not fighting you also become a vehicle of the whole, a passage, a flute, hollow within, and the whole goes on singing through you. Better songs will go on coming through you.

Even now in spite of you they sometimes come. Sometimes you feel a sudden mood of silence coming, you don't know where it comes from -- just out of the blue; it comes because somehow in that moment you forgot to fight. You forgot -- you may have been tired -- you forgot to fight, and suddenly everything is beautiful.

But the sky does not remain so open always. Again clouds gather because you start again. Just at the moment you feel everything is beautiful, suddenly you start doing something; the mind starts thinking: How long is this moment going to last? I may lose it so I must do something to protect it, to make it secure!

Now you have come in. The flute is no more hollow, it is filled with you, the music is not flowing, it is lost. And when it is lost you think: Look, I should have tried harder. It is because of your effort that it is lost, but your mind goes on saying you should have tried harder, then it would have continued.

Sometimes, sitting under the stars, you feel a bliss arising within your heart. It seems not of this world. You are surprised. You cannot believe it.

I have come across simple people who have known many moments in their life which are Buddha.like, which belong to Christ consciousness, but they have never talked about them to anybody because they themselves don't believe that they were possible. They have in fact suppressed them. They have been thinking that they must have imagined them: How can it happen without any effort of my own? How is it possible that suddenly one becomes blissful?

You can remember them in your own life -- and in such moments when you were never expecting them -- just going to the office, in the daily routine, the sun is high and you are perspiring, and suddenly something strikes home, and for a moment you are not the old you. Paradise is regained.

And then it is lost again. You forget about it because it is not part of your style of life. You don't even talk about it, you think 'I must have imagined it. How are these things possible? And I have not done anything so how can it happen? It must have been hallucinatory, an illusion or a dream.' You don't talk about it.

As I have observed thousands of people deeply I have not come across many people who have not found such certain moments in their life. But they have never talked of them to anybody. Even if they tried to, people laughed and they thought: You are foolish, stupid. They don't believe, they repress.

Not only has humanity repressed sex, has humanity repressed death, humanity has repressed all that is beautiful in life.

Man has been forced to become like an automaton, a robot. All clues, all doors, have been closed towards the unknown.

But Lao Tzu is true, and what he says he knowS -- I KNOW it. Things go on happening on their own.

For many years I have not done anything, not even thought about them. They go on happening on their own. It is a sheer delight to see how things go on happening on their own. It is a sheer delight to see how

things go on happening on their own.

Much happens without your doing. And when it happens without your doing it has a beauty of its own. It has no violence in it. It has a grace. It is lovely. When you do it you force it. The grace is lost, it becomes ugly.

Violence cannot be graceful. And to be non violent -- this is the only way, as Lao Tzu says. Simply drop knowledge, the doer. Just be and let things be. And everything starts flowering, and everything starts flowing. Knowledge has made you frozen.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE. HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

Those who have done tremendous things are the non-doers. The doers may appear to do things but these are not lasting.

Alexanders, Napoleons, Hitlers, Mussolinis, they tried hard to do things, but they created only nightmares around themselves, and in themselves. Their own doing cost thousands, millions of people much, and themselves also. Their own doing became suicidal. They killed millions, and finally they killed themselves. That's all that happened. They existed as a nightmare. Mad people. Neurotics. Murderers. Those people are not the conquerors. They have not conquered the world.

Then look at a Buddha, a Lao Tzu, a Jesus; a different type of flowering. Centuries pass, ages come and go, Lao Tzu remains flowering, his fragrance remains as fresh as ever. It has not lost a bit of its newness -- it has not become old. It has not become dusty. It is as fresh as a dewdrop of THIS morning.

People who have lived in the now always remain in the now. They are never of the past.

Lao Tzu is more a contemporary than any Hitler or Mussolini. A Lao Tzu will remain a contemporary for thousands of years to come. He will always be a contemporary. A Jesus is never part of past history, he is always part of the present. He dies, but he never dies. He goes on living -- that is the meaning of the Christian parable of resurrection: he died on the cross but he was found another day walking on the road. Don't take it literally. This is a beautiful parable with deep significance. You killed him on the cross, but you couldn't kill him. In a few days he was walking, moving again.

You cannot kill a Jesus. One who has known non doing cannot be killed because only the ego can be killed. Ego can be destroyed, the being never. He is resurrected.

And in Christianity just the opposite happened -- the cross became the most significant thing. Resurrection should have become the most significant thing, not the cross, because many people have died on the cross, that is not very significant. The most significant thing is the resurrection. The whole of Christianity should depend on that -- that Jesus could not be killed. We kill him, we crucify him, but he could not be killed. He remains fresh, he is always fresh. You can meet him on the crossroads now. You can find him anywhere.

In India, we have never depicted any AVATAR, Ram, Krishna, Buddha, Mahavir, as old. Not that they never became old, they became old, the body has to follow the same laws, nature never believes in exceptions, the rule is absolute. Ram and Krishna and Buddha and Mahavir -- they also became old but we have never depicted them as old, always as young. All the images that exist in India are of the young Mahavir, the young Buddha, the young Krishna, the young Ram, never old -- what is the matter? Because we have known their youngness, and we have felt that they never became old. The body comes and goes but their youth remains. Their fragrance, their innocence, has a quality of eternity in it.

These are the real conquerors and they have not done anything. One never knows what Lao Tzu has done -- nothing. You cannot find more uneventful a life than Lao Tzu's. Nothing happens. Only one thing has happened -- HE HAS HAPPENED. That's all. Nothing else happens.

That's why these people are not regarded in history. At the most they become small footnotes, because they don't have any biography. They have nothing. Hitler has a big biography. So much happened around him, only nothing happened within him. Only one thing never happened, and that is his being. Much else happened: you can go on writing and writing thousands of pages, and still much will be left. But Lao Tzu? Just a footnote.

You can even drop that footnote. He is not a part of history, not an event at all. But these are the real conquerors -- they go on conquering. Still Lao Tzu goes on throwing his net, and still people are caught, still people are converted, transformed, resurrected out of their graves. The miracle goes on continuing.

HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

Never compel anybody to do something, never compel yourself to do something, let things happen, then God will be doing them through you. There are two ways of doing things: one, you do; another, God does them through you. If you do them, you create anxiety for yourself, anguish, misery, because then you become result oriented; you think -- Am I going to succeed or not? You become more concerned with the end result than with the process. And then you are constantly worried; and whatsoever happens you will be frustrated.

If you succeed you will be frustrated because the success will not deliver the goods that you were thinking were going to be delivered by it. If you fail, of course you will be in misery.

People who fail are in misery, people who have succeeded are in misery. In fact those who have succeeded are more in misery than those who have failed because a failure can still hope. A man who has really succeeded cannot hope. He becomes absolutely hopeless. Now he has nowhere to go, he has succeeded -- ask the very rich people why they are in such misery. A poor man -- we can understand, but why are rich people in so much misery? They have succeeded, and now, being successful, they have come to realize that it has been useless, that success has not given them anything, it has simply wasted their whole life.

Now, the lost time cannot be regained, and there seems to be no future and no hope because they may have millions of dollars and at the most if they continue on the same lines they will have many more millions. But what of that? If these so many millions have not given any satisfaction, many more millions will not give it.

This word SATISFACTION has to be understood. This word is very strange: it comes from the Latin root SATIR. Satisfaction, satisfy, satiate, they come from SATIR, and this word SATIR comes from a sanskrit root SAT. SAT means the real, the absolutely real. From the same word SAT comes the Japanese word SATORI -- one who has realized the truth.

SAT means to be truth, one who has realized the truth, has attained to satori. But TO SATE and SATISFY, they have lost contact with their original root. Nothing else can satisfy except truth. So when you succeed in the world there is no satisfaction. Only SAT can satisfy.

You can accumulate millions of dollars and pounds, but suddenly you find nothing satisfies, your thirst remains the same, it is not quenched. And there is no hope now. You have learnt a trick -- how to succeed. Now you have succeeded, and you have wasted your whole life in this success, and there comes no satisfaction, but a deep frustration, a hopeless state. And if you fail? Of course then how can there be satisfaction? In the world, if you fail you fail, if you succeed, you also fail.

You have a proverb; you say, Nothing succeeds like success. I have changed it a little bit and I say, Nothing fails like success.

Failure fails, success fails. There is only one possibility: that you know your being, SAT. Only that can satisfy, only that never fails. But that is not part of becoming. That has nothing to do with time. Right now this very moment it is available. It is already there in its total glory. The king is on the throne within you but you never look there. You are in search of money, knowledge, prestige, power, and you go out. And, all those who go out -- come in!

Drop learning, learn unlearning. Come in! Drop the doer, learn how to do things without doing them.

And there is a secret. This is the greatest secret of all, the greatest miracle that can happen to anybody, and that is -- you simply become a passage, a vehicle, a hollow flute, and divine songs start flowing through you.

You just don't come between you and yourself. That is the whole of all yoga, tantra, religion. Please, put yourself aside, don't come in the way. Just stand by the side and let the chariot of God pass. If you can learn only one thing -- how to stand aside, you have learnt all.

And then you become aware that everything is going on by itself. The whole is working. The part is not needed to work, it only needs to participate. It only needs not to create trouble and conflict. It only needs to be with the whole.

To be with the whole is to be religious. To be against the whole is to be worldly.

Tao: The Three Treasures, Vol 3

Chapter #4
Chapter title: Boy! Did we Shake that Thing!

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IT IS MY UNDERSTANDING THAT YOU SEE INNOCENCE AS THE OPPOSITE OF KNOWLEDGE -- BUT WHAT ABOUT IGNORANCE? PEOPLE WITHOUT KNOWLEDGE ARE SO OFTEN MISUSED BY THE ONES WITH THE KNOWLEDGE. PLEASE SAY SOMETHING ABOUT THIS.

Ignorance is the state which exists before knowledge, innocence is the state which exists after knowledge. Ignorance is pre knowledge, innocence, post knowledge. They appear similar -- they are in a way, and yet totally different.

A child is ignorant. When you call a child innocent you are misunderstanding the whole thing. Ignorance looks like innocence because the child does not know, he looks innocent, but he will know, he will taste the bitter fruit of knowledge, he will have to. He is just like Adam in the garden of Paradise -- he will have to be thrown out. He will pass through that, he will sin, he will become corrupted. His innocence is not powerful, it is impotent. It cannot avoid being in knowledge, knowledge will enter, the serpent will seduce him, the world will corrupt him, he will move into the ways of knowledge, into the ways of the mind. He is ready like a seed to move into knowledge. Innocence is not there, he is ignorant.

But then, a sage like Lao Tzu who has known the world, and come back home, who was corrupted, who was in the ways of sin and knowledge, who tasted the bitter fruit, and now has become mature, has dropped knowledge, has become again childlike, is innocent. Only a sage is innocent.

Jesus says: Only those who are like children will be able to enter into my kingdom of God. Remember he says LIKE children, not children. Children won't be able to enter into the kingdom of God but only those who are LIKE children. What does it mean: who are like children and not children? Those who have passed through the world, who have known all corruption and who have regained their virginity.

Knowledge has two opposites: innocence, the innocence of the sage; and ignorance, the ignorance of the child. And don't misunderstand me when I insist on innocence, I am not insisting on ignorance. I am not saying: Be ignorant. If you are ignorant you are simply postponing knowledge; one day or the other, sooner or later, you will be in the trap of knowledge.

Go through it. Live it, know it. Taste the bitter fruit. Be thrown out of paradise so that you can come back and reclaim it; and then the quality is totally different. When you were thrown, you were just ignorant. When Adam was thrown out of paradise he was simply ignorant. When Jesus entered again he was not the same Adam. An innocent sage, knowing well what the world means, and by knowing well what the world means, understanding it well -- he has transcended.

WHAT IS THE RELATIONSHIP BETWEEN MEDITATION AND THE UNLEARNING PROCESS?

There is no relationship because meditation IS unlearning; they are not two things which can be related, they are one thing, one process. Meditation is unlearning, unlearning is meditation.

What in fact do you do when you meditate? You simply unlearn the mind; by and by you drop the layers and layers of mind.

You are like an onion, you go on peeling yourself: one layer -- the most superficial -- is thrown, another layer comes up, you throw that, you drop that also, another one comes up -- and it goes on and on.

But one day the last layer is peeled off and there is nothingness in your hands. The whole onion has disappeared. You look around and you cannot find yourself. This is the point where meditation is achieved. Now it is no more meditation, it has become SAMADHI.

It has become what in the West you call ECSTASY, but rather should be called ENstasy than ecstasy. The word ecstasy comes from the Greek EKSTASIS, which means to stand outside of, to stand outside your personality or skin so totally that you are no more part of it -- that is ecstasy.

But samadhi is more like ENstasy -- to stand within yourself so deeply that the within and without have disappeared. You have become the withinness, the very withinness; not that you are standing within, you ARE the withinness. This is samadhi.

The word SAMADHI comes from two roots: one is SAM; SAM means together, absolutely together; another is ADHA; ADHA means going, reaching, being. So: being together, reaching into togetherness, becoming togetherness; samadhi means you become so together, so one, so crystallized, that there is nothing opposite to you within you. You have become one unity, a unison, a harmony of all the opposites.

The mind is opposites. You think one thing, and suddenly another part of the mind denies it. You want to meditate? One part of the mind says Yes, another immediately says No. You want to become a sannyasin? One part of the mind says: Right; another part of the mind says: Beware, what are you doing? Don't do it. Wait. For small things also: What dress to wear today? You stand before the mirror, and the mind cannot decide. The mind is a crowd.

Unlearning means to drop this crowd, to let these people go, and become so one that you cannot even say that it is one, because one is meaningful only in a crowd. One is meaningful only if two is meaningful.

That is why Hindus have never called it ONE, they call it NON-DUAL, they simply say NOT TWO, just to show that if we say ONE the two enters from the back door, because what will one mean if there is no two? If we say God is one, if we say in samadhi you are one, then the two is just at the corner; and then the three -- and then the whole world.

Hindus have insisted that the God is non-two, non dual, ADWAIT; in samadhi you are not two, that's all. Nothing more is said, just a negative, so that numbers should not enter again from the back door. By unlearning you become not-two. By learning you become many. By learning you become legion, a crowd, and the crowd goes on increasing. The more you learn, the more crowd goes on and on. The ultimate result of learning can be madness and nothing else.

So it is not just an accident that great thinkers in the West have almost all gone mad some time or other. In fact if some thinker in the West has not been mad that simply shows that he is not a very very deep thinker, nothing else. Nietzsche went mad -- he was REALLY a thinker. Bertrand Russell? He never went mad, he remained superficial, a populariser, but not very deep.

In the East just the totally different thing has happened. We cannot conceive of Buddha going mad. That would be the most impossible thing in the world: Buddha going mad. Nietzsche goes mad because Nietzsche is a thinker, Buddha CANNOT go mad because he is a NO-thinker; he drops thinking, how can he go mad? One day the whole crowd is gone and he is sitting alone, nobody to even disturb, so much alone that he is not even one, because who is there to say that you are one? If somebody is there to say that you are one, the other is still present.

Meditation is unlearning. Peel your onion. It is difficult, because you have become identified with the onion, you think these layers are YOU so to peel them is difficult, it is painful also, because it is not like just throwing your clothes, rather it is like peeling your skin; you have become too much attached to them.

But once you know, once you drop one layer, you feel freshness arising. You become new. Then courage increases. Then hope. Then you feel more confident. Then you can peel another layer. The more you peel, the more silent, the more happy, the more blissful you become. Now you are on the right track. Now it is not very far off until you will throw the whole onion.

But it is good to peel layer by layer, because it may not be possible for you to throw the whole onion. That too is a possibility, it HAS happened sometimes, but it happens in an intense understanding which is not ordinarily available.

There are two ways to attain enlightenment: one, sudden; the other, gradual. The sudden thing happens very rarely, but it happens. The gradual way is easier because then I am not asking you to throw the whole onion; that will be too much. I will have to persuade you: Just peel off the first layer which has already become dirty -- and you also feel it is dirty; so much dust has gathered on it, and it has become so dry, and you are so much encaved and it goes on shrinking and shrinking, and it has become a prison. So you listen to me, you peel it off.

The second layer will be more difficult to peel. It will be fresh, you would like to cling to it. The third layer will be still more difficult -- the nearer you reach the more difficulty comes close, because beautiful things start happening. You have not reached the centre yet but you are moving nearer -- just as if you are moving towards the river, and the air is cool and you start feeling good; now the marketplace is left behind, the dirty air is no more there, the stale atmosphere is not there, the sky is more open, the river is closer, the river is sending messages through the air: I am close, come on!

The more you come near, the more you may start clinging to the layers, because you will feel 'This is happening because of the layer.' It is not happening because of the layer, it is happening because you are now nearer to the centre.

So there are people who cling to worldly things, and then I come across so many people who start clinging to spiritual things -- these are parts of the layers.

Somebody says: Such beautiful light happens to me! He comes and says: Osho, help me; so that I can always experience this light. What will you do with it? Light is an experience, it is not you. It is something different from you. You are the experiencer, the witness. Once before, you were experiencing money, now you are experiencing light, but it remains the same -- it is an object; now you want to cling. If I had said: Drop your money, all worldly things, you would have understood, but if I say: Drop all this nonsense, this light! and your kundalini arising! and visions! and the lotus flowering within you! -- drop all this nonsense; you wonder what type of spiritual man I am. I should help you so that more lotuses flower within you.

But they will remain 'of the layers', they have to be peeled off. And I have to help you to peel the whole onion.

I am not going to help you stop anywhere before nothingness happens. Nothingness is the goal, SUNYATA: all layers gone, and emptiness in the hand. Alone you are left, with no experience.

Spirituality is not an experience. It is to come, fall back, to the experiencer itself. It is not an experience; all experiences are of the world, because they belong to the layers; they don't belong to you.

Meditation is an unlearning process. Don't ask about their relationship, there is none, there are not two, they cannot be related.

IT IS MY UNDERSTANDING THAT WHEN ALL IS ONE, HUMAN BEINGS ARE ONE. SO TO ME, IGNORING THE MISERY ON THE STREETS IS DENYING THE ONENESS. PLEASE SAY SOMETHING ABOUT THIS.

When all is one there is no question of ignoring or not ignoring.

If all is not one then the question arises whether to ignore or not to ignore; then there is a choice. But when you feel all is one there is no choice. I am not saying that you will ignore, I am not saying that you will not ignore; you are no more there, so whatsoever happens, happens.

If you start serving those people on the streets -- perfectly beautiful. If it doesn't happen, nothing can be done.

Try to follow me, because you think that when you come to realize oneness you will serve those people. It may be so. It may not be so. Because when oneness is felt, who is the server and who is the served? Then who are you who is feeling the misery and sympathy and compassion, and who are they? They have disappeared. Then nothing can be said about what will happen. Something will happen. But nobody can predict.

The question arises because oneness has not been felt, it is just an idea in the mind. You have been thinking. It is a logical conclusion, it is not existential.

A beggar is on the street, you pass by; you feel hurt. This too is the ego which feels hurt. You feel compassion -- or you don't feel compassion, you just ignore. Ignoring is ego, feeling compassion is also ego; YOU are there in both the cases.

Of course compassion is a better ego, more polished, in a way golden, but it is also the ego. The man who is ignoring, he may have a very very ordinary ego not pious, not religious, uncultured, but he has the ego, and to me both the egos are the same, whether you feel compassion or you ignore, YOU ARE THERE.

My whole effort here is just totally different; the effort is that you should not be there, then let whatsoever happens happen If you feel compassion arising, then you will not be there, only compassion will be there, then you will not say: I feel compassion for this beggar, because that I cannot feel compassion. I -- how can it feel compassion? And a compassion that flows through the I is already corrupted. It has not that innocence, that beauty, that should be there. It is already a part of the ego, it will strengthen the ego, it will create barriers for you in achieving oneness. You will be the compassionate, YOU will become a great man, or a great woman, a great servant of people, and great servants of people have been doing such mischief over all the centuries. They are not needed any more. They are mischievous people.

In fact if you enjoy your ego through compassion, deep down you would like beggars to be there on the street, otherwise how will you feel compassion? Deep down you would like lepers, beggars, crippled people, blind people, all around, so that you can have a good time being compassionate, and of service.

If all misery disappears from the world the great servants of people will be most miserable. Because then they will have nothing to do. God seems to be compassionate to them -- he continues the misery.

No, I am not here to tell you to become servants of people. That has not helped. That creates a subtle, pious ego, and when ego is pious it is more poisonous, because it looks so beautiful, and you can cling to it more.

I am here to help you to drop the ego: pious, impious; of the sinner, of the saint. Ego has to be dropped -- then whatsoever happens is beautiful.

You go, and you sit by the side of the beggar, you help, but YOU are no more there; then God flows through you, the whole works through you. Then you are not expecting any result out of it, not even a simple thank you from the beggar; and you are not looking for the photographer, and for the newspaper man to reach you in time, and you are not looking for governments to take notice, and for the Nobel Prize awarding committee to think about you. No. You are not there, and you will not carry it in your mind, that you served, that you helped, that you were of such great service to somebody in misery; no, you will not carry it, you have not done it, God has been there -- working through you. You were possessed. When you are empty you are possessed by the divine force. Then whatsoever happens is beautiful.

Sometimes it is possible that you will serve, will be of help, and sometimes it may happen that you will just bypass. One never knows. Sometimes you may just bypass. If the whole is not willing, if the whole has its own plans, you will not interfere.

If that man needs misery, if that misery is going to become a growing pain within him, if that misery is going to give him a new birth, then God is not going to help him. He is going to mature through it -- help will be harmful. So don't force yourself upon him, leave him aside. If God -- and when I say God I mean the whole, not any person, just the whole -- if the whole wants to take him out of his misery it will start working through your hands -- but please, don't you come in.

You don't know what is happening, what is going to happen. Why is this man in misery? There must be something in it. He may be suffering for something which he has done, it may be a karma to him; or he may be passing through a birth pang out of which he will be renewed.

It is just like coming across a woman who is going to give birth to a child, and she is crying and weeping and screaming, and you feel compassion, and you help -- in such a way that the child is not born. Then you are the enemy not the friend. Because this child is going to die within the womb, and then the woman is going to die because of it.

Sometimes surgery is needed, sometimes indifference is needed, sometimes compassion is needed, but you should not be the decider, the decision should not be made by you. So what you can do is one thing only, and that is: Drop yourself, unlearn, decondition yourself -- and then you are a vehicle. But then the choice is not yours. Then you can say simply with your totality: Thy will should be done. And then whatsoever happens is beautiful.

PLEASE EXPLAIN MAN'S FREE WILL AND ITS RELATION TO BEING AND NON-DOING.

There is nothing like that, like free will. It is just an ego concept, there cannot be anything like that.

I am not saying the opposite, that you are dependent and slaves. Mind moves into opposites very easily. It creates dichotomies: either you are a free agent (free will), or you are a slave. Both are untrue, both are false concepts, because YOU are not, so you cannot be a slave, and you cannot be a free agent, because for both, YOU will be needed.

Life is a vast interdependence. You are just an organic part of the whole, you are not separate, so how can you be free But I am not saying that you are not free, remember that, because how can you be not free, or free? You are NOT, you don't exist at all. It is a vast interdependence, and this interdependence is the totality, the God. But the ego goes on finding its ways....

I have heard, once it happened, a great elephant was passing across a bridge. The bridge was very old, and it shook tremendously, and a fly was sitting on the head of the elephant, just near his ears, and when they had passed -- they had almost destroyed the bridge, ALMOST I say -- when they had passed the fly said to the elephant: Boy! Did we shake that thing! But the elephant didn't hear. So the fly said: What is the matter? Are you stupid or something! Can't you hear me? But the elephant didn't hear.

The whole is VAST. We are not even flies. The proportion is very very, TREMENDOUSLY great. It is hot the proportion of a fly to an elephant -- that's nothing. We are almost nothing, and the whole is so VAST.

But you go on trying, insisting that the bridge is shaking because of you.

The fly was very considerate in a way; she said: Boy! We did shake that bridge! WE -- that is much consideration.

If the fly had the mind of a man, ordinarily she would have said I. Flies are mote considerate. She at least included the elephant. But man says FREE WILL, he does not even include the whole, it is completely discarded. He says I.

So two philosophies have existed in the world -- one which says FREE WILL. But because this whole notion is wrong, absolutely false, it can be argued against, it HAS been argued against, so there is another side which says: Nobody is free. We are just puppets, and the threads are in some unknown hands, and whatsoever HE determines, happens. We are just slaves, nothing else.

Both parties are wrong. You are neither slaves nor free agents. This is a little difficult to understand: it is because YOU are not that you are part of the whole. But if you THINK yourself separate you will feel like a slave. If you understand yourself as part of the whole you become the master but you become master with the whole not against the whole. If you are against the whole, you become the slave. If you flow with the river, you become the master. You become the river! If you try to go upstream you become the slave.

Free will is not there, and neither is slavery. Dependence and independence are both false words. They should be dropped completely, they should not be used. It is interdependence. I exist in you, you exist in me. That is the way life is: we exist into each other, we PEOPLE each other. The breath that was in me just a moment before has now moved and has gone into you. Just a moment before I could have said: This is my breath -- but where is it now? Somebody else's heart is beating through it.

In your body the blood is flowing; just a few days before it was flowing as juice in a tree; it became a fruit, now it is flowing in your body. Again you will fall to the earth -- dust unto dust, and again a tree will arise; you will become fertilizers; and again a tree will become alive, and a fruit will come, and your children's children will eat it. You have eaten your grandparents -- you ARE eating them.

And this goes on and on! The whole past is eaten by the present. And the whole present will be eaten by the future. Life is inter related, deeply inter-related. It is just like a net. You are just the crossing point of two threads, you are NOT, you are just a tie between two passing threads. When you understand that -- you laugh, you really laugh! And you have been carrying so much burden!

That's why Jesus says, Come follow me, my burden is light. Your burden is very heavy. Your burden is YOU. Jesus says, My burden is light, it is weightless -- because when you are not, there is no weight, the gravitation doesn't function then. You start to levitate. Wings grow out of you. You can FLY.

Drop dichotomies: independence, dependence; they are inter-related. If you try to be independent, you will feel you are dependent, if you try to be independent you will fail and you will be frustrated and you will feel that you are dependent. And both are wrong.

Just look within: you are NOT; just cosmic rays passing, creating a web, a pattern... A few days you are here and then you disappear; and then again you will be here -- and disappear. Where do you come from? Where do you go again? Into the whole! You disappear to rest. Then again you are here.

Spring comes, and trees start blooming, and birds start singing -- a new life; and then it has gone, and everything is restful. Again it will come. Many many times you have been here, many many times you will

be here; but once you understand that YOU ARE NOT, that the whole goes on playing through you, once you understand -- then there is no need to be thrown again and again back into the body, there is no need, you have become alert, conscious. Now there is no need for any manifestation; you rest in the whole -- this we have called MOKSHA, NIRVANA. This we have called the ultimate freedom.

In the West it is very difficult to understand this because whenever you talk about freedom you think of free will, and whenever the East talks about freedom it talks of being free of all free will. Freedom means to be free from you. In the West it means freedom from every barrier, limitation, but YOU remain, it is YOUR freedom.

In the East when we talk about freedom YOU don't remain in it -- you are part and parcel of the bondage, you go with the bondage. Freedom remains, not YOU; that is MOKSHA. It is not that YOU become free, on the contrary you become free of yourself. There is no self.

Self simply disappears -- it was a false concept, an arbitrary concept. Useful, but not true.

HAS CIVILIZATION DONE MAN ANY GOOD?

Yes, it makes you sin so hard that one has to become a saint by and by. It throws you into such deep misery that you have to start looking for clues to go out of the imprisonment. Civilization helps tremendously. It helps you to grow, it helps you to understand the misery of life.

Just look HERE -- many more people from the West come to me than from India. The West is more civilized, more cultured -- of course more miserable. Everybody is just on the verge of going berserk, just on the verge, a little push is needed...

Out of four persons they say almost three are on the boundary line of becoming mad. Out of four persons almost one some day or other is going to become a victim of cancer. Out of four persons alive -- alive on this day -- out of those four, one is going to have cancer.

Civilization gives cancer. It is a great gift because it shows the absurdity of the mind. Civilization brings the whole absurdity of the mind to the surface.

A culture starts becoming religious only when it is really civilized, rich, affluent. A poor country cannot be religious, cannot afford to be religious. A poor country thinks of communism, a rich country thinks about meditation, sannyas. A poor country thinks about bread and butter, a rich country is almost fed up with all that civilization, science, technology, can give. It wants something else.

When the body needs are fulfilled mind needs arise; when the mind needs are fulfilled then spiritual needs arise -- there is a hierarchy.

If your body needs are not fulfilled you will not think about mind needs; when you are hungry you don't think of poetry, you CAN'T, that's simply impossible. When you are hungry you can't think of music. Beethoven doesn't mean a thing when you are hungry. When you are hungry beauty is a meaningless word. You see a beautiful face -- and some bread appears there...

I have heard that one poet once was lost in a jungle; for three days he couldn't find the way -- he was a great poet and he had written many many songs, beautiful love songs, about the moon, and beautiful women, and rivers and mountains and sea...

After three days of starvation the night of full moon came: he looked and he was surprised -- no beautiful face appeared in the moon, but bread floating, chapatti...

With body needs fulfilled, suddenly poetry, art, music, dance, literature, philosophy -- all that becomes very very alluring. New calls are heard in the heart. When mind needs are also fulfilled then for the first time God, religion, meditation, ecstasy -- they become meaningful. And the search starts. And this is the difference between these three words: if all the body needs are fulfilled, it is a civilized country; if all the mind needs are fulfilled, it is a cultured country; and if all the spiritual needs are fulfilled, it is a religious country.

Religious countries have not existed up to now. At the most a few civilizations have reached to the point of culture, that's all. Up to now a religious country has not existed in the world. People think of India as religious but no country has yet been religious. India once reached a peak of culture, in the days of Krishna five thousand years before -- and then the need arose, the search for God.

Now in almost the same situation is America: a deep inner search has started.

Civilization helps, helps tremendously. Because it brings all the hidden miseries of the mind to the

surface. And you have to know them, all of them, to transcend them -- there is no other way. Only the experience that nothing on this earth is fulfilling, that nothing that is for the body and the mind can be of much help... It is okay, body needs are fulfilled -- then what? It is good, you enjoy music and poetry, then one day suddenly you feel frustrated -- what is all this? You are playing with words and waves in the air. It does not deeply satisfy.

Only religion can satisfy. Only religion can become contentment; it touches your very innermost core. But civilization creates the situation in which religion becomes possible.

IS THE WHOLE CONSCIOUS OF ITSELF?

No, neither conscious nor unconscious. That is the meaning of SUPRA-CONSCIOUS. Unconsciousness is a sleep state: you are not aware of yourself. Consciousness is self.awareness -- you are aware of the self.

But that creates a division: the self and the awareness of it. You become two. The whole is neither conscious nor unconscious, the whole is supra-conscious, because there is no division between the self and awareness.

And when you become one with the whole you also are neither conscious nor unconscious. Or, you are both together. Unconscious in a way, because there is no self to be conscious about, and conscious in a way, because you are so alert.

If you can conceive -- it is difficult to conceive -- if you can conceive a state where there is no self but only awareness, nobody to be aware but only awareness -- then there is rest, rest like sleep, and there is alertness, alertness like when you are awake. Either you can say it is both or you can say it is neither.

But one thing has to be remembered: all that you know is irrelevant when you talk about the whole. All that you know. You know two things: unconsciousness and consciousness; both are irrelevant. Either join them together, or drop them together.

The whole is totally different. All that you have known up to now cannot become a category for it. And nothing much can be said about it. Because for whatsoever I say I will have to use your words. And then there is bound to be misunderstanding.

So it is better to move in the whole and know it rather than ask questions about it. Ask questions about yourself because there is the problem, and that problem has to be solved. With the whole there is no problem -- forget about it. You just ask questions about yourself so that they can be solved.

One day, when you move into the whole you will know. And there is no other way to know it. This much I am giving -- and this is not information, it is just a hint, don't take it too literally: The whole is supra-conscious. It is both conscious and unconscious and it is neither.

AN ARTIST IS AN ARTIST IN SO FAR AS HE CREATES. IS NOT CREATING DOING? AND ARE NOT MOST FORMS OF ART THE RESULT OF DOING, OF ACHIEVING, OF NOT BEING? IF AN ARTIST WAS JUST BEING HE WOULD HAVE NO ART. IS A WORLD WITHOUT ART WHAT YOU INTEND? IS THIS THE END OF CREATION?

The question has to be divided in parts. The first part: AN ARTIST IS AN ARTIST IN SO FAR AS HE CREATES. Then you don't understand rightly. An artist is an artist only in so far as he allows creation to happen. It is not that HE creates. If he creates he is not a creator. He may be composing things but he is not a creator. He may be a technician but he is not an artist.

For example if you create some poetry, you can create absolutely according to the rules of the poetics, there may not be a single error in it -- but it will not be poetry. The grammar may be perfect, the language absolutely right, the rhythm, the metre -- and everything okay but it will be just like a dead body; everything perfect, but the body dead. No soul in it. You are not a poet, you may be a technician. You can compose your poetry, you cannot create it.

Because when you create you have to disappear from the scene completely. When you create the Creator creates through you, it is not you. All great poets know it, all great scientists know it -- that when they are not something starts flowing through them; they are taken possession. Something greater than themselves flows through, filters through; they are no more than a passage.

An artist is an artist in so far as he allows creation -- not that he does it, it is not an act. That's why all old poetry is anonymous. Nobody knows who created the Upanishads -- so beautiful, so tremendously sublime. Nobody knows who created the caves of Ajanta and Ellora -- anonymous. Nobody knows who created the poetry of Khajuraho in stone. Anonymous. The old artists understood it well -- it was not their creation, their names should not be there. They had not signed it.

God is the creator, they were just vehicles he used, and they were grateful that they were chosen as vehicles to be used.

First-rate poets, artists, painters, musicians, scientists, all know; only the secondrate don't know it. The secondrate is an imitator. He imitates the first:rate people. Then he is the ego: I am creating. No artist worth the name has ever claimed that he is the creator.

IS NOT CREATING DOING? No. Creating is non-doing. Much happens, but there is nobody who does it.

AND ARE NOT MOST FORMS OF ART THE RESULTS OF DOING, OF ACHIEVING? No. The moment achieving mind comes in, ugliness happens, not art, not beauty. The more the achieving mind is there, the more ugliness.

When there is no mind, then beauty flowers, then there is a grace to it which is not of this earth.

IF AN ARTIST WAS JUST BEING HE WOULD HAVE NO ART -- No, only then he would have ar IS A WORLD WITHOUT ART WHAT YOU INTEND? No, the world is already without art.

I intend a world which is totally fulfilled in art. But there are two types of art: the art of the technician -- which is pseudo art; and the art of the artist.

The pseudo art is too much in the world. The real authentic art has disappeared. It has to disappear because authentic art can happen only with authentic beings. Inauthentic beings -- how can you think they can create authentic art It flows through you. The poetry comes from the deepest centre of the poet; if the centre is not there, if the poet is not centred, if the poet himself is not rooted, lives on the surface, how can the poetry move into the deeper realms of his being? The poetry will be always LESS than the poet.

You may be deceived by it because you are also inauthentic. In a false world, where masks have become realities and original faces are completely forgotten, where real things have disappeared, where roses no more bloom in the bushes but are manufactured in plastic factories, where man himself is no more natural but a manufactured thing, authentic art certainly disappears.

I would like the whole world to be full with authentic art, throbbing with it, living with it, because that is the only way: through authentic art, real art, you transcend it. If the music is real, soon you will move into meditation, because the music will only give you a little glimpse of meditation, nothing more.

If it is real it will give you a glimpse, if it is not real -- as all pop music has become in the world: not real, just superficial -- it may give you a little catharsis, it may give you a certain state of mind where you can forget yourself, it may give you a little intoxication -- it is alcoholic. That's why all pop music is so loud, it drowns you; you HAVE to forget yourself, it is so loud. How can you remember yourself with such a loud phenomenon around you? You forget yourself. It is like a drug.

Real music will make you more and more refined. It will become more and more silent. In fact, real music will help you to listen to silence, where all notes disappear, where only gaps remain. One note comes, disappears, and another has not come, and there is a gap. In that gap meditation flows in you.

Real music will help you move towards meditation, beyond the mind needs, towards spiritual needs. Real poetry will give you a glimpse of the minds of the sages -- a glimpse of course. It will open a window so you can see the faraway distant Himalayas. And then an urge arises in you, and you start travelling.

Art is not the goal. It is a mind need. It has to be fulfilled. Through the window of art the urge will arise -- you will see the distant horizon, and the beauty of it will become a tremendous pull on you, you will be pulled.

Civilization is needed to create art, poetry, music, painting; but they are not the goals; at most resting places for the night. In the morning you are again on your feet moving towards the distant goal. The goal is always God, nothing less will do.

I AM NEW TO YOUR TEACHING BUT IF I HAVE UNDERSTOOD YOU SO FAR YOU SAY (APPROXIMATELY ANYWAY) THAT KNOWLEDGE OBTAINED FROM BOOKS IS MERE INFORMATION, AND AS SUCH IS USELESS AND STERILE -- WHAT MATTERS IS AN INNER KNOWING DERIVED FROM EXPERIENCE, AND FEELING RATHER THAN INTELLECT. WHY THEN DO YOU PUBLISH BOOKS FOR

SALE?

I speak to seduce you into silence. I use words so that you can be persuaded towards the wordLESS existence.

Books are there to lead you beyond, so don't cling to them. At the most they are bridges. But if you make your house on a bridge you are a fool. Pass through it!

Right now, you cannot understand silence, you can understand only words. I will have to use words to give you the message of silence. Between the words, between the lines, sometimes, if you hang around me long enough, you may one day start hearing silence -- then there is no need, then burn those books with other Vedas, Bibles and scriptures. My books also have to be burnt.

Everything has to be left behind. But right now you are not ready. When you are ready there is no need for any books.

Those books are not published for those who understand. Those books are published for those who have a desire to understand -- but yet don't understand. Their desire is beautiful. They have to be helped. And if I am to help you I have to come close to you. Before you can come close to me I will have to come close to you -- that is the only way. Before I can take you to the place where I am I will have to come down to the place where you are.

Those books are not necessary. Their need is because of you. If you can jump them, avoid them, bypass them -- beautiful.

But you will not be able to bypass them otherwise you would not be here. You are here to listen to me. You are still hoping that by listening you may gain. I am not thinking that by listening you may gain. I am thinking that by listening you will become able to listen to that which is not said, and through that you will gain. Nobody gains through books, but books can help you to go beyond. All the scriptures say the same thing.

In the Upanishads it is said: NAYAMATMA PRAVACHANEN LABHYO; this soul cannot be achieved by listening to sermons; NA MEDHYA NA BAHUNA SHRUTEN; or by intelligence, or by much reading.

Somewhere else in the Upanishads they say: The goal is where? Where is the goal? Go beyond the words, only then you will know.

The point from where words turn back and cannot go beyond -- that is the point, the door. The Bible, the Koran -- they all exist to help you to go beyond them. If you have been carrying them on your head it is your stupidity; you have not looked into them. Because they say: Don't cling to words, don't cling to theories, to concepts, philosophies. All is rubbish!

My books are there to be transcended. Enjoy them on the way but don't cling to them. And get ready to go beyond.

YOU TOLD US YESTERDAY THAT ONLY THROUGH UNDOING AND THROUGH UNLEARNING CAN WE FIND OUR TRUE BEING. WHAT ARE WE TO DO WHEN OUR PROFESSION REQUIRES A LOT OF KNOWLEDGE?

Fulfil it! But let it be a profession, don't allow it to become your soul! Of course information is needed. A doctor has to know about 707 arteries, 433 muscles, 71 bones, 230 nerves, and thousands of things in the body; and above it all, about ten thousand drugs. Otherwise he cannot be a doctor.

But this is not the problem. He should know it, but this is not knowledge, this is information -- useful, utilitarian, but this is not a growth in his being. Keep it separate. It should remain part of the memory. You are not to be burdened by it.

And the memory has tremendous capacity; no computer yet invented has that much capacity. One man's memory, given enough time, can memorize all the books that exist in the world today. One man's memory can contain the whole world of books. It has tremendous capacity. The only thing is: you should keep a distance -- information is information, knowledge is knowledge!

Knowing is a totally different thing. Knowing is concerned with the being, it is the shadow of being. Through information you will be useful to others. Through knowing you will be enlightened. It is not a utility.

In the world, in the market, information is needed. And there is nothing wrong in it. It becomes wrong when you think your information has become your knowing. Then you are confused.

Be a doctor when you are in your hospital, and when you come home forget everything about it.

I was staying in a High Court judge's house. The man was one of my devotees. His wife told me, when the husband was not in the house: My husband loves you and believes in you so tremendously, you can help me a little. If you say something to him he will do it. said: You tell me, what is the matter? What do you want?

She said: Just tell him one thing, that he should not be a judge in the house. Even in the bed he remains a magistrate. Only this much. We have been tortured by him like anything. He is never a man, he is never a father, a husband, never a friend, twenty.four hours a day he is a High Court judge. And we are all afraid and the children tremble before him, because he looks at us as if we are all criminals standing in his court, waiting for his judgement.

You please bring him down. If he can forget for a few hours that he is a High Court judge it will be a blessing to us.

If you are a doctor -- good, be a doctor in the hospital, but don't look at your wife with the eyes of a doctor. Because as far as I know it rarely happens that doctors are good lovers, no; because they go on looking in the same way. They know so much about the body, how can they love a woman? Filth inside -- they know: arteries and mucus and excreta -- and they know; and the whole day: diseases and diseases, and when they look at their woman of course their information comes in between.

Doctors are not good lovers. Difficult to forget your knowledge and information.

What I am saying is: In the hospital it is needed -- USE it, but don't be used by it. When you come home -- drop it! Just as you change your clothes. You don't use the same apparel that you use in the hospital, you change, you put on some evening wear -- just like that...

Put the information aside, be a man -- and then, two things can go parallel: information can function as a utility, and you grow as a being.

That being grows through knowing, not through knowledge. If you can keep this much distance and alertness, then there is nothing wrong at all.

Just the other day a friend came and he brought many books for me. And in the morning before he gave them to me, he listened to me, and he was a little puzzled: I am so much against knowledge. So in the evening he said: I have brought so many books for you, and you are so much against knowledge, so what to do? I said: You can give those books to me and you can bring as many as you can. Knowledge cannot destroy me. I can use it, but I am not used by it. That's the whole point to be understood.

WHY ARE YOU WEARING ALL THOSE FANCY HATS LATELY?

Ask the hats! They suddenly came. Somebody sent them to me, they came across my path. You have to ask them not me. And they wanted to be welcomed and respected.

Tao: The Three Treasures, Vol 3

Chapter #5
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LAO TZU SAYS:
HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW. FILL UP ITS APERTURES, CLOSE ITS DOORS, DULL ITS EDGES, UNTIE ITS TANGLES, SOFTEN ITS LIGHT, SUBMERGE ITS TURMOIL, -- THIS IS THE MYSTIC UNITY.
THEN LOVE AND HATRED CANNOT TOUCH HIM. PROFIT AND LOSS CANNOT REACH HIM. HONOUR AND DISGRACE CANNOT AFFECT HIM. THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD.

Language is human; obviously it has to be very limited. It is good for objective things, it is completely useless for the inner, the inside.

Language can say something, but it cannot say the all. If you are sitting at the dinner table, language is useful for saying: Please pass me the salt. It is utilitarian. It has use, but it cannot say the truth, because truth is not a utility, and truth is not something objective. It is not there outside you, it happens somewhere at the deepest core of your being.

We can decide what we are going to call a thing, it is between you and me; it is a contract. If both the parties are willing, language is perfectly okay. But if something has happened within me, this is not something between you and me; I cannot indicate what it is. Even if I indicate, you cannot see what it is. So no contract is possible.

Religion is beyond language. At the most, language can say what it is not. It cannot say what truth is, but it can say what it is not. At the most it can be a negation. We cannot say what God is because that will be limiting him through our limited words, concepts; at the most we can say what he is not; and all the scriptures only say what he is not. They eliminate the error, but they never show the truth. But if you go on eliminating the error, one day suddenly truth is revealed to you. It is not revealed through language, it is revealed through silence.

So the first thing to be understood very deeply, because it becomes a great pitfall if you don't understand it, is that language can be dangerous, one can be deluded by it.

You know the word God, but the word God is not God. In the word God there is nothing godly. The word God is absolutely hollow and empty. It has nothing in it. You can go on repeating it millions of times; nothing will happen to you, it is an empty shell; inside it is hollow. Words cannot carry the inner experience.

It may have been true when a Jesus used the word, it may have meant something to him, but not to those who heard him. This has to be understood.

If I say 'samadhi' I mean something, I know it. But when you hear the word samadhi it is just a noise in your ears; at the most you can understand the meaning that is given in the dictionary. But a dictionary is not existence. It is not a substitute for existence. Samadhi can be known only when you go in it, when you become it; there is no other way to know it.

That's why Lao Tzu goes on insisting: Truth cannot be spoken, and that which is spoken cannot be true. But he speaks because THIS much can be said; this is a negation.
He says:

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW.

This much can be said. Lao Tzu speaks -- whether he knows or not. According to his own principle, if he knows he should not speak. If he speaks then he is not in the know, then he does not know. Then you will fall into a riddle which cannot be solved. If he does not know, then how can he say such a great truth?

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW.

If he KNOWS, then why is he speaking? If he does not know, then such a profundity he cannot even hint at

Try to understand this paradox. He is simply eliminating one thing. All that he is saying in these two sentences -- which are deeply pregnant with meaning, very significant -- he is saying only this much: Don't

be deluded by words. They are not truth; they may appear like truth, but they are not. A lived moment cannot be expressed. A live thing can be known only by living it.

You fall in love -- then you know what it is. You may go on reading a thousand and one books about love, and they may be beautiful books, they may even have been written by those who have loved and who have known what love is, but reading them you will never come to know what love is.

Love is not a concept to be understood. It is an experience to be possessed by. When love takes over you are thrown off centre, you are no more there, love exists and you are not. You cannot manipulate love. A concept can be manipulated, you can interpret a concept, you can put this meaning or that into it; but love? Love cannot be manipulated.

It is not that YOU love, it is nothing that you do, it is something that happens to you -- suddenly you are in a whirlwind. A greater force than you has taken possession of you. You are no more yourself, you are possessed.

That's why people think that lovers are mad -- they are. Love is a beautiful madness. It is like madness, it has a quality of madness, because one becomes possessed by it. People say: Love is blind. They are right, love is blind. Because love has its own eyes! These ordinary eyes don't work. Love has its own ways of seeing and feeling and being. All ordinary ways are thrown -- off the track. Love has its own sort of world -- a new world is created around the lover. He looks blind to everybody else, but he is not blind in himself; in fact for the first time he has attained to eyes, to vision, to insight.

Love can be known only by falling in love; by becoming, not even a lover, but by becoming love itself. If you are a lover, love has not happened yet. You still remain in control. If you want, you can change, if you want, you can move away. There is still a choice, love has not happened; you are still not possessed by it. You will not KNOW.

You may be moving according to some pattern, theories, of how to love and how not to love. You must be moving through some conditioning -- love has not become your heart, it does not beat within you, it still remains part of your mind. Language is of the mind and experience is of the heart. And heart has its own world, has its own dimension. So love cannot be expressed -- and truth is even deeper than love.

Three planes have to be remembered. The first plane is of the head -- which is the most superficial: the world of language, concepts, theories. You can manipulate it very easily, you are the master there.

Then there is a second plane, deeper than the head -- that is of the heart. There your mastery is not at all. You become a slave. You cannot control it; love becomes the master, you become the slave. It possesses you completely.

But still mind can say something about love, because heart is not very far away from the head, the distance is not very far. Mind can have a few glimpses, it can look back, it can look within, and have a few glimpses -- that's why poetry is possible, painting is possible, music is possible. These are all glimpses from the head of the heart.

But then there is a third layer of your being which is the last layer, the very substratum, the very ground. That is your BEING. Head is thinking, heart is feeling, being is simply being.

God, truth, ecstasy, nirvana, enlightenment -- they belong to being. The head has not even heard about it. It can have a little glimpse of the second layer, that is of the heart, love; it has not even heard that there exists another layer deeper than the heart... Heart can have a little glimpse of the being, because it is nearer to it. So people who are in love can have a little understanding -- I say A LITTLE -- of prayer. Because prayer is just like love.

When Jesus says: God is love, he is talking to the people of the heart. He was talking to his disciples. If he had been talking in a university to university professors and academicians he would not have said such a foolish thing, that God is love. He would have said God is mathematics, God is logic, or something else.

But he was talking to his very intimate disciples, very close, who were in deep love with him -- that is why he could say: God is love. He was talking to the heart in the language of the heart. He was indicating to the people of the heart that this is a further goal: that further goal is God and where you are standing is love. Jesus is trying to create a bridge between God and love, that's why he says God is love, or love is God.

He was not talking to popes, theologians, people well versed in religious matters, no; he was talking to fishermen, farmers, carpenters -- people who are not HEADY. People who are still of the feeling world, belong to feeling. That's why he could say God is love. Heart can have a little glimpse.

So the first step is from the head towards the heart. And the second step is from the heart towards the being.

Nothing can be said about being, because even to say something about heart is impossible. Nothing can

be said about being. You have to move, you have to know to know. There is no shortcut to it.
Says Lao Tzu:

HE WHO KNOWS DOES NOT SPEAK;

All those who have known have not spoken. You will not believe it, because Buddha spoke for forty years continuously. Every day for forty years he was speaking and speaking and speaking. And still those who have known Buddha, they say he never spoke a single word. I go on speaking continuously every day, but those amidst you who will know me will know that I have not spoken a single word.

Because all that is spoken is just a hint. Nothing is spoken in it. It is just a net, a fisherman's net, so that those who live in their heads can be caught. Once they are caught, the use of language is finished. Then their heart starts throbbing. Then a communion -- not communication, a communion -- happens between the Master and the disciple, then their hearts start beating in the same rhythm. Then they breathe in the same rhythm. No need to say anything then. Then everything is understood without being said.

All talk is to prepare you for silence, and only in silence can the truth be given.

Bodhidharma went to China many centuries before, to search for a disciple. He had something within him and his days were numbered; soon he would have to disappear from the body. And he was seeking somebody with whom communion would be possible. India was full of great scholars, but he had to go to China to find somebody who could understand the language of heart, the language of silence -- which is no language at all.

He waited for nine years. Then came his disciple. Nobody knows what happened between these two people, nobody can know! But a transfer happened. Bodhidharma gave all that he had to Hui-neng. The tradition of Zen was born.

Now people go on saying that Bodhidharma gave Zen to Hui-neng: a transfer without scriptures, a communication without words. Even if you had been present there you would not have known what had transpired. It was a jump of being, from being to another being. Hui-neng was open, Bodhidharma jumped in. Something which cannot be said was said -- not in words but in being. Existentially it was transferred, and that has been the way. Since then, Zen Masters go on giving their final word wordlessly.

It happened to another Zen Master who was dying. He called his most beloved disciple and said: Now the moment has come, and I must give you the scripture that I have been carrying long; it was given to me by my Master when he was dying; now I am dying. He pulled out a book, a book he had been hiding under his pillow Everybody knew about it but nobody had ever been allowed to look into it. He was very secretive about it. When he went to the bathroom he would carry the book with him, nobody had ever been allowed to see what was in the book; and everybody of course was curious, tremendously curious. Now he had called this disciple and said: The last moment has come and I have to give you the scripture that was given to me by my Master. Keep it! Preserve it as carefully as possible -- protect it so that it should not be destroyed. It is a valuable treasure. Once lost -- lost for centuries.

The disciple laughed and said: But whatsoever has to be attained I have attained without this scripture, so what is the need? You can take it with you. The Master insisted. The disciple said: Okay, if you insist then it's okay. The book was given to him -- it was a winter evening, very cold, and the fire was burning in the room -- the disciple took the book and without even looking at it he threw it into the fire. The Master jumped and said: What are you doing! And the disciple shouted even more loudly: What are you saying! To preserve a scripture? The Master started laughing, he said: You passed the examination. Had you preserved it you would have missed! And there was nothing in it, to tell you the truth, it is completely empty. It was just to see whether you have become capable of understanding silence, or if you still cling deep down to words, concepts, theories, philosophies.

All philosophies, all that can be said, are just like the porch of a palace. I see you every evening in DARSHAN, in the porch -- because all questions can be solved only in the porch. Once you are ready there is no question, then you can enter the palace. Have you ever heard the name of a Greek wise man, Zeno? He was the founder of the Stoic philosophy. Just like me, he used to teach in the porch. The word 'stoic' comes from a Greek word STOIKAS, which in turn is from STOA, which means porch. His whole life he was teaching in the porch and people would say: You have such a beautiful house, why do you teach in the porch.' He said: All teaching is just like the porch; when you are ready to listen to the silence you enter the temple -- then there is no talk. From the word STOA, porch, his whole philosophy is known as Stoicism.

All words at the most can become porches; they lead you towards the inner temple; but if you cling to them then you remain in the porch -- the porch is not the palace. Lao Tzu is saying something which is just

like a porch, a door. If you understand it, you will drop all words, language -- in fact the whole mind. Where you leave your shoes in the porch, you should leave your mind also. Then only you enter the innermost shrine of being.

HE WHO KNOWS DOES NOT SPEAK;

Even if he speaks, he speaks Only to say this much. Even if he speaks, he speaks only against speaking. He does not want to say something in it, he simply wants to destroy all the words within you -- his speech is destructive. He simply wants to create a vacuum within you, and of course words can be destroyed by words only. Poison can be destroyed by poison only. You have a thorn in your foot -- another thorn is needed to pull it out. All that I am saying is like another thorn to pull out the thorns that are already in your beings. Once the first thorn is out, the second is also useless -- you throw both of them. All words are used by knowers to pull out other words which have already settled within you. Once you are empty -- finished.

There has been a great man in India, a very rare being: men like him you can count on your fingers. His name was Nagarjuna. He has contradicted everything. He has debated against everything. He has criticized all theories. And people were puzzled. They would ask: Okay, whatsoever you say is okay, but what is YOUR standpoint? He would say: I don't have any standpoint. I am here just to destroy theories, I don't have a theory to replace them with. Whatsoever is your theory -- Come! And I will criticize it and destroy it. But don't ask for a substitute because I have none. You become empty, that's perfect, there is no need to do anything.

If you believe in God, Nagarjuna will criticize God. If you don't believe in God and you are an atheist, he will criticize atheism. If you believe in a soul, he is the enemy of soul, If you don't believe in a soul, then he is your enemy also. If you ask: What is your philosophy? he will simply shrug his shoulders; he will say: None. I am here to destroy!

Those who know, they have spoken just to destroy. So that emptiness is left behind. In that emptiness is communion.

The word communion means: come to union. There is a deep unity then. In that unity that which cannot be said CAN be said. No words are needed, not even gestures are needed. It is simply transferred without any scripture.

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW. FILL UP ITS APERTURES...

Now he is saying what to do; how to attain to that silence which knows truth; how to attain to that emptiness in which truth descends in you, in which you become a vehicle, and God takes possession. You become a temple, and God comes, and settles within you.

FILL UP ITS APERTURES...

Mind has many apertures through which it is constantly refilled and refuelled. You go on looking -- what are you looking at? You are not looking for something in particular, you are just looking; anything that passes by, you look at it. The mind is hankering through the eyes, to collect whatsoever information it can collect. The mind is curious -- you even read advertisements written on the walls, and you pass by the same wall every day, and you read it again and again and again. And you know what is written there, you have read it so many times, but again when you pass, unconsciously like a robot you read it again. You go on collecting information for the mind: mind needs to be fed by information -- it is a computer, it is asking constantly: I am hungry, bring me more knowledge. Knowledge is mind's food, it thrives on it.

Ears go on listening to what is happening -- all the senses are apertures from where the mind goes on seeking and searching for knowledge. Even absolutely useless knowledge. You cannot even imagine of what use this knowledge is going to be. But mind goes on collecting in the hope some day, maybe, it can use it. That day never comes.

Says Lao Tzu:

FILL UP ITS APERTURES...

If you want to attain to silence, fill up its apertures. Open your eyes only when it is absolutely necessary. Look only when it is absolutely needed; otherwise there is no need! Bypass things, without looking at them. Keep your eyes empty. Look at the world with empty eyes so that you are not looking at it, you are not looking at anything.

You may have that feeling about an enlightened man when you come to encounter him. He looks at you, but he is not looking at you. He looks and looks not. His eyes are like empty mirrors. He is not indifferent; he is not interested either. He hears, and hears not. If you say something he hears, but if you stop in the middle he is not curious for the remaining half sentence. Even if in the middle of the sentence you stop -- there comes the full point for him; it's finished! He is not curious. Then the mind stops accumulating.

In Tibetan monasteries, whenever a new disciple wants to enter into the monastery, he has to sit at the door for twenty four hours, sometimes even for forty.eight hours, sometimes even more -- hungry, with closed eyes. The Master will pass many times by the door, disciples will pass, other people will come and go and he has to sit there with closed eyes.

That is the first examination: whether he is capable of becoming non-curious; otherwise he would like to look and see who is going and coming, just a little bit he would like to open the eyes: who has come, who has gone; he will be curious. If a person is so much restless and curious that he cannot keep his eyes closed for twenty-four hours, then he will be rejected by the monastery. Even small children when they want to enter a monastery have to pass this test.

But if you can keep your eyes closed for twenty-four hours, it is a feat, because the mind is so restless and continuously asking for information that if you don't give it information it starts suffocating. In fact it starts dying.

That's why sense deprivation can become the death of the mind. Many experiments have been done, are being carried on, all over the world in sensory deprivation. When all your senses are deprived of their usual food, time seems unending. One hour has passed actually -- you think eternity.

You may be totally comfortable, resting in a tank which is made like the womb of a mother, in lukewarm water, floating, no anxiety, darkness surrounds you -- beautiful; no worry, you simply relax in the womb again -- but within minutes you start feeling such deep restlessness. The mind asks for the constant supply of food.

Sense deprivation has been one of the most used methods in the East. One who wants to reach to ecstasy, to samadhi, has to learn to be without this constant hankering of the mind to be fed.

You are doing two things together -- people come to me, they say: We would like to get rid of this mind, it is just anguish and nothing else -- a hell. But if I say to them: Then close your apertures more and more because on one hand you want to drop the mind and on another hand you go on feeding it, that seems difficult.

I send people on twenty one days silence. It becomes really a hell after four, five days. They are not doing -- they are allowed just to sit with closed eyes, with closed ears, to move, walk -- but not to look around, just to look on the path that they are following four feet ahead at the most; to eat, rest -- nothing in particular, but just to relax the senses, close the apertures...

After the fourth, fifth day the mind starts rebelling.

If they can continue then near the fourteenth or fifteenth day mind starts accepting the fact -- just like a person who is dying in hospital; when you say to him: You are dying -- he wants to deny, reject the fac but by and by what can he do? Helplessly he accepts; once he accepts, then there is no worry. Then he relaxes.

On the fourteenth, fifteenth day, if you continue, and remain indifferent to the constant hammering of the mind to seek more, more food for itself, the mind relaxes. And once mind relaxes within you your being starts flowering. Mind is the bondage on the being.

So try to live in the senses as minimally as possible.

Mulla Nasrudin came to me once. Hearing about meditations he became interested. So I told him first for one year just to sit with closed eyes -- knowing him well, I thought even that was going to be impossible. He said: But I won't close my eyes. I said to him: Have you understood met Do you understand me or not? Close your eyes! So he closed them a little bit -- half, fifty-fifty, and he said: More than this I cannot do. I said: What is the matter? He said I am strictly a middle of the road man. At the most I can half close my eyes. I cannot close them completely. Who knows what is going to happen? I may miss something beautiful, so that I cannot do. Half I can close, and half I will keep open, alert to what is going on.

He said to me: I absolutely agree with the old lady who used to go to church: whenever the name of God was mentioned she would bow down -- that was okay, but the priest there became a little worried because whenever the name of the devil was mentioned, then too she would bow down. One day the priest could not contain his curiosity. After the congregation left he came to the old lady, caught her outside the church, and asked: What is the matter? Why do you do this? I can understand that when the name of God is mentioned you bow down, but why when the name of the devil is mentioned do you bow down? She said: You never

know, it may come in handy any time.

Mulla Nasrudin told me: I am strictly a middle of the way man, I bow down to God -- and to the devil also; one never knows, it may come in handy.

People go on trying to create a compromise with the mind. You cannot win. If you compromise, mind is going to win. All compromises are defeats in the inner world. If you decide that you would like to know your innermost core of being, then this is the way: FILL UP ITS APERTURES, CLOSE ITS DOORS, DULL ITS EDGES, UNTIE ITS TANGLES, SOFTEN ITS LIGHT, SUBMERGE ITS TURMOIL -- THIS IS THE MYSTIC UNITY. Then you come to know that which is one. This is the mystic unity, the communion.

I will repeat again: FILL UP ITS APERTURES...

Use the senses as minimally as possible. And if you look, you will find that you are using them absolutely unnecessarily, ninety-nine per cent of their usage can be stopped; one per cent will be enough -- and you will be surprised, when you use your senses as minimally as possible they become very very sharp. Because the whole energy becomes concentrated.

When you don't go on looking at anybody and everybody, then suddenly you look at a rose flower -- your eyes are so clear, without any clouds; otherwise you go on seeing things, so many things -- in those so many things that rose flower is just one of the things; your eyes are dusty, the rose cannot flower for you.

You come and look at your child but you don't look, you have a screen of so many experiences on the eyes, your eyes are already filled. How can you see the face of your child? -- otherwise you would have seen the face of God there. How can you see the rose flower? -- otherwise the rose would have disappeared, and you would have seen the flowering of the divine.

Your eyes will become fresh, clean, very perceptive you will become, if you don't use your senses unnecessarily. The more you use them the more your senses are bored, tired. They lose sharpness, they lose sensitivity; they become very very dull.

FILL UP ITS APERTURES, CLOSE ITS DOORS,

Wherever you find the mind has made a door to go into the world -- close it. Mind has very cunning ways to go into the world. Just watch from where it escapes into the world.

Freud discovered that the whole functioning of the mind is associative -- that is a door. You look at a dog. In fact you should contain yourself to THIS dog, there is no need to move on, but suddenly you remember a dog that you used to know in your childhood, and that dog belonged to a girl, and you had fallen in love with that girl -- now you go on and on. Now this dog, the fact, the factual, is no more there -- it simply worked as a key; now you are moving: you loved that girl but you couldn't manage to possess her, then all the other possessions -- then all the other girls -- a long queue is there.

Then you go on jumping, hopping from one thing to another. From anywhere the mind moves into a mad world, and then there is no end to it. Freud used this door for his whole psychoanalytic method: thought association. That's why psychoanalysis goes on for years and years -- and with no result in fact. You can go on forever and forever. One thought leads to another, another thought leads to another, and there are millions and millions of thoughts.

I have heard, Mulla Nasrudin was in love with a woman. He brought her home and when they were going to bed, resting on the bed, relaxing on the bed, the woman said, Nasrudin, how many women have been here before me, in your bed? Nasrudin kept silent, minutes passed; almost half an hour had passed, then the woman said, I am still waiting! Nasrudin said, And what do you think I am doing? I am still counting!

That's how things are related. If you start counting, if you start on the associative journey, there is no end to it. Association is a door. You will have to find them -- there are many doors.

And through the same doors you always come, and get into the same troubles, and you never become aware that it has become a repetitive thing, a vicious circle -- you go on moving in circles.

Close all the doors. It will be difficult in the beginning because you will feel it is just like suicide. Samadhi IS like suicide. The only difference is that no suicide is so complete as samadhi. But it is not only a suicide, it is a resurrection also. It is a cross and a resurrection. The old dies and the new is born. And then there is no problem, you can come back to the world -- but you come back totally different. Then the world doesn't disturb you. Then there is no problem. Then you can use your eyes and ears and do whatsoever you want to do nothing disturbs you once you are settled and rooted and centred in your being, nothing disturbs. You remain in the world, and the world is not there. You move in the darkest night and the inner light never

leaves you. You live in that inner light; now there is no problem with that outer darkness.

CLOSE ITS DOORS, DULL ITS EDGES,

Mind is very cunning, clever, logical. It is a great rationalizer. Whatsoever the mind wants to do, it gives you reasons. All reasons are false. If you look deep down you will find they are not reasons but rationalizations.

You want to be angry -- you find an excuse. The excuse is not the cause, but you deceive yourself and others that because of this you became angry. That excuse was just an excuse, you rationalized it.

You come home, you are angry with the boss, and then you jump on your wife; you were feeling jittery, you were feeling angry, a rage was boiling within you, but it was difficult to throw it on the boss, it would have cost too much. It was not going to pay. You thought: Better be economical; you contained your anger there, you continued smiling, you went on wagging your tail. Then you come home. You have to throw it on somebody, you have to find a weaker link in your life where you can throw it without any loss to you; you throw it on your wife, or on your child.

Or if you are a henpecked husband, as almost all husbands are, then the wife is also a boss and you cannot throw it on her, so you have to do something with your dog, with your cat, or with something you can destroy -- your radio; or you can go mad when driving your car -- you can bring the whole anger to your feet, and you can go on pressing the accelerator more and more.

Now psychologists say that almost fifty per cent of car accidents happen because of anger. They have nothing to do with the traffic, they have something to do with the inner traffic of the mind. Fifty per cent! It is too much!

Angry? -- the car goes on gathering more and more speed; you are throwing your anger through speed, but you may be thinking: The wind is beautiful and the morning is good, and I would like to have a good drive; that is just an excuse. The morning is good every day, it is not only that it is good today.

When somebody passes or tries to overtake your car... Once it happened I was travelling with a friend -- he was driving; suddenly I became aware that he was driving too fast; and not only that, I looked at the milestones and we were going in the wrong direction, so I asked him: What is the matter? He said: You keep quiet. Just half an hour more.

So I waited. I saw what he was doing -- he was trying to overtake a car which had overtaken our car. When he overtook that car, then he stopped the car and said: Now we can go in our own direction. What did this man think himself to be? I never travelled again with this man -- this man was mad!

But he rationalized it; he said: If you give in in small things, you start giving in in big things. So he told me: Never give in in anything. Give a good fight! Whatsoever the cost! Because life is a struggle. It is a survival of the fittest.

We were late; people were waiting for me in another town; we reached two hours late; but he had to give a good fight -- to the unknown man who may not even have been aware of what was happening. And he may have killed me, and himself, because he was MAD.

The mind goes on finding rationalizations -- it calls them reasons, they are not reasons.

DULL ITS EDGES,

Try to find out; and the more you try to find out the more the edge will be dulled; then you will suddenly see the whole irrationality of the mind -- and it goes on insisting: I am rational! This is one of the greatest discoveries of this century -- that man is not rational.

Aristotle defined man as a rational animal. It took twenty centuries to find the truth. The credit goes to Freud, that he discovered that man is not rational at all. He is a rationalIZING animal, not rational. In fact there are no reasons, he just goes on finding reasons. There are unconscious instincts and he goes on creating a facade of reasons around it which are all false.

Watch! And soon you will see. And once you see, the edges of the mind will be dulled. Then it won't look so sharp, so clever, so intelligent -- it is not, no mind is intelligent. Mind cannot be intelligent, mind is mediocre. The very quality of mind is mediocre.

People you call genius, talented, very intelligent -- just watch them! A great genius, he may have got a Nobel prize, gets up in the morning and finds that his slippers are not there in the right place, and he goes mad -- great genius! Because the slippers were not found in the right p]ace in the morning, his whole day is destroyed! He is angry at the whole world! And from that many things will happen, because the slippers were not in the right place -- -and you call this man a genius! Many things will happen which will have far

away consequences.

Angry, he will go to the office; angry, he will talk to people, he will create chains of anger; and one anger leads to another and deeper layer of anger. He may do something of which he will repent later on. And the whole cause was that his slippers were not found in the right place.

And you call this man a genius! You call this man very very intelligent? He may be clever, but he is not wise. He may be clever, but he is not intelligent. He may be knowledgeable, but he has no capacity of knowing. And what does it matter if slippers are not found in the right place?

No, that may be just again an excuse. That may be connected with other things -- in the night he had a nightmare, and he was afraid, and trembling when he got up, and then he found that the slippers were not in the right place; now the whole anger is focussed on this fact. He may throw the servant out, fire him, or this may become a cause for a divorce. You may think that I am going too far -- I am not. I have watched many divorces and I have never found better reasons for them -- just like this, small things: in life there are no big things, only small things.

DULL ITS EDGES, UNTIE ITS TANGLES,

Mind is very entangled; chains and chains; associations; it is a net, a mad net. Everything goes into mind, and becomes more and more confusing. The more you know, the more the mind is confused, because all that you add to it adds to its confusion.

UNTIE ITS TANGLES,

Try to see things more clearly. Try to see the confusion. Watch the confusion. Become a watcher and don't get identified with it. Create a little distance between you and your mind. To create this distance is to become a SANNYASIN. To create this distance is to create the possibility of the inner evolution.

Untie its tangles -- how will you untie them? If you try to untie them you will never be able to untie them. The only way to untie them is to create distance.

You must have observed many times -- you may not be alert to it, that when someone else is in difficulty you always give good advice. If the same difficulty happens to you, you may not be so wise. Why? Why does it happen? Why does your intelligence function so well when somebody else is in difficulty? Because there is a distance.

I was reading the biography of a great actress: Sarah Bernhardt. Once it happened, she was watching a drama; a new actress was working, and the new actress got so identified with her acting in the role, and the play, that she completely forgot that she was an actress. she started crying and weeping with tears streaming down, and she created a mess of herself; and she had to be pulled away from the stage, suddenly in the middle of the play because she had completely forgotten that she was just playing a role, she was an actress. She became confused -- as if this was her life. When Sarah left, she called that new actress to her and told her: When you CRY, the audience does not. You should do the act, but you should keep a distance. You should not become identified with it.

And this should be the key for your whole life, because the whole life is a big drama. The stage is vast, but it is a drama. You should keep a distance. Whatsoever happens, happens in the play, in the drama. You are a witness, you should not become one with it. If you become one with it, you are entangled. If you remain aloof, and you can look at it from a distance, your mind never gets in confusion. If you are away, the mind remains crystal clear. The whole entanglement is of identification.

SOFTEN ITS LIGHT,

Don't look at everything in the light of the mind, in the glare of the mind. Soften its light. Look at things sometimes from the heart also. Bring the soft light of the heart to things, look with the light of love also.

Don't go on looking at things only from a logical standpoint. Don't be too logical. Sometimes you need to be illogical also, only then the balance can be kept. Rational -- and irrational also. Because you are both. You have to keep balance. There are sane moments, and you need some insane moments also. Do mathematics -- but sometimes become mad in music also. Calculate -- but sometimes dance also. Work -- but play also, so that the balance is not lost.

If mind becomes your only way of seeing things then the light is too much. It is destructive. Then the very glare will not allow you to see things as they are -- it is just like when you look at the sun, and then you look at things -- everything looks dark, not in its right proportion.

.. SUBMERGE ITS TURMOIL,

The mind is constantly in a turmoil within. A chaos -- continuous; a storm goes on and on and on. Submerge it, otherwise it won't allow you to listen to the softer music of life. It won't allow you to see delicate things of life. It won't allow you to feel.

How to submerge that turmoil within? What to do? Three things. One: If you see inside, and you feel turmoil there, just sit on the bank -- don't jump into it. The river is moving, you sit on the bank, let it flow. Don't do anything. Learn the art of doing things by non.doing. Just sit and watch. It is really a great secret. If you can see and watch the turmoil of the mind, it by and by settles by itself. It is just like you come into the house, the dust is stirred up, you sit again, the dust settles. If you start settling the dust, you will unsettle it more. So don't jump in, and don't try to submerge the turmoil. Who will try? And how will you try? You will stir even deeper layers of it. Don't do anything, just sit. And this sitting is meditation.

In Japan they call meditation ZA ZEN. Za zen simply means SITTING -- and doing nothing. A Zen monk sits for six to eight hours every day, just doing nothing. And just sitting like that for a few days, a few months, mind settles by itself. Mad people are brought to Zen monasteries. There they don't do anything to them, no treatment is given. They simply help them to sit. They feed them, they don't disturb them, they don't force any discipline on them, they are left in faraway huts, their needs are taken care of, and they are told just to sit or lie or just to stand -- and don't bother! Within twenty one days mad people subside. Their turmoil disappears.

Now Western psychiatrists have become interested in this fact, because they cannot do this in years; and they give electric shock, and insulin shock, and this and that -- they create more turmoil! And even if they help in some way the man loses his consciousness. Madness may be suppressed but the man has lost his aliveness also. After electric shock you are not the same man again. And if the shock has been very deep then you will lose some intelligence also. Madness will go, but your character will be affected permanently. It is not a gain really, or a gain at a very great loss. You may become normal, forced to be normal, but you will become a little stupid also.

In Zen monasteries they don't do anything. They know a great secret of Lao Tzu's: Don't do, just sit, just watch. Things settle by themselves -- Why? Because to remain unsettled is unnatural. This is the law. If you don't do anything everything is going to settle by itself -- how can something remain unsettled for ever?

You are angry: just sit with closed eyes -- watch! How long can you remain angry -- try! Suddenly after a few minutes you will feel it is no more there, or the acuteness of it has gone, or suddenly half an hour afterwards you may recognize and remember that you had completely forgotten that you were angry, and you were thinking of something else... And if the anger had been followed, you may have killed somebody; or killed yourself; or killed a relationship; or killed a love -- and this is more dangerous than killing a beloved; you may have destroyed something beautiful and delicate; and just by sitting, it settles.

It settles because there is a deep law working. Life does not allow turmoil to be permanent -- it cannot be permanent, only rest can be permanent. Everything settles, you just give it time; only time is needed.

... SUBMERGE ITS TURMOIL -- THIS IS THE MYSTIC UNITY.
THEN LOVE AND HATRED CANNOT TOUCH HIM. PROFIT AND LOSS CANNOT REACH HIM. HONOUR AND DISGRACE CANNOT AFFECT HIM. THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD.

Then duality disappears. When you have reached to your innermost core, to the one, duality disappears. Love and hate, honour and disgrace, failure and success, all disappear. And the greatest duality also disappears: that duality is of the soul and the body, God and the world.

Then everything is one, a vast ocean of oneness. An oceanic feeling pervades.

It is ecstatic. It is a benediction. It is the greatest blessing that can happen to a man -- and when this blessing happens, this blessing of oneness: THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD. Only such beings are honoured for ever and for ever. Centuries pass, kings come and go, empires are built and destroyed, but a Buddha, or a Jesus, or a Krishna -- they remain. They are no more a part of the temporal changing world. They remain like eternal stars, unmoving, unchanging, guiding those who are ready to be guided, ready to pour down all they have to those whose hearts are open, who are not closed.

Tao: The Three Treasures, Vol 3

Chapter #6
Chapter title: I will never Leave You

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WHY DON'T YOU EVER ANSWER MY QUESTIONS!

This is from Anand Sariputta. If I don't answer, then that is the answer.

Try to understand it. There are reasons. If your questions are just asked for the sake of asking, I don't answer them, but that is the answer!

If your questions are too full of your ego -- the questions are less important, that they are YOURS is more important -- then I don't answer them. But that is the answer.

You should ask a question if it is a real need. I am not here to impart information to you -- that you can gather from anywhere. If it is really a need, I always answer. Even if I feel that the ego is too much in the question -- then too I answer, but then never directly; then I answer in some others' questions; and that I have been doing.

But when the ego is too much you are not worried about the answer, you are simply worried about one thing: whether MY question has been answered or not. I have been answering -- but through others' questions.

And why so much attachment even to a question, that this is mine and this is not mine?

A question belongs to nobody. And human problems are not very different. All humanity is in the same trap -- the whole humanity is in the same plight -- degrees may differ. And I have been answering so many questions, can't you hear that your questions have been answered so many times? But your ears are closed by the ego. You are waiting intently for when your question is to be answered -- and then you will miss.

I have not answered in a way, yet I have answered in many ways.

Now, whenever you ask a question, don't bother, and don't wait for ITS answer -- somewhere, indirectly, I must be answering it. I pay attention to your need, to your real authentic need, not to your pseudo ego needs.

Drop the ego and then ask. Don't ask for asking's sake. Let the question be really authentic. And then don't wait for YOUR question to be answered. Questions are questions. They are not yours or somebody else's.

YOU SAID ONE REACHES WHEN ONE IS TOTALLY FRUSTRATED. CAN ONE ALSO REACH IN TOTAL ECSTASY?

That is impossible! Because total ecstasy is not possible unless you have reached. When you reach, only then total ecstasy flowers. Otherwise, what will be the need to reach, if you are already totally ecstatic? Then there is no point in going anywhere, you have already reached the goal!

In total ecstasy the goal is already left behind. Who wants to reach then? Where will you reach then? There is no more. The path has come to the very end.

In total frustration the ecstasy happens. And why do I say in TOTAL frustration? Because if you are still hoping that happiness is possible in this world -- and when I say THIS world always remember I don't mean the world of the trees and the birds and the sky, when I say this world I mean YOUR MIND, THIS mind, this ego centred mind -- if you are still hoping that maybe there have been many frustrations, but still there is a lurking hope that some day or other, somewhere in the future, with this mind that you have got, with this ego, happiness is possible, then ecstasy will not happen.

Ecstasy happens only when you have come to realize that with this mind no happiness is possible, an absolute realization of the fact that this mind is moving in circles. It is never going to be what you are seeking, it is never going to be a bliss, a benediction. When you realize this totally, suddenly the mind drops! Because without hopes how can you cling to it? And remember, the mind is not clinging to you, you are clinging to it. How Gan a dead thing like mind cling to you? You are clinging to it because there is hope Total frustration destroys all hope, one becomes hopeLESS.

A distinction has to be made. You also become hopeless many times but it is not total. Even in your hopelessness somewhere the seed of hope is hidden. Again it starts sprouting. You are finished with one woman or with one man; you are frustrated; but you are not finished with woman as such or man as such. With one particular woman you are finished, or with a particular man, but not with womankind, not with the phenomenon of the feminine. A desire lurks somewhere deep in your frustration also, that there must be a woman who is just made for you. And you can be happy with her. You are frustrated with particulars but not with the universal.

Frustration is total when you are frustrated with the universal. Then the energy moves inwards. It starts turning in. Then it is not moving out.

You may be frustrated with THIS house where you are living but not with THAT palace someone else is living in. Then you will try to bridge the gap, to convert the hut into a palace. You may be frustrated with the money that you have got, but not with money as such; with the power that you have got but not with the lust for power as such. Total frustration means you are really frustrated. You are suddenly in such a situation that there is nowhere to go, absolutely nowhere to go -- only then the energy turns in, and that turning in is ecstasy.

That's why I called it 'instasy' not ecstasy, because it is a turning in, moving in, going to one's own being. Now you are not 'other directed'. You are not future oriented. You are simply trying to know who you are. The whole world has disappeared. The whole nightmare of it is no more there. An awakening is happening. This awakening will become the goal, and then you will be totally ecstatic.

When I say totally ecstatic you can misunderstand me, because you have lived in misery, and whatsoever I say you will understand from the standpoint of a miserable man. When I say ecstatic you think of something opposite to misery, something like happiness. Then you misunderstand. It is neither like misery nor like happiness. It is different, absolutely different, categorically different, diametrically different, it is a totally different phenomenon. Bliss is neither happiness nor unhappiness. Both have disappeared, the duality gone, you are at home.

And you don't feel that you are ecstatic, remember. If you feel you are ecstatic there is still a possibility of misery coming back, because you are not one with ecstasy, you are still separate. You are still EXPERIENCING it. It is something other than you, it is not YOU.

If you ask Buddha, Are you ecstatic? he will shrug his shoulders. The very question is meaningless, irrelevant. That's why Buddha remained silent about many questions, because he found out that whatsoever he said would be misunderstood. If you ask me, Are you happy? what should I say to you? If you ask me, Are you unhappy? what should I say to you? Somebody HAS asked, You say that you are in paradise; is there pain in paradise or not? There is no pain, but immediately I would like to add -- there is no pleasure either. Because pleasure and pain are two aspects of the same coin. Pleasure converts into pain, pain converts into pleasure. They are not two things.

In Japan there is a story that I would like to tell you. In Japan they think that the white mouse is a good omen. If somebody suddenly sees a white mouse he feels very happy -- something good is going to happen to him.

One day it happened, a father and son were sitting, taking their dinner, when suddenly the son saw that behind the father there was a white mouse. He told his father: Don't turn suddenly, there is a guest behind you, a very good omen. Slowly move and see. The father slowly moved and saw a white mouse, and they

were both happy because it was really a good omen, something beautiful was going to happen. The white mouse started moving around them, and because they were not disturbing him he started dancing and shaking; but when he shook, suddenly he became an ordinary grey mouse; because in fact he had fallen in a tin of flour, white flour, that's why he looked white; when he started dancing he became an ordinary grey mouse. Both father and son closed their eyes because the good omen had disappeared -- but even if you close your eyes the grey mouse is there.

This is a beautiful story. This is how it happens. Don't look at happiness too long, otherwise the white flour will drop and suddenly you will say: There is a grey mouse! Avoid! Let the white mouse dance behind you! Don't look too hard and don't look too long. Because in life good and bad are not two things. The day turns into night, the night turns into day again. It is a circle, moving like a wheel of a cart: the same spokes come again and again to the top, and go down.

If you ask me whether I am happy or unhappy, I cannot answer you in those terms. Those terms are irrelevant. At the most I can only say I AM. And that I AMNESS IS totally ecstatic. But there is no ecstasy as such. It is not an experience. It is my way of being at this moment. It is not something happening to me, it is the very nature. When you come to yourself, when you return back home, when you enter into your own innermost core of being, it is not that something new happens to you, it has been happening always; for the first time you realize it.

The realization may be new but the fact is very very ancient, as ancient as the world, as ancient as the gods. It has been there from the very beginning. But you are too much concerned with pain and pleasure in the outer world, your whole consciousness is moving outward.

Close the doors, close the windows, settle within, and suddenly one day you start laughing, one day you start smiling at the fact that you were seeking something that was already there.

I was reading a Christian missionary's life story. He had come newly to an Eastern town. The bungalow and the church were outside the town. There were only two bungalows; he occupied one -- and from the very first day, in the morning when he looked around, just to be acquainted with the territory and the place, he became interested in the other neighbouring bungalow. It looked beautiful. The trees were very green, and there were many flowers. He went around it, he wanted to know to whom the bungalow belonged, and he wanted to become acquainted, to be introduced, but he found no one there. He controlled his curiosity, but every day the curiosity grew more and more. One day he could not contain himself -- it must have been after he had been there one month -- he entered the garden, went to the main door, but it was locked. He went around the house, he couldn't see any sign of anybody there, it was absolutely empty and silent. He became a little apprehensive -- what was the matter? Then he came out again. On the gate he had just missed one thing, just on the gate there was a small notice: 'Key next door.' But he was surprised because next door was his own home! There was no other house, only two houses.

He came back, he enquired, his wife said: Yes, the key is here, why didn't you ask me? The day we came somebody came and said, Keep this key. I am going away for a few months. I will be coming back soon but my son has gone to the war and he may return meanwhile, and he may like to stay for a few days and rest, so keep this key. The key was in the house.

The missionary started laughing, he said, It was really a joke! For one month the house haunted me like anything, and I wanted to go in but I contained myself -- that's not good, to enter, interfere, trespass; but today I couldn't contain my curiosity, I said, It's okay, I must go and see what is the matter. And the key had always been in the house!

The key is with you. The treasure is with you. You have forgotten both. When the energy returns inwards -- that is the key. The energy returning inwards is the key, it opens the door -- and suddenly, the treasure of all treasures is there.

YOU SAID THAT WHEN TWO BEINGS ARE IN LOVE THEY ARE IN COMMUNION WITH EACH OTHER. THEN WHY DOES THE WORLD CALL IT 'FALLING' IN LOVE WHEN IT IS SUCH AN ECSTATIC HAPPENING AND NOT A FALL TO A LOWER PLANE?

The world calls it falling in love because the world is ruled by the head, and heart is lower than the head.

When somebody falls in love he falls from the head towards the hear And heart is there in childhood, head grows later on. Head is a later growth. You are born with a heart, you are not born with a head. You

are born only with the possibility of a head, not with the head.

Reason has to be taught, love cannot be taught. Reason has to be forced on you, your mind has to be conditioned. Schools, colleges, universities exist for reason, there exists no school, no college, no university for love -- there is no need! One is born with a heart already functioning perfectly. The head is just a possibility. If it is taught, conditioned, it will function; if not, it won't function at all.

So when again in your youth you move into the relationship of love, you feel it also like a fall, because the mind feels that you are moving backwards, falling towards the childhood, moving towards the heart again. And the head has a condemnation for the heart; that condemnation is also involved in that term 'falling.' The head is saying: What foolish thing are you going to do? Are you mad? It is a fall! Avoid it!

For the head, love is the greatest enemy; because once you are in love you become irrational. Look at two lovers -- they talk foolishly, they behave foolishly, they are almost mad, and the head goes on condemning and judging: What are you doing?

You are falling back. That's why the world calls love a 'falling'. But it is good to fall. In another sense also, not in a condemnatory sense, it is a fall, because it leads you towards depth. Reason is superficial. Heart is a deeper phenomenon within you, it leads towards depth, it is diving into your being.

Don't condemn it. The society condemns because the society looks at love as an anarchic phenomenon. We teach a boy or a girl, and we waste so much money on him, and then suddenly one day he falls in love, and the whole structure is disturbed.

It is said that the mother prepares the child for years to become wise; then he meets another woman and within minutes he is a fool again.

One woman prepares for years to help him become a little wise, and another woman comes in, and within a moment, he is a fool again.

Don't condemn it, because foolishness has its own beauty. In fact a man who cannot be a fool sometimes is not wise enough. To be constantly wise, to be wise twenty fours a day and seven days a week is FOOLISH. Sometimes you need to take a holiday from your wisdom and act like a fool. Then only there is balance. The fool is also part of life.

In old days every king in his court used to have a great fool. That was a balancing factor, because in the court there were too many wise men, and sometimes too many wise men prove to be too many cooks in the kitchen. They spoil. They are just 'reasons', they don't have the roots of heart. A fool was needed -- in every great court there was a fool. And he brought humour to the court, the sense of humour he brought; otherwise wise men bring long faces, sadness, seriousness. Of course seriousness is good, but only sometimes; it has its moments; and there are moments one should be a little foolish. To me, a really wise man is spontaneous -- when wisdom is needed he is wise, when foolishness is needed he is a perfect fool.

If you cannot move to the polarities, you are a fixed and dead phenomenon. One should be capable of moving, flexible. You should be able to reason deeply and you should be able to fall into irrationalities also. Calculate and love. Arithmetic and poetry. Wise and old, foolish and young. When the child and the old man meet, when the wise man and the fool have become one unity, you attain to the greatest growth. Remember this. Always retain the capacity to fall in love, to be foolish, to behave foolishly.

To me the only fool is the man who is always wise.

Life needs polarities and proportions. Foolishness is very refreshing. It cleanses your eyes, gives you perspective. It again brings the innocence of the child. It again gives you spontaneity. Then you are not fixed in a pattern, you are flowing.

But don't try to be a fool continuously -- that too is foolish. And it is easy for the mind to cling to one extreme. The most difficult thing for the mind is to change polarities because it disturbs your style. You would L;ke to be fixed in a pattern -- that is the way of least resistance. You have learned a trick and then you remain fixed in it. You remain closed in the known. You don't want to move to the unknown. You don't want to learn, you don't want to be open to the new facts.

Mind always wants either to be a leftist or to be a rightist, either to be this or that -- BUT TO BE SOMETHING. And life is in the flow -- TO BE NOTHING; the capacity to be everything and to be nothing; the capacity to move in any role and not get fixed in it. 'No role' should become your life style. You should be capable of moving, of dropping it, just as you drop your clothes.

Roles are just to be used, and if you don't get fixed and imprisoned in them, you retain the freedom and the flow and you retain the capacity to enjoy life in its totality. Wisdom is good, foolishness also. Arithmetic beautiful, poetry also. This is the paradox.

Use the head, use the heart, and if you can use both a tremendous revolution will happen. If you can use

both you will become aware that you are the third force -- neither; you are neither head nor heart; because if you can move so easily from one to another you cannot be either; you must be separate from both -- then the witnessing arises; then the identification is broken. And that witnessing is what meditation is all about.

YOU OFTEN SAY 'I AM WITH YOU', BUT IN SUFFERING I ONLY ENCOUNTER SOLITUDE. IS THAT BECAUSE I'M NOT IN TUNE WITH YOU OR BECAUSE THE WAY TO THE CENTRE IS A SOLITARY ONE?

When I say I am with you I mean it. I am with you. But you will realize me only when you are in a celebrating mood. When you are unhappy and miserable, you are blind. I am with you but you cannot see. Your eyes are filled with tears. And if you don't see, what can I do? I can just wait.

There is an old proverb that when you weep you weep alone, when you laugh the whole world laughs with you. Laughter has something religious in it. Maybe that's why it has been banned from all churches -- there's something religious in it.

If you want to feel me, that I am with you, laugh more, enjoy more, take life as fun, don't be serious.

I know -- this question is from Yoga Lalita, she is serious. A little too serious. Seriousness becomes gloomy; seriousness becomes like a disease; seriousness is pathological; it is ill. Laughter is health.

I'm not saying don't be sincere. Sincerity is totally different from seriousness. One has to be sincere and authentic; only then life will reveal deeper mysteries. But there is no reason to be serious and sad. Otherwise YOU WILL MISS ME. and that only means you will miss life.

Whenever you are sad you are closed, you are caved-in, you are not related to the world. The rosebush goes on flowering but you are not related -- it doesn't in fact exist for you. The moon goes on travelling in the sky, but it doesn't exist for you. The birds go on singing, their song will appear only like a disturbance, annoying. You are sad, you are cut off. Sadness breaks all the bridges with life.

When I say I am with you I mean it, but you will realize it only when you are happy and dancing. When I say happy and dancing I don't mean that in life you will not have sad moments. But if you know how to be happy you can enjoy a sad moment also. It is worth enjoying. It has something in it -- because there is nothing in life which is not precious. The only thing is to know how to enjoy it.

Laughter is beautiful, but shallow. Sadness looks ugly but is very deep. If you know how to enjoy laughter you will know how to enjoy sadness also. Then, if you are enjoying, sadness does not become a destructive force; then you are not disconnected from existence. Rather, in your sadness also, you are deeply related.

Then you will look at the flower -- and you had looked at the flower when you were laughing and dancing and celebrating, the flower was beautiful; but now the flower has a depth which it never had before. Now look at the moon; the moon is not now a two dimensional thing, it has become three dimensional. Laughter is two dimensional, sadness is three dimensional. But one has to learn from laughter, and then you can enjoy everything, even sadness. You can enjoy everything, even when you are unhealthy you can enjoy it; it has its own beauty.

Sometimes it has happened that people have become enlightened when they are ill. In a great fever, and Lying on their beds doing nothing, suddenly they awake in a totally different dimension. Lying on their beds, not doing anything, unoccupied, nothing to do, the mind was silent; a deep rest. And they must be enjoying it.

Life changes its colours with your interpretations. Illness looks like the enemy. If you are acquainted only with allopathic attitudes then illness is the enemy. But if you are acquainted with homeopathic attitudes then illness is not the enemy but the friend. It cleanses the body of the toxins, poisons. A fever is a friend not a foe. It has come to help you to cleanse the body, and the work is so tremendous, that's why you are feeling so hot.

If you can enjoy, you can enjoy everything. You have the key. And with that key you can open millions of locks; it is a master key. You try it!

You have a headache -- just try to enjoy and watch it. Suddenly you will feel a distance arising between you and the headache. The hammering continues in the head, but now the head is far away. If you go on, by and by you will feel the headache is still there but not part of YOU; somewhere on the very periphery of the world there is still a little hammering in the head but it doesn't belong to you. Your consciousness is totally different, totally separate from it. No identification exists.

But start by enjoying, celebrating. First try to find me with you when you are in a good pleasant mood, it will be easier. If you can find me then, then by and by whenever you are unhappy, also look around; try to find me -- it will be a little difficult. Wash your eyes, clean your eyes of the tears and look again. By and by you will see the shadow. Soon you will start feeling me.

And everything is good. Everything is good as it is. This should be THE VERY BASIC ATTITUDE. How can anything be wrong? If it is there it must have some purpose. You may not be aware though, that is another thing. But allow it. And watch! WATCH should be the keyword.

WHAT IS THE DIFFERENCE BETWEEN PRAYER AND MEDITATION?

A lot of difference. A great difference. in fact they are absolutely different things. Their movement is in different directions.

There are two types of religions in the world: prayer oriented religions and meditation oriented religions. Christianity, Judaism, Mohammedanism, Hinduism -- these are prayer oriented religions. Jainism, Buddhism, Taoism -- these are meditation oriented religions.

For a prayer oriented religion the concept of a personal God is needed -- to relate to. For meditation-oriented religions God is a useless hypothesis; it can be discarded easily into the dustbin. It is not needed.

Buddha could attain without any belief in God. The Taoist Lao Tzu never mentions the word God -- never! There must be a very great difference -- try to understand it.

Prayer is a dialogue between two persons: God and you. You are talking to God, it is a dialogue; it is not a silence. Words continue. You are not talking to another man but you are talking to another being; but that being is imagined also in the image of man.

It is said in the Bible: God created man in his own image. The reality seems to be just the opposite: man created God in his own image. You have an imaginary conception of a person there, somewhere. You talk. You confess your sins, you ask his forgiveness. You pray. Good, good for the heart. It helps a little bit. You feel more unburdened, you feel light. Maybe there is a God, maybe not -- that's not the point. But believing there is a God, you can unburden yourself, you can surrender yourself, it becomes easier for you. The hypothesis is helpful. But in Christianity, in Judaism, in Mohammedanism, nothing exists like MOKSHA. There is a heaven, and hell. Hell for those who have never been related to God in any way but rather were working against him, against his wishes, committing sins; and heaven for those who prayed, who worked for him according to his wishes.

But there is nothing like moksha: absolute freedom. Because even in heaven God will be the ruler; and he is not a democrat, he is absolutely dictatorial, because there is nobody on top of him and he is the creator: he can uncreate, he can create, he can do whatsoever he wants to do.

And he seems to be a little whimsical. He forgives sinners. Then the opposite must be happening also -- that people who are virtuous but never prayed must be suffering in hell, because people who were not virtuous but prayed are enjoying beautiful women and wine and good things in heaven. Seems to be a little whimsical.

It seems that man has created the hypothesis as a consolation. It seems the whole phenomenon of God arises out of fear not out of knowing, out of guilt, out of the misery man is, not out of understanding.

Meditation is not a dialogue, it is silence. There is nobody to relate to, to talk to. For a meditator prayer is foolish: What are you doing? To whom are you talking?

Just the other day I was reading a book -- a woman writing letters to God. Vivek looked at it and started laughing; she said, What foolishness! Letters written to God! But that is the mind of prayer.

I told you there are three layers of your being; first: where you are just reason. in reason, dialogue is not possible; it is a debate, always a fight. Then the second layer: of love; dialogue is possible. And then the third layer of being: dialogue again is impossible because there is nobody else. You alone exist in your crystal purity. In absolute silence.

The Bible says: in the beginning there was the Word. It starts from the word. Buddha cannot say that, he cannot agree with that. in the beginning was silence. And in the end also there will be silence. Meditation is silence, it is not a dialogue.

People who are reason oriented, head oriented, they become -- if they are interested in religion -- they

become theologians. They write theories about God, they talk about God. If they are not religious, they become anti religious, they become philosophers, atheists, agnostics.

Then the second layer of your being: love, heart. If a man is religious love becomes prayer. If the man is not religious then love becomes poetry, art, painting, music.

Then the third layer, the deepest core, beyond which nothing exists, is being. Absolute silence; and absolute aloneness. There;s no difference now between religious and non.religious. At the centre everything becomes one. In that silence one is neither religious nor anti religious, because those are the terms of the reason. In that silence one's love is neither prayer nor art. Everything has become one. That silence IS meditation.

When people come to me, if I see that they are in their heads then I help them to be related, to move, to fall in love, to become a little foolish, so that they come down from their heads, so that they get down from the throne of the ego a little bit. Because one has to surrender in love. One cannot carry the ego. If one carries it, love is not possible. If I see that they have lived, they have learnt, they have experienced what love is, then I tell them to fall still deeper into meditation. It is the last fall because there is no abyss more deep than meditation. If you are head oriented -- move into prayer, love. But don't make it a goal, it is not the goal. That's why Christianity and Mohammedanism don't reach to the height of Buddhism. No, they remain with the second layer. (For the third layer something like Buddha, something like Lao Tzu, is needed.) They remain better than ordinary worldly people, but still not absolutely other worldly, they remain in the middle. Good as far as it goes, but not enough.

If you cannot love, pray. If you have loved and know what it is, then move into aloneness.

There are two sorts of aloneness; one is loneliness, another is aloneness. If you have not loved, and you move into solitariness, it will be loneliness, you will feel a deep hunger for the other. It will not be aloneness. The other will be there -- as absence. You will continuously feel the absence of the other, you will hanker. Maybe that's why people who have not loved well, they start talking to God, to an imaginary phenomenon -- to fill their loneliness, to be occupied with someone.

It is a fantasy, it is a dream -- good, religious, but still a dream. One has to go beyond all dreaming. One has to go to the point when one is sure enough that the other is not needed. I am not saying that that type of person will not love. In fact only that type of person can love. But then he loves out of abundance. Then it is not a NEED. On the contrary he is so full, flooded, that he would like to share. Then he is in search of people who would like to unburden him, who would help him unburden his heart. The greatest lover is one whose need for love has disappeared.

Otherwise, there are small lovers, for whom love is a need just like food. They cannot be without food and they cannot be without a woman or without a man. But when you can be without, and you can be as beautiful without as you are with, then the greatest phenomenon happens: out of silence, if a dialogue starts, it is the greatest dialogue.

So these are the two things to remember. If you feel that there is a deep hankering for love, then prayer is the way for you. Let the other be there, talk to him, be with him. The question just before this question was on my saying to you 'I am with you' -- that is for the second layer people, those who are in need of love.

If you become the third type of person then I will not say 'I am with you', I will say 'I am you'. Then there is no point in being with. Then simply I am you, you are me. Then there is no duality.

WHAT ARE YOU DOING WITH YOUR HANDS? I FIND MYSELF MORE EMOTIONALLY MOVED BY WATCHING THEM, THAN BY LISTENING TO THE WORDS YOU SPEAK.

It is natural, because when I am speaking I am speaking to your heads. Emotion cannot be involved, emotion cannot be there. I am talking to your reason to persuade it. And what am I doing with my hands? When I am talking to your heads I am continuously playing with your hearts also.

I have to work on two layers. For your head to be convinced that the time has come to drop itself, to commit suicide, that the time has come for committing a suicide of reason -- I go on talking. But that alone won't be enough. Because if suddenly your head is cut, and the heart has not started functioning, you will be in a very very deep confusion.

With my hands I go on working with your heart -- that's why in India we have called gestures, MUDRAS; when a Buddha makes a gesture it is meaningful, significant. Hands are very very deep sources

of energy. By the movements of the hands patterns of energy are made, invisible energy; but if you can feel, you can feel; and you will feel that something is going on continuously in the heart.

It is just like -- have you seen a potter making an earthen pot? He works with both the hands, one inside the pot, another outside. From the inside he goes on supporting, from the outside he goes on giving the shape. And the wheel is moving. By my talking I go on destroying your head. By my hands I go on supporting your heart, encouraging it to function more, encouraging it to beat naturally.

It is natural if you feel that way. But don't pay much attention to my hands because if you pay too much attention to my hands then you will be related to my hands with your head. You just forget about my hands -- let them work! Because the heart functions in darkness. The functioning and the changing of the heart is indirect. It is just like the roots of the trees; hidden underneath the earth in deep darkness they function. If you bring them to light they start dying.

So don't pay much attention to my hands, because if you pay too much attention to my hands IT IS HEAD which is paying attention to the hands. Then you miss the point. You may enjoy it, you may feel a certain emotion arising in you, but the real thing has been missed.

You pay attention to my words! You be 60 completely absorbed with my words that my hands and your heart are left alone, you are not in between -- otherwise you can create trouble, you can become a barrier.

And I am working on the third layer also -- which you cannot see at all. The movements of the hands can be seen -- look! Words I use -- you can understand the meaning of them. Hands I use -- you can only see the movement, not the meaning. Words for the head, hands for the heart -- and then there is my being continuously overwhelming you. You cannot even see the movement of it. My being -- just like a cloud surrounding you.

But don't pay attention to my hands. Let them be indirect.

WHEN ONE IS DISTANT FROM THE MIND, ONE IS IN A STATE OF MEDITATION; BUT SUDDENLY OR GRADUALLY ONE IS IDENTIFIED WITH THE MIND AGAIN; ONE HAS FALLEN ASLEEP AGAIN. THIS IS VERY FRUSTRATING. CAN YOU SAY SOMETHING ABOUT THIS?

This is frustrating, but don't get frustrated. Rather, whenever you see that you are getting identified with the mind, remember again, make yourself alert, shake yourself a little bit. Rather than putting energy into frustration, put energy into remembrance. Remember again, again you will be alert, and the mind will be far away.

It is going to happen again and again, you will fall asleep again and again and again, and you will have to bring yourself out of it. Don't start getting frustrated. It is natural, take it for granted, it is natural, you have lived with the mind for so long and you have lived identified with the mind for so long that it is natural that you forget again and again.

But even if for moments you become alert, aware, mindful, feel fortunate, because there are millions of people who live their whole life and not for a single moment do they become mindful, not for a single moment are they aware of what is happening, not for a single moment have they known who they are.

Feel fortunate. Don't feel frustrated. Always interpret things positively, don't interpret them negatively, because one negativity leads into another negativity; one positivity leads into another positivity. If you feel frustrated, then self remembering will be coming less and less to you, because it never comes in a frustrated mind, in a miserable mind, in an angry mind -- it never comes!

Then it will come less and less and you will feel more and more frustrated; as you feel more and more frustrated it will be coming less and less -- it will disappear completely.

Feel positive; if even for a single moment it happened, thank God, feel grateful, something superb has happened to you -- even for a single moment, so what? If it can happen for a single moment it can happen for the whole life!

In fact you never have more than one single moment with you, you never have two moments together. If it can happen for a single moment you have the key! One moment is the whole life, one moment is all eternity, because you will never get two moments together, only one moment always.

And if you can remember in one moment you can remember for ever and ever. Feel positive, feel thankful and grateful, and suddenly you will see more remembrances happening. A day comes when you never fall asleep. It comes, it has come to human beings like you, it has come to me, I am just like you.

There is nothing special about it. You are as capable as anybody else. Just be a little more positive towards this happening, that will do.

WHAT IS THE DIFFERENCE, IF ANY, BETWEEN ONE'S 'CENTRE' AND ONE'S 'EGO-CENTRE?'

One's centre is not ONE'S centre, it is the centre of the whole. And the ego-centre is ONE'S centre. That is the only difference, but that is a vast difference. When you are not there the centre is there but that is not YOUR centre, it is the centre of the whole.

When you are there you have a centre, a false, pseudo centre, which is not the centre of the whole, and until it is the centre of the whole don't be contented with it. Because you are in a dream, you are not in reality. And we have become so accustomed to dream that we have completely forgotten what is reality and what is a dream.

In the Eastern psychology we treat the reality as a dream. In the Western psychology they treat dreams as reality. That's why Freud, Jung, Adler and the whole company, they all go on interpreting, analyzing dreams to understand your reality. Dreams -- so significant! In the East we have never interpreted dreams, we have never bothered about it. Rather, we say the whole reality is a dream, a MAYA, illusion. But there is a temptation to take a dream as real.

It happened, Mulla Nasrudin once dreamed in his sleep that he was frying cowdung. He was very disturbed. Of course anybody would be. In the morning he went to a soothsayer, an interpreter of dreams, and he said, I am very worried! You tell me the meaning of it. The soothsayer said: My fee is one rupee. Give me one rupee and I will interpret it. Mulla Nasrudin jumped and said, You fool! If I had one rupee should I fry dung? I would go to the market, buy fish and fry that!

There is a tendency to take dreams as part of reality; then your whole reality becomes dream. Western psychology and the Western mind itself takes dreams as real. It is a very childish attitude. I call it childish because children do the same. Children never make any distinction between dreams and reality. A child wakes up in the morning crying and weeping. You ask him, What is the matter? and he says, I had a toy just now, where has it gone? He was dreaming about a toy, now he is awake and the dream toy has disappeared and he is crying and weeping -- he wants that toy back. He cannot make the distinction. The dream seems to be real.

Western psychology is dominated too much by the childish mind. Eastern psychology is dominated by the old, the mature, the wise mind. A child thinks the dream is real, a wise old man thinks the reality is dream.

The whole reality is a dream. One has to wake up. If you can wake up for a single moment -- feel grateful. And more moments will be coming and following. Don't get frustrated.

And, always remember, that if you feel the centre as yourself, then you also are a part of the dream -- that's the difference between the ego and the ATMAN, the self. Ego is a dream centre, centre of the dream personality; with the personality disappearing, the centre will disappear. Self or atman is a real centre. When everything disappears, still it is there. But it is not yours.

You ask me what is the difference if any between one's centre and one's ego centre -- there is. One's centre is not one's, it is of the whole. And one's ego centre is one's, it is not of the whole. And whatsoever belongs to you is dream, nothing else belongs to you. Reality belongs to the whole, it cannot belong to the part.

SO FAR, IN BEING A WITNESS, IT FEELS AS THOUGH IT IS PART OF MY MIND THAT IS WATCHING THE OTHER PART OF MY MIND. COULD YOU SPEAK ON THIS PLEASE?

This is good, a good omen. When one watches, one comes to realize that this is one part of the mind watching another part of the mind. Now you have to realize who is realizing these two parts, who is realizing that THIS is part one, THIS is part two. Naturally you cannot be either, you have transcended both. And if again you feel this is a third part of the mind watching, then you become the fourth. If again you feel this is a fourth part of mind, then you again become the fifth. YOU ARE THE TRANSCENDENTAL,

which always transcends. Whatsoever you can watch, you are never -- that should be the law, the criterion. Whatsoever you can watch you are never. You are the watcher, the watcher on the hill.

WHEN ONE FEELS HAPPY AND ECSTATIC, AND WANTS TO SHARE WITH OTHERS, BUT FINDS PEOPLE AROUND ARE NOT IN A MOOD TO CELEBRATE, WHAT SHOULD HE DO?

You should celebrate their sadness! You should enjoy their sadness. Don't move against the people. Be with them.

'Being with' has a beauty of its own. If people are sad, you be sad -- but enjoy it, because there is no reason for you to be sad, you can enjoy it easily. Celebrate it deep down, but be sad. If they are crying, you cry: tears streaming down. But enjoy the whole thing, it is so beautiful!

Have you ever cried and enjoyed it? Try it, nothing like it. It beats all experiences. Suddenly you see that you can cry and enjoy! Tears can come but they are not of sadness, something beautiful is flowing through them. And whenever you are with people, in a subtle way you drop the ego.

Try to 'be with'. Make it a point as far as possible never to be against. Being with is to be religious, being against is to be political. So wherever people are going, you just be with them.

I will tell you one story. It happened, one of the greatest Greek sannyasins was Diogenes. He was a beautiful person because when one is not attached to anything one attains to a certain grace. When you are attached to things you become ugly, you become thing-like. He was absolutely a free man. He used to move naked.

He was caught by a few people, and those people were merchants of slaves. They wanted to sell him.

When it was really very difficult to catch him they pondered over it. They surrounded him, but he was a very strong healthy man; he could have defeated at least eight persons, and the slave merchants -- they were only four, so they were a little apprehensive.

Diogenes said, Don't be afraid, I am always with you. What is the matter? You tell me, I will solve the problem. They said, This is a problem you won't like to solve! He said, There is nothing which I don't like to solve, you simply say it! They said, This is our idea -- we are thinking to catch you and make you a prisoner. He said, Perfectly good! So why are you waiting? For whom? You start -- here are my hands.

They couldn't believe it! They looked at each other, it was suspicious! And this man giving them.... He said, Don't be worried! I never fight, I FLOW WITH. That has been my whole life style. So you take me! Make me a prisoner. If the whole wants it to be so, let it be so.

They were afraid, but still they tried. Then they regained their confidence, he was not going to fight.

Chained, he started walking with them -- but he was such a man, you cannot make a slave of such a man. Those four persons looked stupid with him.

And Diogenes said: Don't be afraid, you need not carry these chains, because I always FLOW WITH. I will come with you wherever you go. I will never leave you! They became still more afraid. What type of man was this, what manner of man?

But they started following whatsoever he said -- A Master is a Master, you cannot make.... A Master remains a Master even in a prison. By and by they started telling their own problems to him -- because he looked so happy, so tremendously ecstatic, not of this world!

They became friendly -- not only friendly, they became disciples; by the time they reached the market they were already disciples and he was the Master and they were saying, Master tell us THIS...! And he said, Don't forget that you have come here to sell me. You are losing your consciousness. Don't be so forgetful, remember why you have caught me! They said, We cannot do that now. But he said, You need not worry. Stick to your original idea. I will do it for you. They couldn't believe it -- what will he do?

Then they came into the market. Everybody was interested -- the whole market became interested in this slave because never before had such a beautiful slave come.

There was the auctioneer. And when Diogenes stood there and the auctioneer started saying: This man is beautiful and very healthy and very strong, Diogenes said, Stop! Let me come there. You don't know how to introduce a person! Afraid, the auctioneer came down -- because this man was so strong and so powerful. Diogenes stood there -- and it has never happened before in any slave market -- and he said, All the slaves, come here! A Master has come here to be sold.

This is how one should flow with people, with life, with trees, with rivers.

Don't fight. Fighting is the only sin. Don't resist. If people are crying -- you cry. If people are laughing -- you laugh. And if you can do this, suddenly you feel that you are just a witness, not a doer. And that is the secret of it all.

Tao: The Three Treasures, Vol 3

Chapter #7
Chapter title: Difficult and Easy

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LAO TZU SAYS:
ACCOMPLISH DO-NOTHING. ATTEND TO NO-AFFAIRS. TASTE THE FLAVOURLESS. WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE. DEAL WITH THE DIFFICULT WHILE YET IT IS EASY; DEAL WITH THE BIG WHILE YET IT IS SMALL. THE DIFFICULT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET EASY; THE GREAT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET SMALL; THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS ACCOMPLISHES GREATNESS.
HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH. HE WHO MAKES LIGHT OF MANY THINGS WILL ENCOUNTER MANY DIFFICULTIES. HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES.

LIFE is not a problem. Rather, it is a mystery to be lived not a problem to be solved. But it becomes a problem; and it becomes a problem because you go on postponing things, postponing them for tomorrow. That which can be done today, that which should be done today, cannot be done tomorrow. That which would have been a beautiful phenomenon today, a mystery to be lived, tomorrow will become a very very hard and cold problem to be solved.

Life in itself, if lived here and now, is not a problem. Postponement creates problems, and then you go on piling up. Then so much gathers around you that it becomes almost impossible to live -- you are paralyzed, crippled, in a straitjacket, imprisoned. First try to understand this, then it will be easy to enter into the sutra.

I was saying, just a few days before, that even a genius, a very talented person -- he may be a Nobel Prize winner, a great intellectual, world-known -- still may behave in a childish way.

If he finds in the morning when he wakes that his slippers are not in the right place, he is angry, irritated.

If he could pay attention to his anger that very moment he would laugh, because this is so foolish! ridiculous! But he does not pay attention to it.

He goes to the bathroom, irritated, in a bad mood, starts shaving his beard, but he is almost unconscious that a problem has not been dealt with, that a problem is there, poking its nose again and again into his being. And it is growing all the time, because in life nothing is non growing. Everything alive is growing, and when you are alive your anger is alive, it grows! It never remains the same. Moment to moment it is gathering more momentum and force.

He goes on shaving but irritated, he is not enjoying the act, the freshness of it, the beautiful moment when one feels unburdened, no, he is not in an enjoying mood. Unconscious, he lets the razor slip from his

hand, fall to the floor. Now he is even more angry. If he can deal with it right now he will laugh. It is foolish to be angry because a razor is not a being; a razor is never responsible for anything; how can you be angry at a razor? But now he is more irritated. His hands are moving now more foolishly, unconsciously; it again slips, strikes the old ancient antique mirror which he loves so much; the mirror is broken.

Now he is sane no more. He comes out, bumps against the furniture, slams the door, slaps the child because he has not done his homework, starts arguing, becomes quarrelsome with his wife -- and only for a small thing which was nothing! Because the slippers were not found in the right place.

Now our so-called genius takes his car and goes to the office, but never reaches it because there is an accident. It was always going to be so. And just because of the slippers, because they were not found in the right place.

Now he drives like a maniac, his whole anger moves to his feet, he goes on pressing the accelerator; he is a drunkard! Drunk with his anger. There is an accident. After twelve hours or fifteen hours, when he opens his eyes, he is in hospital. And he will never be able to connect the whole thing.

And the story can go on and on -- he falls in love with the nurse -- and you can go on! Just because the slippers were not found in the right place! The whole family disturbed; divorce; and the whole world will not be the same again -- just because his slippers were not found in the right place.

Deal with things moment to moment, don't let them pile up within you. Don't accumulate. Life is really beautiful. It becomes ugly. It is not a problem. Every problem is SO SMALL that it is foolish to call life a problem. It is not a problem for the trees, it is not a problem for the birds, it is not a problem for the earth, for the sky, it is only a problem for man, because only man has learned a trick -- the trick of postponement. Then small things become bigger. Then a moment comes when you cannot cope with them. Then YOU become so small and the problem is so big, it is almost impossible to cope with it, then you always carry its burden on your head. And with that much burden, how can you enjoy? how can you delight? how can you celebrate? how can you dance?

And then somebody says, There is a God. You hear the words but you cannot believe. Maybe there is a devil who is running the whole world, but not a God. Your whole life has become so crippled, so paralyzed, so burdensome, you would like to commit suicide. It is rare to find a man who has not contemplated some time or other committing suicide.

Psychoanalysts say that each man, each woman, in the long run of life thinks almost ten times of committing suicide. You don't commit it because you are cowards; there is nothing in it to take credit for, that you don't commit it. You contemplate it -- that's enough! That means life has become so unlivable that rather than being dragged more and more into it, you would like to drop it; you would like to become a drop out.

How can you love God? How can you pray? Because prayer comes out of great gratitude; prayer comes out of gratefulness. A life lived well becomes a life of prayer. It has nothing to do with churches and temples and mosques, it has something to do with the quality of your life. A life lived well, moment to moment, aware, alert, not postponed, becomes a prayerful life; and prayer by and by turns into meditation. Then you don't even pray, because the words disturb. Then your prayer becomes silent. When prayer is silent it is meditation.

So to understand that existence is beautiful, sacred, that existence is a benediction, a blessing, you will have to live a different type of life, a life which is not one of postponement. This is the meaning of living moment to moment.

Unburden yourself from the past. It is there no more, it has already flown away, it exists not; you are unnecessarily burdened by ghosts -- they are no more. And don't burden yourself with the future -- it is not yet. When it comes, YOU will be there to meet it. Why plan about it right now? Because the way you are going to plan it, it is never going to happen. Your planning is bound to create a greater problem, because when you plan beforehand you want to impose your plan on existence.

Existence is not to follow you, you can follow existence and feel grateful. But existence cannot follow you, you don't know the whole. You don't know the desire of the whole, the destiny of the whole. And you make private plans; they are bound to be against the whole, and they are bound to be broken. Then your heart is broken.

Drop the past. And don't bring the future in. THIS MOMENT IS ALL. If you live this moment alert, then things, small things, will be dealt with, and, those small things dealt with, you will grow, and there will be no great problems.

Lao Tzu says that for a great man there are no great problems. Ordinarily you must be thinking the other

way round, that great men exist because they tackle great problems. And Lao Tzu says there are no great problems for a great man because he never allows the problems to become great; he always deals with them when they are small, within his hands; then something can be done. And when you deal with problems moment to moment you are always fresh, unburdened; dust never collects on your being. Next moment you slip, fresh, young and virgin you slip into the next moment as a snake slips out of its old skin; the old left behind -- the fresh and younger skin comes. Then life is a mystery, it is not a problem to be solved. It has to be lived and lived totally. Then you feel grateful. Then it has been a blessing.

Remember this, and then try to understand Lao Tzu's sutras.

ACCOMPLISH DO-NOTHING. ATTEND TO NO AFFAIRS. TASTE THE FLAVOURLESS.

In action, do nothing -- this is the very deepest secret of Lao Tzu. He says when things can be done by non-doing, why do you bother to do? When things can be done by non-doing, if you do, if you try to do, you will create only troubles for yourself.

Let me give you a few examples. You must have heard the name of Archimedes; his story is famous. He was trying to solve a scientific problem. He tried hard, tried his best, couldn't sleep, couldn't do anything else. The king had given him a problem to be solved and it had to be solved immediately. And he was the first man to tackle that problem, so there was no precedent, no history, nothing in the past which could be of any help. The problem had never before been raised, that was the first time.

He worked hard, became tense, as tense as one can be. Then what can you do? If you cannot solve you cannot solve! One feels helpless, he felt the helplessness.

One day, while he was taking his bath, lying in the bathtub, relaxed -- he had dropped the idea of solving the problem, it could not be solved -- suddenly, it was solved! And he became so ecstatic that he forgot that he was naked in the bath, he ran into the streets crying loud, Eureka! Eureka! which means 'I have found it! I have found it!'

The king thought that he had gone mad, the whole town thought that he had gone mad. He had not gone mad, he had found the solution. And' when the king asked, How? He said: By non-doing. I was not doing anything, I was not even trying to solve it, in fact I had dropped it. I had stopped completely all activity about it, I was relaxing.

What happened then? When you relax you become one with the whole. When you relax you are no more the ego. When you relax you are no more the individual. When you relax you become the whole. When you are tense you become individual. The more you are tense, the more you are a concentrated ego.

Ego is very small, how can it solve anything? it can fuss around, but it cannot solve anything. When the ego is not there, you are relaxing in a tub bath -- suddenly the problem is solved! It happened to Buddha.

For six years he was doing -- and doing really too much; nobody has been in search of the innermost meaning of life as deeply as Gautam Buddha. For six years he did whatsoever could be done, whatsoever is humanly possible. He went to teachers, all the known teachers of those days, and the teachers became helpless because whatsoever they said, Buddha did -- and did so perfectly that they couldn't say: You are not doing enough, that's why you are not achieving. He was doing so well, better than his own Masters, that they said: Now, forgive us, you go somewhere else. It is not happening, and we cannot help you in any way any more. You find some other teacher. Then he became fed up with all teachers, fed up with all systems, philosophies, fed up with all techniques, methods; he started doing things on his own -- but then too nothing happened.

Six years passed, six years of a nightmarish existence; he lived in deepest anguish. Then one day while passing the River Niranjana near Bodh-Gaya, he had become so weak, because of a long fast -- somebody had suggested that he go on a long fast, that would help -- he had become so weak he couldn't cross the river.

The River Niranjana is not a very big river, but he was really weak. He remained clinging to the roots of a tree, otherwise the current would have taken him. There, clinging to the roots of a tree, he started thinking, What have I been doing? I have simply destroyed myself, I have reached nowhere. The world is finished, THAT I have left behind; now this moksha, salvation, God, truth, whatsoever you call it, that too is finished, I don't care. I drop that too. That moment he became unburdened.

When you search and seek there is a tension. That very tension becomes the barrier. When there was no search, no seeking, everything relaxed -- the same happened to Buddha in the River Niranjana as had happened to Archimedes in his tub bath. He was relaxed, and when he was relaxed he felt an upsurge of energy.

Now this energy is not his, this energy is of the whole. He is no more there. You exist because of your seeking, greed, desire. When there is no greed, no desire, nothing to be attained, this moment is enough, an end unto itself -- then you are not. The ego disappears.

Then Buddha got out, relaxed under the Bodhi tree. For years he had not relaxed. That night he slept perfectly. For the first time really he slept without dreams -- because dreams are part of desires. In the day you dream, inside in your thinking; in daydreaming desires continue -- a thousand and one desires, unfulfilled.

Dreams create some consolation for the mind: that which has not been fulfilled in the life is fulfilled in the dream. Dreams are consolations. But when you are not desiring, dreams disappear. And when dreams disappear, for the first time you sleep. For the first time you are so relaxed you disappear into the whole.

He slept well; for the first time he really slept. Early in the morning, when the last star was going to disappear he opened his eyes; fresh, as fresh as a newly born child, with no attitude, no mind to look through, no desire -- what Buddha calls TRISHNA -- no TRISHNA, no desire.

That moment was eternity, because when you desire you ate always moving into the future. That moment was eternity, no movement in the future, that moment was all. At that time Buddha became like a flower. A flower flowers here and now. A bird sings here and now. A man thinks always somewhere else, goes moving in the mind somewhere else. A man is never where he is. You can find him anywhere else, but you cannot find him where he is. Never!

Buddha that time was really in THAT moment -- under the Bodhi tree. Physically he was there, mentally he was there, spiritually he was there, that's why that tree became the tree of enlightenment.

Not a single thought, not a ripple in the lake of his consciousness, everything silent, no desire disturbing, no turmoil. He looked at the last disappearing star and he became enlightened. And when people used to ask later on, How did you attain? he said, When I stopped searching, seeking. When I stopped being active -- then, in deep inaction it happened. k always happens so.

Sometimes you also may have observed -- not Buddha-like, not like Archimedes -- but sometimes you try to remember a name, it is just on the tip of the tongue, you say, It is just on the tip of my tongue, and it is not coming; and you feel suffocated and very tense, but what can you do? If it is not coming it is not coming! The more you try, the more it seems impossible. Then you drop it! Then you take a cigarette and you smoke, or you go outside in the garden for a small walk; you just engage yourself somewhere else; you put on the rad;o, or you sip tea, or do something else and forget about it -- and suddenly it POPS up, it is there.

A very small enlightenment, but it is of the same quality. A very very small satori, very tiny, nothing much to brag about -- but of the same nature.

If you can understand the process you have understood what Lao Tzu means by inaction. There are things you cannot attain by action.

This is the criterion: If there is something which you can attain by action, that belongs to THIS world; anything that can be attained by action belongs to the world of matter, and anything that belongs to the world of spirit cannot be attained by action. That can be attained only through inaction, relaxation, total let go.

ACCOMPLISH DO NOTHING -- accomplish total let go; -- accomplish relaxation. Relax in your search for truth. When you come to seek truth you come with the worldly mind. There ambition is needed, effort is needed, because the competition is very hard, you are not alone there: millions of people struggling, fighting with each other, a constant war goes on.

The world is a constant war, and everybody is fighting with everybody else; the son fighting with the father -- he may not be aware, the father fighting with the son -- he may not be aware, the mother fighting with the child, the child fighting with the mother, brothers fighting brothers, nations fighting nations, families fighting other families, everybody is in a deep conflict and fight.

There, if you relax, you cannot become a prime minister. There, if you relax, you cannot become a president of a country. There, if you relax, you cannot become a Rockefeller or a Ford. No, that's not possible. If there you relax you will be a beggar like Buddha or Lao Tzu. There, fight is needed, the world belongs to violence, and the world belongs to the egos, and the world belongs to those who are more aggressive than others.

You come from the world trained completely for violence, action; do something! People come to me and they say: Tell us to do and we can do, but you say -- just relax, don't do. That is impossible. Even for a single moment not to do anything seems impossible. Because of old habit, an old deep rooted pattern,

always it is: Do something! Lao Tzu says, Do nothing.

In the world of being doing is not needed. That is the meaning of being -- where doing is not needed. There you flower in your profoundest depth; there you flower in your greatest height.

But no effort is needed. Says a Zen Master: Sitting quietly, doing nothing, the grass grows by itself. He is talking about the innermost core of your being where doing nothing, sitting quietly, is the only way to do something. The grass grows by itself. There is no need to pull the grass, there is no need to pull the plants up, they grow by themselves. You simply wait by the side. While you are waiting the grass is growing.

Once you understand that no effort is needed for the innermost being, suddenly, a new dimension has opened for you.

There is no strain. A religious man is without strain. In fact a religious man is not trying to achieve anything. If you see that a religious man is trying to achieve something he is not religious, he is as worldly as others. He has only changed the name of his god, that's all. Before he used to call it money, now he calls it meditation. Before he used to call it material, now he calls it something else -- God. But, the achieving mind is there, and an achieving mind is the hindrance, the only barrier.

ACCOMPLISH DO NOTHING.

Enjoy not doing anything. Simple -- but it looks difficult. It looks difficult because of you, otherwise it is simple. Find time to do nothing. Whenever you can find some time just close your eyes and do nothing. Soon you will have the taste of the flavourless. Soon you will enter into a different kind of existence where Jesus lives, Krishna lives, Lao Tzu lives.

ACCOMPLISH DO NOTHING. ATTEND TO NO-AFFAIRS.

Constantly attending to affairs creates anxiety. Sometimes, attend to no affairs; not doing anything.

In my childhood my grandfather was worried very much about me. He was a very loving man, and very clever, old and wise. Whenever he would see me sitting -- because that's how my whole childhood was: doing nothing, just sitting silently -- he would say: Get up! Do something! Otherwise you will not accomplish anything in life; you will be a failure.

And he was right! Perfectly right. Out of deep compassion he was saying that. He would say: At least go and play! Don't sit like that, you create anxiety for me.

So I would move from that room to another, and sit there. Because once you taste the flavourless then there is nothing to compare with it, it is incomparable.

Once you know that attending to no-affairs is the greatest affair in the world, then all things seem to be so small, so juvenile, childish; foolish!

But in the West particularly, there has never been a teacher who has said: Do nothing.

Jesus tried, but they killed him -- and Jesus also tried very guardedly, because he would not have been understood at all. If he had talked like Lao Tzu nobody would have understood him.

Jews are great doers. They accomplish many things. It is difficult to defeat Jews, in anything; never compete with a Jew, he will defeat you. They are great doers. The whole world has been against them. Many Hitlers come and go. They try to destroy the Jews but -- nothing; they are standing again stronger than before. Jews are the most worldly race in the world. They believe in doing. They would not have understood Jesus, but still he was talking something like Lao Tzu in a guarded way, in a masked language -- but no other teacher has even tried. On the contrary the proverb goes: When you do nothing you become a workshop for the devil. And Lao Tzu says when you do nothing then only you become the workshop for God, not for the devil.

The devil takes possession of you when you want to do something, then you are in the hands of the devil, then he can possess you, he can tempt you, he can force you, he can make you run towards things, towards achievements. But a man who does not want to do anything, who pays attention to no affairs -- the devil simply cannot come near him, it is impossible, because the devil is the doer.

I would like to tell you again, from a different standpoint, the story of why Adam was expelled from the Garden of Eden, from paradise.

Adam lived a life like animals, trees and birds, doing nothing. It was sheer delight, just enjoying -- as children do; doing nothing, they enjoy, just playing. And God had said: Don't go and eat the fruit of the tree of knowledge -- because the moment you eat the fruit of knowledge, immediately you become a doer, because knowledge is useless unless it functions as a means to do something. Knowledge means know how. Knowledge is a technical help to do things more skilfully. Knowledge makes you more efficient doers.

But the serpent, the devil, seduced them.

First he seduced Eve. That too is meaningful, because wherever you go, you will always find Eves pushing their husbands towards doing something: Go and do something! We have to build a bigger house, and purchase a bigger car! And more diamonds are needed. Go and do something, don't sit in the house! Women go on pushing their husbands.

The parable is meaningful. If man is allowed to, he will relax, he will become a bum. He will just relax. He will just play on the flute under a tree, have a flask of wine with him, and that will do! He will not bother about the world.

The parable says: The serpent first convinced Eve, This tree, the tree of knowledge, has been prohibited because God does not want you to become like God. If you eat the fruit of knowledge you will become like gods!

All advertisers appeal to women, not to men. The serpent was the first advertising agency. He was the pioneer. He approached the right source. If you want to catch the husband, catch the wife. If once a new car enters in her mind then it will be difficult -- she is going to put the new car in the husband's mind.

And once Eve tasted the fruit of knowledge she seduced poor Adam also. They were expelled. They were thrown out of paradise.

The meaning is that after that they became such cunning knowing doers, they lost the innocence of being that they used to delight in -- there was NO TIME before.

The parable says that God, when he was expelling them, said to them, Now there will be death for you. There was no time before, so death could not exist. Not that Adam was not going to die, but death could not exist. Birds die, but they don't know anything about death; they simply live and they simply die. Not for a single moment are they worried about death. Animals live and die, but death is not a problem to them, they don't sit and brood about what death is and whether one survives after death or not; death is not a problem. When time enters, death enters. Knowledge enters, time comes in, then death comes in -- and the whole mess of problems....

Man has to become innocent again. He has to drop knowledge. But you can drop knowledge only when you come to know that all that is beautiful, true and good can happen without doing, otherwise you will not be able to drop knowledge.

Lao Tzu is trying to make you understanding. He is trying to give you a vision that knowledge has to be dropped. But then you will immediately ask, If knowledge is dropped, how will we be able then to do so many things? He says: Those 'so many things' are not needed. The innermost being can flower in non doing.

ACCOMPLISH DO NOTHING. ATTEND TO NO AFFAIRS. TASTE THE FLAVOURLESS.

Lao Tzu never uses the name GOD. He consistently remains with indications, he never uses any direct expressions: the flavourless. God has no flavour, because flavour can exist only in duality. If something is sweet, then something has to be bitter. If something is good, then something else has to be bad. If something is divine, then something else has to be evil. Flavourless means the non dual, what Hindus call ADWAIT: not two. Flavourless is a poetic expression, it just gives a hint, not a direct instruction.

WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE.

This is a very revolutionary concept. It has to be understood very very delicately.

You have heard the famous dictum of Jesus: Love your enemies. Lao Tzu goes deeper than that. He says: Requite hatred with virtue, not with love. It would have been easier to say: Respond with love, when somebody hates you. Love the enemy. But why is he not saying love?

There are very profound reasons. First: when Jesus says 'love your enemy' he is accepting the duality of love and hate, he accepts the dual phenomenon. And deep down you already love your enemy otherwise how can you hate? Unless you have loved the enemy you cannot hate him. You love the enemy already in your deep unconscious, that's why you hate. Love and hate exist together. When you love a person, you forget that you hate him also. If you become aware, you will become aware of the fact that if you love a person, then you hate him also, and if you hate a person then you love him also. Enemies and friends are not very different. You love the friend consciously, you hate him unconsciously; you hate the enemy consciously, you love him unconsciously -- because they cannot exist separately; they are two aspects of the same coin: love/hate.

Sometimes you become worried that you want to kill; sometimes you start thinking of killing your wife, or your husband; or of murdering your mother or your father, and you feel much guilt, because -- why?

Don't feel guilty. It is natural. In each love, hate is hidden. And think about your enemy, go deeper into your hatred. You will find that you love him. Maybe it is a negative way of loving; hate is a negative way of loving.

It happened, Mahatma Gandhi and Mohammed Jinna, two great politicians of India, were long-standing enemies -- and of course when you are enemies for so long you become very much attached to each other. When Gandhi was murdered and Jinna heard the news, the man who brought the news to Jinna was thinking that he would be happy, but he became sad -- because without Gandhi where would Jinna be? The enemy is dead -- you are almost dead.

You don't miss your friends only, you miss your enemies also. They have become part of your being.

When Jesus says: Love your enemies, he is not saying a very very revolutionary thing, it just appears revolutionary -- you already love them in fact; the love is hidden and he wants to bring it up, that's all.

Lao Tzu says:... REQUITE HATRED WITH VIRTUE.

What is virtue? Virtue is balance. Virtue is compassion not love. The distinction is subtle, but great. When you love a person the emotion is hot. When you hate a person then too the emotion is hot. One thing is the same, that you are in a HOT relationship.

If you are indifferent to a person you are cold, no heat in you either way. You are simply unrelated; you don't love, you don't hate; you don't bother, you don't care. You are indifferent, you go on your own way. That's why nothing hurts people more than indifference.

If you hate a person it is not so much of a problem to him. He knows you are paying him attention -- maybe negative, but you are paying attention. But if you are indifferent it hurts deeply. If people simply do not bother about you, you pass, and they don't pay any attention this way or that, then you feel that you are almost dead!

Indifference kills, not hate. Hate brings energy. Love brings energy. Love is a pleasant feeling, hate is unpleasant, but if you have to choose between hate and indifference, you will certainly choose hate. You will never choose indifference. Indifference is absolutely cold, killing.

Compassion is not cold, compassion is cool. Cold means dead, cool means balanced.

Let me tell you in another way. Compassion is cool, indifference is cold; if you compare compassion with love and hate, it is cool; if you compare compassion with indifference, it is warm. It is warm in comparison to indifference and its coldness. It is cool in comparison to love and hate and their heat.

Virtue is compassion. It is not love, it is not hate, it is a balance between the two. It is not indifference either. It is life-giving. But if you don't know, compassion will look like indifference.

The distinction is very subtle. Coolness will look like coldness, but coolness is alive, fresh. Coldness is simply dead. Virtue is compassion.

REQUITE HATRED WITH COMPASSION.
DEAL WITH THE DIFFICULT WHILE YET IT IS EASY;

Everything difficult has a phase when it is easy, if you are alert you will know it. It is very easy to destroy a seed, it is very difficult to destroy a big tree.

And everything has a seed form. When anger arises it is just like a seed. If you want to drop it at that moment there is no problem, but if you allow it to take root within you, to spread within your being, to overwhelm you, then, destroying anger will be very very difficult; it will look like destroying yourself, it will have become such a deep part of you.

WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE. DEAL WITH THE DIFFICULT WHILE YET IT IS EASY; DEAL WITH THE BIG WHILE YET IT IS SMALL.

And everything is small and easy in the present. If you don't postpone everything is easy and small. You are powerful enough to change it, to transform it. But if you say: I will see to it tomorrow; if you say: There is no hurry; if you take it easy and you say: Some day when I have enough time I will see to the problem; then the problem will meanwhile grow and take root.

Don't postpone it, because then you will not be able to do much about it. That's what you have been doing up to now. You have been postponing FOR LIVES. And then you come to me and you say: We would like to be silent. We would like to be peaceful -- and for many lives you have been postponing problems which are boiling within you. They have to be tackled. A great surgery is needed.

But you are in such a hurry again. A few days people meditate, four or five days, and then they come to me and they say: Nothing is happening yet. Can't you see the ridiculousness of it? What are you asking?

For many lives you postpone. Then your being becomes like a ruin. Your garden is there no more. Everything is destroyed, only weeds subsist. And suddenly one day you want to have a beautiful lawn. It will take time. The weeds have to be thrown out. Their roots and seeds have to be thrown out. The soil has to be changed. It is not easy now.

But you can do at least one thing: you can start living moment to moment, so at least you are not gathering more nonsense around you, more rubbish around you; at least you can clean one part of the garden and start working moment to moment. And once you know how problems have become difficult, and once you come to understand that they ARE easy if you tackle them in the beginning, everything will become easy again. But that feeling, that nuance, that knack, has to be learnt.

THE DIFFICULT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET EASY; THE GREAT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET SMALL. THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS ACCOMPLISHES GREATNESS.

These things look like paradoxes -- they are not. They are simple statements with no contradiction in them.

THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS...

because he has no great problems. He never deals with great problems that's why he is great.

In your understanding just the opposite is the case. You think some man is so great because he has dealt with such great problems. Such great challenges! And he has conquered them. This is foolish! A great man has nothing to conquer. The greater he is, the less there is to conquer, if he is really great there is nothing to conquer. The greatest man has no problems to solve, neither great nor small. Because he never allows them to accumulate. They become problems only when postponed. Right now -- lived, they are not problems, they are part of life, and beautiful!

Just start being alert. Whenever you see some problem is arising, drop all activity. Look to it, pay attention to it; just look within, at what it is. Sometimes just a smile will be enough to change it, just laughter will do, and you will be out of the vicious circle. Sometimes nothing will be needed, not even a smile and a laugh, just the very attention, that you looked into it, and it will disappear, as dewdrops disappear in the morning when the sun rises.

Just look. Bring the sun of consciousness to it, it will disappear -- it is so small and you are so big and so vast! Just the very encounter, that you look at it -- and it changes its quality. It is a problem no more. You can delight in it, you can enjoy it. Then life becomes a drama.

HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH.

If you understand life you will never make promises, because a promise is a postponement. You must either do it now or you must say, I don't know, I will see tomorrow.

In MAHABHARATA there is a beautiful anecdote. Pandavas, the five brothers, are hiding in the forest. One day a beggar comes. Udhishthir is sitting outside the hut and the beggar asks for nothing much, just some bread, a few chapattis.

Udhishthir is brooding -- and as it happens always whenever there is a beggar, you would like to postpone. You say, Come tomorrow, just to avoid. He may not come again tomorrow. You don't want to be so rude as to say, I will not give anything; also, you want to protect your image that you are a great giver. So you say, Come tomorrow. Don't disturb me now. Udhishthir did the same; he said, Come tomorrow.

Bhima, another brother -- who is not known much for his wisdom or intelligence, but sometimes it happens that people who are not very intelligent flare up -- he suddenly started laughing and he ran out of the house with laughter, towards the town. Udhishthir asked: Where are you going? He said, I am going to tell the people in the town that my brother has conquered time! He has promised something to a beggar if he comes tomorrow!

Suddenly Udhishthir became aware. Because how can you say, Come tomorrow? You may not be here tomorrow. The beggar may not be here tomorrow. Udhishthir ran off, caught hold of the beggar, gave him whatsoever he could give him, and dropped the habit of promising.

Because a promise is possible only if tomorrow is certain. But who knows anything about tomorrow?

There is a great old Chinese story. A king was very angry with his prime minister. He had done something or other, so the king ordered him to be sentenced to death. It was the tradition that if somebody

was to be executed by the king's order, the king had to visit him one day before, to ask if he had some desire to be fulfilled. The last desire of the condemned man had to be fulfilled. And this man was no ordinary man -- he had served the king for many years as his prime minister; he had been an intimate. But something went wrong, he did something and the king was angry so the next morning he was to be executed, hanged. The king came to see him twenty four hours before.

The prime minister was a brave man. He had been to many wars as a general. When the king came the prime minister started weeping and crying -- tears rolling down. The king said: I would never have imagined that you, a man of such bravery, would be weeping and crying because you are going to be hanged tomorrow. Are you afraid of death?

The prime minister said, That is not the point. Death I have never been afraid of, it is something else but -- leave it aside, now there is no time to do it.

The king became curious. He said, What is the matter? You tell me. I am here to fulfil your last desire. I promise you to fulfil it, you tell me. You have served the kingdom long, and I would like to fulfil it whatsoever it is; you just tell me.

The prime minister said, If you insist, then I will tell you. This is a long story. When I was young I was with a great Master, and he was an enlightened being, and he had many secrets with him. One secret I learnt. And that secret was that there is a rare type of horse which can be taught to fly, and my whole life I have been searching for that type of horse that can be taught to fly, but I couldn't find one -- and look at the irony of fate; the horse that you have come on is the right horse, and tomorrow morning I will be dead! And the whole science will go dead with me. The secret will be lost to humanity -- that's why I am crying.

The king said, The horse can fly? How much time will you take to teach it? -- because the king became interested. If this horse can fly in the sky this will be something superb, incomparable, that no other king in the world can claim. He said, You forget about your sentence; you tell me how much time you will take.

The man said, It will take one year. The king said, Okay. There is no harm in it. For one year you try. If the horse flies, then not only will you not be hanged, but you will get married to my daughter and you will share my kingdom: half-half. But if the horse cannot fly, then you will be executed. So there is no harm in it; you come out -- take the horse.

The man took the horse, went home -- there his wife and children were crying and weeping because this was the last day, the next morning the husband, the father, would be dead. They could not believe their eyes -- that he was coming back riding on a horse. They thought they must be dreaming. They wiped their eyes and they asked: What is the matter? How could you manage to come?

He told them the whole story. The wife again started crying and said, You are a fool, because I know very well you don't know anything like that. You invented a lie. If you were going to lie then why say one year? You should have asked for fifty years, twenty years at least! The one year will pass so soon, and this will be a nightmare, because the whole year we will be trembling, because soon again you have to die.

The man said, Don't be afraid, one year is too long! The king can die, I can die, at least the horse can die -- you don't be worried! Don't you be worried, one year is long enough.

LAO TZU SAYS:
HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH. HE WHO MAKES LIGHT OF MANY THINGS WILL ENCOUNTER MANY DIFFICULTIES. HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES.

Lao Tzu is saying: Don't promise, otherwise you will lose faith -- because time goes on changing things. Don't say anything certain about the future, because future itself is not certain. At the most for this moment you can be certain, that's all. And one who lives in this moment without promising, postponing, thinking, planning about the future, who lives such a simple life, such an innocent life, that his faith grows, his trust grows, his gratefulness grows -- he becomes a vehicle for the ultimate grace to flow from him. He becomes a passage for the divine, for Tao.

But one who lightly gives promises, who lightly postpones things, who never thinks that things are difficult....

Try to understand this. Lao Tzu says: Everything is simple if you take it rightly in the beginning. But don't think that it is simple, and don't think that it is easy, because if you think that it is easy there will be a tendency to postpone -- such an easy thing, why bother now? It can be done tomorrow. Things are easy, but you think they are very difficult; tackle them immediately otherwise they will become difficult.

HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT...

knowing well that they are easy. But he regards them as difficult so that the inner tendency to postponement is curbed.

Small things, very ordinary things -- they can be done very easily, but the sage regards them as difficult, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES, because then he goes on solving everything. Things never accumulate, they are never too much. He moves from moment to moment, completely unburdened from the past, completely unburdened for the future. He moves like a mirror, empty.

'The empty mirror' is the right word for the sage. You come before it, it mirrors you. When you move, the reflection has gone. The mirror is again empty, again ready to reflect something if it comes.

The mirror never says, I will reflect tomorrow. If the mirror could say, I will reflect tomorrow -- there would be such a crowd, nothing would be reflected. That is the state of your mind.

You have been postponing. Now, stop postponing. Look into the problems. By the very look they are almost solved. And the small things that remain? -- they can be tackled.

Everybody is capable of solving his problems. Everybody HAS to be capable. When you are capable of creating problems who else is going to be capable of solving them? You create, you can solve. These sutras of Lao Tzu are very significant. Pay attention to them. Meditate over them. Let your being be soaked with them.

Tao: The Three Treasures, Vol 3

Chapter #8
Chapter title: This is the Queen; Cleopatra

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I FEEL SO MUCH SELF-CONFIDENCE THAT I WILL BE ENLIGHTENED VERY SOON; BUT THEN I FEEL THAT I WILL BE NICE IF MY ENLIGHTENMENT IS A LITTLE DELAYED BECAUSE THERE SEEMS TO BE GREATER JOY IN DELAYING ENLIGHTENMENT THAN IN BEING ENLIGHTENED... WHY?

Don't feel so much confidence, otherwise it will be delayed for ever. Self-confidence is not a quality for the inner journey, it is a barrier.

In the outer world self-confidence is a help, is a must. Without it you cannot go anywhere in the outside world, because ego is needed, a sort of madness is needed. But when you move to the inner, all the qualities that are helpful in the outer journey become obstacles. Self is not needed, self-confidence is not needed.

One should completely lose the self, only then is there a possibility of enlightenment. YOU never become enlightened. When you are not, there IS enlightenment. That is the first thing to remember.

And the second is -- how can you compare that which is better, enlightenment or waiting for it? The comparison is possible only when you have become enlightened. When you know both, then you can compare.

Don't befool yourself. Don't try to rationalize it. Because you have to wait, you are now trying to

rationalize it, that there is much beauty, much happiness, bliss, in waiting. If in waiting there is much bliss, more bliss than in enlightenment then those who attained it were fools. Buddha, Lao Tzu, Krishna, Jesus -- stupid, all stupid! Then what is the point in trying to attain it?

No, you are trying to befool yourself. Nowhere does it seem to be coming nearer... and the mind is very cunning and very tricky; it says, Who is in a hurry? If it is not coming it is very beautiful; to wait is good, and very blissful!

Now you are trying to hide an impotency. This way, you can go on in circles. First, it is being delayed -- and it will be delayed, it can be delayed for ever if too much self is there. It is delayed because of you! Not that there is any bliss in waiting -- waiting is always a misery, waiting is always hanging in the middle, it is to be in limbo; waiting is always tense, a suffering -- otherwise who would want to reach? For what are you waiting? You are waiting to reach! Waiting cannot be beautiful -- but you can try to console yourself.

Drop the self, and drop false consolations, because nobody else is fooled by it except yourself. You are not deceiving anybody, but you can deceive yourself, for eternity.

Drop the self, drop that 'too much confidence', it is egoistic, and suddenly there IS enlightenment -- there is no need to wait! Waiting is there because of the obstacles you are creating. Enlightenment is not creating any obstacles on your path. God is not pushing you away from himself. Nobody is creating any difficulty for you. If you are not reaching it is only because of you.

So drop self-confidence, drop the self, and then suddenly you find that enlightenment is not something that happens to you; enlightenment is your very nature, your very being. When the self is not -- it is; then it IS yourself.

And forget all consolations.

You must have heard, I have told it many times myself, the famous story of the fox and the grapes. One of the very extraordinary men, Aesop, wrote it. A fox comes near a tree, and the tree is full of grapevines, bunches of grapes. She jumps, she tries hard, but cannot reach the grapes, they are too far away, her jump is not long enough. Then she looks all around -- is somebody watching? A small hare is watching from a bush, and he asks, Auntie, what is the matter? Couldn't you reach the grapes? She says, No son, that is not the thing. The grapes are sour.

This is consolation.

I tell you the grapes are never sour -- at least the grapes of enlightenment; never sour; they are always ripe and sweet; and if you cannot reach, don't try to console yourself that you love waiting, just try to understand why you are forced to wait. Who is forcing you to wait? You will not find anybody else, just you yourself, that self.confidence and the self.

IS THE CHAOS THAT IS OCCURRING TODAY IN OUR AGE ANY DIFFERENT FROM THAT OF OTHER TIMES? IT FEELS AS THOUGH IT IS A SPECIAL TIME. OR IS IT THAT ALL TIME IS SPECIAL?

Yes, all time is special, every moment is special. But every age feels that THIS age is special. That is the ego of the age. Every age has always felt that there has never been such a time, such a revolutionary time, such chaos, such wars, such knowledge, such wisdom -- but something is special.

I have heard -- I don't know how far it is correct, but it must be; knowing human mind it has to be -- when Adam and Eve were expelled from the garden of Eden, it is said that the first words that were uttered, getting out of the gate, were Adam saying to Eve, My dear, this is the greatest revolutionary time we are passing through.

The first day of the world, the first moment rather, the first step in the world -- and the revolution! 'This is the greatest revolutionary time we are passing through.' And since then every Adam has felt that, and every Adam has said to every Eve, My dear, this is the greatest age we are living through, very special.

Why does this happen? The age is special, the religion you are born into is special, the Master you follow is special -- the greatest in the world, the book you believe in is written by God himself not by ordinary human beings, everything that belongs to you is special -- this is how the ego is helped, supported; these are the PROPS.

The country you are born in is special. If you are an Indian, then the country is sacred. If you are English then you know well that you are the best in the world. If you are French -- the same.

This happens; and this is such a cunning method that you will not be aware of what you are doing to

yourself: making your religion special, YOU become special. It is not that Christianity is special, in fact it is YOU who is so special! Because of you Christianity appears to be special. It is not India that is a sacred land, it is because of you, you are so religious! So sacred is your being! Because of you the whole of India becomes a religious country, special. Wherever you were born, the same would have happened. If you had been born in Holland, or in China, the same would have happened.

Try to see into it. The world is always either ordinary or extraordinary, because there is no point in saying that it is always extraordinary, that doesn't make any difference. If there are ordinary moments then only can some moments be extraordinary. So you can either say that the world is always ordinary, the time ordinary, the country, the religion -- everything, or you can say it is always extraordinary -- it is the same, because then there is nothing to compare with, to contrast with. And by and by, if you drop these props, suddenly you will disappear. Your country ordinary? -- then you cannot walk so heartily as you used to walk. Your language ordinary? -- then you will hesitate a little. If everything is ordinary: your birth, your family, this and that, then how can you help the ego be strong? All props withdrawn -- ego falls to the ground.

These are very subtle tricks.

I have heard about a professor, a professor of philosophy at the University of Paris. One day suddenly he told his students: I am the greatest man in the world! They could not believe it! This ordinary professor -- and at that too, not a professor of physics but of philosophy; nobody comes to study even, rarely, some mad people come, and nobody bothers about his Department, the most neglected in the University, and he is the greatest man in the world? They laughed. They said, We have always heard that philosophers are a little eccentric, but now you prove it. You are the greatest man in the world? Then what about Richard Nixon? And Mao Tse-Tung? And Indira Gandhi? What about these people?

He said, Wait! Whenever I say something I prove it, I am a logician. I will prove it. I have a proof, unless I had a proof I would never make such a statement.

He brought, next day, a map of the whole world. He fixed it on the wall and he said, Come here, now I will prove it. Which is the greatest country in the world? Of course, it was France because all were French. So the whole world was dropped, only France remained. And then he said, Which is the greatest town, city, in France? Of course it was Paris, all were Parisiens. Then he said, And which is the greatest place in Paris? Of course it was the University, the citadel of wisdom. Now the students started feeling a little restless because he was coming to the point, and it would be difficult now to disprove. And then he said, Which is the best and the greatest Department in the University? Of course it had to be philosophy: the most ancient, with the secret most knowledge. 'And who is the head of the Department of Philosophy? He is the greatest man in the world.'

This is how you all function. This is the logic, this is the proof.

Please don't be foolish. Let philosophers be foolish, you need not be. Drop all such nonsense. It is all garbage. And once you drop it, you will feel so clean. As if you have taken a bath in eternity. You will feel so unburdened, so young, because all this rot in your head is making you rotten. You are ill because of it. You cannot be healthy unless you throw all this garbage.

Be simple, ordinary. Everything is ordinary -- or you can call it extraordinary, that makes no difference. This morning is as extraordinary as any morning.

And people have always thought like that. Whenever you fall in love you feel -- this woman, this is the queen. Cleopatra. There has never been such a woman... But every lover has felt like that. And not only that, you will fall again and again in love, and again and again you will feel that, Now this is the real Cleopatra; that was nothing; and you will forget that you have been saying the same thing to many women.

Every lover feels an ego enhancement. And this has been the cause of much misery in the world. Christians think they are special, the very chosen of God. Jews think they are very special, God has made them the chosen race. And that has created much misery in the world. If you are the chosen race then you are forgiven all sins, you can do whatsoever you like.

Nobody is chosen or everybody is chosen! The dog on the street is also a chosen dog, and ordinary grass is also chosen, and stars are also chosen, you are also chosen -- either all are chosen or nobody is chosen, it is for you to decide.

But never say 'I am chosen' because then what about others?

Mad people like Adolf Hitler, Mussolini, Tojo, Stalin, they all feel they are chosen people: they are MADE to govern, and others are made to be governed. These people create trouble. But you also have the same seed within you; if you allow it to grow you can become an Adolf Hitler.

Nobody is special. Life is so beautiful in its ordinariness, so extraordinary in its ordinariness, why bring these nonsense concepts into it and disturb it?

DOES A SINNER DESERVE TO BE ENLIGHTENED?

Otherwise who else? A saint is already enlightened, only sinners are left to be enlightened.

But religions have taught you something which is creating the problem. They have condemned you as sinners -- how can you become enlightened?

Sin is nothing but error. There is no condemnation in the word -- it is just error! And those who err, they learn.

All saints have been sinners. There has never been a saint who has not been a sinner, otherwise how will he come to be a saint? He travelled, he erred, he went astray, he fell a million times, and rose up again. He has reached. The whole journey he has been a sinner. Now he has learned, and now no error happens. He has become wise through sinning, through errors. He knows. He has become enlightened. Out of the darkness of the night is the morn born.

Every saint has been a sinner, and every sinner will become a saint. The past of the saint is bound to be of sin, and the future of every sinner is bound to be of saintliness. So between a saint and a sinner there is only a difference of past and future, that's all. Don't feel condemned. Sin in itself is enough, why burden yourself even more by condemnation?

Be alert, that's all. You will have to commit mistakes, but don't commit the same mistake again, that's all. Be alert, watch -- and learn! In fact if you ask me, then I will tell you that the world of sin is the world of learning. One cannot learn without it. One has to go deep in sin.

It is just like the roots of a tree: the deeper the roots go, the higher go the branches. A tree grows to a great height, but it depends, is based, on the roots which go deeper and deeper and deeper.

If you come across a great saint you must know that he must have sinned greatly. The roots must go deep! Otherwise how can he know so much? If he has never sinned he will be not innocent but stupid.

There are stupid saints also -- to me they are not saints, they are simply afraid people, cowards. They have never sinned, they never went astray, they have always clung to the right path, to the well trodden path, to the ideology the society has given to them, to the concepts the religion has enforced on their minds, to the conditioning that they have been born into -- they have clung to it, they have never moved astray, they are cowards, they have learned nothing. To me, their value is zero. They may be good people, but their goodness is saltless. It has no flavour. It is a little dull and dead.

You will find two types of saints in the world: one, who is saintly out of fear, who, out of fear of the hell, fear of the consequences, never sinned. He is almost a clay saint, not real, he has not achieved anything; and you will not find him wise, because from where will he get the wisdom? He never went astray, how will he become mature? He will be a child, ignorant, foolish and stupid; not harmful, but you cannot learn anything through him. At the most he can teach you his stupidity, his cowardliness.

There is another type of saint -- you are fortunate if you can find a saint of the other type, because if a hundred saints exist, ninety.nine are stupid. It has to be so -- that is the proportion between stupidity and intelligence, so it has to be always the same proportion everywhere. In the world, in the marketplace, the same proportion exists: ninety-nine stupid persons, one person intelligent, wise, aware. The same proportion has to be reflected in the saints also -- in all directions!

If you can find the one who has lived, and lived dangerously, and moved in all directions without any fear, and learnt through experience to transcend sin -- not that he never committed sin, he committed it, and he committed it totally and intensely, that's why he could transcend it; he could see it through and through, he could see the very absurdity of it, that's why he has become transcendental to it; if you can find such a saint -- only through him goes the path, the way.

Jesus could say to people, I am the way. Jesus is not an ordinary stupid saint. That was the reason why he was crucified. If he had been an ordinary stupid saint he would have been worshipped! Jews would have proclaimed him: Here is the son of God! But the trouble was that his ways were not exactly right -- as Jews used to think right was; they were not exactly moral.

Sometimes he stayed with a prostitute. This is not saint like. Sometimes he stayed with drunkards, and he used to drink wine himself -- he loved it. And he moved with all sorts of people -- he was not respectable

in any way, he didn't care a bit for respectability. Immoral people, condemned by the society, were his friends. He moved in all sorts of companies.

That was the reason, the basic reason why all the priests and all the stupid so called saints were against him: because deep down he was cutting the roots of the old morality: This man is dangerous, he has to be destroyed, because he is bringing something into the world which will be a chaos for the ordinary morality -- because ordinary morality lives by rules, and a saint lives by awareness, not by rules.

Rules are for those who are cowards. A saint lives by his inner discipline, he believes in no other discipline. His own consciousness is the only law. He follows it. Wherever it leads he is ready to go -- if it goes to hell he will go to hell. Because that is his way to know the truth. He follows his own being. He does not allow anybody to enforce anything on him. He rebels.

Ordinary saints are harmless but saints like Jesus are dangerous -- to the society, to the culture, to the fixed mode of life, to the status quo, to the establishment. Jesus must have looked like a hippie -- rebellious, breaking all the rules.

That's how one should live! Because unless you live totally free, unless you suffer through your own choice, you will not transcend anything. You will remain a clay saint.

You ask, Does a sinner deserve to be enlightened? And I say, Who else? He has earned it. Through sin he has suffered. Through sin he has become mature. But I am not saying that just by sinning you will attain to it. Otherwise all would have attained! Sin plus awareness -- that should be the formula. Sin plus awareness. Then go wherever you want, and do whatsoever you like -- that awareness will bring you back, that awareness will always be the ladder by which you can transcend any experience.

If Jesus had been born in India he would not have been crucified, no. That has never been our practice here, because we have known even more dangerous people -- Jesus is nothing. We have known Krishna. In fact, there is every possibility that CHRIST is a distorted form of KRISHNA. Jesus must have given something of the quality of Krishna. In Bengali, Krishna is KRISTO; in many European languages Christ is Cristo. CHRIST seems to be a form of KRISHNA; Christ is not Jesus' name. Jesus Christ means Jesus the Krishna -- something of Krishna was in him. Being in love with Mary Magdalene; something like Krishna in love with Radha.

Jews could not believe it. They are very moralistic people; mathematical, calculating: and here comes this man and he will destroy the whole structure!

We allowed Krishna sixteen thousand girl friends. We call them GOPIS. Gopi is a better word than girl friend, more lovely and more deep. Sixteen thousand we allowed him and we never crucified this man. And not all were married to him, a few of them were others' wives. Radha herself was not his wife, but somebody else's.

Just a few days before there was a case in Uttar Pradesh, in a court, about a certain land. A certain piece of land for centuries has been in Radha Krishna's name. Now new rules have come in and that much land cannot be in one person's name. But the judge has given his judgement -- and it is beautiful; he said: Because it is in the name of Radha Krishna it is not in one person's name, and because Radha was never a legal wife to Krishna, these are two persons. So the land can remain as it is, because it is in two persons' names, and for two persons, that much land can be allowed;

Krishna's wife's name, people have completely forgotten. Her name was Rukmani. It is completely a forgotten name. Radha was not his wife. Radha was his mistress.

And India never bothered to kill this man. Rather on the contrary we have said that he is the ABSOLUTE avatar, the TOTAL coming of God on the earth. Why have we called him the total God? Because he can sin like a sinner, the greatest sinner, and he remains like a saint -- the greatest ever known. Two polarities meet in him. He is total.

If a saint is simply a saint and has never sinned he is one polar. Something is missing. When a man is two polar, and both the polarities are there, the man is total and alive. He is both night and day, life and death, chaos and cosmos.

So, you ask, Does a sinner deserve to be enlightened? I tell you, Yes. Only a sinner deserves. But awareness has to be brought in.

So I don't condemn sin. I only indicate to you: Sin, but sin with conscious, alert, aware mind.

Do whatsoever you like. If you want to take wine, take it, but remain alert. Soon you will find that this is impossible. When you take wine you lose awareness, and when you lose awareness it is simply sin. Then there is no possibility of saintliness happening in it. If you can drink and remain alert, drink as much as you want -- it is water, nothing else.

It is said that Jesus turned water into wine. I teach you the other trick -- how to turn wine into water: be aware. Then you will do a greater miracle than Jesus ever did.

Be aware, and wine becomes water. Be aware -- sex becomes love. Be aware -- love becomes prayer. Be aware -- prayer becomes meditation. Simply one thing has to be remembered: do whatsoever you like, but do it with full consciousness, and then you will not go astray.

CAN ONE GET OVER-ADDICTED TO CATHARSIS?

Yes. Mind has a very deep-rooted disease I call the disease of O.D: overdose; overdoing. Remain alert for this disease of O.D. You can do anything too much, and then, that which was going to be beneficial will become harmful.

Food is good, it is vitality, but you can eat too much, then it becomes poisonous. You can die by overeating -- in fact, medical researchers say that people die more of overeating than of starvation. Newspapers go on reporting that a few people have died somewhere because of starvation, they never report how many people are dying by overeating -- that should be reported first. Always, more people are dying through overeating.

A man can live for three months without eating anything at all. But you overeat for even three weeks, and you cannot survive. You try. For three days eat as much as you can....

It happened, Mulla Nasrudin and a disciple went for a visit to Mecca. In the manner of travelling dervishes they would present themselves at the doors of large houses and food would be handed to them, and also water. Whenever they ate Nasrudin would eat as much as he could, then lie down to sleep, but the disciple had a curious habit: he would eat a little, shake himself, then eat some more. One day Nasrudin said, What do you do? Tell me the secret. Am I not your Master? The disciple said, Well Master, I find if I eat a little, then drink some water, then settle it all by shaking, I can hold more. It is just like a box -- you settle, things settle.... Nasrudin took off his sandal and hit him hard on the head, and said, You fool! How dare you conceal such a valuable secret from me! To think of the amount of food I have wasted by not being able to eat it! I knew the limit of eating was farther ahead because the limit of eating after all is bursting. And I never knew this trick. You have been hiding such a great secret, and now I feel so miserable -- how much food I have missed!

Remember the disease of O.D. It kills in many ways. Overeating, overloving, can kill you. Many people come to me -- they are overdoing sex. They are killing themselves. Or overeating, they are killing themselves.

Yes, and you can do over-meditation also. The mind always likes to do something to the extreme. Mind is the extremist, it never wants to be in the middle, because to be in the middle is to be without mind. Be exactly in the middle, and there is no mind. When you move to the extreme, mind enters. The further away you go from the centre, the more mind comes in and takes possession of you. Either eat too much or fast too much, and mind will be there; that's why I am neither in favour of eating too much nor in favour of fasting. Just be in the middle. Right eating, exactly balanced -- and always remember in everything to be balanced.

You can overdo meditation, and then you will be exhausted rather than being resurrected through it and revived and revitalized and rejuvenated; you will feel exhausted. And then you will go to the other extreme and you will say: It is nothing, this meditation is nothing, I must stop, I am dying because of it. You are not dying because of it, you are dying because of overdoing.

So how to know that THIS is the middle? Difficult, very difficult, one needs to be very very conscious, only then one knows.

When you eat, where is the middle? The middle is, when you are still feeling a little hungry, just a little hungry, and you know that now if you eat you will feel heavy. Just THERE -- stop. If you eat four chapattis and then you feel heavy, then three chapattis -- the right thing is to stop there. Three fourths of your stomach should be full, one fourth empty. That is the right thing because -- give a little space for the food to move, to be transformed, to be changed into blood; give a little space! Food needs a little space in the stomach.

If you are meditating, and you feel you are doing too much catharsis, catharsis will become a very very exhausting phenomenon.

You are crying in meditation; cry up to the moment when you start feeling that now you are losing energy, you are feeling weaker. If you cry more you will be simply exhausted and nothing else. Stop.

Always stop when you feel that the energy is being lost, not regained.

If catharsis is real, necessary, then through catharsis you will feel unburdened, you will feel light, you will feel as if you can fly; but if you go on doing it more and more, thinking that more will be more helpful, then soon you will find that you are simply exhausted, dead, you cannot move.

One has to watch it. There cannot be a fixed rule for everybody because everybody's body has a different quality, different energy, different quantity of energy; one has to watch oneself.

If you are sleeping less than necessary then the whole day you will feel sleepy. If you are sleeping more than necessary then also, the whole day you will feel dull, not sleepy but dull. There is an exact moment; if you get up at that moment you will feel fresh the whole day -- neither sleepy nor dull. And you have to search out that moment for yourself because nobody else's moment will do.

That's how all scriptures become useless. If somewhere it is said: Get up early in the morning at five o'clock, it may have suited the man who has written this, it may not suit you. And then you can get up at five, and suffer. And then you will think, I am a sinner; because of past karmas this is happening, otherwise my Master would not have said five -- the exact time.

In Vinoba's ashram they get up at three o'clock. Many suffer. Then they sleep the whole day, or if they are not allowed to sleep they feel sleepy, they cannot be conscious, they move as if fast asleep, somnambulists.

It suits Vinoba. It does not mean it is going to suit everybody. It suits him because his food is such, more sleep is not needed. He takes only curd, he almost lives on curd. Even milk needs to be digested, curd is almost digested. Milk first goes in the body and becomes curd, and then -- curd is almost a digested food.

And he eats very little because he has ulcers, chronic ulcers, so it suits him. But his followers also take curd; if they don't have ulcers -- they will have. Foolish. They will simply create more acidity in their stomachs. And then he gets up at three o'clock because he cannot sleep more than that. They all get up at three o'clock. Then the whole ashram feels sleepy the whole day.... I have been there, I have seen those people's faces -- somnambulists, as if in hypnosis.

How can they become more alert and aware and how can they meditate? Find out your own rhythm -- everybody has his own rhythm, and your rhythm is as different as your fingerprints. Just as your thumbprint is different from everyone else's in the world, in exactly the same way everything is unique with every individual -- you have your own rhythm about everything.

I have worked on many people, and this has been my understanding: everyone is so different that no fixed rule can be applied. Only flexible understanding, that's all.

And you have to find your own rhythm. About catharsis also, try to find your own rhythm. This should be the criterion: if catharsis is exhausting, then you are overdoing it. if it is not overdone you will feel very very beautiful, light, after it -- as if gravitation is no longer functioning. You will walk as if you are dancing, your step will have a dance to it -- and that is a feeling you have to find out. If you work well, alert, within three months you can find every rhythm about yourself: when you should go to sleep, when you should get up... you have to create your own yoga.

Don't follow anybody else's rhythm, otherwise you will be in difficulty. And you will never be healthy.

WHAT IS THE RELATIONSHIP BETWEEN LOVE AND RESPONSIBILITY? DOES LOVING ANOTHER PERSON MEAN TRYING TO SOLVE THEIR PROBLEMS AS WELL AS YOUR OWN?

If you can solve your own, that is already too much. Please never try to solve anybody else's problem; you will create a mess. You have not solved your own. Never do that. The mind has a tendency and a temptation to do it.

You ask: What is the relationship between love and responsibility? No relationship, because love IS responsibility. But the word has to be understood well -- what it means.

I insist on the root meaning of the word. Responsibility means: ability to respond. It does not mean a duty.

Responsibility -- go to the root meaning of the word: it means to be responsive. Love is a response! When the other calls, you are ready. When the other invites, you enter the other. When the other is not inviting, you don't interfere, you don't trespass. When the other sings, you sing in response. When the other gives you her or his hand, you take it with deep response.

Responsibility means openness, readiness, to respond. Somebody is calling and you don't respond, you remain closed. Somebody wants to love you but you don't help, you don't co-operate; rather, you create barriers. If this is the thing you are doing -- and the majority of lovers go on doing this -- when the other calls you don't respond, then when you call the other does not respond. Because when the other calls you see that this would be a good ego enhancing thing -- not to respond. Then you feel your own master: nobody can push you, and nobody can pull you into something which you were not going into already; you don't follow anybody.

Comes your beloved -- and she is happy, and she would like to be in a deep silence with you, but you remain closed. Then when YOU call, there is no answer. Have you seen birds calling each other? -- that is responsibility. A cuckoo calls; there is silence; and then another cuckoo responds. By their sounds, by their song, they answer. They may be far away in farther away trees, then they start flying closer; they have responded. By and by they come to the same tree, then they are sitting together, loving.

When the other's being calls READY! -- be ready; respond with your totality. Don't be a miser -- that is the meaning of responsibility.

But in your sense love has no responsibility. The word has been corrupted, destroyed, poisoned. A mother says to the child, I am your mother, you have to be responsible for me. A husband says, I am your husband, and I work hard for you. You have to be responsible for me. A father says to the son, Don't be irresponsible! Whenever you do something always think of me. This is not responsibility, you have corrupted a beautiful word. It has become ugly. Responsibility has become almost synonymous with duty. And duty is an ugly word.

Love is beautiful; if you love your mother -- you love, but it cannot be a duty. If it is duty it is better not to love, because duty is not going to satisfy her. And if you are doing your duty because she is your mother and she has given birth to you, what can you do? -- you have to take care. When she is ill you have to sit by her side -- then all the time, if it is a duty, your mind is against her, you are feeling suffocated, you are feeling burdened, in a bondage, you would like to rebel and revolt. And if this mother dies, you may not say so to anybody, but you will feel relief.

What type of responsibility is this -- when the mother dies and the son feels a deep relief? Of course he cries and weeps -- of course; and it is not that he is showing others that he is crying and weeping -- in fact, if you had loved your mother there may have been no tears, but you have not loved your mother, now the opportunity is lost. You never loved your mother and now she is gone! Hence the tears, the so much weeping and crying -- it is pathological, it is not healthy. If you had really loved your mother then what is there to weep and cry about? She is GONE!

A deep silence surrounds you. In that deep silence you start understanding death, you become aware of your own death. When your mother dies -- or your father dies -- it is an indication that you will have to die. Then you become involved with death. You try to understand it.

While she was alive she helped you to understand life. Now she is gone, she has opened another door -- the door of death, to look into: because she has gone and you will have to follow.

If you have loved a person, when the person is gone you don't feel relief -- and you don't cry, and you don't weep. In deep silence you accept the fact, the helplessness of it -- and the love continues, because love does not end with the body, love does not end with the mind, love goes on flowing.

No, don't ask what the relationship between love and responsibility is -- there is none. When there is no love, the question of responsibility comes in. When there is no love, you start talking about duty. When there is love, love itself is responsibility.

And, does loving another person mean trying to solve their problems as well as your own? No. Never try. That is trespassing. Accept the person as he is with all his problems -- that is love.

If he asks you, share your understanding, but don't try to change him.

Very difficult; because the mind is a manipulator. In the name of good, in the name of doing good, it tries to manipulate; it is a politician. A wife says, Because you are smoking I will have to fight with you; you have to change your smoking, this is not good, you are destroying your health -- and I have seen that a nagging wife destroys health more than any smoking. And the wife goes on nagging, and she says, It is because of your health -- I love you. And for thirty years she has been nagging.

Now they have been experimenting on nagging; and a very rare phenomenon has been revealed. They have tried it on the food that you eat: bread, butter, vegetables, fruit juice; they have put the fruit juice and the other food on a tray and the wife is nagging and screaming: it destroys the juice -- on the tray! The juice becomes toxic, poisonous. So just think what will be happening in the stomach, because on the tray

everything is still non organic, dead in a way. The juice in a glass is destroyed, so what will be happening to the juice in the stomach? Because then it has become part of your life stream, it is more alive.

Nagging destroys life, health -- and your wife is nagging for your health because you are smoking. If she really loves you how can she nag? Impossible. How can she scream? She will simply love you, and she will love you so much and so deeply that the need for smoking will disappear.

In fact, people smoke because they have not really been deeply kissed. If they are deeply kissed, with tremendous love flowing, smoking will disappear.

People are smoking because their mothers have not given them their breast as totally as it should be given. Reluctantly the breast was given to them, very reluctantly. An unfulfilled desire has remained in the mind; now they are fulfilling that desire by smoking.

Smoking is very symbolic. The cigarette functions as a nipple. And the hot smoke flowing within functions as hot milk flowing from the mother's nipple. If all over the world mothers love their children there will be no need for smoking -- it will simply disappear. It is a symptom, it is not a disease. Mothers should learn -- and nothing else can stop it!

Now in America they have decided, the Congress has decided, on every package of cigarettes should be written: The surgeon general has decided that smoking is harmful to health. Nothing has happened. Now it is written on the packet it makes no difference. On the contrary, the sale of cigarettes has gone higher. Because people are suicidal, they want to destroy themselves. So cigarettes can destroy? Okay, let them destroy. Their life has nothing worth preserving. So what are you saying, that it is harmful? People are suicidal. They are seeking something harmful to do to themselves. Because nobody accepts them, and they themselves don't accept themselves.

If you love a person you accept the total person. With all the defects. Because those defects are a part of the person. But your love changes -- remember this: Love never tries to change, but it changes tremendously. If you can love that will bring a revolution, and it brings the revolution so silently that even the footsteps are not heard. Nobody ever becomes alert to what is happening -- everything happens so silently, as the buds open and flower and no noise is heard. Just like that.

And never try to change a person you love, because the very effort to change says that you love half, and the other half of the person is not accepted -- that is the meaning of trying to change, that you say: I love you but I don't love your nose. I love you, but I don't love your face. One very fat girl said to me that only one boy loves her, and he says, I love your soul but not your body.

But all lovers go on saying such things: that I love you but I don't -- I CAN'T love your smoking. I hate it! But that seems a rejection. And for the lover smoking is part of his being. He cannot help it. It is the way he is. Suddenly he shrinks, he is not accepted. You have poisoned a very beautiful thing like love for a very non essential thing like smoking. If you love, you simply love. If love brings change, it is okay. If it doesn't bring change -- that is also okay.

WHY DOES LOVE FEEL MORE ILLUSORY THAN HATE?

Yes it feels so. Love feels more illusory than hate because in love you have to drop the ego, and in hate the ego is strengthened. That's why people love less and hate more. Even the person they love -- they find something to hate in him.

You hate ninety-nine per cent, and one per cent you love. And even that one per cent looks dreamlike because when the ego disappears in certain moments, you are not there. When the ego comes back the ego cannot remember exactly what happened, because it was not there; it looks like a dream, as if it never happened, you simply dreamed about it.

Ego has no memory of love experience. If you are really in love, for that single moment an ecstasy happens; the ego is not there. Boundaries merge, mingle, meet, disappear into each other.

After the experience when the ego is back, again boundaries have come, you are separate from the lover, the experience seems to be as if you have seen it in a film, read it in a novel -- or, really it HAPPENED? The ego was not a witness to it.

It is just as in the morning, you feel the night was good, you slept well, but if somebody insists, How do you know, because you were so fast asleep? you shrug your shoulders, you yourself become a little hesitant. You say, Yes you are right, just a feeling has remained. Because in sleep, deep sleep, ego disappears.

That is why Patanjali says in his yoga sutras that samadhi and sleep have one thing in common, and that is the disappearance of the ego. Love and samadhi also have one thing in common -- the disappearance of the ego. Ego is so identified with you that without it you cannot function, so whenever ego disappears then -- everything seems to be illusory. Hate seems to be more real, fighting seems to be more of a challenge. This is my observation: that many people love just to fight. And people get interested in love affairs if there is some challenge, otherwise not.

There are women who will fall in love only with somebody else's husband, never with a bachelor, because then there is no fight. No challenge. There are men who are always looking at others' wives but are not interested in unmarried women, not interested. Because unless the triangle is there the story seems to be meaningless. You cannot make a film without a triangle, you cannot write a novel without a triangle. Just twos -- the whole thing seems to be a little boring. The third gives challenge, energy, and then you are alert and fighting.

Even in love you are seeking hate and fight and war and conflict, because ego feeds on conflict. So hate seems to be more real.

That's why wherever there is war in the world: see people's faces -- they look more radiant, their walk has a different quality, they move fast, they look very interested. In the morning, just at BRAHMAMUHURT, they get up and enquire for the newspaper, and everywhere people are talking, and -- it's as if something is happening.

When there is no war they become dull. Life becomes a routine.

Hate seems to be more real. And this should not be so. If you are alert just otherwise will be the case: hate will become unreal, love will become real, because the reality can be known only when the ego disappears. Through the ego reality cannot be known: that is the barrier to reality.

WHAT IS THE BEST WAY TO CO-EXIST WITH THE LITTLE JUDGE WHO RESIDES IN MY HEAD BANGING HIS GAVEL: BAD, BAD; GOOD, GOOD?

Don't judge the judge.

WHAT IS THE BEST? TAKE A BATH OR DO MEDITATIONS?

This has been asked by Dominique, a French visitor. As far as I know about Westerners, it is better to take a bath. After the bath you can do the meditation also. But first take the bath, the body comes first. Clean the body, because meditation is also a cleaning, a deeper cleaning of being. And if you are not cleaning the body, you will not be interested in cleaning the soul. Clean the body, that is the beginning, clean the temple, only then can you give the bath to the god -- inside the shrine.

DO I DESERVE TO BE ENLIGHTENED?

No, not at all. But don't be afraid and worried. Nobody needs to deserve, it is a gift of the divine, it is a PRASAD, a grace. In fact, the more you think you deserve, the less is the possibility of it happening. The more you feel you don't deserve, the more is the possibility for it to happen.

Allow it to happen, there is no question of deserving it. Only allow it to happen.

WHEN LISTENING TO YOUR LECTURES SHOULD WE FOLLOW THE INTELLECTUAL MEANING ALSO?

Is there any intellectual meaning also' There is none. I am talking heart to the heart, being to the being. Don't lose your path in the forest of intellectuality, otherwise you will listen to something but that will not be what I am saying. If you want to listen to me, listen from the heart -- in fact from the navel, from the

belly. Forget the head, so that the being can commune with the being. Only then the meaning will be mine. If you listen through the intellect the meaning will be given by you. You will have heard it, but I will not have said it.

The last question is from Bodhidharma:

I FEEL I HAVE COME TO SO MUCH EMPTINESS, VOID, THAT ENLIGHTENMENT CAN HAPPEN ANY MOMENT. ONLY ONE STEP REMAINS TO BE TAKEN BUT I FEEL THAT ONE STEP SHOULD COME FROM THE SIDE OF THE GURU.

First thing: this is good to feel that the last step should come from the guru. But the last step never comes from the guru. The last step one has to travel alone without the guru. Because if in the last step also the guru remains with you, it i8 impossible for God to happen. You should be left alone, totally alone.

So in the last step the guru by and by disappears. You are left alone. You have to take that courage and jump. Or, you have to be courageous to remain open so that God can jump. But in the last moment the guru is not there.

Up to the last moment he can help you. He prepares you for the last step, but in the last step he cannot be there because then his own presence will be a disturbance.

And when you achieve to the last, then from your very heart you will thank, then you will bow in gratefulness to your guru, because he withdrew himself in the last moment.

The guru helps you so that everything else drops -- only the guru remains. Then, the guru withdraws himself. Then you are alone. In that total aloneness God happens. There is no other way.

The guru would like to help you but it cannot be done. It is simply not the way things happen.

Tao: The Three Treasures, Vol 3

Chapter #9
Chapter title: Beginning and End

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LAO TZU SAYS:
THAT WHICH LIES STILL IS EASY TO HOLD; THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL; THAT WHICH IS BRITTLE (LIKE ICE) EASILY MELTS; THAT WHICH IS MINUTE EASILY SCATTERS. DEAL WITH A THING BEFORE IT IS THERE; CHECK DISORDER BEFORE IT IS RIFE. A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT. A NINE STORIED TERRACE BEGINS WITH A CLOD OF EARTH. A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.
HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP. THE AFFAIRS OF MEN ARE OFTEN SPOILED WITHIN AN ACE OF COMPLETION, BY BEING CAREFUL AT THE END AS AT THE BEGINNING FAILURE IS AVERTED.
THEREFORE THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO

OBTAIN. LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST. THAT HE MAY ASSIST IN THE COURSE OF NATURE A AND NOT PRESUME TO INTERFERE.

A Chinese allegory tells about a monk who was in search of Buddha.

He travelled for years and years and then finally he arrived in the country where Buddha lived. Just a river had to be crossed and he would be face to face with Buddha. He was ecstatic.

He enquired whether he could get a ferry or boat to go to the other shore, for the river was very wide. But people on the shore informed him: Nobody will be able to take you there because there is a legend that whosoever goes to the other shore never comes back. So nobody can dare to take you there. You will have to swim.

Afraid of course, because the river was very wide, but still finding no other way, the monk started swimming. Just in the middle of the river he saw a corpse floating, coming closer and closer towards him. He became afraid; he wanted to avoid the corpse. He tried in many ways to dodge but he couldn't, the corpse proved very tricky; howsoever he tried, the corpse kept coming closer and closer.

Then finding no way to escape from it -- and moreover curiosity also possessed him because the corpse seemed to be the corpse of a Buddhist monk: the ochre robe, the clean-shaved head -- taking courage he allowed the corpse to come near; in fact rather on the contrary he himself swam towards the corpse.

He looked at the face, and started laughing madly, because it was his own corpse; he could not believe his eyes, but it was so. He looked again and again, but it was his own corpse.

And then the corpse floated by down the river, and he watched all his past go with it: all that he had learnt, all that he had possessed, all that he had been, the ego, the centre of his mind, the self -- everything floated off with the corpse. He was totally empty.

Now there was no need to go to the other shore, no need to go to the other shore because once his past had been taken by the river he himself was Buddha. He started laughing because he had been searching for the Buddha without, and the Buddha was within.

He came back laughing to the same shore he had left just a few minutes before, but nobody would recognize him. He even told people: I am the same man! but they laughed. He was not the same man.

He was not really. And that was the reason for the legend that nobody comes back -- whosoever goes to the other shore. Everybody had come back, but they were not the same, the old was dead, and the absolutely new had come in its place.

I would like this allegory to be as deeply implanted in your being as possible. This is going to be your future. If you really go on and on journeying towards the Buddhaland to become the ultimate, to know the ultimate, one day or other you will come to the wide river where all that you have done, all that you can do, all that you have possessed, all that you can posses, all that you have been, all that you can be: all is taken by the wide river -- it moves with the flow slowly towards the ocean; and you are left totally alone, with no possession, with no body, with no mind. In that aloneness flowers the flower of Buddha. You have come to the Buddhaland. You have come to know the Tao.

These sutras of Lao Tzu are methods: How to attain to the inner Buddhaland. Now, try to understand the sutras.

THAT WHICH LIES STILL IS EASY TO HOLD;

You have been trying, in a thousand and one ways, to hold yourself, to control yourself, but you have not been able to because the mind is not still. When the mind is not still you cannot hold it. When it is still it is no more, it is not there -- and that is the only way to hold it.

You cannot control the mind. In fact people who control the mind are the people who don't have the mind. It is a misnomer to say that they control the mind. People who have the mind never control it, cannot control it. If the mind is there mind will control you. If the mind is not there only then you can control it, and the mind is not there when it is still.

So when people say: I would like to have a still mind, a silent mind, a peaceful mind, they don't know what they are saying, because mind exists only when it is not still. There is nothing like a still mind. A still mind is a no-mind!

Have you seen anything like a still storm? Have you seen anything like that? When the storm is still it is not there! Mind is a storm, a turmoil. When it is still it is not there at all, all the waves have disappeared. If the waves are there the turmoil is there. So, if you still the mind, knowingly or unknowingly you will move in towards a state of no mind.

THAT WHICH LIES STILL IS EASY TO HOLD;

In fact there is no effort to hold it, it is so easy. To say it is easy is not good because easy also indicates a little difficulty in it, it is a category of difficulty. Difficult and easy have the same quality; they differ in degree, in quantity, but not in quality. No, it is not good to say easy, that's why Lao Tzu says again and again that the truth cannot be said. When it is said it is no more the truth.

But he has to use language as I have to use language, and all language is irrelevant to the innermost phenomena, to the innermost experience. All language is irrelevant, remember that. Just use the language, language is used as a pointer.

I show you the moon and the sky by my finger. My finger is not the moon, it is a pointer; don't cling to it, forget all about it. When I was showing you the finger I was not showing you the finger, I was showing you the moon; the finger is irrelevant, the same thing can be done by a stick, or something else, any pointer can do it, and the pointer has no relationship with the moon. The whole language works as a pointer. Lao Tzu has to say something which is not exactly so: THAT WHICH LIES STILL IS EASY TO HOLD; but he is pointing in the right direction.

If you want to hold yourself, if you want to control yourself, if you want to become a master of your own being, if you don't want to be a slave, and a slave of so many masters: everybody manipulating you, manoeuvring you, controlling you, oppressing you, exploiting you -- enemies, friends, those who are close kith and kin and those who are foes -- all manoeuvring you, trying to control you, if you want to be a master of yourself -- the only way is to still the mind, to slow down its process, to slow down its madness.

As mind is, it is running madly. Slow down the process. Persuade it to walk fast but not run. Then persuade it to walk slowly not to walk fast. Then persuade it not to walk at all but to stand still... By and by persuade it towards a slower process.

As mind slows you will be able to see the gaps between two thoughts -- and in those gaps you will find yourself. In those intervals one thought has gone, another has not yet come; one cloud moves, another has not come coming, but between the two, in the interval, the space, you can see the blue sky. That blue sky is YOU. And once you have the glimpse of who you are, you slow down the mind more and more because it's so blissful!

Activity of the mind is hell, inactivity of the mind is heaven -- and complete disappearance of the mind is MOKSHA. There is no word in English for moksha so I am using the same word. It means: beyond all dualities; heaven and hell both; where there is neither pain nor pleasure, but simply you in your absolute purity, aloneness.

THAT WHICH LIES STILL IS EASY TO HOLD; THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

And always remember, when a disease has taken you it is difficult. It can be cured but it will take time. It could have been prevented if you had become aware before it became manifest.

In Soviet Russia a new photography is developing every day, a photography of very very great potential. They call it Kirlian photography. Kirlian has developed very sensitive films which can take photos of your aura, of your electric body. Through those photographs it has become possible to see if you are going to be ill within six months; the photograph will show, right now today, that after six months you are going to become a victim of T.B. or something else. You are not aware of it at all, no physician could say that you are going to be ill, you may appear perfectly healthy. The disease is not yet manifest. It has not come to the physical body, it has not even come to the mind, it is still in the electric body -- which is the subtlest thing in you: what religions have been calling the astral body.

The word ASTRAL comes from the word for star; ASTRAL means the star body, made of the light of it means the electric body. That's why the science of stars is called astrology.

Now Kirlian has developed a very scientific device to predict diseases, and he predicts a hundred per cent correct; and when he says: THIS disease is coming, nobody can believe it; no physician can check it anywhere, it is nowhere -- because the physician can check at the most the body, and no psychiatrist can check it anywhere because he can check only the mind; it is still deeper, unmanifest, in the astral. And Kirlian says it can be treated there, and then it will never come.

This seems to have a very very great potentiality for the future. Some day or other every hospital is going to be experimenting with the astral body. Then only can diseases disappear completely, because they will be treated before they ever come to you, before you ever become aware that they are there.

This is what Lao Tzu is saying about the innermost phenomena of your being. There also the same thing is happening. If you slow down the process you can see: anger is coming -- you can see it. Anger has three stages: anger is there first in the seed, in the astral; if you are very very alert you can feel the coming of the storm; it has not come, it is knocking at the doors; the knock is very subtle, but it can be heard. You don't hear it because you are such a crowd within: such noise, chattering, that the subtle noise cannot be heard. But if you become a little silent you will know of anger before it reaches you. Then it can be treated very easily.

The second stage is when the anger has taken possession. Then it is almost impossible to push the force back. In fact you are so much possessed that you are not there to control it. When you are angry you are not, only anger is; your total being is taken possession of. It may be only for a single moment but you lose yourself in it, it envelops you, you will do something which you will repent; but you are helpless, a maniac, a madman.

And then the third stage -- when the anger has gone: then everybody becomes aware. When the anger has gone then even the most stupid person becomes aware. Then he repents, tries to find excuses for why he became angry, rationalizes it, tries to go to the other party on whom he has thrown his anger and rubbish to be pardoned, forgiven -- this is the third stage. And people in this third stage always take vows that never again will they be angry; their vows are absolutely impotent; they are not going to help because they are taken in the third stage when the anger has gone. Then everybody is wise.

You have to be aware when the anger is there. It is difficult to force it back but if you become aware when the anger is there you will not prove harmful to anybody, you will just watch it, it will evaporate. It is impossible to push it back, it has taken possession; it will harm you but it will not harm anybody else. You will not be angry with anybody else; you will just boil with the anger and let it be released into the vacuum, into the sky.

If you become aware at the second stage only you will be harmed, nobody else. But if you become aware at the first stage before it becomes manifest, even you will not be harmed.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

That can be stopped immediately. But then you will need very very deep sensitivity -- and you have become almost dull, you are not sensitive. As I see it, people have lost their sensitivity completely, they are almost totally insensitive. They drag as if in sleep. They do things not knowing why they are doing them. When they have done a thing then they-suddenly become aware: What have I done? Then they try and find excuses because it looks so foolish. Without any excuse, without any cause, why have you done it? And you have done the same thing many times in the past, and you are repeating it again and again.

Ordinarily a man is a robot, an automaton, he repeats the same mistakes again and again. But he is unconscious.

Gurdjieff used to say to his disciples that if you can remain conscious for one single minute, that will do. He would give them watches, and tell them to watch: Look at the watch, watch the hand which shows the seconds, and remain alert that you are watching; and whenever you feel that you have missed the awareness, immediately report it.

It was almost impossible to find a man who could be alert for sixty seconds; that is, one minute. After three, four seconds -- the gap, you have forgotten, your mind has moved somewhere else; then suddenly you remember again, then again you start watching; but three, four seconds -- and again you forget.

Gurdjieff used to say that as you are you have no soul. He is right. How can it be said that you have soul when you don't have consciousness at all?

As you are, nothing is possible to you, because all possibilities open only when you become conscious. Become conscious, become more alert, so intensely alert that whatsoever crosses your mind crosses it with perfect awareness -- you know it. Buddha used to say to his disciples that even if you breathe in and out you should be aware that now the breath is going in, now the breath has turned, is going out; coming in, going out, coming in, going out... Not that you have to repeat it, if you repeat you will forget the breath; you have to watch it, not with words -- with awareness. And Buddha made it the ONLY meditation.

He called it ANAPANA SATI yoga: the yoga of watching the incoming and outgoing of breath. And he said: Nothing else is needed, this will do. And this has done for millions of people who followed Buddha. They became more and more alert by watching the breath.

If you can watch the breath you can watch ANYTHING, because breath is a very subtle phenomenon. You become alive with the first breath -- this is LIFE. Hindus call it PRANA because it is the most

foundational life; without it you cannot exist. First comes breathing -- that is the first act that happens. Then many things follow. And then the last act is also with the breath -- when the breath leaves the body.

Birth begins with breath, life ends with breath -- the circle is complete. If you can watch the breath you will become transcendental to birth and death both. The watcher will see that: I am not the breath which started the life; I am not death, the breath that stopped the life; I am beyond.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

So whatsoever you want to change in your life and transform, rather than waiting for the third stage, be alert in the first stage. When you feel the first tremor of anger, be alert. When you feel the first tremor of greed, be alert. If you miss at that point, then it will be more and more difficult to tackle it.

At the first moment everything is so easy -- it is just like a seed; you can throw it; you need not bother about it -- but when it becomes a big tree, then it is difficult. And outer trees are one thing -- you can cut them, but this anger, greed, sex -- these are inner trees, they become entangled with your being; when you cut them, you bleed; when you cut them, you suffer.

People ask me again and again: When we understand from what source misery is coming, why do we go on clinging to misery? This is the reason: the misery has become part of your being; if you cut it, you bleed. It is not like a robe that you can simply slip out of, it is like your skin; if you peel your skin you will suffer. Maybe your skin is diseased. Maybe you have got eczema. But still it is your skin. You suffer but you cannot peel it, because that will be even greater suffering.

People cling to misery because at least there is something to cling to. When the misery is gone there will be nothing to cling to. And at least the misery is known and familiar, an old friend, you have become attuned to it, you know it is there; an old disease. Then the person becomes accustomed to it. You cling to misery, because to cut it is to cut your own being.

Always remember to catch things while they are in the unmanifest state. Right now you catch them when they are gone. So you simply befool yourself -- how can you catch a thing when it is gone? You become very wise when the anger is gone, but what is the point? You become very very wise when you have done some nonsense thing and the act is completed; then you are wise. This wisdom is useless, this wisdom is stupid. Anybody and everybody can be wise that way.

If you start a real transforming process you should become aware when the thing is there. Then something can be done. And if you can become aware when the thing has not come yet, then everything can be done.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL; THAT WHICH IS BRITTLE (LIKE ICE) EASILY MELTS; THAT WHICH IS MINUTE EASILY SCATTERS. DEAL WITH A THING BEFORE IT IS THERE...

Looks absurd. You also deal with a thing when it is not there; and Lao Tzu also says deal with a thing when it is not there; but BEFORE. The difference is of after and before. You deal with the anger when it is not there but gone; and Lao Tzu says deal with it when it is not yet there, has not yet come. Deal with a thing before it is there and you will have a totally different quality to your being. You will have virginity, innocence, an uncorrupted being.

... CHECK DISORDER BEFORE IT IS RIFE.

Don't wait and don't postpone; don't say: We will do it tomorrow -- the tomorrow never comes. Tomorrow has never been there, will never be there. It is just an image in the mind. It is always today. That which exists is always now. This moment only exists.

If you want to do something do it here and now. Don't postpone, and don't say: It is such a small thing we can take care of it tomorrow. Nothing is so small. If you are not alert, by the time tomorrow comes this thing will be great and big; and then you will be in difficulty. And it may not be possible tomorrow for you to tackle it.

Never leave problems incomplete, that is how you become burdened. Always live a life which is moment to moment complete. Whatsoever you have to do, do it now. Whatsoever you have to say, say it now. Whatsoever you have to be, be it now. Don't say: Tomorrow, tomorrow is the fool's land. That is the way stupidity goes on -- postponing. If you can complete everything this moment you are always fresh for the next moment, there is no hangover. And if death comes to such a person he is always ready and happy because he has never left anything incomplete. He is always ready because he is always complete.

If death comes to you, you will be in trouble because a thousand and one things are incomplete and you would like to have a little more time -- because you always wanted to do some things and you have never done them.

In fact, useless things you have completed and useful things you have been postponing. If you postpone anger for tomorrow, that may be good, but you never postpone anger for tomorrow. Anger you do right now, love you postpone for tomorrow; greed -- you do it now, sharing you postpone for tomorrow; violence -- you do it now, compassion -- you say: We will see tomorrow. All nonsense you do right now, you don't wait for tomorrow; and all that is beautiful you go on pushing away for some other day.

Misery you never postpone, bliss you always postpone. So when death comes you have led a miserable life, and blessings, benedictions, you have been postponing. And now comes death, and you cry and you weep and you say: A little more time, because I have never lived really. Do just the opposite: bliss this moment; misery can be postponed -- there is no hurry. And if you are blissful this moment misery will never happen because this moment is the total, all that is there. The next moment comes, and that moment will be coming out of this moment; if you are blissful this moment the next moment will come more blissful out of it.

And when death comes you will say: I am perfectly ready, because I have been postponing only miseries, so it is good you have come; now there is no need, now the tomorrow disappears completely.

This is what a wise man goes on doing. He tackles every problem this moment. He tackles every situation this moment.

Much energy is released if you complete things. Have you watched it in yourself? If you don't complete a thing it remains on your head, knocking, to be completed. Until you complete it, it goes on hovering around you, haunting you. It may be a small thing but it goes on hovering. Finish it!

If you can complete everything each moment -- and I say it can be done because I do it, so I am not talking theoretically, I am talking absolutely practically; it can be done, it has been done, but by very few people. Once you know the knack of it you will laugh at yourself. It is so simple -- just like a key you move and the lock opens. If you observe, you will see if you have completed everything: in the night, dreams will disappear because dreams are incomplete experiences of the day which are trying to complete themselves.

And if dreams disappear then thoughts will disappear because dreams and thoughts are the same thing. Dreams are in the primitive language of visualization, picture language, and thoughts are nothing but sophisticated dreams, daydreams. Dreaming and thinking are two aspects of the same process.

You are going to have an interview. You rehearse in the mind what you are going to say, what those people there will ask you -- you rehearse many things. Then you go there and then suddenly your rehearsal doesn't fit.

It cannot, because those people don't know about your rehearsal. They ask you something, and you are not in the present because you are too much filled with your own rehearsal, your own preparation. They ask you something, you understand something else. You answer with your readymade answer and they have not been asking for it. You miss the point. When you miss the point, then when you are out of the room again you start thinking what you should have answered. Again the process starts. Rehearsal then retrospective thinking. And at the moment, exactly at the moment when you were needed, you were not present. That's how you are missing the whole life.

There is a Zen story. There were two temples in a town -- rivals, as temples are. Each didn't allow their devotees to go to the other temple. They were fiercely antagonistic. And both the priests -- old priests, had a boy, one each, for odd things, odds and ends -- to bring things from the market, this and that, and both had ordered their boy not to talk to the other, in the market or on the road: No! Those people of the other temple are so corrupted, don't talk to them!

But boys are boys, and when you forbid a boy and tell him not to do something he is bound to do it, it is natural. They became interested -- what was the matter?

So one day they met on the road while they were going to the market to fetch something. The boy from temple one asked the other boy: Where are you going? The other boy said: Wherever my legs will take me -- listening to great metaphysical things he had also become a metaphysician; he was just going to the market to fetch vegetables but he said: Wherever my feet will take me -- I live in spontaneity! The other boy was puzzled, because he was defeated, he couldn't prove his metaphysics.

He came back and he asked his Master what to do: You have prohibited me, but I am foolish; they are really bad people -- I asked the boy a simple question: Where are you going? and he started talking nonsense, but he defeated me. I feel hurt.

The Master said: You should not be so. Ask again tomorrow.

He will say: Wherever my feet will take me, and then you ask him a Zen koan: If you had no feet then where would you go? Then he will be put right.

The next day the boy waited for the other boy to come. The other boy came, the first boy was ready, he asked: Where are you going? The other boy said: I live spontaneously. Wherever the wind will take me. He never talked about feet.

The first boy was at a loss what to do: These people are really very cunning, and not reliable either. He has changed!

He came back very angry and said to the Master: You are right, these people are very contradictory, inconsistent, not reliable at all. I was ready but the boy had changed his mind; he said: Wherever the wind takes me. I am like a white cloud. So what to say? Because clouds don't have any feet, legs, so how to..? The Master said: I know them well; these people are very inconsistent. Tomorrow you again ask him: Where are you going? He will say: Wherever the wind takes me. I am a white cloud. You ask him: If the wind is not blowing where will you be going?

Next day the boy was ready again.

This boy is your mind. You prepare it again and again to face life, and again and again it fails because no readymade answer can be of any use. Life is inconsistent, life is not reliable at all. The boy asked: Where are you going now? The other boy said: I am going to the market to fetch vegetables. Now what to do?

Never move in life with a readymade answer otherwise you will never meet life. You waste time in preparing, getting ready, and then you waste time after you have missed the life.

It happened, Mark Twain was going back home with his wife after delivering a lecture at a university. His wife said -- because she was not there to hear him, she had come just to take him home -- she asked: How was the lecture? Mark Twain looked at her and asked: Which lecture are you talking about? The one that I prepared or the one that I delivered or the one that I would have liked to deliver -- which lecture?

You prepare something, something else you deliver, something else you would have liked to deliver, and the time is wasted -- and meanwhile the life is flowing by. And you go on collecting garbage.

Then you are afraid of death -- otherwise death would be a beautiful rest. One would be ready to relax; you lived your day, you loved, you lived, you delighted, you celebrated, now the moment has come, the evening has come, and you would like to rest. And if the whole wills you will be back again in the morning: fresh, young, capable of living again... but that is not your worry.

A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT. A NINE STORIED TERRACE BEGINS WITH A CLOD OF EARTH. A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.

So don't be bothered about the goal. The first step is the last also. The beginning is the end. This moment is all. A journey of a thousand miles begins at one's feet.

Don't be worried about the goal, just enjoy, delight in taking the first step; and the second step will come out of the first, and the third will follow. You need not worry about it. Let the morrow take care of itself. Don't think of the morrow. Enjoy! This step is beautiful! And enjoy it so much that the means itself becomes the end.

This has to be understood, otherwise you will be always missing, because you will be tired on the journey and you will be dreaming about the goal; and how can a tired journey reach a celebrating goal?

Can you see the simple mathematics? How can a tired journey reach a celebrating goal? Because the goal will come out of the journey. It will really be the total of the whole journey. If I have lived the goal in each step, if I have celebrated the goal in each step, only then will I reach the goal where I can celebrate it in totality.

But if you somehow drag yourself -- you are not bothered what is happening right now, you are looking for the tomorrow, the goal, then you may reach, but the goal will be as dusty as the journey.

The goal is not OUT THERE, it depends on you. You have to change your quality of experiencing. So remember, says Lao Tzu:

A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT.

If you want it, pour your whole being on it. If you don't want it, it is better to cut it now than wait for tomorrow.

A NINE STORIED TERRACE BEGINS WITH A CLOD OF EARTH.

If you want it, it's okay; if you don't want it then don't wait until the whole nine storied terrace is ready and then decide you would like to destroy it. Decide right now. Each moment has its ultimacy, and each moment is urgent. You have to act in this moment.

A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.

If you want to go on the journey -- then go DANCING. If you don't want to go on the journey, then DON'T GO. But don't drag yourself.

But this is how things go on happening. People come to me and they say: We don't know, we are not even certain whether we want to meditate or not. But we have come all the same. If you are not certain whether you want to meditate or not, then the first thing is to be certain. Otherwise you will do something which is not going to be wholehearted. Otherwise you will do something you will repent. And later on you might want to destroy it and then it will be very very difficult.

To learn a thing is difficult, but not as difficult as to unlearn a thing. Be certain. If you don't want to do meditation -- drop the idea. Nothing is wrong in it: the right moment has not come for you. Wait. Do other things which you really want to do right now. Let that be your meditation.

If you want to earn money -- let that be your meditation. Earn money. Some day when you are frustrated, then the right moment will come. If you want to move in power politics -- move! The eternity is not in a hurry. God is not in a hurry. He can wait! You do whatsoever YOU want to do, and there is enough time. That is the meaning of the Eastern concept of rebirth: there is enough time; millions of lives have been there and millions of lives will be there. Take your time -- and take it easy. Whatsoever you want to do, DO IT, because only through doing one grows and becomes mature.

If it is not the moment for your meditation -- let it be so.

And don't feel guilty! If it is the moment for your meditation, then move totally. How can you go on a long journey with a half hearted mind? How can you go on a journey with only a part of your being? The other part will be pulling you back, pulling you in other directions, you will become a mess. That's what has happened.

The modern mind is schizophrenic, split, because so many directions are calling, pulling, and you are moving in all directions simultaneously: one hand going to the north, another hand going to the south, legs moving to the east and the eyes are fixed on the west -- this is the situation. If you fall apart, it is natural, it is not an accident. If you feel that you are not together -- obviously it has to be so. How can you be together?

Decide. Be certain. And decide on the first step so not a single moment is wasted unnecessarily.

A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET. HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP.

Continuously Lao Tzu comes to the same thing again and again, that is his basic note: doing without doing, WU-WEI. Action without action. Effortless effort. Difficult to understand, not difficult to do. Because intellectually, if you try to understand, it is patent nonsense. You are talking gibberish.

That's what Arthur Koestler reported to the West. He came to study Zen in the East -- and Zen is Buddha and Lao Tzu together. The highest peak of Indian understanding -- Buddha, and the highest peak of Chinese understanding -- Lao Tzu, and Zen is a cross between these two. A child of both. So there is nothing like Zen -- it is the rarest flower in the world. Nothing reaches to the depth as Zen reaches. Nothing touches the climax as Zen touches.

Arthur Koestler, one of the very very keen intellectuals of the West, came East to understand what Zen is all about, and he tried hard to understand -- that's why he missed. He reported: This is all nonsense. It IS nonsense -- intellectually, if you try to understand, it is nonsense, because intellect knows only one thing: if you DO something, only then it is done. If you don't do, it is not done.

But being knows a greater secret, that there are things: if you do them you will undo, if you don't do them they happen.

For example: love. Can you do it? If you do it, at the most you can act, it will not be true, it will not be authentic, it will not come from your being, it will be just from your head; and a love from the head is as dead as anything can be. There will be gestures, but impotent, empty; there will be no content in them. You will kiss a woman you don't love, the kiss will be there, but only the physiology of the kiss. If you go to a physician he will say: Yes, this woman has been kissed -- because it can be detected. When you kiss a

person you transfer thousands of very small germs so it can be detected who has kissed the woman; your germs will be found on her lips. But it will be difficult, impossible, for the physician to decide whether the man really loved her or not, because love leaves no germs. Love is absolutely undetectable.

Somebody can embrace you, somebody can kiss you, somebody can even make love to you, without love -- all these gestures can be done. They will be hollow and empty. They will be dead, and your heart will know that the man is doing the movements, or the woman is doing the movements, but she or he is not in it.

You cannot do love. Either it happens or it doesn't happen. You have to wait for it. You cannot manage and manoeuvre, you cannot manipulate, because love is greater than you, how can you manipulate it? You can at the most allow it. Or you can hinder it, but you cannot force it.

It is just like when the sun has risen; you can close your doors -- then the rays will not enter your house, you can live in darkness, and the sun will not knock at your doors, and he will not try to force his way in, he will not in any way interfere with you. If you are happy with your closed doors and darkness, it is okay with the sun; he is not worried. You can open the doors -- and the sun enters, but you cannot bring the sun in, you cannot force the sun in; the sun is there: you can hinder or you can allow, but you cannot force. You cannot catch hold of the rays, fill a bucket with the rays and carry it into your house. That won't do. Bucket will come in, rays will be left behind.

Love is greater than you. If you want to love you have to be a non doer; this is WU-WEI, action in inaction.

But forget love because love is a rare phenomenon. So many people think they love but it is as rare as any other great art. Many people -- bathroom singers -- think they are singers, but they are just like bathroom lovers. Very very few singers are there whose song carries their inner silence, who sing that which cannot be sung, who try to convey that which is inexpressible, ineffable -- it happens rarely.

You can make poetry, but poets are rare in the world. Poetry can be made by anybody, in fact everybody tries some day or other to write poetry. There is an age when everybody is foolish enough to try poetry. But then one drops it. You can have the rhythm, the metre, the grammar -- everything right, and still the poetry is not there. Because it is not something that you can do, a poet is born not made. A lover is also born not made. It is as rare as a great poet, as rare as a great musician, as rare as a great painter. But at least about love people can console themselves that they also are lovers.

Everybody thinks that he loves, but the experience is very very rare, because to love is to know the greatest secret of WU-WEI. You will become enlightened if you love. If you love you have already reached, because you know the secret -- the same secret will do for your enlightenment also.

So, leave that example aside, that won't do; something more basic which everybody knows: for example, sleep. If you try to sleep you will not be able to sleep. The more you try, the more it becomes impossible to sleep.

That is the problem for those people who suffer from insomnia. There are advisers, who give them advice -- do this and that: count from one to a hundred, and then come back from hundred to one... But the more you count, the more the mind is alert; and to count backwards: hundred, ninety nine, ninety eight... you have to be more alert than ever. You can count millions, and in the end you will find that sleep is not coming.

Mulla Nasrudin was suffering from insomnia. He went to a psychiatrist. The psychiatrist said, There is nothing to it. Not that psychiatry knows what to do but experts have to pretend. He said, You do one thing; you deal in wool, you know sheep, you count sheep, go on counting, from one go on and on and on, finally you will fall asleep.

The next day Nasrudin came running, almost mad; he entered the office of the psychiatrist and he was so angry and so violent the psychiatrist became afraid. He said, What is the matter, Nasrudin? Nasrudin said, Before your method I used to sleep at least two, three hours, but last night I couldn't sleep even that, because I went on and on, thousands of sheep... And then I thought: This won't do, so I started cutting their wool: piles and piles of wool... Then I thought: This won't do, so I started making blankets, which is my business... Ten thousand blankets -- now who's going to purchase! You drove me completely mad. Now these ten thousand blankets are on my head. And then the market is low, and things are not going good, and it is difficult to find purchasers....

This happens. There is no way to help a person who is having difficulty in falling asleep. The only way is to say to him, Don't do anything. Remain waiting, don't do anything. Whatsoever you do, doing is against sleep, because sleep is a non-doing phenomenon. Sleep comes, you don't bring it! Suddenly you find it is

there, you are enveloped, lost. Ask good sleepers; they will say, We don't do anything, we just put our head on the pillow, put the light off -- and there we go. There is nothing to do!

And the same is true about enlightenment -- there is nothing to do. You put the light off, rest on the pillow -- and there you go!

Enlightenment is a deep rest. Ego is activity, egolessness is inactivity, it is passive, it is not a male attitude, it is not aggressive, it is a feminine phenomenon. And Lao Tzu goes on insisting that all those who attain to the ultimate attain only when they attain to a feminine attitude.

What is a feminine attitude? It is a passivity. A woman is never aggressive in love, and if she is she is not a woman, she must have more male hormones in her body than are necessary for her.

A woman waits. Even if she falls in love with someone she never says so. She never takes the initiative, she never goes and says: I love you. She waits. When the person says, I love you, even then she will not be too eager to say yes, because that is not feminine. That's why poets say: When a woman says no, don't believe her, because almost always when she wants to say yes she says no.

That is the feminine way of being passive and receptive, of invitation but not of aggression. The world needs aggression, your innermost being needs no aggression. You cannot attack God. You cannot conquer God. You have to surrender. The very word 'conquering' is foolish in that reference, but in the world you have to conquer. The world is male-oriented.

All true religion is feminine, has to be; and all worldliness is male-oriented; the male ego -- to conquer! The feminine wants to be conquered -- and this is WU-WEI; it is just like sleep, it comes, you simply wait, you don't do anything. It is like love: you invite and just wait. It comes when the time is ripe.

HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP. THE AFFAIRS OF MEN ARE OFTEN SPOILED WITHIN AN ACE OF COMPLETION, BY BEING CAREFUL AT THE END AS AT THE BEGINNING, FAILURE IS AVERTED.

And be careful, as careful in the beginning as at the end, and be careful at the end as you were careful in the beginning. Don't treat beginning and end separately, they are the same.

There are people who are very enthusiastic in the beginning, their type is always enthusiastic in the beginning; when they fall in love with a woman they are really mad, happy, but sooner or later they settle down, and then all the happiness, the delight, the celebration is gone. In the beginning anybody can be very very excited because something....

Just the other day Samarpan came back from the States and said that he was half-half, and thinking about whether to go or not. He had been here just a few months before and his mind said, Now the honeymoon is over -- the honeymoon with me. But I told him, With me the honeymoon is never over, it always is; and greater honeymoons are awaiting....

A honeymoon that comes to a point when it is over was not a honeymoon at all. Real lovers love to the very end. On the last day they are as deeply in love as they were on the first day. Their love is not an excitement. Excitement is feverish, you cannot remain in fever for ever, you have to settle and become normal. But real love is not like fever. It is like breathing, it goes on and on. A honeymoon that ends was not a honeymoon at all. If there is love the whole life becomes a honeymoon, each moment of it is new, each moment brings new revelations. So I told Samarpan, You just wait, a greater honeymoon is ahead. And it is always so! But remember to treat the end as you treat the beginning.

BY BEING CAREFUL AT THE END AS AT THE BEGINNING, FAILURE IS AVERTED.
THEREFORE THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO OBTAIN. LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST. THAT HE MAY ASSIST IN THE COURSE OF NATURE AND NOT PRESUME TO INTERFERE.

... THE SAGE DESIRES TO HAVE NO DESIRE.

The only desire worth desiring is that you should have no desires. Because all desires create misery. Desire means you have moved Life is here, desire is always somewhere else. Living is in this moment, desire is always somewhere in the future. Desire is postponement, desire is dream and hope. Desire is not reality.

In the East we call the world illusory, MAYA. Not because these trees there are illusory, no; they are as real as you are. Not that the mountains are unreal and the Himalayas are not real, they are as real as you are

-- more so. Then why do we call the world illusory? By the world we mean the world of desire, not the world of things. The world of your desires that surrounds you -- that is illusory, maya, a dream. And because of that world, you cannot live this world which is real.

If you drop all desires you are face to face with reality. You encounter reality. You start living it. And that is a benediction. That's a beautiful moment. If you miss that, you miss all. If you attain to that, you have attained all.

... THE SAGE DESIRES TO HAVE NO DESIRE.

It is reported of Junaid, a Sufi mystic, that he became very high in his purity, in his attainment, in his renunciation. Then one day a messenger from God came to him -- remember, these are parables, don't take them literally -- the messenger from God said: God is very happy with you, you have earned much, now you can ask for whatsoever you desire.

Junaid started laughing, he said, This is foolish, because my Master has told me to leave and drop all desire. So I have dropped all desire -- and you come when I have dropped all desire; you should have come a little earlier! This is absolutely foolish. Now I have no desires and you are there and you say, Ask, whatsoever you ask for will be fulfilled. Now your coming is useless. But the messenger insisted, he said: This will be an insult to the divine; you have to ask for something because when God wants to give, you cannot say no. It is a gift! You take it -- whatsoever! ANYTHING, but you have to ask.

So Junaid closed his eyes -- what to do? He was in a fix because all desires had dropped, and now there was no desire. Then he opened his eyes and he said, Then tell God that my only desire is that I should have no desires ever. Fulfil my desire -- the desire to be desireless.

It is not a desire really, it is a dropping of all desire. If it is a desire, if it really is a desire, that there should be no desire, then this desire is enough to become a barrier. No, it is not a desire, it is just a way of speaking.

... THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO OBTAIN.

He values things which are easy to obtain. You value things which are difficult to obtain; the more difficult, the more you value them. The value of a kohinoor is not the value of the kohinoor, it has this value because it is difficult to obtain. If there were kohinoors all around on every street nobody would bother about them. Who would think about them? But it is difficult to obtain: the rarity of it is the only cause of its value -- otherwise you cannot eat it, you cannot drink it. If you are alone, the whole humanity has disappeared and you have the kohinoor, what will you do? You will throw it away, because what is the point in carrying it?

A sage VALUES NOT OBJECTS DIFFICULT TO OBTAIN.

Simple things, he values. If he can get food for his hunger, he is so happy that even Alexander was not so happy when he became the great emperor of almost the whole of the world. When he is thirsty, if he can get a little water to quench his thirst he is so happy that you cannot believe it. Little things which are not difficult to obtain, he values, that's why he lives in peace.

You value difficult things, you will live always in a turmoil, your life will be a nightmare, and when you have obtained those difficult things there are things still more difficult to attain. And it goes on ad infinitum. There is no end to it.

LEARNS THAT WHICH IS UNLEARNED...

When you were born you did not know anything, you carried no information with you, no knowledge, but you carried consciousness, awareness, alertness; being you carried, not knowledge. A sage tries to become again a child. He tries to know that which cannot be learnt, which is already within you: there is no need to go to any school to learn about it. In fact, you can learn other things only because that unlearned being is there already inside you. That's why you can learn other things.

LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST.

What have you lost? The innocence of a child. He attains to it again, he restores it. Sainthood is not something new, it is just restoring the innocence of a child.

THAT HE MAY ASSIST IN THE COURSE OF NATURE AND NOT PRESUME TO INTERFERE.

He wants only one thing -- that he becomes a part of nature and not an interfering ego; that he flows with nature and does not fight with it; that he goes with the river and there is no fight and resistance in him.

If you can flow with the river of life, suddenly you will see your own corpse flowing down the river, all past gone, all that you have learnt gone, all that you possessed gone; pure simple being is there, and that is what to be Buddha is.

The word Buddha means: one who is awake, not asleep. You become a Buddha by seeing your ego your possessions, your learning, knowledge everything -- your corpse, the dead past, being taken by the river.

If you float with the river sooner or later you will come to encounter your corpse. If you fight with the river then you will never come to encounter your own corpse. And blessed is the man who has seen his own corpse flowing down the river of life.

Tao: The Three Treasures, Vol 3

Chapter #10
Chapter title: What next?

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YOU HAVE SAID THAT THERE ARE NO GOALS IN LIFE, NO PURPOSE. AND YET WE ARE ALL HERE WITH ENLIGHTENMENT AS OUR GOAL. PLEASE SPEAK ON THIS.

If you are here with enlightenment as your goal you cannot be here. Physically you may appear to be here but you cannot be with me. The goal is in the future, I am here! And a mind which is goal oriented is bound to be in the future -- we will never meet.

I know you are here to attain something -- that's why you are missing it. I am here to persuade you to drop the very idea of attaining anything whatsoever: enlightenment, moksha, nirvana, God, included. If you drop this goal oriented mind -- and there are none but goal-oriented minds, there is no other mind -- if you drop it, you are enlightened.

Enlightenment is not a search, it is a realization. It is not a goal! It is the very nature of life itself.

As life is, it is enlightened. It needs nothing to be added to it, to improve it. Life is perfect. It is not moving from imperfection to perfection, it is moving from perfection to perfection.

You are here to attain something. That is functioning as a barrier. Drop that barrier. Just be here! Forget about any purpose, life cannot have any purpose. Life is the purpose, how can it have any other purpose? Otherwise you will be in an infinite regress: then that purpose will have another purpose, then that other purpose will have another purpose.... Life has no purpose, and that's why it is so beautiful.

Hindus have called it LEELA, a play. It is not even a game. Now in the West the word GAME has become very very important; hundreds of books have been published within two, three years with GAME in the title: THE MASTER GAME, THE ULTIMATE GAME, GAMES PEOPLE PLAY, and so on and so forth. But there is a difference between game and play. Hindus have called life PLAY not a game, because even a game has something as a purpose: a result to be attained, victory to be achieved, the opponent has to be conquered.... Then a play becomes a game; then it becomes serious.

Grownups play games, children only play. Just the very activity is enough unto itself. It has an intrinsic end, there is no goal added to it. Life is a LEELA, it is a play, and the moment you are ready to play, you are enlightened.

Try to understand from some other dimension. You are already that which you are trying to be. The more you try, the more you will miss. You leave all effort, you simply accept yourself, you just be that -- suddenly it is there! It has always been there but you were seeking so seriously, and that was the only cause for missing it.

You are here to attain something: enlightenment, samadhi, satori -- or something. To me all those words are nonsense, because they give you again a new line of desiring. They again open a door of desire.

In the world you desire money, power, prestige; then you get fed up with it, then you see the whole thing is just rubbish -- even if you get it you are defeated, if you don't get it you are defeated. Then you come to feel that this whole thing is nonsense. Now suddenly you start playing new games: enlightenment, meditation, yoga, God, the other world, the other shore! Again the mind is at ease; a new world of desire has opened; now you will be after these goals.

And money is not so elusive as meditation. This world at least is solid; that shore, that world, the other world, is absolutely fantasy. Now you are in a deeper ditch than before. With the first you could realize that it is useless, with the second now it will take millions of lives to realize that this too is useless.

When a person comes to discover that all goals are useless -- with no exception all goals are useless, then there is nothing to do, one just has to BE. One relaxes, one relaxes so totally because there is nothing to do that there is no tension. Suddenly your boundaries melt like snow melting in the morning sun. With nothing to do you disappear, the ego disappears. With nothing to do, nothing to be, nothing to achieve, who will you be? The whole identity evaporates. This is enlightenment.

Then you start a totally different way of life. You start being playful, you start being alive moment to moment with nowhere to go -- whatsoever the life gives, you accept it with deep gratitude. Grace happens to you. This is what I call: to become a god. The moment you start playing, living in the moment, you have become a god.

I am here to persuade you that you are already gods. You may be here to become gods -- that's your trip, I'm not concerned with it. I know what I am here for: just to persuade you to look at your own face once again; to search within and not to go without, searching for something which doesn't exist.

Life is a purposeless play, a play of infinite forces -- beautiful if you don't have an achiever's mind, ugly if you have ambition to become something, to be something, to do something.

Relax. Drop the future completely. Only this moment exists, and this moment is eternity. And this life only is all that is there, don't think of the other shore.

Just the other day I was telling you the Chinese allegory of the man who returned from the middle of the river. Why did he return from the MIDDLE of the river? Because there is no other shore, this is the only shore. And why did he start laughing? Because he suddenly realized he himself is the Buddha whom he has been seeking.

Zen Masters teach their disciples that: if while meditating some day you come across Buddha -- kill him immediately. Don't spare a single moment -- kill him immediately! Otherwise he will lead you astray.

They are right. While you are meditating Krishna comes with his flute, it is so beautiful.... Again you are dreaming, again you are caught in dream and desire. And Jesus comes, and you are caught in the web of the mind; it is a spider's web. And then Buddha comes, and you forget yourself.

So Zen Masters say: Kill the Buddha immediately. Clear the way. Don't allow anybody else to be there; that is, don't allow any goal to be there; just be total, alone -- in your absolute purity. This is enlightenment.

I should repeat it, because I know you will forget and forget and forget: you are already that which you are seeking. Let this be the basic mantra. If you can understand this mantra, you have understood all.

Give it a try. Goals -- too many lives you have already given to them. Now try to live moment to moment, as if there is no future. In the beginning it will be only AS IF, but by and by you will become aware that that AS IF is the only reality. In the beginning it may be just like acting. Soon you will realize that this acting is the only reality.

You have come with a goal but I won't allow you to remain with a goal. If you don't escape me the goal is bound to drop. Just hang around a little more and the goal is bound to drop. Either I can be here with you or the goal can: you have to choose.

There is MUCH, a lot of difference, not only in quantity but quality. A reaction is out of the past, a response is out of the present. You REACT out of the past old patterns.

Somebody insults you: suddenly the old mechanism starts functioning. In the past people have insulted you and you have behaved in a certain way; you behave in the same way again. You are not responding to this insult and this man, you are simply repeating an old habit. You have not looked at this man and this new insult -- it has a different flavour -- you are just functioning like a robot. You have a certain mechanism inside you: you push the button, you say, This man has insulted me -- and you react; the reaction is not to the real situation, it is something projected. You have seen the past in this man.

It happened, Buddha was sitting under a tree talking to his disciples. A man came and spat on his face. He wiped it off and he asked the man: What next? What do you want to say next? The man was a little puzzled because he himself never expected that when you spit on somebody's face he will ask, Now, what next? He had had no such experience in his past. He had insulted people, and they had become angry, and they had reacted; or if they were cowards and weaklings they had smiled, trying to bribe the man. But Buddha was like neither; he was not angry, nor in any way offended, nor in any way cowardly, but just matter of fact; he said, What next? There was no reaction on his part.

His disciples became angry, they reacted. Buddha's closest disciple, Anand, said, This is too much, and we cannot tolerate it; you keep your teaching with you and we will just show this man that he cannot do what he has done. He has to be punished for it. Otherwise everybody will start doing things like this.

Buddha said, You keep silent. He has not offended me, but you are offending me. He is new, a stranger, and he may have heard something about me from somebody, has formed some idea, a notion of me. He has not spat on me, he has spat on his notion, his idea of me, because he does not know me at all so how can he spit on me? He must have heard from people something about me -- that this man is an atheist, a dangerous man who is throwing people off their track, a revolutionary, a corrupter -- he must have heard something about me, he has formed a notion, an idea; he has spat on his own idea.

If you think on it deeply, Buddha said, he has spat on his own mind. I am not part of it, and I can see that this poor man must have something else to say -- because this is a way of saying something; spitting is a way of saying something.

There are moments when you feel that language is impotent: in deep love, in intense anger, in hate, in prayer; there are intense moments when language IS impotent. Then you have to do something -- when you are in deep love you kiss the person or embrace the person. What are you doing? You are saying something. When you are angry, intensely angry, you hit the person, you spit on him -- you are SAYING something.

I can understand him. He must have something more to say, that's why I'm asking, What next?

The man was even more puzzled.

And Buddha said to his disciples, I am more offended by you because you know me and you have lived for years with me and still you react. Puzzled, confused, the man returned home. He could not sleep the whole night. It is difficult, when you see a Buddha, it is difficult to sleep again the way you used to sleep before. Impossible. Again and again he was haunted by the experience, he could not explain it to himself, what had happened. He was trembling all over and perspiring, he had never come across such a man; he had shattered his whole mind and his whole pattern; his whole past.

Next morning he was back there. He threw himself at Buddha's feet. Buddha asked him again, What next?

This too is a way of saying something that cannot be said in language. When you come and touch my feet you are saying something which cannot be said ordinarily, for which all words are a little narrow, it cannot be contained in them.

Buddha said, Look, Anand. This man is again here, he is saying something. This man is a man of deep emotions.

The man looked at Buddha and said, Forgive me for what I have done yesterday.

Buddha said, Forgive? But I am not the same man to whom you did it. The Ganges goes on flowing. It is never the same Ganges again. Every man is a river. The man you spat upon is no more here. I look just like him but I am not the same; much has happened in these twenty-four hours! The river has flowed so much. Only in appearance I look the same. So I cannot forgive you because I have no grudge against you. And you also are new. I can see you are not the same man who came yesterday, because that man was angry. He was

anger, he spat -- and you are bowing at my feet, touching my feet, how can you be the same man? You are not the same man! So let us forget about it; those two -- the man who spat and the man on whom he spat -- both are no more. Come closer, let us talk of something else.

This is response.

Reaction is out of the past. If you react, out of old habits, out of mind, then you are not responding. To be responsive is to be totally alive in THIS moment, here-now.

Response is a beautiful phenomenon, it is life; reaction is dead, ugly, rotten, it is a corpse. Ninety-nine per cent of the time you react, and you call it response. Rarely it happens in your life that you respond; but whenever it happens you have a glimpse; whenever it happens the door to the unknown opens.

Go back to your home and look at your wife with response not with reaction.

I see people, they may have lived with a woman for thirty years, forty years -- they have stopped looking at her! They know she is the old lady, the old woman; they think they know, but the river has been flowing all the time. This woman is not the same one to whom they got married; that is a past phenomenon, that woman exists nowhere now; this is totally a new woman.

Every moment you are being born anew. Every moment you die and every moment you are born. But have you looked lately at your wife, your mother, your father, your friend? You have stopped looking because you think they are all old, so what is the point of looking at them? Go back and look again with fresh eyes, as you would look at a stranger -- and you will be surprised at how much this old woman has changed.

Tremendous changes happen every day. It is a flux, everything goes on flowing, nothing is frozen. But the mind is a dead thing. It is a frozen phenomenon. If you act from the frozen mind you live a dead life -- you don't live really, you are already in the grave.

Drop reactions. And allow more and more responses. To be responsive is to be responsible. To be responsive, to be responding, is to be sensitive. But sensitive to here and now.

IF ONE HAS NO DESIRE FOR ONE'S OWN ENLIGHTENMENT, BUT ONLY FOR THAT OF OTHERS -- DOES ONE HAVE A PROBLEM?

No, you won't have a problem but you will create problems for others, and many problems for others. There are many do-gooders; they only do harm. Never be a do-gooder, because good cannot be done. You can be good, but then it flows; it is not an act on your part, you don't do it. When you do good, harm results.

So all people who go on trying to do good to others are the most mischievous people -- they may call themselves servants of the people, servants of God; all sorts of bombastic words they may use about themselves, but they are hiding a fact, a totally different fact, under these words: they are mischief makers.

If you are not desiring your own enlightenment how can you desire it for others? If it is really something of worth you will first desire it for yourself; if it is worthless, then you can desire it for others.

Once it happened, Mulla Nasrudin was working with a boss. The man gave him a bottle of brandy. He was surprised because this man had never given anything. He could not believe it.

The next day the boss asked how it was. Mulla said: It was perfectly right. The boss could not understand what he meant by 'perfectly right' so he asked: What do you mean by saying that it was perfectly right? Mulla said: Had it been better you would not have given it to me. Had it been worse I would have given it to somebody else.

You give things only when they are worthless.

You desire enlightenment for others? How can you desire it for others if you have not desired it for yourself? If you have not tasted it yourself how can you help others to be enlightened? Please don't do such a foolish thing. There are many who are doing it, and because of them man lives in much unnecessary confusion. First desire for yourself -- and know well that by desiring you will not attain it, but by desiring you will come to understand that desiring has to be dropped.

But remember, you cannot drop something which you don't have. Enlightenment is attained by dropping the desire for it, but you have to have desire to drop -- otherwise everybody would become enlightened, whosoever is not desiring enlightenment would become enlightened. So don't misunderstand me, I am not saying that those who don't desire enlightenment will become enlightened, no, I am saying those who DROP desiring enlightenment, THEY will become enlightened; but to drop a thing you have to have it first.

Desire -- and desire intensely, go completely mad desiring it, and then you become capable of dropping it. When you feel the frustration... a great frustration happens before enlightenment, just exactly one minute -- one SECOND before somebody becomes enlightened the deepest frustration happens. One falls to the greatest hell. And enlightenment happens only then.

Christian mystics have called that moment THE DARK NIGHT OF THE SOUL. It IS a dark night of the soul, and before the mom the night goes on getting darker and darker; the more the night becomes dark and black, the nearer comes the morning.

But remember, I'm not saying don't desire. I am saying desire, and desire hard, and desire totally, so that that beautiful moment comes in your life where you can drop desire. And become enlightened.

When you become enlightened there will be no need to desire for others, you will simply be in such a way -- your very voice will be such that people will be held, your whole being will become a door to those who are seeking. Then it is nothing on your part, you don't do anything. I am not doing anything here, I am just being here. That 'just being here' is enough; it is a magnetic force; the JUST BEING HERE IS enough.

I allow you to be with me, something will happen out of it.

A Master is nothing more than a catalytic agent. He never does anything; it is just his presence. A Master is not a doer; he lives an absolute passivity, not doing anything, because he knows the art of how to do without doing. Things simply happen on their own.

The disciple thinks the Master has helped, the Master knows that he has done nothing. The disciple thinks much has been done to him -- and he is right also because much has happened to him, but his understanding is not clear because he thinks, How can something happen if it has not been done? That is the problem for the disciple. He thinks, The Master is doing so much for me. Because the disciple cannot understand how things can happen, such great things, without anybody doing them: I am not doing them so the Master must be doing them to me.

The Master is also not doing. The disciple is opening himself to the Master and the Master is available, that's all. He is a catalytic agent -- his presence DOES. And the disciple feels tremendously grateful -- and his gratefulness has meaning because alone he could not achieve -- and this man has done so much.... But when he becomes enlightened, then he will laugh; then he will join the Master in the laughter.

In Zen there is a tradition, it has happened many times: when a disciple becomes enlightened he hits the Master. The Master has been hitting him for many many years, but when he becomes enlightened he hits the Master -- just to show that the whole thing has been such a game: You were not doing anything, and I was thinking you were doing things and so many things were happening, and nothing was needed in fact because I was already that which I was seeking.

But it is a very beautiful gesture, hitting the Master. It shows the disciple himself has now become part of the Master. He himself has become a Master in his own right.

And the Master laughs, because the disciple has arrived.

WHY IS IT THAT THE HABITS I JUDGE BAD FOR ME -- SMOKING, OVEREATING ETC, ARE THE MOST PERSISTENT?

That will be. If you judge them bad they will be persistent because you are creating a relationship with them. To call anything bad is to create a relationship with it.

And whenever you call a thing bad, why do you call it bad? You call it bad because it defeats you. It is powerful. You call it bad because you are impotent before it; and by name-calling nobody is helped.

So the first thing to do is: stop judging! If you want to smoke -- smoke! Smoke meditatively, forget what others say about it. Smoking can be such a beautiful meditation. Don't fight with it, smoke meditatively, create perfect rings, and enjoy the whole thing. And suddenly one day you will find the need has disappeared. The whole thing looks so foolish.

Not that you judge, because when you judge then it is either good or bad. When you don't judge something simply drops if it is useless. If you meditate while smoking you will find that meditation can be done without smoking, AND better. So why unnecessarily bring this smoke in between? One day you will put the cigarette back on the table, on the ashtray, and you will never take one again -- but it is not a judgement.

Whenever you say something is bad you are giving roots to it. And it is always so that good is not so

powerful as bad because good is that which others tell you to do and bad is that which YOU want to do. Of course the good can never be as powerful as the bad because the bad is that which you would like to do, and the good is that which others are trying to force on you to do. You resist that good. It looks like a slavery, a bondage, and bad looks like freedom.

If you are FORCED into heaven you will run away from it and fall into hell because you will say, At least here is freedom. And the saints, the so-called saints, and religious people have done such terrible harm to human consciousness by forcing good things on people that it is incalculable. Rather force bad things on people so that bad becomes associated with bondage, with others' egos, and good becomes associated with one's own ego. Then people will be better.

It happened, I used to live with a friend. He became worried one day because he had seen his son smoking. His son was very small, not more than ten years of age, and he was very much worried -- he was a very good and religious man -- so he said: What to do? I told him: Bring a packet to me, and send your son.

I forced the boy to smoke twenty cigarettes, and I threatened, if he did not finish the whole packet, I would beat him. Crying and weeping and smoking and coughing and with me standing there with a stick to beat him -- finished! He told me: Now nobody can ever force me!

It is better if bad is associated with bondage -- but it is not so associated. Your father doesn't want you to smoke, your mother doesn't want you to smoke the surgeon general doesn't want you to smoke -- suddenly an urge arises to be free of all this. And you would like to smoke: that gives you a feeling of freedom, of independence, that gives you a feeling that you are now on your own, you don't care what all these people say. They are really forcing you to smoke.

Prohibit a thing, and you are forcing people to do the thing. Prohibit anything, and it will become more and more prevalent. Allow, and it falls out of use.

So what to do? Smoke with meditation, don't worry. Enjoy it. If you can enjoy it, the whole power from it will be gone. The power is very symbolic -- you are rebelling against your parents, against the society -- these are simple gestures of rebellion: you don't like things as they are. But in rebelling against them you are harming yourself -- that's your foolishness.

Smoking is not bad, simply harmful. It is not sin, it is simply ignorance. So there is nothing bad about it -- if you want to enjoy ignorance, enjoy. How does it matter if you live one year less? You would have lived seventy years, now you will live sixty-nine if you go on smoking two packets of cigarettes every day. One year you will lose, but what does it matter? Sixty nine you are going to waste, you would have wasted seventy. One year less means one year less of your nonsense doings in the world. In a way it is good, you are gone, the world is less burdened.

Don't be worried about these things and don't create judgements. Don't judge. If you enjoy, you enjoy. If you don't enjoy, you stop. No judgement is needed, no morality should be brought in to change these things, otherwise you will never be able to change them. The more you push them, negate them, the more powerful they will become, because whenever you try to push something away from you, you are showing interest. Whenever you say, I am not going to do this, you know your unconsciousness is saying, Do it, it is beautiful. So don't create such vicious circles.

I was telling you the other day a Zen monk's saying: When walking walk; when sleeping sleep; when eating, eat; above all, don't wobble. I would add: When smoking smoke; above all, don't wobble. Just take it simply. If you take it simply what will you see? You will see the whole nonsense behind it.

Smoking is not the thing, you are denying something through it, rebelling against something. Your father is standing there: you were such a small child and your father was so powerful and he said, Never smoke. And you wanted to deny his authority. You started smoking. The mother was there, the priest in the church, the

Sunday school in the church saying, Don't smoke otherwise you will be thrown into hell. You never liked that priest, you never liked that sermon, you were forced to go to the Sunday school -- in fact it looked like hell; from it you wanted to rebel, to put your ego right. Everybody was suppressing you, everybody was pushing and forcing and pulling, and everybody was trying to manipulate you, so you went into the bathroom and you smoked -- and everything was put right. You had rebelled. You felt good!

Smoking helped you to feel good, to feel that you are not so impotent -- you can rebel. This father may be very very powerful but you can deceive even him. And this mother may be very very all-knowing, intuitive, but she does not know a bit that you are smoking.

When you smoke silently, meditatively, all these things will be revealed to you, how it has happened. And once you come to know the cause -- it is not the cigarette that is the cause, the cigarette is just a

symptom, the cause is very deep and hidden -- once you know the cause, then it is up to you.

The father may be dead and gone, and you are still taking revenge. And now you can understand that he never meant ill to you. He may not have done you any good, he may have tried to do good in such a wrong way that the ultimate end has been bad; but his intention was good, he wanted to help you. He may not have known how to help you, in fact he harmed you, but you cannot doubt his good intention. Suddenly you are reconciled with your father, reconciled with your mother, and the cigarette drops from your hands -- without any act on your part. You are reconciled. It was a rebellion. Now there is no point, you understand, and the thing is finished.

And do the same for other things. Then by and by you will see things change. The more you understand them, the more there is the possibility of their changing, and that change has a grace to it because it is not forced.

I am not against anything. I am only against inattentiveness, unawareness. Smoke with fully alert mind and there will be revealed to you, you will discover, many things associated with it, it will become a primal therapy, you will go deeper and deeper and deeper into your childhood, and you will come to the facts from where it started.

How does it have such a grip on you? From where does this grip come? There must be much emotion involved! Just smoking in and out cannot have grips.... So many millions of people smoking, doing such a stupid thing; wasting money on it, life on it, suffering a thousand types of diseases, but still continuing. There must be more behind it than appears to the naked eye. It is not simply a cigarette, it is very symbolic, it is a symptom, deep down many layers of many things are associated....

If you simply drop the cigarette and those causes are still within you they will force you to pick up the cigarette again. Understand. And without understanding never make any effort to change anything. Understanding changes, only understanding changes and transforms. Let understanding be the only law.

IF I DON'T DO ANYTHING I FIND THAT I START FEELING INVISIBLE INSTEAD OF FEELING ROOTED IN THE EARTH. IS IT POSSIBLE TO BE BOTH?

Yes, it is not only possible, it is absolutely necessary; whenever it is happening it will happen in both these ways, they will happen together.

When you are not doing anything the ego feels uprooted because the ego is the doer. The more you do, the better the ego feels; it feels rooted, feels on the earth, has a foothold. When you are not doing anything the ego is invisible, it loses its force -- and you are identified with the ego so you feel you are becoming invisible, you are becoming vaporous, evaporating, you are losing solidness. This is one part.

The other part: you will soon become aware that if you allow this invisibleness to happen, this evaporation to happen, and you don't fall again on the ego and start doing something, then you will see that you are rooted. That rootedness is of the being. And the disappearance is of the ego. Before the ego disappears completely, and you come to realize the rootedness of your being, there is going to be a gap. And that gap is the dark night. In that gap you will be very apprehensive, afraid -- what is happening? Are you going mad? Are you losing everything? Because all that you have now is ego-identity; if it slips out of your hand you will feel that everything is gone, and there will be a temptation to cling to old things so that you feel rooted. Don't be worried. Let the ego go and evaporate in the sky.

If you can remain in that blank state for a few days -- the more you accept it, the less will be the interval; if you can accept it totally, in the next second you will feel the rootedness -- but it is difficult to accept it totally. You are doubtful. The mind says: What is happening? The old house has fallen and where is the new? The old being is gone and where is the new?

But a time is needed, a gap is needed, in which the old house has disappeared, and all the turmoil and chaos that was created by the disappearance of the old house has cleared, and your eyes are clear and there is no smoke and dust in them -- then you suddenly become able to see the new house, the being. It happens together, so don't be afraid; allow it to happen, HELP it to happen.

WHEN I BECOME AWARE OF MY THOUGHTS OR MY BREATHING, THEY IMMEDIATELY CHANGE. IS THIS NATURAL, OR AN INGRAINED HABIT OF SUBTLY NOT ACCEPTING WHAT IS?

It is natural. Whenever you become aware of anything you bring a new quality to it, it changes. If you become aware of your breathing, the breathing will change its rhythm. You don't try to change it, there is no need to make any effort; you simply become alert that you are breathing in and out and there will be a change felt, the rhythm will not be the same, because now you are consciously breathing. First you were unconsciously breathing, now something new has come into it -- consciousness.

You walk; ordinarily you walk unconsciously, there is no need, the body is like a mechanism; but then you walk consciously, bring consciousness to it -- suddenly you will see that your walk has taken a different quality: it is more graceful, more aesthetic, more beautiful, and you are not dragging -- rather, deep down you have started dancing.

When the breathing changes with consciousness you will feel a subtle silence surrounding you suddenly.

With the change of breath your whole vital body changes, you feel more alive, more intensely alive. Whatsoever you do there will be more totality in doing it. If you eat, you will eat more totally, there will be less thoughts in the mind rolling about. If you walk with conscious breathing you will see that the mind is more centred, there is no inner chattering. And then you will be able to see more clearly. With your breathing conscious you will see the beauty of flowers more intensely, they will have more colours than they ordinarily have -- as if something like LSD has been released within your being; you will see trees as more green, and you will see each tree as a different green: there are thousands of shades of green, you simply see one green -- because you don't see at all; otherwise each tree has its own green, and each leaf has its own being.

The more you become aware, the more life will be beautiful. It is a cosmic dance, it is a cosmic symphony, but when your being is in a symphony only then you come to be in tune with it, it is natural! But remember, become very very slowly aware, don't force concentration on breathing -- these are two different things: you can force concentration, then whatsoever I have said will not happen; then on the contrary you will feel drained. If you concentrate on breathing that means you force yourself on breathing, you narrow down your consciousness and look at your breathing -- you will be in a tense mood. Then you will not be able to see the flowers, the sun, the sky, the sands and the sea -- no, because when you see them you will forget your concentration....

Concentration is not awareness. Awareness is totally different: you are simply aware without any effort in it. If you forget, that too is okay -- forget. Don't feel guilty about it. When you again remember -- again look. A relaxed awareness is needed, otherwise there can be such a strain on the breathing it can be fatal, it can be dangerous to the body, and you can create many illnesses out of it.

So -- not concentration, but simple alertness; it gives really a totally different quality. You will feel very very graceful, in tune, at home.

YOU SAID RECENTLY THAT TO REACH ENLIGHTENMENT YOU FIRST HAVE TO GO THROUGH A TOTAL FRUSTRATION WHERE YOU COMPLETELY LOSE HOPE. BUT IT SEEMS IMPOSSIBLE TO LOSE HOPE WHEN YOU KNOW THAT A MASTER IS HELPING YOU BY HIS PRESENCE.

Don't you be worried about that. I will see to it that you become completely frustrated.

LAO TZU SEEMS TO BE THE MOST TRUTHFUL MAN, BUT GEORGE GURDJIEFF USED TO PAINT SPARROWS AND SELL THEM AS CANARIES. LAO TZU SAYS TO DO NOTHING AND REALIZE, GURDJIEFF SAYS ONLY A SUPERHUMAN EFFORT WILL DO. IS GURDJIEFF'S REALIZATION AS GREAT AS LAO TZU'S? HOW DO YOU EXPLAIN THE DIFFERENCE?

Yes, there are no degrees of enlightenment; either it is or it is not. Lao Tzu and Gurdjieff are both enlightened, and there are no degrees, so nobody is more enlightened and nobody is less enlightened. But their working is different, their time is different, the age they live in is different, the people they have to tackle and the disciples they get are different.

Lao Tzu lived in a very primitive world. People were very simple, humble, not tense, not in a hurry -- in fact they had no time sense, they were more natural. Gurdjieff lived in a totally opposite time. Lao Tzu lived

in the East and Gurdjieff lived in the West -- and in the twentieth century -- the maddest century ever; almost everybody is neurotic.

Gurdjieff had to devise different things for this different type of person. This type of man had not existed in Lao Tzu's time. He may sometimes have come across such a man as an exception but now that is the rule; and the man who was the rule at Lao Tzu's time is now the exception. So everything has changed.

LAO TZU SEEMS TO BE THE MOST TRUTHFUL MAN -- he is. And Gurdjieff does not seem to you to be so truthful -- he is also as much truthful as Lao Tzu, but he has compassion for you, and if he needs to lie to help you, he lies. And you are such a liar that Lao Tzu won't be of much help to you. Even a Gurdjieff finds it difficult to help you. He is just the right type of person for the West.

Lao Tzu, in the first place, will not appeal to you because he is so simple and so innocent. In fact if he had been born in the twentieth century he would have been called: The idiot. Even in those old days there were many people who thought that he was an idiot. He himself says, Everybody else seems to be very very clever, only I am stupid -- and that too twenty-five centuries before. Now everybody would think him an idiot. Not only that, if he had been born in the West they may even have psychoanalyzed and treated him to bring him back to normal.

They have done that same thing to many other people. In Western mental asylums there are many people who are not mad, who are simply very innocent people. But they cannot be liars, and they cannot be in tune with this lying century; that's their difficulty. Gurdjieff was exactly the right person. He lied very easily. But those lies were meant to help you. You need lies.

Gurdjieff says: superhuman effort is needed and Lao Tzu says: no effort. Both are superhuman. When you make superhuman effort you come to a point where Lao Tzu becomes immediately meaningful to you. Only after passing through Gurdjieff will you be able to drop all effort.

Now immediate approach to Lao Tzu is not possible. In fact, you are so cunning and clever that if you listen to Lao Tzu and read Lao Tzu it is not possible that you will drop all effort; it is more possible that you will cling to laziness. I Bee people here, when I start talking about Lao Tzu they start asking questions, the 'right' questions -- Then what about in the ashram where we have to work? Shouldn't we stop working? They want to stop working.

Not that they have understood, because if they had understood they would not ask that. Lao Tzu is not saying stop working, he is saying stop making effort. DO without making effort, do naturally. He is not helping you to become lazy, saying: Don't do anything and just lie down -- and that too is good if you don't expect others to come and feed you, that too is perfectly good; but then you are looking all around -- are people coming or not to respect you as a great PARAMAHANSA, as one who has realized? You will become lazy.

Gurdjieff is perfectly right: he says make superhuman effort; he forces people to make effort. He brings -- he drives them to such a point that beyond it there is nowhere to go. Then the effort drops by itself -- YOU CANNOT DROP it, you have been clinging to it so....

I was reading once in somebody's memoirs: Gurdjieff was making an ashram near Paris, in Fontainebleau. The structure was being built, and he told one man to work continuously -- the carpenter, a disciple: Don't go to sleep. You go on working.

Eight hours, ten hours, twelve hours, twenty-four hours, and still he was working -- and after thirty-six hours Gurdjieff suddenly rushed to the place where he was. He was sitting on top of the roof completely asleep, with his tools in his hand. If a little noise had been made he would have fallen from there -- and it was dangerous, so Gurdjieff told everybody to keep quiet.

Just like a cat he moved to the roof, got hold of the man and shook him. The man opened his eyes -- he could not believe where he was, what had happened. Thirty six hours of continuous work.... That day Gurdjieff told him: Now you need not work. IT DROPPED ITSELF.

If the man had dropped it he would have come down to sleep, if the man himself had dropped the effort then he would have come down because it was dangerous -- sitting on the roof, you can fall. But it was not a question of his conscious decision; he did whatsoever he could do consciously, then a moment came and he simply slipped into sleep. He did nothing on his part. Everything stopped. Even the tools were in his hand. On his part he was still ready to work. He may even have been working in his dream. But that day Gurdjieff released him; he said: Now you start meditating.

Sometimes he used to force people to do such purposeless things that it would drive you crazy. He would tell them to dig a ditch one day and another day to refill it, and a third day to dig it again and a fourth day to refill it. And it would continue for months. People who were too rationalistic would say: This is

absurd. They would leave. Only people who were really surrendered would continue without raising questions.

And if you can follow a Master to such an extent, that you don't ask, you don't raise a question, you simply think that there must be something in it....

When he says: Dig the ditch the whole day -- that was ten hours work -- and then fill it again, and then dig it again, and fill it again, what is he doing? He is trying to pull you out of your reasoning.

Superhuman effort. For three months somebody would be doing the same thing every day -- you can understand that after three months that man would be totally different; now he was ready for meditation.

Gurdjieff would not give you meditations just in the beginning. First he would test you from every point, from every corner of your being he will see whether you can surrender; surrender to some absurdity also? He helped many people. He was the right person for this age, particularly in the West.

Don't try to see any contradiction between the two -- there is none. All awakened people have been showing the same thing, saying the same thing; their words differ, they may appear contradictory to you -- they cannot be contradictory. If they appear contradictory to you then something is wrong with your reasoning. Go deeper. One day you will come to the stratum where you will see that they are saying the same thing.

Gurdjieff says DO as much as you can, and Lao Tzu says don't DO, let things happen -- and both are saying the same thing; because only after doing too much will you able to understand Lao Tzu. Lao Tzu would have understood Gurdjieff perfectly. If they both had worked in collaboration, that would have been perfect.

That's what I am trying to do: Gurdjieff, Lao Tzu, both. That's why you will see many contradictions in me. In Lao Tzu there is no contradiction -- in himself. In Gurdjieff there is no contradiction -- in himself. If you bring them together, then you see the contradiction. But in me you will see contradiction every moment. There is no need to bring any other enlightened man to find my contradictions. I am contradictory. Because I see that life is polar.

You have to be forced to the utmost of doing -- only then surrender happens, let-go becomes possible.

HOW CAN MAN BEST REACH THE STARS?

There is no need, you are already on the star, earth. There is no need to go anywhere. And wherever you go, you will be the same. Move within.

Earth itself is a star. Because it is too close to you, you don't see it. When you go to another star you will not see that star, it will be too close then the earth will look like a star from that faraway space. Man cannot see that which is close. Man can see only that which is far away and distant.

Try to see that which is close. In fact, try to see that which is you. You already are on a star, you already belong to the stars, there is no need to go anywhere.

And all this search of going to the moon and to Mars is in a subtle sense foolish. The real thing is to change yourself, not to go somewhere else, because you will remain the same; wherever you go you will create the same world, the same miserable world there. Stars won't help, only an inner transformation can.

I FEEL SO MUCH FREEDOM AND LOVE TO HEAR YOU SAY: IF YOU DO NOT LIKE TO MEDITATE UNTIL THE TIME YOU FEEL LIKE DOING SO, THERE IS NO HARM IN DOING SOMETHING ELSE THAT INTERESTS YOU. BUT REGRETFULLY, HOW AND WHY IS IT THAT SOME OF YOUR DISCIPLES WHO DO NOT MEDITATE EXPECT OTHERS TO DO SO, AT TIMES THROUGH INDIRECT CRITICISM, AS IF IT IS A MUST!

Because they have much compassion for you. What I say may look good to you but what they say -- please follow them; that will do good to you. And what I am saying you will be able to understand only when you have done what my disciples are saying to do.

It always looks good if I say: Be free; if I say: Don't do anything; if I say: You are already that which is to be achieved -- it feels very good, ego enhancing. And when my disciples say: Meditate; do something; it becomes difficult, because you don't want to do anything; you want to be lazy.

And if this is the situation you will not be able to understand me -- what I am saying. When I am saying: Nothing is to be done, I am saying the absolute truth. But you can misunderstand it.

When my disciples are saying something, they are saying something which is practical which you cannot misunderstand. Either you do it or you don't do it. And when they are saying: Do it, it has some meaning. It is not they who are saying it to you it is again I who is saying it through them to you, to do it.

And don't be bothered whether they are doing meditations or not; that is for me to think about -- you need not bother. If you can do something for yourself, that is enough. And what I am saying will be possible for you to understand only when you have done deep meditations, otherwise not.

And this is a question not from a sannyasin but a visitor. In fact I am not very much interested in visitors; because there is every possibility that they will misunderstand me. Unless you are closely working with me, ready to move into deeper depths of your being, whatsoever I am saying can be even harmful to you, because I am saying it for those who are working, who are making every effort to change their being. They will be able to understand me rightly, what I am saying.

But visitors come -- listening is good, because you don't have to do anything; I talk here -- you simply sit there and listen; you become knowledgeable, you go home, you know more. Your ego is enhanced. But if somebody says to you: Meditate -- then there is trouble, and particularly with Indians. They think that they know all about meditation just because they are born in India. You don't know!

And remain alert -- soon the West will be knowing more than you because you are too egoistic about it, believing that you know already, so what is the need to do it? The West is more humble to learn and to seek and to practise, and to move in a discipline. You at the most are ready to listen -- and with that too, you will listen only when it suits. If it doesn't suit you, then the man is wrong. YOU are always right.

If it suits you, then it is right, if it doesn't suit you, then he must be wrong; because the truth is already with you.

This smugmindedness has been the fall of the Eastern world. The Eastern consciousness has been falling every day lower and lower, and soon the unfortunate moment will come when you will have to go to the West to learn meditation.

But before that happens, a few possibilities are still here. Don't waste them.

Listening is beautiful because nothing is to be done, you simply sit there; you can even sleep and listen, you can rest. But to do meditation is to move in an inner turmoil, chaos: of that you are afraid -- what will people say? Others will laugh: You and jumping and dancing and catharting? No, it is for foolish people, not for you; you are already too knowledgeable.

Drop all this knowledge, otherwise listening to me won't help much. What I am saying is true, but first you have to do much, only then can you understand what it is that Lao Tzu calls: doing by non doing.

HOW IS PROGRESS, WHETHER IN CIVILIZATION, CULTURE OR RELIGION, POSSIBLE IF WE ACCEPT LIFE AS IT IS AND DO NOT SEEK TO CHANGE IT IN ANY WAY?

There is no need for any progress. Progress is the most false god created by man. There is no need.

What does progress mean? Progress means deep down to sacrifice the present for the future. You sacrifice today to live tomorrow; then tomorrow, again it is not tomorrow, it is today; again you sacrifice it for the tomorrow. The father sacrifices for the children, the children sacrifice for their children, and nobody lives life ever.

One generation sacrifices for another because there has to be progress; and then nobody lives it ever. There is no need for progress. The very word 'progress' moves you into the future. And there can never be an end to it. You cannot come to a state when you can say: Now the progress has been achieved, because progress is not a thing to be achieved, it is a process. So the state: Now everybody can enjoy, now the progress has been achieved -- it will never come! Progress will remain always a process.

This is how up to now humanity has tried to live. In the name of progress all bliss has been sacrificed. No need to sacrifice any more. Forget about the future. You live for yourself! While the time is there -- live totally. Your children will live their own life -- don't sacrifice yourself, because sacrificing fathers are very dangerous -- they never forgive their children; and then those children are always against those fathers because they cannot forgive this attitude: that you have sacrificed. Everybody has been taught to become a martyr for somebody else.

This is foolish, simple, sheer stupidity; but it goes in the name of progress. Don't bother about progress. The birds have not bothered -- what is wrong with them? What have they been missing? The trees have not bothered, the Himalayas have not bothered, what are they missing? They enjoyed a thousand years before, they enjoyed always, they are enjoying now, they will be enjoying in the future for ever and ever -- only man has got a disease called progress. It is a canceric thing.

Then you go on sacrificing; you say: How can I enjoy? Today I have to work hard so that tomorrow there is money, and then I will enjoy -- but that tomorrow never comes. Then how can you enjoy? You have children, you have to work hard so that your children can enjoy, and they will have their own children, and their own children will have their own children -- when does it come to the point where you can enjoy? Your mother sacrificed for you, she was a martyr, she never had a single moment of delight because she was working for you and sacrificing for you; NOW, ARE YOU ENJOYING? Because your mother sacrificed herself for you? You are not enjoying because she has taught you the trick to sacrifice yourself for somebody else: for the country, for the religion, for humanity -- but SACRIFICE. Gods have been different, but the sacrifice has remained the same. Sometimes it is for the nation, sometimes it is humanity, sometimes it is Christianity, sometimes it is Islam, but SACRIFICE!

One secret has always remained with man and this has been killing him, poisoning him. No, no more talk about sacrificing. No more talk about progress! You live your life -- if something happens out of it, it is okay; if nothing happens, you are not responsible. You are not running the world.

And all that you call progress: big houses, technology, big cars -- have they added in any way to human bliss? In fact on the contrary they have killed all possibility. You may be living in a palace, but a palace is not happiness; you may be moving in a Rolls Royce, but to move in a Rolls Royce is not to be blissful. You can be as miserable there as anywhere.

The whole question is how to make man more happy -- and if this progress goes on poisoning you man can never be happy. It is a trick, a conspiracy, to force you to commit suicide -- for others, and then force others to commit suicide for others. The whole world has become hell. Drop this continuous madness about progress. Everything is good as it is today, and you are here for just now -- LIVE it. And if out of your living something happens, it is beautiful -- and I say it will happen out of living. But I don't call it progress, because the very word is ugly. It is future-oriented. I call it rather growth, not progress.

You live this moment, out of that life grows another moment -- of course it is going to be finer and richer than the first. Then you live it more deeply, because you have learnt how to live deeply, you are learning constantly -- and each moment becomes more and more intense. Out of each moment another moment is born; out of today is born tomorrow -- richer, more blissful, more ecstatic; and out of you are born your children, and you give them birth in ecstasy. You were not in fact trying to give them birth, you were enjoying your love! In fact you were not concerned directly for them; out of your ecstasy, out of your orgasmic experience, they are born.

You share your ecstasy with them, they grow with you, they learn how to be ecstatic, how to be blissful. Their children will grow with them. This is growth, not progress.

In progress, non-essential things grow, and the essential dies. In growth the non-essentials are non-essential: if they are there, good; if they are not there, even better. But the essential grows. What IS essential? Essential is bliss, essential is your inner happiness, essential is orgasmic experiences, PEAK experiences.

You don't have big palaces but you have peak experiences. That's perfect. You may be living in a hut -- that will do! You may not have very expensive clothes, but they are not needed -- you have a rich being. A different, totally different dimension opens with growth.

Up to the last generation progress has been dominating human mind, but for the new generation, growth has become a meaningful and greater word. All growth groups: encounters, growth trainings, therapies -- they are not worried about progress, they are worried about growth. And to me that word is meaningful.

Growth is present-based. Progress is future-oriented. Growth comes out of living and progress comes out of sacrificing. Growth is life, progress is suicide.

Talks on Fragments from Lao Tzu's Tao Te Ching
Talks given from 21/08/75 am to 31/08/75 am
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Tao: The Three Treasures, Vol 4

Chapter #1
Chapter title: Never be the First in the World

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LAO TZU SAYS:
ALL THE WORLD SAYS:
MY TEACHING, TAO, GREATLY RESEMBLES FOLLY. BECAUSE IT IS GREAT, THEREFORE IT RESEMBLES FOLLY. IF IT DID NOT RESEMBLE FOLLY, IT WOULD HAVE LONG AGO BECOME PETTY INDEED!
I HAVE THREE TREASURES; GUARD THEM AND KEEP THEM SAFE. THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH. THE THIRD IS, NEVER BE THE FIRST IN THE WORLD. THROUGH LOVE, ONE HAS NO FEAR; THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER; THROUGH NOT PRESUMING TO BE THE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.
IF ONE FORSAKES LOVE AND FEARLESSNESS, FORSAKES RESTRAINT AND RESERVE POWER, FORSAKES FOLLOWING BEHIND AND RUSHES IN FRONT, HE IS DOOMED!

THE greatest miracle in life is love, and it is the greatest mystery also; greater than life itself, because love is the very essence for which life exists.

Love is the source, and love is the end also. So one who misses love misses all.

But don't misunderstand love as an emotion -- it is not. Love is not an emotion, is not a feeling. Love is the subtlest energy; subtler than electricity. The very substratum of all energies is love.

It manifests in many ways. First try to understand love, then the other treasures will be easy to understand.

If you ask me what are my three treasures I will say: First, love; second, love, third also, love. And in fact that is what Lao Tzu is saying -- but we will understand.

Man is a trinity, as Christians have called God a trinity. God may be, may not be, but man is a trinity: body, mind, soul. In fact because of his deep understanding of human beings Christ came to say that God is a trinity.

If there is any God he has to be a trinity, because everything that exists has three layers. Hindus call them three GUNAS, three qualities: SATVA, RAJAS, TAMAS. Christ called them the trinity.

When love expresses through you it first expresses as the body. It becomes sex. If it expresses through

the mind, which is higher, deeper, subtler, then it is called love. If it expresses through the spirit, it becomes prayer.

And there is something in you which is beyond the trinity also. Hindus have called that 'the fourth', TURIYA. They have not named it, because it cannot be named.

The three can be named; they belong to the manifest world. The fourth cannot be named; it belongs to the unmanifest. But it is the substratum of all. They simply called it 'the fourth', TURIYA.

In the fourth, love becomes samadhi, nirvana, enlightenment.

First, when love -- the same energy -- expresses through body, it becomes sex. If everything goes well and sex is natural and flowing it is a beautiful experience because you can have a glimpse of the second through it. If sex goes really very deep, so that you forget yourself completely in it, you can even have a glimpse of the third through it. And if sex becomes a total orgasmic experience, there are rare moments when you can even have a glimpse of the fourth, the TURIYA, the beyond, through it.

But if sex fails, then many perversions happen to the mind. These perversions are expressed in hatred. Hatred is a failure of sex, a failure of love energy. Violence, lust for money, the continuous conflicting attitudes of egos: war, politics -- these are all sex perversions.

A man whose sex is not perverted cannot become a politician. It is impossible. All politicians as such need deep sexual therapy, otherwise their whole energy will be. moving to gain more and more power. When sex is natural, you feel power, you are not seeking it. Sex is potentiality, power. You feel it showering on you, you don't seek and search for it. But when you miss it there, then a great urge arises to seek power: politics is born. Then wars, continuous violence, are born; hatred, anger, and a thousand and one types of perversions.

People become attached too much to things when sex fails, because then they cannot be attached to persons. Because to be related to a person you have to flow, you have to be open.

With things there is no need to flow or to be open. Things can be possessed, persons cannot be possessed. Things are dead, persons are not dead. Persons are freedom in essence: you can love them, you can delight in them, but you cannot possess them.

People whose natural function of sex has failed become much too possessive about money, things of the world.

Science is also part of sexuality, the bodily phenomenon. That's why science goes on insisting that only the body exists: because sex knows nothing other than the body. Science cannot believe that even the mind exists, there is no question of the spirit; and of course 'the beyond' is completely beyond it. Science insists that man is only the body -- that shows its inclination.

And the whole enquiry of science is based on sexual curiosity. And that too is a perversion.

If science is creative then it is not a perversion. Then the sex is functioning well, then the energy has a flow, it is not stagnant and rotten. But science as it is today -- and it has been in the past the same -- is destructive.

It is simply unbelievable that man can reach the moon -- and soon they will be reaching other planets, and later on the stars -- and half humanity is starving. It is unbelievable that man can develop such complex technology that the atom bomb and the hydrogen bomb can become possible, and they cannot even find a cure for the common cold -- I was suffering for two days!

Simply, everything looks foolish. The whole of science is war-oriented, violence-oriented, destructive. If everything goes well with sex -- which is very difficult because all religions are against it, they poison your mind. It is difficult because the whole civilization, all cultures, are against it -- because they have come to know a trick: if you want to exploit a man, pervert his sex; then he can never become a master of his own being. Just pervert his sex and he will remain an automaton. Then you can send him to the wars, and you can sacrifice him for foolish ends.

A man who has known love cannot be forced to hate. A man who has even come to glimpses of love will be so loving, it will be very difficult for him to be destructive. But all nations need destructive people who are boiling within with destructiveness, who are in a way insane; otherwise what will happen to the armies of the world? A certain insanity is needed for a man to become a soldier.

If life is beautiful and love is showering who bothers to go to the war? And who wants to become a soldier? You are here not to destroy but to fulfil. So every culture, every religion, every nation, without any exception tries to pervert your sexuality, they don't allow you to enjoy yourself. They don't allow you to be natural. Once you are natural then you are beyond their control. You can be controlled only when you are ill.

That's why I say: If everything goes well, and if sex remains natural, then -- the second: through deeper sex, love arises.

Love is not sexual but it arises out of sexuality, that has to be understood.

It is just like a lotus flower coming out of dirt and mud. But it is not dirt, and it is not mud. It is a total transformation of them. Between sex and love there is as much distance as there is between muddy water, mud, and a lotus flower. If you had not known it already you could not have imagined that this lotus has come out of ordinary mud. Impossible to conceive, to comprehend, because the lotus is such a transformed phenomenon. So different. Of some other world. It does not seem to be part of THIS earth. But it comes out of this earth.

Love arises as a lotus.

As science -- particularly destructive science -- politics, money and money-oriented search, possessiveness, belong to the body and belong to sex, so, art, poetry, music, painting, sculpture, belong to the second layer of love. When your love is flowing, when you have come to know a certain EN RAPPORTness with a person, a certain oneness with a person, although only for moments -- that too is enough to change the whole life. If even for a single moment you have come to feel that two persons have dissolved and become one -- in sex two bodies dissolve and become one; in love two minds dissolve and become one -- if for a single moment you have known that oneness, your life wi]l become a poetry, your life will have a dance to it, your life will have a deep harmony and music in it.

The third is prayer. When you have looked into existence through one person -- your beloved, your husband, your wife, your friend, your child, your Master, if you have looked into one person and you have seen infinity, if you looked into one person's window and the whole sky of infinity opened, now you know that love can move higher -- it can become prayer.

Prayer is meeting of spirit with spirit. Sex is very confined to the material body, very limited. Love is vaster, but still limited to a person. Prayer is unlimited. Then you know that you can move from every person to the infinite. Then every person becomes a jumping-board. You look into the eyes of your child -- and God is there. You look into the eyes of your beloved, and suddenly the beloved has disappeared, she is no more there, he is no more there -- God is smiling. You look into the flower and the whole has entered there. This is prayer.

These are the three layers of man.

Christianity, Judaism -- they could reach only to the third. They have no conception of the fourth; but in the East, Buddha, Krishna, Mahavir, Lao Tzu -- they have looked into the fourth, the beyond that goes beyond alI. That fourth, the TURIYA, is ecstasy, exultation, samadhi, nirvana, Tao. In that fourth even the other disappears.

First in sex the body disappears but the mind remains. In love the mind disappears but the spirit remains. In prayer the spirit also disappear but the other, the Tao, the God, remains. In the fourth even God disappears. Nothing remains -- or only nothing remains.

In that total emptiness where all dualities dissolve, love is absolutely fulfilled. Love is the key to all treasures. Love is not an emotion. Love is not a feeling. Love is energy, and the energy can express on four layers. And always remember that the energy has to be transcended, transformed, led into a higher rhythm, a higher state. But nothing is wrong; only if you are stuck somewhere, then it is wrong.

Sex is beautiful, nothing is wrong in it, but if you are stuck there, something has gone wrong. It is as if you are stuck at the door and could not enter the palace. Nothing is wrong in the door itself, it is a door, and you should be thankful for it; it is not a wall. But if you are stuck at the door it has become a wall.

It is because of you that the door has become a wall. Now you cannot enter.

Sex is beautiful. Use that energy to flow within. Move ahead, allow it to change into love. But don't get stuck at love, allow it to become prayer. But don't get stuck at prayer. Unless nothingness is achieved one should go on moving and moving. When everything is dissolved you have come to the ultimate flowering of the lotus.

That's why Hindus, who are the deepest searchers of the inner world, have said that when the energy comes to its highest peak it is a flowering of the lotus, SAHASRAR, the thousand-petalled lotus. It is the last CHAKRA in your body. The first is sex, the last is the lotus, the SAHASRAR.

Don't get stuck anywhere! That should be remembered always. If you can remember that then nothing can become a barrier to you.

It depends on you whether you use it as a barrier or as a ladder. A stone is there -- a rock is there on the way. You can think of it as a hindrance; but you can step over it, and then it becomes a step and you move

higher. That's why I accept everything. I don't condemn anything.

Whatsoever you are and whatsoever you are doing, don't get stuck there. Move on. Unless you reach to total absolute silence where you have disappeared, the other has disappeared, and only love flows, without there being a lover or a beloved -- only then has it become the ultimate flowering of the lotus: love flowering, with no lover, no beloved; both the shores have disappeared, only the river remains. And when the shores disappear -- the river becomes the ocean.

Now, try to follow the very potent, pregnant sutra of Lao Tzu.

ALL THE WORLD SAYS: MY TEACHING, TAO, GREATLY RESEMBLES FOLLY.

Love always looks foolish: foolish to those who are stuck somewhere, foolish to those who have not known anything higher than their body, foolish to those who have not known anything valuable other than money, foolish to those who have not known anything paradoxical, who, in fact, have not known anything mysterious, who have lived with logic, who are Aristotelian.

It is said that Aristotle's Master, Plato, used to call Aristotle THE MIND. That was his name for Aristotle -- THE MIND. Whenever he wanted to ask, Where is Aristotle? he would ask, Where is The Mind?

Those who are just minds -- heart is a folly to them because heart has its own reasons which the mind cannot understand. The heart has its own dimension of being, which is completely dark for the mind. Heart is higher and deeper than the mind, beyond the reach of it. It looks foolish. Love always looks foolish because love is not utilitarian. Mind is utilitarian. It uses everything for something else -- that is the meaning of being utilitarian. Mind is purposive, end-oriented. it turns everything into a means; and love cannot be turned into a means -- that is the problem. Love in itself is the goal.

If you love a person you don't say why you love them. You can't answer the question, Why do you love? You simply shrug your shoulders. If you are really honest you will say, I don't know. If you are dishonest you can find a thousand and one reasons. But no lover worth the name has ever been able to show any reason. He simply says, It happened. I just fell into love, I don't know why! That's why the mind says it is foolish. If you can't answer the why you must be moving in some foolish way: Stop! Come back! Be reasonable!

And I must tell you one thing: If you try always to be reasonable you can never be happy because happiness has something unreasonable in it. The very ingredient of being happy is to be unreasonable. If you can be unreasonably happy, only then can you be happy, otherwise not. If you try to find out the reason then you will simply be miserable. Misery has reasons, happiness has none. You can answer: Why are you miserable? but you cannot answer: Why are you happy? Always you are miserable because of you. And always you are happy in spite of you. It has no reason to it. The 'why' cannot be answered. And heart is not arithmetic, it is poetry, paradoxical! It moves from one extreme to another. It comprehends all extremes. It is so vast, it contains all the contradictions in it.

SAYS LAO TZU: ALL THE WORLD SAYS: MY TEACHING, TAO, GREATLY RESEMBLES FOLLY.

Because whatsoever Lao Tzu is saying he is saying: Live here and now! This is folly! Because a reasonable man always sacrifices today for tomorrow. He says, I will live tomorrow. When things are put right, when the time is right, and I have leisure, enough money, a big palace to live in, then I will live -- right now how can I live?

Every parent is teaching to every child: Sacrifice the present for the future. Sacrifice this moment for the next. Sacrifice yourself for something else.

This is reasonableness -- to postpone life. Heart says: Live now. That's what Lao Tzu says -- Live now. In fact there is no other way of living. Either you live now, or you just pretend to live. You never live, you just postpone. You only die, you never live. Because to live there is no other time than the present. Existence is always in the present. But the reason always thinks and plans for the future.

Of course if somebody says -- Live now, you will say, How is it possible? I have to make arrangements first. I have to plan. When the right time comes I will live.

It never comes. Millions and millions of people have died; it never came for them, it will never come to you.

MY TEACHING GREATLY RESEMBLES FOLLY, people say.

It has to resemble folly. All great wisdom resembles folly. Only fools look reasonable in this world. Only fools are rational. All wise people look a little eccentric. They don't belong to the crowd. They don't

belong to the notions of the crowd. They live their being. They look like idiots -- this word idiot is beautiful. It comes from a Greek word IDIOTI And IDIOTIKI in Greek means private. This is something! An idiot is somebody who is living his private life! Not a life of the crowd. Not part of a collective mass. He who is living his own life in his own way is an idiot.

Dostoevsky has written a beautiful novel, THE IDIOT. Had Lao Tzu read it he would have appreciated it. The idiot in Dostoevsky's novel is exactly the man who will be called foolish, but who is wise. The world has gone so foolish that if you want to be wise you have to be foolish according to the people around you.

ALL THE WORLD SAYS: MY TEACHING GREATLY RESEMBLES FOLLY. BECAUSE IT IS GREAT, THEREFORE IT RESEMBLES FOLLY.

All greatness is so beyond the mediocre mind! And mind is mediocre! Remember it; mind itself is mediocre. The mind can never be great; there have never been great minds. If you have heard about great minds you have heard wrongly. If you ask all the great minds they will say that whatsoever they have attained has come from beyond the mind, not from the mind; something that filters through the mind but is not part of the mind.

Ask Madame Curie how she solved her problem and became a Nobel laureate. She tried for years, for three years almost, to solve a single mathematical problem upon which her whole research depended; she failed and failed and failed. Frustrated one night, she dropped the whole Project, went to sleep; and in the night, in a dream, the problem was solved. She got up, wrote it down at the desk, went back to sleep; in the morning she completely forgot about it.

When she came to work at the desk she was surprised -- there was the answer, miraculously there! For three years she had been working at it -- where had it come from? And there was nobody else, she was alone in the room, and nobody else could have solved it even if there had been somebody there. Nobody, no servant, could have done that trick, she herself had been working on it for three years. Then she remembered a dream. In the dream she had seen the whole answer written. Then she remembered that she had got up in the night; and then she looked at the handwriting -- it was her own.

Now, the Nobel Prize should not go to the mind -- but it has gone to the mind. Now Madame Curie is a great mind -- and the answer has come from beyond the mind.

Always it has been so. Always it will be so. Mind is mediocre. It is good at small things, petty things of the market -- you can run a small business, you can earn a little money, you can have a bank balance, there it is okay. But not beyond that.

BECAUSE IT IS GREAT, that's why it looks like folly.

Deep down, if you search within yourself you will also see that if suddenly Mahavir comes and stands here naked you will think that he is a fool, what is he doing here? If Lao Tzu comes here you will not be able to recognize him, it will be impossible for you to recognize him. He will look like a perfect fool!

Bodhidharma reached China. The whole country was waiting for him. The king himself had come to the border of the country to receive him. A million people had gathered, because a great Master was coming. And when the Master appeared, people started giggling. It was impossible to believe their own eyes. Even the emperor felt very uneasy because this man Bodhidharma had one shoe on one foot and the other he was carrying on his head. What manner of man was this?

The king said, Excuse me, sir, but what are you doing? We had come to receive a sane man; are you insane?

Bodhidharma laughed and said: So you have failed in the examination. If you can understand this only then can you understand other things that I have to say. If you cannot tolerate such a small contradiction, it's not much, just carrying a shoe on the head, if you cannot tolerate and understand this much it will be useless for me to stay here. He turned back. He left the town, went into the forest; he said: There is no need to stay, nobody will be able to understand me; now I will wait. Those who can understand me, they should come to me.

He never entered into the capital again.

Contradictions are very difficult for the mind. Mind lives in a routine. The shoe must be on the foot, that's the accepted thing. It should not be carried on the head. Such an innocent thing -- he was not doing any harm to anybody. But no, impossible.

We have a levelling of everything.

I was just reading a man's memoirs. He was a great scientist, and once a friend played a joke. The friend invited many people for a party: great doctors, scientists, engineers, poets, artists, musicians, and when they

had all gathered the host said: I am not going to introduce you to each other, and please don't introduce yourselves to each other, because I don't like labels. So you meet each other man to man -- forget that you are an engineer, a doctor -- I have not invited doctors and engineers and lawyers and advocates, just people, friends.

This scientist who was there says: We were so puzzled. What to do? How to approach each other? Because we cannot approach man as man. If he is a doctor, of course; engineer -- then there is something to proceed by; but just a man? You cannot hook yourself with him. From where, how? Just a man or a woman! And he said it was such an uneasy affair that people became completely silent. How to start? Without labels the mind simply doesn't function.

He writes: I have never seen such a silent party. People somehow finished and escaped, because if you cannot say that you are a great writer and you have written this and that, then who are you? The identity disappears. And without identity you are a nobody.

ALL THE WORLD SAYS: MY TEACHING GREATLY RESEMBLES FOLLY.

Because Lao Tzu's whole teaching is how to lose the identity, how to forget the labels that the world has given to you, how not to be labels, but to be authentically beings.

BECAUSE IT IS GREAT (it is vast), THEREFORE IT RESEMBLES FOLLY.

Life is a circle. A child is a fool, innocently foolish, and that is the beauty of a child. All children are beautiful. You cannot come across an ugly child. But then where does all that beauty disappear to? Behind the labels, all that beauty disappears. Then masks are there, not faces. Behind the dishonesties, the reality disappears.

But each child is beautiful, beautiful and foolish! And innocent! Then you learn much, and you lose much in your learning. Then you move into the world. You become knowledgeable, you become worldly wise, but then you are losing your innocence. Then layers and layers of worldly knowledge, of the so-called worldly wisdom, gather around you. You are encaged.

If you can understand Lao Tzu you suddenly drop out of this imprisonment -- which you yourself are carrying around you. Nobody is insisting, nobody is forcing it on you -- you simply drop all the identities and all the deadness that has accumulated around you. This is renunciation. If you ask me, this is SANNYAS. You simply drop all that you have gathered, you simply become completely unburdened, and again become a child.

Of course the whole world will say you have become a fool, because the world now cannot account for you.

In Jesus' life there are many parables. Once he came to a house -- -he was invited there; the hosts were two sisters, Mary and Martha. Mary was sitting just near Jesus, not doing anything, just happy being near him, massaging his feet and crying, in deep benediction, tears of happiness flowing; and the other sister Martha was working in the house, Preparing food for Jesus -- and other guests were coming, and she became jealous. She came to Jesus and said, Look, I am working alone and she is just sitting here not doing anything. Tell her to come and help me.

Jesus said: You are end-oriented, she is not. You are preparing for the guest and the guest is here. She is enjoying the guest. You do things in your own way and let her be herself. Of course, ordinarily you cannot think why Jesus should say such a thing. He is in favour of the lazy. If Mahatma Gandhi had been there he would have said, Yes, you go and help in the kitchen. SERVICE IS PRAYER. Go and serve! But Jesus said: You do things in your own way, leave her alone. One is reason, the other is unreasonable heart.

In another house that he was invited to a woman came and she poured costly perfume on his feet, the whole bottle of it -- it was very rare. And Judas was there, who became later on the traitor -- which he had to become; he was the businessman around there, he was the perfect Jew. Looking at this, Judas said: What is this? And you are allowing it? (He must have been the first communist, that Judas.) Stop her! She is wasting valuable perfume! The perfume can be sold, and many poor people can be fed.

Of course, absolutely reasonable. Who can find a fault with Judas? He said: People are poor, and you are allowing her to waste money like that!

Jesus said: Poor people will always be there, you can serve them, I will not always be here.

Difficult to understand. Unreasonable. Absolutely unreasonable! This man Jesus was not a socialist at all. It was simple mathematics. Mahatma Gandhi would have supported Judas not Jesus. Jesus is allowing people to waste while people are hungry! Looks foolish.

Christians don't talk much about these stories because they themselves feel a little guilty. It looks guilty

when people are poor. He should have stopped it. Nothing should happen around him like that. But what Jesus said is really something. He said: I will not be here again. And I'll not be here for long, Judas. Poor people will always be there -- you can serve them. There is no hurry. But let her do whatsoever she wants to do.

Reason is not the question, love is the question.

IF IT DID NOT RESEMBLE FOLLY, IT WOULD HAVE LONG AGO BECOME PETTY INDEED!

And, says Lao Tzu, if it didn't resemble folly it would have become mediocre, petty. But my teaching will never become mediocre because the mind will never be able to comprehend it and convert it into a petty thing. It will always remain beyond the mind.

Even a Buddha can be understood through the mind. Krishna can be understood through the mind. With Lao Tzu it is impossible.

Many times people ask me why in the name of Lao Tzu there has not been a great organized religion. It was not possible. The man is impossible. The man is so wisely foolish that it is difficult to create an establishment around him. He remains a lonely rebel, beautiful in his aloneness, but incomprehensible, very very far away, distant, like Everest -- you can look at it, but to create a mass organization around him, and to lead the mass towards the Everest is not possible.

I HAVE THREE TREASURES; GUARD THEM AND KEEP THEM SAFE. THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH. THE THIRD IS, NEVER BE THE FIRST IN THE WORLD.

In fact the first is enough, the other two are nothing but elaborations of the first -- try to understand

THE FIRST IS LOVE. What is love in fact? What happens? What is this phenomenon, love? First thing: With love you function as a heart and you don't function as a mind. You don't function as reason, you function as feeling. You don't think, you feel. This is the first thing to be understood about love; that you become a feeling phenomenon not a thinking entity. Your centre of being falls from the head to the heart. You become headless. You don't identify with the head, you become identified with the heart -- and the heart is absolutely foolish; foolish in the eyes of the world, wise in its own ways. You start feeling.

It has become very difficult because whenever you feel, you in fact only think that you feel. It is not direct.

Sometimes people come to me and they say that they have fallen in love, and I ask, Are you certain? They say, We THINK that we have fallen in love. Even feeling has to pass through thinking first, then it comes to you. You heart has to beg the mind to be allowed a little freedom.

This is absurd. Because thinking is a device. It is useful, but it is not your whole being. It is like a radar, it helps you to look around, to have a little peep into the future so that you can move well, but it is not YOU.

And howsoever you train your mind you will never be happy with it because happiness is not a quality which is felt by the mind. It is just as if you are trying to smell something through the eyes. The eyes are not meant to smell, they are meant to see. Or it is as if you are trying to see something through the ears; those ears are not meant to see, they are meant to hear.

Mind is a bio-computer. The very mechanism exists there to help you to move safely in an unknown world, in a strange world. It is just a safety guard. It is not meant that you should be happy through it -- and that is what you have been trying to do! And that is how you have created hell around you: you are trying to be happy through the mind, which is not possible!

Mind people are the most unhappy in the world, and this is as it should be. Mind is to look around as a watchdog, to feel the way. Whenever it is needed it should be used. Whenever it is not needed it should be put aside.

But you have become so dependent on the slave that the slave has become the master. And the master has become completely lost. You are not even able to feel where the master is. Lao Tzu says: Drop down towards the heart. Love things, don't THINK things. Love people, don't THINK people. Feel more, think less, and you will be more and more happy. The trees are more happy than man, the birds are more happy than man, the animals are more happy than man -- this is unbelievable! What has happened to man? He has got hooked into the mechanism of mind.

It is good that the mind is there! It is beautiful if you can use it. But you should not be a head, rather you should be a head master. You should use it as one uses a mechanism -- just as you drive a car. Don't become identified with the car. Be the driver, remain the driver. And when you don't want to drive, don't allow the car to force you. If you need it, you use it. If you don't need it, you don't use it.

Head is a subtle mechanism around you. You are just like a driver, hidden behind the mechanism.

Drop the identity with the mind, then only will you know what love is -- because once you drop the identity with the mind suddenly you fall towards the heart.

The heart is the driver. But how is it to be done? -- because just by saying that the first treasure is love makes nothing clear nothing is attained by repeating it.

You start slowly to move in that direction. Sit by the side of a rock, close your eyes and feel the rock. Don't think, and don't say it is beautiful -- these are all mind trips. Just lie down on the rock, spread your hands and body on the rock as if you are on the breast of your mother feel the rock, close your eyes, touch the rock with your tongue, kiss the rock, and let it give you A FEELING.

In the beginning it may not be so easy because rocks have become afraid of man, they won't believe it: What are you doing? because you have never done such a foolish thing! In the beginning they may be apprehensive: There must be something wrong with this man, has he gone mad? Because men are not meant to do such beautiful things and he is doing this; only mad people do such things -- or sometimes people like Lao Tzu.

But allow the rock to get accustomed to you and soon you will find an upsurge of energy from the rock hitting directly to your heart.

Go and embrace a tree. Just put your head on a tree and rest there, and feel how the energy of the tree starts flowing in you, and how it rejuvenates you, how it makes you absolutely fresh and clean, how suddenly deep down in you some flowers start opening and flowering. Listen to the sound of a bird, just listen, because the bird is not saying anything, he is simply singing.

Listen to the poetry of the waters.

Just listen to the poetry of the trees and their colour, and FEEL.

In the beginning it will be hard; again and again you will start thinking. Remember -- drop thinking, again feel. By and by you will come to have the knack of it.

Once you have the knack of feeling you will laugh! How you were missing! Behind the mechanism you were hiding. The driver was lost and the car had become the totality. Now the driver is separate, now you can come. You can put the car off, or you can put the car on, it is for you to decide. Mind is a mechanism, it can be put off and on.

When I talk to you I have to put it on, when you are gone I take the key out of it. It is non-functioning. It stops. Your car is continuously on, your motors are continuously functioning. They create such noise within you. The inner chatter.

THE FIRST IS LOVE.

The first step towards love is to feel more. And the second step towards love is: Be more. Don't pay much attention to that which you do, pay attention to that which you are.

You always think in terms of doing: you are an engineer, you are a doctor, you have done this and that... Forget all this doing! Just try to BE MORE. Have the feeling of being; just sitting, feel YOU ARE. ISNESS, BEING, should be the mantra. Just feel you ARE, and let this feeling get deeply rooted within you.

Never get identified with what you have done. That is nothing. That is just dirt. Get clean out of it and just feel who you are -- that's why in the East the greatest mantra is Who am I?

Not that you start thinking about yourself, because that is how it is happening in the West. Coming to know that in the East the teaching has been: Know who you are, there are many people who sit silently and repeat inside: Who am I? Who am I? If you do this then you are making a fool of yourself. It is stupid. Don't say, Who am I? otherwise you are thinking again. Just FEEL, BE. Just close your eyes and grope in the dark for the being. Grope!

The new generation has a beautiful word for it; that is to GROOVE. Groove for it, focus on it. In darkness, try to grope. There is nothing like it. Once you can groove on it, once you can focus on it, it is the most groovy thing possible.

First drop thinking and come nearer and closer to feeling; and then drop doing and come closer and nearer to being.

If these two things can be done you will be able to gain the first glimpse of what love is.

And then your life will be filled more and more by love and love's light. Then you can enter into a relationship which will not be sexual. Sex may be part of it, but if it is part of love sex itself becomes beautiful. And if love is part of prayer then love becomes religious and sacred. And if prayer is part of meditation it becomes the ultimate, beyond which there is no goal.

The last fulfilment.

THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH.

Why does Lao Tzu say, Never too much -- the disease I called O/D: overdose, or overdoing? Because mind is fed by overdoing, and heart is always fed by balance.

A loving person is always balanced, he is always in the middle; never too much tb the left, never too much to the right. Even if sometimes he has to lean towards the right he leans only to gain balance. That's all. Otherwise he remains exactly in the middle: still, tranquil, silent. He is always in equilibrium.

Mind is always after the extreme. It exists because of the extreme. Mind IS the extremist. The disease I call O/D is the mind. It is always overdoing -- either on the left or on the right, but it is always overdoing. Whenever you are overdoing a thing you are becoming a slave to the mind. Whenever you are balanced, non-extremist, you are going deeper than the mind, you are moving in the heart.

That's why I say: Don't renounce the world. People have renounced it and that became their mind trip. That's why I don't say: Just indulge in the world and forget about religion, because that too has been done by mind people, and that too has been destructive. I say: Renounce IN the world. Don't renounce the world, renounce IN the world. Be in the world but don't be OF it.

Be in the world but don't allow the world to be in you, then an equilibrium is attained. That's why my sannyas looks contradictory, paradoxical, because I am giving sannyas to people who are going to live in the world, I am not telling anybody to move to the monastries. I am insisting -- Remain in the market. If the market and the meditation can both go together there will be an equilibrium attained -- which is what Lao Tzu says: THE SECOND IS, NEVER TOO MUCH.

Even too much of God is bad. Too much of meditation is a disease. Too much of anything is wrong. It has happened in the East, we have done too much meditation. In Zen monastries they are doing eight hours, ten hours, per day. It seems they are born here only to meditate, nothing else. Their whole life seems to be just sitting. They don't enrich life. They don't enrich themselves by life experiences. They don't move in the world -- they are afraid; fear-ridden. And all their meditation is nothing but deep suppression. Meditate, but go to the market, because there is the test -- whether you have been meditating rightly or not.

THE THIRD IS: NEVER BE THE FIRST IN THE WORLD.

That's very beautiful -- and that too is a part of love. Whenever you love you don't want to be first in the world; that's why I said: When love goes wrong, politics is born. Politics is the effort to be first in the world -- to be the president, to be the prime minister, to be the richest person in the world, to be the most famous in the world, to be first in the world.

Have you watched? If you love somebody you would like HIM to be the first in the world, not yourself. Suddenly a change of inner being happens. If you love somebody you would like HIM to be the first. And if you love the whole world -- then you would like to be the last.

That's what Jesus says: Those who are first in this world will be the last in the kingdom of my God. And vice versa.

Lao Tzu says: THE THIRD IS: NEVER BE THE FIRST IN THE WORLD. The very ambition of being first shows that you missed life. You are not blessed. You are not exalted. You are not fulfilled.

Ambition is insanity. Ambition shows that you are not at ease with yourself, that you are not at home. Ambition shows that now you want that others should know you are very great. That is just to hide your smallness. You would like the whole world to know that 'I am the greatest man in the world'. This is just the opposite of what you feel inside -- you feel inferior. Only an inferior mind is ambitious. A superior mind need not be ambitious; there is no point in being ambitious. He is so fulfilled, if you put him last he will be happy there. He knows how to be happy! So wherever he is he is happy. If you throw him in hell he will be happy there.

I have heard: There was an English thinker, Edmund Burke. He used to go to church on Suhdays -- he was not a believer but he liked the preacher and the way he talked about things.

Somebody asked him: You are not a believer and you are not a religious man, so why do you go every Sunday, and so regularly? He said: Once in a while I like to see a person who really believes. Just to see a person who has faith is beautiful in itself. I don't have any faith, but this preacher is a man of faith. He may be wrong -- I know that he is wrong, but that doesn't matter. He is beautiful in his faith. It seems that he has attained. Maybe he is in a delusion, but that is not the point. I am continuously trying to achieve something and he has attained. So just to look at him, I go there.

One day he asked the priest -- because the priest had preached that evening that people who are good, virtuous, and believe in God will go to heaven -- after the sermon Burke asked the priest: What about people who are good and virtuous but don't believe in God? Where will they go? Will they go to heaven? If you say Yes, then to believe in God is not necessary. Then the belief, the whole hypothesis is useless! If a person can go to heaven just by being virtuous then what is the point of belief? And if you say that people who are virtuous and good and don't believe in God will have to go to hell, then what is the point of being virtuous and good? Just believing in God will do.

This Burke was a logician, and the priest was puzzled. He said: Give me a few days, I will have to enquire. I don't know exactly what happens.

He tried for seven days to think from every nook and comer, but he couldn't get it, because the puzzle was THERE. If he says Yes, then there is a problem. If he says No, then too there is a problem.

On the seventh day he came to the church one hour before his sermon; he went to the terrace, was brooding there, closed his eyes -- the whole of the previous night he could not sleep because he was thinking and thinking and thinking -- and again he fell into sleep, and he had a dream.

In dream he saw himself going in a train somewhere. He asked: Where is this train going? and people said: We are going to heaven. He said: This is good. This is the right thing. I will ask where those people are who are virtuous, for example Socrates -- good, virtuous, but he never believed in God; where are they? So he went into heaven. But he didn't like the look of the place. It looked a little ruinuous, no happiness, a little boring, no excitement -- of course, silent -- but it looked dead. He could not believe that this was heaven.

Then he asked: When does the train leave for hell? The train was ready, so he entered. He went to hell. He could not believe his eyes again because things were really beautiful. Beautiful trees, greenery, flowers, birds singing, and everybody was happy. He said, There is something wrong! THIS seems to be like heaven.

He went into the town. He asked people: Is Socrates here? They said, Yes, he is working in the fields. So he went to Socrates and he said: Are you here? You, good and virtuous, but you didn't believe in God? So you have been thrown in hell? He said: I don't know about hell at all, but since we came here we have turned it into heaven.

SHOCKED, his eyes opened.

Edmund Burke was waiting downstairs. He came there and he said: I don't know now exactly, but a dream I had I will tell you. In the dream I came to realize that people who are goo-d and virtuous, wherever they go -- that place becomes heaven. People who are not virtuous and good, even if they believe in God, wherever they go -- that place becomes a hell. This is how it has been revealed to me in my dream.

The world has become a hell because nobody trusts himself. Nobody is fulfilled. Nobody is happy with himself. Everybody is ambitious. Ambition creates hell.

If you ask me who is the non-religious person I will say: the ambitious mind. If you ask me who is the religious person I will say: the non-ambitious mind. A non-ambitious mind is religion incarnated. He has the quality, because he is so fulfilled. Around him you will find an aura of fulfilment. He is not competing with anybody else. There is no need. He feels enough! More than enough. He feels grateful. Whatsoever he has got is ecstatic. More is not possible. And he is not competing with anybody else because there is no need. And the inner riches are such -- there is no need to compete. That is the meaning of inner treasures. If you go for outer treasures you will be in competition. If you go for inner treasures there is no competition, no need for it. There is an infinite sky; you can have the whole sky for yourself, there is nobody else to compete with you.

That's the difference between religion and politics. Politics attracts inferior people, people who are filled with inferiority complexes. To be religious is to drop the inferiority complex. That's why I go on insisting that you are not to achieve anything. It is already there within you. You are not to become gods, you are gods.

And you are not to postpone it for tomorrow. There is no need. You can enjoy it right now. The question is not to achieve something, the question is to delight in it -- it is already there! You lack nothing! If you want to be happy you can be happy THIS VERY MOMENT. Not for a single moment has it to be delayed, there is no need because all that is needed for being happy is there. You have just to become alert, aware. You have just to open your eyes and find. Everything is there, all guests have come, the food is ready, the celebration is on. You have just to open your eyes and participate.

I don't say: Become gods, because that is politics, then you are running to achieve something. You become ambitious. I say: You are gods. Realize it, it is not to be attained. You have just to pay a little attention to it. You have become oblivious of the fact that you are gods.

THE THIRD IS, NEVER BE THE FIRST IN THE WORLD.

And then who bothers to be the first in the world? You are already the first. Everybody is the first in the world, that is the meaning of it. Nobody is comparable to you, has never been, will never be; you are incomparable, unique. You are already the first.

THROUGH LOVE, ONE HAS NO FEAR;

Unless you attain to love you will always be afraid. A deep turmoil and fear will be there in your being. You will go on trembling, because unless you attain to love you cannot know that you are deathless. Fear will be there.

One who loves deeply becomes deathless. One who loves deeply goes beyond death. One who knows love knows also that death does not exist. Because in deep love you come to know death. You die! And you resurrect.

The cross and resurrection both happen in love, that's why people are afraid of love. They come to me and they say, We would like to love but we are afraid. Man is afraid of woman, women are afraid of men. Even if you are in love you are not wholeheartedly in it. You move with very very safe secured steps. And you move always to that point from where withdrawal is easy, you never move to that point where withdrawal will be impossible. You never move to that depth from where return is not possible. You stretch out your hand, but you are always ready to take it back any moment if danger comes. That's why your love remains superficial.

Love is a death, death of the ego. And when you die only then you know that you cannot die, that something in you transcends death.

THROUGH LOVE, ONE HAS NO FEAR; THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER;

When you are not a doer you have so much energy you become a reservoir, a great lake, full of energy; and that lake becomes a mirror in which the whole is mirrored and reflected.

Ordinarily if you are a doer -- and all are doers -- you are always frustrated, always your energy is less, lower, than your need. You are always on the low -- down; you are never high and up. Rarely does it happen that your energy is so much it is overflowing, and if it does happen you immediately move into activity to destroy it, to dissipate it -- and then you always feel as if you are being sucked. Nobody else is responsible.

A doer will always remain on a low level of energy. And how can you reach the ultimate on such a low level of energy? Energy should be preserved. It should become a deep lake within you so that you can reflect the whole.

THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER; THROUGH NOT PRESUMING TO BE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.

If you are in competition, trying to be first in the world, you will miss your being totally because there will be no time to allow it to grow and mature. If you are not competitive and ambitious, then the whole energy is available for your own being to grow, to mature, to bloom; otherwise the whole energy moves in so many directions...

Somebody has got a beautiful car. Now you cannot tolerate this. You have to have a better car than your neighbour, you have to waste your energy for a better car. Then somebody has got a better bungalow. Now you have to get a better bungalow, because how can you be defeated by ordinary neighbours? The whole life is wasted. And finally you find that in competing with your neighbours you have committed suicide.

Remember, you are here to be yourself. Live in the world as if you are alone. Live in the world as if there is nobody who lives by your side; there is no neighbour -- just you alone. And then choose your path.

There will be no competition. There will be only inner growth and maturity.

And if you can become that which you are already, only then there is fulfilment. You can become somebody else, but there will be no fulfilment. You can become a Rockefeller, a Ford, you can become anything; but when you have achieved it you will simply come to realize that this was not your destiny. You have achieved somebody else's destiny -- how can it fulfil you? Your destiny may have been a small one, a simple one -- that you were going to become a flute player. Now you have become President Ford of America. Now what to do with this? The whole life wasted.

And now if you start playing a flute people will think you are absolutely foolish. The time is wrong.

And now you will be so confused you won't know. All sense of direction will be lost. Remember you are here to be only you and nobody else. Don't allow anybody else to manipulate you, and don't try to manipulate anybody else. You are not here to fulfil anybody else's expectations, nor is anybody else here to fulfil your expectations. Each individual is unique, sacred, divine. And each individual has his own destiny, and he has to fulfil his own destiny. His own destiny fulfilled -- he fulfils the whole. Unfulfilled -- he remains like a wound in the heart of the whole.

There is only one sin if you ask me, and that sin is: not to fulfil your destiny. And there is only one virtue: to become that which you are meant to be, non-competitively.

Just think if the whole world disappears and you are alone on the earth -- what will you do? Just think -- what will you do if the whole of humanity disappears. leaving only you on the earth; what will you do? Just close your eyes sometimes and see what you will do. If it comes to you that you will dance, then that is your destiny. Dance! Or if you think that you will just relax under a tree and go to sleep -- go under a tree and go to sleep! That is your destiny. Just think of yourself alone -- and you are alone really -- and then you will feel fulfilled.

Small things fulfil if they are IN TUNE with your being. Even great things cannot fulfil if they are not in tune with you.

> ... THROUGH NOT PRESUMING TO BE THE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.
> IF ONE FORSAKES LOVE AND FEARLESSNESS, FORSAKES RESTRAINT AND RESERVE POWER, FORSAKES FOLLOWING BEHIND AND RUSHES IN FRONT, HE IS DOOMED.

So these are the two paths: if you follow your own inner being, the still small voice within, you will be fulfilled. If you don't follow it, you are doomed.

And if you feel that you are already doomed, don't be miserable -- there is always enough time to drop out. Even in the last moment one can drop out. In a single moment one's destiny can be fulfilled.

But don't go on playing roles which others have imposed on you. Others are trying to say, Be this; Be that. Just be yourself.

That's why when many people come to me and they say: Why don't you ask your sannyasins to be a little more disciplined? I say, I cannot. If the discipline comes from their own understanding it is okay. If it is not coming, that too is okay. Who am I to force any discipline on you? I am here to make you free.

If out of freedom a discipline is born, and you become mature, understanding, responsible, it is good. If not, that too is good.

But, I am not here to impose any discipline on you. An imposed discipline is a slavery, and when it comes from your innermost core it is freedom, freedom fulfilled, freedom come to its ultimate blossoming.

Tao: The Three Treasures, Vol 4

Chapter #2
Chapter title: Bring the other two Buddhas also!

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Whenever you are with yourself you ARE with me, and there is no other way to be with me. So don't create a duality between you and me. Just try to be with yourself, just try to be your withinness, and you are with me!

Language is not capable of saying anything about a non-dual reality. Whatsoever is said in language is bound to be dual. And when you are with me neither you are nor I am. Whenever you are really YOUR BEING you are a nobody, a vast emptiness a whole sky with no boundaries. And then you are not only with yourself you are with the trees, with the clouds, with the mountains, with the sands and with the seas... when you are with yourself you become the whole.

That is the meaning of the Socratic insistence: Know thyself. If you can know yourself you have know all that can be known -- or that which is worth knowing. If you miss yourself you can know much, but all that knowledge is just rubbish. It may hide your ignorance, it cannot dispel it. It may make you knowledgeable but it will not make you understanding, it will not open the inner eye of knowing. You will remain a head person, top heavy, in deep anguish and anxiety.

If you want to be with me, to be with me is not the way. If you want to be with me, to be with yourself is the way. And that is the insistence of all the Buddhas: Know thyself and you will know me, because in knowing yourself you have known all.

But if you try to be with me you will create a duality, and a conflict. Then being with me will become a new sort of attachment. That won't help you, that will really harm you and hinder you. Then I will not be helping you towards transcendence. Rather on the contrary I will become a rock hanging around your neck. You will not achieve through me then, you will be drowned.

But I will not be at fault; that will be your own fault. That has happened to millions of people all over the earth in all the centuries. A Jesus comes and people start being attached to him. The whole point is lost. A Buddha comes and people start their journey to know the Buddha and they become so much obsessed with it that they forget that their own Buddha is just inside themselves. He is not outside.

And the way to know the outside Buddha is to know the inside Buddha. When you are completely within yourself you have known all Christs, all Buddhas, all the Masters that have ever existed, and also all those which will ever exist, because you become one with the whole. Knowing oneself one knows the whole.

The temptation is strong to be attached to a Master, to cling to a Master, to become a shadow; but that won't help, that will be suicidal.

Don't cling to me, I am here to make you free. I am here to help you to be completely, authentically yourself.

If you have accepted me as your Master then you have to understand what I am saying. If you have accepted me as your Master then the only way for you is to know yourself.

Forget about me, move withinwards. One day when you will be standing in your own total glory, in the magnificence of your inner being, in the inner light -- there you wi]l find me. Not as a separate being, not as an object, but as the very innermost core of your own self.

It is reported: Buddha was dying, and Anand started weeping and crying -- his oldest disciple, and the most clinging one; for forty years he had been with Buddha and he had not attained, he had not realized himself yet; he loved Buddha too much. If you love too much... remember always, anything that is too much becomes part of the mind; only balance is transcending mind; anything that is too much becomes part of the mind; He loved Buddha too much, the love was not a freedom, it had become a bondage -- anything of the too much is a bondage -- and now that Buddha is dying his whole life is ruined. Anand cries and weeps like a small child whose mother is dying.

And Buddha stops him and says: What, Anand, are you doing? He looks at Buddha with tear-filled eyes and says: Now where will I see you? Where will I seek you? And Buddha laughed and he said: That has been my whole teaching! For forty years that is what I have been telling you, that whenever you want to see me, look within! APPA DEEPO BHAVA; be a light unto yourself. THERE, inside you, you will find me.

If you cling to the outside, it may be a Buddha, a Jesus, but you cling to the world, because the outside is the world. You own innermost interior is the transcendental.

Move withinwards and you come closer to me. Come closer to me and you go far from yourself. Try to understand this paradox: If you try to come closer to me you will go further from yourself, and how can you

come close to me if you are going further from yourself? Come closer to yourself and you come closer to me, because how is the otherwise possible?

When you come closer to yourself you come closer to me because in the innermost being the centre is one. On the periphery we differ; on the periphery I am an individual, you are an individual; the move withinwards brings these peripheral points closer and closer and closer -- and when you exactly reach to the centre of your being there is no duality. The two have disappeared. The TWONESS has disappeared.

BAUL PANCHUCHAND SINGS: STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED, HOMELESS, IN SPITE OF A HOMESTEAD AND YOUR LIFE WITH A GIRL. DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. DO NOT ONLY THINK BUT CHAIN YOUR MASTER HAND AND FOOT. CUT OUT A CANE OF LOVE AND FLOG HIM TILL HE IS BLUE... THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE...
WILL YOU PLEASE EXPLAIN THIS IN LAO TZUAN TERMS?

Bauls have been very extraordinary people. The word BAUL means MAD. Bauls were mad mystics. They have talked in all sorts of paradoxes; but very beautiful. They are not philosophers, they are mad poets. They are not proposing any logical thing, rather on the contrary 'they are trying to show you something through paradox.

This Baul, Panchuchand, is one of the greatest Bauls. He says: Strike your Master hard and worship in faith. This is what I was saying just now. If you want to come closer to me MOVE CLOSER TO YOURSELF. Forget me completely. Just remember your own being -- and you will be moving towards me.

This Baul says: Strike your Master hard -- destroy the duality of the Master and the disciple. Drop the Master completely Forget about him. STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. This is the paradox.

And you can strike your Master hard only when you have really worshipped him in faith. If you really understand me only then will you drop your clinging to me. If you have really loved me you will not cling. Then whenever I come in your way -- strike me hard.

That's what Zen Masters have been saying to their disciples: If you meet Buddha on the way -- kill him immediately! And they loved Buddha tremendously.

It happened, A Zen Master, Ikkyu, was staying in a temple. The night was very cold and he had no blankets -- he was a beggar, and the whole temple was so cold -- it was made of stones: stone coldness. In the night he couldn't sleep, so he went in, into the shrine, found a Buddha, a wooden Buddha; burnt a fire with the Buddha; and enjoyed and delighted in the fire.

The sound of fire, the movement of this Ikkyu -- and the priest became awake. Seeing the fire inside the temple he came running and when he saw that one of the Buddhas was missing (there were three Buddhas in the shrine) and he looked at the fire -- it was almost burnt -- of course he was MAD; and he said to Ikkyu: What are you doing? Are you mad? You have burnt my Buddha! You have committed the greatest sin that a man can commit, and we were thinking that you are an enlightened man!

The fire was going down now; Ikkyu started to poke in the ashes.

The priest asked: What are you doing? He said: I am trying to find the bones of the Buddha so that they can be preserved. The priest started laughing, seeing the whole stupidity. He said: This is a wooden Buddha, there are no bones. You are really mad! Ikkyu said: Then bring the other two Buddhas also; the night is long and very cold.

And in the morning -- of course he was thrown out in the night, out of the temple, because he would burn the whole temple -- in the morning when the priest came out of the temple Ikkyu was sitting just near the milestone on the road, and worshipping it.

The priest could not contain his curiosity. He asked: Now what are you doing, madman? Ikkyu said: I am worshipping the Buddha and every day in the morning that is my first thing to do.

This is the contradiction. But if you can SEE it is not a contradiction at all, it is a simple fact. A fact, the deepest fact of all mysticism.

STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. Love your Master so deeply that there is no clinging -- you can kill, you can drop, the other disappears, the other is absorbed, only you in your crystal purity remain. But this is possible only if total faith is possible.

Of course this Ikkyu must have loved Buddha tremendously, otherwise how is it possible to burn

Buddha? How is it conceivable? He must have loved so totally that there was NO PROBLEM. He could burn the wooden Buddha.

Buddha died. Mahakashyap, one of his greatest disciples, did not utter a single word: as if nothing had happened. He remained sitting under his tree. People were running here and there, there was much turmoil -- Buddha has said he is leaving today! But this Mahakashyap never moved from his tree.

Many people said: Mahakashyap, what are you doing? This is the last day! Buddha is leaving the body! It is said that he laughed and said: But who told you that he ever had a body? I know him. He has never been in the body. So what is the point of all this fuss? Let him leave it! He has never been in it. It is said that Mahakashyap told his disciples that Buddha was never born, never died, he never walked on the earth, he never uttered a single word; and every day in the morning Mahakashyap was worshipping the feet of Buddha.

Difficult to understand, because you can understand hate which becomes destructive, you can understand love which becomes attachment, you cannot understand total love which is both, which destroys the non-essential and creates the essential.

IF YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED... Very beautiful. But remember, to be unattached is not to renounce the world. If you renounce the world you are attached to the world; otherwise why should you renounce it? What is the point in renouncing it if you are not attached to it? Only attachment renounces. If you are really non-attached there is no question of any renunciation.

IF YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED, HOMELESS, IN SPITE OF A HOMESTEAD AND YOUR LIFE WITH A GIRL. Live in the house, be a householder: with your woman, your children -- but remain unattached; because when you leave woman and children and house and you escape to the forest, you simply show that you were too much attached to all these things -- otherwise why should you bother? And if you were attached how can attachment disappear by just going to the forest? It may become even greater because whenever things are not there you feel their need more.

When you are hungry, you become food-obsessed. When you are on a fast you think only of food and nothing else. When you try to escape from your woman you will be sex-obsessed; you will think only of sex and nothing else.

If you wish to be devoted to God, if you really want to know the truth -- live unattached, but LIVE. Unattachment should be a way of life, not a renunciation. Live unattached, but emphasis is on being in the world -- live!

Don't try to commit a slow suicide -- LIVE it through and through! Live unattached, homeless, in spite of the home; live in the home but homeless. Live with the family but as if alone. Move with the crowd but never become part of the crowd. Be in the marketplace but never lose your inner meditativeness.

DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. Why does the head mislead forever? In fact the head is not yours, that's why it misleads. The head is a trick played by the society upon you. The head is like a mechanism attached to you by the society, imposed on you by the society.

You bring a heart with you, you don't bring the head with you -- it is conditioned and trained by the society.

Have you ever thought that there is any possibility of a heart being a Mohammedan or being a Christian or a Parsee or a Hindu? The heart is simply the heart, but the head is a Hindu, head is Christian, head is a Mohammedan. The heart is not Indian nor Chinese nor American, it is simply human. But the head is Indian, Chinese, American...

The head belongs to the world, the heart belongs to you. The head is trained by the world, it is the world put within you. That's why it misleads. It always says things which go against the innermost flow. It goes on diverting your energies, diverting your energies according to the society in which you have been brought up. The heart is natural, the head is social. The head comes from the crowd, the heart comes from the universe.

DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. DO NOT ONLY THINK BUT CHAIN YOUR MASTER HAND AND FOOT. CUT OUT A CANE OF LOVE AND FLOG HIM UNTIL HE IS BLUE -- but it is a cane of LOVE -- AND FLOG HIM UNTIL HE IS BLUE. THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE...

Absurd sayings, but very beautiful. I have told you many times: it happened that Buddha, in a past life, when he was not a Buddha, heard about a man who had become enlightened. He went to see him. He touched his feet. Then suddenly he was surprised because that enlightened man, that Buddha, touched Buddha's feet. Buddha said: What are you doing? I am an unenlightened ignorant man, a sinner -- and you,

touching my feet? I should touch your feet -- that's okay, but why are you touching my feet?

That enlightened man started laughing and he said: You may not be knowing it but you are also a Buddha. Sooner or later you will become a Buddha. You may not be able to see it but I can see it. Once you have become a Buddha you know the Buddhahood of the whole of existence. Then you never meet anything which is not part of Buddhahood, enlightenment. You look at a stone and you see a Buddha hidden there. In the greatest sinner you see the fulfilment of the greatest sainthood. In the greatest of evil you see the good sprouting. Once you are alert, aware, enlightened, the quality of the whole existence changes for you.

THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE... Ordinarily the disciple bows at the feet of the Master -- but that is in the visible world which can be seen by the eyes; in the invisible the Master is bowing at the feet of the disciple.

When Jesus was leaving his disciples, the last night, when he was caught -- and the next day he was murdered -- he bowed down and touched the feet of all his apostles; even the feet of Judas he washed and kissed. And they were all surprised: This has never happened, what is he doing? He is bowing down to the future Buddhas. Even a Judas some day or other will become a Buddha, a Christ.

And time does not matter much. Time matters only to the mind, but to a man who has gone beyond mind, time matters nothing. Somebody has become enlightened today, somebody will become enlightened tomorrow, somebody else the day after tomorrow -- but it doesn't matter to one who has attained to a no-mindness. It is eternity.

Somebody asked Jesus: Why are you touching our feet? What are you doing? And Jesus is reported to have said: So that you remember that the Master had touched the feet of the disciples; so that you don't become haughty so that you don't become proud so that you don't force people to touch your feet so that you remember that finally the Master has to just touch the feet of the disciple and has to bow down. Because in the disciple also the morning is hidden.

It may be a dark night still, but the darker the night the brighter the morning is going to be. It is just coming, it is just by the comer, you cannot see but the Master can see and he bows down to you -- to the morning that is going to happen within you.

This Baul Panchuchand is really beautiful. Lao Tzu would have accepted him as a friend.

WILL YOU COMMENT ON THE NATURE OF FEAR?

Fear is a negativity, an absence. This has to be understood very very deeply. If you miss there you will never be able to understand the nature of fear. It is like darkness. Darkness does not exist, it only appears to be. In fact it is just an absence of light. Light exists; remove the light -- there is darkness.

Darkness does not exist, you cannot remove darkness. Do whatsoever you want to do, you cannot remove darkness. You cannot bring it, you cannot throw it. If you have to do something with darkness, you will have to do something with light, because only something which has an existence can be related to. Put the light off, darkness is there; put the light on, darkness is not there -- but you do something with LIGHT. You cannot do anything with darkness.

Fear is darkness. It is absence of love. You cannot do anything about it, and the more you do, the more you will become fearful because then the more you will find it impossible.

The problem will become more and more complicated. If you fight with darkness you will be defeated. You can bring a sword and try to kill the darkness: you will only be exhausted. And, finally, the mind will think: Darkness is so powerful, that's why I am defeated.

This is where logic goes wrong. It is absolutely logical that if you have been struggling with darkness and you could not defeat it, could not destroy it; it is absolutely logical to come then to the conclusion that darkness is very very powerful.I am impotent before it. But the reality is just the opposite. You are not impotent, darkness is impotent. In fact darkness is not there -- that's why you could not defeat it. How can you defeat something which is not?

Don't fight with the fear otherwise you will become more and more afraid: and a new fear will enter into your being, that is: fear of fear, which is very dangerous. In the first place fear is absence and in the second place the fear of fear is the fear of the absence of absence. Then you go into a madness.

You have taken a wrong step. Fear is nothing but absence of love. Do something with love, forget about fear. If you love well, fear disappears. If you love deeply, fear is not found.

Whenever you have been in love with someone, ever for a single moment, was there any fear? It has never been found in any relationship -- if even for a single moment two persons are in deep love and a meeting happens, they are tuned to each other, in that moment fear has never been found. Just as if the light is on and darkness has not been found There is the secret key: Love more.

If you feel there is fear in your being -- love more. Be courageous in love, take courage. Be adventurous in love, love more, and love unconditionally, because the more you love the less will be the fear.

And when I say LOVE I mean all the four layers of love: from sex to samadhi.

Love deeply.

If you love deeply in a sexual relationship much fear will disappear from the body. If your body trembles in fear, it is the fear of sex; you have not been in a deep sexual relationship. Your body trembles, your body is not at ease, at home.

Love deeply -- a sexual orgasm will dispel all fear out of the body. When I say it will dispel all fear I don't mean that you will become brave because brave people are nothing but cowards upside down. When I say all fear will disappear I mean there will be no cowardice and no bravery. Those are two aspects of fear.

Look at your brave people: you will find that deep inside they are afraid, they have created just an armour around them. Bravery is not fearlessness, it is fear well-protected, well-defended, armoured.

When fear disappears you become fearless. And a fearless person is one who never creates fear in anybody, and who never allows anybody to create fear in him.

Deep sexual orgasm gives body at-homeness. A very very deep health happens in the body because the body feels whole.

Then the second step is love. Love people -- unconditionally. If you have some conditions in the mind then you will never be able to love -- those conditions will become barriers. Because love is beneficial to you why bother about conditions? It is so beneficial, it is such a deep well-being that -- love unconditionally; don't ask anything in return. If you can come to understand that just by loving people you grow in fearlessness, you will love! For the sheer joy of it!

Ordinarily people love only when their conditions are fulfilled. They say: You should be like this -- only then will I love. A mother says to the child: I'll love you only if you behave. A wife says to the husband: You have to be THIS way, only then can I love you. Everybody creates conditions; love disappears.

Love is an infinite sky! You cannot force it into narrow spaces: conditioned, limited.

If you bring fresh air into your house and close it from everywhere -- all the windows closed, all the doors closed -- soon it becomes stale. Whenever love happens it is a part of freedom; then soon you bring that fresh air into your house -- and everything goes stale, dirty.

This is a deep problem for the whole humanity. It has been a problem. When you fall in love everything looks beautiful, because in those moments you don't put conditions. Two persons move near each other unconditionally. Once they have settled, once they have started taking each other for granted, then conditions are being imposed: You should be like this, you should behave like that -- only then will I love: as if love is a bargain.

You don't love out of your fullness of heart, you are bargaining. You want to force the other person to do something for you, only then will you love. Otherwise you will betray your love. Now you are using your love as a punishment, or as an enforcement. But you are not loving. Either you are trying to withhold your love or you are giving your love but in both cases love in itself is not the end; something else is.

If you are a husband then you bring ornaments to the wife -- she is happy, she dings to you, kisses you; but when you don't bring anything to the house there is a distance; she does not cling, she does not come near to you.

When you do such things you are forgetting that when you love it is beneficial to you, not only to others. In the first place love helps those who love, in the second place it helps those who are being loved.

And as I see it, people come to me, they always say: The other is not loving me. Nobody comes and says: I am not loving the other. Love has become a demand -- the other is not loving me! Forget about the other! Love is such a beautiful phenomenon, if you love you will enjoy.

And the more you love, the more you become loveable. The less you love and the more you demand that others should love you, the less and less you are loveable, the more and more you become closed, confined to your ego. And you become touchy. Even if somebody approaches you to love you, you become afraid, because in every love there is a possibility of rejection, withdrawal.

Nobody loves you -- this has become an ingrained thought within you: how is this man trying to change your mind? He is trying to love you? -- Must be something false; isn't he trying to deceive you? Must be a

cunning man, tricky. You protect yourself. You don't allow anybody to love you and you don't love others. Then there is fear. Then you are alone in the world, so alone, so lonely, not connected.

What is fear then? Fear is a feeling of no contact with existence Let this be the definition of fear: a state of no contact with existence is fear. You are left alone, a child crying in the house, the mother and father and the whole family gone to the theatre. The child cries and weeps in his cradle. Left alone with no contact, nobody to protect, nobody to give solace, nobody to love; a loneliness, a vast loneliness all around. This is the state of fear.

This comes up because you are brought up in such a way that you don't allow love to happen. Whole of humanity has been trained for other things, not for love.

To kill, we have been trained: and armies exist. Years of training to kill! To calculate, we have been trained: colleges, universities exist. Years of training just to calculate so that nobody can deceive you and you can deceive others. But nowhere is there any opportunity available where you are allowed to love -- and love in freedom.

In fact, not only that, the society hinders every effort to love. Parents don't like their children to fall in love. No father likes it, no mother likes it; whatsoever their pretensions no father, no mother likes their children to fall in love. They like arranged marriage.

Why? Because once a young man falls in love with a woman or a girl, he is moving away from the family, he is creating a new unit of family, his own family.He is against the old family of course, he is rebellious, he is saying: Now I am going away, I will create my own home. And he chooses his own woman; the father has nothing to do with it, the mother has nothing to do with it; they seem completely cut off.

No, they would like to arrange it: You create a home, but let us arrange it. So we have some say in it. And don't fall in love -- because when you fall in love the love becomes the whole world. If it is an arranged marriage it is just a social affair, you are not in love, your wife is not your whole world, your husband is not your whole world.

So wherever arranged marriage continues the family continues. And wherever love-marriage has come into being the family is disappearing.

In the West the family is disappearing. Now you can see the whole logic of why there is arranged marriage: the family wants to exist. If you are destroyed, if your very possibility of love is destroyed that is not the point; you have to be sacrificed for the family. If a marriage is arranged then a joint family exists. Then in a family a hundred persons can live -- if marriage is arranged.

But if some boy falls in love or some girl falls in love then they become a world unto themselves. They want to move alone, they want their privacy They don't want a hundred persons around: uncles and uncles' uncles and cousins' cousins and... they don't want this whole market around; they would like to have their own private world. This whole thing seems to be disturbing.

Family is against love. You must have heard that family is the source of love, but I tell you family is against love. Family has existed by killing love, it has not allowed love to happen.

The society does not allow love because if a person is really in deep love he cannot be manipulated. You cannot send him to war; he will say: I am so happy! Where are you sending me? And why should I go and kill strangers who may be happy in their home? And we have no conflict, no clash of interests...

If the young generation. moves deeper and deeper in love, wars will disappear because you will not be able to find enough mad people to go to the war. If you love, you have tasted something of life; you would not like death and killing people. When you don't love you have not tasted something of life; you love death.

Fear kills, wants to kill. Fear is destructive, love is a creative energy. When you love you would like to create -- you may like to sing a song, or paint, or create poetry, but you would not take a bayonet, or an atom bomb, and go rushing off madly to kill people who are absolutely unknown to you, who have done nothing; who are as unknown to you as you are unknown to them.

The world will drop wars only when love enters into the world again. Politicians don't want you to love, the society does not want you to love, the family doesn't allow you to love: they all want to control your love energy because that is the only energy there is. That's why there is fear.

If you understand me well drop all fears and love more and love unconditionlly -- and don't think that you are doing something for the other when you love, you are doing something for yourself. When you love it is beneficial to you. So don't wait; don't say that when others love, you will love -- that is not the point at all.

Be selfish. Love is selfish. Love people -- you will be fulfilled through it, you will be getting more and more blessedness through it.

And when love goes deeper fear disappears; love is the light, fear is darkness.

And then there is the third stage of love -- prayer. Churches, religions, organized sects -- they teach you to pray. But in fact they hinder you from praying because prayer is a spontaneous phenomenon, it cannot be taught. If you have been taught a prayer in your childhood you have been debarred from a beautiful experience that may have happened. Prayer is a spontaneous phenomenon.

I must tell you one story I love. Leo Tolstoy has written a small story: In a certain part of old Russia there was a lake, and it became famous because of three saints. The whole country became interested. Thousands of people were going and journeying to the lake to see those three saints.

The arch-priest of the country became afraid: What is happening? He had not heard these 'saints' and they had not been certified by the church; who has made them saints?

This Christianity has been doing one of the most fooish things; they give certificates: This man is a saint. As if you can make a man a saint by certifying him!

But the people were mad, and much news was coming that miracles were happening, so the priest had to go and see what the matter was.

He went in a boat to the island where those three poor people lived; they were simply poor people, but very happy -- because there is only one poverty, and that poverty is a heart which cannot love. They were poor, but they were rich: the richest you could ever find; they were happy sitting under a tree laughing, enjoying, delighting.

Seeing the priest they bowed down, and the priest said: What are you doing here? There are rumours that you are great saints. Do you know how to pray? -- because seeing these three persons the priest could immediately sense that they were completly uneducated; a little idiotic, Lao Tzuan. Happy but foolish.

So they looked at each other and they said: Sorry sir, we don't know the right prayer authorized by the church because we are ignorant. But we have created one prayer of our own -- it is homemade. If you won't feel offended we can show it to you.

So the priest said: Yes, show it to me, what prayer you are doing. So they said: We tried and thought and thought -- but we are not great thinkers, we are foolish people, ignorant villagers; then we decided upon a simple prayer. In Christianity God is thought of as a trinity, three: God the Father, the Son and the Holy Ghost. And we are also three. So we decided on a prayer: You are three, we are three, have mercy upon us. This is our prayer. We are three, you are also three, have mercy on us.

The priest was very very angry, almost enraged. He said: What nonsense! We have never heard any prayer like this. Stop it! This way you cannot be saints. You are simply stupid. They fell at his feet and they said: You teach us the real, the authentic prayer.

So he told them the authorized version of the prayer of the Russian Church. It was long, complicated; big words, bombastic, those three persons looked at each other -- it seemed impossible, the door of heaven was closed for them.

They said: You please tell us once more, because it is long, and we are uneducated. He said it again. They said: Once more sir, because we will forget, and something will go wrong. So again he told it. They thanked him heartily and he felt very good that he had done a good deed: brought three foolish people back to the church.

He sailed off in his boat -- just in the middle of the lake he could not believe his eyes: those three persons, those foolish people, were coming running on the water. They said: Wait! Once more! We have forgotten! Now this was impossible to believe!

The priest fell at their feet and he said: Forgive me. You continue your Prayer.

The third love energy is prayer. Religions, organized churches, have destroyed it. They have given you readymade prayers. Prayer is a spontaneous feeling.

Remember this story when you pray. Let your prayer be a spontaneous phenomenon. If even your prayer cannot be spontaneous, then what will be? If even with God you have to be readymade then where will you be authentic and true and natural?

Say things that you would like to say. Talk to him as you would talk to a wise friend. But don't bring formalities in. A formal relationship is not a relationship at all. And you have become formal with God also. You miss all spontaneousness.

Bring love into prayer. Then you can talk! It is a beautiful thing -- a dialogue with the universe.

But have you watched? If you are really spontaneous, people will think you arc mad. If you go to a tree

and start talking, or to a flower, a rose, people will think you are mad. If you go to the church and talk to the cross or to the image, nobody will think you are mad, they will think you are religious. You are talking to a stone in the temple and everybody thinks you are religious because this is the authorized form.

If you talk to a rose -- which is more alive than any stone image, which is more divine than any stone image; if you talk to a tree -- which is more deeply rooted in God than any cross, because no cross has roots, it is a dead thing that's why it kills; a tree is alive, with roots deep into the earth, branches high into the sky, connected with the whole, with the rays of the sun, with the stars -- talk to the trees! That can be a contact point with the divine, but if you talk that way people will think you are mad.

Spontaneousness is thought to be madness. Formalities are thought to be sanity. Just the opposite is the reality. When you go into a temple and you simply repeat some crammed prayer you are simply foolish. Have a heart-to-heart talk! And prayer is beautiful. You will start flowering through it. Prayer is to be in love -- to be in love with the whole. And sometimes you get angry with the whole and you don't talk; that?s beautiful. And you say: I will not talk, enough is enough, and you have not been listening to me! A beautiful gesture. Not dead. And sometimes you drop praying completely, because you go on praying and God is not listening.

It is a relationship with deep involvement in it. You get angry. Sometimes you feel very good, feel thankful, grateful; sometimes you feel put off; but let it be a LIVING relationship; then prayer is true.

If you just go on like a gramophone and repeat the same thing every day, you are not doing any prayer, it is not prayer.

I have heard about an advocate who was a very calculating man. Every night he would go to bed, look at the sky and say: Ditto. Just like the other days. And go to sleep. Only once he prayed -- the first time in his life -- and then: Ditto. It was like a legal thing; what was the point in saying the same prayer again?

Whether you say ditto or you repeat the whole thing it is the same. Prayer should be a lived experience, a heart-to-heart dialogue. And soon, if it is hearty, you will feel that not only are you talking, but the response is there. Then prayer has come into its own, come of age. When you feel the response, that not only you are talking -- if it is a monologue it is still not prayer -- it becomes a dialogue, you not only speak, you listen.

And I tell you the whole existence is ready to respond. Once your heart is open the whole responds.

There is nothing like prayer. No love can be as beautiful as prayer. Just as no sex can be as beautiful as love no love can be as beautiful as prayer.

But then there is the fourth stage which I call meditation. There dialogue also ceases. Then you have a dialogue in silence. Words drop, because when the heart is really full you cannot speak. When the heart is too overflowing only silence can be the medium. Then there is no other. You are one with the universe. You neither say anything nor listen to anything. You ARE with the one, with the universe, with the whole. A oneness. This is meditation.

These are the four stages of love, and on each stage there will be a disappearance of fear. If sex happens beautifully the body fear will disappear. The body will not be neurotic. Ordinarily -- I have observed thousands of bodies -- they are neurotic. Bodies gone mad. Not fulfilled. Not at home.

If love happens, fear will disappear from the mind. You will have a life of freedom, at ease, at-homeness. No fear will come, no nightmares.

If the prayer happens then fear completely disappears, because with prayer you become one -- you start feeling a deep relationship with the whole. From the spirit, fear disappears; the fear of death disappears when you pray -- never before it.

And when you meditate even fearlessness disappears. Fear disappears, fearlessness disappears. Nothing remains. Or. only the nothing remains. A vast purity; virginity; innocence.

IF I AM TO BE MY BROTHER'S KEEPER, HOW FAR DOES MY RESPONSIBILITY GO?

No, you are not. Nobody is. Nobody is meant to be anybody's keeper. You are here to be yourself. Your only responsibility is towards yourself.

I would like you to be totally selfish because only in that is there a possibility that you may be helpful to others. Unless you are deeply self-centred, unless you are so selfish in your being that you are happy, celebrating, you will not be able to share it.

Humanity has been put on the wrong track by altruists, by people who say: Serve others, you are responsible for others. Nobody is responsible for anybody. The only responsibility is towards yourself. And if you are fulfilled in that responsibility you respond beautifully.

A really fulfilled husband will love his wife, because out of his fulfilment love flows. But if he thinks he has to fulfil responsibilities, he has a duty to care because he has got married to this woman, then he will be killing his woman, poisoning the woman, because this very attitude is poisonous. He will be dragging the weight, and with his every gesture he will be showing that he is not satisfied. With every gesture he will go on hinting to the woman: You are a heavy weight on me.

Your mother is old; if you have really a deeprooted centring within you you will love and serve her -- not because this is your responsibility, no, but because this is how it happens to be. You enjoy serving the old woman. You love it! It is simple. You are not being a martyr, you are not trying to sacrifice yourself -- remember always whenever you are a martyr you can never forgive the person for whom you have been a martyr. You will carry the wound, and you would like to take revenge. But the whole world has been trained: the father has to fulfil his duties to the children, then those children never forget and never forgive the father.

Now one of the greatest insights that has come to Western psychology is that children never forgive their parents. This seems to be ridiculous because parents have been doing so much; but the very idea that 'I am doing so much' is a crippling thing, heavy. The father goes on saying: I am sacrificing for you. This is simply stupid. Nobody is sacrificing for anybody else.

If you love the children -- you work, if you don't love -- you don't work. It is better that the children should die than they should live a burdened life. If you love your wife -- you love, and there is no question of any responsibility. If you don't love, be frank and be true. Don't love her. Somebody else may love her, why waste her life and your life?

Now in the West out of four marriages one marriage is absolutely broken in divorce. That means twenty-five per cent of marriages break up in divorce. Now psychoanalysts have been trying to do some research: what happens to the other three? They have come to feel that out of four, one breaks up in divorce, and out of four, two are unlived marriages: living together yet not together. Out of four, one breaks, two are continued; divorce is not given but the situation is of divorce -- they live in divorce, not separate, not together. Only one they suspect is a marriage, only one out of four -- and that too is SUSPECTED only, certainty is not there.

Why is this happening? The basic point has been missed. The basic point is a man can love others only when he loves himself. A man can share his feelings with others only when he has something to SHARE.

First be selfish, only then can you be unselfish. Be rooted and centred in your being, so overflowing that out of your overflowingness you share. Not that you are a martyr. Never become a sacrifice, otherwise you will never be able to forgive those people who forced you to become a sacrifice.

No, nobody is anybody's keeper. The only responsibility is towards yourself. This will look as if I am teaching selfishness. Yes, I am teaching it. If everybody in the world was selfish the world would be beautiful, absolutely beautiful. Just think -- everybody trying to be happy, everybody trying to be celebrating, everybody trying to be silent, meditative, prayerful, loving -- because these are the things which will make you happy; the world will be happy.

But here, nobody is trying to be happy himself. People are trying to make others happy. And if you are not happy how can you make others happy? You make them more unhappy. Public servants who are trying to change others' lives so that they can become happy, are the most mischievous people in the world. Who are you to make anybody happy? If they want to be unhappy please let them be unhappy. At least that is their right! To be happy or unhappy is one's right. You keep to yourself.

You become unhappy if you want, you become happy if you want. Nobody wants to be unhappy and nobody will be unhappy if he looks to his own affairs, pays attention to his own affairs. A world absolutely selfish will be the best world possible.

That's why I am against communism and all socialistic tendencies. Because they kill the individual. They sacrifice the individual for the society, for the state. They say: For the country you have to die. For the religion you have to die. For the good of all you have to die -- and they go on saying this to everybody, and everybody is dying -- and for nobody!

And everybody is unhappy trying to make everybody else happy. It is not possible -- you cannot make anybody happy. In fact you cannot make anybody unhappy either. The most that can be done, that which is humanly possible, is to be happy or unhappy. Decide that. That's all. And out of that, beautiful things start

happening.

When your house is lighted, when you have a fragrance of happiness, suddenly your fragrance enters into others' lives, changes them, transforms them, without any mind on your part to transform them.

DO WE HAVE MISSIONS TO FULFIL?

No, nobody has any mission to fulfil. Missionaries are dangerous people. They have done enough harm. You have to fulfil yourself. No mission.

Let God take care of others. You just fulfil your own being. Don't try to convert anybody. Don't try to be a do-gooder, and don't think that you have a mission and everybody else has to follow it.

That's how the whole world has been suffering for so many centuries. So many missionaries creating so much conflict; pushing and pulling people from here and there. Leave them in peace!

Nobody has any mission to fulfil -- but ego always wants such things: that you have a mission to fulfil. People come to me and they say: Why has God given birth to me? Very important people. God has given special work to them. And I ask them: Just go and ask the trees and the dogs and the cats: they must also be asking -- WHY has God given birth to us? Mi]lions and millions of animals are there with no mission.

In your body there are millions of germs -- with no mission. If you put twenty-seven zeros on the figure five -- that is the calculation of living cells in your body; and they are completely oblivious of you -- that you exist. They live their own life, they move in the bloodstream, they enjoy, they love, they fall in love, they get married, they give birth to children, they fulfil their duties -- they must be thinking they have some mission to fulfil

What are you in this vast universe? Not even a small cell.

But man is very egoistic. He cannot feel at ease just to be himself, he wants some great mission to be attached to his ego. No, I don't see any mission. The whole may have something but no individual has.

So the only thing you can do is to be yourself, blissfully yourself, and through that blissfulness you fulfil something. But it is not that you fulfil it, it is fulfilled through you; you become a vehicle to the whole. But it is not a mission. You should not look at it and you should not bother about it.

Be ordinary. Just the effort to be extraordinary is a sort of madness. Just be ordinary and you are divine. Try to become extraordinary and you are mad.

DO YOU BELIEVE MANKIND WILL SOME DAY EVOLVE INTO A HIGHER PLANE -- A WORLD FREE FROM WAR, INJUSTICE, ETC.?

I don't think of the morrow at all, of what will happen tomorrow. People who will be here tomorrow -- they will think about it. This moment is enough for me. And this is the only moment we can live, you cannot live in the future. Don't waste your time on it.

And don't be worried about mankind: you will never meet anywhere any mankind or humanity; all that you will meet will be human beings. Humanity is an abstraction; non-existential; just a word. Don't be bothered about it.

You have a small life span; you will be living with human beings; just see how you can live so you can be fulfilled. Whether in the future there will be wars or not, who are we to decide? And why should we bother?

But there are utopians who go on thinking about the future. They miss their lives in thinking about the future. And that future never comes. The word utopia means: that which never comes.

Go on thinking about it: a world without wars, without famine, without poverty, but what is the point? -- you are dreaming! Rather, be more realistic. Create a human being inside you who has no warring tendencies, no conflicting tendencies, no violence, no aggression; that's all that can be done. That is feasible.

Create a human being within, don't think about human kind. How can you manage that? That is not possible. Leave all that to foolish politicians. They will think about it.

You can do something for the human being that you are. Drop all conflicting tendencies: violence, aggression, fear -- be loving, prayerful, meditative. Create at least one human being as you would like the

whole humanity to be. At least create a model within you so that your fragrance spreads and gives a vision to people that this too is possible, that man IS divine.

Love more. Delight more, celebrate more, dance more, sing more: that's all that you can do. Leave a dream around you -- actualized. If somebody loves it, he may follow. I cannot say that the whole humanity will follow -- it is such a vast thing.

And there is no need of that because your happiness may not be others' happiness. Your singing may be just noise for somebody else. Your dance may be nothing but a nuisance. So who is to decide? Don't take the responsibility that you will decide for the whole -- no.

You drop out of these roles of decider. You are not the decider. You simply live your life in the small corner that you have got. Whatsoever you can do for yourself, DO IT. And if somebody feels good, attracted, magnetized -- help him, but out of love, not out of any missionary spirit. That is poison.

'IF YOU MEET A BUDDHA ON THE ROAD, KILL HIM IMMEDIATELY!' -- WHAT ABOUT YOU? HOW DO I BOTH LOVE YOU AND KILL YOU.

Do the same to me. First try to find me and then when you have found me -- kill me immediately.

Because that's how you will attain to your own perfection.

Even if I am there the duality will remain. An object in the mind is a disturbance. Drop that object also. When you have killed me you have completely followed me. When I have disappeared only then will you be grateful to me. Only then will you understand that the work of the Master is very contradictory.

First he has to create a situation in which you fall in love with him. He has to create a situation in which you start allowing him to guide you. This is the first part. When it starts functioning he has to create a situation in which you have to drop him.

It is just like a ladder: you go on the ladder -- first you have to move on the ladder, cling to the ladder, and then you have to leave the ladder. If you go on clinging to the ladder then the whole point is missed.

The ladder is not the goal. You only want it to reach some other plane of being. The ladder helped from one plane to another, but if you cling to the ladder, at the last moment you say: I cannot leave this ladder because it has helped me so much, and I am so grateful, how can I leave it? Then the whole point is missed. The ladder is not the goal.

Buddha used to say that once it happened: Five idiots were travelling. They came to a big river. They purchased a small boat. They crossed the river. Then they thought: This boat is wonderful. It has helped us to come across the river, otherwise it would not have been possible for us to cross it. So we should be grateful to it.

So they carried the boat on their heads into the marketplace.

People enquired: What is the matter? Why are you carrying this boat? They said: We are very grateful. This boat helped us to cross the river otherwise we would still have been on the other shore. Now we can never leave it!

Buddha said: Always remember that the Master is a boat. Cross the river, but don't carry the boat on the head otherwise one who was going to free you will become your bondage.

That's how when a boat is carried, the boat of Christ is carried, you become a Christian, not a Christ. If you drop the boat you become a Christ; if you carry the boat you become a Christian. If you drop the boat of Buddha you become a Buddha yourself; if you carry the boat you become a Buddhist. Which is foolishness. So don't be one of those five idiots.

Love me only to drop me one day. And love me so deeply that you can drop without any grudge without any clinging without any complaint.

It looks difficult because you can understand love only in terms of attachment. You don't know that love is deep unattachment. You can understand love only as possessiveness. You don't know that love is the greatest freedom, non-possessiveness.

If you allow me to create the situation and you don't create resistance, first you will start clinging to me -- that's how the journey starts, one has to enter the boat. But when the other shore is reached I will be the first to tell you to leave the boat completely and forget about it. The purpose is fulfilled. You move ahead.

The last step has to be taken in the divine, in God, and the Master has to be dropped. The Master is naught but a door.

Tao: The Three Treasures, Vol 4

Chapter #3
Chapter title: They know me not

25 August 1975 am in Buddha Hall

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LAO TZU SAYS:
MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE, BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM. IN MY WORDS THERE IS A PRINCIPLE. IN THE AFFAIRS OF MEN THERE IS A SYSTEM. BECAUSE THEY KNOW NOT THESE, THEY ALSO KNOW ME NOT. SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED. THEREFORE THE SAGE WEARS A COARSE CLOTH ON TOP AND CARRIES JADE WITHIN HIS BOSOM.

The easy is not always easy, and the obvious not obvious.

This happens because of you. You are very difficult and puzzled, complicated, complex. Your whole being is topsy-turvy, fragmentary, divided in compartments.

To understand an easy thing as easy you have to be undivided, and to understand a thing which is obvious is to bring the mind to a certain quality of awareness. Otherwise the distant seems near and the near is forgotten.

Lao Tzu's teachings are very easy, you cannot find more easy teachings than them. Buddha is a little complex, Jesus also, Krishna, very much, but Lao Tzu is absolutely simple, and because of that simplicity he is the most elusive.

People have not been able to comprehend him, not because he is difficult, but because he is so easy. There is nothing to comprehend in fact, there is nothing to solve. If the mind has something to solve, the mind tries to solve it. In the effort to solve it, it comes to a certain understanding. But if the thing is absolutely easy, the mind has no challenge. There is no question of solving it, it is already solved. The mind simply forgets about it. It is not a problem, so it is not of interest to the mind, not a curiosity for the mind. There is no challenge in it, the mind cannot overcome it, conquer it, there is no point -- the victory is so easy that the mind thinks victory is useless.

That's why Lao Tzu has been missed, and he is the most profound. But his teaching is very easy. This has to be understood.

Right now your mind can comprehend many complex things. You can understand Hegel: not very profound, but very complicated. You can understand Kant: not very deep, but very puzzling. You can understand philosophers, philosophies, systems, because they don't require any different awareness than you have. As you are, a little effort is needed and you will be able to understand Hegel: Just a little more effort on your part -- but no transformation in your being. They are just ahead of you, you have to walk a few miles more. Their quality is not different. But to understand Lao Tzu you have to pass through a deep

mutation, a total revolution. You have to become like children -- innocent.

It is not a question of a very intelligent mind, it is a question of a very innocent mind. Innocence is needed to understand the easy, intelligence is needed to understand the complicated -- intelligent you are, and that's what is proving to be your whole stupidity. You cannot understand innocent things, you have lost that capacity completely, that mirror-like clarity of a child. He may not be able to say that he understands because he lacks vocabulary, logic; but just look into his eyes -- everything is reflected, uncorrupted.

A childlike consciousness is needed, then.Lao Tzu is so simple -- and there is no one like Lao Tzu; he does not create any problems, he is not a philosopher, not a system-maker, he is someone who has fallen back to the original source of innocence, and from there he looks at life, and he simply cannot understand why you are so puzzled. I also cannot understand where the problem lies, why you are chasing continuously and reaching nowhere! Why you are continuously trying to solve, and nothing is solved. Just on the contrary, the more you try to solve things the more they fall into bad shape, the more disturbance, the more tensions, the more anguish, the more anxiety.

You try to solve one problem and a hundred and one problems arise out of your efforts. Something very basic is missing.

This mind that you already have is not the mind which can solve. So, whatsoever you do with this mind, it complicates it more. It is a vicious circle. When it complicates a thing more you try to solve it more, then it complicates it even more, and this goes on and on.

If this mind is allowed to go to the very logical extreme of its capacity, you will become mad. Insanity is going to be the logical outcome of it. You don't become mad because you don't go to the very extreme, that's all. Between mad people and you there is a difference of degree, nothing else. One step more and you will become mad.

You don't go to the extreme, that's all. You cling to the middle, so somehow you manage your normalness. Otherwise, everybody seems to be pathological.

Life in itself is not a problem, so any effort to solve it is foolish. Life is a mystery to be lived, not a problem to be solved. Let this be a very fundamental understanding within you. It is not a problem at all. Enjoy it! Delight in it! Love it! Live it! Do whatsoever you like, but please, don't try to solve it. It is not a problem at all!

I have heard a joke. A professor of logic went to a toy shop with his small child aged five years and his wife, who was also very educated, very cultured, and they were looking for a new toy for the child for his birthday. They came across a very puzzling jigsaw puzzle. The father, himself a logician, tried to solve it. He did everything that he could but there seemed to be no possibility of solving it. He started perspiring, because people had gathered in the shop -- and a professor of logic cannot solve a simple jigsaw puzzle which is meant to be solved by children! The wife also helped. Only the child enjoyed the whole game because he was not interested in solving it. He was suggesting: Do this and that -- and he was the only one who was not troubled.

And then the logician asked the shopowner: What is the matter? If I cannot fit this puzzle together how do you expect that a child of five years will be able to fix it?

The shopowner started laughing, a mad laugh, he said: It is not meant to be solved, this toy is not meant to be solved. This is just to introduce the child to the modern world, to modern life: whatsoever you do, you cannot solve it. It has been made with a specific purpose -- that it cannot be solved!

Life has been made with a specific purpose: that it is purposeless, that it is not something to be solved but something to be lived, enjoyed. You can celebrate it. You can dance it. You can sing it. Millions of possibilities of what to do with life are there, but please, never try to solve it, otherwise you have taken a wrong step. And then never in your life will you again be in step with life.

Who told you that this is a problem -- these trees, this sky, the clouds, the sand, the sea -- who told you that these are problems to be solved? But, the mind wants challenges, something to fight with. Even if there is no problem it creates ghost-problems to solve. By solving them it feels good; ego is enhanced, fulfilled, you have conquered something.

This is the basic standpoint of religion -- that life has to be lived. It needs, not a knowledgeable mind, but a wondering heart. Wonder as much as you can. In the West they say that philosophy was born out of wonder, bu that seems to be wrong, because a philosophy is born only when the wonder is murdered. On the death of wonder philosophy erects its structure.

If wonder remains then there can be no philosophy. Wonder is a state of being: open, allowing, a let-go. You enjoy but you don't ask questions. You love life but you are not bothered why it is there. The why of it

does not become an obsession. The what of it does not become an illness in you, that you first have to know it, why it is, what it is. You simply accept it as it is, and you wonder!

And wonder is not a mental thing, it is of the heart. You are surprised by everything that you come across -- a bud opening and becoming a flower. Again the whole creation is being created and you in your foolishness are asking: How did God create the world? Why did God create the world? -- and he is creating right now! In front of your eyes!

Watch it! Let that bud open there and become a flower and don't bring in your mind full of questions. Just look with a wondering heart -- and you will know! You will come to know through wonder, not through enquiry. And if wonder is attained, then Lao Tzu is absolutely simple -- so obvious! As obvious as life itself.

Truth is simple. Nothing has to be said about it. And, you will understand it because you are part of it. You have never gone out of it. You remain in the ocean, you are born out of it, you dissolve into it. The ocean lives through you, moment to moment. In every heartbeat of yours, the whole beats. In you the whole walks, in you the whole feels hunger, in you the whole feels satiety, in you the whole loves! and is loved! In you the whole is born every moment!

This is the difference between philosophy and religion. Philosophy thinks life has problems to be solved, that is its basic assumption. Religion thinks life has nothing to be solved. Life is there in all its openness -- jump into it, dance with it, dive deep into it, become one with it.

And this is the beauty -- that those who start with problems never end up with solutions, and those who never start with problems always have the solution. Those who try to solve are never capable of solving, and those who were never interested in solving, they have solved. In fact, nothing has been hidden from the very beginning. Everything is open, it is an open secret! It looks like a secret because YOU are closed. So the whole thing is how to bring a different quality of being to life; not this mental enquiry, but a wondering heart.

Have you watched sometimes how a thing can be boring, and the same thing can be very very deeply interesting? There are moments when, as for the first time, you listen to a Beethoven symphony, and it is so absorbing, so fulfilling, you become almost pregnant with it, you throb with it, you forget yourself completely, you are lost in it, it takes possession of you, you move in another world.

Then next time you hear the same symphony it is not so beautiful. And the third time it is already getting a boring phenomenon. And the fourth time... and the fifth time, and you are completely bored...

Now, is boring a quality of the symphony? Is boredom part of the symphony, or is it something you bring to it? Because if the symphony itself is boring, then the first time also it must have been boring. The quality cannot belong to the symphony. It belongs to you. The first time you were excited. The first time you were wondering where you were going, what was going to happen. The first time you had a child's heart -- excited!

Have you seen children going for a journey? How excited they are! And you are simply bored. They jump up at the windows and want to look out and you are simply bored because the same scenery is being repeated again and again -- the trees, the hills, and nothing new.

But why are children so excited? They don't know yet how to get bored -- they have not learnt it. It takes time to learn the art of being bored. It takes experiences, a long life, and much effort -- only then can you become bored. A child is fresh!

When you come to a symphony for the first time you are fresh like a child, you enjoy it. Next time you already know it. That knowledge creates boredom. There is nothing like knowledge for that -- if you want to create boredom, become more knowledgeable, and you will be completely bored, dead bored. Know more, and you will be more bored. Know less, and you will be always filled with wonder. Don't know at all -- that is the innocence. Not knowing anything, how can you be bored?

Have you watched children? Have you told them stories? You tell them a story and the next day they are again asking: Tell us the same one again. You feel bored, but they are asking for the same story again. If you tell it to them, and if they are not feeling sleepy, they say: Once more! Tell us the story again! Because the number of times you tell it does not make much difference. They don't become knowledgeable. They don't gather dust. They remain clean, their mirror remains fresh.

Again, some day it can happen that you are sitting with a man who is very boring. You are perfectly bored; then you.turn on the music and that same symphony starts filling the room. You have heard it many times but suddenly now again it is enchanting. It has a magic. What has happened?

That boring man was creating so much boredom, you were so fed up with him that even a symphony

that you have heard many times again looks new -- relatively.

Do one experiment. You pass along the same road every day, you look at the same trees every day -- just look more intensely, as if you have become the eyes; look at a tree very intensely, as if your whole life depends on it -- suddenly you will see a transfiguration. The tree is not the same, its colour is changing. The more you become intense inside, the greener becomes the colour, fresher, more alive. The flower is the same, but the fragrance is not the same. The tree is the same, but the beauty is not the same. The more intense you become, the more the tree becomes beautiful -- and there is no problem to be solved. The tree is so beautiful, only foolish people will try to solve it. Only fools are in search of solutions. Wise people have always lived and enjoyed and delighted. That's why drugs have become so important in the West.

Man lives just like the horses you have seen moving on the street yoked to carts, tongas; they have blinkers, they are not allowed to see, because if they see too much they will get confused. And if they can see too much they will not move in the direction you want them to go. So they are blinkered.

The whole society has fixed blinkers on your eyes, on your senses, because the society is afraid that if you remain a child you will remain dangerous. The society tries to make the child mature as soon as possible, and the 'maturity' is nothing but deadness.

We force knowledge on the child so he loses his wondering heart, otherwise there is danger. A child is dangerous. You cannot predict a child, he is unpredictable. What will he do? Nobody knows. You cannot force laws and regulations on him because he lives moment to moment. He has to be made knowledgeable, so -- schools, colleges, universities exist. These create blinkers.

The whole effort of the whole of education is to fix blinkers on your senses so you become dull. Then there is no danger.

When you are bored you become a perfectly good citizen. A bored man is perfectly good, he always follows the rules, the law. He is DEAD. He cannot rebel. But an alive man is always rebellious; life is rebellion -- rebellion against death rebellion against matter rebellion against fixed frozenness. Life is a flow.

The society fixes blinkers on your senses. You see, but you don't see really. Hence in the West, and in the East in the old days, drugs take on great importance -- society says drugs should not be used but it is societies which force people to use drugs. First you make people insensitive, then when they become insensitive on]y drugs can give them a little sensitivity. So when under LSD your eyes open, blinkers are removed -- it is a chemical change, the chemical removes the blinkers -- you look at trees, and they have a tremendous beauty they never had before. Ordinary objects of life -- an ordinary chair, or a pair of old shoes, suddenly have a quality of divineness in them.

Have you seen Vincent van Gogh's painting THE SHOES? He must have seen something, otherwise who wants to paint an old pair of shoes? And they are really beautiful. He worked hard on them. Just a pair of old shoes, but you can see that they are old, you can see that they are very very experienced, you can see that they have lived much, struggled far, walked much on many roads, known and unknown, suffered. Their whole life is there.

It is suspected that painters must have some sort of inbuilt LSD in them, that's why they see things so beautifully in ways ordinary people don't see. Van Gogh has painted a chair. Nobody can see any beauty in that chair, but he must have seen it.

When Aldous Huxley for the first time tried LSD 25 he was sitting before a chair. That day he realized what van Gogh must have seen in a chair. Suddenly, his blinkers removed, forced off by the chemicals, his eyes clean and innocent, he saw the chair radiating thousands of colours -- the chair became a rainbow, so beautiful no KOHINOOR could compete with it.

After a few hours, when the effect of LSD had gone, the chair was again the same. What happened? Did the chair change? He took the LSD, the chair had not taken LSD. His blinkers were removed.

And I say to you that drugs cannot be avoided unless a society is created which drops blinkers. Otherwise they will persist. Names differ -- and this is really beautiful people who drink alcohol, they are against LSD. Alcohol is a drug! It may be old, ancient, traditional, but it is a drug. The magistrate will be an alcoholic and he will send a person to jail because he has taken LSD! Nothing is wrong with LSD if something is not wrong with alcohol. LSD is just a newcomer -- better, more developed, more scientific.

I am not saying: Take LSD. I am not saying: Move into drugs. I am saying: Drop blinkers. If you drop blinkers there will be no need for any drugs. Then you live each twenty-four hours in such deep wonder that no drug can add to it. On the contrary, if a person who is living a life, a real life like Lao Tzu, is given LSD, or alcohol, or anything, he will feel that he has been pulled down from his high state. He will not be ready to accept it.

If Buddha and Mahavir and Krishna and Lao Tzu are against drugs they are against drugs because they live on such a high peak of consciousness that if you drug that consciousness it falls low, it comes down.

Unless man comes to a higher state of understanding and innocence, which no drug can give, drugs will continue. Laws will continue, drugs will continue. Nothing changes because blinkers are there. You don't hear! You are just like -- you are like an aeroplane which was made to fly, but a few primitive people got hold of it. They could not even imagine that this mechanism could fly so they used it like a bullock-cart, with horses or bullocks yoked to it. By and by some people became interested in the fact that there seemed to be some sort of mechanism inside. These curious people starting working on it, discovering -- just groping in the dark, and one day one person started the engine. So they removed the bullocks and they used the aeroplane as a car.

Then some dangerous people tried to give it as much speed as possible. Suddenly one day accidentally it took off. Then they came to know that it was meant to fly, it was not a bullock-cart.

This is the situation with you. You were meant to fly and you have become a bullock-cart, burdened, and you cannot be happy unless you attain to the total functioning of your being. This is what we mean by 'God': a man who has attained to the total functioning of his being. If he is meant to be an aeroplane, he has become an aeroplane. That man is divine.

You live below, that is why you are always low. When you are low you have to force yourself to pull up somehow. But you cannot be up long enough. You can jump, but then again you fall.

Discover your sensitivity. Your ears can hear the music that is the innermost core of existence. Your eyes can see the invisible which is hidden behind all visibles. Your hands can touch that which cannot be touched. You can fall in love with that which is the whole. Then life is simple.

If you are functioning perfectly, if your inner being hums with perfect functioning, everything is simple and easy. Otherwise everything is difficult, very difficult, and you go on trying. And the more you try, the more it becomes difficult. That is the plight of modern man.

In ancient days people were better off because they never tried so much. The modern man is really in trouble because he is trying too hard to live that which can be be lived easily. You are unnecessarily trying hard and making it impossible.

Now the sutras of Lao Tzu:

MY TEACHINGS ARE VERY EASY TO UNDERSTAND...

But if you have understanding, only then. The thing that you now call understanding is not understanding. It may be intelligence but it is not understanding.

What is the difference between intelligence and understanding? Intellect understands words, concepts, logic, proof, argument. Understanding goes deeper. Intelligence is just on the surface, wide but not deep. Intelligence can be very wide -- a man can know thousands and thousands of things, a man can become a living encyclopedia, but that doesn't mean that he has become understanding. Wider is his knowledge, and the wider it is, the less is the possibility of depth. If you force him to move into depth he will start suffocating.

Understanding is intelligence moving in depth. Knowledge is intelligence moving wider and wider. Intelligence is quantitative, that's why intelligence can be measured -- it is quantitative. Psychologists have a measure for it: IQ, intelligence quotient. How much intelligence you have can be measured. But nobody can measure how much understanding you have. It is not a quantity at all so how can you measure it? It is a quality, in depth. And understanding is not in any way dependent on knowledgeability, it is dependent on awareness -- this is the difference.

You can go on reading many things -- no need to be aware, just go on cramming, the memory goes on absorbing things. If you want understanding you have to be alert, watchful. It is not a question of memory, it is a question of seeing the truth of it.

You can hear me in two ways. You can hear me with intelligence, and your intelligence, can say: Yes, this man looks logical or, he looks illogical. Your intelligence can say: Yes, I agree with this man, or, I disagree. But this is all on the surface. If you listen to what I am saying with alertness, without a mind continuously judging, but just penetrating it, looking into the truth of it, of what this man is saying, penetrating it deeply, looking at it through and through, you will come to understanding. And understanding is neither for nor against it is simply understanding -- intelligence is for and against.

If you understand me you will not be for me, you will not be against me, you will simply delight in me

and go your way. Understanding is a totally different dimension. Intelligence moves horizontally, understanding moves vertically.

If you want to accumulate knowledge, then intelligence is needed. If you want to BECOME KNOWLEDGE, then understanding is needed.

It may be that if you come across Lao Tzu somewhere on the earth you may not find him very intelligent. If you ask him questions he may not be able to answer. But if you watch him you will be able to see his understanding. He may not be a man of knowledge, but he has to be a man of knowing.

If you just listen to his words he may look uneducated, uncultured, but if you look into his being then you will see what he is hiding within: the purest heart possible. And that is the thing that ultimately counts, finally counts, because nobody lives through knowledge, you have to live through being.

Gurdjieff used to ask his disciples, whenever somebody wanted to be initiated he would ask: In what are you interested, in knowledge or in being? It was difficult for a person who had not been searching deeply; what was the difference? Knowledge or being? Gurdjieff used to say: Do you want to know more or do you want to BE more? That TO BE MORE IS the way of understanding. One gathers BEING, not words and concepts and philosophies.

MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE.

In fact no practice is needed. that is the meaning of VERY EASY TO PRACTISE. If you understand, the very understanding becomes the practice. That's the meaning of Socrates' famous dictum: Knowledge is virtue. He used a wrong word -- he was a Greek, we can forgive him -- he should have used KNOWING or UNDERSTANDING. He said KNOWLEDGE IS virtue, he meant really UNDERSTANDING is virtue.

If you understand a thing how can you do anything against it? If I know well that this is the door, how can I try to pass through the wall? If I know it, is there any need to practise it? Practice comes only as a substitute for knowing.

If you really know a thing it simply happens to be practised, there is no need to do anything for it. That is the meaning of: understanding them is very easy and their practice is very easy. In fact understanding IS practice.

Have you watched it in your own life? If you understand a thing do you ask how to practise it? If you don't understand it, if you only accumulate it as knowledge, then of course the question arises: How to practise it? Knowledge needs practice. Understanding is practice itself. Once you understand a thing, it transforms you immediately. The understanding is not gradual, it is sudden. In a split second you are totally a different man.

I have heard an old story. A great jeweller died. He had left many valuable stones to his wife, and she was in troubles so she called another jeweller, a friend of her late husband, to sell these stones.

He looked into the stones and he said: Keep them. Right now the market is not running well, and they will not fetch much. Keep them, whenever I see that the right time has come we will sell them. But, send your son to my shop every day so that I can teach him the art.

Years passed. And then the woman again said: Those stones are lying there, and we are poor and we are in difficulty, now sell them. The jeweller said: I will come today.

The jeweller came. He brought the woman's son who had been learning the art of jewellery with him and he told the boy: Now bring those stones. The boy opened the box, looked at the stones. They were useless. The boy laughed, went out, threw the whole box into the road.

The mother started crying: What are you doing? The boy said: They are all useless. They are not valuable at all, not even semi-precious.

But for years the woman had been keeping them as a great treasure, protecting them, so she asked the friend of her dead husband: Why didn't you say this before? He said: Then you may not have believed me. They were useless, but you may not have believed me because that would have been just a knowledge to you. It would have been difficult to trust me. Hence I asked your son to be trained. Now he knows. Now I am not in between.

Did the son wait for a single moment? Once he knew that they were ordinary stones he simply went out and threw them into the street. Not a single moment was lost. It was not a treasure -- finished!

The same happens in life. If you understand a thing, you understand. You never ask, How to do it? The HOW comes only to a knowledgeable person, not to a man of understanding. That's why J. Krishnamurti goes on teaching his disciples: Don't ask the how! Just listen to what I am saying and try to understand. Be aware! And there is no HOW to it. And they listen to him -- of course with blinkers. And when he has

finished and he asks: Now are there any questions? somebody is bound to come and say: Whatsoever you say is right, but HOW TO DO IT? The whole point is missed. Even a man of Krishnamurti's compassion feels irritated because for forty years he has been saying only one thing: that understanding is enough unto itself. No effort is needed to practise it. If effort is needed it is not an understanding. And through effort no one reaches the truth, only through understanding.

MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE. BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM.

Why? Why can no one understand them and no one practise them? Because you are in such a mess that the easy looks difficult, the simple looks complex. And you are in such a mess that whatsoever you see becomes distorted. And then you start creating problems and solving them.

Unless you raise your awareness to a different plane problems will not change. It has been my observation, working with thousands of seekers, that no problem can be solved if your plane of consciousness remains the same.

A man came to me a few years before, he had been suffering from constipation for a long time. A very rich man, he had tried every medicine, tried every cure, from allopathy to naturopathy -- he did everything. He had enough money to waste, enough time, so there was no problem there. He had moved all over the world to get rid of the constipation, but the more he had tried the worse the constipation had become: deeprooted. He had come to me and he said: What to do?

I told him: Constipation can only be a symptom, it cannot be the cause. The cause must be somewhere else in your consciousness. So I told him to do a very simple thing. He could not believe it; he said: How can it be possible? Doing this simple thing you think will help me? Are you fooling me? Because I have done everything, and can such a simple thing help? I cannot believe it. But I said: You simply try.

I told him just to do one thing: to remember continuously that 'I am not the body'. Nothing else. Of course he could not believe it because how was this going to help?

Man is identified with his body. Too much identification with the body will give you constipation. You cling! You shrink! You don't allow the body to have its way. You don't allow it to flow. That is the meaning of constipation. Constipation is a spiritual disease. Get disidentified with the body. Continuously remember that 'I am not the body, I am a witness'.

For three weeks he tried and said: It is working. Something is loosening within me.

It is bound to happen. If you are not the body, the body starts functioning, you don't interfere, you don't come in the way, the body goes on working.

Have you seen any animal constipated? No animal in nature is constipated. In zoos you can find animals constipated. Or pet animals, dogs and cats, which live with man and are infected with humanity, which are corrupted by human beings, they may get constipation. Otherwise in nature there is no constipation. The body has its own way. It flows. It is not frozen, it doesn't have blocks. Blocks come with identification.

I told the man: Just do not be identified with the body. Keep an awareness that you are a witness. And never say 'I am constipated', just say 'The body is constipated, I am a witness to it'.

The body became loose. The stomach started functioning, because nothing disturbs the stomach like the mind. If you are worried, the stomach cannot function well. If you are identified with the body, the body cannot flow well. That's why whenever you are very ill deep sleep is needed, because only in deep sleep do you forget the body, and things start flowing.

It changed. But he came and told me that a new thing was happening: I have always been a miser, and now I don't feel so miserly.

It has to be so. Because miserliness is deeply connected with constipation. It works both ways: if you are a miser you will be constipated, if you are constipated you will be a miser. Constipation is really a deep miserliness of the body -- not to leave go of anything, not to allow anything to go out of the body. Keep everything closed!

Change the plane of your consciousness, and problems start changing.

A woman came to me -- very fat, and she of course had become ugly. 'She also had tried every way: dieting, gymnastics, yoga, all sorts of nonsense she had tried. Nothing helped, she went on gathering more and more fat. I said to her: This does not seem to be the real cause. Somewhere deep down something else is hidden. This is just a symptom.

I talked to her -- many times she came, and by and by she revealed, unknowingly she revealed her heart. From her very childhood she has been enclosed. She feels nobody loves her.

Now if a woman feels that nobody loves her she will have to find somebody responsible, something responsible -- nobody can think:I am unloveable. So she has found an excuse in the body -- nobody loves me because my body is ugly. I am not ugly, my body is ugly, that's why nobody loves me. So the whole responsibility goes to the body.

She goes on trying to reduce the weight of the body but nothing can help, it can't happen, she goes on feeding herself more and more because a deeprooted cause is functioning there. That is her only protection.

If the body remains ugly she is at ease. Nobody loves her because of the body. Once the body becomes okay and if nobody loves her then, then the responsibility will have come unto herself. Then she will feel that she is unloveable -- and that is too much to encounter, to face.

Once this thing surfaced in her being things started changing. She ate the same, but the weight went down: no dieting, just surfacing of a cause. Understanding it had become a transformation. She became lean and thin. And of course, beautiful! And of course people started feeling her charm.

Everybody has a charm. There is not a single human being who has not a magic of his own. You may not allow it to spread around you -- otherwise everybody has a beautiful aura around him.

And once people started loving her, feeling for her, she started loving her own body. Now the body was at ease. And whenever a body it at ease it is beautiful. All bodies are beautiful. But something had to be brought to her understanding.

That is the whole effort of psychoanalysis in the West: to help facts surface so that you understand them; the very understanding changes you.

BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM.

Right nor as you are it will be very difficult to understand Lao Tzu. If he had said: Do something, you could have understood. If he had made a very high target -- to reach the moon, you could have tried.

But he says there is no goal, no purpose, no effort is needed to be, you are already there. All that you need is to participate in the celebration that is going on -- and it is an ongoing affair, continuous, whether you participate or not makes no difference; birds go on singing, trees go on blossoming, clouds go on moving, seas go on rolling and singing, the celebration is an ongoing phenomenon. You can cut yourself off and stand aside and suffer, otherwise you can move in, lose yourself and celebrate.

IN MY WORDS THERE IS A PRINCIPLE. IN THE AFFAIRS OF MAN THERE IS A SYSTEM.

These two things have to be understooD -- IN MY WORDS THERE IS A PRINCIPLE. Lao Tzu is saying there is only one principle. Tao is the principle. TAO means to be natural and flowing, to be in a deep let-go, not fighting with life but allowing it, accepting I Not pushing the river but floating with the river wherever it leads. This is the only principle of Lao Tzu. Don't fight with life otherwise you will be defeated. Surrender, and your victory is certain. In surrender is victory, in fight is defeat. If you are frustrated, that simply shows you have been fighting hard.

If you find someone who is happy and victorious, know well that he has understood the principle. He is not fighting. He is floating with life, he is riding on the waves.

IN MY WORDS THERE IS A PRINCIPLE IN THE AFFAIRS OF MEN THERE IS A SYSTEM.

But in the affairs of men there is not a principle but a system. Lao Tzu says: If you ask me I have got only one principle, and that principle can be called A DEEP LET-GO, surrender. But in the affairs of men there is not one principle, there is a system, a very complicated thing.

People are not simple but very complicated, puzzles. They don't even know themselves, how much complexity they go on carrying within them. And that complexity will not allow them to understand a simple phenomenon, a simple principle -- that you are a part of life, a wave in the ocean.

Don't fight with the ocean, that is foolish. Just enjoy the ocean -- while it lasts. Rise with the ocean, fall with the ocean. Don't create any separation between you and the ocean. This is a simple principle.

Zen Masters have said that a single word solves everything. In fact only a single word can solve everything. The more complicated a philosophy you have, the more you will be in trouble, because-all philosophies are a type of armouring, defence.

People come to me, they are so much burdened with thoughts and they come to me to gather more thoughts.. I am their enemy if I burden them more. They need unburdening. They come and they say: We have come to learn something. And I say lo them: You have already learned too much. You please forget it,

unlearn it! drop it! Your head is too heavy, you are top-heavy. You are being killed by your own burden.

Forget all that you know! Knowledge is complicated. And knowledge becomes a barrier between you and life.

Philosophers miss life as nobody else misses. They pass by the side of life, they move parallel to it but they never meet it, because a great philosophy always surrounds them like a cloud. They cannot look beyond it. Their eyes are filled with smoke.

BECAUSE THEY KNOW NOT THESE, THEY ALSO KNOW ME NOT,

And because people can't understand a simple principle, and they are always interested in complicated systems, that's why 'they know me not'

SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED.

Lao Tzu is simply paradoxical, but his paradoxes are beautiful and indicate many things. He says: SINCE THERE ARE FEW THAT KNOW ME -- only a few can know him; not that he is difficult, but because he is so simple that only simple-hearted people can know him. Very few! All are corrupted. Only uncorrupted minds can know him. Very few people know me, THEREFORE I AM DISTINGUISHED. And he says THAT'S WHY he is distinguished.

Ordinarily, when many people know you, you think you are distinguished. When the whole world knows about you, you feel you are extraordinary, superb, something superior.

In fact Lao Tzu is true. When many people understand you that simply shows that you are very ordinary, otherwise so many people cannot understand -- people are so MAD, you must have some insanity in you, otherwise so many people could not understand you. You must be of the same level, of the same plane.

That's why political leaders are so distinguished. They come from the lowest strata of human mind. They belong to the most inferior quality of human consciousness. But of course, then the majority can understand them, because the majority belongs to the same level. They speak a language that can be understood by all.

A Lao Tzu is rarely understood. In a century, if you can find three persons to understand Lao Tzu, that's too much to expect. But he says THEREFORE I AM DISTINGUISHED.

Always remember this: if many people recognize you, that you are something superior, remember you must be inferior. Otherwise how can so many people recognize you? You must be worthless. If so many people appreciate you, know well you must be on wrong grounds, otherwise so many people cannot appreciate you.

I have heard about a madhouse. A new doctor had taken over. The old had gone into retirement and a new doctor came. The whole madhouse, the five hundred mad people, celebrated the day, they danced the whole night, and they were very happy. It had never happened so; the doctor had been to other madhouses attached to other hospitals, but nowhere had he been so welcomed.

He asked the madmen in the morning: Why are you celebrating so much? I am just an ordinary doctor, why are you going so mad with happiness? They said: You look so like us. The other doctor was not one of us. Whenever so many people appreciate you, remember this: you must be looking like them. There must be something inferior in you, something base. You cannot be very valuable. Otherwise only a very few jewellers will be able to understand who you are.

You can pass Lao Tzu, you may not be able to recognize him. You cannot pass Alexander without recognizing him. How can you recognize so easily an Alexander? Adolf Hitler? Mao Tse-tung? Why is it so easy?

Something in you responds. You also have a little Alexander in you. You would also like to become a conqueror of the whole world. You are of the same type, the same madness. That madness helps to give you a glimpse that here is a man who is the image of what you would like to be. You appreciate only those people who are your images, your goals, your ideals. Lao Tzu will pass, you may not even be aware that somebody has passed.

We have a beautiful word for Buddha; one of his names is TATHAGATA. The word means: who came like wind and passed like wind; thus came, thus gone. Nobody could recognize when he came, when he went away. When he has gone, then suddenly people recognize that somebody was there, a presence.

A Buddha is not felt, he comes like a breeze, not like a storm. Alexander comes like a storm, Buddha has such soft music, you will not be able to hear it; you have become attuned to the marketplace, to the loud music, to the mad music. Only when something goes completely mad, then it enters into your

consciousness. Otherwise not.

That's why people are interested in politics. Politics is madness, the game of the very inferior consciousness in you. You can recognize it. But Lao Tzu says:

SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED. THEREFORE THE SAGE WEARS A COARSE CLOTH ON TOP AND CARRIES JADE WITHIN HIS BOSOM.

A sage should not be understood by his appearance, because by appearance you understand fools. A sage should not be understood by his outer garments because those are the garments used by emperors, politicians generals, conquerors. A sage wears a coarse garment, and carries a diamond within.

If you have eyes, only then will you be able to see it. If you have ears, only then will you be able to hear it. If you are realty alive, functioning to your total capacity, only then will you be able to recognize that a sage exists. And in that very recognition, you have also become a sage. If you can recognize a sage in that very recognition you have taken a great step, because that very recognition shows that something has responded within you. An ego has been hurt.

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Chapter #4
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WHAT IS IT INSIDE PEOPLE THAT MAKES THEM REACT TO WHAT YOU SAY AND WHAT YOU ARE WITH SUCH ANTAGONISM? WHY CAN'T PEOPLE WHO DISAGREE WITH YOU JUST LIVE THEIR OWN LIVES THE WAY THEY FEEL, AND LEAVE YOU TO YOURSELF?

The responsibility is not with the people, the responsibility is with me.

They are not doing anything. They can leave me to myself, it is me who is not leaving them to themselves. They are simply reacting, and their reaction is natural. It has been always so, and it will be always so.

I am a rebel. Whatsoever I say goes absolutely against their conditioning. They have been conditioned to look at life in a certain way, to think in a certain way, to live in a certain way. What I say disturbs them.

And I do it knowingly, I have to disturb them, otherwise there can be no transformation in their lives.

And whenever you say something which unsettles the old mind, the old mind becomes defensive. Nothing is wrong in it -- it is natural, because the old mind is accustomed to a certain pattern of living which is easy; the path which is of least resistance, is easy. The mind knows a certain way to live, then suddenly you say something which disturbs the mind because now a problem arises: whether that which they believe is true or not. I create a doubt.

Of course I create a doubt to make them aware of a higher trust, but that higher trust is not visible to them; they only become wavering, hesitant; whatsoever they have been doing becomes suspicious.

For example, if I say: You go to the temple, and it is useless because those temples are made by man,

and how can man make a temple of God? All that is man-manufactured will be at the most human, not more than that. If you really are in search of the temple of God then you have to find something which is uncreated, uncreated by man.

But you have been going to a church, to a temple, and you were complacent, you were consoled by it, you had a fixed routine, and you were thinking that everything is going well, then I come suddenly in your way and I say: This temple is manmade! And you have been worshipping before your own creations! God created man, man cannot create God! So if you want to really search for the temple of God, move towards the vaster horizons of existence. The whole existence is the temple, and unless the whole becomes the temple you will never reach to the innermost shrine of it, you will never be able to find what is the centre of the all.

So your temples are deceptions, toys to play with -- of course it disturbs you.

A man who has been going to the temple for fifty years suddenly becomes suspicious -- what will he do? He will react with anger. He will become antagonistic to me, because I have been a disturbance in his life.

My disturbance was well meant, but that is not the point. If he comes nearer to me I will help him to see the real temple -- but that is a second thing. First he has to be convinced that his temple is wrong and pseudo. That is painful.

When you live in a dream and somebody wakes you suddenly, you feel angry. And if the dream was beautiful, nice, sweet, the waking is going to be painful and a suffering. That's why they crucified Jesus. The people who crucified Jesus were not bad people -- never think like that -- they were not bad people. They were good, moral -- very good people; but they crucified Jesus because he disturbed their whole way of thinking. He was a great destroyer! A great destructive force! He forced them out of their sleep, and they wanted to dream, and their dreams were sweet. Jesus had to be crucified.

They poisoned Socrates. The people who poisoned Socrates were good people, they were not evil forces but moralists, judges of those days, politicians, social servants -- they were all together in poisoning a simple man like Socrates, who had not done anything except talk to people.

But that talking was very dangerous, very potential, because he had many people come out of their dreams, saved many people from their consolations, shocked many people out of their dead beliefs -- it was necessary, if people are to be helped you have to break their dreams and shatter their beliefs. Of course they react. One should not feel bad about it. That reaction is simple and natural. They become antagonistic, that antagonism is nothing but a defence measure. They defend themselves.

It is not the people who don't allow me to live my way. They cannot do anything -- I go on living my way; whatsoever they do, that makes no difference. They crucified Jesus but they could not disturb his way of life. They poisoned Socrates but they could not disturb his way of life.

The judges had given an ultimatum to Socrates; the court felt that this man had not done anything wrong; maybe his ideas were dangerous, rebellious, but he had not acted in any unjust way; so the court gave him a last alternative: If you promise the court that never again will you teach to people what you call truth, then you can be pardoned.

Socrates said: It is better that you kill me. Because that is my whole profession -- to talk about truth, my whole habit, I cannot drop that, it is better I should die.

He was not ready to drop his style of life, his way of thinking; he was ready to drop his body -- that's not much. No, nobody can disturb my way of life, because it is not an outer thing, it is something deep inside me where nobody can enter except me. In fact just the reverse is the case: I disturb people's lives and it is natural that they react with antagonism.

I have no complaint against them, no grudge, I know it is natural. And I cannot do otherwise. When I see something is wrong, I have to say that it is wrong. When I see that something is deeply false. I have to say that it is false. Helping you is not something that I am doing for you; I cannot help doing it.

This has to be understood. Just as a light cannot help spreading light, a flower cannot help spreading fragrance, whatsoever the cost, and whatsoever the result -- what I see I will have to say.

It is not a question of my decision to say or not to say. It is just like a flower opening and the fragrance spreading; whether people like it or not, that is not the point. If they like it, they will be helped soon; if they dislike it, they will be helped a little later, that's all.

WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS, HOW CAN I DROP THEM? ALL I CAN SEE IS THE EGO CLINGING TO WHAT IT BELIEVES IS LOVE.

When you say WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS, HOW CAN I DROP THEM? you are not rightly understanding your mind. If you really know that they are attachments, they drop. Then there is no question of HOW to drop them. The HOW comes only when the understanding is not ripe.

If you simply see that something is rubbish, you throw it! You are asking me: I know that these diamonds are not real diamonds, they are just false, imitations, how can I drop them? -- you are asking this.

If you have seen to the fact, if you have realized the truth that they are false, is there any need to drop them? Is there any question possible of how to drop them? You simply drop them! That dropping is not even an effort on your part -- it happens. Knowing well that this is useless, it drops. I would like to say: it drops itself, not that you drop it. When a falsity is known as falsity, it drops. When untruth is known as untruth, it drops.

How do you drop your dreams? You know they are dreams -- they disappear. The moment you know that this is a dream it has already started disappearing.

You say: WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS... No, you don't know, you are confused; you have been hearing me too long. I go on saying that what you call love is attachment, and I have put the idea in your mind that what you call love is attachment -- this is not YOUR understanding, this is my understanding. For you this is just information. Somebody else has told you. You may love me, you may trust me, so you take it for granted it must be true. But truth cannot be taken for granted, one has to grow into it.

Truth is not information. It is not something that can be transferred from one hand to another. Even if I try to transfer my truth to you the moment it reaches your hands it will be a falsehood. That is the very nature of truth: untransferable. You have to grow into it. It is your own maturity, it is your own realization.
So remember: listening to me, always remain alert.

There are many pitfalls; and the greatest is, that listening to me continuously you may start thinking that whatsoever I am saying IS TRUTH FOR YOU. It is truth for me, otherwise I would not have said it, but it is not truth for you. Remain alert -- it is KNOWLEDGE. It is not yet knowing and understanding.

Knowledge is borrowed, knowing is your own flowering, blossoming. Knowing is yours authentically, knowledge is always from some source: Vedas, Bible, Koran, ME. It is always from somewhere else.

And this is the intrinsic nature of knowledge: borrowed, it burdens. It never makes you free. Only knowing frees you, liberates you. Jesus has said: Truth liberates. But not another's truth. Otherwise all Christians would be liberated already.

A Christian is not liberated. In fact the truth of Jesus has become HIS bondage. A Christ is a liberated soul but a Christian? He lives in a prison; of course, decorated in a Christian way. A Hindu lives in another prison, decorated with Hindu deities, and pictures and images and mantras. A Jain lives in a Jain prison. Their prisons differ, but the bondage? The bondage is the same. Your fetters can be different. It is even possible your fetters may be more valuable than others' fetters -- you may have golden ones, but that doesn't make any difference -- you are not yet liberated.

Truth liberates. Whose truth? How can MY truth liberate you? Your bondage is yours, how can MY truth cut YOUR bondage? YOU have created your bondage out of your ignorance, you have to create your own liberty out of your realization of truth. Nobody else can liberate you. Only you, and ONLY YOU.

And never cling to the hope that somebody else can liberate you. If that was possible than a Buddha would have been enough, a Jesus would have been enough, a Krishna would have done the whole thing. There would have been no need.

This is the difference between scientific knowledge and religious KNOWING. When some Einstein discovers a scientific truth, once discovered it is discovered for all. Then there is no need to discover it again and again -- that would be foolish! Then even a small child in school can learn the truth of the theory of relativity. But the Buddha's truth? My truth? -- No, it cannot be learnt that way.

That's why there is no possibility of religious teaching. Awakening is possible, teaching is not possible. And all great religious teachers were not teachers at all -- they were Masters. They were trying to create devices in which YOU awaken. They were not trying to give you some information.

Buddha discovered HIS truth. That truth disappears with Buddha. Nothing is left of it. Only words in the air. Those words you can collect, you can become very knowledgeable, a great pundit, a great scholar. But Jesus did not say that scholarship liberates. It decorates your prison in a beautiful way. You can live more

comfortably in it. But it does not liberate.

Truth has to be individual. It has to be basically YOUR OWN, only then it cuts the knot, otherwise not.

So you must have got confused. I go on talking to you while I am talking I am not really giving you some information. In fact I am just creating a device around you so that in that device, in that situation, you can become more alert.

For example, this question -- why am I answering this? I am not giving you an answer, I am creating an answering situation. And that has a qualitatively different dimension. I am simply creating an answering situation in which you can see the fact that: Yes, your own truth can liberate you, nobody else's; in which you come to realize, become aware, that: Right! How can anybody else's truth liberate me? Nobody has created your bondage, nobody can create your freedom. You create your bondage, only you create your freedom.

WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS -- NO, you don't know what love is, you know only attachments; and those attachments you don't know AS attachments, you know them as love, that is where the whole thing goes wrong. If attachment is known as attachment it drops. And I would insist again, IT DROPS -- -you never drop it.

Just seeing the fact that this is an attachment, that attachment is a bondage -- a beautiful word for bondage -- that attachment is not love... just seeing the ugliness of attachment -- it drops; then arises love. The same energy that was becoming attachment, released from attachment becomes a totally different energy; it becomes love.

But this has to be YOUR understanding. So WATCH. When you are attached to a person, or you feel you love -- just watch: Are you possessive? If you are possessive you are trying to kill the person, because no person can ever be possessed, only things can be possessed, not persons. How can you possess an alive person? You can possess a house, you can possess a car, you cannot possess a human being. How can you possess a child or a husband or a wife or a beloved? No. The very effort to possess says that you are trying to kill the person and change the person into a commodity, change the person into a belonging, a possession.

And all lovers go on doing this. That's why there is so much conflict. Love is always -- the so-called love of course -- always a continuous fight between the lovers: both are trying to possess the other.

Through possession jealousy arises, the fear that the other may move, move to somebody else, the woman may not love you, or the man may start loving another woman. Then jealousy arises. Jealousy is the shadow of possessiveness. And when jealousy arises, fear arises. All the beauty of love is lost, the whole thing has become a disease, an illness.

Love never possesses, because love knows that love is possible only in total freedom. When the other is totally free, only then love is possible. Love is a happening of total freedom. When the other is not in any way in bondage, but free to give, free not to give, TOTALLY free -- only then giving is beautiful.

When somebody comes and gives his or her love to you without asking, without demanding anything in return for it, it has a beauty, it is not of this world, it has an unearthly quality to it, it is sacred.

That's why every love in the beginning is beautiful: because in the beginning there is no expectation, in the beginning there is no possessiveness. You meet somebody, a stranger in the train -- how can you possess? How can you bind the other to you? How can you become attached? How can you be jealous? No, the thing is so new. In the beginning every love gives a beautiful fragrance, a benediction, but the more you know the person the more the cunning mind starts creating politics. Attachment is politics, love is religion.

To possess another person is political. To possess a whole country is the effort of the politicians. To possess another being is the effort, on a small scale, of being political, to dominate, to dictate, to control, to manipulate; your ego is enhanced. You start killing.

The more love settles, the more love dies. Something else arises. Then there is only a corpse, a dead memory. Something was beautiful -- every lover thinks: What happens? what goes wrong? Something is beautiful in the beginning, then where does everything go wrong? The moment the mind enters in -- the mind is the greatest politician there is.

In the first moments of love the mind is not functioning, it is stunned. The heart functions. Not knowing the ground, not knowing the other -- exactly who he is, how he is, what he is, how can you manipulate? No, manipulation has not entered yet. You are moving in an uncharted territory, with no map; you are moving into the unknown.

The beginning is innocent, it is virgin. Then, the more you feel at ease, settled -- things have settled, now you know the other is there, and you are there, and you are committed to each other -- now the mind enters from the back door. It tries to possess the heart; now love becomes attachment, possessiveness,

jealousy, fear -- everything goes ugly. When love goes ugly it goes the UGLIEST.

When you fall from a peak you fall to the very bottom of the well. The higher the peak, the greater will be the valley. Because of this, social thinkers settled for marriage. All old cultures settled for marriage -- don't give the first glimpse at all, because that first glimpse will give always a comparison.

Marriage means living together with a person without the initial glory and the initial innocence of the experience. There is no peak in marriage, it is an arranged affair. You never fall to the valley. Marriage is secure. Love is dangerous.

But I am in favour of love because I am in favour of danger. Life is dangerous, death is secure. Marriage is like death, absolutely secure -- no problems will arise. But it is death, even if no problems arise. It is not alive! With love, millions of problems will arise, but that's how life grows -- facing, encountering, suffering, growing, moving through the dangerous valley, falling many times and getting up, and trying to reach the peak again and again and again. Through this whole effort one grows.

Love has disappeared from the world because-of the mind. People became aware that if you fall in love, allow people to fall in love, soon they become miserable. A married person is never miserable; never happy of course, but never miserable either. He has settled for the plain ground, he moves on the super highway -- everything clean, settled. No danger. He never moves in the forest, in the unknown. He is always moving with a map, and on every crossroad there is a milestone showing the way, where to go and what to do. He lives like a channel, not like a river -- flowing and moving and searching, and not knowing where the ocean is.

Remember, when you are in love be very alert, nothing else needs more alertness. If you want the purity of love to grow don't allow the mind to interfere; live in the unknown, don't try in any way to secure the future. This moment should be the only moment. Here-now should be the only space. This moment you are in love -- perfectly beautiful; be in love. Don't think of the next moment, what will happen. Nobody knows. And nobody can plan it. And all planning goes wrong.

Life remains an unknown affair -- and that's why it is so beautiful. The next moment always comes as an unknown surprise. Don't try to make it predictable. A beloved is unpredictable, a wife predictable. The moment a person becomes predictable he is dead. When humanity becomes more aware, marriage will disappear. Not that people will not be together, really only then people will be together; now they live together but they are not together. They live in the same house but they don't live in the same home. They are physically together, spiritually far apart.

Vast distances exist between people. No communication, no communion. They may be making love to each other -- that too is a physical thing. And when love is only physical it is as if you have an aeroplane with four engines and one engine only is functioning. Lopsided it goes, and always in danger of falling. When all the four engines function -- this is what I have told you again and again: one engine is sex, another engine is love, third engine is prayer, fourth engine is meditation. When all the four function in tune, in a deep harmony, then you know what it is to be here, what it is to BE!

Then you become religious -- not that you go to a temple or a GURUDWARA or to church; suddenly, when you are functioning in deep harmony, your whole being a musical concert, an orchestra, all notes falling together, meeting and merging into one whole, when you are a unison -- this is what we have called in India SAMADHI, to attain to the absolute at-homeness, togetherness, of your being -- then you feel grateful, then you simply bow down. Not that there is a God and you are bowing down to him no, you simply bow down out of gratitude -- not that there is a God, but because there is gratitude.

Remember the emphasis I give to gratitude, not to God. All concepts of God are childish, anthropomorphic. Man has created God in his own image.

Not that there is God, but suddenly when you function beautifully, and you feel so good, and a deep well-being surrounds you, a deep gratitude arises like a pillar of light within you. It penetrates all the skies; it goes to the highest, it goes to the deepest; suddenly you bow down -- not before anybody, remember, you simply bow down in deep gratitude because you don't know now what to do -- such benediction! such blessedness! such ecstasy -- what to do? You simply bow down in deep gratitude BEFORE THE WHOLE. You become a godly person.

H. G. Wells has said about Buddha and I love to quote it again and again, that there has never been a man MORE GODLESS AND MORE GODLY. He has said about Buddha that Buddha is the most godless and the most godly man in the whole of human history. He is. He does not believe in any God, but you cannot find a more divine being.

Absolute gratitude. A deep thankfulness.

Remain alert, because if love becomes attachment you will never function in your totality. The energy has moved in a wrong way. Don't a]low love to become attachment, remain alert! Allow love absolute freedom, even if sometimes it is painful -- it is. But that pain is also beautiful.

When you suffer for freedom, that suffering is good. When you are comfortable because of bondage, that comfortableness is bad.

I have heard one story, that one man, a great priest, dreamed one night that he was in a beautiful place, sleeping under a tree, a cool breeze passing, subtle fragrance of flowers, birds singing; he couldn't imagine a more heavenly moment. He looked around -- it was really peaceful, beautiful. He thought in his mind he must be in paradise! But he was feeling hungry, so he thought: But where to get food? I am feeling hungry. Suddenly an angel appeared, with delicious food, and he was so hungry that he didn't bother to ask: Where is this food coming from, and who are you? He ate. Then he wanted water, the water appeared from another angel; then he was feeling like sleeping again, very tired, so he said: But where to sleep? There is no bed. A bed appeared out of nothingness, out the blue. He slept. When he awoke again he became a little afraid. What was happening?

Now he wanted to do something. He was feeling full of energy; so he again said in his mind: Please send some angel, I would like to do something. An angel appeared. He said: I would like to do something, now I am full of energy, rested. The angel said: That is difficult. All you ask for we can provide, but doing is not allowed here. You cannot do anything -- you can rest! You can be comfortable, as comfortable as you like. Whatsoever you need, you just ask, and it will be supplied.

A few days passed, then the man was feeling very very bored: not able to do anything and everything supplied -- on order, immediately, with no time gap. One day he said: What type of heaven is this? It would have been better had I thrown into hell. The angel appeared and said: Where do you think you are? This is hell.

I like this story. Hell must be very comfortable. must be absolutely comfortable, so that no life is needed. Everything is supplied and you become dead, you vegetate; you don't live.

Don't try to make your life just comfortable. That's how love becomes attachment -- you are afraid of changes. The beloved may leave. Tomorrow it may not be the same, so you make arrangements. You go to the court to get registered, so that when tomorrow the beloved wants to leave, or the husband wants to leave, the court will force them not to leave.

In every country marriage is very easy, divorce difficult. It should be just otherwise. Marriage should be very very difficult. People should be put on a probation period, so that you wait for three years, then get married -- there is no hurry. And divorce should be immediate.

But no, marriage is absolutely easy; if you want to get married you just go to the court, say so, and you are married. Nobody bothers, because it is for you to enter hell -- if you want to, you go; but if you want to get out of it, then the whole law and the force of law will prevent you.

Society lives for comfort. Only rare individuals choose suffering -- to grow. Society is a collective death; dragging somehow.

Don't allow your love to become an attachment -- but what will you do? Remain alert, nothing else can be done. Just be intensely alert; that intenseness of consciousness is a fire; in that fire, love remains pure; it does not become a bondage, and it doesn't try to manipulate the other. Then love becomes the door of prayer.

If it falls, it becomes hell and becomes attachment, possessiveness, jealousy, and then you suffer, then it is a nightmare. Then it is better not to fall in love. Remain alone and suffer alone. Why create suffering for anybody else?

When you bring the other in, when you move in a relationship, remember, the relationship can grow only in freedom. Never become a slave and never try to make anybody a slave. This should be the credo.

And you say:

ALL I CAN SEE IS THE EGO CLINGING TO WHAT IT BELIEVES IS LOVE -- that too is not your understanding. If you can see the ego, you have transcended it. WHO is seeing the ego? WHO is seeing the ego clinging? You must have transcended, you must have become a witness. And when one becomes a witness the ego disappears just like a dewdrop disappears in the morning sun.

It simply disappears. It cannot remain in the light and the fire and the heat of witnessing -- it simply disappears. It is a night phenomenon. It can live only in darkness.

No, it is the ego who is seeing, nothing else has happened.

It is very difficult to see the ego, because it is very subtle. The most subtle thing in the world is the ego,

subtler than atoms, electrons, subtler than any energy, because it is so elusive you cannot get hold of it. In fact it is non-existential, that's why you cannot get hold of it. But if you become alert -- the more alert you are, the less ego is there to see -- a moment comes when you are perfectly alert, the whole energy is transformed, there is no ego.

So don't go on gathering knowledge from me. That won't help; rather it will hinder you. Because you will think that now you know, and you don't know. Always remain alert of your ignorance, because ignorance has possibilities, knowledge none. If you are ignorant you can become one day a knowing one, but if you become knowledgeable -- all doors are closed.

I FEEL IT IS EASIER TO BE LOOSE AND NATURAL AROUND YOU THAN IN THE WORLD. BUT NOT IN.YOUR ASHRAM. WHY IS THAT?

The ashram is also part of the world, the ashram is not part of me -- cannot be.

With me it is totally different. The ashram is part of the world, the marketplace. The ashram cannot be part of me. I will be gone some day, the ashram wi]l be there, even more established than it is now. I will disappear from this world sooner or later, the ashram can continue for centuries -- it is part of the world. Christianity is part of the world, not Christ.

So with me you can feel loose and natural, because I am not forcing anything on you. If I am trying to force anything you will not feel loose and natural. I give you freedom because I love freedom, but the ashram cannot give you freedom, the ashram is part of the world, the mundane world. That distinction you have to keep in mind. Don't identify me with the ashram.

I may be a guest here, as you are, but I am also an outsider. This ashram is not mine -- no ashram can be. The ashram exists for some other functions. It is an organization! An organization has to be an organization. Rules and regulations. How can you be loose and free in it? You cannot be. But you have to suffer the ashram for me. So just feel pity for it and don't get disturbed.

I AM NOT FEELING SINCERE TOWARDS YOU. I DON'T DO WHAT YOU TELL ME TO. WHY?

There is no need to feel sincere towards me. Who has told you to feel sincere towards me? I have never told you. But you are a great guilt creator. You go on creating guilty feelings. Now this is a new guilt, as if you are committing a sin. You are not feeling sincere towards me. I never feel sincere towards you so why should your bother? I feel sincere for myself, you feel sincere for yourself. And if you want to do a certain thing -- you do it! If you don't want to do a certain thing, you don't do it!

I am not here to impose my will on you because that will create a bondage, a slavery. That's what all religions have done. I am just helping you so that you can see the whole game, and then if you want to play it, play it; if you don't want to play it, drop out of it.

But you need not feel sincere towards me -- who am I? Why should you feel sincere towards me? Be sincere towards yourself.

I teach you to be yourself. I am not teaching you to become imitators. You are not to follow me! You have to follow your own being, your own inner urge.

At the most a Master can indicate the way; at the most a Master can be a pointer. But YOU have to walk. And if you want to walk -- only then you walk.

Even if sometimes you feel like surrendering to and you come and surrender, in fact it is YOUR idea, that you want to surrender to me, so what can I do? Surrender! If you don't want to surrender, what can I do? Don't surrender. When you surrender to me you may be thinking that you are following me -- no, you are following your own urge to surrender. Any day you can leave me. How wi]l I prevent you from leaving me?

But mind is a guilt-creating force. And you have been trained to create nothing but guilt. For all the past centuries, priests, politicians -- they have been dominating humanity by creating guilt. They say 'This is wrong', and once they convince you this is wrong, if you do it you feel guilty, and, if it is something natural and you don't do it, then you feel in a difficulty.

For example, somebody says that to eat food with taste is bad. Mahatma Gandhi used to say to his disciples: One should go beyond taste. In his ashram, taste was not allowed. You had to eat, but not to feel the taste. He used to destroy his own taste with chutney made of neem leaves -- very bitter, the bitterest leaves you can find in India. And he would eat the chutney with his food, to destroy taste, because it is so bitter, the whole mouth goes so bitter, that then you cannot taste anything.

People who would taste something -- and this is natural, the tongue is made to taste -- they would feel guilty, they would feel guilty of committing some sin.

Religions have taught and preached that sex is bad -- a sin. Now sex is a natural desire! A very natural phenomenon. You have nothing to do with it. But they have been conditioning the mind that sex is bad, and every child is taught this, so when the sex urge arises he feels guilty. And then both ways are difficult: If you don't move into sex the natural urge becomes a nightmare. If you move into sex the cultivated mind feels, makes you guilty. So, either guilt or fa]ling into wrong things, sin, this is the choice that has been given to you.

Things go on changing, ideas change, but still the original guilt-creating force remains the same.

Now you are here. I am here to make you guilt-free, to make you natural, flowing, because that's how I have known the ultimate: by being natural and flowing, by accepting not by denying, not by saying No but by saying a total Yes to life, by affirming it not negating it -- that's how I have come to know the ultimate.

You also I would like to be guilt-free. Do whatsoever you want to do. Do it totally. Don't create guilt -- if it is wrong to do, do it totally; if it is wrong to do, you will come to understand that it is wrong! It drops. If it is not wrong to do, and by doing it you realize that it is beautiful -- it will grow. There is no other way.

Don't create ideals. Once you create ideals you will always be in difficulty because you will always be thinking in terms of SHOULD, OUGHT: This HAS TO be done;

That OUGHT to be done; That SHOULD be done... and you will always feel crippled, guilty, a sinner. You will always feel ill. You will never be able to accept yourself. You will never be able to love yourself, and a person who cannot love himself in spite of all the mistakes that a human being is prone to make, if you cannot love yourself in spite of all things, you will miss the whole point of being here in life. To love oneself in spite of everything that is there, THAT gives you a base. Only on that base you love others, only on that base the edifice of higher loves is erected.

Remember, experience is always good; I say ALWAYS unconditionally. Even if it is bad it is good, because you know that it is bad, and you know this only through experience. Once you know it, it drops, nothing to worry about.

Don't be afraid of mistakes -- and all sins are just mistakes -- there is nothing much to them, just small mistakes. Don't be afraid to commit them. Commit them! But remember only to commit them once, because when you have known them, and they are futile and useless, let them drop. They drop by themselves.

So you need not be worried about being sincere towards me. If you are really sincere towards yourself you are sincere towards me. If you become yourself, you have followed me. BY NOT FOLLOWING ME, by attaining to your individual centre, you follow me. By following me, you will miss your centre. And that's how you would be insincere to yourself and to me also. Do you get the point?

It is simple, it may look paradoxical. By attaining to yourself, you have been sincere to me. If you create guilt, and you feel worried about it, that you are not following me, you will become more and more depressed. And a sad and a depressed person, and a guilt-ridden person, cannot celebrate, cannot become religious.

To become religious one needs a dancing heart. To become religious one needs to be celebrating. To become religious one needs to enjoy and delight in small things. If you learn how to be delighted in small things: eating food, taking a bath, going for a morning walk; if you can delight in small things -- and there are no big things in life, only small things are there -- if you delight in small things then small things become great. And the total accumulated effect of small things lived, celebrated, transforms you. You become religious. That is the magic key to open the door of religion.

Don't become sad -- there are enough churches for sad people, I am not to create any other church for sad and long faces. Don't feel guilty, there are enough hells already. Man is too much burdened.

If I can help you to dance a, little, sing a little, enjoy a little, feel grateful and thankful a little, that's enough.

I HAVE SEEN MANY WOMEN HAVING STRONG CATHARSIS IN MEDITATION, BUT NEVER MEN. WHY?

They need it more than any woman. But they have been conditioned not to weep, not to cry; from the very childhood a boy is taught not to be sissy, not to be like a girl. If he cries they say: Stop! You are a man; a boy never cries, this is only for girls.

Men have been taught and conditioned not to cry, not to weep. They have become stones. And remember, if a person cannot weep heartily, he cannot laugh either. And God makes no difference between woman and man, he has given the same tear glands to both. If there was going to be a distinction -- that man is not to cry -- there would have been no tear glands in his eyes, or there would have been less than with women. But they are exactly the same. So nature has not made it that way. It is human society creating an ego that man has to be haughty and proud.

This is male chauvinism. A woman can cry -- she is such a low being, no need to worry about her, she can weep. Weaklings. Man is powerful.

But in a way it has been good for women -- they are more natural than man. That's why they are more beautiful than man; more relaxed than man.

Have you observed the data? More men commit suicide than women. You may have just the opposite notion, because more women talk about committing suicide -- but they never commit it: they go on talking. Even if they take sleeping pills they always take them in such a quantity that they never die. Men commit suicide more than women -- have to commit, life becomes such a burden.

Crying and weeping is a natural way, a safety valve, to allow accumulated emotions -- sadness, to be thrown out of the system: it is a deep cleansing. Every man and every woman should learn how to cry perfectly. And how to enjoy it! It is such an unburdening and refreshing process; not only do your eyes become fresh when tears have flowed, your whole being becomes pure, simple, innocent. You attain again to a virginity that belonged once to you, but is lost, you again become uncorrupted. After a good crying and weeping you feel bathed, the very soul has taken a shower. You are again ready and younger.

Women look younger than men, healthier than men. All over the world women fall ill less than men, live longer than men -- five years longer. If a man is going to live seventy-five years, the woman on an average is going to live eighty. That's why if you go into the West you will find many old women, but not so many old men. They get ready every day, they allow, they are not so egoistic.

Women go less mad than men because they have their daily quota of madness, they never go wholesale mad. Women almost every day, once in a while, they go mad -- but just for a few minutes; it is beautiful, nothing is wrong in it: they scream and jump and throw a plate -- it is not costly either, but man goes on accumulating madness. He cannot cry, he cannot throw a plate -- that is not manly. He has to be always on guard, then the madness goes on accumulating within his heart -- one day it explodes.

More men are in madhouses. And if you look at the society, men are interested in politics, not women. Sometimes a few women are interested, but they must have male hormones in their body. Some scientific research is needed.

And the women who are interested in politics, and reach to the top, have never been very womanly, they have never loved their husbands, their children;never; they have been more politics-oriented, ego-oriented.

And of course when a woman goes into politics she will force all men out of it. It is natural, because when she goes, she really goes mad into it. A man may have some manners, but she has none. Because a man has been forced to cultivate manners; even if he fights he fights in a mannerly way, he follows certain rules -- but a woman is wild; when she fights she follows no rules, she simply fights. That's why whenever you are arguing with a woman you will always be defeated, because she follows no rules of the game, there is no logic in it; she jumps from one point to another with no visible link!

Men have created all the wars because man is madder. After every ten years a great world war is needed. It relaxes. When man can kill others, only then he feels a little release.

Unless man is allowed to weep and cry and be natural, and every child is taught to cry and weep, and is told: That is beautiful; when you feel hurt -- cry! when you feel bad, let tears come out of your eyes... You may not believe me, because the thing may seem to be too far-fetched but I tell you that if men can start crying and weeping as women do, wars will be less in the world, madness will be less in the world, suicides will be less in the world, accidents on the road will be less in the world.

Fifty per cent of car accidents are because a man was angry. He couldn't scream so he screamed through the accelerator. He went beyond the speed limit, he went mad with the car, and he enjoyed the exhilaration that comes with this speed.

Women drivers are not good drivers, but they never cause so many accidents I have been collecting data. Women drivers are not good drivers because they are not good mechanical minds, they are not technological; but if a woman driver knows driving she is always safe to travel with. I myself have Laxmi as my driver; always safe, because she will never transcend the limit.

Man has been wrongly conditioned, that is why catharsis becomes difficult. But catharsis is very very necessary. If you cannot move into deep catharsis you cannot move into meditation. Before you take wings into the sky you have to unburden yourself That is the whole point of catharsis.

WHEN MOMENTS OF FEAR COME, WHAT TO DO?

Why should you ask to do anything? When there is fear -- be afraid! Why create a duality? When moments of fear come -- be fearful, tremble with fear, allow fear to take possession. Why this constant enquiry: WHAT TO DO? Can't you allow life in any way to take possession of you?

When love takes possession, what to do? Be loving! Don't do anything, allow love to take possession of you. When fear comes -- tremble, like a leaf in a strong wind. And it will be beautiful. When it has gone you will feel so serene and calm, as when a strong storm passes by everything is left calm and quiet after it. Why be always fighting something? Fear comes -- it is natural, absolutely natural. To think of a man who is without fear is impossible, because he will be dead. Then somebody will be honking the horn on the road and a man without fear will go on, he will not bother. Then a snake will be on the path and a man without fear will not bother, he will go on. A man without fear will be absolutely foolish, stupid.

Fear is part of your intelligence, nothing is wrong in it. Fear simply shows there is death; and we human beings are here only for a few moments. That trembling says that we are not going to be permanently here, we are not eternally here, a few days more and you will be gone.

In fact because of fear man has been in deep search of religion -- otherwise there would have been no point. No animal is religious, because no animal is in fear. No animal can be religious because no animals can be aware of death. Man is aware of death, every moment death is there, surrounds you from everywhere any moment you will be gone; that gives you a trembling. Why be afraid -- tremble! But again the ego says: No, YOU -- afraid? No, this is not for you, this is for cowards. You are a brave man.

It is not for cowards. Allow fear. Only one thing is to be understood: when you allow fear and you tremble -- watch it, enjoy it; and in that watching you will transcend it, you will see the body is trembling, you will see the mind is trembling, but you will come to feel a point within you, a deep centre, which remains unaffected.

The storm passes by, but somewhere deep within you is a centre which is untouched: the centre of the cyclone.

Allow fear, don't fight with it. WATCH what is happening. Go on watching. As your watching eye becomes more penetrating and intense -- the body will be trembling, the mind will be trembling -- deep within you will be consciousness, which simply is a witness, which only watches.
It remains untouched, like a lotus flower in water.

Only when you attain to that will you attain to fearlessness.

But that fearlessness is not being unafraid. That fearlessness is not bravery. That fearlessness is a realization that you are two -- a part of you will die, and a part of you is eternal. That part which is going to die is going to remain always afraid. And the part that is not going to die, which is immortal, for it, there is no point in being afraid. Then a deep harmony exists.

You can use fear for meditation. Use ALL that you have for meditation, so that you go beyond.

THE MORE I SEEM TO GROW, THE MORE UGLY I SEEM TO BECOME. WHY IS THIS?

There is a Zen saying, that when a seeker comes to a Master, rivers are rivers, mountains are mountains, but once in contact with the Master, soon rivers are no more rivers, mountains are no more mountains, everything is disturbed.

But if he continues, and does not escape in the middle -- again a moment comes: mountains are

mountains, rivers are rivers.

This is the process. When you start meditating you have a false personality, a painted face, which you have made beautiful according to the social needs. It is false, but you are identified with it. Then you start meditating; that face starts becoming loose, sometimes it slips, you come to feel your real face -- you become afraid, it looks ugly.

That's why you had painted it. That's why you were hiding it under a mask. But meditation will drop all the masks. It is a search for the original face.

So a moment will come, you will grow and you will feel you are getting more ugly, because now you start seeing yourself RIGHTLY. Up to now you were seeing ugliness in others, now you have started to watch yourself. You have been seeing mistakes, uglinesses, wrong things, in others, now you start to see them in yourself. For the first time you start mirroring your own being. Everything seems to be topsy-turvy, chaos -- afraid, you can escape, and put your face on again. Go to the market, hide behind the mask, and forget about the meditation.

But if you are really in search, this is a good sign, a beautiful indication, that something is happening. Continue. Soon this ugliness will also disappear, because that ugliness belongs to your mind. That beauty that you are thinking was there never belonged to you, it was just a mask. It has to be taken away. Now you come face to face with the mind.

If you GO ON, sooner or later the mind will also fall -- that too is a mask. Then you will come face to face with your being. And that's tremendously beautiful. In fact that is the only beauty there is.

When one comes face to face with his own being it is as if two mirrors are facing each other. When two mirrors face each other, what happens, do you know? They reflect eternity. Infinite vastness. When you come to yourself, you mirror yourself. Eternity is reflected. That is the glory of God. You have come to the God.

In the Upanishads, those who have known, they have said -- at this moment: AHAM BRAHMASMI: I am the absolute. That is the goal.

But to reach that goal you will have to pass through an interim period where everything will become a chaos. You will always be like a mad maniac. That has to be passed.

Before you become absolutely normal you will feel that you have become absolutely abnormal. Because that which you call normality today is nothing but a social face.

Society has to be dropped. Then you have to drop your past SAMSKARAS, past conditionings of the mind. Then only you come to the purest source, the very source, the very ground of being. We call that ground of being GOD. God is not a person. God is an experience of absolute virgin purity, innocence -- and that is hidden behind you.

So don't be afraid of ugliness if you feel it now, it is a good sign -- feel happy about it. You are growing. It shows growth. You are on the right track. Rivers will not be rivers, mountains will not be mountains. Again: rivers will be rivers, mountains will be mountains.

That's why Buddha moves to the forest, Mahavir goes to the mountains, Jesus and Mohammed, they retire into the mountains -- to face their ugliness.

But once that ugliness has disappeared, the illness gone, the leprosy evaporated, they come back into the marketplace, they come back again into the world beautiful; supremely beautiful.

You will also come back. But this passage has to be passed. This much cost has to be paid.

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Chapter #5
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LAO TZU SAYS:
WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST; WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED. AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, IS NOT SICKMINDED. THE SAGE IS NOT SICKMINDED. BECAUSE HE RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, THEREFORE HE IS NOT SICKMINDED.

Man is like an onion, exactly like an onion; layers and layers of personality; and behind all those layers is hidden the essence.

That essence is like emptiness, SUNYA, void. It is more like non-being than like being, because being has a limitation, a boundary to it. But that innermost core has no boundary to it, it has no limitation, it is just a freedom, a free flow of energy, infinite in its dimensions.

Unless one goes on peeling his layers of personality to the very end, and rediscovers the essence, one remains sickminded. Sickmindedness is being stuck somewhere, frozen somewhere. Sickmindedness is being blocked. It is an impasse -- it is exactly how the word sounds: you cannot pass through it. You are blocked. You do not have a freedom to flow and to be, and not to be. You are forced to be something. You are more like a solid rock than like a river.

Freedom is health. Being blocked, stuck, is sickmindedness. And everybody, almost everybody, is sick. Rarely it happens that one gathers courage to penetrate to the very innermost core of non-being. Then one becomes a Buddha: whole, healthy, holy.

We have to understand these layers because the very understanding is a healing force. If you understand exactly where you are blocked? the blocks start melting -- this is the miracle, the miracle of understanding a thing. The very understanding helps it to melt. No other thing is needed to be done. If you really exactly know, if you can pinpoint where you are blocked, where you are frozen, where the impasse exists, then just being aware of it, knowing it in its totality, starts it melting.

Knowing is a healing force. And once it starts melting you again regain the flow. You become flowing!

The first layer of your personality is the most superficial -- the layer of formalities, socialities. It is needed; nothing is wrong in it. You meet a person on the road, you know the person, if you don't say anything, and he also doesn't say anything, no social formality is fulfilled, you both feel embarrassed. Something has to be done. Not that you mean it, but it is a social lubricant; so the first layer I call: THE LAYER OF THE LUBRICANT. It helps smoothness. It is the layer of: Good morning; How are you? Great! Fine! Nice weather! Well, be seeing you; this layer. This is good! Nothing is wrong in it. If you use it, it is beautiful. But if you are used by it, and you have become frozen in it, and you have lost all contact with your innermost being, you never move beyond this, then you are stuck, you are sickminded.

It is beautiful to say 'Good morning' to somebody, but a person who never says more than that is very yery ill. He has no contact with life. In fact, these formalities are not a lubricant to him, on the contrary, they have become a withdrawal, an avoidance. You see somebody, you say 'Good morning' to avoid him, so that you can go on your own way, and he can go on his; to escape from him.

This social formality has become a frozen thing with millions of people; they live on this layer, they never move beyond it: etiquette, mannerism, words, chatter -- -always on the surface. They talk, not to communicate, they talk to avoid communication. They talk to avoid the embarrassing situation in which you encounter the other. They are closed people. If their life is a misery there is no wonder in it. If they live in hell, it is obvious they have to live in hell. In fact they are dead people.

The founder of Gestalt therapy, Fritz Perls, used to call this layer the CHICKEN SHIT layer; dead, dry. Many people live in the chicken shit. Their whole life is just a useless formality. They move nowhere, they are stuck at the door, they have not entered the chamber of life. It has many chambers, they are just standing at the door, on the steps. Steps are good if you overstep them, they are dangerous if you start clinging to them.

So remember, a healthy person uses the formality layer; then it is a lubricant, it is beautiful. An

unhealthy person makes it his whole life; smiles -- does not mean it, laughs -- does not mean it. If somebody is dead -- he becomes sad, cries-, even tears flow down; all false! He does not mean it. He never means anything. He is just continuously on show, continuously on display. His whole life is just an exhibition. He cannot enjoy it, because he cannot move withinwards.

Formality is not a relationship. It can help, it can hinder. A healthy person uses it to go deeper. An unhealthy person becomes stuck in it. You can see those people all around, smiling in Lions Clubs, Rotary Clubs. Chicken shit people. Always well-dressed, groomed, looking perfectly okay -- and absolutely wrong. Completely ill. Utterly unhealthy. But just SHOWING.

This becomes a fixed pattern with them. When they come back from the Rotary Club or the Lions Club they talk to their children -- but just on the same level. They make love to their wives -- but just on the same level. Their whole Life is a long series of mannerisms. Books on etiquette are their Bibles; Gitas and Koran, and they think if they fulfil whatsoever is required of them by the society, they have achieved.

This layer has to be broken. Remain aware that you don't get caught. Remain aware; if you are stuck at this level, become aware! The very awareness will help the block to melt, evaporate; and the energy will be available to enter into the second layer.

The second layer is of roles and games. The first layer has no contact with life, the second layer sometimes can have glimpses. In the second layer are: I am the husband, you are the wife; or, I am the wife, you are the husband; I am the father, you are the child; I am the President of the United States, the Queen of England, or Chairman Mao Tse tung, Adolf Hitler, Mussolini, all the politicians of the world -- they live on the second, the layer of role playing.

Everybody goes on thinking that he is the greatest man in the world. Just the other day one sannyasin was saying to me that he dreamt that he is the greatest man in the world. I told him: Don't be puzzled, everybody dreams the same -- the greatest man in the world, the greatest poet, the greatest philosopher, greatest this and that.... The layer of the ego -- the second layer.

You go on playing roles. You continuously have to change your role. You are sitting in your room and the servant enters; you have to change your role to the role of the master, the bully. You look at the servant as if he is not a human being. The boss! -- You are the boss, and he is a nonentity. And then your boss enters -- suddenly the role changes. Now you are nobody, you are wagging your tail, the boss has come and you are standing....

Continuously twenty-four hours a day in each relationship you have a different role to play. Nothing wrong in it, a beautiful drama -- if you are not stuck in it. It needs to be played, life IS a great drama. In East we have called it the LEELA of the divine, the play of God.

It is a play; one has to play many roles but one need not become fixed in any role. And, one should remain always free of all roles; roles should be like clothes -- you can any time jump out of them. If that capability is retained, you are not stuck, then you can play a role -- nothing is wrong in it. As far as it goes it is beautiful, but if it becomes your life and you don't know anything beyond, then it is dangerous. Then you go on playing a thousand and one games in life and you never come in contact with life. Fritz Perls calls it the layer of BULLSHIT.

Very big layer. Many people are caught in it; up to the neck they are full with bullshit. They carry the whole burden of the world, as if the whole world depends on them. If they ARE NOT, what will happen to the world? There will be chaos. Everything will be destroyed if they are not there -- they are holding everything in place.

These people are very sick. The first type of people are absolutely sick but they are not very dangerous. The second layer of people are not so absolutely sick but they are more dangerous, because they become the politicians, the generals, the power holders, millionaires, they accumulate money and power and prestige and this and that, and they play GREAT games. And because of their games millions of people are not allowed even a glimpse of life. Millions are sacrificed because of their games.

If you are stuck in the second -- become alert. Remember always there are two possibilities at every level. The first layer is a lubricant for a man who understand it; nothing wrong in it, it helps; it smooths movement into the world. Millions of people are there, much conflict is there -- bound to be, and if you are a little formal with people, you know how to behave, it helps -- you and others also; nothing wrong in it. But if it becomes the whole thing then everything goes wrong. Then the medicine becomes the poison.

This distinction has to be remembered continuously on every level. On the second level, if you are just enjoying the game, KNOWING WELL that this is a game, and you are not serious about it -- the moment you become serious it is no more a game, it has become the reality, then you are caught -- if you enjoy it as

fun: perfectly good! Enjoy it! Help others to enjoy it; the whole world is a great stage, but don't be serious about it.

Seriousness means illness has entered into your being. Now you think this is the whole, becoming President of the United States is all; you sacrifice yourself and others and you use all sorts of means to achieve this end, and when it is fulfilled, you find nothing is fulfilled. Because it was just on the game layer, a dream thing. When you awake you are deeply frustrated -- your whole life gone, nothing achieved.

This is the frustration of rich people. This is the frustration of affluent countries. This is the frustration of all those who become successful. When they succeed, then they suddenly fail. Then they come face to face with the fact that they have wasted their life in a game.

Remember, be alert, otherwise, if you are not stuck at the first layer you will be stuck at the second.

Then there is a third layer: the layer of chaos. Because of this third layer people are afraid to move inwards; that's why they get stuck in the second layer.

In the second layer everything is clean, clear. The rules are known, because every game has its rules. If you know the rules, you can play the game. Nothing is mysterious in the second layer. Two plus two always make four in the second layer -- not so in the third. The third is not like the second, it is chaos: tremendous energy, with no rules! You become afraid. The third layer gives you fear.

That's why when you start meditating, and you fall from the second layer to the third, you feel chaos. Suddenly, you don't know who you are! The world of who is who, is the second, the bullshit layer. If you want to know about the second go and consult the book WHO'S WHO? They are published all over the world. The names of the people there are of the second layer.

In the third layer suddenly you become aware that you don't know who you are! Identity is lost, rules disappear, tremendous chaos, a vast ocean in-a storm; beautiful if you can understand. If you cannot understand: very very terrible. This third layer, if understood well, and if you can remain mindful in it, will give you the first glimpse, the first vital glimpse of life. Otherwise you will go neurotic.

In the third layer people go mad. They are more honest than the people who belong to the first and second layer. A man who has gone mad has simply dropped formalities, has dropped the role playing, and has allowed the chaos to envelop him. He is better than your politicians, at least he is more sincere and truer to life.

I'm not saying: Go and become neurotics, go and become mad; but madness happens at the third layer. All great artists belong to the third layer, and all great artists are prone to become mad. A Van Gogh goes mad. Why? Artists, musicians, poets, painters -- they belong to the third; they are sincere people, more sincere than your politicians, than your so-called monks, popes, so-called mahatmas -- they all belong to the second layer, playing a role -- of being a mahatma. The third layer is of more sincere, honest people, but -- the danger is there; they are so sincere and honest that they fall into the chaos; they don't cling to the world of rules, and then they are in the storm.

If one can remain alert in the third layer, aware, meditative -- that chaos turns into a cosmos. It is chaos because you are not centred, not aware. If you are aware it becomes a cosmos, an order; and not the order of human rules -- the order of Tao, the order of what Indians have called the DHARMA, DHAMMA, RIT; the ultimate order, not manmade.

And, if you remain alert, the chaos is there but you are not in the chaos, you transcend it -- awareness is a transcending phenomenon. You know all around is chaos, but deep within you there is no chaos. Suddenly you are above it, you are not lost in it.

Poets, painters, musicians, get lost in it because they don't know how to be aware. But they are more honest people. In the madhouses of the world there are more honest people than in the capitals of the world. And if I am allowed my way I will turn capitals into madhouses. People who are in madhouses need help, they need Masters, to take them beyond the third to the fourth. Sufis have a particular word for the third layer people, they call them MASTAS: mad, but mad in the love of God. They are mad! For all practical purposes they are mad. They need a Master who can hold their hand and take them to the fourth. At the third layer a Master is needed.

If you belong to the first layer, you don't need a Master. If you belong to the second layer, there is no question of, no search for a Master. Only people of the third layer start searching, hunting, for a Master, somebody who can give them help in their moments of chaos.

In the third layer the possibilities are two. You can become mad -- that is the fear, that is why people cling to the second layer, they cling deeply, afraid, because if they lose hold they will be falling into chaos -- you all know it, that if you don't cling to the roles you will fall into chaos.

You play the game of the husband or the wife; if you drop playing the game you know you will go mad. You go on playing the game that society has enforced on you, afraid that if you drop out of it -- where will you drop? Drop out of the society and you drop into chaos. Then all certainty is lost. Confusion.

So one possibility is confusion, neurosis, madhouse; another possibility is: if you remain alert, meditative, aware, the chaos becomes utterly beautiful. Then it is not chaos, it has an order of its own, an inner order of its own. Even the storm is beautiful if you can remain alert in it and don't get identified. Then the chaos surrounds you like a tremendous energy moving all around, and you stand just in the centre, unaffected, your awareness not touched at all. This gives you for the first time a glimpse of WHAT SANITY IS.

People who belong to the second layer only LOOK sane, they are not sane. Force them to the third and they will become insane. People who are in the third AND aware -- they are sane, they cannot be forced to become mad; no situation can force them to become mad. People in the second layer are always on the very boundary. A little push -- the market goes down or they become bankrupt or the wife dies, or the son becomes a hippie -- and they fall into the third; they become mad.

People on the second level are always ready to become mad; any situation, just a little push. They are boiling at ninety-nine degrees; only one degree more is needed -- and that can happen any moment. And they will be mad.

One who moves into the third, aware, goes beyond madness. Then, there is the fourth layer. If you pass the third, only then can you enter the fourth. If you have faced chaos, if you have faced the anarchy of the inner world, then you become capable of entering the fourth.

The fourth is the death level, the death plane. After the chaos one has to face death -- the chaos prepares you.

On the fourth, if you reach, you will have a sudden feeling of dying -- you are dying. In deep meditation when you touch the fourth you start feeling that you are dying. Or -- because meditation is not such a universal experience -- in deep sexual orgasm also you feel that you are dying.

All over the world people of different culture, language, conditioning, whenever they feel orgasm, suddenly a feeling of death overtakes them. People are even found to utter -- particularly women, when they are in deep orgasm and their whole body is vibrating with an unknown rhythm, is filled with vital energy, has become a dance, women all over the world have been known to utter words like: I am dying! Kill me completely!

In indian treatises on sex it is said: Never keep a parrot or a mynah bird in the love chamber, because he can learn, when you are making love and if you utter such cries of utter joy as: I am dying! the parrot or the mynah can learn it, and then he can do the same, and it can be an embarrassing thing with guests and other people. So never keep a parrot in the love chamber.

That's why women have been suppressed all over the world, through all the centuries, to not utter a single word -- in fact they have been conditioned NOT to have orgasm because it is very dangerous; you feel a deathlike freedom. The ego dies. Suddenly the whole identity is lost. You are no more there, just life vibrating, life unknown! Life unnamed! Life which cannot be categorized. Just LIFE. You are not there, the wave has disappeared, the ocean is there.

To have a deep orgasm is to have an oceanic feeling of being totally lost. Women have been forced not to be active in lovemaking, because if they are active they are more prone -- because they have a subtler and more delicate body -- to feel the deathlike phenomenon of orgasm. They have been forced not to utter a single word; not to move; they should remain in SHAVASAN, just lying dead, frozen.

And man has also become aware that if he really moves deep into orgasm it gives a very very shaking experience, tremendously shaking, shocking; it is death. He will never be the same again. So man has learnt a local orgasm, just at the genitals, his whole body is not involved. And for centuries women have completely forgotten that they can have orgasm. It is only just two decades before that we again have rediscovered that woman has a capacity of orgasm; not only of orgasm, but a capacity of MULTIPLE orgasm; that she is more powerful than man, and she can move deeper than man into orgasm -- no man can compete with a woman. But it has been suppressed and hidden for centuries.

In the East women have completely forgotten what orgasm is. If I talk to an Indian woman, and I use the word orgasm, she cannot understand -- What do you mean? Impossible! It has been taught to her that it is only man who enjoys sex, not woman; that it is not womanly to enjoy it.

Why this suppression? And why all over the world has sex been suppressed so deeply? Sex is similar to death, that is the reason. And all cultures suppress two things: sex and death. And they are so similar that

you can almost say they are two aspects of the same coin.

And they have to be, because it is through sex that life is born; it must be through sex that the life disappears again. The original source must be the end of the circle also. Through sex the wave of life arises -- it must subside into sex again. So sex IS life and sex IS death.

The same happens in meditation. You move into such a deep tuning, turning in, that suddenly you pass the third layer of chaos. You are dying! And if you become afraid, then there will be a block. In people who have become afraid of meditation, and then make all sorts of rationalizations not to do it, a block exists. But if you remain alert and allow death, you become deathless. You know death happening all around, and you are not dying. DYING and yet not dying. DYING UTTERLY -- and yet utterly alive! That is the most beautiful experience a man can have.

At this fourth stage again two possibilities are there. (On every layer two possibilities are there.) One: if you really become dead without awareness, then you will exist like a zombie, a robot, dull, absentminded. You can find in many madhouses people belonging to the fourth who have lost all life, all vitality. They exist, but their existence is more like vegetating. In the East we have a particular name for this fourth.type who has missed awareness; we call him a FAKIR. Fakir is a Sufi term: it means a yogi who has missed. He reached to the very end, and suddenly there, he could not remain alert. So now he has died. One part of the thing has happened, another has not happened; he has died and he has not been reborn. He will remain absent, he will look at you with empty eyes. If you give him food he will eat, if you don't give him food he will sit without eating for days. He will live a dead life. He is at the fourth stage, but missed.

From the third stage a Master becomes an absolute necessity. At the fourth, without a Master it is almost impossible. Dying is easy on your part, but who will give you rebirth? Who will pull you out of that death experience which is so shocking and shattering that the ego simply drops?

The fourth is the experience where the Christian symbol of the cross becomes meaningful. It is at the fourth that the cross is meaningful; one dies. But that is not the whole thing; Jesus resurrects. Cross and resurrection.

If one simply dies at the fourth, he will live a zombie life.

He will move in the world as if fast asleep. As if in a deep hypnotic sleep. Drunk. Empty. The cross will be there within him, but the resurrection has not happened. If one remains alert -- and it is very difficult to be alert when death is happening; but with a Master working slowly it is possible. If you fall asleep, the Master functions as an alarm He makes you alert and awake. He gives you a shock, makes you mindful, and if you can become mindful, aware, while death is happening all around, you become deathless. Then enters the fifth layer.

The fifth is the layer of life. Energy becomes absolutely free, with no blocks. You are free to be whatsoever you want to be. To move, not to move: to act, not to act; whatsoever; you are absolutely free. Energy becomes spontaneous. But there are also two possibilities -- for the last time.

One can become so much identified with life energy that one can become an epicurean. That is where Epicurus and Buddha become separate. Epicuruses, CHARWAKAS in India, and other hedonists of the world, who have really penetrated to the fifth core of life, have come to know what life is -- and they have become identified with life: Eat, drink, be merry, has become their credo, because they don't know anything beyond life. Life is beyond death. You are even beyond life. You are an ultimate transcendence.

So in the fifth there is a possibility -- if you don't remain alert again in the fifth, you will become a victim of hedonism. Good! You have reached just close to home; one step more -- but then you think: The goal is achieved.

Epicurus is beautiful. One step more and he would have become a Buddha. Charwakas are beautiful, just one step more and they would have become Christs. Just A step more.

At the last moment they got identified with life. And remember, to be identified with death is difficult because who wants to be identified with death? It is very easy to be identified with life because everybody wants to have eternal life. Life and life and life!

The person who turns at this moment to become an Epicurus, who becomes identified with life, remains living a very orgasmic life. His whole body functions in a tremendously beautiful and graceful way. He enjoys small things: eating, dancing, walking in the breeze, sunning; small things of life give him tremendous enjoyment. Joy is the word for this man. Or you can call it delight. But not bliss, bliss is not for him. He enjoys, but he is not blissful. What is the difference between joy and bliss? When you enjoy something, your joy depends on that thing, it is objective You have a beautiful woman to love, and you feel joy. But if the beautiful woman goes away, sadness descends. The climate is good, vibrating, ALIVE -- you

have a dance to your feet; but then the climate is dull, cloudy -- and all joy disappears. The man of joy will feel sadness also. There will be ups and there will be downs. He will move to the peak and come back to the valley. There will be days and nights -- duality will remain.

If one remains alert at the moment when life happens; aware, mindful, conscious -- one transcends life also; then there is bliss. Bliss is joy without any visible cause, or invisible cause. Bliss is uncaused joy. You are happy -- whatsoever the case. Now bliss is your nature, not something that happens to you. It is YOU.

These are the layers. And they happen in this way because when a child is born HE IS LIFE. Every child is Epicurus. Life vibrating. Freely moving energy, with no blocks. A child is energy, sheer delight in energy, just jumping for no reason, and so happy, that even if you reach paradise you will not jump like that -- and he is jumping for nothing; or he has gathered a few coloured stones and he is simply mad with delight. Watch little children just sitting, doing nothing -- and they seem so happpy: for no reason at all!

When a child is born he has only one layer, that is LIFE. If a child can become aware he can move immediately to the state of a Buddha -- but that is difficult, he cannot become aware; because to become aware he will have to move into life, suffering; he will have to collect many layers, that is part of the growth. That's why Jesus says: You will enter into the kingdom of God only when you are like children, but he doesn't say that children will enter, no. People who are like children, not CHILDREN! Children won't enter. They have to grow, they have to lose all to regain it again. They have to be lost in the world, they have to forget themselves completely, only through that going away, far far away from themselves, suffering much, will they come back to their home, they will rediscover it -- then they are LIKE children; not children but like children.

A child is born with the life layer functioning. Only two layers, a child has: the life layer and the transcendental layer. The transcendental is the centre, not a layer; the very core. You can call it the soul, the Self, or whatsoever you want to call it. He has only the one layer of life, and then by and by as the child grows he becomes aware of death. He sees people dying, flowers falling, he sees suddenly a bird dead, or the dog died -- he becomes aware of death. When he sees things and looks around he starts feeling that life has to end some day. Then immediately he is accumulating another layer -- that is the layer of death; he is becoming afraid of death. That is the second layer that a child attains to.

Then, as he grows, there are many SHOULDS and SHOULD NOTS: you should do this and you should not do that; he is not allowed total chaotic freedom, he is to be disciplined, forced -- and he is a chaos, total freedom, he would like to have no rules in the world. But that cannot be allowed -- he is becoming a member of the society. so his chaos, his fast multi-dimensional energy, has to be suppressed. Rules have to be forced on him, he has to be taught things -- toilet training and others, and everything has to become good or bad, divided; he has to choose. A third layer of chaos, or neurosis, is created.

Children who have been taught too many rules are more neurotic; they carry more neurosis within them; that's why neurosis happens only in a very civilized society. In a primitive society people don't go neurotic; rules were never forced too much on them, in fact they have been allowed to keep their chaos in themselves, a little. Few rules -- then few possibilities of neurosis; more rules -- more possibilities of neurosis. The third layer.

Then the child starts learning how to play games. He has to play games because he is not allowed to be authentic and real. There are times when he feels that he hates his mother, because his mother goes on forcing things on him, but he cannot say this to the mother, that he hates her. He has to say: I love you. He has to touch her feet, and pretend that he loves her deeply. Now the games are starting -- a fourth layer. He will be playing roles.

Small children become politicians. The father comes home and the child smiles, because he knows if you don't smile then you cannot get ice cream today. If you smile, the father becomes very generous, his hand goes into his pocket. If you don't smile, he is very harsh. Now the child has become a politician. You see pictures of politicians -- always smiling.

Have you seen somebody canvassing for his election? He goes on smiling -- just stretching the lips, no smile inside. Sometimes it happens it becomes such a habit.... I have known one politician -- unfortunately one night I had to sleep with him -- in the night I got up and looked -- he was smiling. It becomes such a habit that even in sleep he cannot relax. He must have been canvassing or something...

The child learns that he has to pretend. He is not accepted as he is. He has to show that he is just as you would like him. He becomes divided: now he has a private world of his own. If he wants to smoke a cigarette he has to hide somewhere -- in the garage, or go outside into some street to hide himself. You may have seen a child smoking, but ask him and he simply denies it -- and so innocently; he says: What are you

saying? Me? Smoking? Never! And look at his innocent beautiful face; he has become perfect, a politician, a role player.

And then he learns that his games pay. If you are true, you suffer. If you become expert in lies, it is paying. Now he is learning the ways of the mad world. A fourth layer of role playing.

Then a fifth -- of formalities. Somebody is coming, and he hates the person, but the family says: He is a guest and you have to welcome him; not only welcome him but you have to give a kiss to him -- and he hates the very idea; disgusting! But what to do? A child is helpless, powerless. You have power, the family has power, you can crush him. So he smiles, and kisses, and says good morning, without meaning anything; now he is creating a fifth layer.

These are the five layers. You have to go backwards, to the original source. That's what Patanjali calls PRATYAHARA, coming back to the original state. That's what Mahavir has called PRATIKRAMANA, coming back, falling back to your originality. That's what Christ has called CONVERSION; becoming again a child.

Then, when all layers of your onion are peeled off -- it is an arduous thing; even to reel an ordinary onion is difficult, tears will come to your eyes, and when you peel the onion of your own personality, many tears will be there; it is hard, it is arduous, but it HAS to be done, otherwise you live a false life, and you live a sick life.

Now this sutra of Lao Tzu.

WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST;

The innocence of childhood attained. WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST. A child does not know, but he also does not know that he does not know -- A sage does not know, but he knows that he does not know -- that is the only difference between a child and the sage. The child is ignorant, but not aware that he is ignorant, a sage is also ignorant, but perfectly aware that he is ignorant. This is his wisdom, this is his knowing -- knowing that he does not know.

WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST; WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

To pretend is to be sick. To pretend is to be false. To be false is to be stuck somewhere. To be stuck somewhere is to be blocked: energy is not flowing, it is not free to move. You are not like a river, but frozen, blocks of ice. Part dead, part alive.

WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

Just analyze your own self. What do you know? If you penetrate deeply you will come to understand that you don't know anything. Information you may have much of, but that is not knowing. Scriptures -- you may have read many, but that is not knowing. Unless you read the scripture of your own being there is no knowing possible. There is only one Koran and one Bible and one Gita, and that is hidden within you. Unless you decode it -- and that is what I have been talking to you about this morning: how to decode it, how it has been lost in the jungle of your personalities, layers of personalities, masks, pretensions. It is lost.

But it is not lost absolutely, it is still there. Search, and it can be found. Seek a little, move towards it, and sooner or later -- you are on the track. And the moment you are on the track you suddenly feel everything falling into place everything coming together, everything becoming a symphony, the divisions dissolving, unity arising.

WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

And knowing is possible only when you transcend life and death, not before it. How can you know if you have not even attained to your innermost being? What else can you know if you don't know yourself? Hence the insistence of all sages on KNOWING THYSELF. Because that is the secret key of all knowledge. And that one key opens a thousand and one locks, it is a master key. Knowing one, say the Upanishads, one knows all. Not knowing that one, even if you know all it is of no use. It may burden you. It may become heavy on you. It may kill you but it cannot free you.

AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS IS NOT SICKMINDED.

That's what I was saying to you. If you remain alert, and you know a particular block, that -- Here is

where my wound is, here is the impasse, here is the block, the sickness; if you can be alert to your sickness -- suddenly it starts melting.

One who RECOGNIZES -- recognition is possible only in very deep consciousness, awareness. Recognition means you are alert and you recognize that THIS is the problem. Once you pinpoint the problem the problem.is already on the way to being solved. Nothing else is needed. For spiritual disease recognition only is enough. No other medicine is needed.

Medicine and meditation -- these are the two medicines in the world. And both the words come from the same root. Medicine for the body, meditation for the Soul. And both mean medicine.

AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS IS NOT SICKMINDED. THE SAGE IS NOT SICKMINDED.

Why? Because he is simply alert, watchful. He remembers himself. He is not identified at any layer of the personality. He is not the formalities, he is not the role and game playing, he is not the chaos, he is not the death, he is not the life. He is the very transcendence of all.

BECAUSE HE RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, THEREFORE HE IS NOT SICKMINDED.

Take it as a very very useful tool. Use it in the inner rediscovery of your being. Move from the first layer, and don't be in a hurry, because if you leave something incomplete in any layer you will have to come back to the layer.

Always remember that anything incomplete will remain a hangover. So when you are searching in one layer, search it totally. Be finished with it. Don't carry it into another layer. It can be solved only in its own space.

When you enter the second layer of game playing -- watch them, don't be in a hurry. And don't just accept what I am saying, because that won't help. You can say: Yes, this is what Osho says, and I have come to recognize it. No, that won't help. My recognition can't be your recognition. You have to travel the path on your own feet. I cannot travel for you. At the most I can indicate the way. But you have to follow it, walk, you have to move on it, and move very carefully so nothing is left incomplete and unlived, otherwise that will cling to you. and you will carry it into another layer, and everything will be a chaos and confusion.

Be finished with every layer, and when I say be finished, don't misunderstand me, I am not saying stop using it, I am not saying stop saying good morning to people -- I am saying don't make that your whole world. Say good morning, and if you can mean it, it is beautiful; mean good morning! If you are really alive your formality will also become alive. When you are going to say good morning why not mean it also'? When you are already going to say it, it has to be said, then mean it! I am not saying drop out of formalities, no, because many times this has been done in the past -- in the West it is being done right now, people have become fed up with the false pretensions. They drop out of the society.

That is a reaction, not a revolution. Then they move to the opposite extreme. Then they don't believe in any formalities and their life becomes difficult, and they make others' lives also difficult. Because they lose smoothness, and they drop all that lubricates.

Now it has become common in the West -- you can approach a women and just ask her: Would you like to sleep with me? Even to a stranger!

It may be sincere, you want it that way, but that is aggressive and violent. And even if the woman is ready to go, the way you propose it is going to become an obstacle -- and it hurts; then the woman feels as if you are only going to use her No, a little lubrication is necessary.

You go to your father and you simply ask for money -- not even saying a good morning; then it seems that your only relationship is through the money. Things become hard, things are already hard, why make them harder?

So I am not saying that you drop all formalities -- they are beautiful as far as they go, they go beautifully. Just remember one thing, that you should not become the world of the formal. You should remain alert.

And if somebody is willing, you should be capable of moving to the second layer of game playing. And if somebody is willing you should be able to move to the third layer -- of chaos.

When you love a person, and a person loves you, you can sit together in deep chaos; it has a tremendous, an austere beauty to it. Two persons in deep chaos, like two clouds meeting each other.

But if somebody is willing, and somebody is ready to move in your chaos, only then, otherwise don't

trespass on anybody. Don't interfere with anybody's life -- those formalities are just good ways to avoid trespass.

Games and role playing are good, because if somebody is not ready to move deep, who are you to force him to move deep? There is no point! You move yourself! And if somebody is willing to move with you to the fourth, the death level, if somebody is really in love with you, and wants an utterly intimate relationship, only then -- drop the third, move to the fourth; move to the fifth.

From fifth to sixth -- the transcendental, you have to move a.one. Up to the fifth a Master can be helpful. But from the fifth to the sixth you have to move alone -- but then you are ready. By the time you reach the fifth, you are ready. Only one step more, in total aloneness you dissolve into your own infinity, the inner emptiness.

This is what we have called nirvana -- cessation of your being completely, as if a drop has dropped into the ocean. and has become the ocean. The wave disappears, individuality is no more, you have become the whole. And when you have become the whole -- only then you are really healthy; that is why Lao Tzu says: The sage is not sickminded. In fact the sage has no mind. How can he be sickminded?

And if you ask me, I would like to say that all minds are sick, more or less. To be in the mind is to be sick. Degrees differ.

Up to the fifth, there is a possibility of the mind, because there is a possibility of getting identified. To get identified with anything is to create a mind. If you get identified with life you create a mind immediately Mind is nothing but identification. If you remain unidentified, aloof, a watcher on the hill, a witness -- then you don't have any mind. Witnessing is not a mental process. All else is mental.

So the sage is healthy because he has no mind. Attain to no-mindness. Move layer by layer. Peel your onion completely, until -- only emptiness is left in your hand.

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IS IT POSSIBLE TO HAVE AN ORIGINAL THOUGHT?

It is impossible, absolutely impossible to have an original thought. Because mind is memory, mind is the past, mind is that which you have already known, it is a borrowed thing, and whatsoever the mind can do can only be a repetition; new combinations of words, notions, concepts; but deep down all will be borrowed. Mind can never be original. The very nature of the mind is such -- it is a bio-computer. Before it can give you something you have to feed it. And that which you feed in comes out of it. Sometimes you can have some combinations of thoughts which appear to be original but are not -- for example, you can imagine a golden horse flying in the sky. Looks original. It is not. There are no golden horses of course, and no horse flies, but you have seen a horse, you have seen flying birds, you have seen gold; now this is a new combination. But everything is old, of the past, of the known.

Originality is not possible, only fictitious originality is possible. Mind remains dead, it is memory. Then, am I saying that there is no possibility to be original? No, I am not saying that. Thought cannot be original, no thought can be, originality in thinking is not possible. Originality in being IS possible.

You can be original, but you cannot think originally. A Bertrand Russell is not original, cannot be -- a very profound thinker, but not original. A Buddha can be original -- not in his thinking, in his being; the way he is, absolutely virgin ground. No one has travelled there before. He is absolutely fresh, just born, moment to moment changing, alive, never allowing deadness to settle on him. Being can be original, thought cannot be original. Thinkers are never original, only no-thinkers are -- if you will allow me the term. Deep inside if you attain to emptiness you will be original. Out of that emptiness whatsoever arises is always new. But the distinction has to be remembered.

Even a Buddha when he talks becomes unoriginal. His being is original, but when he uses language, again, the mind has to be used, the memory has to be used. The language belongs to others, not to you; you have not brought a language into the world, you have brought a fresh being, of course, but the language has been given by the society, by others, so even a Buddha has to use a borrowed language.

The moment Buddha says something originality is lost. And, if you listen to Buddha, not to his words, but if you can have a glimpse through the words of his being, then you will feel originality, then THERE IS the lotus flower, every petal fresh, just like a morning's dewdrops -- but then you have to penetrate the language, the words.

When Buddha communicates he is also communing. He is saying something and he is also being something. If you listen to his words you can find them in the Upanishads, in the Vedas, somewhere, but if you listen to his being, not to his words, if you listen to his heart, the beat,.the rhythm of his being, if you listen to his breathing, the way he is, just now this moment, the miracle that he is, the magic that he is -- if you listen to that, then no Upanishad can report anything about it. This man has never been there! For the first time he is there; he is original.

I am talking to you, I have to use language. If you listen only to that which I am saying and not also to that which I am being you will miss my originality. Listen to the gaps between the words. Listen to the emptiness between the lines. Listen to me, not to what I say. Then an understanding will arise, and suddenly, like a flash of lightning, you will be able to see me -- and the original that is right now happening before you.

But it is not part of mind. Mind is a mechanism. It cannot be original; it is not even alive -- how can it be original? It is social. Hence the insistence of all the awakened ones that unless you drop the mind you will not be able to know the truth, because truth is always original. Mind: always borrowed; truth: always original. Mind and truth cannot meet.

Meditation is to attain to a no-mindness, to a state of no-thought. In that opening of no-thought, in that kind of space, suddenly you become pure, innocent, uncorrupted. You have never been like that before nobody has ever been like that before nobody is going to be like that again. Unique.

And to know that is to realize one's self. To know that is to know all. If you have not known that, whatsoever else you know is just rubbish, garbage.

If you know that ONE, the original within you -- the nameless, because the original cannot have any name; the formless, because the original cannot have any form; unknown, because the original cannot be known; unchartered, unpenetrated, virgin, only then you come to feel the ecstasy of existence, the beauty of it.

It happened once, in a police station; a Sufi mystic entered; he was naked, and a crowd was following him. To the police officer he said: I have been robbed. All that I had has been stolen, and as you can see, I am standing naked; my coat, my clothes, my bed, my quilt, my cushion, my pillow, my umbrella -- everything has been stolen; but he was very calm and quiet. The police officer wrote down the whole list -- it was very long.

And then suddenly there appeared a man who was following the crowd, and he threw an old blanket before the police officer, and he said: This is all, a wretched old blanket, that I have stolen from this man, and he is saying it was his whole world!

The Sufi took the blanket, covered his body, started moving out of the police station -- the police officer stopped him, he said: First you will have to give an explanation because you have given such a big list, it is false!

The man said: No? because this is all that I have. When it is raining I use it as an umbrella. Sometimes I use it as a bed. And this is my only clothing. In the cold this is my coat. In the day I use it as a cushion. In

the night, sometimes as a pillow. These are the functions of my blanket, but this is the whole world I have and the list is not false.

This is a deep message. The Sufi is saying that if you attain to one you attain to the whole. It is a parable. Then that one blanket covers all. It becomes your umbrella, it becomes your bed, it becomes your clothing, it serves you in millions of ways. Just to know that one which is hidden behind you is to know all. To know that, to be that, is to be all. And if you miss that you have been robbed of the whole world. You have nothing, you are standing naked.

That one is original. You must try to penetrate the word ORIGINAL, what it means It means -- that which comes from the source. It does not mean new, it does not mean novel, it means that which comes from the source, from the very origin; that which comes from the very beginning, which belongs to the very base of existence -- that is original.

Thoughts cannot be original, only you, because you belong to the very source. You were there in the beginning, and you will be there in the end, because you ARE existence.

Thinking is a learnt thing. You can learn it, you can unlearn it. It is acquired. You can drop it any day you want to drop it. But your nature, what Lao Tzu calls Tao, your original nature, is not acquired, it has always been there, it is the source.

No thought can be original, but NO-THOUGHT can be original. Remember that.

WHAT IS THE DIFFERENCE BETWEEN MATURITY AND AGING?

A great difference, a vast difference, and people always remain confused about it. People think to age is to become mature, but aging belongs to the body.

Everybody is aging, everybody will become old, but not necessarily mature. Maturity is an inner growth.

Aging is nothing that you do, aging is something that happens physically. Every child born, when time passes, becomes old. Maturity is something that you bring to your life -- it comes out of awareness. When a person ages with full awareness he becomes mature. Aging plus awareness, experiencing plus awareness, is maturity.

You can experience a thing in two ways. You can simply experience it as if you are hypnotized, unaware, not attentive to what is happening; the thing happened but you were not there. It didn't happen in your presence, you were absent. You just passed by. It never struck any note in you. It never left any mark on you. You never learnt anything from it. It may even have become a part of your memory because in a way you were present, but it never became your wisdom. You never grew through it.
Then you are aging.

But if you bring the quality of awareness to an experience the same experience becomes maturity.

There are two ways to live: one, to live in a deep sleep. Then you age, every moment you become old, every moment you go on dying, that's all, your whole life consists of a long slow death. But if you bring awareness to your experiences -- whatsoever you do, whatsoever happens to you, you are alert, watchful, mindful, you are savouring the experience from all the corners, you are trying to understand the meaning of it, you are trying to penetrate the very depth of it, what has happened to you, you are trying to live it intensely and totally -- then, it is not just a surface phenomenon. Deep down within you something is changing with it. You are becoming more alert. If this is a mistake, this experience -- you will never commit it again.

A mature person never commits the same mistake again. But just an old person goes on committing the same mistakes again and again. He lives in a circle. He never learns anything.

You will be angry today, you were angry yesterday, and the day before yesterday, and tomorrow also you are going to be angry, and the day after tomorrow also. Again and again you get angry, again and again you repent, again and again you take a deep decision that you are not going to do it again, but that decision makes no change. Whenever you are disturbed the rage takes over, you are possessed. The same mistake is committed. You are aging.

If you live an experience of anger totally, never again will you be angry. One experience will be enough to teach that it is foolish, that it is absurd, that it is simply stupid -- not that it is a sin, it is simply stupid. You are harming yourself, and harming others, for nothing. The thing is not worth it. Then you are getting

mature. Tomorrow the situation will be repeated, but anger will not be repeated. And a man who is gaining in maturity never decided that he will not be angry again, no, that is the sign of a man who is not getting mature. A man of maturity never decides for the future. The maturity itself takes care. You live today. That very living will decide how the tomorrow is going to be -- it will come out of it.

If the anger was painful, poisonous, you suffered hell through it, what is the point of deciding, or taking a vow and going to the temple and saying before the Master: Now I take a vow that I will never be angry again? All this is childish. There is no point! If you have known that anger is poisonous -- finished! That way is closed. That door no more exists for you. The situation will be repeated tomorrow but you will not be possessed by the situation. You have learnt something -- that understanding will be there. You may even laugh, you may even enjoy the whole thing of how people get so foolish. Your understanding is growing through every experience.

You can live life as if you are in a hypnosis -- that's how ninety-nine per cent of people live -- or you can live with intensity, awareness. If you live with awareness you mature, otherwise you simply become old. And to become old is not to become wise. If you have been a fool when you were young and now you have become old, you will be just an old fool, that's all. Nothing. Just becoming old, you cannot become wise. You may be even more foolish, because you may have attained to mechanical habits, robot-like.

Life can be lived in two ways. If you live unconsciously you simply die; if you live consciously you attain to more and more life. Death will come, but it never comes to a mature man, it comes only to a man who has been aging and getting old. A mature one never dies, because he will learn even through death. Even death is going to be an experience to be intensely lived, and watched, allowed.

A mature man never dies. In fact before a mature man, on the rock of maturity, death struggles and shatters itself, commits suicide. Death dies, but never a mature man -- that is the message of all the awakened ones: that you are deathless. They have known it, they have lived their death. They have watched, and they have found that it can surround you but you remain aloof, you remain far away. Death happens near you but it never happens to you.

Deathless is your being, blissful is your being, divine is your being, but those experiences you cannot cram in the mind and in the memory. You have to pass through life and attain them.

Much suffering is there, much pain is there. And because of pain and suffering people like to live stupidly -- it has to be understood why so many people insist that they should live in a hypnosis; why Buddhas and Christs go on telling people to be awake, and nobody listens. There must be some deep involvement in hypnosis, there must be some deep investment. What is the investment?

The mechanism has to be understood, otherwise you will listen to me and you will never become aware You will listen and you will make it a part of your knowledge that: Yes, this man says be aware and it is good to be aware. And those who attain to awareness become mature... But you yourself will not attain to it, it will remain a knowledge. You may communicate your knowledge to others, but nobody is helped that way.

Why? Have you asked this question ever? Why don't you attain to awareness? If it leads to the infinite bliss, to the attainment of SATCHITANANDA, to absolute truth -- then why not be aware? Why do you insist on being sleepy?

There is some investment -- and this is the investment: if you become aware, there is suffering. If you become aware, you become aware of pain, and the pain is so much that you would like to take a tranquillizer and be asleep.

This sleepiness in life works as a protection against pain. But this is the trouble -- if you are asleep against pain, you are asleep against pleasure also.

Think of it as if there are two faucets: on one is written 'pain' and on another is written 'pleasure'. You would like to close the faucet on which pain is written, and you would like to open the faucet on which pleasure is written. But this is the game -- if you close the faucet 'pain', the pleasure immediately closes, because behind both there is only one faucet on which 'awareness' is written. Either both remain open or both remain closed, because both are two faces of the same phenomenon, two aspects.

And this is the whole contradiction of mind: mind wants to be more and more happy; happiness is possible if you are aware. And then mind wants to be less and less in pain, but less and less pain is possible only if you are unaware.

Now you are in a dilemma. If you want no pain -- immediately pleasure disappears from your life, happiness disappears. If you want happiness, you open the faucet -- immediately there is pain also flowing. If you have to be aware, you have to be aware of both. Life is pain, pleasure. Life is happiness, unhappiness.

Life is day and night. Life is life and death. You have to be aware of both.

So remember it. If you are afraid of pain you will remain in hypnosis, you will age, become old and die. You missed an opportunity. If you want to be aware, then you have to be aware of both, pain and pleasure. They are not separate phenomena. And a man who becomes aware becomes very happy, but also becomes capable of deep unhappiness, of which you are not capable.

It happened, a Zen Master died, and his chief disciple -- who was a famous man on his own, even more famous than the Master, in fact the Master had become famous because of the disciple -- the chief disciple started crying; sitting on the steps of the temple he started crying with tears flowing down. A million people had gathered; they could not believe it because you never see any awakened man crying and weeping, with tears rolling down. They said: We cannot believe it. What is happening? You are crying, and you yourself have been saying to us that the innermost being never dies. Death does not exist. We have heard you say millions of times that death does not exist -- so why are you crying? Your Master is still alive in his being.

The disciple opened his eyes and he said: Don't disturb me. Let me cry and weep. I'm not crying for the Master and his being. I am crying for his body. His body was also beautiful. Never again will that body exist.

And then somebody tried to persuade' him that this would create a bad name for him: So many people have gathered, and they will think that you are not enlightened. The disciple said: Let them think whatsoever they want to think. But since the day I became enlightened I have become infinitely blissful, but I have also become infinitely sensitive to pain and suffering.

It seems to be as it should be. If you hit Buddha, Buddha will suffer more than you will if somebody hits you. Because he has become infinitely sensitive. His sensitivity is very delicate. He is just like a lotus petal. Your stone will hit him very deeply. It will give him deep suffering.

Of course he will be aware of it. Of course he will be aloof from it. Of course he will be transcendental to it, he will be knowing it, that it is happening, and he will not be a part of it, he will be a cloud-like phenomenon surrounding it -- but it is happening.

You cannot be so sensitive to pain, you are so fast asleep. You move like a drunkard -- the drunkard falls on the street, hits his leg, his head in the gutter -- nothing happens. If he was aware there would have been pain.

A Buddha suffers infinitely, Buddha enjoys infinitely. Always remember, whenever you reach to a high peak, simultaneously near the high peak a deep valley is being created. If you want to reach to the heavens, your roots will have to go to the very hell.

Because you are afraid of pain you cannot become aware -- and then you cannot learn anything.

It is just like -- you are afraid so much of enemies that you have closed the doors of your house. Now even the friend cannot enter, even the lover is Left out. The lover goes on knocking on the door but you are afraid, maybe it is the enemy. So you are closed -- that's how I see you all: closed, afraid of the enemy, and the friend cannot enter. So the friend you have turned into an enemy. Now nobody can enter, you are so afraid.

Open the door. When the fresh air enters the house there is every possibility of dangers also entering. When the friend comes, the enemy comes also. because day and night enter together, pain and pleasure enter together, life and death enter together.

So don't be afraid of pain otherwise you will live in anaesthesia. Afraid of pain, you take anaesthetics. The surgeon gives an anaesthetic before he operates on you, because there is going to be much pain, you will not be able to tolerate it. Your consciousness has to be dimmed, darkened. Then he can cut your whole body and you will not suffer.

Because of the fear of pain you have forced yourself to live in a dim consciousness, in a very dimmed existence almost not alive. This is the fear -- you have to drop that fear, you have to face pain, you have to move through suffering, only then the possibility opens for the friend to enter.

And when you know both you immediately become the third. When you know both, pain and pleasure, the duality, the day and night -- suddenly you have become transcendental. This is what I was talking about yesterday. 'The sixth' which transcends all.

Maturity is awareness. Aging is just wasting yourself.

I KNOW I AM SITTING IN FRONT OF A BUDDHA, A LAO TZU, YET I FEEL LIKE RETURNING TO THE WEST. CAN YOU TELL ME WHAT IS GOING ON?

You may be sitting before a Buddha or a Lao Tzu, but just by sitting before a Buddha or a Lao Tzu you cannot become a Buddha or a Lao Tzu. Even just the opposite can happen. Looking into a Lao Tzu you can get so afraid -- because he is an abyss. You can get such a shock that you can turn about, and escape.

This is my observation with many people. They come to me with strong desire, with a longing heart, and when they come to me and they look into the abyss. they become afraid.

They had come to achieve something, and suddenly they realize that they have to lose everything. They had come here to attain something and suddenly they realize that the only way to attain themselves is to lose all, to be nothing. A fear grips their heart. They start thinking of escaping, or they escape.

This is exactly what has happened. This question is from Deva Ninad. This is exactly what has happened. As I have been studying him, he is a result-oriented mind, not in the present, but in the future. A very subtle ego in search to attain something. Intelligent, knowledgeable, with many possibilities, but if this ego goes on functioning he will miss.

He had come to attain something. And here he finds that he has to lose all.

The fear has taken possession, now he wants to escape. He will rationalize why he Is going to the West, he will find a way to rationalize the whole thing, but it is a sheer escape.

But it is natural. And it happens to many people, and the more intelligent they are, the more it happens, because the intelligence immediately shows them that they have come to a wrong place. But this is going to happen to everybody when he comes to me. When you start coming towards me of course you come to achieve something: enlightenment, moksha, God, and all sorts of nonsense. The ego is always a seeker, out to find something. The ego is always in search of gratification. The ego is greedy. It desires God. And the ego itself is the barrier. But the ego says: I desire God, I don't desire anything of this world. The ego condemns the worldly; but the ego is very tricky. Be alert to the trap, because the ego is the barrier, otherwise who has told you that you have ever missed God? Who told you that you are not already enlightened? You are!

That's the problem. When you come to me you come to seek something. When you listen to me, when you become aware of my reality, you start feeling that there is nothing to be achieved, there is no future. This moment is all. And my insistence is this -- that you are already that which you are searching for.

The ego cannot concede to it, because if it concedes to it, it is going to commit suicide. The ego will disappear. Nothing to achieve in the future -- the ego cannot exist. No goal in the future -- the ego drops: flat, dead. The ego needs props to achieve something. The ego is the achiever, the result-oriented, goal-oriented thing. It creates illusions in the future to achieve, and through those illusions it is fulfilled.

When I say you are already that which you are trying to find, are asking for, I'm cutting the very root of the ego. If the ego disappears -- and it disappears only when you drop future -- you are God.

But I am not saying God is to be achieved. I am not saying there is any goal to be achieved. I am not saying life is purposive. I am saying life is a play. Enjoy this moment because there is no other moment, there is no tomorrow. Future is illusory. Only the present is real.

Listening to me, being with me, your ego feels afraid. The ego starts creating rationalizations. It says: Go! Go home! At least there were some possibilities there to achieve, and this man is dropping the whole future, and you have not yet become the most famous man in the world, you have not yet become the greatest in the world, you have not yet become anything, and this man is saying -- drop all search; and this man is saying -- seek and you will lose, don't seek and it is already there. The ego feels that the ground, the very ground underneath is being pulled away. It will create new rationalizations in the mind. It will say: Go West. Go home. Do something else. Go to some other Master who can help you to attain something, who can help you to be something. Here I teach only being nothing. That is the problem.

And remember, Ninad has asked another question He has asked: If I go to the West I would like to have the mala, I would like -- to continue with the name you have given me, but I would like to drop orange. What is the use of orange? -- it is an outward thing. Sannyas should be an inner thing.

Then why the mala? Mala is not outward? Then why the sannyas name? Is not the name also outward? Why do you want to cling to name and mala and just drop the orange? Is the mala something inner? Is name something inner?' No, these are the tricks of the mind; that's what I say rationalizations.

Now? orange will Create trouble, mala you can hide. The name is not going to be great trouble, but in the West moving in orange you will look mad.

And if you are to be with me you have to be mad, Less than that won't do.

If you want to drop sannyas, that is nothing -- you can drop it, but don't create rationalizations. Then simply say: I am afraid. Why create so much philosophy around it? In and out! -- and who knows what is out and what is in? Is there a demarcation? From where does the inside start and th Can you demarcate the line where your inside is?

What is inside? What is outside? They are one! The outside is part of your inside and the inside is part of your outside. The outside is nothing but the outermost layer of the inside. The inside is nothing but the innermost layer of the outside. They are not two things.

When you are hungry do you say -- hunger is inside, why should I eat food which is outside? Hunger is inside, food is outside. But there is a miracle -- you eat outside food and inside hunger is satisfied. Somewhere the food enters into the inside, it becomes your blood and your bone.

You breathe in, the air is outside, why do you breathe? Drop it! What is the point of breathing something which is outside? You remain inside, then you will know within seconds that it is foolish, it cannot be done. The breath goes in, becomes inside; the same breath goes out, becomes outside. Inside and outside are two polarities of your being, just like two banks of a river -- you flow between. You are neither inside nor outside, you are either both or neither.

So please if you want to drop sannyas, drop it simply; at least be simple, don't try to be cunning and clever. All rationalizations are cunning. Don't try to satisfy yourself that you are doing something great which others are not doing because you have understood what is inside and what is outside.

And Ninad is in orange here. Is there any difference between East and West about inside and outside? If it is outside it is outside here also. You should drop it here!

But here there is no problem for a Westerner. Nobody bothers, nobody knows you. Here it is a problem for Indians. They think much before they take sannyas. They try to escape.

A Westerner can take sannyas easily, because here you are nobody. Your family is not here, your acquaintances, the people who know you, nobody is here. You are a stranger.Whether you are in orange or black or green makes no difference.

Back home you have a prestige, a certain name around you, an identity, you have to protect that. But I am not saying don't protect it. If you want to protect it, protect it. But be simple. At least don't try, to be cunning because cunningness will be very destructive for you. Simply say: I am afraid. I can understand. It is natural to be afraid. But don't bring big words and philosophies in, that this is outward.

You may be in front of a Lao Tzu or a Buddha, and you may not be ready for him. Lao Tzu says that he is ready. If you want to enter me I am ready. But to enter me is to dissolve. To be with me is to lose boundaries. To be with me is by and by to become faceless, nameless. To be with me is by and by to become a nobody -- I am a nobody, and I am infectious.

If you want to be nobody, be here. If you want to be somebody -- escape, as fast as possible, and never look back, because even that looking back will create trouble for It will show that a desire is still clinging around you, that you would like to come near to me. Escape and forget about me. Whenever again you want to die I will be awaiting here for you. If you are not ready -- remain alert, move away. If you are ready -- then don't waste time, move in. One should be very clear what one is doing otherwise you will create confusion for yourself.

If you don't want to become a nobody and you remain with me, you will become confused. If you want to become nobody then don't go away -- forget that anywhere else exists, then just be here.

One should be clear what one is doing. If you are not clear you become divided, confused, a chaos.

IN MOMENTS OF DEEP LOVE AND MERGING WITH THE SURROUNDING EXISTENCE, O FRAGRANCE, YOUR FRAGRANCE, COMES TO ME, AND GRATITUDE ARISES IN MY HEART. IS LOVE THE ONLY COMMUNION POSSIBLE WITH A MASTER?

There is no other communion, not only with a Master -- there is no other communion with anybody except love.

There are three ways to be related. One we call communication. It is mind to mind. You talk. Words meet, not you. Intellects grope, try to understand each other, but you remain far away. It is a very guarded relationship. Not really a relationship, just a groping, trying to find whether you would like to come closer or not.

Intellect is very suspicious, non-trusting. In ordinary life ninety-nine per cent of your relationships remain intellectual. You talk to judge You talk to protect. You talk to avoid. In fact when you are talking to people you are not saying much, in fact you are trying not to say much.

Words create an illusion that you are saying many things. It may be just otherwise, you may be hiding. Have you watched? When you don't want to say something to somebody you talk MUCH. Not about that thing, about many other things. Because if you don't talk, the silence may be revealing.

A husband comes homes, he does not really want to talk with his wife but he talks about many trivial things, this and that -- he is avoiding some fact. If he remains silent the wife may start feeling something. the wife may be able to penetrate the silence, she is intuitive; he has to create a smoke around him of words so his real face is hidden.

People talk not to communicate but to avoid communication.

This is your ordinary relationship with people. Only rarely in this relationship are there contacts, otherwise there is no contact.

Everybody is suffering, starving for human contact, but cannot come out of his armour, and cannot spread his hands. Everybody is waiting under his shell for somebody to come and break the shell. But the others are also afraid. Everybody is hiding in his cocoon, deep in need of love, deep in need to be related -- because man is not an island; you cannot exist alone. A relationship is nourishment, you need to be related.

If you move into aloneness for a few days, it will be good. Then you will start feeling starved. A subtle energy is missing. When you come in contact with people, you become again alive.

Now researchers say that the mother is not only feeding the child with the breast, she is feeding it with her love -- and love now is a nourishment; a subtle quality of her warmth, of her love, acceptance, is being transferred to the body of the child.

It is very subtle energy, but if a child is not given that... food can be given, milk can be given, care can be given, and if a child is not given love he shrinks in himself, dies.

If love is given, just the feeling of love -- now they have been experimenting on plants: you can take two plants of the same size, of the same age, and for one you sit every day for thirty minutes. forty minutes, with a deep feeling of love -- touch the plant, feel for it, have a little talk, say something to the plant, talk about the weather, the clouds, say that: Today the sun has not arisen but don't be afraid, it will be coming soon -- just spread your warmth around the plant. And the other plant -- you give exact nourishment to the other plant, but no love. You give fertilizers, water, sun, everything -- the same of these to both -- but no love; and suddenly you will see -- the first plant is going higher; within weeks it has doubled; and the other plant is shrinking, struggling hard to grow -- but something is missing. You can do it with three plants; the third plant every day you curse, say bad things, discouraging things, such as: Don't think that this cloud is going to leave, it is going to remain for ever, you are doomed.... And these are now scientific facts -- the cursed plant will die. With every care you cannot revive it. And the loved plant will grow, and bigger flowers will come to the loved plant. It will be almost double the size of the other plant which has not been loved.

A subtle aroma surrounds love. It is a food. Go into isolation. For a few days you will feel good. Then suddenly an urge arises to move and to go to the people, because there are your roots. That's why I am not in favour of total renunciation, I am not in favour of renouncing life, because you have been born here, you are part of this continent, you cannot be islands.

For a few days it is beautiful because sometimes to be in the crowd is too much, too tiring -- because you don't have the space. And everybody needs a certain space around him, a certain territory, where he is totally free.

These are the two needs: love, which is not possible when you are alone, and space, which is not possible when you are in a crowd -- and both are needs.

You need space, otherwise you feel suffocated. Look at people going in a train -- crowded, everybody is standing in a SHRUNK state, suffocated, even if others are touching you you are not feeling the touch. You have to become insensitive, you have to become hard, closed.

If you are too much in the crowd you will need space. If you go to the Himalayas, move to the desert, you will have infinite space, but then suddenly, after a few days, when the need is fulfilled for space and freedom, you will want to come back to the world.

Life should be a rhythm between opposites. That's why I say -- remain in the house, remain in the market, and become a sannyasin. Move sometimes to the lonely world, again come back to the market. Between meditation and market there should be a rhythm. Then you will be nourished by both. You will thrive more. You will attain to abundance of life.

The second type of relationship is communion. Communication is of the head. Communion is of the heart. You don't say much, you mean much. Two lovers sitting by each other's side holding hands -- they don't say much, they mean much. Ordinarily you say much but you don't mean much. Two lovers, just sitting, nothing to say in fact, what is there to say? Love is enough when it is there; nothing else needs to be said -- deeply merging into each other, losing their boundaries, becoming part and members of each other, just being silent, feeling, sensitive, alert, merging, in that moment, to talk will be a disturbance, to say something will not be a communication, it will be a hindrance, an obstacle. Silence is enough, it encompasses them both, they both become part of a deeper silence, a higher silence. That silence takes possession. This is communion, from heart to heart. This is love.

And then there is a third for which no name exists because it is so rare: being to being.

Communication: head to head; communion: heart to heart; and then there is a third phenomenon for which no word exists, because it is so rare -- after centuries sometimes one or two persons attain to it -- being to being. Even silence is a disturbance.

In that moment the music of silence is a noise. Absolute emptiness is needed.

That must have happened When Buddha gave the flower to Mahakashyap.

Buddha came one day with a flower in his hand. People were waiting and he wouldn't speak -- he looked at the flower, and he continued looking at the flower. Minutes passed, it became heavy, hard. The time looked like infinity -- and it had never happened before. Half an hour passed, the whole hour passed. people were feeling restless now. What has happened to Buddha? Then one unknown monk -- not known up to that time, a certain Mahakashyap, started laughing.

Buddha called him, gave him the flower, and told the audience: All that can be said I have given to you, and that which cannot be said I give to Mahakashyap.

That day, that morning, two beings met. It was not head to head, not heart to heart, it was being to being.

The Master can transfer his keys only from a contact which is being and being. Now for centuries Buddhists have been asking: What was given to Mahakashyap? It has become a koan in Japan: What was transferred? What did Buddha give to Mahakashyap that Mahakashyap gave to somebody else and it then passed on? And then Bodhidharma went to China in search of somebody to give the same thing to. It was given to Hui-neng. It has continued -- a chain, being to being.

That happens in a state of samadhi.

So -- ordinary communication; then the communion of love, and then the union of being. These are the three phenomena. When you become a disciple you have to attain to the second -- heart to heart; if you are a student -- to the first. A few are students here, who listen from head to head. A few are disciples who listen from heart to heart. And I hope some day somebody will listen from being to being, will be a Mahakashyap to whom I can give my flower, so that it can be carried from century to century.

MANY SAY THAT YOUR MEDITATION TECHNIQUES ARE DANGEROUS BECAUSE THEY CAN RELEASE MORE ENERGY THAN WE CAN DEAL WITH. AND YOU HAVE OFTEN SAID THAT MADNESS AND ENLIGHTENMENT ARE EQUALLY POSSIBLE ON THE SPIRITUAL PATH. CAN YOU SAY SOME MORE ABOUT MADNESS AND HOW WE CAN AVOID IT?

If you try to avoid it you will be in danger, because anything avoided always remains like a hangover. Madness has to be lived through, not avoided. If you avoid it it will remain a part of your unconscious. If you avoid it you will not be able to encounter your total being, a part will always be suppressed.

Madness has to be passed through and through. You have to move through it. Fear is there -- the fear is not of madness, remember, the fear is of getting identified. Madness cannot do anything. If you remain unidentified, alert, you can enjoy it, it is a beautiful experience. It happens around you, it never happens to you. But if you get identified, then there is danger.

That's what I was saying yesterday. On the third layer, the chaos layer, the possibility of madness is there -- if you get identified. So before you get identified you have to learn awareness. And all my meditation techniques are such that they teach you two things: one: to be aware, and another: to be chaotic. They create chaos in you, and simultaneously they create awareness in you, they have an inbuilt safety. So don't be afraid. And anyway, I am here!

You go through the madness, remaining alert. Never say: I am mad. If madness happens just say: Madness is there, I am a witness. That will do. Soon everything will subside, you have passed the layer --

how can you avoid it? It is there, just on the way. If you try to avoid, you will cling to the second layer, the layer of games and roles. And, afraid of the third -- chaos, you will cling more and more to it. No need to be afraid! Learn how to be aware, that's all; how to be mindful.

Start with small things -- eat, but eat with alertness. Walk, but walk with awareness. Talk to people, but talk with awareness. Listen to me, but always remain alert that you are listening. Don't get lost in it. Just learn to be aware, and then the madness can be released. And you will enjoy it -- nothing like it! It is a storm, but a great phenomenon.

When everything goes into chaos within you that means everything moves to the original source -- manmade rules, regulations are lost. The games of the society disappear; all definitions are meaningless. You move into the undefined, with no map. It is a beautiful experience, an experience of the unknown. But dangerous! If you become lost you become mad.

That's why I insist before one enters into the third layer one should choose a Master. Never enter alone. There must be somebody who can SHOCK you out of your identification; who, if you get lost, can pull you out of the mess. But one has to go through it.

And my meditation techniques ARE dangerous. In fact there cannot be any meditation techniques which are not dangerous. If they are not dangerous, they are not meditation techniques, they are tricks. Just like Transcendental Meditation of Maharishi Mahesh Yogi. They are mental tricks. Just consolatory. No danger. At the most they can give you good sleep, that's all. If you miss, you don't miss anything, you remain the same. If you attain, you attain to good sleep, that's all. No danger involved. That's why TM has had such a universal impact; people are so much attracted to it because it is so impotent, it does nothing, it is just like homeopathic medicine. Homeopaths say that their medicines are such that if they help, they help -- otherwise they never harm. TM is homeopathic.

But what I am saying is allopathic. It is poison. Play carefully. It helps tremendously, it can harm also. And this is the criterion: Whatsoever helps can also harm. If something cannot harm it cannot help either. The possibility is always of both. It is dangerous because it is powerful. If something is not dangerous, it means it is powerless, it has no potency.

Yes, they are dangerous. Before you decide to enter, think twice. And don't enter into my meditations as students -- that can be dangerous. Enter as disciples. Don't enter into my meditations curiously. No, curiosity can lead you to dangers. If you are really ready, ready to face madness, only then you are welcome. Otherwise -- remain normal. Cling to the second layer and the first layer. At least you are not in danger. You will not attain to anything but you will also not lose anything. You can waste your life easily, with comfort. You can live comfortably, and you can die comfortably.

With me, there is danger. If you succeed with me, you can live tremendously. If you fail, you go mad.

But you can fail only if you don't listen to me. If you listen to me there is no question of it.

I am not talking of anything theoretically. Whatsoever I am saying, I have done, I have passed through it, I know what is possible, what is not possible. what can happen, what can go wrong. Every inch of the territory is known to me, so if something goes wrong that means only that you have not been listening to me.

If you listen to me, trust me, nothing can go wrong; that is how trust, a deep trust and surrender are needed.

Tao: The Three Treasures, Vol 4

Chapter #7
Chapter title: Hard and Soft

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LAO TZU SAYS:
WHEN MAN IS BORN, HE IS TENDER AND WEAK; AT DEATH, HE IS HARD AND STIFF. WHEN THINGS AND PLANTS ARE ALIVE, THEY ARE SOFT AND SUPPLE; WHEN THEY ARE DEAD, THEY ARE BRITTLE AND DRY. THEREFORE HARDNESS AND STIFFNESS ARE THE COMPANIONS OF DEATH, AND SOFTNESS AND GENTLENESS ARE THE COMPANIONS OF LIFE.
THEREFORE WHEN AN ARMY IS HEADSTRONG, IT WILL LOSE IN BATTLE. WHEN A TREE IS HARD, IT WILL BE CUT DOWN. THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

Life is a river, a flow, a continuum, with no beginning and no end. It is not going somewhere, it is always here. It is not going from somewhere to somewhere else, it is always coming from here to here. The only time for life is now, and the only place is here.

There is no struggle to reach, there is nothing to reach. There is no struggle to conquer, there is nothing to conquer. There is no effort to protect, because there is nothing to be protected from. Only life exists, alone, absolutely alone, beautiful in its aloneness, majestic in its aloneness.

You can live life in two ways: you can flow with it -- then you are also majestic, you have a grace, grace of non-violence, no conflict, no struggle, then you have a beauty, childlike, flower-like, soft, delicate, uncorrupted. If you flow with life you are religious. That's what religion means to Lao Tzu -- or to me.

Ordinarily religion means a fight with Life -- for God. Ordinarily it means: God is the goal, life has to be denied -- and fought; life has to be sacrificed and God has to be achieved. This ordinary religion is no religion. This ordinary religion is just part of the ordinary violent aggressive mind.

There is no God beyond life; life is God. If you deny life you deny God, if you sacrifice life you sacrifice God. In all the sacrifices, only God is sacrificed.

Gurdjieff used to say -- it looks paradoxical but it is true -- that all religions are against God.

If life is God, then to deny, to renounce, to sacrifice, is to go against God.

But it seems Gurdjieff did not know much about Lao Tzu. Or even if he had known about Lao Tzu he would have said the same thing, because Lao Tzu does not seem to be ordinarily religious. He is more like a poet, a musician, an artist, a creator, rather than like a theologian, a priest, a preacher, philosopher He is so ordinary that you cannot think that he is religious. But really to be religious is to be so extraordinarily ordinary in life that the part is not against the whole, but the part is flowing with the whole.

To be religious is not to be separate from the flow. To be irreligious is to have your own mind, in an effort to win, to conquer, to reach somewhere. If you have a goal you are irreligious. If you are thinking of the tomorrow you have already missed religion. Religion has no tomorrow to it. That's why Jesus says: Think not of the morrow; look at the lilies in the field, they are blossoming NOW. Everything that is, is NOW, everything that is alive is NOW alive. Now is the only time, the only eternity.

Two possibilities are there. You can fight with life, you can have your private goals against life -- and all goals are private, all goals are personal, you are trying to impose a pattern on life, something of your own; you are trying to drag the life to follow you, and you are just a tiny part, infinitesimal, so small, so atomic, and you are trying to drag the whole universe with you. Of course you are bound to be defeated. You are bound to lose your grace, you are bound to become hard.

Fighting creates hardness. Just think of fight, and a subtle hardness comes around you; just think of resisting, and a crust arises around you which covers you like a cocoon.

The very idea that you have a certain goal makes you an island, you are no more part of the vast continent of life. And when you are separated from life you are like a tree which is separated from the earth. It may live a little on the past nourishment, but really it is dying. The tree needs roots, the tree needs to be in the earth, joined together, part of it.

You need to be joined with the continent of life. part of it, rooted in it. When you are rooted in life you are soft -- because you are not afraid.

Fear creates hardness. Fear creates the idea of security, fear creates the idea to Protect yourself. And

nothing kills like fear because in the very idea of fear you are separated from the earth, uprooted.

Then you live on the past -- that is why you think so much of the past. It is not coincidental. The mind continuously thinks either of past or of the future. Why think so much of the past? The gone is gone! It cannot be recovered. The past is dead! Why do you go on thinking about the past which is no more and about which nothing can be done? You cannot live it, You cannot be in it. But it can destroy your present moment.

But there must be some deeprooted cause for it -- the deeprooted cause is that you are fighting the whole. Fighting the whole, fighting the river of life, you are uprooted. You have become tiny, a capsule-like phenomenon, closed in yourself. You have become an individual, you are no more part of the BRAHMA, the expanding universe, the vast. No, you are no more part of it, you have to live like a miser on your past nourishment, that's why mind goes on thinking about the past.

And you have to pull yourself somehow to be ready to fight -- that's why you go on thinking about the future: future gives you hope, past gives you nourishment, and just between the two is eternity, the very life, which you are missing. Between the past and the future you are dying, not living.

There is another way to be -- really, the only way to be because this way is not the way to be, the way of fight is not to be the way to be.

The other way is to flow with the river, flow so together with it that you don't feel even the separation -- that you are separate and flowing with it. No you become part, not only part, you are immersed in it, you have become the river, there exists no separation. When you are not fighting, you become life. When you are not fighting you have become the vast, the infinite. When you are not fighting, that state in the East has been known as surrender; trust, what we have called SHRADDHA; trusting life, not trusting your individual mind, but trusting the whole. Not trusting the part, but the whole. Not trusting the mind, but trusting existence.

Surrendered, suddenly you become soft, because then there is no need to be hard, you are not fighting, there is no enmity, there is no need to protect, there is no urge to be secure, you are already merged with life.

And life is secure, only individual egos are insecure, they need protection, they need safety, they need armours around them; afraid, continuously trembling. Then how can you live? You live in anguish and anxiety. You don't live. You lose all delight, the sheer joy of being here -- and it is a sheer joy. It has no cause to it. It simply arises because you are. It simply bubbles up within you just because you are. Once you are open, flowing with life, you are bubbling with joy continuously. For no reason at all! You simply start feeling that to BE is to be happy.

That's why Hindus have called the ultimate: SATCHITANANDA. That means to be is to be blissful. To be true is to be blissful. There is no other way of being. If you are miserable that only shows that you have lost contact with being. To be miserable means somehow you are uprooted from the earth, you have become separate from the river, you have become a frozen block, an ice cube, floating in the river, but not with it; fighting, even trying to go upstream -- the ego always wants to go upstream, because wherever there is challenge the ego feels good. The ego is always in search of fight. If you cannot find anybody to fight you will feel very miserable. Somebody is needed to fight. In fighting you feel good, you ARE.

But that is a very in way to be. A pathological way, a neurotic way to be. Neurosis is fighting with the river. If you fight, you become hard. If you fight, you surround yourself with a dead wall. Of course, your own being is dead. You lose softness, lucidity, grace, gentleness. Then you are just dragging, not alive.

Lao Tzu is for surrender. He says: Surrender to life. Allow life to lead you, don't try to lead life. Don't try to manipulate and control life, let life manipulate and control you. Let life possess you. You simply surrender! You simply say: I am not. You give total power to life, and be with it. Difficult, because the ego says: Then what am I? Surrendered, I am no more.

But when the ego is not, in fact for the first time you are. For the first time you are not the finite, you are the infinite. For the first time you are not the body, the embodied, you are the unembodied, the vast, which goes on expanding; beginningless, endless.

But the ego does not know about it. The ego is afraid. It says: What are you doing, losing yourself? Then you will be lost, you will be a nobody. If you listen to the ego, the ego will put you again and again on a neurotic path, the path of Being Somebody. And the more you become somebody the more life has disappeared from you.

Look at people who have succeeded in the world, who have become somebody, whose names are found in Who's Who? Look at them, watch them, you will find that they are living a fake life! They are only

masks, nothing inside, hollow men, stuffed maybe, but not alive. Empty.

Watch people who have become successful in the world, and have become somebodies: presidents, prime ministers, rich people, the very rich, who have attained all that can be attained in the world. Watch them, touch them, look at them; you will feel death. You will not find throbbing hearts there. Maybe the heart is still beating but the beat is mechanical. The beat has lost the poetry. They look at you, but their eyes are dull. The lustre of being alive is not there. They will shake hands with you but in their hands you will not feel anything flowing, you will not feel any exchange of energy, you will not see warmth welcoming you. A dead hand. Weight you will find there, love you will not find.

Look around them: they live in hell. They have succeeded, they have become somebodies, and now only hell surrounds them. You are on the same way if you are trying to be somebody.

Lao Tzu says: Be a nobody, and then you will have infinite life flowing in you.

For the flow of life, to be a somebody becomes a block; to be a nobody -- vast emptiness; it allows all. Clouds can move, stars can move in it. And nothing disturbs it. And you have nothing to lose, because all that can be lost you have surrendered already.

In such a state of being one is ever young. The body of course will become old, but the innermost core of your being remains young, fresh. It never becomes old, it is never dead.

And Lao Tzu says: This is the way to be really religious. Float with Tao, move with Tao, don't create any private goals and ends, the whole knows better, you be simply with it. The whole has created you, the whole breathes within you, the whole lives in you, why do YOU bother? Let the responsibility be with the whole. You simply go wherever it leads.

You don't try to force and plan, and you don't ask for any certain goals because then there will be frustration, and you will become hard, and you will miss an opportunity of being alive. And this is the point -- that if you allow life, more life happens, then if you allow yourself to be alive still more life happens.

Jesus goes on saying: Come to me, and I will show you the way of infinite life. Life abundant. Life overflowing, flooding.

But we live like beggars, we could have been like emperors. Nobody else is responsible. Your cleverness to be yourself, to be clinging to the ego, is the whole cause of your misery.

Now the sutras.

WHEN MAN IS BORN, HE IS TENDER AND WEAK;

Watch a small baby, just born. He has no crust around him: vulnerable, open, soft. Life in its purity. It will not be so for long, soon personalities will start growing around him, he will be encaged, imprisoned by the society, parents, schools, universities; soon the life will become a distant phenomenon. He will be more like a prisoner. Life will go on beating somewhere deep inside him, but even he will not be able to hear the beat of it.

But when a child is born -- watch it. Again and again the miracle happens. Again and again life goes on showing you the way, how to be, again and again life goes on saying that life is renewed every day.

Old men die. New small babes are born. What is the POINT in it? It is very clear that life does not believe in oldness. In fact, if life was run by economists, this would seem to be very uneconomical, a wastage. An old man trained, experienced in the ways of life and world, then when he is ready and when he thinks he has become wise, death takes over -- and replaces the old man with a small baby with no knowledge, no wisdom at all, absolutely fresh, a tabula rasa -- everything has to be written again. If you ask the economists they will say: This is foolish! God must consult economists first -- what is he doing? Wastage, sheer wastage! A trained man of eighty dies and an untrained babe is replacing him this should be just the otherwise, then it will be more economical.

But life does not believe in economics -- and it is good that it doesn't believe, otherwise the whole world would have become a big cemetery. It believes in life, not in economics. It goes on replacing old people by new, dead people by young, hard people by soft -- the indication is clear: life loves softness. Because through a soft being life can flow easily.

WHEN MAN IS BORN HE IS TENDER AND WEAK;

And Lao Tzu insists on the second point also; that life does not believe in strength. Weakness has a beauty in it, because it is tender and soft. A storm comes, big trees will fall -- strong; and small plants -- they will simply bend; and then the storm goes by and they are again smiling and flowering. In fact the storm has made them just fresh, it has taken their dust, that's all. They are more alive, younger, fresher, and,

the storm has given them a good bath. And the old trees -- very strong, they have fallen, because they resisted, they would not-bend, they were very egoistic.

Lao Tzu says: Life loves the weak. And that is the meaning of Jesus' sayings: Blessed are the meek, because they shall inherit the earth; Blessed are the poor, the poor-in spirit; Blessed are those who weep, because they shall be comforted.

Christianity goes on missing the meaning of Jesus' sayings, because those sayings are Lao Tzuan. Unless they are related to Lao Tzu they cannot be interpreted rightly. The whole teaching of Jesus is: Be alive and be weak. That's why he says if somebody hits you on the face give him the other side also. If somebody takes your coat, give him your shirt also. And if somebody forces you to walk with him for one mile, go for two miles. He is saying be weak -- Blessed are the meek.

What is there in weakness which is blessed? Because ordinarily the so-called leaders of the world, teachers of the world, they go on saying: Be strong. And this Lao Tzu and Jesus, they say: Be weak.

Weakness has something in it -- because it is not hard. To be strong one needs to be hard. To be hard one needs to flow against life. If you want to be strong, you will have to fight the flow, only then will you become strong, there is no other way to become strong. If you want to become strong move upcurrent. The more the river forces you against it the more you become stronger.

To be weak, flow with the river; wherever it is going, go with it. To flow with the river... if the river says go with me for one mile, go for two miles, if the river takes your coat give your shirt also, and if the river slaps you on one cheek, give the other.

Weakness has a certain beauty in it. That beauty is that of grace, the beauty is that of non-violence, AHIMSA, that beauty is that of love, forgiveness, the beauty is that of no conflict. And unless Lao Tzu is understood well, and humanity starts feeling for Lao Tzu, humanity cannot live in peace.

If you are taught to be strong you are bound to fight, wars will continue. All political leaders in the world go on saying that they love peace -- and they all prepare for war. They say they stand for peace -- and they all go on accumulating armaments. They talk about peace -- and they prepare for war. And they all say they have to prepare for war because they are afraid of the other; and the other says the same thing. The whole thing looks so foolish and stupid.

China is afraid of India, India is afraid of China. Why can't you see the point! Russia is afraid of America, America is afraid of Russia. They both talk about peace and they both go on preparing for war. And of course, that which you prepare for happens.

Your talk about peace looks just rubbish. Your talk about peace is nothing but cold war. In fact politicians need time to prepare: in that time they talk about peace so that they can have enough time to prepare. Humanity for centuries has lived in only two periods: the war, the period of war, and the period of preparation for war -- these are the only two periods; the whole history seems to be just neurotic.

But this is going to be so because strength is praised, ego praised. If two persons are fighting on the road, one is stronger, another is weak, the weaker has fallen and the stronger is sitting on his chest, whom do you appreciate? You appreciate the one who has become a conqueror? Then you are violent. Then you are for war. Then you are a war-monger. Then you are very dangerous and neurotic. Or do you appreciate the one who is weak?

But nobody appreciates the weak, nobody wants to be ASSOCIATED with the weak, because deep down you would also like to be strong. When you appreciate the strong you say: Yes, this is my ideal, I would also like to be like him. If strength is praised, then violence is praised. If strength is praised, then death is praised, because all strength kills -- kills the other and kills you also. Strength is murderous and suicidal both.

Weakness, the very word seems to be condemnatory. But what is weakness? A flower is weak. A rock by the side of the flower is very strong. Would you like to be like a rock? Or would you like to be like a flower? A flower is weak, remember, very weak. Just a small strong wind, and the flower will be gone. The petals will fall to the earth. A flower is a miracle; it is a miracle how the flower exists -- so weak, so soft! Seems to be impossible. How is it possible? Rocks seem to be okay, they exist, they have their arithmetic to exist, but the flower? It seems to be completely unsupported, but still a flower exists. That's the miracle.

Would you like to be like a flower? If you ask deep down your ego will say: Be like a rock. And even if you insist, because a rock looks ugly, then the ego will say even if you want to be a flower be a plastic flower. Be at least strong! Winds won't disturb you, rains won't destroy you, and you can remain for ever and ever.

A real flower comes in the morning, laughs for a moment, spreads its fragrance -- and is gone. An unreal

flower, a plastic flower, can remain for ever and ever.

But it is unreal, and it is strong because it is unreal. Reality is soft and weak. And the higher the reality is, the softer.

You cannot understand God because your minds understand the logic of rocks. You don't understand the logic of a flower. Your mind can understand mathematics, you don't have that aesthetic sense to feel for flowers.

Only a poetic mind can understand the possibility of God, because God is the WEAKEST, the SOFTEST. That's why it is the highest. It is the ultimate flower. It flowers, but it flowers only in a split-second. That split-second is known as THE PRESENT.

If you miss that moment -- and it is such a small moment that you need to be very intensely attentive, only then will you be able to see it, otherwise you will miss it. It is always flowering every moment it flowers, but you cannot see, your mind is cluttered with the past and the future -- and the present is such a narrow phenomenon. just a flicker of the eyelids and it is gone.

In that narrow moment God flowers -- it is the highest, the ultimate.

But very weak, very soft, it has to be. It is the pinnacle, the last crescendo, beyond which nothing exists.

You will be able to understand God only when you understand the logic of softness and weakness. If you are trying to be strong: conquerors, fighters, warriors, then you will live in the world surrounded by rocks, not by flowers, and God will be a faraway phenomenon. It will not be possible for you to detect God anywhere in life.

WHEN MAN IS BORN HE IS TENDER AND WEAK;. AT DEATH, HE IS HARD AND STIFF.

So this should become your part of life: remain soft, tender and weak, don't try to be hard and stiff because that is how you are bringing your own death closer and closer.

Death will come some day -- that is not the point. Death is not the fear, death is not the problem, but if you are alive in a deathlike personality -- that is the problem. Death in itself is very soft, softer than life, very tender; you can hear the sounds of life, but you cannot hear the sounds of death. When death comes it is so soft, you cannot know even a second before that it is coming. And it is so weak, so tender. That death is not the problem. The death that you are living right now, that is the problem. Death before death is the problem, living a dead life, that is the problem. Hard. Closed. Leibnitz has a term for it, he calls it MONAD. Monad means: closed in such a prison, in such a capsule, that there are no windows even to look out of, or for the outside to look in. A monad is an absolutely closed windowless cell.

MONAD comes from the same root as monopoly, monastery, monk and monogamy; it means to be totally alone. A monk is one who lives alone. A monastery is a place where people live alone.

When you are completely closed, in a dead cell, you are in a monastery. You live in a cave by yourself, you cannot reach others, others cannot reach you. You are completely closed. This is the death which is stiff.

And then you are miserable, and then you try to find ways and means of how not to be miserable. You go on creating misery by being stiff, hard, and then you go on seeking methods of how not fo be miserable.

In fact if you understand the phenomenon of how you have become miserable, you can drop it immediately. Just be soft, flowing. Be like a child, and always retain the purity and the softness of childhood. Don't lose contact with it and you will be surprised one day when you discover that the child that you had been fifty years before is still alive within you.

If you know how to make contacts with it, suddenly you are again a child; the child is never lost because THAT IS YOUR LIFE. It remains there; it is not that the child dies and then you become young, and then the youth dies, then you become old, no! Layers upon layers accumulate but the innermost core remains the same, the babe that you were born is still there within you; many layers have accumulated around it -- if you penetrate those layers, suddenly the child explodes in you; this explosion I have called ecstasy.

Jesus says: Unless you become like children you will not enter the kingdom of God. This is what he MEANS: this is all of what I am talking about. If you penetrate your hard shell, the hard cote, the walls around you, the many layers, suddenly the child will explode within you, again you will look at the world with those innocent eyes of a child. Then there is God.

God is not a very philosophical concept: it is this world looked at through the eyes of a child. The same world -- these flowers, these trees, this sky -- and you, the same world suddenly takes a new quality of being divine when you look at it through the eyes of a child. Only a pure soft tender heart is needed. God is not missing, YOU are missing. God is not absent, YOU are absent.

WHEN MAN IS BORN HE IS FENDER AND WEAK: AT DEATH, HE IS HARD AND STIFF. WHEN THINGS AND PLANTS ARE ALIVE, THEY ARE SOFT AND SUPPLE; WHEN THEY ARE DEAD, THEY ARE BRITTLE AND DRY.

Learn. Life is teaching through many ways. Life is indicating the path how one should be.

THEREFORE HARDNESS AND STIFFNESS ARE THE COMPANIONS OF DEATH, AND SOFTNESS AND GENTLENESS ARE THE COMPANIONS OF LIFE.

If you want to be more alive, abundantly alive, then seek companions of life: gentleness, softness.

All that clutters you makes you hard. Live in such a way that each moment you are free from the past moment.

Your situation right now is like this: you have a big house with many rooms; in all the rooms there are jigsaw puzzles, the whole house is filled with jigsaw puzzles -- on the tables, on the chairs, on the beds, on the floors, hanging from the ceilings -- everywhere, jigsaw puzzles; and you have not been able to solve any. You try to solve one; feeling that to solve it is difficult you move to another puzzle; but the first one is hanging on your head; not only that, a few parts of it you carry with you to work on later on. Then you try to solve another puzzle, but you cannot solve it because you are yourself puzzled. Then you move to another room, and this way you go on and on and on -- in circles. You are cluttered with unsolved puzzles, and by and by you are completely neurotic. not a single point of life solved and thousands of puzzles hanging around you. They take their toll, they kill you.

Never carry things on from the past -- it is gone! Every moment be rid of it! Solved or not solved. Now nothing can be done about it. Drop it. And don't carry parts because those parts won't allow you to solve new problems which Live this moment, live this moment as totally as possible, and suddenly you will come to realize if you live it totally it is solved. There is no need to solve it. Life is not a problem, it is a mystery to be lived.

If you live it totally it is solved, and you come out of it beautiful, enrichet, with new treasures of your being opened, but nothing hanging around you. Then you move in another moment with that freshness, with this totalness, intensity, so that another moment is lived -- and solved.

Never go on accumulating unlived moments around you, otherwise you will become hard.

You can remain soft only if you don't carry anything from the past. Why are children soft? They don't carry. Their way is the way of the sage, If a child is angry he is angry. In that moment he does not bother what Buddha says about anger, he does not bother what Mahavir has taught about anger: Don't be angry -- he becomes really angry. He is so intensely angry that the very intensity becomes beautiful. Look at a child when he is really angry: the whole body -- such a small body, so soft, so tender -- throbbing with such anger, eyes red, face red, jumping, screaming, as if he will destroy the whole world. An explosion of energy.

And the next moment the anger is gone, and he is playing, and look at his face -- you cannot believe that this face was angry a moment before. All smiles! So beautiful, so happy.

This is the way to live. One moment be in it, but be in it so totally that nothing is left to be in another moment. The child lives the moment of anger, then he moves. When better education will be possible in the world we will not teach children NOT to be angry, we will teach them to be angry, but TOTALLY angry, and not to carry it. Anger in itself is not bad, to carry it, to accumulate it, is dangerous.

Flashes of anger are beautiful, in fact necessary, they give a tone to life. They make life more salty. Otherwise you will feel more flaccid, you won't have a tone. It is good exercise in itself, and if one can be in it totally and come out of it totally, unscratched, nothing is wrong in it. And a person who can be angry totally can be happy totally, can be loving totally, because it is not a question of whether you are angry or happy or loving; the one thing you learn from all experiences is being total.

If you are not allowed to be angry you become incomplete. You live the moment partially, the other parts hang on the mind. Then you are smiling but your smile is not pure, it is corrupted, because that anger is hanging in it. Your lips are smiling but they are poisonous, the anger has not left, the past has not gone, you are not completely free to be here and now, the past has a shadow on you.

And this goes on and on. You become puzzled. The whole life becomes a hangover. Then you cannot live anything: you cannot love, you cannot pray, you cannot meditate. People come to me and they say: When we meditate suddenly millions of thoughts arise; ordinarily those thoughts are not arising, but when we meditate then they arise.

Why does it happen? Incomplete experiences; when you meditate you are unoccupied; they all jump

upon you: You are unoccupied -- at least solve us! complete us! fulfil us! You are not doing anything, meditation is not doing anything, just sitting here. Do something! This anger is there fulfil it! This love is there -- fulfil it! This desire is there -- do something!

When you are occupied, you are so much occupied that they all surround you but never become the focus of your attention. But when you are meditating they all try to attract your attention: WE ARE INCOMPLETE. They are ghosts of your past.

Live every moment totally. And live with awareness so that the past is not carried: And this is easy, just a little awareness is needed. Nothing else is needed. Don't live in sleep, robot-like. Be a little more conscious, and you will be able to see.

And then you will become soft like a child, supple like a new sprouting plant, and this quality can be carried to the very moment of to the last moment of death you remain supple. If you remain supple, young, fresh -- death happens, but it does not happen to you. Because you carry life in you, death cannot happen. Only people who have been already dead, die People who have remained alive, they watch death happening; the body dies, the mind dies, but not they, they remain out of it, transcendental.

THEREFORE WHEN AN ARMY IS HEADSTRONG, IT WILL LOSE IN BATTLE.

Lao Tzu looks absurd. He says when an army is headstrong it will lose in battle, and you think whenever you are headstrong you will win.

WHEN A TREE IS HARD, IT WILL BE CUT DOWN. THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

The roots are hard, they belong underneath. The flowers are soft, they belong at the top.

And this will be the right structure of society -- if the people who are strong belong to the roots and the people who are soft belong to the top. Poets and painters should belong to the top. Saints and sages should belong to the highest peak. Soldiers, politicians, businessmen should belong underneath, they should not belong to the top. The whole world is topsy-turvy, because hard people are trying to be on the top.

It is as if roots have become politicians and they are trying to come to the top of the tree and they are trying to force the flowers to go to the roots, to the underground.

When the world was more in equilibrium -- for example in India Brahmins belonged to the top. We had placed them at the top -- Brahmins means sages: those who have known the Brahma. It is not a caste. It has nothing to do with birth, it has something to do with the inner resurrection. Those who have known the ultimate, they are the Brahmins, they belong to the top, they were the flowers. Even kings, very strong emperors, had to come and bow down at their feet. That was the right way! A king, howsoever strong, and howsoever great, is still a king. A man of the world is still neurotic, is still after ambition and ego -- he has to bow down.

It happened that Buddha was coming to a town, and the king of the town was a little hesitant to go and receive him.

The prime minister of the king told him: You have to go. The prime minister was a very old wise man. The king said: This looks unnecessary. He is a beggar. Let him come! What is the point in me going to the boundary of my kingdom to receive him? I am a king, and he is a beggar.

The old prime minister of the king wrote his resignation immediately. He said: Take my resignation, because if you have fallen so low then I cannot remain here. You must remember that you are and he has renounced kingdoms. He has nothing. You have a great empire, AND HE HAS ONLY NOTHING. He belongs to the top. And you have to go and bow down, otherwise take my resignation. I cannot be here in this palace with you. That is impossible for me. The king had to go.

When he bowed down to Buddha, Buddha is reported to have said to him: There was no need. I have heard that you were reluctant to come -- there was no need, because when one is reluctant, even if one comes, one does not come. And respect cannot be forced. Either you understand or you don't understand. There was no need! I was coming myself and I am a beggar. And you are an emperor.

But now the king started crying and weeping. He understood the point.

In the East, Brahmins were on the top. That should be the right way to structure a society. Now all over the world politicians have reached to the top. Hence the misery, and the chaos it has to be so. The top has become too heavy. Only flowers should be on the top: sages, poets, mystics, not politicians.

THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

Lao Tzu is saying that if you want to belong to the top be gentle and weak. Be so weak and gentle, so soft, like the grass, not strong like big trees.

Lao Tzu has a deep interest in all that is useless. He says to be useless is to be protected. To be useful is dangerous, because if you are useful then somebody is going to use you, you will be exploited. If you are strong then you will be forced into the army.

Lao Tzu was moving from a village, passing through a village with his disciples. He saw a man with a hunchback. He told his disciples: Go to that hunchback and ask how he is feeling, because I have heard the town has been in trouble. The king has forced all young men and strong men into the army.

They went to the hunchback and they asked him. The hunchback said: I am happy! Because of my back they didn't force me. I am useless. That's how I am saved. They reported back. Lao Tzu said to them: Now remember. Be useless. Otherwise you will become fodder in the war.

Once passing through a forest they came under a big tree: one thousand bullock carts could have rested underneath it. The whole forest was being cut down, thousands of carpenters were working there. Lao Tzu said: Enquire what has happened. Why have they not cut this big tree?

The disciples went, they enquired; the carpenter said: That tree is absolutely useless. The branches are not straight, you cannot make furniture out of them; and when you bum it, so much smoke comes out of it that it cannot be used as a fuel. And the leaves are so bitter that not even animals are ready to eat them. So it is useless. That is why we have not cut it down.

It is said Lao Tzu started laughing and said to his disciples: Be like that tree, useless. Then nobody will cut you down. And look at this tree, how big it has become, just by being useless!

Life can be looked at in two ways. Either you look at it as utilitarian -- one thing has to be used for something else; life then becomes a means, and some end has to be fulfilled. Or life can be taken as enjoyment, not as a utility. Then this moment is all, there is no goal, no purpose.

I was reading a poem just the other day. One line of it struck me deeply. One line in that poem says: A POEM SHOULD NOT MEAN, BUT BE.

I loved it. Life should not mean, life should be. An end in itself. Going nowhere. Enjoying here and now. Celebrating. Only then you can be soft. If you are trying to be of use, you will become hard. If you are trying to achieve something, you will become hard. If you are trying to fight you will becomes hard. Surrender. Be soft and tender. And allow the flow of life to take you wherever it takes you. Let the goal of the whole be your goal. Don't seek any private goal. You just be a part, and an infinite beauty and grace happens.

Try to feel it -- what I am saying; it is not a question of understanding, it is not a question of intellectual capacity. Feel it, what I am saying. Imbibe it, what I am saying. Let it be there with you. Allow it to settle deep in your being: Life should not mean, life should be.

And then suddenly you are soft. All hardness goes, disappears, melts. The baby is rediscovered, you have again become a child, those transparent eyes of childhood are available again.

You can look and then this greenery is totally different, and the songs of the birds are totally different. Then the whole has a totally different significance. It has no meaning, it has significance. Meaning is concerned with utility, significance with delight.

Delight in it and you will be soft. Flow with the river. Become the river.

Tao: The Three Treasures, Vol 4

Chapter #8
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YOU TELL US AGAIN AND AGAIN NOT TO DESIRE ENLIGHTENMENT AND YET YOU ALSO REMIND US AGAIN AND AGAIN HOW IMPOVERISHED AND WHAT RUBBISH OUR LIVES ARE, AND TELL US HOW BLISSFUL AND RICH ENLIGHTENMENT IS. HOW CAN ONE AVOID PREFERRING BLISS TO RUBBISH?

Preference is the greatest problem. If you prefer, you miss. If you prefer bliss to rubbish your concept of bliss is already rubbish. If you don't prefer, if you remain alert and non-Preferring, in a deep choiceless awareness, even rubbish itself becomes blissful'. Rubbish and bliss are not two things. If you prefer everything is rubbish. If you don't prefer -- everything becomes blissful.

This world and nirvana are not two things. This world exists because of your choice. If choice disappears, the world disappears. Suddenly there is enlightenment and nothing else.

It is just in front of your eyes. Prefer, and you will miss it, because preference means the mind has entered. Choice is mind. When you say: I choose this and I don't choose that, you have already divided the world into two; the duality has entered. Now the non-dual is lost, the one is lost, the unity is no more there. If you don't choose the duality disappears because it IS because of your choice; you support it by your choice, that's why it exists. If you don't support it by your choice it has disappeared. Already there is nothing to choose and no one to choose.

Enlightenment is not something that you have to choose. When there is no choice that which remains IS enlightenment.

I understand your difficulty, because the choice comes again and again. You may even choose not to choose; if I insist that choicelessness is the door you may start choosing IT -- but then you missed, you could not understand me. Nothing is to be done, just a tacit understanding is needed.

Just by listening to me, if you understand it, it has already happened. There is nothing else to do.

Don't ask HOW. Just try to understand what I am saying: Don't bring the desire in. Let the understanding be clear.

When you say: THIS IS WRONG you have denied a part of existence as wrong. Now you can never be the whole -- and enlightenment belongs to the whole! It is a flowering of the whole. A part cannot be enlightened, only the whole. If you say: THIS IS GOOD AND THAT IS BAD, and THIS I CHOOSE AND THAT I REJECT, who is making these rejections, choices? The I, the ego, is dividing existence like a sword, cutting it in two. If you understand it, you don't divide. In a non-divided existence, nothing is lacking. You suddenly start dancing. It has happened.

YOU TELL US AGAIN AND AGAIN NOT TO DESIRE ENLIGHTENMENT -- Yes. Because desire is the bondage. The so-called religions have been teaching people to desire enlightenment. They have created much confusion. I am doing nothing, just clearing the whole confusion that has been put into your mind. They say: Don't desire the world, don't desire worldly objects, don't desire money, don't desire power, prestige -- desire God, desire enlightenment, desire heaven, desire virtue. But when you desire virtue, when you desire God, nothing has changed in you. Only the object of desire has changed. Desiring has remained the same. First you were desiring money, now you desire God. The object has changed, now you have an other-worldly object, but have you gone through any transformation? You still desire.

The nature of desire is the same, it doesn't depend on the object. God or money makes no difference. You desire -- that is the thing.

Because in desire, you have moved into the future. In desire you have already missed the present moment. Desire means you are not here-now. Now the mind has gone somewhere else. And how can you enjoy that which is happening now, when the mind is somewhere else? How can you delight in that which is already showering on you when the mind is not here? Life goes on showering, God goes on surrounding you, but your mind is somewhere else -- in the future, in some result, in desire. That's how you miss!

Desire allows you space to move into nowhere; and you are always here, your concrete existence is always in the present. But the desire helps to create other worlds which are not.

Look at a man desiring money. He has ten thousand rupees -- he cannot enjoy them because he is desiring ten lakhs of rupees. He is miserable. Those ten thousand don't make him rich. He is miserable. Those ten lakhs that he is desiring make him poor. He will enjoy only when ten lakhs are there.

But, do you think he will enjoy? When ten lakhs are there the mind must have moved again, because the mind has learned the trick of how to move: from ten thousand to ten lakhs, from ten lakhs to ten crore! The proportion, the distance, will remain the same. By the time he attains ten lakhs the mind is already desiring ten crore.

He cannot enjoy ten lakhs, he is not rich because of them, he is poor because of ten crore.

You start meditating, you cannot enjoy that which is happening to you, your mind thinks of enlightenment. And I tell you, even if it was possible for enlightenment to happen -- which is not possible --you would not be able to enjoy it. Your mind would move to some other GREAT enlightenment. That is the nature of desire -- to go on moving. If God was there just standing in front of you, you would have already moved to some other great God -- this God won't do. Not enough. Not fulfilling.

One has to understand how the mind functions, that's all. A tacit understanding of the functioning of the mind -- and suddenly you start laughing; the whole trick is understood.

Then, it is not a question of changing objects but of simply dropping the desire -- and when I say 'dropping the desire' please don't misunderstand me. I don't mean that YOU drop it. When the tacit understanding is there, IT DROPS. Suddenly you see the point: that life is HERE, and desire is THERE. You see the point -- and desire disappears. It is just a line of smoke around you, nothing substantial. You need not even push it. You understand -- it has disappeared.

Not that you drop desire, because I know, how can you drop it? You can drop it only if some other desire is substituted. If I say: Drop the desire of money because then you can attain to God! -- you can drop it, because I am giving you another object to desire. You can drop the old -- because with the old you yourself have already become frustrated and fed up. Now this new object will help the desire for a few days; then you can drop it again.

Objects can be dropped if desire is allowed. Mind is not worried about objects. When you drop the desire, the mind disappears. Mind is desiring, mind is not an entity. Mind is not something there, mind is just a process -- of desiring. You desire? -- mind is there. You don't desire? -- mind is not there. And when mind is not, enlightenment is.

So I am not saying DO SOMETHING for it, no. I am saying simply: Have a look, a relaxed look at it. And that will do.

But listening to me you start being greedy. You start feeling: How beautiful to be enlightened! How beautiful to know the truth! How beautiful to realize God! You start feeling greedy -- watch the greediness, otherwise God will become an object, and all objects belong to the world. There is no other-worldly object. All objects belong to the market. There are no other objects which are not commodities in the market; because whatsoever helps your desire. helps you to be in this rubbish, to be in this nightmare.

So don't try to do something. I am not saying drop desiring, I am saying simply understand the process of desire. The moment you have understood you will see it has dropped.

... AND YET YOU ALSO REMIND US AGAIN AND AGAIN HOW IMPOVERISHED AND WHAT RUBBISH OUR LIVES ARE. I have to remind you because that is how it is. Your lives ARE rubbish. And there IS a way of being which is tremendously blissful. I have to remind you again and again that the way you are living is not a way of life, it is a way of dying. You are simply killing yourself. And I have to remind you; there is a way where nothing else but infinite bliss exists.

But I am not saying this to create. a preference. I am not saying this to create a choice, I am not saying leave this and choose that, drop this and try to achieve that -- no, I am not saying that. I am simply saying that the achieving mind creates rubbish, and the non-achieving mind is blissful. So if you start making efforts to attain to that blissful state you will show that you have not understood me.

This has always happened: Buddha, Jesus, Lao Tzu -- were never understood; people never understood them. They were deeply misunderstood. Whatsoever they said was taken in a totally different way. They were saying something else, absolutely different; from a different dimension they were talking.

And then people create followings, people create organizations, people create methods, and people go on doing a thousand and one things -- and missing the whole point.

And the point is very simple. Not knowledge, not much intelligence is needed, just a purity, an innocent look.

So watch me; and what I am saying -- listen to it, as you listen to music. Music does not mean much, in

fact it doesn't MEAN at all -- it just sounds. But music gives you something of the unknown. Listen to me as if you are listening to music, to a different dimension; don't try to interpret me, don't translate me in your mind, just listen. Try to be more alert, not to be more intelligent. Try to be more conscious, so you don't miss anything. And some day -- and that day is unpredictable, nobody can say when -- you will be tuned in. And suddenly, the night disappears. It has never been there. It was just illusory.

When Buddha attained, he was asked: What have you attained? He said: Nothing. I have not attained anything. I have come to understand only that that which I was seeking had always been within me. The seeker was the sought. I have not attained to anything. I have only RECOGNIZED. I have only come to an awareness, to an awakening. I have looked into myself, and nothing was lacking. Everything has been perfect from the very beginning.

In this existence nothing is imperfect. The imperfection is not possible because the whole is so perfect, incomparably perfect. Only the perfect can come out of the perfect, so how is imperfection possible? It must be that you are deluded.

Somewhere, you have created the notion of imperfection, otherwise nobody is imperfect. You are Buddhas! You may be knowing, not knowing, that is for you to choose: to know or not to know. But your reality is the reality of a Buddha. Gods Anonymous. Not knowing, not acquainted with themselves, but all gods. Fast asleep maybe, but still a god is a god, asleep or awake. So when I tell you, and I have to tell you, and insist again and again, that there is a way of being where every moment is infinite bliss, where every moment is ecstatic, and you are living in rubbish -- please, don't create a desire, because desire creates rubbish.

Understand the thing, and let desire slip out of your hands.

Suddenly -- and it is always sudden, without any gradual process -- one is awake. The morning has come. You are back home.

You ask how one can avoid preferring bliss to rubbish. You have to avoid, otherwise you will create rubbish.

Difficult, I know. I understand your difficulty, because my difficulty was once the same. But as I understand your difficulty, please try to understand what I am saying. The same difficulty has been my difficulty; and I know how impossible it is not to create a desire for God, how impossible it is when you understand something is beautiful, blissful, not to long for it. But by and by you will come to feel the knack of it. Because whenever you desire it, you will miss it. Then you will have to understand that by desiring you miss.

This comes only by experience. Many times you will fall. But don't be discouraged. Get up again, and be going. Many times you will fall and you will start desiring. It is so subtle that you may even be thinking you have not chosen, you have not preferred, and you have preferred.

But the more alert you are, one day or other it will happen. It has happened to me, and I was in the same plight, and the same was the difficulty for me -- how not to desire that which is blissful. How simply NOT to desire, and remain desireless, not preferring anything to anything else, just being, without any preference. I know, it is almost impossible -- but it happens. Impossibles happen. They are the real miracles.

It has happened. And so I know it is going to happen to you. Just persist. Don't get discouraged by mistakes and errors. Get up again, have another try. It is a groping in the dark. But the door is there, so if you go on groping enough, you will stumble upon the door.

That's why religion can never become a science -- never! It will always remain a groping. At the most it can be an art and that so subtle that it cannot be taught. So I insist to you: go on groping.

One day it happens. How it happens, why it happens, remains a mystery. In fact nobody has ever been able to exactly say HOW it happens. If somebody can say how it happens, a science can be created. Then you know the technique. Then you can do a certain act, and it happens.

It has happened millions of times, but there is no causality in it, so you cannot determine how it happens. It can be caused. Each time it happens it happens uniquely! Each time it happens it happens in such a new way that it has never happened before like that. And it will not happen again like that. Because each individual is so different, so unique, so individual, that the happening is going to be different. From my continuous reminding you, don't start longing for it. Allow it to happen -- don't desire it. In desire you become active, aggressive. in allowing you simply wait, in deep receptivity. Waiting for the guest, standing by your door.... Nothing can be done! When the guest will come, he will come! You be ready to receive, that's all.

Not desiring creates receptivity. Desiring makes you aggressive. Desire makes you active, non-desiring

makes you inactive -- that's what Lao Tzu says by WU-WEI, action by inaction, doing things by not doing them.

Don't desire -- and it happens. Desire -- and you have missed. Don't prefer, and it is there. Seek -- and you go infinitely seeking, and you never attain to it.

Deep receptivity.

This is the mechanism of desire: if you desire, your whole energy becomes active, aggressive -- it moves, it becomes male. If you don't desire, the same energy becomes receptivity, it does not move out, it does not go anywhere, it simply waits, awaits deeply, it becomes feminine. Hence the insistence of Lao Tzu on feminine energy.

The world is the manifestation of male energy. And enlightenment, the other world, the other shore, is the manifestation of feminine energy.

Wait like a beloved. And any moment it can happen -- you will be surprised! Whenever it happens, everybody to whom it happens is surprised -- surprised by the fact that he was not doing anything and it has happened. Taken aback! Cannot believe it! Unbelievably true! Absurd! Because when he was doing everything it never happened, it didn't happen, and now he was not doing anything -- and suddenly it is there!

In non-doing your energy is in a deep rest. It becomes pure, tranquil.

God has always been in front of you -- just in front of your eyes. But your eyes are wavering with desire. Let the desire go, eyes waver no more, you are tranquil, calm, quiet -- suddenly it is there, revealed.

IT IS REPORTED THAT ST. FRANCIS OF ASSISI COULD TALK WITH BIRDS AND THEY WOULD LISTEN. IS THIS PRAYER? I WOULD LOVE TO HEAR YOU TALK A BIT MORE ABOUT PRAYER.

I told you about four planes: sex, love, prayer, meditation.

Sex is a meeting of two bodies -- the most superficial meeting. Love is the meeting of minds -- deeper than sex, but yet not very deep. Prayer is the meeting of beings, but still, two remain two: very deep meeting, in depth, meeting to the depth, but still two remain two. Meditation is the ultimate meeting -- the two disappear. Only one remains.

St. Francis talking to the birds is in prayer. Heart to heart. The birds cannot understand the mind, mind is human; but heart they have. If you can talk with the heart they can understand. The understanding will be of the heart, remember, not of the mind. If you are trying with the mind there will be no communication with the birds, with animals -- no communication, because they don't have the human mind, mind is a human phenomenon. But they have a deep heart, a feeling phenomenon. If you feel for them you can talk. You can talk to the trees, and they will listen. You can talk to the rocks, and they will listen. And if you are really a heart oriented man -- they will answer, because then you can also listen.

If you go and taLk to the trees, and you don't know whether they are listening or not, that shows that you have been talking from the head. You will look foolish to yourself, talking to them. You will watch to see if somebody is listening or not. If somebody passes by, you will stop. You know that this is foolish -- how can birds understand? how can trees understand? But if you are talking from the heart they not only understand, they answer. Heart has a different way of communication,. it is an energy communication which, it is said, many saints in the world -- St. Francis of Assisi is the most famous -- have.

Now it has become a scientific truth; now many researchers all over the world are working and many facts have come up: now they say that plants have very deep sensitivity, deeper than humanity, because human sensitivity is disturbed by the mind, intellect Man has completely forgotten how to feel; even when he says 'I feel', in fact he thinks that he feels.

People come to me and they say: We ale in love. And if I insist: Really, are you in love? they shrug their shoulders and they say: Well, we think we are in love. Now feeling is not direct, it comes through the head; and when it comes through the head it is confused. It is not bubbling from the heart.

But now scientific researchers have come to know that not only birds but plants, and not only plants, even metals, have a sensitivity, and they feel -- and they feel tremendously. And they give messages which you may not be able to catch but now scientists have created instruments which can detect the messages given by them. If they are in fear they start trembling. You may not be able to see the trembling, it is very subtle. With no wind blowing, the detectors show that the plant inside is trembling very much. When they

are happy, they are ecstatic, the instruments show that the plants are ecstatic. When they are in pain, afraid, filled with anger, rage -- all sorts of feelings can now be detected.

Something very deep has happened to man; a wound, an accident -- he has lost the touch of feelings.

If you talk to trees, to birds, to animals, long enough, and you don't feel foolish, because the mind will interfere and say that this is foolish; if you don't listen to the mind and by and by you bypass it and connect directly, a tremendous energy of feeling will be released in you. You will become totally a new sort of being. You had never known these ways were possible to be.

You will become sensitive -- sensitive to pain and pleasure. That's why humanity has stopped the functioning of feeling: because when you become sensitive to pleasure, you also become sensitive to pain. The more you can feel happy the more you can feel unhappy also.

That fear, that one can become very unhappy, has closed you, has helped human mind to create barriers so that you cannot feel. When you cannot feel -- both ways are closed: you cannot become unhappy, you cannot become happy.

But try! It is a prayer. Because it is heart to heart. First try with human beings -- just with your own child, sit silently with the child. Allow feeling. Don't bring the mind in. Sit with your wife, or with your friend, or your husband, holding hands together in a dark room, not doing anything, just trying to feel each other. In the beginning it will be difficult, but by and by you will have a different mechanism functioning within you, you will start FEELING.

Almost one third of persons, that is thirty-three per cent of persons, can revive their heart very easily. It is not dead in them. For the remaining others it may be difficult.

One third of all people are body oriented, one third are heart oriented, one third are head oriented. Those who are heart oriented, thirty-three per cent, they can revive prayer very easily. Those who are head oriented, it will be difficult for them to have any feeling. For them prayer does not exist.

Buddha himself, and Mahavir, are head oriented people. That's why prayer was not a part of their religions. They have not taught about prayer. They were intelligent people, well-trained intellectually, logically. They developed meditation but they have not talked about prayer.

Nothing like prayer exists in Jainism, cannot exist. It exists in Islam -- Mohammed is a heart oriented person, he has a different quality. It exists in Christianity -- Jesus is a heart oriented person. It exists in Hinduism, but not in Buddhism or Jainism, nothing like prayer there.

And one third of people are body oriented. They are the potential CHARWAKAS. For them no prayer, no meditation -- only indulgence, only indulgence in the body, that is their only way of being happy, their only way of being.

So if you are a heart oriented person, if you feel more than you think, if music gives you deep stirrings, if poetry touches you, if beauty surrounds you, and you can feel, then Prayer is for you -- you have to go through prayer.

Then start talking to birds and trees -- and the sky, it will be helpful. But don't make it a mind talk, let it be heart to heart. Be related.

That's why people of the heart think about God as father or as beloved; some relation. The head oriented people are always laughing -- what nonsense you are talking! God, the father? Then where is the mother? They always make a joke out of it because they cannot understand. For them God is truth. For the people of the heart God is love. And for the people of the body, the world is God: their money, their house, their car, their power, their prestige.

A man who is body oriented needs a different type of religion. In fact only just now in the West, particularly in America, a new sort of work has started which is for the body oriented man. That work is towards body sensitivity. Many sensitivity training groups are working. A new sort of religion is being born -- for the first time.

In the past there have been two types of religion: meditation oriented -- Buddha and Mahavir; prayer oriented -- Mohammed, Jesus, Krishna and Ram but there has never been-a body oriented religion. There have been body oriented people but they have always said that there is no religion, because they denied prayer, they denied meditation. These are the epicureans, CHARWAKAS, the atheists who say there is no God, only this body and this life is all. But they never created a religion.

For the first time in America now a new approach towards entering into the innermost core of life, is gaining hold, and that is body-sensitivity training. It is good, it is beautiful, because there are body oriented people, they need a different type of religion. They need a religion which allows their body to function in a religious way. For these people tantra can be very helpful. For these people prayer and meditation will not

be helpful. But there must be a way from the body also towards God, has to be, because God has come to the body; the body must have a way to reach to God.

These are the three types of religions. You have to find out what type you belong to. And this is not very difficult; if you watch for three weeks continuously in different ways, you can have the feel of it.

If you are body oriented, don't be discouraged, there are ways you can reach towards God through the body, because the body also belongs to God,' you can reach through it. If you feel you are 'heart oriented -- then prayer. If you feel you are intellect oriented -- then meditation.

But my meditations are different in a way. I have tried to devise methods which can be used by all three types. Much of the body is used in them. Much of the heart. And much intelligence. All the three are joined together, and they work on different people in a different way.

If a body oriented person comes to me he immediately loves the methods -- but he loves the active parts, and he comes to see me and he says: Wonderful, active parts are wonderful, but when I have to stand silently -- then there is nothing. He feels very healthy through them; he feels more rooted in the body.

If a heart oriented person comes to me the cathartic part becomes more important for him; the heart is released, relieved of burdens, and it starts functioning in a new way.

And when a third type, the type who belongs to intelligence, comes, he loves the last parts when he is just sitting or standing silently, when it becomes meditation.

Body, heart, mind -- all my meditations move in the same way: they start from the body, they move through the heart, they reach to the mind -- and then they go beyond.

Through body you can relate to existence. You can go to the sea and enjoy swimming in it -- but just become the body; without feeling, no thinking, just being 'of the body'. Lie down on the sands and let the body feel the sands, the coolness, the texture. Run -- just now I was reading a very beautiful book ZEN OF RUNNING -- that is for body oriented people.

One man has discovered that by running there is no need to meditate, just by running meditation happens. He must be absolutely body oriented. Nobody has ever thought that by running meditation is possible -- but I know, I used to love running myself. It happens.

If you go on running, if you run fast, thinking stops, because thinking cannot possibly continue when you are running very fast.

For thinking an easy chair is needed, that's why we call thinkers armchair philosophers; they sit and relax in a chair, the body completely relaxed, then the whole energy moves into the mind.

If you are running then the whole energy moves into the body, then there is no possibility for the mind to think. And when you run fast, you breathe deep, you exhale deep, you become just the body. A moment comes when you ARE the body, nothing else. In that moment you become one with the universe because there is no division. The air running past you and your body become one. A deep rhythm happens.

That's why games have always been so attractive to people. And athletics. And that's why children love so much dancing, running, jumping they are bodies! The mind has not yet developed.

If you feel you are the body type, then running can be very beautiful for you: a four, five mile run every day. And make it a meditation. It will transform you completely.

But if you feel you are a heart oriented person then prayer will be needed. Talk to birds, try to have a communion. Watch! Just wait, sit silently with a deep prayer that they should come to you, and they will start coming by and by. By and by they will be sitting on your shoulders.

Accept them. Talk to trees, to rocks, but let it be a heart talk, emotional. Cry and weep and laugh. Tears can be more prayerful than words, and laughter can be more prayerful than words, because they come deep down from the heart.

No need to verbalize -- just feel. Embrace the tree and FEEL, as if you are becoming one with it. And soon you will feel that the sap is not running only in the tree, it has started to run in you. And your heart is not beating only in you; deep down in the tree there is a response. One has to do it to feel it.

But if you feel that you are a third type, then meditation is for you. Running won't help. Then you will have to sit like Buddha, silently, just sitting doing nothing. Sitting so deeply that even thinking looks like a doing. And you drop it. For a few days the thoughts will continue, but if you go on sitting, just watching them, without any judgement for or against, they stop visiting you. They stop by and by, gaps come, intervals happen. In those intervals you will have the glimpses of your being.

Those glimpses can be had from the body, they can be had from the heart, they can be had from the head. All the possibilities are there because your being is in all the three and yet beyond the three. It is the same distance from all the three points -- and it is the fourth point; that's why in the East we call it

TURIYA, the fourth.

You can approach it from anywhere. So when somebody comes to me and says: I don't believe in God, I say: Don't worry. Do you believe in your body? That will do. Because the body belongs to God.

And I cannot see that there is any possibility of the fourth type. There is not.

Religion becomes universal, available to everybody. Wherever you are the door is open; and NO DOOR IS closed. In the past the tendency has been to deny the other -- if Buddha thinks that by meditation, a no-thought state of mind, one reaches, then he will deny the possibility of heart. The possibility of the body has ALWAYS been denied.

I don't deny anything. I look at you -- wherever you are you are related to God. Some possibility is there, some door opens exactly where you stand. Nobody can be out of the possibility. Everybody can start working in himself. No belief is needed; as you are you are accepted.

That's why it becomes a little difficult for people to understand me, because I go on accepting. I have no condemnation and no rejection. Because I see that God accepts you, then who am I to reject you? He goes on breathing in you, he goes on living in you; you may be an alcoholic or a drug taker and he has not left you yet, so whom am I to tell you that you are not accepted?

You may be a thief, you may be immortal, but as I see it God has become a thief in you, that s all. Between the thief and the God there must be a bridge, otherwise how can you exist? And you have been existing beautifully. So there must be a way -- it has to be found, that's all.

Nobody is rejected, and for everybody there is every possibility to grow. You have to find out your type; and if you cannot find out your type, that too is not to be made into a worry. That means you can do a synthetic technique of meditation, in which body, heart and mind are all involved.

But start feeling, being. Start on the way. Don't go on just listening because that can be an addiction; you can enjoy it, and forget about it. Then words which would have become a transformation will only become a little information.

YOU HAVE SAID THAT WE SHOULD SURRENDER TO YOU. IS THIS A DEVICE TO KEEP US FROM 'PUSHING THE RIVER'? COULD WE SURRENDER TO A ROCK, A TREE OR A FLOWER AND GET THE SAME RESULT? OR IS THERE SOMETHING DIFFERENT IN SURRENDERING TO AN ENLIGHTENED ONE?

There is none. Surrender is the key, not to whom or what you surrender. That is irrelevant. Surrender to a rock. Of course it will be difficult. If you cannot surrender to a Buddha it will be very difficult to surrender to a rock.

So don't try to deceive yourself, that's all. If you can surrender to a rock -- absolutely perfect. Because wherever you surrender, suddenly by your surrender you discover the Buddha there. The rock becomes a Buddha. That's how rocks have been worshipped for centuries.

Stone images have been worshipped for centuries. In Mecca they have worshipped a rock; no other rock as been kissed so much. Millions and millions of people with deep love have touched the KA'BAH, the rock in Mecca.

This is one of the greatest temples on earth; no temple can compete. But that rock is rock only to you, not to a Mohammedan. To a Mohammedan in that rock is represented all that is divine.

When you surrender to something, that something becomes a Buddha.

But it will be difficult to surrender to a rock. In a way it will seem easy to surrender because a rock is just a rock, you can play with it, whenever you want you can surrender, and whenever you don't want you can throw it out. Or your ego may not be hurt by surrendering to a rock, because a rock is just dead, you can do whatsoever you like to do with the rock. If you surrender to an enlightened being it is going to be very difficult because -- what is happening? One of the greatest and the most impossible things is happening -- the ego is surrendering to a non-ego. Very difficult. The ego can even surrender to another ego; it is not very difficult because they belong to the same plane and to the same dimension, and their arithmetic is the same. But to surrender to a non-ego -- very difficult.

But as far as I am concerned, surrender is the key. Surrender wherever you can. And if you surrender, in that surrendering your ego disappears. And that is the point!

It is only a device; when I say to you: Surrender to me. it is not a question of surrendering to me. In fact there is nobody who can be really pointed to and said to be mc. When I tell you: Surrender to me, I am

simply telling you to surrender.

Do it wherever you can, and the same will be the result; because the result is not related to the object, the result is related to your surrendering. The quality of surrendering changes you.

DO YOU ENJOY THE BIRDS DURING THE DISCOURSE? DO THE BIRDS ENJOY YOU?

Of course I enjoy them, and they also enjoy me -- but not the discourse. Because they are not so foolish. To enjoy a discourse human stupidity is needed. They enjoy me, I enjoy them. But discourse is irrelevant to them. Just a noise. And that too not very musical. They know better. They do better.

Only human beings are addicted to words. If I become silent the birds won't leave me -- you will leave me. In fact if I become silent and you leave me, more birds will be coming. Because of you, the place is so crowded.

I USED TO COME OUT OF THE MORNING DISCOURSES FEELING INSPIRED AND INVIGORATED. NOW I AM USUALLY DRAINED. I WANT TO BE ALONE AND I GO HOME AND SLEEP FOR A COUPLE OF HOURS. WHY IS THIS?

You must have been using the discourses as drugs. Otherwise why should you feel inspired and invigorated? You must have used them as props, drugs, activizers.

I am not trying to inspire you here, because all inspiration, if it is really inspiration, should come from your innermost core. How can it from the outside? How can you say that you are inspired by somebody? The whole thing looks contradictory. Inspiration cannot come from outside, otherwise it won't be inspiration. Inspiration has to bubble in your being.

If is comes from the outside then it is a drug. Then it is not happening to you, but as it happens with all drugs, soon you will get addicted to it -- then it won't affect you. Then more doses will be needed. And then the same drug which used to inspire you in the beginning, and give energy to you, will prove a drainage on your energy.

Don't use my talks as drugs. There is no need to get inspired, all that is needed is to become more alert. Listening to me you should become more and more alert, aware.

If you don't become alert and aware, then in the beginning, for a few days, everything will be beautiful -- the honeymoon period: and then, then you KNOW it. Then by and by you start feeling drained.

You go to look at a movie. Next day, see the same movie; again the third day -- and you will be drained. The first day you were so inspired and you had felt so good, so full of energy, next day you know it is the same; the third day -- now it has become a boredom. Whatsoever I say, though the words differ, I go on saying the same thing every day.

If you are not becoming alert soon you will be drained of your energy. My energy is the same. Use it as a jumping board, don't use it as an intoxicant. Use me to become yourself. Don't become dependent on me, otherwise this will happen.

This has always been happening to Buddha, to Mahavir, to Lao Tzu; this has always been a problem. When people come, in the beginning their desire is burning, their ambition is high. They think: Now something-is going to happen. Then they listen, and then they become greedy, but then they feel, by and by, that nothing is happening; they go on listening and nothing is happening; they go on listening and accumulating information and nothing is happening. Then they become dull. Then the honeymoon period is over.

Now, the dull marriage life settles; the same wife, the same husband, the same MASTER, the same disciple -- things settle. But remember, when things settle only then real things start.

Honeymoon is not a true picture of a relationship. Too exaggerated. Don't believe in it. Let a few weeks pass, and then if there is love, real relationship will start -- with the humdrum life, with ordinary things, and with the same person every day. If love is there then intimacy will grow; if love is not there -- excitement gone; honeymoon over; marriage finished.

In fact, the honeymoon is not even over and people start thinking of divorcing. They may not divorce -- that is another thing, but deep inside, when the newness is lust, excitement is gone, you start feeling: Now

what is there?

Real love is known only after the honeymoon. When you come to me, in the beginning you are enchanted -- with the new; inspired excited -- something is going to happen. And when you remain there for a long period, every day listening to me, and things settle, then only real disciplehood starts. Then there is no excitement, and then only, intimacy grows.

But that intimacy will grow only if you become aware.

Between you and me, awareness has to flow. Otherwise soon you will start feeling sleepy, drained, you will start leaving, going to somebody else, to another guru, to some other ashram -- and there again the same cycle will start: you will be excited in the beginning, then dull.

I know, many of you have been to many other gurus before, I am not the first. There are people who have been to at least ten gurus. They have roamed all over the world. They have been with Maharishi Mahesh Yogi, they have been with Prabhupada, they have been with Gurdjieff groups, they have been in Arica, with Oscar, they have been in many encounter groups, growth groups, EST, and thousands of things -- they have tried everything. Now they have come to me. You can repeat the same cycle again. You can move in a vicious circle. Now when you come to me, drop out of the old pattern; otherwise you can go on and on -- and for many lives you must have been going on this way.

Drop it! Excitement is not the thing, intimacy is. Honeymoon is useless. The real thing is to settle.

Grow in awareness! I am not trying to inspire you, because all inspiration is foolish. People who inspire others are trying to force them towards some ideals. I am not trying to force you towards any ideal. I am not trying to make you into something else that you are not. What is this question of inspiration? And I am not going to sacrifice you to anything. I am not going to make you martyrs. I am not a politician! You are the goal to me. You have to discover yourself, that's all, you are not to be something else! You have just to become more alert.

So if you are related to me by excitement, this relationship is not going to be very long. Sooner or later you will drop out of it.

I USED TO COME OUT OF THE MORNING DISCOURSES FEELING INSPIRED AND INVIGORATED. NOW I AM USUALLY DRAINED.

It is good that now you are drained. You were doing something wrong. I am not a drug, you were using me like a drug. Now don't use me like a drug and soon you will see that the feeling of being drained has disappeared.

Use me as a jumping board towards a higher and higher awareness. I am not saying something to you, I am BEING something to you. Don't listen to my words, they are just playthings. Listen to me in deep silence, in deep awareness.

Be related to me. And let this relationship not be an ordinary master-disciple relationship, because that you have done many times. This time let it be really authentic, not of excitement, but of intimacy, of deep love.

Soon the feeling of being drained will disappear. And you will not be inspired, you will not feel invigorated, you will feel just yourself. Exactly as you are. You should not feel more than life size, because how can one go on feeling that? Some day one has to come back to life size. You should feel just like you are.

I OFTEN FANTASIZE ABOUT YOU. I IMAGINE TALKING WITH YOU, GOING FOR A WALK, HAVING TEA, AND OTHER SITUATIONS. IT GIVES ME A FEELING OF CLOSENESS TO YOU AND IT IS COMFORTING. BUT SOMETIMES I WORRY: MAYBE I'M JUST STRENGTHENING ANOTHER DREAM AND SHOULDN'T INDULGE. SHOULD I VIEW THESE IMAGES AS JUST MORE IDLE DREAMS OR CAN THEY BE HELPFUL IN FEELING MY CONNECTION TO YOU?

No, they cannot be helpful. In fact they will never allow you to be related to me. Because your dream will always be between me and you.

Drop all these fantasies. Don't indulge in them. Because imagination can become very dangerous. I come across it every day.

One sannyasin from the Himalayas was here in the ashram. She told me that I have told her in her dreams that she has to stay here and not to go home. I tried to explain to her that I have not told anything to her in her dream, but she won't listen to me. He dreams are more real than me. She won't listen! She said:

No. I know that you have told me. I say to her that I have not told her, but I am far away -- her own dream is nearer to her. She was here for three, four months, then one day she came and she said: Now you have told me to go -- back home. I said again, I have not told anything to you, there is no need to go, now be here! But she wouldn't listen. She left.

She came again; now this time she is completely mad, there is no possibility of communication with her. Impossible, because her own dreams have become so real that I am very far away -- she cannot listen to me. And she goes on saying that whatsoever she is doing she is doing according to me.

So don't allow such fantasies from the very beginning, they are dangerous. If you go for a walk with me, the danger is that when you come to see me the dream also will be coming with you. And if you have been too much with me in your dreams, by and by that dream will be between me and you will become a hindrance, an obstacle. It will be impossible to relate, you can go mad.

Drop it immediately. Don't indulge in it, that is dangerous. While I am here there is no need to indulge in such dreams. Why not look at me?

But mind is very tricky, because if you look at me you will have to change. But in your dream whatsoever you want me to tell you, only that I can tell you, not anything else. I am not free in your dream.

Remember always, that whether a dream is in the night or in the day, in your dream you are the dreamer, you are the dream. If you dream in your dream that you are moving in a car, fast; another car is coming; there are hills and mountains; and there is an accident; remember, you are the dreamer, you are the man sitting in the car, you are the car, you are the road, you are the hills, you are the other car coming, and you are the accident, because there is nobody else expect you. Your whole dream is you.

Don't indulge in dreams. I am here to help you come out of your sleep. And if you create dreams you will move deeper into sleep, because every dream needs sleep. Dream cannot happen without the quality of sleep around you. So the more you live in dreams the more a sleepiness will surround you. It will become your aura. You will be moving on the road with open eyes but deep down you are completely asleep, utterly asleep in your dream. That has to be broken. The dream has to be shattered. The quality of sleep has to be changed. You have to become alert and aware.

WOULD YOU TELL US ABOUT THE NAME YOU GIVE TO US? DOES IT MEAN OUR BECOMING? OR OUR INNER NATURE? SHOULD WE BE IDENTIFIED WITH IT? OR IS IT JUST A JOKE?

It is just a joke. Don't get identified with it, because you are the nameLESS. You have no name. You don't have any identity. I give you a new name so that the old is broken, but remember the new name is also a name, and soon it will become old. So don't get identified with it. Use it as label -- it is needed, it has some utility, but don't become too much identified with it. You are not the name. The name is needed, it has a social function, but no inner reality. Remain nameless.

HOW CAN I DIFFERENTIATE BETWEEN THE WHOLE MOVING THROUGH ME AS A PART AND ME MOVING SEPARATELY AS A PART?

There will be no difficulty. When the whole moves through you, you will not be there. There will be no need to make any distinction -- you will not be there. You will be a vast emptiness.

But when you are there, then you are moving as a separate unit. When the whole moves in you, you are not there. If you are there, remember that the whole is not moving in you, you are moving against the whole. You are fighting the whole, resisting.

You can feel yourself only when you are moving upcurrent. If you move with the river you cannot feel yourself. You will feel the river, but not yourself. A nd sooner or later you will become the river.

Tao: The Three Treasures, Vol 4

Chapter #9
Chapter title: Nothing Weaker Than Water

31 August 1975 am in Buddha Hall

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LAO TZU SAYS:
THERE IS NOTHING WEAKER THAN WATER BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE. THAT WEAKNESS OVERCOMES STRENGTH AND GENTLENESS OVERCOMES RIGIDITY, NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.
THEREFORE THE SAGE SAYS: WHO RECEIVES UNTO HIMSELF THE CALUMNY OF THE WORLD IS THE PRESERVER OF THE STATE. WHO BEARS HIMSELF THE SINS OF THE WORLD IS THE KING OF THE WORLD.
STRAIGHT WORDS SEEM CROOKED.

It is said that God created Adam but Adam was dead. Then God breathed in him and he became alive.

The same story is told in many creation myths all over the world: Christian, Hindu, Jewish and many others.

The story seems to be very significant. The meaning is that when you breathe YOU don't breathe, God breathes in you. The whole breathes in you. This has to be understood very deeply because the whole method of Tao, the whole science of Yoga, depends on breath.

Because this is going to be the last lecture on Lao Tzu I would like to tell you everything about the system so that if you want you can move into it; not only think about it but become one with it.

The breath is the most important thing. With it life starts and with it life ends. It is the most mysterious thing; without it there is no possibility of life.

Life seems just a shadow of breath. When breath disappears life disappears. So this phenomenon of breathing has to be understood.

Every child born is not really alive until he breathes. He has very few moments left. If he breathes after the birth, in those few moments life enters. If he does not breathe he will remain dead.

Those first few moments of life are the most important. The doctors, the parents, all become concerned when a child is born. win he breathe? will he cry? and the breathing start? Or will he remain dead? Again, as in all the myths created, in every man Adam is born again.

The child cannot breathe on his own. To expect that is impossible because the child does not know how to breathe, nobody has taught him. This is going to be his first act, SO THIS CANNOT BE HIS ACT.

Let me repeat it: This is going to be his first and the most significant act -- that's why it cannot be his act. If God does it -- okay; if God is not willing -- finished.

The whole has to breathe in him, that's why those few moments are full with suspense, doubt, apprehension, fear -- because both possibilities are still open. The child can remain dead. Then nothing can be done. The child cannot do anything, the parents cannot do anything, the doctors cannot do anything; humanity is helpless. It is up to the whole.

Only prayer can be done. We can only wait in deep prayer. If the whole moves into the child the child becomes alive, otherwise not.

This first breath is taken by the whole. And if the first breath is taken by the whole then everything else which depends on breathing cannot be your act. If you think you are breathing then you have taken a very wrong step. And because of this wrong step ego will be created. Ego is accumulated ignorance.

You missed. You have not been breathing, the whole has breathed into you, but you have taken it as if you are breathing.

The first act of breath bridges you with the whole, makes you one with the whole, and all that follows will not be your activity; all that is going to happen after this first breath till you die, till the last breath, is going to be the activity of the whole. The whole will live within you.

You can think that you are doing all those things -- then you live in ignorance. If you become aware that the whole is doing everything, you are being possessed by the whole, breathed by it, you are just a hollow bamboo a flute, the sound comes from the whole, the whole life comes from it -- then you live a life of enlightenment.

This is the only difference between ignorance and enlightenment. One step in error, that: I have done it -- and the whole journey goes wrong. One step right, that: the whole has been doing it in me, I am not the doer, I am just the field of his play, a flute of his songs, a reed, nothing more, an emptiness in which he flows, moves, lives -- then you live a totally different life, a life of light and bliss.

This is the first act, this breath. Many more things have to be understood about it.

If life starts with breath, and death also, and everything is between these two, then yoga, Tao, tantra, and all sciences of inner alchemy, cannot neglect breathing.

Yoga calls it PRANA. That word is beautiful..Yoga calls breathing PRANA. PRANA means the ELAN VITAL, the very vitality of your being.

It is not just air coming and going through your lungs. Yoga says the air is just the outer layer of it. Hidden deep in that layer is vitality.

So breathing has two parts. One: the body of breathing, made up of oxygen, nitrogen and so on, and, two, the spirit of breathing, made up of vitality, God himself.

It is just like -- your body is there, and you, your consciousness, is hidden deep down in your body. The body is a protection, a vehicle. The body is the visible vehicle for the non-visible you. And the same is the case with every breath. The breath itself is just the outer layer; hidden deep in it is life itself.

Once you discover that in breath there is hidden God himself you have come to know yourself. That's why there is so much insistence and so much search in yoga, Tao and tantra about breathing. If you simply go on breathing and thinking that this is just air coming in and going out you will never be able to penetrate the mystery of it. And you will remain completely oblivious of yourself. Then you will remain rooted in the body. You will never be able to know that which goes beyond the body, that which is within but yet beyond, that which is hidden in the body but not obstructed by the body, not limited by the body. A beyond within.
In each breath that life has to be discovered.

Yoga calls those methods PRANAYAMA. The word PRANAYAMA means expansion of life. One has to expand life to infinity in each breath.

Buddha has called his own methods of discovering the innermost core of breath ANAPANA-SATI yoga: the yoga, the science, of incoming and outgoing breath; and Buddha has said no other yoga is needed. If you can deeply watch your own breathing, and watch so meditatively that anything that is hidden in the breath does not remain hidden but becomes revealed, you will come to know all.
Looks simple, is difficult.

Buddha said to his monks: Sitting, walking, standing, whatsoever you are doing, go on doing these things, but let your consciousness be aware of the breath coming in, going out. Go on looking at your own breath -- one day with the very continuous hammering on the breath, the temple opens.

The God is hidden in the temple of the breath. Suddenly one day you become aware that it is not just air. If for you it is just air, you have a scientific mind but you don't have the awareness which can reveal the innermost core of it. Then you can analyze and come to know how much oxygen is needed, how much hydrogen, how much nitrogen, how much carbon dioxide, and you can go on playing with the body of the breath -- but you missed the innermost REAL phenomenon.

That's why, if a man is dead, you can give him, pump into him, the right proportion of oxygen, but he will not be alive.

Unless God breathes in it, unless it contains the innermost consciousness of the whole, it is a dead breath. Oxygen will pass through the lungs -- nothing will happen.

Breath is the first actioN -- AND IT IS NOT YOUR ACTION.

The second action is thirst. That too is not your action. What do you do to feel thirsty? If it happens, it happens; if it doesn't happen, it doesn't happen. Can you TRY to feel thirsty? That is impossible! It happens deep inside you. God breathes in you, God feels thirsty in you -- or the whole does; when I say God I mean the whole. The part is just a part.

After the child has taken his first breath the second phenomenon will arise in him -- and now there is going to be a chain, and the whole chain has to be understood.

Thirst will arise. Then hunger will arise. Then there will be a need for physical activity. Then sex will arise. Then there will be a need for mental activity. Then love will arise. Then there will be a need for aesthetic activity: poetry, painting, music.... These are eight activities. And then the ninth, the last, arises: the need for spiritual activity -- meditation, SAMADHI.

And this is the beauty of the whole phenomenon -- that the ninth is again the first, because the ninth again pays attention to breath. The circle is complete. First is breath, ninth is again breath; that's why no spiritual science can neglect breathing. Even God can be neglected -- Buddhism does not believe in God, does not believe in soul -- that can be neglected; but breathing cannot be neglected.

Mohammedans and Christians may be having different conceptions of God, Hindus again different, Jains... but nobody can neglect breathing. Breathing is first and breathing is going to be last. Spiritual activity is coming back again to the first breath, to the original purity.

Now I would like to discuss all these phenomena, because that is your whole life.

First is breath, second thirst, third hunger. There are people who finish at the third, who think: eat, drink, be merry is all and all. Their life is not complete; they cannot feel fulfilment because the circle is not complete. Fulfilment means that you have completed the circle, the last has joined with the first -- then there is fulfilment.

People who you find fulfilled are a circle, not a line. A line is always incomplete. All desires move in a line, that's why no desire can ever be complete, because no desire moves in a circle. It is linear. It always moves, but is always incomplete.

Wherever you stop -- ten thousand rupees or ten million rupees, it makes no difference; wherever you stop, you are hanging. The thing is not complete; something is missing. You can become rich, you can become very powerful, but it will not be contentment. Contentment is only when your life energy becomes a circle.

Have you watched how the whole existence moves in a circle? The seasons move in a circle, the stars move in a circle, suns and planets move in a circle, the whole moves circularly, as a wheel? In life, in existence, nothing is linear. Everything is circular. And if you want to live a life of the whole you have to follow the ways of the whole: move like seasons, move like stars. Become a circle. When I say become a circle I mean come back to the original source.

Breath, thirst, hunger -- these are the first three steps. If you move only up to the third you have not entered the temple, you will be on the steps.

The fourth is physical activity. There are people who go up to the fourth. To them, physical activity becomes a sort of meditation.

In fact everything can become a sort of meditation, because in everything there are two dimensions -- just as there are in the first breath: the outer and the inner.

That's why fasting has been used. To fast is to try to discover in hunger the other dimension. Fasting means an effort to move into the desire of hunger and to come to know that; the divine. That's why fasting became so important in so many religions. It can give you a glimpse.

If you fast long the glimpse is possible. But I am not in support of it because you are not making the whole circle. You are jumping, not moving gracefully. From the third, hunger, you are trying to reach the first. It will be a small circle, not the whole compass of life. It will not be very comprehensive. It will not be very rich.

That's why people who have attained to any spirituality by fasting you will always find a little stupid. Moving among Jaina monks for many years I was suddenly surprised: I had never come across a really intelligent man. They all looked stupid.

The reason is deep. The reason is: they have been depending on fasting. They are trying to find a short cut. Beware of short cuts. Life doesn't like short cuts because then you can move to the source without growing. You bribe, you don't grow. From hunger you can jump -- that means without knowing the whole complexity of life, the life of sex, love, aesthetic activity. You remain impoverished.

What I am saying is a fact -- you can go and look at Jaina monks; they are pure people, but stupid.

Nobody can say anything against their purity. Pure they are, sincere they are, serious they are, but they have chosen a short cut. They have been trying to bribe existence and reach home before their time. One can reach, but one will reach without growing, without maturity. A certain type of childishness you will find in them. Purity, but not enlightenment.

The fourth is physical activity. You can move from the fourth again -- from any point you can move to the source, you can drop out of the journey of the total circle.

Physical activity has been used by hatha yoga. Hatha yoga developed a total science out of it: how to move just by physical activity, by sheer physical force, to the source.

Hatha yogis are powerful people, they have control over their bodies -- nobody can claim that much control. They can lie down underneath the earth for months, even for years.

One fakir in Egypt remained underground for forty years. The people who had buried him all died. And he had told them: After forty years you should open my tomb, break the seal and open the door of my underground chamber. And after forty years I'll be coming back -- alive.

People who knew about him by and by died. In fact he was forgotten. It was just a coincidence that somebody was doing some research work and was looking in old newspapers and there he found the news.

In 1880 he was buried. And in 1920 he was discovered. The tomb was opened -- he was alive. And he lived three years more after it; and he was perfectly healthy.

Many cases with fakirs and hatha yogis are known: they can take any sort of poison and it will not mix in their system. It will go in their stomach and they will throw it in the urine, but it will not mix anywhere. X-ray photographs have been taken and it seems miraculous that the poison passes through not mixing with anything in the body. There seems to be a subtle protection around the blood.

By sheer willpower, by sheer physical force, hatha yogis have attained many things. But nothing of spirituality, nothing of real growth. If you look in their faces you will find them almost dead. If you look in their eyes you will not find the glimmer of intelligence, understanding.

Physical activity can sometimes also give you a feeling, a glimpse. Running fast, completely absorbed in running so that the whole energy has become running, suddenly you can have glimpses of the original being. Beautiful. That's why so many people become attracted to athletics. It gives glimpses.

There are reports that people on the front in war sometimes attain to glimpses of the origin. That may be one of the causes of the attraction of war, because in violence, in deep violence, your physical capacity is used to the utmost. And when the physical capacity is used to the utmost suddenly you relax -- back to the first state. You become tike a child.

This has been my experience with many soldiers. I have many followers in the army. They are innocent people -- more innocent than people who are in the market, more innocent than business men, a childlike quality is in them because they are doing so much physical activity the whole energy is absorbed, they cannot be cunning. Even generals are childish, simple. That's why soldiers can follow any type of order -- even foolish orders. If you tell them to jump and die, they will die, because they have been trained to follow; they will not give a second thought to it. They are just like children.

But again the circle is not complete. You have jumped from the middle.

After the fourth is the fifth, sex. If you really move deep in sex you will have glimpses of satori, of samadhi. Just between physical activity and sex the half circle is complete -- that's why sex is so important. Between the physical activity and sex the circle is half complete.

And there is more danger now because one can take sex as the total, as the all, as the goal. It can give you a few glimpses. If sex really happens if you allow it to happen if you become possessed by it so you are not DOING it you are possessed by it the energy is doing something, you are just a spectator at the most, then there happens an orgasm, a deep blissful state. That is dangerous because you can mistake it as the goal. Many people have mistaken it for the goal.

Very few people are clinging to the second stage -- thirst, very few people; there have been a few sects in the world who have tried to remain thirsty for long periods, particularly in deserts. There have been a few sects of monks who have tried to remain thirsty, just like fasting, to bridge a direct line with the original source, to fall back.

More often than that, hunger has been used. In all the religions of the world there are trends, sects which use fasting.

Physical activity is also used even more than hunger.

Just a few days before I was reading about a new training which every day is becoming more and more attractive in America: EST. This man, the founder of EST, Erhardt, forces people for four, five days to sit

for hours together -- twelve hours, fourteen hours, sixteen hours, you are not even allowed to just go to the bathroom; you have to sit; you are only allowed to go to the bathroom at particular times -- six hours you will have been accumulating urine in the bladder. It is sheer willpower, it is painful but you have been holding it -- it is a sort of hatha yoga -- for up to ten hours, twelve hours, and then suddenly you are allowed to go. The bladder relaxes, and you have a beautiful pleasant feeling all around the body inside and out. This is an old trick. Hatha yogis have been doing many sorts of tricks like that. You can attain a glimpse.

If you fast you have to use will. With too much physical activity you have to use will. Gurdjieff used physical activity very much. He would say to people: Go on working for twelve hours until you fall -- not that you stop, you fall down, you cannot do anything more, YOU SEE YOURSELF FALLING; you cannot do anything, the legs won't move, they wobble, and you are just a watcher and you cannot do anything because you have done whatsoever could be done and you fall to the ground. That falling would give a beautiful glimpse.

Whenever -- this is the rule -- whenever you are taken possession of by the whole and your ego is no more functioning, the whole functions -- you have a beautiful feeling; but these beautiful feelings are not the goals. They are toys to play with, chocolates -- nothing more; chocolates on the path of spirituality. Enjoy them but don't cling to them, they cannot be food, they are not nourishing.

The fifth is the most dangerous because the most potential. Tantra has used the fifth to bridge the gap. From sex to samadhi the gap can be bridged very easily But still it is not complete.

If you move beyond sex then a different type of activity arises in you. Intelligence. A sort of genius is released. You can observe this. People who are deeply intelligent you will always find bachelors. The reason is their whole energy has been absorbed by their mental activity. They attain to their orgasms through their minds. That's why all over history people who have attained to great mental activity you will find always bachelors. Or even if they are not bachelors they are not much interested in sex.

But that too is lopsided. No need to drop sex. Use all that God has given to you. But go on. Make it a step to move further.

If you go beyond sex only then for the first time your intelligence starts functioning well. You have great insight into things. Many people cling to that state. They become theologians, philosophers, thinkers, scientists, and they think the goal is achieved. The goal is not yet achieved.

If you go beyond the sixth -- mental activity -- then love is born. Then your heart starts functioning. The same energy is moving. The same energy that took the first breath, was hungry, thirsty, became sexual, became mental now becomes the energy of the heart. Love arises. But love also is not the goal.

You can remain in love, it is a beautiful phenomenon, and you have gone far enough -- it is the seventh step. Just a little more and the circle will be complete.

People who are of the heart will look to you to be very evolved: St. Francis of Asissi, and others -- they will look to you very very evolved, you will have a different feeling of their being, their quality will be different. If you come near them you will feel a magnetic force; they will have a field of energy, they can pull you in. Near them your own heart starts functioning. Very evolved people -- but still the evolution is not complete.

If you go beyond love then real aesthetic activity starts. Then poetry arises in your being. Then you have for the first time the capacity to feel music. Then for the first time you look around and the beauty of nature is revealed. Then you listen to the harmony of the universe, the symphony of the stars. Then everything starts to become more and more beautiful. Layers and layers of beauty are revealed. Your eyes have a penetrating force. Wherever you look you go deep. Even in rocks you feel flowers blossoming. But this too is not the end. Many cling to this, and there is much temptation because this is just the last step. The goal is just in front of you. And it always happens when the goal is just in front of you one relaxes, feeling that one has arrived. But unless YOU become the goal you have not arrived. The temple may be just in front of you but unless you have become one with the god of the temple you have not arrived.

These people, aesthetic people, become great mystics. They talk of the beauty of God, they have become Bauls, madmen of God, Sufis.... That is the last. One step more -- and that step is the spiritual.

This ninth step is again the first, the circle is complete. Again you start breathing but not like a child, like a sage.

A child breathes unconsciously. He does not know what is happening. God has entered in him but he does not know, he has not heard the footsteps; he was so fast asleep in the womb, so deep in darkness, he has not seen anything. How could he see? He was not even alive, he was unconscious.

A child breathes in unconsciousness. A sage breathes consciously. He is again a child, a rebirth has

happened. Now he breathes but he is aware. This is ANAPANA-SATI YOGA BUDDHA. This is the way of Tao: how to breathe consciously.

One observes. One relaxes into oneself and looks, looks at the breathing, follows it, moment to moment: incoming, outgoing; and there are beautiful happenings. When you follow the breathing you immediately become calm and quiet. The tranquility is such that you have never known before. Just watch. If even for a few seconds you watch the breathing you will feel you are settling somewhere. A centring happens.

The breathing goes down. Then there is a gap the breathing stops -- a very small interval. In that gap there is no breathing only you are only the watcher is -- nothing to be watched. In that moment suddenly you know yourself.

These are the techniques of Vigyana Bhairava Tantra. THE BOOK OF THE SECRETS. They were told to Parvati.

Then when the breathing goes out you follow again; when the breathing moves out of you then again there is a gap a very subtle gap -- breathing stops. The object has disappeared. Only consciousness. Only YOU. Only the seer, the witness. Again suddenly you are elated. This goes on. By and by breathing becomes an outer phenomenon. You know that you are, Whether breathing goes on or stops makes no difference. Then you come to know that you are eternal, deathless.

Such a man while dying will see his breath has left him and will be aware, watching it. He will die watchfully, and one who dies watching, never dies. He has come to know the deathless. Through breathing he has discovered the vital principle of life. Breathing was just the outer layer of it, the outer shell, now he has come to know the content. Breathing was just the container. The circle is complete. And I am for the whole circle.

That's why many times I appear to be against many religious people. Because they cling somewhere. Good as far as they go, but one should go the whole way. One should go to the last point from where no more going is possible.

Jesus says: Unless you become like children you will not enter my kingdom of God -- I go on repeating it again and again IN DIFFERENT MEANINGS. People like Jesus have multi-meanings in their words. Unless you become like a child again, unless you breathe again in a totally different way, you will not be resurrected, you will not be reborn. And this rebirth is the goal; the very meaning, significance of life. Unless you attain to it you are missing something tremendous -- and it is just by the corner.

And I am for the circle. Move to the very end. Let the circle have a natural ending. Don't try to find any short cut. Then you will be rich -- rich like Lao Tzu rich like Krishna rich like Buddha. Otherwise you can move somewhere from the middle -- but then you will not be rich.

Don't be clever with life, You cannot be cunning with life: all short cuts are cunning. Let life have its own natural course. You follow it, you don't force it.

And always remember that whatsoever is done is done by the whole, you are not the doer. If you can remember that, then breath is his thirst is his hunger is his sex is his love is his whatsoever happens is his death is his. And you remain completely pure and innocent out of it.

The whole goes on doing, you are not the doer. This is the surrender, surrendering the ego: I am not the doer. This is the whole message of the Gita: Let the whole do, don't you come in because you are the only barrier. If you come in you commit sin. This is my definition of sin: If you say I breathe this is a sin. If you say I love this is a sin. If you say HE breathes this is virtue. If you say HE loves, this is virtue. And this is not only a saying, you have to feel it in its totality. Then you are unburdened. Then wings grow on you, you can fly. Then the gravitation cannot affect you. The gravitation can affect only the ego.

If HE is the doer then why be worried? Then you are not in any hurry to reach anywhere, then you have no private goal, then his goal is yours, and wherever he is going he is always right because there cannot be any wrong for the whole. The whole alone is.

This is the circle of Tao: from breath, unconscious breath, to conscious breath.

And the emphasis of Lao Tzu is continuously that you can relax. That's why he praises the weak not the strong, because the strong cannot relax. That's why he goes on praising water not rocks, because water is flowing, and water has no shape of its own.

Whatsoever shape is given by the whole, the water takes it. It does not carry its own mind. If you put it in a glass it becomes of that shape. If you put it in a bottle it takes that shape. It does not resist, it does not say: I have my own shape, what are you doing to me? Don't force me in this bottle! Wherever you put the water, it moves, takes the shape. It is non-resistant. It is non-violent, non-aggressive. It has no mind of its own.

But a rock? A rock has a mind of its own. If you want to force it, it will resist. You will have to fight, you will have to cut it, fight it, much fight will be needed -- only then will you be able to give it shape. It has its own mind. Water is mindless. These are symbols.

Lao Tzu says: Be like water, don't be like a rock, so that you can complete the circle. Move! If God is hungry within you -- eat! If God feels sleepy within you -- sleep! If God feels like loving -- love! Move with the God, you don't come in the way. Let things, the whole, have its own course. You simply follow it. Even to say follow it is not good because even a follower has some resistance. That's why he says I am for the lower. You simply be one with it.

Now the sutra.

THERE IS NOTHING WEAKER THAN WATER BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE.

He is tremendously in love with water. All the qualities of water have very symbolic meanings for Lao Tzu; one: it is soft, has no form of its own.

A man should be like water, with no form, no mind, no ideology. If you are a Hindu or a Mohammedan you are like a rock. If I ask you: Who are you? and you shrug your shoulders and say: I don't know, I don't know how I can be a Hindu or how I can be a Mohammedan -- beautiful. That shrugging of the shoulders is beautiful. You don't have any ideology, you are like water. If you are a communist or a socialist or a fascist you are like a rock. People with ideologies are dead. They have a certain belief -- a FORM. And they are resistant. A person who has no belief, no ideology, no\form, belongs to no church, is flowing -- like water. Wherever he moves whatsoever situation comes he responds. He responds always in the present. A man of ideology is never in the present: he has to look to the ideology -- how to react? He reacts, he does not respond. He has already a mind.

If you ask a communist any question the answer is readymade. It is already there. He has not to think about it. In fact he is not answering YOU at all. the answer was already there before you talked to him. He is just giving a readymade answer, a cliche. He has learnt it by heart. It is not a conscious phenomenon. He is not in this moment. He repeats like a parrot. He may be repeating Kapital or Koran -- it makes no difference.

A man who is really alive is responsive. He has no answers. When the question arises he responds to the question -- AND THE ANSWER IS CREATED. In fact he is as much surprised by the answer as you will be surprised. He never knew it! Because there was no situation like this before. He is like water. Water is soft.

The second thing: Water is always flowing low, 'low-wards', finding, seeking low places, valleys. That too is very very important for Lao Tzu. He says: Never try to go upwards, because then there is fight, because all are going upwards. Never try to go to New Delhi because everybody is going there; there is going to be competition, jealousy, fight, struggle. Move to the valley where nobody is going. Don't be like fire, be like water.

Fire moves upwards, water moves 'low-wards', it always goes towards the ocean, the lowest place in the world. It seeks the low. If it can find a still lower place immediately it starts moving. It is always for the lowest place -- why? Because the lower you move the less competition the less violence the less aggression -- and you are not fighting with anybody;. and if you fight with anybody one thing is certain: you cannot live yourself. The whole energy becomes fight.

Politicians never live their lives. They don't have any time, They don't have any space, they don't have any energy to live their life. They are always fighting others. They end fighting.

A man who wants to live, should never be a politician. Water is very non-political.

Be like water. Move find the lowest place where nobody is to compete, because nobody wants to go there. Then you can relax. Then you can be yourself. And that is the glory. If you can be yourself you will become a god.

Because you are a god, it just has to be discovered. You already have it within you, you just need time, space, relaxation, leisure so you can relax on a beach, lie down naked under the sun on the sands -- and not a worry in the world. Because you are not a lighter, you are not in any competition. This is renunciation.

Not that you go to the Himalayas -- because those who go to the Himalayas, they are seeking the peaks. And even in the Himalayas there is much competition. Gurus are in much competition: because somebody has more followers than you there is trouble; or someone has made a bigger ashram than you -- then there is trouble. Even in the Himalayas there is politics.

The sannyasins, the old sannyasins, are really politicians of the spiritual. They are moving higher. Their heaven is there, high in the skies! And Lao Tzu says: My heaven is there -- low, the lowest place in the world, where I can be myself, nobody bothers me and I don't bother anybody.

This is renunciation. You can live in the world, then there is no problem, if you just know not to be a competitor, because competition is for the ego. For the being, for your real being, no competition is needed; you are already that, the highest, so why bother for height?

Lao Tzu says this: Only inferior persons, people with inferiority complexes, try to reach the heights.

All politicians suffer from an inferiority complex. They need treatment, psychological treatment. They need much cleansing. They are inferior people -- deep down they suffer from inferiority. To hide that inferiority they fight to go high. When they reach, they become prime ministers and presidents, then they can say to the worLd: Who says that I am inferior Look! If I was inferior then how could I have attained to such heights? I am superior.

The longing for superiority belongs to the inferior man. A superior man doesn't bother. A superior man can afford to be inferior -- remember this. A superior man can afford to be inferior because it makes no difference, he is so superior; he IS superior, there is no point in becoming a president of a country. That will not add anything to his stature; rather, it may degrade him.

Water has that quality of going low. And Lao Tzu says:

THERE IS NOTHING WEAKER THAN WATER AND YET NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD.

Water overcomes. Go and see a waterfall. The rocks are so hard and the water so soft but rocks have been disappearing by and by. They have become sands already.

Scientists say that within seven thousand years the fall of Niagara will disappear, because all the rocks will disappear. The water is cutting the rocks continuously. Within seven thousand years there will be no fall because there will be no rocks. The whole hilly track will disappear. Rocks could not believe it -- how it happens! Water, so weak -- and still it cuts deep.

Weakness also has a subtle strength in it. And you also know this if you are a little observant, you can see in life how it happens.

Woman is weak, man is hard, but always the woman wins and the man is defeated. Always. And even a great man like Napoleon, and people like that, they become like children before their women.

Josephine, the wife of Napoleon, could not believe how this man could win so many battles. She has written in a letter: It is simply unbelievable because this Napoleon is nothing! The last battle in which Napoleon was defeated, he was defeated because of Josephine, because the moment he was leaving the house she said No! Just to see what he would do. And when the woman had said No, how could Napoleon go? So he had to stay. He reached the front one hour late. Because he always used to plan the whole war of the day, that day he couldn't plan it, somebody else had to plan it -- and he was defeated on that day. He was late -- he was never late in his life, this was for the first time. In fact it was not Napoleon who was defeated, it was a woman who had a victory that day. She said: No, I say, No!

Why do women become so powerful? Weakness is their secret, they are weak like water. In the beginning you say: What can they do? You are like rocks. But in the end you know, you have become like sands. All husbands by and by are converted to henpecked husbands. It is natural! If it has not happened to you something is wrong. And nothing is wrong in it.

It is said, it is an old story, once Akbar asked his wise man, Birbal: What do you think? Sometimes I become worried. All the people in my court look henpecked. Is there not even a single brave man? Birbal said: Difficult, but we will try to find one.

They were all brave men, they could put down their life in a single moment if it was ordered. Their bravery was not in any way suspected. Birbal made arrangements; he said: Tomorrow come decided that you will assert the truth. Anybody who tells a lie is going to the gallows. Think over it: the king wants to know the truth, whether you are afraid of your wife or not.

They all came. The king asked: Those who are afraid of their wives should come to the right, and those who are not afraid, only they should remain on the left. All moved except a single tiny man. Even Akbar could not believe that this man whom he had never thought could be a brave man... But at least seeing that one was there he said: I am happy because I was thinking that not even a single man would be there. That man said: Wait! Don't be happy so soon. When I was coming my wife said: Don't stand in the crowd! That's why I am standing here.

It is natural -- the feminine principle wins. And Lao Tzu is all for the feminine principle. Why does the woman win? She is so soft. In fact she never fights, she persuades. She does not fight directly, her fight is very indirect and subtle. If she wants to say No, she will not say No directly, but in a thousand and one ways her whole being will say No. In the way she puts the plate down she will say No, in the way she moves -- her sari will make a sound and say No. She will not say No, she will say Yes, but her whole being will assert the No. And when it is so subtle how to defeat it? If you love the woman you are defeated.

And it is good that the hard is defeated and the soft wins because that is the only possibility for God to win in the world.

The devil must be like rock. Hard. God must be soft. In fact in the East we have never thought of God as father, we have been thinking of God as mother. That insight is beautiful: God should not be thought of as father because then -- the male principle is hard. He should be thought of as mother, feminine. God the mother seems better than God the father because his ways are also very subtle.

He persuades you to come towards him, he never forces you. _ You never meet him anywhere and still you go on searching for him. You never encounter him because that too will be too HARD. To be just before your eyes like a rock, a Himalayan rock, no, that won't be good. He follows you as a subtle aroma. You never encounter him. You would never come face to face with him. You will find him deep in the stirrings of your heart. You will not find him like a storm, he comes like a subtle breeze. Only those who are very subtle will be able to feel it. He comes like a flower.

In India we made the image of God in stone. That should not be done. To compensate we go and put flowers before it. A flower is more godlike than the stone. In fact stone images should disappear from the world. A flower is enough! Put the flower -- and that becomes god. God is like a fragrance, not like a French perfume, so strong and aggressive, no, but very subtle, silent, non-aggressive. Only sometimes when you are tuned, you feel it; you miss it again and again. It is the music of the silence.

> THERE IS NOTHING WEAKER THAN WATER: BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE. THAT WEAKNESS OVERCOMES STRENGTH AND GENTLENESS OVERCOMES RIGIDITY, NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.

It is very difficult to KNOW it. To understand it is possible; to know it, difficult. Knowledge is too gross. If you go to know it, you will miss it. But you can understand it -- what I call a tacit understanding is possible. If you watch life not in any way trying to know it....

There is a difference. If a scientist comes to this garden he will move aggressively, not that he will be aggressive, but he will move aggressively. His eyes will have aggression, he will look at the flowers, at the trees, to penetrate their secret, to know their nakedness, to know what they are. Science is like rape. It is not like love. He will cut, dissect, he will try to penetrate forcibly. to the secret.

Then comes a poet or a painter or a musician. He moves, but his movement is totally different. He moves watchfully of course -- it is holy ground, to be near a flower is to be near a temple, to be near an alive tree is to be near God. It is holy ground -- he moves very cautiously, he is watchful, alert, but he does not rape, he does not jump and be aggressive on he waits, waits with deep receptivity. If the plant has to give something he is ready, he will receive it with deep gratitude; but if the plant is not willing, let it be so. Then nothing can be done. A musician, a painter, a dancer, a poet, waits in receptivity: If you have something to give to me, if you feel that I am worthy of it, the plant, then I will receive it in deep gratitude; but if you feel I am not worthy, that's okay. Nothing can be done, I am helpless. He waits like a beggar. Not like Indian beggars, because they are very aggressive, their begging is very violent. No, he begs like a beggar if you call Buddha a beggar -- yes, we have called him BHIKKHU, a beggar, Mahavir too, they were beggars of a totally different quality, of a totally different grandeur.

They were not aggressive -- they would come to your house, they would stand before your house, if you give it is okay, they are grateful; if you don't give, then too they are grateful. Their gratefulness does not differ by your giving or not giving. They thank you, they pray for you, they move!

Like that, like a BHIKKHU, his hands spread, his heart open, ready to receive -- but not to take, Then nature reveals its mystery.

It is not knowledge, knowledge is too gross a word. It is a tacit understanding. It is more like love than like knowledge. You love a person, then you know a person. Loving becomes a sort of knowing. Remember -- a sort of; not exactly. It cannot be scientific, it cannot be mathematical, it cannot be logical: a sort of, a kind of. You know deeply, HEART TO HEART, but you cannot say this is knowledge. That will be too

imprudent a word. You know because you love.

Says Lao Tzu: NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.

No one KNOWS it, no one can practise it, because to practise such a deep tacit understanding is impossible. Practice is gross. You can live it, you cannot practise it. You can know it as an understanding, you can live it, you cannot practise it. A real man of understanding simply lives his understanding, he is not practising.

People ask me: When do YOU meditate? I don't meditate. I cannot be so foolish! To meditate means to practise. How can you practise it? You can be it but you cannot practise it. People ask me: How do YOU pray? I never pray. I live my prayers, I don't pray. Prayer is my way of living, my way of living is my prayer. It is not separate.

If you understand, you live it. If you know, then you have to practise it, because knowledge does not transform. You know something? -- then the mind asks: How to do it now?

All knowledge finally becomes technology, that's why science has become technology in the West. All knowledge finally becomes technology because just by knowing, nothing happens. First you know, then you ask: How to do it?

For example, Einstein discovered the theory of atomic energy somewhere in 1905. The theory was complete. But then scientists started asking: How to do it? In abstraction it was complete, the theory was absolutely logical and proved as a theory, but how to practise it? Forty years it took to create an atom bomb and to destroy Nagasaki; then it became technology. Forty years knowledge took to become technology. Many more things are known but they will take time to become technology.

All science by and by is reduced to technology. Religion never becomes a technology, cannot become one, because it is not knowledge. You understand.... the very understanding is transforming; you are transfigured, transmuted, you are no more the same! You see, you watch, you understand a certain thing -- the very thing has changed your quality of being. Now you live differently. No practice is possible. Practice of little things is possible, great things cannot be practised. Prayer is a great thing. Love is a great thing -- there can be no 'know how' about it. Meditation is the last, the pinnacle. God. How can you practise God? You can become, but you cannot practise. And you can become because you already ARE -- just a little understanding.... You are standing in the dark; just a little light, a little illumination, and everything changes.

Lao Tzu says you cannot know it, you cannot practise it, but, the sage says:

WHO RECEIVES UNTO HIMSELF THE CALUMNY OF THE WORLD IS THE PRESERVER OF THE STATE.

Who moves lowest is the sage, and who takes on himself the whole responsibility of the whole darkness of the world, who becomes like a Jesus -- he preserves the world. The world is not preserved by politicians, they are pretenders; the world is preserved by very few people who may not even be known to you, because even to know them is difficult, they live so ordinarily; they are lost deep in the woods of the world, you may not be knowing them.

There is a story in the Bible, a beautiful parable. There was a town called Sodom. From that town comes the word sodomy. The people had become very corrupt. All sorts of sexual perversion were prevalent. People were homosexual, people were making love to animals -- the whole town was perverted. God decided to destroy the town. But there was one difficulty: there was one good man in the town. Unless the good man could be persuaded to leave the town, the town could not be destroyed.

Angels were sent to persuade the good man: Please, leave the town. Because of you the town cannot be destroyed. But the good man was difficult to persuade. He said: I am needed here! Where should I go? These people are ill, these people are perverted, their lives are miserable, they live in hell -- I am needed HERE. And I am responsible for these people! Because they don't know and I know -- that's why I am responsible. Look! he said. Because they don't know, how can you tell them they are responsible? They are doing all sorts of things unknowingly. They are completely oblivious, ignorant, not remembering what they are doing. They are as if drunkards. I am the only one who knows what is happening, and if I go, then who will save them? I am responsible for them.

So it is said the good man was persuaded in a very cunning way. He was told: There is another town, Gomorrah, where people are even more corrupt. You please go there. So when the man was going to Gomorrah, Gomorrah and Sodom were both destroyed. Because he was just in the middle.

The world is preserved by very few people, a few people of crystal purity, of childlike innocence -- but they feel responsible. Because they are aware.

It is said that when Buddha reached nirvana, the last ultimate home, the doors were opened, there was great celebration, because centuries and centuries pass then only one person comes and enters in those gates. But Buddha would not enter. He stood at the gate, his back towards the gate. They were worried, they asked: Why are you standing there? The door is open and we have been waiting for you and there is much celebration and much jubilation -- Come in! Be a guest!

The Buddha is reported to have said: How can I come in? The whole world is suffering. I will stand here until the last man passes by, enters into the ultimate. I will have to wait -- I will be the last, I feel responsible. I am aware, and they are not aware so they cannot be responsible, but I am responsible.

The more aware you become the more responsible you become, the more you feel, the more you become a help -- not that you start serving people, but your whole life becomes a service. Not that you are doing something for them out of any obligation. No, you are simply fulfilling your own awareness.

WHO BEARS HIMSELF THE SINS OF THE WORLD IS THE KING OF THE WORLD.

Those are the real kings, who are not known to history. History goes on talking about mock kings, false kings. History has not yet become a really authentic phenomenon otherwise it would talk about Buddha, Lao Tzu, it would talk about Kabir and Krishna and Christ, it would talk about Mohammed and Mahavir, it wouldn't talk about Napoleon, Hitler, Mao Tse-tung, Stalin, it wouldn't talk about these people.

These people are just mischievous, they are the mischief-makers. They are like diseases, they have to be eliminated. Because of them, the earth is a hell.

But history goes on talking about them, and every child is corrupted by history: talking about foolish, stupid people, mad, neurotic, perverted, and not talking about those who have attained to themselves. They are the real kings of the world.

STRANGE WORDS SEEM CROOKED.

And Lao Tzu says: these words are very strange. But they will look crooked to people because THEY are crooked.

That Art Thou

Talks on the Sarvasar Upanishad
Talks given from 08/01/72 pm to 21/10/72 pm
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That Art Thou

Chapter #1
Chapter title: Sarvasar Upanishad

8 January 1972 pm at Matheran Meditation Camp, India

Archive code: 7201085

ShortTitle: THOU01
Audio: Yes
Video: No
Length: 102 mins

AUM, SUPREME ONE, GUARD US (MASTER AND DISCIPLE) TOGETHER.NOURISH US TOGETHER.LET BOTH OF US STRIVE TOGETHER.LET OUR LEARNING SHINE BRIGHTLY. LET US NOT HATE ANYONE.AUM, SHANTI, SHANTI, SHANTI (PEACE).

To know and to be are one and the same. To be is the only way to know. And there are two dimensions of growth: one of knowledge and one of being.

You can know more and more and more, and still remain the same. BE more. The being must grow; not knowledge, not accumulation, not information -- but being. Not knowledge, but consciousness, must grow. And only that growth which is of consciousness is spiritual. All else that just adds to your knowledge is nothing but a burden.

It is always dangerous to play with truths, because they will destroy you as you are. They will give you a rebirth. We are just pregnant for centuries and centuries, and lives and lives, and the birth has not happened. We are just pregnant, just a seed, because no one is ready to pay the price. And before one comes to that bliss which is our seeking, one has to pass through a deep suffering. That deep suffering is a must. That is the birth pain -- you cannot escape it.

Why this prayer?

The relationship of the master and the disciple is the most intimate relationship possible, because bodies are not related, but spirits. All relationships are bodily, even that of the mother and son -- it is just a physical relationship. The relationship of lover and the beloved is still something earthly. The only relationship on the earth which is unearthly is that of a master and the disciple. So if the disciple is lost, the master is lost.

One is never safe with the ego. The ego is the source of all errors. So, to feel that one is saved already, means that one is still prone, one is still tending to fall back down. Rather the more we know it, the more unknown it becomes. The other shore means the unknown -- not only the unknown but the unknowable. This is the mystery; this is what makes this type of knowledge esoteric. This is what mystery means: one knows and still remains ignorant.

Money continues to circulate, just like blood in the body. Knowledge cannot be circulated like money; this knowledge cannot be transferred. Then what to do? What should the master do with the disciple? The master only prays, "Give us strength. We should endeavor together, we should make an effort together" -- but we endeavor TOGETHER. The family of the master -- a member of the family, because they are not teachers.

To be a buddha is one thing, but to be a master is something plus.

To know truth is not as difficult as to communicate it. Communication is a greater difficulty, because the other comes in. In knowing, you are alone, but in communication the other comes in. And when you are trying to communicate, the other has to be considered. It becomes difficult. So there are many enlightened persons, but not so many masters. What has happened? The thing has happened, the explosion has happened, but even the person is not able to grasp the totality of it. What has happened?

Buddha remained silent for seven days after his enlightenment. Why? One of the reasons, amongst many, is this: for seven days he tried to comprehend "What has happened? To whom has this happened? What has happened and to whom has this happened?

Knowing is just riverlike. It goes on and on and on, and there is no end to it.

That Art Thou

Chapter #2

Chapter title: Sarvasar Upanishad

9 January 1972 am at Matheran Meditation Camp, India

Archive code: 7201090
ShortTitle: THOU02
Audio: Yes
Video: No
Length: 90 mins

WHAT IS BONDAGE? WHAT IS FREEDOM?
WHAT IS VIDYA (RIGHT LEARNING) AND AVIDYA (FALSE ONE)?

WHAT ARE THESE FOUR STATES: WAKING, DREAMING, SLEEPING AND TURIYA (THE FOURTH)?
WHAT ARE THESE FIVE KOSHAS (BODIES): SHEATHS OF FOOD, BREATH, MIND, KNOWING AND BLISS?

WHAT IS THE MEANING OF THE DOER, LIVING BEING, PANCHVARGA (FIVE GROUPS), KSHETRAGYA (KNOWER OF THE FIELD), SAKSHI (WITNESS), KUTASTHA (THE SUPREME) AND ANTARYAMI (THE IMMINENT)?
THE SAME WAY WHAT ARE THESE THREE: SELF, SUPREME SELF AND MAYA (THE WORLD OF APPEARANCES)?

Right enquiry begins with prayer; otherwise, the enquiry is not right. Without prayer, doubt is just a disease. With a prayerful mood, with a prayerful heart, doubt becomes just a methodology to enquiry, and to enquire.

Doubt is healthy if inside there is faith. A faithful doubt is a good sign. The end remains faith; doubting is just a means. The doubt must not be the end. If doubt is the end, then it is an infinite regress: you can go on doubting and doubting and doubting, and there is no end to it. You go on falling, with doubt, into more indecisiveness. To reach somewhere, doubt must not be the end. Use it as a means -- it is helpful -- but remain centered in faith, because that opens your mind; doubt closes it.

Doubt is a closing -- you are closed. So doubt is a self-destructive process; it is suicidal, because you ask and you are not open to receive. You ask but you are not ready for the answer. You go on asking, and preventing the answer from reaching you.

Prayer means receptivity, festivity -- you are open. Be open and ask, be open and enquire. This UPANISHAD begins with prayer to the divine force for help, then the enquiry, and then the questioning. With prayer questioning is not just curiosity. With prayer it becomes a sincere quest.

The first thing towards freedom is to know that you are not free. The first step, the basic, is to know that you are in bondage. Then comes the longing, then is created the desire; then one begins to dream about freedom. But one must be aware that one is not free, one is just a slave. So the enquiry begins with the question: What is bondage?

Bondage doesn't mean knowledge. VIDYA is not knowledge. Vidya means the methods, the techniques. "What is wisdom?" It doesn't mean, "What is knowledge?" it means, "What is the methodology? How to achieve it; how to be free? Tell me about the highest, the supreme-most truth -- because the supreme-most truth is not to be born at all.

The primary truth, the foundational truth, the best, the highest the supreme-most is not to be born at all. And the second is to die as soon as possible after you are born.

False doors, false keys pseudo-methods are there. AVIDYA means pseudo-methods.

Dreaming is not just a dreaming; it is substantial, it is significant. You cannot dream without causes. Even a dream has a causality. It is relevant, it shows something about you. Rather, it shows more about you than anything you are doing and showing when you are awake, because one can deceive oneself and others when one is awake, but one cannot deceive in dreams. Dreams are more innocent because we have not yet

found any technology to polish dreaming, to use masks in dreaming. Dreams are still naked real, authentic; they show the real face more sincerely than any face you use when you are awake.

So this paradoxical thing happens: a dream becomes more real than all that you think is real, because you cannot maneuver it, you cannot manage -- you are just helpless. A dream happens; you cannot do anything in it. You are not the doer, you can just be an observer. In a subtle way, you are totally helpless. Because of that helplessness, a dream becomes more real, more authentic, and shows many things about your mind. Dreaming is worth knowing, worth enquiring about.

So the UPANISHAD asks, "What is this awake state of the mind? What is dreaming? What is non-dreaming sleep? And what is TURIYA?"

This word "turiya" only means "the fourth." So what are these three states -- being awake, dreaming, being deeply asleep -- and what is the fourth which transcends all these three? The fourth has not been given any name; it has only been known as "the fourth," the turiya, because really that is not a state of the mind but one's being, one's nature.

These three are states.... When you are awake, this is a state, a mode, a form, a shape of your being. This is not your being. This is a state -- it can change. In the night you will be dreaming. Dreaming is still a state, because it can change. Then you will be deep in sleep, dreamless sleep -- that too is a state. By "state" is meant something which you can take and change. The fourth, the turiya, is not a state, it is your being. You cannot change it, you are IT. So the fourth goes on in all the three states, and transcends them. But the fourth is not a state, it is your being. So what are these four?

All sociological interpretations of religion are just nonsense, sheer nonsense, because they cannot conceive that religion is born in a consciousness. They can only conceive that out of fear every god is born. No, never out of fear is any god born -- out of love, out of prayer, out of a deep glimpse into the nature of existence. But this glimpse is bound to be individual. When others begin to follow, they are just following a dead ritual.

The sun can become divine in a moment of opening, in a moment of deep exposure, when there is a deep opening in all of your five bodies and the innermost becomes one with the outermost -- even for a single moment. In that exposure, everything is just divine. EVERYTHING! In that exposure nothing remains material; in that exposure everything becomes just a benediction, a bliss, a blessing. Matter just dissolves; everything becomes alive.

Divisions fall, barriers are not, oneness is felt.

Out of this oneness, out of this love, religion is born.

So all sociological theories about religion are absurd. They just miss the POINT! But that is natural, because for one who has not known love, fear is the only thing in life, the only experience. These are the basic experiences: either you know love or fear; if your life is not oriented in love, then it is bound to be oriented in fear. So, man's mind can have only two conceptions about the universe: either fear-oriented or love-oriented. If it is love-oriented it becomes religion; if it is fear-oriented it becomes just a material science. If you are in fear, then you begin to fight.

Science is a fight, a conquering of nature, a conquest, a struggle -- nature becomes the enemy. If life is love-oriented -- and that is what is meant by a religious life -- then it is not a fight. Then it is a communion, then it is a reverence; you are not an enemy and nature is not your enemy. Then there is a deep friendliness; then you become one.

So, if one has not felt deep love, love towards each and everything, then there is only one interpretation possible -- one can only interpret through fear.

That Art Thou

Chapter #3
Chapter title: Sarvasar Upanishad

9 January 1972 pm at Matheran Meditation Camp, India

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THE SELF OR SOUL IS BOTH GOD AND LIVING BEING. BUT THE BODY, WHICH IS NOT THE SOUL, GETS INFECTED WITH A SENSE OF EGO, AND THAT IS WHAT IS CALLED LIVING BEING'S BONDAGE. THE CESSATION OF THIS EGO IS WHAT IS CALLED FREEDOM.

THAT WHICH GIVES RISE TO THE EGO IS CALLED AVIDYA (FALSE LEARNING).
AND THAT WHICH LEADS TO THE CESSATION OF THE EGO IS CALLED VIDYA (RIGHT LEARNING).

One, is to analyze a thing, to divide it into its parts, but parts are not the whole. They constitute the whole, but they are not equivalent to the whole. The whole cannot be created without the parts. But still the whole is something plus, something more than all the parts combined. That something plus is the mystery.

Science divides, and the knowledge achieved is through analysis. Religion is quite the opposite dimension. Religion believes, not in division, but in synthesis. Religion goes on adding, totaling. And when everything is totaled -- nothing remains outside, everything is included; and this whole, taken as a whole, is looked at -- the divine appears. That's why science can never say that there is a god -- that is impossible. So no one should hope that any day science can say there is a god, because the very process of scientific analysis cannot lead to the total. The very process leads to the part, the minutest part -- never to the whole -- because it depends on division.

Science can never come to any divineness in the universe, in existence, because divineness is something like a perfume that comes out of the whole. It is not mathematical; it is organic. It is not mechanical; it is alive. You can divide me into parts; then put back all those parts, but I will not be found there. You have put everything again in its place; but I am not a mechanical device, I am not just parts accumulated and arranged. Something more is there, more than all the parts -- that something is lost.

Life can never be known by analysis.

Analysis can only know the material, never the spiritual. These are the two dimensions of knowing. So if someone concludes that there is nothing except matter, that only means that he has used the analytical method -- nothing else. When someone says there is no matter, but only consciousness, it only shows that he has used the method of synthesis -- not analysis.

Freud used analysis as a methodology; then he couldn't conceive that there is any soul, any divine element in man. But another psychologist, Assagioli, is now using synthesis as a method, and he says: There is no body, only the spirit, only the consciousness. Whenever someone asserts matter or consciousness, it means a particular method for the search has been used.

Logic is analysis -- love is synthesis.

That's why religion has always been illogical, and science always loveless.

To be identified with something which you are not, is the formation of the ego. Ego means to be identified with something you are not.

Whatsoever one is needs no identification.

You need not be identified with it: You are already it.

So whenever there is any identification, it means WITH something else -- that you are not. One can be identified with the body, with the mind. But the moment one is identified, one is lost to oneself. This is what ego means. This is how ego is formed and becomes crystallized.

Whenever you assert "I," there is identification with something -- with some name, with some form, with some body, with some past; with mind, with thoughts, with memories. There is some deep identification: only then you can assert "I." If you are not identified with anything else and can remain with yourself, then you cannot say "I"; the "I" just drops.

"I" means identity.

Identity is the basis of all slavery:

Be identified and you will be in a prison.

The very identity will become your prison. Be non-identified, remain totally yourself, and then there is freedom. So this is what bondage is: Ego is the bondage, and egolessness is freedom. And this ego is nothing but to be identified with something that you are not. For example, everyone is identified with his name; and everyone is born without any name. Then the name becomes so significant that one can die for his name's sake.

What is a name? But the moment you are identified, it becomes very meaningful. And everyone is born without any name -- nameless. Or, you take form; everyone is identified with one's own form. Every day you are standing before your mirror. What are you seeing? -- Yourself? No. No mirror can mirror YOU, just the form you are identified with. But such is the stupidity of the human mind that every day the form is changing constantly, but you are never disillusioned.

When you were a child, what was your form? When you were in your mother's womb, what was your form? When you were in your parents' seed, what was your form? Can you recognize -- if a picture is produced for you -- the egg in your mother's womb? Will you be able to recognize and say, "this is `I'"? No, but you must have been identified with this egg somewhere back.... You were born -- and if the first scream can be reproduced for you, will you be able to recognize it and say, "this is MY scream"? No, but it WAS yours, and you must have been identified with that.

If an album can be produced before a dying man.... A constant changing form -- there is a continuity but still every moment a change.... The body is changing every seven years, completely, totally; nothing remains the same, not a single cell. Still, still we think, "this is my form, this is me." And consciousness is formless. The form is just something outside that goes on changing and changing and changing -- just like clothes.

This identification is ego. If you are not identified with anything -- with name or with form or anything -- then where is the ego? Then you are, and still you are not. Then you are in your absolute purity, but with no ego. That's why Buddha called the self, no-self; he called it ANATTA, ANATMA. He said, "There is no ego, so you cannot call yourself ATMA even. You cannot call yourself `I'; there is no `I.' There is pure existence." This pure existence is freedom. This term AVIDYA really cannot be translated. It is not synonymous with ignorance; it is not ignorance... because ignorance is just negative. You don't know something, you are ignorant. But this avidya is not something negative, it is very positive. It is not that you don't know something; it is rather, on the contrary, that you know something which is not. This avidya is, rather, a positive projection of something which is not.

The "I" is not -- the ego is the most non-existential thing in the world.
It looks very substantial, and is absolutely empty.

Avidya means the projective source in you of this ego, of this identified image of yourself. Avidya is a projective force within you. It is not just ignorance, it is not that you don't know something; it is that you can create something which is not. You can dream something which is not, you can project something which is not.

When the mind is projecting something which is not, it is avidya .When this mind destroys all projections, all identifications, remains without any projective activity, then this method of destroying all projections, all that is not, but appears to be -- is called vidya. Vidya is not knowledge; again, vidya is a positive force to destroy all that which avidya creates. Vidya is untranslatable. Vidya means a positive force in you which can destroy ego formation. Both are positive: avidya creates that which is not, and vidya destroys that which is not. So vidya means yoga, vidya mean the science of religion.

THE NIGHT MEDITATION

This night meditation is going to be a constant staring at me for thirty minutes, without blinking the eyes. Just go on staring at me for thirty minutes. Feel your eyes just as doors, and from those doors your consciousness is coming towards me.Go on feeling that your consciousness is coming towards me, and don't blink your eyes -- go on constantly staring for thirty minutes. This constant staring creates a very deep mutation of the bio-energy, of the kundalini, of the coiled energy, the serpent power.

For thirty minutes go on jumping. Your hands will be raised towards the sky as if you are just about to fly towards the divine. So your hands will be raised, your eyes will be staring at me, and you will have to jump and go on using a mantra, the mantra of "hoo." This "hoo" is not a word, mm? -- this is a meaningless sound. This "hoo" is to be used just as a hammering inside on the coiled energy, so that it uncoils and the serpent within begins to move upwards. You will begin to feel a subtle flow of energy in your spine; the

energy will be going up and up. You will become weightless.

For thirty minutes constantly using the mantra, "hoo! hoo! hoo!" forcefully, jumping, staring at me.... Then after thirty minutes I will tell you to stop and just lie down, dead, for ten minutes. This is the night experiment.

Tomorrow morning we will do a new meditation. Whatsoever we did this morning, today, that meditation will be done in the afternoon. Kirtan meditation will be done in the afternoon instead of silent meditation. And in the morning we will be doing a meditation of four steps. The first step, ten minutes fast breathing -- so fast that your body becomes just oxidized energy. Then for ten minutes, a catharsis. Whatsoever happens inside you, just throw it out. Go on dancing, crying, making noise, laughing, weeping -- whatsoever, whatsoever you feel, just be free to express it. And then in the third step, for ten minutes the mantra "hoo" will be used. And then in the fourth step, for thirty minutes totally rest, as if you have died.

So this will be the morning meditation tomorrow. And today's morning meditation will be used in the afternoon meditation from four to five. And in the night, this meditation which we are going to do now, will be continued for the whole time of the camp.

So now we will begin the night meditation.

That Art Thou

Chapter #4
Chapter title: Sarvasar Upanishad

10 January 1972 am at Matheran Meditation Camp, India

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THE STATE IN WHICH THE SOUL, WITH THE HELP OF THE ENERGIES OF THE SUN AND OTHER GODS, AND THROUGH THE INSTRUMENTALITY OF THESE FOURTEEN: MIND, INTELLECT, MIND STUFF, EGO, AND THE TEN SENSE ORGANS -- BECOMES SENSITIVE TO SOUND, TOUCH AND SUCH OTHER GROSS OBJECTS, IS CALLED THE WAKING STATE.
WHEN THE LIVING BEING, ON ACCOUNT OF THE UNFULFILLED DESIRES OF THE WAKING STATE, BECOMES SENSITIVE TO SOUND, TOUCH AND SUCH OTHER GROSS OBJECTS -- EVEN IN THE ABSENCE OF THE LATTER -- IT IS CALLED THE DREAMING STATE OF THE SELF OR SOUL.

The Eastern mind divides consciousness into four states: one is when we are awake, or the first; the second is dreaming; the third is deep sleep, dreamless; and the fourth is beyond all the three, the TURIYA, the fourth.

What is this which we call the awake state of consciousness? Knowledge, knowing is possible in two ways: mediate and immediate. Mediate knowledge means knowledge through some means, not direct -- indirect. Senses are the means, the windows through which we know the extension beyond us. But the knowledge gained is indirect; it is not a face-to-face encounter, the mediator is in between. The senses are mediators, and when senses inform us of something, it is not a simple information, it is an interpretation also. The senses are not just passive receptors; they are positive interpreters also; they impose something, they add something to the information.

So whenever anything is reported by the senses to the consciousness, it is not a passive receptivity; the senses have added something to it, they have interpreted it, they have imposed something on it. This imposition creates an illusory world around every consciousness, and everyone begins to live in a world of

his own. This world, the Eastern esoteric mind says, is the MAYA, the illusion. It is not the real, the objective, that-which-is: it is something that you have created.

Everyone is within his own world, and there are as many worlds as there are minds. So whenever two persons are near, two worlds are in collision. And otherwise is not possible, because you have not known the objective as it is.

The second dimension, the alternative dimension to know the world as it is, is not through senses, but through transcendence of the senses. And human consciousness can be in a direct encounter: the senses are just dropped; and still, knowing happens. That knowing is about the truth, because there has been no mediator. Now you have known directly. To know the truth through the senses is maya; to know the truth immediately, directly, face to face, is BRAHMAN. That which we know remains the same, but the KNOWER changes. If he is using senses, then he creates an illusory perception; if he is not using the senses, then he is face to face with the reality.

Meditation is the path of how to drop the senses, how to drop the windows and just to be in reality without anyone in between. The rishi says that this contact with the world through the senses is the first state of consciousness, the awake state of mind, JAGRUT. When you are in contact with the world through the senses, this is jagrut -- the awake state of the mind.

Dreaming is the second state, deeper than the state we call the awake. Dreaming is a substitute state, secondary, but deeper. Whatsoever has been left unfulfilled in the state when you were awake, has to be completed. Mind has a tendency to complete things. If you leave something incomplete, then you will create a dream to complete it. The mind tends to complete a thing. You must complete it; otherwise, there is something restless inside.

You have seen a beautiful figure, but you couldn't look at it as you liked, as much you liked. Now a lingering incompletion will continue inside. You can suppress it when you are awake -- you are occupied in many other things, and the suppression is possible -- but when you go to sleep, the incomplete link unfolds a dream and completes the thing.

This state of dreaming, the rishi says, means without the instrumentality of your senses. The senses are closed -- they are not aware of the world beyond you; now you are within your cells, within your body, but still you can create you own worlds. This creation of your own worlds in dreams becomes possible because your mind is a conditioning of everything you have known, you have felt; everything has been accumulated in it. It is an accumulation, not only of this life, but of all the lives one has lived; and not only of human lives, of animal lives also; and not only of animal lives, but of vegetable lives also.

So in a dream you can become a tree; in a dream you can become a lion. Sometime you have been a tree: that memory is still there -- it can unfold. This unfolding of past memories, of past lives, means only that you have never lived totally -- always partially. You have not loved totally, you have not been angry totally, you have not been ANYTHING totally. Everything is incomplete. So many things incomplete inside, create the situation in which dreaming happens. The moment one begins to live totally, everything is completed, dreaming ceases.

A christ, a buddha, will not dream, because he has not left anything incomplete. A Jesus says this moment is enough -- live it totally. Do not think of the other moment that is to come; do not think of the other moment that has gone. That which has gone is no more, and that which has not come yet, has not come yet. Both are non-existential.

This moment, this very moment, this passive moment is the only existential time. Live in it! And leave all else aside. Be totally in it, then there will be no dreaming, then everything is complete. And by the night, when you are dropping into sleep, nothing is incomplete and needs to be completed. And when dreaming ceases, mind becomes more aware.

This is the second state: dreaming. When dreaming ceases you become more awake; and when there is no dreaming in the night, in the morning when you are awake, you have more innocent eyes, more fresh, more alive. In your eyes there is no dust, there is no smoke; the flame is clear without the smoke. Dreaming creates a smoke around your eyes.

And one who has been dreaming in the night, really goes on dreaming in the day also. Deep down there is always a continuous dream film. You are hearing me: just close your eyes and look inside and there is a dream unfolding.

You are too occupied outside, that's why you cannot become attentive to your inside dreaming; but the dreaming continues.

Look at the sky; there are no stars now. Where have they gone? They cannot go anywhere; they are

where they have been in the night, but only because of the sun, we cannot see them. Our eyes are so occupied with the sun, they cannot penetrate through to them. They are still there. If you can go down into a deep well, even in the day, you can look at the stars, because then there is a gap of darkness and again stars appear.

Just like this, you are continuously dreaming. But when you are occupied in the outside world, the dreaming continues inside without your being attentive to it. The moment you are not occupied, relaxed, you become again aware of the dreaming. This is a constant state -- in fact, continuous. And this dreaming is more indicative about your mind than whatsoever we call being awake, because it is less inhibited, less suppressed, more naked and therefore more true.

So, if your dreaming can be known, if your dream can be known, much is known about you. You cannot deceive -- in dreams, at least. They are still not a part of your will, they are not voluntary. You are not the controller; that's why they are so wild, so animal-like. This second stage must be penetrated, must be transcended. Only then we can come to the third -- still deeper, the deep sleep, the dreamless sleep.

The more you go deep inside, the nearer you are to existence. The deeper you go to the center, the nearer you are to the center of the universe. These three are concentric circles around the center: awake, dreaming and deep sleep. These are three concentric circles. If you transcend all these three, then suddenly you are face to face with your own center. Then you are centered in it. That centering is all.

That centering is to achieve the deathless.

That centering is to be deep inside the heart of the universe.

That centering is divine realization.

Dreaming has to cease, one must cease dreaming. Dreaming has to be transcended -- dreaming is the barrier. A dreaming mind can never know the truth; a dreaming mind is bound to live in illusory worlds. Dreaming is the problem, and if dreaming stops.... And it stops when ambition stops, it stops when desiring stops, it stops when one begins to live moment to moment, just here and now. If you can remember two words, "here" and "now," dreaming stops. Be here and now, and there can be no dreaming, because dreaming is always from the past and for the future. It originates in the past; it spreads into the future.

Dreaming can never be in the present. To be in the present and to be in a dream is impossible; they never meet. So if one is awake, aware, attentive of the time that is just here and now, dreaming stops. And when dreaming withers away, you can become aware, really aware; you can really become awake. And when you are awake, this awareness can penetrate the third state of consciousness: dreamless sleep. Really, in no language other than Hindi, is there a word for it -- SUSHUPTI. In no language is there a word for it -- sushupti.

Sleep is not sushupti -- that's why we have to add DREAMLESS sleep. It is not just sleep, it is non-dreaming sleep -- without any ripple of the dream, with no waves of the dream. The ocean is totally silent, not even a dream is there to disturb. Then you are in sushupti -- the third state, dreamless sleep, the non-dreaming sleep. But you can never become aware of it unless dreaming ceases.

The waves must cease; only then can you become aware of the ocean; otherwise, you are always aware of the waves. Waves are on the surface, so when you see, you see the waves, not the ocean. The waves must stop totally. Only then, for the first time, do you become aware of the ocean, the waveless ocean -- the dreamless sleep. And if one can become aware of dreamless sleep, one transcends sleep. One transcends sleep only when one becomes aware of it. And then you are turiya, the fourth; then you have passed all the three.

This fourth is the being; this fourth is the search. For this fourth effort is needed. And one may go on continuously dreaming and dreaming and dreaming -- one can never achieve this fourth state through dreaming. That's why there is so much insistence on non-desiring, non-ambition. The buddhas go on saying, "Do not desire," because if you desire then dreaming cannot cease. The buddhas go on saying, "Do not be attached," because if you are attached the dreaming cannot cease. Do not be ambitious, do not long for any becoming, do not think in terms of the future; otherwise, dreaming cannot cease. And unless dreaming ceases you will never be. You CAN never be! You will always be a becoming, just a becoming: "a" changing into "b," "b" changing into "c," "c" changing into "d" -- and always the longing for the far off. And then you go on running, and you never reach; then you go on becoming this and that and you are never a being.

The being is here and now.

Drop dreaming and you are there where you have really been always, but you were never aware.

All meditation techniques are just antidream efforts, just dream-negating devices.

The New Morning Meditation -- Dynamic Meditation

Three steps are to be followed. They should be followed as vigorously as possible. One has to put everything at stake, totally -- nothing less will do.

The first step is fast breathing. Breathe as fast as possible, because we are using breathing as a hammer. It is to be a hammering inside for the coiled energy to be uncoiled. So use it as a hammer for the inner serpent, to awaken it.

So do not withhold; give in completely. For ten minutes I will go on encouraging you to make any effort possible. Whatsoever you can do, do it at your peak, your climax.

In the second step you have to be in a catharsis. Dance, jump, cry, laugh -- whatsoever happens to you, but do something. Movement is necessary -- whatsoever is inside must be thrown outside. This catharsis leads to a purity, to a very deep cleansing.

In the third step you have to use "hoo!" So go on crying, "hoo! hoo! hoo!" -- this too is to be used as a hammer. This mantra, "hoo," goes deep down to the MULADHAR, to the sex center, and hammers the energy to rise upwards.

After thirty minutes, the fourth step -- we will be lying, just as if dead, and waiting for the divine to descend.

Make a space around you so you can be just totally mad. Make space around you. Don't be in a group, don't be in a crowd -- just spread out.

Now close your eyes with the blindfold.

Make space. Look around and see, because you will be jumping and dancing and going completely mad. Now we should begin. Close your eyes.

That Art Thou

Chapter #5
Chapter title: Sarvasar Upanishad

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THE SLEEPING STATE IS ONE IN WHICH ALL THE FOURTEEN ORGANS ARE STILL AND TRANQUIL, AND WHEN -- FOR LACK OF REAL KNOWLEDGE -- THE SELF OR SOUL IS INSENSITIVE TO SOUND, TOUCH AND SUCH OTHER OBJECTS. AND THE ONE WHICH IS AWARE OF THE CREATION AND DISSOLUTION OF THESE THREE STATES -- WAKING DREAMING AND SLEEPING -- BUT WHICH IS ITSELF BEYOND CREATION AND DISSOLUTION, IS KNOWN AS TURIYA -- THE FOURTH STATE OF CONSCIOUSNESS, THE STATE OF TURIYA.

Consciousness in itself is nothing. One is always conscious about something; so the "about" is important. Consciousness is always objective: you are conscious of something. If there is nothing in front of you, consciousness will drop -- you will not be conscious.

This state, the oriental religious perception says, is the sushupti; this is the third state. When there is no object to be known, the knower is lost. When then is no object in the outside world to be aware of, and when there is no object in the mind, dream object, when all objects have dropped -- outside all are dream objects -- then consciousness drops. Then you are not conscious; then you are unconscious. This

unconsciousness is sushupti, the third stage.

But this is amazing: it means that we are not conscious really, we are only objectively conscious. We have not known ourselves, we have known only objects and things. Our consciousness is other-oriented; it is not self centered. I can be conscious only when something else is present. When nothing is present I will go to sleep. I have not known any subjective consciousness which can exist without the object. That's why in the third state, consciousness equals unconsciousness -- it becomes unconscious. When there is no object as a challenge, one becomes unconscious.

So this consciousness, this so-called consciousness, is just a struggle, just a challenge, just a constant stimulus-response; it is not anything in itself. You are not the master of it; you are not really conscious: you are only being forced to be conscious constantly. Everything is forcing you to be conscious; otherwise, to go to sleep will be the spontaneous act -- one will just drop into a coma. So can we call it consciousness? It is not. This state is not the state of self consciousness, it is just a constant tension between you and the world, between you and the thoughts. If there are no objects and no thoughts, you drop... and be unconscious. This is the third state, sushupti. And unless one transcends it, one cannot be called conscious.

Gurdjieff used to say that man has no soul. He used to say that you have got no self, because self means self consciousness; otherwise, how can you be said to have a self? If you are not conscious, how can you be a self? How can you be an individual? So Gurdjieff's teaching doesn't believe that every man has got a soul. He says, "Every man has got a potentiality he can develop, he may not develop."

If you become self conscious, then you develop the individual; then you become the individual. If you are not self conscious then you are just one object among other objects, and there is nothing more. Gurdjieff's teaching makes this central point the supreme point. He says, "Try to remember yourself without any object. Try to remember yourself without any object, without any relation to anything else. Remember yourself directly, simply." It is very arduous; in a way it seems impossible. You cannot remember yourself without in any way relating to something else -- Can you?

Can you remember yourself?

Can you feel yourself?

Whenever you feel, you feel in relation to: someone's son, someone's daughter, someone's husband, being rich or poor, belonging to this country or that, being healthy or ill -- but this is all in relation to something else. Can you remember yourself without any relation? -- unrelated? without any context? just you? It becomes inconceivable. Really, we have not known ourselves, we have known only in relation. And this is the miracle: you know yourself in relation to someone, who knows himself in relation to you. See the absurdity of it! Everyone knows themselves because of others -- and the others know themselves because of him.

Everyone is ignorant, but by being related with other ignorant people, you become wise. You know yourself because you know your name, you know your house, your address, your city, your country -- and not for a single moment have you known who you are. This sushupti, this third state of unconsciousness must be broken apart, must be penetrated beyond. One must become aware of oneself without being related to anything else -- this is self knowledge. This fourth is known as the turiya.

We must make a distinction between the being and the states. Any state, whether it is awake, or dreaming, or nondreaming sleep, cannot be synonymous with the being, because the being is that upon which these states happen. The being is one who goes through all these three states. He cannot be identified with any; otherwise, he cannot move.

You cannot be awake if you are identified with dreaming: if you are dreaming, then you cannot be awake. If you are awake, then you cannot go into sleep. But you move -- just as one moves into one's house and out of one's house, you come in and you go out; so you cannot be identified with the inside of your house or the outside of your house. You move: you can come in, you can go out; so you become the third. You move from dreaming to non-dreaming; you move from sleep to dream, from dream to wakefulness.

So this mover must be something else, more than all the three -- this is the fourth; hence, it is called "the fourth." And therefore no name is given to it... because from the fourth it can never move. From the fourth it can never move. When I say this, a question must come into your mind: "But this fourth goes into sleep, goes into dreaming and other states?"

This is something very subtle to be understood. No, this fourth never goes anywhere; those states come upon it and pass -- this fourth remains in itself constantly. Dreaming comes over it just like clouds coming over the sun. Mm? The sun remains, then there are clouds, then the clouds have gone. This fourth is the non-moving center within you. Dreams come, then objects are seen, then thoughts are seen; then objects

drop, and thoughts drop, and you are engulfed in a dark sleep; but the fourth remains its center -- it has never moved. That's why no name has been given to it; no name is needed -- it remains the nameless. One has to penetrate to this fourth, mm?

This is not a state really; when we talk we have to call it the fourth state, but it is not a state. All the three are states; this fourth is beyond these states. This fourth is the being -- this fourth is the very nature of one's self. Unless one goes to this fourth, unless one becomes aware of this non-moving center, unless one is centered in it, there is no freedom and there is no bliss. Really, there is nothing except dreaming, many many dreamings, many types of dreamings; but nothing else -- just bubbles in the air.

This fourth.... How to achieve this fourth? How to reach this fourth? How to penetrate this deep sleep? How to destroy this darkness within? What to do?

The one basic thing is to be aware first: in the first state when you are awake, be aware. Be aware whatsoever you are doing. Walking on the street, then be aware that you are walking. Let your awareness be double-arrowed: one arrow conscious of the act of walking, another arrow going deep inside and aware of the walker. Listening to me, be aware, double-arrowed: one arrow of your consciousness going outside listening attentively, another going inside constantly aware of the listener.

Mahavira has a very beautiful word. He used "listener", shravak, with a very original meaning, and he has given a very new shape, a new nuance to it. He says if you can be simply a right-listener, nothing else is needed. This much will do: if you can be a right listener -- samyak shravak. If you can listen attentively with double-arrowed attention, then this much is enough, you will be awakened. No other discipline is needed.

Buddha has used the word, "mindfulness" -- samyak smriti, right mindfulness. He says whatsoever you are doing, do it mindfully; don't do it in sleep, do it mindfully -- whatsoever you are doing. Do it consciously, then consciousness begins to crystallize in the first state, wakefulness. When you have become conscious, when you are awake, the your consciousness can penetrate the second state, dreaming. It is not difficult then. Then you can become conscious of your dreams; and the moment you become conscious of you dreams, dreams disappear. The moment dreams disappear you become conscious of your dreamless sleep, and the arrow goes on. Now be aware that you are asleep, and by and by the arrow penetrates -- and suddenly you are in the fourth.

Religion cannot be a belief.
Religion cannot be a tradition.
Religion cannot be an accepted dogma.
Religion is totally individual:
One has to discover it again and again.
One has to know it for oneself, for oneself.
Unless you know there is no knowledge.

All knowledge gathered from others is just false, it is pseudo, it is deceptive. One has to encounter the reality oneself. This is just like love -- you know if you love. If you have not loved you may know everything about love, but love will not be known, because love is not really a knowledge, it is a realization, it is an experience... rather, not even experience, but experiencing. Experience means something which you have experienced and now it is dead. Experience means something which has finished, which is finished with a full stop. Experiencing means a process, a continuous process. You have to go on discovering, discovering -- and there is no end to it.

Religion is like love:
There is a beginning to it but no end.

You have to begin it but you never reach it -- you go on reaching. You go on reaching, but it is never of the past. It is not that there comes a full stop and you can say, "I have reached." No, never. That's why we call the religious search, the ultimate search. By "ultimate" we mean that which begins, which never ends. Rather, on the contrary, a moment comes when you are lost but the end has not been achieved. But this, this seeker being lost is the explosion.

So unless you know, never believe. Unless you know, never feel at ease with words, doctrines, scriptures. Unless you know, remember continuously that you have to seek and find, that you have to go on a far, faraway journey. And that's why religion really is the only adventure; all else is just childish. That which can be found is just childish; that which can be found is not really the adventure; that which is possible needs no courage. Only the impossible needs courage, only that which cannot be found. If you go on the search for it, you have gone on an adventure.

But the moment one is ready for the impossible, the impossible become possible. The moment one is

ready to take the jump, the miracle happens. You are not in a way, in the jump -- you are lost. And still, for the first time, you are -- you have found yourself.

The states are lost, the identities are lost, the names and forms are lost. There only remains the original source of all This rishi says: These are the states; these three are the states. The fourth is the knower of all these states. These three states come out of the fourth, again are dissolved in the fourth, and the fourth never comes out of anything and is never dissolved in anything else.

The fourth is the eternal principle, the eternal life, the eternal aliveness.

That Art Thou

Chapter #6
Chapter title: Sarvasar Upanishad

11 January 1972 am at Matheran Meditation Camp, India

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A COLLECTION OF SHEATHS COMPOSED OF NOURISHING FOOD, IN THE FORM OF THE PHYSICAL BODY IS CALLED THE ANNAMAYA KOSH, OR THE FOOD BODY.
THE FOURTEEN KINDS OF WINDS, LIKE THE VITAL ENERGY, ET CETERA, CIRCULATING THROUGH THE FOOD BODY, ARE CALLED THE PRANAYAMA KOSH, OR THE VITAL BODY.

Now, we have to go into an enquiry about the bodies. Man is not one body, man has many bodies -- layers of bodies. The body we know is only the outermost; inside it there is another, and inside that, another. Rishis have divided these layers into five.

The first is known as the food body, the physical body. Ordinarily, we remain attached to this body. We are in a deep illusion and are identified with the physical one. This attachment to the physical body will not allow you to move inside. But why this attachment? -- because we don't know that there is another; we have never become aware that inside this body there is another. This body is so solid, so non-transparent, you cannot have any glimpse within. This solidity of the body means that we have been using foods which make it solid. This body can be made transparent also -- just like a glass body in which you can have a glimpse inside.

The change of food is bound to change the qualities of your physical body. Food is not just energy, it is also a qualitative thing. Food is not just a fuel, it contributes more than fuel -- it gives you either transparency, or non-transparency. The insight into this phenomenon can mutate, and you can have altogether a different type of body. And it is not so difficult to change this body, because the body is a flux, every moment changing itself; it is a process, it is not a static thing. The moment you came here, you had another body; now the body has changed. It is changing constantly, every moment; it is riverlike, moving and changing -- it is not a static thing.

If you change direction, the body takes a jump; only the direction has to be changed. One should become aware, that whatsoever one is eating must be such that it doesn't make one's body heavy. This heaviness is not concerned with weight: sometimes you feel that you are weightless, as if you can fly. So the food that can give you the feeling of weightlessness is the right food. The food that gives you the feeling of being burdened is not the right food. All non-vegetarian foods make you more rooted in the earth; you cannot fly. Vegetarian foods give you wings; you have an inner feeling that you can just levitate, you can just go out of gravitation.

Food is right if it is non-gravitational. If you can feel non-physical in it, it is good. Really, the body is felt only when it is heavy; when you have the feeling of heaviness inside, only then you feel the body. When the body is not heavy with wrong foods, you are bodiless. That's why when the body is diseased, when the body is ill, you feel it; when it is healthy, you don't feel it. You feel your head only when there is a headache; when there is no headache, there is no head.

So to define health positively, there is only one way: A person who is not feeling his body, is healthy. The more you feel your body, the more ill you are, because when the body is really healthy, there is no need to feel it. Only pain is felt. And if you even feel pleasure, it must be a sort of pain. Pleasure is never felt, because only a disturbance is felt. Silence is never felt really, only noise is felt. And if you begin to feel silence....

Real, authentic silence is not felt. Really, when you are not feeling any noise, it is silence. When you are not feeling your body, it means you are not feeling any disturbances; you are healthy. So the feeling of bodilessness is healthy. Any food that gives you a feeling of bodilessness is good, is right food. So be discriminative; be consciously discriminative. Don't eat anything which makes you more embodied, which makes you more of a body. Go on eliminating all that gives you a bodiness, and then you will begin to transform your body towards a transparency.

This may look paradoxical, but this is true. When you are really healthy, you are desireless -- illness and unhealthiness create desires. This is one of the basic distinctions between Eastern and Western thinking. They say, in the West, that to be filled with desire means you are healthy. But their understanding is very superficial, because desire is a disturbance. Something is still incomplete, that's why the desire. Something is incomplete, so there is the urge to fulfill it. But when you are really healthy you are so fulfilled, you are so complete -- the circle is so complete -- that there is no desire.

Desire means you are incomplete. Somewhere, something is still lacking; somewhere, something is absent; somewhere, you are feeling a vacuum.

This is what illness means: a vacuum. Health means: so much fulfilled, so much filled there is no more space. When there is no inner space, there is no desire; so a really healthy person is desireless, and a really healthy person is bodiless. These both are associated: To be a body is to be in desire; to be in desire is to be heavy with the body.

Make the body as if it is not. The more absent, the better; the more present, the more you are falling downwards. You can just become a stone, and many are that -- just stones. They only feel awake when the body demands something; otherwise, they are asleep. When the body demands, they feel awake; then the demand is fulfilled -- they again fall deep into sleep.

One should create a body which has needs but not demands. Needs are natural; demands become crazy and obsessions. Demands mean you are addicted; the body is the master. All the austerities were not meant as suicidal methods, they were not masochist -- they were really an inner transformation, they were really a change of power.

When a buddha is fasting, it is not to destroy the body; it is to destroy the demands. Understand it very clearly: when a buddha is fasting, he is not destroying his body, but he is changing the seat of power, who the master is. The body must not be the master; otherwise, you cannot go inwards. The master is outside. How can you go inwards? You are just a slave, and you have to be around the master. The power seat must be transformed; the body must become a slave. A slave has needs, but no demands; a slave has needs, but no commandments. The commanding must remain with the master, and the master must be inside, not outside. The deeper the master, the more is your freedom.

So when a buddha is on a fast, it is to change the seat of power. He is saying to his body, "Now I will fulfill your needs, but not your demands." The body will struggle -- no one can lose the power, the master, the sovereignty, so easily. And you have lived with the body as the master for millennia. The body was never challenged, so the mastery has become natural; it has become such an old habit that the body even cannot conceive it, "What nonsense are you talking? You are the master? You have always been the slave. Always! Have you gone crazy? The orders have already been issued by ME! -- you have always followed."

Austerity means, TAPASCHARYA means, TAPAS means, that now you are not ready to continue this status quo, this state of affairs. The body will struggle: the fight is really not from the inside, the fight is from the outside. But the body is a very subtle and miraculous mechanism; it adjusts to anything if you have the will -- the greater the will, the sooner the body is adjusted again. it begins to feel, "Now the mastery is lost." And really, when the mastery is lost, the body becomes more healthy, because now it is natural.

The mastery of the body is really unnatural; it is not healthful -- even to the body -- because the body

has no consciousness, and goes on demanding; the body has no discrimination and goes on demanding.It goes on doing things which are not even good for it. Consciousness becomes the slave; and the material desires, the mechanical ones, becomes the master.

This is the deepest accident, the deepest misery that has happened to humankind. But in a way, it had to, because we have developed from an animal existence. We have developed from animal existence. There is no need for a Darwin to prove this -- we have know it always. Because an animal has no consciousness, the body has to be the master. There is no one other to claim the mastery -- the body has to be the master. But when consciousness grows inside, the body goes on, mm? -- Just as a old habit.

You have to change it. Now you are not in the animal world; now you are not animals. Austerity means that now we declare we have passed the state of animalhood. The suffering that one goes through in austerity is just a birth pain -- nothing else. And that suffering is good and healthy, because out of that suffering is transformation.

But it should not be done as a masochist -- that's altogether a different matter, a very diseased thing. You can make your body suffer and enjoy it. If you are enjoying it, then you are suicidal: then it is not austerity. Then it is not austerity; then you are really a very impotent, violent mind. You cannot do violence to others, so you are doing violence to yourself. So you can fast as a masochist, as a person who enjoys suffering. This is not austerity; this is very abnormal, this is really a mental case.

Out of one hundred, ninety-nine percent of the people who go on austerities are masochists, but they can deceive; they can deceive others and themselves also. To deceive others is irrelevant, but to deceive oneself is very dangerous. You can deceive yourself. The point to understand is that one must not enjoy suffering; one must take it as a necessary measure -- that's another thing. One must go through it as a cleansing; one must go through it as a purity, as a catharsis, as a change, as a mutation. One must accept it, but not ENJOY it! That is the thing: If you are enjoying it, then this is not austerity at all; this is madness.

This is the point to be remembered: never enjoy suffering because that is abnormal. To suffer suffering is normal, but to accept it as a necessity, as an inevitability, is another thing. Accept it, go through it; don't enjoy it. You have to do it, because as you have an animal heritage, one day you have to assert your humanity. Against the animal heritage you have to assert yourself. You have to make your body know exactly, NOW, that the body is not the master. And once the body has know it, the body is adjusted. And really the body is freed from a responsibility it cannot carry. It CANNOT be the master because it has no consciousness; it has no awareness. It is an automata, it is a mechanical device.

The body is an automatic device, so it goes on working. If you make it the master it goes on demanding without any consciousness, without any discrimination, without any intelligence. It has a mechanical intelligence just like a computer: it goes on demanding... it goes on demanding. It has a built-in process of how to demand, but without any consciousness: without any consciousness it tells you when you are hungry, it tells you what to eat, it tells you what to do. But this whole arrangement is just mechanical -- it goes on repeating.

That's why a person who lives with the body feels life as a boredom, because the body can only repeat; it can only repeat continuously. So we are just repeating every day the same thing. It is a circle, a closed circle: the same things, the same demands, the same desires, the same lusts -- the body goes on repeating and repeating, and in the end one feels just bored, but still one cannot do anything. Even if you feel bored, again the second day, the body will demand the same thing; and you will have to supply, because you have never been in command.

This physical layer is the first, is the primary layer -- the outermost. If you can be aware that you are unnecessarily the slave and need not be, then change your body habits consciously. By and by, change. Change the seat of power; be more in control. And give to the body all that is needed by it, but never fulfill any addictions. It will be painful in the beginning, but it is a bliss when you have reached beyond the body and have become the master. And when you are on the throne, it is one of the deepest blisses possible.

Matter and energy are not two things.

Matter is just energy, energy is just matter --

Two states of one thing.

The second body is the vital. The vital body is the energy body, the electricity body, or whatsoever name we like to use for it -- the bio-energy body. One thing is certain, it is not material, it is energy. But energy can be transformed into matter, and matter can be transformed into energy.

Energy means not static, moving.

Energy means vibrant, waves.

Energy means alive.

Instead of just a physical body, a tree has two bodies, the physical and the vital. Some energy current is running, and sometimes a tree is more alive and sometimes less alive. Now, even scientists are ready to agree that when someone is near a tree who loves the tree, the tree is more alive. And when someone is near the tree who doesn't love it, the tree is sad and less alive.

When the gardener comes in, the whole garden is happy. And it is not just a poetry; now, it is a scientific fact. It has been a poetry always, but not it is not a poetry at all; it is a scientific fact. When a person who loves a tree is nearby, the tree is different; and now that difference can be detected by machines. It is more alive; it feels something more -- love is flowing. it is vice versa also. If you can love trees when you are under them, you are more, because it is reciprocal. When you are near a flower, you are not just the same. If you have love, then you have an opening, and the flower and you become deeply related in a communion.

This vital body can be purified, and when it is purified it becomes transparent, and then you can look beyond. How is it purified? it is purified by PRANAYAMA. It is purified if you can have a deep breathing system. Less carbon dioxide inside your lungs, and more oxygen inside you -- the more vitality you will create. The vital body can also be purified by pure vibrations. In a crowd you are creating many impurities for your vital body. That's why, whenever one comes back from a crowd, one feels a bit less, less than oneself. Going out of the crowd, far away from man into the nature, one becomes more alive, because up to now there ae no sinner trees, no sinner oceans, no sinner sky.

But man has divisions, so in a crowd you are sucked! Your energy has been sucked. You fall down to a lower level. But there are some people -- a few, very few -- with whom you can feel that you have been refilled; you have been filled, you have been vitalized. To be in the company, in communion, and communication with someone with whom your vital body is charged, recharged, is what is meant by SATSANG -- is what is meant to be near a master. There need not be any verbal communication; there need not be any communication at all outwardly. Just to be near and intimate... just to be open and near, and your vital body increases; it begins to be more -- it begins to be richer and purified.

So seek company where your vital body becomes transparent. And sometimes it happens that even a dead master can help; even the place, the bodhi tree, can help. Buddhists have tried to save this tree continually for twenty-five centuries -- that same tree. It is not just infatuation; it is not just superstition; it is not just a memorial, mm? There are subtle reasons, more significant reasons to save this tree; Buddha has been near it once, and the tree has absorbed something of the buddha. The tree has been in a very deep relation with the buddha; the tree has a subtle buddhahood itself. Now, it vibrates with a different vibration. No other tree on this earth vibrates like that, cannot.

It is a rare tree; it had a rare opportunity: Buddha has walked around it for days and for nights. Buddha has been lying, sleeping, sitting.... And Buddha could not help loving; and Buddha could not help being compassionate. And the tree was a constant companion; and the tree has imbibed the very spirit. And still today THIS tree is totally different! When you are around it, and if you are receptive, in a subtle way you are again in the intimacy of Buddha himself.

So shrines can help, temples can help, mosques can help, SAMADHIS can help. It is better not to be in the company where you are sucked vitally, even the person is alive. It is better to be in the company of a dead one, if you can feel vitally recharged.

So remember this, remember this continuously: avoid all that which destroys your vital body. And much IS destructive. In a cinema hall it is not only the film which destroys you; rather, deeply, the film is relevant, but the whole crowd destroys you more. And it is a particular crowd -- it is not just a crowd, it is a particular crowd -- with a particular type of mind, with particular stone bodies. They destroy you more. it is not the film really, the film cannot destroy you so much, but the crowd around you.... And continually for three hours, they are in a very rapt attentive mood -- it is very dangerous because you become vulnerable. For three hours continually, without blinking the eyes you are vulnerable! Anything can penetrate you, and all around, just bad vibrations -- they go inside.

When you are out of a cinema hall, you have a very much lessened vital body, coming out from a temple, you have something plus. So be aware, not only of the physical body and its purification, be aware of the second, vital body also.

About the third body, we will discuss in the night.

That Art Thou

Chapter #7
Chapter title: Sarvasar Upanishad

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WHEN THE SELF -- LIVING INSIDE THE FOOD BODY -- AND THE VITAL BODY THINKS THROUGH THE INSTRUMENTALITY OF THE FOURTEEN ORGANS LIKE MIND, ET CETERA, ABOUT OBJECTS LIKE SOUND, SMELL, TOUCH, ET CETERA IT IS CALLED THE MANOMAYA KOSHU OR THE MENTAL BODY.

WHEN THE SELF, UNITED WITH THESE THREE BODIES, KNOWS THROUGH INTELLIGENCE, IT IS CALLED THE VIGYANMAYA KOSHA OR THE KNOWING BODY.

WHEN THE SELF, IN UNION WITH THESE FOUR BODIES -- FOOD BODY, VITAL BODY, MENTAL BODY AND THE KNOWING BODY -- DWELLS IN ITS PRIMEVAL AND CAUSATIVE IGNORANCE IT IS CALLED THE ANANDAMAYA KOSH OR THE BLISS BODY.

In the morning we discussed two bodies: the physical, and the vital. The third is known as the mental body, as the mind-body. This third is constituted of thoughts. But the science of yoga believes that thoughts are not only thoughts, they are things, they are substantial; they ARE. They have an existence of their own -- a very subtle existence, but there is existence. So whenever a thought goes into you, you are changing your mind-body; you are giving food to it. And we are so unaware about this phenomenon, that the mind is being fed every moment, and we are giving it anything, without any choice -- it is just a confusion.

Whatsoever we go on giving to the mind, we are only concerned that it must remain occupied; that's all. Occupation in itself becomes an aim. One should not be unoccupied, so go on reading anything, go on listening to anything, go on seeing anything, go on... do something with the mind! So whatsoever is around, we are vulnerable to it. This is fatal, because then you create a very confused mind-body, very confused -- with contradictions, with infinite contradictions. And that's the reason there is so much anguish, so much tension, and so much misery inside. That's the reason the mind is just mad.

Now psychologists say that really no one is normal, and there are only two types of abnormalities: one, normal abnormality -- another, abnormal abnormality. So there are two types of insane people: one, who are insane in a socially accepted way -- another, who are insane in their individual whims.

But everyone seems to be insane. And it is because we have never thought that our mind-body requires an inner harmony, an inner music. Thoughts should not be in contradiction; thoughts must be in a certain harmony, in a certain inner balance; otherwise, you become just a crowd -- you are a crowd! C.J. Jung came to realize that no one has a mind: everyone is many minds; everyone is polypsychic. We go on talking about "my mind" -- never talk about it again! You are just a crowd, not even a group, but a crowd; and not even a crowd, but a warring crowd -- each thought fighting with someone else.

Gurdjieff used to say that man is just like a palace where there are so many slaves, but the master has gone out. And he has been out for such a long time that the slaves have now completely forgotten that there was a master. Now, whenever someone passes by the palace... and it is such a beautiful palace that everyone wants to enquire to whom it belongs. So any slave who happens to be on the door says, "It belongs to me. I

am the master." But another time, the same person passes by; someone else is on the door, and he asks, "To whom does this palace belong?" He says, "It belongs to me, I am the master." So the whole city is confused, "Who is the master?" Everyone says, "I am the master" -- every slave.

Gurdjieff used to say, "Such is the condition of man. Every thought that passes, even on your surface mind, becomes the master; and the master is either asleep or has gone for a long journey and has not come back. And it has been so long...."

That's why we have no will. We cannot have a will if we are just a crowd. You decide to do something, and the second moment you decide not to do it. And the third moment, neither you are decisive to do it, nor even not to do it -- you are simply indecisive. You decide that you are going to be awake in the morning at four o'clock; and then at four o'clock you yourself say, "There is no need." Another slave is on the surface of your mind, not you -- the same one is not here who decided. In the morning when you are awake at eight o'clock, you begin to repent, "Why, when I had decided... why couldn't I get up? Why? This is the third. And these three will never meet; they have no dialogue -- they are just atomic thoughts. And any atomic thought on the surface becomes the master. You cannot have the will; really, you cannot have any soul. You are not an individual.

You must know the meaning of the word "individual." It means indivisible, that which cannot be divided. But we exist in division, so we cannot be said to be individuals. We are just a divided crowd. Yoga is the science of individuation. It is how to create the individual, how to crystallize this crowd into one, how to create a center which can be the master always, and how to put every slave in its place.

Then you will need a purification of your mind; you will need a catharsis -- a deep catharsis is needed then. You have to throw out all that is just contradictory; you have to create a harmony in your thoughts. And don't allow any thought to come in, because to allow it to be in is easy, but then to displace it from there is very difficult.

So the first thing is don't allow inside, thoughts which are not going to help create a harmony, and then go on searching for, and observing what contradictory thoughts you have. Be the chosen. Emphasize the thoughts which can create an inner peace and inner silence -- then you have a purified mental body. And with this body-transparent you can look beyond, and you can go to another body.

Beyond the mind-body is the fourth, the fourth body. The fourth body is known as the consciousness-body -- VIGYAN MAYKOS. It will be difficult, a bit difficult, to distinguish between the mental body and the conscious body, because we don't know any consciousness except the mind. But if the mind is purified, then you become simply aware that something else is still behind the mind, and the mind becomes a door. But we can understand....

You have thoughts -- that's one thing -- but you can be aware of your thoughts; and this awareness is not a thought at all. You have anger -- this is a thought, a thought process. You can be aware of it: "Now in me is running a thought process, a combination of thoughts which is known as anger, or jealousy, or love." You can be aware. You can stand out of it and be aware that this is anger. You can be aware, "This is a thought." This awareness that, "this is a thought," this observation, this possibility to observe the thought process, creates the fourth body. So everyone doesn't have the fourth body really developed, but only as a potentiality, only as a possibility.

When you become aware of your mind, only then you have the fourth body, and then there is a growth. Sometimes we have glimpses, sometimes we become aware. In moments of sudden danger, in accidents, in encountering a situation we have not faced before -- we become aware, because for the first time, the mind in the shock of the accident or of a dangerous situation -- in that shock the mind stops.

For example: If someone suddenly throws a dagger into you, the mind will stop, because there is nothing to do now or to think. Thought will stop. And when thought stops, you become aware. You become aware that thought has stopped, but still there is consciousness: "I am conscious."

This is the fourth body, the consciousness body, our conscious body. We have it but in a very undeveloped form. To develop it is arduous, because it needs much effort to remain conscious of every thought that passes through your mind, of every thought that has become an accumulation in your mind -- a part of your mind, all the conditionings of the mind -- to become aware of them is arduous. It is difficult, but not impossible; and only when this becomes possible, you have the dignity of being called a human being; otherwise, not. Because an unconscious human being means nothing. Then you are just being thrown from here and there by impressions and influences from the outside. When you become conscious then you cannot be influenced! For the first time you become the chooser.

Buddha was passing a village and many people came to him with great abuse; they were condemning

him, abusing him, throwing stones at him, and he was just standing there. Then someone asked, "Now what are you going to do?"

Buddha said, "Nothing, because now I have become the chooser. You cannot manipulate me; you can abuse me -- that is up to you -- but you cannot create the reaction. You cannot manipulate me. If you abuse me and I react -- and the reaction can be predicted by you -- then it is just a manipulation. I am nowhere in it. You push the button and the anger is there."

Reaction means that you have no conscious body developed, so you go on reacting. Really, when you go on reacting, those reactions cannot be said to be actions, because actions come only with a conscious body, developed and mature. Then you ACT; otherwise, you go on reacting. Someone says this, so you say that; someone does this, so you react in that way, and everything is predictable.

We know when the husband comes back home in the evening, he knows what is going to happen. The whole scene is predictable: what the wife is going to ask... he knows the question already, and now he is preparing answers. And the wife knows already what answers he is going to give. The whole game is predictable, and daily it is repeated. What are we doing? The husband knows very well that whatsoever he says, whatsoever he may say, it is not going to be believed; and still, he will answer in the same way. And the wife knows that whatsoever and howsoever she may ask, he is going to give the deceptive answer, but still she goes on asking.

Is there a dialogue? Impossible. There is just a deceptive game that both are playing. And this continues for their whole lives. People go on reacting in the same old routine way. Why? If I know that if I ask THIS question, THAT answer is to be given; and if I am conscious, there is no need to ask. The whole thing is just absurd; there is no need to ask. And I have asked many times, and many times I have been frustrated -- and -- and again the same thing. Really, we are not conscious.

The moment the husband enters the house, the question comes out -- it is not the wife who is asking it -- it is just mechanical. The question comes out, and the moment there is a question, the answer is manipulated.

Have you ever done anything as a conscious agent, as a conscious action? No. If you have done, then you must have become aware of a different thing than the mind. The awareness of mind, the consciousness of the thought process, this standing outside the mind -- beyond, just as an onlooker, an observer -- is the fourth body. The third body is constituted of thoughts; the fourth body is constituted of consciousness.

The fifth body is known as the bliss body. This is the last, the innermost body -- but still the body. When the fourth body is purified, when the fourth body becomes just a transparency, the fifth is realized, because the fourth becomes so transparent then the fifth is felt directly. That's why, when you are in deep meditation you don't feel meditation, you feel bliss. When you are deep in meditation, when you are deep in awareness, you don't feel awareness, you feel bliss.

When you begin to feel bliss, that means now you have begun to be aware.

Awareness creates the situation in which bliss is felt.

Awareness creates the transparency of the fourth body, and the fifth is seen. The fourth becomes so transparent, that not only you can SEE through it, you can PASS through it without any resistance -- it is just a door, it is just an opening. This fifth body is the bliss-body. This bliss is already there. It is not to be found somewhere else, it is not to be achieved; it is there only to be discovered. And you discover it by purifying the fourth body.

But this, too, is just a body and has to be transcended; bliss also has to be transcended. One has to go beyond, because if your cannot go beyond bliss, you are still off the center. Because bliss is still an experience, and the experiencer is still beyond.

So whatsoever you can feel will belong to some body, this or that. All experiences belong to these five bodies.

And when there is no experience, only the experiencer remains. When there is no known object, only the knower remains.

When there is nothing to be witnessed, but only the witness is, then you are centered in yourself -- then you ARE; otherwise, you belong to this body or that.

This is not a body.

This is the original nature.

This is the existential source of all being.

Two or three things more. When you transcend the bliss-body, you transcend individuality also. When you transcend the bliss-body, you transcend life and death also, because life and death are phenomena

which exist only in the bodies, and in relation to the bodies. Where there is no body, you cannot die and you cannot be reborn. So once one becomes aware of the no-body existence of the center, then there is no death and no life -- then you are existence itself. Then there is no individuality, then you are not, simply the being is. All form and all name is lost.

Meditation is the method to purify the fourth.

Then what to do with the fifth... how to transcend it? How to transcend bliss itself? It is difficult to understand because we don't know bliss at all, so how to transcend it is irrelevant. First one has to know, and the moment you know you will know the key to transcend it.

The key is known very easily because this is the last body. With every body it is difficult, because again you face another body. So you transcend one body, but again you are rooted in another. When you reach the bliss body, the next behind, then behind the bliss body -- for the first time -- there is no body now. Now you are near the very center of existence. And it has a gravitation of its own: that gravitation is known as grace.

You throw something, and gravitation pulls it down, mm? -- the earth pulls it down. But beyond two hundred miles above the earth, around earth, gravitation cannot work. So the moment a spaceship passes the two-hundred-miles' barrier, the earth cannot pull it down. This is the boundary of earth's pull -- two hundred miles.

The bliss body is just the boundary of the no-body existence. And when you are in the bliss body, you are in the pull. Now a new gravitation begins to work; that gravitation is known as grace. That's why those who achieve the state beyond all bodies say, "This is not by our effort that we have reached it; it is by God and His grace."

Really, with the fifth, nothing is to be done anyway. You have only to reach to the fifth -- that reaching itself is the doing.

Reach the fifth, and you will be pulled.

The reaching itself is anyway transcendence.

That Art Thou

Chapter #8
Chapter title: Sarvasar Upanishad

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IN THE CONTEXT OF PLEASURE AND PAIN, THE DESIRE FOR PLEASURABLE THINGS IS CALLED THE SENSE OF PLEASURE, AND AVERSION TO PAINFUL THINGS IS CALLED THE SENSE OF PAIN. AND BECAUSE OF WHAT ONE DOES TO GAIN PLEASURE AND SHUN PAIN, ONE IS CALLED A DOER.

SOUND, TOUCH, FORM, TASTE, AND SMELL -- THESE FIVE OBJECTS ARE CAUSES OF PLEASURE AND PAIN.

WHEN THE SELF, IN PURSUIT OF VIRTUOUS AND SINFUL ACTS, IDENTIFIES ITSELF WITH THE BODY, WHICH IT IS NOT, THEN IT IS CALLED THE DISEASED BEING.

Why does consciousness become so involved with the body -- not only involved, but identified? Why do

we begin to feel that we are the bodies? -- not that we are IN the bodies, but we ARE the bodies?

This is really a miracle, because the knower can never be the known; the observer, the source of consciousness, can never be identified with the object. This body we know as an object; this hand I know, I feel, as an object. I never feel... I Can never feel it as me. It is always something outside -- an object. It hurts, I know; it doesn't hurt, I know -- but I remain the knower.

But why does it happen that the knower becomes the known? How? How does the subject become the object? It cannot become really -- that is impossible; becoming is impossible. The subject can never become the object -- but it appears, it appears that it has become the object. We have become the bodies, and we go on living as if we are bodies.

One philosopher has written a very strange book. The book is called THE PHILOSOPHY OF AS-IF. Really, this is our whole lives. We behave as if we are bodies; we behave as if we are material. We behave always not as we are, but AS IF -- the "as if" is always there. How does this happen? -- this which is impossible -- how does this impossibility happen? What is the key? What is the clue?

The clue is very simple. The logic in the trick is very simple. You begin to be identified with anything which is pleasurable, because if you feel identified with the pleasure, you can feel more pleasure. If you do not feel identified with pleasure, then you cannot feel the pleasure at all, really. So the lover begins to feel identified with the beloved, the friend with the friend, the father with his son, the mother with her son; they begin to feel identified. The mother feels as if she is living in the son, and that if the son succeeds, the mother succeeds. If the son achieves, the father achieves. Then the son becomes just an extended part of the father's ego.

With whatsoever we feel as pleasure, we begin to be identified. The moment the son becomes rebellious or becomes a criminal, the father tries to destroy the identification. He says, "Now, no more. You don't belong to me at all." Why? Why does the son belong at all?

I have a friend -- he is an old man, an old politician, with many ambitions unfulfilled, obviously. A politician can never feel fulfilled, mm? That is intrinsically impossible. He is now seventy-five. His son died; he was only forty, but he was a minister in a state.

The son was a minister; this old man could never be a minister, he had tried in every way. And now he says, "There were many chances but I just escaped; I never wanted to be in any post." He had tried everything possible, but now he says that he is beyond. But his son was a minister... he had two sons -- one was just ordinary; the second was extraordinary. The old man has never felt identified with the first son -- never. His identity was with the second one, who was a minister. Then the second son died, and this old man began to feel that he could not live anymore.

He came to me and asked, "What to do? I think of committing suicide, I cannot live anymore. My son has died; my young son has died, and I am old and I am still.... It is not good -- the father should die first."

I asked him, "Had your son been a criminal, bad, evil, unsuccessful, would you have felt the same?" He pondered over it and said, "No." Then I told him, "It is not the death of the son which has become so significant to you, really -- it is your death, your ambition's death."

I asked him, "If your other son dies, will you commit suicide?" He said, "I have never loved him at all. He is just ordinary." He has loved his ambition, not the son. The other son is as much a son, but there has been no communication between the two, never. They have not even talked. He said, "No, if he had not been up to my conceptions I would not have felt like this."

The ego begins to be identified with something which is pleasurable. And this is the logic of our minds, the logic of this whole illusion, that we feel that our body is the source of pleasure. Of course there are pains and there are sufferings, but we always transfer pains and sufferings to others. Suffering is always created by someone else, mm?

Jean-Paul Sartre has said -- and said a very beautiful thing, but of course absolutely nonsense. He has said, "The other is hell." The OTHER is hell, always the other is hell. Oneself? -- it is heaven, the very heaven. The OTHER is the hell -- this is the division, the bifurcation.

We continue to be identified with the body because we feel this is the source of pleasure. Whenever someone else's body becomes the source of pleasure, we begin to be identified with that also. But always, pain comes from someone else; suffering comes from someone else. With this trick, this deep involvement in identification becomes possible.

The truth, the fact, is quite different: the body is both OR neither. Either it is both the source of pain and pleasure.... Remember this; it is both, because it cannot be one or the other. Pleasure and pain are ONE. Your body is the source of BOTH. If you can feel this and realize this, then they both negate each other; the

pain and the pleasure both negate each other and the body becomes neutral. Or, feel that pleasure and pain both come from outside, both are devices. They both come from outside; don't divide, take them as a whole. Then also there is no identification with the body; the body is neutral.

And if the body is neutral, this rishi says you become a soul; otherwise, you are a conditioned soul. And this conditioned soul is the bondage; this conditioning is the bondage. And the rishi says this is the only disease, the spiritual disease: to be conditioned so much, identified so much with the body that one begins to feel as if one is the body. This "as if" must be broken.

But it begins to be difficult. One feels to break it, but it looks impossible, because we have investments in it. We can break it if someone can make us confident that "if you break this body-consciousness, you will be very happy and blissful" -- then we can break it. But again the old fallacy goes on, the old longing goes on. So I am not saying that if you want happiness, then break this conditioning and identification with the body, because you cannot break it. Rather, be aware of the fact that happiness or misery both will always remain side by side; you cannot leave one and choose the other. That is not possible. They are just like negative and positive poles of electricity; they are two parts of one phenomenon.

So be aware of this, that they are two parts of one phenomenon. Then you can just drop them without any further longing.

You cannot drop anything if there is a desire to gain something else; then that desire is again desire for happiness, pleasure. Be aware of the fact that both are one; pleasure and pain are one. Your interpretation differs, but the thing is always the same. This awareness of the fact becomes the dropping, the turning. And the soul, for the first time, realizes that it has never been identified with any object at all; it is the subjectivity.

Kierkegaard has said, "To know the subjectivity as the subjectivity is the realization. To know the subjectivity as an object is the bondage."

Why this bondage with the body and bodies? What is the secret? How are we in it, and why do we continue to be in it? Why is it such a struggle to go beyond? If bliss is inwards, and outwardly we cannot achieve anything other than anguish, then why this absurdity of living outward and outward? Why not go inward? Who is preventing you?

You are the prisoner.
And you are the imprisoned.
No one else is involved in it --
No one except you, yourself.
Then why not take the jump?

There must be something which hinders you, which prevents you, which becomes a barrier to you. What is that? This rishi says that the longing for pleasure, the fear of misery, and the fear of pain are the root causes -- the longing for pleasure and the effort to avoid any pain, any suffering, any DUKKHA. And the illusion is created because pleasure and pain, happiness and misery, are not two things, are not two opposites; they are two polarities of one phenomenon, two ends of one phenomenon. They are joined and one.

That's why pleasure turns into misery; they are convertible. Anything that you feel as pleasurable this moment may become unpleasurable the next. So pleasure and pain are not qualities of a thing, because the thing remains the same. I love you and feel happy; you remain the same. And the next moment, I hate you and feel miserable. But happiness and misery are not qualities of YOU, you remain the same. They must belong to MY mind, to MY attitude; they must belong to ME.

That's why the same thing can be a source of deep happiness to one, and a deep source of misery to someone else. The same thing can be a source of happiness to you this moment, and the next moment a source of your very hell. Pleasure and pain, happiness and suffering are not qualities of things as we presume; they are not. They are your attitudes -- they belong to you.

So try an experiment: You are feeling happy in some situation -- then be in that situation and begin to feel unhappy. And soon, soon you will begin to feel unhappy -- it depends on your choice. Your beloved is nearby; you are feeling happy -- now begin to feel unhappy, and soon you will be able to create unhappiness. Begin to feel happy, and soon you will change the whole situation -- it depends on you.

Once you know the secret, the whole clinging drops -- with pleasure or with fear of pain, the whole clinging just drops. The moment you know you are the master -- whether to feel happy or to feel miserable depends on you -- you become free of all dependence on others. But one has to know, one has to experience.

Things are just neutral; they don't give you anything. It is you who contributes the feeling -- not the thing. Really, you determine the whole thing UNCONSCIOUSLY; that is why there is clinging. Determine it CONSCIOUSLY.

Try an experiment. You are feeling very pained, suffering, you are ill. Then accept the illness; don't fight it, remain in it, be a companion to it -- don't try to escape. Accept it totally, be with it, and soon a moment comes when you explode into a new dimension. The illness may be there still, but now it belongs only to the body, not to you. It is just on the periphery somewhere, as if it belongs to someone else -- you have transcended.

Once the consciousness begins to feel that there is no bondage from the outside, then the longing for pleasure drops, because it is your projection. Then the fear of suffering drops, because it is your projection. In a very subtle way you become the master, the converter. You can convert anything into anything, because it is only your choice, your decision, your mind. Whatsoever you put into things you can get back -- it is really just an echo.

You fall in love with someone, and if I ask you why, you will say, "Because the face is beautiful, the person is beautiful." But really the thing is quite the reverse. It is not that the person is beautiful and so you have fallen in love; rather, because you have fallen in love the person looks beautiful. Your falling in love is primary, and the second thing is just a projection, because the same person can become ugly the next day -- he remains the same with the same face, but everything has changed. This happens so often but still we are unaware. You say, "I cannot live without you!" And soon a moment comes when you cannot live WITH him. Why? -- because you have not taken things in the right order.

You fall in love -- that means you begin to project; love is a hypnosis. Love is a very delicate state of mind in which you can project anything -- anything! So the beloved is not really there outside, it is here inside. It is a projection, and the person is just a screen. And you have projected much, you have contributed much. The moment you withdraw your contribution, the person is just ordinary. There is no halo around, no aura; everything has just dropped. The person is just ordinary, even more ordinary than ordinary, because now, it is so without luster. Now dreams have dropped, and dreams were the thing the whole stuff was made of.

Remember this fact: It is your mind which begins to feel happy or miserable -- it depends on you. And once you know the secret, you have become really the master. Now you know the alchemy; you are the alchemist now, you can change any base metal into the higher. Now, you have the secret to turn anything into gold -- now you can convert. And once you begin to convert base metals into higher metals, nothing is higher and nothing base. Now you know it is just you and your projection -- your mind is doing the whole trick.

But one has to do much to be aware of this fact; one has to go deep into the facticity, into the very phenomenon of desiring, of avoiding, of longing for this and trying to escape that -- one has to go deep into it. And it is not a doctrine -- whatsoever the rishi is saying is not a doctrine -- it is not a conception really; it is the facticity. It is how the mechanism of the mind works; it is just a fact. It is not a philosophy; it is a science in the sense that it is how the mind works. You project first, then you begin to believe. Then any moment you can withdraw your projection and the idol is lost, the temple is destroyed, and there is nothing left. But again you will do the same thing, and you will go on doing the same thing: projecting, then feeling miserable or happy, and never being aware that you are creating -- that you are the creator.

Everyone is a magician -- EVERYONE is a magician, and everyone goes on doing tricks with himself. Then these tricks become habits, mechanical habits; you can repeat them ad infinitum. And we have repeated them ad infinitum -- lives and lives and lives. We have been repeating them always.

Buddha and Mahavira both tried a very novel experiment with the human mind. Whenever someone would come to them, seeking, they would tell the seeker, "First, try to remember your past lives. First, go deep into past lives." But the seeker would say, "There is no need. I am concerned with the future; I am concerned with how to know the truth, how to realize the divine, how to be liberated, how to get to nirvana. What is the need of going into past lives?"

And Buddha would say, Mahavira would say, "There is a deep need. Unless you know your past, you will never be able to see that you have been playing tricks with yourself, continually, repeatedly. In each life you have done the same. It is a repetition: the same love -- the falling in love and then frustration; riches, and then the feeling of inner poverty; prestige and power, and yet the helplessness. And the same!"

But we forget. Every life we drop all memories and we forget, and we begin anew. Esoteric science says that this forgetfulness is intentional. It is intentional that you have forgotten your past lives, because you

wanted to forget. Psychologists say that you forget all that you want to forget. Sometimes you say, "I know your name, but I wonder why I have forgotten it." Really, you wanted to forget. You are playing tricks with yourself; you wanted to forget; you never wanted to remember the name -- that's why you have forgotten.

We go on forgetting things. For example: Everyone remembers childhood as the very heaven, but it has never been so. Ask any child -- he is in a hell. He is trying to grown up rapidly, trying to be a young man soon, because he feels very helpless. Everyone is more powerful than him, and everyone is suppressing him; everyone is just trying to destroy him. Everyone is just ordering him to do this and that; everyone is trying to discipline him. He is not at all free, he is feeling he is in prison and trying to get away soon from all this -- trying to be a grown-up. But when he is grown-up he says, "What bliss it was to be a child."

And when he is old, he is remembering childhood, painting about it, making poetries about it, dreaming about it. What has happened? -- the trick of the mind. He has forgotten all that was not good to remember; now, he remembers only the good things, and all else has been just dropped. Now he remembers the love; now he remembers the freedom from all responsibilities; now he remembers... it was never a fact! Whatsoever he felt as total helplessness, now he feels as freedom from responsibility. Whatsoever he has really felt in the past as a very bothersome burden of the parents, now he feels as love. He has dropped all that was not good, not ego strengthening, not creating a beautiful image -- he has dropped it all.

Bring that man into deep hypnosis and ask him, "How was your childhood?" And he will begin to say that it was just hell. Awake, out of hypnosis, he says, "It was a heaven; I am longing again and again to go back." Put him into hypnosis, then ask, and he will say, "It was just hell. There was nothing in my childhood."

Psychologists have come to know now that all the misery, all the diseases, all the schizophrenia, all the insanity that develops later in life, is just a by-product of your childhood. So how was it a heaven? They say all that happens later on is just a by-product of your childhood. In your childhood, seeds are put into you which will develop into insanities, into abnormal perversions. But the poets have always been talking about the innocence of childhood, the beauty of it, the benediction, the blessedness.

Psychoanalysts know more, and better. Whenever someone is ill, they have to bring out this very seed that has been planted in childhood. Unless that seed is destroyed -- that seed is traumatic -- unless it is destroyed you can never be really well. So psychoanalysis goes on trying to make you free from your childhood and all its impressions, all that childhood has done with you. If you are free from it, only then you can grow positively; otherwise, positive growth is impossible.

Buddha and Mahavira will say, "First go deep" -- and there are methods. There are methods which can bring you back all the memories of your past lives. And once you know and go back on this time track, once you know that you have done the same nonsense every time, and you have longed for the same things, and always received quite the opposite.... This has been a wheel constantly turning and turning and turning, and always forgetting and forgetting, and doing the same thing again and again. If one becomes aware of it, the very awareness becomes transforming.

The very awareness is transformation.

It is an inner revolution.

But leave aside past lives; even this life is enough -- if you can go back in this very life and can find out that whatsoever was happiness one day became misery the other, that whatsoever you longed for, when you achieved it, was totally frustrating.... One of the greatest miseries of human life is to get that which you long for. If you never get it you are still happy, happy in the hope, happy in the possibility. But when you get it, even hope is lost. Now there is no future -- you have got it.

Every achievement is frustrating. They say, "Nothing succeeds like success." But I say, "Nothing fails like success."

Nothing fails like success.

The moment you succeed, you know nothing has been achieved. It was just a dream, and now you are disillusioned.

So go back in this life, even this life is enough; go back and feel. Really we always go to the future, never to the past; we always go for the tomorrow, never for the yesterday. Go back and feel, go back. You have lived with the same desires, with the same longing, with the same dreams. Now take account of your past -- what have you achieved? What have you gained? Was any hope ever fulfilled, or has every hope just proved hopeless? -- go back. Don't always move into the future, because in the future you will be doing the same -- repeating the past. Go back. Realize your whole past; feel what has been wrong with it and don't

continue that wrong again. Drop it. Drop it consciously because it has become a habit now, it has become a mechanical routine. Drop it consciously!

Don't repeat the past in the future, and you will be a new man.

This is what I mean by sannyas, by renunciation -- to be a new man. This is what I mean by "breaking with the past," discontinuity with the past. Remember what you have done with yourself in the past, and then drop it! Don't drop it in steps, because you can never drop anything in steps -- drop it totally, suddenly. Only then there is a discontinuity; otherwise, if you drop it in steps, there is a continuity.

Drop it suddenly.

This is what is meant by sannyas:

Dropping the past as useless for the future.

This is a reorientation of all your attitudes, a reorientation of your total consciousness. Once this reorientation is there, you begin a new journey, and that journey is inwards. Then you can pass all the five bodies and come to the one which is embodied, but is not a body itself.

That Art Thou

Chapter #9
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GROUPING OF MIND, VITAL BREATH, DESIRE,
ESSENCE AND VIRTUE WITH THE ASSOCIATES IS
CALLED PANCHVARGA, OR THE FIVE GROUPS.
A LIVING BEING IDENTIFIED WITH THE NATURE
OF THE PANCHVARGA CANNOT BE FREE OF THEM
WITHOUT KNOWLEDGE OR KNOWING.
THE DISEASE ARISING OUT OF THE SUBTLE
ELEMENTS LIKE THE MIND AND THE REST OF IT SEEMS
TO BE COVERING THE SELF, AND IT IS CALLED THE
SEED BODY; IT IS ALSO KNOWN AS THE KNOT, OR
COMPLEX OF THE HEART.
AND THE CONSCIOUSNESS DWELLING INSIDE IT
IS CALLED THE KSHETRAGYA, OR THE KNOWER OF THE FIELD.

Now the rishi is discussing the complexities of the mind, complexities of the consciousness. Why are we just a complexity? Why is there no innocence and no simplicity? Why is everything just a knot, just a confusion, just insanity inside?

If we can open a mind, then we will see just anarchy there, chaos. We go on somehow managing ourselves, but inside there is nothing which can be said to be a cosmos. Inside there is chaos, simple chaos. This is a miracle that we can manage ourselves; it seems impossible. How are these complexes built? How are they formed? How do we help them form? And how many complexes are there?

There are five divisions of all the complexes. The first complex is the mind. Eastern mysticism has always looked at mind as the disease, as the basic disease. It is just the opposite from the Western attitude

towards life. The Greek mind, which is the originator of all Western thinking, always looked towards the mind as the supreme-most thing. Mind is the peak according to the Greek attitude, Greek thinking.

For Aristotle, mind is the peak, mind is the most evolved energy. But to the Eastern mind, mind has been a disease. That's why the East couldn't develop science, because if mind is diseased then you cannot develop science really, because science has to be developed with the mind.

The Greek mind could give the impetus to the Western mental evolution, so they could create a very complex structure of science and scientific knowledge. The structure has arrived; the structure is there now, but the consciousness, the human being itself, is lost. It has been at a very big cost. Machines have evolved, but the creator itself is just feeling empty and meaningless. Technology has developed, and now we can create with this technology a very different world -- but the very interest to create a different world is no more there.

Sartre or Camus or others -- they all feel that there is no sense in existing at all, there is no meaning. Sartre says we are condemned to be alive; there is no need, there is no purpose, nothing is going to come out of all this effort, it is just futile. So Camus asserts that the only philosophical problem, the only metaphysical problem now is suicide. The only possibility for us in which we can be free and active, seems to be suicide; all else is just meaningless.

This has to happen, because with mind, ultimately there can be only madness and suicide. With mind, ultimately there can be only meaninglessness and an effort to forget it. So the whole of the West is now trying to forget -- through chemicals, through alcohol, through so many methods, to forget themselves. Life is so meaningless that to be aware is to be in suffering. To know it -- the misery all around, the suffering all around, and the meaninglessness of it -- to be aware of it is too much; it creates anguish. So it is better to forget it somehow and drop into a world of dreaming.

Chemicals can help. You drop out of the world, and they say to you "turn on." Where do you turn on? You turn on really to a dream world; there you can find meaning, there you can find purpose. There you can find again the romance and poetry, but not when you are awake, aware, conscious. And they say these chemicals are helping the expansion of consciousness. This is absurd. They are not helping the expansion of consciousness, they are helping only the expansion of the dreaming process. They are only helping you to dream more beautifully, more deeply, to dream more intensely. They are not helping consciousness; they are helping unconsciousness. They are helping deep processes of SUSHUPTI -- of sleep and dreaming.

This had to happen, because with the mind you cannot go beyond this point. With mind there is no meaning; there cannot be. With mind there is logic, but no meaning; with mind there is reason, but no life. With mind you can create the dead and mechanical, but you completely lose track of existence, of life, of being, of consciousness.

Mind, this rishi says, is the first disease, the basic disease in a way. Why is mind a disease? -- because mind is just a disturbance. Mind is just a disturbance in consciousness. It is not your nature; it is just a disturbance. The moment there is no disturbance, there is no mind. And this state of no-mindedness is the state of consciousness -- the expansion of consciousness. You drop into yourself: not into dreaming, not into projections, into yourself. Consciously, with full alertness, you come to your center the moment mind is not there.

Meditation means how to be not a mind.

How to be not a mind!

Meditation means how to create the state of no-mindedness.

It doesn't mean unconsciousness. It means conscious and still, without any disturbance in the consciousness; conscious with no ripples, with no waves, with no vibrations; conscious as a deep, calm, silent pool with no ripples on it, with no disturbances on the surface; just a calm silent pool with no breeze to disturb, just mirrorlike.

With mind one goes on being disturbed more and more, and then this whole process of disturbance is self-perpetuating. One disturbance creates ten more, and those ten create a hundred more. This is self-perpetuating, and then you are in a vicious circle. With this mind something can be done. That is, you can travel outwardly, you can go more into the world. But the more you go into the world the farther you are from yourself. And the farther you have gone, the more the track back is lost. Then you only remember that there is a home, but there is no way to get back. And we continue to remember there is a home; there is a homesickness always somewhere present. There is a home and one has to go back.

But there is no way, and we continually try to find the home with the mind itself, which has lead us astray. Then we go into scriptures, then we go into words, then we go into philosophies, metaphysical

systems. And then we are lost even more in it, even more deeply, and the track is not found at all. The track can be found only if you begin to feel and understand that mind is the disease, so you cannot go back with the mind; the mind cannot be used as a vehicle, it cannot be used as a passage. It is not a door towards consciousness. It is a door towards the world, towards objects -- not towards the subjectivity. That's why it is said to be a disease, a complex.

The second is PRANA, life itself; rather than life, the lust for life. There is a deep fear -- fear of death -- and there is a deep lust to continue anyhow, to live anyhow. Life itself seems to be the end.

Life cannot be the end itself; if life itself is the end, then one will have to exist on the periphery. Something must transcend life itself, something must be higher than life itself; otherwise, life can have no meaning. If you say that life itself is the end, then life is bound to be meaningless, because meaning comes from the beyond -- always from the beyond. Something for which you exist gives the meaning -- that's why we create many so-called meanings all around us.

Money becomes the meaning because you live for it; power becomes the meaning, prestige becomes the meaning. You create meanings, but those are just bogus meanings -- because really, if life is at peril, you will be ready to lose power, money, everything. So you just deceive yourself, but those deceptions can never become the reality. Life remains above them; they are not beyond, they cannot be. That's why in the West, there are so many feelings of frustration and meaninglessness. That's an obvious corollary of life being taken as the end.

Life originates in something and then again dissolves into something. Life comes up and then goes down and is dissolved. So the original source of life must be beyond life. It comes out of it and then goes back, just as a wave raises itself and then falls down into the ocean; the ocean remains beyond the wave. The wave comes and goes; it is there this moment, and the next it is gone. The ocean is behind, beyond.

Life is just a wave. Existence is beyond life.

So one who begins to be too involved and too attached, too infatuated with life, loses the existential source of life itself.

Life is just the periphery:

The center is existence.

We have called that existence GOD.

We have called that existence MOKSHA.

We have called that existence NIRVANA.

This is something very delicate to be understood. Really, we have never said that God exists. We have said, rather, GOD IS EXISTENCE. Those who say God exists don't know what they are saying. Man exists; God cannot exist in the same way. Trees exist, the earth exists, the sun exists, but not God. A tree may go out of existence, man may not exist, the sun may not exist, but God cannot be conceived as not existing. God is existence; God is IS-NESS. So really, to say God is, is to repeat oneself.

God MEANS is; God means IS-NESS.

That is-ness is beyond life.

Life is just a wave on the ocean of is-ness. So we are separate as waves, but not as the ocean. We are separate on our peripheries, but not at the center. At the center we are one. So many waves on the ocean, but IN the ocean they are one.

But no wave will be able to conceive it, because it seems so absurd. How can a wave conceive that all the waves around are one with it? -- because when another wave is just rising up, one is just dying and falling down. If waves are one, then they must fall simultaneously, they must rise simultaneously. That's why we are the same. If we are all the same, then how is one rich and how is one poor? Then how is one young and how is one old? And how is one born and how is one dying? -- we must be separate, obviously. Then how is one intelligent and one is not? And one is beautiful and one is not? -- we must be different, we must be separate. But we are not. There are small waves and there are big waves; there are waves which go higher, there are waves which cannot go higher. But still they are the same -- in the ocean they are the same.

If you are aware only of your wavelike life, then you cannot go inside; then this becomes a disease. And if you are aware that you are a wave, then you must be afraid -- you are bound to be afraid of death, of dying, because every wave has to die. You can see that every wave is dying -- coming up and down -- so you are afraid. This fear comes because you have not known the oceanic existence which is yours; you have known only the wave existence which means life, which means PRANA.

So, the rishi says the second bondage, the second complexity, the second division of diseases, is lust for life. What does it mean?

It means if one is to go deeply into existence, one has to be ready to die. This readiness to die is the basic quality of a religious mind. This is what constitutes the very essential core of being religious: this readiness to die. This doesn't mean a suicidal tendency. This doesn't mean any suicidal tendency, because really all those who commit suicide, commit suicide because of lust for life. This may look paradoxical -- but never has a buddha committed suicide, never! Why?

A person who is not in the least lusting for life, desiring life, why is he not committing suicide? Buddha would say, "I am so indifferent to life, I cannot be so infatuated with death. How can I be so infatuated with death? To me, they both mean the same. If life is -- okay. If death is -- okay." A buddha okays everything. He cannot choose.

Whenever someone commits suicide, really he is imposing conditions on life. He is saying life must be like this; otherwise, I commit suicide. "I must get this woman, I must get this post, I must get this and that. If I am not getting, I can live only with my conditions. Then if there is no fulfillment of my conditions, I am ready to die." Really this readiness to die is not readiness to die. He is asking too much. He is asking too much of life, and out of life; he is so filled with lust that he is even imposing conditions. This death is just a revenge, just a revenge towards life, because life could not fulfill his demands: "I will destroy life if life is not going to be what I desire it to be!" This is revenge, this is violence.

So when I say readiness for death, it means no lust for life, so that whatsoever comes, one is always in a welcoming attitude, in a receptivity. Whatsoever happens, one is ready -- even death. Lust for life is the disease. This readiness, simple readiness to die, unties the lust for life.

The third complexity is that of desires. We don't live in existence, we live in desires. Really, we don't live in the world at all, we live in desires. Our life is not here and now, it is always somewhere else where the desire is arrowed. It may be anywhere, but it is never here. Never here, because desire needs time -- desire cannot be here.

Can you desire anything in the present moment? The moment you desire, you desire for the future; you cannot desire here and now. Here and now there is no desire, there is no possibility of desiring.

Desire needs space -- that space is time.

Desire needs some point somewhere else from here -- only then can desire exist. It exists as a bridge: a bridge needs two banks, a bridge cannot exist only on THIS bank. How can the bridge exist? There must be the other; the other bank must be there. Only then does the bridge become possible.

Desire is creating a bridge from here to there.

And the moment you have gone there and lost this moment, you will live always in an inner tension, inner anguish. And really you will never be existential; you will always be in desires, in desires, in desires -- always longing for the other shore. Even if you can get to the other shore, you will be again longing for the other shore. No shore can be the fulfillment -- desire is self-frustrating. We are nothing but desires. Can you find anything in you which is not a desire? Even when you are praying, it is desire; even when you are meditating, it is a desire; even when you are thinking of the divine, it is a desire. We convert everything into desire. This is the disease, that we cannot conceive of anything without desire.

Buddha used to say, "There is no God." And he was himself one of the most existential proofs of the divine. He was the perfect argument for the divine; his presence was divine. And he used to say there was no God. One day, Sariputta asked him, "Why do you continue to say there is no God? -- because we all feel that when you are, God is. It seems contradictory, a person like you denying God. It seems contradictory because you are the proof, you are enough! We don't require any argument, but why do you deny it?"

Buddha said, "I deny it because I don't like God being made an object of desire. If I say God is, you will begin to desire: `Then I must get, then I must reach.' And God is something which you cannot desire, and by desiring cannot get."

People would ask him, "Is there existence beyond death?" And he would say, "No, there is no existence beyond death." Why? -- simply because if there is existence beyond death, you will begin to desire it.

They would ask, "Is there bliss? Is bliss possible?"

Buddha would say, "No. There is only the cessation of misery, no bliss."

He was one of the rarest geniuses to see the phenomenon of desiring, the tricks of desiring, and the cunningness of desiring. He would say, "No, there is no bliss at all; only cessation of suffering." Why? -- because if bliss is positively asserted, one begins to desire it.

We convert everything into desiring. We have a mechanism for converting and transforming anything. Put anything into it, and it become as desire. We can even desire desirelessness. I have come across people who come and say, "How can I be desireless?" How to be desireless -- they are asking for the supreme-most

desire -- how to be desireLESS! But we go on converting. This is the disease; really, this is the disease.

Look at the disease, look at the fact, and don't ask the "how." Look at the fact: this is the fact. Live with the fact. Be aware of your mind's mechanism, and how it transforms everything into desiring.
In that moment of awareness, desiring stops.

And when there is no desiring, you are just here -- this very moment. That moment becomes the door to the infinite.

That moment becomes the door to the divine -- to nirvana.

That Art Thou

Chapter #10
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THAT WHICH IS AWARE OF THE CREATION AND DISSOLUTION OF THE KNOWER, THE KNOWN AND THE KNOWABLE, BUT IS ITSELF BEYOND CREATION AND DISSOLUTION IS CALLED THE sakshi OR THE WITNESSING SELF.
THAT WHICH DWELLS IN THE MINDS OF ALL BEINGS, FROM BRAHMA (THE CREATOR) DOWN TO AN ANT, AND WHICH LIVES EVERLASTINGLY EVEN AFTER THE DESTRUCTION OF THEIR GROSS AND SUBTLE BODIES IS CALLED THE KUTASTHA OR THE CREST-INDWELLER.

FROM AMONG THE KUTASTHA AND ITS DIFFERENT FORMS THE SELF, FOR THE SAKE OF THE REALIZATION OF ITS NATURE, PERMEATES THE BODY LIKE A THREAD THREADING A NECKLACE, AND IT IS CALLED ANTARYAMI OR THE IMMINENT.

Now, three situational dimensions of the being: We discussed personalities; we discussed bodies; we discussed complexes of diseases. Now the enquiry into the being itself. What is the being? Behind all, beyond all, transcending all -- what is the being itself? Three definitions have been given. One is called SAKSHI; sakshi means the witness. Another is called KUTASTHA; kutastha means the eternal, the indestructible, the immortal. And the third is named ANTARYAMI: the innermost, the inner one. It is good and helpful for the seeker to understand these three definitions. They define the one and the same, but they define indifferent contexts.

First is the witness. This is the essential character, the essence, the very essence of the being. Whatsoever is named is never the knower; whatsoever is objectified is never the subject. The moment we know something, we are different form the known, from the object, because the knower cannot be the known, the observer cannot be the observed. A distance is created by knowledge, by knowing. Knowing is the bridge between the known and the knower.

The being is not, and never is the known; it is always the knower -- always and ALWAYS the knower. Whatsoever you know, remember one thing certainly -- that you are not that. This much is certain, that whatsoever you have known and experienced, you are not that. That's why the UPANISHADS say, "Neti, neti -- not this not that." Whatsoever YOU say, the UPANISHADS say, "No, not this, not that -- never!" This is the nature of the being; it always transcends objects. It is pure subjectivity, and this pure subjectivity can never be turned into any object. So in a way, you can never know yourself in the same way as you have

known all else. So "self-knowledge" is in a way, a very contradictory word, because really the self cannot be made an object of knowledge. But still, self-knowledge exists. But that knowledge has to be defined and guarded, and defined in a specific way.

Self-knowledge means: where all knowledge stops. Self knowledge means: where there is no self. Self-knowledge means: the knower is not, the known is not, the knowledge is not. But when I say that you are never the known, then one thing must be understood: if you are not the known, how can you be the knower -- because the knower is just in reference to the known. The knower is just in reference to the known. If you are never the object, how can you be called a subject? -- because subject means in relation to object; it means the other end of the object. That's why the UPANISHADS say, "It is just a witness -- not even a knower."

It witnesses all the three: the known, knowledge, the knower. They come up, they dissolve, and the witnesser remains. It will be better not to call it even a "witnesser," but a witnessing, because when we say "witnesser," a subtle crystallization comes into the world, a subtle feeling of the ego and "I." So it is better to say "witnessing." Then there is simply a process of knowledge without any ego, without any "I" crystallizing it.

And then in the world, there are not things, but processes. This is the difference between a materialist and a spiritualist. This! -- a materialist sees in the world, and a spiritualist sees in the world events -- not things. The difference is not whether matter is or not; the difference is not whether mind is or not. The difference is basically this: a spiritualist sees in the world energy, processes -- energy processes, events, alive events -- not dead things.

Now physicists are ready to accept this as far as matter is concerned. They say now, "There is no matter. Matter is dead; matter is not there -- only energy waves, only quanta, only processes." Even a stone is just a process, it is not static; it is dynamic, it is moving. Not only is a river moving, the Himalayas also.

A Zen fakir, Bankei, has said, "I have not seen only rivers moving, I have seen bridges also moving. And once it happened that the river was not moving, and the bridge was moving." He means by this that there are not things -- static, dead -- but movement, continuous processes, waves and waves and waves; and each wave is turning into the other. This is what is meant by a spiritual attitude.

So matter is energy, waves. Inside also there is no knower as fixed, as "I," because the ego is a thing -- dead. So it is better to call it not the witnesser, but witnessing -- with no center really, just a process.

Buddha says, "There is rebirth, but you are not." So how can rebirth be? Ordinary logic will say, "How can rebirth be? If you are not, if there is no ego to be reborn, then how is rebirth possible?" Buddha says, it is just a process -- a process just like a flamelike process. In the evening you see the flame: the lamp is burning and there is a flame. In the morning you blow it out. You say, "I am blowing out the same flame." Buddha says not, because the flame is constantly changing. It is a process, it is not a thing, so it cannot be the same. In the evening you saw one thing; this is something else -- flame has been constantly changing and going into nothingness, and new flames are being replaced continuously.

It is continuity. The flame is not a thing, it is a continuity. Every moment the flame is changing, so whatsoever you are blowing out is not the same flame you saw in the night. It is the same continuity -- a continuum.

Witnessing is there just like a flame.

It is a continuum.

This is the first situational definition. The rishi talks about it first, because it can be made a means; it can be used as a device; it can become a vehicle towards your being, your center.

The second is kutastha; it means: the eternal, the immortal, that which cannot be destroyed -- indestructible. What can be destroyed really? What is destructible? -- only the form and the name, NAMRUP. Within these two words is the whole Eastern standpoint: namrup -- name and form -- can be destroyed, are destructible. Your name can be changed and your form -- nothing else.

The ice is transforming itself into water, and the water is evaporating. What changes? -- not the essence, but only the form and the name. Now it is ice; now it is water; now it is vapor. What is changing? The essence remains the same, but the name and form change.

This whole world is just name and form. Everything is changing: the child becoming the adult; the adult becoming the old man; life turning into death; birth turning into death; health turning into disease; disease turning into health -- everything is changing. Even opposites are not really opposites, because they can change into one another. The north becomes the south, the south becomes the north. The east is also the west, and the west is also the east. It depends. It depends on where you are looking.

Someone asked Mulla Nasruddin, "Where is your house on the road? On the left or on the right?" he said, "It depends: sometimes it is on the left, and sometimes it is on the right. It depends from where you are coming."

Life is a movement, but name and form change; the essence remains the same. But when I say the essence remains the same, I don't mean it is a static thing. I mean it is a dynamic force, but still the same. DYNAMIC and THE SAME must be remembered; otherwise, God becomes just a static phenomenon -- dead, with no opening.

Kutastha doesn't mean a dead thing, it means a dynamic force, essentially remaining the same, but changing its name and form all the time. Beyond name and form, the essential one is known as the kutastha. If you destroy everything -- every form and every name -- the remaining is the kutastha. If all my five bodies are destroyed, if all my five diseases are destroyed, then the remaining will be the kutastha -- that is the essential being which cannot be destroyed. This always is.

This is the end definition; the first one was a means definition. If you proceed by being a witness, you will reach the kutastha, the eternal, but both are far away. Neither we are using witnessing, nor are we standing in the eternal. Then it is, therefore, the third definition: it is called antaryami, the innermost.

This definition belongs to us here and now, as we are. A link must exist between the kutastha, the eternal, and us; otherwise, there can be no traveling towards it, no journey towards it. Somehow, we must be linked in all these bodies, in all these diseases, in all these ignorances. Still the innermost being is here; it is just hidden. it is hidden just like the thread of the beads: the beads are apparent, but the thread is hidden. You cannot see directly, immediately; you have to make a gap between two beads, and then suddenly in the gap is the thread -- the innermost running force, the innermost running energy.

So whenever one has to go deep into oneself, one has to make a gap between two diseases or between two bodies or between two thoughts. Wherever you can create a gap between two things inside you, suddenly you become aware of the thread.

For example, there are thoughts in the mind -- continuously one thought is followed by another. Bring a gap between two thoughts. There IS a gap, because two thoughts cannot exist without a gap: an interval is a basic necessity. One thought is followed by another, but there is a subtle gap. Be aware of the gap.

We are aware only of the thoughts. From one thought we jump to another, and the gap is lost. Remain in the gap, stand in the interval, slow down your thought process and you will feel a gap. One thought has gone, another has yet to come -- there is a gap, a sudden silence. In this silence you will become aware of the thread; that thread is known as antaryami. It is here and now, and we cannot proceed; otherwise, we have to proceed from here and now.

So antaryami is the definition for us. Then sakshi, witnessing is the method; then kutastha, the eternal one is the end.

Now, two more diseases, two more complexes, two more illusions. We discussed three in the night: mind, lust for life, and desiring. Now the fourth is SATTVA -- it means virtue. It means an inner accumulation of being good.

This feeling of being good is also a disease -- for so many reasons. One is: you cannot feel you are good, unless you feel others are bad. Mm? that's impossible. You cannot feel you are good unless you feel others are bad, and the feeling that others are bad is a disease; the feeling of good is just a relative term. So a person who wants to feel good is bound to condemn others as bad; and the more you condemn others as bad, the more you can feel you are good. So these so-called good men go on condemning everyone.

Bertrand Russell has criticized Jesus for this reason. He says, "Everything is divine, everything looks holy, except one thing: why Jesus condemns the sinners so much -- that they should be thrown into hell, and they should be condemned? Jesus cannot feel good unless he condemns." I don't think that Jesus ever condemned -- a person like Jesus cannot condemn. The condemnation has come through the tradition; it is really St. Paul who speaks through Jesus, and he is one of the most deeply involved personalities who feels himself to be good. But whosoever it may be -- whether Jesus says so, or St. Paul puts is in Jesus' mouth -- the criticism is valid.

A good man can never be good if he is condemning others as bad, but you can never feel good unless you condemn. So a good man must be unaware of his goodness; only then it is not a disease. He must not be aware at all that he is good; only then is he not aware that others are bad. No religion other than Hinduism has condemned even goodness -- even goodness becomes a sin, because it is ego-strengthening. It feeds your ego -- of course with very pure food. But sometimes poisons can also be pure, so purity in itself is not something to be hailed. Poisons can also be pure, and when the ego becomes strengthened by purity, by

virtue, by being good, it is pure poison -- it is dangerous. That's why you can never feel at ease with any so-called good man. Around him there is always restlessness; no one can feel at ease. and unless you can feel at ease, the man is not good, not good at all.

So around mahatmas you cannot feel at ease -- never. There is a very strained atmosphere, because their feeling of goodness can exist only if they create a very tense atmosphere around them. Everyone is bad, and they are on the high pedestal. Only they are good; everyone is bad. That's why two mahatmas condemn the other. They have always condemned. So only confirmed sinners, only persons who feel themselves inferior, who are suffering from an inferiority complex, can be around them. Two mahatmas cannot meet, because that is the meeting of two diseases, two strong egos -- purified, poisonous. These are the pious sinners.

This disease must cease. Not that goodness is bad, but to feel good is bad, because to feel good is comparative; it is always in relation to someone else. And anything that is related to someone else is not of any worth for the inner journey. And man is so cunning and so deceptive that he can go on being cunning, he can go on being deceptive. He may change methods, he may change devices, but the basic disease remains the same.

For example, one can even boast of one's humility. This is the deceptiveness: one can boast even of one' humility, one can say, "There is no one more HUMBLE than me!" Now, through humility, ego is strengthened -- I am again asserting my superiority in HUMILITY! But the contradiction is never seen. You can even say, "I am just a sinner," and feel good about it.

Tolstoy remembers that once he went to a church early in the morning. The streets were dark and there was no one in the church, only Tolstoy. Then the richest person of the city came. He didn't know that Tolstoy was there; Tolstoy was praying. This rich man began to pray and confess. He began to say, "I am one of the most fallen, deeply fallen, from the right path. I am a sinner. Forgive me" -- and he began to relate his sins.

Tolstoy was just bewildered, because this man was known as one of the most virtuous. He listened silently; then the darkness withered away, and the rich man felt someone's presence. He looked around and he saw that Tolstoy was there. So he said, "Were you here when I was confessing?" Tolstoy said, "I was already here. When you came I was here; I was praying." So the man said, "Look, I must make you aware of the fact that I have confessed to God, not to you. So please forget whatsoever I have said! And don't talk about it in the city, because this was a dialogue between me and my God."

This is the deceptiveness of the mind. Really, he is confessing so as to feel good. He is not authentic -- he is not feeling that he is a sinner. By confessing his sins he is now feeling a very holy man. This is a disease.

The fifth disease is PUNYA -- the feeling of holiness, the feeling of serving others, the feeling of doing good to others. And there is a difference: To be good is one thing, and to feel that one is doing good to others, is another. Punya means doing good to others. There are so many do-gooders. Really, the world would be less confused and in less conflict if there were less do-gooders, because their do-gooding just creates more mischievousness in the world. They are not concerned with good at all, really. They are concerned to be doers of good -- so anyhow they must do good.

Kirkpatrick has written a book; a very strange statement is in it. He says, "If there will be no poverty, then what will we do service to others?" So poverty must remain, because when you cannot do service.... And without service, these scriptures say, you cannot go to heaven. So if poverty is completely destroyed on the earth, then there is no bridge form the earth to the heaven. Kirkpatrick is a good man, and whatsoever he is saying, he means it. It is not just a statement, he means it. He feels it, that if there is no poverty, then how can you serve others? And service is such a necessary thing, that even poverty is needed for service to remain, it must remain.

This is a disease. Then service itself becomes the end, not the served one -- he is irrelevant. There are social workers, servants of the people; and psychologists say, "It is their need really -- not the need of the people. They cannot remain without doing good to someone else; they cannot remain without serving others. This is an occupation for them." What will happen to them if a society is really there which needs no service? This has happened so many times.

Revolutionaries are chronic revolutionaries. By "chronic" I mean, if they succeed and their revolution succeeds, they become anti-revolutionary. STalin has to face these revolutionaries, and he killed all of them. The phenomenon was that those revolutionaries were just chronic revolutionaries. A Trotskyite is a chronic revolutionary; he cannot be without a revolution around him. The revolution must be there; otherwise, where will the revolutionary be?

So there are only two possibilities; whenever there is a revolution, a social revolution, there are two possibilities. If the revolution succeeds, then there are two possibilities: either the revolutionary has to turn traditionalist and orthodox and anti-revolution, or he has to continue his revolution. Stalin chose the first alternative; he became one of the most orthodox minds possible. Not even a czar was such as Stalin was -- he became a czar.

Trotsky chose the other, or was forced to choose the other. He continued to be a revolutionary. And how then can you be a revolutionary? You have to go against your own revolution. Trotsky made endeavors for this revolution, and then he was against it. He was trying for a proletarian dictatorship, and then he was against it. And Stalin was doing the same. Stalin, in a way, is more consistent; but he himself turned anti-revolutionary. He was for the revolution he had started, but then he became anti-revolutionary, because no revolution could now be allowed. So Russia, after the great revolution, has been the country without revolutions. So the chronic revolutionaries had to escape and they continued THERE.

If really, there is a society where no one needs your help and your do-gooding, your service and your revolution and reformation, then all these do-gooders will be just mad, insane -- they cannot do anything.

This fifth disease doesn't mean don't do good to others -- it doesn't mean that -- but don't be a do-gooder. Let it be just a spontaneous thing. Don't make it a plan, don't seek it, don't go for it; let it be just your spontaneous behavior. Whenever there is a situation, do whatsoever you feel; but don't plan it, don't make it a scheme. Don't sacrifice yourself, because persons who sacrifice themselves are very dangerous: when they sacrifice themselves they begin to sacrifice others. And they have a right because they can say, "We have sacrificed ourselves, so now we have the right to sacrifice others." They become violent. Persons who have been violent to themselves in doing good to others, ultimately turn to being violent to others. But now they have the credit of being good, and their violence can continue in the garb of being good. And when someone is good AND violent, it is the most criminal, the deepest criminal combination.

If the father is good, then he can be a criminal to his son. If the mother is good, then she can be a criminal. This happens daily. Women are more good than men; not that there is any inner necessity, but they are more fearful of being bad, more suppressed. That's why wives become dictatorial, because the husband feels a bit inferior. He is bad in many ways: he smokes, he drinks, he looks all around at other beautiful faces.

Then the wife becomes dictatorial; she becomes a do-gooder. Now she can sacrifice her husband; now she can virtually kill. And because she is good, the husband is just helpless -- he cannot argue. Smoking is bad -- of course; and he is smoking, so he is bad. And really, to smoke is not so bad as to feel good on account of someone smoking. It is deeply criminal... it is DEEPLY criminal; it is very violent. This is the disease.

Don't feel good on account of others, and don't try to be a do-gooder. Be good, simply naturally. That is completely different. If someone feels restless around you, know that you are not a good man, just a do-gooder.

I have read somewhere about a Tibetan mystic, Milarepa. It is written that Milarepa was a saint, because sinners could feel at ease with him -- at ease, totally at ease. There was no condemnation in his eyes, in his words, in his behavior. Really, a saint means this: one with whom sinners can feel at ease, friendly; otherwise, the do-gooder is there. That is the ego, and the ego is always destructive of others. And you can destroy in such good ways that you may not even be aware what you are doing. A good mother can destroy the whole life of the child, just by being good -- too good.

This, the rishi says, is the fifth disease. And if one is identified with these five diseases, there comes into existence a personality which is not your being. That personality is known a LINGASHARIR -- the subtle personality.

This word "personality" is very meaningful. It is a Greek word; it is derived form "persona." Persona means a mask. Actors use masks in Greek drama; that mask of the actors is known as persona. You are not THAT, but you use a mask and become that. Mm? You are not a lion, but you use a mask of a lion and you behave like a lion.

Personality is not your being, it is a mask. This mask is very subtle, and this mask is created by being identified with these five diseases. If you become totally identified, and feel that you are this -- this disease of the mind, this disease of desiring, this disease of being good, this disease of being virtuous -- if you begin to feel that you are a combination of all these fine, these five classifications, then you create a persona, a personality. That personality is known as lingasharir -- the subtle body. And behind this subtle body, lingasharir -- behind this identification, behind this barrier -- is the knower.

So to dissolve the personality, to withdraw yourself from the personality, to renounce the personality, is the essential renunciation. That is what is sannyas: to renounce... not the world, because how can you renounce the world? -- It has never belonged to you. Mm? What nonsense talking about renouncing the world. When? When you are master of it? -- it has never belonged to you. Really, again the trick of the ego: one says, "I renounce the world," and feels very good that one has renounced the world. A beggar renouncing the empire, renouncing the throne, the palace -- renouncing everything.... It has never belonged to him, so how can he renounce it?

So really, a sannyasin doesn't mean a person who renounces the world. A sannyasin means a person who renounces the personality -- that belongs to you! You are the creator of it, so you can renounce it. Nothing else! You cannot renounce anything that doesn't belong to you. The personality belongs to you; you can renounce it, but you can renounce only when you begin to be aware that you are not the personality. This is known as KSHETRAGYA, the knower of the field. The field is personality, and the knower, the center which becomes aware of this personality. If you become aware of the center, of the knower, then there is not difficulty in renouncing the personality. It is just a clothing, JUST a clothing, and very dirty and very diseased.

That Art Thou

Chapter #11
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WHEN THE SELF AS CONSCIOUSNESS, WHICH IS TRUTH, KNOWLEDGE, INFINITY, AND BLISS, DEVOID OF ALL ITS ATTRIBUTES, SHINES LIKE PURE GOLD FREED FROM ALL ITS FORMS SUCH AS A BANGLE AND A CROWN, IT IS CALLED TWAM OR THOU.THE BRAHMAN IS TRUTH, INFINITY AND KNOWLEDGE. THAT WHICH IS INDESTRUCTIBLE IS TRUTH. AND THAT WHICH DOES NOT PERISH EVEN AFTER THE DESTRUCTION OF SPACE, TIME, ET CETERA, IS CALLED THE AVINASHI, THE IMPERISHABLE.

There is a dialogue, a deep dialogue between my existence and existence itself, a constant dialogue, a continuity every moment: the incoming breath, the outgoing breath. I am constantly linked with the universe, with existence.

If we take two points, between these two points the dialogue continues. One point is "I," and the other point -- the total -- is "thou."

A non-religious mind, a material mind, will say that the dialogue is not between "I" and "thou," the dialogue is between "I" and "that," because the world is just a thing; it is not a person. And really, if the world is just a thing and it is not a person, then there can be no dialogue, there can be no intimacy. But if the whole world is just a thing, then myself -- I myself cannot be a person; this "I" is also a thing. This is what is meant by a materialist conception of the world.

Of course there are relations -- stimulus-response relations -- but no dialogue, no intimacy. You cannot address existence as "thou," because there then is no poetry, and then there is no religion. Among THINGS only science can exist; among PERSONS religion grows.

The religious attitude towards existence is a personal attitude: the whole universe is taken as a person. The you can talk, then you can love, then you can be angry with the total; and your life becomes deeply rich, because life and richness develop only through deeper dialogues with the reality.

But still, even if a religious person thinks that the world is not just material, the world is personal, and existence has a personality -- then too, "I" continues to be the center; "thou" is just the periphery, just the circumference. I remain at the center of the universe, and the whole universe just belongs to me as a periphery.

In this sutra, the rishi says that when the pure consciousness is know, when the witnessing consciousness is known, there is a mutation, a total change of emphasis. "Thou" becomes the center and "I" becomes the periphery. "Thou" becomes the center, and "I" just the periphery. This pure consciousness therefore is known as "thou -- TWAMA, TU. It is not known as "I" because now I exists only as a periphery. It is really non-existential because periphery, in fact, is non-existential. It is just a line, a demarcation line and nothing else. It belongs to the center; it is just a projection of the center, an extension of the center.

When pure consciousness is known, pure consciousness is known as "thou." This has many implications. One, the moment we conceive pure consciousness as "thou," the whole universe, the whole of existence becomes a very different thing than we know it now. If you address the tree as "thou," the tree is not the same; it has become a person, and a new dimension opens -- a new dimension. And when the tree has become thou, you also cannot remain the same, because with a new relationship, with a new dimension, you are also different.

But as we are, even a living person, even a human person, is not "thou" for us. We use the word, but not meaningfully. We behave with persons as if they are not persons. For example, you love someone and then you begin to possess him or possess her. A person can never be possessed; only a thing can be possessed. How can a person be possessed? And how can love be possessive? If love becomes possessive it means that you are transforming a person into a thing.

That's why a beloved may be a person, but a wife becomes just a thing, just a thing to be used. Why this possession? Because we just go on saying "thou," but we never mean it -- we never mean it. If you are really saying "thou" to someone, it means you accept the other as a person and you cannot possess him. A person means a freedom; a person means: now you cannot be the master. So we turn even persons into things. But with this pure consciousness developing inside, things turn into persons, and the whole universe by and by takes a shape of "thou," of a great "thou" -- everything becomes a person.

We live among things, mm? Even if we are living among persons, we live among things. And the more you live among things, the more you will be a thing yourself -- that's bound to happen. So a person who tries to possess someone becomes himself a possession. The phenomenon is reciprocal -- if I try to possess someone as MY property, I am bound to become myself a thing, a property. So it is not that the husband possesses the wife; the wife also possesses the husband. They both are possessors and both are things.

The moment you begin to feel someone as a thing, you begin to expect. With a person there can be no expectation, because person means a freedom. You have loved me this evening, you have been loving towards me; if I expect that tomorrow also you must give me love, it means I am thinking of you as a thing. And if tomorrow you are not going to love me, then I will be angry, I will be frustrated, and I will take revenge. I will begin to feel that my possession is being lost. Why?

With a thing you can expect that it will behave the same tomorrow also -- but not with a person. A person is a constant flux, the freedom to move. He may be something else tomorrow, who knows? He may be not love me at all. If I take you as a person, then I will never be frustrated with you, because the frustration comes when I take you as a thing.

But this pure consciousness begins to feel the whole universe as a "thou"; therefore this consciousness is never frustrated. Never! There is no reason to be frustrated at all. Whatsoever happens, happens. It is never against expectation, because there has been no expectation at all. If tomorrow the tree moves from my garden to somewhere else, even that will not frustrate me. I will just say, "Oh, so thou hast gone. So thou hast moved."

The truth, the infinite truth, the eternal consciousness, the formless is known as "thou," never as "I." Then you begin to live in a world of freedom, of non-possession. And when you behave in a non-possessive way, the whole world begins to behave non-possessively towards you. The whole universe becomes non-possessive of you.

This is what is meant by freedom: if you give freedom to the whole universe, you become free. But this freedom happens only when "I" is not at the center, but "thou." Really even "thou" is not exactly what the case is; even "thou" is a bit less than true, because "thou" cannot exist without a subtle feeling of "I." I cannot address someone as "thou" without myself being there, even indirectly, even in a very absent ways -- even unconsciously. But the "I" must be there to address someone as "thou."

So this is just to express something in language which cannot be expressed. Really, when you are not in the center, not even the "thou" is the center. "I and thou" both dissolve into oneness. But that oneness is inexpressible, and still, the rishi tries to say something about it to the disciple, to the enquirer. So what to say? He says at least one thing is certain; it cannot be called "I," it is called "thou." And when the disciple is ready, the the inexpressible can also be indicated. But in the beginning, it is more than enough. "I" is not in the center, that consciousness is impure. And "I" IS in the center, so consciousness IS impure. That happens only when you know the formless. And if it is not happening and "I" is in the center, that means you are in the form, obsessed with the form, obsessed with the superficial. You have not gone deep, you have not gone to the innermost core of your being. You have just lived outside your house; you have not know it from the inside.

"I" in the center is symbolic, indicative that we have not known what we are. We have known only identities with the for. The body is form, the mind is form, thought is form -- all that we know about ourselves is form. And these forms happen upon the ocean of the formless. With that formless coming into your awareness, the "I" becomes the periphery and "thou," the center.

Now the definition of truth. What is truth? Everyone is seeking, and everyone is trying to find it out, but what is it? How to define it? The materialist mind defines truth as the FACT; whatsoever is objectively true, objectively factual, is truth. And personal experience which cannot be objectified will not be considered as truth. So if Jesus says, "I see my father in heaven," either he is a dreamer or just psychotic, neurotic, just mad -- because no one else can see the father in heaven. So either he is just a poet, just an imaginary dreamer, or just mad, insane, abnormal... seeing things which are not.

This definition of truth as fact is dangerous in many ways. It is useful, it is utilitarian, it helps -- particularly it helps the scientific research -- but it is dangerous. Because even if there is no objective proof, even if all cannot see a particular thing, the thing can be. It is not necessarily that because all others are not seeing it, it is not there.

For example: there are colorblind people; out of ten one is colorblind. By being colorblind it is meant that he cannot see a particular color. For example, George Bernard Shaw was blind to yellow; he couldn't make any distinction between yellow and green. But for sixty years continuously he was not aware of it, because how could he be aware? It was just an accident that he became aware.

On one of his birthdays, someone presented a suit of a green color, but he forgot to send a green tie with it. So Bernard Shaw went to purchase a green tie, but he purchased a yellow one, because there was no distinction for him between yellow and green. His secretary said, "What are you doing? This will look very funny. This is yellow and the suit is green." For the first time after sixty years' living in this colorful world, he became aware that he was colorblind. He could not see any distinction between yellow and green -- both were the same.

If ten persons are colorblind just like Bernard Shaw, and you can see yellow and ten cannot see yellow, what will be the truth? You will be either neurotic or just a dreamer.

There are personal faculties which may not have developed as a communal thing -- the community may be lacking. There are personal faculties.... But this definition of truth as fact will deny them. So sometimes even very intelligent people, very logical rational people, go on being superstitious in denying things which are, but which cannot be shown objectively. The whole psychic phenomenon has suffered only because of this. There are people who have faculties, but only individuals. So either they are deceivers -- either they are playing tricks, deceiving others -- or they are just claiming things which are not real.

There is one man, Peter Herkos. He can see things from very, very far off. Three hundred miles distance makes no difference to him. From here he can see three hundred miles away, a village on fire. No one would believe him, no one; but by and by, people became aware that yes, he was seeing things, and things proved objectively true.

There was a fire and someone died. He said from just HERE that someone had died in that village, and that very moment someone HAD died; but still scientists tried to disprove it. They thought somehow that he was maneuvering things -- someone might have telephoned, some signal, something... something was there which they did not know about. But many many experiments were carried out, and still no deception was

found. And the thing became more amazing because Herkos himself was a skeptic; he himself did not believe that such things could happen. How could they happen? So he said, "If this would have been the case with someone else, I myself would say that he is deceiving. But how can I say it now? I am not deceiving at all -- I go on seeing things." But they are personal....

A buddha experiencing what he called NIRVANA -- it is a personal experience. It is not a fact, but it is a truth. So it is not necessarily that truth should be a fact, and not vice versa also that a fact is bound to be a truth.

The rishi defines truth more deeply, more absolutely. He says truth means that which is always unchanging, which is always. If a fact changes, it is also not a truth. And if a dream remains continuously, eternally, it is true; it is truth. So by truth, the UPANISHADS mean: the absolutely eternal.

What is absolutely eternal in this world of movement and change? Only change seems to be eternal and nothing else. Everything changes except change. And change cannot be called the eternal truth, because the very definition is "the unchanging one," and change means "changing one." Where is the eternal? -- we never see it, we never feel it, we never know it -- nowhere; everywhere is form and movement and change, and everything is impermanence itself.

Buddha says, "Everything is impermanent, EVERYTHING -- even you yourself -- just impermanent. Nothing is permanent here." So is there any truth, or not? Only one thing seems to be deeply eternal: the see-er, and nothing else -- the witnessing soul, nothing else. Buddha says, "Nothing is permanent." But who has seen this? This "nothing is permanent" -- who has seen this? Someone must have seen this impermanency. Someone must have felt this constant flux, change. And to feel the change, this constant change, to be aware of it, at least the awareness must be eternal. So that's why truth and the inner consciousness become synonymous.

For a philosophically minded person the enquiry into truth becomes a logical enquiry -- metaphysical, philosophical. He goes on finding what is truth, logically, rationally. He may create a philosophy but he is not going to find the truth. For a religious mind, the enquiry begins to be a search for the eternal. And when a religious man says, "I am seeking the truth," he means "I am seeking that which is always, that which is eternal -- the eternity itself." Time ceases, space ceases, everything is dissolved, but that which is remains still.

This witnessing consciousness.... You are ill, then you are healthy; you are rich, then you are poor; you are respected, and then you are condemned; you are in hell, and you are in heaven -- everything is changing. Only one who goes on knowing, "Now I am in hell, now I am in heaven; now they are respecting me, now they are condemning me; now I am ill, now I am healthy; now I am this, now I am that" -- only one, and all else goes on moving, moving, moving. But this movement is known, and the knower is immovable, because only an immoving knower can know movements. Only an immovable knower can know movements. Only the eternal one can know change. If the inner one is also changing, then change cannot be felt. You know that once you were a child, now you are not. If the inner consciousness itself has changed, who will remember that you were a child? If you have completely changed, then there will be no continuity. Who will remember that once you were a child and now you are not? Something behind all change remains the same. That something remembers, "I was once a child, now I am young, now I am going to be old, now I am going to die."

This continuity, this consciousness, for the rishi of the UPANISHADS, is the truth. This truth is eternal, infinite, and the nature of it is just knowing, pure knowing. It is not love, it is not bliss; it is pure knowing, because even love has to be known, even bliss has to be known. So ultimately, love and bliss and all else become objects of knowledge. This remains to be always the knower, always the transcending knower, the transcendental one.

That Art Thou

Chapter #12
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ETERNAL CONSCIOUSNESS, ITSELF BEYOND CREATION AND DESTRUCTION, IS KNOWN AS KNOWLEDGE.
THE CONSCIOUSNESS THAT IS WHOLE AND ALL-PERVADING, AND THAT PERMEATES THE ENTIRE COSMOS LIKE CLAY PERMEATING THE ARTICLES MADE OF CLAY, AND LIKE GOLD PERMEATING ARTICLES MADE OF GOLD, AND LIKE YARN PERMEATING ARTICLES MADE OF YARN, IS CALLED THE INFINITY.

THAT WHICH IS BLISSFUL CONSCIOUSNESS, WHICH IS AN OCEAN OF LIMITLESS BLISS, AND WHICH IS THE VERY NATURE OF EVERLASTING HAPPINESS IS KNOWN AS BLISS.

To define BRAHMA as knowledge is to use a word which is very much contaminated. Our whole language is so much bound with our minds that whenever we have to express something beyond the mind, either it is impossible or we have to use a word which cannot be used. This knowledge is bound with the known; knowledge exists as a relationship with the known. It cannot exist in itself. As we know it, it cannot exist in itself. It is a relation between the subject and the object, between the knower and the known -- just a relationship.

And relationship is not substantial. If one relater is not there the relationship just disappears. If the known is not there, then there is no knowledge. How can you have any knowledge if the known is not there? If you are in a vacuum and nothing is to be known, how can knowledge exist there? Only this much knowledge can exist: that there is a vacuum, because the vacuum is there. And even if there is no vacuum, not even a vacuum, this much knowledge also will not exist there. Knowledge just disappears; it is a relation.

So when we say that brahma -- the supreme consciousness, the innermost consciousness, the eternal one -- is knowledge, we are using a word with a very different meaning. Not only different -- rather, a very contrary meaning, just the contrary.

Brahma is knowledge without the known and the knower -- simply knowledge, simply knowing, simply consciousness. Why is this unrelated phenomenon to be insisted upon so much? There are reasons: if knowledge is dependent on the known, it is a slavery; it is not a freedom. And knowledge must be a freedom, only then it is knowledge.

Ignorance is a bondage; knowledge must be absolute freedom. If knowledge itself is a bondage, then what is the difference between ignorance and knowledge? Ignorance is always related: you are ignorant OF something, you are not simply ignorant. You are ignorant of something -- then you are knowledgeable; then you are the knower of something. Both are the same in a way, because both are related to the object; both are dependent on the object. Ignorance and knowledge -- so-called ignorance and so-called knowledge -- both are dependent. So what is the difference? The dependence remains the same.

And the search for truth, the search for the secret of secrets, the real knowledge, is the search for total independence. It is the search for absolute freedom. So even the presence of the known is a limitation; the presence of the knower is a limitation. These two limitations must be broken.

Knowledge must exist, not as a relationship between subject and object, but something self-oriented, something independent, something in itself. When we say brahma is knowledge, we mean this knowledge: absolute freedom from the known and the knower. How is this possible? It looks just impossible; it looks absurd. It is as absurd as to conceive love without the lover and the beloved. It is as inconceivable as to conceive experience without any object of experience, and without any experiencer. But it is not. If we go deep, it is not, but the depth must be found inside.

Leave objects: that's what we mean by silence. Remain conscious without any objects; then you are

silent. Remain conscious without any thoughts; then the knower is there, but not the known. And when the known disappears, the knower disappears automatically, because it cannot exist without the known.
This is the secret: drop the known.
In meditation what are you doing?
Drop the known.
The known must cease for knowledge to be.

Drop the known, go on dropping, eliminate anything that is an object to your consciousness. Forget everything, go on forgetting, go on eliminating. Go on saying, "This is the object" -- drop it.

Then there comes a moment when you are simply silent, conscious. The light is there but nothing is lighted; there is no object to it -- simply light. You are, but the known has dropped. The moment the known drops, suddenly, simultaneously, the knower drops itself, because it is a relation. The knower cannot exist without the known -- they both drop.

Begin with the known, and then this happens automatically -- the knower is dropped. What remains? Now the remaining is called knowledge. NOW, the remaining is called knowledge. It would be better to say, knowing; or even better, simple consciousness, alertness. Buddha called this enlightenment. This is the ecstasy of the mystics; this is the SAMADHI of yoga. This is NIRVIKALP samadhi of yoga-samadhi without any thoughts. This is known as NIRBEEJ, seedless; because now there is no seed -- no seed for any thought, any object to arise. You are now just a mirror, mirroring nothing!

In this mirrorlike consciousness, without mirroring anything, for the first time you know a different dimension of knowledge, of consciousness -- not as a relationship, but as your spontaneous nature, as your being, as your is-ness, as your existence. THIS is the knowledge meant by the rishi when he defines brahma as knowledge, supreme consciousness as knowledge.

This consciousness is infinite, with no beginning and no end -- with no boundaries. We have boundaries, limitations; we have bodies. Because of these bodies we have limitations -- not because of the consciousness. The consciousness is infinite but embodied. The embodied form is not of consciousness it has been imposed by the matter around it.

You have a pot. Go to the sea and drop the pot into the sea. Then seawater will fill it. The seawater will be inside, and the seawater will be outside -- the same, but only a mud wall, just an earthen wall will divide the two. And even that division is not so much, because the earthen wall is porous and the seawater is constantly coming in and going out. We are also porous; and every moment, life is coming in and going out. It is not only that you breathe from your nose, you are breathing from your whole body. So even if your nose is allowed to breathe, and all the pores of your body are covered, closed, you will die within a few minutes.

Every moment there is a constant communion between the infinite and you. In so many ways the communion is happening: through your breathing, through your food, through the rays of the sun, through water; through everything you are constantly moving into the infinite and the infinite is moving into you.

Where is the limit of my body? Really, where is the limit of my body? Why is this skin to be my limit? This skin cannot exist without the sun being there millions of miles away. And if this skin cannot exist without the sun, why not the sun be my limit? It is part of my body. I cannot exist without breathing for a single moment; so why should the nose be my limit? Why not the air? The airy ocean all around should be my limit, because I cannot exist without it; it is my existence! Every moment I have to be constantly changing energy with the air; every moment carbon dioxide has to be thrown out, and every moment oxygen has to be taken in. Constant communion -- a single moment and the communion is lost, and I am dead. So why take the nose as my limit? Why not the whole ocean of the air around? -- because without it I cannot exist, just as a fish cannot exist out of the ocean.

But the air cannot exist unless there is the sun. And those who know the system of the universe and the stars, say that this sun cannot exist if there are not greater suns, because this sun has to get energy constantly just as we have to get energy. So this is a great chain; no one seems to be independent -- even the sun is just a small star. To us it is so big -- thousands of times greater than the earth! Mm? In relation to our bodies it seems infinite. But this is just a very mediocre star in the whole universe -- just a mediocre star. There are stars which are thousands of times bigger.

There is a constant chain... life moving around. So this limited feeling of embodiment, of these bodies, is just a fallacy; life is one. Life is one: the deeper we go, the deeper the oneness is uncovered. Life is one; the inner light is one; consciousness is one. When we say brahma is infinite, this is what we mean. It is just ignorance, a fallacious conception to feel oneself limited and finite; we are not. But this infinite cannot be

known, cannot be understood by any argument, by any rational thinking, by any intellectual understanding.

You may be able to conceive that it seems that life is one, but that is not enough -- intellectual understanding will not do. Rather, on the contrary, it may become a hindrance, because you may begin to understand that life is one and you will still behave as if life is not one. And there will be a sharp division inside; a very divided consciousness will be there. You will behave as if you are finite, and you will begin to believe that you are infinite; and there will be very deep restlessness inside.

So intellectual understanding will not do, one has to FEEL it; not KNOW it, but feel it. And the feeling can come only when the known and the knower are dropped. Then suddenly you are one! Then it is not an argument; then it is not a philosophical concept; then it is not even a scientific explanation. Then it is a realization.

So really, the known and the knower are the two limitations. Deep within the known and the knower are the two boundaries. Drop these two boundaries, be just knowledge, and suddenly you have become one. William James calls this "the oceanic feeling." Now there are no barriers to life, to inner light, to inner consciousness -- all barriers have dropped. Really, the universe has dropped, and now there is brahma.

We use two words: BRAHMAN for universe, for the embodied form, and BRAHMA for the innermost center of consciousness. As long as we are feeling ourselves as bodies, we can never transcend brahman, the universe. The moment we become consciousness, the brahman drops; it becomes brahma. Then there is no universe, then there is just an infinite ocean of consciousness. This infinite ocean of consciousness... the moment it is realized, you are in bliss as never before -- as never before.

We have known pleasures; we have known pains; we have known so-called happinesses and so-called sufferings -- but never bliss. By bliss is meant a state of consciousness where happiness is not coming from out, but from within. We have known happiness always coming from the out, from without, from outside, from someone or something. It has always been something from without towards within -- that has been the direction. Bliss means the total reversal of this direction: happiness coming from within, going without.

And really, the moment happiness is coming from the inner center and going out, it goes on expanding; and goes on expanding.... It goes on expanding to the infinite, and the whole universe if filled -- not only you, the whole universe is filled with bliss. Just as if you drop a stone in the river and there are ripples and the ripples go on spreading, spreading, spreading -- they go on spreading.... Just like this! Happiness... this bliss happens.

In your innermost center, the moment there is no known and knower, this happening happens. There are ripples, ripples of bliss. And they go spreading, and they go on spreading, they go on... and there is no end to them then. And continuously, one lives in bliss.

Because now you are the source:
This bliss cannot be destroyed.
Because now you are the source:
This bliss cannot be taken back.

Whenever something else is the source, it can be taken back; it is bound to be taken back, it can only be momentary and temporal. It is not your being, it is just a happening outside -- just a foreign something outside. Bliss is unrelated to anyone; bliss is not produced by any cause; it is not causal. It is not in a particular situation; it is not related at all to anything else other than you. Can you conceive yourself in happiness, in bliss, without anyone being the cause, or anything being the cause? We have known only causal happiness. And because of this causal happiness, misery comes as a shadow, always behind it, waiting for its moment.

When you begin to feel yourself enough unto yourself, if the whole universe just drops and goes into nonexistence, it will not make any difference -- THEN it will not make any difference, because now you have an inner source of happiness, an infinite source of happiness. This is your being and cannot be taken from you and cannot be destroyed; and therefore, there can be no antistate of your inner bliss.

This analysis is not meant as a philosophical doctrine -- the UPANISHADS are not philosophical doctrines; they are not. They are not metaphysical; really, they are not concerned with any doctrine at all. They are paths to follow; they are ways to live; they are methods for the inner search. If words are used, they are used only to convey -- not a doctrine, not a principle, but a method. Remember this! -- but a METHOD.

The Indian consciousness has basically been concerned with method and not with principle. So a very wonderful phenomenon has happened in the East. The rishis say, "Use any principle -- it makes no difference. Believe in God, or not believe in God -- it makes no difference. Believe that there are

reincarnations, rebirths, or don't believe -- it makes no difference. Believe that there is a soul or not -- it makes no difference. But use the method." The emphasis is on the method, because they say if the method is used you will realize whatsoever is the principle -- the principle is meaningless. That's why in India, there have been nine systems, but the method has remained the same; the matter doesn't differ at all.

Mahavira says there is no God, but achieves the same; the matter is the same. Buddha even says there is no soul -- no God, no soul; but the method remains the same and he achieves the same. Hindus say there is a God, there is soul; but the method remains the same and they achieve the same. Doctrines are just jumping boards, so what board you use is irrelevant.

Only JUMP! -- that is relevant.

What board you use is irrelevant, because really we are concerned with the jump! If you can jump from a blue board, okay. If you can jump from a red board, okay. If you can jump from a black board, okay. We are not concerned with boards, jumping boards. We are concerned with jumping -- Jump!.

That's why yoga is the essence of the Eastern mind, not Vedant, not Buddhism, not Jainism, not Samkhya, not VAISHESHIK, no -- yoga is the essence. These are all doctrines, jumping boards. The jumping board is your choice, your liking.

And really, the wise ones have never argued about the jumping boards. They say, "Okay, it is your liking, so choose the color." You can be a Mohammedan, you can be a Christian, you can be a Hindu; or, you can even be an agnostic. And really, this is one of the wonderful things: even if you are an atheist, okay. Use the method, take the jump, and the thing will happen, because the thing is not dependent on doctrines. And the happening will be there because the happening is not dependent at all on what principle, what ideology, what ISM you follow -- the happening depends on the jumping!

Because of this emphasis, the Eastern consciousness has never tried to convert anyone. They say that the mosque is as good as the temple, as any church. They say that THE BIBLE is as good as the VEDA; the KORAN is as good as the GITA. And one need not go to convert someone from a Mohammedan to a Hindu and from a Hindu to a Mohammedan -- this is childish nonsense. There is no need to convert anyone.

Let him stand on his board; but let him not continue standing there -- that is the thing. Let him jump! Let him jump from the Christian board; let him jump from the Mohammedan board, but let him jump -- the jumping is essential. Remember this always. Only then can you go deep into the esoteric, oriental esotericism. Enough about the jumping boards -- now the jumping.

That Art Thou

Chapter #13
Chapter title: Sarvasar Upanishad

14 January 1972 pm at Matheran Meditation Camp, India

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Video:	No

THESE FOUR (TRUTH, KNOWLEDGE, INFINITY AND BLISS) ARE THE CHARACTERISTICS, AND THAT WHICH IS CHANGELESS, IN SPITE OF SYMBOLIC OBJECTS LIKE SPACE, TIME, ET CETERA, IS CALLED TAT OR THAT, WHICH IS THE EQUIVALENT OF PARAMATMA OR THE SUPREME SELF.

That which is separate even from such definitive distinctions as thou and that, and which is as subtle as the sky and existence or being is, whose nature is called parabrahma or ULTIMATE BEYOND

ULTIMATE.

I, the ego, is the center, as we exist. As we are, we exist around the crystallization of the ego. And ego is just a falsity, so the whole crystallization is just an appearance. There is nothing like "I," nothing substantial like "I" -- it is just a shadow existence. Go deep into it and it just disappears. But escape from it and it becomes stronger and stronger. Try to destroy it, and you will not be able to, because a nothing cannot be destroyed. You can destroy something which is; you cannot destroy something which is not. You cannot fight with a shadow; and even if you fight... you can fight, but you can never win. On the contrary, you will be won over by the shadow.

This seems paradoxical, because how can a shadow which is not, win? But a shadow can win. It wins because you believe it is. It wins because you cannot destroy it, but in the very effort of destroying it, you are destroyed. You dissipate energy in the conflict; in the absurd conflict you just waste yourself.

Try sometime. Fight with your shadow. You will be exhausted and the shadow will be as fresh as ever. You cannot even touch it; how can you destroy it? And that which is not... that which is not becomes stronger because you go on dissipating your energy. And a moment comes when you just fall down defeated, destroyed. Of course, again you will think that the ego is very very strong, that's why you have been defeated. Of course, obviously this is how logic will work: if you couldn't win over the shadow, that means the shadow is stronger than you -- so escape from it.

There are two alternatives: either fight with it, or escape from it. If you feel that you are not so strong to fight, then escape. But how can you escape a shadow if it is your own? And the ego is you own shadow. So go on running, and the faster you run, the faster comes the shadow behind you. Again you are defeated, again you feel there seems no way: "Howsoever I run, and wheresoever I go, the shadow follows me. I cannot dodge it, even." You dodge it, and it is there with you; it has dodged you. So ultimately, the fighter and the escapist both come to the conclusion that it is impossible to win over the ego -- to destroy the ego. It is impossible!

This happens because you are fighting with an absence, mm? -- Just like one is fighting darkness. So you may fight it, you may go on fighting it. You cannot decide, because darkness is not a positive something; it is just the absence of light. Bring light and it will be no more. But don't fight it.

The "I" exists as absence: absence of your real nature, absence of your real self, or real no-self -- whatsoever you like to call it. It exists because you are not. So it is a false shadow, an absence of something which can be and is not. It is needed, because the master is absent and someone must be there who works, behaves as the master; otherwise, life will be very difficult.

A child is born, not with an ego, really -- without the ego. Then we begin to cultivate the ego: society needs it, survival needs it. So we begin to create the ego through education, through competition, through comparison. We begin to create, because without the ego we cannot conceive how the child will fight for existence, for survival. How will he be able to move even? So there must be created a strong ego. Our whole culture, education... all training is just to create a strong ego in the child so that he can fight, so that he can move, so that he can compete, so that he can survive. This ego is a survival measure, but once created and crystallized, it will not allow the real master to come in its place.

Then there are so-called teachers who will say, "Be humble. Be egoless" -- and then we begin to cultivate humility. With the ego on the throne, we begin to cultivate humility; then the ego takes on the garb of humility. And really, it is difficult to find a more egoist person than the so-called humble one. So what to do now?

I feel it as a necessity: ego has to be developed. As far as the child is concerned, ego has to be developed -- it is a necessary evil. It has to be developed, but a moment comes where it becomes useless. The moment you are mature, the moment you are conscious, the moment you are alert, grown-up, you need not have the ego -- you can step beyond it. One has to be on the step of the ego, and then one has to step out of it. It is a necessary evil; up to a limit it is needed. Beyond that limit it is not needed at all; rather, it becomes a hindrance. So as far as outward life is concerned, ego is a need; but as far as inward life is concerned, ego is a hindrance.

The moment you become aware that now you need a new growth, an inward growth, ego becomes a hindrance -- the basic obstacle. And because you have strengthened it, you have fed it, and you have lived with it, it simply rejects that you can be without it. Mm? It becomes just an old habit, and you cannot conceive how you can be without it. You have always known yourself, felt yourself as an ego. For example: A child needs a nine-month pregnancy; it is a basic need. It is difficult, and in a way a long death: nine months, absolute bondage, no possibility even of movement, no thinking -- not even breathing. The child

cannot even breathe. He is so dependent on the mother that he only breathes through the mother -- he cannot breathe. He has no heartbeat; mother's heartbeats are his. But these nine months are needed.

Then there is a crisis: the birth. The child resists being born, because it is a very traumatic experience; it is just being thrown from your so-conditioned existence. In a way the child was absolutely safe -- the bondage was a safety. The child was absolutely free of responsibility -- even the responsibility to breathe was not there. In a way, the child was an absolute slave, and in a way, the most free, because there was not even the botheration of breathing. These nine months create a conditioning and the child resists.

Even the mother also resists. That's why there is pain; otherwise, these is no need of pain. Nature is throwing the child out and the child resists. Of course, it has been his home -- and such a safe home. The mother also resists, because something so drastic is going to happen. There is a natural resistance -- that's why there is pain in birth.

But this pain has to be passed through if the child just declines to be born -- that is the case with us. Ego is a shell; ego is an egg. There comes a moment when the egg is to be broken and you have to be born. Of course, there is going to be a painful birth. And you have lived with this ego so easily, in a safety -- in a deep safety. This ego has been your home, and then comes a moment when this ego itself becomes the bondage -- it is the bondage and one wants to be free of it.

This is the spiritual urge: to be free from the ego. If you have not felt that you, your ego, is the bondage and you want to be free from it, the spiritual urge has not yet come into being. The spiritual urge means to be free from this egg, from this shell, from this ego -- from this long pregnancy. And this long pregnancy is really millenia long -- lives and lives and lives. And we are in the shell, enclosed, imprisoned. It is a necessity; one has to be in it. But again, one has to break it and come out of it.

There is fear. There is fear, when for the first time some bird comes out of its egg. The bird has fully-grown wings, but he cannot just go into the sky, fearful of the unknown. The bird waits, waits, looks around; there is fear -- with full-grown wings! But how can the bird know that these are wings and he can fly; that he can go into a totally free space and move, and can experience ecstasy? How can he know? The same happens with us -- we are in an eggshell. It is difficult to come out of it, but even if we can, if we come out of it, then again there is fear to go into the unknown, into something uncharted, into something we have not known before. Fear....

What to do? One thing is to be aware of the whole fact of the ego -- what it is. The moment you become aware, then you know it is just a safety measure; it is not so substantial as we have been thinking. It is just a safety measure; it is just a functional thing. It was needed; now it is not needed, so it is just an old habit. The minute you see the ego as an old habit -- as a functional unity, not anything substantial; as a necessity but not as a reality -- ninety-nine percent of the ego will have disappeared just through this knowledge. The one percent will need a jump.

That jump... I was talking about a bird just waiting, and looking around with fully grown wings -- with fear; but the bird takes the jump, takes the challenge. And once taken he becomes aware that now there is no fear; the whole sky is his -- he has wings. In that moment what happens in the psychic realm of the bird? What happens?

That happening has been known as faith -- that happening. What happens in the mind of the bird? There is fear, the unknown is there; he doesn't know that he has fully-grown wings and in a moment he can be the master of the whole sky and totally free. What to do? But other birds are in the sky moving freely, flying freely. Seeing them thus, a faith is born: to take the jump.

A Buddha, a Mahavira, a Christ, a Mohammed -- just birds flying in the sky. And you, waiting with fully grown wings -- with fear, not knowing what to do. By faith, by SHRADDHA, only this, this trust is meant. Seeing a buddha flying, you take the jump and you become a buddha yourself.

Faith is not blind belief in someone else. On the contrary, faith is faith in oneself, seeing someone else fully grown.

Faith is not in someone else.

Faith is always in oneself.

Seeing the possibility -- that "this can happen to someone else; why cannot it happen to me?" -- one gathers courage; one becomes potent. One has always been so, but now one remembers -- one becomes potent.

Sariputta came to Buddha to thank him, and said to Buddha, "I have come in a deep gratitude to thank you."

Buddha said, "I have not done anything for you, Sariputta. You have not even come to me before. I have

not even uttered a single word to you. How is this thankfulness?"

Sariputta said, "I have been looking and looking. Wherever you have moved, I was moving just behind, like a shadow. I have been watching and watching, and suddenly a faith is born in me that I can also be this. So I have come to give you my gratitude and show you my gratitude. You have not uttered a single word; you have not taught me anything. You have never been my teacher; I have never been your follower, but I have followed you like a shadow. I have moved with you from village to village -- just seeing that if this can happen to this man, why not to me? A faith is born in me, a faith is born unto me and I am transformed."

This is how a teacher works: as a catalytic agent. The moment you take the jump from the "I," you are in the "thou." So the rishi says, the second definition -- deeper, higher -- is to know existence in the form of "thou." We have known only the "I" existence -- a very minute fragment of existence, we have known what is known as "I-existence." Take the jump from the "I," and you become aware of existence, of the total existence as "thou." Mm? We discussed before what this "thou" means.

But now the rishi says that even this "thou" is not the ultimate. It is just a step ahead of the "I," but not the ultimate. You have even to jump from this "thou," because to thank the universe in the form of "thou" is still to continue the memory of the "I." The "thou" can only be meaningful in relation, and in reference to, and in context with an ego. How can I say "thou" without there being a "me"? Only the "I" can say meaningfully, "thou." If there is no "I," what does it mean? What does this "thou" mean? Is it only an old memory habit that we again call this world, this existence, "thou," because we know only the language of "I"? The "I" has dropped, but not the language.

The rishi says, "Now drop even that language, and take a jump from the "thou" also -- then the universe becomes a "that." From "I" to "thou," and from "thou" to "that" -- simply "that."

You must have heard one of the deepest insights of the UPANISHADS: TAT TWAMASI -- THAT ART THOU, in which both are used, "that" and "thou." That art Thou, or Thou art That, but "that" is still higher, because now no reference to the ego is implied. "That" becomes pure existence -- "that." You are irrelevant now. "That" can exist even without you; but "thou" cannot exist -- thou needs you. "That"..."That" doesn't need. "That," is a simple statement of the fact. But these deeper journeys need a still deeper jump.

The rishi says that even "that" is not the ultimate, because still it is your assertion. And when you say "that" you indicate something. You are not addressing now; "thou" is an address. "I" is there to address. "That" is simple assertion, not anything addressed; but you are indicating -- a finger is there indicating "that." A very nonpersonal indication, but still indication; someone is showing "that." The rishi says, one step more. This "thou" and this "that" both are again limitations. Even drop "that," then nothing can be said. Then it is sheer existence, mere existence, pure existence.

Buddha says it is nothingness, shunya; because he says all that we knew has been denied and eliminated; all that we could indicate is irrelevant. Language cannot go further; mind now cannot reach further; expression is not possible -- not only not possible, it is absurd, it is nonsense. Whatsoever you say becomes nonsense. You say "I" -- it is nonsense. You say "thou" -- it is nonsense. You say "that" -- it is nonsense. It may be higher nonsense, but it is nonsense, because it makes no sense at all.

So Buddha says, "Do not say anything," or if you insist, he says, "Say, now it is nothingness." But by nothingness he doesn't mean that there is nothing. By nothingness he means there is no-thingness. "Now there is nothing" means no-thing, no THINGHOOD which can be indicated, showed and expressed; otherwise, there is all. Otherwise, there is all: pure existence, the is-ness.

Buddha chooses a negative way: he says shunya, nothingness. This rishi chooses a positive way: he says when "thou" and "that" have fallen, all the limitations are gone; limits cease, boundaries are no more. That which remains is simple existence -- SATTA MATH, simple existence.

Simple existence.... What does he mean by simple existence? A table exists, a man exists, a tree exists -- these are not simple existences. A table exists.... There are two things: the table and existence -- the table exists. The table is something which exists; existence is something more, a plus. When the table is not there, only the table is lost; but the existence which was a plus, remains behind. You cannot see it, of course, because we can only see the table. The table is not there, but where has existence gone? Existence is still there.

If every thing-hood is not there, then the ocean of pure existence remains. The rishi says that this is pure existence -- nothing exists, only existence is. This, he says, is parabrahma. By parbrahman is meant: that which is even beyond brahma, because brahma can be defined. We have been defining brahma, we can indicate something about it; even if we say it is indefinable, we define it. Even if we say we cannot say anything about it, we have said something. So we go on contradicting ourselves. If we say nothing can be

said, then this much has been said, and we have contradicted ourselves. If we say something, it becomes nonsense. If we don't say something and say that nothing can be said, we have said something.

But with brahma there is some possibility to define it -- in relation to us we can define it. We can say it is bliss, because we feel bliss. When we come near it we feel bliss. It is just as you feel near a garden... the air becomes cooler, you begin to feel the flowers, their scent, the perfume. But really, this is YOUR feeling -- this is in relation to you.

We can define brahma. In relation to us, we can say it is blissful, because we, deep in misery will come near it -- really it is a bliss. We can say it is knowledge, because deep from ignorance, darkness, when we come to it, it is light. But it is in relation to us. These assertions are relative.

Now comes the absolute: parabrahma means the absolute, about which only this much can be said: "Whatsoever we say about it, it is beyond and beyond. Whatsoever is said, falls down, doesn't reach it -- and it always goes beyond." Parabrahma means the transcendence which always transcends everything.

This is the ultimate goal, because this is the ultimate existence. And unless one achieves it, one remains in death, in misery, in SAMSARA. By samsar is not meant the world; by samsar is only meant the wheel of life and death.

The word "samsara" means the wheel, the constantly moving wheel -- birth, life, death; birth, life, death -- and the wheel goes on moving, and on and on. This constant wheel in which we are caught is samsar. If we can jump out of this wheel, these are the three steps: from the "I" to "thou," from "thou" to "that," and from "that" to the all -- or to the nothingness, or to the transcendence, or to the beyond and beyond.

That Art Thou

Chapter #14
Chapter title: Sarvasar Upanishad

15 January 1972 am at Matheran Meditation Camp, India

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ShortTitle: THOU14
Audio: Yes
Video: No

THAT WHICH IS BEGINNINGLESS AND YET WHICH ENDS, WHICH IS NEITHER BEING NOR NON-BEING AND WHICH IN ITSELF IS SEEN AS THE PUREST OF ENERGIES IS CALLED MAYA OR THE MAGICAL WORLD.
IT CANNOT BE DESCRIBED IN ANY OTHER WAY EXCEPT THIS.

THIS MAYA IS IGNORANCE-LIKE, PETTY AND UNREAL, BUT IS SEEN BY THE DELUDED PERSONS AS REAL AT ALL TIMES -- PAST, PRESENT, AND FUTURE. THEREFORE TO SAY THAT IT IS SUCH CANNOT EXPLAIN ITS REAL CHARACTER.

Now, the enquiry goes into MAYA. After brahman, it must be discussed. By maya is meant something which IS and yet IS NOT, which appears to be -- the appearance.

Things as they appear to us are not as they are. Immanuel Kant says somewhere that we cannot know the thing in itself; a thing cannot be known in itself. Whatsoever we know about a thing is a projection; it is a contribution, we have contributed something to it. When you fall in love with someone, it is your projection. You contribute to your beloved, to your lover, something -- you give something, and then you are impressed by your own contribution. This is maya.

We go on creating illusions around us. We go on creating dreams around us. The real, that-which-is, is engulfed with out dreams, projections. This force to create illusions around oneself is maya -- this magic, this power of the mind to create things which are not, or to give things qualities which are not. And we live in this world, this created one. Of course, obviously, disillusionment is bound to come. It may take time, but it comes -- any moment the reality asserts, the dream is scattered.

And we also help each other to create dreams. Someone falls in love, and then they both help each other to create the dream; they both bring qualities, show appearances which are not real -- masks, faces. They help each other deceive themselves. All that is beautiful comes up, and all that is ugly goes down. All that is lovable is brought out, and all that is not lovable is just forgotten; it goes into the unconscious and we create a false face. Because really, no one can love unless he can hate -- so whenever someone loves, it means that there is every possibility of hatred as intense as love. They both exist simultaneously, they are part of one phenomenon.

You cannot love if you cannot hate; both are one energy. But the hatred part is suppressed into the unconscious, and the loving part is brought out. Both are bringing the loving part above and suppressing the other, inevitable part, which cannot be denied. They create dreams around themselves, and because of these dreams which THEY have created, they fall in love.

But how long can you continue? The denied part will assert; it will have its revenge. It will explode. The more suppressed, the more dangerous is going to be the explosion. You can go on having faces when you are not so near and intimate. The moment you are near and intimate, and love demands now be near, now live in one house, now be married, now we cannot live apart.... It is impossible. This demand, that "now we cannot live apart," creates the situation in which the other suppressed part will have its revenge; it will come up. It will begin to assert, then the dream is shattered.

But again, again we begin to believe that, now this person is just hatred. First, we believe this person is just love, now we again fall into the second trap, the other trap; now this person becomes just hatred, poison. This again is just a projection: the other part is being projected. And we go on living in these projections.

This is the power of maya. This is the inner magic of your mind. It can project, and then it can create disillusionment for itself. It can create dreams and then it can believe in them -- BOTH; it can create and can believe in them! And when those dreams are shattered, it is not that one becomes aware of this whole fallacious game. When the dream is shattered, again you begin to create another dream. This shattering of particular dreams is not the shattering of the maya.

The rishi says that the maya is a natural capacity to hypnotize oneself, it is auto-hypnosis. This auto-hypnosis can create things which are not, and can hide things which are. And for a seeker of the truth, of the real, this has to be understood; this has to be felt very deeply. This power, this maya must be understood deeply, because this is our bondage, this is our ignorance, this is our insanity, this is our suffering -- creating dreams and then creating frustrations; creating illusions then disillusionments. And one goes on repeating -- lives and lives one goes on repeating, and the power goes on working again and again.

But whenever we are disillusioned, we are not responsible for it; the other one, the situation, the object, is responsible. When we create this illusion, then again we are not responsible; the other one, the object, the lover, the beloved, the world -- they are responsible. This happens because the projector is within. We never become aware of the projector, we always become aware of the projected scene, of the projected phenomenon. Just as in a cinema hall the projector is behind -- no one looks back to see the projector; the projector is behind. Everyone is facing the screen, and on the screen are just projected images. The real, the power is behind. The film, the power to project, is behind, but no one looks at the projector; everyone is looking at the screen.

The whole world is just a screen; the whole objectivity is just a screen, and the projector is within. And we go on projecting images on the screen of the world, and then we begin to believe. Whatsoever we see on the screen, we begin to believe. This is maya: the capacity to project images on the screen of the world. If you stop your projections, the whole world just withers away, just disappears. And when the world disappears with your maya, with your projective mechanism... when the screen remains just a screen without the images, you are face to face with the brahman.

Brahman is the screen. But we have never seen the screen, because there is a continuous flow of images. One image is followed by another, one image is replaced by another. There is a gap, but we are so concerned with images that the gap is never felt. Slow down your projecting. Slow down your projecting machinery. Sometimes it happens in a cinema hall, some defect in the mechanism, and the film is slowed,

and then you see the gaps. One image has gone, another has not come, and there is a sudden gap and the screen is seen.

By meditation we try to slow down the mechanism of projections. If the mechanism is slowed down and even for a single moment you begin to be aware of the gap -- imageless gap of the screen -- you have the glimpse. Suddenly you know that you have lived in the dreams of your own creation; and whatsoever you have known as the world was not the world really, it was YOUR world.

Pearl Buck has written her autobiography; she has named it MY SEVERAL WORLDS. It is good; the title is good -- everyone is living in several worlds, in several dreams, in several projections. And you can continue forever. That's why the moments of suffering sometimes become blissful; the moments of suffering sometimes suddenly create a situation in which the mechanism stops, falters, and you see the gap. Someone has died, you loved him. Suddenly there is a gap; suddenly you cannot project -- now the person is dead, you cannot go on projecting on him. You will need some time to find another object to project the same dreaming; there is a gap. So sometimes death, sometimes deep suffering, sometimes illness, sometimes sudden dangers and the mechanism falters and you have the gap.

But we are cunning. We are so cunning we just close our eyes. The moment there is a gap, we just close our eyes. Someone has died, you begin to weep, and your tears will become a screening phenomenon, and you cannot see the gap. The gap is there. Someone has died! Now be aware and see that the object has disappeared, and your dreams are just in a vacuum, and they cannot find an object! Be aware in this moment and you may be able to see the gap, the screen, not your world.

But no, the mind is cunning. The moment there is a sudden gap, our eyes are filled with something else. Again, we are not able to look in the interval. One is weeping and crying; and he will weep and cry unless he can find another object again to laugh, again to live, again to create the old illusion.

Buddha says when there is death, meditate -- meditate on it. This is the moment.
When there is suffering, meditate on it.
When there is disillusionment, meditate on it.
This is the moment!

Don't lose this moment in anything which deviates you from the gap!

This mechanism, this capacity, this power to create illusions is maya. It is there, and very real because it works. Very real, and very actual because it works and we are in it. This auto-hypnosis must be broken; otherwise, you are never face to face with the reality. And unless one is face to face, unless one is in an encounter with the real, one is not.

You can dream only if you are asleep, and you can project only if you are in ignorance. So ignorance means spiritual sleep, a spiritual somnambulism. This ignorance you cannot destroy by learning more and more. By any information, by any accumulation of knowledge, this ignorance cannot be destroyed, because this ignorance is not the LACK of knowledge. So one can be a very learned man and still in illusion, and still in the same hypnotic trance, in the same sleep.

That is the difference between knowledge and wisdom. Wisdom comes when there is no ignorance-ignorance conceived as a positive force of maya, not just absence of learning, information -- not just absence. And wisdom comes only when there is no ignorance. This positive energy which is creating illusions just stops to create. Knowledge means ignorance is still there, but hidden, hidden in information. And you can hide it, you can cover it, you can create a false sense of knowing without knowing at all.

Scriptures can help; teachers can help; religions can help; philosophy systems can help. Only meditation will not help you to create a false sense of knowing; everything thing else can help, help this dreaming. Only meditation cannot help you; only meditation can destroy the whole structure of ignorance and so-called knowledge. And then there is a sudden burst of wisdom. Then you are face to face, encountering the real.

Meditation is a technique to destroy another, another natural technique of auto-hypnosis, maya. Maya can be destroyed only by meditation, because meditation brings your mechanism of projections to a halt. And if you can go deep, it comes to a full stop. The moment it comes to a full stop, the whole changes; you are transformed and you are in a new world, in a new consciousness. That consciousness is brahman. As we are, we are in maya; as we can be, as is our potentiality, is brahman. This seed of brahman, this seed of supreme consciousness is covered in ignorance, in maya.
Use meditation as a technique of de-hypnosis.
Maya is hypnosis; meditation is de-hypnosis.

Of course, it looks like hypnosis, because it is going back on the same path you have come. It is

retracing your steps back, so it looks like hypnosis. In a way it is hypnosis, only the direction is different. In hypnosis you are projecting things; in de-hypnosis you are taking your projections back, collecting back your projections, bringing back the web of your projections into the projector. It looks the same, only the direction is just the opposite.

In hypnosis you go far away from yourself on the same path. In de-hypnosis you come back -- on the same path but towards yourself. So meditation is de-hypnosis, the technique to de-hypnotize yourself from a natural hypnosis, from a natural power called maya.

Now we should start de-hypnosis.

That Art Thou

Chapter #15
Chapter title: Sarvasar Upanishad

15 January 1972 pm at Matheran Meditation Camp, India

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Video:	No

I AM NEVER BORN AS A BODY. I AM NOT THE TEN SENSES. AND I AM NEITHER INTELLECT, NOR MIND NOR EVERLASTING EGO
I AM ETERNALLY PURE SELF-NATURE WITHOUT VITAL BREATH AND MIND. I AM THE WITNESS WITHOUT INTELLECT, AND I AM THE EVERKNOWING SELF-NATURE. THERE IS NO DOUBT, WHATSOEVER, ABOUT IT.

A very long journey from "I" to "thou," from "thou" to "that," and from "that" to the beyond. And now again the rishi begins to talk about "Who am I?" Obviously, the first "I" is not referred to, that has been just disposed of. This is a second "I."

The first "I" constitutes the ego; constitutes whatsoever we have done, whatsoever we have achieved, whatsoever has been our accumulation. This second "I" is not our doing; this second "I" is our being. So we must distinguish between these two: the doing and the being.

The being is something which is there, has been there; it is A PRIORI. It is not your creation, it is not your construction, you have not contributed anything to it, because you ARE it. So how can you do anything? And whatsoever you have done is just an accumulations around -- never on the center; the center has always been there.

The child is born. The child is born with a being, with a center, but with no periphery, with no circumference. The child is born with a being, but with no doing at all. Now the doing will grow; now the child will cultivate the ego. Whatsoever the child is going to do will become part of his ego. If he succeeds, then a superiority is accumulated; if he fails, then an inferiority is accumulated. And whether you begin to feel to be inferior or superior, a certain ego is formed. Even when you feel inferior, you have an ego which feels to be inferior. If you succeed, you have an ego which feels to be superior.

The ego means whatsoever you have done -- whether you succeed or fail, it is irrelevant, you create an ego. You begin to assert, "I am this, I am that." And the more this feeling grows, the more the center is lost, and by and by forgotten. In the end we are nothing but our doings. The being is just lost; we have lost the track.

So first we discussed the "I," the ego, the superficial, the one created by us -- our own creation. Now the

rishi is talking about the being -- what we are, not what we have done; what we are, pure, simple beingness. Of course when we say "I" and use "I" for it, the meaning is totally different. We again refer to it as an "I," because this is the innermost center of our existence. But now there is no feeling of "I-ness," only a reference, only a word to be used and forgotten. This pure "I," this pure being, can only be described in a negative way, through elimination. We have to say, "This is not, that is not," and go on denying. And when nothing remains to deny anymore, it is revealed.

There are two ways to indicate a thing. One is direct, positive; another is indirect, negative. The more sublime a phenomenon, the more deep a thing is, you cannot indicate it positively, you cannot figure it out. You cannot say, "This is." No, that's not possible. How can you say what love is? How can you say what goodness is? How can you say what God is? If you say something positive, you will feel that much has remained unexpressed, and your word has given a limitation.

Saint Augustine has been asked by someone, "What is God?" Saint Augustine says, "When you do not ask me, I know very well, but when you ask me, everything is lost. So don't disturb me; go and find out. Please go and find our for yourself. I am not going to answer, because the moment I begin to answer, I feel guilty. Any expression becomes just criminal, because whatsoever I say is nothing compared to that about which I am saying." This has always been felt, very deeply felt, and so many have just remained silent, mm? -- not to be guilty; it is better not to say.

Wittgenstein has written in his TRACTATUS, "It is better not to say than to say something about a thing which is inexpressible. So be silent, it is better, because at least you are right." At least you are right! The moment you say something you are bound to be wrong, ANY assertion is bound to be wrong. So infinite a phenomenon as the deeper "I".... It is better to be silent. But it needs expression. It may be better for the person who is going to say, but it is not better for the person who is going to understand it, to enquire about it. Silence will not do.

So the rishi uses the second method, the negative one. The UPANISHADS have been using the same method always. That has been their technique, to negate. They will say, "I am that which is never born. I am the unborn one. All that which is born, I am not. So whatsoever is born, I am not." This is the eliminating process. Whatsoever is born, I am not. Breathing has been born in me. It is born because a child is born without breathing, then he breathes. So the being precedes breathing; being comes first, and then there is breathing. Then there is thinking, then there is ego -- all this is born.

If we go still deeper, when the mother becomes pregnant, the first egg has no senses, but the being is there. Then by and by the egg grows and then senses come into being; they are born. After the being is, it is born.

So the rishi says: "I am not the senses, because I am always prior." I always precede.
And whatsoever has succeeded me, I am not."

"I am not the senses" -- that is, I am not the body -- "neither am I the mind," because mind is a later growth, and sometimes mind can be destroyed without destroying you. Sometimes it happens that accidentally the mind is destroyed, and you are.

In the second world war, one English soldier fell down into a ditch. He became unconscious, and he remained unconscious for one week. And when he came back from unconsciousness, he was not the same mind again. He couldn't recognize anyone -- not even himself; he couldn't recognize his face in the mirror, because all his memory was lost; the whole mechanism was destroyed. But the being was still there. So the mind is a mechanism -- something added to you, but not you. It is something instrumental to you, but not you.

The rishi says, "I am not the mind. Neither am I the feeling of being a self." Neither am I the feeling of being a self, because how can you feel yourself as a self without the mind? The feeling of self is part of the mind, that, "I am." Go deep into it. We use "I am." This feeling of "I" is part of our mind. The rishi says, "No not this either. This feeling of being a self is again not my reality, my being." So when the rishi says, "Not even the feeling of self," then what remains? "I" drops completely, and only "am-ness" remains. The feeling of "I" belongs to the mind, but "am-ness" belongs to my being itself. A feeling of "am-ness" is what is meant by ATMA -- just "am-ness."

If you can drop your thinking, you will be, but in an oceanic feeling of "am-ness." Even this formation of "I," this formation of self-hood, is not there. That is a later growth.

The rishi is really trying to bring into consciousness, the purest possibility of existence, with nothing added to it -- the purest, just a clean slate, nothing written on it. So he is washing everything that we have written on it, and just cleaning the whole thing. When nothing more remains to be washed, he says, "This is

the being." Because whatsoever is written is just doing -- howsoever subtle, howsoever hidden, howsoever unconscious -- whatsoever is written is a later growth.

So go back, retrace, regress to the original "am-ness." That, he says, even when there is no breathing, where there is no "minding," this being is there -- without mind, without breathing, without senses. What remains? But what remains? Just a vacuum? Just a nothingness? No, all remains, but in its purity, in its potentiality, in its absolute see.

Only one positive assertion is made, and that is, "This innermost center is aware, is conscious." The very nature of it is consciousness. When everything has been eliminated -- thoughts, senses, body, mind -- when everything has been eliminated, only pure consciousness remains. This is the nature of it.

What is meant by pure consciousness? By pure consciousness is meant that there is consciousness; not conscious about anything -- just a mirror, mirroring nothing. Towards this purity is the whole search. And the rishi says, "There is no doubt about it," because this is not a doctrine, this is not a philosophical system; this is experience, this is realization. The rishi says, "This I have known; this I have lived; this I have reached. This is not just a mental projection; this is not just a thought-out system; this is what I have lived and known and experienced."

This must be understood because this is one of the most emphatic characteristics of Eastern DARSHAN -- I will not call it philosophy. It has been called and translated as philosophy very wrongly -- not only wrongly, but the very meaning is perverted. By darshan is meant that which you have SEEN, not thought. By philosophy is meant that which you have thought.

Philosophy means love of thinking. PHILO means love, SOPHY means thinking -- love of thinking. Darshan is not love of thinking; it is love of seeing. So only one man, Hermann Hesse, has rightly translated it; he has coined a new word to translate darshan into English, and that word is PHILOSIA -- PHILO for love, and SIA for seeing -- not SOPHY, but SIA.

The Eastern mind has been constantly concerned, not with thinking, but with seeing. They say thinking is a pale substitute. You have seen the sunrise, that is one thing. Someone who is blind can only think about the sunrise. Can there be any parallel? Can there be any comparison? Whatsoever you have seen and whatsoever he may have thought -- can there be any link between the two? A blind man thinking about the sunrise is really a very complex phenomenon, primarily, because a blind man has never known what sunrise is, what light is. What does rising mean to a blind man? What does light mean to a blind man? Simple words -- only words, mere words with nothing in them -- meaningless. He has heard "light," "sun," "sunrise"; he can think. What can he think? He can think in a chain of words. He can create a chain of words -- simple -- a chain of words, not of meanings, because meaning is something which is always felt. A word is meaningless unless you have felt the substance of it. A blind man cannot think about the sunrise because he cannot even think about light; really, he cannot even think about darkness.

We always think, we assume that the blind man is living in darkness. That is simply absurd, because darkness is a phenomenon of the eyes, not of blindness. You have to be not blind to know darkness: darkness is seen, and a blind man cannot see. So a blind man is not in darkness -- remember this. A blind man has never known what darkness is, because for darkness to be felt, you need eyes. So even darkness has not been known. So if you eliminate, negate, and you say to the blind man, "Light is what darkness is not," it still means nothing. You cannot even use the eliminative process; you cannot say, "Light is not darkness." He will ask what darkness is.

A blind man can think. Thinking is a dimension which need not be experienced. He can think, he can create concepts in his own way -- in his own blind ways he can create concepts. He can create some parallelism; he can create some synonyms. He can begin to think in terms of his own experience about light, darkness and sunrise, and he can create a philosophy. Really, only blind men create philosophies, because those who can see will not bother to create philosophies. If you can see, there is no need.

This is the basic difference between Eastern thinking and Western. Western thinking has always remained with thinking; Eastern thinking has always stepped out of thinking, because they say even thinking is a barrier to seeing. If your eyes are filled with thoughts, you cannot see. The eyes must cease all thinking, all ideation, all minding -- then the eyes are clear, then you can go deep into reality.

So the rishi says, "There is no doubt about it. Whatsoever I am saying, I have seen, and there is no doubt." So it is not, "I don't know, but I propose... perhaps... it may be so...." It is NOT so. The rishi is not saying, "Perhaps it may be like this," or "Perhaps it may be like that." He is simply saying -- he is DESCRIBING. So it is not that he is proposing any ideology; it is simply this, that he is describing something he has gone into. So he says, "There is no doubt. I myself have know this: this PURE

CONSCIOUSNESS."

How to go? -- because for us still there is doubt. It may not be for him -- for the rishi it may not be -- but for us there is still doubt. And it is good -- if you also say, "Now there is no doubt," then you are lost, because if there is no doubt for you, you will not go for the journey where the certainty is. You will create a pseudo certainty; all believers create pseudo certainties. They also say, "We believe it is so," and they have not known.

Unless you know, do not believe.

Unless you know, do not say, "There is no doubt."

Remain with the doubt.

Doubt is healthy; it pushes you.

But don't get stuck in the doubt -- go ahead, find the state where you can also say, "Now there is no doubt. I know it." But not before that -- not before that.

Live with doubt, go with doubt; search, enquire.

Don't make your doubt suicidal -- that's enough -- don't make your doubt suicidal. Let it be a healthy push! Let it be an enquiry, an open enquiry.

So be with doubt. Don't create any false belief. It is better to be sincerely in doubt, than to be insincerely into belief, because at least you are authentic. And authenticity is very meaningful. An authentic, sincere person can reach -- will reach. But a non-authentic, insincere person may go on believing for lives and lives together. He is not even moving a single inch; he cannot move.

So when this rishi says, "There is no doubt," it is not meant that thereby you begin to believe. The rishi is simply giving a statement about his own stage. He is saying, "For me, there is no doubt. Whatsoever I am saying, I mean it, and I have known it."

Really, the UPANISHADS have never given any arguments. Whatsoever they say, they say without any arguments, without any proofs. This is rare! They don't say why this is so; they say, "This is so." Why? It is significant. It is very significant, because whenever you try to prove something -- you argue something, you gather witnesses for it -- it means that you are creating a philosophy, a rationalization, a reasoning, a logical system; but you have not known.

If you have known, then a simple statement is enough. So the rishis give simple statements, and then methods -- not proofs. Whatsoever they say, they say, "It is so; now this is the method, you can also know it." They never give any proofs; quite the opposite.

There are Greek thinkers: Aristotle, or Plato, or even Socrates. They go on giving proofs. They go on giving proofs, arguments. They say, "This is so BECAUSE.... And in "because" they will never say, "because I have known it." They will say, "because this proves it, that proves it; that's why it is so." It is a syllogism, a logical syllogism.

These rishis are just illogical. They say, "This is so." And if you ask, "Give us proofs,"they say, "This is the method. Experiment with it and you will get the proof." In a way this is more scientific -- less logical, but more scientific -- not concerned with arguments at all, but with experiment. Really, this is what scientists are doing. If you ask them, "Why is this so, why does fire burn?" they will say, "Put your hand in it. We don't know why, we know HOW it burns."

So the basic approach of any philosophical ideation is "why?" And the basic scientific approach is always concerned with "how," never with "why." The rishi will never ask why we are not minds; he will ask "how" -- the method. This is religious science, not philosophical systematizing. Of course, the experiment has to be different, because the lab has to be different. For scientific experimenting a lab is needed outside you; for religious experimentation you are the lab.

How? How can this pure consciousness be achieved? The very description is the process also -- this eliminatory method of saying a thing is also the process. When the rishi says, "I am not the body; I am not the senses; I am not the mind" -- this is also the method. Go on, go on being more and more conscious of the fact that "I am not the body." Remain with this fact: "I am not the body."

Remember this fact -- let it go deep in you:

I am not the body.

Begin to feel the gap between you and the body and soon the gap is known, because the gap exists there -- you have only forgotten it. It is not to be created; it is there already -- you have just forgotten it. You have just escaped from the gap. The gap is always there, but we never go in to see the gap.

Really, this is miraculous in a way, and very strange, that we know our bodies from the outside -- even our own bodies we know from the outside. This is as if you live in a house but you have never known the

inner walls of the house; you have known only the outer ones -- your own house! You cannot describe your body -- how it looks from within? You can describe how your body looks in the mirror. But the mirror cannot see the inside; it can only see the outer, the outer shell.

But there is an inside also, because no outside can exist without an inside -- or CAN an outside exist without an inside? But we have never become aware from the inside of our own body.

So be aware:

Close your senses, remain in, and be aware.

And begin to feel your body from the inside. There will be a gap, because there is always a gap. You will come to know that gap, and then you will know what this rishi means when he says, "I am not the body, I am not the senses, I am not the mind." Go on, deep. Begin to look into your MINDing itself, into your mind process itself, and then you will begin to be aware that there is still a gap, between you and your mind.

Go on eliminating, and a moment comes when you explode into simple am-ness -- without any I, without any self, without any selfhood -- into pure authentic, existential being.

That Art Thou

Chapter #16
Chapter title: Sarvasar Upanishad

16 January 1972 am at Matheran Meditation Camp, India

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I AM NOT THE DOER. I AM NOT THE CONSUMER. I AM SIMPLY THE WITNESS OF NATURE. AND JUST BECAUSE OF MY NEARNESS, THE BODY, ET CETERA, HAVE THE FEELING OF BEING CONSCIOUS, AND THEY ACT ACCORDINGLY.
BEYOND A SHADE OF DOUBT, I AM STILL, ETERNAL, EVERLASTING BLISS -- EVERKNOWING PURE SELF OR SOUL.

AND I PERVADE ALL BEINGS AS THE WITNESSING SOUL.

How does this bondage happen? How is it that we never feel that we are IN the body, but feel that we ARE the body? The witnessing self is never felt. We always feel some identity; we always feel some identification. And the witnessing consciousness is the reality. So why does this happen? And how does this happen?

You are in pain -- what is really happening inside? Analyze the whole phenomenon: the pain is there, and there is this consciousness that pain is there. These are the two points: the pain is there, and there is this CONSCIOUSNESS that the pain is there. But there is no gap, and somehow "I am in pain" -- this feeling happens -- "I am in pain." And not only this -- sooner or later, "I am the pain" begins, happens, starts to be the feeling.

I AM pain; I am IN pain; I am AWARE OF the pain" -- these are three different, very different states. The rishi says, "I am AWARE of the pain." This much can be allowed, because then you transcend pain. The awareness transcends -- you are different from it, and there is a deep separation. Really, there has never been any relation; the relation begins to appear only because of the nearness, because of the intimate nearness of your consciousness and all that happens around.

Consciousness is so near when you are in pain -- it is just there by the side, very near. It has to be; otherwise, the pain cannot be cured. It has to be just near to feel it, to know it, to be aware about it. But because of this nearness, you become identified, and one. This is a safety measure again; this is a security measure, a natural security. When there is pain you must be near; when there is pain your consciousness MUST go in a rush towards the pain -- to feel it, to do something about it.

You are on the street and suddenly you feel a snake there -- then your whole consciousness just becomes a jump. No moment can be lost, not even in thinking what to do. There is no gap between being aware and the action. You must be very near; only then this can happen. When your body is suffering pain, disease, illness, you must be near; otherwise, life cannot survive. If you are far off and the pain is not felt, then you will die. The pain must be felt immediately -- there should be no gap. The message must be received immediately, and your consciousness must go to the spot to do something. That's why nearness is a necessity.

But because of this necessity, the other phenomenon happens: so near, you become one; so near, you begin to feel that "this is me -- this pain, this pleasure." Because of nearness there is identification: you become anger, you become love, you become pain, you become happiness.

The rishi says that there are two ways to disassociate yourself from these false identities. You are not what you have been thinking, feeling, imagining, projecting -- what you are is simply the fact of being aware. Whatsoever happens, you remain just the awareness. You are awareness -- that identity cannot be broken. That identity cannot be negated. All else can be negated and thrown. Awareness remains the ultimate substratum, the ultimate base. You cannot deny it, you cannot negate it, you cannot disassociate yourself from it.

So this is the process: That which cannot be thrown, that which cannot be made separate from you, is you; that which can be separated, you are not.

The pain is there; a moment later it may not be there -- but you will be. Happiness has come, and it will go; it has been, and it will not be -- but you will be. The body is young, then the body becomes old.

All else comes and goes -- guests come and go -- but the host remains the same. So the Zen mystics say:
Do not be lost in the crowd of the guests.
Remember your host-ness.
That host-ness is awareness.
That host-ness is the witnessing consciousness.

What is the basic element that remains always the same in you? Only be that, and disidentify yourself from all that comes and goes. But we become identified with the guest. Really the host is so occupied with the guest, he forgets.

Mulla Nasruddin has given a party for some friends and some strangers. The party is very boring, and half the night is just lost and it goes on. So one stranger, not knowing that Mulla is the host, says to him, "I have never seen such a party, such nonsense. It seems never-ending, and I am so bored that I would like to leave."

Mulla says, "You have said what I was going to say to you. I myself have never seen such a boring and nonsense party before, but I was not so courageous as you are. I was also thinking to leave it and just run away." So they both run.

Then, in the street Mulla remembers and says, "Something has gone wrong, because now I remember: I am the host! So please excuse me, I have to go back."
This is happening to us all.
The host is lost --
The host is forgotten every moment.
The host is your witnessing self.

Pain comes and pleasure follows; there is happiness, and there is misery. And each moment, whatsoever comes you are identified with it, you become the guest.
Remember the host.
When the quest is there, remember the host.

And there are so many types of guests: pleasurable, painful; guests you would like, guests you would not like to be your guests; guests you would like to live with, guests you would like to avoid -- but all guests.
Remember the host.
Constantly remember the host.

Be centered in the host.

Remain in your host-ness; then there is a separation. Then there is a gap, an interval -- the bridge is broken. The moment this bridge is broken, the phenomenon of renunciation happens. Then you are IN it, and not OF it. Then you are there in the guest, and still a host. You need not escape from the guest, there is not need.

Then you can be in the crowd and alone. And if you cannot be alone in the crowd, you can never be alone anywhere, because the capacity to be alone in the crowd is needed to be alone when you are really alone; otherwise, if you cannot be alone in the crowd, the crowd will be there when you are alone. The mind will be crowded even MORE, because the mind has a tendency to feel absence more than presence.

If your beloved, if your lover is present, you can just forget very easily. But if he is not present, you cannot forget. The mind has the tendency to feel absence more, because through absence is desiring. And mind is just desiring, so mind feels absences more; otherwise, there can be no desiring. If you can forget absences, then desire becomes impossible. So we forget presences, and we go on feeling absences. Whatsoever is not, is desired; and whatsoever is, is just forgotten.

So when you are alone, the crowd will be there; it will follow you. If you escape from the crowd, the crowd will follow you. So do not escape, do not try -- it is impossible. Remain where you are, but don't be centered in the guest.

Be centered in yourself, remember the host.

This host is your being in its purity.

Do not fall in love with the guest.

Do not fall in hate with the guest.

Really, this word is very good: "falling" in love. Why falling in love? Why not rising in love? No one rises in love, everyone falls in love. Why? Why this falling? Really, the moment you are in love, or in hate, you fall from your host-ness. You just fall from your host-ness; you become the guest. That is the misery, that's the confusion, that's the darkness.

Wherever you are -- doing, not-doing, lonely, in the crowd, active, inactive -- wherever you are, go on remembering the host. Remember that whatsoever is happening is just a guest, and you are the host, and don't be identified with anything. Anger comes -- remember you are the host; anger is just a guest. It has come and it will go.

I am reminded of a Sufi story.

A great emperor asks his wise men to give him a mantra of such a type that it can be used in any dangerous, fatal situation -- ANY. Advice is always particular, and he wants a mantra, an advice, the essence of all wisdom, so that it can be used in any situation whatsoever, whenever there is danger.

The wise men are very confused, very disturbed, and in a deep anguish. They cannot find such an essence of all wisdom. Then they go to a Sufi mystic and he gives a piece of paper and says, "This should not be opened unless there is REALLY danger! And then the advice will be there." So the king put the piece of paper under the diamond of his ring.

There are many moments when the danger approaches, but the Sufi has emphatically said, "Unless you feel this is really the last hope -- that nothing can be more dangerous -- only then open it!" Many dangers come and go, and the king always feels this is not the last; something more can still happen. Even death approaches, and the king is just on his deathbed, but still he cannot open it, because he remembers still more is possible.

But his wise men say, "Now please open it. We want to see what is there." But the king says, "The promise must be fulfilled. Really, now it is irrelevant what is there; the mantra has worked upon me. Since having this mantra with me, I have not felt any danger at all. Whatsoever the danger was, I have felt still more was possible, and I have remained the host. I was never identified."

Danger can never become the ultimate unless you are identified with it, and then anything can become the ultimate -- just anything! Just anything ordinary can become the ultimate, and you are disturbed. And the king said, "Now I am not worried at all, whatsoever. The man is wise; the Sufi knows -- I am not concerned about what he has written."

Then, the king died without opening the ring. The moment he died, the first thing his wise men did was to open the ring. There was nothing; it was just a piece of paper... just a piece of paper -- not a word, not a single word of advice.

But the advice worked; the mantra worked.

So be centered in your host, and remember nothing is happening to you. All that is happening is just the

guests, visitors; they will come and go. And it is good that they come and go; it enriches you, you become more mature. But don't follow them, don't be involved with them. Don't become one with them. Don't fall in love and hate; don't fall into identification.

Remain the host, and then the ultimate happening happens.

Then the ultimate explosion becomes possible.

Once the witnessing soul is known, you will never be the same again. The whole world disappears and you are transmuted into a new dimension of bliss. Identification is misery; non-identification is bliss.

To fall in love and hate with the guest is misery. To transcend them, and to be centered in oneself, is bliss.

That Art Thou

Chapter #17
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I AM THE BRAHMAN KNOWN BY THE WHOLE VEDANTA (THAT WHICH IS BEYOND ALL KNOWLEDGE).
AND I AM NEITHER ETHER NOR AIR, NOR ANYTHING THAT I APPEAR TO BE.
I AM NEITHER FORM, NOR NAME, NOR ACTION, BUT ONLY BRAHMAN WHICH IS SATCHIDANANDA EXISTENCE, AWARENESS, AND BLISS).

I AM NOT THE BODY, SO HOW CAN I BE SUBJECT TO BIRTH AND DEATH? I AM NOT THE VITAL BREATH, SO HOW CAN I BE SUBJECT TO HUNGER AND THIRST? I AM NOT THE MIND, SO HOW CAN I BE SUBJECT TO SORROW AND ATTACHMENT? I AM NOT THE DOER, SO HOW CAN I BE SUBJECT TO BONDAGE AND FREEDOM?
SUCH IS THE MYSTERY.
HERE ENDS THE SARVASAR UPANISHAD

Now the last assertion, the last thing to be said: The rishi says that knowledge must cease, because only then is knowing possible.

Knowledge means the accumulation of dead experiences -- of your own, or of others, but knowledge means the dead past. Knowledge is always of the past. Knowing is always here and now, and knowledge is always of the past. The past must cease for the present to be, and knowledge must cease for the knowing to be.

Knowing is alive; knowledge is dead.

So really knowledge is not a help towards knowing; on the contrary, knowledge is the hindrance, the obstacle. The more you know, the more you accumulate information, the less is your capacity of knowing. That's why the capacity of children to learn is more, because they are fresh; knowledge is not there as a barrier for their knowing; their knowing is fresh. The old man cannot learn so much -- not because the consciousness is not capable to learn, but because the consciousness is so much burdened with knowledge that the burden itself becomes a hindrance. Knowledge creates a barrier, and destroys the capacity to know.

All knowledge, whatsoever its nature, is a burden. So the rishi says:

Knowledge must cease for the knowing to be.

And the knowing, this knowing can happen only in total innocence. Knowledge is cunning; knowledge can never be innocent. So the more knowledge grows in the world, the more cunningness comes into existence. Why? -- because the more you know, the less you begin to be spontaneous. You become calculating, and the more you calculate, the less you are conscious, and the more you are mechanical.

Really, calculators can do more calculation, and in a better way, and more efficiently than you. Soon computers will replace man, because they can accumulate more knowledge and in a better way.

Our own brains are also doing the same. The rishi says that the VEDA cannot reach to that supreme consciousness, brahman. And veda means all accumulated knowledge. So in India we have created a very strange word: VEDANT. It means the end of the vedas, just going beyond the vedas, just throwing the vedas far away, just being unburdened by the vedas. Veda means "knowledge," and vedant means "beyond knowledge." So in the end the rishi says: Now understand one thing -- and this is one of the ultimates -- that by knowledge you will never be able to know, to know the being; because being is always prior to knowledge.

We discussed the fact that being is prior to doing. Now the rishi says that being is prior to knowledge also.

You ARE before you know.

Being precedes knowing, knowledge, doing, everything.

That which precedes knowing cannot be known by knowledge. That which precedes doing cannot be reached by any doing whatsoever.

So the mystics say, "Reach there by non-doing; know that by not-knowing." These become very contradictory statements; that's why they are called mystics. Mystic statements are absolutely illogical, but not meaningless; rather, because they are illogical they carry more meaning, more dynamic meaning. Mystic statements are not just mad statements; they appear to be, but they are the most sane possible.

When the rishi says that you cannot know by knowledge, he means that knowledge is always concerned with something else, never with truth. My eye cannot see itself -- why? When the eyes can see everything else, why not themselves? Of course I can see my eyes in a mirror, but that is not really seeing the eyes themselves -- just a reflection, and the reflection becomes something else. The same is the phenomenon inside: the being can know by knowledge everything other than itself. Knowledge is just an opening, an eye towards the whole world.

Really, this will be very significant to understand. The word "science" means exactly what veda means: knowledge. We can put it in very modern terminology: by science you can never know the being, because science means knowledge, systematized knowledge.

So how can you know it? If knowledge itself cannot know it, then how? If eyes cannot see a thing, if it is impossible to see it with your eyes, then what to do? The only possibility -- and you may not be able just to remember it -- is that if the eyes cannot see a particular thing, then CLOSE YOUR EYES AND SEE. That's the only alternative possible. If it is not possible at all to see with the eyes, then close them and see. If knowledge cannot know the innermost being, then throw away the knowledge, and know. This is what vedanta means -- throwing away knowledge -- because it is felt that by knowledge, we cannot know the knower. Then throw it, don't carry it, because it may prove a hindrance. Just throw it; just put it aside as if you are taking your clothes off. Take you knowledge off, and be without knowledge.

Be without knowledge.

In that innocent moment of not knowing, one happens to be there, where one has always been. One is just thrown to the center. Suddenly the periphery disappears, suddenly you are not whatsoever you have been, and you are something which you have never known yourself to be... this is the secret.

So the rishi says: This is the secret; by not knowing, is that known. He is not saying by ignorance. Ignorance is not not-knowing; ignorance is just absence, absence of knowledge. Not-knowing is cessation of knowledge, not just absence.

So there are three steps: ignorance, knowledge, and supreme ignorance. You can call it supreme knowledge or can call it supreme ignorance; it means the same. It is supreme because it is beyond both knowing and not-knowing.

This is the secret of all secrets. UPANISHADS.... The very word UPANISHAD means the "secret doctrine." Why call it secret if you are going to call it a doctrine? If it is a doctrine it cannot be secret; if it is secret it cannot be a doctrine. So why call it a secret doctrine? Why use two contradictory words? The mystics have always felt that the moment you use one word without at the same time using the contradictory one, you divide life. And life exists in contradictions. The negative and the positive of electricity exist in a

deep communion; the male psyche and the female psyche exist in a deep communion. The darkness and the light -- we may think of them as contradictions, opposites, polar opposites, but they exist in a deep communion.

Have you ever seen any fight between darkness and light? Has there ever been any war between darkness and light? -- they co-exist; they co-exist so silently. Really, there is no contradiction in existence; all contradictions are created by our minds, because we can look at a thing from a standpoint alone. We can never look at a thing as it is in its wholeness. Even a very small thing -- just a pebble -- you cannot look at the pebble from all sides simultaneously; the other side always remains in darkness. But the pebble is one. For you it is always an aspect that is known, and the remaining begins to be another aspect, but you can never know both simultaneously. But the pebble exists simultaneously.

Darkness and light are just two aspects of one thing. Birth and death -- two aspects of one thing.

That's why the UPANISHADS are called the secret doctrine. Secret and open at the same time -- simultaneously, because "doctrine" means open, a known thing, and "secret" means something unknown. So it is better to call it an open secret. It is open for everyone; but it is a secret, because even if you know it you can never claim the knowledge. By the very knowing the claimer is dissolved.

Socrates says, "When I was ignorant I thought myself to be wise; and now, when I have known, I know nothing else but ignorance."

This is the essence of all mysticism.

Polar opposites exist in a dynamic unity.

And by this statement that even knowledge is not you, everything else but pure being is negated.

And then the rishi asks the same question he was asked in the beginning. He has not answered it. He was asked, "What is bondage, and what is freedom?" He has not answered. He has answered many things which were not asked; he has gone deep in many dimensions; he has discussed and analyzed everything that is needed for a seeker, but he has not discussed bondage and freedom.

And now in the end he ASKS the disciple, "Now tell me who is there to be in bondage? Where can bondage exist? -- Because we have dissolved the ego. If the ego is there, bondage is possible. If the ego is not there, who can be in bondage, and how can bondage happen? To whom can it happen? And if there is no bondage, then what do you mean by freedom? On this question the UPANISHAD ends.

This is a strange book. A question has been raised in the beginning, an enquiry has been made: What is bondage? What is freedom? And on the same question the enquiry ends: What is bondage? Who is in bondage? Who can be in bondage? How can bondage happen, and what do you mean by freedom? Who is going to be free?

Who is the agent to whom bondage and freedom can happen? What type of a book... answering nothing, and the question comes back! But now the quality of the question has totally changed. The question was asked in the beginning by the disciple; now it is asked by the master. And the disciple was asking in ignorance; the master is asking in supreme knowledge. The disciple asked because he didn't know; the master is asking because he knows.

Really he is saying, "You have asked absurdities. Your question was irrelevant; it was not a question at all."Just because the form of it was that of a question, doesn't make it a question. You can ask anything and it may look grammatically right, linguistically exact, and it may no be a question at all.

There are many questions the human mind goes on asking without knowing the fact that those questions are just absurd, they cannot be answered; because really there exists nothing in reality corresponding to them.

The disciple asks, "What is bondage?" One thing is implied -- there is someone who can be in bondage. That has not been questioned at all. He asks, "What is bondage?" -- with an implication, taken for granted, that bondage is possible. Someone can be in bondage, and someone exists who can be in bondage -- that has been taken for granted, that has not been questioned at all. It has been accepted and assumed that there is bondage.

Then he asks, "What is freedom, and how to be free?" You can go on asking, but the basic assumption is false, pseudo. There is no one inside who can be in bondage. Really, if you don't ask the basic question -- is there someone inside who can be in bondage?... if you miss the first basic question, you may ask and ask, and many answers can be given to you, but no answer will be an answer. And no answer will satisfy you, because the basic question has not been asked. These questions are secondary.

The rishi goes on talking about things which raise the basic question again and again. And then he goes on dissolving the basic factor upon which creates bondage, and freedom also. Then ultimately when the

agent is no more, when the doer is no more, when the knower is no more, when the ego is no more, when the center is just dissolved -- in that very moment, in that total silence and egolessness -- when the guru sees, when the master looks into the eyes of the disciple, and feels that now there is no one inside but total silence, nothingness or pure being, then he asks. He must penetrate deep into the eyes of the disciple, and ask, "Now tell me: who can be in bondage? And for whom are you asking freedom?"

The book becomes still more strange, because the disciple remains silent. This is the last; here the secret doctrine ends -- with a question mark. The master has asked, and the disciple has not even nodded his head. He has not said anything, not even a thanks. He remains just silent, as if he is not. The disciple has disappeared, and this disappearance is the real essence of disciplehood.

The disciple has disappeared.

When the disciple has disappeared, only then the master can ask. This disappearance of the disciple, this total evaporation, is the answer. No verbal answer has been given, but an existential answer has been conveyed. Now the disciple knows, but the disciple is not.

That's why the teacher asks. The question is raised not because any answer is expected; the question is raised only to know whether there is still someone who reacts. But there is no reaction; the question just echoes in the disciple and disappears. This is the answer from the disciple. They have come to the end of their journey, for which they prayed. They prayed to the divine, to God: "Help us, help us both in our common endeavor, in our common effort. This is going to be a deep communion, so help us" -- teacher and taught both, the master and the disciple both -- "help us both so that we may endeavor and find out the truth."

The truth has appeared, but only when the disciple has disappeared. And the master has never been there, so there is no problem, no need for him to disappear -- he has not been.

The master means one who has disappeared already. The disciple means one who has to disappear.

When the disciple also disappears, there is neither master nor disciple, and then exists THAT -- that which we once called "I," then "thou," then "that"... and then, even beyond that.

There is a tradition in Tibetan Buddhism: when the disciple disappears, the master puts his head at his feet, at the disciple's feet. The circle becomes complete -- because now there is no disciple; in a way there is only the master. And by master I mean one who has disappeared.

You can be two if you ARE, but if you have disappeared you cannot be two. We are so many here because we ARE. If we all disappear, and there are so many nothingnesses, will there be so many nothingnesses? -- nothingness is bound to be one. How can you count absences? You can count only presences; absence is always one. You can count egos; you cannot count consciousness. There is no way to count egolessness, nothingnesses, absences.

In this moment who is the master, and who is the disciple? They have both disappeared. This disappearance of master and disciple is the culmination, is the climax; is the peak of communion, of love, of intimacy. Neither husband and wife, nor mother and son, nor brothers, nor friends, can come to this disappearance. Only a master and disciple relationship can come to this highest peak of non-existence, of dissolving one into another.

That's why in the East, nothing was more sacred than this relationship of the master and the disciple -- nothing was more sacred, nothing whatsoever! No love was higher than that; it cannot be. Because in any other love and intimacy, you never disappear; you remain, and you continue to remain. And that continuity of the presences becomes a constant conflict, a continuous misery and anguish.

Love fulfills itself, becomes a perfect flower only in a relationship between two, of whom one has already disappeared, and the other is ready to disappear. In all other relationships both are present, too much present, and each one is trying to be more and more present. Of course they also try for the other's disappearance -- but that disappearance is different. Both try so that "the other should disappear, and I should be completely, totally, the master of the whole." And both are trying, so there is conflict.

A master is one who has disappeared already, so there is no question of his domination. He is not. And the other has come to him, not to possess him, but to be dispossessed of himself. That's the reason that when the master says something it has to be obeyed. Not that it is the master's domination; on the contrary, because the master cannot dominate, he is not. So his order becomes just an order from the source of all being. There is no ego, so there is no question of domination.

Again the paradox: a guru cannot dominate, so he dominates totally.

We tried to understand, to discuss, to analyze something which cannot be discussed, cannot be analyzed. We have discussed and analyzed not in order that whatsoever I say may be meaningful, but the way I say it,

and the way I convey it to you may be meaningful. Not my words, but these silences between words may become glimpses to you. This is just beating around the bush, because the bush cannot be beaten directly. The truth cannot be indicated directly. So round and round about, I have been beating the bush in the hope that it may be... perhaps just by going around and around the bush, you may have a glimpse of the bush itself.

And that's why I am more more emphatically interested in meditation than in discussions. These discussions are just to give you a push, to satisfy you in an intellectual way; just to give you a feeling that whatsoever you are doing is very intellectual, rational. It is not.

So whatsoever I have been saying is in a way quite the opposite of what I have been trying to pull you into. My approach, as far as these discussions were concerned, was rational, just to satisfy you -- just to give you some toys to play with, so that you can be persuaded into something else. That something else is not rational; that is irrational.

Someone came to me and said... he is new here, he has come just two days ago, and he is not acquainted with the Eastern mind at all; he is from the West. So he came to me and said, "I am bewildered, because whatsoever you are saying, and whatsoever is being done in meditation... there seems to be no connection at all."

I said to him, "Of course there is no connection; but still there is. But it is very indirect." I try to pacify your mind just to help you take a jump out of it. I go on rationalizing things, talking logically, arguing about, only in order that your argumentative mind is just exhausted, and you can take a jump out of all the nonsense that is called rationality.

So our meditation has been just a jump into irrational existence. And existence IS irrational -- it is mystic, it is a mystery. So please don't cling to what I have said to you; rather, cling to whatsoever I have persuaded you to do. Do it, and someday you will realize that whatsoever I have said is meaningful. But if you go on clinging to what I have said, it may give you knowledge, it may make you more knowledgeable, but you will not attain to knowing. And even whatsoever I have said may become a hindrance.

I don't know. I may have helped you to create a hindrance -- I don't know. It depends on you.

Now our last meditation. Because it is going to be the last, do not withhold yourself at all. Just be in it as totally as possible.

That Art Thou

Chapter #18
Chapter title: Kaivalya Upanishad

25 March 1972 pm at Mt Abu Meditation Camp, India

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AUM.
MAY THE DIFFERENT LIMBS OF MY BODY -- MY VOICE, MY NOSE, MY EYES, MY EARS, AND MY STRENGTH, AND ALSO ALL THE OTHER SENSE ORGANS BE NOURISHED, AND BECOME INTELLIGENT.

ALL THE UPANISHADS ARE MANIFESTATIONS OF BRAHMAN ITSELF.
MAY I NEVER DENY BRAHMAN; MAY BRAHMAN NEVER DENY ME.

MAY THE DHARMA DESCRIBED IN THE UPANISHAD BELONG TO ME, I WHO AM DEVOTED TO

BRAHMAN.
AUM, PEACE, PEACE, PEACE.

The KAIVALYA UPANISHAD enquiry into the ultimate freedom is an effort to know the secret of total loneliness without feeling lonely. Man can be lonely because others are not present. In that case, even in loneliness, the absent crowd is present. But one can be alone, so totally fulfilled, so totally oneself, that the other is not felt -- not even as an absence. The other is not. When the other has dissolved totally, absolutely, you become free.

By freedom, the UPANISHADS means not a political thing, not a social thing, not even a psychological thing; by total freedom, they mean a spiritual, basic, ultimate freedom. One becomes so fulfilled that the whole universe is felt not as an other, but as oneself. Really, one has to go deep into it. We feel the other because we are unfulfilled: We feel the other as THE OTHER because we are unfulfilled. Once we are fulfilled, the other is dissolved. In a fulfilled mind there is no feeling of the other. Totally fulfilled, the universe and you become one.

This is the search: how to be one with the total universe. And if it is possible to be one with the total universe, then one is lonely without the feeling of loneliness. This phenomenon is known as KAIVALYA: loneliness without feeling lonely.

This UPANISHAD is concerned with this ultimate aloneness, what Plotinus has called, "a flight of the alone to the alone." This is the flight; this is what Plotinus means.

This is the flight, but this flight begins with a prayer. Nothing religious can begin without a prayer. Really, whatsoever begins with a prayer is religious, because a prayerful mind means many things -- much is implied in a prayerful mood. One: man is not enough; alone he is not enough. Alone he is helpless, alone he cannot go on this flight, a divine support is needed.

The support of the total is needed, the support of the whole. Unless the whole supports man, man cannot proceed, because we are not something separate from the whole. We belong to it as an organic part, not as a mechanical part. A mechanical part can be pulled out from the whole, but not an organic part. My eyes are part of me, organically one with me. If my eyes are pulled out, they will not be eyes then, because they can only be eyes when I am seeing through them. My eyes, out of me, will be just dead. Even to call them eyes will be wrong, because they cannot be called eyes if they are not seeing. My eyes see only when they are one with me.

This is organic unity: parts are not parts, they cannot be parted, so they are not parts. In an organic unity the part behaves as a whole. In a mechanical unity, the part behaves as a part.

If you pull my eyes out, the eyes will not be eyes -- not only that, I will not be a see-er, because how can I be a see-er without the eyes? Eyes pulled out will be dead eyes; without eyes I will be a dead see-er. Eyes and me exist in an organic unity. The eyes are not my part, they ARE me. I am not something apart from my eyes, I AM my eyes.

This is what I mean by organic unity. Man exists in his wholeness as an organic unity; that's why prayer is meaningful. Prayer only means alone, helpless, I am nothing. I cannot even move, I cannot even be, so help me. The total is invoked through prayer. The whole is invoked, the whole unity is called forth: Help me; only then I can proceed, only then this enquiry will be possible.

Prayer means this: a call for help from the whole. Prayer also implies that unless the whole desires it, it is futile, unless the whole helps it, it is not even desirable. So first, the whole must be with me. Unless the whole is with me, my efforts are futile, and not only futile, they may be even dangerous. They may be even against myself.

Man is ignorant. He can go on a search which is meaningless; he can ask for things which which are not really for his benefit; he can ask for things which will prove poisonous to himself; he can desire his own death; he can desire his own destruction. The whole must be asked first. The whole must be taken into confidence, so to speak.

The whole must be with me; only with the whole with me, can I go anywhere. And the going will never be harmful to me or to anyone else. This is one thing to be understood.

There is a proof for it also. Science begins without prayer -- man endeavoring by himself, without any participation, without any call, without any prayerful mood for the whole -- man, endeavoring by himself, without any participation, without any call, without any prayerful mood for the whole -- man, struggling alone. That's why science becomes a conquering, a struggle, a fight, a war. And that's why, as I see it, science has led humanity into a cul-de-sac.

Science has promised many things, but not a single promise has been fulfilled. On the contrary, everything that was felt, propagated as a blessing to humanity, has proved quite the contrary. Why? Why so much effort, so much concentration, so much energy wasted by scientists? And humanity is going on every day, deeper into its hell -- why? Any endeavor begun in a non-prayerful mood is going to be dangerous, because the whole has not been asked. The whole has not been taken into confidence. The whole has not even been considered.

Prayer means, the whole is significant;

I am nothing, I must ask permission, and I must ask for help. If my prayer is answered, only then is any step to be taken. And with a prayerful start man never goes astray; the very prayer changes the whole consciousness. The very mood creates a surrender, creates a surrendering mind, a surrendering consciousness. The very prayer creates in you, not a fight with the universe, but a love.

In another way, two things are very significant in human consciousness. The Freudian psychology says man has two types of wills, or man's will is divided into two conflicting centers. One, Freud has called EROS -- love. Another, Freud has called THANATOS -- death. If you mind is functioning from the center of death, thanatos, then a fight is created. If your mind is functioning from the center of eros, then a love towards the universe.

I would like to say, that to begin with prayer is to begin with the center of eros. To begin with prayer is to begin the effort as a love effort. It is advancing towards existence in a love-ful mood. It is through love that one prays. If you are going to fight, then prayer is not needed. Science is fighting with the universe; religion is a love effort, it is falling in love with the universe.

So this UPANISHAD begins with a prayer, and the prayer is very strange, because the UPANISHAD says, ask that the senses -- eyes, ears, nose... the senses should be strengthened first. "Let my senses be strengthened."

This is the first prayer -- very strange, very un-Indian looking! Very unreligious because a religious man is against the senses. He can pray that "I should be away, beyond, transcendent to my senses; how can I dissolve my senses completely?" That seems logical, rational, consistent, but THIS prayer is very strange. "Give strength, more energy, more growth, more maturity to my senses" -- Why?

Really, any authentic religious mind lives in a non-duality, not in a duality. For really authentic religion there is no duality between consciousness and body, no duality between the divine and the world, no duality between mind and matter; the duality is just a mental construct.

Duality exists nowhere, the whole is one. If we take it as two, or if it appears to us as two, it is because of our way of looking, not because it is so. Through senses it appears to us as matter, and through a non-sensuous approach it appears as mind, as consciousness. But it is one!

Matter is just a very deeply asleep consciousness; consciousness is just awakened matter. Matter becomes conscious. So a stone by your side is just in a deep sleep, a very deep sleep of a mind. It may take millennia for it to be awake, but it is. Even in a stone, deep down a soul is asleep, a possible consciousness is there, a potential consciousness is there. And even in you, it has come only to an awakening -- it is there.

Matter and mind are two states of one thing, of one phenomenon: asleep it is matter, awakened it is mind.

So for the UPANISHADS there is no duality between body and consciousness. So he asks, prays that, "my senses should be strengthened to become more mature, more strong, more sensitive more penetrating. Why? -- because if my eyes can become more penetrating, I can see the divine even in matter, in a tree, even in a stone I can see it. If I am not seeing it, there are two reasons. One, the stone is asleep; second, my eyes are not so penetrating that they can reach even into its sleep and know it. These are the two reasons.

Matter is consciousness asleep, and I cannot feel it because my eyes are not so penetrating. My senses are not even so alive that I can feel the consciousness asleep in the stone. So there are two possibilities: either the stone must become, must flower into consciousness, then I can know -- or my eyes must come to their perfection, then I can penetrate. And then even if the consciousness is asleep, I can know and feel.

The UPANISHAD prays, "Let my senses be strengthened, so I can penetrate your mystery." Your mystery is here but I cannot see it, my eyes are weak or just blind. My eyes are blind, they don't see you, they don't feel you. Wherever I see, wherever I feel, only matter comes to my knowledge. My feeble senses are not capable of feeling you. Make my senses more alive, more strong, more acute, so I can go deep in your mystery, which is all around.

This is a strange prayer and a very beautiful one. Strange, because we have been fed a very wrong conception that the senses are your enemy. So kill the senses, destroy them. With a deadened sensuality,

with a dead body, you will be more spiritual. This has been given to us, fed into our minds, this totally wrong conception. It is a very pathological conception towards life -- ill, diseased, neurotic.

The UPANISHADS are very healthy, life-affirmative. They say one is not to be dead in the body; rather, more alive. If you are more alive, more and more alive, then you will not feel the body at all. A moment comes when the body is totally filled with aliveness -- every particle of the body alive, awakened -- then there is no body at all. You become just energy, just consciousness.

So this is a transformation, not a suppression. The prayer is not for suppression. The rishi is not praying, "Let my eyes be weak or blind so I cannot see that which must not be seen." On the contrary, he is praying, "Let my eyes be so strong that I can see that which cannot be seen. The unseeable, the unknowable are not seen; so give me strength, give me more energy, more consciousness to my senses." He is praying, "Let me come down, down to my body, to every fiber of my body. Let me be deep down into every particle of my body, so alive, so full of energy, so full of consciousness and sensitivity, that I can know you and I can feel your mystery."

Really, those who have ever felt the divine mystery were basically the most sensitive minds in the world.

Our so-called ascetics -- who are just trying to deaden their bodies, trying to destroy the instrument of knowing -- may come to a point where they become just an enclosed stone. The body has become completely dead, and now they are just enclosing themselves. They can become very perfect egos, but never souls, never enlightened ones.

They can be perfect egoists, because the more you are closing yourself the more your are self-centered, and the self is strengthened. You become a monad, completely enclosed and dead in yourself. Then you can live in your illusions, then you can live in your dreams, then you are in a coma. You are broken from the whole by your own effort. This is a spiritual suicide. Really, this is suicide; all else is just changing from one body to another. This is a spiritual suicide.

The rishi is saying quite the contrary, "Let my body be more alive, let me come down to my body. Let my fingers be my soul, so when I touch something, it is not only that I am touching by my fingers, but I am touching and fingers are dissolved. I become prominent, significant, I go THROUGH my fingers, and then only, I can touch something which cannot be touched." If I take your hand in my hand, and if I can move with my whole consciousness through my fingers, only then I am touching YOU, not your hand. Then your being is touched, and then your mystery becomes something alive to me. Then the doors of your mystery are open to me; then I begin to participate in your existence. Then a window opens and we are not two.

This can happen with the whole of existence, and when this happens only then one can achieve total freedom.

INSTRUCTIONS FOR NIGHT MEDITATION

Now close your eyes and put both your hands in a NAMASKAR posture to pray. Close your eyes, bow down your head in a surrender. Now begin to pray in your heart, "Man alone is helpless. I am helpless. What can I do without the divine help? Without you, what can I do? Help me... help me... help me." Open your heart towards the divine, to be filled by his grace. With this thought we begin this prayerful camp, that on the last day we will be able not only to pray but also to thank him.

That Art Thou

Chapter #19
Chapter title: Kaivalya Upanishad

26 March 1972 am at Mt Abu Meditation Camp, India

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THE SAGE ASVALAYAN APPROACHED THE LORD PARAMESHWAR, THE CREATOR BRAHMA, AND SAID, BHAGAVAN, TEACH ME BRAHMAVIDYA, THE HIGHEST SCIENCE OF REALITY, THE PATH TREADED ALWAYS BY THE GOOD PEOPLE, WHICH IS EVER A HIDDEN SECRET TO A MAN. DUE TO WHICH, DISCARDING ALL THEIR PAST SINS, THE WISE MEN REACH THE HIGHEST PURUSHA, THE BUDDHA-SELF.
TO HIM, THE GRANDSIRE, PITAMAHA, BRAHMA SAID, "KNOW THIS BY MEANS OF FAITH, DEVOTION, MEDITATION AND YOGA."

The KAIVALYA UPANISHAD begins with an enquiry into the ultimate.What is the ultimate BRAHMAN? How can it be known and achieved? Not only known, but ACHIEVED. Knowing is secondary, being is primary; and the basic enquiry is concerned with being, not with knowing.

But the disciple who is asking, who is enquiring, is not an ordinary man. He is a great rishi, a great scholar, a great so-called knower. He knows, still he enquires because whatsoever he knows has not become a transformation to him. The knowing has remained just knowing, it has not changed his being. His being has remained the same, has remained unconnected, unrelated to his knowing, to his knowledge. Knowledge has become something else -- a growth in itself -- and the being has remained untouched.

The disciple is not an ordinary one; the disciple is extraordinary. He knows everything that can be known about brahman; but he doesn't know the brahman itself. He knows ABOUT, he knows everything about, but to know ABOUT brahman is not to know brahman. You can know everything about, and still the brahman remains absolutely untouched, absolutely unknown. Knowledge can be gained without knowing, knowledge can be accumulated without knowing.

By this I mean, if your being is not transformed simultaneously with knowing, it is worthless. You can become a person who knows, but you will be a person who is untransformed. A deeper mutation is asked for.

This wise man, this well-informed man, this well-learned man, comes to the teacher enquiring how to to be transformed into brahman. How to achieve the being of the cosmos? How to be one with the center of existence?

It is not an intellectual enquiry at all; it is existential. And unless an enquiry is existential, it is not religious. One can go on enquiring philosophically, and one can go on ad infinitum, but one reaches nowhere. Knowledge can go on growing infinitely, it reaches nowhere. It CANNOT reach. It is intrinsically impossible because knowledge grows in memory, not in being.

There have been persons who were absolutely ignorant in the ways of knowledge, but they had being, they WERE being; they had something more substantial, more inner, more authentic. They cannot tell you anything about the brahman, but just being near them you feel something. You are in contact with a live wire. You are in contact with something alive.

In a way intellect is just a dead thing. Memory is just past. The moment you know something, it has become a past, dead thing -- it has become material. The moment you know it you can accumulate it -- it has become a gross thing. The moment you have experienced something, it has become part of your memory.

But the being is always alive, mm? It is life itself. Being must have a growth, an explosion; only then, you know authentically, only then you are wise. Unless that happens your wisdom is just a hidden ignorance.

So this wise man comes to the teacher to ask how to achieve that being, that oneness with the ultimate, with the substratum, with the center of existence.

The teacher says that you come to know by four things. KNOW THIS BY MEANS OF FAITH, DEVOTION, MEDITATION, AND YOGA.

The word FAITH is difficult to understand; it doesn't mean belief. A belief is an intellectual thing based on reason; you can reason about it. A belief is a rationalization; has proofs around it, behind it, below it, above it. A belief is supported by reasons, proofs, arguments, and is always argumentative.
So a believer is not a man of faith.

A Christian is a believer, a Hindu is a believer, a Mohammedan is a believer. By belief, I mean, they believe in some concepts, in some system. And every system has become intrinsically a very rational thing.

They go on producing proof -- they even produce proof for the existence of God, which is absurd because no proof can be given for the ultimate.

The ultimate remains unproved, because if even the ultimate needs proof, then the proofs become more ultimate. And if the proofs can be destroyed then the ultimate is destroyed. If your God needs proof, then he can be disproved, because there has been no proof which cannot be disproved. There has been no logical argumentation which cannot be disproved, that cannot be argumented against. No belief is such that it cannot be converted into a disbelief. So a believer is potentially a disbeliever. He has, deep down in himself, doubt, disbeliefs. He puts his own doubt underground in the unconscious by using arguments, reasons, proofs; he is simply suppressing his own doubts. But a suppressed doubt is not faith.

A mind with no doubt is faith. A mind in a state of no-doubting is faith, but you cannot achieve no-doubting by using proofs. Proofs can help to suppress, proofs can help you to believe, but not to have faith.

To have faith is one of the most impossible things -- THE most impossible. Really, to be in faith is to take a jump into madness. And all religious people, all religious minds, are in a way, mad. When I say mad I mean they LEAVE reasoning; they don't use reasoning because faith is absence of reasoning, absence of argumentation. Faith is a sort of love. It is a happening, NOT a mental construct.

How can it be achieved? It becomes very difficult because if you can achieve it, you can achieve it only by your mind. If you can achieve it, you can achieve it only by reason. So how can faith be achieved? It cannot be achieved really, only doubts can be destroyed. And the moment there is not doubting, faith flowers.

So faith comes negatively. If you become totally disgusted with your reasoning, if you come through your reasoning to nothing, if all reasoning leads you to absurdity... when your whole reasoning becomes just absurd and meaningless, only then it drops. And the dropping of reasoning is the flowering of faith.

So faith cannot be achieved; it happens when there is no reasoning. How to achieve faith means how to go beyond reasoning. And the only way is to reason to the very extreme. Reason so much that you come to the point where you can see that this whole effort has been basically wrong; reason so much that you become aware of the futility of the whole effort.

Faith is not achieved by those who have never reasoned, mm? Remember this. Those who have never reasoned cannot achieve faith. Only those who can reason to the very climax, to the very peak -- only they fall into the abyss, the abyss of faith.

That's why faith has been mentioned as the first thing, because the person, the disciple, is a man of reasoning. He is not an ignorant man, he is wise, learned -- well-learned. He was known as a Maharishi Asvalayan, one of the most learned persons. He knew everything that could be known by intellect. He has reasoned in every way, in every way possible. He has gone through reasoning through all its dimensions, and now he has come to a point where he has become aware that his whole reasoning has led him nowhere -- he remains the same. That's why faith has been mentioned as the first thing. It is possible for Asvalayan to take a jump now. It may not be possible for you; it may not be possible for a person who has never reasoned.

Reasoning IS a necessity, so when I say a no-reasoning has to be attained, I do not mean that I am anti-rationalist; I am not. Neither is this UPANISHAD, nor is anyone who has ever said something meaningful been anti-rationalist. Reasoning is a part. Of course, you cannot reach through reasoning, but you have to pass through it. No one has reached WITH reasoning, but no one has reached WITHOUT reasoning also. Reasoning has to be there, and then it is to be discarded. It will be good if we try to understand through something else.

A beggar on the street begging, a poor man deep in poverty... then comes a Mahavira, a Buddha from a royal family, from a luxurious life, from riches, and becomes a beggar on the same street. They are beggars who are poles apart.

One, the first beggar, is JUST a beggar; his poverty is very poor, it is not rich. But a Buddha, a Mahavira begging alongside, is a rich beggar: his poverty has a different dimension. He has KNOWN riches and has discarded them.

In a way, a buddha is not poor; he cannot be, because poverty consists of longing, of desire, desire for riches. Poverty cannot be measured without the desire for riches -- a man is poor in the same proportion in which he is desiring riches, wealth. He is poor only because he desires riches; he is poor against the riches.

A buddha is not desiring riches; on the contrary, he is desiring poverty. In the same way your riches can be measured only by your desire for poverty. If you can discard riches for poverty, you are rich in your

poorness.

The buddha is a royal beggar; his begging has a different dimension, a completely different quality. The second beggar has to pass through riches; only then will he really become a royal beggar.

The same happens in reasoning also: A person who has never reasoned and has come to believe, is a poor believer; he cannot attain faith. Deep down he remains a disbeliever, because reasoning has not been transcended. A person who has reasoned totally, completely, with his whole heart and mind, with his whole being, has left no stone unturned. He has done whatsoever can be done; he has passed through all the bypaths of intellect and now he has come to a point where he discards reasoning. He says, "I have reached nowhere. This whole effort was meaningless!

But this meaningless effort has been meaningful in a way. Now he can discard it without leaving any scar behind. And he will not be poor now, he will not be ignorant. He will not be a man without reasoning; he will be a man who has gone beyond reasoning. His faith will not be belief. His faith will be rich -- a richness that comes to a Buddha, to a Mahavira when they begin to beg on the street. The same richness in a different realm of being, the realm of mind, will belong to this man who has reasoned absolutely. And unless you reason absolutely, you will not come to the point where reasoning can be transcended.

That is why faith has been mentioned as the first thing, the first step. Go through reasoning, pass through it; but go beyond also. When one goes beyond reasoning, faith is attained.

Then devotion: When faith is attained, it begins to be express in devotion. By devotion is meant a loving attitude towards existence, what Schweitzer calls, "reverence for life." By devotion is meant a reverence for existence as such, unconditional. That word "unconditional" has to be remembered. If it is conditional, it becomes love; if it is unconditional it becomes devotion.

If it is conditional it becomes love, the so-called love. A lover and a beloved, whatsoever they may say, remain conditional. Whatsoever they may DREAM, they remain conditional. They go on expecting, and they go on continuing in a subtle bargain: "I can love you only if you are this way, if you are like this. I can love you only if you are doing this -- if you are NOT doing this, love is broken. If you are not according to me, love is broken. If my conditions are not fulfilled then love evaporates.

Love is a conditional relationship.

Devotion is unconditional.

Devotion means you are not to be in any way conditioned by me, and I do not expect anything from you. Devotion is not objective, it is subjective; love is objective.

I love someone because the object of love is such; it is lovable. Or, I am in devotion because in me there is devotion; the object is irrelevant. My subjectivity is the source of it, and then anything -- a stone lying on the street -- begins to be an object of devotion. A tree, a river, a hill -- anything, anything that exists -- simply by being there it begins to be an object of my devotion. The whole of existence becomes the object.

And the difference is that in love hate is implied. If you love someone, you hate someone else. If you love one, then you have to hate many, because love is a choice. If someone says, "I love everyone equally," then you will not feel his love at all. If your lover says, "I love everyone equally," then the beloved is going to depart, because if you are loving everybody equally, it means no love. Love exists against hate; you must hate others. Against all, you must choose one. That's why lovers are so possessive.

Possession comes because love should not be dissipated, it should not be given to others. It must be taken whole, totally. You must give your hate to everyone else, and love to one. Every love is a monopoly, and a lover is chosen AGAINST the whole existence. The whole of existence must be unloved, only then is the lover satisfied; anything else will become a distraction.

That's why persons who exist as sensitives for many things, are not good lovers. A Socrates is not a good lover to his wife, he cannot be, because sometimes the wife feels he loves philosophy more; philosophy becomes the competitor. A musician, of course, loves his wife, his beloved, but loves music even more; then the wife feels that music has become the competitor. So any genius begins to feel that love is a hindrance. The feeling is only because every love wants to be a monopolizer.

Devotion differs. Devotion exists for the total existence, without the counterpart, mm? There is nothing against devotion. There is hate against love; there is nothing against devotion. No-devotion is not against devotion, it is just absence.

So when someone says, "I am devoted to Rama," really he is using a wrong word. If he loves Rama, then he cannot love Krishna. If someone says, "I am devoted to Krishna," then he cannot love Christ. He is using a wrong word. He is continuing the love phenomenon; it is not devotion.

Devotion means for the total; it is never for Rama, never for Krishna. Of course, Rama and Krishna are

implied in the total, but it is never for a chosen one. Love is always for the chosen one, devotion is for the whole. So you cannot be a devotee of Rama. If you are for Rama, you are only a lover; and when you are a lover, then competition is bound to be there. Then Krishna will be a competitor, and Christ will be a competitor, and the same jealousies, the same conflicts, and all the same nonsense will follow. It has followed.

The whole religious world is really in conflict because of this love phenomenon being misunderstood as devotion. It is not. A devotee is simply a devotee of no one; a devotee is simply a devotee of all. A devotee is just devotion; it is not addressed to anyone. Love is addressed; devotion is unaddressed -- or it is addressed to all which means the same.

Then meditation. Really, this is strange, strange because meditation should come first. Ordinarily, we think meditation is the beginning; it is not. That's why it looks strange, and that's why meditation becomes such an arduous thing.

So many people come to me and say, "We cannot meditate; it is so difficult." It IS difficult; I know it, but the difficulty is NOT in meditation, it is because there is no faith. It is because there is no devotion. If faith is there, if devotion is there, then meditation is just a shadow which comes by them, by itself, it comes spontaneously.

They say, "We have also felt it, but we never think about it, we never reflect." If you love someone, your mind becomes silent. If the beloved is near you, you cannot think; thoughts cease. The moment a lover begins to think, it means love has waned. When you are with your beloved or with your loved one, and you are thinking many things, it only means one thing, that love has ceased. Because when there is love, thinking ceases. You are in such a deep communion that thoughts will be a hindrance, thoughts will be a disturbance.

That's why real deep lovers will not ever talk, they cannot. They will sit silently, but they cannot talk because talking will be a disturbance. Only husbands and wives talk, because if they don't talk then silence becomes heavy. So they go on talking -- anything, any nonsense. They go on talking, because if silence is there, then is is very heavy. And then it is bound to explode in some conflict, so it is good to go on talking.

Talking is avoiding. It is just trying to escape from a situation which can become ugly. Once two lovers begin to talk it shows that the love has waned, it has gone, it is not there now. And then they are bound to talk nonsense. The talk is just to evade the situation, just to escape from a situation which can become explosive any moment.

But two LOVERS are always in silence, they cannot talk. If this happens even in love, you can imagine what can happen in faith. When someone is in faith and devotion, the whole of existence begins to take the shape of a loved object. Then you can be with the trees silently, then you can be with the river silently, then you can be with the wind silently. Then you can be with anything silently, because devotion creates silence. And meditation is nothing else but silence.

Then yoga, and the last, the fourth. Ordinarily, we start with yoga; in this sequence it is put last. If the mind is silent then the body is integrated. If the mind is in meditation then the body becomes tranquil and quiet itself. Then every gesture of the body, every posture of the body, just reflects what is happening deep down in the mind. What is happening to the center is reflected by the periphery and the body is just the periphery.

This is the right sequence: to begin with the cosmic, then to come to the self, then to the mind, then to the body.

The cosmic, the brahman, is the absolute center of existence. Second comes the individual soul, the self; then the third circle. The third concentric circle is the mind, the thinking soul, and the fourth concentric circle is the body, the embodied soul -- from the cosmic to the material.

Begin from the within and then come to the without; start from the center towards the periphery and then everything becomes easy. Everything becomes so easy and so spontaneous that one begins to feel that it is effortless.

Effort is felt because we begin from the without towards the within, we begin from the body. But there is a problem because we exist in the body, and we don't know anything else; we know only the body, and not even that. We know it only in a very illusory way. We are not even aware of our body, because we are so asleep. That's why we have to begin with the body.

This sequence cannot be told to anyone; it was told to a very extraordinary disciple. Ordinarily one has to begin with the body, then go to meditation, to devotion, and then to faith, because ordinarily we are so asleep that only at the body are we a bit aware. Everything else is in darkness, deep darkness. And then it is

difficult, very difficult.

It becomes difficult because to begin with the body is the most gross instrument. If you can begin with faith, then you have begun with the most subtle, most powerful, most potential instrument. If you can begin with faith, it is okay. If you cannot being with faith, then it is better to begin with the body than not to begin at all.

THE MORNING MEDITATION

The morning meditation is divided into four parts. The first part is ten minutes of vigorous breathing, chaotic, violent -- just be nothing. Just be a breathing instrument for ten minutes -- mad breathing. Then for ten minutes, body movements used as catharsis. So whatsoever happens to your body, cooperate with it. The body begins to dance, to jump, to cry -- anything. Whatsoever happens with the body, allow it; cooperate with the body. And third, go on dancing and jumping, but use "hoo" as a mantra. Go on crying, "hoo! hoo! hoo!" Go on for ten minutes and then in the fourth we will relax and go in a deep silence.

Make a space around you so that you can jump very freely and easily.

That Art Thou

Chapter #20
Chapter title: Kaivalya Upanishad

26 March 1972 pm at Mt Abu Meditation Camp, India

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NEITHER BY WORK NOR BY PROGENY NOR BY WEALTH, BUT BY RENUNCIATION ALONE IMMORTALITY IS ATTAINED.
HIGHER THAN HEAVEN, THE ULTIMATE TRUTH ABIDES IN THE CAVE OF THE HEART, SHINING, AND THE SINCERE SEEKER ATTAINS.

For religion, death is the basic problem -- not life, because life IS. Life is not a problem; you have it, you are it. But death is a problem. Death is not here and yet is here. Death has not occurred to you, yet it has occurred all around; it will occur to you. Life is the present; death is the future. The present is never the problem -- the future is the problem, because future has to be tackled, because future has to be encountered, because future has to be transcended. So man is always face to face with death, not with life.

That's why animals have no religion, because they cannot imagine death; they cannot conceive of death. They live, they die, but death is never a problem for them. It is never comprehended, it is never conceived, it is never encountered as a problem in their consciousness. They don't know death -- they are alive or they are dead, but they don't know death. When is death known? How is death known? Death is known -- you are alive, you are not dead, but there is death somewhere in the future.

A dead man has no problem with death, he is already dead. Then death is not a problem. Alive, death faces us somewhere, just around the corner, waits for us. This waiting death -- this constant awaiting, somewhere near, just any moment it can happen -- is the problem. So man goes on fighting it, and the whole of life becomes just a fight with death. The whole of life is just wasted -- just wasted in arranging, in making securities -- in defense against death.

We cannot be alive, because there is death. We cannot live, we cannot live authentically because death

will not allow us to live. How can you live when there is death? When you are going to die, how can you live peacefully? How can you live blissfully? Then every step in life is just a step towards death. Then any movement is a movement towards death, or any movement is a movement of your death coming towards you.

Religion has death as the problem -- what to do about it? We are doing many things -- through wealth, through science, through health, through protection, through medicine, through philosophy, through theology -- we are creating many different measures for how to be deathless. We are creating many things, but everything proves futile, meaningless, absurd. Death comes, and every arrangement is just proved futile. It has always been so and it will always be so, because death is not really just in the future, it is also in the past.

The moment one is born, death is born within him. Death is not only in the future -- if it were only in the future then it could be avoided, but it is part of the past. It is just a process of the same thing which we call birth. Birth is the beginning of death -- or, death can be said to be just an ending of the process of birth. So your birth day is also your death day. The beginning is the end, because every beginning implies its end. Every beginning has its end as a seed. If death is just in the future, then it can be avoided. It is not; it is part of you, it is here and now -- just in you, progressing, growing.

Death is not a fixed point somewhere, it is a growth within you; it is growing constantly. When you are fighting it, it is growing. When you are feeding it, it is growing. When you are escaping from it, it is growing. So whatsoever you do, one thing is constantly going on -- that is, you are dying. Whatsoever you do -- you are asleep, you are relaxing, you are working, you are thinking, you are meditating -- whatsoever you do, one thing is certain: death is growing constantly, continuously. It doesn't need your help, it doesn't need you cooperation. It doesn't care about your defenses; it goes on growing. Why? -- because it has come into being with your birth; it is part of birth. So death cannot be escaped in the ways man and the human mind have always tried.

This UPANISHAD says that death can be escaped, but you can become deathless. You can know something which is immortal, which will never die. So how to know it? Where to search for it, and how to discover it? Because every effort that we know is just meaningless, irrelevant.

The UPANISHAD says: Don't fight with death; rather, know that which is life. Don't try to escape from death; rather, try to enter that which is life. The very flame of life must be entered. Don't create the sort of life which is negative; don't go on trying to avoid death -- this is negativity. Be positive and try to know what is life. Really, death is not against life. In the dictionary it is; in existence it is not. Death is not against life; death is against birth.

Life is something else. Life is before birth, life is BORN. Birth is a phenomenon which happens in life.

Birth is not the beginning of life -- if birth is the beginning of life, that means you were born dead. Birth is not the beginning of life -- life PRECEDES birth. Life is presupposed, it is before birth -- because life is there, birth happens.

Life comes first, then there is birth.

You ARE, even when you are not born.

You are born because you were there before.

And the same is the case with death. If you ARE before birth, then you WILL BE after death, because that which is before birth is bound to be after death. Life is something which happens in between birth and death, and beyond birth and death.

We must think of life as a river: in this river one point is known as birth, another point is known as death, but the river continues. The river continues beyond death. The river was continuing before birth. This riverlike life must be penetrated -- only then we can know that which is deathless. Of course that which is deathless is bound to be birthless... but our whole focus is just misguided. Our whole focus is on how to escape death, now how to know life. It is against death, not for life. This is the only flaw, and because of this we can never know the deathless. We will go on, continue, constantly searching, discovering new methods, new techniques, new ways of how to escape death. And then death will be coming -- and death will come.

Know life.

Jesus has said, "Search for life, for more life. Don't be satisfied with that which is with you as life. Search more, find out more, find IN more -- go for more life. We are for less death, we are not for more life; the whole focus is turned towards death.

It is like this: If there is darkness, you can do two things -- either you can begin to fight with darkness to

destroy it, or you can begin to search for light, which is quite a different search. You can fight darkness directly, but then you will be defeated. And darkness will be victorious -- not because it is stronger than you, not because you are powerless against it. No, darkness is not powerful, you are not powerless -- but darkness is just an absence, and you cannot fight any absence.

Darkness is simply NOT. You cannot fight it, and if you fight it you will be defeated -- not because it is powerful, but because it is NOT. How can you fight something which is not? A darkness means nothing; it means simply absence of light. So if you fight darkness, then you continue for millennia; you will never win. And the more you are defeated, the more you will search for new methods to fight it. The more you are defeated, the more you will feel impotent, and darkness will feel like something very potent. You will think that you have to find something which can be more powerful than darkness. The whole of logic is fallacious; you can continue it and you will move in a vicious circle. The more you will be defeated, the more you will be frustrated, the more you will fight with new means -- and again you will be defeated.

The defeat is not concerned with your power or powerlessness at all.

The defeat is because you are fighting something which is not.

The same is the case with death. Death is not something positive, it is just absence of life. When life goes somewhere else, death occurs. Death is just the going of something; it is not something which comes to you. Death is not something which comes to you; rather, it is only that life goes somewhere else. The river of life begins to flow somewhere else, and death occurs -- death is just an absence.

The light is not, darkness happens; the light comes, darkness is not there. So find the light, find life; don't fight with death, don't fight with darkness. Don't be negative; be positive. And by positive, I mean always search for something which is present; never go on any search for something which is absent -- you will never find it.

Death happens daily, but no one has encountered it, no one has known it. No one can know it, because how can you know it? You are life -- how can you know it? Darkness is there, but the sun has never know it -- how can he know it? The moment the sun is there, darkness is not; so they have never encountered each other -- they cannot, that is impossible.

If you bring light into a dark room, do you think your light will encounter darkness? The moment light is there, darkness is not. So only one can be; both cannot be together -- either darkness can be there or light can be there. Light has not known darkness, darkness has not known light, because darkness is simply the absence. So how can light know its own absence? If it is to know, then it must be present. And if it is not present, only then is the absence there -- but then light cannot know it.

You cannot encounter your own absence -- how can you encounter it? Death is your absence. When you are absent, death occurs. So allow me to tell you this way, that death is a social phenomenon, not individual. No individual dies -- individual rivers continue somewhere else. But when from this crowd the individual river moves somewhere else, then for this crowd someone has died; for this crowd, someone has become absent.

If my friend dies, it means he dies for me; not for himself. Death is a phenomenon which happens to ME, not to him. How can it happen to him?

Life cannot face death; life is a movement which has moved somewhere else, so WE face it. Death is a social phenomenon, it is not an individual phenomenon. No one has died ever -- but everyone dies, we know everyone dies, because someone becomes suddenly absent.

We are here. If I become suddenly absent, I will die -- not for me, but for you. For YOU I will be absent. How I can be absent from myself? -- it is impossible.

The UPANISHADS say, don't fight death, it is fighting absence; rather, search for the presence which is in you. Who is present in you? -- find out. What is present in you which you call life? What is there which you call life? From where does it come in you? What is the center, the source of it? Go deep into yourself and find the source. The UPANISHAD says, this source is hidden in the heart.

This source of life is hidden in the heart.

Go in your heart and find the original source.

Once you have known that source then there will be no death for you. Then there will be no fear, then there will be no problem. Once you have known life itself, you have become immortal. You ARE -- unconsciously, unknowingly, unaware. Everyone is immortal. Nothing dies, nothing can die -- but everyone feels the fear. This fear also comes because of the society, because we see -- now today "A" has died and tomorrow "B" will die, and yesterday "C" has died. Then we become aware: "I am going to die." I am going to die -- this fear grips the mind because death occurs in a society.

Think of it in this way: If you are alone and you have never known any death, will death be a problem for you? If you are alone on an island, have never known any death, never heard about it -- will you be aware of death at all? Will you be able to conceive that you are going to die? How can you conceive? -- it is a social thing; the society teaches you death. The society shows you that death happens. Alone, you will never be able to know it; alone, you cannot even imagine it. Alone, the very word "death" will be meaningless. And in a certain, subtle way, everyone is deeply aware of this. That's why, howsoever you become aware of death in others, somewhere deep down you continue to think that you are not going to die. Deep down everyone thinks, "Death may occur to anyone else but it is not going to occur to me." That's why so many deaths are occurring yet we continue; we continue to live; otherwise, we would be paralyzed, totally paralyzed. A single death occurring and we would be paralyzed. But somewhere deep down one knows: "It may have occurred to him, but it is not going to occur to me." Everyone goes on deep down believing in something in himself as immortal... it is very unconscious; otherwise, there would be no fear.

The UPANISHADS say, make it conscious. Go deep down and know it very consciously: something that is life in you, that flame, will continue; that flame is not going to die.

How to go into the heart? How to penetrate it? -- the UPANISHADS say, by renunciation. Renounce every outward-going effort, all that leads you outward. All that becomes a vehicle for your consciousness to move outward -- renounce it. In the deep inactivity of renunciation, you will come to the center.

For example, how does the mind move outward? It moves for wealth, it moves for prestige, it moves for power. Any movement means a deep desire for something outside, a deep desire for something which doesn't belong to you inside, but belongs to the objective world. Any desire for any object in the world is a movement outward. Renounce this movement. Even for a single moment, if you can renounce all outward-going movements, you will be in. This means that this in-coming doesn't need anything to be done directly. It needs something to be done indirectly.

Don't move outward and you will find yourself in the heart, in the cave of the heart.

Mind moves with desires, outwards. Then it can continue, continue, and go on and on -- to the very end of the world it can go. Don't move with any desires. Desirelessness is the method to come in, and desirelessness is meditation. Do not desire anything. Even for a single moment, if you are in a desireless moment, you will find yourself in. And then you can encounter the flame of life which is immortality, which is non-dying, which has never been born and will not die. Once known, there will be no fear of death. And when there is no fear of death, only then you can live authentically. Then your life will have a different quality altogether. It will be aware, it will be alive, it will be fresh. It will be blissful, it will be a deep ecstasy, a continuous ecstasy.

With no fear, with no longing, with no desire, there will be no pain. There will be no suffering there will be no anguish. With no desire you fall into a deep abyss of ecstasy. This is what is known in the UPANISHADS as the BRAHMALOK, the world of the divine.

We live in a world of material things, mm? This is outward-going movement. When consciousness comes in, we penetrate a different world, the world of the divine. With outward movement there is suffering; with inward movement there is peace and bliss. It doesn't mean that one who moves inward will not be able to move outward; he will be MORE ABLE, more capable. But now he will move with his whole "in-ness," now he will move in the outward world but untouched by it. Now he will move, but constantly rooted in himself. He will not be uprooted from himself. Now he can go anywhere, but he will be rooted in himself.

This rootedness in oneself is the source of all bliss that is possible.

That Art Thou

Chapter #21
Chapter title: Kaivalya Upanishad

27 March 1972 am at Mt Abu Meditation Camp, India

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THOSE WHO HAVE PURIFIED THE MIND BY THE PRACTICE OF SANNYAS AND YOGA, AND THOSE WHO

HAVE COME TO UNDERSTAND THE EXACT MEANING OF THE SPIRITUAL SCIENCE INDICATED IN THE

UPANISHAD'S VEDANT, THEY IN THE END BECOME CAPABLE OF ATTAINING BRAHMALOK -- THE WORLD OF

BRAHMAN. AND LIBERATING THEMSELVES FROM EVERYTHING, THEY STRIVE TO ACHIEVE IMMORTALITY.

The basic problem before a spiritual seeker is not how to know, but how to be. Knowing is not the problem, it is easy. The real problem is how to be, how the being should be strengthened. Knowing can grow easily; knowing has its own ways of growing. But knowing is a parasitic growth.

Knowing grows in the memory, and memory is just mechanical. That's why we now have mechanical devices which can be fed with memory -- we have computers, and a computer is more efficient than any human brain. A computer can do anything that a human brain can do -- and a computer can do many more things which a human brain cannot do. Sooner or later, human memory is going to be replaced by mechanical devices. A mechanical device can do whatsoever your mind is doing, and more efficiently, and in less time. A computer can do a mathematical problem in seconds for which you would need an Einstein, or a person of the caliber of Einstein, to work on for at least three months.

Mind is just a mechanical device. It can grow -- you go on feeding it with knowledge, with information, and it can grow. You may not be aware of it, but nothing comes out of your mind which has not been put in it before -- nothing. Nothing comes out of your mind which is original. In that way, nothing is original as far as mind is concerned; everything is just repetition. Mind is the most repetitive mechanism. You have to feed it, give it something: it will reproduce it. Not a single thought comes to you which is your own -- it has been given to you by society, by education, by study, but always it has been given to you. At the most you can make new combinations, that's all. Nothing more can be done with the mind. This is one growth, a parasitic growth at the cost of your being.

By being, I mean the consciousness with which you are born. And by mind, I mean all the accumulation that has come to your consciousness through society, through education, through culture. You are not born with a mind; you are born with a consciousness. Mind is a later growth. That's why if a person is not taught, if a person is not educated, then he has a lesser mind, a poor mind. If no language is taught to you, you will know no language. If nothing is taught to you, you will know nothing. Mind is a social growth.

Consciousness is part of you, but mind is not part of you; mind is given to you. The whole process of social cultivation, of social imposition, is to produce a mind in you. That's why a Christian mind is different from a Hindu mind -- because a Hindu society is feeding something and a Christian society is feeding something else. A Mohammedan mind is totally different from a Hindu, or a Christian, or a Jaina mind. But a Hindu consciousness or a Mohammedan consciousness or a Christian consciousness, are not different.

Really, a consciousness cannot be called Christian or Hindu or Mohammedan -- but minds ARE. So unless you go beyond your society -- you are imprisoned in your upbringing. This mind, which the society gives to everyone... it is a necessity; a society has to give it to you. It is good as far as it goes, but it must not become an imprisonment. A moment must be attained where you are freed from your own mind. Then mind begins to work as a mechanical thing in you; you can use it but you are not identified with it.

Of course one has to use language, one has to use mathematics, one has to know history and geography

and everything. But it must not be identified with your consciousness. You must remain a witness to it. You must remain separate, unidentified, different from your own mind. This is what meditation means: how to be not identified with the mind -- how to create a space between yourself and your own mind. It is difficult because we never make any separation. We go on thinking in terms that the mind means me: mind and me are totally identified. If they are totally identified, then you will never be at peace; then you will never be able to enter the divine, because the divine can be entered only when the social has been left behind.

When whatsoever the society has given you has been renounced, only then you enter the divine, because only then, you enter pure consciousness. Mind is an overgrowth; it must be put aside. By renunciation, I mean renunciation of the social. And your mind is nothing but a social by-product, it depends on your society.

This mind can go on growing. Then you grow in knowledge; go on studying, go on learning new things, more things, and your mind goes on growing. And a mind is infinitely capable to grow; yet scientists cannot say to what extent this mind can grow. It can go on growing, the process seems infinite. It has so much potentiality -- seventy million cells working in the mind, and a single cell can have millions of bits of information in it. A single cell of the mind can have so much information stored in it, and the mind has seventy million cells in it. We are not using even a single cell's capacity -- ordinarily, we are not using a single cell's capacity -- and we have seventy million cells. And each cell seems to be capable of infinite accumulation of information. The mind seems to be infinite in its own way -- and it is not you! It is just something which has been given to you.

It is useful, it is utilitarian; that's why we become identified with it. One has to use one's mind constantly, and one has to use it so constantly that there is no gap. You don't remember any moment when you were not your mind, that's the problem: to remember it, and to create a space, a gap, when you are not your mind. You are yourself and mind is just a device which can be used or not used, and you are the master to choose whether to use it or not.

Ordinarily, the mind is the master and you have to follow it. The mind gives you something to think about and you have to think about it. The mind gives you some dream and you have to dream it. And the mind goes on.... And sometimes even if you say to your mind, "Stop!" it is not going to stop, it is not going to listen to you at all. Because you have cooperated with it so much, and you have given it your energy and identification so much, that the mind doesn't remember your mastery at all. You are just a slave.

Meditation means to create a gap so that you can become master, master of your own mind. And mastery means that you are not identified.

I can order my hand to do anything -- to move or not to move. Why? -- because I am not identified with the hand; otherwise, who is going to order and who is going to be ordered? I can order my hand to move; it moves. But if my hand begins to move and I say, "Stop!" and it is not stopping, what does it mean? It means only one thing: my order is impotent because of too much identification with the hand. The hand has become a master in its own right -- it goes on moving. It says, "I am not going to follow your order at all."

This has happened with the mind. The mind goes on working in its own way; no order can be given to it. There is no intrinsic impossibility -- it is only because you have never ordered it, so it doesn't know that you are the master. The master has remained so silent, has remained so hidden, that the slave has begun to feel himself the master.

If one goes on growing in this mind, one goes on more and more hidden deep down. And the mind becomes such a great thing, it is difficult to assert your consciousness. That's why a very ordinary villager with a lesser mind, is with more consciousness. An ordinary person -- not very educated, not knowing much -- has always, of course, less mind but more consciousness. So sometimes a person who has more mind may behave very foolishly, because he has less consciousness. A person who has a developed mind can work very wisely, behave very wisely if the situation is such that the mind knows what to do and what not to do. Then he can behave, work, do anything very efficiently. But any new situation in which the mind is not aware, and he will be stupid, he will THAT ART THOU

Chapter #22
Chapter title: Kaivalya Upanishad

27 March 1972 pm at Mt Abu Meditation Camp, India

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THEY HAVE UNDISTURBED SPACE, RESTING IN A COMFORTABLE POSTURE, CLEAN AND PURE, WITH THE NECK, HEAD, AND BODY IN ONE LINE; HELD ERECT, IN A MENTAL ATTITUDE OF SANNYAS, HAVING CONTROLLED ALL THE SENSES, SALUTING ONE'S OWN TEACHER, GURU, DEVOTEDLY, MEDITATE WITHIN THE LOTUS OF THE HEART; THE UNTAINTED, THE PURE, THE CLEAR AND THE TRANSPARENT, THE GRIEFLESS PRINCIPLE OF DEVOTION.

Meditation is a very complex phenomenon. It looks simple; it is not. It is a science, a complete science in itself. It is bound to be, because meditation means a deep mutation of your total being. The whole being has to be transformed, so it is obviously going to be a complex affair.

Man is a complexity; the mutation is bound to be also a complex thing. Some basic elements must be understood. One: your body -- your body must be in a deep cooperation; otherwise, meditation will be unnecessarily difficult. Your body must be in such a state that it helps, not hinders. As it is ordinarily, it is a deep hindrance. Your body goes on hindering you; it becomes an obstacle, and if you want to transform, you must purify the body first. And by purifying the body many things are meant. First, you must not be identified with it; that is the first and the most basic impurity.

One must not be identified with one's body. One must remain in a beyondness, in a transcendence. Neither one should think, "I am the body," nor one should think, "I am in the body." Rather, one should remain in a constant remembering: "I am something beyond the body -- neither one with it, nor IN it, nor within it, but beyond." Constant remembrance that "I am beyond my body" gives a different dimension to your whole being. Try it, constantly! You are moving, walking, sleeping -- whatsoever the state -- remember constantly that you are as if something is hovering over the body, beyond the body. Not in it, not within it, not one with it, just something beyond, moving with the body, living with the body, enveloping the body.

Think of it this way. Ordinarily we think, "I am enveloped by the body." That's why the word "body" -- body means that in which we are embodied. We are within and the body is without: "Body is a casket, a house, and I am in it. Change the thing totally, upside down. Let the body be in and YOU be out -- beyond the body, hovering, enveloping.

If you can change this attitude from yourself being within, to yourself being beyond, you will feel a sudden change: your body will become light; all the heaviness will be gone and your body will become something with wings. You will feel that now you can fly; you can go now, any moment, beyond the forces of gravitation. Try it! From this very moment, begin to think that the body is within, and you are without, encompassing it. And then the body is purified. Why? -- because identity becomes impossible. You can identify only with something which is greater than you. No one identifies himself with something which is lesser; identification is always with the greater. You are within a very small point and the body is big and great and everything; that's why you begin to be identified. Let yourself be the greater one, and let the body be just a minor thing. You will never be identified with it.

Secondly, if you are within, you will have limits; if you are without, you become unlimited. If I am within my body, then I am encircled by my body, I have a finitude, a limitation. If I am beyond my body, then there is no limitation; then I am not only beyond my body, I am beyond all. Then there is no ending to it -- then suns will rise in me, stars will move in me, creations will come in me and go out and will cease -- then I become the whole universe. Body becomes the center -- just a minor center, an atomic existence -- and I become the whole universe, encompassing it.

Heidegger has used this word "encompassing." It is beautiful -- encompassing. Feel it, try it, imagine it, and you will come to a new understanding of your own being. When I say imagine it, I say it consideredly. Really, this feeling that "I am the body" is just an imagination. This feeling that "I am IN the body" is also just an imagination. Because the society has taught you, this imagination has become unconscious.

For example, I would like to tell you: Many cultures, in different ages, different religions, different thinkings, have considered the body center to be in different places. For example, as far as this contemporary world is concerned, more or less everyone thinks that he is somewhere in the head -- not in the legs, not in the hands, not in the belly. If someone insists and asks you, "Where are you? Point it out!" Then you will begin to feel something in the head; you are in the head. But ask a Japanese and he will say that he is in the belly, not in the head -- because the whole of Japanese culture has always thought that the spirit lives in the belly. So if you think with your head, the Japanese think with their belly -- they say, "We think with our belly." They say, "The belly must be strong. The belly is the center." But there have been other cultures -- some cultures think that the heart is the center. Then if that culture has been imposed on you, you begin to think that the heart is the center. Really, these are just imaginative identifications.

In a sense, the spirit is nowhere in the body; it encompasses it. Or, it is everywhere in the body and everywhere outside of the body. If any center is maintained in your imagination, the body becomes impurified, burdened with the center -- tense, diseased. Let there be no center in the body; let yourself be outside, just encompassing the body. And then the body becomes fresh, young, flowing, liquid, an energy -- without any burdened feeling upon it. Then the body cooperates. This light feeling of the body becomes a basic source of help for meditation.

Not only the body, but your heart also must be prepared for meditation to flower in it. Unprepared, much energy is wasted unnecessarily. Prepare the heart.

This sutra says you can prepare the heart by throwing all the impurities out of it. But instead we go on accumulating. You can forget if someone has helped you, but you cannot forget if someone has harmed you. You can forget something which has been a bliss, but you cannot forget something which has been a suffering. We go on accumulating negatives; these negatives become the impurities for the heart. Everyone goes on accumulating negatives. If someone is friendly to you for years, and for a single moment is not friendly, then all that friendship will go down and that moment of unfriendliness will become the most significant thing -- and you will remember it.

This attitude must be changed. One must go on accumulating positives and throwing out negatives; then the heart becomes purified. Go on accumulating positives. Never accumulate anything negative; it is not going to help you, it is going to destroy you.

Someone has been angry to you: don't remember it. What to do? -- one has to remember something -- find something positive. Someone is angry -- why be so much concerned with the anger? Why not be concerned with the PHENOMENON of anger? There are some people who are beautiful only when they are angry -- why not look at the beauty of it? Even if they are not beautiful, everyone when he is angry, is vital. Why not look at the vitality, the energy, the aliveness, the radiance of it?

Why be so much concerned with anger? Why not be concerned with the phenomenon? Something is happening -- a beautiful phenomenon in itself, a very radiant phenomenon -- energy expressing, alive. Why not look at it in that way? Why not look -- when someone is angry -- why not look at yourself? What happens to YOU when someone is angry? If you are also angry then he has won, you are defeated. Why not be victorious? Why not be indifferent? Look at the anger, look at it as if you are looking at a psychodrama -- someone is playing a role and you are just a witness. Why not be a witness? And then you will feel grateful to the person who has been angry with you. If you can be a witness when someone is angry, you will feel grateful, because he has given you a situation in which you could know your own mastery.

Whenever someone was with Gurdjieff, he would create many situations. He would create unnecessary situations in which someone would become angry, so angry that everyone would feel that he was going to explode. And then suddenly Gurdjieff would tell him, "NOW BE AWARE! Now be a witness to it!" -- and everyone would begin to be a witness. Anger becomes a situation, an object to be studied, and that person himself who is angry feels a sudden change, because it has become a study project. Now it is not anger, it has become a drama. So why not look at a thing from the positive, with something to learn from it? Why go on accumulating the negative? This is just a habit -- it is not inevitable; it is not.

Buddha could send his disciples to the burning places, to cemeteries to look at dead bodies, to contemplate death, to meditate on death: The body is burning -- the dead body is there -- it is burning. And Buddha would send his disciples there, to sit there and meditate on death. And meditating on death, the

disciple would soon come to realize a different quality of life which never dies. Then he would come dancing, singing, to Buddha -- from the dead body burning in the cemetery, he would come running, dancing -- why? he should come sad, sorrowful, depressed, dead himself in a way. But he has not accumulated the negative even from a dead body. He has accumulated something positive. He has been meditating on death, and if you meditate on death you become more and more aware of life. He comes running, dancing, grateful -- grateful to Buddha, grateful to the dead man also.

Why go on accumulating the negative? -- we go on; that's just a wrong habit. Change it! Always look at the positive, and soon you heart will be purified. Negativities are the diseases of the heart. It begins to feel sore, and then the whole of life will become just a suffering, because you live through your own heart. You go on accumulating negatives; then you have to live through this negativity; then everything becomes just a suffering, a long suffering -- meaningless, purposeless, leading to nowhere.

This is suicidal. A negative attitude is suicidal. Purify the heart by looking at the positive. Find everywhere something which can become a cherished accumulation in the heart. When I say, now remember, remember the face which was angry at you in the past -- remember the face. Feel the beauty of it, and the whole thing suddenly changes. Someone was abusing you... remember the past, and feel when someone abuses; feel the energy, feel the aliveness, and everything changes -- it is up to you.

The body must be purified by encompassing it. The heart must be purified by a positive foundation given to it, negatives denied. Be negative only to negatives, and then, then you can meditate.

On what is one to meditate? -- the untainted, the pure, the clear, and the griefless.

Meditate on the untainted.

What is untainted? -- only the sky, space is untainted. Meditate on space, pure space, and you will become like it. Whatsoever one meditates on one becomes.

Meditate on purity.

Everyone has felt somewhere a glimpse of purity... a flower, a virgin -- anywhere. Many moments are there when one begins to feel purity. Meditate on purity... a flower, a virgin -- anything. Meditate on purity and you will become pure. Whatsoever one meditates on one becomes.

The clear, the transparent -- meditate on any transparency. A silent lake -- you can look to the very bottom, everything clear; a glass window -- so pure, so clear that even you don't see the glass, that the glass is there. Meditate on any transparency, and you will become transparent, you will become clear.

The griefless -- meditate on the griefless... anything which is blissful, which is a beauty-tude. We go on meditating on grief; we go on meditating on grief continually. We go on meditating on suffering, then we become part of it. Meditation is the way to make oneself just like the object of the meditation.

Remember a Buddha, a griefless one. Remember a Krishna, a joyous one. Remember anything -- a Chaitanya dancing, a Meera singing. Remember anything -- a cloud passing in the sky, dancing, rays of the sun coming to you. Remember anything which is blissful to you. Meditate on it and you will become blissful. Don't continue to meditate on things which you would not like to be like. We go on meditating on wrong things.

Everyone is a meditator, remember. It is NOT that there are a few people who meditate. Everyone meditates, no one can be without meditation. So what is the difference between a meditator and a non-meditator? The difference is not of meditation, the difference is only of objects. The difference is only of objects. Someone is meditating on sex -- he becomes sexual. Someone is meditating on anger -- he becomes angry. Someone meditating on some sad event, he becomes sad. Everyone is meditating.

Only Mahavira has divided meditation into four types. Really, this is strange because Mahavira alone has divided meditation into four parts. Many divisions are there, but nothing like Mahavira's, because Mahavira divides two such things, two such types which no one would like to call meditation. The first he calls RAUDRADHYAN -- anger meditation. The second he calls ARTADHYAN -- suffering meditation. No one has named these. The third he calls DHARMADHYAN, and the fourth he calls SHUKLADHYAN. Dharmadhyan -- religious meditation; and shukladhyan -- the purest meditation. But he calls all four meditation. The first two, anger meditation and suffering meditation -- no one will call these meditation.

If someone is angry, have you felt that he is in a deep meditation? Everything has gone out of his mind, only one point of anger remains. He is focused, the whole world has dropped. Really, when someone is in anger, he is not in this world at all. He is not looking at you, he is not looking at anything; he is not even aware that the whole world exists -- only anger exists.

When someone is suffering, deeply suffering -- some loved one has died -- then he is not aware of anything, only of his own suffering. His suffering encompasses him. Only now the suffering is there,

everything has become just illusory. He is in a deep meditation, of course, of the wrong type.

Everyone meditates. The difference is: someone meditates on wrong objects, and someone meditates on right objects. Meditate on some blissful moment. Meditate on something you would like to become like, then meditation becomes a mutation. First, wrong objects are to be dropped, then ultimately right objects are also to be dropped.

When there is no object, and only a meditative consciousness remains, you have achieved the ultimate.

That Art Thou

Chapter #23
Chapter title: Kaivalya Upanishad

28 March 1972 am at Mt Abu Meditation Camp, India

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THUS, BY MEDITATION, THEY ACHIEVE THE ULTIMATE REALITY , WHICH IS UNTHINKABLE, UNMANIFEST; THE ONE OF ENDLESS FORMS, THE EVER-AUSPICIOUS, THE PEACEFUL, THE IMMORTAL, THE ORIGIN OF THE CREATOR, THE ONE WITHOUT A BEGINNING, A MIDDLE AND AN END; THE ONLY ONE, THE NON-DUAL, THE ALL-PERVADING, THE CONSCIOUSNESS, THE BLISS, THE FORMLESS, THE WONDERFUL.

This sutra is basically concerned with meditation: What is to be attained by meditation? What is meditation, and for what does it stand?

The Hindi word for meditation is DHYANA; the connotation is very different. By meditation, one thing is meant in English; by DHYANA something else is meant. So first we must understand the basic difference between these two words. Meditation is not a right translation, because by meditation thinking is implied. When we say someone is meditating, it means someone is thinking about something. In meditation an object is implied. In dhyan, no-object is a basic condition. By dhyan is meant a meditative mood without any object.

Objects must cease, mind must become just a pure mirror -- a mirroring, not mirroring anything -- just a mirror without any object in it, a pure mirror. By dhyan, this purity of the mind is indicated.

So first, no object should be in the mind. Mind must remain alone without thinking about anything -- with no thought, just a consciousness, just an awareness, just an alertness.
This alertness without any object is meditation.

So go on dropping objects. Even if one has to use some object as a help to withdraw other objects from the mind, that one object has to be dropped ultimately. Unless that is dropped, it is not meditation.

For example, there are many thoughts in the mind. You can use a mantra; so now there are not many thoughts, just one thought. You can use a name -- Rama, Krishna, Jesus, Maria, anything. You go on repeating, "Rama, Rama, Rama, Rama." Between two "Ramas" no gap should be left, because only from that gap a thought enters. If your "Ramas" go on overlapping each other there will be no gap for any thought to enter. Now you have a mind with one thought. It is still not meditation, it is still thinking -- thinking one thought. Ultimately this "Rama" has to be dropped. When you have become attuned with one thought and other thoughts are not entering the mind, then drop it and remain without thought. Many thoughts have been dropped except one; then drop the one, so you come to a state of no-thought.
This state of no-thought is meditation.

This is dhyana, this is pure consciousness.

In this pure consciousness is achieved that which is known as BRAHMAN. This sutra is concerned with the definition of that indefinable.

It cannot be defined, because definition needs something which becomes impossible with the ultimate reality -- definition needs comparison. You cannot define anything without comparing it. That divine is non-dual; it is one, so no comparison is possible. How to define it?

Can you say that the divine is man, or woman? You cannot say, though many religions have defined it in that way. Some religions are man-oriented, so they define God as father. Some religions are woman-oriented, so they define God as mother. But He cannot be defined, because "man" and "woman"... these words are relevant in human language; they become irrelevant for the whole universe. The whole universe is neither male nor female. How to define it? What to say about it?

The moment we use any word to define it, it looks absurd, because every human word implies the contrary also. If you say, "He is light," then where to put darkness? Then what is darkness? Either you will have to deny darkness absolutely from divine nature, or you will have to imply it somewhere; He must comprehend darkness also. So what to say about Him? -- light or darkness? If you say both, they become meaningless. He is both, and He is not both. That is the problem; that's why He cannot be defined. Every word implies duality: the polar opposite must be there to make the word meaningful. Every word, with the total existence, becomes meaningless.

But this sutra tries to define the indefinable -- this is only an effort, it never succeeds. But it has to be made. Even in its unsuccessfulness it helps, it indicates. It may not be able to define the divine; it is capable of indicating it.

Wittgenstein has said somewhere, "There are experiences which cannot be said, but which can be shown." And he is right. There are experiences -- you cannot say what they are, but still you can indicate them. This sutra is an indication.

Some terms have been used; one is: THUS BY MEDITATION THEY ACHIEVE THE ULTIMATE REALITY, WHICH IS UNTHINKABLE -- WHICH CANNOT BE THOUGHT. Why? -- because thinking is not, is not something. It is a process of the known; it never leads to the unknown. The unknown is always beyond thinking: You can think something you know;how can you think something which you don't know?

And then the whole of thinking becomes absurd. If you can think only that which you know, what is the use of it? You know already, so what is the use of thinking it? If only the known can be thought, then the whole process becomes circular: it leads nowhere, you go on in a circle. You know and you think; and you think and you cannot think the unknown. So you go on in a circle -- mind works in a circle.

The mind never achieves anything from the unknown. So mind must cease, thinking must cease; this circle must be broken! You must come to a standstill: not thinking, not thinking at all. And the moment you are in a no-thinking state, suddenly you enter the unknown.

It is not only unknown but unknowable also, because even if you have known it, you cannot make it known to others. By your being, they may feel it -- by your movements, by your gestures, by your eyes, by your very presence, they may feel it -- but still you cannot make it known to them. You may create a thirst in them for it, but you cannot give them a definition. You may lead them towards it, but you cannot make it known to them -- unless they know themselves.

This knowing of the unknown is basically, foundationally, an individual affair. It can never be made collective. You cannot go to it EN MASSE Alone one has to reach it; alone one has to drop oneself. Alone one has to enter it; alone one encounters it. It becomes known to you, but you cannot make it known to others.

That is the basic difference between science and religion.

A scientist discovers something, and then the discovery becomes that of the whole of humanity. But a religious mystic discovers, and the discovery remains his own. It never becomes a collective phenomenon. A Jesus knows, a Boehme knows, an Eckhart knows, but they are helpless; they cannot make it a common property. It cannot become an object of common knowing; humanity remains in the some grip of ignorance. Each one has to approach it by oneself.

The opening is individual; that's why it is not only unknown by unknowable. And for one reason more, and that reason is still deeper: even if one comes to know it, one never knows it totally. Even when one comes to know it, no one knows it totally! So the unknowable is infinitely unknowable. Even if you are satisfied, even if your thirst is no more, the infinite unknowability remains -- that's why it is mysterious. And it is good, and it is beautiful that it is so. Because if you can know the divine totally -- if the very

moment the divine has been known, you have known it totally -- it becomes meaningless.

Anything known totally becomes a thing. Anything known totally creates boredom. Anything known totally will again create a new thirst to know something else.

But once the divine is known, no desire to know anything remains -- because you can go on in your knowing... deeper, deeper, deeper, infinitely deeper; the abyss is endless. You have a beginning in it, but no end. You drop into it, and then you go on dropping, and there comes no substratum, no bottom where you can stand again and say, "Now the dropping has ended."

This is the mystery. That's why this sutra says: THE FORMLESS, THE WONDERFUL... the mysterious -- God is a mysterium. And when I way a mysterium, I mean that you can know it, but still you cannot say, "I have known it." You can only say, "I have dropped into it"; you can only say, "I have ceased to be"; you can only say, "Now I am no more and He is." But you cannot say, "I have known it."

For one reason more it remains unknowable: because the knower is lost. The moment you enter the divine you don't enter as a knower, you enter as a drop of water entering the ocean. You become one with it. The knower is not separate, so how can you say, "I have known it"? How can you say that "I am," still? You are not; only He is.

This is one of the riddles of religious experience: when the knower is lost, the known is known. When the knower is lost, only then knowledge happens.

Kabir has said, "I was searching and searching and searching. Now He is found but the searcher is not. Now He is there but where is Kabir?" The seeker is no more. There has never been a meeting between the seeker and the sought. Never a meeting! -- because the two cannot be together. The seeking ends only when the seeker is lost, and only then the sought is found. You are, then He is not. When you are not, then He is; there is no meeting -- or you can call this THE MEETING. This is the riddle of religious experience.

> ... WHICH IS UNTHINKABLE, UNMANIFEST; THE ONE OF ENDLESS FORMS, THE EVER-AUSPICIOUS, THE
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> PEACEFUL, THE IMMORTAL, THE ORIGIN OF THE CREATOR, THE ONE WITHOUT A BEGINNING, A MIDDLE
>
> AND AN END; THE ONLY ONE, THE NON-DUAL, THE ALL-PERVADING, THE CONSCIOUSNESS, THE BLISS, THE FORMLESS, THE WONDERFUL... is known through meditation.

These are just indications, and every indication is a negative. Remember that -- every indication is a negative. He is UNTHINKABLE -- you cannot think about it. He is FORMLESS -- he is without forms. He has no beginning, no middle, no end. He is NON-DUAL -- not two. All these are negatives. Why use so much negativity for such a positive phenomenon as God? He is the positivity; He is the only positive force. Then why use so many negatives? -- WITHOUT form, WITHOUT the other, everything -- everything that has been used to indicate Him, has remained always negative. Why?

There are reasons. The moment you use a positive word, you create a limitation. If I say that He is beautiful, then the ugly is denied. If I say that He is light, then the darkness is denied. If I say that He is good, then the evil is denied. Whatsoever I say positively will deny something.

To use a negative term is to say that He is so infinite that we cannot use any positive term, because positivity becomes a limitation. We cannot say, "He is one"; rather, it is good to say, "He is not two." It is better to say that He is not two; then He is left totally without any positive demarcation. If we say, "He is one," then we have encircled Him.

In meditation, the deeper you go, the more deeply you will come to the positive. But when you want to express it, more and more you will have to use negative terms. The ultimate in using negative terms is Buddha. He has used for this ultimate experience the word NIRVANA. Nirvana simply means cessation. He has not used MOKSHA, liberation, because it is positive; it says something. He has not used BRAHMALOK; it is positive, it says something. He has not used bliss, consciousness -- these are positive. He has simply said, nirvana -- cessation of everything, nothingness. And he is right, absolutely right. In meditation you will achieve a positive experience. But when you are expressing it, you will have to use absolute negatives.

If we can create a world consciousness about this use of negatives, there will be no fight between

religions. Every fight is because a religion has used something positive. This is strange, but one has to understand it. If you use the negative, then two negatives are never in conflict; but if you use two positives, then two positives are always in conflict.

For example, if Islam says that He is one, and Hinduism says that He is all, one begins to feel some conflict somewhere. Use negatives, and then there is no conflict. If you say that He is not two, then He can be both -- He can be one and He can be all. When I say He is not two, I don't deny that He is not all -- He can be all. "He is not two" -- He can be all. "He is not two" -- He can be one. In saying He is not two, both ends -- one and all -- are implied. If religions are created around negatives, there will be less fight and more understanding.

In the West, all the three religions which have come out of Jewish mystics have all used positives. Christianity, Islam, and the Jewish religion have all used positives. That is one of the reasons they are mostly fighting religions -- too much fighting, too much arrogance. They have never used negatives; they have used positive terms. A linguistic factor has created so much violence....

All the Indian religions have used negatives, more and more negatives. And Buddhism is exceptional; Buddhism has used absolute negatives. That's why Buddhism has been one of the most non-fighting religions.

If you use a negative term to indicate the divine, there is no fight. If you use a positive term, a fight is bound to happen. Someone using another... then two positives are always in conflict. Two negatives are never in conflict. That's why one other strange phenomenon can be understood: Two theists will always be in a fight, but two atheists will never be in a fight, so there are three hundred types of theists in the world, but only one type of atheist.

What is the reason? An atheist anywhere is the same. What is the reason? -- the negative, because he stands only with one statement: that there is no God. So how can there be many types of no-Gods? Only one type, one negative, implies everything. The negative is a universal thing: an atheist anywhere -- in Tibet, in Germany, in Japan, in China, anywhere -- an atheist is simply an atheist. He stands on a negative.

But theists differ. village to village, neighborhood to neighborhood, theists differ. There are so many brands, and so many types, and so many creeds. Why? The moment you use a positive you have defined an area, and all else is excluded. Unless theists also begin to use use negatives more, there will not be a universal religion. If theism also bases itself on a negative definition of the divine, then there can be a universal brotherhood.

Meditation leads you to all. But never define it as positive; always define it as nothingness.

So meditation has two parts: the creative part as positive, the expressive part as negative.

Two things more: If we understand by "meditation" a state of no-thinking, then this state of no-thinking can be created in many ways. One, I talked about: you can use one word, one mantra to deny many many thoughts in the mind -- this is one way. But there is a basic difficulty in it, because you will have to use one word so much that you may be capable of throwing all else outside. But then this word will become so rooted in you that it will be difficult to throw IT out. You have used it so much as a device that it will be very difficult to throw it out. Then it will take the whole place; then meditation is not achieved.

To use a name as a repetition has its own difficulties. It is easy to throw out all else, but then it is difficult to throw out itself. If you have used "Rama" to throw out all other thoughts, it will become rooted in you, and then you cannot throw it out. It will be very difficult and very painful. Then something else will be needed to throw it out. As far as I am concerned, I never suggest this method. It is better to begin with no word. Then how to begin?

Take the total energy of your body and mind as the beginning. Let you total body-mind energy be involved in it. Make it so active -- let your body energy, your mind energy becomes so active, so active at the peak -- that thoughts dissolve, because thoughts cannot exist at the peak. When your energy is moving vigorously, thoughts are thrown out. Even in ordinary things: if you are running fast, you cannot think. Try it! Go on round and round, running fast. You cannot think, because the whole energy is absorbed by running, and thoughts cannot get energy.

We are aware -- we may not have understood -- when you have eaten much, you cannot think; that's why one feels sleepy. If you have eaten much, you begin to feel sleepy. Why? How is the food concerned with your thinking and sleep? You cannot think; the energy is taken by your stomach. Now the stomach needs energy and the energy is withdrawn from the mind, so mind cannot think. Too much eating will create a very mediocre mind -- it cannot think. So thinkers have always been, in many ways, good fasters. They can fast, because the moment you fast the stomach needs no energy, and then the energy can be given to the

mind and the mind can think.

A Mahavira, a Buddha, a Mohammed, a Jesus -- they are all fasters; they have fasted long. And then their total energy is released and their mind can use it.

So, as far I am concerned, my method is to let you energy work so totally that mind is devoid of energy.

This morning meditation uses this technique. Ten minutes of fast breathing -- your mind just cannot get any energy. And fast breathing gives your blood more oxygen; the blood begins to run more quickly, your body electricity is helped by oxygen -- it begins to be active. Then ten minutes' jumping, crying, laughing -- just going mad -- gives your total energy an outlet. Mind cannot get anything out of it; thoughts are dropped. Then using "hoo" -- not as a word, but as a sound, remember. "Hoo" is not to be used as a word. It is meaningless, it is just a sound -- a mad sound with no meaning. Then using this "hoo," the more vigorously you use it, it hammers the KUNDALINI. It hammers the kundalini; it goes down to the very sex center and hammers. This "hoo" is to be used as a hammering, not as a mantra; it is a hammering, just a device.

Now when your energy is in a climax -- at the peak -- this "hoo" hammers the kundalini and the kundalini begins to go up. When it begins to go up, the kundalini needs your total energy, and mind cannot function at all. Total energy is now on a new route -- the route is kundalini. First you have to make it alert and creative -- alive. Then you have to force it into the kundalini route. This "hoo" helps to hammer it and to force it through the backbone, upwards -- then the kundalini moves. Once the kundalini begins to move, your mind cannot get any energy to think.

Then comes the fourth step: just lying down as if dead, the energy moving upwards. That's why lying down is good. If you are standing, then for the movement of the energy it is a bit difficult. If you are sitting, then too it is a bit difficult. So lie down just as if dead, flat on the ground, so the energy can move easily.

Once energy begins to move in the kundalini, mind cannot think. No-thought is achieved. And in no-thought, meditation happens.

One thing more: no-thought can be achieved in another way also -- that is unconsciousness. You can become unconscious; then there is no thought. But then there is no consciousness also. So one can hypnotize oneself into unconsciousness. That gives you a feeling as if you have achieved meditation; you have not achieved. So don't fall into a sleep.

But this meditation will not allow you to fall in a sleep. Such vigorous movement of body energy for thirty minutes will not allow you to drop into sleep; otherwise, many meditators feel that whenever they begin to make any JAPA -- RAM NAM, et cetera, they begin to feel sleepy, they begin to doze, feel drowsy. That too is a hindrance. If you begin to feel drowsy, if you begin to feel sleepy, and if you become unconscious, then nothing is achieved -- except a deep sleep. It is good for health, but nothing for meditation is achieved. It is relaxing, it is refreshing, but only for the body -- nothing for consciousness is achieved.

That's why I insist so much on this violent meditation, not on silent meditation. Through silent meditation also, the ultimate can be achieved, but sleep comes as a barrier. With this violent, active meditation, sleep is not a barrier at all. It cannot come. It cannot come; at least for ten or fifteen minutes after the exercise sleep is impossible. You remain conscious and alert, with a no-thought mind. In this, meditation can happen -- this is just a situation. You cannot force meditation, you can only create the situation. And if the situation is created rightly, then meditation happens automatically.

That Art Thou

Chapter #24
Chapter title: Kaivalya Upanishad

28 March 1972 pm at Mt Abu Meditation Camp, India

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BY MEDITATING UPON THE LORD PARAMESHWAR, CONSORTED BY MOTHER UMA, THE HIGHEST LORD, THE ALL-POWERFUL, THE THREE-EYED, AND THE EVER-SILENT, THE MEDITATOR REACHES HIM WHO IS THE SOURCE OF ALL MANIFESTATION, THE WITNESS OF ALL, AND WHO IS BEYOND ALL IGNORANCE.

Meditation is object-less. If you use any object, then it is not meditation; it becomes thinking. It becomes contemplation; it becomes reflection, but not meditation.

This is the most essential point to be understood. This is the essence of a meditative state: that it is object-less. Only consciousness is there, but not conscious ABOUT anything.

Consciousness without being conscious of anything -- this is the nature of meditation. But this may create a very depressed mood; this may create pessimism in the mind. It is so difficult to throw even a single thought out of the mind -- how can one conceive of being totally thoughtless? It is so difficult to get rid of one object of the mind, that it is inconceivable how to be totally object-less; how to be just a mirror, how to be just conscious without being conscious of anything.

We are never conscious without being conscious of anything -- something is always there. And there are some psychologists, some schools of psychology, who say that it is impossible to be conscious without any object. Consciousness to them means consciousness OF SOMETHING. Something must be there; otherwise, we will go to sleep; otherwise, we will become unconscious. But yoga says that ordinarily this is right: as far as the ordinary mind is concerned, if there is no object the mind will go down into sleep, slip down into unconsciousness.

We also are aware of it. If you are thinking something in the night, then sleep becomes impossible, because if some object is present in the mind then you cannot drop into sleep, into unconsciousness. So if you are thinking, then you cannot go to sleep; you go to sleep only when thinking has ceased. When thinking has ceased but there is no sleep, only then will you understand what is meant by meditation -- but we never know any moment like that. When thoughts cease, thinking ceases, sleep takes over. You are not even aware when sleep has come; you become unconscious.

This is what hypnosis uses as a technique. Hypnosis -- any method of hypnotism, any method -- uses only this technique: to fix the mind somewhere on one object so intensely that the mind becomes bored of one object. This is the tendency of the mind -- mind needs novelty; something new every moment, then it feels alert. If you are in a situation where you have to be aware of only one thing repeatedly then the mind feels bored, and boredom becomes the gate to sleep. So hypnotism uses it. It will give you any object to concentrate on, to concentrate your total consciousness on; then you will feel bored, by and by sleepy, and then sleep will take over. The very word hypnosis means induced sleep. So sleep can be induced if mind is devoid of thoughts.

But yoga says that this is right as far as the ordinary mind is concerned, but this is not right for a meditative mind. Through meditation, mind takes on a new quality, and it becomes possible to be conscious without thoughts. But it is difficult, and to take the jump is arduous.

In Zen there are two schools: one is known as the sudden enlightenment school, and another as the gradual enlightenment school. The sudden school says that any enlightenment is sudden. You have to take a jump from thought to no-thought, from ignorance to knowledge, from sleep to enlightenment. You have to take a sudden jump. But there are very few followers of the sudden school; there cannot be, because it is inconceivable.

There is another school which is known as the gradual enlightenment school. There are many many followers of it, because the moment one says "gradual," we are at ease -- now we can do something. And in steps, gradually, in degrees we can proceed. In a sudden phenomenon there is no time, so you cannot postpone -- you cannot say tomorrow. If the phenomenon can happen suddenly, this very moment, then your mind cannot excuse itself; there is no basis to postpone it. With a gradual school you can say, "Okay, we will try in this life, and if not in this life, then in another life. Gradually we will reach the peak. One step,

second step -- by steps we will reach to the ultimate." Then you have to divide.

But this UPANISHAD belongs to neither. This is neither sudden nor gradual. This UPANISHAD takes a middle way. It says: It is difficult to take a sudden jump, and it is tedious and long to think in terms of degrees. Then you can go on thinking in infinite degrees. So this UPANISHAD says: Only one step is enough -- neither sudden nor gradual. Only one step -- only one step in between. To be object-less, to be thought-less and conscious is the goal. Only take one step: from many thoughts to one thought, and from one thought to no-thought. This one thought is suggested in this sutra.

This sutra says:

BY MEDITATING UPON THE LORD
PARAMESHWAR, CONSORTED BY MOTHER UMA, THE

HIGHEST LORD, THE ALL-POWERFUL, THE THREE-EYED,
AND THE EVER-SILENT, THE MEDITATOR REACHES HIM

WHO IS THE SOURCE OF ALL MANIFESTATION, THE
WITNESS OF ALL, AND WHO IS BEYOND ALL

IGNORANCE.

From the world to the ultimate, take any image of God as a single step. This will look strange because we think of God as the ultimate. But the UPANISHADS never think of God as the ultimate. They say, "God is a step towards the ultimate." And they always use for the ultimate the term BRAHMAN, the absolute. God, Ishwara, Parameshwara, is just a step towards the ultimate. God is not the ultimate end. God is just to be used as a technical help for the jump into the ultimate abyss.

Use God as a jumping board from the worldly mind to the ultimate abyss.

This image of God used as a technical help is very typical and strange, because ordinarily the religious mind feels that God is to be ACHIEVED. But yoga says, "God is also just a technical help." That's why there are systems of yoga which are godless -- for example even Buddha's system. Buddha never talks about God -- he discarded God. He created other steps; he discarded God. Mahavira never, never uses the word "God." He discarded it -- he used other techniques as jumping boards. But the ultimate remains the same: Hindus call it brahman, Buddhists call it nirvana, Jainas call it kaivalya. The ultimate remains the same: God is used as a technical help. Any imagery, any symbolism can be used. But it must be such a symbol that when you have used it, you are capable of discarding it.

Buddha has told a parable. He says:

Some villagers crossed a stream by boat. But then they thought, "This boat has helped us so much; otherwise, to cross the stream was impossible. So we must not discard this boat." Then they carried the boat on their heads into the town.

Then the whole village gathered and everyone began to ask, "What is the matter? Have you come to sell this boat in the town? or why are you carrying it? The boat seems so old -- just a ruin. Who will purchase it? And we have never seen anyone carrying a boat on the head. Why are you carrying it?"

So they said, "This boat is not ordinary; this has helped us to cross the stream. Without this, it would have been impossible to come to this village, so we cannot be ungrateful to it. Now we will have to carry it."

Buddha always used this parable, and he said, "Every technique, every symbol, every ritual is just a vehicle. The moment you have crossed the stream, discard it. Don't go on carrying it; otherwise, you will be just stupid."

We can understand that those villagers were stupid, foolish. But as far as religious vehicles, techniques, boats are concerned, everyone carries them continuously. If I give you a name "Rama" as a japa, as a repetitive method for your meditation, then one day it is bound to happen that you will come to me and say, "Now I feel very blissful with this mantra. Now I am more at peace, more relaxed. Now I am more fresh, now I am less disturbed, now I am less tense. So now what more to do?"

And if I tell you to drop this name now that you have crossed the stream... now that you have come to the other shore, now drop this name also, then you will feel disturbed. I have advised many, and when I say to them, "Drop this," they say, "What are you telling us? How can we drop this? It is inconceivable. We

cannot do this. And this seems profane -- how can we? This is a very holy name, and this has helped us so much that we cannot discard it."

No ordinary person -- even a Ramakrishna... Ramakrishna used the name of Mother Kali as a mantra continually, for years. He achieved much through it, but not the ultimate. He became silent, he became purified, he became holy; he became everything that we can conceive of a religious man. He became totally a religious man -- but still a discontent within, still a desire, the desire for the ultimate. He had not reached the end.

Then he met a Vedanta teacher, Totapuri. And he said to Totapuri, "I have reached a very deep silence but still something is missing; I feel it, something is missing. So what to do now?" So Totapuri said, "Now drop the name of Mother Kali. Drop it -- you are carrying the vessel, you are carrying the boat. You have crossed the river; now don't carry this boat." Ramakrishna was absolutely disturbed. He said, "What are you telling me? -- A person like you, a renowned teacher -- what are you telling me? To drop the name of Mother Kali? This is simply irreligious, unholy! What are you telling me? Don't tell me such things!" He began to perspire, he began to tremble -- a person like Ramakrishna.

Totapuri laughed and he said, "I knew this. You will feel much disturbed, your whole base has to be destroyed. You have made it a foundation; hitherto this has been your base. Now this has to be destroyed; otherwise, you cannot go further."

For three days Ramakrishna wept, because he had heard such irreligious words. He couldn't speak to anyone; he just closed his door, wept; cried, "Mother! Mother!" and wept. And Totapuri would come and knock at the door, and would say, "Ramakrishna, come to your senses. Drop this name."

After three days, fasting, weeping,Ramakrishna came out, and he said, "If you say, I will do it. But first let me go to the Mother and ask her permission. I cannot do it would her permission." This is how a boat can become so meaningful... and don't laugh at it; even if you are in the state of Ramakrishna, this will happen.

Ramakrishna went to ask the Mother -- of course permission was given, because deep down Ramakrishna himself felt that now this name is the only obstacle. If it drops, consciousness will be totally pure; there will be no disturbance. But he couldn't utter it, he couldn't say it. He went to Mother -- there was no one; this was his own deep-down unconscious which gave the permission. He asked the Mother.... If one goes in a very devoted way, continuously, to feel in an image the divine presence, one's own deep unconscious becomes projected. And even from the image, things can come which are just being put there by oneself. It was his own unconscious, it was his own deep existence which responded. So permission was given. He came back, of course, weeping, because the conscious was still clinging, clinging to the name. His own unconscious was ready. He was totally purified, and this last step was to be taken -- HAD to be taken, it was a must!

So the unconscious allowed him, but the conscious began to feel guilty again. He came back. Totapuri said,"Don't feel any guilt. When the Mother herself has allowed, now you drop it." So Ramakrishna sat before Totapuri, closed his eyes, went into deep meditation. Tears were flowing. Hours pass and Totapuri goes on saying, "Now drop it! Don't continue!" And Ramakrishna is continuing. Tears are flowing; he is weeping and trembling. He cannot stop.

He opens his eyes and says, "It seems impossible. I cannot stop. It seems it is absolutely impossible to stop! How can I myself drop the name? It is my heart of hearts. How can I drop it? This is just... it seems suicidal, as if I am killing myself. I cannot." And poor Totapuri insists, "Try again, try again."

Then Totapuri says, "This is the last, and I will not remain here for a single moment longer. I am not going to remain here; I will leave this place. So try again, only one." And he brought a piece of glass, and he said, "When you are meditating and when I feel that the image of Kali has come into your consciousness as an object, I will cut your forehead on the third eye spot with this piece of glass. And when I cut your forehead, you cut the image inside."

Ramakrishna said, "But how can I cut it? And with what? How can I cut it and with what? There is no weapon!"

Totapuri said, "If you can create an image, so alive, by imagination, why can you not create a sword? You have created the image of Kali so loving, so radiant, so alive, so why not create a sword? You are so capable a man -- imagine a sword and then cut it! Otherwise, I am going to leave and you will not find me again."

And Totapuri was a a rare man; to miss that man was to miss for lives. And Ramakrishna knew this, that this was the only man who could help; otherwise, one would have to wait, for lives even. And one is not certain that even after waiting for many lives, a man like Totapuri will be there. So Totapuri stood, and he

said, "Now I'll leave. You try."

Ramakrishna closed his eyes -- he was weeping, he was crying, screaming; and then Totapuri cut his head. And in a single stroke, Ramakrishna DARED -- this is the most daring thing -- he dared: he cut the image within. The image broke into two. Tears stopped, crying stopped. And Ramakrishna began to laugh and Ramakrishna began to dance. And Totapuri said, "Now I am leaving. Just tell me in one sentence what has happened."

So Ramakrishna opened his eyes and said, "The last barrier has dropped." And Totapuri disappeared.

Ramakrishna tried and tried for many years to find the man again, to give him thanks, but Totapuri was not found again.

So don't laugh. This middle step can become a barrier, or it can become a jumping board -- it depends on you. Use any image, but remember continuously that this is just a technical help. Remember continuously that this has to be dropped. If you can remember it, then you can use any method, any technique, any image, any help. It is artificial, but for our minds -- which cannot take a sudden jump -- it helps.

That Art Thou

Chapter #25
Chapter title: Kaivalya Upanishad

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HE IS BRAHMA, HE IS SHIVA, HE IS INDRA. HE IS INDESTRUCTIBLE, THE SUPREME, THE SELF-LUMINOUS.
HE ALONE IS VISHNU, HE IS PRANA. HE IS SUN, FIRE; HE IS THE MOON. HE ALONE IS ALL THAT WAS AND ALL THAT WILL BE, THE ETERNAL.

KNOWING HIM ONE GOES BEYOND THE STING OF DEATH; THERE IS NO OTHER WAY TO REACH COMPLETE FREEDOM.
EXPERIENCING ONE'S OWN SELF IN ALL BEINGS AND ALL BEINGS IN THE SELF, ONE ATTAINS THE HIGHEST BRAHMAN, AND NOT BY ANY OTHER MEANS.

The reality is unknown; the reality is unnamed. The reality is, but indefinable. It IS; it is felt. We are part of it; we encounter it everywhere. Wheresoever you move, you move in reality; you live every moment in it; you participate in it every moment. It is not something different from you, you are not something different from it, but still you cannot name it, you cannot pinpoint it, you cannot give it a label. What is it?

This is a problem for a religious mind. It is not a problem for a philosophical mind; the philosopher can say it is existence, naked, pure -- it is absolute. For a Heidegger it is not a problem; he can call it simple "is-ness," being. For a shankara it is not a problem; he can call it the supreme, the absolute, the brahman. But these are not basically religious types.

For a religious person it becomes a problem, because unless he can name it he cannot be related to it; unless he can personify it he cannot feel the relatedness. The intimacy is impossible with a pure "is-ness." An intimate relationship is not possible with something absolute, with something just like a concept. Being, brahman -- how can you feel related with being, with brahman, with "is-ness," with existence? Relationship

is only possible when you personify it. That is the basic difference between philosophical speculation and religious search.

Religion is in search of an intimate relationship with existence; it is not only speculation. For a religious man it is going to be life itself. Philosophy seeks in terms of knowledge, religion in terms of love. When you are seeking in terms of knowledge, you can be an observer, an onlooker. But you are not a participant, you are not deep in it -- you are just an outsider. A philosopher is basically an outsider; he goes on thinking, but from without. He will not enter into a deep relationship. He will not get involved, he will not be committed. But religion is nothing if it is not a commitment; religion is nothing if it is not an intimate love relationship. So how to change existence into a love object? This sutra is concerned with this.

This sutra says that he is nameless, but we cannot deal with a nameless. He is nameless, obviously, but we must give a name to it; otherwise, we cannot feel related. And to feel related is a great transformation. Not only is the divine nameless, everything is nameless. A child is born a nameless phenomenon, with no name -- but if you don't give a name to him, he will be unable even to live. If no name is given to him it will be impossible for him to move. Not only that, but others will not be able to understand him; he himself will not be able to understand himself. Even to understand oneself, one has to be addressed, given a name; otherwise, one cannot even think about oneself -- who he is. Of course this name is just a false label, but it helps.

This is one of the mysteries of life: even falsities help, even untruths help, even dreams help, even illusions help. So a person who is bent upon destroying every illusion, every falsity, every untruth, may prove harmful. One has to remember: something may be false, but don't destroy it. Let it be there, it has a utility. But the utility should not become the truth. Utility must remain a utility, it must not become the truth.

Man cannot feel in deep relationship with the divine, with existence, unless he names it. Many names are possible -- it will depend on the man who is naming. Thousands and thousands of names have been given to him. In India we have a book, VISHNU SAHASTRANAM -- a thousand names of Vishnu. The whole book consists only of names -- nothing else, just names. It is a very beautiful book, consisting only of names, but in its own way showing that the phenomenon is nameless. Only because of that, thousands of names are possible.

So you can name the divine any way. Call him whatsoever you like, but call him. The emphasis should be on the CALL, not on the name. Call him Rama, call him Hari, call him Krishna, call him Christ; call him any name -- but call! Let there be a deep invocation. Use any name. That name is just artificial, but it will help.

Make any image, but make it. The making is significant. Any image will do, but remember that this is just an artificial help; a technical use must be made of it. In this way also, India has tried many, many experiments -- particularly Hindus. They make their idols of mud. Stone came only later on, with Buddhists and Jains; otherwise, Hindus were satisfied with mud images. Stone is a more substantial thing, more permanent; it give a permanency to a thing. A mud idol is just as impermanent as anything in the world. Hindus tried to make their idols only of mud, so that they remembered: this is just an artificial phenomenon made by us. And they insisted that it must be dissolved soon after.

A Ganesha is made, worshiped, everything done -- called, prayed, invoked -- and then they go and throw it into the sea. This is very symbolic. This means: this image was just an artificial thing. We created it, we used it; now the use is over and we throw it. Hindus are the least idol-worshipers in the world, but everywhere they are known as the idol-worshipers. They are the least, because they are so courageous to throw away their idols so easily, and with such a celebration. They go to throw their idols into the sea with such a celebration. The throwing is as necessary as the creating.

With the stone idols things changed. No stone idol should be there. Clay idols are beautiful, because even if you are not going to destroy them, they will destroy themselves. Sooner or later you will become aware that this was just something made for a particular purpose. The purpose is solved, now the artificial help can be dissolved with a thankfulness, with a celebration. No country, no religion, no race, has been so courageous with its idols. Really, sometimes strange things happen.

Hindus are the least idol worshipers, and Mohammedans the most -- and they have not worshiped at all. They have not made any idol. Not even a picture of Mohammed is available -- not even a picture. How did he look? They have persistently denied any picture, any idol, any image. Not only have they denied them for themselves, they have destroyed others' also. Others' images, others' idols they have destroyed -- with a very good wish. Nothing is wrong in it, because they feel idol worship is harmful -- harmful to a religious

man. It must not be in between; god must be faced directly, immediately. There should be nothing in between -- a very good wish, but it proved dangerous!

It proved dangerous; they went on destroying; they destroyed much that was beautiful -- much. They destroyed Buddhist monasteries, Hindu temples, Hindu idols, Buddha's images -- they destroyed. All over Asia they destroyed, with a very good wish that nothing should remain between man and God. But they became too concerned with idols. Idol-destroying became their sole religious practice.

This is worship in a negative way -- too much concentration on idols; idols became too significant for them. This is how life is strange. I call Hindus the least idol-worshipers, because they can throw away their idols any time the purpose is solved. They use them, but the idols can never use the Hindus; Hindus can use the idols. Mohammedans are so against, yet so concerned; so against but still so attached. They turn really into negative idol-worshipers. Create an image, create any name, create anything that you feel can help you move towards the divine. All names belong to him.

Old Mohammedan names -- old, and still Mohammedans are orthodox and old.... All old Mohammedan names are names of Allah. All old Hindu names -- but now all names are not old -- are names of Rama. Not only have we tried to give God a thousand names, we have tried to give everyone a name which really belongs to God. This is symbolic. Every name is God's name, and every name -- to whomsoever it belongs -- indicates a god.

This sutra says:

> HE IS BRAHMA, HE IS SHIVA, HE IS INDRA. HE IS INDESTRUCTIBLE, THE SUPREME, THE SELF-LUMINOUS.
> HE ALONE IS VISHNU, HE IS PRANA. HE IS SUN, FIRE; HE IS THE MOON.

He is everything. Call him moon, call him sun, call him Vishnu -- call him anything. Whatsoever you call him, remember that the call -- the heartfelt call, the prayerful mood -- is important. The name is just a device to help you to call him.

> HE ALONE IS ALL THAT WAS AND ALL THAT WILL BE, THE ETERNAL.
> KNOWING HIM ONE GOES BEYOND THE STING OF DEATH;

Knowing him one goes beyond the sting of life and death -- why? This has to be understood. Why, if you can understand him, why will you go beyond life and death? -- because life and death belong to the ego. If you say he is everything that was, if you say he is everything that is, if you say he is everything that ever will be, that means you are not. That means he is and you are not; that means the ego is not -- and only the ego is born and only the ego is to die. If he is everything, then he is birth, he is death, he is life. Then how can you conceive of yourself as being born, and as dying?

Birth and death are just two poles of your ego -- the feeling that "I am." If you drop this feeling, then birth is not the beginning and death is not the end. Then something always was, before you were born. Really, you are a continuity, a continuity of the whole past; and when you die, nothing is dying -- only the continuity changes, takes a turn. Around the corner the continuity will continue. But if you begin to feel between birth and death that you are, then you will die, then you will have to feel the suffering of dying.

Remember that you are a continuity. The whole universe is involved in you; you are not alone. No man is an island, no man is alone and separate. The world exists as a net, as an interconnection, as inter-relatedness. The whole world exists as ONE. You are organic to it; you belong to it.

If this feeling comes to you. KNOWING HIM ONE GOES BEYOND THE STING OF life and DEATH; THERE IS NO OTHER WAY TO REACH COMPLETE FREEDOM. And unless you are a non-ego, there is no way to attain complete freedom. Ego is the slavery, ego is the suffering, ego is the anguish. Ego is the anxiety, the tension, the disease. So unless there is egolessness... and egolessness and God-consciousness mean the same thing. If you become God-conscious, you will become I-unconscious. If you are I-conscious, then you cannot be God-conscious. This is focusing. If you are focused on the ego, the whole universe goes into darkness. If you are focused on the whole universe, the "I" simply disappears. "I" is a focusing of all the energy on a limited link of an unlimited continuity -- one link. One link of the whole chain is the ego. Remember the whole continuity.

It will be good if we can think in this way. Could I exist if something had been different in the universe? -- I could not exist. Even a millennium before, if something had been different from what it was, I would not

be here, because the whole universe is a continuity. Whatsoever I am saying... if a Buddha had not been there in the past, or a Jesus had not been there in the past, I couldn't say this. The whole universe is a continuity. A single event missed in the past would make the whole universe different. And when I say a Buddha, you can understand. But I say, even if a single tree had not been there in the universe, I would not be here.

The whole universe exists as a continuity; it is an intermittent phenomenon. We are here because the universe was such that we could be here. The whole past was such that this meeting becomes possible. Something missing, and the whole thing will change. This feeling of eternal continuity in the past, of eternal continuity in the future, will dissolve the ego completely. You are not; you are just a part -- a part which cannot exist alone.

Then the destiny of the whole universe becomes your destiny, then you have no separate individual destiny. That is what is meant by saying one goes beyond life and death. If you have no individual destiny, the whole destiny of the universe IS your destiny. Then who is going to die? And who is going to be born? And who is concerned? Then a total acceptance explodes, a total acceptance comes. A TATHATA, a total acceptance happens. This is freedom; this is ultimate freedom. Now you cannot feel any limitation.

The universe has never felt limitation. You feel it because you separate yourself. I will die as an individual, but I cannot die as a universe. The atoms in my hand will be there; my eyes will be there as someone else's eyes; my heart will be there as someone else's heart. I will exist in the trees, in the stones, in the earth, in the sky -- I will be there as a universe. I will not be there as myself. My consciousness will be there as someone else's consciousness. Or even it may not be someone else's consciousness... just a cloud floating in the sky, or just a silence, or just a drop in the ocean. As myself I am going to die, but not as a universe.

This remembrance, this realization is the only freedom -- the only and the ultimate. Unless this happens, you are a slave. You will go on feeling limitations, you will go on feeling boundaries, you will go on feeling that this is going to be death, this is going to be birth, this is going to be pain, this is going to be suffering. To create, or to go on believing in individual destiny, is irreligion. The beginning of the feeling that "I am not an individual destiny -- destiny belongs to the universe, I belong to the universe" -- is the beginning of freedom, is the beginning of religion.

Religion is the search for total freedom. And unless the freedom is total, it is not freedom at all.

> EXPERIENCING ONE'S OWN SELF IN ALL BEINGS AND ALL BEINGS IN THE SELF, ONE ATTAINS THE HIGHEST BRAHMAN, AND NOT BY ANY OTHER MEANS.

This is what I mean by being aware of a universal destiny: by dissolving one's individual, petty destiny one begins to feel then that he is everything -- all. All penetrates into oneself, and one's own existence penetrates all. Really, it is saying simply that boundaries dissolve.
The observer becomes the observed.
The knower becomes the known.
The lover becomes the beloved.

That Art Thou

Chapter #26
Chapter title: Kaivalya Upanishad

29 March 1972 pm at Mt Abu Meditation Camp, India

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WISE MEN MAKE THEIR CONSCIENCE THE LOWER
ARONY, THE CHURNING STICK, AND AUM, THE UPPER

CHURNING STICK.
AND WITH THE HELP OF THESE TWO, THEY

PRACTICE THE CHURNING OF KNOWLEDGE.
IN THE FIRE OF KNOWLEDGE, BORN OUT OF

THIS FRICTION, THEY BURN ALL THEIR BLEMISHES AND
BECOME FREE.

With the natural, the spontaneous, the spiritual voice, everything is total. Acts become total, and the moment any act is total there is no continuity. You do it, and it drops -- just like dead leaves dropping from a tree. The tree is not going to remember them. They were complete in a sense, they were perfect in a sense; and the moment has come for them to drop.

Just like this, actions go on dropping and the mind remains unburdened and fresh. This is the criterion: observe inside yourself and until you come to a point where division of the mind is transcended, don't stop; go on inwards. Ultimately the basic rock is attained. That basic rock is one part of the techniques shown here.

The second part is the word "AUM." The sutra says that by making the mind the lower ARONY, or churning stick, and AUM the upper churning stick, and by repeated churning, a wise man burns up all the causes of his bondage. In ancient India, for creating fire, churning sticks were used; they were called ARONIES. Two sticks rubbed together can create fire, so particular wood was used to make these sticks. Just by rubbing them, fire was created. So this sutra says: conscience is one churning stick, AUM is another, and by these two -- constant churning by these two -- an inner fire is created. That fire burns all the causes of bondage, and man becomes freedom -- not free, but freedom.

This AUM has to be understood. This AUM is not a word, it is just a sound -- just a sound, like the sound we are using in the morning meditation, "hoo." AUM is just a sound like hoo. I am using hoo rather than AUM for a specific reason: AUM can be used only when society is in a very innocent state. If the society is very innocent, unsophisticated -- not very tense, relaxed -- then AUM can be used as a churning stick, because if you say AUM, it never goes below the heart. Create the sound AUM, and it never goes below the heart. For those who are very innocent, this much is enough. But in our age, which has become specifically sexual, tense, anxious, pathological, psychotic, AUM will not help. That's why I am using hoo; hoo goes deep down to the very sex center.

Hoo is part of a Sufi mantra: Allah hoo -- the last part. Sufis use it as AUM. They begin by repeating, "Allah, Allah, Allah." Constantly repeating, "Allah, Allah" becomes "Allah hoo." If you repeat it constantly then Allah will begin to look like Allah hoo. Then Allah is dropped by and by, and simply hoo is retained; and that hoo works very deeply. Why do Sufis use hoo? Because the Arabic race is one of the most sexual -- one of the most sexual races on earth, Sufis had to devise a different sound to work with their race; they used hoo.

As I see it now, the whole world has become Arabic. Now AUM will not do; hoo will do -- but both mean nothing. Neither does AUM mean anything nor does hoo mean anything, they are just sounds used as an inner hammering. If a person is heart-oriented, then AUM will do the work of an arony, a churning stick. Find your conscience -- the authentic, real, basic, your own -- then use AUM. But if the personality is not heart-oriented but sex-oriented, then AUM will not help; then hoo will help.

So it depends: Where is your energy? If it is in your heart -- that means if you are more love-oriented rather than sex-oriented -- if you are love-oriented then the energy of your body, of your mind, of your spirit, is in the heart center, and then AUM will do; AUM is mild. But if it is not in the heart, then hoo will be better. One thing more: if the energy is in the heart, hoo will also do. But if it is in the sex center, AUM

will not do. Hoo passes the heart center, goes deeper. AUM goes up to the heart center; it cannot go deeper.

But in those days when this sutra was written, they never felt the need of hoo; people were innocent, more authentic to their being, less conditioned, nearer to nature, less nurtured, less cultured, less civilized -- more authentic to their own being. Then both were simple; to find the authentic conscience was not a difficult affair, it was easy; then to use AUM was not difficult. With a natural conscience, this sound AUM hitting it continually, hammering it, creates an inner fire. And that inner fire burns everything that has become the cause of our bondage. It burns the whole past; not only the past, it burns the whole future. Then you are in an eternity, without any past and without any future. Then you are just in the present.

Then you begin to live moment to moment, free -- totally free, with no bondage, with no commitment with the past, with no longing, with no investment with the future. Moving moment to moment, totally free, spontaneous; this freedom is the longing of all religions. This freedom is the flowering of the religious phenomenon.

Why can this constant hammering of AUM or hoo, or any sound, create an inner fire? For two reasons: one, words are electric forces, sounds are electrical -- every sound is electrical.

In Tibet there is one famous yoga exercise known as heat-yoga. A Tibetan Buddhist monk has to pass an examination before he becomes a perfect ordained monk; he has to pass through the examination of heat-yoga. Heat-yoga means that the monk, the BHIKKHU, stands in a cold night, surrounded everywhere by snow, naked. And he has to create an inner heat, so that his body begins to perspire. If he cannot pass this examination then he cannot be ordained as a Buddhist lama. So every lama, to be a lama, has to pass through this examination. And it happens; it happens!

An absolutely cold night, when even blood begins to freeze, and this bhikku who is being examined... and they are examined, many in one night; sometimes even one thousand are examined in one night. They begin to perspire -- not only perspire, they begin to burn. If you touch them, they are burning. What are they doing inside? With no outside heat, fire, nothing... what are they doing? And standing naked! They are using a particular sound which, hitting inside, creates body electricity.

You may have heard -- it is neither a fiction, nor is it just a superstition -- that sometimes yogis have burned themselves through their inner heat. Just ten years ago, a Sikh yogi burned himself in Uttar Pradesh, in front of hundreds of observers. Just sitting in a temple, meditating inside, then flames were seen, and the whole body was burning. It was examined medically and it was proved that no fuel was used -- nothing from outside was found to be used. The fire came from somewhere inside, and the whole body became just ashes.

A particular sound can create fire inside; a particular sound can create coolness, because sound means electricity. If you hit a particular sound continuously, it creates heat -- AUM creates heat; hoo creates even more heat. That fire created by AUM in the conscience, in the ANTAHKARAN, burns everything that was you, and a new man is born -- a new birth, a freedom is born.

THE NIGHT MEDITATION

Just because of the full moon we will be doing KIRTAN. So come near; the nearer you are the better.

That Art Thou

Chapter #27
Chapter title: Kaivalya Upanishad

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THE SELF, DELUDED BY MAYA, IDENTIFIES WITH
THE BODY AND DOES ALL ACTIONS. IN THE WAKING

STATES IT IS HE, THE SAME SELF, WHO FINDS
GRATIFICATION THROUGH THE VARIOUS OBJECTS OF

ENJOYMENT, SUCH AS WOMEN, FOOD, WINE,
ET CETERA.

IN THE DREAM STATE THAT VERY SAME
INDIVIDUALIZED EGO EXPERIENCES PLEASURE AND

PAIN IN A FIELD OF EXPERIENCES CREATED BY ITS
OWN MAYA, THE LEAST APPREHENSIVE OF REALITY.

DURING THE STATE OF PROFOUND SLEEP, WHEN
EVERYTHING IS MERGED, IT IS OVERPOWERED BY

TAMAS, INERTIA, AND EXPERIENCES IT AS
HAPPINESS.

As we live, as we are, it is a deep hypnosis. Whatsoever we feel, whatsoever we think, is based on hypnotic projections. In some face I see beauty; that beauty doesn't belong to the face, because someone else may not feel it as beautiful at all. It belongs to my projection. When I say some face is beautiful, I am projecting something from me; and the face is just a screen, because someone else may see the face as ugly.

You can project whatsoever you have in your mind, onto anything. That's why philosophers have been trying to define what beauty is, but they have never been able. It cannot be defined; not because it is something indefinable, but because it is an individual projection. It is not something objective which can be defined. It is not objective at all; it is just a subjective feeling. So not only may someone think something is ugly while you are thinking it is beautiful, it may happen that in the morning you thought it was beautiful, and in the evening you yourself begin to feel it is ugly. And the thing remains the same -- the object remains the same, the screen remains the same. You go on projecting, then the screen changes, and the object begins to look like something else.

This phenomenon of projection is basic to our minds. We live not in the objective world, but in a projected world. Once you being to understand this, the whole phenomenon changes. So there is not only one world, but there are as many worlds as there are minds. Everyone is living in his own individual world -- multi-worlds, multi-universes. You have your own world that belongs to you; it is not something which can be participated in by anyone else. Participation is impossible when there is projection. When there is hypnosis, participation is impossible; we cannot share it. I feel someone is good, you feel he is not, and there is no sharing. I feel someone is a saint; he may be, he may not be, but it is my projection.

For example, Krishna is the perfect AVATAR for Hindus, but for Jains he is not -- he is not even an avatar. For Hindus he is the peak: all that is beautiful, all that is good, all that is true is personified in him. But for Jains, he is not: they have put him into the seventh hell, because he was the man responsible for the great Indian war, MAHABHARATA. Jains judge everything by the criterion of violence or nonviolence. Krishna was responsible for this whole violence. Arjuna was going to be a saint; he was just escaping from the war, and this man Krishna persuaded him to fight. So the responsibility for the violence goes directly to Krishna -- he becomes responsible. Jains have put Krishna into the seventh, the lowest hell.

It doesn't matter what Krishna is. He is "X," the unknown; but what he appears is a projection. Anyone can project anything; it depends on you, your attitude, your mind, your way of thinking -- then you can

project. And we are projecting every moment -- that's why reality is not known. You can really know reality only when your projecting mechanism stops completely. Then the objective world appears, then things begin to look as they are: as they are, not as you feel them. Your feeling says something about you, not about the thing itself. This auto-hypnotic process, this projection mechanism in the mind is the problem. And unless this whole mechanism stops, you cannot enter meditation, because meditation means only one thing: a non-projective mind, a non-projecting mind, a non-hypnotic mind -- a mind which is not hypnotized by itself -- a mind which is absolutely devoid of the hypnotic process.

We can hypnotize ourselves. And the whole culture, civilization, society, education -- everything; politics, the so-called religions -- they all use this weakness. They all use it. For example, business uses it. What is advertising? It is simply going on repeating a particular thing so that it becomes hypnotic. Someone goes on saying that this cigarette is the ultimate in cigarettes -- goes on repeating. You go on listening, you go on reading. By every possible media, by every possible method, this thought is being put into your mind: "This cigarette is the ultimate in cigarettes."

Then every other means is used -- a naked woman is placed in the poster just by the cigarettes, a cigarette in her hand. Now your sex attraction, sex appeal is being exploited. Now the cigarette is being associated with sex, it will become more hypnotic. Continual repetition will put the idea as a seed in you. When you go to the market, to the shop, and you say, "I need a particular cigarette," you think you are choosing it; you are not -- you have just been forced to choose it. Your hypnotic mechanism has been used and exploited, but you will think that you are choosing it, that you are the chooser -- you are not. Whatsoever you are choosing, ninety-nine out of one hundred times you are not the chooser -- you cannot be. Unless the whole mechanism stops, you cannot choose. You are being forced, manipulated to choose something.

Preachers go on convincing people about Christianity, about Hinduism, about Mohammedanism -- they are doing the same. They are the businessmen of the market of religion. They go on convincing people, "This will do, this will do, this will do -- all else is worthless." They go on repeating the idea. That's why every religious sect is very much interested in keeping children, because they are the most innocent, and their projective mechanism is very powerful, alive. So whatsoever you put in them, they will have to run their whole life accordingly. So every religion -- the so-called religions -- is very much interested that children must be taught religiously. Before they are seven they must be converted; otherwise, conversion will become impossible. Once they become aware, then conversion will be impossible. Before seven, seeds must by put in them. Then those seeds will work; they will become their base.

So a Christian child, even if he goes against Christianity later on, will be in a subtle way still Christian. Even his going against, will be in a Christian way. Even his rebellion, his reaction, will have a continuity with all that against which he has rebelled. Now he is in the grip, and it is difficult to come out of it. If you rebel, if you react, again the mechanism will work. That's why it is so difficult just to drop Christianity or Hinduism or Mohammedanism. You can go against it, but you cannot drop it, because in going against you are still in it -- related, concerned. But if you can drop it without going against, without any reaction, then you are out of it. But that is possible only if you become aware of your own auto-hypnotic processes; otherwise, you can hypnotize yourself to the opposite extreme -- that is easy. And people go on moving from one extreme to another.

This happens not only with individuals, this happens with societies also, -- this happens with nations also. For example, this is happening now. The East has hypnotized itself that materialism is useless, ONLY spiritualism is meaningful. This has been the Eastern hypnosis. Now they are bored so they are absolutely, absolutely going to the other extreme. Now the East is becoming every moment more and more materialistic, but their mind continues to talk in terms of spiritualism. And if you go deep down, Eastern people are the most materialistic in the world. They are moving to the other extreme.

The West tries to hypnotize itself to the other extreme: materialism became so significant that spiritualism is just a Sunday affair, mm? Not significant, not meaningful -- just a social thing; not deep, not individual, not concerned with the inner being, but just a social phenomenon, just symbolic. Too much materialism in the West now creates a reaction, and the West is moving towards spiritualism -- to the other extreme. Sooner or later, East will become West, and West will become East. It is going on; the process is there.

So whenever someone from the West comes in search of spirituality to the East, even the Eastern religions feel a bit of inconvenience, discomfort, unease. The Eastern intelligentsia cannot conceive why you are coming here. Here there is nothing; you have everything. Why are you coming here? The Eastern

intelligentsia is going to the West for technology, for science, for everything that the material world can give; they are going Westward. And you cannot conceive, in the West, why these Eastern people are coming to the West. To learn? What can they learn here? In the West intelligent people, intelligent boys and girls are dropping out of universities, just because nothing can be gained there. They are dropping out of universities, they are dropping out of their society -- they are creating an alternate society. And people from the East going there? It becomes inconceivable to them. But nothing is inconceivable. This is how opposites work; this is now hypnosis changes itself from one opposite to another. But the OTHER is as dangerous.

The real thing is: how to go beyond hypnosis. From one hypnosis to another it is easy, it is nature, the way of things -- how they work. But how to go beyond, how to go beyond this hypnotic process? How to dissolve this whole mechanism?

This sutra says that all our happiness and all our miseries are part of our hypnosis. They are. A person who has no hypnosis in him is beyond both. He is neither happy nor unhappy; he simply is. And that "is-ness" is bliss; it is not happiness, it is bliss. Never, never think of bliss in terms of happiness; it is not. Happiness is related to unhappiness, not to bliss.

If you desire happiness you will create unhappiness.

If you desire bliss, then let happiness and unhappiness both dissolve.

But how can they dissolve unless your mind is dehypnotized? Meditation means dehypnotization. The process looks just the same.

Many people come to me and they say, "Whatsoever is being done here, is it not hypnosis?" It is DEhypnosis. The process is the same, but the dimension is reversed. You can hypnotize yourself -- that is going further from yourself towards the object. You can dehypnotize yourself -- that is going back from the object towards oneself. When you are centered in some object, you are hypnotized. When you are centered in yourself, you are dehypnotized. When you are yourself, you are beyond hypnosis.

When you are not yourself, centered, but obsessed with something, then you are hypnotized. Look at a man who is hypnotized by a woman, or a woman who is hypnotized by a man. Look at the eyes, at the face, at the body: they are not in their senses -- they cannot be. That's why traditional wisdom says that love is blind, because it is hypnotic. It is a sort of madness.

It is a sort of madness which comes from yourself, and then you project. And then something becomes so important and meaningful that you can even give your life for it -- anything! It is not that love happens only between persons; love happens between persons and things also. A person who is in love with wealth is as much hypnotized -- he is as mad. A person who is in love with power -- he is as mad. He is as mad, he can give his life for it. At any cost he must have the loved object, whatsoever it is. He is centered in the object -- this is what I mean by hypnosis -- he is centered in the object, not in himself. He can lose himself, but not the object.

Mulla Nasruddin was robbed once. He was alone on a lonely road. He was caught and the robber said, "There are two alternatives: either you give whatsoever you have or your life. You can choose. So Mulla said, "You can take my life, but as far as my wealth is concerned that is what I am saving for my old age."

And he is right. This is how a hypnotic mind works; he is right. "What will I do with my life if there is no wealth? So you can take my life; it has cost me nothing. As far as my wealth is concerned, I have devoted my whole life to it. It has cost me much; and moreover, I am saving it for my old age."

Any love object, any love object becomes obsessive. You are not in your senses -- that is, you are not conscious. You become unconscious, you begin to move in a deep sleep. That's how we are.

Dehypnosis, or meditation means: how to bring your consciousness -- which has become projected on to the object -- back home. Although the process looks like hypnosis... it is, but dehypnosis; the process is the same. If you have gone far away from your home, you have traveled a path, you have used your legs. Now if you want to come back, you will have to use the same legs, and you will have to travel the same road, only in the reverse order. That will be the only difference. We have gone deep into the world. If we want to come back, the process is going to be the same, only in reverse order.

So hypnosis has to be used in the reverse order, and every meditation is hypnosis in the reverse order -- every meditation. The only question is whether you are coming back or going away. If you are coming back, then it is meditation; if you are going away, then it is hypnosis. If something brings you to yourself it is meditation; if something takes you away from yourself, then it is hypnosis -- the process is the same.

This sutra says that man lives in a deep hypnosis. Then he suffers unnecessarily, because unless you are centered in yourself you can never be in bliss. That centering is bliss. Unless you are centered in yourself, you will never be independent; you will be a slave. Centered in something else, you will be a slave, you will

be in bondage. Centered in something else, you will be dependent; of course, you are bound to be dependent on something else. Your happiness, your unhappiness will be dependent on someone else -- if you love me, if I love you. Then my happiness will depend on you -- how you behave, how you are; only then will I be happy. If you behave differently, if you are different, then I will be unhappy. Then I am not the master of my own happiness or unhappiness; you are the master.

Then you can manipulate -- and everyone is manipulating everyone else; this whole world is just a manipulation. The husband is manipulating the wife, the wife is manipulating the husband; the father is manipulating the child, and the child is manipulating the father; the disciples are manipulating the teacher, and the teacher is manipulating the disciples -- everyone. And then everyone is unhappy, because dependence is unhappiness. How can you feel happy when you are dependent for it on someone else? He is the master, and he will be the deciding factor -- not you. And a master needs sometimes to check, again and again, whether he still remains the master or not.

So if you are happy because of me, sometimes I will have to make you unhappy, just to check whether I am still the master or not. So lovers go on checking each other, examining each other -- whether the mastery remains or it has gone. That checking creates unhappiness, and the more unhappiness is created the more longing there is for happiness. The more longing for happiness, the more dependence, and then more unhappiness results. It becomes a vicious circle, and it goes on and on with no end in view. There is no end really.

In hypnosis you can go on eternally; it is an infinite process -- because once you have left your center, you can go anywhere. And there is no end. The end comes only if you come back to your center -- then you reach somewhere. A point can be reached only when you come to yourself. This centering is meditation.

That Art Thou

Chapter #28
Chapter title: Kaivalya Upanishad

30 March 1972 pm Mt Abu Meditation Camp, India

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URGED BY THESE ACTS DONE IN PREVIOUS BIRTHS, THE JIVA AGAIN COMES BACK FROM THE DEEP SLEEP TO THE DREAM OR THE WAKEFUL STATE.
THE JIVA, EMBODIED SOUL, THUS BORN IN THE THREE CITIES -- GROSS, SUBTLE, AND CAUSAL BODY; FROM WHERE ALL DIVERSITIES HAVE SPRUNG UP. WHEN THESE THREE BODIES HAVE DISSOLVED COMPLETELY, ONLY THEN THIS SOUL BECOMES FREE FROM MAYA, AND ATTAINS ETERNAL BLISS.

FROM THIS IS BORN PRANA, ALL ORGANS, SPACE, AIR, FIRE, WATER AND THE EARTH THAT SUPPORTS ALL.

Eastern psychology divides man's mind into three states: deep sleep -- dreamless sleep, dreaming, and awake. Ordinarily, we are not aware even of the state which is called "awake." We are not aware. We feel we are awake, but we live as if we are asleep. We move, we do things in a somnambulism; there is no awareness. There is awakening in the the morning -- when you come out of your sleep you are awake, in the first state -- but you are not aware. You go, you move, you do things in a mechanical way -- not

consciously, not meditatively.

Any movement is possible unconsciously and consciously. You are eating: you can eat in a mechanical way, not aware of the process, not conscious, not mindful -- just going on eating mechanically, unconsciously, robotlike. You can walk on the streets unconsciously, not even aware that you are walking, that your legs are moving -- you go on moving, robotlike. Someone hits you, someone abuses you, someone condemns you; anger bubbles up -- you are not aware.

It works as if someone has pushed a button, and the light is on: someone abuses you, someone has pushed the button, and the anger is on. You are behaving in a mechanical way, not aware of what is happening; not aware that anger is coming to you, that anger is surrounding you, that anger is taking charge of your mind, of your body; that now you will be pulled and manipulated by your anger -- no, not even aware. You are not aware; it just happens and you go on following a mechanical trend.

This so-called awake state is the first -- on the periphery. Deep down, just behind it, is the second state -- dreaming. Western psychology has taken note of dreaming only with William James, never before... just in this century, just in the beginning of this century. With William James, dreaming became important, and with Freud, it gained its own status. For the first time it was recognized as significant and meaningful in the West. But in the East, for thousands of years, dreaming has been thought very significant -- more significant that the first, the awake. Because in dreaming you are more authentic, more real. Because in dreaming there is no fear of society, no inhibition, no suppression. So your mind as it is, begins to work. Freudian psychology studies not your waking hours -- they are not meaningful -- but your dreaming. That is meaningful; that shows your real face.

Indian psychology says that dreaming is the second state of the human mind. And it is not only a state, but it corresponds to a body also. The first state, the awake, corresponds with the gross body; it is part of the gross body, the material body that we know as the body. The second state, dreaming, corresponds to the second body, which is known as the subtle body. That second body is just a body behind this body, and Indian psychology says -- and Indian yoga has experimented for centuries and has come upon many, many facts -- that in a deep dream your subtle body can move out of your body. It can go, it can move, it can travel.

Now in the West also, astral traveling has become a prominent thing to be studied. Astral projection -- how to project your astral body, how to move out from your body -- is now an accepted fact of parapsychology. But only now is it accepted -- and that too, not universally; only parapsychologists accept it -- that a subtle phenomenon, a subtle body can go out from this body, and move, and travel.

This sutra says that dreaming is concerned with the second body, not with this body which is known to us. The second body is the dreaming body; second state is dreaming, and the second body is subtle. Then there is a third state of the mind: deep sleep, or dreamless sleep -- total sleep, not even a dream. This corresponds to a third body which is known as the causal body.

You live in the outward world with your gross body; you live in a dream world, in a subtle world, with your subtle body. And you move from one body to another, from one birth to another, from one life to another through your causal body -- the third body. The causal body means the basic body. And beyond the causal is your real self. These are three bodies only, three surrounding bodies, three concentric bodies. And behind these three, and beyond them, is the center, the self, the consciousness.

This sutra says that unless one is capable of dis-identifying from these three bodies; capable of knowing oneself apart, separate, beyond all these three bodies -- unless one is capable of that, one will go on coming back to this earth, in a circle. One will go on being born again and again, and then dying, and then being born again and again. If these three bodies can be known as the other, if you can recognize yourself as different from these three bodies -- the awake, the dreaming, the deep sleep; the gross, the subtle, and the causal -- if you can feel, realize, know that you are beyond these three, only then this vicious circle of life and death ceases, and you gain freedom, and you gain bliss.

What to do?

How to be aware beyond these three bodies?

The technique that can make you aware, that can make you transcend, that can create a situation in which you can witness all these three bodies -- standing outside them -- is meditation.

But here, by meditation is meant training the consciousness of each body in mindfulness. Buddha has used this word "mindfulness" for meditation. He says, "Walk, but mindfully; don't just walk. Eat, but mindfully. Think, but mindfully."

What is meant when I say, "Think, but mindfully"? It means, let there be thought, but let there also be an

awareness that there are thoughts. Just like you are sitting under the sky, and clouds are moving. Look at the clouds, see the clouds, and constantly AND simultaneously be aware that you are seeing the clouds. Let your consciousness be two-arrowed: one arrow pointing to the clouds; another arrow pointing to yourself SEEING the clouds.

Let your consciousness be double-arrowed.

Ordinarily, our consciousness is one-arrowed. For example, if you are listening to me you will forget yourself completely. If I say it, then suddenly you will remember: you have forgotten yourself completely. You are listening to me, so your consciousness has become one-arrowed -- your consciousness is arrowed towards me, the speaker. But where is the listener? You are not aware of yourself as the listener.

Experiment, make your consciousness double-arrowed. Listen to me, but constantly remember that you are listening. You need not repeat it, because if you repeat then you will forget me, the speaker. If you repeat it in the mind, that you are listening, in that moment you will not listen. Do not repeat it, do not verbalize it; words are not needed. Just be conscious, double-arrowed. Of course, when I am speaking you are listening. Speaking and listening are two points: HERE I am speaking, THERE you are listening. There is a relationship; these are two arrows. Be aware of both, then you will transcend both. Neither will you be the listener nor the speaker, but a witness of both.

This is what is meant by mindfulness. Do whatsoever, but remember the doer. Go on witnessing -- ANY process. Thoughts are moving in the mind -- look at them, observe them and remember; remember that you are observing your thoughts. Then thoughts are somewhere like clouds in the sky, moving, and you are an observer. This observation, this witnessing, this awareness is the technique to transcend any body.

But first, always begin with the gross, the waking state. If you succeed in that, then you can succeed in the second; then you can become aware of your dreams. You can dream and be simultaneously aware that a dream is floating, that a dream is unfolding, that a dream is going on. And if you become aware of your dream process, then you have transcended the second body, the subtle body.

And then the last and most arduous is to penetrate into deep sleep with consciousness, to become aware of your sleep also. There is sleep, no dream -- sleep is surrounding you; still you are conscious that sleep is there.

But this can happen only in a sequence. Begin with the first; otherwise, the third will be impossible, inconceivable. Go to the second; only then the third becomes possible. And if you can know that you are asleep -- IN sleep, not afterwards; not in the morning, that "I have had a very beautiful good night's sleep." Not afterwards -- presently, when you are asleep, be aware. If you can be aware of your sleep you have transcended all three bodies and all three consciousnesses, and then you will know the fourth.

Indian psychology says that the fourth is your being. The three have been named, but the fourth has been just called "the fourth" -- TURIYA -- it has not been named. The fourth is your center. But that center is surrounded by three peripheries, concentric circles. Unless you transcend them, you will not know it. And unless you know it, no bliss is known, and no freedom is possible.

But always begin with the first. When the first is complete, only then begin with the second, because only then a beginning is possible. If you become aware of the first, then you are at the door of the second. If you become aware of the second, then you are at the door of the third. If you become aware of the third, then you are at the door of the fourth. Without experiencing the first, all else is just inconceivable.

Lastly, if you transcend all these three bodies, then there is no birth again, and of course, no death. The whole dimension changes. You begin to move in a different dimension: the dimension of the eternal, the dimension of the non-temporal, the dimension of timelessness. Then you are not moving in time from one birth to another death, then again death, and again birth. No; now you move from the circle of time to the ocean of timelessness. In this timelessness is the authentic, existence, the ground of existence, the ground of all being. And in that is freedom, because then there is no ego, then there is no boundary, then there is no "I." And with the cessation of "I" everything that is a disease, that is a misery, that is an anguish, ceases.

Instructions for the Evening Meditation.

Bring your total energy to your effort, because only three sittings will be possible. Bring your total energy to the effort.

That Art Thou

Chapter #29
Chapter title: Kaivalya Upanishad

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THAT WHICH IS THE SUPREME BRAHMAN, THE SELF IN ALL, THE ANCIENT SUPPORT OF THE UNIVERSE, SUBTLER THAN THE SUBTLE, AND ETERNAL, THAT ALONE THOU ART. THOU ALONE ART THAT.
THAT WHICH ILLUMINES THE WORLD OF RELATED EXPERIENCES LIVES IN THE WAKING, DREAM, AND THE PROFOUND SLEEP STATE.

ONE WHO REALIZES THAT BRAHMAN AND ARE I ARE ONE, IS LIBERATED FROM ALL BONDAGES.

This is a very revolutionary sutra:

THAT WHICH IS THE SUPREME BRAHMAN, THE SELF IN ALL, THE ANCIENT SUPPORT OF THE UNIVERSE, SUBTLER THAN THE SUBTLE, AND ETERNAL, THAT ALONE THOU ART. THOU ALONE ART THAT.

Any search, any inner search begins with elimination, begins with the negative. One has to know what one is NOT in order to know what one is. The "is not" comes first, and the "is" follows. The negative is the beginning, and the positive the realization.

If you begin with the positive you will never reach the real positive. If you begin with the negative, only then you can reach the positive. Why? Because negative and positive are two polar opposites. They look opposite to us; deep down they are not. Deep down, negative and positive are poles of one existence.

Existence is manifested into polar opposites. They are complementary, not opposites; they are contraries but not opposites -- complementary to each other. They supplement each other, they help each other. Really, the one cannot exist without the other. The good cannot exist without the evil, and the light cannot exist without darkness, and love cannot exist without hate, and the friend cannot exist without the enemy.

A Jesus cannot exist without a Judas. A Judas is not opposite to Jesus. He is the complementary, the dramatic complementary of Jesus, the other aspect of Jesus. It is difficult to conceive, because as our thinking goes, it always divides. We see Jesus as the god, and then we see Jesus' opposite, Judas, as the evil.

Jesus cannot exist without a Judas, and a Judas cannot exist without a Jesus. They both come simultaneously into existence. This story is very beautiful and meaningful.... When Jesus was crucified, Judas committed suicide. He was instrumental in Jesus' crucifixion, but when Jesus was crucified, Judas committed suicide. Really, Judas cannot exist without Jesus; when Jesus is no more, Judas becomes meaningless, irrelevant. Then he has nothing to do. He was here only for Jesus to be crucified, or for Jesus to be. He was the counterpart, the shadow. When Jesus disappears, the shadow is bound to disappear. A Judas cannot exist without a Jesus, and a Jesus cannot come into this world without a Judas.

The polar opposites are complementary, deep down; negative and positive are one. And the negative makes the boundary, negative surrounds the positive. The positive is the center, negative is the periphery. So if you want to enter the center you have to pass through the periphery. That's why a religious search

begins with the negative -- what you are not. You are not the body, you are not the mind. You are not the ego, you are not the self. These are all negatives. These negatives, these "nots" are the periphery, and only when you are past all the "nots," all the negatives, then you enter the positive -- then you become aware of what you are.

If you begin with a positive, you begin wrongly, because then the positive will be just in your imagination, not an authentic experience. If you begin with, "I am brahman" without knowing that you are not the body, without knowing that you are not the mind, without knowing that you are not the ego.... If you begin with "I am brahman," this "I am brahman" is not the center; rather, you are outside the periphery and imagining it.

This statement, "I am brahman," can be of two types: one of imagination, the other of experience. The other is the authentic; the one, the first, is just imaginative thinking. If you have not denied thinking first, you can think that you are brahman, but that is you thinking; just a thought in the mind, not an experience. You have not known that you are brahman, you have only become acquainted through scriptures, through others. This is just a thought in your mind, not a deep realization.

So never begin with any positive. There are many who go on continually repeating, "I am brahman, I am brahman, I am brahman." And by their repetition they only show that they don't know. Because if you know, there is not need to repeat. Whatsoever you know, you never repeat -- there is not need. You know; you know already -- then why go on repeating? This repetitive mind shows that you are just suggesting to yourself that you are brahman, just trying to create an illusion by autohypnosis that you are brahman. But this autohypnosis will not lead you deep; it will not even be skindeep. So someone hits you, and the brahman evaporates -- you begin to react out of whatsoever you really are. Then you begin to react as a body, then you begin to react as a mind, then you begin to react as an ego and NOWHERE as a brahman! Because that was only a thought -- just a dream, just a cloud, not an experience in you.

Never begin with any positive, because beginning with the positive is bound to be illusory. Begin with the negative.

But we are fearful of the negative, we are afraid of the negative, because the negative means renunciation; the negative means renouncing something. Negative means destroying something, negative means eliminating something, negative means DIS-identifying with something. It is painful, one begins to suffer. "I am not this" -- then something has dropped from me. "I am not this" -- then again something has dropped from me. It goes on dropping and I go on becoming poorer, and poorer, and poorer -- that is the fear.

We desire to accumulate. We desire to go on identifying: "This is me, that is me." This is how the mind works. We go on identifying with more and more things, with more and more persons. And the greater becomes the periphery, the more secure we feel.

This is what lust means. Lust means a desire for accumulation -- "This house belongs to me." Then suddenly I become the house. "This car belongs to me" -- then I become the car. So when someone falls in love with a car -- and many fall -- then the car is not just something outside of you; it becomes part of you, it is your body. Then you don't feel that the car is a possession; you begin to feel identified with it. Whatsoever is attached to you becomes part of your body -- this is how our mind goes on working, accumulating. So elimination becomes difficult.

Mind is the accumulator in you.

Meditation is the eliminator.

That's why mind and meditation are in conflict.

If you meditate, then you go on destroying your mind.

The Zen monk Rinzai has defined meditation as a state of no-mind, a deep freedom from the mind. It only means a deep freedom from accumulation. The reverse process is needed: elimination. Go on eliminating and saying, "This is not me, this is not me, this is not me" -- go on. In the UPANISHADS the formula for this elimination is NETI-NETI. This formula means... these two words are the base of the negative process.

Neti-neti means, not this -- not that. The word means, not this -- not that. Go on saying, "I am not this, I am not that" -- go on.

When the negative is completed, you fall into the positive. When the negative is crossed, you enter the positive; and now the positive is not imagined -- you experience it, you encounter it, you become it.

"I am brahman" is an experience, not a statement to be made before experience -- it NEVER should be made, never should be believed, never should be assumed. If you assume "I am brahman" without knowing

it, you will never be able to encounter the reality which reveals to you, which explodes in you, and becomes brahman.

Pass through the negative and attain the positive. The positive should not be tried directly; it is always reached indirectly. Whatsoever you need is just elimination, and when all else which is not you is eliminated, SUDDENLY that which is you is revealed. That's a revelation. You have nothing to do for it directly; indirectly, you have to do much.

Go on cutting and renouncing, go on breaking identities. Unless you come to a point where nothing remains which you can call "this" or "that" -- only you, only the center; everything of the periphery eliminated, only the center without the periphery.... Then suddenly the whole focus of consciousness changes. You enter into a different world, the world of the positive. You become aware what you are.

Meditation is negation.

Realization is positive.

Meditation is negating, negating to the extreme where nothing remains to be negated; denying to the very end, where nothing more remains to be denied. When everything has been denied and negated, and you cannot deny and negate anything, because nothing remains to be denied -- then is revealed that-which-is, which you are, which everything is. Then you fall into the existential. Then you transcend the world and enter brahman; then you enter the beyond.

One thing more: When you enter the positive, you feel it as positive only because of the negative you have experienced. When you enter the positive -- this center -- you feel it as the center because you know the periphery. But once entered, both are lost -- the periphery and the center both, the negative and the positive both. That's why the Indian term for it is PARABRAHMA. It means that which is always beyond -- beyond the duality, mm? It will be good if we translate it as the "beyondness," as the transcendence; that which is beyond the duality.

First you eliminate; first you use the negatives. Then you enter the positive. And then both are lost.

Only when both are lost do you enter totality.

So remember, we have three terms: One is SAMSARA -- the world, the MAYA, the illusion, the world of the objects. Then we have brahman, the seer, the knower, the world of the the subject, the subjectivity. Then we have the beyondness, the world of the the beyond, which goes beyond both. First we have the objective world, then we have a subjective world, then we have neither this nor that -- the remaining. The remaining consciousness which transcends both is parabrahma, the beyondness, the absolute existence, the ultimate.

Begin with negation; attain to the positive; then attain to the beyond where both are dissolved... or both become one, or both are known as one... but the twoness is not there.

> THAT WHICH ILLUMINES THE WORLDS OF RELATED EXPERIENCES LIVES IN THE WALKING, DREAM, AND THE PROFOUND SLEEP STATE.
> ONE WHO BELIEVES THAT BRAHMAN AND I ARE ONE, IS LIBERATED FROM ALL BONDAGE.

Knowing this, realizing this, encountering this, that "I am that brahman which transcends all, I am that brahman which is expressed in all, I am that brahman which is the negative and the positive AND the beyond," one is liberated, one becomes free; rather, one becomes freedom.

This is the religious longing, this is the religious thirst: How to be liberated? How to be totally free? How to be beyond suffering? How to be in the eternal bliss?

Only when you transcend duality do you attain it.

Begin with elimination; then you will come to the positive realization. And then that also dissolves. You have to do only the elimination; then you enter spontaneously, without any effort, into the positive. Then you have to do nothing -- the positive disappears itself, because it can exist only with the negative. When the negative is not there, you have only a glimpse of the positive; and then the positive disappears. It cannot exist without the negative.

So whatsoever you have to do is only the process of elimination, meditation -- nothing else; all else HAPPENS.

Renouncing that which you are not is the alpha and omega -- all -- the beginning and the end.

Now be ready for morning meditation.

That Art Thou

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DIFFERENT FROM ALL THAT CONSTITUTES THE EXPERIENCER, BHOKTA, THE EXPERIENCED -- BHOGYA, AND THE EXPERIENCING -- BHOGA, IN THE OF WAKING, DREAM, AND DEEP SLEEP.
I AM THE WITNESS, THE EVER-AUSPICIOUS, THE PURE CONSCIOUSNESS.

I AM THE NON-DUAL BRAHMAN.
IN ME ALONE IS EVERYTHING BORN; IN ME ALONE THAT EVERYTHING EXISTS. AND IN ME ALONE, THAT EVERYTHING DISSOLVES.

This sutra is concerned with a very basic, foundational attitude. Man as he is, is always identified with something or other. Identification is our habit. By identification is meant that whatsoever we see, we become one with it; whatsoever we feel, we become one with it; whatsoever we know, we become one with it. Whatsoever happens as an object becomes part of our subjectivity. There is no space between the two, no gap. This no-gapness, this no-spaceness between the object and the subject is our misery.

For example, I have pain in my leg. The pain is there in the leg; the consciousness is in the head. The actual fact is that I become aware of the pain, I am a witness to it. But that happens rarely -- what happens is quite different: I begin to feel pain not as a witness, but as an experiencer. I feel this pain happening to ME -- pain HAPPENING TO me -- not pain as WITNESSED BY me. If I am a witness to it, there is a gap -- pain is somewhere, and I am somewhere else, and there is space. If I feel that the pain is happening to me, the space is lost, the gap is bridged. Now there is no space between me and the pain -- I become pain.

This is a fiction of the mind, but we live in fictions. This is a fiction, absolutely a fiction, because pain is not happening to the consciousness; it is happening before it. It cannot happen to the consciousness itself, it always happens before it. The consciousness is just a mirror. It mirrors... but when a mirror is mirroring something, that something goes deep into the mirror. It never really goes, it only reflects. But it appears that it has gone deep into the mirror. If the mirror could become conscious, then it would feel that "this thing has come into me, has become part of me. Now this thing is me." Because the mirror is not conscious, it never falls into this identification.

We are a conscious mirror, so whenever something is before us it goes deep down inside. And a conscious mirror catches it, identifies himself with it. Pain in the leg is something before the mirror of the consciousness. But then, reflected, the pain goes in. And then consciousness becomes identified and I begin to feel pain as happening to me -- not happening BEFORE me.

This is the distinction between a non-witnessing consciousness, and a witnessing consciousness; between an identified consciousness, and a non-identified consciousness. And this is the distinction between the world and liberation, between the world and the divine. This distinction looks small, but it is not. This distinction is the greatest distinction possible, the greatest distance possible. When you are identified with any object, you are in the world. When you are not identified, you are beyond the world.

So how to achieve this witnessing consciousness?

Consciousness, we have -- but identified. This is what bondage means: consciousness identified with things which are not part of it, and can NEVER be part of it.

Consciousness is intrinsically, inherently, an outsider; it remains always outside of whatsoever is reflected in it. It always transcends whatsoever is experienced, known, felt, looked at. It is a transcending mirror. But it becomes identified, it becomes one; whatsoever reflects in it becomes part of it. This is illusory -- it cannot become part of it. But it appears to have become, and then we live as if it has become part of us. This living is bound to be just a dream, based on a very illusory thing, based on a very fallacious conception, based on an absolute error. The whole life becomes erroneous, illusory.

This sutra says that unless one becomes a witnessing consciousness, one is really not awake, one is just asleep -- dead asleep. One is not really conscious unless one is witnessing.

How to create this witnessing? How to achieve it? What to do?

Always divide your experience, analyze it -- analysis is the method. Analyze the experience into its constituents, and then look within to see whether there is something which is NOT analyzed, which is not in these analyzed parts. For example, I see a flower. There is the flower, the object; then in me there is the seer, who has seen. These are two things: the flower there, and the experiencer, the seer, is here. Here inside, something -- the subject. There outside, something -- the object. These two are related; that relationship is the third part. The known, the knower, and knowledge -- the experiencing, the experiencer, and the experience.

So whatsoever you know, experience, feel, is divided into three parts. Is this all, or is there something more which is not in this this division? Is this all, or is there something more which is missing? Ordinarily, it seems to be the whole thing: the known, the knower, and the knowledge. But this sutra says there is something more hidden behind: the witnesser, who witnesses all these three -- you.

Who is analyzing? Who is trying to understand the whole phenomenon of experience? -- the flower, the object; the knower, the subject; and knowledge. And who is this, who has become aware of this whole phenomenon?

This fourth is the witness.

This witness is never involved in any experience.

It is always outside.

The ego is involved, the ego becomes the knower. Or, you can call it mind -- the mind is involved, the mind becomes the knower. Objects are involved -- they become the known. And then there is a relationship of knowledge. But within you and beyond, is a consciousness which witnesses all these three. This process of knowing, and experiencing, and feeling is witnessed by someone. That someone, that "X," that unknown factor, is basic.

For example, you have gone to a film, or to a drama, or to a theater. You have seen something, your were there. But have you ever tried it -- to be a witness of the whole phenomenon? Try it here. I am speaking, so I am the object for you. Can you transcend both? Can you look at the whole thing? Look at me -- be aware of the speaker, be aware of the listener; be aware of both the speaker and the listener. Don't think about it. Just here and now, this very moment, be aware of the speaker, be aware of the listener, make these two... just put them before your witnessing.

Then who are you? Who is aware of the speaker? And who is also aware of the listener? Who is he? He transcends both -- he is neither the speaker nor the listener, he transcends both. And that witnesser, if rightly understood, doesn't belong to the speaker, and doesn't belong to the listener.

Then to whom does it belong? It cannot belong to you; you are the listener. It cannot belong to me; I am the speaker. Then to whom does it belong?

It belongs to no one, but everything belongs to it.

It transcends all, but everything is bases on it.

It is the hidden source of all life.

It is the hidden source of all existence. To reach this witnessing is to reach the divine, is to reach existence, the being -- or the ground of being, whatever one like to call it.

One thing more: this witness is not yours; this witness is not mine. This witness is the source of all, the base of all. So the moment you are a witness, you are not an ego. You can remain an ego only if you are identified; then you are an ego. If you are not identified with your experiences, then you are not an ego. The witness has no "I" as a center; it is center-less. So we can say that witnessing has no center, or it has its center everywhere. This witnessing is just an unknown cloud. We are surrounded by it, or we exist in it.

This witnessing is the unknown sky which surrounds us all.

This witness is a space, inner space, in which we exist, in which we are born and in which we dissolve.

Find this witness; try to find this witness in everything you are doing, knowing, feeling. You are walking on the street; be a witness to it . See it, feel it, that the body is walking and the mind knows that the body is walking. Then be a witness of both; then be a witness that the mind knows that the body is walking, and the body is walking. The mind is the subject; the walking the object. Who are you? You can witness both body and mind -- WITNESS.

Then suddenly you become aware that "the body is walking in me, the mind is knowing in me." And this me is not an "I" -- this is just a pure consciousness, a mirror in which everything is mirrored: the walking, the body, the knowing mind, the flower on the tree, the moon in the sky, people all around, the speaker, the listener, everything is in it. Just like there is space outside, there is space inside -- that space is the witnessing consciousness.

So this sutra says:

> DIFFERENT FROM ALL THAT CONSTITUTES THE EXPERIENCER, THE EXPERIENCED AND THE EXPERIENCING, IN THE THREE REALMS OF WAKING, DREAM AND SLEEP, I AM THE WITNESS, THE EVERY-AUSPICIOUS, THE PURE CONSCIOUSNESS.

Why is this witnessing consciousness EVER-AUSPICIOUS? -- because it is always innocent, pure, virgin. You cannot make it impure; a mirror is always virgin. Whatsoever is reflected is only reflected; it never gets in it, it never becomes a part of it. So a mirror remains always fresh, new, because there is no memory of the past, nothing remains of the past. The moment the object is not there, the mirror is again the same. Really, it HAS been the same; it has only reflected, and reflection cannot make anything impure. Impurity means something has gone deep, it has become part of you; then you become impure.

This sutra says that the ever-auspicious, the ever pure, the ever holy, the pure consciousness... this witnessing will lead you to the land of virginity, will lead you to the land of ever-freshness, will lead you to the land of ever-purity. Impurity is impossible.

But we all have become impure, so how does this happen? Deep down, the consciousness is always pure. Then why have we become impure? We become impure only through identification, and that impurity is also just a fiction, not a reality. You cannot become impure, you can only think that you have become. You can only believe that you have become, you can only deceive yourself that you have become.

For example, there is something in front of the mirror -- something impure, dirty, ugly -- an ugly thing before a mirror. If the mirror could become conscious, then it might think, "I have become ugly," because ugliness is reflected in it. The same happens to us. Ugliness is reflected, impurity is reflected, sin is reflected, and we become sinners; we begin to feel like sinners, impure, ugly -- but this is only a reflection. But unless you know that this is only a reflection, how can you believe it? One has to KNOW it, that this is only a reflection.

Be a witness to your experiences and you will know that the whole world is just a reflection of you; it has not penetrated you. It CANNOT; it is impossible. It can only be reflected; a consciousness reflects. Once you become aware that you are only reflecting, all the impurities dissolve. It is not good to say "dissolve" because they were never there; they DISAPPEAR. Even to say "disappear" is not good, because they were never there.

When Buddha attained this mirror-consciousness, when he became a buddha, an enlightened one, someone asked him, "What have you gained?" Buddha said, "I have gained nothing, because whatsoever I have gained has been always with me. So how can I say that I have gained it?"

Then the man asked, enquired, "Then have you lost anything?"

Buddha said, "How can I say? It is difficult, because whatsoever I have lost was never with me. So how can I say I have lost it? I have not gained anything, because whatsoever I have come to know has been always with me. I have not lost anything, because whatsoever I have lost, was never with me. I have lost ignorance which was not with me, and I have gained knowledge which is a part of me -- my nature, my very being."

> I AM THE NON-DUAL BRAHMAN.

In this witnessing, in this awareness, one becomes aware; one becomes suddenly aware that "I am the non-dual brahman." Why? -- because this witnessing consciousness has no "I," no center, no ego. It is just an infinite space with no boundaries -- unbounded, with no limitations -- infinite space within. Once you become aware of it, you know this is the non-dual brahman. This is the base, the source, the ground.

IN ME ALONE IS EVERYTHING BORN, IN ME ALONE DOES EVERYTHING EXIST, AND IN ME ALONE DOES EVERYTHING DISSOLVE.

But this must be experienced; otherwise, it becomes just a theory, a hypothesis. Then it is a philosophy and not religion -- and I am not concerned with philosophy at all. I am absolutely non-philosophical; philosophizing is just stupid. It leads you nowhere, it never transforms you; on the contrary, the more you are involved in thinking about things unthinkable, the more and more, you are far from the center where, if ever something is known, IT knows. The more a mind is philosophical, the more it goes away from existential experiencing.

I am concerned, and this UPANISHAD is also concerned, with religion not with philosophy. And this is the difference: philosophy is thinking about the unknown -- which is impossible -- you cannot think about the unknown; you can either know it or not know it. Religion is concerned not with thinking, but with realizing, with transforming, reaching, dissolving, entering, encountering.

Religion is an experiment in one's own depth.

It is not thinking, is is not speculation.

So this "I am the non-dual brahman" is not a theory. This "In me alone is everything born, in me alone does everything exist, and in me alone does everything dissolve," is not a theory. It is an experience, it is a realization.

Don't believe it unless you know it.

Don't make it a dogma unless you reach it.

We are so cunning with ourselves, and so deceptive -- self-deceptive -- that we can begin to think "I am the non-dual brahman." We can go on repeating this; we can make our minds up: "I am the nondual brahman," and then we can create the illusion that "I am the non-dual brahman" without reaching anywhere.

This is a statement, not a theory. So try for that state of mind where you also can make this statement. Never before utter these words, because words are dangerous. You can autohypnotize yourself with words, and you can begin to believe them if you go on repeating them. By constant repetition you begin to feel that you know. But that is not knowledge, and that is even more dangerous than simple ignorance. From ignorance there is a path, but from so-called, false knowledge there is no path. False knowledge is a closed prison. Ignorance is an open sky, you can move from it. You cannot move from false knowledge.

So whatsoever is being said here is not to make you more knowledgeable. I am not giving you principles; I am only hinting at some truths.

But they are not truths unless they are you own truths. One's own truth is the only truth. All else which is borrowed is even dangerous -- more dangerous than simple lies. Borrowed truth is more dangerous than any untruth, because you can begin to feel that this is your own, and it is not.

So remember this. All these statements are made from a state of mind, from a realization. That's why this UPANISHAD never argues about it, because how can we argue about a statement? The UPANISHAD goes on just stating -- there is not argument, there is no effort to prove anything. There is no rationalization, there is no argumentation, nothing -- a simple naked statement that if you do this, this will happen; if you go through this, this will come to be encountered; if you pass through this state, this will be the realization.

These are simple statements, not theories. Don't make any theories out of them; rather, make some experiments so that one day you can be a witness, and then you also can state:

I am the non-dual brahman.

I am the pure consciousness.

I am that which never dies.

I am the deathless: I am existence.

I am being.

Now get ready for the night meditation.

That Art Thou

Chapter #31
Chapter title: Kaivalya Upanishad

1 April 1972 am at Mt Abu Meditation Camp, India

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I AM SMALLER THAN THE SMALLEST; I AM ALSO THE MOST VAST.
I AM THE MARVELOUS COSMOS.

I AM THE ANCIENT ONE, PURUSHA -- THE BASE OF ALL.
I AM HIRANYAMAYA, THE EFFULGENT ONE, THE EVER-

PERPETUAL.

Mind can reason, mind can think, but thinking is a limitation -- and reason also. So the moment mind encounters the unlimited, the infinite, difficulties arise, because mind itself is a limitation. Mind has a window to look at the sky, but then the window is imposed on the sky, and the the sky is cut by the window. Then whatsoever you look at from the window is not the infinite sky, it is a windowed sky, a patterned sky. You have given a pattern to it; it is not real. It has been cultivated by you, and your boundaries of the window will become the boundaries of the sky.

The same thing happens with the mind: mind is a window to look at the world, mind is a pattern to look through. When you look from the mind, through the mind, the whole universe is distorted. You give your pattern to the universe. You look at the universe with an attitude, with a thought-system, with a reason, with a logic, with a method.

If you really are interested to know the world as it is, to know existence as it is, then throw away this mind totally, then discard this window; then don't give any pattern to your experience. Let the experience happen as it is, and don't give any limitations to it -- don't cling to your stupid logic. Every logic is stupid. Why? It is stupid because that which you are going to encounter, to know, is illogical.
Logic is man-made; the universe is not.

Logic is yours; the universe is not. Logic has all the limitations which a human mind can give to it. Logic is a by-product of humanity. There was a time there was no humanity, no human mind, but the universe was. It existed without your mind, it existed without your logic -- it existed without you! And it existed quite at peace. It will exist when you are not. If there is no mind, the universe will still exist, but the mind cannot exist without the universe. The universe is greater, existence is original; mind is just a by-product, mind is just a flowering.

The tree can exist without this flower, but this flower cannot exist without the tree. Remember this: don't go on imposing things from the flower on the tree. If the flower wants to know the tree, the flower must go deep down into the tree, into the sap of the tree, be mingled with it, be in a deep communion with it. It should not be an observer from the outside. The flower can observe the tree from the outside. The flower can look down at the tree and begin to think that the tree is ugly, because the flower has its own conception of beauty. But the flower has come out of this tree, so how can something like a flower come out of an ugly tree? And the flower is there because of the tree, and the tree is helping, every moment -- the tree is giving

life every moment to the flower. And now the flower has it own conception, its own mind. Now the flower says that the tree is ugly, now the flower says that the tree seems meaningless, now the flower says that the tree exists illogically.

Mind is a flowering in the universe. It is good, it is beautiful if you accept the universe as it is. It is beautiful; it a great value. Mind is a great value added to the universe if you look into the universe, not through the mind as an outsider, but in a deep communion. This deep communion happens only when you drop your patterned thinking, when you drop your windowed outlook, when you drop your thoughts, concepts, theories, reasonings, rationalizations. When you drop everything of the mind, you just become conscious -- thoughtlessly conscious, free from prejudices, conceptualizations, philosophy, religion, theology. When you just become conscious and become an insider, not an outsider, when you drop into the universe with your mind purified of its patterned thinking, then you come to know a different phenomenon. If you look from the mind as an outsider, you will know only the part, never the whole; and you will not be able to connect even, to relate even to the part. Then the experience will be atomic -- that is what is happening to science.

Science is bound to come -- reducing everything to its atomic existence -- to the minutest part. Then the whole world becomes a chaos; there is no inter-relatedness. Really, with science there is no universe. Universe means one. Science has created multi-verses. The very word universe means one -- "uni" means one. Science has created multi-verses. Every science has its own universe, and no two sciences are in any way related. Every science goes into its own specialization, more to the part, and then the whole is lost. You can know a part, but a part is always dead. Life exists in the relatedness of the total.

Life is always of the whole.

That's why life is holy.

Both the words mean the same thing. Holy means of the whole, belonging to the whole. The moment you begin to feel a belonging to the whole, you become holy.

But science goes on dissecting, analyzing, cutting every phenomenon into its parts. The moment you have cut any phenomenon any wholeness, into parts, you have dead parts. Life belongs to the whole; it runs through the parts, it belongs to the whole. The whole is not just a combination, accumulation, or a totaling of the parts. The whole exists in its own right. The whole is something more than its parts; only then is there life. If the whole is just the parts, then the whole is dead. The whole is alive only when it is more -- more than its parts, more than its constituent parts. It must go beyond the parts, only then life is there.

That's why science cannot encounter life. The very method debars it; the very approach closes the door. Science cannot come to consciousness, because consciousness exists as a whole. For example, my hand and my mind -- they are not related physically, they are related in consciousness. My eyes see and my legs move accordingly. Somewhere deep down, seeing is related to my moving. The moving center is related to my cognitive center somewhere. Where is it related?

My body has parts the same as any mechanical thing. The parts are related mechanically, but they are deeply related as a conscious unit also. That consciousness is not centered anywhere in the body; that consciousness is just wholeness. It is everywhere in the body and nowhere. You cannot pinpoint where it is, it cannot be figured out -- it is everywhere. Every part of your body is conscious; every part is related in a wholeness.

That wholeness cannot be found by scientific methodology, because the very methodology is based on analysis, on cutting, on dissecting. So science will never encounter life, and science will never encounter consciousness. And science is unable intrinsically to encounter the divine in the world, because all these things -- life, consciousness, divinity -- belong to the whole, not to the part.

Religion is the search for the whole.

Science is the search for the part.

So science ultimately comes to the atom, and religion ultimately reaches to God, to the whole.

But mind is the difficulty, the problem. Our minds are trained scientifically. Our minds are trained analytically. And the method of analysis has some basic qualities: one quality is always to be the outsider.

For example, someone came to me last night, and he said... he was here for the first time; he observed your meditation, he came to me and he said, "This looks absolutely foolish." He is right in a way; it LOOKS foolish whether it is or not. But when he says it looks foolish, he is saying something about himself, not about the meditation. It looks foolish to him. But how could he judge? He was not a participant; he was not in it, he was not doing it -- he was observing.

Science observes from the outside; religion goes deep. Religion means involvement, looking at things

from inside. A religious person will never say, "It looks foolish." He will say, "It looks strange." He will say, "It looks mysterious." This judgment shows much about the person. He can judge a thing without knowing it; he can judge a thing without experiencing it.

So I told the man, "Rethink the whole thing -- whether your judgment is foolish or the persons who were doing it were foolish. Rethink it, because to judge a thing from outside is not good; it is not good, it is fallacious. To judge so immediately is not even scientific. And to judge according to one's own fixed mind and attitude, according to one's prejudices is not just."

But science goes on, logic goes on, mind goes on in this way: judging everything from the outside. From the outside you can be aware only of parts. You can see my hands, you can see my eyes, you can see my face, you can see my legs, but you cannot see me. I am something else existing inside. Parts exist as my outside. I am the inside of my parts, and that inside is the whole. Someone jumping, crying, weeping or laughing in meditation, may look foolish -- but from the outside. You don't know what is happening inside him.

What is happening inside him? How can you know from the outside? If he is weeping, what is going on inside him? What is happening to the whole inside? This weeping, if you take it as a part then it is foolish, it is meaningless. If you take it as a whole, deep down something must be happening there which is being released by the tears. Deep down something must be exploding which is being thrown out by his cries and screams. Deep down something must have been moving which is shown by his mad movements. Deep down something so new is happening, something exploding, some inner energy moving through new centers. But that is something inside, and you cannot observe it. You have to go through it.

You can be a participant but not an observer in religion.

You can be be an observer in science, never a participant.

Really, for science this is a basic condition: you should not be a participant. Because if you participate you are involved in it, then you become a party to it. So you must be neutral, like a judge -- outside. For science it is a basic condition.

For religion, quite the opposite is the basic condition. You must not be the observer, because how can you observe anything which is inside? You can observe only the outside. You must be a participant. This is a basic condition for religion: you must be a participant. For science, non-participation is the condition, because it is a method to observe from the outside.

For religion, deep involvement, deep commitment, participation, is a necessary condition, because it is a knowing of the inside; it is a knowing of the whole. You can know it only when you are in it.

So sometimes it happens that for a scientifically trained mind that which looks foolish, for a religious mind may be the very wisdom. And the vice versa is also true: for a religious mind, that which looks foolish may be very meaningful, rational, and logical for a scientifically trained mind. But it you are aware of the basic difference of approach, of the foundational difference of dimension, then you can say something can be scientifically foolish and religiously wise; and something can be religiously foolish and scientifically wise. And these two are not contradictory.

That is what is meant by the strangeness and mystery of life. If we look at life as a mysterious phenomenon, then contradictions are not there. They only appear, they are related, they are complementary.

A logical approach is good in itself within limitations... illogical approach is also good in itself within limitations.

If you are approaching the whole then approach illogically.

If you are approaching the part then approach logically.

Logic is the door to the part:

Illogic, or meditation, is the door to the whole.

Meditation is illogical; it is a jump from the mind to the no-mind. It is a jump from reason to life itself. It is a jump from thinking to existence, so how can it be logical? It is a jump from thinking to existence. It is not thinking, it is experiencing. So I will say, "Be foolish," scientifically be foolish when you approach religion. That foolishness pays; that foolishness ultimately proves to be wisdom. Be mad when you are approaching the whole.

Be mad, I say, when you are approaching the whole.

Don't cling to so-called sanity, which is based on the experiences of the past.

Be mad!

But this madness is divine, and this madness has a method of its own. Religious madness is methodological. Religious madness is a method to approach the whole, the mystery of life, existence itself;

to take a plunge, to take a jump, to suddenly take a jump from the mind -- because the mind is your past and mind is your thinking, your thoughts, your culture, your civilization, your theology.

Mind is just thoughts, an accumulation of thoughts, existence is not. And thoughts are dead, all thoughts are dead; existence is alive.

All thoughts are borrowed, and existence is always original. And all thoughts are just dust on the mind, accumulated in your movement, accumulated through your life, death, birth. Existence is ever-fresh just like a flower, fresh, flowering this very moment, a river flowing, this very moment, a sun rising this very moment -- existence is ever-fresh.

Don't cling to the dead mind.

Take a jump into the freshness of existence.

Existence is always here and now, and mind is never here and now. Mind is always there and then. Either the mind is in the past or it is in the future -- it is never in the present. Have you ever observed it? Have you ever become aware of the fact that mind is never HERE, it is never NOW; it is always either in the past or in the future. And neither is there past nor is there future. Past is that which has gone dead, and future is that which has yet to be born. Only this moment, here and now, is in existence.

When I say take a jump from the mind, I am saying take a jump from past orientation, from future orientation. Take a jump here, this moment into the present. Existence is here; mind is never here, so they never meet. Mind never meets existence.

Mind is just like a radar -- it can look far away; it cannot look just near here. Radar cannot look near; it can only look far. Mind is a radar. It is a useful thing but it always looks faraway. Either the expanse must be in the past or in the future; it cannot look here and now. Here and now is just missed by the radar. It is good for looking to the future, it is good for looking to the past. It is good to go down for memory, it is good to go down for desire; but it is never good -- absolutely useless -- for going down here and now into existence.

Meditation means a jump -- it is foolish, it is mad.

But be mad in it and be foolish in it, and then you will gain a strange wisdom which comes only to the mad mind, the religiously mad mind.

Life is a mystery; it is not a mathematical problem. It is more like poetry than like mathematics, it is more like love than calculation. It is love, not logic.

Now be ready for the madness.

That Art Thou

Chapter #32
Chapter title: Kaivalya Upanishad

1 April 1972 pm at Mt Abu Meditation Camp, India

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Audio: Yes
Video: No

I AM THE INCOMPREHENSIBLE SHAKTI (ENERGY),
I AM WITHOUT HANDS AND FEET.

I CAN SEE WITHOUT EYES, HEAR WITHOUT EARS, KNOW WITHOUT INTELLECT.
DEVOID OF ALL FORMS, I KNOW ALL; BUT THERE IS NONE WHO KNOWS ME,THE EVER PURE CONSCIOUSNESS.

This has been one of the most foundational questions for a religious seeker: whether the divine can be known, whether the divine can become an object, whether the divine can be encountered, whether I can meet him. A religious mind has always been asking, enquiring, searching, seeking knowledge of the divine.

But this sutra says that the divine knows all. But no one can know the divine. The divine is the knower and everything is the known. The divine is the subjectivity and everything is just an object. And the divine can never be reduced to an object -- it is impossible. The very nature of the divine is subjectivity.

Soren Kierkegaard has said that subjectivity is spirituality. By subjectivity is meant the knower. When I know something I am the subject and the thing known is the object. Can I, myself, ever become an object of myself? Can I encounter myself? Can I have an interview with myself? Is it possible to make myself into an object? It is impossible. My intrinsic nature is subjectivity. I can make anything an object, but I remain continuously, constantly, eternally, the subject, the knower. I cannot know myself in the same way that I know other things, but still I can know that I am. This knowledge must be qualitatively different from all other knowledge.

How do you know yourself? Everyone knows he is. Who has informed you about yourself? Who has introduced you to yourself? Who can be a witness that you are? Have you known yourself through the eyes? Have you known yourself through the hands? Have you known yourself through any sense? No, no sense gives information about me. My eyes say many things about other things -- the whole world. My ears inform me of a different dimension of the universe -- the sound dimension. My eyes inform me about the light dimension. My senses go on giving me information about the world, but no one, no sense gives me any information about myself.

All that I know about the world is through the senses, and all that I feel about myself is not at all concerned with the senses. Then who informs me? Who gives me the feeling that I am? How do I stumble upon it? How do I come to know it? And it is deep-rooted. I can doubt my eyes, because sometimes they inform me in a very misguided way. Sometimes I see something and it is not there. Sometimes I see something as real, and it proves to be a dream. Sometimes I see something, go near to it, and it is not there; it was just a deception, a hallucination.

So I cannot believe my eyes absolutely; I cannot believe my ears absolutely -- every sense can be deceptive. But this information which I have about myself, this feeling, this rootedness in existence... no sense informs me and yet it is indubitable, I cannot doubt it.

Can you doubt yourself? You can doubt everything: you can doubt the divine, you can doubt the world, but you cannot doubt yourself, because even to doubt you will be needed. Even to doubt you will have to assume that you are: the doubter is. This "I," this feeling of I-amness.... From where have you got it? It seems from nowhere. It bubbles up in yourself; it is not something coming to you from outside, but something from yourself.

This word "information" is beautiful. Really, when we use information, we should use OUT-formation. Only one information is there: that is the feeling of myself. This is INformation -- it comes from IN, from nowhere. There is no source other than me. This is the only INformation -- the ONLY, I say. But it is, and it is absolutely there; you cannot doubt it. Doubt is impossible. This feeling that "I am," is not knowledge in the ordinary use of the word, because knowledge means a division between the known and the knower. Here, in me, the known and the knower are one, they are not divided.

So how to call it knowledge? Or if we insist on calling it knowledge, we have to qualify it, we have to give a different meaning to the very word. Knowledge means: the division between the known and the knower. If I call this self-knowledge, that means: without any division between the knower and the known. How can knowledge exist without the division? So, this is not knowledge; rather, this is an existential feeling. This is less like knowing and more like being.

This being is not known by anything else -- it is known by itself -- so this being can never be made an object. It can never be put before; it is always behind. It always transcends; it always goes beyond. You can never put it before yourself, because you are it and you will always be standing out and out and out. In English the word "ecstasy" is good, and "existence" is also good, and very relevant.

The word "existence" means to stand out. Heidegger, Sartre, Marcel, Camus -- they all have played with this word "existence." They say existence means to stand out. This being always stands out. Wherever you put it, it is always out. It is never involved in the known -- it always goes beyond. The word "ecstasy" also

means the same. Ecstasy also means standing out.

This subjectivity, this knower, is always deep in existence, in deep ecstasy, and it can never be reduced to an object. Why? This sutra insists that this can never be reduced to an object, because God can never be known. You have a God within you; it goes on transcending. If all objects are dissolved from the mind, then you become suddenly aware of your own being. This being has no limitation, and this being is not yours; this being belongs to the whole universe.

Without object, without thought, when you become aware of your being, you also become aware of the whole being, of the whole ground of the being. The being-ness in all existence... you become aware of it not again as a knower, because no being can be known in that way. Again you are dissolved into it, you become one with it. Again you know it as an existential feeling. So the way we express that someone has known God is wrong. If we say that someone is seeing God, again it is wrong.

But language has to be used, and any word is going to be wrong. So any word can be used, because all words are equally fallacious -- because all words are invented for objects, things; and God is not an object, consciousness is not an object. And there is no word for something which is known without any objectivity, as a subject. This becomes a problem.

But this is only a problem if one tries to understand it intellectually.

It is not a problem if one takes a jump into it and knows it existentially. That's the difference between a philosophical approach and a religious approach. The philosophical approach is to understand; the religious approach is to be.

So a religious mind is never searching after knowing; a religious mind is always seeking being. A religious mind means a search to be deep in God, not to know him; to be one with him, not to be a knower; to live in him, to live him, not to know him. If you are trying to know him then only your intellect will be involved. If you are trying to live him, love him, be him, then your totality will be involved. And unless your totality is involved, nothing is possible. Unless you are totally involved, dissolved into it, the ultimate cannot be known, cannot be felt. It remains always beyond. With your intellect it always escapes.

Go into it as a whole. Try to live the divine, not to know it. Try to be divine; do not try to make it an object. Only then it is known. And to be the divine, what is to be done?

We cannot do anything with the divine. We can do only something with ourselves. We can dissolve ourselves, we can surrender ourselves. We can commit a deep suicide -- not of the body, but of the mind. And that deep suicide of the mind is SAMADHI.
That deep suicide of the mind is meditation.

That Art Thou

Chapter #33
Chapter title: Kaivalya Upanishad

2 April 1972 am at Mt Abu Meditation Camp, India

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I, ALONE, AM THE THEME TAUGHT IN THE
VARIOUS VEDAS. I AM THE REVEALER OF THE

UPANISHADS, THE VEDANTA, AND OF THE VEDAS.

I ALONE AM THE REAL KNOWER.

FOR ME THERE IS
NEITHER VIRTUE, PUNYAM, NOR SIN, PAPA.

I SUFFER NOT DESTRUCTION, NEITHER HAVE I
BIRTH, NOR BODY, NOR SENSES AND MIND.

I, ALONE, AM THE THEME TAUGHT IN THE
VARIOUS VEDAS. I AM THE REVEALER OF THE

UPANISHADS, THE VEDANTA AND OF THE VEDAS.
I ALONE AM THE REAL KNOWER.

Some words must be understood first. VEDA is a very meaningful word. Ordinarily it indicates the four compilations: RIG, YAJUR, SAMA, ATTHARVA. But that is not the real meaning of it.

The word "veda" means knowledge, authentic knowledge. The English word "science" is the exact meaning of it. Science means knowledge, authentic knowledge. When I say authentic knowledge, I mean experimented, experienced, not speculative. You can speculate, you can think without going into any experience. One can think about love and can create theories, and can create a system, but this will not be authentic knowledge. You can speculate about love, but you cannot know it that way. One has to love, not to speculate, to know what love is. One has to live it, experience it, suffer it. One has to go through all the pain, all the suffering, all the blessing, everything. One has to know the unhappiness of it, and the happiness. One has to pass through it -- then only one grows in love, and then only one knows. To live is the way, not to speculate.

You can go on speculating infinitely without ever touching the reality. By authentic knowledge, by veda is meant: something which has been experienced, not speculated. That is the difference between science and philosophy. Philosophy is speculation; science is experiment. And that is the difference between philosophy and religion also. Religion is also an experiment. So we can say, philosophy is speculation about everything, science is experience, experiment about the objective world, and religion is experience and experiment about the subjective world.

Veda is authentic knowledge about the inner one. Veda is the supreme science: science of the inner one, science of the subjectivity, science of the knower, not of the known, science of the consciousness itself.

This sutra says: I, ALONE, AM THE THEME TAUGHT IN THE VARIOUS Vedas. All the authentic sources of knowledge talk about me. I am the theme. The divine is the theme, the absolute is the theme, the ultimate is the theme. This can be understood.

I, ALONE, AM THE THEME TAUGHT IN THE VARIOUS
VEDAS. I AM THE REVEALER OF THE UPANISHADS, THE

VEDANTA AND OF THE VEDAS. I ALONE AM THE REAL
KNOWER.

But the translation seems somewhere fallacious: I am the theme of the VEDAS, and also I am the creator of them. This will look strange. I am the creator of the VEDAS and also the theme; I am both. Why? -- because there is no one else. The divine can talk about the divine, the divine can live the divine, the divine can express the divine.

For example, a painter paints something. The moment the painting is complete, the painter and the painting are separated. The painting becomes something in its own right. The painter can die, but the painting will live. The moment a painting is complete the painter cannot say, "I am my painting," because the painting can be destroyed and the painter can live -- they become two.

So God is not just like a painter; rather, he is like a dancer -- a dancer dancing. The dancer is the dance, you cannot separate them. If the dancer dies, the dance dies. And if the dance stops, there is no dancer, because a dancer is a dancer only when he is dancing.

If there is no dance then the dancer has stopped; he is not a dancer at all. And if the dancer dies there is no dance. So what is a dancer doing? He is dancing himself. He is the dance, he is the theme, he is the

creator -- everything. That's why India has chosen a dancer as the symbol of the divine -- NATARAJ. It is meaningful, it is significant. It shows something, it indicates.

The world is a dance of the divine. The dancer is involved in the dance, and the dance is nothing but dancer expressed.

So this sutra says: I have created the VEDAS, but I am the theme of them. I have talked about myself, because there is no one else to talk about; there is no other reality.

FOR ME THERE IS NEITHER VIRTUE NOT SIN.
I SUFFER NOT DESTRUCTION, NEITHER HAVE I

BIRTH, NOR BODY, NOR SENSES AND MIND.

This part of the sutra is even more strange. It says there is neither virtue nor sin for me.

To a Christian mind it will seem conceivable, because God means virtue. To the Jewish tradition, to Islam, to Christianity, God means virtue. Sin cannot be conceived in any way related to God. That's why Christianity, Jewish tradition, Islam, all have to create a second God: the devil, Lucifer, Satan, Beelzebub. They have created many names for the other god, the god of evil. But if you create two gods in the world -- one of good and one of evil -- you create a deep conflict which can never be reconciled.

How can two gods, totally contradictory and opposite, polar opposites, be reconciled? When? And how? -- It seems impossible. Once you have made the rift, it become unbridgeable.

Who will win in the end? The devil, or God? The religious mind hopes that in the end God will win. But why in the end? Why not now? Is God impotent just now? Why cannot he win this very moment? Why in the end? And the devil goes on winning. The devil goes on winning not in the end, but just now, just here! It seems that this is just a hope; this end is just a hope, just a long postponement.

What to do with the devil? He goes on winning. So how to help good, how to help virtue? So we create a long postponement... in the end God will win. Why in the end? And how can he win in the end when he is defeated every moment? -- because ultimately these moments will count. And if the devil goes on winning continuously, how in the end can God win? These defeats of the divine and these victories of the devil will count. In the end the devil seems more probable to win than God.

And how can God win if the devil is a force, an entity independent of God in itself? How can you destroy an independent force? And if you say that the devil is just a rebellious child of god, then again you make God very impotent. This child goes on winning, and God cannot do anything. And if this child is just a rebellious child, then rebellion is possible against God; some force can rebel against him.

Anyway, you create a rift, unbridgeable. And this rift creates a deep tension in the mind, because then you are also divided. Some part of your being becomes the devil and some parts divine. That's why Christianity proved so sadistic, and so masochistic -- both.

Christianity created a very antibody attitude, so torturing oneself became virtue. Really, in the West the rebellion that exists today is just a part, a reaction of the whole Christian antibody attitude. If you go to the extreme, then somewhere the pendulum comes back, begins to come back. The body became something devilish, part of the devil in you, so you have to fight it. So Christian mystics are doing much violence to themselves -- unnecessary violence, unneeded. But because of the rift between the devil and God, you have to choose in you what part belongs to God and what part to the devil.

The world, if divided into two, will create a division in you also, and then there is tension, anguish, anxiety. Silence becomes impossible; there is only a fight, a war, a continuous fight.

Look at the face of Jesus; look at the face of Buddha. There seems to be a vital difference: Jesus looks sad; you cannot conceive of a sad Buddha. Of course, Buddha is not laughing, but Buddha is also not sad. Christianity has a tradition which says that Jesus never laughed. If you look at the picture, the tradition seems right. Jesus looks sad, sorry, in anguish, in pain, in suffering. Jesus cannot dance; it is inconceivable. Jesus cannot laugh -- why? The rift, the division: a constant fight within creates this sadness. Buddha is a reconciled one. The conflict has disappeared; he is now at ease with himself -- nothing to fight with, nothing to fight for. He has accepted whatsoever is, is.

This acceptance comes only if you can think and conceive, "For me there is neither virtue nor sin."

The whole of Christianity revolves around the idea of sin, original sin. The whole of the mind is burdened by the sin Adam committed -- the original sin overshadowing everything; and you are born a sinner, because Adam committed a sin. We are born in sin. Sadness is bound to come. Sadness, suffering, and ultimately a fight -- how to overcome this sin?

So the basic thing becomes guilt. If I am born in sin, if I am a sinner, if sin is all around me, then guilt is a by-product. So I become guilty. That guiltiness will create sadness, futility, a life without a song, a life without a dance, a life without a laugh.

This sutra has to be understood deeply: FOR ME THERE IS NEITHER VIRTUE NOR SIN. God is not the virtuous one; God is both and neither. He expresses himself in both, and he can express himself in both because he is neither. These are his expressions, not his being.

But why put evil and good both in the divinity? The Indian concept is that good and bad balance existence; they are not contradictory, they are complementary. This conception of complementariness is very basic to Hindu thought. Nothing is contradictory, there is no deep opposition in anything; everything is interconnected and complements each other. The Hindu mind says that good cannot exist without evil, so evil is just a soil for the good to flower -- a lotus flowering in dirty mud. That is the concept of the Hindu mind: the lotus out of dirty mud. The dirty mud is not against the lotus.

If you look at the lotus and the dirty mud, there seems to be no connection at all. The petals of the lotus -- fresh, young, beautiful.... How can you conceive of any relationship with the mud, the dirty mud? But it is born out of that; it comes out of that. This beautiful lotus is just a growth of the dirty mud. So the dirty mud is not against the lotus, but just part and parcel of the whole process. At the one end is the lotus, at the other end is the dirty mud. At one end there is RAMA, at another end there is RAVANA, but they are interconnected -- they are two parts of one process.

We cannot conceive of a lotus without dirty mud. Can you conceive vice versa? Can you conceive of dirty mud without a lotus? It may look like vice versa is possible. We can conceive of dirty mud without a lotus, but if there is no lotus, how can you call it dirty mud? The lotus gives you the concept of beauty, cleanliness. The lotus gives you the concept of cleanliness, freshness, beauty. If there is no lotus there will be no dirty mud; there will be mud, but not dirty. The dirtiness comes into the world with a lotus flowering. That lotus comes out of that dirtiness.

The Hindu concept is of a deep complementariness; nothing is opposite. Even virtue is not opposed to sin, it is only supplemented, complemented. It is only how it is supported, and they both support a deep symphony, they both are part of it. If you can conceive of virtue and sin as one process, only then you can conceive the Indian concept of God.

A Christian god is qualitatively different from a Hindu god. For a Christian mind, a Hindu god is not a god at all. Sometimes he looks profane -- a KRISHNA dancing with women looks profane for a Christian mind. A Krishna fighting, or trying to convert Arjuna to fight, looks absolutely non-religious for a Christian mind. A Jesus saying, "If someone hits you on one cheek, give him the other," and a Krishna converting, convincing, arguing with Arjuna for a war -- go into war; they become inconceivable.

But the basic problem arises because of this concept of non-contradictoriness in existence. Existence is dual but not contradictory! And the duality is only in the expression, not in the ultimate source. The ultimate source remains the same. These contradictions are there, because without contradictions, without a dual nature, things cannot exist, the world cannot be. The world is there through duality.

Can you conceive of silence without noise?
Can you conceive of birth without death?
Can you conceive of beauty without ugliness?
They balance, they exist together.
They have a deep togetherness.

And you cannot deny one, and you cannot destroy one, and you cannot save one against the other. So really, many problems arise because of this choosing -- one has to be chosen against the other. Look at it in this way: the whole of humankind has been trying to create a world which is without poverty. And the West has succeeded in it; it has created a world now which is without poverty. But look at the problem; it has many dimensions. One is, that whenever there is someone rich, someone becomes poor. The richer someone gets, the more someone else goes deeply down in poverty. It has existed in many dimensions. One person going up, one person going down, mm? That has been the old pattern.

That pattern has changed. Now the West is going up, the East is going down; the dimension has changed. Now the West goes on becoming richer, and the East goes on becoming poorer -- one going up, the other going down. We can even conceive of a world where even this dimension dissolves. The whole earth becomes rich, but then a new dimension opens. The moment the whole earth becomes rich, everyone deep down becomes poor.

That is happening in the West. With affluence, everyone feels poorer, deep down empty, poor, just a

beggar -- nothing within. Everything all around... a new dimension of duality. When you have everything all around, deep down you become poor. No one else is now becoming poor because of you. You yourself, you have everything -- every possession is there -- and now, you feel that you are poor. A buddha feeling inner poverty, having everything, but not being.

When you have everything then the dimension of poverty has changed. You have everything and the being becomes poor. Now you are divided -- not the world, but you are divided into two. Go on accumulating riches outside, and you will go on creating a deep valley of poverty inside. So only a rich man becomes really conscious of inner poverty.

We have created much to help the human body -- many medicines, much science, many instruments, many things. This century has created much as far as medicine is concerned, human health is concerned. But are you aware that new diseases have come in? -- they go on balancing. You create a medicine and a new disease bubbles up, but the balance remains the same. The balance remains the same, the proportion remains the same. You create a new medicine and a new disease comes up and brings the balance again to the same level. You create laws, you go on creating laws, and new criminal acts are invented -- they go on balancing.

If we look at the world it is a deep balance, always balancing itself with the opposite. So what to do? Stop fighting and poverty? No, go on fighting. But remember, it cannot be destroyed; it can only be changed from one dimension to another. And a deeper dimension may be more painful.

We solve one problem and another comes up, but the total number remains the same. The total number always remains the same. If you are aware of this totality, this duality, this complementariness, then what to do?

This awareness will tell you that this is just the dynamics of the world, you cannot change it. This is the very dynamics of the world: to be in duality, to be in antithesis, to be in a dialectical process. The world works through dialectics, through duality, and the anti-thesis in not ANTI. It is anti only in language -- the antithesis is just a balance.

I have been studying much about intelligence, and I have become aware that if one percent of the human minds are geniuses, then one percent balances them by being idiots. If ten percent are talented, highly talented, nearly geniuses, then ten percent are highly untalented, nearly idiots, fools. Fifty percent are divided on the right and fifty on the left. And now this is a problem for psychologists: if you create more talent, you create somewhere the opposite also.

For example, in America you have come to the point where universal education is possible, but now boys and girls are dropping out of universities. This is the only country which has come to a point where universal education has become possible -- a dream fulfilled, but what is happening? American boys and girls are dropping out. Everywhere in the world in poor countries, everyone is running, rushing for education; and in America they are running away from education, rushing away from education. What is happening? -- a deep balance.

You have created intelligence to a high peak, now you will create foolishness to a deep valley. Only then there is balance. If you have created a highly structured society, you will create hippies -- that is the balance. If you have come to a highly structured, planned society for the first time in the history of the world -- everything planned, structured, patterned -- you are bound to create an alternative society: unstructured, unplanned, chaotic. That gives the balance.

But we are not aware of this deep complementariness: sin and virtue are complementary.

This sutra says: FOR ME THERE IS NEITHER VIRTUE NOR SIN. It means that for me sin is not sin, and virtue if not virtue. It means that for me sin and virtue are not two opposites. It means that for me the totality is both and neither -- they both complement each other and negate each other. So God is neither good nor evil; God is neutral. But the expression of the neutral is both good and evil. Expression is inevitably dual; existence is non-dual.

I SUFFER NOT DESTRUCTION... because the total can never suffer destruction; only parts suffer destruction. How can the total suffer destruction?

Scientists say that nothing is added in existence, and nothing deleted. Not a single atom has been added, cannot be added. From where can you bring it... when we talk about the total, from where can you bring a single atom? Or if you want to destroy a single atom, how can you destroy it? Where can you push it? Science says that nothing can be destroyed and nothing can be created. The totality remains the same, but the parts change. A tree is destroyed, a body is dead; a flower is coming up, a tree is alive.

Things come up, things go down; things are born, things die.

But the totality remains as it is.

A tree dies because a tree is a part. When it dies it goes back down to the total, but the total remains the same. This sutra says: I SUFFER NOT DESTRUCTION, NEITHER HAVE I BIRTH.... How can the total be born? This point also must be looked at deeply.

All the religions have tried to think how the world came into being. Where is the beginning? Christianity says that before Jesus Christ, four thousand years back, the world came into being, suddenly, in a week. In six days God created the world, and on the seventh day he relaxed. That's why the seventh day is a holiday. In six days he created the world -- on a particular date. This is absurd, because this total cannot come out of nothing. And even if the world came into being, God was before it. So there was a world of a certain kind. God was there, so existence was there.

Hindus say this is beginningless and endless; existence is beginningless and endless. So worlds may be created and worlds may be destroyed, but existence continues. The Hindu mind says that one world is created and another is being destroyed simultaneously. A star is born and another star is dying. Our earth is just now old, and soon it will die. Whatsoever we do, the earth is going to die; now it is old. Many things will happen which will help it to die: the population explosion will help, atomic research will help, pollution will help, chaotic trend, revolutions, rebellions will help; everything will help this earth to die.

Man going to the moon is a very symbolic act. Whenever some planet dies, life tries to go somewhere else. It happens only then, never before. Whenever some planet is going to die, life begins to try to go somewhere else, to be replanted somewhere else.

Still scientists are not able to find out from where life came to this earth; there seems to be no reason how it can come up suddenly. It must have come from somewhere else. It is possible that some old earth dying, some ancient planet dying, and its sun.... Even one man and one woman transplanted to this earth would create the whole thing. It may have been Adam and Eve coming from some other planet which was dying; and two are enough to create millions.

It is felt deeply that this earth is going to die soon; that is why there is so much search to go beyond this earth -- to the moon, to Mars, or to somewhere, somewhere to find a home again. Life is just going to die here. Neither politicians can help us, not pacifists. This earth is going to die. Everything born is bound to die some time. And for the earth, one thousand, two thousand years are nothing. So it may continue, but it is just on the verge. Every symptom shows that it is just on the verge. So one earth may be born, another may die.

One world may be born. When I say world, I don't mean total, because there are many, many worlds. Our world consists of the solar system: this sun and the family of this sun. We don't know. Out there are other worlds; there are many universes. We are totally unaware of them. Every day a new star is born and every day a star is dying, disappearing. But the whole remains, and the whole remains the same. It is neither born, nor is there any possibility of its being dead. It is beginningless and endless.

Lastly, this sutra says that I HAVE NEITHER BODY NOR SENSES NOR MIND. It is easy to understand that the total can have no body, the total can have no limitation. A body is a limitation; the total is bound to be infinite. Where can it end? If it ends somewhere that means something else begins. Every end is a beginning. Your house ends then the neighbor's house begins. Your village ends and another village begins -- or a forest begins. Every ending is a beginning of something else. Where can this total end? Where is the boundary? It can never be anywhere.

This is inconceivable for the mind, because the mind goes crazy if you think about it. If you think of the world ending nowhere, going on and on and on -- infinitely on... the mind thinks, "Maybe if I can go on, the end may come." How can the world go on and on without any boundary where it ends? Mind cannot conceive the infinite. That is the difficulty with the mind -- not with the world, not with the universe. The universe is infinite and the mind is a window. It cannot think about the infinite; it can think only about the finite.

So there is no body, because body means a definition, body means a definite limit.

NOR SENSES.... The divine has no senses, the total has no senses. Senses are required to know the other. I can see you only because I have eyes. If you are there, then eyes are needed, but for God there is no you. He cannot say to anyone, "You." For the total there are no senses.

And lastly, mind -- the divine has no mind. It appears absurd. We would like rather to think that the divine has the perfect mind, the absolute mind. But this sutra says: I have no mind. This is absurd, because we go on thinking about God on our own lines. We make God a perfect man; we conceive of God as a perfect man. So whatsoever man is, we go on perfecting in God. That's why the concept of God goes on

changing with every age.

If you go back to the old Jewish God, he is angry, violent, because the whole of the human race was angry and violent; it was just coming out of the animal world. So no one objected to Moses, and no one said, "What type of God is this?" -- because man was like that. So it was not a problem that God was angry. He must be totally angry -- that was the only thing; he must have total power in his anger. So God could destroy cities, God could destroy the whole world if he became angry. Moses' God is a very violent God, very jealous, angry -- everything! But no one thought about it, that these things are ungodly, undivine -- no one thought about it.

With a Christ everything changes, because with a christ, humanity has progressed much. Love becomes more human a quality than anger and violence. And when man begins to think in terms of love, he has to change his god again. Then Jesus says that God is love. Mm? That was the problem between Jesus and Jewish priests, because their god was angry, their god was jealous, their god was violent; and this man was saying that God is love -- a different god comes into the world. We go on changing our god, because we go on changing. But our god always remains a perfection of ourselves, nothing else.

This sutra says that God has no mind, because God is not a man. With man, mind is a necessity, because man is ignorant, so he needs a mind to think about things which he doesn't know. Mind is part of ignorance. Mind is an instrument of ignorance -- to know. God is not ignorant, so mind is not needed. He knows. Nothing is unknowable to him, nothing is unknown to him. The total knows, so mind is not required at all.

And it is logical that if there is no body, there can be no senses; and if there are no senses there can be no mind, because mind, senses, body, are one mechanism. Mind is the most subtle thing in the body, body the most gross, and senses in between created a duality in this also, that mind and body are two things -- that is absolute nonsense. Mind is part of the body, the most subtle part, and body is just an outgoing of the mind in the gross -- they are one. So man has not a body and mind; man has a body-mind, a psychosomatic oneness.

But the duality, the thinking of duality creates everywhere opposites, dualities. God has neither body, nor senses, nor mind -- then what has he? To say that he has anything, will be again wrong. He has nothing; he is. He is not a having; he is a being. He possesses nothing because he is all. He has no possessions because he is all. What he can possess? He is nothing. When I say he is nothing, I mean he is no-thing; he is all.

Finally, even to say that he is, is wrong. We can say a man IS, -- because a man can be: NOT. We can say a thing IS because a thing may be: NOT. Is-ness implies the possibility of going into nothingness. We cannot say God is, because he cannot be; he cannot go into nothingness. We cannot say God is, because to say that God IS NOT, is not possible. So what to say?

When we say, "God is," linguistically we are saying, "Is is." Or we are saying, "God God." "God is," is not accurate; rather, it is better to say, "Isness is God; existence is God." Existence and God mean the same thing. Isness and God mean the same thing. So to say, "God is," is just to repeat -- it is meaningless. That's why a buddha remains silent. He cannot say he is not, he cannot say he is, so he remains silent.

Now we must take a jump from the mind to the mindless....

That Art Thou

Chapter #34
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FOR ME THERE IS NEITHER EARTH, NOR WATER, NOR FIRE, NOR AIR, NOR ETHER, AKASHA. THUS REALIZING THE NATURE OF PARAMATMA, THE SUPREME SELF, THE ONE WHO IS IN THE CAVITY OF THE HEART, WHO IS WITHOUT FORM, WITHOUT COMPARISON, ADVIDYA THE WITNESS OF ALL, BEYOND BOTH EXISTENCE AND NON-EXISTENCE, ONE ATTAINS THE SUPREME SELF.
THUS ENDS THE KAIVALYA UPANISHAD.

AUM, PEACE, PEACE, PEACE.

For these eight days we have been doing something very strange. I say strange, because the human mind goes on asking for things of the world but never, never for something concerned with the inner being. We go on desiring objects, but never desiring our own self. That's why I say we have been doing something very strange here: not asking for things, not asking for riches, not asking for any object of the world, but asking for the inner being. Not asking anything concerning any utility, concerning any utilitarian object, but asking and desiring something of pure being, which is not a utility at all. Not going out, but coming in. That's why I call it strange.

And it has been still more strange because for these eight days we were not only asking, we were doing something -- and doing madly.

This phenomenon has become rare. It was not rare in the past. A buddha was moving, and thousands and thousands of seekers were around him doing very strange things, going on a very strange journey. A Jesus was there, a Mahavira was there, a Zarathustra was there, a Lao Tzu was there... and many many people were deeply involved in knowing "Who am I?" Now, this question has become absurd -- if you ask, "Who am I?" your neighbors will feel that you have gone mad. Everyone knows who he is, there is no need to ask. But really, no one knows who he is, and there is a very deep need to ask it.

But just asking will not do. You have to penetrate in; you have to break many barriers, and you have to put aside many hindrances. You have to transform your energy to make it capable of moving into a new dimension -- the dimension of the inner.

So we have been doing something strange here, and very madly. And it was good to see so many people so deeply involved with themselves. Ordinarily we are involved with others -- sometimes even madly; but no one is involved with himself. That is the last thing to be searched for, that is the last thing to be asked, that is the last thing to be enquired. But here, for these eight days, we were searching after our own selves.

Whatsoever you have learned here, it is only a beginning. You have to continue it consistently, persistently. No interval, no gap should be allowed. Mind is very cunning: if you give it a gap, all that you have learned will be washed away. Unless a certain point is reached where energy transforms, everything can go back.

It is just like heating water. Up to a certain point it becomes hot water, but it can fall back unless it evaporates. Unless it evaporates, it can fall back and become cold again. We also have such points inside. Unless the energy passes through those points, those chakras, it will fall down again. So you have to be aware: if you have begun something, then go on doing it. Go on digging in, go on continuously. Unless you feel that now something has changed and you have come to a point of no return, the energy cannot fall back, how can you know that your meditation has come to a point of evaporation?

There are certain signs which make you aware. One is, the more your meditation goes deep, the less and less you will feel the burden of the mind. The more and more meditation goes deep, the less and less you will be a mind. Thoughts will become rare, and ultimately they cease. That doesn't mean you become unthinking; it only means that your consciousness becomes clear, transparent, without thoughts moving continuously as clouds. Whenever you need to think you can think; but now thought becomes an instrument to you, not an obsession as it is presently.

Thoughts are an obsession without meditation.

They go on in their own right; you cannot stop them. You cannot say to them, "Now you are not needed." They move, and you have to be in them; you are not the master. The more meditation goes deep, the more you will become master of your own thoughts. You will say, "Stop!" and the mind stops. You will say, "Move!" and the mind begins to move. Once this capacity comes to you, you will not fall down again. Unless this is achieved, if you discontinue meditation, soon every result will be washed away.

Secondly, as meditation goes deep you will feel less and less desires, more and more contentment with whatsoever you have. There will be less and less desire for that which you don't have, and more and more contentment with whatsoever you have.

As meditation goes deeper, a very contented consciousness evolves.
Ultimately there is no desire, only contentment.
They are contraries, contradictories:
More desires, then less contentment.
Less desires, then more contentment.
No desires, then absolute contentment.

When you feel this deep down -- there is no desire -- every movement of the mind has ceased.
Desire is the movement of the mind.

When thoughts cease, desires cease; when desires cease, thought ceases -- because both are movements. And a non-moving mind -- quite at ease in itself, relaxed, centered in itself -- is the point from where your energy transforms into a different dimension. Unless THIS mind is achieved, you remain in the world in bondage.

When you pass this point, transcend this point, you enter into another -- the KAIVALYA UPANISHAD was concerned with that other world, the world of the beyond.

This sutra says that you can know the divine hidden deep in the cave of the heart. You CAN know -- two are the ways to know. One is, if you go on becoming more and more aware, more and more a witness and less and less a doer, then you can know that reality hidden in the heart. This path is known as SAMKHYA -- the path of knowledge, the path of knowing, or the path of awareness.
Make awareness a continuous process.
Whatsoever you are doing, do it with an alert mind.
Do not do it sleepily.

We are doing everything as if asleep. You are listening to me; you can listen in two ways. You can listen as if you are asleep; then you will hear the words but not the meaning. Then your ears will go on working, buzzing, but your consciousness will be absent. Or you can listen alertly -- with full awareness, with an intensity of awareness, with consciousness, with a focused mind. If you listen with a focused mind, alert, conscious, aware of what is going on, then not only the words, but the meaning can also be heard.

Words don't carry meaning; they become meaningful only when you are alert. Your alertness gives them meaning. Words carry only sounds. If you are not alert, then your ears will hear, but your consciousness will remain untouched.

By being alert, I mean that whatsoever is going on is going on with full consciousness -- you KNOW that this is going on. Buddha walks -- he walks differently; the quality is different. Outwardly, you may see that he is walking the same as anyone else; but he walks differently, because each step is an alert step. He knows it. When he is raising his leg, he knows it. When he raises his hand, he knows it. When he moves his head, he knows it. There is no movement of the body, and no movement of the mind without being conscious of it.

So Buddha has said... and he was one of those most deeply gone into the path of knowing, one who has touched the ultimate on the path of knowing, the path of awareness. He has said that no other means, methods, techniques are needed if you can practice only awareness. But then, it is hard -- because we are so asleep that to talk about awareness is to talk about just the polar opposite to us. We are just asleep. Not only asleep but unconscious; not only unconscious but as if in a coma.

You have been angry without knowing when the anger has come. You have been violent without knowing when the violence has come. I have heard many people say, "I can't say why I became so angry. I became angry in spite of myself." How is it possible that in spite of yourself, you became angry? It means you were not conscious.

Buddha has said, "If there is anger, close your eyes. Feel the anger arising. Feel the anger clouding you; feel the anger coming up; go on seeing it. Do not do anything with it -- go on seeing it. Then, by and by it will evaporate; then see it evaporating. First see it coming, arising, spreading -- then see it going away, dying, evaporating." Once you have seen the anger in all its stages, you will never be angry again, because your anger needs your identification. You must be identified with it, you must be not conscious of it.

So Buddha has said that if you are doing something unconsciously, it is sin. If you are doing it consciously it is virtue. There is only one difference between virtue and sin: consciousness or unconsciousness makes the difference. This is one path to enter into the innermost reality of the heart, or

into the beyond, or into the PARABRAHMA.

There is another. That other one is not directly concerned with awareness; that other path is known as yoga, the path of means, methods, techniques. The other is not directly concerned with awareness; it is directly concerned with some methods which create awareness. You are not required to be aware directly, immediately; you are required to do something which creates the situation in which you become aware.

For example, we have been doing in the morning, and in the night, two yogic methods. If you do fast breathing, BHASTRIKA, so chaotically, then the energy inside is hit, and the energy comes up. In that awakening of energy you cannot fall asleep, you cannot be unconscious; so much energy makes you aware. Then in the second step, allowing yourself to go completely mad -- and understand it: when you yourself allow yourself to go completely mad, you can never be mad; because madness can never be allowed, it happens. So if you can allow yourself to go completely mad, it shows that you are a very sane person. A madman cannot allow it. A madman is just mad; madness happens to him, it is not his will; it is against his will.

But if you can will madness, and allow madness, you will be saner for two reasons. One, that you are capable of allowing madness means you are above it, you are master of it. And secondly, if you allow it, then many many suppressed complexes will be released through it; it will be a catharsis. When so many suppressed complexes are released, when so much suppressed energy is released, it is an explosion. In that explosion you can never be unconscious. It is such a big explosion, as if your house is on fire -- how can you be unconscious? You will become suddenly conscious. Your whole mind has gone mad; your house is on fire. You become suddenly aware, it is an emergency. You cannot fall asleep. Awareness will happen in this situation.

And in the third stage, when we are hitting the kundalini with "hoo".... Kundalini is the reservoir or all our energies. If this reservoir is hit, the energy begins to spread in ripples all over the body. It goes on spreading. Every fiber, every cell of the body becomes more alive, vitalized; more energy is given to it. Every cell becomes more aware and the whole body feels a sudden rush of awareness. In that rush of awareness you cannot be unconscious.

These three steps are yogic steps to create a situation in which consciousness becomes an automatic result. And then in the fourth you just wait -- fully aware, conscious, waiting. What is going to happen? In this awareness happens that which is known as brahman. In this awareness happens that which is hidden in the cave of the heart. Samkhya and yoga are two ways. I have made both into one. Three steps of the morning meditation are of yoga, and the fourth is samkhya.

In the night meditation the beginning -- gazing constantly, hammering your energy with "hoo!"and jumping belongs to yoga. And the last part belongs to samkhya.

In the afternoon meditation, the kirtan belongs to yoga -- BHAKTI YOGA. It belongs to yoga, it is a means. It again creates energy in you, it again creates a situation -- it creates a situation in which awareness can happen. Then in the second stage we are waiting, and in the third, whatsoever has been felt, we are expressing.

To me, religious life is not only experience, but also creativity. You must know the divine and you must express it also, because then, when it is expressed, it can create the same thirst in others. When expressed it can hit other's sleep also; it can make them aware of a different dimension also.

When someone is dancing madly in a blissful state, in ecstasy after meditation, he is creating vibrations around him. They may penetrate into anyone. They can become infectious; they do become infectious. This ecstasy can go to others also; this ecstasy can be felt. Others' hearts will be touched by it. And if you can create ripples around you, vibrations, you have served the world, and there is no other way to serve it -- you have served the divine, and there is no other way to serve it.

This last sutra says: Here ends the KAIVALYA UPANISHAD.

The UPANISHAD ends, of course, but your journey only begins. When you go back, remember whatsoever you have done here and felt, and make a continuity of it. If you have taken sannyas, if you have renounced deeply the nonsensical world, the absurd world, and have taken a step towards the real, towards the truth, then continuously you will have to remember this renunciation. This remembering will help to change everything around you and inside. Just remembering that now you are a sannyasin will make a lot of difference. You cannot react in the same old ways, because you are not the old man.

That's why I have given you new names, just to make you feel and remember that the old identity is dead -- a now one has come into existence. And now you have to create your mind, your body, your soul around this new center.

Sannyas must now become your self.
Do, live, be, but now from this new center.

And soon, if you continue in your effort, in your awareness, you will come to a point where the transformation, the mutation happens -- where you are lost forever and only the divine remains.

That Art Thou

Chapter #35
Chapter title: Adhyatma Upanishad

13 October 1972 pm at Mt Abu Meditation Camp, India

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THIS IS THE INVOCATION OF SHANTIPATH:
AUM, LET THE SUN BE BENEFICENT TO US. LET

VARUNA BE BENEFICENT TO US. LET ARYA BE
BENEFICENT TO US. LET INDRA AND BRAHASPATI BE

BENEFICENT TO US. LET VISHNU BE BENEFICENT TO
US.

SALUTATION TO THAT SUPREME, THE BRAHMAN.
O AIR, SALUTATIONS UNTO YOU, FOR YOU ARE THE

IMMEDIATE BRAHMAN, THE SUPREME.
I SHALL CALL THEE ALONE, THE IMMEDIATE

BRAHMAN. I SHALL ALSO CALL THEE RITAM AND
SATYAM, THE LAW AND THE REALITY.

LET THEM PROTECT ME, LET THEM PROTECT
THAT ACHARYA, THE TEACHER.

AUM SHANTI, SHANTI, SHANTI.

Jean-Paul Sartre has named his autobiography, WORDS. This christening of his autobiography as WORDS is significant, deeply significant.

Everybody's biography is just words and nothing else because what is your mind? -- words and words and words.... If you analyze the mind, then what are you? Just words? A long sequence, a long procession of words; this is everybody's autobiography. But if you are nothing but words, then you are not. Then you are yet unborn, then you are yet to exist authentically. Because words are just words, sounds; they mean something, but basically they are meaningless. The meaning is given to them.

And mind is just a mechanism, a natural computer. It feeds on words and then creates more words out of them. Then you go on associating those words, you go on creating principles, philosophy systems. And ultimately, where are you?

Truth is not a by-product of a long process of words. Truth is not a word at all. Truth is outside of words: truth is beyond words or below words. Truth is experience, not words. Truth cannot be said, because when you say something, language has to be used, words have to be used. And truth is not a word, so when you say it, you miss it. The moment you say it you have missed it -- it cannot be said. It can only be experienced; it can only be lived. Unless you live it, you cannot know it.

But we know -- that's the problem; rather, we know too much; we know more than enough. What is our knowledge? -- words accumulated. You can accumulate them logically, rationally. You can create an edifice, a beautiful system, just as you can make a house with playing cards, but you cannot live in it. It is a house just in name; you cannot live in it. Out of words you can create a palace, a system, a philosophy -- but you cannot live in it.

Philosophers create beautiful systems, but they always live outside of them. They cannot live in them, that is impossible. Nothing is wrong with them; the very system is such that it cannot be lived in.

An Immanuel Kant or a Hegel... they create principles and hypotheses out of words; they go on explaining the whole universe, but they themselves remain unexplained. They can explain the whole cosmos; they can say how the world was created; they can say what destiny is. And look inside them, dig deep and you find very miserable men, just as unhappy as anyone, as much in hell as anyone.

Don't believe in words.

They are the greatest deception created by humanity.

And the word has become our world: we live in it, we eat it, we write on it; the word beats in our hearts, and the word circulates in our blood. We are just a collection, a big collection of words. Mind is very miserly about words, it goes on accumulating. But remember, the word is never the reality.

I can use the word "love," but love, the word, is not love the experience. I can go on repeating, "Love, love, love," and I can create a sort of autohypnosis, and I can believe that I know love because I know the word. To know the word is easy. To know love is difficult -- not only difficult, but impossible, impossible not because the experience is impossible, impossible because you are incurable. Because love can come only to you when you are not. And that is the path of everything that is great, deep -- love, truth, God -- they come only when you are not; your non-being becomes the passage.

Someone was asking Mozart... Mozart was one of the greatest musicians of the world -- rare, unique. Someone asked him, "Which music do you like most?" And Mozart is reported to have replied, "No-music, sir. No-music I like most."

Difficult to understand, difficult to penetrate, but very significant. The reply is just unique, unexpected -- and from a musician. He says, "No-music is the best." Have you ever heard the music which Mozart calls "no-music"? You have heard sounds. And if sounds can be put in a system, in a rhythm, it becomes music. Music means rhythmic sounds, but sounds. If they are unrhythmic it becomes noise; if they are rhythmic it becomes music. But what is "no-music"? No-music means no sounds, silence.

Silence has a music of its own, but you cannot hear it as you are.

You are filled with words, so you can understand sounds. You are filled with noise; that's why music has so much appeal. You are so filled with noise, crowdy noise, mad noise, that when someone creates music outside you forget your noise inside. You are magnetized by the music outside. You forget yourself, you become concentrated on the music outside; that's why music is loved so much. Music is a hypnosis created by sounds, rhythms, technique. Unless your inner noise ceases; unless your constant inner talk, chattering, ceases; you cannot hear no-music.

The UPANISHAD is concerned with no-music. No-music means meditation, the state of mind when there is no noise within. Then suddenly you become aware of a silence without. When you are silent the whole universe becomes suddenly silent.

When the whole universe is suddenly silent, for the first time you are authentically existent.

For the first time you have being.

For the first time you know who you are.

No-music is meditation. No noise inside creates the possibility, the situation in which you can hear the soundless silence -- which is everywhere. Just here and now it is there, but you are chattering inside; you cannot hear it. You are too engaged, too occupied; it cannot penetrate you.

Become silent, and silence begins to penetrate you. And when your silence and the silence of the

universe meet, you have encountered God; you have come face to face. This is what is meant by "immediate brahman," immediate experience of the divine -- when your silence meets the silence of the universe. When these two silences meet they become one, because two silences cannot be two. Remember this: Two noises are two; two silences cannot be two, because there is nothing in between them which can become a wall, which can become a division. Two silences immediately become one. They cannot remain two, because where is the point which can divide them? So when your inner silence meets the silence of the universe, you are no more, neither is the universe. A new oneness... you explode into a new oneness. You ARE brahman -- not really encountering, because there is no OTHER.

Note this point, because the UPANISHADS are the first teachings in the world which say, "You cannot see God." All the religions go on talking about "seeing God." The UPANISHADS are the first teachings, the oldest which say, "You cannot see God, because in seeing, two are needed: you and God."

God cannot be made an object of knowledge.

God is your subjectivity, so you cannot put God before you, or there is no way of meeting God; you can only dissolve in Him; or He can dissolve in you.

Oneness is God.

When two silences meet, oneness is created.

Two silences meeting transform everything.

In this camp, we will try to create a silence within you. We have not to do anything for the silence of the universe; it is always here and there, it is always the case. Only you are missing your silence. Once you gain your silence, suddenly you are transformed into a different world, in a different being. You are no more the same -- the old man is dead, and a new is born.

Creating this inner silence is all that is meant by meditation; remember this. We are not interested in teachings. Teachings are of no use in themselves, unless they are practiced. We are interested in this UPANISHAD only as a practical device.

The UPANISHAD is not, for me, some doctrine to be believed, or some system to be believed, or some philosophy to be believed. The UPANISHADS are practical guides. They believe not in changing your mind, but in changing YOU. They are not concerned with you directly, with your being.

Remember this: Knowing is your periphery, and being is your center. Knowledge is added to you, being can never be added.

Being is that which you are already.

Knowledge is that which goes on being added to you. And it happens -- unfortunately it happens for many -- that their being becomes just more and more burdened with their knowledge. Knowledge is going to be piled up on you by the society, by culture, by everything.

Knowledge is utilitarian; it is needed. So everyone goes on accumulating knowledge. Knowledge is power, it gives you energy, particularly to move in the world, to act in the world; it helps, it is instrumental. But if you become too identified with this knowledge, you forget that you are more than what you know. Then you forget that you are prior to your knowledge; then you forget that your foundational being is not your knowing.

What you know is just your memory. How to penetrate this knowing and reach the innermost center which you are? -- silence, no music, no chattering, no inner talk. But how to do it? It is difficult. It is difficult because you can start a new talk inside. How to stop it? How to meditate?

You can start a new talk. That will not do. The way to do it is to throw this inner nonsense out completely, to go through a catharsis. Whatsoever goes on inside, make it outside -- throw it out! Express it. If you can throw all your mind out, you create space within. In that space silence happens.

So we are not going to sit silently here with closed eyes, and make an effort to stop the inner talk, the inner noise. You cannot do it that way, you can only add something more to it. Your efforts for stopping anything inside will create more noise. So here we will be concerned with a technique of expression, not suppression. We will be throwing the mind out -- throw it out completely! Throw it out so much that inside, no mind happens. If even for a single moment you can find that inside there is no mind, no talk, no words, you have tasted something of the beyond. Immediately... IMMEDIATELY you are in tune with the infinite.

This, we are going to do; this is not a camp for teaching anything. I am not going to teach you something; I am going to help you to grow into something, to be something different. Cooperate with me, because unless you cooperate, nothing can be done.

Not only is this cooperation needed from you; you must ask, you must request, you must invite and pray, so that all the forces of the world, all the forces of the universe cooperate with you. That's why this

UPANISHAD -- ADHYATMA UPANISHAD -- starts with a prayer. This prayer is beautiful.

AUM, LET THE SUN BE BENEFICENT TO US.
LET VARUNA BE BENEFICENT TO US. LET ARYA BE

BENEFICENT TO US. LET INDRA AND BRAHASPATI BE
BENEFICENT TO US. LET VISHNU BE BENEFICENT TO

US.
SALUTATION TO THAT SUPREME, THE BRAHMAN.

O AIR, SALUTATIONS UNTO YOU, FOR YOU ARE THE
IMMEDIATE BRAHMAN, THE SUPREME.

I SHALL CALL THEE ALONE, THE IMMEDIATE
BRAHMAN. I SHALL ALSO CALL THEE RITAM AND

SATYAM, THE LAW AND THE REALITY.
LET THEM PROTECT ME, LET THEM PROTECT THAT

ACHARYA, THE TEACHER.
AUM SHANTI, SHANTI, SHANTI.

With prayer we start. Why? -- because man alone is helpless. Man alone cannot do anything, because man alone is nothing.

Man is just a meeting point of millions and millions of forces. In you, every universal force is crossing. You are just a crossroads. The sun, the air, the earth, the fire, the ether, everything is passing through you. You are just a crossroads. Remember this, because then you become part of this cosmos. And this is very significant to remember, because the modern mind thinks itself to be isolated -- not in tune with the universe, but in conflict, in struggle.

The Western attitude has always been of a struggle, conflict; and now the Western mind has become the universal mind. Now there exists no such thing as the Eastern mind. This UPANISHAD belongs to the Eastern mind; it existed once. It is totally different.

The Western attitude is of fighting with the universe, of conquering. How to conquer nature? How to conquer natural forces? This makes man alienated -- man becomes a stranger in this universe. A conqueror is bound to be in conflict. And ultimately a conqueror is bound to be violent. And ultimately, a conqueror is bound to find himself isolated, alone.

The Eastern mind is totally different. The very approach is not of fight, but of deep resonance: The universe and I are not two; I am part of it, just a wave in the great ocean. I belong to it, and it belongs to me -- there is a belonging. I am not a stranger in this world, I am not forced on this world. I am not an enemy and the world is not inimical towards me. I am part of it -- and not a mechanical part, but an organic part, just like my eyes are my organic part, my hands are my organic part. I touch through my hand, I see through my eyes; my seeing has become my eyes and my touching has become my hand.

The universe has become man in you.

The universe has become a particular individual in you.

You are not different from it --

You are just a wave.

And the universe is flowering through you.

This is the Eastern way of looking at the world -- man in tune. That's why prayer. Prayer is a bridge, it makes you feel again at home. Even the sun is not so far away, mm?

The UPANISHAD says: LET THE SUN BE BENEFICENT TO US. Let everything be beneficent to us; let everything be a blessing to us, and a help. Why? -- because truth is not yours or mine. Truth means the center of this universe. And if you are in conflict with the universal forces, you can never reach it. Only in a deep friendship, deep intimacy, the universe opens its doors for you. So prayer is just creating a forgotten

intimacy.

Look at it in this way. A child is born. The moment a child is born he is separated from his mother. Before birth, in the womb, he was one with the mother. There was no separation, the child and the mother were one. The child existed within the mother as part, an organic part. The child was even not breathing; the mother was breathing and the child was alive through the mother's breath. The child's heart was not beating. The mother's heart was beating and the child was alive through the mother's heart. The child was not eating, the child was not doing anything. The child was just part and parcel of the mother. Then the child is born and separated. Then the child grows as an individual, and the child goes away from the mother.

The same happens with human consciousness. Before consciousness is born, you are one with the universe. In deep sleep you again fall into that oneness. When there is no dreaming and no thought, there is no mind; and when there is no mind there is no ego. In deep sleep you are no more, because your mind is no more. Who are you in your deep sleep? Can you say what your name is? When you are deeply, dreamlessly asleep, who are you? What is your name? There is no name, because if there is a name you are not deeply asleep. The name is just a surface thing.

Who are you? A Hindu or a Mohammedan? A Christian, Catholic or Protestant? Who are you? Educated, uneducated, poor or rich -- a beggar or a king? Who are you? Man? Woman? Young or old? In deep sleep you are none of these, still you are. You cannot say that you are absolutely not. You ARE, but you are not that which you are when awake. While dreaming, while awake, you are a mind; while deeply asleep, you are a no-mind. The mind is lost, dissolved, but the being is.

Deep prayer gives you this feeling of no-mind, of deep oneness, as if the whole universe has become a womb; you have become just a child in the womb of your mother. The whole universe has become motherly, no conflict, just prayer, just a feeling, and a trust.

Prayer is a trust.

The child in the womb of his mother cannot distrust -- or can he? How can he distrust? He trusts his mother totally. He is no-mind, so how can he doubt, how can he distrust? Whatsoever the mother is, is good, is beneficial.

When you pray, you are throwing yourself back into a motherly universe; you are back into the womb of the world, of existence itself. And you trust; this trust is shown in the prayer. The sun will be beneficial, the air, the earth, everything. All the forces of the universe will be helpful. This is a deep trust.

How does it work? What is the mechanism of it? Is it that all these forces are going to help you? No. No one is going to help you, but the moment you create this trusting, this prayerful attitude... once you create this bridge, all the barriers are withdrawn. Those barriers were created by you; now they are withdrawn. You are not in fight; you are ready to surrender. You are not going to conquer; you are ready to surrender. You are ready to withdraw your ego.

They are not going to help you positively, but now negatively all the problems, all the barriers, all the hindrances that were bound to be created by your ego will not be created anymore. Now you will not be your enemy. Understand this deeply: these forces, once taken as deeply related with you -- intimate, friendly, homely -- and the whole universe taken as a home, a motherly womb, then your fighting attitude dissolves. Then your conflicting mind dissolves. Then your violence, then your ego -- the effort to BE constantly this or that; the very becoming -- dissolves. And if you have no ego and a prayerful mind, suddenly -- with full awakening -- you fall into deep sleep. This is the mystery: Suddenly, with full awareness you fall into deep sleep.

That's why the UPANISHAD says, constantly declares, that SAMADHI, the ultimate ecstasy which is achieved by meditation, is just like deep sleep, with one difference: and that difference is awareness. In deep sleep you are unaware, unconscious. In samadhi, in ecstasy, you are conscious, aware. But the phenomenon is the same: in deep sleep you become part of the cosmos; in samadhi, ecstasy, you become part of the cosmos. In sleep you are unconscious of what is happening; in samadhi you are fully conscious. And once you can become consciously a part of this universe, you have achieved the goal.

So from tomorrow morning we will try to re-enter the womb of the universe by dissolving ourselves, by throwing away the main disease of the human mind, the ego -- by surrendering, by being receptive.

We are not going to conquer the truth; rather, we are going to allow the truth to conquer us.

Now, for some instructions for the morning meditation:

First, don't be serious at all. For this whole camp, don't be serious at all. I consider seriousness to be a fatal disease, so please don't try to be long faces. Why do I particularly say this? -- because religious people are usually trying to be that. Don't be serious. Be more and more laughing, enjoying like small children;

because before the divine force we are small children. So don't be serious. You cannot approach the divine force with a serious, sad face -- that's a barrier. Laugh and dance and enjoy like small children, and you can enter the temple very easily. The doors are always open for children -- be childlike.

Jesus is reported to have said that only those who are like children will enter the kingdom of God. And look what Christians have done: they have created a very serious, sad religion -- Jesus on the cross, a weeping religion, crying. Christians say that Jesus never laughed. This is unbelievable, because the man who said, "Only those who are like children will enter the kingdom of God," cannot be a man who never laughed. Vice versa can be believed: that he continuously laughed, never stopped laughing, even in his sleep. But this cannot be believed, that he never laughed.

Be like children. Forget your ages, your experience, your knowledge; throw them all away, wholesale. Don't try by and by to throw them away, because unnecessary time is wasted. Just THROW them; forget them. You may be someone -- everyone is someone; if not in other's eyes, in his own eyes, everyone is someone; you MUST be someone -- here, be nobody; forget. Leave your identities outside the campus ground. You may be a doctor, you may be a professor -- leave all these diseases outside. You may be a rich man, you may be a politician -- there are thousands and thousands of types of diseases. Please leave them outside. Here, come like small children. Then something is possible; otherwise, nothing.

So the first thing, be completely non-serious.

The second thing: for all these eight days, laugh as much as you can. Why? -- because you don't know the mechanism of the mind; suppressed energies can be thrown out in many ways. Laughter is the easiest. Any energy... try it. Someone has abused you, you feel anger coming in. Immediately laugh! And this same energy, the same energy which was going to be anger, will become laughter. You are sad, something has happened; the moment you remember you are sad, immediately laugh.

Don't wait for someone to help you -- laugh. And suddenly you will feel the change: The same energy which was going to take a shape, a sad shape, is transformed into laughter; it has been released. The laughter I give you is a technique of release, and don't try to be miserly about it. And don't try to find any reasons for it; no reasons are needed. Take it as a help for meditation and the whole thing takes a different dimension.

Thirdly, for all these days to come, remember one thing constantly, that you are to create a situation in you in which the divine can be invited. So don't do anything, don't behave in such a way that the situation is disturbed. What do I mean? Be more graceful, be more loving, be more compassionate, so that you can create a situation in which the divine can become a guest. Be a host. Just think of it -- the divine coming to you as a guest. What will you do? How will you behave? How will you clean your house, how will you celebrate? How will you create space in your house?

Constantly, for all these eight days, remember this, that you are going to be a host, a host to the divine, so behave always thinking of that.

Remember, your laughter can become many things. It can be violent, it can be angry, it can be insulting to someone -- then you are not behaving like a host. Your laughter must become a grace; it must not be insulting to anybody. It must not be insulting, disturbing. It must not create something which can become a barrier. So do whatsoever you like, but constantly remember that in these eight days, any moment the divine can enter into you. Any moment the divine can enter, so remember that you are ready to receive.

Don't talk much. Fourthly, don't talk much. If you can be silent completely, that's better. If you cannot be, then talk less and less. Be telegraphic. Use only as many words as are absolutely necessary. That will conserve energy. Our talking is very much a wastage. Conserve energy; don't talk, don't read. In the morning we will be doing meditation, and in the afternoon, and in the night. The remaining time, be more and more silent, happy, blissful. Sit somewhere, don't waste time in talking, and just wait. Remember this word, "wait." Everyone knows the meaning, but no one knows the experience. Or sometimes when you really wait -- you are waiting for your beloved or your lover to come -- you are a different man, a different quality enters into you. You are waiting for your beloved; someone passes by the door, you just become eyes. The whole energy is transformed into eyes. Someone knocks on the door, you become attentive; the beloved may have come. Even the rustling of the leaves outside -- dry leaves falling on the ground -- and you feel the beloved has come. You are constantly alert -- alert but not tense, alert, but waiting.

For all these eight days, wait. Do meditations, be happy, and wait. Don't be impatient. That's what I mean; be alert and not tense. Don't be impatient!

You cannot force the guest to come.

You can only invite and wait.

So give the invitation and wait: any moment the guest can come, and if you are not alert you may miss the moment. Any moment the guest can come -- and you are angry, and talking to someone else; you may miss him. Any moment the phenomenon is possible; but if you are not there, you may miss for lives. No one can say when the next moment of such opportunity will come. Wait.

And lastly, meditation needs you in your totality. Nothing less will do. If you withhold something, and just do it halfheartedly, it is better not to do it, because the whole effort is useless. You will be simply tired and nothing will happen. So why unnecessarily tire yourself? If you are half in it you will be tired. And if someone feels tired -- remember this, and find out -- he will be half in it. If you are totally in it, you will be refreshed, not tired. This is the difference. If you are TOTALLY in it -- nothing has been retained, nothing has been withheld; you were in it totally, the doer was not standing outside; the doer has become the doing -- then you will come out of it fresh, fresh like the dew in the morning, fresh like a rose just opening; fresh, full of energy, light, dancing... blessed. And not only blessed, in such a state of mind that you can bless others.

But that happens only when you are total in it; it never happens when the major part is just standing, and only the minor part has moved. Then there is a tension between you standing, and you moving. Then you have become two, then you are split. That split, that inner tension between two, creates tiredness. You feel exhausted, not vitalized. You feel just as if your energy has been sucked out. You will feel it. So whenever you feel it, go deep and ask: Are you split into two? Divided? Is the effort partial? Then either stop completely; don't do it -- that's better, because you are not deceiving yourself; it is honest -- or, be totally in it; move into it. When you move totally into it, it has a different quality. Suddenly there is no tension, no conflict, no struggle within. Your whole being has gone into it.

And you have never gone into anything totally. You have not loved totally, you have not observed totally, you have not done anything totally -- always partially. That's why your life is just moment-to-moment exhausted, you feel as if you are dying every moment -- no beauty, no flowering out of it, just death. Out of lie, only death? That shows what you are doing with yourself.

Otherwise, life is every day, every moment, a new flowering; every day a new achievement, every day a new height and a new depth, every day more life. And if you can go on moment to moment moving totally in your life, death itself becomes the deepest experience of life. There is no death then. But it is difficult to move totally in anything.

At least try this meditation. If you can move in meditation totally, then you can also move in other dimensions totally.

And a total life is a religious life.

Religious life doesn't mean any ritual, doesn't mean any formalized religious worship, doesn't mean any religious affiliation; it means energy moving in its totality. And when you move totally, you become holy. Why? -- because all that is known as sin is possible only when you move in parts.

You can love someone totally, but you cannot hate someone totally -- that's impossible. You can be compassion totally, but you cannot be anger totally. Really, a very strange phenomenon happens. If you can, just try to be totally angry: suddenly, when the anger comes nearer and nearer to its totality, it will change into compassion. If you can try just to be angry totally, with your full being, you will reach to the ninety-ninth degree of anger. Then if you move more, just nearing a hundred percent, suddenly you will know that the anger has disappeared. And the object of your anger has now become the object of your compassion.

Anger can never be total. I define sin as that which can be done only partially, with only one part; and I define virtue, PUNYA, as that which can be done only totally. If you do it partially, it cannot be done. The sin cannot be done with your total being, and virtue cannot be done with your partial involvement. You have to move with your whole being, and when the whole being moves into something, you become holy. This is what I mean by being a religious man.

Wait, try for these eight days. The thing, the happening is positive for everyone. It is also possible for you; no one is excluded, everyone is called and invited. Be courageous and take a jump. We start with a prayer; we start with a surrender to all the universal forces. Let them be beneficent to us. Let their blessings be with us.

Enough for today.

That Art Thou

Chapter #36
Chapter title: Adhyatma Upanishad

14 October 1972 am at Mt Abu Meditation Camp, India

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IN THE CAVITY OF THE HEART, WHICH IS SITUATED
IN THE BODY, DWELLS THE UNBORN WHO IS ETERNAL.

THE EARTH IS ITS BODY. IT DWELLS IN THE EARTH, BUT THE EARTH DOES NOT KNOW IT.
WATER IS ITS BODY. IT DWELLS IN WATER,BUT WATER DOES NOT KNOW IT.

FIRE IS ITS BODY. IT DWELLS IN FIRE BUTFIRE DOES NOT KNOW IT.
AIR IS ITS BODY. IT DWELLS IN THE AIR, BUT THE AIR DOES NOT KNOW IT.

THE SKY IS ITS BODY. IT DWELLS IN IT,BUT THE SKY DOES NOT KNOW IT.
THE MIND IS ITS BODY. IT DWELLS IN THE MIND, BUT THE MIND DOES NOT KNOW IT. THE INTELLECT IS ITS BODY. IT LIVES IN THE INTELLECT, BUT THE INTELLECT DOES NOT KNOW IT.

THE EGO IS ITS BODY. IT DWELLS IN THE EGO,BUT THE EGO DOES NOT KNOW IT.
THE CONSCIOUSNESS IS ITS BODY. IT DWELLS IN THE CONSCIOUSNESS, BUT THE CONSCIOUSNESS DOES NOT KNOW IT.

THE UNMANIFEST IS ITS BODY. IT DWELLS IN THE UNMANIFEST, BUT THE UNMANIFEST DOES NOT KNOW IT.

THE INDESTRUCTIBLE, THE akshara, IS ITS BODY. IT DWELLS IN THE INDESTRUCTIBLE, BUT THE INDESTRUCTIBLE DOES NOT KNOW IT.
DEATH IS ITS BODY. IT DWELLS IN DEATH,BUT DEATH DOES NOT KNOW IT.

HE IS THE INNERMOST SELF OF ALL LIVING BEINGS. ALL HIS SINS HAVE BEEN DESTROYED AND HIS IS THE LUMINOUS GOD NARAYANA.
THE BODY, THE SENSES, ET CETERA, ARE OBJECTS WHICH HAVE NO SOUL.

THE PROJECTION OF THE EGO ON THESE, IS adhyasa, ILLUSION. THEREFORE THE WISE MAN SHOULD DESTROY THIS ILLUSION BY HAVING FAITH IN BRAHMAN.

Man is a periphery, but also a center. Man is a circumference, but not only that. Your body is your circumference, but not you.

This sutra is concerned with the identification of consciousness with the body, identification of the center with the periphery. The body is just your abode, just a house -- not even a home, just a house. You are in it, but you are not it. But the mind believes itself to be the body. That is known as ADHYASA, illusion, projection.

Why does this mind take the body as identical with it, as one with it? The nearness, the constant

nearness, the intimacy between the two, and the body begins to be reflected in the mirror of the mind. Constant association -- not only in this life, but of many lives -- and by and by you become one with that which has been in association with you. It becomes a habit.

For millions of years consciousness has existed in bodies, and because of that, it is identified with the body. This identification is the only error, the only ignorance, the only sin. For the Eastern approach, this is the original sin, to be identified with the body. How to be non-identified again? How to be aware that you are not your body, you are not your mind? How to go in and find the forgotten center? It is always there, you are standing on it; you are it! But your eyes, your senses have taken you far away; you have gone on a journey.

This journey is very miraculous, it is like a dream journey. You sleep in Mt. Abu, and in the night you dream you are in London, or in New York, or in Calcutta. You have gone on a journey in the mind. The journey appears to be actual, real. You cannot remember in your dream that this is a dream. The moment you remember this is a dream, the dream will be broken. This is a basic condition of the dream, that you should not remember it as a dream. The dream must be taken as reality; only then the dream can continue, that's the basic condition. The dream must appear as real; otherwise, it is broken.

So in the night when you dream, the dream appears not only real, but really more than real. Real life seems pale before it; the dream is more colorful, more intense, more alive. You can go on a journey in the dream and still you continue to be here in Mt. Abu. In reality you remain in Mt. Abu, but in the dream you have moved. Nothing has moved, only the mind has moved.

The whole world, for the Eastern mind, is just a dream journey -- you go on moving. You remain constantly at the center, but you go on moving to the periphery, to the circumference. You look at some beautiful face, some proportionate body... it appeals; the mind has moved. Now you are not at your center, you are not at your home; you have gone away. Now you will follow, your mind will move. Any desire is a movement, any motivation is a movement -- a movement of the mind.

You see a beautiful car, or you see a rich palace, and the mind starts desiring, you start moving. You remain at the center, but the mind is not there. You have forgotten the center; now the mind is attached with the objects of desire. Those objects of desire become your clinging. That's why the mind goes on and on, out and out -- and you are at the center. This creates a division; this divides you in two. And because you never return to the center, you never go back to it, ultimately you forget that you have a center.

The more civilized, the more cultured, the more educated the world becomes, the more it is centerless. Everyone is just a circumference -- the master is missing. The house is there; the center is not there. And even if you try to reach the center you cannot reach it because you don't know how to reach it. And the ways and the means you try to reach it really are not means and ways. They are barriers, because you try to reach the center in the same way as you reach the circumference. You know only one way: how to move to the circumference, how to desire.

You desire riches, you desire power, you desire facts -- you desire so many things. The mechanism of desire is that you desire something which you have not. You desire something which can become possible only in the future, never in the present! Desire is meaningful only in reference to the future. You cannot desire immediately, here and now; you will need time. Desire needs time to move. So you desire for tomorrow. You say, "Tomorrow," or "In the next life this will happen. This I would like to happen; I hope for it." Desire is basically future oriented, and desire means something which you don't have.

This mechanism, if you apply it to the inner journey, will become a barrier. This mechanism cannot help, because the basic situation differs; not only differs, it is absolutely diametrically opposite. Your being, your center is not something to be achieved in the future, it is here and now. It is already the case -- you can have it immediately! No time is needed to move to it; really, no movement is needed. Just an awareness and you are there. You have not moved away, you are just unaware. You have not gone anywhere so that you have to come back. You have never gone in reality, only in dream.

You are sleeping in Mt. Abu and dreaming of London, and someone suddenly wakes you. Will you be awake in London or in Mt. Abu? Or will you say, "Wait, I am in London, and now I need to come back to Mt. Abu?" No, from a dream, if you are awakened, you are suddenly here. The dream world, the dream journey disappears completely. You have not come back, because you have never gone away.

Your being, your center is here and now.

It cannot be made the object of desire. You cannot desire it, and if you desire it, you will miss.

Your very desire will become the barrier.

Lao Tzu says, "Do not seek; otherwise, you will miss. Do not seek, and find." This looks absurd! Do not

seek AND find, looks illogical; it is not. It looks illogical because we know only one logic: the logic desire. If someone says, "Do not seek riches and you will find," it is illogical, you will never find. If someone says, "Don't long for worldly things and you will find them," nonsense; you will never find them. You will have to seek;then too, it is difficult to find them.

But it is not illogical for the inner journey. Note it, understand it deeply: the inner journey is just the reverse -- from the center to the periphery, this is the way. Create an object of desire and then move towards it -- just the reverse is the way which goes in. Don't create any object of desire, and don't move -- and you will reach it, because you are already there.

Any movement anywhere, and you will miss your center. No movement and you are there, suddenly awakened.

Because we know only one logic, one method to reach a certain thing, we go on applying it towards the inner journey. That creates hindrances -- they are self-created. Nothing is to be done to reach the center. I repeat, nothing is to be done to reach the center -- it is there. If you can be in a non-doing moment you will find it. Or, we can say:

Non-doing is the doing for the center.
Non-desiring is the way for the inner center.
Just being, not becoming, is the gaining of it.

But the mind will ask, "What to do?" Even if I say, "Don't do anything," the mind will constantly go on asking, "But how? How not to do anything? What to do to achieve this non-doing, this non-action? How is it to be achieved?" And "how" means that something is to be done.

So one secret I will tell you.

All the techniques of meditation, and the one which we will be doing just after the talk -- ALL the techniques are really just toys to play with, because the mind goes on asking, "What to do?" So the technique supplies you: Do this. By that doing you are not going to reach the center, but by that doing, suddenly you will be exhausted. Suddenly, totally moving in that doing, the doing will stop. As I said last night, you cannot be angry totally. If you try to be totally in anger, anger will disappear and compassion will arise. You cannot be in hate totally. If you hate totally, at the climax, hate will disappear and love will arise. You can try to be in love totally; the same will happen.

If you do, in no doing can you be total -- your being remains out of it. You go on doing a certain thing, your being remains out of it, it can never be total. You walk -- can you walk totally? You cannot, because at a certain inner point is non-walking; it will never walk. Even if you go on to the moon, it will never go anywhere; it will remain there inside, just sitting there.

That's why if you love and your love is an act, an action, then your love, too, cannot be total. If you are "doing" love, if you are making love, love cannot be total. Because no action can be total -- the being remains out. The love can be total only if you become love. It is not a doing; you ARE love. You are not making love, your very being is love. That's why hate cannot be total, because your being can never become hate. You can hate someone, but your being can never become hate; your being CAN become love.

No doing, no action can be total.
Only being can be total.

So I will suggest a method to do, and the trick -- I may be allowed to call it a trick. And the trick is this, that if you go totally into it, suddenly a moment will come when all doing will cease, all effort will cease. And you will be thrown back to your center, and there will be no doing, no effort -- simple existence, innocent existence, just being.

Tankar, one Zen master was standing on a hill, just standing. Three persons were walking, just taking a morning walk, so they started talking about Tankar. What is he doing there? The first one said, "Sometimes he goes there to find his cow. The cow it seems, didn't return in the night, so he has gone there, and he is just looking from a high point to see where the cow is."

But the second one said, "This does not seem right, because Tankar is just standing without moving. If he was searching for something, he would move. His face seems fixed, and even form this faraway point, we can infer that his eyes are closed." The second one said, "I propose another hypothesis: He is not looking for his cow; rather, he is waiting for some friends who might have accompanied him, but are left somewhere behind. He must be waiting."

The third one said, "He cannot be waiting, because if someone waits, sometimes he looks back. He never looks back; he is just standing like a statue. So I propose a third idea; he is meditating."

It was difficult to decide and they argued. So ultimately they decided, "We must go to him and ask what

he is doing." So they went. They asked Tankar, "What are you doing?" The first one said, "Are you in search of your cow? The cow has not returned home?"

Tankar is reported to have said, "I have no home in this world and nothing to miss. Who has said to you that I have a cow? The cow is there, of course, but I don't have it; so there is no question of finding it, searching for it."

So the second one was delighted, and he said, "Then my hypothesis is going to be right. You are waiting for some friends who are left behind?" Tankar laughed and said, "I have no enemies so I cannot have friends. And I am alone so I cannot leave someone behind. I came alone in this world, I am alone in this world, and I will leave this world alone. So I am neither disturbed by enemies nor by friends."

Then the third one was, of course, delighted. And he said, "Now, nothing is left, and my hypothesis is right. You are meditating, are you not?" Tankar said, "I am not meditating, because really I am not doing anything. I am just standing. I am. I am existing, not doing anything."

But this is meditation. Meditation is not doing something. But you cannot take a jump immediately into non-doing. So I suggest that you make your doing total. Move into it so deeply, and so totally that suddenly the doing drops, and you alone are left, just existing.

Just like a tree -- of course aware, but just like a tree.

Just like a flower -- aware, but just like a flower, existing.

Just like a stream flowing -- aware, but just like a stream.

No mind, just you alone, no thoughts.

When there are no thoughts you cannot move from the center. You move through thoughts. Thoughts are the way towards the periphery, and no-thought is dropping back to the center.

Now I will tell you something about the technique we are going to use.

Four steps. First step, ten minutes fast, chaotic breathing with no system. This is not a yoga exercise... chaotic, anarchic. Why? -- because if you use any systematic breathing, any rhythm, the mind can control it. Mind can control any system. Mind is the great systematizer. So we are here to break the systems, the system of the mind. So breathe chaotically, like a madman -- fast. Take the breath in as much as you can and throw it out -- fast, with no rhythm; so that the mind is just shocked. And breathing is a great device to shock the mind.

You must remember that with every emotion, breathing changes. And every emotion has its own system of breathing. When you are in love, breathing is relaxed; when you are angry, breathing can never be relaxed. When you hate someone, breathing is different; when you are in compassion, breathing is different. When you are at ease, breathing is so silent that you cannot even feel it; when you are tense, breathing cannot be silent -- you can feel it.

This chaotic breathing belongs to no emotion. So simply by doing it you transcend emotions, the mechanism of the mind. And the mind is just thrown off; it cannot continue. Ten minutes of mad, fast breathing.

The second step is a deep catharsis. You have to throw yourself out -- the mind has to be thrown out. Laugh -- but madly, totally; cry, weep or whatsoever comes to your mind -- but madly. Jump, dance, do whatsoever comes to you; and if nothing is coming then too, try something, because mind is a long suppression. So sometimes you feel nothing is coming, start; choose anything -- laugh, cry, scream, jump, dance -- but do something; don't just stand there. Do something, and whatsoever you are doing, do it exaggeratedly.

The second step you must throw away your whole civilization, your whole culture. Just be like children with no fear -- the fear of the others. Your eyes are to be closed; you have to use a blindfold.

In the third, when all the nonsense that is suppressed is thrown out, when all the madness is thrown out, you have to use a mantra. The mantra is the sound of "hoo, hoo" -- meaningless. It is just a sound with no meaning attached to it -- just "hoo." It is not "w-h-o"; it is "h-o-o, h-o-o." Loudly you have to make it; and dance with it, and move in it totally, so that you are exhausted completely.

And in the fourth step, you are not to do anything. You are just to fall down, and be as if dead.

Chapter #37
Chapter title: Adhyatma Upanishad

14 October 1972 pm at Mt Abu Meditation Camp, India

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BY KNOWING ONESELF AS THE INDIVIDUAL WITNESSING SELF OF THE INTELLECT, AND ALL ITS MOODS, AND CULTIVATING SUCH FEELINGS AS "I AM THAT," ONE SHOULD RENOUNCE ANY IDENTIFICATION WITH ALL THINGS EXCEPT THE SELF.
AFTER CEASING TO FOLLOW OTHERS, ONE SHOULD CREATE A DISTANCE WITH ONE'S OWN BODY. THEN ONE SHOULD STOP FOLLOWING SCRIPTURES AND GIVE UP ONE'S IDENTIFICATION WITH THE SELF ALSO.

WHEN A YOGI IS ROOTED IN THE SELF, HIS MIND IS DESTROYED BY FOLLOWING RIGHT METHOD, RIGHT LISTENING, AND HIS FIRST HAND EXPERIENCE, AND BY SEEING OTHERS AS HIS OWN SELF. HE THEN, CONTEMPLATES THE SELF, INSIDE THE HEART, WITHOUT GIVING AN EAR TO WHAT PEOPLE SAY, WITHDRAWING HIS ATTENTION FROM THE OBJECTS OF THE SENSES: SOUND, TOUCH, SIGHT, TASTE AND SMELL COLLECTIVELY; AND HE DOES NOT GIVE IN TO SLEEP OR FORGETFULNESS OF THE SELF.

The word "witnessing" is one of the most significant words, particularly in Eastern spiritual alchemy. This word is a key word. So we must understand what witnessing means.

We act, we do something, and the moment we do it we become the doer -- you walk, you become the walker. But there is one more possibility -- to remain a witnesser, to remain a witness. Walk, eat, or do whatsoever; don't be identified with the act, don't become one with the act. Remain a witness. Walk, eat, or do whatsoever; don't be identified with the act, don't become one with the act. Remain a witness, an observer, looking from afar. You are walking; remain a witness to your own walking, don't be identified with it. And suddenly, if you can remain in witnessing, you will feel the body is walking, not you. You have never walked -- how can you walk? Only the body can walk.

You are eating. If you can witness this act, if you can observe the very process of eating.... The body eats. You have never eaten; you have always been on a fast. The consciousness inside has never eaten anything. How can the consciousness eat? That is impossible. Hunger belongs to the body, the food goes to the body not to the consciousness. Food is a fuel. Your body is a mechanism, it needs fueling constantly -- water and food -- but you are not your mechanical body.

Look at it in this way: You are driving a car -- the petrol goes into the car, not into the driver. The body is just like a car; the only difference is that your driver, you, cannot come out of it. That's why you become identified with it. If a boy is born in a car as a driver, and is not allowed to move out, he will become identified with the car. When the car is hungry, the boy will feel "I am hungry."

The body is just a vehicle. You are born in it, and you have never been out of it; that creates the problem. There are ways to be out of it. And once you are out of your body, then you will never be identified with it. One out-of-body experience will make you free of the identification that you are the body. Then you will know you are the driver.

And this witnessing is the process of going out of the body.

First, one has to destroy the identification; only then you can move out. You have to destroy the inner clinging with the body, and then you can move out. If you go on clinging with the body you cannot go out of it -- and it is not difficult to go out of it. The out-of-body experience is easy, and it is beautiful to have it. It is worth experiencing, because once you can feel yourself a little bit out, the body becomes different. Then you can never feel yourself AS the body. Then you will feel IN the body, but never as the body.

Witnessing is the method.

Whatsoever you are doing, remember you are not the doer. Here, you are listening. Just now, I am talking. While I am talking, I know I am not talking; I am a witness to my talking. The talking is done by the body, by the mind; it is a mechanical thing. I go on witnessing myself -- not as the talker, but as the witness of the talk. If you can also do this while listening -- if you are not identified with the listener, with your mechanism; if you can witness, if you remember yourself as the observer of listening -- if you can observe your own listening, if you can look at your own listening as a witness, suddenly a new point of consciousness arises in you. And this point has to be created continuously; only then will this point become crystallized.

So whatsoever you are doing -- laughing, laugh, but be a witness also. When someone else is laughing, you are a witness; when you are laughing, be a witness to it also. Look at it as if someone else is laughing. Run, and be a witness. Do anything, go on witnessing it. Witnessing can continue with your usual day-to-day life; there is no need to ask for time. Whatsoever you are doing -- taking a bath, eating, whatsoever, any trivial thing -- remember only one thing, that "I am not the doer, I am just a witness." This will create in you a new consciousness.

That's what is meant by being an actor in life. One man is acting as Rama, another is acting as Ravana. They fight on the stage, but they remember: Rama knows he is not Rama; he is only acting, doing a part, and he remains a witness. He is not identified with what he is doing. If you can take this whole world as a big stage, a big drama, and if you can perceive yourself as acting, then you can become a witness. And if you can witness, you have gone beyond, you have transcended.

Look at life as a drama -- it is. And once you can look at it as a drama, you will feel a different energy arising in you, and a different mind being born. That different energy, that different consciousness, will help you to go out of the body very easily. And if you can go out of your body, you can go out of the world, because world is nothing but a big body.

Your body is just part of a big body -- the world. If you can go out of this capsule body, you can go out of the cosmic body. Then there is no problem, the process is the same. Once you can jerk yourself out of the body, you have gone out of the world. Then you can come back, but then you will not have to remember that this world is a drama -- you will know. That will be the difference: you will KNOW it is a drama. Then you will not have to remember that you are acting and you have to witness -- you WILL act and you WILL be the witness.

While meditating, continue witnessing. Your body is dancing; don't get identified -- and there are two ways of getting identified. When you are dancing you feel that you are dancing -- this is one way. When you are dancing, you feel "What will others say if I dance?" so you stop -- that too is identification. In both the cases you miss the point. Dance, dance as madly as possible, but still remain witnessing; still remain constantly aware of an inner center which is not dancing, only the body is dancing.

There is a method, a Sufi method know as dervish dancing. Sufis dance. Their sect, a particular sect of Sufis is know as the whirling dervishes. You might have observed small children whirling, dancing round and round and then getting in a whirl. They get dizzy and their parents will stop them, check them, prevent them: "Stop! You will get dizzy! You may even get nausea!" But small children often like it very much, and the reason is that small children are still not too much in the body. They are entering by and by. Remember this: when a child enters into the womb, he has to adjust; the soul has to adjust with the body. It takes nine months, but still it is not completely adjusted. When the child is born, then by and by the soul adjusts. And small children like whirling. Why? -- because when they whirl, they get a deep kick, and in that kick they again feel themselves beyond the body. And that's a beautiful experience -- that's why they like it.

Studying this whirling of children, Sufis have developed a method, a meditation method -- they turn, whirl. If you go to them, they will tell you to dance, and go on in a mad whirl, and remain a witness -- as if a wheel is moving, and the axis is there and on the axis, the wheel is moving. The axis is just non-moving, and the wheel moves on -- just like a wheel of a cart, the wheel goes on moving. It moves on the axis which is unmoving, non-moving. The axis remains constantly in one position, centered, and the wheel moves on it. Whirl like a wheel, and remember your witness inside as a center. Suddenly you will feel you are the center and the body is just a wheel.

If you can feel this, you are separated -- you have become different from the body. You have know that the center and the periphery are different. Once you know this you will be a different man -- and this is not knowledge, this is not information; this is a lived experience.

So while doing meditation here -- just now, after this, we will be doing meditation -- you will be

jumping and crying and screaming and staring at me, remain constantly a witness. Feel yourself jumping, screaming, crying, "hoo! hoo!" staring at me.
But remain a witness to the whole thing.

Know that "the body is jumping, the mind is crying, I am silently standing inside." When the body is jumping and crying and in so much movement, and you are standing still, inside, you will be thrown out of the body. Sometimes the balance will be lost, and you will be out of the body. Even if a little bit you miss the body, and your body and you go on in different directions, you will become aware of the deepest experience VEDANTA can teach you -- or any religion can teach you. The deepest experience is to know that "I am not the body, I am not the mind, I am the self." And ultimately even not the self -- "I am the no-self, or I am the universal self."

Now we will be doing our last meditation of the day. First, let me explain it to you. The process is very simple: I will be standing or sitting here; you have to stare at me constantly. Don't waver your eyes; just stare at me. Go on jumping and crying, "hoo!" Both your hands will be raised towards the sky. Go on staring at me so that an inner communion is established. And remember yourself as a witness of the whole process. Don't inhibit, and don't withhold yourself. Move totally, so the wheel moves completely. And with the complete movement of the wheel, you can stand still inside.

That Art Thou

Chapter #38
Chapter title: Adhyatma Upanishad

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THIS BODY IS BORN OUT OF EXCRETA OF THE MOTHER AND THE FATHER, AND IS FULL OF FILTH AND FLESH; THEREFORE DISCARDING IT LIKE CHANDALA, THE LOWLY PERSON, BECOME ONE WITH BRAHMAN AND BE FULFILLED.
O SAGE, JUST AS AN INNER SPACE OF A POT IS MERGED WITH THE OUTER SPACE, ONCE THE POT IS BROKEN, MERGE YOUR OWN SELF WITH THE UNIVERSAL SELF; BECOME INDIVISIBLE AND ATTAIN ETERNAL SILENCE.

BE A LIGHT UNTO YOURSELF; BECOME THE SELF WHICH HOLDS EVERYTHING IN ITSELF, AND GIVE UP YOUR OWN BODY AS WELL AS THE UNIVERSAL BODY, THE BRAHMANDA, AS IF THEY ARE POTS FULL OF DIRT.
ESTABLISH YOUR INTELLECT, WHICH IDENTIFIES ITSELF WITH THE BODY, IN THE BLISSFUL SELF WHICH IS PURE KNOWLEDGE -- THUS DISCARDING YOUR SUBTLE BODY,LINGASHARIR. BECOME THE ABSOLUTE, FOR ALL TIMES TO COME.

O INNOCENT! THIS ILLUSORY WORLD IS SEEN LIKE ONE SEES THE REFLECTION OF A CITY IN A MIRROR.
THEREFORE, REALIZING THAT "I AM THE BRAHMAN," BE FULFILLED.

Man is embodied, but man is not a body at all. The body is just the periphery, the circumference; the

body is just clothing. And not only this, this sutra says that the very attraction towards the body, the attachment to the body, is based on a very false notion about the body.

We never encounter our bodies. Whatsoever we know about our bodies is known from without -- as if you have seen your body in a mirror. So you don't know what the body in reality is.

Look at your body from within; then you will not encounter beauty, then you encounter filth, ugliness. Then you will encounter something totally different. Then it is not a beautiful face -- the mirror has given you the beautiful face. When you look at your body from within, when you enter your body from within, you will meet bones, skeleton -- a totally different world, never encountered. Go to a hospital; look at the ill bodies, diseased bodies. Go to an operation table; look into the body being operated on. Go to a cemetery; look at the dead bodies. Go to a funeral; then you will encounter what a body really is.

But the body can carry on a deception because you look only at the skin, just the outermost clothing of the body. This creates an illusion, and this creates an attachment with the body. This attachment is one of the greatest barriers. Unless it is broken, unless you are removed, away from your body, you cannot enter into the dimension of the spiritual. Attached to the body, you are not facing the spiritual dimension; you are facing the body -- and through the body, the world. You are facing the body and through the body, through the senses, the world.

That's why you encounter matter and matter and matter. People go on asking: Where is the soul? Where is the divine? Is there a God. Does God exist? Their questions are relevant, not because there is no God -- their questions are relevant because their way of looking at things is through the body. Through the body you cannot know anything except matter. Through the body you can know only other bodies. Bodies cannot feel the bodiless; bodies can feel only bodies. That is their capacity and limitation.

When I want to touch you, I cannot touch anything immaterial in you. If I want to touch, I will touch the material. Touch cannot penetrate to the immaterial; touch is limited to the material. All the senses of the body can lead you only to the world of matter. And because the whole scientific edifice is nothing but extensions of the senses, that's why science goes on denying anything like godliness, anything divine in the world.

Science is the extended body of man. That's why science never encounters God, cannot encounter. Not because there is no God, but because your very approach is through matter. Through matter, only matter can be encountered. Unless you are removed from the body -- not only removed, transformed totally, turned.... An about-turn is needed, so that you are facing the body. Now through an about-turn you are not facing the body, but facing the bodiless; both are there in you. Both are there in you -- both dimensions.

The body is there as a door towards the world.Consciousness is there as a door towards the divine.

But you know only one door, you have never opened the other. The other remains there unopened; and not only unopened, you have forgotten it completely because you have never opened it, never tried it. It is there.

Scientists say, biologists say, that only half of your mind is functioning; half the mind is non-functioning. It is difficult for biology to account for it -- why is half of the mind non-functioning? It seems useless. It can be operated on and thrown away, and you will not feel any absence; it was not used at all. Half your brain can be cut out and thrown away like an appendix, like anything unnecessary, and you will not feel even the absence, that you are lacking something. You have never used it.

Science is still unable to say anything about this. They go on saying this is just an accidental growth. But really this is very unscientific -- to accept accidents is basically unscientific, because nothing can grow without any cause. Science means the link between cause and effect, the discovery between cause and effect. If there is some effect, it means there must be some cause.

Nothing is accidental, nothing can be.

It looks accidental if we don't know the cause.

Ignorance creates the illusion of accident.

Otherwise, there is no accident in the world.

Science goes on throwing things to the law of accident. Whenever science cannot explain anything, they will say, "This is accidental, unnecessary growth.

Either there is some cause behind it somewhere.... So there is one explanation that somewhere back in the history of man, man using that part, and we have forgotten how to use it. Or, somewhere in the future, man will need that part, and we have not yet discovered how to use it. Only these two explanations can be scientific, and in a way both are true. Both ARE true.

There have been civilizations in the world which have used that part, that non-functioning part of the

mind. There have been individuals who have used that part, that non-functioning part -- a Buddha, a Jesus, a Krishna. They are not just bigger brains than you, they are not just more intelligent than you; they are totally different. They use a different type of intelligence. The difference is not of degrees -- the difference is qualitative, not quantitative. A Krishna, a Christ is not just quantitatively bigger than you, no. An Einstein is quantitatively bigger than you; the difference is of degrees -- he is a great mind, a giant. You are just children before him. But a Buddha is not different quantitatively. He is not a great mind; he is a different mind altogether. His mind cannot be measured with your mind.

An Einstein can be measured through your mind. You may have a small mind; he may have a bigger mind -- but you are both on the same path. You may be very much behind, but the path is the same. Einstein is with you on the same path -- leading, on the peak. You may be the valley and he may be the peak, but you are both related; you are not different. A Krishna, a Christ is totally different; they are using something which we are not using at all. They are using a different door. They are not looking at the world from the body; they are looking at existence from consciousness. They are not coming to meet you through the body; they are coming to meet you through consciousness -- that is the second door.

This sutra is concerned with the second door, how to open it. The first basic requirement is to create a distance between you and your body. A distance is needed; otherwise, you cannot take the about-turn. Space is needed. Create a distance. How can you create a distance? You cannot force a distance; the distance happens if you can become aware of the reality of the body, what the body is. If you become aware of the ugliness, the filth, the inner reality of the body, your attraction disappears. You are not to make it disappear; it disappears. The moment you know the filth of the body, suddenly your attachment is no longer there; you have taken the about-turn. In the disappearance of attachment, attraction, the turning, the about-turn happens. And for the first time you encounter another door in you.

Jesus says, "Knock, and the doors shall be opened unto you." About what doors is he talking? -- "Knock, and the doors shall be opened unto you." What doors? He is talking about this door: Move away from the body, create a distance, let your back be towards the body, and suddenly you are facing a door you have never faced -- and this door is not locked. That's why Jesus says, "Knock," and knocking is enough; this door is not locked. Just a knock and the door shall be opened unto you. They have been waiting for centuries and centuries -- for millennia -- to be knocked on. That's why Jesus says, "Ask, and only for asking, it shall be given to you. Knock, and just a knock is enough." No key is needed, there is no lock.

So the only key is how to face the door. Once you face the door, knock, and it opens.

This sutra says: Know the filth of the body, the death of the body, the deadliness of the body; the body is just a tomb. Look at it, but don't go on saying that the body is filthy; sayings will not help. Don't go on saying that the body is ugly; just repeating these things will not be of any use; on the contrary, your repetition shows that you don't know that really the body is a filthy thing; that's why you repeat. Through repetition you want to create some auto-hypnosis.

No, this sutra is not a suggestion for auto-hypnosis, so don't say the body is filthy. Don't believe in the teacher in this UPANISHAD -- don't believe. Just try to find out whether he is right or not. Just feel the body from the inside. From your head, go on down, down, down -- feel the whole body. Then suddenly you will become aware that the UPANISHAD is saying a truth, a very valuable truth. And truth itself is the turning. Then you need not turn yourself; truth itself is the turning.

You see a diamond; you are attracted, you are pulled. You begin to move towards the diamond. Suddenly you see it is not a diamond but just an ordinary stone. The pull has disappeared, the movement stops.

If you are attracted towards the body -- and everyone is attracted, remember. How do you know that you are attracted towards the body? You may not have felt it consciously that you have ever been attracted to your own body. But if you are attracted to anyone's body, another's body, that shows you are unaware of the fact of what your body is. If you are attracted to a beautiful body of a man or a woman, it shows you don't know what the body is. If any body becomes attractive to you, it shows that you have not known your body; otherwise, NO body can be attractive.

If you know your body and the reality, then all attraction towards bodies will disappear. Suddenly, then this whole world of bodies becomes a filth. Then you are not pulled, the pull disappears. Then you don't gravitate towards bodies, the gravitation disappears. And then a new law begins to function.

Remember, there are contrary laws in nature. While one law operates, another cannot operate. When the one law disappears, is not operating, the opposite law starts operating. If you are pulled by bodies, you are pulled by matter. If this goes on, you will be again and again pulled towards matter. This is what sex is, this

is what biological reproduction is. One goes on reproducing oneself again and again -- more bodies, more bodies, more bodies. You go on being pulled by matter continuously.

When you are attracted to a beautiful body, male or female, to what are you attracted? If you ask the biologists, they will say, "To certain hormones, to certain chemicals." A feminine body is constantly creating certain hormones; those hormones create the pull -- you are attracted. A subtle pull is there, it is chemical. A feminine body has a different magnetism; a male body has a different magnetism. That magnetism goes on working.

If you have a magnet, then the iron is attracted, pulled. Man-woman attraction is again a gravitation, a magnetism -- biological, hormonal, chemical -- but material.

If you are attracted to bodies, know well you have not known your own body at all. Then, try to know your own body. Don't believe what the UPANISHAD says, just go in and find out. Observe, analyze, and find out what your body consists of -- what is the stuff the body is made of? If you can be daring enough, courageous enough to know the truth about your body, one law will disappear and you will enter a world of a different force.

Gravitation is one force.

Gravitation means being pulled downwards.

Grace is another force.

Grace means being pulled upwards.

You can say gravitation means being pulled outwards or downwards -- both mean the same, they are synonymous. And you can say that grace means being pulled inwards or upwards -- again both are the same; they are synonymous. Once you are not in the grip of gravitation, you will be in the grip of grace. Then God can pull you upwards and inwards; then you are open, vulnerable to grace -- receptive.

So find out the facticity of the body. Then, attachment disappears; sex becomes meaningless, the pull of bodies is no longer felt. You enter another world, of another dimension, of another law: grace. Now you are pulled inwards and upwards; you are available for the divine.

As you are now, you are not available for the divine. The divine cannot do anything with you; you are just closed.

Meditations, methods, techniques, systems, schools -- they exist only to make you available, to create the situation in which you can become available to the second law of existence -- grace.

How is it possible? What to do?

Be more conscious of the body, be more conscious of what constitutes the body. Be more conscious of the desires of the body. Be more conscious of the totality of the body, and then nothing more is needed. You will be facing the door, the closed door. Knock, and the door shall be opened unto you. And once you enter the second door, you are no longer limited to the body. You become joined with the infinite space.

That's why man is anguish -- man IS anguish, constant anguish, conflicts, tensions, anxiety, insanity. Because a very infinite space is being confined, forced to live in a very small body. The infinite is being forced to live in the finite; that creates anguish, that creates uneasiness. Unless you can be infinite again, your anguish will remain.

Man remaining as man is incurable. Man remaining as man is the basic disease, and there is no medicine to cure it.

Man is a disease.

Unless man becomes divine, he cannot be cured.

Create the distance between you and the body, and the more the distance, the nearer you will be to the divine. And this nearness goes on transforming you. Then no effort is needed to transform you; the very law of grace starts transforming you.

So remember this: YOU are not to transform you; you are only to take a turn. Then you are available for the forces of transformation -- THEY will transform you. The meditation which will follow just now is just a turning. It is to create a turning in you, just a turning. It is not concerned with your character, it is not concerned with your morality. It is not concerned with what you have been doing -- not at all. You may be a sinner -- everyone is. You may be a criminal -- everyone is. Some are caught, some are not caught -- that's another matter.

This meditation is not concerned with what you are doing or with what you have been doing, no -- not with your doing at all. You cannot do otherwise. As you are, all that you do naturally follows from it. So we are not going to change your doings. That's absurd, and cannot be done. And if you go on thinking that you can change your character, your action, your doings, then you are in an illusion, because if you remain as

you are, available to the gravitational force, you cannot change anything. Your actions will be the same: you can change the names, but you cannot change anything substantially. Remember, in the whole life -- this life at least, you don't remember the others -- in this life, this whole life, you have been trying to change many things. Have you succeeded?

You have tried not to be angry. Have you succeeded? Fifty years, sixty years, seventy years... really, have you succeeded in creating a state of no-anger? You have been trying to be non-sexual, have you succeeded?

But man goes on in deceiving himself. He goes on thinking, "I will change." You cannot change as you are, because you are in a pull, in a gravitational force. You cannot do anything unless you change the law. Unless you become available to another law, you cannot change. You will remain angry, you will remain sexual, you will remain greedy. Moral teachings are just useless, just consolations. But they give you a certain ego... even the conception, "I can change myself, and if I am not changed, I have not made much effort -- that's the reason. Any day I will make the necessary effort, and I will change."

No sir, you cannot change. Whatsoever you do, you cannot change. And if you become aware of this fact that just ordinary things.... One man smokes, and he goes on thinking he can change, he can stop smoking. He goes on thinking and he will go on smoking. And many times he will stop, and will start again. And if he stops smoking, then he will substitute something else for it; he will start chewing gum -- it makes no difference. It makes no difference; only the thing has changed, not the mind. The mind has to be occupied somehow, so he was smoking. Smoking is an effort to be occupied. You cannot remain unoccupied, you become uneasy. One goes on smoking; it gives you a feeling of occupation, you don't feel alone. The cigarette becomes your companion, mm? This is the reason: you cannot be alone, the cigarette gives you company. You feel you are doing something -- one of the reasons; there are many, because everything is multi-causal.

Everyone wants to go on feeding the body, because everyone is afraid of death, and food seems to be the antidote of death. So go on, but you cannot go on throwing food in the body. That's impossible. You can throw the food twice or thrice a day. But the mind says go on, go on feeing the body. One starts smoking, one feels one is feeding something without feeding.

So there are many reasons. You can stop smoking; then you will substitute it by something else which will do the same -- the inner needs will have to be fulfilled. You cannot change AS YOU ARE. But don't be disappointed. I am not saying you cannot be changed at all. But the change can come only if you start a journey towards another law of existence.
Change the law.
Don't change yourself.
Become unavailable to the law of gravitation.
And become available to the law of grace.
You will be changed -- completely transformed.

THE MORNING MEDITATION

Now we shall try to become available to the law of grace. Be in a complete let-go.

Now start the first step: ten minutes of fast, vigorous, anarchic breathing. Just let yourself go totally. Move into breathing. Forget everything. Just be the breathing.

Go fast, only breathing. Forget everything. Just be breathing -- fast, fast, fast.

Two minutes more. Just go mad in breathing. Only breathing remains; you are no more.

That Art Thou

Chapter #39
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HE ALONE REALIZES THE SELF, WHO IS FREE
FROM THE CLUTCHES OF EGOISM, AND SPOTLESS

LIKE THE MOON; HE REMAINS EVER-BLISSFUL
AND SELF-ILLUMINED.

CESSATION OF ACTION LEADS TO THE CESSATION
OF ANXIETY, AND CESSATION OF ANXIETY LEADS

TO THE ENDING OF DESIRE.
THE ENDING OF DESIRE IS FREEDOM, AND THIS
IS WHAT IS CALLED JIVAN MUKTI, OR FREEDOM
IN LIFE ITSELF.

TO SEE THE DIVINE EVERYWHERE, IN EVERY
DIRECTION, AND IN EVERY THING IS RIGHT

ATTITUDE; AND BEING FIRM IN THIS ATTITUDE
BRINGS AN END TO CRAVING.

DO NOT BE SLOTHFUL AND WAVERING IN YOUR
FAITH IN THE SUPREME, BECAUSE THIS IS DEATH --

SO SAY THE KNOWERS OF THE DIVINE.
AS WATER WEEDS COVER UP THE WATER, EVEN

AS THEY ARE REMOVED, SO DOES ILLUSION TAKE HOLD
OF A WISE MAN IF HE SWERVES A BIT FROM HIS

FAITH IN THE SUPREME REALITY.

The ending of desire is freedom. Freedom is not something that you can achieve from without. You are not imprisoned by someone else, by others, by the world; you are imprisoned by your own desiring mind. Desiring is the slavery. The more we desire, the more we become slaves -- by why? Why is desire a slavery? Because the moment one desires, one has become dependent. If the desire is fulfilled, only then you can be happy; if the desire is frustrated, you will become a victim of suffering. And no desire is ever fulfilled. Desire as such, leads into frustration. That's why, the more one desires, the more suffering one creates around himself -- not only suffering, but dependence also.

If I desire someone, something, now my attention, my being, everything depends on that. If I get -- it is okay; if I cannot get... now I am always secondary; the primary thing has become the object of my desire. This primariness of the object of desire creates dependence, and we are all dependent. And there are so many masters, so many desires.

We live in a flux of desires. Every desire creates dependence -- this is way is meant by spiritual slavery. And the Eastern mind, particularly, has been searching for freedom through religion -- not heaven, not happiness, not bliss, but freedom.

The search of religion is for freedom, and freedom means freedom from desire. If I am in a state of mind where no desire arises, where I can say, "I am desireless," then slavery becomes impossible. Then for the first time I am in myself -- rooted, centered in myself; I am not moving. Desire is movement. Then for the first time I am here and now, in the present; because desire is the future. Then for the first time I become existential, because desire is postponement. You desire -- and you can desire only if you desire the future. Desire needs time, desire needs space to move; some day there will be the fulfillment, but it can never be here and now.

So you cannot desire in the present. Really future is CREATED by desire; it is not part of time. Future is not time; times is always the present.

We go on dividing time into three categories: past, future, present. That division is false, existentially false.

Future is desire and past is memory.

Time is always present.

There is no future time and there is no past time.

Time is always now.

Past means memories, and future means desires. You need future to move, and when you move into the future you miss the present. And missing the present is missing everything.

Missing the present you miss existence.

Missing the present you miss your being.

Take it from another direction: desire is becoming; it is to become something. A wants to become B; the poor man wants to become a rich man; the ugly face wants to become a beautiful face; the stupid mind want to be intelligent. Desire is from A to B, from here to there. It is goal-oriented. Somewhere in the future, there will be fulfillment -- but now there can be only discontent; now there can be only frustration. Now there can be only suffering, but you can deceive yourself: You can forget this suffering by moving into desire, by moving away from it. By moving into the future, you can forget the present. So desire is really a drug. Desire is alcoholic, desire is like an intoxicant. It makes you postpone, it helps you; it creates the situation in which you can forget the situation -- THAT WHICH IS -- and can concentrate somewhere on some heaven, on some fulfillment in the future, in the future life.

Desire moves in the form of becoming, and your existence is in the form of being. You ARE. Desire means something that will be. That which is already here and now in me is my being; and that which I will be somewhere in the future is my becoming. There is a tension between being and becoming, and then anguish is created, anxiety.

Basically, psychologically, anxiety is just the tension between being and becoming -- between that which is and that which is desired. That which is desired is not, and that which is -- you can never desire it. You cannot desire it, it is here and now. You can move into it immediately.

Desire creates becoming; becoming becomes your slavery. You go on missing yourself, you go on missing your being. And that being is SATCHIDANDA; that being is existence, consciousness, bliss.

Be desireless, and you will attain everything that can be attained. But how to be desireless? How to go beyond desire? It creates a vicious circle: when we ask how to go beyond desire, we are creating a new desire -- to go beyond. You cannot create a desire against desire; that's not possible, because the second desire will be as much a desire as the first. So what to do?

Understand desire, analyze desire, penetrate desire, and see how suffering is created, how slavery is created, how you create your own hells out of your own desires. Dig deep into desiring. Don't ask how to go beyond; rather, ask how to go more into the desire, to know and to understand. If you can understand that your suffering is created by your desire, that very understanding will become your transcendence. Because no one asks for suffering, but everyone desires, and suffering comes through desire. No one wants to be dependent, in slavery, but everyone desires, and slavery comes through desire.

If you go deep into desire, then you will become aware of the whole of the desiring mind, what it is. It is suffering, it is dependence, it is hell. But don't believe me, because by believing me -- or by believing the UPANISHAD -- you will be escaping your own effort to understand. Believers are always deceivers; they go on deceiving themselves. But they don't want to understand desire, so they say, "If you say that desire is suffering, we will believe it. But belief will not be of any help. You can believe it, but you will go on desiring. Belief will not destroy your desiring. You will have to understand; and no one else can understand for you.

It is like death: I cannot die for you; you will have to die to know it. Understanding is like love: I cannot

love for you; you will have to love, you yourself will have to love -- servants cannot do it for you. Howsoever rich you are, you cannot engage servants for your love.
Love, death, understanding, freedom --

These are the three deepest possibilities of the human being.
They cannot be transferred to anyone.

So don't BELIEVE that desire is suffering; try to know, try to understand your own desires. And if you understand your own desire, you will see that suffering follows as a shadow. And if you want that suffering to go, then desire must go.

But I say desire must go, I don't mean that you have to force it to go. I mean you have to understand it. The moment you understand your desire and the hell that is hidden in it, you have transcended it, you have gone beyond it.

THE ENDING OF DESIRE IS FREEDOM.
AND THIS IS WHAT IS CALLED JIVAN MUKTI,

OR FREEDOM IN LIFE ITSELF.

And remember this: Don't wait for death to come and make you free. Death will not help you. Unless you become free in life, death is not going to help. But there are many who go on postponing....

Someone was asking me, "Why do you give sannyas to young people? Sannyas is for old men." Sannyas is NOT for old men, I don't mean that if you are old, don't take sannyas. It is late, but never too late. Why do we think that religion is not for young people? -- because we think religion is something related with death, something to do with old age when one becomes impotent, when one becomes powerless. When one cannot move in desire, then it is good to be desireless, then it is good to renounce. When you cannot do anything, renounce the world.

But remember well: When the world has renounced you, you cannot renounce it, mm? That's a deception. While you are young, full of desire, that is the right moment to understand desire. Because when desire is young, when desire is powerful, you can understand it in a very clear perspective. When desire has become dull, muddled, muddied, dead, you cannot understand.

When desire is fresh, understand it -- this is the moment. And a fresh desire understood, releases much energy; and that energy become freedom. When desire is already dead, you are not free from it. When desire is alive, that is the right moment, because desire is filled with energy, If you understand it and desire disappears, the energy will remain there. Desire will disappear, but the energy? -- the energy will be left behind. That energy can become a medium to go beyond.

Without energy, no inner movement is possible. Desire is wasting your energy in downward movement. When desire disappears through understanding, energy remains, and energy goes on accumulating. You become a reservoir; and when you are a reservoir of energy, you can move now, inwards. It would be better to say you need not move really; the energy itself begins to move -- because energy IS movement. Energy needs movement; if it is not moving downward, it will move upward; energy WILL move! Energy cannot be static.

Energy means dynamism; energy is dynamic. Energy needs movement. If there is no desire, then energy cannot move downward -- desire is the downward movement. Then energy cannot move outward -- desire is the outward movement for something which is there in the future, for something which is outside, for something which you don't have, so energy moves outward.

When there is no desire and you have energy, the energy itself begins to move inward and upward, and you are carried by that energy to newer realms, to a transformed being. Do it in life. Do it while you are young.

DO NOT BE SLOTHFUL AND WAVERING IN YOUR
FAITH IN THE SUPREME, BECAUSE THIS IS

DEATH -- SO SAY THE KNOWERS OF THE DIVINE.

A very beautiful definition of death.... Death is not what you call it. A man is dying -- we call it death; it is not. Really, while you are living, if you are living without the divine around you and within you, that life is death. We are all dead in a way, because a life which is not deeply rooted in the divine, will be rooted in the body. The body is death; the body is matter already dead, and we are rooted in the body.

Be rooted in the divine source which is deathless.
Be rooted in the divine which is life eternal.
Only then you never die.

Rooted in the body you will die again and again. Every moment you are dying; our so-called life is nothing but a long death. From the moment of birth we go on dying, and dying, and dying, and then we reach death. That death is just a culmination of a long process. The sutra says:

DO NOT BE SLOTHFUL AND WAVERING
IN YOUR FAITH IN THE SUPREME, BECAUSE THIS IS

DEATH -- SO SAY THE KNOWERS OF THE DIVINE.
But how to be rooted, and how to attain the faith?

Remember: Faith is not belief. This one moment more, this one point more to be understood: Faith is not belief. Belief is always borrowed, someone else gives it to you. Faith is inner search, you yourself attain it. Belief can be given by the tradition; faith cannot be given. Belief can be given by the scriptures; faith cannot be given. Belief can be given by the parents, culture, society, education; faith cannot be given. Faith you have to discover; it is a deep, hidden treasure -- deeply hidden in yourself. You have to uncover it.

How to uncover it? How to attain to faith in the divine, and how to be rooted in the eternal source of life?

There is only one way, and that is take a jump from body consciousness to divine consciousness. In meditation we are doing that, trying to do that -- to take a jump from body consciousness to divine consciousness.

Just now, we will be doing a deep meditation. Remain for a few moments more, sitting.

This is a jump -- a jump from the body. This process.... I must tell you what this process means. You are staring at me. If your stare is total, you will become related to me immediately through your stare. The eyes are the least material part of the body; the energy that moves through the eyes is your consciousness, your attention. For thirty minutes, if you are staring at me, your energy is moving towards me through the eyes. If the energy moves in a total, in a whole process -- not fragmentary, not partial -- you will forget your body completely.

And then you will be jumping constantly. That jumping is to help your energy to jump inside; the jumping is not just a body exercise. The body is jumping, and you are staring at me. Your jumping body, your jumping exercise will help the energy to jump inside. Sparks will come through your eyes towards me. While you are jumping, you are constantly using the sound, "hoo! hoo!" That too is a hammering inside. When you say, "hoo," your energy moves upwards. When you say, "hoo," the sound goes deep to the sex center and hammers it; and the sex energy hammered, begins to move upward. And you are jumping, and you are staring at me -- this whole pattern helps you towards a jump from the body to the divine consciousness.
Now get ready....

That Art Thou

Chapter #40
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ONE WHO HAS ATTAINED TO THE ETERNAL ABSOLUTE SHALL REMAIN SO EVEN AFTER DEATH. SO, OH INNOCENT, ATTAIN SAMADHI, THE HIGHEST STATE OF UNITY WITH THE SUPREME, AND BE FREE OF THE CHOICES.
THE KNOT OF IGNORANCE IN THE HEART IS DESTROYED, THE MOMENT ONE ACHIEVES SELF-REALIZATION, THROUGH NIRVIKALP SAMADHI, CHOICELESS AWARENESS.

ONE SHOULD GIVE UP THE SELF BASED ON EGO BY STEADYING ONESELF IN UNITY WITH THE HIGHER SELF. AND ONE SHOULD BE INDIFFERENT TO EGOISM, ET CETERA, AS ONE REMAINS INDIFFERENT TO POTS, CLOTHES, AND OTHER THINGS.
FROM BRAHMA THE CREATOR, DOWN TO THE STONE, ALL APPEARANCES ARE FALSE; THEREFORE, SEE EVERYWHERE YOUR OWN EXCELLENT SELF, WHICH IS EVER-UNCHANGING.

THE SELF IS THE BRAHMAN, THE SELF IS VISHNU, THE SELF IS INDRA, THE SELF IS SHIVA, THE SELF IS THE WORLD, AND THE SELF IS EVERYTHING; AND THERE IS NOTHING OTHER THAN THE SELF.

This sutra is concerned with choicelessness. Mind is always choosing -- choosing this against that. Mind is the mechanism of choice. Have you observed this?
Observe:
Mind is always choosing this against that.

There is not a single moment when the mind is not in a state of choosing. We go on choosing -- choosing pleasure against suffering, choosing happiness against unhappiness, choosing respect against insult -- choosing, and choosing, and choosing. But if you go on choosing, you go on living in the mind.

Mind creates a dichotomy, it divides. Existence is one everywhere, in every dimension, but mind divides: Mind says, "This is black, this is white -- choose white, don't choose black. This is good, this is evil -- choose good, don't choose evil." But good and evil are not two; black and white are not two. In reality, only gray exists. One pole of the gray is black, another pole of the gray is white. White and black are just two poles of gray; the difference is only of degrees. White means less black, and black means less white. There is no absolute black and no absolute white.

Life is not a dichotomy, a division; life is one. Even in polar opposites life is one -- but mind goes on dividing. Mind says, "This is good, this is bad; this is love, this is hate." But have you observed or not? -- hate can turn into love any moment; love can turn into hate any moment. You love someone, and suddenly you start hating -- if love and hate are opposites, then love can never become hate; then there is no possibility of its being turned into hate. But your love can turn into hate any moment -- what does this mean? This means love and hate are not two -- just two polarities of one thing.
Love and hate are polarities of attachment.
On one pole, attachment becomes love.
On another pole, attachment becomes hate.

That's why you cannot hate someone directly. You cannot hate someone suddenly; first you have to love him, to hate. You cannot create an enemy without first creating a friend. Can you create an enemy without creating a friend? First, friendship has to be established; only then it can grow into enmity. It means friendship and enmity are not two things, but just a growth of one. But mind goes on choosing, so mind creates a false world of divisions which exists nowhere.

In existence there are no divisions. Existence is liquid, flowing from one pole to another, moving again to another. Existence is like a pendulum moving from left to right continuously -- from hate to love, from love to hate. But mind divides; and mind says, "This is to be chosen and this is not to be chosen." Then suffering comes in, because when you choose one part of a long movement, you have chosen the other part also. If you choose love, remember, you have chosen hate also. And when love turns into hate, you will suffer.

You have chosen happiness; you have immediately chosen unhappiness also. And now when happiness turns into unhappiness, you will suffer. But you will never become aware that this is your choice. You will not become aware because of the mind which divides. The mind says, "Happiness is something else.

Unhappiness is opposite to it." Only in dictionaries is unhappiness opposite to happiness, not in life. Only in dictionaries -- and dictionaries are not life; they are created by the mind. In words there are opposites -- in existence, no; there are no opposites.

When you choose love, know well you are choosing hate. When you make a friend, remember you are making an enemy also. When you get respect, wait -- insult will be following, it will come. It will take a little bit of time, but it will come. When you choose one part of one unity which cannot be divided; you will suffer.

Either choose both, or don't choose at all.

Remember, in both the ways you become choiceless.

Choose both, then mind cannot function -- choose love and hate both. The moment you fall in love with someone, know well you are falling in hate also. Don't make any division; know that love is hidden hate. Choose both.

See the beauty of it... if you can choose both, you have not chosen at all, because choice always means choosing AGAINST something; you can choose love against hate. If you choose both, it is not a choice; you have chosen both love AND hate. You can choose happiness against unhappiness. How can you choose both? If you choose both it is choiceless.

So either choose both, or don't choose at all, and mind dissolves.

Mind dissolves only when you don't choose. And when there is no mind, you are for the first time in your crystal clarity, for the first time in your original freshness. For the first time your real face is encountered. Mind is not there -- the divider. Now existence appears as one. Mind has dropped; the barrier between you and existence is no more. Now you can look at existence with no mind. This is how a sage is born.

With the mind -- the world.

With no mind -- freedom, MOKSHA, KAIVALYA, NIRVANA.

Cessation of the mind is cessation of the world.

So really, you are not to renounce the world, you are simply to renounce the mind. Don't try to renounce the world, don't try to escape to some monastery or to some mountain, to some Himalaya; that will not help, the mind will go with you. The mind is subtle. Just by leaving the world you cannot leave the mind. Really, now your mind will create a new division: the world and the monastery, the world and sannyas, renunciation. Now you have created a new dichotomy. You choose renunciation against the world; then it is no longer renunciation . When you don't choose, it is renunciation; or when you choose both simultaneously, it is renunciation. Because in both cases you become choiceless.

To be choiceless is to be in meditation.

To be choiceless is to enter the eternal.

To be of choice is to enter the world: the dream world, the divided world, the false, the pseudo, the illusory world.

So how to be without a mind? -- That's the basic enquiry.

This sutra says, be choiceless and you will be without the mind, because mind is choice. Try it: whenever the mind says, "Choose this," choose also the opposite -- IMMEDIATELY. The mind says, "This face is beautiful, this body is proportionate. Love this body, this is beautiful." Immediately remember, "This body is also ugly. Love this body because it is ugly also." Don't create the division between beauty and ugliness; they are two poles of one phenomenon.

The mind says, "Make this man your friend, he is so loving." But remember, whosoever can love, can hate. The mind says, "This man is good, he respects me so much." Immediately make your mind aware: the man who can give you respect is capable of giving you insult also. Only one who never respects you will never insult you; otherwise, the other is bound to come. So whenever you are choosing, and the mind says, "Choose this; this is good, gratifying," don't allow the mind to choose. Tell the mind, "I am going to choose both."

The mind says, "Life is good and death is bad." Tell the mind, "I am going to choose both" -- and whether you choose or not, you cannot escape death. Once you have chosen birth, you have chosen death. But the mind will go on saying, and deceiving itself, and thinking, in the hope that somehow death can be escaped. You cannot escape; death has entered with birth. Birth is the first step of death; death will be following. It will take a little bit; it will take time. Wait -- when birth has come, wait -- the other pole will be coming. Don't choose.

Don't choose life against death.

Choose life AND death.
Choose life PLUS death.

When I say, choose life plus death, what I really mean is, then you cannot choose; choice becomes absurd -- choice becomes impossible! If you can see life and death as one process, you will not choose; you will become choiceless. Then things will go on happening, death will come... but when death comes to a choiceless mind, it is a very different phenomenon. When death comes to a choiceless mind, you can enjoy death as you have enjoyed life.

Death is beautiful when it faces a choiceless mind. When death is mirrored in a choiceless consciousness, it has a beauty of its own, a silence -- a deep silence of its own, a depth -- a very dark depth of its own, a bottomless abyss, infinite.
When it faces a choiceless mind, death is divine.

But when it faces a choosing mind, death is ugly, death is the enemy. Not that death is the enemy, death appears as the enemy, because you have made friendship with life. You have chosen life; death appears as the enemy. You have said, "Life is beautiful," you have longed for life; that's why death becomes ugly. Otherwise, if you don't choose, if you don't divide, the totality of life is always bliss. It is always beautiful.

But remember, when I use the word beautiful I am not using it against ugly. When I say, "beautiful," I mean not against ugly, because division is ugly; and when beauty is against ugliness it is ugly. When I say life becomes bliss I'm not saying it against misery. When bliss is against misery, bliss itself is a misery. When I say "bliss," I mean the division has disappeared, the dichotomy has gone, the dilemma is no more; the mind is not there to divide.

Choicelessness is the deepest state of consciousness. Mind is the surface; choicelessness is the depth. Don't choose, or if you feel it is difficult not to choose, then choose both the polarities immediately, simultaneously.

Now be ready for the morning meditation. Make space for yourself so that you can move easily. Close your eyes. Use the blindfold. Close your eyes. Now start the first step.

That Art Thou

Chapter #41
Chapter title: Adhyatma Upanishad

16 October 1972 pm at Mt Abu Meditation Camp, India

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ShortTitle:	THOU41
Audio:	Yes
Video:	No
Length:	94 mins

THE APPEARANCE OF THINGS HAS ONLY BEEN IMPOSED UPON ONESELF. BY ELIMINATING IT, THE SELF BECOMES ABSOLUTE brahman, WHO IS THE WHOLE, ONE WITHOUT A SECOND AND WITHOUT ACTION.
THE APPEARANCE OF THE SELF IN THE FORM OF THE WORLD OF DIVISION IS FALSE, BECAUSE ONE THAT IS WITHOUT CHANGE, FORM, AND ORGANS CANNOT HAVE ANY DIVISIONS.

THE CONSCIOUS SELF IS FREE FROM THE FEELING OF THE OBSERVER, THE OBSERVATION, AND THE OBSERVED. IT IS INNOCENT AND FULL LIKE THE SEA OF THE ULTIMATE FLOOD, WHICH DESTROYS THE WHOLE EXISTENCE.
AS DARKNESS DISSOLVES IN THE LIGHT, SO THE CAUSE OF ILLUSION DISSOLVES IN THE SUPREME WHO IS WITHOUT A SECOND. AND THAT SUPREME BEING WITHOUT ORGANS... HOW

COULD THAT SUPREME HAVE DIVISIONS?

THE SUPREME REALITY BEING ONE, HOW COULD THERE BE DIVISIONS IN IT?

IN THE STATE OF DREAMLESS DEEP SLEEP, sushupti, THERE REMAINS ONLY BLISSFULNESS. SO HOW COULD THERE BE DIVISIONS IN IT?

This UPANISHAD is basically against mind, and not only this UPANISHAD, upanishadic teaching as such is against mind.

Really, religion is against mind, because mind creates all illusions, all dreams. Mind creates everything that we call the world. Mind IS the world; try to understand this. This is one of the basic truths.

Ordinarily we think we live in one world. That's absolutely false. You live in YOUR world, I live in MY world. So really there is not one world; there are as many worlds as there are minds. Each mind is a world of its own. My mind creates my world; your mind creates your world.

A poet lives in his own world. A scientist never passes through that world, can never pass. A scientist and a poet may be neighbors, but they are poles apart. A scientist passes through a garden; he looks at a flower, but the flower is never seen. He looks at the structure of the flower, not at the flower. The flower of the poet, he can never see. When the scientist looks at a flower, it is a chemical phenomenon. It is a mystery for him, but a mystery which can be decoded. It may be unknown but is is not unknowable. It can be known -- if not today, then tomorrow, but the mystery can be de-mystified. Reason can penetrate into its structure and know what this flower is and how it flowers -- the material structure, the atomic structure can be known, can be penetrated. So the flower is never a mystery for a scientist in the sense it is a mystery for a poet.

When a poet passes through this garden and looks at the same flower, this is not the same flower -- know this. The same flower is looked at by two minds -- one of scientific attitude, another of poetic attitude. The flower is the same, but not the same, because the scientist is thinking of a different flower -- chemical, electrical, material, structural. He is thinking of atoms; he is thinking how this flower happens to be. What is its mechanism? How does it happen?

The poet is not concerned at all with atoms, with matter, with molecules, with mechanism, with structure. No, the poet is concerned with beauty; the scientist is never aware of the beauty. The poet is aware of a certain mystery which he calls beauty, and this mystery is not the same. This mystery to a poet means it can never be decoded. If it can be decoded, then it is not a mystery.

To him, mystery means something which will remain unknowable, not unknown. The unknown can become known; potentially there is no difficulty to make it known. Unknowable means: which cannot be made known -- never! For a poet, a flower will remain a mystery forever. That mysteriousness is its beauty, and beauty has no structure; beauty has no molecules, no atoms, no mechanism. What is beauty? Beauty is not material; it is immaterial. Really, the poet is not looking at it; he is feeling it.

We can bring a mystic also to the garden. A mystic also passes -- a saint, a Sufi, a Zen monk. For him the flower is neither a scientific structure to be understood, analyzed, known, nor is the flower just a beauty, a poetic sense, aesthetics; no. A mystic observing a flower becomes the flower himself; the barriers dissolve. It is not that the flower is there, and the mystic is here -- here and there become one. So the mystic can say, "I have flowered in you." The division is not there. The mystic enters the very spirit of the flower; or, the flower enters the mystic and becomes one. A feeling of oneness, a feeling of divine oneness comes to the mystic.

The scientist approaches the flower through the intellect; a poet approaches the flower through the heart. A mystic approaches the flower through his wholeness, through his totality. The flower is the same, but not the same, because three minds create three worlds, and they never meet. The poet can never understand what the scientist is talking about -- what flower is he talking about? The scientist can never understand the poet -- he looks childish, talking nonsense. And the mystic... is a madman -- "What do you mean by becoming a flower yourself? Have you gone mad? How can you become a flower? And how can the flower become you?" Science depends on division, so the mystic's non-division, no-division world is absurd; he is mad.

There are psychological studies of Jesus. They say he was neurotic, a madman. Your Mahavira, Krishna, Buddha -- they are as yet untouched, fortunately. Sooner or later some psychologist will say they were mad, not because they were mad, but because their approaches are different. They are talking of different worlds,

different languages. They cannot meet, they cannot communicate. It is difficult to communicate poetry in scientific language; it is difficult to communicate science in a poetic language. If you create poetry out of science, the very scientific-ness is missed. If you try to translate poetry into scientific language, the beauty disappears. They cannot be translated.

That's why Indian scriptures have been translated many, many times, yet they remain untranslated; they cannot be translated. They all are written in poetry; that is the problem.

If you write a certain thing in poetry, it cannot be translated. Prose can be translated, because prose is basically rational. Poetry cannot be translated; it is the world of the irrational -- feelings become more important, emotions become more important.

And mysticism, the lore of the mystics -- that is impossible to translate. Because really it is not concerned with language; it is concerned with being, with the totality. A buddha looking at the world says something which cannot be translated -- why? Because Buddha's outlook is so vast, so total, that no word can carry it.

I wonder whether you know it or not.... Buddha made it a point, continuously, for forty years while he was preaching, not to answer eleven questions. A certain eleven questions he would never answer -- and they are the most basic questions. Really, it is a miracle how we could accept Buddha as an enlightened man, because those eleven questions are basic to religion. God, soul, MOKSHA -- all are included in those eleven questions. And Buddha said to his listeners, "Never ask about these questions. You can ask anything, but never about these eleven questions."

One of his disciples, Mahakashyap asked him, "But these are the most basic. If we don't ask them then nothing remains to be asked. You are playing a trick. In these eleven questions you have included ALL questions. If we cannot ask about God, if we cannot ask about the soul, if we cannot ask about liberation, then about what can we ask? And these are basic, so please don't make it a point not to answer them."

Buddha said, "Because they are basic, that's why I am not going to answer them. They are so total that language cannot convey them; and if I convey anything, that will be erroneous. So don't ask them. But I am not forbidding you to know them. I will give you methods; through those methods you will be able to know them, but I am not going to answer them."

Really, religion has no answers; religion has only methods. Those methods give you certain perspectives, certain situations from where you can look and penetrate into problems. But religion has no answers.

Every mind, each mind, is a world unto itself. That's why there is so much conflict. No one understands another.

You may live with your wife for forty years, fifty years -- but have you observed the fact that you cannot understand each other's language? The husband says something, the wife immediately understands something ELSE. Forty, fifty years they have been living together -- what is the problem? Have they not yet been able to understand each other's terms and definitions? It is difficult.... They have two minds -- each mind has its own world, and whatsoever penetrates into this world takes its shape and color. The husband has his own world: whatsoever he says, it means something in HIS pattern of thinking. When this penetrates his wife's world, it becomes something else -- they never meet.

You can meet only when you are silent; when you are talking you cannot meet. That's why love is silent. When you love someone you don't talk, you are just present to each other; talking ceases.

So remember, when two lovers begin to talk, know well that love has ceased to be. When two lovers are silent there is love; in love they can understand each other. Why? -- because in love, mind is not allowed to be. Language is not there, talk is not there, words are not there -- mind is non-functioning. For a few moments, mind is not allowed to function; love becomes communion.

Talk, and it becomes a debate, a discussion, a controversy. You say something, and you will be misunderstood. To say something is to be misunderstood, because you are approaching another world, with different attitudes, different orientations, different languages. There is not one world; there are as many as there are minds.

Why insist on this? Just to tell you that REALLY there is one world. And you cannot know that one world unless your mind is dissolved. If you go on clinging to your mind, then you go on creating your own world, you go on projecting your own world. When mind is no more, you face the oneness, the undivided, the undifferentiated existence.

That existence is bliss.

That existence is consciousness.

That existence is truth.

Anywhere you move towards religion, you move towards no-mind. Throw out the mind, and remain mindless, but aware. If you can remain mindless and aware, you will penetrate the deepest layer of existence.

Remember, just mindlessness will not do, because in deep sleep everyone becomes mindless. When there is no dreaming....

Indian psychology divides human consciousness into three stages: deep, dreamless sleep -- the deepest; then above it, dream sleep; and above it, on the surface, what we call the waking state. In the morning you get up from your bed; you enter the waking state. In the evening you go to your bed you enter dream sleep. And then deep in the night somewhere, dreams disappear and you fall down into the abyss of dreamless sleep -- that is known as SUSHUPTI.

This dreamless sleep is without mind, because there is no thought, no dream, no ripple; everything has ceased, mind has dissolved. You ARE -- without a mind. That's why the insistence -- "without mind AND alert." That's the only difference between samadhi and sushupti -- samadhi, the ultimate peak of ecstasy, and sushupti, the deepest center of dreamless sleep -- only one difference; otherwise, they are one. In sushupti there is no mind; in samadhi also there is no mind. In sushupti you are unconscious; in samadhi you are perfectly conscious. But the quality of consciousness is the same. In one there is darkness, in another there is light.

Through meditation one has to achieve a dreamless sleep with full alertness. Once this happens, the drop falls into the ocean and becomes the ocean.

Now be ready for meditation.

That Art Thou

Chapter #42
Chapter title: Adhyatma Upanishad

17 October 1972 am at Mt Abu Meditation Camp, India

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Video:	No
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DESIRELESSNESS IS THE PERFECT KNOWLEDGE.
AND THE PEACE THAT FLOWS FROM THIS EXPERIENCE

OF INNER BLISS IS THE PROOF OF DESIRELESSNESS.]

THAT WHICH DOESN'T HAPPEN IN SUCCESSION FROM
AMONG THE ABOVE-MENTIONED STEPS INDICATES THAT

THE STEP PRECEDING IT HAS BEEN FRUITLESS.
TO SHUN THE OBJECTS OF ENJOYMENT IS THE

HIGHEST CONTENTMENT, AND THE BLISS OF SELF
IS ITSELF INCOMPARABLE.

Many things have to be understood -- and not only to be understood, but to be lived. The first is that knowledge is not knowing.

Knowledge and knowing are different dimensions. Knowledge is information. You can collect it, you can accumulate it; you can become a man of great knowledge, but that will not lead you to knowing. Knowing is experience.

Knowledge is information. For example, you can know everything about God that has been said anywhere, anytime, by anyone. You can collect information about God through Krishna, Christ, Mohammed, Mahavira, Confucius, Lao Tzu, and thousands of others. You can collect in your mind all the scriptures of the world. You can become THE BIBLE, you can become a GITA, you can become the VEDAS, but you will remain the same. This knowledge is not going to affect you at all; you will remain unaffected. Knowledge will become something in the head, and nothing in the heart. The head will go on becoming bigger and bigger, but the heart will remain the same. And it may happen -- unfortunately it happens -- that as the head grows bigger, the heart is forgotten completely.

The heart is the center of knowing; the head is the center for knowledge. You know through the heart; you become a man of knowledge through the head. The head-oriented personality can know much without knowing anything. You know everything about God, but that doesn't mean you know God. Because to know God, one has to die first -- but to know ABOUT God, no transformation is needed, no inner transformation is needed. To know about God, you can know as your are -- but to enter knowing you will have to be transformed first. You will not do as you are, you cannot be accepted as you are.
Knowing needs a deep transformation first.

Your totality will have to be rearranged; only then you enter knowing. You can know about love -- poets have written, and generally those poets who have not known love at all, because their writing is just a substitute. If you know love, it is one thing; if you have not known love, it is different -- the quality is different. The difference is not quantitative, it is qualitative.

Poets have written about love -- you can collect all that knowledge. You can go on singing about love, you can become a master of the knowledge about love, you can write a Ph.D. thesis about love -- but that doesn't mean that you know love. To know love, libraries are not needed. To know love, a loving heart is needed; scriptures won't do, a loving heart is needed.

This sutra says: Knowledge is not knowing. Don't be deceived by knowledge; remember: Knowledge is not knowing. If you want to enter knowing, throw away all knowledge.

But how does one enter knowing? To enter knowledge is easy: there are schools, colleges, universities -- the whole mechanism of knowledge is there. How to enter knowing?

Knowing is an individual effort; knowledge, a social effort. Society needs knowledge, because every generation which is dying has to impart knowledge to the coming generation. Teachers are the link; they go on giving knowledge to new generations, and knowledge goes on accumulating more and more. Society needs knowledge because society cannot function without knowledge.

The individual needs knowing, because the individual can never reach bliss unless he knows through his heart. Society is not interested in knowing. You will have to make an individual effort. What is that effort? These are the steps....

Knowing is the fruit of non-attachment. This looks absurd -- "Knowing is the fruit of non-attachment" -- VAIRAGYA.

This is a very beautiful Sanskrit word, VAIRAGYA. The word "non-attachment" carries the meaning, but just so-so. Vairagya means one who has turned away from the world, one who has known the futility of the world, one who has come to understand that you cannot achieve bliss through senses. Vairagya means: the outward search is futile; you have come to conclude this as your experience.

This conclusion cannot be transferred to you. If someone else is saying, "This world is futile," this conclusion cannot become your conclusion. You will have to pass through experience, fully aware. Whenever you feel desire, move into desire fully aware and when you reach the fulfillment of the desire, know well what has happened -- whether any hope has been fulfilled or just frustrated. Go on moving in desire, alert, and then you will come to understand that all desire is futile, all attachment is meaningless; it creates misery, it never creates any bliss. Vairagya means this conclusion reached through awareness, reached through experiencing -- and knowing is the fruit of vairagya, of non-attachment.

Why? Why is knowing the fruit of non-attachment? Because when you are not attached to the world,

suddenly you are thrown inside. There is nowhere to move; all outer directions have been stopped by that non-attachment. Now there is no dimension to move out -- you cannot move without, so your consciousness for the first time returns home. It moves inside.

The UPANISHADS say there are eleven directions. Eight directions we know: north, east, west, et cetera, eight directions. The UPANISHADS say there are eleven directions: the eight directions we know; and two directions of going up and down, so they become ten. The UPANISHADS say there are eleven directions: ten going out; one coming in. When these ten directions have become futile, this is vairagya -- but the energy has to move. Energy means movement; energy cannot be static. Ten directions -- in which energy was moving and moving for millenia -- have become futile; this is vairagya. Now you don't want to move out. Suddenly the whole energy which was being dissipated without, begins to move within. And the more within it moves, the nearer the center, the energy becomes more and more one.

Make one circle, and then start from the circumference to move towards the center. You can draw many lines from the circumference to the center. Two lines drawn from this periphery, this circumference, to the center... as they come nearer the center they will come closer and closer. They will come nearer and nearer, and at the center they will meet. When this energy which has been dissipated in ten directions, begins to move towards the center, all this energy goes in; all the flowing currents of energy come nearer and nearer. And at the center they meet and crystallize. That crystallization becomes a flame -- that crystallization, that intense crystallization becomes a flame.

That flame is known as knowing.

By that flame, for the first time your world is enlightened.

Now there is no more darkness.

Now you move in light; now you have light inside.

Concentrated energy becomes light. Concentrated energy, crystallized energy, becomes inner light. That is known as knowing.

And desirelessness is the fruit of knowledge. The Sanskrit word is beautiful again: the word is UPARATI. Uparati means total relaxation. Knowledge is the fruit of VAIRAGYA. Knowing is the fruit of non-attachment, of energy not moving without. Knowing is the fruit of energy not moving without.

If there is no knowing, and you don't attain the inner flame, then know well that your non-attachment has been false, pseudo. Knowledge, the flame, is inevitable if non-attachment has been real, authentic -- not borrowed.

I say to you that knowing comes through non-attachment. So you can force yourself to be non-attached -- that will be borrowed, and then knowing will not follow. Life is an authentic process; you cannot borrow anything from anyone. You have to live, you have to pass through, you have to move into experiences and attain. I say to you, "Knowing comes through vairagya." So you try to be non-attached -- that effort will not help. You will become a VAIRAGI -- you will become a "non-attached man," but there will be no knowledge, no knowing. Your Vairagya, your non-attachment is a borrowed thing; it is not a conclusion in YOUR life. It is just foreign to you... someone has said, it has entered into your mind, but your mind has not come to conclude it by itself.

So this sutra says that if knowledge is not following, then know well that the first step has been futile and pseudo, unauthentic. If knowledge comes, if the flame of knowing is there, then you will feel a deep relaxation. This is UPARATI -- deep relaxation, existential, not physical, not mental -- existential, total relaxation. What is meant by total relaxation, uparati? It means, energy moving nowhere -- not even WITHIN.

First the energy was moving outward in ten directions. Then energy began to move inwards in one direction -- but it was moving. Movement cannot be relaxed; movement creates its own strain, effort, struggle -- any movement is a struggle. When this inner moving energy becomes a flame, there is no movement; all motivation is lost. Energy is for the first time not moving but just is. You ARE -- going nowhere.

First the ten directions became futile; now the eleventh also has become futile. You are neither moving out nor in; you are not moving at all. This is total relaxation, this is uparati. Your existence has become relaxed. For the first time you are simply existence, nothing more -- simply existence. If uparati, this total relaxation, does not follow knowing, then know well that the knowing was pseudo, false. Then you must have deceived yourself, you must have quoted scriptures. You must have borrowed knowledge and you must have deceived your self that this was your knowledge.

We go on deceiving. Pundits are the great deceivers. But by repetition, continuously reading, they begin

to feel that they know. They have not known, but they begin to feel that they know. This is auto-hypnosis. If you go on reading the GITA, THE BIBLE, the KORAN -- go on, go on, go on for lives together -- that constant repetition creates an auto-hypnosis. You begin to feel that you know. Really, you know too much! So it is bound to happen -- this deception, this feeling that you know. You know everything! -- really, if a Jesus is there to compete with you in an examination, he cannot compete. If Krishna himself is there to compete with a pundit, he is bound to be a failure; because a Krishna cannot repeat the same GITA again; it is impossible. Only a pundit can repeat it exactly as it is. For a Krishna, repetition is impossible. If he is going to say something, it will become another GITA, but the same GITA can never be repeated. He cannot remember what he said in Kurushetra to Arjuna, but a pundit can repeat it.

Knowing is not repetitive; knowledge is repetitive. Knowledge is mechanical repetition.

Knowing is existential experiencing.

So if your knowledge is not knowing but just knowledge, information, then uparati, total relaxation, will not follow. So, if total relaxation is there -- if you find a person of KNOWING -- he will be totally relaxed, like a child, totally. Even a child is not totally relaxed. He is like a flower -- but even a flower is not totally relaxed, because a flower is moving, the energy is moving; a child is moving. Total relaxation is incomparable, unique. You cannot find any comparison.

And inner silence, inner peace, is the fruit of total relaxation. Inner silence -- SHANTI -- inner peace, is the fruit of total relaxation.

One who is totally relaxed becomes silent. Nothing happens in him now. There is no happening, because every happening is noise, every happening has its own noise. Now there is no experience inside, because every experience disturbs silence.

The man of total relaxation is absolutely silent.

Now nothing happens in him.

He is; simply he is. No experiences now -- NO experiences, remember this.

You will not have visions, because visions are a disturbance. You will not see light, you will not hear sound; you will not be taking an interview with God. No experience. Silence means no experience now. Everything has fallen. You have become just existence -- no knower, no known, no experiencer, no experience.

This is what is meant by silence.

If silence doesn't follow total relaxation, uparati, then know well that the relaxation must have been a deception; it was not total. It may have been physical relaxation, it may have been psychological relaxation, but it was not total. The relaxation was not spontaneous; you must have forced it.

We can force even relaxation. We can go on forcing things upon ourselves. We can force silence: you can sit like a buddha, like a buddha statue with closed eyes, just like stone -- but you remain the same stupid man inside, it makes no difference. Forced, stupidity cannot go; you cannot force it out because who will force it out? The same stupid mind forcing itself; it becomes a vicious circle.

So you can find many stupid minds; particularly in India you can find them sitting like buddhas. They have just forced it, they have become like statues, but inside nothing has happened, because the silence is not there which is an inevitable consequence of total relaxation.

I am reminded.... Rinzai, one of the greatest Zen masters, used to ask whenever someone would come to him to be accepted as a disciple, "What do you want? For what have you come to me?" Generally those seekers would reply, "We want to be like Gautam Buddha, Shakyamuni. We want to be like that." So he would say, "Go away immediately, because we have one thousand stone Buddhas in our temple and we need no more. Go away immediately. Don't come again. The house, this temple is already too crowded with Buddhas -- one thousand."

Rinzai lived in a temple where there were one thousand stone Buddhas. He would say, "Go away. There is no room, it is already crowded." And he was a lover of Buddha; he revered Buddha like anything, but he said, "Just by sitting like a Buddha you will not become a Buddha. You can force yourself, but the spontaneous flame will not come that way. So try to be yourself; don't try to be a Buddha." You can try to be a Buddha, but how can you try to be yourself?

Leave all effort, leave all trying to be someone else. Then you will be yourself -- and that being yourself is relaxation. If you want to be a Buddha or a Jesus or a Krishna, you can never attain relaxation. The very effort to be someone else is strain, tension, anguish, conflict.

So if silence doesn't follow, then know well your relaxation has been forced.

TO SHUN THE OBJECTS OF ENJOYMENT IS THE
HIGHEST CONTENTMENT. AND THE BLISS OF SELF

IS ITSELF INCOMPARABLE.

If you go through these four steps: VAIRAGYA, GYAN, UPARATI, SHANTI -- non-attachment, knowing, total relaxation, and the ultimate silence -- then you achieve the incomparable self, the unique self that you are.
Now get ready for the meditation.

That Art Thou

Chapter #43
Chapter title: Adhyatma Upanishad

17 October 1972 pm at Mt Abu Meditation Camp, India

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Video:	No
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THE SUPREME SELF IS FORMED BY THE WORD "THAT" WHICH HAS MAYA, ILLUSION, AS ITS DISGUISE -- WHICH IS THE SOURCE OF THE WORLD, WHICH IS INVESTED WITH THE QUALITY OF OMNISCIENCE, OMNIPRESENT, ET CETERA; WHICH IS MIXED WITH THE INDIRECTNESS, AND WHICH IS REALITY ITSELF.
AND THAT WHICH IS THE SHELTER OF THE I-EXPERIENCE, AND OF THE WORD "I" AND WHOSE KNOWLEDGE ABOUT HIS OWN INNER BEING IS FALSE, IS CALLED BY THE WORD "THOU" -- TWAM.

THE SUPREME HAS MAYA, OR ILLUSION, AS ITS DISGUISE, AND THE SELF HAS IGNORANCE AS ITS DISGUISE.
BEING SHORN OF THEM, ONLY THE SUPREME SELF REMAINS, WHICH IS INDIVISIBLE: SATCHIDANANDA -- EXISTENCE, CONSCIOUSNESS AND BLISS.

THE UPANISHADS do not believe in a personal God. Neither do they believe in any personal relationship with the divine. They say that personal relationship is impossible, inconceivable. Why? -- because the UPANISHADS say that personality itself is illusory. Try to understand this.

I am a person. It means I am separate from existence -- personality means separation. I cannot be a person if I am not defined, I cannot be a person if I am not different. I cannot be a person if I am not separate. Personality exists as an island, defined, demarked, different, separate. The UPANISHADS say, personalities are false; you only appear to be persons, you are not.

The inner being is impersonal; it has no limitations, no boundaries. It begins nowhere and ends nowhere. It goes on and on to the infinite; it is the infinite and eternal. In space and in time both, it is undefined, undifferentiated; it is not separate like an island.

This word "personality" is very beautiful; we don't have such a beautiful word in Sanskrit or Hindi. This word "personality" comes from a Greek root which means mask. The Greek root is PERSONA. "Persona" means mask. Actors used it to deceive or to create the impression of some face in a drama. The original word means just a mask, a face, artificial. So if you are playing in a drama, acting as Rama, you can use a false face which gives the impression that you are Rama. Inside you are not Rama, only the face is Rama.

The word personality comes from "persona."

We all have personalities, which are simply masks. Inside there is no person at all; inside you are just eternal energy, infinite energy. Outside you have a face. That face is not you, that face is just like any mask in any drama. The world is a great drama and you have faces to play -- and that's why one face is not enough. The drama is so long and so big and multi-dimensional, so everyone has many faces. You are not one person, you are many persons together.

When you are talking to your friend, you have a different face; you are not the same person. When you are encountering your enemy, you have a different face; this is not the same face. You are with your beloved, this is a different face; you are with your wife -- this is a different face. You can see: a couple is passing, and you can say whether they are husband and wife or not. If they are happy, they are not; if they feel blissful, ecstatic, they are not -- the man must be moving with someone else's wife. With one's own wife it is a suffering, a pain, a burden -- a duty. Any duty becomes a burden; it is not fun, it is not play.

Look at a person moving with his wife... he cannot look here and there; if a beautiful woman passes, he will remain a monk. Then you can know the man is moving with his wife, because the wife is observing him every moment -- "Where are you looking? Why are you looking?" And he will have to explain everything back home. Of course, no explanation is ever accepted, but still explanations have to be given.

You are talking to your servant; look at your face in the mirror. You are talking to your boss; look -- look at your tail, which is absent but still working, wagging. It is not there, but it IS there.

Man has many faces, has to have, because every moment you need a new face. And the more civilized, the more faces; and the more civilized and cultured, the easier it is to change faces immediately. Really, you are not even aware that you go on changing faces; the whole thing has become automatic.

So personality is not personality, it is really personaliTIES. Every man is many men -- a crowd inside, and many faces constantly changing moment to moment. But are you your faces?

In Zen, in Japan, whenever a seeker comes to a master, the master says to him, "Meditate -- and this is the object of your meditation; I give you this object for your meditation: find your original face. Find out how you looked before you were born; or find out how you will look when you have died. Find your original face -- which is YOURS, not for others."

All our faces are for others. Have you any face of your own? You cannot have, because faces are basically for others. You do not need them for yourself, there is no need. You are faceless. Really, the original face is faceLESS. You have no face inside -- all the faces are outside; they are for others, meant to be for others.

The UPANISHADS say that you are impersonal inside -- just life, not a person; just energy, not a person; just vitality, not a person; just existence, not a person. So how can you create a relationship with the divine? How can you create any relationship with the original source of life? When you don't have any face, how can the divine have any face? The divine is faceless. The divine has no face, he need not have any. The divine is just pure existence with no body and no face. So you cannot be related personally.

Religions have talked in terms of personal relationship. Some religions call God father, mother, brother, beloved, or anything you wish -- but they go on thinking in terms of relationship, of being related. They go on thinking in terms of anthropocentric attitudes. The father is a human relationship. Brother, mother, beloved, all -- all relationships are human. You think in terms of relationship with the divine; you miss the point, because the divine is not a person, and there is no possibility of personal relationship. That's why the UPANISHADS never call God the father. They never call God the mother; they never call God the beloved or the lover. They simply call God "that" -- TAT.

This word "that" is very basic to upanishadic teaching and philosophy. When you say "that," it gives no sense of personality. When you call existence "that," you cannot be related to it -- there is no possibility. How can you be related to "that"? You cannot be related to "that." What does it mean? Does it mean that you cannot be really related to the divine? No, but this shows that to be related to the divine is going to be altogether a different relationship; the quality cannot be human. Rather the relationship with the divine is going to be the very reverse of a human relationship.

When I am related to someone as husband and wife, or brother and sister, or father and son... two are needed in any relationship. Relationship can exist only between two points -- two relators. This is how human relationship exists: between two. It is a flow, a bridge between two; it is dual. Human relationship is dual: two points are needed, then it can exist between these two. But with "that" -- pure existence, divine, or God -- you cannot be related in a dual way. You can be related only when you become one. You can be related only when you are no more. As long as you are, there can be no relationship. When you are not, then

you are related. But then the very word becomes absurd, because relation always means between two. How can there be relationship when only one exists?

But this is the reverse of relationship. To call the divine "that," indicates many things; there are many implications. One, you cannot be related in the ordinary sense of relationship with the divine. You can be related in a very extraordinary sense, absurd sense, when you have become one. Secondly, you cannot worship "that"; that's impossible.

The UPANISHADS don't preach any worship, any prayer -- no. It would be good to understand the difference between prayer and meditation. The UPANISHADS teach meditation, never prayer. Prayer is always personal, a dialogue between you and the divine. But how can you have a dialogue with "that"? Impossible -- the person must be there; only then a dialogue is possible.

One of the greatest Jewish thinkers of this age, Martin Buber, has written a book, I AND THOU. Jewish thinking is dual, just the contrary of the upanishadic thinking. Buber says, "I AND THOU -- this is the basic relationship between man and man, and between man and the divine also. Because this is the only relationship: I AND THOU.

When you stand before God as "I," and God becomes "thou," you are related. Buber says that when God becomes "thou," you are in love. The UPANISHADS will not agree. They say if God is "thou," then you are still there to call him "thou." The "I" exists, and "I" is the barrier: the ego exits and the ego cannot be related. And if you think that the ego is related to the divine, then this thinking is false and pseudo. Really, you are in imagination. If God becomes "thou," it is imaginary. The UPANISHADS say: "that." But we can say "I and thou"; we cannot say "I and that," because there is no relationship between "I" and "that." The "I" must drop; only then the "that" evolves, arises. With the dropping of the "I," the "that" is born. It is there, but the "I" is a barrier. When the barrier drops for the first time you realize existence as it is -- THAT WHICH IS.

So the UPANISHADS always call the ultimate truth "that" -- TAT.

The second thing to be understood in this sutra, is that the nature of "that" is SAT, CHID, ANANDA -- SATCHIDANANDA. SAT means existence; CHID means consciousness; ANANDA means bliss.
These three are the attributes of "that":
It exists, it is conscious, and it is bliss.
The very nature of it is bliss.

If you can attain these three qualities, you have attained "that." You exist -- go deep. Everyone says, "I exist." You were a child and you said, "I exist." Where is that existence now? You have become young; you again say, "I exist." You will become old.

The child said, "I exist"; the young man said, "I exist"; the old man says, "I exist." And the child is no more, and the young man is no more, and the old is dropping himself, disappearing. Who says "I exist"? Who is that which goes on existing? Childhood transforms into youth, youth into old age; life becomes death. Who is that which says, "I exist"? Have you known it?

When you say, "I exist," you always identify your "I" with the state you are in. If you are a child, you mean "I, the child, exists." If you are old, you mean, "I, the old man, exists." If you say, "I"... and if you are a man, you mean a man exists; if you are a woman, you mean "I exist, a woman exists." Always the state is identified with the "I," and states go on changing. So really, you have not known that which exists; you have known only that which goes on changing.

The UPANISHADS say that which goes on changing is not existential; it is dreamlike. That which is always eternal, is existential. So attain in yourself the point, the center, which can say, "I exist, never-changing, eternal, absolutely eternal." If you can attain this point of existence, you will attain the two automatically, immediately: you will become absolutely conscious and you will become absolutely filled with bliss. Or, try from other routes. There are three attributes, so there can be three basic routes. Either attain existence -- then the other two will follow, or attain any other one of the two, and the remaining two will follow.

Attain consciousness, become fully conscious; you are not. We are asleep, unconscious, moving as if in somnambulism, asleep. You are doing things like an automaton. Look at a man eating: he is eating here, but his mind is not here. His mind may be in his office or somewhere else. If the mind is not here, then he is eating in his sleep. It has become a routine, so he is going on. You are walking, your legs are walking but you are not in the legs. You are no longer there; you have already reached the goal where the legs have to reach. Or, you may be lagging behind, but you are not there with the legs, fully conscious that "I am moving, walking, eating."

Attain to consciousness. Whatsoever you do, do with a fully conscious mind, mindful, aware, alert. If for a single moment you can be totally aware with no sleep inside anywhere, with no unconscious mind in your being... if you have become fully conscious, you have become enlightened. The other two will follow immediately -- IMMEDIATELY! It is not right to say "follow" -- they will happen immediately. There will be no following -- immediately, YUGAPAT. The very moment you are fully conscious, you will be existence, absolute, eternal, and you will be bliss -- total.

Or, try to be blissful. Don't allow your consciousness to be vulnerable to misery. Don't allow your consciousness the weakness to be miserable. Be strong, resist the temptation of falling into misery. We all have temptations to fall into misery. There are reasons, psychological, because when you are miserable people pay more attention to you.

A child is sick and the whole family moves around him; when the child is not sick, no one cares. The child learns the trick: be miserable, be ill, and then the whole world will just go around you. It never does, but man goes on trying. Do you remember that when you are sick, you have a certain enjoyment in it? A certain satisfaction? Now you can throw everything on your sickness: your business is failing, so what can you do? You are sick. Your mind is not working well, what can you do? You are sick. Now you can throw everything on your sickness. And when you are sick you become a dictator. Now your wife has to follow, your brother has to follow, your children -- you are sick. So the old man says to his children, "I am an old man. I am sick, I am going to die." This creates authority. He says, "You have to listen to me."

We have investments in misery; that's why we go on inviting misery. If misery is not coming, we become miserable. No misery? Then where to stand? What to do? When you are in misery, going from one doctor to another, you feel good.

I have heard about a great surgeon, Kenneth Walker. He has written somewhere that he was studying with his teacher... he was studying surgery with his teacher. The teacher was a very well-known professor. One day he was sitting, checking some notes, and a patient came to the great doctor, his professor. And the professor said, "Where have you been? For two years I have not seen you. Have you been sick? For two years I have not seen you!"

"Have you been sick?" -- of course, when people fall sick they cannot come to the doctor! Those who come are enjoying the trick; they go on changing doctors -- from this to that, and they go on saying, "I have been to this doctor and to that, and no one can help me. I am incurable. I have defeated all the doctors."

I know it in a different way. Many people come to me. They say, "I have been to this guru, I have been to that mahatma, I have been to this and that, and nothing happens." They have defeated all; now they have come to defeat me -- "Nothing happens. Can you do something?" As if someone else is responsible for them, that nothing happens. Really, if something happens they will become miserable: now they cannot go anywhere else; now they cannot say, "I have been to this man and nothing happens." They will become miserable if something happens, so they continue....

Feel blissful. Don't allow yourself to be miserable. Don't help yourself to be miserable. Don't cooperate with misery; resist the temptation. It is very alluring -- resist it! And try to be blissful in every state of mind. Whatsoever happens outside, don't allow it to disturb your bliss. Go on being blissful.

I will tell you one anecdote. Chuang Tzu, one of the great Taoists of China, was sitting in front of his hut playing on an instrument and singing. Just that very morning his wife had died, and he was singing. The emperor came, just to offer his consolations to Chuang Tzu. Chuang Tzu was a great man, and the emperor respected him very much. It was rare that the emperor should come to a fakir, a poor man. But the emperor felt very awkward when he saw that Chuang Tzu was singing and laughing and sitting under the tree alone. But he had come, and he must have prepared... as many of you know by experience. When someone is dead, someone has died, you go and prepare the whole dialogue -- what is to be said, how to console, and how to escape immediately! It is a duty to be done, and a very ugly duty. Someone has died and you have to do something, to say something; go there, make a face, be sad, and then escape. The king was prepared, but this Chuang Tzu disturbed everything.

The king came, he saw Chuang Tzu laughing and singing and playing on some instrument; he felt very awkward. Now all that he had thought of could not be said. Chuang Tzu was not sad at all; it was as if there had been no death. Or, he seemed even to be celebrating. So the king said, "Chuang Tzu, I know you are a great sage, but it is enough, more than enough not to be sad. This is going too far... to celebrate? Don't be sad, that's enough; it suits a saint. But this is going too far. Your wife has died this very morning, and what are you doing? -- singing, laughing, and you look so cheerful. Is it your marriage day? Are you going to be married again? What are you doing?"

Chuang Tzu said, "I have made a vow to my teacher that I will remain blissful -- whatsoever happens, it is not going to disturb my bliss. So whatsoever happens I always interpret it in such a way that it helps me to be blissful."

Remember, everything is an interpretation. If you want to be miserable, you will interpret it in that way -- everything! If you want to be blissful, the same situation will be interpreted in a different way.

So the king says, "Please let me know, because I have really too many wives, and sometimes wives die. So tell me the trick, the secret: How can you be blissful in such a state?"

Chuang Tzu said, "Everything that happens there outside, happens OUTSIDE; it is not happening inside. One has to remember constantly. And whatsoever is happening outside need not disturb you, because you are not the outside; you are the inside. So a division, a remembrance, a constant mindfulness. And always look at life with total acceptance. Then you can never be miserable. My wife has died; everyone has to die. Sooner or later I will die also, so death is a part of life. Once you are born you will die, so nothing untoward has happened -- just a natural phenomenon, just a natural process. Secondly, my wife was ill, old, suffering; not only has my wife died, but also her oldness, her suffering has died. And this was worth that; this death was worth it. Now she is at ease. When I saw her face dead, it was the first time in my life I saw her blissful. She was never so blissful. So I am celebrating the event -- at last, even my wife is blissful."

Interpretations... and moreover, Chuang Tzu is reported to have said, "This is the last time, the departure day. She was with me for so long. And she helped me and served me, and made my life in many many ways pleasant, happy, enjoyable. So what do you think? Should not I pay my gratitude, my respects, my thanks on the day of departure, the great departure? I am celebrating all the memories, all the pleasant memories that are associated with my wife. I am singing."

It depends. If you try to be blissful continuously, if you don't allow yourself to disturb yourself; if you remain centered in your being, undisturbed, unwavering -- immediately the two others will happen. You will attain existence, and you will attain consciousness. These are the three paths. To be blissful is one path; many have tried this.

To be conscious is another path, one of the most followed. Mahavira, Buddha... they all followed the path of being conscious. To be existence -- that too, the third path. These are the three basic paths, and they are basic paths because these three are the attributes of the ultimate reality.

Any attribute followed becomes a river.

You flow into it and move into the divine, into the supreme ocean. These three rivers fall there.

Really, it is just a symbol. In our mythology, we have been thinking of GANGA, JAMUNA, SARASWATI -- these three rivers -- as sacred rivers. These are the three rivers, the three paths. Ganga and Jamuna are visible, and the Saraswati has become invisible.

The path of bliss will be visible. Whosoever follows the path of bliss will be known everywhere, because his bliss will be coming out and flowing. His eyes, his movements, everything will be a blissful gesture. You cannot hide your bliss -- that's impossible.

The man who follows the path of consciousness will also be visible, because his very effort to be consciously continuously, will give a very strange look to his features, to his movements, to his gestures. He will move consciously, his every step will be conscious. And you can see him -- you can see a buddha walking; he walks differently. You can see a buddha speaking; he speaks differently. Every gesture is conscious. When every gesture is conscious, it gives a different quality to every movement. It cannot be invisible; it becomes visible. These are the Ganga and Jamuna.

And Saraswati is invisible -- the path of existence. He simply goes on inside, remembering who is that which exists -- he will not be known; you cannot feel him from outside. So those who have followed the path of existence are the unknown masters; they are not known ordinarily. Unless one goes in deep search of them, they are not known.

Sufis have been following the third path, Saraswati -- the invisible, the river which no one can see. So if you ask any Sufi "Where is your master?" you may be sent to a cobbler or to a tailor, or to a sweeper. No one knows; even his neighborhood has never known that he is a master. He is just a cobbler, and even you cannot see how this man is a master. But you will have to live for two, three years, five years with him, in his vicinity, in his presence. And then, by and by, you will become aware that this man is different. But his difference has to be felt. It takes time; it is deep, invisible.

These are the three paths -- and three only, because three are the attributes of the divine, of the absolute, or of existence.

Now, get ready for the meditation.

That Art Thou

Chapter #44
Chapter title: Adhyatma Upanishad

18 October 1972 am at Mt Abu Meditation Camp, India

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THE ENQUIRY ABOUT THE ONENESS OF THE SOUL AND THE BRAHMAN TO THE GREAT SAYING LIKE "THAT ART THOU" IS KNOWN AS THE RIGHT LISTENING.
AND THINKING IN THE RIGHT WAY ON THE MEANING OF WHAT HAS BEEN LISTENED TO IS KNOWN AS RIGHT CONTEMPLATION.

AND TO HARMONIZE AND CENTER ONE'S MIND WITH THE MEANING, SHORN OF ALL DOUBTS -- THAT WHICH IS DERIVED FROM RIGHT LISTENING AND RIGHT CONTEMPLATION IS WHAT IS KNOWN AS MEDITATION.
AND FINALLY WHEN THE MEDITATOR AND MEDITATION ARE ELIMINATED, AND ONLY YOU ARE FIXED, MEDITATING UPON THE MEANS, THEN THE MIND BECOMES UNWAVERING AND SETTLED LIKE A FLAME IN A PLACE WITHOUT AIR. AND THAT IS CALLED SAMADHI.

This sutra uses four words as four steps -- four steps towards the unknown. The first is SHRAVAN. Shravan means right listening -- not just listening, but RIGHT LISTENING.

We listen, everyone listens, but right listening is a rare achievement. So what is the difference between listening and right listening, SHRAVAN?

Right listening means not just a fragmentary listening. I am saying something, you are listening to it there. Your ears are being used; you may not be just behind your ears at all; you may have gone somewhere else. You may not be present there. If you are not present there in your totality, then it cannot be right listening.

Right listening means you have becomes just your ears -- the whole being is listening. No thinking inside, no thoughts, no thought process, only listening. Try it sometimes; it is a deep meditation in itself. Some birds are singing -- the crows -- just become listening, forget everything -- just be the ears. The wind is passing through the trees, the leaves are rustling; just become the ears, forget everything -- no thought process, just listen. Become the ears. Then it is right listening, then your whole being is absorbed into it, then you are totally present.

And the UPANISHADS say that the esoteric, ultimate formulas of spiritual alchemy cannot be given to you unless you are in a moment of right listening. These spiritual formulas -- ultimate, secret keys -- cannot be handed over to you as you are: unconscious of yourself, fragmentary, partial, listening but not present there. These keys can be handed to you only when your total being has become receptive to take them in. They are seeds, and the seeds are powerful; they will explode in you. And they will begin to grow in you, but one has to become just a womb to receive them. If your ears have become just wombs to receive, and your total presence is there; if your whole body is listening -- every fiber, every cell of the body is listening -- only then these "great sentences" as they are called, MAHAVAKYAS, can be delivered to you.

So it has been a tradition in India, in the old India of ancient days, not to write down these mahavakyas, these great secret formulas -- because if they are written, anyone can read them. He may not be ready. He

may not be reading, he may not be listening, but he can become acquainted and that acquaintance becomes a barrier. When he begins to feel that he knows -- and these secrets are not to be known through words, they can be known only through experience....

So the rishis, the writers of these UPANISHADS insisted for centuries not to write at all. These secrets were given from one individual to another, and not in an ordinary way -- in a very extraordinary process. A teacher, a master would give these secrets to a disciple. And the disciple must wait, sometimes for years; just being near the master, forgetting himself completely; just becoming attention, just being attentive -- whatsoever the master says, to listen; whatsoever he orders, to do. He had just to be obedient, serve, and remain there -- constantly remaining in the presence of the master and waiting for the right moment. And the disciple cannot decide when the right moment is, so leaving it to the master, remaining in a let-go and waiting... and suddenly one day, any moment, the master will say it. When the master finds that now you can listen with your total being, that now you have become a womb, just receptivity, and now the secrets can be handed to you -- then he will tell you.

And he will tell you very simple things; this sentence is very simple, the simplest, but the most difficult to realize: That Art Thou -- TAT TWAMASI.

We discussed last night that the UPANISHADS call the ultimate, that." So "that" is there; you are here. What is the relationship? What is the bridge between the two? This sentence says: That Art Thou.

"That" is not far away from you, it is just within you.
It is a within beyond.

It looks, it appears very far away because you have not recognized it; otherwise, it is just here and now within you. You are that.

This is a very simple sentence; even a small child can understand it and learn it. But it takes lives and lives to realize it. THAT ART THOU, I am That. To realize this, that MY being is one with the universal being, to realize that MY being and the universal being are not two things, but one... how to realize it?

The first step is right listening -- listen to the master in a right way. And the right way means, listen to the master with your total being, with your total receptivity. Become just ears; only then you can understand it.

The second step is right thinking. You can think in two ways: you can think negatively, then it is wrong; you can think positively, then it is right. Negative thinking starts with denial, negating. Negative thinking starts with a NO, the no is the starting point. Observe within yourself whether you start with no. Whenever something is said, what is the first feeling arising in you? -- no or yes? And you will find ninety-nine percent of the time a no arising in you. You may not have observed it. Even for futile things where no "no" is needed, "no" arises. A Child asking his mother, "Can I play outside?" Immediately -- "No!" She may not even be aware why she is saying no.

No is our basic attitude. Why? -- because with "no" you feel you are somebody. The mother feels she is somebody -- she can say no. The child is negated, the child's ego is hurt and the mother's ego is fulfilled. "No" is ego-fulfilling; it is food for the ego, that's why we train ourselves in saying no.

Move anywhere in life and you will find no-sayers EVERYWHERE, because with no you feel authority -- you are someone, you can say no. To say "yessir" makes you feel inferior; you feel that you are someone's subordinate, nobody. Only then do you say "Yessir." Yes is positive and no is negative. Remember this: no is ego-fulfilling; yes is the method to discover the self. No is strengthening the ego; yes is destroying it.

Right thinking means yes-saying. First find out whether you can say yes -- if you cannot say yes, if it is impossible to say yes, only then say no. But our method is first to say no; if it is impossible to say no, only then, defeatedly, say yes. And wait for the moment when you can say no. No-oriented mind and yes-oriented mind....

In a religious search, no-saying is just undoing yourself because there, no-saying will not help. You are not there to strengthen your egos. Yes-saying... try it some day. Take it as a vow, that for twenty-four hours you will try in every situation to start with yes. And look what a deep relaxation it gives to you. Just ordinary things! -- the child asking to go to the cinema... he will go; your no means nothing. On the contrary, your no becomes inviting, your no becomes attractive, because when you are strengthening your ego, the child is also trying to strengthen his. He will try to go against your no, and he knows ways to make your no a yes, he knows how to transform it. He knows it needs just a little effort, insistence, and your no becomes yes.

For twenty-four hours try in every way to start with yes. You will feel much difficulty, because then you will become aware: immediately, the no comes first! In anything, the no comes first -- that has become the

habit. Don't use it; use yes, and then see how the yes relaxed you. And particularly in the spiritual search, if you are working with a master, yes-saying saves much time, much energy. You become a total receptivity, and then in that total receptivity things begin to flower.

Right thinking means to start thinking with YES! It doesn't mean that you cannot use no; it only means to START with yes. Look with a yes-saying mind. And then if it is impossible, say no. You will not find many points to say no if you start with yes. If you start with no, you will not find many points to say yes. The starting means ninety percent is done -- your start is ninety percent, done. Your start colors everything, even the end.

Right thinking means think, but think with a sympathetic mind. Think with a yes-saying mind. Use logic, use reason, but use reason and logic to find out how to say yes. I will repeat: use reason, use logic, but use them as instruments to find out how to say yes. We go on using reason, logic, to find out how to say no. Our whole logic is just a structure to find no. It should be otherwise; then it is right thinking.

The third is right contemplation.

If you find something with right thinking to be true, then contemplate it, then meditate on it. Then try to find some harmony between you and it. Because a truth no lived is not a truth -- sometimes it is even more dangerous than an untruth. A truth unlived is a burden. A truth unlived divides your mind. A truth unlived becomes a haunting -- it is a nightmare. So it is good not to think about truth if you not going to transform yourself accordingly. Because if you are not going to transform yourself accordingly, the truth will haunt you, disturb your sleep. You will become more uneasy, you will have to suffer much unnecessarily.

So if you are ready to change yourself according to the truth, only then contemplate it; otherwise, it is dangerous. And don't play with dangers; it is playing with fire. It is better to be unaware of truths, because then you are blissfully ignorant. Ignorance has a certain bliss. The moment you begin to contemplate, that bliss will be destroyed. Uneasiness will come to you; you will feel nowhere, strange, an outsider. Now you cannot go back; there is no going back, there is no movement backwards. You cannot fall again into your blissful ignorance, you can only move forward.

And the third step is right meditation. Right listening, first; right thinking, second; right meditation, third. Now, whatsoever you have found -- whatsoever you have encountered in right thinking -- meditate on it. Try to create a bridge between you and it. Try to be like it yourself, transform yourself accordingly. Become a shadow to it, and follow it. Unless you do this, the truth will remain just intellectual. It will not become your bones, it will not become your blood, it will not become your heartbeats, it will not be your being. Contemplate, meditate, go on meditating. Remember this: that you become that upon which you meditate.

If you constantly meditate upon anything, by and by you will be transformed by your meditation; you will become like that. Meditation transforms you. Remember, the truth found in right thinking -- meditate upon it. Create some harmony between you and the truth. Don't go on carrying it in your head; let it go deep -- so deep that you begin to feel a certain oneness with it. I say, "certain oneness." You cannot feel totally one with it at the third step, but a certain oneness, a similarity, a certain attunement -- not total oneness, That total oneness comes at the fourth step.

That fourth is SAMADHI, right ecstasy. If the third step is attained and you have begun to feel a certain harmony, attunement, an opening, a bridge with the truth, now immerse yourself in it.

Samadhi means the remaining of only one. In meditation there are three points. Meditation is divided into three: the meditator, the meditated upon, and the relationship -- meditation. So meditation has three things in it, three divisions: meditator, meditated upon, and the relationship -- meditation. When these three dissolve, the meditator loses himself into meditation, and the meditation drops into the meditated upon. Anyway one remains, and the three are lost. What does it mean? Simple consciousness remains; simple knowing remains; simple awareness remains. You are not aware of anything, just aware. You are not aware; there is no you, just awareness -- it is better to say, ONLY AWARENESS REMAINS. Or, you can choose any point among the three -- one remains.

There are different sets of seekers. One set says the object of meditation remains, another says the subject of meditation remains; another says object and subject both are lost; only meditation remains. But there is no conflict; this is just a difference in names.

Three are no more; three are lost into oneness.

This oneness is THAT ART THOU.

This oneness is to come to realize I AM THAT:

Or That I am -- TAT TWAMASI.

Step by step, move into the unknown and become the unknown.
Now get ready for the meditation.

That Art Thou

Chapter #45
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AT THE TIME OF THIS SAMADHI, THE MOODS OF THE MIND TAKE THE FORM OF THE SOUL, AND THEREFORE THEY ARE NOT APPARENT.
BUT AFTER THE MEDITATOR HAS COME BACK FROM HIS SAMADHI, THOSE MOODS WHICH HAD DISAPPEARED, ARE INFERRED BY MEMORY.

IN THIS WORLD, WHICH IS WITHOUT A BEGINNING, ONE ACCUMULATES MILLIONS OF KARMAS CONDITIONING FROM ACTIONS. THEY ARE ALL DESTROYED IN THIS SAMADHI, AND INNER SPONTANEOUS QUALITIES GROW.
THE GREAT KNOWERS OF YOGA DESCRIBE THIS SAMADHI AS DHARMAMEGHA, BECAUSE IT SHOWERS LIKE A RAINCLOUD AND INNER SPONTANEITY ISSUES FORTH ITS THOUSAND FRUIT.

THROUGH THIS SAMADHI THE WHOLE CROWD OF DESIRES BECOME EXTINCT. AND WHEN THE HOLDS OF KARMA KNOWN AS PUNYA AND PAPA, VIRTUE AND SIN ARE UPROOTED, THEN THE GREAT SAYING -- "TAT TWAMASI," THAT ART THOU -- BECOMES ILLUMINED.
FIRST AS INDIRECT KNOWLEDGE AND THEN AS A FRUIT HELD IN YOUR PALM, IT BECOMES DIRECT KNOWLEDGE.

In the morning we discussed four steps: right listening, right thinking, right meditation, and right SAMADHI.

This sutra goes beyond samadhi. This sutra says samadhi is the door into the unknown -- not only the unknown, but the unknowable. it opens into the eternal, into the infinite.

The moment you enter samadhi you have to leave your mind behind. Your mind cannot enter samadhi; you can enter, but not your mind. Unless you can leave your mind behind, samadhi is not for you. Your luggage -- thinking, memories, karmas, all your past lives, the whole luggage which is your mind -- has to be left behind. When you have left your mind behind... and this is a basic condition: the mind cannot enter samadhi, only you can enter. Why? Because you are at the center; mind is just the periphery.

If you want to enter the center you have to leave the periphery. You cannot go with the periphery to the center. If you insist, "I will take my periphery, my circumference to the center," then you will remain on the circumference. Howsoever you endeavor, if you cling to the circumference you can never enter the center. Entering the center means leaving the periphery, leaving the circumference; mind is the circumference -- this is a basic condition.

Samadhi means entering into yourself without the mind. But if you enter samadhi without the mind, you cannot FEEL samadhi -- this is the essence of this sutra -- you cannot feel, you cannot think. Really you cannot know what is happening, because the knower, the instrument of knowledge, is the mind.

It is as if you enter a garden. Your eyes are weak, and you cannot see without your specs. And this is the condition: you have to leave your specs at the gate. So you enter without specs. You enter the garden, but you cannot see because the very instrument of seeing is not with you.

Mind is the instrument to know, to feel, to recognize. Mind has been left behind. So a man who enters samadhi enters totally ignorant, just like a child. Jesus says, "Be like children; only then you can enter my kingdom of God. Be like small children." At the door of samadhi everyone is like a child -- with no mind -- just being, pure and simple and innocent. But then you cannot see what is happening, you cannot feel what is happening. The happening is there and you are too much in it; there is no distance.

Mind creates the distance between the known and the knower. If there is no mind, the known and the knower merge, they become liquid, they enter into each other and the distance cannot be maintained. And without distance, knowledge is impossible.

So in samadhi you know nothing. In samadhi, knowing, the knower, the known... they all cease and they become one ocean, just one unity, liquid, flowing. That doesn't mean that you are unconscious. You are conscious -- fully conscious, for the first time -- but the consciousness is so much, the consciousness is so unlimited, the consciousness is so infinite that it is impossible to make any differentiation between who is the knower and what is the known. You are immersed in it totally, as if a drop of water has become one with the ocean.

There is a beautiful story, and Ramakrishna used to repeat it many times. He used to say that there was a great gathering near the ocean once -- some religious festival, and a great crowd gathered there. Two pundits, two great scholars also came, and they began to discuss whether the ocean is unfathomable or fathomable, whether the ocean can be measured or not. So they discussed around and around -- discussions are always around and around, you go on beating around and around the bush. No discussion goes deep and direct, it cannot.

One simple man, just a villager, an innocent one, said, "I have been listening to your discussion, days have passed, and there seems to be no conclusion. And I think -- I am an ignorant man -- I suggest that unless you go deep into the ocean, how can you decide whether is is fathomable or not? You remain on the bank and you go on discussing; you go on arguing, quoting scriptures, and authorities. But I am asking a simple question: have you been to the ocean?"

Those two scholars said, "Don't interfere, you don't know scriptures." But the poor man said, "I know the ocean. I need not know your scriptures. You are talking about the ocean; what is the need for scriptures to be brought in? I suggest you take a jump, go to the bottom, and then come back and tell us."

So those two scholars jumped into the ocean, but they never came back.

Ramakrishna says, "They never came back because those two scholars were really men of salt, so as they went in, they began to melt. They were just salt; their bodies were made of salt."

In a way it is not inconceivable. Our bodies are made of ocean water, they are salty. Your body is seventy-five percent water -- seventy-five percent! -- and the water is just the same as the water which is found in oceans. The proportion of salt in your bodies is the same as it is in the ocean water, because man is just a developed form of fish and nothing else. So the story is not very absurd.

Man comes from the ocean, and is salty. Those two scholars were men of salt; their bodies were made of salt. They came out of the ocean -- everyone has come out of the ocean. Now science says that man has come out of the ocean, just a developed form of fish -- nothing else. And who can say whether he is developed or not? If you ask the fish they could not say that. They would say that some fish have gone astray -- out of the ocean. They could not say those fish have developed -- there would seem to be no reason. Only in man's reasoning it seems that man has developed; in a fish's reason it cannot seem so.

The two scholars never came back; the crowd waited and waited and waited. Ramakrishna used to say, "They cannot come back, because the deeper they went the more they melted, and when they reached the bottom, they were no more. So who can come back and who can say?"

When you leave the mind behind, you leave the bank; you take a jump into the ocean and you are part of the ocean -- just the salt. When you enter into samadhi you take a jump into the ocean of consciousness -- and you ARE consciousness. So when consciousness takes a jump into greater consciousness, infinite consciousness, it becomes one, the division is lost; you cannot experience anything. You experience the absolute, but you cannot say it is an experience. You cannot feel it as an experience.

This sutra says, when consciousness comes back to the mind again, and sees retrospectively from the specs of the mind what has happened, then it infers.

So all knowledge about God is inference. Those who have known... they too have to think it, to

remember it, to live it again in memory, through the mind; then they can say what has happened: existence, consciousness, bliss -- sacchidananda. This is not the experience itself; it is mind looking at the experience -- that's why the division. There was no division in the experience itself; mind divides it into three.

And remember, mind divides everything into three. Three is the basic division of the mind -- it divides anything into three.

Look at the world, all the divisions, and you will find the basic division is always of three -- always three; not only in religion, but in science also. Now they say -- since the atom was split -- now they say the basic unity of the atom is constituted of three elements: electron, neutron, proton. You may call them Brahma, Vishnu, Mahesh -- TRIMURTI, the three figures.

The basic division by the mind is three. Seen by the mind retrospectively, mind infers what has happened. Existence has happened, consciousness has happened, bliss has happened -- but this is an inference.

This sutra says when you come back from that peak of ecstasy, back to the ground, you look again -- now you remember. So all the scriptures, all that has been said about the ultimate truth is an inference of the mind, from memory. Remember it.

In samadhi, mind is not there; that's why you become spontaneous. Mind is the instrument which always destroys spontaneity. Mind always brings the past into the present, and that destroys spontaneity. This part of the sutra has also to be understood before we enter into meditation.

A spontaneous act is never from the mind. A spontaneous act always happens in the present. If it happens through the mind, then the past has come in. I say something to you; you react -- the reaction is from the mind. You think about it, you bring your past memories, your knowledge, your experiences, and then you react accordingly. Then this act is not spontaneous; this act is dead, it is not alive. Reaction is dead, never alive; response is alive and spontaneous. I say something to you and you respond -- IMMEDIATELY, without bringing the past in, without bringing the mind in -- you respond.

For example, if you ask something to a buddha, to an enlightened one, you will get confused. If you ask the same question today and the same tomorrow and the day after tomorrow, you are not going to get the same answer. It is impossible for a buddha. He is not reacting. He is not a parrot; he responds. You ask the question and immediately his consciousness responds -- responds to it. It is not a reaction of the mind; it is an encounter, direct, immediate. Every moment you go on asking the same question, but the same answer will not be coming.

Repetition is through the mind. Spontaneous consciousness is always new and fresh.

This sutra says that samadhi brings you back to your center of spontaneity. That spontaneity is known in the upanishadic terminology as DHARMA. Dharma means your natural, spontaneous, being, undistorted by the mind; your natural, spontaneous mirror, undistorted by anything, pure and innocent. Through samadhi you become spontaneous. Really, through samadhi you become religious. Before that, you can belong to a religion, but you are not religious. You can be a Christian, you can be a Hindu or a Mohammedan, but you are not religious.

You belong to a certain organization, a certain church, a certain sect. This belonging is mental. When you enter samadhi for the first time, you come into the world of dharma, of real religion. Now you become spontaneous, you become natural. Nothing is imposed from the mind, you act in totality, moment to moment. Your acts become atomic, always new and fresh and young. Whatsoever you do now is always fresh. This freshness of being is known as dharma. This is what a religious mind is. And unless you become a religious mind in this way, through samadhi, you cannot know what is meant by this MAHAVAKYA -- TAT TWAMASI -- THAT ART THOU. When you become spontaneous then you know you are THAT.

With the ultimate, now you are one.

Now your finite being is not finite.

Now the divine is not far away.

Now you are divine, and the divine is you -- the duality is lost. You become for the first time a knower that this sutra of tat twamasi -- THAT ART THOU -- is real, authentic. Now you can become a witness, now you can say, "This is so, because I have known it." And unless you can say, "I have know it," nothing is worthwhile.

Just a few days ago, a theologian came to me and he began to talk about God. I asked him again and again, "Please tell me, have you known? Have you seen?" But he began to quote THE BIBLE; he began to quote scriptures. And he said, "This is written there, and that is written there."

I told him, "It may be written; I accept that it is written there, but that's not my question. I am asking

whether YOU have know it?" But he would not answer the question. He would again repeat, "Jesus has said this in the New Testament." He opened the book -- he had a book of the New Testament in his pocket. He opened the book and he began to read.

I told him again and again, "Don't read it! I have read it already, so I know what is written it it. Tell me directly, have you seen? Have you realized?" But there was no answer.

If someone asks you, "Have you seen the divine?" and you go on quoting the UPANISHADS, that's stupid. Say yes or no -- and you cannot deceive, because there is no question of deceiving anyone. Say TO YOURSELF whether you have seen it, known it, realized it. If you have not, then start on a long journey -- from right listening to right thinking; from right thinking to right meditation; from right meditation to right samadhi. Then only you will be able to know. And unless you know, the whole knowledge of the world is futile -- unless you know.

Now be ready for our meditation.

That Art Thou

Chapter #46
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WHEN DESIRES DO NOT ARISE EVEN IN THE FACE OF THE OBJECTS OF ENJOYMENT, KNOW IT AS THE STATE OF VAIRAGYA -- NON-ATTACHMENT, DESIRELESSNESS.
AND WHEN THE EGO CEASES TO RISE, KNOW IT AS THE HIGHEST STATE OF KNOWLEDGE.

WHEN THE MOODS THAT HAVE BECOME EXTINCT DO NOT ARISE AGAIN, THAT STATE IS KNOWN AS ONE OF THE INDIFFERENCE.
AND THE SAGE WHOSE WISDOM HAS BECOME STEADY ATTAINS ETERNAL BLISS. ONE WHOSE MIND HAS DISSOLVED INTO THE SUPREME BECOMES INNOCENT AND INACTIVE. AND THE MOODS OF THE MIND THEN DISSOLVE IN THE UNITY OF THE SUPREME SELF, AND THE PURIFIED INDIVIDUAL SELF REMAINS CHOICELESS AND IN A STATE OF PURE CONSCIOUSNESS.

THIS STATE IS CALLED WISDOM, OR PRAGYA. AND ONE WHO HAS ATTAINED THIS WISDOM THROUGHOUT IS CALLED JIVANMUKTA -- ONE FREE IN LIFE ITSELF.
ONE WHO HAS NO EGOISTIC FEELING IN RESPECT OF HIS BODY AND THE SENSES, AND BESIDES HAS CEASED TO THINK IN TERMS OF "ME" AND "MINE" IN RESPECT TO OTHER OBJECTS, IS CALLED A JIVANMUKTA.

WHEN DESIRES DO NOT ARISE EVEN IN THE FACE OF THE OBJECTS OF ENJOYMENT, KNOW IT AS THE STATE OF VAIRAGYA -- NON-ATTACHMENT, DESIRELESSNESS.
AND WHEN THE EGO CEASES TO ARISE, KNOW IT AS THE HIGHEST STATE OF KNOWLEDGE.

Definitions about certain states of inner search, "in-search," are helpful, because when you enter yourself, you are alone. You will need certain definitions, certain criteria so that you can feel inside what is happening -- where you are.

In the in-search one is always alone. One needs certain criteria to feel where one is. And the inner world is uncharted, no map exists which can be given to you. And even if some maps exist, they don't belong to you; they cannot be applicable to you. Buddha says something -- that is about his own inner journey; that may not be your route at all. Really, it cannot be your route. Every individual enters into the inner world differently, uniquely, because every individual stands on a certain spot where no one else stands; every individual is unique. Buddha stands somewhere -- you cannot stand on that spot. He starts his journey from there; every journey starts from where you are. So we have different routes to move on, no map can be helpful.

So this sutra is not going to give you a certain map, no. Just certain liquid definitions -- you can feel your own path -- and certain happenings inside, so that you know where you are, where you are moving, whether you are moving or not, whether you are nearing your goal or not.

First the definition of VAIRAGYA -- because that is the entrance. Unless you are non-attached to the world you cannot enter inwards. Your back must be towards the world; only then your face is towards the inner center. So vairagya is the door -- non-attachment to the world. What is the definition?

You can force yourself to be non-attached, you can force yourself in the about-turn. You can face the inner world forcibly, you can stand with your back to the world, but just your back to the world is not enough. Your mind may be still moving in the world.

It is not very difficult to go away, to leave, to renounce -- it is not very difficult. You can escape to the Himalayas and the world is left far behind -- but your mind will still be moving in the world. Non-attachment, vairagya means: WHEN DESIRES DO NOT ARISE EVEN IN THE FACE OF THE OBJECTS OF ENJOYMENT.

You can close your eyes; you don't see anything. That is not vairagya, because with closed eyes you can continue desiring. Really, with closed eyes desires become stronger. With closed eyes the world is more charming than with open eyes. Really, if your eyes are open, sooner or later the world loses its charm. The more you penetrate it, the more you know it and see it, the attraction disappears. The attraction is in ignorance; with closed eyes it is more.

Non-attachment is authentic if your eyes are open and objects of enjoyment are there, and no desire arises in you. A naked, beautiful woman is before you and no desire arises. Tantra has used this sutra. Tantra is based on this sutra. Tantra says: Do not escape, because you cannot escape your mind. And the real problem is not the world of objects; the real problem is the mind. So wherever you go, YOU will be there, and YOU are the problem! How can you escape from yourself? Go anywhere, the mind will be there. You can escape from the world, but not from the mind, and mind is the real world. So tantra says, "Do not move away; rather go deep in the world, fully conscious, with open eyes, aware of the desires moving in you. Look at the world deeply." Tantra has developed its own techniques. The tantra technique is that if someone feels sexual desire, then just enforcing BRAHMACHARYA, celibacy, will not do. If you force celibacy on someone, if he takes a vow that now he will remain celibate, he will simply suppress sexuality and nothing else. And suppressed sex is dangerous -- more dangerous than ordinary sex. Then the whole mind will become sexual. The suppressed energy will move inside; it cannot go out, so it moves more inside. It creates grooves, it becomes cerebral; the whole mind becomes sexual. The sex center gathers more and more energy, and ultimately the whole body becomes a sex center.

Tantra says this is not the way to go beyond sex; this is stupid. Tantra has its own scientific techniques. Tantra says, "Okay, there is desire, there is sex -- then move into sex, but move fully conscious." That is the only condition: If you want to touch a beautiful body, touch, but remain conscious, alert that you are touching the beautiful body. And then when you are touching, analyze your touch -- what is happening? Observe your touch -- what is happening? If you can observe your touch, the touch becomes futile, absurd, stupid; nothing is happening. NOTHING is happening.

So tantra has techniques.... Look at a beautiful naked body; observe it, and observe what is happening inside you. The desire arises: observe the desire, and observe the naked body. And really with a naked body, with a full alert mind, sex is neither suppressed nor indulged; it simply disappears. It may look contradictory -- but bodies have become so important only because of clothes. Clothes are deeply sexual. They give the bodies a charm, a hidden charm, a secret attraction which is not there at all. Bodies are just bodies. You hide them and the very hiding creates a desire to look at them, to see. Humanity has become so body-conscious only because of clothes. The clothes create a secret desire to unclothe, to undress.

I was reading Oscar Wilde's MEMOIRS. He was a very sexual man, indulging rather too much. His whole life was just chasing after women. He notes in his diary that "One woman will not do. I want to enjoy

all the women of all the worlds -- not only of this world, not only of this age. Unless I enjoy all the women of all the worlds, of all the ages, I cannot be satisfied."

Really, this is how the mind is -- not only Oscar Wilde's, your also. And the same is applicable to women's minds also; they also want to enjoy -- not this man, but man as such, all men. But Oscar Wilde relates a very strange incident. He was so mad in his sexual desire, that any woman passing on the street and he will become attracted. Then for the first time, he went to a prostitute. And the woman was really beautiful with a very proportionate body, alive, young, fresh. And the moment Oscar Wilde entered her room she immediately undressed -- she was a prostitute. The very act of her undressing and Oscar Wilde says, "My desire disappeared -- for the first time." And the woman was rare -- not just ordinarily beautiful -- and charming, a rare beauty. But the very act of her undressing immediately.. and Oscar Wilde notes, "My desire disappeared. Seeing her body naked -- there was nothing hidden, and the attraction dissolved." Not only that, he couldn't love the woman, the erection would not come. He tried and tried, and the more he tried... he began to perspire. And he was young and healthy and strong. What happened? -- the undressing killed the desire.

Any desire becomes futile if you observe it, if you know it in its totality. Tantra says do not escape; rather, be aware and move into the objects of enjoyment, and one day suddenly all the objects lose their charm.

This sutra says this is the definition of vairagya:

WHEN DESIRES DO NOT ARISE EVEN IN THE FACE OF THE OBJECTS OF ENJOYMENT, KNOW IT AS THE STATE OF VAIRAGYA -- NON-ATTACHMENT, DESIRELESSNES.
AND WHEN THE EGO CEASES TO ARISE, KNOW IT AS THE HIGHEST STATE OF KNOWLEDGE.

This is the criterion for knowledge, wisdom -- when there is no ego, when ego doesn't arise.

Ego can arise in any situation. The ego is very subtle and its ways are very mysterious. On anything, ego can feed itself. You meditate and through your meditation your ego can be strengthened: "I am a meditator." And the whole point is lost, the whole meditation is lost. "I am a religious man. I go to church every Sunday, never miss." The ego has arisen. It has taken a religious shape, but the shape doesn't matter. "I fast," or "I take a certain food," or "I do this or that" -- any ritual. "I do yoga" -- whatsoever. If you feel that your "I" is strengthened, know that you are not on the path of knowing, you are falling down into ignorance.

Go on observing whatsoever you are doing. Do one thing continuously: go on observing whether your ego is strengthened by it. If you continuously observe, observation is a poison to the ego, it cannot arise. It arises only when you are not observing, when you are unconscious, unaware, unattentive. Go on observing, and wherever the ego arises just be a witness to it. Know well that the ego is arising: "I am meditating, certain experiences are happening, and the ego feels good." And the ego says, "Now you are on the path. Now you have known the inner light. Now the kundalini has arisen. Now you are extraordinary. Soon you are going to be a SIDDHA -- one who has achieved. The goal is now nearer." Know well: with this feeling of the goal being nearer, you are missing the goal. This ego feeling good is a fatal disease.

This sutra says, when the ego doesn't arise, it is the highest state of knowledge. When the feeling of "I" doesn't arise, you ARE but there is no "I."

We go on saying, "I am." The man of knowledge rarely feels only "am," not "I" -- just "amness," existence, being, with no "I" attached to it. "Amness" is vast, infinite; "I" is finite. "Amness" is BRAHMAN.

When there is no "I," when there is only simple "amness," when the "I" is dead, this state is known as the state of a jivanmukta -- one who has achieved freedom in lie, one who has achieved freedom while in the body, one who has known the infinite while alive.

You can also become a jivanmukta. The only problem is you. Throw it out, and you ARE. Nothing new is to be gained; the freedom is there hidden in you, but you are attached to the ego. That creates a boundary, a limitation. Look beyond the ego, and suddenly you enter another world. And it was always there, just to be seen, but our eyes have become fixed; we cannot move our eyes. We go on looking in one direction -- the direction of the ego. The reverse is the dimension of the non-ego, and non-ego is the path.

ONE WHO HAS NO EGOISTIC FEELING IN RESPECT OF HIS BODY AND THE SENSES, AND BESIDES HAS CEASED TO THINK IN TERMS OF "ME" AND "MINE" IN RESPECT TO OTHER OBJECTS, IS CALLED a jivanmukta. EGOLESSNESS IS JIVANMUKTI.

Egolessness is a great death. When you die only your body dies; when you attain MUKTI, freedom, your mind dies.

In the old scriptures the master, the guru, is known also as death: ACHARYO MRITYU. The teacher is death, great death. He IS, because through him your ego dies; he kills you. In a way he is death, and in a way eternal life, because when the ego is no more, for the first time you ARE.
Die to be reborn.

Jesus says, "Whosoever loses himself, attains, and whosoever clings to himself loses."

Now be ready to lose yourself in the meditation, so that you attain.

That Art Thou

Chapter #47
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ONE WHO DOES NOT EVER DISCRIMINATE THROUGH INTELLECT BETWEEN THE INDIVIDUAL SELF AND THE SUPREME SELF ON THE ONE HAND, AND BETWEEN THE SUPREME AND THE UNIVERSE ON THE OTHER, IS CALLED A JIVANMUKTA.
ONE WHO TREATS EQUALLY BOTH THE NOBLE PERSON WHO DOES HIM HONOR, AND THE IGNOBLE WHO OFFENDS HIM, IS CALLED A JIVANMUKTA.

The world does not remain the same as before for one who has known the supreme; therefore, if one sees the world as the same he should be taken for one who has not attained the knowledge, and who is still extrovert.So far as the experience of happiness, sorrow, et cetera, is concerned, it is assumed to be due to PRABDHAKARMA -- that is the predestined cause-effect chain -- because every effect flows from the cause of action. There is no effect anyway without the cause.As upon waking, the effect of dreaming ends, so also upon the attainment of knowledge that "I am the supreme," the accumulated karmas, conditionings of millions of births, become extinct.One who does not ever discriminate through intellect between the individual self and the supreme self, and between the supreme and the universe, is called a JIVANMUKTA.

Some more qualities of a JIVANMUKTA; something more about the state of mind of a jivanmukta, of the state of consciousness.

The first: there is no division. He sees the whole world as an organic unity, there is no division. Things are not divided; the whole universe is one. He sees the unity. The diversity is there, but the diversity is just on the surface; a jivanmukta sees the unity behind it. Every diversity is just a hidden unity. Why? Why do we divide? -- and a jivanmukta never divides.

It is because of the intellect, the medium of intellect. If you look through the intellect, everything is divided immediately. Intellect is the instrument to divide, to analyze. For example you see light, you see darkness, you see birth, you see death. Birth and death in existence are one; birth is death, two poles of one process. If you are born you are on the journey to die. The whole of your life is nothing but a gradual process of dying. But the mind divides; mind says birth is good, death is bad. Mind says life is good, death is bad. But death is part of life, life is part of death -- they cannot be divided.

Have you ever seen anything alive which is not also dying simultaneously? A flower has come up, has opened its petals. This opening of the petals -- can you see it as a process of death? The flower is alive, young, but it is dying already. The evening will come and the petals will wither away. And the withering of

petals is really nothing but the conclusion; in the morning the process began, the petals opened. The very opening in the morning will become withering in the evening; the petals will wither away.

So where do you divide? Where is the line where you can say that the flower was alive, and then the flower started to die? Is there any distinction? Can we mark a boundary that up to this point the flower was alive, in the process of more and more life, and from this point the flower started to die? No, there is no possibility of division.

Birth and death is a continuous process. One pole is birth, another pole is death. But mind, intellect, thinking, divides. Mind says birth is good, celebrate it; death is bad, weep over it. And the same goes on; the whole of life becomes a division between things which are not divided. Because of this division we live in a false world, a mind-created world. You say this is love and this is hate, and this is religion and that is irreligion, and this is sin and that is virtue -- all divisions, on all layers, on all planes, are through the mind.

Put aside the mind and look at life, and then everything is one: then life and death are one, then darkness and light are one, then love and hate are one.

A jivanmukta never divides because a jivanmukta looks at life without the mind coming in, interfering. Can you look without the mind, even for a single moment? Try it. It is one of the most arduous things, but if possible, the most beautiful. Look at a flower and don't allow the mind to come in between you and the flower. But the mind comes immediately -- you have not even seen really, and the mind says, "This is a rose -- beautiful, red," and the desire to possess it, to pluck it, arises. The mind starts functioning. The flower is there and the cloud of mind comes in, and you look through the mind. Don't allow this.

Look at the flower. Don't let your mind say, "This is a flower. This is a rose." Just look.
Stop the mind and just look.

Don't allow the mind. Don't move, and don't allow the mind any movement; just look. Become a stare. Let your whole consciousness flow from your eyes, and don't allow the mind to create any cloud between you and the flower. Then what happens? If you go on trying....

This is a meditation -- a meditation based on non-verbalization. Don't verbalize, let the flower be there. Observe it, be a witness to it, but don't verbalize the experience. Don't translate it into language. The rose is there -- red, alive. Feel it, see it, remain with it. But don't allow the mind to come in and say something -- "This is beautiful," or something else. It is difficult in the beginning, but if you go on trying, sometimes for seconds there will be no language. The flower will be there in all its beauty, in all its aliveness, youngness, but with no name, with no linguistic concept attached to it. The rose has never known that it is a rose; it is you who have called it a rose.

A rose is a rose without ever being aware of being a rose. The name is given by your mind. The rose is simply a rose without knowing whether it is beautiful or ugly -- you have called it so. If there is no mind in the world, the rose will be there but it will not be a rose, it will not be a beautiful flower; it will be just existence flowering with no name attached to it -- no verbalization, no language, no valuation. It will flower. It will be just the same, simple existence. If you don't verbalize you will come to be acquainted with the flower as it is, without human interpretation. And when the mind is not there, for a single moment there is a breakthrough. The rose is there, you are here; and if the mind is not there to divide you, if the mind has dropped, suddenly you become one with the rose.

I don't mean that you become a rose. It will be very difficult then to become a human being again. I don't mean that you become a rose. You remain whatsoever you are, and the rose remains whatsoever the rose is -- but suddenly there is a communion, a meeting. Your consciousness moves directly, with no hindrance, and the rose also moves, comes nearer. You become close and intimate, and the flower enters you; the doors are open, and you enter the flower. The doors of the flower are always open, there is no mind to close them -- but when your doors open, the flower moves in you, and you move in the flower, and there is a constant harmony. The flower contributes, you also contribute, and there is a meeting.

That meeting can become a glimpse into the cosmos, because a flower is not just a flower. It is the whole cosmos grown into a flower, the whole cosmos become a flower. You are also not just a human being -- the whole cosmos has become consciousness in you; that too is a flowering. And when these two flowerings meet, that meeting is ecstatic, blissful. And through that meeting you for the first time become aware of a non-verbal existence.

Man has created verbalization, man has created language, man has created mental concepts. They all drop, and the whole of existence becomes a deep silence, a no-music.

The jivanmukta lives in this no-music. The jivanmukta lives in this silence. The jivanmukta lives without mind. It seems absurd -- how can one live without mind? Then he will go mad....

So the last point to be remembered is never think that a madman has no mind. Really, a madman has a very fixed mind, solid. A madman has really more mind than you, that's why he has gone mad; too much mind has created the whole mess.

A madman and a jivanmukta are poles apart. The madman is too much mind; a jivanmukta is no mind, and we are in between somewhere. And we go on moving -- sometimes we reach the madman, sometimes we have the glimpse of a jivanmukta. At any moment you can become mad. In anger you become temporarily mad, in sex you become temporarily mad -- any moment you can become a madman, but fortunately you can come back. If you cannot come back, and become fixed in the extreme, you become mad.

So the madman is not without a mind; rather, he is with too much or with many minds -- multi-minds. He is a crowd of minds. And a jivanmukta is just the opposite pole: no mind. That doesn't mean that he cannot think. Really, on the contrary, only a jivanmukta can think; you cannot think. What is the difference?

Thoughts go on in you, thinking is an obsession with you. You are not the master. Thoughts go on and on, you cannot stop them. You cannot say, "Don't come," you cannot say, "Now I want to relax, no more thoughts." Whatsoever you say they are not going to listen to you; rather, if you disturb them they become more mad. If you say, "Don't come," they come more.

Try with a single thought: try to forget it, and you cannot forget it. Try to stop it, and it will haunt you. It will go on and on, and it will defeat you; you are not the master. You cannot think; just this mad crowd of thoughts, and you think that you think -- you cannot think. Only a jivanmukta can think, because thoughts are not his masters. He uses thoughts just like you use your legs. When you want to walk, you use them; when you don't want to walk, the legs are relaxed, non-moving. But think of a man who says to his legs, "Please, now stop," and they go on moving! They say, "We cannot stop. Who are you to stop us?" Then we will say that the legs have gone mad.

Your mind is like that. You say, "Stop and it never stops. You say, "Think over this," and it goes on to think of something else. Try, and you will know your mind is not your slave.

So it is better to say that your mind thinks you, not that you think with your mind. Your mind possesses you, it is not you who are in possession of the mind. A jivanmukta uses his mind just like you use your legs: when he wants to, he thinks -- and he thinks whatsoever he wants. If he never wants to think he remains quiet, silent; there is no mind inside.

When this mind is not there constantly, you come into contact with brahman, and then you know TAT TWAMASI -- THAT ART THOU Without the mind there is no division; then the self inside becomes the supreme. When there is no division, the self and the supreme are one, one wave of existence.

Your self is nothing but the supreme come down to your body, resting in you -- your body has been taken as an abode. Your body is just a host and the supreme has become a guest in you.
Now get ready for meditation.

That Art Thou

Chapter #48
Chapter title: Adhyatma Upanishad

20 October 1972 am at Mt Abu Meditation Camp, India

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THE YOGI, BEING ALONE AND INDIFFERENT LIKE THE SKY, DOES NOT EVEN IN THE LEAST ATTACH HIMSELF WITH THE FUTURE.
EVEN AS THE ETHER INSIDE A WINE JAR REMAINS UNTOUCHED BY THE SMELL OF WINE, SO THE SELF, EVEN IN ASSOCIATION WITH ITS COVERING, REMAINS UNCONTAMINATED BY ITS NATURE.

AS THE ARROW AIMED AT ITS TARGET CANNOT BUT HIT IT AFTER IT HAS LEFT THE BOW, SO THE KARMAS PERFORMED BEFORE THE ADVENT OF KNOWLEDGE WILL YIELD ITS FRUIT, EVEN AFTER ONE HAS ATTAINED KNOWLEDGE.
IT IMPLIES THAT THE FRUITS OF KARMA DONE BEFORE REALIZATION HAVE TO BE LIVED OUT.

AS THE ARROW SHOT AT A TIGER CANNOT BE STOPPED UPON LEARNING THAT IT IS A COW AND NOT A TIGER, BUT RATHER GOES FORTH AND HITS ITS OBJECT JUST AS FORCEFULLY.
SO THE ACTION PERFORMED YIELDS ITS FRUITS EVEN AFTER KNOWLEDGE HAS BEEN ATTAINED.

ONE WHO KNOWS HIS SELF AS EVER YOUNG AND DEATHLESS ALSO REMAINS SO.
HOW COULD HE EVEN HAVE AN IMAGINATION OF THE BONDAGE DUE TO PAST CONDITIONS? IT MEANS THAT THERE IS NO RELATIONSHIP BETWEEN THE SAGE AND HIS PAST CONDITIONINGS.

Some very significant and beautiful definitions about the ultimate experience....

The first thing to know about the ultimate experience is that it cannot be called an experience, because experience implies the experiencer and the experienced -- the subject and the object. But the ultimate experience is absolutely undifferentiated, undivided. The experiencer is the experienced, the observer is the observed, the knower is the known, the lover is the beloved -- there are not two; only one remains.

About this one who remains, this sutra says that one is like space, like sky -- vacant, empty, yet full, fulfilled; yet whole.

Look at the sky: Sky is just emptiness, but everything exists in the sky. It cannot exist; otherwise, because to exist you need space, emptiness. So emptiness surrounds the whole existence. Existence comes out of this emptiness and again drops this emptiness -- and this emptiness remains untouched, unaffected.

Observe the sky in the rainy days: Clouds come, the whole sky just disappears behind the clouds. You cannot even imagine where the sky has gone. It has gone nowhere; the clouds will rain and disappear, and the same sky will be there. It was always there; even when there were clouds the sky was there in its total emptiness. Clouds cannot disturb it, and clouds cannot affect it -- they come and go and the sky remains the same.

It remains in its suchness, in its TATHATA.

This word "suchness" is to be understood deeply. What do I mean when I say the sky remains in its suchness? It remains in its nature, unchanged by anything that happens in it. It is just like a mirror: The mirror remains untouched in its suchness, in its mirroring -- fresh, young, never old. Whatsoever happens before the mirror, whatsoever is reflected in the mirror, comes and goes; the mirror remains unscarred, the mirror remains eternally virgin. This is what is meant by sky. Sky is the eternal virgin. The virginity is never broken, the sky remains unmarried to anything, untouched. Everything happens in it and yet nothing happens to it.

The same sky is within you also. Without, there is space; within also, there is space. Space is everywhere. The space within is known as you self, and the space without is known as the supreme self. The body is just a material barrier -- and it is porous, so the outer sky goes on coming in and the inner sky goes on coming out. There is a constant meeting. Your body is just like an earthen pot, porous. You have an earthen pot of the body, it divides, but it cannot divide totally; the space is not broken by it.

To know this inner space is the ultimate experience, because once you know this inner space you have know all; the quality of the inner space is the quality of the outer space. Inner and outer are not really two things; inner and outer are just two terms -- because of this earthen pot, this body, we call it the inner space and the outer space. When the body drops, the inner becomes the outer and the outer becomes the inner; they become one.

In and out are false terms. You can put an earthen pot in the ocean; then the ocean is divided by the earthen pot -- the ocean without, and the ocean within. But the earthen pot is porous, and some drops will escape from the within to the without, and some drops will go on coming in, from the without to the within. But then the earthen pot melts, and drops, and in and out become one.

When one comes to know this inner space as just an extension of the outer space -- or vice versa: when one comes to know this outer space as just as an extension of the inner space, then inner and outer become meaningless. They are.

To know this while in the body is called the state of jivanmukta -- while the body is there, the earthen pot is there, you have realized the inner space and the quality of space. Now there is no inner and outer. Of course the body is there, but now you know that the body never divides -- the division is false. But the body will continue for a while.....

The UPANISHADS say that even when you become a knower of the inner, a knower of the space -- and you have come to realize that nothing can disturb you, nothing can scar you, nothing can touch you, your virginity is absolute -- even then your past karmas will continue to have their effects. The body will continue; the body will continue to feel pleasure and pain, the body will become old, diseased, the body will die -- this will continue.

Knowledge of the inner self is not the cessation of all karmas. The past karmas will drop only when they have reached their target. But now, no new karmas will be accumulated. When you attain to this knowing, past karmas will continue for a while, unless and until their momentum is finished -- but new karmas will not be accumulated. And secondly, while these old karmas are going on in their continuity, you will know that they are not related to you. You will remain in your unrelatedness.

So a jivanmukta never says, "This is my body." He says, "This is my past karma's body." He never says, "I am ill and I am suffering." He only says, "This is a long procession of karmas and their effect; my past karmas reaching to their target -- past reaching into the future. I am just a witness to it, unrelated." Because of this, because of this experience, observation, this realization that all the past karmas of all the past millions of lives have not affected my inner space -- it has remained pure, crystal pure, innocent -- this realization means cessation of the future.

Then you cannot long for happiness, you cannot long for success, you cannot long for riches, this or that. You cannot be for and against -- this should be and this should not be -- because now you know that nothing has ever happened to you, and nothing can happen to you. This knowing that the past has been absolutely futile to you -- you have been just space, just like sky -- like space, you have remained pure, simple, innocent... the future drops.

The future is just the past reflected again and again. Desiring something which was pleasant in the past, not desiring something which was unpleasant in the past, is the projection of the future. The future is just the past reflected again and again -- modified, a little bit of change here and there, rearranged, re-structured, but all the elements belong to the past.

When the past appears unrelated to you, and you appear just like empty space... clouds have come and gone, lives have come and gone; birth, death, you were this and that -- a beggar in one life, an emperor in another, unsuccessful in one, successful in another, educated, uneducated, good and bad, sometimes a thief and sometimes a saint -- everything has come and gone, and the inner point has remained untouched. Nothing has happened to it; everything happened around it, near it, in the vicinity, but nothing has happened to IT itself -- knowing this, the whole future drops completely. Now you cannot project the whole nonsense that you were projecting in the past. Future drops. With future, time drops. With time, cessation of time -- you enter the eternal.

But the past will have its fulfillment. Now you can watch the past moving into the future WITHOUT you. You remain in the present; the past goes on moving into the future until the whole momentum gained in the past is finished.

A jivanmukta means one who has attained to the inner sky, inner space, but still he will have to live in the body. He will have to be a witness to all the past karmas and their consequences. When all the consequences are finished, and the past karmas have dropped, the body will drop. Then a jivanmukta becomes a mukta; then MOKSHA, total freedom is attained.

A jivanmukta attains freedom from the past, freedom from the future -- but he cannot attain freedom from the consequences of the past. They will have to be fulfilled... but he remains a witness.

One who knows his self as ever-young and deathless also remains so.

How could he even have an imagination of the bondage due to past conditions? It means that there is no relationship between the sage and his past conditionings.

The conditionings go on flowing but there is no relationship; you remain a witness.

If you can become a witness this very moment, you are severed from you past and from your future. Then the mechanism goes on moving, just like you are on a bicycle pedaling. You stop pedaling but the

cycle will have some movement still, because of the movement of the past. You are not pedaling it, but it is not going to stop just now. It will move into the future without you pedaling it. It will go a little while and then it will drop.

The same happens with your body, your mind. It is just a cycle, just a mechanism. It will move, but without you it cannot move far. Unless it is fed continually, fueled continually, it cannot move very far; it will drop.

Buddha was dying. Ananda asked him, "Cannot you be with us a little more? Cannot we have you a little more? I have not yet attained and you are dying, and you are leaving us." Buddha had said that morning that he was going to die. "So if you have to ask anything," he had told his disciples, "you can ask. This is my last day. This evening will not come for me. This morning is the last; in the noontime I will drop. When the sun comes to its peak, I will drop."

So his disciples gathered and they began to weep and cry. And Ananda asked him, "Cannot you stay a little while more?" Buddha said, "That is impossible, because all the past karmas are finished. This is the last day, the last momentum; I feel it can last up to noon. The energy is gone, everything has ceased, and now the mechanism is just going to stop. And nothing can be done, because as far as I am concerned, I stopped pedaling long before -- forty years.

Really, I have been dead for forty years as far as I am concerned. I have not been in the body for these forty years; it was only for you that it has appeared I have been in this body. For me, I have been beyond; I have gone out of it long before. But the body had to continue, and now this is impossible. The momentum is just in its last flicker, the flame is just about to go, the oil is completely finished. And I cannot pour more oil into it because the man who could pour is dead for forty years -- who could pour more oil into it? So ask, don't wait. The noon is coming soon -- if you have anything to ask, you can ask. The noon is coming very soon."

This happens -- Buddha was a jivanmukta for forty years. A jivanmukta means one who is already dead -- of course, the body is alive, and then moksha is attained and body also falls.

Now get ready for the meditation.

That Art Thou

Chapter #49
Chapter title: Adhyatma Upanishad

20 October 1972 pm at Mt Abu Meditation Camp, India

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PRARBDHAKARMA FULFILLS ITSELF ONLY WHEN ONE IDENTIFIES THE SELF WITH THE BODY, BUT IT IS NO GOOD IDENTIFYING WITH THE BODY. WHO WANTS TO SEVER THIS IDENTIFICATION AND FREE HIM SELF OF PRARBDHAKARMA, ILLUSION OF THE BODY IS THE BASIS FOR THE PROJECTION OF THE PRARBDHAKARMA.
BUT THAT WHICH IS PROJECTED OR IMAGINED BY ILLUSION CAN NEVER BE REAL. AND HOW CAN IT ARISE OR MANIFEST IF IT IS NOT REAL? AND HOW CAN IT BE DESTROYED IF IT IS NOT MANIFESTED? HOW CAN THE FALSE, THE UNREAL HAVE THE BONDAGE OF CONDITIONING?

THIS BODY IS THE RESULT OF IGNORANCE. AND KNOWLEDGE DESTROYS IT FULLY. IGNORANCE THEN RAISES DOUBT AS TO HOW THIS BODY EXISTS EVEN AFTER REALIZATION. TO REMOVE THIS

DOUBT OF THE IGNORANT, THE SCRIPTURES HAVE ORDAINED THE CONCEPT OF PRARBDHA EXTERNALLY.
IN REALITY THERE IS NEITHER BODY NOR PRARBDHA.

This sutra is very strange, but very true. To understand this sutra is to understand many many things about scriptures, about teachers, about masters, methods, techniques, doctrines.

This sutra says that in reality there is no world, in reality there is no suffering; in reality whatsoever you feel and know is not -- but in reality, remember. As far as you are concerned, it is real. As far as YOU are concerned, it is real.

We should try to understand it through dream, because the Eastern mind has been very much fascinated by the reality of dream. And this sutra can be understood only through dream.

You are dreaming. While dreaming you can never doubt that the dream is a dream. While dreaming, the dream is true, real, as real as any reality -- even more real. Why do I say even more real? I say this because when you get up in the morning, you can remember your dream -- but when you go into sleep you cannot remember what has happened, what was happening when you were awake. This is a rare phenomenon.

You cannot remember that you are a doctor in the day while you are awake, or an engineer, or a minister. You cannot remember in your dream the facts of the day, when you were awake. The whole reality, the so-called reality of the day is completely washed away by the dream -- it seems more powerful. But in the morning when you get up, when sleep has gone, you can remember your dream. It means the reality of your day is not strong enough to completely wash away the reality of the dream. In dream you forget your day completely, but in your day, in your waking state of mind, you can remember your dreams. Dreams appear to be more real -- that's why I say "even more real."

In dream you can never doubt that whatsoever you are seeing is unreal or real; it IS real, it is felt to be authentically real. Why? Why does dream appear so real? -- and this is not your first experience. You have been dreaming for your whole life, and every day in the morning you have come to know that the dream was unreal. Yet, when you go to sleep tonight and dream, you will not remember your whole life's experience, that dreams are unreal. Again you will fall into the illusion, and you will feel the dreams as real. In the morning again you will repeat that "it was just a dream, nothing real." What is happening? So much experience of dreaming, still the dream remains real. Why? -- because really, anything becomes real if you are absent.

Your absence gives reality to false things.

In the dream you cannot remember yourself -- so whatsoever passes in front of your eyes becomes real because you are not. You are so unreal that anything can be felt as real. If you can remember yourself in the dream, the dream will drop; it will cease immediately.

Gurdjieff used to give this technique to his disciples: to remember themselves continuously. In the day go on remembering "I am, I am." Do whatsoever you are doing but continuously make it a point to remember "I am" -- not verbally, feel it -- "I am." Eating, go on eating, and simultaneously feel "I am." Remember "I am." You are walking, go on walking; remember "I am." This Gurdjieff called "self-remembering." Buddha has called it "right remembering" -- SAMYAK SMRITI.

Go on remembering -- "I am." If this feeling of "I am" goes deep, it will follow you in sleep also. And when there is a dream, you will remember -- "I am." Suddenly the dream will stop: if you are, then there can be no dream.

This is just to explain to you a greater truth: in this life, the world IS because we ARE NOT. This is the UPANISHAD'S basic teaching. In this world, the world is, everything is -- you are not. Only YOU ARE NOT; everything is.

That's why you cannot feel whether it is real or unreal. Remember yourself, be centered in yourself, be conscious, aware. And as you become more intensely aware, you will feel simultaneously that the world is dropping its reality and is changing into a dream. When you become aware totally, the world becomes a dream. This means, if you are real, then whatsoever you experience is a dream -- WHATSOEVER, I say -- if you are authentically real, conscious, alert, then all your experiences are dreams.

If you are unaware of yourself, then your own reality is projected onto the dreams, then your own reality is transferred to the dreams. Your own existence is transferred to dreams and experiences and thoughts, and they become real. They have a borrowed reality; your own reality has gone to them. They are not real.

For example, look in a mirror. Your face is there in the mirror; it looks real -- it is not. It is just a borrowed reality, it is not real at all. You are real, the mirror reflection is just a dream. Forget yourself

completely -- as it happens particularly with women; they forget themselves completely -- and the mirror figure becomes more real. Look at a woman looking into the mirror, observe her. What happens? She is no more -- only the mirror is, and the mirror-woman has become real. She has completely forgotten herself.

The mind is doing the same. The world is just a mirror. You have forgotten yourself, and the reflection has become real. This is a borrowed reality.

Remember yourself!

Do it with a mirror and you will come to a deep realization. Do it with a mirror: gaze constantly into the mirror, continuously, for thirty minutes, forty minutes. Go on staring, and constantly go on remembering, "I am real. This is a reflection. This which is mirrored is reflection. I am real, not this reflection." Go on remembering inside, "I am, I am, I am," and go on staring into the eyes of the reflected figure -- your own figure. Suddenly -- any moment this can happen -- the reflection will disappear. Suddenly the mirror will be vacant. It is a very strange experience when suddenly you are in front of the mirror, and the face has disappeared and the mirror is vacant. Why does it happen? If you go on remembering "I am, I am," and this remembering becomes authentic, then the borrowed reality comes back to you and the mirror becomes vacant.

Even for a single moment if you can see the mirror as vacant -- no face, nothing reflected -- you will feel a sudden upsurge of reality in you. For the first time you may become aware that you are.

This same thing happens with the world when someone becomes a witnessing self. One day, this explosion comes to him -- the whole world disappears, the whole world becomes just vacant; only I am, and the whole world has disappeared as if it was never there. This experience is the ultimate. Again the mirror will reflect your face, but now you know it is just a reflection. Again the world will come -- for one moment you will see the world has disappeared, and again the world will be there -- but now it will never be real again. It will be just a dream world, and all the figures will be dream figures. It will be a great drama.

But when you know it as a drama, a pseudo phenomenon, you are freed from it. Then there is no clinging, and then there is no slavery, no bondage.

Now get ready for the night meditation.

That Art Thou

Chapter #50
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THE SCRIPTURES DO NOT SAY THAT THE BODY IS REAL FOR THE KNOWER, BUT THEY SAY SO FOR THE IGNORANT.
IN REALITY, THERE IS ONLY THE NON-DUAL SUPREME, WHICH IS ONE WITHOUT A SECOND, AND NOTHING ELSE EXISTS EXCEPT IT.

AND THE SUPREME IS KNOWN AS SOMETHING WITHOUT BEGINNING AND WITHOUT END -- IMMEASURABLE, PURE, INNOCENT, EXISTENTIAL, CONSCIOUS, ETERNAL, BLISSFUL, IMPERISHABLE, ALL-PERVADING, NON-DUAL, ESTABLISHED ALWAYS IN ONENESS.
WITH A FACE IN EVERY DIRECTION, ONE IS UNABLE TO RENOUNCE IT OR ACCEPT IT, EXISTING WITHOUT ANY FOUNDATION OR SUPPORT, ATTRIBUTENESS, ACTIONLESS, SUBTLE, ARTLESS,

SELF-EVIDENT, PURE, ENLIGHTENED AND INCOMPARABLE.

THUS YOU ENJOY MOST BLISSFULLY THE UNDIFFERENTIATED SELF WHICH YOU HAVE KNOWN BY YOUR OWN EXPERIENCE AS INDIVISIBLE; THUS BE A siddha, A FULFILLED ONE. THE SCRIPTURES DO NOT SAY THAT THE BODY IS REAL FOR THE KNOWER, BUT THEY SAY SO FOR THE IGNORANT.

This has to be understood clearly. Particularly for the Western mind, this is very confusing. The Western mind has its own tradition. The Western mind is really the developed tradition of the Greek attitude, Socrates, Aristotle, Plato -- they have built the foundations of the Western mind.

The Western mind insists on the fact, objective fact, objective proof, objective reality. Objective reality means it is not dependent on anyone. The objective statement of a fact is for all; it is not said for some, it is not true for some, it is universally true.

If I say that this tree is green, this is a factual statement. If I make certain conditions that this tree is green only for Hindus, and not green for Mohammedans... or if I say my statement is true only for Christians and not true for Buddhists, then the Western mind will say that this statement is subjective, not objective -- imaginary, not real. If the statement is real that this tree is green, then it is true for everyone forever -- it is unconditionally true, universally true.

Because of this insistence on objective truth, the West was able to develop a scientific mind. Objectivity must be determined; the individual, subjective knower must be put aside. The knowing must not get involved, the reality must be looked at with a neutral mind, and whatsoever you say must be true for all. Because of this Greek insistence the West could develop science. Science is the search for an objective reality.

The Eastern attitude is totally different. They say, "We are not concerned with facts." Really the Eastern mind says that there are no facts which are unaffected by the individual looking at those facts. Every fact is in a certain way affected. Every statement is an interpretation. Every knowledge is personal knowledge; no knowledge is impersonal.

Now in the West there is one thinker, Michael Polanyi, who has written one of the greatest books of this century -- PERSONAL KNOWLEDGE. Polanyi says that he is now the representative of the Eastern mind in the West. He says, "Every knowledge is personal." When you say something you are involved in it, you cannot say anything impersonal. Even a fact is just an interpretation. When I say this tree is green, What am I saying? I am saying only this, that when I look at this tree I feel greenness in me. My mind interprets this tree as green. A different mind -- a mind from some other planet -- may not see this tree as green, because green is not a fact but an interpretation. There is nothing as green in the tree. Rays reflected from the tree reach my eyes, then those rays penetrate, are translated, and my inside feels greenness. That greenness is not in the tree.

You may wonder -- if we all close our eyes, then these trees are not green; they cannot be green without our eyes. They are green THROUGH our eyes; otherwise, they are not green. When there is no light all colors disappear.

In your room you may have many colors. But when the light is put off there is no color, because color is just reflected rays. If there are no rays then there are no colors. But even if there are colors and there is no one to see in the room, there are no colors. This is now a scientific knowledge, scientific observation. When you move out of your room, all the colors move with you. The room becomes colorless, because color needs three things: rays, objects to be reflected upon, and eyes -- three things. Then there are colors; otherwise, there is no color.

So when I say that this tree is green, it is a personal statement. And if it looks green to you also, that only shows that you just have eyes like me, nothing else. If the tree looks green to you also, it only means we have similar instruments, nothing else -- and then too it is not really so. When I see the tree as green, my greenness and your greenness may not be the same. They cannot be really, because however similar are the eyes we have, they differ. So my greenness may have a different shade, your greenness may have a different shade, and there is no way to compare that my greenness is your greenness. I cannot put my greenness, my feeling of greenness out on a table. You cannot put your greenness out on a table so that we can compare what we have been calling green is the same thing -- that's impossible. So it is just compromise, JUST A COMPROMISE.

There are certain persons -- and many will be here -- who are color blind. In ten persons, one person is

somehow color blind. Bernard Shaw was color blind, he couldn't see the difference between yellow and green. Yellow and green both looked similar to him, and he did not recognize this fact until he was sixty. How could sixty years pass and he couldn't recognize the fact? And then on his birthday someone presented a suit, a green suit, to him. But the friend had forgotten to send a tie also; the tie was not there. So Bernard Shaw went to purchase a tie, and he purchased a yellow tie -- just to match. Bernard Shaw's secretary said to him, "Why are you purchasing a yellow tie? The whole suit is green." Bernard said, "This is green. What! -- is this yellow? What do you mean by yellow?" Then for the first time he became aware that he could see yellow. He had been always been seeing yellow and green as green; both were green for him. Blind spots in the eyes....

Whatsoever we know is a personal knowledge.

The Eastern attitude has always been this: that all knowledge is subjective. Not only that, but all statements are also personal. That means many things; the implication is very deep. It means that a statement made is always made to someone. It is not a pure statement made in the vacuum.

This sutra says that SHRUTI, the scripture, the word for the knower has two planes of expression: one for the ignorant, and one for the non-ignorant. One for those who are deep in their ignorance, unaware of their inner-center -- the scripture speaks to them in a different language. To the knower the scripture speaks in a different language.

We have two words and two traditions of scripture. One is VEDA, another is VEDANT. The word "vedant" is very beautiful. This UPANISHAD belongs to vedant. Vedant means the end of the veda; vedant means beyond veda. Vedant is the statement for the knower; veda is the statement for the ignorant. Veda speaks the same truth, but for the ignorant; vedant speaks the same truth but for the knower. But then their statements become quite contrary.

For example, for a knower of oneself, one who has realized his own self, there is no body, there is no matter, there is no world, because then everything becomes just consciousness, manifestations of consciousness. Now, even physicists say there is no matter, only energy.

Just fifty years ago physics could not even conceive that there is only energy, no matter. Now there is no matter, because the more physicists penetrated into matter, the more they came nearer and nearer to energy. Now matter is completely non-existential. For science now there is no matter; science has penetrated into the immaterial energy. Now they say it is energy, and if you look and see matter, it is an illusion. It is just energy moving at such a great speed that the appearance of solidity is created. Your earth that you are sitting around, the trees all around it, the stones, the rocks -- there is nothing like matter. The rock is not matter, but just electrons moving at a great speed. Because of their speed the rock appears to be solid. The speed is such, so great, that a solidity appears; it is not there. Just energy moving at fast speed creates matter, the appearance of matter.

Really, the language of modern physics is nearer vedant than anything. The modern physicists like Planck or Einstein or others are now talking in terms of vedant. Shankara says that the world is illusory, that it only appears to be. Now Einstein says that matter is illusory -- it only appears to be. It only appears; it is false; it is in our eyes, not in reality there.

Vedant penetrated even more. Vedant says there is no energy even, only consciousness. These are the three layers: Matter is how things appear to be at first. Penetrate, go deep, and you enter a second layer which is energy; matter disappears into energy, vibrant energy, vibrations, but there is nothing material, nothing substantial in it. Enter more deeply, and you reach the third layer. Then energy also disappears, and only consciousness remains.

In your body also these are the three layers. The first layer is your physical body; the second layer, your mental body, which is energy; and the third layer is your self, which is consciousness.

Everywhere these are the three layers. But when you enter a deeper layer, the first layer disappears, because then it is nothing but a manifestation. Physics says matter is nothing but energy moving, dynamic energy. Vedant says energy in nothing but consciousness moving, dynamic consciousness. It is possible that ANY day now even science may drop from the energy layer and may come to encounter the consciousness layer. Fifty years ago, science couldn't conceive that matter is just an illusion. Fifty years on, it may be possible even for science to say that energy is nothing but pure consciousness condensed, moving fast.

If consciousness is reached, the whole world becomes just a manifestation of it. This is what is meant by the world being illusory, the body being illusory; everything is illusory except pure consciousness. That pure consciousness is known and named as brahman. That's the basic reality, but to the ignorant this cannot be said directly. The ignorant person believes in matter; he lives on the first layer. He doesn't know anything

beyond it, and because he is unaware of anything beyond it, the language of the beyond will be meaningless, absurd.

So for the ignorant the scriptures speak in a different language. They say that the body is true, the body is real, the world is true, the world is real, but you are not the body.This is the way they detach you from the body, how they allow you to move away from the body, how they destroy your identification with the body. And when that identification is destroyed, suddenly you yourself will become aware that there is no body. It existed only in the attachment; it existed only through identification. When your identification is broken, you yourself will come to know there is no body.

There is a beautiful story about Rinzai. He used to say, "There has never been a Buddha. This Shakyamuni, Gautam Siddharth is just a false story." And he was a follower of Buddha, and he would worship in front of Buddha's statue every day in the morning, and would weep and dance. And after that, when he would speak; he would say, "There has been no Buddha. This Shakyamuni, Gautam Siddharth is just a false story."

So one day someone said to Rinzai, "You go on worshiping Buddha, and you go on saying that this Gautam Buddha, Shakyamuni is just a false story. how do you reconcile these two contradictory things? You appear absurd, irrational."

So Rinzai said, "I believed in Shakyamuni -- Shakyamuni, Gautam Buddha -- I believed in him, that he was born; then he lived on this earth for eighty years, then he achieved realization, then he talked. I believed, but that belief was the belief of an ignorant one. Then by and by I followed this man who has never been here. By and by I began to love this man, and became a shadow of him. Then I came to realize that the body of Rinzai is just an illusion -- my body is an illusion. Then the deeper I went, I realized my mind is an illusion. Then I came to know the inner-most center of my being. The day I realized myself, my body, my mind -- both became appearances. Now I know this Shakyamuni was never born, because now I know that this Rinzai was never born! Because how can a body be born which is not there -- just an appearance. Now I realize that this mind of Rinzai was never born. So how can the mind of Gautam Buddha be born? This man has never been."

The unborn center once known, the undying center once known, the whole interpretation of existence changes. But the man insisted. The questioner said, "Then why go on worshiping? I have seen you this very morning in a prayerful mood before this statue of Buddha, and you say this man was never born. So how can you make a statue of a man who was never born? Why do you go on thanking him?

Rinzai is reported to have said, "I go on thanking him, because following him I could realize this non-dying, this deathless, this unborn consciousness. I followed him, I became a shadow to him. Only then could I realize this fact, so I am grateful to him -- to him who was never born, who has never been." But these are words for knowers.

If you say to someone that Buddha was never born, then he cannot conceive why to worship him, why to thank him. Then he cannot conceive, then everything becomes inconceivable for him, irrational.

So the UPANISHADS speak in two languages. They say the body is there, the world is there, you are in it, so find out who you are in your body. When you have found it, the body will disappear, then the world will disappear. That doesn't mean that these rocks will not be there. They will be there, but then you will not see any solidity in them. That doesn't mean that those rocks will not be there, but that you will not be able to see that those rocks are dead. They will become alive; not only alive, you will feel those rocks have a consciousness of their own. Then this whole world becomes a manifestation of consciousness, a manifestation of brahman. The world disappears as it is, but a new world arises, the world of consciousness. The world of matter becomes illusory; the world of consciousness becomes real. Why?

When you are attached to your body, you feel the world as material. When you move away from your body, centered in your consciousness, the whole world becomes consciousness. What you know about your world is really your knowledge about yourself, it is just a subjective reflection. If you think that you are a body, the world is material. If you know you are not a body, just consciousness, the world becomes consciousness.

The world is just an interpretation of your own state of mind.

Move in, and the outer layers disappear. Be rooted in your being, and this sutra says you become a SIDDHA. A siddha means that they function as one.

THUS YOU ENJOY MOST BLISSFULLY THE UNDIFFERENTIATED SELF WHICH YOU HAVE KNOWN BY YOUR OWN EXPERIENCE AS INDIVISIBLE; THUS BE A SIDDHA, a fulfilled one.

Move in, reach the third layer of consciousness. Move away from body-matter, move away from

energy-mind. Go deep to the ultimate core, to the last point of your existence, the center, consciousness. You are a siddha. Why? Why a fulfilled one? -- because then no desire arises, because then no suffering is possible, because then you are constantly merged into bliss, because then nothing is to be achieved.

You have achieved all that without which there is desire. You have achieved that one through which everything is achieved. One becomes fulfilled, one becomes a siddha.

Now get ready for meditation.

That Art Thou

Chapter #51
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BY LISTENING TO THESE ABOVE TEACHINGS THE DISCIPLE ATTAINED KNOWLEDGE AND HE EXCLAIMED, "WHITHER HAS THAT WORLD GONE? WHITHER HAS GONE THAT WORLD I HAVE JUST SEEN? WHO DID IT TAKE AWAY? AND IN WHAT WAY HAS IT DISSOLVED? IS IT NOT IMMENSELY ASTONISHING THAT IT IS NOT?
WHAT HAVE I NOW TO RENOUNCE IN THIS GREAT OCEANLIKE BRAHMAN, WHICH IS WHOLE AND FULL OF A NECTAR OF BLISS? WHAT IS THE OTHER? WHAT IS MORE UNIQUE?

HERE, I DO NOT EVEN SEE ANYTHING. I DO NOT EVEN HEAR ANYTHING, AND I DO NOT EVEN KNOW ANYTHING, BECAUSE I AM THE EVER-BLISSFUL SELF. I AM UNIQUE. I CAN BE COMPARED TO NONE. I CAN BE COMPARED ONLY TO MYSELF.
I AM ABSOLUTELY ALONE, WITHOUT BODY.

I CANNOT BE INDICATED.
NO SYMBOL CAN REPRESENT ME.

I AM THE SUPREME GOD HARI.
I AM IMMEASURABLY SILENT.

I AM THE INFINITE, ABSOLUTE, AND THE MOST ANCIENT.
I AM NOT THE DOER.

I AM NOT THE ONE WHO INDULGES.
I AM WITHOUT GROWTH.

I AM THE IMPERISHABLE.
I AM ALREADY PURE AND KNOWLEDGE ITSELF.

I AM THE SADASHIV, THE ETERNALLY GOOD."
THIS KNOWLEDGE WAS TRANSMITTED BY THE GURU TO HIS DISCIPLE, APANTARAM, WHO IN HIS TURN TRANSMITTED IT TO BRAHMA. BRAHMA GAVE IT TO GHORA ANGIRASA, AND THE LATTER TO

RAIKWA. RAIKWA GAVE IT TO RAMA, AND RAMA GAVE IT TO ALL OF HUMANITY.

THIS IS THE TEACHING OF NIRVANA, OF KNOWLEDGE, VEDA. IT IS ORDAINED BY THE VEDA ITSELF. HERE ENDS THIS UPANISHAD.

This is a very unique happening. The teacher was saying that this world is just a dream, and unless this dream ceases, the world of reality, the world of truth cannot be attained. "Cease dreaming and enter the world of reality," he was teaching. And he would never have imagined that just by listening to this, the disciple attained to knowledge. How can it happen? It is not happening to us. We have heard it also; it has not happened to us. Why? And why could this happen to that disciple? What is the difference?

You are listening, but that listening is not of the heart.
You are listening, but that listening is not total.
You are listening, but you go on standing outside.

Only the mechanical part of your ears hears it. Or at the most, the mechanical part of your mind thinks about it, but the heart remains untouched. You go on protecting your heart from the teaching. You are afraid that if this teaching goes deep into your heart, you will not be the same again. And then you will be thrown into insecurity; you will be thrown into the unknown -- and everyone is afraid of the unknown. That fear becomes a barrier.

Unless you are ready to go into the unknown, to move into the unchartered, to move in a world where you do not know anything... insecurity will be there, you will be vulnerable; danger will be there, even death. Unless you are ready to take a jump into the unknown, this teaching cannot become a deep happening for you.

But to this disciple it happened. He heard it; he must have heard it through his heart. He must have heard it through his total being; he must have become one while the teaching was being delivered. The teacher and the taught must have felt a deep communion. The teacher must have gone deep into the disciple's heart through his teaching. The disciple was ready and receptive. He never doubted; he simply believed -- there was no question.

The whole UPANISHAD is without a question, there is no question, no questioning at all. The disciple remains completely silent through the whole discourse. Only in the end do we suddenly become aware that there has been a disciple present. The teacher was talking, the teacher was giving his message, but we were never aware that a disciple was there. Suddenly we become aware in this last part of the UPANISHAD, when the disciple says, WHITHER HAS GONE THAT WORLD I HAVE JUST SEEN? Where is that world? When I came to you, there was a world around me. Now I look and there is no world to be found. Where has it gone? It is immensely astonishing. You were teaching me that the world is not, and now I see that it is not!

What has happened to the disciple? Now he is looking from a new standpoint; now he is looking from a deeper center. Now he is looking really, from his being. When you look from your being, the world of becoming disappears like a dream.

That's how I started this commentary on the UPANISHAD. When we live on the circumference, then the world is real. When we move towards the center, the world becomes more and more unreal. When you stand at your center, when you are centered in yourself, the world completely disappears.

WHAT HAVE I NOW TO RENOUNCE IN THIS GREAT OCEANLIKE BRAHMAN, WHICH IS WHOLE AND FULL OF A NECTAR OF BLISS? WHAT IS THE OTHER? WHAT IS MORE UNIQUE?

The disciple is just shocked -- what has happened to the world? When for the first time one explodes into that realm of the divine, the first thing is a shock -- the world disappears. And when the world disappears suddenly, you cannot face, you cannot see the other world that arises. The curtain falls, the barriers fall, but your mind has been always attuned to this world of ignorance, of dream. When this dissolves suddenly, you cannot become aware of the other world that is now before you.

Your eyes will need a new attunement; your consciousness will need a new way of looking. Now you will need a new dimension, a new opening in you. Only then you will feel that although the world has disappeared, a new existence has come up and has appeared: HERE, I DO NOT EVEN SEE ANYTHING. I DO NOT EVEN HEAR ANYTHING, AND I DO NOT EVEN KNOW ANYTHING....

All old knowledge has become futile. All old ways have become futile. All the senses have become futile, because they were meaningful only when the world was there -- but the world of senses has

disappeared, senses have become useless: "I cannot see, I cannot hear, I do not know; because all my knowledge was concerned with the world.

Whatsoever you know is concerned with the world If the world disappears, what will be the difference between a learned man and one who is ignorant? What will be the difference? No difference -- if the world disappears, then the learned will be just like any ignorant man, because all your learning is concerned with the world. So the disciple says: I DO NOT EVEN KNOW ANYTHING... only this much I know: I AM THE EVER-BLISSFUL SELF... UNIQUE. I CAN BE COMPARED TO NONE. I CAN BE COMPARED ONLY TO MYSELF... I am like myself; only this much I know.

The knowledge of a Mahavira, the knowledge of a Buddha, or a Jesus, or a Krishna, is not the knowledge of a learned man. They do not know anything about the world; they know only about their own selves.

Mahavira has said that if you can know your own self, you have known all; and if you know everything except yourself, you know nothing.

They know about their own central force, energy, life. They know about their own inner being, and they do not know anything about the world, because the whole world has disappeared. They know only one thing, that I AM THE EVER-BLISSFUL SELF.

When you know about the world, you know many, many anxieties, you know anguish, you know tensions, you know misery. When you know many things about the world, the misery goes on growing with your knowledge. The more you know, the more miserable you are. We can observe this all over the world. Now, for the first time, we have gathered great knowledge -- not only have we gathered, we have dispersed it to everyone through universal teaching, education. And now every man is miserable, and the misery keeps growing. On the one hand, knowledge grows, on the other hand, misery grows.

What is happening? This seems quite inconceivable, because if with knowledge misery grows, then for what is this knowledge? Knowledge of the without goes deeper and deeper, but then misery also goes deeper and deeper.

There is another knowledge also, that this UPANISHAD is talking about -- the knowledge of the inner self. With the knowledge of the inner self, blissfulness grows. So this is just an indication: if you are becoming more and more blissful, know that you are growing in inner knowledge. If you are becoming more and more miserable, know that you are growing in outer knowledge.

The biblical story is beautiful:

Adam was expelled from Eden because he disobeyed God. And what was the disobedience? The disobedience was this: God has forbidden Adam and Eve... he has said to them that they are not to eat the fruit of the tree of knowledge. In the Garden of Eden in heaven, there was a tree, the tree of knowledge, and God has forbidden Adam and Eve to touch that tree, to eat the fruit of that tree. But because of this, Adam and Eve must have become attracted to the tree.

The garden was big and there was only one tree of knowledge. But because of this order, they rebelled. And when they ate the fruit of the tree of knowledge they were expelled from Eden.

This story is beautiful. They were expelled because of knowledge, and man is continuously being expelled from Eden because of knowledge. The more you know, the more heaven becomes just impossible, and hell the only possibility. But there is another tree also in the Garden of Eden. It is not mentioned in THE BIBLE, but I will tell you about it. That tree is the tree of inner knowledge, and unless you eat the fruit of that tree you can never enter again into heaven.

There are two types of knowledge: knowledge of things and knowledge of self. The devil tempted Adam and Eve to eat the fruit of the forbidden tree of knowledge -- and the UPANISHADS tempt you to eat the fruit of the other tree of knowledge. Unless you enter yourself, and eat the fruit of inner knowledge, you cannot be redeemed; you cannot be liberated, you cannot become free. And you can never be blissful.

I AM ABSOLUTELY ALONE, WITHOUT BODY.
I CANNOT BE INDICATED.

NO SYMBOL CAN REPRESENT ME.
I AM THE SUPREME GOD, HARI.

I AM IMMEASURABLY SILENT.
I AM THE INFINITE, ABSOLUTE, AND THE MOST

ANCIENT.
I AM NOT THE DOER, I AM NOT THE ONE WHO

INDULGES.
I AM WITHOUT GROWTH.

I AM IMPERISHABLE.
I AM ALREADY PURE AND KNOWLEDGE ITSELF.

I AM THE SADASHIV, THE ETERNALLY GOOD.

The disciple tells his teacher his own experience now. The teacher was telling the disciple his experience; the disciple is not saying, "I am convinced now that whatsoever you say is true," or "I am convinced a little bit, and later on I will think more about it"; nor "Whatsoever you say must be true, because you are a reliable man." No, he simply tells his own experience. He has not even mentioned it, that "Whatsoever you have taught me is true." No reference is made to the teaching at all. He simply says, "Now this is my experience: I am the divine, I am Hari. I am immeasurably silent. I am absolute, infinite." He has attained to experience. This is not a conversion, intellectual; it is a transformation.

THIS KNOWLEDGE WAS TRANSMITTED BY THE GURU TO
HIS DISCIPLE, APANTARAM, WHO IN HIS TURN

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GAVE IT TO RAMA, AND RAMA GAVE IT TO ALL OF
HUMANITY.

THIS IS THE TEACHING OF NIRVAN, OF KNOWLEDGE,
OF THE VEDA. IT IS ORDAINED BY THE VEDA ITSELF.

HERE ENDS THIS UPANISHAD.

This last paragraph, last sutra, has to be understood:
Knowledge of the absolute is eternal.
It is never new, never old.
It is not a growing body of knowledge.
Science grows; religion is eternal.

Science goes on growing, increasing. No scientific truth is absolute; it is relative. And no scientific truth can be called really a truth, because it is always more or less approximate. Time will change it, time always changes it. Whatsoever Newton said is no longer said; even what Einstein said is now doubtful.

Time changes science, but time never changes religion. Why? -- because the religious experience is attained only when you enter a timeless moment. When you enter in yourself and time stops completely -- no flow of time is there... no past, no present, no future; time stops completely -- you are here and now. Only this moment remains, and this moment becomes eternal. In timelessness, religious experience is attained; that's why time never alters it.

This sutra says that whatsoever is taught in this UPANISHAD is not something new, it is not original. Our modern world is too obsessed with originality. People go on saying, and trying, and proving that whatsoever is said is original. Particularly in the West, every thinker tries to prove that he is original, that whatsoever he is saying, no one has ever said before. Unless a theory can be proved original it is never appreciated in the West. If someone else has already said it then what is the use? Then what are you doing wasting your time? So everyone tries to be original.

But originality is impossible as far as religion is concerned. As far as science is concerned, originality is possible. In science there are old truths dying, new truths being born. Science is relative, growing. But in religion there can be nothing original. In religion everything is eternal. Whatsoever a buddha says will be

said always by anyone who becomes enlightened, who becomes a buddha. Language may differ, terminology may be different, but the experience can never be different.

So in the old India, in the East, it was a tradition always: whenever someone would say something, he would say, "I am not the originator of it. I have also attained to it, but before me it was given by A to B, by B to C, by C to D -- it is an eternal message." When one thinks and says, "I am original," this is an egoistic standpoint. The ego always tries to be original; only then it feels strengthened. But these teachings are not ego teachings, ego oriented; they are egoless teachings. Those who had attained to egolessness have said them. That's why this sutra:

THIS KNOWLEDGE WAS TRANSMITTED BY THE GURU
TO HIS DISCIPLE, APANTARAM, WHO IN HIS TURN

TRANSMITTED IT TO BRAHMA. BRAHMA GAVE IT
TO GHORA ANGIRASA, AND THE LATTER TO RAIKWA.

RAIKWA GAVE IT TO RAMA, AND RAMA, GAVE IT TO
ALL OF HUMANITY.

HERE ENDS THIS UPANISHAD.

The scripture ends here but not the journey.
For you, really, now begins the journey.
The UPANISHAD ends, your journey begins.
Now get ready for our meditation.

Theologia Mystica

Discourses on the Treatise of St. Dionysius
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THOU TRINITY BEYOND BEING, DIRECT US TO THE HEIGHT OF MYSTICAL REVELATION, SUBLIME BEYOND ALL THOUGHT AND LIGHT; WHEREIN THE SIMPLE, ABSOLUTE AND IMMUTABLE MYSTERIES OF DIVINE TRUTH ARE HIDDEN IN THE TRANSLUCENT DARKNESS OF THAT SILENCE WHICH REVEALETH IN SECRET. FOR THIS DARKNESS, THOUGH OF DEEPEST OBSCURITY, IS YET RADIANTLY CLEAR, AND, THOUGH BEYOND TOUCH AND SIGHT, IT OVERFILLS OUR UNSEEING MINDS WITH SPLENDORS OF TRANSCENDENT BEAUTY.
THIS IS MY PRAYER. AS YOU , BELOVED TIMOTHY, EXERTING YOURSELF SINCERELY IN MYSTICAL CONTEMPLATION, QUIT THE SENSES, THE WORKINGS OF THE INTELLECT, AND ALL THAT MAY BE SENSED AND KNOWN, AND ALL THAT IS NOT AND IS. FOR BY THIS YOU MAY UNKNOWINGLY ATTAIN, IN AS FAR AS IT IS POSSIBLE, TO THE ONENESS OF HIM WHO IS BEYOND ALL BEING AND KNOWLEDGE. THUS THROUGH INDOMITABLE, ABSOLUTE AND PURE DETACHMENT OF YOUR SELF FROM ALL THINGS, YOU WILL BE LIFTED UP TO THAT RADIANCE OF THE DIVINE DARKNESS WHICH IS BEYOND BEING, SURPASSING ALL AND FREE FROM ALL.

Man up to now has lived in a very schizophrenic way. The reason why he has become divided is not very difficult to understand. For centuries he has been told that the world consists not of one world but of two worlds: the world of matter and the world of the spirit. This is absolute nonsense.

The world consists only of one truth. Of course, that truth has two aspects to it, but those aspects are indivisible. The outer aspect appears as matter and the inner as spirit. It is lie a center and its circumference. This division has penetrated human mind in a thousand and one ways. It has become the separation between the body and the soul. It has become the separation between the lower and the higher. It has become the separation between the sin and the virtue. It has become the separation between the East and the West.

Man stands today so fragmented, so divided, that it is almost a miracle how we are managing to keep ourselves together. The whole energy is exhausted in just keeping ourselves together, because we are constantly falling apart.

The greatest need of the day it to get beyond this schizophrenia, to get beyond all divisions, to reach to the "one" which is neither this nor that, which is neither East nor West, which is neither man nor woman. That "one" has been called by the mystics God, truth, MOKSHA, NIRVANA, the absolute, Dhamma, Logos, Tao -- different names but pointing to the same one reality. It was possible up to now somehow to go on living in a schizophrenic way, but now it is no longer possible.

We have come to a point where the decision has to be made. If we want to exist we have to create a synthesis, or rather a transcendence, of all dualities. If we don't want to exist then there is no problem. If we want to commit a global suicide, then of course all problems are solved -- but I don't think anybody wants or desires a global suicide.

Man has achieved much in spite of all kinds of madness. Man has reached many peaks: religious, aesthetic, poetic, musical. And all this has happened in spite of all kinds of madness that we go on supporting, nourishing, because the vested interests don't want you to be united and one; the vested interests want you to remain divided.

When Rudyard Kipling said, "East is East, and West is West, and never the twain shall meet," he was giving expression to all the vested interests. They want the world to remain divided, they want man to remain divided -- into many religions, philosophies, political ideologies, in every possible way they would like you not to become one. Why? -- because the man who is integrated and one is impossible to enslave. He cannot be exploited by the priests or by the politicians. In fact, he becomes absolutely free from all possibilities of exploitation and oppression. He becomes an individual, he becomes rebellious, he becomes intelligent. He becomes so sharp and clear that he can see through all superstitions, howsoever old and ancient. He can see the stupidity in which humanity has lived -- and not only lived in but glorified. He can see the foolishness of nationalities, the utter nonsense of so many religions in the world.

There are three hundred religions' in the world and at least three thousand subsects. He can see clearly that to divide matter from spirit is to create a division in the very being of man -- because the body, matter, is nothing but spirit manifest, and the spirit is nothing but matter, body, unmanifest.

God and the world are not tWo things. God is not the creator and the world is not the created; God and the world are one. It is a process of creativity. You can divide creativity in two parts, the creator and the created, but in fact that division is arbitrary. It is ONE flow of creativity God is not the creator, let me remind you again and again and the world is not the created. This whole existence is a riverlike creative energy.

My sannyasins have to understand this oneness in as many ways as possible so that no nook and corner

of your being remains divided. The West is very proud of its materialism, science, technology. That pride hinders it from getting into a deep communion with the East, but that pride is nothing compared to the Eastern ego.

The Eastern ego is far more subtle and far more dangerous, far more poisonous. The Eastern ego pretends, projects, brags about its spirituality. Of course, the people who think they are spiritual can condemn the people who are materialists more easily than vice versa, because even the materialist feels somehow that matter is a lower reality. He may not even consciously believe in any higher reality, but the conditioning is so old -- it has penetrated into the blood, into the bones, into the very marrow -- that a man can become consciously a materialist but deep down he remains part of the whole heritage of humanity. Hence the Western ego is not much of a danger, but the Eastern ego is very dangerous -- for the simple reason that it is more subtle, more hidden, not on the surface, more unconscious.

The East goes on proclaiming itself as the source of all spirituality, the source of all mysticism -- which is patent nonsense. It depends only on ignorance. If you ask any Eastern so-called mahatma, you will be surprised that he knows nothing about other spiritual Masters who have existed in other parts of the world. He has not heard about Lao Tzu, Chuang Tzu, Lieh Tzu, Ko Hsuan. He has not heard about Lin Chi, Basho, Bokuju. He has not heard anything about Pythagoras, Heraclitus or Dionysius.

WE ARE going to discuss Dionysius in this series. Dionysius is one of the greatest Buddhas ever. And whenever the Eastern scholar by any chance, if at all, comes across a person like Dionysius, he starts thinking that he must have borrowed from the East. That seems to be a tacit assumption: that the East has some monopoly over spiritualism. Nobody has any monopoly. East or West cannot make any difference in man s spiritual growth. Jesus could become a Buddha in Jerusalem, Lao Tzu could become a Buddha in China, Dionysius could become a Buddha in Athens. There is no need to borrow from anybody.

Yes, in scientific experimentation we have discovered very recently a strange phenomenon: that whenever one scientist discovers something, almost simultaneously many people all around the earth discover the same thing in different ways. Albert Einstein is reported to have said, "If I had not discovered the Theory of Relativity, then within two years somebody else was bound to discover it."

Why does it happen that some scientist working somewhere far away in Soviet Russia discovers something almost simultaneously with some other scientist who is working in England or in America or in India or in Japan -- not knowing anything of the other, not even being aware of the existence of the other, not knowing that somebody else is also working on the same problem?

Now it is becoming more and more clear that with all the great discoveries, although the initial effort is made by the conscious mind, the ultimate result always comes through the unconscious. And the deepest layer of the unconscious mind is collective. I am different from you as a person, you are different from me AS persons -- as far as conscious mind is concerned. If you go a little deeper, we are not so different in the unconscious mind. If you go a little deeper still, we come even closer in the collective unconscious.

And the mystics say there is even a little more than the collective unconscious; they call it the universal unconscious, or God. That is the very center. At that center we all meet and we all are one. All the great insights come from that center. It is only a question of who is looking in that direction -- he will get the insight first. Otherwise the insight starts happening to many people; they may not be looking at it and therefore they will miss it.

Alan Watts, writing on this small treatise of tremendous beauty, the THEOLOGIA MYSTICA of St. Dionysius, says that one is tempted, greatly tempted, to think that Dionysius must have visited the East; if not, then some Eastern mystic must have traveled to Athens.

In those days, when Dionysius lived, many Western travelers had started coming to India. With the coming of Alexander the Great many barriers were broken, many bridges were made. And it was not onesided: Eastern mystics also started traveling towards the West. Even Jaina monks, who live totally naked, for whom the Western climate is bound to be far more harmful than Poona is for you, they went to Alexandria, to Athens, to the farthest corners of the known world. The Jainas are referred to in ancient Athenian treatises as "gymnosophists." SOPHIST means one who is searching for the truth and GYMNO comes from Jainu. "Gymnosophist" is the name for the Jaina mystics who had penetrated Athens. And there was great business going on between India and Greece. And, of course, with the businessmen, the traders coming and going, there was a great exchange of thoughts.

Alan Watts thinks either Dionysius visited India... because the way he speaks is so Eastern, the insight that he reveals is so Eastern. Even his words remind one of the Upanishads and nothing else. So Watts

thinks either he visited the East or somebody from the East or many influences from the East somehow became available to him. But I am not tempted that way at all.

My own experience and understanding is this: that great truths erupt in many places in almost similar ways. Lao Tzu never came to India and nobody from India ever visited Lao Tzu. China and India were divided by the great Himalayan mountains; there was no business going on between India and China, no communication of ANY kind. Still, what Lao Tzu says is so similar to the Upanishads, is so synonymous with the teachings of Buddha, that there is a great temptation to believe that there must have been some communication -- either Buddha has borrowed from Lao Tzu or Lao Tzu has borrowed from Buddha.

But I say to you, nobody has borrowed from anybody else, they have all drunk from the same source. And when you taste the ocean, whether you taste it on an Indian shore or on the Chinese shore, it makes no difference; it always tastes the same, the same salty taste. So is truth: it has the same taste, the same flavor, the same fragrance. Maybe in expressing it there is a possibility of a few differences of language, but that does not matter much. Sometimes even those differences are not there.

Dionysius is a Christian, and one of the real Christians. It seems Friedrich Nietzsche was not aware of Dionysius and his Mystica; otherwise he would not have said that the first and the last Christian died on the cross two thousand years ago. In fact, there have been a few more Christs in the tradition of Christ. Dionysius is one of the most beautiful of them all. Then there is Meister Eckhart, St. Francis, Jacob Boehme and a few more -- not many of course, because Christianity became such an organized religion that it became impossible for mystics to exist, or even if they existed they went underground. They had to; there was no other way.

It is just like today in Russia you cannot be a mystic without hiding yourself. Because to be a mystic in Russia means you are insane, you have to be hospitalized, you have to be given insulin shocks or electric shocks.

It is fortunate that Buddha, Lao Tzu, Jesus, Mahavira were not born in today's Soviet Russia. Jesus would not have been crucified in Soviet Russia, that is true, but he would have gone through far more sophisticated tortures. Crucifixion is a very primitive phenomenon, and not so dangerous either; it kills you, that's all. Electric shocks will not kill you, but they will destroy all your splendor, all your glory, all your intelligence. They will force you to vegetate. Your life will become as lifeless as possible. You will continue to exist but it will be a mere existence, mere survival. Your dignity will be gone.

Jesus died a dignified man. He died with tremendous joy, he died fulfilled. But if he is born in Russia today he will have to die a very undignified death, or if he lives he will have to live a very undignified life.

In Russia now, a really religious person has to go underground. There are my sannyasins who have to go underground. They are WORKING underground -- in basements they meet in the darkness of the night. What an ugly world we have created, where you cannot meditate openly when you cannot discuss about truth, about love openly To meditate as if you are committing some crime does not show that humanity has progressed; in many ways it has regressed.

Christianity did the same for two thousand years in the West. Communism is an offshoot of Christianity. Whatsoever communists are doing now they have learned from the Christian popes. Christianity destroyed all possibilities of mysticism.

There were only two ways to avoid being persecuted. One was to go underground or escape to some desert, to some mountains. And the second possibility was to exist as a formal Christian on the surface, use the Christian language, and go on doing your inner work privately. That's what Dionysius did.

You will be surprised to know: he was the first Bishop of Athens. He must have been a man of rare intelligence. To remain a Bishop of Athens and yet to penetrate the deepest mysteries of life like Buddha, Lao Tzu, Zarathustra, he must have been a man of rare intelligence. He managed a facade. He deceived the Christian organization.

His treatise was not published while he was alive. He must have managed it in such a way that it was published only when he was dead. If the treatise had been published while he was alive he would have been expelled from the Church, persecuted, tortured. And a man of understanding, a man who is not suicidal in some way, would not like to be persecuted unnecessarily. If it becomes a necessity he accepts the challenge. But he is not looking for it; he is not in some way hankering to be a martyr. He is not suicidal, he is not violent towards himself.

Dionysius is a rare man: living with stupid Christianity and its rigid organization, being a bishop and still being able to reach to the ultimate peaks of consciousness is something worthy of praise.

BEFORE we enter into these beautiful sutras of Dionysius, a few things have to be understood. One: these sutras were written as letters to one of his disciples, Timothy. All that is really great, all that is really of the ultimate, of the transcendental, can only be communicated to disciples. It has to be addressed to those who love you, to those who have a deep attunement with your heart. It cannot be addressed to the mass, to the crowd, to the indifferent, to the antagonistic. Great truths are communed only when there is love. It is possible only between a Master and a disciple that a truth can be transferred.

The disciple means one who is open to receive. The disciple means one who trusts so totally that there is no question of arguing, because these profound mysteries cannot be argued about. Either you know or you don't know -- you cannot argue. There are no proofs for them, except your trust in the Master. Of course, if you trust the Master, the Master can take you to the window from where you can see the vast sky with all its splendor... millions of stars. But you will have to trust him at least this much: to allow him to hold your hand, to allow him to take you to the window. If you start arguing about the window and its existence and there is no way to convince you.

There are no proofs for God; there have never been there will never be. Those who have known have known; only because of deep intimacy, because of a love affair with the Master. It is not a question of convincing somebody, it is not conversion to a certain ideology; it is simply a mad love affair. You come across a man like Dionysius and the very presence of the man is enough: the very presence becomes a proof that there are many more things in life than you have ever dreamt of. The presence of the man penetrates your very heart. The presence of the man transpires something in you, triggers something in you of which you were never aware before. You start hearing a song, you start seeing a beauty, you start feeling a new mood of elation, ecstasy -- for no visible reason. Then it becomes possible to surrender your ego to such a person.

When you surrender your ego to the Master, the Master is only an excuse. You are really surrendering to God, not to the Master. In fact you are simply surrendering. It is not of any importance to whom: the question is not to whom, the question is that you are surrendering the ego. The moment the ego is surrendered there is a possibility of communion.

These are letters from Dionysius to his most beloved disciple, Timothy.

The second thing to remember is: Christianity, in becoming the religion ABOUT Jesus, missed something of tremendous importance. Because it tried to become the religion ABOUT Jesus it could not become the religion OF Jesus. And a religion about Jesus is NOT a religion of Jesus. In fact, the religion about Jesus IS AGAINST the religion of Jesus, because when a religion becomes about a person you lose contact with his inner reality; you become concerned with his outer expressions.

Christianity became too much concerned about following Jesus as an example. Now, that is getting into a wrong direction. Nobody can follow Jesus as an example, his life cannot be an example to anybody else, because a certain life exists in a certain context. To be exactly like Jesus you will need the WHOLE situation, the whole context in which Jesus existed. Where can you find the same context again? Life goes on changing; it is never the same even for two consecutive moments. You cannot be Jesus of Nazareth, impossible; there is no Nazareth anymore. You cannot be Jesus because that Jewish mind which crucified Jesus exists no more.

Amongst my sannyasins there are thousands of Jews. Jesus could not have believed his eyes if he had seen this! He was a Jew -- he was born a Jew, he spoke the language of the Jews, he believed in all the fundamentals of the Judaic religion -- still he could not find many followers. I am not a Jew -- I don't speak the language of the Jews, I don't believe in the Judaic fundamentals -- still I have been able to find thousands of Jews. The context has changed; it is a totally different world. Twenty centuries have passed.

Also, whenever you start trying to follow a certain person as an example you become imitative, you become false, you lose authenticity, you are no more yourself. And to make the point very emphatic, Christianity has insisted for two thousand years on a very absurd thing. The absurdity is that on the one hand Christianity says, "Follow Jesus, imitate Jesus! Let Jesus be your example!" and on the other hand the same Christianity goes on telling you that "Jesus is God, God's only begotten Son, and you cannot be related to God in the same way." Can you see the absurdity? On the one hand you say, "Follow Jesus, be like Jesus!" and on the other hand you make it absolutely impossible for yourself to be like Jesus, because Jesus has a special relationship with God and you cannot have that relationship; that is not possible.

Hence Christianity has created an impossible religion on the earth, telling people such nonsense. Such an absurd approach is bound to create guilt. People try to follow Jesus, but they cannot be Jesus-like; hence guilt arises, they feel guilty. No other religion has created so much guilt on the earth as Christianity.

Christianity has proved the greatest calamity for the simple reason that religion is not supposed to create guilt. If religion creates guilt then it makes you depressed, then it makes you frustrated with yourself, then it creates a subtle suicidal instinct in you.

A true religion elates you, enhances, enriches your being, makes your life more festive, creates more possibilities for you to celebrate and rejoice. And Jesus goes on saying to his disciples, "Rejoice! Rejoice! I say unto you rejoice!" And what has Christianity done? It has done just the opposite. Dionysius was aware of this fact.

The third thing: the experience of truth is like music -- yes, more like music than like anything else, because you cannot describe music to anybody else. You can say it was beautiful, but that is an evaluation, your judgment. You are not describing music, you are describing your mood that happened through the music. There is no way to describe the beauty of music.

The same is true about religious experience. That's why authentic religion is always mystic. By "mystic" I mean something that can be felt, experienced, but can never be described. Even though you know it, you are incapable of making it known to others; you are almost dumb. The more you know, the more dumb you are. When you have known it absolutely you become almost an absolutely ignorant man.

Dionysius has a special word for it; he calls it AGNOSIA. You must have heard the word "agnostic"; Bertrand Russell used the word for himself. The atheist says there is no God, but he says it AS IF he knows -- that "as if" is always there -- as if he has explored the whole reality and has come to know that there is no God. In declaring there is no God he is declaring his knowledge. He is a gnostic: he knows. GNOSIS means knowledge. The theist says there is a God -- as if he knows, as if he has attained, arrived. He is also a gnostic; he has GNOSIS, knowledge.

An agnostic means one who says, "I don't know, neither this way nor that. I don't know whether God is or God is not. I am utterly ignorant. " Hence Bertrand Russell says, "I am agnostic." He must have discovered the word in Dionysius: AGNOSIA. But Dionysius' use of the word is far more potential, far more pregnant than Bertrand Russell's; Bertrand Russell's cannot be more than a logical statement. He is a logician, a mathematician; he has never meditated, he has never gone within himself. He says he is an agnostic, but he has never tried to go beyond it, as if agnosticism is the ultimate and there is nothing more to do about it.

My feeling is that he is not a true agnostic. The atheist says, "I know there is no God," the theist says, "I know that there is a God," and the Bertrand Russellian agnosticism says, "I know there is no way of knowing" -- but that knowledge, that tacit knowledge is there.

Dionysius says that one can know God only when one comes to the moment when one knows nothing: the state of not-knowing is the opening of the door. By AGNOSIA he means exactly the same as the Upanishads mean. One of the most famous Upanishads, the KENOPANISHAD, says:

"It is conceived by him who conceives it not.
Who conceives it, knows it not.
It is not understood by those who understand it.
It is understood by those who understand it not."

Or it reminds one of the Zen Master Yung-chia. In his SONG OF ENLIGHTENMENT he says:

"You cannot grasp it;
you cannot get rid of it.
In not being able to get it, you get it.
When you are silent, it speaks;
when you speak, it is silent."

Or it reminds one of the great Socratic statement: "I know only one thing, that I know nothing."

AGNOSIA means the state of not-knowing. That's what SAMADHI IS, that's what meditation is all about: the state of not-knowing.

Meditation creates that state, AGNOSIA. When meditation has helped you to burn all your knowledge, to unburden you of mountainous loads of conditioning when it has left you utterly silent, like a small child full of wonder and awe, that state is called in India SAMADHI. SAMADHI means all is solved: there is no longer any question and there is no longer any answer; one is utterly silent. There is no longer any belief

and no longer any doubt. Dionysius calls it AGNOSIA. It is through AGNOSIA that one comes to know.

This is the ultimate paradox of mysticism: that by not-knowing one comes to know it and by knowing one misses it. Not-knowing is far higher than all knowledge. The universities give you knowledge, but when you enter into the Buddhafield of a Master you are entering into an anti-university. In the university you learn more and more knowledge, information; you accumulate. In the anti-university of a Master you unlearn more and more... a moment comes when you know nothing.

It is a very strange moment, hence it has been described by Dionysius with tremendous beauty: he calls it "translucent darkness." Many mystics have called it different names, but Dionysius seems to surpass them all. Translucent darkness... darkness which is pure light. He also calls it DOCTA IGNORANTIA, the doctrine of ignorance. He also calls it "knowing ignorance." You can compare it with the knowledge of the knowledgeable people. The knowledgeable people are called by Dionysius people who have "ignorant knowledge." So he divides people in two categories: those who belong to the world of ignorant knowledge -- they know much, knowing nothing -- and the second category, the people who belong to the world of knowing ignorance -- they know nothing, hence they know all.

Now the sutras:

THOU TRINITY BEYOND BEING, DIRECT US TO THE HEIGHT OF MYSTICAL REVELATION, SUBLIME BEYOND ALL THOUGHT AND LIGHT; WHEREIN THE SIMPLE, ABSOLUTE AND IMMUTABLE MYSTERIES OF DIVINE TRUTH ARE HIDDEN IN THE TRANSLUCENT DARKNESS OF THAT SILENCE WHICH REVEALETH IN SECRET. FOR THIS DARKNESS, THOUGH OF DEEPEST OBSCURITY, IS YET RADIANTLY CLEAR, AND, THOUGH BEYOND TOUCH AND SIGHT, IT OVERFILLS OUR UNSEEING MINDS WITH SPLENDORS OF TRANSCENDENT BEAUTY.

You can immediately see that the way he writes is to hide his mystical revelation in Christian terms. He begins:

THOU TRINITY BEYOND BEING...

Now there was no need to use the word "trinity." That is just to befool the whole Christian organization, because these people live in words. Just utter a single word, "trinity," and everything is okay -- if you are a Christian and you believe in the Christian doctrine, then there is no danger. Hence he begins:

THOU TRINITY BEYOND BEING...

But immediately the condition that he puts on Trinity destroys the whole idea of the Christian doctrine: BEYOND BEING. No mystic has been so courageous, saying that God is beyond being. Many have said that God is beyond knowledge, but Dionysius seems to be the only one who says that God is beyond knowledge AND beyond being. You cannot say, "God is," you cannot say, "I know." How can you -- know when there is no God?

But you see the sharpness of his intelligence, his clarity? He uses the word "trinity." He starts with THOU TRINITY BEYOND BEING... If something is beyond being, how can you call it "thou"? That is just a facade to befool the fools who live only in words. Those who want to go beyond words will be able to sort it out.

THOU TRINITY BEYOND BEING, DIRECT US TO THE HEIGHT OF MYSTICAL REVELATION...

This sutra is something to be deeply understood:

... DIRECT US TO THE HEIGHT OF MYSTICAL REVELATION...

All the Upanishads in the East begin with this prayer:

Direct us, lead us, guide us, from darkness to light. TAMSO MA JYOTIRGAMAYA. We are in darkness: O Lord, lead us, guide us, direct us, so that we can move into the world of light. Guide us, lead us, direct us, from the world of untruth to the world of truth: ASTO MA SADGAMAYA. We are living in death, we are surrounded by death -- death surrounds us like an ocean surrounding a small island -- O Lord, lead us from death to deathlessness, from time to timelessness:.MRITYOR MA AMRITAMGAMAYA.

All the Upanishads start with this prayer; there is something very significant in it. Dionysius also says:

... DIRECT US TO THE HEIGHT OF MYSTICAL REVELATION...

Although there is no God as a person, as a being, still the prayer is significant. You will have to understand something very subtle. People think a prayer is significant only if there is somebody to listen to the prayer, that is not right. The prayer is significant because you pray, it doesn't matter whether there is anybody to hear it or not. The prayer does not change God, the prayer changes you. The prayer changes the one who is praying, not the one prayed to.

When you pray you become humble. When you pray you become surrendered. When you pray you accept your AGNOSIA. You say, "I don't know where to go, how to find you. I don't know from where to start. Please guide me." Not that there is a God to guide you, not that somebody is going to come and guide you, not that somebody is going to fulfill your prayer, but just the capacity to pray is enough; it will help you. The capacity to bow down to existence is enough: you lose the egoistic stiffness. The prayer helps you to relax. the prayer gives you an opportunity to let go.

And in that let-go you start moving towards the right direction without anybody guiding you. It is the state of let-go that helps you to find the right direction -- because when you are not tense you are always moving towards the right direction. And whenever you are tense, even if you are moving in the right direction, the direction is not going to prove right because you are not right. The question is not of direction; the question is of YOUR being right or wrong.

When you are relaxed, at ease, at home, trusting existence, loving existence, nothing can ever go wrong. That's the purpose of prayer. It is not a demand. It is not that you have to shout it so that God can hear it.

A great Indian mystic, Kabir, was passing by the side of a mosque, and the MAULVI, the priest of the mosque, was doing his morning prayer, shouting.

Kabir went in, shook the man and told him, "What are you doing? Do you think your God has gone deaf? Why are you shouting? Just whisper, that will do! In fact, there is no need even to whisper -- just the attitude is enough."

Prayer is an attitude. Prayer is not something to be done; rather, it is a quality. Call it prayerfulness and you will be closer to the truth. Prayer means prayerfulness.

... DIRECT US TO THE HEIGHT OF MYSTICAL REVELATION, SUBLIME BEYOND ALL THOUGHT AND LIGHT...

Mystics have always said that God is beyond all thought; there is no way to think about God. To think about God is to go on missing him. Think, and you will miss, because thinking means you are using your mind, and mind contains only that which you already know. If you know God already there is no need to think. If you don't know God already there is no point in thinking, because mind moves in the small world of knowledge. It goes on repeating what it knows again and again and again. It cannot move towards the unknown.

Mind has no capacity to rise towards the unknown, hence no thinking ever helps. It hinders, certainly, and hinders greatly, but it has never helped anybody. One has to put aside all thinking. One has to come to a moment of nothought.

But Dionysius is something really unique. He says:

... BEYOND ALL THOUGHT and LIGHT...

... because those who have said that God is beyond thought have always said that he is light. In fact, the English word "divine" comes from a Sanskrit root div. From the same root comes the English word "day." From the same root come the Sanskrit words DEVATA, DEVA. They all mean light: divine means light, day means light, DIV means light, DEVATA means light. Light has always been thought synonymous with God.

Dionysius says that to is a projection of thought: because you are afraid of darkness, out of your fear of darkness you conceive God as light. But light is also a thought a mind projection. When you go beyond all thought you also go beyond light.

Then what is God? Is God darkness? That will not be right -- God is not darkness either. Then what is God? God IS TRANSLUCENT DARKNESS, darkness which is luminous.

In this way, Dionysius is trying to help you to go beyond the duality of words. God is death and life both together, light and darkness both together, matter and consciousness both together, man and woman both together. So don't ask the question again whether God is a he or a she; he IS both and neither. That's why the Upanishads never call him he or she but IT. Of course, It with a capital "I" so that you don't misunderstand him as a thing, as a commodity. But God is IT.

Now in the West, Women's Liberation is raising great dust insisting that God should be called she, not he -- to call God he is nothing but the male chauvinist pig's idea. But to call him she will be the female chauvinist's idea. It won't make any difference; it will be the same. Any part of the duality is insufficient; he has to be called both together.

... WHEREIN THE SIMPLE, ABSOLUTE AND IMMUTABLE MYSTERIES OF DIVINE TRUTH ARE HIDDEN IN THE TRANSLUCENT DARKNESS OF THAT SILENCE WHICH REVEALETH IN SECRET.

GOD is known only in absolute silence. But that silence does not mean a dead silence -- not the silence of the cemetery but the silence of a garden where birds are singing and bees are humming and flowers are opening, where all is alive.

The silence that one comes to know through meditation, through AGNOSIA, IS a living silence. It is full of song, full of music, full of melody, full of joy, full of love-empty of all thoughts. Even the thought of love, the thought of joy, the thought of silence is absent. But joy is present, LOVE is present. The thought of love is not present; in fact, the thought of love is present only when love is absent. You think of joy only when you are not joyful. When you are really joyous you never think of joy.

Mind gives you substitutes. Because you are joyless, mind gives you the idea of joy. Because you don't know what love is, mind gives you a thousand and one definitions of love. When you know love, mind has nothing to do; mind simply ceases. One's real silence is not empty, it is not a kind of absence of everything. On the contrary, it is full -- too full, abundantly full, overflowing -- not with thoughts but with real experiences. And that is the revelation of the secret.

FOR THIS DARKNESS, THOUGH OF DEEPEST OBSCURITY...

Obscurity in the sense that you cannot figure out what it is and what it is not. Obscurity in the sense that you cannot define it and you cannot describe it. But it...

... IS YET RADIANTLY CLEAR, AND, THOUGH BEYOND TOUCH AND SIGHT, IT OVERFILLS OUR UNSEEING MIND WITH SPLENDORS OF TRANSCENDENT BEAUTY.

Beauty is there, but the idea of beauty is not there. You hear the music, but you cannot describe it -- not even to yourself.

Dionysius uses two kinds of language. One he calls "cataphatic." "Cataphatic" means a positive language which speaks of God as Father, light, spirit, power and being; it tells us what God IS LIKE. But remember, it is only a finger pointing to the moon -- the finger is not the moon. The cataphatic language is useful, at least useful for those who are very childish in their approach towards life. A child can understand

God only as Father, hence all childish religions talk about God as Father. When religion reaches maturity it drops that idea completely.

Jainism does not talk about God as Father; in fact, it does not talk about God at all. Buddhism emphatically denies talking about God, because to talk about God you have to use cataphatic language and a cataphatic language IS at the most approximate. But as far as truth is concerned you cannot be approximately true: either you are true or you are not true.

Can you say to somebody, "I almost love you," or, "I love you approximately?" That will look very stupid, silly! Either you love or you don't love. You cannot say, "I love you fifty percent, sixty percent, seventy percent. " The idea of percentage won't work; it is either a hundred percent or nothing at all.

Truth cannot be approximately described. Hence to call God "light" is helpful for children to understand, but is not the right way, because then darkness is denied. If you call God "consciousness," then where are you going to put matter? If you call God "spirit," then the body becomes something ungodly, undivine, evil.

It IS because of this cataphatic language that millions of people are misguided. They become anti-body, anti-life, anti-love, anti-joy, anti-pleasure-anti-everything! for the simple reason that they have become accustomed to a cataphatic language.

Dionysius says remember that cataphatic language is just like music. You cannot describe music, but you can give instructions about music, you can give notations for music. And the person who understands the language of notation, one who can decode it, will be able to produce music: the indescribable will be heard. But it is a very indirect way. If the person does not know anything about the notations he may start worshipping the notations as music. He may try to hear it by bringing the notation close to his ears and he will be surprised: "There is no music! And that fool was saying that great music is contained in this notation, and I don't hear anything at all!"

In the middle of a busy street, a madman is kneeling down, his ear to the tar. A passerby sees him and becomes very puzzled by the scene. Not being able to contain his curiosity he also kneels down and puts his ear to the ground.

He does not hear anything so he says to the madman, "What are you listening to? I can't hear anything."

The madman replies, "Yes, it has been like that since this morning."

You cannot hear music from musical notations -- that will be mad -- but you can produce it. Those notations are not descriptive, they are instructive. These two words are significant, "descriptive" and "instructive."

All great Masters are instructive, they are not descriptive. They are not describing God; they are simply instructing you how to create AGNOSIA, the state of not-knowing, so that knowing can happen.

The second kind of language Dionysius calls "apophatic." It is negative language which speaks of God in terms of what he is not. This brings you closer to the truth because it does not say anything about God; it does not affirm anything. It is not VIA POSITIVA, it is VIA NEGATIVA. It simply says, "God is not this, God is not this." It simply denies.

Dionysius says it is like a man who is trying to make a statue out of a marble rock. He goes on chipping, cutting pieces of rock, goes on throwing pieces of rock, chunk by chunk. Slowly slowly the statue emerges.

When you are with a Master who knows the art of apophatic language... and a Master cannot be a Master without knowing the use of apophatic language. All Masters are VIA NEGATIVA, NETI NETI, neither this nor that. If they sometimes speak in descriptive language, that is only for the newcomers, for the initiates, but not for the adepts not for those who are getting a little more mature, a little more centered. For them they always speak the language of negation. They always say, "This is not, this is not, this is not..." They go on eliminating the unnecessary. And finally, when they have eliminated all, they say, "Now this is it!" But still they will not describe it, they will only say, "This is it! Now, here... this silence... this AGNOSIA... this is it!"

Dionysius says:

> THIS IS MY PRAYER. AS FOR YOU, BELOVED TIMOTHY, EXERTING YOURSELF SINCERELY IN MYSTICAL CONTEMPLATION, QUIT THE SENSES, THE WORKINGS OF THE INTELLECT, AND ALL THAT MAY BE SENSED AND KNOWN, AND ALL THAT IS NOT AND IS. FOR BY THIS YOU MAY UNKNOWINGLY ATTAIN, IN AS FAR AS IT IS POSSIBLE, TO THE ONE-NESS OF HIM WHO IS BEYOND

ALL BEING AND KNOWLEDGE. THUS THROUGH INDOMITABLE, ABSOLUTE AND PURE DETACHMENT OF YOURSELF FROM ALL THINGS, YOU WILL BE LIFTED UP TO THAT RADIANCE OF THE DIVINE DARKNESS WHICH IS BEYOND BEING, SURPASSING ALL AND FREE FROM ALL.

THIS is something tremendously beautiful. Dionysius writing to his disciple, Timothy, says:

THIS IS MY PRAYER.

A real Master cannot say more than that. He cannot order you. He cannot say, "Do it -- you have to do it!" He does not talk in terms of shoulds and should-nots. He is not in any way trying to lay his trip on you. He is simply praying for you. Dionysius says:

THIS IS MY PRAYER.

"This is what I would like to see happening in you. This is my wish, my prayer. So don't take it as an order; it is not that you have to do it. It is not that if you don't do it you will be punished, thrown into hell for eternity. There is no need to listen to me, there is no need to follow me. This is only my prayer, because I have experienced such transcendent beauty through AGNOSIA that I would like you, beloved Timothy, also to share it. I would like to share it with you. If you are ready, the sharing can happen."

And this is the way to be ready: exert yourself sincerely -- not seriously but sincerely. There are people who are always doing things halfheartedly; lukewarm is their life. They never achieve anything because they are always holding back. They never move into anything totally, intensely. They are always standing on the bank and thinking of the farther shore. Or even if sometimes they try, they are riding on two horses; in case the one fails, the other will always be there. They are riding in two boats. Their life is so divided that whatsoever they do they always do with a dividedness. And any flowering of consciousness is possible only when there is an organic unity in you. Hence:

... be sincere IN MYSTICAL CONTEMPLATION, QUIT THE SENSES...

Dionysius says: Watch your senses. You are not the eye but the consciousness standing behind the eye. The eye is only a window -- don't get identified with it. And so are all other senses: they are only windows. You are standing behind the window -- don't become the window! Don't start thinking, "I am the frame of the window."

That's what everybody is doing. You become identified with your senses, you become identified with your mind, you become identified with a thousand and one things.

And you completely forget that you are only one thing and that IS witnessing, consciousness, awareness.

... QUIT THE SENSES, THE WORKINGS OF THE INTELLECT...

Don't get involved in the mind. Watch the mind pass by. Slowly slowly the functioning of the mind ceases

... AND ALL THAT MAY BE SENSED AND KNOWN...

And go on dropping that which can be known and sensed so that you can fall into AGNOSIA.

... AND ALL THAT IS NOT AND IS.

And don't become attached to the positive or the negative, to the theist or the atheist.

A rare man Dionysius is. He is saying these things behind the cover of Christianity, hiding this great mystic approach -- as great as Lao Tzu's or Buddha's. behind the covers of the Bible. Hence he has survived

-- he managed well. Christians have never condemned him, otherwise he might have been burnt alive; at least his letters would have been destroyed.

Thousands of great treatises have been burnt and destroyed, and if they are not burnt and destroyed they are Lying in the basement of the Vatican. Thousands of manuscripts never read, never allowed the light of the day! Nobody can approach them.

In fact, it should be one of the duties of the UNO to free all the manuscripts which are imprisoned in the Vatican. And there are millions, not few. This is a great crime! Centuries of understanding of enlightenment are hidden, not allowed. Catholics have a special category for such books. Once they are put on the black list, no Christian is allowed to read them; to read them is to commit a sin.

Dionysius must have been a very intelligent man; he managed well. He deceived the Vatican, he deceived the popes. After all, he himself was a bishop -- he knew all the inside tricks! His treatise is thought to be Christian; it is not Christian at all. It has nothing to do with Christianity. Jesus would have agreed with it, but not the Christian organization.

FOR BY THIS YOU MAY UNKNOWINGLY ATTAIN...

You see his words? -- UNKNOWINGLY ATTAIN. God is never attained knowingly, because before God is attained the knower disappears, so how can you attain him knowingly? God always comes unawares. When you are not he comes. When you are not he suddenly fills you. When you are absent he is present.

... IN AS FAR AS IT IS POSSIBLE, TO THE ONENESS OF HIM WHO IS BEYOND ALL BEING AND KNOWLEDGE. THUS THROUGH INDOMITABLE, ABSOLUTE AND PURE DETACHMENT OF YOURSELF FROM ALL THINGS, YOU WILL BE LIFTED UP TO THAT RADIANCE OF THE DIVINE DARKNESS WHICH IS BEYOND BEING, SURPASSING ALL AND FREE FROM ALL.

What Buddha calls NIRVANA, the absolute freedom, what Mahavira calls MOKSHA, the ultimate freedom, that's what Dionysius is talking about, but putting it into Christian terminology, into a Christian packet. But the inner reality is the same.

Nobody from the East has ever commented on Dionysius -- I may be the first person -- because the East lives with the ego that says they are the only spiritual people, only they have reached the Everest of consciousness. That is not true. I have come across many people who have reached the same peak. Dionysius is one of them. He is a Buddha, he is a jaina, of the same height, of the same quality, of the same depth -- and sometimes even transcending them all, because no Buddha has said: unknowingly you ATTAIN HINT.

There are a few precious statements, rare, unique, never spoken before. No other Buddha has said that that experience is of translucent darkness, AGNOSIA.

Dionysius has to be meditated upon. Listen to these sutras. Sit silently. Meditate on each single word. If you can have even a small glimpse of agnosia, of not-knowing you will have stumbled into a door of the divine. The door is not far away; that which keeps you away from the door is your knowledge. Be knowledgeable and you will remain irreligious, unmystical. Attain to ignorance, total ignorance, and then all the mysteries are yours -- SURPASSING ALL AND FREE FROM ALL.

Theologia Mystica

Chapter #2
Chapter title: God is a Ventriloquist

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The first question

OSHO, THE OTHER NIGHT AFTER DARSHAN I DREAMT THAT YOU SANG "I'M A STRANGER IN PARADISE" TO ME. IT WAS INCREDIBLE, AND YOU WERE REALLY GOOD AT IT! DO YOU EVER SING AND DANCE, BEYOND THE METAPHORICAL USE OF THE WORDS? YOU ARE SO FULL OF GRACE. WOULD YOU DO IT NOW?

Anand Alimo,

I AM doing it every moment... yes, even now. And not in a metaphorical sense but in as realistic a sense as possible. Singing or dancing to me mean much more than you understand by those words. Your meaning is very limited; my meaning is vast. It is not metaphorical but certainly vast, unbounded.

In fact, once you become aware of your own being you cannot do anything else but sing, dance, celebrate. Before that your singing is not much of a singing, your laughter is not much of a laughter. In fact it is just its opposite.

Once Friedrich Nietzsche was asked, "Why do you go on smiling and laughing about very small things which do not seem worth laughing at?"

Nietzsche became very serious and said, "I laugh just out of fear. I laugh because if I don't laugh I am afraid I may start crying and weeping."

And he is saying something tremendously important. It is true about you -- about everyone who has not become a Buddha, a Christ, a Krishna. You laugh just to cover up your wounds, you sing so that you can forget your tears, and you celebrate because your life is so miserable. The more miserable you are, the more occasions you seek to celebrate, because that is the only distraction from your misery.

My laughter, my song, my dance are bound to be basically different from yours. I laugh because there is only laughter in my heart -- my laughter is not a cover-up. And I sing because there is nothing else to do -- my breathing is my singing. It is not something that I am doing, it is something that is happening of its own accord. Even if I want to stop, it cannot be stopped. In fact, there is nobody to do it and nobody to stop it either.

But I will tell you a joke:

Every day a man came into the bar with a box tucked underneath his arm, asked for a shot of whiskey, drank it and went away.

One day the barman, after observing this customer for some time, decided to ask him what he had inside his box in exchange for a free drink.

He opened the box, and inside appeared a little flea, singing, accompanied by a little roach playing the piano. The bartender was amazed.

So the next day when the man came in, the bartender offered him another free drink to listen to the flea singing and the roach playing the piano.

As time went on the bartender became more and more intrigued with this show and insisted on seeing it every day in exchange for a free drink.

One day, not being able to contain his curiosity any longer, the bartender offered the man a full case of his best whiskey in exchange for the secret behind the little performers.

The customer, after giving it a little thought, agreed. Once again he opened the box and the flea came out singing and the roach playing the piano. And he said. "The trick is this: it is not really the flea who sings, but the roach is a ventriloquist!"

It is not in fact me who is singing and dancing and doing all kinds of tricks, the secret is: God is a ventriloquist!

The second question

OSHO, I HAVE DROPPED ALL MY ATTACHMENTS; BUT STILL SUBTLE ATTACHMENTS REMAIN. I AM EVEN ATTACHED TO NON-ATTACHMENT, TO NO-MIND, TO NO NO-MIND. I AM AWARE OF THE SUBTLE EGO. HOW SHOULD WE GO BEYOND THIS VICIOUS CIRCLE?

Anand Virago,

IT is a great blessing that you are aware of it, of the vicious circle. It is one of the most significant things, to be aware of it. Only after that can something be done -- or undone. But there are many people who are not aware of it, even people who have risen to great heights of spirituality, who are almost enlightened -- just one step more and they will be Buddhas. But the last step is certainly, and obviously too, the most subtle one.

It is easy to drop the mind; it is difficult to drop no-mind; and it is very very difficult to drop no no-mind, because the mind is a very cunning fellow -- it goes on creating itself again and again. It goes on receding: you drop the mind, it becomes the no-mind; you drop the no-mind, it becomes the no no-mind, and so on and so forth, AD INFINITUM. You drop your attachments, it becomes attached to the very idea of non-attachment. You drop out of the world, you renounce the world, now it clings to the very idea of renunciation. But the clinging remains. It goes on changing its object of clinging, but it continues to exist.

Just the other day I received a long letter from Holland from one of our most beautiful sannyasins, Amrito. He went to see J. Krishnamurti, and J. Krishnamurti behaves almost like a bull when he sees my sannyasins. The red color... and he simply loses all his enlightenment! That's why in Spain I have so few sannyasins: the bulls don't like it!

The moment he saw Amrito attired in his sannyasin dress he became furious. For one and a half hours continuously he spoke against clinging to the Master. Amrito was laughing at the whole thing -- why was he so disturbed? He could see his love, his compassion, his effort to help him, but he could also feel that there was something more to it; he couldn't figure out what it was. What hc could not figure out is J. Krishnamurti's clinging to the idea of non-clinging. He is still very serious about it.

My sannyas is a non-serious phenomenon; it is really very light-hearted. It is given in love and laughter and it is received in love and laughter. It is not the old idea of sannyas -- of serious people, anti-life, anti-love, trying to escape from the world. It is not escapist at all. On the contrary, I teach my people to BE in the world -- and as totally as possible and as passionately as possible and as intensely as possible.

But Krishnamurti has carried a wound throughout his long life. He was brought up by Theosophists and from his very childhood he was taught a thousand and one rules, because they were bringing him up with a certain idea: that he is going to be the World Teacher, that he is going to be the new Christ, the Messiah, that it is through him that the world is going to be redeemed -- he is no ordinary person. They were preparing him as a vehicle so that God could descend in him and he could become a mouthpiece for God. Of course, tremendous discipline was needed and he was almost tortured.

There were two brothers, Krishnamurti and Nityananda; both were being prepared. Nityananda died -- and my own feeling is that he died because of too much discipline: fasting, yoga, and so many occult and esoteric processes they had to pass through. And they were very young, very tender. Krishnamurti was only nine years old. They had to get up early, three o'clock in the morning, and the training would start.

And the man who was in charge, Leadbeater, was a hard taskmaster. Not only was he a hard taskmaster, he was also a homosexual person. And it is a well-known fact that his interest in small children was basically sexual. He was found in very compromising postures with Krishnamurti too!

Those wounds have remained. Krishnamurti cannot forgive Leadbeater. Half a century has passed, or more; Leadbeater is dead, the whole Theosophical movement is dead, but those scars of Master and disciplehood, of training, surrender, obedience, have not left Krishnamurti yet. They have become very subtle as time has passed. For almost fifty years he has been fighting against ghosts which are no more in existence. He goes on boxing in the air with ghosts which are non-existential.

My sannyas and my existence are so new to him he cannot understand it -- he has not made any effort to understand it. For one and a half hours he was hammering o4 Amrito: "This is the most dangerous thing that you have done. Never become a disciple to anybody! Don't cling to a Master!"

Politely, many times Amrito reminded him that "I am not clinging to anybody. And my Master is not in favor of clinging: he gives us total freedom. It is out of freedom that we are with him, and any moment we decide not to be with him... he does not create any guilt because of that."

But he won't listen. He cannot understand this NEW phenomenon: a new kind of relationship between the Master and the disciple, the relationship which is not a relationship of dependence of any kind.

You are not clingers to me, you are not enslaved by me. My effort here is to help you to be free, to be totally free. I am included in that freedom. You have to be free of all, and I am included in that all. And if you are still with me it is not because you are dependent on me; it is because you are grateful for such a freedom. Who will not love a relationship which is basically rooted in freedom?

Relationship becomes ugly when it is not allowing you to be free, when it encages you, when it cuts your wings, when it chains your soul, when it does not allow you to be yourself. I am not imposing any rule on you, I am not forcing any discipline on you. My only message is of love, freedom and awareness.

But Krishnamurti was utterly deaf.

Amrito writes to me that "I came out with a headache." That is natural -- Krishnamurti himself suffers from headaches! For fifty years continuously he has suffered from headaches, severe headaches, not ordinary; for days they continue. Sometimes they become so serious that he wants to hit his head against the wall!

And the reason is that he has dropped everything -- as you say, Virago -- but now a new attachment has arisen in him, the attachment to non-attachment, clinging to non-clinging. He has attained to the state of no-mind, but he has not been able to drop that IDEA of no-mind.

And it is not going to help if you drop the idea of no-mind and then you become attached to no no-mind. It is the same game! It goes on becoming more and more subtle, and the more subtle it is the more dangerous, because you will not be able to see it. It will become so deep inside you that your consciousness will not be able to reach it. It Will poison your very source.

You tell me: I HAVE DROPPED ALL MY ATTACHMENTS...

Who has told you to drop all your attachments? The vicious circle starts there, in the dropping. Then you become attached to the idea of dropping. Then a new ego arises: "I have dropped all attachments." And suddenly you can see, and it IS GOOD that you can see, that "Now I am becoming attached to this idea. What to do now?" You can drop even THIS idea, and then you will feel even more happy, more proud. "Look!" You will thank yourself: "Virago, see! You have done the miracle. You have dropped even the idea of non-attachment." But now again it has come from the back door.

You ask me: HOW SHOULD WE GO BEYOND THIS VICIOUS CIRCLE?

Why start it in the first place? I am not telling you to drop attachments, I am telling you to just understand them. That's enough. Just see what your attachments are with no effort to drop them, with no judgment, no evaluation. Just see what they are. Whatsoever they are, they are there. What can you do? -- Just as you have eyes and hands and legs and a certain color of hair and skin, so your attachments are there. Accept them! In that acceptance the revolution begins.

The moment you accept your attachments and you start understanding them, with NO idea to drop them... Remember, if there is the idea to drop them behind your understanding, your understanding cannot be profound and total; that idea will be a hindrance. Why drop attachments? God has not dropped the attachment to his world -- why should you drop your attachments to the world?

I have never dropped a single attachment in my life. I have seen them through and through, and by seeing through and through the miracle happens: suddenly you find the attachments are no more binding. They are there, but as far away as the horizon, and as non-existential as the horizon. They are no more binding on you. You can LIVE in the world and yet you are not OF the world.

And that's my whole vision of sannyas. Be a lotus leaf: in the lake and yet untouched by the water. Then there is no vicious circle. You create the vicious circle, and then you ask how to transcend it. And every effort to transcend it will be creating it again and again.

My humble suggestion is, please don't start the stupid thing! It is better not to start it. Once you start it, it is almost impossible to get rid of it.

OSHO,
WHAT DOES IT MEAN TO BE RELIGIOUS? AFTER AWARENESS, WHAT IT THE FIRST QUALITY OF A RELIGIOUS BEING?

Anand Shravan,

RELIGION in the past has created in people nothing but ego. It has given people ideas of superiority, of greatness, of extraordinariness. In fact, only the very egoistic people in the past became interested in religion. And religion gives you a chance to fulfill your ego more easily than any other dimension of life.

If you want to be the richest man in the world, it is not going to be easy; but if you want to renounce the world it is simple. To be the richest man in the world will need many things. It will need a certain intelligence; it will require a constant effort, an unwavering, strong, staunch mind to remain attached to the goa, that you have decided upon in order not to change it, not to drop it. Even if all the circumstances change you have to go on dogmatically, blindly following it. It needs a certain willpower; it needs cunningness, cleverness, a certain quality of being political, competitive, ambitious, unscrupulous, not bothering about any moral values, reminding yourself again and again that the end justifies the means, so whatsoever means you are using is good if it fulfills the end. Be violent, be deceptive, be dishonest -- IF it pays.

They say, "Honesty is the best policy." But remember, it is a policy, it is not a value -- it is not something intrinsically valuable. Because it pays it is a good policy; if it does not pay, then dishonesty is the best policy.

And you have to be very mindful of what you are doing, of what you are saying, because you will have to tell many lies. You will need a good memory, otherwise you will forget what you have said yesterday and what you are saying today.

A politician needs a good memory. He may not be very intelligent, but he needs a good memory -- and they are two different things. A good memory is a mechanical thing; a good intelligence is a totally different phenomenon. There have been people of great intelligence and very low-grade memory: Albert Einstein, Thomas Alva Edison -- the highest intelligence with the lowest memory. And there have been people of great memory with no intelligence at all.

I was visiting the Hindi University in Benares. A man was brought to me and introduced to me as someone who holds two dozen M.A.s -- two dozen! So once in a while you come across a person who has double M.A.s, but two dozen M.A.s! He has set a record in the whole world. No other human being ever has possessed twenty-four M.A.s in twenty-four subjects.

But the man was utterly stupid! In fact, even without seeing him I would have said that he must be stupid. He wasted his whole life just collecting certificates. And when I told him, "You look stupid," he was very angry! He said, "You are the first person -- everybody has praised me! "

But I said, "I can see in your eyes there is no quality which can say that some intelligence is inside. I don't see any sharpness in you. You have collected degrees, but you have lost something while you were collecting all this nonsense. Your memory is good, but your intelligence is poor."

It is not necessary that both should exist together.

In the past, religion was the easiest approach to fulfil your ego. No intelligence is needed, no memory is needed, no will is needed, no struggle is needed. All that is needed is a weak, impotent personality. All that is needed is a cowardly man who is incapable of fighting in the world. He can escape to the monastery, and just by escaping to the monastery he becomes a great saint. In the monastery his whole day is uncreative: he is not doing anything, he is not enriching the world. And if he is doing something at all, that is a kind of self-torture. He may be fasting, praying five times a day, doing many yoga postures, standing on his head for hours, standing naked in the cold or in the heat -- all kinds of self-violence. And these qualities have been praised, highly praised.

We have praised stupid people as saints and we have praised uncreative people as religious, as spiritual. They have not contributed anything to the world; it is because of them the world is suffering so much.

In India religion has been very predominant, more predominant than anywhere else. And you can see the consequences! India has almost become the hell of the earth. People are starving; people are hungry, dying, ill, no energy, lethargic, no desire to do anything -- in every possible way immoral, but still thinking themselves spiritual because once a month they go on a fast, or once a week, or because they go every day to the temple, or because they read the Gita every day, or because every day they go on chanting some stupid mantra thinking that they are doing Transcendental Meditation. And you don't see any meditativeness anywhere. You don't see any peace, silence, joy. You don't see anything that can be said to be the outcome of centuries of religiousness.

My vision of religion is totally different.

Anand Shravan, you ask: WHAT DOES IT MEAN TO BE RELIGIOUS?

To me to be religious means many things, because religion is a multi-dimensional phenomenon. First it means an egoless state -- first and foremost it means a deep acceptance of one's nobodiness. Religion is not a ladder that leads you higher than others. It is not trying to achieve some superiority but, on the contrary, it is relaxing into your ordinariness. A religious person neither feels inferior nor superior; in fact, he never compares himself with anybody else. He cannot compare -- his understanding makes it clear to him that comparison is not possible because there are no two persons similar. How can you compare people who are so dissimilar' You cannot compare Buddha to Krishna, Krishna to Christ, Christ to Mohammed, Mohammed to Kabir, Kabir to Nanak -- no, that is not possible. You cannot compare anybody with anybody else; everybody is unique.

But when I say everybody is unique, remember the word "everybody." I am not using the word "unique" in a comparative sense -- more unique than others, more unique than somebody else. EVERYBODY is unique! Uniqueness is an ordinary quality, the MOST ordinary quality. A religious person is utterly ordinary.

In India there is a tremendously beautiful treatise which contains only the names of God and nothing else: VISHNU SAHASRANAM, THE ONE THOUSAND NAMES OF GOD -- just names and nothing else. But those names are something unbelievably beautiful, showing different aspects of God. In those one thousand names there are two names: one is "God is the most ordinary" and the other is "God is the most extraordinary." Ordinary and extraordinary, both -- two names of God.

The religious person is ordinary, very ordinary. He lives a very simple, unpretentious life with no claim to extra-ordinariness. But that's what makes him extraordinary, so there is no contradiction in those two names.

To be extraordinary is a very ordinary desire. To be ordinary is not an ordinary desire; it is extraordinary. And to relax into one's ordinariness is the most extraordinary phenomenon in the world. The moment you relax into your ordinariness and you start enjoying the ordinary small things of life... in the early morning a cup of tea, a walk in the woods, a swim in the river, listening to the birds or just sitting under a tree -- "doing nothing, sitting silently, spring comes and the grass grows by itself" -- or cooking food or cleaning your house...

Religion is not concerned with what you do, it is concerned with the quality that you bring to your work. You may be praying in a church and there may be no religion in it, because the WAY you are doing it is irreligious.

I have heard:

A king and the high priest of the country were both praying early in the morning. It was still dark and they could not see in the temple. The king was saying, "My God, I am just dust under your feet. I am nobody. Have mercy on me!" And the priest said almost the same, maybe in different words but the same thing, "I am nobody. Have mercy on us!"

And then they both heard, with surprise, a third voice. By that time it was becoming a little light and they could see -- the poorest beggar of the town was also praying and he was saying, "God, I am dust under your feet. I am nobody. Have mercy on us!"

The king blinked his eyes, turned towards the priest and said, "Look who is saying that he is just ordinary, that he is nobody. Just look! Who is saying,'I am nobody'? Just a beggar! The king can say,'I am nobody,' the high priest can say,'I am nobody,' but a beggar? How egoistic! How pretentious!"

They both laughed at the idea of the beggar trying to be just like the king or the high priest. He was also bragging about being nobody. The king and the priest thought it insulting.

Of course, THEY can say they are nobody, because everybody knows they are not. Even God knows they are not! They are just being humble. But this poor beggar -- what humility is there? He is certainly nobody, and he is saying, "I am nobody." What is the point of saying it?

Remember, your so-called saints have tried to be humble before God, but just in order that they can be higher in the eyes of people. But MY idea of a religious man is that he does not even claim ordinariness -- he claims not. He is simply ordinary, whatsoever he is.

A Zen Master, Rinzai, was asked, "What did you use to do before you were enlightened?"

He said, "I used to chop wood and carry water from the well."

And the man asked, "Now, now that you are enlightened, what do you do?"

He said, "The same thing -- chopping wood and carrying water from the well."

The man was puzzled. He said, "I cannot understand. Then what is the difference? Then what is the POINT of becoming enlightened? Before you used to chop wood and carry water, now you continue the same thing. Then what is the difference?"

And Rinzai laughed. He said, "The difference is: before I was doing it because I HAD to do it, it was a duty; now it is a joy. The quality has changed -- the work is the same! "

You eat, the religious person eats, but the quality is different. In the Upanishads it is said: ANNAM BRAHM, "food is God. " The religious person eats as if he is eating God, because all is God. He drinks as if he is drinking God, because all is God. To you he is just sipping tea -- he is sipping God!

Hence the Zen tea temple and the tea ceremony. The Zen Master gathers his disciples, prepares tea, and they sit silently listening to the samovar and its humming sound, and the aroma of the tea fills the small room. And the room is made in the garden by a pond. Birds are singing outside, the air is fragrant, and they are all sitting silently. The Master pours the tea; they receive it with great gratitude, with deep love. It is a gift from the Master -- it is no more ordinary tea, it is not tea at all -- as if the Master has poured his own being in their cups. Then silently, meditatively, prayerfully, they drink the tea.

When Christian missionaries came to know about it they could not believe how tea -- drinking could be called meditative. In a Christian church if you start drinking tea and coffee or smoking cigarettes you will be thrown out. "What are you doing?" Even in a Hindu temple you will not be allowed to drink tea. "This is a temple," they will say, "a sacred place, and you are doing such a mundane activity! Go to some hotel -- this is not a hotel."

But I agree with the Zen people: the small things of life have to be transformed by your inner transformation. This I call the religious quality; everything becomes sacred. Taking a bath, making love, eating food, going to sleep -- everything becomes sacred, because wherever you look is God and whatsoever you do you do WITH God.

Anand Shravan, to experience life as divine is the most fundamental quality of a religious person. For him God is not a person but the whole energy of existence. God is godliness; not a person but a quality. He breathes godliness, he lives surrounded by godliness.

And you ask: AFTER AWARENESS, WHAT IS THE FIRST QUALITY OF A RELIGIOUS BEING?

That is very difficult to say because it happens to different people in different ways. After awareness... awareness of course, is the method that transforms you, makes you religious. But then one never knows. Meera.started dancing and singing. Buddha never danced and never sang in the same way as Meera. Meera never sat under a tree silently like a Buddha. Jesus speaks in words of fire. The words of Buddha are like lotus flowers falling from the beyond; there is no fire in them. Jesus is fire. He could drive away the money-changers from the temple almost violently, with a whip in his hand. He turned their boards upside down and single-handed he drove them out of the temple. You cannot conceive such an act from Buddha. Jesus is pure rebellion; Buddha is just silence.

It is said the first thing that Zarathustra did in his life was to laugh the moment he was born. Now children are not supposed to laugh when they are born, they are supposed to cry! Zarathustra laughed, and that laughter remained like an undercurrent his whole life. He is the most life-affirmative Buddha ever. He loved life so deeply that for him there was no God other than life.

Mahavira renounced life, renounced the market-place. But he was not an escapist, he was not a coward -- not at all. He lived with ferocious wild animals in the jungle, naked, in total insecurity, with no possessions. And he worked hard; in fact, nobody else in the whole history of humanity has worked so hard to achieve the ultimate state of no-mind. Buddha achieved it through relaxation and Mahavira achieved it through effort.

Now, individuals differ and one never knows. If you are carrying a talent hidden inside you for being a poet, the moment awareness happens to you you will suddenly start on a new pilgrimage: you will become a poet, you will explode like a poet. Or you may be a Vincent van Gogh or a Picasso, unaware of it. Once awareness happens you may start painting. One never knows because each person is such a mystery, unpredictable.

So I cannot say, Anand Shravan, what will be the first quality of a religious being AFTER awareness. Awareness certainly has to be the most fundamental background -- without it nobody can be religious -- but AFTER that nothing can be said. People have behaved differently, and I accept them all as religious: the Zen Masters who painted, Krishna who played on his flute, Buddha who sat silently under the tree, Meera who danced all over the country from village to village, Jesus with all his rebellion, Zarathustra with his laughter. There is no way of saying, and it is better that there is no way of saying what will be the first thing, because the danger is that if it can be said you may imitate.

If I say that after awareness has happened you will dance, there is every possibility that at least you will try. Howsoever awkward it looks, howsoever embarrassing to others, but you will try -- you have to prove that you have attained to awareness, you have become a Buddha. Now, unless you dance...

I don't think Mahavira dancing would look very good! Meera looks beautiful while she is dancing. In fact, it would have been unfortunate if she had not danced and simply sat under a tree; we would have missed the beautiful songs she sang. Nobody in the whole world has sung such beautiful songs. They come directly from the innermost core of her being. They are not ordinary poetry, they are divine. It is not that she is composing them; they are simply flowing through her naturally. She never learned to dance; it exploded! It was an explosion.

So it is good that it cannot be said. Although all the religions have said something, and that's where they have created difficulties for people. Christians say what the qualities will be, Jainas say what the qualities will be, Buddhists say what the qualities will be. And then Buddhists and Jainas and Christians and Hindus and Mohammedans all have tried to imitate. People are imitators. Even if Charles Darwin had not discovered that man was born of the monkeys, sooner or later we would have had to accept it -- because of his imitativeness. Man simply imitates.

My own approach is to leave you free. Awareness certainly has to be there, because without awareness nothing will happen, but then you have to be left absolutely free. Then you have to wait, then you have to see what happens. Not only will others be surprised, you are also in for a great surprise after awareness, because your innermost genius will surface and for the first time you will know what you really are. A rose will become a rose, a marigold will become a marigold, a lotus will become a lotus. And nobody knows, because man's intrinsic nature is freedom.

And it is good that different people will express their religiousness differently. It makes the world more beautiful, more ecstatic, more wondrous. It makes the world something worth living; otherwise it will be a monotonous world, it will be a boring world, it will lack variety.

The fourth question

Osho, AT KENNEDY SPACE CENTER, FLORIDA, WE SAW THE ULTIMATE IN SCIENCE TO EXPLORE OUTER SPACE AND CREATE "A BETTER MAN," AND AT RAJNEESH SPACE CENTER, POONA, IS THE EFFORT TO EXPERIENCE THE INNER SPACE AND CREATE "A NEW MAN." THE FORMER IS THE LAUNCHING PAD FOR THE NEW CENTURY BACKED BY THE WORLD'S RICHEST AND MOST POWERFUL NATION. THIS ONE IS THE FLYING SAUCER FOR THE NEW CONSCIOUSNESS AND YET DECRIED BY ONE OF THE WORLD'S POOREST NATIONS. ONE IS MATTER AND THE OTHER SPIRIT. WHAT IS HAPPENING?

Kul Bhushan,

THE IDEA of a better man is an old idea, very old, as old as man himself. Everybody is willing for a better man because it needs no radical change. A better man means something is added to you: you remain the same, you remain continuous; there is no discontinuity. And you become richer, better.

The idea of a better man is rooted in greed, hence everybody will support it. The rich countries will support it, the poor countries will support it. India was totally in favor of Mahatma Gandhi because he was trying to bring a better man.

The idea of a better man is reformatory, it is not revolutionary. But the idea of a new man is dangerous because it requires guts. Its basic requirement is that you have to die to the old and you have to be born anew -- it is a rebirth. Hence I am opposed. And it is not only here that I am opposed and decried, I will be opposed and decried anywhere else in the world; even if I am in Florida the same will happen.

In fact, there is more possibility of opposition in a richer and powerful country than there is in a poor and starving country, for the simple reason that millions of Indians have no idea of what is going on here. They have no time, they have no interest. It is not a vital issue for them, the birth of a new man. Their vital problem is how to survive, and you are talking of the birth of a new man! They are not even able to survive. Their problems are totally different. They are ill, they are hungry, their children are uneducated, they are unemployed, they don't have any land, no food, no shelter -- and you are talking about a new man? They are not interested; it is not their problem.

But if I talk about the new man in America I will be killed immediately, imprisoned. I will not be tolerated at all, because that means a danger to the whole American way of life.

The American way of life depends on ambition, and my new man has to be utterly ambitionless. America's whole approach is: things should be bettered, everything should be made better. It does not matter where it is going to lead, but things have to be better, better and better. They are obsessed with the idea of bettering things. You have to have more speed, better machines, better technology, better railroads, better roads -- everything better! Of course, in the same way, you need a better man. It fits with the whole American style of life.

Man is also thought to be a commodity. Just as you need better cows and better dogs and better cars and better airplanes, you need a better man! There is no difference: it is the same logic.

I am talking about a NEW man. The new man is not necessarily the better man. He will be livelier, he will be more joyous, he will be more alert, but who knows whether he will be better or not? As far as politicians are concerned he will not be better, because he will not be a better soldier -- he will not be ready to be a soldier at all. He will not be competitive, and the whole competitive economy will collapse. He will not be interested just in accumulating junk, and the whole economy depends on that. All your advertising agencies are just bringing to your mind the idea of collecting more and more junk.

The new man will have a totally different vision of life. He will live in a more loving way, because to him love is richness. He will know that money cannot buy love or joy. He will know that money is utilitarian; it is not the goal of life.

The whole American system depends on doing better. "Do it better!" What you are doing is not the point. "If you are murdering people, do it better! " You can see what happened in Hiroshima and Nagasaki: America really did it in a better way than anybody else has ever done it. "Reach the moon! " Nobody asks why. If you ask why you are crazy; such questions are not to be asked. The only question worth asking is: "How to reach the moon in a better way than anybody else? Defeat Russia. It should be an American who is first to walk on the moon. " For what? That is not the point. As far as I am concerned, I can't see the point. The American standing on the moon looks so silly! But that is their way of thinking, their philosophy: "Even if you are looking silly, look silly in a better way. Defeat everybody else!"

My new man means the end of the old world. So it is not only a question of my being decried and opposed in India -- I will be decried and opposed anywhere else. In fact, I have chosen India for a particular reason: here people are so lethargic. Even if they want to kill me they will take twenty, thirty years! By that time I will have done my work -- I will have done the harm. It is not for no reason that I have chosen India: people are lethargic.

Just a few days ago a man threw a knife at me to kill me. Now, such a knife can be thrown only in India! When it fell just in front of me I thought it was a stone. My eyes are not bad, I don't need glasses yet: I can see very clearly. I thought it was just a stone -- it looked so dirty! And when I saw the pictures of it I was very much puzzled -- you could not even cut vegetables with it! This is the beauty of being in India. Now, in America or in Germany they would have done it with more sophisticated means. India is the best place at the moment to do my work, my kind of work.

And why is the new man decried? He has always been decried. Jesus was killed because he was talking about the new man, not about the better man. Mahavira was not killed, Buddha was not killed, because they were talking about the better man. You should see the difference.

Jesus said to Nicodemus, "Unless you are born again you shall not enter into my kingdom of God." Now you cannot find any parallel in Mahavira, in Patanjali, in Moses, in Mohammed; no, nowhere can you find a parallel. Jesus insisted that first you have to die to the past, only then can a new consciousness arise in you. He was crucified.

Socrates was talking about a new man, remember. These are the differences. Why was Socrates killed? Athens was one of the most cultured cities of those days; in fact, not only of those days, but even today no city compares with Athens. Twenty-five centuries have passed, but neither New York nor London nor Paris nor Bombay nor Calcutta nor Peking nor Moscow -- no city has been able to achieve that peak of culture, sophistication, civilization, that Athens did.

But why did such cultured people become so animalistic, so barbarous as to kill a man like Socrates? He was talking about the new man. If he had talked about the better man he would have been worshipped..

Those who have talked about the better man have always been worshipped, because they are telling you that the past is beautiful but it can be beautified more. They are not against the past, they are not against conventions, they are not against traditions; they are all for them. The tradition has to be the foundation and on that foundation you can raise a better temple, a better house.

To talk about the new man, Kul Bhushan, is dangerous. A new man means cutting away totally from the past, disrupting, uprooting yourself completely from the past, dying to the past and living in the present. And old habits die very hard. We have become accustomed to hearing about a better man; it has gone into the very circulation of our blood. Every saint, every mahatma talks about the better man; that's his business, we know. But about a new man? Then we become afraid. He is bringing something absolutely new; he is taking us into the territory of the unknown, he is trying to uproot us from the familiar. And we have lived for thousands of years in a particular way; we are conditioned by it, we are part of it. Only very few people can manage to get out of it. Hence my message is going to remain only for the chosen few.

Remember, old habits die hard -- and our religions, our philosophies are very old, our styles of life are very old. And I am aU for the new. We think the old is gold -- and I say the old is just junk! I agree with Henry Ford that history is bunk. It is all bullshit! We have to free man from all that has gone before, and we have to free man totally, absolutely, categorically.

"Mummy, why did you marry daddy?"

"Ah!" replies the mother. "So you are wondering too!"

"Didn't I meet you in Texas?"

"I've never been to Texas."

"Neither have I. Guess it must have been two other fellows."I

These drunkards, these unconscious people have been dominating the whole of humanity.

It is a very rainy day. Two madmen are sitting on a bus. When the bus stops at the traffic lights, one madman looks out of the window and says, "Hey, Charlie, look at all that water! I am going to take a bath!"

So he opens the window and jumps out. After a few seconds his friend hears a shout, "Dive a little further away, Charlie, the water here is too shallow!"

Mad people and drunkards -- they have been our deciding factors in the past. We have never listened to the awakened ones. The awakened ones cannot talk about bettering man. It is like telling an ill person that "I will give you medicine to better your illness." The ill person does not want to better his illness; he wants to get rid of it, he wants to be healthy.

It is Saturday night; the circus is packed. The owner enters the ring, stands in front of the audience and says: "Dingling Brothers Circus offers five thousand dollars the contents of this envelope, to any man courageous enough to perform three daring feats: make Zorba the elephant sit down; comb the hair of Leo, our lion; and thirdly, make love to this old lady over here."

As he is saying this, an attendant is bringing into the ring an enormous gray elephant, a

ferocious-looking lion and a poor, stooped-over old lady.

"Who is gonna go for it? Five thousand dollars, five thousand just for laying out this old elephant, combing this cat's hair and loving this old lady."

From the back of the crowd comes a yell, and a drunkard, a strongly-built man, comes stumbling into the center-ring and says, "I will do it!"

So they open the door to the cage. The drunk enters, walks over to the elephant and kicks him in the balls. The elephant sits down with a thump. The audience claps.

Next he goes into the lion's cage and they get into a fight, struggling, rolling over each other, the lion roaring, the man screaming... total chaos.

After thirty minutes he comes out of the cage all bruised and battered. The lion is inside, stretched out and panting exhaustedly. The drunk staggers over to the Master of Ceremonies and asks, "Well, where is that old lady whose hair I gotta comb?"

Theologia Mystica

Chapter #3
Chapter title: True Life

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The first question

OSHO, CAN YOU PLEASE SING US A SONG ON THIS? LATELY I HAVE SEEN THAT I AM TOTALLY VICIOUS. SUDDENLY MY HEART THEN CARRIES ME INTO A VERY INSECURE BUT BEAUTIFUL PLACE. I LOVE THIS WHENEVER IT COMES, BUT WHY THE INSECURITY AND MUDDLEDNESS, YET SO MUCK GRACE?

Prem Pavitro,

LIFE is basically insecure. That's its intrinsic quality; it cannot be changed. Death is secure, absolutely secure. The moment you choose security, unknowingly you have chosen death. The moment you choose life, unawares you have chosen insecurity. Ais DHAMMO SANANTANO -- such IS the law of life, something which is inevitable. Try to understand.

The moment things are secure you will feel bored because there is no possibility of any exploration. That's why marriages create so much boredom. It is the same love affair which was such an adventure; once it becomes institutionalized as marriage it loses all joy, all dance, all poetry. It becomes very mundane, it becomes very routine -- but it is secure.

Love is insecure. One never knows the ways of love. When it happens it happens, when it disappears it disappears. You cannot do anything about it. Marriage is manageable. The law, the society, the public opinion, the morality, the religion, the fear of hell, the greed for heaven -- these are all props which keep marriage somehow alive. But it is not TRUE life.

True life is always moving from the known into the unknown. And the crossing point from the known to the unknown is what insecurity is all about. The moment you cross the boundary you feel insecure. With the

secure, with the familiar you are bored; you start becoming dull. With the insecure, with the unknown, the uncharted, you feel ecstatic, beautiful, again a child -- again those eyes of wonder, again that heart which can feel the awe of things is there.

You would like to know these beautiful spaces with security, but that is not possible in the very nature of things. Nothing can be done about it. If you want beautiful spaces you have to start loving insecurity. And then a miracle happens: if you can love insecurity, its "insecurityness" disappears. If you know insecurity contains love, beauty, ecstasy, truth, God, then where is the insecurity?

Insecurity exists in your fear of the unknown, of the true, because you have lived in lies for so long -- you have lived in lies for centuries. Your collective unconscious is full of lies, and it goes on projecting those lies on the screen of the mind. Everybody has lived in fear because all the religions have exploited the natural instinct of fear in man.

Hence the invention of hell. Hell exists nowhere; it is the invention of the cunning priests, Christian, Hindu, Mohammedan, Jaina, Buddhist. They may differ in their philosophical systems but they don't differ in the basic exploitation: the exploitation of man's fear and greed. Fear and greed are two aspects of the same coin. And once you have become afraid, once a trembling has become part of your being, you start LOOKING for it. Even if it is not there you will have to invent it, to satisfy your collective unconscious.

David, a young apprentice barber, goes to his boss and says, "Mr. Snippet, I am not going to work here anymore. All your employees are anti-Semites!"

"Anti-Semites? Where did you get a silly idea like that from?"

"I have good proof. I made a test," the young man answered. "I asked everybody the same question. The conclusion could not be more clear, boss -- all anti-Semites!"

"But what was the question?"

"I asked them how they would react if there was a mass extermination of all Jews and all barbers."

"Barbers? Why barbers?" asked the boss.

"See, even you, boss!"

You go on carrying your ideas and you go on projecting them. You will find ways to invent. You cannot remain with a vague fear; you want it to be solid, tangible.

The insecurity is there because you have not been brought up with a right approach towards life, you have not been given any insight into the truth of insecurity. You have been simply made afraid. You have not been trained, disciplined for adventure. You have been told to remain within the boundaries and never to go beyond the boundaries.

A person who lives within the boundaries defined by others... of course they are defined by others because a child cannot define his own boundaries. Parents define boundaries out of their fear -- their parents have done the same to them; now they are doing the same to their children. This is how from one generation to another the diseases go on being transferred.

Each child hates the parents but pretends to love them. I can understand why he hates them, because the parents are poisoning him. He feels it in his guts, that they are destroying something tremendously significant. They are destroying his very life! -- but they are destroying it for his own sake. He cannot even revolt because he is so helpless.

It was thought in the past that the proletariat is the most exploited class; that was not true. Later on we found it is not the proletariat but the world of women which is the most exploited world. But now we are discovering even that is not true. The MOST exploited class and the most helpless is the class of small children. The child is so dependent on the parents. He HAS to listen to them;; he cannot say no. Inside his being he says no;; in his bones, in his blood, in his marrow he says no. But on the surface he has to go on saying yes just to survive. So he accepts the boundaries.

And when you have accepted certain boundaries for twenty, twenty-five years, that is one-third of your life and the most important one-third... You will never be so intelligent again, never so vital again, never so vulnerable again, never so innocent again, never so unconditioned again. These twenty-five years, the first third of life, are managed by people who are afraid, trembling, who are slaves. I am not saying they are doing harm to their children knowingly, intentionally. They are good people; their intentions are good, but their understanding is poor, almost non-existent. Otherwise every parent would help the child to go beyond the known.

That is the true function of a parent, the true function of a Master: to help you to go beyond the known,

to make you a lover of the unknown, to help you to risk for the unknown, to make you a gambler rather than a businessman, to help you to be more poetic rather than more calculative. Then there will be no problem. The loving space and the insecurity of it -- both will be rejoiced by you.

The second question

OSHO,
I AM CONFUSED. WHEN YOU SPEAK OF DIONYSIUS, IS THE DIONYSIUS THAT YOU SPEAK OF: FIRST, THE ANCIENT GOD OF GREEK THEATER, OF GREEK MYTHOLOGY? SECOND: A BISHOP WHO IS UNRELATED TO THE THEATER GOD OR TO THE MYTHOLOGY? OR THIRD: A COMBINATION OF FIRST AND SECOND?
I AM ALSO UNAWARE OF WHO THIS ST. TIMOTHY IS. COULD YOU FIND A WAY OF SHEDDING LIGHT ON MY CONFUSION AND LACK OF AWARENESS ON THIS SUBJECT?
ROBERT GRAVES, IN "THE WHITE GODDESS", WRITES THAT DIONYSIUS WRITTEN THROUGH A BACKWARD PROCESS IN ROMAN LETTERS SPELLS JEHOVAH. AND I HAVE BEEN INFORMED THAT THE IHVH TETRAGRAMMATON OF JEHOVAH IS THE FIRE, AIR, WATER AND EARTH OF BUDDHA'S PARAMATMAN. COULD YOU COMMUNICATE WHAT YOU ARE AWARE OF ON THIS SUBJECT? THANK YOU.

Mel,
THE FIRST thing that I would like to say to you is: I am not at all concerned whether Dionysius ever existed or not! It does not matter. What matters is those beautiful sutras; whosoever has written them was an enlightened person. It certainly cannot be the Dionysius of Greek mythology, because mythological gods are not known to write letters and sutras. In fact, they don't exist at all! And he is not a combination of the mythological Dionysius and the bishop. And I had told you in the first lecture that he is the first Bishop of Athens.

But it seems you love to be confused. It happens to people who are very much interested in rubbish knowledge.

You say: I AM CONFUSED...

That is absolutely true. But I am not confused, I am absolutely clear. My interest is not history, my interest is not the world of facts, my interest is the revelation of truth. Whosoever this man was, he was a Buddha. The proof is intrinsic, it is in his words. Those words cannot be spoken by anybody other than one who has arrived.

This is the Eastern approach. The West thinks too much of history. History means time consciousness: whether this man existed or not, then when, then who his father and mother were, on what date he was born and when he died, and where the proofs are for all this.

You will be surprised to know that the East has never taken any interest in history, for the simple reason that history means time. Time means mind. When the mind stops, time stops. You may have sometimes felt it. When there is no thought in your mind, is there any time left? The procession of thoughts creates time.

This is the most fundamental insight of Albert Einstein's Theory of Relativity: that time is a flexible phenomenon, it depends on your moods. If you are happy time goes by fast, if you ate miserable time slows down. If you are sitting by the side of a dying man the night seems to be almost unending -- it seems as if the morning is not going to happen at all. And if you are sitting by the side of a woman or a man you love, then it seems time has got wings; it is flying. Hours pass like minutes, days pass like hours, months pass like days.

As far as the clock is concerned it makes no difference whether you are joyous, sad, happy or miserable. The clock moves unconcerned with you. So there ate two things to be remembered: clock time is one thing, totally separate from psychological time; psychological time is within you.

Einstein was not a meditator, otherwise his Theory of Relativity would have reached a higher peak. He only says: When you are joyous time goes fast, when you are miserable time slows down. A great insight, but had he been a meditator the world would have been immensely enriched because then he would have said one thing more: If you are absolutely without mind, just pure consciousness, time stops completely, disappears, leaving no trace behind.

Bertrand Russell has written a book, WHY I AM NOT A CHRISTIAN, and he has said many things, significant things. He has argued well against Christianity. One of his arguments is that Christians say that for your sins you will have to suffer in hell for eternity. Now this is absurd! How many sins can you commit in a single life? And Christians believe only in a single life, a seventy-year life. How many sins can you commit? Can you commit so many sins that it can make it look justified, the eternal punishment? Forever and forever you will be in hell? There must be a limit because your sins cannot be unlimited.

Russell says, "I have counted all my sins. If I confess to one of the most hard-hearted magistrates, he cannot give me more than four and a half years' imprisonment. If he also includes my thoughts about committing sins which I have not committed, just thought about, if my dreams and thoughts are also included as if they were acts, then at the most the sentence can be doubled -- nine years. But more than that is absolutely absurd."

And I agree with him, but still I will say he has missed the point, totally missed the point. Logically he is right, but hc has missed the point of Jesus' insight. When Jesus says hell is eternal he is really saying what Albert Einstein said twenty centuries later: that hell is so painful, it is such a misery, that it appears AS IF it is eternal. It is not eternal, but it appears eternal.

And to balance it you will have to look into Hindu mythology: heaven is momentary. Then you will be able to understand the whole point; then both sides of it are available to you. Hell seems to be eternal and heaven seems to be momentary. All your pleasure seems to be momentary. All the so-called mahatmas and saints go on saying this, that your pleasures are momentary. But pleasures are bound to be momentary; there is nothing wrong in it. If it is a pleasure it is bound to be momentary. But they go on thinking that there must be a pleasure which is eternal. That is impossible: no pleasure can be eternal and no pain can be momentary. When pain is there it appears eternal, and when pleasure is there it appears momentary.

Hence in the East we have a third term which is neither "pain" nor "pleasure": it is "bliss." Bliss is timeless; it is neither momentary nor eternal. It simply has no relevance to time. Time means history.

Now, Mel, what are you going to gain even if you come to know who this man Dionysius is? Will it in any way help your understanding of his statements? Will it help you to become awakened, to become a meditator? No, you will be lost in a jungle of words; you will not be able to come out of the jungle. Scholarship is such a jungle -- in fact the only jungle that has remained in the world; all other jungles have disappeared. But once you enter into it there is no end to it.

Now, you are not only concerned with Dionysius, you are also concerned with St. Timothy. And who told you that he was a saint? I had just told you that Timothy was a disciple of Dionysius and Dionysius was writing letters to him. These are his letters. Now you have imagined, you have invented that he is a saint. If he was a saint there would have been no need to write letters to him; it would have been absolutely futile. What is the point of saying the same things that he already knows?

I have heard:

One American and one Englishman were walking in a forest. One hour passed. The American was feeling very uneasy because the Englishman was completely silent.

Finally the Englishman said, "Spring in the air!"

And the American said, "Why should I?"

Now there is a possibility of some talk, some dialogue. But between two saints there is no possibility of any communication. Of course, there is a possibility of communion, but communion happens in silence, not through words.

I have not said that Timothy was a saint. He may have become one finally, but he was not. He was just a disciple and I don't know anything more about him.

In fact, these are irrelevant things that you have asked; it is not inquiry. You are full of borrowed knowledge. Behind you are so many people like Robert Graves and others. Now they have filled your mind with esoteric bullshit: that written backwards it becomes JEHOVAH... If you want bullshit I can create it! For example, Dionysius is known by his short name, Dennis, and Timothy must be known by his short name, Tim. And Timbuktu is made from Timothy's name -- St. Timothy. Timothy becomes Tim, Tim becomes Timbuktu. And then you go on... Then you can find your own ways -- what to do and what not to do. Esoteric nonsense is so easy.

And remember perfectly well that Buddha does not believe in any PARAMATMAN; it must be the invention of Robert Graves. Buddha believes in no God. Buddha is the most godly person and yet the most

godless. He is one of the most beautiful phenomena that has happened on the earth: godless and godly together.

But you are living out of borrowed things, and this happens. When you live out of borrowed things you are bound to be confused.

An old man lived with his old woman in a very cold little town in the interior of Brazil. It was a freezing cold morning and the old man came out of his house dressed only in the top of his pajamas.

When his neighbor saw him he could not help asking, "Eh, Jose, what are you doing naked outside?"

"Well, yesterday I came out without my scarf and when I returned home my neck was stiff from the cold."

"And what has that got to do with now?" inquired the neighbor.

"I don't know, Pablo. It was my wife's idea!"

Avoid others' ideas, otherwise you will look silly and you will behave silly! And don't be concerned with non-essentials.

A young boy and his Jewish grandmother were walking along the shore when a huge wave appeared out of nowhere, sweeping the child out to sea. The horrified woman fell to her knees, raised her eyes to the heavens and begged the Lord to return her beloved grandson. And lo! another wave reared up and deposited the stunned child on the sand before her.

The grandmother looked the boy over carefully; he was fine. But then she glared angrily up towards the heavens. "When we came," she snapped indignantly, "he had a hat!"

Avoid non-essentials. If you have Rot the child, why be worried about the cap? If the cap is lost, nothing is lost.

All your questions are simply stupid. Don't misunderstand me -- when I say stupid I MEAN stupid!

The third question

OSHO, WHY SHOULD THERE BE A DIFFERENCE BETWEEN MORAL AND LEGAL STANDARDS IN THE MATTER OF HOLDING ONE GUILTY?

V.D. Sangvai,

THREE words will have to be understood. One is "religion," or "spirituality," the second is "morality" and the third is "legality." Religiousness or spirituality has no moral ideas; it is beyond moral and immoral, it is beyond right and wrong. It has no conscience; it lives out of pure consciousness. There is a tremendous awareness, and one acts out of that awareness. Whenever some action arises out of awareness it is inevitably good.

But man lives in unawareness. Man's whole life is full of unawareness; he is almost like a robot. He sees and yet he sees not, he hears and yet he hears not. He is, but only in a literal sense, not really, not like a Buddha or a Christ or a Zarathustra or like Dionysius, Pythagoras, Heraclitus. No, he does not exist with that intensity, with that awareness.

Hence morality becomes almost a necessity; it is a substitute. When you can't get the real thing then it is better to have something unreal than not having anything at all, because man needs a certain code of behavior. If it flows out of awareness then there is no problem.

In England the rain was falling non-stop for days and the Thames was overflowing its banks.

The butler of an English lord comes into the library where Milord is enjoying his drink and reading his newspaper in front of the fireplace.

"Milord," he announces, "the Thames is flooding the street! "

Milord very calmly answers, "Thank you, Jeeves!"

After a few minutes the butler comes in again and announces, "Sir, the Thames has reached to the front

door! "

"Very well, thank you, Jeeves," replies Milord without raising his eyes from the newspaper.

After half an hour Jeeves knocks at the door, opens it and standing aside announces: "Milord, the Thames!"

This is the way people are -- just living in a thick cloud of unconsciousness. Their life is not that of light but of darkness, and out of this darkness, confusion, smoke, what can you expect? They are bound to do something foolish, something wrong.

Unless everyone becomes a Buddha there will remain a need for some kind of morality. Morality is not something great; it is a poor substitute for religion. If you can be religious then there is no need for morality.

My emphasis here is on religion, not on morality, because I have seen the utter failure of morality. It HAS been in a way utilitarian -- it has helped people to live somehow with each other, not cutting each other's throats very violently. They cut, but they cut in indirect ways and they cut by degrees, not suddenly, and they cut in sophisticated ways. First they give you tranquilizers or drugs to make you unconscious so you don't feel much pain.

All political ideologies and religious ideologies are nothing but non-medicinal tranquilizers. The whole purpose is to make you live in sleep so you can be exploited, oppressed, enslaved, and still you will not be aware of what is happening to you.

Karl Marx is right in that sense, that "religion is the opium of the people." But by religion he means Christianity, Hinduism, Buddhism. He was not aware of the religion I am talking about, the religion of the Buddhas. He was talking about the organized, institutionalized religion. He was not talking about the alive experience of the enlightened ones. Because that is not an opium, that is just the opposite of it -- it is full awareness.

Sangvai, you ask me: WHY SHOULD THERE BE A DIFFERENCE BETWEEN MORAL AND LEGAL STANDARDS...

There is a difference between religious and moral standards. Religion means you live out of your consciousness. Morality means you live according to the highest standards the society has Imposed upon you; it is not according to your own light. It is the maximum potential, the hope of the society that has been imposed on you. And the legal standard is the minimum.

The moral standard is the maximum, the highest expectation of the society, and the legal standard is the minimum expectation. "At least you should fulfill the legal. If you cannot rise up to the moral, then please fulfill the legal." The legal is the lowest limit and the moral is the highest limit, hence the difference. The difference is there.

There are many immoral things which have nothing to do with law. You may be doing many immoral things, but you cannot be caught legally because legality consists of the minimum, the lowest limit.

It is said that the good teacher is one who is able to explain what he is saying to the most stupid student in his class. If the most stupid one can understand him, then of course all the others will understand. Law thinks of the most stupid person, the most inhuman person, the one who is very close to the animal. Morality thinks of the most intelligent, the most human. Hence the difference between the two, and the difference will remain.

And I have reminded you of a third thing also: the spiritual standard. That is the highest, the transcendental, beyond which nothing exists. The Buddhas live according to the ultimate, the saints live according to the moral and the so-called citizens live according to the legal. These are the three categories of human beings.

It will be the most evolved society when there is only one standard, but that is only a hope. When there is only one standard, the spiritual, then there will be no need for any law, no need for any morality, no need for the state, for the magistrate, for the police, for the military. Almost ninety percent of our energy is wasted in this whole arrangement. If man can live according to his own light -- and that is possible only if he reaches to his innermost core through meditation -- then all this criminal wastage nf energy can be stopped. The earth can become paradise itself, because if one hundred percent energy can become available to creativity, to alt, to science, to music, to painting, to poetry, we can create for the first time a real society of human beings.

Right now the human being only LOOKS like a human being; deep down he is nothing but an animal

masquerading as a human being. His humanity is not even skin-deep: just scratch him a little and immediately the animal comes out. The human being that we are living with, that we have lived hitherto, is concerned with such trivia that it can only prove his mediocrity; it cannot give us any hint of his intelligence.

Man goes on arguing about great things, but goes on living in a totally different way. His thoughts are very great; his life is very.immature. In fact, he creates all those great thoughts to cover up his immaturity.

Four colleagues from the philosophy department of a university went to play golf. On the first tee they found a foursome of psychologists just about to tee off.

One of the philosophers quipped, "You fellows must really have a terrible time trying to play golf while you psych each other out!"

"At least we don't argue," one of the psychologists replied, "about whether or not the ball is really there!"

Our philosophers, our psychologists, our theologians, have remained abstract, talking about great things just to escape from the ugly reality.

My effort here is to help you to become aware of the ugly reality because to be aware of it will change its ugliness into beauty. Awareness is a miracle. Otherwise people go on in a long process of hair-splitting and they call it philosophy and they call it religion, metaphysics, spirituality. And they remain concerned with such stupid things.

In the Middle Ages in European countries the great the great theologians were concerned about a problem you will laugh at. And they worked on it for hundreds of years and thousands of books were written on it. "How many angels can dance on the point of a single needle?" It was a GREAT philosophical problem. You will laugh, but they were very serious about it.

You are serious about many things others will laugh at, your children will laugh at. Drop all philosophical, all abstract wastage of your intelligence. Become concerned with the truth.

The truth is: man is not even legal, what to say about moral? And if he is not even legal or moral he cannot understand religion. Religion remains still for the chosen few, for the courageous, for the intelligent.

And the so-called moralists, the puritans, are not really moral people, remember. H.G. Wells has said, "Moral indignation is jealousy with a halo." And he is right. The so-called moral people are not really moral; they are living a double life: on the surface moral, but in reality as immoral as anybody else or even more. Maybe their morality is there to hide their illegal activities. And everyone seems to be in the same boat. From the lowest laborer to the man who holds the highest post, the prime minister or the president of a country, it seems all are in the same boat.

Richard Nixon was a great man till he was caught. Now Jimmy Carter is getting into the same trap. His brother has been caught -- he has taken millions of dollars illegally from a country; he was lobbying for that country. And just the other day his son was caught doing the same thing, and also his sister. So now you can wait for the news -- any day his wife! And finally you will find that he was at the center of it all. And he must be at the center of it all; without him all this could not happen. So just as Nixon fell down from the world of being a great man through Watergate, Jimmy Carter is falling every day through "Billygate"! His whole smile has gone. In the beginning you could have counted his teeth; now that whole smile has disappeared.

It seems a man is moral only till he is caught. So the difference between the moral and the immoral is only that of being caught or not.

I had a very beautiful teacher in my high school days. He was a Mohammedan, a very loving person, and he was the seniormost teacher in the school, so he used to be the superintendent of all the examinations. And I loved the man for many things. The one thing that I loved him very much for was that before every examination he would come to us and would declare, "I am not against copying, stealing from others, bringing books in -- I am not against it at all. But if you are caught, then you will be punished! So, mind you, you should not be caught. Once you are caught, then I cannot forgive you, but if you can manage then with all my blessings you can do it!"

And then he would say, "I will give you five minutes to think. If you have brought any notes, any books, anything, and you want to surrender them you can surrender them within five minutes. Or, if you decide otherwise, go ahead. But remember, if you are caught then you will not find a greater enemy than me. But I

am not telling you not to do these things. I am simply telling you that I am here to punish you if you are caught."

I loved him. And many people would start taking out their notes and their books and they would surrender them. "This man is dangerous -- he is telling a truth! " But from him I learned my first lesson about what is moral and what is immoral. The difference is not much.

Sangvai is an additional judge in Poona, so naturally the question has arisen in him:

WHY SHOULD THERE BE A DIFFERENCE BETWEEN MORAL AND LEGAL STANDARDS IN THE MATTER OF HOLDING ONE GUILTY?

In fact, to hold anybody guilty is wrong in itself. The guilty person is not guilty; he has been brought up in a guilt-ridden society. He is not totally responsible for it. To punish him is criminal.

Once Lao Tzu was made a magistrate. The Emperor of China, thinking him the wisest man of the country, persuaded him to become a magistrate, the highest magistrate of the country. But only one case was enough and he had to be dismissed, because in the first case it became clear to the Emperor and to everybody else that Lao Tzu was dangerous, because he gave six months' jail to a man who had been caught stealing red handed -- and he also gave six months' jail to the person in whose house he had been stealing! Nobody could understand what was the matter.

The Emperor called him: "Are you mad or something? Why have you punished the man who has been robbed of his money?"

Lao Tzu said, "That man has accumulated so much that it is natural that he will be robbed. He should be thankful that he is not murdered! In fact, I am not fair in giving them both a similar kind of punishment. The rich man needs a harder punishment than the poor man who is a thief, because the first crime has been committed by the rich man, not by the poor man. The poor man has done a secondary thing; his crime is secondary, it is not that important. "

If in a society people accumulate wealth, then a few people are bound to steal, are bound to become thieves out of necessity. Nobody is really guilty. The whole structure of the society is guilty, and the structure needs to be changed. But we punish individuals and we go on perpetuating the same structure which creates these crimes.

A radical change is needed. And even if you want to change the individual, punishment is not the way. He should not be made to feel guilty. In fact, he should be sent for psychological treatment; he needs treatment. He needs a little more awareness, a little more lovingness; he needs a little more meditativeness. Sending him for a few months to jail or for a few years to jail is not going to help; it will simply confirm him as a criminal.

In five years of living in jail, what is he going to learn? He will find there master thieves, murderers and all kinds of criminals, and they will teach him the art -- in which he must have been lacking, otherwise why should he have been caught? He will come out of the jail more skillful in doing the same crime or maybe even bigger crimes.

I am against ALL punishment, I am against ALL imprisonment. Prisons should be transformed into hospitals, and people should be sent to centers of meditation where they can gain a little more awareness, a little more lovingness, a little more meditativeness. They should not be changed or punished or beaten -- these are ugly ways of taking revenge. This is not justice, this is social revenge! The society is vengeful towards the person because the person has not followed the society.

This whole society is rotten and all its systems are rotten. This whole society needs to be changed from the very roots. Its legal system, its political system, its so-called religious system -- they are all rotten, they are all wounds full of pus. The society needs a surgical operation.

And that's what we are trying to do here. Naturally, people are going to be against me, because what they have been thinking are very important things, what they have thought are great things, I am telling you are just junk, just stupidities.

An English lord visits his doctor. He neatly hangs up his umbrella and his bowler. Then he takes off his jacket, his shirt and his trousers, folding them very neatly and putting them on a chair. He then takes off his shoes and puts them straight under the chair. Then he takes off his underpants, folds them and puts them on the chair.

Standing at attention in front of the doctor he calmly tells him, "Well, as you can see, doctor, my left testicle hangs lower than my right one."

Smiling, the doctor replies, "Oh, but that is perfectly normal. You have nothing to worry about!"

"Oh, I'm not worrying, doctor," replies the man, "but don't you think it is a bit untidy?"

These are the people... completely asleep, snoring. They have to be awakened. They have to be shaken out of their habits. They have to be given a new birth.

Hence I say we don't need a better man, we need a new man. Betterment has gone on for centuries and nothing has happened. Now we don't need any better man -- enough is enough! Now we want a totally new man, discontinuous with the past. We want to begin again as if we are Adam and Eve, just now expelled from the Garden of Eden.

I want to start afresh, and it is always easier to make a new house rather than to renovate an old one. And this old house has been renovated so many times, and you go on renovating it, supporting it from this side and that, and it goes on collapsing. It goes on and on, again and again. Still you are not fed up with it. You want to go on living in it -- even if your life is in danger. And that's how it is.

Humanity has come to a stage where if we continue in the old ways, man is finished. There is only one hope: if we can start a new man from ABC, then only can humanity survive on the earth, otherwise not.

The fourth question

OSHO, I GIVE AN INCH, I GET A MILE. THE ICEBERG IS MELTING BIT BY BIT. BUT SOMETHING IN ME REFUSES TO ACCEPT THAT IT CAN HAPPEN TO ME.

Deva Mitta,

WE HAVE been brought up with the idea that we are not right, that something is essentially wrong with us, that we are not to be ourselves, that we have to become Jesus, Buddha, Mahavira. One thing certainly has to be avoided: that is becoming ourselves. Nobody has ever told you to be just yourself, hence there is guilt. Everybody is feeling guilty. And whatsoever you do you will feel guilty. because basically you have been conditioned with the idea, poisoned with the idea, that you are wrong and out of you only wrong things can happen.

My approach is totally different. I declare to you that you are perfectly right, that nothing is wrong with you, that you are not to follow somebody else, that you are not to imitate anybody else, that you have to love yourself, trust yourself, that you have to live a life of freedom, a life of rebellion, a life of exploration.

And then miracles start happening. When they start happening, of course you cannot believe it because you had always believed that you are a very inferior kind of person, ugly. You have been told thousands of times that whatsoever you do is wrong. Each child is told every day -- and how many times! -- "What you are doing is wrong. Don't do it! "

A small child was asked at school, his first day at school, "What is your name?"
He said, "My name? Johnny Don't! "

The poor child -- because it is always, "Johnny, don't! " so he thinks that is his name. Whatsoever he is going to do -- he wants to go out, he wants to play, he wants to sing -- it is always "No! " Slowly slowly he starts thinking of himself as basically wrong.

Religions help the idea that man is born in sin. Adam and Eve committed some wrong -- and I can't think what wrong they committed. Eating the fruit of the Tree of Knowledge cannot be anything wrong. And if there is anything wrong in it, why did God create that tree in the first place? And we say God is omnipotent, omniscient, omnipresent. He should have known it before, that if he created this tree then Adam and Eve were bound to eat from the tree. The Garden of Eden had millions of trees, and God told Adam and Eve not to eat from THIS tree.

In fact, he had forbidden them two trees. One was the Tree of Knowledge and the other was the Tree of Life. It is strange! God should have known a little more psychology -- and it is not much psychology either

-- that if you prevent somebody, if you make it an order, "Don't do it!" you challenge the person. It is good that Adam and Eve accepted the challenge. I am all for them. If I have to choose between God and Adam and Eve, I will choose Adam and Eve because they did the right thing. They rebelled, they disobeyed. They said, "Who are you to tell us what we should eat and what we should not eat?" They inquired, they adventured, they risked, they gambled -- courageous people. They gambled Paradise. They said, "We are ready to lose Paradise, but we cannot lost our freedom." They respected freedom more than Paradise itself with all its pleasures. They were not hedonists, they were truth seekers.

And the moment God came to know that they had eaten from the Tree of Knowledge he expelled them immediately, because now he was afraid they would eat from the Tree of Life.

And it seems the Devil who had come to them in the form of a snake was right. He had told Eve, "God is jealous, very jealous. He is afraid that if you eat from the Trees of Knowledge and Life you will be a god yourself. And he is very jealous, he is afraid of that. " And it seems the Devil was right. Otherwise what was wrong with eating from the Tree of Life?

But what God did, the original father, all the parents have been doing to their children since then. "Don't do this, don't eat that..." They go on destroying your integrity, they go on destroying your morale, they go on destroying your respect for yourself. They create a self-condemnation in you.

That's why, Mitta, you cannot believe.

You say: SOMETHING IN ME REFUSES TO ACCEPT THAT IT CAN HAPPEN TO ME.

You cannot accept it because it goes against your whole training, your whole upbringing. And I say to you, you are ENTITLED to miracles, it is your birthright.

And exactly this is the law.

You say: I GIVE AN INCH, I GET A MILE.

Yes, exactly that is the law: you move one step towards truth and truth moves one thousand steps towards you. You take just a little risk and thousands of blessings shower on you. The existence is ready to make you enlightened any moment, only you are unwilling. And why are you unwilling? -- because you have been told that Jesus can be enlightened because he is the only begotten Son of God, Buddha can be enlightened because he is born in a special way; he is no ordinary human being. He comes from the beyond -- he is an AVATARA, an incarnation of God. How can you be enlightened? Krishna can be enlightened because he is born enlightened. You are born unenlightened and you are going to remain unenlightened. At the most you can hope to follow some enlightened one. But following is not much of a dignity, it is not a glory.

I say to you there is no question of following anybody. My sannyasins are not my followers. I am nobody's leader, nobody's guide, I am just a friend. I am sharing my insight with you, and I am grateful that you are allowing me to share it with you. You need not be grateful towards me at all. I am too overfull with my bliss, with my peace, with my insight -- I want to share it. It is like a cloud full of rainwater which wants to shower. It is like a flower full of perfume which wants to share its perfume with the winds, and is grateful that the wind accepts it, that it is not rejected.

It is a question of wrong upbringing. Each child hates his parents, is bound to. Slowly slowly he forgets it because repressed, very deeply repressed. And each society teaches you to respect your parents. Why? Why does each and every society teach the children to respect the parents? -- for the simple reason that they know that if the child is not taught to respect he will hate. Hate will come naturally, hence it has to be repressed by respect.

"Dad," says the little boy, "would you buy me a real gun?"

"Are you crazy, son? Where did you get such a silly idea?"

"Oh, come on, dad, I really want a gun!"

"Don't bother me now, son."

"But I want a real gun, a gun that fires real bullets. Please, dad, give me one."

"Look, Johnny, if you don't stop this I will have to punish you."

"Oh, but please, I gotta get one!"

The father is fed up. He stands up and screams at Johnny, "No! I am the boss here!"

The small boy interrupts, "Yeah! Now you are, but if you buy me a real gun..."

You say, Mitta: SOMETHING IN ME REFUSES TO ACCEPT THAT IT CAN HAPPEN TO ME.

It is such a great miracle that it is very natural that something in you rejects it. We have been fed with many stories of miracles, but nobody believes in them -- not even those who tell them, who teach and preach; even they don't believe in those miracles.

Those miracles that Christians go on thinking Christ did, and Jainas go on thinking happened in Mahavira's life, and Buddhists go on writing about as far as Buddha is concerned, are all inventions. And they have been invented to prevent the real miracle from happening to you. Let me repeat it: all these stupid miracles have been invented and propagated around the world simply to distract you from the real miracle that can happen to you.

Now what is the point of a Satya Sai Baba materializing a Swiss watch? Millions of Swiss watches are available everywhere! How is this going to enrich the world? And in fact, he should be caught by the police because he must have stolen it from somewhere. otherwise how can it be Swiss -- made? It would have been Sai Baba -- made! It is Swiss -- made. Either he has stolen it or he is deceiving you.

Once I was staying in Bombay. A Parsi woman came to me, an old woman, and she said to me, "Satya Sai Baba used to stay at my house, but now I have discovered two things about him. And when I tell people, people think I have gone made."

Now he was spreading a rumour that this woman was possessed by evil spirits, and that woman looked perfectly sane.

I said, "What are those two things?"

She said, "One is, the last time he came here, just out of curiosity when he was taking his bath I looked into his suitcases -- they were full of watches! Secondly, he always makes friends with small boys, so I became a little curious. I looked through the keyhole -- and he is a homosexual! Now I am telling people these two things and people think that I am mad. And both things are absolutely true! And he is spreading the news about me that 'She is possessed by evil spirits.'"

In fact, homosexuality is an ancient religious tradition. To put nuns separate and monks separate is to create homosexuality. It is natural; it is bound to happen.

And these watches... and people think miracles are happening. And Jesus walking on water... I don't think that he was so foolish as to walk on water. But these miracles have been told to you so that you can be distracted from the real miracle, so when the real miracle starts happening you cannot believe it. You can only believe in miracles if they are in stories, and Jesus is nothing but a story to you and Moses is a story.

Moses parted the ocean... I have been trying to part the water in my bathtub and I have not been able to yet! It is all nonsense. Every day for twenty-five years... and I close my eyes and I open my eyes, and it is the same!

It is sill; to believe in such things, but we have been brought up on these silly things.

A Brazilian is sitting by the side of the road with his cow. He sees a Porsche in the distance coming towards him. The driver is a big shot from the city. He stands up as the car draws closer and signals the driver to give him a lift. The Porsche stops.

"Give me a lift, senor," he asks.

"But what about the cow?" says the driver.

"Not to worry, I will tie her to the back bumper."

"What!" exclaims the city slicker. "She won't keep up with this car."

"Oh, don't you worry about her, she'll be all right," drawls the Brazilian.

So off they go, the cow tied to the rear of the car. The city guy, wanting to have fun, accelerates the car to fifty miles an hour. He looks in the rearview mirror and there is the cow running along at the same speed as the car. He cannot believe his eyes... sixty, seventy-five, ninety, one hundred miles an hour and there is the cow right behind.

The driver, both amazed and puzzled, speeds up even more to one hundred and twenty miles an hour, and the cow is still there keeping up with him. When he gets to one hundred and fifty miles an hour he looks through the rearview mirror and notices that the cow is still running but her tongue is hanging out.

"Looks like your cow can't take it for much longer, " he says with relief to the Brazilian. "Her tongue is already hanging out."

"On which side of the mouth is hanging?" the Brazilian asks casually.

"The left side," says the slicker.

"So keep to the right, that means she is signaling to pass you!"

Such things happen in stories, in jokes, but not in reality.

Mitta, what is happening to you is something real. You can beheve m fictions and you have forgotten how lo trust reality. Watch what is happening, respect it, trust it, and it will deepen -- it will become vaster, it will become richer, it will gain many more dimensions to it. You are on the right track, but don't refuse to accept it because if you refuse to accept it then you stop, then you become closed.

Remain open and vulnerable to all the winds and the rain and the sun. Remain available to existence as such. To me, existence is God and there is no other God. And existence is each moment a miracle -- we have just become blind.

There are many kinds of blindness: Christian blindness, Hindu blindness, communist blindness, Buddhist blindness, and so on and so forth. Drop all these blindnesses. Become simple and ordinary. That's what my sannyas is all about. Listen and watch and see what is happening. And many more miracles are bound to happen, they will be following. If you allow, then you are on an unending journey, a pilgrimage that begins but never ends.

Theologia Mystica

Chapter #4
Chapter title: Mystical Unknowing

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BUT TAKE HEED LEST THE PROFANE HEAR THOSE, I SAY, WHO CLING TO CREATURES, AND IMAGINE IN THEMSELVES THAT NOTHING IS BEYOND BEING, BEYOND EXISTENCES, BUT SUPPOSE THEMSELVES TO KNOW HIM "WHO MAKETH DARKNESS HIS HIDING PLACE." IF, THEN, THE DIVINE MYSTERIES ARE BEYOND SUCH, WHAT SHALL BE SAID OF THOSE YET MORE PROFANE WHO CONCEIVE THAT THE UNDERLYING CAUSE OF ALL IN TERMS OF THE OUTWARD FORMS OF THINGS AND ASSERT THAT HE EXCEEDS NOT THESE IMPIOUS AND MANIFOLD CONCEITS OF THEIR OWN MAKING? INSOFAR AS HE IS THE CAUSE OF ALL THINGS, WE MUST NEEDS IMPUTE AND AFFIRM OF HIM ALL THEIR ATTRIBUTES; BUT IN SO FAR AS HE IS BEYOND AND ABOVE ALL, WE MUST NEEDS DENY THOSE ATTRIBUTES TO HIM ENTIRELY, YET NOT SUPPOSE THAT THIS AFFIRMATION AND DENIAL ARE CONTRADICTORY, BUT THAT HE HIMSELF IS BEFORE AND ABOVE ALL DENIALS, AND BEYOND ALL NEGATING AND IMPUTING.

AFTER THIS MANNER, THEN, THE BLESSED BARTHOLOMEW SAYS THAT DIVINE TRUTH IS BOTH MUCH AND VERY LITTLE, AND THE GOSPEL BOTH WIDE AND GREAT, AND YET BRIEF. THIS SEEMS TO ME A MARVELOUS INSIGHT, FOR THE EXCELLENT CAUSE OF ALL THINGS MAY BE REVEALED WITH MANY WORDS, WITH FEW WORDS, AND EVEN WITH NO WORDS, INASMUCH AS HE IS BOTH UNUTTERABLE AND UNKNOWABLE, BECAUSE BEYOND BEING HE STANDS ABOVE ALL NATURE. HE IS TRULY REVEALED WITHOUT COVERINGS ONLY TO THOSE WHO PASS ABOVE ALL THINGS IMPURE AND PURE, WHO GO BEYOND ALL CLIMBING OF SACRED HEIGHTS, AND LEAVE BEHIND ALL HEAVENLY LIGHTS AND SOUNDS, AND SUPERNAL DISCOURSES, AND ARE TAKEN UP INTO THAT DARKNESS WHERE HE TRULY IS WHO IS BEYOND ALL THINGS. FOR NOT UNMEANINGLY WAS

THE BLESSED MOSES HIMSELF FIRST BIDDEN TO BE PURIFIED, AND THEN TO BE SET ASIDE FROM THE UNPURIFIED; AND AFTER ENTIRE PURIFCATION HE HEARD THE MANY-VOICED TRUMPETS, AND BEHELD A MULTITUDE OF LIGHTS GIVING FORTH PURE AND MANIFOLD BEAMS. AFTER HE WAS SET ASIDE FROM THE MANYFOLK, HE WENT BEFORE THE ELECT PRIESTS TO THE UTTERMOST PEAK OF SACRED HEIGHTS.

BUT THUS FAR HE HAD NOT YET CONVERSE WITH GOD HIMSELF NOR BEHELD HIM FOR HE IS WITHOUT ASPECT BUT SAW ONLY THE PLACE WHERE HE DWELLS. THIS I TAKE TO MEAN THAT THE MOST HEAVENLY AND LOFTY OF THINGS WHICH MAY BE SEEN AND KNOWN ARE NO MORE THAN CERTAIN IMAGES OF THINGS SUBORDINATE TO HIM WHO TRANSCENDS ALL. THROUGH THEM IS SHOWN HIS PRESENCE EXCEEDING ALL COMPREHENSION STANDING ON THOSE HEIGHTS OF HIS HOLY PLACES WHICH MAY BE KNOWN OF THE MIND. AND AT TIMES HE WHO IS SET FREE OF THINGS SEEN AND OF THINGS SEEING, ENTERS INTO THE TRULY MYSTICAL DARKNESS OF UNKNOWING, WHEREFROM HE PUTS OUT ALL INTELLECTUAL KNOWLEDGE AND CLEAVES TO THAT WHICH IS QUITE BEYOND TOUCH AND SIGHT -- THE ENTIRE ESSENCE OF HIM WHO IS BEYOND ALL. THUS THROUGH THE VOIDING OF ALL KNOWLEDGE HE IS JOINED WITH THE BETTER PART OF HIMSELF NOT WITH ANY CREATURE NOR WITH HIMSELF NOR WITH ANOTHER BUT WITH HINT WHO IS INWARDLY UNKNOWABLE; AND KNOWING NOTHING HE KNOWS BEYOND THE MIND.

A PHILOSOPHER walked into a bakery and ordered a delicious fruitcake to be made with extravagant decorations.

"I want a birthday cake," he said, "with 'Happy Birthday' written across the top. When could it be ready?"

"I can give it to you in twenty minutes, sir," answered the attendant.

When the philosopher returned twenty minutes later, the cake was ready. He looked long and carefully at it, took a step back to examine it more closely, then said, "Look, I really wanted it to be more decorative. Lots of color and icing-sugar swirls. And see here, instead of 'Happy Birthday' write 'One Thousand Happinesses!'"

"okay," said the confectioner, a little disappointed. "Come again in another half an hour and I'll have it ready."

Half an hour later the philosopher returned. The cake was ready and he examined it very closely. He stopped and thought for a while, then said, "Will you do this for me? Put even more flowers and swirls around the cake, and perhaps you could compose a longer message for the top -- something like 'Congratulations! Lots of Love.' Would you do all that?"

The confectioner agreed and made all the modifications. A little time later the philosopher returned, scrutinized the cake and exclaimed, "Oh! Oh, yes! Now it is beautiful!"

"Can I wrap it for you, sir?" asked the confectioner, relieved.

"Oh no, thank you, that's not needed. I'll eat it here."

The philosophers, the theologians, the logicians are the most stupid people in the world! And it is unfortunate, very unfortunate, that a man like Dionysius has to speak in the words of Christian philosophy, theology and logic. A Zen Master would have said the same thing in a very different way, very clearly, without using so many unnecessary words and without using the name of God at all.

Dionysius is in a difficulty: he wants to talk like a Zen Master -- he knows nothing of Zen but he has the same insight, the same experience -- he wants to say things straight, he wants to call a spade a spade, but it is very difficult. If you want to survive in a Christian world, in a Mohammedan world, in a Judaic world, then you have to use their language. So he has to go round and round. He says exactly that which he wants to say but has to use vague words, camouflages, facades, to protect himself. And I think he did well, because it was more necessary to survive and give the message that he had found within himself than to be a martyr.

Thousands of people have been burnt by Christians. The people who talk about love, the people who talk about peace, the people who think that Jesus came into the world to give the message of love, brotherhood -- they have killed more people than anybody else. And all their bloodshed was only a question of words -- words became so important.

With foolish people it happens always: the reality fades away and words take its place. The word "God" becomes more important than the reality of God; the word "love" becomes more important than the phenomenon of love. Then they can kill each other for the word.

It is unbelievable that for thousands of years people have trusted in words so much -- as if the word "fire" is fire, as if the word "water" is water! When you are thirsty, the word "water" is not going to help. Of course, if you are not thirsty then there is no difference between the word "water" and water itself.

But the philosophers are not thirsty -- they are not thirsty for truth. They are really on great ego trips. They are not exploring that which is; on the contrary, they are fabricating, manufacturing systems of thought of their own, and trying to impose their thoughts on reality. Hence they never go beyond the mind. And mind is always mediocre, mind is never intelligent -- it cannot be by its very nature

Mind cannot by ANY process be made intelligent because mind means memory. Mind means a mechanism that accumulates past experiences. Mind means the known, and intelligence means exploration of the unknown -- and not only of the unknown: when the intelligence reaches to its ultimate flowering it enters into the world of the unknowable.

So please forgive Dionysius for his way of expressing himself -- that is Christian, but his message is absolutely universal. We will have to sort it out, we will have to put the Christian words aside.

Did you hear about the philosopher who went to the local Saturday night dance and noticed a shy girl in the corner? He went over and asked her to dance. They spent the rest of the evening together and when it was time to leave the philosopher said, "How about coming to my place?"

"Oh, I can't!" replied the girl. "I have my menstrual cycle.'

"Oh, that doesn't matter," said the philosopher, "we can take my new Honda 5OO and pick up your menstrual cycle in the morning!"

The people who live in words are really ridiculous!

A large swarthy Mexican sauntered into a Tijuana whorehouse. The madam greeted him cordially and directed him to the first room on the right. The man returned shortly, explaining that he couldn't do it. The madam asked what the problem was. WITH SOME EMbarrassment the Mexican explained, "Because sheez my seezter."

Understandingly the madam directed him to the second door on the left. Soon he returned. Again he was shaking his head and saying, "I cood not do eet -- sheez my seezter."

A little embarrassed too by this time, the madam directed the man to the last room on the right. True to form he returned within a few minutes, eyes downcast, saying, "Theez lady too eez my seezter!"

Amazed and perplexed the madam now directed the man to the room of a fair-skinned, blond Swedish girl on the top floor knowing well that this could not possibly be his "seezter. "

As soon as the man had disappeared into the room, she rushed to a secret peephole in the room's wall to watch. After a time and with more than a little hesitation the man finally dropped his drawers. Seeing his huge prick unfold to his knees the girl exclaimed, "Oh, brother!"

And that was the whole problem -- the word "brother! "

You will have to be a little patient with Dionysius. He is using the way of writing and expressing that Christian theologians are accustomed to. Ninety-nine percent of it could have been avoided, but that one percent is so precious that the unnecessary ninety-nine percent can be tolerated.

And if you know the history of Jews and the Christians and the Mohammedans, they all belong to the same root, to the same source. In the world there are only two religious traditions: one is Judaic, the other is Hindu. From the Judaic tradition came Christianity and Mohammedanism, and then their offshoots -- Catholics, Protestants, Shiahs, Sunnis, and so on and so forth. And the Hindu religion has two main offshoots: Jainism and Buddhism, and then their many smaller branches.

The difference between these two traditions is tremendous. The Judaic tradition is very wordy; it has remained confined to the world of the mind. Only once in a while a courageous soul has taken a jump into the beyond. If he was not careful enough he was immediately murdered, crucified, killed.

Dionysius was very cautious because of this fact. Hence he hides his diamonds behind ordinary pebbles and stones and rocks. He says:

BUT TAKE HEED LEST THE PROFANE HEAR...

HE IS writing to his disciple, Timothy: "TAKE HEED LEST THE PROFANE HEAR... Be very careful and cautious. If the profane hear the truth you will be in danger, unnecessary danger. "
And who are the profane? He says:

> ... THOSE, I SAY, WHO CLING TO CREATURES, AND IMAGINE IN THEMSELVES THAT NOTHING IS BEYOND BEING...

Christianity, Judaism, Mohammedanism, all three religions that were born outside India, have remained dualistic: they believe in God the creator, and the world, the created. This is their basic dualistic approach. To them God is like a painter or like a sculptor who sculpts or paints. By the time the painting is complete it is an independent thing. Even if the painter dies, the painting will remain. Once the sculptor has worked to his satisfaction he is no more needed. Then the statue, his art, can persist on its own. Now the existence of the creator is irrelevant.

You may have noted it or you may not have noted it, that God in the Judaic tradition created the world in six days and on the seventh day he rested. And nobody asks what he has been doing since then. Still resting? It seems to be such a long holiday, and after only six days' work! And now for eternity there is nothing to do...

This is not the Eastern approach. God is not thought of as a painter or a sculptor, God is thought of as a dancer, Nataraj. You must have seen the statues of Shiva dancing; that is the Eastern vision of God, as a dancer. What is the difference? The difference is great; the difference is immense and of tremendous Importance. You cannot divide the dancer and the dance -- there is no possibility of division -- the dancer is the dance, the dance is the dancer. In fact, at the peak of dancing the dancer completely disappears into his dance; he becomes the dance.

In the East, God the creator, and the world, the created, are not two phenomena but two aspects of one reality. The world is the dance and God is the dancer, and if the dancer stops even for a single moment the world will disappear. The dancer cannot go on a holiday.

Hence in the East nothing like Sunday has ever existed; it is a Western contribution to the East. There have been festival days, but they were not for resting, they were for dancing, for celebrating, for singing. They were not "off" days -- in fact you were more "on," more "turned on" on those days than on any other days.

It comes from the original vision of God not as a creator but as creativity. And remember again the difference: God is not the creator but creativity, God is not a person but energy, a presence. The Eastern insight has reached to the ultimate peak beyond which there is no possibility of improvement.

Dionysius wants to express the same truth; he has somehow stumbled upon it. But he advises his disciple, Timothy:

> ... TAKE HEED LEST THE PROFANE HEAR..

And by "profane" he means the so-called religious. He calls them profane because they are dualists. ANY kind of dualism is part of a profane mind. The sacred consciousness knows no duality, no division; it knows only one organic unity. The whole existence is one organic unity: God and the creatures are not separate.

But Christians have condemned it very much -- they call it paganism. If you think everything is divine you are a pagan, you are very primitive; you have not yet risen to a sophisticated vision of the world, you are still living in a childish attitude. It is not a childish attitude. It is childlike but not childish. And it is childlike in the same way as Jesus says, "Unless you are like small children you will not enter into my kingdom of God." It is not primitive -- it is simple, but not primitive. It is clear, very clear, but it is not primitive. It is, in fact, the highest expression of religiousness.

Dionysius says those people are profane who think in terms of duality, who divide existence into the creator and the creatures, and who cling to the creatures.

Now Christians cannot believe that you are gods. To declare oneself a god is sacrilege, it is a sin. Even Jesus says it in roundabout ways, not directly, not like the Upanishadic seers: "AHAM BRAHMASMI, I am God" -- not so directly. Jesus says, "I am the Son of God, and the Son and the Father are one." This is a

roundabout way. Why not say, "Aham BRAHMASMI, I am God"? Why go in such a roundabout way: "I am the Son of God" -- using a very anthropocentric language, making God a father and yourself a son, creating the idea of a holy family? And the family is one of the unholiest things on the earth! Now Jesus is projecting it onto the ultimate reality and then, by the back door, he asserts the truth: "I, the Son, and God, the Father, are not two." But it has become so diluted. It loses the sharpness of AHAM BRAHMASMI or Al-Hillaj Mansur's ANA'L HAQQ. ANA'L HAQQ means "I am the ultimate truth." These are direct statements.

But Christians condemn this directness. They will call these statements egoistic, they will call these statements pagan. The East says that everything is divine. The smallest leaf of grass iS as divine as the greatest star, because nothing exists other than God. Existence becomes synonymous with God.

Dionysius says to Timothy, "Beware of the profane." He calls, in fact, all the Christians profane, all the Jews profane; he does not call them religious. He says these are the people "who cling to creatures," who go on saying that "We are creatures and we cannot be gods and we cannot be creators."

That is sheer nonsense. You are creators and you are creatures -- both. And you know it every moment. that you can exist either as a creature or as a creator. Whenever you are in a state of uncreativity you are a creature. But you know moments of creativity: in those moments you are not a creature, your hidden aspect surfaces. When you paint and you forget yourself completely in your painting, then are you a creature? When you sing and the song possesses you, are you a creature? When you love and love so totally that you are dissolved into it, are you a creature? You have all known moments when you are a creator. You have known moments when you know you can do miracles. You know there are moments when all the secrets of magic ate in your hands -- you can transform dust into gold.

There is not a single human being so poor that he has never tasted something of it. He may not believe it, he may reject it, he may close himself to the experience, he may even try to forget all about it, he may think he has been imagining, dreaming. But these windows open once in a while.

To open these windows deliberately is meditation. When they open of their own accord you are not the master. Yes, watching a beautiful sunset you may feel something of the creator in you, but you are not the master. Seeing a bird on the wing you may become so one with the bird that you forget that you are on the earth, you are in the sky. But you are not the master of it. Meditation makes you a master of it.

But these profane people go on claiming that they are religious, and they are not religious. The world is full of pseudo-religious people. If you want to know how many pseudo-religious people there are you can count the Christians, the Mohammedans, the Jainas, the Hindus, the Buddhists, the people who go to the churches and the temples and the mosques and the gurudwaras. These are all pseudo-religious; they have nothing to do with truth. They are not interested in truth -- in fact they are afraid of truth. They are believers but not religious.

A believer is never a religious person, and a religious person is never a believer. A religious person knows; the believer only believes. And why should one believe at all unless there are some hidden motives? Either people are afraid of hell... They have been made afraid; their fear has been exploited for centuries. Priests became aware of the phenomenon, that man lives by two things, either fear or greed. And not only priests: the politicians, the pedagogues, they are all using the same strategy.

When a child is not behaving according to you, you punish him. What are you doing? You are exploiting his fear. You are making him afraid that if he is going to do the same thing again he will be punished, maybe more severely. And when he behaves according to you, the way you want him to, you reward him. That is exploiting his greed. The same is the structure of all educational systems in the world: punish and reward.

When I passed my post-graduate examinations, it happened accidentally, just accidentally, that I got the medal, the gold medal. It was a pure accident because I had never tried for it -- a sheer coincidence. My professors were puzzled, the whole university was puzzled, because nobody had ever thought that I would top the list. I myself was puzzled.

I went to the head of my department, Dr. Saxena, and asked him, "What is the matter? What has gone wrong? How come I have got the gold medal?"

He said, "We are all puzzled, because you were never present in the classes. Just because we love you we allowed you to enter the examinations, and we were afraid that you would not do all the papers."

He used to come to pick me up every morning so that he could see with his own eyes that I entered the examination hall; then he would leave. He was afraid I might not go, because that was my usual routine: to

go to sleep at three o'clock in the night and then get up somewhere around nine, ten, eleven. And the examination used to be between seven and ten. By quarter to seven I had to be in the examination hall, and he was naturally afraid.

Finally we found out how it happened. One very famous philosopher, Dr. R. D. Renade -- he was the head of Allahabad University -- always liked very short answers and to the point. And I never used three hours; not on one single day did I use the whole three hours to answer -- within one hour I would be finished. I would simply write maxims.

In his whole life Professor Renade had not given anyone one hundred percent marks. He loved, not what I said, but more than that the way I said it. I answered the whole question in a single paragraph, or maybe just a small parable and no answer -- he had to understand the parable -- or just a joke. He must have laughed and enjoyed and become so happy with me that he gave me one hundred percent marks. That's how, accidentally, it happened.

When I was given the gold medal, the first thing I did was to go to the university well and throw it in there. A crowd gathered and they said, "What are you doing?" I said, "I don't believe in punishment and reward. To carry this gold medal with me is to respect the system, the whole stupid structure."

Reward people or punish people: this has been our whole way of life for centuries. The governments do it, the courts do it, the teachers do it, the parents do it. And the people who go to the mosques and the temples and the churches are the people who are either afraid of hell or desiring and greedy for heavenly pleasures.

One morning a man goes to the Vatican and inquires about the Pope's health. The Swiss guards answer that the Pope's health is very good.

The following morning the man is there again to inquire about the Pontiff's health. The Swiss guards reply that it is excellent.

This goes on for so many days that the astonished guards praise the man for his concern, which shows how good a Catholic he is.

But the man replies, "You see, I went to the doctor who said that my health is very poor and that I have to be careful -- cannot smoke or drink. And when I asked him about women he said, 'Oh well, just once every time a pope dies!' "

So you never know why people are going to the church or to the temple or to the mosque. Just by seeing them going there and praying there. don't be deceived, don't think that they are religious. Either they are afraid of hellfire or they are interested in heavenly pleasures.

And let me tell you a secret: hell is not so bad. In fact now it is all air-conditioned! It is no longer the same world. Where can you find petrol and kerosene to continue the hellfire? It is all finished! And so many scientists have reached there that they have all made it as technological, as sophisticated as possible. In fact, heaven is in a far worse situation than it has ever been, because what can these stupid saints do? Things have changed -- the wheel has moved. Now if you want to go anywhere, go to hell. And if you follow me you can be certain that you will reach there. I can assure you only of one thing: see you in hell! Heaven is no longer worth it.

In heaven one day the Holy Mary and St. Joseph were talking. "It is time, Joseph, for me to go into the world and find out how strong the people's faith is in Christianity. "

"Very well," said Joseph, "but you must call me on the hotline every evening so I know how you are doing!"

Mary agreed and left for earth that night. The first evening the telephone rang in heaven and it was Mary.

"Joseph," she said, "I am in Poland now. The faith is strong here, although it is a little subversive, and the devotion to me is great!"

The second evening the phone rang: "Joseph, I am in Italy. It is fantastic, and they say that in Brazil it is even better! "

On the third evening: "Hello, Joseph, I am in Holland now. The faith in my son is good, but with so many Protestants the devotion to me is low."

The fourth and fifth evenings there was no call. St. Joseph was puzzled and worried. He asked all the

incoming souls whether they had seen the Holy Mary, but nobody had.

Finally after three more days the hotline rang. Joseph ran excitedly to answer it, picked up the receiver and cried, "Hello, Mary, hello, is that you?"

After a moment of silence a soft, foxy voice on the other end of the line replied, "Hello, Jojo, mon amour, is that you? Mimi calling -- I am in Paris!"

Avoid heaven -- it is very old -- fashioned! But the people in the religious places are still hankering for it, either out of fear or out of greed, which are two aspects of the same coin. It is good that Dionysius calls them profane. These profane people:

... IMAGINE IN THEMSELVES THAT NOTHING IS BEYOND BEING...

Now Dionysius wants to say something like Gautam the Buddha. He wants to say the truth of ANATTA, non-being, but how to say it in a Christian way? It is difficult, very difficult; he has to be very subtle. Buddha could say it directly, that being is our invention, being is nothing but ego projected on higher planes. Existence is egoless, beingless; it is transcendental to being and non-being. You cannot say it is this or that: neither this nor that, NETI NETI -- you can only say that. Or, the best way is not to say anything at all, to be silent, because only silence can say something about it. The moment you use a word you falsify the truth, because no word can contain the whole truth; every word can contain only one aspect of the truth at the cost of other aspects. And that is not right for those who are enlightened, who know the truth in its totality.

But Dionysius finds a way. He says:

These people think, THAT NOTHING IS BEYOND BEING, BEYOND EXISTENCES, BUT SUPPOSE THEMSELVES TO KNOW HIM "WHO MAKETH DARKNESS HIS HIDING-PLACE."

He has to bring in scriptures to support him. He uses those scriptures in his own way -- he has to. It is like a Zen monk, a Zen Master, writing a Christian treatise. The ancient scriptures say God MAKETH DARKNESS HIS HIDING-PLACE. If that is true, Dionysius says, then how can these stupid people claim to know him? If he is hiding, how can you know him? All your knowledge is pretentious. And you say you know him AS IF he is a person, as if he is a being.

There have been thousands of Christians who believe that they have seen Jesus, who believe they have seen the Holy Ghost, who believe they have seen God the Father -- not only seen but talked with him, received messages from him.

Just the other day somebody wrote me a question about one of the disciples of Shivananda. He is well known in America, in Europe -- Vishnu Devananda is his name. Up to now he has been claiming that he goes on receiving messages from his late Master, Shivananda. Only recently he has confessed that somebody in his own organization was deceiving him, giving him messages as if they were coming from the late Master, Shivananda.

In the first place Shivananda was not a Master at all; he was only a teacher and a very ordinary teacher, a third-rate teacher. He was talking old rubbish. But a man like Vishnu Devananda who is worshipped by thousands of people in Europe and America -- particularly in Spanish countries he has a great following -- he can be deceived by someone in his own organization. Somebody was playing tricks on him. And these tricks are not new.

Madame Blavatsky used to play the same trick upon the Theosophists, and great Theosophists like Colonel Olcott and others were deceived. It was found out only later on that she had managed it through a servant; a servant used to hide on the roof. Just think... the roof of Buddha Hall and a sannyasin hiding there, and in the middle of the discourse a letter drops! And Madame Blavatsky used to claim that these letters had come from divine Masters, particularly from Master K. H., Kuthumi, who is the head of all the Masters, who is a direct mediator between God and the earth. Only later on did the servant confess before the court that he was hiding on the roof where there was a small place from which to drop the letters, and those letters were written by Madame Blavatsky herself. And then the experts on writing found out that that was true -- all the letters were written by Blavatsky herself.

Now somebody in Vishnu Devananda's own organization has been deceiving him for years. But these

are the foolish people...

One of the very famous Americans, Baba Ram Dass, was deceived for one year continuously by a woman who said that she was delivering messages from Ram Dass's late Master, Neem Karoli Baba. And the messages were not just ordinary messages -- tantric messages, "The Master has said make love to me!" So Baba Ram Dass was making love to the woman, and for one year continuously it went on. It seems people want to be fooled!

There are people who want to befool, there are people who are ready to be befooled. This world is full of such people, and they have been thought religious, esoteric, occult -- all kinds of beautiful names have been given to these fools.

It is good that Vishnu Devananda has confessed that somebody in his own organization was deceiving him, but what does it show? It shows one thing: that Vishnu Devananda is a fool. If somebody in his own organization, his own disciple can deceive him, then what integrity has he got and what consciousness? He should drop being a Master, he should stop initiating people. He has lost all right to.

In the name of religion so much stupidity has happened in the world that if religion disappears as it is, man will be immensely benefited.

Just the other day I was reading that in Arabian countries at least one thousand women are killed every day, for SMALL things; just the suspicion is enough. If the husband suspects that the wife is having some relationship with somebody -- and can you find a husband who does not suspect, or can you find a wife who does not suspect? -- then that is enough reason to kill the woman. And Islamic law allows it; it is not murder. You are killing your own woman, your own wife -- it is like destroying your own chair! Who can prevent you? It is your own chair. You can burn your bicycle -- so you have burnt another menstrual cycle! So what is wrong with it? Thousands of women are killed every day, in the twentieth century, in the name of Islamic law. We have not really evolved; we are still as primitive as we have ever been.

Dionysius says:

IF THEN, THE DIVINE MYSTERIES ARE BEYOND SUCH...

These people who call themselves religious, divine mysteries are beyond them.

... WHAT SHALL BE SAID OF THOSE YET MORE PROFANE WHO CONCEIVE THE UNDERLYING CAUSES OF ALL IN TERMS OF THE OUTWARD FORMS OF THINGS, AND ASSERT THAT HE EXCEEDS NOT THESE IMPIOUS AND MANIFOLD CONCEITS OF THEIR OWN MAKING?

There are two types of people according to Carl Gustav Jung: the extrovert and the introvert. The introverts become religious, the so-called religious. I don't mean really religious, just the so-called religious -- these are the introverts. They believe in the reality of God as a person, in the reality of the self, in being, and they believe in thousands of other things. One can imagine anything and if you imagine it strongly you will experience it. Believe it and you will know it, but it is not a truth; it is your own belief which has auto-hypnotized you.

And the extroverts are the materialists, the atheists, the communists. They believe only in the things that they can see, that they can observe; they believe in the objective reality. Scientists are extroverts; they believe in the objective world, in the material world. And the so-called religious people are introverts; they believe in the self, in God, in angels, in Kuthumi, in archangels, and all kinds of nonsense.

The really religious person is neither extrovert nor introvert. Hc transcends these divisions. and in transcending these divisions he disappears, evaporates. He is, but no longer a self, no longer confined in any ego. The ego was just like an egg -- it has broken. The bird has flown into the sky, into the beyond.

INSOFAR AS HE IS THE CAUSE OF ALL THINGS WE MUST NEEDS IMPUTE AND AFFIRM OF HIM ALL THEIR ATTRIBUTES...

This is how Dionysius has to go through this tortuous language.

INSOFAR AS H IS THE CAUSE OF ALL THINGS WE MUST NEEDS IMPUTE AND AFFIRM OF HIM ALL THEIR ATTRIBUTES...

Of course, God has to be given all the attributes of the manifested things.

... BUT INSOFAR AS HE IS BEYOND AND ABOVE ALL WE MUST NEEDS DENY THOSE ATTRIBUTES TO HIM ENTIRELY YET NOT SUPPOSE THAT THIS AFFIRMATION AND DENIAL ARE CONTRADICTORY BUT THAT H HIMSELF IS BEFORE AND ABOVE ALL DENIALS AND BEYOND ALL NEGATING AND IMPUTING.

Just as there are extroverts and introverts, there are people who are positivists and there are people who are negativists. VIA AFFIRMATIVA and VIA NEGATIVA these have been the two paths of people to inquire into reality. But if you accept a certain standpoint from the very beginning, you miss.

The real inquirer starts his inquiry without any prejudice, without any A PRIORI; he starts his journey with knowing nothing, believing nothing. He does not believe, he does not disbelieve. He is not negative, he is not positive. He is not extrovert, he is not introvert. He simply says, "I don't know" -- AGNOSIA. He starts from a state of not-knowing, and only through that state of not-knowing does he come to know. But he cannot claim knowledge, never, because to claim knowledge is to claim ignorance. To say "I know" implies two things: that "I am," which is not true, and it implies another thing, that "There is something to know which is separate from me."

The moment you say "I know" you have accepted three things: the knower, the known and the knowledge that exists between the two. You have divided the world into a trinity, and the world is one. There is no knower, no known, no knowledge -- or, the knower is the knowledge and the known too.

Dionysius says: Remember, God is beyond affirmation AND negation. He simply is. And all that you have conceived of him is your own imagination. Drop your imagination if you want to know that which is. Truth cannot be known through imagination, it can only be known through meditation.

His word for meditation is AGNOSIA a beautiful word: a state of silent not-knowing.

AFTER THIS MANNER THEN THE BLESSED BARTHOLOMEW SAYS THAT DIVINE TRUTH IS BOTH MUCH AND VERY LITTLE...

He has to quote the authorities, the authorities of the Church, to make it clear that he is not trying to say anything individual, that he is simply following the tradition.

This has never been expected in the East. Everybody has been given the right to say whatsoever he feels like saying. There is no need to get affirmation from the past. Buddha never says, "What I am saying is right because it is said in the Vedas too."

I myself say to you that whatsoever I am saying I am saying on my own authority. If some scriptures agree with it, it Is good for those scriptures; if they don't agree with it it unfortunate for THEM. BUT I AM not producing any evidence. I myself have experienced something, I am an eye-witness, and truth needs no proofs.

But this has not been so in the West for centuries; people had to give supports. Individual freedom has not existed in the Church. And this is strange, because Jews killed Jesus because he was speaking on his own authority. And Christians have been doing the same -- they have not learned a single thing, they have not understood Jesus at all.

Jesus is an individual assertion of truth. He says again and again, "It is said by other prophets,'Do this,' but I say to you something else, totally different." He was speaking on his own authority. Experience always speaks with that quality. It is not authoritative, remember, but it speaks with authority because it knows, it has experienced. But the Christian Church has not allowed such things, hence Dionysius quotes authorities. He says:

... THE BLESSED BARTHOLOMEW SAYS THAT DIVINE TRUTH IS BOTH MUCH AND VERY LITTLE...

It is true. It is so much that you cannot exhaust it; you can go on talking about it, but you cannot exhaust it. Buddha spoke for forty-two years continuously, still the message was incomplete. Mahavira spoke for forty years, still the message was incomplete. It cannot be complete -- no message can be entire because the truth is so vast. And yet it is very little -- you can write it on a postcard or even the postcard may be too big. It is so vast that millions of words cannot express it and it is so brief that even silence is capable of speaking it.

... AND THE GOSPEL SAYS IT IS BOTH WIDE AND GREAT AND YET BRIEF THIS SEEMS TO ME A MARVELOUS INSIGHT FOR THE EXCELLENT CAUSE OF ALL THINGS MAY BE REVEALED WITH MANY WORDS WITH FEW WORDS AND WITH EVEN NO WORDS...

THE best is with no words, but where to find people who can understand no words?

One of the most significant philosophers of this age, Ludwig Wittgenstein, says, "Do not say that which cannot be said." He is right, because saying that which cannot be said is dangerous. It is bound to be wrong, it is falsifying. It is exactly what Lao Tzu says, "Truth cannot be said. The moment you say it you falsify it." But Lao Tzu said it, and Wittgenstein could not control c either.

The Upanishads say: "Those who know, they are silent, and those who do not know, they speak." But the Upanishads are saying it, so where to put the Upanishads? Socrates says: "I know only one thing, that I know nothing." But that one thing he knows, and that one thing contains all.

It is true that if it can be said without words that is the best, but who will understand it?

There is a beautiful story about Mahavira. When he became enlightened, seven days he spoke without words -- but who will understand without words? Only a few gods who had come to see this miracle, that had happened on the earth, only they could understand. But it was almost useless, because they knew it already anyway. What he was saying they could only nod their heads to. They could say, "Yes, it is right."

Then Mahavira had to speak in a language that could be understood by mortal human beings. But his message was so condensed -- he was a lover of maxims. He wouldn't elaborate, he wouldn't explain; he would simply assert without any explanation. So only very few very evolved human beings could understand him and they became his interpreters, his GANDHARAS. He would speak to those eleven persons and then those eleven persons would go and speak to others.

Finally he decided that that too was not right, because the moment he said something it was falsified immediately -- it was no longer as beautiful as it was in silence. Then those GANDHARAS. those eleven interpreters, would hear; something more was lost because what THEY heard, they heard according to themselves. And when these GANDHARAS said it to the ordinary masses, something again was lost because they used THEIR language; they could not use Mahavira's language. And when the masses heard it, it was almost something totally different than what was said by Mahavira. So finally he had to speak directly.

All enlightened Masters would have liked to sPeak through silence, but where are people who will understand it? Then they have to speak the language of the people, and they have to prepare the people slowly so that one day they can understand the silence too.

That's what I am trying to do here: I am talking to you continuously only in order to help you one day to sit in silence with me. Nothing will be said, nothing will be heard: all will be said, all will be heard.

... INASMUCH AS HE IS BOTH UNUTTERABLE AND UNKNOWABLE BECAUSE BEYOND BEING HE STANDS ABOVE ALL NATURE. HE IS TRULY REVEALED WITHOUT COVERINGS ONLY TO THOSE WHO PASS ABOVE ALL THINGS IMPURE AND PURE...

He is inserting tremendously great truths into the Christian jargon. Buddha would have said simply, "Go beyond good and bad." That's what I have been telling you: that morality and immorality are very ordinary things. My sannyasins have to transcend both. It is better to be moral than to be immoral, but to go beyond both is just far out!

The moral person is a good citizen. He does not harm people or at least he harms only minimally, only when it is absolutely necessary. The immoral person harms others; he will not miss any opportunity to harm others. But the moral and immoral, both remained concerned with the other.

The religious person is one who forgets the other and dissolves into his own innerness, into his own

interiority. When you are alone in your interiority, where is the question of being moral and immoral? The question arises only when you relate with others; the question is of relationship. But when you are absolutely alone you are amoral.

But Dionysius could not say it directly because the whole Christian attitude is moralistic, puritanistic: Do good, be good! Christians have created so many do-gooders that no other religion has been able to do as much mischief as Christians have done. These do-gooders are the most mischievous people in the world. They don't listen to you, whether you want good to be done to you or not; they go on doing it. They say, "We will do it, we have to do it.

This is our duty, our moral duty. This is God's command ment!" They go on forcing their idea of good on others.

When I used to travel in India, for twenty years continuously, I came across many things. In India people have the idea, particularly the villagers -- and eighty percent of India consists of villages -- that if you sene a saint you earn tremendous virtue, PUNYA merit, and you will be rewarded greatly in heaven, so you have to serve a saint. Now whether the saint wants to be served or not, that is not the point at all! So many times I had to force people to go out of my room because they wanted to serve me. And "service" in India means they will massage your feet... I would say, "But I want to sleep!"

And they would say, "You can sleep, but you cannot prevent us from serving you. Otherwise how are we going to earn merit?"

They would force themselves upon me.

It is out of those twenty years of experience that in my ashram you see guards -- because the people have served me so much, I am tired of it! They would start massaging my body and I would say, "I don't like massage at all!" But that is not the point, that is irrelevant, whether you like it or not. In the middle of the night, somebody would enter the train at a station and start serving me. I would be fast asleep -- he would wake me up. He would say, "You can rest, but the train is going to stay here for one hour, so I did not want to lose this opportunity." And for one hour I had to suffer! They would go on doing whatsoever they wanted to do.

In Rajasthan one woman who was worshipped almost like a saint used to come to see me, and of course a saint has to be served. But she had her own ways of serving. She would bring many mangoes -- if it was the time for mangoes, a bucketful of mangoes -- and she would force those mangoes on me. And I had just tasted one mango when it would be passed on, because she had at least fifty followers always following her. It had become prasad it had become a great gift. Now another mango had to be forced on me so that became PRASAD then the third mango... all my clothes would become wet with mango juice. But who was concerned with me? -- they were earning their merit.

And people ask me why there are guards! You cannot imagine what would happen to me if there were not guards -- you cannot imagine! Those twenty years I have suffered so much... In a way that suffering has been good: through that suffering I am finished with all my past karmas! But now there is no more left so I don't want any more service done to me.

Christians live with the idea of right and wrong, shoulds and should-nots, impure and pure. And Dionysius wants to take them beyond it, like Sosan: NEITHER THIS NOR THAT. He says:

HE IS TRULY REVEALED WITHOUT COVERINGS ONLY TO THOSE WHO PASS ABOVE ALL THINGS IMPURE AND PURE WHO GO BEYOND ALL CLIMBING OF SACRED HEIGHTS...

Because even if it is a sacred height it is an ego trip. Those who become absolutely ordinary... That is the Zen standpoint: to be absolutely ordinary, to be a nobody. That's how I define my sannyas: to be a nobody. But a Christian saint is somebody, he is not a nobody; he has reached to the sacred heights. And Dionysius wants to say that that too is the subtlest ego, far more dangerous than the gross one. Those who have stopped and gone...

... BEYOND ALL CLIMBING OF SACRED HEIGHTS AND LEAVE BEHIND ALL HEAVENLY LIGHTS AND SOUNDS...

Remember it, because when you enter inside you will hear beautiful music, you will see beautiful lights. You have no idea of how much beauty exists in the interiority of your world. But go beyond them.

... AND SUPERNAL DISCOURSES...

You will hear voices so sweet, so honey-sweet, that you will believe they are from angels, from God. But they are all from your own mind. The last strategy of the mind is to create what you are seeking, to make available imaginary plastic things instead of the real ones you are searching for, to give you toys to play with. Don't be deceived by them. Go beyond all.

... AND ARE TAKEN UP INTO THAT DARKNESS WHERE HE TRULY IS WHO IS BEYOND ALL these THINGS.

God is beyond all purity and impurity, right and wrong. God is beyond ALL that you can conceive. That is the meaning of Dionysian darkness. Darkness has many beautiful things about it. When it is light you can make distinctions: "This is beautiful, that is ugly. This is right, that is wrong. This is a man, that is a woman." But when it is darkness all distinctions are lost: you don't know who is who, what is what. Darkness dissolves all distinctions -- darkness is a state of non-distinctions. Light is always shallow, darkness has depth. Light is always momentary -- it depends on certain fuel.

Even the sun is going to die one day -- the scientists say that perhaps after four million years, because its fuel is being used every day, twenty-four hours a day; one day it is going to be exhausted. Many suns have died before; this sun cannot live forever. It has a lifespan, just as the candle burns, slowly slowly, and by the morning it is gone.

All light is momentary, but darkness is eternal because it needs no fuel. It simply is. It is independent; it has no cause. Hence darkness has some symbolic meaning which comes very close to the existence of God.

FOR NOT UNMEANINGFULLY WAS THE BLESSED MOLES HIMSELF FIRST BIDDEN TO BE PURIFIED...

DIONYSIUS has to go through all this unnecessarily. I feel sorry for the man. I have a deep love for the man, and many times reading his statements I have wondered... It must have been an accident that he was born in the West; he belonged to the East. In the East he would have flowered fully. There would have been no need to hide the way he is doing here. Now he brings in Moses. He says:

FIRST MOSES WAS BIDDEN TO BE PURIFIED AND THEN TO BE SET ASIDE FROM THE UNPURIFIED; AND AFTER ENTIRE PURIFCATION HE HEARD THE MANY-VOICED TRUMPETS, AND BEHELD A MULTITUDE OF LIGHTS GIVING FORTH PURE AND MANIFOLD BEAMS. AFTER HE WAS SET ASIDE FROM THE MANYFOLK HE WENT BEFORE THE ELECT PRIESTS TO THE UTTERMOST PEAK OF SACRED HEIGHTS.
BUT THUS FAR HE HAD NOT YET CONVERSE WITH GOD HIMSELF NOR BEHELD HIM FOR HE IS WITHOUT ASPECT BUT SAW ONLY THE PLACE WHERE HE DWELLS.

He is using Moses to hide something of immense value, so only those who are capable of absorbing it will be able to discover it. He says: He SAW ONLY THE PLACE WHERE HE DWELLS. That place is AGNOSIA a state of not-knowing, a luminous darkness, what Patanjali calls SAMADHI -- a deep dreamless sleep but with full awareness.

THIS I TAKE TO MEAN THAT THE MOST HEAVENLY AND LOFTY OF THINGS WHICH MAY BE SEEN AND KNOWN ARE NO MORE THAN CERTAIN IMAGES OF THINGS SUBORDINATE TO HIM WHO TRANSCENDS ALL. THROUGH THEM IS SHOWN HIS PRESENCE EXCEEDING ALL COMPREHENSION STANDING ON THOSE HEIGHTS OF HIS HOLY PLACES WHICH MAY BE KNOWN OF THE MIND. AND AT TIMES HE WHO IS SET FREE OF THINGS SEEN AND OF THINGS SEEING ENTERS INTO THE TRULY MYSTICAL DARKNESS OF UNKNOWING, WHEREFROM HE PUTS OUT ALL INTELLECTUAL

KNOWLEDGE AND CLEAVES TO THAT WHICH IS QUITE BEYOND TOUCH AND SIGHT -- THE ENTIRE ESSENCE OF HIM WHO IS BEYOND ALL. THUS THROUGH THE VOIDING OF ALL KNOWLEDGE HE IS JOINED WITH THE BETTER PART OF HIMSELF NOT WITH ANY CREATURE NOR WITH HIMSELF NOR WITH ANOTHER BUT WITH HINT WHO IS INWARDLY UNKNOWABLE; AND KNOWING NOTHING HE KNOWS BEYOND THE MIND.

Mind is knowledge, meditation is non-knowledge. Mind knows, meditation experiences. Mind can only give you a certain acquaintance but not the taste. If you want the taste of the Tao you have to move to no-mind, to meditation, to AGNOSIA.

A tremendous awareness is needed, an awareness that can help you to cut yourself off from the mind, from words, from theories, from philosophy, from theology, from religions, from priests: a tremendous awareness like a sharp sword that cuts ALL that binds you and makes you free.

To indicate that freedom Dionysius has used the most beautiful word I have ever come across: AGNOSIA. Be so silent, so unknowing, so non-existential, a deep emptiness, a nothingness, and then mysteries will be revealed to you. Then God can stand naked before you. But if you know something about God then you will never know him as he is.

It is said that the word "God" stands for three words. G stands for "that," O stands for "which" and D stands for "is." God is a code word; it means nothing, it simply represents THAT WHICH IS. But to know that which is you will have to come to a certain state: a state of absolute emptiness. What Buddha calls SHUNYATA nothingness, Dionysius calls AGNOSIA. I call it meditation, but these ate different words for the same phenomenon.

If you have attained to AGNOSIA YOU have found the place where he dwells, you have found the temple where he lives. And that tempi is not outside, it is within you. It is at the VERY core of your being.

Theologia Mystica

Chapter #5
Chapter title: Man's is Life's Invention

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The first question

OSHO,
TO WHAT EXTENT DOES LIFE HAVE RELEVANCE TO LOGIC?

Mavji Savla,

LOGIC is a very small thing, life is vast. Logic is utilitarian, it is an invention of man. Life is non-utilitarian, it is not an invention of man; on the contrary, man is life's invention. Logic is one-dimensional, life is multi-dimensional. But for thousands of years man has been conditioned to believe that logic and life are synonymous.

This has destroyed the whole joy of the human heart, it has destroyed the most precious thing in

existence: it has poisoned man's capacity to love, because logic goes against love, logic goes against bliss, logic goes against meditativeness, logic goes against godliness. But logic is good in a marketplace -- it is calculative, mathematical. Logic is good with things but not good with persons.

If you want to live with things logic is enough, but that is not going to be much of a life. When you live with persons, when you relate with persons, logic is not enough at all; in fact you have to put logic aside.

To relate to a person is to relate to an infinity. Logic cannot contain infinities. To fall in love means you are moving into the world of the uncalculated, the incalculable, the immeasurable, the uncharted. Logic will tell you, "You are going mad. Stop before it is too late!" Logic always creates a prison around you. Of course, it convinces you that it is for your own sake, it is for your safety, security, comfort. And in a certain sense it does give a certain security to you -- but that security is the security of death not of life.

If you want to be absolutely secure the grave is the best place; then there is no insecurity, no discomfort, no illnesses, no problems, no anxieties, no calamities, no death even! Once you have died you have died; it is all finished. Now you can rest forever. That's why on graves you will find these words: Now Rest in Peace. What else can you do in a grave?

One woman made a beautiful marble stone for her husband's grave: "Rest in Peace" was written on it in golden letters. After three days the will was opened and the husband had not left anything for the woman. She was furious. She rushed to the grave and underneath the golden letters "Rest in Peace" she wrote in her own hand "Till I Come!"

Life is insecure. There are wives and there are husbands, and there are children and whatnot. Life is insecure but that's the beauty of life, that's its adventure, that s its exhilaration, ecstasy. Logic makes everything dull, boring -- two plus two is always four.

In life it is not so: two plus two is sometimes three, sometimes five -- in fact, it is never four! In life it is never four. And now even mathematicians, geometricians, logicians have started becoming aware of the phenomenon. A new branch of geometry has happened, non-Euclidean geometry; it has changed the whole Euclidean static world. In non-Euclidean geometry nothing is logical. But you will be surprised to know that Albert Einstein found it far more helpful in discovering the Theory of Relativity than Euclidean geometry, which is logical.

Albert Einstein, before he died, just two days before, said, "When I started my adventure into the world of science I was very certain that two plus two is four. Now I cannot say that -- I cannot say it with any certainty. All certainty is gone. As I have gone deeper into the mystery of existence. I have found that our logic is applicable only to the most superficial. The deeper you go, the more irrelevant it becomes." His last words were, "To me life is a mystery now, and I feel that there is something in life which is absolutely unknowable."

Logic believes in two categories: the known and the unknown. That which is unknown today will become known tomorrow. That which is known today was unknown yesterday. So there is not much difference between the known and the unknown; they belong to the same category. Logic does not believe in the unknowable -- and the unknowable is the very heart of life, the very heartbeat of the universe.

I am not against logic. Use it -- it is a beautiful strategy as far as things are concerned, the marketplace is concerned, the superficial world is concerned -- but beware that you don't go on carrying it into deeper layers of life and experience. There it is a hindrance.

Logic means mind. Mind is helpful in understanding the objective world. Mind is a hindrance in understanding the subjective world, because the subjective world is beyond the mind, behind the mind. You can use your eyes to see others, but you cannot use your eyes to see yourself. If you want to see yourself through your own eyes you have to use a mirror. To look in a mirror means you are creating a reflection of yourself -- which is not you, certainly not you, but you can see the reflection. Logic can see only the reflected glory of existence; it cannot see existence itself because existence is far deeper than logical formulations.

Mavji Savla, your question is significant, very significant.

You ask: TO WHAT EXTENT DOES LIFE HAVE RELEVANCE TO LOGIC?

To a very small extent, just skin-deep. Deeper than that logic loses all relevance; not only that, it becomes ridiculous.

A young officer's extreme keenness in demanding strict adherence to official regulations was causing problems.

Eventually the genial general took him aside for a chat on "man management," suggesting that the regulations should be taken as a guide and were not meant to be strictly applied.

"Where in the regulations," he asked briskly, "is that stated?"

There are people who live by the word and lose the spirit: we call them pundits, scholars, knowledgeable people. They live according to the literal meaning, they never think in terms of metaphors and poetry. And life is more metaphorical than anything else. It is poetry, it is pure poetry. It is music, it is sheer music.

A poor Englishman worked his whole life to educate his only daughter born from a birth that left him a widower. With a very meager salary he saved hard to give the girl a decent education and had her entered in one of the best schools in the country.

At the end of the year he went to pick up his daughter at the railway station.

"Tell me all your news, darling," he asked his daughter.

"Dad," said the girl, "you always trusted me so I want to tell you that during this last semester I lost my virginitude. "

"Nooo!" says the father desperately. "I can't believe it. After all the sacrifices that I made to put you in the best school in the country, you can't even tell me this news in proper English?"

"Am I mentioned in the will?" the nephew asked anxiously.

"You certainly are," replied the lawyer. "Right here in the third paragraph your uncle says: To my niece Sarah I bequeath a hundred thousand dollars, to my cousin Janice fifty thousand dollars. and to my nephew Charles, who was always curious to know if he was mentioned in my will, I say 'Hi, Charles.' "

One day a creditor knocks on the door of an impoverished English Lord. The butler opens the door and tells him that milord only receives at seven p.m. sharp.

That evening at the time appointed the creditor knocks again on the door, but he is told that the time for visits Is over.

"What do you mean?" exclaims the creditor in anger. "It is seven o'clock!"

"Milord receives at seven SHARP, sir," answers the butler, "not one minute before nor a minute after!"

Logic can make you very stupid. Of course its stupidity is a very decorated stupidity, polished, cultured, so it is very difficult to see the foolishness of it. But life is far more because logic can contain only one polarity. For example, logic can think of darkness OR light but not of both together; logic can think of life OR death but never of both together. That becomes inconceivable. But that's how it is: life is death too. Light is darkness too.

Logic will not be able to comprehend Dionysius' idea of luminous darkness; it will look simply mad. Luminous darkness? How can darkness be luminous? How can darkness be translucent? Darkness has to be dark, light has to be light. Logic believes in pigeonholes, in categories, and life is one organic unity. Everything penetrates everything else. There are no categories; life goes on flowing. Light becomes darkness, darkness becomes light. Birth becomes death, death becomes birth. Love becomes hate, hate becomes love. Friendship becomes enmity, enmity becomes friendship.

And now we know that a man can become a woman, a woman can become a man. There is no intrinsic impossibility in it. Just as electricity consists of two poles, the negative and the positive, the whole existence consists of polarities. Logically they look opposite, but if you put logic aside then they are not opposites but complementaries: without The negative the positive cannot exist. Then how can you call them opposites? If the negative is a necessity for the positive to exist, if the positive is a must for the negative to exist, they are not opposites, they are complementaries.

Now a totally different vision is arising slowly: the vision that takes opposites as complementaries. Aristotelian logic is dying, it is on its deathbed. In fact, it is dead; it is being kept alive by artificial breathing. The Theory of Relativity has dealt it the final blow, the death blow. The Theory of Relativity has simply transcended all logic. And that is the beauty of Einsteinian physics: it is for the first time that a

physicist has spoken the language of the mystic. It is one of the greatest events that has happened in our lifetime: that physics speaks the same language as mystics have always spoken.

Physics has come very close to mysticism; that is the beginning of a meeting, of a synthesis. And the synthesis Is not very far away. Soon you will see -- those who have clear eyes can see it right now -- that logic has no more relevance because physics has gone deeper than the superficial, objective world. Now matter exists no more. You SEE matter, it is very logically there; in fact logically you cannot disprove matter.

One of the great English philosophers, Berkeley, was going for a morning walk with his friend, Dr. Johnson...

In Western philosophy Berkeley is almost the equivalent of Shankaracharya. Shankaracharya has said that the world is an illusion: it is only a dream, it is a thought, it does not consist of things, it consists of thoughts. We have always accepted that mystics talk such nonsense! Berkeley also used to talk the same way: that the world is only a dream.

Dr. Johnson was a very pragmatic and practical man, and of course very superficial too. He could not argue with Berkeley, so he took a rock from the side of the road and hit Berkeley's foot with the rock. Berkeley screamed, and the blood started oozing out of his foot.

Dr. Johnson laughed and he said, "Now what do you say? Is this rock real or not? And what is this scream all about if the rock is only a thought? How can it hit you?

And from where is the blood coming out, and why? You are just being hit by a thought?"
Berkeley could not say anything.

The friendship ended because this is no way to argue. But Berkeley was unaware of the Indian mystics. Had he known anything of Indian mystics he would have answered Dr. Johnson perfectly well. Berkeley was bringing a new idea to Western philosophy. In India it has existed for centuries. It is said about the great Buddhist monk, Nagarjuna, that he was caught hold of by the king of the country because he was saying that nothing exists, nothing at all. Existence is a pure dream.

He was far ahead of Berkeley and anybody else because he was saying the world is a dream, and because the dream is false how can the dreamer be true? The world is false, it is a dream, and because the dream is false the dreamer is false. So nothing exists: neither the dreamer nor the dream. Shankaracharya at least accepts that the dreamer is true, and Berkeley also accepts that the subjective is true, the objective is false. But Nagarjuna seems to be far more clear. If the objective is false, how can the subjective be true? If the seen is false, what is the proof of the seer? If the known is false, then how can the knower exist? -- on what grounds?

He was caught hold of by the king. The king was a very pragmatic man. He must have been like Dr. Johnson; maybe Dr. Johnson was just another incarnation of the same king. He caught hold of Nagarjuna, he listened to his ideas. It was difficult to argue with him, almost impossible. How can you prove that life is true?

For example, we are sitting here. I may be just dreaming you, or you may be dreaming me, or we both may be dreaming simultaneously. But what proof is there that you are really there and I am really here, that I am talking to you and you are listening to me? It may be just mind stuff, nothing else. And many times in your dreams you have seen me. Of course, I don't dream; so I don't see you in my dreams. I am so fed up seeing you the whole day that it is natural I don't see you in my dreams. And orange is such a dangerous color.

The king could not argue with Nagarjuna, but he had a mad elephant. So he asked the mad elephant to be brought before the palace. The person who was ordered to bring the mad elephant asked why.

The king said, "We have to give proof to Nagarjuna. We have to see what happens when the mad elephant chases him, catches hold of him and throws him a hundred feet away. Then we will see whether it is a thought or a reality! "

And when the mad elephant came Nagarjuna started running. The mad elephant was chasing him and Nagarjuna was shouting, "Save me! Save me! All that I was saying was nonsense. Forgive me!" And he was crying so desperately that the king had compassion on him. He stopped the mad elephant, he called Nagarjuna. Nagarjuna was trembling, perspiring, breathing hard, could not speak for a few moments. Then the king asked, "What do you think about this elephant? Is this elephant real or just a thought?"

Nagarjuna said, "Sir, the elephant is just a dream."

The king said, "What? Then why were you crying and screaming and shouting and asking me to stop the

mad elephant?"

Nagarjuna said, "Sir, that too was part of the dream. Your stopping the elephant is also part of the dream. You can again put the elephant behind me and I assure you I will again scream and shout. But that doesn't prove anything; it simply proves that one dream creates another dream. It does not prove the reality of the elephant. It simply proves that one dream can trigger another dream."

That's how the world continues -- one dream triggering another dream.

This has always been the language of the mystics. But for the first time in the history of man physics also is speaking the same language: Matter exists no more. If you ask them, "Then what exists?" they shrug their shoulders. They say, "Something -- X,Y,Z. We call it'electrons, neurons, protons,' but they are just X,Y,Z -- names given to certain entities nobody has ever seen. Nobody is ever going to see them -- we don't know whether they exist or not. All that we know is that if we accept them our calculations come right. If we don't accept them then it becomes difficult to make our calculations. So they are hypothetical realities. "

Buddha has said God is a hypothetical reality, self is a hypothetical reality. Logically they are needed -- I and thou are needed -- but the need is logical, not existential. Those who have penetrated the subjective reality, they have come to know that all our words, all our logic, all our hypotheses are only arbitrary. And now even physics agrees. The Theory of Relativity is the beginning of a totally new science, the beginning of the meeting of East and West.

You will be surprised to know that Mahavira, the twenty-fourth TEERTHANKARA of the Jainas was the first man in the whole world who talked about the Theory of Relativity, twenty-five centuries before Albert Einstein ever thought about it. Of course, he was talking about the theory of relativity in relation to the subjective world and Einstein focuses the same vision on the objective world, but both have come to one conclusion: that life is more than logic -- far more, immensely more.

But unless you are deeply meditative you will not be able to live that tremendously illogical life because it will drive you mad. If you are not meditative, Mavji Savla, then remain confined to the world of logic, otherwise you will go mad.

In English we have two words, very beautiful, of great significance: one is "breakdown," the other is "breakthrough." Breakdown is when you don't know any meditation and your logic becomes irrelevant. You don't know how to reach to the heart and your head has become absolutely meaningless to you, then there is a breakdown, you go insane. But if you know meditativeness -- meditativeness means the art of transforming the opposites into complementaries -- then there is a breakthrough: you enter into a new world, a new vision, a new perspective.

In a sense you are again mad. That's why Jesus is known as mad. Francis used to call himself mad -- and for all practical purposes he if mad. Buddha and Mahavira... they are all mad in a sense. They are not sane the way you are sane, either they are below you or above you, but one thing is certain: they are somewhere else. If they are below you it is a breakdown. If they are above you it is a breakthrough. Meditation is the art of transforming madness into Buddhahood. Meditation is the art of taking you beyond logic and yet keeping your sanity intact. Meditation is the greatest discovery ever made, and I don't think there is ever going to be another discovery which can surpass meditation.

The second question

OSHO,
I HAVE HAD LOTS OF EXHILARATING MOMENTS OF WHAT SEEMED TO ME TO BE REAL CONSCIOUSNESS, BUT THEN AS SOON AS I HAVE FELT CONSCIOUS I BEGIN TO FEEL UNCONSCIOUS, AND IT SEEMS MORE AND MORE TO ME THAT BEING CONSCIOUS IS A STATE ONE HAS TO JUST EXPERIENCE AND NOT RECOGNIZE.
HAVE YOU ANYTHING TO SAY ON THIS?

Prem Devo,

THE STATE of real awareness is not exhilarating. It has no excitement in it, it is absolutely peaceful. It is neither hot nor cold. You live in a world of coldness, dullness, hence your mind is constantly seeking for something exciting, exhilarating, elevating. You live always in dark valleys so you hanker for peaks, sunlit

peaks. That is your desire, but that is not the nature of consciousness itself.

Consciousness is exactly in the middle. It is neither low nor high, it is neither a valley nor a peak, it is neither cold nor hot. Buddha has called it MAJJHIM NIKAYA -- the middle way. It is exactly in the middle, and it is in the middle that transcendence happens. It is neither positive nor negative, neither good nor bad, NETI NETI, neither this nor that. You have come to such a delicate point where everything is balanced. You are not leaning towards this or towards that.

It is like a tightrope walker who is exactly in the middle. If he leans towards the left he will fall; if he leans towards the right he will fall. He is neither a rightist nor a leftist -- both are going to fall. He is exactly in the middle.

It is like the pendulum of a clock. The pendulum goes to the left, to the far left, then it goes to the far right. Through its movement between these two extremes it keeps the clock running. You may not have observed it, but it has to be contemplated: when the pendulum is moving towards the right it is gaining momentum to go to the left. Apparently it is going to the right; deep down, hidden inside, it Is gaining momentum to go to the left. When it is going to the left it is gaining momentum to go to the right.

And this is so in your life. When you love a person you are gaining momentum to hate the person. That's why it is the same person you both love and hate; they are not two different people. Modern researchers have found the love relationship to be far more complicated than it was ever thought before. They call marriage an "intimate enmity" -- intimate enmity! Two persons are quarreling in a very intimate way.

If you watch lovers you will see this phenomenon continuously. Like the pendulum they go on moving away from each other -- that's what fight is. Every night the pillow fight! It does not exist so much in the East because Eastern women have not yet learned the art of how to throw pillows; they are still old -- fashioned. But in the West it is almost a routine scene. Before love -- making the pillow fight is a must: that creates energy, that releases energy. First the lovers have to fight. By fighting they go farther and farther away from each other. They go as far as possible, as they were when they met for the first time -- it is a mini-divorce -- and once they are that far away, again the same attraction; a mini-honeymoon follows. They start coming close.

And this remains a constant phenomenon: coming close, going farther away, again coming close; asking for one's own space and then feeling lonely, then searching for the other, then being together and feeling bored with each other... The man cannot live without the woman the woman cannot live without the man -- and they cannot live together either! And this is so about all aspects of life.

Consciousness means stopping the pendulum in the middle. If you stop the pendulum of a clock in the middle, what will happen? The clock will stop. And it is very symbolic. If you can stop your consciousness in the middle, neither cold nor hot, neither dull nor excited, then your mind stops, because mind is time -- mind is your inner clock. And the moment mind stops, who is there to recognize? Who is there to say, "Now I am conscious"? If you say, "Now I am conscious," the mind has come back.
That's what has been happening, Prem Devo.

You say: I HAVE HAD LOTS OF EXHILARATING MOMENTS OF WHAT SEEMED TO ME TO BE REAL CONSCIOUSNESS...

It is not real consciousness -- they were exhilarating moments. But when you are exhilarated, soon you will slow down; you will have to go back to your original state.

You say:... BUT THEN AS SOON AS I HAVE FELT CONSCIOUS I BEGIN TO FEEL UNCONSCIOUS...

This is a great revelation if you Try to understand it. Why does it happen? The moment you feel conscious, why do you become unconscious? -- because to FEEL conscious means the mind has come in. Otherwise there is nobody to feel, nobody to recognize, nobody to say, "This is this" -- there is no labeling process. The mind is back, and the mind is always hankering to come back; any excuse is enough.

The moment you say, "Look! It seems this is real consciousness," the mind is back. The mind is not going to miss this opportunity. The mind will pat you on the back and will say, "This is great! You have done it. You have arrived. You have become enlightened. This is what Dionysius calls AGNOSIA. SO now this is the thing, the real thing! " And then the mind goes on and on, and you know that you have become unconscious. All those peaks are lost, that sun has set, that light has disappeared. You are back in your

valley, in those dark spaces.

When you are really conscious there is no recognition You don't label it -- there is nobody to label. You are simply conscious and it is finished then and there -- the full point. But mind is not going to leave you so easily; it will come again and again. You have to become aware of mind's subtle strategies. You have to see and watch how the mind comes back. And it comes in such ways that unless you are very alert it will deceive you. It is a great politician.

Mind can live only when you are unconscious. To be conscious means the death of the mind -- and nobody wants to die. Mind exists only when there is deep unconsciousness; the deeper unconsciousness there is, the more nourishment for the mind.

A man goes to a doctor. The doctor's wife leads him into the office and explains that the doctor went out and will be back shortly. Sitting down with the man, the wife starts flirting with him. One thing leads to another, and in no time at all she is giving him a blow-job.

Suddenly there is the noise of a car and in great distress the woman exclaims, "Here's my husband -- let me go!"

"No, no, please!" pleads the man. "I am just coming -- please continue a few seconds more!"

Just then they hear the key turning in the front door.

"Let me go! Let me go!" cries the woman.

"No, no, please! A few seconds more!"

But the woman violently tears herself away and manages to escape into the other room.

When the doctor enters, the man says, "Good morning, doctor. I heard you coming so I decided to undress in order to avoid wasting your time."

"Good," says the doctor, "but what are you doing with those two ears in your hands?"

Man lives in unconsciousness. He lives without knowing why, without knowing where, without knowing whence. He simply goes on like a robot. And if you watch yourself you will be surprised how you have lived up to now -- almost in a dream.

Maria and Giovanni are having their breakfast. Giovanni says to Maria, "Amore, I can-a understand-a that you are nervous about having your driving-a examination, but last-a night-a it was-a too much! With your mouth-a you were making the noise-a of the engine.and with your hand-a you were changing gears -- using my prick-a!"

But that's how people are living their whole lives, day and night!

Prem Devo, it is good that you have realized that:

... BEING CONSCIOUS IS A STATE ONE HAS TO JUST EXPERIENCE AND NOT RECOGNIZE.

But what will you do? Will you say, "I will not recognize it! No, it is not there! No, it is something else! No, I am not going to be deceived again"? But the mind has come in! Again it is there -- from a different door, of course.

Don't try to recognize, don't try to not-recognize.

And you say: It is A STATE ONE HAS TO JUST EXPERIENCE...

Who is going to experience? What is this "just experience"? If you try to experience it, even if you call it "just experience," you have created a separation between the state and yourself. And any separation between the state and yourself is enough for the mind to come in.

Just understand it and forget all about recognizing it, not recognizing it, just experiencing and not thinking about it. Forget all these things. When it comes, enjoy; when it goes, ENJOY. When it comes, live it; when it is not there, live its absence. Don't make much fuss about it, whether it is there or not. Remain calm and quiet, calm and collected, as if it does not make any difference at all.

Whether you are conscious or unconscious you are the same. If you evaluate Consciousness, if you say consciousness is better than unconsciousness, then there is bound to be difficulty because whenever there is consciousness, your mind in a subtle way will start clinging to it -- and the very clinging brings the mind in.

Mind is a clinger.

You have to learn one thing: to live each moment as it comes, not asking for its opposite, neither clinging to it nor withdrawing away from it. When you are in a dark mood, live it in totality; don't be worried about it. What is wrong with darkness? It has its own beauty -- it is very velvety, it has its own depth. Live it, love it, enjoy it! Take as much nourishment from it as possible. Roots need darkness; without darkness roots cannot grow. So let your roots be nourished by it. And when you have sunlit peaks, let your flowers bloom. Enjoy that too. Flowers are yours as much as your roots are -- both are yours.

My own experience is this: that life has to be used in its totality, in all its dimensions. Yes, even the darker ones, they have their own share to contribute to the richness of life.

Whenever you make a division that "this is good and this is bad," that "this should be and this should not be," you are creating trouble for yourself. Life is one organic unity. When it is night, sleep; when it is day, wake up. Don't hanker for the night in the day; don't hanker for the day in the night.

Rinzai is right when he says that "Whenever I feel hungry I eat and whenever I feel sleepy I sleep. This is my whole SADHANA, this is all that I do."

And this is what I say to my sannyasins. When you are unconscious, nothing is wrong; when you are conscious, nothing is great. Bring them closer to each other to such a point where both weigh equal, then the mind will disappear. There is no need to recognize, there is no need to praise, there is no need to feel egoistic, elated; there is no need to brag about it.

And the moment mind goes totally, all is God, all is godliness, all is bliss, all is benediction.

The third question

OSHO, I HAVE ONLY ONE DREAM IN MY LIFE, AND THAT IS TO ATTAIN PHYSICAL IMMORTALITY. CAN YOU HELP ME TO REALIZE MY DREAM? I HATE THE MOMENTARINESS OF LIFE.

Surendra,

MEDITATE over these three maxims of Murphy.

First: If life were a bed of roses, some people would not be happy until they developed an allergy.

Now what is wrong the momentariness of life? Just think of a kiss with a woman which is eternal... Just think about it. Eternal! Now there is no way to escape. What is wrong with a kiss? A kiss has to be momentary, only then is it beautiful.

I have heard about a Mohammedan king whose wife fell in love with one of his slaves. He was so angry that he wanted to punish him, and punish him in such a way no man has ever been punished. He asked his wise advisors...

One old man said, "Do this: bind them to a pole and let them make love to each other, and keep them chained to the pole in a state of lovemaking for twenty-four hours. "

The king said. "What? Is this a punishment?"

The wise man said, "You just do what I say and see what happens."

And really there has never been such a punishment before. They were forced to be naked, they were forced to make love chained to a pillar with thousands of people watching. Then many things happened -- twenty-four hours is a long time. They started smelling, they started pissing, they defecated -- they had to. It became such an ugly affair, and thousands of people watching... When after twenty-four hours they were freed, it is said they escaped from each other and never saw each other again their whole lives. Enough is enough!

Now Surendra, what is wrong with a momentary life? Your saints have been poisoning you. The flowers have to be momentary, otherwise they will be plastic. Life is beautiful only because it is fragile, because one moment it is there, the next moment it is gone. That's its whole beauty.

Do you want beautiful men and women made of plastic? They will be immortals. Sooner or later that calamity can happen through science: your whole body can be exchanged slowly slowly, part by part, with plastic things. You will be alive but in a plastic body -- and plastic is the most immortal thing in the world. And then your parts can always be changed. If one of your hands goes wrong, you go to the workshop, you

go to the garage, and they immediately change your hand. You want to change your head; you simply go to the market, you look for another head and you change it. It is only a question of taking out a few screws, that's all, to fix a new head on you. Your heart can be plastic. There is no need for blood, we can have artificial blood. Everything can be artificial.

And in many ways it will be good: the bodies will not perspire, because nobody has ever heard of plastic perspiring, and you will not need deodorants and soaps, et cetera; and you will never grow old -- plastic never grows old. And if something goes wrong -- you have a car accident or something -- there will be no need to live with a crippled body; parts can always be changed, and they will be available everywhere.

Life will be immortal, but will it be beautiful? Will it be blissful? I don't think so. I love life the way it is, so please don't ask me such foolish questions. I don't think there is any need for physical immortality.

And your soul is immortal! Search for that rather than trying to search for physical immortality. But there are fools who go on thinking in these ways.

Sri Aurobindo's philosophy became world famous for the simple reason that he was saying to his disciples that physical immortality is possible. And the day he died, the disciples could not believe it. In fact, one of my friends who was in the ashram, told me later on that for three days it was kept secret that Sri Aurobindo had died, because it was unbelievable. When the Mother was asked, she said "He has gone into a deep SAMADHI. It is not death. How can he die? He is physically immortal." But after three days when the body started stinking, they had to bury him.

Then they started believing that the Mother was immortal. Then one day the Mother died. Now those fools are believing that they have both gone to the other world to bring back some more secrets and that they will come soon, they will be back. They are hoping that they will be back with the secrets of physical immortality!

The immortality of the soul is enough. There is no need for your body's immortality. In fact seventy years is enough -- enough to enjoy, enough to suffer, enough to understand, enough to misunderstand. In fact whatsoever you want to do, seventy years is enough. And if you really go on doing things totally, within seventy years you will be capable of seeing the whole absurdity of being in the body. You will not ask for an immortal body, you will ask how to get rid of this whole business of being born and dying again and again and again, how to get rid of the wheel of life and death.

The second maxim of Murphy: Millions long for immortality who do not know what to do with themselves on a rainy Sunday afternoon.

And you ask me: OSHO, CAN YOU HELP ME TO REALIZE MY DREAM?

The third saying of Murphy is: The best way to make your dreams come true is -- wake up.

The fourth question

OSHO, HOW WAS IT POSSIBLE FOR DIONYSIUS, AS AN ENLIGHTENED BEING, TO CARRY OUT HIS DUTIES AS BISHOP IN A GUILT-PROMOTING ORGANIZATION? HOW COULD HE PRESENT A FACADE TO THE WORLD WITHOUT CREATING DIVISION WITHIN HIMSELF WITHOUT COMPROMISING HIMSELF -- FOR INSTANCE WHEN HE HAD TO FOLLOW STUPID ORDERS FROM HIS ARCHBISHOP?

Devagiri,

THIS is one of the most fundamental things to understand: that an enlightened person becomes a perfect actor! He is not a doer, he is only an actor. He does nothing, but he acts perfectly. For him the whole of life is nothing but a drama, so there is no question of compromise, there is no question of getting divided, becoming schizophrenic, there is no question of being two -- saying one thing, doing another thing. He remains undivided because life becomes a playfulness; he is no longer serious.

You are taking it very seriously, hence the question. It comes out of your seriousness. You don't know what playfulness is.

The enlightened person can be absolutely playful in ANY situation; no situation can disturb him. He can be in a guilt-promoting organization, but he will not promote guilt and he will not promote the organization; in fact, he will sabotage it from within. That's what Dionysius did, and he did it well: he sabotaged the whole Christian stupidity -- from within.

There are two ways: either you fight from the outside or you fight from within. And my feeling is he chose the right course. If Jesus had also chosen the same way he would have destroyed the Jewish religion completely, but because he fought from the outside he could not change the Judaic tradition. Of course he convinced a few people: he helped a few people to come out of the organization.

Dionysius is not a serious man. No enlightened person is ever serious -- cannot be.

It is said about Bodhidharma that the day he became enlightened he started laughing; for days together he laughed. Finally people asked him, "What is going on? Have you gone mad? Now stop laughing!"

He said, "It is very difficult to stop laughing because now I see the whole ridiculousness!"
People asked, "Ridiculousness of what?"

And you will be surprised to know his answer. He said "The ridiculousness of trying to become enlightened -- because everyone is BORN enlightened! We have it already and still we are trying to achieve it. That is the ridiculousness. "

Trying to achieve something which you already have is the most absurd thing possible in the world. How can you achieve it? So if you fail to achieve it it is not because enlightenment is difficult to achieve but because it is already the case. You are bound to fail. Sooner or later, by failing many times, one day you understand the point. It depends how thick your skull is. If it is very thick it takes many lives; if it is not that thick then it is easier. Then one can see in a single moment that "I am already perfect" and drop the whole effort to become perfect.

One starts enjoying life then wherever one is, whatsoever one is. If one is a cobbler one remains a cobbler. Jacob Boehme was a cobbler; he remained a cobbler. And Kabir was a weaver and he remained a weaver. And Gora was a potter and he remained a potter. And Raidas was a shoemaker and he remained a shoemaker.
It so happened that Diogenes was a bishop.

Murphy says: Never bow to authority. but always tip your hat.

That's what he did his whole life.

In Moscow applicants were being interviewed for a government position. Each was asked, "How much is two and two? The answer was always: 'Four!"

One candidate, however, replied, "How much do you want it to be?"
He was appointed.

Now I will call this man enlightened! To be in Russia and say that two plus two is four is stupidity, sheer stupidity. The man must have been enlightened. I don't know his name, but that doesn't matter. He said, "How much do you want it to be? What does it matter? I am ready to play the game according to the rules. A game is a game. You decide the rules and I will play the game!"

You are asking me:... HE HAD TO FOLLOW STUPID ORDERS FROM HIS ARCHBISHOP?

Of course, he knew that they were stupid orders, but still he followed them.

A bunch of cowboys were sitting around a campfire about to eat dinner. The cook, a grimy, stubble-faced little man, was lecturing the boys, spoon in hand: "The first one of you guys to make a fuss about yer supper gits to do the cookin' tomorra night!"

There was a careful silence as the slop was served and the eating began.

"God, this tastes like shit!" exclaimed one of the cowboys. Immediately remembering the punishment for his complaint, he added enthusiastically, "But good shit, real good shit!"

"Have you ever wavered from the party line?" a party-member was asked by an official.

The man turned white with fear and protested vehemently, "No, no, no! I have always wavered WITH the party line!"

An enlightened person becomes an actor. I don't think that Diogenes was in any difficulty; he must have enjoyed the whole show.

Two East German guards were standing near the Berlin wall.
"What do you think of our regime?" asked the first.
"The same as you!" the second replied.
"In that case," said the first guard, "it is my duty to arrest you!"

It must have been a little difficult, THAT I can understand. It is easier to be free like me: free from all religions, free from all political ideologies, free from all philosophies. So I do not have to bother at all to adjust to any A PRIORI idea, I need not be consistent with anybody. It is easier for me.

Why have I chosen this way? The reason is I don't have a good memory, so I don't know what I told you yesterday and I cannot be consistent -- for that one needs a good memory. If you want to lie you need a good memory, and I don't have a good memory; I go on forgetting things. But I don't care about it because I am not at all interested in being consistent. In fact, to me, to be contradictory is part of my message, because if you want the polarities, the opposites to be complementaries, you have to be contradictory.

Diogenius had chosen a difficult job. He had to remember continuously what the Christian ideology is, what the dogmatists say, what the Creed is, what is written in the Bible, what all other saints have said. He certainly chose a difficult line, but he must have liked it, because there was nobody forcing him. He could have renounced his job; there was no need to remain a bishop.

But one thing is certain: that he was not divided inside, as you are afraid.

You ask: HOW WAS IT POSSIBLE FOR DIONYSIUS, AS AN ENLIGHTENED BEING, TO CARRY OUT HIS DUTIES AS BISHOP IN A GUILT-PROMOTING ORGANIZATION?

He managed well.

HOW COULD HE PRESENT A FACADE TO THE WORLD WITHOUT CREATING A DIVISION WITHIN HIMSELF?

If you know you are acting then there is no problem. The moment you start becoming identified with your acting, then the problem arises. If you are acting you are acting -- it is just a facade. You are not it; you are just a witness of it. Just as you observe other actors, you observe yourself also.

This is my suggestion for everyone: if you are in the world of acting -- for example, Vinod is sitting here -- if you are an actor, act as if it is real life, then you will be the best of actors. And if you are in life, live as if you are an actor and you will be the best of livers.

Once in a while Dionysius may have shouted, once in a while he may have rebelled, but he must have done it in private.

A man walks into a pet shop: "I want to buy a female parrot."
"We only have that one over there," says the owner, pointing to an ordinary-looking parrot.
"How much does it cost?" asks the customer
"Only fifty dollars, sir."
"What! All the other birds here cost half that price. Why is that small parrot so expensive?"
"She is the only female parrot in captivity that lays square eggs," announced the shop owner.
"Square eggs? Well, that really is an unusual phenomenon. But really I am more interested in a parrot that can talk," says the man.
"Well," ventures the owner, "she also talked -- not much, but she does talk."
"What can she say?"
"Once in a while," replies the shop owner, "she says'Yowch!'"

Once in a while Dionysius must have said "Yowch! " -- because he was laying square eggs! But he must have loved it. Nobody was forcing him to be a bishop; it was his choice.

So please, Devagiri, don't be worried about him. He lived a perfectly beautiful life, he died a perfectly beautiful death, he has left a perfectly beautiful message behind. And I don't think that he would have been any more happy in any other situation. He was absolutely adjusted to the role he was playing. Don't you be worried about him, you be worried about yourself

A woman visited the psychiatrist with a problem. "You've got to help my husband," she said. "He has delusions and thinks he is an elevator!"

"Send him in," replied the psychiatrist, "and I'll try to straighten him out."

"Oh, I can't do that," said the wife. "He is an express elevator and doesn't stop at your floor!"

Now the wife needs treatment, not the husband, but she is worried about the husband!

Please, don't you be worried about anybody else. Your own worries are enough. But people try to worry about others; that is a way of distracting themselves from their own worries. It is a way of intoxicating themselves with great problems.

Now what have you got to do with Dionysius? Nothing at all -- you have no relationship with him. Or do you think, Devagiri, that you have some blood relationship with the poor man? He was a Catholic bishop, never married -- unless he left a few bastards! I don't know... Don't be worried about him, you be worried about yourself. Take life easily, lovingly, playfully, non-seriously. Seriousness is a disease, the greatest disease of the soul, and playfulness the greatest health.

The last question... or a series of very serious questions from Devaraj.

OSHO, WHAT DO YOU CALL AN INDIAN WITH HALF A BRAIN?

Lucky!

OSHO, HOW DO YOU KEEP AN INDIAN BUSY ALL DAY?

Give him a piece of paper with PTO written on both sides!

OSHO, WHY DO INDIANS HANG AROUND IN GROUPS OF THREE?

One can usually read, one can usually write, and the third likes to hang around with the intellectuals.

OSHO, WHAT HAS AN INDIAN GOT INSIDE HIS SKULL?

A piece of paper with "brain" written on it.

OSHO, WHAT ARE THE THREE THINGS COMMON TO ALL GOVERNMENT PROGRAMS IN INDIA?

A beginning, a muddle and no end.

OSHO, HOW DO YOU MAKE AN INDIAN LAUGH ON MONDAY?

Tell him a joke on Friday.

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The first question

OSHO,
WHAT IS THE DIFFERENCE BETWEEN BEING AN INDIVIDUAL AND JUST BEING STUBBORN

Yoga Prem,

THE DIFFERENCE is immense -- it is absolutely unbridgeable. Two things will have to be understood: one is personality and the second is individuality.

We ordinarily don't have individuality at all. That's what Gurdjieff means when he says it is very rare to find a person who has a soul. He is the first enlightened Master who has said it so clearly. Otherwise, Mahavira, Buddha, Krishna, Christ, they have all given the impression at least that everybody has a soul. Everybody has a self but not a soul, and the self is a barrier not a bridge to the soul.

Personality is your circumference, not your center. The word "personality" comes from a Latin root persona. In Greek theater the actors used to wear masks; they would speak through the mask. Sona means sound, persona means sound coming through the mask. You cannot see the real person, you cannot see his original face. You only see a facade, something pseudo, something made-up, invented. The word "personality" comes from persona.

When the child is born we start giving him personality -- by educating him, by giving him a certain religious attitude, by imparting some philosophy, some political ideology. Slowly slowly, brick by brick, we create a structure around him in which he becomes imprisoned, so much so that he starts feeling identified with the edifice created by others around him. He does not feel imprisoned.

To feel imprisoned is a great insight, because from that moment one starts making efforts to be free. Whatsoever you are, you are a creation of others. You have been pushed and pulled from all directions, you have been given a certain shape. It is not your originality; it is something imposed, painted. But you have known it from your very beginning. You have known it for so long that you don't remember that you can be anybody else. And you are somebody else -- you are not this personality.

This confusion prevails all over the world. Just a few days ago, Sarjano wrote to me saying, "Osho, it seems I have a strong individuality and I cannot surrender to the commune. I cannot possibly become part of the commune. I want to cook in my own way." Now he thinks he has a strong individuality; in fact, he has no individuality at all -- not yet.

When you come to me you come only with a personality, a persona. And my work is an absolutely thankless job because I have to destroy your personality; that is the only way to help you to discover your individuality. The individuality is your original face: it is the way God wanted you to be, it is the way you were made by him. Your individuality has the signature of God on it, but your personality is a social phenomenon. Hence there are Christian personalities, Hindu personalities, Mohammedan personalities, and so on and so forth.

Individuality is simply individuality. It is neither Christian nor Hindu nor Mohammedan, it is neither Catholic nor communist, it is neither Eastern nor Western. In fact, individuality is neither male nor female. It is the personality that has all these divisions, categories, aspects.

Sarjano wrote, "I feel I have a strong individuality." Individuality is never strong; it is very fragile, as fragile as a roseflower. Of course, even in its fragility the roseflower has a certain strength. It can dance in the wind, in the rain, unafraid. It is fearless, but it is not strong in the sense steel is strong.

Buddha is not as strong as Joseph Stalin is. The very name "Stalin" comes from "steel." It was not his real name; it was given because he was a man of steel. Buddha is not a man of steel; he is made out of very fragile elements: the rainbow, the lotus, the fragrance of flowers. He is very feminine -- feminine not in the sense of being female but in the sense of being very vulnerable, receptive, very available to existence.
The strong person is one who is stubborn.

Yoga Prem is asking: What is the difference between being an individual and just being stubborn?

Personality is always stubborn, individuality never. Personality has to be stubborn, because it is false. If it is not stubborn it cannot exist at all. It has to be maintained continuously -- you have to fight for it. The personality consists of nothing but ego, self, greed, anger, violence, because deep down you are aware of the trembling, of the fear of death. Deep down you know your inferiority. The personality brags about its superiority.

Remember always, whatsoever the personality brags about is exactly the opposite of your reality. If you are feeling unintelligent inside, your personality will project intelligence. If you are feeling unloving inside, your personality will create a very sweet, smiling, loving quality. It is not just to deceive others; it is really, basically, to deceive oneself. You want to forget your unlovingness. If you are feeling empty inside, your personality will start gathering a thousand and one possessions.

Alexander the Great, Napoleon, Adolf Hitler -- these people have lived only as personalities, very stubborn. They have to be stubborn because they know that if they are not stubborn, if they are not continuously fighting, the personality will disappear -- because it is a false phenomenon. It is not a reality; it is manufactured by the mind, hence the mind has to go on finding mote props for it

But individuality is egoless, selfless, a state of no-mind. It has no ambitions, no desires, because it is immensely fulfilled just being itself. It need not fight for its existence; it is existential. It cannot be destroyed; it is indestructible, but not strong -- very fragile, very feminine, never aggressive, always receptive. It never brags about itself -- there is no need because there is no inferiority complex in it. Not that it feels superior! Those are two aspects of the same coin: the inferior and the superior.

The real person, the authentic being, the individual, is neither inferior nor superior; he is simply himself. He never compares himself with others -- the idea of comparison does not arise at all; he knows everybody has unique individualities.

The word "individuality" is also significant; it means indivisible, that which cannot be divided. Individuality is organic. Personality is a patchwork -- something from here, something from there. You go on collecting, and hence you are always afraid it can be taken back.

Somebody says to you, "You are so beautiful!" Now you will be dependent on the person, because he can withdraw his statement any moment. Not only can he withdraw it, he can say, "I have never seen such an ugly person as you!" Then what? You have to cling to his statement, and to cling to his statement you have to compromise. You have to go on persuading him, buttressing him, so that he goes on continuing saying that you are beautiful.

Dale Carnegie in one of his famous books suggests to couples, particularly husbands, that they should go on saying to their wives, whenever there is an opportunity, "I love you. You are the most precious thing in my life. I cannot believe there can be any person more beautiful than you." Whether you feel it or not, that is not the point, he says; the point is repetition.

And the wife has to do the same: "You are the greatest man in the world. There is nobody who even comes close to you. You are divine. You are almost a god to me. I will worship you forever and forever, in this life and afterwards too." Whether you feel it or not, that is not the point. You may feel, "I have never seen such a man, so stupid, so ugly, so cunning, so mean! " Go on feeling that, but never say it because people live on words -- personalities live on words.

I asked a woman . . . I knew her husband -- he was always in the library. I asked the woman, "Is your husband a bookworm?"
She said, "No, he is just an ordinary worm!"

But these things have not to be told to the husband!

Dale Carnegie has become the prophet of the American way of life. In America, after the Bible, Dale Carnegie's book has been the biggest seller: How to Win Friends and Influence People. And this is the

secret -- simple: just go on feeding their egos and you can win people; they will be your friends. You can persuade them even to die for you, because all that they need is support for their personalities, and it has to come from all sources. The priest has to support them, the educational system has to support them, the social system has to support them. And if you cannot find ordinary ways -- for example, not everybody can hope to become the prime minister or the president -- then you start creating your own small clubs: the Rotary Club, the Lions Club. Now, go to a Lions Club and see how many sheep are gathered there pretending to be lions!

Once I went to a Lions Club meeting in Poona -- fifteen years must have passed since then -- and thinking that they were lions, I shouted and roared. I was staying at Sohan's house. When we came back she said, "You were the only lion there, and they were all sheep!" -- because they became so afraid. They were so shocked, because I started destroying all their assumptions.

Now there are Rotary Clubs all over the world. The word "rotary" is because people become president by rotation. So everybody has a chance; you just have to wait for your chance. Sooner or later . . . first you will become the Vice-President, then the President and then the Governor, and so on and so forth. They have a very cunning strategy to fulfill everybody's ego. And then there are committees and chairmen of the committees . . . No work is done at all!

I have been to Rotary Clubs all over the country, and they ha e a placard on the president's table: "We serve." I have never seen them serving anybody; they must be serving each other. And they do serve each other -- they serve each other's personality. It is a tacit assumption that "I will help your ego, you help my ego."

Then there are churches and religions . . . but have you seen the phenomenon? No religion has remained undivided. Why? What happened?

The day Buddha died, Buddhists were divided into thirty-six sects. Why? These people were one when Buddha was alive, and just after Buddha died they started quarreling, as if they were just waiting for Buddha's death. There must have been many egoists around who wanted to be the chief, but how to be the chief when the Buddha is alive? So they must have waited for their opportunity.

The moment Buddha died, immediately . . . the body was burning on the funeral pyre, and they started playing their political game: "Who is going to be the successor?" Now there were thirty-six pretenders so Buddhism was divided into thirty-six sects.

Christianity could not remain one. Since Christ there have been many sects, many sub-sects, and the greatest division was created by Luther. Luther was one of the most egoistic persons ever. He had nothing to do with Christ, he had nothing to do with Christianity, but he was in a constant fight with the Pope. The Pope was just as egoistic, and Luther refused to submit to the Pope's ego. He created the Protestant section of Christians.

The same has happened to Jainism, to Islam, and it has happened more to Hinduism. Hindus have a very quarreling spirit, very quarrelsome. I don't think any country has such a quarreling spirit. The reason is that Hindus don't fight physically so their whole fight becomes intellectual; it has to find some way. Now Hindus have so many sects, sub-sects and sub-sub-sects that it is almost too difficult to know how many Hindu religions there are. There are so many, almost unbelievable. And this is not only so about religion; it is so about everything that Hindus have done.

India has never been a nation because the Hindu mind is continuously quarreling and fighting. In Buddha's time there were two thousand Indias, not one India, because two thousand kingdoms existed -- just small kingdoms, with each kingdom trying to be the suprememost. And the disease has gone so deep into the Hindu blood that in every sphere, even in politics, it is the same. Now there are so many Congress Parties... not only are there so many Congress Parties -- that can be understood -- there are so many Communist Parties in India that you will not believe it. Nowhere in the world are there so many Communist Parties. Even the Communist Party -- which is an absolutely non-Indian phenomenon, which is anti-religious, atheistic -- even the Communist Party is not one in India. There are many Communist Parties quarreling, continuously quarreling. The old Hindu spirit cannot leave you so easily. You may become a communist, but basically you Will go on doing your old tricks.

But the whole thing happens because of personality: "My ego has to be supreme."

In India there are so many jagatgurus. Jagatguru means World Teacher. Now without asking the world, how can you be the World Teacher? And there are so many World Teachers! There can be only one World Teacher; one is enough because there is only one world. I came across so many World Teachers while traveling that I was surprised: in one world so many World Teachers?

In one village they brought a man and they said, He is a world teacher, jagatguru. "
I asked him, "How many followers have you got?"

He looked a little embarrassed. The man who had brought him said, "His philosophy is so abstruse, so difficult to understand, that I am his only disciple."

I said, "Don't feel embarrassed. You do one thing. Jagatguru means the World Teacher; jagat means the world. guru means the teacher. So you change your name: simply make your name Jagat, the world. And he is your gum -- Jagatguru, the World Teacher -- so the problem is solved! Then you need not feel embarrassed -- he is the guru of Jagat!"

Personality is always dependent on others. Because it is dependent on others it is a prisoner, and because it is dependent on others it has to be stubborn. Otherwise others will make you an absolute slave; they will reduce you to the status of a thing. You have to be stubborn, you have to fight, you have to struggle for your survival.

Yoga Prem, individuality is never stubborn. Individuality is very liquid, very flowing -- just like a river it goes on moving towards the ocean. It has no fixed route, it has no a priori ideas as to what direction to go in, it has no plans. It adjusts to situations; it is very adjusting.

But the personality is not so adjusting; it has to be on guard. It is not liquid, it is very solid. It is more like ice than like water. But the personality is a false phenomenon. It cannot give you any joy, it cannot make your life a festival, it cannot give you the sense of the divine. It is a human phenomenon, a human structure. It will keep you empty, meaningless; it will keep you miserable.

Individuality makes your life significant. It makes your life a beautiful song, but the song is no more yours, the song is God's. Individuality is divine. You are simply a hollow bamboo: you become a flute on the lips of God or on the lips of the whole existence. Then whatsoever the whole wants, you allow it; you remain in a let-go.

Sarjano is absolutely wrong if he thinks that he has individuality; he just has a very strong ego. And it happens when people come to me, if I see that they have strong egos, the first thing that I do is to start puffing up their egos, pumping up their egos, making them bigger and bigger like big balloons so that they can see, others can see . . . And that's what I was doing with Sarjano.

He became very happy. He misunderstood the whole thing -- he misunderstood the device. He became very happy; he thought, "This is the place for me!" He started thinking he had found the right man. He started telling people, "Jesus is nothing compared to Osho. Jesus is just a pygmy!" Because I was pumping up his ego and making his balloon bigger and bigger, of course he started paying me in the same coin. He thought, "These things are going to help."

Just old, stupid mind games. But I go on making the balloon bigger and bigger, up to a certain point -- when I see now the balloon is so thin that it needs just a pinprick and it will burst.

Whenever Devaraj comes to take my blood he always says, "Now comes the prick," and I start laughing inside. I say, "That's my whole work!" He is telling me, "Now comes the prick," and that's what I go on doing, day in, day out.

So when I told Sarjano, "Now comes the prick," he started packing his luggage. Now he is trying to go to Italy. Go anywhere, the prick is bound to come. My prick is long enough! It can reach to Italy -- you cannot escape!

The second question

OSHO,
ANY MESSAGE FOR KUTCH?

Navin Mehta,

I AM coming! And I am coming with my whole world of orange people. We are going to change the whole color of Kutch -- we are going to make it orange! First ten thousand sannyasins will arrive, then more will be coming.

Within five years fifty thousand sannyasins will be there and within ten years one hundred thousand

sannyasins will be there.

So, Navin Mehta, tell the people of Kutch: Get ready! We are certainly going to destroy many things -- many things which need to be destroyed, which should have been destroyed long ago.

The whole of India is suffering from many stupidities, many superstitions. We are not going to leave a single stone unturned! We are going to destroy every nonsense, howsoever ancient and old it may be. We are going to bring a totally new vision to Kutch.

I have chosen Kutch for the simple reason that it is one of the most innocent parts of India. They are simple-hearted people, and very poor too, because all the cunning people have left it; there was not much possibility for exploitation.

Just one hundred and fifty years ago, the great River Sindh changed its course. It used to go by the side of Kutch; then Kutch was very prosperous, really golden. But the whole prosperity was dependent on the great River Sindh. The Sindh is one of the greatest rivers in the world.

You will be surprised to know that the name "India" comes from the River Sindh. When the Greeks came to India with Alexander the Great they called the country Indus, because in their language Sindh became Sindhus and from Sindhus it became Indus, from Indus the name India.

Kutch was very prosperous, very rich. But once the river changed its course, Kutch became a desert and the people started leaving, particularly the cunning, the ambitious -- they all left Kutch. You will find them all over India, particularly concentrated in Bombay. They are one of the richest peoples in India, but outside Kutch.

Kutch is poor, innocent and, because these ambitious people have left it, it is the right soil for us to work in. And because the people are still in a way primitive, they have some quality of childlike innocence, and that childlike innocence can be transformed very easily into a spiritual revolution.

So Kutch is going to be our great experiment. One hundred thousand sannyasins have never lived together anywhere in the world at any time in history. This will be the first sannyasin city. This is going to be something of a unique experiment.

Naturally, there are a few people who are against it, but very few, not more than two percent. But they are very articulate people; particularly the businessmen who have left Kutch, they are afraid of my going to Kutch for the simple reason that Kutch has always been dependent on them. They have not given much to Kutch, but Kutch feels very grateful to them for whatever small amount they give. And they know that once I am there, once my people are there, we are going to transform Kutch -- and then they will be nowhere. Their leadership, their. great altruistic works will fade away. They are afraid of losing their grip on Kutch. The business people, the politicians, they are very much afraid.

I have been looking at the reports in the Kutch papers, in the Gujarati papers: every day there is something about me and my people going to Kutch, for and against. I was surprised to know that the names of those who are opposing me that have come to me again and again through these newspapers are only six -- six names -- not more than that. The same people, the same six people: the same person presides over every meeting, and the same speakers participate. They are moving all over Kutch and Gujarat and Bombay trying to create a camouflage to make it appear as if the whole of Kutch is against me. But their game is political.

These are the defeated politicians, these are the followers of Morarji Desai -- Morarji Desai's hand is behind it. Now they have nothing else to fight for, to create chaos for. They have found this: that my coming and my people's coming will destroy the culture of Kutch, it will destroy the religion of Kutch. As if Kutch has a different culture than India and a different religion than India! As if Kutch has something special! It shares in the same stupid culture that the whole of India has -- and wherever I am, I am going to destroy it! And in fact it is going down the drain by itself, because it has no future. It has a great past but no future at all. It has become absolutely irrelevant.

Two politicians were walking along a beach where they saw some boys catching crabs. The boys were storing all the captured crabs in a bucket.

One of the politicians approached the lads and said, "Hey, why don't you cover the bucket? What if some crabs climb out?"

One of the boys replied, "You needn't worry, mister. These crabs are like politicians: if one of them tries to climb up, the others will pull it down!"

Now because Indira's Congress Party has come into power in many parts of the country, in Gujarat

particularly, the defeated politicians are trying to find some excuse or other. And because Indira is favorable to me and the Gujarat government is favorable to me . . . The Chief Minister of Gujarat, Solanki, just declared two days ago that he is determined to give the land to me and to invite me to Kutch, and this small opposition cannot deter him.

These six people immediately ran to Indira. They went to Delhi, seeing that the Chief Minister was determined. But Indira herself wants me to go to Kutch. She can understand the benefits that will become possible for Kutch. She can understand the transformation that can happen to Kutch.

So, Navin Mehta, tell the people of Kutch that just because of these few people, who can be counted on your fingers, I am not going to be prevented. I am going to come

And these stupid politicians, what can they do? It is my birthright to be anywhere in India; nobody can prevent me. In fact, that's why I have not left India, because in any other country they can easily prevent me, but in India they cannot prevent me from going anywhere. This is a freedom guaranteed by the Indian constitution -- the freedom of movement. And of course, when I am there, nobody can prevent people from coming to me, to visit me. Wherever I am, my whole world will be there.

Hector, being an idiot, decided to have a brain transplant. He went along to the hospital and was given the choice of two brains: an architect's brain for fifty dollars and a politician's brain for ten thousand dollars.

"Does that mean the politician's brain is much better than the architect's?" asked Hector.

"Not necessarily," said the brain transplant salesman, "it's just that the politician's brain has never been used!"

So these stupid people cannot prevent me, and I am really enjoying the challenge! It is going to be a beautiful journey to Kutch -- they are making it almost adventurous. Just a few people, but they are creating so much dust that in the smoke and in the dust they may be thinking there are many people. They are making so much noise that they may be deceived by their own noise. And politicians are drunk with power, with money, with prestige; they can't see clearly.

Navin Mehta is from Kutch. His other friends are here: Mavji Savla is here, Nirmal Vaswani is here, and many people from Kutch have started coming to see the ashram. And they are all feeling sorry because we were going to move two years ago to Kutch but because of Morarji Desai it became impossible. He created such a cunning atmosphere that I thought it was better to wait for a while, because I knew perfectly well this man could not stay long. He was just accidentally prime minister of India -- he never deserved it, he had no capacity for it. But sometimes just because of some accidental situation it can happen, and it happened.

He pretends to be a Gandhian, a lover of truth, but whatsoever he did was absolutely untrue. He tried to persuade the army to prevent me, to say that my moving to Kutch was dangerous for the security of the country. And once the army says that it is dangerous to the security of the country, then it becomes very difficult to move. Now all those files have been looked into -- the army has never raised any objection to it. It was all fabricated, it was false. It was declared in the name of the army without the army saying anything about it. Maybe Morarji simply persuaded them to keep quiet while he created the atmosphere that it is dangerous for the country's security.

And now these four, five people are again raising the same old thing, that it is dangerous for the country's security. But they are making such a noise that they may themselves be deceived by it.

A drunkard leaves a bar late at night. The road is deserted, but in the dark he manages to stagger into a lamppost. He takes a few steps back, then stumbles forward again and bumps his head into the same lamppost. He steps back, reels forward and crashes straight into the same lamppost.

"Oh, my God!" he exclaims. "I am lost in an impenetrable forest!"

And there are a few pundits, scholars, saints, mahatmas who are also trying to create some antagonism against me. That is natural, expected. They are the people who are afraid; their vested interests are there. They have lost their lives in futile exercises, but that has become their profession. Now they are exploiting others and destroying their lives.

My presence there is bound, is certainly bound, to bring many people from their folds to my commune -- that is their fear. So Jaina munis, Hindu monks and other priests and scholars, they are creating a little bit of a stir.

A professor was taking a sea voyage on a small boat. One night he goes up on deck, meets with an old sailor, and after introducing himself asks him, "Hey, old man, what do you know about oceanography?"

The old sailor says he does not know what the word means.

The professor, amazed, says to the old salt, "You've wasted a quarter of your life! Here you are voyaging across the seas and you don't even know what oceanography is."

The next night the professor goes up to the old man and says, "Hey, old man, what do you know about metereology?"

The old sailor shakes his head in ignorance.

"So you have wasted half of your life!" exclaims the professor.

The next night the professor goes up to the old man and asks him, "What do you know about astronomy?"

"Nothing," replies the old sailor.

"Here you are out on the ocean needing the stars to navigate, and you don't know anything about astronomy? You have wasted almost all of your life, old man! "

The next night there was a storm at sea and the old sailor comes rushing up to the professor and cries, "Hey, professor, what do you know about swimmingology?"

The professor replies, "Well, nothing really. I have never heard about it. What do you mean?"

The old sailor says, "I mean, do you know how to swim?"

The professor says, "No!"

"Pity!" says the sailor. "The boat is leaking! You have wasted your whole life and, mind you, not almost but the whole of your life!"

These people have wasted their lives. They have not learned anything about the truth. Hence they are afraid that if I come there and I start telling people the simple truth of life, their whole business will be in danger.

And, Navin Mehta, I don't own many newspapers. I, in fact, don't own any newspapers. Newspaper people have been coming to the Foundation asking for money, saying, "If you give us money we will start writing for you." I have said, "We cannot give a single cent to anybody. Go and write against us! That's my way of spreading my word to people."

They are being paid by the priests, by the industrialists, by the rich people, by the munis -- they have been paid! Now this is a well-established fact: they have been paid to write against me. But what can newspapers do?

Just a few days ago Laxmi went to Kutch and thousands of people gathered around her, and they were asking, "When is Osho coming? We are ready to welcome him." Not a single person against! But newspapers can create -- at least outside Kutch -- an impression in people's minds as if the whole Kutch is against me.

The whole Kutch is for me! And you will see -- when we go there you will see the whole of Kutch receiving us!

Alexander the Great, Julius Caesar and Napoleon were viewing a military parade in Moscow. Alexander could not take his eyes off the tanks.

"If I had had chariots like these," he said, "I could have conquered all of Asia!"

Caesar eyed the missiles. "With such arrows I could have ruled the world!"

Napoleon glanced up from the copy of Pravda he was reading. "With a newspaper like this," he exclaimed, "no one would have ever heard of Waterloo!"

The third question

OSHO, WHO WAS THAT GUY YOU WERE TALKING ABOUT WHILE DISCUSSING ST. MURPHY'S SUTRAS TODAY? WAS IT DIOGENES OR DIOGENIUS OR DIONYSIUS?

Chaitanya Kabir,

HE HAS neither Diogenes nor Diogenius or Dionysius. He was Diorajneesh!

The fourth question

OSHO, THE MANY PROBLEMS OF THE WORLD ASK FOR NEW HUMAN SOLUTIONS. DUE TO THIS IT SEEMS NECESSARY TO BECOME NOT ONLY MORE CONSCIOUS ON THE SENSUAL AND MENTAL LEVELS, BUT ALSO ON THE LEVELS OF SPIRITUAL THINKING AND PERCEPTION. YOUR DISCOURSES AND YOUR INVENTIONS IN ALL FIELDS DEMONSTRATE THAT YOUR ART OF THINKING IS DEVELOPED TO THE HIGHEST STANDARD OF CONSCIOUSNESS. COULD YOU RECOMMEND TO US SPIRITUAL EXERCISES WHICH ARE HELPFUL TO MAKE OUR HARDENED MINDS MORE MATURE, MORE INSPIRED AND UNIVERSAL?

Ilas,

IT SEEMS you have fallen into wrong company! This is not the right place for you. Get lost as quickly as possible, because this is the last place where you can make your "hardened minds more mature." We destroy minds! We don't make them more mature.

This is the last place where you can get more inspiration. We don't believe in inspiration. Inspiration is just a beautiful word for imitation. I am against all imitation, against getting inspired. You are not to be inspired by me, you have to understand me. Inspiration is a state of hypnosis: you become hypnotized. It is the impact of a charismatic personality: you become enslaved. It is not a good situation to be in.

And you want your mind to be universal. The mind can never be universal. It is the mind that is not allowing you to be universal.

But, Ilas, you must have been studying all kinds of occult and esoteric nonsense, that's why you talk about "levels of sensual and mental and spiritual thinking."

We are against thinking! What levels are you talking about? We are against all levels of thinking. Our effort here is to create a mind which is not a mind at all. To be more correct, we are here to create a state of no-mind, agnosia, as Diorajneesh says!

And you are searching for spiritual exercises. We don't do any exercises here. What to say about the spiritual? -- not even physical exercises! People simply sit silently doing nothing, waiting for the spring and for the moment when the grass grows by itself. Why bother? The whole universe is running so beautifully well without your spiritual exercises! And do you think that just by standing on your head you are going to help it run better or in a more smooth way?

But you are too full of knowledge. You have not heard me. You are just hearing what you can hear; you are not hearing what is being said.

A gay guy at a Hollywood party was so excited to meet Burt Reynolds that when Burt asked him his name he didn't understand and said, "I beg your hard on?"

When one is too full of one's own mind one goes on hearing things which are not being said. You are too preoccupied.

The triplets were talking while waiting inside their mother's womb. The baby located furthest inside said, "When I grow up I want to be a doctor. I want to care for those people in worse positions than myself."

The baby in the middle said, "I want to be an engineer a master of balance."

"I want to be a detective," said the baby closest to the outside world.

"A detective?" chorused the other two babies.

"Yes, so I can discover who it is that comes and pushes me about every evening!"

Preoccupations from your mother's womb! And then your whole life you are preoccupied with your ideas. You never see what is, you never hear, you never taste, you never sense anything of the reality. Your preoccupations always interfere.

If you want to really understand me, Ilas, you will have to drop your a priori conceptions.

You say: The many problems of the world ask for new human solutions.

Do you think the world has ever been with less problems than it is today? The problems have always been there. And do you think new human solutions will solve everything? They will only create new problems. Man has been evolving solutions, and each solution creates a new problem. You do one thing and something else goes wrong.

Hence I teach non-doing, so nothing can ever go wrong. Or even if it goes wrong, it is perfectly okay. So what? We don't have any expectations. We are not interested in solving the problems of the world; we are more interested in becoming problemless ourselves, because to me a problemless person radiates a certain quality, a certain vibe which helps others to solve their problems.

He does not give them instructions for solving their problems, he does not give them commandments -- he is not a Moses -- he simply lives his life peacefully, lovingly, without any worry and without any hurry, and just because he lives in a certain grace he creates around himself the vibe, the music, the unheard music which starts pulsating many hearts.

Ilas, if you want to be here, be here with your heart, not with your mind.

You say: Your discourses and your inventions in all fields demonstrate...

What nonsense are you talking? What discourses? I am just telling a few jokes! These are not discourses. Discourses are delivered by priests, bishops, popes. I am an ordinary person, just a madman, so utterly mad that there is no cure for it. I simply go on telling a few jokes. These are not discourses, these are not even talks, at the most you can call them chit-chats -- gossipping, not gospels!

And when you write about my great ideas don't call them gospels, just call them gossips -- divine gossips if "gossips" does not satisfy your ego -- because the disciple always feels hurt. "Gossips? So we are hearing gossip?" So hear divine gossips! But from my side they are just gossips.

You may be thinking I use jokes as illustrations -- you are wrong. Jokes are the main thing; everything else is just an illustration. First I choose a joke and then I look at the questions. Whichever question fits the joke -- that's how I choose the question, not vice versa.

And you say: ... your art of thinking...

I have never learned the art of thinking. I don't know how to think, I know only how not to think! When you ask me a question I don't think about it, I simply start talking about it, hoping something will come out. If something comes out, good; if nothing comes out, far out!

But you have some investment in thinking, in philosophy, in occultism, in theology, in theosophy. You must be reading Leadbeater, Colonel Olcott, Blavatsky, Annie Besant. You must be reading Rudolf Steiner. And there are so many fools ... the whole world is full of them! They are such articulate people and they put their bullshit in such beautiful packages that one tends to buy, one is tempted.

And you are very greedy. You want some spiritual ambition to be fulfilled. Here we are not trying to help anybody to fulfill any spiritual advancement, any spiritual growth. Any idea of being somebody else somewhere else is a projection of the mind.

What my simple approach is is totally different from ambition, achievement. It is just to be as you are. Enjoy the moment to its fullest. Love the moment with intensity, passion, totality. and forest all about spiritual growth. For five thousand years men have been trying for spiritual growth, for spiritual planes, and all that is meaningless. The only spirituality that I know is of the moment, now, here.

But your greed knows no bounds. It is greedy for money, and then it is ready to do anything. It is greedy for power, and then it is ready to do anything. If somehow you manage to shift your greed from power and money then it becomes greed for spirituality. Again it is ready to do anything.

A rough-looking building worker entered a bank in an expensive part of town and was received at the counter with some distaste by a rather prim and proper female bank clerk.

"Good morning, sir. In what way may I be of service to you?"

"I want to open an account and get a fucking checkbook with it," stated the laborer.

"I beg your pardon?" answered the lady indignantly.

"I said I wanted an account with a fucking checkbook! "

"If you insist upon using such language while addressing me," announced the flustered lady, "I will have

to summon the manager who will have you ejected!"

Looking impatient the laborer repeated, "Just give me an account with a fucking checkbook. I haven't got all day! "

The distressed lady called the manager and described the man's behavior. Taking on a commanding air of authority the manager told Miss Hopkins not to worry, he would deal with the matter. He then approached the worker . . .

"I am sorry, my good man, but I am afraid Miss Hopkins finds your manner offensive. I must request you to leave our bank premises immediately."

The laborer replied, "Look, bozo, it is simple! I have just won two hundred and fifty thousand pounds on a National Lottery and I want to open an account with a fucking checkbook!"

"Well," replied the manager, "don't just sit there like an old cow, Miss Hopkins. Get the gentleman an account with a fucking checkbook!"

Greed is ready to do anything, and greed goes on changing its face. And you have to be aware of the ways of greed, ego. The moment the greed and the ego and the ambitiousness of your mind fall through understanding -- jut through understanding, not through any effort -- individuality arises, spirituality arises. It has been there all along, just covered; it has to be discovered. It has not to be achieved -- it is not far away somewhere else -- it is within you. The solution of solutions is within you. It is in your meditativeness, in your state of no-mind.

And please, don't hope for any miracle. New people who come here come with the idea of fulfilling their greed their desire, by some miracle. Miracles happen only in stories and nowhere else.

I am not a magician and I am not a miracle worker. I am out and out an ordinary person. If you want to be ordinary, be here with me. If you want to have some extraordinary spiritual status, then go somewhere else. The only miracle I know of is to be absolutely ordinary. Not desiring to be anybody else is the greatest miracle. All other miracles are only in stories.

A young couple checked into a hotel room for the first night of their honeymoon. The young bride shyly went into the bathroom to change into her nightgown. Catching sight of her skinny body in the mirror she sighed and said sadly, "I wish I had a set of forty-fours!"

Zap! Crash! Poof! Suddenly she had tits out to here... Excitedly, she ran into the bedroom to tell her new mate.

"It is incredible!" she blurted. "There is a magic mirror in the bathroom that gave me these beautiful boobs!"

The husband could not wait to try his luck, so, standing in front of the mirror, he said, "Magic mirror, I want a prick that will touch the floor when I am standing up!"

Kabang! Scrunch! Poof! And there he was -- standing on four-inch legs!"

Theologia Mystica

Chapter #7
Chapter title: Translucent Darkness

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WE LONG EXCEEDINGLY TO DWELL IN THIS TRANSLUCENT DARKNESS, AND THROUGH NOT SEEING AND NOT KNOWING TO SEE AND TO KNOW HIM WHO IS BEYOND BOTH VISION AND KNOWLEDGE -- BY THE VERY FACT OF NEITHER SEEING HIM NOR KNOWING HIM. FOR THIS IS TRULY TO SEE AND TO KNOW, AND, THROUGH THE ABANDONMENT OF ALL THINGS, TO PRAISE HIM WHO IS BEYOND ALL ABOVE ALL. FOR THIS IS NOT UNLIKE THE ART OF THOSE WHO HEW OUT A LIFELIKE IMAGE (FROM STONE), REMOVING FROM AROUND IT ALL WHICH IMPEDES CLEAR VISION OF THE LATENT FORM, SHOWING ITS TRUE AND HIDDEN BEAUTY SOLELY BY TAKING AWAY.

FOR IT IS, AS I BELIEVE, MORE FITTING TO PRAISE HIM BY TAKING AWAY THAN BY ASCRIPTION, FOR WE ASCRIBE ATTRIBUTES TO HIM WHEN WE START FROM UNIVERSALS, AND COME DOWN THROUGH THE INTERMEDIATE TO PARTICULARS. BUT HERE WE TAKE AWAY ALL THINGS FROM HIM, GOING UP FROM PARTICULARS TO UNIVERSALS, THAT WE MAY KNOW OPENLY THE UNKNOWABLE, WHICH IS HIDDEN IN AND UNDER ALL THINGS THAT WE MAY BE KNOWN. AND WE BEHOLD THAT DARKNESS BEYOND BEING, CONCEALED UNDER ALL NATURAL LIGHT.

WE HAVE PRAISED THOSE THINGS WHICH FITLY PERTAIN TO THE THEOLOGY OF AFFIRMATION; HOW THE DIVINE AND EXCELLENT NATURE MAY BE SPOKEN OF AS ONE, AND HOW AS THREE; HOW IN ACCORD THEREWITH THE FATHERHOOD OF GOD MAY BE EXPLAINED, HOW THE SONSHIP, AND IN WHAT MANNER THE TRUTH OF THE SPIRIT MAY BE REVEALED; HOW OUT OF THE INCORPOREAL AND UNDIVIDED EXCELLENCE THEY PUT FORTH THESE THREE INTERIOR LIGHTS OF GOODNESS, AND HOW IN HIMSELF AND IN THEMSELVES, AND IN THEIR MUTUAL AND CO-ETERNAL PROPAGATION THEY REMAIN TOGETHER, NOWHERE GOING APART; HOW JESUS, WHILE ABOVE ALL CREATION, MAY BE IN VERY TRUTH OF THE SUBSTANCE OF HUMAN NATURE. WE HAVE TOLD HOW HE MAY BE CALLED GOOD, BEING, LIFE, WISDOM, AND POWER, AND WHATSOEVER ELSE CONCERNS THE SPIRITUAL NAMING OF GOD.

THEOLOGY is a perverse discipline: it is masochistic. It is a subtle way of torturing yourself, but very subtle. In fact, nobody has ever said that it is a hidden form of masochism, self-torture and perversion, but I would like to make it clear to you that the theology of all the religions is basically stupid. It talks about things it knows not. It talks about things which cannot be talked about. It goes on moving in a vicious circle of contradictions -- because religion is silence and theology is nothing but words.

In the East the division has been very clear, hence we have been saved from a very great curse. In the East the mystic has never tried to be a theologian and the theologian has never been thought to be a mystic. They have been separate disciplines. In the West theology has dominated, so much so that either a mystic had to talk in terms of theology or he had to be ready to be burnt alive.

Dionysius must have felt the utter futility of all that he was saying. I can feel his pain. I can feel compassion and love for him. I can see the man knows. But the people who were in power were utterly ignorant of the truth. And he did not want to be burnt alive so he had to talk in a stupid way.

Lao Tzu talks directly, Buddha's statements are absolutely clear; there is nothing airy-fairy about them. Mahavira says whatsoever he wants to say without creating a great camouflage of big words, theories, ideologies, philosophies. They are very, matter of fact people and very, precise too, almost mathematically precise.

That's why in the East the statements of all the great enlightened Masters are known as sutras. Sutra means a very condensed statement; all that is non-essential has been eliminated, only the very essential has been expressed. They are like seeds. You can sow those seeds in your soul and a big tree will start growing in you with millions of flowers and millions of seeds. But the statements themselves are very small. They don't go zigzag; they are straightforward, they go like an arrow. They don't go in a roundabout way because they are not afraid to say whatsoever they feel like saying.

The West has not allowed that freedom. And now even in the East the Western disease is spreading. Now even in the East the freedom is disappearing.

I am continuously condemned just because I go on saying the truth as it is without making any compromise with any kind of theology -- of the Hindus, of the Jainas, of the Buddhists, of the Mohammedans, of the Christians. They are all against me. It is a strange phenomenon in the East. It has been the tradition in the West, but the disease has come to the East too. Otherwise in the East nobody has ever been crucified, nobody has ever been killed, poisoned, like Socrates, Jesus, Al-Hillaj Mansur and many others.

Buddha's statements are far more dangerous than whatsoever Jesus has said. Jesus does not deny the existence of God; Buddha denies the existence of God, Mahavira denies the existence of God. Patanjali says that God is only an arbitrary, hypothesis: you can use it if you want, but remember it has no truth about it; it

is only a means towards meditation. See the radical, revolutionary,, rebellious spirit of the statement from a man like Patanjali, who has never been surpassed as far as methodologies for the inner journey are concerned, who is the suprememost Master of Yoga and meditative methods.

All over the world it is thought that meditation is a means to God; God is the end. Patanjali reverses the whole situation: he says meditation is the goal, God is only a hypothesis. If your mind is very childish and you need the support of a God to meditate, okay, you can take the support. But remember, the moment you have learned how to meditate, drop that support. It was just to help you in the beginning.

It is like small children's books. If you look at them you will see big pictures, colored pictures, with small texts. If a child has to be helped to understand things and words ant language, that's the only way. If you want to teach him what the word "mango" means you have to paint a colorful, very juicy-looking mango. He is interested in the mango, he is not interested in the word "mango." Children are very very pragmatic; they are not as stupid as theologians. But through the picture you can help the child to understand the word "mango." Slowly slowly the picture will disappear -- but it was only an arbitrary device.

Because we are all children as far as the ultimate truth is concerned, Patanjali says, there are many supports. One of those supports is the belief in God. If it helps you to surrender the ego, good; if it helps you to drop the mind, good; because the ultimate thing, the essential thing, the important thing is how to drop the ego, how to drop the mind. Any excuse will do. God is just an excuse. Once the mind is dropped God is also dropped -- because God was nothing but a thought in the mind. Once the ego is dropped God is dropped, because God was nothing but a projection of the ego. The ego means "I" and God means "thou." How can the "thou" exist without the "I"? They can either both exist together or both disappear, evaporate together. They are simultaneous phenomena.

Mahavira, Patanjali, Buddha -- all the three deny any existence to God. Buddha goes a step further: he even denies the existence of the self, of the soul, because, he says, the very idea of the self or the soul is in some indirect way protecting the idea of the ego. You can call it "self," you can call it "soul," but you have saved the idea of the ego in some subtle way. If the ego has to be dropped, eradicated totally, then all these ideas have also to be dropped. There is no God and no soul.

Then what remains? That which remains without "I" and "thou." Buddha calls it the truth. k is not an experience because there is no experiencer and no one experienced. It is not knowledge because there is no knower and no known. Buddha would have been killed in the West immediately, Patanjali would have been crucified, Mahavira would have been poisoned. In the East we accepted them.

ONE strange thing I would like to remind you of: in the East there has been freedom of thought, freedom of tremendous value as far as your thinking is concerned, but there has been no freedom of social forms. In the East there has been a deep slavery as far as social relationships are concerned but absolute freedom for the intelligentsia, for intelligence -- no social freedom, but absolute spiritual freedom.

In the West just the opposite has been the case: social freedom is there. If a couple are hugging each other on the sea beach it is nobody else's concern in the West; that is their personal affair. They are not doing any harm to anybody, and who are you to interfere? But in the East it is almost inconceivable. You cannot even talk to your married wife in front of others during the day in the old, traditional families. You cannot even talk to her, what to say about embracing or kissing her? Your own wife! I am not talking about somebody else's wife -- your own wife. You cannot talk with her in full daylight in front of somebody els. The wife cannot pronounce the name of the husband; that iS insulting.

I have never heard my mother pronounce my father's name. I have never even heard my father pronounce my mother's name. For that I always respected him, because that is not the traditional way. They would have to speak in a roundabout way. My father would always call my mother "Rajneesh's mother" -- not directly. no direct relationship. Even when I went to college and to university and for years disappeared from the house, every night he would come home and knock on the door and call, "Rajneesh's mother."

A father cannot even play with his own child in front of his own father. My mother used to tell me that when I was small my father could not carry me around, play with me, because the family was big -- the grandparents were there, uncles were there, others were there. It was not thought right that you should play with your own child, because that shows you are being related to your wife in a sexual way. Otherwise, from where has the child come? A very indirect indication of it.

In the East there has been a social slavery. That's why you are puzzled and the Poona people are puzzled. In the West there is social freedom -- and not only with your own wife. Who cares? It is nobody

else's affair at all. You are totally free to relate with people. Everybody has a girlfriend, and not only young people.

Just a few months ago Mukta's father died. He must have been seventy-five and he had a girlfriend -- on the deathbed! He had a wife, children, everything, but also a girlfriend, a young girlfriend. And he was almost dying! He was hanging between death and life for months. and he was a very rich man; he has left much money for the children, for the wife, for me via Mukta! But he has left half of the money to the girlfriend! and it is accepted; there is no problem.

There has been great social freedom in the West, but there has been no intellectual freedom the way it has existed in the East. Buddha condemned Mahavira's stand-point vehemently. Buddha was criticized by Shankaracharya with no compassion. Shankaracharya was condemned and criticized by Ramanuja in the same way as Shankara had criticized Buddha. And there has been no problem. These people were listened to respectfully, with great honor, because they were bringing more spiritual insights, different aspects of reality. Nobody ever thought that they were destroying religion -- they were enriching it.

But today that has disappeared. Social freedom has not appeared in the East as it should appear, but intellectual freedom has disappeared. Now in the East to be a Buddha is as dangerous as it was in the West.

Hence I can understand Dionysius -- I am in the same situation -- but I would not like to speak... It will look a little ridiculous, but I can speak very easily the way Hindus would like it or the Jainas would like it or the Buddhists would like it. It is only a game with words, but I don't want to speak that way.

Dionysius must have been absolutely convinced that if he spoke the truth clearly and was caught, then his fate was going to be the same as Socrates' or Jesus', and that was not going to serve truth at all. That was his personal decision.

In fact, I don't agree. I would have like him to die like a Jesus, like a Socrates. But nobody can say for another how he should behave; everybody has to decide according to his situation. He decided to speak the language of theology, Christian theology.

A man walking across a bridge late one night noticed another on the parapet about to throw himself over. He rushed forward and shouted, "Don't jump! Come, have a drink and talk things over." It so happened that the would-be suicide was a great theologian.

They went to the nearest pub and spent the next hour discussing the oneness of God and the threeness of God, the virgin birth of Jesus Christ, how many angels can dance on a pin-point, what the Holy Ghost is and things like that. Drinks finished, they went back to the bridge -- and both jumped.

It was one of those universities in the West where attendance was not compulsory. One student of theology attended just one lecture and obtained ninety-six percent.

"Surely you could have got the four percent also," his professor of theology suggested.

"Sure I could," the student replied, "but I attended one of your classes and got confused."

A woman graduate on a return visit to her Alma Mater ran into a professor of theology. "Don't you remember me?" she asked. "You once asked me to marry you!"

"Ah yes!" nodded the professor. "And did you?"

It is a kind of insanity. It is a kind of chess with words. You can become very proficient at playing with words, but howsoever proficient you are, anybody who has a little intelligence can see the utter nonsense of it all. And the libraries of the world are full of all these theological treatises -- although nobody reads them, fortunately. They are written by theologians for other theologians. Nobody else reads them.

"Don't you find writing a thankless job?" a great theologian was once asked.

He said, "On the contrary, everything I write is returned to me with thanks."

The theologian's mind works in a very strange way. He can make a mountain out of a molehill. In fact, if he is a great theologian, he can make a mountain even without a molehill! They have created great mountains. Sometimes it is good to look into their books just to see what man has been doing for centuries. And we have thought these people very intelligent people!

ALL the religions are concerned with why God created the world. Nobody can really answer it -- nobody will ever be able to answer it. In the first place nobody knows whether God ever created the world

or not. In the second place, even if he created it, how can you answer why he created it? To know the answer he would have to be psychoanalyzed. He may not know himself

Do you know what things you go on doing? If somebody really asks, "Why? Why have you fallen in love with this woman?" you shrug your shoulders. You say, "It just happened!"

A professor of theology to his agitated wife: "And another thing -- it was not you I was whistling at twenty years ago, it was a taxi!"

Why have you fallen in love with a certain woman? And whatsoever reason you give will look absurd. Her long nose, or the black hair, or the blond hair. When you think about these things you will feel embarrassed even to talk about them, even to say anything about them. So we have found a cover-up. We say, "Love happens, nobody knows why. k is a mysterious phenomenon." There is nothing mysterious about it -- it is just pure chemistry! You put a few chemicals in one bottle and a few chemicals in another bottle and they will fall in love. And of course they will also find reasons: that the neck of the bottle was so beautiful, it was so shapely, and the color inside -- fantastic!

Once a theologian found it difficult to sleep at the inn he had put up in for the night. Scores of bugs in the bed made it difficult for him to drop off. Disgusted, he summoned the innkeeper and complained to him vehemently about the bugs.

"But, sir," the innkeeper protested. "There isn't a single bug in this room!"

"I know, I know," countered the theologian heatedly. "They aren't single -- they're all married and have large families. I can see!"

People become accustomed to a particular way of thinking, and once you have become accustomed to a particular way of thinking it feels perfectly right to you -- but only to you. Anybody else listening to you will find it very difficult to understand what nonsense you are talking about.

An arithmetical chap had to manage his children for a single evening when his wife was away. The following is a record of his activities for the evening:
Opened door for children 108 times.
Shouted "Shut up!" 94 times.
Stopped quarrels 17 times.
Provided water to them 29 times.
Answered the phone 11 times.
Lost temper 45 times.
Cried and wept 29 times.
Ran after children 4 1/2 miles.

Once you are obsessed with a certain pattern of thinking, then to you it looks perfectly right. Now this mathematical chap is doing something right -- according to him everything has to be on record, written mathematically. To you it will look absurd.

THESE words of Dionysius will look very absurd to you, but there is an undercurrent hidden somewhere that's what I would like you to discover. And then you will be surprised: it is the same truth as Lao Tzu's, as Buddha's, as Zarathustra's, as Jesus'. There is nothing different; it is just that the language, the jargon he uses is that of a theologian -- out of necessity. He must have been surrounded by theologians. He may have come from a family of theologians.

To become a bishop, the first bishop of Athens, seems to be a great honor. He must have been respected by the theologians; he must have many friends. Maybe for many generations his family was practicing the profession of the theologian, and he had become accustomed to talking in this way. Even though he became enlightened the old patterns may have continued, or knowingly he may not have dropped them.

It is said: Only a friend can become an enemy. A relative is one from the very start!

So he must have been surrounded by many enemies -- relatives and friends. To satisfy them he speaks in a very tortuous way. Don't get impatient with him. He says:

WE LONG EXCEEDINGLY TO DWELL IN THIS TRANSLUCENT DARKNESS . . .

Nobody before him, particularly in the Christian tradition, had ever talked about the darkness of God. God had always been thought of as light. He is the first in the Christian world to introduce a new vision of God: as translucent darkness. It was dangerous because God had been thought of as pure light. Darkness is of the Devil, that's why the Devil is always painted black. And God is just pure light, transparent light, light and nothing else.
He says:

WE LONG EXCEEDINGLY TO DWELL IN THIS TRANSLUCENT DARKNESS . . .

But I also feel that his choice is far better. Light is a momentary phenomenon, darkness is eternal -- as eternal as God. Light divides. It is light and I can see you all as different persons. If suddenly darkness descends you will all disappear in the darkness; all distinctions will be lost. Nobody will be rich, nobody will be poor. Nobody will be young, nobody will be old. Nobody will be a man, nobody will be a woman. Even if somebody is sitting there totally dead you will not know the distinction, who is dead and who is alive, who is a sannyasin and who is not a sannyasin. All distinctions will dissolve -- darkness will overwhelm all distinctions; it will encompass you. Light cannot do that miracle, and in that way God is closer to darkness than to light.

Just to satisfy the Christian theological world he calls it translucent darkness, so they don't feel too offended -- translucent darkness, darkness which is full of light. If he had been free to say it he would have said simply darkness, pure darkness, unadulterated darkness. Why adulterate it with light?

You can see it in Lao Tzu: whatsoever he wants to say he says. He says, "I see that everyone in the world seems to be very clear, thoughtful; there is clarity in people's minds. I am the only one who is muddle-headed -- because I cannot see distinctions. I am the only one who is unclear about everything. I am the only one for whom everything is vague, everything is melting and merging into everything else. I cannot define -- I cannot say this is this and that is that." He has the courage to call himself muddle-headed -- no problem about it.

Darkness has depth, light is always shallow. Light is always finite, that's why it is shallow; and darkness is in-finite, it is not shallow.

The Bible says in the beginning there was darkness -- not light, because how can there be light in the beginning? Who will bring the light? Who will create the light? Light has to be created; darkness is something uncreated. Darkness is like God because God is also uncreated. In the beginning there was darkness... that is a tremendously significant statement.
Dionysius says:

WE LONG EXCEEDINGLY TO DWELL IN THIS TRANSLUCENT DARKNESS . . .

Our only desire is to dwell in this darkness, in this infinity, in this distinctionless, unadulterated, abysmal darkness. We want to lose ourselves into it.

. . . AND THROUGH NOT SEEING AND NOT KNOWING TO SEE AND TO KNOW HIM . . .

The only way to see God is to stop seeing, and the only way to know God is to drop all knowledge, because your knowledge will be an interference. Your seeing will be your seeing; it will be a projection of your ego. You have to forget knowledge, you have to forget seeing. Ordinarily we think we see whatsoever is there. That is not true, that's absolutely untrue.

Charles Darwin remembers in his memoirs that when he reached near a small island with his big ship, he was puzzled to know that nobody on the island could see the big ship. It was really a strange experience. Such a big ship had never come before, so they had no idea about it, they had never heard of one. They knew only small boats, very small boats, fishing boats -- only two persons at the most could sit in them.

That was their traditional idea of a boat, and the ship was so huge that it simply eluded their vision; they could not see it.

You will not believe it. Even Charles Darwin could not believe it. When he inquired of people, they said, "What you are talking about? We don't see anything." Their seeing had become fixed: they had become accustomed to seeing certain things and they would see only those certain things.

And this you can experience in many ways. For example, if you go into a primitive aboriginal society... There are many such societies still alive in the world -- in India there are.

I have been many times to Bastar, to one of the most ancient aboriginal tribes, which is now slowly being destroyed by the Christian missionaries. Of course, with good intentions -- they are destroying it thinking they are helping. They are making hospitals, and they have introduced diseases which the tribe had never known before. Of course, when missionaries come they bring many things with them: modern diseases... They have introduced modern education -- of course with good intentions, they want to educate people -- but as people become educated they become cunning, dishonest.

In Bastar it has been on record... government records, British government records say that Bastar is the only place where no divorce has ever happened, and Bastar is the only place where no theft has ever happened, and Bastar is the only place where sometimes murders happen but the murderers come to the police station to report that "I have murdered such and such a man." And they come walking hundreds of miles to the police station, otherwise the police would never come to know. Hundreds of miles of thick jungle and mountains they cross to come to the place where the police are available to inform; otherwise the police would never come to know that any murder has happened. And the murderers themselves come to inform them!

Such simplicity, such honesty -- no theft, no cunningness, no deception, no exploitation. In Bastar there has never existed anything like taking interest on money; in fact, there exists no money at all, people only exchange things. In Bastar women are almost naked, just as men are almost naked. No man is interested in their breasts, no man at all. But when the missionaries come, their whole interest is in their breasts. And they have beautiful breasts -- their womenfolk are very alive, wild and primitive, as alive as animals, and of course they have the same agility and the same flavor of wildness. But the missionary immediately becomes interested in their breasts.

If you see a woman, your first interest is in her breasts. Why? Your mind has become somehow focused from the very childhood. In all civilized countries children are prohibited as much as possible by their mothers from feeding from the breast. Their mothers don't like it because the more children feed from the breast, the more the breasts lose shape; they start hanging, they start looking ugly. So no mother wants the children to breast-feed. Naturally there is a reluctance; even if she has to feed them it is with reluctance not with love. And that reluctance creates a deep desire in the child to cling to the breast.

Now the whole human civilization suffers from that clinging: your whole poetry, great poetry -- Byron, Shelley, Keats, Kalidas. Don't think that it is only in the West, don't think that Indian culture is very spiritual; in fact, Kalidas, Bhavbhuti, the great Indian poets, talk much more of breasts than any Western poet has ever talked.

And you can go into Indian temples and see: the breasts seem to be too big. Go to Khajuraho, Konarak, Puri, and the breasts seem to be inventions; such big breasts do not exist. And these are not my creations, remember -- I have not made these temples. They are thousands of years old, they are absolutely Indian: they represent Indian culture, Indian religion. And you will be surprised to know that in these sculptures all kinds of perverted sexuality is depicted. From where does this perversion come? Repression brings it. You see that which has been repressed, you see that which has been denied. You don't see that which is.

Now scientists say that your eyes only allow two percent of information to pass through; ninety-eight percent of information is prevented outside. And the same is we about other senses too.

If we want to know the truth we will have to learn some new way. That's what meditation is all about: not seeing, not knowing. That is meditation, agnosia, because that is the only way to see and to know him. If you want to know him, if you want to know the truth, you will have to un-learn all your ways -- Christian, Hindu, Mohammedan, Jaina, Buddhist. Al! your ways of seeing and knowing -- you will have to drop all that. You will have to be utterly empty, in a state of not-knowing, agnosia. Only then will you be able to see and know who he is:

... WHO IS BEYOND BOTH VISION AND KNOWLEDGE...

THE TRUTH is beyond your vision and your knowledge, because your knowledge is your knowledge; it is just ego-confined. And when ego itself is a lie, how can it give you the truth?

A lie, says Murphy, is a very poor substitute for the truth, but the only one discovered so far.

And the whole of theology is full of lies. The truth cannot be said, cannot be uttered, and still people go on talking about it. God has been talked about in millions of pages. About and about, around and around they go, in circles, never touching the center of the reality. That center can be touched not by thinking but only by meditation.

HE IS BEYOND BOTH VISION AND KNOWLEDGE -- BY THE VERY FACT OF NEITHER SEEING HIM NOR KNOWING HIM.

So, remember. Many people come to me and say, "We want to see God. " Forget all about it if you want to see God you will never see him. You have to disappear.

Kabir says, "I longed and I searched long for God, but I could not find him. Then one day I dropped that longing, that desire, that search, and since that moment he goes on following me. He is always with me. In fact, he has always been with me, but I was so occupied with searching that I never saw him."

I call this the totally relaxed state of your being: when there is no search, no inquiry, no question, when you are so relaxed that you start falling deep within your own being. Soon you touch the rock bottom of it; from that touch great revelations happen. You are not inquiring about God, God starts inquiring about you.

That's actually what Kabir says: "When I stopped searching for him, he started following me. Now he goes on calling me, 'Kabir, Kabir, where are you going?' And I don't care a bit at all about him -- because I know, the moment I start caring about him he will disappear. Either I can be or he can be; we cannot both exist together."

Jesus says the path, the bridge is straight but very narrow, so narrow that it cannot contain two persons.

FOR THIS IS TRULY TO SEE AND TO KNOW, AND, THROUGH THE ABANDONMENT OF ALL THINGS, TO PRAISE HIM WHO IS BEYOND AND ABOVE ALL.

Now he goes on taking detours. He goes on putting in a little bit of Christian theology, just to befool the fools.

... THROUGH THE ABANDONMENT OF ALL THINGS...

Now Christians will think he is talking about renouncing things. He is not talking about renouncing things. He is saying that the abandonment of things means that you don't look at things as things; that is abandonment, not renunciation. When you renounce something you still think about it in the same old way.

A man is greedy for money: he thinks money is very valuable, everything can be purchased through it. Then one day he comes to know that his whole effort was futile, nothing, that he has wasted his life. Realizing it, he renounces the money, he escapes from the world of money, but still he values money. Now he is thinking that by renouncing money he is going to attain truth. First he was thinking that by having money everything can be purchased; now he thinks that by renouncing money everything can be got, even truth. But the logic is the same; it has not changed a little bit -- it is still the money. The focus is the money and the money is valuable. First he was accumulating it, now he is renouncing it, but he has not || changed, his approach has not changed; money is still the target.

Dionysius says abandonment of all things. That is a totally different phenomenon. The abandonment of things means don't look at things as things, because all is full of God. Everything is so full, overflowing with God, a that to call it a thing is not right. Nothing is dead, all is alive -- of course, alive in different ways, but all is alive. Even a rock is alive. The man who has known God knows r the aliveness of existence and knows the falsity of death. And if death is false then there is not a single "thing" in the world.

Ordinarily we go on doing just the opposite: we reduce persons to things. When you marry a woman... Before marriage she was a person, an independent person, and you were a person, an independent person; after marriage she becomes a wife, a thing, and you become a husband, a thing. The husband is not a person, the wife is not a person: the wife is some thing that has to be used, the husband is some thing that has to be used; they have become things, commodities. We reduce people to commodities, to things.

And the man of vision, of meditation raises things to personS. He even starts talking with things, with trees, with animals; he starts imparting personality to them.

St. Francis used to talk with trees. He would go to the trees and say, "Sisters. how are you? You look a little ill today." When he died, just before dying he thanked all his disciples for all that they had done for him, and the last thing he did was to thank his donkey. He said, "Brother Donkey, you have been such a great servant to me. In what words can I be grateful to you?" To call the donkey a brother is spirituality. It is raising the donkey to a spiritual being. And Francis is calling him brother!

This is abandonment of things. Things disappear from the world; the world becomes full of beings.

FOR THIS IS NOT UNLIKE THE ART OF THOSE WHO HEW OUT A LIFELIKE IMAGE (FROM STONE), REMOVING FROM AROUND IT ALL WHICH IMPEDES CLEAR VISION OF THE LATENT FORM, SHOWING ITS TRUE AND HIDDEN BEAUTY SOLELY BY TAKING AWAY.

Now this is what I say -- he is going into unnecessary theology. It may have been a necessity for him, but after two thousand years it looks very tortuous, meaningless. All that he wants to say is that God can be described more accurately by negatives. To say this simple thing he has to go in such a roundabout way so that the Christian theologians, the Church, the Pope, cannot catch hold of his idea.

All that he wants to say through this whole statement is contained in two words of the Upanishads: neti neti, neither this nor that, or what Buddha calls via negativa. The truth is more clearly understood via negativa than via affirmativa, because when you affirm, whenever you say something, whenever you attribute some quality to God, you give him a finiteness, a boundary. If you say God is beautiful then you have made him limited. Then what about ugliness? Where will ugliness go? If you say God is good, then what about bad? If you say God is this, then what about that? If you say God is man, if you say God is the father, then what about the woman, what about the mother? The moment you affirm something you negate much.

So via affirmativa on the surface seems to be affirming, but it affirms less and negates more, while on the contrary via negativa apparently negates but basically affirms. Via negativa means we don't attribute qualities to God. That's what Dionysius means by darkness: he is so dark you can't see any aspects, any qualities in him. He is so dark that there iS no distinction between ugliness and beauty. In darkness, what is the difference between a beautiful woman and an ugly woman?

That may be one of the causes why for centuries people have decided to make love in the night in darkness, because it helps one thing: the woman does not know how ugly you are, you don't know how ugly she is. It is a good arrangement in a way. If you see the woman and the man naked in the light you will soon be bored with each other. The hidden remains attractive.

And women are more intuitive about it. That's why when embracing you, kissing you, loving you, they will always close their eyes. To look at you in those moments is profane. It is far better to feel you with closed eyes rather than looking, because looking is a partial phenomenon, feeling is total. When somebody is kissing a woman, she wants to feel him with all her cells from head to toe, from her guts, in her bones, in her blood, in her marrow -- she wants to feel the kiss, to let it sink as deep into her as possible -- while the man simply goes on looking.

The man is too interested in the superficial; he is an observer. That's why he is so interested in pornographic magazines, Playboy, et cetera. He is so interested in seeing that he has completely forgotten feeling.

Via negativa the mystic denies all qualities to God. God becomes a pure darkness, emptiness; you have to feel it. And the only way to feel the emptiness of God is to become empty yourself. God is a nothingness, and by "nothingness" I mean "nothingness." So if you want to feel God you will have to become a nothingness. Buddha calls it shunyata, nothingness.

These are the two methods. The organized religions believe in via affirmativa, and the individual mystics have always believed in via negativa. Hence there has been a fight, a continuous struggle, between

the priest and the mystic. The priest is an enemy of the mystic. The priest has tried in every possible way to destroy the mystics, because the mystics talk of a totally different process.

These two processes have to be understood. Via negativa means you start with the particular and then you start moving towards the universal. And the universal means the infinite; the particular means the finite. You start with the particular.

For example, you fall in love with a Master. That is something particular: a certain quality in the Master, a certain presence around him, a certain light in his eyes, a certain gesture, a certain grace, anything, but it is particular. And then from the Master you slowly start moving towards the ultimate Master, the Master of Masters. That is universal. You can hold the hands of the Master; you cannot hold the hands of God. You can touch the feet of your Master, but you cannot touch the feet of God. The Master is a visible reality, God is invisible. The Master is just in between. You are almost a thing, God is nothing, the Master participates in both. He participates with you -- he is a human being -- and he also participates with God because he has become a nothing.

That's why Jesus says again and again: I am the Son of God and also I am the Son of Man. That's his way of saying this paradox: that from one side he is the Son of Man, from the other side he is the Son of God. From one side he is a particular human being, from the other side he is just universal nothingness.

Via negativa starts with the particular and ends in the universal, starts with things and ends in nothings. Via affirmativa is just the reverse process: it starts with the universal -- God the infinite, God the indefinable -- and then it comes to the particular -- the pope, the priest, who represents God. You need not bother about God -- for that the pope is enough. He will take care, he is the mediator.

The Master is not a mediator; the Master is only a friend, he only gives you hints. And the Master, if he is truly a Master, is a Master only if he becomes slowly slowly less and less necessary to the disciple. That's the definition of the perfect Master: one who makes himself less and less needed by the disciple.

Buddha says: If you meet me on the way, kill me immediately -- don't hesitate for a single moment. The priest says: I am always absolutely necessary -- without me you cannot reach God. The priest says: Without me there is no God, I am the bridge, and the only bridge, so don't go to other priests. The Hindu priests will prevent you from going to the Christian priest and the Christian will prevent you from going to the Mohammedan priest. In fact, the Catholic will prevent you from going to the Protestant and the Protestant will do the same.

The priests and the popes and the imams and the ayatollahs -- these people create the organized religion. And the moment a religion becomes organized it becomes dead, it becomes political, it becomes an institution.

> FOR IT IS, AS I BELIEVE, MORE FITTING TO PRAISE HIM BY TAKING AWAY THAN BY ASCRIPTION, FOR WE ASCRIBE ATTRIBUTES TO HIM WHEN WE START FROM UNIVERSALS, AND COME DOWN THROUGH THE INTERMEDIATE TO PARTICULARS. BUT HERE WE TAKE AWAY ALL THINGS FROM HIM, GOING UP FROM PARTICULARS TO UNIVERSALS, THAT WE MAY KNOW OPENLY THE UNKNOWABLE, WHICH IS HIDDEN IN AND UNDER ALL THINGS THAT WE MAY BE KNOWN. AND WE BEHOLD THAT DARKNESS BEYOND BEING, CONCEALED UNDER ALL NATURAL LIGHT.

HE SIMPLY wants to say that rather than thinking in positive terms about God, think in negative terms. Dionysius here is pure Buddha just his language is Christian.

> WE HAVE PRAISED THOSE THINGS WHICH FITLY PERTAIN . . .

But he is aware that this can be caught; what he is saying can be caught by the priests. So immediately he adds:

> WE HAVE PRAISED THOSE THINGS WHICH FITLY PERTAIN TO THE THEOLOGY OF AFFIRMATION; HOW THE DIVINE AND EXCELLENT NATURE MAY BE SPOKEN OF AS ONE, AND HOW AS THREE; HOW IN ACCORD THEREWITH THE FATHERHOOD OF GOD MAY BE EXPLAINED, HOW THE SONSHIP, AND IN WHAT MANNER THE TRUTH OF THE SPIRIT MAY BE REVEALED; HOW OUT OF THE INCORPOREAL AND UNDIVIDED EXCELLENCE THEY PUT FORTH THESE THREE INTERIOR LIGHTS OF GOODNESS, AND HOW IN HIMSELF AND IN THEMSELVES, AND IN THEIR MUTUAL AND

CO-ETERNAL PROPAGATION THEY REMAIN TOGETHER, NOWHERE GOING APART; HOW JESUS, WHILE ABOVE ALL CREATION, MAY BE IN VERY TRUTH OF THE SUBSTANCE OF HUMAN NATURE. WE HAVE TOLD HOW HE MAY BE CALLED GOOD, BEING, LIFE, WISDOM, AND POWER, AND WHATSOEVER ELSE CONCERNS THE SPIRITUAL NAMING OF GOD.

He immediately adds that "We are not denying the positive."

He is good, being, life, wisdom, and power, and whatsoever else concerns the spiritual naming of God.

"All the names of God... we are praising and affirming all those things too. We affirm that God is the Father, we affirm that Jesus is the Son, and we affirm also thatJesus is above all creation."

Now this he must be doing just to satisfy the stupid Church, the stupid theologians. Otherwise how can he say that anybody is above all creation? Even God is not above all creation. God is creativity -- how can Jesus be above creation? And if Jesus is above creation, then why not Dionysius, then why not Buddha, then why not Krishna, then why not Lao Tzu? Then every enlightened person is above creation. And then why should the unenlightened ones be under creation, not above creation? -- because they also have the potential of becoming enlightened.

This he says only to satisfy the fools, but this is not his real approach. He has said clearly that the best way to describe God is that of . . .

. . . THE ART OF THOSE WHO HEW OUT A LIFELIKE IMAGE (FROM STONE), REMOVING FROM AROUND IT ALL WHICH IMPEDES CLEAR VISION OF THE LATENT FORM, SHOWING ITS TRUE AND HIDDEN BEAUTY SOLELY BY TAKING AWAY.

Negation, he says, is the way, not attributing positive qualities to God. The moment you attribute positive qualities to God you create belief in people, worship in people; you create churches and temples. You don't create religiousness; you create only pseudo religion.

When you take away all qualities from God, when God is just a pure nothingness, then only will those who are really interested in knowing the truth become interested in him. Those who are ready to lose themselves, those who are ready to drown themselves, to surrender themselves, those who are ready to die and be reborn into that nothingness -- only those few people will be interested, and they are the only religious people in the world.

My sannyasins have to be religious in this sense.

Theologia Mystica

Chapter #8
Chapter title: The Real Magic

18 August 1980 am in Buddha Hall

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The first question

OSHO,
I UNDERSTAND YOU SAID THE OTHER DAY IN THE LECTURE THAT JESUS DID NOT WALK ON WATER AND THERE ARE NO MIRACLES AS SUCH. BUT BY PRACTICING THE SAMYAMA ON PATANJALI'S UDANA SUTRA, IS NOT MAN ABLE TO DO THIS?
PLEASE COMMENT.

Anand Guenter,

I SAY again that there are no miracles as such, because the whole existence is a miracle. What more miracles can there be? Each moment, each event, is miraculous.

The religious person is one for whom everything, from the most ordinary to the most extraordinary, has become a miracle. A seed growing green leaves, is it not a miracle far greater than any guy waLking on water on the Sea of Galilee? A bird flying in the sky, on the wing, is it not a greater miracle than anybody walking in fire? The roses, the lotuses, the marigolds, the millions of flowers . . . and you don't see any miracles in them.

And you look for stupid things. Somebody materializing a Swiss-made watch -- that is a miracle, and a rose is not a miracle. Somebody producing holy ash -- that is a miracle, and the man who produces holy ash is nothing but an asshole! -- and a cuckoo calling from the distance is not a miracle. You are blind, utterly blind and insane. You can only believe in childish things. You are not in search of the real magic of life; that's why stupid magicians can deceive vou.

Just to be is more than one can believe. To be able to breathe, to be able to see the rising sun, to be able to hear the chirping of the birds, to be able to feel love, prayer, gratitude, silence . . . This very moment -- this is a miracle. The silence that encompasses you, the love that transpires between me and you, the communion, the satsang, with open hearts like lotuses -- you are drinking me with such vulnerability, with such immense trust -- what more miracles are needed to prove that existence is a mystery?
It happened:

A great mahatma -- great because he used to walk on water -- came to see Ramakrishna Paramahansa. Ramakrishna used to live in Dakshineshwar near Calcutta, on the bank of the Ganges. He was sitting under a banyan tree looking at the beautiful Ganges flowing by, and the mahatma came. And, of course, such people are on great ego trips. Because he could walk on water, of course he was great. His every vibe was saying "holier than thou."

He stood in front of Ramakrishna and said, "I have heard that people think you are a great mystic -- but can you walk on water?"

Ramakrishna said, "No, I cannot walk on water. In fact, I cannot even swim! Can you?"
And the man said, "Yes, I can walk on water."

Ramakrishna asked, "Sir, please tell me how long it took for you to learn the art?"

The man said, "I have devoted eighteen years to learning the art of walking on water."

And Ramakrishna started giggling like a small child, and he said, "This is stupid, because whenever I want to go to the other shore the ferryman takes me, and he takes only one cent! Just for one cent I can go to the other side -- and you wasted eighteen years? It is only worth one cent, not more than that. And you think yourself holy?"

The same type of story happened with that mysterious Mohammedan woman, Rabiya. Hasan, a Sufi mystic, came to see Rabiya and he wanted to show her his powers.

The very desire to show your powers is ugly; it is political. It is not religious, not at all spiritual. He talked about other things, but he was waiting for the right moment to arrive so that he could show his power.

And Rabiya said, "It is time now for me to read my Koran. Are you going to participate in reciting the Koran with me?"

And this was the right moment for which he was waiting. He said, "Let us go on the water." The lake was just in front of them. "We will walk on the water reciting the Koran!"

Rabiya said, "Walking on water, reciting the Koran? That does not appeal to me much. Don't you see the white cloud in the sky? We should go there, sit on the cloud and recite the Koran."

Hasan said, "But I don't know how to fly in the sky. Have you learned the art of flying in the sky?"

Rabiya said, "Birds can fly in the sky; it is not much of an art. Fishes can swim in the river, in the lake;

it is not much of an art. Hasan, come to your senses! I was just joking. I cannot go to the cloud, I cannot walk on the water. But the teal miracle is: reciting the Koran, I disappear. Can you do that? Only reciting remains, singing remains -- the singer disappears, I am no more."

I agree with Rabiya. There have been very few women who can be called Masters; Rabiya is one of them.

You ask me, Guenter: OSHO, I UNDERSTOOD YOU SAID THE OTHER DAY IN THE LECTURE THAT JESUS DID NOT WALK ON WATER...

Yes, because I respect Jesus so much, I cannot believe that he was so stupid as to walk on water.

And you say: YOU ALSO SAID THERE ARE NO MIRACLES AS SUCH.

Yes, there are no miracles as such because the whole of life is miraculous. Your being here and nowhere else -- is it not a miracle?

It is said that once Mulla Nasruddin was making love to a friend's wife and suddenly the friend came in. The wife told Nasruddin, "Hide somewhere -- my husband is coming! Be quick!"
Finding no other place, he went into the cupboard.

The husband came in. He saw the shoes of Nasruddin; he recognized them. He saw his clothes on the table; he recognized them. He saw the wife worried, embarrassed, naked. He asked, "Where is Mulla Nasruddin?"

The wife said, "I don't know. He has not been here!"

And the husband was furious -- as husbands are supposed to be. He ran all over the house, looked in every nook and corner, under the bed, in the bathroom, in the kitchen. And finally he opened the cupboard, and Nasruddin, utterly naked, was standing there.
The friend asked, "Why are you standing here?"

Nasruddin said, "That's a great metaphysical question! One has to be somewhere. And I am not an expert in philosophical things. Now you are almost asking me, 'Why do you exist?' 'Why are you here?' you are asking me. This question can be asked any where; wherever I am somebody can ask, 'Why are you here?' "

The man agreed. He said, "That's right, the question is metaphysical."

Why are you here? Why does this whole existence exist? Is it not tremendously mysterious, miraculous? And you are asking for small things. Those small things are all invented; they are small magic tricks -- or those things exist only in stories.

I have heard a story that Jesus, Luke, John, all three were going to the boat that was in the middle of the lake. Luke walked over the water, then John also walked over the water; they both reached the boat. Then Jesus followed them and started sinking.

Luke said to John, "Should we tell him where the rocks are?"

And this story:

In a small town there was a lake whose waters were known to be miraculous. People came to the lake, dived into its waters and came out the other side cured.

"I have seen it all," stated an old-timer of the town. "I have seen a blind man jump into the lake and emerge on the other side, yelling, 'I can see! I can see!' "

An old and poor cripple listening to this story decided to go to the miraculous lake himself. When he got there he saw a man with one leg jump into the lake and come out the other side crying in disbelief, "I can walk! I have two legs! "

The cripple could not wait any longer, so he jumped into his old wheelchair and pushed himself into the lake . . .

The townspeople pulled him out the other side, dead. But his wheelchair came out with brand new tires!

It seems the wheelchair knew Patanjali's art and the secrets of doing miracles!

Patanjali's Sutras certainly mention miracles, but for a totally different reason, not for the reason, Guenter, that you think. Patanjali has written a separate chapter about siddhis, miracles, for the specific purpose that nobody should get involved in such things. It is to debar, prohibit. It is not his purpose that you should become interested in miracles. His purpose is very clear.

He says those who get lost in miracles are lost in a jungle. Certainly there are powers within you, hidden powers within you, which you are not aware of. And when you start going deeper into meditation those hidden powers start manifesting themselves, and there is every possibility you will be tempted by those powers. There is nothing miraculous about them; they are as natural as any other law. We just don't understand the law underlying them, hence we call them miracles.

For example, if you meditate, soon you will realize the fact that you can read other people's thoughts. Now it will look like a miracle: before the person has asked the question you can answer him. And he will be surprised, and you will be worshipped as a great saint. But you are being very stupid, because somehow you have got rid of your own ideas, now you are becoming interested in other people's ideas. Your ideas were useless; do you think other people's ideas are very significant? It took a long, arduous journey to somehow get rid of your mind, and now you have got into more trouble. Millions of minds around you, and as each person passes by you will read his thoughts. You have missed the point!

This is not intelligence. It is a very stupid act on your part, very mediocre, to get involved in other people's ideas and start reading them. Of course, they will be impressed and they will worship you, but all their worship will simply strengthen your ego. And soon you will see that as the ego becomes strong again, your mind comes back and you stop reading other people's ideas.

Then people have to invent strategies so that they can go on claiming the power that once was there and is no more there. It is very difficult to accept defeat. Then a person becomes a charlatan, a cheater. In the beginning it may have been some inner power that became manifest in him; now he has lost it. But how to say to people that "I have lost it"? The moment he says he has lost it, all the worshippers and the followers will disappear.

Patanjali has written a whole chapter just to make you aware that these things are possible. There are possibilities hidden in you, undreamt by you; they can become manifest when you go inwards. But don't get in any way involved with them; remain a witness. Remain untempted and go on moving inwards. And the temptation will be great. There are no devils or Satans tempting you; it is your own mind and its inner capacities which tempt you.

For the same reason I deny miracles. I don't want you to become interested in any sort of thing that can become a distraction from your real search. I know perfectly well that if the fish can swim in the water and the bird can fly in the sky, there is a possibility that through certain yoga practices your body can start levitating. You can lose gravitation's grip on you, you can be free of it, through a certain process of breathing. You can become almost weightless, and then you can walk on water or fly in the sky.

But I deny all these things for the same reason that Patanjali mentions them, because my own experience has been this: that Patanjali's mentioning them has not been of help. If he had not mentioned them it would have been far better, because people are so foolish . . . In fact, people read that chapter more. Patanjali's Sutras contain only four chapters. Three chapters have to be practiced and the fourth has to be avoided. But people become interested only in the fourth, and if they are interested in the three they are interested in the three only as a means towards the fourth. Patanjali's purpose is completely lost.

After five thousand years of spiritual search and groping in darkness and observing millions of people, this is my conclusion: that if Patanjali had not mentioned those miracles, many more people would have been benefited.

It is the same story... God told Adam and Eve not to eat the fruit of the Tree of Knowledge -- and they became interested in it. In the Garden of Eden there were millions of trees; they were not interested in any other tree anymore. They were tempted more and more by the Tree of Knowledge. "Why has God forbidden it?" The forbidden fruit becomes more appealing. We all know the forbidden kiss is far more sweet -- and the stolen kiss can give you diabetes! It is pure white sugar.

The day God told Adam, "Don't eat from this tree," from that day Adam must have dreamt of the tree again and again. He must have gone for a morning walk, evening walk, night walk around the tree, many times a day, to see whether the tree still existed or not and how the fruits were growing. You can imagine how much he must have thought about it again and again.

And this is just nonsense to say that the Devil came in the form of a snake to tempt him -- God was enough. His forbidding him was enough to tempt him. There was no need for the Devil, no need for any snake to come in.

Say to any child, "Don't do this," and there is every possibility that he will do it.

My father told me, "Before it is too late I want to tell you, don't smoke."
And I told him, "Now it will be difficult for me!"
He said, "What do you mean?"

I said, "I had never thought about it. In fact, the whole idea has always seemed foolish to me. Instead of breathing pure air, taking dirty smoke in and out . . . And you have to pay for it! And you have to suffer for it. And I have seen people coughing and still smoking."

My own grandfather suffered his whole life from a cough. And the doctors were saying, "Don't smoke," but that was impossible for him. To the very last he continued to smoke.

So I said, "Watching my grandfather was enough. Why did you say to me, 'Don't smoke'? Now I can assure you that I will smoke!"

And that very day I smoked for the first time. Of course it was bad -- a bad experience: tears came to my eyes and I started coughing. I could not believe that millions of people are doing this. But I told my father, "I have smoked today and I am finished with it. Had you not told me, I may not have even tried. There are millions of things in the world to be interested in."

The same mistake has been made by Patanjali, with all good intentions. He mentions in detail all the siddhis, all the powers that are possible, just to make the seeker aware -- but he himself is completely unaware of the foolish people who are going to read these sutras.

In fact. in those days Patanjali's Sutras were not written, so it was safe because they were delivered from the Masta to the disciple orally; they were delivered only to the person who was intelligent enough, capable enough. But now the danger is widespread.

Whosoever reads Patanjali's Sutras becomes immediately interested in the chapter which is specifically there to prohibit you. But that's how people are. Not even small people but people who tre very intelligent, great people, they also become interested in things which are prohibited.

For example, J. Krishnamurti, one of the most intelligent persons today, still reads detective novels, and for the simple reason that in his childhood, when everybody likes detective stories and novels, he was prohibited. Each thing was watched: what he ate, what he read, where he went . . . He was brought up like a prisoner. From the age of nine up to the age of twenty-five he was continuously watched -- not even a single moment of aloneness.

And that dirty old man leadbeater who was his guardian appointed by Annie Besant, the President of the Theosophical Society, followed him like a shadow. And always somebody was there to keep an eye on him, because he was going to be the World Teacher. Now the World Teacher cannot be allowed to smoke cigarettes, to play cards, chess, or to experiment with psychedelic drugs, or to fall in love with a girl.

He was not allowed the company of any girl of his own age. When he was thirteen he was only allowed the company of a woman who was forty, and even then there were rumors all around the world that they had fallen in love. The woman was forty and the woman almost thought of him as ha son, but the rumor became so widespread that finally they were separated -- forced to separate. They had fallen in love in a way: he started loving ha as his mother and she started loving him as her son. But even that was not right -- any kind of attachment may deter the progress of the World Teacher. And, of course, no detective novels, no stories...

Once he became free, once he declared at the age of twenty-five that "I am not going to be the World Teacher. I disband the organization that has been specially made for me . . ." A great organization had been created to receive the World Teacher, the Order of the Star of the East; he dissolved the Order. He returned all the properties that belonged to the Order; he returned all the donations that had come to the Order. At the age of twenty-five he became free from the Theosophists. Since then he has never read the Gita, the Koran, the Bible. the upanishads, the Tao Te Ching, the Talmud. Since then he has been reading only detective novels. This is how mind works. That prohibition is still a hangover.

Guenter, it is not that I am not aware that there are many many hidden powers in man, but I don't want you to become interested in them. Hence I simply say they are stupid. And there are far more miraculous things happening all around. Become interested in them, because my whole effort here is to help your spiritual growth, not to hinder it.

OSHO, IS GOD REALLY DEAD, AS FRIEDRICH NIETZSCHE SAYS?

Satsang,

FRIEDRICH NEITZSCHE is one of the most important beings in the whole history of man, of the same caliber as Jesus, Moses, Mohammed, Mahavira, Buddha, Zarathustra. He would have become an enlightened being, but something went wrong. Instead of going through a breakthrough. he went through a breakdown.

What really went wrong was the Western atmosphere, the whole Western intellectual climate. The responsibility is that of the Christian Church. The Christian Church is the culprit. It has destroyed the possibility of many many people like Friedrich Nietzsche becoming enlightened.

The Christian Church has destroyed all intellectual freedom in the West. The people who showed any sign of rebellion were burnt alive; their books were burnt, prohibited. The Christian Church has been one of the most fascist organizations in the history of man. It is not an accident that fascism. Nazism, communism, all the three dangerous dictatorial trends of this century, are outcomes of Christianity.

The East cannot be held responsible because in the East intellectual freedom has always existed, has always been respected. No intellectual in the East has been crucified like Jesus; no philosopher has been poisoned like Socrates; no mystic has been murdered like Al-Hillaj Mansur. And the East has known more people like Socrates than the West, and the East has produced more people like Jesus than the West, and the East is studded with mystics like Al-Hillaj Mansur. But never, not even for a single instant, have we destroyed anybody's freedom. We have respected freedom as the ultimate value. Hence, when a man becomes enlightened and attains to the ultimate truth we say he has attained to moksha. The word moksha means absolute freedom, unconditional freedom, a freedom from which no fall is possible.

But Christianity has been very dictatorial. The ultimate consequence was that only the mediocre people remained in the Church and the intelligent people left the Church, or even if they remained in the Church they remained only formally; their hearts were not with the Church.

Friedrich Nietzsche became so disgusted with Christianity... And he knew only Christianity; he never knew anything about Zen, Sufism, otherwise he would have been a totally different man. The breakdown may not have happened; the breakdown may have changed into a breakthrough. He fought against the whole tradition of Christian domination, so much so that finally he became Anti-christ. He was fascinated by the personality of Jesus, but because Jesus is at the root, unfortunately -- not that he intended to be at the root of the Christian Church, but it happened so, that the whole Church is based on Christ's idea -- Friedrich Nietzsche became Antichrist. In his last days he had started signing his name "Antichrist Friedrich Nietzsche." He went mad. He risked his sanity, but he saved his freedom.

I respect the man, I love the man. I would have liked him to become a Buddha -- he had all the potential -- but he was in a wrong climate. He needed the Eastern freedom and the Eastern soil.

His antagonism became so great that not only did he become against Christ, he became an archenemy of God himself, because as he looked deeper into the phenomenon he found that Jesus is not the real foundation of the Christian Church -- the real foundation rests on God, on the idea of God. Unless you remove that very foundation the Church cannot collapse.

Hence his statement that God is dead. You may not have heard the whole statement; this is only a part, and the whole is very significant. The whole statement is: "Rejoice! God is dead and now man is absolutely free." Then it makes sense. "Rejoice that God is dead! Now there is nobody to dominate you. There is nobody above you; you need not be afraid of any God -- you can forget all about God and Jehovah."

Because the Jewish-Christian-Mohammedan idea of God is not of a very nice fellow; he is not a gentleman. The Jewish God who is at the root of both the Christian and the Mohammedan God says himself, "I am a very jealous God. Those who are against me, I will destroy them. Those who are not with me are against me. Those who are with me will have all the pleasures of heaven, and those who are not with me will suffer eternal hellfire."

Nietzsche says, "Rejoice, God is dead! There is no heaven and no hell. Don't be afraid of hell and don't

be greedy for heaven, because there is no God. God is dead, and man is absolutely free."

This has been done in the East in a far more subtle, delicate way. Mahavira says there is no God -- for the same reason as Nietzsche. Mahavira says if there is a God then man cannot be free. There is a very significant logic in it. If there is a God then man cannot be free. How can man be free? because man is just a created creature. God decided to create you, so he created you. If he decides tomorrow to uncreate you, he will uncreate you. What freedom have you got? It is God's decision to create you the way you are; you are not responsible for it. How can you be held responsible for all the instincts that have been given to you by God?

Mahavira said: See the futility of the whole argument of the theists. See the ridiculousness of the whole idea of man's self-condemnation -- because of sex, because of anger, because of greed. What can man do? If God created man in this way, then God is responsible, not man. And why did he create this type of man and this type of world? If anybody has to suffer, then God has to suffer, not man. Man is only a creature.

It is like if you make toys. Now if something is wrong with the toy, who is responsible? You cannot condemn the toy. You make machines. If something goes wrong, then you are responsible, not the machine.

When atom bombs were dropped on Nagasaki and Hiroshima, you cannot condemn atom bombs or atomic energy; you can only condemn the politicians who used atom bombs there, you can condemn the scientists who created those atom bombs. And Albert Einstein felt it continuously after Hiroshima and Nagasaki -- he was sad.

And the day he died somebody asked him, "If you are going to be born again what would you like to be? Would you like to be a physicist, a mathematician again or not?"

Einstein said, "No, never! Rather than being a physicist I would like to be a plumber, because I have done so much harm to humanity" -- unconsciously, of course.

But you cannot say that about God, that he has created man unconsciously. If even God is unconscious, then what is the possibility of man ever becoming conscious?

Mahavira says there is no God, because only in the non-existence of God does man become responsible. And I agree with Mahavira, with Buddha, with Nietzsche. The first and the foremost quality of a religious person is self-responsibility, to feel that "I am responsible for whatsoever I am. It is my choice. I have been given all the alternatives. I was born open-ended; nothing was predetermined. Whatsoever I am, it is my responsibility -- good or bad. There is no fate, no God."

Mahavira denied God, but he never went mad like Nietzsche. Meditation saved him. Buddha denied God -- not only God, Buddha went a step further; in fact, now there is no further to go -- Buddha denied God and Buddha denied self. Buddha said there is no God and no self. Buddha said if there is a self, then again you cannot be totally free. Your self will have certain qualities and those qualities will go on persisting; they will be intrinsic. Your freedom will be conditional. The first thing is to get rid of God; the second thing is to get rid of your self. Then your freedom is total. Then there is only freedom and nothing else. But Buddha never went mad for the simple reason that meditation saved him.

Nietzsche would have been a Mahavira or a Buddha, but there was no meditative dimension available to him. Once you deny God, the whole mountainous responsibility of your being falls on your own head. You can be crushed by it. That's what happened: Nietzsche was crushed under his own freedom, he was not able to cope with the freedom.

God, as Christians, Mohammedans, Jews and Hindus have conceived him, does not exist. But I will not say, like Mahavira or Buddha or Nietzsche, that there is no God. I say life is God. In fact, I don't want to use the word "God," my own preference is bhagavata, godliness. The existence is full of godliness, and in deep meditation you become part of that godliness. If God is life, synonymous with life, then there is no question of God dying. Life cannot die; it is eternal.

I have heard:

There are two tombstones seen on a remote part of the planet. On one is written: "God is dead, signed Friedrich Nietzsche." On the other is written: "Nietzsche is dead, signed God."

And I think the second is truer -- Nietzsche is dead. God is not dead in Nietzsche's sense, because his idea of God was basically wrong. It was a Christian idea: God as a person, and a dominant person.

One of the great Indian mystics, a baul of Bengal . . . The word baul means a madman. The bauls are really mad -- madly in love with God. This mad baul Chandidas says: "Sabar upar manusatya. Tahar upar nahin -- Man's truth is the highest truth. There is no other truth higher than that." He is saying the same

thing as Nietzsche, but in a more positive way. He is declaring man's godhood, man's godliness. Nietzsche simply denies, and affirms nothing. His denial brings a negative emptiness. Chandidas denies, but his denial brings a positive emptiness.

"Sabar upar manusatya . . . The highest truth is the truth of man and there is no truth higher than that. " He is also saying there is no God, but he is at the same time declaring that you are God. God is not dead because life is alive. The flowers are still flowering, birds are still singing, the existence continues -- how can God be dead?

But Nietzsche is dead, and his life was a life of tremendous misery. It was unfortunate that he was born in the West in a Christian climate; he needed the Eastern atmosphere. He needed to be in a Zen monastery or a Sufi commune. He still would have come to know there is no God but then he would not have gone mad; on the contrary he would have become enlightened.

The third question

OSHO, YOU HAVE GIVEN ME THE NAME OF DEVADATTA, AND MANY PEOPLE SAY TO ME THAT HE WAS THE GUY WHO TRIED TO KILL GAUTAM THE BUDDHA MANY TIMES. THEN WHY HAVE YOU GIVEN ME SUCH A NAME?

Devadatta,

THE NAME in itself is very beautiful. It means: given by God, by the grace of God, a gift of God. It means exactly what the English name John means. John means: a gracious gift of God. Devadatta also means the same. It was just a coincidence that this was also the name of the man who tried to kill Gautam Buddha many times.

He was Gautam Buddha's cousin-brother, and he was very jealous. He became a disciple of Buddha, but because he was a cousin-brother, almost of the same age, and they had studied in the same school and they hid played together and they had hunted together, he felt that he was equal to Buddha. And Buddha told him many times, "Not only ate you equal to me, everybody is equal to me. The moment I became enlightened, all questions of inferiority or superiority disappeared. Even rocks are equal to me -- because it is all one existence."

But that was not enough to satisfy him, because Buddha was the great Master and he was just a disciple amongst thousands of disciples, just a nobody. Finally he conspired against Buddha. He collected a few disciples and betrayed Buddha, hoping that many more followers would come to him. But nobody came to him, just those few people, and even they slowly started deserting him -- because he had nothing to give to them. No truth was there in his experience yet; he was as unconscious as they were. So for a few days he could deceive them -- he was a great intellectual but not an enlightened person -- he could argue well, he could convince people intellectually, but that does not satisfy the deep longing of the heart to attain the truth.

People slowly deserted him. Then he became very angry, enraged. Then there was only one possibility for him: to kill Buddha. He tried many times but failed, always failed.
The story is told:

Devadatta was despairing after his latest attempt to assassinate the Buddha had failed. "It looks like that guy really is divine," he sighed reluctantly to his chief assassin. "I really can't get to him!"

In desperation at his own failure as a seeker, he decided to end it all.

"Oh well," he said, "I can will the insurance money to his sangham, maybe that will earn me some merit. Tell me, old friend, how much will you charge to bump me off?"

His Old associate looked at him for a moment and said, "Oh, Devadatta, for you I will do it free!"

Remember one thing: the person who kills and the person who commits suicide are not different people. The person who wants to murder somebody is the same person who can murder himself. Psychologists have still to discover the fact that these two people are not different. It is the same energy, the same violence. Turned on the other it becomes murder; turned on oneself it becomes suicide. Going extrovert it is murderous; going introvert it is suicidal.

Devadatta failed to Kill Buddha; in that failure he thought of committing suicide. The same happened to Judas. Indians are thinkers not doers, so Devadatta really never committed suicide, he only thought of it. But Judas really committed suicide, the next day, the very next day. One day Jesus was crucified, the next day Judas committed suicide. He was the man responsible for Jesus' murder: he sold Jesus for only thirty silver coins. But once Jesus was killed the whole scene changed, the whole context changed.

In fact, it is something worth understanding: if you lose your friend you don't lose much, but if you lose your enemy you lose much. The moment your great enemy dies something in you becomes empty, because you were fighting with him, you were engaged with him, you were occupied with the idea. Now there is nothing to do -- all is finished.

Judas was contemplating for months and years how to finish Jesus, not knowing that the moment Jesus was finished he would feel absolutely empty and meaningless. His whole meaning was around Jesus. And that's what actually happened. The next day he felt so empty, so futile, that he committed suicide.

This happens to everybody in different ways, in different situations, and everybody has to understand it.

Just the other day Sheela wrote me a letter saying that since Chinmaya's death she is feeling very empty and continuously remembering Chinmaya, and that her relationship with Veetrag is almost on the rocks. Some barrier has arisen between them; they are not as attuned to each other as they were when Chinmaya was alive.

When Chinmaya was alive, to fall in love with Veetrag was not really falling in love with Veetrag but just a way of escaping from Chinmaya. Sheela was very happy and the relationship with Veetrag was going great. And I was afraid that the day Chinmaya died the relationship with Veetrag might die also -- it depended on Chinmaya's existence. Once Chinmaya was gone the whole conflict with Chinmaya was gone too. And now the mind remembers all the sweet memories and the beauty of the person.

And certainly he was a beautiful person. He lived beautifully, he died beautifully. He suffered much, but he suffered in a graceful way. And I can understand Sheela's difficulty. To live with a person who was constantly ill, who for years was almost on his deathbed . . . I knew him for at least eight years and throughout those eight years he was on his deathbed. Now you can love a person who has dengue fever -- two, three days, it's okay; or even hepatitis -- three to six weeks, one can conceive the end of it.

I have every compassion for Sheela. It was difficult, very difficult, to live with a person who was bound to die. The doctors in the West had said that he could not survive more than two years; he survived eight years. Those eight years were a long suffering for Sheela, and certainly she wanted some distraction, some place where she could forget Chinmaya completely. He had to be looked after twenty-four hours a day, round the clock, and Sheela served him as lovingly as it is possible in a human way. The whole night he was suffering, coughing. His breathing was hard, noisy, wheezing continuously; the whole body was in pain. It was a torture. He was witnessing it all and he was growing, but for Sheela it was far more of a torture, and she wanted some distraction.

Falling in love with Veetrag had nothing to do with Veetrag. That's my observation: that Veetrag or anybody else would have been the same. It was an excuse, but while Chinmaya lived the love affair continued. Now Chinmaya is no more. I was afraid: now some barrier was bound to come between Sheela and Veetrag, because the person from whom she was trying to escape for a few moments at least, to forget and to drown herself in somebody . . . Veetrag was just like an intoxicant, a tranquilizer, an occupation, so she could forget all about Chinmaya and his illness. It was needed, it was good, so I was not against it; I favored it. I said, "It is perfectly good." But the fear was there that once Chinmaya was gone, then what would happen? -- because the source was in Chinmaya; she was withdrawing from Chinmaya. Now there is nothing to withdraw from.

So Veetrag started getting farther and farther away, and Sheela is puzzled why it is happening because now she has twenty-four hours a day available for Veetrag. Why is there a barrier coming? It never came while Chinmaya was alive.

This is simple psychology, and everybody has to understand it. You go on doing many things for reasons you are not aware of; you become aware only when those reasons disappear.

Now this relationship can only be somehow carried on; it cannot have the same flavor. It was a negative relationship, it was not a positive relationship. It is bound to wither away sooner or later. And if they both understand it then they can allow it to wither away joyfully, thankfully, because whatsoever it has given to them was beautiful. Why ask for more? Why be greedy? When the time comes to let go of a thing one should be capable of letting it go.

I can understand the trouble for Sheela: Chinmaya has gone and this relationship is disappearing. She

seems to be left absolutely alone. Don't be worried at all, Sheela, because out of absolute aloneness something tremendously beautiful will arise which can never arise in your so-called relationships. And if you can become capable of being alone, if you start rejoicing it, if you start dancing it, then there will be a possibility of a totally new kind of relating with people. You may love again, but that love will be out of abundance -- because you have too much, so you want to share it. Otherwise, because we are empty inside we want to stuff ourselves with somebody else's energy -- and he is also empty. Two beggars trying and hoping that "The other is rich and I am going to get something from the other," are bound to fail, are bound to feel frustrated. They are doomed.

I was going to call Sheela and tell her this, but then I thought it was better to tell you all because this is an experience which is significant for everybody, because everybody has to pass through such experiences.

The last question

OSHO,
ARE INDIANS REALLY AS UNINTELLIGENT AS YOU SAY?

Sant Maharaj,

DON'T lose heart! There are even people far worse than the Indians -- always think of them and you will feel good and cheerful. There are Polacks . . .

Bhavita has asked me: Osho, why do Polacks open the bedroom door while they are making love?
Bhavita, so that nobody can peep through the keyhole. This is intelligence!

Bhavita has also asked: Osho, do you know what the Polack answered who was walking home from a fair with a pig under his arm, and a guy who knew him came up to him and asked, "Where did you get him?"
Bhavita, before the Polack could answer, the pig replied, "I won him at the fair!"

So there are Polacks . . . Sant, don't be worried.

Bhavita asks: Osho, did you hear about the Polack who tried to take his new car for its first service?
Yes, Bhavita, it wouldn't fit through the church doors.

And Bhavita asks: Why is Polack toilet paper five hundred sheets longer than usual?
Bhavita, because the first five hundred sheets are instructions.

Sant Maharaj, cheer up! There is no need to be worried.

Bhavita asks: Why can't one put a Polack into a cannon?
Bhavita, because according to the Geneva Convention, dum-dum bullets are illegal.

And Bhavita also asks: How is a Polack ladder different from an ordinary one?
Bhavita, it has a stop sign at the top -- otherwise the Polack will never stop, he will go on and on. The ladder will be left behind.

And you say: Are Indians really as unintelligent as you say?

Not all Indians . . . Sant is not unintelligent. I make him sit by my side . . .
Somebody has asked a question. The questioner is Emilio Ducoli. He says: "Osho, if someone said to you, 'Don't speak, don't be silent, but tell me who you are?' what would be your answer?"
For that Sant is sitting by my side: he will hit him as hard as possible! In the old days, Zen Masters used to hit people themselves. I am a lazy person, and Sant is a good boxer. And you know boxing needs no intelligence! Sant will teach him a lesson. That is the special purpose for which he is allowed to sit by my

side. I will not answer Ducoli; I will simply look at Sant and Sant will answer.

A man came to me once and he said, "Twenty-four avatars were born in India, twenty-four teerthankaras were born in India, Gautam Bud&a was born in India and also in his previous lives he was always born in India, as were so many saints and so many mahatmas. And God has said in the Gita that 'I will always come whenever I am needed' -- and he has always been coming to India. Do you still say that India is a materialist country, do you still say that India is not very intelligent, do you still say that India has no special spirituality, that it is not a religious land?"

I said, "Yes, still I say that. In fact, all these things prove what I say." In the Gita, Krishna says, "Whenever you need me I will come. " It seems India needs gods more than any other country! Twenty-four avatars and where are we? We still need; even forty-eight avatars won't help us much. Whatsoever they do we are expert at undoing it. Twenty.four teerthankaras and what has happened?

It is like a man who brags about his health: "Because," he says, "look! All the doctors of this city visit me. I must have the best health in the world!" He must be the most ill person in the world if all the doctors have to visit him continuously.

God has been visiting India so much that it seems it is a mess! Yes, Buddha is intelligent, but how many Buddhas are there? Mahavira is intelligent, but how many Mahaviras are there? Yes, once in a while, among millions of people, one person has risen to the ultimate heights -- but how many? They can be counted on your fingers. And don't think that their intelligence is your intelligence. Don't live in a reflected glory; that is absolutely foolish. That's what we have been doing for centuries: living in a reflected glory. Krishna, Buddha, Mahavira -- and we feel so happy that we completely forget that we have to do something too, that we have to be intelligent too, that we have to create something too.

Yes, there have been spiritual people in India, but India is not a spiritual land; there have been intelligent people, but India has not proved intelligent itself. As a country, for two thousand years we have been living in slavery. Is this intelligence?

As a country, I think India has the lowest morality in the world. The whole Indian idea of morality is concentrated on sex; anything else has nothing to do with it. You can lie and nobody will think you immoral. You can deceive, you can be Insincere, you can promise to come today, and for months you may not come, and nobody will think you are immoral. In India a promise means nothing. If somebody says, "I am coming at five," he may come at four, he may come at six; he may not come at all today; he may come tomorrow at five. And you cannot say that this is immoral. People are adulterating everything -- not only milk, even medicines are adulterated. You cannot rely on Indian medicines. You may be hoping that the injection is going to save you; it may kill you, because it may be just ordinary water -- not even pure water. Everything is unreliable.

The whole morality consists of you clinging to your wife and yom wife clinging to you, and you remain like detectives, after each other; that is your whole morality. This is a very silly idea of morality and a very limited idea of morality.

In fact, to live with a woman you don't love is immoral; Whether she is your wife or not does not matter. To live with a man, to go to bed with a man you don't love -- he may be your husband -- but it is immoral. It is prostitution -- of course, approved by the society, but approval cannot take any difference. And how many couples love each other?

I have been a guest in hundreds of families all over India and I have never come across more than two or three couples who are really in love. Otherwise they are enemies, fighting each other tooth and nail, always at each others' necks, but very moral because the wife remains strictly faithful to the man -- to the man she does not love. What kind of faith is this? And the man remains faithful to the woman whom he always wants to murder, or hopes that somebody else will do the thing, or hopes that some natural calamity . . . the house will collapse in the rain or some illness will catch her or something. And in India things are always happening buses falling in the rivers, airplanes crashing, trains disappearing. . . So the marl goes on hoping that "Someday something is bound to happen and I will get rid of this woman." But till then he is faithful to the woman whom he has never loved.

Without love can there be faith? It is only fear, not faith. It is formality, not faith. It is just cowardliness, not faith. If you are brave, if you are really a man, you will say to the woman, "I don't love you, hence I cannot go on reproducing children with you." And the woman will say, "I don't love you either, so it is better we part company." But this is our whole morality.

Almost the whole of India is against me for the simple reaSOn that they think I am destroying their morality. I am not destroying their morality; I am bringing a real moral sense to you. Now my movement to

Kutch is opposed because I will "destroy the morality of Kutch. " But I cannot go on destroying the morality of Poona only; I have to move, I have to destroy a few other people's morality!

What morality have you got? I am coming to Kutch to destroy your immorality. I call all this that goes in the name of morality immoral. It is utterly immoral.

The whole idea of marriage is immoral, and an arranged marriage is basically immoral. Only a love marriage has a morality, and that too only to the extent that the love is alive. The moment love disappears, morality disappears.

Yes, in India we have seen great enlightened people, but they are like silver lines around black clouds. Don't believe that those silver lines are of much help; you cannot even read by their light. When there is lightning you cannot even read, you cannot write. Yes, for a moment you can see, and then all is darkness -- even darker than it was before.

Whenever a Buddha dies this country falls into a deeper valley of darkness. Yes, when a Buddha is alive there is a little glory around him, a little splendor, a little light, but that too is available only to those who are courageous. And India is a country of cowards -- otherwise how can you explain two thousand years of slavery?

Yes, once in a while, Sant Maharaj, there are people who are intelligent and they invent new things; they need Nobel Prizes.

I have heard this story:

At the Vatican in Rome a gathering of missionaries from all over the world met to discuss their experiences in the Third World countries.

The priests working in India and in Africa were talking together.

"Well, Father, how are things going in India?" asked the African priest.

"Very well, thank you, Father," he replied. "We have been working on ways to ease the food shortage and have found a new way to reduce the population."

"How?" inquired the African priest. "Are you using new methods of birth control?"

"No, no. After much experimentation we have seen that that doesn't work. So we have invented a very simple and effective technique: the 'Crunch Scrunch Method.'"

"What is that?" asked the priest, intrigued.

"In the big centers like Bombay and Calcutta, our organization has begun to construct new hygienic male toilets -- but with a unique design. When a patron squats down to shit, his balls hang down through two separate holes and we have one of our workers standing underneath with a brick in each hand -- crunch! scrunch! -- we smash their balls together!"

"Holy Mother of God!" exclaimed the other priest with a gasp. "That must hurt!"

"Oh no, not really," said the Indian priest, "not if you keep your thumbs out of the way!"

Theologia Mystica

Chapter #9
Chapter title: I laughed

19 August 1980 am in Buddha Hall

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The first question

OSHO,
I AM DEEPLY CONVINCED THAT OUR WAY IS TO DROP THE EGO, TO COME BACK TO OUR POTENTIAL OF SENSUALITY AND EMOTIONAL SENSITIVITY, AND TO INCREASE IN TOTAL AWARENESS. I NEVERTHELESS HAVE DIFFICULTY IN COMPREHENDING THAT SPIRITUAL CREATIVITY SHOULD NOT BE AN ORIGINAL PART OF OURSELF. AGAINST THIS I REALIZE THAT THE CREATIVE SPIRIT IS HAPPENING HERE AND THAT NEW FORMS OF LIFE HAVE BEEN CREATED IN POONA. CAN WE CONSIDER THOUGHTS, IMAGES AND SPIRITUAL GUESTS, FOREIGN GUESTS, COMING TO US WITHOUT OUR MENTAL ACTIVITY -- JUST AWARENESS NEEDED? I THINK THIS IDEA IS REALLY NOT EASY TO UNDERSTAND FOR THE WEST. IT SEEMS THE POINT TO JUMP, BUT IF I DID NOT FEEL A STRONG FAITH IN YOU AND READINESS FOR YOUR MESSAGE I WOULD NOT BE HERE. PLEASE BE PATIENT.

Ilas,

I REALLY will have to be patient! The first thing.

You say: I AM deeply convinced...

Do you understand the reason why we go on asserting such statements as "I strongly believe," "I am deeply convinced" ? The truth is just the opposite -- it is a cover-up. If you know, you know; there is no question of strong belief or deep conviction. Are you convinced that the sun rises in the east, deeply convinced? You simply know it, you don't have to believe in it. Knowing needs no belief, and all believing is an effort to pretend knowledge which does not exist in the first place. Belief is pseudo knowledge.

And because deep down you feel that you don't know, this not-knowing has to be repressed. By strong beliefs you repress this state of not-knowing. By deep convictions you force your natural state of not-knowing to the unconscious layers of your mind.

A man of knowledge has no beliefs at all. He does not believe even in God, he knows, and his knowing is enough. There is no need for it to be strong -- against what? Why do you need a strong conviction? -- because there is a strong doubt to repress. You are divided. Look into it! I am not talking about any theory, it is a simple fact. Look underneath your convictions and you will always find undercurrents of strong doubts.

That's why believers can change their belief very easily, but they cannot allow the natural doubt to surface. The theist can become an atheist; when he was a theist he was strongly convinced of its truth, and when he becomes an atheist, he is strongly convinced again of the truth of atheism.
Kahlil Gibran has a beautiful story about it:

In a small village there were two scholars, philosophers. The village was really small and it could not contain two scholars. One was a theist, the other was an atheist -- obviously, because scholars cannot agree; their only agreement is to disagree. And they were constantly quarreling, fighting, arguing -- not only that, they were disturbing the peace of the town.

People were not concerned at all whether God exists or not. Who is concerned? Except for a few fools, nobody is concerned whether God exists or not; that is not a real concern of life. Real concerns are different. Love may be a real concern, fear may be a real concern. Violence may be a real concern. Death, life -- these are real concerns. What has God got to do with you?

The villagers were tired, the more so because both were great logicians and the village was continuously wavering. They would become convinced of atheism, and then the atheist would come and destroy their conviction. They would become convinced of theism, and then the atheist would follow. It became a nightmarish phenomenon

Finally they decided: they requested both the scholars to argue one full moon night, and the whole village would listen to their argument. And whatsoever the conclusion the whole village would follow the conclusion, "So this arguing can be stopped, so that we can be left in peace You decide whether God exists or not. You both argue and decide."

Great argument followed. It continued the whole night. It was complex, intricate, but the villagers were really interested because they were giving such beautiful arguments for and against that each moment there was a wave of change. When the atheist spoke, the whole village would feel "Now this is the end." When

the theist spoke they would think, "Now, what more can there be?"

In the morning they were in for a great surprise. A great miracle happened: the theist became convinced of atheism and the atheist became convinced of theism. But the problem of the village remained the same. The whole night wasted, and there was nothing in their hands.

It is not difficult. In fact the more strongly you are convinced, the easier It iS to change your conviction -- because the more strongly you are convinced, the more indications you are giving that there is a very strong doubt which needs such a strong conviction to repress it.

Soviet Russia before the revolution was one of the most theistic countries in the world. Even India is not so theistic. It was the orthodox stronghold of Christianity, very orthodox. And then, within a few years, within just five to ten years, the whole country changed from a strong conviction of theism to a strong conviction of atheism. What happened?

China was one of the most religious countries in the East under Confucius, Lao Tzu, Mencius, Chuang Tzu, Lieh Tzu -- the great heritage. And then the impact, the great impact of Buddha and Bodhidharma. Thousands of monasteries, thousands of monks, Taoist, Buddhist, Confucian, and at least five thousand years of traditional up-bringing, yet within ten years after the revolution all that disappeared. Now China is as strongly convinced of atheism as it was convinced of theism.

My feeling is that if any day this misfortune happens in India, that India becomes a communist country, it will become the most atheistic country in the world. The same people who look so religious will become anti-religious in the same way, with a vengeance, because the doubt is there deep down waiting for the right moment to assert itself.

You cannot make America atheist in the same way that you can India, for the simple reason that in America the conviction is so lukewarm it does not really matter. God is only a formality, religion is nothing but a Sunday affair, the church is not more than a club. A few people go to the Rotary Club, a few people go to the Lions Club, a few people go to the Catholic Club and a few to the Protestant Club... These are clubs where people talk sweet nothings and gossip about the society -- good meeting places, nothing is wrong with it, but very lukewarm; there is no question of anything strong. Because there is no strong conviction in America, America can never become a stronghold of atheism.

That's why communism is not succeeding in America, for the simple reason that communism is an atheistic philosophy, fanatically atheistic. In fact, Karl Marx, Friederich Engels, the founders of communism, had prophesied that America would be the first communist country. They would have never thought, even in their dreams, that Russia would be the first communist country, because both were economists -- they knew nothing of psychology and they knew nothing of the inner workings of the human psyche.

If they had asked me I would have told them that America is going to be the last country in the world to become communist. I would have suggested India, China, Russia -- these three countries have the most potential to turn towards communism. Two have already turned, the third is getting ready -- for the simple reason that five thousand years of repressed doubt has become tremendously strong. Remember one thing: the conviction through which you repress the doubt goes on becoming weaker because its energy is being used in repressing. That which is repressed goes on becoming stronger because it is not losing any energy at all; it accumulates energy.

You say, Ilas: I AM DEEPLY CONVINCED THAT OUR WAY IS TO DROP THE EGO...

Look into your conviction and you will find a very great doubt about what you are saying. And once you find the doubt then something can be done, because the doubt is the reality. Nobody teaches you doubt. There are schools of Hindus and Mohammedans and Christians teaching you belief. There is nobody who teaches you doubt -- even communists don't teach doubt. They teach a new kind of belief -- the belief in no-God.

They have their own religion. Of course Kaaba is not their holy place; it is the Kremlin. They have their own trinity. You may not call it a holy trinity, you can call it an unholy trinity. It is not God the Father, the Holy Ghost and the Son; it is Karl Marx, Friederich Engels, V. I. Lenin -- the trinity, the same trinity. Karl Marx is the father, Lenin the son, and this Friederich Engels is certainly a Holy Ghost, because his whole purpose was to supply Karl Marx all his needs.

You will be surprised to know that Friederich Engels was one of the richest men, one of the greatest

industrialists in Britain. Marx lived on his money his whole life because he never earned any. It is because of Friederich Engels and his capitalist money that communism has come to become a philosophy, a way of life for millions of people.

Everybody teaches belief, but doubt is natural. Hence the real Masters of the world... for example, Gautam Buddha, says to his disciples, "Don't believe just because I say it is so. Don't believe just because the holy scriptures say it is so. Don't believe because the masses believe in a certain thing. Unless you experience, never believe in anything. Go on doubting -- go on doubting to the very extreme."

Doubt is a natural, intrinsic quality of your being; it is God-given. Use it, because it has tremendous power in it. It is an instrument to discover truth.

Ilas, I will not suggest that you become deeply convinced of anything, I will suggest that you doubt and doubt totally so that you can discover truth. Doubt is not against truth, doubt is a methodology to discover truth. Doubt is not an enemy of truth but the only friend. Belief is the enemy of truth because it is belief that prevents you from discovering, from inquiring.

So the first thing I would like to suggest;to you is: drop this idea of deep convictions.

Again in the end you say:... a strong faith in you.

Forget this language; this is not the right language -- at least not in this place. In this context I respect doubt, I don't respect belief, because my own experience is that through doubt people have discovered truth, and through belief people have remained ignorant their whole lives, they have never discovered truth.

But priests won't say this to you. Priests are all for belief. And if you are Strongly convinced the priest is very happy because now you can be used as a fanatic fool, now you are available to the priests to be exploited.

I am not a priest, I am just a friend. I am here to explain to you how I have discovered truth. Doubt has been my own process, my own way to reach to truth. And I would like you to become more and more sharp, intelligent. Doubt more scientifically. Just as in science doubt helps you to discover. it also helps in the inward journey.

Drop condemning doubt and praising faith, belief,
convictions.

You say: I AM DEEPLY CONVINCED THAT OUR WAY IS TO DROP THE EGO...

Who is this "I am"? Who is convinced? Now this is a contradiction.

You say: I am deeply convinced that our way is to drop the ego . . .

"I am" is nothing but another name for the ego. Now you will be getting into trouble. If the ego is convinced that the only way is to drop the ego, then who is going to drop whom? And how? It will be like pulling yourself up by your own shoestrings. You will look just silly. Watch each word that you use. "I am" is nothing but the ego.

The second thing: nobody has ever been able to drop the ego because ego is not a reality that you can drop; anything to be dropped at least has to be real, substantial. Ego is just a notion, an idea. You cannot drop it, you can only understand it. Can you drop your shadow? You can run as fast as you want but your shadow will run at the same speed, exactly the same speed.

There is a Taoist story about a man who became afraid of his shadow. He was reading a story... He was alone on a farm in a small hut, and in the deep darkness of the night, reading a story that was saying shadows are nothing but ghosts, he became so frightened that he looked at his own shadow and started running. Again he looked and the shadow was there. The natural logic was that he was not running fast enough, so he started running faster and faster. The faster he ran, the faster the shadow followed him. He became utterly exhausted and tired, so much so that he could not run anymore and just sat under the shadow of a tree. The moment he sat under the shadow of the tree, his shadow disappeared.

He was very much puzzled: he could not get rid of the shadow while he was running so fast, and now that he was simply sitting under the shade of the tree, the shadow disappeared.

This is a beautiful parable, of great significance. You cannot drop the ego. Once you start trying to drop the ego you will get in a very deep mess; you will become more and more worried and puzzled. And this is not the way to get rid of the ego. The only way to get rid of the ego is to look at it.

First, try to find out where it is, whether it is there or not in the first place. And one who goes in never finds it; it simply disappears. Ego is just an idea, the idea of those people who have never gone in. And they suffer because of the ego -- because it is a false thing, it creates suffering. Remember, reality always creates blessings and falsity always brings misery.

Hell is the most false thing in the world -- it exists not. Heaven is the only reality. We are in it right now, this very moment. We cannot be anywhere else. If you are in hell that is your creation, your fantasy, you are seeing a dream. If you are in heaven that is not your fantasy, that is not your dream, that's how things are. Heaven is the way of things.

Just look inside and try to find out, to point out where the ego is, and you will be surprised: you cannot find it anywhere. And when you cannot find it anywhere, it is gone -- without dropping it.

But if you start dropping it, that will be like running to get rid of the shadow. You will become unnecessarily exhausted, unnecessarily tired, and you will start feeling very guilty because you have not been able to get rid of the ego. You will start feeling that you are a sinner, you will start condemning yourself. Your whole life will be destroyed just because of a simple mistake: that you looked out and started running, you never looked in.

Just a single experience of the inner world is enough to reveal the fact that the ego is a falsity, that we are not separate, that we are one, that we are part of one organic universe.

That oneness is the goal of all true religion. You can call that oneness moksha, nirvana, God, or whatsoever you like, but oneness of the whole existence. The trees, the rocks, the stars, the people, the animals, the birds -- they are all one. It is one life manifesting in millions of ways, one ocean waving in millions of waves, but one ocean. Each single wave has no separate identity.

It is not a question of dropping the ego, Ilas, it is a question of understanding the ego. The moment you understand it, it is no more there. If you don't understand it, it is there, and you can go on doing all kinds of austerities -- you can stand on your head, you can go on a long fast, you can go to the mountains, to the monasteries -- but remember, your ego will become more and more subtle, more and more strong. That's why your so-called saints are more egoistic than anybody else. Even politicians cannot defeat them.

Your so-called saints are egoists for the simple reason that they are trying the hardest thing in the world, the most impossible thing in the world -- going to the moon is not so difficult, going to Mount Everest is not so difficult -- they are trying to get rid of the ego. And how much they are sacrificing for it: fasting for months, reading the holy scriptures the whole day, reciting the Koran, the Gita, doing all kinds of stupid rituals, worshipping gods of their own imagination! If you look at people -- what they are doing -- you will be surprised.

Somebody is worshipping Hanuman -- a monkey god! Somebody is worshipping Ganesh -- an elephant god! Human beings doing such stupid things that I have seen monkeys laughing, elephants giggling, because I have never seen a monkey worshipping the statue of a man! No monkey is so foolish, no elephant is so foolish. But man is not only worshipping statues, he worships stones, he worships trees, he worships rivers -- anything. He just has to be hypnotized by tradition, by convention, by the mass, by the collective mind -- he has to be hypnotized.

Millions of people go to Kaaba. Every Mohammedan has the idea deep in his mind that if he does not go to Kaaba his life will be in vain. And what is there in Kaaba? -- just a black stone. But more people have kissed that black stone than any other stone. Now, in fact It is very dangerous to kiss it -- it must be carrying so many germs! Millions of people down the ages, for fourteen hundred years, have been kissing the stone.

Scientists say that with a single kiss at least one hundred thousand germs are exchanged between a man and a woman; or, if you are gay, then between a man and a man. What about kissing the stone of Kaaba? -- for fourteen hundred years millions of people, year in, year out, go on kissing it. It must be the most dangerous stone in the world. But every Mohammedan has the desire to go on a hajj, on a holy pilgrimage, so that he can become a hajji, so that he iS known as a holy pilgrim -- he has been to Kaaba, he has kissed the stone, the holy stone.

Either the whole existence is holy or no stone can be holy.

Hindus go to the rivers... Now scientists say that the Ganges is the most polluted river in India; it is very dangerous to take a dip in the Ganges. But who listens to the scientists? Hindus think this is the holiest river

and once you take a dip in the river all your sins are washed away. And my feeling is that the scientists must be right because so many people have washed their sins in it... It is not only polluted, it is the most sinful river, because how many people have been washing their sins in it! Now even to take a dip in it is dangerous: you may wash away your sin, you may bring back somebody else's with you. It is always good to have your own, at least you are familiar with them. Now bringing back somebody else's sin you never know what you are in for.

The only true religion is the religion of understanding, and understanding comes out of agnosia. Never forget this beautiful word of Dionysius': agnosia, a state of not-knowing.

Ilas, I have to be patient with you only because you are so full of knowledge, so full of words. Your questions are not real inquiries, they are all intellectual, they are not existential.

You say: I AM DEEPLY CONVINCED THAT OUR WAY IS TO DROP THE EGO...

If you are deeply convinced then drop it and be finished! Then why are you carrying it? With such a deep conviction, why are you carrying the ego? Do you need more deep conviction? How much have you been able to drop of the ego with so much deep conviction? If you have not been able to drop any part of your ego then no conviction Is going to help.

And you say:... TO COME BACK TO OUR POTENTIAL OF SENSUALITY AND EMOTIONAL SENSITIVITY AND TO INCREASE IN TOTAL AWARENESS...

You have simply learned words, otherwise there is no going back ever. One cannot go back in time, one always goes forwards. One becomes a child again, but that is not going back, that is going forward.

That's why the words of Jesus are not... Remember the words. He says, "Unless you are like small children you shall not enter into my kingdom of God." He has not said, "Unless you are children," he says, "Unless you are like small children . . ." It is very clear that he is saying you should be a grown-up person and yet like small children. It is not children themselves who will be able to enter into the kingdom of God, but people who have passed through all the experiences of life, good and bad. sweet and bitter, who have come to a certain maturity through experience, who have lived life dangerously, who have gone astray many times and who have committed thousands of mistakes -- because this is the only way, this is the only fire that crystallizes you. These people can be children again.

But this is not going back, it is going forward. It is the ultimate peak, like the snow-covered peaks of the Himalayas. It has a purity far more beautiful than children can ever have, because children are just ignorant. They are innocent because they are ignorant. Their innocence is not that valuable. It is out of ignorance, that is why they are innocent. All animals are innocent because they are ignorant.

If you want to go back, you will be ignorant and innocent. If you go forward, you will be wise and innocent. And the difference is tremendously great. With wisdom, innocence has a totally different flavor, a different beauty. With ignorance, it is nothing; sooner or later it is bound to be lost -- it has to be lost. It is like the first set of teeth, they are bound to fall out, the milk teeth -- they will fall out. Then the real teeth will come. The child's innocence is only ignorance -- it has to go, and the sooner it goes the better. Don't protect it and don't hope that you can go back. Going back is not going to help. That's where I differ from Primal Therapy.

It is good as an experiment to go back in your memories. You only go back in memories, you cannot go back in time. It is good to go back in your memories just to see how it was when you were just a small child. But Primal Therapy cannot help you unless you move forward in meditation. Primal Therapy may become an impetus, an inspiration, a triggering phenomenon -- it may give you an insight into the beauty of the innocence that childhood was. But there was something ugly also, ignorance. Now you have to sort it out. Ignorance has to be dropped and innocence has to be increased. Ignorance can be dropped only by wisdom, by awareness. It is going forward, it is not going backward.

But you have learned beautiful words from books.

You say: I NEVERTHELESS HAVE DIFFICULTY IN COMPREHENDING THAT SPIRITUAL CREATIVITY SHOULD NOT BE AN ORIGINAL PART OF OUR SELF

The original self is not a self at all, the original face is not a face at all -- it is pure emptiness. There is no center in it called "self," because that is again ego coming from the back door. And out of that emptiness

certainly great creativity is born, but that is not your creativity. You have nothing to do with it -- you are no more there -- God starts flowing through you. That's why in the East we say the Vedas are not written by man, they are apaurusheya, they are divine. Man has only recorded them; they have been revealed by God.

The same is said about the Ten Commandments in the Old Testament -- God gave those Ten Commandments to Moses. Moses is not the creator, he is only a messenger. The same is said about the Koran: the Koran is not Mohammed's creation, it is not his writing; he is just a vehicle.

Yes, when you attain to an egoless emptiness great creativity happens. But one never knows what kind of creativity it will be. One cannot predict it, because it has nothing to do with you. One never knows for what God is going to choose you. He may sing a song through you, he may become a bhagavadgita, a divine song, or he may paint through you, or he may do something else. Nobody knows -- nobody can know -- one can only wait and allow the whole to take possession of you.

The creator is one who is possessed by the whole. Ninety-nine point nine percent of your so-called creators are not creators, they are all egoistic people. Your painters. your poets, your authors, they are very egoistic people.

These three are the most egoistic people: the saints are the first, the second are your so-called intellectuals, the intelligentsia, and the third are the poor politicians. They come third in the race because their power is very gross. The intelligent person thinks his power is more subtle, and the spiritual person thinks, of course, his power is the most supreme power.

You say: AGAINST THIS, I REALIZE THAT THE CREATIVE SPIRIT IS HAPPENING HERE, AND THAT NEW FORMS OF LIFE HAVE BEEN CREATED IN POONA.

We are not doing anything creative -- we are not the doers, we are meditators. We have come together here not to do anything at all. But then things happen... Out of that nothingness many flowers bloom, blossom. And when something comes out of your nothingness, it has the signature of God on it.

You say: Can we consider thoughts, images and spirits as guests, foreign guests, coming to us without our mental activity -- just awareness is needed?

Yes, that's exactly how it is. But as far as you are concerned, Ilas, I don't think you know through experience what awareness is. If you knew it there would have been no question. That too is just guesswork.

That's why you say: Can we consider thoughts, images and spirits as guests, foreign guests, coming to us without our mental activity -- just awareness is needed?

Each thought comes from the outside and goes back to the outside. It is just like breath.

Teilhard de Chardin has coined a word, "noo-sphere. " Just as there is air surrounding you, atmosphere he used to say that another, subtle atmosphere is surrounding you, the noosphere. Just as you breathe air in and out, that is a must for your body, from the noo-sphere, the thought sphere, you continuously breathe in and out -- that is a must for your psychological existence. All thoughts come from the outside, and just as they come. they go. But you start claiming that "These are MY thoughts!" That's where the problem arises. If you can simply watch . . .

Buddha's method was: first watch your breathing coming in and going out. Start with breathing because that is a gross thing and can be watched more easily. Start with the most gross: watch your breathing coming in, going out.

He divided your breathing in four steps. First, the breath comes in. You just watch the breath going in, the subtle touch, your lungs being filled with it. Then there comes a moment of pause -- for a split second all stops; the breath is in, nothing is moving. Watch that pause because that is the most important thing. Then another process begins: the breath starts going out. Watch it again. Then your lungs are empty, they shrink; the breath has gone out totally. Again there is a pause -- for a split second all stops. Watch that too, because these two pauses are the most significant for the meditators. Then the breath starts coming in.

So these are four things: the breath coming in, the breath going out, and the two pauses at both ends. Those two pauses, when everything stops, are of tremendous silence. If you can watch those pauses, then comes the second step: start watching your thoughts. Each thought goes through the same process, the same four steps. The thought comes in, stays for a moment, goes out, and the pause. Another thought comes in,

pause, the thought goes out. Start watching your thoughts.

And the third step is... Because of watching your breath and thoughts you have come to know now that you are neither thoughts nor your breath, you are the watcher, the witness. This is awareness. This is what I call meditation. Once you have known this awareness you are unidentified with your body, with your mind. Now you experience a vastness inside you, in one sense utterly empty and in another sense overflowingly full. Because of its emptiness you will remain calm and quiet. And because of its overflowing fullness you will be creative.

But please, Ilas, don't go on guessing, thinking. Experiment, experience.

You say: I THINK THIS IDEA IS REALLY NOT EASY TO UNDERSTAND FOR THE WEST.

This is not an idea. For you this is an idea, that's the difficulty. This is not an idea at all, this is a very tangible reality -- you can hold it in your hands. That's what I am here for: to help you to hold it in your hands. This awareness, this nothingness, this fullness is the most potential reality in the world. It is the first experience of God, or godliness.

And you think it is difficult to understand for the West? Don't be worried about the West, you just be worried about yourself. What has it got to do with West and East? It has nothing to do with geography.

There have been people in the West who have experienced it. From Moses to Jesus, to Eckhart, there have been many who have experienced it. I think if somebody really counts all the Western enlightened people and all the Eastern enlightened people the number must be the same, because there is a subtle balance in existence: the East must balance the West, the West must balance the East, otherwise the balance of nature will be disturbed and nature never allows disturbance. It always keeps the balance.

In the West you have not thought much of your enlightened people, that's why many names have disappeared. In the East we have respected them very much so we have not lost a single name. But according to the law of balance, East and West have both experienced the same quality of consciousness in the same number of people.

Don't be worried about the West. You are here, experience it.

You say: IT SEEMS THE POINT TO JUMP,...

So what are you doing? For what are you waiting? Jump! How much longer do you have to wait?

And you say:... BUT IF I DID NOT FEEL A STRONG FAITH IN YOU AND READINESS FOR YOUR MESSAGE I WOULD NOT BE HERE.

Please remember perfectly well that I don't expect any faith from you or any belief from you in me. If you are here to believe in me for some strong reasons that you call "faith," "conviction," then you are here for wrong reasons. Be here to experiment, to experience.

I am not a philosopher -- I am not teaching you a certain philosophy, I am not imparting any knowledge or information to you -- I am available for a totally different kind of work. You can call it transformation but not information.

The second question

OSHO,
WHAT WAS THE FIRST THING THAT YOU DID AFTER YOU BECAME ENLIGHTENED?

Ashu,

I LAUGHED, a real uproarious laugh, seeing the whole absurdity of trying to be enlightened. The whole thing is ridiculous because we are born enlightened, and to try for something that is already the case is the most absurd thing. If you already have it, you cannot achieve it; only those things can be achieved which you don't have, which are not intrinsic parts of your being. But enlightenment is your very nature.

I had struggled for it for many lives -- it had been the only target for many many lives. And I had done

everything that is possible to do to attain it, but I had always failed. It was bound to be so -- because it cannot be an attainment. It is your nature, so how can it be your attainment? It cannot be made an ambition.

Mind is ambitious -- ambitious for money, for power, for prestige. And then one day, when it gets fed up with all these extrovert activities, it becomes ambitious for enlightenment, for liberation, for nirvana, for God. But the same ambition has come back; only the object he changed. First the object was outside, now the object is inside. But your attitude, your approach has not changed; you are the same person in the same mt, in the same routine.

"The day I became enlightened" simply means the day I realized that there is nothing to achieve, there is nowhere to go, there is nothing to be done. We are already divine and we are already perfect -- as we arc. No improvement is needed, no improvement at all. God never creates anybody imperfect. Even if you come across an imperfect man, you will see that his imperfection is perfect. God never creates any imperfect thing.

I have heard about a Zen Master Bokuju who was telling this truth to his disciples, that all is perfect. A man stood up -- very old, a hunchback -- and he said, "What about me? I am a hunchback. What do you say about me?" Bokuju said, "I have never seen such a perfect hunchback in my life."

When I say "the day I achieved enlightenment," I am using wrong language -- because there is no other language, because our language is created by us. It consists of the words "achievement," "attainment," "goals," "improvement" "progress," "evolution." Our languages are not created by the enlightened people; and in fact they cannot create it even if they want to because enlightenment happens in silence. How can you bring that silence into words? And whatsoever you do, the words are going to destroy something of that silence.

Lao Tzu says: The moment truth is asserted it becomes false. There is no way to communicate truth. But language has to be used; there is no other way. So we always have to use the language with the condition that it cannot be adequate to the experience. Hence I say "the day I achieved my enlightenment." It is neither an achievement nor mine.

[At this point there was a power failure: no light, no sound.]

Yes, it happens like that! Out of nowhere suddenly the darkness, suddenly the light, and you cannot do anything. You can just watch.

I laughed that day because of all my stupid ridiculous efforts to attain it. I laughed on that day at myself, and I laughed on that day at the whole of humanity, because everybody is trying to achieve, everybody is trying to reach, everybody is trying to improve.

To me it happened in a state of total relaxation -- it always happens in that state. I had tried everything. And then, seeing the futility of all effort, I dropped... I dropped the whole project, I forgot all about it. For seven days I lived as ordinarily as possible.

The people I used to live with were very much surprised, because this was the first time they had seen me live just an ordinary life. Otherwise my whole life was a perfect discipline.

For two years I had lived with that family, and they had known that I would get up at three o'clock in the morning, then I would go for a long four- or five-mile walk or run, and then I would take a bath in the river. Everything was absolutely routine. Even if I had a fever or I was ill, there was no difference: I would simply go on the same way.

They had known me to sit in meditation for hours. Up to that day I had not eaten many things. I would not drink tea, coffee, I had a strict discipline about what to eat, what not to eat. And exactly at nine o'clock I would go to bed. Even if somebody was sitting there, I would simply say "Goodbye" and I would go to my bed. The family with whom I used to live, they would inform the person that "Now you can go. He has gone to sleep." I would not even waste a single moment in saying, "Now it is time for me to go to sleep."

When I relaxed for seven days, when I dropped the whole thing and when on the first day I drank tea in the morning and woke up at nine o'clock in the morning, the family was puzzled. They said, "What has happened?

Have you fallen?" They used to think of me as a great yogi.

One picture of those days still exists. I used to use only one single piece of cloth and that was all. In the day I would cover my body with it, in the night I would use it as a blanket to cover myself. I slept on a

bamboo mat. That was my whole comfort -- that blanket, that bamboo mat. I had nothing -- no other possessions.

They were puzzled when I woke up at nine. They said, "Something is wrong. Are you very ill, seriously ill?"

I said, "No, I am not seriously ill. I have been ill for many years, now I am perfectly healthy. Now I will wake up only when sleep leaves me, and I will go to sleep only when sleep comes to me. I am no longer going to be a slave to the clock. I will eat whatsoever my body feels like eating, and I will drink whatsoever I feel like drinking."

They could not believe it. They said, "Can you even drink beer?" I said, "Bring it!"

That was the first day I tasted beer. They could not believe their eyes. They said, "You have completely gone down. You have become completely unspiritual. What are you doing?"

I said, "Enough is enough." And in seven days I completely forgot the whole project, and I forgot it forever.

And the seventh day it happened -- it happened just out of nowhere. Suddenly all was light; and I was not doing anything, I was just sitting under a tree resting, enjoying. And when I laughed, the gardener heard the laughter. He used to think that I was a little bit crazy, but he had never seen me laugh in that way. He came running. He said, "What is the matter?"

I said, "Don't be worried. You know I am crazy -- now I have gone completely crazy! I am laughing at myself. Don't feel offended. Just go to sleep."

You ask me, Ashu, What was the first thing that you did after you became enlightened?

Laughter. And that's the thing that I have been doing since then. I cannot laugh before you while telling jokes because that destroys the jokes, but I laugh through you.

Mario staggers into his favorite bar and asks for a triple scotch.

"What happened to you?" the bartender asks.

"I am fucking mad!" Mario says. "It all started late last night. We had been working late and my secretary asked me to drive her home. When I turned on the ignition of my car, the key snapped off in my hand!"

"Oh, that would sure piss me off," says the bartender.

"No, that didn't get me mad," says Mario. "We just took a cab, went up to her apartment and ate a little snack she prepared. Then she asked me if I would like to lie down with her a while."

"And then?" asks the enthralled bartender.

"Well," continues Mario, "as I unzipped my trousers my bloody fly got jammed and I couldn't get my pants off!"

"Wow! That would really get me mad!" exclaims the bartender.

"Naw... That didn't get me mad. We got into it soon enough, and there we were going at it good and strong when all of a sudden there was a key in the latch. 'Quick,' she said, 'it must be my husband. Hide!' "

"Now that's a real piss-off!" says the bartender.

"No," says Mario, "that's not what made me mad. I had to hide fast. In the cupboard and under the bed were obvious places, so I hung by my fingers out of the window. '

"And then?" says the bartender.

"Well, the husband bursts in and yells, 'Where is that sonofabitch hiding?' And without waiting for an answer he looks under the bed and in the cupboard and then he looks out of the window and sees me hanging by my fingers there with no clothes on."

"And then?" says the bartender.

"Well, he runs to his cupboard and pulls out a nine iron from his golf bag and with a grin on his face jumps onto the window sill and starts teeing off on my finger-tips, one by one."

"Jesus Christ! No wonder you are mad!" says the bartender.

"No! That's not why I am mad!" says Mario. "It was only when he got down to the last finger that I looked down and realized that I was only twelve inches off the ground! That's why I am mad!"

Theologia Mystica

Chapter #10
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I THINK, TOO, THAT YOU HAVE UNDERSTOOD HOW THE DISCUSSION OF PARTICULARS IS MORE LENGTHY THAN OF UNIVERSALS.
FOR THE MORE WE ASPIRE TO HIGHER THINGS, THE MORE OUR DISCOURSE UPON THINGS OF THE INTELLECT IS CUT SHORT, EVEN AS, WHEN WE ENTER THAT DARKNESS WHICH PASSES UNDERSTANDING, WE SHALL FIND NOT BREVITY OF SPEECH BUT PERFECT SILENCE AND UNKNOWING.
HEREIN SPEECH DESCENDS FROM THE UNIVERSAL TO THE PARTICULAR, AND AS IT DESCENDS IT IS INCREASED IN PROPORTION TO THE MULTIPLICITY OF THINGS. BUT NOW, IN TRUTH, IT ASCENDS FROM THE PARTICULAR TO THE UNIVERSAL, AND GOING UP IS WITHDRAWN AS IT RISES, AND AFTER THE WHOLE ASCENT IT BECOMES INWARDLY SILENT, ENTIRELY UNITED WITH THE INEFFABLE.
WE SAY, THEREFORE, THAT THE TRANSCENDENT MAKER OF ALL THINGS LACKS NEITHER BEING, NOR LIFE, NOR REASON, NOR MIND, YET HE HAS NO BODY; NEITHER HAS HE FORM, NOR IMAGE, NOR QUALITY, NOR QUANTITY, NOR BULK; HE IS IN NO PLACE, NOR IS HE SEEN, NOR HAS HE SENSIBLE TOUCH; NOR DOES HE FEEL, NOR IS HE FELT, NOR HAS HE CONFUSION AND TUMULT, NOR DISTURBANCE OF MATERIAL PASSIONS; NEITHER IS HE WITHOUT POWER, SUCCUMBING TO THE CONTINGENCIES OF SENSIBLE THINGS; NEITHER IS HIS LIGHT IN ANY DEFICIENCY, NOR CHANGE, NOR CORRUPTION, NOR DIVISION, NOR LACK, NOR FLUX, NOR IS HE NOR HAS HE ANY OTHER SENSIBLE THING.

AN ENGLISH Lord is playing golf with his wife, Lady Evelyne, who has lost the sight of one eye in an accident. While playing, the Lord hits the good eye of Lady Evelyne with the ball and she goes completely blind.

After a moment's hesitation, he says, "Sorry, darling... good night, darling!"

A Swiss guide was taking a group of tourists up a mountain. It was a very tricky climb. Before reaching the summit they passed across an enormous abyss, at which point the guide said to the group: "I advise all of you not to look down, avoid vertigo." There was a pause..."But if by any change some of you slip and fall down, if you remember to look to your right there is a breathtaking panorama! "

Tired and thirsty, a man had lost his way in a desert. After wandering about for a while he met another rider. Glad to see somebody he hailed the rider with a friendly "hello. "
"Hello," answered the second.
"I'm English," said the first.
"I'm English too," answered the second.
"I'm Oxford," continued the first proudly.
"I'm Cambridge," came the answer.
"Sorry! "

It is very difficult to drop old habits, and that must have been the case with Dionysius. He was trained as a theologian; he speaks the language of a theologian, although now he is no more a theologian, he is a mystic. But the moment he starts expressing himself it is but natural that his whole training, upbringing, will come into his expression. So please forgive him for his expressions. They are not as clear as the statements of the Upanishads, because the Upanishads were sung by mad poets not by theologians. Hence the beauty of the Upanishadic statements.

It is fortunate, very fortunate, that Jesus was never trained by the rabbis; otherwise we would have missed the immense poetry and the grace of the New Testament, particularly of the Beatitudes: "Blessed are the meek for theirs is the kingdom of God. Blessed are the poor in spirit for theirs is the kingdom of God. Blessed are those who are the very last because they shall be the first in my kingdom of God."

These are not the words of a rabbi; these are the words of a simple man -- not very articulate, not trained in reasoning. He is simply making statements without giving any reasons for them; he is not argumentative. These are shouts of joy. They are like small children playing, shouting, running, for no reason at all, just the overflowing energy. They are innocent statements.

One can see very easily the difference between Jesus and Dionysius, between Lao Tzu and Dionysius, between Zarathustra and Dionysius. It was unfortunate that this tremendously great man had to pass through a theological training. It was just an accident. But his training hangs around him; it is very difficult to get rid of old habits. What he is saying is of immense importance, but the way he is saying it is that of a very ordinary theologian.

Just listen to his statement:

> I THINK, TOO, THAT YOU HAVE UNDERSTOOD HOW THE DISCUSSION OF PARTICULARS IS MORE LENGTHY THAN OF UNIVERSALS.

Now, Lao Tzu has not talked about particulars and universals, neither have Buddha nor Jesus nor Kabir nor Farid. It is a philosophical problem: it has some importance in the world of philosophy, but it is utterly meaningless as far as mystic experience is concerned. But Dionysius cannot find any other way to express himself; you will have to be a little patient with him. What he is saying is significant, but the way he is saying it is not significant at all. You will have to search for the diamonds hidden behind his expression.

By "particulars" is meant the manifestations of existence. There are people, animals, birds, trees, rivers. Then among people also there are black people and white people and yellow people and red people. Then among white people also there are men and women, children and old people. And if you go further into the particulars you are moving to the atomic. Ultimately you will have to come to the indivisible unit which cannot be divided anymore.

That's exactly what the meaning of "atom" was in the beginning. Finally it was found that even the atom can be divided, but the old name has remained. Now the atom is divided into electrons, neutrons, positrons; they have become indivisibles. But who knows? Sooner or later somebody may divide electrons. There may be female electrons and male electrons -- there is every possibility. Positive electrons and negative electrons are there, and the attraction between them is the same. You can call them yin and yang, male and female, Shiva and Shakti; it all depends on what expression you have chosen. The "neutron," the "positron," that is a scientific way of speaking, but some day somebody is bound to divide them.

Science goes on this way towards the particular, hence science can never conceive of God because God is the ultimate universal. God means the whole, the organic whole, and science and its concern is with the part, the ultimate part. You can see the ways of religion and science going in opposite directions. Science moves from the universals to the particulars; religion moves from the particulars to the universals. Hence they cannot agree; it is almost impossible for them to agree. They will not find any common ground where they can agree.

Science is bound to believe in analysis because analysis is the methodology for reaching to the particular, and religion believes in synthesis because synthesis is the ladder that leads to the whole, to the universal.

Sigmund Freud called his psychology "psychoanalysis," and he was right in calling it psychoanalysis because his whole effort, his whole life was devoted to one thing: how to make psychology a science. It can become a science only if it becomes analysis. His insight was very clear.

Assagioli calls his psychology "psychosynthesis." He is on the right track, for making psychology a

religion, but he is not so insightful as Sigmund Freud His synthesis is not much of a synthesis. Sigmund Freud really analyzes, and what Assagioli does is to reassemble the parts divided by Sigmund Freud.

It is like the body of a man is divided into parts, cut into parts by a butcher, and then, just by putting those parts together, or gluing them together, you think you will get the whole man back. You are wrong. You will not get the whole man back; you will only get a corpse. That's why Assagioli has not made much impression: he has got only a corpse. He is trying to undo Sigmund Freud; he is just putting together whatsoever Sigmund Freud has divided. But he is not himself a mystic, and without being a mystic you cannot reach to the alive universal.

The particulars are bound to be material, the parts have no life of their own. Life belongs to the whole. Life is the quality that arises in a miraculous way when parts are in a symphony with each other, in harmony with each other.

You can dissect a flower, but the moment you dissect it you are killing it too; and once dissected, you cannot put it together again. Yes, you can put it together materially, but the life of the flower will never come back. You cannot bring the original organic unity back to it.

Sigmund Freud's work has left a great impact on humanity, because this is the age of science and Sigmund Freud helped psychology to become at least something closer to science. Assagioli's idea was good, but he was not capable of fulfilling his idea: he promised something which he was not capable of. He was not a Lao Tzu or a Buddha or a Dionysius.

Dionysius knows exactly what happens in these two processes. He was not aware of modern science, but in these words he describes it accurately, precisely. From the universal you come to the particular; that is the scientific approach.

Just one thousand years ago there was only one science. That's why in old, ancient universities like Oxford the department of science is still called the department of natural philosophy. There was only one science, the philosophy of nature; that's why it is still a hangover. You may get a doctorate in psychology, but you are still called a Ph.D. -- Ph.D. means a doctor of philosophy. You may get your doctorate in chemistry and still you are called a Ph.D. -- a hangover. You have nothing to do with philosophy, but in those days that was the only science: philosophy.

Then in these one thousand years science became divided again and again and again. Chemistry became a separate science, physics became a separate science. Then pure physics became a science separate from practical physics; organic chemistry became a science separate from inorganic chemistry. Now there are even more chemistries -- biochemistry... and soon there will be more divisions. There are almost three hundred sciences available today. Just within one thousand years one science has become divided into three hundred sciences.

The whole process of science is knowing more and more about less and less. Science is an expertise, and the expert has to know more and more about less and less.

Just twenty years ago you used to go to the physician, to the doctor, and that was enough; now it is no more enough. You go to the physician; he suggests that you consult a few experts because he cannot say anything about your eyes. Twenty years ago he would have done everything for you; your eyes, your nose, your ears... your whole body was his domain. It is no more so. If your eyes are hurting he will send you to the eye specialist.

And I have heard that in the twenty-first century a man goes to an eye expert, and just before the expert is going to examine the eye of the man he asks, "Which eye is hurting? "
And the man says, "The right eye."

He says, "Sorry, then you have to go to another expert because I cannot say anything about it. I only have expertise in left eyes."

And don't laugh because even a single eye is a universe unto itself. Even to understand a single eye, left or right, is enough work for your whole life. In fact, there is not a single person in the world who can say he has read everything written about the eye. So much research has gone into everything about it that there are experts and experts; you have to go to many experts.

And a great problem has arisen: there is no one to look at you as an organic unity. Somebody treats your eye; he does not know anything about your heart. Somebody else treats your heart; he knows nothing about your stomach. Somebody else treats your stomach... You are being treated in parts and nobody knows about the whole unity of your body -- what to say about the whole unity of existence?

Hence, experts are creating great confusion. The eye expert may do something which goes against the heart or goes against the brain. The brain expert may do something which goes against the eye or against the nose. The heart specialist may do something which goes against the stomach or the kidney, and so on and so forth.

Now one of the greatest problems before all the scientists of the world is how to unite all these different branches. In the old days, in Aristotle's time, a single person used to write about the whole of science. Aristotle, a single man, has written about all the sciences. Now nobody can be an Aristotle again; those days are gone. He has not only written about all that was scientifically available, he has also written about God, heaven, hell -- the supernatural world.

Hence the word "metaphysics." Metaphysics has a very strange origin. Aristotle wrote about mathematics, chemistry, physics, whatsoever scientific knowledge was available in those days. And then after all these chapters he wrote a chapter about God. It was just a coincidence that after the chapter written on physics he wrote about God; the next chapter was about God. "Metaphysics" means "after the chapter called Physics." It became the very name of philosophy -- metaphysics, beyond physics. In fact, it refers to Aristotle's book: the chapter that followed the chapter "Physics. "

But one man like Aristotle will never be possible now. Science has become very much divided, and it goes on being divided. Remember the definition: knowing more and more about less and less. Then religion will be just the reverse process: knowing less and less about more and more. Hence in religion nobody can be an expert. It is a movement from the particular to the universal.

And mysticism is the ultimate peak of religion. Mysticism can be defined in the same way: knowing nothing about all. That's how Dionysius defines it: agnosia, knowing nothing. About the all, about the whole, nothing can be known because you are part of it. The knower and the known are no more different; they are one.

This is what he is saying in the language of theology. What he is saying is significant. He is defining science very clearly, not knowing that he is defining science. He is defining religion very clearly and mysticism very accurately. He says:

> I THINK, TOO, THAT YOU HAVE UNDERSTOOD HOW THE DISCUSSION OF PARTICULARS IS MORE LENGTHY THAN OF UNIVERSALS.

Of course. The description, the discussion of the particulars is bound to be very lengthy. The Encyclopaedia Britannica cannot be written on a postcard. But the essence of all the Upanishads, one hundred and eight Upanishads, can be written on a single postcard, or even a single postcard may be too big. It can even be condensed into a single sutra, into a single statement. And exactly that kind of statement is available.

The Upanishads say: Tattvamasi, Thou art that -- and they say all is contained in it. Everything else that is said in the Upanishads is nothing but an explanation of this single statement consisting of three words: "Thou art that." There is no difference between you and the universe. You are it.

But you cannot describe science in this way. Science has to be lengthy -- science has to cover millions of things. Even now we don't know how many species of alive beings exist on the earth. After three hundred years of research, every day people go on finding new species of insects, flies -- new species which have never been known before. We don't know how many species of vegetation exist on the earth; millions have been catalogued, but many more are still there.

And there is no problem in going into research as far as science is concerned: thousands of unknown territories are still available. Millions of stars have been counted, but still many more are there to be counted. It seems the universe is so infinite that we may never be able to know all the forms. And to be concerned with the particular means to be concerned with all the manifestations.

Dionysius says:

> FOR THE MORE WE ASPIRE TO HIGHER THINGS, THE MORE OUR DISCOURSE UPON THINGS OF THE INTELLECT IS CUT SHORT, EVEN AS, WHEN WE ENTER THAT DARKNESS WHICH PASSES UNDERSTANDING, WE SHALL FIND NOT BREVITY OF SPEECH BUT PERFECT SILENCE AND UNKNOWING.

But as you start moving from particulars to universals -- and that is what he means by "higher things"... Re member, he is not talking of any moral evaluation, he i simply talking of higher things in the sense of universals For example, to be a Hindu is lower than to be a human being, to be a Mohammedan is lower than to be a human being. To be a man is lower or to be a woman is lower than to be just a human being. But to be a human being i lower than just to be a being, because being covers a far greater territory. Then animals are in it, then insects are in it, then trees are in it. To be is even higher than to be a being because then rocks are in it. Then even things which you think are dead things are included in it because they are. Even dreams are included in it because they are. Howsoever false, howsoever imaginary, but they exist. To be is equivalent to God.

This is what he means by going higher: higher means reaching closer and closer to the ultimate universal. The very word "universal" has to be understood: it means one "uni"; "uni" means one. It is not a multiverse, it is a universe. Coming closer to the one is what he means by going higher; coming closer to the many is what he means by falling lower. His evaluation is not moral, his evaluation is far more significant -- it is existential. He says:

> FOR THE MORE WE ASPIRE TO HIGHER THINGS, THE MORE OUR DISCOURSE UPON THINGS OF THE INTELLECT IS CUT SHORT...

And, in fact, the higher you move the less you will need the intellect, because intellect is nothing but an instrument of analysis.

Now you will be able to understand why all the mystics have been against the mind: for the simple reason that mind means the process of analyzing, and analysis leads to the particular. If you drop the mind, the universe is one, suddenly one. All distinctions disappear because distinctions exist only through the intellect. Intellect says, "This is different from that." Intellect is a process of labeling: "This is man, this is woman. This is Hindu, this is Mohammedan, this is Christian." And not only that: "This is a Catholic Christian and this is a Protestant Christian," and so on and so forth. It goes on dividing and labeling.

As you move higher the function of the intellect is less and less. In other words, if you want to move higher you will have to move beyond intellect. That's what he wants to say, but his way of saying it is theological. If he had been a Zen monk like Bodhidharma he would have said the whole thing in a single word: "no-mind."

When the Emperor Wu asked Bodhidharma, "What is your message for me?" he said, "No-mind" -- and that's all.

When Lin Chi was asked by a philosopher... Lin Chi was sitting on the bank of a river and the philosopher came, bowed down and asked him, "What is your essential message?"

Lin Chi looked at the philosopher and did not say a single word. The philosopher thought, "He is very old, maybe he is deaf too. He shouted, "It seems you cannot hear me! I am asking: what is your essential message?"

Lin Chi laughed. The philosopher thought, "Something is strange. First he didn't answer, now he laughs! Maybe he is just trying to pretend that he has heard, but because he has not answered he cannot have heard. That laughter seemed to be just a cover-up." He shouted even more loudly; he said, "I am asking: what is your essential message? "

Lin Chi said, "First I said silence. You could not understand it; I had to come a little lower. I said laughter. You could not understand even that, so I have to come a little lower." And he wrote on the sand with his finger "Meditation." He said, "This is my message, the essential message. "

The philosopher said, "Elaborate a little more. Make it a little more clear. "

Lin Chi said, "It cannot be made more clear! All that can be said has been said in it."

But the philosopher insisted, so Lin Chi wrote, in bigger letters, again MEDITATION.

The philosopher was getting a little irritated and angry and he said, "Are you joking or what? You are writing the same word in bigger letters! I want a little more elaboration -- I am a professor of philosophy!"

Lin Chi said. "Why didn't you say that before?" So he wrote "No-mind. "

The philosopher hit his head with his hand and left the place without even saying goodbye to Lin Chi. "What kind of man is this? First he writes 'Meditation,' then he simply writes 'No-mind.' "

But Lin Chi is saying exactly that which is pertinent, to the point. Lin Chi is not a theologian or a philosopher; he is a pure mystic.

Lin Chi brought the message of Bodhidharma from China to Japan. Lin Chi transformed the whole of Japan into a new vision, into a new world. Japan owes to Lin Chi more than to anybody else. Lin Chi is Japan's first Buddha, and then from one light another light... and then many Buddhas blossomed. But Lin Chi was the beginning: he brought the seed from China. Just as Bodhidharma took the message of Buddha from India to China, Lin Chi did the same, taking it from China to Japan.

But Dionysius is a rare case. Theologians are not known to become mystics, hence he is, in a way, more important.

I have heard:

One day a great mystic and a great pundit, a great scholar, died -- the same day, the same time. And they used to live just opposite each other in the same street.

The mystic was surprised to see that the angels of death were also carrying the pundit, the great scholar, to heaven. He had never thought, no mystic has ever thought, that pundits can enter heaven. Even sinners can enter, but not scholars, not theologians, not philosophers. They are wordy people. They know nothing, but they go on pretending that they know. They are the most hocus-pocus people around the earth, the most superficial and shallow people, but they use big words, great jargon.

But the mystic kept silent. And he was even more surprised when the doors opened: St. Peter received the pundit, the scholar first -- in fact, the mystic was almost ignored -- and with great singing and alleluias and a big divine band he was taken in. Nobody took any notice of the mystic who was standing outside the gate looking at all that was happening.

When the procession of the scholar, of the pundit went away inside, St. Peter asked the mystic to come in -- without any music, singing, any band; nothing, just "Come in."

The mystic said, "I am a little puzzled. I lived my whole life in prayer, in silence, in meditation, and is this the way to receive a mystic? And this man, I know perfectly well, is only knowledgeable. He does not really know anything, he has never experienced anything. And he has been received in such a way?"

St. Peter laughed and he said, "You don't understand. Mystics come here almost every day. This is the first time that a scholar has come. It is a very rare occasion, that's why the special reception. It may not happen again for millions of years because for millions of years it has not happened before. It may not happen again at all, so this is the only opportunity to receive a scholar."

Dionysius is a rare flower in that sense, because theologians, rabbis, pundits, are not known to know. Knowledgeable they ARe, they have great information, they can quote scriptures, but they have not experienced anything on their own. Dionysius has experienced.

But this is to be understood: whatsoever you are now when you experience you will have to express it in the old way, the way you were before the experience. For example, if you are a painter and you experience God, what will you do? You will paint -- of course with a new quality -- the same sunrises, the same sunsets, but with something new added to it, something inner, interior to it, some depth to it.

A famous Zen story says:

The Emperor of China asked a Zen Master, "I would like you to paint something on the wall in my palace which I sit for meditation. I have a small temple. I would like you to paint something on the wall."

The Master said, "Okay, I will do it, but it will take one year or two or three years. One never knows -- because I paint only when He paints through me. Sometimes it happens, sometimes it does not happen. I am just a vehicle."

The Emperor said, "You take your time."

After three years, the painting was complete. The Master had painted all the walls inside the temple with beautiful mountains, rivers, springs, fountains. And he had told the Emperor not to enter the temple till the painting was complete, so for three years the Emperor had waited, asking again and again, "When? When can I come?"

After three years, one day the Master said, "Now you can come. "

He went in. He was surprised: the temple was so small, but the way the mountains were painted all around gave it such vastness. The feel was as if you were standing in the mountains, not inside a temple.

And he started inquiring about everything: "What is this? What river is this? What mountain is this? What is this peak called?"

And then they came to the most beautiful peak. There was a small path going behind the peak and the Emperor asked, "Where does this path lead to?"

The Master said, "In fact, I have never gone on it, but I will try. You wait."

And the Master entered the painting... and never came back again!

Now this is a very strange story, but I love it. It is really beautiful: it shows how the painting was alive. The Master must have poured himself totally into it. That is the meaning of him getting lost in it, of him never coming back.

When a Master painter paints, the painter disappears, only the painting remains. When the Master musician plays, the musician disappears, only the music remains. When the Master singer sings, there is only song and no singer at all. So whatsoever your training is before your enlightenment, that will become your expression after enlightenment.

Dionysius was a theologian, a bishop. And to be Bishop of Athens means he must have been very sophisticated, very educated, the most important bishop of those days; because Athens was one of the most cultured cities that the world has ever known. So he speaks in this language, but don't get lost in his language. Just try to find out the essence of it.

He says:

> AS OUR DISCOURSE RISES UPWARDS TOWARDS UNIVERSALS, THE INTELLECT IS CUT SHORT, EVEN AS, WHEN WE ENTER THAT DARKNESS WHICH PASSES UNDERSTANDING, WE SHALL FIND NOT BREVITY OF SPEECH BUT PERFECT SILENCE AND UNKNOWING.

THIS is a very pregnant statement and, in a way, unique. There have been mystics who have said and talked much about the knowledge that passes understanding. That can be understood: knowledge that passes understanding. You know something, but you cannot understand it. You know the beauty of a roseflower, but do you understand it? If somebody asks you. "What is beauty?" you will be at a loss. And it is not that you don't know. You have seen it in the sunset, in the stars, in the face of a woman -- you have seen it many times, you know it -- but you cannot say that you understand it. Knowing is one thing, understanding is totally different. Understanding means comprehending it by the mind. Knowing is existential, understanding is intellectual.

Many mystics have said "that knowledge which passes understanding," but Dionysius is very special in this way. He says that darkness which passes understanding. Why even call it "knowing"? -- because knowing somehow carries something of understanding in it. The moment you say "I know," somewhere there is a lurking idea that you understand.

St. Augustine is reported to have said, "I know what time is, but don't ask me. The moment you ask me what time is, I don't know."

Everybody knows what time is, but can you explain what time is? In fact, physicists have been working for fifty years on time and have not been able to come to any conclusion about what exactly it is that we call time. We have certain vague notions about time, but they are just vague. The moment you start thinking about them you will find them all faulty.

For example, we say "Time passes by" -- as if time is a river. But is time a river that passes by? Do you stand on the bank and time passes by? It is not so, because with time you go on changing; with the river you don't change. You can even stand in the river and you will feel the flow of the river, the passing of the water, but you are not changing; you are the same person. But time never leaves you the same person. And in a river you can go backwards. you can go upstream, but in time you cannot go backwards -- except in H. G. Wells' novel, The Time Machine.

H. G. Wells invented a machine in his novel in which you stand and it takes you back. You just turn a dial, you say, "Twenty years back," and you move twenty years back, and you are a child. H. G. Wells' idea has arisen out of the ordinary understanding of time, that time passes. If time passes, then why can we not go backwards? If we can go forwards then why not backwards? What is wrong with going backwards? But this idea of time cannot be proved. You don't even feel its passing. You feel the breeze, you feel the water passing by; you don't feel time passing by at all, not at all.

And from where does it come? The river comes from somewhere; the Ganges comes from Gangotri in the Himalayas. From where does time come and to where does it go? From nowhere to nowhere, from nothing to nothing. It exists only for a single moment, the now. And then where does it go? Can something disappear into nothing? Can something come out of nothing? Then a thousand and one questions will arise.

And St. Augustine is right: "I know what time is, but please don't ask me the question. If you ask me the question, then I won't know at all."

He is saying that knowing and understanding are different things. But in knowing there is some vague undercurrent of understanding. To avoid that, Dionysius is the only mystic in the whole world who has not used the word "knowledge." Instead he says darkness which passes understanding, unknowing which passes understanding, agnosia which passes understanding.

And then he says: As you go higher it is not only that you find brevity of speech... Yes, there is a stage, the Sutras of Patanjali, the Brahmasutras, the Bhaktisutras... In the East, all the great scriptures are written in sutras. Sutra means the most condensed statement, so thin as if it is just a thread. Sutra literally means a thread, a thin thread. Everything inessential has been cut; only the essential-most has been saved. It is the most telegraphic way of expressing things. Hence in the East there are great commentaries. In the West there are no commentaries at all, because in the West no sutras have been written. A sutra needs a commentary.

For example, all the great sutras in the East start with one word, athato -- now. Athato means now. Every great scripture in the East -- Brahmasutras, Bhaktisutras, YOGASUTRAS -- they all start with athato. The Brahmasutra, the most important sutras in the East, starts with this statement: Athato Brahma jigyasa -- Now the inquiry into God. What do they mean by "now"? Thousands of commentaries have been written on the single word "now" in "Now the inquiry into God." Why "now"? Is it not enough to say "the inquiry into God"? Or "We start the inquiry into God" ? But "Now" ? It has a significance.

My own interpretation is: unless you have experienced now -- the present moment -- you cannot inquire into God. "Now the inquiry into God." In fact, to be in the now is to be in the inquiry for God. The mind is always in the past or in the future. The past is no more, the future is not yet. And God always is, God is always now. To inquire into now is really to inquire into God.

But the sutra is so condensed, it does not say a single word about the "now" -- just "now"... and finished. Sutras means small seeds which contain thousands of flowers. But then you will have to sow them, grow them, protect them, and wait for the spring.

As you move upwards, first comes brevity -- your statements become sutras -- and then comes perfect silence. Even to say a single word seems to be doing something wrong.

Lao Tzu says: To say the truth is to falsify it. Hence he avoided doing so his whole life; he never wrote a single word. He indicated in indirect ways, hinted at but never said any direct thing about God, never mentioned God.

Buddha, when he became enlightened, for seven days remained silent. And the story is that the gods became very disturbed because it was such a rare opportunity -- a man becoming enlightened, "Is he going to speak or not? If he does not speak then the world will lose such a precious treasure." So they came down from heaven, bowed down to Buddha and asked him to speak. Again and again they said, "Sir, speak, because this is a rare experience! Once in a while a man becomes a Buddha -- he should speak. Be compassionate, because there are millions who are searching for truth. Your single word will be like a drop of nectar to them."

But Buddha remained silent. When they insisted, he argued. He said, "For seven days many times I have thought whether to speak or not to speak, and always I have concluded that it is better not to speak. In the first place, no word is adequate enough to contain my experience. In the second place, whatsoever I say will be misunderstood. I know it because when I was not enlightened if somebody had said something I would have misunderstood him myself. So what is the point of unnecessarily falsifying the truth and creating misunderstanding and confusion in people?

"Thirdly, out of one hundred people ninety-nine point nine percent will not be benefited at all; they will remain the same. Yes, point one percent may be benefited, but about that point one percent I have also been thinking that if a person can understand what I am saying, then he is so intelligent that even without my speaking sooner or later he will discover the truth himself. So why not let him discover it himself? Maybe it will take a little longer -- so what? There is infinity."

But the gods also discussed among themselves how to persuade him, how to argue with him. This man was saying something right, they could not deny it. But they found out something which persuaded Buddha

to speak. They said, "We agree with you on all the points -- just one doubt remains. We know a few people, very few people -- and you also must be aware of those very few people -- maybe one in a million, who is intelligent enough to understand you, but is not intelligent enough to discover it by himself, who is just on the boundary line. A little push, and he may take the jump. And if there is nobody to push he may not take the jump. He may even turn back, he may lose whatsoever he has gained. He may go back to the world, into the world of things. What about that man? And they are not many, we agree, but the question is not of many, it is not a question of quantity. The question is: if even a single man can become a Buddha through your speaking that is enough, more than enough, more than one can ask for."

And Buddha had to concede this point. But whatsoever he has said is very condensed. The Dhammapada, his statements, are just small sutras; they have to be elaborated, they have to be explained. They are seeds; they have to be opened. They contain mysteries, but those mysteries are hidden.
The most important thing that Dionysius says is:

> ... WE SHALL FIND NOT BREVITY OF SPEECH BUT PERFECT SILENCE AND UNKNOWING.

This and unknowing is his specialty, his unique contribution to the whole history of mysticism. Even Buddha says, "I cannot say that which I have known, because no word will contain it." Dionysius says: It is a state of unknowing, so how can any word contain it? If it is a state of knowing then maybe some part of it can be contained or maybe a bigger word can be found or maybe better words can be invented... Why not? If we have been able to invent words to express beauty, love, bliss, why can we not invent words to express truth, nirvana, moksha? The words can be improved upon. But if it is a state of unknowing then nothing can be done. Then it is not a question of language at all; then it can be conveyed only in silence.

Do you see what he is saying? He has taken a step ahead of all the Buddhas in expressing the fact that because it is a state of unknowing, it is impossible to express it.

> HEREIN SPEECH DESCENDS FROM THE UNIVERSAL TO THE PARTICULAR, AND AS IT DESCENDS IT IS INCREASED IN PROPORTION TO THE MULTIPLICITY OF THINGS. BUT NOW, IN TRUTH, IT ASCENDS FROM THE PARTICULAR TO THE UNIVERSAL, AND GOING UP IS WITHDRAWN AS IT RISES, AND AFTER THE WHOLE ASCENT IT BECOMES INWARDLY SILENT, ENTIRELY UNITED WITH THE INEFFABLE.

The particular can be expressed. Hence science is very precise in its expression; it can express things with absolute clarity. For example, H2O; now nothing more can be added to it, nothing can be misunderstood about it. H20 means simply H20. Science has found a mathematical language to express itself because its concern is particular.

But as you move up from the particular to the universal you become vague. More and more mist surrounds you, more and more mystery. And ultimately you become one with the ineffable, the inexpressible.

These are the stages to be remembered. The first stage according to Dionysius -- and I agree with him totally -- is the state of unknowing. If you descend from it, the second state is a vague knowing. You know that you know something; what it is exactly is not yet clear. It is just like early in the morning the sun has not risen yet and great mist surrounds. You cannot see far away, but you can still see a little bit. It is not dark, it is not light either.

In India the language of the mystics is called sandhya bhasha, the evening language. It is neither night nor day; it is in the middle. Something is dark in it and something is luminous in it. Hence Dionysius' expression: luminous, translucent darkness.

The first state is of unknowing; nothing can be said about it. But if you want to approach people, if compassion arises in you...

Buddha has said that there are two types of enlightened people: one he calls arhatas and the other he calls bodhisattvas Arhatas are those who remain in the state of unknowing; they never bother. That's what Buddha was thinking for seven days: he was thinking to remain an arhata. Nobody would have heard about him, nobody would have known about him; he would have never conveyed anything to anybody. He would have blossomed like a lonely flower far away in the deep forest. Nobody would have even smelled the perfume of it. Nobody would have known that the blossoming had happened, that a flower, a beautiful

flower, had opened up. No bees would have reached it, no butterflies would have flown to it.

The second he calls bodhisattvas: the people who, out of compassion for others, speak. The gods helped him to become a bodhisattva. And then his whole life he insisted that all his bhikkhus, all his sannyasins, become as loving and compassionate as possible, because when you attain to truth, if your heart is full of compassion you will become a bodhisattva. If you have not gathered any compassion in your heart, if you have remained dry like a desert, you may attain to truth, but nobody will be benefited by it. You will reach to the other shore, but alone.

The arhata remains in the unknowing state, in agnosia. He disappears into the universal without leaving a single trace behind. Nobody is helped by him. The bodhisattva descends from those heights. He has known the sunlit peaks of Gourishankar, of Everest, and then he remembers all those struggling millions in the dark valley of life and he descends, back to the valley.

This is the descent: from unknowing he comes to vague knowing; from vague knowing to articulate knowing, from articulate knowing to expression, language, words; through language and words he reaches the listener's mind; then the listener's mind interprets it, then the person who has listened to those who have known starts telling others.

These are the seven stages, but much is lost by the time it reaches the seventh; almost all is lost. But nothing can be done, that's how things are. Ais dhammo sanantano, Buddha says -- such is the law of life.

Dionysius also is trying to be a bodhisattva, but he can use only his old language.

A Jew asks his neighbor for a hammer.
"You don't have one?" asks the neighbor, surprised. "Yes, I do," replies the Jew, "but it's a new one and I'm afraid of spoiling it!"

Two Jews are sipping a drink in the garden of a luxurious villa. One says to the other, "Well, yes, my dear friend, I am a self-made man. I started with nothing, absolutely nothing... Now I have over two million dollars worth of debts!"

A Jew heard that at a certain gas station they pumped up tires for free. He went there, and in his excitement over the deal he blew all four tires.

Old habits die hard. And it is very difficult to find a man without habits. Life naturally becomes patterned, structured. Otherwise, truth could be said more clearly.
Now look at these words:

> WE SAY, THEREFORE, THAT THE TRANSCENDENT MAKER OF ALL THINGS LACKS NEITHER BEING, NOR LIFE, NOR REASON, NOR MIND, YET HE HAS NO BODY; NEITHER HAS HE FORM, NOR IMAGE, NOR QUALITY, NOR QUANTITY, NOR BULK; HE IS IN NO PLACE, NOR IS HE SEEN, NOR HAS HE SENSIBLE TOUCH; NOR DOES HE FEEL, NOR IS HE FELT, NOR HAS HE CONFUSION AND TUMULT, NOR DISTURBANCE OF MATERIAL PASSIONS; NEITHER IS HE WITHOUT POWER, SUCCUMBING TO THE CONTINGENCIES OF SENSIBLE THINGS; NEITHER IS HIS LIGHT IN ANY DEFICIENCY, NOR CHANGE, NOR CORRUPTION, NOR DIVISION, NOR LACK, NOR FLUX, NOR IS HE NOR HAS HE ANY OTHER SENSIBLE THING.

Now this is just an old habit! The poor fellow cannot forget -- a hangover. To express the inexpressible a child will be far more capable, but a child cannot know it, that's the difficulty. If a child can know the truth he will be very clear, he will be straight. And that's why I see the beauty in Jesus' words: he is more like a child. He was very young, only thirty, when he started expressing. Dionysius must have been old by the time he wrote this treatise.

The teacher was describing the Last Judgment dramatically: "Thunder will boom! Flames will come from the heavens! There will be earthquakes and floods! The whole world will split and swallow millions!"

Right there,Johnny held up his hand and asked, "Will we get the day off from school?"

Now children are very clear and straight! "What nonsense you are talking, that is not the point. The point is whether we will be able to get the day off to see the whole scene or not!"

While helping her son with his spelling, the mother came to the words "conscious" and "conscience." Did he know their meaning?

"Sure, Mom," he said, "Conscious is when you're aware of something and conscience is when you wish you weren't! "

So clear!

Six year old Jojo approached his neighbor, a beautiful lady, and asked, "Will you marry me?"
To which the lady replied, "I don't like kids!"
Answered little Jojo, "Then we won't have any!"

Two babies were talking together in a maternity ward. One says to the other, "So what are you -- a boy or a girl?"
"I don't know," replies the smaller of the two.

"Well," says the first, "let's wait till the nurse goes out and then we'll find out."

When the nurse is safely out of the ward, the bigger baby sits up, looks carefully from side to side, then quickly takes a look under the blanket of his little neighbor.
"You are a girl," he announces.
"How can you tell?" asks his little friend in awe.
"Because I saw your little pink booties!"

If children were writing about God things would be very clear! But theologians write, scholars write, or people who have been scholars in the past and then become mystics. But their old language persists; they go on talking in it.

And the problems become more and more difficult because of the continuous fall from the truth. From unknowing to vague knowing much is lost. In unknowing, everything is as it is: in vague knowing, something of your mind has entered in. Then in articulate knowing, the third step down, something of your logic has also come in -- not only mind but logic too. And then in the fourth, when you express, there is not only logic but language, and language is created by others. And there are things which cannot be translated into any language. The moment you translate, something goes wrong.

A firm experimenting with an electronic brain designed to translate English into Russian fed into it the words: "The spirit is willing but the flesh is weak." The machine translated the sentence into Russian, which read: "The whiskey is agreeable but the meat has gone bad."

It is always a problem to translate. The more poetic a phenomenon, the greater the danger in translation. That's why many beautiful books cannot be translated at all; if you translate, you destroy.

The Tao Te Ching of Lao Tzu has been translated many times, many people have translated it, and each translation has something of its own. But when all the translations are read together you will be surprised: it seems that the real thing is still missing, because there is something in one translation, something else is in another translation, and both seem to be right. When you read them they seem logical.

The moment you start using language for something which has been experienced in silence, a great distance arises. You know it perfectly well, that now you are moving into the world. And once the words have escaped you, you are no more master of those words; then the listener's mind enters in. Up to now at least everything was within you and you have known the ultimate, so you knew what faults have entered, what flaws have entered. Now, once the truth is expressed, it enters into a mind which knows nothing of the heights. What this person will think about it depends on him; his mind will be the decisive factor.

One day an unhappy citizen in New Delhi was wandering around alone in a back street, muttering and talking to himself. "I hate them," he was saying, "those dirty profiteers, nepotists, squanderers," and other unprintables. "I hate them, I hate them, I hate them!"

At this point a policeman tapped him on the shoulder and said, "You are under arrest for insulting the Government. "

"I didn't even mention the Government!" retorted the citizen.
"I admit that, but you described it so perfectly!"

The sixth thing is when the listener not only listens but interprets. And the seventh is really very very far away from the original source: when the listener starts telling others according to his interpretation.

That's what for two thousand years Christian missionaries have been doing, for twenty-five centuries Jaina monks have been doing, Buddhist monks have been doing, and for five thousand years the Hindu pundits have been doing. They have heard... Each Buddhist scripture begins: "I have heard..."; this is the beginning of each Buddhist scripture. It is a report by somebody who has heard. Now what he has heard cannot be the same as what was said.

Young Vladimir, visiting the big city for the first time, is impressed by its tall buildings and its cultural happenings. While wandering around the city's museums Vladimir is suddenly possessed with the urge to shit. When his effort.s to locate a toilet fail, he finds a corner and spreads his handkerchief on the marble floor. He grunts and groans for a few minutes and deposits a fairly healthy load. Vladimir leaves the museum, handkerchief in hand, and at that precise moment a thief is making off with four pounds of meat from the neighboring butcher shop.

The police arrive on the scene immediately, a crowd gathers, and in the confusion Vladimir is taken into custody. His innocence is proven when a high-ranking police officer, schooled in the latest investigatory techniques, is called in to solve the baffling case. After many hours of fruitless investigation, the officer decides to weigh the handkerchief and finds it weighs only three pounds.

Vladimir, again a free man, returns to his home town.

He is met at the train station by many friends and townspeople who eagerly inquire about life in the big city.

"It is wonderful," says Vladimir, "really amazing! But let me warn you -- if your shit weighs more than three pounds, you can get into a lot of trouble!"

This is what has happened to all the.religions. That's why there is so much trouble in the world, a lot of trouble. People have interpreted the great Masters according to themselves. Knowing nothing, understanding nothing, never having meditated in their lives, they go on pretending that they know. Just words, and in those words they go on putting their own meanings

The game between Celtic and Rangers was in its twenty-ninth minute when Celtic scored the first goal. One spectator cheered wildly with all the Celtic fans, though he was not wearing the colors of either team.

Ten minutes later Rangers equalized. The Rangers fans went wild, so did the lone spectator.

The man standing next to him exclaimed, "Just a minute, Jock -- you're yelling for both teams?"

"That's right," said the spectator. "I am enjoying the whole show and I don't care who wins."

"Oh, an atheist, eh?" said the second man.

If you are enjoying the whole scene then the other immediately interprets that you are an atheist, you don't belong to a particular religion -- Christian, Hindu, Mohammedan.

And that is the problem with my sannyasins: I am enjoying the whole scene and you are enjoying the whole scene. Otherwise Hindus listening to Dionysius or Christians listening to Rinzai or Jainas listening to Mohammed -- impossible. It has never happened in the world.

Hence there are many who call me an atheist. They don't know what theism is, what atheism is, but they go on using words not even knowing their meaning. But this is bound to happen. One should be aware of it -- you have to be aware of it.

What I am saying, never try to interpret it. Listen silently, absorb it. kt it become part of your blood, bones and marrow. And then you will know its meaning far more clearly than through your mind.

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OSHO, ACCORDING TO WHAT I HAVE BEEN HEARING YOU SAY, THE TITLE OF THIS SERIES, THEOLOGIA MYSTICA, SEEMS TO BE A CONTRADICTION IN TERMS.

Yoga Anurag,

IT is true, but the title was given by Dionysius himself, so at least I am not responsible for it. In a way, mysticism is bound to be a contradiction in terms, whether the word theologia is in it or not. Mysticism itself, by its very nature, is a contradiction, because it is not an ism. It is not a creed or dogma in which you can believe. You can be a mystic, but there is nothing like mysticism. And when one is a mystic the paradox deepens, it does not disappear. When one is a mystic there is no one left. There is a mystery, but with no center to it. It is like a cloud: translucent darkness, infinite darkness.

One of the most important statements about mysticism in the Western hemisphere is the book called The Cloud of Unknowing. The name of the author is not known; it is good that we don't know who wrote it. It indicates one thing: that before he wrote it he had disappeared into a cloud of unknowing. It is the only book in the Western world which comes close to the Upanishads, The Tao Te Ching, The Dhammapada. There is a rare insight in it.

First he calls it a cloud. A cloud is vague, with no definable limits. It is constantly changing; it is not static -- never, even for two consecutive moments, is it the same. It is a flux, it is pure change. And there is nothing substantial in it. If you hold it in your hand just mist will be left, nothing else. Maybe your hands will become wet, but you will not find any cloud in your fist.

That's what happens to the mystic: he becomes wet, really wet. Those countries where alcohol is prohibited they call dry, and those countries where alcohol is not prohibited they call wet. But the only wet person is the mystic. He is a real alcoholic! He cannot be helped by Alcoholics Anonymous. If a mystic enters there, they will all become alcoholics themselves!

But for Dionysius it is even more a contradiction because he was a theologian. His whole book is written with a disguise, as if it is a treatise on theology; mysticism is just something by the side, secondary, not primary. Hence the name Theologia Mystica -- as if mysticism is only a consequence of getting deep into the world of theology. Just the reverse is the case.

The word "theology" means logic about God; theo means God. But there can be no logic about God. There is love about God, love for God, but no logic about God. There are no proofs possible. The only proof is the existence of the mystic. The presence of Dionysius, of Ramakrishna, of Bahauddin -- the presence of these people is the proof that God exists, otherwise there is no proof. Because Buddhas have walked on the earth, there are a few footprints of God left behind on the shores of time.

Philosophers have argued for centuries, but all their arguments are utterly futile and impotent; they have not come to a single conclusion.

The mystic has to speak in contradictions because he is speaking about the whole, and the whole contains the contradictions. It contains the day and the night, both. If you call God the day, then it is only half the truth; if you call him the night, that too is only half the truth.

Hence Dionysius calls God translucent darkness -- as if the sun has risen in the night.

The whole consists of both life and death. If you call God life, only life, then it is a half-statement. And remember a half-truth is far more dangerous than a complete lie because the complete lie is bound to be discovered sooner or later -- just a little intelligence is needed. But the half-truth is very dangerous; even intelligent people, very intelligent people, may not be able to find that it is untrue. That is the danger of half-truths: they look like truths and they are not. They can keep you deceived for centuries.

Mysticism is the whole truth; it has to be contradictory. Somewhere logic and love have to meet, because they both exist. Hence theologia mystica. Somewhere man and woman have to meet and merge and disappear into each other because they both exist and they are both halves of one whole. Hence the beauty and the bliss of a real meeting between a man and a woman: the orgasmic joy is possible only because two halfs of a single whole have come together. Both were suffering, both were missing something. Suddenly, all that feeling of missing has disappeared. Of course, the meeting between a man and a woman can only be momentary. Again they are separate, and again the misery sets in, and again the desire to be united. Because the meeting is physical it cannot be very deep and it cannot be lasting either.

But the meeting of the mystic with the whole is absolute; there is no coming back. He has gone beyond the point of no return. He has dissolved himself like a dew-drop slipping out of the lotus leaf into the lake. He has become the lake. Then whatsoever he says will be contradictory, because a part of it will be the vision of the dew-drop and a part of it will be the vision of the total lake, a part will be the standpoint of the part and a part will be the standpoint of the whole. Hence all mystics have spoken in contradictory terms.

This is one of the reasons why intellectuals are against them, because the intellectual demands consistency and the mystica cannot be consistent. By the very nature of things that is not possible. He is helpless -- he has to be contradictory. He has to say, "I am contradictory because I am vast enough to contain contradictions."

Logic is a small thing, love is infinity.

The second question

OSHO,
THESE DAYS THE PAPERS ARE FILLED WITH REPORTS OF COMMUNAL RIOTS ERUPTING ALL OVER INDIA. NO REAL REASONS FOR THIS VIOLENCE AND DESTRUCTION OF PROPERTY ARE BEING GIVEN, JUST VAGUE REFERENCES TO "ANTI-SOCIAL ELEMENTS," WHATEVER THAT PHRASE MEANS. CAN YOU THROW ANY LIGHT ON WHAT IS HAPPENING IN THIS COUNTRY, ON WHY THERE IS THIS OBVIOUS AND ANGRY UNREST?

Krishna Prem,

THE FIRST thing is: India is a religious country, and all the religions down the ages have depended upon fear. They have exploited the fear instinct of man, they have made man afraid. Hence the word "God-fearing" -- it exists in almost all the languages of the world, and they say it means "religious." It is pure nonsense. A religious person is not God-fearing but God-loving. A God-fearing man is pseudo religious: a person who has not sought religion on his own but has been forced to be religious by others.

And there are only two ways to force things on people -- not in fact two, but two aspects of the same coin -- fear and reward, punishment and reward, fear and greed. Hence hell and heaven. Heaven is greed, reward, hell is fear, punishment.

India is a religious country, full of God-fearing people. And with the existence of fear many problems arise. The first problem is: love disappears.

Remember, hate is not the real opposite of love; the real opposite of love is fear. You can still love the person you hate. In fact, the latest research says that you always hate the person you love. Hate and love are two poles of the same energy: they are complementary, they are not Opposites.

Hence you see the conflict between lovers, continuous conflict. They are always fighting, as if it is a necessary part of love affairs -- and it is. A love affair is not possible without conflict; a love affair becomes possible through conflict. You fight with the person you love, you hate the person you love from your very guts, and because of this hate and this fight and this conflict you go on creating a distance between you.

There is a certain moment when the distance is so big that a desire to meet the other arises. It arises only at a certain distance. If your woman or your man has been away for a few days and then comes home, then there is great Love. Those few days have created a certain appetite. Of course, if you go on eating the whole day you won't have any appetite. Appetite depends on the fast between two meals. Everybody fasts between two meals; hence the English word "breakfast": you have fasted the whole night in your sleep. Of course, when you are awake it is difficult to fast but when you are asleep what can you do?

A few people certainly manage to get up in their sleep and go to the kitchen or go to the fridge; they are

sleepwalkers. But . . . some strange thing: sleepwalkers always go to the fridge! They open the fridge -- and they are asleep! -- and they eat something and they close the fridge, and they come back in the darkness, and they go to sleep. And they go on gaining weight and they go on dieting in the day. And they are always puzzled: "What is the matter? Why does my weight go on increasing?" Otherwise, normal people have an eight hour fast. After that eight hour fast, appetite arises.

The fight between lovers is like fasting: withdrawing from each other, then the desire -- because love is a nourishment. Remember. love is food. It is as much food as any other food, but a very subtle food -- a food for the soul. So when lovers fight they remain on a fast. Soon the appetite arises and soon they start moving closer to each other. After each fight they can make love in a far better way than at any other time. It has intensity, it has passion. But after each meal you have an aversion to food.

If you have eaten well, the very idea of food will be a little nauseating. One who has eaten enough, if you put around him all kinds of food, he will go crazy. He will hate the food, he will hate you; he would like to escape from the room. There is a certain aversion; that is natural, otherwise how will he stop eating?

So when two lovers have made love, a certain aversion arises. These are natural phenomena. Once we understand them, they are not problems. After each love-making the husband turns over and goes to sleep, and after each love-making the wife cries, weeps, because she feels exploited. This same man who is now sleeping, keeping his back towards her, snoring, this same man, this sonofabitch, just a few moments before was talking such beautiful poetry, and now he is not at all concerned. She feels cheated. But that is wrong; that is a misunderstanding. It is a natural phenomenon: love fulfilled, aversion arises. Of course, after a twenty-four hour fast he will again talk poetry. That's how the wheel moves.

Love and hate are not opposites. but love and fear are. The afraid person becomes incapable of love. And all the religions have depended on fear, hence they have made millions of people incapable of love. And the people who are incapable of love are only capable of violence.

So, Krishna Prem, it is nothing new in India. It erupts almost every ten years; ten years seems to be the limit. Within ten years everybody accumulates so much violence within himself that it has to find an outlet. otherwise it will destroy him. He will be burnt up by his own violence. So.he has to find some excuses; political, religious, social -- any kind of excuse will do. .And this limit of ten years is not only limited to India; it seems to be universal. every ten years there is a great war. The whole of humanity gets involved in destruction.

The responsibility is of the religions, because they have not taught you how to love, they have only taught you how to be afraid. Remember, fear is the same energy as love, but it has been poisoned -- your energies have been poisoned for centuries. So it has become a routine phenomenon that after a few months, a few years, after a certain period, one accumulates so much violence... which would not have been there if love had been flowing. Because love has been stopped there is no flow in your life. Your own energies go against you; they become destructive. Then any excuse is enough -- such stupid excuses that if you look at them you will laugh; they are ridiculous!

In Moradabad, where this whole problem started -- and now it has spread almost all over the country -- the cause was just ridiculous. Mohammedans had gathered to pray in their idgah, the prayer place. It is an open place; they just face towards Kaaba and pray. A policeman was on duty, and some cow entered the prayer space. Now the cow is the symbol of Hinduism and the Mohammedans became enraged. They said, "The policeman is responsible. He was standing there. Why did he allow the cow to enter?" In fact they said that not only did he allow it, he brought the cow in! And killing started.

Now one hundred and thirty people have died just because of that holy cow which may have entered innocently. They are roaming all over the country -- they don't know which place is Hindu and which place is Mohammedan. And because one hundred and thirty people have died there -- and this is an official number... Official numbers are never right. Multiply by four and you will find the right number. That has always been my observation: multiply by four. At least five hundred to six hundred people must have died. Now in other places revenge has to be taken.

Can you see the cause, the stupidity of human beings? The excuse is not worth calling an excuse! But this is how things begin.

The real thing is that people are accumulating great violence, anger, in them. If you cannot release your love you will accumulate anger. Love standing on its head becomes anger. And when anger accumulates you are just looking for some excuse. If you cannot find an excuse you will invent one, but you will have to invent some cause so you can release, cathart. This is a catharsis -- on what grounds it happens is immaterial.

Hindi speaking people start killing non Hindi speaking people; non Hindi speaking people start killing Hindi speaking people. The Gujaratis start fighting with the Marathis, the Mohammedans with the Hindus the Jainas with the Hindus, the Sikhs with the non-Sikhs. Anybody is ready to fight with anybody else; just a small excuse, real or invented, is needed. The fight happens first, then later on we discover why it has happened.

People are gathering so much poison, anger, that these flare-ups are bound to happen. And then politicians have no understanding, so they simply go on dumping the whole thing on "anti-social elements," as if these anti-social elements appear only once in a while and then suddenly disappear. They are always there, but the riots are not always there. For years these anti-social elements become very peaceful and very Gandhian, very non-violent, and then one day suddenly they erupt, and they erupt all over, it is almost like a chain reaction.

The politicians have to say something. They don't understand what is happening at all, and even if some of them do understand they don't have the courage to say it.

The real cause is thousands of years of imposed fear on people, condemnation of love. And you are well aware of it here... If two of my sannyasins are just standing holding each other's hands in the garden, it is obscene. Two people lovingly holding each other's hands is obscene or two lovers embracing each other is obscene -- and two people killing each other is not obscene!

If two people are fighting on the road, a crowd will gather and they will all enjoy the fight. And everybody will go home very satisfied, very contented, because in a vicarious way they have also been able to cathart their anger through the fighters. But seeing two lovers, only jealousy arises, great jealousy and great anger.

But this is how they have been brought up for centuries -- this they call religion. Because I am against it, they think I am trying to destroy their religion, their morality. And what morality have they got? This is the morality: that every day somewhere or other there is violence. This is Indian culture, Indian morality -- these Hindus and Mohammedans and Jainas! They will all say beautiful things and they will all do ugly things. Because I am pointing at the naked truth, they are all opposed to me.

The politicians cannot say the truth, even if they know it. In the first place they don't know, because they don't have that much intelligence -- otherwise they wouldn't be politicians in the first place. Secondly, even if they have some idea of what really is happening in the psyche of the country they cannot say it because they have to ask for votes from the same people. If they say the truth they will lose their votes, so they invent some vague excuses -- "antisocial" elements."

Now what is this "anti-social element"? -- Hindu, Mohammedan, Christian, Jaina, Buddhist? What is this anti-social element? -- Just a word, a label. You can throw all the responsibility on it and you can feel very relieved.

You ask me, Krishna Prem: THESE DAYS THE PAPERS ARE FILLED WITH REPORTS OF COMMUNAL RIOTS ERUPTING ALL OVER INDIA. NO REAL REASONS FOR THIS VIOLENCE AND DESTRUCTION OF PROPERTY ARE BE.NG GIVEN, JUST VAGUE REFERENCES TO "ANTI-SOCIAL ELEMENTS", WHATEVER THAT PHRASE MEANS. CAN YOU THROW ANY LIGHT ON WHAT IS HAPPENING IN THIS COUNTRY, ON WHY THERE IS THIS OBVIOUS AND ANGRY UNREST?

This is going to continue -- unless this country drops this stupid idea of being religious, unless this country drops the rotten culture that it has carried for centuries, which is only a corpse. It is stinking, but they go on carrying it because it is so ancient; it is their past, their "heritage." This country has to cut itself off from its past totally, abruptly; a discontinuity is needed. Only then will India be reborn.

One of my political friends, Seth Govinddas, he was a Member of Parliament in India for the longest period. In fact, except Winston Churchill and Seth Govinddas, nobody else in the world has been a Member of the Parliament for so long. He was called "the father of the Indian Parliament." He has been a Member for nearabout fifty years.

He always used to say, "There have been many civilizations in the world, but they all died." And with great pride; he was very proud of it. "Where is Babylonia? Where is Syria? Where is Greece? Where is Egypt? All have disappeared from the world. The only ancient civilization alive is the Indian civilization."

And I always used to say to him, "Don't be proud of it -- be ashamed! because it is time that this ancient country should learn how to die and be reborn.

Unless you die you cannot have a rebirth. This country needs a death -- and not a partial death, a total death -- so that a new, fresh race can come up. And it is not difficult.

But the vested interests are against rebirth. They go on propounding the old tradition. The newly-born country, the newly-born race will not be so easily enslaved by them. They will lose, and they don't want to lose. Hence they are against me.

You can see. What reasons they give against me are worth considering, contemplating. They say that I am destroying their culture, I am destroying their morality, I am destroying their civilization, that I am an enemy. In one way they are right, but in another way they are absolutely wrong. They are right because I am certainly against all that is dead and I want it to be burnt -- with all due respect, but burn it, say goodbye to it! Don't look backwards. Look forward, look ahead!

So in one way they are right that I am against all these things. but in another way they are wrong. I am against these things not because I am against religion, culture, morality, civilization, I am against these things because they are dead.

I am absolutely in favor of a new culture arising, a new civilization arising, a new morality arising, a new humanity arising. Otherwise this country is going to remain poor, starved; continuously fighting, quarreling, murdering each other.

This country needs to be taught ways of love. This country needs to be told: Except love there is no God. Drop all fears! Don't go to the temples because of fear, and don't go on worshipping stupid idols and gods because of greed. Drop greed and fear and live out of love. Love people, love trees, love animals, love this existence, because God is nowhere else. God is spread all over existence. God is simply another name for life, existence, that which is.

That's my work here. It is dangerous work -- dangerous because I am fighting against powerful forces, dangerous because I am fighting against almost all the vested interests. Nobody will be in favor of me; I have to stand alone. Just a few people who will be courageous enough to be with me, ready to risk their lives with me, will be with me; otherwise nobody is going to be with me.

But it is a thrilling project; it is very adventurous. It is a great challenge; it is worth accepting. And through it not only can this country's humanity have a new birth; through it we can show the way to the whole world, because the whole world needs more or less a new birth, a new man.

The third question

OSHO, I CANNOT DECIDE WHETHER TO STAY HERE WITH YOU OR NOT, AND ALSO WHETHER TO BECOME A SANNYASIN OR NOT. CAN YOU HELP ME TO DECIDE?

John,

Toss a coin! If it is heads, stay, but don't become a sannyasin -- because the coin coming up heads shows you are a head. So accumulate as much intellectual garbage as you can, and if by chance you are a German, then it will be really good for your head too, good manure.

One day looking out of my window I saw two sannyasins working outside -- two of Deeksha's handymen, one Italian and one German. They were about to hammer away at a concrete pillar with a sledge hammer and a wrecking bar. The German was holding the wrecking bar and the Italian the sledge hammer.

On the first try with the sledge hammer, the Italian missed and hit the German on the head. The German, unaffected, continued to hold the bar, waiting for the next try.

The Italian again missed and hit the German on the head once more. Without batting an eye, the German continued to hold the bar. The Italian tried once again and once again missed, hitting the German again on the head.

This time the German looked at the Italian with a wary eye and said, "Swami, please be careful. If you hit my fingers you can hurt me!"

But if the coin comes up tails, then put your tail between your legs and escape from here as fast as possible!

That's exactly the origin of the word "hippie" -- "Hippie" comes from "hips": one who cannot encounter a challenge and shows his hips and escapes. So if it is tails, then understand the message -- escape like a hippie.

But by chance -- and miracles happen! -- if it stands on edge, then become a sannyasin. Then I cannot help it. Then God decides so.

The fourth question

OSHO, DIONYSIUS IS AGAIN AN ENLIGHTENED MALE MASTER. IT IT MORE DIFFICULT FOR A WOMAN TO BECOME ENLIGHTENED THAN IT IS FOR A MAN.?

Samya,

YOU don't understand the trouble!

The fundamental reason women do not achieve so greatly as men do is that women have no wives. Until such a time as science or economics corrects this blunder of nature we shall remain, I fear, the weaker sex.

Man is the weaker sex. And because the wives drive them crazy in every possible way, they start running in all directions, stumbling in all directions, groping in every possible way to escape. And a few of them, by chance, become Masters. A few of them become painters, a few of them become poets, a few of them become scientists...

Women cannot achieve so greatly for the simple reason that there is nobody to drive them. Of course, man cannot say clearly, "You are driving me mad." He says, "You are inspiring me! Without you I would be nothing. " And that is true, literally true.

So feel compassion for the poor men. They had to become Masters, Buddhas, Zarathustras, Dionysiuses. Just think of Socrates and his wife Xanthippe... without the wife there would have been no Socrates at all. It was the wife who drove him into the world of philosophy. What else can you do to protect yourself? You have to philosophize.

A young man asked Socrates. "I am thinking of getting married, and because I have always found your advice tremendously significant I have come to ask you. What do you suggest? Should I marry or not?"

Socrates said, "You should marry, you ought to marry."

The young man was thinking that Socrates would say "Don't marry," because he knew what Xanthippe was doing to Socrates. One day she had even poured a whole kettle of boiling water on his head -- the whole kettle of boiling water! She burnt half his face and he remained his whole life with a burnt face. She used to beat him -- must have been a real woman, an Amazon!

And this young man was thinking that Socrates would say, "Never get married. Look at my life!" But Socrates said, "You ought to get married."

The young man said, "I am more puzzled than I was before I came to you. You are saying I ought to get married? For what reasons?"

Socrates said, "If you get a beautiful wife you will live a contented life, and if you get a wife like mine you will become a great philosopher!"

The woman has not achieved in any direction, in any dimension, for the simple reason that she has no inner tension for achievement. Jokes apart, she has no inner tension for achievement. She is more relaxed than man she is more balanced than man. Man has a deep imbalance in him.

Psychologists say that because man cannot produce children -- he cannot become a mother, he has no womb -- he feels deep down a certain envy. The woman seems to be creative, she brings life to the world, and he seems to be almost barren. To substitute for it he creates great painting, poetry, sculpture, architecture; he goes in search of truth.

The woman is at ease, at home. In fact, she cannot understand why a man like Mahavira tortured himself for twelve years. I have heard of no woman in the whole history of man who has tortured herself in such a way even for twelve days, the way Mahavira did. "In search of truth? What truth?" It is not a woman's concern at all. She is more concerned about what is happening to the neighbor's wife. "What truth? And

what will you do even if you get it? Can you eat it? Can you sell it? Will it in crease your bank balance? What will you do with the truth?" She is simply unable to understand why these people are so crazy about truth, "the ultimate truth." And they want to attain to eternal life when they don't know how to live this small life!

The concerns of the woman are different. Her concerns are more pragmatic, less metaphysical. She is more concerned with love than with logic. Logic has no appeal for women. I have never seen a really intellectual woman. Today, because of the Women's Liberation Movement, many women try to become intellectuals and to smoke like men and to talk about great things, but you can see it is all shallow; it cannot be deep. It is not her nature. Her nature is totally different, and nothing is wrong in it.

Man has his own way. And of course, because all the history books have been written by man, he has written about other men. The women have been neglected, ignored. There have been great women, but of course they were great in a different way -- great lovers, great mothers, great wives. They may not have been great poets, but they have been great cooks.

Just the other day the manager of the Taj Mahal Hotel was here. Now, the Taj Mahal Hotel is the biggest hotel in India, the costliest, the world-famous hotel in India. And even he asked Laxmi, "Can you send that Italian mamma, Deeksha, just for one month to teach our people how to cook?"

Now who will write about Deeksha as an enlightened cook? Nobody will write, because that is not man's concern. And, in fact, food is far more important than poetry. If it comes to a choice, then I Will choose Deeksha instead of Dionysius! What will I do with Dionysius? THEOLOGIA MYSTICA -- I can do it myself, but who is going to give me the food? And unless you have enough spaghetti in you you cannot write a Theologia Mystica -- impossible. It is the subtle working of spaghetti inside you; spaghetti going on and on inside creates great mysteries!

I don't want women to compete with men; they should simply be their own selves. This has never been told, that is true, but the woman should be her own self, and whatsoever her nature is she should try to meditate according to that nature. Her meditation should be her own natural, spontaneous life. Then there will be enlightened women. They will not be like Buddha -- they cannot be, and they need not be, and they need not feel in any way inferior -- but they will have their own heights, which no Buddha can ever have; they will have their own experiences, which no Mahavira can ever have. The woman has a different interiority than the man. Man is aggressive.

You ask, Samya: Dionysius is again an enlightened male Master...

In fact, to be a Master you need a little bit of aggression in you, otherwise you cannot be a Master. The woman can be a tremendously beautiful disciple but cannot be a Master. And remember, nothing is wrong in it, and she is not inferior because she cannot be a Master.

The disciple needs receptivity; he has to receive. Even the male disciple has to function almost in a feminine way. With the Master he is a womb, a receiver, a receptacle. Hence the woman proves to be the perfect disciple.

Mary Magdalene is the perfect disciple -- no other disciple of Jesus even comes close to her. In fact, one of his disciples, Judas, was the cause of his death, and all the other disciples escaped when he was crucified. Who brought his body down from the cross? -- three women. One was his mother, Mary, the others were Magdalene and her sister. Where were the male disciples? They had all escaped. They were afraid they might be caught. But these three women were not afraid -- love knows no fear. And their disciplehood was perfect.

To be a perfect disciple is equivalent to being a perfect Master. But there are different approaches. It is very difficult for the man to be a perfect disciple; he remains somehow imperfect. I have never come across a man who can be a really perfect disciple: ninety-nine percent. maybe even ninety-nine point nine percent, but because he is male, something, his own aggressiveness, somewhere remains. Howsoever refined it becomes, somewhere it remains.

But he can become a perfect Master. This much is enough: if a male disciple is ninety-nine point nine per-cent a disciple he will become enlightened, he will become a perfect Master. But the woman is a perfect disciple -- so perfect that the idea to become the Master never arises in her. She is so contented in being a perfect disciple, she is so fulfilled, there is no intrinsic necessity for it in her.

This is my observation: every male disciple deep down has the desire one day to become the Master. Hence many male disciples have betrayed their Masters, because they could not wait long.

One of Mahavira's greatest disciples was Goshalak, who betrayed him, because one thing was certain: unless Mahavira died he would not have the same position, the same power. Even if he became enlightened he would be just an enlightened disciple. Mahavira's death was a must. And Mahavira was very healthy; in fact, Goshalak was not such a healthy man. It was impossible to wait. He betrayed. He declared himself a Master although he was not yet even a perfect disciple. His Mastership was bogus, and this he realized before he died.

His last testament was: "Let it be known to the world that I betrayed my Master, that I pretended to be a Master myself, but it was false because I have not realized any truth in my life. In fact, something that was happening when I was a disciple of Mahavira stopped the moment I left him."

Buddha's closest disciple, Devadatta, his own cousin, betrayed him. And Judas was the most intellectual disciple of Jesus, the most intelligent. In fact, he would have been the head once Jesus was gone. Maybe in an unconscious way that was the reason why he conspired with the enemies, helped the enemies to catch hold of Jesus, because I don't think that he was interested so much in thirty silver coins. He was not that kind of man -- very intellectual, refined, very cultured. He would not have sold Jesus only for thirty silver coins. But there must have been an unconscious desire in him: if Jesus was removed from the scene then he would be able to dominate the whole scene. And of course he was the most intelligent, most intellectual person around Jesus. All the others were farmers, fishermen, carpenters, gardeners -- poor people, simple people.

The male disciple unconsciously carries the idea that sooner or later he will be the Master. And if he remains with the Master, sooner or later he will be a Master. But there are very impatient people also, who are in such a hurry that they cannot wait. But the woman disciple has no desire to be a Master. She has a desire to be a total disciple, an absolute disciple -- and she can be, one hundred percent.

I have been thinking to choose male mediums also. Many times I have thought about it, many times I decided that now a group should exist of male mediums. But when I look around, then I find difficulties: they cannot relax totally. Yes, there are a few people like Teertha -- there arc a few people who can be mediums without any difficulty. But I have not been able to find at least twenty men who can be mediums, who can be totally relaxed, available.

But as far as women are concerned my problem is totally different: whom to choose and whom not to choose, because almost hundreds of women disciples are here who are capable of being mediums. And I am sorry that we don't have that much space right now. In the new commune I will have. So if some woman is not chosen, don't feel worried about it, don't feel that you are not worthy of it. It is only that the Chuang Tzu Auditorium is very small; I cannot have more than thirty mediums there. And the problem is not that it is difficult to choose; the difficulty is whom to choose and whom to leave, because almost all are ready, totally available.

Samya, your question is just like this: if a man asks me why it is always that women become mothers and never a man, what am I going to say? What can I do about it? Their biology is different and so is their psychology. They are different species really, and that is the attraction between them. They live on different planets.

The man lives in intellect; intellect is aggressive. The woman lives in instinct, in intuition, which is receptive. The man lives in the head, the woman lives in the heart. The man lives in logic, the woman lives in love. For man, love is only a relaxation from logic. For woman, logic can only be a game; she can play once in a while to show that she also knows it, otherwise it is not her real concern.

And when I am saying these things I am not taking account of exceptions, remember it. Exceptions simply prove the rules; I am talking about the rule. There have been a few women Masters: Rabiya el Adawiya, Sahajo, Daya, Lalla, Meera -- a few, only a few women Masters. They must have had a very male psychology somewhere. And there have been great male disciples. Buddha had many: Sariputra, Manjushri, Modgalyayan, Ananda, Maulingaputta, and many more -- totally devoted.

Manjushri became enlightened; he was his first disciple to become enlightened. And Buddha would ask every day, "Where is Manjushri?" And he would avoid him. Finally Buddha caught hold of him one day. He caught hold of him in the night when he was asleep, otherwise he would have escaped.

He said. "What is the matter with vou? You cannot hide the fact from me -- I know it has happened! Then why are you avoiding me? You should have come for confirmation."

Manjushri said, "That's why I am avoiding you. I know it has happened and I don't want any confirmation from you, because any confirmation from you means you will say, 'Manjushri, now go away.

Spread my word to the people.' And I don't want to go anywhere else. I want to remain here. It is better to be unenlightened." said Manjushri, "and to be with you, rather than to be enlightened and to go somewhere else. So please don't recognize me as an enlightened person -- I am not! I say to you I am not! And even if you feel that I am, please keep it a secret."

Because once you are enlightened the Master is bound to say, "Go now, help others."

Now this Manjushri is an exception: he has no desire to be a Master. Sariputra was different. When he became enlightened he immediately asked Buddha himself, "Now that I am enlightened, what should I do? Where should I go? Whom should I teach?"

In fact, even before he was enlightened, even before he had ever become a disciple of Buddha, he had pretended for many years that he was a Master. He had five hundred disciples when he came to see Buddha. With five hundred disciples he had come really to argue that "I am right and you are wrong." He had come to convince Buddha to be his disciple. Now that desire to be the Master must have been there.

You can find the same examples here. Now Teertha is here -- the same type as Manjushri. Even if he becomes enlightened he will not come to me to be recognized. I will have to wake him up in the night. That's why I have given him the room just above mine, so he cannot escape anywhere!

And then there was Somendra. Somendra always wanted to be a Master. He was in such a hurry that I told him, "You go to the West. Help people there." In the beginning he went to the Western centers as a sannyasin, because he must have been afraid that if he goes as a non-sannyasin then nobody will support him. But now, just two days ago, the message has come that now he has dropped sannyas and is declaring that he has become enlightened. That's what I was expecting, that he would do that. That's what he wanted to do. but here it would have been really difficult to declare. Now in the West he can declare whatsoever he wants to declare. But I hope that he will not suffer like Goshalak. I hope that he will soon come back to his senses.

When Goshalak died he said, "Let the whole world know that I was deceiving people." Not only that: he felt so guilty that he told his disciples, "Drag my corpse through the streets of the town, spit on my face and let the whole town know that I have done something very ignoble and I need the punishment."

I hope that Somendra will not wait that long, that soon he will recognize. He bas the capacity one day to become enlightened, but the hurry is preventing it; the very desire is a barrier.

The last question

OSHO,
MY BOYFRIEND WANTS TO PICK A FIGHT WITH ME. THAT CONFUSES ME. WHAT CAN I DO ABOUT IT?

Prem Toshi,

IT SIMPLY means he still loves you. The day he stops picking a fight with you, know well that the love affair is finished. It is simply a sign that the love affair still continues. Now, it is difficult to love a woman or a man twenty-four hours a day. You can love for a few minutes, and the rest of the time...? It is perfectly good to pick a fight. Just make it a little more sophisticated. Don't let it be like Astha and Deepak.

Astha is continuously picking fights with her boy friends; she enjoys them. If there is not a fight going on that means there is no excitement. Deepak is a very soft person, but Astha drove him to such a point that he hit her so hard that not only are her lips wounded, her head struck the wall and she had a concussion. Now she is going gaga! This is a love affair, but a little bit primitive!

So, Toshi, there is nothing to be worried about. Why you should be confused? Love is a mad thing in the first place -- it is maddening; if it is not maddening it is not worth it. When you are in a love affair you should know that you have accepted some mad part in you; you have given it recognition. You are following some mad element in you. That's why it is called "falling in love"; otherwise it should be called "rising in love." You don't rise, you fall.

A minister visits the new mental hospital. As the director is leading him around they come to a swimmingpool full of people who are obviously enjoying themselves tremendously. Some are even jumping

from a three meter high platform.

"Are these your patients?" the astonished minister asks.

"Oh yes, for sure," exclaims the proud director, "but that's nothing. You should see them when there's water in the pool!"

A love affair is something like a swimmingpool without water: jumping and swimming, and there is no water! It is a mad affair. Because you cannot be alone, you are not sane enough to be alone, you are not centered enough to be alone, hence you need the other. And the other is in the same situation: he needs you, or she needs you, because without the other he is just empty. So two emptinesses trying to fill each other -- is it not mad, utterly mad? How can it be possible?

And then people are different. There are sadists who will torture the woman; unless they torture here they cannot love her. First they will beat her, make her cry, scream; only then they will get excited. Unless they see the woman crying and screaming they don't get excited. Their excitement comes only when the woman starts going crazy.

The word "sadist" comes from the name of a famous novelist, de Sade. He was really an expert. He used to carry a bag like a doctor's bag with all kinds of instruments in it that he had invented to torture women -- all kinds of instruments. And he was a very beautiful man, very rich, and had some charisma. It was impossible not to fall in love with him. Any woman who came in contact with him would soon end up in his torture chamber -- not love chamber. He had a beautiful mansion and his love chamber was a torture chamber. He would lock the door and then he would show all his instruments -- he would open his bag. And on the walls also were many kinds of instrument the woman may never have seen.

But it is said, although the women were tortured, beaten, and blood would start rushing out of their bodies, many women confessed in the court -- because finally he was caught -- they confessed, "Although he tortured us, we had never had such a beautiful orgasmic love with anybody else in our lives." So there are women also who are masochistic.

And the best marriage, the perfect marriage, is between a sadist and a masochist. There are men who are masochists: they want their woman to torture them, to nag them. That brings them a little life -- they become alive.

People are different. When you love a person you should know it. Never try to change the person, because nobody has ever been able to change the person. You can change your lover from A to B, but don't try to change A into something else; that has never been possible. That is a sheer waste of time.

Wilma, Martha and Liza met in the Harlem laundromat and. as usual, the talk soon got around to sex. They began talking about their lovers and the nicknames they had given them.

"I'se calls my man Rolls," began Wilma, "after Rolls Royce, because he starts at the push of a button, never fails to get goin', and moves just so smooth and silent like, why it's just soopreem comfort all the way."

"My man is just like a Ford," said Martha, "maybe one of them old Model T's. Sometimes I'se gotta crank him to get him started, he coughs and backfires a little, but when he gets right on chuggin' away, why, he can go all night without stop."

"Well," said Liza, "I call my man Drambuie."

"Drambuie?" said Martha. "Why now, ain't that some kind of fancy likker?"

"That's my man!"

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The first question

OSHO,
WHAT IS THE DIFFERENCE BETWEEN A MASTER AND THE PERFECT MASTER?

Tiko,

FIRST try to understand the difference between a teacher and a Master, then the difference between a teacher and a perfect teacher. Only then will you be able to understand the difference between a Master and a perfect Master.

The teacher is one who teaches borrowed knowledge. He knows nothing, he has not experienced anything -- it has not happened to him -- but he has heard it, read it. He is skillful in transmitting it verbally, intellectually: he is capable of communication.

The perfect teacher is one who knows this: that he does not know. The teacher forgets it, tends to forget it. He starts believing in whatsoever he is teaching others. He is not only a deceiver, he is also deceived. He starts living in a deep auto-hypnotic sleep. First he convinces others, and when others are convinced, seeing their conviction he becomes convinced himself.

Sometimes it happens that even though he is only a teacher he may get a perfect disciple and he will see miracles happening in the disciple. Then the temptation is great to believe that he must be somebody special, extraordinary.

It happened in Marpa's life: Marpa went to a teacher. He was well known for his scholarship. a great pundit. and many followers, many students, many disciples were gathering around him. Marpa was in search. He went to the teacher, he surrendered to the teacher, and from that moment miracles started happening.

The other students were very jealous, obviously. They told everything to the teacher. The teacher himself watched him; he could not believe his eyes -- Marpa was able to walk on water. He asked Marpa, "What is your secret?"

He said, "YOU are my secret. I just take your name and that's enough. I say within my heart, 'My Master, take me to the other shore.'" His trust was so total that he was capable of walking on water, walking through fire.

Marpa's teacher tried to test him. He told him to jump from the mountain into a deep abyss. The moment he said, "Jump!" Marpa jumped. It was absolutely certain that he would die, that not even pieces of his body would be found. And when the teacher and the crowd that was watching came down, Marpa was sitting there in deep meditation, unhurt, unscratched.

Again the teacher asked, "What is your secret?"

He said, "YOU are my secret. And each time things like this happen my surrender to you goes on deepening, it goes on becoming more perfect than it was before. It was perfect before too, but there are possibilities, dimensions of even perfection becoming more perfect."

Seeing this, the teacher became convinced that he had some tremendous power of which he was not aware. He tried to walk on water. He said to himself, "I am the != teacher, the great teacher of Marpa, and I want to go to the other shore!" And he had to be saved because he was drowning. He could not believe his eyes! But from that moment, Marpa's own miracles disappeared. Seeing the Master drowning in the water, the power that he had created through trust evaporated.

It happens many times through teachers that many people start experiencing spiritual revelations. But if the teacher becomes deceived, auto-hypnotized, then he is only a teacher, a very ordinary person.

Vedant and Kamal have just come from the West. They had a great desire to travel to the West, and they have come with many experiences. Particularly in California, California-land. they were thought to be great Masters, and things started happening to people. They themselves have not done a single group here, and they became great group leaders there, Tantra Masters! And people were worshipping them and begging them to stay there.

That's what has happened to people like Muktananda; it is not different. Kamal and Vedant have far more intelligence than Muktananda. Kamal was surprised when for the first time it started happening. In one of our centers they were leading a group and Kamal just went there and sat. A few people's kundalini started arising and they started swaying, and of course, the only visible cause was Kamal's presence. They must have fallen at his feet: "A great Master has come from the East!"

I have heard that Yogi Bhajan, who is a very famous teacher in America, was just a porter at Delhi Airport. Seeing Muktananda coming with seven hundred American disciples to Delhi Airport and looking at Muktananda, he thought, "Why am I wasting my life here, carrying luggage and people's bags?" And certainly Yogi Bhajan has a far more beautiful personality: he is a Sikh, tall, healthy, looking beautiful, impressive, presentable. Muktananda is just ugly, a duckling! Yogi Bhajan resigned from his post immediately and went to America. His name was Sardar Bhajan Singh; there he became Yogi Bhajan. And now he is the suprememost commander of the Sikh religion in the Western hemisphere and he has thousands of followers.

When others become convinced -- and there are gullible people everywhere who are ready to believe, who are really desperately in need to believe, who cannot stand on their own feet, who want a father figure so that they can throw all their responsibility on his shoulders, so that they can be unburdened... They are ready to believe. Then of course the law of economics works: wherever there is demand there is supply.

Now it will be difficult for Kamal and Vedant to start working here again. Vedant going back to Vrindavan will find it difficult, Kamal going back to driving will find it difficult -- they have tasted something of the ego. The only thing that can prevent them is that they became tired of the whole speedy life in the West, utterly tired. And the second thing that can keep them here is their deep love for me; otherwise they can be great Masters themselves in the West.

The teacher becomes auto-hypnotized. The great teacher is one who teaches, but knowing that "It is not my own." Not only does he know it, he makes it clear to everybody that "I am just an interpreter, a commentator," that "I have studied, I am a scholar, a professor. I am teaching things about which I have no experience of my own," and who is capable of so much awareness that he never becomes deceived. Even though others start believing in him, he never believes in himself unless he starts experiencing.

The moment a person starts experiencing he becomes a Master. Then it is not borrowed; then it is his own authentic knowing, it is his wisdom. But not every Master is capable of bringing his wisdom to people, to those who are utterly ignorant, of bringing his light to those who are blind, who are living in darkness. The Master is one who has experienced. He is greater than the perfect teacher, but he is an arhata, in Buddhist terminology: he knows, but he cannot make it known to others.

If he has been a perfect teacher before, only then is it possible that he may be able to impart something of his revelation. If he has not been a perfect teacher before then it is impossible, and there is no necessity. A person can move into the world of being a Master directly; there is no necessity that he should come via being a perfect teacher. But if he has been a perfect teacher, then it will not be long before he becomes a perfect Master.

Out of a hundred Masters only one is a perfect Master. Ninety-nine know and in certain ways try to help people, but their ways are haphazard, their devices are primitive; what they teach looks childish. Their skill as far as teaching is concerned is very limited. They know more, far more than they are capable of teaching. The perfect Master is one who is capable of communion.

The perfect teacher is one who is capable of communication. the perfect Master is one who is capable of communion. He can help you through intellectual understanding, but that is not the only way and not the whole way and not necessarily successful. But he is also capable of imparting his energy to you, he is capable of imparting his flame to you. Just being with him, being in his presence, something can transpire in you. Just being close to him is enough, and whatsoever he does has a perfection about it. His devices...

For example, Gautam Buddha's device of vipassana is a perfect device. Twenty-five centuries have passed, but nothing has been added to it. Thousands of enlightened people have passed through it, but nobody has been able to improve upon it. k is absolutely perfect; nothing is missing. Hence Buddha is a perfect Master.

Patanjali is a perfect Master. Whatsoever he has done as far as Yoga is concerned seems to be the crescendo. Five thousand years have passed but his Sutras are as fresh as this morning's rose flowers. They don't become old, they can't become old. Nothing has been able to supercede his Sutras. And thousands of books on Yoga have been written in these five thousand years, but no other book has been able to impart that glow, that aliveness, that perfection. Patanjali is a perfect Master; others are only apprentices. No book reaches that perfection.

The same is true about Lao Tzu: his Tao, his approach to the ultimate truth seems to be impossible to improve upon. It very rarely happens that a person gives you the total perfection of a thing, but it happens.

It happens in other arts: Michelangelo cannot be improved upon, Leonardo da Vinci cannot be improved upon, Shakespeare cannot be improved upon. Kalidas cannot be improved upon -- these are perfect Masters There are thousands of painters, but there is something which makes Vincent van Gogh a perfect painter. Nobody comes close to him; they lag far behind. What is it that makes him perfect? It is impossible to improve upon him. Whatsoever you do will destroy its beauty, it will bring it, lower; as if the whole dimension has become exhausted and you have come to a full point.

There have been only very few perfect Masters. Hindus call them avataras, Jainas call them teerthankaras, Buddhists call them Buddhas. In the Western world, Jesus is a perfect Master, Moses is a perfect Master, Eckhart is a perfect Master, Francis is a perfect Master. Whatsoever they have done, they have done it so totally that they have reached to the very end of that dimension. Now there is nothing more to do about it, everything is complete.

The teacher is dangerous because not only can he deceive others, he can become deceived himself.

I am tremendously happy that Kamal and Vedant were not deceived. They proved more intelligent than Satprem or Somendra -- they are getting deceived. Because something starts happening in other people, you need not presume that it is because of you; it may be just their faith. You may not be a part of it at all; it may be just their own auto-hypnotic state.

The great teacher has a beauty because he himself is aware and makes others always aware that "Nothing can happen through me because nothing has happened to me. Learn as much as you can learn from me as a student, but I am not a Master and you are not a disciple." Great courage is needed to be a great Master, and only if a great teacher becomes a Master is he capable of helping, because he has learned all the techniques to help. Now the experience is there; he can pour out that experience and use all his old techniques.

Otherwise there are many enlightened people who simply become Masters That's the difference between the ARHATAS and the bodhisattvas. Arhatas are just Masters, enlightened people. Nothing is lacking in them as far as their experience is concerned; it is the same as the experience of the bodhisattva. The only thing that is different is that the bodhisattva is capable of accepting disciples, the arhata is not capable.

In Buddhism there are two schools: Hinayana and Mahayana. Hinayana belongs to the world of the arhatas. Hinayana means a small boat, so small that only you can go to the farther shore; you cannot accept anybody else, otherwise not only he will be drowned, you will be drowned with him. The boat is so small...

Mahayana means a big ship; that is the way of the of the bodhisattva. He goes on inviting people: he creates a Noah's Ark and he goes on inviting all kinds of people to become part of his commune, his sangha, because the ship is going to leave soon. He collects thousands of people and then moves towards the farther shore. He is the great Master.

OSHO,
CONCERNING THIS MORNING'S INSIGHTS ON SCIENCE AND MYSTICISM, THESE WORDS OF D. H. LAWRENCE:

"IT IS EASY TO SEE WHY MAN KILLS THE THING HE LOVES. TO KNOW A LIVING THING IS TO KILL IT. ONE SHOULD BE SUFFICIENTLY INTELLIGENT AND INTERESTED TO KNOW A GOOD DEAL ABOUT ANY PERSON ONE COMES IN CLOSE CONTACT WITH. ABOUT HER. ABOUT HIM. BUT TO TRY TO KNOW ANY LIVING BEING IS TO SUCK THE LIFE OUT OF THAT BEING. ABOVE ALL THINGS, WITH THE WOMAN ONE LOVES. EVERY SACRED INSTINCT TEACHES ONE THAT ONE MUST LEAVE HER UNKNOWN. YOU KNOW YOUR WOMAN DARKLY, IN THE BLOOD. TO TRY TO KNOW HER MENTALLY IS TO KILL HER. BEWARE, O WOMAN, OF THE MAN WHO WANTS TO FIND OUT WHAT YOU ARE. AND, O MAN, BEWARE A THOUSAND TIMES MORE OF THE WOMAN WHO WANTS TO KNOW YOU, OR GET YOU, WHAT YOU ARE. MAN DOES SO HORRIBLY WANT TO MASTER THE SECRET OF LIFE AND OF INDIVIDUALITY WITH HIS MIND. KEEP KNOWLEDGE FOR THE WORLD OF MATTER, FORCE AND

FUNCTION. IT HAS GOT NOTHING TO DO WITH BEING.
AND AGAIN:

"LOVE OUGHT NOT TO BE PERFECT. IT OUGHT TO HAVE PERFECT MOMENTS AND WILDERNESSES OF THORN BUSHES, WHICH IT HAS. A PERFECT RELATIONSHIP OUGHT NOT TO BE POSSIBLE. EVERY RELATIONSHIP SHOULD HAVE ITS ABSOLUTE LIMITS, ESSENTIAL TO THE SOUL OF EACH INDIVIDUAL. A TRULY PERFECT RELATIONSHIP IS ONE IN WHICH EACH PARTY LEAVES GREAT TRACTS OF THE OTHER UNKNOWN. "
ISN'T THAT ALSO A DESCRIPTION OF A POET -- A MYSTIC? AH, OSHO, THERE COMES A GLIMPSE OF YOUR MYSTERIOUS, MISCHIEVOUS SMILE. YOU NEVER STOP YOUR LOVING EMBRACE WITH LIFE.

Anand Jerry,

I LOVE these two men immensely: Friedrich Nietzsche and D.H. Lawrence. Both had the capacity to become enlightened Masters, but both missed. Still, they had glimpses -- glimpses of great insight.

D. H. Lawrence is a great poet and has something of the mystic in him too, but the only unfortunate thing is that he never became interested in meditation as such, he never tried to seek and search for his innermost core. And he was very close to it, so close that even not knowing about it something of it has penetrated into his words.

Both these insights are tremendously true. To know a thing certainly means to reduce it to something dead. Life as such is instrinsically mysterious: it cannot be known the way physics knows, it can be known only the way poetry knows. The poet also knows about the roseflower, but his knowing is absolutely different from the knowing of a chemist, of a biologist. of a physicist.

If the physicist tries to know the roseflower he will think in terms of electrons, neutrons, positrons. If the chemist tries to know about the roseflower, then the roseflower is nothing but chemistry, chemicals. The poet does not look at the roseflower in terms of physics or chemistry; in fact, he does not observe the roseflower the way a scientist observes a thing. The scientist remains aloof, detached. He does not enter into the experiment himself -- he is just a watcher; he simply takes notes about what is happening. But the poet becomes a participant.

In the world of poetry, knowing happens not through detachment but through sympathy -- or it will be even better if we use the word "empathy." Empathy is the highest peak of sympathy. In sympathy you feel how the other is feeling. The other is in pain, in misery, sad or joyous; you feel it. Your heart gets in tune with the other; that is sympathy. It is a kind of symphony. But in empathy you become one with the other; it is not only a question of getting in tune, it is merging, it is melting.

The real poet melts into the rose. The observer and the observed become one; they are no more separate. There is no poet standing aloof, away from the rose; there is no roseflower separate from the poet. They have merged into a deep dance. The poet is the roseflower, the rose flower has become the poet. There is no distinction left; they have trespassed each other. Then a totally different kind of knowing happens: that knowing cannot be called knowledge.

Science is knowledge; the very word "science" means knowledge. But poetry is not knowledge. Of course, it is a kind of knowing, but so different, so qualitatively different, that even to call it knowing looks a little unjustified. But we don't have any other word.

In Sanskrit we have two words: knowledge is called gyan, and knowing is called pragyan. In English we can say that knowing is experiencing -- not experience. mind you, but experiencing. It is a deep merger. When the poet comes back to himself he has brought a beautiful diamond.

Vincent van Gogh has painted trees which reach above the stars. Now nobody has ever seen such trees -- such trees don't exist -- but when he was asked he said, "That's how I feel. Whenever I become one with a tree I feel the ambition of the whole earth to reach beyond the stars in every fiber of the tree. I have felt it, I have experienced it, and not once but always, without any exception. Whenever I see a beautiful tree and I become one with it, I feel the urge of the earth to transcend the stars. My paintings are paintings of that immense urge, that longing, that thirst of the earth."

Of course, scientists cannot know anything about it.

Tennyson has said, "If I could understand a single flower in its totality, then I would have known the whole existence" -- because a single flower contains the whole universe. The whole universe has joined hands together to create this single flower. This flower does not exist as an independent unit, it exists as an expression of the whole universe.

The poet merges with the whole universe, and he reaches the flower in this subjective way. He knows an inner way, a secret path: his approach is intuitive. The scientist observes everything as an object.

The word "object" has to be understood. "Object" means that which stands as an obstruction. It is like a wall confronting you -- it has to be conquered. That's why science speaks in terms of conquering the world. Even a man like Bertrand Russell wrote a book called The Conquest of Nature.

The poet can never speak about conquest; there is no question of it because there is no conqueror and nothing to be conquered. All is one, one organic unity. But the poet knows these moments only once in a while.

D.H. Lawrence was a poet and had the quality of a mystic, but only once m a while; otherwise he was very intellectual, very argumentative. Even Bertrand Russell was very much irritated by him. Bernard Russell himself was one of the greatest intellectuals of this age, but the way D. H. Lawrence argued made him angry. He was very argumentative, very much in the head, but once in a while he slipped out of the head and then there were great insights.

This must have been such an insight:

IT IS EASY, HE SAYS, TO SEE WHY MAN KILLS THE THING HE LOVES...

because when you love someone, some deep instinct in you starts hankering to know the person. And remember, knowledge is always an effort to conquer, to possess. Because you want to possess the person you love you want to know all the secrets, because that is the only way to possess. If something of the person remains unknown, that unknown part is not in your possession.

That's why husbands and wives and lovers go on playing detective with each other: they want to know everything. They go on goading each other, "Open your heart. Say it, whatsoever it is. Bring it out!" That is really ugly because you may be able to know a little more about the person, but at the same time the love is dying because love can exist only between two mysteries -- two persons who are mysteries to each other.

IT IS EASY TO SEE WHY MAN KILLS THE THING HE LOVES. TO KNOW A LIVING THING IS TO KILL IT.

If you really want to know you have to dissect. If the chemist wants to know the rose he has to dissect it; he has to reduce it to the basic elements from which it has arisen. The earth has to be separated, every chemical has to be separated~ the water has to be separated; only then will he be able to know it. He has to decompose it so that he can know how it was composed in the first place. The poet does not even touch the flower. There is no question of dissection, analysis; he simply loves. He can dance around it, he can sing a song to the rose, he can put his cheek close to it. Sometimes he may even close his eyes while looking at the rose; that will be impossible for the scientist to understand. "What is going on? If you want to know the rose you have to keep your eyes open!" But the poet's way is totally different: it is not the way of knowledge, it is the way of love. And love enhances life just as knowledge kills it.

ONE SHOULD BE SUFFICIENTLY INTELLIGENT AND INTERESTED TO KNOW A GOOD DEAL ABOUT ANY PERSON ONE COMES IN CLOSE CONTACT WITH.

It does not mean that you should not be acquainted with the person; if you want to live with a person you have to be acquainted. But acquaintance is totally different. Acquaintance is a must of every relationship.

ABOUT HER. ABOUT HIM. BUT TO TRY TO KNOW ANY LIVING BEING IS TO SUCK THE LIFE OUT OF THAT BEING.

Never try to know. Never try to penetrate the ultimate secret of the person; leave it free. Love gives freedom -- it is not a question of conquering. And the more freedom you give the more knowing happen -- but it is not knowledge. It is a feeling, it is intuitive.

ABOVE ALL THINGS, WITH THE WOMAN ONE LOVES...

because the woman is far more mysterious than the man, in fact the most mysterious phenomenon in the whole existence, and very delicate, very fragile. Love is always very fragile -- handle it with care.

EVERY SACRED INSTINCT TEACHES ONE THAT ONE MUST LEAVE HER UNKNOWN.

Never try to know the woman you love, because the moment you start the effort to know her you have already started destroying her. Soon she will be reduced to a wife, but then she is not the woman you had loved in the first place. The mystery has disappeared -- and you are the cause of it.

YOU KNOW YOUR WOMAN DARKLY, IN THE BLOOD.
IN THE BONES, IN THE MARROW.
TO TRY TO KNOW HER MENTALLY IS TO KILL HER. BEWARE, O WOMAN, OF THE MAN WHO WANTS TO FIND OUT WHAT YOU ARE. AND, O MAN, BEWARE A THOUSAND TIMES MORE OF THE WOMAN WHO WANTS TO KNOW YOU, OR GET YOU, WHAT YOU ARE.

Why a thousand times more? -- because the woman's way of knowing is far deeper than the man's way of knowing. The man's way of knowing is scientific and superficial objective; the woman's way of knowing is intuitive, subjective. She can penetrate to the deeper realms of the man, and that's why she is capable of killing the love more easily than the man is. Hence a deep fear in every man of the woman he loves -- a certain intuitive feeling that the woman represents not only life but death also.

In the East, particularly in India, we have the image of the goddess Kali, the mother goddess, Kali. She is both a great lover and a great destroyer. If you have seen the image or any picture you will be puzzled -- particularly people coming from the West are very much puzzled -- but it has a great psychological insight in it.

Kali is dancing on the chest of her lover, Shiva. In Sanskrit Shiva means one aspect of God, and Shiva -- just a little difference in spelling -- Shiva means God, Shiva means corpse. She is dancing on the chest of Shiva, destroying him, making him into a corpse. Shiva is becoming a Shiva! She has a garland of human skulls around her neck and in one hand she holds a freshly cut head, blood coming out from it.

Why this strange image? It is not strange, it is tremendously psychological: the woman has great power because she is intuitive. Hence Lawrence is right when he says:

... BEWARE A THOUSAND TIMES MORE OF THE WOMAN WHO WANTS TO KNOW YOU, OR GET YOU, WHAT YOU ARE...

because you may know or may try to know the woman, but your effort is going to remain superficial; but if she starts penetrating you she can reach to the very core. It is not surprising why almost all husbands become henpecked: the woman reduces them to slaves.

MAN DOES SO HORRIBLY WANT TO MASTER THE SECRET OF LIFE AND OF INDIVIDUALITY WITH HIS MIND. KEEP KNOWLEDGE FOR THE WORLD OF MATTER, FORCE AND FUNCTION. IT HAS GOT NOTHING TO DO WITH BEING.

And the second insight is also of tremendous importance:

LOVE OUGHT NOT TO BE PERFECT...

because the moment anything is perfect it dies. Perfection means death.

IT OUGHT TO HAVE PERFECT MOMENTS AND WILDERNESSES OF THORN BUSHES, WHICH IT HAS. A PERFECT RELATIONSHIP OUGHT NOT TO BE POSSIBLE...

because once a relationship is perfect, nothing is left -- nothing is left to explore. All mystery is gone, evaporated.

Every relationship should have its absolute limits, essential to the soul of each individual. A truly

perfect relationship is one in which each party leave great tracts of the other unknown.

Jerry, to give freedom is the most essential part of love; to make the other absolutely free is the ultimate of love. Only those who give freedom know what love is, and only those who love know what freedom is.

The third question

OSHO,
DON 'T YOU FEEL SOMETIMES JUST TO TAKE A DAY OFF AND REST?

Nandan,

NOT ONLY sometimes but every day! But there is a problem...

It was the first day of the term and Mrs. Jones marched into her son's bedroom determined to get him to school on time. She shook him by the shoulder and said, "Good morning. Thomas, time to go to school! Up you get -- we don't want to be late, do we?"

Thomas pulled the sheets over his head and refused to get up.

"Come on, Tommy, you have to get your books ready. Don't be silly!"

"No, I'm not going! I won't go there ever again. I hate the place!"

"Well, Tommy," said his mother sternly, "it's no use arguing about it, you just have to go."

"Give me three good reasons why I should!" muttered Tommy from under the bedcover.

"Well, my son, you are the Principal, you know!"

And that one reason, Nandan, is enough!

Vivek reminds me every morning. She shakes me and says, "Get up! You are the Principal, you know. You have to go!" So here I am!

The fourth question

OSHO,
HOW CAN I CONQUER GREED, ANGER, SEX -- THE THREE GREAT TEMPTATIONS OF THE DEVIL?

Virendra,

IT HAS been one of the obsessions of Indians for centuries, and the only result of it all has been that they are the most greedy people on the earth, and the most angry and the most sexual. For centuries they have been fighting against these three -- greed, anger, sex -- and what is the outcome? Do you see so much greed in anyone else anywhere on earth?

Indians go on calling Western people materialists without ever seeing the fact that to possess is not to be a materialist but that the desire to possess is the foundation of materialism. The West possesses; that does not mean that it is materialist. It simply means it is scientific, it is technological, it knows how to create things. It has penetrated deeply into the world of objects and has come to know its secrets. It has worked hard. It is not materialist, it is simply technologically more developed.

But Indians have a great desire to possess. You may not have anything, and still you will be a materialist if the desire to possess is there. You may possess only a small hut or only a begging bowl, but that is enough for your whole possessiveness to be focused on. And you will be a materialist, not a spiritualist.

Materialism has nothing to do with greed; materialism is a way of living your life, just as spiritualism is. If you are constantly thinking of things and there is nothing more in your being, no desire for anything more, then you have chosen materialism as your way of life.

Here you see people from all countries, and the question is asked again and again by Indians: "Why are there so few Indians?" There are so few Indians because only very few Indians are interested in spiritualism

as a way of life. Yes, they can talk about it, they can brag about it -- it fulfills their ego -- but they are not really ready to live it. Even if they come here they come with the specific purpose that I can help them to go to the West through some Western sannyasins, to be educated at Cambridge, at Oxford, at Harvard, so that they can become capable of earning more.

So many letters come to me saying: "You have so many disciples all over the world. Can't you help us poor Indians to get scholarships, some support from foundations like the Ford Foundation or the Rockefeller Foundation?" Their whole interest is in how to possess more power, more things, more money, more prestige. They are not interested in meditation at all.

And what is the reason? What has happened? What has gone wrong? For five thousand years they have been thinking of fighting with greed, anger, sex, and the total result is that the Indian mind is absolutely full of sexuality. They talk about spirituality, but if you look in their minds, if we could make small windows into Indian minds, you would be surprised... In their films even kissing is not allowed. The government even decides how close the lips of the lovers can come: six inches -- more than that is obscene. And if you could make small windows into Indian minds you would see such obscene scenes that all your Playboy magazines will be nothing compared to them! And this is proved by the whole history of India.

The first book on sexual postures was written by Indians -- Vatsyayana's Kama Sutras -- very obscene, ugly. Then the second book also was written by a Kashmiri brahmin scholar, Pundit Koka, Koka Shastra. I sometimes suspect he may be the discoverer of Coca-Cola too -- his name is Koka. His book is one of the dirtiest in the whole world!

You can go to see Khajuraho, Konarak and Puri -- and there are many other temples like them. And you cannot even imagine -- even your fantasy will fail when you see the sculpture of Khajuraho. What imagination! And for hundreds of years they must have worked, thousands of sculptors must have worked to create so many temples. It is a whole city of temples -- only temples, because now the city is deserted. Hundreds of temples have disappeared, but hundreds of temples are still intact; a few are absolutely intact.

Do you think group sex is something discovered by the Americans? You are wrong! On the Khajuraho temples there are scenes of group sex. You cannot imagine -- Khajuraho shocks everybody. The woman is standing on her head and the man is making love to her -- headstand love! The man is standing on his head and the woman is making love to him. All kinds of obscene, stupid, silly ideas! And India is a spiritual country!

And anger you can see every day in communal riots. Everywhere people are ready to kill so easily, and just a moment before they were praying, they were doing their namaz, they were doing their prayer. But it is very strange that people go to do namaz with weapons, because immediately after the namaz the killing starts -- as if they were ready! And Hindus go to the temples with weapons!

All the political leaders of India go on talking of non-violence, and all these murders, killings, riots... ! Houses are being burnt, post offices are being burnt, police stations are being burnt. People are being burnt alive! There are so many rapes all over the country, and still the leaders go on talking about non-violence.

And the miracle of miracles is that all these things are provoked and managed by the opposition parties. All these communal riots are being done, inspired, triggered by the same people who had come to rule with Morarji Desai for three years. The same people, the same communalists, the same Hindu chauvinists are behind the whole scene -- because they have tasted once the joys of power and now they cannot remain powerless. Now by any means they have to reach to power.

First they will create a state of chaos in the whole country. And of course if the government cannot control the chaos, "the government is impotent." Then there are only two alternatives left for the government. One alternative is to just stand by the side and watch because "it is a democracy and everybody has freedom of expression..."

And in India people have only these repressed things to express: anger, violence, greed, sex. The moment a riot happens, immediately there are rapes, immediately shops are looted -- immediately these things start happening -- all three things together. This seems to be the innermost trinity in the Indian mind: sex, anger, greed; they all come simultaneously.

And the whole thing is managed by the opposition parties, so they have left only two alternatives for Indira Gandhi. One is: don't do anything, just watch, try to manage somehow -- which they will make impossible. The second thing is: be strict, impose something like the Emergency again. Then they will say, "Look, we have been telling you that if you bring this woman back to power she will bring the Emergency back immediately. Democracy will be destroyed. Had we not said that bringing Indira Gandhi back to power would mean the end of democracy? Look!" Now these two alternatives are left for Indira Gandhi;

there is no other alternative. And this is how they are hoping to come back to power.

If you stand by without doing anything, then the chaos will make it absolutely clear to the country that the government is impotent, that it cannot do anything -- it has to be changed. Or if you do something, that means you are destroying democracy, you are taking people's freedom away, and that is enough cause to pull you down from power.

My own suggestion to Indira Gandhi is: impose a stricter Emergency than before, and for fifteen years no elections in this country. For fifteen years this country needs no democracy! This country is not capable of having democracy -- it has not that much intelligence. It has lived for two thousand years in slavery; it only knows how to live peacefully in slavery. If it has freedom it does not know how to cope with it. And in those fifteen years try forcibly to teach this country how to live independently. Nobody has taught this country how to live independently.

And you are asking me: These are the three great temptations of the Devil. How to conquer them?

This is the question Indians have been asking for five thousand years, Virendra, and the result is total anarchy. I cannot suggest to you any method of conquering because there is none. Understanding is possible, victory is not possible. Through understanding, victory also is possible, but trying to be victorious even understanding becomes impossible.

And the more you try to escape from these temptations of the Devil, the more you will be in their grip, because every temptation becomes more appealing the farther you escape from it.

A beautiful woman went to see an old and experienced doctor. During the examination he noticed two strange green spots on the inside of her thighs and he asked, "Are you married?"
"Engaged," replied the woman.
"What is your fiance's profession?"

"Well, doctor, he doesn't really have a profession. He is a gypsy
"A real one?"
"Yes, doctor, a real gypsy."

"Look, lady," said the doctor, "he may be real, but his earrings are not!"

For five thousand years you have practiced a religion which is false. The outcome shows this absolutely clearly, and still you are asking the same question.

A woman returns from a shopping trip wearing a very chic new dress. Her husband, appalled at the cost of the dress, tells her angrily that they cannot afford to spend money that way.

"Well," says his wife, "I'm afraid the Devil tempted me!"

"Don't you know," fumes the husband, "that when the Devil tempts you you are supposed to say, 'Get thee behind me'?"

"Yes," she replies, "I did that, but then he said, 'My dear, it fits you so beautifully at the back!' "

No old strategies will help anymore. It is better to go through all these experiences of greed, anger and sex.

Don't be a coward, Virendra. Your name means courageous, brave, and what you are asking is cowardly. Go through these experiences. Accept them as part of life, as God given gifts -- there must be something in them. There is! If you go through greed, sharing arises. If you go through anger totally, in deep awareness, meditativeness, love arises, compassion arises. If you go through sex consciously, meditatively, you will have the first glimpses of samadhi, you will know the first windows opening into the divine.

The old man is showing his son the family album. The boy sees a photograph where his father is sitting in a chair with his legs crossed while his mother is standing by his side with a pained expression on her face.
"Hey, dad, what is this?" asks the son.
"What, son?"

"This photo," says the boy. "Why are you making mother stand while you are sitting down? That's not being a gentleman!"

"Ah, son," explains the father, "this photograph was taken on our honeymoon. At that time your mother

could not sit down and I could not stand up!"

Virendra, you need experience, you need understanding. And through understanding is transformation.

Theologia Mystica

Chapter #13
Chapter title: Neither This Nor That

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GOING YET HIGHER, WE SAY THAT HE IS NEITHER A SOUL, NOR A MIND, HE IS NEITHER A SOUL NOR A MIND NOR AN OBJECT OF KNOWLEDGE; NEITHER HAS HE OPINION, NOR REASON, NOR INTELLECT; NEITHER IS HE REASON, NOR THOUGHT, NOR IS HE UTTRABLE OR KNOWABLE; NEITHER IS HE NUMBER, ORDER, GREATNESS, LITTLENESS, EQUALITY, INEQUALITY, LIKENESS OR UNLIKENESS; NEITHER DOES HE STAND NOR MOVE, NOR IS HE QUIESCENT; NEITHER HAS HE POWER, NOR IS POWER, NOR LIGHT; NEITHER DOES HE LIVE, NOR IS LIFE; NEITHER IS HE BEING, NOR ETERNITY, NOR TIME, NOR IS HIS TOUCH KNOWABLE; NEITHER IS HE KNOWLEDGE, NOR TRUTH, NOR KINGSHIP, NOR WISDOM, NOR ONE, NOR ONE-NESS, NOR GOODNESS; NEITHER IS HE SPIRIT, AS WE CAN UNDERSTAND IT, NOR SONSHIP, NOR FATHERHOOD, NOR ANY OTHER THING KNOWN TO US, OR TO ANY OTHER CREATURE; NEITHER IS HE OF THINGS WHICH ARE NOT, NOR OF THINGS WHICH ARE; NEITHER DO THE THINGS WHICH ARE UNDERSTAND HIM. AS HE IS IN HIMSELF, AS HE IS IN HIMSELF NOR DOES HE HIMSELF UNDERSTAND THEM AS EXISTING IN THEMSELVES, NEITHER IS THERE UTTERANCE OF HIM, NOR NAME, NOR KNOWLEDGE; NEITHER IS HE DARKNESS, NOR FALSEHOOD, NOR TRUTH; NEITHER IS THERE ANY ENTIRE AFFIRMATION OR NEGATION THAT MAY BE MADE CONCERNING HIM. BUT ON THE OTHER HAND WE MAKE AFFIRMATIONS AND DENIALS OF THOSE THINGS WHICH ARE LESS THAN HIM (AND FOLLOW FROM HIM!) BUT OF HIMSELF WE NEITHER AFFIRM NOR DENY ANYTHING, SINCE HE WHO IS BEYOND ALL ATTRIBUTES IS PERFECT AND ALONE THE CAUSE OF ALL -- BEYOND ALL NEGATION THE HEIGHT OF THAT WHICH IS ENTIRELY FREE FROM ALL AND BEYOND ALL.

MY GOD... this is pure nonsense! The only good thing about it is that this is the last sutra. This is theology at its best or at its WORST -- which are the same as far as theology is concerned. It is all sheer bullshit! You will have to take a jump into it and search out if something worthwhile can be found.

After a hard morning at his new job on a construction site, the Polack asked his foreman where he could go to have a shit. He was directed to a small tent. Inside was a small pit with a wooden plank set across it.

One hour later the Polack had not returned so the foreman went to look for him. He entered the tent and found him wading around in the piss and shit. "What on earth are you doing in here?" cried the astonished foreman.

"It's my jacket, sir. I hung it on that hook and it fell in!"

"But you can't wear it after it has been in there!" said his boss.

"Of course not," replied the Polack, "but my sandwiches were in the pocket!"

It is going to be a little bit difficult -- Dionysius himself must have felt it -- but this is the way theologians have always talked. This is the way, the only way, they can understand. This is their language. It is not poor Dionysius' fault. He was talking to theologians and, being a theologian himself, he was

well-equipped with all this jargon.

As time changes, language also changes. Modern languages have become very sensible, to the point, mathematical, scientific. They don't go round and round in circles. They have become more telegraphic: all that is unessential is dropped out.

But Dionysius is not contemporary; that you have not to forget. And there are a few gems of tremendous value, genuine gems, which are scattered among all this theological jargon. Avoid the jargon, but don't throw the baby with the bathwater. The temptation is great one feels like throwing the bathwater and the baby and all! But the baby has to be saved -- it has immense value.

Just the other day somebody asked, "Osho, you say the Hindu shastras are full of shit, but then why are there a few gems, beautiful gems?" There is no contradiction: gems can be found in shit. In fact, where else will you find them? That is the best place to hide them! Nobody will steal them -- nobody will even think that they can be there.

And he had to use this language for two reasons. One: that was the only language he knew, the only language that he was acquainted with. And second: that was the only language in which he could hide his immense insights. He was not in the East where for thousands of years it has become an accepted fact that one can speak directly of the truth, there is no need to go in circles. In the West that has not yet become the accepted thing.

The Western theologian still writes the same way, thinks the same way. It is a torture to read these people! And whenever somebody like de Chardin wrote about God, love, truth, clearly, scientifically -- because he was a scientist -- the Catholic Church prohibited him because he was also a priest. The Church ordered that whatsoever he wanted to write he could write but he could not publish it. And whatsoever he wrote he had to surrender to the Vatican.

You may not be aware that such a great intelligent man was absolutely unknown while he was alive. He started becoming known to the wider world only when he was dead, because his books were only published posthumously by others. He was so obedient to the stupid church that he accepted that he could go on writing, but that he should not publish anything. It is good that his friends were not so stupid; when he died they started publishing his books.

Now the same Catholic Church brags about de Chardin because he belonged to them. His only fault was that he was writing in a clear way which any intelligent person can understand. To understand this kind of theological knowledge is really difficult; it has become more and more difficult for the contemporary mind.

Theologians are still not contemporary. In their monasteries, in their churches they still go on talking in the same old jargon -- they create it. They have become so skillful in these two thousand years, so sophisticated in creating it that whosoever is more sophisticated in creating it starts moving higher in the hierarchy of the priests. They create the language; they don't bother to know about the truth.

A man goes to a prostitute and says he wants a special favor.

"All right, ducky," she says, "but it'll cost you an extra fiver."

He agrees and explains that he wants to put on a plastic raincoat and have her stand on a table stamping her feet, banging cymbals and pouring buckets of water on him.

They begin: the man stands there wearing his plastic raincoat, while the prostitute runs up and down the stairs fetching buckets of water and pouring them over him, while stamping her feet and banging her cymbals. After an hour the exhausted prostitute, gasping, exclaims, "Hey, mister, when are we going to fuck?"

"What?" exclaims the man. "In weather like this?"

They create the weather first and then they get more and more confused in the weather created by themselves! All these words create a certain kind of climate -- very rubbishy -- but unfortunately that has been the way of the theologian all along. The Hindu, the Mohammedan, the Christian, the Jewish, they all speak in the same way. This is not the expression of the mystics

And the problem with Dionysius is that professionally he is a theologian and spiritually, existentially, he is a mystic -- which very rarely happens. I have never come across another case like Dionysius, not at least in the Western history of thought. In the East it has happened a few times that the same person was a mystic and a theologian, and whenever it happens in the East the same problem arises. The language is of the theologian, and in the language, in the thick forest of words, the truth is lost.

But the truth is valuable and has to be saved. That's why I decided to speak on Dionysius. I was aware

that I cannot like the way he speaks, his expression -- I hate it! But I love the truth that he wants to express.

I have heard a rumor that he was really an Italian who migrated to Athens and settled there. That may explain many things: too much spaghetti, and it goes round and round!

The Italian father and son are traveling on a bus in London.
"Dad, what's that building over there?"
"Don't know, son."
"Dad, what's that statue over there?"
"Don't know, son."
"Dad, what's that park over there?"
"Don't know, son."
"Dad, you don't mind me asking all these questions, do you?"
"Of course not, son. How else are you going to learn?"

Italians have their own way.

They say: How do you sink an Italian ship?
Launch it!

Did you see the party where all the Italians were on the roof?
They had heard that the drinks were on the house.

"Why don't you wipe the mud off your shoes before you enter the lobby?" the hotel clerk asks the Italian.
"What shoes?"

"Darling," asks the Italian wife, "why do you always say nasty things about me in your sleep?"
"Who's sleeping?" says the Italian.

The Italian couple were playing chess when the wife remarked, "This reminds me of when we were dating!"
"We never played chess in those days."
"No, but even then it took you two hours to make a move!"

GOING YET HIGHER, WE SAY THAT HE IS NEITHER A SOUL, NOR A MIND...

GAUTAM the Buddha has said -- he was the first man to utter it -- that there is no self, no soul. His word was anatta; anatta means no-selfness. Dionysius is saying the same truth:

... HE IS NEITHER A SOUL...

He is not a self. People ordinarily think of God as the supreme self -- not only a self but the supreme self. We are all selves and he is the supreme self. Buddha says we are not selves and there is no supreme self at all. Buddha was condemned in India as an atheist. Dionysius was not in any way ready to get caught by the Catholic Church and condemned as an atheist. It was okay for Buddha to say that there is no self because in India, at least in those days, you were not going to be burnt alive. Otherwise maybe Buddha would not have said it so clearly, may have gone round and round to deceive the fools who are always dominant in the organized religions.

In fact, no mystic can be a part of any organized religion; it is very difficult -- he will have to create so many unnecessary disguises just to protect himself and his teaching. But Dionysius thought otherwise; maybe that was the only course open for him. But he is saying a few tremendously beautiful things. One is: God is not a soul. Here he is absolutely in agreement with Gautam the Buddha. In fact, if God is not a soul, it is another way of saying that there is no God. But he is not saying it so clearly as Buddha says It.

He also says:

> ... NOR A MIND...

That is Bodhidharma's expression. Bodhidharma defines meditation as a state of no-mind. The moment the mind disappears, you know. Knowing happens only when there is no mind; mind is a barrier to knowing.
Dionysius says God is not a mind.

> ... NOR AN OBJECT OF KNOWLEDGE; NEITHER HAS HE OPINION, NOR REASON, NOR INTELLECT....

He goes on denying everything, but he goes on saying "he." He is playing a trick on his fellow theologians. He goes on taking apart the Church brick by brick; ultimately the whole Church is removed, but he removes the bricks and goes on declaring that he is creating the Church. He removes it brick by brick, slowly, and he continues to use the word "he," he continues to use the word "God."

Mahavira says there is no God, and that is that, and he is finished with it forever -- he will not talk about it again. If he is not, what is there to say about him? But then he is thought to be an atheist, and for hundreds of years Dionysius has been respected by the Christian Church as a great theist, a great theologian. He succeeded in befooling the fools!
He says:

> ... NEITHER IS HE REASON, NOR THOUGHT, NOR IS HE UTTRABLE OR KNOWABLE; NEITHER IS HE NUMBER. ORDER, GREATNESS, LITTLENESS, EQUALITY, INEQUALITY, LIKENESS OR UNLIKENESS; NEITHER DOES HE STAND NOR MOVE, NOR IS HE QUIESCENT; NEITHER HAS HE POWER, NOR IS POWER...

The religions, particularly the organized religions, have always given three qualities to God. He is omnipotent -- absolutely powerful; omniscient -- knowing absolutely everything that is, that haj been that will be; and hc is omnipresent -- he is everywhere present, there is not a place where he is not present. The organized religion depends very much on these qualities. Why? -- because people can be enslaved only if God is the suprememost power.

In fact, people are always seeking somebody who is more powerful than themselves so that they can throw all the responsibilities on his shoulders. God has to be omnipotent; there can be nobody more powerful than him. He is pure power. That is the strategy of the priest to enslave people. If he is power, pure power, the highest power, the omnipotent power, then of course all that you have to do is just be a slave. Trying to escape from him is futile, trying to be independent is futile, trying for freedom is futile. It is better to serve him, to be just a servant.

You cannot escape from him because he is omnipresent; wherever you go you will find him. He is always watching, he is always looking at you. It is not only that he watches your acts, he watches even your thoughts, so even in thinking you are not free, you are not left alone; there is no privacy. If God is omnipresent then there is no privacy at all. Then you are never alone, he is always there. This is to create fear. You cannot do anything without him knowing it. In fact, before you have done it he knows it.

He is also omniscient: he knows all -- past, present, future. So not only does he know your past, not only the present, but also the future. What are you going to do? You are absolutely caught, absolutely imprisoned. You cannot escape from God.

This is how Jews, Christians, Mohammedans, Hindus, all have believed. This is a must to create submission in people. And it fits with the upbringing of people -- because the child is born dependent, helpless. He is dependent on the father, on the mother, and so utterly helpless that he cannot survive on his own. He has to compromise, he has to listen and be obedient, and if he does anything against the parents he starts feeling guilt.

Parents create guilt. That is the greatest sin against humanity. To create guilt in a child is criminal because once the guilt is created, the child will never be free of it. Unless he is very intelligent it will be

impossible for him to get rid of it; something of it will remain around him like a hangover.

But the priests and the politicians both conspire in creating guilt in people. The politician wants to enslave your body and the priest wants to enslave your soul, your mind. Your outer side and your inner side, both are being enslaved by the politician and the priest. They have always been in a deep conspiracy.

It is not strange that whenever there are elections, politicians start going to the saints and to the temples and to the holy places. For what? Simply to convince the priests that "We are with you, we will never go against you." And the priests are always willing to help the politicians -- their purpose is the same. One wants to rule man's interiority and the other wants to rule his exteriority, but both want to rule.

And the parents creating guilt in the child are very helpful, tremendously helpful, because the guilty person always feels that he has to receive orders from somebody and he has to follow them. Whether it is the politician or the priest does not matter -- somebody has to order. He is always at the receiving end. His function is to efficiently fulfill the order. His function is not to think, his function is not to be aware, his function is not to decide.

And all parents like stupid children because they are obedient. The intelligent child is bound to be rebellious. Intelligence has the flavor of rebellion. Intelligence has to be completely destroyed, and instead of intelligence a mediocre mind has to be created.

My own observation is that each child is born very intelligent, but our whole conditioning hitherto has been such that his intelligence starts gathering dust. And we allow it to gather dust: his sharpness is lost, his sword becomes rusty. and that's what we want. We don't want him to have a sharp intelligence because then he will ask questions -- and there are no answers with the parents, with the priests, with the politicians. They don't have any answers. They have power -- they can punish you for asking an embarrassing question. They don't allow you to ask questions; your function is to fulfill the order, to do and not to ask why. The whole of humanity has been reduced to slavery.

This is the real spiritual slavery! Political slavery is nothing compared to it. Regimes change -- a capitalist country can become communist, a socialist country can become fascist, a Hindu country can be ruled by the Christians or Mohammedans, a Mohammedan country can be ruled by the Christians -- it does not matter at all; the spiritual slavery continues. It depends on the idea that God is omnipotent, omniscient, omnipresent: you cannot escape him, you cannot deceive him. It is really ugly, the very idea that he is always watching you, that you are never left alone.

What Dionysius is saying is exactly the same as what Nietzsche said in more clear words: that God is dead and man is free. But he is saying it in such a way that the theologians will not be able to detect it. He says:

HE IS NOT POWER, NOR LIGHT; NEITHER DOES HE LIVE, NOR IS LIFE...

Nietzsche says God is dead, and Dionysius says: neither does he live, noR IS Life. Is there any difference? In fact, Dionysius' statement is far more profound -- because to say that God is dead means you have accepted one thing, that he was alive before. At least up to now he was alive, maybe on his deathbed, but he was alive. Nietzsche accepts one thing, that he was alive up to now; now he is dead. But Dionysius says he has never lived, he is not alive, he has never been, nor is he life.

... NEITHER IS HE BEING, NOR ETERNITY, NOR TIME...

In many ways he goes deeper than many other mystics. The Upanishads say God is not time. Jesus was once asked, "What shall be the most unique thing in the kingdom of God?" And he said, "There shall be time no longer." This is not recorded in the Christian gospels, this comes from the Sufi tradition, but Gurdjieff loved it very much. All the Upanishads say: To go beyond time is to know God, because he is eternity.

Dionysius says:

... NOR ETERNITY, NOR TIME...

And certainly his statement is far more profound than all the Upanishadic statements about God being eternity: that he is eternal, that he has no beginning, no end, that he is forever and forever. Why is his statement more profound? Ordinarily time means something momentary, limited; it comes and goes. Eternity means that which never comes and never goes but always is. It is not momentary; it is permanent, absolutely permanent. But from where do you get the idea of permanency? You get the idea from time. What is your eternity? What is the definition of your eternity? Timelessness. But the definition, the very definition, comes from time.

If you look at our definitions you will be very much surprised: all your definitions are tautologies. If you look in the dictionary to inquire what matter is, the dictionary will say "not mind." Then look for what mind is, and the dictionary says "not matter." Nothing is defined. You don't know matter, you don't know mind. When it comes to define matter you simply use "mind," which is as unknowable as matter itself, as unknown, as undefined as matter itself. You are trying to define one indefinable by another indefinable. But that's how om whole language is.

If somebody asks, "What is light?" you will say, "Not darkness." "And what is darkness?" "Not light." And you feel perfectly at ease, and you think you have defined things. But what you have done is just deceived the other person and yourself too. Rather than accepting your agnosia, accepting yom ignorance, you have deceived yourself that you know. That's how we go on defining.

Very rarely there is a man who stands, stops and looks at words. All words are deceptive.

D. H. Lawrence was walking with a child in the garden, and the child asked, "Why are the trees green?"

Now any knowledgeable person would have answered, "They are green because of chlorophyll." But D.H. Lawrence stopped, closed his eyes, waited for a few moments, meditated and then said, "They are green because they are green!"

The child said, "That's right, absolutely right! That's what I have always been thinking, but whenever I ask others they always give some other answer. You are the first person who has given me the answer that satisfies me totally. They are green because they are green!"

In a way this is not an answer; in a way this is an acceptance of ignorance. D.H. Lawrence is saying, "I don't know. They are green because they are green!"

This is the way of all those who are true seekers. Otherwise we go on from time to eternity, from death to life, from darkness to light. And we go on defining in such a circular way that nothing is ever defined. Still everybody believes that all is defined and clear. We want to believe that all is defined and clear; we are not courageous enough to live in ignorance. k really needs guts to live in ignorance, but tremendous is the joy of the person who is ready to live in ignorance because his silence is infinite, his depth is immeasurable.

Knowledge is shallow, ignorance is deep. Knowledge is superficial, not-knowing leads you into the abysmal to the bottomless. You start falling into the abyss of existence itself. And Dionysius has given one beautiful word -- agnosia -- "not knowing." That is the world of the mystic.

... NOR IS HIS TOUCH KNOWABLE; NEITHER IS HE KNOWLEDGE, NOR TRUTH...

The Upanishads say: God is satchitananda. Sat, chit, ananda -- they define him with these three words. Sat means truth; chit means consciousness, ananda means bliss. Nobody has ever dared to say that God is not truth, except Dionysius. He says:... nor truth. Nothing more can be denied.

There is another definition in the Indian scriptures: satyam, shivam, sunderam -- God is truth, God is good, God is beautiful. But Dionysius denies all qualities, all possible qualities. Hence this long, long denial:

... NOR KINGSHIP, NOR WISDOM, NOR ONE, NOR ONE-NESS...

He does not want to leave a single loophole; otherwise you will say God is wisdom, pragya. That's what the Upanishads say, the Vedas say: God is pure wisdom.

... NOR ONE...

God is not one. Shankaracharya says God is one, he is non-duality, he is oneness. Dionysius says he is neither one nor oneness.

... NOR DIVINITY...

Otherwise you can say God is nothing but divinity, the quality of divineness. He denies that too. He is taking everything from God, everything conceivable.

... NOR GOODNESS; NEITHER IS HE SPIRIT, AS WE CAN UNDERSTAND IT, NOR SONSHIP...

Now, after so many denials, he comes to deny the Christian idea. He could not say it directly, but after so many denials, after so much smoke, he can put something in an indirect way that the Christian Church would never have accepted directly. Now, when he has even denied God being truth, wisdom, oneness, order, greatness, power, self, what objection can you have after so many denials, great denials? He says:

... NOR SONSHIP, NOR FATHERHOOD...

The whole of Christianity is destroyed, because the whole of Christianity depends on the idea that God is the Father, that God is a trinity: Father, Son and the Holy Spirit. He has denied all three: God is not the Spirit -- holy or unholy is not the question -- he is not the Spirit at all; he is not the Son, he is not Jesus Christ. Just see the tremendous rebellion in it! But the language he is using is of convention. He is hiding fire behind subtle words, and he succeeded perfectly.

... NOR FATHERHOOD...

To say that there is no God as Father, as Son, the whole Christian Church collapses! Nothing is left. There is no question of worshipping, there is no question of prayer, there is no question of any ritual, Catholic or Protestant.

... NOR ANY OTHER THING KNOWN TO US...

He does not want to leave a single thing that you can conceive of as God, so he says:

... NOR ANY OTHER THING KNOWN TO US OR TO ANY OTHER CREATURE; NEITHER IS HE OF THINGS WHICH ARE NOT, NOR OF THINGS WHICH ARE; NEITHER DO THE THINGS WHICH ARE UNDERSTAND HIM. AS HE IS IN HIMSELF...

But he goes on using the words which can satisfy the theologians. He still says:

... AS HE IS IN HIMSELF NOR DOES HE HIMSELF UNDERSTAND THEM AS EXISTING IN THEMSELVES...

But he is taking everything away. The "he" becomes just emptiness: neither is he known nor does he know. This is also something very new. There have been many mystics who have said that God cannot be known, he is unknowable, but Dionysius is the only one who says that God himself does not know. It is not

only that we don't know him, he himself does not know what is the case. Not only are we in ignorance, but he is also in ignorance. He just keeps the word "he," but now it becomes more and more empty -- all the contents are disappearing. But the word "he" helps his book; it has survived for centuries. It is being studied in Christian colleges where theologians are prepared and it is respected immensely. Just that empty "he"...

... NEITHER IS THERE UTTERANCE OF HIM...

Nothing can be said of him.

... NOR NAME...

There is no name for him. Hindus say he has one thousand names -- they have a whole scripture devoted to his names: Vishnu Sahasranam, "The One Thousand Names of God." Sufis say he has one hundred names; it is better than one thousand -- nine hundred have been denied. They say he has one hundred names, but when you ask them to say what those names are they will only tell you ninety-nine. And when you insist, "Where is the hundredth?" they will say, "That is unutterable -- that is his true name."

Just two days ago somebody asked, "Osho, the number of the car of the Lord Mayor of Poona is 1, and the number of your Rolls is 99. Is there some esoteric thing about it?" There is! Ninety-nine is a Sufi number -- "the ninety-nine names of nothingness," Sufis say. The real name is the hundredth, but that is unutterable.

Jews, particularly the mystics born in the Jewish tradition, have always insisted that to take the name of God is a sacrilege, a sin. In the ancient Judaic tradition only the highest priest of the great temple of Jerusalem was allowed to utter God's name, and that too only once a year, and one time only. But even that was not to be uttered before the people. He would go into the temple, all the doors would be closed. He would go to the innermost sanctuary the innermost shrine, where he would go only once, and there behind closed doors he would whisper the name of God -- once a year, and nobody should hear it. And it could be given by the highest priest only to his successor; in his ear he had to whisper it. It simply says that there is no name for him.

Jews, even today, whenever they write "God" never write G-O-D because that is a crime; they always G-D. They drop the O so that we know that whatsoever we utter is incomplete. The O is missing -- the most central part is missing. The O is also the symbol for zero -- and zero is the essential core of existence -- nothingness, shunya. It is beautiful the way Jews write "God," G-D; the O is missing because that is the true God. But when you take the O separately it is nothing but zero. It simply represents nothingness.

These are ways of saying that God is absolute nothingness. You cannot worship God. All that you can do is: you can become nothing. That is true worship, that is prayer.

That is what I teach you here: to be nobodies, to be nothingnesses. Sannyas can be defined as a way of life which believes only in nothingness. To live as a zero, that's what sannyas is all about. And that's what Dionysius is doing by denying. I have never come across any list so long only of denials!

... NEITHER IS THERE UTTERANCE OF HIM, NOR NAME, NOR KNOWLEDGE; NEITHER IS HE DARKNESS...

Up to now he has been saying that God is darkness. That was only to help you move a little further towards the ultimate nothingness. If you have to choose between light and darkness, Dionysius will say God is more darkness than light. In that too he is very unique. Many things are unique in him; that's why in spite of all his theological nonsense I have chosen to talk on him. He has many things unique.

For example, God has been defined by the Koran as light, by the Bible as light, by the Vedas as light. All the religions of the world which believe in God have defined him as light. Why? Christians don't agree about anything else with the Hindus, Mohammedans don't agree about anything else with the Hindus, but about one thing, that God is light, they all agree. What is the cause of this agreement? The cause is very simple -- because everybody is afraid of darkness. Hindu, Christian or Mohammedan -- they are all afraid of darkness. The fear of darkness is the cause of defining God as light. They all define death as darkness and life as light. All over the world, even negroes think of the Devil as dark. Now how dark can he be? If he

mixes with the negroes I don't think you will be able to find him, where he is!

Mulla Nasruddin was sitting with one of his photographer friends on a bench in the park, and a negro passed by. Mulla Nasruddin said, "Look! Look! A negative!"

He is using the language of the photographer -- a negative. Somebody has forgotten to make the positive of the poor man!

Death is thought of as negative, life as positive, and of course God is positive, affirmative. And there are shallow thinkers, particularly in the West, who go on talking about positive thinking, about the positive qualities of God. It is just out of fear.

Each child is afraid of darkness for the simple reason that he cannot see his mother. He starts crying, weeping, because he cannot see his mother -- the mother who is his very life. If he cannot see the mother he becomes afraid. How long can he survive without the mother? From where is he going to get his nourishment? He starts feeling uprooted.

This fear of darkness has created the idea of God as light and death as dark, the Devil as dark and God as light.

Dionysius is unique. He says that if you have to choose between these two words, "light" and "darkness," if it is a must that you have to call God something, then better call him darkness -- because darkness is uncaused, just as existence is uncaused.

Light has to be caused. Light needs fuel, darkness needs no fuel. Light is bound to be temporary; sooner or later the fuel will be finished and with it the light will disappear. Darkness never comes and goes; it always is. If you bring light you cannot see darkness, that's all. If you take away the light you can see it again. It is just like the stars in the sky: in the day you can't see the stars -- not that they have all disappeared; you cannot see them simply because of the light. In the night you can see them because the light disappears and against the background of tremendous darkness those stars start shining -- because of the contrast.

Darkness is far more timeless than light, far more eternal. And the person who gets rid of fear will be able to feel the beauty of darkness. Its very touch is velvety, its depth is immense. And it leaves you so alone, absolutely alone... the whole world disappears, only your consciousness remains. And there is no object to know, there is only darkness. Nothing to know... you start melting and merging into it.

Nobody has thought of darkness as one of the most important meditations, but it is.

This is only for the beginners; ultimately that too has to be denied, because how will you define darkness without light? And God is not light, hence he cannot be darkness either. These are always two sides of the same coin.

NOR FALSEHOOD...

He has said God is not truth, and our minds immediately jump to the opposite. If he is not truth, then God is falsehood. If somebody says, "I don't believe in God," we immediately conclude that he disbelieves. He has not said that. If somebody says God is not true, we immediately conclude that he is saying that God is falsehood. That is an unnecessary conclusion; you are jumping too early to a conclusion It is not good, it is not logical. But to avoid any misunderstanding he says:

... NOR FALSEHOOD, NOR TRUTH; NEITHER IS THERE ANY ENTIRE AFFIRMATION OR NEGATION THAT MAY BE MADE CONCERNING HIM.

Nothing can be said about him in an entire way because whatsoever you say about him is going to be wrong and something will be missing in it. If you say he is darkness, then what is light? If you say he is light, then what is darkness? This is one of the greatest problems metaphysicians have been continuously discussing.

Shankara in India says that God is absolute affirmation: God is and the world is not. To affirm God totally he has to deny the world, all existence, because if the world has even a little bit of existence then that much existence will be less in God. To make God entire, a total, perfect affirmation, he says: Jagat mithya,

the world is untrue; Brahma satya, and God is true.

And there have been atheists in India, a long tradition of Charvakas; they do the same in an opposite way. The Charvakas are exactly like Epicurus in the West. They say the world is true and God is untrue. God is an invention of the priests to exploit people; the world is the only truth. That's what Karl Marx, Friedrich Engels and the communist metaphysicians say; it is the same tradition as that of the Charvakas. But there is no basic difference between the Charvakas and Shankara.

You will be surprised at my statement that Shankara and Karl Marx agree on one point: that only one can be affirmed, not both. Now it is your choice which one you affirm. If you affirm God entirely, then the world becomes illusory it is maya. If you affirm God, then you cannot affirm the world; if you affirm the world, then God disappears. Then God becomes an epiphenomenon; that is Marx's word for maya. He becomes illusory; he is just the hallucination of a few stupid people.

You can create the hallucination easily. Within three weeks you can experience God; all the requirements are simple. The first is: you have to believe in a certain personality of God, Christian, Hindu, Mohammedan. You can choose any personality -- God with a thousand hands God with three heads or four hands, whatsoever you want -- you have to think in terms of a personality, and then go on a fast in a lonely place. A three weeks' fast, hungry continuously, your body energy falling low... And remember, as your body energy starts falling low your brain starts losing its efficiency, its clearness. It becomes vague, it becomes smoky, it becomes dreamy; it starts hallucinating. Now, if you have a certain idea of God and you are fasting for three weeks in a lonely place, not with people, so there is a great need for the other...

When you are with people, the need for the other is not so great because others are there. Your wife is there, your children are there, your parents are there, the family, the friends. And particularly when you are on a religious fast, relatives will come to see you and friends will come to see you. Many people will appreciate the whole thing, and you will be on an ego trip.

Go into the mountains to a cave, alone. Fast for three weeks with a certain idea in your mind of God, and concentrate on that idea. Within three weeks you will be able to hallucinate: God will be standing before you as real as anybody you have ever felt, or even more real. You can talk, and your God will even answer you. In fact, there is nobody to answer; you will be doing both the things, questioning and answering. A part of your mind will question, another part of your mind will answer. And the answers will be tremendously satisfying because they will be the answers that you always wanted to hear. It is you and nobody else. It is a monologue.

According to Marx, God is only a hallucination; according to Shankara, the world is a hallucination. But both are trying to do one thing, which is impossible: they are trying to either affirm entirely or negate entirely.

Dionysius has a significant contribution to make. He says:

> ... ANY ENTIRE AFFIRMATION OR NEGATION THAT MAY BE MADE CONCERNING HIM... IS NOT RIGHT.

Nothing can be said absolutely about whether he is or he is not. Then what are we supposed to do? We have to drop all intellectualization about God. We have to forget the whole idea of knowing about God. We have to relax into ourselves, into our ignorance, dropping the whole search for knowledge. And in that agnosia, in that state of not-knowing, some miracle happens, and you start feeling... What you feel is not God, what you feel is not life, what you feel is not confined to any word. It is so vast that all words become meaningless, inadequate.

Mahavira calls it moksha -- freedom -- and that is a far more beautiful word than "God." Buddha calls it nirvana -- cessation of the ego, death of the ego. That is also a far more beautiful word than "God," because freedom cannot be worshipped -- freedom does not need any priests nor does egolessness need any priests. The idea of God as somebody somewhere has created all the temples and the mosques and the churches and the whole business of priesthood, and the great exploitation has continued for centuries.

> BUT ON THE OTHER HAND WE MAKE AFFIRMATIONS AND DENIALS OF THOSE THINGS WHICH ARE LESS THAN HIM (AND FOLLOW FROM HIM!) BUT OF HIMSELF WE NEITHER AFFIRM NOR DENY ANYTHING, SINCE HE WHO IS BEYOND ALL ATTRIBUTES IS PERFECT AND ALONE THE CAUSE OF ALL...

You see his problem: he has to satisfy, continuously satisfy, the desire of his colleagues, of his bosses, of the Vatican, of the pope. So after all these denials and after saying such profound things, he falls back. He ends on the same note. He says again:

HE IS PERFECT AND ALONE THE CAUSE OF ALL -- BEYOND ALL NEGATION THE HEIGHT OF THAT WHICH IS ENTIRELY FREE FROM ALL AND BEYOND ALL.

He goes on persisting in using the word "he," and finally he says:

HE IS PERFECT AND ALONE THE CAUSE OF ALL...

Beware of his language. He is not trying to say exactly what he feels. He says that, but immediately he camouflages it in the jargon so that he cannot be caught. And he was never caught -- he succeeded. In fact, to catch him would have needed another man of the same genius, another Dionysius. Those foolish popes would not have been able to discover it. He creates so much dust of theology around it that you cannot see clearly what his point is.

And there are people all over the world who, when they cannot understand something, they think it must be profound.

An American theologian is on tour of the city of Rome; his guide is showing him the famous monuments of the ancient city. At the Pantheon the Italian guide proudly announces, "This is our famous Pantheon -- a graceful, silent monument to our glorious past!"

The theologian takes a quick look, then turns to the guide and asks, "How long did the construction take?"

A little surprised at the question, the guide answers, "It took over two hundred years of human effort to build this masterpiece of architecture."

"Oh!" says the American theologian. "In America we would build it in ten years!"

The guide feels a little irritated and takes the American on to the Colosseum, where he announces even more proudly, "Signor, the Colosseum!" But before he gets any further the American theologian interrupts, "How long did this one take to build?"

"Fifty years," the Italian replies curtly.

"Back home we would do it in five," says the American.

The guide is feeling pissed off and quickly leads the American away to the Capitol. "It took three years to build this," he announces hotly.

"Well, in America we could do it in three months!"

The Italian guide, very pissed off, continues the tour. They pass in front of the Vatican; the guide says nothing.

"What is this?" asks the American theologian, looking over the Holy City.

"What is this?" replies the guide casually. "I have no idea. It wasn't here yesterday!"

Theologia Mystica

Chapter #14
Chapter title: Understanding is Enough

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The first question

OSHO,
WHEN I WAS A CHILD ATTENDING SUNDAY SCHOOL THERE WAS A HEBREW PROVERB HANGING ON THE WALL. IT READ: "THE BEGINNING OF WISDOM IS THE FEAR OF THE LORD." FOR MANY YEARS I WAS CONVINCED OF THE MEANING THAT GOD WAS FRIGHTENED OF MAN GAINING ANY WISDOM. AFTER ALL, DIDN'T HE FORBID EATING OF THE TREE OF KNOWLEDGE?
AND THEN ONE DAY IT WAS EXPLAINED: "FEARING GOD IS THE FIRST STEP IN MAN'S PATH TOWARDS UNDERSTANDING." AGAIN IT MADE PERFECT SENSE. AFTER ALL, WASN'T JEHOVAH A FEARSOME, PUNITIVE, OMNIPOTENT GOD! AND NOW I AM FINDING IT HARD TO RECOVER FROM THAT IDEA, AND IT INTERFERES WITH MY LOVE FOR YOU. IN SPITE OF "KNOWING BETTER" I HAVE TO SEE YOU AS ALL-POWERFUL; I HAVE TO BE DEPENDENT ON YOU FOR MY LIBERATION; AND SOMETIMES IT FOLLOWS THAT THEN I HAVE TO BE AFRAID OF YOU AND YOUR "PUNISHMENT." IF UNDERSTANDING DOESN'T EFFECT THE CURE, WHAT TO DOES?

Anand Nirgrantha,

THE PRIEST is the most cunning person in the world. They say prostitution is the oldest institution; it is not. Priesthood is the oldest institution in the world, because without the priests who will create the prostitutes? The priest is at the root of almost every problem that man is facing today.

And one of the greatest problems is because we have been conditioned by the priest for thousands of years, he has become almost part of our blood; he is not there somewhere outside. The outside priests -- the imam, the ayatollah, the pope -- they only represent something now which has become part of our inner world. In fact, whatsoever is known as conscience is nothing but the priest and his voice echoing in you. But now you think it is your voice; you have become identified with it.

That's why we cannot understand our problems and we cannot find any solutions for them. Otherwise, every problem, rightly understood, is immediately solved. To see what it is is also to see the way out of it. It is not that after understanding something more is needed -- understanding is enough unto itself. It melts and dissolves the problems. It is like the sun rising in the morning... and the dew drops start evaporating.

Nirgrantha, you say that in your schooldays you read this proverb -- and you must have read it again and again because it was hanging on the wall in the school -- "The beginning of wisdom is the fear of the Lord."

That is the beginning of ignorance, not the beginning of wisdom. That is the beginning of slavery. That is the beginning of insanity. But the priest wants humanity to be in an insane state; only then can he and his profession prosper.

There are professions in the world which are self contradictory. For example, the profession of the physician, the doctor; it is a self-contradictory profession. If the doctor succeeds finally in eliminating all the illnesses from the world he will have committed suicide. On the one hand he tries to cure -- he tries to find more and more and better methods, techniques, medicines to cure illnesses; on the other hand, deep down, he hopes that he will not succeed. That hope may be unconscious, but it is there, because his success will be suicidal. What will the function of a physician be if all illnesses disappear from the world?

Confucius was very wise in that way when he said that the physician should be paid not because he cures an illness, he should be paid because he does not allow the illness to happen. This is a totally different approach. You should pay your physician because the whole year you have not been ill; he has taken care of you. If you have been ill you should not pay him; in fact, he should pay you.

Unless this happens the profession of the physician will remain self-contradictory. He lives and thrives on your illness. He prays that more and more people should be ill. When there is an epidemic the doctors call it "the season." And, of course, it is a season for them.

The same is true about the priest in an even wider sense, in a deeper sense. The priest can exist only if

you are afraid, frightened, scared. Otherwise what need will there be of him? If you are free of fear, if you live in freedom, the priest becomes absolutely useless. Who will go to him? For what? You go to him because you want somebody to console you. You want somebody to give you hope, encouragement, to make you in a certain way secure in a very insecure life.

Life is insecurity and nothing is wrong in it. In fact, life cannot be otherwise. Death is secure, life is insecure. Marriage is secure, love is insecure. Marriage is dead, love is alive. The more alive you are the more your life remains in insecurity, because the livelier person will be exploring the unknown, he will be adventurous. It is life's nature, its law, its very intrinsic soul.

But the priest has exploited it. He has given you consolations, securities, insurances, not only for this life but for future lives too. He says, "Don't be worried. If you follow a certain code of conduct, if you cultivate a certain character, if you follow the commandments given in the scriptures, then you need not be afraid. Then God is going to reward you. You will be punished only if you go against the convention, against the tradition."

What he is saying is: if you go against b m, because be represents the convention, the tradition, the past. But he never says it directly, that "If you go against me you will be punished" He says, "If you go against the Koran, if you go against the Bible, if you go against the Vedas, you will be punished because these are divine scriptures. God himself has written them. They have to be followed literally, word for word. If you go astray, you are taking a great risk and then I cannot help you."

The priest goes on telling you to remain within the confinement, the imprisonment that he and his predecessors have created for you. It is a prison cell. He makes you very much afraid of the open air and the sun and the stars and the sky.

If there were priests in the world of birds, no bird would ever fly; they would all remain imprisoned in their nests. No bird would ever gather the courage, except a few crazy birds -- a Buddha, a Jesus, a Zarathustra, a Lao Tzu. But they would not be the rule; they would only be the exceptions. And the priest will always be against them, remember.

The priest was against Jesus, the priest was against the Buddha, the priest was against Zarathustra, the priest was against Lao Tzu. What was their fault? Why was the priest against them? The priest was against them because they were cutting the very roots of his profession. They were telling people to be free of fear, they were helping people to be free of fear. They were telling people to live dangerously, to live like rebels, to die to the past and to live in the present.

Buddha says, "Be a light unto yourself." Now he leaves no place for the priest. The priest says, "I am the light; you need not have any other light. I represent the whole sacred tradition -- I have carried the flame down the centuries. This is enough. You don't need a private light of your own. "

But the last words of Buddha were, the last words that he uttered on earth: "Be a light unto yourself." He said it to Ananda, one of his most beloved disciples, because the moment Buddha said to his disciples, "Now the last day has come and I hAVE to leave today. My ship has arrived.

Do you have any questions to ask me?" there was a great silence. They were shocked. Ananda started crying. He was just sitting by his side.

Buddha said, "Ananda, that does not befit you. Why should you cry?"

He said, "I could not become enlightened while you were alive. Now what hope is there for me when you are gone? I will have to live in darkness forever and forever! And I don't think that I will be so fortunate as to meet another Buddha again, because you will dissolve into the universe and I cannot imagine meeting another Buddha in some other life. And even if I meet one I may repeat the same mistake because I will have completely forgotten all about you and what happened, what transpired between me and you.

"Forty-two years I have been with you and I have wasted the whole opportunity; hence I am crying. I am ashamed. I am crying for myself, I am feeling pity for myself that I have been a fool."

Buddha laughed and said, "Ananda, you need not depend on me. You can become enlightened without me. And, in fact, it may be that it was because of me and my presence that you could not become enlightened, because you were dependent, you were always thinking I would do something for you, although I was continuously telling you 'Be independent.' "

But nobody wants to be independent for the simple reason that independence brings fear, responsibility. Everybody seeks some kind of dependence so that one can throw all the responsibility onto the shoulders of the other.

Buddha said, "Maybe my death will help -- there will be nobody to depend upon. And one thing is certain: after being with me for forty-two years, now you cannot depend on anybody else. You will not find

another Buddha, that is certain."

And actually it happened like that: Ananda became enlightened after Buddha's death within the small period of twenty-four hours.

To Ananda Buddha said, the departing message: "Be a light unto yourself -- appo dipo bhava."

How can the priest forgive the Buddha? He is destroying his whole profession. The priest is a mediator between you and some unknown God that he talks about. He knows nothing about God -- no priest has ever known anything about God; that is not his interest.

In fact, I have observed all kinds of priests: they are the most atheistic people in the world. The priest does not believe in God, he cannot believe in God. He knows that it is his creation, how can he believe in God? This is experienced in many spheres of life.

I had one friend, a very nice Bengali gentleman, who used to help hundreds of people with homeopathic medicines. But whenever he fell ill he would go to an allopathic doctor. I asked him, "What is the matter? You help so many people and so many are cured..." Almost miraculous cures were known to happen through him. "When you are ill, why do you go to an allopath?"

He said, "The truth is I cannot trust those sugar pills. I know everything about them -- they work if you believe, but how can I believe? I manufacture all those medicines! Sometimes they are just sugar pills and nothing else. In fact, I am puzzled when I come to see that they have been of great help."

The reason is: ninety percent of people's diseases are false, that's why there are so many "pathies." Otherwise, except allopathy, they are all unscientific. But ninety percent of diseases are false and with a false disease allopathy is dangerous, because allopathy will give you a real medicine and the illness is false, and the real medicine is bound to do something to you. You need a false medicine for a false illness; it cannot harm you. That's why homeopathy never harms anybody. You will not find "Poison" written in big red capital letters on bottles of homeopathic remedies.

Homeopathy never harms anybody, but it helps many for the simple reason that if your disease is false then all that is needed is belief, trust. If you trust the man who is giving you the medicine that trust helps you.

The priest cannot believe in his gods -- impossible, because he has seen the dog piss on his god, he has seen the rats running over his god. He knows everything about the god -- he has created it. In fact, the god needs his care; without him the god is nothing. It is a psychological atmosphere that he creates around the god with worship, with prayer, with fragrance, with lights, with flowers, with chanting ancient scriptures. He creates a certain noo-sphere, a certain psychology around a false phenomenon, to exploit you -- and you need somebody to depend upon.

Now God is very vague; you cannot depend on such a vague idea. You need somebody solid, substantial to represent him. That's the work of the priest. He stands at the door of the temple and says, "You cannot see God, but I can see him. You can depend on me, you can follow me."

Kahlil Gibran has a beautiful story:

A man used to travel around the country talking to people, preaching beautiful sermons to people, telling them that "If you come and follow me I will lead you to the ultimate home of God."

People would worship him and they would say, "Yes, when the time arrives, when the opportunity is right, when the situation is favorable we will certainly follow you. We are convinced you are right, we know that you know the path."

Nobody ever followed him, hence nobody ever came to know that he knew nothing about the path, about God, about the ultimate. But once it happened, a crazy young man stood up and he said, "Okay, I am coming with you. I will follow you. Unless I reach the ultimate home of God I am not going to leave you."

The man was a little afraid, but he thought, "I will give him such stupid things to do that he will become tired and escape."

But the young man was really crazy: whatsoever the old preacher said he did. In fact he did more than the preacher was saying. If he said, "Stand on your head for one hour," he would stand on his head for two hours. If he said, "Fast one day," he would fast for three days. If he said, "You have to recite this mantra one hundred times," he would recite it one thousand times.

And the story says in this way seven years passed. Instead of the young man getting fed up with the old fool, the old fool started getting fed up with the young man -- because of him his reputation was being destroyed. Now people started asking, "What is the matter? For seven years this young man has been following you and nothing has happened!" And the young man would say, "I have been doing everything,

but nothing is happening." He was destroying his whole profession.

It is like a man sitting in the waiting room of a doctor saying to new patients, "Beware! This man has been treating me for seven years and nothing has happened!" Now how long can the practice go on?

People started thinking that this old man knew nothing. The audience became thinner and thinner. Finally only the young man was left. And one day the old fellow fell at the feet of his disciple and said, "Please leave me. Leave me alone!"

But the young man said, "I have not yet reached the ultimate home. I have to experience God!"

And the old man said, "In fact I knew the way before I met you. Since you have been with me, because of you even I have lost the way! I don't know now where the way is and where the ultimate home is. Please excuse me, forgive me, and leave me alone. You have destroyed my whole profession!"

The whole profession was dependent on those people who listened to him but never followed.

The priest knows perfectly well that he knows nothing. hence he quotes authorities from the scriptures. He becomes a mediator between an invented God... Maybe it was not invented by him but by a procession of priests in which he is a link.

People need somebody to depend upon because from their very childhood they have been brought up by parents -- they have been dependent from their very childhood, dependent on their father, dependent on their mother.

It is not an accident that there are only two kinds of God: either God the Father or God the Mother. Have you ever heard of any other God -- God the Uncle, God the Brother-in-law? Just two: either God the Father or God the Mother, because the child has depended on these two people. He grows only physiologically; psychologically everybody is retarded.

The psychological age of average human beings is only twelve years. It is shocking to know: a twelve-year-old child in a body of eighty years, seventy years. Only the body is old, but inside the mind is very childish. It still wants a hand to hold him, to guide him, to support him, somebody to be a guide, somebody to indicate the way, somebody to take the responsibility. And the priest fulfills that role: he becomes your father, he becomes your mother or he becomes both together in a certain way. He fathers you, mothers you. Now he cannot allow you to grow psychologically; he does not want you to become adult psychologically. That will be suicidal to his profession.

Hence the persistence of the idea that "The beginning of wisdom is the fear of the Lord." He cannot say to you, "Be afraid of me." That will not be easy because you will see all his human flaws, human limitations. You will see that he is as weak as you are, you will see that he is as greedy as you are, you will see he is as angry as you are, as jealous as you are. It will not be possible for him to pretend that he is higher than you. The only way he can do it is to say that he has been chosen by God as a vehicle. He is a prophet, a messenger, a paigambar. He is nothing in himself, he is nobody, but God speaks through him; God uses him as an instrument, as a vehicle.

He goes on imposing the fear of God on you, the fear of hell, the fear of great punishment if you do not listen to him, and also goes on giving you the idea that those who listen to him and follow him will be rewarded. On the one hand he creates fear, on the other hand he creates your greed: greed for heaven, paradise, beautiful women there. Here he is against the woman -- the woman is the door of hell -- but in heaven every religion provides beautiful women, always young, stuck at the age of sixteen. Their bodies don't perspire -- they don't need any deodorants! Their bodies are made of gold. Every religion provides all kinds of pleasures that it condemns here on the earth. This is a strange logic!

Wine is prohibited here on the earth, and the saints who have never touched wine in their life will go to FIRDAUS, to paradise, where wine is not sold in wineshops but is simply flowing in streams.

In India the priest has been telling people, "Drop all desires, because all desires are sin," and in the Hindu paradise, SVARGA, there are KALPAVRIKSHAS, wish-fulfilling trees. You sit under the tree, you just wish, and immediately it is fulfilled. But what kind of logic is this? -- the same thing is condemned here. Then why is the same thing provided as a reward, and more abundantly?

If you understand, the thing is clear. The priest knows your desires -- everybody knows your desires; he has to provide for them.

In the Mohammedan paradise, not only are beautiful women available but beautiful boys too, because in Mohammedan countries homosexuality has been a long long tradition; it still exists. So, homosexuals, please note it: if after death somebody asks you, "To which heaven do you want to go?" choose the Mohammedan heaven because it is gay.

If you look, in all the religions you will find this strange logic: the same thing is provided. The priest knows perfectly well these are the two driving forces in man: fear and greed. And if you can use both you can enslave humanity. And, up to now, Nirgrantha, they have kept humanity in total slavery.

You say: FOR MANY YEARS I WAS CONVINCED OF THE MEANING THAT GOD WAS FRIGHTENED OF MAN GAINING ANY WISDOM.

God is not frightened because there is no God as a person, but the priest is frightened and whatsoever the priest is he projects it on his God. The priest is very much afraid of you gaining wisdom.

Hence the biblical story. It says nothing about God, it says something about the people who wrote the story. The biblical story says God prohibited man from eating from two trees: one was the Tree of Knowledge and the other was the Tree of Life, eternal life.

The priest is afraid of these two things, remember. Forget God because it is not God who created that story, it is the priest. The priest is afraid of two things, and he has made it clear that he is afraid that if people are completely free of fear then they will not be Jews, Hindus, Mohammedans, Christians, Jainas, Buddhists -- no, not at all. They will become Buddhas. They will be Christs, not Christians; even the cross will not frighten them. They will not be Mohammedans but Mansurs; even murder will not frighten them.

Mansur laughed when he was killed. Jesus was full of love even on the cross -- no fear. Remember, love is the exact opposite of fear. Instead of getting afraid he was full of love. He prayed to God, "Forgive these people because they know not what they are doing." This is tremendous love, unconditional love.

It is the priest who creates the story and he makes it dear. If you analyze the story it will give you great insights. First he is afraid of you becoming wise. Hence all the priests have tried to keep the society as ignorant as possible.

In India the woman is not allowed to read the holy scriptures; for her, stupid stories have been invented. She can read the Ramayana, she can read the puranas -- just stupid stories, illogical stories, unbelievable, fanciful, nothing of any importance. She is not allowed to read the Vedas, the Upanishads, the Brahmasutra; they are prohibited. To prohibit the woman means that fifty percent of people are prohibited.

Then the sudras, the untouchables, are prohibited. They cannot read the Vedas. The word veda is beautiful; it exactly means wisdom. The very word "wisdom" comes from vid; vid is the root of veda and also of "wisdom." Vid means to know. The person who knows becomes free. Keep him in ignorance. So the untouchables, the poorest part of the people, are prohibited. That means one fourth again is prohibited.

Then the vaishyas, the business people- they need not read the Vedas. Although they are not prohibited, they need not. And they don't have any time. And the priest says, "We will do whatsoever is needed. If you want a temple to be made we will make it, if you want worship to be done we will do it. We will read, we will chant -- we will do everything for you. You have only to pay." And the businessman found it easier to hire a priest rather than to bother himself about the Vedas and their subtleties. He is dropped.

The warrior, the kshatriya: his work is not to become wise but to be a great warrior. Krishna says to Arjuna in the Gita, "This is your religion: to fight."

Arjuna was trying to become a brahmin. He was saying that "I am fed up with all this nonsense! I can see unnecessary violence. Millions of people will be killed for no reaSon at all. And I am not so interested in being the king by killing so many people. I want to renounce the world and go to the forest and meditate."

That means he was trying to become a brahmin. A man trying to become a brahmin means a man trying to become the ultimate truth or to know the ultimate truth, which are both the same. To know is to be: to be is to know.

Krishna says, "This is not for you. Swadharme nedhanam shreyah. It is good to die in your own religion. Per dharmo bavaha baha. Somebody else's religion is very dangerous. Beware of it! Your religion is to be a warrior, your religion is not to be a sannyasin. You are not supposed to be a meditator, you are supposed to be a fighter. Do your duty!"

Even a man like Rama is known to have almost killed a poor untouchable person because he had heard some sutras of the Vedas. It was reported to Rama -- he was the king -- that "This sudra has been trying to know about the Vedas. When the Vedas were being recited by the brahmin in a certain temple, he was hiding outside and listening. "

And even a man like Rama did such an ugly act. He poured melted iron into the ears of that poor man. He must have gone deaf forever; even his brain may have been damaged. Melted iron! His ears were closed forever, and a lesson was taught to the whole country: that no person who has been prohibited should even

dare to hear. If he reads, his eyes will be destroyed; if he hears, his ears will be destroyed.

And Rama is still worshipped as an incarnation of God. In fact, in India Rama is worshipped more than anybody else for the simple reason that he supports the priests more than anybody else. He is the priests' favorite god.

The priest has been afraid of people becoming wise, because if they are wise then they will be competitors. If they are wise they will see the stupidities of the priests. If they are wise they will see all the superstitions. If they are wise then they will see through all the strategies that the priests have imposed on people -- their whole exploitation their whole machinery. They will revolt. So in the biblical story the priests, in the name of God, prohibit Adam and Eve from eating from the Tree of Knowledge.

And the second fear is that if somebody becomes eternal... Just think: if death disappears from the world, religion, so-called religion, will disappear. Only something that I call religion can still exist; otherwise, Hindus, Mohammedans, Christians,Jainas, will all disappear. They all depend on death. Death gives them the opportunity. They make you afraid: "Death is coming closer. Do something before death destroys you. Before death comes you have to practice certain austerities, create a certain character, a certain morality, fulfill certain commandments. Death is coming! And death may come any moment, so be quick. Don't waste time, don't wait for tomorrow. There may be no tomorrow at all, so if you want to do anything, do it now."

And what do they prescribe? Their prescription is: donate to the temples; that will give you great punya, great virtue. Donate to the brahmin because that will earn you a great bank balance in the other world. The Buddhists say, "Don't give to the brahmin, give to the bhikkhus. " The Jainas say, "Don't give to the bhikkhu or the brahmin, give to the munis, the Jaina monks." But donate -- they all agree on donation. It is another thing whom to donate to. Of course, there will be differences. The Jainas would like every donation to come to the Jaina muni, and the Buddhists would like every donation to come to the Buddhist bhikkhu, and the Hindus would like every donation to come to the Hindu brahmin. But donation is the greatest religion. Charity -- but charity for whom?

The same people who are teaching you charity, they have to be given to. They are telling you, "Money is dirt!" and then they are asking you, "Give us money so that you can earn virtue in the other world." Strange! If money is dirt, then give as much dirt as you can give to your priests. Don't give money, give dirt! Collect all the dirt ever; day early in the morning and go and donate it to the bhikkhu and to the munis and to the brahmin because money is dirt, so dirt is money! It is a simple logic. Money is dirt; but by donating it, it becomes valuable.

"Do good deeds." And what are good deeds? Obedience to the society, to the established order of things. Never be disobedient. That's why Adam and Eve were punished, thrown out of paradise, because they disobeyed. Disobedience is the greatest irreligious act. Of course the priest is afraid of disobedience. And he is afraid that if people become eternal...

Just think: one day, if science manages to postpone death forever, all religions will disappear. They all exploit death. Because death is there, you start thinking about what will be after death; some arrangements have to be made for that great journey. And because nothing is known about that great journey you have to depend on those people who pretend to know about that great journey. It is all pretension, because nobody has ever returned from death and nobody has ever said what exactly happens after death. Nobody knows, but there are pretenders, and priests are the pretenders.

The story is tremendously significant: that two trees were prohibited. But ordinarily you hear only about one tree, because once Adam ate from the Tree of Knowledge, the gods -- that means the priests hidden behind the masks of gods -- became so afraid that they expelled him from Paradise, because now the next step was absolutely certain to happen: that he would eat from the Tree of Life. And once he ate from the Tree of Life, even the Bible says, he would become a god. Wise, eternal... what else is needed? And if he is a god, of course God is jealous. He will not like anybody else to be a god. This is just priesthood in the name of God!

Now for three hundred years the priests have been fighting against science. It is not accidental that the priests were the first, and because science was born in the West it was the Catholic Church that started fighting the scientists. Kepler, Copernicus, Galileo were all tortured in every possible way because the popes became aware of the danger.

If science can have its own way the ultimate result will be that Adam and Eve will eat from the second tree too. That will be the ultimate result of science. In fact, that's what science is searching for: the secret of life. And it is coming closer every day, because once the basic cells that constitute your life can be analyzed

like the atom, if they can be dissected -- they carry the whole program -- if they can be dissected and their program can be changed, then your whole life can be changed.

For example, when a boy or a girl is born, the child brings in his cells the whole program for his life: that he will live seventy years, that he will have black hair, that he will have a certain kind of nose, that he will have a certain kind of skin, that he will have certain kinds of diseases. He brings almost the whole program and even the details of the program: at what time he will die...

Now, if this program can be changed, if it can be reprogrammed, if the cells can be arranged in a different way, if they can be told, "Live for a hundred years, not for seventy," then death can be postponed. And once we know how to postpone it, it can be postponed ad infinitum. Then it will only be up to you to decide when you want to die.

Just as people right now write their wills, their last testaments, saying what will happen to their property, to their money after their death, in the future when life can be prolonged, people will write their wills saying that "At this time, in this season, on a particular day, in a particular place, I would like to die."

Now there is a movement all around the world, particularly in the West -- obviously, because in the East the problem is not death, the problem is birth... Here the question is how to stop birth, so we think of birth control. In the West the problem has moved to the other extreme. Now medicine has become capable of prolonging people's lives, the question is: if the person wants to die, what to do? -- because in the ancient law there is no provision for it, for euthanasia.

If a man of one hundred years feels that he has lived enough, that he has known whatsoever life can give, that he has tasted all the bitterness and all the sweetness, that he has seen all that is worth seeing, experienced all that is worth experiencing, now he does not want to hang around unnecessarily, it becomes a drag on him. All his friends have died, all his acquaintances have disappeared. Now his children's children's children have no relationship with him at all; they live in a totally different world. He was born one hundred years before, and so much water has gone down the Ganges in these hundred years that the children speak a totally different language which he cannot understand, and what he says they cannot understand. There is no communication. And for what to live now?

So the question is: has he the right to tell the doctors, "Kill me"? Has he the right to mercy killing, to euthanasia? Can he take a big dose of sleeping pill and die legally? That has become a problem.

There are now societies in the West which are propagating this: that every man has the right to die. Nobody has heard it before, that every man has the right to die; we have heard that every man has the right to live. And up to now all the religions have condemned suicide; suicide is the greatest sin. Now suicide seems to be one of the greatest freedoms.

The priest has always been afraid: if life can be prolonged, then he will be ignored. If life can be prolonged indefinitely then he cannot tell people to make arrangements for the afterlife. And if man can be immortal one day -- which in a way does not seem to be impossible, although I don't think anybody of any intelligence would like to be immortal... But the possibility is there. If the body can live for seventy years, why not seven hundred years? If the body is capable of renewing itself for seventy years it can be taught to renew itself for seven hundred years.

Now there are trees in California which are four thousand years old. If a tree can live for four thousand years, why not man? In the Himalayas there are trees which are seven hundred years old. If these trees can live for seven hundred years, why not man? The secret has to be known.

The biblical story is really very strange, as if from the very beginning the priest was aware of two things: wisdom and eternity -- these two things have to be kept secret, then man can be exploited.

Nirgrantha, God is not frightened of man gaining any wisdom -- it is the priest. But he always speaks in the name of God.

And, then, you say, one day it was explained: "FEARING GOD IS HE FIRST STEP IN MAN'S PATH TOWARDS UNDERSTANDING. "

Of course the priest would like you to fear God. Religious people are called all over the world "God-fearing." I find the word very self-contradictory. A religious person is God-loving, not God-fearing, and the person who is God-fearing can never be religious. He can be Hindu, he can be Mohammedan, he can be Christian, but not religious, because fear is poison; it destroys all possibility of your religiousness.

Fearlessness, Buddha has said is the foundation of all true religion -- fearlessness. It is no surprise why the Hindu brahmins uprooted the whole of Buddhism from India, why the Buddhists were killed, why the

Buddhists were chased out of the country. In a way it was a blessing in the form of a curse, because Buddhism spread all over Asia. The Buddhist monks had to escape from India to save themselves. They went to China, to Tibet, to Korea, to Japan, to Sri Lankar, to Burma. They spread all over Asia -- they had to. Otherwise, Indians are not very interested in going that far! No Indian would have ever tried to go to Tibet and to go to China, crossing the Himalayan ranges; no Indian would have bothered about that. But they had to because the brahmins were simply burning them alive, roasting them, killing them mercilessly. The whole of Buddhism was uprooted from India, totally uprooted.

You will be surprised to know that at the place where Buddha became enlightened, Bodh Gaya, the temple that is the memorial to his enlightenment is under the control of brahmin, because not even a single Buddhist was left to be a priest in the temple where Buddha became enlightened. The reason was that Buddha was saying fearlessness is the base of all true religion, and he is absolutely right. But then there will be no possibility for priesthood at all.

You say: AFTERALL, WASN'T JEHOVAH A FEARSOME, PUNITIVE, OMNIPOTENT GOD?

These are all inventions of different kinds of priests; Jewish, Christian, Mohammedan, Hindu -- but the priesthood has the same investment, the same strategy. Their dogmas, their theologies differ, but their weapons are the same. They use different poisons, labeled differently, in different languages, but they kill man's freedom, man's love, man's integrity, sincerity, authenticity. They reduce man to a commodity.

And you say: NOW I AM FINDING IT HARD TO RECOVER FROM THAT IDEA...

Naturally. The habits, particularly the old habits, die hard.

Nirgrantha, I have given you this name -- let me remind you what it means. It means a man without any knots, a man without any complexes. It is the name of Mahavira, one of the greatest awakened souls on the earth. He was called Nirgrantha: one who has dropped all kinds of complexes from his mind, from his being; one who is free of all complexes, all knots; who has become simple; whose life is no more entangled in problems.

But these old habits create complexes. These old habits are there rooted in your unconscious; they go on functioning from there. Hence even though you are here, my sannyasin, you are finding it difficult to get rid of the idea. And I am hitting the idea every day, twenty-four hours a day, year in, year out. What am I doing here? -- destroying your complexes, destroying all kinds of seeds that have been sown in you by the priests. But old habits die hard...

"Hey, Sol, how did your sister Rena make out on her driver's license test?"

"She flunked. When the car stalled, from force of habit she jumped into the back seat!"

People live almost mechanically. And the idea of a jealous God is just an unconscious shadow: it can keep you afraid your whole life, it can destroy all your juice, it can suck you, but it is your own projection.

It is midnight and the London streets are empty, clouded in a thick fog. A woman in a mink coat is walking alone, glancing around fearfully. On the dark street only the sound of her footsteps are heard: click click click. Suddenly other footsteps are heard: boom boom boom. Afraid, the woman starts running: click click click. But the heavy footsteps follow behind: boom boom boom. Blind with horror, she runs faster: click click click. But from right behind comes: boom boom boom.

The woman, running faster and faster. realizes that she has come to a deadend alley and the footsteps -- boom boom boom -- are right behind her. She turns around and screams, "Ah! Eek! The monster of London!"

A black shadow bending slowly over her looks at her and says, "So, who told you that you are so pretty, hm?" and turns around offended.

Now this ugly woman really desired somebody to follow her; that must have been a long, long-cherished desire. Today, suddenly finding the right opportunity, it blossomed. Nobody is there. It is her own idea, her own desire a deep deep wish but fulfilled today in this darkness, in this lonely street. She has auto-hypnotized herself.

That's what we go on doing: our old habits we go on repeating again and again. The more we repeat them the more deep they become in us, the more they become ingrained.

And you say: IT INTERFERES WITH MY LOVE FOR YOU.

It will interfere with all possibilities of love in you. It will interfere not only with your love for me, it will interfere with all kinds of love: love for your woman, love for your child, love for your mother, love for your father. It will interfere with love as such, because fear is a poison that kills love. And fear creates anger. When you cannot love, when your energies cannot flow in love, they become anger. The same energies go sour, bitter; poisoned they become.

This is always a problem. All the Masters have known it; many have pointed towards it. The Master has always to be aware of his disciple's anger, violence, for the simple reason that the disciple finds it difficult to love. He wants to love but finds it difficult to love because of his whole upbringing. His whole unconscious, even the collective unconscious, is against love. And when he cannot love, the same energy turns into anger. And when it is anger he starts becoming negative.

This happens every day here. So many sannyasins, thousands of sannyasins, are here. Every day I receive so many negative letters; There are ninety percent positive letters, ten percent negative letters. The positive letters are poetic, beautiful, loving. But the strangest thing is: the people who write very positive letters, I note down their name and I wait for their negative letter, sooner or later. And it comes, it comes inevitably! Just after a few days they take revenge, because they start feeling that they have done something wrong. Such a loving letter? So much trust and surrender? It goes against their ego and the ego starts feeling hurt, wounded. Then they are searching for some excuse -- and you can always find whatsoever you are searching for, you can always find it; if it is not there you will invent it. And then immediately they are against you.

One woman used to send me books, money, magazines, presents from America -- a very loving woman. Laxmi always used to think that: a very loving woman. She was not even a sannyasin. Then one day a letter came saying that she wanted to become a sannyasin, and I felt, "Now, things are becoming more and more dangerous." She became a sannyasin and after just six months she wrote a very angry letter saying, "My real Master is Jesus, not you!" But who has been telling her to make me her Master? And she was really angry because she started feeling guilty, divided, as if she had betrayed Jesus. So I told Laxmi to write to her saying, "Drop sannyas and be with Jesus and be at ease."

She received the letter. Yesterday the mala and the name came back with a letter. Now she has started feeling guilty again that she is betraying me, that she has betrayed sannyas -- is it right or wrong? So she wrote a letter with a note on top of it: "Nobody should read it except the Master." And in the letter the problem is that now she thinks that the first letter must have been written to her asking her to drop sannyas without my knowledge, because how can a man like me, with such compassion and love, ever ask anybody to drop sannyas? "I cannot believe it. It must have been the doing of the office people! You please write directly to me." Now she is inventing her own game. I am not in it at all.

This problem is an everyday problem. One friend has asked, "Somendra was a devotee, Osho. He loved you and you him. Were you maybe a little hard on him?"

It is not a question of being hard. He loved me, that is the problem. And you have been brought up in such a way that love is almost impossible. To love means going against your whole past. He certainly loved me... and I was waiting. I had told him even when he was here that he was going to betray me, that he could be a Judas. And he laughed at that moment.

When he went to the West he went on writing to other sannyasins here, particularly to those sannyasins who can send a message to me that they have received a letter from Somendra. And he was saying, "Osho is with me and I love him and he loves me." Continuously those letters were coming. Then suddenly they stopped. I knew it was going to happen. He loved me -- that is the problem.

When you love you love against your ego, and the ego waits for the right opportunity to take revenge.

Judas must have loved Jesus, that's why he betrayed him, because you are not meant to love. Unless you are very alert, very conscious, and drop your ego totally, deliberately, and don't allow it from the back door again, your love is going to become a danger for the Master. You will love and you will hate, and for small excuses.

He still loves me and he will love me his whole life; that is the trouble. Because he still loves me, he will go on saying things against me. Because he still loves me, he will have to go to the other extreme to repress

that love. He will have to do it just to satisfy his ego.

You cannot do both: you cannot satisfy both your love and your ego. And the priest creates the ego. Fear helps the ego. Fear is a food for the ego and love is food for egolessness.

Nirgrantha, you have to understand it. Your love for me is there, but your whole past will interfere with it.

I still love Somendra and I will always love him. He is a beautiful man of great potential, just as Nirgrantha is, but my love for him also became difficult for him. You don't know your limits. You cannot accept even love because you have been told again and again from your very childhood that you are worthless, that you are not worth loving.

Your mother has said it, your father has said it, your teachers have been telling you, your priests have been telling you -- from everywhere you have received the message that you are worthless unless you prove otherwise. You are not accepted as you are.

And I accept you as you are, I love you as you are. I don't expect anything. I don't want to improve you, I don't want to better you, I don't want to make you something great, extraordinary, spiritual. I love you as you are in your ordinariness, and that is difficult for you to accept. You will reject my love. That is what the hard part in it is -- not my love but your rejection. You would really like me to punish you!

If I had punished Somendra he would have been here. If I had punished him enough that would have been acceptable, because you have been punished from your very beginning. In fact, you have learned it: that unless somebody punishes you he does not love you. Your mother punished you, your father punished you; your teachers punished you -- everybody punished you because they loved you so much that they wanted you to become somebody special. That's why they were punishing you: you were punished for your own sake.

And I don't punish anybody at all. That is the trouble, that is the hard part. You cannot accept my nonpunishment. I don't create any guilt in you. If you are negative about me I accept that. I don't say, "Don't be negative -- it is sin." I simply say, "Watch it, accept it. That is part of your upbringing. And it will dissolve easily; there is no hurry either. And I love you with all your limitations, with all your flaws."

That's one of the reasons why in India I am being condemned and opposed, because their idea of a spiritual man is one who tries to improve people. I don't try to improve anybody. Who am I to improve you? I can shower my love on you, and if that love is accepted you will start growing; that love will nourish you but you reject it.

The most difficult thing in life is to accept love. When somebody says, "I love you," listen. Whether you say it or not, somewhere inside you there is a no -- because you cannot accept the idea that you are worth loving, that anybody can love you. He must be cheating you, he must be deceiving you; he must have some ends in his mind. He wants to exploit you.

No woman believes it when you tell her, "I love you." She thinks, "This man is trying to exploit my body. He wants to use me as an object." She is reluctant, she creates every kind of barrier; she rejects, she withdraws. These are her ways to test whether you really love her. She will create every kind of objection to your love and will wait and will see whether your love is still alive. Unless she is convinced totally that you love her, she will not accept your love. And even then that acceptance is only superficial; soon she will start nagging you, soon she will start taking revenge, soon she will be fighting with you.

And the same is true about men -- even more so. That's why no~woman ever says to any man, "I love you." She never initiates the process, because to tell any man, "I love you," means danger. He will escape, he will escape immediately! The woman only withdraws, but she does not withdraw totally; she withdraws only so far. She remains in a way available. Even if she says no she says it in such a beautiful way that you feel there is a possibility of yes.

One day I saw Nasruddin very happy and I asked, "What is the matter?"

He said, "The woman I love has said to me that 'This is the last time I am saying no!'"

The man thinks that a woman's no means yes. Somewhere, the way she says it... the word is no, but it carries the meaning of yes. She withdraws only so far that she remains within your reach. But man really becomes afraid, very much afraid.

Man is a weaker sex. This is my categorical statement: man is a weaker sex. The woman is a far stronger sex. Nature has made her more strong. She has to be more strong to give birth to children, to carry the child for nine months in the womb. She has a more resistant body, she lives longer than man, she is more healthy

than man. More men commit suicide, almost double the number of women. Although women talk about suicide -- sometimes they even take pills, but always in such a way that they can be saved. Out of ten attempted suicides only one succeeds, and that I also think by some mistake! But twice as many men commit suicide in comparison to women, and also double the number of men go mad in comparison to women.

Man is a very much weaker sex. He has no resistance: he falls ill more, he lives less -- five years less than women... So the moment a woman says, "I love you," he becomes very much afraid.

One sannyasin has asked, "Why is it that whenever a woman approaches me I become frightened and scared?" k is not an individual, personal problem. Every man becomes afraid when a woman approaches him. That's why women all over the world have decided not to approach men, never to initiate anything -- wait. The woman functions like a mousetrap: she simply waits for the mouse to come in. And the mouse comes! He will go round and round, make a few circles, look here and there, watch, come a little closer and see whether there is any danger or not... and then, slowly slowly, he will be caught.

And then the woman can always say, "I was never after you!" And she has always been after you. That mousetrap was watching, looking where the mouse is going, what he is doing, how far he is. But the woman remains very detached, aloof; that is part of her feminine beauty and attraction. If she jumps upon you, you will escape! Just think of a mousetrap running after a mouse -- do you think it will ever catch any mouse? Impossible! The mouse will run into its hole and will never come out!

You say, Nirgrantha: IN SPITE OF "KNOWING BETTER" I HAVE TO SEE VOU AS ALL-POWERFUL...

That is why the priests have been telling you that you are helpless, without God you are powerless: God is omnipotent, omniscient, omnipresent. They make God all-powerful so that you can depend on God. And, of course, depending on God means depending on the priest.

I am not a priest. And I agree with Dionysius totally that God is not powerful, God is not power at all. There is great insight in that statement. In fact, God is not a person at all, God is only a quality -- a beauty that surrounds existence, a fragrance, a dance, a celebration that goes on and on in the trees, in the birds, in the animals, in the rocks, in men, in women. God is this organic unity, this organic accord that exists between the smallest grass leaf and the biggest star. There is a communion, there is a love affair. God is a love affair! And it is always going on, it is always a honeymoon -- except for man, because man has fallen out of this immense harmony.

And the priest does not want you to go back to the harmony. If you go back, his whole profession is gone. It is a great investment; millions of people are involved in it.

There are thousands of religions on the earth -- three hundred big religions, and then there are subsects and sects and sects within sects. It is almost like a Chinese magical box -- box within box within box. You go on and go on unwrapping it and you will never come to the end. There are Christians, and then there are Protestants and then there are Catholics. And then among Catholics there will be different churches, and among Protestants different sects, and then small sects...

The whole earth is exploited by the priests. If they are counted they will be in millions. It is one of the greatest vested interests.

I am not in any way powerful. In fact, I am not. That's the only way you can commune with me -- a nobody, a nothingness. And I live in agnosia, in a state of not-knowing, in a state of silence. You can have a communion with me only if you also come to the same state: the state of not-knowing. That's why I go on destroying knowledge. I have to destroy all the knowledge that you have gathered. All has to be burnt, completely burnt. Unless you become a no-mind you will not be able to see me, understand me. Becoming a no-mind you will suddenly have a transformation; your vision will be clear.

You say: I HAVE TO BE DEPENDENT ON YOU FOR MY LIBERATION...

No dependence can ever lead to any liberation; dependence will lead to more dependence. Liberation means liberation from the very beginning. I am not here to make you dependent on me. I am here to help you to be independent. That is the function of the Master: to help the disciple to be totally independent.

You say:... SOMETIMES IT FOLLOWS THAT THEN I HAVE TO BE AFRAID OF YOU AND

YOUR "PUNISHMENT."

That you are unnecessarily waiting for. I never punish anybody; nobody need be afraid of me. You can all go against me, you can all betray me, you can all be enemies to me, but I cannot punish you. The very idea is not possible. I can only pray for you, I can only love you.

You say: UNDERSTANDING DOESN'T EFFECT THE CURE, WHAT TO DO?

No. Understanding will bring the cure. You have not yet understood, Nirgrantha. Understand the whole process of the priesthood and its investment; see the priest inside you and become aware of the priest speaking to you. Don't get identified with your inner conscience, be liberated from it. The moment you are aware of the whole process you will be freed. The problem will disappear as if it existed never.

Theologia Mystica

Chapter #15
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The first question

OSHO,
DO YOU REALLY LOVE SOMENDRA STILL?

Manu,

MY LOVE is not conditional. Love cannot be conditional -- either it is or it is not. It is not caused by anything, hence nothing can disturb it. But you know something else in the name of love: you know only infatuation, attraction, lust. Your love is nothing but a subtle strategy to exploit the other, hence it is bound to disappear sooner or later -- and you will find enough reasons why it disappears.

But my love is not a relationship. I love you because I am love. Even if I want to I cannot unlove you.

What Somendra does, what he says, how he behaves does not matter at all as far as my love is concerned -- his doings and sayings are absolutely irrelevant. My love continues and will continue. And that is the only hope for him, because he is a tremendously intelligent person and he has tasted something of my love; he has known his heart opening up a few times. One time he was very close, very close, but missed only by inches. One can come to the abyss and can turn back. One step more and he would have been what he is now pretending to be.

Hence he will miss me, immensely he will miss me, and sooner or later he will be back. And I will invite him back whenever the time is ripe, whenever I feel that this is the time for him to put his ego aside and come back home. But I will have to wait for the right moment. It is difficult to find the right moment, it is very easy to miss it.

Gautam the Buddha used to say that life is like a vast palace with thousands of doors. All the doors are closed except one. And a blind man on a dark, dark night has lost his way in the palace. There is nobody who can show him the way out; all the guards are gone, the palace is utterly empty. He stumbles, gropes, he tries to find the way out, and he passes thousands of closed doors. Slowly slowly -- and naturally -- he becomes convinced that no door is open.

And then suddenly he comes to the door which is open. But he has tried and touched and groped and always found ten thousand doors closed. He feels so tired, exhausted, that he thinks, "This door is also going to be closed. Why bother?" And he passes the door without making an effort to see whether it is closed or open. Again he will have to pass thousands of doors. One never knows when the next opportunity will be when he will come back to this door which is open.

And any small excuse -- just an itching in the head -- and he can miss it. He can start scratching his head and he can miss it. Just a thought in the mind, and he can become distracted and he can miss it. A fly can distract him; a noise, a dog barking somewhere outside is enough.

This story Buddha has repeated many times because it is so true about life. And Somendra has missed the open door this time. I will have to wait for the next time when he is again close to it. But man remains always unpredictable; nobody can say anything about it, when the next moment Will come -- just the next moment may be the moment or it may take years. But love is always open, always ready to take you back.

And I was aware of certain things which were going wrong in him. That's why I told him to go to the West, because it was becoming difficult for him here. He was boiling with negativity inside and there was no possibility to express it here. I have sent him to the West so he can cathart -- this is just part of catharsis. Soon he will realize it because he is not a stupid person; soon he will realize where he has gone wrong. And the moment he realizes it I will call him back.

Another question has been asked about Somendra by Prabhu Maya. She says: "Osho, you keep telling us that we are enlightened and all we need to do is to become aware of it. So what is wrong with Somendra declaring himself enlightened and dropping sannyas?"

Maya, I keep telling you that you are enlightened -- but you are not to believe me. You have to experience it. And if you experience it you cannot drop sannyas; it is impossible. Because you experienced it through sannyas, how can you drop it? You will be immensely grateful to it. And if you experience what I am saying to you, you will not be in a hurry to declare it; in fact, you will hide it, you will wait for me to declare it. There is no need for you to declare it. The moment one becomes enlightened there is nobody to declare it; there is no desire to declare it.

And that's what Somendra was trying here in every possible way. He was restless; he was trying and asking me in direct and indirect ways to declare him enlightened. But how can I declare unless you have experienced it? When he experienced satori I did declare it. But there is a difference between satori and samadhi.

Satori means only a glimpse, a faraway glimpse. Satori is a Japanese word, very beautiful, untranslatable, but it can be described. It is like on an open day when there are no clouds you can see in the sun the Himalayan peaks, the virgin snow on the peaks shining like silver or gold, from thousands of miles away. You are seeing the truth, but the distance between you and the truth is there -- you are not it. This is satori. Seeing the truth but not being it is satori.

Then there is the Sanskrit word samadhi which is also untranslatable. Samadhi means being the truth: where the knower and the known become one, where the experienced and the experiencer are one. It is no more a question of an open, unclouded day, it is no more a question of the sunlit peaks rising high in the sky. You are it! -- not even the distance of a single inch.

Chuang Tzu says: Even the distance of a hair is enough, and heaven and earth fall apart. Just the distance of a hair -- not much at all, almost negligible -- but it is enough to separate earth from heaven. When even that much difference is not there, one is enlightened.

Somendra has not yet experienced it. He has immense desire to experience it -- that desire is becoming a cause of his misery. That desire is the hindrance, because to desire anything means you are in the mind. All desires are in the mind, even the desire for God, the desire for enlightenment, the desire for truth, for freedom -- all desires. Desire as such is part of the mind. And mind is the barrier, not the bridge.

The last desire to leave is the desire for enlightenment. And, of course, because it is the last desire it becomes very intense. All the energies involved in all other desires -- for money, power, prestige, et cetera -- all become concentrated on a single desire, the desire for enlightenment. It imprisons more than any other desire because aU other desires are divided: there are many millions of desires, and your energy is

fragmented. But the desire for enlightenment, your whole energy pours into it. It is the thickest and the strongest chain that keeps you imprisoned, and it is the last to give way.

And that desire is surrounding him very deeply. He has come to the last desire, and that is a great advancement, that is a great achievement. It is no mean achievement, mind you; it is one of the greatest achievements, to come to a single desire. In a way it is very strong; that is its danger. In another way, because it is only one desire and you have been able to drop so many desires, you can drop it too. But because of this desire to become enlightened he is getting caught.

I feel very much for him because he is one of those few sannyasins who were coming close to the ultimate. I hope that soon he will understand the mistake.

Prabhu Maya, your question shows something about you too. It is not really about Somendra -- Somendra is just an excuse. The way you have formulated the question shows something about you. You say: "You keep telling us that we are enlightened and all we need to do is to become aware of it. So what is wrong with Somendra declaring himself enlightened and dropping sannyas?"

Both these desires must be in you too: to declare yourself enlightened and to drop sannyas. In the name of Somendra you are trying to defend something unconscious in you. Become aware of it. Nothing is wrong in being enlightened, but Somendra is not yet enlightened -- I know him far more deeply than he knows himself. Nothing is wrong in dropping sannyas -- many people drop sannyas and I don't care a bit. But about Somendra I do care, because he was so close. Just the last rung of the ladder... and he has dropped the ladder.

If the person who has not even started the journey drops, who cares? He is not even on the path and he drops. In fact, he is not dropping anything because he has nothing. But Somendra had something precious. And dropping sannyas iS not just dropping sannyas; it is disconnecting yourself from me. And all that has happened to him has happened through the connection. I am still connected, but from his side something has gone wrong.

It is like when you phone somebody: from your side everything is clear -- you can hear the other person -- but from his side something is wrong -- he cannot hear you. Communication becomes impossible.

That's what has happened: from my side everything is clear, from my side everything is as it has always been -- the same love, even a little more, if a little more is possible. But from his side he has put down the phone. He will realize it soon and he will see that he has harmed himself. But sometimes it happens: unknowingly, unconsciously, one can become a victim of some deeprooted desire. And the desire for enlightenment is in everybody.

Enlightenment simply means becoming full of awareness, and he is not yet full of awareness. Yes, once in a while like a breeze the awareness comes to him, and in those moments one can be befooled and deceived, but it has not become his state. If it had become his state there would have been no restlessness in him for it to be recognized or for declaring it. When I am here to declare your enlightenment, you need not.

And it is impossible to drop sannyas after enlightenment -- you will feel so grateful that doing such an ungrateful act is inconceivable.

The second question

OSHO,
YOU SAY YOU WANT TO SHOW INDIA "LOVE," YET MOST INDIANS WHO COME HERE, WHEN FACED WITH LOVE, SEE IT ONLY AS LUST. WHAT SHOULD BE DONE ABOUT IT?

Krishna Prem,

MIND of India is one of the most ancient minds in the world, hence it has its problems. A child has no problems -- they are yet to arrive -- but the old man has a long past, and the whole past goes on becoming bigger and bigger every day. It is accumulative. It carries a thousand and one hang-ups, obsessions, nightmares, unlived experiences still hankering to be completed...

India has one of the longest histories in the world. Compared to India, America is just a new-born child. Even the orthodox historians believe that India has lived for at least ten thousand years, without a single revolution. Revolution means destroying the old and beginning the new -- then it would have been totally different.

One day I asked Mulla Nasruddin, "Your umbrella is so new, so beautiful. When did you purchase it?"

He said, "It is a miracle, Osho! It is not new, it is at least thirty years old."

I said, "Thirty years old? It looks so new -- as if it has not been in the rain even a single time!"

He said, "It is thirty years old, but has been exchanged for many other umbrellas at least a hundred times.Just the other day in the temple again it happened!"

Now, if just the other day it happened again that you exchanged it for somebody else's umbrella and you still call it thirty years old, that is another matter. But India has not changed its umbrella for ten thousand years -- and that is according to the very conventional, orthodox historians. If you listen to the Hindu chauvinists, then India has lived at least ninety thousand years. That was the calculation of Lokmanya Tilak -- he also lived in Poona. Ninety thousand years was his calculation. Whether it is ten thousand or ninety thousand it does not matter. All that matters is it has a very long past and that past has never been broken; it still continues.

During this long past, India has lived a very repressed life. At least twenty-five centuries are perfectly well-known, historically well-known; before that things are a little vague. But these twenty-five centuries after Gautam Buddha and Mahavira are perfectly well-known. In these twenty-five centuries no other country, no other culture, no other race, has been so life-negative as India. A strange disease entered into India's heart, something like a cancer -- incurable. It became obsessed with the idea that if you want to attain to God or liberation you have to be life-negative, you have to renounce life -- as if God is against life.

Now this is the most stupid thing that can happen to any country. On the one hand people go on saying, "God created life, God created existence, God created us -- God created everything that is," and on the other hand the same people, very illogically, go on insisting that "If you want to come closer to God you will have to renounce the world that he has created."

It is almost saying something like this: that if you want to love Rabindranath Tagore you will have to hate his poetry, or if you want to love Picasso you have to destroy his paintings. If God is the creator, if God is the poet, the musician, the dancer, then this whole existence is his dance, his painting, his music, his poetry, his song. This whole existence is srimat bhagavadgita, God's song. If you want to come close to God you will have to come closer to this existence.

But India has lived with this denial. Why did this denial appeal to India so much? Denial always appeals to the ego. The ego lives surrounded by no's: no, no, no. It lives in a forest of no's. The moment you are full of yes the ego starts dying -- a natural death, a very effortless death; you have not to kill it. Yes is the death of the ego.

The Indian mind became egoistic about its spirituality, about its religiousness, about its sacredness, about its ancient heritage. And the more egoistic it became, the more it had to live and nourish the ego through denials.

In India, a man is thought to be a saint according to the quantity of things around him that he denies. He denies himself food, he denies himself all the comforts of the body, he denies himself shelter, he denies himself even clothes -- he denies himself everything that human nature feels comfortable with -- then he becomes a great saint, a mahatma.

That's why I appear almost like a sinner; it is a natural conclusion. If denial, saying no to life, is to be a saint, then certainly I am not a saint. I say yes to life, to all its joys and beauties, to all its splendor. I say a total, wholehearted yes. I am ready to accept being called a sinner, but I am not ready to deny life.

Love is saying yes to life. Love is nothing but saying yes to life. Hate is saying no to life. And in India the person who hates life, renounces it, denounces it, condemns it, is worshipped as a saint. And because of these people and because of this tradition and because of this conditioning, everybody has become repressed. Everybody's love energy is in a perverted state. When love becomes perverted it creates lust. Love is beautiful, lust is ugly.

When you see a woman, a beautiful woman, or a beautiful man, you can see her or him through loving eyes or lustful eyes -- and the difference is tremendous but very delicate. When you see a woman through loving eyes you are seeing a roseflower or a lotus or a sunset. And if you say the sunset is beautiful and if you stop for a moment, nobody will say that this is wrong, that this is immoral. If you say that the roseflower is beautiful and if you go close to the roseflower to smell the perfume of it or even to touch it tenderly, softly, to feel its velvetiness, nobody will call you a sinner. People will think you are a poet, a sensitive man, that you have some aesthetic sensibility.

But if you go to a beautiful woman just to touch her, to see her skin, to feel it, and to say to her, "You are beautiful!" suddenly great fear arises. This cannot be done; this is immoral -- she is somebody else's woman. Or even if she is your own woman, this has to be done in privacy, as if you cannot enjoy the sunset openly -- you have to hide somewhere, then you can enjoy -- you cannot enjoy the starry night.

Love simply means sensitivity to beauty, to life. Lust means a desire to exploit, a desire to use the woman as a means. Lust is sexual, love is sensitive. There may be sex in love, but then it has a totally different connotation, a different meaning, a different flavor. Then it is not the center of it.

In a loving relationship sex may happen, may not happen; there is no inevitability about it. If it happens then it is part of love, of sharing energy. If it does not happen, that too is part of love. There is no need to come to the physical level; you are capable of sharing your energies psychologically, spiritually.

So love has many dimensions, at least three dimensions: the physical, which can become sex; the psychological, which becomes friendship; and the spiritual, which becomes prayer. And it is possible that in love all three dimensions may be present simultaneously, but they are all part of a loving approach towards life. There is no exploitation; there is no desire to use the other as a means and then throw them away.

Lust means sex is the center: you don't have any sensibility for beauty, you don't have any aesthetic sense. Can you think of a man of aesthetic sense going to a prostitute? Impossible. Can you think of a man who has some aesthetic sense raping a woman? Impossible. Or even hitting a woman in the crowd or just touching her body in such a way as if he was not meaning to touch her, as if it happened accidentally? This is not love, this is not sensibility, this is not sensitiveness. It is lust.

Lust means you don't respect the other at all. You have a deep, repressed desire, repressed sexuality which comes in many perverted ways. Then your eyes become covered and colored with only sexuality.

The most important thing in the Indian mind is sex. Hence every day so many rapes happen, and no woman is safe walking on a street. How many sannyasins have written to me, particularly women sannyasins, saying, "Is it not our right to walk alone under the stars in the sky? Are we not human beings? Don't we have such a simple human right?" But in India it is impossible.

Just the other day a young woman sannyasin was attacked by four Indians. Of course she screamed, and some sannyasins reached in time; otherwise they were going to rape her -- they had torn her dress apart. And this is not just one accident, it has been happening every once in a while for almost six years.

The Indian mind is so sexually repressed that it cannot love, it can only lust. And once the lust is there you start looking at everybody else in the same way; that is your language.

When two Western sannyasins are hugging each other and the Indian -- any Indian -- sees them, the only idea in his mind is that of sex and lust; he cannot understand love. Not a single sannyasin from the West in these six years -- and thousands have come, at least fifty thousand people come every year -- has raped any Indian woman. But hundreds of attempts have been made by the Indians on Western women, and not only by ordinary people but even by police officers. Even to go to the police station is dangerous! Everywhere there are wolves -- and these are very spiritual wolves, very religious! But they know only one language: that of lust.

Two drunkards were walking home across a bridge, when one suddenly lost his balance and fell into the river.

"Help! Help!" echoed from under the bridge.

The help took a little while coming. When they found the drunkard, he was already dead.

"What happened?" asked his friend.

"He drank too much water," was the reply.

"Poor guy," exclaimed the drunkard, "it was the first time he drank water!"

Two little Indian pigs were chatting.

"What a boring day! Nothing happening!"

"Yeah!" sighed the other.

"Got any ideas for an adventure?"

"No, have you?"

"Well," said Pinky, "why don't we go down to the butcher shop and have a look around?"

"What for?" asked his friend.

"To see if there is any new naked lady!"

Sex can be raised to higher levels of love and prayer, and sex can also be reduced to lower levels of lust and animality. Sex can become a conversion or a perversion; it has both the possibilities. And because of twentyfive centuries of continuous condemnation, every Indian is full of perverted ideas.

A farmer lived with his young, voluptuous, blonde haired daughter who was a virgin.

One day three young men came and asked to stay the night. The farmer agreed, but to protect his daughter's virginity he placed a chastity belt with steel claws around her vagina.

The next morning the farmer woke the three young men, shouting, "Drop your pants!"

One young man dropped his pants, showing his tool all mangled and bloody. The second young man dropped his pants, showing his tool all mangled and bloody, but the third one revealed his manhood still intact.

"Ah," said the farmer, "at least one of you is moral and decent! Thank you, young man!"

Shaking his head, the young man opened his mouth, scattering blood and broken teeth in all directions.

Life should be lived naturally, life should be lived according to the laws of nature -- not according to the laws of Manu, not according to the ascetics, not according to the saints, but according to the Dhamma. Ais dhammo sanantano, Buddha says: This is the eternal law. We have to find the eternal law in things, how the whole universe runs in a harmony, how there is such tremendous order. It is not a chaos, it is a cosmos. Man has also to become a cosmos, and it is possible only through love.

You ask me, Krishna Prem, how to help them. The only way to help them is to persuade them to meditate, to be here, to become more sensitive, more aesthetic. It is a great work because to change such a big country with such a nonsense past it is not an easy job. But it is a challenge and worth accepting!

The third question

OSHO, DURING LECTURE RECENTLY, I SOMETIMES GET THIS ALMOST IRRESISTABLE URGE TO JUMP UP AND DOWN, WAVE MY ARMS AND SING OR MAKE NOISES. I AM SCARED THAT ONE DAY I WON'T BE ABLE TO CONTAIN IT AND I WILL CAUSE A DISTURBANCE. WHAT SHOULD I DO?

Prem Veechi,

YOU NEED not worry. That is the responsibility of the guards! That is for them to think what to do. What can you do? If it becomes irresistible, if you cannot contain it anymore, what can you do? What can I do? That's why we have the guards, just to divide responsibility -- that is their responsibility.

But why is this happening to you? Just meditate over this story:

A man lost his prick in an accident. Quite upset, he went to see a doctor to ask if anything could be done

"Well, you're lucky," said the doctor, "I have an elephant's trunk in my fridge and if you don't have any objections, we could do some surgery and use it as a replacement."

Happy that there was some solution, the man agreed. After a successful operation the man returned home satisfied. A few weeks later he went to see the doctor for a check up.

"Everything okay?" the doctor asked.

"Oh yeah, doc, it's fine!" he answered. "It's jolly good, this new instrument."

The doctor turned to the man's wife and asked if she had any problems with it.

"No," she replied, "but when we visited the movies last time, something strange happened. James really started to get turned on. He started jumping up and down in his chair and snorting all the time. When I asked him what was happening he said, with eyes big and red and sweat dripping from his forehead, "Can't you see the bag of peanuts on the chair in front of us?"

Veechi, you better go to the Medical Center. You need a total check up! Do you see a bag of peanuts in front of you? What makes you so excited? So leave it to the Medical Center and to the guards, and don't bother me about such problems. Once in a while I expect such things to happen!

The fourth question

OSHO,
WHY IS IT THAT EVERY RELIGION BOASTS ABOUT BEING THE GREATEST AND TRUEST RELIGION IN THE WORLD?

Svabhava,

IT IS strange but it is true that although religions have been teaching people to be egoless, they have only succeeded in making people egoists. Maybe they have helped people to get rid of the gross ego -- which is not very difficult because the gross ego is very clearly seen by everybody -- but they have created a bigger problem than that. Their solution has been a curse, not a blessing: they have created a very subtle ego in people.

The gross ego is direct. The newly rich you can see by his eyes, by his nose, the way he walks, the way he talks -- you can see the gross ego, very gross. The politician when he is in power, you can see. It is not difficult; it is very tangible.

But the religious person has a very subtle ego; he says, "I am a humble man." In fact he wants to be recognized as the humblest man in the world, and that is the subtle ego.

Once a Sufi fakir was brought to me and his disciples said, "He is a very humble man." When he came, he really touched my feet, and his disciples looked at me with their eyes saying, "Look, how humble he is!" And he said to me, "I am nothing but dust on your feet!"

I said, "I can see you are!" And he was offended. I said, "This is strange! You yourself are saying that you are just dust on my feet and nothing else. I can also see that you are right. You are absolutely right! I don't deny it, I agree! But why are you becoming so angry with my agreement?"

In fact, he wanted something else: he wanted me to say, "You are so great, so humble, so simple! You are a man of God!" Then he would have been happy.

Religions have created a very subtle ego in the world. You will see it in the saints, in the mahatmas, in the sages -- a very subtle ego. But it is there and it is far more dangerous because nobody can see it unless he has tremendous intelligence. And the person himself may not even be aware of it; he may really think he is a humble man. Because of this humbleness, which is cultivated from the outside and has not arisen from inner vision, the ego goes into a hiding place; it starts moving in the unconscious.

That's what I mean when I say "the subtle ego." The gross ego functions in the conscious mind; it is available. You can see it, you can pinpoint it. The subtle ego goes into unconscious layers. It goes deeper in you, in such dark spaces where it can work without your being aware of it. Then it finds vicarious ways: it will claim that "My religion is the greatest religion!" It is not concerned with the religion at aU; it is an effort of the subtle ego to prove itself great -- greater than others. But now it cannot say it directly; it has to say it indirectly, via something. It will say, "My country is the greatest country in the world." Every race believes that. "My race is the purest in the world." Every race believes that. "My people are the greatest people on the earth." Everybody believes that. "My religion, my scripture, my morality, my culture" -- but the emphasis is on "my." Whether it is religion, culture, society civilization -- it does not matter what it is -- the emphasis is on "my," and behind "my" is hiding the "I."

AU these religions go on boasting, fighting with each other, trying to prove themselves greater. Ask the Indians; they will say their country is the holiest country in the world. Why? -- because the twenty-four avataras of the Hindus were born here; they had chosen India to be their birthplace. Ask the Jainas; they will agree, but for a different reason -- not because of the twenty-four avataras of the Hindus. They don't think them of any value; one of the Hindu avataras, Krishna, has been thrown in hell by the Jainas! India is great and sacred because of the twenty-four teerthankaras, the Jaina Masters, the Jaina enlightened ones. It is a different reason on the surface. Ask the Buddhist. He will say, "Yes, India is the greatest country because Buddha was born here" -- not Mahavira, not the Jaina teerthankaras.

In fact, the Buddhist has never accepted Mahavira as an enlightened person. The Buddhists have always condemned Mahavira as a little perverted because he was moving naked -- something is wrong with the man! In contemporary language you can say the Buddhist has always thought of Mahavira as a masochist, torturing himself.

And ask the Jaina: he thinks the Buddha was not a real ascetic -- he lived in a little bit of comfort. He was not a real ascetic like Mahavira, moving naked in the heat, in the rain, in the cold, in every season, and

almost starving. There is a record of his twelve years of spiritual exercises in which it is said that he ate only once every week or every month -- only once. Sometimes he would eat after one week, sometimes after two weeks, sometimes after three weeks, sometimes after four weeks -- only once. In the whole twelve years he ate only three hundred and sixty-five times; that comes to one year. On average, in twelve days he ate only once. Now this is asceticism! Buddha eats at least once every day; he lives in comfort. He is a good man but not enlightened, not yet enlightened -- according to the Jainas he will need at least a few more births to become enlightened. But the Buddhist thinks India is the sacred land because of the birth of Buddha. The same is true about others.

Jews think they are the chosen race of God because God himself delivered the Ten Commandments to Moses. In fact, I have heard the story that first God asked other races, "Would you like to have Ten Commandments?" He asked the French and they said, "They are so much against adultery, we don't want them!" He asked the Hindus and they said, 'They are so much against greed, we don't want them." And so on and so forth. Finally he asked Moses, "Would you like to have the Ten Commandments?" And Moses said, "How much will they cost?" He did not ask at all about what those Ten Commandments were -- a Jew is a Jew! -- he asked, "How much will they cost?" God said, "Nothing." Then Moses said, "Yes, you can give me ten, twenty, thirty, as many as you want!"

But Jews think they were the chosen people -- God has given them the Ten Commandments -- and they still think they are the chosen people. They have suffered for three thousand years just because of this stupid idea that they are the chosen people, but they insist that they are the chosen people and Jerusalem is the sacredmost place on the earth.

And the Christians think in the same way because their religion is born out of the only source, the real source, the Son of God, Jesus Christ. And they make it absolutely clear that he is the only begotten Son of God, otherwise others may start claiming for other sons of God. God has only one son: "One God, one son, one religion" -- and that is Christianity.

And ask the Mohammedans; they say, "Yes, the Bible was sent by God, Moses gave his first version to the world, but then man progressed and a new, more sophisticated edition was needed; that was given by Jesus. Then the world progressed still more; the last edition is the Koran. And God has said in the Koran that now there will be no more books coming from above -- this is the last. And the last is bound to be the best."

Remember how the logic works: the Hindus say, "The Vedas are the first, and the first is bound to be the best. " And Mohammedans say, "The last -- and the last is bound to be the best." But the deep desire is simply one: that "We are the highest, the greatest, the best people in the world." And we go on finding reasons, excuses, rationalizations, but it is nothing but human stupidity and human ego.

Four union members were discussing how smart their dogs were. The first was a member of the Vehicle Builders Union and said his dog could do maths calculations. His dog was named T-Square and could go to the blackboard and draw a square, a circle and a triangle with consummate ease.

The Amalgamated Metal Workers Union member said his dog was much better. He then told his dog, named Slide Rule, to fetch a dozen biscuits and divide them into four piles. Slide Rule did all this without problems.

The Liquor Trades Union member admitted that both dogs were quite good, but he felt his dog could do much better. His dog, named Measure, was told to go and get a stubby of beer and pour seven ounces into a ten ounce glass. The dog did this without a flaw.

They turned to the Waterside Workers Union member and asked him, "What can your dog do?"

The Waterside Workers member called his dog, named Tea Break, and said to him, "Show these bastards what you can do, mate!"

Tea Break went over and ate the biscuits, drank the beer, pissed on the blackboard, screwed the other three dogs, claimed he injured his back, filed a workers' compensation form and shot through on sick leave.

It is the same -- whether about dogs or about religions, it is the same ego persisting, trying to prove that "I am better than you, holier than thou." It can be allowed to dog-owners because they are not much better than dogs -- otherwise who bothers to own a dog? But to religious people it cannot be allowed, it cannot be forgiven. Their whole message is of egolessness. Hence to brag and boast that "My religion is the best" is sheer nonsense. It is ridiculous, it is absurd.

And once the religions stop boasting about their religions' greatness, all unnecessary conflicts in the

world will disappear. Otherwise small things. just small things, are enough to create quarrels. And even amongst those who belong to the same religion there are sects and sub-sects.

Jainas have two sects, the digambaras and the svetambaras. The only difference is that the svetambaras think Mahavira was not naked, although he appeared naked, His clothes were given by gods and they were invisible, transparent. All the women here would feel jealous -- transparent clothes, and given to Mahavira! They should be given to the modern woman, to the contemporary woman. All that she wants is clothes which don't hide anything but expose. Now transparent clothes -- a great discovery, given by the gods! So it was only to fools that he appeared to be naked, other vise he was completely clothed.

And the digambaras say that he was naked. Now according to the svetambaras, the digambaras are fools: they could not see that he was not naked, although he appeared naked. And the digambaras think that the svetambaras are just destroying the whole religion, because Mahavira's nakedness proves his innocence, that he was like a child, and they are destroying the whole thing. That is the only difference, the uniqueness. Neither Jesus is naked nor Mohammed nor Moses nor Buddha nor Krishna nor Confucius -- nobody else amongst the great founders of religion is naked. Mahavira's nakedness is his specialty!

This is their fight, and they quarrel and continuously argue. For two thousand years they have been writing against each other and trying to prove who is right. And the point upon which they disagree is so stupid, so childish!

What is the difference between Protestants and Catholics? Nothing at all, nothing as far as any essential teaching of Jesus is concerned -- just ordinary invented theories, dogmas, theologies. This man Luther was an egoist, as all so-called saints are, and he could not tolerate that the Pope should be the only mediator between humanity and God. He claimed himself to be the mediator, direct, not via the Pope. He received messages direct from God. Why should he receive them from the Pope? If the Pope can receive direct messages, why not Luther? That is the only difference between the Catholics and the Protestants, then everything else is just dust raised, smoke created to confuse people.

The essential core of all religions is not different, but different egos are in conflict. If you look at the essential core of meditations you will find only two things: one is meditation, the other is love. Meditation makes you capable of being alone and joyous, with no need of the other, and love makes you capable of sharing your joy with others. Meditation is inner, love is outer. Meditation is of the interiority and love is of the exterior.

And because these two sides have to be balanced, meditation and love balance each other. These are the two words, two aspects of the same coin, which are essential to every religion. You can call meditation prayer, you can call meditation by some other name, contemplation; that is immaterial. What name you give to love is immaterial: you can call it prayer, you can call it compassion; that is immaterial.

A man who is intelligent will be able to see that all the religions are basically one. And in the future that is the only hope: if we can bring all the religions to this understanding, to this realization, that the essential center is one... On the circumference we may differ, but those differences are only of detail and of no real consequence. But the egos won't allow this to happen.

And religious people cannot be forgiven; everybody else can be forgiven. I can forgive a sinner, but I cannot forgive a saint, because the saint's whole life should be a proof of egolessness, but it is not so. And we have to change this whole situation.

We have to bring a religiousness into the world which is neither Christian nor Hindu nor Mohammedan nor Jaina nor Buddhist -- just pure religiousness. That will be the greatest revolution, and humanity is waiting for it.

OSHO,
THE OTHER DAY YOU SAID THAT PUNDIT KOKA, WRITER OF THE KOKA SHASTRA, MUST HAVE BEEN THE DISCOVERER OF COCA-COLA. THAT EXPLAINS "COCA, " BUT WHAT ABOUT "COLA"

Sant Maharaj,

MEDITATE on this small story:

Grandma Zottola who has been voting in America for thirty years finally decided to become a citizen. She arrived in court on the appointed day. The first part of the test was on American history. The judge held

up a picture of Abraham Lincoln and asked, "Who is this?"

"That's-a Abraharn-a Lincoln-a," replied Mrs. Zottola. His Honor then held up a picture of George Washington. "And who is this?" he inquired.

"That's-a his wife-a!" answered Grandma with pride.

So Coca-Cola has both the names. Coca is the name of Pundit Koka, the writer of The Koka Shastra, and Cola must have been his girlfriend!

This Very Body the Buddha

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ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHA.
IT IS LIKE WATER AND ICE:
APART FROM WATER, NO ICE,
OUTSIDE LIVING BEINGS, NO BUDDHAS.
NOT KNOWING IT IS NEAR, THEY SEEK IT AFAR.
WHAT A PITY!
IT IS LIKE ONE IN THE WATER WHO CRIES OUT FOR THIRST;
IT IS LIKE THE CHILD OF A RICH HOUSE
WHO HAS STRAYED AWAY AMONG THE POOR.
THE CAUSE OF OUR CIRCLING THROUGH THE SIX WORLDS
IS THAT WE ARE ON THE DARK PATHS OF IGNORANCE.
DARK PATH UPON DARK PATH TREADING,
WHEN SHALL WE ESCAPE FROM BIRTH-AND-DEATH?
THE ZEN MEDITATION OF THE MAHAYANA
IS BEYOND ALL OUR PRAISE.
GIVING AND MORALITY AND THE OTHER PERFECTIONS,

TAKING OF THE NAME, REPENTANCE, DISCIPLINE,
AND THE MANY OTHER RIGHT ACTIONS,
ALL COME BACK TO THE PRACTICE OF MEDITATION.
BY THE MERIT OF A SINGLE SITTING
HE DESTROYS INNUMERABLE ACCUMULATED SINS.
HOW SHOULD THERE BE WRONG PATHS FOR HIM?

MY BELOVED ONES: I love you. Love is my message -- let it be your message too. Love is my color and my climate. To me, love is the only religion. All else is just rubbish, all else is nothing but mind-churning dreams. Love is the only substantial thing in life, all else is illusion. Let love grow in you and God will be growing on its own accord. If you miss love you will miss God and all.

There is no way to God without love. God can be forgotten -- if love is remembered, God will happen as a consequence. It happens as a consequence. It is the fragrance of love and nothing else. In fact there is no God but only godliness. There is no person like God anywhere. Drop all childish attitudes, don't go on searching for a father. Divineness is, God is not. When I say divineness is, I mean whatsoever is, is full of God. The green of the trees, and the red and the golden -- all is divine. This crow crying, and a bird on the wing. and a child giggling, and a dog barking -- all is divine. Nothing else exists.

The moment you ask 'Where is God?' you have raised a wrong question. Because God cannot be indicated anywhere. He is not in a particular direction, He is not a particular thing, He is not a particular being. God is universality. Ask where God is not, then you have asked the right question. But for that right question you will have to prepare the soil of your heart. That's what I mean by love -- preparing the soil of your heart. If you are full of love, the world is full of God -- they go parallel, they are part of one symphony.

God is the echo from the universe. When you are in love, the echo is there. When you are not in love, how can there be an echo? It is only you who are reflected again and again in millions of ways, it is you who are thrown back to yourself again and again. If you are in love, God is. If you are not in love, then what to say about God? -- even you are not.

I was thinking what should I give to you today? Because this is my birthday, I was incarnated into this body on this day. This is the day I saw for the first time the green of the trees and the blue of the skies. This was the day I for the first time opened my eyes and saw God all around. Of course the word 'God' didn't exist at that moment, but what I saw was God. I was thinking what should I give to you today? Then I remembered a saying of Buddha: SABBA DANAM DHAMMA DANANA JNATI -- the gift of truth excels all other gifts. And my truth is love.

The word 'truth' looks to me a little too dry and desert-like. I am not in much tune with the word 'truth' -- it looks too logical, it looks too 'heady'. It gives you the feeling of philosophy, not of religion. It gives you the idea as if you have concluded -- that you have come to a conclusion, that there has been a syllogism behind it, argumentation and logic and reasoning. No, 'truth' is not my word, 'love' is my word. Love is of the heart. Truth is partial, only your head is involved. In love you are involved as a totality -- your body, your mind, your soul, all are involved.

Love makes you a unity -- and not a union, remember, but a unity. Because in a union those who join together remain separate. In a unity they dissolve, they become one, they melt into each other. And that moment I call the moment of truth, when love has given you unity. First, love gives you unity in your innermost core. Then you are no more a body, no more a mind, no more a soul. You are simply one -- unnamed, undefined, unclassified. No more determinate, definable, no more comprehensible. A mystery, a joy, a surprise, a jubilation, a great celebration.

First, love gives you an inner unity. And when the inner unity has happened the second happens on its own -- you are not to do anything for it. Then you start falling in unity with the whole beyond you. Then the drop disappears in the ocean and the ocean disappears into the drop. That moment, that moment of orgasm between you and the whole, is where you become a Buddha. That moment is the moment Buddhahood is imparted to you. Or, better, revealed to you -- you have always been that, unaware.

My word is love. So I say: My beloved ones, I love you. and I would like you to fill the whole world with love. Let that be our religion. Not Christianity, not Hinduism, not Islam, not Jainism, not Buddhism, but love. Love without any adjective to it. Not Christian love -- because how can love be Christian? It is so stupid. How can love be Hindu? It is ridiculous. Love is simply love. In love you can be a Christ. in love you can be a Buddha -- but there is no Buddhist love and there is no Christian love.

In love you disappear, your mind disappears. In love you come to an utter relaxation. That's my teaching

to you, I teach love. And there is nothing higher than love.

Then I thought I should give you something beautiful on this day. And I remembered Hakuin's Song of Meditation. It is a very small song, but a great gift. Hakuin is one of the greatest Zen masters. His song contains all: all the Bibles and all the Korans and all the Vedas. A small song of few lines, but it is like a seed -- very small, but if you allow passage to it to your heart, it can become a great tree. It can become a Bodhi tree -- it will have great foliage and much shade and thousands of people can sit and rest underneath it. It will have big branches and many birds can come and have their nests on it.

See: I have become a tree. You are the people who have come to make their nests on my tree. You can also become this. Everybody SHOULD become this -- because unless you become this you will go on missing your fulfillment. Unless you become a great tree which has come to its foliage, flowers and fruits -- which is fulfilled -- you will remain in discontent. Anguish will go on gnawing in your heart, misery will linger around you. Bliss will be only a word, signifying nothing. God will be just gibberish.

When you have fulfillment then there is grace and then there is God. In your fulfillment you come to realize the benediction of existence.

This is a song of meditation. Hakuin has called it 'song' -- yes, it is a song. If meditation is without a song it is do and dead -- it does not beat it does not breathe. It is a song and a dance: sing it and dance it. Just don't think upon it -- then you will miss the messages you will miss its content. You will find this song and its meaning only when you are singing and dancing. When the music of life has overtaken you, has possessed you.

Hakuin's song is so small and yet so vast, it is unbelievable. How can a man condense so much truth and so much love and so much insight into so few words? But Hakuin was a man of few words, a man of silence. For years he would not speak at all, and then he would speak a word or two.

Once the Emperor of Japan invited him to deliver a sermon in the palace. And the queen and the king and the prime minister and the ministers and the high officials and the generals, they all had gathered with great respect to listen. Hakuin came, stood there for a single moment, looked around, and left the hall. The king was puzzled. He asked his prime minister, 'What is the Matter with this man? We had come to listen.' The old prime minister said, 'This is the greatest sermon that I have ever heard. He has said it! You had asked him to come and teach you about silence. He has taught it! He stood there in silence, he WAS silence. What more do you ask? What more do you demand? He was pure silence, standing there for those few seconds. He was utter silence. He was silence, throbbing, pulsating. But you were looking to hear some words.'

But about silence nothing can be said. And all that is said about silence will be wrong. How can you say anything about silence? To say something will be falsifying it. That's why Lao Tzu says Nothing can be said about Tao -- and if something is said, in the very saying of it, it has become untrue. Tao is silent. But that silence is not the silence of a cemetery. It is the silence of a garden where trees are alive breathing and yet there is utter silence. It is not a dead silence, it is an alive silence. Hence he has called it 'The Song of Meditation'.

Buddha says: My approach to reality is not of belief but of seeing. His religion has been qualified as 'IHI PASSIKA: Come and see.' Not as 'Come and believe.' Buddha says 'Come and see: IHI PASSIKA.' It is here, present -- you just come and see. He does not require you to believe. He is the only great teacher in the world who dropped belief -- and with dropping belief he transformed religion from a very low childish stature to a very mature thing. With Buddha religion became young. Otherwise it was childish. It was a kind of belief -- belief is superstition, belief is out of fear. And belief is blind. Buddha has given eyes to religion. He says: See, and there is no need to believe. And when you have seen then it will not be a belief, it will be knowing.

In this song of Hakuin you will see the way of seeing -- how to open the eyes. Because truth is always there, has been always there. It is not that the truth has to be produced. Buddha says: YATHA BHUTAM -- It is! It is already there, it is confronting you! It is in the east, it is in the west, it is in the north, it is in the south. It surrounds you -- it is without and it is within. But you will have to see it: IHI PASSIKA. Your eyes are closed, you have forgotten how to open them. Meditation is nothing but the art of opening your eyes. The art of cleansing your eyes. the art of dropping the dust that has gathered on the mirror of your consciousness. It is natural, dust gathers. Man has been traveling and traveling for thousands of lives -- dust gathers. We are all travelers, much dust has gathered -- so much so that the mirror has completely disappeared. There is only dust upon dust, layers and layers of dust, and you cannot see the mirror. But the mirror is still there -- it cannot be lost, because it is your very nature. If it can be lost then it will not be your

nature. It is not that you have a mirror: you ARE the mirror. The traveler is the mirror -- he cannot lose it, he can only forget it. At the most, forgetfulness.

You have not lost your Buddhahood. Buddha hood means the mirror clean of dust. The mirror again fresh, again reflecting, again functioning -- that's what Buddhahood is. Buddha hood means a consciousness which has become awakened. The sleep is no more and the dreams are no more and the desires have disappeared. The dust gathers, it is natural. But you cling to the dust -- your desire functions like a glue.

And what is your desire? That has to be understood. If you have understood your desire you have understood all. Because in the understanding of desire, desire ceases. And when desire ceases, suddenly you have a totally new feel of your being; you are no more the old. What is the desire? What are you searching? What are you seeking?

Happiness. Bliss. Joy. That's what you are seeking. And you have been seeking for millennia, and you have not found it yet. It is time, the RIGHT time, to think again, to meditate again. You have been seeking so hard, you have been trying so hard -- perhaps you are missing just because you are trying? Maybe it is trying that keeps you away from happiness? Let us think over it, brood over it. Give a little pause to your search, recapitulate.

You have been searching for many lives. You don't remember other lives, no need -- but in this life you have been searching, that will do. And you have not found it. And nobody has ever found it by searching. Something is wrong in the very search. In the search naturally you forget yourself; you start looking everywhere, everywhere else. You look to the north and to the east and to the west and to the south, and in the sky and underneath the seas, and you go on searching everywhere. And the search becomes more and more desperate, because the more and more you search and you don't find, great anxiety arises -- 'Am I going to make it this time, or am I again going to miss it?'

More and more desperation, more and more misery, more and more madness. You go nuts. And the happiness remains as far away as ever -- in fact it recedes farther away from you. The more you search, the less is the possibility to get it. Because it is inside you.

Happiness is the function of your consciousness when it is awake. Unhappiness is the function of your consciousness when it is asleep. Unconsciousness is your mirror burdened with great dust and luggage and past. Happiness is when the burden has been dropped and the mirror has been found again. And again your mirror can reflect the trees and the sun and the sand and the sea and the stars. When you have again become innocent, when you again have again become innocent, when you again have the eyes of a child -- in that clarity you are happy.

I was reading a few lines of Michael Adam. They are beautiful.

'Perhaps trying even makes for unhappiness. Perhaps all the din of my desiring has kept the strange bird from my shoulder. I have tried so long and so loud after happiness. I have looked so far and wide. I have always imagined that happiness was an island in the river. Perhaps it is the river. I have thought happiness to be the name of an inn at the end of the road. Perhaps it is the road. I have believed that happiness was always tomorrow and tomorrow and tomorrow. Perhaps it is here. Perhaps it is now. I have looked everywhere else.

'So: here and now.

'But here and now is clearly unhappiness. Perhaps then no such thing as happiness. Perhaps happiness exists not, it is just a dream created by an unhappy mind. Certainly it cannot be as I unhappily imagine it. Here and now there is not happiness. So happiness is not. I need not therefore waste myself on what is not. I can forget about happiness then; I can cease to care and instead concern myself with something that I do know, can feel and fully experience. Happiness is an idle dream: now it is morning. I can awaken and stay with unhappiness, with what is real under the sun this moment. And now I see how much of my unhappiness came from trying to be happy; even I can see that TRYING is UNHAPPINESS. Happiness does not try....

'At last I am here and now. At last I am what I am. I am unpretending, at ease. I am unhappy -- so what?... But is THIS what I ran from? Is this really unhappiness?...'

Think over it, meditate over it.

'And when I cease to try to be happy or anything else, when I do not seek anymore, when I do not care to go anywhere, get anything, then it seems I am already arrived in a strange place: I am here and now. When I see that I can do nothing, that all my doing is the same dream, in the moment that I see this, my mind the old dreamer and wanderer is for the moment still and present.'

Naturally. If you are not searching, not seeking, not desiring, not dreaming, for a moment the mind falls into a silence. It is still. There is nothing to hanker about, nothing to make a fuss about, nothing to expect and nothing to be frustrated about. For a moment the mind stops its constant chasing. In that moment of stillness you are in a strange place, you are in a strange space, unknown, never known before. A new door has opened. For the moment the mind is still and present.

'For the moment, here and now, the real world shows, and see: here and now is already and always all that I had sought and striven after elsewhere and apart. More than that: I have hunted after shadows; the reality is here in this sunlit place, in this bird-call now. It was my seeking aster reality that took me from it; desire deafened me. The bird was singing here all the while.

'If I am still and careless to find happiness, then happiness it seems is able to find me. It is, if I am truly still, as still as death -- if I am thoroughly dead, here and now.'

Happiness suddenly jumps upon you. When desire disappears, happiness appears. When the striving is no more, for the first time you see who you are. That knowing is what Buddha means: Come and see -- IHI PASSIKA. From where is he calling you: 'Come and see'? He is calling you from your desires. You have gone far away from your home, you have lost your home base. You are not where you appear to be. Your dream has taken you to faraway worlds -- imaginary; illusory, your own creation.

Zen people have a special word for meditation, they call it 'FU-SHO'. FU-SHO means 'unproduced'. You cannot produce it, you cannot do anything to bring it. You have to be passive, in a state of non-doing -- then it comes. Then it comes suddenly, from nowhere, from the blue. And in that coming, in that shower of silence and stillness, is the transformation. It is nothing special, Zen people say. How can it be special? It is everybody's nature, so how can it be special? It is utterly ordinary, everybody has it. You may know, you may not know -- that is a different thing -- but you have it. Not for a single moment have you missed it. Not for a single moment has it been taken away from you. It has been there, lying and lying and waiting for you to come back home.

Another word Zen people use for meditation is 'WU-SHI'. It means 'nothing special' or 'no fuss'.

Now this song of Hakuin.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

This one sentence is enough. It is the beginning and the middle and the end. It is all. The alpha and the omega.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

You are Buddhas. Never for a single moment have you been otherwise. You CANNOT. You cannot really go away from your Buddhahood, you can only dream. You can only dream that you have gone away, but while dreaming you will still remain here now. This is impossible, to lose your Buddhahood, because God is involved in every thing and every being. And when Hakuin says, 'All beings are from the very beginning Buddhas,' don't think that he is talking only of human beings. Animals are included, so are included the birds and the trees and the rocks. All that is, is included.

The English word 'being' comes from a Sanskrit root 'BHU'. BHU means 'that which grows'. All that grows is God. The trees grow, the birds grow, the rocks grow. All that grows is God. And everything grows in its own pace. Remember, the root of 'being', the word 'being', is BHU. It simply means that which breathes, that which grows, that which has life -- howsoever rudimentary, howsoever primitive. All is included.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

And what is the meaning of a Buddha? 'Buddha' means a consciousness that has come back to itself -- is no more wandering in dreams, is no more thinking of the future, is no more thinking of the past. A consciousness that is not possessed by memories or possessed by imagination. A consciousness that has got rid of the past and rid of the future, a consciousness that has only present. A consciousness that lives in the moment, utterly here now. Alert, awake, radiant.

All beings are Buddhas. Zen people call this single sentence 'The Lion's Roar'. It is. In a single stroke Hakuin has delivered you, has saved you from yourself. There is no more salvation needed. A single statement is enough to release you from all bondage. You are a Buddha. But remember you are not a Buddha in any special sense. Everybody is -- your dog and your cow and your buffalo and your donkey, everybody is! So don't take it in an egoistic sense, that 'I am a Buddha'. Don't make it ambitious, don't go on an ambition trip. ALL is Buddha. Life is Buddha, being is Buddhahood, existence is Buddhahood.

Just think of it. One of the greatest statements ever made:

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

Hakuin has finished in one sentence. The remaining song will be a repetition, really. The remaining song will be for those who cannot understand the first statement. It is said, when Hakuin was writing this song and he wrote his first sentence -- 'All beings are from the very beginning Buddhas' -- one of his disciples was sitting there and he said, 'Stop now. Now there is no more to say.' He left the room, the disciple left the room. He said, 'Now there is no point. You have finished in the first sentence -- this should be the LAST sentence!'

But still the song is beautiful. It will help you from different directions to come to the same truth. It will help you to see the point from different vantage points, from different windows. You will see the same Buddha sitting, from every window of the temple. But it is good, because from some window there may be more light falling on the Buddha, from some window the green of the trees may be reflected in the Buddha's face, from some other window a star may be looking at the Buddha, from some other window something else -- a bird may be sitting and singing a song.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.

The universe is made of the stuff called 'God' . So God is not in the end. God is in the beginning, in the middle, and the end. Only God is. But let me remind you, when I use the word 'God' I mean godliness.

IT IS LIKE WATER AND ICE:
APART FROM WATER, NO ICE,
OUTSIDE LIVING BEINGS, NO BUDDHAS.

Hakuin says: It is like water and ice. There is no difference between water and ice, and yet a sort of difference. If you have gone to the market to purchase ice, you will not purchase water. You will purchase ice -- you will insist. If somebody says, 'Take this water,' you will say, 'I have come for the ice.' There is a sort of difference. But not much, not really -- only on the surface. The ice will melt and will become water, and the water can become frozen and can be turned into ice. They are two phases of one phenomenon.

You are like ice and Buddha is like water. You are frozen, he has melted. And let me repeat: There is no other alchemy then love to help you melt. Love melts, because love is warmth. People melt only in love. When they are not in love they become cold, and in the cold they freeze. And you must have watched it, even in your small ways. When you are loving you are flowing. When you are flowing you are glowing. When you are loving you expand. When you are not loving you shrink. When you are loving you have warmth around you. When you are not loving you are surrounded by a cold wind -- you are freezing, and anybody who comes close to you will freeze.

There are people, if they look at you with their cold eyes you will feel a shivering. And there are people, when they look at you with their warmth, with their love, you suddenly feel this is your home. There are

eyes which give you the feeling of being at home, and there are eyes which stare at you and make you aware that you are a stranger here.

APART FROM WATER, NO ICE,
OUTSIDE LIVING BEINGS, NO BUDDHAS.

So Buddha hood is nothing but a state of merger. Frozen Ness is gone. Your definition has disappeared. You are no more limited, you are no more confined. At the deepest core, you are no more. Because if you ARE then there will be some kind of frozenness in you. If you ARE then you cannot be flowing -- something will be hindering and something will be stuck and something will be obstructing. When you are not at all.... That's why when two lovers are in deep embrace there are not two persons. There is only one energy, revolving. When two lovers are really in deep embrace there comes a moment, the woman forgets whether she is woman or man and the man forgets whether he is man or woman. If that moment has not come then you have not loved.

In deep love you disappear. Still something is there, a kind of presence -- but nobody is present. There is no center as frozen ice, there is no self. That's why Buddha has very much insisted that your self is the root cause which is hindering you from being a Buddha. The feeling that 'I am' makes you ice, icy and cold. If this feeling 'I am' disappears, there is no problem. Ice will melt.

IT IS LIKE WATER AND ICE:
APART FROM WATER, NO ICE,
OUTSIDE LIVING BEINGS, NO BUDDHAS.

The Buddhist doctrine talks about Buddha's three bodies. They have to be understood. The first body is called the body of truth, the universal body, the divine body. You can call it God. The second body is called the bliss body -- the bridge between the first and the third. You can call it the soul. And the third body is the physical body.

You know only your physical body. You have not known your second body, the bliss body. And unless you know the second body you will not be able to know the third, the deepest -- your universal body, your cosmic body, your Buddha body.

This is the Buddhist trinity -- the father, the son and the holy ghost. Or, this is the Buddhist TRIMURTI -- the three faces of God. Buddha says everybody has these three bodies. The first, the physical, is very frozen. The second is in a state of liquidity. And the third is vaporous. First the ice has to melt into water and then the water has to evaporate. Have you watched? The ice has definition, boundaries; the water has no definition, no boundaries. You pour the water into any jug, into any pot, it takes the shape of the pot. It is non-resistant, it is non-aggressive, it does not fight. It is liquid, it adjusts.

The man of compassion and love is like water, he adjusts. He has no resistance, he does not enforce his form on anybody. He accommodates, he is accommodative, he is spacious.

And then the third, when the water has evaporated and has disappeared and become invisible. Now you cannot even pour it into a pot. It has become part of the sky, it has moved into the eternal, into the infinite.

These are the three states of water, and these are the three states of consciousness too. You have become too gross because you have become too much identified with your first body. As if a man has be fooled himself in believing that the walls of his house are his house. The walls of the house are not the house, you have to go a little in. You have to find the innermost core of your being -- and that innermost core is invisible. That innermost core is almost like emptiness.

The first body is essence, the second body is form, the third body is action. People who live only in the physical body live only in doings -- what to do, what not to do. Their whole life is just swerving, swaying, between this and that. Their life consists of doing; they don't know anything else.

The second body is of form. A man starts seeing glimpses of non-action. That's what happens in meditation -- when you are sitting silently doing nothing, great joy arises. From nowhere, for no cause. You don't know from where it is coming but great joy arises, as if out of nothing. Miraculously, magically. This is the second, the form. The joy takes form.

And then there is the third. If you go on following and go on moving inwards, one day you reach to the

essence. That, Buddha calls the body of truth. There, no action and no no-action. All has disappeared, the whole duality has disappeared, you have come to the very essence of existence. That essence is liberating. That essence is nirvana. And you are not to go anywhere to find it, you are carrying it all along.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHAS.
IT IS LIKE WATER AND ICE:
APART FROM WATER, NO ICE,
OUTSIDE LIVING BEINGS, NO BUDDHAS.
NOT KNOWING IT IS NEAR, THEY SEEK IT AFAR. WHAT A PITY!

And if you go on seeking afar for that which is near, you will go on missing. Nobody is at fault. Before you go into the four comers of the world to search for it, first go into yourself. If you don't find it there, then you can go anywhere you like. But people don't go within, they start by without. And the without is vast -- you can go on and on, you can search all over the earth. And people are searching. People come to me and they say, 'We have been searching for our whole lives. And we have been to here and there, and we have been to Japan and to Ceylon and to Burma and to Thailand, and we have trove!led all over the East. And we have not found it yet.'

The East is within you! It is not in Thailand, it is not in India. And you will not find it anywhere. At the most, if you accidentally come across an enlightened man, he will throw you to yourself. Not that he will give it to you. Nobody can give it to you. It is already there; there is no need to give it.

And because in the modern world communication has become easy, traveling has become easy, people are becoming even more mad. They go jumping from one city to another, from one airport to another airport. They are driving themselves crazy. And to reach home you need not enter into any aeroplane, into any train, into any car. You only need to enter into yourself. And ticket less -- no ticket is needed. And nobody is there to debar you; it is your territory.

I have heard:

A party of Americans happened to arrive at Mount Vesuvius during one of its more spectacular eruptions. 'Say!' exclaimed one of the Yanks in an awed tone, 'doesn't that beat all Hell!'

'Sapristi!' said the Italian guide. 'How you Americans-a travel!'

Now even Hell is in danger, afraid of the tourists.

People go on searching and seeking for something which needs no search, which can be found only when search stops. And I am not saying that you strive to stop it -- then again you have started it. If you strive to stop it, then you have missed the point. You have just to see the point of it, that striving will take you away from you, that striving will create more and more tension. Seeing the fact -- IHI PASSIKA. Seeing this, striving disappears and there is suddenly a stillness. In that stillness the first glimpse will come of bliss. You will enter into your second body. And when you have entered into the second body then it will be more and more easy, very lucid, to slip into the central most core -- the essential body, the body of truth.

Once you have tasted something of your inner bliss then you have the vision where to really search for, where to go now. Disappear into your innermost being and you will find it. Seek, and you will miss. Don't seek, and find.

NOT KNOWING IT IS NEAR, THEY SEEK IT AFAR. WHAT A PITY
IT IS LIKE ONE IN THE WATER WHO CRIES OUT FOR THIRST;
IT IS LIKE THE CHILD OF A RICH HOUSE
WHO HAS STRAYED AWAY AMONG THE POOR.

And has forgotten that he is rich -- may have become a beggar. You ARE rich, infinitely rich. You are all emperors and empresses, gods and godesses. Just recognize. Don't get too much into begging -- and desire creates the beggar. Even a man like Alexander is a beggar, because the desire is there. A man like Napoleon is a beggar, because the desire is there. See the richest people of this earth and you will see just beggars and nothing else. And sometimes it happens, you come across a beggar and you see the emperor sitting there under the tree -- having nothing, trot possessing anything.

Just possess yourself and you have possessed all. Be the master of yourself and you have become the master of all. Possessing things, you will remain a beggar. And people go on changing but not really transforming. You possess one thing, then you start possessing another thing, then you possess a third thing. Sometimes you start possessing other-worldly things, but nothing changes. Just form changes. Somebody possesses money and somebody starts possessing virtue. Now it is the same, not much difference.
I have heard:

Early one Sunday morning, Farmer Giles looked out to see a flock of large black crows devouring his field of prize spring-cabbage.

In red anger he rushed out and began charging up and down the field manically, shaking his fists, tearing his hair, foaming at the mouth and screaming abuse of every known kind at the gouging birds.

The Reverend Goodbody, passing on his bicycle, was surprised by the sight and shocked to hear loud and violent cries of 'Piss off, you thieving bastards! Piss off, you greedy black bastards!' He stopped immediately and beckoned to the angry farmer.

Embarrassed and red-faced, Giles shuffled up with a humble 'Good morning, Reverend.'

'Now, this really won't do, Giles,' said the good vicar. 'So early on the Sabbath, there might be ladies present. These fowl too are God's creatures. If you wish them to vacate your property, do it with love and compassion. Say "Shoo, shoo, shoo, shoo," then the greedy black bastards will Piss off!'

But what difference does it make? You and your priests, you and your so-called religious people, are all in the same boat.

I am not saying start striving to stop striving, otherwise you will simply change the name of your madness and you will remain the same. You will just change the label of your neurosis. There are people who are greedy for money and there are people who are greedy for God. It makes no difference at all, they are the same people. Greed is greed. It makes no difference about what greed is, for what greed is. Greed is greed.

Just see the point that striving is meaningless, that going anywhere is meaningless. Not because I am saying it -- you have to see it: IHI PASSIKA. You have to see it, you are not to believe it. Believing won't help; believing is just a whitewash on the surface. SEEING brings transformation.

IT IS LIKE ONE IN THE WATER WHO CRIES OUT FOR THIRST...

Hakuin says: You are crying for happiness, and you are like a fish in the water crying for water and crying, 'I am thirsty.' You have it! And you are begging everywhere.

IT IS LIKE THE CHILD OF A RICH HOUSE
WHO HAS STRAYED AWAY AMONG THE POOR.
THE CAUSE OF OUR CIRCLING THROUGH THE SIX WORLDS
IS THAT WE ARE ON THE DARK PATHS OF IGNORANCE.
DARK PATH UPON DARK PATH TREADING,
WHEN SHALL WE ESCAPE FROM BIRTH-AND-DEATH?

What is the dark path of ignorance? Looking outward. The farther you look, the more darkness. Because the light burns inside you. Looking closer and closer, and there is more light. That's why we call a Buddha 'enlightened' -- he has come to know and realize his light. It is a perpetual light -- without Al y fuel it is there, it cannot be exhausted. Suns will be exhausted and the moons will be exhausted and the stars will be exhausted. But the light that burns inside you as consciousness is inexhaustible. It is eternal.

Once upon a time there dwelt an old king in a palace. In the center of a golden table in the main hall, there shone a large and magnificent jewel. Each day of the king's life, the stone sparkled more resplendently.

One day a thief stole the jewel and ran from the palace, hiding in the forest. As he stared with deep joy at the stone, to his amazement the image of the king appeared in it.

'I have come to thank you,' said the king. 'You have released me from my attachment to Earth. I thought

I was freed when I acquired this jewel, but then I learned that I would be released only when I passed it on, with a pure heart, to another.

'Each day of my life I polished that stone, until finally this day arrived when the jewel became so beautiful that you stole it, and I have passed it on, and am released.

'The jewel you hold is Understanding. You cannot add to its beauty by hiding it and hinting that you have it, nor yet by wearing it with vanity. Its beauty comes of the consciousness that others have of it. Honour that which gives it beauty.'

That's why Buddhas go on giving you whatsoever they have attained, go on shaking. Because the beauty of it is in sharing. That's why Hakuin has sung this song. That's why I am here, sharing my being with you, my joy with you, my celebration with you. It is something that has to be shared to keep it alive. It is something that has to be given. The more you give it, the more you have of it.

Never be a miser in your love and in your understanding. Share it. And you will have more and more of it. Don't hoard it, otherwise you will miss it. One day you will find it has disappeared and there is nothing but stink left. Instead of fragrance there will be stinking. Share your love with everybody and anybody. Don't make conditions to your love. And the best way to share is to share your understanding, to share your meditation.

Hakuin is doing that in this song. He's sharing his Buddhahood. What he has known, he is singing about it, he is praising it. He is making it clear to people who have not yet attained but CAN attain. Maybe somebody hears the song, somebody is struck by it, stabbed in the very heart by it. It is a lion's roar: somebody may be awakened out of his sleep.

THE CAUSE OF OUR CIRCLING THROUGH THE SIX WORLDS
IS THAT WE ARE ON THE DARK PATHS OF IGNORANCE.
DARK PATH UPON DARK PATH TREADING,
WHEN SHALL WE ESCAPE FROM BIRTH-AND-DEATH?

Birth means getting attached to the physical body. Death means the frustration of that attachment to the body. Getting free of birth and death means getting free of the physical body. But how can you be free from the physical body? Unless you know the second body you will not be free from the physical body. So it is not a question of being free from the physical body; the basic question is how to enter into the second body. Once you are in the second you are free from the first. And once you are in the third you are free from the second too.

That's why you don't see Buddha laughing. Not that he didn't laugh, but he has not been shown as laughing. Because in the third body, the body of truth, even bliss is meaningless. First, the body, the physical body, is the body of misery. Attached to the physical body you remain miserable. The second body is the body of bliss. Once you reach to it, all misery disappears, you are blissful. But bliss is the opposite of misery -- part of duality. The body of truth goes beyond both, it is transcendental. Misery has disappeared, so what is the point of keeping bliss? When there is no misery, there is no point in bliss. When poverty has disappeared what is the point of holding richness? Even that can be dispossessed.

When all duality disappears -- pleasure and pain, happiness, unhappiness, day and night, life and death -- then for the first time you are in God.

THE ZEN MEDITATION OF THE MAHAYANA
IS BEYOND ALL OUR PRAISES.
GIVING AND MORALITY AND THE OTHER PERFECTIONS,
TAKING OF THE NAME, REPENTANCE, DISCIPLINE,
AND THE MANY OTHER RIGHT ACTIONS,
ALL COME BACK TO THE PRACTICE OF MEDITATION.

Hakuin says: All that has been done in the name of religion down the ages, can be reduced to one single thing, and that is meditation -- DHYANA. And what is DHYANA? Becoming aware of your physical body -- the first DHYANA, the first step of meditation. Becoming watchful of your physical body. Watch yourself walking, watch yourself eating, watch yourself running, talking, listening. Watch. And through

watching you will see you are different from the physical body. Because the watcher cannot be the watched, the observer cannot be the observed, the seer cannot be the seen, the knower cannot be the known.

Watch the physical body, and the second body will arise. It is there -- but you will start feeling. You will start recognizing it, it will start penetrating you. This is the first step of meditation: watch the physical body. Then the second step, and the last, is: watch the bliss body. Watch your ecstasy. And then you will suddenly see, the watcher cannot be the watched. 'Ecstasy is there, but I am far away from it. Bliss is there, but I am the knower of it.'

Then you start getting into the third body, the body of truth. Then you become a pure witness -- SAKSHIN. And that is liberation. Hakuin says it happens through meditation that you discover, or REDISCOVER, your Buddhahood.

BY THE MERIT OF A SINGLE SITTING
HE DESTROYS INNUMERABLE ACCUMULATED SINS.
HOW SHOULD THERE BE WRONG PATHS FOR HIM?

And just in a single sitting it can happen. Hakuin does not preach the gradual path, Hakuin preaches the sudden path. It can happen in a single moment. It can happen now. You need not postpone it for tomorrow. Who knows? Tomorrow may never come. It never comes, really. It can happen this very moment. If your awareness is lucid, if your awareness is there, clear, crystal-clear, it can happen this very moment. THIS very sitting, and you can become a Buddha. And nobody is hindering the path except yourself. Nobody is the enemy except yourself, and nobody is the friend either.

BY THE MERIT OF A SINGLE SITTING
HE DESTROYS INNUMERABLE ACCUMULATED SINS.

Hakuin says: Don't be worried about sins and your past karma. In a single sitting of meditation, all that can be burnt. The fire of meditation is so potential, it can burn your whole past in a single moment. There is no need to be worried about past karma -- 'I have done some bad, so I have to suffer. I have done something, so I have to go to Hell.' If you want to go, you will HAVE to go! But these are all rationalizations that you are trying to find. If you wish, it is your wish -- it will be fulfilled. This existence is very obliging. It goes on obliging -- if you want to go to Hell, it supports. It says, 'Go! I am all with you.'

But if you decide that 'Enough is enough, and I have suffered enough,' a single moment of meditativeness is enough to burn all your millions of past lives and millions of future lives too. You are released.

Start meditating. Fist on the body. Then on your inner feelings of bliss, joy. And go moving inwards. And one day the song of Hakuin will burst forth in you too. You will flower. And unless you flower you have not lived, or lived in vain. You are here to bloom. And unless you bear much fruit and much flowers you will go on missing the meaning of life .

People come to me and they ask, 'What is the meaning of life' As if meaning is there somewhere sold in the market. As if meaning is a commodity. Meaning has to be CREATED. There is no meaning in life. Meaning is not a given thing, it has to be created. It has to become your inner work. Then there is meaning -- and there IS GREAT meaning.

Love and meditate and you will attain to meaning. And you will attain to life, and abundant life.

This Very Body the Buddha

Chapter #2
Chapter title: The Last Alleluia

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The first question:

IS ENLIGHTENED CONSCIOUSNESS LESS SPICY THAN ORDINARY CONSCIOUSNESS?

CONSCIOUSNESS IS ONE. You cannot divide it in two. Consciousness is indivisible. You cannot say 'ordinary consciousness' and 'enlightened consciousness' -- consciousness means enlightenment.

The ordinary person is not conscious, he is unconscious. He believes he is conscious -- his very belief prevents him from becoming conscious. If an ill man believes he is healthy then there is no cure for him, no medicine, no remedy. If a man who knows nothing of love thinks he is a lover he will never know anything of love. The ordinary man lives in unconsciousness because he believes he is already conscious. He has be fooled himself, he has deceived himself.

Consciousness is always enlightenment. To be conscious means to be a Buddha. And the possibility exists in everybody. Yet people go on living in an unconscious way because they believe they are already conscious, so there is nothing to be done, there is nothing to be transformed to. They go on thinking this is all that they have. This is not even the beginning; the journey has not started. You are fast asleep. But you can have a dream-journey -- you can go in your dream to the farthest corner of the earth, and you can go on believing that you are a traveler. And all the time you are asleep here now.

Here now you are asleep. That is what unconsciousness is. You may be conscious of the past -- but the past is no more, so that consciousness is of absence. You may be conscious of the future, and the future is not yet. That consciousness is pseudo. The only consciousness is of here now, of this moment. If you are utterly here this moment, totally here this moment, then you are conscious. And in that very intensity you become a flame of light. A smokeless flame. That is what enlightenment is.

So please don't divide consciousness in two; it cannot be divided. Consciousness has one taste -- of being aware. Consciousness knows no past, no future, no other time, no other world.

A great poet, Paul Eluard, has said: 'There is another world. But that other world is hidden in this.' That's true, that's exactly what is the case. God is, but not somewhere else -- hidden in this moment.

Jesus says to his disciples: 'Look at the lilies in the fled. They toil not, they think not of the morrow.' Visualize lilies in the field, and Jesus talking to his disciples, indicating those lilies. And he says, 'Even Solomon in all his glory was not attired like one of these.' What is the beauty of a poor lily flower? And what is the richness of a poor lily flower? It is utterly here now -- it knows no other time and no other space. It knows no other world. Its intensity, its totality, its wholeness, makes it more beautiful than Solomon in all his glory

Yes, even your greatest emperors are poor before a flower of the lily. The lily exists in the moment. The moment you exist in the moment, you are conscious. Consciousness is of the present; consciousness is a kind of presence. Otherwise you live like a robot, a machine. Obsessed with your habits, you go on repeating them again and again and again. And because they are mechanical they never satisfy you. So the wheel goes on moving. Unsatisfied, you desire a better future. Unsatisfied with the past, you project a future. But the future is projected out of the past -- it is bound to be like it. Maybe a little bit different here and there, but not much. A modified thing, a little bit decorated, improved, but all the time in essence the same. Again you will be dissatisfied, and again you will project.

Man is in a deep discontent, and goes on projecting a paradise somewhere else. That paradise never comes; it cannot come. The paradise has already come, it is already here. Man has never left the Garden of Eden. What really happened when Adam ate the fruit of the Tree of Knowledge, he fell asleep. And he

started dreaming that he has been expelled, that he has been thrown out of the Garden of Eden, that God is angry, that he has betrayed. He started feeling guilty, he started feeling a sinner. And he created his own nightmare.

Otherwise, in fact, Adam has never for a single moment left the Garden of Eden. Because where can he go? This whole is the Garden of Eden, paradise is all over the place. It is God's world -- where can God expel Adam? Where? There is no other world, expulsion is impossible. This is the only existence there is.

So my understanding of the Biblical parable is that Adam has fallen asleep, he has become unconscious. Knowledge proved to be a kind of poison. It is -- knowledge always makes people unconscious. Because knowledge becomes content in their consciousness, and the content surrounds their consciousness like dust surrounds a mirror. And the more knowledge, the more dust. And one day the mirror is completely lost -- there are layers and layers of dust and it is very difficult to search for the mirror.

And you are that Adam and that Eve. It is not something that happened in the past; it is not history, it is already happening. It has always been happening and it will always be happening. Collect knowledge, eat from the Tree of Knowledge, and you become unconscious.

Then what is the way to become conscious? Drop contents, drop thoughts, drop knowledge. Unburden yourself. Let your mind become empty, let your mind become no mind. And suddenly you will be surprised that you have never gone anywhere else, you have been in paradise.

That's what happened to Gautam Buddha. The day he became enlightened, do you know what were his first words he uttered? He said: 'Wonder! Wonder! I have always been this. Wonder! Wonder! The whole existence has become enlightened with me.' Two things he said: 'I am surprised! For what have I been seeking and searching? And I have been always that!' And the second thing, he was surprised that 'Everybody is seeking the same that I was seeking, and everybody is really enlightened.'

All beings are Buddhas from the very beginning. You had been a Buddha in the beginning, you are a Buddha in the middle, you will be a Buddha in the end. Buddhahood is essential. It is not something accidental that happens and then disappears, sometimes happens, sometimes doesn't happen. It is your inner nature. It is you.

You ask me: IS ENLIGHTENED CONSCIOUSNESS LESS SPICY THAN ORDINARY CONSCIOUSNESS?

The first thing: There is no ordinary consciousness. Ordinary is unconsciousness. There is only one consciousness and that is enlightened consciousness. But to say 'enlightened consciousness' is repetitive, because both words mean the same -- 'enlightened' and 'consciousness'. So there is no need to use two words, simply 'consciousness' is enough.

And certainly it is more spicy, because it is multi-dimensional. Unconsciousness is one-dimensional, unconsciousness is very narrow. Consciousness is openness, consciousness is wide. Consciousness is like the sky, it knows no boundaries. Naturally it is more spicy -- absolutely spicy. Only a Buddha enjoys the world. Not you, you only dream about your enjoyment. Your enjoyment at the most is a kind of entertainment. You try to forget your miseries in your entertainments, and you call it enjoyment. Only Buddha knows what enjoyment is. It is not entertainment. Once you are aware, you see that you are blissful. Bliss comes as a shadow to awareness. Once you know who you are, you have all that you can dream, that you have ever dreamed. And more. Infinitely more.

Only those who have become awakened know the green of the trees and the red and the gold. And only those who have become awakened, they know the beauty of the oceans and the sand and the sun. Only those who have become awakened. they know the immense joy of love, of being related, of communication, of sharing. Only those who have become awakened know what benediction this existence is. They know. Others only search, seek, grope in the darkness of their being.

But the question is relevant, for a certain reason. Down the ages, many religions have existed on the earth -- invented by man, invented in his unconsciousness, invented according to his misery, invented out of misery. And they have been trying to depict the ultimate in consciousness as if it is dull, dead, no spice at all in it, no joy in it. Christians say that Jesus never laughed. Just ridiculous. If Jesus cannot laugh then who else? Do you think you can laugh? Yes, sometimes you laugh, but your laughter is shallow. It is at the most on the lips, or if it goes very deep it goes to the throat. It does not come from the heart, it does not come from your guts, it does not come from your core. It is just there. superficial, painted. It is shallow.

Only Jesus can laugh. And when Jesus laughs he is laughter -- not that he laughs. When you laugh you

laugh. When Jesus laughs he is laughter. When you dance you dance. When Jesus dances he is dance. When you love YOU love. When I love I am simply love. I don't exist apart from it, otherwise there will be a division, split. When you laugh you are standing aloof and laughing -- laughing is an act, your total being is not involved in it.

And Christians say a very foolish thing, that Jesus never laughed. Why do they say it? Out of their miseries, out of their anguish, out of their meaninglessness, they have depicted Jesus sad, gloomy, serious, grave. And because of this your churches have become graveyards; the joy of life no more exists there. And because of this your scriptures have become like you find in museums -- a snake in alcohol. It will live long. But a snake on the grass alive in the sun, on the rock, resting in the afternoon, taking a nap, a snake moving up on a tree or swinging with the branches of a tree, a snake ALICE. And a snake in the museum, in the hospital, in the science lab, in alcohol. The alcohol snake, or call it the alcoholic snake, will live long, because it is dead.

The real snake, the alive snake, will not live long, because it is alive -- death will be coming. But for the alcoholic snake there is no death.

Jesus died. He was a flower -- bloomed in the morning, by the evening gone. But the Christ invented by the Christians, lives. It is an alcoholic snake, bottled, a museum-piece. It can live for ever and for ever. Your scriptures are dead; they are like butterflies pinned. You can collect butterflies and go on pinning them -- they look like butterflies, they are not. Because what is a butterfly if it cannot have freedom, if it is not alive, if it is not roaming from one flower to another, if it is not a vagabond on the wings -- what is it? It is nothing. It is a corpse.

So are your Bibles, so are your Vedas and your Koran. They are invented things. Jesus, the real Jesus, is just an excuse. And you have imposed upon the real Jesus your own Jesus who never laughs. Jesus was a totally different kind of man. I cannot imagine that he will not laugh. He was moving with beautiful people. He was not moving with saints, remember, he was moving with beautiful people. Drunkards and gamblers and prostitutes too. He was moving with real people, authentic people. He was not moving with pseudo saints , he was moving with sinners.

Saints are pinned butterflies. Sinners are alive -- a snake resting on the rock in the afternoon sun. Sinners sometimes can become saints, but then their sainthood has a totally different quality to it. They cannot belong to any church, they cannot belong to any sect. They cannot belong -- how can a saint belong? The saint is like a fragrance, free, moving in the winds -- he cannot belong. Jesus never belonged to anybody. That's why Jews were angry with him -- they wanted him to belong.

Real saints will not be recognized as saints, no church will sanctify them as saints. And the saints that are sanctified by the church are really bogus, mumbo-jumbo, false, artificial, synthetic, plastic saints. Yes, they don't laugh, that's true. But Jesus is not that kind of saint. He laughs, he drinks, he eats well, he loves..He was a true man of the earth, very earthly, rooted in the earth.

And the earth is not against the sky. Observe the trees -- the tree can go higher in the sky only if it goes deeper in the earth. And so is the rule, so is the law. A man who is deeply rooted in the earth can go deeply in God -- not otherwise. A man who can laugh and enjoy and be merry, can pray. His roots in the earth will give him enough nourishment to pray. He will be grateful -- only then he can pray.

God is significant only when it comes out of your gratefulness. But how can you be grateful if you cannot even laugh? Churches have become graveyards.

So your question is relevant. You may be afraid if you become enlightened your life will not be so spicy. I promise you, it will be more spicy. Right now you are only dreaming about joys. They are not really there, not really. Just in your fantasy they exist.

I promise you real joys, real love, authenticity. And whenever a man is authentic he is not just wise. The just wise are not wise enough. The really wise man -- I call him the 'other-wise' -- the really wise man has always enough courage to be fool around a little bit, to fool around. The real wisdom has something of foolishness in it always. And so has the real fool something of wisdom in him. Because the real man is always a meeting of the opposites. The meeting of the earth and the sky, the meeting of summer and winter, the meeting of day and night, the meeting of wisdom and foolishness.

Foolishness is also not all wrong. It has something beautiful in it -- it has playfulness in it, it has non seriousness in it. It is non-ambitious, it is innocent. So the real wise man has something of foolishness in him -- it is always there, it makes his life spicy. The really silent man has a song to sing. Hence this Hakuin's Song of Meditation.

You don't join meditation and song together in your mind. SONG of meditation? Song of love is okay,

but song of meditation? Solomon's song is okay, but song of meditation? Meditation seems to be non-singing, meditation seems to be serious, meditation seems to be silent. And song? Song is not silent, song is expressive, jubilant, dancing. But the real meditation always has a song to sing, a dance to dance. It is spicy.

That's why so many people are puzzled here. Particularly religious people, because they are the least religious -- they are very much puzzled here. Meditation and dance, sannyas and love, all go together. I am trying to create a meeting of the opposites. And whenever two opposites meet, there is great bliss. When two opposites meet, only then there is bliss. A man meets a woman and there is orgasm and there is joy. And life meets death and there is great ecstasy, if you know how to allow it. The dying moment is the greatest ecstatic moment -- if you know how to allow it, if you know how to relax into it, how to surrender to it.

Here, love will meet with renunciation. Here, meditation will meet with prayer. Here, silence and sound will be together.

Silence alone is poor, so is sound alone. Sound alone is noise, silence alone is death. When silence and sound meet, there is music. Music is the meeting of silence and sound. There is a rhythm between sound and silence, hence the music. The great music always contains silence in it and sound. And the great meditation also contains sound in it and silence.

Don't be afraid. I am not teaching you a religion which is life-negative. I am teaching a religion which is absolutely life-affirmative. Life is God.

The second question:

WHY WAS THE RELIGION OF BUDDHA UTTERLY UPROOTED FROM INDIA?

A simple reason. Because the public can forgive everything except genius.

The third question:

WHAT IS LOVE? I FEEL THAT WHAT I CALL LOVE AND WHAT YOU CALL LOVE ARE TOTALLY DIFFERENT.

Yes, Vidya, they have to be totally different. When I talk about love it has the meaning of consciousness in it. When you talk about love it has the darkness of unconsciousness in it. They are two worlds apart.

I have to use the same words as you use. It is a shame, but what to do? I have to use the same words. Not that I cannot coin my own words -- but then you won't understand what I am saying at all. Right now at least you have the feel that you are understanding -- then even that will disappear, then I will look really a madman.

Always remember, your words are being used in a totally different meaning. So when you are listening to me, be alert of the fact. And don't jump immediately on the words and don't give them your color. It is a very mechanical habit. You hear the word 'love' and immediately you know what I mean. Now you need not listen, you can go into sleep, you can have a little sleep -- because I am talking about love and you know already what love is.

You don't know what love is. Your life does not prove that you know. If you know love you have known all that is worth knowing; then there is nothing left. If you have known love you have known God, you have known Buddhahood. You have known the essential body, the truth body. Love exists in these three bodies. The physical love you know, it is sex -- the infatuation of the body. It has no depth, it is as deep as the physical body. That's what you call love, that's what you call falling in love. Yes, it is a fall.

Then there is a second kind of love, the love of the bliss body. You don't know about it It is not a fall. It is a stillness, it is a rest. You don't fall -- rather, you become rooted, grounded. You lose all wavering, you lose all waves, you become a silent pool. That's what should be meant by love.

And there is a third kind of love that comes from the essential body. That love should be called prayer.

You rise in it, you never fall in it. The first love is a fall. The second love is a stabilizer, a grounding, a centering. And the third love is a rising into the sky -- it gives you wings.

When I am talking about love I mean both the second and the third. Because for the third to happen the second will be needed. But I am not against the first, I am not against the physical love -- because unless you fall many times you will not be able to be grounded. Hence I am all for it. Fall as many times as you can, so that you can learn how not to fall. That's the only way to learn -- one learns through errors and mistakes. A child starts learning walking, he falls many times. If the mother is very much against falling, the child will never be able to walk on his own, he will remain a cripple his whole life.

That's how millions of people have remained crippled. Because the society and the priests and the parents go on insisting that the physical love has something of sin in it: Avoid it! Then of course you don't fall -- but a man who cannot fall will not know how to stand without falling. A child that cannot afford to fall sometimes, will not be able to walk at all -- will remain crippled, will have to use crutches.

Marriage is a crutch -- cripples are using it all over the world. Because they cannot fall in love, so they settle for something synthetic, plastic. Fall as many times as you can, and enjoy falling, and learn the art of falling -- because only through that will you be able one day to learn how to stand on your own without falling.

Out of the first love the second has to be found. And out of the second the third has to be found when you have started standing on your own, rooted deep in the earth, in the soil. This earth is beautiful. This earth is an opportunity, a great opportunity to experiment. Your being here is experimental -- you should experiment as much as possible, you should not waste any opportunity to experiment. And each experiment will bring a little bit of wisdom to you. It comes the hard way. A man who tries to remain always secure, safe, will not learn anything, will not learn ever.

I have heard: A general had come to visit the army in Poona. He asked some soldiers, 'How do you manage with the Poona water?' They said, 'First we boil it. Then we purify it. And then just to be safe we drink beer.'

Then why bother? People are trying to be safe, people are trying to remain always in security. They don't explore, they don't go beyond the boundary. And the boundary has been fixed by the priests and the politicians -- by the enemies, by the poisoners. Naturally your life has no flavor to it, no tone. It is placid, it is flat, it has no blood, no bones, it is pale. You are like a candle dying. Your life is nothing but a long process of slow death. You never live.

I am all for these three loves. Learn the ways of the first, the ways of the body. And then go beyond, because there is much more. Don't remain confined to it. It is a passage to reach to the second body, the bliss body. And yes, sometimes when you are deeply in physical love, then too some bliss spills over you from the second body. Making love to a woman or a man, when suddenly you feel ecstatic it is not coming from the woman, remember, it is not coming from the man, remember. The woman has nothing to give to you, neither has the man anything to give to you. All that is possible between a man and woman is a kind of absorbent into each other. They forget themselves for a moment. The self consciousness disappears, the ego disappears, that's all.

In that disappearance something from the second body, which is within you, starts flowing, because the ego is no more hindering it. Because you are so absorbed by the woman or by the man, in the woman, in the man, that you have forgotten yourself, that you are in a kind of a drunk state. You are not a self in that moment, not an ego -- something spills from the second body. That's why you feel blissful, that's what is known as sexual orgasm. It has nothing to do with sex, actually. Once you have understood the process of it you can have as much of it without having any sex. You can simply sit and sway and it starts spilling.

You can attain to that orgasm without searching for a woman or a man. But you have to learn through the man and through the woman. I am not against it, I am all for it. It's beautiful and it is good as far as it goes, but it does not go far enough. You have to go beyond it. You have to find the real source of bliss, from where it comes. It does not come from the woman, it does not come from the other, it comes from your innermost core. But the misconception is natural, because you are so absorbed in the woman you think it is coming from the woman. And because the woman is so absorbed in you she thinks it is coming from her man.

It is not coming from the other at all, it is coming from your innermost core. But you are not conscious of that core. Become more and more conscious. While making love become conscious of from where the bliss is coming, from what direction, and move into that direction. And lovemaking can become one of the greatest meditations. Hence Tantra -- the whole approach of Tantra is that.

And once you have learned how to reach to orgasm through your own bliss body, you are freed from the other I your dependence is no more there. And when you are no more dependent on the woman or on the man, your love becomes non-possessive. Only then, your love is no more political. You don't reduce the woman to a thing; freedom remains intact. In sex, freedom cannot remain intact. The more you go into sex, the more you become dependent on the other, because you think the source of joy is the other. Now you are afraid somebody may take the source of joy -- the woman may go away or the man may go away, or he may turn his back. Fear. And because of fear you start possessing, because of fear you become jealous. Sexual love cannot go beyond jealousy, jealousy is ingrained in it.

Once you know that bliss is coming from your own core, Possessiveness disappears. Then you love and you don't demand, then you love and there are no conditions in it.

And when you have become rooted in the second, and the falling and stumbling in love has stopped, you are coming closer to my meaning of love. Once you have become established, rooted, and you have started enjoying your own bliss body, then one day you suddenly see something else, far more a blessing than bliss itself, is reaching to you. Rays of something, which are more blissful than bliss itself, are reaching to you. And they are coming from your innermost, your very inner shrine. Then you start searching for those, and you start rising. The fall disappears and the tree starts growing towards the sky.

And when you reach to the source of your being -- the essential body, the Buddha body, the truth body -- love is fulfilled. My word 'love' has the ultimate meaning of that experience.

But it is natural, Vidya, that you will understand in your own way. Just keep a little space for me too, just a little space. Ninety-nine percent you understand your way, I accept that: just leave one percent space for me. And soon you will see that that one percent has defeated your ninety nine percent. But right now it is natural.

A man walked into a bar in a fiercely Catholic district of Northern Ireland. In his lapel he was wearing a small Union Jack, the emblem of Protestant extremists. Attached by a chain to his left hand was a large, vicious-looking crocodile. Silence fell in the bar as the man approached the counter.

'Do you serve Protestants in this bar?' he asked the bar man.

'Yes sir, yes sir,' stuttered the bar man nervously, gazing into the crocodile's yawning mouth.

'Well then, I'LL have a pint of beer for myself and two Protestants for my crocodile.'

People have different meanings....

A bus driver in the southern United States was letting some people on to his bus. He asked a black man what color he was. The man answered, 'Black.' The bus driver replied, 'No, you are green. Everyone on my bus is green. I don't believe in black and white.'

Then he asked a white woman what color she was. She answered. 'White.' The bus driver said again. 'No. you are green. Everyone on my bus is green. I believe in one color; the whole humanity is one color.'

Then he shouted down the bus, 'Has everyone got that? Everyone on this bus is green. Now, all you dark green people to the back and all you light green people to the front.'

Just by changing words nothing is changed. You can replace my words in the place of your words, that won't make much difference. The meaning will go on the same.

So I am not saying change words. I am saying become a little more alert, so you can allow me a little space in you. And that's the meaning of sannyas. You allow a little space in you for me, you become a host and you allow me as a guest in you. And soon, the guest is such, the host will disappear and the guest will possess the home.

The third question:

BELOVED OSHO, I WILL DIE FOR YOU, I THINK, BUT I DON'T BELIEVE A SINGLE WORD YOU SAY, NOT A SINGLE WORD.

Good, Anand Geet. Dying is always easy, living is difficult. To become a martyr is very easy, any stupid

person can do that. In fact only stupid become martyrs. Otherwise who wants to become a martyr? But it is easier to die, because it happens in a single moment. And once you are dead you are dead, there is no more to it. But to live is the real problem, because life is long.

You say: I WILL DIE FOR YOU, I THINK.

And I know you cannot die even, because that 'I think' is not reliable. Thinking is never reliable, only feeling is reliable. Thinking is deceptive. People come to me and they say, 'Osho, I love you, I THINK.' How can love come out of thinking? There is no possibility. It is like trying to squeeze oil out of sand. Thoughts don't have any love. Thoughts can have much hatred, can have much anger, rage, but they don't have any love; you cannot take love out of them.

And when you say, 'I think I love,' you are deceived by the mind. Love is a feeling. And when you say, 'I will die for you, I think,' what you are actually saying is that you love me and you are ready to die for me. But through thinking that is not possible. At the last moment the thinking will say, 'What are you doing? It is your life.' And really you don't mean it.

And you say: I DON'T BELIEVE A SINGLE WORD YOU SAY, NOT A SINGLE WORD.

Because if you believe what I say you will have to live it. And I am not here to sacrifice you on any altar, because ALL altars have to be destroyed and all temples razed to the ground. All altars have been dangerous to man -- because man has been killed on many altars, Hindu and Christian and Mohammedan, but man has always been killed.

I don't teach you that you have to offer yourself. No -- I teach you life, not death. And if you know life you will know death too, because death is the culmination of life. It is not against life, it is the crescendo of the song of life. It is the last alleluia.

I teach you life. But if you trust me then you will be getting into trouble. You will have to transform yourself, you will have to go through many many mutations. That's why your mind says, 'I don't believe a word you say, although I am ready to die for you.' You are not ready to allow a single word of mine to become a seed in your heart, and you are ready to die for me? You are not ready to accept me as a guest in you, and you are ready to die for me?

In the first place, I don't want you to die, I want you to live. And live authentically. Death will come in its own time. When the time is ripe, death is beautiful. When the fruit is ripe it falls on its own accord. When you have lived your life totally, death is a joy, because it is a relaxation into the universe again. The wave disappears in the ocean again to rest -- for another life sometime, for another wave to rise.

It is like, the whole day you lived, and the night comes. Night is so beautiful. You can go into bed and forget all -- the turmoil, the anxiety, the work, the tiredness. You drop into a small death every night. And blessed are those who really drop into death every night, because in the morning they are resurrected. They are reborn. They are again fresh, they are again ready to do many things that life requires to be done. They are no more exhausted, their heart is again dancing, they are fresh. And they are ready to jump into the turmoil of life and to live another day.

Just like that, you will die in this body and you will rest into the earth and you will rest into the sky and you will rest for a time-being. And when you will be ready to be born again -- another day, another resurrection, another body, you will be back again. This will go on and on till you finish the job that has been given to you, till you fulfill your destiny. Till you come to realize that the physical body is not you. That not even the bliss body is you. That you are a Buddha.

The day you recognize that -- not verbally, not intellectually, not that 'I think' but totally, wholly, the recognition is absolute, there is no doubt about it, no uncertainty about it, it is not a logical conclusion but an experience, an existential experience, you are a witness to it -- then you disappear. Then you will not be coming back on this earth in a bodily form. Then you will be born into God, without body. Then you will become God. Then you will float into the eternity. Then you will be a lotus flower, invisible to ordinary eyes. Then you will be a pure fragrance for ever and for ever.

But till that is attained, each death is a new birth. And remember, I am here to teach you how to live THIS moment, THIS day. If you die right now you will be unripe, and death will be a pain and death will be a suffering. And death will be meaningless. People live meaninglessly and die meaninglessly. And because people live meaninglessly, they can be exploited. Because your life is so meaningless anybody can come

and can give you a meaningful death. He earl say 'Die for Islam' or 'Die for Christianity', or for Christ's sake or for Buddha's sake, die! And he gives you a meaning. And you are meaningless and you say, 'Okay. Life is meaningless, let me try this. Maybe this makes me meaningful.' This is a kind of suicide. And Islam and Buddha and Christ are just rationalizations for the suicide. You are committing suicide, with beautiful words around you.

No, I don't want to be an altar for you. Nobody has to die for me. My sannyasins have to live for me. And life and living is arduous. Because it cannot be a momentary impulse; it is not impulsive. If I say 'Die!' you can jump from a mountain -- it happens in an impulsive moment. And once you have taken the jump you cannot take it back. Finished. But when you have to live, a thousand times you can take your steps back. And you wit take your steps back, a million times. Because life cannot be impulsive.

And I don't teach you impulsiveness, I teach you transformation. So please, nobody has to die for me. Never. If you love me, live for me, love for me. Let your life be a song, a joy, a celebration. When you are happy you are with me, when you are dancing you are with me, when you are loving you are with me. That is my work, that is my mission.

But in another sense I understand. It is very difficult to believe in my words. Almost impossible. I say 'almost' because there are people who trust. That's why I say 'almost' -- it is possible, but it is arduous, hard. Because what I am saying is of another world. I bring you the message, the gospel, of another world. Although that world is hidden in THIS world, but still it is another for you. It is a separate reality. You have not known it, you have not seen it, how can you trust? In that sense I can understand. How can you believe? But I am not saying to believe either, because belief will not be of any help. All beliefs are harmful, belief as such is poison.

I am not saying believe in me. I am simply saying: Look at me, feel me, and if a desire to experiment arises, experiment with me. IHI PASSIKA: Come and see. Exactly that I would like to say to you as Buddha said to his disciples: IHI PASSIKA. I don't say come and believe, I say come and see. It has already happened here. The rose has bloomed -- you come close to me and your nostrils will be full of the fragrance of it. Come and see!

And if you can see my rose you will attain to a great trust in your own rose. It will not be a trust in my rose, because that is of no use. Seeing that a man just like you -- as fragile as you, made of body, bones and blood just like you, as vulnerable to death as you -- a man just like you has bloomed, will give you a trust into yourself. Then why can it not happen to you? That's my work, to bring you close.

Sannyas is nothing but an invitation to come a little closer -- a little more, so you can see, so that you can feel. And through that seeing, a trust is bound to arise. Not in me, but in yourself -- that this can happen to you too. That's what Buddha calls 'SHRADDHA'. That word cannot be translated. It has been translated as 'faith' as 'belief' as 'trust' -- but all translations miss the point. Buddha's word SHRADDHA means confidence -- not just trust, not just belief, not just faith, but confidence. Confidence in whom? Confidence in your own being -- that if it can happen to one man it can happen to all. Seeing that it can happen to one, a trust, a confidence, arises in you that 'It can happen to me too.'

Only then will you understand what I am saying. Before that it is difficult. If you can avoid misunderstanding, that's all I can expect of you. Understanding I don't expect -- just avoid misunderstanding. Just listen to me as you listen to pure music. What do you do when you listen to pure music? You simply listen. You don't try to understand, you don't try to figure out what it is, what the meaning is. You don't bother about the meaning, you listen to it. What do you do when you listen to a bird calling in the mowing, early morning? You simply listen. You are thrilled with it, you feel the joy of it.

Here I am also a bird calling in the morning. Listen to me as you listen to music. Or wind passing through the pine trees. Just listen like that. In that listening you will be tuned to me. First, misunderstandings will disappear. And when misunderstandings have become impossible, then arises understanding on its own accord. You need not bring it, you cannot bring it. It comes, it descends on you.

Otherwise there is bound to be misunderstanding. I have heard:

A great film director and his wife were on safari in the African jungle when, just as they were walking along a narrow path in the thickest part of the bush, a huge lion leapt out at them, grabbed his wife in its massive jaws, and began to drag her off. 'Shoot, John!' she yelled to her husband. 'Shoot!'
'I can't,' he yelled back. 'I've run out of film!'

Now a film director is a film director.

A man and his wife on a visit to London were feeding the pigeons in Trafalgar Square. One of the pigeons settled on the husband's head and relieved itself and flew away. 'Well, don't you just stand there doing nothing,' said the husband angrily to the wife. 'Give me some paper. Give me some paper!'
'Don't be ridiculous,' said the wife. 'That pigeon will be miles away by now.'

You get it? And the last:

For Mother's Day, the teacher gave the class a topic for composition: 'There is only one mother.' That was the topic. One kid wrote: 'Yesterday I fell off a tree and hurt my knee. My mother heard me crying, and came and gave me a big kiss. The pain was gone! There is only one mother!'

Another kid wrote: 'Yesterday my friends were beating me up. I came home crying. Mother gave me a big kiss and told me she loved me. There is only one mother!'

And little John wrote: 'Yesterday I came home very hungry. My mother said, "Go to the kitchen. On the table there are two bananas." And I said, "There is only one, mother!" '

The fifth question:

BELOVED OSHO: SO MANY THINGS TO BE GRATEFUL FOR -- TRULY 'PRASADAM' WAS A BEAUTIFUL NAME, FOR IT HAS BROUGHT CONSCIOUSNESS OF HOW MUCH COMES AS A GIFT FROM GOD. FAITH IS GROWING DAILY IN THE VALUE OF NOT-DOING AND RECEIVING MORE. YET... THE WORLD-WIDE-HELD VIEW BY SALES COMPANIES, ATHLETES, MUSICIANS, ARTISTS, ETCETERA, IS THAT THE ONLY ROAD TO SUCCESS IS TO CONCENTRATE ON THE GOAL CONTINUOUSLY, SINGLE-MINDEDLY, TOTALLY, AND WORK AS HARD AS POSSIBLE TO ACHIEVE 'THE GOAL'. BOTH SYSTEMS HAVE NOW BEEN EXPERIENCED TO BE TRUE AND EFFECTIVE. AND, THEY SEEM TO BE DIAMETRICALLY OPPOSED IN PHILOSOPHY. WOULD YOU PLEASE COMMENT?

The question is from Swami Prem Prasadam. His name means 'gift, grace'. Grace cannot be produced, cannot be manufactured. It comes, it happens, you have only to be receptive to it. It is a kind of non-doing; it is when you are passive, inactive. In fact when you are not, when you are absent -- the PRASADAM, the grace, the gift. When you exist only like a hollow bamboo then God starts playing you as a flute. But only when you are a hollow bamboo. God comes only as a gift, never otherwise.

And Prasadam has been in big business, so he has the idea that one has to 'concentrate single-mindedly, continu-ously, on the goal -- totally, and work as hard as possible to achieve the goal.'

Now, I can understand his problem. In the world, searching for trivia, the business attitude is perfectly right. Money will not come as a gift. If you simply sit under a Bodhi tree, sitting silently and watching for when money will be coming from all directions and will shower on you, it doesn't happen. It will never come. Sitting under the Bodhi tree, nobody will approach and tell you: 'Please come and become the president of the United States.' That is not going to happen either.

In the worldly things, which are trivia, you have to work hard. That is the law of the world, because in the world you have to compete. And there are millions of people rushing for money and power and prestige -- you are not alone, it is a competitive world. You have to be concentratedly, madly rushing. Violently. Legally or illegally, that doesn't matter. If you succeed, all that you did will be thought legal. If you fail, all that you did will be thought illegal. If you succeed then everything is okay. Success brings sanctity. Remember only one thing: Don't fail. And if you don't want to fail, be absolutely mad -- the madder you are, the better. Then you can defeat other people who are not so mad.

Only the mad people succeed in politics, in money, in the world of power. Violent people succeed. But what is their success? They succeed, but what exactly is their success? When they succeed they come to know only that their whole life has failed. You have heard the proverb 'Nothing succeeds like success'? That is utterly nonsense. I say: Nothing fails like success. Because when you have succeeded, then you know that there is nothing. You have been running after shadows. You have become the prime minister or the president -- now what? And you have wasted your whole life. Ask Morarji Desai -- eighty-two years wasted, and now he has become the prime minister. So what? What is attained? Nothing is attained. The success is just the climax of his whole life's failure. Now he has utterly failed.

In the world, success only seems to be successful. It is a way to distract yourself from your inner search. It is a way to avoid yourself, to escape from yourself. And in the end you will be a loser.

If you want to move towards God, action is not needed, madness is not needed, concentration is not needed. What is needed? Only one thing: surrender is needed. A passivity is needed, you have to become feminine. You have to become a womb -- a receptivity, a pure receptivity. And when you are utterly receptive -- so much so that you are not even desiring God, because in the desire also there is action; so much so that you are not even expecting God, because in expectation also there is action -- when all desiring and all expectation has disappeared, when you are there just silent, not even waiting for God, He comes.

In fact to say 'He comes' is not right -- He arises in you. Even that is not exactly right -- you suddenly find in that waiting that you are it. TATTVAMASI -- that art thou.

Prasadam's mind is goal-oriented, that is his whole life's training. Naturally he is very confused. He has come into a very strange world and has become a sannyasin. Now I am teaching surrender and he knows only fight, how to fight. He is a warrior -- he knows the whole strategy and the technology of fighting, of warring. And he is in a difficulty. This small world, this my world, is run on a totally different line. No strategy, no technique, no fight. I am trying to create an alternate world -- a small world, but for people who are ready to surrender, efface themselves. Who are ready to become nobodies and can work out of their nobodiness.

Then God will come to you. Goal and God cannot exist together. God cannot become your goal. Remember, that is the fear -- that Prasadam will make God the goal. Then there comes a synthesis -- then he will be using whatsoever he knows from his past experience. But then you have missed the point. God can never be the goal! And no goal can ever give you God. The goal-oriented mind is a non-religious mind, the worldly mind. The religious mind knows no goal.

Look at the lilies in the field: they toil not, they spin not, they reap not, they don't think of the morrow. And even Solomon was not like one of these, in all his glory was not attired like one of these. The lily knows the way to God.

Prasadam, become a lily.

Goals arise to avoid that which is. To avoid life, to avoid love, to avoid death. Their sole purpose is to avoid. They are distractions. They are refusals to see, to hear, to be. When you are finished with goals and the ideologies that perpetuate them, then there is no need of God, nirvana or truth. Then all that you need is porridge for the breakfast, a roof against the rain, and the present moment. It is in refusing the fact, in the lie of living, that you need God as a goal, truth as a goal, nirvana as a goal. They are not goals, they are gifts. When you are present, they happen.

And the last question:

WHY DOES MAN GO ON LIVING IN THE SAME REPETITIVE CIRCLE, AGAIN AND AGAIN AND LIFE AFTER LIFE?

It is simple. Because you don't really live. That's why you want to repeat. If you really live, there will be no need to repeat. If you have loved, and known what love is, there will be no need to repeat; you will be finished with it. Whenever something has been known totally, you are finished with it. When something remains unknown, you hanker. Natural it is, you go on desiring. You have not loved in this life, you will desire another life. You have not loved THIS woman, you will desire another woman. You have not loved THIS man, you will desire another man, in some other world, in some other planet.

You have not been able to see and recognize and realize who you are in THIS life -- you will hanker for another. The incomplete hankers to be completed, that's why.

And then you can understand my standpoint. That's why I say: Live totally! Live utterly! Whatsoever you want to do, do it! Don't avoid and don't repress, otherwise you will have to come again. And come again, and come again.

Meditate over this beauty:

Alone, and visiting London for the first time, the businessman hailed a taxi and told the cabbies to take him somewhere where he could forget his loneliness. Upon being dropped off, the visitor rang the doorbell

of the house indicated by the cabbies. An eye-level viewing-window slid open and a distinctly sexy female voice asked what the man wanted.
'I want to get screwed,' replied the visitor.

'Okay mister,' said the woman, 'but as this is a private club, you'll have to slip a twenty-pound introduction fee through the letter box.'

The visitor did as instructed, the window closed, and he waited. Time passed but nothing happened. After five minutes he began to pound on the door and again the panel opened. 'I want to get screwed,' said the man.
'What, again?' said the voice.

This Very Body the Buddha

Chapter #3
Chapter title: Now is the Only Time for the Heart

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The first question.

WHAT IS MATURITY?

MATURITY is to know that nothing can be done. Maturity is acceptance of existence as it is: YATHA BHUTAM. Maturity is not to desire things otherwise. Maturity is relaxing with the whole. Immaturity is conflict, struggle. The part fighting with the whole is immaturity. The part come to be in tune with the whole, coming to a harmonious settlement with the whole -- not in defeat but in understanding is maturity. Nothing can be done. To realize that is maturity.

And also: Nothing matters. You allow it deep into your heart that nothing matters. All is good as it is, is maturity. Otherwise people remain childish. When you are desiring you are childish. Every desire is a complaint against existence. Every desire is a discontent with the way you are, the being you are. And every desire brings frustration in its wake, because it cannot be fulfilled. Desire brings future in and disturbs the present. And desire creates the idea of 'I'. Otherwise there is no I. If you go withinwards you will not find anybody there, it is utter silence. That's what Buddha means when he says ANATTA, no-self. To know no-self is maturity.

Socrates says: Know thyself. And Buddha says: When you will know, you will not find thyself. Thyself is found only in ignorance. If you don't know, you are. If you know, you disappear. The light of knowledge is enough to disperse the darkness of the ego.

Each desire strengthens the idea that 'I am. And I have to assert, and I have to show to the world who I am. I have to prove, I have to justify myself, I have to defend myself, I have to fight. And not only fight, I have to win. ' Ambition is immaturity.

It is very rare to find a mature person. If you can find a mature person you have found a Buddha. Otherwise all are desiring in different ways. Somebody is desiring money and somebody is desiring

moksha. Somebody is desiring power and somebody is desiring God. And somebody wants to prove in the outer world that 'I am somebody' and somebody wants to prove in the inner world that 'I am somebody'. The idea to evolve is immature.

Hakuin is right when he says, 'From the very beginning all beings are Buddhas.' To recognize this, to welcome this, is maturity. There is nothing to grow to, there is nowhere to go to, there is no goal. To think of goals is to think of toys. Spiritual growth, spiritual evolution, spiritual progress, all is just holy cow-dung. You are already there where you want to go, so you can never reach if you try to reach there. Because you are already there -- the very effort is ridiculous, it is absurd. Hence so much misery in the world, because you are trying to reach somewhere where you are already. Naturally you cannot reach. Not reaching, you become panicky. Not reaching, you become more and more frustrated. Not reaching, you become more and more ridden with anxiety and anguish. Not reaching, you start creating a hell around yourself -- that you are a failure, that you are nobody.

The more desperate you are, the more effort you make to reach. And you cannot reach where you already are. To recognize this is sudden enlightenment. Enlightenment is not gradual, it is sudden. It is in a single moment of insight, it is a flash. But people go on working upon themselves. Either they work in the market or they work in the monastery, but they work all the same.

My teaching is: Drop the idea of work. Gurdjieff used to call his system 'The Work' and I call my system 'The Play'. The very idea of work is dangerous, it will give you more and more ego. And it is not accidental that many of Gurdjieff's followers went mad and died in agony. The reason was, he was trying to put the Eastern realization into Western terminology. And for the West, 'play' is a dirty word. The West has been work-oholic for long; it is intoxicated with work.

The word 'play' seems childish to the Western mind. Work seems to be more adultish -- I don't call it mature, it is adultish. Gurdjieff was trying to transplant something from the East into the Western mind. Naturally he had to use Western concepts, words, language. And what turned out was really very fatal. Play became work.

If you understand me, even for a single moment, that will do -- if even for a single moment the glimpse comes, that why are you rushing? why are you hurrying?

Relax in this moment, let this moment BE. And suddenly all starts exploding in you. In that moment you are mature. And that moment can become your very tacit understanding. Then you live as an ordinary man, but you live extraordinarily. Then you live in the marketplace but you are no more part of it. In a subtle way you have transcended it, and without any effort. Without striving you have transcended it. You can go on playing games, but they are all games, you are no more serious. It is all a drama -- it is good, enjoy it, but don't get engulfed by it. The moment you are serious you are possessed by the world. Seriousness is the indication that the world has possessed you. Non-seriousness is the indication that the world is no more powerful over you.

The really enlightened person has a great sense of humour. It is said of Bodhidharma that when he became enlightened he laughed for many months, he would not stop -- at the whole ridiculousness of it, that people are already there and trying to reach. In their very striving they go on missing. And whenever anybody used to ask Bodhidharma about enlightenment, either he would hit him or he would laugh. What else can you do? This man deserves to be hit. When somebody asked Bodhidharma how to become a Buddha, he slapped him immediately. And the man said, 'What are you doing, Sir? I have come to become a Buddha.' He said, 'I am making you. If a Buddha comes and asks me how to become a Buddha, what am I supposed to do? I will hit him!'

Maybe that slap brings you back home. That's why Zen people have been throwing the disciples, beating them. And it has happened sometimes, it has happened. A master threw a disciple out of the window. And when the disciple fell on the ground with a broken back, he became enlightened. Because in that pain, for the first time he was in the present. In that severe pain the future disappeared and the Buddhahood and all nonsense. In that severe pain, for a single moment there was no thought. He became thoughtless, and he understood the whole point.

And the master came running and looked at him, and he was laughing there -- with a broken back! And he bowed down to the master and touched his feet and said, 'I am so thankful to you. Less than that would not have done. You did it in the right time, I deserved it.'

Remember, God has made you perfect. God never makes anything imperfect. God CANNOT make anything imperfect. People say God is omnipotent, I say no. Because He cannot make anything imperfect. How can imperfection come out of perfection? That is impossible. Only perfection comes out of perfection.

This world is a perfect world and you are a perfect being. Listen to Hakuin: 'From the very beginning all beings are Buddhas.' That's how it should be. That's how it is. And you are trying to become a Buddha, you are trying to become perfect. You create your own misery. Then you fail. And when you fail you are miserable.

There is no need to tail, just stop trying to succeed. And when I say stop trying to succeed. mind you, I am not saying strive to stop.

A Zen master used to play a small game with his disciples, particularly with new disciples. He would drop his handkerchief and he would say to the disciple, 'Try to pick it up. TRY to pick it up.' Naturally the disciple would simply pick it up and give it to him. And he would drop it again, and he would say, 'Try again! Try to pick it up.' And it would happen a few times, then the disciple would get the point -- that how can you TRY to pick up? Either you pick up or you don't. How can you try to pick up? And that's what the master was saying -- he was saying, 'Try to pick up.' And you will fail, because how can you try? Either you pick up or you don't pick up. TRYING to pick up?

And the master was indicating that that's what you are doing in your life. Either be a Buddha or don't be a Buddha. But TRYING to be a Buddha? It is just like that: Either be a Buddha or don't be a Buddha.

Concerned with this, the second question:

WHILE TALKING TO AN AMAZING OCTOGENARIAN, MR. LEWIS, THE OTHER DAY, I ASKED HIM IF HE WAS GOING TO TAKE SANNYAS. HE SAID THE IDEA OF CHANGING STREAMS AFTER THIRTY YEARS OF GURDJIEFF WAS A BIT MUCH. HE FELT THE EMPHASIS WAS VERY MUCH ON THE HEART HERE, AS OPPOSED TO THE THREE-CENTERED HARMONIOUS DEVELOPMENT OF MAN.

The question is from Pradeepa.

I can understand the old man's trouble. He is a beautiful man, but thirty years of Gurdjieff work are a heavy load. And now at the age of eighty-two it seems very very difficult to relax. It seems difficult to drop the work and be playful. It's very natural, it can be understood.

Here I am not giving you any structure for development, because I am not concerned with development at all. Now, he says it is opposed to the three-centered harmonious development of man. I am not interested in developing man, I am simply interested in awakening man -- and remember the difference: not in developing. There is no need for any harmonious development, there is only a need to be awakened.

You can go on sleeping and you can go on working on yourself. All work is sleep, it is a dream. You are dreaming to develop yourself; you are trying to pull yourself up by your shoelaces. But it is a dream. And people are very very ready to get into new dreams because they are naturally fed-up with the old dreams, repetitive dreams -- the wife, the husband, the money, the power. Then somebody comes and says, 'What are you doing? Leave this to ordinary mortals. You are a spiritual being. Come, and I will tell you how to develop spiritually.' And naturally one is fed-up with the old games, finished with the old games -- there comes a moment in everybody's life when one can see that it is a vicious circle, one has been in it long enough to know its meaninglessness -- then somebody comes and gives hope again.

This hope brings future again; imagination again starts working. You again start fantasizing -- now spiritual growth. And you are again back in the same rut.

I am not teaching any development. I am teaching you just to be awake. Just open your eyes! You are in the Garden of Eden -- just open your eyes. I am not here to give you any other dream. If you want to dream, old dreams are perfectly good -- and you are so much attuned with them, why change? Money will do, why a new dream of meditation? Old games are perfectly good. New games will give you a little trouble -- you will have to turn and toss in your bed and then again settle, and again they will become old. Yes, the honeymoon will be there for a few days and then they will become old.

That's why people go on changing from one guru to another guru, from one school to another school, from one religion to another religion. It doesn't help, it is absolutely pointless. What is needed is not a new dream, not a new work, not a new desire, not a new ambition. But an awakening.

He is right that it is difficult to change streams after thirty years of Gurdjieff. It IS difficult. But if you see the point, it is so simple. It is a flash. You have been working and working and what has happened? Has anything really happened? It is difficult to realize that too, that nothing has happened, because that goes against the ego. Thirty years working, and if nothing has happened people will think of you as a fool. Then

what were you doing for thirty years? One or two years is okay -- then you should have got out of it. What were you doing for thirty years wasting your whole life? That looks very difficult to accept. So one goes on thinking, 'Yes, something is happening, something has happened.' Something HAS to happen -- thirty years? And one goes on convincing oneself and defending oneself and one thinks now it is too late to change.

IT IS NEVER TOO LATE! And I am not saying change. I am not saying change masters, I am not saying change schools, I am saying: Change from sleep to awakening. And it cannot be a development from sleep to awakening, remember. Either you are asleep or you are awake. There are no mid-stations between awakening and sleep. Either this or that. They are two gestalts, they can't exist together. So there cannot be degrees -- you cannot say, 'This man is ten degrees awake and this man is twenty degrees awake and this man is thirty degrees awake.' One is awake or one is asleep. One knows or one does not know.

So I am not saying to change -- I am not interested in changing your schools, because they will be new dreams. That's why I say it is never too late. If you had gone at the age of eighty-two to Gurdjieff, he would have certainly said it is too late -- 'Now you go and vegetate and finish yourself, no-thing can be done.' And not only that you have missed THIS life -- because Gurdjieff used to say you don't have any soul. So not only this life, you have missed for ever! 'Now get lost! Vegetate a few years more and be finished. You don't have any soul and it is too late.'

With me it is never too late, because it can happen in a single split moment. It can happen on the deathbed -- a man is dying and the last breath, and it can happen and he can be completely transformed. Development cannot happen, development needs time, remember. Evolution needs time. Transformation is possible, because transformation needs no time! And that which happens in time is part of time. And that which happens in no time is part of eternity.

That's what I mean when I say it happens in a flash. Enlightenment is like lightning. It can happen any moment, at the very last breath. The last breath is leaving you and it will not come again, and it can happen. There is no need for time, because you are already that. So what is the point of time? Time is needed if you are not that and you have to become that. Then naturally, great effort, planning, training, search.

And he is right that the emphasis here is much on the heart, as opposed to the three-centered harmonious development of man. Heart simply means harmony. At least that is what I want it to mean, heart simply means harmony. When you are harmonious you are in the heart. When you are not harmonious you are not in the.heart, you are somewhere else. The heart is not a center here -- we are not talking about centers really. The heart is a state of being harmonious. The heart is a state of maturity.

The head is always full of desires, the head lives in the future. The heart is herenow. Here is the only place and now is the only time for the heart. Whenever you are in the heart you are utterly here, radiantly here. All past has disappeared, all future has disappeared. Only this moment in its crystal purity exists. In its intensity, in its passion.

I am not using the word 'heart' the way Gurdjieff used to use it, as a center. It is not a center. When all your centers have disappeared into one unity, that unity I call the heart. That's how Buddha uses the word 'heart'. When Gurdjieff uses the word 'heart' he uses it in the same way as poets use the word 'heart' -- the center of emotion and feeling. When I use the word 'heart' I use it as Buddhas have always used it. It has nothing to do with emotionality and sentiments and feelings -- no, nothing at all. The heart is a state of being when you are harmonious, when all your fragments have disappeared.

And remember again, I am not saying that they have become integrated into one. That's what Gurdjieff says, that all your centers have to become integrated into one, they have to become crystallized. That crystallized thing will be a crystallized ego. When I say 'when all your fragments have disappeared' I simply mean when they are no more there and only pure absence is left. It is not a crystallization of the parts, the parts are no more there. They have simply dropped -- that furniture has been removed from your being. Now your being is just an emptiness, a nothingness.

That nothingness, anatta, no-self -- that pure space is what we have been calling 'heart' in the East. It has nothing to do with the poets' use of the word.

But Lewis has been thinking in terms of Gurdjieff his whole life. He did not ever meet Gurdjieff, he missed that opportunity. He can miss this opportunity too.

Gurdjieff was a rare man. But he was working in a very very alien world. He had taken a great message from the East, particularly from the Sufis, to the West. And he was trying to translate it. In that translation many things went wrong -- it always happens. The higher the message, the more difficult is the translation of it. Mundane things can be translated very easily. And Gurdjieff was not the right man to translate it, either. He was not a very articulate man. His whole life he searched -- from Middle Asia, from Iraq to

Mongolia and to Tibet and to India, he was searching. His whole life was in search. And then when he arrived it was too late to develop the right language to be exactly accurate. He has simply stuttered his message, and others had to interpret it.

In fact, whatsoever is known about Gurdjieff is not about Gurdjieff, it is about P D Ouspensky. Gurdjieff became known through P D Ouspensky -- if P D Ouspensky had never been a disciple to Gurdjieff, he would not have been known at all. In one way it would have been very very unfortunate, in another way it would have been very very fortunate too. Because Ouspensky betrayed him. Ouspensky was the right man to translate but he had no realization of his own. Gurdjieff had the realization but he had not the language to translate it. It was a meeting of a blind man and a lame man -- they helped. It was almost like Ramakrishna and Vivekananda. Vivekananda had no realization, Ramakrishna had the realization. But Ramakrishna had no way to express it. And Vivekananda was very articulate, philosophical, very arrogant in his statements, very logical. He was a philosopher. Ramakrishna was a mystic. Ramakrishna has seen God, or truth. Vivekananda has not seen but he knows the language. So Vivekananda became the introduction of Ramakrishna to the world -- a wrong introduction.

But sometimes it happens. It is very rare to find a man like Buddha, who has seen and who can himself help you to see -- who is both together. Johnson and Boswell both together. Ramakrishna and Vivekananda both together. Socrates and Plato both together. Gurdjieff and Ouspensky both together. It is a very rare phenomenon. But when it happens, only then things go right.

Gurdjieff knew, and Ouspensky knew how to make it known to the world. Now, it is like a man who has eyes, but is dumb, helping a blind man to express what he knows about light. Using the blind man -- who has no eyes, who has never seen the light -- using his mouth as a vehicle. He has no mouth.

If you read Gurdjieff's own books they are very tiring and boring. I have never come across a man who has really read any book of his completely. One has to skip, one has to just go on. When for the first time his first book was published, it was a one-thousand-page book, but the pages were not cut -- only the introduction pages were cut. And there was a notice on the book that 'If you can go into the introduction and you really want to read the book, then cut the other pages. Otherwise you can give it back to the publisher and take your money back.'

Even to go a hundred pages into that introduction is a very arduous journey. Unless you are a masochist it is difficult to go through -- unless you enjoy misery, then it iS another thing. It is shocking. To read those one thousand pages is almost as difficult as to reach to the moon. Very few people have ever tried. He was absolutely inarticulate. And the problem was that his whole life went into the schools with masters, in their presence. He was accumulating, accumulating, and then a moment came when he felt that 'Now I know. I have understood. And I should go to the West and introduce this great tradition, this great wisdom.'

Ouspensky became a vehicle -- but Ouspensky betrayed him finally, he went against him. That is natural too. Because Ouspensky is a totally different type of man -- a philosopher, a mathematician, a scientist, a logician. And by and by when he became articulate and he started saying things and his books became world-famous, he started thinking that he himself has now arrived -- now there is no need for Gurdjieff. He betrayed Gurdjieff. That also happens, always.

Judas betrayed Christ because he was the most articulate, the most scholarly, the most educated person. Amongst all Jesus' disciples Judas was the most cultured, most sophisticated. Others were just villagers -- farmers, woodcutters, fishermen. Judas betrayed, so did Ouspensky. And it has been a long history -- it has always been done that way. Buddha was betrayed by his own cousin-brother, Devadatta, who was as sophisticated and cultured as Buddha himself. They had played together in their childhood, they were brought up in the same palace. He betrayed him. Mahavira was betrayed by his own son-in-law. He was the most important man among Mahavira's disciples; he betrayed.

The man of knowledge, the knowledgeable man, is a dangerous man. Because sooner or later he will get the idea that now I myself am the master.' The world knows Gurdjieff through Ouspensky who betrayed him. Gurdjieff could not deliver the message. And Lewis missed him. Now he is here, and I feel that he is very open. Just the idea that 'What can be done now? If it has not happened in thirty years how can it happen now?'

But I say to you that the happening need not have much time for it, it can happen in a split moment. If you can unburden yourself, if you can put aside all that you have learned, all the knowledge that you have gathered, if you can again look at things with fresh eyes, it is still possible. It is always possible. You are never too late, nobody is.

In India we have a saying: If the man who got lost comes back even in the evening, he should not be

thought to be lost. The whole day is gone, the sun is setting, in the morning he went astray and it is evening. Yes, it is Lewis' evening. Gurdjieff you missed. Don't miss this madman here. And Gurdjieff was going to give you a ladder which goes on and on and you have to develop and work.... I am not giving you any ladder, and I am not giving you any staircase, and I am not giving you a long way to be travelled by you.

I am simply giving you an insight. If you can receive it, in that very receiving, there will be an explosion.

And the third question is also related to it:

SINCE YOUR PROGRAM BEGAN, WHAT RESULTS HAVE THERE BEEN WITH YOUR SANNYASINS? HAS ANYONE BECOME ENLIGHTENED?

They are all enlightened people. I don't deal with unenlightened people at all. I have never come across any unenlightened person. Since I became enlightened I have been coming across enlightened people -- enlightened men, enlightened women, enlightened dogs and donkeys. Enlightened trees and rocks and stars. The whole existence EXISTS in enlightenment, that's its very rhythm.

So what are you talking about? SINCE YOUR PROGRAM BEGAN...And this is not a program. It is a very very mad chaotic phenomenon, it is not a program. It is chaos. Orange chaos I call it.

And you ask: WHAT RESULTS HAVE THERE BEEN WITH YOUR SANNYASINS? Hundred percent. Whoever comes to me is enlightened -- what more do you need? If they persist not to realize it, that is their joy. That is their freedom! This much freedom every enlightened person should have -- that if he wants to behave in an unenlightened way, he has to be allowed. If even this freedom is lost, what type of enlightenment is this? A few people choose to behave unenlightenedly, perfectly good. Sometimes they behave this way, sometimes that way -- that too is good.

All is accepted here. And I am not result-oriented at all. 'Result' is a dirty word -- even though it is not four-lettered, it is dirty all the same. It is result that has poisoned the whole humanity.

We live the moment; it has intrinsic beauty. It has not to be sacrificed for any other moment. When you are result-oriented you go on sacrificing the present for the future. And the future never comes -- whenever it comes it is the present. You again invest it, again sacrifice it, for the future. You miss.

We are not result-oriented at all. Each moment has its own beauty, and the beauty is intrinsic. Each moment is an end unto itself, it is not a means to any other thing. So we are not result-oriented. And we are not counting who has become enlightened and who has not become enlightened. Why bother? From the very beginning all beings are Buddhas.

But there are people who go on counting inside themselves.

It happened: Mulla Nasruddin was entertaining a guest. And he was bringing things and then he brought samosas. And he was forcing and forcing -- 'Take one more, take one more.' And the guest said, 'I have already taken five, now it is enough.' Nasruddin said, 'Not five, you have taken nine, but who is counting?'

People go on counting deep inside, and they go on saying 'Who is counting?'

The person is new -- Jack Vaught. I can understand his difficulty, he must be puzzled -- who is enlightened? who is not enlightened? So many enlightened people, is it possible? So many Buddhas? Because in the West you have been very miserly -- you say Jesus is the only begotten son of God. Has God gone impotent since then? You are so miserly that only one begotten son. And what has He been doing since then? Then Nietzsche is right when he says God is dead. Nothing is happening, He must be dead.

In the East we are not miserly. That's why we can say with joy: Since the very beginning all beings are Buddhas. Buddhahood is not something that has to be conferred upon you. That foolishness also exists in the Christian mind -- even a saint has to be recognized by the church. Even the word 'saint' is ugly, it comes from 'sanction'. When the church sanctions and declares that 'This man has become a saint' then that man becomes a saint -- as if it is a Ph.D. or D.Lit. degree. Mm? Some university confers it upon you and then you become a saint.

Here you can declare yourself enlightened. Nobody will prevent you. One woman, Oma, goes on informing me, 'I have become enlightened, Osho.' There is no problem -- Oma can become enlightened, everybody can become enlightened, everybody IS enlightened. But I suspect -- because her continuous effort to inform me creates suspicion. She needs sanction. Just the other day, Ananda Prem -- Oma's disciple

-- she wrote a letter to me, that 'Oma says she has become enlightened: "You can go and ask Osho".' But why ask me? Who am I to declare you enlightened or not? If I am to declare you enlightened, that will not be much of an enlightenment. Who am I? If you have become, you have become. You have always been -- that's what I am saying. Sanction is not needed at all. No order is needed to be issued, no formal declaration is needed.

And you need not ask. If you ask, you are suspicious about it. If you have become enlightened you have become enlightened. In the morning you don't go around the neighbourhood asking: 'Am I awake?' Otherwise people will think you are mad. You must be asleep!

The fourth question:

WHY CAN I NOT LIVE WITHOUT MISERY?

Very few people can. Very few people can afford to live without misery. Misery gives you a sense of being, misery defines you. Misery gives you the ego, the self-identity. Misery gives you something to hold on to, you can cling to it.

Bliss is very elusive. You can possess misery, you cannot possess bliss -- on the contrary, bliss possesses you. You can control misery, you cannot control bliss. In bliss you have to disappear, the controller has to disappear. Very few people can afford that much, they are so afraid to go into the unknown. Misery is known; well-acquainted you are, well-introduced you are. A thousand and one times you have suffered the same thing, the same nauseous thing. But by and by you have become accustomed to it. A kind of familiarity has grown between you and the misery.

You ask: Why can I not live without misery?

The 'I' cannot exist without misery, that's why. You will not be there without misery. Once misery is missing, you will be missing.

You must have heard Descartes' famous statement: Cogito ergo sum -- 'I think, therefore I am.' Yes, he is true in a sense -- not in the sense he means, but in a totally different sense he is true. The moment thinking ceases, you will cease -- in that sense it is true: I think, therefore I am. So you cannot afford to lose thinking.

In bliss, thinking disappears. In bliss there is no thought. Bliss is not a thought at all. Even when you recognize that you are blissful it is only later on when the bliss has gone, when the moment has disappeared. When the bird has again flown back into the unknown and you are left in your misery -- then you remember; you recapitulate. It is always a memory. Yes, you say 'I was blissful.' You never know 'I AM blissful.' No, nobody has ever known that 'I am blissful.' Because when bliss is, I am not.

Bliss is so vast it simply throws you away. The flood comes and you are gone. If you are ready to die, if you are ready to disappear, if you are ready to lose yourself -- only then will you be able to drop misery. Misery works, it has some utility for you. You have much investment in it. And because it works you go on clinging to it. For example, just watch your misery and see the investments. Everybody goes on saying 'I don't want to be miserable' -- but he has some indirect investments in it and he is not ready to lose those investments.

For example, if you are miserable it is easy to have people's sympathy. Now, that is an investment. If you are ill everybody pays attention to you, everybody takes care of you. Once that has happened it becomes very difficult to be healthy again. Because once you are healthy the care, the attention, the sympathy, that yoU were getting will disappear also. Naturally -- it was not given to you, it was given to your disease. Now the disease has a subtle attraction -- then why not remain in it? Your wife has never been so loving as she has been since the heart attack. Now again to be healthy and 'going', seems to be taking a risk. And you know your wife -- so knowing her, knowing your whole life, she has never been so careful about you, so attentive to you, so caring about your needs. Now suddenly she is so caring; all care she is. How can you afford to lose your illness? You can only hope for heart failure now, nothing else. You can pray to God: 'Now give me heart failure. The heart attack has been so good.'

You cling to misery because it has some investment somewhere, it works.

A guide was conducting a party of tourists around Lambeth Palace, the London home of the Archbishop

of Canterbury If you look up to your left,' he said, 'You'll see a large bay window, the third one along from the end. That is the Archbishop's study.'

'Oh,' said one of the sightseers, 'I do wish we could catch a glimpse of the Archbishop himself.'

'Right,' said the guide, and stooping down, he picked up a large stone and hurled it through the window. Immediately, a face appeared behind the broken glass, red with anger and shouting incoherently.
'There you are!' said the guide. 'That always gets the old boy!'

Now once you know it works, 'it always gets the old boy', you have stumbled upon a key. Now you will go on using that key. That's why you are miserable. When you are miserable the whole world is sympathetic towards you. When you are happy everybody is jealous of you. When you are happy nobody can forgive you. When you are unhappy everybody is so polite to you, everybody is so friendly, everybody is so generous. When you are happy everybody becomes the enemy. For a blissful mall the whole world turns to be an enemy. That's why Jesus is crucified -- he is crucified for daring to be blissful. Socrates is poisoned -- he is poisoned for daring to be happy. Mansoor is killed, murdered, butchered -- what is his crime? A simple crime, that he was ecstatic.

These miserable people all around, they cannot forgive an ecstatic person. Because that ecstatic person reminds them of their failure. Jesus walking by your side, suddenly reminds you that you have failed. A Mansoor singing a song of joy, suddenly makes you feel guilty -- what are you doing here? You have sold yourself for mundane things, and here is this man full of God, full of joy, full of light. You cannot tolerate this man. This man is a thorn, it hurts. If it is possible to Mansoor and to Christ and to Socrates, why is it not possible to you? Destroy this man and rest at ease. Then you know 'Everybody is just like me, even worse than me.' That makes you feel good.

That's why people like to know about wrong things about people, what wrong is going on. If you start talking about somebody and you say that he is a saint and he is pure and he is holy, immediately the other person will start criticizing. If you say he is the greatest sinner, the other will say 'I know. You are right. I have never said it but I have always known.' No proof is needed. But if you say somebody is holy, no proof is enough; nobody is going to believe it.

Jesus is not killed by Jews, Jesus is killed by miserable people. He would have been killed anywhere. Jews should be completely forgotten in regard to it, they have not killed him. He would have been killed by Greeks, he would have been killed by Indians. He would have been killed -- it doesn't matter where, he would have been killed anywhere.

That's why you cling to misery. And once you have tasted the joys of misery, once you have got hooked to the joy of misery, it is very difficult.

A woman was applying for a maintenance order against her husband, who was said to have deserted her for seven years and to have made no provision for her or his children.

'I understand,' said the magistrate, 'that you have three children, aged respectively, two, four, and six. How exactly do you square this with your allegation that your husband has deserted you for seven years?'
'Well, your worship,' replied the woman, 'he keeps coming back to apologize.'

Once you get hooked you go on falling back. It becomes a rut. A groove is created in your being, and whenever you have nothing to do you start moving to that groove. There you can always trust you will have some occupation.

You are miserable because you have decided to be miserable -- maybe the decision is unconscious. And you have to be conscious about the decision, only then can it be dropped. Because nothing can be dropped from the unconscious. The unconscious is a great preserver, it preserves everything. Once you make anything unconscious it will be preserved for ever and ever unless you make it conscious again and throw it. Your unconscious is a basement where you never go, and you always go on throwing things in the basement. Whenever you are miserable you repress it. Your eyes may be full of tears but you try to smile -- you throw those tears into the unconscious. You may be boiling with anger but you go on repressing the anger, the sexuality, the greed.

You go on throwing all this into the basement, and there all these things are creating a great chemistry. All these things meeting together, melting into each other -- it is almost a lab of an alchemist. Just in the reverse order -- the alchemists transform the baser metal into gold and you transform the gold into baser metal, but still you are an alchemist.

You have to bring your misery into the conscious. You have to face it. And you have to see what your investments are with it. And then if you decide that those investments are worth it then it is perfectly okay. Then be miserable but don't make a fuss about it. If you think that misery is not worth those investments, it is foolish, then just seeing the foolishness of it is the cessation of it. To see anything totally, to recognize its absurdity, is to drop it. There is no need to drop it then -- in that very seeing, it drops. Seeing is transformation. IHI PASSIKA, says Buddha: Come and see.

The sixth question:

BELOVED OSHO, IT SEEMS THAT UNHAPPY MOMENTS ARE THE ONLY TIMES IN WHICH I CAN FEEL SOME JOY.

It is from Anand Anshumali. So have it your own way. Joy is good, I am all for joy. If you feel joy only when you are unhappy, then have it -- have as much of it as possible.

But this is a morbid kind of joy, a perversion. See the perversion of it, it is masochism. There are people who feel happy only when they hurt themselves, when it really hurts like hell. Then they know they ARE. Then they know they are, they exist. Pain makes them a little alert of themselves.

But this is getting into a wrong track. These tracks are available. There are people who feel joy only when they are unhappy -- this is only one part. There are people who feel very unhappy when they have joy -- that is another part of the same perversion. If Anshumali goes on growing in the direction of his choice, the second will be coming soon.

But remember, what are you doing to yourself? Joy is available without any unhappiness, uncorrupted by unhappiness, unpolluted by any misery. Why not have that? When pure and fresh air is available why go on living in a slum? Why go on searching for dirty air? But people can become accustomed to dirty air.

I have heard about a man who came out of his house one early morning -- it was five o'clock, the beautiful, the most beautiful, moment of the day. But in his whole life he had never been out in that moment. He was a drunkard. He used to be awake almost the whole night and then he would fall asleep. It was just accidental, there was some noise outside. At four o'clock he had just gone to sleep and there was some noise, some house was on fire or something, and he was disturbed in his sleep so he went out. He asked his watchman, 'What type of smell is this?' It was just the fresh smell of the morning, the fresh smell of the soil and the air and the sun getting ready to rise and the birds and the trees. It was the fragrance of the morning. And he asked the watchman, 'What kind of smell is this?' He knew only one smell, that of alcohol. This was so new and so strange, unfamiliar. He really didn't like it.

The watchman said, 'Sir, it is nothing but fresh air.'

You can become too much accustomed to your misery. So whenever it comes you feel relaxed -- the old guest has come, you know it well. But this is getting into a perversion. And nobody can pull you out of it unless you see the point. And I am not saying that you have to come out of it, I never interfere into anybody's life. If you are feeling good then this is how it should be. With all my blessings, you can have as much misery as you like.

But if you understand me, if misery can be so joyful, how much will joy be joyful. Just think of that. If illness can be joyful, how much will be health. Just think of that.

The seventh question:

WHY DOES ONE WANT TO MARRY?

I don't know exactly. Because I never wanted to, so I am utterly inexperienced. You should not ask me such difficult questions. But I guess -- these are just guesses -- I guess because people like to live in institutions, in prisons. People don't want to live an open life, they want to live a closed life. That's why they

want to get married.

I guess people don't love, that's why they want to get married. The love is not enough, so the law is needed to help. If love is enough there is no point in getting married. If you trust your love, that's enough; no other thing is needed to keep you together. Marriage is finding ways to keep you together. Because you cannot trust that your love is enough to keep you together. People who don't love, they want to get married. Although people are very cunning -- they say, 'We want to get married because we love.' But why should one want to get married if one loves? Love is more than enough -- how can marriage help? It can destroy, it cannot enhance.

The very idea of marriage is the beginning of divorce. The moment you think to get married you should beware -- you have already started planning for divorce. The fear is coming, the fear of divorce is coming -- and before it takes possession of you, you want to get married. So there will be the law and the police and the court and the society to prevent you escaping from this woman or to prevent this woman escaping from you.

Love is enough, more than enough. And if love cannot keep you together then nothing can keep you together. And nothing should keep you together.

People like to get married because they cannot bear happiness. They want some misery. Whenever you see a couple, a man and woman, thoroughly unhappy you can trust they are married -- but they have to be thoroughly un happy. It is very difficult to see a married couple happy, whatsoever their pretensions. They may show happiness but that is not the truth. You should see them when they are not pretending, when they are not wearing their public face. They are always quarrelling, always fighting, always at each other's necks.

People can't bear happiness. Love is such a joy, it is unbearable. It is so unbearable you want to crush it. And marriage is the sure way to crush it. All marriages are destructive to love. The very idea is destructive. Love should be your only trust.

I guess men marry because they think they are too tired, women because they are curious. Both are disappointed. Men want to get married because they are so much afraid of women. When you are married you have to be afraid of only one woman, that is the safety in it. If you are not married all the women make you afraid. Once married, your wife protects you, she becomes a great protection around you. Then you are no more open; then she protects you against yourself.

Women want to get married because down the ages men have made them so helpless economically that they are always hankering for economic security. Once the helplessness of women is gone and the woman is as economically independent as the man, I don't think marriage is going to survive; nobody would like it. And it is good if marriage disappears from the world. It is one of the greatest calamities.

And I am not saying that being together in intimate love and living together for your whole life is wrong. I am not saying that. But it should be only for love, and for nothing else. It should not have any economic motive, it should not have any security motive. It should not have anything else in it, it should be pure love. Yes, love brings many dangers -- but that's how love lives, through dangers. Love remains alive through dangers. Dangers are not bad, they keep things flowing and love remains all adventure. It is courageous to love, it is cowardly to get married.

And if the question is a personal question, if the question is your question -- because you have asked: WHY DOES ONE WANT TO MARRY? If that 'one' is you, then my suggestion is Never get married And live always in love If you want to live always in love never get married, otherwise you will start living in hatred Because nobody can love one's own prisoner And nobody can love one's own jailer either When you are married you become that -- one becomes the jailer, one becomes the prisoner And both start hating each other Then life has friction and no grace.

And the last question:

I BELIEVE IN GOD, AND IT IS NOT OUT OF FEAR. WHY DO YOU SAY THAT ALL BELIEF IS OUT OF FEAR?

Then why do you believe? You don't know. If you know, there is no need to believe. All belief is out of ignorance Belief MEANS ignorance. Buddha knows, he does not believe. I know, I don't believe at all. But why do you believe? From where comes your belief? It is not coming from your experience -- then from

where is it coming? It can come only from two sources, which are basically the same source -- either fear or greed. Either you are afraid or you are greedy. And these are the two aspects of the same coin, fear and greed.

Greed is out of fear, and out of greed more fear arises. They go together. So either you are afraid of hell or you are greedy for heaven. Otherwise why do you believe in God? How can you believe in God? Your very belief simply says that alone you are afraid; you need a protection. You need a father, you need somebody to control the destiny, you need somebody to look up to.

And all belief is based in fear, and your gods are nothing but your fears personified. Your gods don't say anything about the God, they simply say something about your pathology, about your mind.

A very religious man, deep asleep, had a dream. In his dream, God appeared and said to him: 'I have news for you -- bad news and good news. Which would you like to hear first?'
'The good news,' said the man.
'Well, the good news is that when you die you will be going to Heaven.'

The man, very happy, said, 'And what is the bad news?'

Said God: 'The bad news is that you are expected there by tomorrow.'

Even about Heaven you are afraid. You are afraid to die.

One alpinist fell down from a steep rock, and when he was falling he took a hold of a branch and kept suspended.
'Help me, help me!' he shouted. 'Is there anybody above me?'

Suddenly a strong and deep voice echoed over the abyss: 'I'm going to help you, my son. But first I need your faith and you have to trust me.'

The man answered, 'Sure, I'll do everything you want, my Lord. I trust you, I believe you.'
'Then,' replied the voice, 'let loose the branch.'

A deep silence followed and the man shouted again: 'Hey! Is there another one above me?'

Even if God comes to you and says: 'Let go! Die! Disappear!' you will turn your back towards Him. You will start searching for another god.

All beliefs are rooted in fear. And a really religious person is born only when all fears and all beliefs are burned, and the scriptures and the idols destroyed. When you are free of belief you are ready for truth.

This Very Body the Buddha

Chapter #4
Chapter title: On the Wings of the Wind

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The first question:

DEATH IS UNKNOWN. You cannot be really afraid of that with which you are not at all acquainted. Fear is a relationship -- you have to know something to be afraid of it. Nobody really is afraid of death. And whenever somebody says 'I am afraid of death' he is simply saying that he is afraid to lose life. Death is absolutely unknown. So everybody is afraid of life -- it is life that is the problem, not death. It is life that gives you anguish and nights without sleep.

And what is the fear of life? There are many fears but they can be reduced to a few basic fears. One is that life is slipping by and you have not lived yet. That's the panic, basic panic -- that life is going out of your hands, every moment you have less and less life. And you have not lived yet. Great fear arises: are you going to miss? Will you be able to make it this time? And who knows? There may be no other time. Life may not happen again -- who knows? This seems to be the only life, and every day it is turning into a wasteland. Hence the fear.

Secondly, it is life that ultimately brings death. Death is the crescendo of life, the finishing touch. If you are afraid of death, that too is basically fear of life -- that life will bring death one day. That the trees will be there and the flowers will be there and the spring will come and the grass will be green and you will not be here.

And while you are here you are not much here either. And sooner or later, grass will be growing on your grave. And you will not be able to walk on it. And while you can walk on it and enjoy the feel of it and the dewdrops and the coolness and the sunlit morning, you are not enjoying it. Because you cannot enjoy, that's why you are afraid of life. And life is turning into death, the unknown. The known is always disappearing into the unknown. The light is always disappearing into darkness.

So life will take you one day to the door of death. But why are you not living? What hinders you from living? You have conditions, that's what is hindering. You have conditions -- that 'If THIS happens, only then will I be happy. ' And life is not going to oblige you. You have to surrender to life. Your conditions don't allow you the surrender; you have to drop conditions. You have to say, 'Whatsoever happens, I am going to enjoy. I am going to enjoy unconditionally.'

You are in love with a woman or with a man, and immediately a thousand and one conditions are there: 'I will love only if these things are fulfilled -- that you will not look at anybody with loving eyes. Then I will love you.' Now, nobody can promise it. And even if one promises it, nobody can keep it. You are asking something absurd. If some beautiful man passes by, how is your woman not going to look at him -- how? She may not look, she may close her eyes, she may look somewhere else -- but she has looked at the man. In that moment she had moved, her heart had missed a beat.

How are you going to avoid? There are so many beautiful women in the world. You can at the most pretend. So all conditions create pretensions, because all conditions are unnatural.

A man who really wants to live, lives unconditionally; he doesn't make requirements of life. He says, 'Whatsoever comes, I am going to dance. Whatsoever the situation, I am going to dance. I am going to live it, I am going into it with my whole being.' Then the fear of life will disappear. Lived, there is no fear. Unlived, life creates fear.

Let me repeat: Because you are not living life, that's why the fear. And the life is disappearing, and you are wasting a great opportunity. And the opportunity may not come ever again. Or even if it comes, will you be able to do something else? You will repeat the same. You have been repeating -- it is not the only life that you have come to, you have been through many lives. You have lived for eternity, in a thousand and one forms, and always you have been missing. And you have been missing because of your conditions.

See to it that conditions are dropped. That you love for the sheer joy of love and that you live for the sheer joy of living. Be a hedonist. Be an Epicurean. To me, Epicurus is on the right track towards the Garden of Eden -- his commune was called 'The Garden'. He has been immensely misunderstood. I know there is something even beyond Epicurus, but it goes through him. You will have to pass through the Garden of Epicurus, only then will you reach to the shrine of Buddha -- otherwise not.

Hedonism is beautiful -- eat, drink, and be merry -- but it is not the whole story. It is just the beginning, the porch of the palace. There is far more, far beyond it, far more to life. But you have to pass through the porch. And your so-called religions have taught you to be anti-hedonistic -- that's why the fear. Your religions have taught you misery. They talk of bliss but they create misery. They go on preaching to you how to be blissful, but whatsoever they do and whatsoever methods they supply are self-destructive. They

don't allow you really to be blissful.

Be happy here. And remember, I am not saying this is all to life. Epicurus is the beginning of a Buddha. You can stop at Epicurus, then you will miss much. But it is better to stop at Epicurus than not to enter into Epicurus at all. Because then you miss all. I teach you spiritual hedonism -- that is my message to you. First be hedonistic as far as the first body is concerned. Then be hedonistic as far as the second body is concerned. And then be hedonistic totally in the third body.

Buddha is orgasmic. But you have to learn the orgasm from the physical, you have to go from abe. There are people who want to jump to xyz -- and they don't know anything about abc. They have not yet even learned how to live in the body in the world, and they want to live in Heaven. They will not be able to live there, it will be impossible. Just think of yourself -- if you are by accident welcomed into Heaven, what will you do there? You will be as miserable as you are here -- maybe more miserable, because there life will be more thrilling. There will be more exploration, more love, more intensity in everything. There will be more PASSION -- what will you do there? You have not been able even to live on this earth -- which knows passion, which knows love, which knows joy, but in moderate quantities. In Heaven there are no limits. Heaven knows no moderation -- it is excess, it is ecstasy.

Start learning how to be unconditional. For small conditions people miss much. Just a small thing can destroy their whole joy -- and they don't even see the proportion of it. A man has just said something to you, it hurts. And the man has always been beautiful and you have loved the man -- but he has just uttered a word, and it hurts, and the friendship is broken. You don't know the joy of friendship, otherwise you would not have broken it for such a small thing -- for trivia. You have been living with your wife beautifully, and just a small thing, just a small negativity from her, and bridges are broken and you start thinking of divorce.

Petty things, meaningless things, go on destroying. And because you can't live, naturally you are afraid of life.

YOU SAY: WHY DO I SEEM TO FEEL MORE AFRAID OF LIFE THAN OF DEATH?

Then there is one thing more: Life requires more than death will ever require. Life requires a willing surrender. Death does not care for you. It simply comes, without any notification even. It simply comes and takes you away, it drags you You are not asked, your cooperation is not asked. Death pays no respect to you, and gives not even a single moment's time to prepare. It happens. Life is more respectful towards you -- it gives you time, it gives you freedom to choose, it gives you opportunities to cooperate or not to cooperate.

Hence the fear. The fear of life is really fear of your own self. You know yourself, that you are going to miss. Knowing yourself the way you are, your fear is perfectly on the right track. It says the way you are, you are going to miss. Life will bring a challenge and you will shrink.

Just few days before, a young man came to me from the West. I was looking into his head and into his heart -- his heart was ready for sannyas but his head was not ready. Now I was really confused by him -- what to do? Should I give him sannyas? His heart is saying yes. A great pulsation in the heart, the heart is simply crying for it. And the head goes on saying no. It is as if you are on a crossroad and the red and the green, both lights, go on. And it is very difficult to decide whether to pass or not to pass -- one light says one thing, another light says another just the opposite.

I tried to persuade him, I tried to seduce him towards his heart. But the more I tried, the more he became stubborn -- the more the head became stubborn. The heart was joyous. When I was trying to persuade him to take the jump, the heart was taking such leaps of joy. The heart was becoming a big flame, it was almost tangible. Anybody who has eyes could have seen it? the heart was aflame. But the head was becoming darker and darker.

Now an opportunity. a challenge is there. I am the challenge in that moment for him, life is coming through me in that moment. Sannyas is the challenge to surrender, sannyas is the challenge to explore something new that you have not known before. The head never knows anything new. The head is always borrowed, the head knows only things from others. It is second-hand, it is never original -- it can't be original. It collects rubbish. But it feels secure, it feels logical.

The heart is illogical. And you are afraid to go with the heart, you don't know where it will land you. The head moves on the superhighway, the heart will drag you into some labyrinth in the jungle of life -- you will be alone there. The head always lives with the crowd -- it is communist, it is fascist. it is Catholic, it is Protestant, it is Hindu, it is Mohammedan. The head is part of the crowd. The heart makes you alone -- you

are neither a Christian nor a Hindu nor a Mohammedan. Suddenly you are alone. the whole crowd has disappeared, you start feeling afraid. And life comes only when you are alone. When you take hold of your life in your own hands, when you are no more part of an insane crowd. when you are no more part of this pathological world. But then you have to be alone, and in aloneness there is fear.

When a challenge like love or sannyas or samadhi or God provokes you, you feel as if death is coming close by. It is a sort of death. YoU will have to die to the past, to the old; only then can you be reborn to the new. Fear grips you. You say, 'I w ill have to think.' That's what that young man said: 'I will have to think. I will have to wait.'

Thinking can never lead you into the new. Logic can never give you any new conclusions, it goes on repeating the same. Logic is vicious, circular, it moves in the same rut. Whatsoever conclusions come through logic were already in the premise, they are not new. Maybe now they are more articulate, that's all, but they were given in the first premise.

Only love -- and love means illogical, paradoxical -- takes you to new conclusions. Because love knows how to take a leap. Logic is continuous with the past, it knows no leap. Love knows leaps, quantam leaps. It can jump from the old to the new, with no bridge in-between. Love can give you a discontinuity with the past. But then there is fear. And love is very life -- if you miss love you will miss life, and then there will be fear that 'I am missing.'

You are missing because you have not been able to allow your heart. You are continuously controlling through the head. The 'heady' people always miss. Get deeper into your being, move towards the heart. And the heart is not the ultimate, you have to move even deeper than the heart. And then you come to your navel -- what the Japanese call 'hara'. These are the three centers: hara -- two inches below the navel; heart, and head. The head is the farthestmost boundary-line -- when you are farthest from your being, you are in the head. When you are close to your being, you are in the heart. When you are at the very core of being, you are in the hara.

And only through the hara, fear disappears. Only through the hara do you live for the first time authentically, sincerely, with no fear. And that life needs to be lived. That life can be lived only if you don't divide existence into two -- body/mind, matter/soul, God/existence. If you divide, you will remain in the intellect. Drop all divisions, live as one. All the three bodies have to be lived as one. They are three aspects of your being -- the physical body, the bliss body and the Buddha body. And I am not against any -- I am not saying choose the Buddha body against the physical body. If you choose the Buddha body against the physical body, your Buddhahood will miss something, will lack something. It will not be perfect, it will not be the total flowering.

When you don't reject anything, when your acceptance is utter, then you bloom. Then you bloom into a thousand-petalled lotus, SAHASRAR.

The second question:

BELOVED OSHO, SINCE FALLING IN LOVE, EVEN THOUGH HAVING LITTLE TO DO WITH HIM, IT SEEMS ENTIRELY MY OWN JOURNEY. FEELING NOURISHED AND MUCH POWER IN MY BEING.

The question is from Anand Amrita.

Love IS nourishment. Love is exactly like food to the soul. Food is nourishment for the body, love is nourishment for the soul. Without for you will die physically, without love you will die spiritually -- in fact you will not even be horn. The body needs food, the soul needs love.

And Jesus is right when he says, 'Man cannot live by bread alone.' Because the bread is bread only for the body. You will have to seek and search something which nourishes your soul. So, Amrita, be always in love. And remember one thing: Lovers don't matter, love matters. If one lover disappears from your life, don't become sour and bitter. If one lover has moved away from you, don't go on clinging to the past and the memory and the nostalgia of it. That is sacrilegious, that is insulting to love. The lover is good, but the lover is good because of love. You need not sacrifice love for the lover. Lovers come and go, love remains.

When one lover has gone out of your life, don't become poisoned by it, don't start closing your heart. You have to live, you have to still be in love. One should always be in love -- with whom is immaterial. If love goes on flowing, you will be nourished in your soul.

But there are people who make this condition too. They become too much attached to the lover. It is as if a flute-player has become too much attached to his flute and he cannot play on another flute. And this flute has been stolen, is broken, now he will never sing. Now he will never sing -- because that flute is no more with him, how can he sing? It will be a betrayal to that flute. This is foolish but this is how humanity has been taught. If that flute is gone, search and seek for another flute. Because your devotion should be towards the song, not towards the flute. The flute is just a vehicle, a passage.

So are all lovers. If one love is no more there, start searching, exploring, for another. Remain always in love, and your soul will grow, will be nourished.

But people become obsessed. Obsession is pathological. Because of obsession the world suffers too much. A few people suffer because they cannot love, and a few people suffer because they have loved, but all suffer all the same. Nothing is, and can be, eternal here; all is momentary. Our meeting is momentary, all meetings are momentary. It is a miracle that they happen -- that you fall in love with a man or a woman or with a friend. It is a miracle that it has happened -- be grateful to God, but don't take it for granted. Nothing can be taken for granted. It will disappear one day, as it has appeared.

It is like a rose flower. In the morning it was there, by the evening it is gone. And the rose flower is far more beautiful because it will disappear. If it was going to be there for ever and ever like a plastic flower, there would not have been any beauty. The very possibility of its disappearance makes it immensely valuable. So if you are in love with a person, remember the rose flower. Love is a rose flower -- it is there, but it is not like a thing. It is very fragile. It is more like a fragrance -- it has come to you on the wings of the wind, the wind may take it away again. It is a gift out of the blue. You cannot cling to it, you cannot possess it. If you try to possess it, you will kill it immediately.

So a few people start possessing and kill. And a few people don't possess, but when the lover has gone or has moved away, has taken his path separate from your path. then you are full of tears for ever. Just crying for the spilt milk. Don't cry for the spilt milk. Go ahead, search and seek again, God will come in some other form. Somewhere else another bush may have bloomed. And who knows ' A bigger rose flower may be waiting for you.

Remain always in love, never betray love. Lovers come and go. Trust love that it will happen again, that again you will be dancing and singing. Trust life, trust love. And it IS nourishment, it is alchemy. It is love that one is born through, it is through love that one becomes again and again fresh, is rejuvenated. Again and again feels enthusiasm for life, again and again feels celebration of life, again and again feels grateful to God.

People whose loves have disappeared, whose hearts have become without love, are like wasteland, are like deserts. They can pray but their prayer will not have any beat to it. They can pray but their prayer will lose all meaning. They can pray but their prayer will not have any juice to it. It will be dry, it will be dust -- it cannot relate to God.

The day you stop relating with people, you stop relating with existence. People are the closest existence to you. Relate to people, relate to trees, relate to birds and animals and rocks, and only then will you be able to relate to God. Love is the way.

The third question:

OSHO, I BELIEVE THAT NOTHING IS IMPOSSIBLE. WHAT DO YOU SAY ABOUT IT?

Then try to strike a match on a cake of soap.

The fourth question:

OSHO: THE FOURTH WAY, AS TAUGHT BY GURDJIEFF, HAS BEEN CALLED THE WAY OF CONSCIENCE. WHAT PLACE HAS CONSCIENCE IN YOUR TEACHING?

The question is from Cecil Lewis.

No place at all. I don't believe in conscience, I believe only in consciousness. I don't believe in morality,

I believe only in religion. I am amoral.

Conscience is a trick of the society played upon you. The society creates conscience so that you may never need consciousness. You have been deceived. For example, when Jesus says 'Love is God' it is not out of his conscience, it is out of his consciousness. He knows it. It is not a belief, it is his experience. When a Christian says 'Love is God' it is his conscience, not his consciousness. He has not known it, he has not lived it. He has only heard it repeated again and again -- he has become hypnotized by it.

Each child is being hypnotized by the parents, the priests, the politicians, the society. Constant repetition of a certain thing becomes conscience. You go on teaching to the child, 'This is right. This is right. This is right.' Hearing it again and again, his mind is being conditioned. After many years he will also say 'This is right' -- it will be automatic. It will not be from his own being, it will come from the gramophone record that the society has placed in his being. It is like an electrode of Delgado. It is the dangerous trick that the society has been playing on everybody, down the centuries.

That's why there are so many consciences in the world -- the Hindu has one type of conscience, the Mohammedan has another type of conscience. How can consciences be so many? Truth is one. And consciences are so many?

From my childhood I was taught a very very strict vegetarianism. I was born in a Jaina family, absolutely dogmatic about vegetarianism. Not even tomatoes were allowed in my house, because tomatoes look a little like red meat. Poor innocent tomatoes, they were not allowed. Nobody has ever heard of anybody eating in the night; the sunset was the last limit. For eighteen years I had not eaten anything in the night, it was a great sin.

Then for the first time I went on a picnic with a few friends to the mountains. And they were all Hindus and I was the only Jaina. And they were not worried to cook in the day. Mm? The mountains were so beautiful and there was so much tO explore -- so they didn't bother about cooking at all, they cooked in the night. Now it was a great problem for me to eat or not to eat? And I was feeling really hungry. The whole day moving in the mountains, it had been arduous. And I was really feeling hungry -- for the first time so hungry in my life.

And then they started cooking. And the aroma and the food smell. And I was just sitting there, a Jaina. Now it was too difficult for me -- what to do? The idea of eating in the night was impossible -- the whole conditioning of eighteen years. And to sleep in that kind of hunger was impossible. And then they all started persuading me. And they said, 'There is nobody here to know that you have eaten, and we will not tell your family at all. Don't be worried.' And I was ready to be seduced, so they seduced me and I ate. But then I could not sleep -- I had to vomit two or three times in the night, the whole night became nightmarish. It would have been better if I had not eaten.

Conditioning for eighteen years that to eat in the night is sin. Now nobody else was vomiting, they were all fast asleep and snoring. They have all committed sin and they are all sleeping perfectly well. And they have been committing the sin for eighteen years, and I have committed it for the first time and I am being punished. This seems unjust!

Conscience is created; it is a conditioning. All that you think is good or bad is nothing but a conditioning. But this conditioning can go on managing your whole life. The society has entered in you and controls you from there, from within. It has become your inner voice. And because it has become your inner voice, you cannot hear your REAL inner voice. So my suggestion is: Unburden yourself of conscience. Throw all the conditioning OUt, cathart it, be free from it. That's what I mean when I say don't be a Christian, a Hindu, a Jaina, a Buddhist.

Just be. And be alert. In that alertness you will always know what is right and what is wrong. And the right and the wrong is not a fixed thing -- something may be right in the morning and may be wrong in the evening, and something may be wrong in the evening and may be right in the night. Circumstances change. An alert man, a conscious man, has no fixed ideas. He has spontaneous responses but no fixed ideas. Because of fixed ideas you never act spontaneously. Your action is always a kind of reaction -- not action really.

When you act out of spontaneity, with no idea, with no prejudice, then there is real action. And action has passion in it, intensity in it. And it is original and it is first-hand. And action makes your life creative and action makes your life continuously a celebration. Because each act becomes an expression of your being. Conscience is a false being.

I think the French language is the only language which has only one word for consciousness and conscience -- a single word, meaning both. That is beautiful. Real conscience should be only consciousness,

nothing else. You should become more conscious.

But about consciousness also, I have differences with George Gurdjieff. When he says 'Be conscious' he says 'Be conscious that you ARE.' He insists for self-remembering. Now, this has to be understood. Your consciousness has two polarities. One polarity is the content. For example, a cloud of anger is inside you -- that is the content. And you are aware of the cloud of anger -- that is consciousness, the witness, watchfulness, the observer. So your consciousness can be divided in two -- the observer and the observed.

Gurdjieff says: Go on remembering the observer -- self-remembering. Buddha says: Forget the observer, just watch the observed. And if you have to choose between Buddha and Gurdjieff, I will suggest choose Buddha. Because there is a danger with Gurdjieff you may become too self-conscious -- rather than becoming self-aware, you may become self-conscious. You may become an egoist. And that I have felt in many Gurdjieff disciples -- they have become very very great egoists. Not that Gurdjieff was an egoist -- he was one of the rarest enlightened men of this age. But the method has a danger in it: it is very difficult to make a distinction between self-consciousness and self-remembering. It is almost impossible to make the distinction, it is so subtle. And for the ignorant masses it is almost always self-consciousness that will take possession of them; it will not be self-remembering.

The very word 'self' is dangerous -- you become more and more settled in the idea of the self. And the idea of the self isolates you from existence.

Buddha says: Forget the self, because there is no self. The self is just in the grammar, in the language; it is not anything existential. You just observe the content. By observing the content, the content starts disappearing. Once the content disappears, watch your anger -- and watching it, you will see it is disappearing. Once the anger has disappeared there is silence. There is no self, no observer, and nothing to be observed. There is silence. This silence is brought by VIPASSANA, Buddha's method of awareness.

Ordinary man does both. He goes on changing his gear -- sometimes he observes the self, sometimes he observes the content. He goes on moving from this tO that, he is a constant wavering. Gurdjieff says the one thing is: Be settled in the observer. Buddha says: Look at the observed.

My own approach is different from both. My approach is that Gurdjieff's method is more dangerous than Buddha's method, but even in Buddha's method there is bound to be some tension -- the effort to watch. The very effort to watch will make you tense.

A Buddhist monk was brought to me from Ceylon. He was unable to sleep -- for three years he had not slept. And all kinds of medications had been tried upon him but nothing was helping, no tranquillizer was of any help. And nobody had bothered that he goes on doing VIPASSANA, the Buddha's method of insight -- nobody had thought about it. When he came to me, the first thing I asked him was, 'Are you doing VIPASSANA? -- because he is a Buddhist monk, he must be doing it. He said, 'Yes -- for three years.' I said, 'Then that is the cause of your sleeplessness.'

If you are continuously making effort to watch, then in the night you will not be able to relax and fall into sleep -- the watching will become continuous. And if you are watching even in the night, how can you fall asleep? You cannot relax, the tension has become fixed. It is a known fact that Buddhist monks sleep only three, four hours at the most. It is not a gain. They think, and others also think, that this is a gain -- they have attained something, they sleep only three, four hours. It is not. They are losing something very valuable -- relaxation. And they will look tense, on their faces they will look tense. They will look very quiet, but tense. They will look very silent -- but their silence is not the silence of relaxation, but of effort. You can see the effort in the comer, defining them.

My own method is: You relax. Neither watch the watcher nor watch the watched. Just relax, be passive. If something floats and you cannot help seeing it, see it. But don't make any effort to see it deliberately. If you are relaxed like a mirror, if some cloud passes by, it will be reflected. Be like a mirror -- lucid, passive. Drop both -- the Gurdjieffian method of self-remembering, and the Buddhist method of watching.

But if you have to choose between Gurdjieff and Buddha, choose Buddha. If you have to choose between Buddha and me, choose me.

Relax. And just see things. And there is nothing much -- if you miss something, it is not of worth. You can miss, you are allowed to miss. Take life easy, take it easy.

So people who have been in some kind of effort -- and Gurdjieff's work is of great effort -- will be puzzled here. That's why Lewis is puzzled, a little bit confused. And sooner or later, either he has to understand me or he has to condemn me -- both are open. And condemnation will be easier. Because for thirty yeas working hard -- and now sud-denly he has become attracted to a man who does not believe in effort at all. Who does not believe in improvement, who does not believe in growth, who does not believe in

going anywhere, who does not believe in any WAY.
He says, THE FOURTH WAY, AS TAUGHT BY GURDJIEFF.

What I am teaching here is: No Way. There is really no way, because truth is not a goal. All ways lead away from where we are. All roads, all ways, all paths, distract you from truth. And there is nowhere to go, either. And nobody to go. There is no way of being here and now but to be here and now. When I say 'Be here and now' don't ask how -- the 'how' will take you away. When I say 'Be here and now' don't ask 'What is the way to be here and now?' There is no way of being here and now but to BE here and now. There is no way to be still, and no need of any way. To see, wholly to see, that there is no way, is at once to be still. Seeing that, is stillness. All ways lead everywhere but here.

To live one's life as it comes and goes, is awareness. Passive, lucid, mirror-like, with no tension. So I don't teach you attention, because attention has the word 'tension' in it. And the phenomenon of attention has the feeling of tension in it -- hence the word 'attention'. Enjoy, relax. Just understanding this, that there is nowhere to go, is liberation. Liberation is not like a goal somewhere else waiting for you. Liberation is understanding that you are already liberated.

It is impious for us to assert so flatly what should be, in the face of what is. What is, is the truth. YATHA BHUTAM -- that which is is the truth. To assert what should be, is impious, sacrilegious, it is a sin. 'Should' is a sin. That which is -- relax with it, float with it. I don't teach even swimming, I simply say float with it. It is our responsibility to know how to accept and live through that which is.

So I don't teach any way -- fourth or fifth or sixth. And I don't teach conscience, I teach a lucid relaxed consciousness. Out of that, many flowerings happen. Out of that, many songs are born. But they are born on their own. You cannot be the doer of them and you cannot feel enhanced that 'I have done'. You cannot feel your ego fulfilled through them. The more those flowers will come, the more you will disappear. And one day there is flowering, but you are not. That is the day, the moment, of liberation.

The fifth question:

I WANT TO COMMIT SUICIDE.

Then first take sannyas. And you may not need to commit suicide, because sannyas is the greatest suicide possible.

And why should one want to commit suicide? Death is coming on its own -- why are you in such a hurry? Death will come, it always comes. Even if you don't want it to come, it comes. You need not go to meet it, it comes uninvited.

But you must be missing your life badly. It is out of anger, out of desperation, that you want to commit suicide. I will teach you the real suicide: Become a sannyasin. And the ordinary suicide will-not help much, you will be born immediately into some other womb somewhere. Some foolish couple will be making love somewhere, remember...and you will be trapped again. You cannot escape so easily -- there are fools and fools. Before you will be escaping from this body you will be caught in another net. And again you will have to go to the school and the college and the university -- just think of that! Think of all those miserable experiences -- that will prevent you from committing suicide.

You know, Indians don't commit suicide so easily, because they know that they will be born again. In the West, much suicide and the suicidal idea exists; many people commit suicide. And psychoanalysts say there are very very rare people who don't think of committing it. In fact one person has investigated and gathered data, and he says every person, every single person, thinks at least four times in his life to commit suicide. But he must be thinking of the West. In the East, because of the idea of reincarnation, nobody wants to commit suicide -- what is the point? You escape from this door and from another door you are in again. You can't go so easily.

I will teach you real suicide, you can go for ever. That's what it means to become a Buddha -- to go for ever. When somebody used to commit this suicide in samadhi, Buddha had a special name for him, he would call him ANAGAMI -- one who will not return. One who has gone to the farthest shore and will not be coming back. I can make you anagami, a non-returner. Then no womb can be a trap for you again.

Why do you want to commit suicide? Maybe life is not going the way you want it to go? But who are you to impose your way on life, your will on life? Maybe your desires are not fulfilled? But then drop

desires! Why drop yourself? Maybe your expectations are not fulfilled, and you are feeling frustrated? In frustration one wants to destroy. And there are only two possibilities -- either murder somebody or murder yourself. Murdering somebody else is more dangerous, so people start thinking of murdering themselves. But it is murder.

Why not change your life rather than destroying it? And please don't commit it here, otherwise you will create problems for me.

I have heard:

A policeman saw a man standing on the parapet of Blackfriars Bridge one evening, obviously about to jump. Rushing over to him, he tried to talk him out of it. 'If you jump, sir,' he said, 'it will be my duty to jump in after you to try to rescue you. Then I'll get wet, catch pneumonia, and die too. So why don't you just go home quietly and put your head in the gas oven?'

Please don't create any trouble here. And don't talk about it, because there are many people who would like the idea -- you may convert a few people.

I have heard:

A man was walking across Waterloo Bridge late one night when he noticed another man on the parapet about to throw himself over. He rushed up to the would-be suicide and shouted, 'Wait a minute! Don't jump! Come and have a drink and talk things over.'

The two men went off to a nearby pub and spent the next hour chatting over the state of the country, inflation, taxes, and the future of Western civilization. Then they finished their drinks, walked back to Waterloo Bridge, and both jumped.

So don't spread this idea here. If you want to commit suicide just come in the evening to darshan and I will help

The seventh question:

I LOVE ORDINARY LIFE. IT IS LIKE DAYTIME IN WHICH I FEEL MORE AND MORE AWAKE. BUT I OFTEN HAVE THE SENSE THAT THERE IS A UNIVERSE OF MYSTERIES THAT BELONGS IN DARKNESS AND IS UNAVAILABLE TO ME. ESOTERIC TEACHINGS, SYMBOLS, 'HIGHER KNOWLEDGE', SEEM TO POINT TO THESE MYSTERIES, BUT I CAN NEVER GET INTERESTED IN THE BOOKS. I WOULD RATHER JOURNEY INTO THE NIGHT. CAN YOU TALK ABOUT THIS PLEASE?

The question is from Anand Rajen.

Rajen, there is no other life than this ordinary life. Because people are incapable of living this ordinary life, they invent esoteric things. These are the people who are incapable of living -- they distract their minds and beings. All esoteric teachings and all hidden teachings and all those so-called mysteries are just mumbo-jumbo.

The mystery is here. The mystery is in the trees and in the rocks and in the birds. The mystery is in people -- in you, in me. The mystery is in relating, the mystery is in singing, the mystery is in dancing, the mystery is in love, the mystery is in prayer. Avoid all that nonsense literature which goes on in the name of esotericism. It is pathological. These are the people who are incapable of tasting this life. They have to find some excuses, alibis, to avoid this life. They cannot enjoy, they cannot be passionately in it. They don't have passion, they don't have intensity of life, they don't know how to live. They have forgotten all -- how to be natural and spontaneous. Now they have to find some way to pretend that this life is not worth living, the grapes are sour -- there are other grapes, hidden grapes, which only they know and their inner circle knows.

Theosophy and anthroposophy and masonic lodges -- and all kinds of nonsense goes on. Avoid it, it is against life. This is the only life there is, the only dance there is. The real enlightened people have known this life's extraordinariness.

A man asked a Zen master: 'Since you have become enlightened what changes happen in your life?' The master said: 'Before I became enlightened I used to chop wood and carry water from the well.' And the man asked: 'Now that you have become enlightened what do you do? What changes have happened?' He said: 'I

chop wood and I carry water from the well.' But the man was puzzled. 'Then,' he said, 'what is the difference? It is the same thing.'

And the master laughed. He said, 'It is not the same thing. Before, I used to chop wood and think a thousand and one thoughts. Now I simply chop wood. It is so beautiful just to chop wood and do nothing. Before, I used to have a thousand and one desires while drawing water from the well. Now I simply draw water. And to tell you the truth, there is no one inside me who is drawing the water. And when I am chopping the wood it is wonderful, because there is nobody in me chopping the wood. I have disappeared! The wood is being chopped and the water is being carried, and it is tremendously beautiful.'

The ordinary life becomes extraordinary if you live it totally, fully. Avoid esotericism. They are dangerous things, you can become hooked into them. And then you will be just in mind-trips, imagination. If you love imagination it is okay, if you love fantasizing it is okay. You can create your own planes and your own astral travels and subtle bodies and whatsoever you want.

A young woman dreamt that the prince charming had come on his horse. A beautiful horse and the beautiful prince -- and she has been waiting for this prince charming for ever and ever, and he has come. When you wait too much, beware -- it happens. And the prince took the woman on the horse and the horse started galloping towards some unknown destination. And the woman was thrilled -- who would not be thrilled? And she asked the prince, 'Where are you taking me?' And the prince said, 'This is your dream. So you say to me where you want to be taken. This is your dream.'

In these so-called esoteric trips, wherever you are going it is your dream. Masters will appear -- Kuthumi and KH -- and automatic handwriting will appear, and messages will be received from the beyond. And all sheer nonsense. Eat your breakfast and have a good sleep.

The eighth question:

WHY DO PERSONS LIKE BUDDHA OR CHRIST APPEAR ONLY AT CERTAIN TIMES?

Because they are afraid of you. They think a lot before they gather enough courage to come back to this earth to be crucified by you again, to be stoned by you again.

And sometimes, even if they come, they live here anonymously. So that you cannot stone and you cannot crucify them. And then, everything happens in its own time. When the spring comes trees will bloom, and when the right time has come the fruits will ripen. Every moment things are happening, but never anything happens for which the moment has not come. Everything has its own time, and it is good.

On the planet Volcanus, the gases from the many volcanoes which supplied the nuclear lighting were running out. It was a race against time to find another way of lighting the planet.
Suddenly they were plunged into total darkness.

The people of Volcanus were terrified. Just then they heard a slippery slurpery noise, and rays of light appeared at the top of all volcanoes. The lights got brighter and brighter, lighting the whole of the planet.

'We are saved,' shouted the people. 'The glow worms from inside the volcanoes are giving us the light we need.'

The glow worms got closer.
'But why haven't you shone before?' asked the people.
'We weren't needed,' said the leader of the glow worms. 'But when the planet was plunged into total darkness, we decided that the time was right. Because...when you gotta glow you gotta glow.'

Chapter #5
Chapter title: The Flight Towards the Sun

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The first question:

WHAT IS THIS URGE TO CREATE?

THE URGE TO CREATE is the first stirring of the divine within you. The urge to create is the presence of God. You have the first message, the first ripple has reached to you. It is the beginning and the birth of prayer. Follow it. To be creative is to be religious. What you create is not the point -- you create. In that very creativity something starts happening which is not of the world.

When you create you are lost into your creation. For example, if you are painting or singing or playing on an instrument or dancing, you start disappearing. The dance is really when the dancer is no more. If the dancer is still there then it is not a creative act, then it is at the most a skill. The technician is there but not the dancer -- one who knows how to dance is there but not the dancer. Because the dancer knows nothing; the dancer remains in a state of not knowing. He forgets all his skill, he forgets all the techniques that he has learnt, he forgets himself, he is utterly lost. He is in the hands of God. He cannot even say 'I am dancing' -- he can only say 'God has taken possession of me, I am possessed. God is dancing in me. I am the field where God is dancing, I am the hollow bamboo and Gd is singing. He has made a flute of me.'

The creator knows God. Only the creator knows God. And all other prayers that you go on doing in the temples and the churches are just impotent, meaningless, unless your life learns how to create. Then no other prayer is needed. Then the very phenomenon of creativity is enough religion for you. More than that is unnecessary -- you need not go to any church, any temple, any gurudvara, any mosque. You have to go into creativity.

The question is asked by Gyan Bhakti. She is a creator. Hence the question has arisen in her -- 'What is this urge to create?' She is possessed by that desire. I have seen it in her, aflame. She wants to explode in many many ways, she wants to create. God has knocked at her door. But when the knock comes it is natural not to understand it, because we have never heard it before. It is so new, it cannot be reduced to our old mind. It is coming from the unknown -- there is no way to figure it out, what it is. Hence the question.

Go with the unknown, go with the new. Always remember: If there is a choice between the old and the new, choose the new. Howsoever dangerous it is, howsoever insecure it is, choose the new. And you will be always moving closer and closer to God. Choose the old, and you will be moving away from God. Choose the old mind, and you will sooner or later become destructive. And these are the only two ways to live: either be creative or be destructive. There is no other possibility, there is no third possibility. If your energies are not moving into creation they will still be moving, but then they will become destructive. Destruction is creativity standing on its head; something has gone wrong, something has taken a wrong turn.

All destructive people could have been great creators. But if the energy is not allowed, if you become afraid and frightened with the new.... And when the creativity possesses you it is fearful. It looks terrible, it is a kind of tremendum. It takes you so far away from your known and the familiar. It takes you to the uncharted sea, without any maps. It is dangerous. One shrinks back from it.

But once you start shrinking back from it, what will you do with your energy which God goes on pouring into you? Something has to be done. The energy cannot wait, the energy needs expression. So if

you avoid creativity you will become destructive.

Whenever creativity calls you, go with it. It is God calling you.

The second question:

WHY IS THERE SO MUCH MISUNDERSTANDING IN THE WORLD?

Because people are unconscious. Because people are fast asleep. Because people are robots. Communication is impossible; you say something, something else will be understood. There is no way to communicate. The only way to communicate is in love, through silence. But nobody knows how to be in love and nobody knows how to be in silence.

Only in love and silence, communication is possible. But we are not in love and we are not silent. We are so full of knowledge, that's why communication is impossible. Language is one of the reasons why there is so much misunderstanding in the world. There is no misunderstanding in the animals and in the trees and in the birds, because language does not exist. They are fortunate -- they don't know anything about language, so they communicate in love, in silence. Their dumbness is a great blessing to them. Man is the only animal who is not dumb, who can speak. And this very phenomenon is a problem.

There is an existential principle: Existence precedes essence. A simple statement that you are born first, that you are born without any intrinsic nature, that you are born tabula rasa. Nothing is written on you, writing comes later on. You are born as pure existence with no essence, with no built-in program, with no destiny. You come into the world not knowing who you are. You are nobody when you come into the world, a pure emptiness. And then by your acts, by your doings, you start defining yourself. Essence comes later on by your own effort. A simple statement and a beautiful statement.

But I have come across many many interpretations of this simple sentence of only three words: Existence precedes essence. The first interpretation I have come across is, for some people this idea becomes translated into: Nothing is possible for man, because man is empty. And man has no intrinsic nature, so there is no destiny to be fulfilled. That man is accidental, that life has no meaning, that life is utterly hopeless.

A seed has a meaning because it has a built-in program that it has to become a tree -- that it has to attain to a certain kind of fruits and flowers, that it has to rise into the sky, that it has to be this and that. The seed has a built-in program -- that's why there is hope and there is meaning and the seed can trust that something is going to happen. And the seed is not accidental, because there is a destiny.

This is one interpretation -- that man is accidental, has no nature, is a hopeless thing. Sartre says man is a useless passion. There is no possibility of any significance in man's life. For some others it carries hope, because the idea is translated into: Everything is possible for man because there is no nature, hence no boundaries. And they find in it great hope and freedom.

Now the other interpretation goes just the contrary to the first. The other interpretation says: Because there is no intrinsic nature, man is not a slave. The seed is a slave. The mango seed will become a mango tree, there is no freedom. Man can become anything, man can be anything, whatsoever he chooses to be. There is a possibility to choose. The mango tree cannot choose, it is a slave; there is no hope, it is just mechanical. It has to fulfill a certain destiny; everything is predetermined. So how can there be freedom and how can there be joy? And how can there be any hope in it? It is a mechanical repetition. Out of a mango seed will come a mango tree and out of a mango tree will come again mango seeds -- and so on, so forth, for eternity it will go on and on. And there will never be anything else. This is a hopeless situation. This repetitiveness is utter boredom.

Now the same sentence takes a new meaning, just the contrary to the first. The meaning is that man is free. That man can be whatsoever he chooses to be. That man is a kind of god. That nobody decides for man, man has to decide for himself. That man's decision has to come from his own soul. What he is going to write on the tabula rasa is his own writing, there will be his own signature. Man has individuality. No mango tree has any individuality. No peacock has any individuality -- all peacocks are alike, and all mango trees. But man has uniqueness, individuality. There is great hope. Now see? The meaning has turned just to the opposite polarity.

I have come across a third interpretation too. For others it means: Everything is permissible to man. And

with that they abandon all restraint, they become licentious. They say, 'When there is no nature, when there is nothing as a given program for man, then there is no need for any morality, no need for any discipline, no need for anything. Man is a chaos and should remain a chaos.' Then nothing is good and nothing is bad. If there is a built-in program then you can decide what is good and what is bad.

For example, for a mango tree. You can decide what manure is good and what manure is bad, because the mango tree has a built-in program, it has to become a mango tree. You can decide what manure will help and what manure will not help, how much water is needed, how much sun is needed, how much space is needed. You can find a pattern, a discipline, for the tree. The pattern and the discipline will be decided by the intrinsic nature of the tree.

But man has no intrinsic nature, so anything goes. Man is free -- that is interpreted as: Man needs no discipline, man is permitted to do whatsoever he wants to do. Adolf Hitler is as good as Gautam Buddha. To kill a man is as good as to be compassionate, to love is as good as to hate. Because how to decide what is good and what is bad? There is no criterion. Man is a tabula rasa, man is an emptiness, there is no way to decide. All is good -- murder is good, suicide is good, destruction is good.

Now this is a totally different interpretation. And the sentence is the same: Existence precedes essence. And with this they abandon all restraint. They become licentious, indulgent. And this indulgence is bound to destroy humanity, but this interpretation is possible.

And for still others, there is a fourth meaning: Everything is permissible AGAINST man. Man has no nature, so you can bend man this way or that. You can make man a soldier or a saint or a sinner. Man is empty, so you can write anything on man. Everything is permissible against man. So what Adolf Hitler did to millions of people, converting them into robots -- those nazi soldiers were robots, they were trained to be machines not men -- that's permissible. And Buddha turned thousands of people into sannyasins, brought them out of their mechanicalness into consciousness. Everything is good -- Buddha is doing his thing and Adolf Hitler is doing his thing and there is no criterion to judge.

Language seems to be the medium of communication but it is not. You say something and immediately you will be misinterpreted. You say something and you will be surprised that people have taken such altogether far-out meanings; you had not even dreamt about them, you have not even thought about them. Once you say something you are no more the master of it. Then whosoever gets hold of it will have his own meaning, will squeeze his own meaning out of it. And you are helpless, you cannot do anything.

Language is not the right medium to communicate. But people don't know silence, so there is no other way. Even a Buddha has to talk, or a Lao Tzu -- he has to use words which are inadequate, dangerous. The day Buddha died, his disciples divided into thirty-six schools. Just the day he died -- as if they were just waiting. Thirty-six meanings to each of Buddha's assertations. On Krishna's Bhagavad Gita there are one thousand commentaries -- one thousand meanings to each of Krishna's statements. If Krishna comes back and reads these commentaries he will go mad. He will not be able to conceive what has happened. He was talking to his disciple and to his friend, Arjuna. It was a love dialogue. And one thousand meanings? And ten thousand more are possible.

I was reading Michael Adam's memoirs. He writes: 'As a child I was given twenty-six wooden bricks, each one brightly painted with a letter of the alphabet. A patient teacher taught me to make words, tried moreover to make me see, as adults do, that the four letters B-I-R-D made a bird, that the word was the thing, the real robin, the red-breasted one, brave singer in the snow. It was only pretending. I knew even then that it was only pretending. The bricks could be scattered. Their colors were false. There was no flight and no song...'

But words become things sooner or later. The word 'God' has become God and you have forgotten the real God. The word 'love' has become love and you have forgotten the real love. The word becomes more and more important, people become hypnotized by words. Yes, it is difficult to deceive a child, because he can see the pretension. But how long will he be able to see the pretension? A child is fresh -- he looks at those bricks, colored bricks, and you have made a word out of them. And the teacher is saying, 'Now look: b-i-r-d, bird. This is the bird, the real robin.' Mm? To explain to the child, he must be saying these things. 'The redbreaasted one, brave singer in the snow.' And the child is smiling -- he knows that this is just tricky. There is no robin there and these colors are false. and this robin cannot sing and cannot fly and these bricks can be scattered. There is nobody behind it, it is just an empty game. But sooner or later he will also become hypnotized by words.

Language is the basic problem. That's why there is so much misunderstanding.

If you want to have understanding, you will have to drop language. You will have to learn how to

dehypnotize yourself from words. You will have to put aside the word 'rose' and you will have to see the red rose -- there on the bush, in the wind, in the rain, in the sun. And while seeing the rose, don't go on repeating 'This is a rose' -- otherwise you will carry a curtain on your ears, on your eyes, on your being. You will not be able to hear and see and feel. And don't go on saying that this is a beautiful rose -- that 'beautiful' is again a word. Drop that. See what beauty is. Don't go on using the word 'beautiful'; just see, penetrate, encounter, beauty itself. The rose is there -- what is the point of using the word? Put the words aside. Clean the passage between you and the rose that is there. And don't compare it with other roses that you have seen before. Otherwise you say 'Yes, this is a beautiful rose. I have seen such roses before. ' Or 'This is more beautiful than the roses of last year. ' Or 'This is more beautiful, or less beautiful, than the roses of the neighbor.' But again you are getting lost in words.

THIS rose. THIS robin, this redbreasted bird. You just look, and forget all language. And in that forgetting of language, understanding arises. One has to be non-verbal for understanding to arise. And then start communicating through silence sometimes. Holding the hand of your friend, sit silently. Just looking at the moon, feel the moon, and both feel it silently. And see, there happens a communion -- not only communication but a communion. That your hearts start beating in the same rhythm. That you start feeling the same space, that you start feeling the same joy, that you start overlapping each other's being. That there is communion. That you have said without saying anything, and there will be no misunderstanding.

I have to use words. I am helpless. The day you will be able to understand silence there will be no need for me to talk to you every day. We can sit in silence. And that will be a beautiful day -- I am preparing you for that. Even though I use words I use them against words -- I use them in such a way so that they can commit suicide in you. That's why I have to be contradictory. That's why I say one thing this moment and contradict it immediately -- so that no word takes root in you. So slowly slowly you start understanding that words are meaningless, their meaning is a pretension. Then there will be no misunderstanding.

After many years of trying, a man won a big First Dividend on the football pools. His prize money amounted to millions of pounds and naturally he went a little mad in the first week or two, buying an apartment and a country house, two cars and a yacht. Then one day he rushed into the most expensive furriers in Bond Street and ordered several thousand pounds' worth of fur coats and stoles.

'This is quite a large order, sir,' said the clerk.

'Yes,' he replied. 'I've won a First Dividend on the pools and I'm going to smother my wife in furs!'

'Wouldn't it be cheaper to use a pillow?' said the clerk.

Three girls, one American, one English and one French, were applying for the job of air-hostess, and were given initiative tests. One of these involved the capacity for making quick decision, and the three girls were asked the following by their examiner: 'Suppose,' he said, 'that you are flying over the Polynesian islands and your plane has to ditch in the sea. You find yourself alone in a rubber life-raft rowing towards an island. As you get closer you see a crowd of American marines on the shore watching you coming in. What would you do?'

The American girl said, 'I should turn around and row to another island.'

The English girl said, 'I should carry on rowing, and when I reached land I should ask to see the commanding officer and report to him.'

And the French girl said nothing, but looked puzzled. 'Do you understand the question?' asked the examiner.

'Oh yes,' she replied. 'But what is the problem?'

It depends on you.

A benevolent but forgetful old gentleman was entertaining a party of people, some of whom he had not met for a long time. As they were all standing around drinking cocktails before going in to dinner, the host moved from one to the other, making polite conversation. In the course of so doing, he came upon a young man of whom he had not heard for some time.

'I am delighted to see you,' he beamed. 'And how is my dear old friend, your father?'

'I am sorry to have to tell you, sir,' said the young man, 'that my father died some six months ago.'

The host expressed his deep regret and at that moment the butler announced that dinner was served.

After dinner, the host again espied the young man and, having completely forgotten the previous

conversation, enquired once more after his dear old friend, the young man's father.
'I am sorry, sir,' was the reply, 'but my father is STILL dead.'

Language creates almost ninety-nine percent of prob-lems. Philosophy, theology, doctrines, scriptures, political ideologies -- they have all created thousands of problems. And man is in a confusion, in a great confusion. All those fighting ideologies are inside you. All the past, the whole past, the maddening past, is trying to possess you. It is not homogeneous. Christianity is in you, Buddhism is in you, communism is in you, fascism is in you -- and they are all pulling you apart. It is a miracle how man goes on keeping himself together.

And in this state of confusion, when you hear something, first you don't hear rightly what is being said. Second, you interpret it according to your own past. And everything goes wrong. If you want to avoid misunderstanding, you will have to learn silence. If you learn silence, the first thing will be that you will never misunderstand anybody else. And that's a great joy, not to misunderstand anybody. You will become a good listener, you will know the right kind of listening. And everything will be crystal clear to you. That clarity will not come from logic, from intellect, from analysis; that clarity will come through silence. If in your silence somebody's word falls you cannot misinterpret it, because there is nobody to interfere. Either you understand or you don't understand, but there is no way to misunderstand. Either you say 'Yes, I understand' or you say 'I don't understand.' But there is no way to misunderstand.

What is misunderstanding? Misunderstanding is neither understanding nor non-understanding. It is a mixture, it is a hotch-potch. And it creates more confusion in you -- the more knowledgeable a man is, the more confused. The more a man is knowledgeable, the less is the possibility to understand anything.

Learn silence. And at least with your friends, with your lovers, with your family.... And this is your family, the orange family. Here, sit in silence sometimes. Don't go on gossiping, don't go on talking. Stop talking, and not only on the outside -- stop the inner talk. Be in an interval. Just sit there, doing nothing, just being presences to each other. And soon you will start finding a new way to communicate. And that is the right way.

It is said about Mahavira -- a strange story but beautiful and meaningful -- that when he became enlightened he remained silent. It created many problems, because he had attained and it was his duty to share it. When you have attained you have to share it. It is intrinsic to attainment to share. That's why Buddha has spoken, and Christ and Lao Tzu. Mahavira kept silent, he found another way. Maybe that is why his religion never became a world religion. His followers remain very few -- even now there are only thirty lakhs Jainas. That is nothing -- after two thousand five hundred years, only thirty thousand. That means if Mahavira had converted only thirty couples, that would have done -- that many people would have been Jainas. He could not convert many people. And the reason? He wanted to commune through silence, he remained quiet. And the way that he found was strange but beautiful. It could not prove very effective, because it is very difficult to speak through silence in this mad world. He failed, but the experiment was worth trying.

What did he do? He prepared a few people for silence, to understand him in silence. He would sit silently, and only those few people who had learnt how to listen to his silence would understand what he meant. And they would tell it to people. But then again the problem arose. He would not speak -- he was a strange man, he thought it a kind of betrayal to speak. Because whatsoever you say is going to be misunderstood -- then you become the cause of misunderstanding. Whatsoever you say will be only half true, because the whole truth cannot be reduced to words. So you will be destroying truth. And he was not the man to do that, he kept quiet. Just a few disciples who had learnt how to commune with him in silence would sit silently there, listen to his silence -- would feel what he wants, what he feels, what he knows, and would go to people and tell them.

But that doesn't help. Now these people who told others were misunderstood. So what is the point? He could have told it himself -- there would have been less misunderstanding, because the power of Mahavira would have been there. Now, Mahavira gives to other people and those people are not so enlightened, not so conscious. They go to people and they relay and broadcast Mahavira's message. Much more misunderstanding will be there. And of course they could not convert many people, they had their limitations. But he tried -- a great experiment.

I would also like to try it -- but not only for a few people. I would like to create a great mass of people for silence. And it's that for which I am working slowly slowly. Once you are ready, thousands of people ready for silence, then I can really say that which cannot be said through words.

Buddha gave Mahakashyapa his flower and said, 'I am giving to you that which I could not give to others. I am giving you that which can only be given in silence.' I would like thousands of Mahakashyapas to receive that flower. One is not enough.

So be more and more silent and you will understand why there is so much misunderstanding in the world. And you will understand that now you don't misunderstand; either you understand or you don't understand. Both are good, things are clear. If you don't understand, you can ask again. If you understand then the work is finished, there is no need to ask again. But if you misunderstand you go on thinking you have understood, so you don't ask again. And you have not understood. And that misunderstanding will make your life a corrupted phenomenon. It will be crippling, it will paralyze you.

The third question:

MY FIRST QUESTION IS: CAN YOU TELL ME SOMETHING ABOUT THE LAW OF KARMA? -- WHAT IT MEANS IN RELATION TO TAKING SANNYAS. THE OTHER THING THAT INTERESTS ME IS, WHAT DO YOU THINK ABOUT THE ZEN SENTENCE 'WHEN YOU MEET BUDDHA ON THE ROAD, KILL HIM'? AND AGAIN, HOW DOES IT RELATE TO TAKING SANNYAS?

The question is from Wolfgang. He was there in darshan last night. He longs to take sannyas but has conditions in his mind, is knowledgeable. He already knows how things should be. And if they are not like that, how can he take sannyas? He can take sannyas only if it fits with him, if it fulfills his a-priori knowledge. That is not possible. You will have to fit with sannyas, sannyas is not going to fit with you. He is afraid of the church that is growing around me. I should be afraid of it, you should not be. I am enjoying it, it is beautiful. While I am here it will not do any harm. And when I am gone, I am gone. Then who cares? I am not going to bother with it for eternity -- while I am here it's perfectly good, I will take care that it will not be a harmful thing to anybody. But when I am gone I am gone. There is no way to plan for the future. Then whatsoever happens, happens.

And just because of the church around me, which is a necessity...If the church had grown up around Jesus he would not have been crucified. He would have served humanity for many more years; he would not have been so easily destroyed. When he was crucified THEN the church came -- it was not the right time for the church to come. When a Christ dies it is time for the church also to die with him. But when the Christ is there, if the church is possible, if the church is created, much more work can be done.

The church that is growing around me is growing with my support, with my blessings. It is not growing against me, it is not growing without me. It is part of my device so that I can work easily, more efficiently, with you. So don't be afraid of it.

Now these questions are also knowledgeable questions. First he asks, My first question: CAN YOU TELL ME SOMETHING ABOUT THE LAW OF KARMA?

It exists only for the unconscious man. The law of karma exists only for the unconscious man; for the conscious man there exists no law of karma. It is really unconsciousness that makes you suffer. If you do something unconsciously then you will suffer, then karma will be created. 'Karma' means unconscious action. If you do something consciously, fully alert, no karma is created. If your act is total, spontaneous, it is finished in that moment. It is atomic, it is not a continuity. It leaves no traces behind.

That's why an enlightened man is unpredictable. Only an unenlightened man is predictable because he moves unconsciously, in a routine way, mechanically. There are no surprises in his life. Somebody loves you, and you love him. Somebody hates you, and you hate him. Somebody comes and praises you and you feel very expanded like a balloon. That's why people use buttering so much -- praising others helps.

A French philosopher, Cioran, says that the deepest desire in man is the desire to be praised -- one may say, one may not say. Somebody praises you and you fall all for him. And somebody insults you and you become the enemy for ever. These are not actions, these are reactions. The other is using you like a machine, he is pushing your buttons. You are not acting, you are reacting. The other is manipulating you, he knows what to do.

A conscious man cannot be manipulated by anybody. His action is not reaction, his action is action.

Buddha was insulted, people were abusing him in a village. He stood there, and when they had finished he said, 'If you are finished can I go now? I have to reach the other village, people will be waiting for me there. If you have not finished yet, soon after a few weeks I will be coming back -- then you can do the

remaining thing.' Those people were a little embarrassed. Buddha looked utterly aloof, as if what they were doing had not reached to him. He remained unscratched. They said, 'But we have been abusing you, sir, we have been insulting you. Are you not going to answer?'

Buddha laughed. He said, 'If you wanted the answer you should have come at least ten years before. Then I was unconscious, then you could have pushed my buttons and I would have reacted. But now I have become conscious, I have become a Buddha. Now I can see what you want to do to me, and I am not going to be manipulated by anybody. Now I live on my own, now I do what I feel to do. And I don't feel any anger, I simply feel compassion for you. I feel sorry for you -- more so because in the other village before reaching to your village, many people had gathered there and they had brought fruits and sweets to present to me. And I said, "Sorry, I cannot accept them because I have eaten my breakfast and it will be unnecessarily a burden for me to carry these things. Please, you take them back home." I ask you, what should they have done with those sweets and fruits?'

Somebody from the crowd said, 'They must have distributed them in the village, they themselves must have eaten them.' Buddha said, 'That's why I feel more sorry for you. Now you have brought these insults and these abuses and I am not going to accept them, what will you do? Now I really feel sorry for you. You can insult, that is your freedom -- but to accept it or not is my freedom.'

When consciousness has dawned you act for the first time, you don't react. Ant action is beyond the law of karma. The law of karma applies only to the unconscious being. The man of awareness has absolute freedom. No law binds him, no law defines him. He's as vast as the sky, he's as infinite as the sky. His freedom is absolute.

You ask, MY FIRST QUESTION IS: CAN YOU TELL ME SOMETHING ABOUT THE LAW OF KARMA? -- WHAT IT MEANS IN RELATION TO TAKING SANNYAS.

Sannyas is the beginning of getting out of the law of karma. Because sannyas is the beginning of awakening. Sannyas is your effort to gt out of the rut in which you have lived for many lives. Sannyas is the insight that 'Enough is enough, and I should get out of the routine life, I should get out of the mechanicalness of it. I should get out into a clearness, into clarity. Enough I have roamed in the jungle of unconsciousness, in the dark night of the soul. I should search for the dawn, for the morning.'

It is the search for the sun, it is the flight towards the sun. That's why in the East we have chosen ochre as the color for sannyas -- it is the color of the sun, the sunrays, the mornings. A search for light, a search for awareness, a search for enlightenment. Once you start becoming more and more aware, less and less will you be part of the law of karma. And once you have enjoyed and tasted a little bit of freedom then nobody can force you back into the prison. You will open your wings and you will fly towards the sun.

The other question is: WHAT DO YOU THINK ABOUT THE ZEN SENTENCE, 'WHEN YOU MEET BUDDHA ON THE ROAD, KILL HIM'?

That's just the right thing to do. When you meet the Buddha, kill him. But to meet the Buddha, first you have to become a sannyasin -- otherwise you will never meet. This is said only to those disciples who are capable now of meeting Buddha in their inner meditations. This is not said to everybody, this is said to the very closest disciples. 'When you meet the Buddha on the road, kill him.' This is said to people who are reaching to the ultimate in their meditation.

What is the ultimate in meditation? All else disappears except your master. The world disappears, the market disappears, the beloved disappears, the money, the power, the prestige, all disappear. Thoughts, feelings, all disappear. Just one thing remains at the end: the master. When this happens, meditation has come to its ultimate. Only the master is there. Then Buddha says: When you meet the Buddha on the road, kill him. Now you have to drop the master too.

At the last moment the master has also to be dropped, because that will be your last clinging. And when the master has also disappeared, you have become a Buddha yourself.

It is like you want to cross a river. You make a raft -- you gather wood, ropes, you make a raft, and then you go to the other shore on the raft. Buddha says: What will you do on the other shore? When you have reached the other shore what will you do with the raft? Will you carry it on your heads for ever, because it helped you to go to the other shore? Then it will be idiotic. It will be an unnecessary burden and you will look ridiculous. When you have reached to the other shore what will you do, Buddha asks his disciples, with

that raft?

And one disciple says, 'We will say goodby to the raft. We will be thankful to the raft, we will feel grateful to the raft because it is through the raft that we have come to the other shore, without the raft it was not possible. And then we will move, leave the raft on the shore -- with great thankfulness, but we will leave it, we will not carry it.'

A master is a raft. You go to the other shore. When you have reached the other shore say goodbye to the master. It is going to be difficult -- that's why Buddha uses such a hard word. He says: When you meet the Buddha on the road, KILL HIM. It is going to be hard, because to be in relationship with a master is to know love in its most profound sense. It is very difficult to leave the Buddha. And you have been travelling with Buddha and you have ben knowing new strange spaces, beautiful spaces, through him. And you have known so much, and you are so enriched, and it is because of him and through him. And he has been taking you out of your dark night, and the morning is coming and now he says: Kill me. Let me disappear from your being, utterly, as if I had never existed, so that you can take the final jump from meditation to samadhi. Just on the boundary line, the Buddha, the master, has to be left.

Buddhas can take you to the boundary line of meditation and samadhi. That is the only difference between meditation and samadhi. If your mind has become utterly quiet and silent, but only the master is there, then it is meditation. If your mind has become so quiet that even the master has disappeared, it is samadhi. The last barrier is going to be the master. He will take you out of the world, but one day you will have to leave him too. And the real master will always keep you alert that you have to leave him one day, at the final stage.

But you can leave only if you have accepted. You can leave the raft on the other shore only if you have made the raft on THIS shore. so the question from Wolfgang is not yet valid. become a sannyasin, Wolfgang, make the raft. And then when you meet Rajneesh on the road, kill him -- but only then. Right now, please...

The fourth question:

DO YOU KNOW, OSHO, THAT MR CECIL LEWIS HAS ESCAPED?

Poor old man. He was a nice man. But I was afraid that it was going to happen that he would escape. He has been reading my books -- to read the books is one thing. And he has been writing beautiful letters to me, and he wanted so much to come here. At this old age it was difficult for him to come. To gather so much money was also difficult but somehow he managed. But to read my books is one thing and to come face to face with me is another thing. With books you can have your own interpretation, whatsoever you want. With books you can fantasize; you can impose your ideas, your fantasies.

But when you come to me, then my reality has to be absorbed. and it was difficult for him to digest me. For thirty years he has been reading Gurdjieff. He wrote to me that he had gone to see Gurdjieff also, but missed. Because when he reached, Gurdjieff was dead -- he reached just a few days afterwards. So he was very sorry that he missed Gurdjieff. And that's why he was writing to me that 'I want to come and I don't want to miss you. I have missed Gurdjieff, I have felt the pain my whole life -- that if I had gone just a few days before, I would have seen the master. But I was unfortunate. This time I don't want to miss. I am coming, any way I am coming, I will manage for the money and I will come.'

And he came. And he missed again. And now I can say: if he had seen Gurdjieff he would have escaped far sooner than he escaped from here. Here, he stayed at least for two weeks. With Gurdjieff he would not have been able to stay more than two hours. Because Gurdjieff used to hit very hard. I also hit, but it is never very hard. And that's why I gave him a little shock -- just a tongue-tip taste of Gurdjieff -- but he could not digest it. He immediately escaped. I can say that he has not understood Gurdjieff at all. Otherwise he would have been able to see what I am doing -- that I am shocking him, that I am trying to destroy his shock absorbers. He would have felt grateful, he would have stayed.

But he has been reading Gurdjieff's books -- it is one thing.

It happened once, a young man used to come to me and he was fanatically in love with Zen and Zen masters. And he would come and always talk about Zen masters who hit the disciples and threw the disciples. And I was getting tired of his stories, so one day I hit him. And since then I have not seen him.

That's what happened with old Mr Lewis. And I had not hit him hard, because he is so old. Mm? I was very polite. But I was afraid that he would escape.

To read Gurdjieff through books is one thing; to read Zen masters through books is one thing. But when you come across a Zen master or across a Gurdjieff it is a totally different experience. Reality is not your fantasy, and the reality has no obligation to fit with your fantasy. For two weeks he was here smiling and happy -- I was giving him time. And a small shock, and he reacted. That's what the unconscious mind goes on doing. He reacted immediately, he could not even give time to meditate over it. He never came back to the ashram, he simply escaped.

This is something for you to ponder, to meditate over. I am not here to adjust with you. If I adjust with you I don't have any compassion for you then. If I adjust with you, then how am I going to help you? I can help you only if I destroy you -- if I destroy your past, your knowledge, your ideas, your conditionings, your personality. Only by destroying you I can give you a new birth, I can give you a new beginning, a fresh life.

I feel sorry for the old man. I wanted to help him in every way. But I cannot help you if you are so afraid, if you are so immature and childish, if you are so impatient in your reactions. So all that I can say is this: Goodbye Mr Lewis. See you some other life.

The sixth question:

DOES AN ENLIGHTENED PERSON ALWAYS REMAIN ENLIGHTENED OR CAN HE BECOME UNENLIGHTENED ALSO?

The question is from Deva Swarup Yogiraj.

Even an unenlightened person remains enlightened. The only difference is that he does not know it. The enlightened person knows it, and there is no way to drop that which you have known. Enlightenment is your nature, it is not something that you can put on and put off. It is not something like a dress, that you can change. It is your very core, it is your being. Enlightenment is your being. If you don't know it you can go on behaving in an unenlightened way. The day you know it, then there is no way to behave in an unenlightened way. Once you have known, you have known.

But an enlightened person can pretend. He can pretend that he is not enlightened -- that freedom is available. Gurdjieff used to do that very much -- to pretend that he is not enlightened. In outrageous ways. One of the disciples has reported that he had to travel with him in a train, and the whole night he disturbed all the passengers. And the conductors and the station-masters and the porters. And he went on drinking and shouting and moving from here to there, and the disciple was just worried what to do and was apologizing to this one and that. And the whole night he did that -- purposely.

And by the morning he was very happy with the disciple, because not for a single moment did the disciple lose the feel for the master. Not for a single moment could Gurdjieff make the disciple forget that he is with an enlightened man. He was immensely happy. He said, 'You have won. You passed through a great examination.' There was every possibility to forget for a moment: What type of man is this? Is he enlightened? And what is he doing? Even an unenlightened person wouldn't do this much. If you want to drink you drink and just go to sleep. But he went on drinking. And he was shouting and moving from one corner of the train to another corner, shouting and waking people and abusing people. And the disciple was afraid somebody might start beating him. And the police came at one station, and the station-master came: 'We want to take this man off. And he has to apologize.' He said, 'We have to reach to the other place, and I have to take care of him. And he is a great man -- you just don't know his ways.'

He would drink too much and then he would drive; then he would INSIST to drive. And disciples would be sitting. And he would go faster and faster and everybody was just on the brink of 'any moment death is going to happen'. But still they had to remember that he is enlightened. And he would abuse people in a very vulgar way, and the disciple had to remember continuously. That was the kind of situation he would create for their remembrance.

Because when I am polite with you and very gentle with you and you feel 'Our master is great', that is nothing. But when I am not polite with you, not gentle -- rough -- then to remember that your master is beautiful is difficult, very difficult. One loses the track. And he would do such contradictory things, illogical things. He would tell you to dig a hole in the ground, and for twelve hours with no break you would be

digging the hole -- tired, perspiring, hungry, thirsty. And he would not allow you to go anywhere, you had to dig the hole. And after twelve hours he comes and says, 'Now fill it back in.'

Now it is very natural to get angry that this is foolish: Then why? But that is the whole point. A master should not be asked why. If you ask the master why, you have not accepted him as the master. Then your relationship remains of reason. And reason cannot relate with a master. It is a deep trust, the relationship is of love and trust. If he says it, then it must be so, then there must be something in it. And there was something in it. He was pushing your button in every way -- and if you become angry you miss the point.

And that's what happened with Mr Lewis, he missed the point. He does not know that he cannot love Gurdjieff more than I love Gurdjieff. But I had to hit -- and the only way to hit him was to talk about Gurdjieff as if I am against him. That was the only way to hit him. It is very easy if I say something against you, you can tolerate it. But if I say something against your master, it becomes difficult. It becomes impossible to tolerate. Your master is your more subtle ego. If I had said 'Mr Lewis, you are wrong' he would have accepted it. But if I say 'Mr Lewis, Gurdjieff is wrong' that is impossible. Gurdjieff wrong? And thirty years wasted? He immediately escaped.

An enlightened person can pretend. But an enlightened person cannot become unenlightened again.

The last question:

WHAT DO YOU THINK OF SEX?

I think that it is here to stay.

This Very Body the Buddha

Chapter #6
Chapter title: This Cake is Delicious

16 December 1977 am in Buddha Hall

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THE PURE LAND PARADISE IS NOT FAR.
WHEN IN REVERENCE THIS TRUTH IS HEARD EVEN ONCE,
HE WHO PRAISES IT AND GLADLY EMBRACES IT
HAS MERIT WITHOUT END.
HOW MUCH MORE HE WHO TURNS WITHIN
AND CONFIRMS DIRECTLY HIS OWN NATURE,
THAT HIS OWN NATURE IS NO-NATURE --
SUCH HAS TRANSCENDED VAIN WORDS.
THE GATE OPENS, AND CAUSE AND EFFECT ARE ONE;
STRAIGHT RUNS THE WAY -- NOT TWO, NOT THREE.
TAKING AS FORM THE FORM OF NO-FORM,
GOING OR RETURNING, HE IS EVER AT HOME.
TAKING AS THOUGHT THE THOUGHT OF NO-THOUGHT,
SINGING AND DANCING, ALL IS THE VOICE OF TRUTH.

WIDE IS THE HEAVEN OF BOUNDLESS SAMADHI,
RADIANT THE FULL MOON OF THE FOURFOLD WISDOM.
WHAT REMAINS TO BE SOUGHT?
NIRVANA IS CLEAR BEFORE HIM,
THIS VERY PLACE THE LOTUS PARADISE,
THIS VERY BODY THE BUDDHA.

MAN LIVES IN ILLUSION. Man lives through illusion. Man lives for illusion. In short, man lives because of illusion. Hence the fear of truth. Nobody wants truth, although everybody goes on seeking for it. That seeking is a deception, that seeking is an avoidance. To seek truth means to avoid truth.

It has to be understood -- how the seeker goes on avoid-ing truth. To seek means to look far away, to seek means to look somewhere else, to seek means to go on a trip. To seek means to postpone -- to seek means it will happen tomorrow or the day after tomorrow, it is not happening right now. It is not here, it is there. It is not this, it is that.

Man goes on living in illusion. But to live in illusion one needs to avoid truth, because if truth comes it will shatter all your illusions and all your so-called life and all your so-called love. Truth looks like a calamity. And Friedrich Nietzsche is right in a sense when he says: Please don't give truth to humanity. Otherwise you will destroy people's joy, you will destroy their enthusiasm, you will destroy their gusto. Don't give truth to humanity, otherwise all that they have will disappear. Because all that they have is a kind of dream. Don't wake humanity, otherwise the dreams will be shattered. And they may be seeing beautiful dreams -- or hoping to see, somewhere, sometime.

That's why Christ is crucified, Socrates is poisoned, Buddha is stoned. They bring truth to people who have become almost illusory. They bring light to people who live in darkness and dream in darkness. And their dreams depend on darkness -- when somebody brings light into the darkness the darkness disappears and the dreams and the desires.

One feels hurt by a Buddha or a Christ. The Christ looks not like the saviour but like the enemy. Otherwise why should you crucify Christ? There is no other reason. The basic reason is: he uproots you, he shatters you. This has to be understood very deeply. And when you live in illusion, you search for truth. That is a double deception, so that you can go on telling yourself and consoling yourself that 'I am searching. Look what great efforts I am making, how much I am putting my energy into the search -- look!'

The search for truth arises out of your lie. It is the lie that puts you on the search for truth. It is a protection for the lie, it is the way of the lie to survive. It says: Go and search for truth. It is there far away in some distant land. You will have to travel, and the travel is long and the travel is not going to be finished soon. It will take lives and lives, it will take millennia, but go! Go on searching, one day you will find it. The lie gives you hope, it gives you a future, it gives you future dreams. Your God is somewhere far away. It has to be far away, because close by He will be dangerous.

So you can respect a dead master but you cannot respect an alive master. It is too close, it is too dangerous. Christ is worshipped now, almost half the earth has become Christian. And when he was here, not more than twelve people were following him -- and they too, half-heartedly. And they too betrayed him in the last moment. And the day he died he became God, he became divine. And millions and millions started coming to his feet, and down the ages they have been coming and increasing.

Why does a dead Christ seem to be more important than an alive Christ? The reason is: an alive Christ can prove fatal to your illusions. A dead Christ cannot do anything to you. A dead Christ is in your control, an alive Christ cannot be controlled by you. A dead Christ is just a name, a word -- empty, impotent. An alive Christ is a fire. You can play with the word 'fire' but you cannot come close to fire itself. It will burn you, it will destroy you.

But in your very destruction is the possibility of a new birth. Out of the ashes the new is going to be born. The myth of the phoenix is not a myth, it is a metaphor for man's rebirth. You have to die first to be reborn. An alive Christ is like death. A dead Christ is a consolation, a comfort, a security.

Just the other night, a woman was there and she says she loves my meditations and much is happening through the meditations. Not only that, she has started teaching my meditation to other people and much is happening to them. But she cannot be initiated by me. I asked why. She says because of religious reasons -- she may be a Christian or a Jew or somebody. She cannot leave the dead Christ for an alive Christ. She calls it 'for religious reasons'. The real reason is: to come close to me can be fatal to her. Christ is perfectly okay, it is just a picture on the wall or a name in the book or a word in your mouth. It means nothing, it is noise.

But if you come close to me -- and initiation means coming close, initiation means coming as close as possible -- you will be burned. You will be burned to ashes. You will disappear.

But that is the only real hope. If you disappear as you are, you will be born as you really ARE. Only the disappearance of the lie that you have become can be the birth of truth. And truth is not far away, it is just hiding within you. And you are clinging to the lie. Your personality is the lie. And because of the personality you cannot move towards the essence. The personality is taught by the society; the society creates lies. Lies are very very convenient. Lies function like lubricants, lies make life smooth. You see somebody and you smile. And the smile is a lie -- because it is not coming from your heart, it is just painted there on the lips. You have created it, you have managed it, it is a kind of exercise of the lips. But it lubricates relationship, the other man starts smiling.

If you are true, if you are as you are, it will be difficult, the relationship will become difficult. Psychologists say that if every person starts revealing what is in his heart, friendship will disappear from the earth, love will disappear from the earth. That is true. It will be impossible to find friends if you simply say what is in your heart. If you say what is in your heart your beloved will leave you and your lover will leave you.

You go on keeping it in the heart, and you go on playing something which is not really there -- you do something else, just the opposite. You may be angry but you smile. You may be hurt but you smile. You may be boiling within but you smile. You may want to scream but you go on singing. You may want to do something else but it is not feasible, it is not practical, it is not the right thing to do.

The society creates this persona, this mask around you, this personality.

There are three you's in you. You-1 -- that is the personality. The word personality comes from a Greek root 'persona'. In the Greek drama they used to use masks, and the voice would come from the mask. 'Sona' means voice, sound, and 'per' means through the mask. The real face you don't know -- who the real actor is. There is a mask, and through the mask comes the voice. It appears as if it is coming from the mask, and you don't know the real face. The word 'personality' is beautiful, it comes from Greek drama.

And that's what has happened. In the Greek drama they had only one mask. You have many. Masks upon masks, like layers of an onion. If you put one mask away there is another, if you put that away there is another. And you can go on digging and digging and you will be surprised how many faces you are carrying. How many! For lives you have been collecting them. And they are all useful, because you have to change many times. You are talking to your servant, you cannot have the same face that you have when you talk to your boss. And they may be both present in the room: when you look at the servant you have to use one mask and when you look at your boss you have to use another mask. You continuously change. It has almost become automatic -- you need not change, it changes itself. You look at the boss and you are smiling. And you look at the servant and the smile disappears and you are hard -- as hard as the boss is to you. When he looks at HIS boss, he smiles.

In a single moment you may be changing your face many times. One has to be very very alert to know how many faces one has. Innumerable. They cannot be counted.

This is your first you, the false you. Or call it the ego. It has been given to you by the society, it is a gift from the society -- from the politician and the priest and the parent and the pedagogue. They have given you many faces just to make your life smooth. They have taken away your truth, they have given you a substitute. And because of these substitute faces you don't know who you are. You CAN'T know, because the faces change so fast and they are so many, you cannot trust yourself. You don't know exactly which face is yours. In fact none of these faces is yours.

And the Zen people say: Unless you know your original face you will not know what Buddha is. Because Buddha is your original face. You were born as a Buddha and you are living a lie.

This social gift has to be dropped. That is the meaning of sannyas, initiation. You are a Christian or a Hindu or a Mohammedan, that face has to be dropped. Because it is not your own face -- it has been given to you by others, you have been conditioned for it. And you have not even been asked, you have not even been requested. It has been imposed forcibly, violently.

All parents are violent and all educational systems are violent. Because they don't take any note of you. They have a-priori ideas, they already know what is right. And they put the 'right' on you. You squirm, you scream inside, but you are helpless. A child is so helpless and so delicate, he can be moulded in any way. And that's what the society does. Before the child becomes strong enough it is already crippled in a thousand and one ways. Paralyzed, poisoned.

The day you want to become religious you will have to drop religions. The day you want to relate to

God you will have to drop all ideologies about God. The day you want to know who you are, you will have to drop all the answers that have been given to you. All that is borrowed has to be burnt.

That's why Zen has been defined as: 'Direct pointing to the human heart. Seeing the nature and becoming Buddha. Not standing on letters. A separate transmission outside the scriptures.' A separate transmission outside the scriptures: the Koran cannot give it to you, neither can the Dhammapada nor the Bible nor the Talmud nor the Gita. No scripture can give it to you. And if you believe in the scripture you will go on missing truth.

Truth is in you. It has to be encountered there. 'Seeing the nature and becoming Buddha. Direct pointing to the human heart.' You are not to go anywhere. And wherever you go you will remain the same, so what is the point? You can go to the Himalayas, it is not going to change anything. You will carry all that you have with you. All that you have become, all that you have been made, you will carry all your artificiality. Your synthetic faces, your borrowed knowledge, your scriptures, will go on clinging inside you. Even sitting in a cave in the Himalayas alone you will not be alone. The teachers will be there around you, and the priests and the politicians and the parents and the whole society. It may not be so visible but it will be there inside you crowding you. And you will remain a Hindu there or a Christian or a Mohammedan. And you will go on repeating words like parrots. It will not change, it cannot change.

I was reading a beautiful Bavarian story; you may have heard about it. Meditate over it.

An Angel From Munich

Alois Hingerl, porter No. 172 at Munich Central Station, worked so energetically one day that he just dropped dead. Two little angels carried him to Heaven with some difficulty where Saint Peter welcomed him and told him that from now on his name would be Angel Aloisius. He presented him with a harp and informed him of the Heavenly house rules. 'From eight in the morning until twelve noon,' he said, 'you will jubilate. And from twelve noon until eight in the evening you will sing hosannah.'

'What is going on?' asked Aloisius. 'From eight in the morning until twelve noon, jubilating? And from twelve noon until eight in the evening singing hosannah? So...hmhm...ya, and when do I get something to drink?'

'You will get your manna in due time,' said Peter, slightly annoyed, and left him.

'Hell!' grumbled Angel Aloisius. 'That is going to be rather a drag! I should jubilate from eight to twelve? And I thought there was no work in Heaven.' But he finally sat down on a cloud and began to sing as he was told: 'Hallelujah! Hallelujah!'

A very high spirited intellectual came gliding by. 'Hey, you!' called Aloisius. 'How about a pinch of snuff? Come on now, let's have some!' But the intellectual angel was revolted by this vulgar idea. He just whispered 'Hosannah' and departed.

Aloisius became furious. 'Ya -- what kind of silly idiot is this?' he shouted. 'If you don't have any snuff, you just don't, right? A man can expect a decent answer, can't he? You country bumpkin, you! Oh! my dear, what people they have up here! Ah, ah, what did I get into!' And once more he sat down on his cloud and continued to jubilate.

But his anger showed in his singing, and he was shouting so loudly that the Heavenly Father next door awoke from His afternoon nap and asked with astonishment: 'From whence cometh this noise?' At once He sent for Saint Peter, who came running, and together they heard the scandalous jubilating of Angel Aloisius: 'Hallelujah! Scheisse! Hallelujah! Bullshit! Hallelujah! Fuck you! Hallelujah!' Saint Peter hurried away and dragged Aloisius before the Lord.

The Heavenly Father looked at him a long time and then He spoke: 'Oh, I see: an angel from Munich. That's what I thought! Now, tell me, what is all this shouting about?'

That was exactly what Aloisius had been waiting for. He was so furious that he started right out. 'I don't like all these things! I don't like to have wings! I don't like to sing Hosannah! I don't like to drink manna instead of beer! And let me make clear: I do not like to sing!'

'Saint Peter,' said the Lord 'this will never do! But I have an idea. We shall employ him as messenger conveying Our Heavenly advice to the Bavarian government. So he can fly to Munich once or twice a week, and his good soul will rest in peace!'

When Aloisius heard this he felt very happy indeed. Soon he got his first delivery job, a letter, and he flew down to earth.

And when once again he felt the soil of Munich under his feet, it seemed to him that now he was really

in Heaven. And, following his old habits, he immediately went to the Hofbrauhaus and found his accustomed place empty and waiting for him. And good old Kathi, the waitress, was still there and he ordered another round of beer, and another, and still another one...and he just sat and is still sitting there today.

And that's the reason the Bavarian government to this day has to do without Divine Guidance.

Wherever you go you will be yourself. Even in Heaven or in the Himalayas. You cannot be otherwise. The world is not outside you, you are the world. So wherever you go you take your world with you.

The real change has not to be of place, the real change has not to be outside, the real change has to be inner. And what do I mean by real change? I don't mean that you have to improve upon yourself, because improvement is again a lie. Improvement means you will go on polishing your personality. You can make it immensely beautiful -- but remember, the more beautiful it is, the more dangerous, because the more difficult it will be to drop it.

That's why it happens that sometimes a sinner becomes a saint. But your so-called respectable people never become. They CANNOT become -- they have such valuable person-alities, so much decorated, polished, and they have put so much investment in the personality, their whole life has been a kind of polishing. Now it is too costly to drop those beautiful personalities. A sinner can drop it, he has no investment in it. In fact he is fed-up with it, it is so ugly. But how can a respectable person drop it so easily? It has been paying him so well, it has been such a profit. It has been making him more and more respected, he is going higher and higher, he is reaching the pinnacle of success. It is very difficult for him to stop going on this ladder of success. It is a non-ending ladder, you can go on and on for ever.

Somebody asked Henry Ford when he was dying, on his deathbed -- he was still planning some new industries, some new enterprises -- somebody asked him, 'Sir, you are dying! And the doctors say you will not survive more than a few days. They are not even certain about that; you may die today or tomorrow. Now, why? And you have been doing this your whole life. And you have so much money, more than you can spend, more than you can do anything with. It is useless money. Why did you go on increasing your enterprises?

For a moment Henry Ford must have stopped his planning, and said 'Listen. I cannot stop. That is impossible. Only death will stop me, I cannot stop. While I am alive I will go on and on reaching for a higher rung. I know it is meaningless but I can't stop!'

When you are succeeding in the world it is difficult to stop. When you are becoming richer it is difficult to stop, when you are becoming famous it is difficult to stop. The more refined personality you have, the more it clings to you.

So I am not saying that you have to improve upon yourself. All the great masters, from Buddha to Hakuin, nobody has said to improve. Beware of the so-called 'improvement books'. The American market is full of those books: beware. Because improvement is not going to lead you anywhere. It is not a question of improvement, because by improvement the lie will be improved. The personality will be improved -- will become more polished, will become more subtle, will become more valuable, will become more precious -- but that is not the transformation. The transformation comes not by improvement but by dropping the personality utterly.

The lie cannot become the truth. There is no way to improve upon the lie so that it becomes the truth. It will remain the lie. It will look more and more like the truth but it will remain the lie. And the more it looks like the truth, the more you will be engrossed in it, rooted in it. The lie can look so much like the truth that you can even become oblivious of the fact that it is a lie.

The lie tells you: Search for the truth. Improve your character, your personality. Search for the truth, become this, become that. The lie goes on giving you new programs: Do this, and then everything will be good and you will be happy for ever. Do this, do that. This has failed? Don't be worried, I have other plans for you. The lie goes on giving you plans, and you go on moving in those plans and wasting your life.

In fact the search for truth also comes out of the lie. That will be hard to understand but it HAS to be understood. The search for truth comes from the lie itself. It is the lie's way to protect itself -- it gives you even the search for truth, now how can you be angry with your personality? And how can you call it a lie? It propels you, it enforces you, it pushes you to search for truth.

But the search means going away. And truth is here, and the lie pushes you to go there. And truth is

now, and the lie says 'then' and 'there'. The lie always speaks either of the past or of the future, it never speaks of the present. And the truth is the present. This very moment! It is herenow. That's what Hakuin means when he says:

THIS VERY PLACE THE LOTUS PARADISE,
THIS VERY BODY THE BUDDHA.

So the first 'you' is the lie, the act. The pseudo-personality that surrounds you. The public face, the phoniness. It is a fraud. The society has imposed it upon you and you have become a cooperator with it. You have to drop your cooperation with the social lie. Because only when you are utterly nude are you yourself. All clothes are social. All ideas and all identities that you think you are, are social -- given by others. They have their motives to give those ideas to you. It is subtle exploitation.

The real exploitation is not economic or political, the real exploitation is psychological. That's why all the revolutions up to now have been failures. Hitherto, no revolution has succeeded. The reason? Because they have not looked at the deepest exploitation which is psychological. They only go on changing superficial things. A capitalist society becomes communist, but it makes no difference. A democracy becomes dictatorial, a dictatorial society becomes democratic, it makes no difference. These are just superficial changes, like a whitewash, but the structure remains deep down the same.

What is the psychological exploitation? The psychological exploitation is that nobody is allowed to be himself. That nobody is accepted as himself or herself. That nobody is respected. How can you respect people if you don't accept them as they are? If you impose things upon them and then you respect, you respect your own impositions. You don't respect them as they are, you don't respect their nudity. You don't respect their naturalness, you don't respect their spontaneity, you don't respect their real smiles and real tears. You respect only phoniness, pretensions, actions. Their actings you respect.

This you-1 has to be utterly dropped. Freud helped much to make humanity aware of the pseudo-ness of personality, of the conscious mind. His revolution ii far deeper than the revolution of Marx, his revolution is far deeper than any other revolution. It goes deep, although it does not go far enough. It reaches to the second you, you-2. It is the repressed you, instinctive you, unconscious you. It is all that the society has not allowed, it is all that the society has forced inside your being and locked in there. It comes only in your dreams, it comes only in metaphors, it comes only when you are drunk, it comes only when you are no more in control. Otherwise it remains far away from you. And it is more authentic, it is not phony.

Freud has done much to make man aware of it. And the humanistic psychologies and particularly growth groups, encounter and others, have helped tremendously to make you aware of all that is screaming inside you, all that has been repressed, crushed. And that is your vital part. That is your real life, natural life. Religions have condemned it as your animal part, they have condemned it as the source of sin. It is not the source of sin, it is the source of life. And it is not lower than the conscious. It is deeper than the conscious, certainly, but not lower than the conscious.

And nothing is wrong if it is animal. Animals are beautiful, so are trees. They still live naked in their utter simplicity. They have not yet been destroyed by the priests and the politicians, they are yet part of God. Only man has gone astray. Man is the only abnormal animal on the earth -- otherwise all animals are simply normal. Hence the joy, the beauty, the health. Hence the vitality. Have you not seen it? When a bird is on the wing have you not felt jealous? Have you not seen it in a deer running fast into the forest? Have you not felt jealous of the vitality, of the sheer joy of energy?

Children: have you not felt jealous? Maybe because you feel so jealous, that's why you go on condemning childishness. You go on condemning. Montague is right when he says that instead of telling people 'Don't be childish' we should start telling people 'Don't be adultish'. He is right, I agree. A child is beautiful, the adult is what ugliness is. He is no more a flow, he is blocked in many ways. He is frozen, he is dull and dead. He has lost zest, he has lost enthusiasm, he is simply dragging. He is bored, he has no sense of mystery. He never feels surprised, he has forgotten the language of wonder. Mystery has disappeared for him. He has explanations, mystery is no more there. Hence he has lost poetry and the dance and all that is valuable and all that gives meaning and significance to life, all that gives flavor to life.

This second 'you' is far more valuable than the first. That is where I am against all the religions, that is where I am against all the priests, because they cling to the first, the superficialmost. Go to the second. But the second is not the end -- that is where Freud falls short. And that is where humanistic psychology also

falls short -- goes a little deeper than Freud but still does not go deep enough to find the third.

There is a third 'you', you-3. The real you, the original face, which is beyond you-1 and you-2, both. The transcendental. The Buddhahood. It is undivided pure consciousness. The first you is social, the second you is natural, the third you is divine. Or, if you want to use Hakuin's terms, the first you is the physical body, the second you is the bliss body, and the third you is the essential body. These are the three bodies of Buddha.

And remember, I am not saying that the first is not at all useful. If the third exists then the first can be used beautifully. If the third exists, the second can be used beautifully. But only if the third exists. If the center functions well then the periphery too is okay, then the circumference too is okay. But without the center, only the circumference, is a kind of death.

That's what has happened to man. That's why in the West so many thinkers think that life is meaningless. It is not. It is only because you have lost touch with your source from where meaning arises.

It is as if a tree has lost its contact with its own roots. Now no flowers come. Now the foliage starts disappearing, the leaves fall and no new leaves arrive. And the juice stops flowing, the sap no more exists. The tree becomes dead, the tree is dying.

And the tree may start philosophizing, the tree may become existentialist, a Sartre or somebody else, and the tree may start saying that there are no flowers in life. That life has no flowers, that there is no fragrance, that there are no more any birds. And the tree may even start saying that it has been always so, and the ancients were only befooling themselves that there are flowers -- they were imagining. 'It has always been so, the spring has never come, people have only been fantasizing. These Buddhas and these Jinas, they have been simply imagining, fantasizing, that flowers bloom and there is great joy and birds come and sunlight. There is nothing. All is darkness, all is accidental, and there is no meaning.' The tree can say it.

And the real thing is not that there is no meaning, not that there are no more flowers, not that flowers don't exist, not that fragrance is fantasy, but simply that the tree has lost contact with its own roots.

Unless you are rooted in your Buddhahood you will not bloom. You will not sing, you will not know what celebration is. And how can you know God if you don't know celebration? If you have forgotten how to dance how can you pray? If you have forgotten how to sing and how to love then God is dead. Not that God is dead. God is dead in you, only in you. Your tree is dry, the sap has disappeared. You will have to find roots again. Where to find these roots? Roots have to be found here and now. That is the whole message of Hakuin's song of meditation. Before we enter into the song, a few things.

A man can seem to be the sum total of his days, of all that he does from the beginning to the end. But this is not the true man. What you do is just on the periphery. What you feel goes a little deeper. What you ARE is really at the roots. A man is not the sum total of his acts. A politician IS the sum total of his acts, because he lives only on the circumference. That's why it is easy to write history about the politicians. It is difficult to write history about Buddhas, because they live at such depth where we cannot reach them. They live in such eternity that time takes no record of them. They exist in such a transcendental way that they leave no traces on the earth. They are like birds in the sky: they fly but no footprints are left.

Politicians leave footprints. They live in the mud, in the dirt, they drag themselves in the mundane reality. They leave many footprints, they leave much bloodshed behind them. A Buddha exists as if he has never existed. He exists so absently, he exists like a space, empty space.

Remember, a man is not a sum total of his actions. And if he is, he is not yet a man; he is just a fiction, he is living in illusion. You are not what you do. So don't be too much concerned with your doing, start going deeper into being. That's why all meditations are basically a way to sit silently -- so silently that all action stops. On the physical plane, on the mental plane, action stops, thought stops. Because thought is also action on the mental plane -- you are doing something. When all doing disappears and you are simply there, just there, a presence, then the meditation has happened.

Sitting silently, doing nothing, the spring comes and the grass grows by itself.

That is the meaning of the word 'zazen'. 'Za' means sitting doing nothing. And 'zen' means: in that sitting when you are not doing anything you fall upon yourself, you encounter yourself, you see yourself. That is zen, DHYANA, meditation. The word 'zazen' is beautiful. 'Sitting and looking into yourself' -- that is the meaning of it.

Man is more than the sum total of his acts, his thoughts, his feelings. Behind the acts, thoughts and feelings there is another man -- that which is, that which essentially IS. But many seldom if ever show themselves in their essential being. Very few ever reach to that point of their essential being-hood, to their very ground of being. Those who reach, only they know that life is a benediction. A sheer joy, eternal

celebration.

But if you remain on the surface you know only misery, nothing else. Agony, nothing else. Let me say it in this way: You-1 knows only misery and agony. You-3 knows ecstasy of being and joy of being. And You-2 neither knows ecstasy nor knows agony. It knows pleasure/pain, it is just in the middle. Ecstasy is exceeding joy without any bounds to it, infinite joy. Agony is infinite misery, no bounds to it. Just between the two exists the animal and the child. It knows play, it knows pleasure/pain. It knows neither agony nor ecstasy. It does not know infinity.

If the child moves towards the first, which society forces him to do, he will know agony. If he finds somebody who can help to move him towards the third, he will know ecstasy. To find a master is nothing but to find a man who has known his essential being, so that he can help you to go towards your own essential being.

A master is not to be followed, a master is not to be imitated, a master is only to be understood. In that very understanding is the revolution.

A man's true life is the way in which he puts off the lie imposed by others on him. Stripped, naked, natural, he is what he is. This is a matter of being, and not of becoming. The lie cannot become the truth, the personality cannot become your soul. There is no way to make the non-essential the essential. The non-essential remains non-essential and the essential remains essential, they are not convertible. And striving towards truth is nothing but creating more confusion. The truth has not to be achieved. It cannot be achieved, it is already the case. Only the lie has to be dropped.

All aims and ends and ideals and goals and ideologies, religions and systems of improvement and betterment, are lies. Beware of them. Recognize the fact that as you are, you are a lie. Manipulated, cultivated, by others. Striving after truth is a distraction and a postponement. It is the lie's way to hide. See the lie, look deep into the lie of your personality. Because to see the lie is to cease to lie. No longer to lie is to seek no more for any truth -- there is no need. The moment the lie disappears, truth is there in all its beauty and radiance. In the seeing of the lie it disappears and what is left is the truth.

To see the lie of striving after truth is to fall into an eternal silence. A stillness comes when you see the lie of your personality. There is nothing more to do. Hence the stillness -- what can you do?

Just the other night, a sannyasin was saying 'What can I do? Whatsoever I do, I fail. What can I do?' There is nothing really to be done. Doing is not going to help, doing will be again the same rut. Only being is going to transform you, not doing. So when one fails again and again and again, only then the insight arises that 'Doing is never going to lead me anywhere.' The day that sword has hit you -- that 'Doing is not going to lead me anywhere' -- what will you do? Nothing is left to do.

In your utter helplessness, the surrender. And silence and stillness. This is the silence that transforms -- not the silence that somehow you impose upon yourself by repeating a mantra or doing TM; that is not the real silence, that is a created silence. Any silence that you manage to create will belong to the personality. It will not be of much use, it will not go deeper than that -- how can your doing go deeper than you? When you have utterly failed, when you have seen your ultimate failure and you have seen that there is no possibility and no hope for you to succeed, what will you do in that silence? You will just be there. All has stopped. The mind no more spins any thoughts.

And in that very moment the door opens. And that silence is being, that silence is Buddha.

This stillness is not the opposite of action, it is not brought about by will or by withdrawal from the world. One cannot withdraw from the world, one IS the world. The want to escape keeps us imprisoned -- because the wish to be without desire is still desire, and the will to be still is disturbance. You cannot will your silence, will is the base of all disturbance. Will has to disappear. You can only see into the futility of it. Doing, willing, improving, bettering yourself, achieving, reaching -- all these words are just projections of the lie.

When the lie has been seen in its totality...the illumination, the enlightenment.

Now Hakuin's sutras.

THE PURE LAND PARADISE IS NOT FAR.

Zen people call the state of no-mind 'the pure land paradise'. So please don't interpret it in Christian ways. Paradise, to a Christian, is somewhere there in the sky. For a Buddhist, particularly for a man like

Hakuin, it is the state of no-mind.

THE PURE LAND PARADISE IS NOT FAR.

Stop thinking and you are there. And in fact that is the Biblical meaning of the parable of Adam's expulsion. He has not been expelled, there is nobody to expel him. He has only eaten the fruit of the Tree of Knowledge -- he has become a mind. The more knowledge you accumulate, the more of a mind you become. Adam has become knowledgeable, he has become a mind, and that is the expulsion from the paradise. If he can drop his mind he will suddenly find himself again in the paradise, and he will also find that he has been always there. Even when he was thinking he had lost it, it was not lost. It was only forgotten. He became too much obsessed with knowledge, that's why it was forgotten.

The day the child starts becoming knowledgeable he loses paradise. Each Adam loses it again and again. And don't think that it happened once in history, and we are suffering for that ancient Adam. No. It has happened to our life -- to EACH life, to EACH child. For a few months the child lives in the Garden of Eden. He knows nothing. Without knowing, he is a no-mind -- he simply exists moment to moment, he has no worries. When he feels hungry he cries, when he feels satisfied he falls asleep. When he is happy he smiles, when he is angry he screams. But he has no ideas about anything. He neither praises a smile nor condemns screaming. He neither feels shy about crying and weeping nor feels very good that he has been a good boy today. He knows nothing about all this nonsense. He knows nothing good, nothing bad, he makes no distinctions. He lives utterly one with reality. And whatsoever happens, happens; there is no rejection.

But by and by he will become knowledgeable, he will start learning things. The day he starts learning things he is trapped by the snake. Now he has started eating the fruit of the tree, sooner or later the paradise will disappear. Beaches will be there but no more beautiful. Butterflies will be still floating in the wind but for the child they don't exist any more. What exists is arithmetic, geography, history. Flowers still bloom but they don't bloom for the child any more, he is too much into his homework. Once in a while still he hears the bird singing on the window, but only once in a while. And the whole society tries to drag him away from that.

The teacher will say 'Look here at the blackboard! What are you doing there? Concentrate on me!' The child WAS concentrating. The birdcall was so beautiful outside the window, the child was in concentration, utter concentration. This teacher has distracted him; now he has to look at the blackboard. And there is nothing to look at it, just a blackboard. But by and by we will manage to distract the child.

The expulsion is not by God but by the society. The society drags each Adam and Eve out of the Garden of Eden. And once you have become too much of the head it is very difficult to enter back into that purity, that pure land paradise. Zen masters say, just like Jesus said: Unless you are like small children you will not enter into the kingdom of God.

A Christian missionary went to a Zen master and started reading the Sermon on the Mount. The Zen master listened and he said 'Whosoever has said it must be very close to Buddhahood.' The Zen master had never heard about Christ, he had never read the Bible, but he said 'Whosoever has said it must be very close to Buddhahood. ' And when the missionary read 'Blessed are the poor in spirit, for theirs is the kingdom of God' the Zen master said 'Now stop. Now there is no more to read. Now there is no need to read any more. Whosoever has said it is a Buddha.'

'Poor in spirit' means empty of mind. 'Poor in spirit' means empty -- all thoughts have disappeared. Then you are again back in paradise.

THE PURE LAND PARADISE IS NOT FAR.

It is just there! Beating in your heart. Your each breath goes and touches the pure land paradise, each moment. You live from it. Every night when you fall asleep and dreams disappear, you are in it again. That's why in the morning you feel so fresh, again young, rejuvenated. You have been on a short trip to the pure land paradise.

WHEN IN REVERENCE THIS TRUTH IS HEARD EVEN ONCE,
HE WHO PRAISES IT AND GLADLY EMBRACES IT

HAS MERIT WITHOUT END.

Hakuin says 'When in REVERENCE this truth is heard even once.' The question is not of hearing the truth many times. If you hear even once, if you have understood it even for a single moment in deep trust and reverence, it is yours for ever. Doubt distracts. Doubt does not allow you tO understand, doubt does not allow you to see it. Listen in reverence, in love. Be en rapport.

That is the way to be with a master -- be en rapport, be bridged. But small things, very small things, distract you. Very small things which mean nothing -- but you are distracted by those small things, and doubt arises. And doubt becomes a cloud and you become blind.

...IN REVERENCE THIS TRUTH IS HEARD EVEN ONCE,

It is enough.

HOW MUCH MORE HE WHO TURNS WITHIN...

Even hearing the truth is a deliverance. 'How much more he who turns within' -- who not only hears it but looks within and sees it...

AND CONFIRMS DIRECTLY HIS OWN NATURE,
THAT HIS OWN NATURE IS NO-NATURE...

When you look deep into yourself you will not find anything there obstructing your vision. It is pure space. Your nature is no-nature. It is emptiness, SUNYATA.

SUCH HAS TRANSCENDED VAIN WORDS.

Only when you look into your nature...and find nothing. You only find an empty infinity there. Words will not have any meaning any more, you have transcended words. You have looked into your nature and now you know no word can explain it, no word can define it, no word can even indicate it. All scriptures become meaningless.

THE GATE OPENS, AND CAUSE AND EFFECT ARE ONE...

When you look inside yourself and there is no content, and the no-nature has been felt and you have seen your inner sky...

THE GATE OPENS, AND CAUSE AND EFFECT ARE ONE.

And the source and the goal are one. Now you are not to go anywhere, you have come to your source. And to be at the source is to be at the goal. To be at the beginning is to be at the end.

STRAIGHT RUNS THE WAY -- NOT TWO, NOT THREE.
TAKING AS FORM THE FORM OF NO-FORM,
GOING OR RETURNING, HE IS EVER AT HOME.

And once you have seen the form of no-form, once you have seen the thought of no-thought, once you have seen the nature of no-nature, you are a totally new being. What happens...

GOING OR RETURNING, HE IS EVER AT HOME.

Then wherever you are, you are at home. In the prison you are at home, in the temple you are at home, in the shop you are at home, in the Himalayas you are at home, in the marketplace you are at home. You are simply at home. once you have seen your center, your essential being, your Buddhahood, has been glimpsed. Then wherever you are you are at home, because all is your home. Then there is no need to leave the world.

Zen people are not against the world. They say: To be against the world is still to be attached to the world. To go to the opposite extreme is not transformation. When you no more choose between two extremes, you settle in the middle. And the middle is the way.

STRAIGHT RUNS THE WAY -- IT IS NOT TWO, NOT THREE.

It is a simple way -- one.

GOING OR RETURNING, HE IS EVER AT HOME.
TAKING AS THOUGHT THE THOUGHT OF NO-THOUGHT,
SINGING AND DANCING, ALL IS THE VOICE OF TRUTH.

Then whatsoever you do, you express truth. Whatsoever. Eating, you express truth. Walking, you express truth. When a Zen master hits a disciple he is expressing truth. When Kabir sings he is expressing truth, when Meera dances she is expressing truth. Jesus expresses truth dying on the cross, and Krishna expresses truth singing on his flute. Whatsoever you do, there is no way to avoid expressing truth. YOU ARE truth. The lie has been dropped.

SINGING AND DANCING, ALL IS THE VOICE OF TRUTH.
WIDE IS THE HEAVEN OF BOUNDLESS SAMADHI,
RADIANT THE FULL MOON OF THE FOURFOLD WISDOM.
WHAT REMAINS TO BE SOUGHT?
NIRVANA IS CLEAR BEFORE HIM,
THIS VERY PLACE THE LOTUS PARADISE,
THIS VERY BODY THE BUDDHA.

Remember the word 'THIS'.

THIS VERY PLACE THE LOTUS PARADISE...

And once you have known your source, wherever you are, you are in the lotus paradise.

THIS VERY PLACE THE LOTUS PARADISE,
AND THIS VERY BODY THE BUDDHA.

And whatsoever you do -- WHATSOEVER, without any conditions -- is the expression of truth.

I have heard a beautiful story about Roshi Taji, a great Zen master.

As Roshi Taji approached death, his senior disciples assembled at his bedside. One of them, remembering the roshi was fond of a certain kind of cake, had spent half a day searching the pastry shops of Tokyo for this confection which he now presented to Roshi Taji. With a wan smile the dying roshi accepted a piece of the cake and slowly began munching it. As the roshi grew weaker, his disciples leaned close and inquired whether he had any final words for them.

'Yes' the roshi replied.

The disciples leaned forward eagerly. 'Please tell us!'

'My, but this cake is delicious!' And with that he died.

Meditate over it. What a man! What manner of man! A Buddha. Each act and each word and each gesture becomes the expression of truth. In that moment only THAT was true, the taste of the cake. In that moment anything else would have been false, untrue. If he had talked about God, that would not have been true. If he had talked about nirvana, that would not have been true. In that moment the taste on his tongue was still alive. In that moment that was his authentic gesture.

He said 'My, but this cake is delicious.' THIS cake.

THIS VERY PLACE THE LOTUS PARADISE,
THIS VERY BODY THE BUDDHA.

Zen people talk about four wisdoms.

WIDE IS THE HEAVEN OF BOUNDLESS SAMADHI,
RADIANT THE FULL MOON OF THE FOURFOLD WISDOM.

The first wisdom is called 'the wisdom of the mirror'. When there is no thought you become a mirror. This is the first wisdom, becoming like a mirror. The second wisdom is called 'the wisdom of sameness'. When you become a mirror without any thought, all distinctions in the world disappear. Then it is all one. Then the rose and the bird and the earth and the sky and the sea and the sand and the sun are all one, it is one energy.

When you are a mirror -- the first wisdom -- the second wisdom arises out of the first: the wisdom of sameness. Duality disappears. And out of the second arises the third wisdom, the wisdom of spiritual vision. When you have seen that all over the world it is one energy, then only can you see inside yourself that you are also that energy. Then the seer and the seen become one, the observer and the observed become one. That is the third wisdom, the wisdom of spiritual vision. Buddha has a special word for it, he calls it DHAMMA CHAKKHU -- the eye for truth, or the truth-eye. The spiritual vision opens -- what yogis call 'the third eye'. What Christ also calls 'the one eye', when two eyes become one. DHAMMA CHAKKHU opens, the wisdom of spiritual vision is attained.

And out of the third arises the fourth, the wisdom of perfection. When you have seen that all is the same, and when you have looked within and seen that without and within are also the same, you have become perfect. In fact to say that you have become perfect is not true, you have always been perfect. Now it is revealed to you -- it is only a revelation. In that moment one knows...

THIS VERY PLACE THE LOTUS PARADISE,
THIS VERY BODY THE BUDDHA.

This Very Body the Buddha

Chapter #7
Chapter title: Headlong to the Very End

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The first question:

DOES THERE EVER COME A MOMENT WHEN ONE KNOWS WHY THINGS ARE THIS WAY AND NOT THAT WAY?

NO, THAT MOMENT NEVER COMES. That moment cannot come, knowledge is impossible. Life is a mystery -- the more you know about it, the more mysterious it becomes. You cannot reduce it to a formula, you cannot reduce it to theories. It never becomes a doctrine. The deeper you go, the deeper you feel ignorant. But that ignorance is blissful. That not-knowing is utterly beautiful, it is a benediction, because in that not-knowing your ego dies. That not-knowing becomes the grave for your ego. And wonder arises: OH! And a great joy.

Knowledge is a kill-joy. Knowledgeable people are not joyous people, knowledgeable people become serious. They are burdened, their heart dances no more, only their head goes on growing out of all proportion. It becomes like a canceric growth -- their whole body disappears, all their limbs shrink, and there is only the head. They become head-heavy.

When knowledge disappears you are utterly at peace with life and existence. Knowledge divides. Let me repeat it: Knowledge divides you from existence. Because the knower cannot be the known, the knower is separate from the known. And because of that separation there is continuous anguish, anxiety; something is continuously missing. Only a not-knower can become one with life. So not-knowing unites, knowledge divides.

In a state of not-knowing, you start melting with the trees and mountains and stars. You don't know where you end and where they begin, you don't know anything. You are again a child collecting seashells on the beach. Again a child collecting flowers, wild flowers. Again a child, your eyes are full of wonder. Through that wonder you start feeling what existence is -- not knowing but feeling. You start loving that which is -- not knowing but loving. And through feeling and loving, you start living for the first time. Who cares, who bothers, about knowledge?

You ask, 'Does that moment ever come where one knows why things are the way they are, and not in any other way?'

No, things are the way they are, there is no other way. This is the only way. And there is no why to it, otherwise you could have come to know. There is no cause to it, otherwise you would have decoded it. There is no reason for existence. It is utterly absurd, it should not exist, there is no reason for it. Why should there be trees and stars and men and women -- why? There is no reason why there should be love, why there should be consciousness. Why at all? The why starts slipping from you. The more you become silent, the more you attain to the state of not-knowing, the why starts slipping. One day suddenly you are not searching for causes and reasons and whys. You simply start dancing. You cannot answer why you are dancing, there is no answer to it. And all answers that have been given are false.

Why do you love? Why does music thrill YOU? Why, seeing a flower in the morning, are you suddenly pulled by it like a magnet? Why in the night are you so attracted to the moon? Why? A child giggling, and you stop for a moment to see the child and you feel happy. Why is there happiness? Why is there celebration? Why is there LIFE? Why does existence exist? There is no reason. And if you find any reason, the question will again be relevant to ask -- why?

If you say God created the world then the question comes, why did He create the world? It doesn't solve anything, it simply pushes the question a little deeper -- why did God create the world?

Just the other day I was reading a theologian's kook. and he says, 'What was God doing when He had not created the world?' Now one question has not been solved by the answer, and a very strange question arises: what was God doing? -- because He must have existed for eternity before He created the world. And the

Christians believe that He created the world only a few thousand years before -- four thousand and four years before Jesus Christ. So what was He doing before that? He must have been feeling utterly bored. He must have gone mad or may have committed suicide. What was He doing? Or He was just asleep, dreaming dreams. And what has He been doing since then? Since He created the world, where has He disappeared? And what will He do when He has destroyed this world? Again He will be bored with Himself. He must be really lonely.

Now these unnecessary questions, because you answered one question. Mm? You were feeling uneasy with the world so you said God created the world. You wanted some convenience, some comfort -- that it is not just an accident, that there is a God-father who looks after it, that you are not alone. You wanted some kind of security. And now that one question has not been answered, and a thousand and one questions have arisen out of it. Why did He create in the first place? Did He need it? If He needed it then He's as needy as man -- then He's not perfect, something was missing.

Was He greedy? Was He an expansionist? Why? And why THIS world? With so much misery and so much suffering and so much illness and disease and death -- why THIS world? If He created it He could have created a better world. He doesn't seem to be a great creator.

I have heard: A man went to a tailor, a famous tailor, and he said that his suit had to be ready as soon as possible, he was going for a world tour. And the tailor said, 'Look, it will take at least six weeks -- not before that, I am too busy. And I am a perfectionist; when I do a thing I do it perfectly. You will have to wait at least six weeks, before that it is not possible.'

The man said, 'Six weeks? Don't you remember God created the whole world in six days?' And the tailor said, 'I know. And look at the world, how He messed it. That's what happens if you do things in six days. I cannot do that, it will take six weeks.'

Why did God create this ugly miserable world? Why did He create this hell? Doesn't seem to be a master-creator, seems to be a very poor artisan. And there are a thousand and one mistakes in it.

You don't solve by answering the why. Buddha is far more true, he says nobody has ever created it. In that way he disposes of your question. He says it has always been there and will always be there -- for no reason at all, for no cause at all. It exists without cause. That is difficult for the rational mind, because we always look for the cause. Once the cause is given we feel at ease. It is a hankering for the reason; once we know the explanation and the cause and the reason, we feel good that we know. But what do you know?

All the theology down the ages has not supplied a single answer. The whole philosophy of five thousand years has proved absolutely futile.

If you understand me, then I would like to say that there never comes a moment of knowledge when you have known why the world is the way it is and why it is not in any other way. The more deeply you go into your being, less and less questions arise. One day all questions disappear. I am not saying that you get any answer, only questions disappear. The man we call enlightened is not the man who knows the answer, but is the man whose questions have disappeared. He no more has any questions. In that state of non-questioning there is great silence, utter silence, absolute silence. And a beautiful not-knowing.

That not-knowing comes, that not-knowing is enlightenment. Buddha has not known a single thing. All that he has come to is, his questions have disappeared. Now there is no more any question buzzing in his mind; all that noise has gone. He is left alone in silence. He is no more a knower, he has no claim that he knows this or that. He knows only nothing. That's what Buddha calls 'nirvana' -- to know nothing, or to know ONLY nothing.

To be in a state of not-knowing is samadhi.

The second question:

I READ THE SONG OF MEDITATION BY HAKUIN MANY YEARS BEFORE BUT I DON'T REMEMBER TO HAVE GOT THE MEANING THAT YOU HAVE GIVEN TO IT.

That's natural. My meaning is my meaning, your meaning will be your meaning. How can they be the same? They cannot be. Your interpretation will come out of you, it will grow out of you. It has nothing to do with Hakuin's song. When you read the Bible you don't read Jesus, you read yourself there. When you read the Gita you don't read Krishna, you read yourself there. Your interpretation is not there in the book,

your. interpretation is projected onto the book the book is just an excuse. It is natural.

Here, you have gathered around me. If there are a thousand sannyasins here, there are a thousand meanings that they give to each of my statements. And it is very rare that you get to the meaning that I want you to get from it. The moment you get THAT meaning, you start participating in my being. In that moment you disappear, your mind disappears. In that moment you melt into me and you allow me to melt into you.

Hakuin's song you may have read, but it was your own song that you must have got out of it. Unless you come to a point of not-knowing, you will not know the meaning of Hakuin as HAKUIN wanted it to be. If you want to understand what I am saying to you, you will have to come to this awareness, to this not-knowing, to this no-mind, that I am. Only then. To know Buddha one has to become a Buddha, to know Christ one has to become a Christ. There is no other way to know; you cannot remain yourself and know them. To know them is risky. You will have to risk all that you have got, you will have to risk all your knowledge.

That's why many people don't even try -- it seems to be demanding too much out of them. Yes, they are ready to go a little way with Buddha, Christ, with me -- a little way. And they go only up to that point where they feel I am agreeing with them. The moment they see that I am moving in a direction with which they don't agree, they stop immediately. And unless you go with me headlong to the very end, you will not know what the message was.

Remember it: When you are listening to me put your whole mind aside. Just listen for the sheer joy of listening. As you listen to a bird calling, as you listen to the wind passing through the trees, just listen that way. There is no need to be worried what its meaning is. And then you will come closer to the real meaning.

An Italian immigrant was being examined on his fitness for naturalization.
'Who is the boss of the city?' was the first question.
'Da Mayor,' he replied.
'Correct. And who is the boss of the State?'
'Da Governor.'
'Correct. And of the whole country?'
'Da President of-a da United-a-States.'
'Correct. Would it be possible for you to be the President?'
'Er...excusa, please, Judge, but I very busy worka in da shop.'

Your meaning is your meaning.

Her husband charged mental cruelty, infidelity and incompatibility, while her attorney was charging that he had deserted her -- or to phrase it in legal terms: 'Left her bed and board.'

The judge looked down at the young man, then turned his appreciative glance over the well-proportioned blonde. 'Young man,' he asked, 'is it true you left this beautiful young lady's bed and board?'
'Yes, Your Honour.'
'That's a darn lie!' exclaimed the voluptuous blonde. No man ever left my bed bored!'

When the words reach you they start taking a shape, a form, a color, that was not there in them originally. They change. The moment they enter you, the moment they enter your climate, they become soaked with it. Hakuin's song is not a song, not an ordinary statement -- one of the most extraordinary statements ever. Such a small song, of few lines, but so penetrating that if all the scriptures of the world are burnt and only Hakuin's song is saved, nothing will be burned. That will do. A very condensed statement of Buddhahood.

To know Hakuin's song of samadhi, of meditation, you will have to enter into meditation. The more you know what meditation is -- not intellectually but existentially -- the more you feel what meditation is, the better you will enter into Hakuin's song. Then one day it will explode in your being -- the meaning of it. The meaning is not given in the dictionaries, the meaning is not that of words. That is one of the most basic difficulties in understanding people like Hakuin. What they are saying comes from the beyond. What they are putting into language does not belong to language, what they are trying is almost impossible. They are bringing the whole sky into a small box, or the whole ocean into a small cup. Even maybe that is possible, but to bring your meditativeness into words is more impossible. They are doing a miracle.

But you will catch hold of the words and you will go astray. Listen to the silence in the words. Words are not important, but the silence that they contain. Listen to the gaps between the words and read between the lines. But to read between the lines you will have to become thoughtless, you will have to become empty. Only an empty heart can read between the lines, because otherwise there is nothing, there is only emptiness. Only emptiness can have a rapport with emptiness.

Hakuin is an empty man. Whose ego exists no more, who has no self, who is just silence. To have any communion with Hakuin you will have to become that silence. Then only, the meaning will start arising. And it will not arise just like a meaning -- it will burst. As if spring has come to you and everywhere there is greenery and flowers blooming and fragrance and birds. It will be a spring. You will have a totally different feeling of your being. You will be transformed through it.

The third question:

IS THE ONLY PURPOSE IN LIFE SELF-REALIZATION?

No sir, not even that. Even self-realization is not the purpose. Somehow, you cannot live without purpose. You have an obsession with purpose, some purpose HAS to be there. Now if there is no other purpose, let it be self-realization. And you will feel good, you will feel very good -- at least there is some purpose: self-realization. Again you have settled, again you have started thinking in terms of means and ends. Again desire will flower, you have to attain to self-realization. Again the future enters in, again you can dream.

Before, it may have been money, power, prestige. It may have been God, moksha, nirvana, the kingdom of God. Now it is self-realization. But you have to keep some goal there. And Hakuin says all is here. You want to have something on the other shore. And Hakuin says this is the only shore. The other shore is hidden in THIS shore. You are not to go anywhere, you are not to seek and search, it is already the case. You have just to be here, for a single moment be here, and...THIS VERY BODY THE BUDDHA.

Now you are creating another...Can't you live without problems? Can't you drop the goal-oriented approach? Can't you be in the present? Can you only be in the future? And to be in the future is to be false, because the future has not come yet. People know only two ways to be: either they are in the past or in the future. Their identity comes either from the past or from the future. In the present they feel very shaky because in the present the identity disappears the self disappears. In the present there is nothing like ego.

Just look into it, this very moment. You are utterly here, not a single thought stirring, silence all around: where are you? In this silence, how can you exist? It effaces you, you become a tabula rasa, you become a child again.

To hold to identity, either you have to look to the past...it supplies identity. You have a Ph. D. from a university, you are a doctor or an engineer, a scientist, a poet, you have written so many books. Or you belong to a royal family, or this and that. You have done these things and those things -- all those accumulated acts, they become the sum total of your being.

And you are not the sum total of your acts. There is another man hidden behind your acts -- the real man, the essential man. The essential man has never done a thing. It is simply there, it is not a doer.

But you will cling to the identity. You have been appreciated, you will ding to it. Even if you have been condemned you will ding to it. The saints cling to their past, and so ding the sinners. The good man dings to the past, so dings the bad man, because they both need identity. And people prefer to have a bad identity than no identity. At least one knows who one is: 'I am a prisoner, I have been put in the prison for twenty years, I am a thief or a murderer. At least I know something about myself.' Then somebody else is a saint and he has renounced the world and he fasts every month and he eats only once a day. He sleeps only three hours, thousands of people worship him, his paradise is certain, he has so many virtues. But both are clinging to identity. And both are in the same boat, the sinner and the saint.

Or you start gathering identity from the future. You are going to do this, you are going to BE this -- you will become the president of a country, or you will become very famous, or you will write a book soon and you are going to win a Nobel prize. You go on thinking of the future, and that gives you a feeling who you are.

But both are false. The true is only the present. Time knows no past, no future; past and future are mind

things. Time knows only one tense, and that is the present. But to be in the present means to destroy all goals, to have no future-involvement. Otherwise your energy will be flowing in that direction.

Now you say: IS THE ONLY PURPOSE IN LIFE SELF-REALIZATION?

I go on repeating every day that there is no purpose in life, life is purposeless. Hence it is beautiful. Purpose makes everything business-like. Life is poetry, it is not business. Now you have found a word -- you must have thought I would like this word, 'self-realization'. All nonsense; there is no self to realize. Nothing has to be realized. The real is real -- what are you going to realize! The real is already real and the unreal is unreal. 'Realization' means something is not real yet and you are going to make it real. How can you make something which is unreal real somewhere in the future? How can you transform a lie into a truth? A lie will remain a lie, and truth has always been truth. Nothing has to be realized.

Then what has to be done? The question arises again and again in your mind. In fact nothing has to be done, you have only to see the futility of doing. In that seeing, action stops, mind stops. And that which has been with you for ever, you come to feel it, to know it. Not that you realize it, you simply recognize it. A forgotten thing is remembered again, that's all.

The fourth question:

HOW IS ONE TO BE HAPPY?

If you want to be happy, you will become unhappy: the very wanting will create unhappiness. That's why people are unhappy. Everybody wants to be happy and everybody becomes unhappy. Can't you see this? Have you ever met a man who does not want to be happy? If you have met such a man you will find he is happy. If you meet a man who says 'I don't want to be happy, I don't care a bit' then you will suddenly see, here is a man who is utterly happy.

People who want to be happy you will find miserable, in the same proportion. If they want too much to be happy they will be too much unhappy -- the proportion of unhappiness will be the same as is their desire for happiness. What goes wrong? People come to me and they ask: 'Every-body in the world wants to be happy -- but then why are so many people, almost everybody, unhappy?' That's why: because they want to be happy.

Happiness cannot be desired. You desire, and comes misery; desire brings misery. Happiness is a state of no-desire. Happiness is a state of great understanding that desire brings misery.

There are two ways to be happy -- to snatch at life or to let it be. One is to snatch at life, the second is to let it be. The first demands happiness, refuses all else, and so lives between hope and fear, dream and rejection. The second way takes happiness when it happens but does not demand it and accepts all else too. It is in the acceptance of all else that happiness comes. One is no longer bound by the fearful wish to have, nor by the frantic will to hold, nor by the fever to clutch at straws of certainty. There is instead the ease of swimming with the river where the river flows.

You ask: HOW IS ONE TO BE HAPPY?

That means you want to snatch at life, you want to be aggressive upon life. You cannot be happy that way. Life comes only to those who are not aggressive, life comes only to those who are in a deep passive receptivity. You cannot be

violent with life. Because you are violent, you are unhappy and miserable. You go on missing life; life eludes you, it goes on escaping from your hands. You are a rapist, you want to rape life. That's why you are miserable.

Life comes dancing. But only when you are not violent, aggressive. When you are not ambitious, when you are not even looking for happiness, when you are simply being here, suddenly you find happiness is showering -- there is a meet-ing between you and happiness.

And a man who really knows the art of being happy -- that means non-desiring -- knows also that whatsoever happens has to be accepted deeply, with no rejection. Then everything by and by is transformed into happiness. Small things that don't make much sense, when you accept them become very significant. Things which you go on rejecting create misery. When you drop your rejection and you accept

whole-heartedly, you embrace them, suddenly you feel a grace arising in you. Slowly slowly, as the understanding grows and as the desirelessness grows, one becomes overfull of happiness. Not only that one becomes happy, one starts overflowing. One starts overreaching to other people, one starts sharing one's happiness with other people.

So this is my suggestion: Don't be aggressive. Relax -- that's how happiness comes. Wait prayerfully, gratefully -- that's how happiness comes. Be receptive, be feminine, and happiness comes. Don't be male, aggressive.

You can see it around the world -- countries which are too much after happiness are the most unhappy countries. For example, America -- too much after happiness. That very too-much-hankering, that constant effort to be happy, is making Americans neurotic. Almost three out of four are neurotic. And about the fourth I cannot say that he is not neurotic -- he is just suspicious, ambiguous, vague. This has never happened in the history of man -- so many people in a kind of neurosis, as if neurosis has become the normal state of humanity. Because never before have people been so much after happiness, that's why.

Go to a primitive tribe -- people who are still living without civilization, people who are called 'backward' by Americans -- just go and you will find them immensely happy. And they are backward, and sooner or later the missionaries will come and make them forward. And will educate them and will open schools and hospitals and will do great service to them, and soon they will all be unhappy and they will need psychiatrists and psychoanalysts. Then the missionaries are happy, they have done their job. Mm? How much they have served the people. And they do great work and they are really devoted people, but they don't know what exactly they are doing.

America needs to become a little backward. And those people who are backward, please leave them alone, they are the only hope. But we cannot tolerate those happy people. Maybe there is some jealousy -- we cannot tolerate them.

Once a man came to me. For thirty years he had been educating aboriginal children in a jungle in Bastar; he devoted his whole life. He was thirty, then he came to Gandhi and since then he had been working. He devoted his whole life. He had come to me for some help -- he wanted some of my sannyasins to go and teach the aboriginals. I said, 'You have come to the last man. I cannot do such harm to people.'

I know those Bastar people, I have been with them. They are some of the most beautiful people in the world, they should be preserved. They are the only happy people -- they still know how to dance and how to sing and how to love and how to enjoy life. They don't philosophize, they don't know arithmetic and they don't know history and they don't know geography and they cannot write. But they still have being, they still have grace. When they walk you can see, they still have vigour. Their eyes are so innocent....

For centuries nobody has committed a suicide, they don't know of anybody who has ever committed suicide in their tribe. And if sometimes murder has happened then the person goes to the court himself and reports to the court: 'I have murdered. So whatsoever is the punishment, give it to me.' He goes to the police station. Maybe he has to walk two hundred miles, because the police station is very far away from those jungles -- and good that it is far away. Two hundred miles the man who has murdered will walk and will go to the police station and surrender. And nobody was asking him and nobody was after him. Beautiful people.

And they love immensely. And you will be surprised, and they are called 'backward' -- they have for their children a small hall in the center of the town, their village. They have a small hall for their children -- once the children are getting interested in sex, the whole community's children sleep in that hall. They are allowed to make love, but nobody is allowed to move with any girl more than three days. So all the boys and all the girls become acquainted with all other boys and all other girls of the whole tribe. And they learn non-possessiveness. And love is just a play. And they are given all freedom -- there is no taboo, there is no repression. There is no possibility -- the moment a child becomes sexually capable or interested in sex, he is immediately moved to sleep in the common hall and he has to find partners.

Masturbation is not known, there is no need. Only very advanced countries know it, it is part of an advanced country. Homosexuality is not known -- that too is part of a very affluent society. Those are poor people, they don't know anything about homosexuality, there is no NEED. And they become acquainted -- all the boys become acquainted with all the girls, all the girls become acquainted with all the boys. And only then they choose.

And once they get married, their marriage has an immense beauty. It is so intimate, because it depends on a kind of attunement. The boy has been moving with all the girls, then he has chosen the girl who goes deepest into his heart and with her he goes deepest into oblivion. He knows with whom he can have the

greatest orgasm; now it is not guess-work. And he does not decide by the size of the nose and the color of the hair, those are just stupid things, and he does not decide by the height and the weight. And he does not decide by clothes, because they are naked people. He simply decides by the innermost experience of orgasm -- with whom he has the greatest experience, the greatest ecstasy. The decision comes out of that ecstasy. And these are 'backward' people. These are the most liberated people.

And then naturally there is no divorce -- there is no need. Because he has found the woman and the woman has found her man; they have found the right partner, as if they were made for each other. And it is not poetic, it is not vague fantasy. It is not a head thing, it is a great experience. And once that experience has settled.... And there is no hurry -- the society leaves them unless they decide, unless they find a partner with whom they really go into the other world, into the other dimension, with whom sex is no more sex but becomes prayer. Once they have found that partner, only then. And even then, the society tells them to wait at least one or two years -- to go with the partner, wait two years after the decision before you get married. Because once you get married then you have settled; then there should be no need. So two years' time. If the honeymoon continues and continues and continues and after two years the boy is still going with the girl and the girl is still going with the boy and they both are still thinking of marriage, only then the society blesses them.

They don't know any divorce. Now missionaries are very much disturbed by these ugly people -- they are ugly people because they allow sexual freedom. And these sexually obsessed and repressed missionaries, they think these are immoral people. They are not immoral. They are amoral, certainly, but not immoral. They don't know any morality. And they are more scientific and their approach is more practical and pragmatic.

How do you decide? How do you decide that you are going to be with this woman for your whole life? The society does not allow you experimentation. And you have not known other women, so you fall in love with one woman and immediately you get married. And another day you see another woman passing by on the road and you are interested and you become fascinated. Now what to do? Jealousy arises. Not a single illegal love affair is known in that small community of Bastar aboriginals. Once a person has settled with a woman, they have settled. There is no jealousy, there is no watching of each other, they don't become jealous of each other. They have settled out of their own heart experience; they have found their woman, their man. They don't know how to read -- but what is there to read? They know how to read nature, they know how to talk to trees, they know how to have a dialogue with the sky. They know REAL reading, because they read the book of life and nature.

Yes, they will not accumulate much money. They will not become Fords and Andrew Carnegies and Morgans, they will not become so rich. There is no need for anybody to become so rich -- because if a man becomes so rich then millions of people become poor. Nobody is rich and nobody is poor. And they have a beautiful tradition that each year whatsoever you have accumulated you have to distribute. The first day of the year, they distribute their things. So nobody accumulates much. How can you accumulate when each year you have to give everything away? All that you have, you have to distribute. So nobody becomes too much attached to things; they are very non-possessive people.

And they have enough to enjoy! They work hard, they are healthy people, and nature supplies them more than is needed. If you don't want to become rich, nature has enough to satisfy you. If you want to become rich then there is no way for you to ever have contentment, ever have happiness.

Somebody has asked a question: 'Osho, you say that children should listen to the birds and not look at the black-board. Then what will happen?'

Then beautiful things will happen, then great things will happen. If for one hundred years all the universities are closed, and all the colleges and all the schools, man will again become alive. Yes, I know there will not be so much money to grab, money will disappear. But there will be more life -- and that is what is needed. And you cannot purchase life with money, you cannot purchase love with money. Money you have. And the person who has asked has also asked how they will earn their living. Do you think that five thousand years ago when people were not educated they were not able to earn their bread and their butter? They were. Living was never a problem. And they had one thing more -- life. Now you have only living, but no life. You think only of a better standard of living, you don't think of a better kind of life. You have quantity but the quality has disappeared.

Nature is abundant, it is enough to fulfill us. But if our desires go neurotic then naturally nature cannot fulfill those desires. And when we are after neurotic desires -- money, power, prestige -- then naturally there is poverty, starvation, war. The wars and the starvation and the poverty exist because of your schools. Your

schools teach ambition. Your schools teach people to be jealous of each other, to be competitive of each other.

What do we teach in our schools? For example, a teacher asks a question and the small boy cannot answer it. He may not have done his homework, maybe he fell asleep in the evening, maybe there was a beautiful film going on the TV, or a thousand and one things are there to distract. And beautiful things, good things. Or there were guests in the home and he enjoyed their company. He cannot answer. Mow he is standing there like a culprit, a criminal, condemned. He cannot answer a question.

And another boy is waving his hand and jumping and wants to answer it. And of course the teacher is happy, and the other boy answers it. Now, what has the other boy done? He has exploited the suffering of the first boy. He has proved himself better than the other, he has exploited the situation.

Now, this will not be so in a primitive aboriginal village, they don't exploit each other's situations. Anthropologists have come across tribes -- they cannot understand this -- who would not forgive this second boy. Because the second boy is cruel, violent. When the first was suffering, in a primitive society no boy would answer, they would all keep quiet. This would be thought ugly, violent -- that when one is suffering, somebody exploits the situation and answers and enjoys. These people are thought to be backward? They are not, they are the only hope.

And one thing more: the person has asked what will happen to people's life if they don't know arithmetic and if they don't know geography and history. How will they earn their living? And what kind of a society will it be?

Yes, there will not be much money. There may not be big palaces, there may not be rich gadgets, technology. But there will be joy. And the whole technology is not worth a single moment's joy. There will be love and dance and song and feeling. And people will again become part of nature. They will not be fighting with nature, struggling with nature, they will not be destroying nature. There will he no ecological problem.

If schools continue, nature is going to die. And with nature WE are going to die.

And one thing more: I am not saying that all the boys would like, and all the girls would like, to listen to the song of the bird on the window. No, there will be boys who would like the blackboard more, who would like arithmetic more. Then it is for them. All do not need to be educated -- that is my approach. Only those who have an intrinsic feeling for it should he educated. And there are a few people who love arithmetic more than they love nature. There are people who love literature more than they will love trees. There are people who love engineering, technology, more than they love music, dance, song. Then these are the people to be educated. All are not alike. These people should be educated -- as far as they want, they should be helped.

There should be no universal education, that is a crime. That means you are forcing people who don't want to be educated. That is undemocratic. Universal education is dictatorial.

In a real democratic world, a boy who wants to be educated will be educated. But a boy who wants to go to the carpenter's will go to the carpenter's, and the boy who wants to become a fisherman will become a fisherman. And the woman who wants to cook will cook, and the woman who wants to dance will dance. And the woman who wants to become a scientist, a Madame Curie, she is welcome.

But people should move according to their inner nature; nothing should be imposed on them. This universal education is destroying people. It is as if -- just think of another example -- a dictator comes who loves dancing and forces everybody to dance. That will be an ugly thing. There will be people who don't want to dance, and if you force them to dance what kind of dance will it be? If a dictator comes who wants everybody to become a poet, and opens schools and colleges to teach poetry and everybody has to compose poetry, what kind of world will that be? A very ugly world. Only a few people -- a Shakespeare, a Kalidas, a Milton, a Dante -- will enjoy it. But what about others? They will be simply miserable.

And that is what is happening. When you force arithmetic on all, that is what you are doing. When you force geography on all, that is what you are doing. When you force ANYTHING on all, that is what you are doing. Nothing should be forced, a child should be allowed to find his own way. And if he wants to be a cobbler, perfectly good, there is no need for him to become a president. A cobbler is beautiful if he enjoys his work, if he is happy with his work, if he has found his work.

No universal education.

And missionaries are the most dangerous people. A world without missionaries will be a beautiful world -- it has become a hell.

You ask: HOW IS ONE TO BE HAPPY?

Forget about happiness, happiness cannot be achieved directly. Rather, think of what you enjoy, what you most enjoy doing, and get absorbed into it. And happiness will come on its own. If you enjoy swimming enjoy swimming, if you enjoy chopping wood chop wood. Whatsoever you like, do it and get absorbed into it. And suddenly when you are absorbed you will find that climate coming to you, that sunlit climate of happiness. Suddenly you find it is all around you. That's what I would like to create in our new commune. People have to get ABSORBED. Happiness is a by-product, it is not a goal. Doing the thing that you want to do, happiness comes.

The fifth question:

CAN ENLIGHTENMENT HAPPEN TO A LAZY MAN?

It happens only to a lazy man.

The sixth question:

OSHO, ARE YOU THE SAVIOUR? AND IF YOU ARE, HOW TO RECOGNIZE YOU?

No, I am not a saviour. A thousand times no. Nobody can save anybody else. And you should not look for that, that is a deception. I have saved myself, I cannot save you, you will have to save yourself. I can indicate the way, I can tell you how I have saved myself. Buddhas only show the way, but all else you have to do. Nobody can save you, you should start being responsible for yourself. You have learnt a very ugly trick of throwing responsibility on somebody else. WHY should anybody else be a saviour to you?

I am not. I don't take anybody's responsibility on me. I throw you to yourself. That is the only way to help you, that is the only way to create a soul in you. That is the only way to make you feel that your life is your life. If you want it to be miserable that is your choice, if you don't want it to be miserable I make the way available to you. You can drop your misery this very moment. But don't start clinging to me and don't start throwing your responsibility on me, otherwise sooner or later you will be disappointed and you will be angry with me.

There are sometimes questions -- 'I have been here for three months and, Osho, you are not doing anything to me yet.' Who I am to do anything? I can only indicate. I am a finger pointing to the moon. Don't wait, go to the moon. Don't wait and don't cling to the finger. But there are people who start biting my finger rather than going tO the moon.

I am not a saviour.

Listen to this beautiful anecdote:

In a shopping-plaza parking-lot in the American Midwest, a woman kept seeing a strange man who claimed to be Jesus Christ. Crowds would often gather to hear him preach: 'I am Jesus Christ! Come and be saved.' One day in exasperation she approached the so-called messiah and said, 'You are no more Jesus Christ than I am. You are a fraud.' Whereupon the self-proclaimed Christ declared, 'I am too, and I can prove it if you would like. Come with me if you want proof.' So off she went with him. As they walked along he said, 'You will see that I am indeed none other than Jesus Christ.' He walked up to the front door of a house and knocked. After a few minutes a man opened the door, looked at the preacher and screamed, 'Jesus Christ! Are you here again?!' And he said, 'Look, this is the proof.'

I am not going to give you any proof of any kind. And don't ask 'How to recognize you?' -- there is no need. Just listen to what I am saying to you, let it be transformed into your own insight. You need not recognize me -- as a saviour, as a Jesus, as a Buddha -- there is no need. And how can you recognize me? Unless you have become a Christ you will not be able to recognize a Christ -- you will not know what it means to be a Christ. No, I don't expect you to recognize me. And there is no need. I am what I am, your

recognition will not make any difference. So don't bother about that. And I am not going to give you any proofs.

And remember again: Don't look towards me as a saviour. Because of this idea -- that a saviour has to come or a messiah has to come -- people go on living the way they are living. What can they do? they say. When the messiah comes then everything will happen. This is their way of postponing transformation, this is their way of deceiving themselves. Enough is enough, you have deceived enough. Now no more. No messiah is ever going to come. You have to do your own work, you have to be responsible for yourself. And when you are responsible, things start happening.

And the last question:

HORSESHIT, HORSESHIT, HORSESHIT. WHY DON'T YOU SHUT UP? I AM BORED WITH YOUR LECTURES, UTTERLY BORED.

Oh! Another angel from Munich? This time his name is not Alois, his name is Swami Deva Bhanu.

If you are bored don't listen to me! Who is forcing you to listen? You are free. If you want to be bored then it is perfectly okay, listen. But the decision is yours. You cannot tell me 'Shut up.' Who are you to tell me? Even if nobody is here, if I want to speak I will go on speaking. That is my joy!

There have been masters like that. A great master happened in Greece, Pyrrho, who used to talk even when there were no disciples. A disciple would be sitting there and the disciple would feel that it is too long and he is going on and on. And the disciple would leave. And he would continue. Who bothers about disciples? Pyrrho was really a master. It was a song he was singing -- if you want to participate, participate, otherwise you are free. Unless you are a masochist and you want to torture yourself, then it is your decision. Don't listen to me!

And your feeling bored may not have anything to do with what I am saying. It may be just that you cannot understand it, that it goes above your head. So raise your head a little higher!

Or maybe you are expecting something else, maybe you are here for some kind of entertainment. Then you are in a wrong place. But to be here or not to be here is your decision. You are completely free not to be here.

And I don't know -- others may not be bored. Let us see. Where is Deva Bhanu? Can you stand, sir, so all can see? Good. And now I will ask others: Those who don't agree with Deva Bhanu, raise your hands. Now, sir, what can I do? I agree with you -- but what are we two against so many?

This Very Body the Buddha

Chapter #8
Chapter title: Off To Hell -- Yo-Ho!

18 December 1977 am in Buddha Hall

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The first question:

LAUGHTER. Yes, laughter is the Zen attitude towards death. And towards life too, because life and death are not separate. Whatsoever is your attitude towards life will be your attitude towards death, because death comes as the ultimate flowering of life. Life exists for death. Life exists through death. Without death there will be no life at all. Death is not the end but the culmination, the crescendo. Death is not the enemy, it is the friend. It makes life possible.

So the Zen attitude about death is exactly the same as is the Zen attitude towards life -- that of laughter, joy, celebration. And if you can laugh at death, in death, you are free from all. You are freedom then. If you cannot laugh at death you will not be able to laugh in life either. Because death is always coming. Each act in life, each move in life, brings death closer. Each moment that you live. You get closer to death. If you cannot laugh with death, how can you laugh with life and in life?

But there is a difference between the Zen Buddhists and the other religions. Other religions are not that deep. Other religions also say that there is no need to fear death, because the soul is immortal. But in the very idea of the immortality of the soul, your mind is seeking eternity and nothing else. In the very idea of immortality you are denying death, you are saying there is no death. You are saying 'So why be afraid? There is no death. I am going to live -- if not as THIS body, still I am going to live as THIS soul. My essential being will continue. So why fear death? Death will not be destroying ME. I will remain, I.will persist, I will continue.' The other religions compromise with your desire to remain for ever. They give you a consolation. They say 'Don't be worried. You will be in some other body, in some other form, but you will continue.' This seems to be a clinging.

But the Zen approach towards death is utterly different, immensely profound. Other religions say death is not to be worried about, not to be feared, because the soul is eternal. Zen says: There cannot be any death, because you are not. There is nobody to die. See the difference -- there is nobody to die. The self exists not, so death cannot take anything away from you. Life cannot give you anything, and death cannot take anything away. There is no purpose in life and no purpose in death. There is nobody to die. Other religions say you will not die, so don't be worried about death. Zen says: You exist not -- for whom are you worrying? There is nobody in life and there will be nobody in death. You are pure emptiness. Nothing has ever happened there.

Zen does not compromise with your desire for eternity. It does not compromise for your security, it does not compromise with your ego in any form. Zen is utterly radical, it cuts the very root. Zen says: The idea to survive for ever is idiotic. What are you going to do if you survive for ever? Are you not yet finished with your doing? Have you not yet become frustrated enough with your doing? Have you not seen the foolishness and the stupidity of your being? What does it bring to you except misery? The more you are an ego, the more miserable you are. Can't you see it, that the ego functions like a wound? It hurts. Still you want to continue this wound, still you want to continue this wound for ever and ever. You don't want to be cured? Ego is illness, to be egoless is to be cured. But you want to be saved for ever.

In your very idea of remaining for ever, being saved for ever, there is a kind of miserliness. Other religions say: Save. Save yourself. Zen says: Spend. Spend yourself. Because to ke utterly spent is to be saved.

A Christian was walking with Mulla Nasruddin, they had gone for a morning walk. And the Christian showed Mulla Nasruddin his church. He said, 'This is my church. Look.' And on the church there was a big board -- on the board was written: Jesus Saves! Mulla Nasruddin looked at it and said 'So what! My wife saves better.'

Saving of any kind is a miserly attitude towards life. Spend -- don't hoard. Relax your clinging. Don't keep your hands clenched like fists. Open them, be spent. Be spent like a flower which has released its fragrance to the winds. Be spent like a candle which has lived its night, danced, and now is no more. The Buddhist word for nirvana means 'putting out the candle'. When you are utterly spent, when you have authentically lived and spent yourself totally and there is nothing left in you except emptiness, you have arrived home. Because emptiness is the home.

You are the world. When you are not, you have come home.

The Zen attitude towards life is that of laughter, of living, of enjoying, of celebrating. Zen is not anti-life

it is life-affirmative. It accepts all that is. It does not say deny this, deny that. It says all is good: live it, live it as totally as possible. Being total in anything is to be religious. Being partial in anything is to be worldly. And live so totally that when death comes you can live death totally too. Laugh so totally that when death comes you can have your last laugh.

A great master, Lo-shan, was coming closer to his death. When he sensed that death was close, Lo-shan called everyone into the Buddha-hall and ascended the lecture seat. First he held his left hand open for several minutes. No one understood, so he told the monks from the eastern side of the monastery to leave. Then he held his right hand open. Still no one understood, so he told the monks from the western side of the monastery to leave. Only the laymen remained. He said to them, 'If any of you really want to show gratitude to Buddha for his compassion to you, spare no efforts in spreading the Dharma. Now, get out! Get out of here!' Then, laughing loudly, the master fell over dead.

Now this man, Lo-shan, is going to die. He gathers all his disciples. He opens one of his hands, nobody understands. He is saying, 'With an open hand I lived, with an open hand I am going. Totally I lived, totally I am going. I was never closed. Now death is knocking on the door, my doors are open.' Then he raised his other hand. People did not understand. Then he said to the people, 'Buddha had such immense compassion on you.'

What is the compassion of Buddha? The compassion of Buddha is this -- that knowing perfectly well that you will not understand, he tried. That is his compassion. Knowing perfectly well that it is impossible to understand something that Buddha says, he tried his whole life to help you to understand. That is his compassion. He is trying to help you see that which you cannot see. Trying to bring into language and words that which cannot be reduced to words. Trying to do the impossible, that is his compassion.

Lo-shan said to the people, 'Do one thing also -- spread Buddha's word, his dharma. Whatsoever he has said, go on spreading it.' Maybe somebody may understand sometime. Even if one understands in thousands, that's enough. Even if one blooms in millions, that is enough. One person flowering fills the whole earth with his fragrance. Yes, a single individual flower of consciousness transforms the whole quality of consciousness on the earth. It raises the consciousness of the whole earth.

And then he told them, 'Now, get out! Get out of here! ' What does he mean by 'Get out, get out of here!'? He is telling them: The mind in which you are, get out, get out of the mind. The ego in which you are, get out of the ego. But Zen masters have their own ways of expression. First he threw out half the monks from one gate, then the other half from another gate. Then only laymen remained. And now he tells them, 'Get out! Get out of here!' Then, laughing loudly, the master fell over dead.

What is his laughter? Why is he laughing? There is a Zen parable:

Thus he arrived before a great castle on whose facade were carved the words 'I belong to no one and to all. Before entering you were already here. When you leave you will remain.'

He is laughing at the ridiculousness, absurdity. The absurdity of everything and all. Everything is so contradictory. Life exists through death, love exists through hate, compassion exists through anger. And only those who are not can be. And those who are cannot be. It is so absurd, it is so contradictory. He is having his last laughter at this whole situation of so-called life. It is not logical, that's why he is laughing. It is so illogical. What can you do with such an illogical phenomenon? You can have a good laugh.

Another master, Etsugen, shortly before he died, called his monks together. It was December first. 'I have decided to die on the eighth of this month,' he told them. 'That's the day of the Buddha's enlightenment. If you have any questions left about the Teaching, you'd better ask them before then.'

Because the master continued with his regular duties during the next few days, some of the monks thought he was having a little fun at their expense. Most, however, were struck with grief.

By the evening of the seventh, nothing unusual had happened. Nonetheless, Etsugen had them all assemble and taught them for the last time about the Buddha's enlightenment. He then arranged his affairs and went into his room.

At dawn he took a bath, put on his ceremonial robes, and sitting erect in the lotus posture composed this death poem:

SHAKYAMUNI DESCENDED THE MOUNTAIN.
I WENT UP.
IN MY TEACHING,
I GUESS I'VE ALWAYS BEEN SOMETHING OF A MAVERICK.
AND NOW I'M OFF TO HELL -- YO-HO!
THE INQUISITIVENESS OF MEN IS PURE FOLLY.

Then, shutting his eyes, and still sitting, he died.

A Zen master can die any moment. He can decide. Why? Because he is already dead. The day he became enlightened, he died. Now only the visible form goes on living -- inside, all is emptiness. He is thoroughly dead. So any day he can drop this form. It is just a soap-bubble: a small prick and it will be gone. And you cannot choose a better day to die than Buddha's enlightenment day, because that day Buddha died.

About Buddha there is a beautiful story. He was born on a certain day, the same day he became enlightened, and the same day he died. The birth, the enlightenment and death, all these three great things happened on the same day. This is very indicative -- it says birth, enlightenment and death are all the same. It has a message: They are all alike. They are not different, their quality is the same.

Birth is a kind of death. When a child is born out of the womb, if the child can verbalize what is happening he will say 'I am dying.' Because he has lived for nine months in the womb in such comfort, in such luxury, in such convenience. No worry, no problem, no work. Everything is available, you need not even ask for it. He need not even breathe on his own, the mother breathes for him. He need not eat, the mother eats for him. He simply lives. It is paradise.

Psychologists say that the search for paradise is nothing but the memory, the nostalgia, of the womb. Because you have lived in those nine months at the highest peak of comfort, luxury. And the whole search for paradise is for nothing but how to enter into that kind of warm womb again.

In India, the innermost part of the temple is called GARBHA, womb -- very meaningfully. Where the deity of the temple sits, the innermost shrine, is called GARBHA -- the womb. In ordinary life also we are searching the same comfort. When you feel a room is cozy, what do you really remember when you say that the room is cozy? Warm, alive, receptive, welcoming. You are not a stranger, you are a welcome guest. You are reminded of something of those nine months. Science goes on improving comfort, luxury, but not yet have we been able -- and I think we will never be able -- to create the womb situation again.

The child has lived in such abundance, it is just a continuous celebration. In silence, in utter silence. Now he is being thrown out. And he does not know anything about the outside world, whether there is any world or not. He is thrown out of his home. If the child can say anything he will say 'I am dying.' You call it birth, you who are outside -- but ask the child, just think of the child. The child will think, 'I am being uprooted, I am thrown out. I am being rejected.' The child clings, the child does not want to go out. The child feels it a kind of death. On one side it is death, on another side it is birth.

And so is enlightenment, again. On one side, on the side of the mind, it is death. The mind feels 'I am dying. ' The mind clings. The mind tries in every way to prevent this enlightenment happening. The mind creates a thousand and one questions, doubts, inquiries, distractions. Wants to pull you back -- 'Where are you going? You will die.'

This happens here every day. Whenever a person starts moving closer to meditation, fear arises. Great fear. His whole being is at stake, he starts trembling. Actual trembling arises in his being. Now he is facing the abyss -- on one side it is death, on another side it will be birth. If the mind dies he will be born as consciousness. If thought dies he will be born as samadhi, as no-thought. If the mind disappears he will be born as no-mind. If this noise of the mind disappears then he will be born as silence. On one side it will be death, another side birth.

And so is death. Each death is also a birth, and each birth is also a death.

This story of Buddha's being born on a certain day at a certain time, then at the same time and the same day becoming enlightened, at the same time and the same day dying, is meaningful. It simply says that all these three things are the same. One thing is missing, I would like to add that too. If you REALLY fall in love then the whole list is complete. All these four things, then your whole life is complete. If I am to write Buddha's story again, I will add this too, that he fell in love on the same day at the same time. Because that too is a birth and a death. The people who were writing Buddha's story were not so courageous. They have

dropped the idea of love, that seems to be dangerous.

These are the four greatest things in life, the four directions of life. This is the whole sky of life.

Etsugen decided to die on Buddha's enlightenment day. Many Zen monks have been deciding to die on that day. And they die on that day. And they don't commit suicide and they don't take any poison -- they just collapse. But their collapse is beautiful. They collapse with a smile, with laughter.

And this is a tradition in Zen, that before a master dies he has to compose a death poem. That too is very significant. Death should be received with poetry, with joy. That is your last statement, your testament. It should be in poetry. It should be poetry -- prose won't do, prose will look a little too worldly. Something more, something of a song. Etsugen wrote this poem. 'Shakyamuni' is the name of Buddha.

SHAKYAMUNI DESCENDED THE MOUNTAIN.
I WENT UP.

He is saying 'I have been just the opposite of Buddha.' Only a Zen master can say that. Otherwise, followers are followers -- they are imitators, they are carbon-copies. But real followers are not, they are authentic beings. They live their life. They live with great respect for the master, with IMMENSE respect for the master, but they live their life. In fact, that immense respect for the master will make you capable to live your own life.

Buddha lived his own life. If you are really respectful towards him you will live your own life, that's how you will pay your homage.

SHAKYAMUNI DESCENDED THE MOUNTAIN.
I WENT UP.
IN MY TEACHING,
I GUESS I'VE ALWAYS BEEN SOMETHING OF A MAVERICK.
AND NOW I'M OFF TO HELL -- YO-HO!
THE INQUISITIVENESS OF MEN IS PURE FOLLY.

He is saying 'Now I am off to hell.' He is joking. Only a Zen master can joke at the last moment. Only a Zen master can have the guts to say 'Now I am off to hell.' In fact, Zen people say that wherever a master is, there is heaven. If he is in hell, hell will be heaven. Heaven is his climate, he carries it with himself.

'Then, shutting his eyes, and still sitting, he died.' So silently, so poetically, so radically.

And the third story.

When the master, Tenno, was dying, he called to his room the monk in charge of food and clothing in the temple. When the monk sat down by the bed, Tenno asked, 'Do you understand?'

Now, he has not said anything and he asks, 'Do you understand?'

'No,' the monk was puzzled and said.

Tenno laughed, and said, 'Do you understand?'

The monk said, 'No.' And was more puzzled.

Then Tenno, picking up his pillow, hurled it through the window, and said, 'Do you understand?'

And the monk said, 'No. And you are making me more and more confused.'

Then he said, 'Okay, then I will do the real thing.' He closed his eyes, gave a lion's roar, and died.

He was dying. This disciple was not yet insightful. He was dying -- if you have loved your master, if you have really loved your master, you will know what is happening to him. That's why he asked 'Do you understand?' He is asking 'Have you not come to know that I am dying? Has it not reached to your heart yet that I am dying?' At the last moment he is testing his disciple. Even death is being used as a kind of teaching. Even death is being used as the last effort to awaken the disciple. Then he laughed, and asked 'Do you understand?' The laughter was so total, if the disciple had looked into the eyes of the master and heard the laughter, there was the whole teaching of Buddha in it, all the scriptures in it. The totality of it. And he would have seen that the master is leaving the body.

But he must have got into thinking. The master asked 'Do you understand?' And he has not said anything

-- what does he mean by 'Do you understand?' The disciple must have gone into his mind. Because he had gone into his mind, the master laughed to bring him out of his mind. Because nothing brings you out of your mind like laughter.

Somebody has asked 'Why, Osho, do you go on telling jokes?' That's why. Nothing brings you out of your mind like laughter. When you have a good laugh the logic disappears -- at that moment, at least. And the jokes are so absurd. They are jokes because they are absurd; you laugh because they are ridiculous, you laugh because they don't follow the rules of logic, they go just against it. They take such an unexpected turn that your thinking could not have concluded. Because of that unexpected turn, because of that sudden leap...the whole joke goes in one way, then comes the punchline. And the punchline is a leap, it is discontinuous.

A joke is a great meditation.

The master laughed. Loud was his laughter, total was his laughter. He wanted to bring this disciple out of his mind -- he had gone too much into thinking. He was thinking 'Why has he asked "Do you understand?" What does he mean?' He has asked a simple question -- a question to provoke the disciple to be alert of the master's situation, what is happening to him. If the disciple was really in tune with the master, that would have been a shock: 'Do you understand?' And he would have opened his eyes and he would have looked into the being of the master and would have felt that the master is ready to leave the body. But he went into thinking and missed the point. Hence the master tried again by laughing. And asked 'Do you understand?' Still the disciple was more puzzled, because he could not see why the master is laughing. He started thinking 'Why?'

The moment you bring the question 'Why?' you are moving into the rut, the dead rut, of the mind. Once you have asked why, you miss the meditative moment. Seeing that the disciple is very gross, he had to be gross. He had to throw his pillow out of the window -- he had to do something absolutely meaningless, just to shock. But the disciple was more puzzled, even more puzzled.

Then he gave a lion's roar. And died. It is said that for many centuries the roar was heard in his monastery. Whenever people would sit silently and meditate they would hear the lion's roar. This was his last shock. And then he died. Why did he do this, this lion's roar? Maybe nothing is bringing him out of his mind -- this utterly absurd thing, a lion's roar for no reason at all, may bring him out of the mind. And then he died. If nothing else brings him out of his mind, then death will bring him. And if even for a single moment you can taste the space called no-mind, then you know that there is nobody to die.

Nobody lives, nobody dies. Nothingness lives, nothingness dies. You are not. Have a good laugh at this situation. You are not and you exist. You are not and you are. This is the cosmic joke.

You ask me, WHAT IS THE ZEN ATTITUDE TOWARDS DEATH?

Laughter. But that is their attitude towards life too.

The second question:

WHAT IS TANTRIC SEX? AFTER 'MONKEY SEX' AND AFTER 'LOVE-BLISS SEX', BEFORE THE HIGHEST COSMIC AND RELIGIOUS SEX IN WHICH NO PARTNER IS NEEDED, IN WHICH THE COSMOS IS THE PARTNER, ISN'T THERE TANTRIC SEX IN WHICH TWO PARTNERS ARE INVOLVED, A SEX ACT WHICH IS A MEDITATION BASED ON CERTAIN TECHNIQUES?

It is good that after meditating on death you will be meditating on Tantra and Tantra sex. Because sex is also a small death. And because of that small death in sex, there is so much release of joy in you. For a single moment you disappear, and that moment is the climax, the orgasm. In that single moment you don't know who you are. In that single moment you are pure energy vibrating, pulsating. With no center to it, with no ego in it.

In that single moment of orgasmic space you lose all boundaries, separation. You become vast, huge. You are no more separate from the other. That's why there is so much joy -- although the moment is very small. And once it is gone you feel very frustrated, because it has been so short, it was so fleeting. And you start hankering again. And each time that moment comes you reach to a pinnacle and then you fall into a deep darkness, into the abyss.

So sex brings you joy, and sex brings you great misery too. It takes you to sunlit peaks and then drops you into the darkest valleys. After each sex act one feels frustrated. Something was happening, happening, and it happened...and you could not even catch hold of it and it was gone. So sex remains the greatest fascination and the greatest frustration.

Because of these two things in the act of sex, there are two types of people. Those who become too much fascinated with the fascination, addicted with sex. They are the people who go on indulging in all kinds of sexualities, and their whole life is nothing but a search for more sex, better sex. And the other, who become addicted with the frustration of sex. They renounce the world, the woman, the man, they escape to the Himalayas or into the monasteries. But both have reacted to sex. Your worldly and your other-worldly, they are not different -- they both are sexual, they have chosen one part of the sex act. They have chosen opposite parts, but they have chosen out of the sex act.

That's why your so-called religions are so much against sex -- they have chosen the frustration part. The indulgent and the renunciate are two aspects of the same coin. They are not different people, they are the same people, and both have chosen out of sex.

Tantra is a totally different attitude. It says: There is joy in sex and there is frustration in sex. Because the moment of orgasm is very small. That moment can become very deep, that moment can remain there for hours. That moment, once you know the art of remaining in it, can surround you twenty-four hours. Tantra transforms sex. Tantra is the true religion. It does not choose between the fascination and the frustration, it transcends both. It uses sex as a key. And it is a key -- because all life comes through it, all flowers bloom through it and all birds sing through it. All that you see around you, the green and the red and the gold, all comes through sex and is sex energy. All the poetry and all the songs and all the music is rooted in sex-energy. All art, all creativity, is nothing but an expression of sex.

So Tantra sex has to be understood. A few things: The Tantric definition of sexuality is opposite to the modern definition. The modern mind regards sex as a need -- like hunger for food -- which incidentally provides sense-and ego-gratification. That's how Freud thinks about sex, that it gives you ego-gratification, satisfaction, relaxation; it relieves tensions, it is a need. Tantra regards sex as a powerful instinctual return to our ultimate reality, one of the highest forms of meditation.

There you have to understand -- the first thing to remember -- Freud does not understand sex' ultimate depth. Freud has only looked into the repressed sexuality of man. What christianity has done in the West, the wrong, Freud was trying to put it right. But Christianity remains superficial and Freud remains superficial. Why? Because the cure cannot go deeper than the disease. The disease was superficial, the cure cannot be deeper than that.

Tantra does not define sex as a need -- it is not. A man can live without sex, it is not a need. Not like food -- you cannot survive without food. It is not like thirst -- you cannot survive without water. But you can survive easily without sex -- maybe you can survive longer. Sex is not a need like food or thirst or hunger. Sex has a definitely total dimension, a different dimension altogether. It is a way to contact the ultimate reality. It is an urge to move to the original source.

In ordinary sex it happens only for moments. Even that is rare, because there are very few orgasmic persons left in the world. People have become so much civilized that to be orgasmic seems impossible. A civilized person cannot be orgasmic because he cannot allow himself to be wild. Only a wild person can be orgasmic, because orgasm is wild. The better you are civilized, the better you are cultured, sophisticated, educated, the less is the possibility for you to be orgasmic. Then sex is just a relief. It is like sneezing, nothing much. It is sheer wastage.

You accumulate energy and you don't know what to do with your energy. And the energy becomes heavy on you, it has to be thrown out in some way or other. So you go on throwing the energy. But you have lost the language of orgasm. What is the language of orgasm? If you are really orgasmic you will groan and moan and shout and sing and pray, and a thousand and one things will happen when you are making love to your woman or to your man. It is going to be a mad thing. And that is difficult in a civilized world. Mm? The whole neighbourhood will know that now you are making love. And people will start phoning the police-station that there is danger, one person has gone orgasmic.

Yes, you will dance, you will sing, you will utter incoherent sounds, gibberish will come. One never knows what will happen because you lose control. To be orgasmic means the capacity to lose control. The constant control is there, you are simply sitting on your energies controlling them -- 'This should be, this should not be. This is right, that is wrong.' You are continuously doing that, inhibiting, repressing. Only go so far, beyond that is danger, only this much is allowed. How can you be orgasmic?

And if you are not orgasmic in other things, you cannot be orgasmic in sex. If in your anger you control, then you cannot be orgasmic in sex. If you can be orgasmic in anger, only then can you be orgasmic in sex. Man is a totality. If you cannot get into a rage, how can you get into love? Impossible.

Have you watched it? Knowingly, unknowingly, couples stumble upon the fact that if they want to make love it is a must that they should fight before they make love. So each evening, couples fight, become angry. Mm? -- that becomes a little help. A pillow-fight is helpful. Your energies start moving, your juice starts flowing. And if you can be a little silly and stupid in anger then you can be silly and stupid in love too. Then who cares?

A natural man is orgasmic in all his emotions.

Somebody has asked a question: 'If people become authentic as you say they should become, authentic and natural, and if they don't smile because a smile is phony, and if they go on screaming and shouting in the streets, what will happen to the world?'

Many things will happen to the world. First, wars will become impossible. 'There will be no Vietnams and no Israels, because people will never accumulate so much anger in them that they have to kill, and kill millions. Many things will happen to the world if people are natural. Then they will not shout so much as you think they will shout. Right now they are allowed to shout they will shout -- but for how long? If they are given complete freedom, shouts and abusing and condemnation and fights will start disappearing from the world. It is a vicious circle. It is as if you have been starving a person and you don't allow him to go close to the fridge. And you say 'If we allow him he will eat too much. ' And you have been starving him -- and now you are afraid if you allow him any freedom he will eat too much, he will fall ill. So you don't allow him to come to the fridge. He has to live by his quota -- whatsoever you give, he has to live on.

Now he fantasizes, he dreams: What to do? How to reach to the fridge? How to eat more? His whole imagination becomes focused on food, he dreams of food.

A famous Sufi story says: Three persons were travelling. They purchased a Sufi sweet, halvah. But they had not enough money and the halvah was very costly. It was not enough for three, so there was great debate -- who should eat it? They decided 'We should do one thing: we all should sleep, and in the morning whosoever has dreamt the best dream, he will be the person to eat it all.' Agreed, they fell asleep.

Early morning, they related their dreams. One said, he was a Christian, he said 'I dreamt of Jesus. And Jesus said "Come to Heaven, I have prepared the place for you." And he was calling me, inviting me. It was such a beautiful dream, I have never dreamt such a thing. And Jesus was so radiant, and I feel so good that I have been accepted by Jesus.'

The second was a Hindu. He said 'This is nothing. I dreamt I have become Krishna. And thousands of gopis are dancing around me, beautiful damsels, and I am playing on the flute. It was such a beautiful dream.'

And the third was a Mohammedan Sufi. And they asked 'What about you?' He said 'Mohammed appeared and said "You fool! What are you doing here? Go and eat the halvah!" So I have eaten it! Because how can you reject when Mohammed commands?'

If you are hungry, if you are kept starving, then the fear arises that if you are left loose in the streets you may enter into a restaurant, kill the owner, or do something. But if you are well fed then nobody does anything like that. This is what has happened -- for thousands of years you have been repressed, you have been made more and more phony. Now the fear arises. The questioner is right -- the fear arises, if people become authentic and start screaming and shouting and doing things the way they always wanted to do and were never allowed to do, the world will go mad.

Yes, for a few years the world will go mad. But that madness will be therapeutic, it will help immensely. After that nobody will ever go mad. Neurosis will disappear, psychosis will disappear, wars will disappear, politicians will become meaningless. Nations and the militaries and armies will become irrelevant -- they will not be needed. That's why the politician and the priest are so much in favour of repressing people, because they depend on these repressions. Wars will not be there. Generals won't like it, army people won't like it, if there is no Vietnam -- then their whole purpose is lost. If there are no nations then what is the point of having prime ministers and presidents? They are irrelevant.

Government becomes irrelevant if people are natural. Less and less government will be needed. So, so many people have investments. And their fear looks right, logical, because for so many centuries man has been repressed that they are afraid that things may explode. Yes, for a few years, for one generation at least,

there will be great explosion. Then things will disappear.

Bertrand Russell has written that when he was a child, even legs of chairs were covered with cloth. Legs, because they look sexual. And he says 'I had not seen any legs of a woman.' The garments had to be so long that you could not see. And Bertrand Russell says in those days people used to fantasize about legs, dream about legs. Even a dream about a leg was enough of an excitement, an ecstasy. Now nobody bothers about the legs. Once you have seen men and women naked you stop worrying about, dreaming about, their nakedness. Dreams change.

The world needs to be more natural. Then there will be less anxiety, less fear, less worry. But for a generation there will be great explosion -- after that, things will settle. We have to take that risk, only that risk can save humanity. Otherwise everybody is going mad.

The Tantra attitude about sex is that sex is not a need. It is a cosmic experience, it is an experience of meditation. It is an instinctual return to our ultimate reality, one of the highest forms of meditation. In fifteen minutes to an hour or more of uninterrupted coitus, Tantra seeks a complete loss of the ego. Just see the difference. Freud says it is a gratification for the ego. And that's how it has become, and Freud is not wrong. If you see the modern man, he is right.

People go on making love just to prove that they are males or females, or what charming people they are, beautiful people they are. People go on finding new women, new men, just to prove that 'I am still attractive.' My observation of people is that they don't fall in love. Their joy is not love, their joy is conquest. Once they have achieved a woman they are no more interested in her. It is not love. Now they are seeking new pasture, now they want a new woman. Now they want to prove again that they are still young, looked at, they still have charisma, magnetism. And the more women they can make love with, the more their ego is satisfied. This is not love. And Freud is right that sex gives ego-gratification.

But look at Tantra. Tantra has a totally different idea. Tantra says: The appeal of sex is because it gives you a moment of egolessness, timelessness, meditation. Because of ego-gratification, sex has become very very superficial, it only scratches the skin. It does not go deep, it has no depth. So many people are worried about premature ejaculation. The reason? They don't love. If they love, then naturally they can make love for longer periods -- the more you are in love, the longer the period will be. For hours you can be in love, because there is no hurry, the ego is not controlling.

In a Tantra coitus you can remain for hours. It is a kind of melting with the woman or with the man, it is a kind of relaxation into each other's being. And it is meditative, because there is no ego, no thought stirs. And time stops. This is a glimpse of God. Tantra is the natural way to God, the normal way to God. The object is to become so completely instinctual, so mindless, that we merge with ultimate nature -- that the woman disappears and becomes a door for the ultimate, the man disappears and becomes a door for the ultimate.

This is the Tantra definition of our sexuality: The return to absolute innocence, absolute oneness. The greatest sexual thrill of all is no search for thrills, but a silent waiting. Utterly relaxed, utterly mindless. One is conscious, conscious only of being conscious. One is consciousness. One is contented, but there is no content to it. And then there is great beauty, great benediction.

The questioner asks: WHAT IS TANTRIC SEX...A SEX WHICH IS A MEDITATION BASED ON CERTAIN TECHNIQUES?

If you are too much technique-oriented you will miss the mystery of Tantra. That is pseudo Tantra that is based on techniques. Because if techniques are there, ego will be there, controlling. Then you will be DOING it. And doing is the problem, doing brings the doer. Tantra has to be a non-doing; it cannot be technical. You can learn techniques -- you can learn a certain breathing so that the coitus can become longer. If you breathe very very slowly, if you breathe without any hurry, then the coitus will become longer. But you are controlling. It will not be wild and it will not be innocent. And it will not be meditation either. It will be MIND -- how can it be meditation? The mind will be controlling there. You cannot even breathe fast, you have to keep your breathing slow -- if the breathing is slow then ejaculation will take a longer time, because for ejaculation to happen the breathing has to be fast and chaotic. Now, this is technique but not Tantra.

Real Tantra is not technique but love. Is not technique but prayer. Is not head-oriented but a relaxation into the heart. Please remember it. Many books have been written on Tantra, they all talk about technique. But the real Tantra has nothing to do with technique. The real Tantra cannot be written about, the real

Tantra has to be imbibed. How to imbibe real Tantra? You will have to transform your whole approach.

Pray with your woman, sing with your woman, play with your woman, dance with your woman, with no idea of sex. Don't go on thinking 'When are we going to bed?' Forget about it. Do something else, and get lost into it. And some day love will arise out of that being lost. Suddenly you will see that you are making love and you are not making it. It i.s happening, you are possessed by it. Then you have your first Tantra experience -- possessed by something bigger than you. You were dancing or you were singing together or you were chanting together or you were praying together or meditating together, and suddenly you find you both have moved into a new space. And when you have started making love you don't know, you don't remember either. Then you are being possessed by Tantra energy. And then for the first time you will see a non-technical experience.

When you are making love don't control. Go into uncontrol, go into chaos. It will be fearful, frightening, because it will be a kind of death. And the mind will say 'Control!' And the mind will say 'Jump in and keep control, otherwise you will be lost in the abyss of it.' Don't listen to the mind, get lost. Abandon yourself utterly. And without any technique you will come to see a timeless experience. There will be no two in it: oneness. A consciousness will be there, a lucid passive consciousness will be there, you will know what is happening, because you will be fully aware.. But you will not be there. Awareness will be there.

You have to imbibe the Tantra spirit -- it is not a technique to be learned.

And the last question:

IF AT THIS VERY MOMENT I CAN BECOME AWAKENED OR ENLIGHTENED, WHY THEN DO YOU ALLOW ALL THOSE CHAOTIC BRAIN-WASHING GROUPS, GROUP-LEADERS AND THERAPISTS TO HAPPEN AT THE ASHRAM AND WHAT CONNECTION IS THERE BETWEEN THEM AND MY ENLIGHTENMENT?

No connection at all. But they destroy your 'if'. They are needed just to make you alert that nothing is needed. And you can become aware only the hard way; you cannot become easily aware. You have been asleep so long. Your slumber has been of centuries, of millennia. Those therapy groups simply hit hard on your head, they are a kind of hammering to destroy your 'if'. Going through all those hard arduous trips, one day you will realize that nothing is needed, that enlightenment has not to be searched. That you lose the desire for enlightenment -- that is their purpose.

And the moment you don't desire enlightenment, it is there. It comes when the desire disappears.

This Very Body the Buddha

Chapter #9
Chapter title: The Emperor's Nightmare

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The first question:

TURNING INWARDS is not a turning at all. Going inwards is not a going at all. Turning inwards simply means that you have been running after this desire and that, and you have been running and running and you have been coming again and again to frustration. That each desire brings misery, that there is no fulfillment through desire. That you never reach anywhere, that contentment is impossible. Seeing this truth, that running after desires takes you nowhere, you stop. Not that you make any effort to stop. If you make any effort to stop it is again running, in a subtle way. You are still desiring -- maybe now it is desirelessness that you desire.

If you are making an effort to go in, you are still going out. Any effort can only take you out, outwards. All journeys are outward journeys, there is no inward journey. How can you journey inwards? You are already there, there is no point in going. When going stops, journeying disappears, when desiring is no more clouding your mind, you are in. This is called turning in. But it is not a turning at all, it is simply not going out.

But in language it is always a problem to express these things.

There is an ancient parable: It was a beautiful afternoon, and a tortoise went for a walk on the land. And he rested under sunlit trees and he roamed around in the bushes just for the delight of it. Then he came back to the pond. One of his friends, a fish, asked 'Where have you been?' And he said 'I went for a walk on the land.' And the fish said 'What do you mean by "a walk on the land"? You must mean swimming.' And the tortoise laughed and he said 'No, it was not swimming, it was nothing like swimming. It was a walk on the solid land.' And the fish said 'Are you kidding or something? I have been to every place, you can swim everywhere. I have never seen a place where you cannot dive and swim. You are talking nonsense. Have you gone mad?'

You understand the difficulty of the fish? She has never been on the land, walking on the land makes no sense. If the tortoise wants to make sense of his statement he will have to say 'I went swimming on the solid land.' Which will be absurd. But only the word 'swimming' can be understood by the fish.

A mind full of desires can only understand desire. Hence the desire for God. It is absurd, you cannot desire God. God comes to you when desire leaves. The cessation of desire is the coming of God to you. Again, I am using the word 'coming', which is not true. Because God is already there -- you only recognize when the desire has ceased. Nothing ever comes, nothing ever goes, all is as it is. That's what Buddha means when he says: YATHA BHUTAM -- things are as they are. Nothing has gone wrong, nothing needs to be put right. Things are as they are, and they always remain as they are. The trees are green and the roses are red and the clouds float in the sky. Everything is where it has always been, the way it has always been. That is the meaning of the word 'nature' -- YATHA BHUTAM.

But man has a capacity to dream, to desire. That capacity to dream is the problem. Then you start moving into the future, then you start planning for the future. You remain here, but your mind can move into the future. It is like a dream. You fall asleep in Poona but you can dream of Calcutta or Chicago or Washington or Moscow. You are here the whole night -- in the morning you will not wake up in Moscow or Chicago, you will wake up in Poona. And then you will laugh, 'I have been roaming too much.' While you are dreaming of Moscow you have not reached there, you remain here.

You always remain here. Here and now is the only reality, there is no other. But desire can create a dream. And in desire you go on moving outwards.

Now, what does it mean to turn inwards? Tao's question is significant, it is very relevant. What does it mean to turn inwards? It means seeing the futility of desire, seeing the futility of dreaming, seeing the illusoriness of dreaming. In that very seeing, desire disappears. In that clarity, desire cannot exist. And when you are with no desire, you are in. Not that you have to turn in. Not that first you have to stop desiring, then you have to turn in. The cessation of desire is the turning, the transformation -- what Jesus calls 'metanoia', the conversion. Suddenly another gestalt opens. It was there, but you were not aware of it because you were too much obsessed with the desire. The desire for money, the desire for power, the desire for prestige, does not allow your meditation to bloom. Because the whole energy goes down the drain in desires.

Once the energy is not moving anywhere... Remember, I repeat again, turning in is not moving in. When the energy is not moving at all, when there is no movement, when everything is still, when all has stopped -- because seeing the futility of desire you cannot move anywhere, there is nowhere to go -- stillness descends.

The world stops. That's what is meant by 'turning in'. Suddenly you are in. You have always been there, now you are awake. The night is over, the morning has come, you are awake. This is what is meant by Buddhahood -- to become aware, awake, of that which is already the case.

Remember Hakuin's saying: From the very beginning all beings are Buddhas. From the very beginning to the very end. In the beginning, in the middle, in the end, all are Buddhas. Not for a single moment have you been anybody else. But the emperor is having a nightmare of becoming a beggar, and is tortured by the nightmare.

The second question:

IS THERE AN INTELLECTUAL PATH TO ENLIGHTENMENT?

First, there is no path. The very idea of a path is fallacious. The path necessarily leads you away -- the path necessarily takes you from this to that, from here to there, from now to then. There is no need for any path for enlightenment, because enlightenment is being here. The path will be a distraction; all paths are distractions. Follow any path and you will be following a wrong path -- and there are no paths which are RIGHT paths.

Let it sink deep in your heart: There are no right paths, paths as such are wrong. To be on a path is to be going into a wrong direction, because you will be going away and away from yourself. Not really, but in desire, in dream. That's why all the religions have become other-worldly -- they are all paths. To be a path, it is needed that the God should be far away. The farther the better, because then the path can be created. Christianity, Hinduism, Mohammedanism, Buddhism -- paths can be created. God has to be really far away -- so far away that the path is non-ending and the priest can go on exploiting.

In Dostoevsky there is a parable: Jesus comes back after eighteen hundred years, just to see how things are going now. And he thinks things must be going beautifully now, because almost half the world is Christian. He appears in the marketplace of Bethlehem, people surround him and they laugh and they joke. And he feels a little embarrassed: What is the matter? Why are they laughing? And he asks, and they say 'You look like Jesus -- you have almost succeeded in looking like Jesus.' And he says 'But I am Jesus.' And they laugh even more. And they say 'Whosoever you are, either you are a pretender or you are a madman. But escape from here. If the priest comes to know, you will be in difficulty.'

And it is Sunday, Jesus must have chosen Sunday, and the people are coming out of the church. But he remains there under the tree waiting for the priest. Because he thinks 'If ordinary people cannot recognize me, at least my priest will recognize me.' And comes the priest. And he is so angry -- angry the same way as Jewish rabbis had been eighteen hundred years before. And he pulls Jesus down and tells the people to take him into the church -- this man seems to be either mad or dangerous, a pretender.

Jesus cannot believe his own eyes. 'My own priest...has just a few minutes before been preaching about my words.' And it is happening, the same drama is happening again. And he starts feeling as if he is going to be crucified again. And the priest takes him inside, locks him into a.small cell. And he wonders, sitting there, 'Now what is going to happen? But what type of Christians are these people? If they cannot recognize me then whom are they going to recognize? And they have been waiting for me, and continuously praying to me "Come back!" and "We need you!" And now I am here!' This seems to be unbelievable.

And the whole day he remains in the cell. In the middle of the night comes the priest with a lamp. And the priest touches the feet of Christ and he says 'I recognized you. But I cannot recognize you in the marketplace. You are not needed any more, we are doing your job so perfectly well. And you are a great disturbance -- you have always been. You need not come, we are taking care of your business here. And everything has settled, and you will unsettle it and you will destroy everything that we have done down these eighteen centuries. It has been an arduous journey but now we are established. The whole earth belongs to us, almost. Every town has the church, and millions of missionaries and priests are roaming around the world converting everybody to Christianity. Sooner or rater, by the end of this century, we will have converted the whole earth. You need not come -- because you are a disturber, an ancient disturber. You will start saying dangerous things again and all our effort will be undone.

'I recognize you in this darkness of the night. But in the morning, before people, I cannot recognize you. You had better escape, otherwise I will have to crucify you.'

Jesus Christ so close is dangerous to the priest. Because then the priest is not needed at all. The mediator is not needed, the agent is not needed, the medium is not needed. When Christ is standing by your side, there is no need tor anybody to become a link. God has to be far away, very very far away, so the priest can play the role of becoming a messenger. So he can become the bridge between you and God.

All paths are created by the priest. Buddhas have not given any path. They have given an understanding to you that there is no need to go anywhere. You just be silent, you just be in, and all is available to you. God is not outside, He is your inside. God is not an object, He is your subjectivity. God is YOU! So where are you going? What path is needed?
No path is needed. No path is the right path.

You ask, IS THERE AN INTELLECTUAL PATH TO ENLIGHTENMENT?

First, there is no path. And second, God cannot be recognized and realized by any of your parts. God can only be realized through your totality. Neither is there an intellectual path nor is there an emotional path, neither head nor heart. You come to God as a total being, all is included in it. Your intellect, your emotions, your logic, your love, your blood, your bones, your guts. Everything is included in it, you as a totality. But paths are bound to be fragmentary, no path can be total. So there are intellectual paths -- in India they call them GHYANA yoga, the path of knowledge. Then there are emotional paths -- BHAKTI yoga, the path of devotion. And then there are paths of action -- KARMA yoga.

Man has three layers in his being: knowing, feeling, doing. Now, these three paths are evolved because of these three layers in man's being. Intellect can know but cannot feel. Emotion can feel but cannot know. Action can do but cannot know, cannot feel. Knowledge cannot do, feeling cannot do. Man is this trinity, this triangle: action, knowledge, feeling. And they all have to be integrated together in one unity. Only then, you know God.

Not only has man divided man, man has divided God too -- God the father, God the son, God the holy ghost. Or, in Indian mythology, TRIMURTI -- the three faces of God. God has no face, God is facelessness. God has no form, how can He have a face? God is not three, God is one. Even to say 'one' is not right, because the one creates the idea of two and the two creates the idea of three, and on and on you go.

God simply is. Neither one nor three, neither one nor many. God is a simple is-ness. And when you are in your is-ness you are God. Remember, you don't come to see God, you don't encounter God, you don't come to realize that 'This is God.' When you come to God you are God. God is not something outside you but is your innermost core, is the center of the cyclone.

So there is no path, first. And there are no intellectual or emotional or other kinds. There are no paths, you have to become a totality. In that very totality you become divine.

Intellect can go on and on analyzing. It is dry, it is analysis, it is logic, it cannot feel.Through intellect, science is born. That's why science cannot say God is. Science has to deny God. That denial comes because of its presuppositions. Because science believes only in reason, and it believes in a very detached reason. Your feelings should not come into it. You should remain aloof, detached, indifferent to whatsoever you are looking at. You should be just an observer, with no feeling, with no heart. Your heart should not beat, your knowledge should be devoid of feeling.

Naturally, science stumbles upon matter. Not that only matter is; science stumbles upon matter because of its methodology. The methodology is such that consciousness cannot be caught hold of. Consciousness is excluded from the very beginning, the method excludes it.

For example, if you start seeing through the ears then you will stumble upon only sounds. You will not come to see flowers and colors and rainbows and the sun and the moon and the stars. And sooner or later you will conclude that only sounds exist, there are no flowers and there are no colors.

Logic has given science. Love has given the so-called religions -- the religions of yesterday, the religions which are no more relevant. They were as partial as science. That's why there was so much conflict between science and religion -- that conflict was not accidental. The conflict was of methodology. Religion was basically emotional, of feeling. Logic was denied, reason was prohibited. Tears were okay, prayers were okay, but no intellect. The intellect was the enemy. So when science started growing, it was natural that the church and the religious people would be in conflict with it. The religion of yesterday was as partial as today's science.

Nobody has ever been able to see the human being in its totality. But that moment has come. Now man is no more childish. That moment has come -- the moment for that

idea, the idea of totality, to be accepted, has come. And when the moment for some idea comes then nothing can prevent it. All partial efforts have failed. Science has failed, religion has failed, politics has failed -- politics means action. They all have failed. In fact, partiality has failed.

The East has suffered because it leaned too much towards the feeling part. Hence the poverty, hence the misery, because science could not grow. And without science there is going to be poverty, without science there are going to be a thousand and one problems on the material plane. The West has developed technology. The poverty has disappeared, many illnesses have disappeared, it has been a blessing. But on the other hand, man has also disappeared. And man has turned into a machine. The heart is no more functioning, love flows no more, the juice of feelings has dried up and man is becoming a desert. Man is feeling meaninglessness and is very close to committing suicide. Individuals have been committing suicide, their number grows every day. And sooner or later, if balance is not brought, if partiality is not dropped and totality is not brought, there is every possibility man may commit a global suicide. There are great preparations for it.

Love has disappeared from the West, as logic has disappeared from the East. This is a lopsided situation.

My approach is that of totality, of wholeness. And whatsoever is whole I call holy. With me, you have to learn this thing. You are not to choose one, you have to choose totality. You have to be a whole man. Nothing should be rejected. You should be whatsoever you are, with great acceptance. It is difficult to accept all, because if you accept logic then it becomes contradictory to accept love. If you accept love then it feels difficult to accept logic. But what can you do? This is how things are. It is not a question of choice; it is how you are made, it is how existence functions.

Existence is paradoxical. And man has been carrying a very foolish, stupid idea that he has to be non-paradoxical. So when he chooses intellect he destroys feeling, because feelings don't fit with intellect. But what is the need to fit? Or when he chooses feeling he becomes antagonistic to logic and reason. He becomes superstitious. Because then he feels afraid that if logic comes in then where will be faith? Then faith will be destroyed.

But I tell you there is no need to be afraid. You can accept all. Just one thing has to be understood, that life is paradoxical. And life is richer, the more paradoxical you are. If you can contain contradictions you will be vast. If you can contain contradictions you will have variety, you will have multiplicity in you, you will have all dimensions in you. And that will be the real birth of man.

Man has yet to come, man is still a promise. We are just stumbling and groping for the man to come. Man is not yet born, we are in the womb. Hence so much anxiety. And it seems the day of birth is very close. Hence so much crisis. For the first time man is going to be born -- man in the sense of totality, in the sense of paradoxicalness. In the sense of vastness that contains contradictions. A man should be a poet and a man should be a lover and a man should be rational and a man should be active. A man should be all. And there is no problem in it. In fact if there is logic and love both, logic will support love and love will support logic. Your logic will never go dry, the juice of love will keep it green. It will have its green and red and gold. And if reason is there your love will never become a kind of insanity, it will retain a certain quality of reasonableness. It will not take you to extremes. You will remain in the middle, you will remain balanced and symmetrical.

So there is no intellectual path, there is no emotional path. Wholeness, totality, is required. Nothing less than that will do. You have to take the risk of being total.

The third question:

OSHO, DO YOU PROFESS LICENTIOUSNESS IN LIFE?

I don't profess anything. I simply clarify things to you, I don't profess. I am not giving you any ideology, I am only giving you insight. Take note of the difference. An ideology has to be professed, an insight has to be imparted. I simply make things clear to you, I simply help you to clarify things. I am not giving you a dogma. I am not giving you a theory that will solve all your problems -- there is none. I am simply telling you: Open your eyes, become more aware. And that awareness will help you in every kind of difficulty, in every kind of problem. That awareness will be like a light in the dark night. And wherever you go that light will remain with you, you will be able to see.

I don't give you a theory. You have depended too much on theories. Theories are cheap, because they don't require any transformation on your part. Dogmas are very easy to accept. Then you have an idea which you go on trying to fit everywhere in your life, and you start depending on the idea. That dependence on the idea makes you more and more blind. If you are a Christian you are blind, if you are a Hindu you are blind, if you believe in any dogma you are blind. Because only blind people believe.

A blind man believes in light. But a man who has eyes, he does not believe in light, there is no need. He KNOWS light -- why should he believe? You don't believe in light, you don't believe in the sun, you don't believe in these trees, you KNOW. But a blind man, he believes that trees are green, that the rainbow has seven colors, that the sun rises in the morning and sets in the evening, that there are colors in the world. A deaf man believes in sounds; you don't believe. Belief is an ugly word.

I help you to see. That's what Buddha says: 'IHI PASSIKA -- Come and see.' You see the difference? Jesus says 'Come and follow me.' Buddha says 'Come and see.' Both are enlightened -- but Jesus must be talking to a very low level of consciousness, he has to say 'Come and follow me.' 'Follow me' means believe. Buddha must be talking to highly evolved conscious people, he says 'Come and see.' There is no question of following anything, there is no question of believing in anything. He just says 'I have seen -- come and see through my eyes. Just come close to me and see through my window. Maybe that will give you an insight and you can open your own window.'

I also say to you: IHI PASSIKA -- Come and see. Seeing is a totally different matter. I don't teach anything, I am not a teacher. In fact I destroy teachings. I don't help you to learn anything, in fact I help you to unlearn. You have already learned too much.

But the question is relevant. Many people interpret me in that way, they think I am professing licentiousness. I am neither professing licentiousness nor am I professing repression_ I am simply helping you to see a saner way of life. Licentiousness is insane, as much insane as repressiveness. They are two extremes. And the mind always feels good to move from one extreme to another extreme. It is like the pendulum. The pendulum goes on moving from one extreme to another extreme. And if you look deep into the pendulum, if you meditate on it, you will come upon many truths. One, when the pendulum is moving to the right it is gaining momentum to go to the left. When it is moving to the left it is gaining momentum to go to the right. It looks as if it is going to the left, but it is accumulating energy to go to just the opposite direction. Opposites depend on each other. And that's how the human mind goes on moving.

Christianity created a very repressive atmosphere in the West. That has created licentiousness. For your sinners, your saints are responsible. The world will never be without sinners unless it decides to be without saints. The saint creates the sinner, the saint cannot exist without the sinner. They are partners, they are together.

The Vatican has some deep support for the playboy. If you are repressive you will create pornography. If you are repressive, people will start finding ways and means to go to the other extreme. Because normality is not allowed. Life has been forced to be either white or black -- either be a saint or be a sinner. The priests have not allowed you the possibility that there is something else too. Life really is grey. It is neither black nor white. Black and white are two extremes of grey, but life remains grey.

I am neither teaching licentiousness nor repressiveness. I am simply helping you to become sane. It is your life, it is nobody else's life. And you have to be sane about it, otherwise you will miss the great opportunity, the great blessing, the great gift of God. Don't be repressive, otherwise one day, in this life or in some other life, you will become licentious. And don't be licentious, otherwise in this life or in some life you will become repressive. The pendulum goes that way. The pendulum has to stop in the middle. And have you watched? If the pendulum stops in the middle, the clock stops.

When the mind stops in the middle, time stops. When the mind stops in the middle, the world stops. And in that silence one knows God.

But listening to me -- and you are all carrying a thousand and one repressions -- you listen through the screen of your repressions and you interpret that it is licentiousness. Your unconscious is too full of repressions. I am not teaching anything like that, I am simply saying to be a man is enough. You need not be a saint and then you will not need to be a sinner. Be natural. Don't interfere with your nature, don't mould it into pattern. Don't be ideological and don't be always hankering to be somebody else. Don't hanker for betterment, just be natural and relax into your being. And whatsoever is natural is good.

This is the meaning of Tao, this is the meaning of Zen. But you have your repressed unconscious. And when you hear me, naturally you hear from the repressed unconscious. That repressed unconscious immediately gives colors, changes meanings, interprets.

I have heard:

A Cockney was in great difficulties over which of his two girlfriends he should marry. One was called Margaret and the other Maria. The first was rich but very ugly, and the second was poor but immensely beautiful. So he was divided. The head was saying 'Marry the rich girl and then you will have no problems. And what is ugliness? You will become accustomed to it. And even beauty is so fragile -- today it is there, tomorrow it may not be there. And if you get even the most beautiful woman, after a few days you become accustomed to it and the beauty disappears. It is only a question of a few days. Marry the rich girl.' But the heart was longing for the beauty. And he was going nuts.

A friend said to him 'Ere, Bert, why don't you go to Lourdes?'

'Lourdes?' said Bert. 'Where's that?'

'It's in France' said his friend. 'It's a sort of shrine where people go to get cured. But maybe you could find the answer to your problem there -- you know, a sort of miracle from heaven!'

So Bert saved up and went over to Lourdes. A week later he was back and his friend asked him how he had got on. 'Great!' said Bert. 'I got the answer all right. I went into the big church place -- and there, up at the altar, was a statue of Our Lady of Lourdes with a big banner next to it, saying "Ave Maria".'

So he married Maria, the beautiful girl.

When you hear, it depends on you what color you will give it to it. You are already too full of repressions, you are ready to become licentious -- so when you hear me you interpret it as licentiousness. It is nothing of the sort. Be very careful with me.

I have heard:

It was some time since Patrick and Michael had met, so Michael was anxious to hear if there had been any addition to Patrick's family.

'Not one' answered Patrick very sadly. 'We've still got the four.'

'Still four?' said Michael. 'Are you at the birth-control or something?'

'Not exactly' replied Patrick. 'You see, it's all to do with this new hearing-aid.'

'What do you mean -- this new hearing-aid?'

'Well, you see, when Bridget and I would get to bed, I'd say to her "Darling, is it sleep or what?" And Bridget would reply "What?" And we would make love. But now, with this new hearing-aid of hers, when I say to her "Well, dear, is it sleep or what?" she just turns on her side and says "Sleep" and off she goes.'

That 'what'.... You already have an idea, and the interpretation follows. Listen to me directly, just put your mind aside.

That's why so many therapy groups are being run here. Just to help you to put your mind aside. Just to help you to see your unconscious, to help you to cathart your unconscious, to vomit it. So that you can become more and more empty and can listen to me through your emptiness. Otherwise you are carrying so much rubbish, rubbish of the ages. You have been going through so many ideals, ideologies, you have accumulated so much nonsense. And when you hear me, that nonsense comes in-between.

I am neither for repression nor for licence, they are both aspects of the same coin. The whole coin has to be thrown into the Ganges. You have to become natural, you have to accept all that you are. In that acceptance is flowering. All is good that God has given to you. How can it be otherwise? -- it is a gift from God.

So listen to me, not through your thoughts, your prejudices. Listen to me without your prejudices, just put the mind aside. While listening to me don't go on interpreting, while listening to me get en rapport with me. Don't be in a hurry to conclude; that hurry is harmful. You are in such a hurry to conclude, you want to achieve some results so fast, that's why you go on missing many things. There is no hurry and there is no need to conclude right now. While listening to me, first listen TOTALLY. And then later on you can think about it. If you have listened rightly then your thoughts will not be able to distort the meaning, they will not be able to distract you. Once you have listened rightly, without any interpretation, without any thinking about it, then later on you can bring your whole mind to it. There will be no problem, you will have followed what I have said to you.

Otherwise, while listening to me you are continuously thinking by the side. While you are listening to me you are thinking -- many thoughts are going, rushing in and out. They are very very dangerous. Then

whatsoever conclusion you arrive at through them will be your conclusion, will not be mine. But it feels good to throw the responsibility on me. You have become so disrespectful towards yourself that you always throw the responsibility on somebody else. You have forgotten that you are responsible to yourself. Only you. All that happens to you and all that is going to happen to you is going to happen through you. You are wholly and solely responsible for your life. Nobody else is the saviour.

And you cannot throw your responsibilities on me. If you want to be licentious BE licentious. I am nobody to interfere -- who am I? If you want to be repressive be repressive. But don't impose meanings on what I say.

The third question:

WHEN YOU ARE GONE, HOW CAN SANNYAS AVOID BECOMING JUST ANOTHER EMPTY CHURCH? IS THERE ANYTHING THAT CAN BE DONE ABOUT IT BESIDES THAT YOU WILL BE COMING BACK?

I am not coming back. About that you must be absolutely certain: I am not coming back. That is also a hope through which you would like to postpone, through which you would like to create a future, so that you can go on avoiding the present. I am not coming. If you want to have any contact with me, this moment you have to make it. Nobody knows about the tomorrow, I may not be here. And I am not coming back. Don't be tricky with me. You have been tricky with Jesus and Buddha and everybody. Mm? You go on hoping that Jesus is coming, he will come and he will deliver you. Why should he come to deliver you?

Can't you stand on your own feet? Can't you become responsible for your own self? If you are not responsible for your own self you will not have any soul, because the soul arises only by taking responsibility. Responsibility is of immense value, it gives you integration.

And why are you worried? WHEN YOU ARE GONE, HOW CAN SANNYAS AVOID BECOMING JUST ANOTHER EMPTY CHURCH? Why should it avoid? And how can it avoid? And there is no need. When I am gone it will be an empty church.

This is a trick again. You would like the empty church to still give you the protection and the shelter. You would like the empty church to help you believe that it is not empty. That's what goes on. Jesus is gone. The day he left, the day he was crucified, Christianity also died with him -- not only Christ. How can there be Christianity without Christ? It is a deception. How can there be Buddhism without Buddha? When the flower is gone the fragrance is gone.

You don't ask a rosebush 'When your roses are gone how can we make the bush go on appearing as if the roses have not gone? The bush will look empty, how can we avoid it?' Yes, you can avoid it. You can go to the marketplace and purchase plastic flowers and hang those plastic flowers on the rosebush. That's what your popes are, plastic flowers. The rose is gone, the rose died. And ail real roses have to die. Only the unreal ones don't die. Plastic flowers can remain for ever, they have a kind of eternity and permanence. Real flowers can't have that permanence, otherwise they will be plastic.

The real flower is born in the morning, will have its day. Will whisper with the winds, will release its fragrance, will have a dialogue with the sun and the birds, and by the evening will be gone. And that's how real flowers should be. It cannot go on, go on; then it will be a corpse.

Why should you be worried? When a Buddha is gone, Buddha is gone. When Christ is gone, Christ is gone. But there is a reason why you ask the question. You cannot be here with me, you cannot be here with me right now. You would like a promise from me that I will be coming back, that the church will remain alive. If I am not there it will still be alive -- my representatives will be there, I will appoint popes and they will be there, and they will go on guiding you. So that you need not worry about me. If I am gone nothing is gone, something will be available.

No, I want it absolutely clear, I want it to be recognized absolutely, that when I am gone I am gone. And the church WILL be empty. And I am not going to appoint anybody. How can you appoint anybody? Buddhas are not appointed. And nobody can represent me. How can anybody else represent me? I don't represent anybody, how can anybody else represent me? The church will be empty. So if you want to have something from me, if you want the transmission from me, if you want to enkindle your life through me, if you want to partake of my fire and my passion, then don't postpone.

You ask: WHEN YOU ARE GONE, HOW CAN SANNYAS AVOID?

There is no need to avoid. All avoidance is dangerous. That's what Christianity has been doing for two thousand years. Avoiding the fact that Jesus is gone, that the church is empty. Putting plastic Jesuses instead. Trying to believe that he is still there. He is not there, he cannot be there.

So there is no need to avoid, the church WILL become empty. Before it becomes empty enjoy it. Before it becomes empty pray in it. Before it becomes empty, drink of it, partake of it.

IS THERE ANYTHING THAT CAN BE DONE ABOUT IT...?

Nothing can be done and nothing SHOULD be done. Because all that will be wrong. That's how religions die and become sects, that's how everything goes false. No more of that. I am here, you are here, why bother about the future? I am knocking on your heart: listen to it right now! And you are asking 'When you are gone, who will be knocking at my

heart?' And I am knocking already and you are not listening and you are planning for the future: 'When you are gone who will knock at my heart?'

I am knocking. Listen to it.

But you want to avoid me. You see the danger, so you postpone. You say 'Tomorrow. But will you be there tomorrow to knock on me? And if you are not there then who will knock at my door?' Tomorrow never comes. Only fools live in the tomorrows. The wise person, the intelligent person, lives in this very moment. He knows no other time. He neither lives in the past nor in the future, he neither goes into the memories nor into the imagination. He lives this small moment. And this small moment is all, it contains eternity.

The fifth question:

I FEEL STUFFED WITH MY STINGINESS -- AND STILL I HOARD. WHY?

The question is from Amida.

You must be feeling empty. And you are not yet courageous enough to accept that emptiness. Hence one goes on stuffing in many ways. People stuff with food, people stuff with knowledge, and people stuff with many things: money, power.... Deep inside, everybody is empty. And that emptiness is divine, that emptiness is God. Buddha calls it SUNYATA -- nothingness. And sooner or later one has to come to terms with that inner emptiness.

There are only two types of people, the worldly and the other-worldly. The worldly is one who goes on stuffing the emptiness. And the other-worldly is one who comes to see the point that there is no way to stuff it. It remains empty. So why not face it? Why not BE it? Why not accept it? In that very acceptance, the revolution. The radical transformation. The metamorphosis.

And that is the whole art of meditation. But people ARE afraid -- the emptiness looks like death. So what I should suggest to Amida, I will suggest: Stuff a little more. Hoard a little more. Go on stuffing. So that you can see the foolishness of it. It seems you have not yet been able to see that the emptiness is eternal and cannot be stuffed by anything. Go on in this nightmare a little more, make it more nightmarish. People change only from the extreme.

It seems Amida has been doing the thing moderately. Only lukewarm. The jump comes only from the hundred-degree point. Go on stuffing as much as you can. Put your whole energy into stuffing. In that very stuffing, a moment comes when you see clearly that the emptiness is eternal, that the emptiness is your very nature, that there is no way to stuff it. You can forget it for a moment by stuffing, but it remains there and asserts itself again and again.

Seeing that, stuffing stops -- not that you stop it. Seeing that, stuffing stops. And suddenly the benediction of emptiness spreads all over you. To be empty is to be divine. To be empty is to have come home. But do a little more.

I have heard a beautiful story:

A man came to see his Rabbi, to ask his advice. He said 'Oh Rabbi, my life is so miserable. I have a small house, just one room, and it is much too crowded. There are my wife and myself, our twelve children,

her old parents and mine, my deaf uncle and my crippled sister. I cannot pay for a bigger house -- what to do?'

The Rabbi thought for a while and said 'Do you have any animals?'

'Yes' said the man. 'There are five goats, three cows, ten chickens, two cats, two horses and a dog.'

Said the Rabbi: 'Bring them all into your house and let them live there for a week.'

The man was very puzzled, but since he respected his Rabbi very much he went and did as he was told. Life became nightmare. He had to sleep while standing, it was so crowded. And it was so impossible to breathe, it was stinking. He ran to the Rabbi after a week, completely crazy, and the Rabbi said 'I see that you have done what I told you. Very good. Now go home and take all the animals out. You will be surprised to see how much space is there now!'

Amida, do that.

This Very Body the Buddha

Chapter #10
Chapter title: A Single Shout

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The first question:

IS THERE ANY PROOF FOR GOD?

I AM. You are. Everybody is. God is nothing but the totality. The trees are, the rivers are, the mountains are. These are the proofs. The sun rises in the morning and the moon is in the night, and the stars. These are the proofs. The flowers and the butterflies and the grass, these are the proofs.

God is not a syllogism. God is not a conclusion. God is an experience of beauty, of truth, of good, of consciousness. Where are you looking for the proofs? Your very being is the only proof. The seeker is the sought. God resides in you as you. God is a tree in a tree and a dog in a dog and a man in a man. God is all these things. God is this whole.

But you want an intellectual conclusion; you will go on missing God. There is no proof -- in that sense there is no proof. There has never been a proof in that sense. And the people who have been supplying proofs for God simply don't know what they are doing. The people who have tried to argue for God are the people who don't know God. Otherwise they wouldn't argue. It is better to sing if you know God, it is better to dance if you know God, it is better to laugh if you know God. It is better to weep, cry, if you know God, rather than to argue.

Philosophers have been arguing about God, for and against, both. And philosophers are the farthest from God. Because the more you become entangled inwards, the more you become obsessed with theories, systems of thought, the farther away you are from life itself. And God is life.

The second question:

SO MANY DISHES IN THE ASHRAM KITCHEN CONTAIN ONIONS. REMEMBERING THAT RAMAN MAHARSHI SAID TO AVOID CHILLIES, EXCESS OF SALT, ONIONS, ETC, I AM STRUCK WITH THE QUESTION: IS THE KITCHEN SABOTAGING OUR POSSIBILITIES OF ENLIGHTENMENT?

That's my whole work here. To sabotage all your possibilities of enlightenment. If your desire for enlightenment is not sabotaged you will never become enlightened.

But don't be angry at poor onions, they are innocent people. And they are as spiritual as you are, and far deeper in meditation than you can ever be. And I don't believe that a man of the understanding of Raman Maharshi would have said it. But if he has said it then he must be joking.

But the so-called spiritual people have been obsessed with such things. The so-called spiritual people are obsessed with absolute nonsense. Now how can the onion or the chillies or the salt prevent you from becoming enlightened? Stupid ideas. Rather than looking deeply into your being, and rather than facing real problems, you create false problems. These are false problems. This is a strategy of the mind, so that the real problems can be bypassed. The real problem is not onions, it is greed. The real problem is not chillies, it is anger. The real problem is not salt, it is possessiveness. The real problem is not what you should eat and what you should not eat. The real problem is what you should be.

To avoid real problems we create false problems. And there is something beautiful about false problems: they can be solved, easily solved. What is the problem? You stop eating onions. And you become spiritual and you are enlightened because you don't eat onions. So simple. But not to be greedy will be difficult, arduous. Not to be an egoist is going to be an uphill task. You will need immense understanding. you will need great awareness. Only in the fire of awareness real problems will be burned.

You know you cannot solve those real problems. So the best way is, create false bogus problems and start solving them. This is one of the most basic tricks of the human mind.

For example, India is suffering for centuries because of poverty. And Morarji Desai thinks prohibition will solve the problems. Now this is a false problem. Prohibition has no thing to do with it. Prohibition or no prohibition, the poverty will remain. The poor will become even more miserable, that's all. Because through alcohol sometimes he can forget his suffering, sometimes he can drown himself. Once prohibition is there he will not have even that possibility to drown himself. Then his suffering will be utter.

Or, Morarji Desai thinks if cows are not murdered, if cows are not butchered, then all problems will be solved. These are tricks of the mind. And this is how one can go on befooling oneself, for centuries.

India suffers because of these false prophets. And false prophets are those who tackle false problems. First they create a problem, then they start solving it. And they make much fuss about it and they seem to be much too active. If they fail, certainly nothing is achieved. If they succeed, then too nothing is achieved. But one thing, they can camouflage the real problem. They can focus your attention on something false, like a toy. It looks a real problem, it is not.

Now see into it. How can onions prevent you becoming meditative? How can onions prevent you from becoming silent? There is not a problem there. But you want to be spiritual and you want to be known as spiritual, you start doing foolish things.

In my new commune I am going to have a bar also. And a smoking room. If tea can become a ceremony then why not smoking? If people can drink tea and make it a meditative process, so can be smoking. I am not saying you should smoke, I am not saying you should drink, but I am saying that these are not the things that prevent you from becoming spiritual. Jesus used to drink, Gurdjieff used to drink. That has not prevented them from becoming enlightened.

Remember, anything that prevents you from becoming enlightened is your knowing, your thought-process, nothing else. And there is the real task -- how to drop the thought-process. And because you feel impotent there, you create small problems: how to eat only once a day, how to eat without salt, how to eat without ghee, how to eat this way or that way. Jaina monks eat standing. If you eat sitting, enlightenment is sabotaged. Jaina monks eat only once a day. If you eat twice, enlightenment is sabotaged.

One Jaina monk come to see me and he said 'Eating twice is not good.' I said 'Eating once?' He said 'Eating once is okay.' I told him 'Half the enlightenment is sabotaged.'

And enlightenment does not come in parts. Either it comes whole or it doesn't come. If twice a day is dangerous then once a day is fifty percent dangerous. You can eat thrice a day, it makes no difference. I am

not saying eat thrice a day, because it is not going to help you to become enlightened either. It does not affect you, this way or that; it is irrelevant.

Don't bring irrelevancies into your spirituality. Otherwise you will become obsessed with fads. And those fads are a kind of insanity, psychosis.

But these people become mahatmas -- Morarji Desai is a mahatma. He does not drink wine but he drinks his own urine. And that's perfectly good, that helps enlightenment. He would like everybody to drink his urine, that seems to be the cure for all the illnesses of this country. I think it is time he should graduate and go to the ultimate mahatmahood, he should start eating his...And that will solve the food problem.

People just become faddists. And it simply shows some neurosis, some psychopathology is in it. Sixty years ago, he came to know that a young man, completely drunk, had tried to rape his own sister. That has been his antagonism against alcohol. Now this has to be understood. Even in his antagonism against alcohol there is somehow sex involved. And drinking one's own urine...he needs Freudian psychoanalysis. There must be some sexual repression in it, it is somehow an obsession with sexuality. And for almost fifty years he has been trying to remain a celibate. Now this too much concern creates all kinds of problems. Nothing is solved, more problems are created. But people will think he is a mahatma.

I would not like you to become a mahatma. If you can become simple innocent human beings, that is more than is required. Eat whatsoever feels good to you. Take care of the body, be respectful of the body. Be respectful how much you eat, don't overburden the body, because that is a kind of anger, violence. And violence is so subtle that you have to watch it. When a person goes on stuffing himself he is being violent with his own body, he is destructive. Or he can go on a fast, then again he is violent. Just see the point of it. You can eat too much and you can be violent, and you can fast and you can be violent. Eating or fasting is not the question: Don't be violent.

Love your body, respect your body, it is God's shrine.

But it is very easy to move from too much stuffing to fasting, because the mind always easily moves from one extreme to another, from one obsession to another obsession. First you go on stuffing your body and hurting it, loading it unnecessarily. Then one day you turn against it, you become the enemy of the body. As if it has been the body's fault. Then you start fasting, and again you start torturing your body. But it is violence.

And violence is so deep in man that you have to watch it continuously, otherwise it will come from some other way.

Morarji Desai goes to other countries -- he is against innoculation, any kind of innoculation. Now this is violent. He can carry diseases from this country to another country and he can bring diseases from another country to this country. But he insists. And he is a non-violent man, a great follower of Mahatma Gandhi. But this is being very violent, disrespectful to people. Now this single man can create problems for a whole country. In fact he should not be welcome in any country of the world.

One can be in a very subtle way violent. Watch it.

If you don't like onions it is perfectly good, don't eat them. But you need not condemn them. And if others like them, you need not think they are unspiritual or something. Don't become spiritual so easily, don't depend on such bogus things. Spirituality has only one taste and that is of awareness. Onion or no onion, chillies or no chillies, salt or no salt. Spirituality has only one taste, the taste of awareness. Stick to it! And don't get distracted by small things.

The third question:

I FEEL VERY JOYOUS AFTER YOUR MORNING TALK AND SUFI DANCING BUT I CANNOT RECONCILE IT WITH THE MISERY OF THE PEOPLE I SEE WHEN I STEP OUT OF THE ASHRAM. WHAT TO DO?

It is there, the misery is there. But there is no need to reconcile. My whole teaching is to be total wherever you are. Listening to me, if you are feeling joyous feel totally joyous. Dancing in the ashram, participating in Sufi dance or meditating, if you are ecstatic be totally ecstatic. When you go outside and the misery is there and ugliness is there and beggars are there and poverty is there and illness is there, be totally miserable there.

The only thing to be remembered is totality. Seeing a beggar, cry. If you can do something, do. If you

cannot do anything you can hold his hand, you can sit by his side. You can feel, you can watch. And you can keep remembering that you should not do anything to make people poor.

There is no need to reconcile. Reconciliation will mean you have found a way to console yourself. For example, you can fall upon the theory of karma. You can say this man is suffering because of his karma. Now you are reconciled, now you need not worry about it, you need not go into it. This is none of your business, he is suffering from his karma. That's what Indians have been doing down the ages. A poor man is suffering from his karma, he has to suffer, he has done something wrong in his past lives. This is a punishment; he should not do such a thing again. Then you are no more disturbed by it, then you think you are not a part to his misery.

No, I will not say that. We are all part, we are all together here. No man is an island, we make one vast continent. We are involved with each other. If you are happy the world that surrounds you is involved in your happiness. If you are miserable the world that surrounds you is involved in your misery. We are not separate.

So when outside seeing misery, feel miserable. Why think of reconciliation? Nothing is wrong in being miserable, if you can remember only one thing: then be totally miserable. Then inside the ashram or outside the ashram you will have one thing common, that is totality. And that is what is needed. When you cry, cry totally. When tears come to your eyes then don't be a miser, then don't hold them back. Then overflow in them, then let them take your whole being, let them possess you. While dancing dance totally possessed, mad. When laughing let there be laughter. But be total.

One thing more: India and the Indian people suffer because of their stupid notions. Feel sorry for them. Down the ages, the so-called religious people have been preaching poverty. That is the root cause. They have been praising poverty like anything, as if poverty is a value in itself. Poverty is not a value in itself. Discomfort is not a value in itself, inconvenience is not a value in itself. Illness, disease, is not a value. But down the ages, the so-called Indian mahatmas have been preaching tO people that poverty has a spiritual value. If you are poor you are spiritual, if you are rich you are materialist.

That's why Indians go on saying that Americans are materialists. Because they are rich. To be rich and to be materialist is synonymous to the Indian mind. And Indians are spiritual because they are poor. To be poor and to be spiritual is synonymous. This is absurd. A man can be poor and materialist, and a man can be rich and religious and spiritual.

According to me, the rich man has more possibilities to be religious than the poor man. He can afford religion. The poor man cannot even think about it. The poor man is BOUND to be materialist. The rich man has the possibility to get out of materialism -- because he has seen it all, he has experienced it all, and he has come to recognize that it doesn't give the thing that you are searching for. That it doesn't fulfill. That the aching heart remains aching. That the emptiness in the spirit remains the same -- no riches can fill it, no riches can give you the feeling of fulfillment and flowering. Only the rich man can know the absurdity of richness. The poor man cannot know -- he still hopes, he still has much to arrange.

Only in a really rich world, religion will become a universal phenomenon. In a poor world the only religion that can have any appeal is communism. No other religion can have any other appeal.

If you look down deeply into the Indian mind you will find it absolutely materialistic. I have been watching, observing, it is one of the most materialistic minds in the world. The reason is its poverty. But the problem is that the whole heritage supports poverty, the whole heritage has been praising poverty. That's why I am an outsider here, a stranger. There is a rift between me and the Indian mind, because I don't support his heritage. I cannot support it. I am not violent -- how can I support his heritage? It is his heritage that has made him poor. I am against his past, I want him to drop his whole past. And unless the Indian consciousness is freed from its past, the poverty is going to remain there, the suffering is going to remain there.

So the only thing that you really can do is to help people to understand that they have to get rid of their past. Their whole stubborn attitude has become their imprisonment. If you are against riches you will not produce riches, obviously. If you are against riches you will not create the technology which can produce riches. If you are against wealth, you may desire deep down to be wealthy but your very attitude will prevent you. You will go on doing things which will keep you poor. And the problem is, if you support the heritage of the Indian mind then you support his poverty. And the Indian mind will follow you.

Now look -- Morarji Desai goes on saying that the only way to prevent the population explosion is to teach people celibacy. Not birth-control -- celibacy. Now, through celibacy the population explosion cannot be prevented. But this appeals to the Indian mind. The Indian mind will say 'This is right.' Because the

support is there in all the scriptures for celibacy, BRAHMACHARYA.

They are bound to be against me. I support birth control, I support abortion, they are bound to be against me. Abortion? A spiritual man cannot support abortion. People come to me and they say, I support abortion? I support murder? Abortion is murder. I say to them: You know the soul is immortal. So how can the murder happen? Have you forgotten Krishna and his Bhagavad Gita? He says to Arjuna 'You can kill all these people, nobody is ever killed. Because the soul is immortal.'

Now, if I support abortion, if I support birth-control, I am not spiritual. Obviously I am not, in their definition. It is not accidental that the Indian mind feels an antagonism towards me. It is very simple for me not to antagonize them, but then I will be their enemy. You see the paradox? The problem is, if I love them I have to antagonize them. But then they will not come to me. If I don't love them then I can go on supporting their ideas. Then they will come in thousands -- millions will come. But then I will be their enemy. Then I will be keeping their poverty, their suffering, their ugliness.

So I know, when you go out you have to face an ugly world. Whatsoever you can do, do. If you cannot do anything you can cry and weep, you can help people. That's my message to my sannyasins: Always go to the roots. I am not saying to you to give some money to the beggar, because that is not going to help. Money has been given down the ages, that has not helped. In fact that has made beggary rooted in the soil. I am not saying give money to the beggar, I am not saying don't give money to the beggar that is irrelevant. Whether you give or not, it is not going to help. Giving the money may help you. Mm? You will find a reconciliation, you have done something. You will feel good. You can go to the Blue Diamond and fall asleep, feeling good, saintly, holy, that you have done something. But that is not going to help.

And I am not saying don't give money. But remember, that is not going to help. If you feel good it is perfectly good to feel good.

But the real thing that is going to help is enlightened people. Help them to see WHY they are miserable. They have made a religion out of poverty. It is not because of their past karmas that they are suffering, it is because of their past philosophies that they are suffering. It is not that in their past life they committed murder and suicide and robbery so they are suffering. It is simply that their whole past they have been taught poverty. Poverty has been praised so much.

Mm? Those questions come to me. Just the other day there was a question: Why do I move in an Impala car? I also think about it -- why do I move in an Impala car? Because I don't have a Rolls Royce, that's why. I understand, you feel for me...

But my whole approach is different than the so-called spiritual mind. It is not spiritual to me. Life has to be lived as beautifully as possible. And poverty is not a value, and discomfort is not spirituality.

But this is the problem. People who are poor would like to see me also in the same discomfort. Then they will feel happy. And if I am in the same discomfort, naturally I have to praise the discomfort. That is the only way to remain in discomfort, you have to praise it. You have to make much of it, that you are doing something great.

If you look healthy, if you look beautiful, if you look graceful, if you live a natural life, then people are not happy. Then what are you doing? Then you are an ordinary man. Let me repeat: To be utterly ordinary is to be spiritual. To be utterly ordinary is the meaning of spirituality to me. To try to be extraordinary is an ego trip. How you manage it, that is a different thing, but to try to be extraordinary is to be on an ego trip.

Relax. Here, feel as joyous as you can. I am trying to create an alternative world, a small world. But beyond the gate the old world exists. You will be going there and you will have to encounter it. And in fact when you really start feeling joyous then you see the misery more, because the contrast exists. Ordinarily you may not be so aware of the misery. Indians are not so much aware of the misery. They have lived in it, they are accustomed to it. When Westerners come they feel it more.

I overheard two American travellers at Bombay's Santa Cruz airport. And one said to the other 'Look! They have bread too.' They must have been thinking that India is so poor that no bread, no butter, nothing. He was surprised to see bread. 'Look! They have bread too.'

When you come from the West, from affluent societies, it is natural for you to become more aware of the poverty, of the degradation that this society exists in. And then you come to me, and here the whole effort is to create a climate of celebration. Then you start feeling very joyous, flowing. With that joy, and with your Western consciousness, moving outside is difficult, I understand. Everything hurts, everything is an eyesore.

But reconciliation is not possible. We have to accept it. The only thing that is possible is, feel. Feel the misery. And help people to get rid of their dangerous poisonous past. Only then, someday there is a

possibility that people will not be so miserable.

The third question:

HOW TO SEE WHAT IS MY WILL AND GOD'S WILL?

There is a Chinese saying: Man is a puppet when he acts, a poet when he describes. All that you think is your freedom is nothing but your poetry. An unconscious man cannot be free, cannot have any freedom. Freedom comes as a consequence of consciousness, freedom is the function of consciousness. An unconscious man exists like a machine, like a robot. You may not know, but you are continuously functioning as a robot.

Somebody abuses you and anger arises. It is almost like when you push the button and the fan starts moving. Somebody pushes the button and you become angry. What kind of freedom is this? You don't have any choice, to be angry or not to be angry. If the choice is not there there is no freedom. Freedom means freedom to choose -- you can decide whether to be angry or not, then you are free. But can you decide? At the most you can decide to show your anger or not -- that is another thing. But to be angry or not to be angry, have you got any decision about it, any choice about it?

The moment somebody pushes your button you are angry INSTANTLY, not a single moment is lost. You may not show it, that is another thing. You may control, repress, that is another thing. But anger has flashed in your being. And about that you have no choice. You function like a machine.

A parable:

Once upon a time there was a magnet, and in its close neighbourhood lived some steel filings. One day two or three little filings felt a sudden desire to go and visit the magnet, and they began to talk of what a pleasant thing it would be to do. Other filings nearby heard their conversation, and they too became infected with the same desire. Still others joined them, till at last all the filings began to discuss the matter, and more and more their vague desire grew into an impulse.

'Why not go today?' said one of them; but others were of the opinion that it would be better to wait till tomorrow.

Meanwhile, without their having noticed it, they had been involuntarily moving nearer to the magnet, which lay there quite still, apparently taking no heed of them. And so they went on discussing, all the time insensibly drawing nearer to their neighbour. And the more they talked, the more they felt the impulse growing stronger, till the more impatient ones declared that they would go that day, whatever the rest did. Some were heard to say it was their duty to visit the magnet, and that they ought to have gone long ago.

And while they talked they moved always nearer and nearer, without realizing that they had moved. Then at last the impatient ones prevailed, and with one irresistible impulse the whole body cried out 'There is no use waiting. We will go today. We will go now. We will go at once. ' And then in one unanimous mass they swept along, and in another moment were clinging fast to the magnet on every side.

Then the magnet smiled -- for the steel filings had no doubt at all but that they were paying that visit of their own free will.

Unconscious, you don't have any will. Unconscious, you don't have any freedom. So don't think about it. You ask, HOW TO SEE WHAT IS MY WILL AND GOD'S WILL? YOU have none. God is the magnet and you are the filings.

But you go on believing that you have your will, you go on believing that this is your choice. That you have chosen this woman to be your wife. Think about it again, remember this parable. Have you chosen this woman? Or was it just an accident? Have you chosen? Was there really any choice in it? Or had you been a victim of a certain impulse called love? Was it possible for you not to choose? Was it your decision? Then you will see that it has not been so. Whatsoever has happened in your life has happened more or less accidentally. And don't laugh at those iron filings -- that is the situation of humanity.

But you can rise out of your unconsciousness. Then you will have will. But you will not be there, you will disappear. Because in consciousness you cannot remain, you can remain only in unconsciousness. Now let me make it clear: When you are, you have no will. In unconsciousness the ego exists but there is no will.

In consciousness the will exists but the ego disappears. Then there is no point of asking '...my WILL AND GOD'S WILL?' Then there is no distinction between you and God. You are God and God is you.

The whole problem can be reduced to a simple thing To be conscious or not to be conscious.

The unconscious man exists without any will. He only dreams that he has will. With consciousness ego starts disappearing on one hand, on another hand will arises. But it will not be your will, it will be always God's will. Then what is the difference between the unconscious man and the conscious man? The difference is, it is always God's will -- the unconscious man thinks 'It is my will' and the conscious man knows 'I am not, only God is.'

The fifth question:

OSHO, IS IT POSSIBLE TO BECOME A FOOL BY BEING HERE FOR A LONGER PERIOD? I SOMETIMES FEEL A LACK OF LOGIC IN MY MIND.

Vidya, it is not only possible, it is certain. You will become a fool. But foolishness has its own wisdom. You will become a fool and wise together. The so-called wise who are never foolish are not really wise. Because wisdom is paradoxical. Wisdom is not only serious, it is playful too. And foolishness is playfulness. Wisdom is not only intellectual knowledge, it is existential celebration. Wisdom is not cerebral -- it is not of the head, it is of the total being. And the total being has emotions, sentiments, feelings. And the total being is far bigger than the poor small intellect.

And whatsoever goes beyond intellect, the intellect says is foolishness: Beware -- don't move, don't take another step, otherwise you will become a fool. So people remain confined in the intellect. They remain knowledgeable but they never become wise.

A wise man is playful. He can afford to be foolish, he is so much in trust with life. He has no need to prove himself always wise, he has no need to convince others that 'I am always wise.' That need exists only because you are afraid of your foolishness. The really wise is one who is relaxed. Yes, he can play like a fool, he can laugh like a fool.

Just think of Christ, think of Lao Tzu, think of Bodhidharma. These people are really wise people, but they can act foolishly. Lao Tzu has said 'Everybody seems to be so wise, except me.' And he is the wise man. Lao Tzu says 'Everybody seems to be so confident and I am so hesitant. Everybody seems to be so clear about life. And I am so unclear, surrounded by a cloud.'

What is he saying? He is saying that clarity that has no clouds in it is a poor clarity. Because it will not have any mystery in it. Without mist how can you have mystery? It will be plain, superficial, hollow, it will not have any depth.

Have you not heard about it, that in ancient days every king's court used to have a fool? For a certain reason -- so that the fool keeps balance. Otherwise all the viziers and the prime ministers are so knowledgeable, they will create a lopsidedness. A fool was needed, a perfect fool was needed. And the fool was a must. If modern governments behave foolishly, the reason is, the fool has disappeared. Jimmy Carter needs a fool there in the cabinet, a special department for the fool must be there -- who can bring people to laughter, who can disperse seriousness, who can make you like children. Who can make you aware of the mystery of life, that it is not a problem to be solved but a mystery to be lived.

There is a famous story about Mulla Nasruddin. The emperor was talking to him, and the emperor said 'I have decided to destroy all untruth from my country.' Nasruddin laughed. The emperor said 'Why are you laughing?' Nasruddin said 'This is foolish. Nobody can destroy untruth, because untruth and truth exist together. If you destroy untruth, truth will be destroyed, Sir. They are like day and night.'

But the king was a logician. He said 'What nonsense you are talking! They don't exist together. Truth is against untruth, they are enemies. And I have decided, and you will see that I will destroy untruth. From tomorrow morning, every day I am going to hang one man who is found to be Lying. He will be hanged in the marketplace so the whole capital knows. And every day a man will be hanged, so people become afraid.'

Nasruddin asked 'Where are you going to find that man?' The king said 'At the city gate. I will be there at the city gate and if anybody lies, immediately he will be caught.' Nasruddin said 'Then I will see you tomorrow at the city gate.'

And the first man who entered was Nasruddin on his donkey. And the king asked 'Nasruddin, where are you going?' He said 'To the gallows.'

Now he created a problem. If you send him to the gallows he has asserted truth, and a true man has been killed. If you don't send him to the gallows then he has asserted a lie, but you.... Now what to do?

And Nasruddin said 'I am here, Sir. Now do whatsoever you want. I am going to the gallows!'

The king bowed down. He said 'You are true. Life is so vast, logic cannot contain it.'

Vidya, don't be afraid. Become a fool, and a totally new kind of wisdom will arise out of it that comes only to fools. Logic in itself is not very logical, reason alone is not very reasonable. Reason must have some space for irreason, and logic must have some space for love. And your seriousness must be coloured by playfulness. Then you have your total being. Then you are dark and light and summer and winter, life and death.

That totality brings joy.

The sixth question:

IF, AS YOU SAY, ONE IS RESPONSIBLE FOR ONESELF, AND NO PATH IS NECESSARY, WHY IS IT NECESSARY FOR SANNYASINS TO WEAR A UNIFORM DRESS COLOUR, TO WEAR A MALA WITH YOUR PICTURE AND TO BEAR A NAME CHOSEN BY YOU?

The question is from Lawrence Melkin.

There is no path. If you understand that, there is no need to go on any path, my path included. But if you don't understand that, if that revelation does not make you enlightened immediately.... I am ready to make you enlightened right now. But you say 'Wait, Sir. I am not ready right now. Tomorrow.' Then you will have to become a sannyasin. And then the whole nonsense follows.

It is your responsibility. I am ready to make you enlightened this very moment, unconditionally. Then there is no need for the change of the name and no need for the mala and no need for the orange. But you say 'Tomorrow -- not today. The day after tomorrow -- not today, not right now.' Then I suggest: Become a sannyasin. And when you become a sannyasin then the whole abracadabra. But this is YOUR decision. I was ready to declare you enlightened but you say 'No Sir, I want to become a sannyasin. I want to follow a path. I don't want to become enlightened right now.'

Then it is perfectly okay. Then I give you a path. It is just to console you, it is a toy. The day you will understand, there will be no need -- no need for anything. But those who have not taken sannyas should not start thinking that they are enlightened. Those who have not taken sannyas should not start thinking 'So, good -- good that we have not taken it yet.' But then you have to become enlightened this very moment. If you don't become enlightened and don't become a sannyasin then you remain wherever you are, whosoever you are.

The sannyas is a bridge. The bridge is not the goal. The sannyas is a means, the means is not the end. It is better to become a sannyasin than not to become one. But if you can gather so much passion and fire that you can burn in a single moment, that you can become aflame in a single moment, instantly -- then there is no need for sannyas or anything.

And moreover, I am a man of contradictions. I am paradoxical. One day I say one thing, another day I say just the opposite. That is my way to destroy your mind. On one hand I say there is no path. And every evening I give you the path. On one hand I say there is no need for any belonging to anything, to any church. Every night I give you entry into the church. The reason is that I would like you to come closer and closer to me. The closer you are, the more is the possibility to understand the instantaneousness of enlightenment. The farther you are, the more difficult to understand it.

The human mind works logically. Then through logic, gradualness is natural. You say 'One day we will do some thing, another day something more, and then more, step by step.' You think, through logic, as if life is a ladder -- 'So we will go one rung, another rung, another rung, THAT way.' But life is not a ladder, it is an abyss. And you need not step slowly slowly, gradually. You can take a jump, a leap, a quantum leap. One step is enough then if you take a jump. The remaining work will be done by gravitation, you need not do anything else.

So I go on enlightening you every morning. A few people become enlightened, at least for the moment.

They forget outside the gate -- that is their problem. Again I have to make them enlightened, they again forget, I have to make them enlightened again. I will go on hammering you that you are enlightened, that you have never been otherwise. Some day in some ripe moment you may be able to hear it.

Then what is the purpose of sannyas? The purpose of sannyas is so that you can go on hanging around me for that right moment, for that ripe moment, when a single shout from me or just a look in your eyes or just a touch of my hand will bring you back to yourself.

The seventh question:

WHY ARE PEOPLE SO AFRAID OF BEING LOVED?

Krishna Gopa has asked it.

People ARE afraid of being loved. Because love brings misery, love brings lies. Love brings imprisonment, love brings slavery, love destroys freedom. That's why people are afraid.

And people cannot remain without love, because love is a necessary nourishment too. So they hanker for love, they desire to be loved and to love. They cannot remain alone. But the moment they meet the person, the other -- the woman, the man -- they become frightened too. Because they know now they are getting into a cage.

Because love is not yet unconditional, that's why people are afraid of love. And because love brings so many compromises. They have to compromise so much that they almost lose their original face. That's why people are afraid. And they cannot remain without it either, because it is a necessary nourishment for the soul. In fact because it is a necessary nourishment of the soul, that's why people have learned to exploit it. If it was not such a necessity then there would have been no exploitation. Love is such a necessity that you can exploit it, you can make conditions. You can say 'I will love you only if you do this. I will love you only if you will love only me and nobody else, never. And I will love you only if you accept my conditions.'

These are the conditions. And a hungry man is bound to accept the conditions. He starts lying, he starts playing games, he starts being phony. He starts doing things which he never wanted to do, and he stops doing things which he always wanted to do. And then sooner or later he thinks it is too much a price for love, it is better not to be in love, it is better to be alone.

So people go on moving from aloneness to love, from love to aloneness. When they are alone the hunger is felt. When they are together, the ugliness of it.
I have heard:

The weary old priest arriving in Heaven before Saint Peter: 'No more service. Rest at last.'

Saint Peter: 'Just choose yourself the softest cloud, and sleep. You've earned your rest.'

With a deep sigh the priest sinks himself in a woolly Heavenly cloud and dozes off. But then there is no real rest. Every now and then, little bells ring and wake him up. After some hours, in a state of total neurosis, he gets up out of his cloud, runs up to Saint Peter and complains: 'What do you mean by I can rest? This is a hell. Hear those penetrating bells, ringing every time I'm just falling asleep!'

'Oh, I'm so sorry, but I can't do a thing about it. You'll get used to it. They are only part of the system of registering whenever a serious lie is being told down on Earth. Now that you know, they won't bother you any more. Sleep well.'

And sure as hell, Peter's words came true. After retiring to his cloud the priest falls into a deep sleep.

But then in the middle of the night he jumps with a scream, grabs his head, goes mad in a second. Thousands of bells ringing all around with thunderous noise. 'Peter, Peter, save me. What's happening?' Peter is there already and covers the ears of the poor priest with his loving hands. 'Poor man, this is the hour when lovers meet and say beautiful things to each other.'

Love brings a thousand and one lies in life. It is humiliating. One feels caged, imprisoned, compromised. One feels paralyzed, crippled. One feels chained in a thousand and one ways. That's why, Gopa, people are afraid of love.

One of my basic messages to you is: Never exploit love. That will be a great religious revolution in your life. Never exploit love. If somebody loves you, don't bring any conditions to it. If you love somebody, don't

make him a cripple. Let your love become spacious. Give more space to the person than he had when he was alone. Give him nourishment. But don't poison his nourishment, don't possess him. Let him be free. More free than he ever was. And then love grows into deep intimacy.

When love brings freedom then love goes deepest. When love makes the other feel respected, not humiliated, not destroyed but enhanced. When love feels nourishing, liberating, then love goes deepest. Then love becomes prayer. It becomes the utmost, the ultimate experience of life.

Don't exploit love. Whenever you are in love, remember. And you will have to remember hard, because for thousands of years man has exploited love, and that has become habitual.

In the end, I would like to repeat Hakuin's song of meditation.

ALL BEINGS ARE FROM THE VERY BEGINNING BUDDHA.
IT IS LIKE WATER AND ICE:
APART FROM WATER, NO ICE,
OUTSIDE LIVING BEINGS, NO BUDDHAS.
NOT KNOWING IT IS NEAR, THEY SEEK IT AFAR.
WHAT A PITY!
IT IS LIKE ONE IN THE WATER WHO CRIES OUT FOR THIRST;
IT IS LIKE THE CHILD OF A RICH HOUSE
WHO HAS STRAYED AWAY AMONG THE POOR.
THE CAUSE OF OUR CIRCLING THROUGH THE SIX WORLDS
IS THAT WE ARE ON THE DARK PATHS OF IGNORANCE.
DARK PATH UPON DARK PATH TREADING,
WHEN SHALL WE ESCAPE FROM BIRTH-AND-DEATH?
THE ZEN MEDITATION OF THE MAHAYANA
IS BEYOND ALL OUR PRAISE.
GIVING AND MORALITY AND THE OTHER PERFECTIONS,
TAKING OF THE NAME, REPENTANCE, DISCIPLINE,
AND THE MANY OTHER RIGHT ACTIONS,
ALL COME BACK TO THE PRACTICE OF MEDITATION.
BY THE MERIT OF A SINGLE SITTING
HE DESTROYS INNUMERABLE ACCUMULATED SINS.
HOW SHOULD THERE BE WRONG PATHS FOR HIM?

THE PURE LAND PARADISE IS NOT FAR.
WHEN IN REVERENCE THIS TRUTH IS HEARD EVEN ONCE,
HE WHO PRAISES IT AND GLADLY EMBRACES IT
HAS MERIT WITHOUT END.
HOW MUCH MORE HE WHO TURNS WITHIN
AND CONFIRMS DIRECTLY HIS OWN NATURE,
THAT HIS OWN NATURE IS NO-NATURE --
SUCH HAS TRANSCENDED VAIN WORDS.
THE GATE OPENS, AND CAUSE AND EFFECT ARE ONE;
STRAIGHT RUNS THE WAY -- NOT TWO, NOT THREE.
TAKING AS FORM THE FORM OF NO-FORM,
GOING OR RETURNING, HE IS EVER AT HOME.
TAKING AS THOUGHT THE THOUGHT OF NO-THOUGHT,
SINGING AND DANCING, ALL IS THE VOICE OF TRUTH.
WIDE IS THE HEAVEN OF BOUNDLESS SAMADHI,
RADIANT THE FULL MOON OF THE FOURFOLD WISDOM.
WHAT REMAINS TO BE SOUGHT?
NIRVANA IS CLEAR BEFORE HIM,
THIS VERY PLACE THE LOTUS PARADISE,
THIS VERY BODY THE BUDDHA.

This, This, A Thousand Times This: The Very Essence of Zen

Talks given from 27/05/88 pm to 10/06/88 pm
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This, This, A Thousand Times This: The Very Essence of Zen

Chapter #1
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Maneesha,
Before I start a new series of talks on Zen -- called THIS. THIS. A THOUSAND TIMES THIS -- I want to devote today to preparation for the coming Zen anecdotes... absurd yet profound, without any rationality but still as truthful as language allows.

I am wearing sunglasses in the night; it is due to the courtesy of President Ronald Reagan. His poisoning has created many after-effects. One of them is that my eyes have immensely weakened; they cannot face even the daylight. But even through my glasses I am perfectly able to see you.

In this connection a practical joke:

I have received an invitation from one of the most important global promoters in the election of the president of America. They want me to run for the presidency and they are ready to promote me. Even though I have been prevented -- illegally, unconstitutionally -- from entering America for ten years, certainly I can enter the presidential election. The law cannot prevent me. I can remain outside of America.

I have told Global Promotions to go ahead.

It does not matter whether I win or I lose. What matters is that it will decide how many intelligent people live in America, how many people have a sense of humor and how many people have a universal sense of humanity as one.

If by chance I win the presidency, it will be really the greatest laughter in history. And it will be the beginning of a new day. I certainly hope there are people, irrespective of party or religion or prejudice, who will support me just for the sake of a good laugh.

These glasses will do good, they will look good on American television. At least my face will be more presentable than Ronald Reagan's.

My fight continues against the illegality and the crime that has been done to me and to my commune and my people. You will be surprised that they went on delaying a decision in the Supreme Court of Oregon till they expelled me from America...

I was there for five years without any entry visa. They could not tell me to go out of America; they knew I would fight in the courts. And every American is a foreigner -- the real Americans have been killed, massacred, forced into forests, into small reservations. They even changed their name; they are called "Red Indians."

Even Ronald Reagan is not an American; neither was Abraham Lincoln. So there is no problem: if other foreigners can be chosen to be the president of America, I am also eligible.

When they deported me... after that the Supreme Court of Oregon declared my commune to be victorious and the opposing party in the case -- "One Thousand Friends of Oregon" -- was defeated. They appealed to the Supreme Court of America and the Supreme Court also gave its decision in my favor.

The destruction of the commune and expulsion of me and my people have been absolutely undemocratic, unconstitutional. This proves an old saying that justice delayed is justice denied. Now what is the point of being victorious in the court, the highest court in America, when they have crushed everything? -- destroyed the commune, in which five thousand sannyasins worked for five years, ten hours, twelve hours per day, to transform a desert into a beautiful city.

It was a great experiment of brotherhood, of love, of peace -- no crime, no court, no law. And five thousand people created all the roads, transformed the whole desert into an oasis. It was not a small place, it was one hundred and twenty-six square miles. It was almost a country.

What was the fear of the American politicians? The fear was of our creativity, our laughter; the fear was of our joy. For the first time in the history of the world, five thousand people have lived as a family. Nobody asked anybody's country or religion or caste or race. Every year twenty thousand people from around the world used to come to see this miracle. The American politicians became disturbed by the success of the commune.

There has been a great deal of research conducted by psychoanalysts on eccentric people. Their findings are very revealing. First, that eccentric people are more intelligent, more creative, more joyous than the ordinary mediocre masses; the so-called sane people are not so creative. Secondly, in every profession the eccentric person will rise higher just because of his creativity, sensitivity, intelligence.

The researchers have found that politics is the only profession where -- except Abraham Lincoln -- there has not been one eccentric person. It is a strange finding. The politician is very cunning, he is not clever. He substitutes cunningness for cleverness. He is not wise, because to be wise in this world is to be condemned by the masses and the politician cannot afford that.

But all the great people -- the poets, the painters, the sculptors, the scientists, the mystics -- have all been eccentric. The finding is that the eccentric people don't bother about the masses; they are more integrated individuals. They live according to their own light, they have their own style. You may condemn them, but you cannot make them compromise.

This research has given me an absolute certainty about why the American politicians became so much disturbed by a commune which was joyous, intelligent, singing songs with the trees and dancing with the peacocks. They became afraid because the comparison was clear, that the commune was reaching towards higher consciousness, more liveliness, higher in every possible way than the ordinary masses. The politician was going to be asked, "Why is it not happening in the whole world?" If it can happen in a small commune that people can live lovingly, dancingly, joyously, then what is missing in the whole world? Why are people so miserable?

Just as Jesus was crucified, my people and the commune as a whole have been crucified. Even their own constitution could not support the acts of the politicians. And once something is disturbed it is very difficult to put it together again.

But we are doing the experiment again and we are in a far more successful stage now. Our people are more joyous, more meditative, more intelligent, uncompromising. This is the meeting of the eccentric people -- but highly intelligent. My whole effort is to spread intelligence, love, freedom... without any boundaries, without any frontiers, around the globe. It can be done only by the individual -- not by religions, not by political parties, not by any other kinds of organizations. The whole thing depends on the individual

rising to the highest peak of his being and potentiality.

I am giving you a new meditation. Since Gautam Buddha, not a single new meditation has been evolved. This meditation will be the preface for the coming series on Zen.
Zen means your very essence, your very being.

I have talked about the meditation, and a group of people have done it for twenty-one days, but all of you have not been participants. In the beginning of this series, be a participant in this meditation called Mystic Rose.

It has four steps. All are designed for a particular purpose: to bring out all the poison from your being that has been injected by every generation for centuries. Laughter is the first step. One of the great writers, Norman Cousins, has just now written of his life-long experiment: that if he laughs for twenty minutes without any reason, all his tensions disappear. His consciousness grows, the dust disappears.

You will see it yourself; if you can laugh without any reason, you will see something repressed within you... From your very childhood you have been told not to laugh -- "Be serious!" You have to come out of that repressive conditioning.

The second step is tears. Tears have been repressed even more deeply. It has been told to us that tears are a symptom of weakness -- they are not. Tears can cleanse not only your eyes, but your heart too. They soften you, it is a biological strategy to keep you clean, to keep you unburdened. It is now a well-known fact that less women go mad than men. And the reason has been found to be that women can cry and weep more easily than men. Even to the small child it is said, "Be a man, don't cry like a woman!"

But if you look at the physiology of your body, you have the same glands full of tears whether you are man or woman. It has been found that less women commit suicide than men. And of course, no woman in history has been the cause of founding violent religions, wars, massacres. If the whole world can learn to cry and weep again it will be a tremendous transformation, a metamorphosis.

The third step is silence. I have called it `The Watcher on the Hills'. Become as silent as if you are alone on the top of an Himalayan peak, utterly silent and alone, just watching, listening... sensitive, but still.
And the fourth step is let-go.

At every step Nivedano will be asked to beat his drum. Yesterday he lost himself into the meditation. I had been trying hard, but he was so much into his own gibberish. And what is the gibberish? He was fighting with Mukta. These are the two fighters here, Mukta and Nivedano. Mukta is fighting for the trees, Nivedano is fighting for the rocks.

He did not listen, once he started... Today he is not allowed to participate. It is your work to remember that when I say "Beat the drum," beat it -- otherwise everybody else around you will beat you! Agreed?

Okay, we start our first step of the Mystic Rose Meditation. Give the beat, Nivedano!

(Drumbeat)

(NIVEDANO GIVES ONE RESOUNDING BEAT ON HIS DRUM AND THE WHOLE OF BUDDHA HALL EXPLODES INTO WILD LAUGHTER FOR SEVERAL MINUTES. THROUGHOUT THE MEDITATION, OSHO APPEARS TO BE WEAVING AND CONDUCTING INVISIBLE CURRENTS OF ENERGY WITH HIS HANDS.)

(Drumbeat)

(NOW THE LAUGHTER CHANGES TO CRYING.)

(Drumbeat)

(TOTAL SILENCE DESCENDS... NOT A SOUND, ONLY THE SINGING OF THE NIGHT BIRDS AND THE CREAKING OF THE BAMBOOS.)

Nivedano...

(Drumbeat)

(EVERYBODY FALLS BACKWARDS ON THE FLOOR TOPPLED HIGGELDY PIGGELDY ON TOP OF EACH OTHER, WHEREVER THEY HAPPEN TO FALL, LYING STILL IN DEEP "LET-GO.")

Relax.

This is it...
The experience... and the bamboos are giving the comment.

Nivedano...

(Drumbeat)

Come back.

(EVERYBODY SLOWLY SITS UP, A FEW MOMENTS OF SUCH A DELICATE SILENCE...)

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #2
Chapter title: The bamboos speak

28 May 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN SEPPO WAS LIVING IN HIS HERMITAGE, TWO MONKS CAME TO PAY THEIR RESPECTS. AS SEPPO SAW THEM COMING HE PUSHED OPEN THE GATE AND, PRESENTING HIMSELF BEFORE THEM, SAID, "WHAT IS THIS?"
THE MONKS ALSO SAID, "WHAT IS THIS?"
SEPPO LOWERED HIS HEAD AND RETURNED TO HIS COTTAGE.
LATER, THE MONKS CAME TO GANTO, WHO SAID, "WHERE ARE YOU FROM?"
THE MONKS ANSWERED, "WE HAVE COME FROM SOUTH OF THE NANREI MOUNTAINS."
GANTO SAID, "HAVE YOU EVER BEEN TO SEE SEPPO?"
THE MONKS SAID, "YES, WE HAVE BEEN TO HIM."
GANTO SAID, "WHAT DID HE SAY TO YOU?"
THE MONKS RELATED THE WHOLE STORY.
GANTO SAID, "ALAS! I REGRET THAT I DID NOT TELL HIM THE LAST WORD WHEN I WAS WITH HIM. IF I HAD DONE SO, NO ONE IN THE WHOLE WORLD COULD HAVE PRETENDED TO OUTDO HIM."
AT THE END OF THE SUMMER SESSION, THE MONKS REPEATED THE STORY AND ASKED GANTO FOR HIS INSTRUCTION.
GANTO SAID, "WHY DIDN'T YOU ASK EARLIER?"
THE MONKS SAID, "WE HAVE HAD A HARD TIME STRUGGLING WITH THIS TOPIC."
GANTO SAID, "SEPPO CAME TO LIFE IN THE SAME WAY THAT I DID, BUT HE DOES NOT DIE IN THE SAME WAY THAT I DO. IF YOU WANT TO KNOW THE LAST WORD, I'LL TELL YOU SIMPLY -- THIS!

THIS!"

Maneesha, I am immensely grateful that you have reminded me of Seppo. I have always wanted to bring Seppo to you because he is one of the most precious buddhas who has walked on the earth.

He was unique in his own way; in his teaching, words were not important but only thisness, the utter silence of existence. The chattering of the birds are the only holy scriptures in the world. And the commentaries of the bamboos are really honest, sincere and to the point.

Seppo would have loved this assembly, this moment of silent waiting. He was not as fortunate as I am. He had very few disciples but that is very unjust of existence. Seppo should have had the whole world as his disciples because what he is giving is the ultimate essence.

(THE CHIRPING OF BIRDS RUNS THROUGH THE SILENCE OF BUDDHA HALL.)

This was Seppo.
They have all gathered here.

This story makes Seppo's method of teaching clear:

WHEN SEPPO WAS LIVING IN HIS HERMITAGE, TWO MONKS CAME TO PAY THEIR RESPECTS. AS SEPPO SAW THEM COMING HE PUSHED OPEN THE GATE AND, PRESENTING HIMSELF BEFORE THEM, SAID, "WHAT IS THIS?"

The monks must have been at a loss. In fact, Seppo's opening the gate, standing before them, was a question to be asked by them. But before they had said anything Seppo himself without being questioned, asked, "What is this?"

In utter confusion those two monks said to Seppo, "What is this? We have not even asked, we have not even entered the gate, we have not even said hello to you and you open the gate, and standing before us irrationally ask, `What is this?' In fact, we ask you about your behavior, `WHAT IS THIS?'"

They missed the point. SEPPO LOWERED HIS HEAD AND RETURNED TO HIS COTTAGE. This lowering of the head of the master is a deep sadness about the misunderstanding these two monks have shown. And he returned to his cottage because there is no point in saying anything more. He has already said more than is absolutely essential. This becomes clear -- that he has already said more.

LATER THE MONKS CAME TO GANTO WHO SAID, "WHERE ARE YOU FROM?"

Ganto was Seppo's master.

THE MONKS ANSWERED, "WE HAVE COME FROM SOUTH OF THE NANREI MOUNTAINS."
GANTO SAID, "HAVE YOU EVER BEEN TO SEE SEPPO?"
THE MONKS SAID, "YES, WE HAVE BEEN TO HIM."
GANTO SAID, "WHAT DID HE SAY TO YOU?"
THE MONKS RELATED THE WHOLE STORY.
GANTO SAID, "ALAS! I REGRET THAT I DID NOT TELL HIM THE LAST WORD WHEN I WAS WITH HIM. IF I HAD DONE SO, NO ONE IN THE WHOLE WORLD COULD HAVE PRETENDED TO OUTDO HIM."
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THE MONKS SAID, "WE HAVE HAD A HARD TIME STRUGGLING WITH THIS TOPIC."
GANTO SAID, "SEPPO CAME TO LIFE IN THE SAME WAY THAT I DID, BUT HE DOES NOT DIE IN THE SAME WAY THAT I DO. IF YOU WANT TO KNOW THE LAST WORD, I WILL TELL YOU SIMPLY -- THIS! THIS!"

Ganto is saying that to ask, "What is this?" is not exactly right. The existence cannot be questioned, it cannot be a `what'. It simply is, without any question and without any answer.
Simply `this'.

This small anecdote converging in the smallest possible word, `this', gives you the very essence of religiousness -- the mystery of it, the beauty of it, the truth of it. You cannot answer and you cannot ask, you have simply to live; to live *thisness* -- in Gautam Buddha's words *suchness*, *tathata* -- is the whole of religious consciousness.

Just live this moment in its totality, without wavering; neither thinking of the past which is no more, nor

projecting about the future which is not yet.
All that you have is the purity of *thisness*, this moment.

And the glory and the ecstasy cannot be higher, cannot be deeper if you can understand the simple experience of *thisness*.

> Setcho's commentary on it: THE LAST WORD, LET ME TELL YOU -- LIGHT AND DARKNESS INTERMINGLED,
> LIVING IN THE SAME WAY, YOU ALL KNOW; DYING IN DIFFERENT WAYS -- BEYOND TELLING!
> ABSOLUTELY BEYOND TELLING!
> BUDDHA AND DHARMA ONLY NOD... Buddha and Bodhidharma -- Dharma is a short form of Bodhidharma.
> BUDDHA AND BODHIDHARMA ONLY NOD TO THEMSELVES.
> They utter not even the simplest word, *this*.

They simply nod. In their nodding is said everything sayable, unsayable. In their nodding is the whole mystery of existence.

> EAST, WEST, NORTH AND SOUTH -- HOMEWARD LET US GO. LATE AT NIGHT, SEEING THE SNOW ON THE THOUSAND PEAKS.

As I have told you before, Setcho is a great intellectual but he is not an enlightened man. Once in a while, he makes a comment that is beautiful, but it is coming out of his head rather than out of his being. He is not accounted in the long line of buddhas. He remains only a commentator. And a commentator, however great, is simply repeating, paraphrasing the experience that is not his own.
I don't want you to be commentators.
I want you to be in the very center of existence, of your being.

That is the only way to understand this tremendous mystery that surrounds you.

Another story...

> SEPPO IS ALSO KNOWN AS HSUEH-FENG. SEPPO ONCE SPOKE OF AN INCIDENT THAT CONTRIBUTED TO HIS AWAKENING:
> "WHEN I ASKED MASTER TOKUSAN WHETHER I COULD SHARE THE EXPERIENCE THAT THE ANCIENT MASTERS KNEW, HE STRUCK ME, AND I WAS LIKE A BUCKET WHOSE BOTTOM HAD JUST DROPPED OUT.
> GANTO UTTERED A WARNING `HO!' AND ASKED, "DON'T YOU KNOW WHAT COMES FROM WITHOUT IS NOT AS GOOD AS WHAT IS PRODUCED WITHIN? IF YOU WERE REVEALING YOUR EXPERIENCE OF CH'AN, OR ZEN OR DHYAN, EVERYTHING THAT YOU SAID OR DID WOULD FLOW DIRECTLY FROM THE CENTER OF YOUR INNERMOST BEING, WHICH IN TURN WOULD EMBRACE AND PENETRATE THE ENTIRE UNIVERSE."
> UPON HEARING THIS SEPPO SUDDENLY WAS ENLIGHTENED AND MADE A DEEP BOW TO GANTO.

These beautiful stories and these beautiful people have almost disappeared from the world. They were not plastic and they were not phony. They were utterly innocent, authentic. I want my people to bring back those golden moments which have disappeared from the world.

There is a story about one of Seppo's disciples named Tozan:

> WHEN HE FIRST WENT TO SEPPO HE HAD HARDLY ENTERED THE GATE WHEN SEPPO PUSHED HIM OVER AND SAID, "WHAT IS THIS?"
> AND TOZAN WAS IMMEDIATELY ENLIGHTENED. FORGETTING HIMSELF HE JUST LIFTED UP HIS HANDS AND DANCED AROUND. SEPPO SAID, "ARE YOU BEHAVING RATIONALLY?"
> TOZAN SAID, "WHAT HAS THIS TO DO WITH RATIONALITY?"
> SEPPO STROKED HIS BACK AND CONFIRMED HIS ENLIGHTENMENT.

A dance can say much more than any philosophy. A simple shout `Ho', can bring you to this moment. Anything that can bring you to your home is the only religion I know of. The so-called religions of the world are simply deceiving and exploiting people. People have to be awakened.

Zen has become my most beloved for the simple reason that it does not create any theology. It does not bother about God. Because God is always *that*, God is always *there*. And the real concern is *this*, not that. *here*, not there. *now*, not then.

SEPPO WAS CUTTING TREES ONE DAY WITH CHOSEI AND SAID TO HIM, "WHEN YOU CUT, CUT TO THE HEART. THEN STOP."
CHOSEI SAID, "I HAVE CUT AND FINISHED."
SEPPO SAID, "FORMER MASTERS TRANSMITTED THE TRUTH FROM MIND TO MIND. WOULD YOU REALLY SAY THAT YOU HAVE CUT AND FINISHED?"
CHOSEI SAID, "THROWING THE AXE TO THE GROUND, IT IS TRANSMITTED."
SEPPO STRUCK HIM WITH HIS STICK.

It is out of tremendous love and great compassion that a Zen master ever strikes anybody. This is a different language than saying that you have got it, that you are enlightened.

A master's stick is awaited by the disciple for years, because he will hit you only if he knows that his hit is going to awaken you; or he will hit only when you are awakened as a reward. In the modern world it will not be at all understood. When, for the first time, Zen stories were translated, everybody thought that they were some kind of jokes.

They are not jokes. But because they were first translated by Christian missionaries, it was just to show to the world: "Look at the greatness of Christianity and look at these primitive people thinking that they are enlightened." But the whole thing misfired. These stories were translated by Christian missionaries to prove Christianity's superiority.

But in fact, these stories -- if understood, experienced -- simply prove that there cannot be anything superior to them. Their utter innocence... just look at the disciple dancing. Because he has got it! Just look at the master hitting the disciple as a reward.

This is possible only at the very heights of consciousness.

Man has progressed technologically, scientifically, but man has forgotten the language of his own being. There is progress in gadgets, but man is completely lost.

I want you to remember that your first task in life is to be fully, wholly aware of yourself. Because without being totally aware, you will never know the beauty and the splendor of this existence that surrounds you. You will never know your birth, your death. You will never really know that you ever lived.

Without being aware you are all somnambulists, walking in sleep, talking in sleep. And you have become so accustomed to your sleep that you can even do complicated things while you are completely asleep. You can be efficient in doing certain jobs while snoring within your being.

The whole world thinks that in the morning they wake up, and by the evening they go to sleep again. It is sheer nonsense. Once you wake up, you never go to sleep. So the waking in the morning is just fake, very superficial. You have to learn the authentic awakening.

SEPPO WAS SAYING GOOD-BYE TO TOZAN WHO ASKED HIM, "WHERE ARE YOU OFF TO?"
SEPPO ANSWERED, "I AM GOING BACK TO REICHU."
"AT THAT TIME, WHAT ROAD DID YOU COME BY?" ASKED TOZAN.
"BY HIENREI," ANSWERED SEPPO.
"AND BY WHAT ROAD ARE YOU GOING BACK?" ASKED TOZAN.
"THE SAME ROAD," SEPPO ANSWERED.
"DO YOU HAPPEN TO KNOW THE ONE WHO NEVER LEAVES IS HIENREI, THE ROAD?"

People come and go, the road remains.

Tozan is reminding Seppo, "Don't be a coming and going, but be a remaining. There is nowhere to go, you are already there. Just realize it."

SEPPO SAID, "I DON'T KNOW THAT ONE THAT REMAINS."
"WHY NOT?" ASKED TOZAN.
"BECAUSE THE ONE HAS NO PERSONALITY," ANSWERED SEPPO.
TOZAN SAID, "YOU SAY THAT YOU DON'T KNOW THAT ONE. IF SO, HOW DO YOU KNOW THAT THE ONE HAS NO PERSONALITY?"

These dialogues are so totally different from the dialogues of Socrates and Plato. Beautiful dialogues, very rational, but these dialogues are simply of another world, of another consciousness.

Tozan is a great master, an old master. Although Seppo has understood, is enlightened -- but just to be enlightened is not enough. There are many dimensions to enlightenment. Tozan is trying to get Seppo to enter into another dimension. He knows *isness*, he knows *thisness* but he is not aware.

That awareness has no personality. Still it is, it has no limits to it. Isness is oceanic, it has no boundaries.

It is so beautiful just to hear enlightened people tricking each other into new dimensions of being.

Maneesha has asked:
BELOVED OSHO,
IS IT REALLY THIS EASY?

Maneesha, easy is not the word because it brings the idea of difficulty. However easy, it is still difficult. However close, it is still far. Your being is neither difficult nor easy, it simply is. It is not your achievement, you are it.

Maneesha has asked another question:
GANTO SEEMS TO BE SAYING THAT SEPPO BECAME ENLIGHTENED, CAME TO LIFE IN THE SAME WAY THAT HE DID. IS IT TRUE THAT THE REALIZATION OF ENLIGHTENMENT IS THE SAME FOR EVERYONE?

The ultimate experience is certainly the same. But the paths are millions. Somebody comes from the North and somebody comes from the South. One river comes from the Himalayas, another river comes from other mountains. But they all reach, big or small, to the same ocean.

The ultimate experience is the same but people differ in their uniqueness. Hence their ways of revealing themselves to themselves are different. Everybody is born in the same way but everybody does not die in the same way.

Birth is not in your hands. When you awaken, you are already born. It is not a question for you to decide to be born or not to be born. But death is a different matter. You can die unconsciously, you can die consciously, you can die joyously, you can die dancingly. You can make a joke of death itself. The birth is the same but the death has to be unique.

But most people are born in the same way and die in the same way. Both are unconscious. But remember, if birth and death -- the two ends -- are unconscious, then that which is in between -- the life -- cannot be conscious. It is a long sleep from the cradle to the graveyard.

Very few are fortunate enough to reach to their grave knowingly, consciously. And the moment a person reaches to his death consciously, there is no death at all.

Death exists only for unconscious people. For the conscious one, death is only a change of time and space, a change of form. But the essence remains the same.

Seppo has made you serious. A little laughter before we enter into meditation.

Barbara Bustline is about to undergo a minor operation. She has been prepared and wheeled along the corridor to the doors of the operating room, where the nurse leaves her to check if the surgery staff are ready.

The nurse has just left, when a young man in a white coat comes up to the trolley. Lifting the sheet, he begins to examine Barbara's naked body very carefully.
Then he nods reflectively and walks away.

Then a second man in a white coat comes along, lifts the sheet and examines her too.

But when a third man, similarly dressed, comes along and does the same, Barbara becomes impatient.

"It is all very well examining me," she says irritably, "but when are they going to start the operation?"
"I have no idea," replies the man, "we are just painting the corridor."

Doctor Pinchbottom, the White House medical man, is giving the president and the first lady their annual checkup. The doctor examines Ronald Reagan first, and finds him to be in good health for a man in his condition.
"And how do you feel?" asks Pinchbottom.

"Great," replies Reagan, "Life is so great that even when I go to the bathroom at night, God turns on the light for me."

Doctor Pinchbottom is puzzled but does not say anything, and starts examining Nancy Reagan. When he is finished, he asks her, "Tell me, is it true about God turning on the bathroom light for Ronald at night?"

"Oh, no!" says Nancy, "he is just pissing in the fridge again."

Sam Shekel, the sharp, middle-aged company director, is a great believer in efficiency.
One day, he hangs up a sign in the main office, which reads: "DO IT NOW!"
Within the next few hours, the cashier disappears with the contents of the company safe; Sam's secretary elopes with his eldest son; most of the staff take the day off; the office boy throws a bottle of red ink into the air-conditioner, and then catches the next plane to Poona.
He must be here somewhere!

Now it is time to have a small daily meditation.
Nivedano...

(Drumbeat)

You start gibberish.

(Gibberish)

Nivedano...

(Drumbeat)

You be silent, absolutely silent.
Gather your energy within yourself.
This is what Seppo means by `This'.
This... the bamboos, as usual, are giving their commentary.

Nivedano...

(Drumbeat)

Relax, let go.
This... even the bamboos have become silent.

Nivedano...

(Drumbeat)

You come back.

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #3
Chapter title: This... is the whole sermon

29 May 1988 pm in Gautam the Buddha Auditorium

Archive code: 8805295
ShortTitle: THIS03
Audio: Yes
Video: Yes
Length: 55 mins

BELOVED OSHO,
HYAKUJO HAD A UNIQUE WAY OF GUIDING MONKS. FROM MORNING TILL NIGHT HE KEPT ON SAYING, "WORK FOR ME IN THE FIELD, AND I WILL TEACH FOR YOU."
HE THUS MADE HIS DISCIPLES WORK IN THE FIELD ALL THE TIME; BUT HE DID NOT SEEM TO BE PREPARED TO GIVE ANY LECTURES OR SERMONS.
FINALLY, THE MONKS, NOT ABLE TO STAND IT ANY LONGER, WENT TO THE MASTER AND ASKED: "WOULD YOU PLEASE BE GRACIOUS ENOUGH TO GIVE US AN EDIFYING SERMON?"
THE MASTER'S UNWAVERING REPLY WAS: "WORK FOR ME IN THE FIELD, AND I WILL TEACH FOR YOU."
SEVERAL DAYS PASSED, AND THE IMPATIENT MONKS WENT TO THE MASTER AGAIN AND URGED: "PLEASE GIVE US A SERMON." THIS TIME, HE QUITE READILY AGREED TO DO SO.
AFTER A WHILE ALL THE MONKS GATHERED TOGETHER IN THE HALL. THE MASTER QUIETLY APPEARED BEFORE THEM, WALKED UP TO THE PULPIT, SPREAD OUT BOTH HIS ARMS, AND WITHOUT A WORD IMMEDIATELY RETURNED TO HIS ROOM.
ONE DAY NANSEN WAS WORKING ON THE MOUNTAIN WITH A SICKLE. A MONK CAME UP THE MOUNTAIN PATH AND ASKED, WITHOUT KNOWING TO WHOM HE WAS TALKING: "HOW CAN I GET TO MASTER NANSEN?"
THE MASTER RAISED HIS SICKLE IN FRONT OF THE MONK, AND SAID: "I PAID THIRTY CENTS FOR THIS SICKLE."
THE MONK RETORTED: "I DID NOT ASK YOU ABOUT THE SICKLE."
"WHAT, THEN," QUERIED THE MASTER, "DID YOU ASK ME?"
THE MONK REPEATED: "HOW CAN I GET TO MASTER NANSEN?"
THE MASTER SAID, "OH, YES! THIS CUTS WELL!"

Maneesha, this gesture by Hyakujo is the greatest sermon delivered in the whole history of mysticism. Just to prepare his people he used to say, "Go and work in the field. You cannot work with the trees and with the grass and with the roses for long without yourself becoming as silent as they are."

The people who live with nature naturally find a synchronicity between themselves and the rivers and the mountains, they are closer to the earth and its heartbeat.

Hyakujo first tried to bring the disciple close to nature, close to silence. Unless he is prepared, the great sermon cannot be delivered. A great sermon needs great disciples, and a great disciple is exactly one who is silent.

Before I enter into the tremendously beautiful story of Hyakujo I would like to tell you something about a contemporary master, George Gurdjieff. He used to use -- without knowing Hyakujo -- the same method, and the people who came to him were very different than the people who came to Hyakujo.

Gurdjieff was working in the West. Intellectuals would come and Gurdjieff would ask them to go and dig a ditch in the field, but they would say, "We have come here to learn something, not to dig a ditch." Gurdjieff was very hard. He would say, "First do what I say if you want to hear the answer."

In one particular case, Bennet reached Gurdjieff: highly educated, cultivated and the answer to him was the same. He had come to ask about God and the meaning of life. Gurdjieff said, "These things leave for the moment, just go and dig the ditch in the field."

Bennet hesitated for a moment, but then thought, "I have come from so far, let us see what happens. What am I going to lose?" He started digging the ditch; Gurdjieff came with his cigar, watched him digging, told him that, "Before sunset this certain area has to be prepared."

The sunset came, Bennet was utterly tired -- an intellectual who has never worked, and particularly this kind of work. And seeing the sun setting there was a great relief..."Now, at last Gurdjieff will start having the dialogue I have come for." Gurdjieff was walking just by the side, watching all the time.
Then Bennet said, "The ditch is ready."

Gurdjieff said, "Now refill the ditch completely, bring it back to its original state, throw all the mud

back in its place."

Bennet was so tired, but he was also a man of integrity. He said, "Let us see what happens."

Without food, without rest, without even a coffee break he filled the ditch again. It was almost the middle of the night and Gurdjieff was standing the whole day just watching and smoking his cigar. The moon was full, at the highest peak of the night; it was a beautiful silence and Bennet remembers that, "I was so tired... I don't know from where -- a tremendous silence descended over me." In his autobiography he says, "I was simply astonished."

Gurdjieff laughed and said, "Have you heard? Now go and rest."

But what was said? Nothing was said. The question is not that the master should say anything. The question is that the disciple should be so silent... and he was silent because he was so tired that he could not even think, the mind became utterly empty. In that silence there is no need for the master to say anything, he can just indicate it as *this*, and the sermon is over.

But Hyakujo goes even further than Gurdjieff. He did not even say, "This." He forced his disciples to work to the optimum, where their energy was completely absorbed by the work and the mind had nothing, no energy to contain its chattering. Again and again disciples came to him, but he would simply repeat, "Go and work in the field."

But one day those who had remained with this strange man who teaches nothing, who simply says, "Go back to the field and work as hard as possible..."

And he was known to be one of the great masters who knows the secret. Many came, but only a few remained. He was a difficult man.

When only those few remained who had become silent working in the fields, who had come to a deep harmony with nature, whose minds had settled down, he accepted the invitation.

THIS TIME -- after many efforts of the disciples to invite the master and getting the same reply, "Go back and work in the field" -- this time when they came and asked, "PLEASE GIVE US A SERMON,"

HE QUITE READILY AGREED TO DO SO.
AFTER A WHILE ALL THE MONKS GATHERED TOGETHER IN THE HALL. THE MASTER QUIETLY APPEARED BEFORE THEM, WALKED UP TO THE PULPIT, SPREAD OUT BOTH HIS ARMS AND , WITHOUT A WORD , IMMEDIATELY RETURNED TO HIS ROOM.

This is known in the history of Zen as the greatest sermon. It is, because he said nothing and yet he said everything. Those two hands spread like a bird's wings opened the whole sky to the silent disciples, a transmission without words.

We have become too much accustomed to words, we don't know the beauty of wordlessness. Even if you see a beautiful rose, immediately your mind says, "How beautiful," and you have missed. If you had simply seen the rose and absorbed its beauty, felt it in your heart without uttering even a single word in appreciation, you would have become enlightened.

Even a rose could have functioned as a great master to you.

The question is not that you don't know, the question is, you are too full of gibberish, you know too much. Because of your borrowed knowledge and too many words moving inside you, you cannot see the wordless beauty that can only be experienced in silence. Just listen to the bamboos... and you will find what Hyakujo has said without saying it.

Zen is not an intellectual effort to understand reality, it is an intuitive approach to drown in the mystery of existence, to open your wings and fly like an eagle across the sun.

Language is a very small phenomenon, limited to humanity. The stars don't speak nor the flowers, but they still express, they transmit their very being without any language. Zen is just a wildflower, spreading its fragrance to whomsoever it may concern. Those who have the sensitivity will understand it.

Nothing is being said and everything is understood. Just drown yourself into thisness, the tremendous silence of the moment, and you will feel freedom from the mind. And that is the only freedom, the first and the last freedom, freedom from the mind.

It is your own mind that is covering your being like a cage. Once the mind is left behind and you are just a watcher, far away... suddenly the doors of all the mysteries open.

Zen does not talk about God, it gives you God; it does not talk about paradise, it pushes you into paradise.

Maneesha has asked...
BELOVED OSHO,
A FEW MINUTES JABBERING NONSENSE, A FEW MORE MINUTES OF SILENCE, AND THEN JUST TOTALLY RELAXING. THIS SIMPLE MEDITATION OR EXERCISE PUTS ME IN A STATE OF SUCH DELICIOUS, IRRATIONAL JOY THAT FOR SEVERAL MOMENTS I AM UTTERLY CONTENT, ABSOLUTELY HAPPY TO BE MYSELF AS I AM, IN A WORLD EXACTLY AS IT IS. THIS IS WHAT MOST PEOPLE SPEND THEIR ENTIRE LIFE PURSUING.
PRESUMABLY, THIS IS WHY PEOPLE TAKE DRUGS, HAVE LOVE-AFFAIRS, MARRY AND HAVE CHILDREN; JUST FOR THIS, THAT WE RENEGADES EXPERIENCE AT THE FEET OF THE MOST DANGEROUS MAN IN THE WORLD. ANYTHING TO SAY?
(OSHO SPREADS OUT BOTH HIS ARMS AND REMAINS SILENT.)

Remember the two hands of Hyakujo.
Nothing to say.

Your silence is enough unto itself, it does not need anything more. It is more than you could have ever dreamt of.

The second story Maneesha has brought...

ONE DAY NANSEN WAS WORKING ON THE MOUNTAIN WITH A SICKLE.

Nansen was one of the greats. I count him with Gautam Buddha, Mahakashyap, Bodhidharma, Joshu, Hyakujo. There have been thousands of masters, but Nansen will still stand out with his own beauty, uniqueness. He became so well known to the people that the very mountain where he had a small cottage is now called Mount Nansen.

ONE DAY NANSEN WAS WORKING ON THE MOUNTAIN WITH A SICKLE. A MONK CAME UP THE MOUNTAIN PATH AND ASKED, WITHOUT KNOWING TO WHOM HE WAS TALKING, "HOW CAN I GET TO MASTER NANSEN?"
THE MASTER RAISED HIS SICKLE IN FRONT OF THE MONK, AND SAID: "I PAID THIRTY CENTS FOR THIS SICKLE."
THE MONK RETORTED: "I DID NOT ASK YOU ABOUT THE SICKLE."
"WHAT, THEN," QUERIED THE MASTER, "DID YOU ASK ME?"
THE MONK REPEATED, "HOW CAN I GET TO MASTER NANSEN?"
THE MASTER SAID, "OH, YES! THIS CUTS WELL!"

You see the effort of bringing the monk to the present. It does not matter what it is, it may be the sickle -- at this moment Nansen is trying to bring the monk, the stranger, to the present moment. But the monk goes on asking about something far away.

Zen is not a philosophy for far away things, it is a very realistic approach to the present -- and every means and method is being used to bring seekers to the moment. Ordinarily, intellectually the story will look absurd, that's why people like Nansen and Hyakujo have disappeared from the world. We have become too intellectual and they were non-intellectuals, innocent, tremendously present, integrated, but always here; you cannot push them anywhere else. You cannot take them out of their moment.

Now Nansen is working with the sickle, you cannot make him talk about anything else, even about himself.

I hope you will understand the point. The monk missed. It is easy to miss Zen.
It is so obvious
that if you simply
don't start your mind,
just for a moment
it is in your hands.
It is neither difficult
nor is it simple.
It is just the case,
it is your very being.

You may be acquainted with it or not -- it is there, just like your shadow. But the shadow is outside; your being is your inner center. And except to be present, here and now, there is no way to it. This is the only path that leads to oneself.

Maneesha is asking again:
BELOVED OSHO,
YOU SPEAK SO HIGHLY OF THE ZEN MASTERS, THEIR INGENIOUS AND YET SIMPLE METHODS, AND THE INNOCENCE OF THE KIND OF PEOPLE WHO COULD BECOME REALIZED THROUGH THEM. YET WHILE I DO SOMETIMES SEE YOU AS A ZEN MASTER, I WOULD NOT SAY YOUR APPROACH IS CHARACTERISTIC OF THEIRS. IS THAT BECAUSE THE KIND OF PEOPLE YOU HAVE ARE TOO CEREBRAL, ARE SO MUCH OUT OF CONTACT WITH INNOCENCE AND SPONTANEITY, OR IS IT THAT YOU HAVE A DIFFERENT UNDERSTANDING OF WHAT IS MOST EFFECTIVE... OR BOTH?

Maneesha,

(OSHO SPREADS OUT BOTH HIS ARMS)

... both. I am myself a category in itself. I will not stand in any queue, even with Gautam Buddha. I love my aloneness, my own spontaneity. That makes a difference.

Secondly, the people I am with are totally different from the people the Zen masters had to deal with. The Zen masters, if present here, would look simply insane to you. I am trying to make their insanity as sane as possible so that you can understand.

You are different, you are more in the head than the people Zen masters were dealing with. So my effort is to first bring you to your heart and only then can I have a silent dialogue with you. I have to speak to create silence in you. It is a very contradictory way.

But before you fall into a deeper silence, throbbing with joy, peace, the contentment of which Maneesha has been speaking... that is not only her experience, that is the experience of most of my people here and around the world.

The bamboos will also be happy to hear you laugh a little.

Seamus is leaning on the bar in the pub, when Paddy comes in with a perfect black eye.

"Hey, Paddy!" says Seamus, "That's a beautiful black eye you have there. Who hit you?"

"As a matter of fact," says Paddy, after ordering a beer, "Fergus O'Reilly hit me."

"My God!" says Seamus, "with what?"

"Well, as a matter of fact," replies Paddy, "he had a wooden stick in his hand."

"And I suppose," remarks Seamus, "that you did not have anything in *your* hand?"

"As a matter of fact," says Paddy, sipping his beer, "I had in my hand Kathie O'Reilly's left breast, an object of great beauty -- but no use in a fight!"

One day, Kowalski walks into the circus manager's office and says,

"I have got a great act to show you. I can do a swallow dive from one hundred feet onto solid ground."

The circus manager is skeptical but agrees to see the act. So they go into the big tent and Kowalski climbs up the ladder to the top. Then he does a perfect dive to the ground. He lands on his head with a terrific crunch, but then gets up, rubbing himself and groaning softly.

The manager runs over to him and says, "That was amazing! The most incredible act I have ever seen! I will give you five hundred dollars a night!"

Kowalski shakes his head. So the manager says, "Okay, just name your price and I will pay it!"

"I am sorry," replies Kowalski, "I don't want to do it again. I had no idea it would hurt so much!"

Now enter into real Zen. First beat the drum, Nivedano, and everybody gets into gibberish.

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Everybody gets into absolute silence, no movement, gather your energy inwards and look within.

This is the no-word answer of Hyakujo.
And this is the sickle of Nansen that cuts really well.

Nivedano...

(Drumbeat)

Relax.

Nivedano...

(Drumbeat)

Please come back.

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #4
Chapter title: The heartbeat of the universe

30 May 1988 pm in Gautam the Buddha Auditorium

Archive code:	8805305
ShortTitle:	THIS04
Audio:	Yes
Video:	Yes
Length:	70 mins

BELOVED OSHO,
A MONK SAID TO TOZAN, "COLD AND HEAT DESCEND UPON US. HOW CAN WE AVOID THEM?"
TOZAN SAID, "WHY DON'T YOU GO WHERE THERE IS NO COLD OR HEAT?"
THE MONK SAID, "WHERE IS THE PLACE WHERE THERE IS NO COLD OR HEAT?"
TOZAN SAID, "WHEN COLD, LET IT BE SO COLD THAT IT KILLS YOU; WHEN HOT, LET IT BE SO HOT THAT IT KILLS YOU."

Maneesha, this is the very space that I am trying to help you to reach:

Where there is no cold, no heat, where there is only awareness, a silence that transcends duality, cold and heat, day and night, life and death.

All that is dual is transcended when you are not in the mind but at your very center -- which feels neither cold nor hot, which is only a simple, pure space.

Tozan is speaking exactly about what you are doing every day.

A MONK SAID TO TOZAN, "COLD AND HEAT DESCEND UPON US. HOW CAN WE AVOID THEM?"

It is a simple question but has great complexity in it. You have to take the word `avoid' and you will see the complexity. That's what everybody is trying to do: how to avoid -- misery, agony, how to avoid pain, how to avoid life itself. That's what all the religions have been doing -- avoiding. They call it renunciation, yet it is nothing but pure, cowardly escapism.

So the very simple question is not so simple. In the very word `avoid', all the religions of the world are reduced to their basics -- in a very obvious manner. Their whole effort has been to escape from places, from people, from relationships, from the world to the mountains and to the forests; but they don't know... wherever you go your mind is with you. And your mind is your world. You cannot renounce the so-called outside world without dropping the mind and being utterly silent. But that can be done anywhere.

You don't have to go to the Himalayas, you have to go withinward. No outward journey is going to help. You can renounce wealth, you can renounce kingdoms, you can renounce your wife, your husband, your children.... You can renounce everything possible, but you are still there. You cannot renounce yourself. And you are the problem!

`Avoid' is the word I am against. And any religion which teaches avoidance, I call cowardly.

Encounter reality, there is no point in avoiding. Encounter with intensity and totality, with awareness, and suddenly you will see you have reached a point within yourself where there is no heat, no cold, where there is no love, no hate, where there is no so-called life and no so-called death.

Within you is the center of the universal. It is always here, you don't have to go somewhere else to find it. Every going is going away from yourself. You have to stop going away, you have to start sinking in.

In Tozan's words... and he has expressed it with tremendous beauty and grandeur and in the language of lions.

TOZAN SAID, "WHY DON'T YOU GO WHERE THERE IS NO COLD OR HEAT?"
THE MONK SAID, "WHERE IS THE PLACE WHERE THERE IS NO COLD OR HEAT?"

This is the misery that has always happened between the master and the disciple. The master is talking about the inner space and the disciple is hearing about some place somewhere outside. The master does not deal with places, he deals with spaces.

TOZAN SAID, "WHEN COLD, LET IT BE SO COLD THAT IT KILLS YOU; WHEN HOT, LET IT BE SO HOT THAT IT KILLS YOU."

He is simply saying, "Be total in every situation whether it is cold or hot; be so total that your ego dies, that you are no more." In other words, the moment you are total you are not, but only a pure space. And that is your authentic reality.

Setcho's commentary:

A HELPING HAND, BUT STILL A THOUSAND-FATHOM CLIFF; SHO AND HEN: NO ARBITRARY DISTINCTION HERE.
THE ANCIENT EMERALD PALACE SHINES IN THE BRIGHT MOONLIGHT.
CLEVER KANRO CLIMBS THE STEPS -- AND FINDS IT EMPTY.

A few footnotes will be helpful to understand Setcho's commentary.

A LEGEND TELLS OF A CLEVER, FAST-RUNNING DOG, KANRO, THAT CHASED A HARE. BOTH RAN SO FAST THAT EVENTUALLY THEY FELL DEAD OF EXHAUSTION.

The monk who asked the question in the present case is being compared to Kanro.

Be so total that your very totality becomes a fire in itself and burns everything that is false, phony, and leaves only the ancient emerald palace shining in the full-moon night.

SHO AND HEN ARE IN REFERENCE TO TOZAN'S FIVE RANKS, THE PHILOSOPHICAL TREATMENT OF THE RELATIONSHIP BETWEEN THE REAL AND THE APPARENT.

Philosophers have been concerned for centuries about the problem of what is real and what is apparent. Even in the beginning of this century two philosophers, Bosanquet and Bradley, wasted their whole lives writing treatises about the apparent and the real. Strangely enough, it was done not only by Bradley and Bosanquet; it has been discussed in China by Sho and Hen, it has been discussed in India by Shankara.

The problem of what is real and what is apparent cannot be decided by philosophical discussion. To the eyes, whatever appears is appearance, and the real is hidden inside you -- it does not appear on the surface. So all these philosophers, and their number is many...

One of my teachers has a doctorate on Bradley and Shankara, comparing their philosophies about what is real and what is only apparent, not real. The name of the professor was S.S. Roy. He is still alive, retired; he loved me very much. I asked him, "You have got a doctorate, but do you really know what is real and what is apparent? If I was the examiner of your treatise you would have failed!"

He looked at me, could not believe that a student would say to his own professor... when his treatise had been examined by the greatest living professors in India and outside India and greatly praised. He said, "But do you know how much my treatise has been praised?"

I said, "That does not matter at all. What matters is that you don't know what is real. You are only discussing, it is not your experience. You are not a meditator, you have not come to the space of pure silence; your whole treatise is simply verbiage, maybe well written, very rationally written, but it is not your existential experience."

He said, "My God, it is good that you were not one of my examiners, otherwise I would have lost my D. Litt."

I said to him, "If you are a man of intelligence you have already lost it. Just what I am saying is enough to dispose of your treatise, because I say to you that you don't know yourself. I know that you are an honest man and you will realize that I am pointing at the right place which you have missed."

What Tozan is saying is that unless you burn your mind which divides things into two... mind is always a duality, it cannot live with the non-dual. Tozan is saying, "Go beyond the dual and you will find the space where there is no heat and no cold, where only pure nothingness prevails. And that is our being."

About Tozan -- this is not the Tozan who appeared in Tozan's "Three Pounds of Flax," but is Tozan Ryokai, the founder of the Soto sect. Tozan visited several masters.

By the way, just a few days ago I received an invitation from the Soto sect, founded by Tozan. They were celebrating a thousand-year-old tradition on a great scale. And the chief of Soto Zen must have read my books. He must also have heard the story that I have accepted that I am the fulfillment of Gautam Buddha's promise that he will be coming after twenty-five centuries and his name will be `friendliness' -- *maitreya*.

The representative of Tozan and his sect -- there are only two sects of Zen, Soto is the more ancient... And you will be happy to note that the chief of Soto Zen has recognized that I have the consciousness and awareness, that I have fulfilled the promise. He asked if I could come to their ceremony, and if I cannot come, I should at least send my robe -- that is an old tradition in Zen.

I have sent one of my robes -- with my message -- to their ceremony. In the ceremony almost a million people are participating, and more than two hundred fifty government officials are deputed by the government of Japan to be present in the ceremony.

I have told my sannyasins there to go with my robe, my note and message. The chief of the sect presented my robe and my message to the whole gathering with deep love and devotion. He has informed me that he will be coming here soon to visit me and to see my people.

In fact this is the only alive Zen assembly. In those one million people and two hundred fifty government representatives, not a single person knows exactly the space that you are feeling every day.

One anecdote about Tozan:

> WHEN TOZAN WAS WITH NANSEN, another great master, ONE OF BASO'S DISCIPLES... Baso is the ultimate as far as Zen is concerned. NANSEN OBSERVED THE ANNIVERSARY OF BASO'S DEATH AND SAID TO THE ASSEMBLY, "WILL BASO COME BACK TO US?"
> TOZAN SAID, "IF THERE IS COMPANY FIT FOR HIM, HE WILL!"
> NANSEN APPRECIATED THE ANSWER VERY MUCH.

... Because the words -- Buddha or Bodhidharma or Nansen or Baso -- are just names of the forms. They all represent the same space; and whenever there are people who are ready to receive, they suddenly descend there.

I have received many letters saying that in the meditations a strange feeling happens -- as if something is

descending, a deep silence from beyond, heavy, almost tangible. In that silence Baso is present, Buddha is present. When you are absent all the awakened ones are present to you. Then this assembly becomes an eternal phenomenon.

We have been here always and always. Once in a while you forget who you are, but it is immaterial: Sooner or later you recognize again, sooner or later you again see your crystal clear being.

Neither time matters, nor space, you are the one who never comes and never goes, the one who simply is.

THIS!
WHEN TOZAN WAS STUDYING WITH ISAN, HE ASKED ISAN ABOUT CHU KUKUSHI'S "SERMONS BY INSENTIENT CREATURES."
ISAN SAID, "SERMONS BY INSENTIENT CREATURES ARE GIVEN HERE FOR US TOO, BUT FEW CAN HEAR THEM."

Do you hear the bamboos? These are the sermons referred to, sermons from insentient beings. Once you are silent, even roses start speaking to you.

(THE WIND IS BLOWING AND THE BAMBOOS START COMMENTING WITH THEIR CREAKING.)

Do you hear the loud speaking of the bamboos?
The deeper your silence, the louder you will be able to hear it.

TOZAN SAID, "I AM NOT YET CERTAIN ABOUT THEM, WOULD YOU PLEASE TEACH ME?"
ISAN SAID NOTHING, BUT RAISED HIS STICK STRAIGHT UP.
TOZAN SAID, "I DO NOT UNDERSTAND. WOULD YOU EXPLAIN IT TO ME?"
ISAN SAID, "I WOULD NEVER TELL YOU ABOUT THIS WITH THE MOUTH GIVEN TO ME BY MY PARENTS!"
THIS WAS HIS WAY OF TEACHING.

This mouth, given by your parents is not capable of saying it; but the being is not given to you by your parents. You have come through them, they have been vehicles, but you are not part of them. Your body is made by your parents, the temple is raised by them, but the deity in the temple, the being, comes from eternity, it cannot come from mortal bodies.

ISAN THEN SUGGESTED THAT TOZAN VISIT UNGAN WHO TOZAN LATER SUCCEEDED. COMING UP TO UNGAN, TOZAN ASKED, "WHO CAN HEAR THE SERMONS OF INSENTIENT CREATURES?"
"INSENTIENT CREATURES CAN HEAR THEM," ANSWERED UNGAN.
"WHY CAN I NOT HEAR THEM?" ASKED TOZAN.
UNGAN RAISED HIS STAFF STRAIGHT UP AND SAID, "DO YOU HEAR?"
"NO, I DON'T," ANSWERED TOZAN.
UNGAN SAID, "DON'T YOU KNOW THE SUTRA SAYS, `BIRDS AND TREES, ALL MEDITATE ON THE BUDDHA AND THE DHARMA?'"
AT THIS TOZAN SUDDENLY BECAME ENLIGHTENED.
HE WROTE THE FOLLOWING VERSE:
WONDERFUL! HOW WONDERFUL!
SERMONS BY INSENTIENT CREATURES;
YOU FAIL IF YOU LISTEN WITH YOUR EARS;
I repeat:

YOU FAIL IF YOU LISTEN WITH YOUR EARS.
LISTENING WITH YOUR EYES, YOU HEAR THEM.

By the eyes he does not mean the ordinary eyes, he means the eyes of an awakening clarity of your being. If you can hear in your silence, if you can see in your silence, then everything in the world is speaking, giving sermons, singing songs, dancing.

Can't you see? But these eyes and these ears won't do. You will have to dig deep within yourself to find the right approach to see the eternal dance of existence, to hear the music and to see the beauty of it.

TOZAN CONTINUED PRACTICING ZAZEN AND WAS EVER WATCHFUL. ONE DAY WHILE HE WAS SWIMMING IN A STREAM, HE SAW HIS SHADOW CAST ON THE WATER AND EXPERIENCED HIS GREAT ENLIGHTENMENT. HIS VERSE ON THAT OCCASION WAS:
LONG SEEKING IT THROUGH OTHERS,
I WAS FAR FROM REACHING IT.
NOW I GO BY MYSELF;
I MEET IT EVERYWHERE.
IT IS JUST I MYSELF,
AND I AM NOT ITSELF.
UNDERSTANDING THIS WAY,
I CAN BE AS I AM.

Tozan has talked about two enlightenments. The second one he calls the greater enlightenment. The first enlightenment was upon hearing the sutra of Gautam Buddha, that insentient beings are not insentient. They are also living, loving. They are also singing, giving sermons. And he became enlightened; this sutra pierced his very being. But he calls it just enlightenment.

The *Great Enlightenment* happened when he saw his own shadow in the river and suddenly became aware that, wherever you go to seek, to find the truth, you are going far away. Your being is with you just like your shadow. You don't have to go anywhere, you have just to look in the mirror of your being.

Naturally he calls it a *Greater Enlightenment*, because it is no longer concerned with anybody else. It is authentically his.

Maneesha has asked:
BELOVED OSHO,
I UNDERSTAND TOZAN TO BE SAYING THAT NOTHING IS TO BE AVOIDED, ON THE CONTRARY, TO MEET EVERYTHING HEAD-ON. AND THAT TOTALITY IS TRANSCENDENCE.
COMPARED TO ZEN, OTHER, FORMAL RELIGIONS, SUCH AS CHRISTIANITY AND HINDUISM, SEEM TO BE SO CHILDISH IN THEIR UNDERSTANDING OF LIFE -- WITH THEIR GODS AND ALL THE PSYCHOLOGICAL PARAPHERNALIA THAT GOES WITH GOD-WORSHIP -- AND SO INSENSITIVE TO THE SUBTLE AND THE POETIC.
IN FACT, IT SEEMS AS IF EITHER ZEN IS A RELIGION AND THE OTHERS ARE NOT; OR ZEN BELONGS TO A CATEGORY ALL OF ITS OWN. WOULD YOU PLEASE COMMENT?

There is no need of any comment. You are all experiencing Zen. It is not a religion in which you have to believe. It is an experience, like love, which you have to live, which you have to experience.

In other words, Zen is the most essential religion -- without anything unnecessary. Just the core, the essential. You can call it religion, you can call it science, it does not matter what name you give to it. In its pure simplicity it is experiencing your own being. And the moment you experience your own being, you have experienced the being of this whole universe because your heartbeat is part of the heartbeat of the universe.

Just be silently aware, and you are filled with Zen inside and out. It is not a formal religion like Christianity or Hinduism. It is very individual, unique, a category of its own. It is only for the eccentric people, only for the very intelligent. It is not for the mediocre, for the crowd. It is only for the individual who has the guts to stand up alone and listen to his own being without being bothered about what others are saying or believing or worshipping.

It is not an argument, it is not a belief. It is a pure experience, just like love or beauty or silence. It is anonymous.

Before we enter into Zen, although you are already standing on the door steps of the temple, I would like you to have a few laughs. Because I want you to enter into the temple laughing and dancing, joyous.

Ronald Reagan is in the hospital for a small operation and Nancy Reagan is standing there, watching every move the doctors make.
One of the doctors approaches Reagan with his syringe.
"What is that?" asks Nancy.
"This is an anaesthetic," replies the doctor. "After he gets this, he won't know a thing."
"Save your time, doc," snaps Nancy, "he does not know anything now."

Fagin Finkelstein, the lawyer, is leaning back in his armchair in the new office he has just opened. The door creaks open and a man comes in.
"Aha," thinks Fagin, "a client already! I must try and impress him."
Fagin picks up the phone and starts talking.
"No, I am extremely sorry, I am much too busy," he says into the phone. "I cannot possibly take your case. No, not even for a thousand dollars."
He sets down the phone and looks expectantly at the man who has just come in.
"And now," says Fagin, "how can I help you?"
"You can't," replies the man, "I just came in to connect your telephone."

Pope the Polack is seriously ill and Paddy, Seamus and Sean are drunk in the pub, discussing who will be the new pope.
"I know who the next pope will be," says Seamus, "it is going to be Cardinal Ratzoff from Russia."
"Rubbish," says Sean, "the next pope will be Cardinal Chong from China."
"It is going to be Ratzoff from Russia," insists Seamus.
"Not a chance," says Sean, "Cardinal Chong from China."
"Ratzoff!" shouts Seamus.
"Chong!" shouts Sean.
Paddy has been sitting quietly, looking at his beer.
"Neither of you know what you are talking about," he says. "The next pope is going to be Rabbi Nussbaum from New York."
"Don't be silly," snaps Seamus, "he is not even a Catholic."
"Ah," says Paddy, "well I won't even argue with you if you are going to bring religion into it."

The Angel of Death finds Rufus Rothschild and delivers him to the pearly gates.
"Mr. Rothschild," says Saint Peter looking at his files, "have you done any good in the world?"
"Well," replies Rothschild, "one time I gave a dollar to a poor man."
"I see," says Saint Peter, writing something on his papers. "Anything else?"
"Yes," replies Rothschild thinking hard, "I once gave fifty cents to a blind man."
"Were there any other virtuous acts in your life?" asks Saint Peter.
"No," says Rothschild, "that is it."
"Okay," says Saint Peter turning to the angel. "Give this guy his dollar fifty back and tell him to go to hell!"

Now we can be...
Nivedano, give the gong...

(Drumbeat)

And you start rubbish.
Start!

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, utterly silent, no movement.

This...
This...

Nivedano...

(Drumbeat)

Relax.

Nivedano...

(Drumbeat)

Come back.

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #5
Chapter title: Freedom is my god

31 May 1988 pm in Gautam the Buddha Auditorium

Archive code:	8805315
ShortTitle:	THIS05
Audio:	Yes
Video:	Yes
Length:	54 mins

BELOVED OSHO,
ONCE THERE WAS A ZEN MASTER NAMED SEKITO, MEANING STONEHEAD, SO CALLED BECAUSE HE CONSTRUCTED A HUT ON A BIG, FLAT STONE WHICH HE FOUND IN A MOUNTAIN, AND LIVED THERE. ONE DAY A YOUNG MONK IN TRAINING CAME TO SEE HIM.
SEKITO ASKED: "WHERE HAVE YOU COME FROM?"
THE MONK ANSWERED, "FROM KOSEI, MASTER."
SEKITO THEN SAID: "IN KOSEI, THE FAMOUS ZEN MASTER, BASO, LIVES. HAVE YOU EVER SEEN HIM?"
"YES, I HAVE," THE MONK REPLIED.
THE MASTER, POINTING AT A BIG PIECE OF FIREWOOD NEARBY, THEN ASKED A MOST EXTRAORDINARY QUESTION: "DOES MASTER BASO LOOK LIKE THIS?"
UNFORTUNATELY, THE MONK, WITH WHATEVER ZEN ABILITY HE MIGHT HAVE HAD, WAS NO MATCH FOR SEKITO. HE BLINKED HIS EYES, AND COULD NOT UTTER A WORD.
THE ASTONISHED MONK RETURNED ALL THE WAY BACK TO KOSEI, MET THE GREAT TEACHER BASO, AND TOLD HIM OF THE STORY.
HEARING IT, BASO ASKED, "WAS THE FIREWOOD YOU SAW BIG OR SMALL?"
"IT WAS VERY BIG," THE MONK ANSWERED.
"YOU ARE A MAN OF GREAT STRENGTH," WAS BASO'S UNEXPECTED REPLY.
"WHY, MASTER?" QUERIED THE MONK, AT A LOSS AS TO HOW TO TAKE IT.
BASO THEN SAID: "YOU HAVE BROUGHT HERE SUCH A BIG PIECE OF FIREWOOD ALL THE WAY FROM SEKITO. YOU SURELY ARE A MAN OF GREAT STRENGTH, AREN'T YOU?"

Maneesha, before I discuss the anecdote, concerning a Zen master named Sekito, meaning stonehead, I have to answer QUICK magazine in Germany. As far as the stonehead is concerned he is standing behind

you: Zen master Niskriya. Can you find a bigger stonehead?

(NISKRIYA KEEPS ON LOOKING IN HIS CAMERA, SHYLY LOOKS UP FOR A SECOND AND RETURNS BACK TO HIS CAMERA.)

QUICK magazine needs a quick reply. Because I have been talking about one world, one humanity, I knew some idiot was going to ask this question. QUICK magazine has asked, "If you would offer yourself to personally be the world emperor... with eighteen hours a day sleep you could rule, but that would be in a dream."

It raises many questions. I have talked about one world, but I have never meant that I would be the emperor of this insane world. Jesus has replied for me, "My kingdom is not of this world."

There is a vast universe beyond the small mind of the politician -- and those who become themselves, also become emperors of the universe. There is no competition between Baso and Buddha. At the highest peak of consciousness there is no competition, everybody is an emperor.

So first, to remind QUICK and its readers that I am already the emperor of my own consciousness. I don't want to come down from my peaks to the dark valleys of your unconsciousness. But I can point the way, so that you can also become an emperor. To be an emperor, an empire is not needed -- just enlightenment. That is the only empire that remains. All other empires are made of the stuff dreams are made of.

As far as I am concerned, even in my dream I would not accept being the emperor of this insane asylum you call the world.

Secondly, it has to be understood that my eighteen hours of sleep are not of the same quality as your sleep, just as my waking hours are not of the same quality as yours. I am awake even in my sleep, you are fast asleep even in your waking. Don't forget it!

My statement for one humanity, for one world, does not imply an emperor in it. The world has been tortured by people who wanted to be emperors, Alexander, Genghis Khan, Tamerlane, Adolf Hitler. It is time to understand that the world can only be one in the hands of something like the U.N., in which every part of the earth can be represented. The most intelligent people can be chosen from different sections of humanity to join hands together; not to choose an emperor, but to create an intelligent committee which can have artists, scientists, poets -- only not including the politicians.

The creative people are not interested in dominating, they want to create. Whatever is their dimension of creation... it may be science, it may be painting, it may be music, it may be poetry. It may be anything that beautifies and makes the world rich -- more sane, more intelligent, more comfortable, richer in every possible way.

The days of individuals becoming emperors are over. Only a committee of different creative intelligences can serve the world. Even to use the word `rule' is not needed.

The U.N. -- or any other name you give it -- if given all the armies of the world, naturally will have to dissolve them, because for whom are you going to have such vast armies?... millions of people unnecessarily doing `left, right'. For whom will you go on piling up nuclear weapons?

In my conception of one world, there is not a place for an emperor. I will reject, absolutely and categorically, the very idea of a person being the ruler of the world -- I am included. Nobody has the right to rule over anybody else. Yes, you can serve. And I am serving in my own way. I have got my own empire, my own people, who are trying in every possible way to reach to the Himalayan peaks of consciousness.

Perhaps the poor journalist who wrote this question in QUICK will not be able to understand. The days of personal empires and emperors are over. The world needs all kinds of creative people to join together; forget the very idea of a world emperor. The whole history has been murderous, full of wars because of this insane desire to dominate.

My whole teaching is just be yourself, never interfere with anybody else's freedom. Freedom is my ultimate value, my god.

Now about the Zen master Sekito, meaning stonehead:

Niskriya, why have you sat down? Stand up, let everybody see what it means to have a stone head!

(NISKRIYA STANDS UP, TURNING AROUND TO THE ASSEMBLY, WHICH ENTHUSIASTICALLY APPLAUDS HIS HEAD!)

Okay, sit down.

ONCE THERE WAS A ZEN MASTER, SEKITO, SO CALLED BECAUSE HE CONSTRUCTED A HUT ON A BIG FLAT STONE WHICH HE FOUND IN A MOUNTAIN, AND LIVED THERE. ONE DAY A YOUNG MONK IN TRAINING CAME TO SEE HIM.
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BASO THEN SAID: "YOU HAVE BROUGHT HERE SUCH A BIG PIECE OF FIREWOOD ALL THE WAY FROM SEKITO. YOU SURELY ARE A MAN OF GREAT STRENGTH, AREN'T YOU?"

Baso is saying nothing about the firewood. He is talking about the thought the poor monk has carried from one mountain to another mountain. Sekito has not meant the firewood. He simply meant: THIS. It was just by chance that there was a pile of firewood. But he was pointing to *this*, not to the firewood.

The monk missed the point. He thought perhaps Baso might be able to explain. But again he missed. Because Baso said nothing about the firewood, nothing about Sekito, but about the strength of the monk -- which seemed to be absolutely irrelevant.

But Baso is right. He is saying, "You unnecessarily carried such a load from mountain to mountain." Sekito has not pointed to the firewood, he has pointed to thisness of things, to suchness of things.
The whole of Zen is concerned with *this*...

A footnote:

BASO -- ALSO CALLED MA TSU -- WAS SAID TO BE A STRANGE-LOOKING MAN. "HE WALKED LIKE A COW AND LOOKED AROUND LIKE A TIGER. HE COULD TOUCH HIS NOSE WITH HIS TONGUE AND HAD TWO RINGS ON THE SOLES OF HIS FEET." HIS CHIEF DISCIPLES WERE HYAKUJO -- we talked about him yesterday -- AND NANSEN, we talked about him also. HIS DISCIPLES NUMBERING IN ALL MORE THAN A HUNDRED.

One hundred people became enlightened under Baso. He defeated even Gautam Buddha. He defeated even Bodhidharma. But his method was as unique as his style. Do you see that he walked like an animal? Signifying the natural, the innocent; signifying no head, no headiness, but only a heart that can understand without being told, that can understand without a single word being said.

He was certainly one of the most strange masters who has walked on the earth. Nobody has walked like a cow; not even in ten thousand years has any Hindu -- who worship cows -- tried to walk like a cow.

But don't be mistaken about his walking like a cow. It shows his softness, it shows his motherliness, it shows his feminine receptivity. But he also looked around like a tiger. He was soft for those who could understand softness and he was hard for those who can understand only hardness. He was a master of many just for this reason.

Baso was just a cow. Bodhidharma was just a tiger. Baso had the heart of a cow, so soft that he has written the best poetry that exists in the world. His paintings are of immense beauty. His statements contain the very truth. But if you wanted to be a disciple and you were seeking someone to chop your head, Baso was the perfect person. To show his strangeness, the story says: HE COULD TOUCH HIS NOSE WITH HIS TONGUE.

It is very difficult. I know only one man -- and I have traveled around the world -- who can move his

earlobes. Have you ever tried? It is absolutely impossible because there is no nerve system that reaches to your earlobes. You cannot do anything -- it is just there. Donkeys can do it, but you cannot.

This man was one of my fellow students in the university. He became famous just for the fact that he could move his ears according to his will. When he was introduced to me, I said, "This is nothing, because I have seen so many donkeys doing it. It is not worth anything. Just stop it."

He said, "You are the first man... Rather than appreciating it, you are calling me a donkey."

I said, "That is my appreciation. Because donkeys have such big ears and move their ears so easily."

I have seen a few people who can touch their nose with their tongue; particularly those who belong to some yogic school. There is a stupid idea that if you can touch your nose with your tongue, you will become immortal. And a few idiots try for years to lengthen their tongues by hanging weights on them. I have even seen people who have cut the tongue inside where it is joined so it becomes looser, and they can touch their nose.

But by touching your nose, you will not touch eternity. Anybody can touch your nose.

Just coming in, I touched Avirbhava's nose. Anybody can pinch anybody else's nose. The nose is not immortality. But Baso, just out of playfulness, used to touch his nose with his tongue, saying, "Don't take religion seriously. Take it as playfully as possible."

A MONK ASKED BASO, "WHAT IS THE BUDDHA?"
BASO ANSWERED, "MIND IS THE BUDDHA."
THE MONK ASKED, "WHAT IS THE WAY?"
"NO-MIND IS THE WAY," ANSWERED BASO.

What a great and beautiful answer! Because even Buddha is a thought in your mind. Even Buddha has said, "If I come on the path in your meditation, just cut my head off immediately, remove me." That's what Baso is saying: Buddha is mind, no-mind is the way.

THE MONK THEN ASKED, "ARE THE BUDDHA AND THE WAY SOMEWHAT DIFFERENT?"
BASO REPLIED, "THE BUDDHA IS LIKE STRETCHING OUT THE HAND, THE WAY IS LIKE CLENCHING THE FIST."

Opening the hand or closing the hand are not two things, although they appear as two. Just let your mind be silent and settled and you have entered into no-mind.

There is no difference. The difference is only of an open hand and a fist. Not much of a difference, not a difference that can be called difference. And yet, *apparently* it is different. But only apparently.

Maneesha is asking:
BELOVED OSHO,
MORE THAN ANY OTHER UNDERSTANDING OF LIFE, ZEN IS UNCOMPROMISING. THERE IS NO RECOURSE TO INTERESTING EXPLANATIONS FROM THE HEAD OR MOVING EXPRESSIONS FROM THE HEART. EITHER YOU GET THE EXPERIENCE OR YOU DON'T. THERE IS NO MIDDLE WAY. COULD YOU PLEASE COMMENT?

Maneesha, there is no way, neither middle nor extreme.
Way means distance.
And you are already there.
I teach you the no-way,
just relax and you are there.
You have not taken even a step on any way.

Before we enter into thisness, the bamboos are asking for some laughter. You cannot be hard on the poor bamboos.

Old Daisy Smith dies, and shows up at the Pearly Gates. She is let in by Saint Peter. "You can just settle down anywhere you want," he says.

"Well," says Daisy, "I would like to be with my husband who has been dead for many years."
"Okay," replies Peter. "What is his name?"

"John," she says.

"My God," cries Peter, "we have here hundreds of John Smiths. Is there anything about him that would set him apart?"

Daisy thinks for a while and then says, "Yes, there is. He told me before he died that if I was ever unfaithful to him, he would turn in his grave."

"A-ha!" says Peter, "I know him... He is the one we call `Whirling Smith'."

Kowalski gets a job at a big saw-mill but on the first morning he calls the foreman over to where he is working and says, "Boss, one of my fingers has gone with the saw."

"Well," demands the foreman, "what did you do wrong?"

"I don't know," admits Kowalski, "I just touched it like this... Shit! There goes another one!"

Kowalski comes home unexpectedly from work, and goes upstairs to the bedroom.

He finds his wife, Gertie, lying naked on the bed looking very flushed, with her hand clutched over her heart.

"My God!" shouts Kowalski, "what is going on?"

"Oh!" moans Gertie, "phone the doctor. I think I am having a heart attack!"

"What?" shouts Kowalski. He turns and races downstairs to the phone and dials doctor Bones.

Just then, his little daughter comes up to him and tugs at his sleeve.

"Dad," she says, "there is a man hiding, naked, in the bedroom closet."

"What?" shouts Kowalski.

He drops the phone and races back to the bedroom.

He opens the closet door and finds his best friend standing there without any clothes on.

"George!" shouts Kowalski, "you should be ashamed of yourself. My wife is having a heart attack and here you are frightening little children."

Now, Nivedano, give your first beat for everybody to go absolutely crazy in gibberish.

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Everybody goes into absolute silence.
Gather your energy within yourself.
Close your eyes, no movement.
This.
This.
A thousand times This.

Nivedano...

(Drumbeat)

Relax.
Just be that.

Nivedano...

(Drumbeat)

Come back to life.

Even the bamboos are silent.

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #6
Chapter title: The finger pointing to nothing

1 June 1988 pm in Gautam the Buddha Auditorium

Archive code:	8806015
ShortTitle:	THIS06
Audio:	Yes
Video:	Yes
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BELOVED OSHO,
"IN ANCIENT TIMES, THERE WERE SIXTEEN BODHISATTVAS. AT THE MONKS' BATHTIME, FOLLOWING THE RULE, THEY HAD BATHS. THEY SUDDENLY EXPERIENCED REALIZATION THROUGH THE TOUCH OF THE WATER. YOU REVEREND ZEN STUDENTS, DO YOU UNDERSTAND THEIR WORDS? -- `WE EXPERIENCED THE SUBTLE AND CLEAR TOUCH, HAVE ATTAINED BUDDHAHOOD, AND STILL RETAIN IT.'
"YOU WILL BE ABLE TO ATTAIN THIS CONDITION AFTER SEVEN TIMES PIERCING AND EIGHT TIMES BREAKING THROUGH."

Maneesha, before I discuss the anecdote I have to give you the background. First, buddhahood is your nature. If you are sensitive enough, you can become aware of it through any sense: through touch, through taste, through the eyes, through the ears. Because it is not outside of you, it is only a question of deep concentration; then any sense that is predominant in you will become the revelation.

Remember, everybody has different senses of different intensity. Somebody can see more, only then can he become a painter. Most people cannot see like a painter. Somebody has ears for music, not everybody does. The subtler the music, the deeper the sensitivity to hear will be needed.

I am reminded of a great dancer, Nijinsky, who in his dances used to jump to heights which are scientifically impossible. They go against gravitation. You can jump only to a certain limit. It was a miracle to see Nijinsky jumping -- as if he was beyond gravitation, as if he had become so light that he was free from gravitation.

Even more miraculous was his coming back to earth. If anything comes towards the earth, it comes with a force, gravitation pulls it. You cannot hesitate, and you cannot delay or postpone, it is not in your hands. If you fall from a height, it is not in your hands to go with lesser speed or greater speed. There is no speedometer in your hands.

But Nijinsky fell just like a feather, showing again that gravitation was transcended. Obviously, he was asked again and again, "What is the secret?"

And he said, "Don't ask me, because whenever `I' try I fail. I cannot jump that height, neither can I fall like a feather. But dancing, once in a while I forget myself and suddenly it happens. The moment I am not -- the miracle! I cannot give you the secret, because there is no secret in my hands."

Nijinsky was not a mystic, but he was experiencing a mystical state. He was not a philosopher; hence he could not even give an explanation. He simply said in the most authentic, sincere way that, "There comes a

moment in my dance that I don't find myself anywhere. In that state whatever happens is not my doing."

You can experience buddhahood just by being silent or just by being so loving that your hands melt into love; or by being so total in any act that your `I' disappears and only isness remains.

Isness is another name of buddhahood.

It is always within you, the question is which door you are going to enter into.

This anecdote says:

> "IN ANCIENT TIMES, THERE WERE SIXTEEN BODHISATTVAS. AT THE MONKS' BATHTIME, FOLLOWING THE RULE, THEY HAD BATHS.
> THEY SUDDENLY EXPERIENCED REALIZATION THROUGH THE TOUCH OF THE WATER..."

Don't think it is just a story. If you are really alive and your touch is total, you can become enlightened just under your own shower. This anecdote is being told by some teacher to some disciples. He says, "YOU REVEREND ZEN STUDENTS..." Naturally it is not a dialogue between two masters, it is a conversation between a teacher and a student.

> "`WE EXPERIENCED THE SUBTLE AND CLEAR TOUCH, HAVE ATTAINED BUDDHAHOOD, AND STILL RETAIN IT.'
> YOU WILL BE ABLE TO ATTAIN THIS CONDITION AFTER SEVEN TIMES PIERCING AND EIGHT TIMES BREAKING THROUGH."

Seven times piercing means going through all your layers, which are counted as seven. Only then can you reach to your center. And you will have to do it eight times! It is not a question, why eight?... it is simply the experience that unless you go eight times piercing the seven layers of your mind you will not know what your innermost being is.

Just today I received a scientific research survey which has astonished scientists -- it will astonish anyone. The survey was done on students to check their intelligence. During the test there were machines detecting the activity going on inside the brain. The puzzling conclusion was that the less activity shown, the more intelligence there was. This was absolutely against the traditional idea: a more active mind has to be more intelligent.

That has been the superstition up to now, even in the eyes of science. But this survey confirms something which the mystic has always been saying: No-mind is intelligence.

Looking at the survey you can see two things: less activity, more intelligence. The natural conclusion will be, no activity, absolute intelligence. But even the scientists who were doing the survey did not conclude it the way I am concluding it.

No-mind means intelligence; mind means gibberish, not intelligence. And when I am asking you for gibberish, I am simply asking you to throw out the mind and all its activity so *you* remain behind, pure, clean, transparent, perceptive.

Another report I have received is from an institute in America. The institute trains actors for films. The director must have read my books, because he forces every student in the institute to do the Dynamic Meditation, Kundalini Meditation and gibberish. And even those people who had come just to learn the art of acting have, strangely, felt a tremendous opening through gibberish -- a silence from the unknown descending and overwhelming them.

> SETCHO'S COMMENTARY:
> THE ENLIGHTENED MAN IS MASTER OF ONE SINGLE THING:
> STRETCHING AT EASE ON HIS BED.
> IF, IN A DREAM, THE ANCIENTS SAID THEY WERE ENLIGHTENED,
> LET THEM EMERGE FROM THE SCENTED WATER, AND I WOULD SPIT AT THEM!

Setcho's intellectuality is too much. He cannot understand, he is like a blind man commenting on light.

A few footnotes:

> ... SIXTEEN BODHISATTVAS...
> IN THE SURANGAMA SUTRA -- an ancient Buddhist scripture -- THERE IS AN EPISODE IN WHICH TWENTY-FIVE BODHISATTVAS RELATE THEIR EXPERIENCES OF ATTAINING REALIZATION.
> FIRST KYOCHINNYO AND FOUR OTHERS, THE FIRST FIVE DISCIPLES OF BUDDHA, STAND UP AND DESCRIBE THEIR PATHS TO REALIZATION.

KYOCHINNYO SAYS, "AS FOR MY REALIZATION, SEEING A SIGHT WAS THE PRIMARY CAUSE OF IT."

If you can really see a beautiful rose or a beautiful sunset with your totality there is no need of any other discipline to become a buddha. But the seeing has to be total and ultimate and unconditional.

SECOND, KYOGON DOJI SAYS, "SMELLING A SCENT WAS THE CAUSE OF MY REALIZATION."
THIRD, YAKUO AND YAKUJO CITE TASTING AS THE CAUSE OF THEIR REALIZATION.
FOURTH, BADDABARA AND THE FIFTEEN OTHER BODHISATTVAS IN THIS ANECDOTE RISE AND MAKE OBEISANCE TO THE BUDDHA, AND BADDABARA SAYS,
"WE FORMERLY HEARD THE PREACHING OF ION-O, THE FIRST BUDDHA, AND BECAME MONKS.
AT THE MONKS' BATHTIME, FOLLOWING THE RULE, WE ENTERED THE BATHROOM. WE SUDDENLY EXPERIENCED REALIZATION THROUGH THE TOUCH OF THE WATER.
WE DID NOT WASH OFF DIRT, DID NOT WASH THE BODY. WE ACHIEVED PEACE OF MIND AND OBTAINED THE STATE OF NO-POSSESSION.
THE AFOREMENTIONED BUDDHA NAMED ME BADDABARA, SAYING, `YOU HAVE EXPERIENCED SUBTLE AND CLEAR TOUCHING AND ATTAINED
BUDDHAHOOD, AND RETAIN IT.' THE ANSWER TO YOUR QUESTION, THEREFORE, IS THAT TOUCHING WAS THE PRIMARY CAUSE OF OUR REALIZATION."
OTHER BODHISATTVAS IN TURN TELL OF THEIR EXPERIENCES, AND FINALLY THE BODHISATTVA KANNON CITES THE IMPORTANCE, IN HIS CASE, OF "LISTENING TO SOUND."

All your senses are doors, and remember, a door can open outwards and the same door can open inwards. It is with the same sense which you use to hear outer music, that you can hear the music of your own being. The question is simply whether to go inwards or to go outwards; the door is the same.

Maneesha is asking:
BELOVED OSHO,
ALTHOUGH I AM NOT EVEN SURE WHAT INTUITION IS, I SUSPECT THAT THERE IS A CONNECTION BETWEEN INTUITION AND ZEN. IS THAT SO?
AND IF IT IS, CAN INTUITION BE TRIGGERED THROUGH ANY OF THE SENSES, EVEN THROUGH THINKING?

No, Maneesha. Thinking is not capable of triggering intuition. Intuition... the very word is against tuition. Tuition comes from outside, intuition blossoms like a flower from your innermost core.

Thinking cannot do it, but these bamboos can do it, this finger pointing to nothing can do it, this silence pervading here can do it.

Thinking is a hindrance, it cannot trigger your innermost being.
In fact it is preventing the triggering.

When you see a beautiful sunset, immediately the thought comes and hinders. It says, "How beautiful, what a beautiful sunset!" and it has prevented the sunset from reaching and hitting your very being.

If you can hear these poor bamboos without a single word arising you have arrived home.
Maneesha is asking:

COULD THE "INTUITIVE FLASH" BE A COGNITIVE QUANTUM LEAP; AND ENLIGHTENMENT, A QUANTUM LEAP OF THE BEING?

Intuition and enlightenment are not two things. Your innermost center is your enlightenment. It is not that you become enlightened, you *are* enlightened, but your thinking prevents you from recognizing it. The quantum leap is needed: from thinking to no-thinking, from mind to no-mind, from out to in, from there to here, from then to now.

Before we enter into the quantum leap, the bamboos are asking for a few laughs.

A student demonstration turns into a riot.
Suddenly, a man staggers out of the crowd, carrying a limp girl in his arms.

"Here," shouts a cop, running up to the man. "Give her to me, I will get her out of this!"
"To hell with you!" replies the man. "Go and find one of your own!"

A man with a weight problem goes to see his doctor.

"I want to lose weight," he says, "but it is no good giving me a diet. I have tried them before and they never worked."

"The only thing I can suggest," says Doctor Bones, scratching his nose, "is a rather unusual Indian technique, using exercising only. No diet. So you can eat anything you like. But, what you have to do, is have wild, passionate, sexual intercourse at least four times a night. Okay? Come back and see me in a month."

A month goes by and the patient returns.

"How much weight have you lost?"

"About two pounds," replies the man.

"And how many times did you have sex this month?" continues Bones.

"Fifteen times," replies the patient.

"My God!" cries Bones, "that is not good enough!"

"Maybe not," replies the man, "but it is pretty good for a Catholic priest in a small town!"

Many people have trouble understanding what a miracle is. Paddy is one of these people and even though Father Murphy has explained the subject many times and in great detail, Paddy is still not satisfied.

"Father," says Paddy, "perhaps you could give me an example of a miracle?"

"All right, Patrick," says the priest, "turn around."

Paddy turns around and Father Murphy gives him a large boot in the backside. "Now, Patrick," asks the priest, "did you feel that?"

"I certainly did," replies Paddy, rubbing his buttocks.

"Well, Patrick," continues Father Murphy, "it would have been a miracle if you had not."

A young sailor is washed ashore on an island inhabited by cannibals.

Since the cannibal tribe is fasting for one month, the chief announces that the sailor's life will be spared if he can pass the three-tent test.

"In the first tent," says the chief, "there is a jug full of strong liquor. You must drink it all.

"In the second tent is a lion with a toothache. You must take out his sore tooth.

"In the third tent is a nymphomaniac. She has already exhausted two husbands who were trying to fulfill her needs. You must satisfy her twice!"

The sailor shrugs and goes into the first tent. After five minutes of silence, he wobbles out and goes into the second tent. There are screams and moans and eventually, he crawls out covered in cuts and bruises. Standing up he looks around and asks,

"Now, where is that girl with the sore tooth?"

Now, Nivedano, give the first drum and everybody goes into absolute gibberish. Don't spare anything.

(Drumbeat)

(Gibberish)

(Drumbeat)

Everybody goes into absolute silence.

Just gather your energy inwards, close your eyes...

This, this, a thousand times this!

Even the bamboos have become silent.

(A FEW BAMBOOS STILL GO ON MAKING SOME NOISE.)

Just a few of them, Setchos, are still giving commentary.

(EVEN THE BAMBOOS BECOME ABSOLUTELY SILENT.)

Nivedano...

(Drumbeat)

Relax. Relax as if you are dead.

Nivedano...

(Drumbeat)

Now come back from the dead.
Has everybody come back to life?

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #7
Chapter title: Why be a beggar?

2 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
THERE WAS A MONK IN TRAINING UNDER DOGO CALLED SOSHIN. HE WAS A SINCERE YOUNG MONK WORTHY OF HIS NAME, WHICH MEANT "TO REVERE AND BELIEVE." HE HAD BECOME DISTRESSED, AND FELT IT TO BE BEYOND ENDURANCE: SINCE THE TIME HE HAD COME TO THE MONASTERY FOR TRAINING, HIS TEACHER, DOGO, HAD NOT GIVEN HIM, EVEN ONCE, ANY INSTRUCTIVE SERMON OR APPROPRIATE GUIDANCE.
ONE DAY SOSHIN, WHO COULD NOT STAND IT ANY LONGER, WENT TO HIS TEACHER DOGO AND ASKED: "EVER SINCE I CAME TO THIS MONASTERY, YOU HAVE NOT GIVEN ME YOUR GRACIOUS TEACHING EVEN ONCE. WHAT COULD BE THE REASON FOR THIS?"
THE MASTER GAVE THE LEAST EXPECTED REPLY, FOR HE SAID, "WHY, EVER SINCE YOU CAME TO MY MONASTERY, I HAVE NOT, EVEN FOR ONE MOMENT, NEGLECTED TO TEACH YOU."
"WHAT KIND OF TEACHING HAVE YOU GIVEN ME, MASTER?" SOSHIN ASKED.
"WELL, WELL! IF YOU BRING ME A CUP OF TEA, DON'T I RECEIVE THE CUP? IF YOU SERVE ME MEALS, DON'T I EAT THEM? IF YOU GREET ME WITH YOUR HANDS PRESSED, DON'T I RETURN YOUR BOW?
"HOW HAVE I EVER NEGLECTED TO GIVE YOU GUIDANCE?"
SOSHIN, LISTENING TO THIS, HUNG HIS HEAD DEEP, AND FOR A WHILE COULD NOT UTTER A WORD. SUDDENLY THE MASTER'S ROARING CRY, AS IF ABUSING HIM, FELL ON SOSHIN'S WHOLE BEING. DOGO SAID, "WHEN YOU SEE, SEE IT DIRECT! IF A THOUGHT MOVES, IT IS GONE!"
AT THIS, SOSHIN UTTERED AN UNINTENTIONAL CRY "OH!" AND PROSTRATED HIMSELF BEFORE THE TEACHER, IN TEARS, WHETHER OF JOY OR SORROW HE HIMSELF DID NOT KNOW.

Maneesha, Zen is life, not a philosophy about it. It is truth, not a theology, a system of beliefs. It is direct and immediate experience. If you move just a little in your thinking -- and all thinking is movement, only no-thought is still... Be silent and you will understand not only about Zen, you will understand the very essence of existence itself.

Philosophers go on about and about, they have many things to think, discuss, dispute. Zen has only one thing: a direct insight, a straight encounter with yourself. All else is simply commentary.

This beautiful anecdote will explain it to you. Don't move, it is not something you have to think about; just listen directly. There is no question of believing or not believing, accepting or not accepting. Just listen as if you are listening to the sound of running water.

THERE WAS A MONK IN TRAINING UNDER DOGO CALLED SOSHIN. HE WAS A SINCERE YOUNG MONK WORTHY OF HIS NAME, WHICH MEANT "TO REVERE AND BELIEVE." HE HAD BECOME DISTRESSED, AND FELT IT TO BE BEYOND ENDURANCE: SINCE THE TIME HE HAD COME TO THE MONASTERY FOR TRAINING, HIS TEACHER, DOGO, HAD NOT GIVEN HIM, EVEN ONCE, ANY INSTRUCTIVE SERMON OR APPROPRIATE GUIDANCE.

Soshin's name is beautiful, but it is not the right name for a disciple. It means reverence and belief. Neither reverence is needed nor belief is needed. Soshin has to disappear into an utter absence. Then he would not ask the master: "I have been here, and now it is becoming unendurable. You have not given me any guidance, any teaching, any sermon."

That is the poor state of every human being. He is expecting someone else to give him the truth. That is the believer's mind. Truth is available only to the receptive, and the believer is never receptive. The believer has his own belief which is a barrier, a prejudice -- however beautiful, a prison is a prison.

And the question of reverence does not arise. You cannot touch your own feet. The authentic disciple is neither a believer nor is he searching to worship or revere someone. His whole effort is to inquire into his own isness. He will never be dissatisfied.

There is no question of endurance, there is no need of any expectation. The truth is showering on you in each breath, in each beat of your heart.
Except truth, there is nothing else.
You are drowned in it.

ONE DAY SOSHIN, WHO COULD NOT STAND IT ANY LONGER, WENT TO HIS TEACHER DOGO AND ASKED, "EVER SINCE I CAME TO THIS MONASTERY, YOU HAVE NOT GIVEN ME YOUR GRACIOUS TEACHING EVEN ONCE. WHAT COULD BE THE REASON FOR THIS?"

A very logical, rational question. But Zen is neither logical nor rational. It is existential. Logic, reason... all belong to your gibberish. Silence is beyond any logic and any reason. It simply is.

THE MASTER GAVE THE LEAST EXPECTED REPLY, FOR HE SAID, "WHY, EVER SINCE YOU CAME TO MY MONASTERY, I HAVE NOT, EVEN FOR ONE MOMENT, NEGLECTED TO TEACH YOU."
"WHAT KIND OF TEACHING HAVE YOU GIVEN ME, MASTER?" SOSHIN ASKED.
"WELL, WELL! IF YOU BRING ME A CUP OF TEA, DON'T I RECEIVE THE CUP? IF YOU SERVE ME MEALS, DON'T I EAT THEM? IF YOU GREET ME WITH YOUR HANDS PRESSED, DON'T I RETURN YOUR BOW? HOW HAVE I EVER NEGLECTED TO GIVE YOU GUIDANCE?"

Do you see the difference? There are millions of teachers in the world but very few will be able even to understand what Dogo is saying.

He is saying, "If you had been present to the present, you would have seen with what grace, with what gratitude I receive the cup of tea that you bring. Even just a single moment of awareness would have made you enlightened."

SUDDENLY, SOSHIN, LISTENING TO THIS, HUNG HIS HEAD DEEP, AND FOR A WHILE COULD NOT UTTER A WORD.

He was ashamed of himself -- not being able to understand such a compassionate master who has been teaching every moment, day in, day out. Of course, without any words, just by his presence... That signifies the greatest masters.

SUDDENLY THE MASTER'S ROARING CRY, AS IF ABUSING HIM, FELL ON SOSHIN'S WHOLE BEING.
DOGO SAID, "WHEN YOU SEE, SEE IT DIRECT! IF A THOUGHT MOVES, IT IS GONE!"
AT THIS, SOSHIN UTTERED AN UNINTENTIONAL CRY "OH!" AND PROSTRATED HIMSELF BEFORE THE MASTER, IN TEARS, WHETHER OF JOY OR SORROW HE HIMSELF DID NOT KNOW.

This is enlightenment. The sudden opening of all the mysteries and one is no more, so how can one know whether these tears are of joy or of sorrow?
It is a tremendously beautiful story for every one of you to understand.

This very morning, Devageet was working on my teeth. For the first time in years, when I left his dentist's chair, I asked him, "Are you satisfied?" Because I could see his dissatisfaction -- that he has not been able to do the work that he wanted to on my teeth.

In the evening, I told him to finish it, because who knows about tomorrow? I may not be here, then fixing my teeth will be absolutely absurd. He did try his best but I am a master who is teaching everybody to be present at every moment. And even people who are close to me go on asking me, "Do you love me, Osho?"

I cannot do otherwise. It is not a question of your qualities, my love is unconditional. But I can see the poverty of the human heart. It goes on asking, "Am I needed?" And unless you are free from the desire to be needed, you will never know freedom, you will never know love and you will never know truth.

Because of this anecdote, I have to report to you: Shunyo works hard continuously, taking every care for my well-being, but she still goes on asking, "Do you love me?" I am in the dentist's chair under maximum gas and she is asking, "Do you love me?" And because I had promised my dentist that, "I will not talk"... but it is impossible.

Because I did not say, "I love you," she must have become so disturbed that she forgot to put the towel in my bathroom. I had to take a bath without a towel. Later on, when I asked her, she said, "I am sorry."

But it is not only her situation. It is almost everybody's situation. And my whole teaching is that you have to be respectful to yourself. It is falling from dignity to ask this -- and particularly from a master whose love is already being given to you. Why be a beggar? My effort here is to make emperors of you.

The day, the moment you understand the tremendous glory of being present, nothing else is needed. You are enough. Out of that arises the great joy, "Aha! My God! I have been *here* and was looking everywhere else."

DOGO WAS ASKED BY A MONK, "WHAT IS THE DEEPEST?"
DOGO CAME DOWN FROM HIS SEAT, MADE OBEISANCE IN THE MANNER OF A WOMAN AND SAID, "YOU HAVE COME FROM SO FAR AND I HAVE NO ANSWER FOR YOU."

He has answered but he has no answer to give in words. Do you see the tremendous beauty? In Japan, men and women bow down to each other differently. Obviously, the woman's is more loving, humble, of the heart; not just in a social manner but from her own being.

DOGO CAME DOWN FROM HIS SEAT, MADE OBEISANCE IN THE MANNER OF A WOMAN...

That is what has to be understood: IN THE MANNER OF A WOMAN. Humble, loving, simple... there is nothing deeper than this grace. He has answered, but seeing that the monk has not understood, he says, "You have come from so far and I have no answer for you."

Again, the great compassion of a master -- rather than telling the questioner "Don't ask stupid questions," he accepts his own ignorance. He says, "I don't have any answer," although he has given the answer. But he has given it in existential terms. That was the greatness of Dogo.

Maneesha has asked:
BELOVED OSHO,
DID YOU CALL THE BAMBOOS, "POOR BAMBOOS" LAST NIGHT? AREN'T THEY THE LUCKIEST BAMBOOS ALIVE? -- LISTENING TO ONE WHO SPEAKS THEIR LANGUAGE AND KNOWING THAT OUR SILENCE DEEPENS WITH THEIR EVERY MOVEMENT?

Maneesha, amongst these bamboos, there are a few poor intellectuals, Ph.D.'s, D.Litt.'s -- I was referring

to these poor people. Otherwise... now see: even the intellectuals are silent. Certainly these bamboos are the luckiest in the world at this moment. Just the way you are the luckiest people in the world.

But a few intellectuals cannot resist. Even though they see so many silent people, they go on making statements. A few are journalists, a few are politicians. But the remaining ones are absolutely silent with you. Now do you see? Even the D.Litt.'s are keeping their mouths shut. But that does not mean that they are silent. Once you are silent, they will start chattering.

An intellectual is incurable. He may be a bamboo ... it does not matter in what form the consciousness in life has appeared.

I had to call those bamboos poor, Maneesha, because according to me the poorest people in the world are the intellectuals, politicians, journalists, people who have nothing but power and money. These are the poorest ones because they are missing a tremendous opportunity of rejoicing in their own being and having a dance because they have found their authentic space.

Before we go into our meditation a few laughs will help you. Laughter is a tremendously helpful method to shake off all dust that everybody gathers without his knowing.

After many years of service, Father O'Reilly realizes that his assistant Patrick MacDilly is stealing from the donation box. So the next Sunday, after hearing MacDilly's confession, Father O'Reilly says, "Patrick, besides the sins you have already confessed, don't you have anything else to add?"
There is no reply.

"Okay, Patrick," continues Father O'Reilly, "I will ask you straight: who is stealing from the donation box?"
There is silence.
Father O'Reilly tries again and still he is met with silence.

So then he comes out of the confession box and says to MacDilly, "Hey, I asked you a question."
"Funny," says MacDilly, "I did not hear anything."

"Okay," says the priest impatiently. "We will change places. I will kneel there and you sit in my place and we will check this thing out."

So MacDilly sits down and asks, "Who is screwing the young priest who just arrived?"
"Funny," says O'Reilly jumping up. "You are right, I cannot hear either."

Paddy and Sean are driving home to Dublin from an Irish wine-tasting festival and have tasted a little too much.
"Paddy, are we near the city yet?" asks Sean.
"Yes," says Paddy, "we must be. We are knocking down more people."
"Drive slower then," cries Sean.
"What do you mean, drive slower?" says Paddy. "*You* are driving!"

Archibald, the budding young artist, gets up from the couch where he has been making love to his model and starts dressing.
"I will bet you do that to all your models," says the girl breathlessly.
"No," replies Archie, "you are the first."
"Really?" asks the girl. "And how many models have you had?"
"Just four," replies Archie, "a lemon, a potato, a banana and you."

The ship is sinking fast and the captain calls the last three members of his crew to the bridge.

"Men," says the captain, "this thing about the captain going down with his ship is all rubbish. There is a three-man life raft here and I am going to be on it. So that means one of you will have to stay behind. To see who will come with me, I will ask you each a question. Whoever cannot answer will remain behind, okay?
"Here is the first question: What unsinkable ship hit an iceberg and sank?"
"The Titanic, Sir," answers the first man.
"Right," says the captain.
"How many people drowned?"
"One thousand five hundred and two, Sir," replies the second sailor.
"Right," says the captain calmly.

He turns to the third man. "And now the third question," he says, "what were their names?"

Now, Nivedano, give the first drumbeat and everybody goes into gibberish.

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Everybody goes into absolute silence.
No movement, either of mind or body.
Just gather your whole energy in the deepest innermost being.

This.
This.
A thousand times This.
The very essence of Zen...
This!

Nivedano...

(Drumbeat)

And everybody relax as if you are dead.

Nivedano...

(Drumbeat)

Come back to life.
Really come back to life.
A few may be still dead.

Nivedano...

(Drumbeat)

Fresh, in this very moment, you are the most precious.

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #8
Chapter title: Dancing madly from eternity to eternity

3 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONE NIGHT ISAN REIYU WAS IN ATTENDANCE ON HYAKUJO, SITTING TILL LATE IN THE QUIETNESS OF THE MOUNTAIN TEMPLE.
"WHO ARE YOU?" HYAKUJO ASKED.
"REIYU," REPLIED ISAN.
"RAKE IN THE FIREPLACE," SAID HYAKUJO.
ISAN DID AS HE WAS TOLD AND SAID, "I FIND NO EMBERS LEFT."
HYAKUJO TOOK UP THE TONGS AND, RAKING DEEP DOWN, BROUGHT UP A TINY BURNING EMBER, WHICH HE SHOWED TO ISAN, AND SAID, "JUST THIS, YOU SEE!"
ISAN WAS SUDDENLY ENLIGHTENED. HE MADE DEEP BOWS AND PRESENTED HIS VIEWS TO HYAKUJO, WHO SAID:
"YOU HAVE REACHED A CROSSROADS ON THE JOURNEY. IT IS SAID IN THE SUTRA, `IF YOU WANT TO SEE BUDDHA NATURE, YOU SHOULD OBSERVE TIME AND CAUSATION.'"
WHEN THE TIME COMES YOU WILL REALIZE IT, JUST LIKE REMEMBERING SOMETHING YOU HAVE FORGOTTEN. IT IS NOT OBTAINED FROM OTHERS.
THEREFORE, WHEN YOU ARE ENLIGHTENED IT IS JUST LIKE WHEN YOU WERE NOT ENLIGHTENED -- NO MIND, NO DHARMA.
IF ONLY YOU HAVE NO DELUSION, AND NO DISCRIMINATION BETWEEN THE BUDDHA AND THE UNENLIGHTENED, YOUR ORIGINAL NATURE MANIFESTS ITSELF.
NOW YOU HAVE ATTAINED IT. MINDFULLY CULTIVATE IT.

Maneesha, Zen is your very heart. It is not an achievement, you already have it. It is only a recognition.

This small anecdote is tremendously important compared to great religious scriptures, which say so much without saying anything. These small anecdotes say so much without even using a word. Their language is of existence, it is neither Hebrew, nor Arabic, nor Sanskrit. The bamboos understand it as much as you, it is the very language of being alive. Only dead people are deaf, and vice versa is also true: those who are deaf are dead.

ONE NIGHT ISAN REIYU WAS IN ATTENDANCE ON HYAKUJO, SITTING TILL LATE IN THE QUIETNESS OF THE MOUNTAIN TEMPLE.
You can feel the situation in which Isan was sitting, close to Hyakujo.

"WHO ARE YOU?" HYAKUJO ASKED.

Not that he is asking his name, he knows it. Isan has been one of his longstanding disciples. He is not asking anything concerning his personality, he knows every layer of it. He is asking directly, "Who is there inside, within all these clothes, the body, the bones, the mind, the thoughts; who is there at the very innermost core?"

"WHO ARE YOU?" HYAKUJO ASKED.
"REIYU," REPLIED ISAN.
"RAKE IN THE FIREPLACE," SAID HYAKUJO.
ISAN DID AS HE WAS TOLD AND SAID,
"I FIND NO EMBERS LEFT."
HYAKUJO TOOK UP THE TONGS AND, RAKING DEEP DOWN, BROUGHT UP A TINY BURNING EMBER, WHICH HE SHOWED TO ISAN, AND SAID, "JUST THIS, YOU SEE!"

I want to say to you also: Just this! Do you see? -- the silence, the joy, the chitchatting of the bamboos? Do you see the flame of your being?

ISAN WAS SUDDENLY ENLIGHTENED. HE MADE DEEP BOWS AND PRESENTED HIS VIEWS TO HYAKUJO, WHO SAID: "YOU HAVE REACHED A CROSSROADS ON THE JOURNEY. IT IS SAID IN THE SUTRA, `IF YOU WANT TO SEE BUDDHA NATURE, YOU SHOULD OBSERVE TIME AND CAUSATION.'" WHEN THE TIME COMES YOU WILL REALIZE IT, JUST LIKE REMEMBERING SOMETHING YOU HAVE FORGOTTEN...

This is immensely significant -- to understand that you are not lost, you have just forgotten who you are. And the most laughable thing is you are asking others, "Who am I?" Whatever you know about yourself is not you. The knower within you is beyond the reach of your mind, you cannot think about it. You can simply be it. And the sutra coming from Gautam Buddha says, "It is a remembering."

You must all have felt once in a while... in all the languages of the world the expression exists that, "It is just on the tip of my tongue," a name -- you can even see the face, you know that you know the name, it is just on the tip of your tongue, but it is not coming out. And the harder you try, the narrower becomes the space from which the forgotten can become again a recognition.

A point comes when you drop it. One can only go so far, you cannot drive yourself absolutely mad; you just go out for a morning walk, or start digging in your garden and suddenly out of nowhere, the name is remembered. You had never forgotten it.

Then what was the mechanism that was preventing it from coming to the surface? That mechanism is the whole psychology of the buddhas. The more your mind is full of thoughts, tensions, worries, the further away you are from yourself; the moment the mind is silent you are suddenly centered in your very being.

And there is no other greater ecstasy, no other greater blissfulness, than to know who you are. To know the inner space is to know all. It is unlimited silence but not dead, it is alive with songs of its own, with dances of its own.

Of course they belong to a totally different stratum.

You see Gautam Buddha sitting in the lotus posture; that is from the outside, a photograph. I see him from inside, he is not sitting in the lotus posture, he is dancing madly. From eternity to eternity his dance goes on and on becoming more and more juicy. More and more flowers start opening in the innermost being -- even the silence is fragrant.

It is not something special. Hyakujo is pointing out to his disciple that it is the most natural, simple experience: just don't ask to be special and it is yours, just don't go on a journey of power and it is yours, just don't even seek it and you have found it. It is your very nature; even if you try to drop it somewhere, throw it somewhere, it is not possible.

There is no way not to be a buddha. Yes, there is a little difference, not worth even calling a difference: a few buddhas are asleep, a few buddhas are awake. Those who are awake were asleep before, those who are asleep now will -- in their own time of ripening, blossoming -- become buddhas. The difference is not there at all.

A tremendous statement. The sutra of Gautam Buddha says, "IT IS NOT OBTAINED FROM OTHERS. THEREFORE, WHEN YOU ARE ENLIGHTENED IT IS JUST LIKE WHEN YOU WERE NOT ENLIGHTENED."

Please see the beauty of it and the depth of it.

"NO MIND, NO DHARMA... AND NO DISCRIMINATION BETWEEN THE BUDDHA AND THE UNENLIGHTENED. YOUR ORIGINAL NATURE MANIFESTS ITSELF. NOW YOU HAVE ATTAINED IT. MINDFULLY CULTIVATE IT."

Even if you have attained the inside, you will have to remember it again and again, just because of your old habits of judgment that somebody is enlightened and somebody else is not enlightened.

A thousand and one times I have been asked, "What are the qualities of a buddha?"

I am not an old, traditional Zen master, otherwise anybody who asks, "What is a buddha?" deserves a good hit on the head so he becomes awake.

The Zen master Niskriya unfortunately is not here. He is the first German Zen master. And you know a Japanese hit is one thing but a German hit is bound to make you awakened! He has gone to Germany, just to make arrangements to come back here again, to help the sleeping ones.

He is the reincarnation of Sekito, the stonehead. When he comes back I am going to ask him, "Would you like to change your name to your original name Sekito, the stonehead?" Just before leaving yesterday,

he was hiding his head in a China cap. But hiding a stone head does not make much sense. He still had his staff.

This staff came into being in Zen tradition as a symbol that this is the only difference between the awakened and the not awakened. Hit hard and everybody is going to wake up. If you cannot wake up here, where even the drums of Nivedano are becoming enlightened, then it is very unfortunate.

A footnote:

HYAKUJO IS ALSO KNOWN AS PAI-CHANG. HE BECAME ENLIGHTENED WHEN STUDYING UNDER BASO TOGETHER WITH NANSEN.
BASO SAID OF HIM, "ZEN IS WITH HYAKUJO."
Baso's declaration is more than one can expect.

IT IS SAID THAT HE WAS CLEVER AND GENTLE AND HE HAD NOTHING OSTENTATIOUS ABOUT HIM. HE WAS INVITED TO THE GREAT TEMPLE AT MOUNT HYAKUJO, FROM WHICH HE TOOK HIS NAME. MANY DISCIPLES GATHERED AROUND HIM, AMONG THEM ONE SUCH AS OBAKU, ALSO KNOWN AS HUANG-PO -- AND ISAN.

Maneesha is asking:
BELOVED OSHO,
WHEN ONE TALKS TO SOMEONE IT IS WITH THE ASSUMPTION THAT THE OTHER PERSON CAN HEAR. ONE WOULD NOT SPEAK TO A DEAF PERSON. BUT YOU ARE ONLY TALKING TO US UNTIL WE BEGIN TO HEAR YOU. AREN'T YOU?

Maneesha, it is the unfortunate destiny of every master to speak to those who cannot hear. To show this symbolically, Bodhidharma, the most famous name in the world of Zen, remained speaking for nine years facing the wall. The audience used to sit behind him, not in front of him. In front of him was just a wall. For nine years he was again and again asked, "What kind of man are you? We have heard many masters, many teachers, many preachers; they always face their audience."

With tears in his eyes Bodhidharma said, "It makes no difference. On both sides the walls are deaf. At least this wall does not disappoint me -- I know it is a wall, so there is no question of disappointment; but if I turn towards you and find you just like a wall it will be very much disappointing. I will wait for those who are open like doors and not closed like walls."

His first disciple stood behind him for twelve hours, deep in the snow. Without saying a single word he cut off his hand, threw it before Bodhidharma and said, "If you don't turn towards me, I am going to cut off my head!"
Bodhidharma said, "Wait! You have done enough."

This one-handed man became his first disciple. It is obvious that his desire to know was keener even than to live, that his inquiry was an intense fire in which he was ready to burn himself. But that's why I say again and again: those were beautiful days, they were golden moments when such people as Bodhidharma existed. And he was not alone -- hundreds of Bodhidharmas have existed, but slowly, slowly they have disappeared. Even in the Buddhist countries where these phenomenal beings appeared, Zen is now only an academic study.

I want it to be declared to the world that this is the only place where Zen is not an academic study. We are trying to live it, we are trying to our utmost, to bring a great experience back to life.

Maneesha's second question is:
BELOVED OSHO,
I REMEMBER YOU SPEAKING SOME TIME AGO ABOUT ZEN IN COMPARISON WITH J. KRISHNAMURTI AND GURDJIEFF'S WORK, SAYING -- IF I UNDERSTOOD CORRECTLY -- THAT WHERE J. KRISHNAMURTI AND GURDJIEFF WORKED WITH THE ACTIVE MIND, ZEN WORKED WITH THE INACTIVE MIND. YOUR WORK, I HEARD YOU SAY, WAS TO HELP US TO GO BEYOND BOTH ACTIVE AND INACTIVE MINDS, TO FIND THE TRANSCENDENTAL, THAT IS: CONSCIOUSNESS.

Maneesha, you have heard me rightly. Mind has two sides -- it can be active, it can be inactive. But even in its inactivity it is there; inactivity is the mind's backyard. To be truly conscious, to be authentically a

buddha one has to go beyond both, the active and the inactive.

She has also asked:
WHEN WE DO GIBBERISH, FOLLOWED BY SILENCE, ARE WE EXPERIENCING THE ACTIVE, THEN THE INACTIVE MIND? AND IS IT POSSIBLE THAT WE CAN EXPERIENCE THE TRANSCENDENTAL DURING THE LET-GO? CAN ONE HAVE MOMENTS OF CONSCIOUSNESS BEFORE BEING TOTALLY AND IRREVOCABLY CONSCIOUS?

The whole method is managed in the same way you are describing it.
Gibberish is to get rid of the active mind, silence to get rid of the inactive mind and let-go is to enter into the transcendental.

And don't think that it is something special, that only special people can do it. You are doing it! -- you just have to recognize it. You have to realize the fact of your dignity.

The whole society has destroyed you, spoiled you, undermined you, repressed every possibility of your reaching to yourself. And the whole world is against me, because I am doing exactly the opposite: I am trying to bring the individual back into the world, and the world has killed the individual completely.

Just today, I have received an invitation from a small commune of friends in New Zealand. They have a beautiful place; they have sent pictures of a river surrounded by an ancient forest, high rising mountains. You can see the whole range of mountains covered with snow. And they wanted me to come and have my commune there. They are ready to make available as much land as possible, but they don't understand that their government will not allow a dangerous man like me in their country. They should first ask their government before they invite me.

The politician is the enemy of man. The politician represents the past, the dead, all the graveyards; and my work is to bring even those who have been long dead out of their graves. They try hard not to come out, but I have my own means -- I tell them "Gibberish, do gibberish, if you cannot do anything else! At least that will prove that you can breathe and then we can go on from there."

And remember, when I am talking about graves, I am talking about you.

Before we go into these three stages... Remember, if you are doing something, do it totally; otherwise there is no point in doing it! I will prepare the ground with some laughter -- that is always cleansing, strengthening, it makes you aware that if you can laugh you are not dead.
Fanny goes to her dentist and complains about a toothache.
"Is it *very* painful?" asks Doctor Floss, adjusting the chair.
"Yes, it is," replies Fanny.

"All right, Miss Pringle," says Floss, turning to his assistant, "you can can leave us now."

Miss Pringle goes out quietly, and the dentist and his patient are left alone.

"Darling!" says Floss, embracing his patient, "we can't go on meeting like this!"
"But why not?" wails Fanny.
"Because," says Floss, "you have only got one tooth left!"

Fergus Cratchit, the seventy-year-old Scotsman, hobbles into his favorite pub to shoot the breeze with his friends.

Fergus has recently married a nineteen-year-old girl, and several of the men at the bar buy him drinks and ask him to tell about his wedding night.

"My youngest son, Kenneth, lifted me onto the bed where my lovely bride was waiting for me," recounts Fergus. "And the next morning, my three older sons carried me off the bed."

The men gathered at the bar scratching their heads, and then asked Fergus why it needed three sons to take him off when he needed only one son to put him on.
"It is obvious," replies Fergus, proudly. "I fought them!"

Now, be ready... Nivedano, the first...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Absolute silence, close your eyes, no movement of body or mind.
Just be at the very being.

This.
This.
This is the very essence of Zen.
Just rejoice in it!

Nivedano, the second...

(Drumbeat)

Everybody dies completely.
Even if the dead go on breathing, don't be worried -- you be dead!

This will give you a taste of the transcendental.

Nivedano...

(Drumbeat)

Everybody comes back to life.
Really!
It is no laughing matter -- you are still dead.

Nivedano... a good beat...

(Drumbeat)

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #9
Chapter title: A jungle of flames

4 June 1988 pm in Gautam the Buddha Auditorium

Archive code:	8806045
ShortTitle:	THIS09
Audio:	Yes
Video:	Yes
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BELOVED OSHO,
BEFORE HE HAD REALIZED HIS OWN ENLIGHTENMENT, TOKUSAN PLANNED TO VISIT THE FAMOUS ZEN MASTER, SOSHIN, WHO LIVED ON A MOUNTAIN IN RYOTAN. WHEN HE ARRIVED AT THE FOOT OF THE MOUNTAIN, TOKUSAN FOUND A TEA HOUSE BY THE ROADSIDE, AND THOUGHT THAT HE MIGHT HAVE A SNACK BEFORE CLIMBING THE MOUNTAIN.
HE ORDERED IT FROM AN OLD WOMAN AT THE TEA HOUSE. "SNACK" IN THE CHINESE LANGUAGE IS TENJIN -- WHICH MEANS LITERALLY "TO LIGHT UP THE MIND."
THE OLD WOMAN ASKED TOKUSAN, "WHAT DO YOU HAVE IN THE BOX ON YOUR SHOULDERS?"
"I HAVE A MOST VALUABLE SUTRA CALLED THE DIAMOND SUTRA IN IT," TOKUSAN SAID.
"IS THAT SO!" SHE SAID. "THEN I HAVE A QUESTION TO ASK YOU. IF YOU CAN ANSWER MY QUESTION, I WILL PROVIDE YOU WITH A SNACK. IF, HOWEVER, YOU SHOULD FAIL TO GIVE ME A SATISFACTORY ANSWER, I AM SORRY, BUT YOU WILL HAVE TO GO WITHOUT A SNACK."
TOKUSAN WAS A PROUD AND CONFIDENT SCHOLAR. HE REPLIED, "ALL RIGHT. YOU MAY ASK ME ANY QUESTION."
AT THIS THE WOMAN SAID, "IN THE DIAMOND SUTRA IT IS WRITTEN THAT PAST MIND IS UNATTAINABLE; PRESENT MIND IS UNATTAINABLE; AND FUTURE MIND IS UNATTAINABLE." THE OLD WOMAN CONTINUED, "YOU SAY YOU ARE GOING TO LIGHT UP YOUR MIND. WHICH MIND, NOW, ARE YOU GOING TO LIGHT UP?"
TOKUSAN WAS NOT ABLE TO ANSWER THE OLD WOMAN'S QUESTION. HE HAD TO ADMIT HIS INABILITY TO GIVE THE ANSWER, AND AT THE SUGGESTION OF THE OLD WOMAN OF THE TEA HOUSE, HE WAS DETERMINED TO STUDY ZEN UNDER MASTER RYOTAN.
SOME TIME LATER MASTER RYOTAN AND TOKUSAN WERE SPENDING THE EVENING TOGETHER. RYOTAN SAID, "IT IS GETTING DARK. YOU HAD BETTER RETURN TO YOUR PLACE."
TOKUSAN SAID, "GOOD NIGHT" TO THE MASTER, AND STEPPED OUTSIDE. A FEW MOMENTS LATER, HE RETURNED TO THE MASTER SAYING, "IT IS SO DARK OUTSIDE!"
THE MASTER LIT A CANDLE TO GIVE TO TOKUSAN, BUT JUST AS TOKUSAN HELD OUT HIS HAND AND WAS ABOUT TO GET HOLD OF THE CANDLE, RYOTAN VEHEMENTLY BLEW OUT THE FLAME.
AT THIS VERY MOMENT TOKUSAN WAS AWAKENED AND MADE A BOW TO THE MASTER.

Zen is existence, not even existential. It has to be understood because in the contemporary world only one new philosophy has come into existence and that is existentialism. Jean-Paul Sartre, Jaspers, Soeren Kierkegaard, Martin Heidegger and many other great scholars and intellectuals of the modern world preach existentialism. Zen is not existentialism. It has nothing to do with any `ism' at all.

Every `ism' is a mind game. Existence is not a mind game. In fact, to enter into your own existence, you will have to leave your mind behind.

Maneesha, this is one of the most beautiful stories.

BEFORE HE HAD REALIZED HIS OWN ENLIGHTENMENT, TOKUSAN PLANNED TO VISIT THE FAMOUS ZEN MASTER, SOSHIN, WHO LIVED ON A MOUNTAIN IN RYOTAN.
WHEN HE ARRIVED AT THE FOOT OF THE MOUNTAIN, TOKUSAN FOUND A TEA HOUSE BY THE ROADSIDE, AND THOUGHT THAT HE MIGHT HAVE A SNACK BEFORE CLIMBING THE MOUNTAIN. HE ORDERED IT FROM AN OLD WOMAN AT THE TEA HOUSE. "SNACK" IN THE CHINESE LANGUAGE IS TENJIN -- WHICH MEANS LITERALLY "TO LIGHT UP THE MIND."
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There are many important things to be noted as deeply in you as possible. One is that light does not come from outside. Nobody can give it to you. Ryotan was very kind to make it clear by blowing out the candle.

Outside is darkness and inside -- where light is -- you are not. The only way to have light is to enter into your innermost being. Hence it is called enlightenment.

You have become the candle
which nobody can blow out.
You have found the fire
that is eternal,
the very flame of existence.

You are all flames. It is just a question of seeing within yourselves. And the whole Buddha Hall is full of flames. Just a jungle of flames. Otherwise, outside is darkness.

This prompts me to make a marginal note: the West has been searching for the light outside, where it is not. The East has been searching the light inside, where it is. But unfortunately, even the East has fallen into the hands of the West. Its whole educational system, its whole mind is no longer of the East.

Now in the world, there exists only the Western mind: looking outside. It does not matter where you are; it is not a question of geography, it is a question of spirituality. Are you looking in? Then you are at the very source of light. And other than that no light can help you to dispel the darkness that is surrounding you.

Ryotan, without saying a word, made his statement and it was understood by Tokusan immediately. The blowing out of the flame was enough for Tokusan to understand that you can have light only of your own, nobody can hand it over to you. Either you have it or you don't have it. But nobody can do anything about it -- only give hints.

This story is also important just to understand that an ordinary old woman has as much inner light as the greatest master that may have ever lived.

An old woman running a tea house at the foothills defeats the great scholar. Tokusan's speciality was THE DIAMOND SUTRA. The old woman asked exactly what THE DIAMOND SUTRA is based upon. THE DIAMOND SUTRA says, "There is no mind. Neither past, nor present, nor future." Mind is only a dream in a sleeping consciousness. Wake up and the mind disappears.

The old woman, an ordinary, anonymous woman, put the scholar to a great task. She said, "You say you are going to light up your mind" -- because a `snack' in Chinese also means lighting up your mind.

The woman, apparently ordinary, must have been extraordinary. She is asking, "Which mind? Past? It is no longer there. Future? It is not yet. And if past and future disappear, how can you have the bridge, the present?" Both the banks have disappeared, do you think the bridge can remain? With the past and future being both absent, it becomes absolutely clear: there is no present mind either.

You are, but you are not the mind.

Tokusan was not able to answer, although he was a great, proud scholar. As far as existence is concerned your intellectuality, your scholarship have nothing to do with it. It can only make you proud, and to be proud is to lose contact with yourself. To be proud means to be an ego. And you are just a silence. Why pollute it, why not leave it spacious, in tune with existence?

Because he could not answer the old woman, he missed his snack. And the old woman said, "Rather than giving the snack you asked for, I advise you to go to the Zen master Ryotan and study with him. Don't carry this DIAMOND SUTRA on your back unnecessarily. You don't understand it."

The intellectual is most prone not to understand. His intellectuality prevents him because it gives him a sense as if he knows. But `as if' is not the point. You have to experience, not as if, but this!

And he understood this when master Ryotan blew out the flame. A sudden transformation. At this moment, Tokusan was awakened and made a bow to the master.

Maneesha has asked:
BELOVED OSHO,
THE COMMENTARIES IN BOOKS ON ZEN ARE SO DRY AND SCHOLARLY. ALL THAT THEY DO IS TO DISSECT EACH ANECDOTE, GIVING THE TRADITIONAL INTERPRETATIONS OF EVERY PHRASE. BUT YOU BRING AN ANCIENT UNDERSTANDING OF LIFE RIGHT INTO OUR LIVES, HERE AND NOW, SO THAT ONE ALMOST EXPECTS TO FIND SEPPO SIPPING TEA IN "ZORBA THE BUDDHA" RESTAURANT, OR JOSHU BROWSING IN THE BOOKSHOP.

Maneesha, you are absolutely right. Here, other than a buddha is not allowed. Listen to the bamboos. They are giving their support to my statement. Listen to your hearts and you will find all the buddhas together, silently dancing without making any noise.

Before you enter into your living flame, the bamboos are asking for some laughter. They cannot laugh, but they can hear. They can give commentaries. This series is dedicated to these bamboos.

Two middle-aged ladies live together in a big house, with only a female cat for company. They are both convinced that awful things will happen to them if they get near to a male. And they even keep the cat indoors for the same reason.

But finally, one of them gets married and goes away on her honeymoon. A few days later, the other lady receives a post card from her friend. All it says is, "Let the cat out!"

Little Ernie is walking downstairs behind his grandfather one morning. "Grandad," he says, "are you still growing?"
"Why do you ask, kid?" inquires his grandad.
"Well," replies Ernie, "the top of your head is coming through your hair!"

Doctor Floss, the dentist, has his office on the fiftieth floor of a huge office building.

One morning he and his assistant, Miss Pringle, are busy pulling a man's tooth, when a sharp cry from outside causes them to look up. They rush to the window just in time to see a good friend of theirs go hurtling past.

A couple of moments later, someone bursts into the office, shouting, "Hey, did you hear about Rufus Ramsbottom? He just jumped off the roof and fell sixty stories. He is lying down there in the street now, and he looks pretty bad!"

"That's funny," says Floss, "we saw him go by just a minute ago and he looked fine."

At a special dinner and dance at the Shalom Retirement Home in Miami, Rubin, aged eighty-two and Florrie, aged seventy-six, meet and fall in love.

They discuss their situation and decide that they can live better on two social security checks, so they get married.

On their wedding night, they go to bed and consummate their marriage in three hours of energetic lovemaking.

As Florrie lays back in bed afterwards, she notices that Rubin is not moving. On closer inspection, she realizes that he is dead.

At the funeral, Florrie is standing with her friend, Ruthie, who has come along to comfort her.
"I am so sorry," says Ruthie. "What happened?"
"Nothing much," sniffs Florrie, "he came and he went."

Now, it is enough laughter for the moment.

The first drum and you start throwing out as much rubbish as possible, with gibberish and gestures. It is a cleansing, a preparation for silence.
Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Become silent.
Gather yourself inwards.
Just be.
No movement.
    This.
    This.
A thousand times This!

This is the very essence of your being.
No time, no mind, just a pure being.

Nivedano...

(Drumbeat)

Now relax.
Fall dead totally.
Even if the body goes on breathing, don't bother.
First you have to be dead to be reborn.
The master is your death and your rebirth, both.
Please, die!

Nivedano...

(Drumbeat)

Everybody comes back to life.
To full life, to be a flame.
A few may be cowards and are still dead.
Give another drumbeat for them.

(Drumbeat)

No, not enough!

(Drumbeat)

(Drumbeat)

(Drumbeat)

Okay, Maneesha?
Yes, Osho.

Chapter #10
Chapter title: Nothing is so daring as zen

5 June 1988 pm in Gautam the Buddha Auditorium

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Length:	62 mins

BELOVED OSHO,
KYOGEN WAS A SCHOLAR OF GREAT LEARNING, AND FOR SOME TIME, THIS STOOD IN THE WAY OF HIS ENLIGHTENMENT.
ONE DAY, ISAN ASKED KYOGEN, "WHEN YOU WERE WITH OUR TEACHER, HYAKUJO, YOU WERE CLEVER ENOUGH TO GIVE TEN ANSWERS TO A SINGLE QUESTION, AND HUNDREDS OF ANSWERS TO TEN QUESTIONS.
"TELL ME THIS: WHAT IS YOUR REAL SELF -- THE SELF THAT EXISTED BEFORE YOU CAME OUT OF YOUR MOTHER'S WOMB, BEFORE YOU KNEW EAST FROM WEST?"
AT THIS QUESTION, KYOGEN WAS STUPEFIED AND DID NOT KNOW WHAT TO SAY. HE RACKED HIS BRAINS AND OFFERED ALL SORTS OF ANSWERS, BUT ISAN BRUSHED THEM ASIDE.
AT LAST KYOGEN SAID, "I BEG YOU, PLEASE EXPLAIN IT TO ME."
ISAN REPLIED, "WHAT I SAY BELONGS TO MY OWN UNDERSTANDING. HOW CAN THAT BENEFIT YOUR MIND'S EYE?"
KYOGEN WENT THROUGH ALL HIS BOOKS AND THE NOTES HE HAD MADE ON AUTHORITIES OF EVERY SCHOOL, BUT COULD FIND NO WORDS TO USE AS AN ANSWER TO ISAN'S QUESTION.
SIGHING TO HIMSELF, HE SAID, "YOU CANNOT FILL AN EMPTY STOMACH WITH PAINTINGS OF RICE CAKES." HE THEN BURNED ALL HIS BOOKS AND PAPERS, SAYING, "I WILL GIVE UP THE STUDY OF BUDDHISM. I WILL REMAIN A RICE-GRUEL MONK FOR THE REST OF MY LIFE AND AVOID TORTURING MY MIND."
SADLY HE LEFT ISAN, AND TOOK ON THE SELF-APPOINTED JOB OF GRAVE-KEEPER.
ONE DAY, WHEN HE WAS SWEEPING THE GROUND, A STONE STRUCK A BAMBOO.
KYOGEN STOOD SPEECHLESS, FORGETTING HIMSELF FOR A WHILE.
THEN, SUDDENLY, BURSTING INTO LOUD LAUGHTER, HE BECAME ENLIGHTENED.
RETURNING TO HIS HUT, KYOGEN PERFORMED THE CEREMONY OF PURIFICATION, OFFERED INCENSE, PAID HOMAGE TO HIS TEACHER, ISAN, AND WITH THE DEEPEST SENSE OF GRATITUDE SAID, "GREAT MASTER, THANK YOU! YOUR KINDNESS TO ME IS GREATER EVEN THEN THAT OF MY PARENTS. IF YOU HAD EXPLAINED THE PROFOUND CAUSE TO ME WHEN I BEGGED YOU TO GIVE ME AN ANSWER, I SHOULD NEVER HAVE REACHED WHERE I STAND TODAY." KYOGEN'S VERSE ON THIS OCCASION RUNS:
ONE STROKE AND ALL IS GONE,
NO NEED OF STRATAGEM OR CURE;
EACH AND EVERY ACTION
MANIFESTS THE ANCIENT WAY.
MY SPIRIT IS NEVER DOWNCAST,
I LEAVE NO TRACKS BEHIND ME,
ENLIGHTENMENT IS BEYOND SPEECH,
BEYOND GESTURE;
THOSE WHO ARE EMANCIPATED
CALL IT THE UNSURPASSED.

The search called Zen is not for anything other than your own self. It is not a study, hence no scholarship can do any justice to it. It is a very simple experience -- great learning can be only a wall and not a bridge to it.

Learning is not needed, what is needed is innocence, and a learned man is never innocent; he knows too much, he knows more than he knows. And he is too proud of all the words, borrowed, that he has accumulated and goes on accumulating.

Zen is freedom from the word, freedom from all the advice and all the wisdom of centuries. It simply

brings you back to yourself. It does not allow you to move even a little.

The needle of your consciousness should point to THIS! Then anything can be a cause of awakening.

This anecdote is simply stating the fact that even a stone striking the bamboos can be the cause of enlightenment. Nothing in the whole history of religion has been so daring as Zen, so rebellious and so existential.

Just listen to the anecdote -- not as if you are listening to a story or a fiction. These are facts, people have lived them and if you can understand, the same door is open to you as it was open to Kyogen.

KYOGEN WAS A SCHOLAR OF GREAT LEARNING, AND FOR SOME TIME, THIS STOOD IN THE WAY OF HIS ENLIGHTENMENT.

Every religion respects scholarship, learning, knowledge, scripture. Zen is alone and unique in its approach. It wants you to burn all the burden of scriptures, to burn all the knowledge that you have borrowed so that you can come to your simple consciousness, unscratched, nothing written on it -- just a pure silence, a sky without any frontiers.

Kyogen was a great scholar; although he was searching for truth, scholarship is not the way to find it. His very learning was functioning as a barrier to relax into himself. He was clinging to words, scriptures, sutras, past buddhas. It is a hilarious situation, because the buddha is within and people are keeping stone statues in their temples. The essential experience is within and people are reciting sutras of others. It is the most hilarious situation.

ONE DAY, ISAN ASKED KYOGEN, "WHEN YOU WERE WITH OUR TEACHER, HYAKUJO, YOU WERE CLEVER ENOUGH TO GIVE TEN ANSWERS TO A SINGLE QUESTION, AND HUNDREDS OF ANSWERS TO TEN QUESTIONS.
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AT LAST KYOGEN SAID, "I BEG YOU, PLEASE EXPLAIN IT TO ME."

ISAN REPLIED "WHAT I SAY BELONGS TO MY OWN UNDERSTANDING. HOW CAN THAT BENEFIT your MIND'S EYE? -- your consciousness? What I know is so deep within me, and it is not a commodity that can be given to you. You will have to find it on your own within yourself."

KYOGEN WENT THROUGH ALL HIS BOOKS AND THE NOTES HE HAD MADE ON AUTHORITIES OF EVERY SCHOOL, BUT COULD FIND NO WORDS TO USE AS AN ANSWER TO ISAN'S QUESTION.

Kyogen must have been a very honest and sincere inquirer, otherwise thousands of books are available with all kinds of answers. But there is not a single book in the world which can give you the answer that breathes, that has a heart, that can laugh, that can dance. That answer is not going to be from any source other than your own.

Kyogen tried all the great scriptures, and notes he had taken while listening to great masters like Hyakujo, but he could not find the answer to the question Isan had raised: "Who are you? What is inside you? What is your center of being? What is the flame that keeps you alive?"

Isan was questioning the very life source. Of course you cannot find it in any book, unless you are a stupid scholar. And there are thousands of stupid scholars around the world. The universities are full of them. They are talking about and about: about truth, about love, about being. You ask and they have answers for all your questions.

I was expelled from one college because I insisted to the professor of philosophy, "First you answer whether you know yourself or not! "

He tried all kinds of answers; he was a great scholar, an old man, but I was insistent that "All these answers you are giving are borrowed. What is *your* answer?"

He became so troubled, he threatened the college authorities: "I will leave, retire -- either I can be in this college or this student. He is making me so troubled, I cannot sleep at night. And he is so strange that even early in the morning, at three o'clock, he knocks on my door and asks, `Have you found the answer?'"

Such questions are neither asked nor answered. The principal called me and said, "Why are you torturing that old man?"

I said, "I am torturing nobody. If a man cannot answer the simplest question, then all else that he is

saying is nonsense."

A truth is never borrowed. The moment it is borrowed it becomes untrue. A truth cannot be read in a scripture, a truth has to be lived only in the innermost temple of your being.
Naturally Kyogen could not find the answer.

SIGHING TO HIMSELF, HE SAID, "YOU CANNOT FILL AN EMPTY STOMACH WITH PAINTINGS OF RICE CAKES." HE THEN BURNED ALL HIS BOOKS AND PAPERS, SAYING, "I WILL GIVE UP THE STUDY OF BUDDHISM. I WILL REMAIN A RICE-GRUEL MONK FOR THE REST OF MY LIFE AND AVOID TORTURING MY MIND."
SADLY HE LEFT ISAN, AND TOOK ON THE SELF-APPOINTED JOB OF GRAVE-KEEPER. ONE DAY, WHEN HE WAS SWEEPING THE GROUND, A STONE STRUCK A BAMBOO.
(THE BAMBOOS AROUND BUDDHA HALL START CREAKING MADLY!)

Do you hear the sound? The bamboos are shouting as loudly as they can.

KYOGEN STOOD SPEECHLESS, FORGETTING HIMSELF FOR A WHILE.

And that is the whole secret of Zen. If you can forget yourself even for a split second you have arrived home.

THEN, SUDDENLY, BURSTING INTO LOUD LAUGHTER, HE BECAME ENLIGHTENED.

Laughter is strangely connected with Zen experience. Either people have laughed before they became enlightened, or people have laughed after they had become enlightened; but laughter seems to be something very essential to the experience. Before or after, but it has to be there.

It is not an ordinary laughter, it is a laughter that says, "I am searching for something which I already have!" It is a laughter about oneself. It is not pointing to anybody, to any incident or to any thing. It is simply a recognition that, "I have been stupid in searching, I should rather have been silent and in my silence let the flower blossom."

RETURNING TO HIS HUT, KYOGEN PERFORMED THE CEREMONY OF PURIFICATION, OFFERED INCENSE, PAID HOMAGE TO HIS TEACHER, ISAN, AND WITH THE DEEPEST SENSE OF GRATITUDE SAID, "GREAT MASTER, THANK YOU! YOUR KINDNESS TO ME IS GREATER EVEN THAN THAT OF MY PARENTS."

Parents can only give birth to your body. It is only the master who can trigger a process in you which brings consciousness, awareness, life at its optimum.

"IF YOU HAD EXPLAINED THE PROFOUND CAUSE TO ME WHEN I BEGGED YOU TO GIVE ME AN ANSWER, I SHOULD NEVER HAVE REACHED WHERE I STAND TODAY."

This is a very special standpoint of Zen. The master has not to give you a verbal answer, because the verbal answer will become knowledge, and knowledge is a hindrance. The authentic master will create the situation. It is always perhaps -- perhaps you may be able to hear the bamboos, perhaps not. The master's function is to create a situation in which you can become awake.

It is very indirect work, subtle work. It is not like a Christian preacher, a missionary, a Hindu pundit or a Jewish rabbi talking about scriptures, quoting others.

Zen wants you to remember not to believe in quotes. Let it be your own experience -- never stop before that!

It is because of this that Kyogen is thanking his master Isan for not explaining ... THE PROFOUND CAUSE TO ME WHEN I BEGGED YOU TO GIVE ME AN ANSWER. "If you had given it to me I would have never received it. Because you did not give it -- you simply created a quest in me, `Who is in?' -- I have found it. All gratefulness goes to you."
Kyogen's verse on this occasion runs:

ONE STROKE AND ALL IS GONE,
NO NEED OF STRATAGEM OR CURE;
EACH AND EVERY ACTION MANIFESTS THE ANCIENT WAY.
MY SPIRIT IS NEVER DOWNCAST,
I LEAVE NO TRACKS BEHIND ME,

ENLIGHTENMENT IS BEYOND SPEECH,
BEYOND GESTURE;
THOSE WHO ARE EMANCIPATED
CALL IT THE UNSURPASSED.

Maneesha has asked:
BELOVED OSHO,
IS IT TRUE TO SAY THAT TIMING IS EVERYTHING?

No, it is not true to say that timing is everything, because once you start thinking that timing is everything, you will stop seeking, searching. You will simply wait for the spring to come, you will become absolutely unaware of the fact that for enlightenment no season is right or wrong, no climate is right or wrong. Every moment is right, you just have to catch hold of your own being. But it has been said even by Gautam Buddha that timing is needed.

I want you to know that Gautam Buddha is simply trying to console those who cannot gather courage in this moment. He does not want to discourage them by saying, "You will never become enlightened." He is saying, "You will become enlightened, just wait for the time, for the ripening, for the cause."

But I say unto you, in spite of Gautam Buddha, that no timing is needed, no causation is needed, because you are already enlightened. It is just that you are afraid to declare it, you are just afraid of what people will say... "I am enlightened? People will laugh, they will say, `Look at this fellow, he is enlightened.'"

Every day Neelam brings news to me that somebody is creating trouble, walking naked in the ashram because he thinks he has become enlightened. But just walking naked has nothing to do with enlightenment.

One woman was declaring herself a master and one man declaring his enlightenment -- and both are cuckoos. So I told Neelam, "It is better to put both the cuckoos together." The woman has been declaring herself for almost fifteen years. I said, "Neelam, tell the woman that if she is really a master and enlightened, take care of this fellow. He is very new, needs care." And that fellow is a much bigger cuckoo.

The woman was cured. She said, "I am no more ... he is too much. I take my words back that I am enlightened or I am a master... If this man has to be taken care of, I refuse. I will be simple from now onwards." And for three, four days she has proved simple. The greater cuckoo managed to make the smaller cuckoo silent. Now Neelam was asking me what to do with the remaining cuckoo. I said, "Simply wait, somebody will be coming who is bigger. Give this one into his charge and tell him, `Here is your first disciple.' There is no other way."

And then Anando told the enlightened man that, "You either be silent and stop disturbing other people or you will be given to a greater cuckoo." For at least one and a half days he has been behaving silently, just being afraid, because here there are so many potential cuckoos! I have even told Neelam to make a special office and department where cuckoos meet and discuss their enlightenment.

Enlightenment is not something that you have to shout on the streets, enlightenment is your recognition of your silent inner flame. It will make you saner, not a cuckoo; it will even help create a certain energy field around you which can trigger other people to enlightenment. But you don't have to be a nuisance. You cannot force anybody to enlightenment. You can kill someone, that is not difficult, but even dead he will remain unenlightened. Enlightenment is not something that can be done from outside.

But from the outside, situations can be created, devices can be created in which suddenly you become aware of your own self. The master himself, his presence, is nothing but a situation; those who are thirsty will draw water from the well. But the thirst has to be authentic; otherwise people go on standing by the side of the well, thirsty, and their thirst is either intellectual or just a curiosity to know what this enlightenment is. It has to be a tremendously powerful longing in you, a very life and death question -- then there is no barrier, then there is no timing.

So even though it goes against Gautam Buddha's statement, I will not say that you have to wait for tomorrow. Do it now, this is the time!

Maneesha is asking:

... OR THAT AT LEAST IT IS CRUCIAL IN REGARD TO WHAT HAPPENS BETWEEN MASTER AND DISCIPLE?

No, nothing is crucial. What is crucial when a stone hits the bamboo? -- do you think you are going to become enlightened? People have become enlightened in strange situations, there is no way of saying how. You can repeat the situation, but you will not become enlightened. The situation becomes a repetitive ritual. You have bamboos, you can try -- hit a bamboo!

But it is not a question of the bamboo and the sound of a stone hitting it, it is the stillness that happened. And this stillness is surrounding you. You just have to be aware of its value, you have to be aware that you are always here, no cause, no reason, no timing.

Maneesha is asking:

IS THAT THE REAL REASON WHY YOU WEAR A WATCH?

Now, it is a secret thing, but I will tell you if you promise not to tell anybody!

I wear a watch just to see that I don't pour so much in you that you burst, that I don't make you too much aflame so that you get burned. This watch is simply to keep me aware of when to leave you alone. I create the situation and move out of the way.

Before we enter into our daily meditation, into our Zen... I am using laughter as a preface, a foreword to the coming silence. As laughter recedes into silence... the greater the laughter, the more total the laughter, the greater the silence that will follow behind it.

Nobody in the past has ever used laughter as a device. But I find that only in laughter are you once in a while total. In laughter only, once in a while you forget yourself; just the laughter remains and you are not.

The funeral procession is about to drive into the cemetery on top of the hill, when suddenly, the back door of the hearse swings open.

The coffin rolls slowly out and falls with a crash on the road.

The funeral director leaps out of the car and tries to stop the coffin, but it begins to slide down the hill.

Faster and faster it goes, until it reaches the bottom of the hill, where it hits a lamppost. The lid falls off and the corpse goes flying through the air to land face up on the drugstore counter.

"For God's sake," croaks the corpse, "give me something to stop this coffin...!"

Wilbur Wallace II, a yuppie Wall Street broker, falls in love with a young actress.

He thinks he wants to marry her, but he decides that before proposing, he should get a private investigating agency to check out her background and activities.

"After all," thinks Wilbur to himself, "I have a growing fortune and a Wall Street reputation to protect."

Using a false name to conceal his identity, Wilbur employs Mr. E.T. Pickle from "Pickle and Pepper Private Investigators," and a couple of weeks later, receives a confidential report on the girl.

The report states that she has a flawless reputation, and friends and family of the best nature.

"The only shadow," adds the report, "is that currently she is often seen in the company of a third-rate Wall Street broker."

Yety and Bertha, two middle-aged women from New York, are having a vacation at the Horowitz Hotel in Palm Springs.

They are enjoying a late breakfast together one morning, when Yety asks,

"What are you doing tonight?"

"Oh!" says Bertha, "I have got a date with that Herman Hornstein."

"What?" says Yetty, slopping her coffee, "you are going out with him? He is a sex-maniac! A complete animal! He will get you in his room, throw you on his bed, tear off your dress, and then force you to make love. What are you going to do?"

"Well," replies Bertha, "I guess I will wear an old dress."

Salvatore goes to see his doctor because his wife keeps on having children. Doctor Fig gives him a condom and tells him to follow the instructions and his wife will have no more children.

A month later, Salvatore is back.

"My wife-a is pregnant again!" he explains.
"Did you follow the instructions like I said?" asks Doctor Fig.
"Sure, Doc," says Salvatore, "it say-a: `Stretch-a over the organ before the intercourse.' Well, we no gotta organ, so I stretch-a it over my violin!"

Now, be ready for the real work.
At the first drum you have to start with totality, saying anything that is moving in your mind, all kinds of rubbish -- throw it out.
This is a moment of cleansing. Don't hide anything, because nobody is listening. Everybody is engaged in throwing out his own gibberish. In this moment to remain silent is very dangerous, because all kinds of people are throwing things, and if you listen silently, you will get it! So defeat everybody!

Nivedano, give the first drum...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Everybody falls absolutely silent... close your eyes, no movement.
Just be frozen, gather your energy in.
This is the point.

Nivedano...

(Drumbeat)

Everybody relax... just be dead.
Let the body breathe, but you simply be conscious and utterly relaxed, watching inwards.

A rare moment.

This.
This.
A thousand times This.
The very essence of your being.

Force the needle into this timelessness, deeper and deeper.
Nivedano...

(Drumbeat)

Come back to life, to authentic life.
Just be alive, nobody special, but just be.

A few are still dead -- Nivedano, hit hard!...

(Drumbeat)

Wake up!

Okay, Maneesha?

Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #11
Chapter title: No beginning and no end

6 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
A MONK CAME FROM JOSHU OSHO'S ASSEMBLY TO UKYU, WHO SAID TO HIM, "WHAT DO YOU FIND IN JOSHU'S TEACHING? IS THERE ANYTHING DIFFERENT FROM WHAT YOU FIND HERE?"
THE MONK SAID, "NOTHING DIFFERENT."
UKYU SAID, "IF THERE IS NOTHING DIFFERENT, WHY DON'T YOU GO BACK THERE?" AND HE HIT HIM WITH HIS STICK.
THE MONK SAID, "IF YOUR STICK HAD EYES TO SEE, YOU WOULD NOT STRIKE ME LIKE THAT."
UKYU SAID, "TODAY I HAVE COME ACROSS A MONK," AND HE GAVE HIM THREE MORE BLOWS.
THE MONK WENT OUT. UKYU CALLED AFTER HIM AND SAID, "ONE MAY RECEIVE UNFAIR BLOWS."
THE MONK TURNED BACK AND SAID, "TO MY REGRET, THE STICK IS IN YOUR HAND."
UKYU SAID, "IF YOU NEED IT, I WILL LET YOU HAVE IT."
THE MONK WENT UP TO UKYU, SEIZED HIS STICK, AND GAVE HIM THREE BLOWS WITH IT.
UKYU SAID, "UNFAIR BLOWS! UNFAIR BLOWS!"
THE MONK SAID, "ONE MAY RECEIVE THEM."
UKYU SAID, "I HIT THIS ONE TOO CASUALLY."
THE MONK MADE BOWS.
UKYU SAID, "OSHO! IS THAT HOW YOU TAKE LEAVE?"
THE MONK LAUGHED ALOUD AND WENT OUT.
UKYU SAID, "THAT'S IT! THAT'S IT!"

Maneesha, this tremendously silent assembly of seekers of truth and love is still being misunderstood by spectators and by journalists who, out of sheer compassion, we allowed in.

Just today, I received from Germany the BUNTE magazine article about us; a beautiful article because I have given good hits to the journalist.

I had prevented in advance any negative article being written. I told them, "Just see the facts and report them without any prejudice covering your eyes."

The article is ninety-nine percent factual and I thank the journalist and the editor. But on a few points they could not resist showing their stupidity.

I simply cannot understand how blind people are! They can't see this silence. They can't feel the presence of so many hearts beating together. Even the bamboos can understand but BUNTE remains German. I have to say a few things in reply to the article before I take up the beautiful anecdote and discuss it.

BUNTE magazine says that I speak with an Indian accent. How do you want me to speak -- with a German accent? English is nobody's monopoly. The American speaks with an American accent, the

Australian speaks with an Australian accent. The German speaks with the worst accent. What is wrong with having an Indian accent?

Secondly, he says that I use gutter language. Obviously, if you have to speak with gutter journalists, you have to speak the language they can understand. Rather than feeling the spiritual climate, not a single journalist forgets to mention that the podium is made of marble; that the Buddha Auditorium is made of marble.

How poor the world is! Nobody criticizes the Taj Mahal because it is made of marble. Nobody criticizes the great palaces and temples and cathedrals; everybody appreciates them. But anything that is connected with me...

They cannot argue against what I am saying; they don't have anything to oppose my understanding of things. So they start being stupidly interested in things which prove only their poverty and nothing else.

Do they come here to know whether the podium is made of marble or not? Are they some kind of experts about marble? This is all that they see. They don't see the silence, the music, the dance and the highrising peaks of consciousness of thousands of people.

And these blind people go on spreading their stupid opinions, polluting the mind of the masses. I would like BUNTE to send the same representative here again. He has missed the point. These stone walls do not matter.

What matters is this precious consciousness.
What matters is this cuckoo calling,
the joy, the peace.
A peace that passes understanding.

Send at least educated, cultured representatives who have experienced something of meditation. Otherwise, please leave us alone. Don't harass us -- it is beyond you.

I would like my German sannyasins to write letters to BUNTE on every single point, hitting just as a German should hit. This is an international gathering and nobody can be allowed to spread rumors, fictitious allegations. For that, the whole world is available. If you want to find crime, if you want to find murders, suicides... the whole world is available. But in this small oasis where roses are being grown, you should come with open eyes. It is not part of your world. The moment you enter the gates of this commune you should be alert and aware that you are facing a new phase of humanity. You are entering into the future.

And this is possible only with humbleness, with great intelligence, with great love; not with ordinary journalists who are interested only in sensationalism. These people here are not interested at all in any sensationalism. They are interested, totally and wholly, only to inquire into their own being.

Just watch! -- what has disappeared from the world, what has become unbelievable in the world is still breathing here. It is an alive experiment and I will not allow anybody to say anything that is not honest, truthful.

If you cannot understand, keep your mouth shut. I am not interested in your circulation, I am not interested in the whole world. Even if the whole world disappears... we are enough unto ourselves. I am not a politician who is afraid of losing his reputation. Anyway, I don't have any reputation. How I can lose it? I am so notorious that you cannot make me more notorious.

My people are working silently on a totally different plane. If you cannot understand it just say that it is beyond your comprehension. But nobody wants to acknowledge his ignorance. And it is our responsibility: in whichever language, in whichever country anything appears about this commune... if it is not truthful and honest, hammer it from here, or from your own country.

Make these people understand clearly that although all their efforts are to make me silent, they are fighting a losing battle. They can kill me, murder me, poison me... they have already done everything that they could.

But truth is eternal. It will speak, and it will speak through thousands of mouths. There is no way to stop its song and its dance.

I received a letter from England. One sannyasin was refused entry into India. He went to the Indian ambassador in England to ask why his application had been refused. And the answer that he received was that, "Nobody can ask me why. I'm a sovereign authority here."

These pigmy politicians who come and go as the season changes think themselves sovereign. We have a different definition of sovereignty. Only individuals who know themselves are sovereigns. The days of the kings, the queens and the emperors are finished. There are only four kings still alive, and they are in the

playing cards. And the fifth is not even a king but only a husband of a queen. And rumors are that Prince Philip, the husband of Queen Elizabeth, himself is a queen. I cannot guarantee... but this is all that is left. Four kings in the playing cards and the fifth king who is a queen.

That world is no longer here. Now the individual arises on the horizon as a sovereign of his own being. Everybody is a sovereign, a king of his own consciousness. Here we are creating not slaves belonging to any religion, but sovereigns, knowers, individuals -- free, with their wings unfettered. We are destroying their cages, howsoever precious and antique.

But it is strange that I have never come across a single journalist who will report exactly what is happening here. Perhaps first they should join in the game, experience the taste of my presence, the taste of this commune, and only then write or speak anything. Otherwise, whatever they say as an outsider is going to be false. Only the insider's view can have any validity.

This is one of the most meaningful anecdotes.

A MONK CAME FROM JOSHU OSHO'S ASSEMBLY TO UKYU...

Both are great masters and it was almost a natural phenomenon to move from one master's assembly to another just to see whether the same experience is happening everywhere. Ukyu was very famous, particularly because he was the first Zen master to use the stick.

A MONK CAME FROM JOSHU OSHO'S ASSEMBLY TO UKYU, WHO SAID TO HIM, "WHAT DO YOU FIND IN JOSHU'S TEACHING? IS THERE ANYTHING DIFFERENT FROM WHAT YOU FIND HERE?"
THE MONK SAID, "NOTHING DIFFERENT."
UKYU SAID, "IF THERE IS NOTHING DIFFERENT, WHY DON'T YOU GO BACK THERE?" AND HE HIT HIM WITH HIS STICK.

He is making the point clear that every master has some uniqueness. The ultimate experience may be the same but the paths to it are many. According to the master, different flowers blossom on the path.

"If there is no difference then why have you come?" -- and he hit him with his stick to make it clear that at least that much is different: "Your master has never hit you."

THE MONK SAID, "IF YOUR STICK HAD EYES TO SEE, YOU WOULD NOT STRIKE ME LIKE THAT."

The monk is not a humble man but arrogant. The hit of Ukyu was out of compassion to wake him up. Rather than being thankful, he said, "IF YOUR STICK HAD EYES TO SEE, YOU WOULD NOT STRIKE ME LIKE THAT."

UKYU SAID, "TODAY I HAVE COME ACROSS A MONK," AND HE GAVE HIM THREE MORE BLOWS.
THE MONK WENT OUT. UKYU CALLED AFTER HIM AND SAID, "ONE MAY RECEIVE UNFAIR BLOWS."

You should not go this way: without answering or without asking why you have been hit.

THE MONK WENT OUT. UKYU CALLED AFTER HIM AND SAID, "ONE MAY RECEIVE UNFAIR BLOWS."
THE MONK TURNED BACK AND SAID, "TO MY REGRET, THE STICK IS IN YOUR HAND."

These were very great people and great days. This kind of dialogue is very special to Zen.

UKYU SAID, "IF YOU NEED IT, I WILL LET YOU HAVE IT."
THE MONK WENT UP TO UKYU, SEIZED HIS STICK, AND GAVE HIM THREE BLOWS WITH IT.
UKYU SAID, "UNFAIR BLOWS! UNFAIR BLOWS!"
THE MONK SAID, "ONE MAY RECEIVE THEM."
UKYU SAID, "I HIT THIS ONE TOO CASUALLY."

You were not worthy of it.
The moment he said,

"I HIT THIS ONE TOO CASUALLY,"
THE MONK MADE BOWS.
UKYU SAID, "OSHO!"

Osho is a very honorable word. It is almost used for the masters. For example Joshu Osho. Osho is not his name but his honor, his acceptance as an enlightened man.

UKYU SAID, "OSHO! IS THAT HOW YOU TAKE LEAVE?"
THE MONK LAUGHED ALOUD AND WENT OUT.
UKYU SAID, "THAT'S IT! THAT'S IT!"

Setcho makes this comment:

EASY TO CALL THE SNAKES, HARD TO SCATTER THEM.
HOW SPLENDIDLY THEY CROSSED SWORDS! ALTHOUGH THE SEA IS DEEP, IT CAN BE DRAINED;
THE KALPA STONE IS HARD, BUT WEARS AWAY.

The Kalpa stone is a mythological way of measuring time, just like light years.
A footnote explains:

THE KALPA STONE IS FORTY MILES SQUARE. EVERY HUNDRED YEARS A NYMPH COMES AND PASSES THE SLEEVE OF HER SILKEN ROBE LIGHTLY OVER IT.
WHEN THE STONE HAS WHOLLY WORN AWAY, ONE KALPA, OR AGE, HAS PASSED. THE KALPA STONE WILL EVENTUALLY CEASE TO EXIST, BUT THE ACHIEVEMENT OF UKYU AND THE MONK WILL LAST FOREVER.
Setcho is saying,
THE KALPA STONE IS HARD, BUT WEARS AWAY.
OLD UKYU! OLD UKYU!
WHO IS THERE LIKE YOU?
TO GIVE THE STICK TO ANOTHER -- THAT WAS TRULY THOUGHTLESS!

Thoughtlessness is respected only by Zen. Everywhere thought rules supreme. Only in the world of Zen is thought just a bondage.
Thoughtlessness is freedom.

Maneesha has brought another story:

UKYU WAS ONE OF BASO'S OUTSTANDING DISCIPLES. AFTER HE HAD LEFT BASO AND WAS LIVING IN HIS OWN TEMPLE, TWO MONKS, GEN AND SHO, CAME FROM BASO'S MONASTERY TO HAVE AN INTERVIEW WITH HIM.
UKYU ASKED GEN, "WHERE ARE YOU FROM?"
"FROM KOZEI," REPLIED GEN.
(KOZEI WAS IN THE LOCATION OF BASO'S TEMPLE).
BEFORE GEN HAD FINISHED THESE WORDS, UKYU GAVE HIM A BLOW WITH HIS STICK.
GEN SAID, "I HAVE HEARD THAT YOU TREAT VISITORS LIKE THIS."
"YOU DO NOT UNDERSTAND ME," SAID UKYU, AND TURNING TO SHO, HE SAID, "COME BEFORE ME."
WHEN SHO CAME FORWARD, HE WAS HIT BEFORE HE HAD SAID ANYTHING.
UKYU WAS ONE OF THE FIRST ZEN MASTERS TO USE THE STICK IN HIS TEACHING.

What was this teaching by a stick, by hitting people? He was making the point by hitting them: Just come out of your sleep, wake up.
You are the buddha.
You are the dharma.
Except your isness, everything is just a dream.
Only your witnessing is authentically real. Otherwise, everything comes and goes like a dream. Only the witness remains.

Maneesha's first question:
BELOVED OSHO,
ZEN SEEMS TO BE OF THE UNDERSTANDING THAT THE END ALWAYS JUSTIFIES THE MEANS.
WOULD YOU PLEASE COMMENT?

Maneesha, there is no beginning and there is no end.
There is no means and there is no goal.
Zen is this declaration.

Your question has been discussed by the intelligentsia down the ages. What is important? -- the means or the end? Can one achieve the right end by wrong means? Or by achieving the right end, does it matter what kind of means you use to reach it?

I can discuss your question only on the margin. It has nothing to do with the anecdote we are discussing.

Nobody can reach the right end without right means, because the end is nothing but the ultimate flowering of the means. The goal is nothing but the road reaching to its fullness. You cannot divide the road from the goal. Otherwise, there will be an unbridgeable space.

I am in absolute support of those who have, at least intellectually, accepted the idea that only right means can bring the right end. You cannot divide them, although everybody is dividing them. Particularly, the politicians are dividing them. They are using all kinds of wrong means and they are thinking that they will reach the right end.

Theologians are making the same mistake by using rituals, by worship, by scriptures; and they think they will reach to the ultimate essence of their being.

Zen does not bother about ends and means. You are both together: the means and the end, the way and the fulfillment of the way.

Maneesha's second question is:
BELOVED OSHO,
HAS A DISCIPLE ONLY PROVED HIMSELF WORTHY AS A DISCIPLE WHEN HE HAS GONE BEYOND DISCIPLESHIP?

Maneesha, in every disciple there is a deep desire somehow to go beyond it. To be a disciple seems to be humiliating. One can surround oneself by a philosophical fog that a disciple is only a disciple when he has gone beyond discipleship.

As far as I am concerned, a disciple is authentically a disciple when he does not want to go anywhere -- even beyond disciplehood. When he is so much deeply rooted in himself, then there is no question of transcendence.

In being oneself you have transcended all relationships; not only discipleship but all relationships.

You are simply alone, standing like a mountain high rising into the sky alone in its beauty, in its freedom, in its being.

A disciple has not to transcend. Yes, transcendence comes but it cannot be a goal for the disciple, it is a happening. When you have reached home, there is no need of the way. And there is no need of any vehicle.

When you are, everything else falls away. You stand absolutely naked under the sun in the open sky, alone in your beauty and blissfulness... Transcendence has come to you. It was never the goal. It is the reward. To be a disciple as deeply as possible, existence rewards you by transcendence. Then you are enough. There is nothing more left to be learned.

The word `disciple' simply means: one who is learning. But there comes a point within you when there is nothing to learn. One simply is. This isness is transcendence; but it comes on its own, spontaneously, without your seeking it. Your seeking is dangerous. Your seeking will become a hindrance even to be a disciple. Your desire for transcending simply means getting rid of disciplehood.

Get deeper into your own being and consciousness and transcendence will come. It is bound to come, you just have to be at home.

Some laughter before we enter into our own selves...

Francesco goes to the medical room to see doctor Azima.

"Mama mia!" he says to Azima, "I came-a home last night and found-a my girlfriend in bed with-a my best friend. I was about to kill-a them both when my girlfriend she say, `Come on-a, Francesco, we are all-a friends. Let's have a cuppa coffee together.'

"So we all sit down and have a cuppa coffee," says Francesco. "The next day I find her in-a bed with another swami, and my girlfriend she say the same thing. So we all have a cuppa coffee. And doctor, this-a happen every day this week!"

"I see," says doctor Azima. "But I am a doctor, not a therapist. So, why you tell-a me all-a this-a ?"

"Well," says Francesco, "I am-a worried, will it be-a bad for me, all this-a coffee?"

Olga Omsky, a Russian housewife, is the envy of all her neighbors, because she always has a plentiful supply of fresh vegetables and fruit.
One day, one of her neighbors is visiting her.
"Tell me, comrade Olga," asks the neighbor, "how do you manage it?"
"It is quite simple," explains Olga, "I have a parrot which I have trained to speak. Whenever I go to the market, the parrot sits on the handle of my shopping cart. I leave the cart in the middle of the market, and when the parrot starts squawking, `Long live communism!' everyone throws at it whatever they can get their hands on!"

Paddy gets a new job, and on the first day, the boss walks up to him and says, "What is your name?"
"Patrick Murphy!" Paddy replies.
"Look here," snaps the boss, "say `Sir', when you speak to me!"
"All right," says Paddy, "Sir Patrick Murphy!"

Old man Finkelstein is lonely one evening, so he invites his pal, Rosenfeld, over for a game of cards.
They play for a while, and then Rosenfeld looks at his watch.
"What time is it?" he asks. "My watch has stopped."
"Who cares?" says Fink.
"Well, look at your watch," says Rosenfeld.
"I ain't got a watch," says Fink.
"Then look at the clock in the bedroom," says Rosenfeld.
"I ain't got any clock in the bedroom," says Finkelstein.
"Well, how about the clock in the kitchen?" asks Rosenfeld.
"I ain't got one there either," says Fink.
"Well, don't you ever wanna know what time it is?" asks Rosenfeld.
"When I wanna know," says Fink, "I just pick up my drum."
"Drum?" asks Rosenfeld.
"I will show you," says Fink, and he takes his drum over to the window and starts beating on it.
All around the houses outside, windows go up and people start yelling, "Are you crazy? Beating a drum at a quarter to twelve?"

And now, Nivedano can beat the drum.
The first drum...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, utterly silent.
Close your eyes, no movement.
Let your whole energy be in.

This...
Force your needle of consciousness on the point...
This.

Nivedano...

(Drumbeat)

Relax, just be dead.

This.
This.
A thousand times This.

Nivedano...

(Drumbeat)

Come back to life -- really back, with your fresh consciousness like a flame which has burnt all that is false.
Just be like the bamboos.
Here and now.

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #12
Chapter title: Your depth is infinite

7 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
A MONK ASKED SEPPO, "HOW ABOUT WHEN THE OLD VALLEY WATER IS A COLD SPRING?"
SEPPO ANSWERED, "STARE INTO IT AS YOU MAY, YOU CAN'T SEE THE BOTTOM!"
THE MONK SAID, "WHAT ABOUT WHEN WE DRINK THE WATER?"
SEPPO SAID, "IT DOESN'T GO IN THE MOUTH."
THE MONK WENT TO JOSHU AND SAID WHAT HAD BEEN DISCUSSED.
JOSHU SAID, "IF IT WON'T GO IN THE MOUTH, IT WON'T GO THROUGH THE NOSTRILS."
THE MONK THEN ASKED, "HOW ABOUT WHEN THE OLD VALLEY WATER IS A COLD SPRING?"
JOSHU SAID, "HOW DISAGREEABLE IT IS!"
THE MONK SAID, "WHAT ABOUT DRINKING IT?"
JOSHU SAID, "YOU WILL DIE."
WHEN SEPPO HEARD OF THIS CONVERSATION, HE SAID, "JOSHU IS ONE OF THE ANCIENT BUDDHAS," AND BOWED DOWN IN RESPECT TO JOSHU, FROM A DISTANCE. AFTER THAT HE ANSWERED NO QUESTION HIMSELF.

Zen is just like this silence -- it is here, but you cannot hold it in your hands. When the hand is open it is, and when the hand is closed it is not. It all depends on your opening or your closing. Zen is at a tremendously great task, eternally insisting on one thing: just *be*, and don't ask any question, because there is nobody to answer it.

`Nobody to answer it' means you are the answer! And you are being disrespectful to yourself when you

ask a question. Who are you asking?
This small anecdote has to be understood as deeply as possible.

A MONK ASKED SEPPO, "HOW ABOUT WHEN THE OLD VALLEY WATER IS A COLD SPRING?"
SEPPO ANSWERED, "STARE INTO IT AS YOU MAY, YOU CAN'T SEE THE BOTTOM!"

To anybody who does not understand the language of Zen it will all look like nonsense. But it is more than any sense can contain. It is certainly beyond so-called sense; it is certainly not common sense, it is very uncommon.

The monk has asked Seppo, the master, "HOW ABOUT WHEN THE OLD VALLEY WATER IS A COLD SPRING, when the valley water becomes just solid ice?"
Seppo lived near a spring. SEPPO ANSWERED, "STARE INTO IT..."
Remember the words,

"STARE INTO IT AS YOU MAY, YOU CAN'T SEE THE BOTTOM!"

On the surface, to the intellectuals, it may seem irrelevant to the question -- it is not. Seppo is saying, "Stare deeply; howsoever deeply you stare into a solid spring, you cannot see its bottom." The same is your own situation: stare into yourself, you can go deeper and deeper, but you cannot find the bottom. Your depth is infinite.

THE MONK SAID, "WHAT ABOUT WHEN WE DRINK THE WATER?"

He cannot understand what the master is saying. He is still struggling with his question about drinking water when the spring becomes frozen.

SEPPO SAID, "IT DOES NOT GO IN THE MOUTH."

Ordinarily it will seem as if he is answering the monk and saying to him that, "When the spring becomes solid, ice, you cannot drink from it, it does not go in the mouth." But that is not his meaning. He is saying: truth does not come from outside, it is already within you. It may be spring or it may be summer, it doesn't matter.

THE MONK WENT TO JOSHU, another master, AND SAID WHAT HAD BEEN DISCUSSED.
JOSHU SAID, "IF IT WON'T GO IN THE MOUTH, IT WON'T GO THROUGH THE NOSTRILS."

Why have you come here? You have been answered! You are still seeking outside; your question is like pointing an arrow at something outside and you, the one who is holding the arrow, are the very target. Just try to understand that by changing the master nothing is changed.

"IF IT WON'T GO IN THE MOUTH, IT WON'T GO THROUGH THE NOSTRILS."
THE MONK THEN ASKED, "HOW ABOUT WHEN THE OLD VALLEY WATER IS A COLD SPRING?"

This is the mind of man. This monk represents the mind and its obsession; it goes on asking again and again without seeing the point. The point is obvious.

JOSHU SAID, "HOW DISAGREEABLE IT IS! "
Your superficialness, your question, "HOW DISAGREEABLE IT IS!"
THE MONK SAID, "WHAT ABOUT DRINKING IT?"

The same obsession. The question has not changed even a single inch.

JOSHU SAID, "YOU WILL DIE."

If you go on asking in the hope of finding an answer from the outside, there is nothing else for you, "YOU WILL DIE."
Only death comes from outside,
life is within.
Life is,
death comes and goes.
Death is only an episode
in an eternal journey of consciousness.

WHEN SEPPO HEARD OF THIS CONVERSATION, HE SAID, "JOSHU IS ONE OF THE ANCIENT BUDDHAS," AND BOWED DOWN IN RESPECT TO JOSHU, FROM A DISTANCE.
AFTER THAT HE ANSWERED NO QUESTION HIMSELF.

After this anecdote Seppo never spoke again. Seeing the futility of people's minds, their consistent misunderstanding, not only Seppo but many mystics have remained silent. Their silence is immensely symbolic of our stupid, obsessive, continuously questioning mind. Their silence is the answer although you have not asked it. In their silence perhaps you may also become silent.

I have been talking about synchronicity and it just happened in my bathroom. I had a weighing-machine, which was as unreliable as any of you. Sometimes it showed one answer, sometimes another -- you just step on it again and it has changed. I ordered another of the same kind of machine to check it.

On the first day they both gave different answers; but during the night, in the darkness of my bathroom, something must have happened. In the morning they started giving the same answers. And now for almost eight days they are giving the same answer, without wavering. Both have agreed to be together, have fallen in love.

Being silent with a master, neither questioning nor thinking, a synchronicity happens. The same kind of consciousness that the master has starts filtering into you, filling your inner being. Soon there is no disciple and no master, but purely a dance of joy, of deep understanding and bliss.

Seppo did not answer questions again. He is perfectly right, but still I would have asked him not to stop. One never knows, somebody may come by the way, may fall in love with you, may get the flavor of your being. With this hope all the masters have been speaking, just a hope in the darkness of some guest coming.

Seppo should not have stopped, but now nothing can be done about it. I can only say to you that if you at any moment come to your inner flame, don't stop like Seppo; share it, unconditionally, even to those who will not understand. Perhaps today they may not understand, tomorrow they will; perhaps not in this life, but in some other life the understanding is going to blossom. Trust existence.

Seppo was at a fault: just because one single human being has not understood you, it does not mean that you have to stop. It simply means you have to refine your answer. The answer is not just a verbal and intellectual thing -- the answer is to go on creating situations in which awakening is possible.

Seppo cannot be forgiven for being silent. He should have continued, whether anybody understood or not. I have been speaking for thirty-five years continuously, searching for those who will understand. It has been a long search, but I have found all of you -- and many more around the earth -- who have started to understand a little bit.

But just a little bit is more than enough. Just a cup of tea, a little taste and then you can go on your own. You know the way, you have felt it.

Maneesha has asked,
BELOVED OSHO,
IN THE PAST I HAVE HEARD YOU SAY THAT FOR A DISCIPLE TO MOVE FROM MASTER TO MASTER IS LIKE CONTINUOUSLY DRILLING HOLES THAT NEVER GO DEEP ENOUGH TO REACH THE WATER.
YET, THAT SEEMS TO BE JUST WHAT ZEN MONKS DID -- MOVING FROM ONE MASTER TO ANOTHER, OFTEN WITH THE SAME QUESTION.
TRUST AND INTIMACY WITH THE MASTER WERE APPARENTLY LESS SIGNIFICANT THAN FINDING THE MASTER WHO COULD CREATE THE RIGHT SITUATION.
WOULD YOU PLEASE COMMENT?

Maneesha, they were not going from one master to another master. They were moving from one teacher to another teacher in search of the master. They were moving from one monastery to another monastery to find a place from where they wouldn't have to go anywhere else. It was a search for the master amongst thousands of teachers. One has to move to feel with whom your heart starts dancing.

Today the situation is different. There are not thousands of teachers proclaiming that they are enlightened, you don't have much choice. Still, the fact remains that you can't stop unless you have found the one who goes straight into your being -- just like an arrow without missing the target.

It is said of Baso that he never took leave of his master. Although the master said, "You can move, you

can go into other monasteries, there are other masters, other ways of teaching, other ways of reaching. Why don't you move?"

Baso's answer is worth remembering. He said, "Others are moving because they have not found. I cannot move because I am already there where I wanted to be. I have found you! And in finding you I have found my heart's longing. Now there is nowhere to go."

Once a disciple finds the master, the master is his whole world, his love affair.

But before that, Maneesha, it is perfectly right: one should move, one should not remain with someone with whom he cannot feel the intimacy, with whom he cannot have the same wavelength of life. He may be right or wrong, that does not matter. What matters is whether you feel yourself enriched by the presence of your master, whether you feel aflame. Then there is no need to go anywhere.

Her second question is:
AS A SPECIES WE REGARD OURSELVES AS THE MOST CONSCIOUS AND EVOLVED FORM OF LIFE, AND THUS ABLE TO HELP ALL OTHER FORMS OF LIFE. BUT ZEN SEEMS TO INDICATE ANOTHER EQUALLY IMPORTANT TRUTH -- THAT ALL LIFE FORMS, AND THE MOST MUNDANE OF ACTIVITIES INVOLVED IN LIFE, ARE ALL POTENTIAL TRIGGERS TO HELP US REALIZE THE ULTIMATE CONSCIOUSNESS.
THROUGH THESE EVENINGS WITH YOU, THIS HAS BECOME TOO OBVIOUS TO COMMENT ON; AND YET TOO MARVELLOUS, NOT TO.

Maneesha, even the bamboos are no longer commenting. When you are feeling it so solidly, there is no need for any comment. You are the very few human beings on the earth today who are, at this moment, so much blessed, so much in tune with existence. This silence is just a simple proof. Why have the bamboos stopped making their commentaries? Not without reason.
Before you also enter into the same silence as the bamboos... a few laughs.

Paddy is in court, requesting damages for injuries to his arm, which happened in an accident at work.

"Would you show me how far you can raise your arm now?" asks the defense advocate.
With a great deal of effort Paddy raises his arm six inches.
"And could you raise it higher before the accident?" asks the advocate.
"Of course," says Paddy, "I could raise it this high...!"

This is our unconsciousness.

A young policeman is escorting a drunk driver down to the prison cells at the police station.
"You are going to be locked up for the night," he explains.
"What is the charge?" demands the prisoner.
"There is no charge," says the cop. "It is all part of the service."

Bertie Ballsoff, the company chief, telephones his home one afternoon. The Mexican housemaid answers.
"Put my wife on the phone," booms Ballsoff.

"Senor," replies the servant, "I am sorry to tell you thees, but your wife is in the bedroom, making love to the neighbor."

"Now listen carefully," snaps Ballsoff. "Go into my room, open the desk drawer and take out my loaded revolver. Then go and shoot them both!"
"But Senor!" wails the housemaid, "I can't do that."

"You had better," replies Ballsoff, "or I will come home, shoot them and you too!"
The housemaid puts down the phone and returns a few minutes later.

"Okay Senor, I have done it," she announces, "I keel them both and throw them in the pool."
"Pool?" says Ballsoff, "what pool? Hello! Is this the Ballsoff house?"

Walter Wibbles, a skinny little man, is in the back of the church one day, praying to God. "Please God," he moans, "I can't keep up the payments on my house; my wife wants a new dress, and my car is broken down. You have got to help me!"

Just then, the church door bursts open and a big black guy comes in, walks straight to the front of the

church, looks up to heaven, and shouts,

"Hey, God, I really dig you, man! I want a new car, a new house and a new girl-friend. And I want it NOW!"

He then turns around and walks out.

Walter can't believe it and goes on muttering quietly.

Next week, Walter is in the same place, in the back of the church again.

"Please God," he whimpers, "my wife wants to leave me, I have just lost my job and..." But he is interrupted by the screech of brakes outside. Then the church door bursts open and the black guy walks in with a beautiful girl on his arm.

They walk up to the front and the black guy shouts, "Hey, God, I really dig you, man, The car is great, the house is terrific and the chick is farrr-out!"

This is too much for Walter. When the black guy has gone, he walks up to the front, raises his arms and says, "God, what is going on? You give *him* everything he wants, but you give me *nothing*! Why?"

Suddenly a booming voice comes down from heaven, saying, "I just don't dig you, man!"

And now...
Nivedano...
Go deep!
This moment...

(Drumbeat)

(Gibberish)

Nivedano...

(NIVEDANO IS ABSENT TONIGHT... IT TAKES A FEW SECONDS FOR HIS SUBSTITUTE TO RESPOND.)

(Drumbeat)

Although Nivedano is not here, still he has to beat the drum.

Nobody is there.

Just be absolutely silent, gather your whole energy inwards, just like you are coming home.

This, remember This... is the ultimate reality of your being.

Nivedano...

(Drumbeat)

Fall dead, absolutely dead.
Don't be bothered about the breathing body.

Be in your grave.

This...
This...
Don't miss it.

I am offering you all the greatest peak of consciousness.
Don't miss it.

Just *be* and you have got it.

Nivedano...

(Drumbeat)

Come back to life, with totality, aliveness.

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #13
Chapter title: Five doors into your house

8 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
A MONK HAD COME TO SEE KISU AND AFTER A VERY BRIEF STAY WAS MAKING HIS DEPARTURE.
KISU SAID, "WHERE ARE YOU GOING?"
THE MONK REPLIED, "I'M GOING ALL OVER THE PLACE LEARNING THE FIVE FLAVORS OF ZEN."
KISU SAID, "YES, THERE ARE THE FIVE FLAVORS OF ZEN IN VARIOUS PLACES, BUT HERE I HAVE ONLY ONE."
THE MONK ASKED, "AND WHAT MAY BE YOUR ONE-FLAVORED ZEN?"
KISU STRUCK HIM.
THE MONK SAID, "I UNDERSTAND! I UNDERSTAND!"
KISU SAID, "TELL ME WHAT! TELL ME WHAT!" AND AS THE MONK BEGAN TO SPEAK, KISU STRUCK HIM AGAIN.
AT ANOTHER TIME, A MONK ASKED KISU, "WHAT IS THE BUDDHA?"
"IF I TELL YOU," SAID KISU, "WILL YOU BELIEVE ME?"
THE MONK REPLIED, "THE MASTER'S WORDS ARE SO MOMENTOUS, HOW COULD I NOT BELIEVE THEM?"
KISU SAID, "SIMPLY, YOU ARE IT."
THE MONK ASKED, "HOW CAN WE MAINTAIN THIS STATE?"
KISU SAID, "IF YOUR EYE IS JUST A LITTLE CLOUDED, FLOWERY ILLUSIONS ARE RAMPANT."
THE MONK WAS ENLIGHTENED AT THIS.

Maneesha, Zen is not what it says, but what it shows. It is a finger pointing to the moon in absolute silence. All words have to be understood as fingers pointing to the moon. It is not a philosophy, it is an indication.
You have to understand these anecdotes with this background in mind.

A MONK HAD COME TO SEE KISU AND AFTER A VERY BRIEF STAY WAS MAKING HIS DEPARTURE.
KISU SAID, "WHERE ARE YOU GOING?"

These questions in Zen don't have the same meaning as they have in common language. When a Zen master asks, "Where are you going?" he means, "There is no way to go anywhere, you are everywhere. Where can you go? Your consciousness is as wide as the whole universe -- WHERE ARE YOU GOING?"

In a simple question, there is the tremendous implication that, you are not the body you think, you are not the mind you think, you are not the desire you think.

You are the witness which fills the whole universe.

You cannot go anywhere. Wherever you go, you are swimming into yourself. This whole ocean of existence is yours. It has no boundaries, no limits.

When Kisu asked, "Where are you going?" the monk replied,

"I'M GOING ALL OVER THE PLACE LEARNING THE FIVE FLAVORS OF ZEN."

He could not understand the question. He understood the language but he could not see the indication.

"I'M GOING ALL OVER THE PLACE," simply indicates he believes in his "I" and he also believes that he can go somewhere. He has heard about the five flavors of Zen, but he is also not exactly clear about them. Five flavors of Zen simply means your five senses fully awake. Even one sense fully awake will do. If you can see without any clouds of thoughts passing through the sky of your eyes... it is enough.

But nature is always a giver in abundance. With a single sense you would have been able to experience your being. Instead of one, existence has given you five senses -- and still you have not found yourself. Five doors... and you have not entered into your own house. One would have been enough.

The five flavors of Zen mean five sensitivities. One can reach to Zen, to oneself, by smelling a roseflower. If he can become one with the rose, its fragrance, if he can forget himself for a moment and just the rose remains -- just for a moment the observer and the observed are one... Then you have found what philosophers have been discussing -- the truth, the beauty; what poets have been singing, what musicians have been trying to produce on their instruments.

But nobody succeeds. Even the greatest poet knows: the greater the poet, the more the experience that he has failed.

One of the greatest poets of India, Rabindranath, was on his deathbed. One of his old friends was consoling him: "Don't be worried. Death comes to everybody and you have lived enough and lived richly. What more can one expect?"

Rabindranath opened his eyes and he said, "You are right and yet... I want it to be noted for future generations that I have not sung the song that I wanted to."

He had left six thousand songs. The man was puzzled because the greatest Western poet, Shelley, had only two thousand songs under his name. Rabindranath had six thousand songs which could be put to music; which are not only poetries, but can also be sung. Yet -- his last statement is, "These were all my failures. Six thousand times I have failed; I have been trying to say something and it eludes me."

The greater the musician, the greater is the experience that the music that his being wanted to create, that his instrument wanted to play...

(A FURIOUS MONSOON RAINSTORM ERUPTS AND THE POWER BRIEFLY GOES OUT, PLUNGING THE WHOLE ASSEMBLY INTO AN ABRUPT AND SILENT DARKNESS. WHEN THE POWER RETURNS, OSHO WAITS A FEW MOMENTS BEFORE BEGINNING AGAIN.)

Do you hear the rain?

If you can hear it intensely, totally, this moment can become your enlightenment.

It is not a question to be discussed, it is an inquiry into your own inner space. It is stopping the mind from its wavering thoughts and coming to a stillness within you where nothing moves.

Kisu had asked, "WHERE ARE YOU GOING?"

I ask you, "Where are you going?" It is raining too hard outside. Even the bamboos are dancing with the rain. If you can remain here without thinking, without mind... this is the place, the space. You don't have to go anywhere else to find it.

KISU SAID, "YES, THERE ARE THE FIVE FLAVORS OF ZEN IN VARIOUS PLACES, BUT HERE I HAVE ONLY ONE."
THE MONK ASKED, "AND WHAT MAY BE YOUR
ONE-FLAVORED ZEN?"

KISU STRUCK HIM.

This striking is symbolic. It says, "It is you," as loudly as possible. You are the only flavor, just *be* without wavering. And if in this beautiful climate you cannot find it, where are you going to find it? In this place where so many buddhas are present, knowing or unknowing, just gather yourself and look within yourself.

Kisu's striking the poor monk was just to wake up the sleeping one. It is sleeping in everyone.

THE MONK SAID, "I UNDERSTAND! I UNDERSTAND!"
KISU SAID, "TELL ME WHAT! TELL ME WHAT!" AND AS THE MONK BEGAN TO SPEAK,
KISU STRUCK HIM AGAIN.

Zen cannot be said. The moment you start saying it, you have missed it.

You can have it, you can be it, you can dance it, but you cannot bring it to words.
It is a wordless experience of your being.

AT ANOTHER TIME, A MONK ASKED KISU,
"WHAT IS THE BUDDHA?"
"IF I TELL YOU," SAID KISU, "WILL YOU BELIEVE ME?"
THE MONK REPLIED, "THE MASTER'S WORDS ARE SO MOMENTOUS, HOW COULD I NOT BELIEVE THEM?"
KISU SAID, "SIMPLY, YOU ARE IT."

This is the most easy and the most difficult thing in the world: to trust that you are a buddha. But whether you trust or not... you are a buddha, you cannot be otherwise. You are pure consciousness, you are pure existence.

THE MONK ASKED, "HOW CAN WE MAINTAIN THIS STATE?"
KISU SAID, "IF YOUR EYE IS JUST A LITTLE CLOUDED, FLOWERY ILLUSIONS ARE RAMPANT."
THE MONK WAS ENLIGHTENED AT THIS.

But are *you* enlightened at this? It is so simple; you don't need any education, you don't need any teaching, you don't need any culture. You are already there. From the very beginning of time, you are eternity in the moment.

If you don't become enlightened, it is simply postponement. There is no hurry -- you can become enlightened tomorrow or in another life. But remember, unless you become enlightened you cannot get out of your misery, your tensions, your anguish, your meaninglessness. You cannot attain the splendor that is your inheritance.

It is better to do it quickly -- this moment, without waiting; because you have been waiting for centuries. And the more you wait, the more you learn how to wait, your waiting becomes more and more thick.

There is no need to wait. Not even for a single moment. In this beautiful existence....

And today, this moment, it is especially more beautiful. All around is the dance of the rain, the commentaries of the bamboos and a silent gathering of thousands of buddhas... Don't miss it.

Maneesha has asked,
BELOVED OSHO,
I WONDER, HAVE I UNDERSTOOD YOUR WORDS? HAVE I UNDERSTOOD YOUR SILENCE? I ONLY KNOW THAT YOUR WORDS SOUND LESS LIKE WORDS, THESE DAYS; AND THAT YOUR SILENCE FEELS LIKE OUR SILENCE -- AND THAT SILENCE FEELS LIKE THE MOST FAMILIAR, THE MOST NATURAL OF SPACES.

Maneesha, I don't have a staff in my hand, otherwise I would have given you three beats. Instead: Nivedano, give three beats!

(Drumbeat)

(Drumbeat)

(Drumbeat)

Those three beats are `yes', three times.

Before the rain stops I would like to share with these clouds, this rain, not only your silence but also your laughter. A silence without laughter is dead, and a laughter without silence is superficial. When silence and laughter are together... it is something phenomenal, something of tremendous importance. Just as you are silent, share also your laughter with the rain.

Brother Brian, Brother Boris, and Brother Billy, three young novice monks, are about to go through their final trial before becoming full-fledged friars.

An old abbot leads them into a luxurious room and tells them to take off their gowns and tie a small bell to their organs.

Suddenly, a gorgeous blonde enters the room wearing a scanty bikini, and one of the bells goes,
"Ding-a-ding! Ding-a ding!"
"Go stand in the showers, Brother Brian," says the abbot.
The girl starts to slip out of her bikini...
"Ding-a-ding! Ding-a-ding!"
"Too bad, Brother Boris," says the abbot, "go to the showers, too!"

Finally, the girl is naked and starts writhing and dancing in front of Brother Billy. The bell remains silent.

"Praise the Lord!" shouts the abbot. "Congratulations, Brother Billy. You have passed. Now go and join those weaker souls in the showers!"
"Ding-a-ding! Ding-a ding!"

One of the zebras in a traveling circus gets sick, and the vet suggests that he should be rested at a nearby farm until he gets well.
The zebra makes a tour of the farmyard and greets all the animals.
"I am a zebra," he says, "who are you?"
"I am a chicken," replies the chicken.
"And what do you do?" asks the zebra.
"I cluck a lot and lay eggs," explains the chicken.
The zebra walks on and meets a cow.
"I am a zebra," he announces, "who are you?"
"I am a cow," replies the cow.
"And what do you do?" asks the zebra.
"I moo and make milk," replies the cow.
Next, the zebra meets a bull.
"I am a zebra," he says, "who are you?"
"I am a bull," comes the reply.
"And what do you do?" asks the zebra.

"What do I do?" snorts the bull, "just take off those fancy pajamas and I will show you!"

Pope the Polack and Ronald Reagan die and go to heaven. They ask for an interview with God, and find him sitting in a comfortable armchair.
"What have you done that you deserve to be in heaven?" God asks the pope.

"Well," replies Pope the Polack, "I kissed the ground at most of the major airports of the world; I fought the evil communists, and opposed birth control so strongly that Catholics went forth and multiplied."
"Very good!" says God. "Sit on my left side."
Then God turns to Ronald Reagan.
"And what have you done," he asks, "to deserve to be in heaven?"

"Well," replies Reagan, "I was the most fundamentalist Christian president of all time. I drove Osho's commune out of America, and caused the third world war, thus bringing about your `second coming' to earth."
"Good work," says God, and then notices Osho standing there.

"Oh!" says God, quite embarassed, "and what have you done that you deserve to be in heaven?"
"Cut the small talk," says Osho, "and get out of my chair!"

Now, go into gibberish.

Nivedano...

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent, utterly silent, close your eyes and be in.

This.
This very moment is the answer to all the questions ever asked.
You are the answer.

Nivedano...

(Drumbeat)

You all fall back.
Let the body breathe, but you go deeper and deeper within yourself, leaving the body almost like a shell surrounding you.
This.
This very moment is your buddha-nature.
This is your eternity.

Nivedano...

(Drumbeat)

Come back to life, totally, intensely.
Nobody should remain in his grave.
If anybody is left in his grave give a special beat for him, Nivedano...

(Drumbeat)

This is what Zen is all about: just a simple awareness.
A flame, unwavering, a sword that cuts deep to the very core of your being.
Remember, Zen is not a word but only a shadow of an experience.
You are the reality.
Everything else is just non-essential commentary.

Okay, Maneesha?
Yes, Osho.

Chapter #14
Chapter title: None

9 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
UNGO DOYO WAS THE CHIEF DISCIPLE OF TOZAN. WHEN HE FIRST MET TOZAN, HE WAS ASKED, "WHAT IS YOUR NAME?"
HE ANSWERED, "DOYO."
TOZAN SAID, "TELL ME TRANSCENDENTALLY!"
UNGO REPLIED, "SPEAKING TRANSCENDENTALLY, MY NAME IS DOYO."
TOZAN SAID, "WHEN I SAW MY MASTER, MY ANSWER WAS NO DIFFERENT."
UNGO REMAINED WITH TOZAN MANY YEARS. TOZAN NEVER HAD LESS THAN ONE THOUSAND, FIVE HUNDRED DISCIPLES, OF WHOM TWENTY-EIGHT WERE ENLIGHTENED.
AFTER UNGO HAD REALIZED HIS OWN ENLIGHTENMENT AND BECAME A MASTER, A MONK ASKED HIM A QUESTION.
UNGO SAID, "YOU ARE A FOOL!"
THE MONK SAID, "SO ARE YOU!"
"WHAT IS THE MEANING OF `FOOL'?" ASKED UNGO.
THE MONK DANCED.
OFF HE WENT, AND UNGO PRAISED HIM, IN HIS ABSENCE, SAYING, "AFTER ALL, EVERYBODY IS OUT TO GET SOMETHING, THOUGH OF COURSE ZEN-GETTING IS A NO-GETTING."
ON ANOTHER OCCASION, AN OFFICIAL SAID TO UNGO: "THE WORLD-HONORED ONE HAD A SECRET MESSAGE; MAHAKASHYAPA DID NOT KEEP IT A SECRET. WHAT IS THIS SECRET WORD OF BUDDHA?"
UNGO CALLED TO HIM, "YOUR HONOR!"
HE ANSWERED, "YES?"
UNGO SAID, "YOU UNDERSTAND?"
"NO," HE REPLIED.
UNGO SAID, "IF YOU DON'T UNDERSTAND, THAT IS BUDDHA'S SECRET WORD; IF YOU DO, THAT IS MAHAKASHYAPA'S NOT KEEPING IT A SECRET."

Maneesha, it will be very difficult to understand this small anecdote without going back twenty-five centuries to Gautam Buddha and Mahakashyapa.

It must have been an assembly like this -- utterly silent and waiting for Gautam Buddha to come. He was going to give his morning sermon, as usual -- but he was late today. Waiting became intense; there was also some fear: "Has some accident happened? Why is he not on time? In his forty-two years of teaching he has never missed even one occasion. Why is he late?"

But it was no ordinary gathering of spectators. These were people who were seeking and inquiring about their own being. And perhaps they thought, "This is one of the devices of Gautam Buddha... to learn how to wait silently, without asking." And very unexpectedly, Gautam Buddha appeared with a roseflower in his hand. It was such an extraordinary event because Buddha had never come the way he came today. He had always come with empty hands. Holding a beautiful roseflower, everybody must have thought -- if you were present you would have thought -- "Perhaps he is going to say something about the rose."

But he was not a poet. He was not a painter. What could he say about the rose? And he did not say anything either. He simply sat in his place and went on looking at the roseflower, making everybody almost crazy. What has happened to him? This is the time to speak to the commune and he is looking at the roseflower without even uttering a single word. There is a point of waiting... people became very much impatient. One could feel the impatience all around.

At this moment, Mahakashyapa, who had never spoken a word before nor after, laughed loudly. He had

been a disciple of Gautam Buddha for twenty years. He had never asked a question. He used to sit under a special tree; it had almost become his monopoly. Nobody ever sat under that tree. Everybody knew Mahakashyapa would be coming; his place has to be left.

But his place was very strange. He was a prince before he renounced his kingdom -- just like Gautam Buddha -- well educated and cultured in all the ways of religion and philosophy. But it is strange that for twenty years he had been just sitting there, not asking even a single question.

And suddenly today, when everybody is impatiently waiting for Buddha to speak... this strange fellow Mahakashyapa starts laughing. He had not laughed for twenty years.

This incident is the beginning of a very special branch of mystics called Zen.

Mahakashyapa was called by Gautam Buddha to come close to him -- he offered him the roseflower, and the sermon was over. Without a single word being uttered, something was transferred; something as beautiful as a roseflower can represent, invisible, perhaps like the fragrance of a rose. Mahakashyapa bowed down, touched Buddha's feet, took the rose on his head and went back to his tree. And the whole audience of ten thousand monks simply watched this drama.

Buddha left his seat. Ananda, who used to declare Buddha's coming, or the subject on which he was going to speak, announced that the sermon was over.

Since that day, for twenty-five centuries those who have been interested in Gautam Buddha and his teachings have been asking again and again, "What has been transferred? What was it that Buddha gave to Mahakashyapa? And why did Mahakashyapa laugh?"

Mahakashyapa is accepted as the first Zen master. Gautam Buddha had opened a new dimension of search where words are not needed, but silence. Where you can say only without saying, where to say anything is to miss. Yes, you can laugh, you can dance; because while you are laughing with totality, mind stops, time stops and your whole being melts into one unity, into one organism. Otherwise you are a crowd: one hand is going to the south, the other hand is going to the north and your head is scattered into thousands of pieces.

But with a good belly laugh everything comes back and suddenly you are united. Laughter is the beginning of Zen; and Mahakashyapa laughed at the impatience of people, because Gautam Buddha had never given so much as he was giving today in his silence. He was simply saying, "Watch, be a witness, don't say a word. Just be, and this very moment you are enlightened."

After this background, it will be easy for you to understand the anecdote that Maneesha has placed here.

UNGO DOYO WAS THE CHIEF DISCIPLE OF TOZAN. WHEN HE FIRST MET TOZAN, HE WAS ASKED, "WHAT IS YOUR NAME?"

Remember that in Zen, language is used in a totally different way than it is used commonly. "What is your name?" does not mean that your name is being asked. "What is your name?" means, "Who are you? Are you here?" It is a question not about an arbitrary name, it is a question about the eternal consciousness within you... "Have you found it?"

HE ANSWERED, "DOYO."
TOZAN SAID, "TELL ME TRANSCENDENTALLY!"

Don't use any words!
You have to understand what is meant by `transcendentally'.

Can you see that my finger, without saying anything, is pointing? Can you look into my eyes and see the silence of them?

I am also holding the whole existence in my hand; not just one roseflower, but all the roseflowers that have ever blossomed or will ever blossom. Do you see them? Can you see in a single rose all the roses of the past and all the roses of the future?

To see transcendentally means to see not with your mind but with your being. In other words: when language stops, when mind stops and you are just a silence, a pure space... then you can do any act spontaneously, and *that* will be speaking transcendentally.

UNGO REPLIED, "SPEAKING TRANSCENDENTALLY, MY NAME IS DOYO."
TOZAN SAID, "WHEN I SAW MY MASTER, MY ANSWER WAS NO DIFFERENT."
UNGO REMAINED WITH TOZAN MANY YEARS.

TOZAN NEVER HAD LESS THAN ONE THOUSAND,
FIVE HUNDRED DISCIPLES, OF WHOM TWENTY-EIGHT WERE ENLIGHTENED.

In this part of the anecdote he is saying, "You are not different from me. Just as you are unenlightened today, I was also unenlightened when I reached my master. My answer was not different than yours. It was as ignorant as yours, it was as unconscious as yours. You are still using words."

AFTER UNGO HAD REALIZED HIS OWN ENLIGHTENMENT AND BECAME A MASTER, A MONK ASKED HIM A QUESTION.
UNGO SAID, "YOU ARE A FOOL!"
THE MONK SAID, "SO ARE YOU!"
"WHAT IS THE MEANING OF `FOOL'?" ASKED UNGO.
THE MONK DANCED.

Existence has to be experienced without intellectual verbalization. A dance will do because in a dance, you are total. The real dancer forgets himself, only the dance remains and the dancer disappears. This is transcendence.

It may happen in many ways. A singer can sing to such intensity and totality that he is no more there, only the song... And the transcendence has happened.

A poet, a painter, a musician, a carpenter -- it does not matter what you are doing. But if you are doing it without your mind interfering...

I have told you about one of the greatest dancers of this century, Nijinsky. He was a problem, particularly to physics and other branches of science. When he used to dance, there were moments he would jump so high that it is not possible according to physical calculations; gravity will not allow that much. Not only did he go beyond gravitation when he jumped, but when he came back, he did not follow the way things fall back towards the earth. He came down like a feather, very slowly, with no hurry.

It seemed as if he was coming back on his own, was not being pulled magnetically by gravitation. He was asked again and again, "How do you do it?"

He said, "Don't ask me how I do it, because I am puzzled myself. Whenever I have tried it, I have not been able to do it. When I forget myself -- when there is no Nijinsky and the dance takes over, the dancer melts into the dance -- perhaps gravitation loses its magnetism. But I can only say this much: that whenever it has happened, I was not. And whenever I have tried, it has never happened."

This is what is meant by transcendental. Your absence is transcendental. Your egolessness is transcendental.

Doyo's answer was factual: It was his name. But names are just labels, you can change them. You are not born with a name, neither are you going to die with a name. Nameless you come, like a breeze, and nameless you disappear into the unknown. All names are arbitrary -- they are good for post offices, they are good for the marketplace. They are a necessity, but the necessity is utilitarian, it is not transcendental.

If you want, you can drop your name and you can say, "I don't have any name." There is no problem in dropping the name. It is just a fiction, made of the same stuff as dreams are made of.

Tozan said, "Please tell it transcendentally!"

But to say anything transcendentally one first needs to understand transcendence as an experience.

Ungo said, "Speaking transcendentally, still my name is Doyo."

Tozan said, "When I saw my master, my answer was no different. I was as ignorant as you are, as unconscious as you are, as fast asleep as you are."

AFTER UNGO HAD REALIZED HIS OWN ENLIGHTENMENT AND BECAME A MASTER, A MONK ASKED HIM A QUESTION.
UNGO SAID, "YOU ARE A FOOL!"

The monk must have been a man of great understanding because he replied, "You are also a fool!"

Innocence is not knowledgeability. The fool is closer to the experience of innocence than the man of knowledge. The man of knowledge is full of rubbish, borrowed. The fool at least is free from any borrowed knowledge; he is himself.

This is the uniqueness of Zen, that it would like you rather to be a fool than to be a great scholar, knowledgeable, a rabbi, a pundit. Because these people are ruling the whole humanity and its past, they

have destroyed all innocence in man.

Zen would love even a fool, if he is innocent, if he can say, "I do not know" -- that's what is happening in this dialogue.

UNGO SAID, "YOU ARE A FOOL!"

Ordinarily, anybody would have been offended to be called a fool. But Zen speaks a totally different language. Its vibe is different, its world is different. Rather than being offended, he simply said, "SO ARE YOU!" Neither I know nor you know.

Not knowing, just being, is the conclusion of Zen. Knowing is for the mind, not knowing is of the heart. And as your not knowing goes deeper, it reaches to your very being.

Socrates, in the last moments of his life, told his disciples that, "When I was young I thought I knew so much. As I became a little more mature, I became aware that my knowledge is so little and the area of ignorance is immense. But now, before dying, I can say to you that I do not know anything at all. I am dying just like a child, unscratched."

That is the meaning of Kabir's statement:

JYUN KI TYUN DHARI DINHIN CHADARIYA.

"The way you have given me life, I am returning it back to you, unscratched, unspoiled." The same innocence that belongs to the first day, should remain throbbing within you your whole life.

Then you will know the poetry of existence, then you will know the aesthetics, the beauty that surrounds you.

Then you will know that which cannot be known, which cannot be said, but still can be felt, still can be lived.

Ungo asked, "WHAT IS THE MEANING OF `FOOL'?"
THE MONK DANCED.

A very authentic answer: Stop bothering with the words, now come to reality. His dance is the answer of his innocence. It is unfortunate that even poets become egoists. It is unfortunate that musicians, painters, sculptors become egoists. These are the people who should be the mystics. But rather then entering into the innocence of their poetry, their music, their dance, they also enter into the race of politics, being somebody special.

Zen is for those who are ready to be nobodies, who are ready to be just a silence. But that silence opens the door to all the splendors that are hidden within you. Out of that silence your dance will have a totally different quality, your poetry will have a totally different nuance, your music will not be *your* music. You will become just like a hollow bamboo and the universe will sing through you.

Unless you are just like a hollow bamboo and the universe can sing through you, you are just mediocre. You are just a composer of words, you are not in the hands of existence, you are afraid. You are defending yourself, you are on an ego-trip... Everybody is.

Somebody is riding on ladders to reach to power, somebody is accumulating money, somebody else is choosing a different dimension. But the goal is the same: that "I should be recognized."

You need not be recognized. You have to *realize* yourself -- not be recognized. If recognition comes on its own, that is another matter; that is just like a shadow. It is not your goal, it follows you. You don't run after it.

THE MONK DANCED.
AND OFF HE WENT, AND UNGO PRAISED HIM, IN HIS ABSENCE, SAYING, "AFTER ALL, EVERYBODY IS OUT TO GET SOMETHING, THOUGH OF COURSE ZEN-GETTING IS A NO-GETTING."
ON ANOTHER OCCASION, AN OFFICIAL SAID TO UNGO: "THE WORLD-HONORED ONE HAD A SECRET MESSAGE: MAHAKASHYAPA DID NOT KEEP IT A SECRET.
WHAT IS THIS SECRET WORD OF BUDDHA?"

I have told you the story of Mahakashyapa.

Another incident in the life of Buddha will explain this to you.

He is passing through the forest, Ananda is with him... It is time for the leaves to fall. The whole forest is full of leaves, fluttering, dancing in the wind under the sun. The trees are standing naked.

Ananda asked Buddha, "I had not the time to ask because somebody else was always there, and I did not want to interrupt. At this moment we are alone, I want to ask one thing. Have you said everything to us that you know? Are you keeping some secrets?"

Buddha bent down, took a few dead leaves in his hand and said to Ananda, "What I have said is equivalent to these few leaves, and what I have not said is equivalent to all the dry leaves of this vast forest. But I am not keeping a secret -- it cannot be said. Those who will understand what I have said, perhaps may find it themselves; they are bound to. I have only shown the way. I have not said a single word about the goal."

This occasion comes again when Ungo is asked by an official, "THE WORLD-HONORED ONE, Gautam Buddha, HAD A SECRET MESSAGE; MAHAKASHYAPA DID NOT KEEP IT A SECRET." Because Mahakashyapa laughed, shared his experience. Buddha was silent, everybody else was silent. Mahakashyapa could not resist sharing the beauty of silence, the joy of silence, and laughed loudly.

Hence in Zen tradition it is said: Buddha had many secrets, but Mahakashyapa opened them to the world.

UNGO CALLED TO HIM, "YOUR HONOR!"

He was a government official.

HE ANSWERED, "YES?"
UNGO SAID, "YOU UNDERSTAND?"
"NO," HE REPLIED.
UNGO SAID, "IF YOU DON'T UNDERSTAND, THAT IS BUDDHA'S SECRET; IF YOU DO, THAT IS MAHAKASHYAPA'S NOT KEEPING IT A SECRET."

It is a beautiful anecdote for anybody who is really longing to know the innermost secret of one's own being and the existence to which we belong. As far as my comment on this anecdote is concerned, I want you to know:
There is no secret.
Everything is as open as the sky,
it is just that you are closed.

A blind man can say, "The sun is keeping the light a secret." A deaf man can say, "All these poets who have gathered here are not reciting their poetry." Your deafness, your blindness, your unawareness, does not make existence a secret. It is shouting from every star, from every mountain peak, from every flower, in thousands of ways.

It is not a secret -- you don't have to search for it. You have just to be silent within yourself and it is there, throbbing in your heartbeats. Remember, your heartbeats are the heartbeats of the whole life system. They are the heartbeats of existence itself.
That is my whole work here.

I don't have any philosophy to teach and I don't have any dogma, any creed, any theology, any religion. I am not a preacher. I am simply trying to indicate that *you are it*.

Maneesha has asked a few questions. First:
BELOVED OSHO,
TO BE TOLD THAT TRUTH IS A SECRET, MAKES ME FEEL THAT TRUTH IS AN EXCLUSIVE CLUB TO WHICH ONE ONLY GAINS ENTRANCE BY HAVING SOME INEXPLICABLE QUALIFICATION.
BUT I DON'T SENSE THAT YOU HAVE SOME SECRET YOU ARE KEEPING FROM US; IF ANYTHING MY OWN SECRETIVENESS IS WHAT IS IN THE WAY.
IS THERE ANYTHING YOU CAN SAY THAT I MIGHT UNDERSTAND?

Every moment I am giving you the rose that Gautam Buddha gave to Mahakashyapa; with my whole being, with my presence. There is no secret at all, both my hands are open. I am not holding my fists closed. But there are investments which would like what you call `exclusive clubs'.

The Hindu pundit thinks that truth is only in the Sanskrit scriptures. One very young and alert man, Swami Ramateertha, who had gone to the West and around the world, was loved by thousands of people. He

was a man of rare quality. He thought that, coming back home, it would be right for him to first go to Kashi, the capital of Hinduism. But he was not aware that a great disaster was awaiting him.

In Kashi, they have the secret council of Hindu scholars. He was asked to present himself before the council, and the first question that was asked by the chairman was, "Do you understand Sanskrit?"

Of course he did not. He was born near Peshawar. His whole education was in Persian, Arabic, Urdu; Sanskrit was not at all known to him. But to know the truth, Sanskrit is not needed. Otherwise, Socrates could not know it, Pythagoras could not know it.

But this is the attitude of all the religions. Jesus was crucified for many reasons. One of them was that he was not a rabbi, he was not a scholarly Jew. He was just a poor carpenter's son, and was claiming to be a prophet. The learned people have a vested interest in keeping secrets. And in the scriptures, there is nothing. Because just look at those scholars: in their life, there is nothing -- no song, no beauty, no dance, no laughter. They are just like dry wood.

Have you ever seen a pundit dancing innocently? A rabbi or a pope? They know much but they don't know the inner space of innocence.

It is not a secret, Maneesha. It becomes a secret if you are asleep. If you don't enter into your own being it becomes a secret. Nobody can prevent you except yourself, and nobody can give it to you except yourself.

Her second question is:
BELOVED OSHO,
LAST NIGHT'S DISCOURSE WAS LIKE BEING ABOARD NOAH'S ARK. YOUR VOICE WAS AN ANCHOR AS WE SAT SO STILL AND SILENT, LITERALLY IN THE CENTER OF THE CYCLONE. IT WAS AN AMAZING EXAMPLE OF HOW EXISTENCE IS RIGHT WITH US -- THOUGH I HAVE HEARD THAT ONE BAMBOO SUSTAINED MULTIPLE FRACTURES.

Maneesha, that bamboo, and one other tree which was brought by sannyasins from Brazil... both were very proud people. They needed, they deserved, multiple fractures. Otherwise, there are hundreds of bamboos around you and they were silent with you in the rains and the thundering clouds and the winds. Nothing has happened to them.

You should watch carefully the bamboo who had multiple fractures. And the tree from Brazil... it was a proud tree. But pride is not the name of the game we are playing here. It is perfectly good, we will take care of the bamboo.

And I hope he has learned why he got multiple fractures. When the winds came and the clouds thundered and the rain was so much... if a bamboo does not move and dance with the wind and the rain, it is going to get fractures. That bamboo must have stood against the rains, against the winds; and whoever stands against nature will find himself totally broken, will find himself, sooner or later, in a hospital.

It is always the ego that gets fractured. Your being is untouchable, nothing can harm your being. Not even death.

Before we enter into our daily meditation, the bamboos are waiting for a few laughs. They may not understand the language but they can understand your laughter.

Moishe Finkelstein is dozing in his armchair in the Finkelstein Funeral Home one afternoon. The phone rings and Moishe picks up the clock and puts it to his ear.
"Hello," says Moishe sleepily.

Then the phone rings again and Moishe puts down the clock and talks to the phone instead. It turns out that the Democratic Dodo Political Party has booked an entire hotel in town for their conference, and that in room 213, one of their delegates has died.
Moishe throws a coffin in the back of the hearse and drives downtown.

Half an hour later, Moishe calls the manager's office to confirm that the job is done, and that the occupant of room 312 has been removed.

"You idiot!" shouts the manager, "I said room 213! Was the man in 312 dead also?"

"He said he wasn't," replies Moishe calmly, "but you know what liars these politicians are."

Rajiv Gandhi, the Indian prime minister, Francois Mitterand, the French president, and Ronald Reagan from America, are sitting alone together after a conference.

"I have a problem," says Gandhi, "and I need your help. I have twenty personal bodyguards, and I know for certain that one of them is a Chinese spy. But which one?"

Mitterand and Reagan nod sympathetically and then the Frenchman says, "I have a similar problem. I have twenty mistresses and I know for sure that one of them is unfaithful. But which one?"

"That's nothing," says Ronald Reagan, "I have twenty people in my cabinet. One of them, I know, is intelligent... But which one?"

Old man Finkelstein and his friend Grandpa Funkenburger are having a few drinks with their dinner. "You know," says Fink, "when I was thirty, my erection was so strong, I could not bend it at all, even with both my hands."

Funk nods his head appreciatively.

"When I reached forty," continues Fink, "I could bend it just a little bit, but only with a great deal of effort. At fifty, I could bend it a little more. And now that I am sixty, I can easily bend it in half."

The two friends keep sipping their drinks.

"It is just amazing, Funk," continues Fink, "I wonder how much stronger my hands are going to get?"

Rubin and Klopman, two old friends, meet in the street one day. "How is everything?" asks Rubin.

"It could be worse," replies Klopman, "my house burned down with everything in it."

"Oh!" says Rubin, "that is terrible."

"Well, not terrible," replies Klopman, "the insurance paid me double what is was worth."

"Why, that is wonderful," exclaims Rubin.

"Not wonderful," replies Klopman, "my wife died in the fire."

"That is terrible," says Rubin.

"Not terrible," replies Klopman, "you see, I married again and the new wife is much better than my old one."

"That's wonderful," says Rubin.

"Not wonderful," replies Klopman, "because my wife goes visiting with my neighbor who is quite a good-looking guy and she spends the night there quite often."

"That is terrible," says Rubin.

"Not terrible," replies Klopman, "because my neighbor has a really beautiful wife who comes to stay with me!"

"So things with you are wonderful," says Rubin.

"Not wonderful, not terrible," replies Klopman, "it could be worse."

Now, Nivedano, give the first beat and everybody goes into gibberish as totally as possible.

The beat...

(Drumbeat)

(Gibberish)

Nivedano, the beat...

(Drumbeat)

Now, everybody goes into absolute silence. Close your eyes, no movement, just be in.

This.

This.

A thousand times This, is the very essence of Zen.

Catch hold of this and God is in your hands.

In this moment, you all have become temples of God.

Nivedano...

(Drumbeat)

Now, fall dead.
Just let the body breathe and you simply be now and here.
Go deeper, deeper.
Don't be the bamboo who got multiple fractures.
Go deeper, to the very roots of your being.

Now, Nivedano...

(Drumbeat)

Come back to life.
Fresh and young.
Listen... even the bamboos are happy, celebrating your silence.
These blessed bamboos wait every day for this moment, to be with me.
In silence, the whole existence is one ocean.

Okay, Maneesha?
Yes, Osho.

This, This, A Thousand Times This: The Very Essence of Zen

Chapter #15
Chapter title: All arrows converge on this

10 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
TOZAN SAID TO UNGAN, "MASTER, IF SOMEONE ASKS ME A HUNDRED YEARS AFTERWARDS WHAT I THOUGHT WAS YOUR DEEPEST UNDERSTANDING, WHAT SHOULD I SAY?"
UNGAN ANSWERED, "TELL HIM I SAID, `IT IS SIMPLY THIS.'"
TOZAN WAS SILENT FOR A TIME, AND UNGAN SAID, "TOZAN, IF YOU HAVE GRASPED THIS, YOU MUST CARRY IT OUT IN DETAIL!"
TOZAN WAS STILL SILENT. UNGAN STRUCK HIM.
SOME YEARS LATER, WHEN TOZAN WAS HOLDING A SERVICE IN MEMORY OF UNGAN'S DEEPEST UNDERSTANDING, A MONK SAID TO HIM, "THE DEAD TEACHER SAID, `IT IS SIMPLY THIS!'" THE MONK THEN ADDED: "IS THIS THE YES-SAYING SPIRIT?"
"IT IS," REPLIED TOZAN.
THE MONK ASKED, "WHAT DOES THIS MEAN?"
TOZAN SAID, "AT THE TIME UNGAN SAID THAT, MY IDEA WAS ALMOST ENTIRELY A MISTAKEN ONE, THOUGH I UNDERSTOOD WHAT HE MEANT ALL RIGHT."
"THE DEAD TEACHER," SAID THE MONK, "DID HE KNOW IT, OR NOT?"
TOZAN SAID, "IF HE DIDN'T, HOW COULD HE SAY SUCH A THING? AND IF HE DID, HOW COULD HE AVOID SAYING IT?"

OTHER ZEN MASTERS EXPRESSED THE ESSENCE OF ZEN LIKE THIS: MASSO SAID,
"LICHEN-CRUSTED FROGS CROAK AT MOONLIT MOUNTAINTOPS.
AWAKEN, MIND'S CLEAR AT LAST.
REFRESHING PINE WINDS
OF THE BOOK OF SONGS
CAN'T MATCH THIS."
BEIREI SAID,
"ALL PATRIARCHS ARE ABOVE OUR UNDERSTANDING,
AND THEY DON'T LAST FOREVER.
OH MY DISCIPLES, EXAMINE, EXAMINE.
WHAT? WHY THIS. THIS ONLY."
AND DAIBAI SAID:
"I'M ONE WITH THIS, THIS ONLY.
YOU, MY DISCIPLES,
UPHOLD IT FIRMLY --
NOW I CAN BREATHE MY LAST."

Maneesha, this is the last discourse of the series called, THIS. THIS. A THOUSAND TIMES THIS... is the essence of existence, is the essence of your being, is the essence of Zen -- *this*.

This is vast: a small word, it contains total, universal, eternal truth.
There are no boundaries to *this*.
It never begins and it never ends.
It is always here.

You can wander here and there, but it is just like a fish moving in the ocean; it is the same ocean wherever it goes. You can be a child, you can be young, you can be old, you can be dead, but *this* remains an eternal truth of your being. Alive or dead, you cannot get rid of *this*.

This essential point is being discussed again and again by Zen masters. In different ways they have sung their song, in different ways they have signed their signatures; but only the ways differ, all their arrows converge on *this*. We will see how it has been repeated and why it has been repeated -- why for thousands of years those who have known, either said *this*, or remained silent in thisness. But whatever the case, whether they say it or not, they are pointing to *this* by words, by silence, by dance, by music, by just being.
Remember Basho, the great master:

SITTING SILENTLY,
DOING NOTHING,
THE SPRING COMES,
AND THE GRASS GROWS BY ITSELF.

Everything is happening on its own; it is only the insanity of man that makes him concerned and worried -- makes him almost mad, running after power, position, domination. But even the richest man of the world is poorer than these bamboos surrounding Buddha Hall, because these bamboos are enough unto themselves and the richest man is still hungry.
Before I enter into this dialogue, I would like to tell you a small story:

A beggar knocks on the doors of an emperor; it is early morning, even a little dark, the sun has not yet come over the horizon. The emperor was coming out for a morning walk in his beautiful garden; otherwise it would have been difficult for the beggar to have an appointment with him. But there was no mediator to prevent him.
The emperor said, "What do you want?"
The beggar said, "Before you ask that, think twice!"

The emperor had never seen such a lion of a man; he has fought wars, has won victories, has made it clear that nobody is more powerful than him, but suddenly this beggar says to him, "Think twice of what you are saying, because you may not be able to fulfill it!"

The king said, "Don't be worried, that is my concern; you ask what you want, it will be done!"
The beggar laughed... the emperor could not understand the laughter.

The beggar said, "You see my begging bowl? I want it to be filled! It does not matter with what, the only condition is that it should be filled, it should be full. You can still say no, but if you say yes, then you are taking a risk."

The emperor's time to laugh had come, because a beggar's bowl... and he is being given a condition! He

told his premier to fill the beggar's bowl with diamonds, so that this beggar can know who he is asking. The beggar again said, "Think twice."

And soon it became apparent that the beggar was right, because the moment the diamonds were poured into his begging bowl, they simply disappeared. More diamonds, more emeralds, more rubies -- the king had tremendous treasures, but within hours everything was gone and the begging bowl was still empty.

The word spread like wildfire in the capital; thousands of people arrived to see this miraculous incident. When the precious stones were finished, the king said, "Bring out all the gold and silver, everything! My whole kingdom is at stake, my whole integrity is being challenged."

But by the evening everything had disappeared in the beggar's bowl and there were only two beggars left -- one used to be the emperor.

The emperor said, "Before I touch your feet and ask your forgiveness for not listening to your warning to think twice, just please tell me the secret of this begging bowl."

The beggar said, "There is no secret. I found this begging bowl on a funeral ground, it is a human skull. I have polished it, made it look like a bowl. I am a poor man, I cannot even purchase a bowl, but because it is a human skull, you go on pouring anything into it and it disappears."

The story is tremendously meaningful. Have you ever thought about your own begging bowl? Everything disappears: power, prestige, respectability, riches, everything disappears and your begging bowl goes on opening its mouth for more and more. And because of this continuous effort for more, you go on missing *this*. The "more" takes you away from *this*. The desire, the longing for something else takes you away from this moment.

And there are only two kinds of people in the world: the majority is running after shadows, they will never be fulfilled. Their begging bowls will remain with them till they enter their graves.

And a very small minority, one in a million, stops running, just remains standing here and now, drops all desires, asks for nothing and suddenly he finds everything within himself.

This is the door of the kingdom of God.

TOZAN SAID TO UNGAN, "MASTER, IF SOMEONE ASKS ME A HUNDRED YEARS AFTERWARDS WHAT I THOUGHT WAS YOUR DEEPEST UNDERSTANDING, WHAT SHOULD I SAY?"

Every disciple has, once in a while, become interested to ask the master, "When you are gone, if somebody asks me, `What was his teaching in essence,' what am I supposed to say?"

UNGAN ANSWERED, "TELL HIM I SAID, `IT IS SIMPLY THIS.'"

THIS is not a word, but an existential moment. You will not find it in the dictionary, you will find it in existence.

TOZAN WAS SILENT FOR A TIME, AND UNGAN SAID, "TOZAN, IF YOU HAVE GRASPED THIS, YOU MUST CARRY IT OUT IN DETAIL!"
TOZAN WAS STILL SILENT. UNGAN STRUCK HIM.

... Because *this* cannot be more than it is. There are no details. It is the simplest silent space, nothing can be said about it. Because Tozan did not say anything, his master, Ungan, in appraisal, struck him. By striking disciples Zen masters have been saying to them, "You have understood, have it as a prize!"

SOME YEARS LATER, WHEN TOZAN WAS HOLDING A SERVICE IN MEMORY OF UNGAN'S DEEPEST UNDERSTANDING, A MONK SAID TO HIM, "THE DEAD TEACHER SAID, `IT IS SIMPLY THIS!'" THE MONK THEN ADDED: "IS THIS THE YES-SAYING SPIRIT?"
"IT IS," REPLIED TOZAN.
THE MONK ASKED, "WHAT DOES THIS MEAN?"
TOZAN SAID, "AT THE TIME UNGAN SAID THAT, MY IDEA WAS ALMOST ENTIRELY A MISTAKEN ONE, THOUGH I UNDERSTOOD WHAT HE MEANT ALL RIGHT."

THIS is not a word, hence it cannot have any meaning. You can live it, but you cannot mean anything by it.

It is simply a roseflower, unobserved, unrecognized, unpraised, unknown, opening its petals and sharing its fragrance to the winds for no other reason than that this is its nature.

"THE DEAD TEACHER," SAID THE MONK, "DID HE KNOW IT, OR NOT?"... because it is very possible that you can repeat words which are dead on your lips. They may have been alive on somebody

else's.

Tozan said something tremendously beautiful. He said, "IF HE DID NOT, HOW COULD HE SAY SUCH A THING?"

He was such an honest, integrated being, he would not have said anything that he did not know.

"AND IF HE DID, HOW COULD HE AVOID SAYING IT?"

This is the eternal problem Zen has encountered: if you know, you cannot say it; and if you know you cannot avoid saying it. The experience is such that intrinsically, it wants to be shared. If you don't know, of course you cannot say it. But if you know, then too you cannot say it; and at the same time you cannot avoid saying it.

Lao Tzu did not say a single word to his disciples -- and he had thousands of disciples. Those were the golden days: a thousand disciples sitting with Lao Tzu in utter silence, day by day, year by year -- nothing is asked, nothing is answered. Everybody knows *this* is, and there is no need to give it an expression; because the moment you express it, it is no more the real, it has become unreal, just a shadow, a false reflection in a mirror. Howsoever real it looks, it is only appearance.

Have you seen your face in the mirror? It is there, in every detail; but you know perfectly well it is not there, it is only a shadow. But to small children sometimes it happens... to very small children, still uncorrupted. If you bring a mirror in front of them, they look at the child on the other side, they try to grab hold of the child with their tiny hands, they go on slipping on the mirror. They cannot resist the temptation to find who is behind it. They try to go to the back, behind the mirror to find the child. Of course there is nobody, it was their own reflection.

All that has been said about truth is only a reflection in the mirror.

Lao Tzu avoided saying anything. He avoided writing anything and when he was eighty years old, he left towards the Himalayas to rest in eternity; in the deepest silence of the eternal snow of Himalayan peaks.

The emperor of China ordered all the guards around the country to block all the roads, saying that: "Lao Tzu should not be allowed to go out unless he writes down his experience for future generations."

He was caught hold of before he crossed the borders -- respectfully. The guard said, "I am not in any way being disrespectful to you, I am simply following orders. The orders are that you have to remain in my cottage -- there is no other place here -- and write down your essential experience. Unless you do it, I cannot allow you out of the country, I cannot allow you to cross the borders."

The emperor himself was a disciple of Lao Tzu. Under such circumstances Lao Tzu wrote a small booklet, but the first sentence is all that he really has been *not* saying all his long life -- for eighty years. The first sentence was, "Truth is, but the moment you say anything about it, it is no more. So please read what I am writing with the consciousness -- that no word can contain it, including my words."

Such sincerity, such purity, such truthfulness is very rare, and has become more and more rare.

Other Zen masters expressed the essence of Zen like this:

MASSO SAID, "LICHEN-CRUSTED FROGS CROAK AT MOONLIT MOUNTAINTOPS.
AWAKEN, MIND'S CLEAR AT LAST.
REFRESHING PINE WINDS
OF THE BOOK OF SONGS
CAN'T MATCH THIS."

The BOOK OF SONGS is an ancient Chinese treatise, one of the most beautiful books. It can be compared only to the Old Testament's SONG OF SOLOMON. But even the BOOK OF SONGS can't match *this*.

This is the only poetry, the only song, the only dance, the only answer, here, now, in your very breathing, in your very heartbeat.

BEIREI SAID,
"ALL PATRIARCHS ARE ABOVE OUR UNDERSTANDING,
AND THEY DON'T LAST FOREVER.
OH MY DISCIPLES, EXAMINE, EXAMINE.
WHAT? WHY THIS. THIS ONLY."

And if you can understand *this*, nothing else is needed -- you have come home. You have been long going astray, you have wandered through lives in many forms on many paths; *this* brings you suddenly back to your essential self. And your essential self is the universal self. There is no distinction between the individual and the universal. Once the dewdrop falls into the ocean, all distinctions disappear, the dewdrop becomes the ocean.

AND DAIBAI SAID:
"I'M ONE WITH THIS, THIS ONLY.
YOU, MY DISCIPLES,
UPHOLD IT FIRMLY --
NOW I CAN BREATHE MY LAST."

Every master worth the name lives only for those who can understand *this*. There is no other reason for an enlightened man to live -- even for a single moment more. He has arrived home, but he can see many of his fellow travelers are still wandering in darkness. It will be very unkind not to give them a call.

All the masters are nothing but calls to those who are wandering unnecessarily and suffering unnecessarily. *This*! and you suddenly open your innermost lotus.

Maneesha has asked,
BELOVED OSHO,
IF SOMEONE ASKS ME A HUNDRED YEARS AFTERWARDS, WHAT I THOUGHT WAS YOUR DEEPEST UNDERSTANDING, WHAT SHOULD I SAY?

Maneesha, a hundred years after or a million years after, you need not be worried, I will be answering through you. But the answer will be simply *this*, unadorned, just a pure silence, a space without clouds.

But you need not wait for a hundred years, you need not wait for even a single moment. You have to answer this very moment. The question has been asked.

Every moment, the people who are with me -- it does not matter whether they are physically here or not -- wherever they are, I am asking them again and again, insisting to them to come home, to be here, just be and don't run after shadows.

Is not this silence saying the same? Are not the bamboos standing in deep silence with you as fellow travelers?

Before we enter into our daily meditation I would like some laughter from the bamboos. You can also participate.

Wu, a Chinaman from Hong Kong, moves to America and finds a job in San Francisco.

When he gets his first paycheck, he goes to the bank to send fifty dollars to his family back in Hong Kong. The bank gives him five hundred Hong Kong dollars in exchange.

The next week, when he deposits his fifty dollars, they give him only four hundred and fifty Hong Kong dollars.

"Money fluctuations..." explains the bank clerk, "it goes up and down all the time."

When Wu returns the next week, he puts down his fifty dollars and is told that he will get four hundred Hong Kong dollars in exchange.
"Hmmm!" says Wu. "Flucked again!"

Fiona Feelgood goes to see Doctor Bones for an examination.
"Get undressed," says Bones.
"Please, Doctor," says Fiona, "turn out the lights."
"Come on now, Miss Feelgood," says Bones, "I am a doctor."
"Turn out the lights," snaps Fiona.
So Bones turns out the lights. Two minutes later, Fiona says,
"Doctor, where shall I put my clothes?"
"Over here," says Bones, "on top of mine!"

A cross-eyed cop arrests three cross-eyed drunks.
He turns to the first cross-eyes drunk and says,
"What is your name?"
And the second cross-eyed drunk says,
"Miles MacDuffy."
The cross-eyed cop says,
"I was not talking to you."
And the third cross-eyed drunk says,
"I did not say anything!"

Audrey and Marilyn, two retired schoolteachers from Chicago, save up all their money to go on safari in Africa.

They are having a wonderful time going through the jungle, when suddenly a huge gorilla swings down out of the trees, sweeps Marilyn into his arms, and disappears.

He takes her back to his cave, and for a week makes love to her all day and night.

Finally, Audrey organizes a rescue party, and Marilyn is saved and rushed to the hospital.

She is treated there for a couple of days and then her friend comes for a visit.

"Oh, Marilyn!" the friend sobs, "what a ghastly experience! How do you feel?"
"How should I feel?" sobs Marilyn, "he never writes, he never calls...!"

Now, the first step is gibberish. Say anything, relevant, irrelevant; don't bother, because nobody is listening. Only those who are listening are idiots.

Speak Chinese if you don't know it, speak Japanese if you don't know it, but don't speak the language you know. Just go crazy. Once in a while it is such a tremendous relief to go crazy.
Nivedano, give the first drumbeat. Everybody goes crazy...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Everybody becomes silent, utterly silent.
Just close your eyes, don't move... let your being settle within yourself.

THIS.
THIS.

THIS is the very essence of Zen.

Go as deep into THIS as possible.

Nivedano, beat the drum...

(Drumbeat)

Fall dead... let the body breathe.
You simply watch suchness, thisness, this immensely tremendous moment.

Die deeper, if you want to come to life.
The deeper you go in death, the higher you will come into life.
Don't miss this tremendous opportunity.
Don't wait for a hundred years.

I am here.

Nivedano, give the beat...

(Drumbeat)

Come back to life, fresh, radiant.
A few may still be in their graves;
a special beat for them, Nivedano...

(Drumbeat)

THIS is the truth.

Okay, Maneesha?
Yes, Osho.

Now, can we celebrate?

The Transmission of the Lamp

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Chapter #1
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BELOVED OSHO,
WITH MY FRIEND, MEDITATION, I CLEAN THE SKELETONS FROM THE CLOSET.
WITH MY FRIEND, TRUST, I ENTER THE DARK BASEMENT AND SWEEP IT CLEAN OF ANCIENT DUST.
WITH MY FRIEND, THE HEART, I OPEN ALL THE WINDOWS AND ALLOW THE FRESH BREEZES IN.

WITH MY FRIEND, AWARENESS, I LIGHT CANDLES IN EVERY ROOM. IN THE KITCHEN, MY FRIEND, PATIENCE, PREPARES THE TEA.
IN THE GARDEN, I SIT WITH MY FRIEND, THE MASTER, AND WAIT SILENTLY, FOR I KNOW THAT THE GUEST WILL SOON BE HERE.
OSHO, WHEN THE DOORBELL RINGS, WILL I BE THERE TO ANSWER IT?

The guest always comes; its coming is certain. The bell also rings. The door is also always opened, without fail.

But the moment you open the door, you are not there. Existence is, being is, but you are not. The way you have known yourself up to now is no longer there, and what is there cannot be named, cannot be defined. It is all and everything... it is the very essence of existence.

You will not be there as you think yourself to be.

If you are there, then the guest cannot enter in.

In fact, the guest can come only when it becomes a certainty that you are ready to disappear. Your disappearance is the appearance of that which you have been seeking all along. This is a paradox: when the sought is found, the seeker is lost.

There are these words of Jesus -- in some sense significant, but in a very much deeper way, not right. He says, "Seek, and ye shall find" -- just a small sentence, "Seek, and ye shall find" -- and every word is wrong, because if seeking continues, there is desire, there is longing. Seeking must stop, must disappear. "Seek, and ye shall find it." You cannot find it; it will be found, but you cannot be the finder.

And it is the same with the other sentences that follow. They are beautiful sentences, very poetic -- "Ask, and it shall be given to you" -- but every word is wrong. Unless you stop asking, nothing can be given to you. Ask, and you will go on missing; stop asking, and it is there. It has always been there -- you could not see it because your eyes were so full of asking. "Ask, and it shall be given to you" -- again, to YOU? To you, nothing is possible; you are the barrier, you are the hindrance. You have to dissolve into the whole, just like a dewdrop disappears in the ocean.

And the third sentence is also beautiful: "Knock, and the door shall be opened unto you." But all the words are wrong. You are not to knock; even that much effort on your part will not allow you to be totally relaxed. And the door is not closed, so there is no need to knock. If you are knocking, it must be before a wall, not before a door. The door of the divine is always open; you just go on knocking here and there.

"Knock, and it shall be opened unto you." Who is there to open it? There is no God; that there is a God is presumably the idea behind Jesus' sentence. But there is no one to open it -- and particularly to you. If you are not, you suddenly find yourself at the door. And the door is open; it has always been open, so that you will not come and find it closed.

Existence is infinitely compassionate. Its doors cannot be closed; you are always welcome. But remember, when you come close to the door, take your shoes off, and with those shoes leave your idea of yourself also. Just enter as an innocent, just-born child, without any name.

These three sentences are beautiful, some of the best in the whole New Testament. But looked at through the experience of enlightenment, poetry is not the thing; it has to be reality.

So everything is right, just *you* are wrong. And the whole effort is to bring a state of being in you where you can say, "I am not." Logically, you cannot use that sentence "I am not," because who is denying? But existentially you can understand. There are moments when you are not and still you are. A beautiful sunset, a sky full of stars... for a moment you forget that you are, although you *are*, but in a totally new way -- fresh, new, reborn.

BELOVED OSHO,
I AM CONSTANTLY CRITICIZING MYSELF AND JUDGING OTHER PEOPLE. THIS MAKES ME FEEL DIVIDED AND TENSE, AND I CANNOT ESTABLISH A REAL CONTACT WITH PEOPLE OR NATURE. I WANT TO OPEN MY HEART AND I DON'T KNOW HOW TO DO IT.
PLEASE, COULD YOU SAY SOMETHING ABOUT THIS?

Our whole education is so ugly, our whole upbringing is so wrong, that it takes away every possibility of your inner growth and gives you stupid ideas which have no relevance as far as your joy, your understanding and your maturity are concerned.

Every child is being told, in thousands of ways, to criticize himself, so this is not only your problem. He is always told he is wrong in everything. Slowly, slowly he catches the disease of criticizing himself. And a person who criticizes himself cannot forgive others. How can he forgive? -- for the same reasons, he criticizes others. His whole life simply becomes a condemnation -- condemn yourself, condemn others. Then love becomes impossible, friendship becomes impossible, and he simply suffers. And what he is criticizing is so absurd.

A young boy came running fast into the house, went directly into the kitchen and said to his mother, "My God! It must be God's mercy that I am saved. A lion was following me from the school to the house. He is standing outside."

The mother said, "How many millions of times have I told you not to exaggerate?" She is saying, "How many *millions* of times have I told you not to exaggerate? Where can you find a lion in the city?"

The boy said, "Perhaps out of fear it looked big. But it is certainly a very dangerous dog."

The mother said, "Now you are coming to your senses. If it was dangerous you would not have been here."

He said, "That's true. In fact, it is a small dog." But the child made the comment, "I was exaggerating, and that is wrong. What about you? You said, `How many millions of times have you told me....' "

I was staying in Calcutta in a friend's house from where I was going to a conference. I was sitting with him in the car and we were waiting for his wife. He was honking the horn. She came very angrily to the window and said, "I have told you a thousand times that I am coming in a minute!"

I said to my friend, "This is something -- a miracle. She has told you a thousand times that she is coming in a minute. In fact, in a minute, one cannot say it a thousand times. And she has again disappeared into the bathroom."

The man said, "You don't know how she exaggerates. And the disease has caught me too. Once in a while, I suddenly become aware that I am exaggerating and it is just my wife...."

Parents are doing everything for which they are criticizing the child. And he is watching -- and his watchfulness is far more clear. His intelligence is still growing; he can see that the same thing for which he is wrong, the parents are right. They are watching television late into the night -- they are right -- and he should go to sleep before nine o'clock. Slowly, slowly he gets accustomed to these things and starts feeling, "Somehow I am wrong. Everything I do is wrong."

I once asked my father, "Will you tell me some time, some day, just once, `What you are doing is right'? Can't you see that it is impossible to do everything wrong for twenty-four hours a day, three hundred and sixty-five days a year... everything wrong? If it is true, I am really accomplishing something miraculous. Just make an exception -- just one time say to me, `What you are doing is right.' "

He was shocked because he understood the meaning of what I was saying, that it is impossible that I could be doing everything wrong.

But parents enjoy the idea because it is very fulfilling: it is the lust for power. Whenever you say to somebody, "No," whenever you say to somebody, "You are wrong," you feel powerful. It feeds your ego and it feeds the ego of everybody -- the teachers, the neighbors. Wherever the child goes, everybody is enjoying the lust for power, and the child is crushed. And when so many people are saying that he is wrong, naturally he has to believe it.

But remember, as a reaction, he starts judging others. When everybody else is judging him, there is no reason why he should not judge others. You are teaching him to judge, to judge everybody -- and as much as possible to judge negatively. So he starts judging that others are wrong.

And this is our world -- where everybody is judging himself as wrong and judging everybody else as wrong. How can you be loving, friendly, trusting? How can you open your heart? You will be isolated, you will be completely closed, you will live in a world which you condemn and the world will condemn you.

It is not a beautiful situation, but you have to understand: asking me, "How to open my heart?" is not the real question. The real question is how you managed to close it.

Stop judging.

Whatever you are doing, if you like doing it, do it. There is no question of judgment; nobody else has the right to say that what you are doing is wrong. If you enjoy it, you are not harming anybody, you are not disturbing anybody... but it is a strange world.

From my childhood I have always loved to just sit in a corner silently. Everybody who would pass by would say, "What are you doing?"

I would say, "Nothing."

And everybody would say, "This is not good."

I said, "This is strange: I am doing nothing, doing no harm to anybody -- just sitting silently in this corner -- and you say, `This is not right.' It seems it has just become your habit to condemn, to criticize. But I am enjoying sitting here doing nothing, and I am going to continue it in spite of your judgment. I have not asked for your advice, and to give advice unasked for is unwise."

Slowly, slowly one has to assert oneself, to make one's point clear. Unless I trespass on somebody else's rights -- if I am doing something which I am enjoying and I don't see it as harmful in any way -- then I will not allow anybody to judge me, because it is not only a question of this act, it is a question of my whole life. You are teaching me a very subtle disease of judging. And when I condemn myself, how can I leave anybody else uncondemned?

It is said that Mulla Nasruddin used to come to his house, and every day there was trouble. His wife was suspicious -- as all wives are -- that he was having an affair with some other woman, because going out of the house he looked so happy and went so fast; coming home he looked sad. Certainly there was something outside the house which attracted him. So when he used to put his coat on the hanger, she would look on his coat, on his shirt, to see if she could find any hair or anything else to prove that he had been with some other woman.

One day -- for seven days she had been searching and she could not find a single hair -- on the seventh day, she burst out crying, screaming, "This is too much. Now you have started going with bald women!"

Now, it is very difficult to find a bald woman -- almost impossible. I have seen only one woman who was semi-bald, not bald. But for seven days, no hair? The conclusion is clear, that he has fallen so low that he is now going with bald women. "Can't you find a woman with hair?"

If a husband is sitting silently, then the wife is angry. If he is reading the newspaper, the wife is angry; she will snatch the newspaper and say, "I am here and you are reading the newspaper as if I don't exist."

Everybody is so miserable that he wants to find some reason somewhere to explain to himself why he is miserable, why she is miserable. And the society has given you a good strategy: judge.

First, naturally, you judge yourself in every way. No man is perfect, and no man can ever be perfect -- perfection does not exist -- so judgment is very easy. You are imperfect, so there are things which show your imperfection. And then you are angry, angry with yourself, angry with the whole world: "Why am I not perfect?"

Then you look with only one idea -- to find imperfection in everybody. And then you want to open your heart -- naturally, because unless you open your heart, there is no celebration in your life; your life is almost dead. But you cannot do it directly; you will have to destroy all this upbringing from the very roots.

So the first thing is, stop judging yourself. Instead of judging, start accepting yourself with all your imperfections, all your frailties, all your mistakes, all your failures. Don't ask yourself to be perfect. That is simply asking for something impossible, and then you will feel frustrated. You are a human being after all.

Just look at the animals, at the birds; nobody is worried, nobody is sad, nobody is frustrated. You don't see a buffalo freaking out. He is perfectly contented chewing the same grass every day. He is almost enlightened. There is no tension; there is a tremendous harmony with nature, with himself, with everything as it is. Buffaloes don't make parties to revolutionize the world, to change buffaloes into super buffaloes, to make buffaloes religious, virtuous. No animal is concerned at all with human ideas.

And they all must be laughing: "What has happened to you? Why can't you be just yourself as you are? What is the need to be somebody else?"

So the first thing is a deep acceptance of yourself.

I was constantly asked by my teachers, "Don't you ever feel that you are mischievous?"

I said, "I am perfectly contented. This is the way I am, and I don't want to be anybody else."

They said, "This is strange because things that you do must make you feel guilty."

I said, "For what?"

One of my teachers was constantly talking about fearlessness -- that he was a man of fearlessness, that he could go in the darkest night into the thickest forest. Listening to him again and again I said, "I am suspicious -- because you are talking so much about your fearlessness. And what fearlessness is this, going into the dark night, into the thickest forest? This is not great bravery. My feeling is that you are a perfect coward."

He was very angry; he said, "You will have to prove it."

I said, "I will prove it. When I say it, it means I will prove it." And I could immediately see that he started perspiring.

That night I proved it. He used to live in a small house with mud tiles on it -- I knew where he used to sleep -- so I just went on top of the house, removed one tile, and I dropped a fake rubber snake tied to a rope, slowly, slowly, until it touched his face.

Once or twice he threw it off, and again and again the snake came back. Then he opened his eyes, half asleep in the middle of the night... and a long snake and the face just... and he screamed. I have never heard such a scream; that was a real primal scream. I had to take my snake and run away.

Next day he came to class, but his legs were still trembling; the fear of the snake touching his face.... He started teaching and I said, "First things first."

He said, "What first things?"

I said, "What about last night? You wanted something to be proved."

He said, "So you were behind it?"

I said, "I was not behind it, I was just watching what the snake was doing to you."

He said, "You were there?"

I said, "I know the whole story; you cannot hide it. I even know about your scream which woke up the whole neighborhood; everybody knows."

"But," he said, "you are saying it so definitely -- because they must have heard a scream; but when they all came in, the snake had gone. We saw that one tile was removed, so the snake must have got away."

I said, "You are right: that was the place from where it came and through where it got out. And if you really want the proof...." I pulled out the snake from my bag and I showed him that this is the snake. "You are such a fearless man, and this is only a rubber snake. And it just touched your face -- two, three times, not much -- and such a scream came out of you. I was not expecting that it would create so much fear in you."

He was so ashamed that that very evening he resigned and escaped from town, because everybody was asking him, "What happened with the snake? Was it real? -- because somebody said that it was just a rubber snake and that some boy in your class had accepted your challenge." The whole town was talking, and it became so difficult for him that he escaped.

He met me ten years later on a railway station. He tried not to recognize me. I said, "Don't try not to recognize me because I still have the snake in my bag. I have been in search of you for ten years. I have been keeping it with me. Where have you been for ten years?"

He said, "Talk silently. Don't speak so loudly, because in this small place I have become a teacher and I don't want the same story to be spread here. And why have you come here?"

I said, "I have not come here, I'm just passing through by train, and the train is waiting for some other train to pass by. Seeing you, I got out. But what about your fearlessness?"

He said, "I have dropped the idea. One good thing you did was to make me free of a false idea that I am fearless. You made it clear to me that it is my fear that I am repressing with the idea of fearlessness. I was angry with you, but now I feel grateful. You did well."

I said, "I enjoyed it enough. I don't need any gratitude, any thankfulness from you."

He also asked, "Don't you feel sometimes that you are doing things that are not right?"

I said, "I have never felt that. I simply do things which I like. In this short life, who is going to bother and waste time wondering whether it is right or not? I just do not harm anybody. I did not harm you. That scream that escaped from you was good; it must have cleansed your whole being. It must have taken much of the rubbish from inside you with it."

I have never judged, so I don't exactly know the experience. When you say that you judge yourself, it is borrowed. People have judged you, and you have accepted their idea without any scrutiny. You are suffering from all kinds of people's judgments, and you are throwing those judgments on other people. And this game has grown all out of proportion; the whole of humanity is suffering from it.

If you want to get out of it, the first thing is: don't judge yourself. Accept humbly your imperfection, your failures, your mistakes, your frailties. There is no need to pretend otherwise. Just be yourself: "This is how I am, full of fear. I cannot go into the dark night, I cannot go into the thick forest." What is wrong in it? -- it is just human.

Once you accept yourself, you will be able to accept others because you will have a clear insight that they are suffering from the same disease. And your accepting of them will help them to accept themselves.

We can reverse the whole process: accept yourself. That makes you capable of accepting others. And because somebody accepts them, they learn the beauty of acceptance for the first time -- how peaceful it feels -- and they start accepting others.

If the whole humanity comes to a point where everybody is accepted as he is, almost ninety percent of

misery will simply disappear -- it has no foundation -- and your hearts will open of their own accord and your love will be flowing.

Right now, how can you love? When you see so many wrongs, so many weaknesses, how can you love? You want somebody perfect. Nobody is perfect, so you have to accept a state of no-love, or accept that it doesn't matter whether somebody is imperfect. Love can be shared, shared with all kinds of people. Don't make demands.

Judgment is ugly; it hurts people. On the one hand, you go on hurting, wounding them, and on the other hand, you want their love, their respect. It is impossible.

Love them, respect them, and perhaps your love and respect may help them to change many of their weaknesses, many of their failures -- because love will give them a new energy, a new meaning, a new strength. Love will give them new roots to stand against strong winds, a hot sun, heavy rains.

If just a single person loves you, it makes you so strong that you cannot imagine it. But if nobody loves you in this vast world, you are just isolated; then you think you are free, but you are living in an isolation cell in a jail. It is just that the isolation cell is invisible; you carry it with you.

The heart will open by itself. Don't be worried about the heart. Just do the primary spade work.

BELOVED OSHO,
TO ME, YOU HOUSE A PARADOX. YOU EMBODY THE ESSENCE BOTH OF ETERNITY AND OF THE HERE AND NOW.
AROUND YOU I FEEL A SENSE OF SOMETHING THAT HAS ALWAYS BEEN AND WILL ALWAYS BE, SOMETHING THAT I HAVE ALWAYS KNOWN -- ALTHOUGH I AM NOT AWARE OF WHAT IT IS EXACTLY. AT THE SAME TIME, WHENEVER I SEE YOU, IT IS SO DELIGHTFULLY NEW AND FRESH... AS THOUGH IT WERE THE FIRST TIME I HAD SEEN YOU. BUT THE FIRST TIME I ACTUALLY EVER DID SEE YOU IN POONA, I FELT AS THOUGH I HAD ALWAYS KNOWN YOU.
OSHO, AM I ALSO GOING CRAZY?

You are not going crazy, Maneesha -- because you are already crazy. But to be crazy here with me is to taste sanity for the first time.

It is true that there is a paradox. You can feel at the same time in my presence, the intensity, the depth of the present moment, of the herenow, and -- very illogically -- the essential, the eternal, which has always been and always will be. But the paradox is only apparent -- all paradoxes are only apparent -- because to be here and now is the door to eternity.

To experience this moment is to experience, at the same time, all that has been and all that will be, because this moment contains both. It contains the whole past, because where will the past go? -- it goes on and on entering into the present moment. And it contains the whole future, because from where will the future come? -- it will grow from this moment, from the next moment and the next moment and from the whole eternity.

The present moment is a seed which has all the trees of the past... generations and generations of trees. This seed has not come from nowhere, it has come from a tree. That tree had come from another seed, that seed had come from another tree. If you go backwards, the seed will take you to the very beginnings -- if there were any beginnings.

It has been forever here.

And this seed also contains the future trees. From this seed will grow a new tree, and from that tree will grow thousands of seeds and thousands of trees. A single seed can make the whole earth green... or, it can even be said that it can make the whole universe green. So much is contained in a small seed.

This present moment is a seed of time.

It is invisible. That's why we don't know what it contains.

It contains the whole past; it contains the whole future. That's why I insist: Don't think of the past, don't think of the future. Just remain in the present moment, and the whole past is yours and the whole future is yours.

Because of this paradox you feel in my presence as if you are seeing me for the first time; and when you saw me for the first time, years before, you had the feeling as if you had always known me. But it is an extension of the same paradox; it is not different.

We are always seeing each other for the first time, and we have known each other forever -- because

change is the only unchanging reality in existence... and particularly with a man like me, who does not live logically, who has no respect for any logic, who never bothers about whether this statement will contradict some other statement. In fact, I don't remember which statements I have made before, so it is very easy for me: each statement is fresh, and I don't compare it.

So you may have listened to me for years, but still you will find me fresh, for the simple reason that I don't have any remembrance of what I have said in all the yesterdays that have passed. I don't exactly know what is going to be my next sentence.

These are not prepared lectures of a professor in a university or prepared sermons of a priest in a church. I am simply responding to your silence, to your questions, to the implications of your questions. You may have asked the same question thousands of times, but my answer is not going to be the same -- because everything goes on changing. You have changed a lot, I have changed a lot. The question may seem to be the same, but it is not the same, because it is coming from a different person who has changed.

Ten years have passed; in ten years one cannot remain the same. And certainly the answer cannot be the same, because I go on moving each moment with life; I don't lag behind. I have no investment in any system, I have no desire to be respected as a consistent thinker. I am simply playing with words. But my work is somewhere else; it is with your heart, and it is, every day, fresh.

So both are possible: from one angle you can see me as new; from another angle, as very ancient -- you have always known me.

One more reason: whatever I am saying is phrased in a totally spontaneous way, but it contains the ancientmost truths ever uttered by any human being on the earth. So those who can understand can see that what I am saying has always been said by the mystics, and yet, every day I am saying something in such a way as it has never been said before. So there is a newness and freshness -- and there is a deep, long ancientness in it.

But there is no paradox. All paradoxes are only apparent. At least with me, there cannot be anything paradoxical because there is nothing paradoxical in my being. My being is so harmonious that contradictory statements cannot arise out of it. So I don't bother about statements. I know my being, I know its harmony.

And to be crazy in this mystery school is the only way now to be sane in this mad world. So the day I give you the certificate that you are crazy means you have passed the examination.

The Transmission of the Lamp

Chapter #2
Chapter title: A whole glass of water

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BELOVED OSHO,
IN THE OLDEN DAYS IT WAS CALLED MELANCHOLIA; TODAY IT IS CALLED DEPRESSION, AND IT COUNTS AS ONE OF THE MAJOR PSYCHOLOGICAL PROBLEMS OF DEVELOPED COUNTRIES. IT IS DESCRIBED AS A SENSE OF DESPAIR OR HOPELESSNESS, A LACK OF SELF-ESTEEM WITH NO ENTHUSIASM OR INTEREST IN THE SURROUNDINGS. IN ADDITION, THERE ARE PHYSICAL SYMPTOMS OF POOR APPETITE, SLEEPLESSNESS AND A LOSS OF SEXUAL ENERGY. ELECTROSHOCK TREATMENT HAS LARGELY BEEN ABANDONED TODAY, AND DRUGS OR TALK

THERAPY SEEM EQUALLY EFFECTIVE -- OR INEFFECTIVE. EXPLANATIONS FOR DEPRESSION HAVE VARIED FROM THE CHEMICAL TO THE PSYCHOLOGICAL.
OSHO, WHAT IS THIS DEPRESSION? IS IT A REACTION TO A DEPRESSING WORLD, A KIND OF HIBERNATION DURING "THE WINTER OF OUR DISCONTENT"? IS DEPRESSION JUST A REACTION TO REPRESSION -- OR OPPRESSION -- OR IS IT JUST A FORM OF SELF-REPRESSION?

Man has always lived with hope, a future, a paradise somewhere far away.He has never lived in the present... his golden age is still to come. It kept him enthusiastic because greater things were going to happen; all his longings were going to be fulfilled. There was great joy in anticipation.

He suffered in the present; he was miserable in the present. But all that was completely forgotten in the dreams that were going to be fulfilled tomorrow. Tomorrow has always been life-giving.

But the situation has changed. The old situation was not good because the tomorrow -- the fulfillment of his dreams -- never became true. He died hoping. Even in his death he was hoping for a future life -- but he never actually experienced any rejoicing, any meaning. But it was tolerable. It was only a question of today: it will pass, and tomorrow is bound to come.

The religious prophets, messiahs, saviors were promising him all pleasures -- which are condemned here -- in paradise. The political leaders, the social ideologists, the utopians were promising him the same thing -- not in paradise but here on earth, somewhere far away in the future when the society goes through a total revolution and there is no poverty, no classes, no government and man is absolutely free and has everything that he needs.

Both are basically fulfilling the same psychological need. To those who were materialistic, the ideological, political, sociological utopians were appealing; to those who were not so materialistic, the religious leaders appealed. But the object of appeal was exactly the same: all that you can imagine, can dream of, can long for, will be absolutely fulfilled. With those dreams, the present miseries seemed to be very small.

There was enthusiasm in the world; people were not depressed. Depression is a contemporary phenomenon and it has come into being because now there is no tomorrow.

All political ideologies have failed. There is no possibility that man will ever be equal, no possibility that there will be a time when there will be no government, no possibility that all your dreams will be fulfilled.

This has come as a great shock. Simultaneously man has become more mature. He may go to the church, to the mosque, to the synagogue, to the temple -- but they are only social conformities, because he does not want, in such a dark and depressed state, to be left alone; he wants to be with the crowd. But basically he knows there is no paradise; he knows that no savior is going to come.

Hindus have waited five thousand years for Krishna. He promised not only that he would come once, he promised that whenever there would be misery, suffering, whenever vice would be on top of virtue, whenever nice and simple and innocent people would be exploited by the cunning and the hypocritical, he would come. *sambhavami yugai yugai*: "I will make myself a reality in every age to come." But for five thousand years no sign has been seen of him.

Jesus has promised he will come, and when asked when, he said, "Very soon." I can stretch "very soon," but not for two thousand years; that is too much.

The idea that our misery, our pain, our anguish will be taken away is no more appealing. The idea that there is a God who cares for us seems to be simply a joke. Looking at the world, it doesn't seem as if there is anybody who cares.

In fact, in England there are almost thirty thousand people who are devil worshippers -- just in England, a small part of the world. And their ideology is worth looking at in reference to your question. They say that the devil is not against God, the devil is God's son. God has abandoned the world, and now the only hope is to persuade the devil to take care as God is not taking care. And thirty thousand people are worshipping the devil as a son of God... and the reason is they feel that God has abandoned the world -- he no more cares about it. Naturally, the only way is to appeal to his son; if somehow he can be persuaded by rituals, by prayer, by worship, perhaps the misery, the darkness, the sickness can be removed.
This is a desperate effort.

The reality is that man has always lived in poverty. Poverty has one thing beautiful about it: it never destroys your hope, it never goes against your dreams, it always brings enthusiasm for tomorrow. One is hopeful, believing that things will be better: this dark period is already passing; soon there will be light.

But that situation has changed. In the developed countries... and remember, the problem of depression is not in undeveloped countries -- in the poor countries, people are still hopeful -- it is only in the developed countries, where they have everything that they had always longed for. Now paradise will not do anymore; nor can a classless society help anymore. No utopia is going to be better. They have achieved the goal -- and this achievement of the goal is the cause of depression. Now there is no hope: tomorrow is dark, and the day after tomorrow will be even darker.

And all these things that they have dreamed of were very beautiful. They had never looked at the implications of them. Now that they have got them, they have got them with the implications. A man is poor, but he has an appetite. A man is rich, but he has no appetite. And it is better to be poor and have an appetite than to be rich and have no appetite. What are you going to do with all your gold, all your silver, all your dollars? You cannot eat them.

You have everything, but the appetite has disappeared for which you have been struggling all along. You succeeded -- and I have said again and again that nothing fails like success. You have reached a place that you wanted to reach, but you were not aware of the by-products. You have millions of dollars, but you cannot sleep.

When Alexander was in India he met a naked saint in the desert.

He declared: "I am Alexander the Great!"

The saint said, "You cannot be."

He said, "What nonsense! I am saying it myself, and you can see my armies all over the place."

He said, "I see your armies, but one who calls himself `The Great' has not yet reached to greatness, because greatness makes people humble, as it is such a failure, an utter failure."

Alexander was a disciple of Aristotle and he was trained by him in fine logic. He could not listen to all this mystic garbage. He said, "I don't believe all these things. I have conquered the whole world."

The naked man said, "If in this desert you are thirsty, and I offer you a glass of water, how much would you be able to give me for it? -- and for miles there is no water."

Alexander said, "I would give you half of my kingdom."

The saint said, "No, I will not sell it for half of the kingdom. Either you can have the kingdom or you can have the glass of water. And you are thirsty and you are dying and there are no possibilities of finding water anywhere -- what will you do?"

He said, "Then naturally, I will give you the whole kingdom."

The saint laughed; he said, "So that is the price of your whole kingdom -- just a glass of water! And you think you have conquered the whole world? From today start saying you have conquered a whole glass of water."

When man reaches to the cherished goals, then he becomes aware that there are many things around them. For example, for your whole life you try to earn money, thinking that one day when you have it, you will live a relaxed life. But you have been tense your whole life -- tension has become your discipline -- and at the end of life, when you have achieved all the money you wanted, you cannot relax. The whole life disciplined in tension and anguish and worry won't let you relax.

So you are not a winner, you are a loser. You lose your appetite, you destroy your health, you destroy your sensibility, your sensitiveness. You destroy your aesthetic sense -- because there is no time for all these things which do not produce dollars.

You are running after dollars -- who has time to look at the roses? and who has time to look at the birds on the wing? and who has time to look at the beauty of human beings?

You postpone all these things so that one day, when you have everything, you will relax and enjoy. But by the time you have everything, you have become a certain kind of disciplined person -- who is blind to roses, who is blind to beauty, who cannot enjoy music, who cannot understand dance, who cannot understand poetry, who can only understand dollars. But those dollars give no satisfaction.

This is the cause of depression. That's why it is only in the developed countries and only in the richer class of the developed countries -- in the developed countries, there are poor people also, but they don't suffer from depression -- and now you cannot give a man any more hope to remove his depression because he has all, more than you can promise.

His condition is really pitiable. He never thought of implications, he never thought of by-products, he never thought of what he would lose by gaining money. He never thought that he would lose everything that could make him happy just because he has always pushed all those things aside. He had no time and the competition was tough and he had to be tough. At the end he finds his heart is dead, his life is meaningless.

He doesn't see that there is any possibility in the future of any change, because "What more is there...?"

I used to stay in Sagar in a very rich man's house. The old man was very beautiful. He was the greatest *bidi* manufacturer in the whole of India. He had everything that you can imagine, but he was absolutely unable to enjoy anything.

Enjoyment is something that has to be nourished. It is a certain discipline, a certain art -- how to enjoy -- and it takes time to get in contact with the great things in life.

But the man who is running after money bypasses everything that is a door to the divine, and he ends up at the end of the road and there is nothing ahead of him except death.

His whole life he was miserable. He tolerated it, ignored it in the hope that things were going to change. Now he cannot ignore it and cannot tolerate it because tomorrow there is only death and nothing else. And the whole life's accumulated misery that he has ignored, the suffering that he has ignored, explodes in his being.

The richest man, in a way, is the poorest man in the world.

To be rich and not to be poor is a great art.

To be poor and to be rich is the other side of the art.

There are poor people whom you will find immensely rich. They don't have anything, but they are rich. Their richness is not in things but in their being, in their multidimensional experiences.

And there are rich people who have everything but are absolutely poor and hollow and empty. Deep inside there is just a graveyard.

It is not a depression of the society because then it would affect the poor too; it is simply natural law, and man now will have to learn it. Up to now there was no need, because nobody had reached to a point where he had everything, while inside there was complete darkness and ignorance.

The first thing in life is to find meaning in the present moment.

The basic flavor of your being should be of love, of rejoicing, of celebration. Then you can do anything; dollars will not destroy it. But you put everything aside and simply run after dollars thinking that dollars can purchase everything. And then one day you find they cannot purchase anything -- and you have devoted your whole life to dollars.

This is the cause of depression.

And particularly in the West, the depression is going to be very deep. In the East, there have been rich people, but there was a certain dimension available. When the road to richness came to an end, they did not remain stuck there; they moved into a new direction. That new direction was in the air, available for centuries.

In the East the poor have been in a very good condition, and the rich have been in a tremendously good condition. The poor have learned contentment so they do not bother about running after ambition. And the rich have understood that one day you have to renounce it all and go in search of truth, in search of meaning.

In the West, at the end, the road simply ends. You can go back, but going back will not help your depression. You need a new direction.

Gautam Buddha, Mahavira, or Parshvanath -- these people were at the peak of richness, and then they saw that it is almost a burden. Something else has to be found before death takes you over -- and they were courageous enough to renounce all.

Their renunciation has been misunderstood. They renounced it all because they did not want to bother a single second more for money, for power -- because they have seen the top, and there is nothing there. They went to the very highest rung of the ladder and found that it leads nowhere; it is just a ladder leading nowhere.

While you are somewhere in the middle, or lower than the middle, you have a hope because there are other rungs higher than you. There comes a point when you are on the highest rung and there is only suicide or madness -- or hypocrisy: you go on smiling till death finishes you, but deep down you know that you have wasted your life.

In the East depression has never been a problem. The poor learned to enjoy whatsoever little they had, and the rich learned that having the whole world at your feet means nothing -- you have to go in a search for meaning, not for money.

And they had precedents: for thousands of years people have gone in search of truth and have found it. There is no need to be in despair, in depression -- you just have to move into an unknown dimension. They have never explored it -- but as they start exploring the new dimension, it means a journey inwards, a

journey to their own self. All that they have lost starts returning.

The West needs very urgently a great movement of meditation; otherwise, this depression is going to kill people. And these people will be the talented ones -- because they achieved power, they achieved money, they achieved whatsoever they wanted... the highest degrees in education. These are the talented people -- and they are all feeling despair.

This is going to be dangerous because the most talented people are no more enthusiastic about life, and the untalented are enthusiastic about life but they don't even have the talents to get power, money, education, respectability. They don't have the talents, so they are suffering, feeling handicapped. They are turning into terrorists, they are turning towards unnecessary violence just out of revenge -- because they cannot do anything else. But they can destroy.

And the rich are almost ready to hang themselves from any tree because there is no reason for them to live. Their hearts have stopped beating long before. They are just corpses -- well decorated, well honored, but utterly empty and futile.

The West is really in a far worse condition than the East -- although to those who don't understand, it seems that the West is in a better condition than the East because the East is poor. But poverty is not as big of a problem as is the failure of richness; then a man is really poor. An ordinary poor man at least has dreams, hopes, but the rich man has nothing.

What is needed is a great meditation movement reaching to every person.

And in the West these people who are depressed are going to psychoanalysts, therapists and all kinds of charlatans who are themselves depressed, more depressed than their patients -- naturally, because the whole day they are hearing about depression, despair, meaninglessness. And seeing so many talented people in such a bad state, they themselves start losing their spirit. They cannot help; they themselves need help.

The function of my school is going to be to prepare people with meditative energy and send them into the world just as examples for those who are depressed. If they can see that there are people who are not depressed -- but on the contrary, who are immensely joyous -- perhaps a hope may be born into them. Now they can have everything and there is no need to worry.

They can meditate.

I don't teach renunciation of your wealth or of anything. Let everything be as it is. Just add one thing more to your life. Up to now you have been adding only things to your life. Now add something to your being -- and that will do the music, that will do the miracle, that will do the magic, that will create a new thrill, a new youth, a new freshness.

It is not unsolvable. The problem is big, but the solution is very simple.

BELOVED OSHO,
SOMETIMES PEOPLE HAVE SAID THAT THEY SEE IN MY FACE THAT OF A VERY OLD, HARD WITCH. AND I HAVE FELT INSIDE ME A DEEPLY BURIED, REVENGEFUL, COLD RAGE AGAINST ALL MEN WHO HAVE EVER FORCED, RAPED, KILLED OR HURT WOMEN. THIS FEELS LIKE SOMETHING I HAVE BEEN CARRYING WITHIN FOR LIVES, AND THE REALIZATION OF IT IS VERY PAINFUL. IS THIS SOME UNKNOWN PART OF MYSELF, A MEAN PERSONALITY IN THE CLOSET? IF SO, PLEASE HELP ME UNCOVER AND BEFRIEND THIS OLD WITCH.

The first thing to be clear about is that it was Christianity who condemned the word `witch'; otherwise, it was one of the most respected words, as respected as `mystic' -- a wise man. It simply meant a wise woman, the parallel to a wise man.

But in the Middle Ages, Christianity came to face a danger. There were thousands of women who were far wiser than the bishops and the cardinals and the pope. They knew the art of transforming people's lives.

Their whole philosophy was based on love and transformation of sexual energy -- and a woman can do that more easily than a man. After all, she is a mother and she is always a mother. Even a small baby girl has the quality of motherliness.

The quality of motherliness is not something connected with age, it is part of womanhood. And the transformation needs a very loving atmosphere, a very motherly transfer of energies. To Christianity, it was a competitor. Christianity has nothing to offer in comparison to it -- but Christianity was in power.

It was a man's world up to then; and they decided to destroy all witches. But how to destroy them? It was not a question of killing one woman but thousands of women. So a special court was created for

enquiry, to find out who was a witch.

Any woman said by Christians to have had an influence on people and who people respected was caught and tortured -- so much so, that she had to confess. They wouldn't stop torturing her until she confessed that she was a witch. And according to the Christian mind, to Christian theology, the meaning of witch was changed: a witch is one who is having a sexual relationship with the devil.

You don't hear any more of any devil having a relationship with any woman. Either the devil has become a Christian monk, a celibate, or... what has happened to the devil? Who was it that was having sexual relationships with thousands of women? And these women were mostly old women. It doesn't seem to be rational. When young and beautiful women were available, why should the devil go to the old, the very old women?

But to become a witch, it was a long training, a long discipline, a long experience. So by the time a woman was a witch -- a wise woman -- she was old; she had sacrificed everything to attain that wisdom, that alchemy.

They forced these poor old women into saying that they were having sexual intercourse with the devil. Many of them tried hard... but the torture was too much.

When my back had gone bad, Devaraj and other sannyasins trained in bodywork started traction on me. And I enquired, "What is traction? How was it invented?" They had no idea.

It was invented in the Middle Ages by Christians to torture the witches -- to pull their bodies from both ends and to go on pulling to a point where it became unbearable. Many became unconscious; many died on their traction machine. But, by the way, it was found that many old women who were put into traction had had a back problem; when they got out of it, the back problem had disappeared. So now Christians don't use it, but doctors do. Now it is part of the medical world.

They tortured these women in many ugly ways, just for one thing: they should confess. The women continued to try to say that they had nothing to do with the devil, that there was nothing to confess. But nobody listened to them; they went on torturing them.

You can make anybody confess anything if you go on torturing him. A point comes when he feels it is better to confess rather than to unnecessarily suffer the same torture every day. And it would have continued for his whole life. Once a woman confessed that she was a witch and was having a sexual relationship with the devil, her torture was stopped and then she was presented before a court -- a special court made by the pope -- and before the court she was to now confess. And once she confessed before the court, the court was able to punish her -- because it is the greatest crime in the eyes of Christianity.

In fact, even if the woman was having a sexual relationship with the devil, it is none of the business of anybody else -- and it is not a crime, because she is not harming anybody. And the devil has never complained to any police station, "That woman is dangerous." On what authority was Christianity burning these women?

The only punishment was to be burned alive so that no other woman dared to be a witch again. They destroyed thousands of women and completely removed a very significant part of humanity. And the wisdom that those women contained -- their books, their methods, their techniques of transforming man, transforming man's energy....

So the first thing to be understood is: don't think that witch is a bad word. It is more respectable than `pope' -- because I don't think a pope is a man who can be called wise; they are just parrots and nothing else. It is possible that it may be connected with your past life, and the wound has been so deep that still some remembrance in your unconscious goes on reminding you. And that creates the hate for men, because what was done to you was done by men.

So it is a simple association, but that association has to be dropped. It was not done by men, it was done by Christians. And the Christians have done so many crimes, and they go on doing them. It is unbelievable.

Just now in the United States, there is a case in the court against the Catholic church, because they cannot have a tax-exempt status if, in any way, they try to participate in politics. And they are participating in politics in every way. They have their lobbyists in the Senate, in the congress; even the president, Ronald Reagan, is a fundamentalist Christian, so they must be influencing him, because that is a fanatic section of Christianity.

The magistrate was convinced by all the evidence that was produced by a small group of liberated people -- liberated from the slavery of Christianity -- that these people are lobbying and influencing the law, influencing the government, and their tax-exempt status should be taken away.

The magistrate told them that they will be fined one hundred thousand dollars per day, for as long as

they don't answer. But this is how the world is: after seven days the magistrate changed his statement -- "They will not be fined, they can simply answer."

Now, that is again a proof that a pressure from higher sources is forcing him... that this is too much in a Christian country. That's what Ronald Reagan thinks -- that America is a Christian country and should respect Christian values, and this would be a condemnation of the whole Christian church. So no fine; they can simply answer whether it is true or not. But the thing is out; it cannot remain that way for long. They will have to accept the fact.

Our commune was destroyed by Christians hiding behind the politicians. They have money, they have votes, so any politician is vulnerable to their influence.

And all over the world they are doing ugly things. Ronald Reagan was going to give a large amount of war material to Saudi Arabia, which the congress rejected because it was strange -- on one hand you go on giving war material to Israel, and on the other hand you give war material to the Mohammedan countries. On both sides your war material is being used, so you have found a good market. People will be killed, and your old-fashioned war material -- which is of no use anymore -- you can sell. Otherwise, what is one to do with that war material? Every day new things are happening, and the old becomes out-of-date.

But to sell to both parties is simply so absurd. If you want Israel to be saved, then you should not sell war material to Mohammedan countries. But that is not the question. Who cares about Israel and who cares about the Mohammedan countries? The real care is how many things you can sell. President Ronald Reagan vetoed it; he's still going to sell.

The United States has a treaty with the European countries, NATO. Ronald Reagan has proposed to produce chemical war material, which is the ugliest. Only five countries out of sixteen have voted against it, but that does not matter because the majority is in favor. And all the great countries -- England, France, Germany -- are in favor.

When chemicals are used in war, it is more dangerous and more ugly -- more inhuman. For example, a bomb will not be dropped here, but chemical gas will be released into the city and whoever breathes that gas will die immediately.

There are gases which will melt only your bones; you will live, but all your bones will be melted. So you will become just a bag without any bones. What kind of life will that man have when all his bones are gone? He cannot walk, he cannot sit; he can only lie down.

And they go on talking about truth, talking about God... and speaking lies.

Doctors from the West have now gone to Kiev and have found that Soviet Russia has given exact information about the disaster in their nuclear plant. Only two persons have died, and America managed to influence the whole world news media to say that two thousand people have died. There is a limit to exaggeration -- two people became two thousand! And now Western experts have gone there and they have confirmed that only two persons have died. Four persons died afterwards, so in all, six persons have died.

And these are religious people trying in every way to deceive the world, to deceive the human mind, to pollute with ugly lies. So don't be against men as such; just being against Christian atrocities is enough.

And don't feel bad that something is wrong in you. It must be a remembrance. You can go through hypnosis so that you can remember better. That will help in both ways: you will not feel bad that you are having such bad, evil ideas, and secondly it will help you to make clear the distinction between men and Christians.

Now all European countries are Christian and they are ready for chemical war. And they will go on reading, "Love your enemies, Love your neighbor," and they will continue praying in their churches... and they will prepare a chemical death for millions of people. And the initiator is a fundamentalist Christian.

Ronald Reagan has been brought up in a fundamentalist Christian school, and he has not grown up from there. He is still retarded.

You can see the Christian mind: Americans were asked, "If you want your brain to be changed, with whom would you want to change it?" God came last. Nobody cares about God; that's how you can see.

If you directly ask somebody, then he will fight that God is the supreme being. But in an indirect way, they got caught. Ronald Reagan is ahead of God, ahead of Jesus Christ. Jesus Christ and God -- these are just fictions, even to the Christian mind. Otherwise, in the poll God should have come first -- he couldn't even have come second -- and Jesus Christ should have come second. And there are hundreds of beautiful people in the world; Ronald Reagan cannot have any place.

But for two thousand years Christianity has been killing people in the name of religion, in the name of God, in the name of Christ, in the name of the nation -- so it is perfectly right to condemn them. But not

every man is a Christian. To be a Christian is a degradation; it is becoming subhuman.

But it will be good to go through a hypnotic process to find out more clearly. Perhaps you may remember what were the techniques of the witches -- how they functioned, how they managed to change people -- because unless they were a danger to Christianity, Christianity would not have killed them.

It was a real danger, because Christianity has nothing to offer in comparison.

The Transmission of the Lamp

Chapter #3
Chapter title: True balance

27 May 1986 pm in Punta Del Este, Uruguay.

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BELOVED OSHO,
YOU ARE UTTER SILENCE AND SO STILL, AND YET I SEE, WHEREVER YOU ARE, A MAD CYCLONE SURROUNDS YOU. IS THIS JUST YOUR LEELA, OR DOES EXISTENCE ALWAYS BALANCE SO PERFECTLY?

It is neither. I have nothing to do with it. It is not my *leela*, my playfulness; nor is it nature balancing itself. It is something totally different from both.

The world is always a madhouse... at least up to now it has been a madhouse. But when everyone is mad, you don't become aware of it.

If one person, just a single individual, comes out of madness -- becomes sane -- then suddenly the distinction is seen. Then you see sanity surrounded by madness, silence surrounded by a cyclone. If everybody else also becomes silent and the cyclone disappears, that will be a perfect balance by existence.

In our logical minds, balance happens between opposite things. In reality, balance means disappearance of the opposition, the two becoming one, their diametrically opposite ways merging into one, melting into one reality. That is balance, true balance.

I can understand your problem, that I am utterly silent; still, wherever I go, a great turmoil surrounds me.

The turmoil was there already; it is just that there was no way to contrast it. It is not that the turmoil suddenly appears. My silence is not creating it, but my silence is exposing it.

In many ways you can understand it. In a world where everybody is blind, to have eyes is dangerous because you are creating an opposition to the whole world. It is more convenient and comfortable to destroy your eyes and become blind, or at least keep your eyes closed and pretend to be blind.

But to make it known that you have eyes and you can see... and naturally, you would like everybody else also to be capable of seeing the beauty of existence, all the colors, all the stars. Without eyes a man is only twenty percent alive; eighty percent of experiences are through the eyes. Naturally you want to help. But if everybody is blind, they are not going to accept such an idea that they are blind. Their parents were such, their forefathers were such; for generations traditionally, this is the way they have been, and this is the only way to be.

And you are introducing something so new, so outrageous, so insulting to them, that rather than helping

you to help them they would like to kill you, destroy you, so that any comparison, any contrast, which reminds them that perhaps they are blind, which creates a doubt in them: "Who knows, perhaps that man is right...."

They don't want to get into such doubt. They don't want to have any inconvenient ideas. Removing this man -- crucifying him, poisoning him, murdering him -- is far easier than for millions of people to accept a very inconvenient, uncomfortable, humiliating phenomenon: they are all blind.

The most difficult thing in the world is to accept that you are ignorant. Even the most ignorant person will not be ready to accept it. Only the greatest geniuses like Socrates have been able to accept that they know nothing.

The normal, the mediocre, the common people love to believe that they know, they know everything. And anybody who creates a question, creates a doubt, creates an air of skepticism, is dangerous because he is disturbing so many people's comfortable lives of ignorance. He cannot be tolerated.

This is the greatest crime known to man.

So it is not my leela, not my game; nor is it nature trying to have a perfect balance -- because the perfect balance will be absolute silence. There will be no opposition to it.

The situation is created because the society has lived in ignorance, believing it is knowledge. It has lived in all kinds of immoralities, believing they are moral. It has believed in all kinds of things, thinking that they are true; in reality, they are only fictions.

And anybody who tries to expose all these fictions and lies... he will be silent, because only a silent person can do that, only a person whose silence cannot be disturbed even by death. Then suddenly, all around him there is trouble of all kinds -- lies, allegations -- and every effort is made to prove that the majority of the world cannot be wrong.

It is a strange thing that truth is not democratic. What is true is not to be decided by votes; otherwise, we could never come to any truth ever. People would vote for what is comfortable -- and lies are very comfortable because you don't have to do anything about them, you just have to believe.... Truth needs great effort, discovery, risk, and to walk alone on a path which nobody has traveled before.

Just today, Anando was giving me some information. One piece was very significant: all schizophrenic people, neurotic people, psychotic people, or any other kind of mentally disturbed people, always want to be in the crowd -- they don't want to be alone. This was discovered by psychoanalysts who have been working with these mental cases for years -- that these people have a great fear of being alone and that they are very comfortable in the crowd.

The reverse is also true -- if you feel comfortable in the crowd, that means unconsciously you have a tendency to fall mentally sick if you go out of the crowd, if you are left alone.

In jails, the greatest punishment is the isolation cell. When a person is put into a dark isolation cell, just a piece of bread is slipped underneath the door; that is the only communication between himself and humanity. Nobody speaks to him, nobody comes to see him. And within three weeks he starts losing his sanity, he starts seeing things he has never seen -- hallucinations, all kinds of illusions... the crowd was a protection.

Those psychoanalysts have not said what the basic reasons behind it are. The crowd is a protection because it supplies you with a common hallucination in which everyone believes. So you need not be worried about it, you need not think that this is something sick: "It is healthy to be a Christian, to be a Mohammedan, to be a Hindu, to go to the temple and to bow down before a stone statue and pray to a god who lives in heaven. Everybody is doing it, it must be true; so many people cannot be wrong...." It is a common hallucination.

Now, by putting a person into an isolation cell you have taken him out of the crowd, out of the comfort and the coziness of the crowd. He has never been on his own. Now, for the first time, in darkness, with nobody to talk to, with nobody to say anything to... his mind goes berserk. And now, to keep himself engaged, he has to do something, his mind has to do something.

One Russian scientist was kept in an isolation cell for years, but he kept himself sane by just counting figures. From one he would go counting up to millions and millions, and then he would count backwards, and then again... he was a great mathematician. And he was a chess player, so when he would get tired with figures, he would start playing chess with an imaginary partner. Just by playing chess and thinking of ways to win, he kept himself sane.

But the ordinary man within three weeks breaks down and starts having hallucinations. These are private hallucinations. That is the difficulty: they don't have the sanction of the crowd. And that is why the jail

authorities have thought keeping people in isolation the greatest punishment you can suffer. It is really the most terrible torture.

The crowd is living -- it may be miserable, it may be suffering, but so is everybody else. If somebody wakes up and sees that everybody is asleep and having nightmares -- unnecessarily suffering, creating illusions which have no counterpart in reality -- that man will be looked upon as an enemy. He is the greatest friend, but he is bound to be looked upon as an enemy.

This is the whole history of man: all the friends have been looked upon as enemies, and all the enemies have been looked upon as friends.

I am carrying a silence around me. It is simply a by-product of my silence inside. And when I stand in the marketplace, naturally everybody feels disturbed, humiliated, contradicted -- his beliefs are being destroyed; otherwise, what danger can I be?

I am a danger only because they are living in false beliefs. And I am doing my best to make it clear to them: whatever you believe is nonsense -- and unless you drop it you cannot have any experience of blissfulness, you cannot become in touch with truth as it is.

I will go on doing it because I cannot think that there is not a possibility of humanity waking up -- if not today, then tomorrow; if not by me, then by somebody else. But to lose hope means to drop all possibilities of future growth for human beings. So I will continue to do whatsoever I feel is right... and they will continue to avoid whatever they feel is dangerous.

Even if a few people are turned on, that's enough -- more than enough -- because those few people will turn on a few more people. It can become a wildfire.

The turmoil, the disturbance, the ugliness all around has to be destroyed, and it cannot be destroyed by anybody who is using destructive means. It can be destroyed only by silence, by peace, by love, by compassion.

BELOVED OSHO,
SITTING IN YOUR PRESENCE IS SUCH A BEAUTIFUL EXPERIENCE. WE CALL IT DISCOURSE. THIS WORD SEEMS TO ME SO POOR NEXT TO WHAT IS HAPPENING HERE. IS THERE A WORD IN ANY LANGUAGE THAT COULD POINT TO, IF NOT DESCRIBE, WHAT IS HAPPENING BETWEEN THE MASTER AND THE DISCIPLE?

There is no word in any language for what transpires between the master and the disciple. It is the strangest phenomenon in life. It is not a relationship, it is something far deeper, far greater, far more eternal. Once you have known the taste of being a disciple, the last problem for the master will be how to help you drop it -- the idea of disciplehood -- because it is so fulfilling, so perfect, that one doesn't want to stop it.

It is said about Mahakashyap, one of Gautam Buddha's disciples, that he never said anything. He was asked again and again by other disciples -- because he was a great philosopher before he came to Gautam Buddha, and he had thousands of followers; he was one of the sharpest minds around Gautam Buddha, perhaps next only to Gautam Buddha -- "Why don't you speak? Why don't you say anything?"

Because the disciples were persistently harassing him, he finally said, "The truth is that I don't want to say anything because I don't want to go beyond disciplehood. Saying anything, coming into the light, becoming important in Gautam Buddha's eyes, is dangerous. I simply want to sit in a corner and just enjoy the presence of the master. I had come to seek truth, but now I do not have any desire for it. I had come here for enlightenment -- I have dropped the idea. Just to be in the presence of this man -- just to feel his love showering, his silence penetrating to the very core of my being -- is so much, that to ask for more is simply ungratefulness."

But these are the paradoxes of life: Mahakashyap was the first to become enlightened. His totality in being a disciple was enough to make him enlightened. And the only thing known about him in the Buddhist scriptures is that he laughed. That was the first time that he made any gesture.

Buddha looked at him and said, "Mahakashyap, you never speak -- why are you laughing?"

He said, "It's hilarious! I was trying to hide myself so that I wouldn't come into the direct focus of you. And there are so many who are desirous of enlightenment, of truth, of the ultimate, that I thought, `Let all of them reach; I can wait. This waiting is so beautiful.' But I had to laugh because I'm the first to have entered the world of enlightenment -- and I never asked about it."

Buddha said, "It is because you never asked about it. You in fact even dropped the desire for it. You

were coming closer to it, you even became afraid that it might happen, so you were hiding in corners, you would never ask a question. And I knew that it was going to happen to you first -- before anyone else -- because these are the qualities that are needed. Unknowingly you fulfill all the conditions. And don't be angry with me; I have nothing to do with it. You are solely responsible for what has happened."

Mahakashyap said, "I have only one desire: though I have become enlightened -- and it is a tremendous experience -- please allow me, while you are alive, not to be sent anywhere else. Let me remain in your commune wherever you move."

It was a moving, wandering commune -- a few days here, a few days in another place. Buddha said, "I cannot say no to you; you have never asked anything."

Mahakashyap remained his whole life with Gautam Buddha. When Gautam Buddha died, then he started speaking. Asked why, he said, "Now I have to create the same atmosphere for those who don't have any taste of disciplehood. I had no intention of becoming a master, but destiny would not allow me not to. I wanted to die before Gautam Buddha so I wouldn't have to carry this burden." He proved to be one of the great masters -- of the same caliber as Gautam Buddha -- and he created a lineage of great disciples and great masters.

I have talked about Zen: Mahakashyap was the first -- not Gautam Buddha -- to initiate the process which culminated in Zen, because it was his disciple, Bodhidharma, who took the message to China. And perhaps Gautam Buddha would not agree with everything Zen consists of, because the real master of Zen and its origin is Mahakashyap, who has a totally different personality from Gautam Buddha -- less serious, with a sense of humor, with no idea of holier-than-thou.

The man who was finally the decisive factor was Bodhidharma; he comes in the fifth generation of disciples of Mahakashyap. He was very decisive in giving a certain character to Zen, which it still carries.

Bodhidharma is farther away still from Mahakashyap. He has a great sense of humor, is very straightforward, knows no etiquette, no manners, is very simple and innocent, has no philosophical background, speaks in an ordinary way. But ordinary words from the mouth of a man like Bodhidharma start having such freshness, such authority -- more than any philosophical jargon can ever have.

Philosophical words are vague, wishy-washy, big -- much ado about nothing. Bodhidharma speaks exactly telegraphically; if ten words will do, he will not use eleven words.

But nobody would have conceived that this small stream arising in a silent man like Mahakashyap would become the world's most purified and essential religiousness. But Mahakashyap has the quality of humbleness -- so humble that he drops even the idea of enlightenment, of truth. Certainly, he has experienced something in the presence of his master: he is ready to forsake everything -- truth included. If Gautam Buddha is going to hell, he would like to go to hell; he is not interested in going to heaven.

It is a strange phenomenon, that the West has no idea about. It knows students, it even knows the word `disciple', but it has never gone very deep into the existential experience of it. The word disciple comes from the same root as discipline, and the root meaning of disciple is the capacity to hear.

Everybody hears, but not like the disciple. Everybody hears because everybody has ears. But the disciple hears not only with his ears but with his whole being, with his heart. While hearing, he is not thinking about it -- whether it is true or not. That is the way of the student. The disciple simply drinks it, soaks it up, allows it to penetrate every fiber of his being.

The culmination of disciplehood is the devotee. When the disciple is perfect he enters into a new phase, which is that of the devotee. Now he feels no distinction from the master. Now there are two bodies but one soul. Now he even hears things which are not said, he understands things which are not indicated. He starts feeling the very vibration of the master's being. The devotee is absolutely unknown to the West.

You are right: what is happening here is not of this world. It is in this world but not of this world. We are trying to bring the other world in -- to smuggle it into this world.

BELOVED OSHO,
THE MAGIC KEYS YOU HAVE GIVEN TO GO BEYOND DUALITY ARE ONE THING TO HEAR AND ANOTHER TO LIVE. LAST NIGHT A MIRACLE HAPPENED. I LOVE TO GAMBLE, AND WALKING THROUGH THE DOOR OF A CASINO FOR ME IS LIKE THE PEOPLE WHO HAVE A SNAKE BITE ON THEIR TONGUE AND HAVE TO STAY AWARE. LAST NIGHT I WAS ABLE TO REMAIN PRESENT FOR THE FIRST TIME AFTER HUNDREDS OF TRIES; AND EVEN THOUGH I LOST MONEY, THE VICTORY OF NOT BEING IDENTIFIED COULDN'T BE BOUGHT BY ALL THE MONEY IN THE WORLD.
BELOVED OSHO, I'M SO HAPPY.

Kaveesha, I am also very happy.

It does not matter where awareness happens; what matters is that it happens. If it happens in a casino, then the casino has become a temple, a sacred place. For most people it does not happen, even in temples, in synagogues, in churches. For them, those places are not sacred because they have not tasted anything sacred there.

The place does not count, the act does not count. What counts is: can you do it absolutely unidentified? Let it happen in different situations and it will bring more and more flowers to your being.

BELOVED OSHO,
A CURIOUS THING HAPPENED TO ME ONCE WHEN I WAS A LITTLE GIRL -- PERHAPS ELEVEN OR TWELVE YEARS OLD. DURING RECESS TIME AT SCHOOL I WAS IN THE BATHROOM AND I LOOKED INTO THE MIRROR TO SEE IF I LOOKED TIDY. THEN SUDDENLY I FOUND THAT I WAS STANDING HALFWAY BETWEEN MY BODY AND THE MIRROR, WATCHING MYSELF LOOKING AT MY REFLECTION IN THE MIRROR.
IT AMUSED ME TO SEE THE THREE I'S, AND I THOUGHT IT MUST HAVE BEEN A TRICK ONE COULD LEARN. SO I TRIED TO SHOW MY GIRLFRIEND AND I TRIED IT AGAIN MYSELF -- WITHOUT SUCCESS. IT DIDN'T, IN RETROSPECT, FEEL LIKE WITNESSING; IT FELT LIKE MY ESSENTIAL SELF HAD STEPPED OUT OF MY PHYSICAL FORM. IS IT OF ANY VALUE TO UNDERSTAND WHAT HAPPENED TO THAT LITTLE GIRL?

It happens to many children, but because the atmosphere around is not supportive of awareness, those experiences are not nourished by the parents, the school, the friends, the teachers. And if you say that it has happened to you, people will laugh -- and you yourself will think that something has gone wrong, that it was not right.

For example, all children in every culture around the world like to whirl. And every parent stops them from whirling and says, "You will fall down." It is true, there is a possibility they may fall down. But that falling down is not going to harm much.

But why do children like whirling? While the body is whirling, small children can see it whirling. They are no longer identified with it, because it is such a new experience.

With everything they are identified -- with walking they are identified, with eating they are identified, with anything they are doing, usually they are identified. This whirling is such an experience that the faster the body moves, whirls, the less is the possibility of their remaining identified.

Soon they are lagging behind; the body is whirling but their being cannot whirl. It stops at a point and starts seeing its own body whirling. Sometimes it can come out of the body too. If the whirling child is not staying at one place but goes on moving -- whirling and moving around the place -- then his essential self can come out and watch it.

Such activities should be helped, nourished, and the child should be asked, "What are you experiencing?" and told, "This experience is one of the greatest in life, so don't forget it. Even if you fall, there is no harm; there is not much that can be harmful. But what you can gain is invaluable." But they are being stopped in this and in many other things.

My own experience in childhood was... the flooded river of my town -- nobody used to cross it by swimming when it was flooded. It was a mountainous river. Ordinarily, it was a small river, but in rainy times it was at least one mile wide. The current of the water was tremendous; you could not stand in it. And the water was deep, so there was no way to stand anyway.

I loved it. I waited for the rainy season because it always helped... there would come a moment when I would feel that I was dying, because I was tired and I could not see the other shore, and the waves were high and the current was strong... and there was no way to go back, because now the other shore was as far away. Perhaps I was in the middle; it was the same either way. I would feel so completely tired and the water would take me down with such a force that there would come a time when I would see, "Now there is no possibility of living any more." And that was the moment when I would suddenly see myself above the water and my body in the water. When it happened the first time, it was a very frightening experience. I thought I must have died. I had heard that when you die, the soul goes out of the body: "So I have gone out of the body and I am dead." But I could see the body was still trying to reach the other shore, so I followed

the body.

That was the first time I became aware of a connection between your essential being and the body. It is connected just below the navel -- two inches below the navel -- by something like a silver cord, a silver rope. It is not material, but it shines like silver. Each time I reached the other shore, the moment I reached the other shore my being would enter into the body. The first time it was frightening; then it became a great entertainment.

When I told my parents, they said, "Someday you are going to die in that river. This is enough of a sign. Stop going into the river when it is flooded."

But I said, "I am enjoying it so much... the freedom, no force of gravitation, and seeing one's own body completely away."

Then I moved to the university and there it happened once. I have talked about it. Just behind the university campus there was a hillock with three trees. I used to love those trees because it was impossible to sit silently in the hostels. So I used to go and climb up a tree. The middle tree was very comfortable to sit in -- the way its branches were -- and I would sit there for hours in silence.

One day -- I don't know what happened -- when I opened my eyes I saw my body lying down on the ground. It was the same experience that had happened in the river many times, so there was no fear.

But in the river, it used to happen automatically that when the body reached the shore, my being would enter into the body. I had no idea how to enter the body; it had always happened of its own accord. So I was stuck. I had no idea. I could see the cord joining me to the body, but how to enter the body, from where to enter? I had never learned any technique from anybody. I simply waited. There was nothing to do.

A woman who used to bring milk to sell to the hostel students came by, and she saw my body lying down. She was puzzled. She just touched my head to see whether I was alive or dead, and the moment she touched my head I entered into my body with such a quick force that I still can not get the idea of how it happens.

But one thing became certain: if a man's being is out, a woman's touch to the body will help him to come into the body. And vice versa: if a woman's body is away from her being, then a man's touch -- and particularly on the forehead where the third eye is.... It was just by accident that she touched me on my head to see whether I was alive or dead, to see what had happened. She had no idea that I was sitting in the tree seeing everything that she was doing. When I opened my eyes she was shocked.

She said, "What are you doing here?"

I said, "I was going to ask you what you are doing here touching my head."

She said, "I was thinking perhaps some accident had happened or something. You looked almost dead."

I said, "I was almost dead, and I am grateful to you that you helped me. It was because of your touch that I came into the body."

She said, "You mean you were sitting in the tree?"

She got so frightened of me. She used to give me milk. She stopped coming to my barrack. She simply said, "I don't want to face that person. He is dangerous. What he was doing I don't know, but he was doing something dangerous."

I had to catch hold of her and tell her, "You need not be worried. I was not doing anything. I was just meditating and the body fell. You helped me, and I am grateful. And there is nobody who brings such good milk as you, so you cannot stop doing it. If you stop doing it, I will start sitting in the same tree where you have to pass, coming and going -- remember! And my body will be lying down, and I will be sitting in the tree."

She said, "Don't do it again. I will give you milk -- pure milk without water -- but don't do it again, at least not while I am passing by, because that hill is empty... there is nobody there, and I have to pass by it to go to my village." The village was beyond the hill.

So I said, "Remember, if you stop coming and delivering milk, then I am going to do the trick there. I can even come to your village; just in front of your house I can do it."

She said, "I am a poor woman. Don't create any trouble for me."

What happened to you was just accidental. If you had pursued it, it would have come back.

In fact, to watch in the mirror is one of the methods prescribed by the tantra system -- but to watch long enough so that you become so identified with the reflection in the mirror, that when you step back, your body remains in the old position. And for women, it is more possible, because nobody wastes as much time in front of the mirror.

Mulla Nasruddin was killing flies, and his wife said, "Now it is enough. For one hour you have been

killing them. How many have you killed?"
He said, "Only two: one male, one female."

His wife said, "How did you manage to find out which one was male and which one was female?"

He said, "One was sitting on the mirror for the whole hour; no male can do that. The male was also sitting there once in a while; but the female remained stuck on the mirror."

But it is a method prescribed in the scriptures, that you watch in the mirror long enough so that you become identified with the reflection in the mirror. Then you step back. Your body will not step back, but your being will step back. Then you can see three bodies.

By the way, if you go on looking into the mirror every day for a particular period of time, one hour every day just looking into your own eyes, in a few days, a few weeks -- it depends on each individual -- one day you will suddenly see that the mirror is empty. You are standing before it, but the mirror is empty. That, too, is a great experience. When it happens you will feel tremendous silence and a peace you have never known -- as if you have gone beyond all reflections and you have come back to the real.

But it was good... it happens to many children. Many people have reported it to me, but nobody persists. So once in a while it happens, and then one forgets it, or one thinks perhaps one imagined it, perhaps it was something, just a fancy, a dream. But it is a reality. You had walked out of yourself, and what you saw is a kind of awareness outside the body.

The same awareness you have to practice from inside the body. They are not different in quality. And the easiest way to find this out-of-body experience is to lie down on a bed, flat on your back. Relax, and when you feel completely relaxed, then just start feeling that you are leaving the body, floating upwards toward the ceiling. In a few days you will be able to float above the body. But make sure that nobody disturbs you while you are in such a position, because if somebody disturbs you and the cord is broken, you are dead.

So the best suggestion: ask Kaveesha to be present to help you to relax and suggest to you that your soul is leaving the body and floating in the air. And you will see, from the air, Kaveesha sitting in the room and that you are lying flat on the bed.

Just keep a very dim light with candles, and burn incense. But anything that you do -- burning incense, candles -- then the same thing should be repeated always so that it becomes associated. So you need not be dependent on Kaveesha forever.

After two or three sessions, just when you light the incense and the candle and you lie down, immediately you will be able to float out. But keep alert that nobody disturbs you, that nobody comes into the room and wakes you suddenly. That can be fatal. If the cord is broken, then there is no way to rejoin it.

So, first try it with Kaveesha. She can give you post-hypnotic suggestions that you will be able to float out of the body without any disturbance. And tell somebody to wait at the door so that nobody comes in for one hour and you are left alone.

When you give the suggestion that your body will be left by the soul for fifteen minutes or thirty minutes, exactly after thirty minutes it will automatically come back to the body.

Never forget that -- because entering into the body is difficult. And if it happens sometimes... then anybody who is watching the door has to remember: if it is a woman, then a man should touch the third eye, or if it is a man, then a woman should touch the third eye. And the soul will simply rush back to the body. Those opposite energies are needed to attract each other.

The Transmission of the Lamp

Chapter #4
Chapter title: Spreading a net of perfume

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BELOVED OSHO,
WHENEVER YOU TALK ABOUT MUSIC AND DANCE, IT TOUCHES SOMETHING REALLY DEEP IN ME, AND MY WHOLE BEING IS ABSORBED IN EVERY WORD AND GESTURE, LIKE A SPONGE. WHEN YOU TALKED ABOUT AWARENESS AND BEING TOTALLY LOST IN THE MUSIC, I SUDDENLY UNDERSTOOD WHAT AN INCREDIBLE GIFT YOU HAVE GIVEN ME BY LETTING ME DANCE AROUND YOU -- WHERE NOTHING WAS SAID, BUT AWARENESS HAD TO BE THERE, AND IT CAME NATURALLY, TOGETHER WITH BEING LOST IN THE DANCE. IN MOMENTS LIKE THAT I AM FILLED WITH AWE AND GRATEFULNESS, JUST SEEING HOW YOU GUIDE US SO PERFECTLY AND SO CARINGLY AND HOW YOU CREATE SITUATIONS THROUGH WHICH, WITH JUST A LITTLE BIT OF EFFORT, WE CAN GAIN SO MUCH.
I AM SO IMMENSELY GRATEFUL TO BE HERE WITH YOU.

Gayan, the most important thing in spiritual guidance is that it should not be direct. The guided should not feel he is being guided. Whenever guidance is direct it brings a kind of slavery; the guided becomes dependent on the guide.

But to guide indirectly is very difficult. It is a kind of persuasion where the guided cannot feel at all that he is being told to do this, to do that. He is simply being given indications, with such love, that he likes to go in those directions in those moments. And he becomes aware that he has been guided on each step -- carefully guided -- but only when he has reached.

Now there is no problem and no fear. One who has arrived cannot be made dependent, he can only feel gratitude. The responses will be totally different.

If you guide a person directly he will resist it, because you are trying to mold his personality; you are taking away his freedom, making him move in a certain direction.

In the first place he will never reach, because with this reluctance, this resistance, there is, deep down, anger and rage. He is doing it -- becoming dependent, accepting a certain spiritual slavery -- for his own desires.

And these are the factors which will create resentment in him. They will not bridge him to the master; they will create a wall between the two. Reaching the goal is almost impossible.

This is a vicious circle: when you do everything that you are being told to do, outwardly you are obedient, ready to serve the master -- outwardly grateful -- but inwardly reluctant, resistant, angry. And when doing everything that the master has said, and you don't reach... that is the point where these kinds of people turn into enemies. Rather than bringing gratitude into them, the whole process has only gathered more and more enmity.

But to guide a person without his being at all aware that he is being guided... it is just like when you smell perfume in the garden and you start moving towards it. You will not feel reluctant, resistant, inimical to the perfume -- although it has guided you. In fact, spreading the perfume is nothing but spreading a net in which those who are capable will be caught and brought closer and closer.

They will recognize only after they have reached that they have been guided, that they have been guarded, cared for -- and not a single word has been told to them to do this or not to do this. Their freedom has not been touched in any way. They have not been turned into slaves.

This has been my experience: it is very rare to find a master who can guide you in such a way, because it is with each step difficult, arduous. And the master has to be very conscious, very cautious that the disciple does not feel in any way lower than him. He has to take his hand in his own hand in such a way as if the disciple himself is taking the master's hand in his own hand. It is a tremendous art. He allures, he does not dictate.

So amongst masters you will find very rare masters who are perfect guides. And this is the definition of the perfect guide: he does not allow you to know that you are being guided. You come to realize it only at the very end of the journey -- and suddenly there is great gratitude, gratitude for all the arduous roundabout ways the master has had to use just not to hurt you in any way, not to create any dependence. On the

contrary, making you more and more free, he has functioned only as a friend.

But not all the disciples are capable of being guided in this way. I have been asked hundreds of times why women are attracted so much to my philosophy, my way of life. I have given some answers, but the real answer is: the woman is a more efficient disciple than the man, and she knows the delicacy of being guided without direct instructions. She does not function through the mind, which needs a direct, clear-cut catechism.

"Just tell me the Ten Commandments" -- that is the language of man. But there are men also who have the same feeling heart as the women. They can become perfect disciples, but the percentage will be less than that of women.

And amongst the men, those who don't have a heart, who function through the mind, many may come close to the master -- intellectually interested according to their prejudices -- and may seem to have understood him well, better than anybody else... their intellectual understanding will be more clear.

The land of the heart is not the land of arithmetic or logic; it is poetry, it is music. You can enjoy it, but you cannot understand it.

I am reminded of one great English poet, Coleridge. Although he never completed more than seven poems in his whole life, he still became one of the greatest poets of the English language -- because it is not the quantity that counts, it is the quality. When he died he left almost forty thousand incomplete poems.

His whole life, his friends were harassing him continuously: "You seem to be mad! You have such a treasure. Just a few poems have made you a great poet; if you could produce forty thousand poems of that quality, perhaps in the whole world there would be no competition against you -- in the whole history of man, past, present and future. Why do you go on piling up incomplete poems?"

He said, "You don't understand; I cannot do it. Unless existence guides me so politely that I don't feel the guidance, that I don't feel the push and pull to do it, I am not going to do it. These poems are the poems of my freedom -- existence becoming free through me. These poems will have to wait."

Sometimes a poem was just missing one line, and his poet friends said, "You can compose that line yourself."

He said, "It does not work that way. I have tried, but the quality is as distant as the sky is from the earth. I can deceive others, but I cannot deceive myself. I will wait; when existence comes -- without forcing me, because I cannot do it under force -- and it simply persuades me, encourages me, and I know only afterwards that I have been guided, then only will I complete a poem."

Once it happened in the London University... the professor who was teaching literature came across a line of Coleridge which he could not make any sense of. And he was a sincere man; he said to his students, "I cannot give any reasonable explanation for it. And I don't want to deceive you. Coleridge lives just in my neighborhood; he is old, but being his neighbor, I am still allowed to see him and meet him. I will go to him and ask him myself what the meaning of this line is."

He went to Coleridge the next day and asked him. Coleridge looked at the whole poem and he said, "There is meaning in it. When I wrote it two persons knew the meaning. Now only one knows."

Hearing him say that only two persons knew the meaning, the professor became afraid: where was he going to find those two persons? And when Coleridge said, "Now, only one knows," then the professor became even more afraid. There was only one hope; he said, "But that one must be you?"

Coleridge said, "No. When I wrote this I knew it, God knew it. Now, only God knows; I don't know. It is a beautiful line; alas, I have no way of remembering. In fact, I have not written it."

His name for existence is God, that's all -- there is no difference. He is saying, "I have not written it. The writing was done by me, but a bigger, vaster energy was persuading me, encouraging me to write it down. I was used as an instrument, a medium."

This word `medium' reminds me of what Gayan is saying, that dancing, singing around me, she had become completely lost in the dancing, in the singing, and she had no idea at all that she was being guided. I have never mentioned any guidance; I had left it to her. The way she wants to dance, she can dance. But I was there.

She was dancing around me, so she could not remain out of my presence. And my presence was persuading her to go further and further, deeper and deeper. Unsaid, unheard... but the guidance was there. Now she remembers, retrospectively, the tremendous experience she has gone through, which has changed her forever. She cannot fall back; she can go ahead, but not backwards.

In the beginning she must have thought that it was just simply decorative: "In a darshan, dancing must be just decorative." But slowly, slowly she got into it. If I had said that there are guidelines to be followed,

she would not have been able to be totally in it; those guidelines would have been a disturbance.

Whether man or woman, the way of truth is the way of the heart. And the way of the heart cannot be taught, it can only be inspired, thrilled, excited, to go on a new exploration... invited, but not ordered.

She has brought a beautiful question which will help many. The words `order' and `guidance' and `commandments' -- they are all mind words. The heart has no parallel words; it knows only inspiration, becoming aflame, not knowing why... but it is so juicy, of such a grand beauty that the heart goes on following it.

But many of the religions have destroyed the way of the heart because there were not many masters who could manage it. It is a fine art, superfine. It was easy to manage teachers, teachings, guidance, discipline for the mind -- but the mind has nothing at all to do with religion.

Once, I was coming home from the river, and there was a boy who must have been an idiot; he was trying to pull a cow back towards home. The cow must have gone to the river and was not willing to go back home -- and she was much more powerful than the boy. And he was trying hard.

I stood there and watched. Instead of the boy pulling the cow, the cow was pulling the boy towards the river. And he was shouting and asking people to help: "This cow is going mad!"

I said, "Nobody is going mad; it is simply that you don't know how to bring a cow home."

He said, "How do you bring a cow home?"

I said, "Drop this rope, and instead of the rope, take some green grass in your hands, move ahead of the cow, and the cow will follow. That is persuasion; you are not forcing. The cow is free; she can go to the river or anywhere she wants... but with this green grass in front of her, she cannot go anywhere."

Guidance is exactly like that. You have to inspire, not instigate. You have to be very polite and humble, not even giving a hint that the other person is being ordered to do something. You have to be inviting, requesting, and let the person come into the field of energy where things start taking place on their own.

With men the problem is that many cannot manage the language of the heart. Sooner or later they fall out. And when they fall out, then a trouble is there. People start asking them, "Why have you left?" And the mind never wants to say, "I don't know." The mind may have to create lies, allegations to justify itself: "I had to leave because that was not the right place."

The reality is you were not in the right shape. You tried to manage the work that can be done only by the heart by something else -- by the mind. You failed. In the beginning you will succeed, but soon there will come a point where you will have to turn towards the heart, because the mind can go on, round and round, but it never reaches to the center.

And those who are very deeply grounded in the intellect cannot leave it; it is their investment, their whole lifelong investment. So rather than coming to growth, to gratitude, they fall out -- empty, angry, ungrateful, saying things which if they had even thought twice, they would not have said. And all that they are saying really goes against them, because what were you doing for ten years with this man? It took you ten years to find out that this is the wrong place? Then, even in ten lives you are not going to find the right place. You are simply retarded.

To have a soft heart, in a man or a woman, is of immense value in the growth of, the evolution of, your consciousness.

BELOVED OSHO,

I RECALL A BEAUTIFUL STORY OF HERMANN HESSE. A WOMAN IS PREGNANT AND AN OLD WISE MAN TELLS HER THAT SHE MAY HAVE ONE WISH GRANTED IN RESPECT TO HER CHILD. SHE WISHES THAT HER CHILD BE LOVED BY ALL. THIS WISH IS FULFILLED, AND ALTHOUGH THE YOUNG BOY IS BAD, HE IS LOVED BY EVERYONE. BY THE TIME HE HAS BECOME A YOUNG MAN, HE HAS EVERYTHING AROUND HIM THAT HE EVER WANTS. BUT HE IS SO UNHAPPY THAT HE WANTS TO COMMIT SUICIDE. HOWEVER, THE OLD WISE MAN REAPPEARS AND INDICATES THAT HE CAN HAVE ONE WISH.

THE YOUNG MAN WISHES TO BE ABLE TO LOVE EVERYONE RATHER THAN BE LOVED BY EVERYONE. HIS WISH IS FULFILLED. HIS BEAUTIFUL FACE BECOMES OLD AND UGLY, AND THE WHOLE TOWN TURNS AGAINST HIM. HE IS STONED AND CAN FIND NO FOOD OR CLOTHES. BUT HE IS OVERFLOWING WITH LOVE, AND EVERY SMALL THING IN LIFE BECOMES A LOVE AFFAIR.

HE DECIDES TO GO ON A PILGRIMAGE, AND ONE COLD NIGHT HE ENCOUNTERS THE SAME OLD WISE MAN, WHO RECEIVES HIM WITH TREMENDOUS LOVE. THE PILGRIM RELAXES INTO THE OLD SAGE AND BECOMES AN INNOCENT CHILD AGAIN.

OSHO, WOULD YOU PLEASE COMMENT?

Hermann Hesse is one of the Western minds who has come very close to the Eastern way of looking at things. Perhaps there is no other man of his quality who understands the East better. This story is an indication of his understanding of the Eastern wisdom about love.

The first wish the mother asks is that her child should be loved by all. Looking at the words you will not understand what is hidden behind them. He becomes a young man, he has everything, he is beautiful. Although he is not well-mannered, he is spoilt because everybody loves him unconditionally. But he is not satisfied. As he goes on becoming more mature, the situation comes to a point where he wants to commit suicide.

This is the whole history of all those who want to be loved. Why is he in so much despair? He should be happy. What more can you ask? -- everybody loves you, in spite of you. But to the perceiving eye there is something: when you are loved by everybody you become an object of love. You lose your individuality, you lose your integrity, you lose your subjectivity. You become an object. Everybody loves you like a beautiful piece of art -- and nobody wants to become an object.

That's what his mother forgot. That's what millions of people in the world have forgotten. The wish looks perfectly good, but its implications are very dangerous. First, it reduces you from the high status of a subjective consciousness into an objective reality. Everybody loves you without bothering whether you are worthy of it or not. And you are *not* worthy of it; it is because of the blessing of the old wise man that they are loving you. Their love has spoiled you; you are not of any worth. You understand it, that you are not worthy, but still people are loving you. A great guilt arises in you that something has gone wrong.

Love has to be earned. Unearned love is just like a beggar -- without earning anything, spreading his begging bowl before you. Man wants everything to be earned; he wants to be worthy of it. He should not be just a beggar. He is reduced to an object, he is reduced to a beggar. And the boy had no love for anybody, because that was not part of the wish. So you can see: he cannot understand love either.

The fire should be burning on both sides simultaneously.

He has no fire; he is utterly cold, ice-cold. He has never loved anybody. And you can understand the misery of a person who has never loved -- because he does not know what love is. According to the blessing everybody is loving him, but according to his understanding, nobody has loved him because he does not know the feel of love. He has never loved anybody -- how can he know it?

So all that love surrounding him is just meaningless. As far as he is concerned nobody has loved him. And he is not aware of the wish of his old mother, of the blessing of the old sage. And even if he had been aware, it would not have made any difference.

To understand love, first you should be loving.

Only then can you understand love.

Millions of people are suffering: they want to be loved, but they don't know how to love. And love cannot exist as a monologue; it is a dialogue, a very harmonious dialogue.

So much love being showered on the man, and still he decides to commit suicide... because it is not what people give to you that satisfies, it is what you give to people that satisfies. It is not by being a beggar that you can be contented, it is by being an emperor, and love makes you an emperor when you give. And you can give so much, inexhaustibly, that the more you give, the more refined, the more cultured, the more perfumed your love becomes -- the more there is contentment.

But that poor fellow was in a difficult situation. Everybody was loving him and he did not know what love is. Just fed up with this love he decides to commit suicide. The old sage appears again because the sage knew that that was going to be. The mother had asked something -- according to her a great wish but not according to the sage. He knew this wish would lead to suicide. He says, "I can give you one wish." And you can see immediately what the boy asks for, because that is what he is lacking.

The story is tremendously methodological. On the surface you may not understand it, but underneath everything is so well-connected. The second wish proves what I have been telling you. He asks that he does not want others to love him, he wants to love others. In that, he is showing that the first wish is meaningless without this second wish. He wants to love everyone.

But the story here may seem strange to you, that as the wish is granted, the young and beautiful man changes into an ugly and old man. It indicates that it is only in old age that people come to understand what they missed in their life: they never loved. In their whole life they wanted others to love them, and were miserable. They always wanted to get more and more love; they were greedy.

At the end, when people start forgetting them because they have become old and ugly, they have a look at their whole life, at what was missing; and the revelation -- they never gave, they only wanted. Ordinarily, it is too late. Now, even to find people to receive love from them will not be possible.

And you have in all languages, "the dirty old man" -- in all languages the same expression -- because in old age, when he is no longer young and no longer beautiful and everything has turned ugly and he is ready to die, the understanding arises that he missed one thing. That's why his whole life has been empty and meaningless; he never loved, he never gave. So now he wants to love people. But who wants to love an old and ugly man? He is disgusting. His love looks like lust -- not love but the lust of a dying man.

So the story is significant in that as the young man receives the blessing of the old sage, suddenly he becomes old and ugly. He is granted the wish to love. The whole story is about humanity: now he can love, but nobody will receive his love; now he can give, but everybody will be escaping from him. He will be disgusting. Talking about love is a faraway thing; nobody wants even to sit with him. He is half dead and he wants to love you. And naturally he will want to love the young, the beautiful, and obviously he will be denied.

He has moved from one extreme of the pendulum to the other extreme of the pendulum; either by itself is only half, and no extreme can be fulfilling. Seeing the situation that neither was he satisfied when people were showering their love on him, nor was he satisfied by loving people -- because now it is difficult to find people to love -- he goes on a pilgrimage, and for the last time he meets the sage.

The sage knew, because this is the dialectic: the mother had chosen one part, which proved wrong; he had chosen the other part, which is going to prove wrong. Both together they can prove right, but not separately.

But now, seeing that both have failed, he has come to a kind of transcendence and sees that all dualities fail. And when he meets the old man, the old man hugs him and he becomes just like an innocent child -- exactly the same child that the mother had brought to the old sage to be blessed. Life has done a whole circle; he is back again as a small child.

That too is very significant, because each of life's failures brings you a little understanding, a little transcendence. It is that little understanding and that little transcendence of dualities that gives you a new birth after death -- again as an innocent child; again, an opportunity not to fall into the same old trap. But people go on falling into the same old trap again and again; it becomes habitual.

The innocence of childhood will come after each failure of the extreme -- after the failure of both extremes. But you may start again the whole game....

In the East they are right in saying that circles of life go on moving in the same rut with the same failures, into the same ditches with the same miseries -- and nobody seems to learn anything. If somebody really learns, and the transcendence beyond duality is no longer the blessing of a saint but your very understanding -- it arises out of your own being -- then there is no longer any need for a new birth.

This is what I call enlightenment -- the understanding that all extremes fail. Remain in the middle, exactly in the middle, where the pendulum stops and the clock stops, where time stops -- no movement, no desire, no goal, nowhere to go, but just to be here now.

Now that this innocence is arising out of you, this presence is born out of you, you will not need another birth. Your education in the world is finished. Now you can be accepted in the wider existence, with all the awakened ones.

The story is certainly very beautiful; try to go deeper into its implications. And there are thousands of stories like this, which people simply read like stories. Almost always they are in the books of children, who cannot understand anything; they simply read the story.

These stories are needed to be read by those who are meditating, who are no longer childish, who have a certain maturity, so that they can open the hidden meaning of the story.

Wherever you find such stories, you can bring them to me. They contain the wisdom of the ages.

BELOVED OSHO,
I EXPECT I MUST HAVE CHANGED OVER THE TWELVE YEARS I HAVE BEEN WITH YOU, BUT I WOULD FIND IT VERY DIFFICULT TO DESCRIBE TO ANYONE JUST EXACTLY HOW AND IN WHAT RESPECT I HAVE. YET I CAN SEE THAT OTHERS AROUND YOU HAVE CHANGED. I CAN ALSO RECALL AND TRACE THROUGH IT CHANGING ASPECTS OF MY RELATIONSHIP AS A DISCIPLE TO YOU AS MY MASTER. IN FACT, THAT SEEMS TO HAVE BEEN THE WHOLE PIVOT FOR ME FOR ANY CHANGE THAT HAS COME ABOUT. MY CONNECTION WITH YOU HAS BEEN LIKE A LAMP, A GAUGE,

A COMPASS.
IS IT IMPORTANT TO HAVE AN IDEA OF WHAT CHANGES HAVE HAPPENED TO ONESELF?

No. If the right changes are happening, then the answer is no. If you are feeling good, if you are feeling that you are in a symphony, then the answer is no. But if things are going wrong -- changes are happening, but you are becoming worse -- then yes, you have to think about them.

Remember, thinking is needed only when things are going worse. When things are going towards higher states of being, thinking is a disturbance.

It is almost like this: if you are healthy you don't ask if you should go to the doctor to be examined because you are feeling too healthy, too much in a well-being. The answer would be no. But if you are feeling sick, the answer would be, "Yes, go to the doctor."

So my answer depends on your feeling. If you are feeling that you are growing, becoming more silent, more peaceful, more loving, more compassionate, gaining higher values, reaching towards the stars, then there is no need to think about what changes are happening and why they are happening, because all that thinking will be a disturbance -- it will stop the growth. Then, just forget about thinking; put your whole and total energy into growing.

But if you feel that something is going wrong -- you are more tense, more in an-guish, more in misery, more in despair -- then certainly you should think about what the reason is, why you are falling back rather than growing up.

BELOVED OSHO,
SHAKESPEARE WROTE, AS PART OF THE DIALOGUE DESCRIBING TWO CHARACTERS IN TWO OF HIS PLAYS, THE FOLLOWING PHRASES WHICH HAVE COME TO ME SO OFTEN IN THE YEARS I HAVE KNOWN YOU, IN REFERENCE TO YOU.
OF ONE, HE WROTE: "HE BESTRIDES THE NARROW WORLD LIKE A COLOSSUS. HE IS MAN OF MEN."
AND OF THE OTHER: "AGE CANNOT WITHER, NOR CUSTOM STALE... A MAN OF INFINITE VARIETY."
BELOVED ONE, OUR WORDS ARE SO INADEQUATE, AND YET THE DESIRE IS SO STRONG TO EXPRESS SOMETHING OF WHAT IT MEANS TO US. IN YOU, ALL THAT IS FINE AND PURE AND OF THE NOBLEST HEIGHTS HAS TAKEN FORM.
IN YOUR DISCIPLES, THE NAMELESS SILENCE HAS TAKEN ROOT AND WILL FIND A VOICE AND BE LIVING PROOF OF WHO YOU ARE.

There is no need.... I can understand the desire to describe your feelings. You have devoted your whole life to me; you have given yourself to me totally. Naturally, the desire is bound to arise to describe what kind of man you have come across.
All words will look inadequate.

But there is no need at all -- because I can see in your eyes, I can see in your tears, I can see in your laughter, I can see in your silence all that you want to say... and that you cannot say it.

The Transmission of the Lamp

Chapter #5
Chapter title: The very foundation for one world

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BELOVED OSHO,
IN THE JAPANESE LANGUAGE, THE WORD FOR LOVE IS A PICTURE OF A PERSON WITH A FULL STOMACH, KNEELING, WITH BOTH HANDS RAISED IN OFFERING. THE PICTURE MEANS, "I AM SO FULL; PLEASE ALLOW ME TO SHARE, PLEASE TAKE FROM ME." OSHO, IS IT POSSIBLE THAT THE LANGUAGES OF CULTURES THAT USE SYMBOLS ARE MORE PROTECTED FROM DEPRECIATION IN VALUE, AS HAPPENS FOR EXAMPLE IN ENGLISH WITH THE WORD `LOVE'?

The languages like Japanese or Chinese are certainly more protective of the essential quality of a word. But these languages are pictorial languages.

The pictorial language is the language of the unconscious mind. That's why in the unconscious mind you see dreams.

The pictorial languages are also the languages of the child, who can only think in pictures, not by the alphabet. That's why in children's books you will see bigger, more colorful pictures. And as the child grows, pictures start becoming smaller, and finally the pictures disappear; only abstractions, alphabetical letters, take their place.

The alphabetical languages have some qualities; that's why they have won the race against the nonalphabetical languages. They are simple to learn.

Some languages have twenty-six letters; all words will be made out of these twenty-six letters. Sanskrit has the biggest number -- fifty-two letters. More are not possible, because you cannot make more sounds than fifty-two. So while in English many sounds are missing which are in existence -- there is only one `s' and in Sanskrit there are three -- Sanskrit is as perfect a language as it can be.

But Sanskrit also got defeated in the race of languages. It was very poetic like Arabic and other old languages, but you cannot do science in poetry, you cannot do mathematics in poetry. You need a more prose-like style of language. Poetry may be closer to emotions and subjectivity; prose is closer to facts and the objective world. And we are dealing with the objective world. Very few people are dealing with the subjective.

So languages that were leaning more towards the subjective, towards the poetic, got defeated, and languages that were pictorial were very difficult. Unless you are born Chinese or Japanese, it will take almost half of your life to learn the language. That is too much -- thirty years -- because you will have to remember so many pictures of all things... so many symbols. So although those languages have the innocence of child, a purity....

And they are not so corruptible, because for each different shade of meaning, they have different symbols. For example, love -- people love all kinds of things. People love their cars, people love their clothes, people love their food, people love their houses, people love their wives, their friends, their husbands -- one word has to be used for so many different things. It naturally loses its purity.

A thing cannot be loved in the same way that you love a person. And if you love both in the same way you don't know what love is. Love should be a definite quality. But the language does not offer many words -- only one word for everything. It is simpler, less complicated, more utilitarian, but you cannot save the purity of the word.

This Japanese symbol for love -- a man with a big belly, offering with both his hands -- can only be interpreted in one way; there are not two ways. It is simply saying that you are so full that you want to share. And that is the purity of love, when there is no desire to get but to give. And you can give only when you are overflowing, you can share only when you have too much -- out of abundance.

The picture makes it definite. But then you will have to learn millions of symbols for every small thing in the world. And it is too tedious, too tiresome; for each small thing you have to make a symbol. In Chinese, the symbol for fight or war is one roof, and under one roof, two women. It shows that if you have two wives, there is going to be a constant fight. So for all fights, this is the symbol.

In a way it is very solid. It has its own beauty and gives a definite meaning which cannot be easily corrupted; hence, you will not find in Chinese or Japanese any commentaries on scriptures. A commentary means you have to interpret.

In Sanskrit you will find thousands of commentaries on a single scripture, because Sanskrit is a subjective and emotional and poetic language, immensely capable of expressing any nuance of feelings, sentiment -- the whole spectrum. It has tried to be perfect, and it has almost attained perfection. But in attaining perfection it has lost something of humanness.

Each word has many meanings -- a dozen meanings -- because it has taken all sounds as letters. Now it wants no meaning in life or existence to be left without a name. Even with fifty-two letters you cannot exhaust the whole existence, so each word has a dozen meanings. It gives a very flexible beauty to it, because poets can play with words more easily when there are so many meanings. But it creates a new phenomenon: the commentary.

Krishna has spoken in the *shrimad bhagavadgita*, and there are thousands of commentaries. The same line can be interpreted in a thousand ways. Now it has become a jungle of commentaries; you don't know what Krishna really wanted to say.

It became such a phenomenon -- it has not happened anywhere else in the world -- that Shankara will write a commentary on Krishna, then Shankara's commentary itself becomes a question -- what does he mean? Then Shankara's disciples start writing commentaries on his commentary, and so on and so forth, generation after generation.

Krishna's *gita* is left far away. You will not find even the echo of it, because from one commentary to another commentary, they are changing their focus. The person who writes a commentary on Shankara is not concerned with Krishna, he is concerned with Shankara -- with giving a definite meaning to Shankara. And there are other disciples trying to do the same -- to compete with each other -- so there are hundreds of commentaries on Shankara. Then these people, on their own, will produce disciples who will be writing commentaries on their commentaries.

To go into Indian scriptures is really to enter into a wonderland. How people can go on playing with words, finding new meanings contradictory to each other! And there is no way to say who is right, because the language allows all the meanings.

Because of this flexibility Sanskrit cannot be a scientific language, although it has beauty. To chant it is almost like singing. It has flexibility, not monopoly. Everybody is free to manage the meaning, to derive a philosophy from it, which nobody else has ever tried to do before. So there is a freedom of thought, but there is bound to be confusion. Science cannot afford that.

The pictorial languages like Japanese are very systematic. They have a single-pointed meaning. No commentary is needed, the meaning is in the symbol. But you need so many symbols that such a big language cannot be used for the whole world as an international language, because if you are not born with it from childhood, it is going to take half of your life just to learn the language; the question of using it does not arise. Life is so short, people are in a hurry, death is so close, that it will be a sheer wastage of time -- thirty years or more just to memorize symbols.

All the languages of the world have something significant in them, but they also have problems.

Geeta's question is significant. It is true -- in English or in any language which uses an alphabet, no word can remain pure, because it will have to be used for many things. In different contexts it will get polluted, contaminated -- and people don't even recognize it. Somebody says, "I love you" in the same way that he says, "I love smoking." He does not see that loving to smoke and loving a person cannot be put in the same category; they can't have the same meaning. English is poor in that way.

In Sanskrit, if a brother and sister love each other, there is one word for it that excludes a sexual relationship automatically without saying anything. It is love, but not of the kind that exists between husband and wife. So for the husband and wife there is a different word. For your parents there is a different word, because the same words cannot be used. When you are using it for your parents, there must be something of gratitude in it, something of respect, reverence. And when you are using it for a thing, again, it cannot be from any other category; it will have its own category. It will be more like liking, not loving.

But then there are so many words that it becomes unmanageable, and with slight changes their meanings change. And every language has developed with a different background.

I have been thinking that there must be a language which can have all the beautiful qualities of all the languages without their problems, but it seems impossible. There have been efforts like Esperanto, but they don't take root; they are artificial, man-made.

It would be a great thing if the whole world had one language. It would help immensely to bring humanity closer to each other. It would be one of the greatest steps against war -- a basic groundwork for understanding -- because most of the conflicts are of misunderstanding, and language plays a great role in

understanding or misunderstanding.

So there have been people who have tried to create an artificial language accepted by the whole world, but no effort has succeeded for the simple reason that the language you have learned since you were born has gone so deeply into your bones, into your blood, into your marrow, that it is almost a part of you. Something can be transplanted over it, but it will not be a joy. And why should one carry a burden?

The mother language goes so deeply into your being.... One of my professors, S.K. Saxena, who lived almost all his life in the West studying, then lecturing, being a professor, came back to India only in his old age. But he confessed to me, "It is strange, but I have to confess to you that I have lived almost all my life in the West, but still, if I fall in love with a woman, I want to talk in my mother tongue. To talk with her in a language which is not my mother tongue seems to be superficial."

Or in fighting you will forget the transplanted language. You would like to fight in your mother tongue.

There is a famous incident in the life of the famous emperor, Bhoj. He was well-known for respecting all kinds of talented people. His court was full of talented people. From all over the country, he had picked up the best -- the cream -- in every direction, in every dimension. He had the best scholars, the best philosophers, the best singers, the best poets.

One day a man appeared, and he challenged Bhoj: "You are too proud of your so-called scholars. I challenge your scholars to recognize my mother tongue. I speak thirty languages; I will speak in those thirty languages, and if anybody can recognize which one is my mother tongue, then there are one hundred thousand gold pieces for him. If he loses then he has to pay me the same amount -- and all are challenged."

The first day he spoke a few passages in one language, then in another, then in another. A few people tried and they lost. Just one man, a poet, Kalidas -- he is the Shakespeare of India -- remained silent, for the simple reason that the challenge was for the scholars, not for the poets. But he was watching the man very carefully. But after thirty languages -- and at least fifteen persons had already lost -- even Kalidas could not manage to find even a small way to distinguish which one was his mother tongue.

When all the scholars were finished -- nobody else was ready to take the challenge, seeing the fate of the fifteen most prominent scholars of the court -- Kalidas appealed to the man, "I could not participate today because you did not invite the poets. You invited only the scholars. It would be a great kindness if you can come tomorrow again and give a chance to the poets."

The man was more than happy. He said, "I can go on continuing as long as you want. Poets, singers, musicians, dancers, theologians, philosophers... anybody. I can go on coming every day."

The next day Kalidas was standing in front of the gate with the whole court and the emperor. He asked them to stand there to receive and welcome the guest. They said, "This is not necessary," but he said, "This is part of my strategy -- you just stand here."

There were at least a hundred marble steps leading to the palace, and as the man reached the upper step, Kalidas pushed him. He slipped on the steps, rolled down, and started shouting. Kalidas said, "This is your mother language!" -- and the man had to accept that this was his mother language.

"But," the man said, "this is not right."

Kalidas said, "There was no other way -- either love or fight. It is something that cannot be managed superficially."

I told the story to Dr. S.K. Saxena. He said, "The story is perfectly true; it is my experience. I have loved many women, but it was always superficial because I could not speak my mother tongue. I could not say how much I loved her. And to say it in a foreign language was simply a translation; it was not the original."

In the world there are thousands of languages, and nobody is willing to drop his own language. The only way seems to be that everybody be allowed to have two languages.

One is the international language -- and English is perfectly right for it. It is more contemporary than any other language. Every year eighteen hundred words are added to it. No other language has that. It goes on renewing itself continually with the times. It seems right now to be the only language which is still growing, and the future needs a continually growing language, growing in all directions so that it can be very comprehensive.

But it cannot fulfill the need for a mother tongue to everybody. So everybody should be taught two languages from childhood. Every person has to be bilingual. And the gap can be bridged if both languages are brought in from the very beginning. It is not that one first learns the mother language up to a certain age and then starts learning another language; then the other language is never going to have the rootedness which the mother language has.

Any efforts like Esperanto are going to fail. They are arbitrary. They have taken everything good from

this language, from that -- eclectically. But a language has an organic unity which is missing in Esperanto.

One of my friends, a sannyasin, a traditional sannyasin, Swami Satyabhakta, has developed a language of his own. He was a linguist, knew many languages, and was developing a new language that could become a world language. He used to stay with me. I told him, "Don't destroy your life unnecessarily. Many people have tried, but it simply does not work."

I told him a small story. Charles Darwin's birthday was being celebrated. He used to teach about birds, insects, animals -- that was his whole life. The children of his family and the neighborhood all enjoyed his stories about exotic lands where he had visited and the different kinds of animals there.

The children had an idea: "Let us see whether he can find it or not...." They caught at least ten or twelve insects, cut pieces from them -- somebody's legs, somebody's head, somebody's wings, somebody's tail -- and they glued together all those different parts of the different insects. It looked like an insect. They pasted it well, framed it as a present for his birthday, and they all came to present it to him. They said to him, "We have only one question. We have found this insect; we just want to know the name of it."

He looked at the insect. He had never seen such a thing in his whole life... and just in the neighborhood! How did these children get this? He has been searching all over the world.... Then he looked closer and he found that it was not one insect. They had been really clever; all the parts were separate and they were glued together. So he said, "Its name is `Humbug'!"

All these arbitrary languages are humbug. You can manage to give them a shape, but it doesn't work.

But a vast area of the Far East is nonalphabetical, and it will be very difficult for Chinese or Japanese to exist in the future because, for scientific use, they are not the right languages; they are too big. Science needs precision, simplicity, directness. It wants to use as small an amount of letters as possible. That is a basic theory in science: use as few hypotheses as possible, because otherwise complexities grow.

So for a scientific future of the world, I don't see that Chinese, Japanese or allied languages of the Far East, can survive. And it will be a sad thing if they don't survive; they have a beauty of their own.

The only way for them to survive is that one international language be accepted and used for all scientific and international communications and research work -- and their own mother tongue can continue to grow in its old path, with its old beauties and its old frailties. If this is not done, then either they will lag behind scientific progress or they will have to kill their own languages.

In India the same problem is there. There are thirty major languages, and all have their own beauty, something of a special quality. Hindi is the most widely understood and widely spoken language, and for forty years they have been trying to make Hindi the national language. But they have not succeeded, because it may be the majority language, but all other languages together....

Against each single language, Hindi is the major language. For example, forty percent of people speak it, and no other language has that majority. But all those other languages together are spoken by sixty percent; so as far as a fight is concerned, they are major. If a vote is to be taken they will defeat Hindi. They are not friendly with each other -- they are against each other -- but as far as Hindi is concerned, it is a common enemy and they are all together.

Only two percent of people understand English. But still I have suggested that India should accept thirty national languages *and* one international language. English should be the international language, because nobody is against it, it is nobody's mother tongue. Nobody is for it, people are neutral about it. And if their national language is also accepted, then the area where their language is spoken can go on growing its own literature, its own poetry, its own drama, without any trouble. Except for that, there is no solution.

English should be taught from the very beginning, not at a later stage; otherwise, it will always remain superficial. And the world has to accept one language. It is just a coincidence that the British Empire has spread the English language, but the opportunity should be used. The English language should be made the international language by the U. N.

Each person should have two languages: one, his mother tongue; the other, his international language. And efforts should be made that both grow together as early as possible. Then the international language also enters into your being so that your mother tongue and your international language are interwoven. There is no conflict, and you have the capacity of smoothly moving from one language to another language -- no question of translation, but a smooth movement -- if both languages are available to you with the same roots within your being.

It is one of the significant questions facing humanity. But it is strange that humanity never decides anything that is significant. It goes on fighting about insignificant things, things that are meaningless. For centuries they have been wasting time and not bothering to see that unless you can create one international

language, you cannot create one world. These are basic steps.

I am for one international language, and my choice is English -- for the simple reason that it is already spread all over the world, although it is not the major language.

Of the major languages, first is Chinese. But it is confined only to China; it cannot become a world language. More people speak Chinese, read Chinese, than any other language. Out of five, one person speaks Chinese, but they are located only in China; it cannot have any possibility of spreading. And if you have to learn it for thirty years I don't think it is wise to even advise that it should become a world language.

The second is Spanish, but its scope is also not as wide as English. And it is spoken not in the most advanced countries, but in the less advanced countries.

Third in number is English. Although less people speak it than Chinese or Spanish, it is spread over a wide area, and that is a more significant reason to make it an international language.

But people are concerned with such stupid things. Anando was just showing me a book review on Christianity in the Middle Ages.

I have said again and again that Christianity is a cancer -- but that book review even shocked ME!

In the Middle Ages they had special courts appointed by the pope and the Vatican where any woman could declare that her husband was impotent and that she wanted a divorce. And you cannot think of such stupidity -- none of those bishops or cardinals had any knowledge of gynecology. And the court used to be full, because the man had to be naked before the court and show whether he was impotent or not.

It is a simple, well-known fact that if people are watching you, you cannot have an erection. With so many people around watching and the fear that if he does not succeed in having an erection he will be stamped impotent, divorced.... And even if he managed -- if he could not manage, that was decisive, he was finished -- if he managed an erection, that was not enough. He actually had to make love to his wife before the court -- because you may have an erection and you may not be able to penetrate the woman.

And all this was being done in the name of religion! Humiliating!

And it was an everyday thing. Any woman in anger would simply go, knowing perfectly well that her husband was not impotent. But to show your potency in public is a totally different affair.

All those cardinals and bishops sitting and lining the court as judges were nothing but voyeurs. On a table the naked woman is lying and the man is trying to make love to her before this whole crowd of stupid people. In what kind of things humanity has been involved! -- And it continued for centuries.

It was also easy for a man to divorce -- very easy. He just had to declare that he is impotent and stand there naked without an erection. Just take a cold bath and stand there in the court so it is proved that you are impotent -- and sealed, a divorce is given to the woman. And all these people had great theological degrees and honors -- and some of these people were going to become, in turn, popes.

But humanity has remained involved with stupid things. Even if it was such an important thing, then a gynecological doctor and his dispensary -- that would be the place to check the man and then inform the court, not in the court itself. But they really were voyeurs; they wanted to see living pornography. They were talking against pornography while creating living pornography, and never thinking for a second that they were reducing two human beings almost to animals, degrading them from humanity.

But you can look from every aspect, from any corner, and you will find the so-called great religious leaders, political leaders, concerned with such stupid and small things -- while the bigger issues, the real issues, are not even discussed.

I don't think anybody is bothering about whether there should be a world language, because that is the very foundation for one world.

BELOVED OSHO,
HEARING YOU TALK ABOUT THE DIFFERENCE BETWEEN BEING A DISCIPLE AND A DEVOTEE, I REALIZED HOW FAR AWAY I STILL AM FROM DEVOTION. MY MIND IMAGINES DEPENDENCY; BUT SOMETHING ELSE IN ME MOVES TOWARDS BEING DISSOLVED AND SUCKED INTO YOUR BEING, IN SPITE OF ALL THE FEARS. I EXPERIENCE THOSE MOMENTS OF DISAPPEARANCE -- THEY ARE TREMENDOUSLY RELAXING, BUT ON THE OTHER HAND THEY ARE PAINFULLY SHORT.
CAN I TURN INTO A DEVOTEE ONLY WHEN I REACH TO THE CENTER OF THE CYCLONE, OR IS IT A CONDITION FOR REACHING THERE?

It can happen both ways. Either you reach the center of the cyclone and you become a devotee, or you

become a devotee and you will reach the center of the cyclone. They are not two things, just two ways of saying the same thing.

And don't be worried that you are too far away; you are not. Even if you have moments when you feel a merger, that is enough indication that greater moments will be coming. But don't be greedy; greed is destructive. And don't be desirous; desire is obstructive.

Go on flowing the way you are flowing. You are exactly on the right path. It doesn't matter whether you become a devotee or you reach the center of the cyclone; they are two names of the same space.

It is going to happen to everybody -- whoever is courageous enough to remain in tune with me just a little more. I don't ask you for many years, for many lives -- but just a little more; because my experience is, if you can go deeper for a few moments it will be beyond you to go back. Once you have passed the barrier from where a person can go back, then there is no fear, then you can take it at ease. It may happen tomorrow or the day after tomorrow -- it doesn't matter.

My concern is only that somehow I should help you to cross the barrier from where you cannot return. Beyond that, existence takes care of you.

BELOVED OSHO,
A FEW YEARS BACK, EVERY NIGHT WHEN I WAS GOING OFF TO SLEEP I WOULD GO INTO A SPACE THAT WAS IN BETWEEN SLEEP AND WAKEFULNESS AND FEEL LIKE I WAS LEAVING MY BODY. THERE WAS NO EFFORT ON MY PART; IT WAS HAPPENING ON ITS OWN. IT FELT LIKE I WOULD ALWAYS ONLY GO A LITTLE WAY OUT, AND THEN MY BODY WOULD SUDDENLY JERK -- ALTHOUGH THERE WAS NO OUTER OR INNER DISTURBANCE -- AND IMMEDIATELY I WOULD RETURN TO MY BODY.
NOW THIS SPACE HAS NOT COME UP FOR ME FOR A WHILE. I'M WONDERING IF IT IS THAT I AM LESS RELAXED. ALSO, WHAT WAS HOLDING ME BACK WHEN IT WAS HAPPENING THAT DID NOT ALLOW ME TO GO OUT FURTHER?

First, there is no need to be worried about it. Out-of-body experiences are good nourishment for your spiritual growth, but they are not necessary. So if they are happening, or just by relaxing they come upon you, it is good; otherwise, don't bother about them. They don't have any essential meaning for your growth.

So just out of curiosity don't try to get out of your body. It won't work. It either works spontaneously for certain reasons of which you are not aware... and I cannot say what the reasons were in your situation at that moment which caused your being to go out of the body.

One thing is certain: whenever you spontaneously get out of the body, the body will give a jerk -- because it is the death of the body, and you are going into a dangerous state.

If something happens that disturbs your coming back, if somebody suddenly opens the door and your silver cord is broken.... The body has its own wisdom; it allows you a certain rope of freedom, so it allowed you in a certain state to go out, but not to go too far. That's where it jerked, and that jerk was enough to bring you back because the relaxation was gone.

And now it is not happening; there is no need, because it helps in no way in your spiritual growth. It only helps you to become a more authentic seeker, because you know your being as a truth. But if you are a seeker already, it will not be happening.

There is no need to worry about it. Always remember: whatever happens, let it happen. Enjoy it. When it does not happen, just forget about it; perhaps its work is done. Don't get puzzled, worried about it -- why it happened, why it is not happening.

This is what I call trust: something happens, you enjoy it; something does not happen, you enjoy that too. And whatever is necessary for your spiritual growth, existence will go on leading you towards it. Simply leave yourself in the hands of the unknown.

The Transmission of the Lamp

Chapter #6

Chapter title: Pure consciousness has never gone mad

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BELOVED OSHO,
WHEN I WAS A BOY, BETWEEN TWELVE AND FIFTEEN YEARS OLD, I OFTEN HAD, LYING IN MY BED IN THE DARK, STRANGE EXPERIENCES WHICH I LOVED VERY MUCH. IT STARTED BY MY IMAGINING THAT MY BED DISAPPEARED, THEN MY ROOM, THE HOUSE, THE TOWN, ALL PEOPLE, THE COUNTRY, THE WHOLE GLOBE... EVERYTHING IN THE UNIVERSE FADED. THERE WAS UTTER DARKNESS AND SILENCE; I WAS JUST FLOATING IN SPACE.
THE DISAPPEARANCE OF THE LAST MATERIAL THINGS CREATED A TREMENDOUS WHIRLING AROUND ME. I WAS SUCKED INTO IT; THIS FEELING WAS ALMOST SEXUAL. IT CREATED A SWEET, PULLING SENSATION IN MY BELLY, WHICH COULD LAST FOR SECONDS OR SOMETIMES FOR ONE TO TWO MINUTES.
I NEVER TALKED TO MY PARENTS OR ANYBODY ELSE ABOUT IT, BECAUSE I FEARED THEY MIGHT THINK ME MAD.
OSHO, WHAT WAS THIS EXPERIENCE?

There is a tantra method in which one does exactly the same exercise as you are describing from your childhood. For children it is easy, but for grown-ups also, it is not impossible. It is simply an exercise of the imagination. But that does not mean that what you experience is unreal.

First, let me tell you about a tantra method. It is for all ages. It has to be done in the dark, because in the dark you cannot see things, so it is easy to imagine that they have disappeared.

Lying down is the most appropriate posture for it. Because man became man, attained a little bit of consciousness by standing up on his two feet -- he became vertical -- the blood stream now reaches less to his head than when he is lying horizontal. Lying down, the blood reaches in a greater quantity with more speed just because of gravitation. When you stand up, the blood has to go against gravitation; its flow is slowed down, its quantity is cut.

That's why no other animal has a conscious mind. Even when walking, a cow, a horse, a buffalo -- they are horizontal. Their heads are receiving as much blood as any other part of the body. They cannot grow the very subtle, very small cells which enable man to think.

But there is a possibility -- and as far as I am concerned it is a certainty -- that animals do imagine. They don't have a conscious mind, but they do have an unconscious mind.

Watching a dog you can see it. A dog is sleeping nearby; you can just watch: once in a while he will try to catch an imaginary fly, a fly which is not there. What is he doing? He imagined it. That catching of the fly which is not there must have been to him a reality in his imagination. And, of course, dogs think of flies just as men think of women.

Nobody has tried to explore the unconscious of the animals. We are not even finished with man, so the question of animals does not arise. They are far back in the queue, standing and waiting. But the wisdom of people has always attributed a certain intelligence to animals.

Aesop's fables are fables about man, but all the actors are animals. *panch tantra*, the ancientmost book of stories, has fables which talk about man because they are written by man, but the actors, participants... everybody is an animal. And in every country there are ancient books in which animals are taking part, just like man. For example, in one of Aesop's fables, a little goat -- a kid -- is drinking water from a mountain stream, and the king of the animals, the lion, comes by. It is breakfast time, and the kid is just a perfect breakfast. But even animals have to find excuses first, so the lion says to the goat, "Kid, you are very arrogant; you see the emperor of the whole animal kingdom, and yet you are muddying the water which I

am going to drink."

The poor kid says, "Uncle, the stream is going this way. I cannot make the water muddy for you; you are standing above me. The stream comes first to you and then to me. This is too much."

He was right. The lion becomes very angry and he says, "You don't know manners -- how to talk with elders. The same was so with your father. Yesterday he was talking with me and he misbehaved. I was engaged in some political work, but I am searching for him."

The kid says, "Forgive me, uncle, my father has been dead for a few weeks; he could not have insulted you yesterday."

Finding no excuse, the lion still catches the kid and tells him, "You talk against your elders? I will teach you a lesson -- and the lesson is a good breakfast."

A story about animals but not about animals, it is about man, his inhumanity to those who are weak, powerless, poor. But still, for manners' sake, you have to find some excuse.

These stories have always been interpreted as parables for children, but my feeling is there is something more to it. It indicates that animals may not be thinking, but they still dream -- because dreaming does not need anybody to stand erect.

For dreaming you also have to lie down, to be in a horizontal position, so the conscious mind cannot function. It needs only a very small quantity of blood; with a greater quantity it goes to sleep. If an even greater quantity comes, it becomes dead. But the unconscious mind goes on working. Of course its language is not alphabetical; its language is of pictures.

So a small child lying down on his bed can very easily visualize that the walls are disappearing, the room is disappearing, the bed is disappearing, the trees outside are disappearing. Everything is disappearing and the world is fading... only he is left in his total aloneness in this beautiful dark deep silence.

But this is a method prescribed by tantra scriptures that anybody can do -- and it will be helpful for meditation.

It is an unfortunate thing that parents are unaware of the whole heritage of man. In different directions man has been working to develop consciousness. If all that is available to the parents, perhaps they will not think you are going crazy; they will rejoice, they will help you, they will reward you. They will try to help you so you can go deeper into the experience.

You have found, accidentally, a right door. And the child can have from the very beginning a taste of meditation, and he can go on helping it grow every day. By the time he is a young man he will have a mature meditativeness. Then there is no need to lie down on the bed. He can sit or stand, and he can go into the same silence -- even with open eyes. It is just a question of going more and more into the same experience so it becomes easy, simple.

But all the societies have condemned everything that can help your being to evolve. They don't want it. If you had told anybody, you would have been condemned as mad: "Stop it; otherwise you are risking your sanity." And in fact by stopping it you risked your sanity.

That's why I say that every father, every mother, should go through a certain training in which they are taught how to be a father, how to be a mother; where they are made aware that the child is very potent, and that he can manage many things that you cannot, and that this is the time. If you stop him, later on it will become more and more difficult.

Your experience, Premda, was good, immensely good. And if you try it again, perhaps you may be able to enter the same space without any trouble. We are here together to go into all these experiences; these are different ways of touching your own being.

The method is imagination. The walls don't disappear, and neither do the trees or anything else. That is only a device. But if you can visualize their disappearing, naturally, only you are left, which cannot disappear whatever you do. No imagination is possible to make you disappear; the watcher is beyond imagination, beyond mind. What has remained is a watcher, a witness -- and that is your pure consciousness.

So don't be worried that what you have used as a strategy was imagination. It doesn't matter, because you were not interested in walls disappearing; that was just to create a space in which you are freed from everything -- whether it is there or not -- and you come to the beautiful aloneness of your being. Just a moment of it is an eternity.

And this is a prescribed tantra method, well established for centuries. You cannot go mad. In fact, anything that could have led you into madness has disappeared; now only pure consciousness is there. Pure consciousness has never gone mad.

So what happened in childhood was good. It would have been better if you had continued, but you can start again -- because anything that has happened once, leaves a certain mark in you; you can start from there again. It may take a little trouble, it may not be so easy, but it will come -- in one day, two days, it will come. And if it doesn't come, then you go to Kaveesha.

BELOVED OSHO,
THE OTHER NIGHT, ALONG WITH A FEW OTHER PEOPLE, I WAS HYPNOTIZED BY KAVEESHA. WHEN SHE BEGAN BY ASKING US TO TAKE DEEP BREATHS -- THE ZEN FLUTE PLAYING, THE INCENSE AND THE CANDLE BURNING -- I IMMEDIATELY WENT INTO A SPACE WHERE MY CHEST FELT FULL, LIKE TEARS WERE WELLING UP INSIDE. I FELT LIKE I WAS IN A SPACE THAT I ONCE WAS IN BEFORE -- A PLACE WHERE I WAS CLOSEST TO MY INNER HOME, A PLACE MY BODY WAS RELAXED IN, WHERE MEDITATION CAME NATURALLY AND THE SURROUNDINGS WERE WARM. WHY WAS THERE SADNESS COMING UP WHEN THIS EXPERIENCE WAS HAPPENING?

With every experience of this kind you will feel a certain sadness coming to you. The sadness is: "Why does this experience not remain forever?" The sadness simply signifies your deep longing for this state to become stable. And it is a natural phenomenon: whenever you feel something that is of immense beauty and peace, you would like to remain in it forever, to feel there is nothing that can bring you out of it. But one has to come out of it -- and that brings sadness.

But don't take that sadness in any negative way. It is a good indicator. It simply shows that you should practice it more -- go deeper -- and one day it becomes a natural phenomenon. Twenty-four hours a day you are surrounded with a fragrance, with a light, with silence within. Twenty-four hours a day you are relaxed, there is no tension in your body, in your mind. But before it comes, many times you will feel sad -- "Why is it not a permanent state of my being?"

It is simply a longing that is becoming sadness. The window opens, you see the sunset; and before you have even seen it and the beauty has been absorbed, the window closes. And there is sadness: "The window could have remained open a little more." But the window opens only according to your capacity. Whatever you have earned, the window remains open only for that long. Beyond that it can be dangerous.

So don't feel bad about sadness; it is a safety too. Even in experiences of oneself, safety measures are needed. But nature has them already prepared for you. You will have a glimpse only for that much time and to that much depth -- as much as you deserve -- neither less nor more. And it is good, because if you get more you will not be able to absorb it.

Everybody who is meditating comes to a point when he starts feeling, "Why does meditation not continue the whole day?" But he does not know that he is not capable of handling the world and its affairs with meditation running as an undercurrent. He will be in difficulty. He may be in great danger: the world has no need of meditation. You will have just as much as you deserve, and you should feel thankful for it. It will be growing... with your gratitude it will be growing.

But sadness can become a barrier, because each time you come to the window you will have sadness; they will become associated. And the law of association is really a difficult law. Then it will become more and more difficult to get rid of sadness.

So simply don't pay any attention to sadness. If it comes, take it in the natural way. It is natural; you had a beautiful experience, and it has gone. Sadness is simply its going away, a friend departing. But don't give more importance to it. Ignore it; accepting it as natural, ignore it.

You know about Pavlov, one Russian psychologist, who in the beginning of this century proved the law of association -- which is his great contribution. In Russia you will not hear the name of Freud, Adler or Jung -- only Pavlov. He has developed a totally different psychology -- Pavlovian psychology. And because it fits with communism, they have rejected all other psychologies; there is only one psychology, and that is Pavlovian. It is not a complete picture of the human psyche, but this law is certainly true.

He used to give his dog... all his experiments were with dogs... he had seventy dogs. Even after the revolution when private property was dissolved, the communist government allowed him to have private property -- because how could he manage his seventy dogs and a big lab with strange kinds of instruments? But his psychology was proving in some way that communism should be allowed. He was the only man in the Soviet Union who was allowed to remain exactly the same way as before the revolution.

He would feed the dog, and while the dog was eating he would go on ringing a bell. Now, a bell has

nothing to do with food; you can ring a bell before any dog and he will not take any interest. He will think that you are a little crackpot: "What are you doing ringing a bell before a dog? What is the point?" He may even turn away just to avoid listening to your ringing bell.

But you could not have expected what happened to Pavlov's dogs. After fifteen days of feeding the dog and at the same time ringing the bell, on the sixteenth day there was no food, just the ringing of the bell -- and the dog was ready for food, his tongue hanging out. And this was done with not one dog but seventy dogs. He was a scientist: one dog cannot prove anything, you need to have enough evidence -- seventy dogs. As the bell was ringing, their saliva was dripping, their tongues were hanging out. Nobody could believe that with the ringing of a bell this could happen. This he called the law of association.

While he was eating, the dog was also listening to the ringing of the bell. The eating of the food and the listening to the bell became associated in his mind. They became locked, so much so that not only when you rang the bell was the dog ready for food -- although there was no food -- but he was perfectly ready to eat. And vice versa: when the food was there, he was waiting for the bell to ring and he would not eat.

That was a surprise to Pavlov himself. He was thinking that the first thing was okay -- that the bell became associated with food. But food is associated with hunger and biology.... The dog would look at him as if to say, "What are you doing? Ring the bell!" -- because it had become locked. Without the ringing of the bell, the dog would not feel that the food was juicy. It became a kind of music that helped him to taste the food better -- and not one dog but seventy dogs were behaving in the same way.

So always remember this law. When you are entering inwards, don't get associated with anything that can become a hindrance.

For example, when you feel some beautiful, blissful experience, sadness is bound to come -- because that experience will go. But don't pay too much attention to the sadness, just think that it is natural: "It only shows my longing that the experience should continue." Otherwise, if you pay too much attention to sadness you are creating an interlock system in your mind, so that whenever you have a beautiful experience, immediately your mind will produce sadness -- whether it is now necessary or not.

Emphasize the positive, be grateful for the positive, rejoice in the positive -- and ignore the negative that is bound to follow like a shadow.

When your friend leaves your home, departs, do you pay much attention to his shadow? You don't even take note of it. In the same way, remember: anything beautiful happening to you will have a shadow to it, until you come to a stage when the twenty-four hours of your day are lit up and there is no shadow possible.

That happens -- that *will* happen -- but you have to keep these things in your awareness. When sadness comes, thank sadness too: "You are simply my longing for the beautiful experience." In this way you are cutting the roots of sadness, you are not making it a polar opposite to your experience. You are changing the whole arrangement. You are saying to it, "I know you are my longing for that beautiful experience; but it will come, and it will be coming more and more."

In this way, even through sadness you are emphasizing the beautiful experience, its longing. You are not making sadness a separate entity, in itself important. If it becomes a separate entity, it will become associated; then you can't have a twenty-four-hour-a-day, waking, sleeping meditativeness, you will have only fragments... alternating, a beautiful moment and sadness. And as the beautiful moment will become deepened, the sadness will also become deepened; it is its shadow.

So on the one hand you will be earning ecstasy; on the other hand you will be suffering again -- and the whole fault will be yours. From the very beginning, be careful. Don't give it any independent existence. Thank it: "You remind me of the beautiful experience; you remind me that the beautiful experience should be continued." And soon it will happen.

So make it secondary, just an epiphenomenon. And as your aloneness will be deepening, the sadness will not be deepening, because you are not giving juice to it; it will remain shallow. And soon a day will come: you will come out of your meditation and you will not find sadness. Now, you have accepted that there are moments of meditation and there are moments of no-meditation; but there is no question of sadness. You have dropped the desire and the longing which were creating the sadness, and you have not paid any attention to it. It has died of its own accord.

Attention is food.

We are not aware of many things which we are living.... In one scientific experiment, two baby monkeys are fed the same food, given the same medical care, the same comforts... everything is the same. Just one thing is different for one baby monkey: the doctor gives him attention -- pets him, sits with him, plays with him. And with the second he simply does his duty -- no communication, no human warmth, no attention.

The monkey that is given attention survives; the monkey that is not given attention dies. The same experiment has been done on other animals; the result is always the same.

Now it is to be accepted that attention is some kind of nourishment. By giving attention to *anything* you are pouring your warmth, your love, and you are saying, "There is somebody for whom you have to exist, there is somebody who will miss you."

The other baby monkey, he lives, but there is nobody for whom he lives; there is no meaning in his life. Nobody pays attention to him, nobody communicates with him. It does not matter whether he lives or not. If he dies nobody is going to shed a single tear for him. That idea itself kills him. But it is the idea -- "If I die somebody will miss me, somebody will come and sit by my cradle and weep" -- that revives the spirit.

So, attention is a very psychological nourishment, a psychological vitamin. And the same is true about your emotions, your feelings, anything that you are doing.

Remember the rule: whatever you want to save, give attention to it, pour your love on it, appreciate it. And whatever you want to disappear from your life, ignore it... at the most thank it: "You remind me of the positive and the beautiful feeling." That is a sure killer.

One of my friends married a woman... he used to love another woman, but he could not marry her. She was of a high-caste Hindu brahmin family, and he was of a low caste. She was rich, he was poor. And in India it is very difficult -- an intercaste marriage -- because you then become an outcast. You will not get a job, people will not like to talk to you, you will not get a house for rent -- a simple boycott. And you cannot live if the society boycotts you completely.

But finally he married another woman.

I asked him, "What are you doing?"

He said, "She looks exactly like the woman I wanted to love."

I said, "That's true. But she is not the woman you loved, she only looks like her. And the moment she discovers it -- and she's bound to discover it as you cannot hide it -- it will kill her."

He said, "No, how she can find out? I have confided only in you, and I know you are not going to tell her."

I said, "I am not going to tell her. You, yourself, with your behavior, will tell her twenty-four hours a day."

And within two years the woman was badly sick. I went to see her. She was a young woman just two years before. I could not believe how she had withered away. I asked, "What has happened?"

She said, "Nobody can understand, but perhaps you can. He has married me because I look like the girl he loved. But he does not love me; he only pretends. But his pretending cannot satisfy me. I don't want to be anybody else's substitute, I want to be myself. My sickness is not of the body, my sickness is of the soul. I will never say it to him because he has suffered much. The first woman he loved, he could not get. And now I should not make more suffering for him. It is better I should die."

I said, "This is nonsense -- you have your own life."

She said, "I don't; I am only a substitute. When he hugs me I know whom he is really hugging. He does not give me any warmth. When he loves me I know whom he is really loving, and suddenly I become cold."

Within two months she died, and I told the man, "You are a murderer because you don't understand a simple fact of life -- that people cannot live by bread alone. They need something more: they need attention, they need love."

And attention and love are very invisible nourishment. But the same is true about your emotions, so never feed any negative emotion. Pour all your love, all your energy, into a positive experience. And the day will not be far away when the experience will start spreading as an undercurrent into the twenty-four hours of your day.

BELOVED OSHO,
I FEEL EMOTIONALLY TOTALLY EXHAUSTED. SOMETHING IS RIPPING ME APART, BUT I CAN'T FIGURE OUT WHAT. IN THE LAST FEW DAYS I'VE BEEN THROUGH INTENSE SPELLS OF HATING MYSELF. IT FEELS LIKE AN ATTACK, AND IT LOOKS IMPOSSIBLE TO LOVE SUCH A CREATURE. ON ANOTHER LEVEL I AM TELLING MYSELF TO WATCH, BE AWARE OF THESE EMOTIONS, TELLING MYSELF THEY ARE NOT REAL. BUT WHEN I AM CAUGHT UP IN THEM, EVERYTHING IS TOTALLY REAL -- IT JUST DEPENDS ON WHAT LEVEL HAS THE UPPER HAND AT THE TIME. WHEN I STEP OUTSIDE OF THIS INNER TURMOIL I CAN SEE THIS INSANE PERSON GOING THROUGH HER DAILY ROUTINE, ACTING QUITE NORMALLY.

IS THIS THE WAY TO GROW, OR AM I JUST PLAINLY CUCKOO, SCHIZOPHRENIC, STUCK IN A CIRCLE?

Everybody goes through the circle; it is normal. Only one thing you are doing wrong -- which will make you take longer to get rid of the misery -- and that is: when you feel these negative emotions about yourself, don't try to watch them. It is not yet the ripe time. Simply live them.

It is watching that is giving you the idea of a schizophrenic or split personality -- because on the one hand you have these negative feelings about yourself, and on the other hand you are trying to remind yourself that you are just a watcher and these are just images which will fade away. You are cutting yourself in two.

The first thing I suggest is: don't cut yourself in two.

I would have suggested to you to be watchful, but the time is not ripe, you cannot be. Before you can be totally one with watchfulness, you have to go through the hell of all your negative emotions; otherwise they will be repressed and they will erupt at any moment, at any weak time.

So it is better to get rid of them. But getting rid of them does not mean you have to be watchful. First, forget about watchfulness. Live each emotion that you feel; it is you. Hateful, ugly, unworthy -- whatever it is, you be actually in it. First give them a chance to come up totally into the conscious. Right now, by your effort of watchfulness you are repressing them into the unconscious. And then you get involved in your day-to-day work and you force them back again. That is not the way to get rid of them.

Let them come out -- live them, suffer them. It will be difficult and tedious but immensely rewarding. Once you have lived them, suffered them, accepted them, that this is you, that you have not made yourself in this way so you need not condemn yourself, that this is the way you have found yourself -- once they are lived consciously, without any repression, you will be surprised that they are disappearing on their own. Their force on you is becoming less, their grip on your neck is no longer that tight. And when they are going away, there may be a time when you can start watching.

In the East they have a parable: an elephant passes through a door... the elephant has passed, but his shadow is still inside the door and it looks almost like the elephant. This is the time when the elephant has passed and only the shadow has remained. That you *can* watch -- because shadows cannot go into the unconscious; shadows don't have any existence. If you are watchful, aware, the shadow will die, disappear. But first let the elephant go.

You are keeping the elephant in. You can hide the elephant inside, but for how long? And you will be carrying the elephant and its weight all the time. In each of your actions it will have some influence. You will do things but there will be anger, you will do things but there will be hatred, you will do things but almost like a zombie -- because that elephant is too heavy.

And you are not responsible for it. In fact, nobody is responsible for it. God used to be responsible, but he is dead; that was his only function. You can call the society responsible, you can call the parents responsible, but that does not help. That may give you a kind of solace, but it is not a solution. Remember, nobody is responsible; this is the way you have found yourself.

And I don't see that there is anything abnormal in it; everybody passes through it more or less. One thing has to be remembered: the bigger the elephant you are carrying within you, the bigger will be the release and freedom. So everything is balance. Your suffering may be great, but your blessing will also be great. So don't be bothered by it. What is wrong in it?

Just *live* it.

For you, for the time being, the only way is to live it totally, so that the elephant can come out unafraid: "Now I am ready to live; there is no problem to hide." And once everything comes into the conscious mind it disperses, and when only the shadow is there, that is the time to become aware. Right now it will create schizophrenia; then it will create enlightenment.

And never be worried about *big* problems. All our problems are small. We are small -- how can there be big problems? Secondly, whatever the depth of the problem will be the depth of your freedom, of your benediction when the problem disappears. So you will be perfectly balanced.

But remember not to repress. Your idea of being watchful right now is nothing but repression.

I will tell you one day -- you will ask me one day -- "Now it is the time to start being awake." Just a little patience... and we all can afford it.

BELOVED OSHO,
WHY DO I ALWAYS FEEL LIKE YOU ARE PULLING MY BIG TOE WHEN YOU ANSWER MY QUESTIONS?

Milarepa, I am pulling everybody's toe, but nobody is crazy enough to confess it. Everybody knows it... because do you think I come here to speak? I come here to pull your big toe. And everybody knows -- but nobody tells it to anybody else!

The Transmission of the Lamp

Chapter #7
Chapter title: The caravan became bigger and bigger

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BELOVED OSHO,
WHEN YOU RELATE TO US THE STORIES OF YOUR STUDENT DAYS, OR YOUR TIME AS A PROFESSOR, I OFTEN WONDER WHAT IT MUST HAVE BEEN LIKE TO HAVE BEEN ONE OF THOSE STUDYING WITH YOU OR UNDER YOU -- I KNOW I CERTAINLY WOULD HAVE HAD A CRUSH ON YOU. I IMAGINE YOUR FELLOW STUDENTS WERE BOTH WARY AND ADMIRING OF YOU. YOUR OWN STUDENTS MUST HAVE ENJOYED YOU TREMENDOUSLY. I WAS INTRIGUED WHEN YOU MENTIONED RECENTLY THAT YOU STARTED A SMALL MEDITATION GROUP IN THE UNIVERSITY. I SHOULD LOVE TO HEAR YOU TALK ABOUT HOW YOU AFFECTED THE LIVES OF THOSE AROUND YOU. I OFTEN WONDER IF THEY HAVE FOLLOWED YOUR VARIOUS EXPLOITS THROUGH THE MEDIA AND OTHER FRIENDS. QUITE POSSIBLY THIS IS SIMPLY ONE OF THOSE QUESTIONS WHICH FALL UNDER THE CATEGORY OF MERE CURIOSITY, BUT I ADORE IT WHEN YOU TALK ABOUT YOUR EARLIER DAYS. IT MAKES ME FEEL I LOVED YOU EVEN BEFORE I KNEW YOU.

The students who studied with me had strange feelings about me. Different persons have different ideas about me. The majority was certainly against me for the simple reason that to them I appeared as a disturbance. They were not there for any search, they were there to attain a degree, to find a job, to have a family. I was not interested either in the examinations or in the degrees, my focus was always in the present, on the subject that was being taught. And I wanted to explore it exhaustively.

The majority was against that, because if each subject has to be studied in such an exhaustive way, then the syllabus cannot be completed in three years... it cannot even be completed in two hundred years... and they were worried about their examinations. My concern and their concern were totally different -- diametrically opposite.

I was interested in the moment, in the subject; they were not interested in the subject, they were only interested in taking notes, preparing for the future examination. I have never taken any notes; neither have I allowed any student, when I became a professor, to take notes in my class, because taking notes means you have moved to the future, you are not here now, you are preparing for somewhere else, for something else.

Even professors continually encouraged students -- and I think that is the practice all over the world -- to take notes of important things they are teaching, without understanding the simple fact that while a student is concerned with taking notes, he is not being totally available to what is being taught.

I told my professors, "It is unimaginable for me that you people encourage rather than discourage an activity which is a direct insult to you. You are teaching; the taught should be totally alert, listening to it, absorbing it, drinking it. Not one of you bothers about it. You tell them to take notes; you are teaching them postponement for the future."

The teachers were against me, the majority of the students were against me, but these were the mediocre people.

There were a few students who were immensely in love with me because what they could not question out of fear, what they could not present in an articulate way as an argument, I could. And they all enjoyed. I became, in a certain way, their spokesman. They were more interested in my arguments than in what the teacher was saying, because my arguments were taking the subject to its deeper roots.

A few teachers were also there who loved me. But very few enjoyed and openly accepted that my argument was weightier than their own argument. They said, "But please remember that my argument will help you to pass the examination. Your argument will not help."

I told them, "I have no concern with the examination at all. Whether I fail or pass, that is not the point. To me, the point is whether I present myself sincerely, authentically."

In my final M.A. examination, one of my professors was very much concerned because my paper was going to be examined by an old professor of Allahabad University who was world famous as a scholar on Indian philosophical thought -- Dr. Ranade. And it was well-known that to get a passing mark from him was the most you could hope for. He has, all over the country, a name for that. Mostly, people failed; his criteria were not ordinarily fulfilled.

My paper was also going to be examined by him, so my teacher of Indian philosophy was very much concerned. I told him, "Relax, because it is my examination, not your examination!"

He could not sleep. He said, "I know you are going into a difficulty. That man is a little eccentric, and he is such an authority that nobody can challenge him."

I said, "The need will not arise. Who knows, he may be waiting for me. I may be his criterion."

He laughed; he said, "You don't know him. He has failed so many people and he has not given a first class rating to anybody in his whole life. And now he is retired. But still because of his fame, universities go on sending him examination papers."

It was almost as if he was going into the examination. I had to console him and tell him to relax and rest and not be worried.

And I did just what he was afraid of... I did exactly that because I could not do anything else. My answers to his paper, his question paper, became rather an argument, and that's what my professor was worried about: "He is such an authority that nobody questions him. And you will create a situation in which he may feel offended. He may give you zero; he has given zero to many people."

His first question was "What is Indian philosophy?" and I simply answered in one line: "There is no such thing in the world. The question is absurd and does not deserve any more wastage of time for the simple reason that philosophy cannot be divided by geography; you are putting geography on a higher scale than philosophy. Now, what has philosophy to do with geography? Thoughts have no geographical boundaries, they are universal. There is only one philosophy, and that is universal. So never again ask such a question."

Certainly he must have been shocked because he was not expecting... and his whole life people have been polite to him. And now he was an ancient, wise man... but all his questions I answered in the same way. And when I told my teacher how I had answered his questions, tears came to his eyes.

I said, "You are mad! I am going to be given a mark of zero because he cannot give less than that. But why are you...?"

He said, "I feel for you. I understand you. What you are saying is right. But right is not the question; the question is what is acceptable, what the knowledgeable people recognize as right."

But Dr. Ranade really proved to be a man of integrity. He gave me ninety-nine percent and wrote a special note to the vice-chancellor mentioning that the note should be shown to me. And the note was: "You shocked me as nobody ever has. But your answers were original, and you did not care at all whether you were going to pass or fail. You were so total in each of your answers that it was irrelevant what happened to be the result. I loved your totality, I loved your intensity, I loved your originality -- and for the first time I have come across a student I have been waiting for."

The vice-chancellor called me. My teacher said, "Some note against you must have come because the papers have come back. I am coming with you." And when he saw the note he could not believe it. He said,

"Today I can say that miracles happen. I was thinking you were going to get zero, and you have ninety-nine percent!"

And Dr. Ranade had mentioned in his note, "I was going to give you one hundred percent but that may look as if I am favoring you too much; that's why I have taken off the one percent. It is not that something is wrong in your answers, it is just my old habit, a lifelong habit of cutting. I cannot do much, but at least I can take off one percent."

I enjoyed my student life immensely. Whether people were against me, for me, indifferent, loved me... all those experiences were beautiful. All that helped me immensely when I myself became a teacher, because I could see the students' viewpoint simultaneously when I was presenting mine.

And my classes became debating clubs. Everybody was allowed to doubt, to argue. Once in a while somebody started worrying about what would happen to the course, because on each single point there was so much argument.

I said, "Don't be worried. All that is needed is a sharpening of your intelligence. The course is a small thing -- you can read for it in one night. If you have a sharp mind, even without reading for it you can answer. But if you don't have a sharp mind, even the book can be provided to you and you will not be able to find where the answer is. In a five hundred page book the answer must be somewhere in one paragraph."

In Russia they have already experimented with it, and they have made significant conclusions. They allow students to carry as many books as they want. They allow students to ask the teacher in the examination hall, "I need a certain book." Immediately it will be brought from the library.

Their understanding is that the old kind of examination was only an examination of the memory; now this is an examination of your intelligence. You have to find an answer -- and you can find it only if you have studied, argued, known those books. Only then can you find the answer. In a dozen books you cannot immediately find the question and its answer.

They were surprised to find out that in the ordinary old-style examinations -- as they do all over the world -- certain students come first. With the same class, with the new methodology -- where all books are available -- a different kind of student comes first, not the same old ones who were coming first, because now it is an examination of intelligence not of memory. Now memory is not of much help. You need a sharpness, an understanding of what is being asked, and you need to be well read so that either you know the answer by yourself or you can consult the books. But the time is limited; if you are not sharp enough, within three hours you may not be able to answer even one question.

And the phenomenon that a different category of students comes first and the category that was coming first gets a second class rating, a third class rating, definitely proves that intelligence is a totally different phenomenon from memory. Memory can create servants, slaves, computers, not intelligent people.

So my classes were totally different. Everything had to be discussed, everything had to be looked into, in the deepest possible way, from every corner, from every aspect -- and accepted only if your intelligence felt satisfied. Otherwise, there was no need to accept it; we could continue the discussion the next day.

And I was amazed to know that when you discuss something and discover the logical pattern, the whole fabric, you need not remember it. It is your own discovery; it remains with you. You *cannot* forget it.

My students certainly loved me because nobody else would give them so much freedom, nobody else would give them so much respect, nobody else would give them so much love, nobody else would help them to sharpen their intelligence.

Every teacher was concerned about his salary. I myself never went to collect the salary. I would just give my authority to a student and say, "Whenever the first day of the month comes, you collect the salary, and you can bring it to me. And if you need any part of it you can keep it."

All the years I was in the university somebody or other was bringing me my salary. The man who was distributing the salaries once came to see me just to say, "You never appear. I have been hoping that sometime you would come and I would see you. But seeing that perhaps you will never come to the office, I have come to your house just to see what kind of man you are -- because there are professors who start early in the morning, on the first of each month, lining up for their salary. You are always missing. Any student might appear with your signature and authority, and I don't know whether the salary reaches you or not."

I said, "You need not be worried, it has always been reaching me." When you trust someone, it is very difficult for them to deceive.

All the years I was a teacher, not a single student to whom I had given the authority had taken any part of it, although I had told them, "It is up to you. If you feel like having it all, you can have it. If you want to keep a part of it you can keep it. And it is not lent to you so that you have to return it, because I don't want

to be bothered by remembering who owes how much money to me. It is simply yours; it doesn't matter." But not a single student ever took any part of the salary.

All the teachers were interested only in the salary, in the competition of getting higher posts. I have seen nobody who was really interested in the students and their future and particularly in their spiritual growth.

Seeing that, I opened a small school of meditation. One of my friends offered his beautiful bungalow and garden, and he made a marble temple for me, for meditations, so at least fifty people could sit and meditate in the temple. Many students, many professors -- even the vice-chancellors came to understand what meditation is, tried....

But as I left the university and I initiated the movement of sannyas, a tremendous change happened. My initiation of the movement of sannyas created trouble. None of my colleagues -- teachers who had been with me for years -- would even come to see me. Some were Hindus, some were Mohammedans, some were Jainas -- and I was a rebellious spirit. I belonged to nobody.

And the people who used to come to me -- I was still teaching the same meditation -- started spreading opposition to me, because now it was a question of their religion, their tradition, their church. They did not even come to understand that I am doing the same thing. Just because my people have started wearing red clothes does not mean that my teaching has changed. I just wanted to give an identity to my people so that they could be known all over the world and they could be recognized everywhere.

But they stopped coming -- not only teachers but even students who had loved me. And then I saw that all our love and all our respect, all our friendship is so shallow that if our tradition, our convention, our old, ancient beliefs are in some way attacked, all our love, all our friendship disappears.

You will be surprised: even the friend who had given me his bungalow and had the marble temple made especially for me sent a message -- he could not face me himself -- he sent a message from his manager that because I did not belong to any ancient path, I should not use his place for my meditation school... as if anything old is bound to be gold. Most probably the older it is, the more rotten it is.

I sent him a message, "I will leave your house and the temple, and you can do whatsoever you want with it. But I am with the sunrise; I am not with the sunset. And I want the whole world to be with the new and not with the old."

Truth always moves with the fresh and the young and the innocent. It dies with the knowledgeable, the scholarly, the clever, the so-called wise -- who are really *otherwise*.

After sannyas, there was a demarcation line. The people who used to know me before, slowly, slowly backed away. New people, new faces started coming. And this has been going on with each new phase of my work. A few old faces disappear and a few new faces bring new blood and new juice to the movement.

From all over the world messages have come to me that at every center, even though the whole movement is in a difficulty -- I do not have a home, the movement does not have a headquarters -- from each small center news goes on coming that new people are becoming sannyasins, people who we have never thought would become sannyasins. The pressure from all the governments of the world is helping immensely. Anybody who is courageous, who has some respect for freedom, some taste of intelligence, has started coming into the movement.

A few old faces will be lost, and it is good that they are lost. Perhaps they were no longer in tune; their time was over. You can be with me only if you are alive. The moment you are dead, we simply celebrate. We say good-bye to you, and you vacate a space for some new one, some new blood, new life, a new flower to take your place. This has been going on....

There are many layers of people who have been with me and have dropped. Only very few people have remained with me from the very beginning; they are the most blessed ones. Since they have come they have broken their bridges, they have forgotten to look backwards. They know they have come to the home they were searching for and seeking, and now there is nowhere else to go.

One thing is certain: those who for some reason or other are left on the road, who have moved in some other direction, will never find again the same love, the same light, the same understanding. They will miss me forever. And this is going to be my last life, because I will not be in the body again -- so I feel sorry for them.

Those who are with me can understand it, what those people are missing -- people who for some small reason, some excuse, departed on their own. I have never told anybody to leave -- I am always a welcome. I feel sad for them, because they cannot find any other place on this planet. They will always remain missing, and because of their ego they will not be able to come back.

But the whole journey has been of tremendous joy. I started alone, and then people went on coming

without my calling them, without my inviting them. The caravan began to become bigger and bigger, and now it is spread all over the world.

This bigness and this spontaneous coming of people has made all the politicians and all the religious people tremendously afraid. Their fear is not unfounded. They know that they cannot give what people can get somewhere else; hence, their efforts are to prevent me from reaching people, to prevent people from reaching me -- in such ugly ways. It was good in a way to know that this whole world for which I have been struggling my whole life to make a better world.... But I have never been in such contact all around the world.

From one island, the prime minister himself has invited me to come there and said that he would love it if I accepted his invitation. I sent Jayesh and Hasya to see the place, and when they reached there -- just today they informed us -- the prime minister asked for one billion dollars as a bribe.

This is our world.

He invites me himself, and I sent my people to work out how many people he can give permanent residence to, how many people will be coming every year to visit. When they arrived he immediately -- he didn't even bother to talk about anything else -- he immediately said, "I am ready to accept, but the price is one billion dollars, cash."

These are our political leaders.

In another country we are trying to purchase a castle. Because my name is involved, the price immediately goes so high. The owner is asking nine million dollars for the castle! He cannot sell it for nine million even if he tries for his whole life.

And this is not all -- he is asking almost double the price.... The country has two parties, and each party wants some money so there will be no problem from anybody -- the ruling party gets money, the opposition party gets money. And it is not only once; every time there is an election they are saying that we have to give at least two hundred and fifty thousand dollars to each party.

And these people teach about morality, purity, character -- and this is their character.

It has been a good round. I have just sent Hasya and Jayesh to the last country. I have sent the message to the prime minister: "We were going to bring five billion dollars, but not now. With such a mean-minded prime minister who invites us and then asks for one billion dollars... we are not going to come to your country, we are going somewhere else."

There is one country left which is a possibility -- a one percent possibility; otherwise, we have to go on a liner, an ocean liner. And that will be a clear-cut condemnation of the whole earth and all these nations. If a man speaks the truth, he has no place on the earth... he has to live on the ocean.

We will be bringing the biggest ocean liner so at least five thousand people can be on it. My only worry is that these mean politicians and religious leaders may start -- and it has never been done -- to make laws that our ocean liner cannot stop at their ports. If they can make laws that my airplane cannot land at their airports, they can make laws that my ocean liner cannot come to their ports.

But that too... it will be good for the whole world to see their real faces, that they can kill five thousand people, let them go hungry, without water, without food.... They are talking about loving your enemy and they are talking about beautiful things -- and their behavior is simply disgusting.

BELOVED OSHO,
IN AN AMERICAN MAGAZINE ARTICLE, MOTHER TERESA IS DESCRIBED AS A REBEL IN THE MALE-DOMINATED HIERARCHY OF THE CATHOLIC ESTABLISHMENT. IF MOTHER TERESA IS REGARDED AS BEING ON A PAR WITH SOMEONE LIKE JOAN OF ARC, GOD HELP THE CATHOLIC CHURCH!

The person who has described Mother Teresa as a rebel does not know the meaning of the word. She is a slave in the male-dominated Catholic hierarchy. She is no one. No woman has ever been a pope and no woman ever will be.

And what kind of rebel is she? -- she kneels down before Pope the Polack and kisses his hand. This is rebellion? And she goes on supplying more orphans to the Catholics to increase their population... because population is a great factor in politics, so much so that nobody looks at the whole world.

Just the other day I saw that because Mohammedans produce more children -- naturally, because they can marry four wives -- Israel is very worried. The Mohammedan ocean all around is becoming bigger. So,

Israel is perhaps the only country now in the world whose government is giving incentives to produce more children, saying that everybody should have at least four children. They are not concerned about the world, that the population is already too much. Their only concern is with their local politics, that Mohammedans should not become too many, and Jews, in number, too small.

There is a politics of population. The Catholic church has more than seven hundred and fifty million people in the world -- the biggest single block as far as religions are concerned. And Mother Teresa is praised, not because she is a rebel but because she is a servile person who is simply bringing more and more orphans into the Catholic church, converting poor Indians to the Catholic religion. So the pope blesses her.

I would have accepted the description if the pope had knelt before Mother Teresa and kissed her hand; then it would have meant something, that the Catholic, male-oriented hierarchy accepts Mother Teresa as being higher than the pope. But she is simply an instrument in the hands of the male-dominated church. She has no position. But because she has been helping the population to grow so much, they arrange a Nobel Prize for her, they arrange other awards, doctorates for her. Don't be befooled by these things; these are just toys, and all are political.

One of my sannyasins, an economist from England, got a Nobel Prize. Our sannyasins told him, "You are now a Nobel Prize winner... nobody has contributed so much to modern insights into human relationships, the human revolution, as Osho. You should try for a Nobel Prize for him."

He said, "Do you think I have not tried? In fact, I tried so much that I said, `Don't give it to me; I am his disciple. Let this Nobel Prize be given to Osho.' But his name, just his name is enough to shock everybody. There was a pin-drop silence in the committee, and my friends suggested, `Don't mention that name in the committee again. It has nothing to do with what a person has contributed or is contributing -- it is all politics. And unless there is political support, it is impossible to get a Nobel Prize.'"

I informed the sannyasins: "You tell him to tell the committee that even if they want to give me a Nobel Prize, I will reject it because I know it is all a political drama. And I don't want to be categorized with Mother Teresa and all kinds of fools."

In fact, Mother Teresa is against women's liberation, so whoever has written the article is either ignorant or trying to praise Mother Teresa. And there is a political motive behind it: she is against women's liberation for the simple reason that she is against birth control. She is against the pill, and the pill is the greatest possibility for women to be liberated from men; otherwise, women will always remain dependent, slaves.

If you follow Mother Teresa's ideas, then a woman will have child after child, a woman will remain only a mother, continually pregnant. Her whole life will be wasted in producing children, bringing up children. She cannot be economically independent, she cannot be educated, she cannot stand in any field with man as a competitor.

The pill can create the situation where the woman is equal to the man, because the pill makes her free from constant pregnancy, it makes her free from dependence. She can be economically free, financially free, and ultimately she can demand that marriage not be needed: "If we love, we are together; if we don't love, we say good-bye to each other -- in good faith." There is no question of any fight.

So whoever calls Mother Teresa a rebel is just an idiot. She is one of the persons in the world who is the most reactionary.

Rebellion needs real *guts.*

She is traditional, orthodox, conventional... a believer in the virgin birth of Jesus Christ, a believer in the miracles of Jesus Christ, a believer in the resurrection of Jesus Christ, a believer that Christianity is the highest religion, a believer that only one who is Christian will be saved -- and you call this woman a REBEL?

Then who am I?

BELOVED OSHO,
SITTING IN THE DARK I BECOME LIGHTER AND LIGHTER, EMPTIER AND EMPTIER, LIKE A SOAP BUBBLE BOUNCING ON THE GRASS. AND A GIGGLE ARISES FROM MY BELLY TO PLAY WITH THE SOAP BUBBLE, AND I FEEL POSSESSED. I AM SO HAPPY TO BE WITH YOU. OSHO, WHEN I TOOK SANNYAS YOU TAUGHT ME HOW TO FEEL POSSESSED, AND THIS WAS THE GREATEST GIFT OF MY LIFE. AND YET AFTER IT HAPPENED A FEW TIMES, I REMEMBERED THAT IT USED TO HAPPEN OFTEN WHEN I WAS A KID, AT NIGHT, LYING IN MY BED. IS THAT WHAT YOU MEAN WHEN YOU SAID THAT YOU ARE GIVING US BACK WHAT WE ALWAYS HAD?

Right... absolutely right!

The Transmission of the Lamp

Chapter #8
Chapter title: Change is the law of life

30 May 1986 am in Punta Del Este, Uruguay.

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BELOVED OSHO,
A COUPLE OF YEARS AGO, ALVIN TOFFLER WROTE A BOOK CALLED FUTURE SHOCK. IN IT HE DESCRIBED HOW THE WORLD AROUND US IS CHANGING FASTER THAN EVER BEFORE. AND NOT ONLY THAT: THE RATE OF CHANGE IS INCREASING ALL THE TIME. HE DESCRIBES HOW HALF OF ALL AMERICANS CHANGE HOMES AT LEAST EVERY FIVE YEARS; HOW PEOPLE CHANGE HUSBANDS, WIVES, JOBS, CITIES AND CAREERS WITH INCREASING RAPIDITY... NOT TO MENTION ALL THE TRIVIAL PROPRIETARY PRODUCTS FROM CARS TO SOAP POWDER THAT CHANGE WITH BEWILDERING FREQUENCY.
HE ALSO OUTLINES THE ENORMOUS INCREASE
IN INFORMATION, SCIENTIFIC AND OTHERWISE. HUMAN KNOWLEDGE IS SAID TO DOUBLE EVERY TEN YEARS, AND THE DOUBLING TIME IS GETTING SHORTER ALL THE TIME. COMPARED WITH THE RELATIVELY UNCHANGING WORLD OF OUR PARENTS AND GRANDPARENTS, THIS IS A NEW PHENOMENON INDEED. IN THE OLD DAYS THEY SAID THAT A SENSE OF STABILITY WAS NECESSARY FOR A NORMAL DEVELOPMENT AND THE AVOIDANCE OF MENTAL ILLNESS. THIS STABILITY HAS CLEARLY GONE FOREVER. EVEN IF WE AVOID ANY OF SEVERAL CATASTROPHES LOOMING BEFORE MANKIND, IT SEEMS THIS RAPIDLY CHANGING WORLD IS ONLY GOING TO BE HEALTHILY POPULATED BY MEDITATORS -- THE ONLY PEOPLE WHO WILL BE ABLE TO LIVE JOYOUSLY IN THE CENTER OF THE CYCLONE.
WOULD YOU PLEASE COMMENT?

Alvin Toffler's book is already out-of-date. He writes that in America people change things within five years. Now the time is three years: within three years' time they change their jobs, their spouses, their cities -- not to mention small things which are changing every day. The rate of knowledge, according to him, is doubling every ten years; now it is doubling every five years.

It is true that in the past there was stability. But it is not true that stability is a basic necessity for normal growth of human beings. Stability is good only for the mediocre, only for the retarded -- because the mediocre and the retarded never want any change, because any change is a trouble. They would have to learn things again, and learning is their difficulty.

So in the past the world was very good, very convenient for the mediocre people; whatever you learned in your childhood remained true till you died. No change in anything kept the mediocre mind very comfortable.

The new phenomenon is really dangerous, but not for humanity as such; it is only dangerous for the masses, because they cannot keep pace with the change. Before they can become accustomed to one thing, it is already changing. They are always left behind. They can go insane, become abnormal.

But for the intelligent people the changing world is the right world -- because intelligence wants new excitements, new challenges, new ecstasies. In the old world there was no possibility.

So I will not agree with Alvin Toffler; he is thinking of humanity as a *whole*. But this is not a truth; humanity is divided between those who want to remain confined in the familiar and those who want new skies, new stars to explore.

The past was very dangerous for these people -- the explorers. The past was against them. In fact, many things were invented in the past, but they were suppressed in favor of the masses. They were dangerous because they bring changes -- and the larger part of humanity is more afraid of change than of death, because death is a release, a deep sleep, but a change is a trouble.

Three thousand years ago China developed printing presses. But they never used them widely; they were used only for the royal families. The ordinary masses continued to write their books with their own hands. It was thought that it would be dangerous to give the printing press -- a very innocent invention -- to the masses, because then there would be so many books available that the mediocre mind wouldn't be able to cope with it; it would go berserk. To avoid that, printing presses remained suppressed.

Gunpowder was discovered two thousand years ago. But it was never used in war for the simple reason that the soldier is the most retarded person in society. He needs to be retarded; it is society's demand that he should be retarded. His training is for remaining mediocre so that he never doubts anything, he never questions anything, he never says NO to anything. He has no mind of his own. Orders come from above, and he simply follows.

He was accustomed to the old strategy of war; he was trained for archery and other things. Now gunpowder will be so new to him that he may not be able to use it, or he will use it wrongly. It is better to leave him alone; he is doing perfectly well with his archery....

In India it was discovered almost five thousand years ago that the elephant, in comparison to the horse, is not the right vehicle as far as war is concerned, because the horse has more mobility, quickness.

The elephant cannot move as quickly, cannot change positions as quickly. And the most dangerous thing about the elephant is that if a few elephants become afraid, then those who are in front start running over their own army. Horses never do that; horses are far more intelligent. And even if they would, it is not going to kill people. But when elephants run over people, they are finished.

And elephants are accustomed to a certain kind of warfare. For example, for archery they were ready -- but not for gunpowder. When the enemy brought guns, they freaked out; they could not understand what was happening. And then they turned back and ran over their own army, killing their own people. Defeat happened again and again in India because of the elephants.

Indians knew that horses were better, but to introduce anything new was against the old mind. The elephant has a prestige, an old and long prestige, and people were trained how to use the elephant, which is not the same as using a horse.

The elephant's skin is so thick that to move him or to change him or to turn him, you have to use a certain kind of spear; only the spear can make him change his route or movement. Whips won't do; they won't reach him. His skin is so thick, and he is bulky. They are good for a royal parade but not good for fighting, where you need more agile, quick movements.

A good horse is one that moves even by the shadow of the whip; you need not hit him.

The whole training was going to be changed... so knowingly they continued with the elephants and went on being defeated by each invader. But they would not change their way of life.

It was comfortable, because everything was static. Whatever your father told you was always right, and that was what his father had told him. Generation after generation the same thing was said; naturally it was bound to be true. So many people cannot be deceived for so long... somebody must have found the fault.

So *belief* was the basis of the old society, and it worked.

The new world is not for the mediocre.

Toffler is not clear about the distinction -- that human beings are not equal. Economically they can be made equal, politically they can be given equal freedom -- equal freedom of expression -- but what they will express will show you that they are different, what they will do with their freedom will show you that they are different, how they will use their equality will make it clear to you that they are unequal.

So he takes the humanity as a whole; that's where he goes wrong in his analysis.

The old society was sane for the mediocre and insane for the intelligent -- because for the intelligent there was no scope. You were not allowed to invent anything: "God has made *everything*. Whatever is needed has already been created by God."

A preacher in a church was giving a sermon and saying, "Everything that is needed is created by God."

One little boy had come with his father. He stood up and said, "What about railway trains? He did not create them, and they *are* needed. You yourself have traveled by railway train to come to the church. We have traveled, to come to the church, in a railway train. What about railway trains?"

The priest was shocked for a moment. Then he looked into the Bible and there is a sentence: "God created all things that creep." He said, "It is written clearly that all things that creep, God created. Everything is not noted down, but trains are creepers. This sentence is enough proof that God created the railway trains."

But it has to be God who created everything. Man was not allowed.

So it was very sane for the mediocre, for the stupid. They enjoyed it. And nobody could say to them that they are mediocre, they are stupid, because there was no difference between them and the intelligent and the genius.

Today you can see the gap.

So for the genius, the modern world of constant change is just what he has been waiting for for millennia. But to the mediocre, it is very difficult -- he cannot exist, things are changing so fast, he feels lost.

For example, in the past there was no divorce; marriage was permanent. Once you got married, there was no way of going back; you were married for your whole life. Even the question was irrelevant.

In the countries which are still living in the past... for example in India, in the villages nobody ever thinks of divorce. The word is never used, although the constitution allows it. But divorce happens only in a very small minority of educated people who are confined only to the big cities like Bombay, Calcutta, Madras, Delhi. The rest of India knows nothing of it.

It was convenient for the mediocre to have one husband, to have one wife, to know each other, to know each other's habits, to get adjusted to each other. It may be miserable; it does not matter. But at least it was stable and it was good for the children, it was good for the society -- because it gives stability to society's traditions, conventions.

But for a man who really loves, it was not a sane society -- because love changes; nothing can be done about it. Just as we accept every other change in the world.... Seasons change -- what can you do about it? Summer comes, rains come, winter comes -- what can you do about it? Day changes into night, youth changes into old age... the whole existence is changing.

Against this changing world we created a fake society which was stable. It was *against* existence.

In existence everything is momentary, and we were trying to create something permanent. To the mediocre it brought great happiness, because once something is settled it is settled forever. But to those who are not just looking for a wife to take care of their children, for a wife who is going to be a factory for producing children, for a wife who will take care of the household affairs, it was not very sane. Those people suffered.

Those who are looking for a woman as a human being, those who are looking for love, they have to accept that love can change. It is a reality; it is not an artifact made by society.

It is a flower that blossoms in the morning, and by the evening it is gone. It is not something plastic.

Those who are looking for the real flower and its fragrance and its aliveness have to accept that change is the law of life -- the only law.

It means that the new changing society gives opportunity to authentic, sincere, intelligent people. They can live together, if they feel like living together, or they can separate.

It does not create insanity; it is really the sanest thing to do. If the love disappears, then what is the point of living together? Why pretend? Why go on saying false things to each other? -- "I love you."

Dale Carnegie suggests in his book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, that every husband at least three times a day should say to his wife, "I love you." Whether you feel it or not is not the point; it has to be repeated mechanically. Whenever you have a chance to repeat it, repeat it.

But no intelligent person can do that.

All these kinds of advisers are making man phony. And in America there are thousands of books of this type which make man phony.

I have heard that Henry Ford was in a bookstore looking through the new publications, and Napoleon Hill... he writes well, impressively, but all phony stuff. In his book THINK AND GROW RICH -- a best seller -- he proposes that if you visualize that you are rich, you will be rich. Your visualization will sooner or later become a reality. You remain poor because you cannot visualize. So learn how to think and grow

rich, and nothing else has to be done. You just have to close your eyes and think persistently, visualizing a Cadillac, and one day suddenly it appears on your porch.

His book had just come out of the press, and he was selling them there with his signature. He was very happy that Henry Ford was there. So he said, "I would like to present one of my books to you."

Henry Ford looked at the title, THINK AND GROW RICH, and he knew that to grow rich is an arduous job; it is not just how you think. He said, "I will accept your book after a little enquiry. Have you come here on a public bus or in your private car?"

He said, "On a public bus."

Henry Ford said, "That's enough. Keep your book. First visualize yourself into a private car. The day your visualization materializes, bring your book to me. And I don't need it; I am Henry Ford. I have more riches than you can visualize, and I don't think I need any more. So give it to someone else."

But how beautifully he refuted the man -- that you have come on a public transport bus, you don't even have your own private car, and you dare to write a book that says that just by thinking, visualizing, continually visualizing, things can be materialized.

Now, however many times you may repeat it, if love has disappeared it is not going to come. It had never come because of you. It was not something you had done. It happened; it came and it possessed you. And one day you find it is no more there. It was not your doing, so you cannot do anything to prevent it from going.

So for the intelligent person it is perfectly good that things are changing fast. He will be constantly thrilled by the change.

Now, doing the same job all your life you become a robot; you start doing the job mechanically. There is no need to think about it.

In the body there is a robot part. First you think something, practice something, and then it is transferred to the robot part. In Gurdjieff's system, that robot part plays a very important role.

You can see it. If you are learning to drive a car, it is very difficult in the beginning... it is almost impossible. You have to look ahead on the road, so that you do not crash and kill somebody. You have to stay on the right side, so you have to be constantly aware of the steering wheel. You have to stay within a certain limit of speed, so you have to be aware of the speed you are going. And your foot has to be in tune with you on the accelerator. And you have to be constantly aware of the brake, because at any moment anything can happen and you have to brake.

So many things... and in a crazy traffic, which is going all over. If you look at the brake, you forget that you have to look ahead. You are not to look at the brake; your foot has to do the work.

It seems impossible. Things are being asked, so many things together. If you manage one, the other goes off; if you manage the other, something else goes off.

But through a little practice, the whole learning is transferred to the robot part. Then you can sing, you can smoke, you can listen to the radio, you can talk to your friend, you can do anything... and your body itself takes care of the vehicle. You need not pay any more attention; it is now all automatic. Not only is the car automatic, *you* are automatic.

The mediocre person finds that once you become automatic in anything, it is good to remain in it. Learning again a new job, learning again a new wife... you knew perfectly well your old wife; good or bad or whatsoever she was, you knew her. Now this is something unknown. And what she will do with you, you don't know. A new job means new learning, a new city means finding a new friends, finding a new society.

But, if every three years you have to go on changing, your life will remain sharpened; more and more rich it will become.

So I don't see the speed of change as a danger to the genius. And the whole progress of humanity depends on the genius; the masses have never done anything as far as progress or evolution is concerned.

So Toffler is unnecessarily worried... unless he himself belongs to the mediocre. And it seems he belongs; otherwise, it would have been clear to him that we have come to a world where everybody has to sharpen his intelligence just to survive. Even the mediocre person has the potential, but he has not made any effort. But if the world is changing he will have to make the effort.

I can see the difference.... In India, any young man -- if he is educated -- knows only geography, history, mathematics... but he does not know carpentry, he does not know music, he does not know cooking, he does not know anything else.

While in the West the same young man of the same age knows many more things, because the Western youth has to prepare himself for a world which you cannot take for granted. Today it may be possible that

you can be musician; tomorrow it may not be possible, and you have to be a carpenter or a plumber or a cook. It is richer.

For example, the way we created the commune in America.... We cannot create that kind of commune in India, because either you will get absolutely uneducated, unskilled people, who cannot do anything unless supervised, ordered, told, continually reminded -- and then, too, it will not be a piece of beautiful art, it will be a hatchet job -- or you will get those who are educated, who cannot do even that. They will say, "We can do geography, we can do history, we can tell you when Socrates was married, and we can tell you when he was poisoned -- on what date and at what time."

But that is not needed to create a commune. They cannot make a house, they cannot make a road, they cannot make a dam, they cannot plant trees. They are very poor in that way. Their only capacity is to be a clerk.

It is such a difficult thing because India is still living in the stable past, where things have always remained the same.

This whirlwind that has arisen in the West is of tremendous importance. It is not a crisis, it is a critical moment. It is a great chance for the talented, and also an opportunity, for those who have lived up to now a stable life, to learn something from a changing pattern. It will not make them poorer, it will make them richer. A man should be able to do many things, and that is possible only if he goes on moving from job to job.

Ludwig Wittgenstein, one of the most important philosophers, refused a post as a professor in Oxford because he just wanted to be a teacher in a school. A professor he had been. So he said, "I know that I would like to know something new -- how to deal with small children." He was not concerned about the salary, he was more concerned about his own learning. And finally he dropped the school and became a fisherman.

Now this is impossible in India, that anybody could drop from professor to teacher, and then from teacher to fisherman. People would think, "What kind of progress is happening?" But I say that it is progress, because this man knows three jobs and he is enriched because of his many activities.

A man loves a woman or a woman loves a man -- it is good as far as it goes, but it should not be stretched when it is no more there. Then it is better to change partners, because each new woman and each new man are going to be different and will bring to your life a new aspect, a new revelation.

People who have changed their lovers many times are immensely enriched because no two lovers are the same. And this should be the criterion for everything.

There is no danger in this changing world that is opening up. It has already come in. And the speed will go on becoming faster and faster -- so you have to learn how to adjust yourself quickly to a new situation. That will give you a flexibility, that will make you more alive. You will have to find ways that you have never tried before, because situations have changed.

And if you are going to change continually you will live, in one life, a thousand lives, and your life will become, not a stale repetition of the same from birth to death, but every day a new sunrise and every day a new flower blossoming in your garden. So to me, it is not something bad.

It is going to be difficult for the mediocre, but they have lived in safety for millions of years. It is time they should be shaken and awakened.

And they have ruled over the intelligent for millions of years. Now it is time they should be put in their right place. Now, one who is capable of adjusting to new modes of living, loving, working, will prove his genius, his talent.

The New Man must be a multidimensional man. And this situation is simply an absolute necessity for the multidimensional man to arrive on the earth.

BELOVED OSHO,
IT SEEMS SO UNFORTUNATE THAT EXISTENCE HAD TO GIVE WOMEN THIS THING CALLED MENSTRUATION EVERY MONTH. IT'S ONE OF THOSE THINGS YOU KNOW IS COMING, AND YOU KNOW ALL THE EMOTIONS AND CRAZY THINGS THAT FOLLOW WITH IT. AND YET IT IS THE MOST DIFFICULT THING TO BE ABLE TO WATCH AND NOT BE IDENTIFIED WITH -- AT LEAST FOR ME. FUNNILY ENOUGH, EVEN THE MEN SEEM TO GET INVOLVED AND IDENTIFIED WITH IT WHEN WE ARE IN IT.
HOW CAN WE WATCH SOMETHING THAT IS SUCH AN INTRINSIC PART OF OUR BIOLOGY?

The art of watchfulness is the same whether you are watching something outside of you or you are watching something in your own biology -- it is also outside of you.

I know it is difficult, because you are more identified with it; it is so close. But the problem is not watchfulness, the problem is identification. That identification should be broken.

When you feel that your menstruation is coming, try to watch, try to see what it is bringing along with it -- anger, depression, hate, a tendency to fight, a desire to throw tantrums. Just watch -- and not only watch but say to the man you love, "This is going to come within me. I will try my best to be aware, but if I get identified you need not get involved in it, you can simply watch. You are far away and outside of it."

And the man can know that a woman in menstruation is in difficulty. She needs your compassion.

And the same should be done by the woman, because you may not know, but man also has his period every month. Because it has no physical expression, for centuries nobody has been aware that man also goes through the same cycle. He has to, because he and she are parts of one whole.

A man also, for four or five days each month, goes into a dark hole. *you* can at least throw the whole responsibility on your menstruation. He cannot even do that because his menstruation is only emotional -- he passes through the same emotions that you pass through. And because there was no physical expression of it, nobody ever thought about it. But now it is an established fact that every month he passes through the same situation as you. So he is not superior in that way, and you are not unfortunate in comparison to him.

The difficulty arises, that when you love a man and you live with him long enough, slowly, slowly your body rhythms become very, very harmonious. So when you have your menstruation, he also has his menstruation. That creates the real trouble -- both of you are in a dark hole, both are depressed, both are sad, both are in despair. And you throw the responsibility on each other.

So the man has to find out when he has his period. And the way to find out is to just write down in your diary, every day, how it is. And you will find a block of five days when you were continuously in depression, in a bad mood, ready to fight. Watching for two to three months -- noting in your diary -- you will come to an absolute conclusion: these are the five days. Make your woman aware: "These are *my* five days."

If they are different from your woman's, it is good, fortunate, because the trouble will be only half. So, the man can watch when the woman throws tantrums and does all kinds of stupid things. He need not participate, he need not answer, he need not react. He should play cool and give the woman a chance to see that he is playing cool, which means "I should be aware."

But if these periods coincide, then there is a real calamity. But then, too, you both can be aware. You can see that he is also suffering from his menstrual period and it is not good to throw anything more upon the poor fellow, and he can understand that you are suffering and "It is good to keep my load on myself."
Just be watchful.

Soon there will be a possibility.... It was really the religions of the world who have been preventing it; otherwise, the menstrual period can disappear -- and from women more easily than from men.

If you are on the pill, perhaps it may disappear. To most women the pill is a perfect thing -- the period disappears. So there is no harm; be on the pill.

And just a few days ago I heard they have discovered a pill for the man too, so he can also take his pill.

But that will only change your biological situation. What is more important is to be aware. If you can be aware of the situation and not get identified, that will be far more significant.

But the pill will take away your physical pain. And I am perfectly in favor of that. There is no need to suffer any physical pain unnecessarily -- if it can be alleviated. So find a pill and forget about the physical, the biological suffering.

And the man should also do the same, because he goes through the same period. It's just that the poor fellow has not been aware of it for millions of years because there is no physical expression of it. But there is psychological expression, and it is exactly the same.

So first, find out when the period is. And if the pill is now available in the market for the man too, he should also take the pill.

And awareness you can practice in a thousand other ways. There is no need to suffer bodily, physical pain unnecessarily. Certainly the pill can stop your period; it can also stop the possibility of your getting pregnant -- which is a blessing, because the world does not need any more population.
But meanwhile, try awareness.

BELOVED OSHO,
WHEN I BECAME A SANNYASIN I STARTED FEELING, MUCH MORE, THAT EXISTENCE IS TAKING CARE OF ME. IS MY WHOLE LIFE BEING TAKEN CARE OF BY EXISTENCE? AND IF IT IS, HOW IS IT THAT I FEEL IT MORE SINCE I HAVE BEEN WITH YOU?

Existence is taking care of your whole life, because you are part of it. Being with me, it is not taking more care than before, it is just that you have become more aware of it; you were not aware at all before.

The change has happened in your awareness. It is not that existence has started taking more care, but now you can feel it, be aware of it.

(THERE IS A LOUD NOISE FROM ANOTHER ROOM.)

Is somebody suffering from a menstrual period upstairs?...

Whether you know it or not, existence goes on taking care of you.
If you know it, you feel grateful.
In your gratefulness is your religiousness.
In your gratefulness is your awakening.

But the care is the same. It cares for the smallest blade of grass just as it cares for the biggest star. But those poor fellows cannot be aware of it. You are fortunate: you can be aware of it.

Awareness will create a new situation in you -- that of gratitude. And to me gratitude is the only religiousness there is.

BELOVED OSHO,
YOU MENTIONED THE MEDITATION OF STARING FOR ONE HOUR INTO THE MIRROR. IS IT GOOD TO LOOK WITH A SOFT, UNFOCUSED GAZE, RATHER THAN TO STARE? ALSO, IS IT BETTER TO LOOK INTO EITHER THE LEFT OR THE RIGHT EYE, OR AT BOTH? ON ANOTHER OCCASION, YOU SUGGESTED THAT COUPLES COULD LOOK INTO EACH OTHER'S EYES. MY QUESTIONS FOR THE FIRST MEDITATION ALSO APPLY TO THIS METHOD. WOULD YOU PLEASE COMMENT?

It is best to look in the mirror, not in the eyes of your lover -- because in the eyes of your lover you can get identified. With the mirror, there is no such possibility.

Staring is not good -- it will be tiring and tense. So, a soft gaze... and not in one eye but in both eyes... a very soft gaze, without any tension, just looking for no reason at all. In staring you may stop blinking, but in soft gaze you can continue blinking; there is no harm.
Remain as relaxed as possible.

The Transmission of the Lamp

Chapter #9
Chapter title: Get in tune with the essence

30 May 1986 pm in Punta Del Este, Uruguay.

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BELOVED OSHO,
WHEN YOU SPOKE ABOUT DEVOTEES I WAS VERY DEEPLY TOUCHED BECAUSE THAT IS WHAT I FEEL FOR YOU: DEVOTION. IF THE PRICE OF ENLIGHTENMENT WERE TO STAY AWAY FROM YOUR PRESENCE, I WOULD GIVE IT UP GLADLY FOR THE BLISS AND CENTEREDNESS I FEEL RIGHT NOW JUST LOOKING INTO YOUR EYES.
IT HAPPENS TO ME SEVERAL TIMES DURING DISCOURSE: LOOKING AT YOU, SUDDENLY TIME AND MOVEMENT STOP. AND WITH THIS PHENOMENON I FEEL A RUSH OF ALMOST TANGIBLE LOVE-ENERGY ENTERING MY BODY WITH SUCH STRENGTH THAT A FEW TIMES I LITERALLY FEEL MY BODY PUSHED BACK BY IT.
I LOVE YOU, AND I HOPE I NEVER HAVE TO LEAVE FOR AS LONG AS YOU LIVE.

These moments of devotion, of love, are the moments of enlightenment -- just glimpses... as if you see, from a faraway place, the sunlit peak of a mountain. Although you are still far away, this is the peak where one day you have to arrive.

You don't have to go away from me, so there is no question of any conflict between being with me and seeking and searching for enlightenment. You are with me for enlightenment; otherwise, there is no purpose in being with me. The only purpose is to have a little feeling of that great experience, because without this little feeling the word enlightenment remains empty for you.

These small moments will start filling the word enlightenment with meaning, with a certainty, with a guarantee that it is not just a word but a reality to be realized; that just by being in the presence of a man who has found it, you can be touched by its reality. Time can stop, and for a moment you are transported to another level of existence, where in a sense you are, and in a sense you are no more -- and both are true at the same time.

Enlightenment is not something philosophical, it is very existential. It is something to live, something to be, something to experience, something to share. It is almost tangible.

Looking into my eyes, you are looking into your own silence. Your eyes also have the same silence -- you have never allowed it to happen.

Being in deep devotion comes as a surprise the first time, because it is so difficult for people to feel even love, and devotion is the highest form of love... just the essential fragrance of love. If love is the flower, then devotion is just the fragrance. You cannot catch hold of it. You can feel it, you can smell it, you can be surrounded by it, you can be drowned in it, but you cannot catch hold of it. It is not that material.

If these moments are happening to you, you are on the right path. There is nowhere to go, no need to go. You have found the place from where the pilgrimage begins -- it has already begun. You should feel blessed by it.

Otherwise, people are simply wandering into words, theories, philosophies, theologies, religions, and all kinds of gymnastics of the mind; and nobody bothers that the ultimate reality is beyond mind. You can go on for lives searching into the mind and you will not find anything except empty words. Mind is a desert where nothing grows.

But if you can move just a little above the mind, the whole sky opens up for you... a little courage, and you can open your wings.

To be with the master is simply to see someone who has opened his wings and is on the wing in the sky. And he reminds you -- not only by his words, but by his very being -- that the same is possible for you, that you have wings but you have forgotten it. You don't have to achieve anything, you only have to remember. And these moments, by and by, push you to that remembrance.

That remembrance is freedom from all cults, from all beliefs, freedom from all kinds of stupidities, superstitions. And not only freedom from.... Remember this: freedom from superstitions is good but not enough, freedom from beliefs is good but not enough. Freedom *for* truth... freedom from beliefs and freedom for truth; freedom from superstitions and freedom for reality. When freedom comes with both wings -- from and for -- you are coming back home.

BELOVED OSHO,
YEARS AGO DURING A PSYCHOSYNTHESIS WORKSHOP, WHEN WE WERE IN A HYPNOTIC STATE THE LEADER TOOK US THROUGH PLATO'S ALLEGORY OF THE CAVE, WHERE THE MEN WERE STANDING BY THE FIRE LOOKING AT THE SHADOWS ON THE WALL, NEVER HAVING SEEN THE OPENING OF THE CAVE.
THIS LEFT A DEEP IMPRESSION ON ME, AND I WOULD BE SO GRATEFUL TO HEAR YOU SPEAK ON THIS.

Plato's allegory is of slaves who, working in a cave, see only their shadows on the walls and believe that what is happening on the walls is the only reality. They don't know of any other reality except those shadows... they don't even know that those shadows are their own. They know nothing about the outside world, outside their cave; it doesn't exist for them.

This is one of the most beautiful allegories -- of tremendous importance. It is our allegory. Translated into our life, it means we are living in a certain cave and we are seeing shadows on a certain screen and we know nothing else about the screen. We know nothing about there being a world beyond the screen; we know nothing about these shadows on the screen, even that they are our own.
Looked at rightly, it is the allegory of our mind.

What do you know of the world? Just a small skull is your cave; and just the screen of your mind... and the things which you call thoughts, emotions, sentiments, feelings, are all shadows -- they don't have any substance in them.

And you get angry, you get depressed, you are in anguish -- because you have learned to be identified with those shadows. You are projecting them; they are your own shadows. It is your own anger that is projected on the screen of the mind. And then it becomes a vicious circle: that anger makes you more angry, more anger projects more anger, and so on and so forth. And we go on living our whole life without ever thinking that there is a world of reality beyond the mind, on the outside, and there is also a world of reality beyond all these sentiments, feelings, emotions -- beyond your ego. That is your awareness.

The whole art of meditation is to bring you out of the cave so that you can become aware that you are not those shadows but that you are a watcher.

And the moment you become a watcher, a miracle happens: those shadows start disappearing. They feed on your identity; if you feel identified with them, then they are there. The more you identify with them, the more nourished they are.

When you are just a watcher -- just seeing, not judging, not condemning -- slowly, slowly those shadows disappear, because now they don't have any food. And then there is such a tremendous clarity, perceptivity, that you can see the world beyond -- the world of sunrise and the world of clouds and the world of the stars; that is your outside. And you can become aware of your inside, which is far more mysterious.

The outside world is so beautiful, but the inside world is a thousandfold more beautiful.

Once you are somehow capable of getting out of the cave you become part of a universal consciousness. Inside, you have the whole eternity; you have been here forever and you will be here forever. Death has never happened and cannot happen. And outside there is a tremendously beautiful existence.

And now to call them `outside' and `inside' is not right; those are the old words when the skull was dividing them in two. Now it is one. Your consciousness and the beauty of a sunset and the beauty of a starry night, your consciousness and the freshness of a rose -- they are no longer separate because the principle of separation is no longer there. It is all one cosmic whole.

And I call this experience the only *holy* experience. To experience the whole is the only holy experience. It has nothing to do with churches, temples, synagogues; it has something to do with you coming out, slipping out of the clutches of the mind. And it is not difficult, it is just that you have not tried it.

One Japanese professor has been training small children to swim. His idea has been that in the mother's womb the child is in a certain liquid which is exactly the same as the ocean water, with the same constituents. And the child floats in that water.

It is well-known that whenever a woman becomes pregnant, she starts eating more salty food. She needs more salt because the child needs ocean water. And this has given the idea to the evolutionists that man must have first been born in water. And if you look at the child's growing stages -- in a photograph every day for nine months -- you will be surprised: he begins by being a fish.

In the Hindu religion God's first incarnation is a fish. It cannot be coincidental, because even to conceive

of God as a fish would have looked condemnatory. But for thousands of years Hindus have believed that God originated first as a fish. And to them God is life; they are just different words.

This Japanese professor thought that if life was first born in water, then swimming should be intrinsic; it has not to be learned. To prove his point he started working with small babies, and he has been immensely successful. Six-month-old babies can swim. And now he is trying with three-month-old babies -- and they are swimming. And his expectation is that one day he will be able to show to the world that the just-born baby can be put in a tub of water and he will be swimming.

Swimming is not an art which has to be learned, it is something that we already know. But how many people know swimming? -- Not very many people. Although it is something intrinsic we have the capacity to ignore it, to forget it.

The English word `sin' is very beautiful. I love it because its original meaning is forgetfulness. It has nothing to do with the crimes we call sin. It is concerned with only one crime, and that is forgetfulness. We have forgotten ourselves; the remedy is remembrance.

Plato's allegory rightly depicts the situation which we are in. But Plato never went further than that. Plato himself was never a meditator; the allegory remained a philosophical idea.

If he had interpreted this allegory and had given it a turn towards meditation, the whole Western mind would have been different. This allegory would have changed the whole Western mind and the history that followed Plato -- because Plato is the founder of the whole Western mind.

Socrates never wrote anything; he was Plato's master. Whatever we have about Socrates is from Plato's notes of him talking with others -- the famous Socratic dialogues. As a student he was just taking notes on them. Those notes have survived. In those notes is this allegory.

It is difficult to know for what purpose Socrates was using the allegory, but it is certain that Plato misused it -- he was not a man who was in search of truth, he was a man who wanted to *think* about truth. But to search for truth is one thing and to think about truth is totally different: thinking keeps you within the cave. It is only non-thinking that can take you out of the cave.

So be silent, be still, whenever you can find the time. Allow silence to settle in you like a lake, so silent that there is not even a ripple -- no thought in your mind -- and suddenly you are out of it. And only then will you understand that the allegory is not for philosophical purposes; it is for authentic search, it is for realization.

Plato never gave that interpretation. So the whole Western mind followed Plato -- he was a genius -- and philosophy remained only a thinking about truth.

What can you think about truth? Either you know it or you don't know it. Sometimes even geniuses can do such stupid things that it looks unbelievable. How can you think about truth? -- It is almost like a blind man thinking about light. What can he think about light? -- he does not even know darkness.

Ordinarily, people think that blind people are living in darkness. You are wrong, because to see darkness you need eyes -- as much as you need them for light. So don't be in a misunderstanding. Because you close your eyes and there is darkness, that does not mean that a blind person sees darkness. You see darkness, because you can see light and you can see its absence. The blind man cannot see light, so he cannot see its absence. What can he think about light? And whatever he thinks is going to be wrong. He needs not a philosopher but a physician.

And Gautam Buddha has actually said, "I am not a philosopher, I am a physician. I don't want you to become great thinkers, I want you to become great seers."

And if you can see, then it is not a question of thinking; you simply know it. And the way to see is to learn the simple art of non-thinking.

In the beginning it will be difficult because you have become so accustomed to it. It has become such an old habit that it goes on by itself; it has its own momentum. Even if you don't want to think, it goes on and on. But if you are a little patient and you just watch the mind going on with its routine, without giving it any energy anymore, just seeing it as if you are seeing a film on a screen, remaining aloof, alert, watchful, without getting identified -- soon the mind disappears.

And the disappearance of the mind is your coming out of the cave. For the first time you see the world that is surrounding you -- its beauty, its tremendous silence. And you can see your own being -- its immense light, its great blessings, its ultimate benediction.

BELOVED OSHO,

FROM EARLY CHILDHOOD UNTIL MY FIRST FEW YEARS AS A SANNYASIN, AN EXPERIENCE OF EXPANSION WOULD HAPPEN: MY HEAD WOULD FILL THE WHOLE ROOM, AND LATER ON IT WOULD FILL THE HOUSE AND THEN MOVE OUTSIDE THE HOUSE AND SURROUND IT.
THIS HAS NOT HAPPENED FOR A FEW YEARS, AND ALTHOUGH IT DOES NOT FEEL LIKE A LOSS, I WONDER WHY IT STOPPED AND WHAT IT WAS.

If every person were to remember his experiences which were extraordinary... you would be surprised to know that by just finding those experiences, you would be able to find all the methods that have been developed for transforming man.

This is one of the old methods; it is greatly helpful. Just feeling that your head is becoming bigger and bigger, that you are not in the room but the room is within you... and then your head goes on becoming bigger and bigger. And the garden outside is not outside you but inside you, and the moon and the sun and the stars are not outside you but everything is inside your head, and your head becomes the circumference of the whole existence.... It is imagination; it is not that it is really happening.

But the very imagination gives you a key, and that key is: your mind is your servant. You can make it do things -- and it is a very obedient servant. But for your whole life you have listened to it as if it is the master.

These experiments will give you the idea -- the most important idea -- that you are the master; the mind has to do anything you want it to do.

And also, while you are visualizing expansion, thoughts will disappear -- because your whole concentration will be on the expansion, on the mind becoming bigger and bigger -- and there will be a great silence. In that silence perhaps you may become aware of your awareness -- that you are just a watcher, that you are not the mind. The mind can become big, the mind can become small -- both exercises are as ancient as man's search for truth.

Another method is: you start thinking that your mind is becoming smaller, very much smaller. Finally it disappears and you don't have any head. That, too, is perfectly good. It is not that your head disappears -- it will remain where it is -- but you will learn one thing: mind is nothing but a faculty of imagination, so through mind you can never achieve reality.

The people who are trying to achieve reality through the mind are simply imagining things. Somebody is seeing Jesus Christ, somebody is seeing Krishna, somebody is seeing Hazrat Mohammed -- and they don't know that this is only their imagination. These people are not there, but their minds are capable of focusing on a certain subject and making it almost appear real. Many religions have been befooled and have been befooling others through such exercises.

I say it is good if these exercises help you to become alert -- you are separate and mind is just a game of imagination. But almost all the religions have used these tricks to deceive millions of people. Sitting every day in front of Krishna's statue, praying, hoping that one day he will appear -- and one day Krishna does appear... but it has nothing to do with Krishna. It is your own game; you have played a trick upon yourself. All so-called cults, which depend on prayer, are really based on imagination -- and all the religions have done that.

Real religion is to know that your mind is a faculty of imagination. You can create any kind of hallucination you want. If it is something difficult, then there are ways to help, which scriptures have provided. For example, if you fast for twenty-one days, then any hallucination becomes easier, very easy. When you are well fed and healthy, that hallucination will not be easy. Sometimes when you have a fever, lying on your bed, you may see that you are rising up from the bed, or perhaps your whole bed is rising. Beyond a temperature of one hundred and five degrees you start hallucinating all kinds of things.

In isolation hallucination is easy. Go to a mountain cave at night, alone, with all the wild animals. Fear, death, darkness, all force you; your mind is compelled. Whatever you want... if you want to hallucinate that Krishna is with you or Christ is with you, it will be easier than in your own house where your wife is, your children are, the neighbors are. These people -- Krishna and Christ and Rama and Zarathustra -- are very much afraid of coming; they always come when you are alone and in a faraway place.

It created in all the religions the idea of renouncing the world, because when you renounce the world and go to the mountains, the realization of God is very easy. On the mountain, Sinai, Moses encounters God. Why could he not encounter God with all his fellow Jews? What was the need that he should go alone? At least he should have kept a secretary and a few journalists with him to report to the world what really happened. Now he is the only person; whatever he says you have to believe. All the people who have

experiences of God or his incarnations have always done so in privacy. Why don't these people do it in public? The reason is: when fasting, when in darkness, when in the forest, in the desert alone the mind has more flexibility to imagine; then, you can visualize anything that you want. In that way this kind of experience has been exploited by religions. The people who realize God in this way become saints, great prophets, saviors -- and they are really simply victims of hallucinations.

But the method itself can be used for better purposes. If you use it to be aware that you are the master and the mind is only a servant, you can give the orders and it has to follow.

Your experience was good. It stopped because you became grown-up and you must have started thinking to yourself, "This is childish, this is something crazy." Your rational mind must have been creating antagonism towards it. That's why it stopped.

If you want it to begin again it can begin very easily, because you have experienced it. You can use it, but use it to remember your mastery, because whatever is happening -- either expansion or shrinking -- both are imagination; they have nothing to do with reality. But to give you the sense of mastery is great, because that sense can be then used to stop thinking. If you can manage to expand your mind to the very limits of the universe, you can say to the mind, "Now, stop thinking!" and sit silently and let thinking stop.

This was the original purpose for which these kinds of exercises were used -- not to help your imagination but to free you from the grip of the mind.

BELOVED OSHO,
WHAT IS IT ABOUT TREES THAT EVOKE SUCH FEELINGS OF THE PRIMORDIAL IN ME?
THEY ARE BEINGS OF SUCH SILENCE AND STILLNESS. THEY SEEM TO HAVE THAT DIGNITY WHICH COMES WITH KNOWING SOMETHING ETERNAL, AND THEY REPRESENT SOMETHING I FEEL I MUST KNOW OR ONCE KNEW. THEIR APPEAL IS NOT SIMPLY THAT OF THE BEAUTIFUL AND GRACEFUL; THEY HAVE SUCH AN UNOBTRUSIVE ALLUREMENT, THE ATTRACTION OF SOMETHING FATHOMLESS THAT I DO NOT EVEN FEEL I NEED TO UNDERSTAND, BUT LONG TO BE ENVELOPED IN.
THE INSTINCT IS TO MOVE TOWARDS RELATING TO THEM; AND YET TO HUG OR TOUCH A TREE DOESN'T SEEM TO BE WHAT IT'S ABOUT AT ALL.
AND I KNOW I HAVE OFTEN FELT OF YOU AS A TREE, FOR YOU BEAR THOSE SAME QUALITIES.
ARE TREES TRYING TO TELL US SOMETHING?

Everything in existence is trying to tell you something -- not only trees. The mountains, the ocean, the rivers, the sky, the clouds -- everything is telling you something. It is telling you that existence is eternal, that forms change but the essence always remains. So don't get identified with the form, get in tune with the essence. Your body is your form, your mind is your form; beyond both is your reality. And that reality has everything.

This existence is poor before that inner reality of yours. The tree has many things, the mountain has many things but your inner reality has all those things *plus*. And this plus point is awareness.

The tree is, but it is not aware that it is. And unless you become aware that you are, you are just a walking tree; you have not evolved. Evolution is trying, through humanity, to reach to the ultimate peak of consciousness.

A few people have reached; they are proof enough that everybody can reach -- just a little effort, just a little sincerity, just a little search. Everything is telling you that the way you are living is not enough, the things you are doing are not all. Your mundane life is only the superficial; your real life remains, in most cases, untouched. People are born, they live and they die -- and without knowing who they are.

The whole existence is silent. If you can also be silent you will know who this consciousness is within you; and knowing this, life becomes a joy, a moment-to-moment rejoicing, an unending festival of lights.

And then trees will feel jealous of you rather than you feeling jealous of trees -- because you can grow flowers of consciousness. Those trees are poor; they are very far back on the way. They are also travelers; some day they will reach where you are today. Some day you must have been in their place.

Gautam Buddha has told many stories of his past lives. One of his stories is that he was an elephant, and once in the middle of the night the forest caught on fire. It was so wild and the wind was so strong and the fire was spreading so fast... all the animals were trying to escape but were not finding the way.

The elephant was tired of running, so he stood under a tree looking all around to see where he could escape. Just as he was about to move -- he lifted up one of his legs -- at that very moment a small animal

came and sat under his foot. His feet were big enough, and the animal must have thought it was a good place for shade. But the elephant was in a difficulty: if he put his foot down the animal would die, and if he did not put his foot down then he would die -- because the fire was coming towards him.

But Buddha said that the elephant decided that it didn't matter: "One day, one has to die, I should not lose this opportunity. If I can save one life... as long as I am alive I will protect this creature."

It was difficult to stand in that posture for very long. The elephant fell to the side where the fire had moved to. He was burned and he died. But his decision to save some life, his reverence for a small creature was the reason he was born in his next life as a human being.

We are moving; those trees are also moving. It depends on what we do, it depends on what consciousness we live with; that is what takes us to a higher step.

It is beautiful to enjoy the trees, to enjoy the whole existence; but remember, right now you are at the highest peak -- and your basic work is not to miss the opportunity of human life but to find the center of your being.

That finding will make you part of the universal soul; then there is no need for any other form. And to have a formless existence is the greatest freedom. Even the body is an imprisonment, the mind is an imprisonment. When you are pure consciousness, one with the whole, your freedom is total -- and that is the goal.

BELOVED OSHO,
RECENTLY YOU MENTIONED SOME ANCIENT MEDITATION TECHNIQUES IN RELATION TO SOME OF OUR CHILDHOOD EXPERIENCES. IMAGINATION SEEMS TO BE THE BASIS OF MANY OF THESE TECHNIQUES.
WHAT IS THE DIFFERENCE BETWEEN IMAGINING ONE IS ENLIGHTENED AND BEING ENLIGHTENED?

Milarepa, what is the difference between me and you? That's exactly the difference between being really enlightened and just imagining to be enlightened!

The Transmission of the Lamp

Chapter #10
Chapter title: When the heart is ready the guest comes

31 May 1986 am in Punta Del Este, Uruguay.

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BELOVED OSHO,
TO ME ONE OF THE MOST TRAGIC FALLS OF MAN TODAY IS HIS VALUING ALL THE WRONG THINGS. SOMEWHERE IN THE COLLECTIVE UNCONSCIOUS THERE MUST BE SOME IDEA OF WANTING ALL THE MOST BEAUTIFUL THINGS OF LIFE FOR FREE -- AND PAYING HUGELY FOR ALL THE UNESSENTIALS. WE WORSHIP THE WORDS OF FOOTBALL PLAYERS, MOVIE STARS AND POLITICIANS, WITH NO APPRECIATION WHATSOEVER FOR WISDOM.
THIS SITUATION IS SO PITIFUL: HOW CAN ONE UNDERSTAND THE BEAUTY OF COSMIC PAYMENT

CIRCLING BACK TO THE SOURCE WHEN WE WILL REMAIN IN SUCH POVERTY?
WOULD YOU PLEASE BRING LIGHT TO THESE BLOCKS THAT MAN HAS AGREED UPON, BURIED IN THE UNCONSCIOUS?

The real values are not buried in the unconscious -- the real values are revealed when you move above consciousness to the superconsciousness.

What is buried in the unconscious is what is making man's life so stupid: he may pay attention to a football player's words, an actor's words, and will not heed the words of the wise.

Unconsciousness is the basement of the mind. In your unconscious many things are buried which find expression through your conscious. For example, millions of people watch boxing or football matches and really get excited; and they never think about what they are watching. In boxing they are watching sheer violence. But there is enjoyment; this is the expression of hidden violence in you.

Society has managed man with an absolutely wrong strategy. The idea of the society has been, that if something is thrown into the basement, into the darkness of the unconscious, you are finished with it. That is not the case. You are *not* finished with it. It will come up in different form -- and with a vengeance. And it will go on collecting.

A small anger is not much to be worried about; it comes and goes. But if you go on suppressing anger, there comes a point when it becomes like a volcano which is just going to burst -- at any excuse.

Suppression has been the way, for the whole history, to keep man civilized -- but in fact, it has been the cause of keeping man only superficially civilized, skin-deep civilized. Just scratch anybody a little and you will find the barbarous, the primitive, the animal, all hidden behind him.

All your games are, in a subtle way, a satisfaction of your desire to be victorious. In the movies you see violence, you see murder, you see rape -- and any movie which has not murder, rape, seems to have no appeal. These are essential ingredients which attract humanity.

In the unconscious your desires are waiting to be satisfied, and this is a vicarious way of satisfying them. You become identified with the murderer or perhaps with the murdered. You become identified with the rapist or with the raped. And a little release happens. That is your joy in seeing a movie, reading a novel.

In California, at the University of California they have discovered that for one year continuously, whenever there was a boxing match, crime increased by fourteen percent over the normal rate during that week.

What happens? Things which were hidden... seeing violence in boxing, your own violence starts coming up -- and that violence increases the crime rate by fourteen percent over the normal. For almost one week it remains, and then slowly it goes back down to normal.

Now, the government knows it, that boxing should be made a crime, something against the law. But it is not being done because boxing pays money to the people who manage it, it pays money to the government -- and it seems that anything is legal if it brings money with it.

In the unconscious, the real values are not there because nobody has repressed the real values. Real values don't need to be repressed because they are not against anybody, they do not do any harm to anybody. They are the qualities of love and compassion. But man has not experienced them, because they are above the conscious mind.

You have to go beyond your conscious mind to have some glimpse of the glorious world of real values -- truth, sincerity, love, friendliness, compassion, sympathy, sensitivity, appreciation of beauty, grace. All those are lined up waiting for you.

But the society has put you in a struggle with the unconscious, forcing all your animal heritage into the unconscious; you have to go on continually forcing it down. It is not that once forced down, you are finished with it; it goes on coming up, it wants expression.

And you don't have anything else in your life -- creativity of any sort -- in which your energy can be involved, so no energy is left for the unconscious to use. So it is a strange situation; all creative dimensions are closed.

The superconscious is not talked about in your educational systems. The only thing talked about is your conscious mind, and that the only way to get any poisonous thing away from you is to throw it into the unconscious.

This whole strategy is wrong. That's why human society has come to such a wrong situation, where people are living but not truly alive; they are almost like walking corpses. From the cradle to the grave they are simply dying every day, slowly, slowly. It is a long death, a seventy-year-long death. It cannot be called

life -- because no flower blossoms, no song arises, no beauty is created.

You do not enrich life. And remember it as a basic dictum: unless you enrich life, you don't have it.

If you have life, you must enrich life; you must leave the world better than you found it. But right now it seems you will leave the world more dark, more gloomy, more sad, more miserable.

The old strategy has to be abandoned -- absolutely abandoned, without any exception.

A few fundamentals have to be remembered. The unconscious has no way of releasing any content directly from itself. It has no doors, it is a basement. For anything to go out of it, it first has to come to the conscious mind. The conscious mind is the door.

In the same way the superconscious mind also has no doors. For anything to be expressed, it has to come to the conscious mind. The conscious mind is your ground floor; only from there can anything go out.

So the first thing is: the unconscious should be emptied. But one becomes afraid in emptying it, because it is carrying all kinds of ugly features. How to empty the violence that is there, the anger, the sadness... all kinds of worries that you have dumped there because you could not manage to sort them out? How are you going to bring them to the conscious? And if they come, then what are you going to do with them?

The unconscious is not interested in the object of the violence, it is interested only in getting rid of the violence. You can just beat your pillow, and you will feel immense relief. It will look a little awkward to you, that you are beating your pillow and the pillow has done no wrong to you. You think yourself very cultured, sophisticated, intelligent -- and what are you doing beating the poor pillow who has not done anything? It is not a question of whether the pillow has done anything or not, but beating it will release the violence in you, because violence has nothing to do with the object.

Whether you beat somebody or you beat the pillow, it makes no difference to it. Whether you kill somebody or you just kill a teddy bear, it doesn't matter. But killing has to be done.

In many primitive societies even today they sacrifice to their gods cows made of mud -- and with great celebration. And they sacrifice other animals -- even men -- but they are all made of mud. And the strangest thing about these primitive societies is: there is no violence, people don't fight, they don't have the energy to fight. They have "killed" somebody; the killing idea is no longer there.

There are societies in the world where even a dream is taken to be true. It has a truth; Sigmund Freud is a proof of it.

But those societies, for thousands of years, have been doing a far better psychoanalysis -- and they are poor primitives who don't know what they are doing.

If somebody dreams at night.... Those people rarely dream; dreams are there because you have repressed things during the day. You wanted to see a beautiful woman, but your wife was with you and you could not see that woman. In the dream that woman will appear.

In those primitive societies there is no suppressive system. If somebody likes someone, he goes to the person and says, "You are beautiful and I like you very much." The person may even be a stranger. But if somebody dreams, the first thing that happens is the elders of the society gather, and he has to confess his dream to them.

It is a great thing that somebody has dreamed. If he has dreamed that he has insulted somebody, then he has to go to that person to apologize and bring sweets and fruits as a present out of friendship, because in the dream he had insulted him.

To us it will look absolutely absurd, because in the dream, what you do is your business; the other person does not know that you insulted him. That is not the question, that the other person does not know; the question is that you have a certain antagonism towards the person that came up in your dream, and it is better to make things clear. Go to the person to apologize, present things to him -- and the dream will never come again.

A king of Egypt had told his court and the whole kingdom that if anybody comes in his dream, death is the penalty. Now this is real absurdity.

People were so much afraid -- but what can you do if you appear in his dream? That is really *his* problem; you have not gone into his dream. And he killed a few people because, in spite of the warning, he saw them in his dream.

Why should anybody disturb his sleep? And he was a monarch with all the powers over life and death; he killed people.

The whole kingdom was afraid that at any moment they could be killed -- for no crime. And they had nothing to do with his dream; his dream is *his* dream, it is his problem. But who was going to say this to him?

These primitive people are far more intelligent, far more innocent.

This society -- where dreams are taken as if they are real, where something has to be done consciously so that an ugly dream does not come to you and destroy your dignity -- has never had any war in its whole history. Its small tribes have never fought with each other -- there is no violence in that sense.

Nobody fights with anyone. If, even in a dream, somebody insults you or you insult somebody and it has to be settled consciously, it is impossible to have any violence. People are utterly simple.

The unconscious simply needs fake objects to get rid of its garbage. There is no need to kill anybody; you can kill a statue, you can kill a photograph, you can burn a photograph -- and feel at ease.

And slowly, slowly, whatever comes in your dreams or in your waking hours from the unconscious, give it a reality so that it goes out. Don't repress it; don't think, "This is bad and I should not show it to anybody;" it will become a wound and finally, a cancer.

Release it.

In your private room you can release it in any way you want. Dynamic meditation was basically devised to help the unconscious unburden itself. The Indonesian *latihan* does the same.

And once the unconscious is completely clean and there is no energy wasted in repressing it, the same energy starts moving upwards -- because remember, that energy cannot remain static; it has to move. Now that there is no work in the unconscious, it starts moving upwards towards lighter spaces in you, and there you will find real values which make man a man and take him beyond the animal.

Whatever you experience in the superconscious has also to be brought to the conscious and acted upon. Don't just think great thoughts, don't just go on experiencing beauty -- let your experiences become actions, creativity. Do something about them. And as you start doing something about them you will find that deeper qualities are pouring in.

Just writing a poem may release a great source of energy. Making any beautiful act, doing any compassionate act, sharing something that you have, in abundance, with anybody... and your superconscious will start coming more and more to the conscious mind. Now it has got a door to move into the world.

And when the superconscious is completely empty, then the collective superconscious starts dropping its great hidden treasures. And when the collective superconscious is emptied you have come to the ultimate glory, the cosmic conscious.

From this cosmic superconscious mind, each of your conscious acts starts taking on a fragrance of divinity, of godliness. Whatever you touch becomes gold, whatever you say becomes truth. Each of your movements in life creates ripples of beauty, joy, ecstasy, which will go to the farthest ends of existence, touching millions of people who have never known you and who may never know you -- but they will share your joy.

You may have felt it sometime: you are sitting, feeling good, and suddenly you become sad and you don't know why. It is that somebody is releasing ripples of sadness just close by, and they are strong enough to have an impact on you.

Sometimes you feel just the opposite: you feel very light, weightless -- for no reason -- a freshness, a joy. You cannot even say to anybody, "I am feeling joyous;" they will think you are crazy because there is no reason to feel joy.

What is the reason? You cannot give the reason because you don't know it yourself. It is just somebody's joy that has created a ripple that has touched you.

We are very sensitive beings. Like the antenna of your radio, we go on catching every ripple that comes close to us -- very subtle ripples.

Most of the time you are suffering other people's sufferings and just once in a while you are enjoying somebody else's joy -- because the sad and the miserable are many, and the joyful, blissful are very few, very rare.

If you can understand this, you will also feel a certain distance when you feel sadness. It may not have anything to do with you. When you feel a certain happiness, a certain pleasure, it may not have anything to do with you. You can keep a certain distance and you can watch these feelings -- and watching these feelings will help you to find your own sources.

Man is born with great treasures, but he is also born with the whole animal heritage, and somehow we have to empty out the animal heritage and create a space for the treasure to come to the conscious and be shared -- because that is one of the qualities of the treasure: the more you share it, the more you have it.

BELOVED OSHO,
HAVE YOU SUGGESTED THAT NOW IS THE TIME FOR ME TO LIVE OUT MY NEGATIVE EMOTIONS, BECAUSE IN THE PAST I NEVER ALLOWED MYSELF TO SHOW THEM IN PUBLIC? I REMEMBER A GROUP EXPERIENCE, YEARS AGO, IN WHICH ONE OF THE EXERCISES WAS TO EXPRESS, IN YOUR OWN WAY, ANY EMOTION SUGGESTED, AND I WAS UNABLE TO EXPRESS ANYTHING EXCEPT ANGER. MAYBE I REALLY DIDN'T EVEN KNOW WHAT SUCH EMOTIONS FELT LIKE, IN A CONSCIOUS WAY; I DIDN'T EVEN ALLOW MYSELF TO ADMIT THAT THESE EMOTIONS WERE THERE. I AM TRYING TO PUT TOGETHER THE PIECES IN THIS PUZZLE. AM I ON THE TRACK?

Arpita, first remember not to misunderstand me. I have said, "Express your negative emotions;" I have not said, "Publicly." That's how things become distorted.

Now if you are feeling angry with someone and you start expressing your anger, the other person is not going to be a Gautam Buddha and sit silently. He is not a marble statue; he will also do something. You will express anger, he will express anger.

It will create more anger in you -- and anger or violence create, from the other side, the same, and with a vengeance. And then you will feel like being more into it, because you have been told to express.

Yes, I have told you to express -- but I don't mean publicly.

If you are feeling angry, go to your room, close off the room, beat the pillow, stand before a mirror, shout at your own image, say things that you have never said to anybody and always wanted to say. But it has to be a private phenomenon, otherwise there is no end. Things go on moving in a circle, and we want to end them.

So the moment you feel any negative emotion about anybody, that other person is not the question. The question is that you have a certain energy of anger. Now, that energy has to be diffused into the universe. You are not to repress it within yourself.

So whenever I say, "Express," I always mean privately, in your aloneness. It is a meditation, it is not a fight. If you are feeling sad, sit in your room and feel as much sad as you can -- it can't harm. Be *really* sad and see how long it stays. Nothing stays forever; soon it will be passing away. If you feel like crying, cry -- but in your privacy.

These things have nothing to do with others. Everything is *your* problem; why make it public? And that way, it is not going to be helped but on the contrary, it will be increased.

So every day, before going to sleep, for one hour at night, sit on your bed and do all kinds of crazy things that you wanted to do, that people do when they are angry, violent, destructive. And it does not mean that you have to be destructive to very valuable things; just tearing papers into small bits and throwing them all over -- and you know the story. And that will do.

Destroy anything, it can be valueless -- but everything has to be done in your privacy, so when you come out, you come fresh.

If you want to do something in public, do what I was telling you about those primitives. You can go to the person you were angry with and tell him, "I have been, in private, angry with you. I shouted at you, I abused you, I said ugly things to you; please forgive me. But it was all done in privacy, because it was *my* problem; it has nothing to do with you. But in a certain way it was directed at you, and you are not aware of it; hence an, apology is needed."

This has to be done in public. That will help people to help each other. And that person will not be angry; he will say, "There is no need for an apology. You have not done anything to me. And if you are feeling clean, it was a good exercise."

But in public don't bring your negativities, your ugliness; otherwise, you are creating bigger problems in trying to solve small problems. Be really very careful. Everything negative has to be in private, in your aloneness. And if you want to make any public statement about it -- because somebody may have been in your mind with whom you were hateful, whom you killed while you were tearing the paper -- go to him and humbly ask for his forgiveness.

And here you can see my differences from the so-called Western therapies. They don't have... their relief is temporary. But once and for all understand that every problem is yours, so it has to be solved in your privacy.

Don't wash your dirty linen in public places. There is no need. Why unnecessarily involve other people? Why unnecessarily create an image of yourself as ugly?

I am reminded of a very strange story. There was a great conference -- a world conference of psychologists, psychoanalysts, therapists and all other schools treating man's mind. One great psychoanalyst was reading a paper, but he could not read it because his attention was continually distracted by a young woman psychoanalyst who was sitting in the front row and an old ugly fellow who was continually playing with her breasts. And she was not bothered at all.

He could not read his paper. He tried to hide that woman and that old man behind the paper, but he would forget which line he was reading and got so messed up that finally he said, "It is impossible."

The conference could not understand what is impossible and why he is behaving in such a way. He has never been.... He is a very systematic thinker, and today he is talking nonsense. He reads half of one sentence and then another which has no connection with it, and then another page comes in, and now he is saying, "It is all messed up and I cannot..."

And he would not look at the woman who was sitting just in front. Somebody stood up and said, "What is the matter? Why are you making a fool of yourself?"

He said, "I am not making a fool of myself. This young lady is not doing anything, and that old, ugly fellow is playing with her breasts."

The young lady said, "But that is not your problem. You should read your paper. Even I am not taking it as my problem. It is *his* problem, so why should I be worried?

"He has a repressed sexuality; perhaps he could not get his mother's breasts for long enough. And he is still, at this age... he must be eighty. And he is not doing any harm to me. And it is not my problem, so why should I stop him? And it is not your problem; why should you get disturbed? It is simply *his* problem. He should get psychoanalyzed -- and he himself is a great psychoanalyst. In fact, he is my teacher."

But what the woman said, "What he is doing -- it is not my problem," needs a very integrated personality, a clear-cut vision that even though he is doing something with her, the problem is his.

She continued "Why should I get disturbed? The poor fellow is suffering from his very childhood it seems, and he has never found any chance... and now he is almost half in his grave. If I can give him some satisfaction, there is no harm. It does me no harm at all -- but I am puzzled why you could not read your paper. You seem to be standing behind this old fellow. You also have the same problem."

And it was a fact. That man also had the same problem; otherwise, there was nothing to be worried about. He should read his paper and let the old man do what he is doing, and if the young lady is not preventing him, is not even taking note of him, it is none of his business.

If people can keep to their own problems and not go on spreading them all around...
because then they become magnified.

Now what this old man needs is simply a baby's milk bottle, so in his aloneness at night he can suck lukewarm milk from the bottle and enjoy. And in darkness, whether it is a nipple or just a rubber teat, it makes no difference. All that he needs is a small baby's milk bottle every night so that he can die peacefully without any problem. But he is throwing it on a poor woman who has nothing to do with it.

And not only that: somebody else who is absolutely out of the whole thing is disturbed, because he also has the same problem.

Just keep your private problems to yourself. No group therapy is of much help, because whatever you do in the group you cannot do in the society. And the group cannot become your whole life; out of the group you will again be in the same trouble.

What I am giving to you is a simple method that you can do yourself very easily. Clean your unconscious and come into the outside world with other people -- with a softer face, cleaner eyes, more human acts.

So everything is right, Arpita, just don't misunderstand me. You have used that word `public'; it is not a question of public, it is your problem. Why bother the public? -- they have their own problems. Let them tackle their problems in their privacy. Otherwise, you are on the right track.

Express. Find a way to express as cheaply as possible, as economically as possible -- but always in your aloneness so that only you know the ugliness that you have thrown out.

BELOVED OSHO,
DID YOU HAVE AN AWARENESS OF YOUR PAST LIVES BEFORE YOU WERE ENLIGHTENED?

Yes.

BELOVED OSHO,
ALTHOUGH YOU WERE BORN ALMOST ENLIGHTENED, WHEN I LISTEN TO YOUR STORIES OF YOUR EARLY LIFE, I NEVER GET THE IMPRESSION THAT YOU SAW YOURSELF AS A SPIRITUAL SEEKER. WERE YOU LOOKING FOR ENLIGHTENMENT, OR WAS ENLIGHTENMENT A BY-PRODUCT OF AN IMPECCABLE RESOLVE TO NEVER COMPROMISE WHAT YOU FELT TO BE TRUE?

There are things which cannot be sought directly. The more valuable a thing is, the more indirectly you have to go into it. In fact you have to do something else that simply prepares the situation around you -- in which things like enlightenment, truth, can happen.

You cannot go seeking and searching for truth. Where will you go? Kabul? Kulu-Manali? Kathmandu? Goa?... and then back home. All seekers of truth go this route and come back home looking more foolish than before. They have not found anything.

Where will you go to seek the truth? You don't know the way, there is no map, there is no direction available. Nobody knows what, where, when it is possible to realize truth.

The real seeker of truth never seeks truth. On the contrary, he tries to clean himself of all that is untrue, unauthentic, insincere -- and when his heart is ready, purified, the guest comes. You cannot find the guest, you cannot go after him. He comes to you; you just have to be prepared. You have to be in a right attitude.

I have never been spiritual in the sense that you understand the word. I have never gone to the temples or the churches, or read scriptures, or followed certain practices to find truth, or worshipped God or prayed to God. That has not been my way at all. So certainly you can say that I was not doing anything spiritual. But to me spirituality has a totally different connotation. It needs an honest individuality. It does not allow any kind of dependence. It creates a freedom for itself, whatever the cost. It is never in the crowd but alone, because the crowd has never found any truth. The truth has been found only in people's aloneness.

So my spirituality has a different meaning from your idea of spirituality. My childhood stories -- if you can understand them -- will point to all these qualities in some way or other. Nobody can call them spiritual. I call them spiritual, because to me they have given all that man can aspire to.

While listening to my childhood stories you should try to look for some quality in it -- not just the story but some intrinsic quality that runs like a thin thread through all of my memoirs. And that thin thread is spiritual.

Spiritual, to me, simply means finding oneself. I never allowed anybody to do this work on my behalf -- because nobody can do this work on your behalf; you have to do it yourself. And you cannot do it directly either, you have to create a certain milieu in which it happens. It is a happening; enlightenment, liberation, awakening, realization -- all these words point towards absolutely one thing and that is a happening.

That creates a kind of fear in many people: "If it is happening, then what are we supposed to do? Whenever it will happen, it will happen." That is not so. It is a happening, but you can do much to prepare the ground for it to happen.

Preparing the ground may not look spiritual to those who do not understand. But it must be spiritual because the enlightenment has happened.

The end proves that whatever means were used were substantially right. It is the goal that proves that the way that was followed was right.

The Transmission of the Lamp

Chapter #11
Chapter title: Footprints in the sky

31 May 1986 pm in Punta Del Este, Uruguay.

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BELOVED OSHO,
I CANNOT DISTINGUISH BETWEEN IMAGINATION AND REALITY. CAN I ASSUME THAT I DO NOT KNOW REALITY YET, SO WHY NOT ENJOY WATCHING THE WHOLE MOVIE WITHOUT TRYING TO DISTINGUISH? OR, IS IT NECESSARY TO BE AWARE OF THE DIFFERENCE BETWEEN IMAGINATION AND REALITY?

There is no question of making any distinction between imagination and reality. Imagination is that which disappears if you become aware of it, alert to it.

Reality is that which becomes more real if you become aware of it, alert to it.

You cannot distinguish between the two, because both are never present simultaneously.

And you need not worry about it. All that you have to do is simply be watchful. Whatever passes through your experience -- thoughts, feelings -- don't let it go unwatched, and the unreal will disappear on its own accord. It cannot face the watching eyes; only the real will remain.

So for the watcher, there is only the real.

For the sleeper, there is only the unreal.

And they never meet, so the question of distinction does not arise. It is not that you can put reality on one side and imagination on the other side and make a comparison, or find differences.

For example, in this room, either there is light or there is darkness. You cannot manage to have both. Darkness appears to be as real as light, but it is not a reality because you cannot do anything with it. You cannot bring it in, you cannot take it out, you cannot cut it into pieces; you cannot do anything with it.

Just bring a lighted candle in, and the darkness simply disappears. It is not that it goes out of the door, or runs out of the windows. You can keep all the windows and doors open or closed; in either case darkness will not be found.

Light is real because you can do everything with it. You can bring it in, you can take it out. You can light a candle, you can blow it out. It is a reality.

Darkness is only an absence -- an absence of light.

Light is presence, darkness is absence. Imagination is not even absence; it is simply a thought in your mind, just a signature made on water -- you have not even completed it and it is gone.

So don't be worried about these subtle distinctions; rather, simply be aware that shadows will disappear -- the unreal, imaginative experiences will disappear -- and only that which remains in your awareness and becomes more and more clear as you become aware is true, is real, is the nature of existence.

BELOVED OSHO,
IN JAPAN THERE IS AN ANCIENT FORM OF THEATER, WHICH I STUDIED FOR A SHORT TIME, CALLED NOH. IN IT, THE ACTOR MOVES SLOWLY FORWARDS, ONE STEP AT A TIME; SIMULTANEOUSLY HE FOCUSES INSIDE, AND WITH HIS ENERGY CREATES A PATH BEHIND HIM. IF THE AUDIENCE IS REALLY IN TUNE WITH HIM, THEY CAN ALSO SEE BOTH HIS PHYSICAL MOVEMENT FORWARD AND THE PATH HE IS CREATING BEHIND HIM.
OSHO, YOU ALWAYS SAY THAT YOU DON'T KNOW WHERE YOU WILL BE IN THE NEXT MOMENT, YOU DON'T CARE WHERE YOUR FEET WILL BE NEXT. MY CONCERN IS THAT I BE ABLE TO SEE CLEARLY, EVERY MOMENT, THE PATH THAT YOU ARE CREATING BEHIND YOU.
WHAT A WONDERFUL JOURNEY TO BE WITH YOU, OSHO! WE GO WHEREVER EXISTENCE LEADS US.

The moment you trust in let-go, the moment you stop struggling against existence, you need not worry about anything; existence takes care.

The whole trouble with the human mind is, it is constantly fighting, it is trying to go against the current.

There is a reason why it does so: only by going against the current does it feel the ego. Just going with the flow of life -- without any struggle, letting life lead you wherever it wants to -- your ego will disappear. You will be, you will be more than you are now -- more authentic, more true -- but there will be no sense of I. And then you will be able to see where you are going.

Even the path that is created as you move can be seen by those who have no egos. You can even see the footprints of the birds flying in the sky. They don't make any footprints but if the mind is clear of the ego, the whole being becomes such a clean mirror that even those footprints reflect in it.

The Japanese form of drama called Noh is a by-product of Zen experience. Zen has given birth to many things. No other religious movement in the world has been so creative, so productive. It has created art -- which has a quality of its own -- it has created poetry, it has created literature, it has created drama, it has created sculpture. Whatever it has created, it has left unmistakably the mark of meditativeness on it; it has turned things into meditation which nobody has ever imagined can even be associated with meditation.

For example, swordsmanship. Who can think that swordsmanship can be a discipline for meditation?

And drama. All other religions have condemned the whole world as drama. Zen has used even drama. And if the actor moves, focusing his whole energy just under the navel -- two inches under the navel, where according to Zen is the point *hara*, our life source -- if he concentrates inside on the hara and moves slowly step by step, those who are silent enough in the audience will see, behind him, a path is being created. His energy is moving forward leaving a certain imprint which can be read only by those who are capable of some silent awareness. It is tremendously beautiful, the whole drama. It is not like any other drama in the world, they have changed the whole character; they have made it sacred. The audience is not sitting in a theatre but in a temple, and the actors are not just acting, they are meditating.

Zen painting or Zen poetry, they have the same quality; Zen has transformed the whole meaning of any art that it has touched. No religion has been able to do that; in fact, no religion has been creative. They have all been destructive.

Zen is the very essence of creativity. You can do anything and yet your action can be sacred.

The question is not what you do; the question is whether you do it with awareness or unawareness.

They have shifted the whole question. Every religion thinks, "This is wrong, that is right. Do this, don't do that." They are pointing towards certain acts which are wrong, certain acts which are right -- which is a very childish thing, because an act can be right in one context and the same act can be wrong in another context.

You cannot stamp a certain act as wrong or right. Then how to decide what is moral, what is immoral, what has to be done and what has not to be done? Zen does not decide. Zen simply says, "Just be aware, whatever you are doing. If your awareness remains unwavering while doing it, it is right. If you have to lose your awareness -- only then you can do it -- then it is wrong." The decisive point has gone inward; not to the object, but to your subjectivity.

And the same you have to understand here with me -- no act in itself is right or wrong, no person is good or bad. It all depends on awareness.

I am reminded of one great mystic, Nagarjuna. He used to live naked. He had only a begging bowl; that was his only possession. But perhaps he was the greatest genius that has been born on this earth, as far as intelligence is concerned -- his sharpness is incomparable. Great kings, queens, great philosophers were his students.

One queen was very much devoted to him, and when he came to her capital she had made a golden begging bowl studded with diamonds. And when he came to the palace to beg, she said, "First you have to give me a promise." He said, "You are asking a promise from a naked man who has nothing but his begging bowl." She said, "That will do. I'm just asking for the begging bowl." He said, "You can take it." She said, "That is only half. I will replace it, and you will have to take my begging bowl." He said, "There is no problem, any begging bowl will do."

He was not at all aware of what she was hiding. It was a golden begging bowl studded with very valuable diamonds.

He took it. As he was going back to the ruins of the monastery where he was staying, one thief saw him and could not believe his eyes. The begging bowl was shining like stars and he is a naked man -- of course very beautiful, magnificent; but what is the begging bowl doing with this naked man? And how long can he keep it? Somebody is going to take it away, so why not I?

He followed Nagarjuna. Nagarjuna went inside a room, which was a little shed with just the walls left. The whole monastery was in ruins, and there was a window by the side, and the thief was hiding outside the

window knowing that Buddhist monks eat only once a day. Now he will eat, and then he will have a little sleep -- just a nap. And that will be the right moment. In this monastery nobody lives. It is thousands of years old.

But before giving him a chance to steal the bowl, Nagarjuna ate his food and threw the bowl out of the window where the thief was sitting. The thief could not believe it. He was really shocked. For a moment he could not think what to do; what kind of man is he? He has eaten his food and thrown away this immensely valuable bowl as if it is of no use -- and exactly where I am sitting.

He stood up and he asked Nagarjuna, "Can I come in just to ask one question?" Nagarjuna said, "To bring you in, I had to throw the bowl out. Come in. The bowl is yours; don't be worried. I have given it to you so you will not be a thief. It is a gift, a present. I am a poor man. I don't have anything else, only that bowl; and I know I cannot keep it for long because I will have to sleep, somebody will take it away and you have taken so much trouble. From the capital you followed me, and I have been watching. And it is a hot summer day. Please don't refuse. Take it."

The thief said, "You are a strange man. Don't you know how costly it is?" Nagarjuna said, "Since I have known myself nothing is costly." The thief looked at Nagarjuna and said, "Then give me one present more: how can I know myself in comparison to which this precious bowl is nothing?" He said, "It is very simple." But the thief said, "Before you say anything I want to introduce myself. I am a well-known thief."

Nagarjuna said, "Who is not? Don't be concerned with trivia. In this world everybody is a thief because everybody comes naked without anything, and then everybody has something or other. All are thieves, so don't be worried. That's why I live naked. It is perfectly okay. Whatever you are doing, do it well. Just do one thing: when you are stealing be aware, be alert, be watchful. If you lose watchfulness then don't steal. That is a simple rule for you." The thief said, "It is very simple. When I can see you again?" He said, "I will be here for two weeks. You can come any day, but first try it."

For two weeks he tried, and he found that it is the most difficult thing in the world. Once he reached even into the palace, opened the door of the treasures, but when he will try to take something he will lose his awareness. And he was an honest man. So he will leave that thing -- that cannot be taken. But it was difficult: when he was aware, there was no desire to take anything; and when he was not aware, he wanted to take the whole treasure.

Finally he came empty-handed to Nagarjuna and he said, "You have disturbed my whole life. Now I cannot steal." Nagarjuna said, "That is not my problem. Now it is your problem. If you want to steal forget all about awareness." But the thief said, "Those few moments of awareness were so valuable. I have never felt so at ease, so peaceful, so silent, so blissful -- the whole treasure of the kingdom was nothing compared to it.

"Now I understand what you mean by saying that once you have known yourself nothing else is costly. I cannot stop practicing awareness. I have tasted just a few drops of the nectar which you must be tasting every moment. Will you allow me to be a disciple and follow you?" Nagarjuna said, "I knew it that very day. I had initiated you already when you followed me. You were thinking you are going to steal the begging bowl and I was thinking how to steal you. We are both in the same business."

Never be bothered about anything else, only one thing -- one thing is the whole religion, and that is awareness, and then you will be able to see where your life is going, where all of life is going. And you will be able to feel that this is the only way to be at ease and in harmony with existence, the only way to dissolve yourself into the whole.

So just remember one thing, whatever you are doing -- it may be drama, it may be cooking in the kitchen, it may be washing the dishes.

I used to have a German disciple, Gunakar. He was too much in a hurry to become enlightened, just like any German! While he was with me, of course, he could not become enlightened because I was there and he could not declare himself enlightened, he knew that he is not enlightened; but when he went to Germany, there he will declare that he is enlightened. And he will start writing great letters to world leaders, religious leaders, representatives in the U.N., presidents, prime ministers, advising them how the world can be transformed. And somebody will inform me that Gunakar has become enlightened. And I will call him back, and he will come back to me. And I will say, "Gunakar, is it true?"

He will say, "It is not true, but when I go to Germany the temptation is so great -- because to other Germans who don't know anything about enlightenment I can declare, but here it is difficult. It is strange. People come here to become enlightened, but whenever I come here I become unenlightened. In Germany I remain enlightened."

Three or four times he became enlightened, became unenlightened. Then for a few years -- five years almost, I had been in America -- I had not heard of him. I was worried that perhaps he has become really enlightened and is afraid to come. But no; the reality was something else. Just two days ago, somebody informed me that he saw Gunakar in a sannyasins' commune in Germany, washing dishes.

And he knew that this man had become many times enlightened. He asked, "What happened to your enlightenment?" He said, "Forget all about it. I'm just a dishwasher. Don't talk nonsense to me."

This awareness may make him one day enlightened -- washing dishes I am a dishwasher; cleaning the floor I am a cleaner; cooking food I am a cook.

Each moment, whatever you are doing, do it with full awareness, with totality, intensity, love; and do it as if it is the greatest thing in the world to do. Make it an art, so that each moment of your life becomes the life of an artist.

Enlightenment will come on its own accord without even knocking on your doors. One day suddenly you will see that your joy, your ecstasy, never leaves you; whether you are awake or asleep, it is within you. For days you have not been miserable, for days you have not felt any agony, for days you have not felt anger, jealousy, competitiveness, for days you have not felt yourself as an I.

This is the whole work of the mystery school, to let your ego dissolve and to help you into a deep let-go with existence.

BELOVED OSHO,
A FRIEND WROTE TO ME THAT TWO DAYS AFTER HER FATHER DIED, SITTING BY THE CORPSE SHE FELT AN INCREDIBLE RISE OF ENERGY IN HER. WHAT IS HAPPENING AROUND A DEAD PERSON, AND HOW SHOULD WE LOOK AFTER THE BODY OF A PERSON WHO HAS DIED?

The moment a person dies he releases all his energy. If you are receptive, you will feel it. If you are available, open, you will feel your energy level rising up. It depends on many things -- what kind of man has died, what kind of energy he used to have. If he was a man of anger, violence, then it is better not to be close to him because all his repressed anger, all his repressed violence will be released and you can unnecessarily suffer from all that energy entering you.

And it is very natural because when somebody is dying or dead, you automatically become silent by their side -- nobody makes any noise, nobody talks. Death is such a mysterious phenomenon that everybody is in shock.

So the first thing to be aware of is, what kind of person is dying. If the person has been a loving person, compassionate, kind, always helpful, always sharing whatever he had, then to be close to him and sit silently will be very helpful to you. When he is leaving, these energies will be radiated all around him.

But if he was sexually repressed, a rapist, or some kind of criminal, it is better not be close to him because whatever he has been collecting in his life is going to be released. He is moving into a new house, so all his old furniture is going to be left in the old house. He cannot carry all that furniture with him; it will be diffused around him.

Because of this fact, in India the three great religions -- Hinduism, Jainism, Buddhism -- have decided that the dead person's body should be burned as quickly as possible, so that it does not radiate unnecessary, harmful things to people -- and mostly people are repressing ugly things. So in India, only the saints are not burned; that's the exception. Their bodies are kept in samadhis -- in a certain kind of grave, so that their bodies can go on radiating for years, sometimes for hundreds of years. But ordinary persons' bodies are immediately burned -- as quickly as possible.

Other religions of the world have decided not to burn bodies but to put them in a grave. It is dangerous. It means you are putting away accumulated anger, hatred, sexuality, murder -- all kinds of energies which will be radiating from their graves -- and you can catch them, they are infectious.

In the East whenever a man who has attained to himself dies, he announces beforehand when he is going to die so that all his disciples can come to share his energy -- his last gift. He wants to die amongst his own people, his own disciples who can understand him and be receptive to him. And his whole life's treasure of beautiful feelings he showers on them.

As far as the man who is dying or dead is concerned, one has to be very watchful.

There is an ancient parable. A man was dying. He had four sons. They were all present. He said to the eldest, "Come close to me, I want to give you a message." But he wouldn't come. Even though he was

dying, the man was very angry; and he said, "I always knew that you were good for nothing, you cannot even take a message from a dying man and I'm your father." But the young man remained in his place, like a frozen statue, he didn't move. He asked the second; he didn't move. He asked the third; he didn't move. But the fourth was very young so he went; and he whispered in his ear, "All these three are traitors. They have betrayed me. Now you be faithful to me. Do one thing. When I am dead, cut my body into pieces and throw a piece into every neighbor's house and inform the police." The boy said, "But why?" He said, "Just to give peace to my soul. Seeing them all handcuffed going towards the police station, my soul will feel more peaceful than I have ever felt before."

The three sons knew their father perfectly well. His whole life he was fighting. His whole day he was in the court. His whole life was nothing but a fight. They were afraid to listen to the last message, in case there may be something dangerous, and you cannot deny a dying man his last wish.

And he died.

They all asked the young man what he had said. The young man said, "I had no idea that our father was such a man. I cannot do it. But his soul will suffer very much."

This is an ancient parable signifying that whatever a person has been throughout his life, will be accumulated at the end, at the very end; and energy in itself is natural, but what form it has taken in a man depends on the man, his personality, his whole life's actions.

Bennett remembers in his autobiography that after the second world war he was so tired -- he had been in the war fighting -- that he felt close to dying. But he wanted to see George Gurdjieff, his master, for the last time -- at least before he dies. So he went to see him in Paris. He went in, and Gurdjieff said, "What has happened to you, Bennett? You are looking so pale, as if you are going to die. You have come at the right time. Just come close to me." He took hold of his hands, stared in his eyes, and within two minutes Bennett started feeling a tremendous rush of energy. But that was only one side of it. At the same time he saw Gurdjieff becoming pale, and he became afraid of what he was doing. He stopped him, saying, "Stop. I am perfectly okay."

Gurdjieff said, "Don't be worried about me." He somehow managed to walk to the bathroom, and closed the door; after ten minutes he came out. He was perfectly okay.

Bennett remembers, "I had never thought that energy could be transferred in such a simple way."

But it is being transferred.

It was so direct, that's why he became aware of it. In other ways, every master is giving his energy to his people -- every moment he looks into your eyes -- every moment he comes close to you. What else he can give to you? He has achieved whatever one can achieve in life. Now his energy is just to share.

But if somebody is dying to whom you are closely related -- your father, your mother, your wife, your husband, your child, your friend... and you would like to do something to take part in it -- the person is dying, you are alive -- you can sit by the side of the person, you can put your hand on his heart or hold his hands and just be silent, and just be peaceful. And your peace and your silence will be transferred, transmitted; and if you can help the person to die peacefully, silently, you have done a beautiful act, a virtuous act. You may feel afterwards a little weak, tired, exhausted; but that is nothing -- just a little rest and you will be perfectly okay.

So from your side you can help the dying person to move on to a better plane of life, but for that you have to be silent and you have to be peaceful. Then you are on a higher plane and energy can flow.

Energy flows in the same way water flows -- downwards. It cannot flow upwards.

So remember it, that both ways energy can be exchanged. If the person is certainly of an evil character, it is better to avoid him. You will not be able to help him; on the contrary, he may help you -- give you some of his devilry, sow some seeds in your heart, in your being. It is better to avoid him. But if the person is a good person, has not done any harm to anybody... the basic thing is that if you love the person, you have a feeling for the person, then you can pour your energy into him. This is the time -- and the last time; you won't have another opportunity to give him a gift.

And there cannot be a better gift than this, because this gift can change his whole future journey. If he dies peacefully and silently, he will be born on a higher plane.

But you have to be very careful. Don't try sitting in meditation and helping Adolf Hitler -- don't try. It is beyond you. You cannot give energy to him; he will give energy to you -- and all the more easily if you are silent and peaceful.

One has to be very careful with the dying person, because much can happen between the two of you. His future life can be affected, your future life can be affected -- unless you are so much aware that nothing can

affect you. Then there is no problem, then you can sit in full awareness even by the side of Adolf Hitler, he will not be in any way capable of harming you. Perhaps you may be able to help him a little bit.

BELOVED OSHO,
IS IT POSSIBLE THAT AS MODERN INTELLIGENT PEOPLE BECOME MORE AND MORE ACCUSTOMED TO CHANGE AS PART OF THEIR DAILY LIVES, THEY WILL ALSO BECOME MORE OPEN TO YOUR RADICALLY INNOVATIVE APPROACH TO LIFE?

Certainly. The more they are uprooted from the stable past and become accustomed to changing things in all spheres of life, the easier it will be for them to see what I am saying, to understand what I am saying.

In stable societies in the past people were absolutely closed.

Things were so settled that your religion was given at your birth. There was no question of you changing it. It was part and parcel of your blood, your bones, your marrow.

The two oldest religions in the world are the Hindus and the Jews. Both are non-converting religions, they don't convert anybody.

These two religions are the oldest -- all other religions are off-shoots of these two. They do not believe in conversion because conversion means the possibility of change.

In a stable world, where everything is stable, a Jew is a Jew; he is born a Jew, he will live as Jew, he will die as a Jew. There is no question that he can change.

Now things are in a more flexible state. It is possible to have different views from your parents, it is possible to have different ideologies from your teachers. In fact, if you are intelligent you *will* have different ideologies because their ideologies are out of date.

You have to find fresher visions, more up-to-date approaches to existence.

So it is absolutely certain that as things are moving and people are moving -- changing their jobs, their wives, their husbands, their countries -- they will be more open to me. And this you can see.

In the East it is difficult for me to find somebody open and receptive. In India it is difficult.

In the West it is easier. It is not a coincidence that most of my sannyasins are from the West. The reason is clear. The Western mind is now accustomed to change.

The Eastern mind is still not accustomed to change. It still lives in a stable world.

According to the Hindus, the stars don't move. Even today they go on saying that. Everybody knows that they move with tremendous velocity. But according to the Hindus, they are just decorations on the ceiling of the earth, they don't move. Nothing moves.

In fact, India was very much shocked after Hiroshima and Nagasaki -- not because of Hiroshima and Nagasaki themselves, but because after the atomic explosions the weather changed, the climate changed. Before, in India dates were fixed. On a certain date every year the rains will come, on a certain date the summer will start, on a certain date the winter will start; it was fixed for millions of years.

There was no question of change. But the atomic explosion shook the whole atmosphere. Now nothing is certain. Even that gave the Indian mind a great shock -- that change is possible, that one should not take it for granted that things are going to remain always the same.

But India is still far from being receptive as far as their belief systems are concerned. They are very closed about it. Nobody talks about it. There is no question of talking. Everybody has his god, everybody has his holy book, everybody knows where his temple is, everybody knows his ritual from birth -- the prayer, the priest. Everything is settled. There is no need to search. Nobody goes in search of a master.

The search for a master starts only when you become suspicious of your belief systems.

That was the reasoning of the pope when he said to Galileo, "You should change in your book where you have written that the earth goes around the sun. It should be changed because according to the Bible the sun goes around the earth." And Galileo said, "Just a small statement: what difference does it make to you?" And the pope said, "It is not a question of a small statement. If one statement in the Bible is proved wrong, then suspicion arises in the believers -- that if one statement is wrong then what guarantee is there about other statements? And if God can write one statement wrong, then he is not infallible. You have to change it. It is not a question of factuality, of science. The question is the whole prestige of the Christian religion." -- On that small statement, which has nothing to do with Christianity, which has nothing to do with God!

But in a way the pope's argument was right. If one brick out of your temple is taken, then the danger is that other bricks may start falling. And once doubt arises, there is no end; and doubt has arisen.

The West is far more fortunate because it is now full of doubt, skepticism, disbelief.

The East is unfortunate because it is still lingering in the old stable world where nothing changed, everything was static, and everything was known -- there was nothing left to be discovered, so there was no question of any quest, any enquiry, any science. All was in the religious books, and as it was, even to have a question about it was thought to be sinful.

It is a perfectly right time for me.

And the fear of the Western governments shows it clearly. Why they are so afraid of me? I don't have an army, I don't have nuclear weapons. What can I do? But they know that I can destroy their belief systems very easily, people are ready; just somebody is needed to make them aware that the earth they used to stand on is no longer there, that they have to find a new earth to stand on.

This world-wide conspiracy against me looks strange because never before have all the countries agreed about a single individual, that he is dangerous.

Just the other day a German court has given us its verdict, that the German government was wrong to declare me dangerous.

A fight was going on between sannyasins and the German government in the courts, and the German government was trying to prove that I am a dangerous man. And all that they could prove was that I could prove a dangerous man. And the magistrate seems to be a fair man, intelligent. He said, "That can be said about anybody -- COULD PROVE -- but you don't have any proof that this man has been dangerous. On what grounds are you predicting the future? And just on your assumption?" So he has prohibited the German government from using such words against me, or my followers -- that they are dangerous, that they are a cult.

This government's effort to prove that I am dangerous because I *could* prove dangerous... but in what ways could I prove dangerous? Can I manufacture nuclear weapons there? They cannot even say it. They know what the fear is, but to say it will expose them, it won't help them.

The fear is that I can catch hold of the younger people, and they don't have any way to prevent it. Their philosophies are dead and their theologies are dead, their churches are graveyards, their priests and their popes are just corpses from the past. They don't have any argument for the present, for the new age, for the new man.

BELOVED OSHO,
I LOVE TO LOOK INTO YOUR EYES WHILE IN YOUR PRESENCE. YOU HAVE SUGGESTED A WAY TO LOOK IN THE MIRROR FOR MEDITATION. IS THERE A WAY I CAN LOOK AT YOU FOR MEDITATION?

There is no harm in looking at me, but the meditation on your own eyes in the mirror has certain effects which will not be the same as looking at me.

Looking at me you may feel peaceful, silent, in a kind of beatitude; but that is not the purpose of the meditation. The purpose of that meditation is totally different.

You can do both. There is no need to make them alternatives.

Nobody is preventing you from looking at me. But don't try to avoid that meditation, because that meditation will give you great insight into your own ego, your own mind. It will help your watchfulness. So don't avoid that.

You can do anything else that you want to do. But every meditation has its own consequences.

BELOVED OSHO,
IN DAYS PAST, SUFIS HAD TO WHIRL IN ORDER TO BECOME AWARE OF THEIR UNMOVING CENTER. IN THIS RAPIDLY CHANGING WORLD, CAN THE MODERN MAN SIMPLY STAND STILL AND ACHIEVE EXACTLY THE SAME EFFECT?

No, it won't do, because you cannot stand still. You don't know how to be still. It is not just a matter of standing. The world is moving, but that movement is invisible. The earth is moving, but you don't feel its movement because you are also moving with it. The earth is making a double movement: first, on its own axis -- it is moving round and round; and second, it is going around the sun. So a double movement is there,

but you are not aware of either. You can stand still, but the earth goes on moving and you are moving with it. In twenty-four hours it makes one round of itself, and in three hundred and sixty-five days it makes another round of the sun.

You will be moving. You cannot stand still. There is no place where you can stand still. Everything is movement. Stillness is possible only if your mind is without thoughts. If your awareness helps you to get rid of your thoughts, then there is stillness; and that is the only stillness possible in the world.

Archimedes used to say, "If I can find a silent still point in the universe, I can revolutionize the whole world." But he never found it because he was always looking outside. And that silent still point is within you; it has never moved. The earth moves, the sun moves, the stars move, now everything is whirling; but something within you is always absolutely still, and eternally still.

But to see it, to feel it, you have to get rid of your thoughts. If you don't get rid of your thoughts, those thoughts will not allow you to see yourself. They keep you engaged, occupied. And it is easy to disperse them.

Just try the simple thing that I am insisting on continually: do whatever you are doing, just go on watching your thoughts. If you miss, no harm; whenever you remember again, start watching. You will miss many times. Slowly, slowly you will miss less. Soon there will be big gaps when you will be aware and there will be no thoughts. In those gaps you will see the silent, still point; and certainly if you have found it, you can revolutionize the whole world.

The people who have brought evolution to the world are those few people who have found their center. They are the people who have changed humanity for better, and they are needed now more than ever, because humanity is in such a critical stage that if we don't have enough people to transform it onto a higher level, it is going to destroy itself.

The Transmission of the Lamp

Chapter #12
Chapter title: Laughter is the highest spiritual quality

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BELOVED OSHO,
I HAVE JUST READ AN ARTICLE BY STEPHEN JAY GOULD, A WARM, AMUSING, OPEN-MINDED SCIENTIST WHOSE FIELD IS BIOLOGY, AND PARTICULARLY EVOLUTION. IT SEEMS PROBABLE THAT ABOUT FIVE TO EIGHT MILLION YEARS AGO THE CHIMP-HUMAN ANCESTRAL LINE SPLIT INTO WHAT WAS TO BECOME MODERN CHIMP AND MODERN MAN. Homo Erectus APPEARED ABOUT A MILLION OR SO YEARS AGO.
THE INTEREST IN ALL THIS IS THAT IF TRUE, IT MEANS THAT MAN LEARNED TO STAND UP VERY FAST IN EVOLUTIONARY TERMS -- OVER ONLY ABOUT A MILLION YEARS. ELSEWHERE, IN TRYING TO EXPLAIN MISSING FOSSILS IT HAS BEEN SUGGESTED THAT EVOLUTION IS NOT NECESSARILY SLOW, BUT MAY OCCUR IN SUDDEN LEAPS.
WHEN I THINK OF AN IMAGINARY CONVERSATION BETWEEN PRE-CHIMP AND PRE-HUMAN, AS THEY PARTED COMPANY SO LONG AGO, I THINK OF YOU TALKING TO MANKIND.
ARE WE LIVING THROUGH AN EQUALLY MOMENTOUS POINT IN EVOLUTION, WHERE YOU, AS THE FIRST OF Homo Novus POINT TO A BEAUTIFUL VISION WHICH IS AS FAR REMOVED FROM Homo

Sapiens AS HE, IN TURN, IS FROM THE CHIMPANZEE? MIGHT THE JUMP INTO ENLIGHTENMENT AS A QUANTUM LEAP IN CONSCIOUSNESS HAVE ANY NATURAL EQUIVALENT IN EVOLUTIONARY JUMPS IN THE PHYSICAL WORLD?

The quantum leap is the latest discovery in modern physics. Up to now evolution was always thought of as a slow process. Hence it was always contrasted with revolution. Revolution was fast, quick; evolution was very slow.

But a quantum leap cannot even be called fast. It is instantaneous: from one point, from one stage, you disappear, and you appear at a higher, at a different point, at a different stage.

It was very puzzling in the beginning because no such thing had ever been conceived of. But slowly, slowly physics has settled with it, that it is a reality. Electrons disappear from one point and appear at another point and between the two there is no time gap. Here it disappears, there it appears; the distance is covered but time is not taken in covering the distance.

In physics it has now become accepted; in metaphysics, as far as human consciousness is concerned, it can be even quicker, because if matter can take such jumps that it moves almost beyond imagination, beyond the speed of time, in consciousness many more miracles are possible, because of course consciousness is the highest flowering of existence. It seems that the whole existence has been working to reach to the stage of a Gautam Buddha. Gautam Buddha followed slowly the path of evolution, because that was the only possibility in those days.

After twenty-five centuries, it is possible to declare that quantum leaps are available, for those who have the courage, in the field of consciousness too. Particularly in consciousness, time has no reference, no relevance -- consciousness in non-temporal.

One can move from sleep to awakening instantly -- or do you think it takes a long slow process -- that first one is partly awake, then a little more awake, and by the evening one is fully awake? And then the second process starts -- you start partly asleep, then more, then more, then by midnight you are fast asleep?

We know that it happens to everybody that you wake up instantly. Any device may do -- just an alarm clock, which has nothing to do with you. The alarm clock is not even aware of you, is not concerned with you -- it may be enough to change you from deep sleep into a quick awakening. The same is possible as far as spiritual sleep is concerned. It is only a question of finding a device. The problem is a little complicated, because an alarm clock will do for everybody, but spiritual devices are meant for unique individuals. One device will not work for all, because people are so different, so unique. Nature does not produce carbon copies, everybody is original. Hence he needs an original device.

In the past, one hundred and twelve methods have been found for meditation -- those are the devices. The undercurrent is the same, just the devices are a little different from each other, because individuals are different from each other.

The religions which have been teaching the same prayer to everybody are doing an enormous harm, because that prayer in the first place is based on a belief in a God no one has seen, no one has heard of. Different religions define God in a different way.

In England there is now a growing movement of satanism, devil worshippers. Thirty thousand people already openly declare that the devil is not God's enemy, but God's only begotten son. And they worship the devil because God, after creating the world, has either gone senile or has completely forgotten about the world. But one thing is certain, that he is no more interested, because after those six days, he has never been seen. There is not a single eyewitness. So why bother the old fellow? His young son, the devil... the word `devil' helps them, because it comes from the same Sanskrit root as `divine'. It means `godly'.

It depends on you what you make of God, and such things. Nobody interferes. God has never said anything about himself. He has never said to any religion "Don't say these things, they are not true." In fact God is only an image created by man, so is the devil.

You can change your images, and you can go on praying to your own handmade, homemade gods for millions of years. Nothing will happen to you, because these are not devices.

I have told you Leo Tolstoy's story. Before the Russian revolution, Russia was one of the most orthodox Christian countries, more than anywhere else. The archbishop of the Russian church was getting more and more angry about three men who lived beyond a lake, under a tree -- poor folks, villagers, uneducated, uncultured; but people had started worshipping them as saints.

And thousands of people were going there. And that was hurting him very much. These were the people who were supposed to come to *his* church; they are going to three persons who are not even recognized by

the church as saints.

The English word `saint' is ugly. It comes from the original `sanction' -- a man who has been sanctioned by the church in his holiness. He has a certificate of holiness from the church.

These people have never been sanctioned in any holiness, and thousands of people are going. Finally, outraged, he himself went in a boat.

Those three poor fellows were sitting under a tree, very happy, very peaceful, very silent. But the archbishop was very angry. He screamed at them, shouted at them. They all kneeled before him and said, "Forgive us if we have done anything wrong, but why are you shouting? What is the problem?"

The archbishop said, "Who told you you are saints?"

They said, "Nobody, and we don't think we are saints, we are poor people. But what can we do if people have started coming to us, just as you have come. What can we do?"

"But why have people started coming to you? What is your religion?"

They looked at each other. They said, "We are uneducated people; don't talk in such cultured, sophisticated language. Make it simple."

The archbishop was happy that they were humbled by him. He said, "What prayer do you do?" All the three giggled. He said, "What is there to giggle about; is this your prayer?"

They said, "No, this is not, but what it is creates giggling."

"Say it."

Everybody said to the other, "You say it." The second said to the third, "Better you say it. You are older than us. It is your right to say it."

The archbishop said, "I don't have much time. Say it! What is your prayer?"

They said, "We are ashamed. Just forgive us, because our prayer is very poor. Hearing that God is a trinity and we are also a trinity, we have made our own prayer. Our prayer is simple because we are very simple people. We cannot remember long words and big prayers. Our prayer is, `You are three, we are three; have mercy on us.'"

Even the archbishop giggled. He said, "This is a prayer? You were right that it brings giggling. I have never giggled in my life, I am a serious man, but seeing you three fools creating a prayer on your own -- and we have a prayer authorized by the church. I will tell you the authorized prayer, and from today, you start the authorized prayer. Become real Christians!"

They said, "We will try. Just tell us what we have to do." So he repeated the whole authorized Russian prayer. As he was saying the prayer, all the three were becoming very sad. At the end, they said, "It is almost impossible for us to remember. You will have to repeat it two, three times so that we can manage. One part I will remember, another part the other remembers, the third part, the third remembers. But the whole prayer to be remembered by one single person is asking too much."

He said, "Okay, that will do, but at least it will be authorized prayer, the right prayer, the only right prayer in the world." So he repeated again.

They thanked him; "It was great of you to come here. God must have sent you here."

And he went very happily back in his boat, feeling satisfied that now this foolishness will stop. People will not go to these people. I will expose them, that this is their prayer. And how have they become saints?

But in the middle of the lake, he saw suddenly all three running on water towards him. He said, "My God!"

They caught the boat and said, "One more time because we forgot. We forgot which part is to be remembered by whom. And there was so much conflict that we said it is better to go to you. You can decide which part -- and the reality is, we have forgotten the prayer. You repeat it once more."

But now it was a revelation to the archbishop, that these people are walking on water. He said, "Forget the prayer I have told you. Your prayer is right. You continue your prayer, because I have been praying this authorized prayer my whole life. I cannot walk on water. My prayer has not been heard, but your prayer has been heard. You go. Just forgive me for interfering in your life. Whatever you are doing is right. Continue doing it in your own way."

These one hundred and twelve methods of meditation are exhaustive. There cannot be one hundred and thirteen. Everything that different human types will need is included in one hundred and twelve methods. And they are handed down from centuries. They are simple. The key in all those one hundred and twelve methods is witnessing -- in different forms, in different strategies -- but the innermost core is witnessing, awareness, watchfulness. You can call it anything, but it will be another meaning of witnessing.

With witnessing, you can have a quantum leap. You can move from your sleep -- not the ordinary, but

the spiritual sleep -- and you can wake up. Not the ordinary waking that you have done every morning, but the real awakening, which brings you to the highest realization in life -- of yourself, and the whole, and that you are part of it; that the whole is you and that you are the whole. There is no distinction.

Physics has given the words `quantum leap'. No spiritual thinker, philosopher, has tried to think of a parallel for spiritual growth. That shows the poverty of your so-called spiritual thinkers, theologians. But in fact, meditation is the way which can bring a sudden flare-up in your being. And not only that, it can start a chain reaction. One flares up and suddenly people of the same type, who have not even tried meditation, who are not even seekers, who have never thought about anything spiritual, catch the infection -- it is contagious.

So a few people around the earth get the quantum leap, then thousands more will become part of a world-wide fire. And that is the only way to save whatever millions of years of evolution has brought to us.

You have to choose between Ronald Reagan and Gautam Buddha. It is not a coincidence that Ronald Reagan used to have a chimpanzee as his friend. A man is known by the company he keeps. And when he became president, the chimpanzee was also very happy.

They both went for a walk. An old man saw the chimpanzee and Ronald Reagan; he was ashamed that the president of America cannot find friendship with any human being, he has to find friendship with a chimpanzee.

He went close to them and said, "Mr. President, this does not look good."

Ronald Reagan said, "What does not look good?"

That old man said, "You shut up, idiot. I am talking to the president. You have no right to interfere. You may be his friend, not mine."

The future is in danger if man does not understand the methods that can bring him quick transformation. We don't have time for evolution. We don't have time even for revolution. Only a quantum leap can save humanity and the universe.

And I think as the pressure of death, destructiveness, nuclear war, becomes more and more heavy, the quantum leap will also become more and more possible, because it will be the only way out of a global suicide.

BELOVED OSHO,
WHEN WE START WATCHING OUR BODIES, AND THEN OUR MINDS AND EMOTIONS, THERE REMAINS AN ELEMENT, ALTHOUGH SUBTLE, OF CONCENTRATION. INITIALLY, FOR EXAMPLE, WATCHING MY BREATHING, I WOULD WATCH IT TO THE EXCLUSION OF EVERYTHING ELSE -- HERE THERE WAS AN ELEMENT OF FOCUS. ON OTHER OCCASIONS, WHEN SILENCE IS JUST THERE, THE BREATHING MAY BE ALL THERE IS TO WATCH. THIS SEEMS TO BE NEARER, BUT STILL I FEEL THAT MORE SOFT FOCUSING OF THE AWARENESS WOULD TAKE ME FURTHER AND FURTHER BACK, AS IF RELAXING ENOUGH TO LET THE WATCHER MOVE FAR ENOUGH AWAY SO THAT ALL IS SEEN, RATHER THAN ANY ONE THING LIKE THOUGHTS OR BREATHING. DOES RELAXING ALLOW THE WATCHER TO BE ON THE HILL?

It is true. Relaxation helps the most. No part of concentration should be in your watchfulness. Concentration is sabotaging the whole process of watchfulness, because concentration is an act of the mind, and watchfulness is something that comes from above, from beyond.

If there is any concentration... I can understand, if you start watching your breathing -- in the name of watching, you are concentrating on the breathing, you are excluding everything else. Don't exclude. Watch your breathing inclusive of all.

Watching your breathing... a temple bell starts ringing, a car passes by, a child starts crying -- all that should be included. Your watchfulness should be open. Watching the breathing is simply to begin with. It is not the end. It is just learning how to watch.

But there is a difficulty -- you can start thinking that concentration is watching. Concentration is not watching. Concentration is narrow, narrowing the mind, bringing it to a focus on one thing, forgetting everything else. That's why in relaxing, you will feel more watchful, yet without concentration. If that is happening, that's perfectly good.

The essential thing is watchfulness, inclusive of all. Concentration can be disturbed, watchfulness cannot be disturbed. These are the differences. If somebody is concentrating on something, anybody can disturb him. Just a small boy can do something and he is distracted and his focus is lost -- or not even a

small boy, just the wind comes and the door opens and the noise is enough.

So you will find the phenomenon in so-called religious people. They are always angry, because their concentration is continuously disturbed.

Watchfulness cannot be disturbed. It is simply inclusive of all. If the door opens, makes a noise, the wind passes through the trees singing its song, it is available to it. It is not choosing breathing or anything in particular, but simply *being there*, open, available, present to everything that is happening.

So remember the difference: concentration is sabotaging watchfulness.

To begin with, something has to be given to you, so you can have a little taste of what watchfulness is. Then it has to be made wider and wider and bigger, so much bigger that there is no need to do anything. You simply sit, or lie down relaxedly and everything that is happening around you is mirrored in you.

You don't think about it, you don't justify it, you don't condemn it, you don't evaluate it -- you simply watch.

So it is perfectly right. Relaxation, utter relaxation with no focusing of consciousness is real watchfulness.

BELOVED OSHO,
ONCE, SOME YEARS AGO, WHILE MAKING LOVE, I DISAPPEARED. I WOULD LIKE TO SAY, "LITERALLY DISAPPEARED," BECAUSE I FELT AS IF ALL OF ME SIMPLY VANISHED. BUT CERTAINLY MY BODY MUST HAVE BEEN THERE, BECAUSE MY PARTNER DIDN'T NOTICE THAT HE WAS SUDDENLY ALONE. I HEARD MY VOICE SAY: "I AM GOING," AND THEN POSSIBLY ONLY FOR A SECOND OR TWO, NO ONE WAS THERE. THOUGH I HAVE HAD MOMENTS OF JOY WHILE MAKING LOVE SINCE, I HAVE ALWAYS BEEN PRESENT TO KNOW THAT THEY ARE MOMENTS OF JOY. PRESUMABLY ECSTASY WAS THE TRIGGER FOR WHAT HAPPENED, BUT THE HAPPENING ITSELF WASN'T ECSTATIC, IT WASN'T ANYTHING, IT SIMPLY WAS.
IS MEDITATION THAT PREVIOUS STAGE OF ECSTASY, OR THAT STATE OF NOT-EVEN-ECSTASY, JUST ISNESS?

Ecstasy or blissfulness are all toys to allure you towards meditation. You will find them only in the beginning. As the meditation grows deeper there is only isness.

Everything disappears, even ecstasy, because ecstasy too, carries with it, just behind it, the shadow of agony. It is a duality. Blissfulness carries with it, hiding behind it, suffering, misery. It is a duality. Only isness is not a duality because isness is simply synonymous with existence, and there is no non-existence.

Anything can trigger it. Love is one of the most likely things to trigger it because you are so totally in it, so intensely in it -- and without any effort. It is a biological help to man to experience his first isness. It can be scary to feel that you have literally disappeared, and to tell your partner, "I am going," rather than "I am coming!" -- is to kill the poor man! What is happening? What kind of love is happening?

He has always heard that in love one *comes*, but this is a rare quality -- to be going! The man must have been cultured; otherwise he would have got up and said, "I am going also! *you* are going -- what am I doing here?" He was a man of culture and etiquette that he remained!

But coming and going -- both are two sides of the same coin. People have noted only the coming; they have not been sharp enough to see the other side of it. The moment of coming is simultaneously the moment of going. You as a personality, you as an ego, are going; you as pure isness, are coming. So they are not contradictory, they are complementary.

But it can be triggered anywhere... sometimes for no reason at all -- just the situation -- and you may not be able even to know what has triggered it.

I used to go for a morning walk, and I used to pass a beautiful house every day -- that was my route. And one day, when I was coming back, the sun was just shining on my face; I was perspiring -- I had gone for four, five miles, and just... I could not move from that place. I must have been eighteen or seventeen. Something happened between the sun and the beautiful morning, that I simply forgot that I have to go home. I simply forgot that I am. I was simply standing there.

But the man who owned the house, he has been watching me for almost a year -- that I come and go by the side of the house; today, what has happened? I am simply frozen. But frozen in such ecstasy!

He came and shook me, and it was like coming down from a very far away place, rushing into my body. He said, "What has happened?"

I said, "That's what I was going to ask you. Something certainly happened, and something that I would

like to happen forever. I was not. You unnecessarily got worried, shook me, and brought me back. I had moved into some space which was absolutely new to me -- and it was pure isness."

Anything can do, it seems that just your preparedness, knowingly or unknowingly, your closeness to the point where the phenomenon can be triggered.... But this kind of experience is not within your power. It happens to you like lightning. You cannot do anything to bring it back, unless you start with a device that suits you; for example, if relaxation suits you, then whenever you have time, relax -- and relaxation does not mean that you have to lie down and relax. You can go on walking and relax. You can go on working, but in a relaxed way. No tension, no hurry, no speed, nowhere to go... just in the moment.

And the window will be opening again and again and more often, and one day it remains open forever.
It is pure isness.

Chetana has asked one question: when awareness is total and all thoughts disappear, does enlightenment, realization, or any other experience happen or only the awareness remain?

The truth is that all experiences are lower. Truth is not an experience. It has to be *said* that it is an experience; otherwise how to convey it to you?
Truth is pure awareness.

Just all is, and all is beautiful, and all is benediction.
But the basic quality is of awareness.
You can call it isness.

The Sanskrit word for theist is *astik*. It is a beautiful word, distorted because of the association with God. Astik comes from the root, *ast*, and *asti* means isness. In that sense, nobody is astik by believing in God; astik is one who has come to the state of isness, and this state is not separate so there is no way of it going away; it remains.

All words -- silence, peace, ecstasy, blissfulness -- fall short. The juice of isness is far deeper, far juicier than any word that any human language can provide.

BELOVED OSHO,
LAUGHING WITH YOU IS SUCH A BEAUTIFUL, PURE AND FREEING EXPERIENCE. WITHIN SECONDS IT TAKES AWAY ALL HEAVINESS AND THOUGHTS. I WOULD LIKE TO DANCE THE PATH WITH YOU, LAUGHING AND LAUGHING. WHAT IS LAUGHING IN YOU? WHAT IS LAUGHING IN US, AND WANTS TO LAUGH? WHAT IS THE DIFFERENCE BETWEEN A BUDDHA'S LAUGHTER AND THE DISCIPLE'S LAUGHTER?

That is the only place where there is no difference. That's why it is the greatest spiritual phenomenon: the master's laughter and the disciple's laughter have exactly the same quality, the same value. There is no difference at all.

In every other thing there are differences: the disciple is a disciple, he is learning, groping in the dark. The master is full of light, all groping has ceased, so every act is going to be different. But whether you are in darkness or in full light, laughter can join you.

The darkness cannot distort laughter, it cannot contaminate it; neither can the light enhance it. To me, laughter is the highest spiritual quality, where the ignorant and the enlightened meet.

And if a tradition is too serious, and the master and the disciples never laugh, that means that in that tradition, there is no possibility of meeting: there is a demarcation.

One of my contributions to religion is a sense of humor which no other religion contains. And one of my basic statements about it is that laughter is the highest spiritual quality.

It is such a strange world. Just a few days ago, a court in Germany in a way decided in my favor against the government, but in a way the judge could not understand my approach to life. The government was trying to prove that I am not a religious person, because I myself have said that religion is dead, I myself have said that I am not a serious person, and the judge said: "Those statements were made in a press conference, they cannot be taken seriously. And we do not know the context. You have to produce statements from his written books. I consider him to be a religious man, and I consider his teachings to be a religion. And whatever he is saying and doing is a serious work."

Although we won the case, the judge could not understand, neither could the government.

I am seriously non-serious, but that is beyond the scope of courts to understand. I am religiously non-religious, but courts are not meant to understand such *koans*. The government was thinking that to bring

the point that I have said I am not a serious person is enough to prove that I am not religious, because all religious people have been serious.

Half of it is true: all religious people up to now have been serious. And it is because of their seriousness that humanity has not come to a transformation. If all the religious people could laugh rather than just talking about beliefs, arguing about things which cannot be proved.... If Gautam Buddha and Confucius and Lao Tzu and Moses and Zarathustra and Jesus and Mohammed all could have gathered together and laughed, human consciousness would have taken a quantum leap. Their seriousness has become a heaviness on the human heart. It creates guilt in people: when you laugh, you feel you are doing something wrong.

Laughter is good in a movie hall, but not in a church. In a church, you almost enter a graveyard where poor Jesus is still hung on the cross. Twenty centuries... you can take him down now. The Jews hung him for only six hours, and Christians have been hanging him for twenty centuries. And seeing the poor fellow hanging there -- it is difficult to laugh.

All the religions have made it difficult to laugh. Sense of humor has not been recognized by any religion as a religious quality.

I declare it to be the highest religious quality. And if we can decide that every year, for one hour, at a certain date, at a certain time, the whole world will laugh, I think it will help to dispel darkness, violence, stupidities -- because laughter is the only human characteristic which no animal possesses.

All animals are incapable of laughter, and whenever these religions make somebody a saint, he becomes like an animal, he loses laughter. He falls down the evolutionary ladder, not rises higher.

Laughter has a beauty, multidimensional. It can relax you, it can suddenly make you feel light, it can make your world not a burden, but a beautiful experience. It can change everything in your life. Just the touch of laughter can make life something worth living, something to be grateful for.

So as far as laughter is concerned, the master and disciple meet only at that point. That's why it is so refreshing, so rejuvenating.

BELOVED OSHO,
ONE OF THE THINGS I HAVE HEARD SOME PEOPLE SAY ABOUT YOU IS THAT THEY THINK YOU ARE THE ANTICHRIST.
WOULD YOU PLEASE COMMENT?

These are the same people who crucified Christ on the grounds that he was not Christ. And these are the same people who poisoned Socrates, claiming absolutely falsely that he is demoralizing the youth, corrupting the youth. These are the same people who murdered Al-Hillaj Mansoor, saying that his utterances are against God. Because he was saying, "I am God" -- "Ana'l Haq."

But he was not saying, "You are not God," he was saying, "You are God too, but you are determined not to recognize it. I have dropped the old stubbornness and I have recognized that I am God." Nothing was wrong in it.

Now they are saying the same things about me. In fact *all* the things that they said about Socrates -- that he is destroying people's morals, corrupting their minds -- they are saying about me. One government to another government, one nation to another nation, they are sending messages that this man is capable of corrupting human minds; hence, he is dangerous.

The Christians think I am the Antichrist because that is their way of condemning a person, although I have praised Christ more than any Christian has ever done. But I am absolutely fair: if I see that something is *not* correct then it does not matter who the person is; I will criticize it. I have praised Christ, I have criticized Christ. I have praised Buddha, I have criticized Buddha, because no human being is perfect. Perfection is not possible.

What they said about Al-Hillaj Mansoor, they are saying about me, that I am against God. And I had devoted my whole life to teach people how to be godly.

One thing should be understood: that all these people have no arguments against me so they just pick up a name which condemns me, without giving any argument. They should prove on what grounds they call me Antichrist, because I am fighting on many fronts; I am not only fighting against Christians, I am fighting against Jews, against Mohammedans, against Jainas, against Buddhists.

Where in their Christian scriptures is it written that the Antichrist will fight against all religions? Where in their Christian scriptures it is written that the Antichrist will teach people how to rise in consciousness

towards enlightenment?

They don't give any arguments, they simply condemn. Their condemnations are meaningless. They simply show the poverty of their intelligence. They simply show the anger and rage that is boiling within them. In fact, they are saying that if they kill me it will be perfectly right, because I am the Antichrist. They are trying to find an excuse to justify their actions against me.

But Hindus also want to kill me. They have tried.

Mohammedans also want to kill me.

I think if I was the Antichrist, then all the religions who are anti-Christian would have accepted me with great joy -- here comes the Antichrist who will destroy Christianity. They will not be against me. They will not be against the Antichrist.

But you can say anything. The archbishop in Greece declared that I have been sent from hell, a direct messenger from hell, to destroy the Christian orthodox church of Greece; and I was only a tourist for four weeks there. The messenger from hell comes on a tourist visa for four weeks. Have you ever heard such a thing before?

These are just old rotten strategies to condemn something which they cannot argue against, but they are utterly meaningless.

If I am the Antichrist, I have challenged the pope to face me in a public encounter -- not anywhere else, but in the Vatican. Christ is on their side, I am the Antichrist -- it will really be a great discussion.

But these cowards go on doing things against me in an underground way, and they keep their hypocrisy intact.

In Italy, sixty-five eminent people in different fields -- Nobel prize winners, painters, dancers, directors of world fame, actors, actresses, writers, poets, all kinds of creative people -- have signed a petition to the government that I should not be prevented from entering Italy -- why am I not being given a visa?

But the pope is preventing it. The government does not say yes or no because that will create a great uproar all over the country. They cannot say yes because the pope is against it, and Catholics may not support them in the coming elections so they want to just keep it in limbo.

But they should see that their most talented people and their geniuses are asking that I should be allowed and I should be listened to.

I have said to my sannyasins, "You go to the pope too with the protest to sign. If he does not sign it, that means he is against freedom of speech. If he signs it, then show it to the government -- `Now you are in no danger, even the pope has signed.' So put him in an embarrassing situation."

I would love to argue on each and every point because Christianity has nothing worthwhile that can be supported by intelligence. That is their fear; otherwise, a four-week tourist visa cannot destroy a church, cannot destroy a country's morality. And if it can be destroyed in four weeks then it is not worth preserving, it should be destroyed. For two thousand years, you have been creating it and a tourist for four weeks will destroy it... that shows the quality of your morality, your religion, your philosophy.

Things are coming closer to an ultimate exposure, and it is going to be tremendously helpful because all the world governments are now caught in a net.

I am going to fight every country in their own courts, and I am going to enter every country -- because nobody can prevent it without any reason, just out of fear.

All these great nations are proving to be simply cowards.

BELOVED OSHO,
FOR CHRISTIANS, THE GREATEST MIRACLE IS THAT JESUS COULD WALK ON WATER.
AS I SAW YOU WOBBLE, ENTERING THE ROOM YESTERDAY MORNING, I HELD MY BREATH. IS NOT THE GREATEST MIRACLE JUST THAT YOU MAKE IT TO YOUR CHAIR WALKING ON THE ORDINARY FLOORS OF THIS HOUSE?

Milarepa, although you only imagine that you are enlightened, even in your imagined enlightenment you get a few beautiful glimpses. This is true -- walking on water is just an invented story.

I have heard that two old rabbis and one Christian bishop -- all great friends -- went fishing one day on the sea of Galilee. The rabbis asked the bishop, "Do you believe that Jesus walked on water?"

He said, "Of course." Then they said, "Can you walk then?"

That frightened him. He said, "I will walk only if you two walk first -- because you are an older religion.

Jesus was a Jew. You are Jews. And you are great rabbis."

So one rabbi went out of the boat, walked twenty feet on water and came back. The bishop could not believe his eyes.

The second rabbi went out, walked twenty feet and came back. The bishop said, "My God!"

But now he had gathered courage... if two rabbis can walk -- who are not even Christians, and I am a follower of Christ.... He got out of the boat and as he put his first foot in the water, he started drowning. The two old rabbis said to each other, giggling, "Should we tell the poor boy where the rocks are?"

Nobody has walked on water; you have just to know where the rocks are.

But this is really a miracle every morning, Milarepa. I wake up and I think whether I am going to make it to that goddamned chair. But somehow or other, the miracle has continued to happen, and I think it will continue to happen. I am completely drunk on the divine. So it is a miracle to find the way -- and that's why my people have made the chair red, so that I can see where it is.

The Transmission of the Lamp

Chapter #13
Chapter title: Boots, flesh, marrow, and...,

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BELOVED OSHO,
YOU WERE SAYING THE OTHER NIGHT HOW MAHAKASHYAP BROUGHT HIS OWN UNIQUENESS TO BUDDHA'S RELIGION. WHEN DID THE PATRIARCHS OF BUDDHA STOP BEING UNIQUE AND BECOME BUDDHISTS?

Gautam the Buddha is one of the most unique expressions of human consciousness. It is difficult to conceive of someone going beyond him, but Mahakashyap, his disciple, really did go beyond him.

Gautam Buddha's whole life was a fight against the whole tradition, the orthodoxy. He could not express himself; his energy was more involved in destroying the false so that the truth could be seen clearly.

Mahakashyap had a unique position. He had nothing to destroy -- Gautam Buddha had already done that. His whole energy moved into creativity. That is where he transcends Buddha.

Mahakashyap lived mostly in silence with Gautam Buddha; hence he was not a great master. When he became enlightened, he was not articulate. Only those who were ready to understand silence could become his disciples, and certainly such people are very rare.

Mahakashyap could not create a great movement like Gautam Buddha, but in a different way he created a very solid movement of the selected few. Gautam Buddha's work is widespread, but because it is widespread everybody gets a very small quantity of it. Mahakashyap has only a few disciples, who can be named on ten fingers. As far as numbers are concerned, nobody would consider him comparable to Buddha, but because he was a silent master the people who came to him were of a different quality, very receptive.

Buddha's story will make you understand it. He used to say, "There are horses which, unless you whip them, will not move. There are horses to which you simply have to make the noise of a whip -- you need not touch their bodies -- and they will move. And there are horses which will move simply with the shadow of

the whip -- and they are the best quality horses." And he used to say that disciples are also of those three kinds.

Mahakashyap got the third kind of disciple, who could see the shadow of the whip and move. Because it was a silent transfer of energy, not through words, there is no scripture. It was person to person, heart to heart, so there is no record.

In this lineage a few names stand out. Bodhidharma is the greatest... in a few ways reaching higher than Mahakashyap. In other words it can be said that Gautam Buddha created a revolution which culminated in Bodhidharma. If Gautam Buddha is the source, then Bodhidharma is the ultimate flowering. He had all the qualities of Gautam Buddha, all the qualities of Mahakashyap, and a few qualities of his own.

For example, he was the first one in history to be outrageous. Buddha is very cultured; obviously -- he is a prince, trained in the manners of the court. He cannot be outrageous. Mahakashyap is a silent master; the question of being outrageous does not arise. Bodhidharma is very outrageous, very straightforward. Whatever he says hits the person almost like a sword. Naturally he also could not transform many people.

People were afraid of him, even emperors were afraid. They wanted to see the man; they had heard so much about him. His ways and methods were unique, and those who had been courageous enough to remain with him changed totally into a new form of humanity. The man suddenly became famous. But side by side, a fear was created in people who wanted to see him, meet him, because nobody knew what he would do, how he would act. He is the most unpredictable master ever.

After Bodhidharma there have been many other patriarchs, but Bodhidharma is the last Indian patriarch of Zen. He crossed the Himalayas and went to China. Asked where he was going, he said, "In search of lions. I cannot work with cowards." And he was right: the country was full of cowardly foxes.

China was still a fresh land, just turned towards Buddhism. Even the Emperor Wu, who must have been at that time the greatest emperor in the world, because he ruled over the whole of China, was waiting with eagerness to meet Bodhidharma.

He had met many humble, meek, beautiful, nice Buddhist monks. He had heard stories about Bodhidharma -- stories were coming ahead of him, that he was not a meek person, not a humble person, neither egoistic nor arrogant; that he was a very simple and sincere person, but he did not go in a roundabout way, he went directly to the point. He functioned like a surgeon -- even though it hurt, he could remove cancers from people's psyches.

Wu had come to receive him at the border. He presented himself and told Bodhidharma, "I have opened all my treasures for Gautam Buddha. There are thousands of monks, hundreds of monasteries, temples, sculptures, thousands of translators working on every word of Buddha's to translate them into Chinese. What will be my reward?"

Bodhidharma looked at him with his very stern eyes and said, "Reward? -- you will fall into the seventh hell."

Wu was crestfallen. He could not believe it; what kind of man was this? Still, he was a man of great patience, and knowing about Bodhidharma, he said, "I have not done anything wrong. Why should I fall into the seventh hell?"

Bodhidharma said, "It is not a question of doing wrong or right; you have done it with a wrong motive -- you want a reward. There is a desire to be rewarded; you are still childish. Can't you do something as a reward in itself? If you cannot do something as a reward in itself, forget all about religion.

"If the reward is in the future, the monks who have been telling you that you will reach to the seventh heaven have been befooling you, cheating you; or perhaps they themselves are fools. Religion has nothing to do with the future. Its whole concern is this moment, lived in its totality. And it brings its own reward. If you have really loved Buddha, then whatever you have done, you should have enjoyed. You have already received the reward.

"Asking for a reward simply means that what you have done was not your love, was not your love affair -- it was business. And I am shocked that even being an emperor, you are nothing but a businessman. I will not enter into your empire. I had come in search of lions, but if the emperor himself is not a lion, then it is futile."

And he went into the mountains. Before he went to the mountains, Wu asked, "Forgive me, your teaching is so new.... Nobody ever told me that this moment is all, but I can see there is truth in it. I can see it in your eyes -- you are a living proof of it. Don't leave me like this. At least before you go you have to help me to get rid of the ego -- because in every scripture Buddha goes on saying, `Drop the ego.' I have been trying in every possible way, but everything fails."

Bodhidharma said, "I never say to anybody, `Drop the ego;' I do it myself. You come early -- four o'clock in the morning, alone, without your bodyguards, without your sword -- to the temple I am staying in and I will finish your ego forever."

The emperor could not sleep, thinking whether to go or not to go: "The man seems to be crazy! How can somebody else destroy your ego? I have never heard of it, and I have been listening to so many mystics. They all say, `You have to do it yourself, nobody else can do it.' This is the first man... and he seems to be so certain... and the way he looks and the way he talks, also create fear, and he has asked me to come alone -- no bodyguards, no sword -- at four o'clock, while it is still very dark; `Come, I will be waiting in the temple, and I will finish it forever.'"

He had been to wars, and he had never worried, but this man was creating great fear in him; he can do anything. He has a great staff in his hand; he might hit him or..."One never knows, because I will be alone. I have never been alone." Many times he decided, "Forget all about it," but he could not sleep. At four o'clock, he had to go: the man had such charisma.

And as he arrived, Bodhidharma said, "So finally you decided to come -- and the whole night you wavered."

Wu said, "How do you know?"

Bodhidharma said, "There is no question of knowing. Ego is such a phenomenon that if somebody promises to destroy it, it is going to create a great wavering in you: `To go to that man or not to go to that man?' But you are courageous, and I am happy. Now sit down and close your eyes. And just try to find the ego, where it is. And the moment you catch hold of it -- I am sitting in front of you with my staff -- one hit and the ego will be finished."

The Emperor Wu could not understand what to make of it. What was he saying? But there was no other way than to do what he was ordering. So he sat in front of him. For the first time in his life, with closed eyes, he tried to find the ego, knowing that Bodhidharma was sitting there with his staff -- a dangerous man.

"And what does he mean that he will give one hit and it is finished? He ill finish me -- or the ego? But now whatever is going to happen is going to happen. It is better to give it a try."

Wu looked all over inside: he could not find any ego anywhere. Ego is just imagination; it is not a reality, something that you can find. And as he was searching for the ego -- and so totally, because that madman was sitting in front of him with his staff -- thoughts stopped, time stopped. How two hours passed he had no idea, but he felt for the first time such a great silence, such peace.

As the sun was rising, his face was also lit with a new light. Bodhidharma shook him and told him, "It is enough. You have not found it because it is not there. Those who have looked for it have never found it, and those who go on trying to find out how to drop it, how to get rid of it, how to be free of it, remain confined in the same prison, because they never look for it first. Before you start thinking of dropping something you should find out where it is. You cannot drop something which does not exist."

Emperor Wu touched Bodhidharma's feet and said, "I am relieved of a burden that I thought was impossible to get rid of in this life, because those scriptures say it takes lives and lives to get rid of the ego -- and you managed to finish it within seconds."

Bodhidharma said, "I have not finished it, it was not there. It has never been there -- it was only your belief."

Bodhidharma had his own way. Wu tried hard to persuade him to enter the empire. Bodhidharma said, "You have missed -- that chance you have missed; but you can always come to me. I will remain in this temple, and I will remain in the same position, sitting before a wall, facing the wall, and I will turn only when the right person comes to enquire. I am not interested in curiosity-mongers or in philosophers. Only if a real seeker comes, only then will Bodhidharma look at him, otherwise he is finished."

It is said that for nine years he sat facing the wall. And then his successor appeared. He cut off one of his hands, threw it before him and said, "Turn, otherwise I am going to cut off my head too." And Bodhidharma had to turn. You cannot refuse such a man, who in advance has cut off his hand, and is ready to cut off his head if you don't turn.

Bodhidharma said, "Wait! You are the right man -- I have been waiting for you." He became his successor, and before leaving China to go back to the Himalayas in his old age.... The Himalayas have been for centuries the place where the awakened ones, the masters, the mystics have loved to die -- it is so peaceful.... Before going he called his four chief disciples and asked them, "What is Zen? This is going to be your examination -- a single question -- because I want to choose my successor."

The man who had cut off one of his hands was also among them. One man said, "Zen is silence, peace,

the experience of oneself."

Bodhidharma said, "You have my boots." That's how he was -- his way of expression was his own.

The second one said, "Zen is the transformation of consciousness into superconsciousness."

And Bodhidharma said, "You have my flesh."

He turned to the third, and the third said, "Zen is, but can only be experienced, it cannot be explained. I hope you will forgive me."

Bodhidharma said, "You have my marrow."

He turned to the fourth, and the fourth was the man who had cut off his hand. He didn't say a single word. He simply bowed down, touched the feet of Bodhidharma, and tears of gratitude dropped onto his feet like flowers.

Bodhidharma hugged him and told him, "You have it. Now you will be in my place."

In this way Zen has gone on to many other Chinese mystics, and from China it moved to Japan. It is still alive... the story of a miracle. Twenty-five centuries have not been able to destroy it. With no scriptures, with no temples, with no special commandments, just from one heart to another heart a transmission beyond words.... It is still alive.

When I was arrested in America, on the first day among the many phone calls and telegrams I received, one phone call was from a Zen master in Japan. He had phoned the president, he had phoned the jailer, and he had told the jailer that he would like just a word with me.

He told the jailer, "You have committed one of the greatest crimes of the century, because we teach Zen through his books in our monastery. Although I am an enlightened master, I am not articulate. Whatever he says I know is right; but the way he says it, only he can say it -- I cannot."

The jailer gave the phone to me, and the old man -- I don't know him -- simply said, "I know that wherever you are, you will be in bliss, so it is pointless to ask you, `How are you?' I just wanted to convey to you that those who know, are with you; and those who do not know, don't count."

By the evening the phone calls had become so many that they had to put two or three other phone operators on. The telegrams were so many that they had to arrange a few more clerks. And the jailer, in the night, told me, "You have created such a chaos in the jail! In this jail there have been cabinet ministers, candidates for the presidency, but we have never seen such love pouring in from all over the world. You can be certain that no government can harm you -- the whole world's eyes are watching. They can harass you, but nobody can harm you -- they cannot take the risk."

When that old voice said to me on the phone, "Those who know, are with you, and those who do not know, do not count," all these people -- Bodhidharma and Mahakashyap and Gautam Buddha -- were whispering in the voice of that old man. He is a living line. He has sent his disciples to India also, and one of his nuns used to come every year to the commune festivals in America.

Zen is still a living current, and it is the only living current. Out of hundreds of schools that have been born in the world, most of them have died; and they died because they became organized religions. They died because they became more interested in converting people than in transforming people. They became more interested in the past and in imposing the past on people than in freeing people from the past and opening them up to the future.

Any truth remains alive if it remains open to the future.

BELOVED OSHO,
YEARS AGO -- I HAD JUST TAKEN SANNYAS -- WALKING PAST THE MIRROR IN MY ROOM, I SUDDENLY CAUGHT THE REFLECTION OF MY EYES IN IT, AND WAS PULLED INTO A SPONTANEOUS MIRROR MEDITATION. AFTER A WHILE I STARTED TO SEE MY MOTHER IN ME; I BECAME MY MOTHER. IT WAS A JOYOUS FEELING, RECOGNIZING ONE OF THE HALVES I WAS MADE FROM, EXPERIENCING WHERE I WAS COMING FROM.
AT THE TIME, I WANTED THE SAME THING TO HAPPEN WITH MY FATHER, FEELING THEN THAT SOMETHING WOULD BE COMPLETE. I TRIED, BUT IT NEVER HAPPENED. CAN YOU SAY SOMETHING ABOUT THIS PLEASE?

The mother is a natural phenomenon, the father is not. The father is a social institution -- among the animals there is no father. In nature the father has such a small job to do that he does not become intrinsic to your being, although half of you is the contribution of man, half the contribution of woman. But man's

contribution is half only at the time of insemination -- then his is half and the mother's part is half -- but as time goes on the mother's half becomes bigger and bigger. Your bones, your blood, your flesh, your marrow -- everything is from your mother.

The father was only a trigger. He initiated a process. In the beginning it was difficult without him, but once the process is initiated, he is no longer essential. That's why in animals the institution of fatherhood does not exist. Man has made it an institution. But for centuries man also lived without the father.

In every language of the world, `uncle' is an older word than `father'. Because marriage was not settled, it was not certain who the father was. Men and women were free, for thousands of years, so all the men of an age to be one's father were called `uncle'. One of those uncles must be one's father, but there was no way to know.

It was only with private property that the father came into being. As man started gathering private property, as powerful people started gathering more private property than others, their interest became very much concentrated on ensuring that their property, after their death, went to their own children. So it had to be made absolutely certain that their children really were their children.

That was the beginning of the bondage of woman. All her freedom was destroyed, all her movement was destroyed. She was confined to the home, reduced to a subhuman species -- no education, no financial status, no social prestige, no religious equality.

Karl Marx used to think that when communism came and private property was no longer relevant, when property became communal, then marriage would automatically disappear. And it was disappearing. In the early days of the revolution it started disappearing. It was forcibly brought back because suddenly the people who were in power became aware that if there is no family, then the life of the state is not very long.

The family is the basic unit of the state, of the nation. If the family disappears then the next step will be that the state withers away. And Marx had said exactly that: first the family will go, then the state will go, then the nations will go. Then there will be only free human individuals, living in small communes. The children will belong, not to individuals, but to the commune.

But he was not aware of man's lust for power. He was just an economist, a theorist, without any understanding of human psychology; hence he missed a basic point. Now, in the Soviet Union, marriage is stronger than anywhere else. It is surprising: if you want to marry in the Soviet Union, you can marry immediately; but if you want a divorce it will take three to four years. They will create all kinds of hurdles.

Divorce is not favored, for the simple reason that the state does not want to wither away. It is better to preserve the family so that the state can remain in power and the dictatorship can continue.

You saw yourself in the mirror, and suddenly a glimpse of your mother. Every girl is a replica, in many ways, of the mother. She is the extension of the mother; the boy is the extension of the father. And in the old world, when stability was perfect, it was absolutely certain -- the girl behaved exactly like the mother, repeated the same pattern in her life. The boy repeated the father's pattern in his life.

Now things are a little disturbed. Man has come to know many things. One of them is that if you are really an intelligent person you should surpass your mother, your father, the past generation; otherwise you are meaningless. What is the purpose of your being here? Each child should surpass the generation that has given birth to it. Each student should surpass the professors that have given all their knowledge to him. Each disciple should surpass the master.

So when I said that Mahakashyap in a certain way surpasses Gautam Buddha, and that Bodhidharma in a certain way surpasses even Mahakashyap, you should not misunderstand me. Gautam Buddha will be more than happy that one of his disciples has surpassed him, will be more than blissful that one of his disciple's disciples has surpassed both of them. This should be the longing, the blessing of each master -- that his disciples surpass him. That is his success. Things are now in a flexible state.

You watched in the mirror, and suddenly you found your mother's face. Every person will find not only his mother's face, but he can go even further back -- his mother's mother, his father's father; he can go further back.

But it happened of its own accord. If you make an effort it will be difficult, because effort makes you tense, and tension becomes a barrier. So if you really want to get into such experiences then hypnosis is the best method. You can simply relax, and somebody can hypnotize you and can take you back.

You can be taken back to your own past life, you can be taken back to your mother's past life. You are connected; you are just a branch of the same tree. Very few people have tried it. People have tried, in the East, to go into their own past lives. But I have made experiments. You can go into your mother's past lives, because you are a branch, but it will be only a psychological experiment, helping you to know that you are

like a tree.

We also have our roots -- invisible. We are connected continuously with the atmosphere, with the earth, with the moon. More people go mad on the full-moon night. More people become enlightened also on the full-moon night. More people commit suicide on the full-moon night; more people commit murder on the full-moon night.

The full-moon night seems to have tremendous impact on your mind, just as it has on the oceans -- because man was born in the ocean, thousands and thousands of years ago -- but the impact remains. Even today in your body, eighty percent is ocean water; that eighty percent of water is stirred.

We are continuously connected by breathing, by food, by water -- everything that we are taking in. These are our roots, and we have branches spreading far into the past and also into the future.

As a psychological experiment you can do it. It will not help you much spiritually, but it will be a little help in that it will give you the sense that you are not only a body, a sense that you are not alone, that you are connected with the whole. So in an indirect way it may support your spiritual growth.

But there is no need to go so roundabout when you can go directly.

BELOVED OSHO,
HOW CAN WE FIND OUT THE DIFFERENCE BETWEEN IMAGINATION AND REAL PAST LIFE EXPERIENCES?

It is very easy. First, imagination cannot be repeated again and again, but the past life experience will be repeated the same in detail again and again. Second, the imagination will start from A, go to B, then to C, from the beginning to the end. The past life experience will start just in the reverse order -- from Z.

First you will die; when you go into the past life, what you will come across first will be your death. Then you will move as if you are reading a novel from the back, or seeing a film backwards. Imagination will be direct; it will start from birth and move towards death. The past life will start from death and move backwards to your middle age, to your marriage, to your love, to your childhood, to your birth. And if you can go on, then again the same pattern: first will come death. You are going backwards.

In imagination you are creating it, there is no need to go backwards. So this will be a definitive difference.

Second, imagination will go on changing. Today you will imagine one thing, tomorrow another thing. Imagination is not a stable thing. But your past life is now a closed chapter. Whatever you do you will always go through the same experiences.
The difference is very clear-cut.

BELOVED OSHO,
YOU ONCE SAID THAT WHILE WE SIT WITH YOU AND THE MORE WE BECOME RELAXED, WITHOUT OUR KNOWING, OUR UNCONSCIOUS WILL START EMERGING LIKE STEAM FROM A BOILING TEAPOT. AS THE UNCONSCIOUS STARTS BOILING UP, AND ALL THE SKELETONS AND DRAGONS START COMING OUT OF THE DARKNESS, I FEEL I NEED SOME GUIDANCE ON HOW TO DEAL WITH IT -- FOR MYSELF, AND IN RELATION TO OTHER PEOPLE.
CAN YOU PLEASE COMMENT?

First, don't do anything about it -- just watch. Doing will create problems. You will get mixed up by it; your emotions, your sentiments, your thoughts, may get mixed with it. Don't do anything; just remain aloof and watch.

Just by watching it will slowly disappear like smoke disappearing into the sky. You don't have to do anything at all.

The Transmission of the Lamp

Chapter #14
Chapter title: The greatest surgery possible

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BELOVED OSHO,
YOU HAVE TALKED MUCH ABOUT DEATH AND DYING. I UNDERSTOOD YOU TO HAVE SAID THAT PEOPLE ARE AFRAID OF DEATH ITSELF BECAUSE THEY CAN'T REALLY CONCEIVE THAT IT IS GOING TO HAPPEN TO THEM.
AM I FOOLING MYSELF WHEN I FEEL TREMENDOUSLY EXCITED AT THE THOUGHT OF DEATH? IT FEELS THAT -- IF THE EVENT WERE PREPARED FOR WITH ONE HAVING ATTAINED AS MUCH CONSCIOUSNESS AS POSSIBLE, WITH LOVING FRIENDS AROUND AND AN AESTHETIC ENVIRONMENT -- IT COULD BE THE MOST AMAZING THING GOING.

Death itself has no existence. What actually happens is the transformation of consciousness from one form into another form, or, finally and ultimately, into formlessness.

The whole question is whether one can die consciously, or the routine way -- the unconscious way.

Nature has made a provision that before dying the person becomes completely unconscious, goes into a coma, so he knows nothing. It is simply the greatest surgery possible. If the surgeon is going to remove a small part of the body, he has to make the patient unconscious; otherwise there is every possibility that the pain will be too much and unbearable. And in pain and agony, the surgery may not be successful either.

What surgeons are doing, nature has been doing for millennia, and its surgery is far bigger. It takes the whole body away, not a part; it takes the consciousness to another form.

Only if you are almost enlightened -- just on the border of enlightenment -- can you remain conscious, because the whole process of enlightenment is creating distance between you and your body, you and your mind. If the distance is enough, then you can remain aware and anything can happen to the body -- you can watch it, as if it is happening to somebody else. Then it is really an amazing, exciting phenomenon, but not before that.

To say it in other words: To die beautifully one has to live beautifully.

To die amazingly and in excitement, in ecstasy, one has to prepare one's whole life for ecstasy, excitement, amazement.

Death is simply the culmination point, the crescendo of your life. It is not against life. It does not destroy life.

That's why I said death does not exist as conceived. It really gives the body another chance to grow. And if you have grown fully then there is no need for another chance; then your being moves into the ultimate being. You are no more a separate small dewdrop, but the whole ocean of existence.

P.D. Ouspensky, in his book Tertium Organum -- one of the most significant books -- has many statements that are beautiful, but this statement is the most significant of them all. In ordinary mathematics -- and he was a mathematician -- the part is part and the whole is whole; the part cannot become the whole, neither can the whole become the part.

But in the mathematics of consciousness the situation is totally different -- here the part can become the

whole, the whole can become the part, in fact they both are the same. Rather than using the word `part', we should say, "You have a miniature being, a small image of the whole, and the body disappears: the small image becomes one with the greater image." Death is a great excitement but only for those who are working towards it, to make it so. The key is that you have to remain conscious.

I have heard that three friends -- a surgeon, a politician, and a jurist, a magistrate -- were just chitchatting on a morning walk. And talking of many things, they came to the point of whose profession was the oldest.

The judge said, "Of course mine, because as far as we know, the further back we go we find man more barbarous, more criminal, more animal. I must have been needed to keep the peace, to keep society together, to protect the innocent.

"And the way we see man even today, he is divided into religions, into nations, into races, and into smaller and smaller groups, and they are fighting: there are continuous riots all over the world. Without the system of justice, it would have been impossible to avoid those riots and save humanity."

Appealing -- but the politician laughed. He said, "You can befool others but not me. First, tell me if I was not there who would have created the riots? The politician is a must for every crime." Although no politician accepts it, what he said was right.

The surgeon said, "You all may be right, but you cannot compete with a surgeon. Surgery happened first. God took out a rib from Adam and made a woman out of it. That was a miraculous surgery. And that has to be exactly in the beginning, you cannot go further back than that." But even God has to make Adam unconscious to take the bone.

From ancient times there are strange books -- which should be known to the whole world. Nearabout five to seven thousand years ago, there was a man in India -- Sushrut, and he has written a book on surgery. And the amazing part is that whatever we are doing now is all included in it -- the instruments, the methods, everything -- also anesthesia.

In the Himalayas there is found a small plant: just a few drops of its juice are enough to keep a man absolutely unconscious for hours. It is still available.

So if in our small surgery, from the very beginning, unconsciousness is absolutely necessary... death is the great surgery. Nothing can be greater: The whole body has to be taken away from the being which has become identified with it and clings to it. In unconsciousness it is possible to do it.

Very few people die consciously, hence the fear; because very few people live consciously, hence the fear. Whatever you want your death to be, let first your life be exactly the same -- because death is not separate from life, it is not an end to life, but only a change. Life continues, has continued, will always continue. But forms become useless, old, more a burden than a joy -- it is better to give life a new, fresh form.

Death is a blessing; it is not a curse.

BELOVED OSHO,
GURDJIEFF WAS ACCUSED OF TRYING TO KEEP HIS WIFE ALIVE WHILE SHE WAS DYING. HIS DISCIPLES SEEM SHOCKED AND DIDN'T UNDERSTAND.
IN WHAT WAY WAS HE TRYING TO HELP HER THAT HE WAS UNABLE TO DO BEFORE SHE WAS DYING?

The 1917 revolution in Russia disturbed Gurdjieff's whole work. His disciples got scattered. He himself had to escape out of Russia because the communists, who were coming into power, were materialists: they did not believe in any spiritual growth. They conceived of man just as a vegetable.

But Gurdjieff managed to take with him a small group of disciples who had developed and crystallized very much. His wife happened to be one of them. They remained in Constantinople waiting for some opportunity to settle somewhere. It was in Constantinople that they were found by Bennett and brought to Europe.

First he wanted to settle in England, but it seems no country -- because of its politicians' mediocre minds -- wants any giant to settle there. They cannot accept anybody who knows more, who is more; and Gurdjieff was a very strong, powerful, charismatic man -- whoever came into contact with him was changed. England refused. Country after country refused him.

It was just by chance that the prime minister of France had read a few of his books and was immensely

impressed. He invited him, and gave him a beautiful place near Paris, a few miles away, where he established his commune.

In that commune there were two sections. One was the old-guard Russians who had come with him, who were far more developed than the new followers from the West -- particularly from America. The difficulty was double.

First, the Russian group knew only Russian, so communication was impossible. Second, they were highly developed, and these new people were highly educated but spiritually not developed at all. Those Russians were not very educated. So there was another barrier of communication -- intellectually they could not communicate, language prevented it, education prevented it, and on the plane of being also, communication was difficult because the Russian group was far more developed -- Gurdjieff had been working for years with them.

The oldest disciple was his own wife. And it became troublesome to people, particularly the new group: "Why should Gurdjieff be so interested in his own wife?" It was not a question of being his wife; that was irrelevant. The question was that he had worked on the woman the most, and she was dying. And it was only a question of a few days -- if he could manage to keep her alive her crystallization will happen. Otherwise one knows not into how many circles of birth and death she would have to move.

And he was capable of keeping her alive, because in his system, transfer of energy is one of the basic methods. It can be used to the extreme -- that the dying person can live as much as the person who is transmitting his energy to him; if he transmits his whole energy he will die immediately, and the dying person can live long.

Gurdjieff was not trying to sacrifice anybody, but everybody could contribute a little bit of energy to his wife. And it was only a question of a few more days of good health, so she can continue the work. She had almost reached, just a step more and she would not be coming back.

But the Western group could not understand why he was so interested: a man who is enlightened should look equally towards everybody -- whether one is his wife or not. But they were ignorant of the fact that he was not looking after his wife, he was looking after a human being who happened to be his wife, but who was in such a position that just a few days' health would release her forever from every imprisonment. It was worth doing. And he managed it -- his wife died enlightened.

This is possible in a school. If we see that somebody has developed so much that there is no harm if everybody else contributes a little energy... so that the person can continue more in the body and come to fulfillment. Alone it is not possible: it is not the way of the monk, it is the way of a mystery school.

And Gurdjieff himself had learned all his techniques, all his experiences, in Sufi schools. He was never a monk; that's why no religious recognition has been given to him. And Sufi schools keep their techniques very secret. Gurdjieff was the first to bring them to light in the Western world.

Sufis were not happy, and the Western world was shocked because they were used to thinking of religion in a totally different way: "What he is talking about does not seem to be religion. He's talking almost as if it is a science" -- and he was right, it is a science.

Just because of religious persecution, many mystery schools have kept themselves underground and have worked without anybody's knowledge. Even if the husband is part of a mystery school, his wife does not know about it -- because the church, the orthodox religion, will immediately start persecuting him. So it is better to keep silent, and do what you want to do in a secret way.

Gurdjieff's intention was to make all those secrets available to a wider number of people -- in which he failed, not because of himself but because of the masses. They are deaf; they cannot listen to anything that is so new and goes against their well-trodden path.

Of this caring for the wife, trying to keep her alive, the ordinary mediocre mind will think, "This is attachment. He's too much attached to his wife. And a man who is so much attached to his wife cannot be enlightened." These are the mediocre minds' logical standpoints; and other mediocre minds will agree perfectly all over the world. The wife has to be renounced! -- but here it is something else. He's trying to keep her in the body, not letting her die.

In India I have seen the man -- he was very much respected -- Ganeshvarni. He was born a Hindu but became converted to Jainism. And whenever somebody becomes converted to some other religion he's very much respected in that religion. In his own religion nobody cared about him. But being converted into Jainism he brings to the Jaina's heart a satisfaction that "we are more right than Hindus. Look, a Hindu on his own..." -- because Jainas are not missionaries; if somebody asks them, they can convert him, but they don't go out of their way to convert anybody -- "... a man has come by himself."

And the man proved really of great strength to go through all the Jaina austerities -- so that he defeated the born Jaina aesthetics. He became, unnominated, almost the head of the whole Jaina community.

After twenty-two years -- he was in Varanasi -- his wife died, whom he had left in the Hindu fold. In his autobiography he says, "I felt a great relief."

When I read this, where he says that he felt a great relief, I wrote a letter to him: "Your sentence has many implications. It means you still consider your wife your wife. It means that you feel guilty that you have left her poor, without any financial support, and escaped; that twenty-two years have not been able to make any change in you -- your relationship with your wife is still intact."

When he received my letter he was very angry. One of my friends used to be with him -- edit his books and do other kinds of work. He wrote to me that he was very angry.

I said, "That shows that whatever I have written is right. His anger is an agreement. Tell him; otherwise what is there to be angry about? If what I had written was wrong, he could have simply laughed -- and he has not replied to me. And from you I hear that he was very angry; and he's supposed to be nonviolent, gone beyond anger, but he has gone nowhere. He has simply forced a certain discipline upon himself because so much respect is being given, his ego is being fulfilled, and people are saying, `What a great man.' The wife dies, and he does not feel sadness; on the contrary he says, `What a great relief.'"

And when I pointed it out to these people who were saying that this shows freedom from attachment, I said, "This is not the case. It shows he was attached, and he was waiting for her death. In fact, perhaps in his own mind he has murdered her many times; otherwise, why should he feel relief?

"For twenty-two years that poor woman has been cleaning other people's houses and somehow managing to live. He has never cared about her. And he has become a great saint, but unconsciously those words `what a relief' show that he is feeling good that the wife is dead. The wife was still his wife."

Now these people -- this kind of atmosphere -- are all over the world in all religions.

So Gurdjieff was suspected.... "Is he enlightened or not? He's trying to keep his wife alive longer; an enlightened man is supposed to be detached -- whether one dies or lives does not matter."

But they don't understand that he is functioning under a totally different system, and to him it is not a question of his wife; to him it is a question of a growing soul which is just on the border of entering into the whole. If those few days are missed, one cannot say how many more lives she will have to suffer, and whether she will be able to get a master like Gurdjieff -- which is difficult.

So if you understand it without prejudice then things are very clear, but if you have already a prejudice -- because it was not only his wife, he tried the same with other disciples. Then again too the problem arose, because all those disciples whom he tried, at their deathbed, to help live a little longer happened to be Russians; because they were the most developed, he had worked on them.

Now that too was thought by the Westerners to be discrimination. How reason can create almost valid-looking arguments, "He has never done that with any Westerner; but about the Russians he has a different attitude because he himself is a Russian."

Now this is nonsense, that a man of the qualities of Gurdjieff should make a discrimination. But certainly if the man is developed -- and those Russians continued to develop better than the Westerners for the simple reason that they were confined to the campus. Their language would not allow them to go out. And they had known Gurdjieff for a long time and had understood the man in deeper ways.

The Westerners came like a fashion. To be with Gurdjieff was fashionable; they came, and after a few days they left him -- because to be with him was not an easy job. He was a difficult man, and very irrational in his methods; but his methods are very valid under his system.

So your logic may think that it is absolutely wrong. For example, to Bennett he said, "Today you dig a trench twenty feet long, four feet deep, two feet wide, non-stop." -- not even a coffee break, no food -- "You cannot go anywhere, not even to the toilet. You have to dig the ditch non-stop."

So he tried hard: "The quicker it is done the better, so I am freed." By the evening it was complete. Gurdjieff came and he said, "Good. Now fill it up exactly the same as it was before you started digging. Then you will be free."

He said, "My God, this is stupid. If it was to be filled exactly as it was, then it was exactly as it was in the morning. Why this whole torture?" The logical mind cannot understand it.

But Bennett remained with him a long time, and understood a little bit later on what he was doing -- because he felt it himself. When he came to a point digging the ditch where he felt so tired that it seemed he would fall down, suddenly at that very moment there was a great rush of energy, a fresh energy became available. And he was surprised -- from where? He had not even taken his tea. And with this fresh energy he

started digging again.

By the evening he was exhausted, was again on the verge of falling down, and then a second release within his own being -- the strongest that he had ever felt in his whole life. But unless you listen to his inner experience, the exercise seems to be absolutely absurd. No sane person is going to remain around Gurdjieff if he has to do such a thing.

Only later on when Bennett was lying down in his bed -- he could not sleep the whole night because the second release of energy was so much that it kept him awake, it wanted to do something -- he said, "This is absolute madness. The whole day I have been doing. I have never done such work. I am a writer, not a grave digger."

Next day he asked Gurdjieff. He said, "That's what I wanted you to understand, that there are layers of energy in you. The first layer is the routine daily work. It is enough for your routine daily work. If you go beyond it, you will come to a point where you will feel exhausted, almost feeling that you will die if you continue; but that is the point to continue, because only then will the second layer start functioning.

"It functions only when you are stubborn enough to provoke it, to challenge it to function. That is your emergency layer. You are tired and you are going to sleep and your house catches fire, and suddenly all tiredness is gone and the whole night you are putting the fire out, and you don't feel tired at all. The emergency layer has taken over.

"And the third layer is the cosmic layer, which is inexhaustible; once you have touched it, you know it, and you can reach it. Then you can work miracles -- which will look like miracles to others, but not to you because you know that you have these possible layers."

Almost everybody dies working in the first layer.

So Gurdjieff has a system of his own which is not of the routine, traditional religions -- they don't have anything. And he should not be judged by other peoples' criteria; he should be judged by his own criteria. So first try to understand his system and then judge -- if you are bent upon judging.

He was one of the most misunderstood men in the world, for the simple reason that everybody was judging according to his prejudiced mind, and here was a man who was trying to bring a secret doctrine into the open for the first time; but he could not succeed.

He failed utterly, not because of himself -- you cannot conceive a better man than him.

But the thick skulls of the mediocre men who inhabit the earth are really too thick.

BELOVED OSHO,
WHEN I WAS A SMALL CHILD MY MOTHER TOOK ME WITH HER WHEN GOING SHOPPING. NEARLY EVERY DAY WE WENT TO A SPECIAL SHOP WHERE THE SHOPKEEPER ALWAYS GAVE ME, AFTER WE PURCHASED WHAT WE NEEDED, A SWEETIE.
ONE DAY THE MAN FORGOT THE SWEETIE, AND CERTAINLY I WAS IMPATIENTLY WAITING FOR IT. HE STILL HADN'T REMEMBERED TO GIVE IT TO ME BY THE TIME WE HAD REACHED THE DOOR TO LEAVE, SO I SAID LOUDLY, "WELL, I DIDN'T WANT A SWEETIE TODAY ANYWAY!"
I HAVE ALWAYS CARRIED THIS LITTLE STORY WITHIN ME, AND FOUND MYSELF OFTEN BEHAVING THE SAME WAY THROUGH THE YEARS. NOW, AS I'M ABLE TO SEE THE MECHANISM OF IT, I ALSO SEE MANY PEOPLE BEHAVING THAT WAY.
OSHO, WHY ARE WE OFTEN UNABLE TO EXPRESS WHAT WE WANT AND WHAT WE NEED, AND WHY DO WE OFTEN CHOOSE THE LONGER WAY INSTEAD OF THE DIRECT?

You are brought up not to show need, not to show your helplessness, not to show your reality, but to pretend that you are a strong character, that you need nothing, that nobody's help is needed, that you can manage your life yourself. This upbringing goes deep into your fiber. And almost everybody is working as in your story.

I have heard, two beggars were lying down under a tree on a beautiful summer night, at the full moon. One beggar said, "I would like to purchase the moon, whatever the cost."

The second beggar said, "It is not possible because I am not going to sell it -- whatever the price." And nobody purchases the moon. Both know it, but nobody wants to recognize it.

Everybody is trying to be stronger than the other. The first was trying to purchase the moon whatever the cost. The second did not say, "What nonsense are you talking? -- the moon is not for sale." No. He said, "I'm not going to sell it whatever the price."

People are prepared to be hypocrites because the whole of society has masks on their faces. You don't

see the real face of anybody. And if you find somebody who has no mask, who is authentic, not a hypocrite, he disturbs everybody because he reminds you of your own original face.

And you are so rooted in hypocrisy, you have so much invested in hypocrisy, that you cannot pull yourself out. The only way is to condemn this man who has no mask, who simply says the truth as it is.

But in this wide world truth does not pay, is not respected. On the contrary, lies pay, and are respected. You have to be very articulate in lying so that every lie looks as if it is the truth.

But truth itself remains condemned; therefore, very few people manage to have the courage to say the truth and suffer the consequences.

My mother's brother was getting married for the third time; he was fifty-two. He had already killed two wives -- not really, they died themselves -- but he was a great lady killer. And he was marrying a girl who was fourteen years old.

And when I came to know about it I said, "I will protest."

My mother said, "Are you mad? He's your uncle, he's my brother."

I said, "That does not matter. In fact, because he is your brother and he's my uncle, it is more of a duty for me that I should protest."

Now the whole community tried to persuade me, "Don't do this to your own uncle."

I said, "I am not doing anything. I am simply making it clear that a fifty-two-year-old man should not marry a fourteen-year-old girl. He can marry a fifty-year-old woman and I am perfectly in favor. He can marry a widow. But a fourteen-year-old girl....

"By the time she is twenty-eight he may pop off. This time he is not going to kill the woman; he will be killed. And what is the need? His sons are married, his daughters are married; and this girl is just like a daughter to him, the age difference is so much."

And do you know what they did? They locked me in a room, thinking that I am going to create trouble. And whatever I was saying had some truth -- they all understood it, that it was true. But nobody wanted to disturb the smoothness of things. "He is a rich man and he is a powerful man, and he may take revenge. And why should you stick your neck out unnecessarily? -- it is not your concern."

I said, "Then whose concern is it? -- nobody's concern! The girl belongs to a poor family. The father is selling the girl -- because she is getting married to a fifty-two-year-old man. He's getting thousands of rupees, so he's happy. But nobody is worried about the girl, about what she will think -- a fourteen-year-old girl getting married to a man who will leave her a widow soon, when she will be at the prime of her life."

They said, "It is not a time for argument." This was the time when the procession was going. On the horse was sitting my uncle as a bridegroom. And I wanted to stop it on the road and collect the whole town.... "This should be stopped,,it is criminal." They locked me in. I tried hard, but nobody would listen to me; everybody had gone to the marriage.

And actually what I had said happened, not many years afterwards, just after two years. The girl was only sixteen and the man died. And then I told them, "Now lock me in the room."

They said, "We never knew that he would die so soon."

I said, "One thing was simply clear: the difference of age was so much that he would die, and the girl will remain a widow almost half of her life. And now she will remain a widow her whole life. So now my proposal is that she should be married."

They said, "How can it be? Nobody can marry her. Widows are not married again."

At that time there was no law. Even now that the law has come onto the books, widows remain widows because it is so insulting. If a widow marries, she has lost her honor -- and she has to live in the society. So the law gives the opportunity now, but at that time even the law was not giving any opportunity.

But I said, "I will try to persuade her."

They said, "You should not do such a thing. It is a sin if a widow marries somebody."

I said, "I don't see it as a sin. I see it as a sin that now a sixteen-year-old girl may live at least sixty years or more just as a widow. This is one of the root causes of perverted sexuality."

And they said, "Even if she agrees with you -- and in the first place she cannot agree, because it is so dishonorable -- where are you going to find a man? No man will be ready to marry a widow."

I said, "She is only sixteen. What does it matter whether she is a widow or a virgin? It is better to marry a widow -- a little experience, two years experience -- than marry a virgin who has no experience."

They said, "Your mind is simply upside down. Just find a man!"

I tried many people. Whomever I spoke to, he said, "Forget all about it. Why should I get involved in trouble?"

But I managed to persuade one of my servants, because I told him, "You see, she has so much money. The husband has left much money. You cannot earn that money in many lives. Money, a ready-made beautiful girl, experienced -- what else do you want?"

The servant said, "You sound right, but if anybody knows that I have said yes, they will kill me. I am a poor servant. If your father comes to know, my service is finished."

I said, "Don't worry, you will not need the service. Once you get married you will not need the service."

He said, "What is the guarantee? The whole society will prevent me. And you don't know these people. I am a poor man; I know these people. On any excuse they can lock me up in the police station -- that I am a thief or I am anything. And I am a poor man, I cannot even afford an advocate to fight for me."

I said, "You simply say it to me, and keep quiet -- so I know that I have a man in my pocket; then I can approach the other client."

He said, "If you promise you will not say anything to anybody."

I promised him, "I will not say, but you will have to marry if the girl is ready."

He said, "I can marry -- but in another town, not in this town."

And when I reached the girl, she was so angry at me: "You are taking me onto the path of sin." She closed the doors in my face, and she said, "Never come back again to this house."

I said, "I will come. I will not come in; I will stand just on the steps in case you change your mind -- you can just give two knocks from the inside. And I have a man in my pocket!"

And I would go there every day. And I knew that she was standing behind the door, but not gathering courage to give two knocks. Finally she gave the two knocks and opened the door.

I said, "It is a simple thing. Sixty, seventy years you may live in this empty house, and you have not known anything. That man was sick, old, dying; and I wanted to tell these people, `Don't destroy the poor girl's life.' Now you be ready. Don't be worried."

She said, "Who is the man?"

And as I told her the name she said, "No, because he is not of my caste."

I said, "My God, now I have to find a man of your caste! Is it your life or my life? And what has marriage to do with caste? You need a man and I will give you a young, healthy man. What has caste to do with it but prejudices?"

So I told her the name of the man, but she was not willing: "He is just a servant."

I said, "You belong to a poor family. Don't think that just by getting married to this rich man you have become rich. Don't forget, just two years before you were almost a beggar. He was earning then -- he was never a beggar."

And from her somehow my grandfather managed to get the name, and the servant was gone. When I tried to ask where he had gone, where he had been sent, nobody answered. I have never again seen the servant. They must have just given him some money and told him to leave the town. And I could not manage to find another man.

It is a society which lives with prejudices, and it wants everybody to accommodate to its prejudices. So even a small child behaves in the ways of the elder ones. And this creates so much misery in life that you cannot conceive it.

You want love from your man or from your woman, but you cannot say it. You simply sit reading your newspaper -- which you have read three times -- just waiting so that the woman should say it, that she should come to you. It is below the dignity of your being a man to go after her. And, of course, a woman always thinks that the man should follow her.

I was just telling one woman -- because she is feeling alone, she has no lover. I said, "There are so many people, just catch hold of somebody."

She said, "But that has never been my way. I love the game -- that somebody should chase me. And nobody is chasing me."

I said, "Now, this is a difficult thing. Then you chase somebody."

She said, "That is against my whole life. Men have been chasing me, and I have been running -- knowing perfectly well that I will be caught, going slow, stopping to see whether the man is coming or not. But unless somebody chases me, I don't feel the joy of it."

I said, "This is very difficult. Now I will have to find some man and tell him to chase you. I have found the man, but he is so dull that he's not chasing, nothing."

On the contrary, he told the girl, "I have gone beyond sex. I am no more interested in love, etcetera; it is unnecessary misery." And that is not true. But a man has to be strong enough; and this is the strongest point

when a man says, "I have gone beyond sex, beyond love."
So I asked the girl, "And what happened?"
She said, "Nothing, we just cuddled each other."
I said, "Go on cuddling. Something may happen! One never knows."

The Transmission of the Lamp

Chapter #15
Chapter title: : There are times when you need the open sky

2 June 1986 pm in Punta Del Este, Uruguay.

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BELOVED OSHO,
I HAVE DONE OR HAD EVERYTHING OF THIS WORLD THAT I HAVE EVER WANTED. I SEEM TO HAVE RUN OUT OF AMBITION TO ACHIEVE ANYTHING FURTHER. EVEN ENLIGHTENMENT APPEARS TO BE A REMOTE AND IMPOSSIBLE GOAL, OUTSIDE THE REALM OF MY UNDERSTANDING.
I LOVE TO SEE YOU AND TO BE WITH YOU AND I LOVE TO SAIL. APART FROM THESE, IT FEELS LIKE I AM SIMPLY WAITING AND BIDING MY TIME. THERE IS NOTHING TO DO AND NOWHERE TO GO.
HOWEVER I HAVE A SENSE OF SADNESS AND A FEELING OF UNFULFILLMENT.
PLEASE COMMENT.

Jay, it is one of the most significant moments in the life of man, when he feels that he has run out of ambitions and is simply waiting, not knowing for what.
This is the moment when enlightenment is nearest.

Enlightenment is not a goal. It is not there, far away, that you have to reach to it. You cannot make an ambition of enlightenment: that is the sure way to miss it.

Enlightenment happens in this gap, when all your ambitions are finished, you don't know what to do, where to go. In this silence -- because there is no turmoil of desire, no hankering for ambition -- enlightenment happens of its own accord. It is a by-product, not a goal.

And that's why you are feeling sad, unfulfilled; although all the ambitions are finished... why should one feel unfulfilled? There must be something in life which is not part of the ambitious mind, without which one cannot feel fulfilled. You can fulfill all your desires, all your ambitions -- still you will feel unfulfilled.

In fact you will feel unfulfilled more than those who are still running after desires, because at least for them there is hope that tomorrow they will reach the goal. Today may be empty, but the illusion, the hallucination of tomorrow keeps today in a certain way hidden from them. But now for you there is nothing which can hide your reality.
You are unfulfilled.

So one fundamental thing is very clear: that even if all the ambitions are fulfilled, man is not fulfilled. There is something which is not an ambition, and unless you achieve it -- and it is not an achievement -- unless it happens to you, the unfulfillment will make you sad.

This situation happens to very fortunate people; otherwise everybody is running after desires, and there are so many things in life to do. There is no time to feel unfulfillment, there is no time to feel sadness. The hope for tomorrow dispels all sadness.

But now you don't have any hope for tomorrow. Only today is with you, and it is good that you are waiting, not knowing for what. If you are waiting knowingly for something, that is desire, then the mind is playing a game with you. If you are simply waiting, you have come to the end of the road. There is nowhere to go, what can you do except wait? But wait for what?

If you can answer, "I am waiting for this or that," you will miss enlightenment. Then your waiting is not pure. Then it is not simply waiting. If you can be clear about it, that it is a pure waiting which is not addressed to anything, to any object, it is the right situation in which enlightenment happens.

So you are in a beautiful state, unaware of it, because pure waiting and sadness... one cannot see what is beautiful about it. Only the awakened ones can see what is beautiful about it. This is the situation in which, as a by-product, you wake up. Otherwise life remains a spiritual sleep. All desires and ambitions are nothing but dreams in this sleep.

So Chuang Tzu, one of the most absurd but one of the most significant mystics, has a beautiful parable. One morning he wakes up very sad. His disciples ask him what has happened. He said, "Something has happened, and I don't think any of you will be of any help -- but still I will tell you; you can try to help me.

"In the night I dreamed that I have become a butterfly." They all laughed.

They said, "There is no need to worry about it. It was only a dream."

Chuang Tzu said, "First listen to the whole thing, that is only the half part. Now I am awake, and wondering perhaps if the butterfly has gone to sleep and is dreaming that he is Chuang Tzu. My problem is whether I am Chuang Tzu who dreamed to be a butterfly, or I am a butterfly who is dreaming to be Chuang Tzu."

They all fell silent. Logically there seems to be no way. Chuang Tzu's chief disciple, Lieh Tzu, was out. As he came in people were sitting sadly, the master was sitting sadly. He enquired of a disciple, "What is the matter? What has happened?" The disciple told him the story; he said, "Don't be worried, I will put him right."

And he went close to him and threw a bucket full of cold water into his eyes. And Chuang Tzu said, "That's perfectly right, that's the answer. But if you were not here.... Today I was lost. Now I know that I am Chuang Tzu; you need not bring another bucket, the water is too cold."

Lieh Tzu said, "When I am out you should not do any such thing. These people don't understand you. They were all puzzled, and they were all sad that their master is sad, and all that is needed is cold water so you wake up, whoever you are -- a butterfly or Chuang Tzu does not matter -- wake up! From any point, either from being a butterfly or from being a Chuang Tzu. All that is needed is WAKE UP! Who cares who you are? We care... your wakefulness, that is our concern."

A sadness, a deep unfulfillment, ordinarily will not look something glorious, not something to be proud of, but I say to you that it is something to be proud of. Just remain in your sadness. Don't try to change it into something else. Remain in your waiting -- don't try to give it an object.

A pure waiting attracts the ultimate experience we call enlightenment to it. One has not to go to enlightenment as a goal.

Enlightenment comes to you when you are ripe, and this is the kind of ripeness which is necessary.

In the West it is happening to many people, but they do not know, because in the West Lieh Tzu has not entered yet. They are sad, in deep anguish; they are drowning themselves in alcohol, in drugs, in perverted sexualities -- they are trying to forget their sadness in all kinds of things. They are trying to find ways somehow to make an object for their waiting.

Perhaps they may become religious, and they may start looking for God; but remember, all those who are waiting for God are waiting for Godot.

I used to think that Godot must be a German word -- it sounds German. It hits like a German word. I used to think it must be German for God and that was exactly the message in the book WAITING FOR GODOT. Nobody has seen Godot, nobody knows about him. Two persons are waiting, but just to wait for nothing is the most difficult thing in the world.

So they have imagined themselves... and they have helped each other, and one says to the other, "I think he must be coming."

He says, "I also think. It is already late." And nobody knows about whom they are talking, but nobody wants to bring up the question, "About whom you are talking?" -- because they are both afraid that if the question is raised then their wound will be opened, that there is only waiting and it is for no one, and it will be very sad.

So it is good. And they go on talking...

"This is not right, this is not gentlemanly -- promising and then not coming."

And finally one gets up and says, "I am fed up with this waiting. I am going to look for him -- where is he? What is preventing him from coming?"

The other says, "Where are you going, leaving me alone here? I am also coming with you."

The whole dialogue starts with no base, but they both get engaged in it.

So I thought it can only be God. I asked my German sannyasin, the oldest German sannyasin, Haridas, "Is `Godot' the German word for God?"

He said, "No! the German word for God is `Gott'."

I said, "Even better -- already got! No question of waiting. In Godot there is some possibility to wait. God is a faraway goal, but Gott...?" Only Germans have *got* it. Nobody else has the guts to say that.

A few will become religious and start waiting for Gott. A few may start philosophizing, that life is meaningless, that life is nothing but anguish, that it is nausea. And the beauty is that Jean-Paul Sartre, who was continuously saying, "Life is meaningless, just anxiety, anguish, nausea" -- he also wrote a book titled NAUSEA -- he lived long. Then why go on living if life is just nausea -- to write a book about it? If it is meaningless, to argue about it? To get a Nobel Prize for it?

That reminds me of Zeno, one Greek philosopher, a very sharp logician. He has left puzzles which have not been solved in two thousand years. And I don't think there is any way to solve them. The man has a tremendous mind for looking at things in such a way that he will find puzzles everywhere.

And he preached before Jean-Paul Sartre, two thousand years before him, that life is meaningless, but he was more logical. He said, "Suicide is the only logical conclusion."

Many of his disciples committed suicide, and he himself lived for ninety years! And when he was dying, somebody asked, "This is strange. You preach suicide and many of your closest followers have committed suicide when they were young, and you have lived to ninety." And in those days to live to ninety was very rare. "What is your answer?"

He said, "I had to live, to preach my philosophy, to teach people that life is nothing, and the only way out is to commit suicide. It was such a burden, but a duty has to be fulfilled. I could not commit suicide, because that would have been destructive to my philosophy and its propagation."

He is saying he lived just to teach people that they should commit suicide.

Many intelligent people are committing suicide. Those who cannot gather courage to commit suicide go mad. Either there are drugs or madness or suicide or a superstitious religion and creating a bogus idea of God far away, just to give you something to wait for; otherwise it seems like an open wound, and there is no way for it to be healed.

Jay, what I am saying is totally different from what is happening in the West. What I am saying is what has happened in the East in the past ten thousand years, whenever a man has come to such a point that all ambitions are useless -- he has lived them, and found that it was not worth it; he reached the goal that he wanted and then found that there was nothing to be found, that it was only a hallucination, an oasis that looked to be real from far away -- but as he came closer and closer, it disappeared, and there was only desert.

The East has used it in a different way. Not a single philosopher has preached for suicide. Not a single man in this state has gone mad, or has turned towards drugs. But for centuries it has been accepted as the most potential moment in life. If you can just wait, without waiting for anything; just wait -- pure waiting.... Let the sadness be there, let the unfulfillment be there -- they cannot stop your enlightenment.

Only one thing can stop your enlightenment, and that is if you make some object for your waiting. If the waiting is pure, enlightenment is going to happen, and with its happening there is fulfillment, and there is great rejoicing and life has come to its flowering.

That's why I say this is a tremendously beautiful moment. Don't miss it.

As far as your love for sailing is concerned, that is not a distraction. In fact it can be a beautiful meditation. Being alone in the ocean, no crowd, no society. You can be silent, you can be relaxed, you can be yourself more easily.

And perhaps you are also fortunate, because all the mad politicians of the world may not allow me and my people to live on the earth. Then the only alternative for us is the ocean. And you, Jay, are the only one knowledgeable enough to help in creating the first ocean city of the world.

I have already asked Hasya to go and see some ocean liners. Jay is finding where ocean liners are available, and what kind will be right for us. And I am thinking more and more that it will be the right thing to do.

We can have our own ocean liner -- one, two, three big ocean liners; as many sannyasins who want to come can be there for a few months and work and go back again. And we can stay twelve miles away from land, so no problem arises from anybody. And we can be totally ourselves: no disturbance from anybody.

Whatever methods we want to use, whatever techniques we want to practice, we have our own world.

So there is going to be some big responsibility on Jay, to manage at least five thousand people, and slowly we will arrange two, three more ocean liners, so when our festival time comes, twenty thousand, twenty-five thousand people can be there, and a big oil platform, on which twenty-five thousand people can sit and dance and sing -- out of the world. And that will be our total *no* to all kinds of superstitions and to all kinds of stupidities, for which we have to make compromises unnecessarily just to live on the earth.

And it may be the beginning. Many other groups may start thinking in the same way, "Why bother with the earth. Why not move into the ocean?"

So our city will be the first ocean city in the whole of history, and I am certain other cities will follow.

So your love for sailing has come handy in time. You have come here right on time.

BELOVED OSHO,
MOST OF MY LIFE I HAVE BEEN LIVING BEHIND SOMEONE. I HAVE BEEN SWITCHING BACK AND FORTH BETWEEN PUTTING MYSELF ON THE LINE AND HIDING BEHIND SOMEONE OR SOMETHING. I ONLY HIDE WHEN IT GETS TOO HOT, SO I STAY SAFE. BUT THIS IS NOT WORKING ANYMORE FOR ME AS I REALIZE WHAT I AM DOING, AND IT FEELS THAT IT IS TIME FOR ME TO DECIDE TO DO ONE OR THE OTHER.
CAN YOU PLEASE COMMENT?

DON'T see the problem: if it is too hot one has to hide somewhere or other, behind someone or other -- and when it is cool, come out!

There is no question of deciding that you will always be out, even if it becomes ice cold, or you will always remain behind, whether there is any need to hide or not. There is no reason at all to decide.

Just move and remain flexible. When it is hot it is perfectly good to open your umbrella. Are you against the umbrella or what? There are all kinds of umbrellas. And when it is not hot, close the umbrella.

Life should be taken very lightly, but we are brought up in such a way that everything becomes a serious problem. Now what is the problem in it? I don't see any problem. It is simply intelligent. There are times when you need a shelter, and there are times when you need the open sky.

So live according to the moment, without any predecision. In fact predecisions create trouble.

I was staying in Calcutta in one of my friends' houses. He believed in Jainism, and he could not eat after sunset, so he told me, "We will discuss later on. The sun is setting, and I have to eat." The sun had already set -- he knew it, I knew it, but there was no point.... So rather than eating on the dining table inside, because there it was becoming darker, we had to eat on the terrace, where it was light.

After eating I told him, "You are even deceiving your gods."

He said, "What do you mean?"

I said, "Whether you ate inside on the dining table or outside on the terrace, the time was the same, and the sun had already set. Yes, inside it was a little darker, outside it was a little more light, but the sun was not there. You have seen it setting, I have seen it setting, but I did not want to disturb you."

"But," he said, "one has to make compromises."

I said, "You have to make compromises, because you have already accepted certain formulas of life; otherwise there was no problem. If you had not decided that it was religious to eat before sunset, there was no question at all. And this formula was made almost five thousand years before when there was no electricity. Now you live in an air-conditioned palace. It is better lighted inside. The formula was made so that you don't eat in darkness, and some insect falls in it...."

And it happens in India in villages, where people eat in the night: they don't have even a small lamp... utter darkness. You can eat any insect falling, any fly falling -- and it was perfectly right at the time. But those people were not aware of electricity.

Now in an air-conditioned house, where there are no flies, no insects, nothing, and you have light at your hand -- as much light as you want -- it is simply stupid... the very idea of sun or no sun.

Whenever you decide beforehand, there is going to be trouble, because life goes on its own way. It has no awareness of your prejudices, your disciplines -- and it has no obligation to follow them. And you get

into trouble, and then life becomes more and more serious, because you have to make compromises, you feel guilty -- that you are weak. If you don't make compromises you will be broken, you may hurt yourself.

In my understanding life is a very simple, playful, light-hearted thing. Don't disturb it by your seriousness. Move with it.

So when it is hot, don't eat hot-dogs; have a cold drink. When it is cold then change; there is no need to follow the same principle every day forever. That is making people so miserable, because they won't change. They think to remain unchanging in their principles gives them certain strength. They are wrong. It simply sucks all their strength, they are the weakest people on the earth.

They are like small children who have grown up and are still using the pajamas which were made when they were babies. Now they are looking awkward. They are feeling difficulty, they are holding the pajamas all the time, because they are slipping again and again. People are laughing. No, as you grow, your pajamas also should grow; but because pajamas do not grow, you have to change them.

So I don't see any problem in it, but I can see this is not only one person's situation. Millions of people are living this way. They make a strict discipline and then get into trouble. Nobody is putting them into trouble but their own principles. If they leave them they feel bad, if they follow them they suffer.

Don't be too hard on yourself. Be a little more compassionate, a little more loving. So I don't teach a principled life; I teach you clearly an unprincipled life, a life of intelligence which changes with every change around you. You don't have a principle that creates a difficulty in changing. Be absolutely unprincipled and just follow life. And there will be no misery in your life.

You can live this whole life with so many songs and so many dances, and out of those songs and dances will arise your gratitude. And I call that gratitude your religiousness -- gratitude towards existence.

But you don't give a chance for your own life to flower. Your principles are your prisons, and they go on becoming bigger and bigger.

You will be surprised to know that for a Buddhist monk there are thirty-three thousand principles to be followed. Now even to remember them is impossible. To follow them means crippling yourself completely. On each step, at each moment you have to consult your holy book: what to do, what not to do.

Just do whatsoever is pleasant -- pleasant to you and pleasant to your surroundings. Just do something which brings a song to you and creates a rhythm around you, of celebration.

This life I call a religious life: it has no principles, it has no discipline, it has no laws, it has only one single approach, and that is to live intelligently.

BELOVED OSHO,
LISTENING TO YOU, I HEAR THE CONSTANT ETERNAL MESSAGE OF AWARENESS, RELAXATION, BEING IN THE MOMENT, UNDISTURBED. BECAUSE OF THIS BLESSING FROM YOU, THIS GIFT OF THESE KEYS TO FREEDOM, I FEEL TO DEVOTE ALL HYPNOSIS SESSIONS TO THESE SUGGESTIONS. COUNTING FROM SEVEN TO ONE, REMAINING ALERT, FULLY RELAXED, MOVING INTO THE SILENCE, UNDISTURBED, WATCHING AS THE MIND AND EMOTIONS ARE FURTHER AWAY. THIS HAS BEEN HAPPENING FOR THE PAST TEN DAYS.
AM I IN TUNE WITH YOUR GUIDANCE?
PLEASE COMMENT.

YES Kaveesha, you are doing very well. Continue.

BELOVED OSHO,
YOU BROUGHT THIS SUTRA OF TILOPA'S TO LIFE IN POONA. WOULD YOU SPEAK ON THIS AGAIN AS WE GO DEEPER AND DEEPER?
DO NOUGHT WITH THE BODY, BUT RELAX.
SHUT FIRM THE MOUTH, AND SILENT REMAIN.
EMPTY YOUR MIND, AND THINK OF NOUGHT.
DO NOUGHT WITH THE BODY, BUT RELAX.

TILOPA is one of my most loved ones. His sutras are very small, but have the capacity of an atomic explosion. The first sutra is: as far as the body is concerned, remember only one thing, only one word -- relaxation. If your body can remain relaxed, more and more, you will be coming closer and closer to home.

Just whenever you have time simply watch whether your body is relaxed or whether there are some tensions somewhere. Close your eyes and start from your feet, watching inside upwards, and you will find

that the knees are tense or the back is tense -- whichever part feels tense, just suggest to it, "Please relax."

It is something very fundamental to understand, that the body is always ready to listen to you -- you have never talked with it, you have never made any communication with it. You have been in it, you have used it, but you have never thanked it. It serves you, and serves you as intelligently as possible.

Nature knows that it is more intelligent than you are, because all the important things in the body have not been left to you, they have been given to the body. For example, breathing, or heartbeat, or the blood circulating, or the digestion of the food -- they have not been left to you; otherwise you would have been in a mess long before.

If breathing was left to you, you would have died. There is no possibility of your living, you can forget any moment. Fighting with someone, you can forget breathing. Sleeping in the night, you can forget your heartbeats. How will you remember? And do you know how much work your digestive system is doing? You go on swallowing things and you think you are doing a great job. That swallowing can be done by anybody.

In the second world war it happened, one man got a bullet through his throat. He didn't die, but he could not eat or drink from the throat, the whole passage had to be closed. And the doctors made a small passage by the side of his stomach, with a pipe coming out, and he has to put the food in the pipe, but there was no joy. Even when he was putting in ice-cream... he was very angry.

He said, "This is... I don't taste anything."

Then one doctor suggested, "You do one thing. First you taste, then you throw it into the pipe." And that he did for forty years. He would first chew and enjoy and then throw it in the pipe. The pipe is just as good, because in your body too it is just a pipe and nothing else, it is just hidden behind skin. This poor man's was just open. And it was better than yours because it could be cleaned and everything.

The whole digestive system is doing miracles. The scientists say that if we had to do everything that your small digestive system is doing -- a single man's -- we would need a big factory to turn food into blood, to sort out all elements, to send those elements which are needed at certain places. A few elements are needed in the brain, and they have to be sent through the blood stream to the brain. Others are needed somewhere else, to the eyes. Others are needed somewhere else, to the ears, or to the bones, or to the skin, and the body is doing it so perfectly for seventy years, eighty years, ninety years -- and you don't see its wisdom.

Tilopa is saying that with the body, the only thing that people are not doing is relaxation, particularly while meditating. Do not do anything else with body, but just relax; put the whole body's wisdom into relaxation. Relaxation should become the basement of the temple that you are creating; and the mind should be emptied of all thoughts.

And just by being aware, thoughts start disappearing. There is no need to fight. Your awareness is enough to destroy them. And when the mind is empty, the temple is ready. And inside the temple the only god worth placing is silence.

So those three words you have to remember: relaxation, thoughtlessness, silence. And if these three words are no more words to you but become experiences, your life will be transformed.

People like Tilopa are always simple, direct. These are like maxims of physics or chemistry. Not a single word can be added to these sutras, and not a single word can be taken out. He has put exactly the right words in the right proportion in the right sequence. The body is relaxed, the mind is empty, the heart is silent; and then what happens is the knowing, the experiencing of the ultimate reality, of the immortal life of eternity.

Without this knowing, we will remain always in fear of death; we will remain always in the clutches of desire; we will remain always in tensions, miseries.

Knowing oneself, one is freed from everything; not only one is freed from everything, one is freed from oneself too. Only freedom remains. This freedom is the cherished idea of all the awakened ones.

Tilopa comes into the same category as Gautam Buddha, Mahakashyap, Bodhidharma, Chuang Tzu.

If one is going to get the essence of all the awakened ones, just to understand Tilopa is enough. His sutras will give you all the secrets possible. You need not wander here and there.

BELOVED OSHO,
SIGMUND FREUD HAS SAID THAT A SPOILED CHILD, ESPECIALLY ONE WHO IS LOVED BY THE MOTHER, HAS AN OPEN ROAD TO SUCCESS.
BUDDHA WAS SPOILED VERY MUCH.

JESUS -- HAVING SUCH A JEWISH MOTHER -- WAS SPOILED TOO.
YOU WERE COMPLETELY SPOILED BY YOUR PARENTS AND GRANDPARENTS.
IT SEEMS THAT SPOILING AND ENLIGHTENMENT WALK TOGETHER HAND-IN-HAND.
FOR YEARS YOU HAVE BEEN SPOILING US SO MUCH, AND NOW IT SEEMS THAT WE ARE COMPLETELY, TOTALLY SPOILED.
ARE WE READY FOR ENLIGHTENMENT, OR WILL YOU SPOIL US EVEN MORE?

JUST a little bit more!

The Transmission of the Lamp

Chapter #16
Chapter title: When it is ripe, the heart opens

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BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN THE MASTER-AND-DISCIPLE RELATIONSHIP NOW, AND IN THE DAYS OF BUDDHA AND BODHIDHARMA? IT SEEMS THAT THOUSANDS OF YEARS AGO A NEW DISCIPLE, UPON MEETING A MASTER, OFTEN HAD A SUDDEN, DRAMATIC REALIZATION THAT OPENED HIM UP TO A STATE OF AVAILABILITY -- UNKNOWN IN THE PRESENT TIME. IT WAS AS IF THE MASTER COULD SLAY THE DISCIPLE WITH ONE STROKE OF THE SWORD. TO MODERN MAN, THOSE DRAMATIC JUMPS ARE SO RARE. HIS AVAILABILITY IS SO PARTIAL, HIS COMMITMENT SO FRAGMENTED, THAT THE MASTER MUST DELIVER A THOUSAND STROKES OF HIS SWORD TO SLAY THE DRAGON.
PLEASE COMMENT.

There are many things which have changed as the centuries have passed. First, the search for truth used to be the only search that any man of genius would undertake. There was no other search in competition with it. For the man of genius there was only one thing, and that was truth. Naturally the highest quality of intelligence came to the masters. And to be a disciple is not an ordinary thing. It needs immense intelligence, great trust, total surrender.

Today the situation on this point is totally different. The genius mind is most probably attracted towards some scientific research, to become a great scientist, an Albert Einstein, to become a mathematician, to become a painter, a musician. There are many choices. The genius is rarely interested in the search for truth. He comes to realize it only when his search -- whatever he was doing -- has come to an end and he feels unfulfilled and cannot see a way leading anywhere. All goals are missed because he has made a certain goal, he has achieved it, but it gives no satisfaction -- not even to Albert Einstein.

Although his name will remain as one of the greatest scientists ever, it gave him no contentment. Inwardly he was frustrated. At the moment of death he said, "If there is another life -- the way the Hindus believe -- I would like to be a plumber rather than a physicist." What he is saying is he would like to be a nobody, a plumber, rather than being a celebrity because physics is enriched by his effort but he remains poor. Physics is certainly enriched. Without Albert Einstein it would have been a different story. He influenced all the spheres of life, but his own life remained empty -- and this recognition came too late, and

even when it came there was nobody he could turn to.
Geniuses have gone on different adventures.

Secondly, there are very few masters available. There are only teachers because religions have not allowed masters to exist. Every master is a danger to the establishment -- religious, political, social -- whatever it is. He cannot say but the truth, and the whole establishment is based on lies, lies upon lies.

So down the ages, slowly, slowly, they have crucified masters, poisoned masters, killed masters. Slowly, slowly the phenomenon of a master has become very rare.

Even if someone comes to the state of realization he remains silent because very few people like crucifixion, and very few people like to be condemned by the whole world.

And the problem is, unless the master declares himself, there is nobody else who can declare him. There is nobody else who is above him. So it is up to him to keep silent or to take on himself all the antagonism and venom of the ugly people who are in power all over the world.

So in the first place, very few people reach to that state, because the people who might have reached are working in the world of chemistry, physics, mathematics, astronomy.

There are three hundred and sixty-five departments in Oxford University and each department needs geniuses to go deeper into its subject. And there is not a single department in those three hundred and sixty-five departments for mysticism.

So rarely by chance circumstances does somebody move into the world of mysticism. He may become a mystic, but he remains silent.

And the place of the master has been taken by the teacher, and a teacher is thousands of miles away from truth. He repeats only the borrowed knowledge that he has got from the scriptures, from the elders, from the universities, from the libraries -- he collects it, he's a good collector. And he preaches it as if it is his experience.

These teachers cannot help anybody to realize. On the contrary, these teachers put off thousands of people from the very search because as you come closer to them you find that it is an ordinary man, just a little more knowledgeable.

But knowledge can be accumulated sitting in a library. There is no need to surrender, no need to trust, no need to be devoted and committed. Books don't ask you for anything.

And as they come closer they can see that he is an intellectual but not an intelligent man, and these are two different things. An intellectual is just a memory system, his memory is full, he's a well-fed computer.

Intelligence is a totally different thing. It may not know anything in particular, but its capacity to know is very sharp. Its receptivity towards truth is very clear.

So these teachers of different religions, different cults -- first, they don't help anybody; secondly, they disappoint many to such an extent that people are simply put off -- they simply forget all about truth, mysticism, the mystic path, the masters. The teacher has created a barrier for them because he has proved wrong, the whole search seems to be hocus-pocus, and people are exploiting.
Many other things have changed.

One is that in the ancient days, people were simple, innocent, childlike. The work of the master was very easy. They were open and they could be read like a book, and the master could see where a few touches are needed and the man will be awakened.

I will tell you a few stories and you can see the difference -- if those things happened today what will happen?

Lin Chi, a great Zen master, had many disciples and he had given them the famous *koan* of "The Sound of One Hand Clapping" to meditate on and report whenever they had found the answer.

One disciple was very innocent. He will come everyday to report -- anything. He was so simple, just childlike. Sitting with closed eyes, he will think, "One hand clapping... the sound. It must be the wind passing through the pine trees. It makes a beautiful sound." And he will run. He has found the answer.

And the master will say, "You should think a little more. You seem to be in such a hurry. The koan has been given to many disciples, months have passed, nobody has reported except you. Every morning I am waiting for you. And you bring any kind of nonsense. Now what has one hand clapping and making sound got to do with the wind passing through the pine trees? Just get lost! And don't make such a mistake again."

But he was so innocent. He will go again. The next morning sitting silently he will listen... the faraway sound of a cuckoo. And he will say, "Now, I have got it! That old man cannot now say to me `get lost.' " And he went again.

It went on for two or three months and finally one day when the disciple came very joyously -- again he

has found something -- the master said, "Keep quiet, because I can see you cannot find the sound of one hand clapping. And after three months experience I know what you must have brought. I will have to do something."

The master was a strong man. He took the student -- they were on the third story of a building -- and threw him from the window. He fell down onto the rocks, multiple fractures. And the master came from the same window jumping behind him, stood by his side, leaned on him and said, "Did you hear it?"

And for the first time he experienced silence. In such a situation what else do you expect? So unexpectedly the master threw him out of the window. He has become accustomed to getting lost, but this was absolutely new. His mind could not work.... And those multiple fractures, and he was lying down on the rocks, and the master is asking, "Have you heard it?"

And he touched the feet of the master. He said, "This is the sound? How could I have managed it if you had not helped me? I would have never thought to jump from a three-story building onto the rocks and get multiple fractures; but it is really great, the silence. All words simply disappeared. Now I know you were not telling me to get lost, you were telling my mind to get lost. I tortured you so much. But I have heard it."
And the master recognized that he has heard it.

But if you do such a thing today you will be in the court. The person will not hear the sound of one hand clapping, he will run directly to the police station saying, "This master is not a master, he is a murderer." And soon the master will be in the prison. And the master cannot explain the phenomenon to any magistrate, to any judge. What can he say?

In the first place the magistrate will say, "You are asking absurd and stupid things -- the sound of one hand clapping!" Now, there is no logical way to explain it. "Secondly, you threw this poor boy from the third story, and you had the nerve to ask him, `Have you heard it?' You almost killed him."

This won't work today. The simplicity, the innocence, is no more there. The master cannot do any such thing, even though he sees that this will help, that this can bring you instant realization; but still he cannot do it because it will be illegal, criminal; and instead of you becoming enlightened, he will be enchained. And he will not have any answer before the court.

Those days were different, the people were different. It was the childhood of mankind. In that innocence it was impossible not to become enlightened if you desired it; just the longing and you would have found the right man -- they were all around, all over the earth.

Today they have disappeared. Their methods are no more applicable. Man has come to maturity, and he has gained a certain maturity but he has lost something far more valuable -- and that is innocence.

There is also a maturity which grows in innocence, but that is a totally different thing. The maturity that man has got today he has got *against* innocence; he has become more cunning, he has become more clever -- not intelligent.

Another master had a big monastery and he had a pet cat. And the monastery had two wings, right and left. Just in the middle was the cottage of the master. And there were one thousand sannyasins -- five hundred living on one side, five hundred living on the other side. And they all loved the cat of the master. Once, the master was out; when he came home, there was a great turmoil because both the wings were claiming that the cat belongs to *their* wing. And they were fighting.

The master came. They became silent. The master took his sword, and called all the monks from both the wings and said to them, "If you can say or do something which shows your realization then the cat's life will be saved; otherwise, I am going to cut it in two, and half the cat will go to the right wing and half the cat will go to the left wing so there will be no more conflict." There was great silence. Nobody had expected this, and nobody could find any word or any way to show his realization.

The master waited for five minutes and he said, "It seems there is nobody who can come out and claim his realization. So the responsibility of murdering the cat is not mine, it is yours." And he cut the cat in two, and gave half the dead cat to one wing, the other half to the other wing. It was a very sad affair.

And just then Sosan, a disciple who had gone to preach in another town, returned. People said, "Sosan, something very strange has happened. We were fighting over the cat -- we should not have done it. And the master caught us fighting about it. And he gave us a chance to save it, but nobody could manage to declare his realization in some act, in some word, in any gesture. So finally he cut the cat in half. The poor cat is dead. She was so beautiful. Now what are we going to do with this dead cat divided into two?"
Sosan said, "Wait. I will see the master."

He went directly and slapped the master. The master laughed and said, "Sosan, if you had been here just ten minutes before you could have saved the life of the cat."

The meaning of this story is that a disciple can become so attuned with the master that his hand is not his, it is the master's hand; that he is not hitting the master, he is hitting himself. He has, through that gesture, declared himself to be realized, enlightened.

And the master called the whole crowd and said, "If Sosan had been here, the cat would have lived long. But alas, he was not here. And you idiots, none of you could show or say anything that could have saved the cat."

Everybody asked Sosan, "What have you done?"

He said, "I don't know what I have done. Now, thinking backwards, I feel amazed. Even to touch the feet of the master is a great blessing. But what came upon me? I simply hit him, slapped his face. I will cut off my hand."

People had to prevent him, saying, "Just cool down."

He said, "But how did it happen? And the master is such a beautiful man. I slapped him and he laughed. I slapped him and he recognized me as enlightened."

And Sosan became the master's successor.

You cannot conceive of such a phenomenon today because these so-called teachers -- bishops, cardinals, priests, rabbis -- will not tell you you are enlightened when you slap them -- or do you think they will? Try.

To tell you that, you need a real master, one who knows what has happened. Sosan has become so identified with the master that when the master cuts the cat it seems that *he* has cut the cat. He is not hitting the master, he is hitting himself.

It took a little time for Sosan to understand what happened, but since that moment he was a different man.

And the master used to say later on, "It was not a great loss. We lost a cat but we got one man enlightened -- so it was not a great loss."

One more story I will tell you to explain the differences that time has brought.

Kabir, one of the most famous mystics and poets of India, had a son, Kamal. The word `kamal' means a miracle. And he was a miracle because Kabir lived in Varanasi, which is the headquarters of Hinduism -- and according to Hindus it has remained eternally the headquarters of Hinduism. According to them, Varanasi is the oldest city in the world. And looking at Varanasi it seems as if it is the oldest city; you can see layer upon layer of different centuries in different parts of Varanasi.

Kabir lived in Varanasi, but he was not a Brahmin. So no Brahmin high caste Hindu will accept him as a mystic -- but it was not a problem to him whether you accept him as a mystic or not. He *is*. You can close your eyes and say there is no sun, that is up to you; but the sun is there.

Every morning hundreds of people will gather at Kabir's house and they will sing Kabir's songs -- his songs are beautiful, carrying tremendous meaning. And as the time for breakfast comes close, he will say, "Don't go. Please accept a poor man's breakfast." His wife and his son were both very much in despair, they have borrowed from every shop, from every person; but how long can it go on? They cannot pay it back. And this man goes on inviting people every day, hundreds of people. And the arrangement is in the hands of the wife and the son. They have said to Kabir thousands of times, "You should not say this; people are going -- let them go, because we are poor. And not only poor, we are now in great debt -- which there seems to be no way to pay. And now even shopkeepers are refusing. From where can we get things?"

And Kabir will say, "You are right. I will not say it."

And the next day he will do the same. Again, "Don't go. Just accept a poor man's breakfast."

Finally in despair, Kamal said to Kabir, "Now the point has come where I have to start stealing. Unless I become a thief, these so-called devotees cannot have breakfast."

Kabir said, "My God, you have the right idea. Why have you not said this before?"

Even Kamal was shocked. "Kabir is a saint and he is saying that stealing, becoming a thief, is a great idea."

But Kamal was also his son. He said, "If it is a great idea then you also have to come with me to help me -- because I am not an expert. You are old, you have seen the world, your experience may be helpful. You have to come with me." He was just seeing what he would say.

Kabir said, "There is no problem. At night I am absolutely free. You just find out where we have to go, and tonight we start."

Kamal could not believe that this is going to happen -- perhaps at the last moment he will refuse. But he was also of the same caliber, the same blood -- and blood is certainly thicker than water. He chose the richest man's house, went there, looked all around, and found the place where they can break the wall and

enter into the house.

And in the middle of the night Kabir was playing on his flute a beautiful song in praise of God. And Kamal said, "Stop all this nonsense now. Come with me to do something sensible."

And Kabir stood up and followed Kamal.

Kamal said, "This seems to be too much. Perhaps he too is hoping to the very last moment that I will say `You go home, you are old.' But I am not going to say it. I am also going to test how far he can go."

He went and started breaking the wall, and Kabir was helping him. He could not believe that this is happening. He entered the house. And he told Kabir, "You wait here. I will pass things from inside so you take them out." And he brought a big bag with many ornaments and valuable things and passed him the bag. Kabir pulled it out. Kamal could not believe that now... and as Kamal was coming out, Kabir shouted loudly, "Thief, thief!"

Kamal said, "What are you doing?"

He said, "I am a man of truth. I will say the truth to the world."

The people in the house had awakened. They ran and they took hold of the legs of Kamal -- which were still inside.

In the old days the walls of rich people's houses in India were very thick -- five feet, six feet.

So he had made just a small hole, enough to go through; and he was somehow getting out of it. And Kabir shouted. The people of the house got hold of Kamal's legs. Kamal said, "You have done a great job. You have been participating and now I alone am caught."

Kabir said, "Don't be worried. I am taking your head with me. So let them keep the legs. They will never find out who you are."

He said, "Great. You are a saint. You are helping in stealing, and now you are murdering me."

And Kabir cut off his head and took the whole bag and the head home.

Those people pulled the man in, and they were surprised -- there was no head. They said, "We have been deceived. And who is this man? How are we going to find out?"

The story is very beautiful and up to this point it seems to be perhaps historical. Beyond this point it seems to be allegorical.

Somebody in the house -- a servant -- who used to go to Kabir's communion in the morning, said, "This man is unbelievable. He looks just like Kamal, Kabir's son. But there is a way to find out if he is Kamal or not."

They said, "What way?"

They said, "We should hang his body by the side of the road near the Ganges where Kabir and his whole group early in the morning come singing, dancing, to take a bath; hang his body by the side of the road on a tree."

But those people said, "How will that help? That won't help."

He said, "You just listen to me. You do it! You don't have any other alternative."

And it is said that the body was hung by the side of the road, and the next morning Kabir came singing his song and dancing with his followers to the Ganges. And when they reached the side of the tree, Kamal started clapping -- without his head.

This, I say, seems to be a little too much.

And that's how he was caught. And the servant said, "This was the secret, because I knew that if he is Kamal he is so accustomed just out of habit -- he cannot forget in twenty-four hours -- that he will clap when the whole gang comes dancing, he will not be able to resist -- head or no head."

But seeing this, the man whose house was broken into and whose things were stolen, was transformed completely. He did not go to the police. He went to Kabir and fell at his feet, and he said, "Whose disciples, even after their head is cut off, still remember their devotion, their love, their prayer? I have not come to say anything about stealing. You can take anything you want from my house at any time. Just accept me as a disciple."

And Kabir said, "In fact the truth is, when he said that he wanted to steal from your house I agreed, because I wanted to steal you. I lost my son, but I have got you. And my son was almost enlightened, so there is no problem about him; he will manage. If he can manage clapping without his head -- so many people of my congregation have freaked out seeing Kamal clapping without a head -- he will manage to enter into a better and higher plane; but you would have missed if I had not come. The stealing in your house was only a device. All your things are here. You can take them. We are poor, we are beggars; it doesn't matter that we cannot repay people. They already know when they give something to us that we

cannot repay."

But the man became Kabir's successor. He devoted all his wealth to Kabir's work.

Even apart from the clapping of the hands -- which does not seem to be historical -- it is very difficult to think of such a thing today.... The whole story that Kabir tells, "I came to steal in your house because I wanted to steal you, and you were not going to come on your own and I am getting old. And I have seen you many times, you are the right person to inherit everything that I have."

But today if a saint is caught stealing, neither the man whose house has been burgled nor the state nor the law is going to forgive him.

And he murdered also.

But even though he reported to the government of the day, "I have murdered my son. If there is any punishment for me, I am ready," they refused, saying to him, "It is impossible for a man like you to murder. And if you decide to murder, then there must be something good in it. We are not the ones to decide about it. You are beyond our jurisdiction."

Things have changed so dramatically that today, first, it is difficult to find a master; and then it is difficult to have the intelligence, love, devotion, totality, to give yourself completely without any conditions.

But it is not impossible because it has been happening with me more than it has happened with any of the old masters. I have thousands of sannyasins whose devotion, whose love, is in no way inferior to that of any devotees who have ever existed on the earth; it is far superior.

BELOVED OSHO,
FOR THE PAST SEVERAL MONTHS, DAY AFTER DAY, I KEPT GIVING MASSAGES IN A LUXURIOUS RESORT OF CALIFORNIA TO PEOPLE WHO REFUSED TO BREATHE, TO FEEL, TO OPEN UP. NO CONNECTION WAS POSSIBLE, AND I FELT MYSELF MORE AND MORE DRAINED BY IT.
THE OTHER NIGHT YOU TALKED ABOUT THE TRANSFER OF ENERGY BETWEEN A DYING PERSON AND THE PEOPLE SURROUNDING HIM.
IN SUCH A CLOSE CONTACT AS MASSAGE IS, IS AWARENESS ENOUGH TO PREVENT THE ABSORPTION OF NEGATIVE ENERGY?

Yes, awareness is enough. It creates a subtle wall around you. Neither will their energy affect you nor will your energy be drained.

And everyone who is doing such an intimate kind of work like massage should learn to be more and more aware; otherwise, massage is dangerous -- because you are massaging so many people. You don't know them. You don't know their unconscious. You don't know their anger, hatred, perversions; their energy can flow towards you very easily, and you don't have any protection.

Awareness certainly functions as an armor.

BELOVED OSHO,
THE OTHER DAY YOU WERE TALKING ABOUT THREE DIFFERENT KINDS OF HORSES, IN REFERENCE TO AS MANY KINDS OF DISCIPLES, IN REGARD TO THE USE OF THE WHIP. I COULDN'T FIND OUT TO WHICH GROUP I BELONG, AND IMAGINE MYSELF BEING TEMPORARILY IN EACH ONE.
OSHO, TO WHICH GROUP OF DISCIPLES DO I BELONG?

Your feeling may be right. It is not necessary that you should belong to one group. Those categories can be overlapping, sometimes you can function as one category, sometimes as another category.

But this understanding and this feeling can be used to belong to the best category. Whenever you are feeling you are belonging to something lower, find out what are the causes that are preventing you from being your best self. And you will be able to find out, because if you can feel this, it is an indication that you have good feeling, sharp feeling. You will be able to know why you are not in the best category in this moment. Then whatever the cause, drop it; and whatever the cost, drop it; and move to the best category.

Just the shadow of the whip should be enough.

BELOVED OSHO,
IN POONA I REMEMBER YOU WOULD SOMETIMES SAY TO SANNYASINS, "GOOD! FINALLY YOU HAVE COME. I HAVE BEEN WAITING FOR YOU."
OSHO, DO YOU KNOW OUR PAST LIVES?

If I want to know, I can know, but ordinarily I avoid knowing because your present is enough!

BELOVED OSHO,
I LISTEN TO YOU AND WATCH THESE MYSTERIOUS MEETINGS FROM THE SOFT DARKNESS I KNOW AS MYSELF: SOMETIMES SILENT, BUT MORE OFTEN THAN NOT, A VARIABLY CLOUDY SKY OF THIS THOUGHT AND THAT. SUDDENLY YOU SAY MY NAME, AND ALL HELL BREAKS LOOSE -- BELLS RING, A WHISTLE BLOWS, AND THE CARNIVAL COMES TO LIFE AS IF POWERED BY A HIGH VOLTAGE CURRENT, MILLIONS OF LIGHTS, THOUSANDS OF RIDES, AND HUNDREDS OF CHILDREN RUNNING ALL AROUND IN WILD ABANDON.
I LOOK FOR THE WATCHER, BUT HE IS ON THE FERRIS WHEEL SCREAMING WITH DELIGHT.
OSHO, WHEN THE LIGHTS GO ON, IT IS CERTAINLY A CARNIVAL OF CELEBRATION INSIDE, BUT MUCH TOO MUCH FOR ME TO WATCH AT THIS POINT. SO FOR THE TIME BEING, ALL I CAN POSSIBLY DO IS LAUGH ALONG WITH YOU AND FEEL GRATEFUL.

Milarepa, everything is right in what you have written in your question except one thing. You should not use the phrase "hell breaks loose," that is not right; "heaven breaks loose" -- although there is no phrase like that. But language is a game. We can make it up. And at least here only heaven breaks loose, not hell.

If you were a little aware, you would have watched that phrase. It has a wrong connotation. So just change that, and you are doing everything perfectly well.
Don't be worried about awareness.
Laugh totally.
Soon awareness will be also coming in.

BELOVED OSHO,
ALTHOUGH I SEE MYSELF LISTENING TO YOU WITH AN OPEN HEART AND A SILENT MIND, I HAVE THE FEELING THAT MY MIND IS TRANSFORMED BUT NOT MY BEING.
HOW CAN I MANAGE A HEART UNDERSTANDING THAT HELPS ME TO LET GO?

Don't be greedy. If the mind is understanding, help the mind to understand it. Mind is bad only when it is your master, bad only when it hinders you from understanding; but if it is helping your understanding then that understanding will sink slowly, slowly, into the heart. You cannot do anything about it, and there is no need to do anything.
The mind is not fighting. That's enough.
The mind is available. Soon the heart will follow.
Mind opens, it is a good beginning.

Some time, when it is ripe, the heart opens; and some time, again when it is ripe, you will come to your own being. Things are very natural, if the mind is understanding -- that is the basic condition.

The problem arises only when the mind is trying to prevent understanding, afraid that if it understands then the heart will soon become the master. Of course the heart is never afraid to open up the path for your being.

So as things are going with you, it is perfectly good. Just wait for the right moment. And you cannot decide the right moment.

The very understanding of the mind, at a certain point, creates the right moment.

It is just like heating water. At a hundred degrees it evaporates. It will not evaporate before, even at ninety-nine degrees.

So there are laws of inner life, that at a certain degree of understanding the mind gives way. You just go on absorbing in the mind and feel happy that your mind is not antagonistic to you, that it is a friend and not a foe.

BELOVED OSHO,
THERE IS THIS VAGUE FEELING THAT WHEN I WAS A YOUNG CHILD I WAS MORE CLEAR, AWARE AND OPEN THAN I AM NOW. TODAY WHEN THERE IS JOY, A CERTAIN DEGREE OF AWARENESS COMES BACK EASILY. IT LOOKS LIKE FEAR AND SUFFERING MADE ME BECOME CLOUDED AND UNAWARE, IN ORDER NOT TO BE TOUCHED ... AS IF MY DARKNESS WERE ABLE TO EXTINGUISH MY LIGHT.
IS A CERTAIN CLIMATE NECESSARY FOR AWARENESS TO GROW?

Certainly a certain climate is necessary, and that's what we are trying to do -- to create a certain silence, a certain devotion, a certain love, a certain courage, a certain longing for the unknown. All these constitute the climate.

And whenever the climate is ready, awareness appears.

There is an old Egyptian saying, "Whenever the disciple is ready, the master appears." It is of profound meaning.

Everything appears only when you are ready for it. You cannot bring anything before its season, and you should not unnecessarily try for it because that will bring failure, frustration, and may put you off from the whole search.

So just find out what kind of climate is needed, and create it. Even without your knowing, I am trying to create the climate in which awareness will appear on its own -- and when it comes on its own it is such a beautiful experience, such a gift from the unknown, that one becomes full of gratitude for existence.

And this gratitude is the only prayer that I can accept as religious.

BELOVED OSHO,
YOU SPOKE OF THE HIDDEN TREASURES STORED IN THE SUPERCONSCIOUS. ARE THERE ANY TREASURES IN THE UNCONSCIOUS OR IS IT JUST A PANDORA'S BOX FULL OF AGONIES?
SOMETIMES I FEEL I SUPPRESS HAPPINESS AS WELL AS NEGATIVE EMOTIONS.

The treasures are only in the superconscious. The unconscious is a Pandora's box. And if sometimes you repress happiness, then there must be something wrong in that happiness; otherwise, why should you repress it? It may have some implications which are not right.

The very effort to repress it shows that you can see something is wrong in it. But you can repress only in the unconscious.

So first, you see if your happiness has something wrong in it. Perhaps you are happy because of somebody else's misery, perhaps you are happy because others are not happy. There must be some reason which is not right. So first that happiness becomes a wrong thing, and when it moves into the unconscious -- which is full of garbage, stinking -- it will be pressed by all that garbage into the unconscious. And if you want to get it back again, you will not find it the same; it will not be happiness at all. Perhaps it was not in the first place. And once it is repressed in the unconscious, the unconscious itself changes its character.

And the unconscious is so vast and so big and so powerful, that a small happiness will be crushed by it. It will no more be happiness.

So never repress any happiness at least. If you want to repress, repress unhappiness, repress your misery. If it has become a habit that you cannot resist repression, then repress something wrong. But don't repress something which can be enjoyed.

Happiness should be enjoyed.

I have told you the story of one of my teachers. He was a Sanskrit scholar and a very funny looking fellow -- very fat, a round face, and he used an old type of headgear, the *safa*, which is very long -- it makes the head look really big; it is almost thirty-six yards of cloth, that one puts on round and round and it makes it bigger and bigger. But he was very simple, almost a simpleton. The Hindi word for simple is `bhole', so we used to call him "Bhole Baba." And whenever he would come it was enough to trigger him, just to write on the blackboard "Bhole Baba." And he would go mad, and he would throw the chair and he would say, "I am not going to teach this class." And he would shout and he would throw a tantrum, and we all enjoyed it -- because he never asked who had written it. That was the most beautiful thing about it, he never asked who

had written it, he never punished anybody for it.

In fact, we used to have small stones with us so as he is wiping it off we would be throwing stones at his back. And he would say, "I will see you. First let me finish it." And still he would not inquire who has been throwing stones.

He died. I must have been not more than nine or ten years old. So I went with my father. And he was lying down dead with all his cloth. Seeing his dress, I was almost going to burst into laughter, but my father was holding my hand and pressing it, saying, "Keep quiet!" He had taken my promise at home that I would not do anything.

And I had promised him. So I kept it. But it was really hard to see him dead and still with this thirty-six-yard-long headgear.

And then suddenly his wife came from inside and fell over him, and said, "Ah, my Bhole Baba." That was too much! She was hearing continuously that we were taunting him, "Bhole Baba" -- we were writing on his door "Bhole Baba," and he was washing it off. And whenever we were passing by we would shout "Bhole Baba!" And his wife was so angry sometimes. She would say, "You will be satisfied only when he is dead." But that "Bhole Baba" got into her mind also, because thousands of times she has heard it. And it was so fittingly descriptive of the man, that I simply pressed my father's hand and I laughed.

He was very angry. He took me away and he said, "You promised me."

I said, "I promised you, but I was not aware that his wife would play such a trick. `Bhole Baba' was his nickname and he was so much against it that the whole period would be destroyed if `Bhole Baba' was mentioned. And we tried him and tortured him, and now the poor man is dead and his own wife is doing the same trick on him. I could not contain myself; that's why I did not allow you to press my hand, I pressed yours. I meant that this is time you should also laugh."

He said, "From now onwards you are not going to anybody's death, when somebody's body is being taken to the crematorium."

I said, "I will not go with you. That is decided. But I will go on my own."

In fact that is the only procession at which nobody prevents you. If you go into some marriage procession people prevent you, because you are not invited. If you go to some party, people prevent you because you are not invited. That is the only open procession, and I didn't want to miss it. If I had not been there the whole thing would have been missed; nobody understood because all the people there were grown up. They were not his students. I was the only student.

But everybody was asking me, "What happened to you?"

And when I told the story to all the people they all started laughing. They said, "It was worth laughing at."

Even my father was laughing. He said, "The story is certainly worth laughing at, but the situation is not."

I said, "When there is something to laugh at, don't bother about the situation because then you have to repress it."

From my very childhood I have been against repressing any joyful feeling that comes to you. Why throw it into the garbage of your unconscious? And if you throw it into the unconscious, it is not true happiness; there must be something in it of which you are afraid, something which makes you repress it. Otherwise it is such a human phenomenon to share.

But once you repress, remember, everything repressed goes to the unconscious, and that dark hole changes the quality of everything.

The Transmission of the Lamp

Chapter #17
Chapter title: If you live totally, once is enough

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BELOVED OSHO,
A FEW DAYS AGO I WAS FEELING FULL OF ENERGY AND A LOT OF LOVE FOR MYSELF.
THE OPPORTUNITY AROSE FOR ME TO LET MYSELF FACE MY NUMBER ONE DEVIL: JEALOUSY. I WENT FOR IT WHOLEHEARTEDLY, AND THE RESULT WAS TO SEND MYSELF EVEN HIGHER: I FELT EUPHORIC AND SO GRATEFUL.
I AM STILL LEFT WITH AN ALMOST UNCONTAINABLE ENERGY WHICH SEEMS COMPOSED OF SENSUALITY AND OF LOVINGNESS.
IF I GO INTO IT, I RISK HURTING OTHER PEOPLE; BUT THE ALTERNATIVE SEEMS A COMPROMISE. SITTING AND WATCHING IT DRIVES ME BANANAS!
OSHO, MY MAIN QUESTION IS: WHAT IS IT THAT I HAVE LEARNED FROM THIS EXPERIENCE, AND HOW TO USE THIS SO AS NOT TO BE TAKEN OVER AGAIN BY JEALOUSY? HOW TO ENJOY THE FREEDOM TO EXPRESS SENSUALITY WITHOUT COMPROMISING, GETTING FRUSTRATED OR SLIPPING ON THE BANANA?

Vivek, it has been a very meaningful experience for you, one of the key experiences which can help one to change one's energy totally.

George Gurdjieff used to find the first thing in his disciples -- the characteristic that was their number one enemy because their number one enemy contains the key which either can destroy them if they don't understand it or can bring a transformation.

You faced jealousy. Jealousy is one of the most dangerous elements in human consciousness, particularly in the female mind. To face your number one enemy without hiding it, without whitewashing it, without trying to interpret it favorably -- that you are right, the situation is such that of course you have to be jealous -- without in any way satisfying yourself by explanations that the jealousy was right.

If you satisfy yourself that it is right, it is going to remain and it will become more powerful; then the energy that you are feeling now, you would not feel, this energy would have been absorbed by jealousy, it would have remained contained in jealousy, and would have remained looking for a moment when it could explode -- to find some excuse. But because you faced it without bringing any explanation to explain it away... you did not justify it, you simply faced it as a fact, that you have this jealousy... and you accepted it, that it has something to do with you, not with anyone else, that nobody else in the whole world is responsible for it.

All those are excuses to protect it.

You did a good job, and the result is that just being watchful the jealousy disappeared.

And that's what I have been telling you continually for years, that nothing has to be done; simply face a problem the way a mirror reflects something, with no judgment.

And because it was your number one enemy, it contained a lot of energy. Now it is gone, and the energy is free. That's why you are feeling more alive, more loving, more sensuous.

Remember one thing: again you can commit the same mistake. Don't condemn sensuality. It has been condemned by the whole world, and because of their condemnation the energy that can flower in sensuality moves into perversions, jealousy, anger, hatred -- a kind of life which is dry, with no juice. Sensuousness is your very life. That is the difference between you and a stone -- because the stone is not sensuous. The more sensuous you are, you more alive you are. And if your whole energy is released in loving, in being playfully sensuous without holding yourself back, without any fear -- there is nothing to be afraid of. Sensuousness is one of the greatest blessings to humanity; it is your sensitivity, it is your consciousness; consciousness filtering through the body is what sensuousness is.

Remember *never* to compromise. Compromise is absolutely against my whole vision.

You see the people. They are miserable because they have compromised on every point, and they cannot

forgive themselves because they have compromised. They know that they could have dared, but they proved cowards. In their own eyes they have fallen, they have lost self-respect; that's what compromise does.

Why should one compromise? What have we got to lose? In this small life, live as totally as possible. Don't be afraid of going to the extreme, you cannot go more than total, that is the last line; and don't compromise. Your whole mind will go for compromise because that's how we have been brought up, conditioned.

Compromise is one of the most ugly words in our language. It means, "I give half, you give half; I settle for half, you settle for half." But why? When you can have the whole, when you can eat the cake and have it too, then why compromise?

Just a little courage, just a little daring -- and only in the beginning. Once you have experienced the beauty of non-compromising and the dignity that it brings, and the joy, and the integrity, and the individuality, for the first time you feel that you have roots, that you have a center, that you live out of your own, you don't live like a businessman -- living life like a businessman is prostitution.

Live like a warrior.

This way or that, but never compromising. It is better to be defeated, but totally, than to be victorious through a compromise; that victory will not give you anything except humiliation, and the defeat without compromise will still give you dignity.

Life is mysterious.

Here sometimes victory is just shameful and defeat is a dignity because one would not compromise.

So whatever sensuality you feel, whatever love you feel, just don't keep them in your mind; otherwise, they get sour, they get bitter. Express them.

And remember one thing, that expression is always a tremendous release of your own energy; otherwise, your energy goes on accumulating and becomes a burden. And when it becomes a burden, you start throwing the responsibility on other people because you are sad, you are heavy, somebody must be doing something wrong. If you are sad, you are wrong; if you are joyful, you are right.

It has been almost a criterion to me that anybody who is sad, complaining, grumpy, is wrong, is bound to be wrong. He may find a thousand and one reasons why he is sad. I don't accept it. He is sad because he has not allowed his life to blossom. He has been holding back. Even when people want to love each other, they are holding back -- because all the religions have poisoned love. They have not been able to destroy it, but they have succeeded in poisoning it.

And sensuality is so much condemned, and if you condemn sensuality then what is to remain? Then man remains like a marble statue -- you touch his hand and you feel like you are shaking hands with a dead branch. All his energy has shrunken in himself -- rather than blossoming in flowers, it has become complexes within himself which are making him sad.

At least my people should never think of compromise. Compromise for what? Be true. Be honest. Be sincere. Love as much as you can. Enjoy your sensuality -- it is a gift of nature. And be watchful, because what you are enjoying is everybody else's right too. Otherwise there will be conflict. Because of that conflict people compromise.

If you enjoy intense living, you should appreciate everybody who is living intensely. With whom he is living does not matter -- because we are all one life, one life force.

All the traditions have been against expressiveness because a person who is expressive attains a certain kind of solidity, a freedom. You cannot enslave him. He lives according to his own nature. You cannot force him. You cannot make him a husband or a wife. That's why the society has tried hard to repress, because the repressed person is so much reduced -- he's almost like the castrated bull.

You cannot use a bull in a bullock cart. The bull is too powerful. He can take your bullock cart and you anywhere, where you never wanted to go. You cannot control him. And if he comes across a beautiful female, he will simply jump out of your bullock cart. What happens to you and your bullock cart, that is your business. He will start a love affair immediately, not bothering at all that you are under the bullock cart, the bullock cart is upside down.

Man must have learned very early that bulls cannot be used, they are useless.

But they found the idea of why they are useless, because they are so full of energy, and so sensuous, and so loving.

People started castrating them, and once a bull is castrated you have reduced him to a totally different being that he was not destined to be. Now you can use him in a bullock cart. You can enslave him. You can use him in farms, and wherever you want. You have destroyed his possibility of regenerative forces. You

have done a crime against nature. Now the cow may be passing by his side, he will not even look at her, he doesn't have energy.

In my childhood when I saw the farmers castrating the bulls, I inquired what is the matter. My father said, "When you are old enough you will understand."

I said, "I don't want to wait. I want to understand now, why these poor creatures are being tortured."
He said, "You just wait."

And when I understood, I told him that, "You have not only been doing that to bulls, you have been doing that to human beings too -- in a different way, not physiologically but psychologically."

All the religions are castrating human beings. For example, all over the world ladies are told that while making love they should not show any sign of joy. What nonsense. Even while making love they are not allowed to show any signs of joy because that is what prostitutes do, not ladies -- and this is compromise. Being ladies they compromised. So when the man is making love to them, they are lying down with closed eyes, because even to open their eyes is not right for a lady -- to see such an ugly scene, that the beast on top of them is doing push-ups. It is not lady-like. It is better to keep your eyes closed. And don't move.

For thousands of years women had no knowledge of orgasm -- and even today in the East, almost ninety-nine percent of women don't know what orgasm is. And the same was the story all over the world because they never moved, they never enjoyed, they never allowed their body to dance.

There is a difference between man's and woman's sexuality. Man's sex is local, it is genital. Woman's sexuality is more sensuality than sexuality, it is all over her body. Unless her whole body participates, she will not experience the orgasmic joy -- which is the greatest gift nature has given.

And it is really shocking and surprising, that because man destroyed the woman, because she was not allowed to enjoy lovingness, he himself was alone making the push-ups. There was no other.

I have heard of a drunkard who was walking on the beach... and then he saw a man doing push-ups. The drunkard looked down, looked from this side and that side, went around, tapped the man, and said, "Boy, your girl is gone. Why are you unnecessarily tiring your body? Go home."

But this is really the situation, and the by-product is that these same so-called gentlemen who produced this ugly situation -- that they made their own wives non-sensuous, dry -- created many things because these women became angry, nagging, fighting. These were just perversions of the energy that could have become flowers, fragrance. And on the other hand, these gentlemen had to go to prostitutes; they created prostitutes -- which was another ugliness. To force women just for money, to sell their bodies -- because with their own wives they themselves could not get the orgasm. Ejaculation is not orgasm. They could produce children but they could not produce orgasm.
Orgasm needs both the partners in a sensuous dance.

To create the ladies, they had to reduce other poor women into prostitutes. It is such an ugly society, so nauseating, if you look into its structure and the way it has behaved and destroyed man.

At least my people should be totally free. They should love. And there is no lady here, and there is no gentleman here; here are only men and women, real men and real women.

And be sensuous. Enjoy life to its fullest, and help others also to enjoy the life to its fullest. And you will find, strangely, that because of your love, your sensuousness, all your ugly traits have disappeared because they no more get any energy -- they were perversions, they were by-products of your compromises. No compromise for any reason -- respectability, honor, all are nonsense.

How many million people have lived before you? And do you remember a few names who were very respectable, very honorable, and they had sacrificed their whole life for their honor and their respectability, and now even their names?... Nobody knows whether they ever happened or not.

In Jaina mythology there is a very beautiful story. I have loved it very much. In Jaina mythology if a king conquers the whole world he's called the *chakravartin. chakra* means wheel, as if the world is a wheel -- it is a wheel -- and he has conquered it completely. And the mythology is that in heaven only chakravartins are allowed to make their signatures on a golden mountain.

One man became a chakravartin, and he was very happy that now he will be able to write his name on the golden mountain. Very few people -- once in a while -- have been able to write their names. The mountain is enormous. As he died and entered the gates of heaven, the doorkeeper said, "You have to sign your signature on the golden mountain, but go alone. Don't take anybody with you."

He said, "Why? I would like a few of my friends who have died before me and who must be here to be with me; otherwise, what is the joy of signing on the golden mountain? Nobody is watching you, nobody will ever know that you have signed there."

The doorkeeper said, "Listen to me. I have been on this post... before me was my father, and this is our heritage. For centuries our family has kept this post. And to everybody who has gone to sign, this was suggested; and everybody wanted the same that you are wanting. And afterwards, everybody thanked us, `It was so kind of you to have prevented me from taking anybody.' So please go alone."

Reluctantly he went in, and the mountain keeper opened the doors and said, "There is a difficulty. The mountain is full of names. There is no space. And this is not only with you; before me my father was here, before him his father was here. This is our family post. And I have heard that since centuries this has been the case, that the mountain is full. So every time a new person comes, first you have to erase one name and then sign your name. There is no other way; there is no space."

Then he recognized that it is good that he has not brought his friends to see. A great mountain and there is not even a small space for his signature.

But he was -- he must have been -- a man of understanding. He said, "I will not erase, because what is the point? Somebody will come tomorrow and erase my name and will sign his. This is all futile. So my being chakravartin, a world conqueror, is useless and I was thinking that it happens only once in a while. I was wrong. This whole mountain is full of signatures."

Just a small life you have. Don't bother about any respectability, don't bother about any honor, don't bother about what others will say. Simply listen to your own energy and follow it. I call it *courage*. Be sensuous, be loving, and if you can be totally loving and sensuous there is a possibility one day to transcend, to come to a point of awareness where all your energy turns into just a flame of awareness -- all your sensuality, all your sexuality, all your love, everything in you -- turns into a flame that has been called enlightenment, awakening; a flame that remains forever in the universe without taking another form again, because it has used the whole potential of forms. People are being born to the same class again and again. It is not dignified.

If you live totally, once is enough.

So Vivek, you did perfectly well with your jealousy. Now the energy is released -- because you did not get into jealousy; otherwise that energy would have burned you, wounded you, made you sad, harmed you, and poisoned others -- because we are not so separate as we think.

We are very deeply connected, and particularly here with me. You become more and more connected with each other. The differences drop, nobody bothers what is your religion, what is your nation, no barrier remains. People come closer and closer. That means they are affected also. If one person gets sick, becomes sad, feels nauseous, then everybody else will be affected in some measure or other. If one is joyous -- dancing, singing, playing on his guitar -- then everybody else also feels a certain song in his heart.

And I want you to become more and more close, almost like one soul in different bodies.

You have been struggling with jealousy for years. Now you have found the key.

Next time if jealousy comes, immediately catch hold of it; and the same that you have done with enemy number one, you can do with all the enemies that come into your mind. They are smaller enemies, they will disappear even sooner, they don't have that much energy.

But when energy is left then this problem is bound to arise -- what to do with this energy. Up to now it was used by, sucked by, jealousy. Now it is all over your body. You feel more sensuous, you feel more loving. And you, up to now, have remained in a rigid way, always keeping yourself a little off from people. It is not your fault; it is the misery of all England! So drop this England too. Just be human.

And don't wait, because that energy unexpressed can create problems. Express it -- dance, sing, love, whatever comes to your mind to do.

BELOVED OSHO,
WHEN AN ARTIST IS ON THE STAGE OR PAINTING, SOMETIMES SUDDENLY THE MIND STOPS AND THERE IS NO ONE ON THE STAGE OR DOING THE PAINTING. AS YOU SAY, THE CREATIVITY PASSES THROUGH THE ARTIST WHILE HE IS A HOLLOW BAMBOO.
THEN A BEAUTIFUL WORK OF ART IS DONE BECAUSE NO ONE BUT EXISTENCE HAS DONE IT.
I WONDER IF IT IS LIKE A GLIMPSE OF ENLIGHTENMENT. BUT IT LASTS THE TIME OF A SOAP BUBBLE. BACK TO NORMAL, THE POOR GUY IS BACK IN THE DESERT OF DAILY LIFE WHICH IS VERY MEDIOCRE, AND HE DOESN'T HAVE THE PASSPORT TO REACH THE REALITY OF HIS GLIMPSES. THE WORK OF ART STAYS AT THIS HEIGHT -- IT IS FAR BEYOND THE CREATOR -- BUT THE POOR FELLOW STAYS DOWN THERE IN THE VALLEY. SOMETIMES HE CAN RIDE ON ANOTHER SOAP BUBBLE, BUT HE'LL SOON BE BACK IN THE VALLEY.

MOZART, BEETHOVEN, LEONARDO DA VINCI, VINCENT VAN GOGH, AND MANY OTHERS, BURNT THEMSELVES IN THIS SEARCH, BUT IT SEEMS THEY DIDN'T ARRIVE ANYWHERE. IS IT BECAUSE THEY DIDN'T FIND THE RIGHT MASTER?

AND ANOTHER QUESTION ARISES: IF EXISTENCE IS GENEROUS ENOUGH AND HAS GIVEN THOSE GUYS ANOTHER CHANCE, ARE THEY AROUND NOW?

OSHO, WHY DOESN'T THE BOAT OF CREATIVITY HAVE ENOUGH FUEL TO REACH THE SHORE OF ENLIGHTENMENT?

The creative people -- whether painters, musicians, poets or dancers -- reach to a place once in a while that can be called "a glimpse of enlightenment" but it is only a glimpse. It is not a realization. They have not prepared themselves for it. It has come accidentally.

The painter was absorbed in painting. He was so absorbed in painting that he forgot himself, forgot the ego, forgot his thoughts, and without knowing it he was in a state of meditation, and accidentally a door opened and he saw the beauty of the beyond.

But because he is not prepared, he cannot remain in meditation. He does not even know the ABC of meditation; he may never have heard the word. He was doing something else. It was just because he got lost in his work -- in dance, in music, in singing -- he fulfilled the condition for a glimpse.

Soon he will be back -- when the dance is over, when the painting is complete, he will be back in the desert of daily life. And he will be worse than the ordinary man because he has known something which the ordinary man has not even dreamt of. His misery is more. He has seen the door open, he has seen the door closed, and he feels utterly helpless.

Now a great problem has arisen for him, that there is something far more beautiful than any painting, far more musical than any music, far more poetic than any poetry. There is a dance beyond dance, but how to reach there? All that he can manage is his ordinary dance. In his ordinary dance, if he becomes conscious that he's doing it to get the glimpse back, he will not get the glimpse because the condition will not be fulfilled, he will not be lost in the dance. Technically he will be doing the dance but his ego will remain watching for the window to open; it will not open. It will open only when he forgets himself.

The problem is that this situation has been only in the West, not in the East.

The East is poor, immensely poor, but in a way tremendously rich. In the East if the poet or the painter or the musician had the glimpse, he would not bother about the dance or the painting, he would look for a master, because it is understood -- it is in the atmosphere, and it has been there for thousands of years -- that creativity can give you a glimpse but not more than that. If you want something that becomes part and parcel of you, then you have to find a master, a path; you have to change yourself, your ways of living. You have to bring awareness to everything that you do, and you need somebody to tell you -- not only to tell you, but somebody whose presence becomes a proof that you are not chasing some shadow, some hallucination.

The West is poor. It has created great artists, but unfortunately in the West there has been no atmosphere for enlightenment, no masters who could show you the way. The Western artists have suffered more than anybody else -- they have gone mad, they have committed suicide, they have drowned themselves in drugs. The Western artist suffered more than anybody else in the West, because he had a glimpse of the beyond and he could not manage to make that glimpse a reality which remained twenty-four hours with him like the heartbeat. His anguish is tremendous.

In the East I have not found the name of any painter, any sculptor, any musician, any poet, who has gone mad, who has committed suicide, who has drowned himself in drugs, for the simple reason that in the very air it was possible to find a master. And if you had a glimpse, you were fortunate because you would know that something exists beyond, you had just to find the bridge to go there, to just be there.

The division of East and West has been one of the greatest tragedies. It should be dissolved.

The Eastern science of inner being should be brought to each Western seeker or potential seeker or possible seeker.

And Western science and technology should reach to every nook and corner of the East to destroy the poverty, the uneducatedness.

Both have something and both are missing something. And this is really amazing, that what the East is missing the West has, and what the West is missing the East has.

It is a simple question of understanding, to let there be a meeting of East and West so that the outer poverty disappears from the East and the inner poverty disappears from the West. The whole earth can be rich, rich in both ways. There is no need for choice, no need to choose; both can be ours, and both should be

ours. There is no conflict.

My whole work is basically this, but neither is the East ready to listen to me nor the West. It seems to be really an insane situation.

Just the other day Anando was giving me information that millions of tons of butter and other foodstuffs have again accumulated in the European market. And just a few months before they had destroyed so much foodstuff that in destroying it they had to spend four million dollars. And again it has accumulated -- the surplus. They cannot stop the farmer because then the farmer will fall economically low, so the farmer has to be helped to go on producing; and the market is already overfull, so every three months they have to destroy food.

And in the East people are dying every day because there is no food.

This is strange and stupid, inhuman too -- that every three or four months you have to destroy huge mountains of butter and other foodstuff -- and by just drowning them in the ocean you waste millions of dollars. Those millions of dollars can be used to transport those things to the poor countries.
But they will not do that.

In the East there was Shri Raman. He would not come to the West, and I can understand why -- because I have come and I have suffered and seen. Many times he was asked, invited, and he refused. He simply said, "I will not be understood; I will be misunderstood. Just leave me alone."

And now I can understand him. He was right. I have tried my best and the result is a tremendous antagonism. Even in the countries where I have never gone, even in the countries where there is not even a single sannyasin there is so much fear, and absolutely unfounded fear.

The man who created all kinds of lies against me has been rewarded; today he has been rewarded by the United States government as a great researcher, investigator; he has been given a gold medal. And whatever he has investigated was absolute lies. But they managed to destroy the commune.

The commune could have become a meeting place for East and West. That was my idea.

But it seems the East is satisfied with its poverty but will not lose its superstitions -- which it has to lose if science and technology are to be introduced. And the West seems to be satisfied with its inner poverty, because if it wants to be inwardly rich it will have to lose all kinds of superstitions that it has been carrying for thousands of years -- and it is not willing to do that.

Just the other day the secretary of the Dutch parliament, answering the questions of journalists, said that I have not been allowed in Holland and I will not be allowed in Holland because I have said something in praise of Adolf Hitler. And the journalist pointed out that I have contradicted it -- and it was the German magazine SPIEGEL which had misquoted me. And the secretary accepted that that was true, it was a misrepresentation, but still..."His coming may create a disorder." And the journalist said that when the pope came there was tremendous protest against him and great disorder, and yet he was allowed, and he was a guest of the government.

And, as far as I am concerned, in no country have I been protested against by the people. There is no precedent for it, it is just their assumption.

And Holland has thousands of sannyasins, the reporter said, who would welcome him.

And I am ready to face those protests. I would really love to see who are those people who want to protest against me, on what grounds.

And I don't even want government security. I don't even want them to be responsible if anything happens to me, it is my responsibility.

But the fear is somewhere else. All others are excuses. The fear is that I can change the mind of the younger generation. That's what the American president has sent in a message here to Uruguay, "The man is dangerous for the simple reason that he is extremely intelligent and is capable of changing the minds of the younger people."

You don't have anybody else to contradict me? There are six hundred fifty million Catholics -- you don't have a single Catholic who can argue against me?

What is the problem? It should be simple and human. I am ready for any public discussion. I am ready to come to all these parliaments who are talking about me. In fact, if they have any guts they should invite me to their parliament -- and I am ready to face their whole parliament. But the fear is -- they themselves know -- they have no future, their death is so certain that they are afraid that I will expose them.

But they are not concerned that I am not exposing them in a destructive way. I am exposing your fallacies so that I can substitute the positive, the right dimension which can help the West, its creative people, its intelligent people, to have a transformation.

In the West, enlightenment is an unknown factor. There have been great saints like Francis of Assisi -- a beautiful man, a very loving man. You cannot find anything wrong in him, but that is not enough; he does not have the experience of the ultimate reality, and that is proved by small incidents. The pope became jealous that Francis was attracting followers and he was not even accepted yet as a saint. He was called to Rome. Now, you cannot call Gautam Buddha like this. And he came, kissed the feet of the pope, who was just an idiot. And he was very happy; he conferred the title of `saint' on Francis of Assisi. He was a good man, but not an enlightened man; otherwise, there would have been a rebellion -- he would not have cared a bit about the degree of `saint' given by the pope, and he would not have kissed his feet. He would not have bothered to come to Rome as a servant, having to present himself to the court of the pope. A nice man, a good man -- everything is right about him, just there is no light, the room is dark.

The West has not known the experience of enlightenment.

But I am insistent that we are going to make hundreds of Western people, for the first time in history, enlightened.

All these governments and their opposition are not going to stop me. It is not a question of my idea; it is now an existential necessity -- that the West *must* have enlightened people. Only those enlightened people of the West will be able to help the West to be generous towards the poverty of East, only they will be able to create an atmosphere where it is simply inhuman and ugly to go on destroying food when people are dying, just to keep your prices high, so your economy remains the same and does not suffer.

It seems economics is more important than love, than compassion; but it is possible only if we can manage -- and we will manage.

My people are trying to find the place.

My other people are trying to find the ships -- to create a city in the ocean. And it seems most practical and probable to create a beautiful city of five thousand resident sannyasins, with the capacity of twenty thousand more who will be coming and going. And we can move the city from one place to another place. We can go around the earth.

This is how blessings come in disguise.

I'm really excited about it!

The Transmission of the Lamp

Chapter #18

Chapter title: You just have to gather courage

4 June 1986 am in Punta Del Este, Uruguay.

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BELOVED OSHO,
WHEN I HEAR YOU TALK ABOUT THE INTERDEPENDENCE AND INTERWOVENNESS OF EVERYTHING THAT EXISTS -- THAT NOBODY AND NOTHING IS AN ISLAND, SOMETHING IS DAWNING IN ME WHICH I CAN HARDLY PUT INTO WORDS. WHAT SO FAR HAS JUST BEEN AN INTELLECTUAL PERCEPTION SOMETIMES CRYSTALLIZES AS MOMENTS OF AWE AND ADMIRATION FOR EXISTENCE'S INTELLIGENCE, WHICH GOES SO FAR BEYOND OUR OWN LIMITED THINKING.
THE SMALL BUT SO REVEALING FACT THAT A SINGLE ELECTRON CAN DISAPPEAR AND REAPPEAR SOMEWHERE ELSE WITH NO TIME GAP -- NO MATTER HOW FAR APART EVENTS HAPPEN -- WAS

SOMETHING LIKE A CLUE TO ME. IMAGINING IN TERMS OF ENERGY THAT NOTHING IS LOST OR DISAPPEARS, I FEEL SOMETIMES HOW THE ESSENCE OF PLANTS, ANIMALS AND HUMAN BEINGS IS INTERCONNECTED, AND JUST CHANGES FORMS ON THIS OR ANOTHER PLANET -- LET'S SAY, SOME MILLIONS OF LIGHT YEARS AWAY. EVEN THE BIGGEST STARS DISSOLVE AND REAPPEAR SOMEWHERE ELSE IN THE COSMOS.
I AM REMINDED OF THE INSIGHT OF AN ANCIENT MASTER: "AS ABOVE, SO BELOW" -- OR VICE VERSA.
COULD YOU PLEASE TALK ABOUT THIS?

The ancient saying, "As above, so below," or vice-versa, contains one of the most fundamental truths about mysticism. It means that there is no above, no below, that existence is one.
Divisions are created by the mind.
Existence is divisionless.

Divisions are our projections, and we get so much identified with divisions that we lose contact with the whole.

Our mind is just a small window opening towards the vast universe, but when you look always from the window, the frame of the window frames the sky outside -- although there is no frame on the sky, it is frameless. But to your perception the frame of the window becomes the frame of existence.

It is something like... once in a while it happens to people who use glasses that they have their glasses on their nose and they are looking for them. And they have even forgotten that they cannot see without the glasses, so if they are looking *and* seeing, it is an absolute certainty that the glasses are in place.

But if you have been using glasses for years, slowly, slowly they become part of you, they become your eyes. You don't think of them as separate from you. But each pair of glasses can give its own color to the things it sees. You are the seer behind -- the glasses cannot see themselves. Things outside don't have the color that the glass is imposing upon them, but you have become so identified with the glasses.

I used to live with a man -- he was a very nice man -- who had glasses from his very childhood, and now they had become thicker and thicker. He was so accustomed to them that he would go to sleep with his glasses on. When one day I saw him sleeping with the glasses on, I woke him and said, "This is too much! Do you need these glasses for dreams? You can see dreams without glasses."

He became aware that he had completely forgotten that those glasses were separate from him. For fifty years continuously they have been there, and he cannot see without them, so even to go to his bed he has to use them, and slowly, slowly, he started sleeping with his glasses on.

His whole world depends on his glasses: if they are green, everything will look green; if they are blue, everything will look blue; and he will believe that what he is seeing cannot be wrong.

Man's mind also is only an instrument. The glasses are outside the skull -- the mind is inside the skull, so you cannot turn it off every day. And you are so close to it within, that the very closeness has become the identification, so that whatever the mind sees is thought to be the reality. But mind cannot see the reality; mind can see only its own prejudices. It can see its own projections displayed on the screen of the world.

I have told you, once it happened that I was traveling from Bombay to Calcutta, and on the railway station hundreds of people had come to see me off. As the train moved, I went in. It was an air-conditioned coupe, and there was another man also in it. He simply fell flat, touched my feet.

I said, "What are you doing? You don't even know me."

He said, "There is no need to know you when there are so many people to see you off; and many of them are very rich people of Bombay -- I know them."

I said, "It is your joy -- if it feels good, you can touch my feet -- but I am a Mohammedan."

He said, "My God! You are a Mohammedan? -- you must be joking!" He tried hard to console himself for touching the feet of a Mohammedan. He said, "I am of the highest caste of Kashmiri brahmin. Are you really Mohammedan?"

I said, "There is no question about it -- I am saying it myself."

He said, "But the people who had come to see you off, they did not look Mohammedan" -- Mohammedans use special caps, a special dress, a special language -- "they were all Hindus."

I said, "They were all Hindus, but because I can give you the number of the horse who is going to win the next race, those people, just to know who is going to win the race next time, were harassing me."
He said, "My God! I will have to take a shower."
I said, "You will have to."

He went, he took a shower, he changed his clothes and he came back. He said, "Is it really true?"

I said, "I was just joking! I am of the highest class of Hindu."

He fell at my feet again, and I said, "You don't understand at all. I had told you that I am a Mohammedan...."

"But," he said, "just now you were saying...."

I said, "I was just joking."

He said, "It is so cold, and I have to take another shower. And why are you making a fool of me?"

I said, "I have not done anything -- you started the whole game."

He went again, took a shower, came back and didn't say anything to me; he sat in his seat and wouldn't even look at me. But I called the servant and told him, "From my suitcase bring the SHRIMAD BHAGAVADGITA" -- that is the Hindu's bible.

And the man jumped up from his corner and touched my feet. He said, "I have a certainty that you are a Hindu and just joking."

I said, "The night is cold, and again you have made the same mistake. And even if I am a Hindu, you need not touch my feet."

He said, "How can it be? a saint who can see the future -- which horse is going to come first in the race... I *have* to touch his feet."

I said, "That is your decision, but the SHRIMAD BHAGAVADGITA is really not the SHRIMAD BHAGAVADGITA."

He said, "What? Then what is it?"

I said, "What does it have to be -- it is the KORAN SHARIF. There is only one book in my suitcase, and you will see -- let the servant bring it." He went to bring it: it was the KORAN SHARIF. One man had continually been at me for years that I should speak on the KORAN SHARIF, the bible of the Mohammedans. This time he had brought the best translation, just published. So I said, "Then let the book come, and you will see."

And when the book came he said, "My God, you are really a Mohammedan. I feel like killing you! -- three times I have taken a cold shower, and again I have to take a cold shower. You could have simply said, `Bring the KORAN.'"

I said, "This is my own way. You don't have to dictate to me."

Before taking a shower he tried to find the conductor. But the conductor was not in the compartment, so he took a shower. And while he was taking a shower the conductor came in, because the man had asked for him. I was there, I told him the whole thing. He laughed loudly. I said, "When he asks you to change the compartment and put him into some other compartment -- there are seats vacant, but you simply say that those seats are booked; passengers will be getting on at the coming stations.

"And say to that man, `He's neither Mohammedan nor Hindu; he is a Christian -- and in fact he is a sudra who has turned into a Christian.' " And to touch the feet of a sudra -- a sudra is the lowest Hindu caste -- after touching even the shadow of a sudra you have to take a bath... just the shadow!

He came out. Seeing the conductor he was very happy. He took him aside and he told him, "This man seems to be crazy or something. Four times I have taken a shower -- and the night is getting colder and colder, and the water is ice cold. And he goes on deceiving me: he finds ways, and I get caught in them. I don't want to go inside. You just give me a seat somewhere else."

The conductor said, "What do you think he is, Mohammedan?"

The conductor said, "I have known him for years. He is a sudra who has turned and become a Christian."

The man said, "My God, a sudra! I feel like jumping out of the train and finishing myself! Four times I have touched the feet of a sudra. Never in history has any Brahmin done that. Now I cannot go inside the compartment."

But the conductor said, "I am sorry, all seats are booked. You will have to. Don't touch his feet -- he does not tell to you to. Does he tell to you to?"

He said, "No, he does not say anything, but he manages it in such a way that I feel like touching them."

The conductor said, "Now you be alert. Now you have taken a bath, just go in. Just don't look at him. Don't give him any chance."

He would not look at me. I tried to ask how the water was. He simply said, "Just keep quiet -- because I am an angry man. You have fooled me four times. And the conductor said you are a sudra. Either I will kill myself or I will kill you."

I said, "I know what has happened -- that conductor is such a joker! He must have told you, `He is a sudra. I have known him for many years and he has become converted to Christianity.' "

He said, "Yes, he told me."

I said, "You are so gullible -- anybody says something, and you believe it."

So he said, "What finally have I to decide?"

I said, "You don't have to decide at all -- just go to sleep."

He said, "I cannot sleep with a sudra. And four times you have deceived me, and I am afraid you can do ANYTHING."

I said, "I will not do anything... but do you want the number of the horse?"

He said, "You have got me in your hands because that's why I have been touching your feet and taking a cold shower. But I will take the number only if you are a high-caste Brahmin."

I said, "There is no question about it. Let the next station come and you will see." me -- with many flowers and garlands -- and he was convinced that they were all Hindus.

When I came back he was smiling and was saying, "Please forgive me. I have been telling you that you are this and that; just forgive me." And he touched my feet again!

I said, "You are a fool! First you should have taken the number of the horse. You have committed the same mistake again."

Then he freaked out, shouting all over the compartment. The conductor came, the servants came: "What is the matter?"

He said, "Nothing is the matter. I am a fool!" He asked the servants, "Does this man travel in the air-conditioned class often?"

They said, "Often -- he is almost always traveling, and always in the air-conditioned class."

"And does he know anything about horse racing?"

Those people said, "He knows nothing about horse racing! Are you talking nonsense? He talks about meditation, he talks about consciousness, But *horse racing?*"

He said, "My God, he is deceiving in that too -- that those people are after him for a number. I can sleep in the corridor, but I cannot go inside the room. I cannot look at him. Seeing him, something goes wrong in me."

His mind has a prejudice, and that prejudice decides every decision. He has a greed; that greed decides. But these are subjective feelings -- they have nothing to do with objective reality.

You don't see the world as it is. You see it as your mind forces you to see it. And this you can see all over the world -- different people are conditioned in different ways, and the mind is nothing but conditioning. They see things according to their conditioning -- and that conditioning is a certain color.

We make distinctions: We make somebody superior, somebody inferior; man is more powerful, woman is less powerful; somebody is more intelligent, somebody is less. Races have been claiming they are the chosen people of God. Every religion is claiming that their book is written by God himself. All these things, layer upon layer, make your mind; and unless you are able to put the whole mind aside and see the world directly, immediately, with your consciousness, you will never be able to see the truth.

Mind is polluted by every society for its own interests, given ideas which have no correspondence with reality, but help a certain society to feel egoistic, superior. And you cling to the mind because that mind gives superiority to you too.

In this world the greatest courage is to put the mind aside. The bravest man is one who can see the world without the barrier of the mind, just as it is. It is tremendously different, utterly beautiful. There is nobody who is inferior and there is nobody who is superior; there are no distinctions.

One Zen master, Hui Hai, was asked, "What do you think about the inferior and the superior people?"

He said, "Just outside my door there is a small rose bush and there is a big, one-hundred-foot-high, hundreds-of-years-old cedar, but I have never heard them talking about superiority or inferiority. The rose bush is a rose bush, the cedar is a cedar. Neither the cedar says, `Look! I am one hundred feet high and you are just a small bush. You don't count. I will live for hundreds more years; many like you will come and go,' nor does the rose bush say to the cedar, `Although you are so huge and so big and so ancient, you have not been able to produce a single rose flower. All your life is useless, meaningless. You have not created anything to give as an offering to existence. I am a small rose bush but look at my flowers.'

"No, there has been no discussion. I have been hoping that some day the discussion will be there; but the rose bush is happy as it is, and the cedar is happy as it is, and there is no comparison because they are totally different. You cannot compare different things."

In existence there are only unique things; no comparison is possible, no distinction is possible.

And once you can see it with your own eyes, it is such a revelation, it brings such peace and benediction

to your heart -- that in existence there is nobody higher, nobody lower, nobody superior.

The biggest star... and you can conceive how big the biggest star is. Our sun is a star; it is sixty thousand times bigger than the earth, and it is considered to be a very mediocre star, a middle-class fellow. The bigger stars which you see in the night as stars are also suns; they have their own solar systems and they are thousands of times bigger than our sun. But the smallest blade of grass and the biggest star in the whole of existence are respected by life equally. They both are fulfilling some need. The world will be less if this small blade of grass is destroyed, it will be less green. And no star can replace it, take its place.

Existence is absolutely communistic: everyone is unique and equal. All distinctions are because of our bourgeois mind. And you can go on making distinctions, as many as you want; and those distinctions have been the causes of wars. Millions of people have died for those distinctions, which do not have any relevance as far as reality is concerned.

The man who knows, also knows that existence is one. Its expressions are millions, but the spirit that is expressed is the same. It is one godliness with an infinite variety of creations. To see it as it is makes you free from complexes.

Ask the psychoanalyst. Most of his patients are suffering from either an inferiority complex or a superiority complex. And you cannot convince them... it takes years; the person who suffers from an inferiority complex still goes on finding reasons why he is inferior. Somebody is more beautiful, somebody is more intelligent, somebody is richer, somebody is taller, somebody is stronger, somebody is never sick -- always healthy.

Unless you uproot the very idea of comparison it is impossible to free a man from his inferiority complex, and his inferiority complex creates competitiveness. He wants to prove that he is not inferior. In the first place he accepts that he is inferior; and then in the second place he starts fighting with the ghost -- which does not exist anywhere -- the idea that he is inferior. So he fights elections, he becomes a president or a prime minister; but that ghost is there, it never leaves.

Then there are, at the other extreme, people who feel they are superior. That, too, is a disease. Because they have to prove their superiority continuously, they have to condemn everybody, criticize everybody. And it is very easy to criticize, very easy to condemn.

Turgenev has a beautiful story. In one village there was a young man who was thought to be an idiot. The whole village treated him as an idiot. He was tired of it, but there was no way to convince the village that he was not an idiot. From where had they got the idea? And once they had got the idea they were proving it in every way... every small fault was a proof, solid proof, that the idiot could not do anything else, it was expected. If anybody else had done it, it would have been just a mistake.

One wandering monk was passing through the village. The boy was suffering too much. He went to the monk and asked, "What am I to do?"

The monk said, "I will tell you a simple formula. Practice it, and when I come back from my pilgrimage -- it will take one year -- then report to me what the situation is. You will be the wisest man in this town in one year's time."

The formula was simple -- the young man could not believe it. He said, "Just a simple formula?"

The old monk said, "You simply do it. Just now go and do it, and you will see how it changes the whole thing."

The formula was that if somebody says, "What a beautiful sunset," you immediately ask, "What is beautiful in it? Prove it. Don't talk nonsense. What evidence have you got that the sunset is beautiful? What is the criterion of beauty?" Somebody says, "That book is great." Immediately jump on them -- whether you have read it or not, that does not matter -- "That is all rubbish. Who says it is great? Prove it! On what grounds? What are your arguments for its greatness?"

Just go on criticizing, condemning any statement anybody in the town makes. You just watch and immediately jump on it, criticize it, condemn it, and ask for evidence. Nobody can prove that the sunset is beautiful. What proof is there? If somebody says to you, "This woman is beautiful," and you say, "I don't agree," there is no way to convince you -- because beauty is not something that can be measured, weighed; there is no criterion.

After one year, when the monk came back, the people of the town met him as he was coming to the town and said, "You should see our young man, he is the wisest man we have ever seen!"

He said, "I know!"

And that boy came, fell at the old monk's feet and said, "You are really a miracle-maker -- just such a simple formula, and the whole town asks my advice. Everybody thinks I am the most intelligent, the most

learned, the most educated, the most well-read. Suddenly, in one year, I have become the wisest man of the town -- and I'm really the same old idiot, nothing has changed."

But it is difficult to prove that you are superior. Anybody can condemn it. What criterion have you got for your superiority?

Even Adolf Hitler could not prove that the nordic Germans were the most superior people in the world, that they were born just to rule over the world, that in comparison to nordic Germans, everybody is sub-human -- only they are superhuman. He convinced the Germans, and they enjoyed the idea. But nobody else in the whole world was convinced of this nonsense -- everybody laughed.

And their failure in the second world war proved that they were not born to rule over the world. Hitler killed six million people with this superiority complex -- because to kill the inferior people is good for the earth, they are an unnecessary burden. But the people he was killing were Jews -- who have been carrying the same idea for centuries, that they are the only chosen people of God.

But they have not been able to prove it to anybody else. It is impossible. You can believe it yourself, and you will suffer for it, because everybody whom you are trying to condemn, whom you are trying to make inferior, is going to be revengeful. So Jews have been tortured for four thousand years continuously. They are still tortured, but they will not leave that idea of superiority; that is their disease.

And if anybody -- a person like me -- says, "That is your disease. Drop this idea. There is nothing wrong in being a Jew; simply drop this idea that you are the chosen few of God, because that makes the whole world your enemy," they are not going to drop it because that is their cherished ego. They cannot prove it -- they cannot drop it.

It is like the situation when you swallow something -- you can neither swallow it nor can you take it out, it is just stuck in your throat. And you are dying because you cannot breathe. Unless your throat is cleared, you will not be able to breathe.

This superiority complex has destroyed the Hindus. The Hindus have the same idea -- that God created them, that God has chosen them as His people, that he has given his own written book to them, that they are the highest and the purest people. Because of this nonsense, the people who were intelligent enough -- even among the Hindus -- went out of the Hindu fold. The Buddhists, the Jainas, they left the fold, saying, "This is an ugly idea."

But the trouble is, if somebody gets some fixed idea, and there is some investment in the idea -- howsoever crazy the idea may be -- you cannot prove it wrong. The man may like to suffer, but he will not leave the idea. All religions do the same, all nations do the same, all races do the same.

I am reminded of a mad man. His madness was really special: he thought that he was dead.

First his family laughed, and said, "This is the most outrageous thing one can think of. You are alive -- you argue about your being dead. That is enough proof that you are alive."

But there was no way to convince the man. He would not go to the shop. He would wake up when he wanted, he would go to sleep when he wanted. He said, "What can I do? You cannot control a dead man's behavior. I am dead."

Finally they took him to a psychoanalyst. The psychoanalyst said, "Don't be worried, I have cured many cases -- leave him with me." First he tried to tell him, "You are not dead. You have walked here and you are sitting here on the chair. How can you be dead?"

He said, "Where is it written that dead people don't walk?" Even the psychoanalyst was at a loss! The man said, "Show me some evidence, where it is written that dead people don't walk, that they don't sit on chairs, that they don't talk. I am a living proof that dead people can walk."

The psychoanalyst saw that the man seemed to be difficult! He took out a paper knife and just cut the man's hand a little so blood came out. And before cutting his hand he asked the man, "What do you think: do dead men bleed?"

The man said, "I have heard that they do not bleed."

So he cut his hand and blood came out. The psychoanalyst was very happy and he laughed. He said, "Now, what do you say?"

The man said, "That simply means that that proverb is wrong. Dead men *do* bleed -- the proof is here." Once you get identified with a certain idea, then you are sick.

All identification is mental sickness.

In fact, *mind* is your sickness.

And to put the mind aside and just to look silently -- without any thought, without any prejudice -- into reality is a healthy way of being acquainted with reality. And you will find a totally different reality.

The finding of the real will release you from many stupidities, many superstitions. It will clean your heart of all kinds of rubbish that generations have poured into you. Diseases go on from generation to generation; you inherit the whole past with all its stupid ideas. Otherwise, there would be no distinction, there is no comparison.

And once you are free from making comparisons and distinctions, you are light, your whole existence is light. You lose all heaviness. You become so light that you can open your wings and fly.

BELOVED OSHO,
YOU SEEM TO HAVE RETAINED, OR REGAINED, FROM YOUR CHILDHOOD, A CAPACITY TO DREAM -- SOMETHING WHICH PROBABLY ALMOST ALL OF US BEGIN LIFE WITH, BUT WHICH, BY AND BY, BECOMES ERODED WITH CYNICISM AND THE FEAR OF BEING THOUGHT NAIVE AND UNWORLDLY.
I LOVE WATCHING YOU WHEN YOU TALK OF A COMMUNE IN THE SKY, FLOATING VEGETABLE GARDENS AROUND AN ISLAND-BASED CITY OF SANNYASINS, A MYSTERY SCHOOL ASAIL THE HIGH SEAS: YOUR EYES OPEN WIDE, AND WHATEVER YOU SAY -- HOWEVER OFF-THE-WALL -- ALWAYS SEEMS ABSOLUTELY POSSIBLE, AND I CAN NEVER BRING MYSELF TO LAUGH BECAUSE I ADORE THIS ABILITY IN YOU.
I CAN SEE THAT THIS FACULTY ALONE IS ENOUGH TO DRIVE THE POLITICIANS AND RELIGIOUS LEADERS ALL OVER THE WORLD, NUTS. INTERNALLY THEIR MOUTHS MUST BE AGAPE AT YOUR SHEER AUDACITY, BECAUSE IT SEEMS YOU CAN ENVISAGE ANYTHING AND GET AWAY WITH IT. LAWS OF LOGIC, GRAVITATION AND RELATIVITY, ALL TAKE LEAVE OF THEIR SENSES IN YOUR HANDS.
AND EVEN IF ONE OR OTHER IDEA DOESN'T COME ABOUT, YOU ARE NOT REMOTELY PERTURBED. IT IS AS IF THE VALUE LIES IN THE ABILITY TO DREAM -- NOT IN WHETHER THE DREAM IS REALIZED OR NOT.
IF THE MINDS OF THOSE AROUND YOU HAD THEIR SAY, WE WOULD FIND OURSELVES CONFINED TO THE FEEBLE MUTTERINGS OF THE MEDIOCRE, THE SAFE, THE CERTAIN. BUT IT IS AS IF YOU ARE SITTING IN THE FRONT SEAT OF A ROLLER COASTER, AND WE, THE PASSENGERS, ARE BEHIND YOU. THE HEIGHTS ARE SO DIZZYING, THE PACE, SO EXHILARATING, THE JOY, SO ADDICTIVE, THAT ONE FEELS, "HANG THE EXPENSE -- I'M GOING WHEREVER THIS JOKER TAKES ME!"

It is possible that to you it may seem that I have retained the small child's capacity to dream. But that is not the reality. I have certainly retained the innocence of the child, but anything that I have said, or done, or will do, is not a dream; and it is never "off-the-wall." It looks off-the-wall because you think in very utilitarian terms.

I am not a utilitarian. I am a poet, who does not compose poetry, who composes living beings. My effort is not to materialize a dream -- I don't have any dream -- but to help you to see that your utilitarian life is not all: that much more is possible, it is just that you have not dared to cross the mundane line; that everything is possible, you just have to gather courage.

And courage with innocence makes you capable of being a visionary, not a dreamer -- and there is a great difference between dream and vision.

Dreams happen while you are asleep. They are part and parcel of our spiritual sleep. A vision is the equivalent when you are fully awake. Then you can see things which to others may look off-the-wall, but to you they are just in the tomorrow. The day after tomorrow, just a question of a little time, and they will be realities.

The politicians and the religious leaders are afraid because they know that whatever I am saying is going to happen. All their efforts are against the current. They can make a little delay, but they are moving against the current.

For example, my vision of ocean cities is going to happen -- whether we make the first ocean city or somebody else makes it. But the earth is becoming smaller, and the population is becoming bigger. Except for the ocean there is no place where these people are going to live. And if the whole world becomes full of people, houses, roads, then where are you going to produce food?

I am a very realistic person, not a dreamer. When I say ocean cities I speak of a simple reality: If all the people of the world move to ocean cities, around the earth, and the whole earth is used for production -- for food, for vegetables, for everything else -- we can support a bigger population than is present today, without any difficulty.

The ocean also has an infinite capacity for providing food, which has not been explored. It grows a

certain kind of vegetation, deep down, thousands of feet down, that can be used as food. And it has been found in experiments that it is full of the vital elements needed for food. And this is simply wild growth. We can manage -- just the way we have managed on the earth -- to grow food underneath the oceans.

Once man was a hunter, and he never thought that he would live in cities, and that he would not be a hunter, but a farmer, a shopper, a professor. For millions of years man remained a hunter, but a time came when the population became too much, and it became difficult to survive through hunting. Then some visionary must have given the idea: "We have not used the fruits which are growing all around. To support a greater population, use fruits."

Then somebody else may have given the vision: "Why just use wild fruits? We can cultivate food. Just watching nature, how these fruits fall, how new trees grow out of the seeds... we can manage it better than nature -- we are nature's conscious hand." Cultivation came in.

And that's how, slowly, slowly, man has developed things. But first it was always a vision, and people laughed at it, because they were only accustomed to the past, the old way. But the old way had come to an end -- something had to be done. So these visionaries who appeared to be off-the-wall had to be listened to. Unwillingly, reluctantly, people followed them and found that they were right: we cultivated the whole earth. Now the earth is in a situation where it cannot feed the whole population sufficiently. The ocean is available. Life can be shifted to the oceans very easily.

Just last night I was asking Jay -- because I am planning for it -- about the platforms which people use in wartime for their aircraft. Huge platforms floating in the ocean are used for hundreds of planes to land and take off. And underneath the platform, five or six thousand people can live; they have cabins underneath the platform.

I loved the idea. Just one platform, and five or six thousand people, with all the luxuries: with television, with telephone, with radio, and your own airport on top of you -- a meeting place, a *mandir*. And there is no problem, it simply just has to be done. One person does it, and you will see many others following.

And the tremendous silence of the ocean... and you are under no government; just twelve miles off shore and you are really free. No government is over you, and you can prove that six thousand people can live without any government, without any police, without any courts, without any legal experts -- without all that paraphernalia -- in immense harmony.

And on the huge platform you can make lawns, you can make gardens; you can have the beauty of the earth too. So you are not closed up in the cabins; you can come out on the platform, and you have miles of tennis courts, a golf course, swimming pools, lawns, beautiful trees. All this can be managed on the platform. If it can keep hundreds of planes, it can easily bear the weight of earth that we will bring to it and the trees. And you can get your food from the nearby port. Small boats can go and come for your food and your daily needs.

The idea can become a world-wide phenomenon. It is not a dream. Once people see that it works, then around the earth there can be many cities, vacating the earth for production. People can go in the day to work on the earth, and at evening come home to the ocean. And it seems to me very logical: man was born in the ocean, and perhaps it is time to come back home.

I don't see it as a dream; it is just a reality which has to be dared. And it is always that somebody has to be the pioneer; then others will follow. Then for them there is no difficulty, they can see that people are living beautifully. A whole university can float; there is no need for them to destroy the earth with their campuses.

Finally, if we exhaust the ocean too -- which will take many thousands of years -- there is always a possibility of having floating cities in the sky. All scientific facts are available on how a city can be floated in the air. People will be coming to the earth for production and taking their production back, but they will be living high in the sky.

And these should be adventures, great ecstasies for people, rather than starving and dying like in Ethiopia -- one thousand people dying and starving every day, and nobody has any idea what to do.

When I started speaking in India the population was only four hundred million. And I was from the very beginning for birth control; I was condemned because religions are against it. I was for the pill; I was stoned, efforts were made to kill me, because I was "destroying their morality."

If they had listened to me they would not be in such a trouble. Now the population is nine hundred million -- more than double. And by the end of this century, India will have a population of one billion, eight hundred million.

There is no possible way to feed this population -- these people are going to die. Fifty percent of the

people will be dying, and when fifty percent of people die, you can understand what will happen to the remaining fifty percent: they will be living in a graveyard. Everywhere will be corpses. Nobody will be there to burn them.

It is not my dream. I have all the facts from scientific experiments, that cities can be floated in the sky: but for that, the time has not come.

But for cities in the ocean the time has come, and it is particularly a blessing that existence has given us the chance to be the pioneers -- because no country will accept me and my people, but the ocean belongs to no country.

We are going to do it. And only when you see with your own eyes, only when you are living on the ocean, then will you understand that it was not a dream, that it was a vision.

Dreams cannot be fulfilled -- dreams are unconscious. Visions are conscious. Dreams happen to all sleeping people; visions happen only when you are awakened. A vision is a reality that can be managed; you just have to have courageous people with you. And I have the best, the most intelligent, the most courageous people with me.

Never think anything I say is off-the-wall. It may appear to be to you -- that is just because you compare it with the old, trodden path. I see it happening.

So just wait a little and you will be on the ocean.

The Transmission of the Lamp

Chapter #19
Chapter title: Don't miss the head

4 June 1986 pm in Punta Del Este, Uruguay.

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BELOVED OSHO,
A VERY REVEALING INCIDENT OCCURRED RECENTLY. IN THE WAKE OF THE SO-CALLED "GIANT STEP FOR MANKIND," WHEN THE FIRST ASTRONAUT SET FOOT ON THE MOON, THE AMERICANS HAVE CONTINUED THEIR SPACE EXPLORATION, NOW WITH THE REUSABLE SHUTTLE.
SUDDENLY, A LITTLE WHILE AGO, THIS 2.3-BILLION-DOLLAR SPACECRAFT BLEW UP IN THE SKY, KILLING ALL SEVEN PASSENGERS.
IT CREATED AN ENORMOUS REACTION IN THE U.S. -- SORROW, ANGER, HURT NATIONAL PRIDE, ETC. IT TURNED OUT THAT BEHIND THE TRAGEDY LAY THE USUAL HUMAN FORCES: EGOTISM, PREJUDICE, DISHONESTY, COMPETITION, ARROGANCE, FEAR, AMBITION, AND SO ON.
AN OFFICIAL INVESTIGATION CONCENTRATED ON "FLAWED MANAGEMENT PROCEDURES," AND "REORGANIZING THE CHAIN OF COMMAND," BUT NOWHERE FELT IT RELEVANT TO INVESTIGATE EGOTISM, PREJUDICE, DISHONESTY, AND ALL THE REST.
ISN'T THE REAL "GIANT STEP FOR MANKIND" YET TO COME -- THE REALIZATION THAT IT IS MAN HIMSELF WHO LIES AT THE ROOT OF HIS OWN CATASTROPHE?

It is man himself who lies at the root of all the catastrophes, but the trouble is, it goes against man's ego to accept it.

The way of the ego is very simple: always throw responsibility on somebody else. It is always the other who is hell. One never looks at oneself. The other cannot be hell for me, unless I in some way support the

other to create the hell for me. It must be somewhere in the unconscious, my own need.

Just today I came to know, that all over the world man wastes enough energy, money, technological power and human genius in three days to support the whole earth for a year with food, clothing, shelter, everything that a human being needs to survive. And this figure is five years old, so I guess that now man must be wasting perhaps every day as much energy as is needed to support the whole of mankind for one year.

And who is at the root of it, who is forcing you to do all this nonsense? All this is being done to prepare more efficiently for war, to kill more, to destroy more.

It seems man is insane.

Everywhere you can see his insanity, and if it were only a few people who were insane, it would be easy to do something for them, but if the whole humanity is functioning in an insane way, then a tremendous effort is needed to stop this idiotic behavior.

The people who are responsible for the basic catastrophe -- that is, the insanity of humanity -- are the people who are in power. They want more and more power. The desire for more and more is unending, and everybody is competing without thinking of the whole humanity -- that all this competition for destructiveness is suicidal.

The rocket that was carrying seven passengers was not a big catastrophe, but this earth which is carrying six billion people is in the same danger. And there seems to be no thinking about what is needed first. If you have more than enough, then it is worthwhile to explore space. But right now even America does not have more than enough. Millions of people are on the streets: no food, no clothes, no shelter.

But Ronald Reagan is not interested in those millions of people, he is interested in the national ego, "We are the first to take passengers into space."

It is hilarious. As far as is known, no planet around the earth is habitable. In this solar system, except for the earth, no planet is habitable -- all efforts are useless, because there is no oxygen, no water, and life cannot exist. Perhaps in other solar systems, there may be planets where life can exist, but to reach to those planets is an impossible job right now. They are too far away.

We don't have the energy, and we don't have the money, and we don't have the expertise -- and right now it is not a problem at all, they are not disturbing you.

Our problems are simple, which we are capable of solving for the first time in man's history. For the first time it is possible -- there is no need for poverty; no need for people to die without medicine, without proper care; no need for millions of people to remain uneducated, never knowing great literature, great paintings, great music.

Up to now man has simply been fighting. Except for fighting he has not done anything else. One war after another war. What we call times of peace are nothing to do with peace, they are really preparations for the next war. There are only two periods in history: war and the preparation period for another war; we have not known peace at all.

Our problems are so simple. Seeing our developed technology, it is absurd that in Ethiopia one thousand people continue to die every day and nobody bothers. Every day one thousand people... from hunger. And death from hunger is not easy, it is the worst death, because it takes almost ninety days for a person to die. Ninety days he has to suffer in starvation. It is really cruel, and nobody seems to be interested.

These toys -- rockets for space -- are absolutely unnecessary. It is not the time for them. Something else is needed that can educate every human individual, that can make every individual live long, be healthy, be capable of understanding all the great treasures of art, literature, music, sculpture, that for centuries human genius has created, and give an opportunity to everyone. Who knows how many Beethovens, how many Leonardo da Vincis, how many van Goghs, simply die uneducated, without any opportunity to express themselves, their talents?

There is no way to know how many Gautam Buddhas we have missed, and by missing them how much human consciousness has suffered, human evolution has suffered. And now that science has brought us to a point where everybody can be given equal opportunity to grow, to express his talents, the idiots who are in power are not allowing scientific progress to help humanity to reach to a higher status of evolution, but are trying to divert all scientific progress towards a global suicide -- and in the name of beautiful words: democracy, communism, freedom, individuality. And there is no freedom anywhere. There is no freedom of speech, there is no democracy anywhere.

And we are forcing the whole world to die for these empty words, which contain no meaning. And this has been going on.... First we were fighting for God. Now nobody is fighting for God, because we have

found out that there is nobody behind the word, it is simply a word. We have been fighting for love, for truth, for peace, just words.

Rather than fighting with each other, we should fight together, against the ugly past of humanity, so that we can get rid of it; and our love is freed, our freedom is in our hands, our individuality is given to us. There is only one fight which can be justified, and that is against the past, because the past has been simply destructive of all human values.

If we can only disconnect ourselves from the past, there is hope for humanity, not only to survive, but survive blissfully; not just to drag on somehow, but to be creative. And unless a man reaches to the fulfillment of his potential, he is never blissful.

And the discontented man is the cause of all our catastrophes. Bring contentment to man. Give him simple things -- survival and opportunity to express himself -- and this very planet will become far more beautiful than the farthest star. There is no need to go anywhere.

Restore to every individual his self-respect, which religions have destroyed -- people are living like zombies. So many millions of people and just a few politicians and a few religious leaders go on creating all kind of nuisance, and nobody even raises his voice. We have been so suppressed, so humiliated.

My only suggestion is: everybody has to take it into his own hands, the dignity of man, and everybody has to be assertive, and everybody has to be questioning about all the rules that the past has forced upon you. And any discipline that is unreasonable, is irrational, is unintelligent, should be dropped without a second thought.

If my people can do this much, become purely individuals, freed from all kinds of dark shadows from the past; declare themselves -- we are the new man, we are not Christians, we are not Hindus, we are not Mohammedans, we are not Americans, and we are not Russians -- we are simply the new man. And we want to live from the very scratch, from ABC, not according to any discipline laid down by the ancient, centuries-old scriptures, which had no idea of what is going to happen in the future.

We are facing a time that no scripture has had any idea of. All those holy scriptures have to be reduced to ordinary books. That's what they are: there is nothing holy in them.

Just free yourself from the rotten, from the junk, and free yourself for some creative expression of your life, and you will be laying down the foundation of a new humanity; otherwise more and more catastrophes are going to happen. We are sitting on volcanoes created by our own great leaders, blessed by our great religious saints.

Once and for all we have to understand the conspiracy of religions and politics against man. And man has to be freed from politics and religion, both, because both have been exploiting him, destroying him, not allowing him to be individual, completely free and natural, without guilt, enjoying like an innocent child.

BELOVED OSHO,
YOU WERE SPEAKING LAST NIGHT ABOUT GURDJIEFF'S WORK, AND THE INDIVIDUAL'S CHIEF CHARACTERISTIC. HOW DOES ONE FIND OUT WHAT ONE'S CHIEF CHARACTERISTIC IS?

It is very simple. Just watch your mind for a few days and see what is the thing that takes most of your energy: jealousy? lust for power? ego? Just watch whatever takes most of your energy, and you will find what is your chief characteristic, and that it is your number one enemy; and you have always thought that that is your number one friend.

Somebody may find greed, somebody may find anger, somebody may find repressed sexuality, somebody may find an inferiority complex or a superiority complex -- it does not matter what it is. Finding it is almost half the victory. And only you can find it out.

Gurdjieff had his own ways to find it. He will force his disciples to drink as much wine as possible. He will go on forcing them. And by midnight everybody was flat on the floor, and then he will go and listen to what each is saying.

And this will continue for days, and then he will figure it out, what is the chief characteristic of that man, because in his unconscious that chief characteristic will surface. It was easier than psychoanalysis, because that takes years -- ten years, twelve years. Gurdjieff manages to do it within three or four days.

The psychoanalyst finds out what is your chief characteristic by examining your dreams and finding through your dreams what are the dreams that you dream continually... again and again. And then too, his

finding is just guesswork, because he has to interpret it, and his interpretation is *his* interpretation.

Another psychoanalyst interprets the same dream in a different way, for him something else is the chief characteristic. For Sigmund Freud whatever dream you bring, he reduces it to repressed sexuality. A few people have even tried to create bogus dreams, but Freud will not change. They have made such dreams that nobody can find any sexuality in them, but not Freud. He will find sexuality in them.

Anything -- it doesn't matter, his interpretation is fixed, and he was right about most people, because in a Christian Jewish society sex *is* repressed. It would have been really worth seeing if he had come to the East to interpret the dreams of a different culture, different traditions, where sex is not repressed, and he would have been at a loss, or he would have had to force his interpretation even on them.

The same dream you take to Adler, and it is always will-for-power. Go to Jung, and it is always some ancient mythology being repeated in your dream -- the same dream.

Gurdjieff was the greatest psychoanalyst of this century. Just within three, four days, forcing people to drink wine, making them as unconscious as possible, and they start showing their true colors. A man who has never been angry is shouting and is angry and throwing things and is ready to kill anybody. You could have never thought that this gentleman can do such things. And he did it continuously for three or four days -- that means it is lying down there in his unconscious, as his chief characteristic. Once it was discovered, then Gurdjieff would give him the work to do.

With me things are easier. Gurdjieff had no understanding about Freud, Jung or Adler. His method was very crude. He had learned it in the Caucasus. It was a very primitive and ancient method, thousands of years old.

My method is so simple. Just put down in your diary for seven days, noting every day what it is that takes most of your time, what it is that becomes your fantasy most of the time, where your energy always moves readily. And just watching for seven days, noting in your notebook, you can find your own chief characteristic. And this finding is half the victory. It gives you a great strength, that you know the enemy.

And then the second part is very simple: now be aware of it. When the enemy attacks, don't react. When it comes, you just remain cool. Just watch it, as if something is passing on the screen, and you have nothing to do with it.

If you can remain detached, unaffected, suddenly a great energy will be released which was contained in your enemy, which you were putting into that enemy every day.

You were watering it, you were caring about it. If anybody pointed at it, you were very angry; you protected it in every possible way. You gave all kinds of rationalizations. Now you are simply watching. All that energy is simply released. You will feel revitalized. Your whole being suddenly becomes new.

And then go on looking for the enemy number two, the enemy number three, because you have to finish all the enemies.

The day you don't have any enemy left in your mind, you have a grace, a beauty, and a great energy that blossoms in thousands of flowers.

BELOVED OSHO,
MANY TIMES I FIND MYSELF WITH TEARS OF GRATITUDE FLOODING MY HEART, AND WHEN I START TO WHISPER THANKS, OR SOMETHING LIKE THAT, INEVITABLY I BECOME DUMB, NOT KNOWING IF I BOW TO YOU, BELOVED FRIEND, OR THIS WHOLE EXISTENCE, WHICH GIVES US THE BLESSING OF HAVING YOU AMONG US. I READ SOMEWHERE THAT THE BUDDHA SAID, "IF YOU MEET ME ON THE WAY, KILL ME." IS THIS RIGHT, EVEN THOUGH I WILL ALWAYS BE HONORED TO BOW TO YOU, AND WHENEVER POSSIBLE, TO SIT AT YOUR FEET?

The statement of Gautam Buddha and your problem are two separate things. Gautam Buddha is saying that in meditation people see Jesus Christ, and they feel great joy, thinking that Jesus has come to their consciousness. And it was only their imagination: there is nobody to come to your consciousness. Or Krishna.... Different religions have different gods, and if you go on repeating their names, watching their images, sooner or later you will start hallucinating. You will start seeing them.

Buddha is saying to his disciples, that if even in your meditation you meet me, don't be hindered by me. Cut off my head, throw me away, because you have to reach to a point where you experience only nothingness, only pure silence -- no image, because all images are imagination.

He is not saying that you have to kill Gautam Buddha. He is saying you have to kill the image which is

bound to come to you because you love Gautam Buddha. And he is a great master in the sense that he will not even exclude himself. Everybody has to be thrown away: Krishna, and Rama and Mahavira -- whoever comes in the way has to be removed. You are not to stop before you have come to pure nothingness.

The purity of nothingness is the experience of your isness, when there is nothing to see as an object -- any image. As far as you can see, all is nothing. Your consciousness turns back upon yourself, and for the first time you see yourself. For the first time you become aware of your real being.

What Gautam Buddha is saying is perfectly true. Your problem is that it will be difficult for you to cut off my head. No problem. First bow down, and then cut off the head. Be respectful, be grateful, but don't miss the head. If you love sitting beside my feet, cut off the head and sit beside my feet, but don't miss cutting off the head.

Once you have cut off the head, the feet will disappear, and once you have allowed me to disappear as an image, you will be closer to me than ever. And this is not something ungrateful. You will feel more grateful to me than ever before, because now you will see that as I disappear, the whole existence opens up to you. I was blocking it.

This is not ungratefulness, and anyway you are following the instructions of the master. And this is only a question of the image, while you are meditating. Just try it once, and you will be surprised. It looks ordinarily that this is not gratefulness, but you don't know. There is a bigger gratitude just waiting. You will be grateful to the master, that he even suggested to you that you shouldn't let him become a barrier, that his work is not to become a barrier between you and reality. His work is not to be between you and reality, he has to remove everything, and finally he has to disappear also.

This can be done only by a man of immense compassion. And you will feel that compassion when you realize what has happened, you will feel that compassion. And your gratefulness will be a thousandfold more.

So don't make a conflict between the two.

BELOVED OSHO,
IS IT A COSMIC JOKE THAT MOST OF US ARE BORN WITH AWARENESS AND DIE IN UNCONSCIOUSNESS?

No. Most of us are not born in awareness. Most of us are born in innocence, but that innocence is equivalent to ignorance, it is not awareness.

Only very few people are born with awareness. Those are the people who die in awareness. If the death was conscious, then the birth will be conscious, because the death is the one side and the birth is the other side of the same coin.

So only very few people, who have attained to a certain consciousness in their life, die consciously and are born consciously. And those who are born consciously will die enlightened, because a child who is born in awareness -- it is impossible to conceive how he can miss enlightenment. In his seventy years' life he is bound to become enlightened.

But most of us are born unconscious, and die unconscious. And between the two do you think you live consciously -- between these two unconsciousnesses -- birth unconscious, death unconscious? How can life be conscious between these two? It is unconscious. People are living like somnambulists, sleepwalkers.

You may have seen somebody, or may have heard about somebody who is a sleepwalker. There are many people who will get up in the night... they are asleep, their eyes are open but they are asleep, and they will go directly into the kitchen to the fridge, eat something, drink something, come back, go back to bed. And in the morning they will not remember it. "I have not done anything," -- because the ice-cream is missing, somebody has taken it; but that person is completely innocent, he has not done it consciously.

It happened in New York, one man used to sleepwalk and jumped from one terrace to another terrace. High rise buildings... if he falls, you will not find even bits and pieces of him. But this was a nightly routine -- in the middle of the night -- and slowly the neighbors became aware. And he was doing really something, the jump was long, and people will watch silently down on the street.

And in the middle of the night he will come up, every night at the same time, and jump from one side to the other side, then jump back, and go back to bed. And he will not remember in the day. Slowly, slowly the crowd became bigger, and one day when he came, the crowd was so big that they cheered him.

The man woke up, because of their cheers, just in the middle of the jump, and he missed and fell down and died. And this had been happening for years, but it had remained confined to the neighbors who remained silent and became more silent when he came, because he was asleep -- everybody knew.

But these new people came; they thought that it was something like a circus or... so many people, and he is jumping over such a long distance. They cheered, and in the middle he woke up. Seeing himself what he is doing, he could not manage it.

And to every psychoanalyst, every day, people are brought who are somnambulists.

One of my friends was very much disturbed, because every night in his house something was burned: some cloth, some furniture. And he was there, his wife was there and his fourteen-year-old daughter -- three persons only in the house; and naturally in India, if such a thing happens people think some ghost... the place is haunted. And many people were brought to drive away the ghost, the evil forces, but nobody could succeed.

Just by the way he mentioned it to me, because he was the registrar in the university. As I was walking in the corridor by his office, he looked very sad and very disturbed, and I went in and asked, "What is the matter?"

He said, "For six months my life has become a hell. Every night something is burned, and we have tried all kinds of people who think that they can drive away the evil spirits, the ghosts -- nothing works."

I inquired, "How many people do you have in your house?"

He said, "Only three."

I said, "If you won't feel any interference, I would like to sleep in your house."

He said, "If you can help in any way, I will be grateful."

So I slept in the house, because my sleep is almost no sleep. I am just resting with my eyes closed. So I remained looking in the dark, again and again, if any noise was there. And then I found out; the girl stood up, went inside, took out one of the saris of her mother and burned it, went back to her bed and to sleep.

In the morning I asked the girl if she had had a dream of something burning.

She said, "No." And she was absolutely innocent.

But these are the times when girls and boys become sexually mature, when they are in a very critical situation. Their energy is going through such a change, that many haunted places are nothing but the results of some girl or some boy who is getting sexually mature, and his energy is going through such a deep transformation that he can function as a somnambulist.

So I told the father, "I have one suggestion. You send the girl to the hostel."

"But," he said, "why?"

I said, "You simply send her, only for two, three days. And you are the registrar, so there is no problem. You simply manage a room for her. Send her to the hostel. And for three days I will be here, and seeing whether anything is burned or not."

And for three days nothing was burned. The father and the mother could not believe it, they said, "What is the matter?"

I said, "Nothing is the matter. Your girl is becoming sexually mature and must be going through some great changes inside her, and this is a common phenomenon, that at these times people can do things which normally are not done. She has been burning these clothes and things for six months. Now bring the child home, and let me have a session with her."

And I talked to her, and I told her, "It is you who have been doing it, but you are not responsible, because you were not conscious." So I suggested to her, "Do one thing. Tie one leg to the bed, so that you can experience for yourself what I am saying. My saying is just my saying. You have to know it as a validity."

And that very night she woke up, asleep, but could not get up, because the leg was tied down. She tried hard, but could not. The father was awake, the mother was awake, everybody was watching what would happen. And trying to untie the leg from the bed, she woke up, and we turned the lights on.

And we asked her, "What are you doing?"

She said, "I don't know, but faintly I remember that I had to do something, and my leg is tied down. So I cannot get to the place where I have to do something. I don't know what exactly I have to do."

And these people walk in darkness with open eyes -- you would not think that they are asleep. They don't stumble over furniture or anything.

Between an unconscious birth and an unconscious death, our whole life is the life of a somnambulist -- of course with open eyes -- and only a very little part is conscious. And that is our only hope. Only through

that little consciousness in us, is a bigger consciousness, a deeper consciousness, possible.

It is only a seed, but if you work upon it, slowly, slowly it can grow. And you can die consciously, if you have lived before it consciously.

The whole of religion consists of a simple thing: to live consciously, so that you can die consciously. And once you have died consciously, you will be born consciously, and that will be the life which will be the easiest for you to attain to enlightenment in.

You can attain to enlightenment right now, but for that a tremendous intensity and totality is needed. Evolution will not do; only a revolution, a radical change, a one-hundred-and-eighty-degree turn.

Otherwise, slowly go on trying to be conscious. If you can manage even to die consciously, you have managed much. Then your next life is going to be the life of an enlightened person. And the enlightened person has no more lives, because he dies with no desires, with no ambitions; hence he simply becomes one with the whole.

BELOVED OSHO,
SITTING HERE EVERY DAY WITH YOU, HEARING WHAT YOU SAY, LISTENING TO HOW YOU SAY IT, WE GO UP AND DOWN SO MUCH. YOU ARE CONTINUOUSLY PULLING OUR BIG TOE, HERE AND THERE, TRYING TO PUT US RIGHT, AND WE GO TOO FAR, AND FALL BACK INTO THE DITCH, AGAIN AND AGAIN.
TODAY, I WAS WATCHING, NOT WHAT YOU SAID, BUT WHAT YOU DO, AND A BIG LAUGH CAME OUT OF ME. I IMAGINE THAT MILLIONS OF TIMES YOU MUST HAVE THOUGHT, "MY GOD, THEY HAVE MISSED AGAIN."
BELOVED MASTER, PLEASE DON'T GIVE UP ON US. LITTLE BY LITTLE WE ARE GETTING THIS BIG JOKE.

Don't be worried. I am not the one who gives up. You can rely on it. It is a promise.

The Transmission of the Lamp

Chapter #20
Chapter title: The revenge of the pygmies

5 June 1986 am in Punta Del Este, Uruguay.

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BELOVED OSHO,
IT SEEMS THAT THE IMPLICATIONS OF GURDJIEFF'S WORK WERE AS REVOLUTIONARY, AS THREATENING TO THE STATUS QUO, AS YOURS. MANY OF HIS METHODS WERE UNEQUIVOCALLY OUTRAGEOUS, YET IT SEEMS HE WAS NEVER REPORTED IN THE LOCAL RAGS AS RUNNING A CAMP FOR SLAVE LABOR, DISRUPTING PUBLIC TRANSPORT, BEING A MENACE ON THE ROADS OR BEING THE INSTIGATOR OF RIOTOUS BACCHANALIAN ORGIES.
YOU SAID THE OTHER MORNING THAT GURDJIEFF FAILED BECAUSE OF THE THICK HUMAN SKULL. IS IT FOR THIS REASON THAT HE CHOSE TO WORK WITH A SMALL, SELECT GROUP OF PEOPLE -- RATHER THAN CHALLENGE THE ENTIRE WORLD AS YOU HAVE? AND IF YOU HAVE SUCCEEDED -- WHICH YOU HAVE -- WHERE HE DID NOT, IS THAT IN PART BECAUSE MAN WAS NOT IN QUITE SUCH A PITIFULLY DESPERATE STATE FIFTY YEARS AGO AS HE IS TODAY?

There are a few things to be understood.One, George Gurdjieff was never interested in changing society. His reason was very strange but seems to be meaningful. He believed that people are not born with souls: the soul has to be earned, you have to deserve it.

So the question of the society being revolutionized, transformed, does not arise. For him, only very few people, who have worked hard to crystallize their being, have souls; others are simply vegetables, they don't count. It hurts. It is shocking. And it is not true either, but it is meaningful.

All the religions of the world have been teaching that man is born with a soul. Gurdjieff is the first man in the whole of history with this strange idea -- that man is born only with the possibility of having a soul, if he chooses.

There have been atheists who have said there is no soul in man, but they never accepted that there is any possibility of deserving it. And there were theists who believed man is born with a soul; the question of deserving it does not arise, you have to discover it.

Gurdjieff stands alone in his idea that people are born just as the atheists say, but if they make enough effort they can create souls in themselves as the theists say.

Now the problem is a little complicated. It is not a question of what is true and what is untrue. The question is always, what works?

The atheist who simply denies the soul -- as the communists are doing all over the world -- is immensely harmful because he stops man's possibility of growth. He gives you the idea that you are material and you are going to remain material; there is nothing more. You are born matter, you will die matter, and nothing will be left; life is only between birth and death, neither before or after.

It is a dangerous creed, and half of the world has accepted it. It seems it fulfills some inner necessity of man.

Man does not want to be a soul, because to be a soul means a struggle for freedom, a struggle for individuality, a struggle to live totally. Once you accept the soul, you are accepting the whole sky of growth. For people who don't want to struggle for so many things, the easiest way is that there is no soul, so the question of any growth does not arise.

It is not coincidental that half of the world or more, for the first time in the whole history of man, are atheists. There have always been atheists, but single thinkers, or a small group, never such a large amount of humanity.

All the religions are on one side, and atheism alone is equal in strength on the other side. This is happening for the first time.

It seems there is a revenge; a revenge against all those whom we call the enlightened ones, the awakened ones; a revenge against Gautam Buddha, Mahakashyap, Bodhidharma, because their status, without their intention, made you inferior. They never wanted it to be so. They wanted to help you to grow to even greater heights than themselves. But that was only in theory.

Humanity remained deeply rooted in the earth. For thousands of years it has worshipped the awakened ones. And always remember the basic rule of life: if you worship someone, one day you are going to take revenge.

And this is the revenge against all spiritual giants -- the revenge of the pygmies -- the declaration, "There is no soul at all, so what all these people are talking about is mere talk. It means nothing. They are talking of the soul and its growth just to reduce you into an unspiritual, retarded human being."

It happened in the court of one of the great emperors of India, Akbar. He was very interested in collecting all the geniuses to his court -- and he had really great people in his court. One day he came, and he drew a line on the wall and said to his people in the court, "Can you make this line small without touching it?"

They thought of all possible ways, but how to make it smaller without touching it? But one man stood up and drew a bigger line on top of it; he did not touch the line the emperor had drawn, but made it small.

It is for centuries that humanity has been accumulating a revenge against all those who really were giants, but whose level the masses could not rise up to. And how long can you live in shame? It is better to accept a philosophy that denies that there is any possibility of any growth -- that all these great awakened ones are just fictitious.

And spiritual growth is not something that can be put before the people. It is something invisible -- either you feel it or you don't feel it. If you deny it, whatever the reason for your denial, unknowingly you

are also denying your own growth and its possibility. Now you can not conceive that a Gautam Buddha can be born in the Soviet Union. It is impossible.

Atheism was a very small thing in the past, but still it hindered people from growing. Theism proposed that everybody is born with a soul. All that he has to do is to discover it -- nothing has to be created, no arduous effort. A simple awareness of yourself and the cover is removed, and you are face to face with yourself. And the moment you know it, your life is transmuted. Everything in your life changes.

These people thought that by insisting that you are born with a soul, the masses will start -- because now it is not a question of arduous effort to create it, but only to uncover it.

But the masses took another interpretation of it, they interpreted it, "If the soul is already there what is the hurry? -- and you have eternal life, you can uncover it any time. But the fleeting pleasures of life -- which are not eternal -- don't miss them!

"You cannot miss the soul because it is always there and will remain with you always -- whether you discover it or not. So it can be delayed, postponed for the next life or another life; but the fleeting pleasures of the flesh... enjoy them!" Even a very great idea can be interpreted in such a way that it turns exactly to its opposite.

So all the religions of the world were in a strange situation. There were atheists who were denying the soul, and people were not making any effort -- there was no question, no such thing exists. And there were theists who believed in a soul, but when it is already yours, there seems to be no need to be in a hurry -- before you discover it, enjoy everything of the world.

In both cases people remained materialists.

It is against these two standpoints that Gurdjieff brought a new, original idea, that you are not born with a soul. Remember, unless you create it you will simply die, nothing will be left, you will not survive your bodily death. You can, if you work hard, create the soul. It is not a question of uncovering it -- you don't have it right now -- it has to be crystallized.

But because of his idea -- and his idea seems to be significant because it avoids the pitfalls of both the theists and the atheists -- a new problem is created. The problem is that the greater masses cannot be inspired to make arduous effort; only a few intelligent people....

And I say only a few because even intellectuals will say, "If I die and nothing survives, so what? Once I was not; it was not a problem to me. Before birth I was not; it was not a problem for me because if I am not how can there be any problem for me? After death, if I am not -- that seems to be the best solution of the whole problem."

So only a few intelligent people became interested in Gurdjieff. And he never hammered on society's vested interests, he never hammered on religious superstitions, he never hammered on political social conditions. He was not interested at all. His whole effort was so that he can create a few people who have a crystallized being.

He was not interested in the masses. And you cannot complain against him. The masses are such that to be interested in them means to be stoned, to be crucified, to be poisoned, to be killed. The same people for whom you are working hard are going to destroy you.

The reason is the same -- without intending it, you are reducing the masses to ignorant people. You KNOW -- and you can show the path for them to come to the same knowing. But they don't know, and they are the majority -- the whole world.

Rather than bothering about your path and its mysteries, the easiest way is to finish you so you don't bother them; otherwise you create disturbances in people's minds. They were satisfied with "eat, drink and be merry"; and suddenly you come and start talking about enlightenment. You disturbed their ignorant life -- ignorant but with a certain satisfaction.

P.D.Ouspensky, before he betrayed Gurdjieff, wrote one book on Gurdjieff's teachings, IN SEARCH OF THE MIRACULOUS. He dedicated it to "the man who disturbed my sleep."

But nobody likes to be disturbed in sleep, and spiritual sleep is so deep that to be disturbed... there is anger. Gurdjieff knew exactly what happened with Socrates, what happened with Jesus, what happened with Al-Hillaj Mansoor, what happened with Sarmad -- and thousands more who tried to liberate humanity. Humanity rewarded them with death.

He was a totally different kind of man, a very practical and pragmatic man. He said, "Why bother about these people and waste my time? I should just choose those who are ready to go all the way along with me."

It is because of this that there was no world-wide antagonism against him. Very few people in America, a few people in France, a few people from Russia, a few people from England -- not more than two hundred

-- were working on his principles. Now, if only two hundred people are working on the principles, and those principles are not against any orthodox system, any religion, any tradition, any past, the society will ignore it.

They thought that he is a slightly eccentric person and those who are of the same type go to him. But he could not disturb the whole world, he could not create a stir; he was not interested. And even if he was interested, he could not do it; he was not articulate.

He never delivered a single lecture in his life; he never talked, even to his own disciples. He will write; somebody else will read it, and he will watch the faces of his disciples to see what impression the reading of the article is creating. And according to that impression he will change again the article, and it will be read again. The same article may be read for the whole year, until he was satisfied that it was creating the right impression on everyone.

This kind of person cannot stir the whole world. To write one lecture, if it needs one year.... He has written only three books -- in this way. It seems that he wrote those books more for himself than for anybody else, because he wrote them in a strange place. He was a strange man.

People go to a silent place in the mountains to write something. He will go to a restaurant in Paris and just sit there in the restaurant, in the middle of hundreds of people coming and going... and all kinds of talk and everything happening... waiters bringing things and plates being broken, and he will be writing there. That was his place to write.

His disciples said, "You have a beautiful silent place near Paris. Why don't you write there?"

He never agreed. He said, "I want to write in a place where every kind of disturbance is there -- the road is there, the traffic is there, and a restaurant.... I want to write there and remain undisturbed. I don't want any outer silence to help me. My inner silence has to write it."

So he wrote those three books for two reasons. Basically it was his own continuous testing, that if you are writing in such a disturbing situation and you remain undisturbed and calm and quiet -- as if you are in the hills in a silent cabin writing by yourself.... So first it was for himself; and second, whatever he would write would be read before the students.

He was not certain that the impression he wanted to create would be created by what he had written. So there were continuous changes in his script. He took his whole life to write three books. And still they are of no use to the common people. You cannot understand what he is writing. He was not a writer. He was not a speaker.

He had learned a few techniques, and he had worked hard and achieved a crystallization in himself; but he was not articulate enough to express it to others. In fact, he had learned from people who were less concerned with verbal communication, than with actual exercises. He had been through monasteries. He went up to Tibet. And he moved in many hidden Sufi monasteries -- but they were all interested in exercises.

But the modern man first wants to be convinced intelligently that something is worth doing; otherwise, he is not going to waste his life doing something, about which he has no conviction. That conviction Gurdjieff could not create.

He had a charismatic personality so that those who came close to him became almost convinced of the fact that whatever the man says has to be true. But only a few people -- he was not a world-famous name. But those who came to him certainly gained much -- although the exercises were outrageous -- because in the Western tradition that kind of exercise has never existed. But in the Sufi tradition they are common exercises. They look outrageous because they are out of the Sufi context.

And he was not basically interested in creating a revolution in the world, creating a new man, a new humanity. His concern was very limited; to create a few people -- because that's how Sufis have worked for centuries -- just to create a few people, because this has been their understanding: the more you become known the more there is danger.

Many Sufis who became known have been killed. Then Sufis went completely underground. Now to find a Sufi master may take months or years for you. Unless you happen to meet a disciple of the master, and he is convinced of your real search for the truth -- that you are not just a curiosity-monger, not just a tourist who by the way wants to see what a Sufi school is like, what Sufi exercises are like -- then only through a personal introduction will you enter into a school, on the responsibility of that person who is bringing you to the master. It was sheer necessity because Islam was very cruel.

Jews have killed only one Jesus.

Islam has killed many Jesuses.

And unfortunately, Gurdjieff learned everything from the Islamic Sufi schools, so he always remained secretive; it became part and parcel of his being -- just a few students and he was satisfied.

My situation is totally different, because for centuries we have been trying to change a few individuals; and a few individuals have been changed, but that has not affected humanity at large. And unless humanity at large evolves in consciousness, we will not be able to create thousands of buddhas.

One emperor in China made a temple of ten thousand buddhas. In that temple there are ten thousand statues of buddhas. The whole temple is nothing but statues -- all the walls. It is a whole mountain cut into a temple.

I understand the message of the man who made that temple of ten thousand buddhas. To me it is not a temple, it is an indication that unless we create thousands of buddhas in the world, this world is going to remain miserable unnecessarily, suffering for no reason at all, creating troubles for itself -- because you cannot create anything else. Unless your creativity moves towards some other meaningful projects, you are going to create trouble for each other.

We have seen it -- buddhas have been here, there have been teachers like Gurdjieff who changed the quality of a small group, but it is like throwing a teaspoonful of sugar into the ocean -- the ocean remains the same, it takes no notice of the sugar. It does not become sweet.

The effort for creating enlightenment has been very disproportionate. The masses are huge, and once in a while one person, or a few people, get the point. But it remains in the margin -- and the world goes on moving in the same rut, on the same rotten wheel.

My interest is to create as many buddhas as possible, around the world; as many lighted beings as possible, so that even if they want to destroy me, it doesn't matter because there will be thousands of others who will do the same work.

And you cannot think that thousands of people can be crucified. And even if it happens, that very fact that ten thousand buddhas are crucified, perhaps may be enough of a shock to the whole humanity -- to wake them up so they can see what they are doing in their sleep, in their slumber.

Moreover, the time is short so I cannot depend on the old slow methods. They are bullock-cart methods. Buddha had a long future ahead of him. I don't have.

Humanity is in danger any moment: by the end of this century, if we have survived it will be a miracle.

So the pressure of time, the experience of the whole past, makes me take the risk and start cutting the very roots which are preventing people, and create so many conscious beings around, that the masses cannot think that it is just one man trying to be holier-than-thou. There are thousands... and they can see their actions, their behavior, their love, their compassion, their changed life... and the future is dark, death may take over.

We have to use this critical stage. We have to make the masses clearly aware: "You can die any moment -- you may not wake up tomorrow morning, so you cannot waste your time in trivia. Do something essential. Do something that can bring you in touch with eternity. So even if the whole globe dies, it doesn't matter. At least for those who have touched the experience of eternity, for them there is no death."

And it is possible that if we can create thousands of people... the very phenomenon may start triggering it in others, because we are made in the same way, we are connected with each other. Just a strong enough atmosphere is needed, so the forces of awakening move around you like a whirlwind and trigger your own process.

And I don't see that it is impossible.

It is possible.

It has to be made possible.

We are at a point where the forces of sleep and the forces of awakening are coming into conflict in a final battle; and basically the forces of sleep -- howsoever big -- are weak.

Twenty persons may be asleep here, and one person may be awake; that one person who is awake is more powerful than the twenty persons who are asleep.

The masses may be asleep, they don't have any force.

We just have to create enough force of awakening.

And this is the time. If we miss this time, perhaps something for which the whole of nature and existence has been working for millennia will fail. But I don't think it can fail.

If existence wants that the people should evolve into a superhuman race, then all the nuclear weapons and all the Ronald Reagans just don't count.

BELOVED OSHO,
YOU HAVE POINTED OUT THAT IN DREAMS WE OFTEN LIVE OUT THE CONTENT OF THE UNCONSCIOUS IN A SYMBOLIC FORM. FOR EXAMPLE, THE WISH FOR A LOVE AFFAIR WITH ONE'S SISTER IS PLAYED OUT IN THE DREAM AS A LOVE AFFAIR WITH HER BEST FRIEND.
IN THIS SITUATION, WHO IS DOING THE CENSORING AND WHY?

The conditioning of the conscious mind has gone so deep that even in sleep it won't allow a few things. Even in deep hypnosis it won't allow a few things.

For example, people have been worried that a hypnotist hypnotizing a woman can rape her under hypnosis. But unless the woman herself is willing it is not possible, she will wake up.

I was working with one of my cousin-brothers. He was a very talented boy; he is now a professor in a university. But he is very cowardly. So whatever he clings to, it is very difficult to persuade him to drop it if something better is available -- because what he is clinging to is safe, he knows it.

He was from a very poor family. His mother died and his father married again, and the woman started torturing the boy. So I told the boy to come and live with me so he lived with me. He was studying and he was also working part-time in an office.

The principal of his college was a friend of mine. I told him, "He has great talents and it is stupid that he should be working in an ordinary office as a typist. You can employ him also in the college part-time as a librarian, or something you can find." And he was willing.

The boy was getting only seventy rupees per month from the office, and the principal was ready to give two hundred rupees for the same time -- and almost no job, just being a librarian.

And I said to him, "It will be good, you can read while there is nobody disturbing you, and you can become acquainted with the great literature; it will all be available to you. And you will remain in the college. You can study, you can work there.

"Show your talents, so finally I can manage to tell the principal when you pass your M.A. that it will be good to make you a lecturer in the college." But he would not leave the part-time typist work in the office. It was very difficult for him to move from anything that he has become accustomed to and was secure in.

Finally I tried hypnotizing him -- and he was a good medium, he did everything that I told him to do. When I became perfectly satisfied that he goes really deep and forgets everything, I said to him one day, "Now is the time. Tomorrow you resign from your post."

He immediately opened his eyes and woke up. He said "I was afraid continuously for all these days. I can do everything else, but not this resignation. I knew that you would one day tell me to resign from that post."

"But," I said, "how did you manage it, because you were so deep in hypnosis?"

He said, "I was deep in hypnosis, but it was with my willing cooperation. On this point I was not willing."

So even in dreams the long training of your mind will interfere to change the dream, to make it as if you are chasing the best friend of your sister. But your unconscious desire is for your sister, the best friend is only a substitute. But the conditioned conscious has deep roots which have gone even into the unconscious.

So if a woman is willing the hypnotist can rape her; but she if is not willing, the moment he suggests anything against her will, she will wake up -- however deep the hypnosis may be.

It was really a revelation to me, because he was doing everything else. I would tell him, "You just get up. It is morning and you have to milk the cow." And he would sit in the posture, as in India they do for milking the cow -- and there is no cow. He will start milking the cow. And he will not remember anything about what happened. But to resign from the post... he was keeping his conscious censor alert about it.

You cannot tell somebody to go and murder, unless that person really wants to murder. Anything that the hypnotized medium does is his willing cooperation -- not that he is conscious, but even in unconsciousness the conscious mind is alert so that nothing goes against the conditioning.

And if the suggestion is such as making love to your sister or your mother -- which is one of the greatest sins in every society, the biggest taboo -- the mind will immediately disturb the whole thing. The consciousness will disappear, the hypnotist will disappear immediately, and the person will be awake, fully awake, and will be angry at you that you wanted him to do something which is not right.

So it is the conscious mind... but conscious mind, unconscious mind, these are just arbitrary divisions. There are not really walls between them, that they cannot cross each other. There are no divisions, these are

just lines on the map. They are all one piece, just one part has become conscious; the other part has not become conscious -- but they are joined.

So even in dreams there is a censor.

And all your dreams, unless they are not against your conditioning, are distorted. And that is the whole work of the psychoanalyst, to find out where they have been distorted and put things right. To find out what was actually wanted by the unconscious, but was diverted by the conscious, that is the whole art of psychoanalysis: to find it out, and to lead the unconscious to exactly the point where it wanted to go, and make you aware of it.

And once you become aware of it -- that you wanted to make love to your sister, it was not her best friend, you are not interested in her at all -- once this is clearly understood, the dream will not appear again, because now there is no point: you have accepted the fact that that was the unconscious desire. And there is no sin in it. All taboos are man-created. It is good for biological reasons that brothers and sisters don't get married.

But in India, the ancient story is that in the beginning, the child was born with his partner -- the boy with the girl together, they were twins. So he was born with the wife; there was no question of choice or finding or astrology or anything.

The Sanskrit word *bagni* means both `sister' and `wife'. When I first became aware of the meanings of the word, I was puzzled how a word could mean both `sister' and `wife'.

So I worked on it and found out that in the beginning -- this is the Indian mythology -- everybody was born with his wife or husband. And life was very peaceful because they grew up together; they had the same tastes, the same likings. There was never a conflict or fight. But it had to be stopped because their children suffered.

If a man marries his own sister, their children will be retarded, crippled, blind, something or other; they cannot be perfectly healthy babies. Crossbreeding brings the best results. This was understood thousands of years ago. That's why it became a taboo -- that no brother should marry his sister, because the children will suffer.

But it has to be carried to its logical point. No one should marry into his own caste because, somehow or other, far back they will be related as cousins -- their great-grandfathers or even further back. The best is that they should marry into a different caste, a different nation where there is no possibility of their blood being the same.

Now, it is an established fact as far as animals are concerned. We are using crossbreeding and the animals are becoming better and better. But with man we are superstitious and stupid.

In fact, marriages should be from one continent to another continent -- as far away as possible so there is no connection at all; so even thousands of years back there is no connection. If that becomes possible, humanity will have better health, more intelligence, more beauty, less sickness, a longer life. Now these are scientifically established facts.

But one of the miseries is that man will not apply his findings to his own behavior. His behavior will be dominated by customs made by people who had no knowledge, no awareness of all these facts that have come just now into our understanding.

They should be used with human beings too. And if someday we can find a planet which has human beings, that will be the best. Because not even a suspicion... because here, even if you marry somebody from one continent to another continent, it is not absolutely certain, because all the civilized peoples of the world once lived in central Asia, in Mongolia.

When their population increased they had to spread from there. The same people are in India, the same people are in Iran, the same people are in Germany, the same people are in England, all over Europe, in America. Hundreds of generations have passed, but we can find that they were once in one group because of their languages.

English has thirty percent of its words from Sanskrit. Russian has forty percent of its words from Sanskrit. And one Western language, Lithuanian, has seventy percent of its words from Sanskrit. All western languages have roots in Sanskrit.

That simply means that once a tribe lived in one place, used one language, and then had to spread into different parts of the world because of the population explosion. They learned new words, they made new words, they came across new realities; but a certain percentage of their old language remained with them.

Language is a sure sign of whether these people come from one tribe or different tribes. For example, Chinese is a totally different world. Even South Indian languages have no Sanskrit roots. European

languages are closer to Hindi than South Indian languages, because South Indian languages and the people who speak those languages are not part of the Aryan group that spread all over Europe and India.

The best will be to find someone who is as remotely connected to you as possible; if not connected, that's the best.

So every society tabooed it out of necessity -- but every child is bound to fall in love with his sister.

One of my sannyasins was just asking me, "I am in trouble. You said that couples should make love without hiding from their children; the children should know that making love is a human phenomenon, natural. Their parents are doing it. And this will be an experience for them to watch, to see, and they will take it not seriously -- but playfully."

She said, "It was good, but the boy now says that he wants to make love to me. Now what am I supposed to do?" -- because the whole taboo is that you cannot make love to the mother. They had allowed him to be present and he was very happy that he had been taken into their confidence -- the father making love to his mother -- and he watched it. And he said, "I had never thought of it. But now I want to do it myself." And he is so small, perhaps six years old.

I told the mother to tell him, "You will make love when you grow up. You will have a wife. You are too small, I am too big. Just wait. It is natural, and it will come. And when you are mature, you will be married; you will fall in love with a girl and you will be married. Right now you should learn that there is nothing wrong in it, nothing guilty about it, no sin in it -- that it is not something to be done in hiding, even from your own children."

Because when the children discover -- and they do discover -- their respect for their parents flops. Then they cannot respect these people, they are prohibiting them from doing the same thing that they themselves are doing.

She explained it to the boy. And children are very perceptive and very understanding. And he understood that it is right: he is not old enough so he will wait. But he felt grateful, and he will feel grateful his whole life -- that he had a special kind of mother and father who took him into their confidence, even in their privacy. They never kept anything secret from him.

Now this boy has already asked to make love to his mother, has had explained to him the reasons -- "It is not useful, it is meaningless; you are not mature yet" -- and he will never have a dream of making love to his mother. It has become consciously clear.

But every other boy is unconsciously hankering to make love to the mother, and because of it he is jealous of the father. Every girl wants to make love to the father, and she is jealous of the mother. And that's how we are creating complexities of the mind which will create mental troubles for these people in their future life.

But if everything is cleaned and cleared, explained, you will bring up your child without any repressed feelings. He will have a totally different quality of being: a freshness, a sharpness, and a deep acceptance of himself.

The Transmission of the Lamp

Chapter #21
Chapter title: Spice in buddha's pot

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BELOVED OSHO,
BODHIDHARMA ADDED A SPICE TO BUDDHA'S COOKING, WHICH EVENTUALLY BECAME ZEN.
WHO ELSE HAS THROWN SPICE IN BUDDHA'S POT?

The number is really vast. Buddhism in itself became a world of philosophy -- not just a philosophy, but a source of many philosophies because it spread all over Asia, meeting with different cultures, different people, different philosophies.

In Tibet it came to a different kind of flowering which is rare. It is pure mysticism and is founded on a school method. Hundreds of lamaseries developed all over Tibet in the deep Himalayan mountains, where people devoted their whole lives in search of truth. It became almost a convention that every family should donate one or more members for these lamaseries, these mystery schools.

And what has happened in Tibet has not happened anywhere else. The whole country turned towards a single search devoted to a single goal. It certainly developed its own methods, the seeds of which are in Buddhism, in Gautam Buddha; but in the seeds you cannot see the flowers. When those seeds blossom, only then do you become aware of the fragrance and the color and the beauty.

Tibet has given many awakened people; and their methods are as far removed from Zen as they can be. There is no meeting ground. Their source is the same, but they developed in different atmospheres, were developed by different kinds of people, came to the same conclusion but moved on different paths -- as if on one mountain you can move from different directions on different paths and still can reach to the same peak. They meet at the peak, but on the way there is no meeting, they are completely unique and separate.

In Thailand, Buddhism has taken a different form, a different shape.

In China, meeting with Tao, it absorbed completely the whole spirit of Tao.

Buddhism has a very big heart. It is not like Christianity or Mohammedanism, confined to a very limited area; it can absorb so many things, apparently looking even contradictory.

Tao has no method. Tibet is all method. Tao is no-method, simple spontaneity -- living life according to nature with no fight. Every method is a fight, every method is to define yourself. Tao's work is how to become undefined, how to become one with the whole; and absorbing Tao, Chinese Buddhism came to have a different taste, totally different.

And the same has happened in Korea, in Mongolia, in Sri Lanka, in Burma, in other small countries of Asia -- because it became the religion of the whole of Asia. And it became a great religion, influencing different races, different cultures, different countries, without any fight. It is something unique in history.

Christians have been converting people, Mohammedans have been converting people. Buddhism has never converted people; it has simply allowed itself to be open, available. It has opened its own heart and helped other people to open their hearts, and there has been a meeting -- but the meeting was not the victory of anyone. It was simply a merger.

In India itself, Buddhism has a totally different characteristic -- more philosophic, more logical -- because in India, Buddhism had to survive amongst many Indian philosophies which had reached to a climax of understanding. To survive amongst them, Buddhism developed great philosophies. Nagarjuna, Vasubandhu, Dharmakirti -- such philosophers are unique in the whole world in their logical penetration.

But in Thailand Buddhism is completely non-philosophic: it is devotional. In Japan it is neither philosophic nor devotional; it is pure meditation. In Tibet, it is all methodological. In China, it is no method, no effort, no action.

But the beauty is that Buddhism -- mixing with so many different philosophies, cultures, viewpoints -- still retains its basic character. It is not lost. It has a tremendous vitality to survive. It adapts to any kind of situation without fighting, and slowly, slowly absorbs the situation into itself.

And in those days, twenty-five centuries ago, spreading a totally new vision to a whole continent just by sheer intelligence and discussion was a miracle. Not a single man has been killed, not a single stone has been thrown. And all these people have contributed and made Buddhism richer.

Ordinarily religions like Christianity or Mohammedanism are afraid that if they allow somebody to come too close, they may lose their own identity. Buddhism was never afraid, and it never lost its identity.

I have been to Buddhist conferences where people from Tibet and Japan and Sri Lanka and China and Burma and other countries were present, and that has been my one experience -- that they all differed with each other, but they were still connected with a single devotion towards Gautam Buddha. About that there was no problem, no conflict.

And this was the only conference -- I have attended many conferences of other different religions, but this had something unique about it, because I was using my own experience in interpreting the teachings of Buddha. They were all different, and I was bringing still another different interpretation.

But they listened silently, lovingly, patiently, and thanked me, "We have not been aware that this interpretation is also possible. You have made us aware of a certain aspect of Buddha, and for twenty-five centuries thousands of people have interpreted it, but have never pointed this out."

One of the Buddhist leaders, Bhadant Anand Kausalyayan, told me, "Whatever you say sounds right. The stories that you tell about Gautam Buddha look absolutely true, but I have been searching into scriptures -- my whole life I have devoted to the scriptures -- and a few of your stories are not described anywhere."

I asked him, "For example?"

And he said, "One story I have loved. I looked again and again in every possible source -- for three years I have been looking into it. It is not described anywhere; you must have invented it.

The story I have told many times. Gautam Buddha is walking on the road. A fly sits on his head, and he goes on talking with Ananda, his disciple, and mechanically moves his hand and the fly goes away. Then he stops, suddenly -- because he has done that movement of the hand without awareness. And to him that is the only wrong thing in life -- to do anything without awareness, even moving your hand, although you have not harmed anybody.

So he stands and again takes his hand through the same posture of waving away the fly -- although there is no fly any more. Ananda is just surprised at what he is doing, and he says, "The fly you have brushed away from your face long before. What are you doing now? There is no fly."

Buddha said, "What I am doing now is... that time I moved my hand mechanically, like a robot. It was a mistake. Now I am doing it as I should have done, just to teach me a lesson so that never again anything like this happens. Now I am moving my hand with full awareness. The fly is not the point. The point is, whether in my hand there is awareness and grace and love and compassion, or not. Now it is right. It should have been this way."

I had told that story in Nagpur at a Buddhist conference. Anand Kausalyayan heard it there, and three years later in Bodhgaya -- where there was an international conference of the Buddhists -- he said, "The story was so beautiful, so ESSENTIALLY Buddhist, that I wanted to believe that it was true. But in the scriptures it is not there."

I said, "Forget the scriptures. The question is whether the story is essentially characteristic of Gautam Buddha or not, whether it carries some message of Gautam Buddha or not."

He said, "It does, certainly. This is his essential teaching: awareness in *every* action. But it is not historical."

I said, "Who cares about history?"

And in that conference I told them, "You should remember it, that history is a Western concept. In the East we have never cared about history because history only collects facts. In the East there is no word equivalent to history, and in the East there was no tradition of writing history. In the East, instead of history we have been writing mythology.

"Mythology may not be factual, but it has the truth in it. A myth may have never happened. It is not a photograph of a fact; it is a painting. And there is a difference between a photograph and a painting. A painting brings out something of you which no photograph can bring out. The photograph can only bring out your outlines.

"A great painter can bring *you* out in it -- your sadness, your blissfulness, your silence. The photograph cannot catch hold of it because they are not physical things. But a great painter or a great sculptor can manage to catch hold of them. He's not much concerned about the outlines, he is much more concerned about the inner reality."

And I told the conference, "I would like this story to be added to the scriptures because all the scriptures were written after Gautam Buddha's death -- three hundred years afterwards. So what difference does it make if I add few more stories after twenty-five centuries, not three centuries. The whole question is that it should represent the essential reality, the basic taste."

And you will be surprised that people agreed with me; even Bhadant Anand Kausalyayan agreed with me. This kind of understanding and agreement is a Buddhist phenomenon, it is a speciality which has happened in different branches of Buddhism.

And I am not even a Buddhist. And they went on inviting me to their conferences. And I told them, "I am not a Buddhist."

They said, "That does not matter. What you say is closer to Gautam Buddha than what we say -- although we are Buddhists."

You cannot expect that from Christians or Mohammedans or Hindus. They are fanatics.
Buddhism is a non-fanatic religion.

Just now when we were in Nepal -- Nepal is a Buddhist country -- the chief of all the Buddhist monks used to come to listen to my lectures. And I came to know that he was going round meeting ministers, and the prime minister, and other important people and telling them, "You should come. Don't decide by reading nonsense newspapers. Come and listen to him."

He used to sit just in front of me -- an old man -- and whenever I said something which was very close to Buddha's heart, I could see that old man's head nodding. He was not doing it knowingly. He was just so much in tune that he felt it; this was the purest thing that he has heard. And I was not talking about Buddha; but the taste he understood.

The whole day he was moving around Kathmandu, forgetting his own work as president of the monks of Nepal. He was telling people that they should come and listen to me, and saying, "Don't be bothered what newspapers say. When the man is here, why should you miss him?" And he brought many people by and by.

You cannot hope for this with a Hindu *shankaracharya*, or the head of the Jaina monks, or a Catholic pope. It is impossible.

Buddha has left a tremendously meaningful legacy, and his impact is still alive. No man has left such an impact on humanity; no man has made man so humble, so receptive, so intelligent, so unprejudiced.

So thousands of people have thrown their spices in the Buddhist pot, but nobody has been able to change its basic essence.

That is the greatness of Gautam Buddha -- that great philosophers merged with him, great cultures merged with him, but his essential truth remained unaffected. It is still the same.

It has taken all the beauties from everywhere, it has collected all the juice from all possible sources, but it has not lost its own identity. It is so certain of its own identity that it is not afraid of mixing with anyone, everyone.

This certainty is possible only if the truth is your own experience. You are not a prophet, not a savior, not a messiah, you are not a postman bringing a message from God -- this certainty is possible only if the truth is your own.

BELOVED OSHO,
I GET SO CONFUSED WHEN IT COMES TO WOMEN. I HAVE SO MUCH TROUBLE SEEING THE REALITY.
WHEN A WOMAN LOVES ME, I FEEL STRONG, ATTRACTIVE, AND I LIKE MYSELF MUCH MORE. THEN OTHER WOMEN ARE ATTRACTED TO ME AND I GO TO THEM.
THAT'S WHEN CONFUSION REALLY SETS IN.
IF I ACT ON THE ATTRACTION, THE WOMAN WHO LOVES ME, STOPS; THEN I FEEL GUILTY, WEAK, AND UNATTRACTIVE, AND LOSE THE OTHER WOMEN TOO. IF I DON'T ACT ON THE ATTRACTION I FEEL FALSE, COWARDLY, AND ANGRY WITH THE WOMAN WHO LOVED ME.
IT SEEMS LIKE IT'S NECESSARY TO WALK A TIGHT WIRE, AND I GET TIRED AFTER A WHILE AND THE FALL IS SO PAINFUL.
OSHO, I KNOW MY EGO MUST BE INTERMIXED WITH ALL THIS, BUT I CAN'T SEEM TO SORT IT OUT. I HAVE RECENTLY FALLEN IN LOVE AGAIN, AND I'M AFRAID IT WILL AGAIN END DISASTROUSLY.
WOULD YOU PLEASE COMMENT?

The basic problem is not love. Love is never a problem. The basic problem is that you don't have any self-respect, any individuality. You are made up only of the opinions of others.

So if a woman loves you, you feel great because the woman gives you the sense that you must be beautiful. You don't have any sensibility about yourself -- your beauty, your intelligence. You are very much dependent. That's where the problem is. And because the woman's love makes you feel great,

beautiful, approved, appreciated.... You are not really in love with the woman, you are using her love for something else that you are missing -- your self-appreciation. And you are becoming dependent.

If the woman stops loving you, again you will be ugly, again you will lose the small support that you had found, again you will start drowning in the ocean.

And because the woman gives you the sense of greatness and beauty and a certain individuality, other women also become attracted to you. Then you feel even more a hero.

You love to be loved. But you don't know what love is.

You are not sensitive about love, so immediately you don't miss the chance of using the other woman's love to make you feel greater. But then the first woman slips out of your hands. That makes you feel guilty, that makes you feel ugly; all your greatness disappears, all your charm disappears. It was borrowed, it was just a reflection. It was given to you by that woman, and she has dropped you. Soon the other woman also leaves you.

It is not a question of love at all.

You are trying to make it a problem of love.

The question is that you don't have any identity, that you have never loved yourself, that you don't have any appreciation for yourself. Perhaps you condemn yourself, perhaps you hate yourself, perhaps you feel you are a nobody. In this big world there are great people, talented geniuses. You stand nowhere.

This is your problem, and unless you change this, nothing is going to help you. And to change it is *so* simple, because it is just your idea.

Everybody is in the same boat. Just a few people are intelligent enough to appreciate themselves -- because whatever nature has given to you, you have not earned it; you have to be thankful for it, you have to be grateful for it -- whatever you have got. And whatever you have got, you have to use it creatively.

Everybody has some talent. If he uses it creatively it will bring an identity to himself, and that will not depend on anybody else. You will be independent. And if then somebody falls in love with you, you will not feel great for it, you will feel grateful for it. It won't make you a hero, it will make you rather humble.

And not being dependent on the person who loves you, you will not be deep down angry -- because nobody likes to be dependent on anybody else, everybody hates it. So the person who makes you great -- you hate that person and you are just looking for an opportunity to show your hate. That's why soon the other woman appears; that is the chance to show the first woman "it is not only you that love me. There are thousands of others."

But this is basically ugliness, insensitiveness, and it arises out of your dependence. Any person who is independent, who is perfectly happy alone -- it doesn't matter whether anybody loves him or not, he is enough unto himself. To love such a person is a joy because that person is not going to hate you, that person is not going to resent you, that person is not going to take revenge on you: he is an independent person, he has no complaint against you.

So even if he falls in love with some other woman, this will not be a revengeful act. He will apologize to the first woman. He will make it clear that "the love that used to exist between us has disappeared. I am helpless. You are helpless. I feel sorry, but there is nothing that I can do about it. Anything done will only be pretension, hypocrisy; and I cannot be a hypocrite to someone I have loved. It is better to say clearly that love is over -- in sadness, but we have to part.

It will not create any guilt in you because you have not hurt anybody. It will not create any ugliness in you because you have not used anybody. And the reason does not exist for the other woman to leave you. And even if she leaves.... One should never take life for granted -- everything is in a flux and changing. And who knows, a better woman may be available; but first this woman has to pass.

If you are an independent person, you will take all the changes in life as a great situation for learning, for maturing, for graduating.

All these love affairs are momentary. They don't have any insurance, any guarantee with them. They come like a breeze and they go like a breeze.

If you are afraid of change, then it is better to be as far away from these love affairs as possible because love is the most changing phenomenon in existence -- because it is the most beautiful flower. In the morning it opens, in the evening it is gone. But tomorrow other flowers will open, they have always been opening. So just rest for the night.

It is good between two women to have a little time for rest -- or don't you want any rest? Then you will kill yourself. So, sometimes in love, sometimes not in love, is a perfectly good rhythm. You just have to be independent.

Your love should be just love. It should not give you anything else that can be taken away. So when it comes it is good, when it is gone it is good; you remain the same.

I have seen in my life every kind of situation. But I never look back. I have always found that it was good that it finished: now something new is possible. Otherwise, you would be still playing with toys, teddy bears. Things come and go. You remain; and you go on maturing with every change.

Every change is beautiful.

Make it as much of a celebration as possible. Don't hurt anybody, and don't let anybody hurt you.

Just remain human. We are not stones. Things will be changing; there are good days and there are bad days, but if you have a certain integrity, you can pass through good days, bad days, just the same. It does not make any difference to you. On the contrary, everything contributes to your growth.

But you have to remember first to find out exactly where the problem is; otherwise people go on solving problems which are not their problems. So they do much work to no purpose.

It is not the ego, as you are thinking, that is the problem.

You have simply remained from your childhood dependent on other people's opinions, what they say about you. And you have been collecting those opinions; and files of opinions are surrounding you -- that's what you are.

One of my friends -- he was an old man, but by chance he came very close to me -- he was India's oldest member of parliament, Seth Govind Das. He was known as the father of the Indian parliament. He had been a member, without any break, for sixty-five years.

His son died. His son was acquainted with me, and he was a minister. And just to console the father, I went to see him -- for the first time -- and he was sitting in his beautiful luxurious palace. He had a palace. His father had the title of *raja*. And as he saw me, immediately tears came to his eyes.

And I said, "You have seen life much more than me, and you know that death is bound to happen, and when it will happen nobody can say."

And he was crying, and he pushed a pile of telegrams towards me -- from the prime minister, from the president, from the governors, from other state ministers, and this and that, vice-chancellors of universities.... I said, "That's okay. That's perfectly good, they are all sending their consolations."

He said, "But the chief minister of this state has not sent anything."

I was shocked, that his son is dead... and they were once friends -- the chief minister used to live with Seth Govind Das in his own palace. But he was a cunning man, a cunning politician. He used Seth Govind Das and his popularity, and his power and money, to become the chief minister.

And once he was in power, he did not want it to appear to anybody that it had anything to do with Seth Govind Das. So slowly, slowly they turned into enemies. And even when Seth Govind Das's son had died, he did not send a telegram of consolation.

But I told Seth Govind Das, "That does not matter. It won't help in any way to revive your son. But it seems you are more interested" -- he had all the cuttings of the newspapers in which the news of the death and his son's photos and biographical sketches appeared -- "in the publicity than in the death. I don't see that you are really shocked by his death. There seems to be something else."

He said, "What do you mean?" He was offended, and it was our first meeting.

I said, "I mean he was only a deputy minister of education, and you must have been ambitious for him -- that he will become the minister of education, then the chief minister; and then you will take him to the federal government... and you must be hoping in some way for something that you could not be."

He was one of the oldest fighters of the freedom movement, but he could not get any post after the freedom. He was a simple man, not cunning, not a politician. He had sacrificed much. But who cares about sacrifice, who cares that he has been in jails many times and he has gone against his family -- because his father was a very staunch supporter of the British government. And the father had threatened that he would disown him if he did not stop that nonsense that he was doing.

Against his father, he went on fighting with the British government. He was hoping that he would get some big post. And he got nothing. And I know that he was not capable of any post. He was such a simple person. To fight for freedom is one thing, and to become a prime minister or to become a governor is another thing -- different qualities are needed. So he was hoping....

I told him, "You were hoping."

He said, "But how" -- all his tears disappeared. And he said, "How could you find that out, because you have met me for the first time?"

I said, "Seeing all these cuttings and telegrams, it seems you were ambitious. Your own ambitions are

unfulfilled and you were hoping that through the son you will be able to fulfill your ambitions. And now the son is dead. You never loved the son, because you have a second son also, and I knew both your sons.

"You don't take any note of the second son because he's not in politics. Your whole love is for ambition. The son was simply a means. You wanted to use him, and now he is gone. Don't be worried: use the second son. Politics is not such a big thing. Idiots are succeeding, and you have every power, influence, connection -- push the other son."

And he forgot all about his first son. He said, "That's right, I didn't think about it."

And he pushed the second son. In the place of his first son, he pushed the second son. He became the deputy education minister. But by a strange fate, the second son also died before the old man. He also could not even become a fully-fledged minister.

When I went to see him, I said, "Now I am really sorry, because you had only two sons. Now there is only one way."

He said, "What? It was you who suggested it, and I did it. And things were going well. I had forgotten the first son. What can you do against God's will? But now he is dead."

I said, "What about your son-in-law?" -- because he had a son-in-law -- "force HIM!"

He said, "But even now, forcing him, I feel a little afraid. What if he dies too?"

I said, "Then we will see. Somebody else we will find. First you force him. Because if you die, then nobody from your family can enter into politics. You have all the connections, although you don't have any actual power. But all the great leaders of the country are connected with you, are friends with you. You can force it."

He said, "It is worth trying. At the most he can die. What else can he do?"

And the son-in-law was not ready at all. Seeing two sons had died in the same post, he had become afraid. He even came to me, saying, "Please don't suggest anything. That man is dangerous. Now he's after me; and the same post is vacant because again the son has died, and I am very much afraid. And I'm not a politician."

I said, "It is just a coincidence. And you are not his son in the first place, you are his son-in-law. You just get into it and see what happens." Fortunately he survived!

But the old man died. And once the old man died, nobody cared about the son-in-law, and in the next election he was thrown out. He could not even get the ticket to stand in the election. It was all the old man's influence.

So when he met me, he said, "Even worse has happened. If I had died, even as a deputy minister, at least with government honors, with great publicity.... But something went wrong. The old man died before me, and now I am nowhere. He destroyed my business. I closed the business and went into politics, and now the politics is finished. Because I don't have any connections or any relationship with those people, I could not even manage to get a ticket to be elected to the assembly."

I said, "You should thank God that you are alive. Just open your shop again and forget all about politics."

That old man was threatening, at the time when his first son died, that he will kill himself. His wife was very much afraid. She told me, "Somehow, prevent him. He says that he will jump, he will kill himself."

I said, "Don't be worried. A man who is carrying a load of telegrams, all the cuttings of the newspapers, he is not going to jump. This type of person doesn't commit suicide."

She said, "Are you certain?"

I said, "I am absolutely certain. Don't be afraid of him. He's perfectly alright, and I have given him the solution."

The death was not the problem. But he was thinking that the death *is* the problem: that his son has died and he loved him so much, that he cannot live without him.

I said, "That is not the problem. The problem is that you loved your ambitions, and he was just being used for your ambitions -- and you cannot live without ambitions. Just look at the real problem and things will be immediately clear." And he understood. And he became a great friend to me. And he was eighty years old.

But he said, "Nobody suggested it to me. Everybody thought that the death of my son is the problem."

I said, "If you had remained with that idea, you would have remained miserable because that was not the real problem. And the real problem was your ambitions -- just put forward the second son." And as the second son became the deputy minister, he was happy again. He forgot the first son. It was not a question of who, but that somebody should carry his ambitions.

Always remember whenever you are facing a problem, first to find out what exactly is the problem. Don't be too much worried about the solution.

Your most important work is to find and pinpoint the problem. The solution is very easy. But if you have missed the problem, then the solution is impossible -- whatever solution you bring will not work.

So ego is not your problem.

Love is not your problem.

Your problem is that you have not been able to accept yourself, to stand on your own feet, to be respectful to yourself, to do something so that you can feel that you have some worth.

Your worth should be within you, not donated by somebody else. A borrowed worth is dangerous; the person can take it back. And this goes on happening in so-called love affairs.

Only an independent person can love and can be loved. And love will not create any problem for him.

The Transmission of the Lamp

Chapter #22
Chapter title: Man has suffered enough

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BELOVED OSHO,
EACH NEW ERA OF THE LAST FEW CENTURIES HAS AFTER A SLOW START EMERGED VERY SUDDENLY -- THE INDUSTRIAL REVOLUTION AND THE ERA OF COMMUNICATIONS ARE TWO OBVIOUS EXAMPLES.
BEING WITH YOU I ALWAYS HAVE THE FEELING THAT WE ARE SITTING AROUND A WARM COSY FIRESIDE, AT THE FEET OF THE MAN WHO INVENTED FIRE, WHILE ALL AROUND ARE THE HOWLS OF AGONY AT THE ICY WORLD EVERYBODY ELSE IS ENDURING.
AS MAN SCRAMBLES TO EXAMINE EVERY NOOK AND CRANNY OF THE WORLD ABOUT HIM, FROM THE DEEPEST OCEAN TO THE FARTHEST STAR, THE ABSENCE OF ANYBODY LOOKING INTO MAN HIMSELF IS BECOMING SO PERVERSE THAT THE SILENCE IS DEAFENING. AND THE SUSPENSE OF WAITING FOR THE PENNY TO DROP IS SIMPLY BREATHTAKING.
WHEN THE OBVIOUS BECOMES SUDDENLY OBVIOUS, I THINK WE ARE GOING TO SEE AN EXPLOSION OF INTENSE INTEREST IN YOU AND ALL THE INNER BEAUTIES YOU HAVE FOR SO LONG BEEN POINTING AT -- AND THE WORLD WILL BE TRANSFORMED FOREVER.
OSHO, IS THIS POSSIBLE?

It is possible, and evolution happens only in this way. First, things go very slowly, then they start accumulating momentum, speed, and a point is reached when the speed and momentum are so much that it becomes explosive.

The days of waiting are long, the nights of patience seem to be unending -- but they end, the morning comes.

What is happening here around me will gather speed and momentum soon. It is only a question of how deep our waiting is, how patient our silence is, because the darkness has no force.

Religions have created a very stupid idea in the mind of man, that evil has force. Evil has no force. There is no such thing as evil. Truth has force and energy -- a mountain of lies cannot prevent it -- it just

takes time for it to grow.

It cannot be stopped, it cannot be hindered, the ultimate explosion is absolutely certain. Man *has* to become superman.

Consciousness has to reach to the world of superconsciousness.

And blessed are those who can wait, who can be silently watching the door when the guest comes. The guest certainly comes, has never failed. And there are no evil forces working against the truth, working against the forces of good.

It is only darkness, ignorance -- you cannot call them forces. You have to be compassionate towards them, they are not enemies, they are just like big blocks of marble waiting for a right sculptor to cut a few chips here, a few chips there, and a hidden beautiful statue, which was always there, emerges. The artist only helps that which was hidden to emerge. Nobody is preventing it.

But the idea that evil is working against the forces of good has made people impatient, and afraid too.

I say unto you there is no evil, and there are no evil forces in the world. There are only people of awareness and there are people who are fast asleep -- and sleep has no force. The whole energy is in the hands of the awakened people. And one awakened person can awaken the whole world. One lighted candle can make millions of candles lighted, without losing its light.

And the time is not far away, because the sleeping humanity has suffered much and is going to suffer more, and as the suffering grows deeper... it is a blessing in disguise. Man can tolerate only a certain quantity of suffering, and then he wakes up. And man has suffered enough.

Before this century ends we will see the emergence of the superman.

BELOVED OSHO,
IS THERE A PLACE FOR HYPNOSIS OF THE VERY YOUNG? IT OCCURS TO ME THAT IF CHILDREN WERE HYPNOTIZED AT THE FIRST STAGE OF THEIR BEING COGNITIVE, THERE WOULD BE ALL KINDS OF RAMIFICATIONS WHICH WOULD ONLY BE TREMENDOUSLY BENEFICIAL.
THEY COULD BECOME AWARE OF THEIR PAST LIVES AND THUS, OF ANY SELF-DEFEATING PATTERNS THEY WERE CAUGHT UP IN. THEY COULD GAIN AN UNDERSTANDING OF WHY THEY WERE BORN IN A PARTICULAR FAMILY, TO CERTAIN PARENTS. THEY COULD PERIODICALLY, THROUGH HYPNOSIS, BE CLEANED OF THE ACCUMULATED UNCONSCIOUS MOTIVATIONS FOR FUTURE NEUROSIS. AND ABOVE ALL, THEY COULD DISCOVER WHERE THEIR PARTICULAR POTENTIALITIES LAY, AND THUS DIRECT THEIR LIVES MORE CONSCIOUSLY.
YOU HAVE TOLD US OF THE YOUNG GIRL FOR WHOM THE RECOLLECTION OF A PREVIOUS LIFE PROVED TRAUMATIC, BUT IF HYPNOSIS WERE CONDUCTED UNDER THE RIGHT SUPERVISION, WITH THE RIGHT GUIDANCE, IT COULD PROVE THE KEY TO A WHOLE NEW GENERATION OF PEOPLE.
WOULD YOU PLEASE COMMENT?

Hypnosis is a very powerful method, and one has to be always aware that it can do immense good, but it can also do immense harm. The question is, in whose hands is the power?

You are right that hypnosis can help children immensely in every direction: in maturity, in individuality, in freedom, in meditation, in education, in intelligence, in memory. It can help them, but it can also harm them.

If the power is in the wrong hands the same hypnosis can be used to enslave people, to destroy their individuality, to destroy even the idea of freedom; to convince them that they are born slaves and they will remain slaves and that to revolt is simply risking their lives.

So the whole question depends on whose hands hypnosis is in. Right now I will not suggest it, because society is in the wrong hands and the society is causing every wrong to be planted in human beings. But hypnosis can be of tremendous help to them.

I would certainly suggest that children of sannyasins can be helped, but before anybody starts helping children, he should go through the whole process himself, so he is acquainted with the terrain, and knows where there are pitfalls.

We cannot use it yet with the masses. One day, when the whole world is a little more alert, the children can be benefited inconceivably, but right now you have to confine yourself first to sannyasins, and secondly to their children, and you have to be very aware of what you are doing, because children are very delicate. Nothing wrong should reach their minds.

And hypnosis takes things deep into the unconscious. It is a tremendously powerful method, and can bring great joys to children -- and multidimensionally. In education: if a child is lagging behind, he can be supported by hypnosis and the same child will be in the front. If in a certain subject the child is finding difficulties, those difficulties can be removed just by suggestions in hypnosis.

If you want to learn a new language, it is always more difficult as you grow older -- for children it is not difficult, they can be molded very easily. Each child should be made capable of learning the international language through hypnosis. The other language he will be learning in the routine way.

He can become more independent, he can become more loving -- all ugly things like jealousy, anger, hatred can be removed completely. Competition, ambition, he will never know. And all the energy that goes into jealousy, anger, hatred, competition, ambition, can be focused towards a certain talent. That talent also can be discovered in hypnosis; otherwise it is very difficult -- almost impossible -- to find out what talent a child has, what genius he has. We know only when a person has expressed his genius. We do not know millions of others who have died without expressing themselves, because they had no opportunity, no situation supporting them, and every kind of hindrance. And they themselves had no idea what was their destiny, what they were meant to be.

Hypnosis can discover first what the child is meant to be, and then redirect the energies from all wrong sources towards the creative talent. So on the one hand, wrong expressions, ugly expressions disappear, which create only misery and poison for the child and for others, and on the other hand, all that energy becomes his creative expression.

And one thing should be remembered as a fundamental rule: if a person finds a way to express himself, in tune with his destiny, he will be always joyous. He will be bubbling with happiness. He has found the right path, but again I would like you to remember, it cannot be done with the masses.

These methods should be kept confined to the world of sannyasins, so we can show to the world, "You can see our children, and you can see your children, and you can see the difference."

Seventy percent of diseases are mind-oriented. Through hypnosis those diseases can be prevented before they occur. Through hypnosis it can be found out what kind of sickness is going to happen in the near future. There are no symptoms on the body, the routine physical examination of the person will not show any indication that he is going to be sick or ill, he is perfectly healthy.

But through hypnosis we can find that within three weeks he is going to fall sick, because before anything comes to the body, it comes from the deep cosmic unconscious. It travels from there to the collective unconscious, to the unconscious, and only then, when it comes to the conscious mind, can it be checked and found in the body.

Sicknesses can be prevented even before the person has any idea that he is going to be sick.

In Russia, one genius photographer, Kirlian, has even photographed people.... His whole life he has been working in photography, with very sensitive plates, sensitive lenses, to find something which is not available to ordinary eyes and ordinary instruments. And he was puzzled that he can see in his photographs at least six months ahead.

If he takes a picture of a rosebud with his special sensitive plates, the picture is not of a rosebud, the picture is of a rose. Tomorrow it is going to be a rose. No other camera can do that miracle.

First he himself was puzzled how the sensitive plate can take a picture of something which has not happened yet -- and when tomorrow the bud opens up, it is exactly similar to the photograph, there is no difference at all.

Then he discovered more and more that there is a certain aura surrounding the bud -- just an energy aura, and that energy aura has the whole program of how the bud is going to open. The sensitive plate gets the picture of the energy aura that we cannot see with our bare eyes. Then he started working on diseases, and in Soviet medicine he has created a revolution.

You need not first become sick, and then be cured. You can be cured even before you had any knowledge of any sickness, because Kirlian photography will show in what part the sickness is going to show, because the energy aura will be sick, already sick. It is six months ahead. It is connected with your cosmic unconscious.

Through hypnosis and deeper experiments with it, you can find sicknesses that are going to happen and they can be treated. The children can be more happy. It has been a topic of concern to the psychoanalysts why all over the world, except in a few places, seventy years has become the routine idea of the length of life, because there are a few tribes in Kashmir, in India -- now that part has been occupied by Pakistan, a very small part -- where people have always lived one hundred and thirty years, one hundred and forty

years, one hundred and fifty, and even at the age of one hundred and fifty they were as energetic as any young man. They never became old, they remained young until they died.

In Soviet Russia, in the Caucasus, from where Joseph Stalin came and George Gurdjieff came.... The Caucasus has produced really strong men. There is a small part where people live even to one hundred and eighty years. There are thousands of people who have passed one hundred and fifty.

One of my friends was working there and he asked a farmer, who was tilling the ground, "How old are you?"

He counted on his fingers, because he was uneducated. He said, "It must be nearabout one hundred and eighty."

My friend could not believe it -- one hundred and eighty! -- and he is still young.

He enquired in the town and they said, "He is right. His father lived for two hundred years and we hope that he will also live two hundred years, because no sign of death can be seen."

Psychologists have been concerned to find the reason why in a few places people live long and in most of the world people live only the routine seventy years.

George Bernard Shaw, when he became seventy years old, moved away from London. His friends said, "What are you doing? In old age it is better to be here with friends, society -- and you are a man of society, a man of culture."

He said, "I cannot live here. I am now seventy. This society believes that people die at seventy and that belief is dangerous. I am going to find some place where people don't believe such a thing."

And he found a small village nearby, and the way he went to find out was to go into graveyards and look on the stones for how long people had been living; and on a stone he found in one graveyard it said that the man had lived one hundred and twenty years. And the graveyard stone was saying, "He died an untimely death at the age of one hundred and twenty years."

He said, "This is the place to live, where people think that somebody dying at one hundred and twenty is untimely." And he lived there, and he lived long. He managed to live a century. And in that graveyard that was the case; on all the stones nobody had died at seventy.

It seems to be that it is just a psychological programming. For centuries we have been programmed... seven decades and you are finished. That has gone so deep that you die, not because your body is not capable of living, but because your psychology insists, "Follow the routine. Follow the crowd." And in everything else you are following the crowd, so naturally you follow the crowd psychology in this too.

Scientists say that man's body is capable of living at least three hundred years. Just as it goes on rejuvenating itself for seventy years, in fact it can go on for three hundred years, but the program has to be changed. Scientists think in a different way how to change the program, and it will take very long for them. They think the program is in the cells of the body.

So unless we split the human cell, just as we have been able to split the atom, and reprogram it, which seems to be far away, because even the scratch work has not started....

But my understanding is that there is no need to go through physiology, you can go through psychology. If your hypnosis goes deep enough... the more you go into it, if it becomes an every day thing, slowly, slowly you will touch the cosmic unconscious and there is the real programming, you can change it.

Our children can live longer, our children can live healthier, our children can live without old age. All this is possible, and we have to make it, to show to the world, but it is dangerous in the sense that if politicians get hold of hypnotic methods they are going to use it for their own purposes.

Now in the Soviet Union every child has to be born in the hospital. Nobody is allowed for his child to be born in his own house, with friends, with warmth -- no, that is illegal. There is a danger that if the child is from the very beginning in the hands of the bureaucrats, they can implant an electrode in the head of any child, or all children, and that electrode in the head can be controlled from far away -- remote control.

It can be helpful, but not in these ugly politicians' hands. They are going to make dangerous use of that. No revolution would be possible, because your mind would no more be in your own control. It has never been, but at least you had the idea that your mind is free -- it never was. It was Christian, it was Hindu, it was Mohammedan -- it was never free.

But there was a possibility, because the old method of conditioning the mind was a very long process; but putting an electrode in the mind is a simple process, and the control is in the hands of the government, or it can be in the hands of a computer.

It can enslave people, it can force people to go to fight -- it can do anything, and you will feel that you are doing it.

The same is the thing with hypnosis. Even without electrodes children are in the hands of the government. In the schools they could enforce one hour of hypnotic sessions for every child, and they could manage to program it in any way they want: that there is no soul, there is no evolution, that man is only matter.

Then all efforts of searching for truth would disappear.

So we have to use these methods with our own children, and we have to be very cautious that these methods are not made available to politicians. Once anything is in their hands they are going to exploit it. And this is the greatest thing -- man's whole personality is just in their fist.

They will never allow the children to have individuality, or any love for freedom, or any desire to be creative. They would like them to be servile. That's why I am calling this a mystery school. We will work as a school, and once we start different schools in different countries, I have to make you aware about many things that have to come, that they should not be made public. At least their basic secrets should not be made public; they should remain in the hands of your school. Anybody who wants to go through the transformation has to come to the school, so that governments cannot start using them for their own vested interests.

BELOVED OSHO,
IT IS SAID THAT IF ONE TRAVELS AT THE SPEED OF LIGHT, ONE DISAPPEARS, AND WHEN ONE IS ENLIGHTENED, ONE ALSO DISAPPEARS.
IS THERE ANY RELATIONSHIP BETWEEN THE TWO?

There is -- from two different sides. They come to a meeting point in the middle. If somebody travels at the speed of light, he will become light, because the speed of light is so tremendous, it will burn anything. Scientists have been thinking to make some kind of vehicle which can travel with the speed of light, but the question is of what metal to make it, because at that speed everything will burn.

We don't have anything yet, unless science manages to create something synthetic. Up to now there is no hope, it is only theoretical. Even at lesser speeds things burn.

You see every night stars falling; they are not stars -- if a star falls on the earth, the earth is finished -- they are stones. Stones from when the earth was liquid and was solidifying and was moving as fast as it is moving now. Any liquid thing if it moves will throw off many parts. Liquid parts will get off and be thrown away.

The moon is part of the earth -- when it was very liquid a big chunk fell off. These big oceans -- Pacific, Atlantic -- are just places from where pieces of the earth have been thrown off. But when big things like the moon were being thrown off, many small stones were also being thrown off, and they have been roaming through space for millions of years.

Whenever they come close to earth -- that is, the earth's gravitation which extends two hundred miles from the surface of the earth into the sky.... If they come within a two-hundred-mile radius, then the earth pulls them and the pull is so much, and they run so fast towards earth, that they burn up on the way. That's what you see when you say, "A star has fallen." And at least thousands of stars fall every night, all around the earth. Sometimes a stone is so big that even though it burns, it reaches to the earth.

The stone in the Kaaba, which Mohammedans worship, is such a stone -- it is not of the earth, and that's why it became special, because nowhere on the earth can that kind of stone be found. It burnt but it fell. Mostly they never reach the earth, and this is not the speed of light.

The speed of light is tremendous -- it is the ultimate speed. In one second light travels one hundred and eighty-six thousand miles. Multiply it by sixty, that will be how far it goes in one minute. Multiply it by sixty again, that will be how far in one hour. Multiply it by twenty-four, that will be how far in one day. And multiply it by three hundred and sixty-five, that will be how far in one year, and that is the smallest measurement of distance in space.

So distance is measured in years, light years -- how many light years a certain star is away. For example the sun is nearabout ten light minutes away from the earth. Even ten minutes.... So if a certain thing moves with that speed, it is bound to disappear.

And the question is that the enlightened person also disappears. The enlightened person disappears through a totally different process, but his disappearance and calling that disappearance enlightenment, as if his being has become light, certainly means that after enlightenment he has the speed of light. He is not

trying to move at the speed of light, his disappearance is from a different process of awakening, but when he disappears that disappearance has been described by all the mystics in terms of light.

I must have come across hundreds of mystics describing it as if suddenly thousands of suns have risen within you. That is a common expression in the mystic's language, in all languages, in different countries, in different races. So although the disappearance happens from a different process, the ultimate peak is that the whole being becomes light. And certainly light always travels with the same speed.

So either you travel with the same speed and you will disappear, or you disappear and you will be traveling with the speed of light. Traveling with the speed of light is the work science has to do, and disappearing through being aware is the work that religion has to do.

And there is the meeting point. Coming from different routes, but coming to the same peak, to the same experience.

There is certainly a deep relationship between the two experiences but their processes are different.

BELOVED OSHO,
THERE SEEMS TO BE MANY WAYS OF ENTERING THE BASEMENT OF THE UNCONSCIOUS, AND EQUALLY AS MANY WAYS INTO THE SUPERCONSCIOUS. IS IT POSSIBLE TO BECOME ENLIGHTENED FROM MY CHAIR IN THE LIVING ROOM?

Milarepa, it is possible to become enlightened from anywhere, and a comfortable chair, particularly, is not a hindrance to it. Just don't try my chair!

The Transmission of the Lamp

Chapter #23
Chapter title: Nothing but a dead skeleton

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BELOVED OSHO,
WHEN YOU WERE TALKING ABOUT THE WAY THAT DIFFERENT BUDDHIST MASTERS HAVE BEEN ADDING THEIR OWN FLAVOR TO BUDDHA'S TEACHING, I STARTED WONDERING WHETHER THERE WILL EVER BE ANYBODY ADDING A NEW FLAVOR TO YOUR POT. IT LOOKS ALMOST IMPOSSIBLE TO ADD A NEW SPICE TO SOMETHING WHICH ALREADY CONTAINS ALL THE SPICES WHICH CAN BE FOUND ON THIS EARTH.

It seems almost impossible, but one can never predict about the future.

The future remains open. What seems inconceivable today, may become conceivable tomorrow.

We can never come to a point where the future closes. That's the whole meaning of existence being eternal.

It may be very difficult because I am not confined to any particular path, to any particular philosophical viewpoint. I am vast enough to contain contradictions, and whatever has happened on the earth as far as the

evolution of consciousness is concerned, I have made it part of my own vision of life.

So if you look backwards, everything else will seem a little poorer, even the greatest giants will seem limited. But you are looking to the past, you are not looking to the future -- which is absolutely unpredictable.

Things will go on happening, new things will go on being added. And I am not a pond which is closed; I am more like a river, which goes on flowing, inviting every other river to join.

Whatever I have been giving you will remain uncontaminated, but it will be enriched more and more by the future evolution of man, because it is an open phenomenon.

I am not the last prophet, messiah or savior of a certain tradition. I am the beginning, not the end, of a totally new approach to life and its problems, inviting everything conceivable, unconceivable, to be my guest.

So you are right. It seems very difficult, but existence is so vast and the possibilities so infinite that you can never say that the full stop has come. It never comes, not even a semicolon comes. Life knows no full stop, no semicolons; it simply goes on and on, and it will continue to add spices of which we are not even aware. And it is good.

It means that I am giving you something living, which will go on growing -- even beyond us it will have its own growth. I am not giving you something dead, as was the convention of the old.

Mohammed says, "I am the last messenger of God. Now there will be no other messenger. And the Koran is the last message. After the Koran there will be no other holy book."

He is not aware that he cannot stop existence with his own death. Many prophets have come and gone.

They have added to the beauty of existence, but nobody should be so arrogant as to say, "I am the last."

The same is the situation with Mahavira. He is the last *tirthankara* of the Jainas. Now there is not going to be any other tirthankara, nothing can be added to his teachings, nothing can be taken away from his teachings.

But these people were not aware that they are making their vision into a dead thing with their own hands.

That's why Christians are so afraid in case science should discover anything which goes against the Bible, Mohammedans are so afraid in case anybody should say anything that goes beyond the Koran. But these are the enemies of progress, enemies of life.

I am not. I am just a friend, a humble beginning, a living reality with every day new excitement, new ecstasies, new spaces; and capable to absorb them all, not afraid of any progress. If anything is wrong, I am always ready to drop it, always to be on the side of truth.

There are two kinds of people: those who want the truth to be always on their side -- these are the egoists, arrogant. And there is another type of person who always wants to be on the side of truth, whatever the cost; if he has to lose everything, he is ready, but he cannot stop being on the side of truth. These are the humble ones, these are the true holy people of the earth -- and there have been very few.

BELOVED OSHO,
I LIKE TO HEAR YOU SPEAK ON THE MEETING OF INNER MAN AND OUTER WOMAN.
IS THE INNER MAN TO BE FOUND IN ONE OF THE REALMS OF CONSCIOUSNESS AND IF SO, IS THERE A WAY TO PROVOKE HIS PRESENCE SO THAT I MIGHT RECOGNIZE HIM IN SITUATIONS WHERE I HAVE PREVIOUSLY BEEN UNAWARE?

The inner man or the inner woman is not to be found unless you reach to the highest peak; unless you come to the cosmic superconscious you will not be able to recognize it; only at that peak the dualities meet and you can feel the orgasmic experience of the meeting. Slowly, slowly you can become aware of two opposite polarities moving together in harmony, in a dance, but you will not come across it at all on the way, only at the end of the journey.

BELOVED OSHO,
LOOKING FOR MY CHIEF CHARACTERISTIC -- JUST LOOKING FOR IT -- IS PROVING A GREAT DEVICE. IT IS AS THOUGH I HAVE ALWAYS ACCEPTED THAT THERE ARE CERTAIN "UNDESIRABLES" IN MY CLOSET, WHICH AT DIFFERENT TIMES I GATHER SOME DEGREE OF ENTHUSIASM FOR

GETTING RID OF OR WITNESSING MORE CONSCIENTIOUSLY.
SETTING ABOUT TRYING TO PINPOINT THEM DURING THE LAST FORTY-EIGHT HOURS, I HAVE FOUND THAT THE ACTUAL PROCESS OF OPENING THE CLOSET AND FLASHING THE TORCH AROUND HAS, IN ITSELF, RENDERED THOSE SKELETONS IMPOTENT IN A WAY. IT IS CERTAINLY AS IF MERELY TALKING ABOUT THOSE SKELETONS AS PROBLEMS, RATHER THAN LOOKING AT THEM, GIVES SUBSTANCE TO SOMETHING THAT ACTUALLY HAS NO LIFE OF ITS OWN.
OSHO, AM I KIDDING MYSELF, OR IS IT REALLY THAT EASY?

It is that easy. Many of our problems are just there because we have never looked at them, never focused our eyes on them to figure out what it is.

It is like an ancient story. It was a fullmoon night and a thief had stolen much jewelry. And of course he was afraid. He was running, and suddenly he heard some steps following him.

It almost always happens -- if you have ever tried running in the dark -- you hear your own footsteps and you feel as if somebody is following you.

And when he looked, he found somebody actually was following him; it was his own shadow. But he was not in a situation to figure out who it was. His problem was somehow to escape out of its clutches. He ran faster, but he heard the follower also running faster. And he went on looking back and he found that it was just behind him. The poor fellow was tired, utterly tired, but could not get rid of his shadow. Exhausted, he fell under a tree where the moonlight did not go and he looked all around and he wondered where the other fellow had gone -- just now he was behind him, so close.

Gathering courage, looking all around, he could not see him anywhere; but then he came out of the shadow of the tree and again he was behind him. But this time he could not be deceived, he turned around and looked at the fellow. It was no one. It was his own shadow.

Many of our problems -- perhaps most of our problems -- are because we have never looked at them face to face, never encountered them; and not looking at them is giving them energy, being afraid of them is giving them energy, always trying to avoid them is giving them energy -- because you are accepting them. Your very acceptance is their existence. Other than your acceptance, they don't exist.

So if you open your closets, and take your light, and look at the skeletons, you will find they are dead.

Skeletons cannot do anything, but almost everybody is afraid of skeletons. It is a strange situation. You are not afraid of living people who can do damage to you, who can even kill you -- and they are all hiding a skeleton underneath just skin deep, and they are living people. But if you suddenly come across in a room a poor skeleton who has no life, you become so afraid. What can the skeleton do to you?

In my university I had a friend who was the son of a doctor, and the doctor was the head of the university hospital and also it was part of the medical college.
And they had many skeletons for studying purposes.

And one day I was saying to his son, "Your father at least must be the one man who is not afraid of skeletons."

He said, "Certainly he's not afraid. The whole day he is telling the students about the skeletons, their parts."

And he had a good collection. He used to live in the compound of the hospital.

So I said, "Then we have to check whether it is true or not." I asked the son, "Somehow you have to get the key of the room where the skeletons are and in the night we will bring one skeleton out. Just knock on the door, the father comes to open it and we will hide and the skeleton will be standing there and let us see what happens."
The son said, " You will get me into trouble."

I said, "You don't be worried. You simply escape as far as you can. And you can trust me, I will never mention your name if anything happens."

And you will not believe, the man who has been dealing with skeletons for years, when I knocked on his door, he said, "Who is there?"
I said, "Can't you recognize me?"
He opened the door.

I slipped to the side behind a tree; there was a very big bodhi tree there. And he saw the skeleton. And you should have seen the scene, just as if he lost all his nerve. He fell on the earth. And on top fell the skeleton.

His wife came, "What is happening?" Seeing the skeleton on her husband, she screamed and became unconscious.

And the neighbors woke up because of her scream, and everybody was coming there -- but they were all standing far away, seeing the situation. The wife was lying flat, the husband was lying there, and the skeleton was on top of him. And I was hiding behind the tree. And I thought, "Now what to do?" We had not conceived of such a situation. I had just thought that he will freak out. But the situation had become so complex. And his son was looking from far away.

I called to him, "This is not the time to be afraid." Somehow he picked up the skeleton, left those two there -- both were unconscious -- and put the skeleton back in its place. And it took great effort to put it back because it had fallen, so one hand was going this way, one leg was going this way, and we were both trying to fix it.

Somehow we fixed it, by looking at the other skeletons, "You should behave exactly like the other skeletons."

Then we came back to take care of the doctor and his wife, sprinkling water on their faces, and telling them, "There is nobody. You unnecessarily got worried."

The doctor said, "I cannot believe that there is nobody. He was standing in front of me, and he is no one. He's skeleton number seventeen, I know him well; but how he dared to come here? And the door is locked, and I always check the lock because skeletons are skeletons, you can't trust them."

We said, "We have not seen anybody. We had just gone for a walk and we have just come in and we saw you lying down here as if somebody is on top of you and there is nobody. And your wife is on the floor flat. Do something to bring her to consciousness."

So he did whatever he could. Somehow she came to consciousness. And she asked, "Where is he -- the skeleton?"

And the doctor said, "I cannot believe it, because number seventeen is an old skeleton and has never misbehaved, and suddenly it came and knocked on the door and even said, `Can't you recognize me?'" He said, "Now it will be very difficult for me to continue going into that room. I am going to change my department, no more skeletons."

I said, "You have unnecessarily hallucinated after a whole day working with the skeletons . You may have just seen an illusion -- because we were coming, we did not see anybody coming or going, and the key is in your pocket."

So he saw. He said, "The key is in my pocket."

I said, "If you want, we can go and see where number seventeen is. "

He said, "No, I won't allow you to go there. If he has gone out without even opening the door, he can do some harm to you. You need not bother. Tomorrow I am going to change my department."

He changed his department. The vice-chancellor tried hard, saying, "Skeletons don't come out, and you have had such a long experience with skeletons."

He said, "Whatever, but what happened last night, if it happens again I will die. And you have to think about my wife also. She is very delicate and she has had one heart attack already. And if these skeletons start coming in the middle of the night knocking on the door...!"

I have always been puzzled why people are so afraid of skeletons, because they are very poor people -- with no life, they cannot do anything. But there seems to be some unconscious current, "We are also skeletons." Seeing a skeleton, you are seeing yourself without the skin.

And this will be your situation one day. Perhaps the skeleton reminds you of death, it reminds you of your reality which the skin goes on hiding. Otherwise skeletons are very innocent, they have never done any harm to anybody.

I used to sell skeletons from a Mohammedan graveyard because the medical college needed them and they gave a good price for a skeleton. And nobody was ready to bring a skeleton. I had made friends with the guard of the graveyard and arranged that we would split half and half, "Just you dig out some old fellow and I will take him in my car and deliver him to the medical college."

Once when I was taking a skeleton in my car, a policeman stopped the car -- because I was going too fast. He wanted to see my driver's license. I said, "The fellow in the back seat has it."

So he looked in the back seat.

And he said, "Yes, I have seen it. Everything is okay. Go fast, as fast as you can. I can understand now why you are going so fast, but however fast you go he's sitting just behind you. You cannot escape. But please go."

And many times when I bring those skeletons to the medical college, somebody will see -- some professor or some servant. And they will simply just get frozen. Nobody ever asked for a lift in my car,

because they knew that a skeleton sits in the back seat. Nobody ever asked. I used to ask professors, "Would you like to come?"
"Not in your car."
Such a fear, but it must have some roots.

And I can see that the first thing is that it reminds you of yourself. This is going to be the situation. We are all simply well-covered skeletons.

And this will be the situation when death comes. So it reminds you of death. So nobody opens the cupboards in their unconscious where they have many skeletons, of many kinds.

You yourself have put them there and now you are afraid of them. But the reality is that they are dead; just open the doors, bring light, clean your closets, clean your mind of all the dead luggage that you are filled with -- it is making your life really miserable, a hell.

And nobody except you is responsible. In the first place, you hide things which you should not. It is good to give them expression and release them. So first you hide them, and just remain a hypocrite -- that you are never angry, that you are never hateful, that you are never this, never that; but all that goes on collecting inside. But those are all dead things. They don't have any energy of their own, unless you give them energy. You have the source of energy. Whatever happens in your life needs your energy. If you cut the source of energy and... in other words that's what I call identification; if you don't identify with anything, it immediately becomes dead, it has no energy of its own.

And non-identification is the other side of watchfulness.

Love the beauty of watchfulness and its immense capacity to transform you. Simply watch whatever it is, and you will suddenly see that there is nothing but a dead skeleton, it cannot do anything to you. But you can give energy to it, you can project energy onto it. Then a skeleton which cannot do anything can even kill you, can give you a heart attack; just start escaping from it and you have given it reality, you have given it life.

Give life to things which are beautiful. Don't give life to ugly things. You don't have much time, much energy to waste. With such a small life, with such a small energy source, it is simply stupid to waste it in sadness, in anger, in hatred, in jealousy.

Use it in love, use it in some creative act, use it in friendship, use it in meditation; *do* something with it which takes you higher. And the higher you go, the more energy sources become available to you.

At the highest point of consciousness, you are almost a god. But that moment we don't allow to happen to us. We go on falling downwards into the darker and darker and darker spaces where we ourselves become almost living dead.
It is in your hands.

BELOVED OSHO,
A WHILE AGO I REALIZED THAT IT IS NOT SITUATIONS BUT RATHER PEOPLE THAT I CAN REACT TO -- BECAUSE IF SOMEONE I FEEL GOOD ABOUT DOES SOMETHING, IT DOESN'T BOTHER ME, BUT IF SOMEONE I DON'T LIKE DOES THE SAME THING, I MAY THINK, "WHAT AN AWFUL THING TO DO." INTELLECTUALLY I HAVE COME TO UNDERSTAND THAT THE REASON I DON'T LIKE CERTAIN PEOPLE IS SIMPLY THAT THEY REFLECT CERTAIN CHARACTERISTICS IN MYSELF THAT I WOULD RATHER NOT KNOW ABOUT.
I WAS HOPING THAT GRADUALLY, DEEP INSIDE, I WOULD COME TO ACCEPT THIS RATHER UNPALATABLE FACT, AND THAT MY JUDGMENTS WOULD MIRACULOUSLY DISAPPEAR WITHOUT MY HAVING TO FACE ANYTHING UNPLEASANT IN MYSELF. UNFORTUNATELY, SO FAR THIS HASN'T HAPPENED. I STILL REACT STRONGLY TO SOME PEOPLE, AND FIND IT DIFFICULT SOMETIMES EVEN TO REMEMBER TO TURN MY ENERGY INTO WATCHING MYSELF RATHER THAN JUDGING.
I HAVE BEEN COMFORTING MYSELF BY SAYING, "NOTHING TO DO, JUST KEEP WATCHING," BUT AS MY WATCHING IS SO WISHY-WASHY AND THIS IS TAKING SO LONG, I WAS WONDERING IF YOU COULD SUGGEST SOME TRICK TO HELP ME -- PREFERABLY A SHORTCUT THROUGH THE WHOLE PROCESS.

There is no trick and there is no shortcut because watchfulness is the shortest way to enlightenment. And the question of tricks does not arise at all.
No trick can help you.

Tricks are good in playing cards and cheating people, but you cannot cheat existence, you cannot deceive life.

If you want to go a longer way, that can be found; because you can be shown some unnecessary, non-essential things and the path becomes longer.

Religions have done that. They have made the path very long, so that it cannot be achieved in one life, many lives are needed. It was a strategy of the priests to deceive people because if it is said that it can be achieved right now, then the question is why are you not achieving it, perhaps you don't want it, perhaps you want to wait a little, perhaps you want to finish some other jobs first, perhaps you think that enlightenment should be the last thing in life. And the trivia, the mundane things of life, keep you engaged.

But there may be a few people who may try and still will not get it. Then the priest will be in trouble because he himself is as far away as you are. To be a priest is just a profession for him, he is not a seeker. And you may start asking him, "Why is it not happening?" And he cannot really answer you relevantly because he does not know himself what it is, what can prevent it, what can help it.

So the easiest way for him is to say, "It is such a long way. It will happen but in several lives. So don't be in a hurry, it is not something that you can manage now. Go on working, go on praying; when the time is ripe in some life it will happen." This was just a shelter for the priest.

Watchfulness is the shortest way. It does not need lives to attain it. It needs not length of time but intensity of longing, the way you feel thirst; when you feel thirsty for truth -- as if it is a question of life and death -- you put your whole energy to this moment and the door is bound to open.

And remember never to think of tricks because you cannot get anywhere through tricks as far as reality is concerned.

The simple truth is that watchfulness is the shortest possible way. It cannot be made shorter.

What is expected of you in watchfulness... just try to see, nothing is expected. You already watch things, you know what watchfulness is. You watch a football match, you watch a movie, you watch the television. You know what watchfulness is, there is no need to tell you; just the same watchfulness has to be applied to the screen of the mind. Close your eyes and let your mind function as a screen of a movie or a television, and whatever passes on the mind you simply remain watchful, doing nothing, not even judging.

And this is the only miracle I know of, that as your watchfulness becomes more and more stable, the screen becomes empty. Soon the watcher is there but there is nothing to be watched, the screen is completely empty.

And when the watcher is left alone, it starts watching itself -- because that is its nature, to watch.

And to watch oneself is the greatest happening in anyone's life. Everything else happens through it -- blissfulness, silence, peace, ecstasy, and finally going beyond even all these experiences and just remaining in a pure isness.

Those who have attained that pure isness have fulfilled the mission of human life.

BELOVED OSHO,
A FEW DAYS AGO I WATCHED YOU BRUSHING ASIDE A FLY, AND THERE WAS ALL THE AWARENESS, GRACE, LOVE AND COMPASSION IN IT WHICH WERE MISSING IN BUDDHA'S FIRST MECHANICAL MOVEMENT IN THE STORY YOU TOLD A FEW DAYS LATER. YOU EVEN WAITED FOR THE RIGHT MOMENT TO DISGUISE THE MOVEMENT OF YOUR HAND IN A GESTURE ILLUSTRATING YOUR WORDS.
I WAS REALLY THRILLED. THANK YOU, OSHO.

I can understand your thankfulness because even to watch, even to see a gesture which is full of awareness and grace is a great experience, a great learning.

The master not only goes on saying beautiful things to you, he also goes on showing beautiful spaces to you. So you have to be alert not only in hearing him but also in seeing him, also in feeling him -- not only his words, but his gestures; not only his gestures, but his presence. All are part of the teaching.
Words are the least important.

BELOVED OSHO,
AMONG THE CONCLUDING SENTENCES OF THE BOOK OF MIRDAD ARE THE FOLLOWING:
"LET THOSE WHO WOULD BREAK THEIR MOORINGS FROM THE EARTH, AND THOSE WHO WOULD BE UNIFIED, AND THOSE WHO YEARN TO OVERCOME THEMSELVES -- LET THEM COME ABOARD.

THE ARK IS READY.
THE WIND IS FAVORING.
THE SEA IS CALM...."
BELOVED MASTER, YOUR CREW IS READY!

That is good news because Noah's Ark is also getting ready, and soon you will be all aboard Noah's Ark -- the first ocean city of the world.

The Transmission of the Lamp

Chapter #24
Chapter title: Souls are not male or female

7 June 1986 am in Punta Del Este, Uruguay.

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BELOVED OSHO,
I LOVE HEARING THE STORIES OF THE OLD MASTERS AND THEIR DISCIPLES. IT IS SO BEAUTIFUL TO FEEL THE ESSENCE OF THOSE SMALL OASES OF CONSCIOUSNESS -- WHICH CENTURIES OF RELIGION HAVE SINCE COVERED IN THE DUST OF DOGMA AND DECEIT. BUT STILL, AS I LOOK AT US SITTING HERE, FEELING THE JOY, THE SILENCE, THE TEARS, THE LAUGHTER, I SUSPECT THERE IS SOMETHING PRESENT THAT NO MASTER MAY EVER HAVE EVOKED BEFORE. IS IT, PERHAPS, A SENSE OF LOVING TENDERNESS, A JUICINESS IN THOSE AROUND YOU -- SOMETHING THAT COULD ONLY HAVE EMERGED HAD FEMININE ENERGY BEEN AN INTRINSIC PART OF THOSE CARAVANSERAIS OF SO LONG AGO?
OSHO, ISN'T THIS ONE OF YOUR GREATEST CONTRIBUTIONS TO SPIRITUALITY?

The realm of spirituality has remained male-dominated -- not only male-dominated but male-chauvinistic. There were reasons why all spiritual traditions were against women. They were against women because they were against life, and to destroy life, the most basic thing is to separate man and woman. They were against any joy, any love, any juiciness. The simple way was to condemn the woman, and separate her from man as much as possible, particularly in the monasteries.

Women were second class human beings, not on the level of man.

Naturally it disturbed many things. It took out all playfulness, sense of humor, rejoicing, and created a very dry structure of life for man and for women too. They are part of one whole, and once you separate them, they are both continuously missing something -- and that gap cannot be filled, and that gap makes people serious, sickly serious, and perverted, psychologically unbalanced. It distorts the natural harmony; it distorts the biological balance. It is such a big calamity that for centuries man has suffered under it.

Yes, it is my greatest contribution to the future of man, that the women are on the same level as men -- spiritually there is no question of inequality.

You can see here laughter, tears and joy; this was impossible to see in Buddha's commune. It was not possible in Mahavira's communes. They had separate communes for women, but they were in every way humiliated. Even a one-day-old male sannyasin, in Jainism, has to be respected by a seventy-year-old woman sannyasin. She has been a sannyasin for seventy years, but she has to bow down to a man who has

just become a sannyasin, because he is a man.

And although men were working for their enlightenment, the women were not working for enlightenment directly; they were working to attain to manhood first, because you cannot bypass manhood; first you have to be a man, and then only you can be enlightened.

So they looked like monks and nuns, but their goals were totally different. Man had already a far higher spiritual status, which the woman was trying in this life to achieve for the next -- she was one life behind. And this is all bullshit. There is no question of man and woman as far as spirituality is concerned, because it is not a question of body or biology; it is not a question even of mind or psychology.

It is a question of *being*, and being has no sexual differences. Souls are not male or female, and the same method will lead man to his inner self, and the same method will lead the woman to her inner self. There is no question at all... because the whole thing is of witnessing. What you are witnessing is not in question -- whether you are witnessing a female body or a male body, a female mind or a male mind, is just out of the question; the emphasis is on witnessing -- and witnessing has no gender.

Even great people like Mahavira and Gautam Buddha remained somehow part of the male-dominated world, and they could not revolt against it. This is the first time that man and woman are together, working for the same experience, and naturally, when opposite energies are working together, there is more playfulness, more sense of humor, more laughter, more love, more friendliness -- all the qualities which make us human.

The old saints were almost inhuman, dry bones. To be juicy was against their spirituality. To be juicy, to me, is the very foundation of spirituality; if a spiritual person cannot be juicy, then who can be? If the people who are in search of the ultimate truth cannot celebrate, then nobody else has the right to celebrate. But all the traditions were insisting not on celebration but on celibacy, and through celibacy they were creating such psychological disturbances in people that the question of spiritual growth did not arise.

First they have to be mentally healthy -- they were mentally sick.

I want my people to be naturally, biologically, physiologically, psychologically -- on every level -- healthy. Only then, in these healthy steps, can they move to a healthy spirituality. And their spirituality will not be against anything; their spirituality will absorb everything that is below it. Hence it will be far richer.

To me a spirituality that makes you poorer in every dimension of your life is a slow suicide. It is not spiritual. It is not a coincidence that all old spiritual traditions are against me, because what I am trying to do is to uproot them from their very base. If I am successful then ten thousands of spiritual pasts prove to be wrong.

So my experiment is very crucial, very definitive, very decisive, and my feeling is that you can get over jealousy only where there is possibility of jealousy; you can get over sex only when there is possibility of sex; you can get over *anything* only if the possibility is there.

Old traditions tried to deceive people; making them separate, the very possibilities were not there, and slowly, slowly, the monks and the nuns started believing that they have transcended jealousy, that they have transcended sex. The reality was just the opposite: they have not transcended, they have repressed with all kinds of religious rituals. Women have repressed everything that needs man; man has repressed everything that needs the woman, to such depth that he himself has become unaware that it is there.

A Chinese story is: a woman served a master for years. He was living outside the town in a hut, and this woman was very rich, and she would bring the most delicious food for him, and whatsoever was needed, she provided. He was not forced to go to beg -- the woman brought things herself to his hut. And he became a very great saint.

The woman was older. Before she was dying, just a day or two days before, she was very sick and felt that her time has come. She called the prostitute of the town -- a very beautiful woman -- and said to her, "Whatever is your price I will give you but I want just one simple thing. In the middle of the night you go to the monk I have worshipped for my whole life. He thinks that he has transcended sex; I also believe it, but there has been no opportunity to check on it.

"In the middle of the night you go -- he meditates at that time -- you knock on the door, go inside. Just drop your clothes, be naked, and remember everything that he says or does, and then come back to me. And whatever your price, that I will give you."

The prostitute said, "There is no problem in it." She went, she knocked on the door; the monk opened the door. She immediately dropped her robe -- she was only wearing one robe -- and stood naked before the monk.

The monk shouted, "What are you doing!" and was trembling, and before the woman could say

anything, he escaped out of the door. She came back to the old woman and told her, "Nothing much happened. He opened the door, I dropped my robe; he started trembling, shouted, `What are you doing? Why have you come here?' and through the open door he escaped towards the forest."

The woman said, "I wasted my years in serving that idiot. You take your price, and do one thing more; for that also I will give you whatever you want -- go and set fire to the hut!"

These monks and nuns are forced by their religions to live separately, and sometimes if you look into their scriptures, it is hilarious. A Jaina monk first enquires before he sits in any place, "Has there been any woman sitting here before?" At least nine minutes have to pass. I don't know how they manage nine minutes! Only then he will brush the place with his small broom made of soft wool, so no small insect or ant is killed, and then he will spread his bamboo mattress and sit on it.

I asked these people, "Why nine minutes?"

They said, "After a woman has been sitting in a place, for nine minutes her vibrations continue, and a monk can be disturbed by it."

I said, "What kind of monks you have? Ordinary men are not disturbed. Monks are disturbed? It simply shows that they are continuously thinking of sex and nothing else."

It has been found that ordinary men think of women at least once in nine minutes. Perhaps for thousands of years these people have figured it out in some way -- that there is danger for nine minutes, but the danger is not in the vibrations, the danger is in man's mind. Every man, the whole day, every nine minutes, at least once thinks of women. Women are a little spiritual: they think of man once only in eighteen minutes -- twice as spiritual.

The basic reason for separating man and woman was that by a single stroke you are destroying many things; otherwise you will need many strokes, and still you will not be able to destroy them from the roots. The seriousness in the religious people has nothing to do with spirituality; it has something to do with the way they are living, separated from their hearts.

Just now in Germany we have won the case in a court against the German government, and the German government was trying to prove that I am not a religious person, because I have said in a press conference that I am not a serious man. Their argument was that a religious man is bound to be serious. They go together, you cannot separate them -- if a man says that he is not serious, how he can be religious?

Looking at the past, what the government attorney was saying was right. All religious people have been serious.

But the judge seems to be reading my books, because in his statement he says that because it was in a press conference, we do not know in what context I have said that I am not a serious man. "You have to prove it from his written books, and even if he says he is not serious, that does not matter, because what he is teaching *is* religion. He is teaching that man is not body, that man is not mind, that man is a transcendental, spiritual being." and he quoted from my books -- and insisted on the words "transcendental spiritual being."

He said, "That's enough for him to be religious, and for his people to be religious. What he has said in a press conference is irrelevant." He gave the verdict in our favor, but the government attorney was trying to prove that a non-serious man cannot be religious.

If I had been in the place of the judge, I would not have brought any quotations, I would have fought on the same point, that seriousness and religiousness in fact cannot go together, because seriousness is sickness -- sickness of the soul, and when the soul is sick, one cannot be religious.

A religious person has to be rejoicing, full of humor, laughter, love.

It is certainly one of the most important contributions we are trying to make. It will be opposed by all the traditions and all the religions -- by the whole world, because we are proving that for ten thousand years they have been wrong -- and it hurts their egos. They would like to destroy us rather than accept the fact that spirituality should be full of laughter, full of a sense of humor, full of playfulness; because now there is no anxiety, no problem, no anguish, and the person has relaxed into a deep let-go with existence.

Why should he be serious?

But it is going against the whole past. It is not only on this point that I am going against the whole past; on so many points I am going against the whole past, for the simple reason that the past was male-dominated, so only men have created rules, without having any consideration for the female.

The female has not been taken into account at all; but the tragedy is that if the man does not take any account of the female, he is cutting himself into half, and the moment he denies the female outside, he has also denied the female inside -- and you have created a schizophrenic, not a spiritual being. He needs

psychological treatment, not worship.

BELOVED OSHO,
ONE OF THE GREATEST EXPRESSIONS OF THE MASTER LIES IN HIS ART OF GIVING. IN FACT HE HIMSELF, JUST BY BEING, IS A CONSTANT GIVINGNESS.
IT SEEMS TO ME THAT PART -- OR PERHAPS ALL -- OF THE ART OF BEING A DISCIPLE, IS LEARNING THE ART OF RECEIVING... TO RECEIVE ATTENTION FROM THE MASTER NOT AS FODDER FOR THE EGO BUT AS A NOURISHMENT FOR SOMETHING MORE ESSENTIAL... TO SEE THAT WHEN YOU THINK YOU ARE NOT BEING GIVEN TO, IT IS YOUR INABILITY TO RECEIVE. IT IMPLIES THE ABILITY TO RECEIVE DIRECTION -- WHEN ONE IS GOING OFF TRACK -- WITH A HEALTHY SENSE OF HUMBLENESS BUT NOT WITH A CRIPPLING LACK OF SELF-WORTH... TO BE ABLE TO RECEIVE NOT ALWAYS WHAT ONE MIGHT HAVE WANTED, BUT WHAT ONE NEEDS.
OSHO, COULD YOU PLEASE SPEAK ABOUT THE ART OF RECEIVING ON THE PART OF THE DISCIPLE IN THE MASTER/DISCIPLE RELATIONSHIP?

It is true that the whole phenomenon of master and disciple is the art, from the side of the master, of going on pouring whatever he is receiving from existence. He is not the source of it, he is only a vehicle, a hollow bamboo, and if the hollow bamboo is turned into a flute, still the hollow bamboo is not playing the music, the music is coming from somewhere else.

The master is a hollow bamboo, a bamboo flute. He is making available to his disciples the music of the divine.

The art of the disciple is to absorb, is to receive, but not to demand -- and there is a fine demarcation. The disciple has to understand the fine demarcation.

Just the other day Amiyo has written a question, "Osho, when you look at me, I feel tremendously joyful. But when you don't look at me, then I feel very sad." She is honest in saying it, but one has to understand that if it becomes a binding on me -- that I have to look at everyone, otherwise somebody will become sad -- then you are making me a prisoner, you are taking even my freedom.

When I look at you, you rejoice. You are many, I am alone. Sometimes I may miss you. You need not miss me.

In a Sufi saying it says that the eyes of all the disciples should be on the master -- that is absolutely necessary. But the eyes of the master cannot be on every disciple -- that too is as absolutely necessary as the first. Disciples can be thousands -- they are; you should not only rejoice when I see you; you should rejoice when you see me. That keeps your independence, your freedom, and that keeps me free; otherwise you are forcing me.

And I don't look considerably towards anybody in particular. Just as my hands move on their own accord wherever and whatever is needed to be expressed by them, in the same way, my eyes move. I am not the mover, I am not doing anything with my hands or with my eyes.

The disciple has to learn receiving.

I am available to all, without any question of anybody's worthiness -- whether you deserve or you don't deserve, that is not the question. You should be open and vulnerable to receive, and whenever I look at you, rejoice, but don't be sad if sometimes I miss looking at you. Don't make it impossible for me.

For example, Kaveesha is sitting in such a place that to see her I will have to make a special effort; naturally I will not be looking at her. She has to understand that -- and she understands. Somebody who is just sitting in front of me is naturally seen more than anybody else -- it does not mean that he deserves more; it simply means his position is in front of me.

The presence of the master is overflowing with subtle vibrations, and you should remain open to absorb those vibrations. No demand has to be made, because all demands are ugly. And just see: I don't demand anything from you.

For centuries masters have demanded a thousand and one things from the disciples, all kinds of disciplines. I don't demand anything from you. I want to keep you absolutely free to receive. And please, allow me my freedom; don't ask such questions or even think such things because that means you are making demands on me. And I may feel that if I don't look at Amiyo today she will be sad; I have to look -- and the whole beauty is destroyed because that will be an effort, and I don't want to make any effort. I want everything to happen in this mystery school on its own accord. And it is happening beautifully.

Just our old mind goes on creating disturbances for such small things that it seems it is so hard for you

to distinguish even between trivia and the significant. Now here only four or five people can sit in the front line. A few people are very much worried, sad, and they don't understand that in this small space you are *all* in the front line.

In the commune in America, with five thousand people, you would have been somewhere in the back. I would not even have been able to see your faces; neither were you able to see my face. And when there were festival times and twenty thousand people were there, it was almost impossible to see who is there beyond three or four lines, it was impossible. And all people cannot be accommodated into the first three lines.

Here you are all in the front line. In fact, the first line in the commune was as far away from me as the last line here. So whoever is in the last line here is almost in the first line. And I can see you all, your faces; you can see me. But even this question has come to me that somebody is very much disturbed that they are not in the first line, that they have not yet been given a chance to be in the first line.

You are interested in trivia. Be a little more alert and be interested in the significant, and all that is needed is your opening and receptivity.

Sometimes it may happen that I may see you; sometimes it may happen that I may not see you. That is not deliberate; that is just as spontaneous as I am speaking to you. Everything with me is spontaneous, so the moment you demand anything from me, I feel you have not understood me.

BELOVED OSHO,
WHEN I WAKE UP FROM THE RELAXATION SESSIONS AND OPEN MY EYES, FOR A FEW MOMENTS IT FEELS LIKE COMING INTO THIS WORLD FOR THE FIRST TIME... LIKE A NEW-BORN CHILD OPENING HIS EYES TO THE WORLD. EVERYTHING LOOKS TOTALLY NEW. EVEN A FLY ON THE CEILING I LOOK AT IN AMAZEMENT AS IT IS PART OF THE WHOLE.
IS THIS WHAT YOU SEE ALL THE TIME IN EVERYTHING AND EVERYONE?

That's true.

BELOVED OSHO
OUR QUESTIONS SEEM TO FUNCTION AS GRAVITATION, TRYING TO KEEP YOU WITH US, WHILE EVERYTHING IN YOU IS BEING PULLED UP INTO THE SKY AND AWAY FROM US BY THE LAW OF GRACE.
WHENEVER WE RUN SHORT OF QUESTIONS, I PANIC, ALMOST SEEING YOU FLOATING OFF ON THE END OF A BALLOON, AND I WANT TO CALL OUT, "OSHO! PLEASE WAIT! WE'VE FOUND ANOTHER QUESTION!"

Don't be worried: whenever you will say, "Osho, wait!" I will wait!

The Transmission of the Lamp

Chapter #25
Chapter title: Bravo, America!

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BELOVED OSHO,
MAHAVIRA WAS THE TWENTY-FOURTH TIRTHANKARA OF THE JAINA RELIGION. DID THE JAINA RELIGION START WITH THE VERY FIRST TIRTHANKARA OR WITH MAHAVIRA? AND WHAT IS THE MEANING OF THE WORD `JAINA'?

The word `Jaina' has a very beautiful meaning, just like the word `Buddha'. Buddha means the awakened one. Jaina comes from a root *jinna*. Jinna means one who has conquered.

The movement of conquering the ultimate peak of being, started with the first tirthankara, Rishabhdeva.

Perhaps he is the most ancient mystic in the whole history of man, and Jainism the most ancient religion. Because it is very small in numbers, the world is not very well aware of it; otherwise, its contribution is immense.

Rishabhdeva, the first tirthankara, the first Jaina master, is mentioned with great reverence in the oldest book in existence, the Hindu holy scripture, the Rigveda. The Rigveda is thought, by scholars, to be at least five thousand years old. But these are Christian scholars who are trying to fix everything within six thousand years -- because the world started just six thousand years ago, according to them. So they have a prejudice: nothing can be older that that -- there was no world before that. And this is simply stupid.

Even this earth is four billion years old by scientific findings. This solar system is much older; and this is not the oldest solar system. There are millions of other solar systems which are even older. The Christian idea that six thousand years ago the whole existence was created, is very retarded. You cannot even call it wrong, it is simply idiotic.

It is against science, it is against even common sense, because we have found in India cities buried underground which are seven thousand years old. And a city buried underground seven thousand years ago, must have existed before some calamity happened. The city must have existed before that; the calamity happened seven thousand years ago, the city may have existed for longer.

Looking at those cities -- because they have been excavated -- one can see that they were not primitive, they were far advanced. The roads are as broad as any modern city's roads, and that is significant. Varanasi has roads where no car can go, you can only walk. That means those roads in Varanasi are really primitive -- when there was no vehicle, people were simply walking. In those small streets the sun never penetrates because on both sides are huge buildings. There is always shade; you will not find such coolness anywhere as in Varanasi. Even in the hottest summer you can walk in the streets; it is cool because the sun never reaches there.

Hindus think Varanasi is their oldest city, and they claim it is the oldest in the world. The two cities I am talking about are Mohenjo Daro and Harappa; now they are both in Pakistan. I have been to both the cities.

It is simply unbelievable but those cities had bathrooms attached to the bedrooms.

You will be surprised as to why this fact should be so important, but just in the last century -- just a hundred years ago -- when people in America started to make attached bathrooms, there was such a reaction from the masses that the government had to step in. There were cases in the courts claiming that it is ugly, unchristian, because cleanliness is second to godliness, and these people are doing something ugly -- having a bathroom, a toilet, attached inside the house. It has always been outside the house; its name was the outhouse.

Seven thousand years ago those people were far more advanced in thinking -- they had beautiful swimming pools.... And the most miraculous thing is that in Harappa and Mohenjo Daro they had a hot and cold running water system. It was a highly developed civilization. And they must have had vehicles big enough; otherwise there was no need to make such broad roads. They had big windows, which was rare; big doors, which was rare at that time; gardens....

According to Hindu scholars, the Rigveda is ninety thousand years old. And the man who proved it, Lokmanya Tilak -- one of the most intelligent Hindu scholars of this century -- has proved it on such grounds that nobody has been able to argue against him -- because he proved it on grounds not logical, but astronomical.

In the Rigveda there is a description of a certain happening in the world of stars, a certain meeting which has not happened since then. The description is absolutely clear, and it would have been possible only if the

people who were describing it had seen it. And in fact astronomy now agrees with Lokmanya Tilak -- that it happened ninety thousand years ago, and the way it is described in the Rigveda is exactly right -- the way astronomical things should be described.

So astronomy was highly developed, and the people could see the conglomeration of the stars. They even described stars and planets which we have just discovered; otherwise, fifty years ago people were simply laughing, "Where are these planets?" Pluto and Neptune had not been discovered fifty years ago and people were laughing. "This is just fictitious!"

But now they have been discovered with better instruments; more and more stars, more and more planets have been discovered; and they are all fitting together with the chart that is given in the Rigveda.

The Rigveda mentions Rishabhdeva's name with great reverence. I am emphasizing the words `great reverence' because Rishabhdeva was not a Hindu. He was born a Hindu but he was starting to disagree with Hindu philosophy, Hindu doctrines, and he was originating a new religion; he was the source of Jainism.

In ninety thousand years Hinduism and Jainism have gone very far apart, so far apart that the twenty-fourth tirthankara, Mahavira -- the last tirthankara -- is not mentioned in any Hindu scripture... just to ignore him; it was thought not worthwhile to mention him.

But Rishabhdeva they have mentioned with such reverence. That shows something very psychological. Nobody shows reverence to any contemporary, particularly to a contemporary who is cutting the roots of your vested interests, your powers, who is against the Brahmins who are writing the Rigveda. If they had criticized him that would have been perfectly right; but they are so full of reverence.

To me it proves only one thing, that Rishabhdeva must have lived a little before the writing of the RIGVEDA -- five centuries, six centuries. By that time he had already become well known, worshipped. So even the RIGVEDA describes him with reverence. People don't speak against the dead, but to respect a contemporary needs a very intelligent and innocent mind.

He is the first Jinna. Jinna means the conqueror, and Mahavira is the twenty-fourth Jinna. Those who follow the Jinnas are called Jainas; they are simply followers.

The word `jinna' is equivalent to the word `buddha'; they are exchangeable, because in many places in Buddhist scriptures Buddha is called a Jinna, and in many Jaina scriptures, Mahavira is called Buddha. These words are not anybody's monopoly. They simply signify a state which can be described in many ways through different aspects.

When I was in America, the ambassador of Sri Lanka to America wrote a letter to me telling me that I should stop calling our discos around the world `Zorba the Buddha' because it hurts the religious feelings of the Buddhists.

I answered him, "You don't seem to be aware of the fact that `Buddha' is nobody's monopoly. It simply means `the awakened'. Now, if Zorba becomes awakened -- nobody can prevent him; he has a birthright to be awakened. And everybody who is not awakened is a Zorba -- he may not be so great a Zorba, but in his own way, in a small measure, he is living a life which has no awakening to it, he is asleep. So there is no question of changing the name. My whole effort is to create a bridge between the Zorbas -- the sleeping ones -- and the Buddhas -- the awakened ones. And this word simply signifies an awakening of consciousness."

But somebody may be an ambassador of a country -- that does not mean that he understands. He never replied, because it is absolutely clear that it is nobody's monopoly. And everybody has to become a buddha. It should not hurt your religious feelings, it should really make you happy that even Zorbas are becoming buddhas. You should rejoice! But somebody may be an ambassador or a president or a prime minister: the sleeping mind is the same.

Just this morning I talked about Amiyo, but she could not get the point; on the contrary, she behaved exactly as one should behave in sleep. It was her question, that when I look at her she feels very happy, very blissful; and when I don't look at her she thinks perhaps I am angry, perhaps she is not doing well -- she feels sad.

I answered it, and when I went back, after the lecture, and looked at her, she closed her eyes. That's how the sleepy mind behaves. On the one hand it asks that I should look at her, she rejoices; and when I looked at her, she was so angry, hurt, that she closed her eyes; she didn't look at me. And it is not only the case with her, it is the case with everybody else. We are functioning out of sleep; we do not know what we are doing, why we are doing it.

A Jinna is one who has conquered his sleep. Jainism has not become as famous as Buddhism because it never became a world religion; it remained a very small sect in India. There were basic reasons. First, its

monks could not go out of India for the simple reason that they could not accept food from anybody who was not a Jaina.

Now, before you go to another country, you cannot expect that people, because you are coming, will turn into Jainas. They could not accept food from anybody else, not even from Hindus or Buddhists -- nobody, only Jainas. So they move in a small circle; they cannot get out of it.

Secondly, the monks of their most orthodox branch live naked. They cannot go to the colder countries, they have to remain in the warmer places. They cannot eat non-vegetarian food. The whole world is non-vegetarian -- Jainas are totally vegetarian.

So these restrictions did not allow them to go out of the country, and because of this, it is unfortunate; they have a great philosophy, much to contribute to human understanding, but that remained in the shadows. It never became known to the world.

Even today their scriptures are not being translated. Who cares? -- they are such a small minority. Numbers play such a role -- but truth has nothing to do with numbers. Because they were a very small minority, they managed many things which in India were otherwise impossible.

For example, you will not find a single beggar from their community; they are all rich. They had to be rich; otherwise survival was difficult. They were surrounded by people who would have liked to destroy them. They could not take swords in their hands because they believed in nonviolence. The only way to survive was to have as much money as possible -- that was their only power.

And they became really rich, so rich that even kings had to borrow money from them. Nobody was a beggar, nobody was uneducated. And because they were such a small minority, attacked by all kinds of philosophies, they had to protect themselves; they sharpened their intellect. They created better arguments than anybody else, because for others it was a luxury to argue, but for Jainas it was a question of life and death. They had to win the argument; otherwise they were finished. So they have developed logical systems, great philosophies, which should be made available to the whole world.

But the world cares only about numbers, and they are a non-converting religion, so the question of creating great numbers like the Catholics is not possible. They are non-converting because, according to them -- and I accept the idea -- the very effort to convert somebody is ugly.

You can explain your philosophy, you can make your philosophy available, and if somebody wants to join you, that's one thing. But to make an effort to convert the person, by hook or by crook, just to bring him into your fold to make your fold more powerful, is politics; it is not religion.

I may have told you: I was staying in Central India -- there is a small aboriginal tribal land, Bastar. I used to go there often just to see how man was ten or twelve thousand years ago, because they are that far back. They live naked; they eat raw meat.

I used to study how man must have been and how he must have evolved. I was staying.... In those days Bastar was a state, and the king of Bastar was my friend. He was a very courageous man, and he loved me so much that just because of me, he was killed.

The government became afraid because he was a king of a state, and he was too much under my influence. He was allowing me to use all his resthouses in the mountains, in the jungles of Bastar, and they thought that if he wanted... because he was worshipped by the aboriginals as God, just as in the old way every nation in the past worshipped kings as gods. They are still in the past, they are not contemporary people, and if he said anything about me, they would accept it without any question.

The chief minister of Central India was very much against me. He was a Brahmin, and he wanted that I should be prevented from reaching Bastar. He told the king; the king refused. He said, "He is my friend, and I love what he says -- and I am not under anybody's power." Finding some excuse, police action was taken and the king was killed... thirty-six bullets; no chance was taken that he would be left alive. His name was Bhanjdeo. Because of him I enjoyed absolute freedom in his state.

I was staying in one of his guesthouses, and I saw a bonfire in the middle of the tribe -- the tribe make their beautiful huts in a circle. So I went there -- it must have been nine or ten o'clock in the night -- and a Christian missionary was teaching them that the real religion, the only real religion, is Christianity.

So I sat just there with the crowd, and the missionary was not aware that somebody else from the outside was present. He had a bucket full of water, and the bonfire was there -- it was a cool night. He brought from his bag two statues; one was of Rama, the Hindu god, and one was of Jesus Christ.

And he said, "You can see these statues: one is Rama -- the Hindu god you worship -- and one is Jesus Christ; he is our god. And I will put them to a test to show you." He put both of them in the bucket of water. Rama drowned, and Jesus remained floating.

And he said, "You can see! -- this fellow cannot even save himself; how can he save you? And look at Jesus Christ: while he was alive he used to walk on water; even in his statue he is floating! He can save you."

And many poor aboriginals nodded their heads, "That is true. You can see -- there is no question."

I said to myself, "This is something I had never imagined -- that these aboriginals are being converted to Christianity in this way." I stood up, I went close, and took both out of the bucket -- Rama and Jesus -- and as I took them I immediately felt that the Rama statue was made of steel, painted exactly the same way as Jesus' statue; and Jesus' statue was made of very soft wood, very light wood. So I asked the aborigines, "Have you ever heard in your scriptures about a water test?"

They said, "No."

"Have you heard about a fire test?"

They said, "Yes!"... because in Hindu scriptures, the fire test is a well-known fact. A water test nobody has heard of.

I said, "So you can see now...." I threw both of them into the bonfire. Jesus immediately started burning! The missionary tried to escape. I said, "Hold this man, don't let him go! Let him see the whole scene. Now Rama is safe even in the fire; Jesus is gone."

The aboriginals were very happy, and they said, "This is the real test, and this man was cheating us; a water test we have never heard of. But we never thought -- we are poor people, we don't think -- we agreed with him. If you had not been here he would have made us all Christians. This is his way; he has converted many tribes here in the forest to Christianity. This is his only game."

I said,"What do you think? -- should we put him also to the fire test?"

They said, "That will be great, but that will be dangerous because he will be caught in it; he will not be able to save himself." And he was in such fear, trembling, that these people... and if I had told them to, they would certainly have put him in the fire!

And he said, "I will never do such a thing again."

"But," I said, "this is absolutely ugly. It is not religion that you are practicing; you are cheating poor people, innocent -- and you call it conversion."

Any dignified philosophy does not believe in conversion. Jainism does not believe in it. It simply makes available to you all its treasure, and if you are interested you can join the caravan, but nobody wants you to be converted.

So only once in a while somebody... because who takes that much trouble to go through scriptures and study and find out what is right and what is wrong? But it is something to be taken note of, that there may be other similar minority groups in the world who have great treasures not translated into world languages. It should be the duty of an organization like the U.N. to translate all those treasures into world languages so they become available to all.

Jainism is the first religion that has made vegetarianism a fundamental necessity for transforming consciousness. And they are right. Killing just to eat makes your consciousness heavy, insensitive; and you need a very sensitive consciousness -- very light, very loving, very compassionate. It is difficult for a non-vegetarian to be compassionate; and without being compassionate and loving you will be hindering your own progress.

And there are many diamonds in that small group -- the Jainas -- which can help many people. They are available, but they are available in a language which is no longer alive; they are written in Prakrit.

That word is also worth understanding. It is thought that Sanskrit is the oldest language. There is a consensus amongst scholars that Sanskrit is the oldest language of the world; only Jainas don't agree with it -- their language is Prakrit -- and I feel that they are right. The very meaning of the word `prakrit' is `natural', and the very meaning of the word `sanskrit' is `refined'.

Prakrit seems to be the original language which the people were using, and Sanskrit seems to be the refined form of it which scholars were using. Their very names indicate something. Prakrit means raw, and Sanskrit means cultured. Certainly Prakrit has to be first and only then is Sanskrit possible. And the same words are there; it is just that they are, in Prakrit, more simple -- the way people will use them. In Sanskrit those words have taken a cultured form; only educated people can use them.

And I have seen it happen in India with English. There are simple words -- for example, `station'.... But in every village of India, for the poor, uneducated people, `station' is difficult; they use `teshan' -- that is simpler. `Station' seems to be a little complicated for them. `Teshan' seems to be simple, uncomplicated.

You can see in India how English words, moving to the masses, have taken a different shape. `Report' --

every village in India uses simply, `rapat', not `report', that is too cultured. `Rapat' is very simple.

Exactly in the same way are the words in Prakrit and Sanskrit. All Jaina scriptures are in Prakrit. It is a very beautiful language because it has the smell of everything simple, unpolished... diamonds just out of the mine -- not cut, not polished, but they have a beauty of their own, something wild.

It is the duty of the U.N. to bring all this literature -- and it is vast -- into international languages, and people will be simply shocked.

For example, Albert Einstein in this century talks of the theory of relativity -- and Mahavira, twenty-five centuries ago, talks about the theory of relativity. Of course his conception is philosophical, he is not a scientist; but the meaning is the same. Albert Einstein has scientific evidence, Mahavira has philosophical arguments, but both are trying to say that in existence there is nothing which is absolute, everything is relative.

Aristotle divides everything into black and white -- either this or that; his logic is either/or. Mahavira divides everything into seven categories.

It is more complicated, more complex, but shows tremendous insight, intelligence. Aristotle looks like a pygmy -- and the world must be made aware that there have been giants of which you are absolutely unaware.

It is one of my deep desires that when our mystery schools are functioning, slowly slowly, we will bring from all over the world the great mystical scriptures, without any consideration of to whom they belong, and publish them with the latest commentaries, so that mysticism does not remain just a word but becomes a vast literature, and anybody can devote his whole life to understanding what the mystics have given to the world.

Nobody is taking note of it, and its significance is tremendous -- because it is not only literature, it has secrets for the transformation of your being.

BELOVED OSHO,
A FEW DAYS AGO YOU SAID THAT AN AWARE PERSON COULD FOLLOW THE FOOTPRINTS OF A BIRD'S FLIGHT. HOW ABOUT THE FOOTPRINTS AN ENLIGHTENED PERSON LEAVES? DO THEY KEEP THE RADIANCE AND THE FRAGRANCE OF THE ENLIGHTENED ONE FOR LONG? IS IT LIKE NUCLEAR RADIATION? -- IF A PERSON STEPS IN THE FOOTPRINTS OF AN ENLIGHTENED ONE, WILL HE BE AFFECTED?
IF THE ANSWER IS YES, THEN AMERICA SHOULD BE CONSCIENTIOUS ENOUGH TO MAKE THAT DESERT IN CENTRAL OREGON WHICH ONCE WAS MADE INTO AN OASIS, A HIGH-RISK AREA OF DANGEROUS CONTAMINATION. THEY SHOULD PUT UP A SIGN POST: "WARNING! DANGEROUS AREA OF HIGHLY AWAKENED CONSCIOUSNESS. KEEP OUT!"
IT IS SAID THAT GURDJIEFF'S LAST WORDS WERE, "BRAVO AMERICA!" IN MY IMAGINATION I ADD ON TO THIS, "BUT AMERICA, WHAT A PITY: YOU MISSED."
AND THE REALITY IS THAT NORTH AMERICA MISSED YOU. AND NOW IT SEEMS THE TURN OF SOUTH AMERICA TO MISS YOU TOO.
OSHO, IS IT POSSIBLE THAT HUMAN STUPIDITY CAN PREVENT THE REALIZATION OF COSMIC CONSCIOUSNESS?

There is no power in human stupidity to prevent the evolution of consciousness. It is impotent. It seems powerful only because the majority of the world has been brought up in it, is conditioned for it. People have been prevented from growing up from their very childhood; but it cannot prevent evolution of consciousness.

Once the movement for evolution gathers momentum, it may change the whole face of the earth. And it is time that it should gain the momentum. There is no possibility of remaining lazy any longer; the future is becoming shorter and shorter. Either stupidity will destroy the whole earth, or a conscious evolution can bring a new man into existence. The choice is so clear that I don't think, however asleep man may be, that he is going to choose suicide instead of a new phase in the life of man.

Just now as I was coming in, Amiyo tried again: she closed her eyes when I looked at her, but opened them in the middle. That is a good sign, a great sign. She herself must have felt what she was doing.

Human sleep is going to be broken, and the days are very few; you can allow yourself a little more sleep. And remember, before the morning, the night becomes certainly very dark, but there is no need to be afraid of it; the night becoming very dark simply heralds the coming of the morning. We are very close to it.

And it is true that wherever an enlightened person lives, moves, sits, he leaves a certain vibration which

remains for centuries -- and those who are sensitive enough can be affected by it.

And your idea is good: America should be aware that the desert that we had turned into an oasis is dangerous. They have forced me out of America, thinking me dangerous. They have destroyed the community, thinking it dangerous. But there are certain invisible things which they cannot destroy; on the contrary, those invisible things will destroy them... not that they will kill them, but they will transform them. That place -- they should be aware of it.

And how long can they prevent? -- because it is not a question of me. How can they prevent Americans from becoming enlightened? I may not be able to go to America but America can come to me. And we don't need that the whole of America should come to me, we need only a few intelligent people to carry the flame back home.

Although America has misbehaved with me and my people, I still insist on Gurdjieff's statement, "Bravo America!" because the American government is not America. These are the few elected fools. The whole of America has a totally different flavor to it. It is more innocent than any other country, because it is younger than any other country. And it is innocence that is needed as a base for somebody to become enlightened.

The old countries have such a long past that they also have a long conditioning. America has no conditioning, just three hundred years. It makes nothing, just a thin layer which can be easily peeled off. Perhaps that's why the American government became so much afraid of me. They are really living in a paranoia.

Here they have tried hard that I should not be allowed. They have blackmailed this small country, threatened it. And we are looking in other places, but wherever we are looking, as we start looking at any country, immediately American pressure reaches ahead of us -- because all our telephones are tapped. You will be surprised that all our telephone calls go through the American Embassy, everything first reaches to the American ambassador. They know where we are searching, where we are going, where our people are working; and immediately, before our people reach there, their pressure on the government of that country reaches there.

Just two days ago in Ireland things were simple. The man whose property we were going to purchase, on the condition that he obtains a permanent residence for the commune.... It is a big, beautiful castle, renovated completely. He was asking too much. We said, "We will give it, but it will be your responsibility to make the government... all the facilities possible." And he was absolutely sure. He is a duke and has great influence.

But just today the information has come: the American government has pressured the Irish government. Nobody has reached there yet, but the pressure was because the phone call has been detected, tapped. And the duke was surprised. He informed us, "Suddenly the government is afraid." He had been absolutely certain that there was no problem, the government was willing. Just as a routine procedure, permanent residence would be given within sixty days. But now he is afraid, the pressure is too much.

And the kind of pressure America is putting on countries shows that there is no freedom anywhere. The old kind of political slavery has disappeared; a new kind of economic slavery has taken its place.

They threaten the country, "First, if you want to allow him and his people to be in your country then you pay off all loans." And America has given billions of dollars to every country, knowing perfectly well that they are not capable of paying them back, they will never be able to pay them back.

"Secondly, if you cannot pay us back, then we are going to increase the rate of interest. Thirdly, if you still insist that you will allow him to stay in the country, then no future loans" -- which have been already granted, billions of dollars in this year, billions of dollars in the coming year -- "they will be immediately cancelled."

Now this is too much for a poor country -- and all countries are poor. They cannot pay the loans back, they cannot pay that much interest, and they cannot manage all the projects that they have started. Roads or hospitals or universities or bridges or railway lines, are all incomplete; and if the loans are stopped, then their whole economy will simply fall flat.

Here, one minister said -- because the same thing they did here -- "At least one thing has become clear, that we were under the illusion that we are independent. We are not -- nobody is."

But this is only the American government. Don't make it equal to America. The people of America are the most innocent, fresh, young, and are capable of giving birth to the new man.

Whatever happens to me and to my people, I will not disagree with George Gurdjieff.

BELOVED OSHO,
WHEN, IN THE PAST, I ALLOWED MYSELF TO BE OPEN AND VULNERABLE, I OFTEN HAD THE FEELING THAT PEOPLE TENDED TO EXPLOIT THIS STATE OF MIND TO HURT ME OR TO DO SOME HARM TO ME.
RECENTLY, WHEN IN A SIMILAR SITUATION, I FOUND MYSELF BEING LESS IDENTIFIED THAN IN THE PAST. I COULD STAY MORE ALOOF AND WATCHFUL, AND DIDN'T DRAW MYSELF BACK. I STAYED VULNERABLE AND OPEN AND I DIDN'T FEEL HURT OR HAVE THE FEELING OF INFERIORITY AS MUCH AS BEFORE. IN FACT, I FELT MORE RECEPTIVE AND FEMININE THAN EVER BEFORE, AND KNEW THAT I WAS ON THE RIGHT PATH.
I SAW MYSELF AS A SMALL BIRD WHO HAS ACCIDENTALLY FLOWN THROUGH A WINDMILL AND EMERGES FROM IT WITH FEATHERS ASKEW AND A LOOK OF SURPRISE ON ITS FACE.
CAN YOU PLEASE COMMENT?

You are on the right path. What you have been doing in the past was out of unawareness. You have tried just a little bit of awareness, and things have changed. Awareness is the greatest alchemy there is.

Just go on becoming more and more aware, and you will find your life changing for the better in every possible dimension. It will bring great fulfillment.

And, yes, you will be immensely surprised that you were capable of so much joy, so many blessings. Why did you go on missing it?

When one becomes enlightened, one cannot believe it. "It has happened to *me?"*

It takes a little time to believe it, because the phenomenon is so big, and our sleep has been so long and our stupidities have been so deep. And suddenly all has melted away and there is nothing but pure light and a subtle dance and a fragrance that follows you twenty-four hours a day. You have the feeling that now this fragrance and this light and this rejoicing is going to be eternal. It is forever.

The Transmission of the Lamp

Chapter #26
Chapter title: Cut the social crap completely

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BELOVED OSHO,
YESTERDAY I WAS TOLD THAT I AM INTELLIGENT. I FELT AS IF I HAD BEEN CALLED SOMETHING TERRIBLE... AS IF IT WAS EVEN DANGEROUS.
WOULD YOU PLEASE SHED SOME LIGHT ON THE FEAR OF INTELLIGENCE?

Avirbhava, to feel terrible for being called "intelligent" proves you really to be intelligent. The first and the most important part of intelligence is innocence. That's why you felt terrible -- because in the world innocence and intelligence have been divided, not only divided but put diametrically opposite to each other.

If intelligence remains innocent it is the most beautiful thing possible, but if it is against innocence then it is simply cunningness and nothing else; it is not intelligence.

The moment innocence disappears, the soul of intelligence is gone; it is a corpse. It is better to call it

simply "intellect". It can make you a great intellectual, but it will not transform your life and it will not make you open to the mysteries of existence. They are open only to the intelligent child, and the really intelligent person keeps his childhood alive to his last breath. He never loses it -- the wonder the child feels looking at the birds, looking at the flowers, looking at the sky.

Intelligence also has to be, in the same way, childlike.

Jesus is right when he says, "Unless you are born again, you will not see the kingdom of God." What he calls "God" I call "existence". But the statement is true. "Born again" means becoming a child again.

But when a mature person becomes a child again, there is a difference between the ordinary child and the reborn. The ordinary child is innocent because he is ignorant, and the reborn innocence is the greatest value in life because it is not ignorance, it is pure intelligence.

So don't be afraid of intelligence; be afraid of intelligence only if it is against innocence.

And I know Avirbhava: she *is* innocent. That's why she must have felt terrible being called intelligent. To her it must have appeared that she is being called cunning, crafty, clever. And her feeling is right.

But don't be against intelligence if it goes in tune with your innocence. Innocence alone becomes ignorance. Intelligence alone becomes cunningness. They both together are neither ignorance nor cunningness, but simply a receptivity, an openness, a heart which is capable of wondering at the smallest thing in life.

And the man who knows the feeling of wonder, to me, is the only religious man. It is through his wonder that he comes to know that existence is not just matter, it cannot be. It is not a logical conclusion for him, not a belief for him, but a real experience. Such a beautiful experience, so mysterious, so unfathomable, indicates tremendous intelligence in him.

But existence is not cunning. It is very simple, it is innocent.

If you can keep these two qualities together, you need nothing else. These two will lead you to the ultimate goal of self realization.

BELOVED OSHO,
IT SEEMS TO ME THAT HUMAN BEINGS FEEL THAT JUST TO BE THEMSELVES IS NOT ENOUGH. WHY DO MOST PEOPLE HAVE SUCH A COMPULSION TO REACH POWER AND PRESTIGE AND SO ON, RATHER THAN JUST BEING SIMPLE HUMAN BEINGS?

It is a complicated question. It has two sides, and both have to be understood. First: you have never been accepted by your parents, teachers, neighbors, society, as you are. Everybody was trying to improve upon you, to make you better. Everybody was pointing at the flaws, at the mistakes, at the errors, at the weaknesses, at the frailties, which every human being is prone to. Nobody emphasized your beauty, nobody emphasized your intelligence, nobody emphasized your grandeur.

Just being alive is such a gift, but nobody ever told you to be thankful to existence. On the contrary, everyone was grumpy, complaining. Naturally, if everything surrounding your life from the very beginning goes on pointing out to you that you are not what you should be, goes on giving you great ideals that you have to follow and you have to become, your isness is never praised. What is praised is your future -- if you can become someone respectable, powerful, rich, intellectual, in some way famous, not just a nobody.

Constant conditioning against you has created in you the idea, "I am not enough as I am, something is missing. And I have to be somewhere else -- not here. This is not the place I am supposed to be, but somewhere higher, more powerful, more dominant, more respected, more well known."

This is half the story -- which is ugly, which should not be the case. This can be simply removed if people are a little bit more intelligent about how to be mothers, how to be fathers, how to be teachers.

You are not to spoil the child. His self-respect, his acceptance of himself, you have to help it to grow. On the contrary, you are becoming a hindrance for growth. This is the ugly part but it is the simple part. It can be removed, because it is so simple and logical to see that you are not responsible for what you are, that this is the way nature has made you. Now unnecessarily weeping over the spilled milk is sheer stupidity.

But the second part is tremendously important. Even if all these conditionings are removed -- you are deprogrammed, all these ideas are taken out of your mind -- then you will still feel you are not enough; but that will be a totally different experience. The words will be the same, but the experience will be different.

You are not enough because you can be more. It will not be any longer a question of becoming famous, respectable, powerful, rich. That will not be at all your concern. Your concern will be that your being is

only a seed. With birth you are not born as a tree, you are born only as a seed, and you have to grow to the point where you come to flowering, and that flowering will be your contentment, fulfillment.

This flowering has nothing to do with power, nothing to do with money, nothing to do with politics. It has something to do absolutely with you; it is an individual progress. And for this, the other conditioning is a hindrance, it is a distraction, it is a misuse of a natural longing for growth.

Every child is born to grow and to become a fully-fledged human being, with love, with compassion, with silence. He has to become a celebration unto himself. It is not a question of competition, not even a question of comparison.

But the first ugly conditioning distracts you because the urge to grow, the urge to become more, the urge to expand, is being used by the society, by the vested interests. They divert it. They fill your mind so you think that this urge is to have more money, this urge means to be at the top in every way -- in education, in politics. Wherever you are, you have to be at the top; less than that and you will feel you are not doing well, you will feel a deep inferiority complex.

This whole conditioning produces an inferiority complex because it wants you to become superior, more superior than others. It teaches you competition, comparison; it teaches you violence, fight. It teaches you that means don't matter, what matters is the end -- success is the goal. And this can be easily done because you already are born with an urge to grow, with an urge to be somewhere else.

A seed has to travel far to become flowers. It is a pilgrimage. The urge is beautiful. It is given by nature itself. But the society, up to now, has been very cunning; it turns, deviates, diverts your natural instincts into some social utility.

These two are the sides that are giving you the feeling that wherever you are, something is missing; you have to gain something, achieve something, become an achiever, a climber.

Now your intelligence is needed to make it clear what your natural urge is, and what is social conditioning. Cut the social conditioning -- it is all crap -- so that nature remains pure, unpolluted. And nature is always individualistic.

You will grow and you will come to blossom, and you may have roseflowers. Somebody else may grow and will have marigolds. You are not superior because you have roseflowers; he is not inferior because he has marigolds. You both have come to flowering, that is the point; and that flowering gives a deep contentment. All frustration, all tension disappears; a profound peace prevails over you, the peace that passes understanding. But first you have to cut the social crap completely; otherwise it will go on distracting you.

You have to be rich but not wealthy. Richness is something else. A beggar can be rich, and an emperor can be poor. Richness is a quality of being.

Alexander the Great met Diogenes, who was a naked beggar, with only a lamp -- that was his only possession. And he kept his lamp lit even in the day. He was obviously behaving in a strange way; even Alexander had to ask him, "Why are you keeping this lamp lit in the day?"

He raised his lamp and looked at Alexander's face, and he said, "I am looking for the real man day and night, and I don't find him."

Alexander was shocked that a naked beggar should say such a thing to him, the world conqueror. But he could see that Diogenes was so beautiful in his nudity. His eyes were so silent, his face was so peaceful, his words had such an authority, his presence was so cool and calm and soothing, that although Alexander felt insulted, he could not retaliate. The presence of the man was so much, that Alexander himself looked a beggar beside him. In his diary he has written, "For the first time I felt that richness is something other than having money. I have seen a rich man."

Richness is your authenticity, sincerity, your truth, your love, your creativity, your sensitivity, your meditativeness. This is your real wealth.

Society has moved your head towards mundane things, and you have forgotten completely that your head has been moved.

I remember it actually happened.... In India a man was driving on a motorcycle, and it was very cold so he put his coat on back to front because his chest was feeling very cold and the wind was just hitting him. From the other end of the road a *sardar* -- the *sardars* are simple -- was also coming on his motorbike. He could not believe his eyes because he thought, "This man has got his head on back to front!"

He became so afraid, that as he came close, he stumbled with his motorbike against the poor man, and the man fell on the ground, almost unconscious. The sardar looked closely and he said, "My God, what has happened to him? The city is far away, the hospital is far away, but something has to be done."

Sardars in India are the most strong people. And the poor man was unconscious, so he forced his head and put it right according to the coat. At that very time a police car reached there and the policemen asked, "What is happening?"

He said, "You have come in the right time. Look at this man -- he has fallen from his motorbike."

They asked, "Is he alive or dead?"

The sardar said, "He used to be alive when his head was in a wrong position. When I turned his head in the right position he stopped breathing."

Those policemen said, "You were too interested only in the head. You did not see that the coat is wrong, not the head!"

The sardar said, "We are poor and simple people. I have never seen anybody wearing a coat whose buttons are at the back. I thought some accident had happened. He was breathing, although he was unconscious. I turned his head -- it gave me trouble, but when I want to do something, I do it. I did it, and turned his head exactly right until it was fitting with the coat. Then he stopped breathing. A strange fellow!"

Your head, your mind, has been turned in many ways by many people according to their ideas of how you should be. There was not any bad intention. Your parents loved you, your teachers loved you, your society wants you to be somebody. Their intentions were good, but their understanding was very short. They forgot that you cannot manage to make a marigold bush into roseflowers, or vice-versa.

All that you can do is help the roses to grow bigger, more colorful, more fragrant. You can give all the chemicals that are needed to transform the color and the fragrance -- the manure that is needed, the right soil, the right watering at the right times -- but you cannot make the rose bush produce lotuses.

And if you start giving the idea to the rosebush, "You have to become lotus flowers" -- and of course the lotus flowers are beautiful and big -- you are giving a wrong conditioning which will help only in that this bush will never be able to produce lotuses; and also, its whole energy will be directed on a wrong path so it will not produce even roses, because from where will it get the energy to produce roses? And when there will be no lotuses, no roses, of course this poor bush will feel continuously empty, frustrated, barren, unworthy.

And this is what is happening to human beings. With all good intentions, people are turning your mind. In a better society, with more understanding people, nobody will change you. Everybody will help you to be yourself -- and to be oneself is the richest thing in the world. To be oneself gives you all that you need to feel fulfilled, all that can make your life meaningful, significant. Just being yourself and growing according to your nature will bring the fulfillment of your destiny.

So the urge is not bad, but it has been moved towards wrong objects. And you have to be aware not to be manipulated by anybody, howsoever good their intentions are. You have to save yourself from so many well-intentioned people, do-gooders, who are constantly advising you to be this, to be that. Listen to them and thank them, they don't mean any harm, but harm is what happens.

You just listen to your own heart -- that is your only teacher.

In the real journey of life, your own intuition is your only teacher.

Have you looked at the word `intuition'? It is the same as `tuition'. Tuition is given by teachers, from outside; intuition is given by your own nature, from inside. You have your guide within you. With just a little courage you will never feel that you are unworthy. You may not become the president of a country, you may not become a prime minister, you may not become Henry Ford; but there is no need. You may become a beautiful singer, you may become a beautiful painter. And it does not matter what you do.... You may become a great shoemaker.

When Abraham Lincoln became the president of America.... His father had been a shoemaker, and the whole senate was feeling a little embarrassed that a shoemaker's son should preside over the richest people, the high-class people, who believe they are superior because they have more money, because they belong to a long-standing famous family. The whole senate was in a way embarrassed, angry, irritated; nobody was happy that Lincoln had become the president.

One man, who was very arrogant, bourgeois, stood up before Lincoln gave his first, his maiden address to the senate. And he said, "Mr. Lincoln, before you start I would like you to remember that you are a shoemaker's son." And the whole senate laughed. They wanted to humiliate Lincoln; they could not defeat him, but they could humiliate him. But it is difficult to humiliate a man like Lincoln.

He said to the man, "I am tremendously grateful that you reminded me of my father, who is dead. I will always remember your advice. I know that I can never be such a great president as my father was a shoemaker." There was pindrop silence -- the way Lincoln had taken it....

And he said to the man, "As far as I know, my father used to make shoes for your family too. If your shoes are pinching or some trouble is there -- although I am not a great shoemaker I have learned the art with my father from my very childhood -- I can correct it. And the same to anybody in the senate; if my father has made the shoes, and they need any correction, any improvement, I am always available -- although one thing is certain, I cannot be *that* great. His touch was golden." And tears came to his eyes in the memory of his great father.

It does not matter: you may be a third-class president, you may be a first-class shoemaker. What fulfills is that you are enjoying what you are doing, that you are putting all your energies into it; that you don't want to be anybody else; that this is what you want to be; that you agree with nature that the part given to you to play in this drama is the right part, and you are not ready to change it even with a president or an emperor. This is real richness. This is real power.

If everybody grows to be himself, you will find the whole earth full of powerful people, of tremendous strength, intelligence, understanding, and a fulfillment, a joy that they have come home.

BELOVED OSHO,
FOR A FEW MOMENTS THE OTHER MORNING, WHILE WATCHING YOU, I SAW THAT NOBODY WAS THERE. I SAW THE EMPTINESS, THE HOLLOW BAMBOO. WHY DID I FIND THIS SPOOKY AND AWESOME WHEN YOU HAVE BEEN SPEAKING OF THE BEAUTY OF EMPTINESS FOR YEARS?

It is just because from your very childhood you have been told that the goal is not emptiness, but fullness. Emptiness symbolizes the beggar's bowl. In the West particularly, the word `emptiness' never achieved any positive meaning. In the East the case is different.

We have two words for emptiness. One -- which will translate the English word `emptiness' -- is *riktata*. It simply means absence of something. And the other is *shunyata* for which, in the Western languages, there is no equivalent because that kind of experience has not happened in the West.

Shunyata is emptiness from one side, and fullness from another side. For example, this room is full of people now, furniture, things. We can empty it -- all the people can leave the room, all the furniture can be removed -- and then somebody can come and see and can say, "The room is empty." He is just seeing one side of the phenomenon.

What he is saying is that the things that were in the room are not there. But he is forgetting that now the room is full of roominess. The room has more space now than it had before. Before it was cluttered; its space was cut up into pieces -- furniture, people, things. Now it is clean, now it is pure. Now it is itself, full of itself. That is the meaning of shunyata in the East; the second side -- which has been overlooked in the West.

So the Western mind has a certain antagonism about emptiness because it knows only its negative aspect. It does not know its positive side. That's why it looks spooky, fearsome.

And moreover, when I am sitting here talking to you and suddenly you become aware that there is nobody -- the chair is empty -- it becomes more spooky. You start feeling as if you are seeing something which is not the case; or, if this is the case, then just a moment before you were seeing a person when that person was not real, ghostly.

You have to look deeply into the phenomenon of the enlightened person. He *is* and he *is not* -- both together. He *is* because his body is there; he *is not* because his ego is no longer there. All the furniture of the mind has been removed: now it is really a hollow bamboo. And if the hollow bamboo is functioning as a flute, then too it does not become anything else other than a hollow bamboo. And the experience becomes even more mysterious because the hollow bamboo flute is creating a music.

The Western mind has been trained to think that nothing can come out of nothing. The Eastern mind has been trained to see that everything comes out of nothing. And modern physics agrees with the mystics of the East.

It is very surprising that the modern Western physics goes against all Western religions and agrees with all the Eastern mystics. The same experience.... The hollow bamboo is not giving you music of its own, somebody else -- perhaps existence itself, perhaps a strong wind passing through the hollow bamboo -- is creating music. But the music is coming in from one side and is going out from the other side; the flute remains hollow.

The West is so much interested in things being solid, steel-solid. It is not a coincidence that it creates

men like Stalin. The word `stalin' in Russian means `man of steel'. It was not his name; it was given because he was so like solid steel -- there was no hollowness in him. Hollowness is condemned. When you want to condemn somebody you say, "He is just hollow."

But in the East it is a totally different thing. The greatest mystics -- Gautam Buddha, Lao Tzu, Bodhidharma -- they all call themselves hollow bamboos. They have disappeared as an ego. There is no one who can say, "I am", and yet the whole structure is there, and inside is pure space. And that pure space is your divineness, your godliness; that pure space is what, on the outside, is pure sky. The sky only appears to be -- it does not exist. If you go in search of sky, you will not find it anywhere; it is only an appearance.

The enlightened man has an appearance like the sky, but if you get in tune with him sometimes you will find he *is not*. That can make you feel spooky, afraid; and that's what must have happened.

You got in tune with me. In spite of yourself, once in a while you will get in tune with me. You may forget yourself once in a while and will get in tune with me -- because only if you forget your ego can there be a meeting. Otherwise there cannot be any meeting. And in that meeting you will find that the chair is empty. It may be just a glimpse for a moment, but really you have seen something far more real than anything else that you have ever seen. You have looked inside the hollow bamboo and seen the miracle of the music coming out of it.

You know I have prohibited Milarepa from using my chairs because who knows? -- I may be sitting there!

BELOVED OSHO,
THERE IS AN EXOTIC FLOWER GROWING IN URUGUAY -- A FLOWER WHICH ORIGINATED IN THE EAST AND HAS SPREAD ITS SEEDS ALL OVER THE ENTIRE WORLD.
OVER THE YEARS, MANY HAVE BEEN DRAWN TO THE FLOWER BECAUSE OF ITS EXTRAORDINARY BEAUTY. SOME HAVE ENJOYED THAT BEAUTY, BUT FLEETINGLY, AND HAVE GONE ON THEIR WAY. OTHERS HAVE SEEN ITS LOVELINESS, AND HAVE BEEN DRAWN EVEN CLOSER, FOR ITS FRAGRANCE IS LIKE NONE OTHER. ITS PERFUME HAS BECOME PART OF THEIR VERY BLOOD, AND THEY NOW HAVE NO OTHER WORLD EXCEPT THAT WHICH HAS SPRUNG UP AROUND THE FLOWER.
THE FLOWER HINTS OF EVEN GREATER TREASURES THAT IT HOLDS -- OF GREATER DEPTH, NOT READILY AVAILABLE TO THE CURIOUS, THE CAUTIOUS, THE GREEDY, THE AGGRESSIVE. AND THOSE WHO LINGER BY ITS SIDE, BEGIN TO PERCEIVE, AS THEY FIND THE EYES, WHAT THE FLOWER EMBODIES.
BELOVED OSHO, I DELIGHT SO MUCH IN THIS DELICATE GAME OF QUESTION-AND-ANSWER, THIS GENTLE DRAWING OUT OF ALL THAT YOU HAVE TO SHARE.

Yes, you are right, this is a game of questions and answers. They are simply an excuse so that you can be with me. You are so accustomed to words that without words you cannot find out what you are doing here. You feel a little crazy. But with words, everything feels right.

I would have preferred to sit silently with you, but the trouble is, if I sit silently, then your mind goes yakkety-yak, yakkety-yak. I can even hear the sound -- so many wheels moving. So I decided this way it is better.

I use words. Listening to my words you stop thinking. And in those moments when there is no thinking, much transpires, much that cannot be said but can only be understood; much which no language is capable of expressing. But the very presence of a man who knows, starts stirring your heart, changing your being.

The West does not know, is unacquainted with many things. For example, it has nothing to compare with what is called in the East *satsanga*. To a Western mind it will look absolutely absurd. Satsanga simply means sitting with the master, doing nothing; nobody speaks but nobody thinks either. Any observer is bound to get puzzled.

When, for the first time, P.D. Ouspensky was allowed to be brought to George Gurdjieff -- one of Gurdjieff's inner circle of disciples had been trying for months, saying that he wanted to bring a friend. Finally he was given permission. On a cold night in Russia -- the snow was falling -- Ouspensky, with great excitement, thousands of questions and words passing through his mind ... he was a world-famous man, one of the most significant mathematicians of his time. And as far as writing is concerned I don't see anybody comparable to him; he writes magically. His books were already translated into many languages. And nobody knew Gurdjieff; just a small group of twenty people was all that he had. Ouspensky was thinking

that this was the same way that he had been introduced into other societies, clubs, meetings... but there was something totally different.

By dim candlelight Gurdjieff was sitting looking at the floor, and twenty people around him were sitting in the same posture looking at the floor. These two also joined in, and Ouspensky -- seeing everybody, what they are doing... neither was he introduced nor was anything done. The man who had brought him simply sat in the posture and started looking at the floor.

Ouspensky, thinking that perhaps this was the way, also sat in the same posture and started looking at the floor. But whatever he would do his mind was working: "What am I doing here? And he has brought me to introduce me to George Gurdjieff. This is the fellow, it seems, who is sitting in the middle; but he has not even looked at me. And what are they searching for on the floor? There is nothing -- a clean floor. And all the twenty are just sitting!"

Minutes passed -- and minutes seemed like hours. A silent night, just the flickering light of a small candle, and the sound of the snow falling outside.... And those people went on sitting. Half an hour passed, and his mind was running like mad: "What is happening, and what am I doing here?"

At that moment Gurdjieff looked at him and said, "Don't be worried. Soon you will be sitting here with these people in the same way, without disturbance. They have learned how to sit with a master... to sit in such a way that the consciousnesses start merging and melting into each other. Twenty-one people are not sitting here, just twenty-one bodies and one soul, and no thought. But it will take time for you. Forgive me for making you wait for half an hour; it must have seemed to you as if days have passed.

"Now take this paper, go to the other room. On one side write what you know. On the other side write what you do not know. And remember that whatever you write down as knowing, we will never discuss; that is finished. You know it and it is none of my business to interfere in it. What you do not know, that will be the only part that I will teach you."

With trembling hands -- for the first time Ouspensky became aware of thinking about what he knows. He has written about God, and he has written about heaven and hell, and he has written about the soul and the transmigration of the soul -- but does he KNOW?

He went into the other room and sat there with the paper and the pencil. And as he checked in his mind what he knows, what he does not know -- for the first time in his whole life he was checking it; otherwise nobody bothers about what one knows, what one does not know. And after a few minutes he came out with the empty paper, and he said, "I do not know anything. You will have to teach me everything."

Gurdjieff said, "But you have written so many books. I have seen your books and I did not think that a man who knows nothing could be writing so well."

Ouspensky said, "Just forgive me. I am not acquainted with the way you work, but within a few minutes you have made me aware of my utter ignorance. And I want to begin from the very scratch. Forgive me for those books. They were written certainly in sleep, because now I can see I don't know *anything* about God. I have read about God but that is not knowing. Just one thing I want to know: what is happening here?"

And Gurdjieff said, "This is a way of creating hollow bamboos. All these people are waiting here to become empty. When they become empty, that is their entrance to the school. This is just outside the school, a school is inside. When they become empty, when I am satisfied that they are empty, they will be taken in. We are not here to teach you anything. We are here to help you to know. We will create situations in which you yourself come to know."

Satsanga... just to be with the master.... But for the West it is difficult; hence I speak to you. These questions and answers are really just a game to help you to get rid of words, thoughts. Slowly, slowly you are finding it more and more difficult: what to ask?

Just last night Maneesha was worried, "If questions are finished and you start leaving because there is no question, I will shout `Osho, I have found a question! Wait!'" No, I will not leave. I am waiting for that moment when no question is left within you; then my real work will begin.

Right now we are just sitting outside the school. Once you are silent, utterly silent, then there is no need to ask anything; there is nothing to ask, there is nothing to answer.

Silence is the question.

Silence is the answer.

Silence is the ultimate truth.

In silence we meet with existence -- words, languages, all create barriers. And to be silent means to be a hollow bamboo. And the miracle is, the moment you are a hollow bamboo, a music descends through you which is not your own. It comes through you; it belongs to the whole. Its beauty is tremendous, its ecstasy

immeasurable.

These meetings are just a preparation for that music to descend in you.

But you can make a flute only of a hollow bamboo. If you are full of your thoughts and ego and philosophy, religion, theology and politics -- all kinds of rubbish -- then that music is not for you.

And to me, that music is the ultimate experience, the last benediction, the highest flowering of your consciousness.

The Transmission of the Lamp

Chapter #27
Chapter title: Go on, go on!

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BELOVED OSHO,
IN HOMER'S GREAT EPIC STORIES, THE ILIAD AND THE ODYSSEY, HE DESCRIBES ULYSSES' VOYAGE HOMEWARD WHEN HIS SHIP SAILS NEAR THE ISLAND OF THE LOTUS-EATERS. THE SIREN'S SONG WAFTS ACROSS THE OCEAN, HYPNOTIZING THE SAILORS AND CAUSING THEM TO STEER OFF THEIR COURSE TOWARDS THE SENSUOUS SOUND.
ULYSSES' EFFORTS TO KEEP THE SHIP ON COURSE WERE OF NO AVAIL. SAILORS LEAPT OFF THE SHIP AND MADLY RUSHED TO DRINK THE LOTUS ELIXIR POURED DOWN THEIR THROATS BY THE MOST BEAUTIFUL WOMEN IMAGINABLE. SOON THE ANESTHETIC AND HYPNOTIC NECTAR DULLED THEIR SENSES, GLAZED OVER THEIR EYES, AND THEY FELL INTO A SENSUOUS, ETERNAL TRANCE.
ULYSSES TRIED TO STOP THE MELEE, AND HIMSELF BARELY RESISTED THE BEAUTIFUL WOMEN LOTUS-EATERS. BADLY SHAKEN, HE MANAGED TO ESCAPE TO CONTINUE ON HIS ARDUOUS JOURNEY HOME. HE MADE IT; BUT MOST OF HIS CREW DIDN'T.
OSHO, WILL YOU SPEAK ABOUT THE SIGNIFICANCE OF THIS STORY TO THE SEEKER? IS THERE A SIREN'S SONG OF SANNYAS?

The story is almost factual; it is a parable. On the way to truth one comes across many spaces which can stop the seeker because the joy, the pleasure, is really hallucination. One has to be continuously aware of beautiful experiences on the way, because no experience is of the truth.
Truth is not an experience.

Truth is when all experiences have passed away. It is pure isness.

There are moments in meditation when one feels as if one has arrived -- now there is no further to go. It is so fulfilling and one has never experienced anything like this before. It is inconceivable that things can be better than this, that there can be more pleasant, more blissful experiences.

One of the most famous books, and one of the first ones that appeared in the West on Zen, was Christmas Humphreys' ZEN BUDDHISM. He really wanted to give it the title GO ON. He mentions it in the introduction, but it didn't feel very appealing, GO ON, so he changed the title. But GO ON was more appropriate.

Gautam Buddha's constant use of it makes it emphatically significant. Whenever somebody would come to Gautam Buddha and would describe his experience of his meditation -- how beautiful it is, how joyous he

is feeling, how blissful he is -- in the end Gautam Buddha would say, "Go on, don't be stuck by it; there is much more ahead."

And this was a constant thing, whatever you would bring to him he would say, "Go on. Don't stop. I know you want to stop because you cannot conceive what more there can be, but I know there is much more." And one day would come when the disciple will approach Gautam Buddha, touch the master's feet, sit silently by his side. And Buddha would ask, "How is the experience going?"

And he would start laughing and he would say, "You pushed me and pushed me and pushed me. Now there is no experience at all, just a pure isness. The beauty of it, the benediction of it, is qualitatively different.

"You cannot say ten thousand times more, that will not be right; no quantity will be able to describe it. It is qualitatively different, and I have come just to thank you for your patience -- I went on coming with experiences, and you went on sending me back with only the same one sentence, `Go on. Don't stop.'"

Because of Gautam Buddha's "Go on," Christmas Humphreys wanted to use it as the title to his book, but he finally changed it, thinking that it would not appeal in the market. And perhaps he was right; "Go On" seems to be very flat for a book title.

This parable, Homer's story, has not been understood in the West the way it has to be understood. It is the story of spiritual growth. You will come many times to stages which give you the feeling that the time has come to stop -- because the experience is so much that it is beyond your comprehension that there can be anything more.

So the mind which has always been telling you, "More, more" -- for everything was asking for more -- suddenly stops. It cannot comprehend there is more. And that is the point when the master wants you to go on: "Don't be addicted to any experience, howsoever beautiful, don't become a lotus-eater; otherwise you will be unconscious -- blissfully unconscious, blissfully asleep." But you had not started the journey for this. You were going to reach yourself, fully awake.

The parable is simple if understood in the right way, but the parable must have reached Homer from the East. That's why in the West there is no explanation for it: it is just a story, a beautiful story.

It is an actual existential, experiential factuality of human growth towards the ultimate meaning of life.

So remember only one thing: Go on, until there is nowhere to go, until there is no one to go, until you have exhausted everything -- the road, the goal, the traveler, all have disappeared -- and there is just pure silence of isness.

BELOVED OSHO,
WHEN WE SLEEP, THE UNCONSCIOUS IS EXPERIENCED AS DREAMS. DURING DREAMLESS SLEEP, WHY DOES THE UNCONSCIOUS STOP EXPRESSING ITSELF? IT SEEMS THERE MUST BE A LOT OF REPRESSED MATERIAL THAT NEEDS EXPRESSION. DOES DREAMING, THEN, ACT LIKE A SAFETY VALVE, ALLOWING JUST ENOUGH MATERIAL TO BE EXPRESSED SO THAT SOME STEAM IS LET OFF AND THE PRESSURE COOKER OF THE UNCONSCIOUS DOES NOT COMPLETELY EXPLODE?

No, it is not like that. According to the Eastern psychology, there are four stages of mind; not just two, as it is according to the Western philosophy -- conscious mind, unconscious mind. In the context of the Western division between conscious and unconscious, your question is very relevant.

But the truth is that mind has four states: the waking state, which is comparable to the conscious mind; the sleeping state with dreams, which is parallel to the unconscious mind; third, the dreamless sleep which the West has yet to find; and the fourth, the real waking state.

The first is only the so-called waking state, and the fourth is real awakening. The second is sleep with dreams, but sleep with dreams is a disturbed state. In an eight-hour night, six hours you are dreaming and for only two hours are there no more dreams. Those two hours belong to the third state, which is not yet recognized in the Western psychology; it has not come across it yet.

Those two hours are not in one solid block, but a few minutes here, a few minutes there; in total in the whole night of eight hours sleep, you have two hours of the third state -- which is dreamless sleep, which is really the rejuvenation, revitalization.

That's why in this state dreams stop, there are no dreams because there is no suppression. Suppression only goes up to the second, the unconscious state, so the dreams remain only in the unconscious state. The third is deeper than the unconscious; it is unconscious, but far deeper, so that even a dream is not possible.

And these two hours are the most valuable because there is no disturbance at all. The body functions absolutely naturally. Everything is relaxed, suspended. Time disappears. You are as if you are dead.

And it is also beautiful; it gives you rest. If you miss it, in the morning you will feel you have been sleeping -- but you get up more tired than you had gone to bed, as if sleep itself has been tiring. Because dreams are just like worries, pictorial worries, pictorial tensions.

And this third is also important because just below it, deeper than it, is the real awakening.

This very morning I was saying to you that before the morning the night gets very dark. Don't be worried about the darkness. The darker the night gets, the closer the morning is.

The third state is the darkest, the most unconscious.

If you are a meditator, then you can go from this third stage to the fourth. If you are not a meditator, then from the third you come back to the second, from the second back to the first, and your daily routine goes on. And the fourth just remains there in the underground, which is your basic reality.

The meditator starts watching with the first stage, the so-called waking stage. And then slowly he starts watching the second stage -- when there are dreams he is also there watching. Now he is not a part of the dreams, he is standing alone and the dreams are on the screen.

As he becomes more skillful in watching, he can slip even deeper, to where there is all darkness, nothing to watch except darkness, but it is tremendously peaceful, immensely silent, its depth is unfathomable. And the watcher goes on watching it: it goes on becoming darker and darker, thicker and thicker.

This has been called by the mystics "the dark night of the soul."

If one becomes afraid -- because one has never seen such darkness, one has never seen such deafening silence, one has never entered into such an unknown, unfathomable space -- one can go back to the second or to the first.

But if one goes on, remembering one thing, that when the night is the darkest, the morning is very close.... These are the moments when the master is helpful; otherwise it will be very difficult -- it is only for a very few rare courageous people to enter into such a cave. One knows not whether it ends anywhere or not; you cannot see any end to it, it is endless.

But if the master is there and he says, "There is nothing to be afraid of. This is one of the most restful, most nourishing life-giving forces. You should go without any fear. It is your home."

And if you can go without any fear, soon suddenly you see on the horizon the sun rising -- and not just one sun. According to the mystics of all the ages, it is as if thousands of suns are rising all over the horizon; the light is so much one cannot believe that one was carrying so much light within oneself under these dark layers.

So when the dreams stop, it is not that the repression is working, that only a little steam is allowed to go off. No. You are moving into a third stage which is more necessary -- the second is only a passage. But we are so much full of rubbish that six hours are wasted in the second stage just on the bridge, moving here and there, not landing on the other side.

And even when we land we remain there only for two hours, and that, too, not in one block -- just a few minutes here, a few minutes there, and again we are back on the bridge shuttling between dreams.

As your meditation grows deeper, the second space disappears because dreaming stops. As your thinking stops in meditation, in sleep your dreaming stops.

Dreaming is like thinking; the difference is that thinking is linguistic and dreaming is pictorial. Dreaming is like Chinese, Japanese, the ancient languages; and thinking is like more contemporary languages. But both are the same.

Once you are able, by watching, to stop thinking, you will be able to stop dreaming; then the second stage disappears. From the first stage you enter into the third directly.

And because thinking and dreaming have stopped, your third stage will not last long either, because your first stage is becoming closer and closer to the fourth, it is becoming thoughtless awareness.

So finally, the second disappears first, then the third disappears, and then the first changes its character totally and becomes one with the fourth. And only the one stage remains, the fourth.

In the East we have called it *turiya*. Turiya simply means `the fourth'. It is a number; it is not a name. We have given names for the other three. First is *jagruti*, `so-called awakening'. Second is *sopan*, `dream'. Third is *sushupti*, `dreamless sleep'. But for the fourth the East has not given any name, it is a nameless reality because you can never get rid of it.

All those three were not part of your nature, they were imposed layers; but the fourth you bring with your birth, and when you die you take the fourth with you. The fourth is *you*. Those three were three rings

of experiences surrounding you -- the fourth is the center.

It is a different way of saying the same thing that reaching the fourth you become enlightened, you become the awakened one.

BELOVED OSHO,
YOU SAID THAT THE MASTER IS LIKE THE SKY; HE APPEARS TO BE, BUT HE IS NOT.
I THINK I AM, THEREFORE I AM.
IS THIS THE ONLY DIFFERENCE BETWEEN ENLIGHTENMENT AND UNENLIGHTENMENT?

It is one of the most significant differences. In the Western philosophy there are few names which are more important than the name of Descartes. Descartes' whole philosophy is based on the single statement, "I think, therefore I am."

But it is obviously very childish because you are not thinking constantly, still you are; you are not thinking while you are asleep, still you are; you may be in a coma, you are not thinking, still you are.

"I think I am, therefore I am." Thinking seems to be the most significant part. It is a conclusion of thinking that "I am," but when you are not thinking, what happens?

In meditation there will be no thinking. And those who have meditated for thousands of years, their experience has to be compared. They say, "When thinking ceases, then I am;" just the opposite of Descartes -- because thinking is a disturbance. And when you are engaged with thoughts, you are engaged with something objective, and you are not an object.

When all thoughts have disappeared and you are sitting silently doing nothing, the East says, "For the first time you know you are -- because now there is no object to distract your consciousness. Your whole consciousness is settled at the center, in the heart."

And it is not a conclusion; it is not "therefore..." What Descartes is saying is "my existence is a logical conclusion: I think, therefore I am." It is not an existential experience, it is a logical conclusion. The East says, "When there is no thought, you experience that you are." There is no question of "therefore..."

Descartes can be refuted because it is only a logical conclusion. It is so simple to refute him, and he has become the father figure of Western philosophy! It is so simple to refute him because when you are asleep, you are -- and you are not thinking. Even when you are just going for a walk, you are not thinking.

If Descartes is right, then a person will be in a continuous trouble; he will have to think continuously, "I am thinking," to keep himself alive. The moment he forgets thinking, he is finished.

It would be rather more mature to say, "I am, therefore I think. I am, therefore I dream. I am, therefore I meditate." Then every possibility is open. Then you can do many things, everything: "I am, therefore I am silent."

I can be simply in my amness, doing nothing. There is no need for anything to prove it; my existence is self-evident. That's what Descartes is missing. He's trying to prove one's self.

It reminds me of a Sufi story I have told many times to you, but those stories are such that they have so many aspects, so many implications.

Mulla Nasruddin is sitting in the coffee house and bragging as ever about everything -- that there is nobody as generous as he is.

Somebody said, "Mulla, we go on tolerating your bragging about everything, but about this generosity -- we have never seen any proof of it. For years we are friends. You have been drinking coffee, and you have never even paid the bill, other friends are paying. We have invited you many times to our houses for dinner; you have never invited us even once. Even a miser would have thought of it. And still you have some nerve: `I am the most generous man in this city.'"

He said, "Then come on, all of you, the whole coffee house -- everybody is coming for dinner at my house. Close the coffee house. The owner, the servants, everybody is coming."

A procession of about fifty or sixty people went towards Mulla Nasruddin's house. And he was just ahead, going along with strong willpower. And as he was coming close to home, he started staggering a little. He hesitated.

Just in front of the house he said to the people, "Listen, please. You are all married and you know... I have also got a wife. In the morning she sent me to purchase vegetables, and I have not returned home. The whole day I have been gossiping here and there. I have eaten with friends, and then I was in the coffee house with you.

"I had completely forgotten about the vegetables. And she must be angry. And you know I am a simple man. And now seeing that sixty persons are invited for dinner -- and in the house, I tell you truly, there is nothing. So you just wait. First let me go in, so that I can console her. And then I will take you in. Just a few minutes... be kind."

They said, "We understand wives. You go in. It is perfectly right. In front of sixty people, getting insulted is not good. You go alone and first settle with your wife. We are waiting."

He closed the door, went in, and told the wife, "The whole coffee house has come, they were so insistent, for dinner. And you know that we are poor people. And I have not even brought the necessary things that you had asked, because I had no money. How can you manage? So I have thought of a way. You simply go and ask them, `Why are you waiting here? What are you doing here?' And don't be afraid."

The wife said, "But they will say that you have invited them for dinner."

He said, "You forget about it. You simply say that I am not in the house."

The wife said, "But they have seen you -- they have come with you, and they have seen you enter in the house. They are sitting on the steps, and you entered the house and closed the doors."

Mulla Nasruddin said, "You don't be worried. You just do what I am saying. You simply insist that I am *not* in the house; since the morning nothing has been heard about me."

The wife said, "If that is the only way, I will go." And she also *had* to agree; otherwise, from where to produce a dinner for sixty people? And she said, "I will see you later on. First I will go and finish with them."

She opened the door and asked really strongly, "What are you doing here? Who are you?"

They said, "We are Mulla Nasruddin's friends."

She said, "Whoever you are, your friend has not turned up at home the whole day. From the morning he has been missing. Go and find out where he is."

They said, "This is too much. He came with us. He told us to wait here, and went in just to make a settlement with you about the dinner."

She said, "Nobody has come in."

But they said, "We are not leaving like this, because that man goes on bragging about everything, and this is too much. We had to close the coffee house. He had brought us here. And now this is insulting. We will go inside the house and search for him." The poor woman could not think what to do, because they were too many, and she could not prevent sixty people.

Mulla Nasruddin was hiding upstairs, looking from a small window at what was happening there. And when he saw that "those idiots are coming in the house to search for me, and they are going to find me," he opened the window and shouted, "Listen! He may have come with you, but he could have gone from the back door." He himself is saying it! "And don't you feel ashamed? -- arguing with a poor woman whose husband has not come home since the morning? You should feel ashamed!

"And it is simple logic. He may have entered through the door. You may be right. And who knows whether you are right or wrong? For argument's sake, you may be right that he entered into the house, but there is a back door; he may have gone back out again. Find him."

Those sixty people looked at each other, "What kind of man is this? He himself is saying `I am not in the house.'"

Descartes perhaps never came to know the Sufi story. He is also doing the same, saying the same thing. He is saying you have to prove that you are in the house. And he is trying to prove "I think, therefore I am". "I am" is secondary; thinking is primary. Thinking is a proof.

But he does not know that the whole East has been making the effort not to think. And thousands of people have succeeded in coming to the state where thinking disappears. And their experience is that when thinking disappears, only *then* you are. Before that it was illusory: You had not really tasted your existence; you had seen yourself as if in a mirror, a reflection.

If you ask me, I will say: "I am, because there is no thinking. I am, only when there is no thinking." Thinking is a barrier, not a proof.

But the Western philosophy is a process of thinking, and the Eastern way is a process of getting free of thinking. They have moved in diametrically opposite directions.

The West has produced great thinkers, but not a single Buddha.

And thinkers who are great -- Immanuel Kant, Hegel, or Descartes -- if you look at their lives, you will find them just like you -- no peace, no silence, no compassion, no sensitivity, no awareness. Nothing of the essential has happened to them. They are great thinkers, but they are not great beings.

In the East they have been trying to get rid of thinking, so that the being can have all the scope, the whole space.

Gautam Buddha may not be a great thinker, but he is a great being.

And who cares about thinking? It is like thinking about food -- you are a great thinker about food -- but you are sitting hungry. And somebody has eaten delicious food and does not think at all about food. Why should he think about it? The essential thing is not thinking about food, but eating food.

These great philosophers have been thinking about love, but they have not loved; they have been thinking about peace, but they are as angry as anybody else, as violent as anybody else; they have been thinking about silence, but they don't know any taste of it... they have had many thoughts about it.

So one thing has to be remembered: Thinking about something is one thing; and to be that which you have been thinking about, is quite another. And that is the real thing: to be.

So I would like you to remember -- forget Descartes -- never to make your existence secondary to any logical argument. It is self evident. It needs no proof, for or against. And it reveals itself totally when there are no thoughts, no emotions, no feelings -- when the whole inner sky is absolutely empty of all the junk and furniture that you call thinking.

In that silence, in that serenity, you become a shrine, you become holy.
For the first time you know your godliness.

BELOVED OSHO,
OF ALL THE WONDERFUL, EXCITING, AND BEAUTIFUL EXPERIENCES YOU HAVE HAD IN YOUR LIFE, THERE IS ONE EXPERIENCE -- THE MOST GLORIOUS OF ALL -- YOU HAVEN'T HAD, AND THAT IS KNOWING WHAT IT'S LIKE SITTING IN YOUR PRESENCE, WATCHING YOU WALK IN THE ROOM, MELTING FROM YOUR LOOK, RECEIVING YOUR GRACE, COMING TO LIFE HEARING YOUR WORDS, DROWNING IN YOUR SILENCE.
BELOVED MASTER, WE ARE THE BLESSED ONES.
PLEASE UNDERSTAND, I REMAIN HELPLESS IN NEVER HAVING ENOUGH OF YOU, SINCE I KNOW FROM MY OWN AUTHORITY YOU ARE EVERYTHING.
I LOVE YOU.

Kaveesha, that's certainly true. I have missed what you have got without any effort. Those who understand will feel they are blessed. Most will take it for granted; they are unfortunate.

It is part of human nature that whatever you get without any effort on your part, you tend to forget all about it. You don't feel any gratitude for it. This is one of the great miseries of the human mind.

But you are awakening out of this misery and are feeling the blissfulness that only a disciple can feel. I have never been a disciple. That experience certainly I have missed.

You have it, but remember that it will be more penetrating if you don't take it for granted, if you continuously keep reminding yourself that out of the five billion people in the world, suddenly you have come close to a master -- just stumbled upon, accidentally.

If you feel grateful to existence for it, it will make the experience deeper, more valuable, immensely transforming. There is no need to do anything -- if you can be in tune with the master, that is enough to be enlightened -- just merging in his presence, just melting in his silence, just dropping the duality between you and him, just feeling oneness. And that feeling will take you to new dimensions of life. It will help you to transcend the small mind and will open up the whole sky with all the stars for you to explore.

BELOVED OSHO,
YOUR STORY ABOUT BUDDHA AND THE FLY HAS ALWAYS INTRIGUED ME.
DO YOU HAVE THE CHOICE STILL TO BE AWARE OR NOT?

No, I don't have any choice any more. I am in a choiceless awareness. I don't have to be aware. I am simply aware. Now it is just like my heartbeat or like my breathing. Even if I try not to be aware, it is not possible; the very effort will make me more aware.

Awareness is not a quality, a characteristic; it is your whole being. When you become aware, there is no choice left to be otherwise.

BELOVED OSHO,
YOU MENTIONED A FEW DAYS AGO THAT THE VARIOUS EXPERIENCES WE HAVE RECOUNTED TO YOU ABOUT OUR CHILDHOOD ARE ACTUALLY TECHNIQUES THAT HAVE BEEN USED FOR CENTURIES TO LEARN A DISTANCE FROM THE BODY.
WERE THESE DEVELOPED AS TECHNIQUES BECAUSE THEY WERE EXPERIENCES THAT CAME NATURALLY TO MAN IN HIS INNOCENCE AND AVAILABILITY AS A CHILD? OR HAVE WE RETAINED MEMORIES OF THESE TECHNIQUES FROM PAST LIVES?

These techniques -- and not only these, but all the techniques that have been developed -- are based in human experiences.

Many of the techniques are based in the innocent child and his experiences. You have to regain that innocence to make the experience possible.

It is through centuries that people with keen insight into human affairs have been watching themselves and others, and finding methods. But all methods are based on certain experiences that naturally happen. But nobody takes care of them; on the contrary, the society tries to repress those experiences, because those experiences will certainly make the individual rebellious.

For example, Jalaluddin Rumi became enlightened with a very strange method that he had remembered from his own childhood, whirling.

All children like whirling because ordinarily your being and your body are fixed, settled. But when you start whirling and you go faster and faster, the body goes on whirling and at a certain speed your consciousness can't keep pace with it. So your consciousness becomes a center of the cyclone: the body moves and the consciousness remains unmoving.

All over the world small children do that, but parents are afraid they will fall, they may break a bone, get a fracture, they may have sickness, nausea. So they are stopped because their parents don't have any idea, they never inquire of the child, "Why you are whirling and what you are getting?"

Jalaluddin, from his very childhood, retained the capacity for whirling and enjoyed it immensely. And because people were preventing him, he would go into seclusion in the desert and whirl there. And the desert is the best place to whirl because even if you fall you don't get hurt; you can go with as much speed as you want.

He was not aware that he is experiencing something spiritual, but he was seeing changes happening. He was becoming a different person. He was not easily irritated, annoyed, humiliated, insulted. His intelligence was becoming sharper.

And he was not behaving like other children, he was becoming a separate individual. He was not interested in their games. While they were playing, he was whirling somewhere far away in the desert. It was so blissful and so peaceful, but he was not aware that this is spiritual or that this is something to do with enlightenment. There is no way he will be able to describe it as spirituality.

When he became a young man, many masters were interested in him -- seeing his qualities. He was a rare individual. He was just on the verge of enlightenment, and he was not aware of it -- he was not even a seeker after truth. Just one thing he was doing and that was whirling. That he continued.

And one time he decided to whirl to the uttermost to see what happens. These beautiful experiences are happening -- what happens if he goes on whirling as long as possible? He whirled for thirty-six hours non-stop, day and night. And when he fell, after thirty-six hours, he was a totally different man, radiating a new light.

He made a tradition, which has remained for twelve hundred years, of the whirling dervishes. They have only one technique -- they don't have anything else. They don't have any scripture, they have Rumi's poems -- he was a poet of a great caliber. They have Rumi's poems and one technique, whirling. And just with one technique, many people in these twelve hundred years have reached to the ultimate. And it was found by Rumi -- who was not even seeking anything.

All the techniques of the world -- I have looked into every technique possible, to see how it must have come. Because they are not inventions, they are based on some human experience which was already happening. It just had to be made more acute, more sharp, more methodological, more clean and more clear, so that the person is not doing it on any biological basis or physiological basis for some small gain, but was searching for the ultimate truth through it.

All methods have happened that way.

I have not come across a single method which is not based in human experience. It seems that nature provides you already with everything to transcend the ordinary mind and to reach to the superconscious. But unfortunately we don't use it, we don't even understand it.

But there have been people who have collected all the possibilities, made them clean, short, simple so everybody can use them.

It will be really a great job. If I have time I would like to go into explaining every technique used throughout the world, from which human experience it has arisen.

But one thing is certain, that there are no techniques for spiritual growth which can be artificially enforced on a man. Nature has already provided -- you can purify it, make it better, make it more refined. But there is no way to make an artificial method work.

With nature, no artificiality is going to help.

And when nature itself is ready to help you, it is simply stupid to go for artificial methods.

The Transmission of the Lamp

Chapter #28
Chapter title: Unless your feet are holy...

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BELOVED OSHO,
IT SEEMS SO IMPOSSIBLE: SO MANY COUNTRIES HAVE SAID "NO" TO YOU IN THE WEST. BUT EVEN IF THE SO-CALLED DEMOCRACIES ACCEPTED YOU, WHAT CAN BE DONE ABOUT RUSSIA AND THE OTHER COMMUNIST NATIONS? UNLESS THERE IS A GREAT AWAKENING THERE, IT LOOKS LIKE THE WORLD IS DOOMED.

It is true that so many so-called democratic countries are not courageous enough even to give me a tourist visa. It is a great compliment. They have never given such a compliment to any other man in the whole of history.

Their religion is twenty centuries old, so is their morality, so is their tradition; and they are afraid of a man who has no power, and who is coming just like a tourist -- only for three weeks. Their paranoia is apparent.

It seems they have made castles in the air. Even my presence will be enough to destroy those castles; otherwise, it is impossible -- a tourist for three weeks cannot destroy a tradition which has been there for two thousand years, a morality they have been conditioning the people in for two thousand years. They have accepted defeat, and they have also shown that they are not democratic. They don't value freedom of speech, respect for the individual. They don't have any value that can be called "democratic." They have simply shown their cowardice.

But I am never pessimistic. One country or other is going to dare to show courage in spite of all the pressures, and once one democratic country allows me in -- I am not much worried about the Soviet Union and other communist countries, for the simple reason that if I can raise the level of consciousness of any

single, non-communist country, the Soviet Union is going to invite me and my people.

It is sheer competition. It is not only a question of them having more nuclear weapons, it is also a question of them having a more solid, integrated individual. If any democratic country dares to let me work on its people, that will be enough to show to the Soviet countries that if these people are ready to drop two-thousand-year-old superstitions, it is not difficult for the Soviet Union. Its superstitions are not even two centuries old.

If they can see it as a fact -- today what they see in democratic countries is only fiction... talking about God, talking about the soul, but there is no evidence.

I can produce as proof people so significantly different from ordinary people that the Soviet Union cannot lag behind; otherwise, even with all the nuclear weapons it will be defeated.

The question is to make religion a fact.

I started criticizing the BIBLE on many points; and now Christian theologians are having a conference in Europe -- late, but it is better than never. Still cunning, still not mentioning my name, that I was the man who criticized all those things in the BIBLE -- now they themselves are discussing how to save the holiness of the BIBLE and how to interpret the ugly facts that are there. At least they have come to the recognition that there *are* ugly facts. So either they have to be dropped or interpreted in such a way that the common masses can be befooled a little more.

They are ready even to drop God if Christianity can be saved. They are ready to drop the idea of Jesus' virgin birth if that can save Christianity. They are ready to drop the idea of Jesus' resurrection if Christianity can be saved. And for two thousand years they have been insisting that without God, without the virgin birth, without resurrection, there is no Christianity; these are the distinct characteristics of Christianity.

They will be happy simply to keep the name, even if everything is dropped. Nobody is concerned with God or the virgin birth or resurrection. You can interpret it in a way that it looks like parables... but up to now, for two thousand years consistently, these same people and their forefathers have been insisting that these are historical facts.

If a two-thousand-year-old tradition can do that, it is not difficult, not impossible at all, for communism to drop just two things: the materialist attitude, and the by-product of it, that there is no soul in man. But somebody needs to prove it. If thousands of people meditate and spiritually become totally transformed, new human beings, the Soviet Union is not going to be the last....

I am trying the democratic countries, but I have not forgotten the Soviet Union or the other communist countries. They will follow suit once they see that meditation can transform human beings and can give them new values, new awareness, new freshness. I will not knock on the doors of the Soviet Union. They will invite me and you to come to their land and change their inner being.

And their tradition is just a hundred years old, not much of a tradition. And there is no problem in dropping it, in dropping two things -- the idea that matter is all, and the idea that there is nothing spiritual in existence. They are in a much more simple situation than the Christians or the Hindus or the Mohammedans -- they have a thousand and one things to drop. They have accumulated for centuries superstitions upon superstitions. The Soviet Union has only two superstitions.

All that is needed is a country which is ready and courageous enough to allow me to experiment on a greater scale, so that I can show to the whole world that spirituality is not a fiction, that enlightenment is not an illusion.

The evidence has to be proved in the individuality of human beings. Once it is proved, the Soviet Union is going to be the first to invite us -- because it is a competition. They cannot lag behind any other country. It may be nuclear weapons or enlightenment, it does not matter; the question is of competition. In their mind the whole thing is competitive. And to me, that is a great hope. There is no need to be worried.

We cannot approach them directly. They will be absolutely antagonistic, because their whole philosophical standpoint is against me.

In countries whose whole philosophy is not against me... in fact, I can make philosophy more substantial, more alive, not just a dead past but a living present. If they are afraid, naturally the Soviet Union cannot open its doors to me. So I have kept the Soviet Union on the side.

Once a country allows me to work, allows my people to come and transform the whole atmosphere -- to bring peace and silence and tranquillity, love and compassion -- the Soviet Union is not going to be so stupid as not to see it. And their conditioning is a very thin layer, it can be dropped.

So there is no need to be worried about the Soviet Union.

BELOVED OSHO,
YOU SPOKE THE OTHER MORNING ABOUT HOW MUCH IMPORTANCE WE MAY ATTACH TO WHERE WE SIT IN RELATION TO YOU DURING DISCOURSE.
WE SEEM TO DO THIS KIND OF THING, WHATEVER THE CIRCUMSTANCES OR THE GROUP OF PEOPLE WE HAPPEN TO FIND OURSELVES WITH. THE COMPULSION TO JUDGE ALSO SEEMS SYMPTOMATIC OF A NEED TO CATEGORIZE PEOPLE, TO COMPARE OURSELVES, AND THUS COME TO SOME DEFINITION OF WHO WE ARE.
WOULD YOU TALK ABOUT THE DIFFERENCE BETWEEN THIS AVID AND NON-ENDING STRUGGLE TO HAVE SOME KIND OF IDENTITY -- HOWSOEVER SUPERFICIAL AND TRANSITORY -- AND THE SEARCH THAT BECOMES SPIRITUAL, THE QUEST TO KNOW "WHO AM I?"

It is something very ancient in man. It must be a heritage from his animal ancestors. A position gives power, gives identity. In sitting in front it seems to you that you are more important; those who are sitting at the back are less important.

But at least with me you have to drop this animal heritage. Be a human being. Rather than depending on the place, turn the wheel completely: wherever you sit, *that* place is important. Why make the place important, and yourself unimportant and dependent on the place? Have some self-respect -- and self-respect has nothing to do with sitting in the front row. It has something to do with your inner understanding, that wherever you are, you are yourself, and you accept yourself. The place where you sit becomes more important just because *you* are sitting there.

There is a story about Nanak, a great mystic, who founded the religion of Sikhism. He traveled far and wide. And he was more generous in his attitude; he allowed anyone who wanted, to be in his world. Even Mohammedans entered it, Hindus entered it; all kinds of people from different religions became part of it. The man had tremendous charisma.

He went to the holy place of Mohammedans, the Kaaba. It is said that every Mohammedan at least once in his life should go to visit the Kaaba; otherwise he has missed something tremendously important. And even poor Mohammedans go on collecting money -- they will starve, but they will collect money. They will sell their houses, their lands, and will go on a pilgrimage to the Kaaba. And they are given tremendous respect for it, those who go to the Kaaba.

The pilgrimage is called *hajj*, going to the source. It was at the Kaaba that Mohammed first proclaimed the basic elements of his religion. And the person who goes and comes back is given the title *hajji*, which is just like `holy'.

There was no need for Nanak to go to the Kaaba -- he was not a Mohammedan. But he never considered himself as Hindu or confined to any religion. Millions of people go to the Kaaba, and Nanak thought it would be a good place to go, to see and meet millions of people.

He went to the Kaaba. It was a long journey, and when they reached, it was getting dark, the sun had set, and they were so tired that he told his companion, Mardana.... That was a beautiful combination. The disciple, Mardana, was a great musician, a genius, and Nanak would sing -- his teachings are all songs -- and Mardana would play on his instruments. And the company of two had become famous. Mardana was Mohammedan. The master was Hindu, the disciple was Mohammedan, but there was such a meeting between the two, that nobody was a Hindu and nobody was a Mohammedan.

Nanak told Mardana, "First we should rest tonight. Tomorrow we will start moving amongst the people."

And as he was going to sleep, Mardana said, "Master, you are doing something wrong. You are lying with your feet towards the Kaaba. That is never done."

Nanak said, "But do you think Nanak comes every day to the Kaaba? That too is never done, will never be done again. So don't be worried, just follow what I am doing."

Poor Mardana, he was a Mohammedan, he knew that this was absolutely wrong, but if the master was doing it.... He also slept putting his feet towards the Kaaba, just outside the Kaaba temple.

Somebody saw them, informed the high priest, and the high priest came with guards. They woke up Nanak and Mardana and told Nanak, "We had heard that you are a holy man. What kind of holy man are you? You don't understand a simple thing -- that the Kaaba is the holiest place in the world -- and you are lying with your feet towards the Kaaba."

Nanak said, "I was told by Mardana -- he is my disciple -- that it is the holiest place. But my difficulty is, wherever I put my feet I find the place holiest. It is not the place, it is my feet which makes every place

so holy. And if you are skeptical, you can try; you can turn my feet wherever you want."

Up to this point I see that this is history; beyond this it is a metaphor -- but significant, meaningful, completing what history cannot complete. The priest turned Nanak's feet in every direction, and they were amazed that the Kaaba turned to exactly where Nanak's feet were turned. They went all round turning him, and Mardana could not believe it. Nanak was laughing and saying, "Do your best, don't leave out any place -- because this is my problem: where should I keep my feet? Every place is holy, the whole existence is divine."

The priest touched the feet of Nanak and said, "Please forgive me. People have come here, but none was like you. We have never seen the Kaaba moving wherever someone's feet are moved. Why did you come here?"

Nanak said, "Just to show you that it is not the Kaaba that is holy. Unless your feet are holy, nothing is holy. Worshipping a stone you think you are worshipping something holy."

Wherever you are sitting, wherever you are, your being there should make the place important, not vice versa -- not that you start thinking, "Which place is important?" Do you see my point? You are putting places above you. This is self-condemnation. You are not respectful towards yourself.

And this is happening all over the world. Somebody becomes the president of a country, and thinks he has arrived. To be the president or the prime minister is just to reach to a certain place -- you have not grown. Your growth would show that wherever you are, you have created the center.

Become more appreciative of yourself, accept yourself.

And at least with me you have to learn it absolutely -- that nothing else matters. What matters is your self-respect. Why should you bother who is sitting in front? I don't see any difference. Those who are sitting at the back, I am available to them as much as to those who are sitting in front. My presence is filling the whole room. I am giving myself equally to you all. Now it is up to you whether you receive me or not. If you get interested in trivia -- where you are sitting, whether you are in the first row or in the second row or in the third row -- then it is you who are closing yourself.

Just open yourself and rejoice that you are here with me.

The trivia should never be a concern. The significant part is that you are receptive to me. Give it a try. And the more receptive you are... you will be surprised that your body may be sitting at the back, you are in the front. Somebody's body may be sitting in the front, and he is in the back. It will all depend on who is more receptive.

And always think that the problem is yours. Don't dump it on anybody else -- that because of somebody else you have to sit in the second row.

If you can't even forget where you are sitting, how are you going to welcome me within you?
Just be receptive, be available.
And I am equally available to all.
It does not matter at all where you are sitting.

BELOVED OSHO,
IN A RECENT ARTICLE BY STEPHEN JAY GOULD, HE SAID, "CERTAINTY IS UNATTAINABLE IN SCIENCE."
OSHO, IS MODERN MAN AT LAST SHOWING SIGNS OF COMING OF AGE?

That Stephen Jay Gould is saying it is certainly a sign of maturity, and a few people are coming of age, but very few. But that is a good beginning. More will be following. Twenty-five centuries ago, the Indian mystic, Mahavira, said, "Nothing is certain. There is no such thing as certainty." Because of this -- he used a strange language -- people were puzzled, because before every sentence and every statement he will put a word syat. Syat means `perhaps', it is to avoid certainty; otherwise your minds are too willing to make things certain.

If you asked him anything he would simply say, "perhaps." He would leave you in uncertainty because perhaps does not mean yes and does not mean no. Perhaps exactly means po. The word `po' is the invention of a modern, contemporary logician.

Looking at scientific researches, which are tending more and more towards perhaps... because what is certain this moment becomes uncertain the next moment, because life is a flux, a change. Except change, everything changes. You cannot be certain of anything. The cowards will be very afraid because they were

clinging to things, thinking they are clinging to certain absolutes, ultimates.

This logician has invented a word -- because there is no word between yes and no. Both give certainty; one gives positive certainty, another gives negative certainty. He has invented a word `po'. Just the sound of `po' takes away all certainty. You start wondering, "What do you mean -- yes or no?" and he says, "po" -- neither yes nor no, or both yes and no together.

Life is continuously moving, changing. It is a dialectic between yes and no, positive and negative, day and night, life and death.

Mahavira, twenty-five centuries ago, had already used the word `syat'. If you asked him if there was a God, he would say, "Perhaps." But is that an answer? Either God is or is not -- that is our mind, how we have been trained. If you ask somebody, "Are you there, in the room?" and he says, "perhaps," what you are going to make out of it?

Mahavira saying "perhaps" is closer to reality -- because the man's body may be in the room, *he* may not be, his mind may be millions of miles away. How can he say yes? What about the mind? How can he say no? What about the body? He says "perhaps"; he leaves it up to you -- that it is something that cannot be confined to positive or negative terms. Both have to be used together.

In the beginning of this century scientists were very certain -- in fact, that was one of the definitions of science; philosophy is all wishy-washy, religion is simply fiction, science is certainty. Two plus two is always equal to four. But this was in the beginning of this century, and in the previous century science had been very fanatic about certainty because it was only superficial, the work had not gone deep. Now it has gone deep, so deep that to understand it you will have to sharpen your intelligence.

Bertrand Russell has written one of the most important books on mathematics, PRINCIPIA MATHEMATICA, and you can understand how complex the thing is. Two hundred and sixty-five pages are simply devoted to proving that two plus two are really four. Two hundred and sixty-five pages of a big book -- which nobody reads, which is almost unreadable; it is only for mathematicians.

Even Bertrand Russell alone could not write it, because he was not a mathematician -- he was a philosopher, and he has philosophic ideas about mathematics -- so he had to work in collaboration with one mathematician, Whitehead, who was also a philosopher, and could understand both philosophy and mathematics.

Both worked together for years to write PRINCIPIA MATHEMATICA -- which nobody reads. Two geniuses wasted years. And you can see the wastage: "two plus two is equal to four," needs two hundred and sixty-five pages of intense logical argumentation. But the book was written at the beginning of this century. Now it is no longer relevant.

They did hard work. You simply know that two plus two are four; they did hard work from all aspects to prove it. But now the new mathematicians say that two plus two are not four; sometimes they can be five and sometimes they can be three -- it all depends.

Their reasoning is very deep but very clear. Their reasoning is that two plus two making the figure four has remained traditionally an absolutely certain truth, because you have forgotten one thing -- that these figures don't exist, they are imaginary. Two chairs plus two other chairs, that is reality; but two plus two...? Because you have never met any mathematical figure... Mister One going to the market? The whole of mathematics is imaginary.

New mathematics tries to bring it to reality, and then there is a problem. In reality two things are not exactly the same. What to say about four things being exactly the same? For example, two women plus another two women, you cannot make them four -- because all four are unique. To combine those four unique persons is to take it for granted that each is given one number -- which is not right.

In reality it all depends; sometimes one man may be equal to the whole world -- a Socrates, a Gautam Buddha, an Albert Einstein may alone be equal to the whole humanity, or perhaps more -- because the rest of humanity has not contributed anything and this single man has contributed great insights into matter. You cannot count him as one, equal to anyone; you are not right, you are not thinking of the quality.

But then it becomes difficult. So they say for ordinary use in the marketplace, two plus two are still four; but for extraordinary perceptivity, two plus two can be five, can be three, can be anything -- it all depends. The old mathematics is gone, the old certainty is gone.

The Euclidean geometry was certain; that was its beauty. There was no question of uncertainty, the definitions were clear. The shortest distance between two points makes a straight line. But it is all abstract. If you actually want to create a straight line, you cannot.

So there is now neo-Euclidean geometry which says straight lines don't exist -- because you can draw a

straight line here on the floor, but this floor is part of a round earth. If you go on stretching your straight line, both ends, sooner or later it will come to a point where it becomes a circle. If a straight line stretched finally becomes a circle, then it was not a straight line, it was an arc, part of a circle; it was just that the part was so small, and the circle was so big, that you fell into the fallacy of certainty.

There are no straight lines. All Euclidean definitions have been proved wrong. In abstraction they are right, but in reality they fail; and modern science is trying to be closer and closer to reality.

And that's why I say that it is coming very close in many points, and agreeing, without knowing it, with the mystics, because the mystics were also trying to come to the real, not to the imaginary. From a different path they were coming to the real. And when they came to the real, either they became silent -- because to say anything is going to be wrong -- or they said things like Mahavira did, "perhaps it is so, perhaps it is not so," -- making at the same time positive and negative statements, which for ordinary use seems to be just confusing.

Mahavira could not influence many people, and the basic reason was that he had come twenty-five centuries ahead of his time. Einstein would have understood him. Mahavira was not a mathematician, but what he was saying was essentially the same -- the theory of relativity. It is stupid to say that somebody is tall, unless you also say in comparison to whom, because there is no such thing as tallness; it is only a comparison. Some pygmy has to be compared with him, then he is tall.

There is an ancient proverb: Camels don't like to go to the mountains. I don't know what the camels think about it, but it is certain they don't go to the mountains. They go to the deserts where there are no mountains. But the people who formed the proverb knew better. Camels don't like to go to the mountains because as they come close to the mountains they feel very inferior, they have an inferiority complex.

Freud discovered it just recently, and camels have known it since the beginning -- that it is better not to go to the mountains; there you will get an inferiority complex, and then it is very difficult to get rid of it. It is better to be in the desert where you are the highest, tallest, biggest thing. So why not enjoy a superiority complex? Why unnecessarily go to the mountains?

Everything that we say is relative, and the relativity changes, because as I said to you, life is a flux.

I have told you the story that Mulla Nasruddin had a beautiful bungalow in the mountains, and once in a while he would say -- when he was tired of business and other things -- "I am going for three weeks or two weeks or four weeks." But he was never consistent. He would go for three weeks, and by the fourth day he is back.

His friends said to him, "If you were going to come back after four days, why were you telling unnecessary lies? We were not objecting, saying that you cannot come back on the fourth day. It is your house -- you can come and go wherever you want, and you can stay there as long as you want. But why do you always say...? We have never found you sticking to the date that you have given."

Mulla Nasruddin said, "You don't know the reality. I have kept one of the ugliest women as a housekeeper, to look after the house, to clean the house and keep it ready for whenever I go."

Those fellows said, "But that has nothing to do with your four weeks, three weeks...."

He said, "Just listen. When I go, I see her, and feel she is disgusting. And I have made it a point that the day she starts looking beautiful to me, I escape. I say, `Now it is time.' So it all depends. I don't know exactly how long it will take for her to appear beautiful to me. Missing women, sometimes it takes four days, sometimes seven days; it is unreliable. But one thing is certain -- I have made it clear -- the moment I start thinking of the woman as beautiful I say to myself, `Mulla, this is the time. Escape! This is the same woman!'

"And I pack up my things and rush away, because if I stay a little longer I may never come back. And the woman is so disgusting! But in three or four days' time, one gets accustomed to her, and the need for a woman, for a companion, for a friend -- there is nobody, only that woman -- it changes your perception."

So the same man can say that the woman is disgusting one day, and after a week he can say she is the most beautiful woman. This is "po".

It is better not to say yes, not to say no; to keep the judgment suspended, uncertain.

Science is certainly coming of age. Man is lingering, and one hopes that he will also come of age. The moment man comes of age, all religions will disappear; they are childish. All political leaders will look like buffoons -- that's what they are. Cunning, hypocritical, destructive, murderous criminals -- that is what they are. If man comes of age the whole vision of life is going to change. Science certainly is coming of age. But one of the unfortunate things is, the vast majority of humanity is not aware of the latest insights of science or the oldest insights of the mystics.

My effort, my whole life, I have devoted to bringing the mystics' vision close to the scientific approach. I want that one day when science has become really fully mature, the distinction between mysticism and science will disappear. They will speak in the same language.

Mysticism will speak of the inner reality of man, science will speak of the outer reality; but the language will be the same. And the understanding between the two will be immense. There will be no conflict -- there cannot be.

The Transmission of the Lamp

Chapter #29
Chapter title: Just like ripe fruit

9 June 1986 pm in Punta Del Este, Uruguay.

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ShortTitle: TRANSM29
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Length: 84 mins

BELOVED OSHO,
A SOCIOLOGIST HAS A THEORY THAT WESTERN CIVILIZATION IS TAKING OVER THE WHOLE WORLD. ALREADY THE WAY OF LIFE IN ALL THE BIG CITIES OF THE WORLD IS THE SAME, AND WHEREVER THERE IS PROGRESS, IT IS ACCORDING TO THE WAYS OF WESTERN CIVILIZATION.
IT WAS SAID THAT ONE OF THE BY-PRODUCTS OF STANDARDIZATION WOULD BE THAT COMMUNISM AND CAPITALISM WOULD BECOME SO SIMILAR THAT THEY WOULD MERGE INTO A WORLD GOVERNMENT, SO POWERFUL THAT NO MINORITY COULD EXIST.
IS THAT GOING TO HAPPEN, OR IS THERE A WAY TO AVOID IT?

It is true that Western civilization and culture are taking over the world. In almost all the advanced countries, the way of life is according to Western standards. Up to this point the sociologist is right, but to conclude from this that communism and capitalism will become so similar that one day they will merge into a world government -- there he is simply guessing. It is not going to be so.

Communism has a philosophy, while capitalism has no philosophy. Communism is uncompromising, particularly on the fact of materialism; the Western society, although materialistic, is ideologically spiritualistic. It believes in God, it believes in the soul, it believes in eternal life. So on philosophical grounds there is no possibility of any merger.

The communist countries are full of hate against those who have; they still belong to the world of the have-nots. So, economically it is not possible that they can meet.

Politically, communist countries are dictatorial: they believe in the dictatorship of the proletariat. They don't have any respect for democracy; to them, democracy is a cunning device to exploit people, to keep the poor, poor, to make the rich more rich. In the name of freedom, it is nothing but exploitation. And there is some truth in it. So politically, the gap is vast, and meeting is impossible.

What is more possible is a world war, rather than a world merger and a world government. And man has proved so stupid in the past, without exception, that the possibility of creating a world government still remains utopian. Only people like me think about it. When a communist thinks of a world government, he thinks in terms of a communist world government. When Ronald Reagan thinks of a world government, he thinks in terms of a capitalist world government.

In the vision of communists, capitalism has to be destroyed; only then can man evolve. And in the mind

of the capitalist, communism is a cancer. The meeting of the two is impossible. There are no signs indicating a meeting of communist and capitalist governments making one world government -- which would really be, if possible, immensely powerful.

But powerful against whom? Power is meaningful only against someone. Power in itself is meaningless.

Communists would like to be more powerful than America -- which is the spearhead of capitalist imperialism. America would like to be more powerful than Russia. Power is a relative phenomenon. But if they both meet, certainly two great powers would make the greatest power the world has ever known. But against whom?

That sociologist is not aware of the dynamics of the human mind. What he is saying is possible only if we are invaded by another planet; then communist Russia and capitalist America would fight together as one. We have seen it happen: against Adolf Hitler, communist Russia and capitalist America and imperialist Britain all came together. They forgot all distinctions, all conflicts; they became friends because now they had a common enemy.

Unless somewhere -- on some planet -- a common enemy can be found, what the sociologist is saying is not going to happen. It is mere guesswork.

The reality is that both powers are getting more and more ready to come to a confrontation. Both are waiting for the right moment so the responsibility is thrown onto the other, because it will be a great responsibility -- risking all life on the earth. Both are trying to protect themselves from nuclear weapons before the war begins, and both are trying simultaneously to find something more dangerous than nuclear weapons; for example, death rays.

No weapon is involved -- it is just like an X ray. Rays just come and pass through a person, and the person is dead; you will not find even the cause of it, why he died. There will be no possibility of finding out.

Both powers are interested in looking into death rays. Both the powers are looking more and more into dangerous chemical warfare; a certain disease can be sent which spreads like wildfire; no need to drop bombs on you, just release a certain disease which is a sure killer, and which goes on spreading.

As far as I can see, both are stubborn, adamant. If there is some possibility for humanity, it is going to come from the communists, not from the capitalists; it is going to come from the Soviet Union, not from America. My reasoning is that America is a decadent society which is dying of its own accord. There are poor people who are dying of hunger and starvation; and there are super-rich people who are dying because they don't have any meaning in life, they don't see any point in it. "Why go on living? Why get up again tomorrow? What is the meaning of moving in the same circle?"

America has come to a point where the super-rich -- which is the powerful class that rules over the continent -- has lost excitement, has lost the meaning, the significance, the very reason for existing. And when these things disappear, there is a suicidal wave that gets hold of the people. America is in the grip of a suicidal wave.

For America, it is very difficult to have any hope, because they are living in a hopeless condition. And when somebody is dying, what does it matter if everybody else dies too? In fact, why should he bother? After him, if there is no life in the world it is not his problem.

The Soviet Union is in a different situation. First, the country is still poor. It has not tasted the bitter fruits of richness. It is still excited about getting small things; even to have one's own car is such an excitement in Soviet Russia, because not everybody has his own car -- only very few people, very significant people. Everybody else has to move by public transport.

In Soviet Russia there is a great desire for freedom because they are living in a concentration camp. There is a great desire for freedom of speech because there is no freedom of speech at all; all newsmedia is controlled by the government, all publications are controlled by the government. You cannot publish a book on your own unless it is approved by the communist party. No news can be published unless it is released through the proper channel -- even news like the death of Joseph Stalin. They declared it three days afterwards. For three days they kept it a secret; the world believed that he was living. The communist party was first choosing who was going to be in his place, and only then were they going to declare his death. Even death cannot be declared. There is no freedom of anything, so there is great joy in small things and there is great longing for freedom, for individuality.

There is no question of suicide; nobody commits suicide in Soviet Russia. There is nothing like psychoanalysis in Soviet Russia because nobody goes as crazy as they do in California. They cannot afford it, they are poor. These are luxuries: psychoanalysis, all kinds of therapies, primal therapy -- and new

schools go on producing new theories about how to bring man to his normal state.

Soviet Russia may step back from jumping into a third world war -- its people are not suicidal. And the capitalist countries are worried. Their worry is that the more they wait, the more countries will go on becoming communist. If they had gone to war immediately after the revolution in Russia, they would have crushed the Soviet Union without any difficulty; but they waited, and the more they have waited, the more countries have joined the communist camp. Those who have joined are halfway, they have become socialists. Socialism is simply a softer way of being a communist, more polite, more gentlemanly, less shocking; but it is no longer capitalist. Its whole creed is the same as communism, with a simple demarcation -- it calls itself democratic.

But I have seen all these democracies -- you have seen them with me; none of them are democracies. So it is just a beautiful name.

And the fear of the capitalist countries is that their number goes on lessening; more and more people are turning towards communism. So if they want to have a war, the quicker the better; otherwise, if they wait to the end of this century, only the U.S. will remain alone to fight the world. And then it will be pointless to fight, then their defeat will be certain.

And you can see it every day: the Soviet Union is behaving more humanly, and America is behaving in a more inhuman way.

The Soviet Union has tried for years to come to an agreement on a treaty for the cessation of creating more nuclear weapons. But it was impossible -- America would not agree. Finally, the Soviet Union for ten months has not created any nuclear weapons; on its own, alone, without any treaty, it has stopped producing nuclear weapons. This is a tremendously courageous step.

And now America wants to get out of a treaty it has with Russia and the European countries not to produce weapons beyond a certain limit.

America wants to pull out of that treaty, and is saying that it is because Russia is cheating, they are producing more weapons. And Russia is saying, "We are available for any inspection from scientists, from U.N. experts. We have not produced anything more than is allowed by the treaty."

The whole of Europe is in an uproar against America for the first time because they can see that this is simply an excuse, you cannot prove it. But America wants to pull out so it can produce more weapons without any limit.

One can see that Ronald Reagan and his company can lie so much because when the nuclear disaster happened in Russia, and only two people died, American propaganda put it out all over the world that two thousand people had died. And Russia was absolutely right -- only two people died -- because later on, experts from outside Russia confirmed that only two people had died at the time of the accident.

Several people died later on, after a few days; in all, less than twenty persons have died, but as far as the accident is concerned only two people had died. Can two people be made into two thousand? One cannot believe that you can lie so much about something which you cannot prove.

Since then America has been silent. It has not said anything about those two thousand. If they had any evidence they could have come out and proved it, but their own experts have been there and checked that only two people died. And there is a great difference between two and two thousand -- one thousand times more.

But why is this happening? This is happening for the simple reason that America, deep inside, feels afraid that if there is no war, America is going to lose. If there is war at least America will not lose -- the whole of life will be destroyed. If there is choice -- either to be a loser without a war or to destroy the whole of humanity -- America is ready to destroy the whole of humanity.

These are the signs of a decadent society, a society which has come to a suicidal point -- a society which itself does not have any reason to live, and feels, why should anybody else have any reason to live?

Communist countries are poor, have no freedom, are not democratic; but this whole thing has made them love life more. They are not suicidal, they are not psychologically sick.

If the people of America can see that they are in the hands of mad people, if they can change their government, take it over from the mad people and give it to more intelligent people of whom there are so many in America.... But the trouble is, the intelligent people don't feel like getting into dirty politics. It is a strange phenomenon that only mediocre people go into politics -- the intelligent people remain far away -- and these mediocre people have to decide the destiny of the whole world.

It is time that American people should take over all the powers from the mediocre people. These powers should be given to those who have real merit -- and there are enough people who have merit. The whole

nation just has to wake up and think about what these politicians are doing, and create a government of non-political people.

Make it a point that politicians are no longer needed, professional politicians are no longer needed. There are doctors, there are professors, there are surgeons, there are scientists, there are artists, there are poets, there are painters -- there are thousands of geniuses. Once a nation decides.... "We are not going to vote for the politician; it is not a question of this party or that party, it is a question of politicians versus meritorious people who have nothing to do with politics."

If America changes the power from the hands of the politicians to non-politicians, what the sociologist is saying can become possible -- a world government, of immense richness. The question of power does not arise, only that of immense richness.

I told you that during three days we waste so much money for war preparations, that it is enough for one year's food, clothing, shelter -- every ordinary need -- for the whole of humanity. Just in three days... and these figures are five years old -- it may now be just one day. Every day we are wasting so much that the whole earth could live on it for one year comfortably.

If there is only one government, there is no need for war. With whom are you going to fight? Then the whole energy is released for creative purposes. Nobody needs to be poor, nobody needs to be without medicine, nobody needs to be without education. We can make this earth a living paradise. But the whole thing depends upon the American government. The mad dogs should be thrown out, they should not be in power anymore. They are the only danger in the world.

And American people are capable. Intelligent people just have to spread the message: "Let us have a non-political government. We will not choose any professional politician of this party or that party. All politicians have to be branded `criminal'. We will not choose them, we will choose only non-political people -- of some talent, of some genius."

The whole thing depends on America because America is in a hurry to go into a third world war. Russia is not in a hurry, because Russia knows that sooner or later all poor countries are going to become communist. It is not a question of communism having to be imposed from the outside -- communism is not to be imported; people are going to become communist by themselves. The world is going to be theirs without any war. So why fight? -- just wait. Russia's whole strategy is to prolong, to give time. And America is afraid of it because there is no way for America; as time goes on, America goes on losing its friends.

So the danger is from the White House in Washington. That is the most dangerous place on the earth today.

I don't know whose idea it was to make it a white house.

It always reminds me of Mulla Nasruddin....

The road was empty except for a beautiful woman who was going to her home, and Nasruddin was following her. He was old, nearly ninety, and he was trying in every possible way to catch hold of the woman. Finally the woman turned, and she said, "Feel ashamed! Just look at your hair -- it is all white, and you are trying to chase a young girl!"

Nasruddin said, "Believe me, my hairs are white but my heart is not -- it is still black, as black as ever. In fact, I don't know what is happening, it goes on becoming blacker and blacker. As I become older it is becoming blacker! First I used to think of other things also; now I think only of women. So don't look at my hair, just look at my heart."

This White House seems to have the blackest heart in the world.

There is still time for the people of America to prevent the catastrophe from happening. If the people of America cannot do anything, then these politicians are going to drag the whole of life on this earth to the graveyard.

BELOVED OSHO,
DO YOU THINK THERE IS ANY POSSIBILITY OF YOUR BEING RECOGNIZED, OR EVEN ACCEPTED, BY MANKIND DURING YOUR LIFETIME?
YOU HAVE SAID YOU DON'T CARE ABOUT WHAT HAPPENS TO YOU AFTER YOU LEAVE YOUR BODY, BUT FOR THE POOR HISTORIANS WHO WILL BE STRUGGLING WITH THE IMPOSSIBLE -- TO CAPTURE THE PHENOMENON WHICH IS OSHO -- CAN YOU SAY SOMETHING ABOUT THE IMPACT OF YOUR PRESENCE AND YOUR TEACHINGS IN A FUTURE HISTORICAL CONTEXT?

ALSO, HOW WOULD YOU LIKE TO BE REMEMBERED?

I would simply like to be forgiven and forgotten. There is no need to remember me. The need is to remember yourself! People have remembered Gautam Buddha and Jesus Christ and Confucius and Krishna. That does not help. So what I would like: forget me completely, and forgive me too -- because it will be difficult to forget me. That's why I am asking you to forgive me for giving you the trouble.
Remember yourself.

And don't be bothered about historians and all kinds of neurotic people -- they will do their thing. It is none of our concern at all.

BELOVED OSHO,
WATCHING THE BREATH IS MY MEDITATION. I FIND IT MIRACULOUS. IS IT A METHOD THAT NEEDS TO BE DROPPED, AND IF SO, DOES IT DROP ON ITS OWN?
WOULD YOU SPEAK MORE ABOUT VIPASSANA MEDITATION?

Kaveesha, there is nothing more to say about vipassana meditation. The word `vipassana' means watching, particularly watching the breath -- as it comes out, as it goes in. You simply continue to watch it, its movement in and out.

And the method has not to be dropped, because when the time comes it disappears of its own accord. When your watchfulness is perfect, the method disappears. All the methods that I have given to you are such that you will not need to drop them. Just use them to perfection, and the moment they are perfect they will drop on their own -- just like ripe fruit falling from the tree. And when a method disappears on its own, it has a beauty; then your watchfulness is unscratched.

You are on the right path; just continue till the method disappears of its own accord, and you are left simply a watcher on the hill.

BELOVED OSHO,
I UNDERSTAND YOU TO HAVE SAID THAT WITNESSING IS NOT AN EXPERIENCE; IT IS ALWAYS THAT WHICH STANDS BACK FROM ALL EXPERIENCES, WHETHER THEY ARE MENTAL OR PHYSICAL.
HOWEVER, I NOTICE IN DISCOURSE THAT WHENEVER WITNESSING IS HAPPENING, A CERTAIN INNER MILIEU WHICH AFFECTS MY BODY AND PSYCHOLOGICAL SPACE IS CREATED.
IT'S AS THOUGH I STEP INTO A CERTAIN MODE OF BEING WHICH IS QUITE DISTINCT AND RECOGNIZABLE FROM OTHER WAYS I EXPERIENCE MYSELF AT DIFFERENT TIMES.
CONVERSELY, DURING THE DAY I CAN TRY THE REVERSE PROCESS; I RECALL THAT MILIEU WITH ITS PHYSICAL AND MENTAL MANIFESTATIONS, AND THAT BRINGS ABOUT THE SPACE OF WITNESSING.
CAN YOU PUT ME ON THE RIGHT TRACK IF THIS IS OFF?

No, it is not off -- it is perfectly right. Witnessing certainly creates its own milieu, its own space, and soon the witnesser starts recognizing the specific features that are created. And the process can be reversed; you can create those specific characteristics of the milieu -- the peace, the space, the silence -- and suddenly the witnessing will be there.

They are two poles of one phenomenon; if you get hold of one, the other is already in your hands. You can catch it from both sides. And it is perfectly good to change once in a while, to catch witnessing from the milieu. Ordinary witnessing, and creating the milieu, are both perfectly right.

But whether it is an authentic phenomenon or not will be determined by whether it is created by the reverse process -- you create the milieu and the witnessing happens. That is evidence, a proof, that you are on the right path.

BELOVED OSHO,
I SET MY ALARM CLOCK AT NIGHT AND TRUST IT TO WAKE ME UP WHEN THE MORNING COMES. I SOMETIMES SEE THE MASTER AS AN ALARM CLOCK THAT AT ANY MOMENT MAY RING LIKE CRAZY

AND ROUSE ME FROM MY SPIRITUAL SLUMBER.
OSHO, AM I SIMPLY WAITING FOR YOU TO RING?

Milarepa, I have been ringing and you go on turning from this side to that side, and you go on pulling your blanket over yourself.

What do you want? Should the alarm clock jump up on you and take the blanket off, and also throw some cold water on your face? What else have I been doing? But sleep is such -- spiritual sleep -- that you start interpreting even the alarm.

In ordinary sleep you also do it. When the alarm goes off, you have a dream that you are in a temple and bells are ringing. That is a trick of your mind. It is deceiving you; it is the alarm clock, not the temple, not the bells ringing.

Spiritual sleep is far deeper and thicker. First, it is difficult to hear -- and even if you hear it, there is every possibility of interpreting it as something else.

Stop interpreting it. Make it a point while you are awake -- sometimes you are really awake, when you are with me here -- and there are moments when you are touching the fourth stage of awakening. In those moments make a decision that you will not forget. This decision just has to be reinforced again and again in the waking moments; then one day you are going to wake up.

It is everybody's birthright to wake up. It is our intrinsic quality. But everything depends on your decisiveness.

I have seen people putting on an alarm clock to wake them up at four o'clock in the morning, and then, in sleep, just putting it off and going back to sleep. And in the morning they don't remember. They look at the clock: "What happened? I put the alarm on." And I had to tell them, "Your alarm awakened me and I saw you -- you were putting it off."

I have seen people throwing their alarm clocks -- so angry, because at four o'clock one is really in such a beautiful sleep, and this alarm clock seems like an enemy. People have broken their alarm clocks, and I have seen it happen in front of me. And I said, "This is something!" And they went back to sleep. And in the morning they inquired, "What happened? Who threw my alarm clock?"

And spiritual sleep is certainly far deeper. So your decisions have to come not with ordinary wakefulness; you have to decide to wake up when you are really feeling awake. Then the decision goes deep, as deep as your spiritual sleep.

And everybody is going to wake up. Every night has its morning, and every man has his enlightenment.
It is just a question of when you want it.
Do you really want it?

Then it can happen even without any alarm clock. Then it can happen right now.

It happened in Sri Lanka... a great mystic was at the last moment of his life, and he gathered his followers. He had thousand of followers who had been listening to him for years. And the whole teaching of the Buddhist mystics is vipassana -- watchfulness, witnessing.

Before leaving the body, he said, "Now I am leaving. I will not be here again tomorrow to tell you to watch, to witness, to be awake; so if anybody is ready, he should stand up and I can take him with me."

Everybody looked at each other, thinking that perhaps somebody might be ready. Just one man raised his hand but he did not stand up. Out of those thousands, one man raised his hand. The mystic said, "Even that gives me great satisfaction."

That man said, "Don't misunderstand me -- I am only raising my hand. I want to ask -- right now I am not ready because there are so many things to do. My girl is becoming marriageable, my boy is graduating from the university, my wife is sick, some help has to be found. I raised my hand just to ask you, as you will not available again, to tell me what has to be done."

And the mystic said, "I was telling it my whole life! Where have you been?"

He said, "I have been coming every day, but what to do? -- the whole night there are worries, all kinds. Only in your presence do I find peace and fall asleep. So I have not heard what you have been saying. I wait every morning to come here because this is the only place where I find peace and fall asleep. And because tomorrow you will not be here, I want simply to ask what has to be done."

But not a single man was ready to go or stood up with the master.

And the master laughed. He said, "I was just joking! I cannot take anybody with me. But I was seeing whether you have been listening to me or not. And this man is right. And he is not right only about himself,

he is right almost about everybody. So I will explain vipassana again."

He said, "This time, please don't fall asleep, remain awake because this is the last time. I will not be here tomorrow. Don't try any kind of consolation -- `he is just joking, he will be here, he cannot leave us' -- I am certainly going."

And while he was telling them about vipassana, he looked all around -- particularly at the man who had raised his hand. He was fast asleep! It had become deeply associated -- the master talking about vipassana was the beginning of sleep; the moment the master started talking about vipassana, the man felt so peaceful....

The mystic said, "It is useless -- you will not hear me unless the time is ripe for you. Perhaps in some life...."

It is not necessary that a master is needed. If you are awake then anything can function as an alarm. Your symbolism is right: the master is an alarm, but even the alarm of the master cannot function without your cooperation; you have to be with him, available, ready. It is only a question of total determination in a fully awakened state of mind.

The Transmission of the Lamp

Chapter #30
Chapter title: This chair is empty

10 June 1986 am in Punta Del Este, Uruguay.

Archive code: 8606100
ShortTitle: TRANSM30
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Length: 94 mins

BELOVED OSHO,
IN THE FACE OF THE HUGE MYSTERY OF LIFE, SINCE THE EARLY AGES HUMANKIND HAS CONSULTED ORACLES. IT'S VERY FAMOUS THROUGHOUT HISTORY -- LIKE THE ORACLE OF DELPHI. PEOPLE ASKED THE ADVICE OF THE STARS TO KNOW ABOUT HUMAN DESTINY; WITCHES OR WISE WOMEN USED TO READ DESTINY IN THE TEA LEAVES OR EVEN IN TORTOISE SHELLS. The Book of Changes AND THE ALEISTER CROWLEY TAROT DECK ARE OFTEN USED NOWADAYS.
WE USE YOUR TAROT DECK AS A MEDITATION TO HELP US TO MOVE FROM THE HEAD TO THE HEART IN OUR DAILY LIFE. BUT IT SEEMS THAT ALL ORACLES ARE POINTING NOW TO THE PRESENT.
JUST THE VERY FACT OF YOUR EXISTENCE IN THIS MOMENT OF THE UNIVERSE HELPS TO MAKE SIMPLER OUR DESTINY, SHOWING ONLY TWO ALTERNATIVES: DISAPPEARING OR NOT.
OSHO, WOULD YOU PLEASE COMMENT ON THIS SUBJECT?

There has been a great misunderstanding between life and time. Time is thought to consist of three tenses: past, present, future -- which is wrong. Time consists only of past and future.
It is life which consists of the present.

So those who want to live, for them there is no other way than to live this moment. Only the present is existential. The past is simply a collection of memories, and the future is nothing but your imaginations, your dreams.
Reality is herenow.

Those who want just to think about life, about living, about love, for them past and future are perfectly

beautiful, because they give them infinite scope. They can decorate their past, make it as beautiful as they like -- although they never lived it, when it was present they were not there. These are just shadows, reflections. They were continuously running, and while running they have seen a few things. They think they have lived. In the past only death is the reality, not life. In the future also, only death is the reality, not life.

Those who have missed living in the past, automatically, to substitute for the gap, start dreaming about the future. Their future is only a projection out of the past. Whatever they have missed in the past, they are hoping for in the future; and between the two non-existences, is the small existent moment which is life.

For those who want to live, not to think about it; to love, not to think about it; to be, not to philosophize about it -- there is no other alternative. Drink the present moment's juices, squeeze it totally, because it is not going to come back again; once gone, it is gone forever.

But because of the misunderstanding which has been almost as old as man -- and all the cultures have joined in it -- they have made the present part of time. And the present has nothing to do with time.

If you are just here in this moment, there is no time. There is *immense* silence, stillness, no movement; nothing is passing, everything has come to a sudden stop.

The present gives you the opportunity to dive deep into the water of life, or to fly high into the sky of life. But on both sides there are dangers -- past and future are the most dangerous words in human language. Between past and future, living in the present is almost like walking on a tight rope -- on both sides there is danger.

But once you have tasted the juice of the present, you don't care about dangers. Once you are in tune with life, then nothing matters.

And to me life is all there is.

You can call it "God", but that is not a good name because religions have contaminated it. You can call it "existence", which is beautiful. But what you call it is not of any consequence. The understanding should be clear that you have only one moment in your hands -- the real moment. And again and again you will get that real moment. Either you live it or you leave it unlived.

Most of the people simply drag themselves from the cradle to the grave without living at all.

I have heard about a Sufi statement that a man, when he died, suddenly realized, "My God, I was alive." But only death as a contrast made him aware, that for seventy years he had been alive, but life itself had not enriched him.

It is not the fault of life.

It is our misunderstanding.

My insistence for watchfulness will give you life without even thinking about it, because watchfulness can *only* be in the present. You can witness only the present.

Live totally and live intensely, so that each moment becomes golden, and your whole life becomes a series of golden moments. Such a person never dies, because he has the Midas touch -- whatever he touches becomes golden.

When he touches death, death also becomes golden. He enjoys it as much as life -- or perhaps more -- because death is more condensed than life. Life is spread over seventy, eighty years. Death happens in a single moment. It is so condensed, that if you have lived your life rightly, you will be able to enter into the mystery of death. And the mystery of death is that it is only a cover.

Inside is your immortality, your eternal life.

BELOVED OSHO,

IN ONE OF THE FESTIVAL DARSHANS I WAS SITTING AT YOUR FEET, BOWING DOWN TO YOU, AND SUDDENLY FOUND THERE WAS NO YOU -- THERE WAS ONLY AN EMPTY CHAIR. AND ALL THE THOUSANDS OF PEOPLE WERE BOWING DOWN TO AN EMPTY CHAIR, SITTING IN SILENCE WITH AN EMPTY CHAIR, SINGING AND CELEBRATING WITH AN EMPTY CHAIR. I NEARLY BURST OUT LAUGHING, SEEING THE RIDICULOUSNESS OF US NEEDING YOU AS AN EXCUSE TO BE ABLE TO DO ALL THIS. BUT THEN COMES THE GRATEFULNESS OF SEEING THE CARING OF EXISTENCE TO LET US HAVE BEAUTIFUL, LOVING EYES TO LOOK AT, A VOICE TALKING TO US, A BODY WE CAN GIVE A DRESS TO, A CAR TO DRIVE... TO LET US CARE ABOUT SOMEONE SO TOTALLY, THAT THIS VERY LOVE OPENS US UP TO BE TRANSFORMED.

BUDDHAM SHARANAM GACHCHHAMI -- YOU ARE THE FEET OF THE WHOLE WORLD FOR ME, WHERE I CAN BOW DOWN IN GRATEFULNESS.

Gayan, that was the real experience of me as non-existent. Once in a while a disciple will come so close that he will be able to see that there is no "I" within me. It has died long ago. This body is empty, this chair is empty. But it will be only at rare, intimate moments, that you will be able to penetrate to my reality. I am simply a nothingness -- of course covered with a body.

Ordinarily you will see the body. To see the nothingness within you need a deep insight. And one never knows in what condition it may happen.

You were dancing around me joyously, so deeply in the moment. With great love you were sitting in front of me, bowing down, repeating the greatest mantra there has ever been: *buddham sharanam gachchhami*, "I go to the feet of the awakened one". And thousands of people were creating a milieu around you. It was not an ordinary situation: an extraordinary device, so when you opened your eyes suddenly for a moment I was not there.

And your understanding is right, that it is just for your love that I am carrying the body. Howsoever difficult it may be, it is worth it if it can help you to realize your potential. Otherwise my body's work is long ago finished. It should not be there.

I am trying every effort to hang on to it, because most of you are not yet ready to see me. You see only the body. The day you all will be able to see me, there will be no need for the body to be carried continuously -- which is for me just a burden, just a trouble. But I will wait until enough of you are aware of my nothingness.

Remember, the moment you are aware of my nothingness, you are also experiencing nothingness in you. Only two nothingnesses can recognize each other.

Gayan, you saw the chair empty, and the experience was so strange that you forgot to look within yourself. If you had done that, you would have found that the same nothingness is there.

We are not egos. We consist of universal nothingness. And nothingness is not a negative word; it simply means absence of everything, just pure existence. Of course the pure existence cannot have a form. So if you happen to see pure existence, you will see the body disappear, the chair empty.

If it happens again, then in the same moment look within yourself, and you will find your body is also absent -- you are not. And to know that one is not is the door to know that one is eternal. This is the ultimate paradox of spiritual experience.

Shakespeare is puzzled by the problem "to be or not to be," because he is absolutely unaware that the way to be is not to be. There is no question of choice. It is not that you have to choose one. If you choose to be, you will have to choose not to be. If you are ready to disappear, evaporate, you will find your authenticity for the first time. It is certainly a paradox. No logic can explain it, but experience can make it absolutely clear.

You had felt ridiculous. You had laughed, because thousands of people are bowing down to an empty chair chanting *buddham sharanam gachchhami*, and there is nobody.

Your laughter, Gayan, was still half. If you had looked into yourself, your laughter would have been complete. Then you would not have only seen me not there, you would have seen yourself not there, you would have seen those thousands of people disappearing -- an empty mandir resounding with the chanting of *buddham sharanam gachchhami*.

Next time it happens, don't let it be incomplete. Because if it is complete, then you have come to a clear understanding which will follow you like a shadow in every act throughout your life. It will change your whole being. It will give you a new aroma, a new aura -- and not only to you, you will see it in others too; although those others are not aware of it. But you will be aware of it.

That's why the Japanese awakened soul Hotei has been called the laughing Buddha. For what is he laughing? -- his whole teaching was laughing. Seeing this ridiculousness that people are not what they are thinking they are, and people are what they never dream about.... It is a cosmic joke, but one has to understand it to come to a point when one can become a laughing buddha.

And I want the world filled with laughing buddhas, not the serious ones. We are sick of them.

We need the whole earth filled with laughter, and not ordinary laughter but cosmic laughter -- a laughter that arises out of the understanding that it is a beautiful joke existence has played with us.

BELOVED OSHO,

THE OTHER NIGHT YOU SPOKE OF THE DARK NIGHT OF THE SOUL -- THAT STATE ONE PASSES THROUGH AS ONE MOVES FROM SUSHUPTI INTO TURIYA.
LOOKING AT IT LOGICALLY, IT SEEMS CURIOUS THAT AS ONE MOVES TOWARDS THE ULTIMATE STATE OF AWARENESS, ONE IS -- JUST BEFORE REALIZATION -- OVERCOME MOMENTARILY BY DARKNESS. I WOULD HAVE THOUGHT THAT ONE WOULD HAVE BEEN GATHERING MORE AND MORE AWARENESS, THEREBY DISPELLING DARKNESS AS ONE MOVED THROUGH THE STATE OF DEEP MEDITATION -- SO DEEP THAT THERE ARE NO LONGER DREAMS -- TO THE POINT WHERE THE WATCHER IS EVEN ABLE TO WITNESS SUSHUPTI.
IS IT PERHAPS, ANALOGOUS TO WHAT HAPPENS AS DEATH APPROACHES? YOU HAVE SPOKEN OF HOW LIFE SUDDENLY ASSERTS ITSELF AT THE POINT OF DEATH -- THE RESURGENCE OF THE BODY'S LIFE-FORCE IN THE FACE OF ITS EXTINCTION. IS THE DARK NIGHT OF THE SOUL THE FINAL EFFORT OF ANY REMAINING VESTIGES OF THE UNCONSCIOUS TO EXIST BEFORE IT IS TOTALLY ANNIHILATED BY THE LIGHT OF TOTAL ILLUMINATION -- ENLIGHTENMENT?

Yes, it is the last effort of your millions of lives lived in darkness. The darkness has become so much attached to you, just as you have become so much attached to it. It is the last effort. So in sushupti it brings all its forces possible at a single stroke.

So you go deep into sushupti where even dreams cannot enter -- but this happens only when the dark forces in your life, the unconscious forces of your life, clearly see that their death is approaching. And naturally they would not like to die. They have dominated you for so long, and suddenly you are slipping out of their hands. They will make the last effort.

And don't think about it logically. Logic and life have nothing in parallel. Thinking logically you go away from life. Don't think at all, because every thinking in some way is logical; just see the fact that this is how it happens.

And it is strange that in ordinary life, in science, we accept things without bringing logic in. If the water evaporates at a hundred degrees nobody asks why -- why exactly at a hundred degrees, why not at ninety-nine? It would be logical that it starts evaporating slowly, slowly: ninety, just a little bit... ninety-one, a little more... ninety-two, a little more, and at one hundred it just evaporates. That seems to be logical. But the water knows no logic. And you cannot ask anybody why it evaporates at a hundred degrees. We simply accept facts of existence as they are.

D.H. Lawrence, one of the men of this century I have loved most, was walking in the garden with a small child who was asking questions, as every child is bound to ask -- just curious. And finally he said, "Uncle, why are trees green?" Perhaps nobody had ever asked why trees are green.

For a moment Lawrence stood there thinking why trees are green. And then suddenly it dawned on him that there is no question of why; trees don't follow any logic, existence is not logical. So he said to the child, "Trees are green because they are green."

The child said, "That's right. I have asked the question to many people. Nobody can answer -- and you have answered. That seems to be perfectly right. Trees are green *because* they are green." Neither the child understands logic nor do the trees understand logic.

So don't think logically about inner reality, the inner science of discovering yourself. Be factual, realistic. This is how it happens: before the explosion of light all the unconscious forces make their last effort -- and they should be given a chance; you have been using them since the beginning.

These forces have every right, every legal right, not to let you go into a totally different realm. And you have been a slave. And once you move out of the darkness of the night, you will be a master. There is a great vested interest of the unconscious forces, so naturally they gather up and create sushupti, dreamless sleep.

And the mystics are right to call it the dark night of the soul. It is no ordinary dark night. It is the dark night of the soul, because what is going to happen is the golden dawn of the soul.
But remember always to be factual.
Logic is not a substitute for it.

BELOVED OSHO,
IS IT NECESSARY THAT THE INNOCENCE OF CHILDHOOD AND THE IDEALISM OF ADOLESCENCE MUST ALWAYS BE SHATTERED BEFORE EACH INDIVIDUAL FINDS WITHIN HIMSELF THE CAPACITY TO SEARCH FOR WHAT HE CONSIDERS THE REAL VALUES OF LIFE?

It is absolutely necessary, because childhood has been conditioned -- not knowingly, not intentionally, but just by unconscious forces -- through your parents, through your neighbors, through your teachers, through everybody.

Your innocence has been covered with so many layers of conditioning that you cannot find it easily. And your youth has ideals, utopian ideas, great plans for revolutions for changing the whole of humanity. You think they are yours; you are wrong. They are only biological.

The biology of man gives him a very romantic youth, because that is the time when he is going to produce children, which in itself is such a mundane affair, if not dirty, that unless it is covered with romanticism it will be very difficult.

Have you seen animals making love? Everybody must have seen some animals making love. But have you watched one thing, that while making love both the partners look sad -- not happy, as if they are being forced to do something which they don't want to do.

And the force is coming from within their own biology, so they cannot do anything about it. But they are in a good position in a way, because they have only seasons when they make love -- two months, three months in the year, and for nine months they are really free.

For man the difficulty is very great. One, he is capable of making love all the year round; and each time he makes love, he feels something is wrong. If he sees photographs of himself making love he will not believe that he can do such stupid things. If he is interested in gymnastics, he can go to a gym. But what is he doing here? Women are more clever in keeping their eyes closed, just not to see the gymnastics the man is doing. And also the man is in a hurry. He wants to do it as quickly as possible and be finished. There seems to be a certain biological slavery. He cannot avoid it, and there seems to be nothing in it that looks beautiful.

Specially for man, biology has given romantic idealism. That covers his eyes -- the woman becomes almost a goddess. And in the eyes of the woman the man becomes almost a god. And their love affair becomes such a poetic thing, such a great romance, as if nobody has ever loved the way they are loving. For the first time in history, something great is happening.

This hallucination is necessary; otherwise, man may stop producing children. Animals will go on reproducing, because they don't have intelligence. But man *has* intelligence; he may stop producing children, or he may find some other way -- test-tube babies made in the lab of some scientist -- which looks more clinical, more sophisticated, less animalistic, less barbarous.

But because of this romantic fever, he manages to continue. Every day his fever goes down. After making love, ashamed, he pulls his blanket over himself and lies down there, thinking, "What an idiot I am. I did it again, and I have thought thousands of times that this is just stupid."

And the woman is crying on the other side, tears in her eyes, because all the poetry ends here on the bed in an ugly exercise. But after twenty-four hours he will be again ready, he will forget those thousands of idiotic acts he has done. After twenty-four hours he is again feeling romantic.

It is simply biology, because biology takes time to create sexual energy again. And as one starts growing older, then it takes a longer time. Then he cannot make love every day: then twice a week, then once a week, then once a month, and he knows now death is coming close. And by the time his whole illusion has disappeared, death is ready to take him away.

In those illusory times, there are other dimensions also. Every young man feels romantic, very idealistic -- not knowing that this earth has been filled with youth for thousands of years, and every young man has been thinking of idealism, of great revolutions, of great utopias. But they are simply a by-product of his biological romance. It is a chemical thing, a hormonal thing.

And it is proved perfectly that if hormones are removed from a man or from a woman, she goes into a complete change of personality. Or if hormones are added, injected, then he becomes even more romantic, almost mad, ready to change the world, ready to save the whole world, ready to become a savior, a messiah.

My own feeling is that all saviors, messiahs, prophets, were freaks; just by accident they got more hormones than other people, so their romantic ideology was so much that they were even ready to sacrifice their life; but they will not sacrifice their ideology. Ideology became greater, more important than life itself.

But the reality is that generation after generation of young people come and go, and the world remains the same. Their whole idealism and their whole romantic philosophies, utopias, simply go on creating more population. That's all. Creating more difficulties for humanity -- that is the only revolution they bring.

A real revolutionary is not romantic, but is very realistic. It is not a dream that he wants to impose on the whole humanity. Who are you to impose your dream on the whole of humanity? Everybody is free to have his own dream, and if everybody starts imposing his dream on everybody else, there is going to be chaos.

And there has been chaos, because of Christians wanting their dream to be imposed on everybody, Mohammedans trying to do the same, Jews trying to do the same, Hindus trying to do the same, Buddhists trying to do the same, communists trying to do the same.

There are so many dreamers and this poor humanity... and they all want to mold it according to *their* dream. The ultimate result is they fight, they kill, they create wars and violence. No utopia comes, only war comes. There is no evolution of consciousness but only ugly incidents which the whole past is filled with, all the way along.

I would like my people first to meditate, first to become aware -- because that is the only loophole through which you can get out of the slavery of biology. And once you are aware, you don't have dreams. Then a totally new reality comes to you, and that is a vision -- you start seeing.

And that's what has been called in the past, the oracles. Women have been found to be more capable of being visionaries -- men are more prone to dream. So there were oracles all around the world; and the woman will go into a trance -- that is a state of meditation. And in that state she will start saying things, describing the vision.

Christianity has committed many crimes. One of their greatest crimes is that they destroyed all those women visionaries -- calling them witches, burning them alive, because they were wiser than their popes and cardinals and bishops, and they could not be tolerated. They were a great competition. And all these cardinals and bishops and popes were simply knowledgeable people, not people who are wise.

The word `witch' means a wise woman. There is something tremendously significant in this. Again there will be oracles. Once these rotten religions have lost their hold on humanity, all that they have destroyed -- which was worth preserving -- will come back.

When you are meditating, you can give it any name -- you can call it trance, you can call it *latihan*.... It is simply a state of silence where no thoughts, no dreams are moving on the screen of the brain. In that clarity you start seeing things which are going to happen.

It is almost like you are standing under a tree, and somebody is sitting on top of the tree, and a road is just there. You cannot see anybody on the road, it is empty; but the man at the top of the tree can see a bullock cart coming from the left. He can see a bullock cart that is leaving from the right side. To the person who is standing under the tree, those bullock carts don't exist; as far as he can see, the road is empty.

One bullock cart is past, one is in the future, but none of the bullock carts is present to his eyes. But to the man who is sitting at the top of the tree, both of the bullock carts are in the present -- the bullock cart that has passed, the bullock cart that is coming; they are not in different tenses. The whole road is present to him, it is just that his vision is from a height.

The oracle is really nothing but your consciousness looking at things and the world from a height which is not available to ordinary people. So they can see things which are going to happen, as far as the ordinary people are concerned. For them, they are already happening. They can also say things about that which *has* happened; but for the ordinary person, there is no trace of it at all.

And there are different heights of consciousness, as I have told you: superconscious, collective superconscious, cosmic superconscious. It depends, the trance of the oracle may be only of the superconscious. Still it will be far bigger, far more real than the ordinary man who lives in the conscious -- just a small slit.

But the trance can be of the collective superconscious, then the area will be vast. And if the trance is leading the person to the cosmic superconscious then everything is present to him -- then there is no past and no future.

That is going to be one of the basic practices in the mystery school, how to create oracles. The capacity is there -- more in women, less in men. But it can be brought back to reality. The burning of thousands of women in the middle ages by the Christian church on the orders of the pope has not destroyed the capacity. We will bring it back. We will introduce techniques for how to reach to those trances.

I wanted to go to Delphi when I was in Greece, because that was the place of the greatest oracle. The very genius of oracles was selected from Delphi. It was one of the most significant mystery schools. But the Greek government would not allow me even to stay overnight.

For no reason at all, they arrested me, and they wanted to force me to go onto a boat for India. I refused. And later on I saw that their behavior was changing; they were becoming more polite, more friendly,

bringing water or anything needed. Only later on I came to know that our friends in Athens had given a twenty-five-thousand-dollar bribe to the chief of police. Otherwise, they could have forced me onto the boat which was going to India.

And I was telling them, "My jet is standing in Athens. If you allow, it can come here -- to Crete. Or I can go by plane to Athens." Only here I came to know why their behavior had suddenly changed -- money is a miracle.

It was in the middle of the night that I reached Athens; and my friends wanted that I should stay the night in a hotel. The police would not allow it. I could not leave the airport. I had to go to my jet immediately. I could not go to Delphi, but one day I will go to Delphi.

Our people are fighting the case in the court, because it was absolutely illegal to arrest me. My visa as a tourist was still valid for fifteen days more -- it was for four weeks, and I had been there only for two weeks.

And they should not deport me without giving any reason -- because there was no reason. I had not even left the house. Just as I am living here in the house and never leave the house, I had not left that house.

But the archbishop of Greece was continuously giving press conferences, and sending telegrams, and telephoning the president and the prime minister saying, "If this man is not removed immediately, we are going to burn him alive with his house." These are religious people. These are democratic governments.

I was asleep when the police came. Anando tried, saying, "You just sit, and we will wake him up," but they wouldn't listen.

John came to wake me up. As I was getting ready in my bathroom, suddenly I heard sounds as if bombs were being exploded. I could not believe what was happening. Those police people started throwing rocks at the windows, at the glass, at the doors -- they were destroying.... and they had dynamite, and they were threatening, "We will dynamite the house."

They could not wait for five minutes for me to put my clothes on, wash my face and come down. They were in such a hurry... five minutes more and Christianity will be destroyed, morality will disappear, no woman will remain a virgin -- just in five minutes; and I am in my bathroom!

And then I was sitting unnecessarily in their jail for almost seven hours. They could not wait for five minutes, and I had to sit there unnecessarily for seven hours. These are the people who are running democratic governments.

I told the man, "I came here to see who are the people who poisoned Socrates, and I am not disappointed -- I have seen them."

Just one thing I have not been able to see, and that is Delphi. It is now in ruins, but once it was one of the greatest temples in the world, ruled completely by wise women. And only the genius ones were going into trances and saying things about the past and future. And whatever they were saying was going to come true.

It is not prediction, it is simply their vision. It is not prophecy, it is not astrology. It is simply the height of their consciousness, that they can see a far bigger horizon.

The science has to be revived, but it can be revived only on the grave of the Christian church.

BELOVED OSHO,
HOTEI IS REMEMBERED BY THE FIREWORKS IN HIS POCKETS AT HIS FUNERAL. WAS YOUR GREATEST JOKE THE ENLIGHTENMENT LIST, OR DO YOU HAVE SOMETHING MORE DEVILISH UP YOUR SLEEVE?

I will not tell you right now.
Milarepa, you will have to wait for it!

Chapter title: I am an adamant optimist

10 June 1986 pm in Punta Del Este, Uruguay.

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BELOVED OSHO,
THE PHRASE "A BROKEN FAMILY" IS USED TO CONJURE UP THE ESSENCE OF A DISASTROUS CHILDHOOD.
BY THE TIME I WAS AT UNIVERSITY, I HAD HAD TWO FATHERS AND THREE MOTHERS; AND IF YOU INCLUDE MY GRANDPARENTS -- WHO ALSO FUNCTIONED AS PARENTS FOR A GOOD WHILE -- A GRAND TOTAL OF SEVEN, INSTEAD OF THE CONVENTIONAL TWO. INITIALLY I WAS PUZZLED HOW IT WAS THAT I SEEMED RELATIVELY FREE AND WELL-ADJUSTED, WHILE SO MANY OF MY MORE "FORTUNATE" FRIENDS -- WHO HAD HAD THE PROPER STABLE FAMILY LIFE -- SEEMED ENDLESSLY TROUBLED BY THE CONTINUING DEMANDS OF FAMILY TIES THAT PURSUED THEM INTO ADULTHOOD. MIGHT NOT A BROKEN FAMILY REALLY BE A BLESSING IN DISGUISE?

The conventional family is already out of date. It has served its purpose, and it has no future. Psychologically it is very dangerous for the child to be confined to only two parents. If the child is a girl, she starts loving the father and creates an inner image of a man she would like to love. Of course she knows she cannot love the father the way her mother loves him, so she is jealous of the mother.

It is an ugly situation to create for the child: from the very beginning, the first woman in her life is an object of jealousy, and the first man in her life she is never going to get.

But her mind will carry the image of the father her whole life, disrupting all her marriages because in every husband she will be looking for the father -- unconsciously -- and no man can fulfill the requirements. And no man has married her to be her father.

From the man's side, he is searching for his mother. If the child is a boy, he falls in love with the mother, and he carries the image of that first woman his whole life, unfulfilled.

He will fall in love with many women, finding some similarity. But similarities are one thing -- perhaps just the hair style is like his mother's or the way the woman walks, or the eyes, or the nose. But the nose is not the whole woman, and the hair style is not going to help in any way. So no woman is going to fulfill his longing for a mother, and no woman marries him to be a mother.

Now we are creating such a complex situation for children that their whole life will remain in a misery, and they will dump the responsibility on the other. The man will think the woman has betrayed him -- because she was looking just like his mother, and after marriage she turns out to be something totally different. She deceived him.

The same is the situation from the other side. Every woman thinks the man has deceived her, cheated her, pretending to be nice and good and everything before the marriage. After the marriage the mask that he was wearing disappears, and she finds just a male chauvinist.

And both the parents are continuously fighting, nagging each other, trying to dominate each other; and the children are learning -- because there is no other way, this is their first school. And it is not a question of arithmetic or geography or history; it is a question of life. They are learning life's ABC, and what they are seeing is that the mother is continuously harassing the father, and the father is continuously trying to dominate, subjugate, enslave.

They also can see... and children are very perceptive, because they are very new in the world, their eyes are clear, their perceptions are not yet covered with the dust of experience. They can see the hypocrisy of it all -- because if some neighbor comes in while they were fighting, they immediately stop fighting, start smiling at each other, talking beautiful things, receiving the neighbor, giving the impression to the neighbor that they never fight.

The child is also learning hypocrisy. Whatever you are is one thing; you have to present to the society what the society expects you to be -- not what you *are*, but what the society wants you to be.

From the very early childhood we are creating a split personality in each child, schizophrenia, a dual being.

They are learning the ways -- the girl is learning how a wife should be, according to the mother's behavior with the father; the boy is learning how the husband should be, according to the behavior of the father.

It is because of this that in generation after generation the same stupidities are repeated again and again. And the whole world lives in misery, lives in hypocrisy; and the root cause is the conventional family, where the child is exposed only to two persons, the mother and father.

In the future it has to be changed, because almost ninety percent of mental sicknesses are born out of this family. We have to make a bigger family. I call it a commune, where many people are living together.

In our commune in America five thousand people were living together, working together; in one single kitchen, five thousand people were eating together. Their children were getting acquainted with so many people -- everybody of the age of the father was an uncle, everybody of the age of the mother was an aunt. They were learning from everybody.

They had a vast possibility of experience; and there was no way of having a fixed image of a woman or a man, because they were coming in contact with so many women who were all loving towards them, so many men who were all loving towards them. They were not living with their parents; they had their own campus. Parents could go there, meet them. They could come to the parents, live a day or two with the parents. They were invited by other couples, they were invited by couples who had no children. They were moving all over the commune.

The whole commune was their family.

Psychologically it created only a vague image of a woman in the boy's mind, and a vague image of a man in the girl's mind.

This is of tremendous importance. Because the image is vague and is made up of many impressions of different women, there is a possibility you may find a woman who can easily fit. Because you don't have a fixed idea, you only have a vague conception, any woman can fulfill it, any man can fulfill it.

And you have not been living with the parents, so you don't know how a wife has to behave, how a husband has to behave. You will start innocently, lovingly. You love the man -- that's why you have married him. You love the woman, and you are not carrying a certain pattern of how the woman should behave.

The Hindu so-called saint, Tulsidas, is the most important Hindu saint in India; no other book is read as much as his. His book is the bible of the Hindus. He writes in his book "If you don't beat her -- physical, corporal beating -- you will lose control of her. By beating her, you prove that you are man enough."

Your manliness is proved by beating the woman; but if you beat the woman, the woman is also going to find a thousand and one ways to torture you. Whenever you want to make love to her, she will say she has a headache. There is no communication between the two of you. How can there be? You have enslaved her, and no slave can forgive the person who has destroyed his freedom. No woman can forgive the man who has taken away her freedom. But Hindus have been following their saint's advice -- and it is not new: the five-thousand-year-old *manusmriti*, the moral code of the Hindus, says the same thing.

There is a book published by a psychoanalyst about the man-woman relationship. Its title is significant: THE INTIMATE ENEMY. That's how men and women have lived up to now, as intimate enemies. And the children are learning, and they will repeat it -- they don't know any other way.

The family has to change into a commune. Five thousand people, ten thousand people living together, are economically better off than five thousand families living separately.

In our commune, just fifteen people were looking after the kitchen -- for five thousand people. Otherwise, twenty-five hundred women would have been crushed and destroyed in their kitchens! And remember, not all women are good cooks! There is nothing in being a woman that makes you a good cook. In fact, all great cooks are men; in all the great hotels you will find that the great cooks are men, not women.

Every family cannot afford a great genius of a cook, but a commune can afford fifteen really inventive and creative cooks -- men and women both. And we have experimented and found that it works so beautifully.

Because the children live together on their own campus, many other things happen. The parents don't feel burdened. They have a certain freedom which children destroy -- you have to wait for the children to go to sleep, and by that time you are also feeling sleepy. And children are very strange people; if you want

them to go to sleep, then they won't go. They become certain that there is going to be something happening, that's why they are being forced to go to sleep.

And they cannot understand the logic, that when they want to remain awake, they are forced to go to sleep; and when, in the morning, they want to sleep, they are pulled out of the bed and forced to be awake. They can't understand the logic of it. It seems so absurd.

But parents feel freedom, because their children living with other children. We discovered a new phenomenon; we were thinking that there might be trouble -- the children might fight with each other. But what we found was just the opposite of it: the older children took care of the smaller ones. There was no fighting. And nobody had any personal things -- all toys and everything belonged to the campus -- so there was no jealousy.

The children enjoyed the tremendous beauty of being with other couples -- not just their parents -- and naturally, uncles are nicer people than fathers. In fact, the Jewish God in the Old Testament says: "I want you to be aware that I am not your uncle, that I am not a nice person, that I am an angry person, a jealous person, revengeful." His use of "I am not your uncle, I am your father" makes it clear that an uncle has a nice quality about him.

Thousands of uncles around him, aunts around him -- the child feels almost surrounded in love; wherever he goes he is respected. Because people there are not his parents, they don't force any ambition of their own on the child. The child is not their own. Otherwise, every parent is trying to fulfill his ambitions, which he could not manage to fulfill in his life, through his children.

The child is not their own. Otherwise if a man wanted to become a doctor, but he could not become one, he wants to make his boy a doctor -- whether the boy wants to become a doctor or not is not the question at all. So there are doctors who would have been better as butchers, and there are butchers who would have been better as doctors. Everything is upside down.

Nobody bothers about what the child's potential is. Everybody thinks of what his own ambition is -- to see his boy become the president of the country or the prime minister, without bothering that the boy is potentially a musician, a Yehudi Menuhin, or an artist, a Michelangelo, or a mathematician, an Albert Einstein. Nobody cares abut the child, he is not to be considered at all.

In a commune, it is not the parents who are going to decide what their children should be. The children are born out of the parents, but they don't belong to them. They belong to the commune, and the commune will decide -- through psychoanalysis, through hypnosis, through other methods -- what is the potential of the child. And a child should be helped in every possible way to become what he has come here to become; then he will be immensely happy.

In life there is only one blissfulness, and that is to become what you have been carrying within you -- the potential -- and to bring it to a full flowering. A rose bush should become roses, and that is its joy.

One great surgeon was invited by his friends, because he was retiring. He was the greatest surgeon of his country, and people were celebrating the occasion, giving him a good farewell. But he looked very sad. And one friend came to him and asked,"Why are you so sad?"

He said, "I am sad because I never wanted to become a surgeon. I wanted to become a musician. Even if I had to die on the street as a beggar with my guitar in my hands, I would have been more happy than to be the greatest surgeon in the country, because that was not at all my longing; it was not my destiny."

So much misery in the world -- and the basic cause is that people are not allowed to move towards their destiny. Everybody is distracted.

The family is no longer needed, and it will be a tremendous blessing -- not only to the children, but to the parents also, as it is because of the children that parents go on remaining together even though they don't love each other.

The moment a man does not love his wife or the wife does not love the man -- and they still go on pretending that they love each other -- it is nothing but prostitution, permanent prostitution. And the reason is just because of the children; otherwise, in the broken family, what will happen to the children?

In a commune there is no problem. You can be with a woman as long as you love her. The moment you find that the love has disappeared.... In life nothing is permanent, nothing *can* be permanent. It is not within your hands to make anything permanent; only dead things can be permanent. The more alive a thing is, the more fleeting.

Stones may be permanent.

Flowers cannot be.

Love is not a stone. It is a flower, and of a rare quality.

Today it is there, tomorrow one knows not -- it may be there, it may not be there. It is not in your hands to control it. It is a happening. You cannot *do* anything: you cannot create it if it is not there; either it is there or it is not there. You are simply helpless.

If children are being taken care of by the commune, then parents can move easily. There is no burden. And the children will not miss you, because they can find their father, they can find their mother -- there is no problem. The mother can go to the children, the father can go to the children... and the children will become aware from the very beginning that love is a changing phenomenon.

To make love permanent has been the greatest fallacy of mankind.

Love cannot become marriage. Marriage is law, and love cannot be put under any law. It is wild. It is just like a breeze that comes and goes away; fearing that it may go away, you close all the windows and all the doors -- but then there is no breeze, just stale air.

Marriage is stale air and nothing else. The breeze that was felt -- which led you to marriage -- is not there anymore. But because of the children you have to pretend as long as possible -- suffer, pretend. And it creates perversions of all kinds.

If the husband no longer loves the wife, he will start moving with some other woman -- his secretary in the office. If the woman does not love the husband, naturally she will find somebody -- the chauffeur. Ready-made people -- the secretary, the chauffeur. What else to do? Where to go?

This creates unnecessary complexities, ugly fights. The whole home becomes tense. The vibrations are no longer calm and quiet and peaceful. And because you are not satisfied with your woman, you have created prostitutes. It is one of the ugliest things that man has done -- to force women to sell their bodies just for money. And remember well: you can get the body for money, but you cannot get love for money. Love is not for sale.

Up to now, there were just women prostitutes -- because it was a male-dominated society for thousands of years. But now there is a women's liberation movement. This liberation movement is creating more stupidities, because it is simply imitating man. It is not trying to raise the consciousness of women; it is simply trying to imitate man, creating hatred for man. And it has created it.

Now in big cities like London or New York or San Francisco, you can find male prostitutes. Naturally -- the woman has equal rights. If there are female prostitutes, then male prostitutes should be available too.

The women's liberation movement is trying to create so much hate for man that there are a few of the leaders of that movement who are preaching lesbianism: women should love only women -- just cut out man completely.

And this is happening. Homosexuality is happening. Men are tired of women, of being harassed by women, nagged by women. They have started looking for some substitute, and they have found that it is better to love a man -- it is at least not miserable. It is not a coincidence that homosexuals are called gay people; they are gay. But this is turning the whole society into a madhouse. These perversions of sex are going to create great disturbances. Homosexuality has already brought the ultimate disease AIDS, for which there seems to be no cure.

Lesbianism also... because it is something new it may take a little longer, but it will produce something. They will have to produce something, otherwise the women's liberation movement will feel, "We are lacking something which men are having; they have AIDS and we don't have anything."

The women's liberation movement is making women ugly -- they smoke because men smoke, use four-letter words because men use four-letter words, use the same clothes as the men use. But somebody has to tell these women that it is not liberation: "You are simply becoming second-rate men. It is very degrading, it is humiliating." All this is happening because of the family. Unless we dissolve the family into a bigger phenomenon, these things will not disappear. If nobody is forced to live with a man or woman for whom love has disappeared, then prostitution itself will disappear.

There is no need to fight and be intimate enemies. If you cannot be intimate friends, there is no need to be intimate enemies -- it is better to say goodbye and become strangers again.

Life is so short. It is not to be wasted in unnecessary foolishness.

Live and love -- and love totally and intensely but *never* against freedom. Freedom should remain the ultimate value.

The family has destroyed that freedom.

In my vision, the future is not for families. The future is for communes, and the commune is the refined, bigger family; so big that whatever the small family was creating -- all kinds of perversions -- is no longer created. And children should be taken care of by the commune, by the experts. In the first place, just

because you have a wife, it does not mean that you have the right to become a father or the right to become a mother.

The commune should have a training. Anybody who wants to become a father or mother must go through the training. You can remain married, you can remain together -- that is between you two -- but you don't disturb a third life.

You have no right to produce a child if you don't have the right training to bring him up, to help him to be a blissful human being. The psychologists will discover, the doctors will think about it, the gynecologists will have to ponder over it, and unless you get clearance from these people, you are not to produce a child.

Man can produce children without any difficulty. That does not mean that you become a father and a mother. Those are skills, arts. To help a living being grow needs some expertise.

And the society, the commune, will decide how many children it needs -- so that children can be nourished well, educated well; so that over-population does not disturb things; so nobody is unemployed, nobody is uneducated, nobody is poor.

So much is known now about the human child, and impregnation, that not to use that scientific knowledge would be simply idiotic. We are using it on animals, but we are not using it on human beings. In human beings we are still continuing with the accidental way of producing children.

One of the great poets of India, Rabindranath Tagore, was the thirteenth child of his parents. It was good that at that time there was no birth control; otherwise the world would have missed Rabindranath Tagore. And we do not know how many geniuses we go on missing, for the simple reason that as far as human beings are concerned, we are still behaving very superstitiously.

In a single intercourse a man releases millions of sperm. At that moment, politics begin -- a great race, a competition, to reach to the female egg. To us the distance seems to be very small, but to the sperm, for his size, the distance is proportionately almost two miles -- and his life is only two hours.

In two hours, millions of sperms are running to reach the female egg. Only one will succeed. And you can take it for granted that the better people will stand aside. The Ronald Reagans will reach first. Better people are better from the very beginning -- they will give way to others.

Now it is possible to donate your sperm to the hospital, and they can find out how many sperm can become geniuses and how many sperm will be just mediocre human beings -- Hindus, Christians, Mohammedans, Jews, that kind of people; they can be discarded from the very beginning.

The best can be chosen -- you can find them. Floating in that crowd there are people like Socrates, Pythagoras, Heraclitus, Moses, Jesus. Why bother with mediocre people? And why remain accidental when the scientific facts are perfectly known and established? Because when this crowd -- and it is not a small crowd -- starts moving, it may be that those who are just in front reach first, for no other reason than that they may be Adolf Hitlers, they may be Mussolinis, they may be Joseph Stalins. Why create these people?

And you go on saying history repeats itself! You are the reason it repeats itself, because you go on being accidental. History can be changed completely so that it will never be repeated again; one just has to use a little intelligence.

Choose the finest, the best, rather than filling the earth with billions of people. Right now there are more than five billion people; it is better to have just one billion people. But we can create supermen; we just have to change our old patterns of thinking.

And we have to use science in the service of man, too. Science should be used for children.

Families should be made very loose, relaxed, and bigger; and we can create a paradise on the earth.

BELOVED OSHO

UPON BEING QUESTIONED ON HIS PLACE IN HISTORY, EINSTEIN SAID, "IF RELATIVITY IS PROVED RIGHT, THE GERMANS WILL CALL ME GERMAN, THE SWISS WILL CALL ME A SWISS CITIZEN, AND THE FRENCH WILL CALL ME A GREAT SCIENTIST. IF RELATIVITY IS PROVED WRONG, THE FRENCH WILL CALL ME A SWISS, THE SWISS WILL CALL ME A GERMAN, AND THE GERMANS WILL CALL ME A JEW."

IN YOUR CASE, OSHO, I IMAGINE THE INDIANS WILL SAY YOU HAD TO LEAVE INDIA FOR LACK OF SPACE -- YOU HAD TOO MANY INDIAN FOLLOWERS; THE AMERICANS WILL SAY THEY PERSUADED YOU TO LEAVE TO HELP SPREAD YOUR MESSAGE; THE GREEKS WILL SAY THEY WERE SO IMPRESSED WITH YOU, THAT THEY PROVIDED A POLICE MOTORCADE TO THE AIRPORT; AND THE BRITISH WILL SAY THEY EVEN PROVIDED YOU WITH GOVERNMENT ACCOMMODATION. AND ALL THE REST WILL SAY THAT THEY WANTED YOU TO STAY BUT DID NOT WANT TO GAIN AN UNFAIR ADVANTAGE OVER THE OTHERS.

BELOVED OSHO, WHAT DO YOU SAY?

Albert Einstein's theory of relativity was a simple matter: either it is right or it is wrong. Hence what he said is relevant. My work is more complex, almost impossible, because it is not a question of any theory being right or wrong. I can be right only if humanity goes through a transformation -- which is hoping against hope. But I am an adamant optimist.

Knowing the impossibility of the job, I go on working with absolute trust that the revolution is going to happen. And if my revolution happens, there will be no India and no Indians, no Germany and no Germans, no America and no Americans.

This small planet earth is simply one.

All divisions are false.

If I fail, then these divisions can remain.

If I succeed in convincing the intelligent youth of the world, then all the political lines on the map will have to disappear -- they are absolutely unnecessary. They are against humanity's welfare.

It is one single whole; and we should be proud that our planet earth is the only planet in this vast universe, where there are millions of solar systems having millions and millions of planets. Our planet is the only one which has evolved not only life, not only consciousness, but has even produced the ultimate flowering of consciousness in people like Gautam the Buddha, Lao Tzu, Tilopa and many more.

We should be proud of this planet earth.

All flags need to be burned, and all divisions need to be destroyed, and a single humanity has to be proclaimed.

So if I succeed, Devaraj, there will be nobody as Indian, as German, as American, to say anything about me. Yes, if I fail -- which is more possible -- then they all will condemn me. They are all condemning me already.

Perhaps never a single individual has been condemned by so many nations -- almost the whole world -- together, because my fight is not against any particular superstition, any particular religion, any particular nation. My fight is against the very concept of nationality, the very concept of the divisions of religions.

If there is only one science, there can be only one religion. If one science is enough to explore the inner world of man, then that one religion need not have any adjective to it -- Christianity, Hinduism, Taoism or anything.

Just as science is simply science, religion is simply religion.

In fact, according to me, there is only one science with two dimensions: one dimension working on the outside world, the other dimension working on the inside world. We can even get rid of the word `religion'.

This is a fundamental rule of science, that a minimum of hypotheses should be used. So why use two words? Just one word is enough. And `science' is a beautiful word, it means `knowing'.

Knowing the other is one aspect, knowing one's self is another aspect; but `knowing' covers both.

BELOVED OSHO
RECENTLY WHEN WE WERE IN KATHMANDU, A JAPANESE BUSINESSMAN STEPPED INTO THE LIFT WITH ME AND CONVERSATIONALLY ASKED ME WHAT COUNTRY I WAS FROM. WITHOUT THINKING, I SAID, "OH, I'M A SANNYASIN."
I DON'T KNOW WHAT THAT MAN MUST HAVE MADE OF MY REPLY, BUT I REALIZED ONLY AFTERWARDS THAT SOMETHING SEEMED TO FALL AWAY FROM ME IN THAT MOMENT, THROUGH SUCH AN INNOCUOUS KIND OF SITUATION. A SENSE OF NATIONALITY, OF HAVING ROOTS SOMEWHERE, EVEN A MOTHER TO RETURN TO IF I REALLY HAD THE NEED -- EVERYTHING THAT AUSTRALIA REPRESENTED FOR ME IN TERMS OF THE PAST -- SIMPLY DIED RIGHT THEN AND THERE.
NOW I REALLY DO FEEL LIKE AN EXISTENTIAL GYPSY, AND I LOVE IT!

I want everyone to become an existential gypsy. You don't need roots -- you are not trees. You are human beings. And the moment you become a sannyasin, everything else automatically falls away from you. To be a sannyasin simply means renouncing your past, renouncing all political ideologies, renouncing all religious theologies, renouncing everything that belongs to the dead past.

It means just becoming completely clean, unprogrammed, unconditioned, so that you can clearly see the present and the future, and you can start growing on your own insight. Whatever feels right to you, is right,

and whatever feels wrong to you, is wrong.

And the moment you take such a standpoint, you become for the first time an individual. For the first time you have respected yourself, you have accepted yourself. For the first time you are grateful to existence to have made you the way you are.

You don't have any ideals any longer. You are not to become like Jesus, you are not to become like Buddha. You have just to be yourself and allow your being to grow in freedom without any ideals -- because *every* ideal leads towards slavery.

And once you are unburdened of the past and free to move in freedom, you almost have wings and the whole sky is yours.

The moment you drop the roots, you grow wings.

And it is so beautiful to have the whole sky with all the stars available to you -- with no guilt, with no fear, with no God to dominate you, to enslave you, with no devil to destroy you -- just for the first time you, in your crystal clear aloneness.

I teach you simply to be yourself.

The Transmission of the Lamp

Chapter #32

Chapter title: Water into wine is not the real miracle

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BELOVED OSHO,
IT STILL PUZZLES ME HOW, FROM THE TEACHINGS OF JESUS AND MOHAMMED, TWO RELIGIONS COULD EVOLVE THAT WOULD BRING SO MUCH DEATH AND UGLINESS TO THE WORLD. THEIR INTOLERANCE AND VIOLENCE SEEM EVEN DARKER AS IT IS COVERED BY THE IMAGE OF THEIR ALMIGHTY GOD, ALLOWING ONLY THOSE WHO BELIEVE IN HIM AND HIS SON, HIS PROPHET, TO ENTER HEAVEN.
DID MOHAMMED AND JESUS THEMSELVES PLANT THESE SEEDS OF UGLINESS? OR IS IT THE UNAWARENESS OF THE MUSLIMS AND CHRISTIANS? WAS THEIR ENLIGHTENMENT OF A DIFFERENT QUALITY FROM THAT OF LAO TZU, BODHIDHARMA OR BUDDHA?

There was no enlightenment in the cases of Jesus and Mohammed, and whatever happened after them, they are wholly and solely responsible for it. They have sown the seeds of fanaticism.

The very declaration of Jesus, "I am the only begotten son of God", is fanatic and without any evidence. First, God is only a hypothesis, and hypotheses are not known to have sons and daughters. And the emphasis of Jesus is "the *only begotten* son", so nobody else can claim that he is another son of God -- because I don't think in those days birth control methods were known. On the one hand they say God is omnipotent, and his potency was finished only in one son!

Jesus' claim is simply to make himself unique amongst all the prophets that have passed before him. They were just prophets, messengers of God; he was more intimately related, and blood is always thicker than any message.

Also, he insisted, for all the three years that he was teaching, that he was the messiah for whom the Jews

had been waiting.

The Jews were not ready to accept him, but he went on insisting. The only people who followed him were uncultured, uneducated, poor people -- and not many. They followed him in the hope that perhaps he was the son of God, perhaps he was the messiah, and he would fulfill his promises: "Blessed are the poor, for they shall inherit the kingdom of God." "A camel may pass through the eye of a needle, but a rich man cannot pass through the gates of heaven."

He was consoling those poor people who had no understanding. And Judea was full of learned scholars, rabbis -- nobody was impressed by him.

His claims and his teachings are contrary. He teaches "Blessed are the meek" but he is not a meek fellow. He teaches, "Love your enemies just as you love yourself," but he curses a poor fig tree because it is out of season and there are no fruits on it! And he becomes angry, "I and my followers have come here hungry, and you are not ready with fruits -- there is no welcome from your side."

Now, cursing a tree when it is not the season for the fruits -- what can the poor tree do about it? This is the man who is teaching "love your enemies," and he cannot even forgive a poor fig tree, which has not committed any crime.

He himself was uneducated, uncultured, but had got into his head this madness that he was the only son of God, that he was the messiah the Jews had been waiting for. He has given these ideas to the following generations of Christians.

All his miracles are bogus. Miracles don't happen. Existence never changes its laws for anybody, even for the only begotten son of God. I say with absolute certainty that all his miracles are bogus, because if a man had done those miracles, the whole Jewish community would have accepted him as the messiah.

Even today, if a man can walk on water, change water into wine, feed thousands of people from one or two loaves of bread, raise the dead back to life, do you think he will be crucified? He will be crowned! -- his miracles will prove what he is saying. But not a single Jewish book of Jesus' time even mentions his name -- he was not even news. A man raising the dead back to life -- if he is not news, then what *is* news? A man being crucified and coming back, resurrected -- can you avoid giving him the headlines in all the newspapers? But not even his name is mentioned. The reason is clear: he never performed any miracle. All those miracles were added by the disciples to make his claim substantial -- that he is the only son of God, that he is the messiah.

They have tried for two thousand years to make Christianity a special religion, unique, far above any other religion for reasons which are all bogus. Buddha never walked on water, Moses never made any dead come back to life again, Krishna was not resurrected -- once dead, dead forever.

Even trying to prove that he was born of a virgin mother is just a strategy to make Jesus special, unique; he is not a product of sexuality. It is the anti-sexual attitude, the anti-life attitude. Everybody is born out of sex; that means you are born out of sin. How can God's son be born out of sin? So he is born out of a virgin mother.

For two thousand years these have been the pillars, none of which has anything to do with religion. Even if you can walk on water, so what? -- you will simply look stupid. And if you can change water into wine, you will be behind bars because you are committing a crime. Being born of a virgin mother will simply make you a bastard, not a great god.

And so many people died in Jesus' time: if he was capable of raising people back to life, then he seems to be very miserly, there seems to be no generosity. He raises only one person -- who is a personal friend of his. The conspiracy is clear. Lazarus is his personal friend, and the whole miracle is a made-up phenomenon, if it ever happened.

He was not dead. The two sisters of Lazarus were followers of Jesus: they put Lazarus in a cave, and they waited for Jesus. Jesus came after four days, and in four days the body started deteriorating, it was stinking. And Jesus simply called out, "Lazarus, come out!" And it seems Lazarus was completely ready, just waiting; and he came out of the cave.

If a man was capable of raising the dead, then he should have shown... Many people must have died, he could have revived them. Why a friend? And what is the point? -- because Lazarus, even after being raised from the dead, did not change. We don't hear of him again, that he was transformed, that his life was now a new life. Nothing happened: he was the same man, with the same ugly jealousies, stupidities, insensitiveness. He had not become a light unto himself.

Even Jesus' resurrection is completely bogus. I have seen his grave -- it is in Kashmir in India. He lived in Kashmir to an old age, one hundred and twelve years. A Jewish family -- and Jews are very rare in India

-- still has been taking care of two graves. And a very strange coincidence: Moses died in Kashmir, and Jesus also died in Kashmir. And the reason for this coincidence is that Kashmiris are basically Jews. They are one of the tribes of Jews who lost their way while Moses was finding Israel.

It took forty years. In forty years, almost everybody who had started with him was either dead or was going to die, was too old; a new generation had come into power. And Moses was tired of wandering all over the desert of the Middle East. Somehow he convinced his people, "This is Israel, the promised land of God."

It has nothing beautiful. And Jews have not forgiven Moses -- because he bypassed all the oil lands. And they will never forgive him; otherwise today Jews would have been the richest people in the world, all the oil would have been in their hands. And this great prophet, Moses, could not see the oil running under the earth and see the future. They ended up in Israel, which is a barren country.

And my feeling is, because the new generation was very much frustrated with Moses, just as an excuse he left them in Israel to settle, and he said, "I am going to look for one tribe which has got lost in the desert." And following the track of that tribe, he reached Kashmir; they had settled in Kashmir.

Kashmir seems certainly to be God's land. It is a paradise on earth. When the first Mohammedan invader of India, Babur, reached Kashmir he could not believe his eyes. He had lived his life in the desert, and then to see the lush green beauty of Kashmir.... Without thinking he said, "If there is any paradise it is here, and only here."

Even today you can find that the Kashmiris look more like Jews than like Hindus. Jawaharlal Nehru, the first prime minister, was originally a Kashmiri, he comes from that same stock; Indira Gandhi -- just look at the face, look at the nose. They are all Kashmiris.

Moses reached the tribe, and he could see that they had found Israel, but now it was too late. He must have been very old; it was too late to recognize a mistake. And prophets are not supposed to recognize that they have committed mistakes, they are infallible. But he settled with the group, and he died in Kashmir.

Jesus also reached Kashmir. He was crucified, but the Jewish way of crucifixion is such that an ordinary, healthy man takes at least forty-eight hours to die on the cross -- because death comes only by the blood slowly leaving through your hands and your feet. And Jesus was only thirty-three, and perfectly healthy, young.

It was a conspiracy with Pontius Pilate because Pontius Pilate was not a Jew, he was a Roman, and Judea was under the Roman Empire. He could not see what was wrong in Jesus. He had not committed any crime, and if he goes on his donkey saying to people, "I am the only begotten son of God" -- if you want to believe it, you can; if you don't want to believe it, you don't have to. But he was not a criminal type.

At the most you could think that he is a little eccentric, a crackpot; or you can think he is just a buffoon. He must have looked like a buffoon -- riding on a donkey followed by twelve fools, none of whom had any education, none of whom had any idea of what religion is. It was a joke! People could have laughed and enjoyed it -- there was nothing to be taken seriously.

Pontius Pilate did not want to crucify Jesus, so he made an arrangement -- because he felt that he was crucifying a very innocent man -- that Jesus should be put on the cross as late as possible on Friday. So it was delayed and delayed, and when finally he was put on the cross, he was left there for only six hours. Nobody has ever died on the Jewish cross in six hours in the whole of history.

And then came the sabbath, and Jews stop every action. And this was the strategy: they had to bring down Jesus' body. Perhaps he was feeling weak -- blood had gone out, but he was not dead -- and he was put in a cave. And then it was very easy for Pontius Pilate -- because Roman soldiers were guarding the cave -- to allow Jesus' followers to take him out of Judea as quickly as possible.

Those wounds healed and he lived a long life. But in India he lived very silently. He had learned the hard way that to say, "I am the only begotten son of God, I am the last messiah, the one you have been waiting for" just brings crucifixion and nothing else.

No miracle happened.

Even on the cross he was angry at God because it looked to him as if God had betrayed him. It was all in his mind -- there is no God, no question of betraying; but in his mind he was so fanatically convinced, that after watching for a few hours, he shouted towards the sky, "Father, have you forsaken me?" -- because no miracle was happening. It seems he was hoping angels would be coming, playing on their harps, sitting on white clouds. Nothing happened.

In India he remained silent with the group that had traveled with him. Thomas traveled with him. You

will be surprised to know that Indian Christianity is the oldest Christianity in the world; the Vatican comes three hundred years afterwards. He sent Thomas to south India, and made it clear: "Don't talk about those things we were talking about in Judea." But in India it is not a problem.

It happened once, I was staying in one campus, a university campus -- it was holiday time, and the campus was used for a Hindu world conference. There were at least nine people who thought they were gods. Hindus don't bother about it. They said, "There is no harm, it is harmless."

Somebody believes he is a god -- rather than crucifying him, they worship him. That is more torturous, remember, because now he has to behave like a god, and he is just a human being so he has to repress his humanity, his biology, his physiology -- everything. But Hindus don't do any harm to him; he himself does it.

Just in one campus, nine people proclaiming themselves god... and there is no problem about who is the true one, because Hindus believe in thirty-three million gods, so what does it matter? It is not a monopoly of one god. Only Hindu gods are democratic. All other gods are dictatorial -- just one god. They cannot tolerate another.

Thirty-three million -- that was the population of India in the old days. They have made exactly the same number of gods. So you can have your own special god -- unique and personal, no need to share it with anybody else. They can choose their own god. And there are so many religions in India.

So Jesus had been in India before, also, and after the crucifixion he was back again. He knew that in India nobody bothers about these things. If you say you are a messiah, they may say, "Perfectly good -- remain one!" Nobody will feel offended. In fact they themselves think they are messiahs, so what is the problem? "You are god, we are god -- perfectly good. Shake hands! It is always better to be two than just one!"

Thomas adapted himself completely to the Hindu way of life. He changed his clothes; he was even wearing the Hindu thread that symbolized the Hindu. He was using the red mark on his forehead that symbolizes a certain sect of Hindu. He shaved his head, and he was using wooden sandals which only Hindu monks use. He tried to learn from Hindu masters whatever he could manage. And he tried in the south of India to teach Christ translated into Hindu terms, and he succeeded.

Kerala -- the province where Thomas lived, is ninety percent Christian. But he never claimed that he was a prophet or anything. In India these things don't matter. There are prophets on every street, gods in every bazaar. Nobody takes note of it; it is their personal problem. If somebody thinks he is a god, it is his personal problem.

So the resurrection is absolutely false; but for two thousand years these have been the pillars. In all these pillars of Christianity there is nothing which can be said to be spiritual.

And now Christian theologians are having a conference in Europe to decide that these things should be dropped because they make the religion look childish. There are religions which have such high flights of consciousness, much deeper insights into human beings.

It is Jesus who is responsible for Christian fanaticism because he said to his followers, "Soon you will be with me in paradise." I like the word `soon', but I cannot stretch it to two thousand years -- a few days maybe, but not two thousand years. "And at the judgment day I will choose those who follow me, these are my sheep, and they will enter into paradise; and those who don't follow me, they will fall into eternal darkness and hellfire forever. There is no rescue from there." Just an absurd thing.

You can see the absurdity. In Christianity there is only one life -- seventy years. One third of it goes in sleeping, one third goes into education. Of the remainder, much goes into earning bread and butter; whatever little is left goes in nagging, fighting, watching the television, shaving your beard twice a day. You don't have much time to commit sin. What sin will you commit? -- time is needed.

Bertrand Russell is right. He says, "If the strictest judge decides about the sins which I have committed, and also includes those that I have only contemplated, not committed, he cannot send me to jail for more than four and a half years." And Christianity sends you to hell as a punishment for your sins for *eternity*. There can be no justification. It is the most absurd idea that any religion has ever produced.

It is Jesus who is creating the idea in his followers. For these two thousand years Christians have been trying to convert people to Christianity because that is the only way to avoid hell, the only way to be chosen by Jesus at the judgment day. If Jesus does not choose you, your fate is sealed; you fall into eternal darkness, into hell-fire. All kinds of tortures have been invented in hell by Christian saints. And this will continue forever, there is no way out, no exit; you only enter into hell, you never get out of it.

This is absolutely illogical, but because Jesus said it, the Christians down the ages have been forcing

people in different ways to become Christians. Their intention is very good; they want to save you -- even if you don't want to be saved.

I was sitting on my lawn one day when I was a teacher in the university, and a Christian missionary came and started talking to me. And this I have found very characteristic of Christian missionaries -- they don't listen to you, they go on talking, and they go on opening the BIBLE and reading the passages.

I said, "But first you should listen. I don't *want* to be saved. That is the basic question you should ask a person before you waste his time. I don't want to be saved by anybody. If I cannot save myself I don't want to be saved. And I don't want to become a sheep, I am a human being. You just go and talk to sheep."

First they were forcing people by the sword -- crusades, religious wars -- to change them into Christians. Millions of people have been killed by Christianity, burned alive because they were reluctant to be saved. Strange kind of saviors! Strange kind of compassion! If you don't want to be saved you will be burned alive.

Things have changed. Now they don't come with a sword in one hand and the BIBLE in the other. They come now with bread and butter in one hand and the BIBLE in another -- to save the poor, to save the orphans.

The whole effort is... and I again repeat their intention is not bad, it is just that they are idiots. Religion is a transforming process, it is not a question of *believing* in Jesus Christ or *believing* in Mohammed or *believing* in Krishna that can save you. That is simply a consolation so that you can, under that consolation, continue your life the way you want.

An authentic seeker tries to find methods to transform his ugliness into beauty, his violence into non-violence, his cruelty into compassion, his hate into love.

The real miracle is not changing water into wine; the real miracle is changing hate into love, changing your unconscious into consciousness -- that is the real miracle, and that has to be done by yourself. Nobody else can do it. Buddhas can only show the way, they cannot do it on your behalf. There are things which cannot be done on your behalf.

One of the existentialist novels has a beautiful idea of the future. A rich man said to his servant, "Just go and make love to my wife."

The people who were sitting there, they could not believe it. They said, "What are you saying? Sending your servant to make love to your wife?"

He said, "I can afford it. Poor people have to do it themselves. I am rich enough to have it done on my behalf."

The servant was also a little shocked and was still standing. And the rich man shouted, "What are you standing there for? *You* are not going to make love to my wife; you are simply my representative. So just do it on my behalf -- don't start doing it on your own."

The poor servant had to go if the master said so.

But can love be made by somebody else on your behalf? And if love cannot be made by somebody else, then can paradise, can spiritual transformation, can enlightenment be managed by someone else on your behalf because you can afford it?

The same is true about Mohammedanism; it is even worse -- because Mohammedanism was born in Arabia in the desert where nothing grows, and people lived only on invading the neighboring countries; they were the most cruel people. And Mohammedanism has the same idea, that there is only one god, Allah, and there is only one prophet, Mohammed, and there is only one holy book, the KORAN. These are the three basic things.

If you look into the life of Mohammed you will not find the search of Gautam Buddha, you will not find the search of Mahavira. Jesus and Mohammed are not the scientists of the inner being; Mohammed was not even *aware*.

The story is that he was on the hills taking care of his sheep -- just a poor person -- and a voice said to him, "I am God, and whatever I say, remember and recite it." Mohammed was so shocked because there was nobody there, that he ran to his home. He had fever, he was shivering. His wife covered him with many blankets, still he was shivering. She said, "What is the matter? You left home perfectly okay. What happened?"

He said, "Something very strange. God spoke to me and he said, `You are my last messenger,' and that he will go on sending messages to me which I have to collect. But I don't know how to write -- I have to tell somebody to write it. But nobody will believe that I have heard God. That's why I am so afraid." People ordinarily think that he became so shocked, that's why he had a fever.

My understanding is just the opposite. He was in a delirium, he had a fever which must have been

beyond one hundred and four degrees or one hundred and five degrees, which is when people start hallucinating -- hearing things, seeing things, their bed is flying in the sky... all kinds of things after the fever reaches the point of one hundred and five degrees. Then your mind cannot distinguish between reality and dreaming. So it is not that he heard the voice of God and became feverish -- because this has not happened ever.

There have been thousands of mystics in the world. When somebody has come to the ultimate truth of life, he has felt so tremendously beautiful, a well-being that he has never known before.

Fever is only the case with Mohammed. Truth does not bring fever, truth is not a disease. My own explanation is that he was suffering from fever, and he heard in his fever that God was speaking to him. And the proof is that the KORAN is the most third-rate book in the world; it can be only out of a mediocre mind, and in fever.

In the KORAN there is nothing that is elevating. It is very difficult, I have tried many times -- because I have been speaking on all the scriptures of the world, and Mohammedans wanted me to speak on the KORAN. And so many times, in so many places, Mohammedans presented me with beautiful copies of the KORAN, asking me when I was going to speak on it.

I tried to read it again and again to find something that I can speak upon, but it is so full of rubbish that I could not manage to find even a few places on which I can elaborate and give some insight into human nature. The book is an absolute proof that it has come out of a feverish mind, and very mediocre.

Mohammed married nine women. Now, this is simply ugly, because men and women are of equal number in the world and if one man marries nine women, then what are the other eight men going to do? They will become homosexuals, or they will become rapists, or they will start stealing women from other tribes -- and that's what Mohammedans have been doing all along, for fourteen hundred years.

And of course when Mohammed has nine wives he allows a special favor to his disciples -- they can have four wives. But he has not made any limit.

One of his disciples, the Nizam of Hyderabad in India had five hundred wives -- just in this century. This is so stupid and ugly. Women are treated like cattle.

And that Nizam of Hyderabad was an old man, but he went on marrying young girls. Perhaps he was the richest man in the world, because in his state is the biggest mine of diamonds. All great diamonds have come from Hyderabad -- the Kohinoor and others. He himself had so many diamonds that once a year they had to be put into sunlight and given air. They were not counted because counting was impossible, he had so many.

His whole palace had basements which were filled with diamonds, and they would be taken out and spread on all the terraces of his temple. I have seen the terraces; the palace is one of the biggest palaces in India. He had all the money, he had all the power. He was old, but he could purchase any woman. He could give enough money to any man and purchase his daughter. I don't think he even remembered the names of his five hundred wives, and I don't think that all the wives had seen him. Perhaps the early ones may have seen him.

And he was not worth seeing anyway, an ugly man, and so superstitious that you will not believe it -- in the night he used to put one of his feet in a bucket full of salt, the whole night. The reason was that he was very much afraid of ghosts. And Mohammedans believe that if one of your feet is in salt, ghosts don't come close to you.

When I went there he was dead, but I asked his son, "Have you put the bucket in his grave? -- because ghosts in the palace are not many, but in the graveyard there are ghosts and ghosts and nobody else, and in the dark night that old man...."

The son said, "You are right! We forgot completely about the bucket of salt."

I said, "It is not too late." Mohammedans don't make marble graves or anything, just mud graves -- to show humbleness. So I said, "Just arrange with the gravedigger to put one of his feet into a bucket of salt."

He said, "I will do it. I myself sleep with a bucket because ghosts are very dangerous; and certainly in the graveyard there are only ghosts and nobody else."

Mohammedans have invaded people, forced people at the point of sword to become Mohammedans because there is no other religion which can save you. And the KORAN is the only book on which there is no commentary because no commentary is needed, it is the last word of God. The commentator may put in his own ideas -- you have to read it directly. And in fact no commentary is possible because there is nothing to comment on.

It is not a religious book at all. All kinds of things are in it -- how many wives you should marry... things

which have nothing to do with religion. And things which have to do with religion are not there at all, and it is the holy book!

Both these religions, Christianity and Mohammedanism, are by-products of Judaism. And if these two are responsible for all the cruelties, the ultimate responsibility goes to Judaism, which is the father religion of both, because Jews got the idea that they are the chosen people of God. From that simple idea, the whole stream of fanatics -- Jewish, Christian, Mohammedan -- has been born. Once you start thinking that you are the chosen people of God, that God has given you something special that is not given to anybody else, you are setting yourself up as "holier-than-thou," and the danger starts.

A religious person is the most humble person. He is not a prophet, he is not a messiah, he is not a savior. At the most he is only a finger pointing to the moon.

Don't pay much attention to the finger. Look at the moon and forget the finger -- because the purpose of the finger was just to point to the moon.

A truly religious person simply shows the way, the way that he has traveled, and with the condition that you are not to follow it in detail. It is just a vague idea I am giving to you, because your way cannot be exactly the same. You are a different person, you have your own uniqueness. My experience may strengthen your search, my explanation of the way may help you to find your way.

But no religious person ever tries to convert anybody.

Conversion is an ugly word. It hides in it spiritual slavery.

Mohammed continuously carried a sword with him. His whole life was just fighting, killing. And you will wonder -- on his sword he had written, "My message is peace." The word `Islam', which is the name of the religion of Mohammed, means peace. A strange kind of world -- the religion means peace, and on the sword also is written "My message is peace", but Mohammedans have killed and burned, massacred whole towns without mercy. And still I say their intention was to save people.

I would like you to be aware: don't be too interested in saving somebody. That is an interference in somebody's life. You can explain your experience, you can share your experience; and if the other finds something useful in it, if the heart of the other person starts throbbing with something in it, that is his business. It is not conversion, it is simply a human communication.

These two religions are the ugliest in the world. And they go on doing one ugly thing after another. And when it is done in the name of religion, people simply accept it -- whatever it is, however stupid it is. It just has to be given a good name and that will do.

For example, Jews go on doing circumcision. Mohammedans also do it, but at a later stage, not when the child is very small. At a later stage it is more painful. But what is this nonsense? It is symbolic of the fact that anything, once it gives the idea that you belong to a certain community, that you have a certain identity, can take on a religious flavor.

I have heard: one bishop used to live opposite a rabbi, and both were competitors in everything. The bishop sold his old Ford and purchased a new Chevrolet. The rabbi was just coming out when the bishop was pouring water on the Chevrolet. The rabbi said, "What are you doing?"

The bishop said, "I am baptizing the Chevrolet I have purchased. Now I am making it Christian."

Now this was too much for the rabbi. The next day he managed to purchase a Cadillac, and when the bishop came out, the rabbi came out with garden scissors and started cutting the exhaust pipe. The bishop said, "What are you doing?"

He said, "Circumcision. I am making this Cadillac a Jew."

Humanity has been in the hands of these people, and still their grip is strong.

A new man can emerge only if such idiotic beliefs completely disappear from human consciousness. Man can evolve spiritually; no belief is needed -- either to be Hindu, Mohammedan or Christian. In fact all beliefs are barriers. Once you believe in a thing you stop searching for it; when you believe it, there is no need to search for it. If you believe and still search, then your belief is not complete, is not total, there is doubt in it; then your belief is only hypothetical.

All the religions have stopped people's seeking and searching by giving them beliefs -- and any kind of belief is dangerous.

My own approach is: start with no belief, start with a clarity of mind, start with intelligence. Be available to whatever you come across, but without any prejudice. Only then is there a possibility to find the truth. And it is *truth* that saves -- neither Christ saves anybody, nor Mohammed saves anybody, nor Krishna saves anybody.

It is truth that is a deliverance.

It is truth that makes you free from all garbage, the rotten past. It gives you a new birth.

Once I was sitting by the side of the Ganges in Allahabad alone, in a very lonely spot, and I saw a man jump into the river. I thought he must be taking a bath, but then he started shouting, "Help! Save me!" -- he was drowning.

I don't believe in saving anybody, but I thought that this is a totally different case. So I jumped in after him and I pulled him out. It was hard, he was a very big and fat fellow, but somehow I brought him out. And he started being very angry with me. He said, "Why did you save me?"

I said, "This is something! You were shouting, `Save me, help me!' I am not a person to save anybody, but there was nobody else here, and I thought that this is a totally different context. But why are you getting angry?"

He said, "I was really going to commit suicide."

"Then," I said, "why did you start shouting, `Save me, help me'? You should have committed suicide -- I would not have disturbed you. I was simply sitting silently, I was not interfering with you."

He said, "What to do? I wanted to commit suicide, and with a total decisiveness I had jumped in. But when the cold water touched me, I forgot all that, and when I started drowning and came up, I don't know how, but I started shouting, `Help me, save me!'"

I said, "Don't be worried. Come here."

He said, "What do you mean?"

I said, "You just come close to me." He came. I pushed him back into the water. He went under once and started shouting again, "Save me, help me! What are you doing?"

I said, "Now I am not going to be worried. I did wrong the first time -- please forgive me for that time. Now I will simply sit here and see you commit suicide."

He said, "This is not" -- and it was difficult to say anything because he was going down and up -- "This is not a joke! Just save me. I don't want to commit suicide!"

Somebody else jumped in and saved him. I said, "You are doing something wrong because that fellow wants to commit suicide."

And that fellow said, "No, I have dropped the idea. It is too difficult, I will find some easier way. This going under water and coming up -- it is too much for me."

I said, "I can help you with good ideas about how to commit suicide."

He said, "You seem to be a strange man. First you pushed me into the river -- I had never expected that anybody would do it."

I said, "I simply did... when I saw that I had done something wrong, I had to put it right. I put you back into your position. But I can suggest to you some better ways. Just near here a railway line goes by, just lie down there. And it is a junction, a big junction; every moment trains are going by."

He said, "The idea is good, but right now I am feeling hungry."

I said, "That is your problem. You can go home, take your meal, and if you are afraid that the train may be late, then bring a tiffin carrier with your food. Lie down on the railroad with the tiffin carrier by your side; if the train is late, you can eat. I can give you any suggestion you want, but I will not do anything for you."

Everybody has a right to live his life according to his own light.

We can make the light brighter, but by cutting off the head of somebody, you are not going to help him become religious. Or giving bread and service or a job or education, opening a hospital, you are not going to help people to be religious; you are simply playing a game of numbers, which is a political game -- the politics of numbers.

Mohammedanism and Christianity both have proved simply evil.

I was telling you just the other day that in the Middle Ages they killed thousands of women on the order of the pope because they were witches. And what was the criterion? How did you find out a woman was a witch? The criterion was that anybody could report about any woman that she was a witch, and then that woman was tortured so much, unless she confessed that she was a witch. And that confession meant that she had had intercourse, sexual intercourse, with the devil. And once she had accepted it, she was burned. They forced her to confess, tortured her, and then punished her.

There were special courts arranged by the pope; any woman or man could report to the court if they wanted divorce. There was only one way in the Middle Ages; the woman had to say that the man was impotent or the man himself had to confess that he was impotent.

And whenever such a case was there in the courts, great crowds would gather to see the scene -- all

voyeurs, not a single seat would be empty. All the judges, bishops and cardinals would be in the seats -- it was great entertainment for them. The man had to stand naked, and before a crowd he had to prove whether he was potent or impotent. If he was saying that he was potent, and his woman was saying something otherwise, then he had to show his penis erect before the court. What kind of religion is this, and what business are they doing?

First, it is really difficult when a crowd is watching and you are afraid -- and it is a very sensitive matter. Even a potent man may not be able to have an erection with so many voyeurs in deep silence watching him.

And if he had an erection then he had to show the second step: ejaculate there before the court. But that was not enough: the third step was the final one, he had to make love to his wife before the court. Now what kind of ugliness in the name of religion is this?

So a table was placed there, a naked woman lying down on it, and the man was doing all kinds of gymnastics to prove that he was potent. And mostly even potent people failed -- because of the crowd, so many people watching, and so much fear, "If I fail, then the whole world will know that I am impotent." This was done by religions.

Mohammedans, I told you, marry many women, and if they find anybody in any homosexual relationship, they cut off their hands. You force them into a homosexual relationship because they don't have any woman available, and then the punishment is to cut off their hands! You are almost killing them, because now they will not be able to do any work. How are they going to earn their food? -- you have finished them.

And with their hands removed, wherever they go, they will be condemned, stoned, and finally they will be killed by people. And this is done in the name of religion, religiousness; but I don't see there is any connection between such things and religiousness.

One Mohammedan, Khalif Omar, burned the greatest library of the world in those days, in Alexandria. It had all the treasures and all the developed literature, poetry and history of the continent Atlantis -- which has since drowned in the Atlantic. It was immensely valuable because Atlantis had reached almost to the same level of civilization as we are now -- thousands of years before. From Atlantis they had gathered many books. Alexandria's library was so big -- you can't imagine: when Omar burnt it, the fire continued for six months to finish off the whole library.

And the way Omar did it is worth understanding. He went into the library to the chief librarian with a burning torch in one hand and the KORAN in the other hand. And he said to the chief librarian, "I have just two questions to ask you. One is: is there anything more in your library than the KORAN? If there is, then it need not exist because all that is true is in the KORAN. Apart from that, everything is untrue.

"The second question: if you say that it contains only the same content as the KORAN, then too this library need not exist. What is the point? -- the KORAN has it all. Why keep this big library and this arrangement? It is unnecessary. So in both the cases I am going to burn the library -- whether you say yes or no will not make any difference." And he burned the library.

Those who had seen the library -- for example, Pythagoras -- remember that perhaps never again would there be such a rich treasure. The whole civilization of Atlantis -- all its growth, all its scientific, technological, literary and artistic treasures -- everything was collected in Alexandria.

First it was thought just to be a myth, but now scientists have found that there is a vast continent under the Atlantic -- ruins of a great civilization, miles down.

But this has been the attitude of the Mohammedans. They destroyed the library in Alexandria. They destroyed in India immensely beautiful sculpture because Mohammedanism does not believe in images. Although it is not right, because they go to the Kaaba to worship a stone. What does it matter if the stone is a stone or a statue? They are stone-worshippers.

In India there were millions of beautiful statues of Buddha, Mahavira, other mystics -- they have destroyed all of them. Somebody's head is missing, somebody's hands are missing. They spoiled thousands of temples, temples which were built in hundreds of years.

In Khajuraho -- I have been studying the temples of Khajuraho for years -- there were one hundred temples. Seventy temples have been completely destroyed. Thirty temples, out of fear, the Hindus covered with mud; they were in a valley so they were saved. Now they have been restored, the mud has been removed.

Looking at those thirty temples -- even just one temple -- you can understand what they have destroyed. Seventy temples...! One temple seems to be the work of thousands of sculptors over hundreds of years. It has so many beautiful statues. Not a single inch is uncarved in the whole temple, and the temples are big;

they all have thousands of statues covering all the walls of the temple; and each statue is a piece of art, nothing like it exists anywhere in the world.

Now, it is one thing to believe that you don't worship images; it is another thing to destroy somebody else's images. It is his freedom to worship an image or not. You can explain to him that it is not useful; but to destroy his image is inhuman, it is destroying human rights, birthrights.

Christianity and Mohammedanism both have been a calamity to human progress. Other religions have done harm to human progress, but they have also contributed something which is beautiful. These two religions have only contributed ugliness; there is nothing beautiful that they have contributed.

The Transmission of the Lamp

Chapter #33
Chapter title: I need your intelligence, not your surrender

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BELOVED OSHO,
LOOKING INTO WHAT IS MY ENEMY NUMBER ONE, I REMEMBERED THAT AS A CHILD WHEN MY FATHER USED TO BEAT ME WITH A BELT OR SOMETIMES EVEN A WHIP, I WOULD NOT CRY OR IN ANYWAY SHOW HIM I WAS HURTING. AS SOON AS HE WOULD LET ME GO, I WOULD SING, THINKING OVER AND OVER AGAIN, "I WOULD RATHER DIE THAN SURRENDER."
THIS EVERYDAY SELF-HYPNOSIS FOR YEARS MUST HAVE CREATED A SUBTLE ATTITUDE OF PASSIVE RESISTANCE.
BEING WITH YOU I HAVE NOT HAD MUCH OPPORTUNITY TO WATCH THIS RESISTANCE BECAUSE BEING AVAILABLE TO YOU AND YOUR WORK IS THE ONLY THING THAT MATTERS TO ME NOW. BUT MY FEAR IS: HOW DEEP HAS THIS CHILDISH DETERMINATION NOT TO SURRENDER GONE? AND HOW CAN I ALLOW IT TO SURFACE?

The attitude of not surrendering is in everyone. It is something natural. It simply means that nature wants you to be yourself, not somebody else's idea of you.

So when such a situation arises in childhood, that you have to constantly fight against surrendering, the idea goes very deep. It is a natural idea. Nothing is wrong in it. This has to be understood very clearly, that there is nothing wrong in it. It can be used in a right way, it can be used in a wrong way, but the idea itself is very natural.

People can exploit you, using your own natural instincts; people can also help you to grow in the right direction, using the same natural instincts.

So the first thing you have to do is you have to drop the idea that there is something wrong that you have repressed within yourself. There is nothing wrong in it. It is perfectly good that you did not surrender, that you resisted, that you kept your identity safe and well guarded.

As far as the world is concerned, up to this point everything is absolutely right. The problem arises only with the wrong kind of teacher, who again asks you to surrender.

The right master never asks you to surrender. His very presence is enough.

There is no need for him to ask for any surrender. Just in his presence you feel so perfectly accepted that

the question of rejecting him, the question of creating a wall between him and you, does not arise. There is no passive resistance.

The problem arises only if you happen to be with a wrong kind of teacher; one who is not a master, one who has not a presence, one who has not yet realized himself, one who is simply repeating somebody else's words, quoting scriptures -- the kind of man who is between inverted commas. He will insist for surrender.

And anybody who insists on surrender, resist him, because the very effort by anybody to impose himself upon somebody else is against human dignity.

I don't want you to surrender. I want you to be yourself, purely and simply just your natural being. That's enough. It will create the bridge between me and you.

I am not here to enslave you spiritually.

I am here to make you free from all spiritual enslavement.

The people who have been asking for surrender are asking for slavery in the name of spirituality. And millions of people on the earth are just living in a spiritual slavery -- with different names -- Christians, Hindus, Jews, Buddhists. It doesn't matter what name, but they have surrendered their freedom, they have surrendered their awareness, they have surrendered their capacity to choose what is right and what is wrong.

The real master simply teaches you what is right and what is wrong. To accept it or not is simply left to your intelligence, not to your surrender.

I need your intelligence, not your surrender. I need your consciousness, not your slavery.

So there is no problem at all. However deep the idea has gone, let it remain there; it is a perfectly good protection in a society where everybody is trying to make the other in some way dominated, possessed. It is good to have great stamina -- that whatever happens, you are going to remain yourself.

BELOVED OSHO,
AFTER TWO WEEKS OF HYPNOSIS SESSIONS WITH KAVEESHA, I CAN NOW SEE MY RESISTANCE TO RELAXATION. IN LOOKING FOR A CAUSE FOR THIS, I SAW THAT TO ME, TO RELAX MEANS TO BE LAZY AND USELESS.
MY FAMILY WOULD RATHER BE SICK THAN LET GO OF THEIR SO-CALLED POWER, THINKING THAT BEING BUSY AND FRANTIC MEANS SUCCESS. I LEARNED THEIR MESSAGE TOO WELL, AND NOW, ONCE MORE, I NEED YOU TO REDEFINE A WORD.
WOULD YOU PLEASE EXPLAIN WHAT RELAXATION REALLY IS?

Relaxation is not something big. It is a simple matter. It is just waking sleep. You need every day a few hours of sleep. Try to understand the phenomenon of sleep.

The child in the mother's womb sleeps twenty-four hours a day for nine months continuously. After he is born, slowly, slowly the sleep hours are cut -- twenty-two hours he will be sleeping, twenty hours he will be sleeping, eighteen hours he will be sleeping, sixteen hours he will be sleeping.

And as he becomes mature, it comes to a fixed normal routine of seven or eight hours. This will continue until he starts feeling old. This will be different with each individual, because somebody will die at seventy, somebody will die at eighty; and some fellows are so stubborn, they will die at ninety, a hundred -- and there are people who have gone beyond a hundred.

So as a person starts feeling old, tired, his sleep is cut even more -- he is sleeping three to four hours, then slowly to two to three hours.

Why does this happen? -- that in the mother's womb a child is sleeping twenty-four hours a day, and an old man is sleeping only two or three hours in the night?

The reason is that in sleep your body functions perfectly without your interference. For nine months in the mother's womb, the body works so much -- it will not work that much in the whole remaining life -- because in those nine months the body has to pass through all the evolutionary steps that humanity has taken since the very beginning.

The scientists now say that life was born in the ocean, and the child in the beginning is exactly like a fish. In nine months he covers almost two to three million years of progress. The body is involved in such a work that it does not want *any* interference; and if a child is awake, there will be interference.

The old man, as he gets older his body is no longer building any new tissues, any new nerves. The old nerves are dying, and they are not being replaced by new ones. The inner work of the body is lessened because the man is going to die. Now the preparation for death is cutting off the sleep. Just as in preparation

for life twenty-four hours of sleep a day was needed, now preparation for death needs almost no sleep.

Relaxation is a deliberate effort to allow the body to do its work without your interference. You simply become absent; you leave the body as if it is a dead corpse -- and it is needed. As human life has become more and more tense, more and more frantic, more and more speedy, the ordinary sleep is not enough. Relaxation leads you to a deeper realm of sleep.

Hypnos means sleep. The word simply means sleep, but a sleep of a different kind -- consciously produced, not biologically but psychologically. Biologically, sleep can go only to a certain extent, but psychologically, sleep can penetrate very deep. It all depends on you.

The society certainly prepares you for activity, for ambition, for speed, for efficiency. It does not prepare you to relax and to do nothing and to rest. It condemns all kinds of restfulness as laziness. It condemns people who are not madly active -- because the whole society is madly active, trying to reach somewhere. Nobody knows where, but everybody is concerned: "Go faster!"

I have heard about a man and his wife driving on a road as fast as they can. The wife was telling the man again and again, "Just look at the map."

And the man was saying, "You keep quiet. Shut up! I am the driver. It doesn't matter where we are going, what matters is that we are going with speed. The real thing is speed." Nobody knows in the world where they are going, and why they are going.

There is a very famous anecdote about George Bernard Shaw. He was traveling from London to some other place and the ticket collector came. He looked in all his pockets, in the bag, he opened his suitcase. And the ticket collector said, "I know you. Everybody knows you. You are George Bernard Shaw. You are a world-famous man. The ticket must be there, you must have forgotten where you have put it. Don't be worried. Leave it."

George Bernard Shaw said to the man, "You don't understand my problem. I'm not looking for the ticket just to show you. I want to know where I am going. That stupid ticket -- if it is lost, I am lost. You think I am looking for the ticket for you? You tell me where I am going."

The ticket collector said, "That is too much. I was just trying to help you. Don't get disturbed. Maybe you can remember it later on by the time you reach the station. How can I tell you where you are going?"

But everybody is in the same position. It is good that there are no spiritual ticket collectors around, checking, "Where are you going?" Otherwise you will be simply standing without any answer. You have been going, there is no doubt about it. Your whole life you have been going, somewhere. But actually you don't know where you are going.

You reach a graveyard, that is one thing that's certain. But that is the one place you were not going to, the one place nobody wants to go, but finally reaches. That is the terminus where all trains end up. If you don't have a ticket, wait for the terminus. And then they say, "Get down. Now the train goes nowhere anymore."

In my village we had a beautiful graveyard just by the side of the river. It was a very silent place, and nobody came there unless he was brought. Nobody wanted to come there. I had found it a beautiful place to meditate, to relax, to rest. Beautiful marble graves -- big trees with great shadow. It was a beautiful place.

My father was very angry when he came to know -- that when I suddenly disappeared, and I could not be found anywhere.... Somebody told him, "You will not find him whatever you do, because one place you will never look and that is the graveyard. And I have seen him, because going to the river is my business." He was a fisherman. He said, "I have seen him many times going to the graveyard; and he disappears there."

My father said, "This is strange. Why should he go to the graveyard? Let him come home." Nobody even tried to look for me in the graveyard; nobody wanted to go there.

When in the evening I came home, everybody was angry, and they stopped me outside. They said, "First you take a bath. And every day you have been going to the graveyard?"

I said, "Finally one has to go there. Why are you getting so angry? You all will be going there. I am simply visiting the place where finally one has to rest. I am learning already to rest there. One day I will be resting underneath the marble, right now I rest on top of the marble. And it is a tremendously beautiful and silent place."

They said, "We are not concerned about these strange explanations. First, you take a bath."

I said, "I can take a bath. I will take a bath every day, that is not a trouble for me. That will not prevent me going to the graveyard, because your temple is continuously crowded, it is a marketplace -- it is *in* the marketplace. Every place is full of people -- wherever you go, there are people. That is the only place where there are many people, but they are all relaxing, in deep relaxation, with no way to wake up again."

In the night my mother asked, "But you must be feeling afraid."

I said, "Why should I feel afraid? Those people are dead. One should be afraid of the living, because those are the people who can do something. These poor people are dead, they cannot do anything. They cannot even get out of their graves. And you are afraid of them, and they are simply relaxing, relaxing forever."

The whole society is geared for work. It is a workaholic society. It does not want you to learn relaxation, so from the very childhood it puts in your mind anti-relaxation ideas.

I am not telling you to relax the whole day. Do your work, but find out some time for yourself, and that can be found only in relaxation. And you will be surprised that if you can relax for an hour or two hours out of each twenty-four hours, it will give you a deeper insight into yourself.

It will change your behavior outwardly -- you will become more calm, more quiet. It will change the quality of your work -- it will be more artistic and more graceful. You will be committing fewer mistakes than you used to commit before, because now you are more together, more centered.

Relaxation has miraculous powers.

It is not laziness.

The lazy man may look, from the outside, as if he is not working at anything, but his mind is going as fast as it can; and the relaxed man -- his body is relaxed, his mind is relaxed, his heart is relaxed.

Just relaxation on all three layers -- body, mind, heart -- for two hours he is almost absent. In these two hours his body recovers, his heart recovers, his intelligence recovers, and you will see in his work all that recovery.

He will not be a loser -- although he will not be frantic anymore, he will not be unnecessarily running hither and thither. He will go directly to the point where he wants to go. And he will do things that are needed to be done; he will not be doing unnecessary trivia. He will say only that which is needed to be said. His words will become telegraphic; his movements will become graceful; his life will become a poetry.

Relaxation can transform you to such beautiful heights -- and it is such a simple technique. There is nothing much in it; just for a few days you will find it difficult because of the old habit. To break down the old habit, it takes a few days.

So go on using the hypnotic technique for relaxation. It is bound to come to you. It will bring new light to your eyes, a new freshness to your being, and it will help you to understand what meditation is. It is just the first steps outside the door of the temple of meditation. With just deeper and deeper relaxation it becomes meditation.

Meditation is the name of the deepest relaxation.

BELOVED OSHO,

IT ALWAYS AMAZES ME HOW CHEMICALS CAN HAVE SUCH A DRASTIC EFFECT, NOT ONLY ON THE BODY, BUT ALSO ON THE MIND.

FOR EXAMPLE, MY NEW BIRTH CONTROL PILL CONTAINS DOUBLE THE AMOUNT OF ESTROGEN AS MY OLD ONE; AND IMMEDIATELY UPON TAKING IT, IT THREW MY BODY AND PERSONALITY INTO CHAOS -- NOT JUST PHYSICAL SYMPTOMS SUCH AS NAUSEA, BUT ALSO A SENSE OF DULLNESS AND LOW ENERGY, A BRITTLE TENSENESS, AND A FEELING OF BEING COMPLETELY "OFF".

IT IS SO FRUSTRATING TO FEEL SO HELPLESS IN THE HANDS OF A FEW CHEMICALS AND HORMONES. YET I WAS AMAZED TO NOTICE THAT SITTING WITH YOU IN THESE MEETINGS, ALL THE SYMPTOMS DISAPPEAR. THEY ARE THERE BEFORE AND AFTERWARDS, BUT NOT WHILE IN YOUR PRESENCE.

WHAT IS IT ABOUT YOU THAT INFLUENCES EVEN THE ACTION OF CHEMISTRY? AND IS THERE SOMETHING WE AND SCIENCE CAN LEARN FROM THIS TO HELP PEOPLE BE MORE INDEPENDENT IN SUCH CIRCUMSTANCES?

Our whole structure of body and mind is made of matter. And unless you transcend your body-mind structure and become a watcher -- beyond both -- they will deeply affect your behavior, your thinking, your emotions, your sentiments. Hormones, chemicals or anything -- they are the components of our body, but they are not the components of our consciousness.

That's why, when you are sitting here with me, you forget all about the body, all about the hormones, and without your effort a certain transcendence happens. You reach a quality of silence, watchfulness. That's why their effects are no longer felt -- because you are far away, beyond the boundary line of their

effect.

One Western seeker of truth, in the beginning of this century, was moving in the Middle East, in India, in Tibet, in Japan, in China, and he reported many strange experiences and people that he came across.

One of the men he describes is a very well-known Hindu mystic, Brahma Yogi. He became famous in the 1920s all over the world. His only quality was that he could drink any kind of poison, and no poison affected him. And he moved around the world in every university, every scientific lab to show the experts. And they were all puzzled, because poisons which will kill immediately... and that man was taking twenty, thirty times more and he was not even affected. He would not even become unconscious.

But in Calcutta he died just by accident. At Calcutta University he exhibited his capacity, drank the poison, but nobody knew his secret. His secret was simple. The secret was that he could keep his witness for thirty minutes without any wavering. In those thirty minutes he would drink the poison, finish the show, rush back to his hotel, and vomit everything.

And yogis know how to vomit -- because that is one of the parts of their training -- to drink water as much as you can and then throw it up. I have seen people drinking two, three buckets of water with living fish in the water; and then they will throw up the water, and the fish will come out alive.

His whole expertise was that for thirty minutes he remained a witness, but more than thirty minutes he could not. The accident happened because there was a problem on the road and the traffic was blocked, and he could not reach the hotel in time. He died in the car because after thirty minutes he became again identified with the body and the mind.

Paul Brunton is the man who went around the whole of Asia finding out all these strange kinds of people. Naturally everybody was impressed, although there is nothing spiritual in it; the strategy was part of a spiritual technique which he was using for trivia, wasting his time.

If he had not wasted his time, if he had continued to practice witnessing -- forty-eight minutes is enough. One who can be a witness for forty-eight minutes continuously, without any coffee break -- that man has gone beyond the body-mind complex. Now he can live, but he is living almost above his body, not within his body.

So what is happening to you here is that you forget your body, you forget your hormones and the pill and everything; you become so silent, so peaceful, so attuned with me. If you can remain the same way afterwards, the effects will not show; if you can remain the same way the whole day, the effects will not show.

But out of old habit we immediately fall back -- get identified with the body -- and then anything that the body feels, we think we are feeling. Now we have lost the distinction.

In fact, you know that that body is feeling it. When you are feeling thirsty, it will be a little complex to say every time, "I think, I watch, that the body is thirsty." Your family and people will get angry at you, saying, "Stop this nonsense; just say simply that you are feeling thirsty."

But for your inner self it is worth remembering that you are always a watcher, you never feel; the body feels and you watch, and you are like a mirror. The body feels and the mirror reflects, but the reflection does not change the mirror, it does not leave any marks on the mirror. The mirror remains pure.

Then you can be having immense trouble with the body, and yet you can remain calm and quiet. You know that there is trouble and there is pain, but you are simply a watcher.

Learn the art of watching, and you have learned all the religion there is.

BELOVED OSHO,
AWAKENING SEEMS MORE LIKE A PROCESS THAN A SINGLE LIGHTNING-BOLT TYPE OF EXPERIENCE AS IS OFTEN DESCRIBED IN ZEN STORIES.
COULD YOU PLEASE SAY MORE ABOUT THE DIFFERENT WAYS THE GUEST COMES TO ONE'S DOORSTEP?

It can happen both the ways. It depends on what kind of method you are using. There are gradual methods in which enlightenment comes very gradually, part by part. And there are sudden methods in which for years nothing happens; and then suddenly one morning like a lightning bolt, you are awakened.

Because of these two -- and there are only two possibilities -- Zen has two schools. You are aware only of the sudden school, because I go on telling you stories from the sudden school, for the simple reason that the gradual school has no stories. The enlightenment happens, but there is not anything that makes a story.

Even the man to whom gradual enlightenment happens does not know with certainty that the process is complete, unless his master says so.

It is something like this. If you put two buckets -- one with boiling water and one with just ordinary cold water which is slowly becoming warmer, the fire is there.... And you put a frog in the boiling water, he will simply jump out. If you put the same frog in the gradually heating water, which is going to boil at some point, the frog may settle there. It is cozy and lukewarm and good, and it is becoming so gradually warmer, that he cannot see the difference.

And the moment comes, the water is boiling, and the poor frog is boiling but he cannot jump. From the lukewarm to the boiling point, the change has been so slow that the poor frog cannot make the distinction.

The same is the situation.... There are methods of gradual enlightenment -- vipassana is a gradual enlightenment method. Slowly, slowly, changes will go on happening; you will feel better and better and better. But the *koan* is a sudden school method. Sudden school methods create beautiful stories.

For example, one of the great masters, Rinzai, was given the famous koan of "the Sound of One Hand Clapping." He meditated over it; and he would find something, and he would come to the master. And the master just seeing his face would say, "No, no! Get lost! Meditate; don't waste time." He wouldn't even listen -- that he had brought a conclusion.

And Rinzai would go again and sit in his bamboo grove to meditate. Again it had gone wrong. It continued to happen.

One day he insisted, he said, "You have to listen to me. I have heard it! And you are simply just looking at me and don't even allow me to enter the room. You say, `No, no, just go and meditate. Don't waste time.' Now it is too much. For months I have been meditating. I have to say it."

The master said, "Okay, say what you have found."

He said, "Sitting in my bamboo grove, I heard the breeze passing through the bamboo grove making a beautiful sound. That is it." And he was not hoping....

The master slapped him so hard on the face that he forgot all about the bamboo grove, meditation, the sound of one hand clapping. And the master said, "Did you hear the sound of one hand clapping?"

He said, "This is the sound of one hand clapping? You slapped me. If this was the sound, then why you were unnecessarily harassing me for months?"

The master said, "This is not the sound. This is the reward for your insistence on wasting my time and your time. Now get lost and meditate. Find it out."

This was very insulting. Rinzai was very well educated, connected with the royal family. With great determination he went back and sat in his grove. And he said, "I am not going to move from here unless I hear it."

Days passed. The master enquired, "Where is Rinzai? I don't see him, and he does not come to report."

They all said, "He is just sitting in his bamboo grove."

The master went there, shook him. And he said with closed eyes, "Don't disturb me." And the way he said, "Don't disturb me," with a face of silence as if he was a Buddha statue!

And the master said, "Open your eyes and listen. I am your master."

He said, "Forget all about it."

The master said, "What happened about the koan I had given to you?"

He said, "What koan? I don't remember anything. But don't disturb me, please, whoever you are."

The master had to wake him, force him to open his eyes.

He looked at the master as if he was looking at a stranger, someone who has not been known before. And he asked the master, "Who are you?"

The master said, "Now you have heard it. Come along with me."

But he said, "Who are you, and where you are taking me? I was rejoicing so much. There was no hand, and there was no sound, there was simply silence."

The master said, "That silence is what we call the sound of one hand clapping. You heard it, and you heard it so deeply you have even forgotten me."

He brought Rinzai back to the monastery, introduced him to all the monks saying, "He has heard it."

And when someone hears, he does not come to report because what is there to report? There is no sound. One goes on insisting to listen to the sound of one hand clapping, and a moment comes -- one gets tired and forgets all about the hand and the sound, and only silence prevails. Even the desire or the idea to report does not arise.

And the master said, "Rinzai is going to be my successor, because he is my first disciple who has even

forgotten me. In his silence he has forgotten the koan, he has forgotten the master, he has forgotten his own name. He has simply become silence."

The sudden school makes stories, because its very methodology is such that it gives scope for sudden turns. But both methods are absolutely correct, equally valuable. It depends on the master to give one to someone according to his capacity, potentiality.

For example, in the modern world the gradual method seems to be more useful. The sudden method can be dangerous to the modern man. Few modern people may be able to realize through the sudden method. Most of them will go mad -- they are already on the verge of madness, so it is better to gradually change them rather than a sudden change. They may not be able to absorb it.

But it does not matter whether you become enlightened gradually or you become enlightened suddenly. What matters is that you become awakened.

Most of the people in the world who have become awakened have followed the gradual method. Just very few people -- and particularly in Japan -- have used the sudden method; it suits the Japanese character. Japanese have a little different character from others, subtle differences.

The whole world -- all the cultures, white and black -- if they want to say yes, they will nod their head; only Japanese won't do that. If they want to say yes, they move their head from side to side.

When for the first time Japanese started coming to me, I was so puzzled. I will ask something, and they are saying yes, but their yes is not the way the whole world does it, nodding the head up and down. That is their no. Moving the head side to side is their yes.

So I was at first very much puzzled. The person who used to translate, she told me, "Don't get puzzled. When they nod this way they are saying yes, and when they do the other way they are saying no".

I said, "My God!" Because I asked them, "Don't you want to take sannyas?" And they nod the head. And I say, "Then come" -- and they are saying no! The Japanese character has developed through the centuries in a very different way.

And then Zen came, and it molded itself according to the Japanese character. The sudden method was very suitable. Although there is the gradual school, it never became famous; the sudden school became very famous. But to explain the sudden school to the modern mind is very difficult, because it is illogical.

Sometimes Gurdjieff used it, but it is illogical and dangerous. He was working with a small group in Tiflis in Russia, and there was, just by the side, a small canal. He was sitting inside the house, and the canal was empty -- the water was not there. It used to be opened once in a while for irrigation purposes.

And the people were passing from this side to that side, and he was teaching them a certain exercise, "stop"; so whenever he would say "stop!", everyone had to stop the way he was. If one foot was up, then he had not to put it down, it had to remain that way -- he had to stand on one foot. And whatever he was doing, whatever the position, the posture, he had not to change anything.

A few people had been told "stop!" while crossing the canal and suddenly the water came. It was time for the water to come. As the water came, one person looked around, and he thought, "Gurdjieff is inside the house, he knows nothing about the water." He waited till the water came up to his neck, then he jumped out; he said, "This is stupid. This is simply committing suicide." The other person waited a little longer, till the water started touching his nose -- then he jumped out.

But the third person remained. The water went over his head, but he remained as he was. Gurdjieff rushed out of the house, pulled the man out -- he was unconscious -- got the water out; and as he became aware, he was totally transformed.

This was a sudden enlightenment.

But a tremendous quality, trust, was needed.

He also knew, "The master is inside the house, and he knows nothing..." but rather than saving his life, he chose to follow the exercise that he was supposed to do. The water went over his head, and Gurdjieff was aware of it -- he knew the times when the water comes. It was well-managed.

Those two other persons simply missed -- but they were more reasonable. This man was absolutely irrational. But he changed forever. The old mind was gone. The moment the water went over his head, it took everything with it; he was a new man.

Sudden methods have been used by other people also, but very rarely. Sufis have used them, but very rarely. The most they have been used is in Japan, and all those stories are of tremendous beauty. But if it is done to you, you will freak out; you will not be able to assimilate it.

Your mind has developed in a very different way for centuries -- towards rationality, reasonableness. So the way of gradual enlightenment is for most people, unless it does not fit someone; then only a sudden

method has to be used. Otherwise sudden methods are dangerous.

The Transmission of the Lamp

Chapter #34
Chapter title: Truth cannot be humiliated

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BELOVED OSHO,
THE OTHER NIGHT WHEN YOU WERE TALKING ABOUT THE DECADENCE AND SUICIDAL TENDENCY OF WESTERN SOCIETY, PEAKING NOW IN THE USA, I WAS WONDERING WHY THE WESTERN LIFESTYLE IS CAPABLE OF PENETRATING OTHER CULTURES AND SPOILING THEM IN A SHORT TIME.
IT AMAZES ME AGAIN AND AGAIN HOW EASILY ABORIGINAL TRIBES ON ALL THE CONTINENTS, WITH, BUT MOSTLY WITHOUT FORCE, DROP THEIR MILLENNIA-OLD CIVILIZATION AND CULTURE AND START IMITATING THE WESTERN WAY OF LIFE -- OFTEN IN QUITE RIDICULOUS WAYS.
ABOUT FIFTEEN YEARS AGO, A FAMOUS PHOTOGRAPHER PRODUCED TWO WONDERFUL PHOTO ALBUMS DEPICTING TWO REMOTE TRIBES IN THE SUDAN, CALLED THE NUBA. THESE PHYSICALLY AND PSYCHICALLY VERY BEAUTIFUL PEOPLE, CREATED OVER THOUSANDS OF YEARS -- BESIDES AMAZING SKILLS AND ARTS -- A SOCIAL STRUCTURE FULL OF LOVE AND RESPECT FOR EACH OTHER. INCIDENTS OF MAJOR VIOLENCE WERE UNKNOWN. ONE INCIDENT HAS BEEN REPORTED IN ONE OF THESE BOOKS AS A TYPICAL EXAMPLE OF HOW THESE PEOPLE TREAT EACH OTHER. CLAY POTS TO THEM WERE AS PRECIOUS AS THE FINEST CHINESE PORCELAIN IS TO US -- THOSE POTS CARRIED SUPPLIES OF DRINKING WATER IN THAT BAKING-HOT CLIMATE. ONE OF THE WORKERS DROPPED A POT BY MISTAKE AND IT BROKE. NOBODY JUMPED ANGRILY UPON THE POOR GUY; RATHER, THEY CONSOLED THE UNLUCKY ONE AND WORKED ON. TO ME, THIS IS HIGHLY-DEVELOPED, CULTURED BEHAVIOR -- MISSING IN OUR RAT-RACE SOCIETY.
SOME YEARS LATER THESE PEOPLE CAME FOR THE FIRST TIME IN CONTACT WITH THE WESTERN LIFESTYLE. WITHIN TWO YEARS, THE WHOLE SOCIAL STRUCTURE HAD COLLAPSED, DECAYED. THEY NOW RATE A TRANSISTOR RADIO, A TORN T-SHIRT, AND AN ARMY CAP MORE HIGHLY THAN THEIR OLD VALUES. ONLY PHOTOGRAPHS SHOW WHAT HAS BEEN LOST FOREVER.
OSHO, WHAT DRIVES PEOPLE SO EASILY INTO THE ARMS OF WESTERN CIVILIZATION, THUS DESTROYING THEIR UNIQUE HERITAGE?

It is not a question of Western society. Basically the poor are always attracted towards the rich. They desire to be rich. They can drop any culture, any civilization if they can find a way to riches.

The first thing is that their ancient culture and civilization looks to us very beautiful because we don't know the details of their whole culture -- just facets, fragments. If you know the whole culture and its implications, it won't be difficult to see why these people dropped their heritage so easily, without resistance.

For example, in India the same has been happening for hundreds of years. Aboriginal people are becoming Christians. They have a beautiful culture seen from the outside and a highly developed sensitivity. So much so that in one culture which I have been visiting continually in central India, Bastar -- the whole mountains are full of aboriginals whose culture must be at least ten thousand years old -- there is no police station, there are no police, there is no court, there is no law; yet no theft happens, no murder

happens.

And if sometimes a murder happens, then a very rare thing happens -- which is inconceivable to the outsider. The murderer goes hundreds of miles to the capital to surrender to the police, confessing that he has murdered a fellow man and he needs to be punished. Unless he is punished, he will not find peace of mind.

These things look beautiful -- nice people -- but they are hungry, starving. They don't have clothes. They live naked. They don't have any of the facilities that science has made available to man -- no comforts, no entertainment. Their life is boring from inside -- no education....

And the culture that looks to us beautiful, to them is simply taken for granted, they don't see its beauty. They have been born in it, brought up in it. They have not suddenly come across it, they have grown slowly into it.

Things look good to us -- that there is nobody who is a thief; but the truth is there is nothing to steal. People are so poor. The same fact can be looked at from two viewpoints. Somebody can say people are so moral that locks are not needed on the houses, and people don't use locks; but the reality is that there is nothing in the house that needs to be locked. Secondly, the lock itself is a highly technological thing for them, they cannot make locks. They are so far behind.

Gautam Buddha, his whole life, was teaching people not to steal. Mahavira was teaching not to steal. One of Mahatma Gandhi's successors, Vinoba Bhave, spoke in a meeting. I was only a student then. He said that at that time people were so educated, so moral, so cultured that no locks were used.

I was just graduating from the university; I wrote a note to him and I told him, "You should tell the whole truth. Was there anything in their houses that had to be locked? Were they capable of making locks? And moreover, you will have to give a second thought to why Gautam Buddha and Mahavira -- the great teachers of that time -- were telling people every day not to steal.

"How do you manage both the facts together? Either Buddha and Mahavira were mad -- nobody was stealing and they were continuously preaching to people not to steal -- or your story that people did not lock their houses simply means that the vast mass of people had nothing to lock. Those who had something to lock, they had guards with weapons. They also had no need of locks."

So when you look from the outside it is one thing; when you look only at one facet, it is one thing. Their nakedness is not their innocence, it is simply their incapacity to produce clothes. Clothes are the second category of the basic necessities. The first thing is food. If there is no food, what you are going to do with clothes -- making beautiful dresses for the corpses? They don't have enough food. One meal a day -- if you can manage it, you are very fortunate. No hospitals. No schools. If somebody falls sick, there is no way for them to help him to recover.

When Western civilization reached to these aboriginals, it was not their culture that impressed them. It was not their holy BIBLE that impressed them. It was simply a question of survival: it was their capacity to give food, clothes, education, medicine, hospitals, doctors, teachers. They made the first roads so people had not to walk hundreds of miles for small things. They could use the public transport. They laid down the railway lines.

And if you look into the life of the aboriginal people in even more detail you will be surprised. They don't murder the way we murder, but that does not mean they are not cruel. They are far more cruel.

In an aboriginal tribe, if somebody behaves in a way which is not in tune with the tribe, he is boycotted, completely boycotted. Nobody will speak to him. He cannot draw water from the tribe's well; he may have to go miles to fetch water for himself. He is left completely alone and isolated. He cannot ask for any help in any trouble. If his hut catches fire, nobody from the tribe will come to help him to put the fire out. Once they have boycotted somebody, he does not exist for them.

This is psychological murder -- far more dangerous than sitting in an electric chair and within a second you are transported into another world. That is the simplest way, the most kind way.

But this man will be in constant trouble. No job can he find. No other tribe will accept him. And what was his crime? Small crimes. For example, he has fallen in love with a girl who belongs to another tribe. And this is not allowed; you should marry into your own tribe. And your parents should decide on the marriage, not you.

Now his crime was that he loved, and what is being done to him will be done to the girl too by the other tribe. And in those mountains and forests, you cannot live alone. Life is so interwoven that everybody is dependent on everybody else for everything.

In aboriginal tribes there is nothing like freedom, no concept of freedom of speech. The elders decide

everything. No younger person can even raise a question -- that is disrespectful, and he will be punished for it. And you know their punishments.

Just the other day Anando brought me the news. The chief minister of Punjab, under the pressure from the central government, took over the Sikh holy temple -- the Golden Temple of Amritsar -- just a few weeks ago. This was the second time that the army has taken it over. Immediately the high priest of the temple expelled the chief minister -- because he is also a Sikh.

Then he was in a dilemma. If he does not follow the central government's orders he will be thrown out of power. If he follows their orders, he is going against his own religion and they will punish him.

So he had to choose between the two. He thought perhaps the religious people would be more humane. But what happened was that the whole Punjab was in uproar against the chief minister, that he should resign immediately, or he should go to the Golden Temple, touch the feet of the high priest, confess his crime and accept whatsoever punishment is given.

Resignation was difficult because if he resigns from the chief ministership, he will be killed immediately -- the Sikhs will kill him; his own people will kill him because he has trespassed their holy place. And he was one of them.

So he went to touch the feet of the priest and the priest said, "I forgive you, but you will have to do a penance. For seven days in Delhi" -- they have a big Sikh temple in Delhi -- "you sit outside the gate where people leave their shoes." And he has been doing that for seven days, cleaning the people's shoes outside the temple in New Delhi. And everybody is looking and a crowd is watching and people are laughing and people are joking and making a fool of him.

This kind of punishment reminds one of very old traditions. Otherwise it was enough that he was asking to be forgiven. He should have been forgiven. But no, he has to be humiliated. And what kind of humiliation? The ancient methods of humiliating people, the inner workings of the tribal mind, were really ugly. And on top of it all, they were poor.

So it was very easy for Western civilization -- particularly Christianity -- to open hospitals, schools, to give these people clothes, food. And naturally, when these people were helped in such a way they started imitating those who were helping them. So in the wake of that came transistor radios, army caps -- they started dressing like army people. They looked foolish. Naked they were more beautiful, their bodies were more proportionate.

Their life was difficult; Western civilization made their life very easy, and provided all these things -- second-hand clothes which have been rejected by the army, and small toys like transistor radios. And for them it was something miraculous, that somebody is speaking in New Delhi -- thousands of miles away -- and they can listen to what he is saying. This was a miracle -- because they had no idea of the technology, no understanding of what was happening.

Christianity was certainly bringing miracles. Now television has reached. People cannot believe their own eyes, that they are seeing people who are thousands of miles away. Through television and radio, cars, small mechanical things, they proved to these poor people that Jesus walked on water, turned water into wine, raised the dead to life.

And seeing all these miracles -- for them these are miracles -- they could not deny that if these people, who are just followers of Jesus, can do such great miracles, Jesus must have done them.

It is very simple to understand the process -- that within two years any older civilization will collapse if Western civilization approaches it. The basic things are that the older civilizations should be starving, should not have clothes, shelter, jobs, education, and then certainly the missionary becomes their prototype. They have to become like the missionary.

Even if they get second-hand things -- used and thrown away -- they are perfectly happy with those shoes and caps and dresses. They don't fit them because they are not made for them -- some are longer, some are shorter -- but still they enjoy it, it is better than to be naked and cold.

They have tasted for the first time something of the man-made world, and they are grateful; and to show that gratefulness they become Christians. In India all the aboriginals are turning Christian by and by. And power functions like a magnet.

When there was the British Empire all around the earth, the British missionary was part of the power machine. So anybody who has been humiliated for centuries became an imitator. He could not become Western, but he could at least imitate.

It is ugly to look at from outside. They have now got bicycles, they can move far and wide, now they are smoking cigarettes, going to see the movies. Their whole structure has collapsed. Now the elders cannot

dominate them, they have lost all their power. They are feeling more free. They can fall in love with a girl of another tribe and both can escape to the city. They are educated. They can find a job.

Naked they could not come to the city, and even had they come, they had nothing to do except begging. They were not capable of doing any job or any skill; they were never taught.

So the mechanics of the change are very simple; but if we look at the whole thing with a humanitarian vision, it is ugly of Western civilization to exploit these people. You could have given them hospitals, you could have given them schools, you could have given them skills, craftsmanship trainings. There was no need to convert them -- as a payment for all your services -- to Christianity; that's where the West has been ugly.

Otherwise, whatever has been done is perfectly good. But they were not doing all these things to help these people, they were doing all these things to convert these people -- to make their numbers greater. Now in India Christianity is the third biggest religion.

They are asking in Nagaland, "We want to have an independent country." And Christianity, from the outside, is supporting them. Their leaders have been given refuge in London. They are being supplied arms. Their leaders are protected in London because it is now a question of Christians -- they are no longer aboriginals -- the whole of Christianity will stand behind them.

To help the poor is not bad, but to exploit the poor is certainly evil -- and in the name of helping them, converting them to your religion. They don't understand anything about religion, but because you have helped them so much they feel so obliged that whatever you say must be right. This is a very cunning device.

In India I have been trying to find a single high-caste brahmin who has been converted to Christianity. I have not been able to find one -- and I have toured India many times for years.

Not a single high-caste Hindu has been converted to Christianity, because what do you have to give to him? He does not need clothes, he does not need education -- he has enough, he can educate you. If anybody is going to learn anything, the Hindu has a long tradition of learning; he can teach you. What do you have to give to him? Naturally no high-caste people have been converted -- just the very lowest of the low.

It is not a credit to Christianity.

It is a discredit.

BELOVED OSHO,
I LOVE THE WAY YOU DEMONSTRATE AT EVERY TURN JUST HOW ABSOLUTELY UNTOUCHABLE YOU ARE. THE AMERICANS IMPRISON YOU, TORTURE YOU, DESTROY YOUR COMMUNE AND CLEARLY ASSUME THAT YOU WILL BE HUMILIATED BY THEIR TREATMENT OF YOU; BUT INSTEAD, THAT UNTOUCHABILITY SHINES THROUGH, AND IT IS THEY WHO ARE LEFT HUMILIATED -- THIS IS SO CLEAR FROM ALL THEIR CONTINUING ANGER AT YOU.
YOU ARE AN IMPOSSIBLE ENEMY! YOU ARE THAT SIMPLE TRUTH -- THAT ONLY WITHOUT AMBITION IS ONE FREE TO EMBRACE THE STARS.

One can be humiliated only if one is thinking of oneself as higher than another, holier-than-thou -- such a person can be pulled down.

You cannot humiliate a humble person.

There is no way at all.

America has done everything -- and is continuing to do it. That simply shows utter foolishness. If they could not humiliate me in their jails, how can they humiliate me outside America? I will turn all their efforts of humiliation upon themselves because there is no other way. I simply don't accept it.

I have told you many times the story of Gautam Buddha. He was passing by the side of a village. His enemies had gathered, and they wanted to humiliate him -- they were shouting ugly words, four-letter words at him. He remained silent. They looked a little awkward because he was not saying anything.

And finally he said, "If you are finished, can I move on because I have to reach the other village before sunset. And if you are not finished, I will be coming again after few days -- I will inform you -- on the same route; then I will have enough time for you. Then you can do as much as you want, say as many things as you ever wanted to."

One of the men in the crowd said, "We are not just saying things, we are insulting you."

Gautam Buddha said, "You can insult me, but if I don't accept it, that is not in your power. You can try to humiliate me, but I simply don't accept these things. You should have come ten years before when I used to get caught in anybody's net -- somebody would insult me and I would feel insulted. At that time I was a slave to anybody; now I am a free man. I choose: whatever is right I take, whatever is not right I give it back.

"In the last village people had brought sweets, flowers, to present to me. I said, `We eat only once a day and we have taken our meal. So please -- we don't store things, we cannot keep them. We are sorry. You will have to take them back.' I ask you, what could they do with all those sweets and flowers and fruits that they had brought?"

Somebody said from the crowd, "They could have distributed it in the village."

Buddha said, "You are intelligent. Do the same. Whatever you have brought -- for ten years I have stopped accepting such things. Now go back home and distribute these things to whomsoever you want."

Humiliation is impossible when you are not living as an ego. It is the ego that is humiliated.

And America had to take its humiliation back. That's why they are still angry and still trying their hardest to harm me in every possible way. They have not learned a simple lesson.

I was in chains -- they had done everything illegally -- without an arrest warrant. At the point of a gun they arrested me, without even showing the cause, with handcuffs, with chains on my legs, another chain on my waist -- exactly arranged because they knew my whole medical history.

We had presented my medical history to the government -- that my back is bad. So the chain was kept on continually, because it was chained on every time I changed jails: five jails in twelve days. But it remained exactly on the point where it hurts. It was absolutely not accidental, because not even a single time was it in another place -- and it could have been. I told them, "Just keep it loose."

They said, "No. We will keep it the way we have been ordered."

And they were worried that I would wave to people, even with handcuffs, so they tied my handcuffs with the chain on my waist so I could not move my hands either.

And the cars... the way they took me -- I have never seen cars driven in such a way. Suddenly they would take speed, and suddenly they would stop, just to hurt my back.

The first time Devaraj was with me and he was telling them, "This is not right. There is just no need to do this." They wouldn't listen. And this continued for twelve days. Everywhere there were instructions, it seems, how the car should be driven: for no reason, suddenly the car would take speed to a hundred miles an hour, and suddenly it would stop; then again it would speed and stop just to give me as much of a jolt as possible, to hit the painful back with the thick chain they had put on it.

But it does not humiliate me. It was simply showing their stupidity. They could not prevent me from smiling. Everywhere people were standing by the side of the road to greet me. It doesn't matter that I could not wave my hand to them, but I smiled at them.

In the court when the magistrate comes, they declare that the magistrate is coming, "Stand up" -- so everybody stands up. When the magistrate sits on the chair, then everybody is allowed to sit. When I was coming into the court, people were standing up on their own. There was no declaration -- you don't declare for a prisoner.

And that was a clear humiliation of the magistrate and all the police officials and all the court people, that all the people... even those who were not sannyasins, even those who had never seen me, had never heard of me except that just then they had seen me on the television and seen the brutality of the American government.

They tried in every way. They were thinking that I would be humiliated; but whenever the press inquired of me, I said, "I am feeling great. As far as I am concerned, I am feeling perfectly great. They can torture my body, but they cannot touch me."

And because I exposed their whole thing ... and they are not even capable of replying to it, to all the facts that I have told to the world news press. They have not been able to reply to a single point because I have simply described the story as it was. They are feeling humiliated, and they are trying to harass me -- but they are again wrong.

They have arranged a world travel for me. I may not have traveled around the world without their help! I may not have been able to see all my people in their own countries, and I may not have been able to expose that political imperialism has ended, but its place has been taken by economic imperialism -- which is far more dangerous. Now, as with themselves, they are arranging humiliation for other countries.

I was in Ireland for fifteen days. The man who gave the visa must have taken too much beer -- just the

Irish way of living -- so he did not look whose visa it was, whose passport it was. He simply stamped it. We were asking for only a one night stay. He stamped it with a seven-day seal -- perhaps it was the closest to his hand! We said, "That's good."

We moved into a hotel; and as America's information reached them, that our plane had landed in Ireland, immediately the police went to the airport and found that we had already entered the country.

So next morning the police officers came and canceled all the visas for seven days. But we said, "You can cancel it; we are not going to go. We have been here only one night. What crime have we committed that you are canceling them?"

They said, "No crime." They were afraid -- because the first man had made the mistake of giving us seven days. "You can live here silently and leave silently." This is the police. Without our having a visa, they were allowing us to live in the country silently and to leave silently, just to hide their mistake.

We lived there for fifteen days, and after fifteen days, when we left, the minister concerned said, in the parliament, that I had never been in Ireland, that it was just gossip. He knew perfectly well that for fifteen days my group had been there.

And the day we moved, the press was there, the photographers were there; they took my photograph in front of the hotel. Perhaps they took away all those photographs and all that material from the press before declaring in the parliament that I had never been here. So now America is degrading every country.

In Greece, within fifteen days, they arrested me -- and the passport and the visa was given to me by the son of the president, who is a minister. He had issued the visa for four weeks himself, and he himself canceled it.

And they wouldn't allow me even to stay in the hotel for the night. But at the airport the whole news media was there -- all the television channels and newspapers and magazines and the radio -- and at least forty top police officers. I cannot understand what they were afraid of -- I don't carry nuclear weapons with me.

And when I was talking to the press, the chief of the police stepped in front of me to stop me. And I said to him, "Shut up and go back and stand in your place!"

Perhaps in his whole life nobody has said that. And he was wise enough to simply move back and stand in his place -- because he saw the situation, that if he said something, I was going to hammer him then and there. And everything would be in the reports, on the television, on the radio; it was better just to....

But this much was on the television, that he came up to prevent me because I was talking against the police, that they wanted to dynamite the house, to burn me alive, that they were threatening my people.

Because I was asleep, John came to me; and when he woke me up, I said, "Just tell them to sit and wait five minutes so I can change my clothes and get ready to get arrested again."

Now I am an experienced man, there is no problem.

But they wouldn't listen. They started throwing rocks at the windows, at the doors. From my bathroom I heard explosions as if somebody was throwing bombs. I said, "This is strange." And when I came down I was informed that they were threatening that if I didn't come down they would dynamite the house. And I had not left the house for the whole fifteen days I was there.

And after I left Athens, the same minister who had given me the visa and who canceled the visa, lied before the parliament again. So it has been a tremendous experience. What I have been saying about politicians has proved one hundred percent correct.

Hasya, my secretary, had been with that minister for one hour, and he denied in parliament that he had seen my secretary at all. He said that he had been deceived, and that somebody else managed to arrange the visa and his signature.

These are your leaders upon which the whole destiny of humanity depends.

We are going to sue every politician. For example, this minister we are going to sue. And Hasya has to be in the court to testify that she has been with the minister for one hour explaining about me, everything that he asked, and he had given the visa only after being fully satisfied. And he simply denies that he has ever seen my secretary.

And the same thing has been happening all around the whole civilized world of the West. A few countries are so afraid that I have not even applied for visa and they have decided already that the visa should not be given. I have not even applied... the visa should not be given.

They have informed all their embassies that I am a dangerous man and no visa should be granted. If my application comes then it should be rejected immediately. They are so afraid that almost all the parliaments of Europe have discussed me, and on strange things.

The Dutch minister for foreign affairs has said that I have been denied entry into Holland because I have spoken against homosexuality, I have spoken against Mother Teresa, the pope, the Catholic religion. And each democracy contends that it is secular.

The pope can criticize any religion and he is welcome -- I cannot criticize the pope. If he has any guts he should reply to my criticism rather than pulling the strings of these politicians -- he has a Catholic majority in these countries so the politicians are afraid of losing votes.

I can understand catholicism, the pope, Mother Teresa; but homosexuality is a totally new thing. I was not aware that homosexuality is Holland's official religion -- criticize homosexuality and you cannot enter Holland. That minister has condemned the whole of Holland as homosexual. If the people of Holland have any sense, they should force that minister and his ministry to resign, because he's abusing the whole country.

And I am dangerous because I have criticized homosexuality. I am criticizing every perversion, and I will continue to criticize them.

And America is trying in every way.... It is a humiliation for America. Now they are trying to make every other country also feel humiliated. All the countries which are with America will be humiliated in the same way. And a single individual can put the whole world against himself, and still you cannot humiliate him.

The truth is simple. If one is humble, humiliation is impossible. Truth cannot be humiliated. You can crucify it, but you cannot humiliate it.

The Transmission of the Lamp

Chapter #35
Chapter title: Worship may be a worse crucifixion

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BELOVED OSHO,
IN INDIA THERE IS A PROVERB, "VASUDHAIVA KUTUMBAKAM: THE WHOLE EARTH IS A FAMILY". PERHAPS THIS PROVERB IS ONE THOUSAND YEARS OLD. OSHO, WERE THERE REALLY PEOPLE ONCE WHO LIVED LIKE A FAMILY? OR WAS IT A VISION OF SOME MYSTIC, A VISION WHICH YOU ARE GOING TO BRING TO REALITY?

There has never been any society who has lived according to the vision of "VASUDHAIVA KUTUMBAKAM: the whole earth is one family."

The mystics have been, for thousands of years, talking about it, visualizing it, but unfortunately people worship the mystics but don't allow the mystic to transform them. Worshipping is really a way of escaping from transformation; it is saying, in other words, "You are right, but it is not time for me yet. I respect you, I worship you, and I will remember what you are saying; but I cannot act accordingly right now. I am just an ordinary human being, you are a great realized soul -- the distance is vast."

Worshipping the mystics is not real respect. It is a strategy of the mind to avoid seeing the finger that is pointing towards the moon.

Man is very cunning. He can crucify somebody to get rid of him, he can worship somebody to get rid of him. Crucifixion and worshipping are not different because the basic purpose is the same: "Just leave me alone; your stupid utopia is good, I don't have any argument against it, but you are a special being, and I am just an ordinary creature."

To prove this fact, people have called their mystics incarnations of God, messiahs, saviors, messengers. In some way they have made them so far away, they have created such a distance between themselves and the mystics, that the vision of the mystic remained a vision. It is impossible with this approach to make it a reality.

The first step to make such a grand vision a reality, is to realize that the mystic is just as ordinary a human being as you are. If he has realized himself, you can also realize yourself. What has become actual in him, is potential in you. What has blossomed in him, is just a seed in you. But between the seed and the flower there is no distance at all. The seed is already on the way, making every effort to become a flower.

But there have been two reasons denying this simple fact. One was that the masses wanted the distance; and the other was that it fulfilled the egos of many who were not really mystics, who were simply pretenders.

To say, yourself, that you are sent by God, is such a lie -- because God is a lie, and now you are making that lie even more destructive by saying that you are a messenger, that you are a prophet. It fulfilled the egos of those who were not really realized people, so they never made any effort to destroy the distance. On the contrary, they emphasized that it was true -- what was possible for them was impossible for you.

To prove that the distance is immense, either they fabricated miracles or after their death you added miracles in their life -- because that makes the distinction very clear. You cannot do miracles, and these people were doing miracles. Certainly, they were coming from a higher order, with some spiritual power that you don't have.

They also wanted that miracles should be fabricated around them; it helped their ego. It helped you also to protect yourself; otherwise you would have to transform yourself, bring something which looks impossible into reality -- "Vasudhaiva kutumbakam: the whole world is one family." Even one family is not one family. Brothers are fighting with brothers, husbands are fighting with wives, wives are fighting with husbands, children are fighting with children. Even the family is not a family -- and the mystics are talking of the whole world being conceived as one family.

So it helped their egos to create the distance, it helped you because it seems almost impossible. Even five persons in one home cannot live peacefully; there is constant quarreling and fighting and conflict. Even the people who love each other are a pain in each other's neck. So what possibility is there that the whole world becomes a family, a loving commune?

Seeing the impossibility, it is better to accept that it is beyond you, it is only possible for those special beings. But the whole world is not consisting of those special beings, "so all that we can do is worship them." That is a very sophisticated way of crucifying a person.

A real mystic will deny it, that there is any difference, because he can see why you want the difference and the distinction.

In Gautam Buddha's stories about his past lives there is one story that just before this life, when he became Gautam Buddha, he was an unconscious human being as everybody else is, and he heard about one man that had become awakened, enlightened. Everybody was going to see him. He also went to see him, with flowers to offer. He touched his feet, offered the flowers unto his feet. As he was standing up, he could not believe it; the man who was thought to be enlightened bowed down to this unconscious human being and touched his feet.

Buddha said, "What are you doing? I am an unconscious, ordinary human being; you are an enlightened, awakened soul. Why have you touched my feet?"

The man laughed, and he said, "Yesterday I was also unconscious, unawakened; today I am awakened. Today you are unconscious, tomorrow you will be awakened. Remember that I touched your feet. Never forget it when you become awakened."

This story is so significant. That man is saying, "I am trying to teach you that from now onward... because I can see the possibility, the potential that you will become awakened. It is only a question of time. The time does not matter -- tomorrow or one life afterward. But remember that a Buddha touched your feet while you were unawakened."

What is the message? The message is, he is trying to create a bridge. He is trying to declare that awakening is not something supernatural, it is something that is intrinsic in your nature; that it is not

something to do with God, it has something to do with you. It depends on you. You can go on sleeping as long as you want, and the moment you want to wake up you can wake up.

And Buddha remembered it. His last words when he was dying were, "Please don't start worshipping me. I was not here to create worshippers -- there are millions of worshippers already. Don't make statues of me; otherwise you will forget my teaching, a deviation, and you become satisfied with worshipping -- which makes no difference to you. You remain the same."

And that's exactly what people did. He died, and they started making statues and worshipping him in spite of his last words. In fact, there are more statues of Gautam Buddha in the world than of anybody else.

The Middle Eastern languages like Arabic and Persian don't have another word for statue. Their word for statue is *budt*, and `budt' has come from `buddha'. The statues of Buddha were so many that his name became synonymous with statue. And for twenty-five centuries people have been worshipping him. There are thousands of temples in the East. Nobody seems to be interested in the transformation he was teaching, and everybody is very enthusiastic about worshipping him.

Worship seems to be a very subtle strategy to avoid the man.

Jews also avoided Jesus, but they used a very primitive method. Hindus have also avoided Gautam Buddha but they have used a very sophisticated method. And you can see by the results -- because Jesus was crucified, and crucifixion became the source of Christianity. It is out of murder, out of violence and blood, that a religion arises. You cannot expect from Christianity anything else. In two thousand years it has killed millions of people. Its very origin was in murder, in crucifixion.

They have not bothered about Jesus' teachings. He was saying, "Love your enemy like yourself." Then I cannot understand who these people were killing. If you are going to love your enemy, are you going to kill your lovers? Enemies have to be loved, so who is to be killed -- friends? No, the teaching has not been followed; only sermons were given in the churches. But enemies -- and innocent enemies, who have done no harm to the Christians.... Their only crime was that they were not Christians, and they were not willing to be Christians; and that was too much, too big a crime.

Hindus used a more sophisticated method, perhaps because it was an older civilization, more cultured. They could have crucified Gautam Buddha, but they did not do that. On the contrary, they accepted Gautam Buddha as one of the incarnations of the Hindu God.

You will be surprised that Hindus have twenty-four incarnations of God. This number twenty-four got fixed in the mind of India. Just as there are twenty-four hours in the day -- one circle is complete -- one creation is one circle of millions and millions of years. In one circle of existence there are twenty-four *tirthankaras*; that was the Jaina concept.

Things arise out of strange things. Every language and its arithmetic is based on ten digits, and those ten digits have come from the ten fingers -- because uneducated people count on their fingers. So the first counting was done on fingers, and there are ten of them; this is just a coincidence. That's why from one to ten the whole mathematics is complete, then it is repetition. Eleven, twelve, thirteen -- that is repetition. Then you can go to millions of numbers, but they are all repetitions. The basic numbers are ten, but there is no necessity that there should be ten basic numbers.

There have been mathematicians like Leibnitz who worked only with three numbers -- one, two, three -- and managed to do every calculation. After three, four does not come because four does not exist in Leibnitz' mathematics. After three comes ten, eleven, twelve, thirteen, twenty. There is no problem -- you can count that way. In the ordinary mathematics there will be four chairs in the room; Leibnitz will count ten, and it makes no difficulties, the calculations will be perfectly right.

Albert Einstein even tried to work with two. Just reading Leibnitz he said, "Why three?"

That too was another coincidence; it was because Leibnitz was a very Christian-minded person, and the trinity would be disturbed. If you bring down the numbers to less, if you make the numbers two, what will happen to the trinity? If there are only two digits, then one, two, ten, eleven. Ten will be the number, not three. To save the trinity and not to get into trouble with the pope, he kept the number three. Albert Einstein tried with number two. Two is certainly absolutely essential -- you cannot work with just one -- and he succeeded; with two it is possible.

The same kind of coincidence happened in India. Jainism, being the oldest religion, had the idea that just as a day and night make the whole circle, and then begins another day and night, another circle, it is the same with creation... one creation, then everything goes into dark night, disappears, then another creation starts.... Each creation has twenty-four teachers; those are called tirthankaras, the path-makers. That is the literal meaning of tirthankara.

Before Jainism's twenty-four tirthankaras became famous, Hindus had only ten incarnations of God; but then they started feeling a little poor. "Jainas have twenty-four and you have only ten?"

In every sphere, people are so competitive and behave so stupidly, that unless you look you will never find out how suddenly after Mahavira, because he was the most prominent Jaina tirthankara.... Although he was the last, he was the most important person in the whole range of twenty-four. Up to Mahavira, all Hindu scriptures have ten incarnations. Perhaps the fact there were ten incarnations is nothing but the result of tenfinger counting. Perhaps the reason is the same as in mathematics; and you will not be surprised that the number ten is also a Hindu concept. It was the Hindus who first brought the digit ten.

So it is not impossible that ten is the complete number; naturally ten incarnations are complete. You can look into your languages and you will find it. For example, all languages which are originated from Sanskrit -- particularly all the languages of the developed countries of the West.... The Sanskrit for two is `dwa', which becomes in some languages `twa' and finally culminates in `two'.

The English `three' comes from Sanskrit `tri'. The difference is so small -- because in English there is no `dthra' sound. The alphabet in Sanskrit is double that of English, so in English you cannot write `dthri'; if you write `dthri' it will become `three'. You have to make `dthra' by making `t-h', joining two letters.

The Sanskrit for six is `sasth', and you can see it is connected. For nine it is `nov'; and you can see it is connected. Ten was the complete number; after ten it is a repetition.

But once Mahavira emphasized twenty-four tirthankaras, Hindu scholars started feeling that they were a little behind. People started saying, "You have only ten tirthankaras, while Jainas have twenty-four." So after Mahavira, Hindu scriptures started talking about twenty-four reincarnations -- suddenly, with no reasoning, with no cause. Just as Mahavira died, immediately Hindu scriptures started talking about twenty-four reincarnations, just to compete with Jainism.

It gave them an opportunity also, and this was the opportunity -- perhaps for this opportunity they made it twenty-four, or vice versa. They accepted Gautam Buddha, who was the most influential person outside the Hindu fold. They could not really crucify him -- they were much more sophisticated people -- but they could still crucify him in a very logical way.

They started a story about Buddha in their famous scriptures, the *shivapuram*. The story is that God made the world. He made hell and heaven; he made hell to be guarded by the devil. The devil was the king of hell, just as God was the king of heaven; the devil was his shadow, his opponent. But millions of years passed and nobody came to hell -- everybody died and reached to heaven, because people were not doing anything wrong. They were not being criminals, sinners.

The devil was very angry, and he reached heaven and he asked God, "This is absolutely stupid! Why have you made hell? If nobody has to come there, then it is mere wastage. And my life is wasted -- I am simply sitting there! You have made me the king of hell, and there is nobody in my kingdom. It is just empty space. Millions of years I have waited, and it is enough. You finish that kingdom, or start sending people. I want real people to dominate, I don't want to sit there alone."

And God said, "Don't be angry, you go back. I will be born as Gautam Buddha soon, and will convince people to do wrong things. And soon hell will be overcrowded." That's why God took an incarnation as Gautam Buddha.

You see the strategy: they are accepting Gautam Buddha as a Hindu incarnation of God, but the purpose is to send people to hell. So whoever follows Buddha is going to hell. And since then hell has been overcrowded. And they go on making extensions, but people are always coming in more and more. The situation has completely reversed: now very rarely does someone go to heaven. Most of the trains are going to hell.

In the *shivapuram* it is said that the crowd is so much that sometimes a few people are kept alive on the earth because they are on the waiting list. You cannot take them to heaven, and in hell there is no room; they are making room as fast as they can. So many people on the earth are on the waiting list, living just until some place is ready for them; then they will be taken there.

This way they have condemned Gautam Buddha's whole teaching -- that it is just to destroy people's spirituality. And you see the effect in India: Buddhism disappeared. It was born in India, and India was immensely impressed with Gautam Buddha. There are thousands of temples and statues that show that the whole country was under his impact.

But Buddhism disappeared so totally that even in the most holy Buddhist place, Bodhgaya, where Gautam Buddha became enlightened -- the bodhi tree is there and a temple stands as a memorial -- they could not find a Buddhist priest for the temple, so a Hindu brahmin has been performing the worshipping

rituals for hundreds of years. It has become a family tradition.

I asked the man who is the priest, "How long have you been here?"

He said, "We have been here since this temple has been here." Hindus created such an atmosphere that those who had started following Gautam Buddha moved back -- who wants to go to hell, and hellfire -- to the Hindu fold.

I am trying to say to you that Jesus' crucifixion made a fanatic religion of Christianity, which has been killing millions of Jews down the centuries, and their vengeance is not fulfilled.

Hindus did far better. They did not disrespect Gautam Buddha, they respected him as an incarnation of God, but managed to convince people that whoever followed him would go to hell, so not to follow him. The whole of India became completely clean of Buddhism. Buddhism spread all over Asia except in India. I used to go to their world conferences in Bodhgaya. Every nation of Asia was represented except India, because in India, Buddhism does not exist.

You can use crucifixion, you can use worship, and manage the same result; and sometimes worship may be a worse crucifixion than any crucifixion can be.

The mystics -- the authentic mystics -- have always tried to convince man: "There is no difference between us and you. The only difference is that you are sleeping and we have opened our eyes and we are awake -- and it is not much of a difference."

Vasudhaiva kutumbakam -- `vasudhaiv' means the whole earth, `kutumbakam' means the family -- has never been realized. One hopes that some day it will be realized.

It is my vision too.

BELOVED OSHO,

ONE DAY IN AUGUST, 1985, I WAS TRYING WITH ALL MY EFFORTS TO CLEAN THE BAR OF THE DISCO IN RAJNEESHPURAM, AND I WAS SURE YOU WOULD GO THERE THAT NIGHT FOR THE SIMPLE REASON THAT THE "MAMA" WAS SO WORRIED THAT CLEANING BE PERFECT! WHILE I WAS EXPECTING YOU, I WAS FEELING LIKE A HOUSEWIFE EXPECTING THE HUSBAND, BUT I WAS THINKING, "THIS HUSBAND WILL NOT NAG ME, WILL NOT CRITICIZE MY WORK. HE WILL FIND EVERYTHING BEAUTIFUL."

AND IT HAPPENED THAT YOU ENTERED THAT SALOON SO GENTLE, SO FULL OF DIVINE CHARM; MY HEART WAS BEATING SO FAST. I HAVE TO CONFESS I WAS PRETTY ASHAMED. I WAS SURE THAT I HAD FALLEN IN LOVE WITH YOU, DEEPLY, INCURABLY.

AND IT HAPPENED ONE NIGHT IN JESUS GROVE SOME THIRTY DAYS LATER; I WAS THERE CELEBRATING YOU, AND IN MY HEART I WAS A LITTLE BIT JEALOUS OF THOSE BEAUTIFUL LONG-HAIRED GIRLS THAT USED TO DANCE WITH YOU!

I ALWAYS HAD THE INFERIORITY COMPLEX OF BEING UGLY -- AND NOW, AGED! "OH," I WAS THINKING -- NOT WITH ANGER BUT WITH SORROW -- "I WOULD LIKE SO MUCH TO BE PRETTY NOW SO HE WOULD SEE ME!"

AND WHEN I WAS NOT EXPECTING IT -- SURPRISED -- I SAW YOU COMING TOWARDS ME, GAZING AT ME AND DANCING AND CELEBRATING WITH ME! IT WAS AN ETERNITY -- THOSE LONG, LONG MINUTES!

OSHO, WHEN I WENT TO MY RESIDENCE THAT NIGHT, TALKING TO THE STARS, TO THE FULL MOON, I WAS SAYING, "NOW I KNOW SOMEBODY LOVES ME! I AM SURE HE LOVES! WE ARE HIS BELOVEDS, I AM SURE OF THAT!" AND THAT CERTAINLY CHANGED MY LIFE ONE HUNDRED AND EIGHTY DEGREES. FROM THAT DAY ON I HAVE FELT WARMTH INSIDE ME -- NOT THE UNCOMFORTABLE ABSENCE I USED TO HAVE BEFORE, BUT SOMETHING THAT GAVE ME EXTRA ENERGY TO LIVE AND TO SPREAD BEAUTIFUL THINGS THAT COME FROM YOU.

OSHO, YOU ALWAYS SAY THAT WE SHOULD DROP THE ATTACHMENT TO YOU SOMEDAY, BUT THE ONLY THING I DEEPLY WISH IN MY HEART IS TO BE CLOSE TO YOU, SHARING GOOD AND BAD MOMENTS, UNTIL DEATH DO US PART.

CAN I POSTPONE THE MOMENT OF DROPPING THE ATTACHMENT TO YOUR PRESENCE TO ANOTHER LIFE?

You are not aware of the dynamics of spiritual changes. I can say to you, "you can postpone," but the more you will love me, the more you will love the whole existence, the more you will love yourself. And as that love deepens, you start disappearing. There is only love -- and love is not an attachment. The attachment is of the `I'. Love is enough to take you away from that I.

So I say don't be worried, you can postpone; don't be afraid. Allow love to become total, and the I will disappear; and when on your part the I disappears, who is going to be attached to whom? Attachment falls

of its own accord.

And you have a feeling -- which is in almost everybody's heart -- that when attachment disappears, love will disappear. That's what happens in ordinary love experiences -- love and attachment are almost one thing.

But loving me is a totally different phenomenon.

In the beginning the attachment will follow just out of old habit, but soon it will understand that now it is no longer needed, love is enough unto itself. And when attachment disappears, it is not that love disappears; it is for the first time that you feel its purity, its grandeur, its perfection. You are not a loser. Attachment dropped, you are victorious.

But it is up to you. You can postpone -- about that I will not stop you -- you can postpone for the next life. But don't stop love. Get deeper into love, and it will take care of the whole thing. The attachment will go, the postponement will go. It will take away all junk that surrounds your inner space. And when there is only love, it is divine. Then it is not addressed to anyone, it is simply a fragrance available to all -- to all the winds wherever they will take it.

But feel blissful that it has knocked on your door. And drop the idea that attachment and love are one thing. They are enemies. It is attachment that destroys all love. If you feed, if you nourish attachment, love will be destroyed; if you feed and nourish love, attachment will fall away by itself. They are not one; they are two separate entities and antagonistic to each other.

BELOVED OSHO,
YOUR STORY THE OTHER NIGHT ABOUT THE MYSTIC WHO ASKED FOR VOLUNTEERS TO JOIN HIM IN NIRVANA PRODUCED SUCH A STRONG SENSATION IN THE ROOM!
USUALLY WHEN YOU SAY, "IT CAN HAPPEN NOW!" I FEEL, "I'VE GOT TO GET IT THIS TIME BECAUSE YOU'VE SAID IT SO OFTEN AND IT'S SIMPLY BEING RETARDED NOT TO GET IT." ALONG WITH THIS FEELING THOUGH, SOMETHING IN ME RETRACTS WITH FEAR.
THE OTHER NIGHT I DIDN'T FEEL AFRAID AT ALL. I FORGOT ALL THE UNFINISHED EDITING, I FORGOT ALL THE QUESTIONS THAT NEED GATHERING. I EVEN FORGOT THAT YOU'VE TOLD ME NOT TO DISAPPEAR YET. I SAW THE CHANCE TO JUMP, BUT THE CHANCE DIDN'T SEE ME. COULD YOU PLEASE COMMENT?

It is easy to forget that I have told you not to disappear yet, but I don't forget anything. You can drop anything you like, but you cannot drop your editing work!

So when I say, "It can happen now," you are not included in that!

BELOVED OSHO,
IF THE WITNESS IS BEYOND THE BODY/MIND COMPLEX, HOW IS IT THAT WHEN THE BODY/MIND COMPLEX GOES TO SHOWER IN THE MORNING, IT DOESN'T LEAVE THE POOR WITNESS IN THE BED?

Milarepa, it leaves the witness in bed -- particularly when it is too cold. It rests in the bed and waits for you to come from the shower!

The watcher is very intelligent!

The Transmission of the Lamp

Chapter #36
Chapter title: And if the song bursts forth...

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BELOVED OSHO,
IN AMERICA, MANY PEOPLE -- FROM MEDITATORS TO MANAGERS -- ARE USING A TECHNIQUE CALLED "POSITIVE THINKING." THEY ARE TRYING TO CHANGE DESTRUCTIVE THOUGHTS AND CONDITIONINGS ABOUT THEMSELVES, OTHERS, AND EXISTENCE, INTO POSITIVE ONES, AND IN THIS WAY HOPE TO BE MORE SUCCESSFUL ON THE LEVEL OF THEIR LIVES THAT THEY ARE CONCERNED WITH. PICTURING THEIR MINDS AS A CAGE, I WONDER WHETHER THIS TECHNIQUE IS JUST LIKE PAINTING THE CAGE GOLDEN.
OSHO, IS THE TECHNIQUE OF POSITIVE THINKING HELPFUL FOR AWAKENING? OR DOES IT DULL THE AWARENESS OF BEING IMPRISONED AND THE DESIRE TO BECOME FREE?

The technique of positive thinking is not a technique that transforms you. It is simply repressing the negative aspects of your personality. It is a method of choice. It cannot help awareness; it goes against awareness.
Awareness is always choiceless.

Positive thinking simply means forcing the negative into the unconscious and conditioning the conscious mind with positive thoughts. But the trouble is that the unconscious is far more powerful, nine times more powerful, than the conscious mind. So once a thing becomes unconscious, it becomes nine times more powerful than it was before. It may not show in the old fashion, but it will find new ways of expression.

So positive thinking is a very poor method, without any deep understanding, and it goes on giving you wrong ideas about yourself.

Positive thinking was born out of a certain Christian sect in America which was called Christian Science. To avoid the word `Christian', so others can also be allured to it, they slowly dropped that old label and simply started talking about the philosophy of positive thinking.

Christian Science -- which is the original source -- proposed that anything that happens in your life is nothing but a thought projection. If you want to be rich, think and grow rich. It is by thinking positively that you are rich, that you are getting richer, that dollars will start coming towards you.

I am reminded of an anecdote. A young man met an old lady on the road. The old lady asked, "What happened to your father? He is not coming to our weekly meetings of Christian Scientists -- and he is our oldest member, almost the founder of our society."

The young man said, "He is sick and feeling very weak."

The woman laughed. She said, "It is just his thought and nothing else. He is thinking he is sick -- he is not sick. And he is thinking he is weak -- he is not weak. Life is made of thoughts; the way you think, you become. Just tell him to remember his own ideology that he has been preaching to us. Tell him to think healthy; tell him to think full of vigor."
The young man said, "I will give the message."

After eight or ten days the young man met the woman again, and she asked, "What happened? Didn't you give the message? -- because he is still not coming to the weekly meeting."

The boy said, "I gave the message, madam, but now he thinks he is dead. And not only does he think he is dead, my whole neighborhood, my family, even I myself think he is dead. And he is no longer living with us; he has gone to the graveyard!"

Christian Science was a superficial way... it may help in a few things; particularly those things which are really created by your thought can be changed. But your whole life is not created by your thought.

Positive thinking came out of Christian Science. It talks now more philosophically, but the base remains the same -- that if you think negatively, that is going to happen to you; if you think positively, that is going to happen to you. And in America that kind of literature is widely read. Nowhere else in the world has

positive thinking made any impact -- because it is childish.

"Think and grow rich" -- everybody knows this is simply foolish. And it is harmful, and dangerous too. The negative ideas of your mind have to be released, not repressed by positive ideas. You have to create a consciousness which is neither positive nor negative. That will be the pure consciousness. In that pure consciousness you will live the most natural and blissful life.

If you repress some negative idea because it is hurting you.... For example: if you are angry, and you repress it and try to make an effort to change the energy into something positive -- to feel loving towards the person you were feeling angry with, to feel compassionate -- you know you are deceiving yourself.

Deep down it is still anger; it is just that you are whitewashing it. On the surface you may smile, but your smile will be limited only to your lips. It will be an exercise of the lips; it won't be connected with you, with your heart, with your being. Between your smile and your heart, you yourself have put a great block -- the negative feeling that you have repressed.

And it is not one feeling; in life you have thousands of negative feelings. You don't like a person, you don't like many things; you don't like yourself, you don't like the situation you are in. All this garbage goes on collecting in the unconscious, and on the surface a hypocrite is born, who says, "I love everybody, love is the key to blissfulness." But you don't see any bliss in that person's life. He is holding the whole of hell within himself.

He can deceive others, and if he goes on deceiving long enough, he can deceive himself too. But it won't be a change. It is simply wasting life -- which is immensely valuable because you cannot get it back.

Positive thinking is simply the philosophy of hypocrisy -- to give it the right name. When you are feeling like crying, it teaches you to sing. You can manage if you try, but those repressed tears will come out at some point, in some situation. There is a limitation to repression. And the song that you were singing was absolutely meaningless; you were not feeling it, it was not born out of your heart. It was just because the philosophy says to always choose the positive.

I am absolutely against positive thinking. You will be surprised that if you don't choose, if you remain in a choiceless awareness, your life will start expressing something which is beyond both positive and negative, which is higher than both. So you are not going to be a loser. It is not going to be negative, it is not going to be positive, it is going to be existential.

So if tears are there, they will have a beauty; they themselves will have a song. You need not impose any song on them, they themselves will be out of joy, out of fulfillment -- not out of sadness, failure. And if the song bursts forth, it is not against tears, despair; it is simply the expression of your joy... not against anything, not for anything. It is simply the flowering of your own being; hence I call it existential.

Positive thinking has led America into a very wrong path; it had made people hypocrites. It is the most influential philosophy in America, and in fact, it is not even a philosophy, it is just rubbish. It does not understand the psychology of man, it is not grounded in the findings of psychology; it is not grounded in the deeper findings of meditation. It is simply giving people hope -- people who are losing all hope. It is giving people ambition.

The poor man thinks that if he goes on thinking, then suddenly out of the blue, a Cadillac will appear in his porch -- although right now he has no porch. First he has to think of a porch! Positive thinking will create a porch, then positive thinking will bring a Cadillac. And even if it happens, please don't sit in such a car; it is dangerous. There is no car, and there is no porch -- that man is hallucinating. He is not in his senses.

Everything has to be earned. There is a famous book by Napoleon Hill, THINK AND GROW RICH, and his whole emphasis is that if you think really hard, you will become rich. Millions of copies have been sold because he is a good writer, one of the best that America has produced. He writes well, convincingly.

But I have told you before that when his book was first published, he was at the bookstall so that the publisher could introduce him to the customers, and he could put his signature on the books. And it happened that Henry Ford just came in -- he was looking at books, he loved books -- and he inquired, "What is happening? What is this man doing?"

He found out that this was Napoleon Hill, a great writer, and his new book was just published. "He will be very happy to be introduced to you." So Henry Ford went to him. The publisher introduced Napoleon Hill, saying, "He has written this book, THINK AND GROW RICH."

Henry Ford looked at the cover, at the title, and asked Napoleon Hill, "Have you come in your own car, or in a public bus?"

It seemed so irrelevant, but when Henry Ford was asking, Napoleon Hill had to say, "Yes, I have come

in a public bus."

Henry Ford returned the book and told him, "When you have thought enough about a beautiful car and it appears in your porch, then bring this book to me. I am Henry Ford -- I don't need this book. I know you cannot grow rich by thinking. You can cheat poor people by this book. Everybody wants to become rich, so the book will sell well, and perhaps by the book sales you may become rich, and you may purchase a car. But remember, that is not the condition. I will accept the book if the car appears by your thinking."

The car never appeared, he could never go to Henry Ford. And that old man was very strange; he used to call once in a while on the phone and say, "What happened about the car? If it has not appeared yet, withdraw the book from the market. It is sheer cheating!" And the whole book is about positive thinking -- only think positive thoughts.

And you can see the difference: what I am doing here is... all thoughts are useless -- positive or negative. They are two sides of the same coin. You are not to change from the negative to the positive; you have to go beyond both. You have to drop them both, you have to become a thoughtless consciousness. And out of that consciousness, whatever you do will be right. Whatever you do will have tremendous beauty. Whatever you do will be satisfying.

BELOVED OSHO,
DOES SEX ENERGY NEED TO BE EXPRESSED THROUGH SEX, OR IS IT JUST THAT WE LABEL THIS ENERGY AS SUCH THROUGH BIOLOGICAL NEEDS? IF ENERGY DOESN'T GET EXPRESSED THROUGH SEX, IS IT A REPRESSION, OR CAN IT BE TRANSFORMED AND FIND OTHER CHANNELS?

The energy can be transformed, but only after you have lived it naturally. If you have not expressed it naturally -- sex energy, sexually -- you cannot move towards transformation.

When sex is expressed as pure sex -- and there is no sin in it, there is no need to feel guilty about it; this is the way your bodies are made, this is the way your biology functions -- express it. Just by expressing it naturally, there will come a moment when the compulsion to express it as sex will disappear. That is the turning moment, now transformation is possible.

First, natural expression to the satisfaction of the natural instinct in you, and then transformation is possible, because now the energy will not compel you to express it as sex; it is satisfied. It has known what sexual experience is. Only after this, the transformation is possible, and the transformation will happen through meditation.

So whenever you feel energy in you, and no desire to express it sexually, simply sit silently and meditate. Meditation will make the path for the energy to move higher, and you will know that the same energy which was expressed as sex, ultimately is expressed as *samadhi*, as superconsciousness. It is the same energy -- just the label of expression goes on changing. But if something remains incomplete, you will be dragged again and again to it.

The religions have a reason to repress sex. They all wanted to transform the energy, so naturally they thought that sex should be blocked, expressed in any other way; that blocked energy then could be transformed into spirituality. But they had no understanding about sex or energy or transformation.

Sex is not something of which you have only a certain quantity in you. It is produced every day, so if you express it sexually, it does not mean that you don't have any more energy left, so how will you transform it? Sexual energy is created every day. It is not a reservoir, not a bank, that if you take out something, that much is less. It is created every day by your living, by your movements, by your food, by your breathing, by the circulation of the blood -- by your very *life*. It is a by-product of life. But if you start stopping it forcibly, you will be doing a harmful act to yourself.

First, if you forcibly repress sex, your mind will continuously think of sex -- sex and nothing else, because the energy that has been repressed is going to revolve in your mind.

Let me remind you that your sexual center is in your mind; genitals are just the extension of a center which is in the head. That's why you can dream about sex, you can fantasize about sex -- and each fantasy will immediately affect your genital organs. You are thinking, it is in the head. The genitals are the extension of a subtle center in your head, so when you repress the energy, your head becomes full of it. Your sex becomes cerebral, mental, so you think about it, you dream about it. And this is an ugly state.

One man reached to a psychoanalyst's office and said, "Help me; otherwise I will die."

The psychoanalyst said, "You look perfectly healthy and young. Why should you die? What is the

problem?"

He said, "The problem is, I continuously think of sex."

The psychoanalyst said, "It is not a big problem, everybody thinks of sex."

He said, "You don't understand...."

So the psychoanalyst said, "I will try and understand." He drew a line of the paper and asked him, "What is it? What does it remind you of?"

He said, "Don't joke with me! It reminds me of sex." A line? -- even the psychoanalyst was a little shocked that a line reminded him of sex. And the man said, "I have read all the psychological books -- this is a phallic symbol." And he was right, because that's what Freud's analysis says it is, it is a phallic symbol.

So he drew another figure, a triangle. The man closed his eyes, he said, "Don't! I don't want to think about that."

The psychoanalyst said, "It is just a triangle!"

He said, "It may be triangle, but think of Sigmund Freud and you will understand what I am saying. This is my trouble."

The psychoanalyst said, "Okay." He drew a third figure -- a circle. And the man jumped up from the chair. He said, "Stop! Stop! I am not a homosexual! And I have never seen such a pornographic psychoanalyst -- you do nothing but make pornography!"

And just then from the window they saw a camel passing by, and the psychoanalyst said, "Forget about that. Look outside. What does that camel remind you of?"

He said, "The camel? It is the most dangerous animal; I don't want to have anything to do with camels! Anything to do with the camel, forget all about it."

The psychoanalyst said, "But this is strange."

He said, "Nothing is strange -- *everything* reminds me of sex, and it is because of an idiot who has told me to repress, because this is the way: when you repress the energy, the energy level inside you starts going higher. It is not going higher, I am going lower! I have never had such fear of camels or other things, but now I cannot move outside, I cannot look at anything, because everything somehow manages to remind me of sex."

Repression will do you harm in that it will make your mind full of sex... no transformation but only an ugly, cerebral sexuality.

Natural sex is far more beautiful. It is simple and innocent.

Secondly, if you start repressing sex, you will never be able to transform it. Your whole energy will be split in two parts. Sex is your energy that has to be repressed, and the remaining energies of your life have to repress it, and nothing is left which can be transformed. Who is going to transform it? Who is going to be transformed?

Repression is the worst thing that religions have preached to people.

A natural sex automatically brings you to a point where you feel that it is a simple, biological phenomenon, and the old compulsion is gone. Through experience it goes; and now the energy will be there, but because you are not repressing it, it will not become cerebral, it will not make sex any problem for you.

With meditation you will be opening up higher doors of your consciousness, your superconscious. And the energy always needs movement, it cannot remain static. And these new areas will be far more enchanting.

The sexual area you have experienced. It was good as far as biology goes, but it was an ordinary experience available to all the animals, to all men, to all birds. It was nothing special, nothing unique. But if meditation makes a way towards superconsciousness, and energy is available, that energy will automatically start moving through the new channel that has opened up.

This is what I mean by transformation.

So take everything at ease. Just remember one thing, that with your at-easeness with nature, meditation should continue. So whenever anything with nature is satisfied, energy is available; it will move into the paths meditation has created.

It is a simple process. In transformation you don't have to do anything. All that is needed is that there is no repression. Energy is available -- there is no compulsion that it should go into the sexual ways -- and a new way has opened up. The energy immediately becomes excited about moving into the new ways. And once it has experienced higher qualities of blissfulness, there is no question of repression; it never arises.

And remember the last thing, that even if you have experienced superconsciousness and higher levels through sexual energy, it does not mean that you cannot use the energy through the sexual channel. From

the higher you can always come lower without any difficulty; but from the lower, to go to the higher, a great preparation is needed.

You will be surprised to know about a strange phenomenon that used to happen in India, in the Vedic times, five thousand years before -- almost unbelievable.... If some couple found that they were incapable of producing children, then they would go to the great seers, the great masters who lived in the forest, in the mountains, and had their universities -- thousands of students.

And they would ask the master, "We would like somebody who is no longer sexual to be compassionate on us and give a child to my wife." And it was an accepted phenomenon, there was no condemnation in it. But you can see a great insight -- that somebody who has gone beyond sex has much more potentiality to give birth to a better child than an ordinary person.

It continued in India till Buddha and Mahavira's time. These were the two persons who brought repression and condemned this convention.

I am still for the vedic convention; that is absolutely closer to science. Buddha and Mahavira, both, are in favor of repression -- and that is dangerous. It was not a repressive society in India before Buddha and Mahavira; it was a very different kind of society. Everything natural was accepted, and if a couple was finding difficulty in having children, the best way was to find someone who had no sexuality in his sex, whose sex was just meditation. In that meditative act there is more possibility of having a better child than in any other way.

So remember it, Arpita: everything in life has to be accepted naturally, and by the side you continue meditating. And whatever energy comes to a point of satiation as far as nature is concerned, that energy will start moving towards meditation, on its own.

Transformation happens to you -- you cannot do anything about it. You can simply prepare the ground.

BELOVED OSHO,
WHY IS IT THAT ALL OVER THE WORLD, THROUGHOUT THE AGES, PEOPLE HAVE HAD SUCH A GREAT CAPACITY TO IMAGINE GHOSTS?

It has always been one of the most important problems for people: what happens when a man dies?

There have been very few materialists in the past, most of the people were believers in a spirit, in a soul; the body dies but the soul remains. Different religions tried to explain what happens to the soul, but there were loopholes everywhere. And those loopholes gave the idea of ghosts.

For example, Christians, Jews, Mohammedans, all believe in one life, and then will come the final judgment days. But in between, what will happen to the soul? One person dies today; tomorrow is not the judgment day, the judgment day will be at the end of the world. So up to now all the Christians and all the Mohammedans and all the Jews asked, "What are these people doing? And where are they?" After judgment day a few will go to heaven, most of them will fall into hell; but in the meanwhile they are roaming around without bodies -- ghosts.

And man has passed through such periods of fear. There was no fire at the time, the night was dark; no fire, wild animals, and above all, these ghosts. Because of the ghosts, people started worshipping their elders who had died, just to keep them satisfied, "We remember you -- don't torture us."

In India, even today, every year there are a few days set aside for all the old generations who have died, and people throw sweets and fruits and other things towards the crows. I don't know how they have got the idea that those ghosts will come in the shape of crows, but the crows will eat the sweets and they will be satisfied.

Crows are ugly, they are black -- I don't think there is anybody who loves a crow and has made a cage in his house and put a crow into it. You will think him mad. And crows are such a nuisance. If they remain silent it is good, but they don't remain silent, they are continuously vocal. Perhaps their ugliness, their blackness, their sound, all gave the idea that these are ghosts in the form of crows.

And every year people feed the crows; for two weeks they go to the river and worship their parents, their forefathers... and they don't know all of them because it is a long line, but they offer them whatever they can. That offering goes to the brahmin, who does the worshipping. But they satisfy them every year, "Don't be worried about us. We are happy, you remain happy. There is no need to come here."

This kind of ritual must have come when people were very much in fear; fear of wild animals was

tremendous. And there are schizophrenic people, people who have been thought up to now to be possessed by a ghost. They are psychologically sick; but for centuries they have been the proof that ghosts are there.

In India, moving around the country, I have seen many trees which are famous for releasing you from the possession of ghosts. And what actually happens is really ugly. The person thinks that he is possessed of a ghost, and he behaves in a different way -- he is really a split personality. Sometimes he is perfectly okay, ordinary; that is one personality. Everybody is split, but he is so split that he has become almost two persons in the body, and both need space for expression.

People are accustomed to one -- when the other takes over, people think a ghost has taken possession. That is the ancient interpretation -- they had no idea of split personality. So they take them to these trees; the person is beaten, badly beaten, so that he comes to his senses. And coming back to his senses means he has come back to his old personality.

The tree is worshipped because it is thought that the tree has helped, so a piece of the man's clothing is hung on the tree. So if you come across thousands of pieces of clothes hanging on a tree, that means thousands of people have been beaten under that tree. And with each person coming back to his personality, a big nail is hammered in, into the tree. That means that the ghost has been hammered in with the tree; now he cannot escape from there.

The beating is such that in most of the cases it helps; the person becomes afraid to move to his other personality because he has been given such good treatment. It is just an old way of psychological treatment, but it works.

I had a neem tree by my house -- a very big neem tree. I just purchased a few big nails and stuck them all around the tree, and a few pieces of cloth I hung here and there on the tree. The next day people said, "What happened -- because this tree was never thought...?"

But nobody knew, nor did my family know, what I had done. And the unknown is always fear-creating.

Why should anybody do it? -- there was no reason -- so something unknown had happened. And from that day, that small street by the side of my house became dangerous. After evening nobody would pass by there. They would go round about, almost a mile, to reach their homes, and from my place it was just a few feet away. But to pass under that tree was dangerous; who knows, sometimes a nail may become loose, and a ghost may get out.

My family had a suspicion about me; they started asking me, "Is it your work?"

I said, "I don't know anything about ghosts."

They said, "Nobody can come into the house, so it is somebody in the house who has done this. And now you have prevented people from passing by here." And even the people of my family... because just by the side of the tree was the well, and in the night, if water was needed, they would wake me up: "You go and pull up a bucket of water."

I said, "This is strange. Why should I be unnecessarily harassed?"

They said, "You are harassing the whole neighborhood."

I said, "If you know absolutely that I have done it, then you need not be afraid."

They said, "We know you have done it, but still the fear comes -- because you won't admit that you have done it, it is just our guess. Whatever the case, you go and bring one bucket of water; it is needed right now."

The tree became so troublesome that one of the students who was studying with me used to go from that street -- it was a small street, and the teacher lived on the other corner -- he used to go there, and he would run from this side to that side; with closed eyes he would run.

I would tell him, "Don't be afraid -- those are all very friendly ghosts."

He said, "Don't talk to me about ghosts! And when you say friendly, that makes me more afraid. I don't want any friendship!"

He told his teacher -- he was an old man, a brahmin, and very well respected in the town. The brahmin said, "Don't be worried. I will give you a mantra: `Hare Krishna, Hare Rama.' You just say, `Hare Krishna, Hare Rama,' and pass that tree fast."

But the boy said, "I am becoming more afraid every day. You are not afraid?"

He said, "No, I am not afraid. I am a believer in God -- I can go anywhere."

So the boy said, "Today you lead me. Anyway it is so late in the night" -- it must have been ten o'clock -- "you lead me out of the street."

I had told him, "Your teacher has given you this mantra; first tell him, `You show me how to do it.' Bring him one day."

He said, "I will bring him today."

So I was waiting; the boy and the teacher, with a lamp in his hand, came just looking all around to see whether any ghosts or anything were there or not. And the teacher said, "There is nothing. Just start, `Hare Krishna, Hare Rama.'" And they both were repeating, "Hare Krishna, Hare Rama."

I had simply to drop a tin can of kerosene oil -- an empty tin can. I beat it first with my hand, and just dropped it on the teacher -- it simply hit the teacher's head, and it was worth seeing how he ran away! And he would not remove it. Even with the tin can, he rushed towards the road, and a crowd gathered -- I was also in the crowd.

And they said, "Now it is becoming too difficult! Such a respected brahmin, well versed in the ancient law -- and the ghosts are not afraid even of him. And this is not right" -- because when they removed the can, the teacher was smelling of kerosene because it was a fresh tin, I had just emptied it.

They all smelled him, and they said, "This is strange! And why were you going there? And what happened to your lamp?" The lamp was dropped there; in such a critical moment to remember it....

Somebody said, "Go and bring his lamp," but nobody was ready to. So I told his student, "You can go. You know the mantra, `Hare Krishna, Hare Rama.'"

He said, "That mantra is useless! Even my teacher could not... he was repeating the mantra, and just as he was repeating the mantra, the can came down with a noise, and got fixed onto his head."

My father told me, "I know... because a new can has come into the house -- where is it? Certainly you are part of it. And now the only way to keep this neighborhood free of fear is to cut this tree down."

I said, "I have no objection, but can you find any man who is capable of cutting the tree?"

He said, "I knew it -- that that's why you were agreeing, because nobody will be ready" -- and nobody was ready to cut it.

There were many woodcutters in the town. They said, "That tree we cannot touch. Releasing those ghosts... who knows, whether they will start coming to our home, or follow us, or possess us."

My father was ready to give double the price. They said, "Whatever you want to give us -- you find somebody else." They suggested, "You enquire in some other town for somebody who does not know anything about the tree."

But anybody who came from another place, looking at the tree with the nails and the pieces of clothes hanging from it, would simply refuse. There was no way.

I told my father, "I am the only person -- if you want, I can cut this tree. But then don't tell me if your whole house becomes full of ghosts. They are living in the tree -- leave them alone. And they are peaceful people, they don't harm anybody. They just did that to the teacher because he was saying a mantra against them. *He* started the antagonism. They were not... they are peaceful ghosts."

My father said, "I know they are peaceful ghosts, but we also have to live in this house. Nobody now can sleep on the terrace." In the summer in India people sleep on terraces or outside. "Nobody is ready... except you, nobody goes to the terrace in the night," because the tree was spreading its branches on the terrace.

And things started happening which I had not done; people managed it themselves. Somebody would suddenly fall there, near the tree. The reason may have been that it was raining and it was slippery, and he slipped. But the whole blame went on the tree, that the ghosts were now slipping people up.

It came to a stage that even in the day the street was blocked, nobody was going there. And people were angry because they had to go so long round about to reach to their home from the main street; and it was so close by the small street.

There is no such thing as a ghost. The ghost is in your fear; and the fear can be created by anything. And once it is created, it becomes difficult to get rid of it.

In fact all these three religions are wrong about souls. The moment a person dies, he immediately -- within two, three seconds -- enters into another womb. Only a few people remain in the unembodied state -- very bad people like Adolf Hitler or Joseph Stalin, because they cannot get such a bad womb, so they have to remain hundreds of years; or very good people remain for hundreds of years waiting to find a right womb. But they are rare. The good ones will not do any harm to anybody; and the bad ones have done so much harm in their life that now they are repenting, feeling guilty.

A few people of these two types may be around the earth, but they are not going to hurt anybody or harm anybody. The whole idea of ghosts has arisen out of fear -- and anything can create fear. People passing by the side of a graveyard will run. If it is night, they will be afraid to go that way. Just small things... it is really your fear that becomes the ghost. If you don't have any fear....

In the East, because transmigration of the soul is a fact accepted by all the religions, there is not so much fear of ghosts. England is the most ghost-haunted place -- and this question is from Chetana! So many houses in England are ghost-haunted, but it is strange that this happens only in England; in other places, very rarely. But in England there are so many houses which are ghost-haunted.

It seems for a long time England has been doing as much evil in the world as possible; otherwise you cannot create an empire. Millions of people have been murdered and butchered; and whenever you do so much evil, you cannot remain unaffected. The fear of the unknown -- that you have killed so many people....

In my town there is a beautiful ashram of the followers of Kabir... which is rare, because there are very few followers of Kabir. The man who was there as the chief of the ashram, Satya Sahib, was really a sincere man, and a seeker. He died. The ashram has many beautiful things; it has caves, and it has underground caves, so deep that half the cave is filled with water, so you can have two parts in the cave. Half the cave is just a little higher, where you can go for bathing, for drinking or for anything else; the water is there, constantly flowing. And there are many caves.

Satya Sahib was a man of great discipline and had a good following. But he died -- I had not seen him but I knew his follower, Sahibdas. He had no qualities of his teacher, but was very much knowledgeable. I used to go to him with my father -- my father was a friend of his teacher.

One day he started talking about ghosts; somehow the topic came up, and he said, "There are no ghosts."

I said, "That is not right. Even your guru, Satya Sahib, has become a ghost."

He said, "What!"

I said, "I have seen him, just standing on his grave. And if you want to see him, I can make arrangements."

He said, "To see him? He was dangerous even when he was alive -- I don't want to see his ghost. But how did you come to see him?"

I said, "I was just passing by, and he was standing, naked, on his *samadhi*. And as you know, I just enquired, `What are you doing, Satya Sahib -- standing naked here on such a cold morning?'"

And he said, "For a ghost there is no cold, no hot; everything is perfectly good -- clothes are not needed."

Sahibdas said, "This is all nonsense! You are just making it up."

My father said to him, "Don't listen to him! He has made my house almost into a haunted house -- people are afraid to pass. He never told me that he has met your teacher -- and he was my friend."

I said, "I did not tell you because you would not believe that he has become a ghost, poor fellow." But Sahibdas, his disciple, became interested, although he was afraid: "What is the truth?"

So he called me one afternoon, and he said, "You just tell me the truth -- what is the truth?"

I said, "I have told the whole thing. All that I can do is, I can make some arrangement. I have met your guru again."

He said, "What!"

I said, "Yes, he was again standing there -- just a coincidence. I go for a morning walk, and he was standing, naked, and I told him this time, `Your disciple does not believe that you have become a ghost.' He said, `He is an IDIOT! He never believed anything I said.' I said, `I have given him the opportunity to see you. What can be done so that he can see you?'

"He said, `Just bring him in the night, midnight, when the watchtower of the city makes it twelve. Bring him, and he will see me here. But because he is such an unworthy disciple, I will have to cover myself with a cloth, a white cloth. I don't want to show my face to him, nor do I want to see his face.' "

"Whenever you want, I can arrange..."

Sahibdas said, "He is angry?"

"He is certainly very angry. He said, `Don't touch my clothes and don't come close to me.' He has shown me the place, `Stand there, near the tree' -- there was a tree -- `near that tree. And don't come close, because I am really angry: my disciple has proved absolutely unworthy. And in anger, you know, a man can do anything.'"

So that night, at twelve o'clock, I had to persuade one of my friends, who was the same height, to stand there with a white cloth covering him, and I took Sahibdas. And as the watchtower clock gave the signal of twelve, Sahibdas looked and said, "My God! He is standing there! He is so angry that if we go near him, he can do anything!"

I said, "You can go near him, but he has said that he will do anything -- I don't know what he will do -- that he will jump upon you, or he will hit you or something." I had given the friend a good staff and said, "If

he comes, just give him a good hit." He had a clean-shaved head, the way the Kabir followers keep their heads, clean-shaved. "Just give a good hit on his head, and that will be enough, with the fear and all, and he will become unconscious. And I will call over everybody concerned, my father and others, and say, `Look!' "

And that happened. He went close, got a good hit, fell down, and became unconscious. When I brought my father and other people with lamps and torches, they saw Sahibdas lying down by the side of the grave. He would open his eyes and just look at the grave -- the afterimage was still there -- and would close his eyes again, because he was still seeing...

My friend had disappeared; I had told him, "You disappear; otherwise people will beat you very badly. You simply give the hit and disappear." And the place was such, almost a jungle type -- "You can disappear very easily."

It took almost one hour to bring Sahibdas back. My father asked him, "What happened?"

He said, "Your son was right; we unnecessarily suspected him. He has shown me my guru -- he was standing here! And he had told me, `Don't go near him because he is very angry.' But even when he was alive, he never hit me *that* hard! He hit me with a staff so hard on my head" -- there was blood on his head -- "And the fear of his ghost... I fell, and then I don't know what happened."

He became so afraid -- it was outside the town, the ashram -- that he left the town the next day. We have never heard about him or what happened to him. But one thing is certain, he must have remained believing in ghosts, spreading the story of ghosts.

I have enjoyed showing many people ghosts -- which is very easy. They have believed it; and the reason is the basic fear within you. Otherwise, I have not come across any ghost, and I have been in search of them.

Now psychologists are working on it, and finding different reasons for happenings that were unaccountable before; now they can be explained. But one thing is certain: ghosts don't exist. They are just as much a creation as God -- out of fear.

The Transmission of the Lamp

Chapter #37
Chapter title: There is no power which is higher than love

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BELOVED OSHO,
YOU HAVE DESCRIBED HOW THE ABILITY TO COMMUNICATE HIS EXPERIENCE IS THE ESSENCE OF THE MASTER. YET IN YOU SOMETHING EVEN MORE BEAUTIFUL HAS HAPPENED.
BUDDHA CONVEYED HIS MESSAGE TO A SELECT FEW THOUSAND MEN IN THE LOCAL PALI LANGUAGE -- IN RESPONSE TO THE FAILINGS OF BRAHMINISM.
BY COMPARISON, YOU ARE TALKING TO MILLIONS OF MEN AND WOMEN FROM EVERY CONTINENT, FROM EVERY RACE, FROM EVERY RELIGION, FROM EVERY POSSIBLE BACKGROUND. RATHER THAN BEING RESTRICTED TO THE SHORTCOMINGS OF BRAHMINISM, YOU DRAW FROM, AND SYNTHESIZE, EVERY SPIRITUAL, PSYCHOLOGICAL AND SCIENTIFIC ELEMENT EVER CONCEIVED BY MAN.
YOU WERE ABLE TO EXPRESS EXISTENCE IN HINDI SO POETICALLY THAT PEOPLE SAID YOU WERE THE FINEST HINDI SPEAKER ALIVE. ON TOP OF THAT, YOU ARE ABLE TO DO THE SAME IN A

SECOND, FOREIGN LANGUAGE, TO PEOPLE FROM THESE WIDELY DIFFERING CULTURES WHO ARE, FOR THE MOST PART, A GENERATION AWAY. YOU DON'T JUST EXPRESS YOURSELF IN THAT SECOND LANGUAGE, BUT MANAGE TO CATCH THE FINE NUANCES AND COLLOQUIALISMS OF EVERYDAY SPEECH THAT USUALLY ONLY NATIVES HAVE A GRASP OF.
OSHO, IS THIS SUPREME ABILITY TO COMMUNICATE WHAT MAKES YOU THE MASTER OF MASTERS?

The situation of the world has changed dramatically. Just three hundred years ago, the world was very big. Even if Gautam Buddha had wanted to approach all human beings, it would not have been possible; just the means of communication were not available. People were living in many worlds, almost isolated from each other. That has a simplicity.

Jesus had to face the Jews, not the whole world. It would not have been possible, sitting on his donkey, to go around the world. Even if he had managed to cover the small kingdom of Judea, that would have been too much. The education of people was very confined. They were not even aware of each other's existence.

Gautam Buddha, Lao Tzu in China, Socrates in Athens -- they were all contemporaries but they had no idea of each other.

That's why I say that before the scientific revolution in the means of communication and in the means of transportation, there were many worlds, sufficient unto themselves. They never thought of others, they had no idea even that others existed. As people became acquainted more and more with each other, the world became smaller. Now a Buddha will not be able to manage, nor Jesus nor Moses nor Confucius. They will all have very localized minds and very localized attitudes.

We are fortunate that the world is now so small that you cannot be local. In spite of yourself, you cannot be local; you have to be universal. You have to think of Confucius, you have to think of Krishna, you have to think of Socrates, you have to think of Bertrand Russell. Unless you think of the world as one single unit, and all the contributions of different geniuses, you will not be able to talk to the modern man. The gap will be so big -- twenty-five centuries, twenty centuries... almost impossible to bridge it.

The only way to bridge it is that the person who has come to know should not stop at his own knowing, should not be contented to only give expression to what he has come to know. He has to make a tremendous effort to know all the languages. The work is vast, but it is exciting -- the exploration into human genius from different dimensions.

And if you have within yourself the light of understanding, you can create, without any difficulty, a synthesis. And the synthesis is not only going to be of all the religious mystics -- that will be partial. The synthesis has to include all the artists -- their insights -- all the musicians, all the poets, all the dancers -- their insights. All the creative people who have contributed to life, who have made humanity richer, have to be taken into account. And most important of all is scientific growth.

To bring scientific growth into a synthetic vision with heart and religion was not possible in the past. In the first place there was no science -- and it has changed a thousand and one things. Life can never be the same again.

And nobody has thought ever of the artistic people, that their contribution is also religious.

In my vision it is a triangle -- science, religion, art.

And they are such different dimensions, they speak different languages, they contradict each other; they are not in agreement superficially -- unless you have a deep insight in which they all can melt and become one.

My effort has been to do almost the impossible.

In my university days as a student, my professors were at a loss. I was a student of philosophy, and I was attending science classes -- physics, chemistry and biology. Those professors were feeling very strange; "You are here in the university to study philosophy. Why are you wasting your time with chemistry?"

I said, "I have nothing to do with chemistry; I just want to have a clear insight into what chemistry has done, what physics has done. I don't want to go into details, I just want the essential contribution."

I was rarely in my classes, I was mostly in the library. My professors were continually saying, "What are you doing the whole day in the library? -- because so many complaints have come from the librarian that you are the first to enter the library, and you have to be almost physically taken out of the library. The whole day you are there. And not only in the philosophical department, you are roaming around the library in all the departments which have nothing to do with you."

I said to them, "It is difficult for me to explain to you, but my effort in the future is going to be to bring

everything that has some truth in it into a synthetic whole and create a way of life which is inclusive of all, which is not based on arguments and contradictions, which is based on a deep insight into the essential core of all the contributions that have been made to human knowledge, to human wisdom."

They thought I would go mad -- the task I have chosen can lead anyone to madness, it is too vast. But they were not aware that madness is impossible for me, that I have left the mind far behind; I am just a watcher.

And the mind is such a delicate and complicated computer. Man has made great computers but none is yet comparable to the human mind. Just a single human mind has the capacity to contain *all* the libraries of the world. And just a single library -- the British Museum library -- has books, which if you go on making them like a wall, one by one, they will go three times round the earth. And that is only one big library. Moscow has the same kind of library -- perhaps bigger. Harvard has the same kind of library.

But a single human mind is capable of containing all that is written in all these books, of memorizing it. In a single brain there are more than a billion cells, and each single cell is capable of containing millions of pieces of information. Certainly one will go mad if one is not already standing out of the mind. If you have not reached the status of meditation, madness is sure. They were not wrong, but they were not aware of my efforts towards meditation.

So I was reading strange books, strange scriptures, from all over the world; yet I was only a watcher, because as far as I was concerned, I had come home. I had nothing to learn from all that reading; that reading was for a different purpose, and the purpose was to make my message universal, to make it free from local limitations.

And I am happy that I have succeeded in it completely. I don't have anything which is local. I don't have a land, a mother country. I don't have a house to live in. I don't have any place on this earth anywhere. This is a very strange situation.

I am a world citizen, but in the world I don't have even a space to stand, anywhere.

I can remain here only four or five days more; then I have to move. But perhaps that is good. What I have known through books, this way I am coming to know in reality.
I have become a universal gypsy.

Because you love me, you call me "master of masters." It is out of your love.

As far as I am concerned, I simply think of myself only an ordinary human being who was stubborn enough to remain independent, resisted all conditioning, never belonged to any religion, never belonged to any political party, never belonged to any organization, never belonged to any nation, any race.

I have tried in every possible way just to be myself, without any adjective; and that has given me so much integrity, individuality, authenticity, and the tremendous blissfulness of being fulfilled.

But it was the need of the time. After me, anybody trying to be a master will have to remember that he has to pass through all the things I have passed through; otherwise, he cannot be called a master. He will remain just localized -- a Hindu teacher, a Christian missionary, a Mohammedan priest -- but not a master of human beings as such.

After me it is going to be really difficult to be a master.

BELOVED OSHO,
AFTER BEING HERE WITH YOU TWO MONTHS, I WILL BE LEAVING TODAY.
LAST NIGHT I THOUGHT THAT SINCE I MIGHT BE AWAY FOR A WHILE IT WOULD BE A GOOD IDEA TO CLEAR UP ANY PROBLEMS OR ISSUES WITH THE PEOPLE IN THE HOUSE WHERE I'VE BEEN LIVING. I WAS SHOCKED TO REALIZE THAT THERE WERE NONE -- THAT WE HAD BEEN LIVING IN SUCH HARMONY AS I HAVE NEVER EXPERIENCED BEFORE. NOWHERE ELSE COULD THIRTY PEOPLE LIVE IN ONE HOUSE WITH SO LITTLE JEALOUSY, FIGHTING OR TENSION.
YOUR MIRACLE IS HAPPENING -- THE NEW MAN IS BEING CREATED, YOUR VISION IS MANIFESTING.
WE WILL MOVE ON. WE WILL SHOW THE WORLD THAT WITH YOU THE IMPOSSIBLE HAPPENS EVERY DAY.

Avirbhava, that is our whole effort, to show to the whole world that there is no need of any war, no need of any fight, no need of jealousy, no need of hate. Life is so short and love is so precious. And when you can fill your life with love, with harmony, with joy, when you can make your life a poetry unto itself.... If you miss, only you are responsible for it, nobody else.

What can happen in a small group can happen in a bigger group, can happen all over the world. It is

only a question of understanding; a simple insight is needed not to be dragged down by the forces of darkness, negativity, destructiveness. Just a little alertness is needed to devote oneself to creativity, to love, to sensitivity, and to make this small life just a series of songs... that you dance in your life and that your death will be your crescendo of dance; that you live totally and you die totally with no complaint, with gratitude, with thankfulness to existence.

I don't call the prayers that happen in synagogues and churches, and temples and mosques, real prayer. The real prayer is only one, and that is to live in such a way that you start feeling grateful towards existence, that existence has given you such an opportunity -- which you had never asked for, which you never deserved. And yet you got it, and you blossomed into thousands of flowers, and you left the world with the fragrance of thankfulness.

Avirbhava, what is happening around me in different places -- we want to make it a wildfire so that before the idiotic politicians of the world destroy life, we can make life so precious that nobody is ready to fight. The politicians can commit suicide with their own nuclear weapons if they want, but humanity is no longer interested in killing and being killed. And it is such a simple phenomenon, that once you have got the taste of it, you can never be the same person again.

And we are determined, against all powerful forces.... We don't have any power. Love is our only power, silence is our only force. But I say unto you that there is no power which is higher than love, and there is no force which can defeat silence. And it is through love and silence that one comes to know truth... which is the ultimate victory of life.

I repeat: we are determined to spread the message to all nooks and corners of the world, to every intelligent person who can understand. Except this, there is no way to save this beautiful planet.

And this planet is the blessed planet, because all other planets -- and there are millions of planets in the universe -- are simply dead, not even grass grows there. Nobody sits there silently doing nothing. It is all empty. Only this small earth is so fortunate that all kinds of life exist. In man it has become conscious, and in a few men it has become superconscious, and in *every* man it has the possibility of becoming superconsciousness. That means attaining, arriving at the very essence of truth, of immortality, of eternity.

We may not have a home, but we will go on wandering like gypsies around the world, making the whole world our home.

Home is where we are. Home is where there is love. Home is where there is harmony.

BELOVED OSHO,
I OFTEN FEEL THAT PEOPLE, PARTICULARLY MEN, ONLY SEE CERTAIN FACETS OF ME, THINKING THIS IS THE REAL ME, BUT DEEP DOWN I FEEL MISUNDERSTOOD BECAUSE I DON'T KNOW IF ALL THESE FACETS ARE ALL THAT I AM. BUT I FEEL THERE IS MUCH MORE TO ME THAT NOBODY SEES OR PERHAPS WANTS TO SEE.
WITH YOU I FEEL THE SITUATION IS JUST THE OPPOSITE: I FEEL YOU CONTACT THE REAL ME. WHEN I AM SURROUNDED BY PEOPLE, IT MAKES ME SAD THAT THEY DON'T SEE THE REAL ME. COULD YOU PLEASE SAY SOMETHING ABOUT THIS?

Firstly, people can see only aspects of you. They cannot see your real self because they have not seen their own real self. Neither have you seen your real self.

You simply feel that people are taking your aspects as your whole reality -- and that is not true, because you know there are other aspects.

But you also are not aware of your real self. Even the sum total of all your aspects is not the real you -- you are more than the sum total of all the aspects.
In fact, it has nothing to do with aspects.

Your real being is only a watcher, a seer, a witness.

All the aspects are of your mind, of your personality.

You are simply a mirror which reflects anything that comes in front of it, but the moment it has moved away the mirror is again empty.

So the first thing to remember is; don't get angry, don't get disturbed that people are not seeing you in your reality. You yourself have not seen you in your reality. First try to see yourself in your reality. The moment you see yourself in your reality you will not feel angry if somebody thinks a certain aspect is your whole; you will feel compassion for the person because his capacity to know is very limited. You will help

the person to know your other aspects, and finally to know you -- which is not an aspect, which is something beyond all aspects.
That is why with me you feel different.

I don't see your aspects. I am not concerned with them. I simply see you as a mirror, because I know everybody is just a mirror in their deepest core.

So I never judge a person because every judgment means you have taken certain aspects and you have made that aspect the person's whole being.

Somebody steals. That is only an aspect. Somebody murders; that is only an aspect -- because the person who has murdered somebody, has also loved. Perhaps he has murdered because he loved too much, because he was a friend indeed to someone, that was... another aspect.

But our whole society is based on judgment. Even our so-called fair courts are all judgmental, prejudiced.

Just the other day I was looking at a judgment one court in America has given against my commune. In the judgment the judge has made it clear that all the laws are in favor of my commune, but still he feels that the money -- one hundred and forty thousand dollars -- should be given to this man, from the commune's fund.

He says in his judgment "I assume" -- that is a strange word in a judgment -- "I assume that this man needs that money. All the laws are in favor of the commune. They are for the commune." And that man was a servant of the commune. He was receiving one thousand dollars per month. He managed, with the clerk who was giving the salaries, that rather than getting one thousand dollars per month he was getting one thousand dollars per week.

Now even the president of America, I don't think, gets one thousand dollars per week.
And his work was nothing.

Because we purchased the land and he was the caretaker of the land for the old owner, the old owner said that he will be helpful. The land is big -- one hundred and twenty-six square miles. "He will be helpful to you to find places where cultivation is possible, where water is possible." So we had kept him.

And when we found out that he has been drawing four thousand dollars per month instead of one thousand dollars, naturally we had to put a case against him. That case has not been decided.

This is what prejudice is. That man put a case against the commune that because we put a case against him we have made his name notorious, we have condemned him as a thief. So he was asking for three million or four million dollars as a compensation.

The first case is not decided yet, and perhaps will never be decided, but the second has been decided, and the wording is simply amazing -- that all the laws are in favor of the commune but still this man is to be paid one hundred and forty thousand dollars. He needs it. His name has been damaged.

His act has not been yet decided, whether he cheated the commune or not, but because we have put the case against him and published it in the paper, his name has been condemned, and he needs the money. And the judge himself feels that *all* the laws are in our favor, but still he "assumes".
Our whole society depends on aspects, judgmental.

Now this judge must have been feeling jealous of the commune and its standard of living, and this is a good chance -- without showing any jealousy; otherwise, there is no reason. He should have at least waited for the first case to be decided. But his own jealousy must have been creating the prejudice.

In another case they were trying to find twelve jurors who were unprejudiced to me and to the commune. They interviewed at least fifty people, and putting their hand on the BIBLE they became afraid and they said, "We are prejudiced." So they were rejected as jurors; otherwise, they were going to sit as a jury.

Now these people were rejected -- because we insisted that their interview should be taken and their oath. It was so difficult that even the judge said, "Your cases should be decided outside of the state of Oregon because in Oregon you cannot get justice. Everybody is prejudiced."
But outside also we have seen the same thing.

In North Carolina, for three days the U.S. government attorney tried hard to prove that my arrest was legal, and he himself had to accept in the end that "We have not been able to prove anything."

Now this is a simple thing, that the U.S. government attorney accepts that he has not been able to prove anything against me. Still the magistrate said, "You may not have been able to prove that his arrest was legal, but I am not going to give him bail."

Of all my friends who were arrested with me, without any arrest warrant, three were left without bail,

three were left on bail. I was not given bail. The reason that was given was that I am extremely intelligent, that I have thousands of followers who can do *anything* for me, that I have unaccounted sources of money, that however big the bail is -- five million dollars, ten million dollars -- I can jump it and go out of America.

I have not committed any crime. My arrest is unjustified, but bail cannot be given because I am capable of getting out of America.

This raises two points. One, is America such a weak country, powerless? It is the most powerful country in the world -- all the armies, all the police, all the nuclear weapons. A single man, and you are afraid that you cannot give him bail?

Secondly, if this is the case then in America anybody who is rich enough should not be given bail. You can arrest any Rockefeller for no reason, there is no need to prove anything. Bail can be refused because he has so much money he may manage to get out of America. Then no rich man should be given bail. But for me a special reasoning has been found: the real thing has been put aside, that I have been arrested illegally without any arrest warrant, without any reason for arrest; and a secondary thing, which is absolutely illogical, has been used. That means only poor people can get bail, the very poor who cannot escape, who cannot purchase a ticket from one place to another place, who don't have any friends -- only these people can get bail. Anybody who has friends, who has money, who has sources, cannot be given bail.

And the real reason... when I came back to the jail, the jailer was very much shocked. The old man's eyes had tears. He told me, "This is sheer injustice as I have never seen in my life. They could not prove -- with three days continually arguing -- they could not prove anything. And still they refused bail. This I have never seen or heard in my whole life." He had come perfectly prepared to release me from the court. And he said, "This is simple injustice, and the reason is that the woman magistrate is hoping to become a federal judge. The post is vacant, and it is in the hands of the politicians who are pressurizing her, saying, `If you give bail to this man you will never become a federal judge, remember. So use any reason, that is up to you; but bail has not to be given.' "

I said to that old man, "If this is the reason, then there is no harm. Let that woman become the federal judge. At least I have come to be of some use to somebody; otherwise, I am good for nothing!"

The whole society is based on judging. It takes one aspect -- because you cannot see the whole person. The whole person is a big thing. If I put a small stone in your hand, you cannot see the whole stone; you will see only one side of it, and when you will see the other side then the first side will not be seen. You cannot manage to see it in one glance in its totality.

What to say about human personality, which is a multi-dimensional phenomenon?

So don't be angry with anyone. They see a certain aspect.

It is as if you take out from a novel a page and you read the page and you decide about the novel.

A single aspect, a single act, is just like that.

But this is the way people have lived, judged; and the reason is because they themselves are not aware of their wholeness. Once they become aware of their wholeness then they cannot judge anybody by any small aspect. They know that the man is far bigger. In its wholeness this small thing will be lost, like a dewdrop in the ocean. It doesn't matter.

But to come to such compassion, to such non-judgmental seeing, you need first to realize your own wholeness.

So it is not a question about others.

It is a question about you.

With me you will feel good -- because I never judge anybody. I have no prejudice against anybody, and I know that anything that comes in front is only a small part -- which may be deceptive, the whole may just be different. And this small part taken separately may have a different meaning; in the whole it may have a different meaning because the whole will give a context which is not possible taking things out of context.

So do two things. One, make every effort to be watchful of your own life so that slowly, slowly you simply remain watchfulness. That is your reality. Secondly, don't judge others.

You cannot prevent others, of course, judging you -- that is not possible; but you can stop judging others. Perhaps that may help. Others may start thinking about you as a man who never judges, and they should be more compassionate towards you.

And there is no need to feel hurt because whatsoever they are doing, in their sleep, in their unconsciousness they can only do that.

So remember to forgive people, to forget people. Otherwise you will start having a prejudice against the person, that he judged you wrong; and then any moment, any situation, you will take revenge. This game

goes on in society.

At least from your side, stop it, let the other person play the football alone. Soon he will be tired. Nobody can play football alone for long. You don't give juice to him. Ignore. But this is possible only as a realization of your inner being, not as a determination by the mind. Then it is so simple that I don't think there is anything simpler than this -- not to judge people.

Otherwise people judge every moment; everybody -- whether it is their concern or not it is not the question, it is just a mechanical habit.

I was traveling in a car from Nagpur to Gandhi's ashram in Wardha, with a very rich woman follower of Gandhi. She had come to take me. On the way, one tire got punctured so I told her that I would rather sit out under the tree, as it was a beautiful evening. So I went out and sat under a tree, the driver also went. She was alone in the car. And the driver was sitting by my side smoking a cigarette.

When I came back and entered the car, I was sitting in the back seat with the lady -- some smoke of the cigarette must have caught either on my hair or on my clothes -- that woman just looked at me and said, "I *hate* smoking. You have been smoking outside!"

I said, "You should at least be graceful enough first to enquire."

She said, "What is there to enquire? I can smell."

I said, "You can smell. I can smell also. I could have said, `In the car there is a smell of cigarettes. *you* must have been smoking -- because you were alone here.' I didn't say that." And I said, "You seem to be a snobbish type. What business is it of yours if I have been smoking? Who are you? Have I made any conditions that I will not smoke? You have just come to receive me from the ashram. I don't even know you. You may be rich. You may have your influence in the ashram. I don't care about all these things."

The driver was listening. He stopped the car and he said, "This is wrong," to the lady. "I have been smoking and I know how ashram people are. In Gandhi's ashram smoking is a sin. I was afraid that this man may stop me, but he didn't say anything. And even now he has not mentioned that I was smoking."

I said, "You don't come into the picture. I am trying to tell the lady that if she doesn't like smoking she can go and sit in front. And judging just by the smoke, and I have not been smoking! Still, just the smell and you just... and not only your condemnation, the way you told me, the way you looked at me."

I refused to go in that car. I got out. I said, "Tell the ashram to send another car. This lady smells too much of smoke."

The driver said, "I will be in trouble because you were not smoking and this woman is dangerous. She gives money, so she has great hold in the ashram."

I said, "Either she gets out or I am out. Just bring my luggage out and leave me here under the tree. And tell to Ramdas, Gandhi's son" -- Gandhi had died, but his son was my friend -- "Tell him what happened. If he can manage to send another car, good, otherwise I will find my way back to Nagpur."

Seeing the situation, the lady became aware that she was wrong, she should have asked. I was not smoking. The driver was smoking, and she simply jumped on me. And I am not an ashramite, I am not a Gandhian. I am against Gandhi on each and every single point. And Ramdas will be very angry if I am left here. So she came out, and said, "I am sorry."

I said, "This will not do. You will have to change your attitude. You must be doing it to everybody."

I was staying in another Gandhi ashram, where one of his chief disciples, Balkova Bhave, was the teacher of the ashramites. Every morning he would go and look into the rooms and he would look even into their bathrooms -- whether they are clean or not. I said, "This is insulting." And I said, "All these people go on suffering this torture. It is to be made clear that things should be clean, but that does not mean that every day -- EVERY DAY...." And he would find something or other, and that would be enough to condemn the man. I said, "It seems it is just an excuse to find something to condemn."

The same was the situation in other Gandhi ashrams in India -- you cannot drink tea, you cannot drink coffee, you cannot smoke cigarettes, you cannot play cards. It is okay if you prevent gambling, but just playing cards is innocent, there is nothing in it, no harm. You cannot use even mosquito nets because it is luxury.

And in Wardha there are such big mosquitoes that you cannot sleep, and the whole night the mosquitoes will suck your blood.

So Gandhi has found a way, kerosene oil. Everybody has to paint his face with kerosene oil -- and his hands or anything that remains out of the clothes.

I said to Ramdas, "Up to evening I can be here, but not in the night. I don't think a mosquito net is a luxury; it is nonsense, whoever says that a mosquito net is a luxury."

Mahatma Gandhi must have been a mosquito in his past life! Otherwise from where he can get this idea?

"I cannot stay here. And painting your hands and face with kerosene oil, you can simply see that even mosquitoes don't come close and how can you sleep? The whole night you are smelling the kerosene oil. Even mosquitoes are intelligent enough, they are not coming. How can you sleep?"

I said, "I can stay only up to the evening; then I go back."

But these things were judged.

If you start judging people, then you can condemn everybody in the whole world, and the ultimate result will be that you will be living in a world of condemned people so you will be in misery because everybody is condemned all around you.

I live in a world with beautiful people because I never condemn anybody for anything. To me, everybody is intelligent enough to take care of his life.

This is because Avirbhava could not find, in two months, any quarrel, any fight, any tension, any disharmony. She must have been puzzled, thirty people living in a house in great harmony. The only way is that they are not judging each other. That is not proper, that is inhuman.

Start from yourself. Don't judge others. Don't take their aspects as their whole personality, and find out your wholeness. And slowly, slowly you may be able to see better, and you will not feel hurt if somebody judges -- that is his problem.

BELOVED OSHO,
IT USED TO TAKE A FULL GLASS OF WINE TO GET ME DRUNK, BUT THE OTHER NIGHT I GOT COMPLETELY SLOSHED ON JUST ONE THIRD OF A GLASS.
WHAT IS HAPPENING HERE?

Just wait and you will start getting drunk with empty glasses. When you start getting drunk with an empty glass, just remind me. You're coming closer!

That's how I get drunk.

The Transmission of the Lamp

Chapter #38
Chapter title: Base humanity into golden humanity

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BELOVED OSHO,
RICHARD WILHELM, THE MAN WHO TRANSLATED THE I CHING FROM CHINESE TO GERMAN, CAME BACK TO VIENNA VERY DISTURBED AFTER SPENDING THIRTY YEARS IN CHINA. HE CONSULTED HIS FRIEND, CARL GUSTAV JUNG. JUNG'S DIAGNOSIS WAS THAT WILHELM WAS IN A DANGEROUS CRISIS. HE HAD PUT ASIDE THE GERMAN CULTURE AND ADOPTED THE CHINESE ONE, THE WHOLE PACKAGE -- RELIGION, EDUCATION AND WHATSOEVER.
JUNG SAID, "THE PART YOU SACRIFICED COMES BACK AS THE SACRIFICER, THE REPRESSED PART COMES BACK AS THE REPRESSOR."

AND WILHELM LOVED THE CHINESE CULTURE, HE EVEN WORSHIPPED IT, BUT HIS MIND WAS NO HELP AT ALL. HE DIED FROM THIS CRISIS.
NIETZSCHE, THE MAN WHO WROTE "OUT OF CHAOS IT WILL SHINE FORTH -- THE DANCING MORNING STAR", WAS NOT A LUCKY MAN EITHER. HE FREAKED OUT.
NIJINSKY USED HIS BODY BEYOND THE BOUNDARIES, AND FREAKED OUT AS WELL.
IT SEEMS THAT MIND ALONE OR BODY ALONE CAN'T TAKE YOU ANYWHERE.
OSHO, IS THE MYSTICAL EXPERIENCE THE WINGS THAT WILL TAKE MIND, BODY AND HEART TO A NON-SLEEPING CONDITION? ARE YOU THE DANCING MORNING STAR THAT CAME OUT FROM THE EAST TO PUT FIRE TO THE WORLD -- OR BETTER, TO THE REBELS OF THE WORLD?

Richard Wilhelm certainly died in a very torturous way. He was a genius, and spending thirty years in China, he became aware of the subtleties and the grace that Chinese culture had developed for thousands of years.

The I CHING is a very strange book.

There are many books like that in the East, which give you a glimpse of your future and also a glimpse of your past.

The crisis was that he was educated, brought up in the Western style, in the German culture, which does not believe in any past lives, which does not believe that the future can be seen. But thirty years is a long period, and to become a real scholar of Chinese language, that is the minimum time needed.

He devoted himself totally. The result was a schizophrenic personality, he became two persons -- one that had gone to China, and one that came from China.

The one that had gone to China was absolutely Western, and the idea was only to translate the book; but as he was translating the book, he got more and more involved in it. The whole Western culture started looking pygmy in comparison to the Chinese insight of Tao. So a second personality started growing, and in thirty years the second personality became perfectly mature. But the first personality was not erased.

And Carl Gustav Jung, the great psychoanalyst and his friend, simply did a diagnosis -- but a diagnosis is not a cure.

What Wilhelm needed was meditation, which could have bridged the West and the East in him. He was torn apart. His logic was saying one thing; but he has seen in thirty years that there is much more to life than logic, and people have lived it, experienced it. But this was only an intellectual understanding, it was not an insight.

If he had in those thirty years also meditated, the catastrophe would have been avoided, and a genius mind would have been of tremendous help in bringing East and West closer.

But he was too much in learning the language and translating the I CHING. He forgot completely that a book like the I CHING is not an ordinary book, it is a book out of deep meditative insights. It is not intellectual, it is intuitional.

He managed to translate literally, but he missed the point that the book was also totally different from all the other books he had known before. They were produced by the mind, by the intellect.

This book was not produced by the intellect. It created a chaos in his being.

It is unfortunate that he died in that chaos. It made Carl Gustav Jung very much afraid of the East, and he started teaching a certain hypothesis -- which is simply stupid -- that Eastern methods are suitable only to Eastern people, and Western methods are suitable to Western people, and they should not be mixed.

This seems to be a very superficial analysis of the whole case.

This means that your intellect should remain unbridged with your intuition. This means that your head should never come in contact with your heart. This means that the West will remain half, and the East will remain half.

Richard Wilhelm's case is very symbolic. It shows that things should be done under proper guidance.

He was learning language from the linguists -- they were not masters of intuition. He was translating a book which has nothing to do with intellect, which needed a master to help him, so that the translation is not only literal but essential, that it carries the very fragrance of the original -- not just the verbal change of language.

He was never a disciple of a Tao master; otherwise, this catastrophe would have been avoided, and things would have been totally different. Because since his death, nobody has tried that hard to understand the East's basic contribution.

Intuition cannot be translated into intellect. A certain bridge can certainly be made, but the more intuition takes possession of you, the more intellect has to function as a servant.

And that was the problem. Although for thirty years he worked with an intuitive book, his intellect remained the master.

And intuition can never be a servant. It is your innermost core. It opens up only in deep meditation.

And Richard Wilhelm never bothered about meditation. His whole concern was the translation of the book, without thinking that books can be different. The books written by the mind -- of which the West is full -- and the books arisen out of intuition are a totally different category.

The I CHING is perhaps five or seven thousand years old. Nobody knows who wrote it -- because in the East it is not important that the name of the person should be on the book, particularly the intuitive ones whose egos have been lost, in fact they have become nameless. Some nameless master, a visionary, wrote the book not because he wanted to write it, but because existence wanted it to be written. He was simply a vehicle, a hollow bamboo.

Although Richard Wilhelm remained thirty years in China, he remained with wrong people. He had to. First he had to learn the language, and for that he had to be in contact with linguistic experts. And once he had learned the language, he started translating the book, thinking that every book belongs to the same category -- and there is the fallacy.

The UPANISHADS in India do not belong to the ordinary category of books. The DHAMMAPADA of Gautam Buddha does not belong to the ordinary category of books.

Even in modern times there have been a few intuitive books. The GITANJALI of Rabindranath Tagore, THE PROPHET of Kahlil Gibran, THE BOOK OF MIRDAD by Mikhail Naimy -- they do not belong to the ordinary category of books, and if you think they are just as other books are, you are going to have trouble. Your heart will accept them, and your intellect will reject them. So you will be split in two parts, a constant conflict.

That's what happened and it killed one of the great geniuses of the West, Richard Wilhelm.

And the man he consulted was not the right man -- although they were friends. And again he committed another mistake.

The problem could be solved only by an Eastern master of meditation, not by Carl Gustav Jung -- who had no idea of meditation.

After Wilhelm's death, Jung had gone to India -- because he was interested in the ancient mythologies. And wherever he went, he was told, "Why are you wasting your time in ancient mythologies, when by chance there is a man alive who represents existentially all the best that has happened in the East. Go to south India, to the hills of Arunachal and meet a simple man, Shri Raman Maharshi."

He was told so many times the same name everywhere he went, but he was afraid. His friend had died, and he did not want to get into any trouble. He went up to Madras, from where Raman Maharshi's place was just two hours drive, but he did not go there. On the contrary, to explain his behavior, he said, "Eastern methods are developed only for Eastern people. They are not suitable for Western people."

This is utter nonsense.

"Western people should remain confined to their own tradition, to their own past; otherwise they will create the same kind of trouble for themselves as Richard Wilhelm."

It is nonsense, because man in his essential being is neither Eastern or Western. It is only a question of right approach under right guidance, so the split is not created. On the contrary, a bridge is made -- and a bridge between the intellect and intuition will give you a tremendous clarity, understanding, a new kind of intelligence of which you are absolutely unaware.

Jung has prevented many people, because in the West he is thought to be an authority. And he knows nothing about the Eastern methods. Just the fear of the death of his friend.... But that fear does not mean what he makes of it, he has not understood the whole situation.

If I was to suggest, I would have told Richard Wilhelm, "You learn language from a linguistic expert. And while you are learning language, also learn meditation under some Taoist master -- because the I CHING is a Taoist book -- so before you are capable of translating it, you are also capable of *understanding* it; so it is not only word-to-word translation, but it is translation of a deep understanding.

"And it will not only produce the I CHING in Western languages, it will also produce in you a new man."

And the same things have been happening with other people. The reason is always a split.

In the case of Nietzsche, he is not a meditator but he has the capacity of flights towards the unknown. Once in a while a window opens, and he sees things. But the window is not under his control, it is circumstantial. If circumstances are right and suitable, if he is feeling a well-being, a certain kind of joy,

peace, the window opens, and he can see beyond the ordinary human mind. And he can write about it.

If he was also a meditator, the window would not be accidental; it would be within his own power to open it or to close it.

So he becomes dependent, and that also creates a deep trouble in his being -- because ordinarily, in twenty-four hours he lives just like everybody else, and then suddenly one evening looking at a sunset the window opens, and he sees things which are self-evident, they don't need any proof. They are more real than your reality, they are so authoritatively real that you cannot even question them. But it is only for moments, and then it is gone, and he is back again on the earth.

You can understand the difficulty of the person.

Now all kinds of doubts, all kinds of questions -- whether he has been dreaming, whether it has been a hallucination, illusion -- and the intellect goes on. But again the window opens, and the scene is the same. You cannot have the same hallucination again and again, and you cannot have the dream either -- and fully awake.

This made such an anguish in his being -- what is real? The ordinary reality that he sees twenty-four hours, or the reality that once in a while opens its door?

The same was the case with Nijinsky. He was the greatest dancer perhaps of the whole history of man. But it is strange that a man like Nijinsky simply suffered in deep anguish. This is not a reward of being a genius. The trouble was that while dancing, he will become sometimes so deeply one with the dance that there was not the dancer and the dance, but only the dance. In those moments almost a miraculous thing used to happen.

He will take such long jumps, high jumps -- which are not possible, physically not possible -- and he himself was not capable of doing those high jumps or long jumps in other times. He could not believe it, as if certainly when the dancer disappeared somehow gravitation lost its grip on him. And he jumped so high that nobody could believe that this is possible. And more miraculous was his coming down; anything falling down, gravitation pulls it with great force.

Just the other day Anando was telling me that when asteroids fall towards earth, they come into the sphere of earth's gravitation, which is two hundred miles around it. They start falling with a great speed of fifty thousand miles per hour, and that's why the friction burns them. But once in a while, if it is a very big asteroid -- miles long -- then it may not be burned completely, it may reach to the earth. Sometimes it has killed many people. It is a very strange kind of stone, because it has passed through a strange experience; that fifty thousand miles per hour, and the heat and the friction give it a new quality.

In the Kaaba, the Mohammedan's holy place, is an asteroid that has reached the earth, and they have been worshipping it, just because there is no other stone like it, it has come from heaven. And certainly it has come from the sky.

But when Nijinsky used to come back, everybody in the audience forgot to breathe. It looked so dangerous from that height -- if gravitation works rightly, he is going to have multiple fractures. But he will fall like a leaf, slowly descending towards the earth -- with no hurry. And the movement of coming back was so slow that even physicists had no explanation of it. The jump was unexplained, and the coming back was even more mysterious. He himself had no idea.

Only one thing he said, "Whenever I *try* it does not happen. I would like it to happen every time I am on the stage dancing, but whenever I am consciously, deliberately trying, it simply does not happen. It happens only when I am not trying, when I am not even thinking of it, when in fact I am not there. In my absence, when there is only the dance, and the dancer has completely become one with the dance, it happens. So I cannot give you any explanation, because I was not there."

He also died badly. First he became mad -- because such a thing has never happened to any other man. He was trying hard, and it would not happen, and then when he was not thinking about it, it happened and with no explanation coming from the experts. And he himself had no idea why it was happening. It drove him mad. For one year he was in a madhouse, and he died in the greatest misery.

The same person would have become a Gautam Buddha in the East -- because he has found the key -- but he could not recognize it. And there was not a single master in the West to show him what was happening.

And this is the whole teaching of the East, that if you forget the ego, if you forget yourself, if you are just nobody, miracles start happening. That is the law of nature. There is nothing in it to be disturbed about. In that moment when you are absent, it means you are so silent, so peaceful, so at ease, that there is no disturbance at all.

The East has known a certain thing against gravitation. They call it levitation. The grip of gravitation loosens; and it has happened even to people who have been meditating that suddenly they have started moving upwards. If it was happening in the West, the man was certainly going to be considered mad. He could not say to anybody that it is happening, because nobody is going to believe, and they will think that he is cuckoo. How can you go on just sitting in a lotus posture? And the man said, "But what can I do? Just when I opened my eyes, I saw my head is touching the ceiling."

The ego is very heavy. It is like an anchor that keeps you under the control of gravitation.

In meditation you may find, even if your meditation is not very deep, one thing: while you are sitting with closed eyes, you will feel that you are rising up. You open your eyes, you are sitting in your place. And what was happening? Because the moment you close your eyes -- again you are attuned, and the feeling arises that you are rising up. But opening the eyes, suddenly you find yourself sitting just as you were sitting before. Your body remains still on the ground, but your soul, your consciousness, starts rising up beyond the body. This is the beginning. Soon a day will come when meditation will be so deep that with the consciousness rising, your body will also follow.

Body is a little slow, in everything.

Man learned to stand up in one million years. Between the monkeys and man, just learning to stand up on two feet, there is a gap of one million years.

The body learns very slowly, very cautiously; but it learns.

If Nijinsky was in the East he would not have been mad, he would have been declared enlightened. His dance was his meditation.

Just like Jalaluddin Rumi's whirling was his meditation, and he became the most loved Sufi master. No other Sufi has been called MEVLANA. Mevlana means `my beloved master'. Only Jalaluddin Rumi has become known as Mevlana Jalaluddin Rumi. People loved the man so much, because he has given such a simple method, that thousands of people in these twelve hundred years since him have become enlightened just by whirling.

It is unfortunate that Nijinsky had to go to a madhouse -- because he could not understand what was happening, nobody could explain what was happening. It disturbed him too much.

The thing was the very simple thing I have been telling you every day, that your effort is a barrier. If you really want to go deep in meditation, then make it effortless -- it sounds crazy, how to make it effortless? -- because that too will be effort. Just drop those words because they give you a wrong connotation. It is better to say, "Be in a let-go, just relaxed." Sit silently, watching whatever is happening inside you with closed eyes, just watching it -- and a moment comes when only the watcher is there, and there is nothing to watch. And for the first time you will be on the threshold of the miraculous.

All these three people would have reached to a state of tremendous benediction.

Something was happening which was immensely valuable, but the West pressured them, "You are mad, you are a split personality" -- all condemnatory terms -- "you are schizophrenic...."

In the East, the same people with the same talents would have been worshipped, loved, respected.

And I can understand a certain secret principle: when somebody is moving into a new world, into a new realm, he needs an atmosphere where he is respected, loved, appreciated, encouraged. That's the purpose of a mystery school. Alone you may go mad, but in a mystery school you have people who will support you; that you are on the right path, that you are blessed, that you should just go on. There is no need of explanations, because they will only delay the process, disturb the process.

The West is too much interested in explanations, and the East is interested only in experience -- not in explanations.

And you cannot eat explanations, you cannot be nourished on them. It is experience that is going to nourish you, and a supportive milieu.

And I don't see that there is any problem of bringing Eastern methods to the West.

As far as human consciousness and its evolution is concerned, there is no problem in taking the Western scientific technology to the East. So why there should be any problem in bringing the spiritual technology to the West? Carl Gustav Jung is absolutely wrong, and if such wrong ideas are being spread, then there will be cases like Nijinsky, Richard Wilhelm, Nietzsche and others.

And the time is ripe. The East is taking all objective scientific technologies from the West. The West should try to pick up all methods of maturing consciousness from the East. This way we will be creating a new man who will not be Eastern or Western, who will be simply man.

BELOVED OSHO,
AS FAR AS I CAN REMEMBER, I HAD THE FEELING THAT THERE WAS SOMEBODY SOMEWHERE ALIVE ON THIS PLANET THAT I HAD TO MEET, WHO WAS A SAGE, AN ALCHEMIST, A MASTER. THIS WAS LONG BEFORE I KNEW WHAT A MASTER REALLY MEANT. I THOUGHT THIS WAS JUST A FANTASY, BECAUSE AS A CHILD I LOVED READING STORIES ABOUT PEOPLE LIKE MERLIN THE MAGICIAN AND OTHER ALCHEMISTS. THIS FEELING WAS SO STRONG THAT IT KEPT ME FROM COMMITTING MYSELF TO ANYTHING -- MARRIAGE, BUSINESS, POLITICS, COUNTRIES.
COULD THIS FEELING BE A VAGUE REMEMBRANCE OF HAVING BEEN WITH A MASTER LIKE YOU AND MISSING THE OPPORTUNITY IN SOME PAST LIFE? IF SO, WHY WAS THERE SUCH A STRONG FEELING THAT I HAD TO FIND HIM IN THIS LIFETIME?
I AM ASKING THIS, BECAUSE MAYBE SOMEBODY ELSE MAY HAVE THE SAME FEELING, AND IF THEY KNEW THIS IS POSSIBLE, THEY WOULD NOT LOSE AS MUCH TIME AS I DID IN IRRELEVANT THINGS.

Premda, there is every possibility that you have been with a master in your past life. Lives change, but as far as evolution of consciousness is concerned, and its experiences, they go on goading you to start again from the point you stopped at in the last life. Otherwise it will be almost impossible for anyone to become enlightened, because man's mind is such, he wastes his whole life in irrelevant things.

But after each death, whatever has been your most precious experience follows with you. Anything gained in spiritual evolution remains with you, you don't lose it. And it certainly creates a goading feeling in you to search for a master, to search for a path, to do something -- although you are not clear what exactly has to be done.

But any desire, any longing for truth, any longing to meet someone who can guide you, who can help you, will persist. Unless you meet the person.... There is a simple criterion for whether you have met the right person or not -- if the goading disappears, if there is no more persistence of searching, then you have found the person you were looking for.

Because of the Western religions, a very strange situation has been created in people's minds -- that you have only one life. That is creating craziness because... such a small life and so much to do, so many desires to be fulfilled, so many ambitions to be achieved, that everybody is running faster and faster till he falls into his grave.

The Eastern religions agree only on one point -- and that is significant. They have different philosophies, different explanations for different things, but on one point all Eastern religions are *absolutely* in agreement: that reincarnation is a reality, that you have been here since eternity, in many lives, in many forms, developing slowly, slowly towards man. And in man's form you may have been many lives; and you will remain in man's form in the future too for many lives unless you attain to the ultimate experience of truth.

And it seems to be right. Giving man just a seventy-year life span and so many desires and so many ambitions and so many troubles -- where he is going to get time to meditate? Where he is going to seek the truth or the master?

And science is absolutely certain that in existence nothing can be destroyed, it only changes forms. If nothing in existence can be destroyed -- not even a stone -- then the *most* valuable phenomenon, consciousness, cannot be destroyed just by one death.

You have been born many times, you have died many times, but you have continued. And *all* your experiences, as far as your evolution of consciousness is concerned, are with you. That is the only possibility for man some day to become enlightened, because even if he gets a few steps closer each life towards the truth, one day he is going to reach home.

To me, it is a truth -- reincarnation. I am not telling you to believe in it -- because I am against believing. I am simply saying, accept it as a hypothesis, so that you can work upon it.

A hypothesis is not a belief, neither is it an experienced truth. It is simply accepted, so that you can work in a certain line.

The master -- the real master -- cannot give you any belief, because belief is the number one enemy of all search. The real master can only give you a hypothesis -- which is for him his truth, but for you he gives it as a hypothesis to work out. Perhaps you may also find truth. When you find the truth, then it is up to you. Once you have found it, there is no question of belief either; you know it.

Your constant yearning, longing, from childhood for a master, an alchemist... because alchemists were also masters. They were hiding behind alchemy, because Christianity was destroying every school of

wisdom, and people had to hide even to meditate. So alchemists were not really as it is said in the books and the encyclopedias, that they were trying to change base metal into gold; that is not true, that was only a code language for alchemy. Base metal is the man who is unaware of himself; to change him into gold is to make him aware of himself. That was their code language. And they had to use code language, because the church and the pope did not want anything other than Christianity to have the monopoly of man's consciousness.

And it is a very strange thing. They had nothing to offer, and they destroyed all those people -- the witches were simply wise women who had certain secrets to impart, the alchemists were simply hiding behind the name of alchemy, that they are trying to make gold. In every alchemists' school, if you entered in the beginning, in their reception room you will find all kinds of fictitious instruments, tubes filled with different color water, and it looked as if it is a great chemical shop, a workshop, a lab; but this was only the frontage. Behind it was their real school, where they were trying to change base humanity into golden humanity.

Your constant longing is certainly a proof that you have carried a seed from your past life.

Now don't miss this life. Make every effort that the seed starts becoming a sprout, so in the next life you are not unconsciously groping for a master, you are fully conscious -- and even without a master you can work.

BELOVED OSHO,
WHEN I BECOME ENLIGHTENED, WHO WILL BE THE FIRST TO KNOW?

Milarepa, as far as you are concerned, I will be the first to know. As far as others are concerned, they may be able to know.
But Milarepa is a special case.

The Transmission of the Lamp

Chapter #39
Chapter title: Donkeys carrying great scriptures

14 June 1986 pm in Punta Del Este, Uruguay.

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BELOVED OSHO,
IF THE WHOLE HISTORY OF THE WORLD WERE CONDENSED INTO ONE YEAR, WITH US STANDING AT THE END OF THAT VAST YEAR, IT WOULD LOOK SOMETHING LIKE THIS.
THE EARTH IS FORMED ON THE FIRST OF JANUARY. IT IS ONLY IN DECEMBER THAT THE CONTINENTS START DRIFTING INTO THEIR PRESENT POSITION. THE DINOSAURS BECOME EXTINCT ABOUT FIVE DAYS BEFORE THE END OF THE YEAR, AND NOT UNTIL ABOUT MIDDAY ON THE 31ST OF DECEMBER DOES MAN EVOLVE FROM THE MONKEYS. FROM WHERE WE ARE STANDING -- AT MIDNIGHT ON NEW YEAR'S EVE -- THE ICE AGE TOOK PLACE JUST OVER A MINUTE AGO, AND BUDDHA, LAO TZU AND SOCRATES APPEAR ONLY SEVENTEEN SECONDS AGO. THE WHOLE OF MODERN TIMES SINCE THE BIRTH OF KARL MARX HAPPENS IN THE LAST SECOND BEFORE MIDNIGHT. WHEN I THINK OF YOU AS THE CROWNING GLORY OF THIS LONG YEAR, IT

SEEMS TO ME, WHETHER OR NOT THERE IS A NEW YEAR'S DAY, THE EXPERIMENT SUCCEEDED.

There will be a New Year's day. The forces of darkness may be great but they can't stand even a small flame of a candle. Their greatness is only an appearance, because basically darkness has no existence of its own. It is only the absence of light.

Light has its own existence, and to have one's own existence is the true power.

The dawn is bound to come. The night may be long. The agony may be great. The darkness may be becoming more and more dark but nothing can prevent the new man arising on the horizon.

In a way, he has already come, he has just to be recognized.

One thing has always to be remembered, that whatsoever is destructive is impotent, only creativity has potentiality, is potent.

Hate, anger, jealousy, despair -- they may overwhelm you for a moment, and you may think that all is lost, but all these things are impotent. They cannot destroy the eternal being in you. In fact, the situation today is more destructive than it was ever before.

But as I see it, it may prove a blessing in disguise.

Nuclear weapons have made war itself out of date. It is meaningless. There cannot be a third world war, and the whole credit goes to nuclear weapons -- because now there is no point having a war. Nobody is going to be victorious, nobody is going to be defeated, all are going to be destroyed. The third world war will be a global suicide, and life is not ready to commit suicide. Life wants more life. Love wants more love.

All that is beautiful and real in existence has an inner urge to expand.

So I can say it with absolute certainty that the third world war is never going to happen.

But it has created a great opportunity, a pressure on the consciousness of man, that if you remain as sleepy as you are it is dangerous. Something has to be done to bring more consciousness, to bring more love, to bring more light.

The nuclear weapons are serving in two ways. First, they have stopped the possibility of the third world war, and secondly they have awakened man towards growing into a better consciousness, into a more harmonious existence.

As far as I can see, everything is just going fine.

BELOVED OSHO,
FROM WHAT YOU HAVE SAID ABOUT MASTERS WHO PRECEDED YOU, IT SEEMS THAT NONE, OR VERY FEW OF THEM, HAD LOVE AS A BASIS FOR THE MASTER/DISCIPLE RELATIONSHIP. BUDDHA'S COMPASSION SEEMS COOL AND DISTANT.
GURDJIEFF MUST HAVE ALWAYS REMAINED AN ENIGMA TO THOSE AROUND HIM. THEY MUST HAVE ADMIRED HIM, BUT ONE DOESN'T GET THE IMPRESSION THAT THEY LOVED HIM.
AND IT SEEMS KRISHNAMURTI NEVER ALLOWED PEOPLE INTIMATE CONTACT WITH HIM.
WHILE AWARENESS IS THE GREATEST KEY I HAVE RECEIVED FROM YOU, I KNOW I WOULD NEVER PERSEVERE IF IT WEREN'T FOR THE LOVE YOU EMIT, AND THE LOVE THAT YOU EVOKE IN US.
WOULD YOU PLEASE COMMENT?

It is true that the masters of the past have not only been cool, they have been really cold. They had to be, according to their own standpoint. Love was the most dangerous thing in their view. The whole past of man is dominated by religions which are against life, against love, against joyfulness, against celebration.

In fact, in the eyes of so-called religions life is a curse, it is a sin.

According to the Western religions, man is born out of sin and life is a punishment -- because Adam and Eve disobeyed God.

This is such an irrelevant idea, what Adam and Eve did. Thousands of generations have passed, but every man still carries the same sin, and life is a punishment. Adam and Eve were thrown out of the Garden of Eden as a punishment, that's how life began; and unless you go backwards renouncing life, its joys -- even renouncing the fruits of the tree of knowledge -- you will not be able to enter into the garden of God again. You can enter again only when you have renounced everything that life gives to you.

In the Eastern religions there is a different interpretation, but pointing to the same thing. You are born because of your past lives' evil acts, and you are born to suffer the consequences of them as a punishment, and you will continue to be born again and again until the moment you have cleaned yourself totally. It may take thousands of lives, and only then you will be accepted back into the divine, into the truth.

So one thing is certain, that all the religions -- whether Eastern or Western -- agree on one point, that life is not something to be proud of, it is something to be ashamed of. And these masters of the past were part of the milieu in which they were born.

They managed to rebel against many things, but this is very fundamental, the whole religiousness has depended on it, that man has to cut himself completely from any love, any intimacy towards the other. He has to be absolutely independent and alone.

Naturally they were afraid, and they were cold.

And this is one of the reasons that all the religions are against me, because I am taking their very foundation stone away.

To me religiousness means warmth, to me religiousness means lovingness. To me religion does not mean that you have to be a stone -- make your heart a stone. To me it means that you have to melt into thousands of intimacies, that you have to disappear, and just a lovingness remains.

All the religions will condemn me. I can understand their condemnation, because if I am right then their whole past and their so-called masters prove to be wrong. They have to be against me, because too much is at risk. But they are not going to win finally, because coldness is inhuman -- and who cares about the Garden of Eden, and what will you do there? Adam and Eve, before they disobeyed God, were just animals. Their disobedience was the first signature of man becoming independent of animalhood, their disobedience was the first act of intelligence.

I have all the respect for Adam and Eve and no respect for the God who expelled them. He is just an ugly dictator, to prevent his own children from becoming wise, from eating the fruit that will make them eternally alive. What kind of father who does not want his children... two things -- knowing, and eternal life. Then what does he want? That they just go on grazing the grass in the Garden of Eden? If Adam and Eve had not disobeyed, you would not have been sitting here, you would be in the Garden of Eden -- but not like human beings.

In England there are thirty thousand people now who are worshippers of the devil -- because they say either God is dead, because nothing has been heard about him since he created existence, or he has abandoned existence and does not care what is happening here. And you cannot deny their arguments, they have a certain sincerity. World wars go on happening, and God has no concern -- and he was so much concerned that Adam and Eve have eaten the fruit of the tree of knowledge, and he is not concerned at all that Adolf Hitler should kill six million people.

So these devil worshippers -- they call themselves satanists -- they have brought a very new idea, that the devil is the son of God -- a rebellious son, just the generation gap. So either God has gone senile, has abandoned the world or has died. But they don't have one significant argument that I would suggest for them, that it was the devil who suggested Eve to revolt, to disobey; otherwise she will remain an animal.

The whole of humanity and progress would not have been possible without the devil. They have not added that argument. They should add it, because that is the most potential, that whatever we are, the whole credit of our evolution goes to the devil.

I am not telling you to become devil worshippers. To me God and the devil are both just fictions. None of them exist.

But one thing is certain, that man's whole progress has depended on disobeying, on doubting, on being skeptical; not on being naive, or on being believers, or on being faithful, but asking questions and finding the answers. Very few people have contributed to the whole progress of man.

These masters who were very cold have also contributed. They could have done much more, but their coldness deprived humanity of many more things. They were *all* male chauvinists, and they all thought that the woman is the way to hell, so the woman has to be avoided.

And the woman is the source of warmth. Her love, her devotion, if combined with man's intelligence, her heart if combined with man's head -- then miracles are possible. And that's what my basic contribution is: I want man and woman to be together growing in a symphony, in a deep intimacy and harmony.

We can create a totally different world.

Right now it is so miserable. It is in our hands to make it happier, full of laughter. And I don't see that there is any reason that people who are happy, blissful, singing, dancing, celebrating, are in any way harming existence. They are enhancing existence, they are making it more alive.

And if the whole humanity lives in love and warmth, spiritual growth will become very easy. It will not be so arduous and so long a journey. It was arduous and long because it was cold.

You can reach to the ultimate, dancing all the way, singing all the way. There is no contradiction in

being blissful, in being loving, in being warm, *and* being spiritual. In fact, you cannot be spiritual if you are not able to share your love, if you are not able to share your heart.

BELOVED OSHO,
FROM THE STORIES OF THE TIME BEFORE YOU BECAME ENLIGHTENED, IT LOOKS LIKE YOU HAVE BEEN A MASTER AND AN ALARM CLOCK TO YOUR SURROUNDINGS ALL ALONG. IS THE DIFFERENCE BETWEEN MASTER AND DISCIPLE ONE OF CONSCIOUSNESS ONLY, OR IS THERE SOMETHING LIKE A MASTER PERSONALITY AND A DISCIPLE PERSONALITY?

The truth is that there is a difference of type. Everybody cannot be a disciple. I have missed, myself, being a disciple. For lives I have been searching but I could not manage to be a disciple.

I came in contact with many masters, but to be a disciple simply was not in my very nature. I *had* to go alone, I had to find the way myself. There was no question of ego, there was no question that I don't want to learn from others -- I was completely willing, but something was not in my very type.

Everybody cannot be a disciple, and everybody cannot be a master either.

It seems to be a difference of personality type -- not only a difference of consciousness.

There have been many disciples who attained enlightenment but never became masters.

In this life I used to know a certain very remarkable man, Masto. The word means `drunk with the divine' -- and he was drunk with the divine, a man of the highest caliber, but not a master. He remained a disciple even after he became enlightened.

And I used to talk to him again and again -- because he loved me very much, and I said, "Now your master is dead, and you have to spread his word, his message."

He said, "I have thought about it, but it simply does not ring any bell in my heart. I am perfectly happy just to be a disciple. It does not matter that my master is dead; my discipleship is not dead, I am still alive."

And there is no question of hierarchy either, that the master is higher than the disciple. All that nonsense is not part of the spiritual world. The disciple can reach to the same level of consciousness as the master, but even if the master encourages him to become a master now, it is just not possible. It is not in his nature. It is not in his blood and bones and marrow.

So the question is not that somebody is higher and somebody is lower. The difference is just like man and woman -- nobody is higher, nobody is lower.

But a man cannot be pregnant with a child. He cannot become a mother. A woman cannot become a man.

This kind of effort is being made, and it creates only idiots. There are men, particularly in California... California is simply the human zoo. Anything that is stupid, nonsense, absurd, will find a way towards California.

Because I used to receive letters from California that a few men wanted to become sannyasins but they wanted my permission to dress as women. We have enough women here already -- men are in shortage! The situation has become so difficult that women are chasing men. Whenever something is in shortage naturally... otherwise the woman is not a chaser. She loves to be chased, that is natural to her. But in the commune how long can you wait for nature -- because nobody is coming to chase you. And sannyasins were writing letters to me, "What should we do?"

I said, "There is nothing to do. Just start chasing! Forget about nature. Perhaps we have come to a point where we have to transcend nature."

I have to refuse those people; we have a shortage, and they will create even more trouble.

Why should men want to dress like women? Why should women want to dress like men? Why can't you be just yourself? Because we have created hierarchies -- which are all man-created.

At least in the world of spirituality there is no hierarchy, the master is not higher than the disciple. The master is master and the disciple is disciple. Both together are doing something which is miraculous. Neither the master alone can manage it nor the disciple alone can manage it, so they are complementary. They are archetypes.

And once we know what type you are, things become very simple. Then you stop trying to be somebody else. You simply follow your own type and don't waste your life and time, and put your whole energy into your own type. And then there is every possibility you will come to flowering.

BELOVED OSHO,
THE OTHER DAY YOU SAID THAT YOU ARE MAKING EVERY EFFORT TO HANG ON IN YOUR BODY BECAUSE MOST OF US ARE NOT YET READY TO SEE YOU AND YOUR NOTHINGNESS.
OSHO, THE WAY YOU SAID THIS REACHED DEEP DOWN INTO ME. I HEARD AND FELT SO MANY MORE THINGS LIKE, "COME ON! WHY DO YOU WAIT? THERE IS NOTHING ELSE TO WAIT FOR."
THERE WAS THIS INCREDIBLE SWEET PERSUASION, ALMOST LIKE A SEDUCTIVE INVITATION TO MELT INTO YOUR BEING AND INTO EXISTENCE.
I DON'T KNOW HOW I CAN STILL MANAGE TO RESIST. PERHAPS YOU REALLY HAVE TO WAIT AND NUDGE US A LITTLE LONGER. I KNOW THIS IS NO QUESTION, BUT I STILL WANTED TO SAY IT.

I also know this is not a question, but I will have to answer it! Geeta... you can laugh! There is no need to worry. I can wait as long as it is needed by you.

Waiting, for me, is not a problem. I am becoming accustomed, because for years now I have been somehow hanging around, but now I have become an expert in hanging around. So you need not worry. You can take your time.

Just remember that whatever I am saying to you I will make my best effort to keep my promise, but it is not within my hands totally. I am in the hands of existence; as long as it allows I will be here to go on knocking at your doors.

But don't take it for granted, because it cannot be continued forever.

BELOVED OSHO,
WHEN I FIRST READ YOUR BOOKS IT DAWNED ON ME WITH TOTAL CLARITY THAT, "THIS MAN SPEAKS THE TRUTH. HE KNOWS IT AND HE IS IT."
HOW IS IT POSSIBLE TO RECOGNIZE THE TRUTH WITHOUT KNOWING IT? AND THERE ARE MANY PEOPLE WHO I THINK ARE MORE AWARE THAN I AM AND HAVE MORE EXPERIENCE IN LIFE, AND STILL THEY DON'T RECOGNIZE YOU.
IS MY RECOGNITION AND THEIR NON-RECOGNITION JUST A DIFFERENT KIND OF DREAM?

No. If you listen to me or read my words without bringing your own prejudices, without bringing in your own knowledge, your own so-called experience of life, then you will instantly recognize whether it is true or not.

So the first thing; you recognized it, not because you are much more experienced, much more knowledgeable, much more prejudiced, but simply because you are more innocent, and innocence has a clarity.

The others who seem to know more have simply lost their innocence, they know nothing, just garbage that they have collected from experience or from books or from universities. Their heads are full and heavy, and it is very difficult to penetrate their heads -- they are really thick.

In the world they will be respected as wise people. The truth is they are otherwise people.

But the masses are impressed by their knowledge, but knowledge is not knowing -- knowledge is simply repeating somebody else's words. Knowing is your own.

So it happened to you, because you are not knowledgeable, you are not full of rubbish gathered from all kinds of sources.

Your question is significant, "When I don't know what is truth and what is not truth, how was it instantly recognized that this man is speaking the truth?"

You are not aware that truth is not something far away from you, it is something within you. You may not be aware of it, but if you read something or hear something which is even just an echo that reminds you of the truth that is hidden behind you, in your own innermost core, there will be recognition, immediate recognition. It is not a question of knowing truth or not knowing truth. You *have* the truth. Your being *is* the truth.

How do you recognize when you see your face in a mirror that it is your face? You have never seen your face -- as far as I know! Nobody has known his own face, but before a mirror you recognize that this is your face because the function of the mirror is to reflect.

Listening to me is just being available to a mirror. Reading me is just being available to a mirror. And what you will recognize as the truth in those words is simply a reflection of your own.

And the knowledgeable people are in difficulty, because they are not clean, so whatsoever you say to them or whatever they read they interpret it. Their mind is constantly making commentary on it. So what they see in the mirror is not my words but their own commentaries -- which have nothing to do with truth.

So, first, it will be difficult for them to recognize.

Secondly, the people who have respectability as knowers -- people who have wisdom, people who are saints, sages -- to them my words will be a challenge, and they would like to crush those words, to put them aside immediately because there is danger. Their whole respectability is in danger. If I am right, then their whole life and their whole experience is wrong -- and very few people are so sincere that they will risk everything for truth. They will risk truth for *anything.*

But respectability is a great thing.

It happened that one Jewish scholar -- and a professor in the university of Jerusalem -- was interested in the words of Jesus, particularly in the authority that he was saying them with.

He has heard many people, but this man has a way of his own. No man he has known speaks with such authority.

He was a great scholar, so he could not go to listen to him while he was giving talks, because people will see, and they will think, "You are such a great scholar, and he is just a carpenter's son -- uneducated, cannot read, cannot write -- and you have come to listen to him?" That was against his ego.

So one night when everybody had gone to sleep he went to Jesus. He woke him up and said, "Please forgive me. I am a professor in the university, and I am a great scholar of religious matters. I am a rabbi but I have certainly been impressed by the way you say things, no man has said things like that. But I had listened to you only by passing on the road, moving slowly so that I can hear a little more, but I cannot come to listen to you, because my whole respectability is at stake. Jews will not forgive me, the university will not forgive me."

Jesus said to him, "In this life nothing is possible. You will have to be reborn."

He could not understand. He said, "What do you mean?"

Jesus said, "What I mean is that you will have to drop all your respectability, all your knowledge, if you want to understand me. And this is no way of being a disciple, to come in the middle of the night like a thief. This simply shows your impotence and weakness. So just get lost! Come in the day. Have some self-respect. Why should you depend on respect from other people? Only people who do not have self-respect depend on other people's respect."

So the people who know more, knowing nothing much, they are just like donkeys who are carrying great scriptures -- but that does not mean that the donkey becomes a rabbi. The donkeys remain donkeys. That load of scriptures is not going to help.

One of the greatest problems in the world is these so-called knowledgeable people. They have the most difficulty to recognize any truth because recognizing any truth means losing much respectability, scholarship, knowledge.

Socrates has two categories. One category he calls knowledge that is ignorant, and the other category he calls ignorance which knows. Beautiful, clear-cut conception. "Ignorance which knows" means innocence, nothing to lose, nothing to risk -- you can open your heart, you can sink deeply into the waters of life without any fear.

And the knowledgeable, those who are ignorant, will not come close to anything that will expose them.

Against truth, the greatest enemy in the world is the knowledgeable person. And the greatest friend is he who knows that he does not know.

BELOVED OSHO,
A FRIEND OF MINE AND I ARE HAVING A LITTLE DISAGREEMENT. I SAY THAT A GREAT ENEMY OF ENLIGHTENMENT IS COZINESS, WHILE SHE CONTENDS THAT JET-SET TRAVELING IS FAR WORSE. CAN YOU ENLIGHTEN US?

One should try to understand that every thing is not to be decided by discussion or argument. There are a few things which depend on people's types, their likings.

Before you enter into a discussion, you have already accepted one fact -- that you both are of the same type and your likings are the same, which almost always is not the case.

If somebody likes Chinese food, and somebody does not like it, there is no question of discussion. It is

simply a question of liking or not liking.

Somebody likes roses, somebody likes some other flower.

This, too, is a question of type and liking. Don't make it a point of discussion. You will never come to any conclusion.

If you like coziness, a relaxed stable atmosphere, then a constant changing atmosphere will not suit you.

But there are people who would like constant change. They cannot remain in one place more than few days. They cannot love one person more than few months. Their life is geared in a totally different way.

Now, arguments are not going to change this. And in this case, it is really a little strange that the man likes coziness, and the woman would like to be a gypsy -- which is really a very rare phenomenon. Man is basically a gypsy. It was because of women that you see in the world houses; otherwise, at the most tents. It was the woman who forced the man to live in one place, make a beautiful home and not be a vagabond.

But from the very beginning man has been a hunter. The woman was staying at home, and the man was hunting far and wide, traveling miles; and sometimes the hunting place was no more giving food, they had to move. Hunters had to keep on moving, because the hunted animals went on moving farther from the hunters. It was the woman who invented agriculture -- not man. Now you cannot go on dragging your agriculture farm from one place to another place; you are stuck, now you have to be there.

And the woman has reasons to remain in a stabilized place. She is going to become a mother. Those nine months she is carrying a child, she cannot go on moving from here and there. She is already in trouble.

I don't think any man would be able to carry a baby in his belly for nine months. He will commit suicide, absolutely certain.

The woman cannot eat well while the child is in the womb; she vomits, she is constantly sick in bed. And when the child is born, the child is too small -- moving from one climate to another, from one place to another, is not going to be good for the child.

So agriculture versus hunting was the basic question, and agriculture won over hunting.

And hunting was ugly, too.

The woman is kinder, more compassionate. Hunting was something ugly, insensitive. The woman is a mother, and she knows that if you have killed a mother, a deer, what will happen to her children? You have killed a lioness, what will happen to her cubs? The woman has been against hunting.

And when hunting became scarce and difficult, and there were days that you have to starve and then get food, man finally decided for cultivation. But with the cultivation everything changed. Now tents were useless. Houses are more permanent.

And with it, the whole civilization started growing. Then the schools were possible, then the hospitals were possible. Then other productions -- manufacturing, everything became possible with cultivation.

But man deep down has remained a hunter. He has not forgotten the joys of hunting. He still wants to be a gypsy.

But in your question it seems the man wants to be cozy and feels in coziness there will be enlightenment more easily; and the woman wants to be a gypsy, jet-set speed, and she thinks in such a constant whirlwind enlightenment will be easy. No one is wrong, no one is right. It all depends on your personal feeling, type, choice.

Never waste your time arguing upon things which are likings. Simply accept, "That is your liking and this is my liking, and unfortunately our likings are different." And close the subject rather than discussing.

And start becoming enlightened!

Right, Geeta?

The Transmission of the Lamp

Chapter #40

Chapter title: In this mood of festivity all rules are put aside

15 June 1986 am in Punta Del Este, Uruguay.

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BELOVED OSHO,
IT IS SAID THAT WHEN BUDDHA ACHIEVED ENLIGHTENMENT THE WHOLE UNIVERSE BECAME BLISSFUL -- FLOWERS SHOWERED FROM THE SKY, DEITIES BEGAN TO DANCE AROUND HIM. INDRA, HIMSELF, THE KING OF ALL THE DEVAS, CAME DOWN WITH FOLDED PALMS AND SURRENDERED AT BUDDHA'S FEET. TREES BEGAN TO FLOWER OUT OF SEASON -- THE WHOLE EXISTENCE BECAME A CELEBRATION.
ALTHOUGH THE STORY AROUND BUDDHA'S ENLIGHTENMENT IS JUST POETRY, I FEEL THAT EXISTENCE MUST HAVE ENJOYED, AND STILL REJOICES MUCH MORE IN YOUR ENLIGHTENMENT.
IT SEEMS TO ME THAT IN YOU ALL THE AWAKENED BEINGS OF THE PAST ARE SHOWERING WISDOM, LOVE AND COMPASSION ON THIS THIRSTY, AGONIZED PLANET IN A LAST DRAMATIC EFFORT.
OSHO, WHAT HAPPENED WHEN YOU BECAME ENLIGHTENED?

The happening of enlightenment cannot be described in prose. Prose is too mundane. And the happening of enlightenment is too poetic.
It is the ultimate romance in existence.

The problem is how to put the wordless happening into words.

No trees blossom out of season. No flowers are showered from the sky. No deities dance around the enlightened one. But still, all these are true. It is as if trees blossomed out of season. Remember `as if'; as if gods danced around the enlightened one, as if the whole existence became a celebration.

It becomes a celebration, but it is so silent and so peaceful; and it is so far away from language that to say it we have to use fictitious phenomena. In other words, trees should have blossomed out of season -- although they did not; flowers should have showered -- but they did not.

You have to understand the poetic way of saying that whenever somebody becomes enlightened it is not only his enlightenment -- because he has disappeared, that's why there is enlightenment -- it spreads all over existence, it is being felt through every fiber of life.

And with each single individual becoming enlightened, the whole level of consciousness of humanity goes a little higher. Whatever man is today, it is not due to his own effort; the credit goes to those few enlightened people around the world. They can be counted on fingers. But each disappearing, becoming pure light, has given a tremendous push to the whole sleeping humanity towards a better state of consciousness.

Wherever we are, we owe tremendously to people we don't even know.

But with poetry there is a difficulty. One difficulty is, if you explain it it becomes prose, it loses its poetic quality. Secondly, the believers, the faithful, think that it is not poetry; whatever is said did actually happen, it is history -- not fiction but factuality. They get angry if you call it poetry -- although poetry is a far higher expression than prose.

And this kind of poetry has been used for all enlightened people around the world.

It happened, the first time I had come to Bombay -- it must have been in 1960 -- to speak at the birthday celebrations of Mahavira. And Bombay is the stronghold of the Jainas.
I was absolutely unknown to them.

They had two speakers. I was introduced to them by a very eminent person in India, a very simple and humble man; but by chance he was the general manager of Jamnalal Bajaj in Wardha. Jamnalal Bajaj was one of the richest men in India who sacrificed his everything for the freedom struggle. He had made a big guest house, at least five hundred people can stay there at a time, and continually there were conferences for the freedom fighters. And finally he persuaded Mahatma Gandhi also -- who was the leader -- to come to Wardha, and he made an ashram for him nearby, outside the city.

And this old man, Chiranjilal Badjatya, was in charge of taking care of all the guests. These guests

finally became president of India, governors of all the states, chief ministers, cabinet ministers -- all the great posts after freedom came into the hands of these people, who had been guests in Jamnalal's guesthouse -- and Chiranjilal Badjatya was taking care of them. So he was intimately connected with all India's well-known leaders, not a single man of any eminence was unknown to him. And they all respected him -- because he was an old man, and he served them so lovingly.

Just by chance again, he came across me.

In Jabalpur there is a very beautiful complex of Jaina temples in the mountains. And the stones in Jabalpur have a speciality -- they're all round. Big stones, huge stones but all round, egg-shaped, which has proved that the earth in Jabalpur has come out of the ocean first. Those big boulders have been rolling in water for millions of years -- that is why the roundness.... And not one -- millions of boulders. It is a strange mountain. It is not an ordinary mountain, just those boulders upon boulders -- it has its own beauty.

And there was a celebration. I had gone to speak there, and as I was coming out this old man was standing by the side of the road. It was a cold morning. He had a blanket around himself. He simply threw the blanket on the ground and asked me to sit there, but I said, "Your blanket will get dirty."

He said, "Don't be worried about the blanket."

I said, "You are old. You may get cold. "

He said, "Don't be worried. You just sit. Just sit with me. And I cannot tell you to sit on bare earth." He said, "I have listened to all the great speakers of this country -- from the lowest up to the highest, Mahatma Gandhi -- but the way you said things, nobody has touched my heart in this way. I have just one request, please don't refuse an old man."

I said, "First you tell me what you want." I had no idea who he was.

He said, "On a certain date this year I invite you to Bombay. I want to introduce you to prominent people. Otherwise, just as I was unaware of you they will remain unaware."

And Bombay is the real capital of India for intelligentsia, for industrialists; even the politicians from Delhi are under the thumb of the people of Bombay because for elections they need money and all the money is in Bombay.

You will be surprised that Bombay has only a population of ten million -- in a country of nine hundred million -- but it has half of the wealth of the whole country. Ten million against eight hundred and eighty million people are holding half the wealth of the country. Certainly they have a power.

So he said to me, "I don't want these people to miss you."

I said, "You are inviting so lovingly. I will come. But I don't know anybody there. Nobody knows me."

He said, "I will be there, and I will make arrangements that people will recognize you."

And it was hilarious because when I arrived I was standing at the air-conditioned compartment door waiting, and almost fifty people were running from here and there looking. And they will look at me -- somehow convinced that this is the man, and somehow unconvinced. And they will go on. The whole train was emptied. Only I was standing there, and those fifty people who had come to receive me. Now there was nobody else.

So finally they asked me, "What happened? Are you not wearing your Gandhi cap today?"

I said, "Who told you that I have ever been wearing a Gandhi cap?"

They said, "Chiranjilal Badjatya, who has invited you here."

I said, "He is an old man, and his whole life he has lived with people who were all wearing Gandhi caps" -- that was the symbol of the freedom fighters -- "So everything else he has described perfectly well, he just added the Gandhi cap."

And they all will look from down upwards -- everything was right, and just the cap was missing -- so they will go on, "This is not the man."

And Chiranjilal Badjatya had got caught in some traffic so he arrived late, when they had already discovered: "I don't wear it and I *am* the person you are looking for. I know that you are looking for me and you have been running from here and there."

And Chiranjilal came huffing, whuffing, an old man. And he said, "Listen, I have forgotten one thing. That Gandhi cap he does not wear. It is just I have seen so many people my whole life wearing Gandhi caps that somehow I imagined or perhaps what happened, just a slip of the tongue, and I told you."

These people were completely unaware of me, of my ideas or anything. So they were a little suspicious, but because Chiranjilal Badjatya was a very important person they requested me and they invited me.

But they also invited the most famous Jaina monk in Bombay, Chitrabhanu.

And naturally everybody was interested in Chitrabhanu, to listen to him; he was the most prominent

Jaina monk in the Bombay area.

So he spoke first. And as he ended and I stood up, people started leaving their seats. An unknown man, who knows, it may be just a sheer waste of time. I had to shout at those people and I told them, "Just wait for five minutes, and after five minutes you can leave -- but not before that. So sit down! Back to your seats!" They had never thought that somebody will do that.

And I said, "This is absolutely uncivilized. You should listen at least five minutes and then you are free, then you can go. Whoever wants to go will not be prevented, but for five minutes nobody can leave."

So they all went back to their seats, a little afraid. Seekers are not of this type.

And I started criticizing Chitrabhanu point by point, and after five minutes I asked them, "If anybody wants to leave now he can leave. After this, nobody will be allowed to leave until I am finished." Not a single person left because in those five minutes what I had said was enough to convince them that Chitrabhanu is just an idiot.

Because in Mahavira's story the same kind of poetry comes in different ways, and Chitrabhanu was trying to prove that it is real happening.

For example, Mahavira is bitten by a snake on his feet and milk comes out of his feet, not blood. And he was trying to prove that this is actual fact, that when Mahavira moves -- he was naked, barefooted -- on dusty roads, if there is a thorn on the road, the thorn immediately moves out of his way because Mahavira has finished all his evil karmas, now existence would like not to give him any pain. So even the thorn is so sensitive that it immediately moves out of the way. And he was trying to prove that these are actual facts.

And I started criticizing him, "This man, Chitrabhanu, whom you listened to with such respect, is just an idiot." There was a shock. A few of the people at that meeting are still my sannyasins, and they say that they thought that there was going to be a riot. Chitrabhanu was so much respected by the Jaina community, and this man starts calling him an idiot. And they were not even aware who I am. Certainly I am against Jainism. And I said, "This man cannot understand the difference between prose and poetry. Poetry has a truth but it is not factual; it is true, but it is not factual. It has a meaning, a significance, which cannot be said in any other way."

Mahavira was the first man to bring non-violence as the basis of a religion -- non-killing, not giving any kind of pain or suffering to anybody.

Now existence must respect this man. I don't think that a thorn will understand Mahavira, even man doesn't understand, even this Chitrabhanu does not understand -- he is worse than the thorn. No thorn has ever moved out of his way.

But this is simply a way of saying that existence respects Mahavira's sensitivity to such an extent that if it is possible it will remove the thorn from his path.

The intention is there, but the fact is not there. And the fact is meaningless.

The real thing is that the whole existence intends, respects, loves this man's tremendous contribution to humanity.

Now from a snake bite on the feet milk cannot come out. There are only two possibilities. Either Mahavira is filled with milk -- a milk bottle! He has no blood because there was no guarantee that the snake will bite only on a certain place. He could have bitten on any other place, so he must be filled with milk. But milk is a different problem. Soon it becomes curd, and then Mahavira must be stinking of curd! And butter may be oozing out from his pores! It is nonsense to make it a fact.

Or another possibility is, a woman can transform blood into milk, but then she has a certain mechanism in her breast. So the other possibility is that Mahavira has breasts all over his body.

But the truth is that it is poetry, and this idiot does not understand poetry. It is simply a way of saying that the man was so full of love -- like a mother -- that even though the snake is biting him, he cannot give anything else than milk to it.

And snakes love milk very much.

In India there are snake worshippers. Every year they have a certain day for snakes, and snake charmers bring snakes from all over the country and people bring milk. And snakes drink milk so joyously.

So I said, "It is simply poetry, that it is what the snake loves most -- milk. Although he gives poison to Mahavira, Mahavira can only give milk to him."

It is not fact. It cannot be a fact.

And I said, "I challenge this man to prove on what grounds he says it is a fact. I say it is more than fact, it is truth itself. But to say it, you will have to use language in a poetic way, not in the ordinary mundane prose way."

And when I said to people, "Now, anybody who wants to leave, stand up and leave immediately -- because after this I will not allow anybody to stand up and disturb the meeting," there was such silence, nobody left.

I said in my talk to the people that Mahavira is really two persons. Mahavira is not his name, `mahavira' means a great warrior. That's why he is called `Mahavira the Jaina'. `Jaina' means conqueror, one who has fought with all that was wrong in him and conquered, and is victorious. But he was not always `Jaina'. His original name was Vardhamana. That too is significant because `vardhamana' means one who is evolving. In that way everybody is a Vardhamana, evolving to higher states.

But the day he achieved, Vardhamana died and Mahavira was born.

That Chitrabhanu was going mad because of what I was saying to the people -- and they were his audience for years, and I was just an intruder. Nobody knew me. And he was trying to find something he could criticize. Seeing this, that I am saying Vardhamana and Mahavira are two persons he immediately stood up and he said, "This is wrong. Vardhamana and Mahavira are one person."

I said to the president, "You keep hold of this man. He's not in his senses. Again he cannot understand poetry. I am also saying that Vardhamana was his old name, but a day came that the old died and a new life began. To symbolize the new life he was given a new name, Mahavira. Mahavira is absolutely discontinuous with Vardhamana. So if you can understand poetry then there is no problem, there were two persons -- one who was and is no more, and one who was not and is now; but if you don't understand poetry, it is your problem."

And as I ended up, the president stopped Chitrabhanu and said, "You are in anger and you don't understand. The man is saying simple but significant truths."

It became such a problem for Chitrabhanu -- because I was continually coming to Bombay. More and more of his people started belonging to me. He even tried -- these are non-violent people....

I was coming from Poona and a phone call came, "Don't bring him in the car because on the way Chitrabhanu has put a few dangerous people, paid murderers, who can do anything. So we are sending a plane, bring him by plane." But a few of my people went by car and their cars were stopped. And they looked for me -- a gang of eight persons. You cannot believe! On the one hand people talk about non-violence.... His whole life he has been a monk, a learned monk; and then because he cannot cope with me intelligently, he thinks to murder me.

And I told the meeting on that day that this has happened. Certainly there were people because the cars were checked. And the people who were in the cars could see the type of people who stopped the cars -- they put big rocks on the road so there was no way for them to move, they had to stop. And they were puzzled that I was not there. And I said to these people, "People like Chitrabhanu -- just because they have a certain scholarship, a certain articulateness -- should not be so easily accepted. If he can commit violence, then his celibacy is suspect, then his whole personality is that of a hypocrite."

And that's what happened. He escaped with one of the richest men's girl to New York. Now he is in New York, married to the girl. And New York was chosen because the girl's parents had a big business in New York. So he is living in all luxury now -- against which he was preaching his whole life.

To experience something and just to borrow other people's words are so distant from each other that one should always be aware whether you are listening to a parrot or a man who has experienced.

You have asked me what happened at the time of my enlightenment. Everything that is described in Buddha's enlightenment. One feels like flowers are showering. One feels a strange fragrance. One feels as if divine forces are dancing all around. But it is one's feeling, just a by-product of enlightenment, but it is not factual. And it will be very difficult for you to think of something as truth which is not factual.

Poetry has a truth, but it is not factual.

Art has a truth, but it is not factual.

Facts are mundane things. Only newspapers collect them, and ultimately the same newspapers become history.

Truth is a totally different thing.

Let me explain to you. Jainas have twenty-four masters. If you go in a Jaina temple -- and they have the best temples in the world, the most beautiful, the most simple, the most serene, and they have always chosen the mountains so their temples are on high mountains -- there you will find twenty-four tirthankaras, statues in white marble or black marble. One thing is bound to strike you, that they all look absolutely alike, there is no difference. Even the priest of the temple cannot tell the difference, who is who. So finally Jainas have decided to make small symbols underneath the statue; for example, underneath Mahavira, because his name

is `the great warrior' there is a line, that is his symbol. So each statue has a symbol, and according to the symbol they can say whose statue it is; otherwise they are exactly alike.

Now this cannot be fact. Twenty-four persons spread over thousands of years cannot be exactly the same.

But it is a *truth*, because these twenty-four persons experienced the same truth, saw the same light, felt the same bliss. To signify that their experience was exactly the same, how you can manage to show it in marble? Marble has its own poetry, and they have managed it perfectly well; their statues are made exactly the same. That shows now that the body does not matter, the figure of the body does not matter. Now what matters is the inner experience; how to show its similarity? And in stone?

So those twenty-four statues exactly similar have a poetic truth about them.

And whenever anybody becomes enlightened, all these experiences happen. He feels the whole existence celebrating -- the trees blossoming out of season, the birds singing although it is not morning. In this mood of festivity, all rules are put aside.

That is the meaning, that in the mood of festivity all rules are put aside.

And the greatest phenomenon in existence is enlightenment, and certainly it should be rejoiced by the whole existence.

But I repeat: remember, it is poetic experience, poetic expression of something which cannot be brought to words. But it exists.

BELOVED OSHO,
WHEN I TOLD YOU I SAW YOU EMPTY, YOU SAID, "EMPTINESS IN YOU IS A `REAL' EXPERIENCE." YOU SAID THAT TWICE. MY UNDERSTANDING OF THE PROOF OF REALITY IS THAT IT -- THE OBSERVED -- REMAINS WITH AWARENESS, WHEREAS IMAGINATION DISSOLVES.
SEEING YOU EMPTY DID NOT RETURN AND AS MUCH AS I TRY IT WILL NOT RETURN. AND YET SOMETHING HAS REMAINED WITH ME, SOMETHING WILL NOT LEAVE ME SINCE SEEING YOU LIKE THAT.
IS THAT REALITY, OSHO?

It is reality, there is just a little confusion -- which is natural. I have said that with awareness imagination disappears but the reality remains. You saw me absent or empty and I said this is real.

Then you tried to see me empty again but you forgot one thing, that while you are trying you cannot be aware.

So it is not that my emptiness was your imagination. Just be aware and you will see the emptiness again, but don't try -- because for the first time when it happened you were not trying, you were simply sitting silently here listening, and out of nowhere you felt the emptiness. It will come in the same way, without even knocking on your doors. With effort you cannot bring it.
It is not imagination.

But the other half you have forgotten. In the silence you were aware without any effort, and once you have seen it you started trying to see it again and now it is not coming, hence the confusion. You think it must have been imagination; it was not.

But this happens to everybody. Any experience of the beyond first happens without your effort. You were doing something else. You were listening to me, you were not concerned about the beyond, and suddenly a door opens.

And in the day you see the stars. It will leave an impact on you forever. You will never be the same again.

But remember not to make an effort. That is a trouble, that the mind says, "Such a beautiful experience. Make some effort, do something so that you can find it again." But any doing is undoing, you will not get it.

You simply forget all about it; just as it has come uninvited, it will come.

And once you know the secret -- that these great experiences come uninvited, you cannot pull them down -- then whatever happens, you relax into it, you drown yourself in it, and when it is gone you don't feel that you are missing something. You feel grateful -- not a despair that it disappeared. Feel grateful that it appeared to you and you had not asked for it, it came on its own, uninvited; and slowly, slowly you will get the knack of it, that it is not within your power, within your hands. In fact, you, your hands, your effort, are all barriers.

So when sometimes, doing anything, you are so totally absorbed, these tremendous moments will come to you and they will go on changing you; each time they come they will go deeper in you.

One day it happens that the moment comes and never leaves you.

BELOVED OSHO,
DOES KNOWLEDGE OF THE ESOTERIC PLAY ANY ROLE ON THE PATH OF AWARENESS?

No. No knowledge -- esoteric or otherwise -- plays any role on the path except that of hindrance. Innocence helps, knowledge hinders.

Be a child -- full of wonder, without knowing anything.

One Indian saint was very much respected in India. There were only two men in India who were called mahatma. One was Mahatma Gandhi -- `mahatma' means `the great soul' -- and the second was Mahatma Bhagwandin.

This second man used to stay with me whenever he passed the city I was living in.

I used to go for a morning walk, for a night walk, and he was also very much in love with going for a walk. He was an old man, but immensely knowledgeable; he knew the names of all the trees -- Latin names, Greek names -- all the flowers. He was almost a walking encyclopedia.

I told him, "You have wasted your whole life. What is the point of remembering all the names of all the trees in the garden, all the flowers? You are so much concerned with knowledgeability that you cannot enjoy the beauty. I don't know any of the names of these trees and I don't have to -- because they don't talk, I don't have to call them. What is the point of knowing their names? You are not a botanist. You are not a physician" -- because he knew what flower, what leaves can be used for what disease.

I said, "These things are for experts. You are considered to be a spiritual man, and these things I don't think belong to spirituality."

He was very angry. He said, "Everybody has appreciated my knowledge. In fact, everybody feels awe at my knowledge of things around the world. You are the first person who has insulted me."

I said, "I have not insulted you. I have simply been trying to make you aware that now you are seventy, soon death will be coming and death will not ask all these names. Death will ask, `Can you be aware or not?'"

But at that time he was very angry and he wouldn't listen.

And after eight years he died. Before he died, just two days before, I passed through his city -- he used to stay in Nagpur. So I went to see him, hearing that he is very sick. He was very sick. He had become almost a skeleton. It was sad to see that man. And I said, "What happened?"

He said, "What you have said that day, it seems it is going to happen. Death is coming. I can hear the footsteps. Life is slipping out of my hands. And please forgive me for my anger. You were right. All my knowledgeability is of no use. Had I listened to you, even eight years was enough time to meditate, to become aware, and this time I would not have been sad that death is coming, I would have been excited that the greatest experience in life -- death -- is coming close and I am going to watch it. But I don't think I can. I will become unconscious. I am already losing my consciousness, I am becoming more and more sleepy."

I said to him, "Just try to remember in the next life at least, don't get too much bothered by unnecessary knowledge -- just to impress people. The essential is very small, and if you can understand the essential your life has been that of a glory, a victory."

The Transmission of the Lamp

Chapter #41
Chapter title: The salt of the earth

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BELOVED OSHO,
I HAVE ALWAYS FELT A GREAT LOVE FROM YOU FOR JOHN THE BAPTIST. IT SEEMS THAT THE MAN WHO IS REGARDED AS THE PROPHET WHO HERALDED THE COMING OF JESUS WAS OF GREATER STATURE THAN JESUS HIMSELF. WOULD YOU PLEASE COMMENT?

John the Baptist is not much known. He is overshadowed by Jesus Christ and Christianity. He was certainly more powerful and a greater revolutionary than Jesus himself.

It is very unfortunate that Jews won't talk about him because he was declaring that the old Judaism has come to an end and a new message is just on the way.

This is an old way of saying that he declared that he is preparing the ground for the new messiah.

Symbols change as time changes, but to be more exact and true about the man, it will be better to say that he was preparing the ground for the new message, not the new messiah; and proof for this exists. I will talk about it.

Jews, out of necessity, have not taken note of John the Baptist. He was declaring the death of the old and the birth of the new, which really the old, the orthodox, the traditional, cannot respect.

And Christians have ignored him for another reason -- because he baptized Jesus, initiated him into religion. Christians don't want to mention the fact that Jesus had a master because that lowers the status of Jesus in the eyes of Christians -- the only begotten son of God need not have any master, he is born a master and he is born with the message. So although it is mentioned -- it is just a mention that John the Baptist initiated Jesus.

But it is ugly that they will not talk much about the master of their master. They make so much fuss about the crucifixion of Jesus. Their whole religion depends on the crucifixion of Jesus; if he was not crucified there would have been no Christianity at all. But they don't talk about the fact that John the Baptist also was beheaded.

Neither do the Jews take any note that the man was murdered. They were happy about it because he was declaring the death of the old.

Nor are the Christians interested in him because he was not a Christian. He initiated Jesus into Judaism, not into Christianity.

And the man must have had a tremendous charisma, that even a man like Jesus felt to become his disciple.

Thousands of people were baptized by John. He must have had a great magic around him, and at the same time he was a very humble man -- because he did not declare himself to be the messiah. That point has to be remembered. A tremendous beauty... he has every characteristic to call himself a messiah. He influenced more people than Jesus.

Jesus was crucified by the Jews because he was talking -- talking against their conception of God, saying that he is the only begotten son of God. He was claiming something for which he had no evidence, and he was also claiming that he is the long-awaited messiah. Jews have been waiting for that savior since Moses.

John the Baptist was a charismatic personality. He could have declared himself to be the messiah, to be the only begotten son of God; but he was a humble man. He did not declare anything. On the contrary, he simply said, "I am making the way for the new messiah to come."

In the Jewish psychology nobody can ever be accepted as the awaited messiah. There is a very fundamental reason for it. Jews have suffered so much.

First they suffered in Egypt in slavery.... Those great pyramids that you see, which even science thinks impossible to make -- four thousand years old, such big blocks of stone -- it is impossible because powerful enough cranes did not exist, neither do they exist today; and these powerful stones, huge stones, were

carried to heights by human beings. Each stone has taken hundreds of lives. Those pyramids were not made by Egyptians, they were made for the Egyptian kings and queens but they were made by Jews under slavery; they carried those stones, with the soldiers on horses whipping them all the time so they don't feel the burden. And if somebody fell and died, he was immediately replaced by another Jew.

Since those days, Jews have been suffering. Forty years wandering in the desert with Moses to find a place, and finally they settled on Israel -- which was called in those days Judea -- and immediately it was invaded by the Romans. And the Romans were not less cruel than the Egyptians, perhaps they were more cruel.

John the Baptist was not killed by the Jews, because he never claimed himself to be a messiah, and they cannot accept anybody as a messiah because that is their only hope. And when people are in great suffering, the hope functions as an immense help but it has to be far away -- but not too far away that it becomes beyond reach. It has to remain within reach and yet as you move towards it it also goes on receding. It always remains within your reach but you never attain it.

So Jews have been hoping. Their whole hope has been that the messiah will come, that he will redeem them from all suffering.

Now it is impossible for them to accept anyone as a messiah. First, because nobody can redeem anybody from suffering. So it may look to others that walking on water is a miracle, but the Jews were not waiting for a messiah who walks on water. They had a deep hope for a messiah who would take away all their pain and anguish, all their suffering; not someone who raises one man from the grave -- that doesn't matter. These things don't make sense because their hope is not fulfilled by them.

Secondly, accepting anybody as the messiah means now there is no hope. This man certainly is a kind of magician -- he turns water into wine, walks on water, feeds hundreds of people out of two loaves, raises a man from the dead, cures a few sick people. But if this is the messiah, what about their suffering and anguish, thousands of years old? Now even the hope is finished. The messiah has come, and the messiah has failed.

Rather than see the messiah fail, they would like the messiah to be crucified -- because that keeps their hope alive.

Nobody bothered about the psychology of the Jews. They were not cruel people, they are not cruel people. They have not tortured anybody.

Why suddenly did they turn upon Jesus? He was destroying their hope, and that was all that they had -- no joy in their life, no freedom in their life, simply a hope that one day all this suffering will end. This night cannot remain forever; the dawn is going to come, the messiah will come and redeem God's chosen people, the Jews.

They could not sacrifice that hope. That hope was such a big solace, consolation; that hope was their only future.

And just a carpenter's son comes and wants to destroy it.

They could not forgive Jesus.

But they were not against John the Baptist, although he declared the end of the old and the beginning of the new, although he declared that he is preparing the path for the new messiah to come.

He was killed by the Romans, particularly Pontius Pilate's wife. That is a very strange thing. She was a beautiful woman, and Pontius Pilate was a powerful man in the Roman Empire... and politics works in strange ways. He was so powerful that the king of the Romans was afraid -- he was getting old, and when he dies his son has no chances to become the king if Pontius Pilate remains in Rome. He had such influence on people so he had to be sent far away -- in such a graceful way that nobody thinks that he has been simply removed from the path of the king's son. And when the king orders Pontius Pilate to go.... A powerful man, an intelligent man, and he has a powerful wife.

But the more beautiful a woman is the more egoistic she is.

Man becomes egoistic if he is rich, he becomes egoistic if he has political power in his hands, he becomes egoistic if he has great knowledge, scholarship, he becomes egoistic if he is worshipped as a saint, as a prophet. He has not left the woman any area except beauty to fulfill her ego -- a very limited scope, one dimensional.

But because the scope is limited, the ego becomes very strong. A beautiful woman has a stronger ego than any man can have.

Pontius Pilate's wife heard about John the Baptist -- and she has known only men who immediately became interested in her beauty, she has never known a man like John the Baptist. When she went to see

John the Baptist, he wouldn't even look at her, and he simply said, "Come some other day. I have to see many other people and they have their appointments before you. And here everybody is equal. It doesn't matter that you are Pontius Pilate's wife; take an appointment because I have to see thousands of people." And he did not look at her, and she felt so insulted. She was politically powerful, the first lady of the land, and she was a beautiful lady. She became so angry that she ordered the arrest of John the Baptist through Pontius Pilate.

Pontius Pilate tried to persuade her, "You don't know this kind of people. They are not to be overpowered by beauty or power or anything. You should be patient. Go again."

She simply refused. Against his will he has to arrest John the Baptist, and the woman was so much nagging him that she wants to see John the Baptist's head brought to her on a plate, she will not feel satisfied without it.

It took almost twelve years -- because Pontius Pilate did not see any reasonableness in it.

But this is the problem with every husband. Whether the wife is reasonable or not, you cannot logically convince her. And she will go on nagging and torturing you, and finally just to get finished with the matter his head was cut off and was brought on a plate before the lady.

From the jail John the Baptist heard these declarations of Jesus. The declarations I have been criticizing were criticized by his own master too. When he heard that Jesus had been declaring himself as the only begotten son of God -- that he is saying to people, "Those who believe in me shall inherit the kingdom of God and those who don't believe in me will fall into eternal hell" -- when he started declaring such egoistic statements, John the Baptist, who was a humble man, could not believe that any religious man, any sensitive man could utter such statements.

And when Jesus started doing these so-called miracles -- which are below the status of an awakened being, street magicians do such things -- he sent a message from the jail by one prisoner who was being released, to ask Jesus a simple question: "This is from John the Baptist who initiated you; he has a question and the question is, are you really the messiah?" Just a simple question mark, "Are you really the messiah?"

It contains much. It says, "What you are saying, what you are doing is not worthy of a messiah."

Christians have not paid much respect to John the Baptist because of his suspicion.

But when a man like John the Baptist suspects, it cannot be meaningless. I can see that his suspicion is right.

The messiah cannot even declare himself a messiah. Those declarations are childish.

Your very being, your presence, your words, your actions, will themselves declare who you are. You need not declare again and again that you are the only begotten son of God, that you are the messiah, that you are the one for whom the whole Jewish race has been waiting. Repeating these things again and again he makes it clear that he himself is psychologically insecure.

If he is the messiah it does not matter whether anybody believes in it or not. Even if the whole world disbelieves, it will not make any difference, he will still be the messiah. And if he is not, even if the whole world believes he is, he will not be the messiah.

No scripture about John the Baptist survives -- about his sayings, statements, about his actions. There are just these few incidents, but these incidents are enough to give you the quality of the man -- his humbleness, and at the same time his indifference to power, to beauty.

His doubt about his own disciple is very significant. He does not think himself infallible. He has declared that now that Jesus is initiated he has found a man of great charisma and now he can retire -- he was getting old, "Now he will take my place and I will retire."

His trust in a person who has just met him, the first day.... And he retired, went into the wilderness. His great trust and yet his capacity, when he heard all these things about Jesus in jail, to doubt him.

The doubt is not about Jesus. The doubt is about his own feeling that Jesus will be able to take his place. Perhaps he was wrong.

Just see it in that light. He is saying, "I am not infallible. Perhaps I was wrong. You were not the right person I have chosen to succeed me."

Although nothing much is known about the man, just a few incidents, those few incidents make him a very loving individual, a very charismatic individual.

And he is one of those who have been sacrificed for humanity's sake, but there is nobody even to remember them. And there have been many such people -- because they never created an organization. They remained individuals. They shared their insight with people without making any kind of bondage.

Thousands of people were baptized by John. That's why he became famous as John the Baptist. But no

organization arose, no religion. He never tried to make any organization to go on preaching his message to the world after him.

There have been many people like that, and they were the very salt of the earth.

There is no need. If existence is capable to create a John the Baptist, it will be able to create other John the Baptists in other names. There is no need to create a dead organization which creates popes, Ayatollah Khomeiniacs, shankaracharyas and all kinds of idiots.

It is better to leave the space only for the authentic ones to appear.

BELOVED OSHO,
YEARS AGO A GOOD FRIEND OF MINE COMMITTED SUICIDE. I MET HER IN POONA AND SHE USED TO TELL ME THINGS WHICH I NEVER UNDERSTOOD -- IT WAS ANOTHER DIMENSION OF THE WORLD. EVERYBODY AVOIDED HER, THEY THOUGHT SHE WAS MAD. BUT SHE LOVED ME VERY MUCH. AND ONE DAY SHE TOLD ME, "THERE IS NO REASON FOR ME TO HANG AROUND. NOW I HAVE GOT A MESSAGE. THERE IS SOMETHING I HAVE TO DO THROUGH THIS BODY. AFTER THIS I WILL FINISH MYSELF." WHATEVER SHE DESCRIBED WAS NOTHING I HAVE EXPERIENCED -- I DON'T KNOW IF IT WAS TRUE OR NOT, SO I CANNOT SAY THAT SHE WAS LIVING IN HER OWN IMAGINARY WORLD. BUT I NEVER SAW SOMEONE LIVING SO SINCERELY AND INTENSELY. SHE BECAME MORE AND MORE A NOBODY.
OSHO, EACH TIME WHEN I FEEL YOUR VAST LOVE AND UNDERSTANDING POURING ON ME, I FEEL SORRY FOR HER. SHE LOVED AND TRUSTED ME VERY MUCH, BUT I COULDN'T UNDERSTAND HER AT ALL.

Life is not only that which you know, which you feel, which you experience. It is vast. It is so vast it can contain contradictions very easily.
It has many dimensions.

Never condemn anybody as mad because you cannot be certain whether his madness is a higher form of sanity or something which you are incapable of conceiving.

Never judge anybody as imaginative because it is not your business to judge people. It is always helpful to remain non-judgmental.

Experienced people try to understand people -- perhaps they are experiencing some other dimension of life, some other aspect of life, and understanding them you will be richer.
Judgment stops you.

You label somebody as mad and then there is no need to understand them.

Your constant judgmental attitude is nothing but to close yourself into your small world and keep every other possibility of life out of it.

Learn to be open. Learn to be vulnerable. Try to experience putting yourself in the other person's place.

In this world there are as many worlds as there are people, every person is a world unto himself. It is not his skin that makes him different from you, it is his inner experience, his ways of looking at things.

Even if a person commits suicide, beware, don't judge.

Vincent van Gogh, one of the greatest painters of the contemporary world, committed suicide at the age of thirty-three, and before committing suicide he was one year in a madhouse because his friends and family -- particularly his younger brother -- were very much concerned that he can go mad, he can do anything.

In a certain part of France, I think Arles, where the sun shines the hottest and the brightest, for one year he was painting all possible positions of the sun -- a whole series of paintings, just sun, the whole day from morning to evening. And doctors thought that too much sun has driven him crazy.

But in the madhouse also he continued to paint, and the problem is that in the madhouse the paintings he has done are the best out of all the paintings that he has done before and after. In that one year in the madhouse he has done his best paintings.

And people were afraid he was going mad -- because his paintings were becoming a little bizarre. Nobody could understand what they are, what is their meaning.

One of his paintings -- a copy of it -- I saw just a few days ago. A little while ago modern physics has come to find that many of the stars that you see in the sky are spirals, although you don't see them as spirals. And he has painted, in one of his paintings, stars as spirals. And every critic thought that he is mad because stars are not spirals. Van Gogh said, "What can I do? Whenever I want to paint a star, my whole being says it is a spiral."

After one hundred years science has come to the conclusion that they are really spirals.

Now what to make of it? Was that man mad, or was that man one hundred years ahead of his time? Was that man mad, or did he have a certain insight which others don't have, and even now don't have? Even the scientists who have found it have found it only through the latest developments in instruments; they don't see them as spirals, it is through the instruments they have discovered it.

Perhaps he had a consciousness totally different from the ordinary man.

One thing is certain; a sannyasin, a seeker of truth, should not be judgmental. He should allow everybody to be himself without making in his mind any kind of idea whether it is right or wrong.

After the madhouse Vincent van Gogh painted his last painting, again about the sun. And he wrote a small letter to his brother, "My work is completed. I was painting a series of all the positions of the sun. Only one painting has remained incomplete because you forced me into the madhouse and they prevented me from painting the sun because they thought it was the sun that has driven me crazy. Now I am released, I have painted the painting, completed it. My work is finished. I am absolutely feeling fulfilled. Now there is no need of this body; hence, I commit suicide."

Who can say that this suicide is wrong or right? Who has the authority to say that?

Millions of people are living uselessly and nobody says to them, "What are you living for?"

I used to know a retired professor who, once in a while, met me on the road in the morning when I was going for a morning walk. And he would ask only one thing, thousands of times. Whenever we met, he would say, "Listen" -- and he was a retired professor of philosophy, a well-known man, who had written many books -- "just tell me one thing. I don't find any reason for going on living. Can you help me?"

I used to ask him, "If you don't find any reason for going on living then why do you live?"

He said, "That is the difficulty. I don't find any reason for committing suicide either. I am in such a dilemma and nobody seems to help me. People think I am going crazy, and for the first time I am feeling very clear -- that there is no reason for me to die either. You help me any way!"

I said, "If I help you to commit suicide I will be committing a crime; you will be gone but I will be in jail. So it is very difficult to help you in that way. As far as living is concerned, I also don't see, for you, any point in living -- because you are retired, you don't have a wife, you don't have children, you don't have friends; you are old enough, living alone in a cold house, no coziness, no love, no warmth, nobody to take care of you. You have become too weak, you cannot do anything on your own. You have to eat the rotten food from a hotel. Your eyes are weak, you cannot read any more, you cannot write any more. So you are creating a dilemma for me too.

"You certainly don't have any reason to live. And as far as committing suicide, I don't know what happens after suicide so I cannot say whether there will be any reason, whether things will be bettered or will become worse. So you can just forgive me, but don't harass me about this question. You can ask me anything else you want."

He said, "I don't want to ask you anything else. This is the only question."

And finally he committed suicide.

And he wrote a letter to me. In his letter he said, "I am writing it to you because I don't think anybody else will be able to understand it. They all will judge it but nobody will understand it. I tried hard to find any reason to live, I could not; and life was becoming more and more difficult, it was almost dragging. I had not found yet any reason to commit suicide, but at least one thing was in favor of suicide and that was that it will be at least a new experience, not the old rotten everyday. For years I have been moving in a wheel. At least something new -- better or worse, whatever it is -- but something new."

I cannot say he did anything wrong.

In fact, I have been in favor of euthanasia, that people after a certain age, if they feel that they don't have any reason to live, should not be forced to commit suicide, but they should be provided in nursing homes or hospitals with at least one month of rest, a peaceful atmosphere and a help to meditation, care of their body by the doctors. And one month's time so their friends can meet them, faraway people can come and see them, and they can learn how to be silent, how to be peaceful, how to die with awareness. That is not suicide.

Only one religion, Jainism, has accepted it for almost ten thousand years. They call it *santhara*. They don't call it suicide. Santhara simply means a man has become ripe; just as a fruit becomes ripe and falls from a tree, a man has become ripe, has no need to live in the world. He has experienced all that the world provides and now to go on living seems to be unnecessarily troublesome for himself and for others.

He should be allowed to leave his body.

That is the only spiritual philosophy which gives euthanasia a validity.

And I also feel it is valid. It should be man's birthright -- but not that a young man wants to die because his girlfriend has gone with somebody else. That will not be enough for euthanasia. That simply means he has to find another girlfriend.

When there is no reason, no complaint, no grudge, no grumbling, if one is not against life, one simply finds that all that has to be lived has been lived -- now what are you doing here?

Up to now society has been forcing such people to commit suicide, which is ugly. And the responsibility is of the society because the society does not provide proper means for a man to have a beautiful death.

I am in favor of beautifying everything -- death included.

BELOVED OSHO,
WHEN YOU SAID THAT THERE ARE NO GHOSTS, IT IS ONLY MAN'S FEAR, I THOUGHT, "WELL, THAT'S THAT; THERE ARE NO GHOSTS. OSHO SAYS SO."
I WAS HAPPY TO BELIEVE YOU AND PUT THE MATTER ASIDE, COMFORTED THAT I KNEW SOMETHING FOR SURE. BUT THIS IS BELIEF. YOU HAVE TOLD US NOT TO BELIEVE BLINDLY. AND MY EXPERIENCE WITH GHOSTS IS NOT CONNECTED WITH FEAR BUT WITH FRIENDLINESS. I FEEL I AM NOW IN A PREDICAMENT. I HAVE PULLED A NAIL OUT OF YOUR NEEM TREE. PLEASE HELP!

Chetana, if you have friendly experiences of ghosts then ghosts exist. Friends are such a valuable thing that even if ghosts need to exist for friendship, they have to be allowed to exist! If you are having friendly relationships, that's great.

Just Milarepa has to be afraid now.

Do you think Milarepa is a ghost? Poor Milarepa, he is a real man.

And if you have other ghosts as friends then he should be alert.

The Transmission of the Lamp

Chapter #42
Chapter title: Reality is far richer than imagination

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BELOVED OSHO,
IN RESPONSE TO ANANDO'S QUESTION THE OTHER EVENING ABOUT YOUR PLACE IN HISTORY, YOU TOLD US TO FORGET HISTORY AND HISTORIANS, TO SIMPLY LET THEM DO THEIR THING. BUT SO MUCH OF VALUE IS CONTAINED IN YOUR BOOKS WHICH IS BEING MADE AVAILABLE TO CONTEMPORARY PEOPLE, AND WHICH COULD BE PART OF A RECORD OF A WHOLE DIFFERENT DIMENSION FROM THAT WHICH IS CONVENTIONALLY REGARDED AS HISTORY.
A NEW RECORD COULD BE COMPILED OF THE REAL HISTORY: THE EVOLUTION OF MAN'S CONSCIOUSNESS BEGINNING WITH PRIMEVAL MAN AND THE FIRST HINTS OF MAN'S AWARENESS OF HIMSELF, TAKING IN ALL THOSE WHO HAVE BECOME AWAKENED, ALL MYSTICAL SCRIPTURES AND DOCUMENTS, AND CULMINATING IN YOU AND YOUR WORK.
OF ALL THE MASTERS, YOU HAVE THE MOST ECLECTIC AND COMPREHENSIVE RECORD OF YOUR

OWN EVOLUTION IN CONSCIOUSNESS -- FROM THOSE DAYS IMMEDIATELY FOLLOWING YOUR ENLIGHTENMENT, YOUR DAYS OF TRAVELLING AROUND INDIA, TO BOMBAY, POONA, OREGON, AND NOW, THE WORLD TOUR.
IN ADDITION, THE QUESTIONS YOU PROVOKE IN US, YOUR DISCIPLES, OUTLINE THE PROCESS OF OUR GROWING CONSCIOUSNESS, AND ARE, IN THEMSELVES, ANOTHER UNIQUE ASPECT OF YOUR WORK.
OSHO, WE HAVE ALREADY FORGIVEN YOU FOR NOT ALLOWING US TO FORGET YOU. WE, YOUR EDITORS, JUST WANT TO ENSURE THAT YOUR WORDS AND THE FRAGRANCE THAT YOU ARE HAUNT PEOPLE FOR GENERATIONS TO COME AND DRIVE THEM TOTALLY SANE!

That is your problem.
Next question.

BELOVED OSHO,
THERE IS A STORY OF A DISCIPLE WHO COMES TO SEE HIS MASTER AND ASKS HIM WHETHER MAN IS FREE.
THE MASTER TELLS HIS DISCIPLE TO STAND UP AND TO LIFT ONE OF HIS FEET OFF THE GROUND.
THE DISCIPLE, STANDING ON ONE LEG -- AND THE OTHER ONE IN THE AIR -- UNDERSTANDS LESS THAN BEFORE.
NOW THE MASTER ASKS HIM TO ALSO LIFT THE OTHER FOOT OFF THE GROUND.
OSHO, CAN YOU SPEAK ON THE DIFFERENCE BETWEEN FREEDOM FOR AND FREEDOM FROM?

Freedom from is ordinary, mundane. Man has always tried to be free from things. It is not creative. It is the negative aspect of freedom.

Freedom *for* is creativity. You have a certain vision that you would like to materialize and you want freedom for it.

Freedom *from* is always from the past, and freedom *for* is always for the future.

Freedom *for* is a spiritual dimension because you are moving into the unknown and perhaps, one day, into the unknowable. It will give you wings.

Freedom *from*, at the most, can take away your handcuffs. It is not necessarily beneficial -- and the whole of history is a proof of it. People have never thought of the second freedom that I am insisting on; they have only thought of the first -- because they don't have the insight to see the second. The first is visible: chains on their feet, handcuffs on their hands. They want to be free from them, but then what? What are you going to do with your hands? You may even repent that you asked for freedom from.

It happened in the castle of the Bastille -- I have told you -- in the French Revolution it was the most famous French prison, it was reserved only for those who were sentenced to live in jail for their whole lives. So one entered the Bastille alive but never came out alive -- only the dead bodies came out.

And when they put on the handcuffs, the chains, they locked them and threw the keys in a well which was inside the Bastille -- because they were not needed. Those locks would not be opened again so what would be their use?

There were more than five thousand people. What is the use of keeping five thousand peoples' keys and maintaining them unnecessarily?

Once they have entered their dark cells, they have entered them forever.

The French revolutionaries necessarily thought that the first thing that had to be done was to free the people from the Bastille.

It is inhuman to put somebody for any act whatsoever into prison in a dark cell just to wait for his death which might come fifty years afterwards, sixty years afterwards. Sixty years of waiting is an immense torture to the soul. It is not punishment, it is vengeance, revenge, because these people disobeyed the law. There is no balance between their acts and the punishment.

The revolutionaries opened the doors, they dragged people out from their dark cells. And they were surprised. Those people were not ready to get out of their cells.

You can understand. A person who has lived for sixty years in darkness -- the sun is too much for him. He does not want to come out into the light. His eyes have become too delicate. And what is the point? He is now eighty. When he entered he was twenty. His whole life has been in this darkness. This darkness has become his home.

And they wanted to make them free. They broke their chains, their handcuffs -- because there were no keys. But the prisoners were very resistant. They did not want to go out of the prison. They said, "You don't understand our condition. A man who has been sixty years in this position, what will he do outside? Who will provide him food? Here food is given, and he can rest in his peaceful, dark cell. He knows he is almost dead. Outside he will not be able to find his wife -- what has happened to her, his parents will have died, his friends will have died or may have completely forgotten him.

"And nobody is going to give him a job. A man who has been for sixty years out of work, who is going to give him a job? -- and a man from the Bastille, where the most dangerous criminals were kept? Just the name of Bastille will be enough to have him refused from any job. Why are you forcing us? Where will we sleep? We don't have any houses. We have almost forgotten where we used to live -- somebody else must be living there. Our houses, our families, our friends, our whole world has changed so much in sixty years; we will not be able to make it. Don't torture us more. We have been tortured enough."

And in what they were saying there was reasonableness.

But revolutionaries are stubborn people; they won't listen. They forced them out of the Bastille, but by that night almost everybody had come back. They said, "Give us food because we are hungry."

A few came in the middle of the night and they said, "Give us our chains back because we cannot sleep without them. We have slept for fifty, sixty years with handcuffs, with chains on our legs, in darkness. They have become almost part of our bodies, we cannot sleep without them. You return our chains -- and we want our cells. We were perfectly happy. Don't force your revolution on us. We are poor people. You can do your revolution somewhere else."

The revolutionaries were shocked.

But the incident shows that freedom *from* is not necessarily a blessing.

You can see all over the world; countries have become free from the British Empire, from the Spanish Empire, from the Portuguese Empire -- but their situation is far worse than it was when they were slaves. At least in their slavery they had become accustomed to it, they had dropped ambitions, they had accepted their situation as their destiny.

Freedom from slavery simply creates chaos.

My whole family was involved in India's freedom struggle. They had all been to jail. Their education was disturbed. Nobody could pass the university because before they could pass the examination they were caught -- somebody was three years in jail, somebody was four years in jail. And then it was too late to start again, and they had become bona fide revolutionaries. In jail they contacted all the leaders of revolution; then their whole lives were devoted to revolution.

I was small but I used to argue with my father, with my uncles: "I can understand that slavery is ugly, it dehumanizes you, humiliates you, it degrades you from the prestige of being a human being; it should be fought against. But my point is, what will you do when you are free? Freedom *from* is clear, and I am not against it. What I want to know and understand clearly is what you are going to do with your freedom.

"You know how to live in slavery. Do you know how to live in freedom? You know a certain order has to be maintained in slavery; otherwise you will be crushed, killed, shot. Do you know that in freedom it will be your responsibility to maintain the order? Nobody will be killing you and nobody else will be responsible for it -- *you* have to be responsible for it. Have you asked your leaders what this freedom is for?"

And I never received any answer. They said, "Right now we are so involved in getting rid of slavery; we will take care of freedom later on."

I said, "This is not a scientific attitude. If you are demolishing the old house, if you are intelligent you should at least prepare a map for the new house. The best would be that you prepare the new house before you demolish the old. Otherwise you will be without a house and then you will suffer -- because it is better to be in the old house than to be without a house."

In my family, great leaders of the Indian revolution used to stay with us -- and this was my constant argument with them. And I have never found a single leader of the Indian revolution who had the answer to what they were going to do with freedom.

Freedom came. Hindus and Mohammedans killed each other in millions. They had been kept from killing each other by the British forces; the forces were removed -- and there were riots all over India. Everybody's life was in danger. Whole towns were burning; whole trains were burning, and people were not allowed to get out of the trains.

I said, "This is strange. It was not happening in slavery, and it is happening in freedom -- and the reason simply is that you were not prepared for what freedom is."

The country was divided into two parts -- they had never thought about it. In the whole country there was chaos. And the people who came to power had a certain expertise and that expertise was in burning the bridges, in burning the jails, in killing the people who were enslaving the country. This expertise has nothing to do with building up a new country. But these were the leaders in the revolution; naturally they came to power. They had fought, they had won, and the power came into their hands. And it was in the wrong hands.

No revolutionary should be given the power -- because he knows how to sabotage, but he does not know how to create; he only knows how to destroy. He should be honored, respected, given gold medals and everything, but don't give him power.

You will have to find people who can be creative -- but these will be the people who have not participated in revolution.

It is a very delicate matter.

Because the creative people were concerned with their creativity, they were not interested in who rules. Somebody must rule, but whether it is the Britishers, or whether it is the Indians doesn't matter to them. They were concerned with pouring their energy into their creative work, so they were not in the revolutionary ranks.

Now, the revolutionaries will not allow them to have the power. In fact, they are the renegades. These are the people who never participated in revolution, and you are giving power to them?

So every revolution has failed in the world up to now, and for the simple reason that the people who make the revolution have one kind of expertise and the people who can make a country, create a country, create responsibility in people, are a different lot. They don't participate in destruction, murder. But they cannot get to the power. Power goes into the hands of those who have been fighting.

So, naturally, every revolution is intrinsically bound to fail.

Unless what I am saying is understood clearly.... There are two parts in revolution, from and for; and there should be two kinds of revolutionaries: those who are working for the first -- that is freedom from -- and those who will work when the work of the first is finished, for freedom for.

But it is difficult to manage. Who will manage it? Everybody is full of lust for power.

When the revolutionaries are victorious, the power is theirs; they cannot give it to anybody else. And the country will be in chaos. In every dimension it will fall lower and lower every day.

That's why I don't teach you revolution; I teach you rebellion.

Revolution is of the crowd; rebellion is of the individual.

The individual changes himself. He does not care about the power structure; he simply manages to change his being, gives birth to a new man in himself.

And if the whole country is rebellious.... The most wonderful thing about it is this: in rebellion both kinds of revolutionaries can participate, because in rebellion much has to be destroyed and much has to be created. Things have to be destroyed in order to create, so it has an appeal for both -- those who are interested in destruction and those who are interested in creativity.

It is not a crowd phenomenon. It is your own individuality.

And if millions of people go through rebellion, then the power of countries, nations is going to be in the hands of these people -- rebels.

Only in rebellion can revolution succeed; otherwise, revolution has a split personality.

Rebellion is one, single.

And remember this: in rebellion, destructiveness and creativity go hand in hand together, supporting each other. They are not separate processes. Once you make them separate -- as they are in revolution -- you will repeat the story.

The story in the question is not complete.

It is a beautiful mystic story. A man comes to a master to ask how much man is independent, free. Is he totally free, or is there a limitation? Is there something like fate, kismet, destiny, a God who makes a limitation beyond which you cannot be free?

The mystic answered in his own way -- not logically but existentially. He said, "Stand up."

The man must have felt this was a stupid kind of answer, "I am asking a simple question and he is asking me to stand up." But he said, "Let us see what happens."

He stood.

And the mystic said, "Now, raise one of your legs up."

The man, by this time, must have been thinking he had come to a mad man; what has this to do with

freedom, independence? But now that he has come... and there must have been a crowd of the disciples... and the mystic was so respected; not to follow him would be disrespectful, and there was no harm.

So he took away one of his legs from the earth, so one foot was in the air and he was standing on one foot.

And then the master said, "That's perfectly good. Just one thing more. Now take the other foot up also." That is impossible.

The man said, "You are asking something impossible. I have taken my right foot up. Now I cannot take my left foot up."

The master said, "But you were free. In the beginning you could have taken the left foot up. There was no binding. You were completely free to choose whether to take the left foot up or the right foot up. I had not said anything. *You* decided. You took the right foot up. In your very decision you made it impossible for the left foot to be lifted up. Don't bother about fate, kismet, God. Just think of simple things."

Any act that you do prevents you from doing some other act that goes against it. So every act is a limitation.

In the story it is so clear. In life it is not so clear because you can't see one foot on the earth and one foot in the air. But each act, each decision is a limitation.

You are totally free before deciding, but once you have decided, your very decision, your very choice brings in a limitation. Nobody else is imposing the decision; it is the nature of things -- you cannot do contradictory things together simultaneously. And it is good you cannot; otherwise... you are already in chaos... you would be in greater chaos if you were allowed to do contradictory things together. You would go mad.

This is simply an existential safety measure.

Basically you are totally free to choose, but once you choose, your very choice brings a limitation.

If you want to remain totally free, then don't choose. That's where the teaching of choiceless awareness comes in. Why the insistence of the great masters just to be aware and not to choose? Because the moment you choose, you have lost your total freedom, you are left with only a part. But if you remain choiceless, your freedom remains total.

So there is only one thing which is totally free and that is choiceless awareness. Everything else is limited.

You love a woman -- she is beautiful but very poor. You love riches -- there is another woman who is very rich but ugly, disgusting. Now you have to choose. And whatever you choose, you will suffer. If you choose the beautiful girl, she is poor; and you will always repent that you missed all those riches unnecessarily -- because the beauty after a few days' acquaintance is taken for granted, you don't see it. And what will you do with beauty? You cannot purchase a car, you cannot purchase a house, you cannot purchase anything. Now beat your head with your beauty -- what you will do?

So the mind starts thinking that the choice was wrong.

But if you choose the disgusting, ugly woman, you would have all that money can purchase: a palace, servants, all gadgets, but you will have to tolerate that woman -- not only tolerate but to say "I love you." And you cannot even hate her, she is so disgusting; even to hate, one needs somebody who is not disgusting -- because hate is a relationship. And you cannot enjoy those cars and the palace and the garden, because the disgusting face of that woman will be constantly following you. And she knows that you have not married her, you have married her riches. So she is going to treat you like a servant, not like a lover. And this is the truth: you have not loved her. Then you will start thinking it would have been better to have a poor house, ordinary food -- at least the woman was beautiful, you would have enjoyed her. You have been an idiot to choose this.

Whatever you choose you will repent because the other will remain and haunt you.

If one needs absolute freedom then choiceless awareness is the only thing.

And when I say instead of revolution go for rebellion, I am bringing you closer to a complete whole. In revolution you are bound to be divided, either from something or for something. You cannot have both together because they need different expertise.

But in rebellion both qualities are combined together.

When a sculptor makes a statue he is doing both; he is cutting the stone -- destroying the stone as it was -- and he is, by destroying the stone, creating a beautiful statue that was not there before.

Destruction and creation go together, they are not divided.

Rebellion is whole.

Revolution is half-half -- and that is the danger of revolution. The word is beautiful, but down the centuries it has got connected with a split mind.

And I am against all kinds of splits because they will drive you schizophrenic.

Now all the countries which have become free from slavery are going into an agony which is inconceivable. They had never been in such agony when they were slaves, and they had been slaves for three hundred, four hundred years. In three hundred, four hundred years, they never encountered such agony; and just in thirty, forty years they have gone into such hell that they wonder, "Why were we fighting for freedom? If this is freedom then slavery was far better."

Slavery is never better. It is just that these people don't know that they have chosen half of the freedom; and the other half can be completed, but not by the same people who have done the revolution. The other half will need a totally different kind of intelligence, wisdom. And those are not the people who will murder and throw bombs and burn trains and police stations and post offices -- those are not the people.

In my family, only my grandfather was against sending my uncles to universities. It was my father who somehow managed to send them to the university. My grandfather was saying, "You don't know. I understand these boys. You will be sending them to the university and they will end up in jail -- such is the atmosphere."

Most of the revolution was done by students, young people. Knowing nothing of life -- they had not experienced anything -- but they had energy, they had vitality; they were young, and they had this romantic idea of being free. They did everything -- making bombs and throwing bombs and killing governor-generals and governors. They did everything.

And when they came out of jail, they suddenly found they had all the power and they had no skill to use it. They had no intelligence either -- what to do with it? They pretended they enjoyed a euphoria, and the country also enjoyed euphoria for a moment -- now our own people are in power! -- but soon they started fighting with each other.

For forty years in India they have been simply fighting with each other. Nobody bothers about the country and nobody bothers to risk his own neck because to tackle any problem of the country he will have to go against the traditions of the country.

I have talked to two prime ministers -- Lalbahadur Shastri and Indira Gandhi -- and the answer was the same: "Whatever you say is right, but who is going to get into trouble? We cannot say these things to the public. Birth control we cannot say because once you say birth control, the whole country goes against you, saying that you are destroying the morality of the country; then all religious people start thinking that this man should not be in power, he is dangerous."

And Indira even tried, and because she tried she was thrown out of power. For three years she was harassed in every possible way.

What can you do? If the problems are connected with the traditions and the old conditionings of the mind.... The politician is enjoying his power and he is fighting for his own power -- so that he remains powerful, so that he starts moving upwards.

I am reminded of a very funny situation.

Pandit Jawaharlal Nehru was the first prime minister after the freedom came, and he was visiting a Commonwealth conference in London. In his cabinet the second man was Maulana Azad. Thinking that since the prime minister is out of the country, and he is second... he must start acting as prime minister. Now there is no such thing in the world as an *acting* prime minister. If the president goes out, then the vice-president functions as the acting president. But the president is in the country, the head of the country is there. Prime ministers, wherever they go, are prime ministers and there is no need for anybody else to be acting prime minister.

And Maulana Azad, an old man, very much respected... that's why he is called Maulana. `Maulana' means a great wise man. He was a Mohammedan -- but so childish that he immediately put the flag on the car of the prime minister and started sitting in the prime minister's office, acting as prime minister.

And when Jawaharlal Nehru heard in London that Maulana Azad was doing that, he informed him, "You do not know that there is never any acting prime minister. Only the head of the state, if he is out of the country, is replaced for the time being by the vice-head. But the prime minister is not the head of the country. He is the most powerful man, but he's not the nominal head, so don't do this foolish thing."

Jawaharlal phoned him and said, "Stop this nonsense. If somebody comes to know it, they will laugh that these people want to create a country so big -- a sub-continent -- and they are only children."

Revolution has the trouble -- and I think it will always have -- that one kind of people will do it and

power will come into their hands... and it is just human, lust for power, will for power. They will not want it to be given to anybody else. But that is exactly what is needed to be done. Now people have to be found who are wise enough -- creative, intelligent -- who can help the country in all possible ways by bringing new technology, new methods of agriculture; who can introduce new industries in the country; who can open the doors of the country for the whole world to put their money in, as the country has cheap labor.

India can produce anything. It needs money, and the money is there around the world -- and the people who have money, they don't know what to do with it. It needs new industries. It can create any kind of thing, it just needs money, experts. And the labor is so cheap that it competes in the whole world.

That's how Japan has come first. The *per capita* income is even higher now than in America. But Japan is handicapped with a trouble -- it has not land enough. A small land... now it cannot grow more industries, the land is not there, the people are not there. India has enough land and millions of people. Only the right man is needed to be in power and then freedom from can be transformed into freedom for. The country can enjoy a tremendous growth in all directions.

But just the opposite is happening. The country is falling every day, deteriorating. And it will go on deteriorating and nobody will point out the simple fact that the wrong people are in power.

Just give them honor, give them prizes, give them awards, great certificates written in golden letters that they can put in their houses -- but don't give them power.

Seeing the disastrous situation of all revolutions, I started thinking of rebellion -- which is individual; and the individual can be capable of synthesizing the destructive and the creative forces together in his choiceless awareness.

And if many people go through this rebellion -- which is not against anybody, it is just against your own conditioning -- and bring forth a new man within you, the problem is not difficult.

Revolution should become out of date.

Rebellion is the word for the future.

BELOVED OSHO,
DOES IT REALLY MATTER THAT I CAN'T DISTINGUISH IMAGINATION FROM REALITY?
IF I CAN BE AWARE THAT "I AM", IS THIS NOT ENOUGH?

It is certainly enough. It does not matter. There is no need to make any effort to discriminate between imagination and reality. You simply remain aware of yourself.

And whatever is imagination will slowly disappear, and whatever is real will remain.

It is again from Chetana.

But remember, your friendship with ghosts.... Those ghosts will disappear. Because you cannot discriminate between who is a ghost and who is a real person, there may be fear that perhaps you are thinking that this is a real person -- and he disappears. But that much risk has to be taken.

In the commune Milarepa used to disappear. That was because of your awareness of yourself. Then you can't find where he is.

So if you are not afraid, then there is no problem. You simply remain aware of yourself. And I have never been teaching discrimination.

Imagination is that which disappears.

Reality is that which remains.

So you have to see. If Milarepa disappears, then he was a ghost. If he remains, then he is a reality. In life many things which you enjoy are imaginary; that's why people don't want to let them disappear. In life there is not much reality, so you don't know what joys reality will bring. But one has to go into it. It is a gamble.

Only one thing I can say -- that you will not be a loser. Reality is far richer than imagination.

I have told you the story of Mulla Nasruddin. One night, in the middle of the night, he nudged his wife and whispered, "Just bring my glasses."

He said, "Don't ask. Just bring them. I will explain everything later on. This time don't disturb me."

She said, "Okay," and brought the glasses.

He put the glasses on, closed his eyes, started saying, "Okay, okay. I am ready for ninety-nine."

The wife said, "What is he doing?"

Then he said, "Okay, I am ready for ninety-eight. But where are you? Ninety-seven?"

The wife said, "Are you mad or what? What are you doing?"

He said, "I was having such a beautiful dream. An angel was giving rupees. I have never seen such a miserly angel. He started with one rupee. I said, `What do you think I am? A beggar? One rupee, no.' With great trouble and struggle I brought him up to ninety-nine. And I said, `Listen, it doesn't look right -- ninety-nine. Why not make it one hundred?'

"He said, `Okay, I will make it one hundred.'

"I was so joyous that I woke up, and I thought that I would get my glasses to see whether those notes were real or imaginary -- because he was giving... a miser who starts with one rupee and is ready for one hundred....

"But when I put on the glasses, he was not there. I tried hard; `Come on, I am ready for ninety-nine, ninety-eight.' I even went down to one rupee... because even a rupee from an angel is a blessing. But that goddamned fellow did not appear at all!"

Small children sometimes wake up and start crying and weeping and asking for something they just had that now somebody has taken away. They were simply dreaming of something, and now that they are awake, the thing has disappeared. They cannot make any distinction between dreaming and reality.

As you grow mature, you become more aware of the difference between imagination and reality.

But if you really become fully aware of yourself, imagination simply disappears, because it is a spiritual awakening. Now no dreaming is possible and only the reality remains, and that reality is tremendously fulfilling. One never feels any loss when imagination is gone.

BELOVED OSHO,
MANEESHA HAS HER EDITING, BUT I'M TRYING HARD; I CAN'T SEEM TO FIND A GOOD REASON MYSELF FOR NOT BECOMING ENLIGHTENED.
CAN YOU HELP ME?

I will do my best so that you don't become enlightened -- although that is not my work, but just a favor.

The Transmission of the Lamp

Chapter #43
Chapter title: The monkey is dead

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BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN BEING ONESELF AND BEING EGOLESS?

There is no difference between being oneself and being egoless. The difference is only in the expression. If you see it from the negative standpoint, egolessness will be the expression because ego disappears.

If you see it from the positive standpoint then being oneself will be the expression.

They are just two ways of saying the same thing, but they are not two things so there is no distinction.

And always remember that every experience can be expressed in two ways and they appear so different that it seems as if there are two things. And great thinkers have been quarreling about it, great philosophies have arisen out of the insistence that these are two things.

For example, Mahavira prefers to express it in the positive way, being oneself. Gautam Buddha prefers the negative way, egolessness. Both have their merits and demerits.

When you say "being oneself" there is a danger that you may mistake your ego for your being. Being oneself may become your egoistic standpoint. That is dangerous.

On the other hand, describing the experience as egolessness has no challenge in it, no excitement in it. It is emptiness, nothingness, negativity. Very few people will be attracted towards the negative. The negative expression may close the doors for them. But the negative way has a beauty in that it will not allow in any way -- from the front door or from the back door -- the possibility of the ego.

So for the ignorant people, it is better to describe it as egolessness because they are accustomed to their ignorance.

But for those who know, being oneself does not mean ego; being oneself means egolessness, but it is only for those who know.

My own approach is that egolessness is the way to reach the experience of being oneself. So they don't appear two, and both are combined, and the merits of both are together.

BELOVED OSHO,
YOU SPOKE THE OTHER MORNING IN RESPONSE TO A QUESTION, ABOUT THE NEED FOR ENERGY TO BE EXPRESSED SEXUALLY; UNTIL THAT POINT, IF ONE SIMPLY TRIES TO DIVERT THE ENERGY INTO SPIRITUALITY IT WILL CREATE A BLOCK.
ON ANOTHER OCCASION YOU SPOKE OF RAMAKRISHNA AND HOW HE WOULD MEDITATE ON HIS WIFE'S NAKED BODY WHENEVER HE FELT SEXUALITY ARISING. WAS HE ALREADY ENLIGHTENED, OR WAS HE SIMPLY IN A STAGE OF CONSCIOUSNESS NOT COMPARABLE TO THE STATE THAT WAS ASKED ABOUT THE OTHER MORNING?

He was not enlightened, and whatever he was doing was a subtle way of repression. You do it by looking at a pornographic magazine -- that looks ugly. He was doing it looking at his own wife, who was a beautiful woman. That doesn't seem to be ugly, but it is living pornography.

And Ramakrishna was not enlightened at that point, and he became more and more repressed. That repression was coming into his mad dances before the god, singing for hours -- that was simply expressing energy that he had been repressing.

He became enlightened only in the end when he came in contact with a master. The name of the master was Totapuri. After that he never worshipped his wife in her naked form, after that he never worshipped even the mother goddess of the temple in which he was the priest, after that he became a totally different man -- all worshipping, all singing, all dancing disappeared. He became utterly silent, peaceful, but tremendously radiant, playful, blissful.

The meeting with the master changed his whole life.

The followers of Ramakrishna don't give much space in their books, in their biographies of Ramakrishna, to the meeting of Totapuri and Ramakrishna -- because after that, Ramakrishna was such a different man that the ordinary religious man will not find any appeal in him. He finds great appeal in the old Ramakrishna -- in his devotional songs and dances and rituals before the goddess, and his whole life of a devotee.

Ramakrishna was fortunate to find a master, but he was not fortunate enough to find disciples.

And the meeting with the master happened in the very last days of his life.

So the followers of Ramakrishna go on thinking about the old Ramakrishna who was unenlightened; and the disciples who started the Ramakrishna mission, they also talk about the long life of Ramakrishna, his teachings, his devotion. But nobody mentions that the real Ramakrishna was born after Totapuri's meeting, in fact they want to avoid that fact.

I have been in contact with his disciples. They feel a little embarrassed that Ramakrishna had to be a disciple to a master, that only then he became enlightened. They simply don't want that part. They would like Ramakrishna himself to be the origin, the source of a new tradition -- the Ramakrishna order.

And in Bengal there a thousands of sannyasins who belong to the Ramakrishna order, and there are many more who are not monks but who are deeply devoted to Ramakrishna -- but they are all concerned with the WRONG Ramakrishna. And whenever I said this they were very much shocked.

In the beginning they used to call me to speak at their conferences, and when I started focusing on this point they stopped inviting me -- because I was destroying their whole joy. They were not people who wanted to sit silently doing nothing, and the spring comes and the grass grows by itself. They wanted chanting, ritual, dancing, an image of God, a belief in God.

And Ramakrishna, before he became enlightened, had believed in all these things; but before he died he dropped everything. That small period is the only important period in his life.

But that is very empty, utterly silent. It is only for those who are seekers of silence, serenity, truth.

BELOVED OSHO,
AS I WAS WRITING TODAY, I REALIZED THAT ALL MY QUESTIONS COME TO THE SAME POINT: IS THIS REALLY ME? IS THIS AUTHENTIC? IS THIS MY TRUTH? THE REAL BURNING QUESTION IS: WHO AM I? SOMETIMES I FEEL THAT I AM NEVER GOING TO KNOW IF THIS MIND CONTINUES TO CREATE BARRIERS OF NONSENSE. AT OTHER TIMES I DO FEEL THAT I AM COMING CLOSER. I DON'T EVEN KNOW WHAT MY QUESTION IS, BUT COULD YOU PLEASE ANSWER IT?

I know, and you know too, what your question is. I know the answer. You also know the answer. But my answer will only become a belief in you. I would rather like to help you to find the answer within yourself -- that will be authentic.

You want to know who you are. This is the basic question everybody wants to know.

And the barrier is not big. The barrier is not great. You have just not tried what I have been continually telling you to try -- watch your thoughts whenever you have time, or whenever you are doing something then watch the doing, watch the doer.

The whole point is that your capacity to watch should increase. You will become more and more a clear watcher, and the thoughts will disappear.

Thoughts are very poor. They don't have their own life. You give them life because you don't watch them. If you watch them, they start disappearing -- because the life of thoughts is your identifying with them. You think, "These are my thoughts." They are not your thoughts, not a single thought is yours. Only watchfulness is yours. All thoughts come to you from outside.

If you simply remain watchful, just as they come they will go, and slowly, slowly they will come less and less. They don't like to come uninvited. They don't like to come when you don't welcome them. And when your whole energy is centered in watching, there is no energy left for thoughts to move on the screen of your mind, they simply stop.

And the moment thoughts are not there, the answer *is*. That answer will not come in words, the answer will come as an experience.

BELOVED OSHO,
A NURSE, WORKING IN A HOSPITAL WITH SMALL DISABLED AND BACKWARD CHILDREN, TOLD ME OF THE FOLLOWING CASE WHICH SHE HAD TO TAKE CARE OF.
THERE WAS A SMALL BOY ABOUT FOUR YEARS OLD WHO WAS CONFINED IN A BED -- NOT ONLY WITH COT SIDES BUT WITH BARS ACROSS THE TOP TOO -- LIKE A CAGE. HE WAS VERY SMALL FOR HIS AGE, UNABLE TO SPEAK OR WALK OR EVEN TO SIT. HE WAS FAIR-SKINNED AND WAS COVERED ALL OVER HIS BODY WITH LONG, DARK BROWN HAIR, AND WAS ALWAYS HANGING BY HIS HANDS AND FEET FROM THE ROOF OF HIS CAGE, MAKING SOUNDS LIKE A MONKEY. HE REFUSED ALL KINDS OF DIFFERENT FOODS EXCEPT BANANAS -- HE ATE NOTHING ELSE; HOWEVER, HE WAS A VERY HAPPY AND FRIENDLY CHILD. EARLY MAN LOOKED SIMILAR TO MONKEYS, AND MODERN MAN OFTEN BEHAVES LIKE A MONKEY. WOULD YOU PLEASE COMMENT ON THIS?

The behavior of a monkey is the behavior of a frantic mind jumping from here to there, from this branch to that branch, never stable, never able to sit silently even for a few moments, always doing something, always going somewhere, continuous in activity -- meaningless or meaningful, relevant or irrelevant.

Charles Darwin's theory may be right or wrong; most probably it is wrong -- because for thousands of years we have been seeing no monkey come down from the trees and start walking like a man. And why did only a small bunch of monkeys change into man and the remaining monkeys stay as monkeys for millions of years? Did it not dawn in their minds that their cousins , their brothers, their sisters, their in-laws have progressed so much and they are still hanging in the trees?

That's why I say most probably Darwin's theory is not right, not factually right; but psychologically it seems to have some validity.

Man's mind is a monkey. If you watch your mind you can see. It is never quiet. The most difficult thing for it is not to do anything.

But a few men have managed to get out of this monkey mind and have been able to remain inactive as long as they wanted.

In the East for centuries all the mystics have agreed on one point: that if the mind can remain silent for forty-eight minutes non-stop you are free of its grip. Then you can eat as many bananas as you want! You will not go bananas. But for forty-eight seconds the mind cannot remain still, what to say about forty-eight minutes!

And this is the whole work of a spiritual seeker, to change the monkey mind and bring it into a state of stillness. Perhaps that is the last stage of evolution.

There are stones which have life, though it is very dormant -- because they grow. Then there are trees which have life -- and recent research says they have sensitivity too. Then there are animals of thousands of species. They have a certain kind of intelligence also. And then man is there. He has more intelligence than anybody else in the known world.

If he can use this intelligence to help the monkey to be still, to relax, then the supermind comes into being and you have a clarity that was never before, a clarity that makes you aware of yourself and aware of existence that surrounds you, and fills you with tremendous gratitude.

Otherwise, Darwin may not be factually right but psychologically he is right. Looking at man, anybody could have predicted that somehow he is related to the monkeys.

When I used to travel in India for many years continually I was almost always on the train, on the plane, in the car, just traveling, moving. The train was the only place for me to rest. Once I got out of the train there was no possibility of rest -- five, six meetings per day, colleges, universities, conferences, friends, journalists, press conferences. It was impossible. The only place for me to rest was the railway train. After twenty years continually traveling I could not sleep because the whole noise of the train and its wheels and the people coming and going and railway stations and hawkers and people shouting and all that -- was missing. You will be surprised to know that I had to record it on a tape recorder, so when I go to bed they will put on the tape recorder and just listening to it I will go into a perfect sleep. Then they will remove the tape recorder. Otherwise it was difficult, I will toss and turn. Twenty years is a long time, and it became such a habit.

Mostly I was in an air-conditioned coupe for only two people, and because I was so tired I had no desire to talk to the other person or to answer his questions.

One day in Amritsar I entered the train. And the man was looking out of the window. Thousands of people had come to see me off. So he was getting very curious. As I went in, he touched my feet. I said, "Just sit down. You are too curious. This is my name. This is my father's name. I have so many brothers, so many sisters, one sister has died. My father has so many brothers, so many sisters, both his sisters have died. My grandfather..."

He said, "But I am not asking these things."

I said, "You will ask. Rather than wasting time, I am simply giving you all information possible so that after that just forgive me, forget me, and let me rest, don't ask anything. I give you five minutes, you can ask me anything you want."

He said, "I don't want. You are a strange person. I have never seen such a person. I have not said anything. You give me your name, your brothers, your sisters, your father, your uncle, your aunts, their children, your grandfather."

I said, "So you are satisfied?"

He said, "I am satisfied, perfectly satisfied."

So I said, "That's okay. Now I am going to rest. No questions any more."

But that man was boiling. These were not the questions he was interested in. He wanted to know what these people had come for, and what is my teaching; but now he has said that he was perfectly satisfied and

we had settled that there would be no more questions.

And I rested and looked at him and I could see his trouble. He will open his box, look into it and close it and put it back; open a book, look into it and then put it down again -- just to do something. He will go into the bathroom, and just come out. And I knew that he was not doing anything -- even in the bathroom he was unnecessarily going in and coming out. And I simply sat there watching him, and that made him more mad because he knew that I am seeing him and whatever he is doing is stupid, there is no need for it. Again he is opening his suitcase for no reason. He will start reading the newspaper he had read from the morning -- and it was evening. He must have been reading a morning newspaper the whole day, and again he will see and close it and put it aside because he has read it.

Finally he said, "Call the servant and ask where the conductor is. I want to change this room."

The servant said, "But what is the trouble in this room? You will not find such a silent room anywhere."

He said, "That is the trouble. This man has completely silenced me. I cannot speak in words. And it is driving me crazy; I am going into the bathroom and there I have nothing to do, and I come back again, and open the suitcase, but I don't have any reason to open it. And this man is strange. He is simply sitting there and looking at me. If he was not looking, it would be okay; but just with his watching and my stupid behavior, I simply want to go into some other room." He said, "Let the conductor come."

The conductor came and he said, "What is the trouble? -- because rooms are full; we can ask somebody to exchange the place."

I said, "There is no problem. I can exchange. I can sit on his seat, he can sit on my seat."

The conductor said, "So simple. The solution is right now here. Why are you worried? Just change the seat."

He said, "You don't understand anything. This man is the trouble, and it will not make any difference, from that seat he will create trouble."

The conductor said, "This man has been traveling for years, and I know him. He has not created trouble for anyone."

He said, "How to explain? He is not doing anything. He has simply stopped asking anything, and without asking, without a little chit-chat, a little conversation, I am getting crazy. And his watching is driving me nuts, and now this -- he will be sitting on my seat, I will be sitting on his seat -- this makes no difference."

The conductor said, "This is beyond me. I don't understand." He asked me, "Do you understand?"

I said, "I don't understand, because this man is a very good man and he has not done any nuisance. He simply does a few innocent things -- opens his suitcase, closes his suitcase, for no reason. But it is his suitcase, he can open it as many times as he wants, I am not going to prevent. I know he is opening it uselessly, but it is his suitcase. He goes to the bathroom; there is no problem for me, he can go as many times as he wants. He can read the same newspaper as many times as he wants. He can open the book and close the book. He can do all these exercises that he is doing. I have no objection. Why is he so much worried?"

But the man simply packed all his luggage and got out and said to the conductor, "You have to find me some place; otherwise I can go even to the first class, no need for air conditioning, because to live with this man for twenty-four hours" -- the journey was twenty-four hours -- "I will not be reaching home alive; my heart is beating so fast. And this is true -- that he has not done anything except tell me his name, his father's name...."

The conductor said, "But this is harmless. He was simply introducing."

But he wouldn't enter the room. He escaped. He said, "Wherever I can get into the train I will, but I cannot enter into his room."

I said, "That is very good. That is all I wanted. Now I can rest. And don't send anybody else in this room because the same will happen."

The conductor said, "This is.... You have not done anything and this man is out of the compartment, and he has paid for the air-conditioned class."

Man is very frantic, he just goes on doing something or other -- arranging the furniture again and again in the room, putting things from here and there even though they are not needed that way -- but he cannot simply sit silently. And that is the only thing to learn, just not being on the tree does not make any difference.

Sit silently.

Only a man in deep meditation goes beyond monkeyhood, for the first time becomes really human.

BELOVED OSHO,
TEN YEARS AGO WHEN I FIRST STRUGGLED THROUGH DYNAMIC, IT WAS SO OUTRAGEOUS THAT I EXPECTED IMMEDIATE RESULTS IN THE FORM OF AMAZING, PSYCHEDELIC, SPIRITUAL EXPERIENCES. I HAD ALMOST GIVEN UP AND WAS ABOUT TO ASK FOR MY MONEY BACK ON THE THIRD DAY, WHEN LO AND BEHOLD, STARS EXPLODED BEFORE MY EYES! "MY GOD, IT REALLY WORKS," I THOUGHT, AND WONDERED IF I NEED BOTHER TO FINISH THE TEN-DAY COURSE, OR IF THAT WAS IT. WHEN I REMOVED MY BLINDFOLD, I REALIZED THAT THIS -- MY FIRST AND LAST GREAT SPIRITUAL HAPPENING -- WAS SIMPLY THE RESULT OF A TOO-TIGHT ELASTIC ON MY BLINDFOLD. I HAVE ONLY NOW REALIZED THAT SOMEWHERE BETWEEN THEN AND NOW I HAVE STOPPED EXPECTING THE UNIVERSE TO EXPLODE OVER MY HEAD AT ANY MINUTE. IT IS SO EXQUISITE JUST TO SIT AT YOUR FEET, AND MELT AND SOAR... VERY, VERY QUIETLY. IS THIS JUST A SYMPTOM OF MIDDLE AGE?

No, it is not a symptom of middle age. It is a symptom of maturity, a symptom of deep understanding. Spirituality is not something exotic, some outrageous experience, some psychedelic explosion of colors and stars.

Spirituality is a very innocent state of consciousness where nothing happens, just time comes to a standstill, all desires are gone, there is no longing, no ambition. This very moment becomes all.
And this is not a symptom of middle age.
The word `middle age' is derogatory.

On the spiritual path nobody ever comes across it. On the contrary, one becomes a child -- reborn, simple, trusting, eyes full of wonder. Every small thing -- flowers, butterflies, birds -- is a mystery. You are surrounded with the miraculous in your pure innocence and joy. It is not excitement. It is a very silent and peaceful joy. It is not feverish. There is a dance in it, but it is invisible. You can feel it deep at the very center of your being, but there is no movement.

So what is happening now is the right thing, just allow it -- don't condemn it by calling it middle age. It is the return of your childhood. You are being born again, it is a rebirth.

BELOVED OSHO,
THE OTHER DAY I WAS IN A BLACK HOLE; THERE WAS ONLY GREAT HOLLOWNESS -- NO WAY TO GET OUT. I SAID TO MYSELF, "GO TO YOUR BED AND JUST BE WITH IT." I WENT TO MY ROOM AND LAY ON MY BED, AND I DEEPLY FELT THAT I WANTED TO DIE. AT THE SAME MOMENT SUDDENLY THE BED BROKE AND I HIT MY HEAD ON THE WALL. I WAS THROWN TO THE FLOOR.
OSHO, DID YOU DO THAT? IT HURT ME, BUT THE BLACK HOLE WAS GONE!

Naturally. Who else would do it? If somebody else had done it then your head would not have hit and the black hole would not have gone. Your bed may have broken, you may have fallen on the floor, but you would have been in an even bigger black hole. If the black hole is gone, then it must be me -- there is no doubt about it.

BELOVED OSHO,
FOR MORE THAN TWO MONTHS YOU HAVE NOT BEEN OUT OF THIS HOUSE, AND YOU SEEM TO ENJOY SO MUCH WHAT I WOULD CALL A BORING LIFE.
OSHO, WHAT MAKES IT SO HARD FOR US -- AND SOMETIMES SO SCARY -- TO FACE THOSE FEELINGS OF EMPTINESS, HOLLOWNESS, LONELINESS? IS THE DESIRE FOR EXCITEMENT JUST TO HIDE THIS EMPTINESS?

Avesh, if one is happy with oneself, centered, there is no need to go anywhere because you cannot find any place better than your own inner being. All the restaurants, the movie houses, the casinos, are visited by very poor people, who have lost contact with themselves. They don't know that they have a space within themselves which is the most beautiful and the most delicious.

Certainly anybody looking at me will think that this must be a boring life. I can live in my room for lives. I don't see any point of going anywhere -- because what you are seeking I have found, and I have found it within myself. And you will go on seeking everywhere in the world and you will not find it.

To you, certainly it will seem that if you were to live in one room you will feel bored; but as far as I am concerned, even the idea of going out has not arisen in me. I simply enjoy myself so deeply and so greatly that I cannot conceive that there can be any place which can make me more than what I am.

I have been around the world. I have been in millions of houses and hotels and... but it doesn't matter, I am always myself wherever I am. And because I am blissful wherever I am, the place becomes blissful for me.

In Crete one Greek journalist was asking me -- because he had seen me in Poona, he had seen me in Oregon, and now he was interviewing me in Crete -- "Osho, how do you manage always to find a paradise?"

I said, "It is not a question of finding a paradise. It is a question of carrying it within yourself so wherever you are it is there. And if you don't have it within you, you cannot find it anywhere else. There is only one place where it exists and it is within you. It has no concern with houses, no concern with places. And if you get bored, that simply means you were hoping to find it here and you have not found it so you are bored, so you are thinking to go somewhere else to find it. There you don't find it so you again get bored, and life starts becoming more and more boring. As you become older it becomes sheer boredom because slowly you start realizing that paradise does not exist anywhere. And the miracle is: all this time you have been carrying it within yourself. You can go to the moon, but you will not go within yourself; you cannot believe it, `Within me and paradise? Impossible!'

"You have been conditioned to hate yourself, to condemn yourself, to reject yourself. `Within me? And paradise?'"

So from the outset, rejection. You never go in.

Just give it a little try. I am not preventing you... if you have found your paradise, still you can go to the restaurants, there is no harm; still you can go to the movie houses, still you can go to the casinos, there is no harm. But you will not feel bored anywhere.

In America in the jail, every jailer in five jails continually, sooner or later was puzzled that I was taking things with such ease. And they asked me, "You don't seem to be disturbed. It seems clearly that the government wants to humiliate you but you are not humiliated, you are perfectly enjoying it."

I said, "It does not matter. I am myself wherever I am -- in jail or in a palace. I don't change. My inner space remains the same. Nobody can humiliate me. Nobody can make me miserable."

In fact, just the reverse happened. When I left the first jail -- where I lived the longest -- there were tears in the eyes of the jailer. And he said, "We will miss you. I would like you to remain with us. You have changed the whole flavor of the jail."

I was in the hospital section, and most of the time I was sitting in the nurse's room or the doctor's room. And all the authorities of the jail were coming and asking questions. And the head nurse told me, "This has never happened. These big people, great authorities, they never come. Once in a month for a visit they come for two minutes. And now six times a day the jailer comes, the doctor comes, everybody comes, everybody has their spiritual problems, and you have made it a school."

One nurse was very much interested because she had done an M.A. in philosophy, and she said, "This is my first chance to talk with someone who will understand my problems. I cannot talk to anybody in this jail. After doing my M.A. I joined and became a nurse here. I can neither say what I know, nor can I say what my questions are. You are the first person." She will not even take her off-days, she will continue to come.

And they were so happy that for three days continuously I have been with them... they will always remember. And they were cutting my photos from newspapers and taking my signature and the date to keep as a memory.

But I said, "Do you do this with other prisoners?"

They said, "We cannot conceive of you as a prisoner. We can only conceive of you as our guest."

The question is not where you are. The question is whether you know yourself or not. If you know, then every place is paradise. If you don't know, then every place is hell and sooner or later boredom is bound to arise.

So by changing places you cannot escape boredom, it will follow you like a shadow. It is by changing your consciousness that you can get rid of all possibility of boredom.

It is your question that reminded me that yes, for two months I have not been out. I had not even thought about it. I simply come to see you and rejoice with you, and then go and remain in my room -- just myself. I

don't have to open boxes and open books. The monkey is dead.

BELOVED OSHO,
WHY DO PEOPLE BUG OUR TELEPHONES EVERYWHERE WE GO? ARE THEY LOOKING FOR SPIRITUAL GUIDANCE ON THE CHEAP?

Certainly. Let them have it. We have nothing to hide. They can come and be here and enjoy, but poor people! -- they feel embarrassed to come so they bug.
So whenever you are phoning just put in a few spiritual things for the buggers!

BELOVED OSHO,
TO HAVE A HOT LOVER IS SOMETHING, BUT TO HAVE A HOT MASTER IS REALLY SOMETHING ELSE! WHAT DO YOU SAY?

It is a very difficult question. Geeta understood it. It is something else, because hot masters have never been there. It is a totally new experience. Hot lovers have always been there, but hot lovers get cold very soon. You cannot depend on them.
But a hot master is a hot master.
In fact I have to keep myself continuously air conditioned!

The Transmission of the Lamp

Chapter #44
Chapter title: The very perfume of love

17 June 1986 am in Punta Del Este, Uruguay.

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BELOVED OSHO,
EVERY TIME YOU TALK ABOUT TRANSFORMING PASSION INTO COMPASSION, SOMETHING IN MY HEART GETS TRIGGERED; BUT STILL, I DO NOT UNDERSTAND WHAT IT MEANS.
COULD YOU EXPLAIN IT TO ME AGAIN?

The energy called passion is always addressed towards someone. It is possessive, and because it is possessive it is ugly. To transform passion into compassion means that your energy for love is not addressed to anybody in particular; it is simply your fragrance, it is simply your presence, it is simply the way you are. It is not directed, not one-dimensional. It is radiation, so whoever comes close will feel your love -- and it is non-possessive.

The possessive love is a contradiction in terms because possessiveness means you are reducing the other person into a thing. Only things can be possessed, not persons. Only things can be owned, not persons.

The person's essential quality that differentiates him from things is his freedom; and possession, ownership, destroys freedom.

So on the one hand you think you are loving a person; on the other hand, you are destroying his very essence.

Compassion is releasing love from the clutches of possessiveness. Then love is just a soft glow, undirected, unaddressed. You simply shower it because you are so full of it, but it is not a question of just thinking.

Passion has to go through the whole process of meditation to become compassion. Meditation will take away all possessiveness, ownership, jealousy, and will leave only the pure essence, the very perfume of love.

Only a man deeply rooted in meditation can have compassion.

So when I say change your passion into compassion, I am saying let your energy be purified through meditation from all that is garbage in it. Let it become simply a fragrance available to all. Then it does not destroy anybody's freedom but enhances it, and the moment your love enhances somebody's freedom love becomes spiritual.

BELOVED OSHO,
I HAVE BEEN FEELING MORE AND MORE ASHAMED OF BEING AN AMERICAN AFTER SEEING THE DISGRACEFUL WAY YOU WERE TREATED THERE.
AND IT SEEMS THE SYMBIOTIC ECONOMIC RELATIONSHIPS BETWEEN THE USA AND OTHER GOVERNMENTS MAKE IT VERY DIFFICULT EVEN FOR OTHER NATIONS TO ACT INDEPENDENTLY TOWARDS YOU.
IT HAS BECOME A CONFLICT FOR ME TO EVEN PARTICIPATE IN THE ECONOMY OF THE U.S. AND ENJOY ITS BENEFITS, KNOWING THAT THE TAXES I PAY HELP TO KEEP IT IN THE BUSINESS OF VIOLATING HUMAN RIGHTS ALL OVER THE WORLD.
CAN YOU COMMENT ON WHETHER IT IS EVEN POSSIBLE TO "RENDER UNTO CAESAR WHAT IS CAESAR'S" AND STILL MAINTAIN SOME INTEGRITY AND SELF RESPECT? I FEEL LIKE SUCH A HYPOCRITE GOING ABOUT MY BUSINESS AS USUAL, BUT IF I OPEN MY MOUTH THERE IS USUALLY TROUBLE.

I cannot say to you to render unto Caesar what belongs to him because nothing belongs to him, and your so-called Caesars are just great robbers -- so big that the law cannot catch hold of them.

All your political leaders are criminals, but they are the ones who determine the law of the country and they are the ones who punish the small robbers.

One never thinks of how all these royal families and royal blood came into existence. Nature does not produce royal families separately, neither is there any such thing as royal blood. There are different kinds of blood, but there is not any category for royal blood. What is today a royal family was once a robber's gang, a mafia; it possessed land, it killed people, it possessed people, and slowly, slowly there was no need for them to remain robbers. They had got enough, and they were respected out of fear.

In the long history slowly, slowly they settled as royal families. Their blood became special.

And still even in the twentieth century things have not changed. Just as kings and queens have come from robbers' generations, the politicians are coming from other sources of criminality.

So I cannot say to you that Caesar has to have rendered what belongs to him. Nothing belongs to him and nothing has to be rendered to him.

That has been the old compromising attitude -- why get into trouble, give to the Caesar what belongs to him, and in return he gives you safety, security.

If you are *really* disturbed and feeling sincerely that there is something criminal in it, then move to something which is not taxable. For example, cultivation in many countries is not taxable.

It will not give you so much money, and it will make you have to work hard just to earn your bread, but you will have a great blissfulness and peace, integrity and individuality. You are producing, you are creative, you are helping yourself and you are helping others; but you are not helping the criminals.

And in every nation there are things which are not taxable.

People should start moving towards those things which are not taxable. That will weaken the powers of criminal politicians.

To exist in this world without compromising is certainly getting into trouble, but it is worth it. It is

immensely valuable. We need people who are ready to get into trouble but they will not compromise; these are the real salt of the earth -- humanity can be proud of them.

BELOVED OSHO,
THERE SEEM TO BE CONNECTED STAGES THROUGH WHICH MAN HAS PASSED -- FROM TRIBE TO FAMILY TO COMMUNE, FROM MAGICO-RELIGIONS TO PSEUDO-RELIGIONS TO THE RELIGIONLESS RELIGION, AND FROM NOMADIC HUNTER-GATHERER TO THE AGRICULTURALIST, AND NOW TO THE EXISTENTIAL GYPSY.
ARE THESE TRENDS REALLY CONNECTED?

They are connected. They are like rungs of a ladder. For example, in the beginning it was impossible for man to cultivate. He had no idea that cultivation is possible. He had seen animals eating animals, that gave him the first idea of hunting -- that this is the only way to get food. There was some example.

But you cannot go on hunting forever. As human population became bigger and bigger and the population of the poor hunted animals started shrinking -- because they were being killed -- man had to find some other way to survive.

It is always only in a very deep crisis that man finds something new.

Then he looked at trees, their fruits, and the wild growth of vegetation. And there was no other way so they tried it, and it worked. And just watching, they found that they need not depend on nature; otherwise, again they will destroy. They can cultivate.

They saw fruits falling on the earth and sprouts coming up. It is just by watching they learned cultivation.

It is connected and overlapping.

Hunting continues, but now it has become a game. Man does not depend on it. There are professional killers who have started cultivating animals; just the way you cultivate fruits or wheat they cultivate animals, and bring meat for you. The whole earth still remains meat-eating.

Just a small fraction in India and a few individuals outside India have dropped completely that ugly, insensitive way of living.

And if the whole humanity decides to drop it, it will immediately find new ways.

The whole ocean is available. The ocean has its own vegetation, which is very nourishing. The way we cultivate the earth the ocean can be cultivated.

Everything is connected as steps to a higher step.

There was no family in the beginning, only tribes, so you could not say who was the father of the boy. Only the mother was known. So there are countries where the father's name is not asked when you are filling a form for something, but the mother's name is asked still.

For example, Mohammedans don't believe that Mary became pregnant by a holy ghost. To anybody who is not a Christian it looks a stupid idea.

But one thing is certain, that Joseph is not the father of Jesus Christ, and to cover up the whole thing the holy ghost has been brought into the story.

Mohammedans don't believe in the virgin birth. So when they speak about Jesus, they say "Jesus Ibn Mariam" -- Jesus, the son of Mariam, not the son of Joseph.

It was the situation all over the world. People knew only their mothers.

In the UPANISHADS there is a tremendously beautiful story which shows how a real saint responds.

I lived for almost twenty years in Jabalpur in India. It must be a very old city because its name is derived from a great sage, Jabali, and this story is concerned with Jabali.

One young man wanted to study under Jabali, but only Brahmins could study. And the problem with the young man was that his mother was so poor that she never got married and she worked in many people's houses, and she was so beautiful that many men took advantage of her poverty. So when Satyakam became a young man he said, "I want to go to some great sage to study."

The mother said, "It is going to be difficult because only Brahmins are accepted, and I cannot be certain that your father was a Brahmin. I don't know who your father was. So you can go, and when the master asks you about your name, you tell your name, tell my name, and say that you are my son. And certainly he will be surprised because the mother's name is not usually mentioned. And he will ask, `Who is your father?' Tell him exactly what I have told you."

So when Satyakam went to ask Jabali, he said "My mother was very beautiful but very poor. She could not get married, and many people took advantage of her poverty so she does not know who my father is. And she sent me to tell you exactly the truth. Now it is up to you to accept or reject me."

The whole congregation of the disciples fell silent.

Jabali said, "One who can say such a truth must be a Brahmin. You are allowed. Only a Brahmin can have this much courage, to say `I don't know who my father is. I know only the name of my mother.'"

And Satyakam became a great sage in his own right. Because Jabali had accepted him, there was no question of anybody being skeptical.

The reason that he had given is tremendously beautiful. He has said it is possible that a Brahmin may be untrue, but it is not possible that a truthful man can be anything else but a Brahmin.

The society has passed through a tribal maternal state to the joint family, where all the brothers were living together -- their children, their wives, their uncles, their father; and it was economical because only few people could work and the whole family could be supported.

But then the population went on growing and the joint family had to disperse.

So first the tribe was divided into joint families. The tribe was a big phenomenon. Then the joint family was cut into unitary families with only father, mother and his children.

And now the situation has come when even that family cannot be supported -- it is too costly, uneconomical, unpsychological.

Hence the commune, which will be many things -- freedom from marriage, which has become a psychological burden; freedom from the responsibilities of parenthood; freedom from the nuisance of the children; freedom for the children from the parents' dictatorial and monopolistic attitude, because they will belong to the commune. And because the commune will not be cut into fixed units but will be a mobile phenomenon, it will be more alive, more joyful. Whenever people get stuck they can separate. There is no need for anybody to ask either for marriage or for divorce; the only thing they have to ask is about children because now the responsibility is on the commune.

Unless the commune allows, they cannot produce children.

That will help the whole world immensely to reduce its population -- not only to reduce its population but to bring only the children who are needed. The unnecessary, the mediocre, the idiots, are a burden. The whole consciousness of the society can be raised.

Sooner or later children are going to be produced outside the mother's womb; because that is a great wastage -- for nine months the woman is absolutely incapable of doing anything. That is why in the whole history although half the people on the earth have been women they could not produce anything, they could not create anything, they could not be geniuses from their side. And they had to become slaves to man because they had to depend on man.

Children can be produced in the scientific lab far more perfectly. They will be more healthy with less defects. We can give them whatever we want -- what kind of color, what kind of hair, what length of life, what kind of health, what kind of mind. Everything is now in the hands of man.

So the children should be the commune's responsibility and the commune will take care of it by means of the scientific lab.

It looks strange just because it is new.

Everything new looks strange.

When the first train started from the London station, just an eight mile run, nobody was ready to sit in it even for free. Lunch was also served free. Because all the churches were sermonizing for months that God never made the train and this is the devil's invention. And they were telling people, "You can sit in it. It can start, but what guarantee is there that it will stop?" -- Naturally it has never stopped before because it has never started -- "Once you are in it, you are gone forever. It is not going to stop. It is a devil's trick."

Only very courageous people -- atheists, agnostics, scientists -- came to sit in it, and they were also feeling very nervous because they were taking a risk. Their families were persuading them not to do it because of what might happen to them if the train does not stop.

But the train went. It stopped. It came back. Now nobody bothers about the train. Nobody bothers whether it was created by God or not.

For centuries man has been very proud, "This is my child" -- whether he is an idiot or not does not matter, he is proud that he has given birth to a child.

In the coming world the man will be proud, the woman will be proud, that they have given to their child the best sperm and the best egg. Neither the egg is of the woman nor the sperm is of the man, but a new

pride -- "we have given the best sperm and the best egg to our child."

Just now it looks absurd -- "in what way is he your child?" But to look at it in a more scientific, rational way, it is not the question that your sperm has any speciality or your egg has any speciality. And when you are giving birth to a child, you should find the best egg and the best sperm. This should be a simple arithmetic -- when you can have a genius as a child then why create one of the crowd?

Humanity has to go on progressing.

All these are links. Just as from tribes came the family, from the family the commune, finally from the commune will come the universal gypsy.

Why remain confined to one place when the whole universe is yours? When you can be in the mountains sometimes, and you can be in the ocean sometimes, and you can be on the earth sometimes, why remain confined? Why remain closed? Why not make yourself available to all that is possible?"

And tomorrow or the day after tomorrow, the planets will be available. Some day the stars will be available. Before that happens, man has to become a universal gypsy; only then will people be available to go to the moon, to go to Mars.

There was a time that nobody left his own village.

In India I have seen people who have never left their village, who have not seen a railway train -- who have been born in that village and will die in that village. That village is their whole world. It cannot be very rich. It is bound to be very poor.

Then people started moving, finding new continents, new countries. And just three hundred years ago, Columbus found America.

The stars are not very far; man has just to change his structure of thinking to the idea that living means becoming richer, experiencing more and more.

And certainly there are planets where life has evolved up to the level of humanity or perhaps even further, and contact with them will bring a revolution to humanity too.

We have brothers and sisters all over the universe, and we are not aware of them. And they must have learned different skills to live in a different climate, in a different atmosphere. Much can be learned.

And man can mature with this learning.

And if Albert Einstein is right -- and most probably he is right -- that if we can find vehicles of the same speed as light then man will not age; he will leave this planet when he is thirty years old, he will come back after fifty years, sixty years, and all his friends would either have died or would be almost on their deathbed, but he will be still thirty years old. At that speed aging stops.

And when a man like Albert Einstein gives a hypothesis you cannot simply reject it -- because all his other hypotheses which were rejected in the beginning had to be accepted by and by. It took time, but they had to be accepted.

And when I say man can become a universal gypsy, he can become almost immortal. He need not grow old. And then his experience, his knowledge... everything goes on growing and he remains as young as ever.

Today it may seem impossible, but nothing is really impossible. Some way can be found and will be found -- because once an idea has taken shape, it is only a question of time before it becomes a reality.

BELOVED OSHO,
ALL OF US HAVE MISSED IN PAST LIVES; OTHERWISE WE WOULDN'T BE HAVING THE WONDERFUL EXPERIENCE OF SITTING AT YOUR FEET INSTEAD OF BEING DISSOLVED INTO THE WHOLE FOREVER.
THE OTHER NIGHT YOU SAID THAT MY CONSTANT LONGING IS A PROOF THAT I AM CARRYING A SEED FROM MY PAST LIFE, AND THAT I SHOULDN'T MISS THIS LIFE BUT LET THE SEED SPROUT AND DIE CONSCIOUSLY SO THAT I CAN WORK ON IN THE NEXT LIFE -- EVEN WITHOUT A MASTER.
YOU HAVE ALREADY EXCLUDED MANEESHA AND MILAREPA FROM DISAPPEARING. AM I ALSO DOOMED TO GO ROUND AGAIN?

Premda, it all depends on you. If you want to do another round, it is very easy. You have done many rounds before -- millions, because since the beginning we have been here doing rounds, circling. But if you are satisfied that enough rounding has been done and it is time now to stop, that too is not difficult. Nature is very simple, and it gives you total freedom -- you just have to be decisive.

To stop the round, you will have to drop many things -- your desires, your ambitions, aspirations, greed,

ego -- the laundry list is long. But if you can do without laundry, you can stop any moment the wheel of life and death.

It was necessary that you should go through all these rounds to bring you to the realization that now it is enough and you should stop, because there is another world that begins with stopping -- another universe, desireless, passionless, full of love, full of joy, just absolute in every sense. Nothing can be more than that.

So by stopping you are not losing anything, just stopping the sorry-go-round. People call it merry-go-round. I have always been puzzled why they call it merry-go-round. Nobody seems.... So I have made my own word, `sorry-go-round'.

And if you see the suffering and the anguish of it all, that very seeing will stop it and then begins a totally new world of which only a few indications can be given, and those indications are not descriptions of its entirety. They are just arrows pointing. It is infinite, it is eternal, it knows no sadness, no sorrow.

And everything depends on a single thing: your decision.

And my whole effort is somehow to stop your sorry-go-round, but you insist that you want just one time more -- as if you have not been on the same trip millions of times -- just one time more.

Try to understand your life as it is, and there will be no problem. The stopping will come on its own accord.

Maneesha will also stop, she has just to finish her editing. She has got into a trouble because unless I stop speaking she cannot finish her editing -- and I am not going to stop! But the work that I have given her will help her more than anything to stop. She may not stop because she has to finish the work -- which will help millions of people to stop, but the words that she continually has to come across are bound to penetrate her more than anybody else.

So don't feel jealous of Maneesha.

Milarepa is already on the verge of stopping. Chetana already thinks he is a ghost! Just one thing is wrong, that ghosts are never known to play on the guitar.

Everything is possible in this universe. So we can take his guitar any moment and he can disappear. But while I am speaking he has to play on the guitar.

But you all are going to disappear, this way or that.

So by the way, Milarepa, you keep hold of your guitar as hard as possible. Whatever happens, don't leave it. Chetana may try to take the guitar -- "Nothing doing," tell her, "this is the only thing. I am holding the wheel; otherwise it is going to stop." But a guitar can be dropped any moment, there is no problem; or you can pass it on to somebody else who still wants to have a few rounds.

Take life playfully. Take the stopping of life also playfully. There is nothing to be serious about. And once a person learns to take *everything* playfully then nothing is going to prevent him. He is going to disappear into the universe, into godliness.

The Transmission of the Lamp

Chapter #45
Chapter title: I am the only challenge

17 June 1986 pm in Punta Del Este, Uruguay.

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BELOVED OSHO,
THE VATICAN HAS JUST ISSUED A STATEMENT IN WHICH THE POPE SUGGESTS THAT CULTS, SECTS AND "NEW RELIGIONS" SHOULD BE SEEN AS A CHALLENGE TO CHURCH AND SOCIETY. THE STATEMENT SAYS THAT DEPROGRAMMING OF CULT MEMBERS IS MISGUIDED. THE VATICAN MADE THE STATEMENT AFTER CONSULTING CATHOLIC EXPERTS IN SEVENTY-FIVE COUNTRIES. HAVE YOU ANY COMMENT?

Christianity is dying so fast that every effort is being made to somehow keep it alive. No effort is going to succeed, for the simple reason that the whole Christian attitude, the religion and its philosophy, are so out of date that it is impossible to convince intelligent people to have faith in them any more.

Just in England the church attendance has fallen to five percent. Ninety-five percent of people are no more going to the church -- and the same is the situation all over the world.

Thinking that perhaps psychology and new trends in psychological schools may be of help, Christianity has been trying for twenty years to imbibe as much psychology as possible, giving it a color of Christianity. The latest effort was deprogramming.

This was a desperate effort -- because young people are joining new movements, new religions -- and it is for the first time in history that parents are kidnapping their own children, and forcing them into psychiatric homes to be deprogrammed.

It is possible to deprogram a person very easily. And they were very happy because they were succeeding in bringing the sheep which has gone farther away from the fold back into the fold.

But then a new problem arose, and that was: the people who were deprogrammed, for them religion became only a question of programming, it lost the value of being a faith. You can again deprogram the person and he becomes a Hindu; you can again deprogram him and he becomes a communist -- so programming and deprogramming became a psychological game. It destroyed the seriousness of the so-called religions: that it was not something of inner realization, it was only a question of conditioning the mind.

The people who were deprogrammed left the new movements, but they never became at ease with Christianity. Now they know what it is all about: it is simply a program. If somebody else kidnaps them and pays the fees to some psychiatrist he can program them into *any* religion, into *any* philosophy, into *any* dogma.

So it is simply a mind game. All talk of spirituality and religion is simply nonsense.

But people like Pope the Polack have no understanding of their own.

This was a simple fact which could have been seen in the very beginning -- that if you can change a person's idea by a certain strategy, the same strategy can be used to change the idea that you have put into his mind.

In communist countries they have been using deprogramming for almost half a century.

In the Korean war, American soldiers who were caught by the communists were all deprogrammed. They returned -- the war ended -- but they could not fit again into their society. And you will be surprised to know that within ten years after the war, thousands of veterans -- soldiers who had come from Korea -- had committed suicide in America, for the simple reason that they were in a limbo. The communists programmed them heavily for communism, and it was not a question of a few days -- for years they were in the hands of communists. They cleaned them of all Christianity, all democracy, all capitalism -- "these are all nonsense, the real thing is communism, dictatorship of the proletariat" -- and when they came back, naturally they could not fit with American society; and nobody bothered about them -- what had been done to their minds. It was so difficult to live in America for them because everything that they were seeing around them was wrong. Now they have brought a mind that has been conditioned, and nobody was aware of it.

It was such a torture that the only way out was to commit suicide, and no American leader -- political or religious -- even bothered to talk about it: "What is the reason that these people are committing suicide? They should be happy that they are back home."

Now the pope is consulting experts from seventy-five countries... it is not his own insight, it is not his own understanding. It is these experts who first suggested deprogramming. Now seeing the results.... It does not help, it simply creates a confusion in the mind of the person -- a part of him still remains with the new movement he joined out of his own choice, and a part is what you have forced on him, and he cannot forgive you; you have been violent with him.

And many deprogrammed people again join the movements, and you cannot deprogram them a second time, because they know all the tricks that you did before.

These are the same experts who had suggested that people who are leaving Christianity and moving into new movements, can be turned back very easily. Now they see that they cannot be turned back so easily. Even if you force them back, they are never the same person. Their minds become mixed -- and they know that they have been kidnapped, they know that they have been forced. They cannot forgive their parents, they cannot forgive the programmer; they cannot forgive the church; they cannot forgive the religion -- because violence has been done against them. Their basic human right has been violated. Either they will have to join some movement or they will remain in this confused state.

And the greater danger that Christianity created was for itself: the people who had not moved into new movements, who had not been reconditioned, became aware that it is only a game of programming. You can program a person into any kind of thing; it is just to put certain ideas into his mind-computer, and there are ways and methods by which this can be done.

You have taken away the profundity of religion itself. That's why the pope has issued the order that nobody should be deprogrammed.

This could have been seen from the very beginning. Anybody who understands the ABC of psychology could have seen it.

Now to say that new religions should be accepted as a challenge.... What has Christianity got to offer to humanity? If it had anything these people would not have moved into all kinds of things that are superficial, sometimes even stupid -- but still they are more exciting than the dullness of Christianity, than the boring dogmas, the illogical concepts for which your heart never says yes and you are being *forced* to say yes.

It is just to cover up the stupidities that they have done in twenty years of deprogramming. Something has to be said to them, "Now what will you be doing? If not deprogramming, then what else? Take it as a challenge."

But are they alive to take it as a challenge? Have they any validity to take it as a challenge? About *all* their fundamentals all that they can offer is "believe in it." But the new humanity wants evidence, proof, rationality, a scientific approach.

Challenge is possible if you can provide a scientific approach, but in scientific approach they will be in trouble.

Then virgin birth becomes difficult to prove, then resurrection becomes difficult to prove, then a man walking on water becomes difficult to prove. These things can only be taken on faith. If they want a challenge, and accept the challenge, then they will have to learn the language of science, the language of reason -- not of belief.

And I don't see any possibility that Christianity can offer anything. It is doomed to die. The sooner it dies, the better -- because it will free millions of people to think on their own, to search on their own. It will create a great revolution, the death of Christianity, because it is the biggest religion in the world, and it will not only be the death of Christianity, it will be the beginning of the death of other religions too. When the big brother dies, the others are going to follow.

In India when somebody dies his eldest son goes through an unnecessary torture -- his head is shaved; his mustache, beard, everything is shaved. I have been asking Hindu scholars what is the reason for it. They said, "We don't know, but this has been happening for centuries. The eldest son has to shave all his hair."

I was talking to a *shankaracharya* and I asked him. He said, "I don't know but there must be something in it. What do you think?"

I said, "My thinking is that this shaving of the head is the signal to the eldest son that now it is his turn. `Get ready! Your father is dead. Now you are in the front of the queue. Next your name is going to be called. This is the beginning!'"

He said, "From where did you get this idea?"

I said, "From nowhere. It is simply... you can see it, that the moment the father dies every responsibility comes to the eldest son; he becomes the head of the family. And certainly he is the next to follow. And whoever invented this strategy of shaving his head was doing a great service to make it known to the whole city that now this fellow is going to pop off any moment. And to this fellow also it was made clear that he should start getting ready, it is only a question of time. He has come to the first place in the queue."

Christianity's death, to me, is very significant.

Just the Catholics are seven hundred and fifty million in number -- half of humanity is Christian. It will be a tremendous freedom. The pope is asking his followers to accept the challenge, but he himself is such a

coward *he* cannot accept the challenge.

I have not come across a single Christian bishop or cardinal who was able to accept any challenge, for the simple reason that their basic philosophy is based on faith, on acceptance, on belief. And the person who is challenging you is not going to accept it as belief -- you have to give evidence, you have to give proof, you have to provide eye witnesses for God.

They don't have even *arguments*. And the arguments Christians have given are all childish, retarded. Anybody can destroy them without much effort.

But it has tremendous meaning that their experts from seventy-five countries are saying that deprogramming should be stopped. It means you cannot force man any more the way that has always been successful up to now. Times have changed and man has come to a certain maturity. Now he wants freedom to choose his way of life. He does not want anybody else to decide it; he wants to decide it himself, because that is the first step of declaring one's individuality.

If the pope really means that it is a challenge, then he should not prevent the Italian government from giving me entry into Italy. Sixty-five prominent figures in Italy, internationally known people who have contributed in different dimensions, have protested, "Why is he not being allowed to enter?" The government has not said no, and it is now almost six months since I applied for an entry visa -- just to be a tourist there.

And I have my people in Italy. They go on saying to our sannyasins there, "Yes, we will give it; it is coming." For six months every day, they say "tomorrow."

But the pope is heavy on the government.

If he really means challenge then let us begin it from the Vatican itself.

I accept the challenge, and I am ready for a public discussion -- open discussion -- on every Christian dogma, and to prove it absolutely meaningless, nonsense and absurd.

BELOVED OSHO,
I RECENTLY READ ABOUT AN AMERICAN WOMAN WHO CLAIMS TO BE POSSESSED BY A THIRTY-FIVE-THOUSAND-YEAR-OLD BEING FROM ATLANTIS CALLED RAMTHA.
THE WOMAN DISPENSES MYSTICAL MESSAGES FROM RAMTHA VIA SATELLITE TV, IN CONCERT HALLS, AND ON THOUSANDS OF AUDIO TAPES. PEOPLE PAY UP TO FOUR HUNDRED DOLLARS A SEAT TO HEAR THE THIRTY-FIVE-THOUSAND-YEAR-OLD OUTPOURINGS WHICH, JUST BY COINCIDENCE, SEEM TO BE BASED ON A FAIR AMOUNT OF MODERN, SELF-HELP THERAPY.
I KNOW YOU SAY TO TRUST EXISTENCE, BUT I CANNOT HELP BUT BE SKEPTICAL. CAN YOU HELP ME?

Anando has brought me the news about this woman. In America, any idiotic thing has an appeal, and the more you have to pay for it, the more appeal it has.

In other countries you pay more if the thing is more valuable. In America, it is just the reverse: if you have to pay more then the thing *becomes* more valuable.

That woman -- I have not heard it before -- not only says that she is a thirty-five-thousand-year old ancient being from the lost continents of Lemuria and Atlantis, she also says that she is the reincarnation of the Hindu god Rama. In fact, she has concocted the name Ramtha from Rama. And whatever she is saying there is nothing new in it.

In the article that Anando has brought to me she has criticized me also. She has said that the moment her books are published, Osho's books will simply disappear from the market, nobody will read them.

One thing is certain -- that she is reading them! And perhaps most of her outpourings are from those books. Otherwise out of thousands of books why has she chosen only my name? It cannot be just an accident. She must be reading those books, she must be using the material from those books, and now she has to prove that those books are not right -- because of the inner fear that she has stolen from them.

It is very significant that there are many writers around the world who are stealing words, sentences, paragraphs, whole ideas from the books -- not mentioning my name because then they won't look original; but they are afraid that somebody may find out that these are from my books so they have to do one thing more: they have to condemn me in some way, to balance. "This man cannot be stealing from Osho, he is against him." So they do both: they condemn, they criticize, and they steal.

I don't know this woman, but one thing is certain: she is reading my books. She is stealing from those

books, she is afraid of those books, she would like those books to disappear from the market. Otherwise why mention it? I am nobody. Why bother about me?

And in America it has been now a long tradition. There are always people who are from Atlantis, Lemuria, Tibet -- saying things which are written in ordinary literature. You have just to go to a library and look and you will find every sentence that they are saying is stolen; it is not from Lemuria, it is from the public library of the town.

But people don't read. They listen to all this garbage and they pay for it. And there is psychology in it; if you pay four hundred and fifty dollars just to sit in audience, when she goes in a trance and starts talking.... And not only that, if you are listening to her and seeing her on your television in your home, you have to pay two hundred dollars....

When people pay that much money, they themselves are caught in a difficulty. If they say it is all nonsense then they have been an idiot to pay. They have to go home and say, "It is just far out. Four hundred and fifty dollars is nothing. Any amount of money is nothing. What she is saying is so valuable."

This was the case with EST. Werner Erhardt was charging people two hundred and fifty dollars -- and insulting them, not allowing them to go to the bathroom. The whole day the session was continuing, they were not allowed to eat, and they were in every way humiliated -- and they had paid two hundred dollars for it. They could not leave in the middle of the session because they had paid two hundred dollars. They wanted to see the whole thing -- perhaps in the end something comes out -- and something came out: many of the people will piss sitting there in the hall! And if you have been holding your bladder for the whole day and then you cannot hold it any longer -- in spite of you it starts coming out -- it is such a great relief that one has a taste of let-go! And people loved it because it was an experience. It was an experience!

And they will tell their friends, "It is miraculous. I felt so relieved, all tension gone. Every fiber of my being relaxed." And just word of mouth -- Werner Erhardt was not advertising at all -- just word of mouth.

He will simply say to people, "Share to your friends the great experience that you have had."

And nobody wants to go outside and say that it was simply stupid and we have been befooled and conned.

But the trick was significant -- because nobody has ever done it before. You can do it alone, although it will be difficult. But there are three hundred people and the bathroom is locked and one person is standing there not to allow anybody; you can leave, but you cannot go to the bathroom.

So the whole strategy is that your mind, your thoughts, all will stop. Your whole thing was how to keep control of your bladder, your whole life was in the bladder. And naturally, it was a great concentration.

But there is a limit. After a certain limit you cannot manage it. And when one person relaxed, at first he felt a little embarrassed, but the relaxation was so great that people started standing up and telling, "I have got it -- the experience!" And then others followed. When they saw that others are doing it here in the hall and getting the experience, and they are like idiots holding it... so most of the crowd got it! And they spread the message to their friends, "You should go. You should not miss."

And certainly it was a relaxation after such a tense day; humiliation on the one side -- shouting, making you look stupid, retarded; making you confess that you *are* stupid, that you *are* retarded, "Say exactly what you feel but you never say! Be truthful, be sincere!" And all the time you are holding your bladder. The whole trick of EST was contained in the bladder.

Now, many people have pissed, got the experience, and the whole movement is gone! Now nobody wants to piss for two hundred dollars!

BELOVED OSHO,
WHEN I READ THE FIRST BOOK I HAD EVER READ OF YOURS, COME FOLLOW ME, AND I CAME TO THE STORY OF BODHIDHARMA WHO WAS STARING AT THE WALL, I COLLAPSED IN GREAT LAUGHTER FOR ALMOST AN HOUR. THE FOLLOWING NIGHT I HAD AN EXTRAORDINARY DREAM BECAUSE I DREAMED IN WORDS -- WHICH I HAD NEVER DONE BEFORE. IT WAS A FOUR-SECOND DREAM:
AN OLD MAN ASKED A YOUNG MAN, "IS?"
THE YOUNG MAN ANSWERED, "YES."
THE OLD MAN ASKED, "WHAT?"
THE YOUNG MAN SAID, "NOTHING."
PLEASE COMMENT.

The dream was really the whole message of the book that you had read. Those few words -- it came in words because there is no way of making a picture of it. How will you make a picture of `is' or a picture of `nothing'... and a picture of `yes'? That's why you saw the first dream in your life in words -- because the book that you were reading was concerned with these words. It was concerned with isness.

The old man said, "Is?" Perhaps he is the master...

And the young man, perhaps the disciple, said, "Yes."

But the old man asked, "What?" He wanted to be certain whether the young man has understood "is?" or has just said "yes" rationally. If it was only a rational answer "yes," things would have been different. That is why he is asking, "What?"

And the young man said, "Nothing." Because isness is at the same time nothingness. It is both together. In fact, it is one thing, just two names of one thing.

You dreamed really a golden dream, which summarizes my whole message, that you should come to feel isness as nothingness; and there is nothing else, nothing more to realize or to know; you have known all. It was truly, authentically, a very insightful dream -- too close to reality to call it a dream.

You must have been impressed so much by the book that it went directly to your very heart.

But this has to become your whole life. This dream has to become your reality.

BELOVED OSHO,
SHRIVATSA GOSWAMI, THE SO-CALLED SPIRITUAL MASTER OF THE INTERNATIONAL SOCIETY OF KRISHNA CONSCIOUSNESS, THE HARE KRISHNAS, HAS RECENTLY STATED THAT YOU ARE "VERY LOW CLASS, NOT TO BE COUNTED AS A RELIGION, AN OUTRIGHT SCOUNDREL."
DO YOU HAVE ANY WORDS FOR THIS SAINT?

I don't know Shrivatsa Goswami. It is very strange that a scoundrel knows nothing of the saint and the saint knows about the scoundrel. He thinks he is criticizing me; he is wrong.

I have never said that I am holier than others, higher than others. I am really the last.

I could have agreed with Jesus if he had just changed his statement a little bit. He says, "Blessed are those who are the last because they shall inherit the kingdom of God."

I have criticized it. I would not have criticized it if he had said, "Blessed are the last for they are in the kingdom of God." My criticism is that he is putting the kingdom of God in the future and consoling the people who are in misery here. His statement is more a consolation than a truth. "Blessed are those who are the last because they are in the kingdom of God this very moment" -- I would have agreed with this wholeheartedly.

Shrivatsa Goswami said that I am low class. I would like to say to him that I am the lowest of the low.

He says I am not worth considering. Then why is he considering me? I am simply surprised. These people are in some way haunted by me. I have never heard his name before.

I used to know his master, Swami Prabhupada, who created the movement of Hare Krishna. He was one of the greatest idiots, and had a great talent for attracting idiots. If you want to find a gathering of idiots you can find it in the Hare Krishna movement.

This man -- if he has become the successor -- must have proved to the master that he is the greatest idiot amongst the other idiots.

And one thing I want to tell him is that it is better to be a scoundrel than to be an idiot. To be a scoundrel needs some intelligence.

And when I say that these people are a collection of idiots, I don't say it without reason.

His name is Govats Goswami. `Govats' means the son of a cow, and `Goswami' means the husband of a cow. Now only an idiot can give such a name, and only an idiot can carry that name.

And these people drink every day... because they are absolute fanatics; just as in Christian cults there are fundamentalist Christians, there are the Witnesses of Jehovah -- Hare Krishna belongs to the same category.

The devotees of Krishna in India don't call heaven by the same name as anyone else. Buddha calls it *nirvana*, Hindus call it *moksha*, Jainas call it *kaivalya* -- beautiful names; kaivalya means absolute aloneness, moksha means freedom, nirvana means nothingness. But the followers of Krishna call their heaven *golok*, cowland. Krishna seems to be the ancientmost cowboy; and they drink every day a certain thing they call *panchamrit*, five elixirs; and it is made of five things coming out of the cow -- the urine of the cow, the cow dung, the milk, the curd, the butter. They mix all five every day and they drink it, and this

is five elixirs; and those who drink these five elixirs are certain to reach to golok. I don't know why one should want to go to golok. What are you going to do there?

So when I say these people are idiots, I have reasons to say so. Only idiots can think that cow dung and urine of the cow are something spiritual, and they will transform your consciousness. They have not transformed the *cow*. How they are going to transform human consciousness? And what is the point? Even if your consciousness is transformed and you reach to golok it was better here; at least you were human beings.

And I don't think it a criticism when he calls me a scoundrel. I *am*. It is a compliment.

To all the religions I will appear as a scoundrel because I am destroying them so mercilessly. Nobody has been so hard -- knowing that they have the same weaknesses as other religions, everybody was silent about other religions' weaknesses. Because I don't have any religion I don't have any fear. I can expose everybody. They don't have anything to criticize me with, they can only call me names.

In another report Anando has showed me, he has called me a charlatan. In this report he calls me a scoundrel. But one thing is certain, that he is more interested in me than in his own great idiot who created the Hare Krishna movement, Prabhupada. He should talk about him, not about me.

They will talk about me and they will say that I am not worth considering. And they can't see the contradiction -- so clear, in the same statement, that I am following them wherever they are, disturbing their sleep, cutting their roots, and they have nothing to defend.

I have criticized Krishna. That's why they are angry. Prabhupada was very angry, because I had called him a dodo. But he was a dodo.

He was teaching those people celibacy which necessarily brings sexual perversion. He was teaching these people begging. He was teaching these people that you need not do anything except repeat continuously "Hare Krishna, Hare Rama".

This is a sure way of destroying anybody's intelligence. These are the methods of programming.

Now if somebody thinks that this is enough to transform your consciousness, that whatever you are doing you go on chanting inside, loudly or silently, "Hare Krishna, Hare Rama", dancing in the street, "Hare Krishna, Hare Rama" -- because only these two words will be continuously hammered. All your subtle cells, your whole system of mind, will be spoiled. It is not made only for two words. It will not be used, and unused those delicate cells start dying.

So first the idiots get attracted, and if by chance somebody has some little intelligence, then these methods will destroy it.

These people are continuously chanting -- not knowing that repetition of a single word or a single mantra is going to kill your intelligence.

Intelligence needs to be sharpened in new areas, new dimensions. It has to move into the unknown. "Hare Krishna, Hare Rama" -- it becomes stuck there.

Prabhupada was angry because he could not answer my criticism of Krishna. If he was honest, and if these people are honest -- this Goswami -- then they will call Shri Krishna the greatest scoundrel ever. He forcibly collected sixteen thousand women as his wives, without marrying them -- and they were all married, they had children, they had husbands... but he was powerful, fascist. Any woman he liked was immediately taken to his palace, without any consideration of what will happen to the children. Sixteen thousand women! No other man in the whole of history has been so ugly.

And he was the cause of the greatest war in India, the great Indian war, *Mahabharata*. He forced Arjuna, his friend and disciple, to fight the war -- and it was almost at a similar time as we are living in today, the same critical moment; the war was going to be very dangerous because the whole world was divided in two parts, and both the parts were ready to fight and destroy each other; whoever will be the winner will find only corpses and corpses all around the kingdom. Arjuna could see it. Anybody could have seen it, that this is a very stupid kind of thing -- because they had all the scientific means to destroy people on a great scale.

There are suspicions in scholars' minds that perhaps they had come to know atomic energy. Their few weapons look like atomic weapons.

And Arjuna was saying, "It is better that I should go to the Himalayas and forget all about it, let my other brothers rule" -- it was a fight between cousin-brothers -- "because I don't see the point. If everybody is dead, even sitting on the golden throne I would be ashamed, I would feel so guilty that I might commit suicide."

But Krishna forced him, argued, rationalized, explained, and finally -- the ugliest argument that religions use -- he said to him that, "It is God's will, and if you go against it you are going against God. Don't play

God. If God wants the war, let it happen!"

Bringing God into the argument is always cunning. It means you don't allow the other person any chance. He would have to say, "I don't believe in your God"... but he is also conditioned like you in God. If it is God's will, then Arjuna unwillingly fought the war. And what he envisaged happened -- millions of people died, and then for years disease spread all over the country and it broke down the very spine of the land. India never could become again the same beautiful country with the same joy, the same forest universities of the seers, the same synthetic vision of body, mind and soul, of matter and spirit; it could never come to those beautiful days again. It went on falling into poverty, into repression, into all kinds of ugly things. And it goes on falling. It is now five thousand years; it is still suffering from this man Krishna.
And chanting his name you will reach to golok?...

And these are the cults the pope thinks are a challenge.

I am the *only* challenge. These cults are not a challenge. What challenge will these cults make? -- because they are as idiotic as the pope's Christianity is.

What new movements are there? They are all fanatic, stupid -- anybody can see their stupidity. They are not a challenge.

But the pope is such a coward he cannot even mention my name directly. I am the only challenge, because I can see that all these movements have nothing to challenge with because they are in the same boat, with the same kind of beliefs -- if not in Christ then in Krishna; if not in Krishna then in Rama. But the base is rotten, and the philosophy is just rubbish.

The Transmission of the Lamp

Chapter #46
Chapter title: Energy moves better when it is warmer

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BELOVED OSHO,
YOU ONCE SAID SOMETHING LIKE WHEN WE TAKE SANNYAS IT IS EITHER TOO EARLY OR TOO LATE.
I HAVE OFTEN WONDERED WHAT YOU MEANT BY THIS. WOULD YOU PLEASE COMMENT?

Man is so unconscious that he does not know what he is doing, or for what he is doing it, or when the right time to do it is -- so perhaps someone takes sannyas too early. It is just accidental. He comes into the influence of a group of sannyasins, reads some books or listens to my world and feels that he is ready.

A few people take sannyas too late. That too is accidental. It is sheer chance that they did not come across sannyasins, my message, earlier.

It is a very rare coincidence that a person takes sannyas exactly at the right moment in his life for the simple reason that man is not conscious.

The right moment comes and passes by, and he is lost in his dreams, in his ambitions, in his desires.
But my statement simply describes a factuality.
As far as you are concerned, it does not matter.

I would like to say to you that whenever you take sannyas it is the right moment. You are helpless as far as your unconsciousness is concerned, you cannot do anything about it, so you cannot be held responsible for being early or late. And even those who take it at the right moment, that too is coincidental.

So all the three persons are taking sannyas accidentally. So basically it makes no difference.

And the real thing is not the right moment. The real thing is your right determination, your right decisiveness, your right commitment.

My statement may look contradictory. It is not. Only the contexts are different.

There was in India a great sage, Eknath -- not of the ordinary run, unique. He used to sleep in the temple made for Shiva. And the king had gone to visit him. The king was sent to him by his own master -- because he was too argumentative, too rational, too much in the mind, and the master was tired. And finally he said, "If anything is going to happen to you in this life it can happen only through Eknath. You go to Eknath."

The king agreed, out of curiosity, but he was suspicious, "If my own master cannot make me a convinced seeker of truth, who is this guy Eknath? I have never heard about him. What is he is going to do to me?" But it was worth it. He went early in the morning -- it must have been nine o'clock. Hindu brahmins wake up at five o'clock in the morning or even earlier, but not later than that; and the saints, the holy ones, get up near about three in the morning.

Eknath was fast asleep at nine o'clock. The king was shocked. What kind of saint is he? And this was not all; when he went closer he said, "My God, is this a saint or a devil?" -- because he was putting his feet on the statue of Shiva, just as a footrest. He said, "My master must have gone mad to send me to this man. Although I am not convinced of the existence of God, even I cannot touch the statue of God with my feet. I am afraid.... Who knows? After all, God may exist. Why take unnecessary trouble upon yourself? But this man is something!"

And when Eknath woke up the king said, "I have been sent by my master."

Eknath laughed and he said, "While I am alive there is nobody else who is a master." This was very insulting to the king.

He said, "You seem to be an insane person. In the first place you are sleeping up to nine, in the temple, resting your feet on the statue of Shiva, and now you are saying that there can be nobody else master while you are alive."

He said, "Yes. Tell that to your master; otherwise why has he sent you to me? These are just pygmy teachers pretending to be masters, and as far as my sleeping up to nine and my feet on the statue of Shiva, remember one thing: wherever I put my feet there is God, so what does it matter? God is everywhere, so why not find a comfortable place? And my waking up at nine -- remember, any people who say that saints wake up before sunrise are just mediocre minds. I say to you that whenever the saint wakes up, that is sunrise."

Strange statements, but very true -- true in depth, true in intensity. Whenever a saint wakes up, that is sunrise; his waking is far more important than your ordinary sun rising up every day -- a mechanical phenomenon. My waking is not a mechanical phenomenon, and I am a free man -- I will wake up when I want to, and I will go to sleep when I want to. I act according to my consciousness, my awareness. I don't follow any discipline. I don't have any rules for my life. My life is my only discipline. Therefore I say unto you that whenever you become a sannyasin that is the right moment.

So don't be bothered about the statement that a few people come to sannyas earlier, a few people come later, very few people come at the right time.

Remember, whenever you become a sannyasin you make that time the right time. So don't feel that you have missed anything.

A sannyasin never misses anything in life. Once a sannyasin, he forgets missing, he simply goes on gaining more dimensions, more riches -- riches of all kinds, more awareness, more love, more compassion, more beauty, more grace. Who cares for chronological time? Who bothers to look at the calendar and then take sannyas?

And it is not possible in the first place. So let me repeat: whenever you take sannyas, that is sunrise.

In India we have a proverb, that the man who has lost the way to his home, who has gone astray -- even if he does not come home until evening he should not be called lost. Whoever coined the proverb must have been a man of great wisdom. The real point is not that he went astray. The real point is that he has come back. Going astray is ordinary, and in a way essential for coming back. Forgetting the way home is an absolute necessity for finding the home. So even if you have come in the evening of your life to sannyas you have not missed *anything*, you have come home.

BELOVED OSHO,
SINCE WE HAVE BEEN SINGING AND DANCING IN OUR SEATS FOR THE PAST DISCOURSES, I HAVE FOUND WITNESSING SO MUCH EASIER AND DEEPER. IT'S ALMOST DIFFICULT NOT TO WITNESS BECAUSE EVERYTHING IS SO BRIGHT AND CLEAR. THIS MAKES ME WONDER HOW MONKS WHO DO VIPASSANA CAN KEEP IT UP, NOT HAVING A MASTER TO DANCE WITH. CAN YOU PLEASE COMMENT?

The traditional method of vipassana is a very cold, dull and dead way, and because it is cold it takes a longer time -- perhaps a few lives to become awakened.

But because all the religions of the world have praised coldness in their saints, in their seekers, searchers, they have all delayed progress, delayed the evolution of consciousness.

Energy moves better when it is warmer.

This is one of my contributions, which will be condemned by all the religions -- the religions of the cold. I teach you a religion of warmth, love, singing, dancing, music. These are all tremendously helpful to make you alert, wakeful.

Sitting in a cave -- a dark cave in a mountain alone -- people have been dozing in the name of vipassana. They can doze, it is their life. I am not in any way going to interfere. They have chosen it. They will doze their way towards enlightenment, however long it takes.

But when there is music and your whole body is thrilling, and when there is song, although you are sitting, in a subtle sense there is a dance in you. You cannot remain unconscious, you have to become more watchful.

I want vipassana to be a warmer path; then it becomes a very short cut. I would like you to sing and dance and play on instruments -- that will take you away from the mundane world, the day-to-day world. I would like you to love, I would like you to laugh.

The society has repressed everything; even when you laugh it is halfhearted because it is thought to be not gentlemanly. To laugh wholeheartedly looks a little rustic. But if you laugh totally, then the laughter will be coming from your *hara*, just below the navel, two inches below the navel, and that is the source of your life, that's where your center of life is.

You should learn laughing through Geeta. She is Japanese and she knows how to laugh from the hara and then it is like bells ringing in a temple. It is only Geeta who makes me laugh; otherwise I somehow manage seriousness.

Whenever you are total in *anything* you will feel more watchful, more alert, more awakened, more fresh, more alive.

I am all for life. Your so-called religions are all against life, they are anti-life. Naturally they have to be as cold as a corpse.

I would like my sannyasins to be living totally and multi-dimensionally, even in small things -- bringing their whole being to a focus. And if you can start living moment to moment in different ways -- but always total -- vipassana will happen to you more easily than you can conceive because you have never seen anything happening so easily, without effort, on its own accord. You can force yourself to sit in silence and remain awake. I don't teach that kind of vipassana. I teach a vipassana that follows you like a shadow, as a by-product of your total living.

BELOVED OSHO,
THE FORTY DAYS AND FORTY NIGHTS THAT JESUS SPENT IN THE WILDERNESS -- DID HE MEDITATE? -- HE NEVER MENTIONS MEDITATION IF HE HAD KNOWN OF IT.
JUST WHAT DID HE GET UP TO OUT THERE?

He did not meditate. If he could have meditated the shape of things in the world would have been different. What he did in those forty days and forty nights was prayer. Prayer to a god which he knows not. No one knows whether he exists or not.

Millions of people have been praying and the sky remains utterly indifferent; no answer, no response.

The whole ideology of Jesus and Christianity is based on fiction. It is a religious fiction. The same is

true about all the religions which are religions of prayer.

There are two kinds of religions in the world: religions of prayer and religions of meditation.

The religions of prayer are fictitious because they begin from the very beginning with a belief in a god. Belief is not knowing, and belief cannot destroy your doubt. At the most it can repress, it can cover up your doubt, but underneath the belief you are always suspecting whether your belief is true or not. Doubt dies on its own accord when you know something; then there is no question of doubt.

Belief carries doubt with it.

And to make the belief system strong, prayer is the method. First the god is bogus -- you create the god out of your fear, it is a phobia, and then you start praying to that god which is your own creation.

The BIBLE says God created man in his own image. Just looking at this statement, it does not need much intelligence to see the utter stupidity of it. The man that you know, is this man the image of God? And if this is the image of God, you cannot expect anything better from God. No, the statement is not right, and is not in any way respectful towards God either. It is disrespectful, condemnatory. It is as if somebody says, "Man created buffaloes in his own image."

God created man in his own image? This is his reflection -- all these jealousies, all these miseries, all these despairs, anguish, anxieties, wars, murders, rapes? The list is infinite. This is the image of God, this is his reflection in the mirror?

So firstly, the statement is very disrespectful and irreligious.

Secondly, it is untrue. The truth is that man created God in his own image. God has not created man, it is man who has created God. That's why there are hundreds of gods in the world -- because different people created different kinds of god, according to their own idea. A Chinese god will not appeal to anybody else, and nobody else's idea of God will appeal to the Chinese because they are a different race of man with differences which are very clear-cut. They don't grow thick beards or mustaches -- the beard, maybe you can count one dozen hairs, more than that is simply wild. They are the civilized people of the world, according to themselves. Their god also has those one dozen hairs in his beard. Hindu gods don't have any beard, don't have any mustache. No religion born in India -- Hinduism, Jainism, Buddhism.... It seems that Hindu gods started shaving from the very beginning. It seems first they created the razor. It is all nonsense that first there was the word and God was with the word and God was the word -- nonsense! There was first a razor! And God was with the razor, and God was shaving himself, finding nobody else to shave.

I enquired of Hindu scholars, "Why do your gods not have beards or mustaches?" And it is not one god, it is all the gods -- and India has the biggest number of gods, thirty-three million. That was exactly the population of India when these gods were being developed. Why be miserly and why create a monopolistic god? Why make a god like Adolf Hitler? They create a very democratic situation -- everybody can have his own god.

They were not aware that one day India will have nine hundred million people. They were thinking that this is too much -- thirty-three million, we have reached the limit; but even nine hundred million is not the limit. By the end of this century India will have the greatest population in the whole world. China will be left far behind.

China's estimate for the end of the century is one point two billion.

India's estimate is one point eight billion.

But all these gods in one thing are similar, they are without mustache, without beard. What is the problem? This can happen only if they are missing some hormones. It happens once in a while that you will find a man who has no beard, no mustache, and it does not grow and there is no need for him to use a razor. He is missing particular hormones which are needed for the growth of the beard and the mustache.

Nobody has answered my question, why these people are all shaved; but the reason, I feel on my own, is that India does not want its gods to grow old. They have to remain so young that even beard and mustache have not yet started growing. And they are stuck there. That is the Hindu idea.

In their heaven they have *apsaras*, air hostesses. They don't allow their air hostesses in heaven to grow beyond the age of sixteen. Millions of years have passed and they are still sixteen.

Naturally their gods are not more than eighteen at the most. And it has to be so; otherwise it will look very ugly. They will all become dirty old men, and the young girls... and they are millions of years old, and the gap, the generation gap will be really so big, unimaginable.

But the Christian God or the Jewish God is an old man, not a young man, with a beard, ancient, because the old is gold. The older a person is the more wise he is. Nobody can be older than God, remember. That's why he prevented Adam and Eve from eating from two trees, the tree of knowledge and the tree of eternal

life. Why prevent them? Because if they eat the fruit of the tree of eternal life they may start becoming older than God himself. He does not want anybody to be older than him because he wants to be at the top.

These are different conceptions of different people, and they have created their god according to their own image; and the foolishness is they are sitting before a mirror with folded hands praying to the reflection of their own face and hoping that they are doing something religious, something spiritual.

They should be treated psychologically. Prayer is addressed to a fictitious god; hence, it has no value in reality.

Meditation is a totally different affair.

Jesus had no idea of meditation.

The West, unfortunately, has missed the dimension of meditation, and it has missed because of Judaism, Christianity, Islam -- which have dominated the Western sphere and forced people to pray.

In fact, there has been a condemnation in the West -- particularly by the Western religious people -- of meditation. To them meditation looks selfish because meditation does not need God, meditation does not need any prayer. Meditation is simply sitting in deep silence so that you can sink to your very center, it is sinking within yourself. It has nothing to do with anybody else.

So those who do not understand can call it selfish.

But meditation leads you to your own reality.

Prayer is only leading to your own reflection, which is futile -- talking to your own reflection. It is not going to help you in any way. It may give you a good ego -- "God really looks like me, he must have created man in his own image."

So the people of prayer are bound to become egoists, arrogant, holier-than-thou -- that will be their attitude continually.

The meditator becomes humble. He does not feel holier-than-thou. As he reaches to his center he becomes more peaceful, more blissful, more harmonious with existence. He loses all problems, all questions. He *knows*. Now there is no question of doubt.

The religions of prayer begin with belief.

The religions of meditation don't begin with belief but end in an absolute certain knowing. But the knowing has to be differentiated from knowledge. They don't become knowledgeable. They simply know that the whole existence is divine. Their knowing is innocent, not knowledgeable. Their knowing makes them humble -- because they can see everybody has the same center; we are different only on the periphery, but at the center we are one.

You can see many points.

The religions of prayer have been fighting, killing, burning people alive, in the name of religion -- forcing people at the point of a gun or a sword to be converted to their religion.

The religions of meditation have not done anything like that, and there is a great balance.

The prayer religions have been creating religious wars, crusades, *jihads*. Their whole history is full of blood. They have not made man better, they have made him worse.

Religions of meditation have not had a single war. They have not even tried to convert anybody for the simple reason that there is no point; the other person is as divine as they are, he is just asleep and it is his right to sleep as long as he wants, and whenever he wants to wake up he will wake up.

Being awake themselves, they have found tremendous treasures of blissfulness, of ecstasy. They would like to share it, so they go on sharing it but there is no question of conversion.

Jainism, Buddhism, Taoism -- these three religions are the religions of meditation. Their history is simply clean, no bloodshed.

Judaism, Christianity, Islam are the religions of prayer. Their whole history is full of blood and so ugly that to call it religious and to call these people religious looks like a mockery.

Only one religion, Hinduism, is left. Hinduism is a totally strange phenomenon, different from both the religions I have described. Hinduism is many religions together, it is not one religion. So you cannot characterize Hinduism with other religions which have a certain personality. Hinduism is a chaos. There are hundreds of religions under the umbrella of Hinduism, different from each other. Even the word `Hinduism' was not given by Hindus themselves.

There was no name in India. People were free to follow whatsoever they wanted to follow. That's why hundreds of small paths, having their own uniqueness, developed. There was no singular name for the whole complex, it was a crowd; but as India was invaded, the invaders gave it a name. And by coincidence, when you enter India you have to pass one of the biggest rivers of India, Sindhu, and the first invaders had no

letter for `s', the closest letter was `h'. So `Sindhu' became `Hindu' and they called the people who lived beyond the Hindu river `Hindus'. They had to call them something -- these people who are living beyond the Hindu river.

And you will be surprised that from `Hindu' the word traveled to other tribes, became `Indu', became `India'; but it is the same Sindhu river which created all these names -- Hindu, Indu, India.

Otherwise, India was totally a free country. Everybody was accepted, whatever he was doing and whatever he wanted to do. It was his right.

But now, slowly, slowly, in these two thousand years, even Hindus have started thinking of themselves as one fold, but they are in continuous difficulty because they have contradictory religions within themselves. So nobody can say what Hinduism is; one sect will define it in one way, another sect in another way, and the third sect in a third way. And there are so many sects and all have equal value, so that Hinduism has no definition. From godless people to people who believe in god, all are in the fold -- under the same umbrella.

But looking at it as a whole, not thinking much of the inner contradictions, Hinduism will also be one of the religions of prayer. It cannot be one of the religions of meditation.

There are a few sects in Hinduism which have meditated, but they are in a minority. For example, yoga. The founder of yoga, Patanjali, was really a daring man. Five thousand years ago, in his yoga sutras, he says something which even the contemporary man has not the guts to say. He says, "God is a hypothesis. It is not a reality. If you enjoy prayer, then the hypothesis of God is needed; otherwise to whom are you going to address it?"

People like Patanjali are also under the same umbrella. They should be taken out. They belong really to Taoism, Jainism, Buddhism -- the religions of meditation.

Taoism, Buddhism, Jainism -- they don't believe in any god. They don't believe in anything. They believe only in one thing -- and that, too, hypothetically. You know you are. You feel you are. You cannot deny it because even your denial will prove that you are. If you say, "I am not" that will be simply a proof that you are, because who is denying?

It is just as if you are in your house, and somebody knocks on the door and you say, "I am not in the house. I have gone out to the market. Come some other time." Do you think the man is going to believe you?

He will simply say, "This is hilarious. You are inside the house and you are saying, `I have gone out to the market.' Open the doors."

You cannot deny yourself. This is the only fact in existence which is undeniable -- everything else can be denied. It is possible that you may be all just a dream. It is possible that I may be to you just a dream.

It is not certain. But one thing you cannot deny -- you can deny the dream, but you cannot deny the dreamer. You can say that it was a dream, but you cannot say that "I was not." Even in a dream your existence is absolutely necessary; otherwise, how will the dream happen?

So the only thing in the religions of meditation is "I am." And now the question is to discover who I am.

Meditation is only a methodology to discover who I am. It is purely scientific.

Jesus was not doing meditation. He was praying, praying to the Jewish God -- who is not a very good or nice fellow. In all the gods of the world, he is the worst. And it is not that I am saying it, he himself says it. In Talmud he says it: "Remember that I am not a nice God; I am terrible, I am very jealous, I am revengeful. If you go against me, you will be thrown into hell. I am not your uncle!" -- Because uncles are nice people, more than fathers. He makes it clear, "You have to be afraid of me." And it is fear that will make you religious.

In India Mahatma Gandhi used to pray every morning, every evening, and after prayer he will give a small speech. One of his sons was my friend. Gandhi had died; Ramdas, who was taking care of the ashram where Gandhi used to live, became interested in me. He was a man of really very sharp intelligence. He became interested in me because I started criticizing Gandhi. And it was very strange that all the Gandhians became my enemies, and Gandhi's own son became my friend. He invited me to be with him. He said one thing to me, "When I heard about your statement in the newspapers, I read it, that Gandhi after his every prayer meeting used to say, `I am not afraid of anybody except God,' and we have been listening to this from our very childhood," Ramdas told me, "but we had never thought about it. And when you criticized it we realized that to be afraid of God simply means your religiousness is out of fear -- it is not out of love."

If I was in the place of Mahatma Gandhi I could say, "I can be afraid of everybody but I cannot be afraid of God" -- because to be afraid of God destroys the whole basis of being religious.

But fear has been the base of all the religions of prayer.

The Talmud declaration of God that "I am terrible" is just to help you to pray, not to go astray, to obey, not to be a rebel.

And Jesus was not a rebel, as many understand him to be. He was born a Jew, he lived as a Jew, he died as a Jew. In fact, he had never heard the word `Christian'. He had never known that he would be known to the world as Jesus Christ.

`Christ' is from the Greek, and he knew not even Hebrew. He used only his own local language, Aramaic. He was uneducated. Hebrew was of the educated people, scholarly people -- rabbis. He used only the local villagers' language, Aramaic.

In those forty days he was praying. And what can you pray for? Whenever you pray you are always begging; prayer is, deep down, begging. On the one hand it is begging for something, on the other hand it is impressing God that you are great, you are the greatest of the great.

On the cross Jesus was waiting just as everybody else was waiting, expecting that some miracle is going to happen. Nothing happened. And after a few hours, when nothing happened, he looked many times up into the sky, hoping that angels will be coming with their harps playing on the white clouds. Not even a white cloud appeared. Finally he had a breakdown and he shouted at God, "Have you forsaken me?"

Naturally a man who had lived his whole life fanatically with belief, who had risked his life, and was hanging on the cross -- and God is absolutely absent -- it is natural that he should ask "have you forsaken me?" A doubt has entered into his mind. Doubt was always there, hidden behind a belief system.

If he had been a meditator, things would have been totally different. He would not have declared that he is the only begotten son of God. He would not have declared that he is the messiah the Jews have been awaiting for centuries. He would not have declared that he has come to redeem humanity, that he is a savior. These are impossible statements from a man of meditation.

A man of meditation knows there is no God. He knows there is godliness, a quality but not a person; not like a flower but like a fragrance. And godliness is all over, you just have to be alert and awakened at the center of your being.

And there is no question of the only begotten son, and the meditator knows that nobody can save you except yourself because nobody can enter into your center. That is your privilege and your privacy. You can be killed, but nobody can touch your innermost being, for good or for bad.

A meditator cannot say, "I can save you," or "I can save the whole humanity," or "I am the savior."

A meditator cannot say, "I am a messiah, a messenger" because there is no God who is sending messiahs and messengers.

A meditator can do only one thing. He can make himself available to you with all his joy, with all his grace, with all his dance, with all his beauty. He can remind you in a certain way that the same reality lies asleep within you. He can only become a pointer. He can show the finger pointing to the moon, he cannot take you to the moon.

If Jesus had meditated, there would have been no crucifixion, and without crucifixion the world would have been saved from Christianity.

That's why I say that he did not meditate and he has left the world in the hands of Christians who have done every crime against humanity and who are still doing every crime against humanity.

Meditation cannot be violent. Even to convince you is not possible for the meditator. He can only communicate. He can only commune with you in a deep friendship and love, "I have found something. Perhaps you can find it too. Just look within." He can tell you how he has looked within himself and how he has found the very source of life.

But he is not a prophet. He does not claim any speciality, he does not claim that he is higher than you. He simply says he is as ordinary as you are, with just a little difference -- that he has opened his eyes and you are still snoring.

BELOVED OSHO,
WHAT IS THE CONNECTION BETWEEN THESE TWO: THE TRINITY OF THE FATHER, THE SON AND THE HOLY GHOST; AND THE BODY, THE MIND AND THE WITNESS. OR IS THE HOLY GHOST JUST ANOTHER OLD GHOST?

There is no trinity the way Christians conceive it. The father, the son, the holy ghost -- in fact, the whole

idea is anti-feminine, it is against women.

In the divine trinity there is no place for any woman. There is a place for a ghost, and I don't think that he is holy because this is the guy who made poor Mary pregnant, and if he is holy then every rapist is holy. This is the most unholy ghost, but there is a place for him.

And what kind of family -- father, son and holy ghost? Where is the mother?

No, the woman cannot be accepted as part of God.

This is the conspiracy.

Otherwise it would have been far better: God the father, God the mother, God the son; it would have looked more contemporary, a beautiful family, using birth control -- because centuries have passed and only one son.

And the pope and Mother Teresa and all these people go on around the world teaching people against birth control and their God has been practicing it for millions of years. They cannot see a simple fact. But it is ugly simply because there is no place for woman. The whole idea is fiction, but even in fiction the woman has equal rights to man but she has been denied.

Even Jesus behaved very rudely with his mother. Once he was speaking in a crowd and somebody shouted from outside, "Jesus, your mother has come to see you and she is here. When you are finished, come out of the crowd."

And Jesus said, before the crowd, "Tell that woman" -- he could not even call her his mother -- "Tell that woman that I have only my father, who is in heaven. I don't have any relationship on the earth with any man or with any woman." Simply ugly.

But almost all the religions have been doing this to the women of the earth.

The other trinity, the trinity of meditation, is certainly a reality -- body, mind and the witness.

Body is nature, body is part of the earth.

Mind is part of the society, of the whole human heritage.

And the watcher is your own individuality.

This is a real trinity. There is no question of man or woman because the witness is neither man nor woman. The body will go back to nature as you become awakened, mind will disperse back to the society as you become awakened, and the witness will go back to what I call the godliness that surrounds the whole existence.

But the Christian trinity is ugly. You can create a trinity for meditators which is far more real and far more useful.

The body has to be taken care of, has to be respected, has to be loved. It is your home.

The mind has to be cleaned from any rubbish, from any dust that may have gathered during millions of years of journey, and the moment you have cleaned the mind you will find the hidden reality of your being, the witness.

And to find it is to conquer the whole universe, to find it is to find all.

The True Sage

Talks on Hassidism

Talks given from 11/10/75 am to 20/10/75 am

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A YOUNG RABBI
COMPLAINED TO THE RABBI OF RIZHYN: --
'DURING THE HOURS
WHEN I DEVOTE MYSELF TO MY STUDIES,
I FEEL LIFE AND LIGHT,
BUT THE MOMENT I STOP STUDYING,
IT IS ALL GONE.
WHAT SHALL I DO?'
THE RABBI IF RIZHYN REPLIED: --
'THAT IS JUST AS WHEN
A MAN WALKS THROUGH THE WOODS
ON A DARK NIGHT,
AND FOR A TIME
ANOTHER MAN ACCOMPANIES HIM
WHO HAS A LAMP,
BUT AT THE CROSSROADS THEY PART
AND THE FIRST
MUST GROP HIS WAY ON ALONE.
BUT IF A MAN CARRIES HIS OWN LIGHT WITH HIM,
HE NEED NOT BE AFRAID OF ANY DARKNESS.'

THERE are religions -- Hinduism, Christianity, Buddhism, Judaism -- and many more. But they are religions, not THE religion. They are the reflections of the moon in many kinds of minds. They are not the real moon.

The moon is one but it can be reflected in millions of lakes. Reflections differ, but the reflected is one.

Mind is a mirror. When religion is reflected through the mind a Hinduism is born, or a Mohammedanism or a Judaism.

When the religion is not a reflected one, when one comes face to face with reality without any mind whatsoever, when there is no mind between you and the truth, then there is born THE religion.

Hassidism is THE religion. Sufism is THE religion. Zen is THE religion. They differ only in names; otherwise they are all the same. Their language is different but not their content. They all have looked at the moon, but they call it different names. Obviously, that is natural. But they have not been looking at the reflections. They don't believe in creeds, ideologies, scriptures, dogmas, doctrines. They know the truth, and when you know the truth there is no need of scriptures.

You carry the scripture on your head when the truth is not known. Theories are substitutes, dead. Truth is always alive, eternally alive. It cannot be confined in words; the message is wordless. And you cannot come to it by somebody else because whenever there is a medium, it becomes a reflection. When your own mind creates a reflection, what about other minds through which you come to know it?

One has to come in immediate contact, direct, heart to heart. Nothing should be allowed between the two: your heart and the heart of reality. They should respond in a deep resonance. They should meet and

mingle and merge and there should not even be a curtain of words, knowledge, concepts. Only then, you know what religion is.

Hassidism is religion, Judaism is just a reflection. Or you can say the same thing in other words: Judaism is just the periphery and Hassidism is the core -- the very core, the living soul, the very center.

Buddhism is the periphery, Zen is the core. Islam is the periphery, Sufism is the core.

And the core is one; peripheries are millions. On one center you can draw many concentric circles. You can go on drawing them; the center remains one.

We will be talking about Hassidism. Before we enter into the spirit of it, a few remarks are needed as an introduction.

Whenever the problem arises of how to talk about THE religion, it becomes very difficult because whatsoever you say about it is always going to be less than the truth. Whatsoever you say about it is always going to be a reflection. It can indicate; it cannot explain. It can show but it cannot say. So from where to begin, to indicate, to show?

I would like to start with Samuel Beckett's beautiful play, WAITING FOR GODOT. It is absurd -- as absurd as life is -- but the very absurdity of life, if understood deeply, becomes an indication towards something which is beyond and meaningful.

That which is beyond you is meaningful. And only the beyond is meaningful. That which is beyond mind is meaningful.

WAITING FOR GODOT can be a good beginning for Hassidism, Zen, or Sufism -- a very indirect indication. Because to say something direct about such intimate, deep phenomena is to violate them. So be cautious, move slowly. It is holy ground. The curtain rises: two vagabonds are sitting and waiting for Godot. Who is this Godot? They don't know; nobody knows. Even Samuel Beckett, when once asked: 'Who is this Godot?' said: 'If I had known, I would have said so in the play itself.' Nobody knows. This is a Zen gesture.

The word Godot sounds like God. That is significant. Who knows God? Who has ever known? Who can say? Who can claim that he knows? All knowledge is foolish and one who claims that he knows God is simply stupid. Godot sounds like God, the unknown. It may be all, it may be nothing. They are waiting for Godot.

When they don't know who this God is, then why are they waiting? Because if you don't wait for something you fall into the inner emptiness. If you are not waiting for something to happen, you have to face your inner vacuum, the inner nothingness. And it;s scary, it is death-like. To avoid it, to escape from it, one projects a dream in the future; that's how future time is created.

Future is not part of time, it is part of mind. Time is always present. It is never past, never future. It is always now. Mind creates future because then one can avoid the'now'. One can look ahead into the clouds, wait for something and pretend that something is going to happen -- and nothing happens.

One of the most basic truths about human life is that nothing ever happens. Millions of things seem to happen but nothing ever happens.

One goes on waiting and waiting and waiting: waiting for Godot. Who is this Godot? Nobody knows. But still one has to project to avoid one's inner emptiness.

There is a Hassidic saying that man is made of dust and returns to dust. Dust unto dust. Between and betwixt, a drink comes handy. It's really beautiful: made of dust, falls one day back unto dust. Between and betwixt, a drink comes handy.

That drink is the desire, the projection, the ambition, the future, the imagination. Otherwise, suddenly you will become aware that you are just dust and nothing else. Hoping for the future, waiting for the future, the dust has a dream around it. It partakes of the glory of the dream; it illuminates. Through the dream you feel you are somebody. And dreaming costs nothing, so you can dream. Beggars can dream to be emperors; there is no law against;t. To avoid being, a dream of becoming is projected.

Those two vagabonds are the whole humanity personified. Man is a vagabond. From where do you come? -- you can't say. Where are you going? -- you can't answer. Where are you right now, this moment? -- at the most you can shrug your shoulders. Man is a vagabond, a wanderer, with no home in the past, with no home in the future -- a wanderer on a continuous wandering, endless. Beckett is right: those two vagabonds are the whole humanity.

But to create a dream, one is not enough; two are needed. Because one will be less than enough. The other's help is needed.

That's why those who want to get out of dreams try to remain alone, start becoming silent. They meditate, move to the Himalayas. They try to be alone. Because when you are alone it is difficult. By and by, again and again, you are thrown back to your reality. The prop is not there, the excuse is not there; the other is needed.

That's why whenever somebody falls in love, suddenly, dreams explode in the being. The other is there; now you can dream together and you can help each other to avoid oneself. That's why there is so much need for love: it is a dream need.

Alone, it is very difficult to dream. Again and again the dream is broken and you are thrown to the bare naked reality, the emptiness. A lover is needed: somebody to cling to, somebody to look to, somebody to share with, somebody who will patch the gaps, who will bring you out of yourself so that you don't come face to face with your naked reality.

Two vagabonds are sitting. The curtain rises. They are waiting for Godot. They don't ask each other: 'Who is this Godot anyhow, anyway?' Because to ask will be dangerous. They both know deep down that they are waiting for nobody.

It is dangerous, risky, to ask who Godot is. To raise the very question will be dangerous, the dream will be shattered. They are afraid so they don't ask. One question they avoid continuously: 'Who is this Godot?' That is the basic question which should be asked the very first moment one becomes aware. You are waiting for Godot: ask who this Godot is!

But they are touchy about it, they talk about many other things. They say: 'When is he coming? Are you certain he will keep his promise this time? Yesterday he deceived. The day before yesterday he never came. And today also, the promised time is passing by and he seems not to be coming.' They look again and again at the road; the road is empty.

But they never ask the basic question. They never ask: 'Who is this Godot?' They never ask: 'When did he promise you to come? Where did you meet him? How do you know he exists?' No, they never touch that.

This is how all worldly people live: they never ask the basic questions. It is risky, it is absolutely dangerous. One has to hide. One has to pretend that one knows the basic questions; one goes on always asking secondary questions.

Remember, when you come to me it rarely happens that anybody asks a primary question. And if I try to bring you to the primary, you become scared. You ask futile things which can be answered, but even if answered, you are not going to gain anything because they are not basic.

It is as if your house is on fire and you ask: 'Who has planted these trees?' The question may look relevant, it can be answered, but what will be the outcome of it? Ask the fundamental.

The house is on fire; you have to do something. But they never ask. Again and again they say: 'This day is again passing and he has not come.' And they help each other: 'He must be coming, he must be delayed. There are a thousand and one hazards, but he is a man you can rely upon. He is reliable.' And this 'he' is simply empty.

One day more has passed and he is not coming and they get fed-up and start saying: 'Now it is enough. Enough is enough' They are going to leave, they cannot wait anymore -- but they never leave.

Next day again they are there, sitting in the same place, waiting for Godot And yesterday they had decided, very vehemently they had decided that now they will leave, that it is finished. One cannot wait for the whole life.'If he is coming, it's okay; if he is not coming, that too is okay.'

Why don't they leave? They again and again say that they are leaving. The problem is: where to go? You can leave but where to go? Wherever you go, you will again wait for Godot. A change of place won't help.

You can come to India. You can be in England. Or in America. Or you can go to Japan -- but what will be the outcome? You will be waiting for Godot. Japan, England, India -- it is the same. The change of geography won't help.

That's why, whenever humanity is in deep turmoil, people become travellers. They go from one country to another. They are always on the go. They are always going somewhere. They are not reaching anywhere, but they are always going somewhere. In fact they are not going anywhere, they are only escaping the place where they are.

If they are in America they are going to India. If they are in India they are going to Japan. If they are in Japan they are going to Nepal. They are not going anywhere! They are simply trying to escape from the place where they are. But everywhere they remain the same. Nothing happens. Because geography has nothing to do with it.

In a way, those vagabonds are truer, more honest. They decide in an angry mood. They curse, they swear, and they say: 'Now enough! Tomorrow morning we are not going to be here, waiting for Godot. We will leave.'

Tomorrow again, the sun rises and they are in the same place, and waiting. And again, asking when he is coming. They have completely forgotten that last night they had decided to leave. But where to go? There is nowhere to go: this is a second basic truth about humanity.

First, nothing ever happens. Things appear to happen, but you remain the same. Look into your being -- has anything ever happened there? You were a child and you dreamed a lot, and then you became young and you still dreamed a lot. Then you became old and you still dreamed. You dreamed about the riches of this world; now maybe you are dreaming about the riches of another world. But has anything ever happened to you? And don't be scared -- because if you are scared you start asking secondary questions.

Religion is to ask the fundamental question, the very basic question, and to ask it courageously is very significant because in the very asking you are coming nearer to the center.

The second truth: you have been going and going and going from one place to another, from one mood to another, from one plane to another, from one level to another level. You are not reaching anywhere.

Have you reached any place? Can you say that you have arrived anywhere? It is always a departure; an arrival never happens. Trains are always leaving, planes are always leaving, people are ready in their waiting rooms. Always departure -- never arriving anywhere. The whole absurdity of it. But you never ask

these two basic questions.

And then the third automatically bubbles up: Who are you? Because it is not really meaningful to ask who Godot is. That is your creation; your gods are your creations. Forget what the Bible says -- that God created man in his own image. It is just the reverse: man created God in his own image. It is Godot. It is your creation. It is your dream.

Somehow to feel that you are significant, meaningful, you have created a God in the skies. God has not created the world, God has not created man. Man has created the whole concept.

A real religion, an authentic religion, does not ask who God is. It asks: 'Who am I?' I have to fall upon my basic source. There, and there only -- the revelation. Jesus, Buddha or Baal Shem Tov -- they ask the fundamental questions.

The second thing to understand about fundamental questioning is: fundamental questions have no answers. The question is itself the answer If you ask it authentically, in the very asking it is answered. It is not that you ask: 'Who am I? Who am I? Who am I?'... and one day you come to know that you are a, b, c, d.... No -- you never come to know a, b, c, d. By and by, the more you ask it, the deeper it goes. One day, suddenly, the question disappears. You are standing face-to-face with your own being, you are open to your being. The question has disappeared and there is no answer.

Take it as a criterion: if a question can be answered, it is not fundamental. If, by asking, a question disappears -- it is fundamental. And in the very disappearance you have arrived, and for the first time something happens. For the first time you are no more the same. Godot has not come, but waiting disappears. You don't wait, you have arrived. And once you have arrived the quality of your being is totally different. Then you can celebrate.

How can you celebrate when you have not arrived? You are sad, miserable. How can you dance when the goal is very far away? -- so distant that there seems to be no possibility that you will ever be capable of reaching it. How can you be happy? How can you enjoy? How can joy happen to you? You are still on the way. The seed is still a seed and the flower is far away. No, it is not possible. When the seed becomes the flower there is joy, there is delight.

Once you understand who you are, once you go deep into your emptiness and are not scared, once you accept the inner death and you are not trying to escape through dreams and projections, once you accept that you are dust unto dust and between these two happenings there is nothing but a deep emptiness, you have arrived at what Buddha calls 'nirvana'. And this is what Hassids call 'God'! It is not your Godot.

Jews have insisted always that the name of God should not be uttered, because once you utter it you falsify it. It is not utterable; it is inexpressible. You can contain it in your heart but you cannot relate it. You can become it but you cannot express it.

And Jews are perfectly right in their feeling about it. God is not a being; it is a phenomenon -- so vast, so infinite, that no word can contain it. Only the infinite heart can contain it. Only the infinite inner emptiness can contain it.

When you enter within yourself, you will feel you are entering into a space where you are going to be lost -- just as a drop of water entering into the ocean is lost. You will be lost: that is the fear. That is why you become afraid of death and you start dreaming -- future, projections.

Entry into your being is always like death. It is a crucifixion. It is a cross. But if you are courageous enough.... And cowards can never become religious. Only very rare courageous souls who can take the risk of being lost, arrive. You have to pay for it and nothing less will do. You have to lose yourself to gain it.

Once you are ready to enter into the emptiness, suddenly the fear disappears. The same energy becomes

a celebration. You can dance, because that which appeared as emptiness was an interpretation of the mind. It was not empty. It was so full that the mind could not understand the fullness of it!

Mind is impotent. Mind is negative. Mind is empty. It understands the language of emptiness. If something is very full then mind cannot understand it. It is just like you have lived in darkness for your whole life. Then suddenly you are brought out into the sunlight and your eyes go blind. It is so dazzling, the light is so much. You cannot open your eyes. You see darkness. Standing before the sun you are standing in darkness.

You have lived up to now with the mind. Mind means future. Mind means that which is not. Mind means dream, appearance, illusion, maya. Maya means a magical world. You create your own world and you live in it. You create your hallucinations and you live in it, Your hell and your heaven -- all are mental.

Once you enter into your inner being the mind cannot understand. It is totally unaware of the new language, the new territory. It is absolutely unknown to it. The mind cannot cope with it. It simply goes empty; the thing is too much. The light is so bright and dazzling -- the mind goes empty and blank. You become afraid and you escape. Then you create a false god, a Godot.

A Godot is a false god. It may be wealth. It may be prestige and power. It may be politics. It may be ego. It may be a god in heaven. But it is all Godot. You created it. You don't know what is. Not knowing what is, you create your own dream around it.

Authentic religion is an inquiry into what is. Inauthentic religion is inventive. Authentic religion is a discovery. Inauthentic religion is an invention. Mind invents. And mind is the barrier. And once the mind invents, it creates great philosophies: Christianity, Hinduism, Judaism.

All the great mystics -- Hassids, Zen Masters, Sufis -- they are rebellious. They have to be. A religious man is a rebellious man -- there is no other way. Religion and rebellion are two aspects of the same coin.

There are religions of Godots: churches, mosques, temples, organized around a creed, organized because of the fear of man, organized because of the mind escaping from inner emptiness. Doctrines, dogmas, to fill you. These are all barriers.

A Jesus, a Buddha, or a Baal Shem Tov are by necessity rebellious. I don't call them revolutionaries; I call them rebellious -- and the difference has to be understood well.

A revolutionary is one who wants to change the society, who wants to change the government, who wants to change the structure -- economical, political, religious. A revolutionary is not spiritual. He is not concerned with his own change. He thinks if others change then everything will be perfectly okay. A revolutionary lives in an illusion. All revolutions have failed, failed utterly. And ultimately a revolution cannot succeed. The very attitude is wrongly oriented: it is an effort to change the other.

A rebellious man is not concerned wiSh the structure of the society, state, government, no. He is concerned with his own being. He is individual. Revolutionaries make parties. A rebellious man is alone; he is his own revolution. Wherever he moves, a revolution moves around him. His very being is a transforming force.

A Jesus, a Buddha, a Zarathustra -- these are rebellious people. They have changed their own being, they have arrived. Even if you watch them from the outside you can see the serenity, the calm, the subtle joy -- the way they breathe, the way they move. You can watch, you can feel, you can hear the sound that surrounds them -- the subtle ripples of their inner calm. If you open yourself it will be reaching you. A rebellion has happened -- the state of being is totally new. The old is dead and the new is born. This is the meaning of the story of Jesus' crucifixion AND resurrection. It is a metaphor. Don't try to find history in it. Once you take metaphors as history, you are behaving very foolishly. It is a beautiful, poetic metaphor. Christ is crucified and on the third day he is resurrected. A new life -- immortal now, eternal now.

If you move withinwards and come across the inner emptiness, you will die. And there will be a gap. The three days are symbolic. There will be a gap. You will lie dead for three days just like Jesus in the cave. Just a passage is needed so the old can disappear completely. Remember -- completely, totally -- not even a single fragment of it should remain, because that can poison the new.

That's why a gap is needed: so the old is completely gone and the new enters. There is no continuity in them. There is no continuity at all. This is a discontinuity. Jesus, the son of Joseph and Mary, died and then after three days Christ revived -- the Son of God, the new.

Ordinary religion is a pseudo phenomenon. Beware of it You can study and while you study you may feel good. While you study, you may forget yourself. You can get into subtle theories and there may be a certain intellectual enjoyment, an intellectual delight. You can move into rituals and there may be a certain intoxication in it.

If you repeat a mantra continuously you will feel intoxicated. It is creating an inner alcohol through sound. Or you can move into drugs; then you change your chemistry, and for a few moments you attain to a height which is false, which is not a real height because you have not grown towards it. The chemistry has pushed you.

This has to be understood well: the chemistry of the body can be changed in many ways. It can be changed by drugs: LSD, marijuana, and others. It can be changed by old methods, by too much oxygen in the body. You can inhale too much oxygen; it will change your chemistry. If you fast, it changes your chemistry. Even by standing on your head, it changes your chemistry because the blood now circulates more in the brain.

You can change the chemistry in many ways. Drugs are the latest. But all these methods are also drugs which change your chemistry. They may be better than psychedelics, but still the same.

By rituals, by study, by belief, by auto-hypnosis, you can attain to a few glimpses which will be false -- as if you are fast asleep, and in a dream you see the sun rising. In a dream the sun is not real, the whole phenomenon is hallucinatory. When you awake it is a dark night.

The false religion, the church, the organization, they have always been supplying intoxicants, drugs. They may be against the modern drugs, but they are not against drugs. They are always for the old; the old is always better for them.

I am against all drugs, old and new. I am even against yoga -- because that too is a way to change the chemistry. Then what to do? -- because unless you attend to your own growth, this story will remain true. I will read it.

TO WALK WITH ONE'S OWN LIGHT
A YOUNG RABBI COMPLAINED TO THE RABBI OF RIZHYN: 'DURING THE HOURS WHEN I DEVOTE MYSELF TO MY STUDIES, I FEEL LIFE AND LIGHT, BUT THE MOMENT I STOP STUDYING, IT IS ALL GONE. WHAT SHALL I DO?'

It is possible. If you listen to me, it may happen. Listening to me you may sometimes feel light and life, because even listening changes the chemistry of the body. Listening to my voice, the rhythm, continuously, attentively alert, your body chemistry is being changed. You go on looking at me; a subtle hypnosis happens. You go on listening to me; your own thinking stops. You feel life. You feel light. But don't depend on it. And don't take it as something that you have achieved.

I ask people: 'Which meditation is suiting you more?' Many of them say: 'The morning lecture. When we listen to you, that meditation goes deepest.' But that is a sort of hypnosis. Beware! This may have happened

to the young rabbi.

'DURING THE HOURS WHEN I DEVOTE MYSELF TO MY STUDIES, I FEEL LIFE AND LIGHT, BUT THE MOMENT I STOP STUDYING, IT IS ALL GONE.'

When you leave this hall and you move on your own, how long will be the deep meditation that you felt with me? It will be gone. Before you have reached to the gate it is no more with you -- and it is good that it is gone. Otherwise you will remain always illusioned.

It is good that you cannot carry it home. It is good that you cannot depend on it. Otherwise, you are SUCH that you will make a treasure of it, and you will forget that this is not your own.

Unless religion is your own, it has not happened. And this is one of the greatest things to be continuously remembered, because there is every tendency in the mind to forget it -- because it is so cheap and easy.

Listening to me, reading the Gita, or the Talmud, or the Bible, you are taken out of your mind. A foreign element has been functioning on you. Maybe the foreign element is Jesus, Buddha, or me -- but somebody outside you has been pulling you up. Once he is not there, you are thrown back to your reality. And almost always it happens that you fall back even deeper than before.

It is just as if you are passing down a road. The night is dark and a car passes by. For a moment, a strong light; the headlight of the car dazzles your eyes. Then the car is gone. The darkness is even darker than it was before.

Listening to me, reading the Gita, the Koran, the Talmud, a car passes by with strong headlights. You are dazzled for a moment, you are taken out of the vast dark night that is surrounding you. But when the car has gone by, when the Buddha passes, when Jesus passes, suddenly you are in a deeper darkness than before.

By the way, I would like you to know that in India the greatest number of mystics have been born. That's why India is in so much darkness. So many people dazzled the mind -- a Buddha, a Mahavir, a Krishna -- thousands of them, a great procession, again and again. And they enchanted people; people became hypnotized. And when they passed, people fell into a darker night than ever before.

Go and watch the Indian mind: you will not find a more rotten thin anywhere in the world. It is completely rotten to the roots. And the reason is: so much light and not that much capacity to absorb it -- because the capacity to absorb light comes only when you have grown.

Don't look at the sun; you can burn your retina. One has to learn it, and by learning, I mean one has to become capable. The eyes have to become stronger and stronger and stronge -- and then you can look at the sun and it will be helpful, it can be tremendously helpful.

Now even scientists agree that the third eye center... they have their own scientific names -- that doesn't matter -- some gland, pineal or something, that feeds on light.

If you look at a lamp, a flame, your third eye starts functioning. It feeds on light. That's why it is difficult to sleep in the day, because the light is there and the third eye goes on functioning and trembling. That's why it is difficult to sleep in the night when the light is on. You would like darkness; otherwise the third eye goes on functioning -- and the third eye's function is consciousness. Hence the Hindu methods of TRATAK, of looking at a flame. If you look at a flame for a long time, for a few months, one hour every day, your third eye starts functioning perfectly. You become more alert, more light-filled.

The word TRATAK comes from a root which means tears. So you have to look at the flame until tears start flowing from the eyes. Go on staring, unblinking, and the third eye will start vibrating. But don't look at the sun! One has to come by and by to the sun. If one can look at the sun for thirty or forty minutes

without burning his retina, immediate enlightenment is possible, because the third eye feeds on the light.

When you look at me, suddenly there is a little light inside. You listen to me, you become attentive. When you become attentive your third eye becomes focused. You look at me, you watch me, or you read a book... not an ordinary book -- a book which has come from a man who has attained: a Torah.

Thousands of years have passed, but the man who uttered those words or wrote those words, if he had known... a certain vibration still continues. You become attentive, you feel light, and whenever you feel light you feel life. This combination has to be remembered. Whenever you feel dead you will feel dark. Whenever you feel life you will feel light.

There is a saying of Jesus: 'Come follow me. My burden is light.' Ordinarily, Christians have been interpreting it: 'My burden is not heavy' -- that's not true. When Jesus says: 'My burden is light,' he simply means LIGHT. He does not mean 'not heavy'. 'Come follow me. My burden is light.' 'That is the only burden I carry: the light.'

And light has no weight. That's why the secondary meaning: 'not heavy'. Light has no weight. It is the most weightless thing in the world, the most immaterial matter. And whenever you feel light within, suddenly you feel an upsurge of life energy.

The young rabbi said: 'DURING THE HOURS WHEN I DEVOTE MYSELF TO MY STUDIES, I FEEL LIFE AND LIGHT, BUT THE MOMENT I STOP STUDYING, IT IS ALL GONE. WHAT SHALL I DO?'

THE RABBI OF KIZHYN REPLIED: 'THAT IS JUST AS WHEN A MAN WALKS THROUGH THE WOODS ON A DARK NIGHT, AND FOR A TIME ANOTHER MAN ACCOMPANIES HIM WHO HAS A LAMP, BUT AT THE CROSSROADS THEY PART AND THE FIRST MUST GROPE HIS WAY ON ALONE. BUT IF A MAN CARRIES HIS OWN LIGHT WITH HIM, HE NEED NOT BE AFRAID OF ANY DARKNESS.'

I meet you on the road; I have a lamp. Suddenly, you are no more in the dark. But the lamp is mine. Soon we will depart, because your way is your way and mine is mine. And each individual has an individual way to reach to his destiny. For a while you forget all about darkness. My light functions for me as well as for you. But soon the moment comes when we have to part. I follow my way; you go on your own. Now again you will have to grope in the darkness and the darkness will be darker than before.

So don't depend on another's light. It is even better you grope in darkness -- but let the darkness be yours! Somebody else's light is not good; even one's own darkness is better. At least it is one's own, at least it is your reality. And if you live in your own darkness, even the darkness will become less and less dark. You will be able to grope. You will learn the art, you will not fall.

Blind people don't fall. Try walking with closed eyes; you will be in difficulty. Even a hundred feet you cannot walk but the blind man can walk the whole distance. The blindness is his. With closed eyes, you are borrowing blindness. It is not yours. Even darkness of one's own;s good. One's own errors are better than other people's virtues, remember this -- because the mind is always tempted to imitate, to borrow. But that which is significant cannot be borrowed. No, you cannot enter the kingdom of God with borrowed money; there is no way. You cannot bribe the guards because there are no guards and you cannot enter from a thief's door because there are no doors.

You have to walk and through walking create your path. Ready-made paths are not available. That's what the false religion goes on teaching to people: 'Come. Here is a super-highway. Be a Christian and you need not worry. Then we take all the burden, then WE are responsible.'

Jesus says: 'Be yourself.' The Pope of the Vatican says: 'Follow Christianity.' All Christianity is against Christ, all churches are against religion. They are the citadels of anti-religion and anti-Christ, because those who have known have emphasized that you should be yourself. There is no other way of being. All else is

false, dishonest, insincere, imitation, ugly. The only beauty possible is to be yourself, to be yourself in such purity and innocence that nothing foreign enters in you.

Walk in your own darkness -- because through walking, groping, by and by, you will find your own light also. When you have your darkness the light is not very far away. When the night is dark, the morning is close -- just reaching.

Once you become dependent on borrowed light, you are lost. Darkness;s never so dangerous as borrowed light. Knowing is good, but knowledge is not good. Knowing is yours, knowledge is others.

> 'THAT IS JUST AS WHEN A MAN WALKS THROUGH THE WOODS ON A DARK NIGHT, AND FOR A TIME ANOTHER MAN ACCOMPANIES HIM WHO HAS A LAMP, BUT AT THE CROSSROADS THEY PART AND THE FIRST MUST GROPE HIS WAY ON ALONE.'

Buddha was dying. He walked for forty years with a lamp and thousands followed him. Now he was going to die.

One day in the morning he said: 'This is my last day. If you have something to ask, you can ask.' The moment had come, the crossroad had come; now he would go on his own way.

Suddenly, infinite darkness surrounded everybody. Ananda, Buddha's chief disciple, started crying like a child -- beating his heart, tears coming down -- almost mad.

Buddha said: 'What are you doing, Anand?'

Anand said: 'What will we do now? You were here, we followed in your light. Everything was safe and secure. We have completely forgotten that darkness exists. Following you, everything was light. Forty years, and now you are leaving -- and you are leaving us in total darkness. We were better before we met you because at least we were attuned to darkness; now that timing is also lost. Don't leave us in darkness! We could not attain to enlightenment while you were here; now what will happen when you are gone? We are lost forever.' He started crying and weeping again.

Buddha said: 'Listen. Forty years you walked in my light and you could not attain to your own light. Do you think if I am alive forty years more, you will attain to your own light? Even four thousand or four million years? The more you walk in a borrowed light, the more you imitate, the more you will lose. It is better I should go.'

The last words on Buddha's lips were: 'Be a light unto yourself.' He died with this uttering: 'Be a light unto yourself' -- 'APPO DEEPO BHAVA.'

The story is beautiful. The next day Ananda became enlightened. He could not become enlightened for forty Years and he loved Buddha tremendously; he had almost become a shadow of him and he could not attain. The borrowed light: he relied too much on it.

And it was so beautiful, and so effortlessly available -- who bothers about anything else? And within twenty-four hours he became enlightened. What happened?

Twenty-four hours of deep crying and facing the darkness, and the reality, and one's own helplessness. Those twenty-four hours must have been so long for him. It was the darkest period -- painful, deep anguish and agony. He passed that hell. It is said that for twenty-four hours he was Lying down under a tree as if dead, the whole body shaking, tears continuously flowing. People thought that he had gone mad or that he wouldn't be able to survive without Buddha.

But after twenty-four hours he was a totally different man. He opened his eyes and people could not believe it -- those eyes had the same glimmer as Buddha's eyes. His body had the same beauty, the same

fragrance. He walked like Buddha. He had attained to his own light.

THE RABBI OF RIZHYN REPLIED: 'BUT IF A MAN CARRIES HIS OWN LIGHT WITH HIM, HC NEED NOT BE AFRAID OF ANY DARKNESS.'

The whole world need not be filled with light for you to walk -- just your own heart. A little flame, and that's enough, because that will light enough of a path for you to walk. Nobody walks more than one step at a time. A small flame in the heart of awareness, mindfulness, DHYANA, meditation. A little flame and that's enough. It lights your path a little. Then you walk, then again the light goes further.

Says Lao Tzu: 'By taking one step at a time one can walk ten thousand miles.' And God is not that far away.

Godot is very far away. You will never reach him. You will have to wait and wait and wait. It is a waiting, Godot is a waiting, infinite -- because it is just imagination. It is not there, it is just like the horizon. It appears, just a few miles away, that the sky is meeting the earth.

You think: 'A few hours journey and I will reach the horizon.' You will never reach. The earth never meets the sky anywhere. You can go around the earth again and again, you can encircle it millions of times; you will never come across the horizon. And it will always be there, just ahead of you, waiting for you.

Godot is a horizon; it is a waiting. It fills your emptiness, deceives you. That is the only deception. But God is not far away. God is exactly where you are right now!

In the Upanishads there is a saying: 'God is far and God is near also.' If I am to translate this, I will say: 'Godot is far. God is always near.' He is here-now.

Right this moment who surrounds you? Right this moment who throbs within you? Right this moment who is talking to you? And who is listening to it?

God is life, God is this oceanic energy. Somewhere it is a tree and a flower and somewhere a stream and a song. Somewhere a bird. Somewhere a rock. Somewhere you and somewhere me.

William Blake was asked once: 'Who is God?' He said: 'Jesus, you, and me,'

All is God. God is just a name for all. God is not someone sitting there, the supreme-most manager or something like that. God is all. You are in it. He is in you. God is near. Only a little flame, a little light inside is needed. Then you live for the first time. Otherwise you simply desire, you never live. You simply hope to live somewhere, sometime, when Godot comes.

Living is possible only in this moment because there is no other moment. And when I am saying these things, don't start thinking about them, because thinking is a process and leads you into the future.

Listen to me and realize it. It is not a question of thinking. I am not talking about any hypothesis; I am simply telling you a fact. I am not giving you a doctrine; I am just indicating what is the case. You need not think about it You can listen to it, and if you have listened to it well, attentively, immediate is the realization of it.

You will lose track again and again because it will be my light, but once you know that light is possible, you become confident that your light is also possible. If it can happen to this man, why not to you? My bones are just like yours, my blood just like yours, my flesh just like yours. I am as much dust as you. And this dust will fall unto dust as your dust is going to fall. If something of the beyond has become possible to this man, you can be confident. There is no need to hesitate. You can also take the jump. With me in these days, while you will be with me, I will try to walk with you with my light.

Remember, delight in it, but don't depend on it. Read the Torah, read the Bible, delight. They are really beautiful, but don't depend. Delight, so that your own urge, your own desire, takes an urgency, an intensity to arrive, to arrive where you already are. It is not going somewhere else, it is being there where you are.

Religion is not a goal; it is a revelation. Religion is not a desire; it is a reality. Just a little turning is needed and I say: 'Just a little' -- and everything becomes possible. Life becomes possible. Otherwise you will live empty and waiting.

Don't be the vagabonds of Samuel Beckett's play, WAITING FOR GODOT. As it is you have already waited long. Now be finished with it!

Start living! Why wait? For whom are you waiting? Who is this Godot anyhow?

This moment, the whole existence crosses you. This moment, all that is in this existence culminates in you. This moment you are a crescendo. Delight in it. If you can understand that you are the goal then it will be very simple to understand this small anecdote -- very significant and penetrating.

You are the goal. You are the way. You are the light. You are the whole. That is the meaning when we say: 'You are holy.'

If you have come to me, remember, let me be just an encouragement, an encouragement to lead you to yourself. Allow me and help me so that I can throw you back to your own innermost being. That is the meaning of a Master. A Master helps you to be yourself.

I have no pattern to give you, no values, no morality. I have only freedom to give to you so that you can flower and you can become a lotus, And life eternal.

The True Sage

Chapter #2
Chapter title: To walk with one's own light -- Questions and answers

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EVEN THE WORDS OF SOMEONE AS TOTALLY AGAINST IDEOLOGY AS YOURSELF, CONTAIN A CONTINUOUS IF SUBTLE IDEOLOGY. IS IT IMPOSSIBLE TO TALK SERIOUSLY WITHOUT IT?

It is not only impossible to talk seriously about it -- it is impossible to talk about it at all. Seriously is not the question. Just to talk about it is impossible because then talk implies language.

Language has a pattern, language itself is an ideology. To use language is to fall into the trap of it.

Language has a logic, a system, a substratum. Once you talk about something, you have entered into the world of ideology.

But to talk is a necessary evil. It has to be tolerated. I would like not to talk; I would like to convey and commune directly without language, but then it will not reach you. The silence will not be understood.

So I have to use language, knowing well that this is a necessary evil, knowing well that you have to transcend it, knowing well that that which is worth saying cannot be said in it, knowing well that the moment you utter a truth the very uttering falsifies it. But before you become capable of understanding silence, that communion from heart to heart has to happen.

So I talk to help you towards silence. By my talking you will not understand silence, but by my talk you may have a taste, a fragrance. By my talk you may be able to listen to the silence that is bound to be there between two words, the silence that is bound to be there between two sentences.

Whatsoever I say is not important; the gap between is important. Don't pay too much attention to what I say. The words are like two banks of the river; the banks are not the river -- don't get too attached to the banks. They won't quench your thirst. Forget the banks; just look in between. The gap, the silence between two words is the river. That's what I am trying to convey to you.

I know you listen to the words, you don't listen to the silence. The gestalt has to be changed. But one day it happens. If you go on listening, one day it happens. Suddenly, one day, unaware, you are caught. Suddenly, for the first time, words are no more important, but the being that I am touches you. The ears go on listening to the words but the heart is moving in some unknown direction.

It cannot be planned to happen, but it happens. That's why in the East SATSANG has been praised so much. SATSANG means to be with a Master. When he speaks, to be with him. When he sits, to be with him. When he looks at you, to be with him. When he does not look at you, then also, to be with him -- just to have a feeling flow between the one who knows and the one who is seeking. One day something tunes in -- and that day is unpredictable; nothing can be done about it. The more you do anything about it the more you will be missing it.

So just go on listening to my words, but by and by shift your emphasis to the silent gaps. Sometimes I am not saying anything. Sometimes I just look at you. There exactly, precisely there, is the message. And if you listen to that message, it is not ideology. It is not even anti-ideology! Because if something is anti-ideological, it is again an ideology. To be anti is to be in the world of the idea.

I am not against ideology. How can I commit that sin? I am beyond, not against. Ideology, anti-ideology -- both are left in the valley. I have moved to a different world, a peak which is beyond. And I am not teaching you anti-ideology. I am not teaching you anything that belongs to the world of concepts and ideas. I am teaching you 'me'! I am teaching you a way of being, a different quality of existence.

Listen to my words. But don't only listen to my words -- shift. One day you will understand even THAT which cannot be said through words.

Even through words there may be glimpses. Once you can feel my silence, my words will take another significance. Then they will not be just words, just sounds -- no. Then they become a flowering. It is a very difficult job: to talk about silence.

In Zen they say it is like selling water by the river. The river is flowing, but you are blind and I have to sell water. And, of course, you pay for it -- and the river is absolutely free. It is like watering the garden when the rain is falling. Or, as in old Indian scriptures it is said: 'It is putting legs on a snake to help him walk!' Foolish, stupid -- because the snake walks perfectly well without any legs. In fact, legs will hinder. But what to do? The snake goes on saying: 'Help me.' Or as it is said in old Taoist scriptures: 'To talk about truth is as if to put a hat on a man who is already wearing one.' To put another hat on top of the hat --

useless.

So what am I doing here? I am just giving you patience, the capacity to wait, watch. It is an effort to be with me; in the beginning it is like an effort, but one day suddenly it happens and it is no more an effort. Effortlessly you are here. Then you understand me -- whether I say something or not. Then you will understand me -- whether I am here in this chair or not, whether I am in this body or not. But before that happens, that supreme flowering of your silence, I have to go on beating the bush, around and around.

And the second thing about the first question: I am not a serious man. I look like one but the appearance is deceptive. I'm not a serious man; I'm absolutely non-serious -- and that is the only way the enlightened consciousness can be.

Seriousness is mundane, it is of the marketplace. You find it in the churches -- in fact, too much -- because your churches are nothing but part of the marketplace, part of the world of commodities.

I have heard one Jewish joke: a Jew came to the synagogue with a dead cat, and he asked the rabbi if he could bury it in the Jewish burial ground. The rabbi was aghast, horrified. He said: 'What! You, a good Jew, and asking your rabbi to bury a dirty, dead cat in the holy grounds? No I Never I Certainly not I Absolutely not!' The man stood up and said: 'Then I will not be able to give you the ten thousand pounds the cat has left in the will.'

Suddenly the rabbi jumped, and he said: 'Wait Don't try to go out. You fool! Why didn't you tell me before that the cat was a Jew?'

Your synagogues, your churches, your temples -- they belong to the marketplace; they have to be serious.

The world is too serious, and it has to be because death always hangs over. You may avoid, you may not look at it, but in the world, death is always around. You have to be serious. Even if you laugh, your laughter has tears within it. Even if you smile, your smile is not total; it is painted, forced. It is not an inner flow and glow. No, it is not.

In the marketplace you have learned too much seriousness. Then your churches become serious. Your gods cannot smile.

Christians say Jesus never laughed -- looks absolutely foolish, the whole idea. Jesus never laughed? Then who will laugh? If even Jesus cannot laugh, then laughter becomes a sheer impossibility. In fact, ONLY he must have laughed; only he can laugh, and enjoy it. In India we don't take the world seriously. We call it God's LEELA, God's play; a joke at the most, a story, a drama -- told beautifully, but nothing serious about it.

I am not serious, and whatsoever I am saying I am saying in a very non-serious mood. Of course, I am sincere, but not serious. Whatsoever I am saying, I really want to convey it to you, but if it is not conveyed I don't feel frustrated. If it is conveyed I don't feel proud. If I fail utterly or if I succeed absolutely -- both are the same. That's why I say I'm not serious.

You may be here seriously, but by and by I will persuade you not to be serious, because seriousness is the shadow of the ego. Without the ego you can't be serious. Simply without the ego, seriousness disappears, because without the ego, death disappears. Only the ego has died -- not you. You have never died; you have never been born. You have been eternally here, and you will be eternally here. You are part of this whole existence. You cannot be separated from it.

Sometimes you may have been in the trees, you may have been a tree. Sometimes in the birds, and you may have been a bird. And sometimes a rock, and sometimes a stream falling from the Himalayas. Millions of ways. Millions of forms. Millions of names. Yes, you have existed in many many ways. It was never that

you were not; it will be never that you will not be. The form changes; the formless goes on and on and on.

There is nothing to be serious about. But the ego is afraid, apprehensive. Death is coming. The ego is a weight. The ego cannot laugh.

My whole effort is to create such a deep laughter in you that the laughter remains but you disappear. The dance remains but the dancer disappears. Then life is tremendously beautiful -- and only then life is beautiful.

So don't think about me like other religious people who are very serious. If they are serious they cannot be religious: that is my criterion. If your saints cannot laugh, they may be suppressed sinners at the most. Because a suppressed person cannot laugh, he is always afraid. With laughter many other things may escape. He has to suppress everything: the anger, the sex, the greed, the hatred, the love. Now he cannot allow only laughter to escape. And this is a deep secret: either you are totally expressive or you are not. You cannot be partially expressive.

Your so-called saints have to suppress themselves totally. And to me, a saint is one who has no suppression in his being. When he laughs, he laughs. His whole being is involved -- ripples of laughter.

Remember this -- and this will be very very meaningful to remember in reference to Hassidism. Hassidism has created the greatest tradition of laughing saints; that is one of the most beautiful contributions of Hassidism.

A Hassidic sage is not one who has renounced the world. He lives in the world, because to renounce it looks too serious. He does not go away from the marketplace -- he goes above. He lives where you live, but he lives in a different way. He exists by your side, but simultaneously exists somewhere else. He has joined the SANSAR, the world -- and sannyas, the renunciation.

When I give sannyas to you, I am doing a Hassidic work. I don't tell you to move to the Himalayas because that would be a choice, and a choice is always serious -- because you would have to leave something, you would have to cut a part of your being, you would have to cripple yourself.

When you choose you move in a certain direction -- then the whole is not accepted. If you live in the world, then you reject renunciation, sannyas, then you reject meditation. You say: 'They are not for us. We are worldly people.' Then one day you get fed up with the world, you leave the world. Now you are afraid to come into the world. Now you say: 'We are unworldly people. We live outside the world!' But in both the cases, you remain half-hearted, you are never total.

A Hassidic sage is total. He lives in the world, he lives as ordinarily as everybody else. He has no madness, no megalomania about his extraordinariness. A Hassidic rabbi is absolutely ordinary -- and that is his extraordinariness. He has no need to show it. He is!

There are other saints who have a need to show that they are special. That very need shows that deep down they are very ordinary, because this is part of the ordinary mind: to be always in need, always expecting, always wanting people to feel and think that you are not ordinary. This is a very ordinary need. Only somebody who is really extraordinary can be ordinary -- because he has no need to convince others: 'I am special.'

Once I was travelling in a train. In my compartment three persons were also there. They talked about a thousand and one things. The journey was long and they needed to be occupied. Then their talk drifted towards the subject of happiness.

One of them was a very rich man and he said: 'I am happy because I have attained all the riches that I need. I have succeeded, I have arrived.' I looked at the man's face -- no sign of any arrival, a sort of nervousness. In fact, the way he was saying it -- with such confidence -- was nothing but to hide a deep

nervousness. I could see he was trembling inside like a leaf in a strong wind. He was pretending. He said: 'I have attained to happiness.' But his eyes were desert-like, no happiness, no greenery. He was almost a dead person, shrunken, wasted.

The other man belonged to a political party and he said: 'I am also happy because the party needs me. Without me, they cannot win the coming election. I am needed. That's my happiness.'

One thinks that because he has accumulated much riches, he is happy. What have riches to do with happiness? Riches are outside; happiness is an inner flowering. A poor man can be happy; it has no intrinsic relationship with poverty or riches. A beggar like Buddha can be happy. And a man who says he is happy because he has attained to many riches is just befooling himself, pretending.

The other man said: 'I am happy because I am needed.' A certain significance comes to you when you are needed. You think you are essential to somebody, to some political organization, to some religious sect. But a man who is happy is not dependent on others. If the political party can find a better man than this, or a worse man than this -- which is the same in politics -- then he will feel frustrated. Happiness never feels frustrated. If it does, it is not happiness -- it is a covering of the reality by a false notion.

Then there was one woman. She said that she was also happy. She had five children, beautiful persons, all growing. Her hopes were fulfilled in them. And her husband loved her deeply; he had always remained faithful to her. The woman must have been beautiful when she was younger. Now near about fifty, just a skeleton, a memory -- a memory of the past. Eyes shrunken. The whole life gone. Death approaching. She was clinging to the children; they would fulfill her hopes. She could not fulfill herself so now they would fulfill; now she would live though their ambitions.

Happiness never lives though anybody else. It needs nobody; it is enough unto itself. And she insisted that her husband had been faithful to her, but I could see that whatsoever she was saying she didn't believe it -- her eyes were showing something else. In fact, whenever you say that your husband is faithful, you are suspicious. Or you say that your wife is faithful -- the doubt has entered. Because faith does not know about doubt and does not know about faith. If faith is true faith, then you don't know it. Otherwise, the worm of doubt is deep down somewhere, eating it.

Then they all turned towards me. They said: 'What about you?'

I told them: 'I have never tried to be happy and I don't belong to any organization, religious or otherwise. Nobody needs me, and if somebody needs me, that may be HIS problem -- it is not mine. I don't need to be needed; that's not my need. And as far as success goes, I am a failure -- my hands are absolutely empty. And the very language is alien to me -- in terms of faith -- because to talk about faith is to hide doubt. In fact, I have never been deeply interested in happiness, because I am already happy. I just am happy. There is no cause to it!'

If there is a cause of happiness, you are ready to be unhappy any moment. You are just on the verge because a cause can disappear. Then the happiness will disappear. Unless you are just happy for no visible or invisible cause, unless you are just happy -- unreasonably, irrationally, illogically, madly -- you are not happy.

And a happy person cannot be serious. An unhappy person is serious because he is missing something. He is seeking and searching, always tense, moving, going somewhere -- waiting for Godot. That is the nature of an unhappy person.

I have arrived so deeply that I don't even feel the arrival. In fact I had never departed. I'm not serious. Appearances may be deceptive. You may not find me laughing, but that is only because when you are very serious then you need laughter also. When you are simply happy, seriousness disappears, laughter disappears.

Your laughter is medicinal. You are too serious. You need to laugh.

It may be that Jesus never laughed, but the way Christians interpret it is wrong. I can conceive that he never laughed. It is possible because he was a laughter. He was laughing so deeply and so continuously. It was not an event, it was a process. It was not something that happens and then dissolves. It was ongoing.

If you are REALLY happy, there is no need to laugh and there is no need to weep. Both will disappear.

I am not serious, I am just celebrating. And when I talk to you, I am not giving you an idealogy, a philosophy, a religion -- no. I simply want to share my celebration. Shift from the words to silence. Don't listen to my words; listen to me. There, precisely there, is the message.

IF YOU HELP ME TO FIND THE QUESTION, WILL IT HELP ME TO FIND THE ANSWER?

There will be no need then. If you know the question, the answer is found. The problem is not with the answer; the problem is with the question. You don't know the right question -- that's why you go on and on, seeking and searching. And the right answer never happens. It cannot happen because you have missed the very beginning. The first step has gone wrong.

One needs to find the right question -- your question The question should not be of somebody else, it should not be borrowed. You should not resound another's question. You should not repeat.

You are so imitative that even about questions, you repeat others, you reflect others. How can your search be true? And how can you achieve? Impossible -- when the search itself is imitative. Ask YOUR question!

My whole effort here is to help you to ask the right question, the fundamental, the question of your being, of your innermost core.

And they are not many -- remember. The basic question is absolutely one. That's why the basic answer is absolutely one. You can ask a thousand and one wrong questions; you cannot ask more than one right question -- because that right question will have all the questions in it. It will be the essence of all your anxiety, of all your anguish.

And that question is not going to be theological; it is going to be existential. It will not come by reading. It will not come by going to the universities. It will come if you start encountering yourself. If you start looking with your own being -- it will come then. It is already there. You have brought it with you. It is YOU, a seed inside.

And when you have found the right question.... That's what I help to find, not the right answer. That I leave to foolish people. Then you can go to the priests; they have right answers. You can go to the professors; they have right answers. I have only the right question.

Once the right question is there, you need not seek the answer because the right question itself carries its answer. They are always together. Once you can ask a true, authentic question that comes from your being and not from the mind, immediately you will be surprised. Following the question comes your answer. It has to be so.

If the question is yours, how can anybody else's answer quench it? The thirst is yours -- nobody else's water is going to quench it. You have to go deep within yourself Find the question and you have already found the answer.

But that is very difficult and arduous because you are in a hurry and you say: 'When you have the

answer, please give it to us. When you have the answer, why force us to go and inquire for the question first?' You would like it readymade. That's not possible. That's how you have been deceived and how you have been deceiving yourself. That's how religions are born -- Christianity, Judaism, Islam, Hinduism, Jainism.

Mahavir found his question and he found his answer. Then people gathered around, greedy people who had not even looked into their questioning, who had not even inquired. Seeing the possibility that this man had found the answer, they gathered around. They started clinging to the answer. It is absolutely absurd. You can make that answer a part of your memory but it won't help.

Let me tell you a story. It happened: a certain man was fascinated by the river that flowed by his village. And he wanted to go downstream, to the very end -- to see where the river fell into the ocean. Of course, he started studying old scriptures to find if anybody had ever gone down the river. Many people had gone. In many centuries many people were fascinated. But he was puzzled because their answers differed. He could not believe it.

One answer said that the river was straight. But another said something else: that after five miles the river takes a turn to the right, and another said that after exactly five miles the river takes a turn to the left.

Seeing much confusion in scriptures, he started meeting people. Maybe somebody is alive who had gone down the river. Many people pretended because it feels so good to advise. To become a guru is such a deep desire in everybody and it feels good to the ego. Everybody becomes a wiseman whenever it is a question to advise somebody else. In his whole life he may have proved a fool, but whenever somebody else is in difficulty he becomes a wiseman with plenty of advice. Of course, nobody takes it and it is good that nobody takes anybody's advice. So, many advisers and pretenders were in the town. He visited them. He was even more confused because everybody had his own idea.

He gathered much material. He planned a map. On paper everything looked perfectly beautiful; on paper it is always so. That's how every scripture is beautiful -- Gita, Koran, Talmud -- on paper. And he dropped all contradictory things; he made a consistent whole of the whole thing. Now, this consistent river was just a mental concept. Then he was very happy with the plan, with the map, so he started moving down the river.

Immediately problems started arising because he had planned to move after five miles to the left -- but the river wouldn't follow the map. He was puzzled and he was afraid. Now the whole effort to gather wisdom had been futile -- and the river wouldn't listen. No river listens to your maps. He became so worried about moving into the unknown -- dangers may be ahead. But he had to move with the river. If the river cannot move with the map, what to do? You have to move with the river. He couldn't sleep the whole night.

Next morning he was waiting for a village on the bank of the river. It never turned up. He was hungry. Now he was at a loss. What to do?

Were all those scriptures false? -- no, they were not false. But the river is a river; it changes its course. Sometimes a village may have existed; villages exist and disappear. The river goes on changing its course. Sometimes it may have turned towards the left; now it turns towards the right. Rivers are not logical, not consistent. They are simply alive. One never knows.

He was hungry, puzzled. The map looked absolutely absurd. What to do? The river was creating trouble.

Silently alone, floating on the river, he started to meditate: what to do? Scriptures have not helped, advise has been useless -- what to do now? He started meditating. Suddenly a realization arose: 'The river is not creating the trouble; my maps are. The river is not creating any trouble. The river is not even aware that I am here. And the river cannot be inimical to me.'

He threw the maps in the river. The trouble stopped. Now he started floating with the river, with no expectations. He was never frustrated again.

If you float with the river of life, you will come to find your question and you will come to find your answer.

But the trouble is you have already found the answer. You have maps, scriptures, advice -- and many fakers who go on advising you. They feel good in advising. You are just a victim, an excuse. They want to advise. They are not concerned with your need. They don't look at you. They have a fixed idea.

Go to a Christian; he has a fixed idea of God. Even rivers don't move in a fixed way -- how can you have a fixed idea of God? He is the river of consciousness. Maybe somewhere in the past somebody had known the river in a certain way. It is no longer in the same place. Says old Heraclitus: 'You cannot step in the same river twice.' The river is always floating and changing and flowing. Always moving. The river does not have a fixed route.

Life is free. Life is freedom. God is absolutely a freedom. You cannot have any fixed attitudes, fixed ideas. If you have, then you will be in trouble, and you will think that God is putting you in trouble. No -- just throw your scriptures into the river. Move with the river and everything is beautiful.

Forget the answers if you want to find your question. You are so surrounded by the answers that it is almost impossible in this confusion and crowd to find the right question -- and the right question is the key.

I don't give you any answer. If you have come to me for any answer, you have come to the wrong person. I don't give you any maps of consciousness, no. I don't give you any concept of God. I simply give you a thirst, an intense thirst. I bring urgency to your thirst to know your authentic question. Then everything takes care of itself.

The answer follows the question. There is no doubt about it. It has always been so. That is the very nature of it. First seek the question and the answer will follow. But you try to be cunning. You say: 'Why bother about the question? Answers are available. And cheap at that! And advisers are always there.' So why bother about your own inquiry? But if the inquiry is not yours, the fulfillment is not going to be yours.

Answers won't help. You need a different state of consciousness. Only a different state of consciousness can become the answer. Through questioning you start changing. Question everything and don't become a prey to easy answers. Go on questioning, go on to the very end, so that your whole questioning quest becomes one-pointed, concentrated. It goes like an arrow into the heart, penetrates deep. It is painful, but nothing can be achieved without pain. Suffering is part of growth. You are seeking comfort. Then you borrow answers. Then don't come to me because I will force you, throw you into the abyss of your own being.

In the beginning it will look like death, in the beginning it will look like nothingness. But if you are courageous, soon the eternal ground appears. For the first time you are at home. It is just like the pain of birth: a child has to pass through the birth trauma, has to come out of the womb. You are in the womb of the mind right now. Meditation is nothing but coming out of the womb of the mind -- from thought to thoughtlessness, from unconsciousness to consciousness, from borrowed, imitative being to authenticity.

Yes, I help you to find the question. But there is no need then to find the answer; it happens simultaneously, not even a single second's gap. The answer is not separate from the question. The question IS the answer. The very inquiry IS the realization. The very seeking IS the goal.

EVERYTHING THAT IS REALLY WORTHWHILE SEEMS TO HAPPEN OUT OF GRACE. WHAT IS THE LOGIC OR ILLOGIC OF GRACE? WHEN IS ONE MOST ATTRACTIVE TO IT?

Grace is not something that happens sometimes and does not happen other times; grace is always

happening. It is the very nature of existence. The existence is grace-full.

But sometimes you get it and sometimes you miss it. The rain is falling; sometimes you are showered, sometimes not. But the rain is continuously falling, So something has to be searched within you. Sometimes you are sheltered against it.

Grace is the very nature of existence. And ego is the shelter. You protect yourself, even against grace. Unknowingly, you create defense measures around you, you create an armour. The grace is available but you become unavailable -- that's why rarely it seems to happen.

Whenever you are not defending.... You are sitting, just early morning, the sun has not risen. You look at the sky, the new sun is just coming up. Everything is silent, peaceful. A new life arising. A new day is born. You become part of this infinite whole happening around you. You are not a watcher, not an onlooker. You participate in the mystery. It is not that the sun is rising and you are looking at it, no. You and the sun have become one. Then you are unprotected. Then the wall disappears. Then it is not an armour. Then it is not that the sun is rising there, very far away, and you are sitting here, no.

The 'here' and 'there' disappear. It is one whole. Then you have forgotten yourself. In that forgetfulness you are no more an island -- you have become part of the continent. No barriers -- suddenly you are filled with grace, suddenly you are no more miserable, suddenly there is no darkness. Everything is beautiful. You can bless everything. In this moment you can have only one feeling arising out of your heart: a deep gratefulness, a deep gratitude. Just to be is perfect; just to breathe is great. Just to be alive in this moment, you are fulfilled.

Sometimes it happens sitting by a human being you love: a woman, a man, a child -- sitting silently, not doing anything in particular, because doing is always a sort of occupation through which you go on protecting yourself. Not even talking! When you are deep in love you would like to sit in silence. Lovers don't talk much. They convey, they commune. A subtle communication starts happening. They know each other so deeply that even gestures are understood. Words are not needed. In fact, words look jarring; they create a disturbance, the resonance is disturbed by them. They sit silently and suddenly there is grace -- something which is bigger than both surrounds them. A cloud of virgin bliss surrounds them. They are encompassed. They are not two, the twoness has disappeared. They are completely oblivious of their separateness. Time stops. There is grace.

Again they start talking, again the egos enter -- they are protected and grace is lost.

Yes, all that is beautiful, all that is true and good happens though grace; it never happens through effort. All efforts are tiny. What can you do? We are so tiny, so atomic -- what can we do? So limited -- what can we do? If we try by our own effort to be happy, we will be getting more and more unhappy. That's what is happening all over the world -- everybody trying to be happy. The more you try, the more unhappy you become. Your whole effort seems to be wasted. Not only wasted -- your whole effort seems to be bringing results that are just the contrary: you want to be happy and you become unhappy.

I have heard about an old man. He was one of the unhappiest men in the world. The whole village was tired, because he was always grumpy and complaining and always in a bad mood, always sour. And the more he advanced in age, the more acidic he became, the more poisonous his words. People avoided him because he was so unhappy that he became infectious. To not be unhappy with him would have been offensive to him. He created unhappiness in others also.

But one day, his eightieth birthday, suddenly the whole village could not believe it -- a rumour spread like fire: 'The old man is happy today, not complaining, even smiling, and his whole face has changed.'

The whole village gathered and they asked: 'What is the secret? What has happened to you?'

The old man said: 'Nothing. I tried to be happy for eighty years and I could not be -- so I thought it is

better to go without happiness. I tried hard to be happy and I could not be happy so I said that now it is enough -- eighty years wasted -- now I will do without happiness. That's why I'm happy.'

This happens. This is what is happening all over the world. Try hard and you become unhappy. The more you try, the more frustration it brings.

Ask the awakened, all those who have known say: 'Ask for happiness and you will be unhappy.' Accept unhappiness, and suddenly you are happy -- because the effort is no longer there -- and grace is always available. Though your effort you push it away. Don't push it.

You are the greatest enemies of yourself, and you know it well: that whenever it has happened that you had a moment of happiness, it was not because of you. You know it, but your ego won't concede to it.

You know it, that suddenly one day a bird started singing in the grove and everything became silent within you. You listened to it, and for a moment there was no misery, no hell -- the paradise regained. It was nothing on your part. The bird was singing -- you simply listened. In that listening, you were passive; no effort was there.

What do you have to do? -- the bird was singing, the grove was green. For a moment you became passive, feminine -- not doing anything. Suddenly it was there. It has always been there. You just have to stop.

Says Lao Tzu: 'Seek and you will miss. Don't seek and it is already there.' The treasure that you are seeking is within you. All seeking is futile.

Just look at the facticity of it. Existence is celebrating! It is a celebration I It is already dancing -- in every leaf, in every stream, in every rock, and in every star -- it is always dancing. And you are invited. Otherwise you would not have been here. You are accepted; otherwise you would not have been here.

But you resist. You are trying something, you are trying to do the impossible: to become happy. An unhappy man cannot become happy, but the unhappy man goes on trying to be happy. Drop the whole nonsense!

People come to me and they ask me how to be happy. I say: 'If you ask how, you will never be. Just be! -- there is no how to it.' The'how' is the problem. How to be happy? -- what a nonsense question! Be happy -- why ask how? There is no science of happiness. Notwithstanding what American books say, there is no science of happiness.

All Dale Carnegies are just mediocre -- but they sell. Next to the Bible, Dale Carnegie sells the most; he is a good salesman. He knows that everybody wants to be happy. He knows that everybody wants to be successful. He knows that everybody wants to find love. He fulfills the desire. He gives you the 'how'. He gives you books like: HOW TO SUCCEED, HOW TO WIN FRIENDS, HOW TO BE RICH.

But I tell you there is no 'how'. The 'how' is the trouble. You already know too many techniques to be happy; that's what is creating the mess. Drop it. Remember that old man, the eightieth birthday, and how he decided to go without happiness. Can you be unhappy if you decide to go without happiness? Who can make you unhappy then? And how? Suddenly, unhappiness becomes impossible. Unhappiness is a by-product of the desire to be happy. Frustration is a by-product of the desire to succeed. A state of defeated, bored, wearied being, is but a by-product of ambition.

This has to be simply looked into, there is nothing else to do. Just see the fact of it, and the VERY seeing frees you. Jesus says: 'Truth liberates.' I agree -- absolutely right. Truth liberates. Just see the fact of it -- that this is how you have been creating your unhappiness. If you want to create more unhappiness, try to be more happy and you will succeed. Just see the facticity of it. Just watch how you become unhappy. Have you ever been unhappy when you were not expecting anything? When you don't expect, you are

simply happy. Happiness is natural; unhappiness is earned. Unhappiness needs much effort; happiness is simply the case.

Yes, everything that is really worthwhile always happens through grace. When I say 'grace' I don't mean any theological principle. I don't mean that there is a God sitting on top of the roof, watching you: that those who prove to be good-guys will be happy and grace will shower on them and for bad-guys there is hell. Because of your foolishness you even make your God appear foolish.

There is nobody sitting on top of the roof, grace is just the nature of existence. Nobody is giving it to you, pouring it on you. It is not an award that it is given to saints because they prove to be good-guys. Nobody is preventing it from reaching you because you are a sinner and you never listened to the right counsel of the priests, churches, organized religions, because you proved rebellious. Nobody is giving and nobody is preventing.

Grace is existential. It is simply there. It is part of life. Nobody gives it, but you can get it. Nobody prevents it from reaching you but you can prevent it.

It depends on you. It is not a question of praising God and praying to him: 'Be grace-full to us.' It is simply a question that if you don't create an armour around yourself, it reaches. The armour can be of a sinner or the armour can be of a saint. This last thing has to be understood because the armour can be of gold or the armour can be of steel. The question is: if you are armoured, grace will not reach you.

A good man has an ego -- of course, very pious, holy, sacred. A religious man is a pious egoist. He says: 'I have done so many fasts, I have been donating so much money towards philanthropic ends -- for hospitals, for poor people, for this and that, and I have made so many churches and temples, and I have created so many charitable trusts, and I pray every day, and I have not committed a single sin' -- a pride, a deep ego. Now he will not be available to grace.

A sinner also creates his own armour. He says: 'I don't bother about anybody else. I live my own idea. I am against the society.' He is rebellious, he commits sins just to enhance his ego so he can say: 'I am I. I don't bother about anybody.' Now he is also creating an ego, a steel ego. The religious man has a golden ego. But steel or gold doesn't make any difference.

Whom do I call 'the true sage'? The true sage is one who has no armour, who has no shelter, who is not protected by anything.

A true sage is one who is open to existence to flow through him -- open to the winds, open to the sun, open to the stars.

A true sage is a deep emptiness. Everything passes through him, nothing is hindered. Then every moment is grace. And every moment is eternity. And every moment is God. And then God is not something separate from you; it is your innermost core.

DO YOU LOVE ME?

No! Never! Because I don't do anything.]f you feel my love, it is not because I love you; it is because I AM love. So you can feel it, but I have nothing to do with it.

It is just like when a flower opens and the fragrance spreads. Not that the flower is doing anything to spread it, not that there is any effort on the flower's part to spread it, not that because you were passing by the side, the flower threw its fragrance towards you, no. Even if nobody was passing the fragrance would be floating around the empty path. It would fill the empty path It is not directed; there is no effort. It simply is; the flower has bloomed. Nothing to do. When the flower blooms, fragrance spreads. When you attain to

your innermost being, love spreads. Love is the fragrance.

What YOU call love is not love. What you call love may be many more things, but it is not love. It may be sex. It may be greed. It may be loneliness. It may be dependence. It may be possessiveness. It may be many more things -- but it is not love.

Love is non-possessive. Love has nothing to do with somebody else, it is your state of being. Love is not a relationship. A relationship is possible but it is not relationship. A relationship can exist but it is not confined to it. It is beyond it. It is more than that.

Love is a state of being. When it is a relationship, it cannot be love -- because the two exist. And when two egos are there, there is bound to be constant conflict. So what you call love is a constant struggle. Sometimes it happens that when you are tired you don't fight, but again you are ready and again you fight.

Rarely it happens that love flows. Otherwise, almost all the time it is an ego-trip. You are trying to manipulate the other; the other is trying to manipulate you. You are trying to possess the other; the other is trying to possess you. It is politics; it is not love. It is the power-game. Hence, so much misery out of love. If it was love, the world would have been a heaven -- it is not. In fact, you cannot find any hell which is more hellish than this world. And how has it become such a hell? -- with good intention.

You talk about love and something else which is poisonous is hidden behind it. You talk about the love of the motherland -- and just deep imperialism, a deep disease of nationalism is hidden behind it. You talk about the love of the family and nothing but the hate of others' families is hidden behind it. You are together in a family because to fight alone with other families will be difficult. You are together as Indians, because separately, it will be difficult to fight with the Pakistanis. And the same is with Pakistan. And with China. And America. And Russia. And the same is with the whole world.

You are in such a state that you cannot love. When you come and ask me about love, I always feel it is such an impossible thing to talk about because you mean something else, and I mean something else We can go on talking for ages and there will be no meeting, no conversation because you have labelled something as'love' which is not love.

Remove that label. Look at what it contains, look deeply at what it contains: hatred, anger, greed, jealousy, ambition, lust for power, destructiveness. No, I don't love you that way. And I don't love you in any other way. Because love, to me, cannot be a doing. You cannot make an effort towards it; love cannot be done. You can be love, but you cannot do it. And then love has tremendous beauty and a stillness, a silence. And then love becomes prayer. Then there is no need to go to any other temple; the state of love is THE temple.

And the Hassidic sages have been in favour of this love. They have loved the world. They have loved the ordinary world with an extraordinary love. They have lived in the world, bloomed. They have never escaped. Thy were husbands, fathers. They lived very ordinarily.

Sometimes I see that people who renounce the world are very deep egoists. Their renouncing the world is really a deep failure of their love. They have failed to love, and because they failed to love, the world became miserable. But they think the WORLD is miserable. They think they are.Unhappy because of the others.

A husband leaves the wife and goes to the Himalayas. He thinks that because of the wife he was in trouble, misery. This is absolutely wrong. He was in trouble and misery because he was not in the state of love. In the state of love, nobody can create misery for you. That is impossible.

A man who has known love remains blissful -- unconditionally. Whatsoever happens is irrelevant to his state of being. You can kill him but you cannot make him miserable. You can throw him in an imprisonment but you cannot make him miserable. His freedom remains total. His freedom remains untouched,

uncorrupted.

THROUGH DOING YOUR MEDITATIONS, THE BODY IS GETTING STRONGER AND HEALTHIER, AND AWARENESS LESS THAN EVER. THE MORE I JUMP AND DANCE, THE LOUDER I SNORE. WHY IS THIS"

Nothing is wrong in snoring; it is as holy as anything else. And nothing is wrong in the body. Never think in terms of duality -- that you are not the body, that you are separate, that you are different. Never think in terms of duality. The body is also you -- your outermost garment. It is through the body that you touch existence. From the outside you touch God through the body. From the inside you touch the same God through consciousness. But it is all the same, out or in.

But the so-called religions have created a division, a split. They have been telling you that you are not the body. Because they have been against the world, they have been against the body.

I am not against the world and I am not against the body. Let the body be healthy. Let the body be beautiful. Let the body be graceful. Because only in a graceful body will a graceful consciousness become possible. Only in a healthy body will inner health become possible. Only in a peaceful, silent, relaxed body will a relaxed consciousness happen. Remember that, and there is no division. It is the same wave going out and coming in. It is just like breathing, going out and coming in. It is just like the blinking of the eye, opening and closing. Out and in. Opening and closing. In-breathing and out-breathing. They are two aspects of you, two wings. So don't be worried. The first thing to remember: the body is holy.

The second thing to remember: if you feel that by doing meditations, your awareness is becoming less and less, then only one thing is certain: whatsoever you have been thinking to be awareness was not awareness. Otherwise it increases.

How can it lessen? How can it decrease? Whatsoever you thought of as awareness, consciousness must have been self-consciousness, not Consciousness. It must have been ego-consciousness. Now it is decreasing. It is good. It should be so. It is exactly on the right track. Self-consciousness will be lost; only then consciousness arises.

Self-consciousness is ill-consciousness. People are self-conscious. The difference between the two is very subtle.

We are sitting here. You come into the auditorium. You can come with awareness; you can come with self-consciousness. Awareness means you come with an inner light, you move fully alert. Each step is taken in awareness -- the walking, the coming, the sitting -- everything is done in full awareness. It is beautiful. That's how a Buddha walks.

But when you are self-conscious, there is no light inside. You are just alert of other people; they are there. So you shrink. you walk with a tense effort because others are there. What will they say? How will they say? How will they react to your presence? What will be their opinion? That's what happens.

You can talk well, you talk the whole day, but if suddenly you are put near the mike and you have to address a meeting of a thousand people, suddenly you start stuttering, perspiring -- a nervousness happens. You lose control. What is happening? Y ou are too self-conscious. You are too aware of what others will think. Self-consciousness is an ill state of affairs.

If you are aware, you speak with awareness. But the awareness comes from the inward being. It flows from the inner being towards others. Self-consciousness comes from others' eyes towards you. It is fear of others. Awareness and self-consciousness are totally different.

So if meditation brings you to the feeling that your awareness is decreasing, it simply shows that you misunderstood self-consciousness for awareness. It is good. Let it go. It will not be a loss; it is just losing a disease.

Soon, when it has gone, your energy will be transformed. The same energy will be released from the confines of self-consciousness. It will be available now. You will be more alert.

Alert -- life becomes graceful. Self-conscious -- life becomes misery. Alert -- you attain to your being. Self-conscious -- you go on seeking others' opinions, their praise.

The ego is always afraid of others because it has to depend on their opinions -- on what they say.

If they say you are beautiful, you are beautiful. If they say you are ugly, your ego is shattered. If they say you are good, saintly, you are good and saintly. If they say you are a sinner, the ego is shattered. Self-awareness or self-consciousness is a very tense thing, always afraid. It depends on others' opinions.

And the whole thing is very paradoxical: others are afraid of you; you are afraid They are self-conscious because of you; you are self-conscious because of them. You help each others' illness. A person who is aware has no self in it.

In the light of awareness there is no flame of the self. It is simply light with no source. He moves, lives gracefully. He does not bother what others say about him. Whether they think him a saint or a sinner is all the same to him. He knows who is -- HE IS.

And he knows so absolutely that there is no need to ask for others' opinions.

The True Sage

Chapter #3
Chapter title: The watchman

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IN ROPTCHITZ, THE TOWN WHERE RABBI NAFTALI LIVED, IT WAS THE CUSTOM FOR RICH PEOPLE WHOSE HOUSES STOOD ISOLATED, OR AT THE FAR END OF TOWN, TO HIRE MEN TO WATCH OVER THEIR,PROPERTY BY NIGHT. LATE ONE EVENING, WHEN RABBI NAFTALI WAS SKIRTING THE WOODS WHICH CIRCLED THE CITY, HE MET SUCH A WATCHMAN WALKING UP AND DOWN. 'FOR WHOM ARE YOU WORKING?' HE ASKED.
THE MAN TOLD HIM, AND THEN INQUIRED IN HIS TURN: 'AND FOR WHOM ARE YOU WORKING, RABBI?'
THE WORDS STRUCK THE ZADDIK LIKE A SHAFT. 'I AM NOT WORKING FOR ANYBODY JUST YET,' HE BARELY MANAGED TO SAY.
THEN HE WALKED UP AND DOWN BESIDE THE MAN FOR A LONG TIME. 'WILL YOU BE MY SERVANT?' HE FINALLY ASKED.
'I SHOULD LIKE TO,' THE MAN REPLIED, 'BUT WHAT WOULD BE MY DUTIES?'

'TO REMIND ME,' SAID RABBI NAFTALI.

ONCE, a Hassidic mystic, Joseph Jacov, was asked: 'What is the difference between a rabbi and a zaddik?' A rabbi is the ordinary priest, belongs to the organized religion, the church, the synagogue, the temple. And a zaddik is a rebellious master, does not belong to any organization -- only belongs to himself.

The rabbi is a teacher, the zaddik is a Master. The teacher teaches, but has not gone through the transformation himself. The zaddik is also a teacher but he teaches by his life, by his very being -- what we call in India 'satguru'. The enlightened Master is 'zaddik' in Hassidic terms.

So somebody asked Joseph Jacov: 'What is the difference between a rabbi and zaddik?'

The Master said: 'The zaddik remembers, and the rabbi knows.'

The rabbi knows much but doesn't remember himself. He is lost in his knowledge. He may be a great scholar, he may be very efficient as far as scriptures are concerned. But a zaddik remembers I He may not know much, or may know -- but that is irrelevant. He remembers -- he remembers himself. And that remembering is the difference.

It was difficult for the inquirer to understand, so he said: 'Please explain it to me in a little more detail.' The Hassid told him a story.

He said that once it happened: a prince by his wrong behaviour enraged his father. And the way the prince was behaving was so uncourtly, so unkingly, that the father had to banish him out of the kingdom.

But the father was thinking that he would repent and that he would ask forgiveness and that he would come back. But the prince simply disappeared. He never tried in any way to contact his father. He never showed any desire to come back to the palace. It appeared as if he had been simply waiting -- how to escape the kingdom and how to escape the palace and the father.

He wandered around the kingdom and found a group of drunkards, gamblers, prostitutes -- all sorts of evil-doing was going on. He became part of it. Not only did he become a member -- by and by, he became the leader. Of course, he was a prince and he had the charisma of becoming a leader. Many years passed. The father was getting older and older, and he was worried, worried for the welfare of his only son. Seeing that death is approaching, he sent one of his most clever ministers to bring the son back.

The minister went in a beautiful golden chariot with many servants, almost a regiment following him. A great golden tent was fixed outside the village. He sent a messenger to this prince but he himself didn't bother to turn up. The minister remained outside the village; it was below him to go inside the village. A poor village, and it was absolutely inconceivable for him to enter the black hole where the prince was living with all those dirty people. The minister tried to contact the prince but the communication was not possible -- the distance was vast. He failed and came back.

Then another, a more courageous man, was sent. He was courageous and he had understood the failure why the first messenger, the first minister could not communicate.

So he didn't go there like a minister; he went like a peasant in ordinary clothes, with no servants. He simply went and mixed with the group. He became friendly, but by and by, he himself started to love that freedom. The palace was like a prison; there was no freedom. But here everybody was absolutely free, totally free. Nobody was creating any hindrance for anybody, everybody was allowed to be himself. They were drunkards, but they were beautiful people. They were gamblers, but they were beautiful people. He also failed because he himself never turned up to report back to the king.

The king was very much worried. Now the thing was becoming unmanageable. He asked a third minister, who was not only courageous, but wise also -- and that was going to be the last effort.

The third minister asked for a three months leave -- to prepare himself. Only then could he go. The king asked: 'What are you going to prepare?'

He said: 'To remember myself.'

Three months leave was granted. He went to a zaddik, to a Master, to become more mindful. The way the first minister had behaved was absolutely useless; communication was not possible. The second had done better, but he had also failed because he could not remember himself. So he said to the Master: 'Help me, so that I can remember myself and can remember that I come from the palace on a certain duty to be fulfilled.' Three months he meditated, a method of self-remembering -- what Buddha calls 'mindfulness'. Then he went.

He also behaved like the second. He went like a peasant, in ordinary clothes -- not only like a peasant, he went like a drunkard. But he was pretending, he was not really drunk. He lived with the group, he enjoyed their company, he pretended to drink, he pretended to gamble -- he even pretended to fall in love with a prostitute. But that was all pretension -- he was acting. And continuously, as an undercurrent, he was remembering himself: 'Who am I? Why have I come here? For what?' He was watching himself, he was a witness. Of course he succeeded.

The Hassid mystic said to the inquirer: 'He was a zaddik.'

The first man was a rabbi, a teacher. You are drowning in the river, he stands on the bank, gives you good advice, but he never jumps in the river to save you. He cannot save himself. He is afraid to come in the river. He does not know the art of swimming, the art of self-remembering.

He is not courageous. He clings to the bank, he clings to a far-away place, secure, sure of his own state, of his own safety. He talks beautifully, he can tell you everything about swimming, but he cannot jump and save you. He himself does not know how to swim. He is a rabbi, a teacher.

You can find these types of teachers all over the world -- good as far as their advice goes, nothing more. Their advice is borrowed; they have not come to that advice through their own experience. It is not knowing, it is knowledge. They have not gone through it, they have not been transformed by it. It is not their own, it has not arisen out of their consciousness. They are not crystallized beings. Their minds are full of knowledge, their hearts are completely empty.

The other man was courageous, but his courage was more than his wisdom. He was himself drowned. So remember, when you jump into a river to save someone, don't forget that the first necessity is that you know swimming.

It happened once: I was sitting on a river bank. A man was drowning, so I ran to jump, but before I could reach the bank, another man who was standing on the bank, jumped. So I prevented myself. I was almost on the brink to jump; I prevented myself. Somebody else had already jumped. But then I became aware that the other man started drowning. He created more trouble for me. I had to jump and save both.

I asked the other man: 'What happened? Why did you jump?'

He said: 'I completely forgot! The man was drowning and I became so attentive to it that just the desire to save him, and I completely forgot that I don't know swimming.'

You can forget. In any intense moment you can be hypnotized. The other was courageous, but not wise enough. You can find the second type of teacher also. So don't just be impressed by the courage, because courage alone cannot help.

The third type of teacher is a zaddik. He knows from his own experience what the first type knows only

as a borrowed knowledge. He is courageous like the second, he takes the risk, but he is wise also. He remembers himself

To remember oneself is the whole art and science of religion. You can condense all religion into one word: 'self-remembering'.

Before we start to go deep into what self-remembering is, it is a must, it is an absolute requirement that we should understand the unconsciousness in which you live -- the sleep.

Ordinarily, you think you are perfectly awake. That's a misconception. Only a Buddha, a Baal Shem, a Moses, a Mahavir, are awake. You are completely asleep. I can hear your snoring right now; you are fast asleep. Just because you can open your eyes, don't claim that you are awake. Just that is not enough for being awake.

For example, a man is in a coma. He breathes, but because he breathes, can you say that he is alive? He is almost vegetating. Just by breathing, nobody is alive, and just by opening your eyes, you are not awake. Even a drunkard walking on the street moves with open eyes. Can you say that he is awake? He is not awake at all. Awareness is an inner quality of consciousness; it has nothing to do with closed or open eyes.

Krishna in the Gita says: 'When the whole world is fast asleep, then too the yogi is awake' -- 'YA NISHA SARVABHUTAYAM TASYAM JAGRATI SAMYAMI.' When the whole world is under dark sleep, when the whole world has its night, the yogi is still awake. That doesn't mean that the yogi never sleeps, no. He sleeps, but only his eyes are closed. His body sleeps but he is alert and aware. Deep down a current of self-remembering runs. He is fast asleep as far as the body is concerned, but the witnessing self remains alert. Like an inner light it goes on burning.

One who remembers is not asleep even when he is fast asleep. And one who does not know how to remember oneself is not awake even though the eyes are open. You are moving in the market, doing your job, your work, coming back home, fighting, loving, hating, eating, sleeping, doing all sorts of things -- but the whole thing is happening as if you are a robot. Everything is mechanical; you are not doing it. You are not alert when you are doing it. It is just happening and you are behaving like a mechanism.

Watch any mood: somebody insults and you are angry. Is there a gap between the insult and the anger? Is there a gap when you meditate, whether to be angry or not?whether it is worth it to be angry or not? Or maybe what the man is saying is right and it is not an insult, but simply a statement of fact.

Do you give a little time to think about the whole situation, or do you simply react? You react. There is no gap, no interval. Insult... anger... they happen as if somebody puts on the light. Switch on. Switch off.

And the light has no freedom. When you switch it on, the bulb cannot say: 'Right now, I am not in the mood. I will have a little rest. You can go on switching on; I don't feel to be lighted now.' No, the light cannot say anything. You switch on, it has to be on. You switch off, it has to go off.

Is your anger just like that? Somebody smiles and you smile. Is your smile just a reaction? Or is it a response? A response is not a reaction, and a reaction is not a response.

What is the difference between a reaction and a response?

A reaction is automatic; it is built-in. Somebody smiles; you smile. Somebody is angry; you become angry. The other creates it. You simply react.

A response is conscious. The other may be angry, but you decide whether to be angry or not,

Buddha was passing a village. A few people who were against him gathered and they insulted him very deeply. He listened silently, very patiently. In fact, because of his patience, the people started becoming

restless. They started feeling uncomfortable, because if you insult a man and he listens as if it is music, something is wrong. What is happening? They started looking at each other.

Then one person asked Buddha: 'What is the matter? Don't you understand what we are saying?'

Buddha said: 'Because I can understand, that's why I am so silent. Had you come ten years before, then I would have jumped on you. Then there was no understanding. Now I understand. And for your foolishness, I cannot punish myself. It is for you to decide to insult or not, but it is my freedom to take it or not. You cannot force your insults on me. I simply refuse them; they are not worth it. You can take them back home; I refuse to take them.'

The people were bewildered. They couldn't understand what the matter was. They said: 'Please explain to us.'

He said: 'Sit down and listen to me. In the last village I just passed, people had come with sweets and garlands but my stomach was full, so I told them: "I won't be able to eat anything. Please take your gifts back and give them to the other people in the town as prasad -- my gift to the people of the town." What do you think they did?'

Somebody said: 'They would have gone into the village and distributed the sweets.'

Buddha said: 'Now listen -- what will you do? You come with insults and I say that my stomach is full, and I am not going to take these. Now, poor people, unfortunate people, what will you do? You will have to go and distribute them in the village.'

Buddha is responding. You react. He simply laughed. And the thing that he said is very beautiful. He said: 'For your foolishness I cannot punish myself. You can be foolish; that is your freedom. But why should I punish myself? Once I take your insult, I start punishing myself.'

When you are angry, you punish yourself for the other's fault. Reaction is unaware.

Response is a fully alert phenomenon. But you cannot just move from reaction to response. It is not a decision. Between the two, self-remembering is needed, awareness is needed. Otherwise, before you have known, you have reacted.

Somebody insults you, and before you have known, you are already angry. The anger has entered in. It is such a subtle phenomenon. Very deep awareness is needed, remembering is needed.

Buddha used to teach his disciples to walk, but to walk with mindfulness. Walking, know that you are walking. Not that you have to verbalize and repeat inside: 'I am walking.' If you repeat that, you are not aware. Just have the feeling of being aware. Walk, with awareness. Eat, with awareness. Breathe, with awareness.

The breath goes in; let it be mirrored in your being that the breath is going in. The breath goes out; let it be mirrored in your being that the breath is going out. And you will feel such tremendous silence descending on you. If you can see the breath going in and going out, going in and going out, this is the deepest mantra that has ever been invented.

There is no need to repeat: Aum, aum... Ram, Ram... because a great natural mantra is continuously going on -- breathing in, breathing out. No need to create an artificial mantra. Just watch the breath. And by watching it, a great mutation happens. The mutation is: if you walk, and watch walking, you will see -- the walking is there, but the walker has disappeared. You eat, eating is there, but the eater has disappeared.

The ego is nothing but condensed unawareness. When you become aware by and by that condensed unawareness we call 'ego' disappears. Just as if you bring a lamp into the room -- and the darkness

disappears. Awareness is the lamp, the lamp we were talking about the first day. Be a lamp unto yourself.

In somebody else's light, for a few moments you can feel happy, alive, but then you have to depart, because nobody else's path can be your path.

Kindle your own flame. Enlighten your own being. In that light the first thing that disappears is ego because ego is nothing else -- remember it -- but layers and layers of unawareness.

Watch.... Walking. Eating. Going to bed. Lying down. Falling into sleep. Go on watching. Just the watching, and all restlessness disappears and you feel a tranquility surrounding you -- a calm, a silence. The quality of this silence is very very different than ordinary quiet. Sometimes you feel quiet.... For example, this morning: the trees are silent, no wind blowing, birds silent, resting -- a quiet. But this is a quiet, this is not a silence.

Silence is something inside; quiet is something outside. Quiet depends on conditions outside; silence is unconditional. So don't mistake quiet for silence, because if you mistake quiet for silence -- and millions have done that.... People go to the Himalayas to find silence. They can find quiet but not silence. The Himalayas are perfectly quiet, but whenever you will come back to the world again you will find the quiet has disappeared.

Silence is something you can rely upon. It is within you. Quiet is something which depends on conditions, which does not depend on you. You can never be a master of quiet -- but there is no need. If you know silence, wherever you move, your silence fills the space. Now you know the inner secret of it.

Quiet is possible through scientific technology -- silence, never. Quiet is possible in an air-conditioned room, sound-proof. You can be more quiet than in the Himalayas, but that quiet won't help much. You will feel fed-up with it, you will hanker to go out. you will feel very restless.

John Cage reports in his book SILENCE that in Harvard University they have made an absolutely sound-proof room for certain scientific experimentation.

Cage entered -- the greatest sound-proof room in the whole world. It was absolute quiet, but suddenly he started hearing two noises. He was worried, because he had heard that this place was absolutely sound-proof. So he asked the technician: 'What is the matter?'

The technician laughed. He said: 'These sounds are within you. The first sound is just your mind functioning inside, the nervous system. And the second sound is nothing but your blood running through the body, the blood circulation.'

Cage said: 'But I have never heard these sounds before.'

The technician said: 'You never heard because there were so many sounds outside. Now it is absolute quiet. No sound at all. That's why you hear the inner mechanism functioning, the brain continuously working, millions of nerves continuously working, and the blood circulation continuously going on -- just like a stream flowing.'

Cage said: 'Quiet won't do. Silence is needed.'

Even in the quietest room, your inner turmoil will be there. You will hear your own thoughts, you will hear your own body functioning, you will hear your own heartbeats.

Silence is something of the beyond, unconditional. It happens only when you remember. If you can remember yourself while doing millions of things, ordinary things: digging a hole in the garden, watering the trees, talking to somebody, listening to somebody.... Just go on being watchful. Whatsoever happens should be mirrored by you.

Remember one thing: you are not to verbalize it, because by verbalizing you will miss the beauty. You can say: 'I am walking. This is my left foot moving, this is my right foot, the breath is going in, the breath is going out.' If you start verbalizing inside then you will be filled by your own noise again.

Just watch the breath going in; don't think about it. Just see it, feel it. Move inwards with it. Then the breath stops for a second. Then remain in quiet silence for that second -- nothing moving, no movement. In that state of no movement you are the nearest to God that you ever can be.

Then the breath starts moving out. Move out. Then again, outside, for a single second, the breath stops. Then watch. In that stopping, again, you are closest to God.

Make it a rhythm. Then no other meditation is needed. Just this remembering will bring you to your own treasure.

Ordinarily, we live in sleep. We are all somnambulists -- walking, doing things in sleep. Sometimes, catch yourself moving in sleep, and then you will know what it means.

You are just walking on the road, a thousand and one thoughts coming inside the mind. You are walking like a robot, not aware where you are going, what you are doing, why you are going, what is happening in the body, what trees you have passed, not aware that the wind is blowing. No, you are not feeling anything. The flower is sending its scent; it has not reached you. The world is beautiful; you are unaware. You are lost deep in your thoughts, but yet you are moving.

Give a jerk to yourself. For a moment become aware. Look at the whole situation and suddenly you will see the difference between ordinary sleeping life and the life of a Buddha. For a single moment you become a Buddha. When you are aware, for a single moment you become a Buddha. The whole quality of a Buddha comes to you. And the taste of it will create a deep desire to attain to it as an eternal state of your being.

Make yourself more and more aware, and use all sorts of situations. There is no need to go beyond the world, no need to go outside the market. Wherever you are, use all situations to awaken yourself. And every situation can be used.

That's why Hassids are not against the world, they are not in favour of renunciation, they don't leave the world. They live in the world in an ordinary way, and they use all sorts of situations to make themselves more and more aware and alert.

Use all situations, because all situations can be used.

Now listen to this beautiful story.

IN ROPTCHITZ, THE TOWN WHERE RABBI NAFTALI LIVED, IT WAS THE CUSTOM FOR RICH PEOPLE WHOSE HOUSES STOOD ISOLATED, OR AT THE FAR END OF TOWN, TO HIRE MEN TO WATCH OVER THEIR PROPERTY BY NIGHT. LATE ONE EVENING, WHEN RABBI NAFTALI WAS SKIRTING THE WOODS WHICH CIRCLED THE CITY, HE MET SUCH A WATCHMAN WALKING UP AND DOWN. 'FOR WHOM ARE YOU WORKING?' HE ASKED.

A simple question, but a simple question can become a very deep one. A simple situation, but a simple situation can be used to awaken yourself. The mundane is the sacred also; it is the ordinary and the extraordinary also. In the matter is hidden the immaterial. The only thing is to know the secret: how to use it.

'FOR WHOM ARE YOU WORKING?' HE ASKED.

A simple question. A formal question. But it became an insight. Every moment can become a door.

THE MAN TOLD HIM, AND THEN INQUIRED IN HIS TURN: 'AND FOR WHOM ARE YOU WORKING, RABBI?'

Because the rabbi was also walking on the same road, the watchman thought that maybe he is also working as a watchman for somebody.

'AND FOR WHOM ARE YOU WORKING, RABBI?'

An ordinary question again. But sometimes, if you are in the right mood, in tune, a very ordinary thing can become a message from the divine.

THE WORDS STRUCK THE ZADDIK LIKE A SHAFT. 'I AM NOT WORKING FOR ANYBODY JUST YET,' HE BARELY MANAGED TO SAY.

A very alert man in a way. Otherwise, he could have said: 'I am working for God.' A rabbi, an ordinary teacher would have said that and would not have meant anything by it. This rabbi -- a sincere man, a true man.

The question became very significant: 'AND FOR WHOM ARE YOU WORKING, RABBI?' 'I AM NOT WORKING FOR ANYBODY JUST YET,' HE BARELY MANAGED TO SAY.

How can you say you are working for God? He is not working for any other rich man. He is a man of God, a priest, a rabbi -- but no ordinary priest -- he is alert.

'I AM NOT WORKING FOR ANYBODY JUST YET.'

Very difficult to say -- and much more difficult for a rabbi to say, because ordinarily a priest in the temple goes on thinking and saying that he works for God without knowing what he is saying, what he is asserting. Ordinarily, priests don't hesitate.

Remember, only a very sincere person hesitates. Fools, stupid people, hypocrites -- they are all very certain, they never hesitate. They are stubbornly certain, they are always absolutely certain.

Only a very very intelligent being... and by intelligence I don't mean intellect; by intelligence I mean understanding. I don't mean a trained intellectual. By intelligence, I mean the radiance of understanding. An intelligent being always hesitates because life is such a tremendous mystery. How can you be certain about anything?

Lao Tzu says: 'When others are absolutely certain, I am the only confused one.' Lao Tzu, a man absolutely enlightened, says: 'While others are sane, I look mad.' He says: 'I walk, but I hesitate, as someone walking in a winter stream. I walk, but I am afraid, as if someone surrounded by enemies. But others -- they simply don't bother at all. They look absolutely certain.'

The quality of hesitating shows a very delicate mind. He cannot assert, even in ordinary talk, formal talk, anything which is not really true. How can a man who has not yet known God say: 'I am working for God'? That would be profane, that would be sacrilegious.

'I AM NOT WORKING FOR ANYBODY JUST YET.'

What Naftali is saying is this: 'I am no more working for anybody in this world. The goals of this world are lost, and the goals of the other world are not yet clear. I am in a transition. Here, nothing seems to be significant, and there, my eyes are yet closed.'

He's saying: 'I'm not working for any ambition in this world. And the other world? -- it is yet far away. I am on the way. I have left the old and I have not entered the new. I am just in the middle of the bridge. The old bank is lost forever, the new bank is hidden in mist. I am not working for anybody just yet.'

There comes a moment in every meditator's life when the world is meaningless and God has not yet become meaningful. That is the greatest, most dangerous point to cross over, because the mind tends to fall back -- because at least something was significant and one was occupied.

Now the old occupation is gone and the new does not seem to happen. One is in a limbo, one hangs in the middle. That is the point where patience is needed, infinite patience is needed. And that's the point where a Master can be helpful -- to persuade you not to fall back, because the mind will have a tendency to do so. A thousand and one temptations will be there to fall back on -- because what nonsense are you doing? The old life you have left, but at least in it there was some meaning. If not meaning, at least some occupation, some business to do. At least one did not feel empty. Maybe things were not eternal, meaningful, maybe they were temporary, temporal, momentary -- but at least some meaning was there, some content was there. That too is gone. And the eternal seems nowhere to enter in.

This gap is an absolute necessity. Unless the mind comes to a state where it is no more thinking of the past, falling back to the past, the new cannot happen. The temptation of the past shows a deep bondage with the past. When the temptation is also gone and you remain in the vacuum, not hurrying, not in any haste, then you allow the emptiness to settle. Suddenly the eternal enters. You have become the temple.

Many are here who have been meditating long, who have come to this state. Then their minds will say. 'Go back home. Escape from this man. You have not gained anything. On the contrary, you have lost much. Your old identity gone, your old name gone, your old image, not anywhere to be found. And the new? -- the new has not happened. Will it ever happen?' The mind is afraid, scared. Is it going to happen or not? Or have you come to a dead end?

It happens only when you have settled in the vacuum. The whole comes only when you have settled in emptiness. For the whole to descend, absolute emptiness is needed. Even a slight clinging, a slight temptation for the past, is a hindrance.

'I AM NOT WORKING FOR ANYBODY JUST YET,' HE BARELY MANAGED TO SAY.

A really sincere man.

THEN HE WALKED UP AND DOWN BESIDE THE MAN FOR A LONG TIME.

What was he doing? -- he must have been brooding. What has happened?

This man, an ordinary watchman -- he can at least say that he is working for somebody.

Naftali says: 'I'm a religious man, a priest, a rabbi, and I cannot even say that much. At least this watchman is engaged, occupied, doing something significant. It may not be significant but he believes he is doing some significant work. And I, a religious man, can barely manage to say that I am not working for anybody just yet.'

HE WALKED UP AND DOWN BESIDE THE MAN FOR A LONG TIME -- brooding, contemplating, meditating.
'WILL YOU BE MY SERVANT?' HE FINALLY ASKED.

'I SHOULD LIKE TO,' THE MAN REPLIED, 'BUT WHAT WOULD BE MY DUTIES?'
'TO REMIND ME,' SAID RABBI NAFTALI.

'TO REMIND ME' -- that the world is lost, but that God is not yet attained. 'TO REMIND ME' -- that the material has disappeared, and the immaterial has not materialized yet. 'TO REMIND ME' -- that the known is no more meaningful, and the unknown is far away. 'TO REMIND ME' -- that I should not forget this. To make me alert again and again. To strike the note within me so that I don't fall asleep.

A beautiful story, very meaningful, and it can become a part of your inner treasure. Let it become, because there are many situations in which you need to be reminded. You fall asleep again and again. It is natural, because sleep is the way of least resistance.

It is convenient to fall asleep; it is uncomfortable to awaken. And your sleep may have many investments in it. Sometimes, in deep sleep, you have beautiful dreams, and when you awaken, all dreams disappear and the naked reality has to be faced. There is a temptation to remain asleep, not to face the reality. And, you can create beautiful dreams.

That's all we do in the world: make a beautiful house, a dream in marble. But still a dream. Sooner or later you have to leave it. No house can be a home here. All houses will have to be left behind -- at the most, a night's rest. In the morning we have to go, so don't cling too much.

The world can be at the most a SARAYA, a DHARMASHALA, a resting place for the night. In the morning we go. Don't cling to it, don't get attached to it. Don't think the dream is real. Let it be reminded to you again and again that this is a dream.

Every temptation is there to think it is reality, because when the dream is beautiful, who wants to think that it is a dream? Of course, when the dream becomes nightmarish, you start thinking that it must be a dream. That's why great anguish and pain sometimes trigger spirituality.

Your wife has died and you loved her, you loved her tremendously. Now you are left alone. It is not only that your beloved has died, something deep inside you also died with her because you were so much involved with her. You had penetrated into each other's being, you had become parts of each other, members of each other. Now she is dead. It is not only that somebody outside you is dead; something of the heart within you is also dead. You will miss many beats, you will never be so alive again. Maybe in this situation the shock can trigger an awakening.

So misfortunes are not always misfortunes; sometimes they prove blessings, great blessings. And the blessings that you think are blessings may be nothing but narcotics, may be nothing but drugs. Beautiful dreams are drugs. They help you to sleep. Maybe you call them tranquilizers.

Misery is not always misery. DUKKHA, anguish, agony, can become a door to ecstasy. Let me say it: 'Blessed are those who are unfortunate enough to know anguish, blessed are those who are in anguish because they can be awakened.'

Use your anguish as a force to awaken yourself -- because when you are comfortable, you tend to sleep. When you are uncomfortable, the possibility to awaken is greater.

Continuously go on remembering that the world that you are in is a momentary phenomenon. It is just a dewdrop on a grass leaf. Any moment, a breeze passes by and the drop slips and is gone forever. The world is a dewdrop on a grass leaf. This is what Mahavir has said: 'A dewdrop on a grass leaf.' Any moment... it is slipping already, you are dying already. It is not that somewhere in the future, one day, you will die. Don't try to deceive yourself. You have been dying from the very day you have been born. The first breath was already amidst death. You have been dying continuously. Seventy years, eighty years, a hundred years you may take to die completely, but every moment you are dying. The dewdrop is slipping. Any moment it is gone.

Just a few days ago, I was talking about a woman saint, Sahajo. She says: 'JAGAT TARAIYA BHOR KI' -- the world is just like the last star in the morning. Go on looking. Just a moment before it was there,

and a moment after, it is not there. The last star in the morning, disappearing, disappearing, continuously disappearing.

Remember that the world is a dream. What is the definition of a dream? A dream is that which is, but which is not going to be forever. A dream was not before, and will not be later on. Between two non-existences, a fragment of a moment, and it seems real. 'Existence between two non-existences' is the definition of a dream. And what is the definition of a reality? -- existence, existence, existence. Past, present, future -- existence.

Dream: non-existence in the past, non-existence in the future. Just in the present, existence.

How can existence be between two non-existences? -- impossible. You must be deluded. You must have projected it, it must be a projection, a wish-fulfillment. It is not there; the screen is empty. The story is within you; the projector is hidden in your mind and you go on projecting. You live in a dream and a dream needs sleep. That's why I say: 'You are fast asleep; I can hear you snoring.'

When I talk about sleep I mean metaphysical, not the ordinary sleep that you go into at night. That is sleep with closed eyes, and in the day you sleep with open eyes. Only eyes open and closed; that is the only difference between your day and your night.

Have you ever observed the fact that in the night you completely forget your day life absolutely? In fact, in the morning you may remember something of the night dream, but in the night you never remember anything of your day life -- nothing at all.

What does it mean? It means even dreams are a little truer. You can remember. When you awake in the morning you can remember the night dreams for a few seconds. Their reality goes deeper in you.

But in the night when you fall asleep, not for even a few seconds do you remember your day life -- who you are -- a president of a country, a prime minister, a beggar or a nobody. You don't remember at all. Even your name is forgotten. Are you a husband or not? A father or not? Everything is forgotten. Rich or poor, everything forgotten.

Chuang Tzu says that once he dreamt that he had become a butterfly. Then in the morning he was very much puzzled because a suspicion arose in his heart that if Chuang Tzu can become a butterfly in the night, in a dream, the vice versa is also possible: the butterfly may be dreaming that now she has become Chuang Tzu. If Chuang Tzu can become a butterfly in a dream. why can't a butterfly become a Chuang Tzu in her dream?

All dreams, whether Chuang Tzu dreams that he has become a butterfly, or a butterfly dreams that she has become Chuang Tzu -- all are dreams.

All becoming is dreaming; becoming as such is dreaming. When you awake, you come to being; becoming disappears. Then you don't become anything. Neither Chuang Tzu becomes a butterfly nor the butterfly becomes Chuang Tzu. When you come to being you suddenly realize that there is no Chuang Tzu and no butterfly. Only one God exists and He is neither. He is beyond.

THEN HE WALKED UP AND DOWN BESIDE THE MAN FOR A LONG TIME. 'WILL YOU BE MY SERVANT?' HE FINALLY ASKED.
'I SHOULD LIKE TO,' THE MAN REPLIED, 'BUT WHAT WOULD BE MY DUTIES?'
'TO REMIND ME,' SAID RABBI NAFTALI.

It will be difficult for you to find a man who can constantly remind you. But the story is simply symbolic, it is a parable. You can make your mind the servant to remind you. The mind can become the watchman.

Just the other day there was a question: 'Can the mind be used in any way for the spiritual awakening?' Yes. It HAS to be used. It can be used and it has to be used. The mind has to be made a servant to remind you.

Ordinarily, the mind has become the master and you have become the servant. If the mind has become the master -- and you have become the servant, this is the state OF sleep.

If the mind becomes the servant and you become the master, you are on the way to awakening. Then the mind reminds you. What is meditation? Meditation is an effort to use the mind to remind yourself. Meditation is also a function of the mind, but the relationship is totally different. You are the master; the mind becomes the servant. Use the mind as the servant, and mind is beautiful. Let the mind become the master and everything goes ugly.

The man of the world lives in an ugly state. The mind is the master and he himself is the servant.

The sannyasin, the other-worldly man, just reverses the situation. Everything is the same but the order is changed. Now the mind is the servant and he himself becomes the master. Then he uses his mind to remind himself. And a moment comes when there will be no need to be reminded. Then awareness has become natural, a flowing phenomenon. Then you can relieve the mind, the mind can be retired.

So three states: mind, the master -- ninety-nine percent of people are in that state; then, mind the servant -- very rarely, few people, the seekers, those who are on the path; and then, the mind with no function now, retired, because awakening has become natural -- the state of a Buddha.

Use your mind as the servant and continuously remember that the mind has to be retired one day. When the mind is retired completely, the world disappears. Then there is no coming back to the world. That's what Hindus call: 'the stopping of the cycle of birth and death'. When one is absolutely awakened, that awareness has no birth and no death. It is eternity.

Use the mind. Step on the mind, let it be a stepping-stone. Just the order has to be changed.

I will tell you one story. It happened that a man was in search and he came upon a man on the path who said: 'There is a well-hidden in the caves. Go there and ask a question. If you sincerely ask, the well replies. It is a miracle only known to great adepts.'

The man searched. It was difficult to reach to the well, but somehow he reached. Leaning down in the well, he asked: 'What is life?'

No reply came. The well only echoed. He repeated his question, and the well repeated: 'What is life?' But the man was really sincere, so he continued. It is said for three days, day and night, he asked again and again: 'What is life?' -- and the well only resounded his own voice. But he was not tired -- he continued.

If you work with the mind for many many days, years, the mind will not give you the key; it will simply resound you. But a sincere seeker goes on and on and on; he is not tired.

After three days it is said the well realized that the man was sincere and that he was not going to go. So the well said: 'Okay, I will tell you what life is. Go to the town nearby. Visit the first three shops and come back and report.'

The man was puzzled because what type of answer was this? But, 'Okay, if the well says it has to be done...' He went to the town and visited the first three shops, but he was even more puzzled and bewildered. There was nothing.

In the first shop there were a few people working with some metal pieces. He went into the next shop; a

few other people were there, and they were preparing some strings. Into the third shop he went; it was a carpenter's shop, and people were working with wood. He said to himself: 'This is life?'

He went back to the well and said: 'What do you mean? I went there, I visited. This is my report, but I don't see the point.'

The well said: 'Now, I have shown you the path. You travel it. Someday you will see the point. I have indicated the way, now you go on it.'

The seeker was simply angry and said: 'This has been a deception! What have I gained by asking this well for three days continuously? What have I gained by putting my heart with such sincerity before the well? This has been a deception. I have not gained anything.' Frustrated, he went away.

After many years of wandering he came near a garden one day. It was a moon night, a full moon night, and somebody was playing a sitar. He was enchanted. The magic worked. As if pulled by a magnet, he came into the garden. He didn't ask permission. He went up to the player and the man was deep in his meditation, playing on the sitar. He sat there he listened. In the moonlight he looked at the man, the instrument. He had never seen that instrument before.

Suddenly, he realized that those carpenters were working on things like this. They were preparing sitars. And the people who were working on metal -- those pieces were also on the sitar. And the strings.

Suddenly, as if the clouds disappeared and there was a breakthrough, he started dancing. The musician became aware; he stopped the music. But now nobody can stop the dance of the seeker.

The musician asked: 'What is the matter? What has happened to you?'

The man said: 'I have understood. Life has everything. Just a new combination is needed. I looked into three shops. Everything was there, but there was no sitar. Everything was separate. An order was needed; everything was in chaos. Everything as there; whatsoever was needed was there. Just a synthesis, just a unity was needed -- and such beautiful music comes out of it. Life has everything -- now I have understood. Just a new order is needed.'

You have everything that you need. God never sends anybody as a beggar into the world. Everybody is born an emperor but lives like a beggar, not knowing how to arrange things.

Mind should be the servant, consciousness should be the master -- and then the instrument is ready, and then a great music is possible.

And there comes a moment when the instrument is not needed at all. It is said that whenever a musician becomes perfect he throws the sitar because then it is useless, because then the inner music has come in. The outer sitar just helped to move withinwards. Whenever an archer is perfect, he throws the bow. Then there is no need for it. Whenever there is perfection, it becomes unconditional

First make the sitar of your life and then be able to retire the mind completely. Then you have gone beyond the circle of birth and death. And that's what God is.

That's what this beautiful story is saying: 'TO REMIND ME' -- so that I don't fall again and again a victim of the old pattern: mind, the master; and myself, the servant. 'TO REMIND ME' -- that I am the master.

The True Sage

Chapter #4
Chapter title: The watchman -- Questions and Answers

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WHY DOES ALL THAT YOU SAY SEEM COMPLETELY FAMILIAR? I HAVE HEARD IT ALL BEFORE IN VARIOUS CONTEXTS, BUT AT THE SAME TIME, IT SOUNDS FULL OF WONDERFUL REVELATIONS.

That's the quality of truth: it is neither old nor new -- or, it is both. Truth is eternal.

In a way you have heard it millions of times, in many contexts. You may not have understood it but you have heard it. You carry the memory. It is not that you are here for the first time on this earth. In the time of Buddha, in the time of Jesus, in the time of Krishna, certainly you were there. You have heard it but you have not understood it. That's why you are again here. The day you understand, you disappear. Understanding is a great death, death from this world of fantasy, dream, illusion.

You are right. Your feeling is right that you have heard it before. It sounds familiar and yet it reveals much. It sounds familiar because it is familiar. Still, it reveals new dimensions, because a new understanding is dawning on you.

Truth is neither old nor new because it doesn't belong to time. Anything that belongs to time is bound to be new or old. That which is new today will be old tomorrow. That which is old today was new yesterday. New and old are two aspects of time. Truth is timeless, truth is timelessness. It is always there -- as old as existence, and as new as this moment.

If you understand, the familiarity carries deep mysteries hidden behind it. So don't be deceived by the familiarity. You may have heard the words; you have not understood the truth. Otherwise you are transformed. Transformation is a function of truth. Says Jesus: 'Truth liberates.' The moment you understand, you are liberated. There is nothing else to do afterwards. The very understanding is enough, is liberation.

Listen, but don't compare. Listen, but don't bring your memory in. Otherwise your memory and your feeling that it is familiar will be a distraction.

The moment your mind says it is familiar, the mind is saying there is nothing new to understand. There is muc! There is an infinite amount to be understood.

Don't look through the memory and don't compare. Look direct. Look immediate. Look without memory. Let there be a clarity of perception. Don't compare with anything that you have heard before.

I tell you, you may have heard it before, but you have not understood it. So what is the point of hearing it before? And if you are too much in this idea of familiarity, you will miss it again. And again, whenever you will hear it, the idea will be there that it sounds familiar.

Comparison is a disease. It obstructs; it doesn't help. So even when you feel it is familiar you also feel, side by side, new flowers of understanding blooming. They bloom in spite of your comparison.

If the comparison is completely dropped, you are liberated. If you can rightly listen to me, there is nothing else to do. One moment of total listening will be enough. You will be awake. And one moment is enough because that becomes the door for eternity.

THE WORDS 'INTROVERT' AND 'INTROSPECTION' HAVE MORBID CONNOTATIONS. HOW DO THEY DIFFER FROM HEALTHY SELF-AWARENESS AND TURNING WITHIN?

In self-awareness, there is no within and no without. You don't turn within. In self-awareness, the within and the without have disappeared. There exists only one. Within and without is the division of the mind, is the division of the analytical mind. What it within? And what is without? How do you demark?

So when people say: 'turn withinwards,' they are just using your language to help you because if they say: 'turn beyond within and without,' it will be almost impossible for you to understand what they mean. But that is exactly what they mean.

Self-awareness is a total unity of within and without, the higher and the lower, the valley and the peak. All dualities meet and merge into it.

Yes, 'introvert' has a morbid connotation; it is a morbidity. A person who is an introvert is a person who is incapable to move without. He is confined, closed, a flower which cannot open, a song which cannot burst, a river which cannot flow to the open sea. The introvert is morbid. He cannot relate, he cannot love, he cannot move in the world, he cannot spread, he has no expansion. Confined. Closed. Like a seed -- he is not like a tree.

But remember, the extrovert is also morbid. In Western psychology the introvert is morbid, but the extrovert is thought to be healthy. That simply shows that this type of psychological thinking has been developed by extroverts -- nothing else. They think they are healthy and that the opposite is unhealthy.

There is an opposite school also in the East. The Eastern psychology thinks the introvert healthy and the extrovert unhealthy. But to me, both are unhealthy, because both are confined to a certain direction and are incapable to move to the opposite.

To me, health means: the capacity to move in all directions. To be healthy is to be whole. The word 'health' comes from the same root as the word 'whole'. To be healthy is to be whole, to be whole is to be all together. So to be healthy means: where opposites meet and are no more opposites but are transformed into complementaries.

A healthy person is one who when he wants to move in, he moves. There is no hindrance. He has no compulsion to be an extrovert. And vice versa. If you are compulsively an introvert -- whenever you start moving without, there are inner hindrances. You have to fight, you cannot flow, you have to force. Then you are ill.

A healthy person, a healthy being, a healthy energy, is always ready to move anywhere. There is no compulsion to be somewhere in particular. A healthy energy is a flowing energy. When you go to the market, you move out. Nobody inside condemns: 'To move out is worldly, materialistic.' Nobody condemns. When you go to the temple you move withinwards. Nobody condemns: 'To go within is morbid. This is for

foolish people, unworldly, simpletons. This way you will lose all, because all the riches are outside. Where are you going by closing your eyes and watching your navel? You are becoming a fool.'

In the West, when they want to condemn the East, they call them 'navel-watchers' or 'lotus-eaters'. One cannot be alive by just eating lotuses. They must be mad people.

And when in the East, people want to condemn the West, they call them 'money-oriented' 'materialistic' 'worldly'.

But both these types of psychologies are ill and morbid. A true psychology is still to be born -- a psychology of the whole person, a psychology of flow, of no compulsion, no obsession.

A man should be as capable of coming in and going out as you are capable of going into and coming out of your house. When the climate is beautiful, you go out. You sit in the garden under the tree. Then the sun rises and it is too hot -- you seek shelter, you come in. In the day you go out, in the night you come in. A deep balance is needed.

And for a deep balance, opposites should not be taken as opposites -- and they are not; they are complementaries, yin and yang, man and woman, day and night, summer and winter, SANSAR and NIRVANA.

Remember -- my whole emphasis is for the meeting of the opposites. Then you are not confined, then you have no limitation, then you are unlimited, then no boundary exists. And this is the emphasis of Hassidism also.

A Hassidic sage is as worldly as anybody, and a Hassidic sage is as unworldly as anybody. He lives IN the world, but he is not OF the world. He moves in the world, but remains untouched by it. He is beyond. This is true religion.

The religion that you call religion is not true religion. It is just in opposition to the world. It iS a choice. That's why if you choose that type of religion, you may change, but fundamentally you will remain the same. The change will be just on the surface. The change will be just as if one goes from one imprisonment to another.

One imprisonment is on this side of the road, another is on that side of the road. You live in one prison and you think of the other. as if THERE is freedom. It is opposite. Things ARE different there, but again it is a confinement.

Between these two imprisonments there is the open road -- the way of the white clouds. Just exactly in the middle, between two opposites, is the way.

To me, an extrovert is morbid; an introvert is also morbid. When you are neither, you are healthy.

Remember the word 'flowing'. The more energy flows, the more healthy it is. You can reach to the highest peak and you can come down to the lowest world -- and there is no problem. You can meditate and you can love.

Meditation is going withinwards, love is going without. Meditation is reaching to one's own being. Love is an effort to reach to the other's being.

There are religions which say that if you meditate, you cannot love. There are religions which say that if you love, how can you meditate?

Christianity is an extrovert religion. The emphasis is on serving people, love, compassion. The emphasis is not on meditation -- because if you meditate, that looks selfish. When the world is in such a misery,

people are hungry, ill, dying, and you are meditating -- the whole thing looks to be too cruel. Somebody is dying on the road, a beggar, and you are sitting in your temple and meditating. It looks selfish. 'Throw this meditation away,' says the extrovert religion. 'Go and help people -- that is the only way to reach God.'

One of the greatest Indian poets, Rabindranath, was much impressed by Christianity. He has written a poem in which he says: 'Don't seek me in the temple. I am not there. If you really want to seek me, come to the road where the stone-cutter is cutting the stones or where the farmer is tilling the ground. I am not in the temples. Come to the world where the labourer is working and the beggar is begging. There I am.' This is an extrovert religion -- a reaction against too much introversion.

In India, introvert religions have existed. They say that this world is MAYA, illusion. Beggars have always been dying and they will always die and you cannot change anything. Move withinwards, close your eyes. In your deepest core of being is God. Outside, it is just a dream world. Don't waste your time there. The real is within.

To me, both are morbid. A part is always morbid -- only the whole is healthy.

So I tell you: God is everywhere. In the temple when you close your eyes, there is God. And on the road also, where the stone-cutter is, working hard in the hot sun -- there also is God. Only God is. God is the whole. But mind always tries to choose a part.

I have heard: You must have known a very famous movie dog, Rin Tin Tin. His trainer was asked to describe Rin Tin Tin. He tried to describe, but the dog had such marvellous qualities, such indefinable qualities, that he was at a loss to describe and define the qualities. So at last he stumbled upon a definition. He said: 'Rin Tin Tin is God in the form of a dog.'

'God' and 'dog' -- both words have the same balance. God may be the introversion of energy. Dog may be the extroversion of the energy. But the energy is the same, because only one energy exists. The world is a unity. The mind creates opposites.

One very great Zen monk, Rinzai, was asked once.... The questioner must have been a very sceptical mind. He asked: 'You go on emphasizing that everything is God and everything is Buddha. Do you mean to say that even a dog is a Buddha?' Rimai laughed. Didn't answer. On the contrary, he jumped, and started barking. That's exactly the right answer: a Buddha barking like a dog. He showed the fact rather than talked about it.

You are morbid if you are confined to anything -- whatsoever the name. You are healthy if you are flowing in all directions together. If opposites meet in you, you become perfect. That's why a perfect man can never be consistent; he has to be contradictory, because opposites will be meeting in him. Only ordinary people can be consistent. The true sage is never consistent -- cannotbe -- because he will have to move in all the directions together.

Walt Whitman says: 'I'm vast. I contain contradictions.' Then what to say about God? -- vast! He contains all contradictions. He is in the lowest and He is in the highest. In the lowest He exists as the lowest. In the highest He exists as the highest. He is in sex and He is in samadhi. He is in this world as matter and He is in that world as non-matter. He is the sinner and He is the sage. The true sage is always contradictory. That's the difficulty in understanding him.

It is very easy to understand your mediocre saints; they are plain. No contradictions exist in them; they are always the same. You can rely, you can predict. They are like a simple line, no complexity. They are simple and, in a way, simpletons. They don't have the beauty of complexity.

The true sage is very complex; he contains contradictions. And that's why it has always been very difficult to recognize him. He eludes. You catch hold of him from one direction, and he is moving in another. You cannot see because your eyes are morbid. You can see only a part. You can see a man as a

sinner, you can see a man as a saint, but it is difficult to understand a man like Gurdjieff who is both.

In him, the sinner and the sage meet. In him, even the sin is transformed. In him, even the sage is transformed and becomes a worldly being. To understand Gurdjieff you will have to drop all your categories, all your labels of sinners and saints, and this and that. The true sage is godly. God is contradictory.

That's what Krishna says in the Gita. He says: 'Don't be worried, because I am the killer and the killed. Don't be worried, because I am in both. The one who is killed, I am -- and the one who is going to kill also is me. My two hands, right and left, in a game of hide and seek.'

All your conceptions of God are very poor. Theologians go on trying to explain but they can never explain because the contradiction creates the trouble.

If you say: 'God is just,' then you cannot say: 'God i5 compassion.' That's the trouble for the theologian. If God is just, then compassion cannot exist. If God is compassion, then He cannot be just. Both are not possible together. For thousands of years theologians have been thinking how to manage. God seems to be unmanageable, chaotic.

God is both. He is compassionate in His justice and He is just in His compassion. But then it is absurd, because how can a judge be both? If the judge has compassion, then he would like to forgive. If he is just, then the criminal has to be punished -- punished according to the law, with no compassion. Then he has to remain indifferent. Justice has to be neutral. Compassion is love; it cannot be neutral.

God is both. Let me tell you: God is bondage, God is freedom -- both. That's why I say: 'Don't be in a hurry.' Even in the market He exists. Even in this world, so ungodly, He exists -- because otherwise is not possible.

Once you can see it, such deep silence descends in your being. Because when you can see the contradictions meeting in God, then the contradictions within you immediately meet and dissolve. Then freedom becomes your nature. Then you move freely, then you become freedom. Then there is no goal.

The only goal is to delight here-now. Nothing is to be achieved, because all achievement is always against something. You have to leave this and attain that. You have to drop this and do that. All achievements, ambitions, goals, are choosing something against something else. And God is both. That's why Krishnamurti goes on insisting that the only way to attain to truth is to be choiceless. Choose -- and you have become morbid. Don't choose, float choicelessly. Don't be the chooser. Just watch and flow -- and you are freedom. This is what MOKSHA is -- absolute freedom.

WHY AM I AFRAID OF OTHER PEOPLE?

If you are afraid of yourself. only then are you afraid of other people. If you love yourself, you love others. If you hate yourself, you hate others. Because in relationship with others, it is only you mirrored. The other is nothing but a mirror.

So whatsoever happens in relationship, always know it must have happened before, within you -- because the relationship can only magnify. It cannot create; it can only show and manifest.

If you love yourself, you love others. If you are afraid of yourself, you are afraid of others. Because, in coming in contact with others you will start manifesting your being.

You have been conditioned -- in the East, in the West, everywhere. Christian, Hindu, Mohammedan, Jain -- you all have been conditioned to hate yourself. It has been taught to you continuously that to love

oneself is bad. 'Love others. Hate yourself.'

This is asking for absurdities, impossibilities. If you don't love yourself, who is nearest to yourself, how can you love anybody else? Nobody loves himself -- yet he is trying to love others. Then your love is nothing but hatred -- masked, hidden.

I tell you to love yourself first, because if love happens within you, only then it can spread to others. It is just like throwing a stone into a silent lake. The stone falls, ripples arise, and then they go on moving, moving to the farthest bank. They will go on and on and on, but the stone must have fallen within you first.

Love must have happened to you. You must love yourself; that is a basic requirement -- which is missing all over the world. That's why the world is in such a misery. Everybody trying to love but it is impossible to love because the basis is not there -- the foundation lacking. Love yourself. And then suddenly you will find yourself reflected everywhere.

You are a human being and all other human beings are just like you. Just forms differ, names differ, but the reality is the same. Go on moving farther and farther -- then animals are also like you. The form differs a little more. But the being? Then the trees are also like you. Go farther and farther; the ripples spread -- then even rocks, because they also exist like you. Existence is the same, similar.

This is the only way to love God: start by loving yourself and let the love spread. Then don't let there be any boundaries. Go on and on -- to the very infinity. This is what prayer is, this is what devotion is.

But if you miss the first point, if the stone has not been thrown, and then you go on waiting and watching, and the ripples never arise....

It cannot start anywhere else; It can only start in your heart. Because love is a ripple in the heart, a vibration in the heart, a throbbing, a sharing of whatsoever you are, a deep, intense urge to go and reach the other, to share your being and your delight and your song.

But your heart is almost dead-frozen, and you have been taught to condemn yourself -- that you are ugly, that you are bad, that this is sin. 'Don't do this. You are guilty.' You cannot accept yourself. How can you accept anybody else?

A deep acceptance is needed. Whatsoever and whosoever you are, a deep acceptance is needed. Not only acceptance -- but a delight that 'I am.' 'I', 'Here', 'Now' -- all the three points, the triangle of being, should be filled with delight. You should not ask anything else. There should not be any 'ought'. Drop all 'shoulds' and the whole world becomes different. Right now, you continuously think: 'I should be this and that. Then I can love and be loved.' Your God is nothing but the greatest condemnor looking at you from the skies, saying: 'Behave well.' This gives you a bad feeling about yourself.

By and by, you become afraid because you are suppressing yourself. If you relate with somebody, the suppression may break, everything may bubble up, surface. Then what? So you are afraid, afraid to come in contact with anything -- so you remain hidden within yourself.

Nobody knows how ugly you are. Nobody knows how angry you are. Nobody knows how full with hatred you are. Nobody knows your jealousy, possessiveness, envy. Nobody knows. You create an armour around yourself, you live within yourself. You never make any contact -- so that you can manage your image. If you come deep in contact, the image is bound to break. The reality, the real encounter will shatter it -- that is the fear.

YOU ASK: WHY AM I AFRAID OF OTHER PEOPLE?

You are afraid because you are afraid of yourself. Drop that fear, drop the guilt that has been created in you.

Your politicians, priests, parents, they all are guilt-creators, because that is the only way that you can be controlled and manipulated. A very simple, but very cunning trick to manipulate you. They have condemned you, because if you are accepted, not condemned -- loved, appreciated, and if it is relayed to you from everywhere that you are okay -- then it will be difficult to control you. How to control a person who is absolutely okay? The very problem doesn't arise.

So they go on saying -- the priests, the politicians, the parents -- that you are not okay. Once they create the feeling that you are not okay, now they become the dictators; now they have to dictate the discipline. 'Now this is the way you should behave....' First they create the feeling that you are wrong; then they give you guidelines of how to be right.

Here you are with me, involved in a totally different experiment. I have no condemnation, I don't create any guilt feeling in you. I don't say: 'This is sin.' I don't say that I will love you only when you fulfill certain conditions. I love you as you are, because that's the only way a person can be loved. And I accept you as you are, because I know that is the only way you can be. That's how the whole has willed you to be. That is what the whole has destined it to be.

Relax, and accept, and delight -- and there is transformation. It comes not by efforts; it comes by accepting yourself with such deep love and ecstasy, that there is no condition, conscious, unconscious, known, unknown.

Unconditional acceptance -- and suddenly you see you are not afraid of people. Rather, you enjoy people. People are beautiful. They are all incarnations of God. Maybe Rin Tin Tin... but still... incarnations of God. You love them. And if you love them, you bring their God to the surface.

Whenever you love a person his godliness comes to the top. It happens -- because when somebody loves you, how can you show your ugliness? Simply, your beautiful face comes up. And, by and by, the ugly face disappears.

Love is alchemical. If you love yourself the ugly part of you disappears, is absorbed, is transformed. The energy is released from that form. Everything carries energy. Your anger has much energy involved in it, your fear also has much energy, crippled and suffocated in it. If the fear disappears, the form falls down, energy is released. Anger disappears -- more energy is released. Jealousy disappears -- still more energy.

Whatsoever are called sins simply disappear. I don't say that you have to change them; you have to love your being and they change. Change is a by-product, a consequence. So much tremendous energy released -- you start floating higher and higher and higher, you attain to wings.

Love yourself. That should be the foundational commandment. Love yourself. All else will follow, but this is the foundation.

I AM CONFUSED ABOUT THE DIFFERENCE BETWEEN INDIVIDUALITY AND PERSONALITY. WHAT, IF ANYTHING, IS LEFT OF THE INDIVIDUAL AFTER THE EXIT OF THE EGO?

Individuality is your essence. You come with it, you are born with it. Personality is borrowed. It is given by the society to you. It is just like clothes, subtle clothes.

A child is born naked; then we hide his nakedness -- we give him clothes. A child is born with essence, individuality. We hide that too, because naked individuality is rebellious, non-conformist.

Individuality is exactly what it means. It is individual. Personality is not individual; it is social. Society wants you to have personalities, not individualities, because your individualities will create conflict. The

society hides your individuality and gives a personality.

Personality is a learned thing. The word 'personality' comes from a Greek root which means mask -- PERSONA. In Greek drama, the actors used to wear masks to hide their real faces and to show some other face. From PERSONA comes the word personality. It is a face that you wear; it is not your original face.

When the personality disappears, don't be afraid. Then for the first time you become authentic. For the first time you become real. For the first time you attain to essence. That essence in India has been called ATMA, the soul.

The ego is the center of personality, and God is I he center of essence. That's why so much insistence, from every corner, that ego has to be dropped. Because you must know what you are, not what you are expected to be.

Personality is false; it is the greatest lie. The whole society depends on personality. The state, the church, the organizations, the establishments -- they are all lies. The Western psychology goes on thinking too much about the personality. That's why the whole Western psychology is a psychology based on a basic lie.

In the East, we think of the essence, not of the personality. That which you have brought, that which is your intrinsic nature, SWABHAVA, that which is your intrinsic essence -- THAT has to be known. And that has to be lived.

Personality is that which you are not, but try to show that you are. Personality is that which, when you move in society, you have to use as a convenience.

You are walking, you have gone for a morning walk. And then somebody passes by. You smile. The smile can be either from the essence or from the personality. The smile can really be a delight in seeing the person, in seeing the God in that person, in seeing the heart, the love, the formless, that has become incarnate in that person.

That's why in India we never use phrases like 'Good Morning'. They don't mean much. We say: 'Ram, Ram...' We welcome each other by the name of God. It is a symbolic act: 'I see God within you.' 'Ram, Ram' means 'I see Ram within you. Welcome. I am happy, blessed, that you passed If it comes from the essence, then the smile spreads all over your being. You feel a deep content. You feel blessed that this man passed by. The man may be gone, but the blessing remains and lingers around you like a subtle perfume.

But you can simply say: 'Good Morning' -- because the man is a banker, or a political leader, or can be sometimes mischievous, or can be dangerous. It is risky not to say 'Good Morning.' Then you say it and you smile; you bring a smile to your face. That is PERSONA, that is personality.

In each act you have to watch. It is arduous, but it has to be done. There is no other way. In each act you have to watch from where it comes. From personality or from essence?

If it comes from essence, the essence will grow, because you will give an opportunity for the essence to be manifested, expressed. If it comes from the personality, then personality will become harder and harder and harder, and it will suffocate the essence completely.

Watch. Remind yourself again and again: 'From where does it come?'

If you come home and you bring ice cream, flowers -- to your wife, is the present from the personality or from the essence? If it is from the personality it is a lie. You may have talked to somebody else's wife, and you were charmed. You felt attracted, a desire arose in you. And then you started feeling guilty: 'This is not faithfulness. So bring ice cream home.'

Remember -- your wife will immediately suspect. Otherwise, you never bring ice cream. There must be something in it; you must be hiding something. Why are you so good today?so suddenly, unexpectedly good?

You cannot deceive women; they have an instinct, they are lie detectors. They immediately feel -- because they don't think. Their feeling is immediate and direct. They function from the center of emotion.

You are feeling guilty; then you bring some presents to the wife. It is a gift from the personality. It is very dangerous.

A similar but opposite case can happen. The situation may be the same. You were talking to your friend's wife. You were charmed. She was graceful and beautiful, and because of her beauty, because of her grace, you remembered your wife. Because when you love a person every other beautiful person reminds you of the person. It has to be so. If the woman was charming, it immediately reminds you of your beloved. Something of the beloved was there -- a part, a gesture. Something of your wife was there. You loved the woman in that moment because she reminded you of your wife. Then you are full of the memory.

Then you may bring ice cream or flowers or something... or nothing -- just a smile. Then it is from the essence, then it is totally different. The situation may be the same, but you can behave in a totally different way.

Personality is an effort to deceive. Essence is an effort to reveal your being; whatsoever it is -- it is. Let it be revealed, and be open, and be vulnerable.

Try to live from the essence and you will become religious. Try to live by the personality and you will be the most irreligious possible.

To me, religion doesn't mean a ritual. It doesn't mean going to the church or the temple. It doesn't mean reading the Bible or the Gita every day, no Religion means to live from the essence, to be authentic, to be true.

And remember, howsoever you lie, you cannot lie, because a lie is a lie. Deep down you know it is a lie. You may pretend that you don't know but your pretension will be there and that will indicate. You cannot lie to anybody because anybody who has any eyes, who has any awareness, any intelligence, will penetrate into it.

There was a case. A woman was suing Mulla Nasruddin. She claimed that her child was Mulla Nasruddin's child. And Mulla was denying vehemently in the court.

Finally, the judge asked: 'Say only one thing -- did you sleep with this woman, Nasruddin?'

Nasruddin said: 'No, your honour -- not a wink.'

Your lies are apparent, because the truth has a way of coming up. It finds a way. In the end the truth is known, and you wasted your whole life in lies.

Don't waste a single moment. All the time that is wasted in lies is absolutely wasted. And through lies nobody ever becomes happy; it is impossible. Lies can give only pretensions of happiness; they cannot give you true happiness.

True happiness is part of truth. Hindus have defined God as 'bliss' -- SATCHITANAND. ANAND, bliss, is the final, the ultimate core.

Be true, and you will be blissful. Be authentic, and you will be happy. And that happiness will be uncaused; it will be just a part of your being true.

Happiness is a function of truth. Whenever there is truth, happiness functions. Whenever there is not truth, happiness stops functioning and unhappiness functions.

Don't be afraid.

You say: I AM CONFUSED ABOUT THE DIFFERENCE BETWEEN INDIVIDUALITY AND PERSONALITY. WHAT, IF ANYTHING, IS LEFT OF THE INDIVIDUAL AFTER THE EXIT OF THE EGO?

In fact, because of the ego, nothing of the individual is left. When the ego is gone, the whole individuality arises in its crystal purity: transparent, intelligent, radiant, happy, alive, vibrating with an unknown rhythm. That unknown rhythm is God. It is a song heard in the deepest core of your being. It is a dance of the formless. But one can hear the footsteps.

Everything real arises only when the ego has gone. Ego is the deceiver, the falsification. When ego is gone, YOU are there. When ego is there, you simply think you are, but you are not.

I CAN THINK OF NOTHING THAT I WISH MORE CLEARLY THAN TO COME CLOSER TO YOUR INNER TEMPLE. IS THIS POSSIBLE WHILE I AM STILL DOING MY OWN THING? OR IS IT A PREREQUISITE TO DROP ALL ACTIVITIES AND INTERESTS NOT CONNECTED WITH YOU AND YOUR WORK?

If you really are doing your own thing you have come closer to my inner temple. There is no other way. I am here to help you to do your own thing. I am not here to drag you away from your own thing. That's what the so-called religions have been doing all along.

Remember this: I am not to make anything out of you.

If you can be yourself, it is enough -- more than enough. If I can help you to be yourself then the right thing has happened. If, in some way, I become an opportunity to distract you from your own being, then I am an enemy, not a friend.

So never again think it a prerequisite to drop all activities and interests not connected with me and my work. YOU are my work. YOU are my activity. Nothing else is more important than you. You are supreme; there is no higher value than you. So if you are fulfilled, my work is done. If you are blissful, my activity is fulfilled. There is no other work. I have no idea, ideology that has to be fulfilled through you -- no.

I am, at the most, just an opportunity where you can find yourself. When you reach to your innermost home, you have reached to my temple. And there is no other way.

YOU HAVE SAID THAT THE PROPER RELATIONSHIP OF MIND TO CONSCIOUSNESS IS THAT OF THE SERVANT. HOW IS THE SERVANT TO BE TREATED? IS IT NOT TO BE MISTREATED? HOW AM I TO KNOW WHEN THAT IS HAPPENING?

Remember -- if you are really a master you never mistreat the servant. That is one of the qualities of the master.

You mistreat the servant only when you are not certain that you are master. That mistreatment is a deep insecurity. You try to mistreat to know whether you are the master or not. If you are absolutely certain that you are the master, you love the servant. You treat him as a friend, you respect him even. So only those who are suspicious of their own mastery treat the servants in a wrong way.

A man who is absolutely certain, who knows he is the master -- then there is no problem.

It is said of a Hassidic Master, Magid.... He went to see another Master. He was a little late. The lecture hall was full and the other Master was speaking, so he sat just near the door where people had left their shoes.

Somebody looked at him. The quality of Magid attracted him. He told his neighbour that some rare being was there -- 'But why is he sitting there? That is not a place for a Master to sit. And he is so radiant.' And it is said that by and by the whole audience turned towards him.

The Master who was talking, and who was a faker, was surprised at the phenomenon.

Magid had not uttered a single word; he was just sitting with closed eyes. The pseudo-Master later when they were alone, asked Magid: 'Tell me the secret. What happened? I was there, the leader of the congregation, and I was to talk. What happened? Why did people turn towards you?'

Magid said: 'Since I became a Master it almost always happens. It is not something to be done. It simply happens.'

A Master has a quality. When you are really the master, you have become a watcher and become the master.

And it is such a simple thing that you just say something and it happens. You just say to the mind: 'Enough -- now you be the servant, because you are the servant.' And, I say, it is just that simple.

You are afraid: that is why it cannot happen. You know that it will not happen. Then you can say something and it will not happen. But it is not happening because you knew it would not happen. Otherwise it will happen.

You have not treated the mind REALLY as a servant. Otherwise, you simply say: 'Sit down,' or you simply say: 'Listen' -- and the mind listens.

Vivekanand was in America. He talked one morning and he told a story, and he emphasized the fact that faith can move mountains. One old woman who was worried by a mountain very much said: 'This is good! I never tried it.'

Just behind her house there was a big mountain. And because of the mountain the sun would not come to her house. Because of the mountain, air would not reach. Her house became very stuffy.

So she said: 'This is simple. Now I will go and I will have faith.'

She went immediately to her house. She opened the window and looked at the mountain for the last time -- because now it would disappear. There would be no chance again to see it. She closed the window, closed her eyes, and said: 'I have faith. Now move.' Thrice she said it, because she thought maybe once it may not work.

Then she opened the window. The mountain was still there. She started laughing and said: 'I already knew it was not going to happen.' If you know all the way, then it will not happen -- because you have not fulfilled the condition.

I also say that faith can move mountains -- but faith, remember!

And faith need not say it thrice. It is doubt which says it thrice. What is the point? Once you say it, you're finished -- and faith will not open the window and look. It is finished!

I have heard, in a town it happened: rains were not coming. It was already getting very late in the season so the priest of the town gathered all the people one morning, called them all to come to the temple so that they could pray for it to rain.

The whole town went -- and the whole town laughed at a certain child. A small child came with an umbrella. So everybody talked and laughed and said: 'You fool -- why are you carrying your umbrella? You may lose it somewhere. Rains are not coming.'

The child said: 'But I thought that when you would pray, the rains would come.'

Only one child was carrying an umbrella. How can rains come? If that child had prayed, there was a possibility of rains.

Faith can only be total -- otherwise not. And the people who were laughing about that child were simply stupid. If you don't have total faith, then why are you going to pray? And when prayer will not be fulfilled, you will say that you knew it was not going to happen all along.

Faith is a different quality of inner functioning. If you really say to the mind: 'Be the servant from now onwards' -- it is finished! Don't open the window again to see. And this is how it happens, and this is how it is going to happen to you, because there is no other way.

When you are a master you treat the servant like a friend. You feel grateful to the servant. He serves you. Why mistreat him?

Mistreatment comes only when you see that the servant is the master. Then you react, then you are angry, then you mistreat. Your mistreatment simply shows that the servant is not the servant and the master is not the master.

LISTENING TO YOUR WORDS: 'THE SKY APPEARS TO, BUT NOWHERE DOES IT TOUCH THE EARTH,' A DEEP FEELING GATHERED AROUND ME THAT THE SKY IS TOUCHING THE EARTH RIGHT THROUGH ME, THAT I AM THE HORIZON WHEREVER I AM. THE FEELING, LIKE A HONEYCOMB, WITH NO SUBSTANCE IN IT, JUST THE WIDE OPEN SKY PENETRATING EVERY PORE OF IT, HAS REMAINED EVER SINCE AS A CONSTANT MEDITATION. IT FEELS LIGHT AND BLISSFUL TO BE IN IT. PLEASE COMMENT.

There is no need to comment. I bless you. This is what should happen.

IS EVERYTHING IN ONE'S LIFE, PARTICULARLY THE DEGREE OF SPIRITUAL PROGRESS, PREDESTINED? OR IS ONE'S LIFE A SERIES OF CHALLENGES AND POSSIBILITIES WITHOUT ANYTHING BEING KNOWN ABOUT THE OUTCOME?

The essence is predestined, the personality is just an accident. That which you are is predestined, that which you appear to be is just an accident. Your being a Hindu, your being a Christian, is an accident. Your being a man, your being a woman, is an accident. Your being a German or an Indian is an accident. Your being black or white is an accident. But your BEING, simply your being, is destined.

Try to find that which is destined, and don't be too concerned with that which is irrelevant, accidental.

Your nose is a little long or a little short. Don't be bothered much about it; it is just accidental. Or your skin has a pigment and you are black. Or your skin doesn't have that pigment -- not worth more than four annas. Don't be too worried about it. It is just irrelevant.

Try to find that which is absolutely destined. That is your nature, that is your essence.

But you are lost in accidents. You pay too much attention to accidents; you are too worried about them. Your whole time and energy is wasted in them. You become so much occupied with the non-essential that the essential is forgotten.

This is the state of the man who is asleep: always focused on the non-essential. Thinking of money, thinking of power, thinking of the house, thinking of the car, thinking of this and that -- but never looking at that which is your innermost core, which is you. That innermost core is absolutely destined. Outside, nothing is destined. Inside, everything is destined. Pay more attention to it. That's what sannyas is all about: a turning towards the essential, and a turning away from the non-essential.

I am not saying that you don't eat, that you don't live in a house -- no. That is not the meaning. Live in a house, but don't be too concerned. One has to eat to live. Eat -- but don't make eating your whole business. There are people who continuously think of eating.

Money is needed, but don't make money your God. Use it when you have it. When you don't have it, then use that non-having also, because that has its own beauties. When you have money, you can have a place. Have it. When you don't have the money, become a vagabond and live under the sky. That has its own beauty. When you have money, use it. Don't be used by the money. When you don't have it, enjoy poverty. Richness has its own richness, poverty has its own richness also. There are many things which only a poor man can enjoy -- never a rich man. There are many things only rich people can enjoy -- never a poor man. So, whatsoever opportunity.... When you are rich, enjoy that which a rich man can enjoy. Whenever you are poor, enjoy that which poor men enjoy.

But what do you do? -- you do just the reverse. When you are rich, you suffer for those things which only poor men can enjoy. And when you are poor, you suffer for those things which only a rich man can enjoy. You are simply foolish; I don't see intelligence.

I was staying with a friend. He is a vice-chancellor, an old man, a drunkard -- almost always drunk -- but he is a very good man, as drunkards are always. A very sweet, a very polite, a very loving man.

In the night, he had taken too much, and I was sitting with him. He became suddenly afraid. He became so paranoid that he told me: Please write a letter immediately to the police station -- to send two intelligence officers.'

I wrote the letter, but I committed an error. I wrote to the police superintendent: 'Please send two INTELLIGENT officers.'

The old drunkard looked at the letter and started laughing and said: 'Who has ever heard of intelligent officers? Write "intelligence officers", not "intelligent officers".'

It is almost impossible to find an intelligent officer, because it is almost impossible to find an intelligent man. Intelligence is absolutely lacking.

When you have money, enjoy it. Live like a king when you have it. But I see people -- they have money and they live like beggars. They are saving it for the future, and when it is lost, then they start thinking about it: 'Why did we waste time? We should have enjoyed.'

Poor persons, poor people, always thinking about living in palaces, while they can enjoy the tree where they are. The singing birds, and the sun, and the air -- the world is more open to a poor man. A poor man can enjoy a beautiful sleep, because for a rich man, sleep has become difficult. He may have better sleeping-rooms, he may have more comfortable mattresses, but he will not be able to sleep. Then he will think about beggars and will feel envious and jealous that these poor people are sleeping so well, snoring, and, 'I cannot sleep.'

When you can sleep well, sleep well. When you have beautiful mattresses, enjoy them -- and suffer insomnia. But be intelligent!

ANCIENT JEWISH MYTHOLOGY PLACES LILITH AS THE FIRST PERSON ON EARTH -- NOT ADAM. WHY WAS THIS VERSION LOST? WOULD YOU TELL US ABOUT IT?

There is not a secret in it, just male chauvinism. It was difficult for man to think that a woman was made first and man followed. No -- it is against the pride.

The original version said that Lilith was created first -- and it seems natural that woman should come first, because she carries the womb. A woman should come first. That seems natural, biological, true. But it is difficult for man to entertain the idea. He changed the story. He created another myth that Adam was created first. But then there was trouble -- because then how to produce Eve from Adam? So a rib was taken, because there was no womb. Now the whole story is foolish.

With a woman it would remain simple. With man it was almost impossible. A rib was taken out and Eve was created.

The first story is true. I agree with the first. I reject the second.

The True Sage

Chapter #5
Chapter title: The perfect swimmer

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WHEN THE SON OF THE RABBI OF LENSHNO WAS A BOY HE SAW RABBI VITZHAK OF VORKI, PRAYING. FULL OF AMAZEMENT, HE CAME RUNNING TO HIS FATHER AND ASKED HOW IT WAS POSSIBLE FOR SUCH A ZADDICK TO PRAY QUIETLY AND SIMPLY, WITHOUT GIVING ANY SIGN OF ECSTASY.
HIS FATHER ANSWERED:-'A POOR SWIMMER HAS TO THRASH AROUND IN ORDER TO STAY UP IN THE WATER. THE PERFECT SWIMMER RESTS ON THE TIDE AND IT CARRIES HIM.'

THERE is one very ancient tale. If you listen well, you will find yourself also in it. But if you only hear it, you will laugh at it and forget it.

Sometimes you simply laugh to forget a thing, to hide a thing. Many times I have observed that you laugh just to hide your tears. You laugh, because if you don't laugh, it will be too much, too heavy. Laughter is a way of avoiding a thing. So please, listen to it as deeply as you can.

I know hearing is simple, and listening is very difficult. You hear it and you think that you have listened to it. Hearing is just mechanical.

When you listen with perfect awareness, then listening becomes possible. Hearing is just like eating without tasting. You can fill the belly, but deep down, the hunger remains. The body may be satisfied, even overloaded, but the subtle hunger remains -- because it can be satisfied only when you become capable of taste. But to taste a thing is to be aware, alert.

Listen to it -- the story is one of the most wonderful I have ever come across. It is a Hassidic story.

It says that there was a very great city. It appeared great to those who lived in it. In fact, it was not bigger than a small saucer. The houses of the city were skyscrapers. And the people who were the dwellers -- they claimed that their house tops almost touched the sky. But to those who were not deluded, the height of the city looked not more than that of an onion.

In that city, people of ten cities were assembled -- millions of people. But to those who could count, there were only three fools in that city, not a single person more.

The first fool was a great thinker; he was a great system-maker, a metaphysician -- almost an Aristotle. He could talk about anything. You could ask him, and he had readymade answers. It was spread in the town, the rumour was in the town that he was the greatest seer.

Of course, he was absolutely blind. He could not see the Himalayas just in front of his eyes, but he could count the legs of the ants crawling on the moon. And he was absolutely blind -- but he was a logic-chopper.

He saw things which nobody had ever seen: God, angels, heaven and hell. He was very condemnatory of the mundane world which could be seen. He was always appreciating the unseen, which he only could see and nobody else could see.

The second man used to hear the music of the spheres. He used to hear the dancing atoms, the harmony of existence -- but he was stone-deaf.

And the third fool, the third man, was absolutely naked. He had nothing. He was the poorest man who had ever existed -- except that he had a sword which he always carried on guard. He was always afraid, he was paranoid -- afraid that somebody was going to rob him someday. Of course, he had nothing.

They all conferred because there was a rumour that their city was in a deep crisis. All the three fools who were thought to be very wise were asked to go deep into the phenomenon: Is it true that the city is in danger? Some crisis is coming? Some future catastrophe?

The blind man looked into the far horizon and said: 'Yes. I can see thousands of soldiers of the enemy country coming. I cannot only see them, I can count how many there are. I can see to which race and to which religion they belong.'

The deaf man listened silently, brooded, and said: 'Yes. I can hear what they are saying, and I can also hear what they are not saying and hiding in their hearts.'

The beggar jumped, the third fool jumped, took his sword in his hand, and said: 'I am afraid. They are going to rob us.'

This is your story. Think about it. Move around and around and penetrate deeper into it. This is the story of man.

Man is always pretending that which he is not; that's a way of hiding oneself. The ugly man tries to look beautiful. The man who is in anguish tries to look happy. The man who does not know anything tries to

prove that he knows all. This is how it goes on and on. And unless you become aware of these three fools within you, you will never become a sage. To go beyond the three fools, one becomes the true sage.

Try to stick to the fact; don't try to hide it in a fiction. Fictions are easy, cheap; one need not do anything, one can simply imagine -- and imagination is a way of auto-hypnosis. If you go on continuously repeating something, you will start feeling that you have that thing.

What have you got in this world? What do you possess? You don't possess even yourself. Then why are you so afraid That somebody is going to rob you?

People come to me and they say: 'We cannot trust because we are afraid.'

I ask them: 'Why are you afraid? What have you got?'

They say: 'If we trust, somebody may deceive us'the third fool.

What have you got? Empty-handed you come. Empty-handed you go. And just in between, between and betwixt, the foolishness that you possess something.

That is the meaning of Jesus when he says that even camels can pass through the eye of a needle, but a rich man will not be able to enter into the kingdom of God. What does he mean by rich man? -- he means one who has nothing and thinks that he has.

Everybody is poor. Empty-handed we come. Empty-handed we go. All ideas of richness are fictions.

By a rich man Jesus doesn't mean those who have on this earth. Nobody has anything. The poor are poor; the rich are also poor -- sometimes even poorer than the poor, because they are more deluded that they have something.

If YOU have something, Jesus is right: a camel can pass through the eye of a needle, but you will not be able to pass through the kingdom of God. The doors will be closed. It is not for fools.

And the very idea that you possess something is foolish. And once the idea settles in, then you try to protect it, then everybody else becomes the enemy -- because everybody else is trying to snatch that which you have. In the first place you don't have anything.

The more you protect, the more others think that you must be having something. Otherwise, why are you protecting so much? They are running after you, thinking that you must have something. Seeing that they are running after you, you think there is danger and that protection is needed. This is how the vicious circles goes on.

Nobody has anything in this world. Once you realize this, all fear disappears. Once you realize this, you have become a sannyasin. Not that you leave your houses, and your wife, and children, and the world and move to a mountain top -- no. Those who are running to the mountain tops -- they still think that they are leaving something that they had. That is the very foolishness.

First you were deluded that you have; now you are deluded that you have renounce -- but the basic hypnosis still exists. First you continuously counted your money -- how much you have. Now you will be counting how much you have renounced. But renunciation is nothing but the other side of the bank balance, the other side of the river, of the market.

A man who knows has nothing to renounce, because a man who knows and comes to understand his situation, knows that he has nothing. How can you renounce? What can you renounce? Your hands are empty. And suddenly -- you are moving in a different space. The possession, the renunciation -- both have become irrelevant.

There are persons who come to me. I can see that I am in front of them and they cannot see me. But they say they have visions, spiritual visions. Beautiful colours float in their minds. Kundalini arises, the snake-power, the serpent-power. It rushes towards the last chakra.

I am in front of them and I can see they are blind; they can't see me. Their kundalini is arising, and they have tremendous light in their third eye. And they have come, so that I can confirm: 'Yes, that's so.'

If I say: 'Yes, that's so,' they are very happy and fulfilled. If I say: 'No,' they are very angry. They become my enemies. And they cannot see me -- but they can count the legs of the ants crawling on the moon. They are stone-blind. To hide their blindness, they create many fictions around themselves.

A man came to me. He said: 'Just as it happened in Mohammed's life, it is happening in my life. I receive messages in the night. God Himself, Allah -- He gives me messages. But the trouble is that in the morning, I always forget what the message was.' It happened in Ahmedabad.

I told him: 'Do one thing. Keep a pad and a pencil just near your bed, and while you go to sleep, continuously go on remembering that whenever God reveals anything, your sleep will be immediately broken, and you will be able to write. And write it, whatsoever it is.'

He said: 'These messages are tremendous truths. They can transform the whole world. The trouble is -- I always forget in the morning.'

So I said: 'You do it -- and whatsoever it is, you bring it.'

Next day he came. He was very much worried and sad, and depressed, and frustrated. I said: 'What happened?' He said: 'I cannot believe what happened. Whatsoever you have said, I have followed. I went on remembering while I was falling asleep that whenever the message is delivered, I will be able to get up immediately and write the message down. And it happened as you said.'
'But then,' I said,'why are you so sad?'
He said: 'But the message makes me very sad.'
'What was the message?'

He was feeling a little embarrassed. The message was: 'Live a little hot. Sip a Gold Spot.' The advertisement board was just in front OF his house. He must have been passing and...

So he said: 'Please don't say this to anybody, because I am very much frustrated. How did it happen? Is it some kind of joke God is playing on me?'

Your dreams are bound to be your dreams: 'Live a little hot. Sip a Gold Spot.' They cannot go beyond it! Your visions are your visions; they cannot be more than you. Your experiences are your experiences. They are bound to be below you; they cannot be beyond you. Your kundalini is going to be your kundalini; it cannot be a Buddha's kundalini.

Ninety-nine percent is the possibility that you have been imagining. Man is so poor, he imagines in millions of ways to convince himself: 'I am rich.'

If you have not been able to attain to the worldly things, then you start attaining to the non-worldly things. If you don't have a bank balance here on the earth, then you have a bank balance there in heaven -- but you have a bank balance.

Remember always: your mind is stupid. Mind as such is tupidity. Mind cannot be intelligence. Intelligence happens only when the mind has gone. Intelligence is not the function of the mind; it is the function of the whole. Mind is stupid, repetitive. It cannot know the unknown, it can only go on repeating the known -- 'Live a little hot. Sip a Gold Spot.' Continuously looking at the advertisement board, it has

become settled.

If you are born a Hindu, your kundalini will rise. If you are born a Jain, never -- because Jain scriptures don't advertise for kundalini. If you are a Christian, you will see Christ and the cross. But if you are a Hindu, Christ never bothers to come on your path. And the cross -- never. You will see Krishna playing on the flute, because Krishna is advertised and Christ is not advertised.

All your spiritual experiences are nothing but conditionings that the society has given to you. Don't rely too much on them, because death will force you to realize the fact that you lived a fictitious life -- the opportunity lost.

Become aware that you have nothing. Once you feel that you have nothing, fear disappears, because fear is always part of the feeling that you possess something which can be lost -- hence fear.

When you realize the fact that you don't know anything, that you are blind, that you cannot see....

All that you have been seeing is your own projection. You create it and you see it. You are the director in the drama that you call your life. And you are the story-writer also. And you are the actor. And you are all that is happening. And you are the audience. There is nobody else. You are looking at it. You are creating it. You are directing it. You are playing a role in it.

Once this is seen -- and this can be seen in a flash of light, just by listening to me rightly, it can be seen -- then the whole drama disappears. This is what Hindus call MAYA, the world that you have created around yourself, which is not real, which is not there -- your own creation.

When it drops, then for the first time, you are not blind; your eyes open. Then you see that which is.

Don't go on listening to distant harmonies, and the music of the spheres, and the dancing steps of the atoms. Don't befool yourself. As it is, you have already befooled yourself too long. No more. It is enough! Say: 'It is enough' -- because unless you are freed from your wrong notions of eyes, and ears, and riches, the right cannot become available to you.

To be freed from the wrong is to be available to the right. To be freed from the false is to be on the path of that which is real.

And remember this trick of the mind: that the mind creates the opposite. If you are angry, you have a polite smile on your face. The mind creates the opposite. If you are afraid, you have fearlessness showing on the face. If you are full of hatred, you go on trying so many love affairs.

It is said about Lord Byron that he fell in love with hundreds of women. Looks like a great lover, a Don Juan -- but he is not. He must have been too full of hatred. He could not love anybody.

When you cannot love anybody, when the love is not flowing, you go on moving with new partners just to create an illusion that you are a great lover -- you love so many people. One love is enough! If it is really love it can satisfy you so deeply, it can make you so contented, such infinite tranquility can happen through it, there is no need for anything else. But when it is not there, then you move from one to another.

I was reading a drama. The drama belongs to the category that they now call 'Absurd Drama'. The curtain rises. The actors are there, sitting in a restaurant. There are a few people. The waiters are serving. And the people are eating, enjoying food, talking -- saying how beautiful it is. But in fact, nothing is happening. The waiters are only doing the movements; they are not bringing food. And the eaters are only doing the movements of eating, they are not eating food.

But everybody is afraid: 'If I say that there is no food, then the whole restaurant, so many people, will think me mad.'

Everybody is eating, but on nobody's plate is there any food. People are putting the food in the mouth, biting, chewing, eating, AND enjoying, and telling about it, how beautiful it is. You have to follow; otherwise, you will be the only one who is mad, who has gone mad, insane.

And everybody is in the same situation: afraid to say that there is no food, and that the waiters are bringing only empty plates, and that the people are eating nothing -- just empty movements of the hands and the mouth. Not only that -- the people are describing how tasteful it is, how delicious it is. You will be mad if you say anything. It is better not to say. Save your sanity and go home.

Everybody moves out of the restaurant, talking about the food. But everybody is hungry. And everybody seems tired. When you make empty movements, you are bound to be tired. Everybody seems wearied of life, almost dead -- but still talking about the food.

This is the situation about love. You fall in love, you do the movements, but love is not there, real food is not there. You simply do the movements that lovers are expected to do. And not only that -- then you say: 'How beautiful l' You know deep down that there is nothing, nothing is happening. But if you say that nothing is happening, you will be found to be wrong.

The whole world lives in dreams. If you want to live with them, you have to be a part. You say: 'Yes. So beautiful' -- but then you are wearied and tired. And the whole life seems like a long boredom, non-ending.. And again and again, the same routine you follow. And again and again, you come to the same frustration.

Look! Is not this your life? The mind will say: 'No, this is not my life; it may be of others.' But that is the way of the mind to protect oneself.'Others may be fools; I'm not.'

The wise man thinks in a different way. Says Lao Tzu: 'Everybody seems to be very very wise; I am the only idiot here.' The wise man looks like an idiot.

Let me tell you a Hassidic tale. It happened: from Poland, a group of Jews were migrating to America. In old Jewish communities, it has always been so: there was always a village sage, and there was always a village idiot -- to balance things.

And Jews are very balancing. It has to be balanced that way. If the village has a sage, the village needs an idiot also. Otherwise, who will balance? The sage may create too much wisdom; it may become indigestible. He may become too heavy with his advice, he may create too much seriousness around. An idiot is needed -- to bring balance to things.

Rarely, but sometimes it also happened that it was the same man -- the sage and the idiot. Then the sage flowers perfectly, because then the village is not balanced; the man HIMSELF is balanced. And it was such a case in this story.

The village idiot, or you can call him the village sage -- his name was Yosel. He was also migrating with the whole community.

After the third day, there was a great storm. Life was in danger. The ship would be sinking any moment. It was chaos -- the captain shouting orders, the sailors lowering the lifeboats, children crying, women screaming, and all the passengers milling around the deck in deep confusion, afraid. It was great pandemonium. Only Yosel was amused. He was watching everybody, smiling. He was entertained by the whole situation.

An old man of the village scolded Yosel: 'This is too much. The ship is sinking I What are you doing? Amusing yourself?'

Yosel said: 'Why are you getting so excited, Uncle? Does the ship belong to you?' This can be the

statement of an idiot, this can be the statement of a sage. It can be both. It IS both.

There is a point where the sage and the idiot meet, where the sage looks like the idiot, where the idiot looks like the sage -- because opposites merge and a single synthesis is attained.

A sage has nothing to defend; he can afford to be an idiot. You cannot afford to be an idiot because you know you ARE an idiot, and you have to defend it by your so-called wisdom.

What I am saying is: you always create the opposite. You are not one, you are a multitude, a crowd. Whatsoever you feel inside, you try to pretend just the opposite so that no one comes to know your inner poverty, your inner stupidity. If you are stupid, you study scriptures. You can find many stupid people studying the Torah, the Bible, the Gita, the Koran -- hiding their stupidity.

It happened: one day, a man knocked at Naftali's house. Naftali opened the door and, as was his custom, he asked: 'Why have you come?'

The man said: 'I have come to study with you.'

Naftali closed the door and he said: 'Go somewhere else. I am not a teacher. You can find somebody else who can teach you scriptures.'
'Why?' Naftali's wife asked. 'Why have you denied that man? He looked like a sincere seeker.'

Naftali said: 'People who are interested in studying scriptures are almost always stupid. They want to hide.'

Another day, another man knocked. Naftali opened the door and he asked: 'Why are you here? What do you want from me?'

The man said: 'I have come to be near you, to learn how to serve humanity.'

Naftali said: 'Go away. You have knocked on the wrong door.'

The wife was very much puzzled. She said: 'He was not asking to study scriptures. He seems to be a great social reformer or something like that. He wanted to serve humanity. Such a pure, pious mind -- why have you refused him?'

Naftali said: 'Those who don't know themselves -- they cannot serve anybody else. All their service finally becomes a mischief.'

Social reformers are mischievous people unless they know themselves. How can you serve anybody? And how can you serve humanity? You have not served that small being that is within you. Light it first -- then try to light others' lives. If you are dark within, and you go and start helping others, you will not help, you will harm -- because who is there to help?

Another day, another man knocked. Naftali opened the door and asked: 'Why have you come here?'

The man said: 'I am very stupid. Can you help me a little to get rid of it?'

Naftali kissed the man and said: 'Welcome. I am waiting for you.'

This is the first step towards wisdom: to realize that you are not wise, to realize that no trick of hiding it is going to help.

One who realizes that he is ignorant is already on the path. One who realizes that he is poor is already on the path of the Kingdom of God, the real treasure. One who realizes that he is blind -- his eyes are

already opening. One who realizes that he is deaf will sooner or later become capable of listening. And then he will know the music, the music of existence.

Don't try to create the opposite. Rather, know the innermost quality of your being. Don't hide it; open it to the sky.

If you hide it, you help it -- because in darkness it grows, and becomes bigger and bigger, and takes infinite proportions. Open it to the light and the sky and the air and it dies -- because it cannot live in light.

Ignorance is like the roots of a tree: if you bring them out, they die. In the light they cannot survive. They are the dwellers of darkness; in the pure air they cannot survive. But if you hide, then you help them grow.

Remember this: whatsoever you feel inside, don't try to hide it, because it can be hidden only by the opposite. And then you will always be divided, and you will never become one, and you will never be a harmony. And only the innermost harmony can know the outermost harmony. That's the meaning: only the soul can know God. Soul means: inner harmony attained. God means: you have become available to God and God has became available to you.

Now, this small anecdote -- very significant.

THE PERFECT SWIMMER
WHEN THE SON OF THE RABBI OF LENTSHNO WAS A BOY, HE SAW RABBI VITZHAK OF VORKI, PRAYING. FULL OF AMAZEMENT, HE CAME RUNNING TO HIS FATHER AND ASKED HOW IT WAS POSSIBLE FOR SUCH A ZADDIK TO PRAY SO QUIETLY AND SIMPLY, WITHOUT GIVING ANY SIGN OF ECSTASY.

One of the most delicate and significant points to be remembered: agony becomes ecstasy. If you are in deep agony, then the same energy which was agony will become ecstasy when you meditate. You will dance with ecstasy, but that is not the last point -- because even in your dance, something of your agony will be present. The ultimate dance happens only when even dancing stops.

You have seen Mira dancing, Chaitanya dancing; nobody has seen Buddha dancing, Mahavir dancing. Mira and Chaitanya have reached almost to the goal, but one step more is needed. They were unhappy; now they are happy. They have transcended unhappiness. Now they are in happiness -- but that too has to be transcended. Because if you continue to be in happiness, unhappiness will follow like a shadow.

Dualities go together. If you are dancing, sooner or later, you will fall in agony again -- because the energy is the same. It was anguish within. You were hiding it; it was like a wound. Now you have expressed it -- the same energy released, and you are dancing. But you have not gone beyond.

Dancing is good, but it is allowed only up to the steps of the temple, not inside. Nobody reaches God without dancing; nobody reaches God with dancing. One has to dance, so that the agony is transformed, but agony transformed is still agony. It has become beautiful, it has lost its poison, but still, it is of the same category.

For example, I tell you a joke. You laugh, but your laughter has something of your sadness in it; it is bound to be so. You are sad for twenty-four hours. You laugh out of your sadness. In fact, you laugh because of the sadness, because it becomes too much. One has to release. It becomes such a tension, a built-up tension -- you have to release. You laugh loudly -- good, therapeutic, but nothing spiritual. Good, medicinal, but medicine has to be dropped when you are really healthy.

If you have to keep your medicine continuously with you, then something of the illness is still lingering on. When the disease. has completely gone, you throw the medicine also. When the pain has gone, what is the point of carrying pleasure? When the suffering is no more, what is the point of celebrating? Then your

whole being is a celebration, then you don't celebrate. Then your whole being is a laughter, then you don't laugh.

The perfection of laughter is almost like no laughter. And the perfection of happiness has nothing of happiness in it, because if something of happiness is still there, you can watch -- just by the corner, unhappiness is waiting for you. Any moment it can jump, and possess you.

A happy person can become unhappy. You cannot make a Buddha unhappy because he is no more happy; he is beyond the clutches of duality. The child was worried, because the zaddik, a Master, meditating -- and not in any ecstasy?

Hassidic disciples are very ecstatic people; they dance, they sing, they enjoy. Delight is their prayer, and it should be so, because there is no other way to express your thankfulness, your gratefulness to God. Delight, dance, tears of joy; that is the only prayer possible.

WHEN THE SON OF THE RABBI OF LENTSHNO WAS A BOY, HE SAW RABBI VITZHAK OF VORKI, PRAYING.

The boy must have seen many Hassidic disciples, dancing, full of tears of joy, weeping, crying, embracing each other, in deep gratitude, in deep remembrance of God. The boy must have seen that when people meditate, they celebrate.

FULL OF AMAZEMENT, HE CAME RUNNING TO HIS FATHER AND ASKED HOW IT WAS POSSIBLE FOR SUCH A ZADDIK, such a great Master TO PRAY QUIETLY AND SIMPLY, WITHOUT GIVING ANY SIGN OF ECSTASY.

He does not seem to be happy, he does not seem to be celebrating -- not a single expression around him of ecstasy. How is it possible? And he is such a great Master. The child must have heard many things about the zaddik -- that he has attained. He is asking: 'What is he doing? In his silence, ecstasy is not happening. Something is lacking.' This is the childish attitude.

If you bring a child to Buddha, he will think-something is lacking. But if you bring the child to Chaitanya, he will know that everything is there, that nothing is lacking. Chaitanya is dancing, drums are beating. He is ecstatic, intoxicated -- he is not of this world. He is lost somewhere into the unknown. Any child will be able to recognize that something has happened.

To be with a Buddha is to be mature. Chaitanya can be followed even by children. That is what is happening to Hare Krishna people -- childish, immature. But they think that this is how one attains. Nothing is wrong in dancing -- remember. But one should remember: dancing, ecstasy, is just outside the temple. Inside, everything has to become silent; your very being has to dissolve. Who will dance there? You are no more.

HIS FATHER ANSWERED: 'A POOR SWIMMER HAS TO THRASH AROUND IN ORDER TO STAY UP IN THE WATER. THE PERFECT SWIMMER RESTS ON THE TIDE AND IT CARRIES HIM.'

Mira dancing, Chaitanya dancing -- something still imperfect, not perfect swimmers yet. Learning, reaching, reaching nearer every day -- but if you are still swimming, you are afraid of the river, you have not accepted it. If you are still swimming, your swing has moved to the other extreme, but has not attained to the middle point where everything stops.

Mind moves from one polarity to another. You are angry; then you feel compassion. You are full of hate; then you feel love. Watch it I Whenever you are hateful, suddenly, in the wake, a very loving, caring attitude follows.

All lovers know it: whenever they fight, are angry, and there has been a conflict, a clash of personalities, in the wake, a very deep love follows. The greatest peaks that lovers attain are all always after the fight, because when you are fighting, you are moving in one direction -- just like the pendulum of an old clock. It moves to the left, goes to the very extreme. Apparently it is going to the left, but deep down it is earning momentum, gaining momentum to go to the right. Then from that same energy it will go to the right. When it goes to the right, you will see it is going to the right, but it is again gaining momentum to go to the left.

When you are angry, you are gaining momentum to love. When you are in love, you are gaining momentum to be angry. This is how the pendulum of the mind goes on.

So Mira has moved from the world. The agony of the world has gone -- the ecstasy of God has happened. But this is also movement.

Buddha is just standing in the middle. The clock has stopped, the time has stopped, the movement has stopped, the pendulum moves no more. There is no tick, tock -- absolute silence.

You will be impressed more by Mira and Chaitanya and you will not be impressed so much by a Buddha, because Buddha will be too beyond you.

You can understand Mira. She may be opposite, but the language is the same. You are in agony; she is in ecstasy -- but the language is the same. What is ecstasy? -- not agony. What is agony? -- not ecstasy. The language is the same. You can understand.

And you can be greedy about it, and you can cherish an idea, a hope that someday you will also be able to dance like Mira. What beauty, what happiness, what ecstasy -- but the language is the same! And remember, you can understand only that for which you have a language, a common language.

It happened: a religious man, a very simple, sincere, authentic man was invited to a town. The man who was arranging for his lectures in the town was a politician. He had always been arranging tours of politicians, presidents, prime ministers, ministers, chief ministers, this and that. He was the best convener in the town, so people persuaded him: 'You do this also.'

The religious man was absolutely unknown to the politician, the convener. He had heard his name, he knew about him, but still, he had never been in contact with any religious man.

Politics has nothing to do with religion, and if it has to do something with religion, it is itself politics, it is not religion. They are diametrically opposite goals. A politician cannot be religious; a religious man cannot be political. Because a religious man cannot be ambitious.

The religious man was to come and he was also apprehensive, because the town was new and the man was unknown. So he telegrammed before he came: 'Arrange a room in the circuit house -- silent, vegetarian food, cow's milk, etcetera, etcetera, etcetera.'

He arrived. Everything was arranged. Everything was as he had wanted. He was happy. Then he went into the bathroom to wash his face because he was tired from the journey. But immediately he came back very puzzled, because in the bathroom he saw three beautiful women -- but still, they were ugly; they looked like prostitutes. He came back and he asked the politician: 'What is the matter? Who are these three women?' The politician said: 'Who are these three women? -- the three etceteras! Etcetera, etcetera, etcetera.'

The religious man was aghast, he couldn't believe it.'What do you mean? I have never come to understand that etcetera means-a woman.'

The politician said: 'You don't know the language of the politicians. I have always been arranging for

them, and this is a code word: etcetera. If they write one etcetera, one woman; if they write two, two; if they write three, three.'

You understand a particular language. You can understand Chaitanya and Mira -- however far away they may be, because your agony can understand the language of ecstasy. In fact, agony is seeking ecstasy constantly.

The child could not understand. A great zaddik, praying quietly and simply, without giving any sign of ecstasy -- not dancing, not swaying, tears not flowing. By his face, you cannot say what he is doing.

In fact, when you are really in prayer, you are not doing anything at all. Prayer has nothing to do with doing, it is simply being. Being in the presence of God is prayer. Feeling the presence of God is prayer. Dissolving yourself in Him is prayer. Agony will take you away. Ecstasy will also keep you away. Remember this.

Ecstasy is better than agony, but both exist around the subtle ego. When you are lost, who can be ecstatic? -- you are no more there,

The child could not understand. A child can never understand, because a child can understand tears, happiness -- the language of immaturity.

Many times, Hare Krishna people come to me, and I see such immature minds. But they think this is all: jumping on the streets, singing 'Hare Krishna, Hare Ram...' Of course, it gives a sort of excitement, and a sort of intoxication. It is alcoholic, but it is not the goal. The goal is absolute silence. Such tranquility, that there is nothing else in it. Pure tranquility.

The child could not understand. And the child within you will also be unable to understand.

HIS FATHER ANSWERED: 'A POOR SWIMMER HAS TO THRASH AROUND IN ORDER TO STAY UP IN THE WATER.'

So don't think that is swimming. It is just a poor swimmer, just a beginner. He thrashes around, throws his hands. Don't think that is swimming; that is just learning.

When a swimmer has become really perfect, attuned, he knows that now there is no need to swim. He can trust the river. He can leave all thrashing, because that thrashing is still a fight, a sort of struggle -- trying to conquer the river.

'A PERFECT SWIMMER RESTS ON THE TIDE AND IT CARRIES HIM.'

A perfect meditator rests on the tide of God, and it carries him. He does not do anything, because with doing, the ego remains. With non-doing, it disappears. He is not in agony, he is not in ecstasy. All that we can understand, the ordinary language, has become useless.

That's why, when you ask a Buddha: 'What have you attained?' -- he keeps quiet, he does not answer. Because whatsoever he will say will be misunderstood 'etcetera, etcetera, etcetera.' You have your language, a code language. Whatsoever he says will be misunderstood. If he says: 'I am ecstatic,' what will you understand? You will understand that he is not in agony. If he says: 'I am happy,' you will say: 'Right. So he is no more unhappy. That's what I need to be. That's my greed also, my hope also.' Your desire will be provoked. And the happiness of a Buddha comes only when you become desireless. Whatsoever a Buddha says is bound to be misunderstood.

Lao Tzu says: 'When people don't understand me, I know well, I have said something true. When they understand, then I know well that something has gone wrong.'

'Etcetera, etcetera, etcetera....' You have your own language. Buddhahood has its own language. It is neither of agony nor of ecstasy; it is of a deep let-go. Let-go is the language of a Buddha.

'A PERFECT SWIMMER RESTS ON THE TIDE AND IT CARRIES HIM.'

I was reading the life of Rabbi Leib. Somebody asked him: 'You lived with your Master, your zaddik, for twelve years. What were you studying there? What were you observing? Twelve years is a long time -- almost a whole life. Have you been studying the scriptures?'

Rabbi Leib said: 'No. I was not there with my zaddik to study the Torah. was there to watch my zaddik, my Master. To watch him -- how he unlaces his felt shoes, how he laces them again. It took twelve years to watch simple movements, because each of his movements was meditation: the way he breathes, the way he stands up, the way he sits down, the way he sleeps.... It is such a mystery that it took me twelve years -- first to forget my own language which was a barrier, to clean my mind completely of all that I know. And then, by and by, glimpses started coming lo me. Then, by and by, clouds separated and I could see my Master.'

If you can see your Master, you have seen meditation incarnate. It is not a question of doing; the being has to be watched.

The rabbi of Lentshno was right, the child's father was right, because he had attained to maturity. Drop the child within you -- become mature, alert. Watch -- that your language should not distort what I say. Always look to what I mean. You will be the only barrier in it.

If you listen through your mind, you hear me, but you don't listen to me. If you put aside your mind, and look at me, you listen to me. Right listening is the door. Through right listening, right seeing will become possible. Through right seeing, the right world of riches becomes available.

Those three fools are within your minds. By and by, drop them. Don't protect your mind because your mind is the enemy. And that's what you have been doing continuously: you go on protecting it. Surrender it. There is no need to thrash around.

'A POOR SWIMMER HAS TO THRASH AROUND IN ORDER TO STAY UP IN THE WATER.'

Here you are with me, with a tide. Relax. Let go -- and allow the tide to carry you. This is what sannyas is: a deep let-go with someone who has arrived.

Don't be a poor swimmer. You have thrashed around too much already. You are so tired -- and the tide is available.

Trust the river, and the river will take you to the ocean -- and there is no other way to reach to the ocean. Fight, and you will lose. Surrender, and in your surrender is the victory.

The True Sage

Chapter #6
Chapter title: The perfect swimmer -- Questions and Answers

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I DON'T HAVE EYES TO SEE. I DON'T HAVE EARS TO HEAR. AND I AM ABSOLUTELY STUPID. YOU PROMISE US LIBERATION SOME DAY. HOW IS THAT POSSIBLE WITH SUCH A HELPLESS CASE AS I AM? AND ON THE OTHER HAND, SOMETIMES I AM FILLED WITH GRACE WHICH NO WORDS CAN DESCRIBE. WHAT HAPPENS? AND WHERE AM I IN ALL THIS?

A good beginning. If you can feel that you don't have eyes to see, sooner or later, you will have eyes. To feel that you are ignorant, you have taken the first step towards knowledge. To feel that you are lost is to attain to the path. That is why sometimes you are filled with grace. The very understanding that you are ignorant suddenly illuminates your being.

The problem is with those people who think they know. They are in real trouble. They know not and they think they know. So there is no possibility for their growth. And they insist and they defend their knowledge. In defending their knowledge, they are defending their ignorance.

If you are ill, you seek a physician. But if you pretend that you are not ill, and you are ill, you avoid the physician. Even if the physician comes to your home, you will say: 'Why have you come here?'

Gurdjieff, working with his disciples one day, told a group: 'Unless you know your chief characteristic and become aware of it, you will not be able to enter into your essence and you will remain stuck to your personality.'

Somebody asked: 'Please give us concrete examples.'

Gurdjieff said: 'Look at the man who is sitting in front of me. His chief characteristic is that he is never at home.' Everybody could see the absent-mindedness on the man's face.

But the man shrugged his shoulders and said: 'What did you say sir?' -- because that is the chief characteristic: he is not at home. He is always somewhere else, and he wants to grow. Impossible -- because you have to be at home to grow.

Then Gurdjieff turned to another and said: 'Look at this man. His chief characteristic is that he is always arguing with everybody and everything.' The man became very heated and said: 'Sir, there you are wrong! I never argue!'

Find out what you are defending. That may be the clue to enter within.

Just last night, a sannyasin said that from her very childhood, she has been feeling that she is stupid. And she is afraid, so she goes on defending. She tries not to do anything which is stupid. Now she is in a mess, because what can you do? You can avoid, but WHO will avoid? -- the stupid mind will avoid. In avoiding, you will do the same stupidity again.

A stupid person... and all persons are stupid unless they become aware and alert. All persons are stupid. So when I say stupid, I don't mean any condemnation -- I simply indicate a state of unawareness. Everybody is born stupid. Fortunate are the few who don't die stupid.

Stupidity is the sleep you live in. How can you avoid it? How can a man who is fast asleep avoid dreaming? If he tries, he will create another dream. In the very avoidance, he will do something stupid.

Don't avoid it. Accept it! Because avoidance is trying to defend it. You don't want anybody to know that you are stupid, but that is not going to help. And the trouble is, that by avoiding continuously, you may yourself forget that you are stupid. Then you are settled in it. Then there is no way out. That's how you have created your troubles. You have been avoiding them. Then you deceive others and by and by you are deceived yourself.

People come to me with problems, but those are not the real problems. Rarely a person comes with an authentic problem. Otherwise they don't know exactly what their problem is. They have a false problem, so they can be engaged in solving it.

They will never be able to solve it -- because a real disease can disappear; an unreal disease cannot disappear. In the first place, it is not there. How to make it disappear? And by fighting with the wrong disease, they are defending the right disease. They are engaged in fighting with something which is absolutely pseudo. So they are giving time for the real disease to grow and spread, and become a cancerous phenomenon in their being.

To look at the right problem is difficult because from the very beginning you have been taught to avoid.

In the Poona newspapers, every day I see somebody dies-husband dies, a wife dies, and in the memory a picture is printed: 'My wife left for the heavenly abode, this very day, one year ago.'

You don't say 'death'. That word is too real and hits too hard. 'Left for heavenly abode....' Who are you deceiving? -- not the wife who has already left. You are deceiving yourself. You are afraid of death. You are hiding death in a beautiful terminology: 'heavenly abode'. Now there is no fear; in fact, even a little desire to go yourself.

The basic problem is death. You have made a code and you may forget completely. And this is how you are working with life. You feel angry, but you don't say that you are angry. You say: 'I feel restless.' Restlessness is not a condemnatory thing.

I was reading about a Quaker, a very religious Quaker. One night, a thief entered. The Quaker got his gun. He wanted to say: 'You son of a bitch,' but he couldn't say that. A quaker, a religious person, how can he say that? So he said: 'Dear sir, you are standing in the place where I am going to shoot. Please don't move! And I don't intend to kill you; this is just accidental. You are standing in the place where I am going to shoot.' How can a Quaker kill?

You go on deceiving. Your language, your philosophy, your religion -- everything.

Once it happened: I was talking and I used the word 'pissing'. Ananda Prem wrote a long letter to me immediately, saying: 'Please don't use this word; "urination" has to be used'.
'Urination' is clinical. Nobody urinates. It is a textbook thing. 'Pissing' is alive. The very sound of it gives you the idea. But reality has to be hidden. And that day I understood why Ananda Prem is so upright -- she has been urinating! You have to be uptight then.

Be real, authentic, true, true to life. But even words.... I will tell you one story.

A woman came to listen to a so-called saint with her small child, a young boy. Just in the middle of the discourse the boy started fidgeting and then he said loudly: 'I wanna go to piss.'

The saint was of course very angry -- such a mundane thing in such a sacred atmosphere. He said: 'You have to teach manners to him. Otherwise, don't bring him here. This is not only unmannerly, it is insulting.'

The woman said: 'You tell me how to teach him.'

So he said: 'You can make a code word. He can say: "I wanna sing." Then you will understand.' So the

woman taught the boy.

After one year it happened: the saint came to visit the woman's house; he stayed there. One night, the woman had to go to another town; her mother was ill, so the saint was left with the child. Just in the middle of the night, two o'clock, the child awoke the saint and said: 'I wanna sing.' But by that time, the saint had forgotten the code. One year had passed and....

So he said: 'Wanna sing? This is no time to sing'

The child said: 'But I sing every day. Even twice.'
'But you are a very stupid child,' he said. 'In the day you can sing, but not in the night. And don't disturb me keep quiet and go to sleep.'

After a few minutes, again the child said: 'But I cannot go to sleep. And if you don't allow me, it will come out by itself, I tell you!'

The saint said: 'What type of singing? Even the neighbours will be disturbed. You go to sleep!'

The boy said: 'I cannot sleep. First I will have to sing.'

So the saint said: 'Okay. You come near my ear and sing slowly.'

So the boy sang! Then the saint understood the code.

Never hide in codes. Be true. And life is simple, but because of your pretensions you complicate the whole thing. Don't complicate it.

Ninety-nine percent of your illnesses are your own working. Be alert and watch. If you are stupid, you are stupid. This is the first ray of intelligence that has happened to you: that you feel that you are stupid -- perfectly beautiful.

To understand that one is stupid is to already be intelligent. To understand that one is blind and cannot see light, one is already on the way. Now something is possible.

But a blind man goes on imagining that he knows what light is. He dreams about light, he dreams about the eyes. And if somebody says that he is wrong he is ready to protect himself, defend, rationalize, argue.

Look at the bare fact. Whatsoever it is, to accept it is good. You are blind -- everybody is born blind. Nobody comes with eyes. If you have eyes, there is no need to come. You come only to learn how to be able to see. And from the very beginning, you start thinking that you have eyes.

You come here to be enlightened. Life is a process of enlightenment. If you live it truly, Buddhahood is bound to happen. It is not some accident; you carry the seed within you. Just give the right soil and the seed will sprout, and a Buddha will flower in you.

Buddhahood is not accidental, is not only for the chosen few -- it is everybody's destiny. Delay you can, but when you attain, there is nothing to brag about. I will repeat: Delay you can, but when you attain it, there is nothing to brag about. It is very ordinary. It has to be so. It is your intrinsic being. It is your essence. Only the personality has to be dropped. Personality is the falsification.

Watch. And always be true. Whatsoever you say about yourself, be true, and you will never be a loser.

In the beginning it will seem that if you say that you are stupid, everybody will know -- but stupidity is not such a thing that you can hide it. Everybody already knows Everybody already knows. Only you are deceived. Drop all deceptions, because finally, eventually, you will discover that nobody else was deceived,

only yourself. And nobody is a loser for it. You lose.

Drop all codes. Drop all falsifications. And when I say 'drop,' I don't mean that any effort is needed. Just see, and they drop. Seeing is dropping. That's why if you feel: 'I don't have eyes to see,' eyes start opening. If you feel: 'I don't have ears to hear you,' you have already heard me!

If you say: 'I am absolutely stupid,' intelligence has arrived -- the first ray has penetrated your being.

YOU PROMISE US LIBERATION...

I don't promise you anything. It is already promised by destiny. You are here for it.

How can I promise something? Who am I to promise r I can promise only because I know -- it is already there. I know -- whether you know it or not -- that it is already there. I can see the flame inside you. You may have forgotten it, but I can penetrate and see. I promise because I know it is already there. Right now, it is the facticity of your being. Nothing is to be done. One just has to become a little more alert, a little truer, a little more in the essence.

Don't cling to the personality that you have created around you. Go to the center.

You feel: HOW IS THAT POSSIBLE WITH SUCH A HELPLESS CASE AS I AM?

Anybody who moves on the path feels helpless. Only those who never move on the path feel themselves very strong. Anybody who moves on the path feels helpless, because on the path one becomes flexible, on the path one becomes aware -- how things are. One becomes aware how small one is. One becomes aware of the tininess of his own existence, and the vastness of the reality around. One is just a small drop in an infinite ocean. Of course, one feels helpless.

But once you feel helpless, the ego has been dropped. And for the first time, from every nook and corner of existence help rushes towards you. The whole ocean rushes towards you. In your helplessness, the drop drops. You become the ocean.

And that's why you say: ON THE OTHER HAND, SOMETIMES I AM FILLED WITH GRACE.

Yes, it happens. It is part of the whole process. If you feel helplessness, you will feel grace reaching to you.

If you feel that you are already strong, the door is closed. You don't need grace.

There is a very ancient story. Krishna is sitting down. His wife, Rukhamani, has brought food for him, and he was just going to take the first bite. He dropped it and rushed towards the door. Then he stopped at the door for a single moment, came back, and started eating.

Rukhamani was puzzled. She said: 'What is the matter? You rushed towards the door as if there is some great emergency, as if the house is on fire or something, or somebody is going to die. And then you stopped, and then you came back. I'm puzzled. Tell me, what is the secret?'

Krishna said: 'One of my devotees, a lover, was passing through a big city. He is almost mad in love with me. People were throwing stones at him. They thought he was crazy. And when the stones hit him and the blood flowed, he just said: 'Krishna, Krishna,' and danced. He was so helpless, I was needed. So I rushed.'

Rukhmani asked: 'Then what happened? Why did you come back from the door?'

Krishna said: 'By the time I reached the door, he had taken one stone in his hand. He was throwing

stones himself. Now I am not needed. He has taken the whole situation in his own hands. I am not needed.'

God comes to you when you are helpless. When you are strong, God is not needed. The divine reaches to you when you are empty. When you are too full of yourself, there is no need.

Helplessness is the capacity to call, to invite grace. Grace is always available; you only have to be helpless.

But in your ego, you feel you are strong. You feel you are the master. You feel nothing can harm you. You feel everybody else dies, not you. You feel very superior, and nothing is there in that superiority; it is just a bubble, a soap bubble -- inside, nothing but emptiness. And you know it, because anybody can touch the bubble and it is no more there; it explodes.

Feel helpless and you will never be helpless again. Feel empty and you will be full with the divine. That's the secret.

AND ON THE OTHER HAND SOMETIMES L AM FILLED WITH GRACE WHICH NO WORDS CAN DESCRIBE.

Yes, the grace cannot be described, because when it comes, the mind is not there which can describe. When it comes, the mind ceases to exist. Who can give and bring a report? The reporter is not present. It comes only when the mind is not, and mind could have described.

WHAT HAPPENS? AND WHERE AM I IN ALL THIS?

You are nowhere in this. The moment you come, the grace has disappeared. When you are not, God is. When you are, God is not. Your presence is His absence. Your absence is His presence. Crucify your ego and you will resurrect into a greater infinite life.

DOES A BUDDHA ALSO NEED SOMETHING AS A COMPLEMENTARY? WHO IS COMPLEMENTARY TO A BUDDHA?

Buddha or Buddhahood is not any polarity. It is not opposite to anything. It is beyond the duality. Night is against day. Life is against death. Love is against hate. Buddhahood is not against anything. It is to transcend the duality.

When you are neither day nor night, you are a Buddha. When you are neither life nor death, you are a Buddha. When you are neither this nor that, NETI NETI, you are a Buddha.

Buddhahood simply means transcendence of duality. So Buddhahood is all and nothing. There is nothing as polar opposite to, and there is no complementary to it. Remember this: you would like to become a Buddha because you would like to be happy. But then you misunderstand.

Buddhahood is beyond happiness and unhappiness. That was the insistence in yesterday's talk: it is beyond agony, and beyond ecstasy also. So the man who has really attained to ecstasy, you will not see any ecstasy in him. Agony has disappeared, ecstasy also. The world has disappeared, and the nirvana also. The body has disappeared, and the soul also -- because those are all opposites. They are meaningful only when the other is present.

Have you observed? If you ask the scientists: 'What is matter?' they say: 'Not mind.' 'And what is mind?' -- they say: 'Not matter.' Now look at the foolishness. When you want to define matter, you have to bring mind in. Mind itself is undefined yet. To define one thing, you bring another undefined thing. How can you define something by another undefined thing? 'What is matter?' -- you say: 'Not mind.' And when it is asked:

'What is mind?' you bring matter in -- that it is not matter.

Dualities depend on each other. You cannot define love without bringing hate in. What type of love is this which needs hate to be defined? You cannot define life without bringing death in. This life cannot be much of a life. What type of life is this which needs death to define it?

There is a life beyond life and death, and there is a love beyond love and hate. That love, that life, is Buddhahood -- transcending all the opposites.

So don't choose. If you choose, you will be in the quagmire. Don't choose! A choiceless awareness is the goal. Just remain aloof; don't choose. The moment you choose, you have fallen into the trap of the world, or into the trap of the mind.

It is reported that Rinzai, a great Zen Master, was asked by a disciple: 'I have left the whole world, renounced all. Now why am I still to wait for nirvana? Why isn't the enlightenment happening?'

Rinzai said: 'You have left the world, now leave enlightenment also. Otherwise, it will not happen. Because whatsoever you call enlightenment is nothing but the opposite polarity of your world. In your idea of enlightenment, your world still exists. Maybe it exists as negated, but one still exists. Drop enlightenment also.'

It is said the disciple understood. He laughed. And the Master said: 'Finished. You attained.'

In a single moment it is possible. But if you cling to the duality, then for lives together you can go on and on and on.

Try to see the point. It is only a question of vision and clarity. Try to see the point that you cannot choose one without choosing the opposite. If you choose love, you have already chosen hate. Love is a love-hate relationship. If you choose love, you have already chosen hate. It will lurk just behind your love, and many times it will come up. And you will have to relax, because nobody can love for twenty-four hours.

Where will you relax? You will relax in hate; it is lurking just by the side. You will fight. After a fight, again you are ready to love. Now you are fed-up with hate. Again you fall in love. This way you go on moving: happy, unhappy; sad, ecstatic; in anguish, in bliss. But these opposites are two aspects of the same coin. When the head is up, the tail is hidden. When the tail is up, the head is hidden. Just close by, like a shadow, the opposite follows.

To understand this is to become a Buddha. Then you don't desire, because every desire will be a choice. Then you don't say: 'I would like love, and I don't want hate.' If you want love you have already wanted hate, you have already fallen into the trap. Once you understand the duality and the trap of it, you simply laugh, you don't choose. You say: 'Enough. I understand now. I don't choose.' In that choicelessness a pillar of awareness arises in you, a flame. You are transformed.

Choicelessness is the alchemy of transformation, of inner mutation. A new being is born who has nothing to do with the past, who is absolutely discontinuous with the past. He has no desire. And when there is no desire, for the first time you live.

Desire doesn't allow you to live. It goes on forcing you towards the future. It doesn't allow you to be here-now. It doesn't allow you to let go. It doesn't allow you to flow. It doesn't allow you to move with the tide. The desire creates fight. The desire says: 'Fight for the goal. You have to reach somewhere.' Life is not reaching anywhere. It is sheer delight I It is just here-now! The desiring mind is always somewhere else.

What Gurdjieff said about that man is true about many -- you are never at home. You have made your abode in desires. Life is always here, and you are always somewhere else. Except here, you may be anywhere. But you are never here. A choiceless consciousness is here-now. It lives. Only IT lives. Only IT

can live. You only hope. You never live. You think to live; you plan -- but you never live. Your whole life goes in planningthinking of the morrow, thinking how to enjoy tomorrow, and missing today. And there is no tomorrow.

I GET BORED IN THE DISCOURSE. THEN I FEAR AND FEEL GUILTY.

This is from Swami Vishnu Chaitanya. Boredom is your chief characteristic, so don't avoid it. Be bored. Know it. Watch it. Be aware of it. There are many people whose chief characteristic is boredom, who are always bored in everything.

Maybe in the beginning.... you fall in love with a woman and you are not bored, but the next day, or the next hour, or the next minute, you are bored -- the same face, the same eyes, and the topography is known, and the geography travelled. Now there is nothing. Finished. You are bored.

Every day the same sun rises, and every day the same moon, and every day things move in a circle and a routine, and you are bored. And every second the breathing comes in and goes out. Nothing seems to be new.

You are excited sometimes when you see something new. but soon it will be old. Once it is old, excitement is gone. Then you are again searching for something new.

I have heard: Henry Ford was celebrating his fiftieth wedding ceremony -- golden jubilee. He was a very happy man. Rarely, after fifty years of marriage, is one so happy with a wife as he was.

Somebody asked: 'This seems unbelievable, and particularly in America. It seems unbelievable that you are still happy with a woman that you have been married to for fifty years. Fifty years looks almost like fifty centuries. It looks like it is almost from the very beginning. Fifty years, the whole life -- and you still feel happy? And you still look still love? What is the secret?'

Henry Ford said: 'The same rule that I follow in manufacturing cars -- I stuck to the same model. I have never tried to change the model of my cars, and I have not tried to change the model of my wife But she is new every day. She has never been old and I'm not bored.'

So boredom is because you don't know how to find the newness every moment. In a way it is true that the same sun rises every day, but it is not the same. If you have the eyes to see, it has never been the same. The sky is different. The poetry is different. The colour is different. It is never the same. The climate is changing every moment. Nothing has ever been the same. In existence nothing repeats, but it feels repetitive because you are not intensely alert.

If you are intensely alert, everything is new. If you are absolutely alert, everything is absolutely new. Never does any dust of oldness settle on it.

In a way, I go on saying the same thing every day. In another way, I have never uttered any single thing twice. It depends on you. If you listen while you are fast asleep, snoring, you will be bored. But don't blame me; it is your characteristic.

I am not bored with your faces. Nor am I bored with your problems. Every evening, excitedly, I wait for you. Every morning, excitedly, I wait for you. You are bored -- so something must be wrong with you.

Just think of me -- your problems and your faces, and all sorts of stupidities that you bring. I am always happy listening to them, because to me, every individual is so unique that you cannot bring anybody else's problem; you always bring YOUR problem.

You are changing every moment. You are a river. Today you come in a different mood and climate. Tomorrow you will come in a different mood and climate. I have never seen the same face twice. It changes. It is continuously changing. But one needs penetrating eyes to see. Otherwise, dust settles and everything becomes old, and everything seems to be repetitive. That is the attitude that decides.

Listen more consciously. Make yourself alert. Whenever you feel that you are getting bored, give a good jerk to the body. Not others' bodies, your own body -- you give a jerk. Open your eyes. Make yourself alert. Listen again.

Boredom is one of the greatest problems of human life. No animal is ever bored. Have you seen any animal bored? No animal, no bird, no tree is ever bored; only human beings are bored. Why? -- they have missed the natural flow of Life. They have moved away from life. The more you move away from your essence and your inner life, the more things will be dead, and you will be bored.

Come back home. Be part of the existence: of the trees and the rocks and the rivers, of the sky and the sun and the moon and the birds and the animals. Come back home.

And look at everything as a child looks: fresh, young. Jesus says: 'Nobody will be able to enter into my kingdom of God unless he is like a child.' What does he mean? What is the quality of a child? -- a child is fresh and never bored.

Have you observed? Tell a story to a child. He listens, he gets excited. And he says: 'Uncle, tell it again.' The same story! He is saying: 'Tell it again.' Now he is even more excited. You tell him and he says: 'Now, once more.' You cannot understand what is happening to this child, because it is the same story. But for a child, it is never the same story. Every night he listens to the same lullaby, but it is never the same. His consciousness is so fresh that dust never settles on it.

Your consciousness is so dusty already that you are not in a state to mirror reality. Even when I am saying something, you are understanding something else. Your dust distorts -- I say something; you understand something else. And you understand that which you already know. Of course, you become repetitive. You are bored.

I am not saying the same thing. In a very very deep sense I am saying the same thing, but that same thing is absolutely fresh, and it is always fresh. Freshness is its intrinsic quality. Truth is never old. It is eternal. It is not part of time where things are new and become old.

So if you are bored, catch this characteristic of boredom and make yourself more alive, more aware, and you will feel less bored. Bring your awareness to a deeper clarity, transparency, and boredom will disappear. You have to do something with your being.

And it is not only a question while listening to me; it is a characteristic. Everywhere you will find it. Wherever you will go, you will carry your boredom around you. Everything will bore you.

Nothing can give you the sheer excitement of a child -- running after a butterfly, or gathering coloured stones on the sea beach. You think: 'What nonsense. These stones are valueless.' But for a child, these stones are not commodities to be purchased or sold. These stones have nothing to do with money. Each stone is unique, a KOHINOOR. The value is intrinsic. It is not to be decided in any market; it is not a commodity. And you can say whatsoever, the child goes on collecting. Every morning he goes and collects stones.

But sooner or later you will destroy his consciousness; his essence will be lost. A crust of personality will arise, and he will also think: 'These stones are useless. But, diamonds? No. They are not useless.' They are also stones, but they are not useless. Why? -- because they have a market value.

Now life itself is not valuable. The value has to be decided by the fools who run the market. They are

the valuators. They will decide it. Now you will always be bored. If you want to attain to a fresh stream of consciousness, drop personality, and the values attached to it Become a child again!

That's what meditation is all about: to become a child again, and to look with fresh eyes. Look again with a new consciousness, and trees will be greener, and flowers will be redder, and the sun will be new every morning, and the stars -- then they become infinitely valuable things. But the value is not of the market; it is of the heart. Then you listen to me. Then I am not talking to you. Then these are not mere words that I am telling to you.

I will tell you one story.

It happened: A great Hassidic Master had a big book always by his side, and he would never allow anybody to look into it.

When there would be nobody around, he would close the windows and doors. And people thought 'now he is reading.' Whenever there was somebody, he would put the book aside. And it was prohibited -- nobody should touch it. Of course, it became a great curiosity.

When he died, the first thing the disciples did.... They forgot about the old Master. He was Lying dead; now nobody was to prohibit them. They jumped on the book. It must carry something tremendously meaningful.

But they were very much disappointed. Only one page was written -- and the rest of the book was empty. And on that page also, there was not much, only one sentence. And the sentence was: 'When you can make a distinction between the container and the content, you have become wise.'

If you listen to the container, the words, you will get bored. But if you listen to the content, you will be exhilarated, you will be in deep ecstasy.

I am not speaking for speaking's sake. I have no message that can be delivered through words -- but there is no other way to indicate it.

I am not trying to say something; I am trying to show something. These are not words. These words carry my silence. These words are only containers. Don't bother about the containers; look at the content.

These words are alive. They have the throb of my heart. I bring them to you as a gift. They are not doctrines. At the most, you can call them poetries. At the most, you can call me a good storyteller, that's all.

I am not a philosopher, not a theoretician, not a theologian. I have something within me and I would like to share it with you. Because you cannot understand silence, I am forced to use words. Once you are ready to understand my silence, I will drop words. Then I will look into you.

But right now you are not at home! If I look into you, there is nobody, so I have to knock hard. My words are nothing but knockers on your door, so that you can come home.

Accept my gift.

HOW CAN I BE AUTHENTIC? HOW CAN I SPEAK AND ACT THE TRUTH WHEN THE SOCIETY AND THE WORLD ON WHICH I HAVE TO DEPEND FOR MY WORLDLY NEEDS ARE BASED UPON LIES AND UNTRUTH

Then be untrue. Then don't create any misery for yourself. But the life for which you are going to be untrue will be taken away from you sooner or later. Death is certain.

So if you want to live in an untrue society, comfortably -- then live comfortably. But that comfort is not leading you anywhere except death.

Whatsoever you call a comfortable and convenient life, I call only a comfortable way to die. It is slow suicide.

But the choice is yours. I am not forcing any goal, any structure on you. I am simply stating bare facts: that if you want to be comfortably, conveniently dying, compromise with the lies that surround you. But you will never feel comfortable deep down. An unease will remain inside your heart.

And I know well that if you become authentic and true, it is going to be arduous. Otherwise, why should so many people be liars? Why should so many people live a life of lies? It is arduous. It is TAPASCHARYA. It is austerity.

When you start -- becoming authentic, you will be in conflict. But that conflict is worth it. It is the price one has to pay to attain to inner life. One has to pay it. You cannot avoid it.

If you want a life of infinite bliss, a life which is beyond death, a life which is eternal, then you have to pass through the austerity -- and the austerity is only in the beginning. It is in the beginning only -- because you become a stranger to a life where everybody is a liar, and where everybody is a hypocrite, and where everybody is trying to show the way he is not.

If you become true, you don't fit -- but that is only in the beginning. You don't fit with the society, but immediately you fit with God. And one who fits with God does not bother whether he fits with the society or not. He has entered into a greater harmony.

Only in the beginning, while you are not in the greater harmony and you have lost contact with this tiny society and it's so-called harmony, in the transitory period, in this gap there will be a little uneasiness. You will feel a stranger, an alien -- alienated. But that is only for a small period of time -- and it is worth it.

Once you enter into the greater harmony of God, the cosmic harmony -- with the trees and the rivers and the rocks and the sands -- who bothers about your stupid society and the establishment and the government? Who bothers? They have nothing to give. The whole structure is false. They only pretend. They only promise. They give you hope, but nothing comes out of it.

Once you know the greater harmony, you are not bothered. You accept the fact that you will be in a little rebellious conflict with the society. That's why every religious man is rebellious. If a religious man is not rebellious, know well, he is simply pseudo-religious, he is not religious.

A Christ is religious, but not the Vatican Pope. The Pope is pseudo, false. He fits with the society. Christ is rebellious. Christianity is against Christ. All religions are pseudo-religious. Buddhists are against Buddha, and Jains are against Mahavir, and Christians are against Jesus, and Jews are against Moses and Baal Shem. They live in a different harmony; the harmony is of the total.

Your society is a tiny thing. Just think of the earth -- what it is: a tiny lump in the vast universe. Nothing much to brag about. And then on the earth, there is human society -- even a smaller part. And then in that human society, even smaller and smaller patterns: Christians, Protestants even smaller. And it goes on and on. You make smaller wholes against the bigger whole, and then you are suffocated. Then you don't have any freedom to move, you don't have any space around you.

Why not look at the sky and have the whole space which is available? But you say: 'No, I am a Hindu; I cannot move into the whole sky of humanity. I am a man; I cannot move in the whole space of all beings. I am a soul; I cannot move into the whole space of existence.'

Why do you confine yourself? It gives a little comfort, I know. It feels good that you are an Indian; you have somewhere to belong to. It feels good that this country is yours; it gives you a certain solidity, something to stand up on. But then it becomes the imprisonment also.

To be left in the open sky one feels afraid, alone -- but freedom is always in aloneness. Aloneness is tremendously beautiful, but in the beginning it looks tremendously terrible, because you have never known aloneness. You have always lived in the family, in the society, in the establishment, this and that. You have never been alone. Religion is: the art to be alone. Religion is: what you do with your aloneness. It has nothing to do with the crowd. It is to come to the original source of one's being, to the very center.

So, the choice is yours. I am not forcing anything on you. If you want to live comfortably -- of course a hypocrite's life, false, untrue, tasteless, boring -- then live in the prison. It is very comfortable and convenient. But if you want freedom then you have to be a little courageous, because freedom is only for those who are adventurous.

If you want to move into the infinite sky of God, the cosmos, you have to leave the small wholes that you call the society, the religion, the church. You have to come out of them -- out of the caves that your mind, in fear, has created.

Remember always, rebelliousness is the very substance of religion. And there is no other beauty in the world, no greater ecstasy than to be a rebel. You have to understand the word. I don't mean that by being a rebel you have to be a revolutionary, no.

A revolutionary is again in the same trap. He is trying to change the society. He is concerned with the society and the stale. A revolutionary may be against this society, but he is not against society as such. A revolutionary is against this society and wants to create another society of his own imagination -- his own utopia -- but he is not against society.

A rebel is a dropout. He does not bother about this society or any other society. He knows all societies will be imprisonments. At the most, they can be tolerated -- that's all.

There is no possibility of any society which will be really free. The society cannot be free. No revolution is going to succeed; all revolutions have failed. And those who know -- they know that revolution as such is not possible.

To change the crowd is not possible because the crowd doesn't have any heart. To change the structure is not possible because people cling to structure. They can change it if you give them another structure. They can change this structure for another.

A capitalist society can become a socialist society. A socialist society can become a communist society. A communist society can become a fascist society. They can change structure, they can change their presence, they can change their slavery. But they cannot be free. A crowd is afraid to be free. It clings. It wants to belong.

The inner emptiness forces everybody to belong to somebody, to something -- to some dogma, to some party, to some nation, to some philosophy, to some church. Then one feels: 'I am not alone.'

Freedom is the capacity to be alone. And when you are infinitely alone, a purity, an innocence is achieved. That purity is religiousness.

A rebel is one who has dropped all hope of social revolution. A rebel is one who knows that society will always remain the same. Revolution will change the outer form but deep down it will remain the same.

Only the individual can change, only the individual can become a Buddha. The society can never become enlightened. All societies will remain barbarous, crude, primitive. Only individuals can reach to that

height -- the peakest peak -- of being totally alone, totally silent, totally one with existence.

Be rebellious. And don't mistake revolution for rebellion. Revolution is the game of society. Rebellion is the insight that the society is going to follow its own rotten, beaten path.

You drop out -- I am not saying that you escape from it. That dropping out is an inward phenomenon. You remain in it, but you are no more of it. You don't belong to it. On the surface you go on.

You go to the market, you go to the office, to the factory. You fulfill things, but deep down, you are no more part of it. You become a lotus flower; the water of the society does not touch you. This is what I mean by a dropout.

I don't mean a hippie, because the hippie will come back sooner or later. He will have to come back. That's why there are not old hippies -- only young people. By the time they reach thirty, they are going back to the establishment; then they become afraid. By the time they reach thirty, they get married, they have children. Now, what to do? They move back to the establishment. Now their children will become hippies, but they themselves become squares.

Even when hippies or others drop out of the society, they create their own society. Then they start belonging to THAT society.

If you are a hippie and you don't have long hair, you will be a stranger among hippies. If you are a hippie and you are not dirty. and you wash your face, and you take a shower every day, you will not fit.

They have their own rules; they have their own alternate society. It is small, but they have their own rules, forms, manners, language, ways of relating, and they are as traditional as anybody else. They have their own tradition. Maybe it is a tradition against tradition, but it is a tradition. They have their own conformity.

A real dropout is one who has dropped out from within. On the surface he goes on moving, lives in the society because there is nowhere else to go -- but deep down he has moved. He closes his eyes and he is no more a part of the society. When he comes home, he forgets the factory, the market, the office -- everything. The society remains an outer thing; he doesn't allow it to enter inwards. That's what I mean when I say a dropout.

A dropout is a drop-in!I Drop in, and you will be a real dropout.

WHEN DO WE COME TO KNOW LOVE? FOR ME, THE MORE INSIDE I GO, THE LESS LOVE I SEEM TO HAVE. I SEEM TO HAVE LOST THE NEED TO EXPRESS MYSELF LOVINGLY TO OTHERS, ESPECIALLY THOSE I'VE LOVED IN THE PAST, SUCH AS A GIRLFRIEND, MOTHER, OLD FRIENDS AND OTHERS.

WHEN DO WE COME TO KNOW LOVE? It is really a very very difficult thing to understand, because it has nothing to do with understanding.

George Gurdjieff never talked about love in his whole life. He never wrote a single line about love. Once, his disciples pressed him very much and they said: 'Say at least a few words. You have never said anything about love. Why don't you talk about love?'

Gurdjieff said: 'As you are, love is impossible. Unless you know love, whatsoever I say, you will not understand.' He condensed his whole feeling about love in one sentence. He said: 'If you can love, you can be; if you can be, you can do; if you can do, you are.' And he said: 'Don't force me any more. I won't say much.'

Love is not possible ordinarily. Love is a fallacy. Where you are, love is a fallacy. It is not possible. You cannot love! -- because in the first place, you are not; you simply think that you are.

You are not one; you are a crowd. How can you love? One mind falls in love; another mind doesn't know anything about it. One mind says that it loves; another mind, at the same time, is thinking how to hate, another mind is already moving towards hatred.

You are a crowd inside; you are not a crystallized whole, you are not one -- and only one can love who is one.

Love is not a relationship; love is a state of being. So whatsoever you call love is not love. That's why it is happening: the more inside you go, the less love you seem to have -- because whatsoever you have called love was not love; it was a counterfeit, it was not real. It belonged to the personality, to the world of lies, falsifications.

When you move inwards, you go away from the personality. You go away from the love that your personality was thinking to be love.

Don't be afraid. It is good to drop the false, because only when the false disappears, the real arises. Soon a different quality of love will happen when you have settled within. But then it will not be a need. Then it will not be a desire. Then it will not be a relationship. You will be simply loving; it will be just a quality of your being. And then it has a totally different flavour. Then it never creates a bondage. Then you share unconditionally. Then your love is just the way you are. Then you sit lovingly. Then you stand lovingly. Then you move lovingly. Then you look lovingly. Then whatsoever you do has the quality of love.

It happened: A Hassidic mystic was travelling with his disciples. They came to a SARAYA. They rested the whole night. In the morning, the keeper of the SARAYA served tea and breakfast. While they were drinking their tea, suddenly, the keeper fell at the Master's feet, ecstatic -- crying and laughing together.

The disciples were puzzled. How could he know that this man was the Master? -- because this was a secret thing, and the disciples were told that nobody should be told who the Master is. The Master was travelling in a hidden way. Who had told this SARAYA-keeper? The disciples were worried. They inquired, but nobody had told; nobody had even talked to that man.

The Master said: 'Don't be puzzled. Ask this man himself -- how he recognized me. Nobody has told him; he has recognized.'

So they asked: 'We cannot recognize. Even we are suspicious about whether he is truly enlightened or not, and we have lived with him for many years. Still, a suspicion somewhere goes on lurking. How have you recognized?'

The man said: 'I have been serving tea and breakfast and food to thousands of people. I have been watching thousands of people, and I have never come across a man who has looked with such deep love at the teacup. I could not help but recognize. I know all sorts of people passing from here -- millions of people -- but I have never seen anybody looking at the teacup with such love, as if somebody is looking at one's beloved.'

This man must have something of a totally different quality, a being full of love. Otherwise, who looks at a teacup with such love?

A teacup is a teacup. You have to use it. It is a utility. You don't look with love. In fact you don't look at your own wife with love. She is also a utility -- a teacup to be used and thrown away. You don't look at your husband with love. The husband is a means.

Love is possible only when everything becomes the end. Then even a teacup has the quality of the

beloved. Love is not a relationship; love is a fragrance that arises in you when you have reached home. Before that, you can talk about love, you can fantasize about love, you can write beautiful poetries about it, but you will not know what it is.

Try to enter within yourself. There will be much difficulty, because your love will start disappearing. It has never been there, so it is good that a false thing disappears. In fact, it is not disappearing; you are only becoming aware that it is false.

It has never been there. You have been deluding yourself. When it has disappeared completely, when your essence is separate from your personality, when that which you have brought into the world is separated from all that the society has given to you, when you are naked in your being and all clothes have been dropped, a new love arises. That is the love Jesus calls'God'.

Jesus says: 'Love is God.' Your love has been nothing but a hell. It has never been God. It has not even been a heaven. It may have promised a heaven, but it always proved to be a hell. And Jesus says: 'Love is God.' That love only arises when you have arrived to your innermost core.

You will have to lose the false to gain the true. You will have to lose darkness to attain to light. You will have to lose death to become really, authentically alive. That is the price one has to pay! But you are so egoistic that you cling. You feel: 'If this love disappears then I will be empty.' And your ego creates a problem: 'Maybe it is false. Let it be false. Something is there. The ego can feed on it.'

It happened once: A king felt thirsty. He said to his courtiers: 'My throat feels dry.' He could have simply said: 'I am thirsty' -- but a king is a king; they have their own way. It is too common to say: 'I am thirsty.' So he said: 'My throat feels dry.'

His lackeys ran to the market immediately. They thought and pondered over what to do when the throat is dry. Of course, they couldn't think of bringing common water, because that won't suit for a king. So they brought lubricating oil.

The king drank it. His throat was no more dry, but he was in more difficulty than before because his whole mouth was tasting awful and he was feeling nausea.

He said: 'What have you done? Of course, the throat is no more dry, but I am in more of a mess than before.'

So the greatest doctor of the capital was called. He came and suggested pickles and vinegar. So it was taken. It helped a little, but it gave a stomachache.

More medicines were given. Somehow the stomachache disappeared, but again the throat was dry. So somebody brought scented syrups, wine and other things. He drank the wines, the syrups. and everything else that was given. He felt a little relieved, but his digestion was disturbed.

An old man, a wise man who was watching this whole nonsense said: 'I think, your Highness, you need water, common water. You are thirsty.'

Of course the king was very angry, and he said: 'This is an insult -- to suggest common water to a great king. This is for common people -- to feel thirsty and be quenched by common water. I am not a common man. You have been insulting me. And moreover, it is illogical. Look at the illness; it is so complicated. So many medicines have been given and nothing helps. You are a simpleton to think that by common water it can be helped. The greatest doctor has come and even he was not of much help. So what do you think about yourself? Are you a physician?'

The man said: 'No, I am not a physician. I am just a common man, but whenever it happens... but I don't know about kings.... Sorry. Excuse me. I don't know about kings. I am not a king. But whenever it happens

to me, common water helps, but that may be because I am a common man.'

The king said: 'You are not only a common man, you are an idiot.'

Amidst idiots, wise people prove to be idiots.

Your disease is very ordinary. Common water will do, but that doesn't suit the ego of the king.

People come to me and they bring their complex illnesses. I say: 'Don't be worried. Just meditation will do.' They look suspicious. They say: 'But why do you go on suggesting and prescribing meditation to everybody, each and everybody? And my problem is different. Maybe it helps others, but it won't help me. Tell me something specific, something special. What should I do? I cannot love. I cannot feel.'

Or somebody says: 'I am very angry, and the anger continues like an undercurrent. What should I do?'

Or somebody says: 'I am too sexual, and the fantasy continues in my mind. What should I do?'

Or somebody is greedy, miserly, with millions of diseases -- very complicated. And they have been to psychoanalysts, and they have failed. And they have been to this saint and that, and everybody has failed. In fact, they feel very good that everybody has failed because they are not ordinary people; their disease is very complex, complicated. If I just suggest common water, if I just suggest that meditation will do, they look suspicious. And I tell you -- meditation will do.

Your ego has to be put aside. It creates all sorts of problems. Only meditation will do.

And what is meditation? -- it is just putting the mind aside. Being without mind for a few moments is meditation.

And once you know for a few moments, you have the key. Then whenever you need, you can move withinwards. It is just like the ingoing and the outgoing breath. You go out in the world, it is the outgoing breath. You come into yourself, it is the ingoing breath. Meditation is the ingoing breath.

Forget about love, anger, greed -- a thousand and one problems. Problems may be a thousand and one, but the medicine is only one. And you may be surprised: the word 'meditation' comes from the same root from where 'medicine' comes. 'Medicine' and 'meditation' come from the same root. Meditation is a medicine; it is THE only medicine. So forget about your problems; just move into meditation. And the deeper you move, the more false things will disappear.

First there will be emptiness, nothingness. You will feel afraid, but don't be afraid. That's how it happens to everybody. I have been in that same state of fear. I know it happens. I can understand. But be courageous and move on.

If you can move on and on, any day, any moment, suddenly it happens -- just a click, something clicks. The old has disappeared, and the new has appeared. You are resurrected.

The True Sage

Chapter #7
Chapter title: The light behind the window

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ON A CERTAIN PASSOVER BEFORE THE SEDAR CELEBRATION, RABBI YISAKHAR BAER CALLED HIS GUEST, THE RABBI OF MOGIELNICA, A GRANDSON OF THE MAGGID OF KOZNITZ, TO THE WINDOW -- AND POINTED TO SOMETHING OUTSIDE. 'DO YOU SEE, RAV OF MOGIELNICA?' HE SAID. 'DO YOU SEE?'
AFTER THE FEAST WAS OVER, THE RABBI OF MOGIELNICA DANCED AROUND THE TABLE AND SANG IN A LOW VOICE: -- 'THE HOLY OLD MAN, OUR BROTHER, HAS SHOWN ME A LIGHT. GREAT IS THE LIGHT HE HAS SHOWN ME. BUT WHO KNOWS? -- WHO KNOWS HOW MANY YEARS MUST PASS, HOW LONG WE STILL MUST SLEEP BEFORE IT COMES TO US, BEFORE IT COMES TO US?'

A king heard that one part of his kingdom was almost in a chaos. People were fighting with each other. They were hurting each other in every way possible. He was worried.

He sent a special messenger to this part with a magic glass. The magic glass had the quality that if you looked through it, you would see things as they are -- not as you imagine, not as you think, not as you interpret. The magic glass would negate your mind and you would see things directly, immediately. Once you looked at things as they are, the experience became transforming. Then you could not be the old one.

The messenger left the magic glass with the people and went back to the capital, knowing well what was going to happen, because he had been on such trips before. The magic glass was placed on a crossroad, so that everyone could look through it and be transformed, so that it was available to everybody.

But this is how people reacted: a great majority gave a name to the glass and worshipped it as if it was a superhuman being. But they never looked through it. They worshipped, but they never looked through it. In fact, their worship was a way of avoiding the magic glass.

Another part of the people were sceptical from the very beginning. They said: 'This is simply foolish. How can a glass help to see things as they are. It is superstitious.' They never experimented; they never even gave the glass a try. They were the sceptical people -- and the sceptical are superstitious.

Deep down, both groups were the same because they both avoide -- done by worshipping; one by saying that this WaS superstitious and useless. That's what has happened to the whole world.

Theists and atheists -- both have been avoiding meditation. One by saying that there is no God; one by saying that there is God and only worship is needed. Deep down they are not different.

Then there was a third part of the people -- practical, pragmatic, empirical. They said: 'The magic glass is interesting, but we cannot imagine how it is going to help us in the practical things of the world. It is impractical.' They also never looked through it. They were the scientists, the empirical minds.

Then there was a fourth part of the people. They said: 'Not only is the glass useless, it is dangerous -- because whosoever looks through it becomes distorted.' They were against it, and they were planning to destroy it whenever the opportunity arose. They also had not looked through it.

Then there was another group who avoided it. They stopped walking through those streets near where the glass was. They never passed through those crossroads. They said: 'We are happy as we are.' They were not happy. But they thought: 'It may disturb our usual pattern of life.'

But a few people were there who were simple, innocent. They looked through it and they were transformed. They became totally new beings.

But then the rumour spread all around that they had been hypnotized by that stupid glass, that they were fools. Otherwise how could a glass transform a human being? They were thought to be mad.

Forget about the story -- because this is the situation of the whole world.

Religion is a magic glass. The secret quality of it is to transform you. But it cannot force transformation. You have to allow it to happen; you have to be in a receptive mood. Worship won't help. That is very cunning and tricky. Logic won't help because it is a question of experience, not of logical syllogism. Scepticism is not of much use, because just by doubting you cannot come to know anything. One has to pass through the experience. Only the experience can be the criterion of truth or untruth; thinking is not enough.

Avoiding, escaping from seeing life as it is, you remain a coward and you miss the whole point of it, the whole adventure of it.

Only those who are innocent, childlike, who are ready to look through it, who are ready to be transformed, changed, mutated -- only they will be helped by religion. So only very few people have been helped by religion. Christians are millions; Hindus, millions; Buddhists, millions; Mohammedans, millions; but religious people -- very few. You can count them on your fingers.

To belong to an organization is not to be religious. To take the jump in deep trust and innocence is to be religious.

To be a Hassid is to be ready to see, to see life as it is.

This has to be understood because you also see, but you don't see things as they are. Before they enter your being, you have transformed their colour, you have given new shapes, forms, you have already interpreted.

Your mind goes on falsifying things. And your mind goes on creating illusions around you. And you feel that you see things as they are -- but you never see. Because once you see things as they are, things disappear -- only God remains. Once you can see things as they are, only one remains. Millions of forms disappear into one: the formless.

Then the tree is no more there. Then the rock is no more there. Then the river is no more there. One existence is there, throbbing everywhere in a thousand and one ways.

Until you see the one, you have not seen at all. IE you see the many, you are blind. If you hear the many, you are deaf. If you have heard the one sound -- the soundless sound -- then for the first time you have heard. If you love many, your love is false. It comes from the mind; it is not of the heart. If you love the one in the many, then for the first time you are in love.

Remember: one is the criterion. Many is the world; one is God. A Hassid is one who has attained to the vision of the one.

Now, look at, this beautiful story.

ON A CERTAIN PASSOVER BEFORE THE SEDAR CELEBRATION, RABBI YISAKHAR BAER CALLED HIS GUEST, THE RABBI OF MOGIELNICA, A GRANDSON OF THE MAGGID OF KOZNITZ, TO THE WINDOW -- AND POINTED TO SOMETHING OUTSIDE.

An old man called a young man to the window and pointed to something outside. 'DO YOU SEE,' HE SAID.'DO YOU SEE?'

What was he showing? You must be wondering what was outside the window. You must be wondering why it has not been named -- that which was shown.

There was nothing special outside the window. The window was as ordinary as all windows are. Outside was the ordinary world as it is everywhere. That's why what he was showing has not been named. In fact the whole emphasis is not on the object of seeing; the whole emphasis is on: 'Do you see?' It is not a question of what you see; it is a question of whether you see. This emphasis has to be understood, because the whole thing is focused there. The whole secret key is there: 'Do you see?'

People come to me and they ask: 'We hear you. We would ALSO like to see God. Where is He?' They are asking for the object and God is not an object. If you can see, He is there. If you can't see, He is not there. It is not a question of what you see; it is a question: 'Do you see?' The emphasis is on the capacity to see, to perceive, to receive. The emphasis is on the eye, the capacity to see.
'DO YOU SEE,' said the old man to the Rav of Mogielnica.'DO YOU SEE?'

There was nothing outside the window; it was just as ordinary a window as any. Nothing was pointed at. On the contrary, the capacity to see was pointed at.

In India, we have called philosophy, 'darshan'. It means the capacity to see. We don't call it a love of thinking, as the word 'philosophy' means. We call it: the capacity to see. Philosophy is not a right translation of darshan. The right translation of darshan would be PHILOSIa -- 'a love to see'. Philosophy means love of thinking. SOPHIA means thinking and PHILO means love.

The Indian philosophy is not philosophy; it is PHILOSIA. SIA means to see. The whole emphasis is not on the object; the emphasis is on the subject. Subjectivity is religion. Objectivity is science. To pay attention to the object is to be scientific. To pay attention to the subject is to be religious.

You look at a flower. If you pay attention to the flower, then it is scientific. If you pay attention to the witness of the flower, it becomes religious. A scientist and a religious man may be standing side by side, looking at the same flower -- but they are not looking in the same way. The scientist is looking at the flower and has forgotten himself completely. The religious man is witnessing the flower, and remembering himself. It is a change of gestalt. Try it sometimes. Look at a flower -- then suddenly change the gestalt. Now look at the seer of the flower.

You are listening to me right now. You can pay attention to what I am saying -- then it is a scientific listening. Or you can be aware of the one who is listening to me within you -- then it becomes religious. The difference is very delicate and subtle.

Try it right now. Listen to me. Forget yourself. Then it is scientific.

A scientist while working is absolutely concentrated. Science is concentration. Religion is meditation. And that is the difference between concentration and meditation.

Concentration is not meditation. Meditation is not concentration. Concentration is focusing your eyes on the object; meditation is focusing yourself on your self. Meditation has no object in it; it is pure subjectivity.

Listen to me. Concentrate. Then you forget yourself. Then you don't know who you are: You are simply a listener. Then change the focus. It is a knack. It cannot be taught how to change it. You simply change it. You just become aware that you are listening. Awareness becomes more important then what you are listening to. Immediately, a deep change has happened in your being. In that moment you become religious.

If you go on paying too much attention to the object you may come to know many secrets of nature, but

you will never come across God on any of the paths that you will travel. It will never be a pilgrimage, a TEERTHYATRA. You will wander and wander into the wilderness of the world and matter. That's why science cannot think that God is -- it is impossible.

God is not an object. Your very approach is such that God is excluded from it. God is not an object! God is your withinness. It is not in the object of concentration. It is in the subjectivity of meditation. He is you.

I have heard one beautiful story. There was a man, a great devotee of Buddha. He had a beautiful statue of Buddha, a wooden statue, a piece of art -- an antique, very valuable. He carried it like a great treasure.

One night it happened: he was staying in a cold hut. And the winter was really ice-cold and he was shivering. It seemed that he was going to die. There was no wood for his fire.

At midnight, when he was shivering, it is said that Buddha appeared and said: 'Why don't you burn me?' The wooden statue was there. The man became afraid. This must be a devil. He said: 'What are you saying? Burn the statue of Buddha? -- never!'

Buddha laughed and said: 'If you see me in the statue you will miss me. I am in you, not in the statue. I am not in the worshipped, the object; I am in the worshipper. And I am shivering within you! Burn this statue!'

God is your subjectivity. He is there within. When you focus outside, there are objects. When you become unfocused and look within, without any focus, He is there -- absolutely alive, throbbing, ticking.

'DO YOU SEE, RAV OF MOGIELNICA?' HE SAID.'DO YOU SEE?'

Remember the emphasis. He is saying: 'DO YOU SEE?' He is saying: 'Have you got eyes to see?'

AFTER THE FEAST WAS OVER, THE RABBI OF MOGIELNICA DANCED AROUND THE TABLE AND SANG IN A LOW VOICE: 'THE HOLY OLD MAN, OUR BROTHER, HAS SHOWN ME A LIGHT. GREAT IS THE LIGHT HE HAS SHOWN ME. BUT WHO KNOWS? -- WHO KNOWS HOW MANY YEARS MUST PASS, HOW LONG WE STILL MUST SLEEP BEFORE IT COMES TO US, BEFORE IT COMES TO US?'

Each word has to be understood. AFTER THE FEAST WAS OVER, THE RABBI OF MOGIELNICA DANCED AROUND THE TABLE AND SANG IN A LOW VOICE...

Something has transpired, something has happened -- something from the unknown, something not of this world. The moment the old man said: 'DO YOU SEE? DO YOU SEE?' -- something had happened. What had happened?

For the first time this young rabbi became aware of his witnessing self. He had been seeing many things in his life, but for the first time he has had a glimpse of the seer itself.

When you are near a person who has become a true sage, who has attained, it is very easy to ride on his tide. Near a Buddha, there are moments when you can look through his eyes. That is the meaning of finding a Master, a zaddik. Teachers are many; zaddiks, rare.

If you find a teacher, he will explain to you many many things, but he cannot give you his eyes. He has none. He is as blind as you are. The blind leading the blind. He may be more experienced than you, he may have been groping in the dark longer than you, but he is still blind. He can give you many explanations, but he cannot give you any experience. He himself has none. You can share only that which you have. You cannot share that which you don't have.

A zaddik is a man who has known, who has become centered. Now the search is over -- and he is

overflowing with the attainment. You can ride on his tide. Of course, that cannot become your experience, but it can be a glimpse. And a glimpse can be very very important.

A glimpse can transform your whole life. It will be only a taste; your hunger will not be satisfied by it. In fact, just the contrary will be the case -- for the first time you will become hungry.

Up to now, you have been avoiding the fact that you are hungry. When there is nothing to eat it is better to forget that you are hungry, it is better to pretend that you are not hungry. When you are thirsty and no water is available, it is better to forget the thirst. Otherwise it will be a deep anguish.

When you come to a man who has known, who is no more hungry, his very presence becomes a deep stirring in your being. For the first time you feel the hunger that you have been hiding for centuries, for lives. You were avoiding facing it. You have been thirsty; you have never known satiety. But it was so difficult to live with the thirst that you had suppressed it, suppressed it into the unconscious. You had thrown it deep inside your being so that you wouldn't come across it in your day-to-day world. It was there already.

When you come to a man who is in deep satiety, whose whole being is flowering, in whom there is no thirst, no hunger, who has attained, suddenly your thirst arises. From the depth of your unconscious it surfaces to the conscious. You become really thirsty and hungry for the first time.

If a man has attained, he can allow you a glimpse from HIS window. That is the meaning of the story. He can call you: 'Come near me. Look from this window. Do you see?' So the window is not the ordinary window of a house; it is the window of the heart.

And when the old man said: 'DO YOU SEE? DO YOU SEE?' he was saying: 'Are you getting the point? Are you receiving my eyes and my vision?' Of course, it can be borrowed only for a single moment, and then it is gone.

Enlightenment cannot be borrowed. It can, at the most, become a lightning in a dark night. It cannot become a permanent light. But in a dark night, when you are groping, and there is sudden lightning, for a single moment everything becomes clear. Then the lightning goes. But the lightning has changed everything.

Now you know the path exists. Maybe you are not on the path yet. A thousand and one barriers may be there, but you know the path exists. Just to know that the path exists is a great achievement, because uncertainty dissolves, doubt disappears, hesitation is no more there. Faith arises. Trust arises.

The path exists: this becomes a deep-rooted phenomenon within you. Now you don't believe in others; you yourself know.

Maybe it has become just a memory now, but the memory will lead you, guide you. Now you will be groping in the right direction; the groping will no longer be blind. You have seen where the path is. North, south, east -- you will be groping in the right direction, knowing well that it is there. It is only a question of time. You will reach it.

When the old man says: 'DO YOU SEE? DO YOU SEE?' he must have become a lightning to this young man. That lightning is the window. He must have flashed; for a single moment he must have burned for this young man, so he could have a taste, so he could have a look. It is a small glimpse, but then he will never be the same again.

Gurdjieff used to say that there are seven types of men. Let me explain those seven types to you.

The first three types are very ordinary. You will find them everywhere, within and without.

The first, man number one, Gurdjieff calls'body-oriented'. He lives in the body. He is ninety-nine percent body. His whole life is body-oriented. He eats not to live; he lives to eat.

The second type of man, number two, is emotional -- the feeling type, sentimental.

Number three is the intellectual.

These are the three common types. They are almost on the same level.

These three, in India, we have known long before. The body-oriented we have called the SUDRA. The feeling-oriented, the emotional we have called the KSHATRIYA, the warrior. And the intellect-oriented we have called the BRAHMIN, the intellectual, the intelligentsia.

The fourth, the VAISYA, the businessman, is in fact not a type -- but an amalgamation of all the three. Something of the SUDRA exists in him, something of the intellectual also exists in him. He is not a pure type; he is a mixture. And, in fact, he is the majority, because to find a pure type is very difficult. To find a really perfect SUDRA IS rare. To find a perfect BRAHMIN IS also rare. To find a pure warrior, a samurai, is also rare. The world consists of the fourth, which is a mixture, which is not really a type, just a crowd.

These are the three types. Unless you go beyond the three you will not be able to see. They are ALL blind.

One is blinded by the body. Another is blinded by feelings, emotions. Another is blinded by the intellect, thinking. But they are all blind.

Number four Gurdjieff calls: one who has become aware. Up to number three they are all unaware, unconscious, fast asleep. They don't know where they are. They don't know who they are. They don't know from where they come. They don't know where they are going. Number four is the one who has become a little alert, who can see.

When this old man called the young rabbi to the window, he must have felt the possibility of the fourth man, number four. Only number four can be called to the window. Only with number four can the Master share his experience.

With the first it is almost impossible to talk. To the first you can give prasad. The first one you can invite for a feast. Religion is nothing for him but a feast. Whenever a religious day comes, he eats better, he dresses well, he enjoys it.

To the second you can give emotional food: prayer, tears flowing down, sentimentality.

To the third you can talk much. He will appear to understand but will never understand. He is the intelligentsia, the intellectual.

Only with the fourth is a sharing possible -- only with one who is a little alert, or is just on the brink of being alert. He is asleep, but turning in his sleep, and you know, now he is going to wake up; now any moment he is going to wake up. In this moment only, can a Master share his vision. When he sees that you are just on the brink of waking up, or are already awake and just lying down with closed eyes, or if just a little shaking is needed and you will open your eyes... it must have been such a moment in this story. The young rabbi must have been of the fourth type or just close to it.
'DO YOU SEE? DO YOU SEE?' said the old man.

This saying,'DO YOU SEE?' is a shaking to help him to become alert -- even for a single moment; that will do. Once you have tasted awareness, you will long for it. That will become your goal, the very end. Then you cannot be satisfied with this ordinary world and all that it offers. Then there will arise a strange discontent which cannot be satisfied with THIS world.

Rabbi Leib has said: 'I have such a discontent that it cannot be satisfied with this world. That's why I know there must be a God. Otherwise, who will satisfy my discontent? There must be another world, there must be another way of being.'

The very discontent shows another way of being because it cannot be satisfied here. Nothing can satisfy here. A thirst which cannot be quenched here is an indication that there must be some other type of water, some other type of quenching agent, some other world.

Rabbi Leib says: 'I don't know that God is, but I know that in me there is a discontent which indicates that there must be some place, some space of being, where this discontent will disappear.'

God is the possibility only for those who can see: the fourth, number four. With number four, religion enters into the world.

Up to number three the world is materialistic. Number three may be found in prayer houses, churches, temples, gurudwaras -- but that makes no difference. With number four, religion becomes alive -- throbs, beats, breathes.

This young man must have been number four.

I'm here only for those who belong to number four. Make haste to become number four, because if you are a little alert, I can lend my being. You can have a vision through it. I can bring you to my window and can ask you: 'Do you see?' But this is possible only with number four.

Then there is number five, whose awareness has become settled. Now for number five there is no need of lightning; he has his own inner light burning.

Then there is number six, all of whose discontent has disappeared, who is absolutely content. Nothing is there for him to achieve any more.

Then you will be surprised -- then why does number seven exist? For number six everything is attained, fulfilled; there is nothing to attain. There is no higher than number six; number six is the highest. Then why number seven?

With number seven even contentment disappears. With the sixth, there is the feeling of fulfillment, a deep content, and arrival. With number seven, even that disappears. No content, no discontent; no emptiness, no fullness. Number seven has become God Himself. Number seven we have called the AVATARA: a Buddha, a Mahavir, a Krishna, a Christ. They are number seven.

This young man must have been of number four. And you should remember this: that I can go on talking to you -- that talking is just preparing a ground so that one day I can wake you up and bring you to my window.

So the whole effort should be: how to see. The whole effort should be: how to increase the quantity and the quality of seeing, how to become eyes with your whole being.

God is not to be searched. Vision has to be created.

AFTER THE FEAST WAS OVER, THE RABBI DANCED AROUND THE TABLE AND SANG IN A LOW VOICE...

Something has happened, something tremendously significant. Only by singing can you be grateful. And that, also, in a very low voice -- because to be too loud would be vulgar. Something from the unknown has

penetrated; something from the beyond has come to the vision You can only sing in a very low voice. The very thing is so significant, so sacred, that one walks cautiously, as in a winter stream, or as if afraid of enemies. One hesitates. That is the meaning of SANG IN A LOW VOICE.
'THE HOLY OLD MAN, OUR BROTHER...'

The holiest -- a Buddha, a Christ -- but still, our brother. That is the beauty.

Buddha may have gone beyond, may have become a god, but he remains a brother to us, because he was once a part. He travelled on the same path; he groped in the same darkness. He is of our family. He has become the holiesT -- THE HOLY OLD MAN, OUR BROTHER.

God is so far away. He is the holiest of the holy -- but to call God 'our brother' won't look right. That's why something unbridgeable, an abyss, exists between you and God. The bridge is no more there.

Only a Buddha or a Jesus becomes a bridge, because the bridge is joined both to this shore and that shore.

Jesus is called 'son of God' and 'son of man'. He is both. Son of man, our brother; son of God, the holy old man. The bridge has two sides. One belongs to our shore; the other belongs to the other shore. That's why a Master is even more significant than God.

Just a few days ago I was talking about a woman mystic, Sahajo. She says: 'I can leave God but I cannot leave my Master, because God has only given me this world, the bondage. My Master has given me freedom, has given me God himself. I can leave God, but I cannot leave my Master. I can renounce God, but I cannot renounce my Master.' A very significant assertion. A great statement of love. And understanding!

God is so far away. Jesus is both: near and far. God can be the goal, but Jesus is both: the path and the goal. How can you reach to the goal without the path? It will hang in emptiness. There will be no bridge to reach it. Jesus is both the end and the means: son of man and son of God.

Beautiful is this assertion: 'THE HOLY OLD MAN, OUR BROTHER, HAS SHOWN ME THE LIGHT..

What is that light he has shown? -- the light that comes with the clarity of eyes, the light that comes with the awakening of the seer, the light that happens when you become a witness. Not that he has shown something! He has simply shown you the capacity of your vision. that even God is possible with the right eyes.
'DO YOU SEE?' If you see, everything is possible. If you don't see, nothing is possible. The possibility opens with your opening eyes.

> 'THE HOLY OLD MAN, OUR BROTHER, HAS SHOWN MC THE LIGHT. GREAT IS THE LIGHT HE HAS SHOWN ME.'

But he never forgets for a single moment that this light is something HE has shown. 'I have not seen it. It is not my attainment yet. He has lent his vision to me. He has been compassionate, he has been loving. He has shared. He called me to his eyes, to his windows; I looked through them. He has shown me the light. Great is the light! A great lightning it is. He has shown me, but it is his. I am thankful, I am grateful that he has been so loving and kind.'

> 'BUT WHO KNOWS? -- WHO KNOWS HOW MANY YEARS MUST PASS, HOW LONG WE STILL MUST SLEEP BEFORE IT COMES TO US, BEFORE IT COMES TO US?'

He is aware that in the lightning he has seen something. But who knows when the morn will come? When the morning will come, who knows? In fact, now a thirst arises. That thirst is in the song. A hunger arises.

'HE HAS SHOWN ME THE LIGHT. GREAT IS THE LIGHT HE HAS SHOWN ME.'

No, for the first time, a discontent: 'The light exists and I have to attain it.'

'BUT WHO KNOWS? -- WHO KNOWS HOW MANY YEARS MUST PASS...'

to attain it, to earn it, to make it one's own?

Maybe a long journey will be needed. But now the trust has arisen. Howsoever long it is, one can go on singing. It is there -- that much is certain. Then time is not much of a problem. One can go on singing. Once you know it is there, then you can wait infinitely.

The reason you cannot wait is because deep down you are not yet certain that it is there. The patience is difficult because you think maybe it is not there. Maybe it is just wasting life. Maybe it is just wasting time and energy. Your impatience is nothing but your doubt. Trust is patient; doubt, very impatient.

Many times you think it is your trust which is impatient; you are wrong. Many times you think you are impatient because you are such a great lover; you are wrong. Many times you think: 'My impatience simply shows my strong desire and longing.' You are wrong.

Impatience simply shows that you are not ready to waste time because deep down you are afraid, suspicious: 'Maybe the whole thing is just foolish. God doesn't exist. The truth? -- who knows whether it exists or not? Life eternal may be just a wish-fulfillment. Something beyond death?it may be just a trick of human mind. To tolerate death? To accept death? To live with death? It may be just a trick of the mind.' Then you are impatient.

But once you have seen the light... even the light of somebody else, which cannot light your path, but can give you a trust. From the Masters, one doesn't learn the truth; one only learns trust.

Truth has to come to you. Whenever you are ready, it will come. Nobody else can give you the truth.

But trust? -- a man who has attained -- in his aroma, in his climate trust is infectious; you can catch it.

If you are near me -- not only physically close, but really close, open, vulnerable to me -- sooner or later, only one thing is possible: and that will be trust. But trust is enough. I don't say that trust is the goal. But without trust there is no goal. Trust is the beginning, the seed. When the seed is in your hand, the tree is not far away. It is already on the way.

'GREAT IS THE LIGHT HE HAS SHOWN MC. BUT WHO KNOWS?' -- A strong longing has arisen.'BUT WHO KNOWS? -- WHO KNOWS HOW MANY YEARS MUST PASS...'

But they can be passed singing, dancing; They can be passed in faith and trust; they can be passed in waiting. And I tell you, it will not be waiting for Godot! Because the trust has arisen. Now it is not that you don't know for whom you are waiting. You know exactly for whom you are waiting! You know absolutely for whom you are waiting! You are no more waiting for Godot; you are waiting for God. And that's the difference between Godot and God.

Godot is just something promised by your mind; God is something glimpsed through someone who has known. God is trust; Godot is belief. Godot is through scriptures and teachers; God is through Masters.
'WHO KNOWS HOW MANY YEARS MUST PASS...'

But then one can wait. And, in fact, waiting becomes a deep delight. When you know that something is going to happen and shower on you, you wait with such tranquil excitement. Let me use the paradoxical term, 'tranquil excitement'. Excitement is there every moment, but absolutely calm; a deep reservoir of

longing, with no ripples because even ripples will disturb and divert.

One waits relaxed and tense. It is difficult to explain it. Relaxed and tense, both. Tense, because something is going to happen. Relaxed, because it can happen only when you are relaxed.

One German thinker, Herrigel, was learning archery in Japan with a great Master. For three years he worked hard and failed -- because to understand the Eastern mind is very difficult for the Western mind; they function on totally different levels.

The Western mind is logical; the Eastern mind is alogical. It may not be illogical, but alogical.

Herrigel learned the whole art of archery. He was hitting his targets one hundred percent. But the Master was not satisfied. The Master would say: 'You are still not in the right posture.'

And what is the right posture? The right posture is that when you pull your arrow back your muscles should be relaxed. But this is absurd. Because when you pull the bow the muscles are bound to become tense. But the muscles should be relaxed. Herrigel went many times and touched the Master's muscles when he was pulling the bow -- and they were relaxed. So you cannot say that relaxation cannot happen. They were as relaxed as a child's hand and arm -- no tension.

The Master said: 'The arrow moves by itself when you are relaxed. Then God moves it; you are not the mover. You simply create the situation and then it happens. You are not the doer.' This is what tense relaxation is. You are pulling the arrow tense, and yet you are totally relaxed.

To long for God is to be tense. But to allow God to happen one needs to be absolutely relaxed. A tranquil excitement, a tense relaxation -- waiting, as if it is going to happen right now, and the readiness to wait for eternity. Let me repeat: waiting as if it is going to happen right now, this very moment, and yet ready to wait for eternity.

Whenever it happens it is never late; whenever it happens it is always early. The happening is so great that you cannot claim it for yourself. You cannot say: 'I have earned it.' The happening is so great that it is always through grace and not through effort. It happens through effortlessness. Whenever it happens, you know well that it is through compassion, grace, that it has happened. It has nothing to do with you or your earning.

> 'THE HOLY OLD MAN, OUR BROTHER, HAS SHOWN ME THE LIGHT. GREAT IS THE LIGHT HE HAS SHOWN ME. BUT WHO KNOWS? -- WHO KNOWS HOW MANY YEARS MUST PASS, HOW LONG WE STILL MUST SLEEP BEFORE IT COMES TO US, BEFORE IT COMES TO US?'

This is the last thing to be understood about this anecdote: when you look through an enlightened man's vision, God doesn't come to you; you go to God. When you yourself become alert and your sleep has gone, you don't go to God; God comes to you. That's the difference.

You can look at the Himalayas from a window, far away in their majesty -- the sun shining on the white snow. And even from thousands of miles away you can feel the coolness, you can feel the glory, the silence, the height, the sheer majesty, the magic.

But it is your eyes that are traveling, far away, it is not the Himalayas. It is you going to the Himalayas on a visionary trip. Your eyes are moving; the Himalayas are not moving. This happens when you look through somebody else's window. This happened to this young rabbi when he looked through the old man's window. Far away he travelled.

But when YOU have become capable, when your own eyes open, it is just the other way around. It is not that you go on a faraway journey; the faraway comes closer. God comes to you. Whenever you are absolutely ready to receive, He rushes. The rush is natural, just as when it rains in the Himalayas the peaks

cannot hold the water. The water rushes down. It rushes to the valley. Wherever it can find a low ground, a lake, it rushes.

Whenever you are awake, you become a space. Because whenever you are awake you are not filled with the ego. You are an empty space, a valley, a low ground. It rushes. It fills you.

I have heard: A very rich man asked a Hassidic Master to come to his palace. The palace was tremendously valuable. It was unique. It was full of valuable things: paintings, carpets, antiques, furniture of every kind and of every age.

The rich man took the Hassidic Master from one room to another. They moved around for hours and hours; the palace was vast. The rich man was bragging very much. He was feeling very deeply contented in his ego.

When the whole palace was shown to the Hassidic Master, the rich man said: 'Now tell me, what is your impression?'

The Hassid said: 'The fact that the earth is strong enough to carry the burden of such a massive palace, plus you -- this has impressed me tremendously.' Plus you!

Everybody has made a palace of the ego. Everybody is too full of it. Once you become awake, ego disappears; ego is the sleep. To feel 'I am' is to be sleepy. Suddenly to be without any feeling of 'I am' is to be awake. To be without any 'I am' is an opening.

To feel 'I am' is a closed monad-like phenomenon; it has no windows, no openings. You live in a cocoon, dead inside.

Once you are awake, you become empty. You become a nothingness, a nobody. God rushes to you from all directions; He comes and fills you.

When the devotee is ready, the devotee does not travel at all. When the meditator is ready, he does not go anywhere. God comes. It is always God who comes.

When we go to God, it is only a vision. For a moment clouds disperse and the sun is seen. Again the clouds are there, and the sun, and the light -- and the experience becomes just a memory. It haunts you, but it doesn't transform you.

'THE HOLY MAN, OUR BROTHER, HAS SHOWN ME THE LIGHT. GREAT IS THE LIGHT HE HAS SHOWN ME. BUT WHO KNOWS? -- WHO KNOWS HOW MANY YEARS MUST PASS, HOW LONG WE STILL MUST SLEEP BEFORE IT COMES TO US, BEFORE IT COMES TO US?'

The True Sage

Chapter #8
Chapter title: The light behind the window -- Questions and answers

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I SEEM TO BE NEITHER TOTALLY IN THE WORLD, NOR THE WATCHER ON THE HILL. HOW TO BE SOME PLACE? I FEEL LIKE I AM IN BETWEEN, EVERYTHING I DO.

Then that is exactly the place you should be.
You go on creating problems. Wherever you are, be there. There is no need to be a watcher on the hills.

There should be no 'should'. Once the 'should' enters life you are already poisoned. There should be no goal. There should be no right and wrong. This is the only sin: to think in terms of division, values, condemnation, appreciation.

Wherever you are... nothing is wrong in between the watcher on the hills and a man in the world. That's EXACTLY where you should be.

And I say: wherever you are, if you can accept it, immediately then and there you have become the watcher on the hills. Even in hell, if you accept it, the hell disappears, because the hell can remain only through your rejection. The hell disappears and heaven appears. Whatsoever you accept becomes heavenly, and whatsoever you reject becomes the hell.

It is said that a saint cannot be thrown into hell because he knows the alchemy to transform it. You have heard that sinners go to hell and saints to heaven -- but you have heard the wrong thing. The case is just the other way around: wherever sinners go, they create hell and wherever saints go, there is heaven. Saints are not sent to heaven. There is nobody to send and manage all this -- there is nobody. But wherever they go, this is the way they are: they create their heaven. They carry their heaven with them, within them. And sinners? -- you can send them to heaven; they will create hell. They cannot do otherwise.

So what is the definition of a saint or a sinner? My definition is: a saint is one who has come to know the alchemical secret of transforming everything into heaven. And a sinner is one who does not know the secret of transforming things into beautiful existences. Rather, on the contrary, he goes on making things ugly.

Whatsoever you are will be reflected around you.

So don't try to be anything else. And don't try to be some other place. That is the disease called man: always to become somebody, to be some other place, always rejecting that which is, and always hankering for that which is not. This is the disease called man.

Be alert! Do you see it?! It is a simple fact to be seen. I am not theorizing about it; I am not a theoretician. I am simply indicating a bare, naked fact -- that if you can live in this moment wherever you are and forget about the future, goals, the idea of becoming something else, immediately, the whole world around you is transformed; you have become a transforming force.

Acceptance a deep, total acceptance is what religion is all about.

A wants to become B; B wants to become C. Then the fever of becoming is created.

You are not a becoming; you are a being. You are already that which you can be, which you ever can be -- you are already that. Nothing more can be done about you; you are a finished product.

This is the meaning I give to the story that God created the world: when the perfect creates, the creation

is perfect. When God creates, how can you improve upon it? Just think of the whole absurdity; the whole idea is absurd. You are trying to improve upon God; you cannot improve. You can be miserable, that's all. And you can suffer unnecessarily. And you will suffer diseases which are just in your imagination and nowhere else. God creating means: out of perfection comes perfection.

You are perfect! Nothing else is needed. Look right now, this very moment, within yourself. Have a direct insight. What is needed? Everything is simply perfect and beautiful. Not even a cloud I can see. Just look within yourself -- not even a cloud in your inner space. Everything is full of light.

But the mind will say, sooner or later, to be something else, to be somewhere else, to become. The mind doesn't allow you to be. The mind is becoming, and your soul is being. That's why Buddhas go on saying: 'Unless you drop all desiring you will not attain!'

Desiring means becoming. Desiring means to be something else. Desiring means not to accept the case as you are, not to be in a total 'yes' mood -- no matter what the situation.

To say 'yes' to life is to be religious; to say 'no' to life is to be irreligious. And whenever you desire something you are saying 'no'. You are saying that something better is possible.

The trees are happy and the birds are happy and the clouds are happy -- because they have no becoming. They are simply whatsoever they are.

The rosebush is not trying to become a lotus, no. The rosebush is absolutely happy to be a rosebush. You cannot persuade the rosebush. Howsoever you advertise the lotus, you will not be able to corrupt the mind of the rosebush to become a lotus. The rosebush will simply laugh -- because a rosebush is a rosebush is a rosebush. It is simply settled and centered in its being. That's why the whole nature is without any fever: calm and quiet and tranquil. And settled!

Only human mind is in a chaos, because everybody is hankering to be somebody else. This is what you have been doing for a thousand and one lives. And if you don't awaken now, when are you thinking to awaken? You are already ripe for awakening.

Just start from this very moment to live and enjoy and delight. Drop desiring! Whatsoever you are, enjoy it. Delight in your being.

And then suddenly time disappears, because time exists only with desiring. Future exists because you desire.

Then you will be like birds; listen to them. Then you will be like trees; look -- the freshness, the greenery, the flowers.

Please be where you are. I am not to create a new desire in you; I am simply here to make you aware of the whole absurdity of desiring. Desiring is SANSAR.

Understanding the futility of desire is to become enlightened. One who has found out that he is already that which he always wanted to be is a Buddha.

And you are all Buddhas, howsoever fast asleep and snoring. That makes no difference.

Let me be your alarm. Open your eyes. You have slept long enough. It is time to awaken. The morning is knocking at the door.

WHEN I ENCOUNTER YOU, YOU ARE ALWAYS TOTAL COMPASSION AND LOVING WARMTH. WHY DO WE NEVER ENCOUNTER YOU IN TOTAL ANGER LIKE GURDJIEFF OR THE ZEN MASTERS? AFTER

ALL, THE WAY WE CARRY ON HERE, WE SURELY DESERVE IT SOMETIMES.

Of course! You deserve it. But that is not my way of working; that is not the way I am. I don't function according to you; I function according to me. I don't do a single thing because of you. Because then it will be unnatural, then it will be a pretension, and then I will be going out of my self-nature.

You deserve it, I know, but nothing can be done. I am helpless. You may deserve anger, but I will go on giving my love. This much I know: that the only way to make you alert and aware is to remain in my self-nature, so that it becomes a constant remembrance to you to fall into YOUR self-nature.

I would like you to be centered in yourself so that nothing disturbs, nothing distracts. Whatsoever happens around you remains like a dream and you remain rooted in your being. This can be done in only one way: I should remain absolutely rooted in myself; I should not be distracted by you. Whatsoever you do should not be a consideration. Whatsoever my self-nature can do spontaneously is the only consideration.

And this much I know: that if my love cannot transform you, my anger will not be able to. Because love is a greater force than any anger. If my compassion cannot help you, nothing can help. The more you become alert, the more you will feel this. You can bear my anger easily; you are already conditioned for it. But you cannot bear compassion; it hits you hard and deep.

So maybe Gurdjieff worked in his own way; it may have been spontaneous to him. People are different and unique. Or he may have been working in conditions which were very strange. He was working with western minds in a western climate, and he was the first to bring eastern methods to them. It was difficult; it had to be translated to their understanding.

Zen Masters hit and beat their students. They throw them out of their windows and houses; they jump on them sometimes. But one thing you should remember: they are not angry; that too is part of their compassion. They are not angry at all, because if they are angry then the whole point is lost. Then how can you transform the other? Then you are also in the same boat. Then you have come down. No, that will not be helpful.

Anger is also compassion -- but it is possible only in Japan. In no other country is it possible, because a certain tradition is needed. For almost one thousand years this has been a tradition. So when a Zen Master jumps and beats his disciple, the disciple understands the language. If I beat you, you will not understand it; you will be simply angry, and you will go away and report to the police. And that;s not going to help anybody. No, you won't understand it.

In Japan it is understood. When a Zen Master beats the disciple, the disciple accepts it in deep gratitude. In fact, you may be surprised -- that once a Zen Master beats his disciple, that disciple becomes the chief disciple. He has attained to something. That's why the Master was so loving and compassionate towards him; that's why the Master blessed him with a beating.

Zen disciples hanker deep down for the day when the Master will beat them. They wait. They pray for it. They compete with each other. But that is possible only because a long tradition exists. A strange tradition -- but when it becomes deep-rooted in the unconscious of a race, a country, it functions.

But that's not my way. I know that there is no other medicine than love. Other medicines cannot be so deep-reaching. If love fails, then nothing can succeed.

So I know that you deserve anger. Please don't deserve it.

EVEN WHILE REPEATING YOUR JOKES TO OTHERS, WE OURSELVES BURST INTO LOUD LAUGHTER. BUT YOU TELL US THE FUNNIEST OF STORIES AND WHILE THE AUDIENCE ROARS, NOT EVEN A FAINT SMILE CROSSES YOUR FACE. WHAT IS THE SECRET?

The secret is simple: I know how to tell a joke and you don't.

THE CLOSER I FEEL TO YOU, THE MORE YOU SEEM TO DISAPPEAR. IT IS LIKE COMING NEAR A RIVER: THE RIVER IS THERE AND YET IT IS NOT THERE. WHERE ARE YOU OSHO? THE CLOSER I FEEL TO YOU, THE MORE YOU SEEM TO DISAPPEAR.

That's exactly how it will happen. Because my whole effort is to help you to disappear The closer you come to me, the more you will find that I am disappearing. That's just a hint, a guide that you should follow me in disappearing.

So if you want to disappear, only then come closer to me. That's why there are many who are clever; they don't come very close. That is dangerous; that is coming close to a fire. That is coming close to death!

In the old Indian scriptures the Master is called death. The Master is a death -- and also a resurrection. But first he is a death, and then a resurrection. You have to die in him, and then you are reborn. But the death is the beginning.

So when you come close to me, you are bound to feel that I am disappearing. Take the hint and follow me in disappearing. Because you can meet me only when neither I am nor you are. When both are not there -- the meeting, the union

THE CLOSER I FEEL TO YOU, THE MORE YOU SEEM TO DISAPPEAR.

You are on the right path. Don't be afraid. Come closer.

When Rama Priya comes to see me, she sits far away. And I have to tell her: 'Come closer.' Two inches she moves. Then I say: 'Come still closer.' Two inches again. And I say: 'Come still closer.' She is certainly aware that to come close is to die. She does come close, but she hesitates; it is natural. She comes close laughing, enjoying, but also afraid and hesitating.

I am calling you to come close, and I will not leave you until you disappear. I will go on haunting you, in your days, in your nights, in your thoughts, in your dreams. Wherever you are, once you have been in contact with me -- only once -- then I will haunt you. Then you will never be peaceful until you die.

It is like coming near a river; the river is there and yet it is not there. Yes, I am there and yet I am not there. If you are far away from me, I am there. If you come close, I am not there. If you come deep within me, you will not find anybody there -- just a nobody-ness, a nothingness, a deep emptiness.

And you ask: WHERE ARE YOU OSHO?

Nowhere. The where has disappeared. The when has disappeared. The time and space are no more relevant.

And remember, if you want to be all, you cannot afford to be somebody. If you want to be everywhere, you have to be nowhere. If you want to become the eternity, then you cannot be in any point of time.

If you want to be a god, you have to lose all. That is the greatest gamble ever; one loses one's self, stakes one's totality. But one is never at a loss. One loses one's self, but the whole is attained.

Jesus says to his disciples: 'If you cling to yourself, you will lose yourself. If you lose, you will attain. Whosoever clings to life will die. And whosoever is ready to die goes beyond death, becomes deathless.'

I am nowhere. And I am calling you from my no-where-ness to come and become a no-where-ness yourself. I am no-when, and I am calling you from my no-when-ness, my timelessness, so that you can also drop.

It is tremendously beautiful to disappear. It is tremendously ecstatic! It is the greatest bliss ever -- not to be.

Shakespeare says: 'To be or not to be....' That's what mind always says. I would like to change it: to be AND not to be -- not OR. To be AND not to be, together -- that's how I am right now.

If you look at me from far away, it is a form: TO BE. If you come closer the form becomes unclear. You are entering NOT TO BE. To be is only my outside and not to be is my inside. To be is only my body; not to be is my soul. That's why Buddha says that the soul is a no-soul, ANATTA. It is a not-self. You cannot say it is. It is better to say that it is not.

To be and not to be, together, is to be the true sage. Don't choose between to be OR not to be. Both are available together; take them both without any choice.

Then you will be in the world and you will not be in the world. Then you will be in the mind and you will not be in the mind. Then you will be in the body and you will not be in the body. Then you will be in time and space and yet you will not be in any time, in any space. And that's the only way to be free.

To be and not to be, together, is to attain to total freedom -- nirvana, MOKSHA -- or whatsoever name you want to give it.

IF A BEING IS ENLIGHTENED, HOW CAN HE DIE?

He never dies because he is already dead.
You die because you cling to life. Then life has to be taken away, then you have to die.

An enlightened being never dies because he does not cling to life. He has voluntarily given it up; he is already dead. But it appears to you that he also dies like you. That is only appearance -- don't be deceived by the appearance.

A Buddha dies, of course. A Mahavir dies. Baal Shem will die, Moses will die -- everybody will die. And they die just like you on the surface, but that is only the surface.

Watch an ordinary man dying. He makes every effort not to die, he clings to life to the very last, he cries and weeps tears of anguish and fear and trembling. A horror surrounds him; he is terror-struck. And then watch an enlightened man dying; it is one of the rarest experiences to watch an enlightened person dying. He dies as if he is the bridegroom going to meet his bride. He dies as if he is going on a faraway, beautiful journey for which he has always been waiting and planning. He dies as if the training period in this world is finished. He is accepted. He has become mature. Now he is going home from school. He dies -- but death is not there; God is there. The face of death for an enlightened man is the face of God.

The face of God for an unenlightened man is the face of death.

When you know what life is, God waits for you near the door you call death.

When you don't know what life is, you are simply afraid -- so much afraid that before the door actually opens, you are almost unconscious -- you miss. You have missed it many many times. You have been dying many times and missing it.

There is only one way not to miss it, and that is: die before death! That's what I call meditation: to voluntarily die before death so that you know the flavour of it.

And it is so beautiful, so blissful that you will dance when death comes. You will sing when death comes. You will wait in deep silence and gratitude and trust. You will open your heart to it. You will not be taken away; you will ride on the wave -- not as a defeated man, but as victorious.

The enlightened being never dies. He has died already and known that there is no death.

Death is a lie. It exists because you cling to life.

Feel the difference. When a miserly man gives even one paise to a beggar, the miserly man clings to it. He thinks a thousand and one times whether to give or not. He argues not to give. He rationalizes that these beggars are just cheats, he rationalizes that to give anything to a beggar is to help begging grow. A thousand and one arguments are there NOT to give. And even if he has to give, he gives reluctantly. That's how an ordinary man dies -- reluctantly, clinging, trying to find any excuse to linger a little longer.

A man who loves and brings a gift to give is totally different. The physical part looks the same. The gift may not be of any value; it may be just a flower plucked by the side of the road -- an ordinary flower, a grass flower -- but he comes and presents it. Or it may be a KOHINOOR; it makes no difference. When he gives, he gives with totality. And he is happy that his gift has been accepted. He feels grateful that his gift has not been rejected. He thanks the receiver. He had been dreaming, fantasizing about the moment when he would give it.

The fact of the two men giving is the same -- the physical fact. They are both using their hands; something is to be transferred. If you ask a scientist, he will not be able to make any distinction, he will not be able to feel any difference. Whether you give reluctantly or you give lovingly are both physical facts and similar. But deep down you know they are absolutely different; not a bit of similarity exists between them.

When you give reluctantly, you really don't give. When you give lovingly, only then you give. When you give reluctantly, it has been taken away from you, snatched away; you feel robbed. When you give it lovingly, something flowers within you. Somebody accepted your sharing, accepted your gift. You have been blessed.

Death for an unenlightened man is a struggle. He surrenders -- but only after fighting in every way possible. That's why he feels defeated.

For an enlightened being, it is a let-go. He;s waiting and waiting -- waiting for the ship to come, and then he will be going. He learned whatsoever this life had to give; now he is ready. He does not look backwards even once. No -- not even once. When the ship has arrived, he simply enters and forgets everything about the world he is leaving, because he is going to a greater world, a greater being-hood -- to God Himself.

LOOKING AT MYSELF AND OTHERS HERE, IS IT POSSIBLE THERE HAVE BEEN OTHERS LIKE US -- SUCH AS BUDDHA'S DISCIPLES? WERE THEY AMAZED AND DID THEY, FIND THEMSELVES LAUGHING AT HOW GREEDY, CUNNING, INEPT, THEY APPEARED AND HOW ABSOLUTELY UNLIKE WHAT THEY THOUGHT A SANNYASIN TO BE -- OR DO WE TAKE THE CAKE?

Man has always been the same. Buddha's disciples or Mahavir's disciples -- man has always been the same. The same misery, the same ecstasy; the same greed, the same renunciation; the same clinging to material things, and the same freedom of the sky, of the open space.

Man has always been the same. Only outer things change. Houses are different, roads are different, transportation is different. Bullock carts disappearing; spaceships, buses appearing. Everything on the

outside is different. But on the inside the essential man is always the same. The disease is the same; the health is the same.

I'm reminded of one HADDITH, one saying of Mohammed. A man came to Mohammed and asked: 'Who was the first to be created in the world?'

Mohammed said: 'Adam.' The man said: 'And before Adam?' Mohammed again said: 'Adam.' The man said: 'And before that?'

Mohammed said: 'If you ask me to the very end of time, I will go on repeating Adam, Adam, Adam... so please stop.'

The man was puzzled, and Mohammed was not willing to explain more.

This has remained a mystery. Why had Mohammed insisted: 'Adam, Adam, Adam....'? This is the explanation that I am telling you. Man has always been there. From the very beginning you have been there -- and there was never a time when you were not.

Man is one of the most essential existences in existence. That's why Mohammed says. that there is no 'before' to it. Man has always been there.

It will be difficult for you to understand it because the whole modern mind has been taught to believe in evolution. Yes, evolution has been there, but not in the deeper core of man.

There is something in man which has remained the same. The outside has been changing and changing and changing. Man is like a wheel of a bullock cart: the wheel moves and goes on changing, but the wheel moves on an axle which remains static, which doesn't change. And the wheel can move only because something in-moving supports it. Everything has been changing -- the society, the culture, the civilization. But something deep in man remains the same. That depth is what Mohammed calls'Adam'.

Man, essential man, is the same. And remember always, he is the same in both ways. If you go back and look deeply into the disciples of Buddha, you will see the same problems. You can go and look in Buddhist scriptures -- the same problem. The same greed, the same anger, the same hatred, the same possessiveness, the same competition -- how to overtake the other -- the same ambition, the same ego.

Why do I say this? -- because if you look at the discipline that Buddha gave to his disciples, then you immediately know. He says: 'Don't be angry, don't be greedy, don't be violent.' If the disciples were already non-violent, then Buddha looks like a fool.'Why are you teaching not to be violent?' The disciples must have been violent. Buddha says: 'Don't be possessive.' The disciples must have been possessive. Buddha says: 'Don't be greedy.' The disciples must have been greedy.

There doesn't exist a single scripture in the world which does not teach the same thing. The same ten commandments are everywhere. That shows man has remained the same, because the same discipline is needed for you -- and the same discipline will be needed always.

Man can exist in two ways only; there is no evolution. Either you exist as an ignorant man, unaware, in deep sleep -- then greed, anger, ambition, ego, will follow you -- or you become awake.

Awakening is a jump! Then the second category of man arises. Then love, compassion, follows you. Then there is no greed, no anger.

The ignorant man has the same characteristic today as he has had always. And the enlightened man has the same characteristic as he has had always.

And these are the only two ways of being: either be sleepy, and miss the opportunity that is available; or

be awake, and delight in it and celebrate.

So never think that in past ages, in golden ages, people were different from you. They were not different, even though your priests go on saying they were. That's why they call it'the golden age'. There has never been any golden age; there will never be any golden age. There have been golden people, but there has never been a golden age.

Buddha was respected tremendously. That shows that other people were fast asleep, Because only people who are asleep respect a Buddha. If everybody was a Buddha, who would have bothered? Buddha has been remembered for twenty-five centuries. That shows that Buddhahood was rare in those days also. Otherwise, who bothers? If Buddha was available in every village, in every town, in every time, in every nook and corner, then who would have bothered to remember Gautam Siddharth? He would have been forgotten by now. But he was such a rare flower that centuries passed and no Buddha was happening. That's why we carry on and on, in deep reverence -- the name, the respect, the gratitude we feel.

Man has always been the same. The greatest scriptures of the world always talk about the lowest characteristics of man; they have to.

I was reading.... There is a Chinese book thought to be the oldest, the ancient-most -- almost ten thousand years old. The book is a very small book; only a few pages of it are left. And those few pages are written on human skin. But the teaching is the same: don't be greedy; don't steal; don't be violent. Ten thousand years have passed and the teaching remains relevant, because man remains the same.

In Babylon a stone has been discovered with a script on it. It took almost fifty years to decode it. But if you read it, you will not be able to say that it can be seven thousand years old. It looks as if it is this morning's editorial in some newspaper.

It says: 'In the golden old days everything was beautiful.' Seven thousand years ago, it says: 'In the good olden days, everything was beautiful; now everything has become chaotic. And the new generation is completely immoral.' Seven thousand years ago -- and the new generation is immoral.'Nobody respects his elders. The father is no more respected; the mother, no more respected. The family is being destroyed. The very foundation of society is shaking.' Can you think that this is seven thousand years ago? This looks just like the editorial of this morning's POONA HERALD.

Man is the same. There is no evolution. Man can pass through a transmutation, but there is no evolution.

Either you are asleep or you are awake: this is the only transformation. But there is no evolution.

A sleepy man has always been the same. And those who are awakened have always been the same.

So don't condemn yourself. Don't say this age is in a deep crisis; it has always been so. And don't say that in the past everything was beautiful. This has always been the idea of people: that in the past.... That past never existed.

And don't think that in the future everything will be good. That too has always been an idea.

If anything is possible, it is here-now! And the jump is individual. Society remains the same. The jump is absolutely individual. If you want to take the jump, become awake.

Take the jump; don't wait for a golden age to come. There has never been a golden age. Of course, a few golden people have existed; they still exist now.

MANY PEOPLE ARE IN SILENCE NOW. DO YOU RECOMMEND THIS? WHAT IS THE PURPOSE? CAN IT BE HELPFUL?

I don't recommend, but they understand. I don't recommend anything in particular -- except understanding. But if you understand, you would love silence.

I don't say: 'Be silent,' because then it would become suppressive. If you understand me, if you look towards me, you will see silence before yourself. And you will have a deep desire arising in you to be silent. Because in deep silence all that is beautiful and true becomes available.

But you are in a constant chattering; the inner talk continues. Either you are talking with other people or you are talking with yourself. You are talking the whole day; even in the night, in dreams, you are talking. This continuous talking functions as a barrier, you cannot see through it; it is like a fog that densely surrounds you. Your intelligence is destroyed because of this constant talk.

I don't recommend anything, because then it becomes a discipline. Then because I say you have to be silent you force silence. A forced silence is ugly. A forced silence will not give you the right taste of silence.

No. Just understand. Try to understand me, feel me. And then you would like to be silent. And when you would like to be silent, only then can it be beautiful.

When silence arises from your own heart with a deep understanding, by and by you become silent. In fact, then you don't become silent; you by and by drop the talk -- the inner talk, the outer occupation. Then silence is not the thing; you just understand that the whole talking is nonsense. Why go on talking? For what? There is nothing to say, but you go on talking.

In the Chinese language there is an idiogram which means two things together. The Chinese language is really something totally different from any other language -- because only pictures exist, no alphabet. And each picture means many things.

One idiogram 'pi' means two things. One is: to explain; one meaning is: to explain. The other meaning is: in vain. To explain is to explain in vain. Isn't it marvellous? There is nothing to explain. Nothing to say, really.

Just watch! What do you go on talking about the whole day? Ninety-nine percent would have been avoided easily. I don't say a hundred percent because I know, a few things -- just day-to-day things -- one has to talk about. But then things will become telegraphic; you need not go on round about, round about. Many times a 'yes' or a 'no' will do. And many times even that is not needed, just a nodding of the head will do. And many times even that is not needed because the other is not worried what you think; he is simply unloading himself. You can just watch; there is no need to listen.

If you become aware, the outer talk, the inner talk, by and by disappears. Not that you start practicing silence -- no. It is just that the outer and inner talk becomes absolutely absurd, futile. You just drop it. And silence is reclaimed. When the words disappear, silence arises. It is not directly to be achieved; it is an indirect result of understanding.

Yes, many people understand. I hope you will also understand; I wish that you will understand. But, with me, remember always I don't recommend anything -- because too many things have been recommended to you. And they have become ugly. I don't give you a discipline, I don't give you an outer mode of life; I only give you an inner light. In that inner light you have to find your discipline.

I make you aware about certain things. Then take the hint and don't wait for direct recommendations -- because then you will be a loser. I am not going to give you anything direct, because direct discipline is needed only by very stupid minds. I hope that you behave more intelligently, more responsively. Become more responsible.

Do you see the difference? If I say: 'Be silent!' you will have to follow it. It will be forced -- as if a flower has been forced and opened. It has not opened by itself.

A flower opens by itself. Let your silence become a flower opening by itself on its own accord.

I FEEL THE NEED FOR EFFORT TO STAY IN THE PRESENT. AND THIS EFFORT MAKES IT HARD TO RELAX COMPLETELY. LETTING GO OFTEN SEEMS TO BRING BACK THE PAST OR FUTURE. COULD YOU EXPLAIN ABOUT BEING ALERT WITHOUT TENSION?

The idea to be in the present will not allow you to relax. In fact, if you relax, you will be in the present. In the beginning, if you relax, the past will rush towards you. Many things that you have suppressed, many things that you have never allowed to come up before your consciousness, many things that you have been avoiding -- they will rush.

When you relax, the doors are open. These things always wanted to come before your consciousness but you never allowed them. Now that you are not forcing them, THEY will rush. But this is going to be temporary.

Many dreams about the future that you have also been suppressing will come. There will be a chaos for a time being; you have to relax and watch the chaos. There should be no anxiety about it -- it is natural. It is as if a room has been closed for many days; then you open it and bad smells escape. But if you keep it open, fresh air will be flowing and the bad smells will be gone.

Your unconsciousness has accumulated a very bad smell. It is like a closed house, and it has become a junkyard. Whatsoever you think is wrong or people and priests and politicians say is wrong you go on throwing into the junkyard. You are sitting on a volcano. When you relax, everything will bubble up; it will surface. Allow it. It has to be. And don't be worried.

So don't try to be in the present. Rather, relax, so that the past and the future are both there -- and they will go by themselves. You need not be worried; simply watch. Don't do a single thing, because if you do something you will again repress. Don't do a single thing. Just watch, as if the birds are flying in the sky and you are watching -- lying down on the grass. The birds flying in the sky, the clouds moving, slowly, lazily. Thoughts are also like clouds; desires are also like birds. Be a watcher.

The problem arises because you become a doer. You say: 'This idea should not be there. Who are you to say that this cloud should not be there? Who are you? Why are you trying to manipulate?

The clouds are moving in the outer sky; thoughts are moving in the inner sky. Let them be. Just relax. Doze away. Let them be. Whenever you want to see, see. If you don't want to see, then doze. But don't do anything. Soon, the sky becomes clear. If you don't do anything, many things start happening. And the first thing is: all repressions that are released flow away from you. Soon the day comes when the sky is absolutely clear. Then you will be in the present.

So, you are trying from the wrong side. Don't try to be in the present; rather, just be in a let-go. And when you are in a let-go don't make any conditions what should happen and what should not happen. Otherwise you cannot be in a let-go. A let-go can only be unconditional. You simply relax; now whatsoever happens, happens. And if nothing happens, that too is good.

A let-go is a let-go! Now you don't have any idea what should happen. If the past rushes in, it rushes in. If the future comes in, it comes in. You are not even worried about being in the present, because that will not allow you to be in a let-go. You simply relax.

But relaxation has become almost impossible because you have so many conditions: this should not be,

this should be; this thought is bad, that thought is good; this is from the devil, this is from God. And you are continuously choosing and manipulating and fighting and arranging. You cannot be in a let-go.

Drop all morality. Drop all evaluation. Nothing is good. Nothing is bad. Everything is whatsoever it is. Relax. Suddenly, one day, the present arises in its deep radiance. Then there are no clouds and no thoughts and no desires.

And to be in the present is to enter the door of existence.

I KEEP FEELING MYSELF AUTHENTIC. YET, WITHIN THE HOUR, I SEE THE WAY I WAS AS INAUTHENTIC. AND THEN, WITHIN THE HOUR, THAT FRESH AUTHENTICITY AGAIN LOOKS FALSE. WHEN I LAUGH ABOUT THIS WHOLE RIDICULOUS SITUATION, THAT REALLY FEELS TO BE REALLY AUTHENTIC -- -THAT LAUGH. BUT SOONER OR LATER I'M DOUBTING THAT TOO. IS THE WHOLE CONCEPT OF AUTHENTICITY ABSURD?

No, the concept of authenticity is not absurd. But it is not a concept. And the problem is not arising by authenticity; it is arising by comparison.

In this moment you feel authentic. After an hour you think about it; then comparison arises. After an hour, the authenticity is no more an authenticity; it is just a memory.

The memory looks faint, the memory is already cloudy, hazy. And you compare this memory with the present moment. Of course it will look inauthentic, and the present moment will look authentic. Then again, after an hour, that present moment is no more a present moment. Again you compare. The problem is arising because of comparison.

Each moment is unique and incomparable; you cannot compare it. Forget about it! Authentic or inauthentic -- it is gone. Forget about it. There is no need to carry it and to compare.

The morning was beautiful but the afternoon is not the morning. You carry the morning and then you become suspicious whether it was so beautiful or not. Because now it is afternoon and the reality of the morning has disappeared. Now it is only a faint memory, a remembrance of something which was. Was it really there? Now how can you decide? It is no longer real. And then you compare the morning with this afternoon. The afternoon is real. By the evening the afternoon is gone but then you compare the afternoon with the evening. Now beautiful stars are arising and you think: 'Was it real or did I just imagine it?'

The present is always real; the past is always a memory. Don't compare the present with the past, otherwise the past will look inauthentic.

The problem is not with inauthenticity; the problem is with comparison. And mind is a great effort to compare. Mind goes on comparing; it goes on comparing every moment and that's how it goes on missing the glory. The absolute glory is missed because the mind goes on comparing.

You come across a rosebush and you see a rose; the mind immediately compares: you have seen bigger roses; this is nothing. But this rose is THIS rose; it has nothing to do with any other rose. There may be bigger roses, there may be more beautiful roses; but this rose has its own beauty, has its own reality, has its own authenticity, here-now. Why are you missing this by bringing a comparison in?

Look at this rose. No other rose can give that which this rose can give. Watch it. Delight in it. Dance with it. Sing a song near it. Open your heart to it. Let it spread its fragrance towards your being. Let it flow towards your heart and let yourself flow towards it. Why bring in comparison?

Once you learn the nonsense of comparison you will miss all. Then, another day, there is another rose -- you will miss that too. And the ridiculousness is that you missed yesterday's rose and you are missing

today's rose. When you look at today's rose you will think of yesterday's. And when you were near yesterday's rose you were thinking of other roses. You never looked at anything.

A comparing mind misses everything and goes on thinking that others, which are no longer present, were more beautiful.

Be true to the moment. And when you have lived it, don't carry it; there is no need. When you have crossed the river, don't carry the boat on your head. Leave it there. Now it is no more needed. Otherwise it will become a burden. And in the marketplace, people will laugh at you.

WHAT IS THE MOST STUPID THING MULLA NASRUDIN EVER DID?

It is difficult to say, because he is still alive. And one thing is certain -- he will not die before me. So don't ask, because nobody can predict; he is unpredictable. And he will do more and more stupid things; one grows through experience.

He is not going to die before me; I cannot afford that. So, I cannot say. When I am gone, he will also be gone. Then you can think about it. Much research will be needed.

Mulla Nasruddin is not a person; he is the whole humanity. He is you; he is you, all together. Whatsoever you can do, Mulla can do more stupidly. He is perfect! Whatsoever any human being can do, he can do more perfectly. He is your stupidity. And if you can understand it you will laugh and you will weep also. You will laugh at the ridiculousness of it and you will weep that that ridiculousness is yours. When you laugh at Mulla Nasruddin, remember, you are laughing at yourself. He just brings you face to face with whatsoever you are, so that it can be encountered.

Mulla Nasruddin is not new; he's an old Sufi device. There are stories which are one hundred, two hundred, even three hundred years old, around Mulla Nasruddin. He is an old device.

There have been many claims to whom Mulla Nasruddin belongs. The Russians say he belongs to them. They have a gravestone which proves that he belongs to them. Iranians say he belongs to them. Arabs say he belongs to them. In Bukhara, they have a place dedicated to Nasruddin's memory.

He has been all over the world. In fact, wherever there is stupidity, there is Mulla Nasruddin. He belongs to all; nobody alone can claim him.

And I say that he is still alive. He may have died in one country but he is resurrected in another. Many times, I myself have seen him dying and the next day he knocks on my door. It is impossible. It seems he cannot die. He is human stupidity.

But if you look deep into the stupidity you will see the wisdom also. In all his stupidities there is a germ of hidden wisdom.

Just the other day it happened.... He was sitting at his grocery store and I was by his side.

A tiny, fastidious woman came at rush-hour and she upturned the whole grocery store. For hours she bothered and bored Nasruddin. Only after hours of struggle could he satisfy her; she finally purchased what she wanted and was satisfied.

And then the woman said: 'Mulla, you may not be knowing, but when I came to your shop I had a very terrible headache -- and now it is absolutely gone.'

Mulla Nasruddin said: 'Dear madam, don't be worried. Don't be worried! It has not gone. It has come to

me.'

He may look stupid, but he is wise also. If you understand him you will laugh and you will weep because you will see yourself and the whole humanity in it.

Don't ask:
WHAT IS THE MOST STUPID THING MULLA NASRUDIN EVER DID?

He is always doing greater stupid things than before. His every act is unique, incomparable. If you look into it you will think that this is the best; but when the next act comes it is something absolutely new, something tremendously great.

Read about Mulla Nasruddin and try to understand him. Make it a meditation. It has been, for centuries, a Sufi meditation.

Sufi teachers used to give Mulla Nasruddin jokes to their disciples to think and ponder and meditate. Because whatsoever he says has meaning in it; whatsoever he does has meaning in it. They are not ordinary jokes -- remember. I don't tell them to you just to make you laugh. No, they are not mere jokes; they are pointers. You should not just laugh and forget them; you should make them a part of your understanding. And then you will see Mulla Nasruddin arising many times within yourself -- acting, behaving. And then you will be able to laugh. And if you can laugh at yourself, you have laughed for the first time.

The True Sage

Chapter #9
Chapter title: True wisdom

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ONE DAY THE RABBI OF ZANS WAS STANDING AT THE WINDOW AND LOOKING OUT INTO THE STREET. SEEING A PASSER-BY, HE KNOCKED ON THE WINDOW PANE AND SIGNED TO THE MAN TO COME INTO THE HOUSE.
WHEN THE STRANGER ENTERED THE ROOM, RABBI HAYYIM ASKED HIM: -- 'TELL ME, IF YOU FOUND A PURSE OF DUCATS, WOULD YOU RETURN IT TO ITS OWNER?' 'RABBI,' SAID THE MAN, 'IF I KNEW THE OWNER I SHOULD RETURN THE PURSE WITHOUGH A MOMENT'S DELAY.' 'YOU ARE A FOOL,' SAID THE RABBI OF ZANS.
THEN HE RESUMED HIS POSITION AT THE WINDOW, CALLED ANOTHER PASSER-BY, AND PUT THE SAME QUESTION TO HIM. 'I AM NOT SUCH A FOOL AS TO GIVE UP A PURSE FULL OF MONEY THAT HAS COME MY WAY,' SAID THE MAN. 'YOU'RE A BAD LOT,' SAID THE RABBI OF ZANS, AND CALLED IN A THIRD MAN.
HE REPLIED: -- 'RABBI, HOW CAN I KNOW -- ON WHAT RUNG I SHALL BE WHEN I FIND THE PURSE, OR WHETHER I SHALL SUCCEED IN FENDING OFF THE EVIL URGE? PERHAPS IT WILL GET THE BETTER OF ME, AND I SHALL APPROPRIATE WHAT BELONGS TO ANOTHER. BUT PERHAPS GOD, BLESSED BE HE, WILL HELP ME TO RIGHT IT, AND IN THAT CASE, I SHALL RETURN WHAT I HAVE FOUND TO ITS RIGHTFUL OWNER.' 'THOSE ARE GOOD WORDS,' CRIED THE ZADDICK. 'YOU ARE A TRUE SAGE.'

MAN is a machine. He is born, lives, loves, dies -- but not as a man; he is born, lives, loves, dies just like a machine. He is not conscious.

Everything happens; man is not the doer. He has no will of his own. But he believes that he is the doer, he believes that he has a will-power, a will of his own. He believes that he IS. This is the greatest stupidity possible, the base of all ignorance. Because of this belief, he never becomes aware of the true situation.

Man, ordinarily, is only in two states: asleep, with closed eyes; and asleep, with open eyes. And continuously, an undercurrent of dreaming goes on.

To say: 'I am' is not true in the ordinary state of humanity, because there are many 'I's' within you. You don't have a single 'I'; you don't have a single center of reference. One mood comes and goes; another mood comes and goes. And with each mood, a separate 'I' dominates you.

When you are angry, it is not the same 'I' as it was when you were in love. A totally different personality takes possession of you -- and many times you have suspected. Many times you have been angry and have said: 'In spite of me, I was angry.' What do you mean when you say: 'In spite of me?' Then who was angry? You have suspected rightly that the 'I' which you are ordinarily identified with was not in power. Somebody else dominated you -- a vagrant 'I', a vagabond 'I', an unusual 'I'.

Just a few days before, a sannyasin came to me. She was very happy that she had fallen in love and that she had found a lover. She was ecstatic. And she asked if I would give her a Tantra technique so that she could move into deeper orgasmic states of love.

I looked into her and I said: 'Wait for seven days. Next time you come, bring your lover with you.'

She came back after a week, but she said: 'We have quarreled and separated.'

So I asked: 'What about the Tantra technique? I am ready to give it to you.'

She said: 'But now I have no lover.' And she was so sad and so depressed -- and not even suspecting what had happened.

When you fall in love, you believe that -- you think something permanent has happened in your being. When you are sad, then you believe that that is true. You are such a great believer. You never suspect for a single moment that these are moods, and they pass just as clouds pass in the sky, and they go on flowing just like a river flows.

Nothing is permanent in you. How can you say: 'I am'? That will be a falsity. To assert 'I am' is to say a lie. You cannot say that; you are many 'I's '. There are a thousand and one egos within you -- a crowd, a multiplicity. You are poly-psychic. You are just like a wheel. Think of a moving wheel of a bullock cart: one spoke comes up; then it goes down. Another comes up; that too is on the way down. And the wheel goes on moving. Every moment a different spoke comes up. You are like a wheel -- you go on moving. And many spokes are there which you call 'I's'. When one 'I' comes up, you get identified with it.

When you are angry you don't see that anger is like a cloud surrounding you. You become one with it. The mood takes total possession of you; you are possessed by it. Then it is not good to say: 'I am angry.' It would be better to say: 'I am anger.'

When love possesses you, you become love. Don't say: 'I am in love.' YOU ARE love. You get so identified with the mood that your separate identity, your separate being, is no more there. And this goes on continuously from the moment you are born to the moment you die.

You become young and you think you ARE young. And you know that the body is changing every moment. Then you become old and you think: 'I am old.' In youth you were jubilant that you were young,

full of energy. In old age you are sad and depressed, because now the energy has gone. While alive, you think you are the body, and when death comes, then you say: 'I am dying.' Whatsoever happens, you become identified with it.

This is the state of affairs of a humanity which is fast asleep. That's why it cannot be said that you are man yet; you are a mechanism. The man will be born within you when you become conscious of the whole mechanism -- and yet don't get identified.

You can see anger coming, you can see anger all around you, and yet you remain a watcher on the hill. You go on seeing.... A cloud has come. There is a fog all around -- but you remain separate. You know well: 'I am the knower and not the known.' You know well: 'I am the witness and not the witnessed.' You know well that infinite distance exists between you and that which surrounds you. It may be touching you, but infinite distance exists -- because the known can never touch the knower, the seen can never touch the seer. The seer transcends; the seer is the very transcendence.

Just a few days before, I was telling you that there are three ordinary types of man. Man number one is identified with his body. Man number two is identified with his feelings, emotions. Man number three is identified with his mind, thinking, thoughts. And all the three are asleep. Their sleep may be different. One sleeps in the body; another sleeps in the emotions; the third sleeps in his thoughts. But the sleep is the same: the quality is of unconsciousness, stupor.

Then there is the fourth man, man number four. He becomes alert. He watches his body, but is not identified with it. He uses his body, but is never lost in it. He Remains aloof, detached, distant. He uses his feelings; many times he is surrounded by his feelings, but he is never overpowered. He remains separate. Thoughts are there; the mind goes on functioning and creating thoughts, but man number four remains alert. Body, mind, heart -- they all function. They function even better than they function in you because there is no disturbance from the innermost being; the; innermost being remains aloof. This is man number four.

Man number four is what I mean by a sannyasin there is no need to go anywhere; wherever you are, become aware. And there and then sannyas starts functioning. It is not a question of changing places; it is a question of changing the inner attitude. You remain in the body, but you know now that you are not the body. And once number four is there, man is born.

You are born only with a potentiality to be a man; you are not born as a man. You are only born with the capacity to become a man; you may become, you may not become. You can miss the whole point. You can go round and round, and never reach and penetrate the center of your being. But if awareness arises and you become watchful, man is born.

Hindus have called this state DWIJ, the state of the twice-born. The first birth is through the parents, the mother and father. he second birth is through awareness -- and that is the real birth. The first birth will culminate in death; the second birth never culminates in death. c,O the first birth is a birth in name only; in fact, it is a way to death. The day you were born was the day you have been dying ever since. One day, the whole process will be completed. So your birth was nothing but entry into death. You may take seventy or eighty years to reach, but you have been walking towards death every moment of your life.

Only when you are twice-born, DWIJ, only when the next birth has happened, and man number four is born within you, suddenly, you know there is no death.

Death exists only with identification. If you are identified with the body, you will die. The body is not you; it has to be left some day. You cannot remain in it forever and forever. It is a passing phase; it;s just a milestone, not the goal. You can rest a little while under the shade of a tree, but one has to go.

You can get identified with the emotions, but then there will be death -- and you know it. The body dies once in seventy years; the emotions die every day, every moment. You love a person and then there is death. Or, you don't love, the mood has gone -- and you feel a subtle death happening. You were friendly with a

person; now the friendliness has disappeared -- a death. Every moment you die in your emotions.

And thoughts are even faster in dying. You cannot keep a single thought for a few seconds in your mind; it will try to escape. Try it -- just try to keep one single thought for a few minutes. It will not be there; it is already gone. It is trying to escape.

The mind is dying continuously every moment. The heart is dying continuously every hour. The body is also dying continuously, but a continuity remains for seventy, eighty years. These three are the identifications.

The fourth consciousness arises when you are not identified.

One thing more about this.... There are four ways to reach God. One is: to make an effort through the body to reach; that's what hatha yogis have been doing. It is not a true way. Something can be achieved through it -- because finally the body also belongs to God -- but it is not your totality. Gurdjieff has called this'the way of the fakir'.

You can see many fakirs in India. You may be impressed by their attainments; they attain to certain powers. For example, you can come across a fakir who has been standing continuously, for ten, twenty years. He has never allowed his body to rest -- to sit down or to sleep. He has been standing. Even if he has to sleep, he sleeps standing. Now his body has become almost rigid, paralyzed. Now it cannot move; the flexibility is lost. But you will see certain powers in him because he has attained to the lowest kind of will; to stand for ten years continuously needs will.

Just try for ten days and you will know. Just try for ten hours and you will know. Just try for ten minutes -- not moving, just standing -- and you will know. A thousand and one problems arise. The mind says:'What are you doing? Drop this whole nonsense. Everybody is enjoying and what are you doing?just standing like a fool?'

Ten years, not moving, and a very low kind of will concerned with the body happens. It is very materialistic, but a will arises. The man attains to a certain crystallization. He can do a few things: he can heal. He can touch your body and a healing power will be possible through his body to flow towards you. He can bless; he can curse. And whatsoever he says will come to pass. Because a man who has remained standing for ten year, has attained to an intensity. If he says something, those words become very potential and powerful. They are atomic; they carry energy. If he curses you, the curse is going to happen. If he blesses you, the blessing will be there.

But this man himself will remain on a very low rung of being. If you look into his eyes you will not see intelligence; he will be a stupid type of saint. Nothing of the higher, but a crystallization of the lower will be there. You can feel certain powerful vibrations around him, not of intelligence, not of awareness, not of meditation -- but of concentration. He can live a long time -- a hundred or two hundred years will not be very difficult for him, because his body will follow him. Whatsoever he wants to do with the body, he can do. But it is nothing of the spiritual; it is nothing of the religious. If you try through the body, you are trying the lowest possibility within you.

If a fakir is fortunate, then he may get the guidance of a Master who can pull him out of his body. Otherwise he will die, deep in his body. And next life, everything will be lost again.

Unless something is attained in consciousness, it cannot be permanent because the body will change. Whatsoever you have attained with this body will be lost with the next. You may be a Mohammed Ali, but you cannot carry the body to the next birth; this body will be left here. You may be a beautiful man; you may be a beautiful woman, a Cleopatra -- but this body has to be left here. All that has been attained through the body and with the body will be lost.

Unless the fakir is fortunate enough to come under the guidance of a Master, he cannot be pulled out of

his body.

In India, it has been one of the compassions of the Masters.... You must have heard, there are ancient stories that in India Masters used to travel all around the country On the surface, it looked as if they were great intellectuals: a Shankaracharya, a Ramanuja, a Vallabha, a Nimbark, a Buddha, a Mahavir. On the surface it looked as if they were going to convert people. That was just a superficial thing. Deep down, they were doing many things. One of the most important things was to go from town to town to look after fakirs -- because those fakirs could not come to you. They were so deep-rooted in their bodies; they had lost all intelligence. They were not bad people; they were ignorant, but powerful. If their power could be released, they could suddenly jump to a higher rung of their being.

Meher Baba, in this age, did such a work. He travelled all around the country for years. just looking after fakirs. Wherever he would hear that a fakir is, he would go -- to bring him out of his stupor. A fakir is a good man, a very good man -- but ignorant.

Then there is the second. Gurdjieff has called it 'the way of the monk'. You can call it the way of the devotee, BHAKTI MARG. The first is hatha yoga; the second is BHAKTI MARG -- the way of the monk.

The way of the monk is to get to the divine through feelings, prayers, crying, weeping -- in a deep love and affection, in a deep thirst to move towards God. But this type of man gets involved in the emotions. He achieves a greater state, A higher stage than the first, the fakir -- but still he is caught. Somebody is needed to bring him out of that also.

Then there is the third way: the way of the yogi. He works through the intellect, he works through thinking. It is the way of the philosopher, the intellectual. He attains still a higher stage, but then he gets caught.

All three get caught!

Only the fourth goes beyond, and is never caught. That's why Gurdjieff has called his path 'the fourth way'. And it is significant to understand, because the Hassidic path is also the fourth way.

Hassidism, the Hassidic approach also belongs to the fourth. Body, feeling, mind -- all have to be transcended. One has to become just alert -- alert of all that happens within and without. The only key for the fourth way is to be mindful, to be aware, to witness, to see into things -- and not to get identified.

Now listen to this story. This is a beautiful story; it belongs to the fourth way.

ONE DAY THE RABBI OF ZANS WAS STANDING AT THE WINDOW AND LOOKING OUT INTO THE STREET. SEEING A PASSERBY, HE KNOCKED ON THE WINDOW PANE AND SIGNED TO THE MAN TO COME INTO THE HOUSE.
WHEN THE STRANGER ENTERED THE ROOM, RABBI HAYYIM ASKED HIM: 'TELL ME, IF YOU FOUND A PURSE FULL OF DUCATS, WOULD YOU RETURN IT TO ITS OWNER?'

A very simple question, but not so simple. The man was, deceived by the simplicity.

'TELL ME, IF YOU FOUND A PURSE FULL OF DUCATS, WOULD YOU RETURN IT TO ITS OWNER?'

The man must have thought that the rabbi was asking a moral question; that's how he was deceived. The rabbi was not asking a moral question.

A really religious man is never bothered about morality, because morality is nothing but a game. One has to play the rules of the game because one has to live with many people. Morality exists because you have to relate to so many people. It has nothing to do with your essence; it has something to do with your relations.

For example, if you are alone on the earth, and you find a purse full of ducats and gold and money, will it be immoral to keep it? Then the question of morality or immorality does not arise.

If you are alone on the earth, can you be a thief? It is impossible -- because to steal, you need somebody else to be there. To rob, you need somebody else to be there. If you are alone on the earth, you cannot be a thief, you cannot be a robber.

If you are alone on the earth, can you lie? It is impossible. To whom will you lie? To lie, somebody else is needed.

Morality is always in relationship. And religion is something that you do with your aloneness.

So the rabbi is not asking a moral question; he is asking a very important, significant question about your inner being.

He asked: 'TELL ME, IF YOU FOUND A PURSE FULL OF DUCATS, WOULD YOU RETURN IT TO ITS OWNER?'

The formulation is moralistic; that's how the man was deceived.

He said: 'RABBI, IF I KNEW THE OWNER I SHOULD RETURN THE PURSE WITHOUT A MOMENT'S DELAY.'

That's how everybody is. If it is a theoretical question, there is no problem: you are always moral. In theory, everybody is moral. The question arises only when a thing becomes really real. Sometimes, you even become immoral in theory.

I used to know a man in my village -- he was a doctor, but he had failed as a doctor. His practice was not good at all; he was always poor. His whole personality was such that nobody would think that he was a doctor. A doctor has to look like a doctor; his appearance is significant. He was a very tiny man, ill-looking.

Sometimes I would send somebody to him, but the people would think that he was not the doctor but the compounder. And they would ask: 'Mr. compounder, where is the doctor?' Of course, he would get very angry.

It was certain that it was difficult for him to succeed as a doctor, so he used to waste his time on crossword puzzles. And he was always enthusiastic that 'this time' he was going to get one lakh rupees, two lakh rupees, three lakh rupees.... Every month it happened, and when the contest was over, he would forget about it and start working on new crossword puzzles.

One day I was just joking with him. I said: 'Look. You have been working so hard. At least for one year I have been watching you -- and you have not won any prize. It seems it is not in your fate. Do one thing: join my fate with you.'

He said: 'How can it be joined?'

I said: 'Do one thing. How much will you donate to me? If you get one lakh rupees, how much will you donate to me?'

He started thinking. He was a poor man. He closed his eyes and he said: 'Okay. Fifty percent.' It was hard to say fifty percent; it was too much -- fifty thousand rupees.

I said: 'Okay. Agreed. Now it is certain; go ahead. Now my fate also is aligned with you. You are going to get it.'

In the night, near about twelve o'clock, he knocked at my door, and he said: 'Listen, fifty thousand is too much -- I cannot sleep. It seems that this time it is going to happen, and you have hooked me. It seems you have some idea that this time it is going to happen. It is not a question of your fate being aligned with me; it seems that you have some suspicion that it is going to happen. And I am also absolutely certain that it is going to happen this time. Please, fifty thousand will be too much.'

So I said: 'Okay, you suggest how much.'

He said: 'Ten thousand will do.'

I could see that even ten thousand was too much. He was a poor man who had never had ten thousand rupees; it was too much. I said: 'Okay. That will do.'

Next morning he was back again, very depressed -- feeling a little ashamed also. He said: 'Please forgive me. Excuse me. But I thought and thought and thought.... I am a poor man, you know.... Ten thousand is too much.' He has not yet got anything! This is just in his dream.

I said: 'Then what do you propose?'

He said: 'This time, let me have it completely. NEXT time, whenever I will get it again, whatsoever you say, I will give you. This time it seems so certain.'

I said: 'Okay. You have it. But don't complain to me later on because now I am no more aligned with your fate.'

Then he became afraid. By the evening he was back. He said: 'Just as a token, you can have one rupee, so that you are with me. Otherwise, I have become afraid that maybe I am not going to get it.'

The mind is so greedy; you don't know the greed. When you are-in thinking, just imagining, you become absolutely moralistic. Everybody is good. You have been angry, and then you repent. And in repentance, everybody is perfectly beautiful. And you say: 'Never again will I do this.' But you don't know what you are saying. You don't know that this is what you have been saying your whole life. Every time you have been angry, you have repented and you have said: 'Never again!' Then it happens again and again and again -- and you have not been even watchful enough to see the whole absurdity of it.

If you are REALLY aware, you will drop repentance because you know the foolishness of it. You have repented many times. Nothing happens,

One man was here.... He was a very angry man; he was continuously angry. He told me: 'I don't want God. I don't want any meditation. Just bring me out of my angry state. I repent, but nothing happens; and I have taken all sorts of vows, but nothing happens. What to do?'

I told him: 'Do one thing. First, renounce repentance -- that from now onwards, you will never repent. Be angry, but never repent about it.'

He asked: 'How is that going to help? -- because even repentance has not been of any help. If I don't repent, I may become even more angry.'

I said: 'You leave it to me. First leave repentance.'

After a week he was back, and he said: 'It is impossible. I cannot leave repentance. Whenever I become angry, it follows like a shadow. It is automatic.'

The whole point to see is: you don't have any will. The whole point to see is: you have not been alert

about yourself. You don't know who you are I All your promises are going to be false, because you don't know who is the one who is promising. How can you promise? How can you fulfill the promise?

One mood promises, and by the time fulfillment comes, that mood is no more there; some other mood is prevalent. And the other mood has not even heard about the first mood.

In the evening you decide: 'Tomorrow morning, at four o'clock, I am going to get up. And this time, I am really going to get up!' But you don't know the mood that will be there at four o'clock in the morning. This is evening; this is not four o'clock in the morning. You can easily believe that you have a will. Next morning at four o'clock, somebody within you says: 'What nonsense. This is time to get up? It is so cold and it is raining... and it is so beautiful to sleep. Have a little more sleep, you are not feeling rested.' You have completely forgotten your promise. You turn over and have a good rest. In the morning, when you are taking your tea, now you are repenting, now you are condemning yourself: 'What type of man am I? I had decided to get up at four; why did I change my mind?' Now that is a third state, a third rung, a third spoke on top. You may again decide to get up at four o'clock, because in the morning it is so easy to decide. But again the thing will change. And you have been doing this continuously for your whole life and you have not become aware yet!

The Rabbi said: 'TELL ME, IF YOU FOUND A PURSE FULL OF DUCATS WOULD YOU RETURN IT TO ITS OWNER?'

A theoretical question; nothing is at stake. You have not found the purse, and you don't know about yourself at all.

The man said: 'RABBI, IF YOU KNEW THE OWNER I SHOULD RETURN THE PURSE WITHOUT A MOMENT'S DELAY.'

As if the question is only of knowing the owner. The man said: 'If I knew the owner, I would return it immediately. But if I don't know the owner, then it may take a little time to find the owner.'

In Mulla Nasruddin's town, this is the tradition: if somebody finds something, he has to go into the market and loudly shout three times: 'I have found this thing.' If it doesn't belong to anybody -- he can claim it, and it is his.

One day Mulla found a diamond. He went to the marketplace; he shouted thrice, then came back home. His wife said: 'Where have you been?'

He said: 'I have found a diamond. And the tradition says that one has to go to the marketplace. That's why I have been there.'

His wife said: 'Is this the time to go? -- in the mid of the night when everybody is fast asleep? Did you really shout three times?'

Nasruddin said:'Yes, I shouted, but very slowly. In fact, I could not hear it myself. I mumbled, because a beggar was sleeping there -- and I was afraid that he may jump and claim it. But I have followed the rule; now there is no trouble. We can have this diamond.'

'RABBI,' SAID THE MAN, 'IF I KNEW THE OWNER I SHOULD RETURN THE PURSE WITHOUT A MOMENT'S DELAY.'

Just think -- that's what you might have said. Nothing is at stake; there is no purse, nothing. You can be so cheaply moral. And this man is saying: 'If I knew the owner, there would be no trouble. I would go immediately and give it to him. If there was some delay, it would only be because the owner was not known -- not because of me.'

Just think about it; put yourself in the place of that man Would not the same answer have been yours? Nothing is at stake. And the rabbi would feel very good and blessed that you are a moral man.

'YOU ARE A FOOL,' SAID THE RABBI.

But why call such a moralistic man a fool? Why does the rabbi say: 'YOU ARE A FOOL'?

The rabbi is saying: 'You are not aware what you are saying; you are not aware of yourself. Your whole life has passed, and you don't know anything about your own being: the greed hidden behind, the possessiveness, the ambition, the ego, the lust. You are a fool.'

Who is a fool? -- he who is not aware of himself.

THEN HE RESUMED HIS POSITION AT THE WINDOW, CALLED ANOTHER PASSERBY, AND PUT THE SAME QUESTION TO HIM. 'I AM NOT SUCH A FOOL, AS TO GIVE UP A PURSE FULL OF MONEY THAT HAS COME MY WAY,' SAID THE MAN.

The second man says: 'I am not a fool.' But his definition of foolishness is totally different than the definition of the rabbi. And sometimes words deceive, because they are the same. The rabbi said to the first man: 'You are a fool because you are unaware of yourself.'

The second man says: 'I AM NOT SUCH A FOOL, AS TO GIVE UP A PURSE FULL OF MONEY THAT HAS COME MY WAY.'

Now, for this second man, foolishness has a totally different dimension and meaning. He says: 'When you come across money, if you are wise, you will escape with it immediately so that nobody comes to know about it.'

He is saying: 'I am not a fool. I am not a simpleton. And I am not deceived by all this moralistic nonsense that you must give it to the owner, that if it doesn't belong to you it is not yours, that you will suffer in hell. Or, if you give it, you will be rewarded in heaven. I am not a fool.'

The second man is an ordinary worldly man, but in a way, better than the first -- because whatsoever he is, he knows it. At least he has a little glimpse of his own being, and he knows: 'I am not a fool.' He is a cunning man, clever, calculating.

The first was a simpleton. The first was just like the second. If the real situation was there, the first would behave just as the second would behave -- but the first believes that he is a moral man. This is the difference between your so-called religious people and irreligious people. This is the only difference.

The religious man goes to the temple, to the church, to the mosque. He prays, talks about God, carries scriptures, rituals -- and looks very religious. But whenever there is an actual situation, he behaves as irreligiously as anybody else -- sometimes even more.

Just look -- India is a good example. The whole country thinks it is religious. In fact, India thinks it is the only country which is religious. They go on bragging about it. They think that they are the religious leaders of the world and that the whole world should come and bow down to them. They think that they should guide the whole world as far as religion, God, spirituality, is concerned. But if you look into their lives you will not find more materialistic people anywhere else.

This is my observation: that people coming from the West are less materialistic than people who live in India. On the surface, they may look materialistic, they may not have any pretensions about being religious, but they are less materialistic. They cling less to things.

Indians are simply mad; they cling to money, to a house, to things. And, at the same time, they go on pretending and bragging that they are religious people: they don't believe in matter; they believe in God. They go on saying the whole world is illusion, but you cannot get a single pai out of them; it is impossible. Why has this happened?

These are the two types. The first type is the image of the Indian. The second type is the image of the westerner. The westerner knows that he is not a fool; if he gets the money, he will take it -- it is simple. The Indian will say: 'No, I will not touch it.' But deep down he has already started to plan what to do if he gets the money. On the surface, one thing; deep down, another thing. That's the only difference between your so-called moral people and immoral people. The moral people are hypocrites.

'I AM NOT SUCH A FOOL, AS TO GIVE UP A PURSE FULL OF MONEY THAT HAS COME MY WAY.'

In a way, the second man is more sincere because he says the truth: 'I am not such a fool. I am not going to give that purse to anybody. If it has come my way, it is mine. And I am going to have it.' Maybe this looks immoral, but it is more sincere. And finally, sincerity helps, not morality. At least this man knows his cunningness!

The first man is absolutely unaware of his cunningness. He believes in his innocence. When you believe in your innocence and you are not innocent, you are in great danger, you are a fool. Because you are believing in something which is not there.

It is bet!ter to be a plain worldly man than to be a religious hypocrite. It is good to be sincere -- even if your sincerity reveals things which are not good. Because once you know, you can transcend them. If you don't know, they hide behind you; your enemies are just in your unconscious -- and they can grab you any moment. To know the enemy is better than not to know, because then something can be done.

'YOU ARE A BAD LOT,' SAID THE RABBI, AND CALLED IN A THIRD MAN.

He said, 'You ARE A BAD LOT.' But he didn't say: 'You are a fool.' You are not good -- that's true -- but you are not a fool. The first man is not good, and he is a fool also, because he does not know his own inner cunningness. The rabbi called in a third man and asked the same question.

The third man replied: 'RABBI, HOW CAN I KNOW ON WHAT RUNG I SHALL BE WHEN I FIND THE PURSE...?' This man is really aware of the whole situation. He says he cannot promise. He knows himself, he knows his own deceiver, he knows his own cunningness, he knows his evil moments, he knows the inner conflict that will arise when the purse is found. He's really aware.

'RABBI, HOW CAN I KNOW ON WHAT RUNG I SHALL BE WHEN I FIND THE PURSE...?'

'I may be in a religious mood; I may not be. Because moods happen, and I am not the master. I have no will of my own. A certain mood possesses me, and then I behave accordingly; I am a machine. What can I promise? How can I promise? You are asking me an absurd question.'

'HOW CAN I KNOW ON WHAT RUNG I SHALL BE WHEN I FIND THE PURSE OR WHETHER I SHALL SUCCEED IN FENDING OFF THE EVIL URGE?'

'I know my evil urge also. And I don't know! -- maybe the evil urge will be too much and I won't be able to succeed in fending it off. Maybe the urge won't be so great -- but I cannot say what will happen; it is unpredictable. I know my past: many times similar things have happened and the evil urge was very strong and I could not be victorious; I had to give up.'

'PERHAPS IT WILL GET THE BETTER OF ME, AND I SHALL APPROPRIATE WHAT BELONGS TO ANOTHER.'

Now is not the question; it is a theoretical question. But this man makes it real.

The question is not about the purse; the question is about your own awareness. Are you aware? What will you do? One who is aware will know well that nothing can be said.

The first was absolutely unaware. The second was aware, but identified with his cunningness. The third was aware, but not identified with his evil urge. This is to be understood.

The first is in absolute unconsciousness. The second is a little awake, but he has not used his awareness to go beyond; rather, he has used his awareness to become cunning. He is identified with his evil urge. He says: 'I am not a fool.' What is he saying? He is saying: 'I am clever and cunning, not a fool.' He is identified with cunningness. The third man is not identified with either. He says: 'I don't know. Nothing certain can be said.'

> 'PERHAPS IT WILL GET THE BETTER OF MC, AND I SHALL APPROPRIATE WHAT BELONGS TO ANOTHER. BUT PERHAPS GOD... -- and this is the point to be understood, the very center of this storY -- BUT PERHAPS GOD, BLESSED BE HE, WILL HELP ME TO FIGHT IT...'

'I know myself. Alone I cannot fight; alone I will be defeated. It is possible only through His grace. If I am left alone, there is every possibility I will be defeated by the evil urge. I know myself. I know my strength. It is nothing.'

It is good if the question is theoretical. But when the practical problem arises, he knows himself: 'I have been defeated many times when I was alone.'
'BUT PERHAPS GOD, BLESSED BE HE, WILL HELP ME TO FIGHT IT, AND IN THAT CASE I SHALL RETURN WHAT I HAVE FOUND TO ITS RIGHTFUL OWNER.'

What is he saying? He is saying: 'Only if God helps, then I will return it; otherwise, not.' What he is saying is this: 'If I return it, I have not returned it -- God has returned it. If it happens at all, it will happen through Him, not through me.'

This is the quality of a religious man. Even his virtues are not his. Even with his virtues, he is not identified. Even his virtues are through Him -- His grace, His gift. Because otherwise, your virtues will become your ego. And whenever a virtue becomes an ego, you have already committed the sin. Then it is no more virtuous. It is already corrupted and poisoned.

> 'BUT PERHAPS GOD, BLESSED BE HE, WILL HELP ME TO FIGHT IT, AND IN THAT CASE I SHALL RETURN WHAT I HAVE FOUND TO ITS RIGHTFUL OWNER.'
> 'THOSE ARE GOOD WORDS,' CRIED THE ZADDIK. 'YOU ARE A TRUE SAGE.'

The fourth state of consciousness: he is not identified anywhere, not even with virtues.

Bodhidharma travelled from India to China. The emperor came to see him. He touched Bodhidharma's feet and said: 'I have made so many temples, so many Buddhist ashramas, and millions of bhikkhus, Buddhist sannyasins, are fed by me, supported by me. I have changed the whole country into a Buddhist world. All these virtues -- what do you think, sir? Am I going to gain through them? What will be the benefit? What will be the award?'

Bodhidharma looked at this Emperor Wu and said: 'You will fall into the seventh hell.'

The emperor could not believe it because all other monks, so-called saints, were all saying: 'You are earning such virtue, PUNYA, that you are going to be received into the ultimate nirvana.' And this man says: 'seventh hell.' Emperor Wu said: 'Have you gone mad? What are you saying? Are you aware?'

Bodhidharma said: 'I am aware what I am saying. And you can rely on me -- you will go to the seventh hell.'
'But why?' the emperor cried. 'I have not done anything wrong.'

Bodhidharma said: 'It is not a question of doing wrong or right. The question is of the very ego, that you have done something. Thank God, thank the Buddha; blessed be His name. It is through His grace something has happened. Don't be the doer; please don't come in -- because the ego has to go to hell, and if you are egoistic, you will have to follow it. You are not going to hell, but the ego has to go to hell. And if you are identified with it, you will have to go. Nothing can be done about it. No virtue can save it.'

'THOSE ARE GOOD WORDS,' CRIED THE ZADDIK. 'YOU ARE A TRUE SAGE.'

And who is the untrue sage? -- he who thinks that he has been doing so many virtuous acts, so many austerities, fasting, chanting; who thinks that he has been living a religious life, and thanks himself: 'It is me.' He is the untrue sage.

The true sage always feels that whatsoever happens, happens through His grace. He does not come in anywhere. The true sage is based in awareness, rooted in awareness. And this is what awareness should bring to you: that you will not promise.

Who can promise? You will not say with certainty: 'I am going to do this or that.' You will say: 'Nothing can be said. I know myself, how fragile my will is, how weak my crystallization is. I am a crowd; I have many "I's".' One 'I' may promise, but by the time the actual moment comes to fulfill it, another 'I' may be dominant. Then you become a liar.

I have seen lovers promising each other that they will love each other forever and forever. And not knowing anything about the next moment Not knowing anything -- what do they mean by 'forever and forever'? If they are a little alert, they will say: 'It feels in this moment, it is a truth of this moment, in this mood, that I will love you forever and forever. But nobody knows about the next moment.' That's why lovers always prove to be deceivers to each other. In the end they think that they have been cheated. They have both promised things which they cannot deliver.

A man asked Buddha: 'Sir, give me some guidance. I would like to serve humanity.' Buddha looked deeply within him; the man must have felt very uneasy because Buddha went on looking and looking. The man started perspiring, and he said: 'Sir, what are you doing? If you can give me some hints, please give them. Otherwise, why are you staring in my eyes?'

Buddha said: 'I was looking whether you ARE or not. And you ARE NOT. Who will serve humanity?! You don't exist at all! You are a momentary bubble. You only have a momentary existence -- king for the moment, enthroned for the moment. Next moment you will be gone and somebody else will be the king. Who will serve humanity? It will be good if you first try to find out where you are, who you are. First be! And then there is no need to ask me. Because whenever one IS, compassion flows; if you ARE, compassion follows. To BE is the only thing that has to be done! How can you BE if you go on being deceived by your own egos, desires, moods, thoughts, feelings?'

The zaddik is right. He says: 'You are a true sage because you have simply stated the truth. You are not trying in any way to deceive me or yourself. You simply stated: "I cannot believe in myself. I have believed in the past and the belief proved wrong. I know my lust; the evil urge can be very strong and I may not be able to fend for myself. The only hope is, if God, blessed be His name, helps me. I am corruptible; only if the source which is incorruptible helps me.... I am cunning; only if the source which is innocent, virgin, helps me, showers on me -- then only is there hope.'

It happened: One of the greatest women who ever lived -- Saint Theresa -- was going to build a church. And she was a poor woman. The whole town gathered, and she talked ecstatically: 'A great church has to be built here on this spot.'

The people said: 'Good. Your dreams are good, but from where is the money to come?'

Saint Theresa pulled two small coins from her bag, and said: 'Don't be afraid. Money I have got.' There

were just two small coins!

So the people laughed and said: 'We always knew that you are a little too innocent. These two small coins -- you cannot purchase even a brick! -- and you are thinking to make a great church?'

Theresa laughed and said: 'Yes, my hands are small, my coins are small. But you don't see: God is with me. Two small coins plus God -- everything is possible.'

And on that spot stands a great church -- one of the most beautiful. Two small coins plus God.

God means infinity. God means all.
'Blessed be His name,' said the man. 'I cannot promise anything on my own, but if He wills, then everything is possible. 1 may be very small and the evil urge may be very great, but if He helps, then there is no problem. My small strength is nothing. In fact -- plus all -- that will do.'

Said the zaddik: 'YOU ARE A TRUE SAGE.'

So, the true sage has to begin from the fourth state of mind: that is consciousness. Then the door opens. Once you attain to the fourth, God is available to you and you are available to God. Then the door opens. Up to the third, the door is closed. And you can do only one thing to become aware. Up to the third, you cannot do anything. beyond the fourth, you need not do anything. This has to be remembered.

Up to the third, you are unconscious and you cannot do anything; your life is mechanical. Beyond the fourth, you need not do anything; God is available, He starts doing. Then you ride on His Tide. He takes you.

So the only thing that can be done and that should be done is to become more and more aware and alert and conscious.

Walk, but make walking a meditation; walk knowingly Breathe, but let your breathing become a constant meditation; breathe knowingly. The breath going in: watch it. The breath going out: watch it. Eat, but eat with full awareness. Take a bite, chew it, but go on watching. Let the watcher be there in every moment, whatsoever you are doing.

Going to sleep? -- lie down on the bed and watch. Falling into sleep -- go on watching, go on watching. Many times in the beginning you will be lost and the watching will disappear and sleep will take possession of you. One day by and by you will see sleep taking possession, but your awareness is still there. And when you can see your sleep, you have seen the whole situation of humanity. Then by and by sleep takes possession, but you are still alert. Deep down somewhere, a flame goes on burning. The night may be dark all around, but the flame goes on burning. The whole night you sleep, and still you are not asleep. That's the meaning of Krishna's saying to Arjuna in the Geeta: YA NISHA SARVABHUTAYAM TASYAM JAGRITI SAMYAMi -- that which is a night to all, even there, the yogi, the SAMYAMI, one who has become a master of oneself, remains alert, awake.

The body sleeps, the heart sleeps, the mind sleeps -- but you remain alert because you are nothing else but alertness. Everything else is a false identification. Awareness is your nature. The body is your abode. The mind is your computer. Awareness;s you, is your very being.

SATCHITANAND has been our definition of the ultimate truth. We have used three words: SAT, CHIT, ANAND. SAT means true, truth, being. CHIT means consciousness -- aware, alert. ANAND means bliss. Be -- and the only way to be;s to be aware. And once you are aware, bliss follows.

SATCHITANAND IS your innermost core of being. And it is nothing to be attained; it is already there. It has only to be discovered, uncovered. It is your hidden treasure.

The zaddik is right because the man is alert. The first ray of alertness has penetrated his being. He has become the true sage.

I would like you to become sages; I would not like you to become saints. Saints are virtuous people, good people. They belong to the first category: those who have been trying to be good, moral, virtuous, righteous, pious. I would not like you to be saints; I would like you to be sages.

To be a sage has nothing to do with morality, virtue. I'm not saying that a sage is not virtuous; I'm saying he is not concerned with it. It follows as a consequence; he has not been practicing it. A practiced virtue is not a virtue at all; a practiced virtue is just on the outside, painted. You may have practiced it so hard. that it has created a crust around you, but deep down you remain the same.

The saint is against the sinner; the sinner is against the saint. The first man can become a saint, the second man can become a sinner, the third man can become a sage.

A sinner is one who is identified with his bad qualities, with his evil urge. A saint is one who is identified with his good urge; he is virtuous, pious. And a sage is one who is not identified. The sinner thinks himself to be the devil incarnate. He thinks in terms of sinning more and more; he thinks that this is his cleverness. The saint thinks that his cleverness is to practice virtue, to become innocent -- not to do anything that is bad. Then he gets more and more identified with good.

A sage is not identified at all. A sage is a state of non-identification -- neither this nor that, NETI NETI. He says: 'I am neither this bank nor that; rather, I am the river. I am neither the saint nor the sinner, neither good nor bad.'

Sinners live in a sort of hell, and saints imagine themselves in a sort of heaven. And the sage? -- for him it is moksha, for him it is the absolute freedom. He is freed from all duality. The secret key, and the only key, is awareness.

For awareness you need not go to the Himalayas; you need not go anywhere. Your life gives you enough opportunities to be aware. Somebody insults you -- listen to it in full awareness. And you will be surprised -- the insult is no more an insult. You may even smile. It does not hurt; it hurts only when received in unawareness. Somebody praises and appreciates you -- listen with alertness. And then nobody can persuade you to do foolish things. Nobody can bribe you; flattery becomes impossible. You will smile at the whole nonsense.

Listen. Watch. Be aware. And by and by a different quality of being arises in you which is neither the body nor the feelings nor the thoughts. A different pillar of flame starts gathering within you and becomes more and more crystallized. As this awareness becomes crystallized, for the first time you will feel more and more that you are -- the feeling of being. And then moods will become more and more irrelevant. They will come and go, but you will remain unperturbed. The climate will change around you, but you will remain unchanged. Whatsoever happens on the outside will not in any way change you within. The within remains absolutely pure and uncorrupted.

I will tell you one story.

One German thinker, Herrigel, was in Japan. He was sitting with his friends and he had invited his Master for dinner. Suddenly there was an earthquake. They were sitting on the seventh storey of the building. The whole building started shaking and everybody started running down the stairs. There was chaos.

Herrigel himself ran towards the door; it was automatic. Nobody thinks about what to do in such situations; everybody behaves like a robot. That is the meaning: man is a machine.

But suddenly, he remembered at the door.. because there was such a crowd and he couldn't find the

way... so he remembered for a single moment: 'What happened to the Master whom I have called?' He looked back. The Master was sitting in his chair in the same way, but now he had closed his eyes. Not a ripple of fear on his face, not a ripple of disturbance -- as if nothing had happened. The presence of the Master was so magnetic... the uncorrupted presence, the aroma that surrounded him, the climate that he had created around, the space in which he lived that moment... that Herrigel said: 'I was magnetized. I don't know what happened. I simply came back and sat by the side of the Master. By his side I felt absolutely secure as if nothing could happen.'

The earthquake came and went. The Master opened his eyes and started to talk from the same place where he had had to stop because of the earthquake.

Herrigel said: 'I have completely forgotten what you were saying before. It seems centuries have passed... and I am completely disoriented. Please. Now I am not in a situation to understand what you are saying. Let us continue sometime later; let me get settled. But one thing I would like to ask: when we were all running away, why didn't you move?'

The Master said: 'I also moved, but I moved in a different direction: withinwards. You were running without; I was also running, but within. Because I know -- without, there is no shelter. The earthquake was all around -- where were you running? Just running cannot help. I entered into my being. And THERE, no earthquake has ever penetrated. I moved to a space within myself where no disturbance ever penetrates, where silence is absolute, stillness ultimate. I also ran. I also sought a shelter. But in the right direction.'

If you are trying to be aware, you are moving in the right direction. Sooner or later you will become the true sage.

Don't try to practice virtue. Practice only one thing: awareness. Virtue follows it, just as a shadow follows you. Virtue is a consequence. Once you enter into your own being and become rooted there, centered there, all happens -- because all the doors are open. God is open to you and you are open to God.

Let me repeat again: up to the third stage, you cannot do anything because you are not. Beyond the fourth, you need not do because God's grace has become available. You do only the fourth.

Please be aware -- and you will be entering into the temple. Let me repeat the whole story again.

ONE DAY THE RABBI OF ZANS WAS SITTING AT THE WINDOW AND LOOKING OUT INTO THE STREET. SEEING A PASSERBY, HE KNOCKED ON THE WINDOW PANE AND SIGNED TO THE MAN TO COME INTO THE HOUSE.
WHEN THE STRANGER ENTERED THE ROOM, RABBI HAYYIM ASKED HIM: 'TELL ME, IF YOU FOUND A PURSE FULL OF DUCATS, WOULD YOU RETURN IT TO ITS OWNER?' 'RABBI,' SAID THE MAN, 'IF I KNEW THE OWNER I SHOULD RETURN THE PURSE WITHOUT A MOMENT'S DELAY.' 'YOU ARE A FOOL,' SAID THE RABBI OF ZANS.
THEN HE RESUMED HIS POSITION AT THE WINDOW, CALLED ANOTHER PASSERBY, AND PUT THE SAME QUESTION TO HIM. 'I AM NOT SUCH A FOOL AS TO GIVE UP A PURSE FULL OF MONEY THAT HAS COME MY WAY,' SAID THE MAN. 'YOU ARE A BAD LOT,' SAID THE RABBI OF ZANS, AND CALLED IN A THIRD MAN.
HE REPLIED: 'RABBI, HOW CAN I KNOW ON WHAT RUNG I SHALL BE WHEN I FIND THE PURSE, OR WHETHER I SHALL SUCCEED IN FENDING OFF THE EVIL URGE? PERHAPS IT WILL GET THE BETTER OF ME, AND I SHALL APPROPRIATE WHAT BELONGS TO ANOTHER. BUT PERHAPS GOD, BLESSED BE HE, WILL HELP ME TO FIGHT IT, AND IN THAT CASE I SHALL RETURN WHAT I HAVE FOUND TO ITS RIGHTFUL OWNER.' 'THOSE ARE GOOD WORDS,' CRIED THE ZADDIK. 'YOU ARE A TRUE SAGE.'

Chapter #10
Chapter title: True wisdom -- Questions and Answers

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WHAT IS THE DIFFERENCE BETWEEN BEING PASSIVE AND FLOWING WITH THE RIVER?

A lot of difference. And not only of quantity, but of quality, of direction, of plane, of dimension. It has to be understood very minutely because the difference is subtle.

The passive mind can appear as if it is flowing, with the river, but the passive mind also is not flowing with the river because it has a certain attitude of passivity.

The passive mind is also a mind. To flow with the river you need a no-mind. But because of the similarity, through the centuries many have been deceived. And to cultivate passivity is easier than to flow with the river. To condition your mind into passivity is very easy. That's why, in the past and even now, monasteries, monks, sannyasins have existed -- people who have renounced the world.

What are they really trying to do? They are trying to become absolutely passive. But their passivity is negativity. They have already chosen an attitude. First, these persons were too active in the world: running, desiring, ambitious. The mind was active -- excited with desire, future, hope. Then they got frustrated, because whatsoever you hope, it is not going to be fulfilled. All hopes are hopeless, all desiring comes to frustration, all expectations carry frustration as a seed within.

So, sooner or later, everybody is bound to come to a point in life when the active mind looks simply a hell. Too much activity and no result out of it. Running and running, and never arriving. If you are intelligent, it happens soon. If you are stupid, it takes a little longer time -- but it happens all the same. If you are very intelligent, then when you are young you will come to see it. If you are not that intelligent -- then in old age. But sooner or later, everybody comes to feel that a life with the active mind is frustrating; it leads nowhere. It promises much, but it never fulfills anything. It leaves a distaste in the mouth, a discontent in the being. One simply feels tired and wearied, defeated. One simply feels that the whole thing has been futile.

Whenever the mind feels this, the mind immediately suggests: 'Try the opposite.' Because the mind lives in polarity, in opposition. It says: 'You have tried activity. Now try passivity.

You longed too much in the world. Now renounce. You were clinging to money. Renounce money. You had become too attached to the house. Renounce the house. You got too involved with a woman, children. Now leave them and escape from all this.'

The mind suggests to try the opposite -- and it seems natural and logical. You have done one thing and failed; now do the opposite. Maybe the opposite will succeed.

This is the pattern of the old type of sannyasin, monk -- the monastery, the Himalayas. They are born, then they escape from activity. They just try the opposite. Then they try not to desire -- but to try not to

desire is still a desire. Then they try to leave the world -- but the very effort to leave the world shows their attachment.

If you have really become unattached, what is the point of renouncing anything? You can renounce a certain thing only because you are too involved in it. Then you escape from a woman -- but that simply shows that your mind is still fantasizing about women. Wherever you go, you may go to the opposite, but still, you will remain the same. This has to be understood: through the opposite you never change. You appear to have changed; your remain the same.

And this is one of the most important things to be understood -- otherwise you will be in the trap again. Now the trap will be of passivity, of NOT desiring, renunciation, non-attachment, non-violence. First, the world was your activity; now, the world has become a passive thing for you. But YOU are the same. Now God, moksha, will become your activity -- a faraway world somewhere in the sky, where everything is beautiful. This world will be ugly -- now the beauty will be transferred to the other world. Your object of desire changes, but you don't change. First you were asking for money, now you ask for meditation -- but the greed is there. First you were asking for things of this world, now you ask for things of the other world. But the asking is persistent, the same.

People who will be looking at you from the outside may be deceived because you will look totally transformed: you don't touch money, you don't have much to possess, you live in a cottage or under a tree, you are a naked fakir. People who are in the world -- they will worship you because now they think that you have transformed your being -- and they are still in the world. When they come to you, they compare. And they imagine that you must be very peaceful because you look passive.

Passivity can give an appearance of peace. It is not peace; it is just a deadness. Peace is alive! Passivity is dead.

Just for example: think yourself swimming in the river, trying to go up current, fighting; you are active. Then, a dead body floating down the river: not fighting at all, just floating down the river. But dead I -- a corpse that is passive. Life is fighting. Death is passive.

And the man who I say really floats with the river is neither alive in the sense of fight, nor is dead like a corpse. He floats with the river, but he floats consciously. He floats with the river not because he is dead, but because he co-operates. He floats with the river not because he cannot fight, but because he has come to know that fighting is futile -- and has not moved to the opposite.

He floats. He communes with the river, he has become one with the river. Sometimes you will see him active and sometimes you will see him passive. Passivity and activity are not two polarities to be chosen -- he has accepted both. That's what I mean when I say: 'floating with the river.'

Sometimes you will find him in the marketplace: very active.

Sometimes you will find him in the temple: very passive. But now he has no fixed mode of his being. He can move from passivity to activity, he can move from activity to passivity. There is no barrier, he has not created a fence around him. He is fluid, liquid, flowing. Otherwise, passivity itself can become an imprisonment.

I have heard of one Hassidic story. A man was going to see his friend. The friend was a farmer in a deep-hidden valley in the hills. When the man came near the house of the friend, he saw something which puzzled him very much.

He saw a small meadow, not more than one mile long. But one thing was very special and disturbing: in that meadow thousands of birds and animals were staying together. Thousands! It was difficult to count. There was no space left; the place was very much crowded. And the whole beautiful forest around this meadow was empty of birds and animals. He could not believe: 'Why are they huddled together? Why are

they not moving into the sky, to other trees? The whole vastness is available.' They looked very nervous, tense, worried -- not at ease at all.

Of course, everybody needs space, everybody needs a certain space to live. Whenever that space is encroached upon, nervousness arises. But nobody was preventing the animals and birds from leaving, there was not even a fence there. When he reached his friend's house the first question he asked was about these birds: 'What misfortune has befallen them?'

The friend said: 'I don't know exactly -- because I have not seen, but I have heard: in the past, many many years ago, there was a landlord -- a very violent and sadistic man. He enjoyed this whole experiment. He created a high fence around the meadow. He placed guards all around the place, and he ordered the guards: "If any bird or any animal tries to escape, kill him immediately." He forced thousands of birds and animals into the meadow, into that prison. And for years this was the routine: whenever any bird or animal tried to escape, he was killed.

By and by, the birds and animals settled, they accepted their prison. They forgot about their freedom, because freedom became associated with fear and death.

Then the landlord died. The guards disappeared, the fence fell. Now there is nobody to prevent them from leaving. Neither the guards nor the fence is there -- but the birds and animals have developed a fence mentality. They believe that the fence is there. They actually see the fence! It has become deeply ingrained, it has become a conditioning.'

The man said: 'Why doesn't somebody try to make them understand?'

The friend said: 'Many good people have tried, but the birds don't listen. It is not only now ingrained in them -- their children are born with the idea. It is in their blood and bones, it has become a part of their blueprint. The children are born with the idea of the fence. Good people have tried, they go on trying. And you will be surprised: the birds have been very angry and the animals have attacked good people. They don't want to be disturbed. In fact, they have created a philosophy that they are in freedom and the world beyond is the imprisonment. Still, good people go on trying, but it seems to be almost impossible to persuade them that they are free and that there exists no fence, and that they can fly into the sky.'

I loved the story.

That's what Jesus, Baal Shem, Moses, Mahavir, Buddha, Christ, have been doing with you -- the birds and the animals. But you have developed a fence mentality; you don't believe them. Either you are active or you become passive -- but both belong to the same fence: the mind.

Think of a fence made of wood. One board is white, another is black. Then again one is white, another is black. A fence made of wooden boards, coloured in two colours -- one board white, one black: that is the mind.

One idea passive, one active; yin, yang; right, wrong; good, bad; the world, the nirvana -- all belong to the same fence.

And you go on choosing. Sometimes you choose the white -- then you get fed up with the white. Then you start loving and worshipping the black, but the black is as much a part of your imprisonment as the white.

Mind is active. Mind is passive. Both are part of the mind. And what I mean when I say: 'flowing with the river' is to go beyond passivity and activity, white and black, day and night, love and hate, the world and the god. Go beyond it. Just see the whole point: that the active becomes the passive, then the passive will again become the active. This I have seen.

People who are in the world are very active. They are always thinking deep down to renounce all nonsense. And I know monks who have lived their whole lives in the monasteries, and whenever they have confessed to me, they have always said that they always think that they have missed life. They are always fantasizing to come back to the world. The active wants to become the passive, the passive wants to become the active.

Choice is of the mind! To be choiceless is to flow with the river. That's why Hassidism and I insist not to leave the world. Renounce it and be in it! That looks difficult, almost impossible for the mind to conceive. The mind can conceive the world, the renunciation -- because both belong to the same pattern. When I say: 'Be IN the world and not be OF the world,' then the mind becomes uneasy. It cannot understand: 'What are you saying?'

People come to me and they say they would like to become sannyasins but they are in the world: 'And how is it possible to be a sannyasin in the world?' Particularly in India, it looks absolutely absurd. The sannyasin is one who leaves the world. But I tell you, a sannyasin is one who lives in the world, and yet is not of the world. When I say these things to people, they look confused. They say: either this or that. I say: both together.

When you take both, negative and passive together, they cancel each other; you become neutral. Then you are neither man nor woman, neither yin nor yang, neither body nor soul. You have gone beyond the duality, you have become transcendental. That transcendence is flowing with the river.

Flowing with the river is the greatest art. That is: to be active and passive both, in deep co-operation with existence. You have to do something. You will have to live, you will have to earn. At least you will have to breathe, at least you will have to move. Activity has to be used. And you have to relax also. Otherwise, activity will become impossible.

So sometimes be active, sometimes be passive -- but don't get identified with either. Remain aloof. Use activity, use passivity -- but remain the third. Just like when you put on clothes: sometimes white and sometimes black. Just as in the day you work and in the night you rest. Just the same. Use both the dualities. They are means; don't get identified with them. Then you will be flowing with the river. And this is the message of Hassidism.

Hassids are the greatest people who have lived in the world, yet have not allowed the world to corrupt them. It is very easy to go to the Himalayas and become uncorrupted. Very easy! Because who is there to corrupt you? To live with the mountains, you will become innocent, but that innocence may be just an appearance.

Come back to the world. The test is in the marketplace. There you will come to know whether you have really become innocent, because when the opportunity to become corrupted arises, then only will you be able to know: are you still corruptible or not? The Himalayas, their silence, can deceive you. It has deceived millions of people. Hassids say: 'Live in the marketplace. Move with people, because people are your environment.'

Somebody asked Socrates: 'Why don't you go to the mountains to study? -- near the rivers, trees, birds, animals.' The man said: 'We have heard of ancient wise men who used to go deep in the mountains to live and study nature.'

Socrates said: 'My nature is people. What can trees teach me? They are good to look at, but what can they teach me? What can mountains teach me? Good to relax. What can rivers teach me? My rivers, my mountains, my trees, are people. People are my environment.'

He lived his whole life in Athens -- lived and died there, IN people. And he's right.

The true sage will not be an escapist. He will live IN people and learn how to remain uncorrupted where

everything is a temptation to corrupt you. Then you attain to the highest peak.

And that highest peak uses both the dualities of life. And that highest peak is going to be very rich.

I have come across a few people who have lived their whole life in the forest. They are very saintly, but a little silly also, because with the trees you will become silly -- that is natural. You cannot have that intelligence which a Socrates has.

You will become a tree. You will vegetate. You will look very pure, but that purity is not of a higher revelation; that purity is of a regression, you have fallen back. You have been trees in your past lives, you have transcended that. Now you are falling back.

Just think you are thirty years, thirty-five years of age -- you can attain to innocence in two ways. One is to somehow become a child again -- but then you will be foolish also. Innocent you will be, but foolish also -- because a child is a fool. Then there is another possibility: to grow and become wise through experience. You mature, you learn. And at the very end, when you have become almost an ancient, you attain to your childhood. But you do not attain through regression.

Go ahead. Let the circle be complete. Don't fall back! Go on and on! And one day you will see: the circle is complete. You are old and yet you are a child. Then you will not be foolish.

A wise man is like a child, but also is not like a child. A wise man is both. He is a grown-up -- REALLY grown up, mature, lived the life, experienced it, enriched by it -- and yet has come to understand that innocence is the only way to be, is the only way to be divine.

An old man is again in a second childhood, but the childhood is a second childhood. He is reborn.

When I say to flow with the river, I don't mean to become a driftwood. I don't mean to become a corpse and flow with the river. All corpses flow; there is nothing much to say about it. If you are dead you will float with the river -- because you cannot fight! First, you were encaged in activity. Now you are encaged in passivity.

Never move to the opposite. Always remain in both, and yet beyond. Always remember never to go to the extreme, because the way is just in the middle. Buddha has called his way 'the middle path' -- MAJJHIM NIKAYA. And he is right.

One day in the afternoon it happened: a parrot, a beautiful parrot was allowed to air himself every day. It was hot, and the whole house was fast asleep. The servant came and allowed the parrot to move around the room.

The dog of the house was also fast asleep. The parrot came near the dog, near his ear, and said: 'Rex!' Of course, the dog became alert -- 'Rex!' He went round and round, looked around every corner. Finding nothing, he again went to sleep.

The parrot waited. The trick had succeeded: he befooled the dog. So again he came near and said: 'Rex!' Again the dog opened his eyes, looked around, went around the house, and was very much frustrated.

Then he felt the trick: that there is nobody, everybody is fast asleep -- no rat, nothing -- only this parrot. Maybe he is doing something,. He again pretended that he was asleep, with one eye cocked.

The parrot came again, he tried the trick a third time. The dog jumped on him. Later on, the parrot was heard saying: 'The difficulty with me is that I don't know when to stop.'

And that is the difficulty with you, with all parrots. Where to stop?

From active you will go to passive. From passive you will go to active. And you don't know where to stop. If you know where to stop, if you know the middle.... Because the middle transcends both. There is a point that you cross every day again and again -- but you don't know where to stop. There is a point when you move from love to hate. You must be moving past the point where a Buddha remains. Just in the middle -- where love is no more and hate has not yet appeared, when you move from compassion to anger -- you pass the point where a Buddha remains.

If you watch for twenty-four hours, you must be passing that point at least twenty-four thousand times -- where a Buddha is sitting, where Buddhahood is. You go fast, you swing fast -- from one extreme to another you go. You are not even aware when you pass the point of Buddhahood: the middle way, the middle path, the absolute middle. There, suddenly you are neither a man nor a woman, neither alive nor dead, neither active nor passive. And to know that point is to know all.

To know that point is to know all that religion can give you. It is not in the scriptures. It is crossed by you every day. You come on that crossroad every moment. Whenever you are moving from one polarity to another, you have to pass it; there is no other way to go to the other polarity. But you move so fast that you are not alert when you cross that point.

When I say: 'flowing with the river,' I mean: drop out of polarities and just choose the river in between. Co-operate with it, commune with it. Be the river.

This is what sannyas is all about -- at least MY sannyas.

IS IT LONELY UP THERE?

It is not lonely, but it is alone.

Whenever you say 'lonely', you show a desire for the other; you are missing the other. The word 'lonely' is indicative that you are not happy with yourself, that this loneliness hurts, that this loneliness is getting a little boring, that you would like to move away from his state of loneliness. When you say 'lonely,' you have already condemned it.

Loneliness means absence of the other -- not YOUR presence. You are missing the other and your eyes are focused on that missing, on that absence.

Up there, it is absolutely alone. That's why Mahavir has called it 'kaivalya'. 'Kaivalya' means absolute aloneness. But the quality of aloneness is totally different from loneliness. In the dictionaries they may both mean the same; I'm not talking about the dictionary. But in life's experience they are absolutely different.

Aloneness means presence of your being -- so full of yourself, so totally in yourself that the other is not needed. Aloneness is sufficient unto itself. Loneliness is missing something, loneliness is a gap -- where the other was or where you would like the other to be. Loneliness is a wound. Aloneness is a flowering. You are so happy to be yourself; you are not missing anything. You are totally yourself -- settled, content.

Yes, up there it is very very alone. And that is the beauty of it.

You alone exist -- but you exist as a god, you exist as the universe, you exist as existence itself. Stars and suns and moons move within you. Trees and clouds exist within you. Rivers and oceans flow within you. You become the whole -- that's why you are alone. Your own ego has disappeared, so you cannot be lonely.

The ego always feels lonely. That's why the ego always seeks the society, the club, the movie-house, this and that.

The ego is always seeking the other, because without the other, it cannot exist. The other is a must -- remember this.

'I' and 'thou' exist together. If the 'thou' disappears, the 'I' will disappear_ it cannot be. If you are there, I can be. But if you are not there, how can I exist? 'I' and 'thou' are just two poles of the same phenomenon, two poles of one thing. If 'I' disappears, the 'thou' disappears. If the 'thou' disappears, the 'I' disappears.

In aloneness neither the 'thou' is there nor is the 'I' there. It is absolute.

It has no center in it, in fact. The whole is involved. You cannot say where you are in that state -- you are not. The whole is and you are not. The ocean is, the drop has disappeared. Or, you can say the drop has become the ocean -- which is the same.

Up there, the first thing to be understood: loneliness is impossible; aloneness exists. Aloneness has nothing of the quality of loneliness. Loneliness is sad. Aloneness is blissful. Loneliness is always dependent. It is a slavery, a wound, a thorn in the heart. Aloneness is a flowering, a fulfillment, coming to the goal, reaching home. Loneliness is a sort of illness. Aloneness is health. Aloneness -- is wholeness. Loneliness is something of the world of disease, tensions, anguish, misery. Aloneness has nothing to do with that world -- it is a transcendence, it is absolute blissfulness, SATCHITANANDA.

And the second thing: don't call it 'up there' -- because it is not up. It is neither down nor up.

Down and up are meaningless for the whole. The whole simply is. There is no up to it, no down to it. Those words become meaningless. But in the childish mind of humanity God has always existed 'up there' and the devil always 'down there' and man always in between.

The earth, in between; hell, down; heaven, up. This is a classification of the mind. God is all: neither up, nor down, nor in the middle.

Only God is. In fact, to say 'God is' is to repeat, because God means ISNESS. ISNESS means God. To say 'God is' is to repeat the same thing. Just GOD will do, or ISNESS will do. This boggles the mind, because then the mind feels uneasy. It cannot categorize. It cannot categorize that which is impossible to categorize.

God cannot be defined in any way. All definitions are false. So whatsoever is said about God is bound to be wrong, God can only be showed in deep silence; it cannot be said through words.

So please don't use 'up' and don't use 'there' because He is always here. 'There' is just a fantasy. 'There' does not exist. Everything is here. This moment, here-now, the whole culminates, joins together. And it never moves from here, remember. And it never moves from now. That's why I use 'here-now' as one word. I don't use them as two words. Here-now -- one word.

And that's what Einstein came to realize through his whole life's research work. He stopped using time and space as two words. He created a new word, 'spacio-time'. Time is now. Space is here. If 'spacio-time' is true, then 'here-now' should be one word. And I use it as one word. God is here-now.

I have heard a beautiful story -- Swami Ram used to tell it again and again. He used to say that he had a friend, a very famous lawyer, a supreme court advocate. But he was an atheist. He had written on his wall where he used to sit and work in his office: God is nowhere.

Then a child was born to him. And the child started growing and learning language. One day the child was trying to read the sentence: God is nowhere. But 'nowhere' was too big a word for him, so the child divided it in two. He said: 'God is now here.' Suddenly, the father heard it. He looked at the sentence: 'Yes, it can be that too.' 'God is nowhere' can be read as 'God is now here.'

And it is said that that disturbed the father too much. He pondered over it again and again, it became a constant meditation. And after that day he could not read the sentence in the old way: God is nowhere. It got stuck. The child opened a new door. And whenever the father looked, he read it just like the child: God is now here. And it became a mantra.

It is said that the father was transformed, because repeating that: God is now here, again and again, he started feeling a certain tranquility arising in his heart.

So he used that as a mantra, not saying it to anybody. He would just look again and again. And whenever he had time, he would repeat inside: God is now here.

He became a theist. The vision of a child transformed him, the innocence of a child transformed him.

So don't say 'there'. 'There' is non-existential. The 'there' does not exist, cannot exist. All that exists is here-now. That's all there is to life: now here.

Once you move from the now and the here, you are in misery. Once you move in your desire you move from now and here, and you create a thousand and one miseries for yourself.

Be here-now. And forget about God. If you are here-now, you are in God, and God will reveal Himself to you. There is no need to search Him, because the very search is basically unsound. You cannot search Him because He is all. He cannot be sought in any direction because all directions are His.

You will not find Him anywhere, because He is everywhere. So from the very beginning, all search is bound to fail.

Don't seek and search. Just be here-now and He will search you, He will seek you. That's what Hassids say.

One of the greatest contributions of Hassidism is that you cannot seek Him; He seeks you.

How can YOU seek Him? You don't know the address. You don't know the face. You will not be able to recognize him. If He suddenly meets you on the street, you will not even say: 'Hello.' You will not recognize Him. He will be so strange that you may get scared. Or, you may not be able to see Him at all, because we tend to see only that which we know. That which we don't know, we tend not to see.

Scientists say that only two percent of impressions are delivered to the mind through the eyes. Ninety-eight percent are not delivered. If all hundred percent of the impressions are delivered, you will be in a mess, you will go mad. That will be too much. You will not be able to cope with it. So only a few selected informations are given to the mind. Ninety-eight percent are dropped out.

And I know well: if God meets you -- and I know that He meets you every day, millions of times....

But the mind drops because it is known, strange; you cannot fit Him anywhere with your mind. He will be a disturbance. So you simply don't see Him. How can you seek Him? Where you will seek Him?

Hassidism says: 'You cannot seek Him. He seeks you. You just be available and ready.'

I was reading an anecdote yesterday: A medical student failed in his final examination. He was very much afraid of his father, so he sent a telegram to his sister at home: 'I have failed. Prepare father. It may be too shocking to him.' The sister tried, but the father became very angry. Then she telegrammed to the brother: 'Father is ready. You prepare yourself.'

And that is the case: father is always ready; you prepare.

God is always ready to meet you; you prepare, you be ready wherever you are. He will seek you. He will rush from everywhere, from all directions. He will penetrate you in a thousand and one ways and reach to your heart.

DO YOU EVER DESPAIR OF US AND YOUR WORK?

You do your level best, but I do not despair because I cannot. Despair exists with expectation. Nothing can despair meI am not expecting anything from you. If it happens, it is beautiful. If it doesn't happen, that too is beautiful. To me, it is not a desire for you to become enlightened. If it is a desire and you go on missing, then I will be in despair. But it is not a desire at all.

It is my happiness to share whatsoever I have attained. I share it because I have it. If you take it, good. If you don't take it, that too is good. Because basically enlightenment cannot be anything else than YOUR freedom. This is part of your freedom: if you want to take, you take; if you don't want to take, you don't take. Whatsoever I say, if you do it, that's your freedom. If you don't do it, that's your freedom. And I am here to free you. So how can I have any expectation? -- because any sort of expectation becomes a sort of slavery, a bondage.

If I expect you to become enlightened and you are not becoming, then there will be despair. And a man who is in despair himself -- how can he help you to become enlightened? No, that's not possible. I can help you only because you cannot force me into any sort of despair. I will remain happy whether you are in heaven or hell. I will remain happy whether you remain ignorant or whether you become enlightened. To me, your misery is your choice. It exists nowhere except in your choice. If you chose, good! If you love it, good! Who am I to distract you? It is your choice.

What am I doing here then? -- I am simply sharing my understanding. That is my happiness: to share it. It is your happiness whether you take it or not -- that is irrelevant to me. Even if you are not here, even if nobody is here, even if I am sitting alone, I will be still sharing my happiness with the trees and the rocks. In fact, to say that I am sharing it is not right. It IS BEING shared. To say that I am sharing it, makes it wrong -- as if I am doing something to share it. No, it is being shared.

A flower has bloomed and the perfume is spreading. Not that the flower is sharing it; the flower cannot help but share. The fragrance is on the wings, moving, going far away. Whether somebody will be able to fill his being with that fragrance or not is not a question for the flower. It has flowered, and that's all. The flower is happy that it has bloomed. The flower is happy because it is fulfilled, and fulfillment spreads a fragrance all around.

It is just like when you kindle a lamp and the light spreads. Not that the lamp is trying to share its light -- what else can it do? It has to be so. Not that the light is waiting for somebody to come and enjoy it. If nobody comes, it is all the same. If many come, that too is the same.

I am not sharing, in a way; rather, I am being shared.

Ordinarily you think you breathe. When you become awake someday, you will see: you are breathed, you are not breathing. Ordinarily, you think that you are. When you become aware, you will say: 'God is.'

And don't call it work. I'm not doing anything. At the most, you can call it play, but don't call it work. Playing.

If it is a work it will be serious. If it is a work there will be a desire to attain to certain results. If it is a work it will have a burdensome quality of a duty to be performed. If it is work there will be a reluctance. And if you don't follow me, there will be frustration.

It is just a play. I don't even call it a game, because a game starts moving in the direction of work. It is just like children playing. There is no end to it. It itself is the end.

I love to tell stories to you, I am a storyteller. And the result is not anywhere there in my consciousness. If I have told you a beautiful story -- finished. It was beautiful. I loved it. I enjoyed;t. Whether you enjoyed it or not is for you to decide.

One of my teachers was a very rare being. He was a little eccentric as philosophers tend to be. He was one of the greatest philosophers of this century in India. Very rare, not much known -- a real philosopher, not simply a professor of philosophy. He was very much eccentric.

Students had long dropped coming to his classes when I came across him. For many years nobody had entered into his class because sometimes he would talk continuously for three, four, five, six hours. And he used to say: 'The university can decide when the period starts, but the university cannot decide when it stops, because that depends on my flow. If something is incomplete, I cannot leave it. I have to complete it.'

So it was very disturbing. He would take the whole time sometimes. And sometimes he would not say a single thing for weeks. He would say: 'Nothing is coming. You go home.'

When I entered his class, he looked at me and he said: 'Yes. You may fit with me. You also look a little eccentric. But remember: when I start talking, whenever it stops, it stops. I never manipulate. Sometimes I will not be talking for weeks; you will have to come and go. Sometimes I will talk for hours. Then if you feel uneasy, if you want to go to the bathroom or something, you can go -- but don't disturb me. I will continue. You can come back. Silently, you can sit again. I will continue because I cannot break it in between.'

It was a rare experience to listen to him. He was completely oblivious of me, the only student. Rarely would he look at me. Sometimes he would look at the walls and talk. And he was saying profound things with such a deep heart that it was not a question of addressing someone; he was enjoying. Sometimes he would chuckle and enjoy, his own thing he would enjoy. And many times I would go out and talk to people. After minutes, after even hours sometimes, he was there. And he had been talking.

A play -- not even a game.

I am talking to you; it is not a work. It may be work for you; it is not work for me. That day will be a blissful day when it is not a work even for you, when it has become a play, when you delight with me, when whatsoever I have to share, you delight in, you participate in. In those rare moments of participation you become one with me. And the work is done. That is the way to do it.

Gurdjieff's people called their discipline 'the work'. I call my discipline 'the play'. Gurdjieff's disciples are very serious, doing great work. Please, don't be serious here around me. Seriousness is a disease, more dangerous than cancer. Someday cancer will be curable, but seriousness is incurable.

Be light, weightless, happy in this moment to be here with me. Participate. Enjoy. The work will take its own care. The work happens by the side; you play and the work happens by the side. My whole emphasis is to, be playful. If you can be playful, everything will come on its own accord.

So it is not a work to me. I love you. I enjoy you. I am simply delighted in your being. I am happy that you are here.

This moment is the end. In this moment everything is fulfilled.

I don't look beyond it, because to me, this moment is eternal; it always remains there, No other moment;s coming. This is the moment. It is eternity.

When you understand how to play, how to be playful with me, around me, you have opened the door. That door opens automatically -- you never open it. You simply play, and it opens. That is the secret formula to open it. Life's door, love's door, God's door -- they all open when you are playful. They all become closed when you become serious, when you become work-oriented. Then you miss God.

God is a love, a song, a dance. God is not a commodity; He is absolutely useless. What can you use? What use can you put God to? He is non-utilitarian.

I am here -- absolutely useless. To what use can you put me? You can enjoy me -- just like you enjoy flowers in the morning, or you enjoy clouds in the sky, or you enjoy the songs of the birds. These things cannot be sold in the market, they are not commodities, but they have a tremendous beauty in them.

Anything that you transform into a commodity becomes profane. Anything that you love for its own sake immediately becomes holy, sacred.

This is from Somendra. RECENTLY, SITTING BEFORE YOU, I HAVE BECOME BATHED IN SWEAT. WHAT IS HAPPENING?

By jove, Somendra, love is happening! And whenever love happens, you feel very nervous because you are moving in the unknown. You are moving into something which you cannot manipulate, something which is beyond you, in which you can be lost -- lost forever. It may be a point of no-return and you never come back. That's what is happening.

The whole personality: shivering, afraid, sweating, nervous. A death is happening. That's what I mean when I say love is happening.

Love and death are two names of the same phenomenon. On the edge of love one feels so scared that one can be absorbed into it and there may be no possibility to come back. It is death, dawning before you. Love is death, and;f you have known love as death you have opened a secret chamber of life. Then you will know death also as love. Then death becomes God.

BEFORE I KNOW IT MY WATCHER TURNS INTO MY JUDGER. WHAT TO DO?

Don't judge it. If your watcher becomes a judger, okay. Don't judge the judger -- watch it. If again the judger comes, watch it.

Always go on falling back on the watcher; don't be defeated by the judger. And don't be disturbed. It is not a question that you have to not judge. If you force it you will not be happy -- you will be suppressed. And whatsoever you will do, the judger will be there -- no matter how you force, suppress. No! Release it I

If a thought comes, and another thought follows and becomes a judgment, watch the judgment also. Always go on falling into the watcher -- that's the whole thing. If again the judger comes, let it come. Don't be afraid. You are always free to become a watcher again.

The whole method of watching is not to be deceived and not to be distracted by the judger. Let it be there, there is no condemnation about it. What can you do if the judger comes? What can you do? There is nothing to do.

You can again become a watcher. Let it go on and on. The judger is going to be lost somewhere, and then the watcher will be centered.

It is going to be a long process because you have always been helping the judger to come in. For many

lives, for thousands of years, you have always been getting identified with the judger. So the judger does not know that you have changed your mind. It will still be coming for a few years. It depends on you.

If you go on falling to the watcher, sooner or later, the judger will understand that it is no more needed_an unwelcome guest. It will knock at your door a few times, but the knock will become feebler and feebler and feebler. One day, seeing that you are no more interested in it, the judger disappears. You cannot suppress it.

HOW IS IT POSSIBLE THAT YOU ALWAYS AND ALWAYS, WITHOUT EXCEPTION, TALK ABOUT THOSE THINGS I HAVE JUST THOUGHT ABOUT OR THAT CAME INTO MY MIND A DAY OR A MINUTE BEFORE?

When I am talking, you are part of me. You are not just the audience, you are also talking through me to yourself. And I am also not only the talker, I am also part of the audience, I am also listening. It is a deep participation. That is what is the meaning of communion. It is not a communication only, it is a communion.

If you really listen to me, I am talking; -- and you are also talking through me. You create many things that I would not have spoken if you were not there.

Somebody enters, a stranger -- the audience changes. I will have to talk about something else. I may not know the man -- that is not the point. When the audience changes, the talker changes -- if it is a communion. If it is a ready-made talk, then nothing matters. Whoever you are doesn't matter.

I am not saying anything which is ready-made. I am just here-now, responding to you and your being. So if you have a certain thought, it is bound to be reflected in my talk. If you have a certain question, somehow or other, it will synchronize; it will bring its own answer. That's how it happened. There is no miracle. It is simply the miracle of communion.

If you are in deep love, then you reflect in me and I reflect in you. Then you are a mirror to me and I am a mirror to you. My mirror reflects in you; your mirror reflects in me. And this goes on and on. Two mirrors facing each other can reflect infinitely, again and again.

The more you come closer to me, the more there will be no need to ask. THERE the question arises, and HERE IS the answer.

Questions have to be asked because you are not yet certain of the communion.

So don't be puzzled! It is simply the miracle of communion, it has nothing to do with me. I am not trying to read your mind, remember; I am not a mind-reader. I never do such foolish things. I never read your mind. But I am here, just like a mirror -- and you are reflected.

If you love me, your questions will be answered. If you deeply participate with my being, you will hear your own being revealed through me. YOU are also talking through me, I am also listening through you. The talker and the listener disappear; a circle of energy is created. This is the difference between communication and communion.

In communication you may be a student, In communion I become the Master, you become the disciple.

One needs only a little trust and everything will be answered -- not only answered, eventually solved.

BY THE TIME I SEE MY MOODS, I AM KNEE-DEEP IN THEM. THEN IT IS NOT SO MUCH A QUESTION OF WATCHING, BUT OF RIDING ON THE WAVE UNTIL IT SUBSIDES.

So ride on it. But still watch. You can ride on the wave. How does it come in the way of the watcher? In fact, when you are riding on the wave, you can perfectly watch the wave.

The only thing to remember: don't allow the wave to ride on you. Ride on the wave -- there is no problem. Ride on the wave of anger and watch it. The problem arises when anger rides on you and the watcher is lost. Then you get identified.

Nothing is wrong in anger. Just don't get identified; watch it. It is a beautiful experience, an energy experience. Anger is pure energy. I call it white petrol -- the purest form of energy. It becomes destructive because you get identified with it. It is inflammable because it is pure.

A man who cannot be angry will be impotent because he has no energy. A man who can be angry has a potentiality, a great energy in him. But it has to be used rightly, because the more energy you have, the more dangerous. With more energy, there is more possibility of exploding. So you need to be more alert and aware.

Once you are aware, the energy is there, but it never becomes destructive. And to have energy is to have a depth, to have energy is to have a height, to have energy is to have a reservoir.

You can see two types of people who are not angry. One: those who have no energy; they are empty shells. You can see: shrunken beings. They will not be angry, but they will not be able to love either -- because one who has no energy to be angry will not have energy to love. Shrunken beings, already dead. Only a part of them lives -- ninety percent gone. Only a little part still throbbing. Partially alive!

Then you will find another type of being who is so full of energy that he is a reservoir. He's also not angry because he knows how to be aware. His no-anger is not absence of the energy of anger; his no-anger is because of awareness. This man can love, and love tremendously. This man can become a great compassion. The whole world can be filled by one man's compassion. The world is not big enough: a single man's compassion, if it explodes, can fill the whole universe. When a Buddha moves on the earth, when a Jesus moves on the earth -- that's how it has happened. A single man's energy -- purified, absolutely purified, with no identification -- becomes a soothing shower on the whole of existence.

It is said about Buddha and Mahavir.... These stories are beautiful. A Buddha moved in a forest -- don't take it literally, these are beautiful stories -- and trees started flowering out of season. When he attained to enlightenment the whole forest surrounding the area bloomed in the morning. The trees completely forgot that it is not the season. Sometimes one has to forget when such a miracle happens. Buddha showered on those trees. They were happy. How else can a tree show its happiness?

It is said about Mahavir: whenever he would walk -- and he was a naked man, with no shoes, with no clothes -- thorns would be on the path but they would turn upside down. Thorns turning upside down so that Mahavir is not hurt. Beautiful stories, indicating great phenomena.

Yes, it should be so. I know thorns won't do that. I know;t well. But it should be so. When Mahavir passes by, even a thorn SHOULD become a flower.

Energy is good. Identification is bad.

Mahavir must have been potentially a very sexual man. Otherwise, from where does this non-violence and love come? The same energy;s released. In awareness;t becomes love;;n identification, unconsciousness, it becomes sexuality.

Buddha must have been a very very angry man -- very violent. I KNOW IT intrinsically. Whatsoever the scriptures say is irrelevant. He must have been intrinsically a very angry and violent man. Otherwise, from

where does the compassion come?

And that;s the meaning of the historical fact that in India the twenty-four teerthankaras of the Jains, Buddha, Ram, Krishna -- they all were kshatriyas, warriors. All the Hindu avataras except one man, Parashuram, were kshatriyas, warriors: angry people, violent. The twenty-four teerthankaras of the Jains -- all kshatriyas.

Not a single brahmin. Buddha himself was a kshatriya. In India, the whole history indicates something. Why has it happened to kshatriyas? -- that they became the greatest openings of compassion in the world? -- they had anger, they were fighters. They could have been violent. Once the energy is released and awareness arises, the awareness rides on the energy and uses it.

Only one brahmin, Parashuram, was one of the avataras. But he was not a brahmin at all. It is said that you could not find a more violent man in the whole history of the world. He was so against the warriors, the race of kshatriyas, that it is said that thirty-six times he killed all the kshatriyas in the world. He wanted to uproot all the kshatriyas in the world. He was not a brahmin at all. The world has never known such a great warrior. Why?

The fact is simple and scientific. If love is released, sex must have been there. If compassion is released, anger, hatred, violence, must have been there. If non-attachment is released, greed must have been there, jealousy, possessiveness, must have been there.

You can know a tree by the fruit. And you can know a man: whatsoever happens in his enlightenment is his fruit. You can know from where that fruit comes.

A lotus flower comes from the ordinary mud. You cannot conceive by seeing the lotus flower that it comes from the ordinary mud.

They seem so contradictory. But life joins contradictions. The most beautiful flower in the world, the most delicate, comes out of ordinary mud, dirty mud.

Love comes out of the mud of sex. Compassion comes out of the mud of anger. And nirvana? -- comes out of the mud of this world.

OSHO, I WONDER... WHAT IS HASSID ISM?

I also wonder.

Turning In

Talks on Zen
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OUR BELOVED MASTER,
RYUSUI SAID:
EMPTINESS IS A NAME FOR NOTHINGNESS, A NAME FOR UNGRASPABILITY, A NAME FOR MOUNTAINS, RIVERS, THE WHOLE EARTH. IT IS ALSO CALLED THE REAL FORM. IN THE GREEN OF THE PINES, THE TWIST OF THE BRAMBLES, THERE IS NO GOING OR COMING. IN THE RED OF THE FLOWERS AND THE WHITE OF THE SNOW, THERE IS NO BIRTH AND NO DEATH.
JOY, ANGER, LOVE, PLEASURE -- THESE ARE BEGINNINGLESS AND ENDLESS DELUSION. ENLIGHTENMENT, PRACTICE, REALIZATION -- THESE ARE INEXHAUSTIBLE AND BOUNDLESS. THUS, EMPTINESS IS THE NAME FOR NOTHING ELSE; ALL THINGS ARE THE REAL FORM. IN ALL WORLDS, IN ALL DIRECTIONS, THERE IS NO SECOND, NO THIRD.
THEREFORE, IN THE FUNDAMENTAL VEHICLE THERE IS NO DELUSION OR ENLIGHTENMENT, NO PRACTICE OR REALIZATION. EVEN TO SPEAK OF PRACTICE AND REALIZATION IS A RELATIVE VIEW.
IN OUR SCHOOL, FROM THE FIRST ENTRY, THIS POINT SHOULD BE PRACTICED WHETHER SITTING, LYING DOWN, OR WALKING AROUND. WHEN SLEEPING, JUST SLEEPING, THERE IS NO PAST OR FUTURE. WHEN YOU AWAKEN, THERE IS NO SLEEP EITHER. THIS IS CALLED THE ABSOLUTE HOST.

Maneesha, Ryusui is pointing to a very fundamental question which Gautam Buddha raised for the first time in human history.

The question is, is enlightenment something to be achieved, desired, longed for? If so, then there must be practices, disciplines, rituals, and the whole paraphernalia. And millions of people have gone astray in search of enlightenment. Buddha is the first human being who has said that everything is absolutely arbitrary because you need not go anywhere. Enlightenment is your very nature.

It is consciousness that you are built with; this house, this body is not you. And this mind also is not you. And there is not much problem to stand aside and watch the mind and its functioning, to stand aside and watch the gestures of the body. This watcher is your reality, your truth. It is already here, so don't go in search somewhere else. Whenever, wherever you find it, you will always find it here and now. Now is the time and here is the space. If you can be now here, you are a Gautam Buddha.

I have heard a small story about a man who was a great atheist. The whole day he was arguing against religion, against all kinds of superstitions. He had written in his sitting room in big letters: GOD IS NOWHERE.

Then a small child was born to him.

One day the small child was looking at the writing. He was just learning to write, learning the alphabet, so he could not manage to read GOD IS NOWHERE; on the contrary, he read: GOD IS NOW HERE -- nowhere can be divided into two.

The father heard it and was amazed. He had never thought about it, that `nowhere' consists of `now' and `here'.

The small child changed the man's whole approach; he started thinking about now and here. And he was

puzzled... because he has never been now; his mind has been wandering in the past or in the future, but never now, never in the present.
Mind has no relationship with the present.
This moment, if you are here, the mind is no more.

Mind needs the past as memory, and mind needs the future as projection. Without future and past, the mind cannot exist. And the present is so small, just a split second. In the present, there is no work for the mind to do -- either it can do some work for the future or some work for the past, but it is absolutely impotent as far as the present is concerned.

The father had defeated many philosophers, but this small child changed his whole life because he started to be here, and to be now, and he found a new area opening within himself.
That area is meditation.

Meditation means no mind -- no past, no future, no present... just eternity, a pure mirror which reflects the whole and is not scratched by anything. Just as the sky is not scratched by the clouds moving, or the sun rising, or the full-moon night, the sky remains unscratched.

You have heard the Zen haiku about the shadows of the bamboos... sweeping the temple steps, but they don't make any noise.

The moon in the sky is reflected in the smallest pond but it does not disturb the pond. It does not create even a single ripple. And the miracle is, neither does the pond want the moon to reflect nor does the moon want to be reflected. But existence manages spontaneously a beautiful phenomenon -- a single moon being reflected all over the earth.

In rivers, in oceans, in ponds, in lakes, in streams ... even in a single dewdrop on a lotus leaf, the full moon is reflected as fully as in the biggest ocean.
But everything is happening so silently on its own accord.

In existence there is no effort, there is no intention. Everything is very relaxed and at ease.

Gautam Buddha was the first man to say that anybody who is searching for himself is a fool. The very search is preventing you from finding. Don't search! Don't go anywhere, just sit down and close your eyes and be within. Forget all about past and future, forget the body and the mind -- you are the host. This is only a house, a temporary caravanserai; by the morning you will have to go on. The caravan continues from one serai to another serai, so don't get attached to the caravanserai where you happen to be right now, in this moment.
Detached, aloof, just watching... and the mind disappears.

Mind is your attachment with the body and through the body with the world and all its greed, anger, love, hate, jealousy. The whole world is a projection of your mind, in which you live in suffering and misery -- or once in a while a little joy, a little pleasure, but very superficial, not even skin deep.

But behind all this scene is hiding your buddha, your awareness, your pure consciousness -- unclouded, unscratched, from eternity to eternity.
To realize this is the greatest experience in the world.

But all the religions have been driving people astray, searching for gods which don't exist, praying before gods they have never met. No prayer has been responded to, but all the religions are combined in a conspiracy to take you away from yourself. These are the ways.... God is far away; self-realization is going to be through arduous practices, disciplines. Everybody cannot afford it. Nobody has that much time, nobody has that much capacity for self-torture. Nobody is so much a masochist that he can become a saint.

Naturally, the ultimate outcome is the present-day humanity: everybody has lost his way to himself.

And it is a single step -- just turning in. It is not a finding, it is not a discovery, it is not an invention. It is simply a remembrance.

You can forget it, you can remember it. These are the only two things you can do about your nature, about your intrinsic consciousness.

But between the two there is not much difference; the difference between sleep and waking is the only difference. And one who is awake today was asleep yesterday; one who is asleep today may become awake tomorrow, so it is only a question of timing. It is only a question of your decision, when to recognize. As far as buddhahood is concerned, it is waiting there since eternity to eternity. Whether you recognize it or not, it does not matter.

If you recognize it, all your actions will change. Your world view will change. Mind will not be any more a master to you, but will be a very good and very efficient servant, a good bio-computer. But first the master has to be recognized; then the mind and the body function according to the wisdom of the master.

Ryusui is a great master. He's saying:

EMPTINESS IS A NAME FOR NOTHINGNESS.

In the dictionaries and encyclopedias you will find emptiness having a negative connotation.

In the experience of the meditator, emptiness is not negative. It is simply that your room is full of furniture. Have you ever thought about it, that room means space? You take out all the furniture -- what is left behind? Ordinarily, anybody will say that now the room is empty.

Buddha was the first person to say that now the room is really a room, empty of any thing, just itself. All the junk has been removed. Emptiness in Buddha's conception is a very positive -- the most positive -- quality.

Buddha introduced many original viewpoints to the world; this is one of his original contributions.

Emptiness and nothingness don't really mean what you ordinarily mean by them. Emptiness simply means the pure, unclouded sky of your consciousness. And nothingness simply means `no-thingness'. Just put a hyphen and then you will see the change that happens: no-thingness. Your consciousness is not a *thing*, it is not an object. It is always a subjectivity. You cannot put it before yourself and examine it.

That is the problem before the scientist: he cannot recognize consciousness because he cannot make consciousness an object of examination. He cannot dissect it. He cannot find of what it is constituted. He cannot pull it apart and look deeper into it, because consciousness is not a thing. It is `no-thing' -- but it *is*. It is pure `isness'.

As your mind ceases thinking and you become detached from your body, a tremendous silence descends over you and a luminous being is revealed which I'm calling the buddha.

The buddha simply means the awakened one. Everyone has the potential. Very few have realized it, but everybody has the potential. If you don't realize, nobody is responsible for it except you. And it is so close....

But this is the difficulty: when things are very obvious we tend to forget them. We can see far away but we cannot see inwards.

In fact our whole education, our culture, our civilization, prepares us to be someone in the world, to have some great achievement. No culture teaches its children that "You don't have to become anybody, you just go in and find out who you are." And unless we find a culture, an educational system in the world which helps people to find their buddhahood, we will remain barbarians.

Ryusui says:

EMPTINESS IS A NAME FOR NOTHINGNESS, A NAME FOR UNGRASPABILITY, A NAME FOR MOUNTAINS, RIVERS, THE WHOLE EARTH.

I would like to say, the whole universe is utterly empty -- but this emptiness is not negative.

Now even physicists have come to understand.... New stars are born every day; old stars die every day. One can ask, from where do the new stars come...? As far as God is concerned, he started creation six thousand years ago and he did his job in six days. The seventh day he went on holiday and since then he has not been seen anywhere. Such a long holiday! One thing is certain: that the world he created *must* have been created in six days because it is such a mess. You cannot create a better world in six days.

I have heard that when Henry Ford died he encountered God -- it is just a rumor, I cannot authorize you to spread it. God asked Henry Ford, "You are a great, intelligent man; you have made such great cars. What do you think of my creation?"

Henry Ford said, "Just bullshit! Your creation..."

God said, "You should behave like a Christian! This is not good to use such words. And what is wrong with the world?"

He said, "Everything is wrong! For example, man has no reverse gear. He cannot go back into childhood, come back again young, go forward and become old and then come back again. An ordinary, intelligent person can understand that a reverse gear would have been of great help. And you have put man's pleasure-point in such an ugly and dirty place -- between two exhaust pipes! And you think yourself a great creator... and anyway, where have you been all this time?"

But I don't know -- this is a gossip.

I don't want to hurt anybody's religious feelings.

As far as physics is concerned, all the great stars come out of nothing, and all the great stars die and disappear into nothingness again. For the first time, modern physics has confirmed Gautam Buddha's idea that everything is nothing. Sometimes it takes a form and sometimes it disappears into the ocean of existence.

Just like the waves in the ocean -- in the full moon night they become so tidal... and then they disappear. Just throw a small pebble in a silent lake, and it will create circles upon circles, and again those circles will disappear and the lake will be silent.

We are made of the stuff `nothingness'.

Nothingness is not nothingness, as it is usually understood; nothingness is the womb of everything. It gives birth to everything and ultimately it goes back to its womb.

Hence, birth and death both prove only one thing: that existence consists only of nothingness. Birth and death are simply ripples.

He's saying, this is A NAME FOR UNGRASPABILITY, A NAME FOR MOUNTAINS, RIVERS, THE WHOLE EARTH. And I'm adding -- this will not do -- it is the name for the whole universe, the universe that we have come to know through our scientific instruments, and the universe that we are not yet acquainted with, and the universe that we will never be acquainted with because it is infinite. There are no boundaries; all is like soap bubbles in a vast ocean. Our great stars, our planets, our suns, our solar systems... just soap bubbles. They may remain here for millions or trillions of years, it does not matter.

In the eternity of existence, four million light years are just a small second.

IT IS ALSO CALLED THE REAL FORM.

Nothingness is the real form because it is the only form that never changes. Everything comes and goes, only nothingness remains.

IN THE GREEN OF THE PINES, THE TWIST OF THE BRAMBLES, THERE IS NO GOING OR COMING. IN THE RED OF THE FLOWERS AND THE WHITE OF THE SNOW, THERE IS NO BIRTH AND NO DEATH. JOY, ANGER, LOVE, PLEASURE -- THESE ARE BEGINNINGLESS AND ENDLESS DELUSION.

By calling them `delusion' he does not mean that they are condemned. That is a misconception which even followers of Buddha go on carrying. It is simply a description of their nature.

For example, in a movie you know that on the screen there is nothing but light and shadow, a game between light and shadow projected on an empty screen. But you enjoy the drama, you enjoy the movie, the story. You will find people crying when there is a tragedy; you will find people laughing, forgetting completely that the screen is empty.

That's exactly what Buddha is saying: he is saying existence is an empty screen. On this screen many figures arise, many dramas, many tragedies, many comedies. But remember always, these are all soap bubbles. He's not saying that you have to renounce it. What is there to renounce? One does not renounce soap bubbles... one does not renounce delusions. One simply understands that a delusion is a delusion and that is the end of it.

The people who have renounced the world are going against Gautam Buddha. They should be forced to answer the question, "If the world is an illusion, where are you going? And if the world is an illusion, what is the point of renouncing it?" Why not be a little more playful? Why not be a little more non-serious?

The existence is absolutely non-serious. It is so playful -- otherwise what is the need of so many flowers? It is so abundantly joyful, it goes on creating thousands of species of flowers, birds and animals and stars. It is an unending play.

And where can you go? Wherever you go it is the world; you will simply get caught in a new delusion -- that you have renounced the world.

This idea of renunciation is a great disease. What have you renounced? -- in the first place there was nothing to renounce, only to understand. Buddhism is not supposed to be renunciation, it is supposed to be understanding. Just know what is momentary, delusory, and play the game -- follow the rules. Just don't be idiots.

In the Russian revolution, in 1917, when the Czar was overthrown and Lenin and his Communist Party came into power, a woman started walking in the middle of the road.

The traffic policeman told the woman, "Keep following the route."

The woman said, "Now we are free."

The policeman laughed. He said, "You are free, but that does not mean that you have to disturb the

traffic. If everybody is free in the traffic, most of them will never reach their homes! The whole road will become a long graveyard."

That woman must have been Indian. You can see the Indian traffic. I always wonder, how do people survive? I myself never go out. Just the traffic is enough to prevent anybody from going out of their homes. Everybody is going in every direction. This is revolution!

A man of understanding follows the rules of the game, knowing perfectly well that these rules are just rules; they are not truths. They can be changed.

In America, you have to drive on one side, in India you have to drive on another side. It does not matter which side you choose, but you have to choose one side. Otherwise, there is going to be a chaos.

Knowing that JOY, ANGER, LOVE, PLEASURE -- THESE ARE BEGINNINGLESS AND ENDLESS DELUSION does not mean you have to renounce them. I want you to know that you have to rejoice in them, knowing perfectly that they are a movie on an empty screen. There is no need to renounce the movie. And what are you going to gain by renouncing the movie? Just wasting your ticket...

ENLIGHTENMENT, PRACTICE, REALIZATION -- THESE ARE INEXHAUSTIBLE AND BOUNDLESS.

So don't think that because one day you became silent and found a deep blissful state within you, your work is finished. It is simply homework. Now the work begins, because you have tasted your inner space. You can go as deep as you want. Even the Pacific is not so deep as your consciousness is. Your heart is connected with the universal heart. Certainly, the journey is inexhaustible.

One does not just become enlightened; one goes on becoming enlightened every day, more and more. There comes no point which can be called the full stop. Yes, on the way you can have a few places of rest, commas, semi-colons, but never the full stop! The full stop does not exist.

THUS, EMPTINESS IS THE NAME FOR NOTHING ELSE; ALL THINGS ARE THE REAL FORM.

All things are empty.

IN ALL WORLDS, IN ALL DIRECTIONS, THERE IS NO SECOND, NO THIRD.

It is one whole, the whole existence, and we are not separate from it. We are rooted in it. We cannot exist for a single moment without our roots in existence. Those roots are not visible, but we are breathing -- these are our roots. Each pore of the body is breathing -- these are our roots. They don't show. You don't even realize that your whole body is breathing, breathing the cosmos. If, leaving aside your nose, your whole body is thickly painted so that you cannot breathe from your body, you will be dead within three hours. The nose alone will not be enough. It is the main root, but all these branches, thousands of branches, of roots, are spread into the cosmos.

THEREFORE, IN THE FUNDAMENTAL VEHICLE THERE IS NO DELUSION OR ENLIGHTENMENT, NO PRACTICE OR REALIZATION. EVEN TO SPEAK OF PRACTICE AND REALIZATION IS A RELATIVE VIEW.

In the Western world the concept of relativity was introduced by Albert Einstein, but in the East it is at least ten thousand years old. Of course Albert Einstein used it in a particular sense, but the concept of relativity has been an accepted concept in the East for centuries.

Everything is relative.

So when one man is unenlightened and another man is enlightened, the difference is only relative. It is not absolute. The man who is asleep can wake up any moment; you just have to throw some cold water into his eyes.

That's what happened to Chuang Tzu.

One morning he woke up -- a cold winter morning. He was sitting in his bed, wrapping his body with his blanket, very sad.

He was not a man of sadness. In fact, in the world history of philosophy and consciousness, Chuang Tzu is a unique person, so absurd and so rational together.... He was a very playful man. His disciples had never found him so serious. They asked him, "What is the matter? Are you sick or something?"

He said, "The problem is so big, I don't think you will be able to solve it. But anyway, I will tell you the problem; perhaps somebody can solve it. The problem is, while asleep, in my dream, I became a butterfly."

The disciples laughed.

They said, "Don't unnecessarily make a fuss about it. In dreams everything happens. Who cares?"

Chuang Tzu said, "You don't understand the implications! If Chuang Tzu can become a butterfly in the dream, then what is the problem? -- the butterfly may have gone to sleep and be dreaming of being Chuang Tzu. Now the problem is: Who am I? A butterfly dreaming herself as Chuang Tzu? And if I can dream myself as Chuang Tzu, there is no reason that the butterfly cannot dream!"

The disciples said, "It is beyond our comprehension. This is... we never thought about it. We have become many things in our dreams, and we never bothered."

Then his chief disciple, Lieh Tzu, who had gone to another village to preach, came back.
The disciples were waiting for him....

They said, "Our master is very sad, and his problem seems to be without any solution."

Lieh Tzu asked what was the problem and the disciples said, "This is the problem: he does not move from his bed. He said, `First I have to solve this; only then I can move.'"
Lieh Tzu went to the well and pulled out ice cold water in a bucket.
The disciples asked, "What are you doing?"
He said, "You just wait."
And he went and poured the whole bucket over Chuang Tzu!

Chuang Tzu jumped out of the bed. Lieh Tzu said, "Have I to go again and bring another bucket, or is the problem solved?"

Chuang Tzu said, "It is solved! Don't go -- it is too cold! You idiot, where have you been? If by chance it had been the butterfly who was dreaming, you would have killed her. Be a little sensible!"

But this is the only difference: you are asleep. A buddha becomes awakened. The difference is not categorical, the difference is relative -- you can also become awakened.

Hence, Buddha does not proclaim any superiority over those who are still asleep. It is their freedom: if they want to sleep they can sleep, life after life. But one day they will have to become tired and bored with sleeping. One day they will jump out of the bed and say "Enough!"
That much is the difference.

So there is not a question of following any practice or even speaking of realization because there is not much difference, and the difference that exists is relative.

IN OUR SCHOOL, FROM THE FIRST ENTRY, THIS POINT SHOULD BE PRACTICED WHETHER SITTING, LYING DOWN, OR WALKING AROUND. WHEN ASLEEP, JUST SLEEPING, THERE IS NO PAST OR FUTURE. WHEN YOU AWAKEN, THERE IS NO SLEEP EITHER.
THIS IS CALLED THE ABSOLUTE HOST.

If you have found your buddha within, you have found the absolute host, which never goes anywhere, which simply remains now and here.
Mitsuhiro wrote a haiku:

BEWARE OF GNAWING
THE IDEOGRAM OF NOTHINGNESS:
YOUR TEETH WILL CRACK.
SWALLOW IT WHOLE...

... Don't chew it. He's saying: don't think, just swallow it whole. Thinking about this great matter is bound to crack your teeth. Your mind is not capable; it is not meant to think about the absolute.

All the philosophers are wrong in the sense that they are trying, through mind, to figure out something about the fundamental, the absolute -- the ultimate. They don't understand that mind is an arbitrary functioning of the body.

It has come to this stage because you have to deal with reality, and the consciousness cannot deal with reality; it is simply a mirror. It can reflect; more than that it cannot do.

The body has to create an arbitrary mind to function in the world. Its function is not to think about the absolute -- how can it think about the absolute that it has not known? At the most it can become a parrot: it can repeat scriptures but those scriptures will not be its own realization.

And unless something is your own realization, it is just an unnecessary burden.

... AND YOU HAVE A TREASURE
BEYOND THE HOPE OF BUDDHA AND THE MIND.
THE EAST BREEZE FONDLES THE HORSE'S EARS:
HOW SWEET THE SMELL OF PLUM.

Zen is very poetic, it says things not in syllogisms but in poetry. It is symbolic.

Socrates or Plato or Aristotle will talk in syllogisms, in logic. Their statements will be rational. Zen speaks through poetry. Its statements are indirect indications, fingers pointing to the moon -- but the finger is not the moon.

Another Zen poet says, you simply must be empty, empty of everything:

SIMPLY YOU MUST EMPTY "IS" OF MEANING,
AND NOT TAKE "IS NOT" AS REAL.

Isness is your reality, just pure isness, unnamed, with no boundaries, with no limits.

But be so empty that the whole sky of your consciousness is without clouds. In that emptiness grows the ultimate understanding -- what Buddha calls the Lotus Paradise. In that emptiness you become one with the cosmic soul.

And without this realization your life is worthless.

A poem by Sozan:

A ROOTLESS TREE,
YELLOW LEAVES SCATTERING.
BEYOND THE BLUE --
CLOUDLESS, STAINLESS.

Just a description... I will repeat:

A ROOTLESS TREE...

The sky has no roots anywhere.

... YELLOW LEAVES SCATTERING.
BEYOND THE BLUE --
CLOUDLESS, STAINLESS.

This beyondness is your nature, this beyondness is your buddha. Once found, you have found the host.

A question from Maneesha:
OUR BELOVED MASTER,
CAN ONLY THE EYES OF ENLIGHTENMENT SEE EMPTINESS?

Maneesha, these are only different ways of saying the same thing -- emptiness, enlightenment, the eyes of enlightenment, the wisdom of enlightenment, the illumination of enlightenment. These are only different ways of talking about the ultimate realization within. It is so vast that it can be described in a thousand and one ways.

But this is certainly true: that without the eyes of enlightenment you cannot see emptiness. In fact they both happen together, simultaneously, the emptiness and enlightenment. They are not two things.

And another question from Professor Schneider-Wessling. He has asked an immensely important question. His son is a sannyasin already, and the professor is sitting just in front of me. He is also a member of our World Academy for Creative Science, Arts and Consciousness. Now take care of him, so he returns back to Germany as a sannyasin... secretly. There is no need to proclaim it to the public. Just keep it a secret!

He was worried whether to ask this question or not, because it might disturb the series of lectures on Zen.

Professor, as far as I am concerned, nothing disturbs. You can ask any question and it immediately fits

into my series! You will see.

His question is:
WHY DID THE MIND DEVELOP IN A DESTRUCTIVE DIRECTION?

Man has lived almost four million years on this planet. In these four million years most of the time there were dark nights without fire, wild animals, danger all around, and every moment full of fear. Out of this fear and danger man has had to create a certain capacity to survive.

You may have observed that man's child is the weakest child in the world. He needs care for years until it is possible for him to stand on his own. The mother was continuously afraid for the child: in the deep forest -- all the wild animals were in search of food just as man was in search of food. That was the basic search for millions of years -- food. And even today, for millions of people, that is the basic search.

Mind developed as a survival measure -- how to hide yourself, how to find caves, how to make caves? How to live in darkness without being harmed, how to live in trees? It has been a difficult time for millions of years.

And man's child is so weak against any animal. You cannot fight hence you had to invent weapons as a substitute. You don't have the claws of a tiger, you need something as a substitute. You don't have the teeth of the lion or the crocodile; you needed to be inventive enough so that you were not too close. Because even if you had a knife in your hands -- which was very difficult, the early knives were made of stone... even if you had a knife in your hand and a lion came, most probably you would tremble with fear and the knife would fall down! Just the roar of the lion and you would be frozen; you would not know what to do now.

I have heard... a man with his wife and his mother-in-law had gone hunting. Suddenly they heard from a nearby cave the mother-in-law shouting, "Help! Help!" The wife was sitting on a tree and she saw that a lion was there, so she asked her husband, who was underneath the tree with his gun, "My mother is in trouble -- a lion is facing her. Do something!"

The husband said, "The lion got into trouble himself -- why should I do anything? Your mother-in-law is enough! She finished me, she will finish the lion. Now it is his problem, not my problem."

Man had to invent arrows so that he could be far away from the wild animals and still kill them. Slowly slowly other weapons came. All these weapons came because of the helplessness of man.

When he found fire, then he was safer. When he discovered gunpowder, first in China, he became even more safe. Perhaps the Chinese became civilized before anybody else for the simple reason that they finished off the wild animals, and in finishing the wild animals a great fear, a constant fear and danger, disappeared.

But the mind remained, the mind that has been created through millions of years. It is still afraid of darkness, although you know there is no need to be afraid of darkness. But the mind does not know that times have changed; millions of years' habit still continues. The mind does not know, the mind is blind.

One professor, a vice-chancellor of Varanasi University, Professor Rajnath Pandey, was staying with me, and he was very much against the way I grow trees around my house. I said, "Why are you so much against them?"

He said, "These trees are enemies! If you don't go on cutting them, if you don't go on keeping them away, sooner or later your house will be a ruin and the trees will have overtaken it."

Man has been fighting with trees. We don't think in that way now, but he was right, he was a man of history. I had never thought of it but he was right, that trees have killed man. We had to destroy trees to create towns, villages, and we had to destroy trees because they were hiding wild animals.

Man has passed through such a struggle for survival that he cannot forget those habits. So even though now we don't have wild animals to attack, we are preparing nuclear weapons. We don't have any reason to fight, but we are cultivating more and more arms just out of old animal habit. Everybody knows that the Third World War is impossible, simply because the Third World War will destroy everybody. Nobody is going to be the winner and nobody is going to be the loser. All will be finished, the whole planet will be a graveyard.

The whole joy of fighting is in being victorious -- but there will be no victory, what is the point? It is absolutely clear. Just now there are only five countries with nuclear weapons, but by the end of this century there will be twenty-five countries with nuclear weapons. One cannot understand... for what? Already we

have enough nuclear weapons to destroy this earth seven hundred times.

And only one man in the whole history, Jesus Christ, got resurrected. I don't think that he will get resurrected seven hundred times. People even suspect that he was not resurrected this one time; he never died. Because here in India, in Kashmir, we have the graves of both Jesus and Moses. And a village exists in Kashmir named after Jesus, Pahalgam, because Jesus used to call himself `the shepherd', who had come to save the sheep. Pahalgam, in Kashmiri means the shepherd, the village of the shepherd. Strangely enough, when they were escaping from Egypt, Moses had come to Kashmir in search of the lost tribe.

It took forty years of searching for great Moses to find Israel, and Jews will never forgive him. In forty years, such a long journey through the whole desert of Saudi Arabia -- by the time he reached Jerusalem almost three-quarters of the original people who had come with him had died. And my own feeling is that he never found Israel. He had to say to his people... he himself was eighty years old, tired, utterly tired... he declared Jerusalem to be the holy place they were searching for.

I don't see that Jerusalem has anything holy in it.

And Jews will never forgive Moses because he passed by all the oil lands, which are now really the richest countries in the world. If he had stopped in Saudi Arabia, or in Iran... But one tribe just got lost in the desert. Declaring Jerusalem was just hiding his failure.

And Moses put new people in charge, who were not acquainted with him at all, because two-thirds of the original people had died. The third generation was just entering its youth and they had no respect, just as no young people have ever had respect for the older generation. This generation gap is not a new thing. Moses found an excuse: "I have to go. You manage things, I am going to search for the lost tribe." The lost tribe had reached Kashmir, and Kashmir certainly looks like paradise.

When the first great mogul, Babur, came to India, seeing Kashmir he could not believe it. People coming from the desert, seeing so much greenery, so many flowers, so many streams, such pure crystal-clear water, such beauty, eternal snows on the mountains... That lost tribe had really found paradise! So Moses remained there with his people. Kashmiris are basically Jewish; you can look at their noses....

You know the nose of Pandit Jawaharlal Nehru; he was a Kashmiri. You know the nose of Indira Gandhi; she was a Kashmiri. And Jesus, you should remember always, was never a Christian. He was born a Jew, he lived a Jew, he proclaimed himself as a Jewish prophet -- that was his sin. He died as a Jew, but he died here in India. I have been to his grave.

It is a strange coincidence that the graves of Moses and Jesus are in the same village. And the couple, the family who takes care of those two graves are still Jews. Mohammedans converted the whole of Kashmir to Mohammedanism, but they left that one family out of respect for Moses and Jesus.

It seems that Jesus never died on the cross. The Jewish cross is such that it takes hours to kill a young man, and Jesus was only thirty-three. A man who is healthy and young, the Jewish cross will kill him in forty-eight hours. It is the slowest process of killing a person. Just by nailing his hands and his feet to the posts... the blood oozes slowly, slowly. It takes forty-eight hours.

And there was a conspiracy between the followers of Jesus and Pontius Pilate, the Roman governor of Judea, that he should be put on the cross on Friday, as late as possible. So the whole process was delayed. First he had an interview with Pontius Pilate, and then Jesus was forced to carry his cross, a heavy cross; he fell three times on the road. And the place chosen for the cross was a hillock, so in every way they tried to postpone the time. The crucifixion happened nearabout two o'clock, and Jews stop working on Friday evening. All work has to be stopped by sunset on Friday because Saturday is their sabbath, their holy day.

So Jesus had to be brought down from the cross; he was still alive. He may have been in a coma, but he was not dead. And he was put in a cave, but the people who were guarding the cave were Roman soldiers, not Jews. They allowed him to escape. His friends took him out. It was dangerous to remain in Judea, and it was dangerous to go back to Judea when he was healed.

The news had already reached that there was a place in India where Moses had gone, and had found the lost tribe and died. Jesus thought, "That is the only place where I will be at home."

He traveled to Kashmir and he lived a long life, one hundred and twelve years. That is all written on his grave in Hebrew. In India, nobody knows Hebrew.

But the world powers are collecting nuclear weapons for ordinary people who only die once; they never resurrect.

Only here do they resurrect -- every night!

There are enough nuclear weapons. But it is out of fear -- the mind is still the old mind repeating old

fears, dangers -- that if *you* stop making nuclear weapons, the enemy is not going to stop. And the enemy is also thinking in the same terms; every country is thinking in the same terms. So seventy percent of the world's wealth, production, genius, everything, is devoted to a war which is never going to happen. Just by making it so total, you have made it out of date.

Professor, the mind had to develop in a destructive direction just to save itself. But now it is no longer needed. Now the destructive energy has to be transformed into a creative energy. And a mind that can create destructive weapons like atom bombs and hydrogen bombs, and destroy cities like Hiroshima and Nagasaki within seconds.... And today the bombs that were thrown on Hiroshima and Nagasaki are -- in comparison to American and Soviet nuclear missiles -- child's play, just toys. We have gone far in these forty years: we can destroy ourselves within ten minutes.

This totality is a great blessing in disguise. This means, now we have to find ways to protect ourselves from our mind's fear, to protect ourselves from our own weapons. Now there is no enemy to be killed; now the world war, if it happens at all, will be suicide.

We have to save ourselves from our own minds. This mind was created for a certain reason: to save us from the animals. For centuries we were in danger; now we are in danger from our own destructive weapons.

This is a great moment in the history of mankind, and perhaps in the whole history of the universe, because we only suspect that there are some planets where life may exist, but there is no certain proof. It may be that only on this earth has life come to such a point that a few people have become buddhas, a few people have come to know the universal secret of life. To destroy it is so idiotic, is so against the universe!

The only way is to find something within you which can overpower your mind. Otherwise the mind knows nothing else except destruction; that was the function it was created for. It is not its fault, but it is continuously afraid for no reason at all. Sometimes it knows that there is no reason to be afraid; then it starts asking, "Why is there no reason to be afraid?"

Mind knows only one language -- that is of fear, danger, and how to survive and make yourself safe against an antagonistic universe.

Even a great man like Bertrand Russell wrote a book, CONQUEST OF NATURE. The same fear of the mind -- we have to conquer. This idea has to be changed. The idea should be that now we have to rejoice in nature, we have to find the mysteries and secrets of nature, and we have to go beyond mind. This artifact is not our nature.

That's what we are doing in meditation.

Meditation is finding something in you that is superior to the mind. Only then can the mind be prevented from destroying humanity and this beautiful planet. It was perfectly okay to be destructive up to now, but now the situation and the context is totally different.

Somebody asked Albert Einstein, "What do you think about the Third World War?"

He said, "I cannot say anything about the Third World War, but I can say something about the Fourth World War."

The questioner was puzzled. He said, "If you don't know about the third, how can you know about the fourth?"

Albert Einstein said, "The fourth will never happen; that much can be said. If we just let the third happen... finished."

Look at the past of the mind: Genghis Khan killed thirty million people, alone. His successor, Tamerlane, killed forty million people. We don't know the exact numbers for Nadir Shah, but we know about Adolf Hitler; he killed thirty million. And now we are ready to kill five billion human beings, not to say anything about millions of birds, millions of animals, millions of trees -- because the Third World War will be an end to all life on this planet. It is not just human beings who will be killed, it is going to be a loss to the whole universe.

Scientists say that there are perhaps five hundred planets where some kind of life exists, but it is all guesswork. No certainty, no communication has been possible up to now. All we know is that in this vast infinity we are the only people alive with a potentiality of becoming eternal, of becoming immortal. In every possible way this earth should be saved -- from our minds.

The only way I can see is meditation.

Up to now, mind has been our survival. From now onwards only meditation can be our survival because meditation means going beyond mind, searching for something in your consciousness which is higher than your mind, which can dictate to the mind, which can rearrange the mind. Mind is just a bio-computer; it

needs new data, that's all. Instead of fear it can learn to love; instead of being in danger it can start enjoying the eternity of its life source.
There is no death. Only forms change, life continues on and on.

This is what we are trying to do here. This is what all the buddhas of the past have been doing, but in the past they were not so relevant. Today the situation is different: today either you listen to the buddha or you commit suicide. There is no other choice -- meditation or suicide, global suicide. That is the simple alternative, there is no third way.

In Gautam Buddha's time there was not much difficulty -- small wars, a few people killed, there was no harm. But now the destructive mind has brought us to a situation where we have to re-code the mind for construction, for creation. And if the mind can be so destructive, it can be transformed in the same way to great creativity, with the same energy. Energy is neutral: you can put it in the service of death or you can put it in the service of life.

Our effort here is to put our minds, our bodies, in the service of life -- in creativity, in music, in poetry, in dance. Great is the moment when we can change the mind, feed it with new information. And the same mind that brings nuclear weapons can bring great joys, plenty of food, better clothes, more health, longer life, less disease; it can eliminate old age completely.

And the moment is ripe because nobody who is a little bit intelligent can be in favor of a third world war; only a few retarded politicians -- and even they cannot openly say that they are in favor of a third world war. But their preparation continues. That preparation is dangerous, dangerous in many ways, because a third world war may happen accidentally: the weapons have become so sophisticated that just a push of a button....

Just a few days ago I was telling you about a Soviet nuclear base which had a map of the whole world in the office showing the distance and the time, how much time it would take for its nuclear weapons to reach to this land or that land. The map also had push-buttons on it and a janitor, seeing that too much dust had gathered on the board, was dusting it. The professor in charge came in. He said, "You idiot, what are you doing?"
He said, "I am simply dusting, there is too much dust..."
He said, "Do you see? Where is England? You have dusted it off!"
He had pushed the button.

But I don't think we would like to be dusted off in this way. It is now time.... No greater question has ever been asked, and there has never been such a parting of the ways. Those who want to commit suicide can commit suicide on their own, but they cannot be allowed to destroy the whole world!

Professor Wessling, your question absolutely fits with the Zen series, because Zen is a search for no-mind, or a cosmic mind, beyond the human mind.

Before we enter into our inner being, our every-evening meditation... I don't want Professor Wessling to understand that we are serious people. We are very non-serious. We are absolutely playful; whatever happens we will sing and dance to the very last moment.

On his first trip out of Poland, Kabloski finds himself sitting next to a priest in the plane. He has never seen a priest before, and asks, "Why do you wear your collar back to front?"
"Because I am a father," replies the priest, smiling.
"Funny," says Kabloski, "I'm a father too!"
"Ah!" says the priest, "but I am a father to hundreds of people."

"Really?" says Kabloski, thinking for a moment. "In that case," he continues, "shouldn't you wear your *pants* back to front?"

Little Rufus has been playing in the woods all day. Suddenly, he realizes that he is lost and that it is late. He hunts around for a way out, but finally gives up. Kneeling on the ground, he holds out his hands.
"Please, God," Rufus prays, "I am lost. Please show me the way out of here."

Just then a little bird flies overhead and drops a load of shit on his outstretched hands. Little Rufus examines it closely and then goes back to praying.

"Oh! Please, God!" he says. "I really *am* lost, so don't hand me that shit!"

"I locked my husband out of the house last week for playing around with other women," sobs young Mrs. Bedspring in the confession box. "And now he wants me to take him back. What should I do, Father?"

"You must take him back," replies Father Fungus, patting her hand through the curtain. "It is your Christian duty. But first," Fungus continues, tightening his grip, "how would you like to get even with the bastard!"

An Englishman, a Frenchman and a Russian Jew are discussing the meaning of true happiness.

"Coming home from work to a loving wife with a gin and tonic," spouts the Englishman.

"Ah, you English!" says the Frenchman. "Real happiness is meeting a cute little girl who spends the night with you. She entertains you and then leaves you quietly and with no regrets."

The Russian Jew is sitting, thinking.

"True happiness," he says, "I experienced a few years ago. In the middle of the night the KGB knocked on my door and shouted: `Herman Fingel! You are under arrest!'"

The Englishman and the Frenchman look at him in alarm.

"Yes!" says the Russian Jew, smiling happily. "And I shouted back: `Herman Fingel lives upstairs!'"

Now, Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be completely frozen.
Collect your consciousness, your life energy inwards.
Close all the doors and all the windows.
Just be in, concentrated.
Find the center of your life,
because that is also the center of the universe.
Finding it is the greatest blessing that man has ever experienced.
Finding it you are a buddha, this very moment.
To be a buddha is not a discipline, it is not a practice.
It is simply a remembrance.
Remember!
Just a little ice-cold water on your eyes...

Wake up!
And this moment will become your life's greatest moment.
Drink from your inner being as much light,
as much delight as you are capable of.
Let it sink into every cell and nerve of your being.

Nivedano...

(Drumbeat)

Now relax.
See the body as dead, there, far away from you
and the mind is also part of it, a mechanism;
you are just a watcher.
A simple watchfulness and you reach to the beyond.
You transcend life and death, you transcend duality.
You come to feel the eternity, the immortality,

your cosmic wholeness. You are not just a part,
you are the cosmos.
That is the meaning of being a buddha.

This is the host we were talking about.
Everything else changes,
this host remains always now and here.
This is your nothingness,
this is your emptiness,
just pure space.
And out of this pure space arise
all kinds of creativity
all songs, all joys, all dances. Only this experience,
if it becomes like a wildfire around the world,
can save humanity from itself.

Nivedano...

(Drumbeat)

Come back -- silently, gracefully,
without any hurry.
Keep hold of the consciousness
and the experience you have reached,
because you have to keep it like an
undercurrent, twenty-four hours
so that every act reflects your consciousness,
your compassion, your love, your meditation.
It is not something to be done for a few minutes
and be finished with.
It is something that has to become
your very breathing,
your very heartbeat.
Only then there is a possibility
for a future humanity,
for a new man
whose mind will not be destructive,
whose earth will not be divided into nations,
whose whole energy will be devoted to making life
as rich, as blissful, as peaceful, as loving,
as the poets have always dreamed of,
and only a few mystics have experienced.
Meditation is the way in,
it is the way to wake up the master
who can control the mind,
who can chain the mind,
who can use the mind in the service
of greater values
of truth and beauty and love and joy.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Turning In

Chapter #2
Chapter title: Morality: nothing but delusion

13 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ENO SAID:
GOOD FRIENDS, IN THIS TEACHING, FROM THE OUTSET, SITTING IN MEDITATION DOES NOT CONCERN THE MIND NOR DOES IT CONCERN PURITY; WE DO NOT TALK OF STEADFASTNESS. IF SOMEONE SPEAKS OF `VIEWING THE MIND', THEN I WOULD SAY THAT THE MIND IS OF ITSELF DELUSION, AND AS DELUSIONS ARE JUST LIKE FANTASIES, THERE IS NOTHING TO BE SEEN. IF SOMEONE SPEAKS OF `VIEWING PURITY', THEN I WOULD SAY THAT MAN'S NATURE IS OF ITSELF PURE, BUT BECAUSE OF FALSE THOUGHTS, TRUE REALITY IS OBSCURED.
IF YOU EXCLUDE DELUSIONS, THEN THE ORIGINAL NATURE REVEALS ITS PURITY. IF YOU ACTIVATE YOUR MIND TO VIEW PURITY, WITHOUT REALIZING THAT YOUR OWN NATURE IS ORIGINALLY PURE, DELUSIONS OF PURITY WILL BE PRODUCED. SINCE THIS DELUSION HAS NO PLACE TO EXIST, THEN YOU KNOW THAT WHATEVER YOU SEE IS NOTHING BUT DELUSION. PURITY HAS NO FORM, BUT NONETHELESS SOME PEOPLE TRY TO POSTULATE THE FORM OF PURITY AND CONSIDER THIS TO BE ZEN PRACTICE. PEOPLE WHO HOLD THIS VIEW OBSTRUCT THEIR OWN ORIGINAL NATURES AND END UP BY BEING BOUND BY PURITY.
ONE WHO PRACTICES STEADFASTNESS DOES NOT SEE THE FAULTS OF PEOPLE EVERYWHERE. THIS IS THE STEADFASTNESS OF SELF-NATURE. THE DELUDED MAN, HOWEVER, EVEN IF HE DOESN'T MOVE HIS OWN BODY, WILL TALK OF THE GOOD AND BAD OF OTHERS THE MOMENT HE OPENS HIS MOUTH, AND THUS BEHAVE IN OPPOSITION TO THE WAY. THEREFORE, BOTH `VIEWING THE MIND' AND `VIEWING PURITY' WILL CAUSE AN OBSTRUCTION TO THE WAY.

Maneesha, there is a tremendous gap between morality and religion. Most of the religions are just moralities; their function is to decide what is good, what is bad, what is right, what is wrong. They look at man through his actions and they decide his innermost being accordingly, but this is a false approach.

Sometimes a man who thinks he is doing good, and it may appear to others also that he is doing good, will do immense harm -- of course unintentionally...

For example, Krishna, in SHRIMAD BHAGAVADGITA, argues that his disciple Arjuna should go to war. Arjuna's father had a brother who was blind, and he had one hundred sons -- perhaps, being blind, he had nothing else to do! -- and now the question was to whom the kingdom belonged. The sons had come of age. Up to now Arjuna's father had been ruling the kingdom because the blind brother could not do that, so the question had never arisen before. But now it was a different situation.

Arjuna had only five brothers, including himself, and on the other side were a hundred sons. They demanded that since their father had been denied half of the kingdom just because he was blind, now they wanted to claim the whole kingdom, "... because you are only five, and we are one hundred."

All the armies of both sides gathered near Delhi in a vast, open ground. Krishna was the charioteer of Arjuna. Seeing the situation -- on both sides there were relatives; although they were fighting, they were cousin-brothers, and in every way everybody was entangled with each other -- the grandfather of Arjuna,

who was one of the wisest men of those days, Bhisma, had decided to be on the side of the blind son.

He loved Arjuna.... Arjuna was the master archer, and there was every possibility that he would win. The teacher who had taught Arjuna had also taught his one hundred cousin-brothers. Now it was such a difficult division. This master who had taught them archery had also chosen to be with the blind man. His blindness created a kind of sympathy, that he had been denied and now it was time for his sons. But the master also loved Arjuna as his best disciple.

Seeing the complexity, knowing perfectly well that he was going to win but it was going to be a massacre of his own friends, family, relatives, Arjuna told Krishna, "Take my chariot to the front so I can see who is on my side and who is on the other side."

Seeing the faces, he said, "I don't feel like fighting. The throne is not worth that much massacre, and I cannot conceive of myself on the throne with all these people dead. I have loved them, we have lived together, we have played together. Now this is very unfortunate. It is better that I should retire to the Himalayas and let my brothers rule the kingdom. Obviously, their father had been denied because of his blindness. And it was not his fault." But Krishna was very much insistent.

Krishna's sister was married to Arjuna -- he had a vested interest that Arjuna should get the kingdom, win the war. He argued for the war as an essential necessity at this moment "... because those hundred cousin-brothers are all sinners, drunkards, gamblers. It is your duty, for the sake of goodness, to fight. It is not a question only of a fight between two parties, it is a fight between darkness and light. It is a fight between God and the Devil." But Arjuna was not convinced, and the final strategy of Krishna was one which I call very deceptive.

Krishna is one of the incarnations of the Hindus, the perfect incarnation of God. There are other incarnations which are partial incarnations, but Krishna is the perfect incarnation.

But if you look at him without any prejudice, he is the perfect politician! The final trump card was that he said, "As an incarnation of God, I order you to go to war. Remember, it is God's will. Nothing happens against God's will. Not even a leaf falls from the tree without the will of God."

Now, this was too much for poor Arjuna to fight against. Unwillingly, he went to war. He won the war. It has been five thousand years now, but it has broken the very spine of this country. After that war this country has never been interested in war, it has never invaded any country. It has been invaded by many -- small countries have ruled over it for two thousand years continuously -- and it has not even resisted because it has seen, in the Indian `Great War' as it is called, such a massacre of humanity -- for the sake of power? For the sake of money? But Arjuna was managed by a very good argument: "Nothing happens without God's will. How can it happen without God's will? So don't bring your mind in, just do what God wants."

If I had been in the place of Arjuna I would have put my arrows and my bow in the chariot and moved towards the Himalayas, saying that "This is God's will -- what can I do? Nothing happens without his will. Now *this* is happening!" But he got caught by the argumentation and Krishna convinced him that it was a good war.

No war is good! No war can be good. Every warmonger in the world has been trying to prove the same thing, that "This war is for the good." Adolf Hitler killed six million Jews in Germany just for God's sake and for the fatherland. He was doing a great service to his fatherland....

You cannot find any war that was fought for any other than good reasons: for God, so many crusades; for God, so many living human beings, particularly women, burned alive.

Morality is concerned only with actions. And I want to say to you, Zen has nothing to do with morality. It is pure religiousness, which is a much higher point of view. It does not decide what is right and wrong, it simply wants your consciousness to have the clarity to see in every situation. The question is never of deciding. Deciding means that doubt has already arisen. Deciding means you are wavering; deciding means half of you is on this side and half of you on that side, and you are troubled about where to go.

A man of pure consciousness never decides, he simply acts spontaneously. There is nothing good for him and nothing bad for him.

The only thing good is to be conscious and the only thing bad is to be unconscious. Actions don't count. This has to be understood -- then Eno's words will be very easy. He is making a very fundamental statement.

ENO SAID:

GOOD FRIENDS, IN THIS TEACHING, FROM THE OUTSET, SITTING IN MEDITATION DOES NOT

CONCERN THE MIND NOR DOES IT CONCERN PURITY; WE DO NOT TALK OF STEADFASTNESS. IF SOMEONE SPEAKS OF `VIEWING THE MIND', THEN I WOULD SAY THAT THE MIND IS OF ITSELF DELUSION, AND THE DELUSIONS ARE JUST LIKE FANTASIES, THERE IS NOTHING TO BE SEEN. IF SOMEONE SPEAKS OF `VIEWING PURITY', THEN I WOULD SAY THAT MAN'S NATURE IS OF ITSELF PURE, BUT BECAUSE OF FALSE THOUGHTS, TRUE REALITY IS OBSCURED.

The question is not of finding in your thoughts what is right and what is wrong, in your actions what is right and what is wrong. The question is of finding a consciousness so total and so intense that only whatever is right remains, and whatever is false burns out. You don't have to decide.

And when action arises out of silent meditation, it has a purity and a beauty and a fragrance. It has nothing to do with morality or immorality. Those are very low considerations of society, of the collective mass. Zen belongs to the highest peaks of the Himalayas, to the highest peaks of consciousness. From there, the vision is clear in all directions. There is no need to decide; you simply see what is right. You don't even think about it, you simply act. You don't think about the consequences.

Out of this purity, only roses can bloom. Out of this purity, there is no possibility of anything evil arising in you.

Zen's concern is a pure religiousness -- not religion, remember. Religion has become almost identified with moral conceptions, with commandments. But time goes on changing; every moment, everything is moving. You cannot decide what is right forever, you can only depend on your clarity. What is right today may be wrong tomorrow. Commandments belong to the very lowest class of morality.

I remember, when God made the world and he went around selling the commandments, he asked the Babylonians, the Egyptians, and everybody asked, "First tell us, just as a sample, what are your commandments? Just tell us one."

And God thought the best would be, with no argumentation, "You should not commit adultery."

The Egyptians said, "Then what shall we do? Keep your commandment to yourself; we will find our own ways to decide what to do and what not to do. You have done enough that you have made us, now please leave us."

And just on the way he met Moses. Being a Jew, you can understand, Moses' approach was totally different. When God had asked, "Do you want a commandment?" everybody else had asked, "What is the commandment?" Only Moses asked, "How much?"

God said, "It is absolutely free, you don't have to pay anything."

Moses said, "In that case, I will have ten."

And with those ten commandments Jews are carrying a load of mountains on their hearts. Everything becomes wrong, everything makes you feel guilty.

And this is not only true about the Jews -- all the religions have used the strategy to exploit man by making him feel guilty. The first thing to enslave a man is to make him feel guilty, that whatever he is doing is wrong. Then he loses his nerve. Then he is not strong enough to resist the oncoming slavery.

Your so-called morality and immorality are all devices of parasites, priests, politicians.... This `p' is strange -- all the pigs! And you will be shocked to know that the pig is one of the Hindu incarnations of God. Avirbhava is not here; she is finding other ancient gods in the Far East; otherwise, she would have enjoyed. She has got the pig already, but she does not know that it is a Hindu incarnation.

These priests have made man absolutely unthinking. They have enforced only one thing, guilt and belief. It is a double-edged sword: on one side it makes you guilty, and on the other side it makes you believe -- because how are you going to get rid of your guilt? The priest is there to help you. He has become, on his own accord, a mediator between you and God.

Just a few months ago Pope the Polack brought a new sin into the world; it has never existed before. The new sin, he has declared, is confessing to God directly. You have to confess through the right channel, through the Catholic priest, because if you start making direct phone calls to God, what is the purpose of the priest and what is the purpose of the pope? Their purpose is to stand in between you and God. And the problem is, there is no God; it is their invention. So naturally they have to stand in between to hide the fiction. If they remove themselves... if you remove all the priests, all the gods will disappear. They are created by man.

The Bible says God created man in his own image. It is absolute nonsense. On the contrary, it can be said that man created all the gods in his own image. Just fictions. And from those gods descend *paigambaras*, prophets, *tirthankaras*, *avataras*, messiahs, Christs. The simple fiction of God is so reproductive that it creates a thousand and one fictions, and man is surrounded by a fictitious world in

which only the vested interests are benefited. The whole of humanity is crushed, sacrificed to ideas which have no existence at all.

Zen has nothing to do with any worship, any God, any religion. It has nothing to do with any morality. It is a very rare phenomenon.

Eno says:

IF YOU EXCLUDE DELUSIONS, THEN THE ORIGINAL NATURE REVEALS ITS PURITY.

All that is needed is to put aside your delusions, and your original purity will arise, and you will have, for the first time, eyes to see and ears to hear the existential.

Otherwise, these shopkeepers -- Christians and Hindus and Mohammedans and Jews -- never allow you to reach existence. Just on the way you meet a priest. All directions are full of priests; wherever you go you will meet a priest and he will hand over to you as many commandments as you can carry. He will give you permanent values in an impermanent world. He will give you unnatural ideas which cannot be implemented, and because they cannot be implemented they make you feel guilty.

Almost all the homosexuality is produced by religions, their monasteries, where they force men and women to live apart. It was bound to happen. Where is the sexual energy going to move? You don't give them any formula for any transformation of the energy, any alchemy. You just separate men and women, and the women become lesbians, the men become homosexuals. And now all your thousands of years of religion have produced nothing but AIDS. That is the greatest contribution of all your religions.

I have been in contact with all kinds of monks -- Hindu, Buddhist, Jain, Christian missionaries -- and I was surprised that these people are diverting people's naturalness, their purity. A love between a man and woman has a religiousness, has a sacredness. It is natural while it lasts -- although it is a beautiful delusion. But so what? Everything is delusion -- why not have good delusions? Why insist on having nightmares? But in your monasteries, nightmares are created.

Strange things, that are unbelievable, happened in the Middle Ages. Thousands of women were burned in the name of God; priests enjoyed it very much. A special court was made to decide whether the woman was a witch or not. And what was the criterion for a woman to be a witch? The criterion was whether she was making love with the Devil or not. They tortured the woman, and just because of the torture the woman finally had to confess that she *had* been making love with the Devil; otherwise they would continue to torture her. There is a limit to human patience. And once she had confessed that she was having a love affair with the Devil, the court was free to decide that she should be burned alive.

Now, there are no witches to be found. It seems the Devil has become fed-up with women... or maybe he has also gone gay. One never knows about these gods and devils.

Everything is so fictitious, so unbelievable that it was at one time even believed that the Devil's prick was forked. And the women, thousands of women, confessed in the court that "Yes, it is true -- he makes love in both the openings together." Such nonsense! And great bishops and popes and cardinals and a special court, a Grand Jury, deciding these stupid things.... And first the poor women were tortured so much that they found only one escape -- to confess. Whatever was said, they had to accept it.

Now, the Devil has no more businesses going on around the world. As a consequence, God's own business is becoming a failure, a bankruptcy.

Zen is not concerned with such gods and such devils, which are only imaginary nightmares. Its concern is to put aside all fictions of the mind and to let your natural purity have its say.

That naturalness, all religions have condemned. That naturalness does not need any god. You cannot find that trees have gods, or lions have gods, or any birds have gods. The moment a man becomes natural, simple, unclouded by any fictions created by the priests to exploit and suck his blood, he simply sees that he is part of this vast cosmos and whatever is natural, whatever arises out of his own original being is the only religiousness, the only honesty.

But every natural thing has been condemned. And once a thing is condemned it becomes an obsession; it becomes very desirable.

I used to live in a city, Raipur, and just across from me lived a very snobbish man. He was very rich and powerful. One day he found a man pissing by the side of his garden. In India it is absolutely natural; there is no constitution, no law against it. He called his servants to beat the man.

I was looking at all this and I said, "There is no need. Just make a few small signboards here and there.

You have a big property, a vast garden; just write around it, `Don't piss here.'"

He said, "The idea is good...." And the next day when he woke up, all around the wall people had pissed! -- as if the whole city became obsessed with pissing....

Every negation of nature is bound to create an obsession.

It almost became difficult to pass by his house without pissing... so many boards calling you forth, your bladder trickling.... He was very angry with me. He said, "I thought you were a nice fellow!"

I said, "I am not. I am simply an ordinary, natural human being. Nice fellows... YOU are a nice fellow."

He said, "I thought you were a professor of psychology, so you would give me a good suggestion. What kind of suggestion have you given?"

I said, "This is a suggestion which comes directly from God!"

It was God who first prohibited Adam and Eve from eating the fruit of the tree of wisdom and the tree of eternal life. It was because of his prohibition that they had to eat. Whether the Devil persuaded Eve or not, it does not matter. If he persuaded her he did a great revolutionary act; he should be worshipped for it.

But my understanding is that just by giving them the order to avoid these two trees... and those two trees were nothing but apple trees, so innocent. I lived for years only on apples, just to see how much sin... Finally my doctors persuaded me, "It will destroy your health. Apples are good, but *one* apple only."

But one apple destroyed Adam and Eve. They became sinners. Not only did they become sinners -- after them all their descendants up to now, we are all sinners because Adam and Eve disobeyed God.

In fact the whole responsibility goes on God. Why did he give them this stupid idea? In a vast Garden of Eden there were millions of trees. If he had not told them, perhaps we would still be jumping from tree to tree, Charles Darwin included! No need to find out where the tail has disappeared to; it would be hanging around. No need to find out where the missing man is; there has never been any man. It is because of disobedience -- I will call it rebellion -- that you are here. You have to thank the Devil for provoking Eve to eat the fruit. And his argument was perfect; even Aristotle would not have been able to find any fault in his argument.

He said, "God has prohibited only these two trees. Do you know why? Because if you eat the fruit of the tree of wisdom" -- to me it is a metaphor, it means meditation -- "and eternal life" -- because meditation ultimately finds the eternal sources of life.... Those two trees are joined together in their roots; it is one tree, in fact, expressing in two ways: eternal life and wisdom -- God has prohibited you, according to the Devil, because he is very jealous. If you eat these fruits you will also be like gods, and then all his power-trip, his speciality, is gone. He becomes a commoner. Everybody is a god.

What Christianity, Mohammedanism, Judaism, have been doing is preventing you from becoming gods. That's why in all these three religions there is no place for meditation, because meditation will take you to the roots of your being, where wisdom blossoms, where eternal life becomes your own life. You become part of the oceanic existence, and out of this situation, out of this state, there is no question of morality or immorality. Whatever you do, whatever you are is good, divine; it has a bliss and a grace of its own.

And because it comes from your own original source it gives you a great individuality. You are no more a Christian or a Hindu or a Buddhist; you are no more a follower of anybody. You are simply rejoicing in your existence, dancing in tune with the trees, with the rivers, with the ocean, with the stars ... with the wind blowing through the pine trees... with the rain, with the clouds. You have become one with the whole.

There is no question -- you cannot hurt yourself, you cannot do what is thought to be evil. It is possible only if you are kept away from your own original self.

Zen's search is not for any stupid God or any Devil. Its search is for your original face.

IF YOU EXCLUDE DELUSIONS, THEN THE ORIGINAL NATURE REVEALS ITS PURITY. IF YOU ACTIVATE YOUR MIND TO VIEW PURITY, WITHOUT REALIZING THAT YOUR OWN NATURE IS ORIGINALLY PURE, DELUSIONS OF PURITY WILL BE PRODUCED.

There are people who are trying to be pure. In different religions there are different superstitions about how one becomes pure.

I had a friend: he was very old, but he loved me. He was thought to be the father of the Indian parliament. He remained continually, for sixty-five years, as a member of the Indian parliament. From the very beginning he was a member, until his last breath just a few years ago. But he was very puritanical.

I used to stay in Delhi, in his house. He used to drink only milk, because milk is the only pure food: God

himself has given the child only milk; everything else is man-manufactured. The argument seems to be convincing -- but the milk had to come only from a cow. I said, "Up to that point I could reluctantly agree that it is right that the child is given only milk... but the child is not given the milk of the cow. A cow has her own children. Taking the milk of the cow is exploiting the cow."

And not only would he use cow's milk, the cow had to be absolutely white, no black dots. I said, "My God, do you think a black cow gives black milk?"

He said to me, "To be on the safer side, I want absolutely pure milk." So that idiot, although he had many honorary D.Litts, used to take a cow with him wherever he went. Behind his car would be a truck carrying a pure white cow. It was not possible that in every village -- he was a politician, and he had to visit great constituencies; it was not possible... Cows you can find anywhere but sometimes they have brown patches, sometimes black patches; that makes them impure.

Strange ideas.... If you look without any prejudice, you can only laugh.

I was born, unfortunately, in a Jaina family. It is one of the ancientmost religions. Even small children are not allowed to eat or drink in the night. You can eat only after sunrise, up to sunset. After that, even small children who may be thirsty, may be hungry... but there is no way.

Up to my eighteenth year there was no way because all food would be distributed by the evening. In the night, even if you entered the kitchen you could not find anything.

And the conditioning of centuries....

I went for a picnic with my school friends on a nearby mountain where there was a very ancient, beautiful castle. They were all Hindus so they were not concerned about day or night. I asked them again and again, "Just think of me, too. When are you going to prepare the food?"

They said, "Right now we are going to explore the whole castle. It has so many things to be explored...." There were hidden water currents, hidden swimming pools, beautiful halls, carved pillars, great statues. So I had to remain hungry the whole day, and in the night they started making food.

I have never smelled such beautiful food! It was nothing much, but my hunger was so much, and I had been constantly holding back, that "I will not eat." But my whole nature was saying that my stomach was hurting, the whole day walking over the mountain, around the castle, inside the castle... and they were all very persuasive and they said, "We are not going to tell anyone...."

I said, "It is not a question of telling anyone. The question is, I know that I am eating in the night and that is a sure way to hell." But finally they succeeded because they said, "If eating in the night is a sure way, then wouldn't you like to come with your friends? We are also going the same way, you will not be alone."

My hunger and their persuasion, and the fragrance that was coming from the food, all conspired together, and I ate. But the whole conditioning was against it. I had to vomit the whole night, until every single grain that I had eaten was thrown out. I went to sleep only in the early morning hours.

But that became a clear indication to me what a superstition can do. Nobody else vomited; everybody slept so soundly, tired from the whole day's exploration. They were snoring and I was alone. I said to myself, "These people were saying `We will be with you,' but only I am in hell! They are all enjoying a beautiful sleep -- must be having great dreams -- and I cannot sleep because of that food. Unless I throw it out...."

Practicing purity is not true purity.

Purity has to come out of your spontaneity.

Anything practiced makes you a hypocrite, and all the so-called religious people are hypocrites because they are practicing religion.

Whatever you want to practice you can practice -- you can force your nature into the unconscious, into the collective unconscious, or even deeper, to the cosmic unconscious, but it will remain there, and any moment.... You are sitting on a volcano. Your nature can explode and all your conditioning will be thrown away. It is good that the explosion happens and they are thrown away, so only your pure nature, without anybody's conditioning, remains as the source of your words, of your actions, of your gestures.

A religious man, in this sense, is a natural and original man. He does not belong to any organization. To belong to any organization is to go against nature.

Just to belong to nature is enough.

PURITY HAS NO FORM, BUT NONETHELESS SOME PEOPLE TRY TO POSTULATE THE FORM OF PURITY AND CONSIDER THIS TO BE ZEN PRACTICE. PEOPLE WHO HOLD THIS VIEW OBSTRUCT

THEIR OWN ORIGINAL NATURES AND END UP BY BEING BOUND BY PURITY.

There are two kinds of people in the world: those who are suffering from guilt because they could not manage to go against their nature, and the others who are suffering from their saintliness because they did not listen to their nature and went ahead, against it. Of course they have respectability, but their whole being is poor. Their whole being is on fire. They may have become saints by doing all kinds of stupid things that their surrounding society expects... for example here in India you will find many people standing on their heads. Even the Prime Minister, Jawaharlal Nehru, used to stand on his head every morning in the garden, and he was respected for it tremendously. He did nothing for the country, but he was respected because he was following yoga.

The truth is that if you stand on your head more than three minutes, you will destroy many subtle cells, and there are millions of those cells in your small skull. If you stand on your head blood comes like a flood because of gravitation, and that flood destroys the most intelligent parts of your brain.

Why don't the animals have such developed brains? -- because they are horizontal. Their blood circulation is equal from the head to the tail. It is only man who stands erect, on two feet. That creates the possibility for the growth of the brain, because when you are standing the blood reaches not as a flood but in the right amounts, as much as is needed. The more intelligent a man, the more delicate and complicated system of cells he will have in his head.

Albert Einstein has left his brain to be examined after his death. He himself was puzzled: "Why are other people not so intelligent? There must be something wrong with me." He wanted to know, but anyway there was no way to convey the message to him when he was dead. Now we know what was the matter: he had twenty-six percent more of these subtle cells than the ordinary human brain. Now those cells can be cultivated, but not by standing on your head.

Standing on your head is the worst thing that you can do for your intelligence, but in the Hindu conditioning that posture is very much valued. Not knowing anything about what is happening inside, people have followed it for thousands of years. It is not a coincidence that forty percent who receive the Nobel Prize are Jews; it is very disproportionate, looking at the whole world. Only three Hindus have been able to receive a Nobel Prize up to now. Such a vast country, such an ancient culture, so many practices, so many disciplines, but as far as intelligence is concerned it is very low. And yoga is one of the reasons -- keeping people's brains from growing.

But any absurdity, if continuously told to you, becomes a great discipline. Every religion is against me for the simple reason that I am trying to make it clear to the intelligent people around the globe that you don't have to practice anything, you don't have to discipline yourself in any way, you don't have to follow any commandments -- you have only to go in and allow your own self-nature to move according to its own growth. Don't disturb it. All that you can do is not to disturb your inner nature and you will blossom like any great flower.

ONE WHO PRACTICES STEADFASTNESS DOES NOT SEE THE FAULTS OF PEOPLE EVERYWHERE. THIS IS THE STEADFASTNESS OF SELF-NATURE. THE DELUDED MAN, HOWEVER, EVEN IF HE DOES NOT MOVE HIS OWN BODY, WILL TALK OF THE GOOD AND BAD OF OTHERS THE MOMENT HE OPENS HIS MOUTH, AND THUS BEHAVE IN OPPOSITION TO THE WAY. THEREFORE, BOTH `VIEWING THE MIND' AND `VIEWING PURITY' WILL CAUSE AN OBSTRUCTION TO THE WAY.

You don't have to be a traditionalist and you don't have to be an anti-traditionalist. This is a great problem: it is very easy to be unorthodox, but it is changing your prisons from orthodoxy to non-orthodoxy, from traditionalism to non-traditionalism. Both are binding, both are obstructing your self-nature. Drop both, the negative and the positive, the yes and the no. Simply be, without any judgment, and in this being without any judgment have arisen the greatest peaks of consciousness man has encountered.

Kyogen wrote:

AT ONE STROKE I FORGOT ALL MY KNOWLEDGE!
THERE IS NO USE FOR ARTIFICIAL DISCIPLINE,
FOR, MOVE AS I WILL,
I MANIFEST THE ANCIENT WAY.

Another Zen poet:

THE FLUTE WITHOUT HOLES
IS THE MOST DIFFICULT TO BLOW.

... Not only difficult, it is impossible. So what the poet is saying is, the flute has all the possibility of bringing songs to the world; you just have to open all your doors and windows, all your holes. Otherwise, every bamboo will be a flute; they have the potentiality. Just a little difference -- opening a few doors, a few windows, just a few holes in a hollow bamboo -- and it becomes a great instrument of music. Existence can flow through it and can become a great musical wave. Existence has its own sound and its own music. We just have to be silent enough to hear the soundless sound.

Basho wrote:

THERE IS NOTHING YOU SEE
THAT IS NOT A FLOWER;
THERE IS NOTHING YOU CAN THINK OF
WHICH IS NOT THE MOON.

Great statements, so condensed... THERE IS NOTHING YOU SEE THAT IS NOT A FLOWER -- it may be in the seed, it may be not yet manifest, but there is nothing that has not the potential to blossom. THERE IS NOTHING YOU CAN THINK OF WHICH IS NOT THE MOON.

The moon has become symbolic in Zen because of Gautam Buddha. Gautam Buddha was born on a full-moon night, he became enlightened on a full-moon night, and he died on a full-moon night. Because of this coincidence the moon has become a symbol of Buddha.

Wherever you are, whoever you are, you are the moon, the buddha.

Maneesha has asked:
OUR BELOVED MASTER,
I UNDERSTOOD YOU TO SAY RECENTLY THAT THERE WAS NO SENSE GIVEN TO US TO TAKE US INWARDS, AND HENCE MEDITATION WAS ABOVE THE NATURAL -- TRANSCENDENTAL.
WHAT THEN IS THE URGE, THE ENERGY THAT PROVOKES A PERSON TO GO ABOVE WHAT IS NATURAL? AND WHY DOES GOING IN AFFECT SOME PEOPLE'S LIVES, EVEN TOTALLY CHANGE SOME PEOPLE'S LIVES, WHILE IT LEAVES OTHERS ABSOLUTELY UNTOUCHED?

Maneesha, you have asked two questions. One is, "What then is the urge, the energy that provokes a person to go above what is natural?" Boredom.

Have you ever seen a bored buffalo, or a bored donkey? In the whole of nature you will not find anybody bored except man. Boredom is a unique quality as far as man in concerned, a very high-rate quality.

Man becomes bored with nature too, but first one should come to be natural. As you become natural, slowly slowly you become bored with it. And that boredom is being discussed by the existentialists in the West, but without understanding the deeper implications the East has encountered. The existentialists stop with boredom; the East has not stopped with boredom, it has taken a quantum leap. It has gone beyond nature.

But beyond nature is not against nature. Beyond nature is simply above nature, supranature, transcendental to nature.

So the first thing is finding the self, the nature. There is not much trouble in it, you just have to put your delusions aside. Then soon, you will start feeling bored with nature itself because it is repetitive: waking in the morning, eating your food, going to your work, coming home in the evening, going to your bed... a circle... silent, peaceful, no more tensions of the old days, no more anguishes and worries of the old days, very content. But even contentment at a point becomes boredom, even peace at a point becomes heavy.

Even enlightenment at a point has to be dropped.

The moment you drop enlightenment you transcend nature. Enlightenment is the ultimate point up to which nature can take you, and then there is the cliff. Jumping into the unknown, disappearing into the universe -- that is the quantum leap.

So there are two jumps: one is a very small one, from delusions to nature; the other one is really The

Great Matter -- but boredom is the cause.

Just look at the life of a Gautam Buddha -- no television, no cigarettes, no cards to play, no chess, no football games, no boxing matches.... What is in the life of poor Buddha? -- just a silence, eternally silent, where nothing happens, no football.

That's why I say it is very difficult for Americans to become enlightened. They are so entertained that the point of boredom never comes. They go on changing their wives.... In India you are bound to get bored with your wife, but in America you will simply change. Why get bored?

The average time in America for everything is three years: in three years you have to change your wife, you have to change your car, you have to change your house, you have to change your job, you have to change your city, you have to change everything. This way... and seven and a half hours per day, millions of people are just sitting glued in their chairs before that idiot-box, television.

Now they have started a great association, the association of TV potatoes, and people are becoming members and wearing potato badges.

It is very difficult in America to become enlightened. So much is going on....

It was good Buddha was born twenty-five centuries before, in India. Here, things are very much still the same. Just go into a deeper part of the country, into a village, and you will find life utterly boring -- simple, but there is nothing, just simplicity. This simplicity comes to a point when you want to disappear into the universe. That is the urge to go beyond the natural.

"And why does going in affect some people's lives, even totally change some people's lives, while it leaves others absolutely untouched?"

It all depends on the receptivity of the people. You may come across a buddha, you may even shake hands with a buddha, and you may not recognize anything unusual at all. You are a bamboo without holes. You are not receptive enough.

To recognize a buddha is in itself a great meditative quality. Unless you have been meditating you will not be able to see the radiance of the buddha nor his rhythmic heartbeat, nor his grace and beauty, nor the area of energy that is created around him just like a magnet. The deeper you go into meditation, the more you can recognize. So a few people who are in some way receptive -- poets, dancers, musicians, creative people who are not limited by the boundaries of the knowledge given to them but are always searching for the new, always open to receive a new guest -- these people will recognize the buddha immediately. But there are millions more to whom buddha is just a word. They are bamboos without holes. They will not be affected at all.

It is unfortunate, but you cannot interfere in somebody's life. You cannot start drilling holes in somebody's life to make him receptive. You have just to wait: perhaps their time has not come. Perhaps tomorrow, or the day after tomorrow... and it does not matter in the eternity of time. Whenever it happens it is always fresh and new, whenever it happens it is always early.

Now, let us drill a few holes in everybody without touching any screwdriver.

Just the hands should be enough!

(THE MASTER MAKES TICKLING MOTIONS TOWARDS ANANDO, AND SETS OFF WAVES OF GIGGLES.)

You should not touch....

Jablonski goes to the hardware store and asks the manager for a job.

"Okay," says the manager, "you can have the job if you can *sell*. Can you sell?"

"I guess so," says Jablonski.

"Well," says the manager, "watch me and learn something!"

A man comes into the store and asks the manager for some grass seed. "Fourth aisle over, third shelf," says the manager.

The man returns with the grass seed and the manager says, "Would you like to buy one of our new lawn mowers? They are on sale right now."

"What?" says the man. "But I don't even have my grass yet."

"I know," says the manager, "but you will in a few weeks and then you will need a new lawn mower. And if you buy one now, it will be much cheaper."

"I guess you are right," says the man, and he buys the lawn mower.

"So," says the manager to Jablonski, "do you think you can do that?"
"Sure," replies Jablonski. "No problem!"

"Okay," says the manager. "I have to go to the bank. You take over -- and *sell*!"

Jablonski nods and waits for his first customer. Just then a woman walks up to him and says, "Where are the tampons?"
"Fifth aisle over, fourth shelf down," replies Jablonski, professionally.
When she returns to pay, Jablonski asks, "Do you have a lawn mower?"
"No. Why?" asks the woman.

"Well," says Jablonski, "you might as well mow the lawn while you aren't doing any fucking!"

Young Leonard Loophole is on vacation in the woods, and he decides to write a letter to his girlfriend. But he has no writing paper with him, so he walks to a nearby village store.

Inside, he approaches the girl attendant, Molly Must, a very sexy young brunette.
"Do you keep stationery?" asks Leonard.

"Well," says Molly, in a sexy voice, "I can until the last few seconds, and then I go completely wild!"

Zabriski is leaving on a business trip to Poland. "I always hate to leave," he says to his friend, Klopski. "I never trust my wife on her own. There is always this doubt... always this doubt."

"Don't be worried," says Klopski. "I am your best friend. While you are gone, I will keep an eye on her."

"Really?" says Zabriski. "Would you do that for me? I am so relieved. I know that I should trust my wife, but there is always this doubt... always this doubt."
"It is okay," says Klopski. "Leave it to me."

Three weeks later Zabriski returns and meets with his friend. "I am afraid I have some bad news," says Klopski.
"Well, what is it?" asks Zabriski.

"The very first night you were gone," tells Klopski, "I watched Seamus O'Ryan sneak into the back door of your house. Your wife met him there dressed only in high-heels and red satin panties."
"Really?" asks Zabriski. "Then what?"

"Then Seamus kissed your wife and he put his hand down into her red satin panties."
"Really?" asks a shocked Zabriski. "Then what?"

"Then," says Klopski, "she put her hand down inside his pants, and Seamus began kissing her breasts."
"Really?" gasps Zabriski. "Then what?"

"Then," continues Klopski, "they fell back onto the sofa. She threw off her panties, he threw off his pants, and then the lights went out -- so I could not see any more."

"What? The lights went out?" shouts Zabriski. "You see? There is always this doubt!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be completely frozen.
Gather yourself in.
Nothing exists outside,
just concentrate on the center of your being.
This is the only refuge -- to be in this space,
you are beyond death, beyond life. You are meeting with existence.
Except this meeting, all religion is simply talk.
From this point you can take the jump

and disappear into the open sky. It is within you
to transcend even yourself.
Rejoice this moment, feel blissful.
See the flowers everywhere.
Look -- in everything, the moon.
From your space of buddhahood
the whole existence becomes a great poetry, a great song.
A great creative energy arises out of this space.

This nothingness, this emptiness is the origin of the smallest grass leaf up to the biggest star.
Deeper... deeper.
Don't hold anything, just go deeper.

Nivedano...

(Drumbeat)

The body is there, the mind is there,
but you are not the body, you are not the mind.
You are just the watcher, just the witness.
Nothing has ever happened to you
and nothing will ever happen to you;
you are just a mirror, reflecting.

This moment, this suchness is your original nature.
Everything else is imposed on you.

This space is purely your own.
To realize this is to become a buddha.
It is simply a recognition:
you are already a buddha,
you just don't have the guts to recognize
and to remember it in your day-to-day work.
Twenty-four hours you are a buddha;
there is not even a holiday for your buddha.
Just keep this consciousness as an undercurrent,
flowing into all your activities,
waking, sleeping...

This is the only religiousness that I know. All so-called religions are political exploitations, fictions of the priests. They have taken the whole dignity of human beings; they have made them slaves, and sacrificial. You can only assert your freedom by being a buddha. Out of this, whatever you do is right, is good, is graceful.

This moment, this place is so blessed
that ten thousand buddhas have melted like ice
into each other.
There is only one lake of buddhahood; drink out of it.

Nivedano...

(Drumbeat)

Come back from your great experience,
but bring the fragrance of it with you.
Sit down like a buddha for a few seconds...

collecting all that has happened in these few
moments within you,
becoming clearly aware of the road that leads to
your innermost core,
because you will be going and coming on the same
way every day.
This is the way towards your home,
where you are the host, not the guest.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the buddhas?
Yes, Beloved Master!

Turning In

Chapter #3
Chapter title: Go on unconcerned

14 August 1988 pm in Gautam the Buddha Auditorium

Archive code:	8808145
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OUR BELOVED MASTER,
RINZAI SAID:
WHAT IS THE USE OF CATCHING A DREAM, AN ILLUSION, A FLOWER IN THE SKY? THERE IS, FOLLOWERS OF THE WAY, ONLY THE ONE WHO IS NOW PRESENT HERE AND IS LISTENING TO MY EXPOUNDING OF THE DHARMA....
ALL TROUBLES EXIST BECAUSE YOU ARE MINDFUL OF THEM; IF YOU ARE MINDLESS OF THEM, HOW CAN THEY HOLD YOU? IF YOU DO NOT TAKE THE TROUBLE TO DIFFERENTIATE AND GRASP APPEARANCES, YOU WILL REALIZE TAO IN AN INSTANT. IF YOU FOLLOW OTHERS, AND SUCCEED IN LEARNING SOMETHING BY KEEPING YOURSELVES BUSY WITH YOUR STUDIES, YOU WILL FINALLY RETURN TO THE REALM OF BIRTH AND DEATH. IT IS FAR BETTER TO MAKE YOURSELVES UNCONCERNED, AND GO TO SOME MONASTERY WHERE YOU CAN SIT CROSS-LEGGED ON THE CORNER OF A MEDITATION BED.
MAKE NO MISTAKE: THERE IS NO DHARMA EXTERNALLY, AND THERE IS NOTHING THAT CAN BE FOUND INTERNALLY. DO NOT GRASP THIS MOUNTAIN MONK'S VERBAL WORDS, FOR IT IS FAR BETTER TO PUT AN END TO ALL KARMAS AND GO ON UNCONCERNED. DO NOT ALLOW THOUGHTS THAT HAVE ARISEN IN YOUR MINDS TO GO ON UNINTERRUPTED, AND DO NOT ALLOW THOUGHTS THAT HAVE NOT YET ARISEN TO RISE. THIS IS MUCH BETTER THAN YOUR TEN YEARS OF JOURNEYING TO CALL ON LEARNED TEACHERS.
ACCORDING TO THIS MOUNTAIN MONK'S VIEW, THERE ARE NOT SO MANY THINGS; SUFFICE IT TO BE ORDINARY AND TO GO ON UNCONCERNED, WEARING YOUR ROBE AND EATING YOUR RICE....
THERE ARE BALD-HEADED AND BLIND MONKS WHO, AFTER SATISFYING THEIR HUNGER, IMMEDIATELY SIT IN MEDITATION TO LOOK INTO THEIR MENTAL ACTIVITIES AND ARREST THEIR THOUGHTS SO THAT THE LATTER CANNOT ARISE AGAIN. THESE PEOPLE HATE DISTURBANCE AND SEEK QUIET; THIS IS THE WAY OF THE HERETICS.

THE PATRIARCH SAID, "THOSE WHO SET THEIR MINDS ON LOOKING INTO QUIETNESS, APPLY THEM ON CONTEMPLATING EXTERNALS, AND KEEP THEM UNDER CONTROL TO QUIET AND FREEZE THEM IN ORDER TO ENTER SAMADHI, ARE ALL IN THE STATE OF MENTAL ACTIVITY."

Maneesha, there are three words to be understood perfectly well before you can understand what Rinzai is saying. He is talking about the fourth word.

The three words that he is not talking about are `concentration', `contemplation', and `meditation'.

In English there is no word for the fourth state of your consciousness, so unfortunately we have to translate that fourth word into the third -- meditation. But it is not accurate, and it is dangerous. But if you understand that it is just to indicate something which is not contained in the English word itself, then there is no problem.

The fourth word is *dhyana*, which became *ch'an* in China and in Japan it became *zen*.

`Concentration' means you put all your thoughts on one object. It is a perfectly valid means for any scientific research.

The second word, `contemplation', means to allow your mind to move only on a certain object. In a way it includes concentration, but in another way it gives you a little more rope. For example, you are contemplating on love, its meanings, its implications.... Contemplation is the method of philosophy.

`Meditation', in English, simply means a far more deep concentration. The first concentration is superficial: you just stay on the surface, you touch the circumference. In meditation you go to the very center of the object. But remember, all are object-oriented.

The fourth word, `zen', is introverted. It is going in; it is non-objective. It is neither scientific nor philosophical; it covers a totally different area. It means not to know the object but to experience the subject.

Closing yourself in and finding the center of your life and consciousness is the goal of Zen.

Unfortunately, nothing like Zen ever developed in the West. And because the experience never developed there was no need for any word for it. Words are needed only when there are experiences to be expressed. In the East, concentration, contemplation and meditation are all mental activities.

Zen is going beyond the mind, where no object exists. And remember, the moment the object is no more there, you cannot maintain the subject; they are two sides of the same coin. On the outside the object drops, on the inside the subject disappears, and then what remains is that spotless cleanness, that silence out of which everything arises and disappears. That is *dhyan* in Sanskrit, *jhan* in Pali, *ch'an* in Chinese and *zen* in Japanese.

They have all traveled from *dhyan*, and whenever a word moves from one language to another language it automatically takes different shapes, different pronunciations. But you have to understand it clearly, that only the words are different; the space they point to is one, where there is no object and no subject, where there is no knowledge and no knower; just pure innocence, the fragrance of pure innocence. And the flowers that blossom in that innocence are of ultimate ecstasy, of absolute bliss.

The whole East has been in search, for thousands of years, for the origin of your very life, the very center of your being. It has not been concerned with the outside world; that's why science has not developed in the East. The genius of the East was interested not in objects and things; it was interested in only one thing: who is alive in me? Who is throbbing in my heart? Who is taking my breath in and out? And once you have found this space, you cannot find anything more precious.

Rinzai is one of the most famous Zen masters. Just as Bodhidharma took dhyan to the land of China, Rinzai brought from China -- his Chinese name is Lin Chi -- the same lamp, the same light, to Japan. It is a tremendous transmission from one land to another land, from one master to another master, and it is the only tradition in the world which is still breathing, still alive.

So while you listen to Rinzai, remember: it is not scripture -- it is a life, a song, a dance. It is all that is the source of life.

RINZAI SAID:
WHAT IS THE USE OF CATCHING A DREAM, AN ILLUSION, A FLOWER IN THE SKY?

According to the people who have become enlightened, the whole world becomes almost like a dream. I say "almost like a dream;" I have to give you the exact definition.

A dream is something that goes on changing, and the real is that which remains always the same. Your

consciousness is a reality, an eternity. Everything else around you is of the same stuff dreams are made of.

When you are asleep, the dreams look so real -- I don't think anybody in the world has ever suspected while dreaming that a dream might be a dream. While you are asleep and dreaming, the dream becomes such a total reality that not even a doubt arises. And when you wake up in the morning you suddenly find that you were running after non-existential fragments of your imagination.

To the awakened man, to the buddha, the whole world and all its objects become almost like dreams. Everything is fleeting fast: the young man becoming old, the old man coming closer to his grave. Seen from the heights of a buddha, everybody is digging his own grave, every day. It takes seventy years, but in comparison to the eternity of existence, seventy years are not even seven seconds.

If a whole album of photographs is taken from the time you became impregnated in your mother's womb through the whole nine months of growth, and the series of photographs of that growth is shown to you, do you think you will recognize that it is you? Even your childhood pictures, if they are presented to you in your old age... you may think, "Perhaps I used to look like this, but I cannot be absolutely certain...."

Everything is fleeting. Because of this flux, buddhas have called the world a great dream.

THERE IS, FOLLOWERS OF THE WAY, ONLY THE ONE WHO IS NOW PRESENT HERE AND IS LISTENING TO MY EXPOUNDING OF THE DHARMA.
ALL TROUBLES EXIST BECAUSE YOU ARE MINDFUL OF THEM.

The mind has a very great strategy to project responsibility onto somebody else. If you are sad, somebody else is responsible for it; he misbehaved with you. If you are angry, somebody else is responsible for it; he enraged you. Mind continually throws the responsibility on some other object.

But the truth is, if you are silent and don't allow the mind to function, there is no trouble -- no sadness, no anger, no love, no hate -- just a pure sky without any clouds.

ALL TROUBLES EXIST BECAUSE YOU ARE MINDFUL OF THEM. You give too much juice to your troubles.

You are in such great love with your misery that even if a clear-cut path to get out of your troubles is shown to you, you will have second thoughts.

I have sometimes told a story to you....

A sannyasin who had renounced the world... not my sannyasin, who rejoices in the world; that is a great difference that I'm creating in the whole tradition of sannyas. The old sannyasin was renouncing the world and at the same time saying that the world is just a dream. If it is just a dream, why not enjoy? What is the hurry to escape from a dream? The dream cannot harm you.

You are quoting scriptures that say it is a dream, but you know perfectly well it is a reality. You know the woman you are renouncing and escaping from by going into the mountains... BOTH are a reality. Otherwise, mountains are also dreams -- perhaps a little longer lasting, but that does not make any difference in the definition of dreams. A dream is that which changes.

Where are you going? The old sannyasin was escaping from the world.

I am introducing to humanity a new sannyas, a new way of rejoicing in the world. Why not rejoice? It is only a dream; it cannot even scratch you. It cannot spoil you -- it does not exist in the first place, so what is the hurry? And wherever you go, you will find troubles. They may be new troubles, but what does it matter? Old troubles are always better. They are well acquainted with you, you know them very well.

Just the old husband, for example -- you know him, and all the nonsense that he will do. The old wife... the husband knows that she will nag and nag and nag, and it has been going on for years. Now it is just a broken record -- who cares? The husband and wife never have any conversation. Neither the husband listens to what the wife is saying nor the wife listens to what the husband is saying. The conversation continues, and everybody knows that nobody is listening to anybody. It is better to keep the old wife, the old husband. It is simpler, less complex. With the new husband you will have new troubles; with the new wife you will have new problems.

An old sannyasin, a traditional sannyasin, had become so troubled in his home-life that he renounced the world. But that does not make any difference: you cannot renounce your mind.

Wherever you go, your mind is inside you.

So he went deep into the mountains but he had the same mind. He was a very violent man. And a bird flew over him, dropping a great load of shit. He said, "My God, here also, the same problem! All my life I have suffered. And I thought that I had renounced the world, but even these idiot birds torture a sacred holy

man!"

So many incidents happened that finally he thought, "Wherever you go there are problems. It is better to commit suicide."

So he jumped into the river, but by chance, unfortunately, he knew how to swim. So he came out swimming, cursing himself: "Why did I learn swimming in the first place? And now all my clothes are wet!"

So he thought to collect dry wood by the side of the river-bank to make a funeral pyre. The neighbors who lived there gathered around..."What is happening? First this man jumped, then came out, and now he's making a fire."

They asked, "What is the problem?"

He said, "I'm going to jump into the fire, because in the river I could not succeed in committing suicide."

They said, "Please, do it somewhere else, because your burning body will stink up the whole neighborhood."

He said, "It is so difficult. You cannot allow a person either to live or to die!"

That night he dreamed and prayed to God: "It is enough! Either you take away my troubles... I'm even ready to exchange because I see everybody smiling, laughing, enjoying. I'm ready to change with anybody!"

A voice in his dream filled the whole sky, saying, "Everybody should collect his troubles in bags and come to the temple in the center of the city." So he thought, "Perhaps my prayer has been heard!" He collected all his troubles... but he saw that everybody in the city was moving with bigger bags than he was carrying. Now he became afraid.

He tried to look for somebody who was carrying a smaller bag, but he could not find anybody -- his bag seemed to be the smallest.

He said, "My God, if I have to change... My old troubles were at least well acquainted with me. New troubles... Who knows what kind of woman you will get, whether she beats the husband or not, how old she is, whether she is alive or just dead..."

He became very much worried, but there was no other way. He went to the temple. Everybody came to the temple, all with big bags. A few people even had two bags. And the voice said, "Now put all your bags by the side of each pillar in the temple, and I will give you the signal -- you can choose anyone's bag you want."

The old sannyasin thought, "This is a very dangerous situation!" He looked at the bags; they appeared so big! "Only God knows what is inside." At least his small bag... he knows what is in it.

He kept himself close to his pillar, so when the time came to exchange, he could jump immediately and pick up his own bag. But he was very much surprised that everybody was doing the same! No exchange happened, because nobody wanted unknown troubles. Even the people who had two bags carried their two bags back home.

And as he reached his home he thanked God, "You are compassionate and merciful that you allowed me to keep my own troubles."

There grows a kind of friendship with your own troubles. Somebody else's headache... one does not know what kind of headache. People cling to their troubles. And by renouncing the world, nothing is gained -- only a few more troubles.

I don't want anybody to renounce the world. I want everybody to revolutionize the world by revolutionizing himself.

And the only revolution is not to be attached to your mind. Whatever it says, just be a witness. Don't get caught in its net. This is the simple art of being without any troubles. And a consciousness which is without any troubles knows the greatest joy that life has kept in the very center of your being. It starts overflowing you. Its fragrance is indescribable; its sweetness one can only experience but cannot explain.

ALL TROUBLES EXIST BECAUSE YOU ARE MINDFUL OF THEM; IF YOU ARE MINDLESS OF THEM, HOW CAN THEY HOLD YOU?

In fact, you are holding them -- all your headaches. You are clinging to them. Without them, what are you going to do?

The whole art of revolutionizing your individuality is very simple: don't hold on to *anything* that mind brings to you. And remember that mind persuades you -- "This is very beautiful. There is no harm, you can hold it." But once you hold it, soon you become aware that only the appearance was beautiful; inside it is a whole hell. But now you cannot leave it either, you have become habituated to it.

Mind is a great salesman. That's why everybody is so much in trouble. Mind goes on telling you, "Hold this trouble, it is so beautiful. Go on a honeymoon. Don't miss this point." But as you reach the honeymoon hotel, all the romance is already finished. As you look closely at the woman, and she looks closely at you, you know: "My God!" You are carrying all the suitcases -- "just married"... and it is the beginning of all misery.

But this is not only about marriage; this is about everything. The problem basically is, the moment you hold something you are no more a witness. You have lost your watchfulness, and that is your authentic being. You become identified with anything you hold.

IF YOU DO NOT TAKE THE TROUBLE TO DIFFERENTIATE AND GRASP APPEARANCES, YOU WILL REALIZE TAO IN AN INSTANT.

`Tao' is the Chinese word for *dharma*, for the truth.

IF YOU FOLLOW OTHERS, AND SUCCEED IN LEARNING SOMETHING BY KEEPING YOURSELVES BUSY WITH YOUR STUDIES, YOU WILL FINALLY RETURN TO THE REALM OF BIRTH AND DEATH.

Unless a deep meditation cleanses you of your mind completely, you are going to be born again and again and suffer again and again. It is almost a wheel which goes on moving -- from birth to death, from death to birth -- and you are glued to the wheel, crushed by it, but you don't leave it. You are afraid: "If I leave it, in this vast universe I will be lost!"

It happened to a man who was lost in the mountains and could not find the way back to his home. The sun was setting and he became more and more afraid and nervous. The night started coming, and everything became silent and dark

Now he started moving very slowly, because one never knows where one is going. In fact he came to the dead end of a small pathway, and he fell from that dead end, but clung to some roots.

The night was cold. His hands became almost frozen, they lost the capacity to hold on anymore. He remembered his god, he remembered even other people's gods. Somebody may help! He recited whatever he knew of the scriptures but... no way. The hands were getting colder and they started slipping from the roots.

He said good-bye to the world: "I'm finished, I don't know how deep the valley is in which I'm going to fall, or how many fractures, or how many pieces of me will be found. But that is not my problem," he thought. "That is others' problem."

But such tears! -- and he had always thought of leaving the world because it is so troublesome. Now a good chance was there, but he was holding on.

The coldness went on becoming deeper and deeper, and finally he had to let go of the roots. And just as he was surprised, you will be surprised: he was standing on the ground! All the night long, only six inches down was plain ground, his way back home.

But that night he suffered almost a hell. The whole night, the coldness, the every-moment fear, that "Now it is becoming more and more difficult to hold on to the roots." He could not believe that he would ever see another day, another sunrise.

But when he fell down -- just six inches -- he could not believe it! He looked all around. Just nearby was his house. He said, "My God! I unnecessarily provoked all the gods, recited all the scriptures that I have memorized -- for nothing! Just six inches down!"

That is exactly your situation. You are holding so tight. To what are you holding? And I'm trying every day to persuade you not to hold, because just below, six inches down, is your very center of being, your eternity.

But even if you die, it is a rehearsal; you don't die really. You try... but I'm not saying to try, I'm saying to die! And people are dying so carefully. I'm puzzled... I simply keep my eyes closed in order not to see how comfortable you are making it for yourself.

Just waiting for Nivedano's drum to bring you back to life -- and you have not died yet! Just one day at least try... REALLY die! Don't think of any comfortable position, because you will not be able to have a comfortable position in your grave. And one day you will be in a grave, so it is better to be prepared.

Here, every day, ten thousand people die and within five minutes they are all resurrected. And two thousand years ago, nobody was certain that Jesus was actually dead. My feeling is that he was just as dead as you all are. Resurrection is not possible unless the death is just like your death.

So he closed his eyes, rested on the cross and waited for the evening when the crowd would disperse.

His friends had made every arrangement to bring him down from the cross and take him out of Judea.

I don't give you that much trouble -- just five minutes' death, because you have to get only six inches down from your mind. Your center is exactly six inches away. That much witnessing, and you are free of all troubles and for the first time you know the beauty of existence. And don't wait -- Nivedano will wake you up.

IT IS FAR BETTER TO MAKE YOURSELVES UNCONCERNED, AND GO TO SOME MONASTERY WHERE YOU CAN SIT CROSS-LEGGED ON THE CORNER OF A MEDITATION BED.
MAKE NO MISTAKE: THERE IS NO DHARMA EXTERNALLY, AND THERE IS NOTHING THAT CAN BE FOUND INTERNALLY.

This is a great statement. He's saying you cannot find anything outside and you cannot find anything inside.

What you find inside is not a thing. It is pure consciousness, unbounded consciousness, just pure sky. Finding it is to find the greatest treasure. And you are carrying it, and desiring small things, mediocre things, while in your innermost being you are an emperor.

I want you just to be reminded of it. Once you have known the beauty and the joy and the bliss, you will not be able to forget it. It will follow you like a shadow all day long, all night long. Slowly slowly, it will become just your breathing, your heartbeat. You don't have to take care of it; it is always there, taking care of you.

DO NOT GRASP THIS MOUNTAIN MONK'S VERBAL WORDS... Rinzai used to live on a high mountain and was known as a mountain monk.

DO NOT GRASP THIS MOUNTAIN MONK'S VERBAL WORDS, FOR IT IS FAR BETTER TO PUT AN END TO ALL KARMAS AND GO ON UNCONCERNED. DO NOT ALLOW THOUGHTS THAT HAVE ARISEN IN YOUR MINDS TO GO ON UNINTERRUPTED, AND DO NOT ALLOW THOUGHTS THAT HAVE NOT YET ARISEN TO RISE. THIS IS MUCH BETTER THAN YOUR TEN YEARS OF JOURNEYING TO CALL ON LEARNED TEACHERS.
ACCORDING TO THIS MOUNTAIN MONK'S VIEW, THERE ARE NOT SO MANY THINGS; SUFFICE IT TO BE ORDINARY AND TO GO ON UNCONCERNED, WEARING YOUR ROBE AND EATING YOUR RICE. THERE ARE BALD-HEADED AND BLIND MONKS WHO, AFTER SATISFYING THEIR HUNGER, IMMEDIATELY SIT IN MEDITATION TO LOOK INTO THEIR MENTAL ACTIVITIES AND ARREST THEIR THOUGHTS SO THAT THE LATTER CANNOT ARISE AGAIN. THESE PEOPLE HATE DISTURBANCE AND SEEK QUIET; THIS IS THE WAY OF THE HERETICS.

This is not the right way; this is the way all the sannyasins of all religions of the world have followed up to now.

Escaping from the world is not done without any reason. The reason is that to be in the world is very disturbing. But remember, unless you want to be disturbed, nothing can disturb you. If you remain just a watcher then the disturbances will come and go. Even in a marketplace you can become a buddha. And I want buddhas to be in the marketplace, because the buddhas on the mountains have not been of much help in transforming humanity.

Now we need buddhas in the marketplace -- that is the only hope for a future mankind and for a better and new man: joyous, loving, compassionate and able to dance, able to sing, able to celebrate.
No buddha of the past was able to celebrate. That is missing something.
No buddha of the past was able even to laugh. Something is missing....

Now you see our buddhas... Sardar Gurudayal Singh, being the ancientmost buddha here, leads the laughter. He's a rare man in the world, because I have never heard of anybody laughing before the joke is told! He's the most unique person. He trusts me -- why wait for the joke?

THE PATRIARCH SAID, "THOSE WHO SET THEIR MINDS ON LOOKING INTO QUIETNESS, APPLY THEM ON CONTEMPLATING EXTERNALS, AND KEEP THEM UNDER CONTROL TO QUIET AND FREEZE THEM IN ORDER TO ENTER SAMADHI, ARE ALL IN THE STATE OF MENTAL ACTIVITY."

It is nothing to do with what we have called *dhyana*. An authentic meditation has nothing to do with freezing your thoughts, repressing your thoughts. All these activities are mental activities.

The only activity in you which is not mental is witnessing, because witnessing is able to witness all mental activities. It is behind the mind -- just six inches behind.

When you enter into meditation today, don't cling to any roots! When it is time to die, die. When it is

time to resurrect, resurrect. But don't be in a hurry. Resurrection in a hurry does not suit a gentleman. At least while you are resurrecting, be nice fellows.
Ryokan wrote:

BUDDHA IS YOUR MIND
AND THE WAY GOES NOWHERE.
DON'T LOOK FOR ANYTHING BUT THIS.
IF YOU POINT YOUR CART NORTH
WHEN YOU WANT TO GO SOUTH,
HOW WILL YOU ARRIVE?

And we are all trying to arrive into our own being, but driving our thoughts in all directions.

UNAWARE OF COMING AND GOING,
I TURN BACK ALONE.
CAUGHT IN THE MIDNIGHT SKY,
THE MOON SILVERING ALL.

These haikus have come out of deep meditation, deep witnessing. UNAWARE OF COMING AND GOING, I TURN BACK ALONE. If you turn back inside yourself, naturally you are alone, but in that aloneness miracles happen.

CAUGHT IN THE MIDNIGHT SKY, THE MOON SILVERING ALL.

He's simply saying that it is so beautiful inside, as if the moon is caught in the sky and everything has become silver in its light.

Obviously, inside there is no darkness. And certainly the light is not of the sun but of the moon. The light of the sun is hot. The light of the moon is cool, and inside there is such a cool breeze blowing... but you never reach to that point, to feeling that coolness.
Homeo wrote:

WINO, ALWAYS STUMBLING,
YET IN DRINKING
I SHOW MOST DISCRETION.
WHERE TO WIND UP?
SOBER THIS EVENING
SOMEWHERE ON THE RIVER BANK
I FIND DAWN'S MOON.

He's saying that, "When I'm not drunk" -- and by `drunk' he certainly means drunk on the divine -- "When I'm not drunk with my own inner sources, I stumble here and there. But when I'm drunk, I SHOW MOST DISCRETION. SOBER THIS EVENING, SOMEWHERE ON THE RIVER BANK I FIND DAWN'S MOON."

Maneesha has asked:
OUR BELOVED MASTER,
IT SEEMS THAT THE MIND GIVES US THE ILLUSION OF CONTROL OVER LIFE, WHILE AWARENESS MAKES US RESPONSIBLE FOR OUR LIVES.
IS NOT THE TURNING POINT RECOGNIZING THE DIFFERENCE BETWEEN BEING IN CONTROL AND BEING RESPONSIBLE?

Maneesha, even the word `responsible' is a different name for control.

A man of consciousness drops both control and responsibility. That does not mean that he is irresponsible; it simply means he becomes spontaneous.

The word `responsibility' is contaminated by the missionaries of all the religions; hence, I would like not to use the word `responsible'. I would like to use the word `spontaneous'.

When the mind is dropped you function spontaneously. Your song, your dance, your silence, your

words, all come out of your spontaneity. They are not irresponsible: they cannot be. But I don't want to use the word `responsibility'. The word is perfectly good, but it has become contaminated in its use by religions to force things upon you: "This is your responsibility" -- responsibility towards your parents, responsibility towards your children, responsibility towards society... responsibility towards everything! And they have used responsibility just to repress your spontaneity.

Otherwise, the word in itself is very beautiful. If it can be cleaned off -- a good dry cleaning! -- then it has to be broken in two parts: response-ability. Then it will be equivalent to spontaneity.

But why unnecessarily dry clean when a fresh word is available?

Now, something serious...

Big black Dougie goes into an all-white bar in Mississippi with three friends. He goes up to the barman and bets him fifty dollars that he can lick his own eye.

"Crazy nigger," thinks the barman. "No one can lick his own eye." So he takes the bet.

Dougie pops out his glass eye, licks it, and then bets the barman fifty dollars that he can bite his other eye too.

"Two glass eyes?" thinks the barman. "This guy must be really dumb." So he takes the bet.

Dougie pulls out his false teeth and bites the other eye. The barman starts to lose his temper.

"Wait!" says Dougie, calmly. "I will bet you double or nothing that I can piss into that empty glass while you slide it along the bar."

"That is impossible," the barman thinks to himself. "No one can do that." So he takes the bet.

Dougie drops his pants, pulls out his dong, and starts pissing all over the bar and the floor. The barman starts laughing and mopping up the mess.

"I knew it!" he shouts. "You really are dumb to think you could do that!"

"Not so dumb," replies Dougie, pulling up his pants. "You see, I bet those three friends of mine a hundred dollars each that I could piss all over your bar and you would wipe it up laughing!"

Fergus MacFish has an embarrassing accident doing yoga, and has to have his testicles surgically removed.

By chance, it just happens that the famous transplant surgeon, Doctor Slasher, has a spare pair of gorilla balls in his refrigerator.

After a long and tricky operation, the gorilla nuts are successfully transplanted and Fergus makes a complete recovery.

Some years pass, and one day Fergus' wife, Phyllis, gives birth to their first child. Fergus is thrilled and asks the nurse anxiously if it is a boy or a girl.

"We don't know yet," replies the nurse. "We can't get the hairy bastard off the ceiling!"

There is a fire at the Pig and Whistle Pub, and it is beginning to get out of control.

Suddenly, Paddy's old Ford car comes speeding around the corner, crosses the street, and drives straight into the middle of the flames.

The car nearly puts out the fire, and then the doors burst open. Paddy and Seamus jump out, and start beating wildly at the flames.

Ten minutes later the fire is out, and Paddy and Seamus push the old Ford out of the pub. The landlord offers the two brave men some free drinks, and gives Paddy a hundred-dollar reward.

"What are you going to do with all that money?" asks Sean, who has been drinking at the bar throughout the action.

"Well," says Paddy, swallowing a large whiskey, "the first thing I'm going to do is to take my car and get those goddam brakes fixed!"

Pope the Polack is getting very lonely because nobody wants to talk to him anymore, so he decides to buy himself a pet parrot. He goes into a pet shop and sees a parrot he likes very much.

"How much?" asks the Polack.

"One thousand dollars," replies the shopkeeper.

"Holy cow!" cries the pope. "Is he really worth that much?"

"He sure is," says the man. "You can ask the parrot himself."

So Pope the Polack asks the parrot and the parrot replies, "There is no doubt about it."

The pope is thrilled and immediately purchases the parrot. He's very excited and runs home to the Vatican to show off his new pet. He calls everybody together and then says proudly, "This is a truly remarkable parrot."
"There is no doubt about it," says the bird.
"Quite so," says the pope. "And what is your name?" But the parrot remains silent. "Holy shit," says the pope. "Don't you know your name?"
The parrot just looks at him.
"Can't you say anything?" cries the frustrated Polack. But the parrot just looks bored. The pope is furious and shouts, "I must have been an idiot to buy you!"
The parrot says, "There is no doubt about it!"

Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel the body completely frozen.
Gather all your life energy in.
Just watch, witness the mind and the body.
You are neither.
You are the witness -- a pure mirror.

This is it.
You don't have to go anywhere to find it,
it is just at the very center of your being.
All the bliss, all the grandeur,
all the beauty, all the truth...
In this suchness arises your spontaneity.
In this suchness you become a buddha.
Remember it.
Remember it.
It is your self-nature.

Nivedano...

(Drumbeat)

Now die... don't hold on to any roots.
Without any worry, die,
because after two minutes is the resurrection.
Just watch the body lying there,
the mind making small noises,
and you are just a watcher,
unmoved, untroubled, unscratched...
This is your eternity.
This is your buddha.

Nivedano...

(Drumbeat)

This is the resurrection time.
Slowly, gracefully, come out of the dead, fresh.
As a buddha, sit down for a few seconds,
remembering the experience, the space that you have visited.
It is your home.
It belongs to you exclusively.
You can enter into this space
any moment.
It is just a question
of remembering the experience.
It is so simple and so obvious.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas' resurrection?
Yes, Beloved Master!

Turning In

Chapter #4
Chapter title: Enlightenment is the way to extinction

15 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DAIKAKU SAID:
THIS TEACHING IS THE SCHOOL OF THE ENLIGHTENED MIND. THE ENLIGHTENED MIND ITSELF BASICALLY HAS NO DELUSION OR ENLIGHTENMENT. THIS IS ACTUALLY THE SUBTLE ART OF THOSE WHO REALIZE THUSNESS. EVEN IF YOU DON'T BECOME ENLIGHTENED, WHEN YOU SIT ONCE IN MEDITATION, YOU ARE A BUDDHA FOR THAT SITTING; WHEN YOU SIT FOR A DAY IN MEDITATION, YOU ARE A BUDDHA FOR A DAY; WHEN YOU SIT IN MEDITATION ALL YOUR LIFE, YOU ARE A BUDDHA ALL YOUR LIFE. THE SAME IS TRUE OF THE FUTURE; ONE WHO CAN HAVE FAITH IN THIS IS SOMEONE WITH GREAT POTENTIAL.
PRACTICING EVERYTHING WITHOUT ANY SENSE OF ATTAINMENT IS CALLED THE EXCEEDINGLY PROFOUND TRANSCENDENT WISDOM. THIS WISDOM CAN CUT OFF THE SOURCE OF BIRTH AND DEATH, LIKE A SHARP SWORD.
TO PRACTICE VIRTUE IN HOPES OF REWARD IS THE ILLUSION OF ORDINARY FOLK; BODHISATTVAS DO NOT SEEK FOR THE RESULTING REWARDS AS THEY CULTIVATE ROOTS OF VIRTUE, BECAUSE THEY CULTIVATE GOODNESS FOR THE SAKE OF IMPARTIAL LOVE AND COMPASSION, AND THUS IT BECOMES SUSTENANCE FOR ENLIGHTENMENT. AS FOR THOSE WHO SEEK REWARDS AS THEY CULTIVATE VIRTUE AND ATTAIN THE LESSER REWARD OF HUMANITY OR GOD-HOOD, THIS IS SURELY THE WORK OF BIRTH AND DEATH.
ENLIGHTENMENT IS THE WAY TO EXTINCTION. IF YOU TAKE PEACE AND QUIET TO BE BLISS, ALL

THINGS ARE AFFLICTIONS; BUT WHEN YOU ARE ENLIGHTENED, ALL THINGS ARE ENLIGHTENMENT. PEOPLE OF THE WORLD DO NOT UNDERSTAND THIS BASIS OF DELUSION AND ENLIGHTENMENT. THEY SUPPRESS THOUGHTS OF BIRTH AND DEATH, AND THINK THAT THIS IS THE NON-BIRTH OF A SINGLE THOUGHT, AND ALSO CONSIDER THIS MINDLESSNESS -- BUT THESE ARE STILL THOUGHTS OF BIRTH AND DEATH, NOT MINDLESSNESS, NOT QUIESCENCE. WHEN YOU TRY TO STOP THOUGHT BY THOUGHT, BIRTH AND DEATH CONTINUE.

Maneesha, the whole question for Zen is how not to discriminate. Mind is discrimination, division, duality. The effort of Zen is to bring you to a space where you are simply a watcher, without any judgment. At the moment you are simply a watcher, all that is false disappears on its own accord and all that is real shines forth in its absolute illumination.

This is your home. In this space there is no mind; hence no desire, no jealousy, no anger, no hate. You have become just a mirror. You reflect the tremendous glory and splendor of the whole existence. For the first time you have gone beyond human conditionings. You have become universal.

Obviously, in this moment, in this space, there is no darkness. And remember clearly: darkness and light are two aspects of the same coin. When darkness disappears, light also disappears. What is left is tremendously new, you have not even dreamed of it.

In this clarity, in this silence, the whole existence seems to be exactly what it *is*, not what it is "supposed to be." Your enlightenment becomes, suddenly, the enlightenment of the whole universe.

This is one of the most important points that Daikaku is making. And there is a second important point which he is making, which is very rare. Perhaps nobody else has ever made this statement before, but it is absolutely true. While you are in meditation, in silence -- even for a single moment -- you are a buddha. You can come out, and you can again forget.

You can sit in meditation for one hour, or if meditation becomes your undercurrent of consciousness, you can remain a buddha for twenty-four hours. In other words, whenever you are aware and silent and whenever you feel the whole existence to be enlightened, you are a buddha. You can forget it -- it is your freedom to forget or to remember.

A very rare genius, Daikaku, makes this statement: "Ordinary masters will not enter into the lion's den." It is a very strange statement, with no precedent. But I can say to you, it is true: every day you become a buddha. I see you coming back from your home, resurrecting. You are a totally different man -- so silent, so peaceful, so fragrant, such a beauty to see.

But I know you will forget. Forgetfulness has been your habit for millions of years. So this one moment of buddhahood will become a beautiful memory, and then the forgetfulness comes like a flood of old habit and the whole moon disappears behind the black clouds. But the moon is there; we will discover it again. There is no harm in discovering your buddhahood again and again.

One can hope, one can trust that one day these old habits will become weakened and your whole buddhahood will become a simple matter, just like breathing.

But nobody except Daikaku has made the point -- that even for a single moment, if you are silent and push aside all your thoughts and habits, clearing the space of the mind which has been occupying it for centuries... even though it may only remain for a single moment, you are a buddha. Perhaps you will have to remember again and again till the old habits start dying out. They will die because they don't have any roots. Unless you support and nourish them, they cannot exist.

It is a strange story that man supports his misery, nourishes it, takes care that it does not leave him, because it is his only companion. People magnify their miseries, if they cannot magnify anything else.

In the university where I was a professor, a woman was also a professor. Her husband was a very prominent advocate of the High Court. Because I used to pass by where they lived, coming from the university or going to the university, the woman was always waiting there for a lift. The husband saw it once or twice and the third time he came to see me in the university and he told me, "I am worried about you."

I said, "What is the matter?"

He said, "You are giving my wife a lift every day. Don't believe her -- she is such a hypochondriac. Just a small cough and immediately she says, `I am suffering from tuberculosis.' Don't listen to what she says! It is her habit to enjoy her misery. She paints it as deeply as possible, she is almost a creative artist -- suffering and suffering."

I said, "You don't have to tell me. I enjoy her and I am not worried about her tuberculosis. She is not an exception, she is the rule."

Everybody is trying to magnify his sufferings, his miseries. It is a very sad condition that rather than jumping out of this vicious circle, you go on weaving around yourself more and more of the same stuff. But there is a very deep pay-off in it: it brings sympathy to you. It is not for no reason at all that people magnify their misery. It simply shows that they have not received love.

I told the husband, "You think that your wife is wrong. I want to say to you that you have not loved her enough. Seeking shelter in misery comes only when nobody loves you; you can always fall upon your misery as an old friend. When you are miserable everybody is sympathetic to you, when you are not miserable nobody cares about you."

The whole psychology is upside-down. People should pay attention to others when they are looking radiant, joyful, blissful. That will be giving nourishment, because attention is nourishment. Never give attention to misery, because you are nourishing the misery. You are forcing the person to remain miserable because sympathy is so sweet -- but it is a sweet poison. It is not, and cannot be, a substitute for the joy of love.

But people settle at the minimum. If love is not coming their way and they don't know how to get it, immediately the alternative seems to be misery. Then people pay attention to you. So I told the husband, "Just try to be a little more loving."

He said, "My God, I hate to go home, and you are telling me to be loving to that woman? As I enter the house she starts her tirade of imaginable and unimaginable illnesses. And she goes on reading medical encyclopedias, finding out what kind of misery would be good. She knows great names. In the beginning she used to freak me out, that `My God, I have never heard of this disease!' And she would give the whole description of what was happening. Only later on I found the encyclopedia and the exact description, and she had marked it. At first I used to take it seriously and take her to the doctor. And every doctor said, `This misery has just been discovered. This disease is only just in the periodicals; only experts know about it. Your wife is a real genius! Even ordinary practitioners, physicians, doctors, will not understand what kind of disease she is talking about!'"

He said, "I remain in the court as long as I can, then in the court library. And then I go to the bar, because I can tolerate that woman only when I am drunk. I wanted to warn you because you are giving her a lift every day -- you may end up in my situation!"

I said, "Don't be worried. I never sympathize, I simply enjoy. She talks as you are saying and I encourage her to talk more, because I love such details. And she looks at me with very weird eyes: `... A strange fellow. I am suffering from cancer, I say to you!'"

I told her, "Suffer! Just tell me the details -- I love it. You know so much about cancer. Obviously, you must be suffering, even cancer experts may not be able to defeat you, but please give me all the details. I love it so much!"

In three days I stopped her. She would sit completely silently, keeping her face looking out of the window. And I would go on poking her: "Please tell me something. You are so great, you are carrying such a burden of the whole world. You are almost an encyclopedia of medicine."

She stopped asking for a lift. I had to go inside their house and ask her husband, "Where is she? -- because I enjoy her so much." She was such a nice woman, so knowledgeable! And I am absolutely ignorant about these great diseases. It was just a great teaching on the way -- for one hour coming, one hour going; for two hours every day I would become an expert!

I have been in touch with thousands of people -- they have all been victims of a wrong psychology. Their parents have paid attention to them when they were sick. Nobody bothers about a child when he is not sick. This is a very dangerous phenomenon: you are forcing the child to be sick because you are giving attention, and attention is a subtle food.

I had a gardener, an authentic gardener, who really loved flowers, who loved the plants. And I would see him sitting by the side of the roses and other flowers. Sometimes I heard him talking to the flowers. At first I thought he looked a little crazy, but every year he was winning the first prize in the city for growing the biggest flowers. He was with me for almost twelve years.

I asked him, "What is your secret?"

He said, "Nothing, I am just a little crazy. When there is nobody around, I talk to the flowers: `Don't let me down this time. The time for the exhibition is coming close -- grow as big as you can.' And I have been winning for twenty years continuously. No flower has ever let me down."

Just the attention, just a loving attention to a flower, makes him immensely happy. There is someone who will be happy: the flower will do everything for him to make him happy. There is someone who is watching and waiting for his growth; he is not alone, he is not unneeded.

This whole world looks so miserable for the simple reason that we have chosen to give attention to the wrong things, things which should be taken care of but without any sympathy.

You can love somebody, but please don't love her headaches. Just make sure that she goes and gets some Greek aspirin. More than that is destroying the person. But when she is laughing, enjoy her, don't even ask the question, why is she laughing? When she is dancing, dance with her; don't ask, "What is the occasion?"

Pay attention to the right things and you will see a transformation happening in the person. You can help not only yourself in discovering your buddha, you can also help everybody else who is in contact with you. If you give right attention, right nourishment to his hidden treasure, to his hidden splendor, you can help buddhahood to be spread like a wildfire.

And we need it! We have always needed it, but we need it more than ever now. We need a silent, peaceful, loving, at-ease and relaxed humanity. Enough of all those Genghis Khans and Tamerlanes and Nadir Shahs and Adolf Hitlers and Stalins and Mussolinis. If educationists of the world are a little aware, they should simply drop these people from the history books; there is no need to give attention to them. It is the same thing. You give too much attention to these terrible barbarians... you provoke the same barbarians around you, and somebody else starts becoming a Nadir Shah or a Tamerlane.

Just drop all that nonsense, that garbage. Why not talk about the buddhas? Why not talk about the beautiful painters? Why not talk about the great dancers, the musicians, all kinds of artists? Let people's minds be filled with creativity, and it will be very easy for a creative person to find the buddha. The destructive person has gone too far away; to bring him back to his buddhahood is very difficult.

I am reminded of Alexander the Great, who is one of the most terrible specimens of all those barbarians. While coming out of Greece, on the boundaries, he met one of the most beautiful men. No history book bothers about that beautiful man, and so many pages are wasted on Alexander.

He met Diogenes.

Diogenes lived naked; the climate was good, his health was good. All that he possessed was a lamp. He used to keep it lit even in the daytime. Alexander had heard many stories about Diogenes. But by chance, while he was moving, somebody told him that Diogenes was just nearby, living by the side of a river. So Alexander stopped his army and he said, "I will have to see the man. I have been thinking to see him but he was so far away; I cannot miss this opportunity."

So he went to see Diogenes. Diogenes was having a sunbath by the side of the river, on the sand in the early morning sun -- a cool breeze, birds singing all around, his lamp by his side. Alexander had seen many beautiful women, many beautiful men, but nothing could be compared with the beauty, the radiance of this naked fakir. He could not believe his eyes that a man could be such pure gold that he need not be hidden behind clothes.

What is of importance, in reference to Daikaku, is the question that Diogenes asked Alexander: "Where are you going? -- because I hear armies going by my side, day and night, thousands of soldiers. Where are you going?"

Alexander said, "I want to conquer the world."

Diogenes said, "That's good. What will you do after that?"

Nobody had ever asked that. For a moment there was silence.

Alexander said, "After that I will relax."

Diogenes said, "You must be stupid, because I am relaxing already without conquering the whole world. If you want to relax afterward, why take the trouble? Why not relax now? This river bank is big enough -- we can both share it. Just throw your clothes away and lie down. And we can even share the lamp."

Alexander said, "Logically you are right." He understood logic because he was a student of Aristotle, the father of Western logic.

He said, "I can understand the logic. It looks stupid after taking so much trouble to kill and massacre, and then afterwards just to relax. Why not relax now? You are right. But I have gone too far. It is just a question of a few months more and my conquest of the world will be over. Otherwise, even relaxing by your side, I will go on remembering that it was only a question of a few months more. I will not be able to relax. I can relax only after I conquer the whole world."

Diogenes said, "It is up to you. I was even ready to share my riverside. I was even ready to share my

lamp, my only property."

Alexander was continuously watching the lamp. In the day? -- what was the point of keeping the lamp burning?

He asked, "Forgive me, I have no right to ask, but why do you carry this lamp even in the full daylight? The sunlight is there, and you go on carrying this lamp, naked."

Diogenes said, "I am searching for an authentic man. Who knows at what time he will meet me? I want to see his face, the original face. This lamp is just symbolic."

It is said that when Diogenes was dying, somebody from the crowd asked, "What happened to your great search for the original man?"

He said, "I could not find him. But this much I must say in favor of humanity: that my lamp has not been stolen, it is still with me. More than that I cannot say."

History should teach more about these people. And there have been thousands around the world; they will provoke a longing in the people's minds.

Just today Shunyo was telling me that Anando is compiling a book on all the saints that I have spoken on. She has already found three hundred names. She was puzzled; she said, "I never could imagine that there have been three hundred buddhas."

I said to her, "This is just a sample. Humanity is kept completely unaware of their greatest masterpieces, of their real original people who are the very salt of the earth."

The natural effect is that everybody goes on becoming more miserable. Every generation is more miserable than the previous one.

I have been hearing from California that even six-year-old children have been found, in thousands, to be taking drugs. A six-year-old child taking drugs? An eight-year-old child murdering? A nine-year-old child trying to rape a girl...? But when you emphasize so much murder, drugs and rape on the television, you are teaching these things. All these governments and all these corporations are emphasizing the wrong kind of people on their television and radio, not knowing at all that they are creating an urge in millions of viewers to imitate them. These crimes should not even be mentioned.

Pay attention to the right, to the beautiful, and you will be nourishing it.

So your work is not only to be a buddha, your work is also to help others who are asleep, by throwing a little cold water in their eyes! In the beginning they will be irritated. Everybody is irritated with me. It is not acceptable to disturb somebody's sleep; and a sleep which has lasted for centuries... to disturb it, you are certainly a nuisance. But I want you to be a nuisance. As your own experience deepens, don't be worried, spread it, even to those who are annoyed; it does not matter. Perhaps just being annoyed may take them out of their nightmares.

DAIKAKU SAID:
THIS TEACHING IS THE SCHOOL OF THE ENLIGHTENED MIND. THE ENLIGHTENED MIND ITSELF BASICALLY HAS NO DELUSION OR ENLIGHTENMENT.

Every statement has to be listened to very carefully. He is saying the enlightened Mind has neither mind nor enlightenment; it is simply a pure consciousness. Don't cling to enlightenment either: that clinging shows that you have destroyed the enlightenment, reduced it into some kind of thing -- respectability, reputation. It is none of these.

Enlightenment is so silent a joy... it does not even make ripples in the lake, it just reflects the moon. It is so silent, just like the bamboo shadows sweeping the temple steps. No sound, no footsteps.

THE ENLIGHTENED MIND ITSELF BASICALLY HAS NO DELUSION OR ENLIGHTENMENT.

There have been thousands of enlightened people who have said that the enlightened Mind has no delusion, but they have forgotten to add that it has no enlightenment either. It is just like a disease: you have a disease, you carry a medicine with you. The disease is cured -- do you still think to carry the medicine? You just donate it to the Lions Club!

So when you become enlightened just donate it to the Lions Club! Perhaps somebody may need it. But don't carry it with you; otherwise enlightenment itself becomes a new imprisonment. Do you see the immense significance of his statement? This actually is the subtle art of those who realize thusness.

EVEN IF YOU DON'T BECOME ENLIGHTENED, WHEN YOU SIT ONCE IN MEDITATION, YOU ARE A

BUDDHA FOR THAT SITTING.

So when I say to you after your meditation that now we should celebrate the ten thousand buddhas, I am not joking. I am making a certain point again and again to you that you may forget after a few minutes, and rush to a party somewhere in a hotel! Buddhas are not supposed to do that! But times have changed -- modern buddhas always do that. After having a good experience they celebrate it in many ways. And where to go to celebrate, to have a real Italian party?

Nothing is wrong in it if you go on remembering that you are a buddha. Nothing is wrong in the world if your remembrance remains there in the background.

He is making a really great statement, never before made.

WHEN YOU SIT ONCE IN MEDITATION, YOU ARE A BUDDHA FOR THAT SITTING... at least; WHEN YOU SIT FOR A DAY IN MEDITATION, YOU ARE A BUDDHA FOR A DAY; WHEN YOU SIT IN MEDITATION ALL YOUR LIFE, YOU ARE A BUDDHA ALL YOUR LIFE. THE SAME IS TRUE OF THE FUTURE; ONE WHO CAN HAVE FAITH IN THIS IS SOMEONE WITH GREAT POTENTIAL.

Sitting in meditation should be understood clearly: you cannot sit twenty-four hours in meditation, but you can *be* twenty-four hours in meditation. That is what is called `sitting in meditation'. Don't take it literally. It does not mean that you have to sit twenty-four hours in meditation. It simply means that whatever you do, do with the remembrance, with the same silence and the same benediction, with the same grace and the same ecstasy.

Whatever you are doing, it does not matter: carrying water from the well, chopping wood, anything. But just do it with your buddha alive within you, conscious within you, and your whole life becomes a `sitting in meditation'.

PRACTICING EVERYTHING WITHOUT ANY SENSE OF ATTAINMENT IS CALLED THE EXCEEDINGLY PROFOUND TRANSCENDENT WISDOM.

If somebody asks you what is the purpose of your meditation... it is not a purposeful act. It is not a commodity, it does not produce anything marketable.

That's why most of the people in the world have remained ignorant of their hidden treasure, because that hidden treasure can open up only when you are sitting without any desire of attainment. Attainment creates tension, worry.... Attainment creates impatience -- when is it going to happen? whether it is going to happen or not? Attainment creates jealousy: somebody is claiming that it has happened to him, how can it be that it has not happened to me?

Sardar Gurudayal Singh is laughing. And he does nothing, he just remains a buddha the whole day. You can find him in any position, but he will be the buddha. He has been with me for thirty-five years. Hitting him again and again, I have awakened him so much that now it is difficult for him to sleep! So he goes on waking up other people. What else to do when you cannot sleep? You cannot allow anybody else to sleep, it is too much.

The desire for attainment is a barrier to meditation. Even the desire to attain enlightenment is a barrier. One has to drop all desires for attainment. Now, nothing can be done about it; this is how nature functions.

You can't ask any scientist, "Why is water made of only two atoms of hydrogen and one atom of oxygen, H2O? Why?" The scientist has to shrug his shoulders, because you cannot ask nature why. It is just the way nature moves. It is not in our hands.

Meditation is far deeper. Its basic condition is that you should not desire any attainment. Now you cannot ask why. You can ask why but you will remain out of the world of meditation.

This is the nature of meditation, that it cannot function if your mind is occupied with some attainment. That attainment functions like a rock. Only a man who has nothing to attain, who is simply sitting for the joy of it, reaches to enlightenment so easily that it almost seems as if no effort has been made. In fact every effort shows that there is some attainment which you have to push aside. If there is no desire for attainment, immediately you are enlightened.

For the first few days you may walk amongst other people showing your enlightenment just like a peacock showing all its colored feathers. But for how long? And anyway, nobody takes any notice, because to understand enlightenment you need enlightenment.

In the world of blind people, if you have eyes you can go on and on moving around -- nobody is going to recognize your eyes. To recognize somebody's eyes you need eyes.

Enlightenment is a third eye, the eye that looks inwards. It can be recognized only by those who have looked a little inwards, who may have been, for a few minutes, a buddha but have forgotten all about it in the mundane activities of the world.

PRACTICING EVERYTHING WITHOUT ANY SENSE OF ATTAINMENT IS CALLED THE EXCEEDINGLY PROFOUND TRANSCENDENT WISDOM. THIS WISDOM CAN CUT OFF THE SOURCE OF BIRTH AND DEATH, LIKE A SHARP SWORD.

You will not be born again and you will not die again. In fact you will not be anymore. Your small energy will disappear into the oceanic energy of existence. That is true relaxation. That is total rest. You are no more there to have any anxieties.

TO PRACTICE VIRTUE IN HOPES OF REWARD IS THE ILLUSION OF ORDINARY FOLK; BODHISATTVAS DO NOT SEEK FOR THE RESULTING REWARDS AS THEY CULTIVATE ROOTS OF VIRTUE, BECAUSE THEY CULTIVATE GOODNESS FOR THE SAKE OF IMPARTIAL LOVE AND COMPASSION, AND THUS IT BECOMES SUSTENANCE FOR ENLIGHTENMENT.

Enlightenment has many doors. It is not open only to the so-called saints. An artist deep in his art, painting so totally that he disappears and only the painting remains -- whether he knows it or not, for that moment he has become a buddha. A singer with his totality disappears in his song.

Enlightenment is not the monopoly of the saints: that is one of the basic points I want to make clear to the world. There are a thousand and one doors. Only one single quality should be there -- that you are rejoicing in doing it, for no attainment. When a singer sings, if he is singing for some reward he cannot be total.

I am reminded of one of India's greatest singers, Tansen. Even today, in Gwalior, there is his *samadhi* and singers from all over the country go there on his birthday to pay their respects to that great genius. He was in the court of a great emperor, Akbar, and Akbar could not conceive that music could go higher or deeper than Tansen's. But it became a continuous question in his mind: Is it possible to transcend Tansen? Can somebody do something more than he is doing?

Finally he asked Tansen himself: "This question has been torturing me. I know that there is no one who can go so deep and create such beautiful music. Thousands of musicians have come to the court; they know the technique, but their totality is not in it."

Tansen said, "Please forgive me. You don't know my master -- I am not even dust under his feet. You don't know what totality in music is."

Akbar said, "Then invite your master to the court. We will give him all the respect that is possible."

Tansen said, "That is the difficulty; that's why I have never mentioned him." He lived just near to where the Taj Mahal now stands. "He is a very silent, poor man, but he never sings on demand. That is the difficulty. You cannot call him and ask him to sing or play his sitar. When it comes spontaneously to him, then it is a totally different world -- you will not be able even to compare me with him."

Akbar said, "You are creating trouble. If he cannot be asked, then how am I going to listen to him?"

Tansen said, "I know perfectly that at three o'clock, early in the morning almost every day, he plays his sitar. What can be arranged is that we should hide behind the trees where he lives in a hut by the side of the Ganges and just listen as thieves. There is no other way. If he becomes aware that somebody is there, he may stop. So be very quiet." And perhaps never in the history of man has any emperor like Akbar gone to listen to a beggar.

His name was Haridas. In the middle of the night they were hiding behind the trees like thieves. At three o'clock exactly, Haridas started playing on his sitar, and Akbar wept for the first time. Returning home, his tears continued.

Tansen said to him, "Now we are coming close to the palace. Wash away your tears! Why are you weeping?"

Akbar said, "I am weeping because now my whole idea that you are the greatest singer, the greatest musician in the world, is shattered. Your master is miles beyond. But what is the reason that you cannot manage to be the same as your master?"

He said, "The reason is clear: I sing and play for reward; he sings and plays out of spontaneity, for no reward, with no desire even that somebody should listen to it. Just out of his fullness, out of his abundance he pours out music. I cannot do it. I am a court poet, a court singer, a court musician: I do my best, but deep down there is a desire for reward. And you have been rewarding me, you have filled my house with gold.

You have raised my position to being the world's greatest musician, but I know the greatest musician is a beggar who was my master.

"I had to sit by his side for thirty years, because there was no other way. He would not teach you anything -- if you could learn that was your business. He would play only when it came to him. You could watch, you could see the tremendous splendor that suddenly happened. Haridas disappeared, only the music remained."

In those moments, when Haridas disappeared, he was a buddha whether he knew it or not. The activity may be in any direction, any dimension.

I want everybody to know that if you can do something without any desire of reward or attainment, you are in meditation. You will blossom into enlightenment. Out of your abundance will come love and compassion, and for a few days you may walk differently from others. But soon you will realize that others cannot recognize it -- that is one thing.

And a second thing: it is ugly on your part, mean, to show your enlightenment, to show your light to the people who are blind. It is not compassionate. Soon the enlightened man forgets about his enlightenment. That is The Great Matter -- forgetting even enlightenment. The whole world is gone and enlightenment too. Nothing remains behind, you have become part of the universe.

This is rest. This is relaxation.

> ENLIGHTENMENT IS THE WAY TO EXTINCTION. IF YOU TAKE PEACE AND QUIET TO BE BLISS, ALL THINGS ARE AFFLICTIONS; BUT WHEN YOU ARE ENLIGHTENED, ALL THINGS ARE ENLIGHTENMENT. PEOPLE OF THE WORLD DO NOT UNDERSTAND THIS BASIS OF DELUSION AND ENLIGHTENMENT. THEY SUPPRESS THOUGHTS OF BIRTH AND DEATH AND THINK THAT THIS IS THE NON-BIRTH OF A SINGLE THOUGHT, AND ALSO CONSIDER THIS MINDLESSNESS -- BUT THESE ARE STILL THOUGHTS OF BIRTH AND DEATH, NOT MINDLESSNESS, NOT QUIESCENCE. WHEN YOU TRY TO STOP THOUGHT BY THOUGHT, BIRTH AND DEATH CONTINUE.

You cannot stop thought with thought. You cannot control mind with mind itself. You have to be aloof, out of the mind, just watching it.

Perhaps for a few days it may make a little fuss, that "You have deserted me!" Just go on watching. It will disappear because its nourishment is your identification with it. Now that you are no longer identified, it cannot last long. It will shrink, it will die out, it will disappear like smoke in the sky, and only the watcher remains.

But when there is nothing to watch, even the purpose of the watcher is not there. When there is nothing to watch, the watcher has committed suicide without knowing it. That's why he is saying, ENLIGHTENMENT IS THE WAY TO EXTINCTION.

You will be extinguished, completely dissolved into the whole. Only then will you find... you will not be there, but only peace, but only light, but only joy, but only dance.... The flower has disappeared, leaving behind only fragrance.

Tekkan wrote:

> NO MIND, NO BUDDHA, NO BEING.
> BONES OF THE VOID ARE SCATTERED.
> WHY SHOULD THE GOLDEN LION,
> SEEK OUT THE FOX'S LAIR?

No mind, and you find the buddha -- but that buddha has also to disappear. No buddha, and you find the ultimate being of the universe -- even that has to disappear. When everything has disappeared and you are completely erased, you have found the cosmic truth.

It is not your truth, it is not my truth, it is simply Truth.

A Zen poet:

> ALL IS HARMONY, YET
> EVERYTHING IS SEPARATE.
> ONCE CONFIRMED,
> MASTERY IS YOURS,
> LONG I HOVERED ON THE
> MIDDLE WAY,
> TODAY THE VERY ICE SHOOTS FLAME.

Buddha's path is called The Middle Way; no extremes, just keep in the middle.

TODAY THE VERY ICE SHOOTS FLAME. "I have come to the point where ice and fire are in harmony, where *everything* is in harmony." A better word for harmony would be synchronicity -- everything is in a deep synchronicity, all hearts have become one heartbeat.

Another haiku runs:

EVER ONWARDS TO WHERE THE
WATERS HAVE AN END:
WAITING MOTIONLESS FOR WHEN THE
WHITE CLOUDS SHALL ARISE.

Meditation is just like the rivers running towards the ocean: when they meet the ocean, they will disappear. They are running so fast to their extinction.

Buddhism did not appeal much to the Indian priesthood, the brahmins, for the simple reason that for centuries they have been praying to God for rewards. All the VEDAS are full of asking God for this or that. The whole mind of India was not prepared to accept Buddha. The conditioning was, you pray, you make fire rituals, you sacrifice, and God will give you great rewards. You do virtuous acts and in paradise you will be paid a thousand times more.

This idea had been cultivated in India for thousands of years when Buddha said that this is not true religion, this is sheer business, this is not an authentic search for existence. You are still hankering for rewards. Because of this he had chosen the word `nirvana' for his ultimate point.

Nirvana actually means blowing out a candle. When you blow out a candle, can you say where the flame has gone? Can you find the flame anywhere? It must have gone somewhere, but you know it is impossible to find it. It has disappeared in the universe.

Buddha used the word `nirvana', which we are translating as enlightenment; but the word `enlightenment' does not carry the same flavor of extinction. It still gives the idea of attainment. *Nirvana* means seeking extinction, blowing out the candle in the cosmos.

Naturally, hundreds of times in his forty-two years of preaching, great Hindu scholars, priests and philosophers approached Buddha and asked him, "What is the point in striving for something in which you will disappear?"

Maneesha has asked a similar question:
OUR BELOVED MASTER,
NOBODY IN THEIR RIGHT MIND WOULD WANT TO BE EXTINGUISHED. SO WHO OR WHAT IS IT INSIDE US THAT FEELS A PULL TOWARDS OBLITERATION?

It was absolutely right to ask Buddha, "Your teaching is strange: meditating seems to be the ultimate suicide. Why should one desire extinction?" But Buddha's answer was very clear, although it was not received by the Indian mind.

His answer was very clear. He said, "Because *you* are the problem; hence extinction is the only solution."

It is not that you have problems; this has to be understood very clearly. It is not that you have problems, so problems can be solved separately and you can be saved. If that were the situation, then Buddha would have been wrong. But this is not the situation. You *are* the problem. You cannot be without problems.

Just think that one morning you wake up and you don't have any problems -- you will be in such grief. You will say, "My God, what am I going to do? No problems at all!"

You cling to problems because problems give you personality. They give you a certain identity.

Without problems, you are no more. You are just a collection of problems. That's why Buddha is right, that meditation is the extinction not only of problems but of you too, because you were nothing but a collection, a name for a collection of problems. When all the problems are gone, you are gone... you are not separate from your problems. Buddha's greatest contribution to the world was the realization that man himself is the problem. You may go on changing problems -- that is possible -- but you cannot exist without problems. There is no need! If you don't have any problem, what is the point of existing?

Psychologists now say that after retirement, people lose almost ten years of life. If they had remained

working they would have lived ten years more, but because they got retired... They had been hankering for years to be retired so they could go on a world tour or visit ancient palaces, castles, the Himalayas. They will enjoy, life will be fun. Up to now life has been just work, work, work. After retirement they can enjoy life as fun.

But after retirement they find that life has become absolutely useless. Nobody needs them. Their children are grown up, they have gone their way. And even if they tour around the world...

I have seen tourists with all kinds of cameras and bags and machinery covering both their sides, but look at their faces! They know that they are unnecessarily running from the Taj Mahal to Ajanta, from Ajanta to Ellora. They know perfectly well that all this is useless; they are simply keeping themselves engaged in something which is futile. Now death seems to be the only release. Naturally their lifespan shrinks.

What Gautam Buddha is saying is a very ultimate answer to man. He says that *you* are the problem. It does not matter what shape the problem takes -- unless you are ready to extinguish yourself, the problem will go on coming in new forms. Youth has its problems, childhood has its problems; the child wants quickly to grow up.

I have been talking to small children. They all want to grow up quickly because they see that others are enjoying -- smoking cigarettes, going to the movies, having girlfriends. They want to grow as quickly as possible.

Once I used to live by the side of a post office, and I used to go early, at three o'clock in the morning, for a walk. One night I saw a little boy. It was a full-moon night, so I could figure out who he was; he was the postmaster's son. And seeing me, he hid himself behind a tree.

I got hold of him and I asked, "What is the matter? Why are you hiding? Just come out."

He said, "I will come out, but don't tell my daddy."

I said, "What is the problem, that you are trying to hide?"

He was hiding an artificial mustache, and a cigarette. He was pretending to be his father. He was walking the same way as his father walked.... He said, "Just don't tell him, otherwise he will give me a good beating."

I said, "What is the hurry? Someday the mustache will grow, and then you can smoke cigarettes also. It is too soon."

He said, "I have been waiting and waiting and everybody seems to be enjoying and I have to go on playing with toys. Whenever I make a fuss my father brings another toy. How long do I have to be with toys? I want real things!"

I said, "You can have *real* toys."

He said, "I have! I can show you in my house, you come with me. I have a beautiful girl who opens her eyes and if you lie her down she closes her eyes. But after all it is only a toy! -- it is not a real girlfriend."

I said, "That's true!"

Small children have their problems. When they grow up, they have their problems. The same girlfriends, the same boyfriends that they had wanted become a nightmare, nagging each other, torturing each other, doing everything nasty to each other and still holding together. It is very difficult to get rid of your torturer, because deep down you also feel alone if nobody tortures you.

The Hindu *shastras* say that you have to beat your woman once a week absolutely; otherwise she will think you don't love her. I think there is something in it! If you don't beat your girlfriend, *she* will beat you. It is up to you to choose.

George Bernard Shaw used to say that giving women equality is impossible. When asked why he said, "My lifelong experience" -- and nobody has lived so long as he has lived, he almost made a century -- "My experience is, either you keep the woman down with force or she will keep you down. Equality is not possible. Either you are superior or she is superior. One of you has to be inferior at any cost."

Equality is impossible, according to George Bernard Shaw, and I can see the point. It is always difficult.

So when you are young you have your troubles and you want to get out of this troubled age quickly, but problems remain.

As old age starts coming one becomes afraid, because old age means death is not far away. And old age means the younger generation around you is no longer interested in you. You are too old, too out of fashion. You cannot mix with the younger generation, they avoid you. You are finished; just understand the point that you are finished. All your false teeth won't help.

There are people around who have everything false, and they are thinking to deceive younger people. But how long can you deceive? -- in the night you have to take out your false teeth. One day you may not be

observed, but the second day... while sleeping your false hair falls from your skull, and the woman who is lying beside you cannot believe that you have been deceiving her! But everything seems to be false.

There is an age where false things are needed; otherwise you are out-of-date. But what are you doing here? Just go to your graves! Meditate there! The world has left you alone. Old age... and death seems to be knocking at any moment on your door, and the fear of the unknown... Your whole life is a problem.

From the very birth the child resists coming out of the womb because he has lived for nine months in a most comfortable, most luxurious place. No work, and every need is automatically provided -- why should he leave this place? And who knows what is outside? That is why women have so much trouble giving birth to a child: the child clings, the child does not want to come out. From that moment, up to when you are put on a funeral pyre, you are just trouble -- to yourself and to others.

Maneesha, that is the need, the desire, for ultimate annihilation, dissolving into the universe -- so that you don't have any personal needs, any personal problems; so that you don't have any burden, not even of being, because being is also a burden.

Buddha's insight is so great that he is still ahead of his time. Even though twenty-five centuries have passed, he has not yet found his contemporaries, because what he is saying is so ultimately true that it hurts, that one wants not to see it, to close one's eyes.

It was for this reason that Buddhism could not grow in India -- because India's mind was, for centuries, cultivated with the idea that prayer, meditation, yoga, everything is for a reward.

And Buddha says, "If you have *any* idea of reward, you will miss. The very idea of attaining something will prevent you from merging into existence." It was so contrary to people's minds that only a few very intelligent people followed him. And after he died, within three hundred years... just three hundred years after his death, not even a ripple remained. In India, Buddhism has completely disappeared.

Three hundred years later Alexander the Great came to India. He wanted to meet some Buddhist saints, but he could not. He could not find any. Why did it disappear so quickly, such a great insight? The reason is, the Indian mind is basically greedy. It talks about renunciation, but even renunciation is for a reward. It talks about charity, but charity is also for a reward. Everything is business.

Buddhism managed to grow its roots in China, in Korea, in Japan, in Thailand, for the simple reason that they were not so-called religious people. China was under the great impact of Confucius, who did not believe in God, who did not believe in any heaven or any hell. Buddhism found the right ground where people were not asking for attainment, even after death. And Japan was even more fertile a land; they did not have the Indian greed.

It is very strange that India continues to claim to the whole world that it is the only spiritual land. It is all cow dung. I have lived for half a century, and I have watched the Indian mind from all sides -- they are more greedy than any people in the world, but they have made even their greed spirituality.

Buddha could not make his roots here for the simple reason that the Indian mind was already prejudiced and prepared for having great pleasures beyond death. It could not lose those pleasures. And naturally, to the mind, the question that Maneesha is asking arises.

"Nobody in their right mind" -- that is true... "Nobody in their right mind would want to be extinguished."

But who is there who is in their right mind? In fact, when you are in your right mind, you would love to be extinguished. Only the insane want to continue. What is the point? Just think for a moment: before you were born, do you think there was something missing in the world? And think again: when you will be dead, do you think something will be missing in the world? Millions of people have come and gone -- the world continues.

Buddha is saying: Birth is pain, youth is pain, old age is pain, death is pain -- why do you want to continue? For what? His meditation is a search for dissolving oneself back into the cosmos. It is total rest, rest from yourself; total freedom, freedom even from yourself.

This is one of the reasons I am not part of India. Those who have come to me from all over the world are not greedy people. They really want to understand that life is a problem, that mind is a problem. In fact, to *be* is to be a problem. Then why not be courageous and not be?

You will find very few Indians here; they are all against me. Again they find another buddha teaching annihilation, extinction, teaching ultimate death. But only very intelligent people can understand it. Buddhism is for the most sophisticated, for the most intelligent. It is not for the ordinary people, for the mediocre. They will go on suffering, but they will never understand that their very being is suffering. Non-being is the freedom from suffering.

A few laughs before you disappear, die, extinguish... and this time *really* go. At least for a few moments you will be a buddha, and there is no harm if you don't come back. We will still celebrate -- it is a promise.

Dilly and Dally, two salesmen, are standing together at the bar, talking about football. At the other end of the bar an old drunk is having trouble holding himself and his drink upright at the same time.
Suddenly Dilly notices a very unpleasant smell.
"Hey, Dally!" he says, "do you smell shit?"
Dally sniffs the air, nods and starts to hold his nose.
"I think it's coming from that old drunk over there," he says.
"Excuse me," says Dally to the old guy, "but there is a terrible smell around here. Did you shit in your pants?"
The bleary-eyed drunk lifts up his head and stares at Dilly.
"Yup," he slobbers, "what about it?"
"Well," says a shocked Dilly, "why don't you go to the bathroom and wash yourself?"
The old drunk stares back, blinking, and then says, "Because I haven't finished yet!"

Three secretaries, Betty, Boopsee and Barbara, are working in the same office for the same boss, the famous male chauvinist tyrant, Dumford Porkeye.
"He is so mean," says Betty to Boopsee and Barbara on their coffee break, "so yesterday I put salt in his sugar bowl just to watch his face when he drank his coffee."
"That's nothing," says Boopsee. "I found a pack of condoms in his desk drawer and took a pin and put holes in the ends of all them!"
At that moment, Barbara fainted.

Donald Dixteen is touring Spain. He is looking at the boats in the harbor of a small fishing village, when Old Carlos comes over to him and asks, "How many boats do you see there in the water?"
"About twenty-five," replies Donald.
"Twenty-eight, in fact!" says Carlos. "And I built every one of them with my own hands! But do my neighbors call me Carlos the boat builder? They do *not*! How many houses do you see on the hillside over there?" continues Carlos.
"Thirty-two," replies Donald.
"Correct!" agrees Carlos, "all built by me. But do my neighbors call me Carlos the house-builder? They do *not*!
"Well, what *do* they call you?" insists Donald. "Carlos the what?"
"What do they call me?" exclaims Carlos, eyeing a nearby hen lovingly.
"You wouldn't believe it," explains Carlos, "just because of that *one* little chicken I fucked!"

Nivedano...

(Drumbeat)
(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be frozen.
Gather your consciousness inwards,
deeper and deeper....
This silence, this peace, this blissfulness
discovers the buddha within you.
For these few moments you are a buddha
and it is up to you, if you can remember --
then you can be a buddha twenty-four hours.

`Buddha' simply means silent awareness.
And the silent awareness is not something dead,
it is full of joy,
it is full of juice,
it is full of dance.
It has a music of its own.
To make it more clear, Nivedano...

(Drumbeat)

Relax....
Relax into the universe.
Drop yourself, with all your problems.
Just don't be!
This is transcending even the buddha.
This is entering into the cosmos itself,
losing all your personality, individuality.
The dewdrop slipping from the lotus leaf
into the ocean...
This is the most blissful
and ecstatic moment of your life.
Continue to remember it.
It is your own nature.
It is not something uncommon,
it is not something extraordinary,
it is just pure nature, simply very ordinary,
without any claim to anything.
This brings so much light and so much delight
that it starts overflowing in you.

Nivedano...

(Drumbeat)

Come back, but don't come back
leaving your experience behind --
bring it with you.
Slowly, gracefully resurrect.
Sit for a few seconds as buddhas,
collecting,
remembering where you have been...
the experience...
so that it becomes an undercurrent in your life
twenty-four hours a day.
It can change all your gestures, activities --
not only yours, it can change people around you.
It is infectious.
Share it, don't be a miser!

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the ten thousand buddhas?
Yes, Beloved Master.

Turning In

Chapter #5
Chapter title: Meditation, the method of great liberation

24 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DAIKAKU SAID TO HIS ASSEMBLY OF MONKS: "SITTING MEDITATION IS THE METHOD OF GREAT LIBERATION; ALL THE TEACHINGS FLOW FORTH FROM THIS; MYRIAD PRACTICES ARE MASTERED THIS WAY. SUPERNORMAL POWERS, KNOWLEDGE, WISDOM AND VIRTUE, ALL ARISE FROM HERE. THE PATH OF LIFE OF HUMANS AND GODS OPENS HEREIN; ALL THE BUDDHAS HAVE ENTERED AND LEFT BY THIS DOOR. BODHISATTVAS PRACTICING IT HAVE ENTERED THIS DOOR. DISCIPLES AND SELF-ENLIGHTENED ONES ARE STILL ONLY HALFWAY THERE, WHILE OUTSIDERS, THOUGH THEY PRACTICE, DO NOT ENTER THE RIGHT PATH. WHATEVER ESOTERIC OR EXOTERIC SCHOOLS DO NOT PRACTICE THIS, DO NOT HAVE ANYONE WHO REALIZES THE WAY OF BUDDHAHOOD."
A MONK THEN ASKED DAIKAKU, "WHAT DOES IT MEAN THAT SITTING MEDITATION IS THE ROOT SOURCE OF ALL THE TEACHINGS?" DAIKAKU ANSWERED, "MEDITATION IS THE INNER NO-MIND OF THE ENLIGHTENED ONES; DISCIPLINE IS THEIR OUTER CHARACTER; DOCTRINE IS THEIR SPEECH; BUDDHA-REMEMBRANCE IS THE INVOCATION OF THE BUDDHA'S NAME. ALL COME FROM THE ENLIGHTENED NO-MIND OF THE BUDDHAS; THEREFORE, IT IS CONSIDERED FUNDAMENTAL."
THE MONK ASKED AGAIN, "THE METHOD OF MEDITATION IS FORMLESS AND THOUGHTLESS; SPIRITUAL QUALITIES ARE NOT OBVIOUS, AND THERE IS NO PROOF OF SEEING REALITY -- SO HOW CAN WE BELIEVE IN THIS?"
DAIKAKU SAID, "YOUR OWN NO-MIND AND THE ENLIGHTENED NO-MIND ARE ONE -- IS THAT NOT SPIRITUAL QUALITY? IF YOU DON'T KNOW YOUR OWN NO-MIND, ON WHOM CAN YOU CALL FOR WITNESS AND PROOF? OTHER THAN THE IDENTITY OF NO-MIND AND BUDDHA, WHAT PROOF DO YOU SEEK?"

Maneesha, Daikaku is making some very important statements for those who are on the path; not for those who are seeking knowledge, respectability, reputation. Daikaku is a master only if you are a seeker. Unless your whole life depends on a single point of finding your own center, the very source of your being, you will not be able to understand what Daikaku is saying.

But this assembly is no ordinary crowd. This assembly is of the bodhisattvas, who are essentially buddhas, and their urge to explore their inner reality to its totality has brought them from all corners of the world. This is the right assembly for a man like Daikaku.

DAIKAKU SAID TO HIS ASSEMBLY OF MONKS:
SITTING MEDITATION IS THE METHOD OF GREAT LIBERATION.

It is very strange that just by silently sitting, watching your thoughts moving here and there as if they do not belong to you -- you don't have to do anything about them, not even make a judgment -- just sitting silently not doing anything, and the door opens. Your ultimate reality is not something to be sought in the outside world; it is hidden in the seeker himself. The moment you start looking for it here and there, you are going far away, far away from yourself. There is no need to go anywhere. Just sit down, settle down. The mind is just like dust in water. If you are patient enough, the dust will settle and the crystal-clear water will

be there reflecting the full moon.

Zen does not preach any discipline, any doctrine, any practice. It is one of the greatest blessings to humanity that Zen has made the search for oneself so obvious and so simple.

> SITTING MEDITATION IS THE METHOD OF GREAT LIBERATION; ALL THE TEACHINGS FLOW FORTH FROM THIS; MYRIAD PRACTICES ARE MASTERED THIS WAY. SUPERNORMAL POWERS, KNOWLEDGE, WISDOM AND VIRTUE, ALL ARISE FROM HERE. THE PATH OF LIFE OF HUMANS AND GODS OPENS HEREIN; ALL THE BUDDHAS HAVE ENTERED AND LEFT BY THIS DOOR.

These sentences have to be remembered. While sitting silently you will come across a door within you, just an opening. If you remain in this opening, still, many things will start happening to you: knowledge, wisdom, some miraculous powers, great virtue -- but this is only the door.

A few are sitting outside the door; they can sit as long as they want. They are exoteric people who cannot look in, who always look out. They have become obsessed with the outside reality. They are also sitting by the side of the door. But their back is towards the door, not their face.

The disciple is also sitting, but his face is towards the door. But this is only a door to a tremendous phenomenon of existence. You are not to stop here, although it will allure you with great wisdom, miraculous powers, virtues. It will bring you peace and silence.

But Daikaku says, ALL THE BUDDHAS HAVE ENTERED AND LEFT BY THIS DOOR.

There is something more beyond this door. The buddhas have entered and left the door behind. They have gone beyond.

What is beyond knowledge? -- innocence. What is beyond wisdom? -- just a sense that "I know nothing." What is beyond miracles? -- no buddha has done a miracle.

Buddha did not walk on water and did not turn water into wine and did not make any Lazarus come back to life. Compared to Jesus he has not done anything, but he is far beyond Jesus. Jesus is only at the door; he has not entered into the ultimate reality. Buddha cannot do any miracle for the simple reason that he is no more. He cannot be knowledgeable because he has dropped himself, like a dewdrop from the lotus leaf into the ocean. His let-go is so total that a tremendous energy field is created around him in which anything may happen; but he is not the doer.

I would like to show you the difference. Lazarus died -- he was a friend of Jesus, and a follower. His sisters were followers of Jesus. They wouldn't allow the town's people to bury the dead man. Jesus was informed; he was far away. It took four days, and when he came, the dead body of Lazarus was being kept in a cave in the mountains. He called, "Lazarus! Come out!" and Lazarus came out. This is thought to be the greatest miracle of Jesus.

A similar situation arose before Buddha, but the story is totally different. A woman was going to drown herself, but people saved her somehow. Her husband had died but she had a small child, so she thought to live for the child. But then the child died; now there was nothing for her to live for. People said, "Don't be worried, Buddha is in the town. You come with us, bring the dead body of the child. And if *he* cannot make him alive, then nobody can do anything."

The woman came crying, weeping, carrying the body of the dead child. Buddha said, "Leave the child here. I will bring him back to life on one condition: you have to bring some mustard seeds from a house where nobody has ever died."

The poor woman could not understand the logic of it. She thought, "What a great opportunity! This is not difficult" -- because mustard seed was the principal crop in that village. "There must be some house where nobody has died." She went from house to house.

And they said, "How many mustard seeds do you want? We can bring many carts full if your child can be revived. But it won't help, because not only one person but thousands of people must have died in this house, in this family. And you are unnecessarily wasting your time -- you cannot find a house where nobody has died."

But she went on searching -- perhaps... a hope against hope. By the evening it became clear that everybody who is born dies, and she could not find the required mustard seeds. But her tears disappeared, and instead of tears a great awareness arose, that "Life and death exist together. And what does it matter if my child dies today or tomorrow? He would have to die, and it is good that he has died before me. If I had died first he would have been an orphan, a beggar. This is a great blessing."

By the time she reached Buddha the sun was setting, and Buddha said, "Where are the mustard seeds?"

She fell down at Buddha's feet and she said, "I have brought myself, not the mustard seeds. I want to be

initiated into the search for that which never dies."

Now you can see the difference between the two stories. In one Lazarus is resurrected, but he will have to die again. What was the point of resurrecting him? He has not been transformed. He has not gained any insight, he has not become awakened. But this woman in a similar situation with a great master, encounters the very basic problem: how to transcend life and death? How to get beyond this circle of life and death?

Buddha initiated her, and he said, "For this reason I had to send you -- so that the understanding arose on your own that everybody dies. Now the question is, is there something that never dies? And I am happy that you have come back with that understanding. Your initiation is not an imitation, your initiation is out of understanding."

Christian missionaries continuously go on saying that except for Jesus, nobody -- neither Buddha nor Bodhidharma... there have been thousands of masters, but Jesus is unique because of his miracles. But buddhas will laugh.

The real miracle is that the woman has come to an understanding that she wants to enter into herself. From the outside you may not think it a great miracle. To resurrect the body is not the question -- he will die again, you are simply giving him another chance to die.

Even Christian scholars are finding all the miracles of Jesus unfounded. They have been added three hundred years after Jesus, to give him a glamor that he is really the son of God. All pure fiction!

Now there is a great controversy going on in Christian circles: can we accept Jesus if his miracles are proved fictitious? Take away the miracles and Jesus is nothing. But take anything away from Gautam Buddha, he is still a Gautam Buddha. You cannot take away anything from him because nothing is added. He has remained simply himself, no fiction, no mythology. This is a real miracle, that a man who influenced the whole East also managed that nobody add any mythology, any fiction to his life. His life has remained a pure flame without any smoke.

ALL THE BUDDHAS HAVE ENTERED AND LEFT... This is only a door. It is not a place to live, it is simply a passage to pass through. ... AND LEFT BY THIS DOOR.

BODHISATTVAS PRACTICING IT HAVE ENTERED THIS DOOR. DISCIPLES AND SELF-ENLIGHTENED ONES ARE STILL ONLY HALFWAY THERE WHILE OUTSIDERS, THOUGH THEY PRACTICE, DO NOT ENTER THE RIGHT PATH.

If you are doing some practice outside, that means you are doing some yoga exercise, distorting the body this way and that way, standing on your head. And nobody ever thinks, "Is self-realization a certain posture of the body?" You can go on standing on your head for your whole life but still you will not become enlightened; you will just become a very fat head. All the blood will accumulate in your head, your hands and legs will slowly start shrinking. Certainly you will not be a human being anymore, but just a big football with small hands and legs. It is a miracle, but what can you do with such a miracle?

This statement, DISCIPLES AND SELF-ENLIGHTENED ONES ARE STILL ONLY HALFWAY THERE... They have not even reached the door.

It will be a little difficult to distinguish between the enlightened one and the self-enlightened. The self-enlightened is only imagining that he is enlightened. Nobody can prevent you from imagining any kind of thing you want. And nobody can refute you, because there is no way to refute and there is no way to argue for or against.

I have heard about a madman who got the idea that he was dead. Madness was not enough, he added something more. He would say, "I know that I am dead."

People said, "Don't say such things; you are talking, you are walking, you are eating."

He said, "So what? That does not prove that I am not dead. I have seen many dead people doing the same thing. What do you think about yourself?" Then people thought that this was very dangerous: if their families heard that this fellow thought that everybody is dead, and talking and eating and walking do not matter; you are dead and it can continue.... They took him to a psychiatrist who said, "Don't be worried. I will cure him."

They said, "We are not worried about him, we are worried about you -- because he has cured many people. A few of his friends have started having another thought, that perhaps they are dead. He is very convincing, a very logical and rational person."

The psychiatrist said, "You go and leave him with me."

To the madman the psychiatrist said, "Have you heard that dead men don't bleed?"

He said, "Yes, when I was alive I had heard it, I remember."

Then the psychiatrist said, "The matter is settled."

He took out his knife and cut a little on the mad fellow's hand and blood came out. The madman said, "Aha! That means that proverb is wrong: dead men *do* bleed. Now give me the knife, I will try it on you."

The psychiatrist said, "You will try it on me?"

He said, "I have to know whether you are alive or dead. Now it is proved that dead people bleed. If you are dead, you will bleed. If you are still alive you will not bleed. Just give me your hand."

He said, "My God, your family was right."

The madman took his hand and made a good cut and said, "Look! We both are dead. Everybody is dead. I have not come across a single person who is alive. But everybody is deluded -- what can you do?"

The psychiatrist said, "Please don't tell anybody else that I am dead. You just go home."

He said, "Which home? I am coming with you. Behave like a dead man -- graceful, silent, friendly. I can help your practice very much: every day I can have a table in your office. Difficult patients that you cannot treat, I can treat within a minute. It just has to be proved that they are dead. And a dead person cannot worry, a dead person cannot dream; they are just befooling themselves. A dead person needs no psychiatry."

Daikaku is saying, BODHISATTVAS PRACTICING IT HAVE ENTERED THIS DOOR.

They have not stopped at the door, they have passed through it. There is every allurement to remain at the door because you suddenly feel immensely powerful, capable of doing miracles.

But a real seeker is not in search of miracles, he is in search of the source of his life from where everything arises.

BODHISATTVAS PRACTICING IT HAVE ENTERED THE DOOR, left the door behind, become buddhas. Their miracle is their love, their miracle is their compassion. Their miracle is to spread buddhahood like a wildfire.

Making wine out of water is not a miracle, it is a crime. Don't do any such thing here. If Jesus had made wine into water, that was perfectly natural, there was no crime in it. But making wine out of water is certainly dangerous. But whether dangerous or not, it is trivia, not a miracle.

The only miracle is to be authentic, honest, yourself. And then anything that follows around you, in your field, is not your doing. So those who are of great understanding that their ultimate aim is to search for the buddha within, they have entered the door.

DISCIPLES AND SELF-ENLIGHTENED -- this is a category of mad people -- ARE STILL ONLY HALFWAY THERE,
WHILE OUTSIDERS, THOUGH THEY PRACTICE, DO NOT ENTER THE RIGHT PATH.

Those who are outside can go on doing austerities, self-torture, fasts and all kinds of things, but they will not enter. And those who have only half entered will remain clinging to the door. And the door is not the reality; you have to pass through it, beyond....

In other words, the door is the mind and the beyond is the no-mind -- and that is the only miracle worth calling a miracle.

WHATEVER ESOTERIC OR EXOTERIC SCHOOLS DO NOT PRACTICE THIS, DO NOT HAVE ANYONE WHO REALIZES THE WAY OF BUDDHAHOOD.

All esoteric schools are just hallucinatory, playing on the imagination of man with all good intentions, but they are not the path to know the truth, to know the source of life. And the exoteric who are doing outward things.... For example, they drop their clothes, and they think because they have become naked they have attained great virtue.

One cannot imagine the blindness of man. All the animals are naked -- except for a few English dogs. Some old ladies in England still cover their dogs. When they take the dog for a walk they go on pulling their leashes, particularly to keep him from making any tree or lamppost a toilet. Or he may come across a girlfriend... to prevent him from enjoying a love affair, they go on pulling the leash. And the dogs have to be covered, because naked dogs remind them of pornography. These women are really pornographic! England has a few specialties; one of these specialties is these old women. Even today they are afraid to leave their dogs, or even their chair legs or table legs naked, because that is pornographic. Now, who is pornographic? -- these women, in their imagination.

I have heard about three old men, great friends, all retired. One was sixty-five, another was seventy-five,

and the third was eighty-five. One evening when they were meeting in the park, a daily routine, they found the youngest, the sixty-five-year-old, looking very sad. They asked, "What is the problem? You can tell us. We have been friends for years."

He said, "I am so ashamed. But I have to tell you that I was looking through the keyhole of the bathroom when a beautiful woman, who was a guest in my house, was taking her bath."

The other two laughed and said, "You idiot, everybody has done that. It is nothing special."

The man said, "You have not heard the whole story. I was caught red-handed and my mother slapped me."

Those two old fellows again said, "Don't be worried -- every child does it. And it is very rare to find a mother who does not slap."

That sixty-five-year-old man said, "You don't understand -- it is not a question of childhood, it happened today!"

They said, "Then it is certainly serious, but not much to be worried about."

The seventy-five-year-old then said, "My problem is more difficult. Whenever I make any approach to my wife, she simply turns over and says, `I am suffering from a great headache. Don't bother me!' Years have passed. I have already forgotten how to make love."

The third man laughed. He said, "You are also of the same category. Think about *my* problem. This morning my wife started beating me."

They said, "This is serious. What happened?"

He said, "I was just preparing to make love, and she started beating me and told me, `You idiot! The whole night, three times, you have already made love. Neither do you sleep nor do you allow me to sleep.'"

The other two fellows laughed and said, "It seems he is losing his memory. Otherwise at this age, four times... unbelievable!" They said, "You consult some psychologist. You are simply losing your memory."

The only grown-up-ness is not of age: you may be eighty-five and still an old goat. Goats don't grow wiser, they simply grow older. The only path to wisdom goes inwards.

That's why no other animal except man can know himself, because no other animal has any idea at all of the inner. Everything is outer. You become a man when you become aware that there is something inner. And it has to be searched for vigorously, because life is not certain -- at any moment death may destroy the opportunity.

A MONK THEN ASKED DAIKAKU, "WHAT DOES IT MEAN THAT SITTING MEDITATION IS THE ROOT SOURCE OF ALL THE TEACHINGS?"

It looks very simple; that's why it creates questions. Just say to somebody, "Sit silently and everything will happen," and he will think you are mad: "You have to do something for something to happen."

One great American writer, Napoleon Hill, has written a book, THINK AND GROW RICH -- just think. I thought, he seems to be a Zen master, because they say, "Sit and find the buddha." This fellow is saying, "Think and grow rich." Just think, with closed eyes, that a Lincoln Continental is standing in your porch: if you think really hard, you will find it.

He seems to be a very articulate writer, very convincing, that this whole world is your idea. Whatever you think happens. Think of money and money will start coming; think of a beautiful woman and you will hear a knock on the door, but the basic requirement is first to believe. If you don't believe, nothing is going to happen. That condition is tricky. If the Lincoln Continental does not arise in your porch, you know your belief is not strong enough to pull that big a car. If instead of a very beautiful woman a very ugly woman knocks on the door you know that Napoleon Hill is right, but your belief staggered, wavered; and this ugly lady is the result.

It happened that the day Napoleon Hill's book was published -- in America the writers promote their books -- he was standing in the bookstore where the book was released and he was signing books for the first buyers. By chance, Henry Ford came to look for some books and he saw this fellow autographing. He asked the owner of the shop, "Who is this fellow, and what is he doing here?"

He told him, "He is a great writer and his book is selling like hot cakes. It is a great book. Just seeing the name, you will be surprised. Think of purchasing it. It is called, THINK AND GROW RICH."

Henry Ford was a very clever, cunning fellow. He went to Napoleon Hill, looking at him from up to down, from down to up, and asked, "Have you come in your own car or on a public bus?"

Napoleon Hill said, "What kind of question is that? I am answering questions about my book."

Henry Ford said, "It is about your book."
He said, "I have come on the public bus."

Henry Ford said, "That shows that your book is a fraud. You don't even have your own car. Can't you think? I am Henry Ford and this is my address. So when you have your own car, come to me and I will purchase your book. But get the car by thinking, not by any other means."
Poor Napoleon Hill was so shocked, and could not say anything in answer.

There have been many movements like this in the world, particularly in Christian countries. There is a movement called Christian Science which believes that whatever you believe happens -- just believe it totally. They have their churches in all the great cities where they meet and read their literature, and enforce each other's belief, nourish each other with their own experiences, encourage each other to believe and it will happen. People return from their meetings full of joy, "Now I am going to really believe and really think for something great to happen."
The movement died, by and by; it had to die because it was so stupid.

One young man was encountered by an old woman who asked, "Your father is a regular member of our church, science and Christianity combined, but I have not seen him for two or three weeks. Where is he?"
The young man said, "He is sick, very sick."

The old woman said, "All nonsense! He simply *believes* that he is sick. Just tell him to think, `I am healthy. Who says I am sick?' Go home immediately!"

The boy was not a Christian Scientist; he giggled at this old woman. His father was really sick, but he said, "I will tell him your message."

After a few weeks again they met and again the old woman said, "What happened? Did you tell your father?"

He said, "I told him, but now he thinks he is dead. It has been almost one week -- everything is finished. We all tried, and he tried to think that everything is going great..."

By thinking you cannot reach anywhere. That's why in Zen the question arises again and again.

A MONK ASKED DAIKAKU, "WHAT DOES IT MEAN THAT SITTING MEDITATION IS THE ROOT SOURCE OF ALL THE TEACHINGS?"
DAIKAKU ANSWERED, "MEDITATION IS THE INNER NO-MIND."

By sitting he does not mean that you sit and think about a Lincoln Continental. Sitting in Zen means simply sitting and doing nothing, not even thinking, not even chanting a mantra; creating a silent space where even you are not, just a pure mirror reflecting nothing.

MEDITATION IS THE INNER NO-MIND OF THE ENLIGHTENED ONES; DISCIPLINE IS THEIR OUTER CHARACTER.

What you see as discipline is really their manifestation of meditation in the outside world. A buddha walks in a certain way, talks in a certain way, looks in a certain way. All his gestures have a quality of buddhahood, of awareness.

But you cannot reverse the sequence: you cannot first discipline yourself and hope that by disciplining yourself you will become a buddha. First you have to become a buddha; discipline comes on its own accord. And that discipline which comes spontaneously is the only right discipline. Otherwise, everything is torture.

DISCIPLINE IS THEIR OUTER CHARACTER; DOCTRINE IS THEIR SPEECH.

Whatever they say comes from the very source of life. The source is not the great scriptures, the source is their own experience. Hence, whatever they say is their doctrine.

BUDDHA-REMEMBRANCE IS THE INVOCATION OF THE BUDDHA'S NAME.

There have been many Zen masters who would wake up in the morning and the first thing they would ask.... For example, Obaku used to ask every morning, "Obaku, are you still here?"

And his disciples would say, "If outsiders listen to it they will think you are mad. Why do you do it?"

And he would say, "Because in the night I forget completely... a silent mind with no dreams, no thoughts. When I wake up I have to remind myself again that Obaku is still here. Who can I ask? I can ask only myself, `Obaku are you still here?'"
And he himself would say, "Yes, sir."

One has to have a deep respect towards oneself. It would be a good discipline for you. Rather than repeating the names of Rama and Krishna, it would be a great discipline for you just to ask yourself your own name: "Devageet, are you still here?" Don't bother that Raj may be listening. And say, "Yes, sir."

And all of you, if you can do this much, you will be surprised what a great silence follows when you say, "Devageet, are you still here?" and you yourself say, "Yes, sir." Then there follows a great silence. And it is also a remembrance of your own being, also a respectfulness, a gratitude that one day more is given to you, that again the sun will rise, that again for one day at least, you will be able to see the roses blossom.

A man of no-mind, a man of meditation, finds himself so grateful for each moment that life gives to him. There is no reason -- you don't deserve it, nobody deserves it. It is a sheer gift of life. You cannot ask to extend your life even by a single moment. You cannot say, "I am worthy, so let me have a few more years; I deserve it."

Nobody deserves. But life goes on pouring in you out of its abundance.

ALL COME FROM THE ENLIGHTENED NO-MIND OF THE BUDDHAS; THEREFORE, IT IS CONSIDERED FUNDAMENTAL.
THE MONK ASKED AGAIN, "THE METHOD OF MEDITATION IS FORMLESS AND THOUGHTLESS; SPIRITUAL QUALITIES ARE NOT OBVIOUS, AND THERE IS NO PROOF OF SEEING REALITY -- SO HOW CAN WE BELIEVE IN THIS?"
DAIKAKU SAID, "YOUR OWN NO-MIND AND THE ENLIGHTENED NO-MIND ARE ONE -- IS THAT NOT SPIRITUAL QUALITY?"

What Daikaku is saying is that your mind, minus your thoughts, is the no-mind of the buddha. And do you think it is not a spiritual quality? Because out of this no-mind will arise truthfulness, integration, compassion, all kinds of virtues and love.

IF YOU DO NOT KNOW YOUR OWN NO-MIND, ON WHOM CAN YOU CALL FOR WITNESS AND PROOF?

Nobody can be a witness to you. Nobody can enter into your no-mind, and you cannot have any proof except the transformation of your character.

OTHER THAN THE IDENTITY OF NO-MIND AND BUDDHA, WHAT PROOF DO YOU SEEK?

Daikaku is throwing the question on the monk. The monk was asking, "How can we be certain that somebody is a buddha?"

You cannot be certain about somebody being a buddha, unless you are a buddha. Only a buddha can recognize another buddha. The buddha can recognize even the potential buddhas. When I call you bodhisattvas, that's what I mean -- you are potential buddhas. The next moment you may awake, this moment you may be snoring. It is your *right* to snore, to sleep, to dream, to get out of all of this vicious circle. But whether you are asleep or awake, your inner quality does not change; the source remains always pure.

Yakusai wrote:

A DEAFENING PEAL,
A THIEF ESCAPED MY BODY.
WHAT HAVE I LEARNED?
THE LORD OF NOTHINGNESS
HAS A DARK FACE.

He is saying, "I had been trying to get rid of my mind -- finally the thief left." When for the first time your mind stops functioning, you encounter enormous darkness. Up to now you have been accustomed to the light of the small mind; now the light is so great that it is blinding. And one feels, in the beginning, that he has fallen into utter darkness. But slowly slowly, he becomes accustomed and starts seeing that the darkness was too much light.

You may have seen it happening: coming in from outside on a sunny day -- entering your home it looks dark, but after an hour it is no more that dark. Your eyes are flexible. When you go out, if there is too much sun, the lenses of your eyes shrink. They don't allow that much light in. And when you come home with those shrunken lenses of your eyes, it seems dark. You need your lenses to be larger again. It takes a little time, but soon the whole house is full of light.

The same is true about the inner eye -- the first encounter is of great darkness. But darkness turning into

light is a great experience. Then you know that they are not two, but two faces of the same coin.
A haiku by Sodo:

IN MY TEN-FOOT BAMBOO HUT
THIS SPRING,
THERE IS NOTHING:
THERE IS EVERYTHING.

Just visualize poor Sodo, a master in his own right, in his ten-foot bamboo hut. The spring has come; there is nothing and there is everything....

The ultimate experience of meditation is of both: on the one hand there is nothing; on the other hand there is the whole universe.

You lose your old identity; that's why it feels there is nothing. But you gain a new identity with the oceanic existence -- then you feel there is everything. But both are authentic experiences.

Maneesha has asked:
OUR BELOVED MASTER,
SITTING IN FRONT OF YOU AND FACING NOTHINGNESS FOR A FEW MINUTES EACH EVENING IS ONE THING, BUT QUITE ANOTHER WHEN IT CONFRONTS ONE DURING THE OTHER TWENTY-THREE HOURS AND FIFTY-FIVE MINUTES OF THE DAY. IT SEEMS EASIER EITHER NOT TO EVEN KNOW SUCH A SPACE EXISTS, OR TO GO INTO IT TOTALLY THROUGH SITTING IN MEDITATION ALL DAY. THE THIRD WAY -- OF GOING THROUGH THE MOTIONS OF DAILY LIFE, WHILE WALKING AROUND FEELING EMPTY INSIDE -- IS REALLY WEIRD. YET YOU SEEM TO DO IT SO BEAUTIFULLY. CAN YOU GIVE US SOME TIPS?

Maneesha, it certainly looks weird if you are utterly silent, not angry, and trying to show anger. It looks weird because you feel the split, and your anger has not that heat. Inside you are nothing and outside you are showing love; your love is bound to be lukewarm, not even lukewarm. And you will be feeling a strange split; that creates the weirdness.

But look at it from this point: actors on the stage, do they feel weird? They know perfectly they are not what they are pretending to be. But knowing that it is only acting, there is no conflict. So this is the only tip I can give to you: your whole life should be just an acting -- deep inside, eternal silence; on the outside, whatever is the requirement, act it. But that action does not create any split because you know it is acting.

The weirdness comes only when your action becomes identified with you, and at the same time you are pulling yourself into nothingness, and the action is pulling you towards the outer world. Then you are in a weird space. Otherwise silence, nothingness, can remain untouched.

You can do anything, whatever you feel. See with your clarity what is needed and do it totally. But remember, the outer world is the world of drama. Never forget for a moment that the outside is only drama. Then inside you can remain at peace, carrying on every kind of work without any weirdness.

Before we enter into our daily meditation, just a few tips so that nobody goes weird. Just become a buddha and come out! Go in from the same door and come back out from the same door.

It is a fateful day in the Kingdom of Kwatz! Three notorious criminals -- Gunn, the German; Andre, the Frenchman; and Sagar, the Proper -- are all being brought up to the guillotine for execution.

Gunn, the German, climbs the long stairs, and the black-hooded executioner asks him, "How do you want to go, face-up or face-down?"

The German stiffens up proudly and shouts, "I am the bravest of Germans, I vill vatch it coming -- put me face-up!"

He is placed on the block face-up and the executioner pulls the lever. The blade comes hurtling down, and at the very last moment screeches to a halt, just millimeters from the German's neck.

"Hurray!" shouts the crowd. "It's a miracle! It's a miracle! Set him free! Set him free!" and Gunn, the German, is set free.

Then Andre, the Frenchman, is brought up.

"Which way do you want to go?" asks the black-hooded executioner, "face-up or face-down?"

"I am a man of zee earth!" exclaims Andre. "I will go face-down!"

The Frenchman is placed face-down on the block. The huge guillotine blade is slowly raised into

position. There is a tense hush over the crowd. Then the lever is pulled and the blade plunges with tremendous force towards the waiting Frenchman's neck -- but at the last moment it screeches to a grinding halt.

"Another miracle! Another miracle!" screams the crowd. "Free him, too! Let him go!" And the Frenchman is set free.

Then Sagar, the Proper, carefully mounts the stage stairs. Adjusting his crystal necklace, combing his hair and removing some dust off his shirt, he stands ready before the executioner.

"So what will it be for you?" asks the executioner, removing his hood to reveal himself as the Master of Masters, Shree Rajneesh. "Face-up or face-down?"

"Are you kidding?" says Proper Sagar, bowing to touch The Master's feet. "I'm not going near that thing until you get it fixed!"

Balonski is totally drunk and he staggers into a fairground. He goes up to the rifle range and says, "Give me ten shots!"
"That will be two dollars," laughs the attendant.

Balonski fumbles around, pays the money, grabs the gun, and fires ten quick shots, each of them a perfect bull's-eye.

The attendant is shocked and amazed as he hands Balonski the grand prize, a twelve-inch, live turtle.

Some time later the drunk returns, dropping his bottle of vodka on the counter. He plops down two dollars, grabs the gun and fires another ten shots -- again, all of them perfect bull's-eyes.

Flustered, the attendant sweeps his arm across the prizes and says, "Choose anything you want."

Balonski looks around blinking and then says, "Just give me another one of those crunchy sandwiches!"

On their tenth wedding anniversary, Herman and Hettie Horowitz decide to make a trip around Europe. They fly from L.A. to Paris and rent a car.

A week later they are driving through the Austrian Alps when they see a small signpost which reads: "Wishing Well -- first turn left."

Herman is a little skeptical but he follows the signpost and stops the car next to an old, stone well. The couple get out of the car and go over to the well.

Herman leans over the well, and following the instructions he throws in a coin, then silently makes his wish.

Then Hettie does the same, but she leans too far, loses her balance and falls head-first into the well.
"Wow!" shouts Herman, stepping back. "It really works!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes...
feel your body to be frozen.
Collect all your life energy inwards,
move towards the center.
This is the door we have been talking about.
Don't get stuck with the door, look beyond.
Even a few steps beyond the door will be
an immense experience.
Going beyond the door,
you are moving in the oceanic reality.
You are no more.

The door was your boundary -- you have gone beyond it.
These are the most blissful moments of your life....
This is your buddhahood.

To make it more clear, Nivedano...

(Drumbeat)

Relax, leave the body aside, the mind aside...
and you stand just aloof...
a watcher, just a witness.
This is the heart of the buddha.
This is his great contribution to humanity --
that just by watching, witnessing,
you can enter into the eternal.

Drink as much as you can
from your original source.
It will refresh you, it will resurrect you,
it will give you a new character.
And without any effort
you will find yourself changing every day.
Your whole life will become a dance, a song.

Nivedano...

(Drumbeat)

Come back, but bring with you the fragrance, the silence,
the beautitude that you are experiencing.
Sit down for a few moments just reminding yourself
that you are the buddha,
that eternity is yours,
that you are beyond life and death,
that you are part of this immense universe
which is always here.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the ten thousand buddhas?
Yes, Beloved Master!

Turning In

Chapter #6
Chapter title: Underlying great doubt there is great satori

26 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
HAKUIN SAID:
MY HUMBLE ADVICE TO YOU DISTINGUISHED PERSONS WHO STUDY THE PROFOUND MYSTERY OF THE BUDDHA-DHARMA IS THIS: YOUR CLOSE EXAMINATION OF YOURSELF MUST BE AS URGENT AS SAVING YOUR OWN HEAD WERE IT ABLAZE; YOUR EFFORTS TO PENETRATE INTO YOUR OWN ORIGINAL NATURE MUST BE AS TIRELESS AS THE PURSUIT OF AN INDISPENSABLE THING; YOUR ATTITUDE TOWARD THE VERBAL TEACHINGS OF THE BUDDHAS AND PATRIARCHS MUST BE AS HOSTILE AS THAT TOWARD A DEADLY ENEMY.
IN ZEN, HE WHO DOES NOT BRING STRONG DOUBT TO BEAR UPON THE KOANS IS A DISSOLUTE, KNAVISH GOOD-FOR-NOTHING. THEREFORE IT IS SAID: "UNDERLYING GREAT DOUBT THERE IS GREAT SATORI; WHERE THERE IS THOROUGH QUESTIONING THERE WILL BE A THOROUGH-GOING EXPERIENCE OF AWAKENING."
DO NOT SAY, "SINCE MY THOUGHTS ARE ALWAYS FLYING ABOUT IN CONFUSION, I LACK THE POWER TO APPLY MYSELF TO GENUINE CONCENTRATION ON MY KOAN."
SUPPOSE THAT, AMONG THE DENSE CROWD OF PEOPLE IN THE HURLY-BURLY OF THE MARKETPLACE, A MAN ACCIDENTALLY LOSES TWO OR THREE PIECES OF GOLD. YOU WILL NEVER FIND ANYONE WHO, BECAUSE THE PLACE IS NOISY AND BUSTLING OR BECAUSE HE HAS DROPPED HIS PIECES OF GOLD IN THE DIRT, WILL NOT TURN BACK TO LOOK FOR THEM. HE PUSHES ANY NUMBER OF PEOPLE ABOUT, STIRS UP A LOT OF DUST, AND WEEPING COPIOUS TEARS RUSHES AROUND SEARCHING FOR HIS GOLD. IF HE DOESN'T GET IT BACK INTO HIS OWN TWO HANDS, HE WILL NEVER REGAIN HIS PEACE OF MIND. DO YOU CONSIDER THE PRICELESS JEWEL WORN IN THE HAIR, YOUR OWN INHERENT, MARVELOUS TAO, OF LESS VALUE THAN TWO OR THREE PIECES OF GOLD?

Maneesha, Zen is the only revolutionary religion in the world. All the other religions are traditional, orthodox, superstitious, fundamentally based on belief. Any religion that is based on belief is a fiction, because belief simply means a repressed doubt.

Zen is an exception: it does not believe in anything -- not even in the scriptures, not even in the sutras of Gautam Buddha. Belief, as such, is denied completely. I agree with it, without any condition; that has been my own whole approach.

Truth has to be experienced, not believed. Once you believe in it you will never experience it. Truth has to be searched for. Out of necessity, you have to doubt all the theories and ideologies propounded by the scriptures and others. If you don't doubt them, you will be in a sheer confusion. If you believe in them you will stop there, at your belief. Your god will be a belief, not a truth. Your own very self will be just a belief, not something that you have lived, not something that you have danced, not something that you have touched. All beliefs take you away from yourself.

To find out the truth, you have to learn the art of disbelief.

Hence Zen has a very special position. Atheists also disbelieve, but they stop at their disbelief, just as theists stop at their belief. The atheist's disbelief is only negative belief; it is nothing different. But when Zen talks of disbelief or doubt, it simply means a challenge to explore; not something to settle at, but to begin from there. You have discarded and eliminated all beliefs, all disbeliefs: then your pure consciousness asserts itself on its own accord. And the beauty of spontaneous flowering is the only beauty in the world.

HAKUIN SAYS -- and Hakuin is one of the masters to be listened to very carefully -- MY HUMBLE ADVICE TO YOU DISTINGUISHED PERSONS WHO STUDY THE PROFOUND MYSTERY OF THE BUDDHA-DHARMA IS THIS: YOUR CLOSE EXAMINATION OF YOURSELF MUST BE AS URGENT AS SAVING YOUR OWN HEAD WERE IT ABLAZE.

He is saying that your inquiry should be so intense and total... as if it is a question of life and death. If you don't find it, your life is futile and fruitless. Unless you find it, you cannot blossom and dance and sing in joy. There will not be any rejoicing, any celebration, any festivity in your life. Your life will be a dark, unending night where the sun never rises.

YOUR EFFORTS TO PENETRATE INTO YOUR OWN ORIGINAL NATURE MUST BE AS TIRELESS AS THE PURSUIT OF AN INDISPENSABLE THING; YOUR ATTITUDE TOWARD THE VERBAL TEACHINGS OF THE BUDDHAS AND PATRIARCHS MUST BE AS HOSTILE AS THAT TOWARD A DEADLY ENEMY.

This can be said only by a great master, a buddha himself. He is saying that YOUR ATTITUDE TOWARDS THE VERBAL TEACHINGS OF THE BUDDHAS AND THE GREAT MASTERS MUST BE AS HOSTILE AS THAT TOWARD A DEADLY ENEMY. The implication is that you should not believe in the word, but look for the experience. The word may be coming from the greatest master, but still, it is a word. And howsoever Buddha may have found himself, his nourishment is not going to be your nourishment. If he has quenched his thirst, all that he can say is, "Water has helped me to quench my thirst." You can go on repeating "H20" as a mantra but your thirst will not be quenched.

Zen says: Think of all the great words and great teachings as your deadly enemy. Avoid them, because you have to find your own source.

You have not to be a follower, an imitator. You have to be an original individual; you have to find your innermost core on your own, with no guide, no guiding scriptures.

It is a dark night, but with the intense fire of inquiry, you are bound to come to the sunrise. Everybody who has burned with intense inquiry has found the sunrise. Others only believe. Those who believe are not religious, they are simply avoiding the great adventure of religion by believing.

IN ZEN, HE WHO DOES NOT BRING STRONG DOUBT TO BEAR UPON THE KOANS IS A DISSOLUTE, KNAVISH GOOD-FOR-NOTHING. THEREFORE IT IS SAID: "UNDERLYING GREAT DOUBT THERE IS GREAT SATORI; WHERE THERE IS THOROUGH QUESTIONING THERE WILL BE A THOROUGH-GOING EXPERIENCE OF AWAKENING."

This is a unique quality of Zen. It says that hidden behind a great doubt is your satori, your enlightenment.

What exactly is doubt? Doubt means eliminating anything that is borrowed. It is not saying that something is not true, it says that "It is not *my* truth. And unless something is my truth, I am not going to discontinue my search."

Doubt means a great love for truth, which never compromises for any cheap beliefs which are available in the marketplace, in every temple, in every church, in every synagogue. All the religions are telling you just to believe and you will be saved. This is pure nonsense, because millions of people have believed and nobody seems to be saved.

Millions of people are believing today, but the world is a mess. Their belief does not change the world, their belief does not change them, their belief makes no difference at all in their character. It does only one thing: it functions as an umbrella. It keeps them hiding from a great inquiry that is our basic right. They go on repressing the inquiry with belief, saying, "What is the point of knowing the truth? -- Krishna has known it. Just read SHRIMAD BHAGAVADGITA every day, and that's all." Why should you bother to inquire yourself?

Or they say that Buddha has found it and he has told it: now there is no need for you to find it again.

This is what belief means. It takes your individual inquiry away from you. But remember, with the inquiry gone, the individuality is also gone. All the religions together have conspired to take away the dignity of man, because they have taken man's individuality. They have made people into a crowd, a crowd of believers.

Zen wants you to be an individual seeker. Throw away all the scriptures, burn all the scriptures, never take anybody's word as your truth. It is a great challenge, and it needs strength, it needs integrity, it needs a love for truth at *any* cost. Only those who gamble *everything* for truth are the blessed ones.

The world of religion is not the world of the businessman. It is the world of the gambler, who risks everything on the unknown -- he does not know what is going to happen.

I am reminded... A Japanese actor earned much money in Hollywood, and after earning so much money he thought to go back home and relax: "Enough is enough -- there is no point to going on earning. There is a little time before death knocks on the doors, and it will be good to rest."

But before returning to Japan he thought he should go around the world to have a look before he settled in Japan. He went to Paris, and in a gambling place he risked everything that he had earned -- millions of dollars, just in one go. Even the owner was trembling, every gambler there was perspiring: "My God, what kind of man is this?"

He did not save a single dollar, he gambled everything, and lost. And then he went to his room and went to sleep.

The next morning, in the newspapers, there was news that a Japanese man had jumped from the seventh floor of a building and had killed himself. In the hotel everybody thought that it must be the Japanese who risked everything, but in this hotel there were not seven stories. And he had gone to his bed, so they went and knocked on the door. The man opened the door. Those people were shocked to see him -- he was perfectly alive. They said, "Have you seen the morning newspaper?"

He said, "Yes, I see that some Japanese has committed suicide from a seventh floor. And I knew you all would think I was going to commit suicide, but I'm not the one to accept defeat. I will earn money again, and I will come back to this hotel to put down just as much money -- more than this time!"

And he went back to Hollywood. When he came back after earning enough money, more than the first time, that gambling place had closed. It was too risky. The man said, "What is the matter? Just a day before you were open and now you are closed."

They said, "You can gamble somewhere else. There are many gambling places in Paris, but don't frighten us. You are a man of strange steel."

A man who can gamble *everything* for the unknown result -- that's exactly the situation of a religious man. You are renouncing all the scriptures and all the great masters' words, and you are going into your own inner world without any guide, without any map, without any companion, alone, on a path never walked by anybody. Your inner path is your path; nobody else can walk on it.

But if one can doubt totally, denying all that is not his own, it creates an immense purity and creates great power, it gives a tremendous freedom -- all which are absolutely necessary to inquire into your own being. What is there? Nobody can say it. Only you have to go there, and only you can go there.

Hakuin is saying that there will be a thorough-going awakening where there is thorough-going questioning.

Go on questioning everything that the religions have been telling you to believe. Belief is the greatest barrier to the religious man. But just the contrary has been preached: faith and belief are praised by all religions. And the world that we see is the result of this stupid teaching -- believing and having faith. Out of a thousand years of believing what have you gained? Where are you? The world has never been in more of a mess than it is today. If you want to get out of the mess, please throw out all that you have believed up to now.

Be utterly naked of belief, and the truth is not very far away. Just turn in and it is there. It does not come by faith, it comes by turning in. Faith is outside, belief is outside. Only turning in brings a transformation in being.

DO NOT SAY, "SINCE MY THOUGHTS ARE ALWAYS FLYING ABOUT IN CONFUSION, I LACK THE POWER TO APPLY MYSELF TO GENUINE CONCENTRATION ON MY KOAN."
SUPPOSE THAT, AMONG THE DENSE CROWD OF PEOPLE IN THE HURLY-BURLY OF THE MARKETPLACE, A MAN ACCIDENTALLY LOSES TWO OR THREE PIECES OF GOLD. YOU WILL NEVER FIND ANYONE WHO, BECAUSE THE PLACE IS NOISY AND BUSTLING OR BECAUSE HE HAS DROPPED HIS PIECES OF GOLD IN THE DIRT, WILL NOT TURN BACK TO LOOK FOR THEM. HE PUSHES ANY NUMBER OF PEOPLE ABOUT, STIRS UP A LOT OF DUST, AND WEEPING COPIOUS TEARS RUSHES AROUND SEARCHING FOR HIS GOLD. IF HE DOESN'T GET IT BACK INTO HIS OWN TWO HANDS, HE WILL NEVER REGAIN HIS PEACE OF MIND.

Hakuin is saying that the loss of even two or three pieces of gold is enough to make you look for them, but you don't know what a treasure is hidden inside you, what a splendor you are carrying.

DO YOU CONSIDER THE PRICELESS JEWEL WORN IN THE HAIR, YOUR OWN INHERENT, MARVELOUS TAO, OF LESS VALUE THAN TWO OR THREE PIECES OF GOLD?

You never bother about who is hidden inside you, what is the source of your being.

Those who have known the source, they are unanimously in agreement that it is the most precious experience that can happen in this world. It is the most universal which gives you a deathlessness, and which gives your life a tremendous freshness, and in each moment a radiance, a grace, a beauty. Your whole life becomes a celebration.

And this is something that nobody can steal away. This is something that nobody can destroy. Even death is incapable of touching it. It is your eternal treasure. From eternity to eternity, it is yours -- but you never look at it.

Dangai wrote:

EARTH, RIVER, MOUNTAIN:
SNOWFLAKES MELT IN AIR.
HOW COULD I HAVE DOUBTED?
WHERE IS
NORTH? SOUTH? EAST? WEST?

Once you know, doubt commits suicide on its own accord. Never believe; let the doubt die. That is a totally different situation. When you believe, doubt remains alive -- in fact, very forcibly alive.

One Christian missionary, Stanley Jones, said to me, "My faith in Jesus Christ is absolute!"

I said, "You simply analyze your own statement. Is not faith enough? Has it to be absolute? What is the purpose of the word `absolute'? Faith is enough, if it is there. But it is not there. Just by the side of faith are disbelief, unfaith, doubt -- all are there. To cover them up you have to bring a bigger umbrella. Absolute faith simply shows that your doubt is very great. Ordinary people have small doubts; their faith is small. You are a learned scholar, a world-famous scholar -- naturally your doubt is going to be very great."

He said, "I had never looked from this angle, but perhaps you are right." He was a very honest man. He said, "I will have to think it over."

When somebody says to somebody else, "I love you absolutely," then you have to be aware. Don't get caught in absolute love affairs -- just temporary is good. Absolute is going to be a constant murder!

The real lovers don't even say "I love you." They will not use the word `love' for their great experience. The word is very small and used too many times; it has lost its freshness. It is my experience that when love starts disappearing, people start saying to each other, "I love you very much." It is only when love starts disappearing, when they become aware that love is no more there, now only words can continue the misery that they used to call love. Now they have to repeat it continuously.

But if you *know*, then the moment you have dropped all belief, including disbelief; when your doubt is total, suddenly there is an explosion, as if the fire of your being, which was hidden, has come to its fully-fledged form. Its flames are even reaching out of you. You are on fire! In this case there is no question of doubt and there is no question of belief. You simply know.

Once a Western journalist asked Shri Aurobindo, "Do you believe in God?" It is a very common question. Shri Aurobindo said, "No."

The man was very much puzzled. He had come to see him from far away just because he had heard that he was a man of God. So the journalist was not going to just leave Shri Aurobindo at that.
He asked, "What do you mean by saying no?"

Aurobindo said, "When you know something, you do not believe. Do you believe in the sun? Do you believe in the starry night? Do you believe in the roses? You see they are there: there is no question of belief."

Belief arises only in darkness, when you don't know. And belief keeps you in darkness -- because of belief you never try to discover on your own what is the truth.
A haiku:

BUTTERFLIES SETTING OUT
TO CROSS THE SEA,
HAVE DISAPPEARED:
MY SELF COMES BACK TO ME.

He is saying that all our thoughts are nothing but butterflies trying to cross the sea: they will disappear somewhere. Have you watched your thoughts? If you have lived forty or fifty years, how many million thoughts have crossed the sea and disappeared? Every day, you go on creating new thoughts and they go on disappearing into the dust. Only one thing remains with you, and that is your am-ness. Only you remain.

As a Zen poet has said, "Clouds come and go and the sky remains." It never goes anywhere, it never comes from anywhere. You are the sky. Anything that happens in this sky is just a traffic -- no need to be concerned about it, no need to be identified with it.

Maneesha has asked a question:
OUR BELOVED MASTER,

I HAVE UNDERSTOOD YOU TO ENCOURAGE US TO KEEP THE ABILITY TO DOUBT ALWAYS ALIVE. IS THERE NO POINT AT WHICH DOUBT IS NO LONGER NEEDED? A POINT WHEN IT IS NO LONGER HELPFUL?

Yes, there comes a point when you know the truth, when doubt simply dies. It is no more useful, no more helpful. It is just a shadow that disappears, as when you bring light into a house and all the darkness disappears.

Doubt is part of the dark night. It is useful when the night is there to give you an impetus, a persistence, a perseverance to search for the rising sun. But once you have reached the rising sun the darkness disappears, and with it the doubt too.

Now, a few really serious things....

Zabriski and Klopski are sitting around the Smoking Senorita pub, enjoying a few beers.

"Hey," says Zabriski, "you won't believe it, but I came home last night and found my wife sprawled on the couch making love to some other guy."

"Really?" coughs Klopski. "I hope you knew how to handle it."

"I sure did!" exclaims Zabriski. "I fixed them. I turned out the lights so they could not see what they were doing!"

Little Ernie is studying the properties of electricity in his class.

"We are going to learn about some of the practical uses of electricity," says Miss Goodbody. "So tomorrow I want everyone to bring some electric tool to show us."

The next day there is much excitement as the kids bring their electric bulbs, hair dryers, irons and all kinds of things. When Ernie arrives he is sweating and carrying a huge artificial lung on his back.

"Ernest!" says a surprised Miss Goodbody, "where in heaven's name did you get that electric lung?"

"I took it from grandpa's room," says Ernie, smiling.

"And he didn't mind?" cries Miss Goodbody.

"I don't think so, teacher," replies Ernie. "He just said, `Glrrrrrr...'"

On a Lufthansa flight from Berlin to New York, Harry Jablonski is sitting next to a beautiful young woman.

"Hello," says Harry, casually eyeing the pretty girl. "Are you German?"

"Ja," says the girl.

"How nice," says Harry, his eyes twitching slightly. "May I ask your name?"

"Ja, okay," she replies. "My name is Hilda Brombeck."

"Well hello, Hilda," Harry says, loosening his tie. "Is this your first trip to New York?"

"Ja, it is," replies Hilda. "I'm going on business."

"Really?" inquires Harry. "May I ask what kind of business?"

"Ja, sure," says Hilda. "I'm going to the International Congress of Nymphomaniacs."

"Really?" exclaims Harry, beginning to perspire. "Uh... that is fascinating. May I ask, what do you do at this congress?"

"Ja," says Hilda. "We discuss important issues like which men have the longest, hardest pricks. And which men can screw for the longest time. Things like that."

"Really?" squeaks Harry, taking off his coat. "May I ask which men *do* have the longest pricks?"

"Ja," says Hilda. "Those sweet Jewish men have those long pricks."

"*Really*?" splutters Harry. "And may I ask, which ones can screw the longest time?"

"Ja, sure!" replies the beautiful girl. "It is the American Indians who give the longest screw."

"Really?" cries Harry, grabbing off his glasses.

"Ja!" smiles Hilda. "And by the way," she continues, "you have not told me your name."

"Oh, my name?" gasps Harry, his eyes bulging out, "my name is Running Bear Goldstein!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be frozen.
Gather all your life-energy like an arrow,
going deeper and deeper into your being,
to the very roots.
Here is the source not only of your life,
but of all life.
Here are the roots connecting you
with the universal source of life.
In this space, you are the original man.
In this space, you are the buddha.
This is your home.
You can go out, but never forget the home.
This is your nourishment, your consciousness,
your very life energy.
Keep it pure and flowing, and it will change
your character, your lifestyle, your actions.
It will bring grace and compassion and love,
just as flowers come to the rosebush.
Anything that comes out of this space is yours.
It will make you feel independent, individual, on your own.
There is no question of doubt or faith -- you know it.

Nivedano...

(Drumbeat)

Relax, just to make it clear that
the body is lying, the head is lying,
and you are simply watching.
Just be a watcher, a witness.
This is the greatest miracle in the world --
to be a witness...

You can remain a witness twenty-four hours,
doing all kinds of things.
You can also remain watchful, alert, aware.
The day you are for twenty-four hours aware,
without any effort, spontaneously, naturally,
you have come home.
You have become a buddha,
which was your destiny.
Right now you are only a seed, a bodhisattva.
When the seed becomes a flower,
the bodhisattva transforms itself into a buddha.
It is all your potentiality,
you don't have to seek it anywhere else.
I call it the miracle
because we are searching everywhere

for just two or three gold coins,
and an eternal treasure is available to us... the whole gold mine!
Every one of you is a splendor, a majesty,
a magic, a miracle.
If you can just remember your buddhahood,
the journey is complete.

Nivedano...

(Drumbeat)

Come back, all the buddhas.
Slowly, silently, gracefully,
remembering the experience
and the space you have been in.
Sit down for a few moments,
just being a buddha,
a pure sky, a silent lake, an empty mirror.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master!

Turning In

Chapter #7
Chapter title: Nothingness is your original face

27 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
BANKEI SAID:
WHAT I TELL PEOPLE ABOUT IS NOTHING SPECIAL; IT'S THE UNBORN, ENLIGHTENED, NO-MIND INNATE IN EVERYONE. WHAT IS IT ABOUT?
WHILE YOU ARE ALL HERE LISTENING TO MY SERMON, WHEN A DOG BARKS OUTSIDE THE TEMPLE, YOU KNOW IT IS A DOG, AND WHEN A CROW CAWS, YOU KNOW IT IS A CROW. AND ALSO YOU CAN DISTINGUISH THE COLORS BLACK AND WHITE, AND SEE THE DIFFERENCE BETWEEN MEN AND WOMEN.
EVEN THOUGH YOU ARE NOT THINKING ABOUT HEARING DOGS AND CROWS, OR SEEING BLACK, WHITE, MEN OR WOMEN DURING THE TALK; NONETHELESS, RIGHT HERE YOU CAN SEE AND HEAR THEM ALL, BEFORE CONCEPTUALLY DISCRIMINATING THEM. THEN EVEN IF A THOUSAND OR TEN THOUSAND PEOPLE SHOULD TELL SOMEONE THAT A DOG'S BARK IS A CROW'S CAW, THAT

PERSON WOULD HARDLY BE DECEIVED BY THEM.
ISN'T THIS ENLIGHTENED NO-MIND, WITH ITS INCONCEIVABLE QUALITIES OF CLEAR AWARENESS, SOMETHING TO BE GRATEFUL FOR?
BECAUSE PEOPLE DON'T KNOW THAT EVERYONE HAS SUCH WONDERFUL QUALITIES AND POWERS, THEY GET CONFUSED BY ONE THING AND ANOTHER. THAT CONFUSION ULTIMATELY ARISES FROM SELF-IMPORTANCE.
SELF-IMPORTANCE MEANS, FOR EXAMPLE, THAT YOU GET ANGRY AND UPSET WHEN YOU HEAR YOUR NEIGHBOR CRITICIZE YOU, AND ONLY DISLIKE AND MALTREAT THAT PERSON. ALSO, WHEN YOU HEAR YOUR NEIGHBOR PRAISE YOU, YOU THINK WELL OF THAT PERSON, AND ACT NICELY; THIS TOO IS BECAUSE OF SELF-IMPORTANCE.
CONSIDERING THE ROOT SOURCE OF THIS SELF-IMPORTANCE, WHEN PEOPLE ARE BORN THEY HAVE NO BAD THOUGHTS OF HATRED OR LIKING FOR ANYONE. IT IS JUST THAT, AS THEY GROW UP, THEY LEARN AND CULTIVATE VARIOUS BAD THINGS AND BAD THOUGHTS BY SEEING AND HEARING THEM, PILING THEM UP INTO MENTAL HABITS. ALWAYS PUTTING THESE MENTAL HABITS TO USE, VARIOUS KINDS OF CONFUSION AND ERROR BEGIN.

Maneesha, before I discuss the very important man of Zen, Bankei, and his remarkable statements, I have to introduce Avirbhava's new gods for the museum. Before I do it, I will say something to you about insects, which are worshipped by many people as gods.

This museum is going to be a hilarious phenomenon. It is going to be a mirror for you of what humanity has been doing -- its priests, its so-called wise men, all driving humanity into different directions of stupidity. But when religious garbage is poured on anything, poor people, the poor masses believe in it. And this is not only in the ancient world; man has worshipped almost anything, and is still worshipping almost anything, without considering at all that it is very undignified, that you are destroying your own humanity.

My researchers have found that certain creatures of various insect species have been considered to be expressions of God since the earliest times.

"According to the legends of the Teton Indians in America, the spider was the first creature in life to attain maturity. Particularly the grey spiders were heralded as the patron saints of traveling. The Indians would stomp on a spider before setting out on the trail and pray to its spirit for a safe journey."

A good idea! Released from the body, now the spirit can guide.

I have told you before that there is a species of spiders: when the male and female spiders are making love, the male spider becomes so drunk, so orgasmic, his long legs trembling... and the female spider starts eating him. By the time his orgasm is finished, he is finished.

Somebody has informed me that there is another spider which is a little more intelligent. First he brings a fly as a present to the girlfriend, so while he is making love, she is eating the fly -- just to save his own life. She has to eat something. Certainly it is an intelligent step.

You also bring ice cream and roses and sweets and chocolates; the reason is the same. If you don't give the woman something to eat, she will eat you! Just let her chew something and she will not chew you.

"These spiders have also been considered to be incarnations of the spirit of fertility in certain primitive societies, including those of Polynesia and the Philippines.

Butterflies were worshipped as family gods in Samoa, and were considered to be the incarnations of the bushman god, Kay-gon.

Beetles have been considered holy since ancient times. In Egypt, the scarab, or dung beetle, was worshipped as a direct descendant of the god Ra. Ra is the greatest god of the Egyptian religion" and his direct descendant is the dung beetle!

"Even today, in Southern Africa, the Hottentots sacrifice live sheep and cows to the glorious beetle."

But remember also that in India, in the times of the RIGVEDAS, horses were sacrificed, cows were sacrificed, even man was sacrificed to please the gods. And who are the gods? Somebody is a monkey, somebody is an elephant... and man is sacrificed, killed and eaten by the priest as a *prasad*, as the god's gift. And this is being done to praise the gods so they don't become angry.

Before I ask Avirbhava to bring her new additions to the museum, a little joke:

Two cockroaches, Clod and Crunch, are enjoying dinner on a pile of garbage in Poona.

"Do you know," says Clod, "that they have just built a new apartment building on Burning Ghats Road?"

"Really?" says Crunch, munching on an old banana peel.

"Yes," says Clod, "and the kitchen is so clean there is not a speck of dust anywhere. In the refrigerator

everything is spotless. In fact, there is not a crumb of dirt in the whole place."

"Please, please!" says Crunch, spitting out his banana peel, "not while I'm eating!"

Okay, Avirbhava, bring your things.

(THREE HUGE BUTTERFLIES START DANCING AROUND THE PODIUM, HUMMING WILDLY. A LARGE MOTH FLIES UP TO THE ROOF OF THE AUDITORIUM, WHILE A SPIDER AND A CATERPILLAR PARADE PAST.
THE MASTER IS CHUCKLING IN HIS CHAIR, AND EVERYONE IS GOING CRAZY WITH LAUGHTER, ENJOYING THE SHOW TREMENDOUSLY.)

BANKEI SAID:
WHAT I TELL PEOPLE ABOUT IS NOTHING SPECIAL.

That makes it special, because ordinarily people who are saying ordinary things think that they are very special. Only a man who has attained to buddhahood can make such a statement: WHAT I TELL PEOPLE ABOUT IS NOTHING SPECIAL; it is just simple and ordinary. The desire to be special is the desire of the ignorant; the desire to be simple is the desire of the conscious. It is only the unconscious mind which creates the ego of being special. When the unconscious mind is gone, everything simply is. There is nothing extraordinary in it.

He is saying, IT'S THE UNBORN, ENLIGHTENED, NO-MIND INNATE IN EVERYONE.

Whatever I am saying is to provoke the sleeping buddha in everyone. It is everyone's inherent nature -- how can it be special? It is another matter that millions have decided never to look in; that is why we have very few buddhas in the world. But even then, it does not become a special thing.

Those who are closing their eyes, keeping their backs towards themselves, can turn in a single moment. In a single moment the whole world can become a buddhafield.

WHILE YOU ARE ALL HERE LISTENING TO MY SERMON, WHEN A DOG BARKS OUTSIDE THE TEMPLE, YOU KNOW IT IS A DOG, AND WHEN A CROW CAWS, YOU KNOW IT IS A CROW. AND ALSO YOU CAN DISTINGUISH THE COLORS BLACK AND WHITE, AND SEE THE DIFFERENCE BETWEEN MEN AND WOMEN.
EVEN THOUGH YOU ARE NOT THINKING ABOUT HEARING DOGS OR CROWS, OR SEEING BLACK, WHITE, MEN OR WOMEN DURING THE TALK; NONETHELESS, RIGHT HERE YOU CAN SEE AND HEAR THEM ALL, BEFORE CONCEPTUALLY DISCRIMINATING THEM. THEN EVEN IF A THOUSAND OR TEN THOUSAND PEOPLE SHOULD TELL SOMEONE THAT A DOG'S BARK IS A CROW'S CAW, THAT PERSON WOULD HARDLY BE DECEIVED BY THEM.

What he is saying is that one who has known his buddhahood, even if ten thousand people try to convince him that it is not so, he cannot be convinced. It is indubitably certain for him that his self-nature is eternal and ultimate.

But the point is that it should not be a belief, it should be an experience. If it is only a belief, then anybody can criticize it: a better argument, a better intelligence, can destroy it completely. But if it is your experience then the whole world can be on one side, and still you will say that "I am experiencing it, hence it does not matter how many people are against me. No argumentation can destroy my confidence in my own experience."

Philosophy is more concerned with argument, and following philosophy, religions have created theology; that is the argument for God. That is exactly the meaning of theology: logic for God. But nobody has ever been able to prove the existence of God logically. Great treatises and very intelligent people have been involved in it.

Zen has never made any theology or any philosophy. It is an existential approach, not intellectual; you have to experience it, no belief is needed. Once you know it, no argument can destroy it. Knowing is very simple, getting from mind to no-mind is within your reach. Becoming a witness of your thoughts is the simplest thing in the world, even without knowing you are witnessing them. When you say, "I am feeling anger," what do you mean? If you don't witness anger, then how can you say, "I am feeling anger," or "I am feeling a headache?" Who is feeling the headache? There must be a witness beyond the head. There must be a witness beyond all your feelings -- love, anger, hate -- beyond all your thoughts, beyond all your beliefs. This witness is simply the miracle of Zen.

Zen has pointed to the very central fact that transforms man and brings him into a totally new world of eternity where death does not exist, where misery has never been heard of, where suffering is unknown. On the contrary there are only blessings; there is only blissfulness, only benediction, and a tremendous gratitude as a prayer to the whole existence in thankfulness.

ISN'T THIS ENLIGHTENED NO-MIND, WITH ITS INCONCEIVABLE QUALITIES OF CLEAR AWARENESS, SOMETHING TO BE GRATEFUL FOR?
BECAUSE PEOPLE DON'T KNOW THAT EVERYONE HAS SUCH WONDERFUL QUALITIES AND POWERS, THEY GET CONFUSED BY ONE THING AND ANOTHER. THAT CONFUSION ULTIMATELY ARISES FROM SELF-IMPORTANCE.

All your confusions are arising out of your desire to be important. You try to show that which you are not. You say things which you don't know. You advise people although you don't follow the advice yourself.

Kahlil Gibran has a story: In a big city there were many dogs, and one dog was a philosopher. Rarely does such a disease happen to dogs, but once in a while, for a change, there are exceptions. He continuously preached from morning till night to every dog, "Because of your barking our whole doghood loses its dignity; otherwise we are the highest animals in the world. Just stop barking unnecessarily."

The dogs were always very thankful for his advice, but said, "What to do? A strange urge arises -- seeing a postman, or a sannyasin, or a policeman, anybody in uniform." Dogs are very much against uniforms. They seem to be very free thinkers. They don't want people to be in a crowd, they want everybody to be individual, themselves.

Everybody respected the philosopher dog. He was thought to be the wisest ever born of their species. He never barked. But one night, a dark night, the other dogs decided, "He has been preaching for years and nobody listens; it makes us so ashamed. At least to give him peace, one night we should try to stop barking -- just for one night. It is going to be difficult, but we will hide in dark corners of streets, in dark groves and keep control. It is only a question of a few hours and in the morning we will be free to bark."

The philosopher went around and he could not meet any dog. He could not believe: "Where have all the dogs disappeared to?" And there was such a silence and nobody for him to teach, and suddenly a great urge to bark arose in him. Now he knew why he was not barking -- because from morning to night, all his energy was involved in teaching; there was no time nor energy to bark. And in front of everybody else how could he bark -- against his own philosophy?

But now there were no other dogs, so the question of preaching was not there. Neither was there any witness that he was barking against his own wisdom. So he walked and barked as much as he could, because it was a lifelong repressed feeling. Nobody had ever heard such barking; he went almost crazy. All the dogs of the city who were hiding here and there slowly, slowly gathered by his side. And when they saw that their philosopher himself was barking there was an explosion: thousands of dogs were barking. And for the first time the philosopher felt his humbleness -- that he too is a dog, and he was unnecessarily harassing others and harassing himself.

The religions have done the same to man: they have harassed themselves and their followers into all kinds of self-torture, into all kinds of unnaturalness. They have given them the greed to be great saints. They have given them the greed that they will be a beloved of God if they follow certain principles. Nobody follows! All people have back doors in their lives.

At the front door you will meet one person, and at the back door you will meet somebody else -- at the back door he will be more natural. At the front door or in the sitting room the person is a gentleman, or a lady, hiding everything natural. But Zen wants you to be natural and not split; the front door and back door should not be two doors.

You should have only one face, your own original face. And you should be grateful that nature has given you a tremendous opportunity to be creative, to be loving, to be silent, to be able to know the ultimate source of life. Nothing more can be asked. And everything is so easy if you simply drop your egoistic idea of being special.

SELF-IMPORTANCE MEANS, FOR EXAMPLE, THAT YOU GET ANGRY AND UPSET WHEN YOU HEAR YOUR NEIGHBOR CRITICIZE YOU, AND ONLY DISLIKE AND MALTREAT THE PERSON. ALSO, WHEN YOU HEAR YOUR NEIGHBOR PRAISE YOU, YOU THINK WELL OF THAT PERSON, AND ACT NICELY;

THIS TOO IS BECAUSE OF SELF-IMPORTANCE.

A man of simplicity will neither feel gratified by anybody's praise nor will feel angry at anybody's anger. Those are their problems -- why are you unnecessarily taking them? Somebody is angry, he is burning in his own anger, in his own fire -- why do you immediately jump in? Somebody is praising you and you immediately accept it knowing perfectly well that nobody is going to praise you unless he has some purpose. The moment somebody says to you, "You are so beautiful, so intelligent," beware! That person wants to exploit you in some way or other. Otherwise who has time to praise you -- and why?

So whenever somebody says to you, "You are so beautiful," immediately say, "Shut up! It is my problem, not your problem."

Neither accept praise nor accept anger, and just remain attuned to your simplicity.

CONSIDERING THE ROOT SOURCE OF THIS SELF-IMPORTANCE, WHEN PEOPLE ARE BORN THEY HAVE NO BAD THOUGHTS OF HATRED OR LIKING FOR ANYONE. IT IS JUST THAT, AS THEY GROW UP, THEY LEARN AND CULTIVATE VARIOUS BAD THINGS AND BAD THOUGHTS BY SEEING AND HEARING THEM, PILING THEM UP INTO MENTAL HABITS. ALWAYS PUTTING THESE MENTAL HABITS TO USE, VARIOUS KINDS OF CONFUSION AND ERROR BEGIN.

Every child is born a buddha. Then slowly, slowly he starts imitating others; as time passes he forgets his simplicity, his buddhahood. He is lost in the crowd, which is a vast jungle in which he will meet all kinds of people but not a buddha. He will imitate all kinds of people and will not think for a single moment, "Is life just imitation?" And can imitation give you any joy, just being a carbon copy?

Unless you are original, simply yourself, you can never have joy enough to dance and sing, joy enough to be grateful to existence.

But every child is driven into conditioning. You should ask your conditioning what you are doing and why you are doing it. Why are you smoking? -- just because others are smoking. Why, in a hot country, are you wearing a tie? -- because every gentleman...

When I was a professor in the university I was continually amazed. The city I was in was exactly in the center of India, very hot, and the professors were putting on ties and shoes and wearing coats, and perspiring. And I would say, "Who is telling you to do all these things? If you want to perspire, you can go to a sauna bath. But why? To have a twenty-four-hour sauna bath is not good."

But the people who had been ruling India for three hundred years had come from cold countries, and they had brought their habits. And the ruling party becomes an example: whoever is ruling must be right. The British people even living in India never dropped their habits.

Knowing perfectly that this is a hot country, carrying habits which they had cultivated in England is absolutely stupid. Not only did they carry them, but they taught their habits in every school, college and university, to every bureaucrat, to all people in important posts in the government -- and nobody took note that this is a hot country.

One of my friends, a scholar of Tibetan, wanted to go to Tibet. I said, "You will not be able to survive."
He asked, "Why?"

I said, "You are such an orthodox and stupid brahmin" -- both things go together -- "that unless you take a cold bath before sunrise and then do your *puja*, your worship, you can only then take even a cup of tea. Before taking a bath, you cannot do anything. And do you know that in the Tibetan scriptures it is said that everybody should have a bath at least once a year? And that, too, people don't follow. Who follows scriptures? But when this is written in the scriptures, that means that, all things considered, at least one bath per year is not too much."
He said, "You unnecessarily create confusion. I am completely ready to go."

I said, "I will see you back after three days." And on the third day I received him at the airport. He looked very shy, and I said, "What happened?"

He said, "You were right. It is too cold, and without taking a bath I cannot do my *puja*, and I cannot even take my breakfast; there is no question of lunch and dinner. The first thing is a bath before sunrise."

Friends in Tibet tried to help him: "This is a different climate, totally different. You are in the land of eternal ice, everything is frozen since eternity. Do you want to kill yourself?"

In three days he had double pneumonia; he rushed back home. He said he would not have reached back alive if he had stayed longer. Scholarship is one thing, but your life...

I said, "It is good. In the morning you had gone wrong, in the evening you have come home. But now learn another lesson: why do you go on wearing the tie and the coat and the hat -- because you are a

professor?"

When I went to the university in my *lunghi* and a shawl, they were so shocked that nobody had the courage even to ask, "What is the matter?" Finally the vice-chancellor called me to his room. He closed the door, because he knew that I might say something which might become troublesome. And he said, "This is too much."

I said, "What is too much? I am being paid for my teaching, not for my clothes. And you cannot decide what I should wear. And if you insist I will not wear anything."

He said, "Wait! Something is good, better than nothing. You can do as you like, but do at least one thing, just to please me -- don't use these wooden sandals, because they disturb the whole university. Wherever you go, for miles it can be heard that you are arriving."

I said, "It is a question of principle; it is a question of religion."

"A question of religion? I never thought of that. I have myself been a professor of philosophy and religion."

I said, "You don't know much. In India for thousands of years, all the monks -- Hindu, Jaina, Buddhist -- have used wooden sandals for the sake of being non-violent. Because shoes are made of leather, some animal has to be killed. It is not that I am mad; I am simply following a long tradition of all the greatest men born in this country."

He said, "That's good. But do something so that they don't make so much noise."

It is because of him that I had to change from wooden sandals to rubber and velvet. But I have consistently been true to the idea that leather shoes show your indifference to life. They are anti-life. And I have used a special design for my shoes which keeps the feet completely open, so in the heat there is no need for me to perspire.

Every child, if left and helped to grow according to his own sensibilities, will bring something beautiful into the world, some unique personality. Right now everybody is a copy of everybody else.

This very vice-chancellor, when for the first time I entered the university, looked at me and asked, "Why are you growing a beard?"

I said, "I am not growing it, it is growing. Don't ask nonsense questions. On the contrary, I can ask why you are cutting your beard."

He said, "Settled. I will not ask anything and you will not ask anything."

I said, "No. You can ask anything, but you have to have the courage to receive the answer. You have to say that you asked a wrong question. I am not growing it, I am not pulling my hairs every day so that they grow; I am not watering them. You are shaving twice a day. My hairs are natural and you are unnecessarily becoming a woman."

He said, "What?"

I said, "It is so easy to understand. Do you think a woman would look good with a beard? The same is true about you -- without a beard, you look just like a woman. A little weird, but..."

He said, "I promise never to disturb you, but don't spread these ideas in the university, that I look like a woman, a little weird."

I looked as I wanted. I lived as naturally as I wanted. That has given me a tremendous sense of peace and integrity. There is no regret. There is no complaint against life, only deep gratitude.

I want every one of you to live only according to your own consciousness. And as your meditation grows deeper, your consciousness will become wider. Live according to *you*, according to your consciousness, even if it goes against the whole world. Only then can you feel a sense of reality, a sense of solidarity, a sense of individuality.

Basho wrote:

I AM A MAN WHO BREAKFASTS
WITH A VIEW OF MORNING GLORIES
OPENING IN THE DEW.

He is saying that he lives in nature. I AM A MAN WHO BREAKFASTS WITH A VIEW OF MORNING GLORIES OPENING IN THE DEW.

In a very indirect way, in a poetic way, he is saying he is a natural man.

Another Zen poet wrote:

AMONG THE GREATEST TREASURES

TO BE FOUND ON EARTH,
BEING OF NOTHINGNESS
IS THE GREATEST.

Just be nothing, and you have the greatest treasure in existence. Meditation slowly, slowly makes you nothing. Nothingness is your original face, and the miracle is that in nothingness you find everything, the whole world is yours.

Maneesha has asked:
OUR BELOVED MASTER,
COULD IT REALLY BE THAT ONE DAY ENLIGHTENMENT IS SEEN AS "NOTHING SPECIAL"? COULD CHILDREN LIVE SIMPLY THROUGH AWARENESS, RATHER THAN CONDITIONING, SO THAT THEY POP OFF INTO NIRVANA ALMOST AS SOON AS THEY POP OUT INTO LIFE?

Maneesha, hope for the best... and expect the worst.

Seamus is only five feet tall, but his girl-friend, Glenda, is six foot three. One night, when the two shy lovers are walking by the barn, Seamus asks for a kiss. Glenda consents, so Seamus stands on an old tractor engine and gives her a little kiss.

They walk on a couple of miles down the country lane, and Seamus plucks up courage and asks Glenda for another kiss.

"No!" Glenda replies haughtily. "I have given you all the kisses you are going to get tonight."

"Okay, then," says Seamus in disgust, "in that case I am not going one step further with this son-of-a-bitch engine!"

He was carrying the engine with him! Wherever chance arose...

Seamus O'Ryan is feeling especially romantic, so he buys his girlfriend, Peggy, a bunch of roses. Peggy takes one look at the roses, smiles with a sly grin, and takes Seamus by the hand. She leads him slowly up the stairs to the bedroom, throwing off one piece of clothing at a time until she is completely naked. Then she lays seductively on the bed, strokes herself lightly, and opens her legs.

"This," she purrs sexily, "is for the roses."

"Don't be silly," replies Seamus. "They will last much longer in a vase!"

It is supper time for Jesus, his cousin, Irving, and the twelve apostles. They are dining at the deluxe Pork and Pie restaurant, and everyone is having a gay time.

Vintage Arab wines are flowing like water. The fellows are stuffing themselves as the waiters bring course after course of exotic dishes.

The party is reaching a crescendo as the orchestra strikes up a hot number, and three dancing girls come in carrying a huge, two-hundred-pound stuffed pig.

At this point Peter raises his cup of wine and shouts, "A toast to Lord Jesus!"

"Yes, yes!" yells Thomas, jumping up, "a toast to Lord Jesus!"

Everyone raises their cups and shouts in unison, "To the Lord Jesus!" -- and they all drink.

Curious, cousin Irving turns to Jesus and says, "How do you inspire such faithfulness in your men?"

"It is fucking simple," replies Jesus, pulling out his credit card. "It is either that, or every Jew for himself!"

Now, Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be frozen.
Collect all your life-energy inside,
and move this inner force
as deeply as possible, like an arrow,
to reach the very source
from where you have sprung
and from where everything has sprung.
Deeper and deeper, without any fear.
Be drowned... in the source of your being.
It will resurrect you, it will give you a rebirth,
it will bring new qualities to blossom:
more awareness, more silence,
more blissfulness, more ecstasy.
You have to carry this experience around
for twenty-four hours.
This is the buddha, the original man.

Let this experience sink into
every cell of your being, every nerve of your body.
Once you know your buddha,
it starts radiating through your mind,
through your body,
all around you, like an aura.
A silent and peaceful light, a cool breeze,
follows you in every activity
just like your shadow.

To make it deeper and to feel it more clearly,
Nivedano...

(Drumbeat)

Relax. Let go. The body is there, the mind is there, but they are not you.
You are the watcher, you are the witness.
This witness is the highest growth of consciousness.
There is nothing beyond it.
To remain a witness, awake or asleep,
is the whole process of meditation;
because once you are full of awareness, witnessing,
you cannot do anything that is wrong.
You don't have to decide what is right, what is wrong -- you simply do the right.
It happens always to be the right.
It is your spontaneity that blossoms like roses.

Nivedano...

(Drumbeat)

Come back, but come back like buddhas.
Silently, peacefully, gracefully, sit down for a few moments,
relishing and grateful for the experience.
Even if for a single moment you can touch your buddhahood,

you have done a miracle.
That single moment
soon will become your whole life.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master!

Turning In

Chapter #8
Chapter title: Fulfilling buddhahood right where you are

28 August 1988 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
DAIKAKU SAID:
THIS SCHOOL IS AN EXCEEDINGLY DEEP AND SUBTLE TEACHING; ONCE YOU HAVE HEARD IT, IT BECOMES AN EXCELLENT CAUSE FOR ENLIGHTENMENT FOR ALL TIME.
AN ANCIENT SAID, "THOSE WHO HEAR THIS, EVEN IF THEY DON'T BELIEVE, HAVE BLESSINGS GREATER THAN HUMANS OR GODS; THOSE WHO STUDY, EVEN WITHOUT ATTAINMENT, EVENTUALLY REACH BUDDHAHOOD."
A MONK ASKED DAIKAKU: "HOW SHOULD I REST MY MIND; HOW SHOULD I USE MY MIND?"
DAIKAKU SAID: THE NO-MIND HAS NO ATTACHMENT TO APPEARANCES; DETACHMENT FROM APPEARANCES IS THE CHARACTER OF REALITY. AMONG THE FOUR MODES OF CONDUCT -- WALKING, STANDING, SITTING, AND LYING -- SITTING IS CONSIDERED TO BE STABLE AND TRANQUIL. THIS MEANS SITTING STRAIGHT AND CONTEMPLATING REALITY.
SITTING STRAIGHT MEANS SITTING CROSS-LEGGED AS THE BUDDHAS DO. CONTEMPLATING REALITY MEANS SITTING MEDITATION. FORMING THE SYMBOL OF ABSORPTION IN THE COSMOS, BODY AND MIND UNMOVING, EYES HALF-OPEN, WATCHING OVER THE TIP OF THE NOSE, YOU SHOULD SEE ALL COMPOUNDED THINGS AS LIKE DREAMS, ILLUSIONS, BUBBLES, SHADOWS. DON'T GET CAUGHT UP IN THOUGHT ABOUT THEM.
WHEN THE EYES ARE OPEN AND YOU CAN SEE FOR A DISTANCE, YOUR MIND CAN BE DISTRACTED BY THE PROFUSION OF OBJECTS; YET IF YOU CLOSE YOUR EYES, YOU FALL INTO A STATE OF DARKNESS AND OBLIVION, AND YOUR MIND IS NOT CLEAR. WHEN YOUR EYES ARE HALF-OPEN, YOUR THOUGHTS DON'T RACE; MIND AND BODY ARE ONE THUSNESS.
WHEN YOU EXAMINE CLEARLY, THE AFFLICTIONS OF BIRTH AND DEATH CANNOT BE APPROACHED. THIS IS CALLED FULFILLING BUDDHAHOOD RIGHT WHERE YOU ARE, THE MEANING OF GREAT CAPACITY AND GREAT FUNCTION.

Maneesha, Zen is fundamentally a device for discovering yourself. And there have been many ways to find out about yourself; you can approach from the north, or you can approach from the south. There are a thousand doors, or perhaps no door. The question is how to convert your seeing-energy away from the

outside attachment and towards the inner world. There is no object inside, there is only a watcher, an utter silence.

Because for centuries and for many, many births, we are attached to objects in the outside world, it becomes difficult to enter into a space where there is nothing to hold onto, nothing to concentrate upon. One feels afraid. The very earth underneath your feet disappears; you are just hanging in pure space.

This fear has prevented people from even thinking about meditation. To avoid it they get engaged in every kind of thing, just to look busy. If they sit silently, automatically the desire to explore the inner arises. You are carrying a great world and you have not even knocked on the doors of it.

One Sunday morning, as a bishop entered his church in New York, he was very much puzzled, shocked: standing there was a man looking just like Jesus Christ. And to all practical purposes, this was just not possible. He seemed to be a hippie. Jesus lived a hippie life -- but how to decide?
He asked the man, "What are you doing here?"

The man said, "You are asking me? I should ask you what you are doing here. I am Jesus Christ!"

The bishop started trembling. He said, "My God, I had never thought this encounter would happen."

Now, how to decide whether this man was a hippie or really Jesus Christ? He *looked* like Jesus Christ. He immediately phoned Rome, and asked the pope, "This is the situation -- I'm caught. Nobody is here, the people of the congregation have not come yet, it is still early morning, and a young man looking like Jesus, but also looking like a hippie, says that he is Jesus Christ, the Lord we all have been worshipping. What should I do?"

Now the pope started scratching his head. He had never been in such a difficult situation himself -- "The poor bishop!" He said, "Do one thing: look busy. Who knows? Just look busy, and inform the police that a hippie is pretending to be Jesus Christ; let them decide."
To avoid something, the simplest way is to get busy with something else.

The whole problem for someone who wants to get into meditation is to know all the tricks that the mind can play to prevent you.

Daikaku is discussing the device of meditation in a very pragmatic way and in particular detail.

THIS SCHOOL IS AN EXCEEDINGLY DEEP AND SUBTLE TEACHING; ONCE YOU HAVE HEARD IT, IT BECOMES AN EXCELLENT CAUSE FOR ENLIGHTENMENT FOR ALL TIME.

The only condition is, ONCE YOU HAVE HEARD IT. How difficult it is to hear! Our minds are so engaged: there is no space left to hear anything other than the mediocre, trivial, unnecessary things of life. We are so full of rubbish that there is no place for a diamond.

ONCE YOU HAVE HEARD IT...

There are two points to be remembered: your openness to hear, and who is the man that you are hearing, whether he is a meditator or just a scholar. If you hear a scholar, even if you are open, the scholar cannot help you in any way to enter into yourself, although he may be repeating the right words, just like any enlightened one.

But the words take on a different color, a different sound, a different song, a different aliveness when they come from the lips of the awakened one. When they come from deep, meditative consciousness, they carry around them some fragrance -- it is invisible -- which is more important than the dictionary meaning of the words.

Hearing can be of tremendous importance if the hearer is open and what is heard is not repetitive, parrot-like -- like a scholar, a rabbi, a pundit.

If a man is saying what he knows himself, without quoting the scriptures, if he is quoting himself in this situation where the hearer is ready and open and the meditator himself is ready to shower, then the miracle happens. Something invisible is sown in the heart of the hearer.

ONCE YOU HAVE HEARD IT, IT BECOMES AN EXCELLENT CAUSE FOR ENLIGHTENMENT FOR ALL TIME.
AN ANCIENT SAID, "THOSE WHO HEAR THIS, EVEN IF THEY DON'T BELIEVE, HAVE BLESSINGS GREATER THAN HUMANS OR GODS."

A very strange statement, but very beautiful and true.... It does not matter whether you believe or not. Those who ask you to believe in what they say are slave creators. What I am saying to you -- it does not

matter whether you believe it or not, what matters is whether you hear it or not. If it is truth, just hearing is enough, believing is not needed. Believing is needed only when it is *not* truth, but only a quotation from the scriptures, from other buddhas. When it is not coming from your own heart-source, it does not have the freshness of the breeze passing through the pines, it does not have the freshness of the rose in the rain, it does not have the aliveness of a small child just born. It is stale, it is dead, and dead words are very dangerous. It is just like a dead corpse -- it looks exactly like the living man, only it does not breathe. There is no other difference.

Those who have learned the strategy of stopping their breath for long times -- and there are many techniques for it -- they can play the game....

I have told you about one Zen master who said to his disciples, "Today I'm going to die. Don't prevent me, enough is enough! I have been with you, I have tried my best and now the time has come, I have to leave. But I don't want to leave in an unoriginal way. Find some original way for me to die."

His disciples looked at each other, "Original way to die? People simply die!"

There was silence. Finally, one man said, "Just lie down on your bed and die."

The master said, "That is too common, too mediocre." Almost ninety-nine point nine percent of people do it that way. The bed is the most dangerous place in the world.

He said, "As far as I'm concerned, the moment the lights are off I jump out of bed. I lie down on the floor, that is safer. To sleep in a place where ninety-nine point nine percent of people have died, to sleep in that place? -- I wonder how people can manage to sleep. Don't ask me to be so unoriginal. Just suggest some way that is absolutely new."

One man said, "I have heard about a buddha who died sitting in the lotus posture."

But somebody else said, "That is not new. A few more have died the same way. It is unique, but not original, not ultra-original."

Another man suggested, "I have looked in the whole history of Zen, and there has only been one monk who died standing."

The old master said, "My God, that means I cannot even die standing. Somebody has done it already; it will be a repetition. Listening to you all I was wondering if you have ever heard of anybody dying standing on his head?"

They all looked at each other and said, "We have never heard of anybody dying standing on his head."
The master said, "That is perfectly original, so I'm going to do it. Look!"
He stood on his head and died.

Now, a man, dead, standing on his head... even alive it is difficult to stand on your head. The disciples were very much disturbed: "What to do now? It is suspicious... whether he is really dead or pretending."

They tried listening to his heart -- no sound. They tried to hear his breathing -- no sign. But a certain ritual has to be performed before a great master is put on the funeral pyre, and they were afraid that there might be a mistake, that they might put a living master on the funeral pyre. The funeral pyre was ready in the grounds of the monastery. Somebody said, "His sister is also a great master; she is just in the nunnery close by. And she is older than him -- he is ninety and she is ninety-three. If anybody can do anything, that is the right person."

Somebody ran away and called the sister. She came, saying, "He is so mischievous. From the very beginning he has been doing mischievous things, but now he should die like a gentleman. He is making a mockery of death."
She came and hit him, and he fell. And he started laughing.

She said, "You behave! Death is an important occasion. Just go to your bed and die silently. I'm going. I will not be coming back if somebody comes to call me; I have other things to do." In the East, when the older sister says something, when an older person says something, one has to follow.

The old master, laughing, put his body on the bed and said to his disciples, "Okay, I close my eyes. Take me to the funeral pyre."

They said, "Now we are even suspicious about whether you will be dead on the bed too."
He said, "Believe me, this time I'm *really* going to die."

But they waited. They took their time, just making excuses -- that they were making the funeral pyre, and watching him to see whether he gave any sign. And he did give -- he opened one of his eyes and just looked at what was happening, and said, "Be quick, I'm dead," and he closed his eyes. Finally, they had to put him on the funeral pyre not knowing exactly whether he was dead or not.

AN ANCIENT SAID, "THOSE WHO HEAR THIS, EVEN IF THEY DON'T BELIEVE, HAVE BLESSINGS GREATER THAN HUMANS OR GODS."

The blessing is in the hearing, not in the belief. Belief is pure poison; never believe a thing. Experiment, live it thoroughly so that you can say on your own authority that it is true. Never say, "I believe in it," because that is the statement of an ignorant man. It is better to say, "I don't know." That at least shows your honesty; that at least shows that you are not a hypocrite; that at least shows your innocence.

But all over the world you will find people talking about things of which they know nothing. Everybody is talking about God, and there is not a single case, as a fact, of God encountering any man. They are talking about the son of God. Now almost half of the world is Christian: they believe that Jesus is the only begotten son of God. There is no sign of God anywhere.

First, God has to be proved, then it has to be proved that he has a wife, then it has to be proved that they don't follow birth control.... There are so many practical things first to be decided!

There is no God. Still, millions of people believe that Jesus is the son of God. The whole of humanity has believed in all kinds of things, and that has kept your intelligence very low. Even your very intelligent people are on average using only fifteen percent of their intelligence. Eighty-five percent of their intelligence is a sheer wastage.

You will be happy to know that the University of Oregon did a survey about the commune: how much intelligence the commune people have and how much intelligence the average Oregonian has. They were surprised, shocked.

They did not publish the survey until after I had left and was deported from America. But now the survey is published and it says that the average Oregonian has only seven percent intelligence, and the average commune member had fourteen percent intelligence -- double that of any Oregonian.

And the research is being done by the Oregonians. You might think that people who have seven percent intelligence cannot judge about people who have fourteen percent. They must have tried to bring their intelligence as high as possible. My understanding is that it cannot be more than three or four percent; seven is make-believe. And the commune people must have nearabout twenty; they were reduced to fourteen.

But still, it is so obvious that the lower intelligence destroys the higher intelligence.

Stones are very much against the flowers.

Belief is of the ignorant people who do not want to explore the truth themselves. But a man of sincerity never believes in anything -- any God, any scripture, any religion. He searches.

Daikaku is giving you his method for exploring the inner world.

THOSE WHO STUDY, EVEN WITHOUT ATTAINMENT, EVENTUALLY REACH BUDDHAHOOD.

Those who hear a living word immediately reach to their very being. But those who study the dead word, even without attainment, but with the desire, the longing, the seed somehow gets planted even through study. It may take a longer time, perhaps lives, to come to attainment, but even those who study without attainment eventually reach buddhahood.

Zen's greatest contribution is that it raises everybody's dignity to the highest. Everybody is a buddha. You may attain it, you may not attain it; it is your decision. But the buddha will wait just behind you, deep inside you, and it will wait from eternity to eternity. Any day, any moment, you can open your eyes and see it. You can go in and say, "Hi!"

A MONK ASKED DAIKAKU: "HOW SHOULD I REST MY MIND; HOW SHOULD I USE MY MIND?"
DAIKAKU SAID: THE NO-MIND HAS NO ATTACHMENT TO APPEARANCES; DETACHMENT FROM APPEARANCES IS THE CHARACTER OF REALITY.

The mind is nothing but many attachments, many thoughts, many identities, and the no-mind cuts through all these and makes a silent space in you. Through no-mind you come to know the character of reality. Mind keeps you dreaming, imagining, fantasizing. It never allows you to see reality as it is. You are almost always imposing your idea on the reality. And your mind is capable enough: if you give it the power it can create even unreal things, as if they are real.

Where I used to live, in the village, by the side of my house there was a small, very narrow street going nowhere except to the house of a brahmin priest who was also a teacher. In the middle of the street, just by

the side of my house, there used to be a huge neem tree.

The neem tree is thought by Indian medicine to have a very purifying effect on the air, on the atmosphere. Its leaves are thought to treat many diseases, and just the wind that passes through it gets purer. Every old house used to have neem trees around it. But there is only one danger: in neem trees ghosts live.

And this was a very ancient tree. When we purchased that house, the only problem was that it had been for sale for many days and nobody was ready to purchase it because of this old neem tree. And the sign of ghosts was clear.

In India, if somebody is suffering or is possessed by a ghost, he is taken to a neem tree. Some mantras, some Vedic rituals are done, and a big nail is hammered into the tree with the idea that the ghost is now joined with the tree and he cannot leave the tree. And on this tree there were so many big nails -- who would purchase the house?

I told my father, "You don't be worried, you just purchase it. As far as ghosts are concerned, I will deal with them."

He said, "What are you saying? It is an ancient tree and everybody is prohibiting: `Don't purchase it. Even if it is given free, don't take it.'"

But we had a need for a house. Finally I convinced him, "Don't be worried. We will cut the neem tree, and when we cut the neem tree and throw it into the river, the ghosts will all go with the tree. They are nailed, they are not free."

He said, "That's true, they are nailed."

Because of that neem tree it was such a joy for me. The brahmin priest who was also a teacher in the high school, was my teacher also. He talked very much about bravery and this and that. And in the night when he would come home, because he used to do private tuition, he would run, saying, "Hare Krishna, Hare Rama! Hare Krishna, Hare Rama!" And he would run, because that was the dead end -- his house.

I asked him one day, "You are such a brave man. I don't see you doing this `Hare Rama, Hare Krishna' anywhere else except near the neem tree."

He said, "That neem tree is dangerous."

One of my fellow students used to go to his house at night to study, and he was very much afraid. His teacher was afraid, his father was afraid -- but that was the shortcut; otherwise they had to go almost one mile round, then they would reach there -- so he used to bring a lamp.

I told him, "You are stupid. In darkness you may escape, but if you have a lamp you are declaring yourself. The ghost cannot see in the darkness, but in the light of the lamp..."

He said, "You seem to be right." He asked the teacher.

The teacher said, "No, don't be worried. But he has a point. If you see some ghosts in the darkness, you can escape, this way or that way. But if you have a lamp, the ghosts will go directly towards you."

But he said, "Without a lamp I cannot enter this street."

So the teacher said, "Don't be worried."

The boy said, "You are asking about being worried? -- I'm so afraid I cannot go home now." I had made him so afraid with so many stories about the ghosts of the neem tree -- that they jump over people, that it was not one ghost but almost a company, a whole regiment -- that he demanded of the teacher, "You please come with me, at least to the main road."

He said, "I can do it one day, but not every day."

I was sitting up in the tree with an old kerosene oil drum. The teacher came with great braveness, to show his disciple that there was no hurry. But then I beat the drum and threw it on the teacher so that his head was covered... and there was so much havoc! He fell down, the student fell down, the whole neighborhood gathered, "What is the matter?"

I also came down to ask, "What is the matter?"

The teacher looked at me and said, "Please save me!"

So I said, "What *is* the matter? I was just going to sleep and I heard this noise. But it has happened before also. It is better that you should go the long way. This way is dangerous."

Even the teacher was trembling, perspiring... "Hare Krishna, Hare Rama," because who knows?... he had to go back also.

The boy went home and the teacher said, "What am I supposed to do now?"

I said, "You have to go through the dangerous place. I cannot help; anything is possible. It is not one ghost. If it was one ghost I could have convinced him not to bother you, but there is almost a regiment."

He said, "Then it is better I go the other way."

I said, "You go the other way, but never talk about your bravery and all those things that you teach in the school."

It was very difficult to find a woodcutter to cut the tree. My father wanted to remove it, because it was an unnecessary trouble for all the neighbors. And who knows? -- it might be true.

So I brought an old Mohammedan who said, "I don't believe in ghosts." He was a very old Mohammedan. I frightened him as much as I could.

I said, "Don't take this risk. You are old enough, and it is almost a regiment."

He said, "Don't be worried."

The more I frightened him... And my whole plan was that he would take it as a challenge, otherwise nobody was ready. I had gone to many woodcutters. They all had said, "That tree we cannot touch."

So this was my final device -- that I started talking about ghosts, not about the tree or the cutting of the tree.

He himself proposed it, "If you want, I can cut that tree."

I said, "No, I will not say that you do that. You are old and the ghosts are many, and you will be alone. Although I will help you as much as I can, but I'm so small."

He became more and more challenged. He took his axe and told me, "Come with me. I'm going to cut the tree at the risk of my life." Everybody in the neighborhood prevented him, physically prevented him -- "Don't touch that tree!"

And I asked people, "Has anybody ever seen the ghosts?" Nobody had ever seen any ghosts, except for that teacher. And that was not a ghost, it was a kerosene drum. And he was suspicious about me, because here and there he said to people, "I suspect that ghosts cannot carry kerosene drums."

But that man was so adamant: he cut the tree. There was no ghost or anything, but he became so much afraid inside of what he was doing just for the challenge... one never knows.

The day the tree was cut, he fell sick. I went to see him. He said, "You were right. Now I'm alone in the house and those ghosts torture me."

I said, "Which ghosts?"

"Those ghosts that the neem tree had; they have all come with me."

I said, "Can you show me?"

He said, "That is the trouble. If anybody else is here, they completely disappear. And when I'm alone, they torture me in such ways you won't believe -- somebody is sitting on my chest, somebody is pulling my hair. And the fear is such that I cannot even scream."

That fellow died, and there was no ghost or anything. I had been up and down that neem tree a thousand times in search of the ghosts -- I never found any. But the man created the phobia.

Your mind is very creative. Once it creates something, it starts believing in its reality. And it is very difficult to know with the mind what is real and what is just your imagination.

Only in a state of no-mind do all mind-created realities disappear, all ghosts disappear. A pure, absolutely silent reality arises in your vision.

Daikaku is saying, THE NO-MIND HAS NO ATTACHMENT TO APPEARANCES; DETACHMENT FROM APPEARANCES IS THE CHARACTER OF REALITY. AMONG THE FOUR MODES OF CONDUCT -- WALKING, STANDING, SITTING, AND LYING -- SITTING IS CONSIDERED TO BE STABLE AND TRANQUIL.

That is true, scientifically true. These are the four positions possible for the body to create a right background for the mind to become silent.

If you are asleep, you are horizontal. In a horizontal state meditation is very difficult. If too much blood is rushing into your head, it will keep you awake. That's why pillows are used all over the world: to keep the head a little above the body, so the blood flow is less. With less blood flow, you can sleep.

Standing, you are going too much against gravitation. And you cannot go on standing for a long time, you will get tired. From where does the tiredness come? It comes from the gravitation which is pulling you down. If you are standing up, you are going against the gravitation.

Those who have experimented with all the postures of the body have found that the lotus posture, the way you have seen the Buddha sitting, is the most suitable. Because the spine is erect, gravitation is the least. When the spine is erect and you are sitting, the pull of gravitation is the least. Your body can have a tremendous rest.

For the Westerner it is difficult because for centuries, because of the cold, people have not been sitting

on the ground. Their bones, their body structure, make it difficult. For a Westerner to learn to sit in the lotus posture takes at least six months to do it perfectly. Now that is too much. In six months the Western mind wants to go around the whole world. Six months just to learn to sit silently -- are you mad or something? And what will you do by sitting in a lotus posture?... unnecessary torture! But it is not. Sitting in that posture it is easier for the body to be at rest and yet not asleep. The body is at rest and then you can contemplate reality.

SITTING STRAIGHT MEANS SITTING CROSS-LEGGED AS THE BUDDHAS DO.

Crossed legs help you to remain in the same position; you cannot fall, you cannot doze off. In fact it hurts so much that you cannot even think of dozing off.

But scientifically, being in a cross-legged lotus posture is perfect. You have a base, and because of the crossed legs you cannot fall this way or that way. Those crossed legs will prevent you from falling. And you have to keep your spine erect -- then there is less pull of gravitation and the body is at rest. You can remain in that posture for hours once you have learned it.

In the East, at the time of Buddha, it was an ordinary posture. Everybody was sitting that way; it was nothing special to be learned.

In hot countries chairs were used only by kings. Everybody -- even the richest people -- were sitting cross-legged, and if you sit that way from your very childhood, your body takes to that posture very easily. It is so restful that you cannot conceive, until you sit that way, how much the body feels rested -- far more rested than in sleep. And this cross-legged posture is for a certain purpose.

CONTEMPLATING REALITY MEANS SITTING MEDITATION. FORMING THE SYMBOL OF ABSORPTION IN THE COSMOS, BODY AND MIND UNMOVING, EYES HALF-OPEN...

It has been a very controversial point amongst meditators in the East. Some prefer to have the eyes closed, because even if the eyes are half-open, the world -- half of the world -- is visible; you cannot turn in completely. So a few have preferred closed eyes. But that has one difficulty -- the moment you close your eyes, you start dreaming.

It is habitual. You have always dreamed with closed eyes. Have you ever dreamed with open eyes? The association between dreaming and closed eyes is so old -- millions of years old -- that the moment you close your eyes dreams start and meditation becomes impossible. Sleep prevents it, dreaming prevents it, thinking prevents it. All these have to disappear, and only then the pure clarity of vision appears.

A few have preferred open eyes. Their idea is that once you understand clearly that all you see is illusory, then there is no need to be afraid; just see that it is just a drama, a screenplay. There is no need to be worried about it, to be attached to it or to judge it.

But it has its own difficulties. In the first place, you have to blink; you cannot keep your eyes continuously open. Blinking is absolutely necessary to keep the eyes clean, no dust should gather. That is the function of your eyelids; they are just like the wipers of a car.

But idiots are idiots. There have been instances of self-torturing saints who have cut off their eyelids, so there is no question of blinking. They sleep with open eyes, they dream with open eyes, they wake up with open eyes. There is no question -- they have simply cut off their eyelids.

But this is unnecessary and confusing, because they will not know when they are asleep and when they are awake. They will not know if they are dreaming or not. Everything will become confused.

Small children feel it. They cannot make a distinction between waking and sleeping. In sleep the child is playing with a toy and suddenly he wakes up, and he finds the toy is gone. He looks all around and starts crying, "Where is the toy?" It takes some time to learn, to experience the distinction between sleep and waking.

Because of these problems, some people like Daikaku have preferred half-open eyes. You are allowed to blink, but don't look far away, just look four feet ahead of you, exactly four feet. Your eyes cover a very limited area; nothing much can happen in that small area. The sun will not rise, the full moon will not be seen. Even seeing the faces of people is impossible unless they come very close. You can only see their feet.

This device was created to avoid women. You should not see the face of a woman, because otherwise attachment, love, liking and all kinds of nightmares arise. Saints can be defined as people who have completely escaped from the fact that there are women in the world. They are the perfect escapists. But it is not so easy to escape from something. The more you escape from it, the more you dream of it.

If it was possible to make a window into the head, you would be surprised to see that ordinary people

don't dream such ugly dreams as your saints do.

The saints can maintain for a whole day the repression of their natural desires. But when they are asleep, their control is no longer there. Then if you look through their window... it will be a really great device to make windows. For anybody who wants to become a saint, it should be compulsory that a window has to be made, and you will find it more entertaining than any television. Everything will be topsy-turvy, but utterly interesting.

But some method has to be used. I don't agree with Daikaku or Gautam Buddha on this point, that the eyes should be half-open. My understanding is that the eyes should be left naturally as they are. Sometimes you feel to close them; then close them. Sometimes you feel to open them, to see the whole horizon -- then open them. And sometimes you feel just to keep them half-open -- then nobody is preventing it.

You are the master of your eyes. Why should any discipline be imposed on you?

Meditation has nothing to do with your eyes, open, half-open, or closed. Daikaku thinks that if you keep your EYES HALF-OPEN, WATCHING OVER THE TIP OF THE NOSE, YOU SHOULD SEE ALL COMPOUNDED THINGS AS LIKE DREAMS.

Nonsense. At least you will believe in your nose because you are so focused on the nose. Then Jews will be the great meditators! And what about people who have nothing much of a nose, just flat ground?

It has nothing to do with it -- that just by half-closing your eyes, YOU SHOULD SEE ALL COMPOUNDED THINGS AS LIKE DREAMS, ILLUSIONS, BUBBLES, SHADOWS. That can be understood with open eyes. It is a question of understanding, not of the eyes. It can be understood with closed eyes.

My own preference for meditators is to close the eyes, while all the traditions of the past have been against closed eyes. The reason is that they have never allowed their saints enough time to sleep. If a saint is allowed only four hours to sleep, naturally, whenever he closes his eyes, he will fall into a sleep.

But a man like me goes on sleeping. My eyes say, "Now it is time to open," and I say, "Don't bother. You will find the same world there, and the same nonsense going round. Keep your eyes completely closed as long as you can. At least for that much time you are out of the world."

If I close my eyes I don't fall asleep. I have slept in advance enough for many months.

These people were worried that if you close your eyes, you will fall asleep; if you open your eyes, you may fall into some trap, into some illusion -- or into some woman, to be more honest.

But my understanding is that the more you are acquainted with women, and the more women are acquainted with you, the less is the interest. It is only acquaintance that can destroy the interest. The more apart they are kept, the more interesting men look to women and women look to men. The distance creates the illusion.

In my university classes girls had to sit on one side of the room, boys had to sit on the other. And the professor would sit in the middle, facing nobody, because the boys were on this side, the girls were on that side.

I immediately changed it. The first day I entered the class, I said, "Immediately get mixed and sit in front of me."

They looked at each other, "What kind of man is this? Every teacher says to be separate, not to talk to girls."

I said, "Just come in the middle. And rather than throwing small pebbles, if you want to, give a good hit! Why should you write and then throw those letters in the air? There is no need. You just take hold of the girl and get out! I'm the last one to object."

They could not believe me. They thought I was a strange fellow. They reported to the vice-chancellor that I was destroying the whole discipline, although they loved the idea very much. The vice-chancellor said to me, "You are destroying the discipline of the university."

I said, "I don't believe in this discipline. Who made this discipline? Is there any law?"

He said, "There is no law. But putting girls and boys together, they will be more interested in each other than in listening to you."

I said, "You are wrong! Keeping them separate, they are thinking of each other rather than listening to me. And I put them so close together that there is no need to be thinking about the girl. She's smelling of her perspiration, and you are stinking, you have not taken a bath for a few days. And every day like this, how long can you remain interested? I have given them every opportunity. If they want to go out they go out. They don't need my permission. And whenever they want to come in they just come silently, they don't need my permission. I am here to teach, not to make them saints or sinners. They can become whatever they

want.

"The best way is to taste both -- sometimes saint, sometimes sinner. Why not have the whole wavelength available to you? Once in a while be a saint: fast, say `Hare Krishna, Hare Rama,' sit in a cross-legged lotus posture. Sometimes, just be a playboy. Having the experience of both you will transcend both. And transcendence is the real thing."

The vice-chancellor hit his own head. He said, "Transcendence? I have never heard that the university has any course for transcendence."

I said, "It may have, it may not have; but I'm going to make my students transcend all dualities of man and woman."

And you can see, here you are listening to me -- nobody is interested in who is sitting beside them, whether she is a woman or a man. Maybe a woman with a beard! -- all kinds of people are here, and nobody is bothered. If you are here, you are here to listen to something.

But all these saints of the past were continuously worried about the outside world. Most emphatically the man was concerned about the woman -- and the woman was concerned about the man. But these are not authentic problems for a meditator. The meditator has to close his eyes and watch his thoughts, not even making the judgment that they are bubbles, or shadows, or illusions, or dreams. The moment you make such judgments -- dreams, shadows, bubbles, illusions -- you are saying that you don't understand.

If it is just an illusion, there is no need to say anything; the illusion will disappear. If it is a bubble, how long can it remain? Soon it will pop off. If it is not a real woman, but just imagination, how long will it remain there? Soon the cloud will go away from the moon without scratching the moon. Anything that is illusory you need not be worried about. But all these saints were continuously worried about bubbles and shadows and illusions and dreams.

My understanding and experience of meditation is to let it be whatever it is; you just remain silent, without any concern, without any judgment, without making any appreciation or condemnation. Soon all the dust will settle, and you will be left behind in your immense glory, in your tremendous beauty, in your peaks of consciousness.

Daikaku is talking about the old pattern, old-fashioned meditation. I don't agree with it; it comes from fear.

> WHEN THE EYES ARE OPEN AND YOU CAN SEE FOR A DISTANCE, YOUR MIND CAN BE DISTRACTED BY THE PROFUSION OF OBJECTS;

I don't see it, because I have been looking all around; the mind is not distracted.

The mind gets distracted because you don't know anything about meditation. Once you know about meditation, your mind becomes a mirror; it reflects but it is not distracted.

> YET IF YOU CLOSE YOUR EYES, YOU FALL INTO A STATE OF DARKNESS AND OBLIVION, AND YOUR MIND IS NOT CLEAR.

So what is wrong in it? Falling into darkness -- it is a very beautiful, velvety darkness. Falling into oblivion -- it is a great experience.

> WHEN YOUR EYES ARE HALF-OPEN, YOUR THOUGHTS DON'T RACE; MIND AND BODY ARE ONE THUSNESS.
> WHEN YOU EXAMINE CLEARLY, THE AFFLICTIONS OF BIRTH AND DEATH CANNOT BE APPROACHED. THIS IS CALLED FULFILLING BUDDHAHOOD RIGHT WHERE YOU ARE, THE MEANING OF GREAT CAPACITY AND GREAT FUNCTION.

What he is saying is basically right, but he is mixed up with the old traditional ways of meditation. Once in a while those old methods work, in a certain situation; but I want a more scientific method that always works. It should not be a question of any accident. By accident I mean, supposing your wife dies...

A man's father died. All the elders of the neighborhood came, "Don't be worried. We are here. If you need any advice or anything, think of us as your fathers -- don't be worried, there is no need."

Then his mother died, and the same happened again. All the women came, and they said, "Don't weep, don't cry. We are your mothers. You can always depend on us."

Then his wife died, and nobody came. And he was sitting in front of his house, crying and weeping. Somebody asked, "What is the matter?"

He said, "The matter is that now nobody is coming and saying to me, `Don't cry. If your wife has died

we are here.' And for this moment I have been waiting! My father died, I did not care. My mother died, I did not care. Now my wife has died and not a single woman has the humanity and compassion to come and say to me, `Don't be worried, I am here. I will be your wife.'"

The man asked him, "So what are you going to do?"

He said, "I'm going to become a sannyasin. This is all useless. This whole world is illusory, just talk... no reality."

Many people become sannyasins because they have nothing else to do -- no employment, no qualification. I have come across many sannyasins who wanted to drop their monkhood but they were afraid that if they drop it, what will happen about their food, clothes and shelter? Because those same people who come to touch their feet will not give them employment. They will ask for certificates, they will ask for qualifications.

For sannyas, nobody asks for any qualification, no certificate is needed. In the past, most of the sannyasins of all religions were just hobos. Finding no place or achievement in life, they found sannyas the easiest way to be respectable.

I want to change the whole definition of sannyas. I want my sannyasins to be in the world, but not of it. I want my sannyasins to be in the world, but not to let the world into them.

It is very simple -- just a right meditation and a right grounding in yourself, and the world cannot disturb you. Nobody has time to disturb you. Everybody is so much engaged in his own affairs and worries and sufferings. And if you can be silent in the world, then your silence has some value, some authenticity. In the Himalayas, the silence is not yours; it belongs to the Himalayas. The moment you come into the world, it will be disturbed.

For thirty years a man remained in the Himalayas meditating, and he started thinking that he had become a buddha. Then there was a great fair, a *Kumbha Mela*, in Allahabad, which is perhaps the greatest gathering of Hindus on the earth. So some people asked the great saint, "Now you have been thirty years in the Himalayan caves, it is time you should come down. And this is the most appropriate time, because millions of people will be at the kumbha mela. They will rejoice, seeing your peace and your silence."

He loved the idea. He came down, but in the crowd nobody knew him. Just as he entered the crowd, a man stepped on his feet. He immediately jumped and took hold of the man's neck and said, "I will kill you!" And then he remembered, "My God! What happened to thirty years in the Himalayas? What was that silence? He has not done much, he has just stepped on my feet, but he has taken away thirty years of buddhahood."

A real silence, a real buddhahood, has to be discovered in the world -- here and now. Otherwise it can be phony -- most probably it will be phony. It won't have the fire test. The world is a fire test. If you can become silent here... and I don't see that there is any hindrance. We become silent here every day, and slowly, slowly the silence will flow into your being, into your daily activities.

Your buddhahood should not be an extraordinary or special thing, but just a pure innocence, reflecting the beauty of this whole universe.

A haiku by Issa:

FROM THE WHITE DEWDROPS,
LEARN THE WAY
TO THE PURE LAND.

FROM THE WHITE DEWDROPS, LEARN THE WAY.... What is he saying?

Have you seen the dewdrops on the lotus leaves? The lotus is the biggest flower in the world, and it has very big leaves floating on the water. In the night, dewdrops gather on the leaves and in the morning they slowly, slowly fall towards the lake, and they silently merge into the lake without making any fuss.

Issa is saying: FROM THE WHITE DEWDROPS, LEARN THE WAY TO THE PURE LAND. By "pure land" he means the buddha land, the buddha consciousness.

And Masushi, another master:

UNDER THE SWORD LIFTED HIGH,
THERE IS HELL
MAKING YOU TREMBLE;
BUT GO AHEAD,
AND YOU HAVE THE LAND OF BLISS.

There is a danger on the borderline between mind and no-mind. There is a danger in going to an unknown territory; but where you are, you are just in hell. You don't recognize the hell because you are born in hell, and everybody else is in hell. Naturally, one takes it that this is what life is meant to be.

But just go a little deeper and you will land in a totally different space which will give you for the first time the joy, the bliss, the ecstasy. And what a comparison between what you have been doing up to now outside and what was hidden inside you! You were searching for stones and inside there were diamonds. You were fighting for stones and you were carrying a mine of diamonds.

Maneesha has asked:
OUR BELOVED MASTER,
WHAT PLACE DOES A STRUCTURED MEDITATION TECHNIQUE HAVE IN THE LIVES OF YOUR SANNYASINS, BOTH WHEN WE ARE LIVING NEAR YOU AND WHEN WE ARE AWAY?
IS IT SUFFICIENT TO SIT IN MEDITATION IN YOUR PRESENCE OR LISTEN TO A VIDEO, AND THEN TO CARRY THAT MEDITATIVENESS INTO THE REST OF THE DAY, OR SHOULD ADDITIONAL TIME BE SET ASIDE TO DO ZAZEN OR VIPASSANA?

Maneesha, it is up to everyone's convenience.
If you feel that it is not enough to be meditative in all your activities, then it is perfectly good to have some small time just for meditation. But if you feel that you have the same joy, the same silence when you are doing your work meditatively as when you are sitting especially for meditation, then there is no need.

Ultimately, there should be no need. For the beginners I am saying, at your convenience. But finally, your whole life should be nothing but a meditation. Whatever you do should be a meditation. And there should be no separate, particularly structured timetable. That is for the beginners. And I don't think you are beginners; now it is time enough not to be beginners.

Before we enter into the meditation, a little clearance, a little lightness, a little of Sardar Gurudayal Singh.

Giovanni comes home early one day and finds his wife Sofia in bed with Luigi, the carpenter.

Sofia screams; Luigi screams. Then Giovanni runs to the closet, pulls out his pistol, and faces his wife. Then he puts the barrel of the gun to his forehead.
"Oh, no! Oh, no! Poor Giovanni," cries Sofia. "Don't do that!"

Giovanni smirks at her and says, "Don't feel sorry for me, you *stronza*! You are gonna to be the next!"

Kowalski and Zabriski are having a few beers at the Crunchy Crumpet pub.
"Jesus Christ!" says Kowalski. "The judge really nailed me in court today."
"What happened?" asks Zabriski.

"Well," says Kowalski, "first, he fined me five hundred dollars for attempting to make love to some woman on the bus. And then, when he took a good look at her, he fined me an extra ten dollars for being drunk!"

Big Black Leroy strides into the Hoo Flung Dung Bar and Noodle House in Chinatown.

"Hey, Chink!" shouts Leroy to Five Dragons Wu behind the bar, "give me a drink!"
Wu frowns but serves Leroy a drink.

Five minutes later, Leroy is thirsty again. "Hey, Chink!" he shouts, "give me a drink!"
Five Dragons Wu scowls but serves the drink.

Leroy knocks back the drink and shouts again, "Hey, Chink, how about a drink?"

"Listen, buster," says Wu, finally, "I keep my temper. You come behind the bar and see how you like to be insulted!"
Leroy and Five Dragons Wu change places.

"Okay?" asks Wu. "Now, you nigger, give me a jigger!" "Sorry," replies Leroy, "we don't serve Chinks!"

Nivedano...

(Drumbeat)

(Gibberish)
Nivedano...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.
Gather all your life force and go deeper into yourself, making your life-energy just like an arrow.
Deeper and deeper....
The deeper you go,
the closer you are to your buddhahood.
At the deepest, you are no more,
just the buddha is.
This is the ultimate experience of the meditator.
In this moment, the dewdrop slips into the ocean
and becomes the ocean.
In this moment is the whole eternity.
Life and death are just games, waves in the eternal consciousness that you are.
It is not yours individually, it is the vast ocean in which everybody is part.
This life-energy expresses itself in millions of ways:
in the roses, in the birds, in the trees, in the oceans.
It is the same life-energy in different forms.
Once you see the point,
all life becomes sacred, divine.
There is no other God
than this existence itself.

To make it clear, Nivedano...

(Drumbeat)

Relax.
The body is there, the mind is there,
you are a watcher.
This watching is the most miraculous thing.
This watching takes you to the transcendental,
to the beyond,
to skies beyond skies, to infinity.
The joy of it, the blissfulness of it, is inexpressible,
but it brings a dance to you,
and slowly slowly the dance deepens
into every fiber of your being,
into your twenty-four-hour activities.
Something inside goes on dancing, singing,
rejoicing, for no reason at all.
Just to be in such a beautiful existence
is enough to be grateful.
I know no other prayer than gratefulness --
a deep gratitude to existence.

Nivedano...

(Drumbeat)

Come back, but bring with you the experience,
the space, the taste of silence.
Sit down for a few moments as buddhas,
remembering and reminding yourself
that this is what you have to carry along in your life,
that this experience of being a buddha has to become your heartbeat, your breathing, your joy, your love.

Okay, Maneesha?
Yes, Beloved Master.

Can we celebrate the gathering of the buddhas?
Yes, Beloved Master.

The Ultimate Alchemy, Vol 1

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AUM TASYA NISHCHINTANAM DHYANAM
AUM MEDITATION IS THE CONSTANT CONTEMPLATION OF THAT.

THERE are some points to ponder over before we step into the unknown. The unknown is the message of the Upanishads. The basic, the most foundational, always remains unknown; that which we know is always superficial. So some points must be understood before we can go deep into the realm of the unknown. These three words -- the known, the unknown, and the unknowable -- must be understood first,

because the Upanishads are concerned with the unknown only as a beginning. They end into the unknowable. The known realm becomes science, the unknown is philosophy and the unknowable belongs to religion.

Philosophy is the link between the known and the unknown, between science and religion. Philosophy is totally concerned with the unknown. The moment something becomes known, it becomes part of science; it remains no more a part of philosophy. So the more science grows, the more philosophy is pushed ahead. The field that becomes known becomes science, and philosophy is the link between science and religion. So as science progresses philosophy has to be pushed ahead, because it can only be concerned with the unknown. But the more philosophy proceeds ahead, the more religion is pushed ahead, because religion is basically concerned with the unknowable.

The Upanishads begin with the unknown; they end with the unknowable. That's how misunderstanding arises. Professor Ranade has written a very deep book on the philosophy of the Upanishads, but it remains only a beginning. It cannot penetrate the deeper valleys of the Upanishadic mystery because it remains philosophical. The Upanishads begin with philosophy, but that is only a beginning. They end in religion, in the unknowable. And when I say "unknowable", I mean that which *cannot be known*.

Whatsoever the effort may be, howsoever we may try, the moment we *know* something it becomes part of science; the moment we *feel* something as unknown it is part of philosophy -- the moment we encounter the unknowable, only then is it religion. When I say the unknowable, I mean that which cannot be *known* but which can be *encountered*; it can be felt, it can even be lived. You can be face to face with it. It can be encountered, but still it remains unknowable. Only this much is felt -- that now we are deep in a mystery which cannot be solved. So before we enter this mystery, some points have to be understood; otherwise there will be no entrance.

One is: how to listen, because there are different dimensions of listening. You can listen with your intellect, with your reason. Mm? -- that is one way of listening to a thing: the most common, the most ordinary and the most shallow -- because with reason you are always either in defense or in attack. With reason you are always fighting, so whenever someone tries to understand something through reason he is fighting with the thing. At the most, a very rudimentary understanding is possible, just an acquaintance is possible. The deeper meaning is bound to be missed because the deeper meaning requires a very sympathetic listening.

Reason can never listen with sympathy. It listens with a very argumentative background. It can never listen with love; that is impossible. So listening with reason is good if you are trying to understand mathematics, if you are trying to understand logic, if you are trying to understand any system which is totally rational.

If you listen to poetry with reason, then you will be blind. It is as if one is trying to see with one's ears or hear with one's eyes. You cannot understand poetry through reason. So there is a deeper understanding, the second type of understanding, which is not through reason but through love, through feeling, through emotion, through heart.

Reason is always in conflict; reason will not allow anything to pass in easily. Reason must be defeated; only then can something penetrate. It is an armour around the mind; it is a defense method, a defense measure. It is alert every moment that nothing should pass without it being aware, and that nothing should be allowed -- unless reason is defeated. And even when reason is defeated the thing is not going to your heart, because in defeat you cannot feel sympathetic.

The second dimension of listening is through heart, through feeling. Someone is listening to music; then no analysis is needed. Of course, if you are a critic, then you will not be able to understand music. You may be able to understand the mathematics, the meter, the language, everything *about* music -- but never music itself; because music cannot be analyzed. It is a whole. It is a totality. If you wait for a single second to analyze it, you have missed much. It is a flowing totality. Of course, paper music can be analyzed, but never real music when it is there, playing. So you cannot stand aloof, you cannot be an observer. You have to be a participant. If you participate, only then do you understand.

So with feeling, the way of understanding is through participation. You cannot be an observer, you cannot stand outside. You cannot make music an object. You have to flow with it, you have to be deeply in love with it. There will be moments when you will not be and only music will be there. Those will be the peaks; those moments will be the moments of music. Then something penetrates to your deeper being. This is a deeper way of listening, but it is still not the deepest.

The first way is through reason -- rational; the second is through feeling -- emotional; and the third is

through being -- existential. When you listen through your reason, you are listening through one part of your being. Again, when you listen through your feeling, you are listening through one part of your being. The third, the deepest, the most authentic dimension of listening, is through your totality -- body, mind, spirit -- as a whole, as a oneness. If you understand this third way of listening, only then will you be able to penetrate the mystery of the Upanishad.

The traditional term for this third listening is "faith". So we can divide: through reason the method is doubt; through feeling the method is love, sympathy; through being the method is faith, trust -- because if we are going into the unknown, how can you doubt? You can doubt the known, but that which is not known at all -- how can you doubt it?

Doubt becomes valid if it is concerned with the known. With the unknown, doubt is just impossible. How can you love the unknown? You can love the known. You cannot love the unknown; you cannot create a relationship with the unknown. Relationship is impossible. You cannot relate with it. You can dissolve into it -- that is another thing -- but you cannot relate with it. You can surrender to the unknown, but you cannot relate to it. And surrender is not a relationship. It is not a relationship at all! It is just dissolving the duality.

So with reason the duality remains: you are in conflict with the other. With love the duality remains: you are in sympathy with the other. But with being the duality dissolves: you are neither in conflict nor in love; you are not related at all. This third is known traditionally as faith, trust -- *shraddha*. As far as the unknown is concerned, faith is the key.

If someone says, "How can I believe" then he misunderstands, then he misses the very point. Faith is not belief. Belief is, again, a rational thing. You can believe; you can disbelieve. You can believe because you have arguments for believing; you can disbelieve because you have arguments for disbelieving. Belief is never deeper than reason. So theists, atheists, believers, nonbelievers, they all belong to the most shallow realm. Faith is not belief, because for the unknown there is no reason for or against. You can neither believe nor disbelieve.

So what remains to be done? You can either be open to it or you can be closed to it. It is not a question of believing or not believing. It is a question of being open or being closed to it. If you trust, then you open. If you distrust, then you remain closed. This is just a key. If you want to open to the unknown, then you will have to be in trust, in faith. If you do not want to be open to it, you can remain closed -- but no one is missing except you; no one is at a loss except you. You will remain closed like a seed. When I say it I mean it.

A seed has to break, has to die; only then is the tree born. But the seed has never known the tree. The dying of the seed can happen only in faith. The tree is unknown, and the seed will never meet the tree. The seed can remain closed in fear -- in fear of death. Then the seed will remain a seed *and will die* ultimately, without being reborn. But if the seed can die in faith that the unknown may be born out of its death. only then does it open. In a way it dies, in a way it is reborn -- reborn into greater mysteries, reborn into a richer life. The same is the phenomenon with faith. So it is not belief: never misunderstand it as belief. It is not feeling. It is deeper than both: it is your totality.

So how to listen with one's totality? With neither reason functioning in antagonism nor feeling functioning in sympathy, but with the totality of one's being. How can the totality function? Because we know only functions of the parts, we do not know how the totality functions. We know only parts -- this part functioning, that part functioning, intellect working, the heart functioning, the legs moving, the eyes seeing. We know only parts functioning. How does the totality function? The totality functions only in a deep passivity. Nothing is active; everything is silent. You are not doing anything. You are just here -- just presence -- and the doors open. Only then will you be able to understand what the Upanishad's message is. So your simple presence is needed -- no doing on your part, no functioning. That is what is meant by total functioning -- just your presence.

I must make it more clear, what I mean by "just presence". If you are in love with someone, then there are moments when you are not doing anything. You are just present by your lover's or beloved's side: just present, totally silent; you are not even loving each other -- just present. A very strange phenomenon happens. Ordinarily, our existence is linear. We exist in a line, in a sequence -- "my past, my present, my future": this is a line. I move on my track, you move on your track. We have our tracks, linear tracks, I moving on mine, you moving on yours. Really, we never meet. We are parallel lines -- no meeting. Even if we are crowded there is no meeting, because you are on your track and I am on my track; you belong to your past, I belong to my past; my present is born out of *my* past, your present is born out of *your* past. Your

future will be a causal sequence of your past and present, and mine will be of mine.

So we move on tracks -- linear tracks, one-line tracks., There is no meeting. Only lovers meet because, suddenly, when you are just present with someone, a different time comes into existence. You both meet in a single moment, and this moment neither belongs to you nor to your lover. This is something new. This is neither out of your past nor out of your lover's past. Time moves in a different dimension -- not linear, not from the past to the future, but one present with another present. And there is a meeting between two present moments -- a different dimension. This dimension is known as the dimension of eternity, so lovers have said that one moment of love is eternity unto itself. It never ends. It has no future, it has no past. It is *just* present here and now.

This is what I mean when I say that if you can listen not with your past, not with your future, but with such a totality that in the present moment only your presence remains; if you can listen silently, passively; if you can just be present here and now; if this very moment is enough -- then a different dimension will open. And the Upanishadic message can penetrate only in that dimension.

That is what is meant when it is said that the essence of the Upanishads is eternal. It does not mean permanent. It only means a different dimension of time in which there is no future and no past. So you will have to move in a different way -- in your inner time. And with that inner change, words begin to take a different shape and a different significance is born out of them.

We use similar words. Everyone uses the same words, but with a different mind the words have a different meaning. For example, a doctor asks a patient, "How are you?" and at a casual meeting on the street, you ask someone, "How are you?" and a lover asks a beloved, "How are you?" -- the words are the same, but is the meaning the same? When a doctor asks a patient, "How are you?" does it mean the same as when a lover asks a beloved, "How are you?" A different significance comes into being.

The Upanishads cannot be understood in an ordinary way. That is how scholars miss the whole point, linguists miss the whole point, pundits miss the whole point. They work with language. with grammar, with everything that is pertinent, but still they miss. Why do they miss? The missing happens because their inner time is linear. They are working with their intellect. not with their being. Really, they are working on the Upanishad: they are not allowing the Upanishad to work upon them. That is what I mean when I say to just be present: then the Upanishad can work upon you -- and that can be a transformation. That can transport you to different planes of existence.

So the first thing to remember is how to listen just by your presence. Absorb through your faith and trust -- drink! Do not fight with reason, do not feel with feeling. Just be one with your being. This is the key -- the first thing.

The second thing is that the Upanishads use words, they have to use them, but they stand for silence. They talk and they talk continuously, but they talk for silence. The effort is absurd, paradoxical, contradictory, inconsistent -- but this is how it is possible, this is the only way. Even if I have to provoke you toward silence, I have to use words. They use words, but they are completely against words and language; they are not for them. This must be remembered continuously; otherwise it is very easy to be lost in words.

Words have their own magic, they have their own magnetism., And each word creates a sequence of its own. Novelists know, poets know. They say sometimes they only begin their novel. When it ends, they cannot say they have ended it. Really, the words have their own sequence. They begin to be alive in their own way, and then they go on.

Tolstoy has said somewhere, "I begin, but I never end, and sometimes my own characters say things that I never wanted to say." They begin to have their own life and they go on their own tracks. They become free from the author, from the novelist, from the poet. They become as free as children become free from their parents. They have their own life.

So words have their own logic. Use a word, and you are on a track. And the word will create many things. The word itself will create many things, and one can be lost. But the Upanishads are not for words. That is why they use as few as possible. Their message is so telegraphic that not a single word is used unnecessarily. The Upanishads are the shortest treatises; not a single word is used unnecessarily because words can create a hypnotic sequence. But words have to be used, so be aware that you are not lost in words.

Meaning is something different. Even more than meaning -- it would be good to use the word "significance". The Upanishads use words as signs, as symbols, as indications. They use words to *show* something, not to say something. You can say something by your words, you can show something by your

words. When you show something, then the word must be transcended, must be forgotten. Otherwise words come in the eyes and they distort the whole perception.

We will be using words, but with this caution: go on remembering that not only are meanings meant, but some indications. Symbolically, the words have been used -- just like a finger pointing to the moon. The finger is not the moon, but one can cling to the finger and one can say, "My teacher showed me -- this is the moon!" The finger is not the moon, but the finger can be used to show. The word is never the Truth, but words can be used to show. So always remember that the finger has to be forgotten. If the finger becomes more significant and important than the moon, then the whole thing will be perverted.

Remember this second point: words are just indicators to something else which is wordless -- something which is silent, something which is beyond, something which transcends.

This forgetting that words are not realities has created much confusion. There are thousands and thousands of commentaries, but they are concerned with words, not with the wordless reality. They go on discussing. For centuries, millennia, pundits have discussed what this word means and what that word means. and they have created a large literature. But so much search for meaning -- and totally meaningless! They have missed the point. The words were never meant to be realities -- only pointers towards something else totally different from words.

Thirdly: I am not going to comment on the Upanishad, because commentary can only be something concerned with intellect. Rather, I am going to respond, not comment. Response is a different thing -- altogether different. You whistle in a valley or you sing a song or you play on a bamboo flute, and the valley echoes. reechoes, reechoes. The valley is not commenting: the valley is responding.

A response is a living thing; a commentary is bound to be dead. A response means that the Upanishad will be read here -- I will not comment on it; I will just become a valley and give an echo. It will be difficult to understand it, because even if the echo is authentic you may not be able to get the same sound back. You may not be able to find out the relevance, because when a valley responds, when it echoes something, that echo is not just a passive echo -- it is creative. The valley adds much. The nature of the valley adds much. A different valley will echo differently. That is how things should be. So when I say something, it is not meant that everyone is bound to say this. This is how my valley echoes it.

I am reminded of Stevens' lines. They look like a Zen poem: "Twenty men crossing a bridge into a village, are, twenty men crossing twenty bridges into twenty villages." When I read something, my valley echoes in a certain way; it is not passive. In that echo I am also present. When your valley reechoes it, it will be a different thing. When I say "a living response", I mean this.

Sometimes it may look absolutely irrelevant, because the valley will give it a shape, a colour of its own. This is natural. So I say that commentaries are criminal; only responses should be there, no commentaries -- because the commentator begins to feel that whatsoever he is saying is absolutely true. A commentator begins to feel that other commentators are wrong, and he begins to feel a self-imposed duty to criticize other commentators, because he feels his commentary can be right only when other's commentaries are wrong. But that is not the case with a response. Multi-responses are possible, and every response is right if it is authentic. If it comes from your depths, then it is right. There is no outward criterion of what is right and what is wrong. If something comes out of you from your depths, if you become one with it, if it vibrates through your whole being, then it is right. Otherwise, howsoever clever and howsoever logical, it is wrong.

This is going to be a response. And when I say "response", I mean it will be more like poetry and less like philosophy. It will not be a system. You cannot create systems through responses. Responses are atomic, fragmentary. They have an inner unity, but to find that inner unity is not so easy. The unity is just like a mainland and an island: between an island and a mainland there is a unity, but deep down; deep down in the depths of the sea. the land is one. If that is understood, then no man is an island. Deep down things are one; the deeper you go, the more you reach to the oneness. So if a response is authentic, then any response, even the opposite response which may look absolutely contradictory to it, cannot be different. Deep down there will be a unity.

But one has to go deep, and commentaries are superficial things. So I am not going to give you a commentary; I will not say what this Upanishad means. I will say only what this Upanishad means *in me*. I cannot claim any authority, and those who claim are really immoral. No one can say what this Upanishad means. All that can be said is what this Upanishad means in me -- how I echo it.

This response can create a responsiveness in you also if you are just present here. Then whatsoever I say will echo in you also. And if it can echo, then only will you be able to understand it. So just be like a valley, be in a let-go, so that you can echo freely. Be concerned with yourself being a valley rather than with the

text of the Upanishad, or with what I am saying. Be concerned with yourself being a valley, and all else will follow. No tension is needed, no strained effort is needed, to understand me. That can become a barrier. Just relax, just be silent and passive, and let whatsoever happens echo in you. Those vibrations will transport you to a different perspective, to a different vision.

Lastly, I am not a Hindu, neither am I Mohammedan nor a Christian -- a homeless wanderer. I do not belong to the tradition of the Upanishads outwardly, so I have no investment in them. When a Hindu comments, or when a Hindu thinks about the Upanishads, he has investments; when a Mohammedan writes about the Upanishads, he has anti-investments: they cannot be true and authentic. If one is a Hindu he cannot be true about the Upanishads; if one is a Mohammedan he cannot be true about the Upanishads. He is bound to lie. But the deception is so subtle that one may not even be aware.

Man is the only animal who can lie to himself and can live in deceptions. If you are a Hindu and are thinking about the Upanishads, or a Mohammedan and thinking about the Koran, or a Christian and thinking about the New Testament, you will never be aware that you cannot be true. Your being a Christian is the barrier. You cannot be true! One must not belong; only then is the response true. Belonging disturbs, perverts the mind, distracts and projects things which are not, or denies things which are.

So to me, that is not a problem, and for you also I would suggest that when you are reading the Koran, listening to the Upanishads or to the Bible, do not be Hindus, Christians and Mohammedans at all -- just being is enough. You will be able to penetrate deeper. With concepts, with dogmas, you are never open. And a closed mind can create deceptions of understanding, but can never understand.

So I belong to no one, and if I am responding to this Upanishad it is simply because I have fallen in love with it. This, one of the shortest Upanishads, "Atma Pooja", is a rare phenomenon. So something about this rare Upanishad. why I have chosen to talk about it.

Firstly, it is the shortest; it is just seedlike -- potent, pregnant, with much in it. Every word is a seed with infinite possibilities. So you can echo it and reecho it infinitely. And the more you ponder over it, the more you allow it to go in, the more newer significances will be revealed. These seedlike words show that they were found in deep silence. Really, this looks strange, but this is a fact. If you have less to say, you will say more. If you really have something to say, you can say it in a very few lines, few words -- even a single word may be enough. The less you have to say, the more words you will have to use. The more you have to say, the less words you can use.

Now it has become a known fact to psychologists that words are used not to say, but to hide. We go on talking because we want to hide something. If you want to hide something you cannot be silent, because your face may say it, your silence may indicate it. The other may become suspicious that you are hiding something. So a person who has to hide something will go on talking continuously. Through words you can deceive; through silence you cannot deceive.

The Upanishads really have something to say, so they say it in seed form -- in sutras, in aphorisms. This Upanishad has only seventeen sutras. They can be written on a half page. On one postcard this whole Upanishad can be written -- on one side! But it has a very potent message, so we will take each seed word and try to penetrate it, to be in a living response with it. Something may begin to vibrate in you. And it can begin because these words are very potential, they have much. If their atoms could be broken. much energy would be released. So be open, receptive, in a deep trust, and let the Upanishad work.

Now we enter into the "Atma Pooja -- Worship of the Self -- Upanishad":

AUM MEDITATION IS THE CONSTANT CONTEMPLATION OF THAT.

"AUM": this word "AUM" is very significant -- significant as a sign, as a symbol, as a secret key. So first we must decode it.

AUM has five *matras*, five steps. The first step is A, the second is U, the third is M. These are gross steps. When we utter AUM, A-U-M -- these are three words. But utter AUM [long], and in the end the M resounds -- "mmm". That is a half step -- the fourth. Three are gross and can be heard. The fourth is half gross. If you are very aware, only then is it heard; otherwise it is lost. And the fifth is just never heard. When the sound of AUM vibrates and the vibrations go into the cosmic emptiness, when the sound has gone and a soundlessness remains, that is the fifth. You utter the word AUM, then A-U-M is heard very clearly, then a lingering sound of "mmm" -- half a step -- and then soundlessness. That is the fifth. These five steps

are just signs towards many things.

First, the Upanishads know that human consciousness has five steps. We know the three gross ones -- the waking, the dreaming and the sleep. These are three gross -- A-U-M. The Upanishads call the fourth *turiya*. They have not named it because it is not gross. The fourth is that in which one becomes aware of deep sleep also. If you have been deep in sleep, in a deep dreamless sleep, if in the morning you can say, "I have been in a deep, deep sleep," then someone in you has been aware and remembers somehow that there has been a very deep, dreamless sleep -- but a witness was there. That witness is known as the fourth. But the Upanishads say that even the fourth is not the ultimate, because to be a witness is still to be separate. So when the witness also dissolves, if only the Existence remains, without a witness, that is the fifth. So this AUM is a sign for many things -- for many things -- for five bodies in man. The Upanishads divide them into *anamaya, pranamaya, manomaya, vigyanamaya* and *anandamaya* -- five sheaths, five bodies.

This AUM is a cosmic sign. This is just a sign, but it is also a symbol. What does it mean when I say it is also a symbol? When someone goes deep into Existence, to the roots, to the very roots, then thoughts are no more there, the thinker is no more there, objectivity is no more there, subjectivity is no more there -- but, still, everything *is*. In that thoughtless, thinkerless moment, a sound is heard. That sound resembles AUM -- just resembles it. It is not AUM; that is why it is a symbol. We cannot reproduce it. This is the approximate resemblance. That is why it has been likened to many sounds, but it is always nearer to AUM.

Christians and Mohammedans have represented it as AMEN. That sound which is heard when everything is lost, and only a sound vibrates, resembles AUM. It can resemble *amen*. In English, there are many words -- omnipresent, omniscient, omnipotent. That OMN is the sound. Really, "omniscient" refers to one who has seen the AUM, and AUM is a symbol for all. "Omnipotent" means one who has become one with AUM, because that is the potentiality of the whole cosmos. "Omnipresent" means one who is present in the sound of AUM, and that sound surrounds all; it overflows all.

The OMN in omniscient, omnipresent, omnipotent, is AUM. AMEN is AUM. Different seekers, different persons, have come with different resemblances, but they always somehow resemble AUM. This is a symbol -- a symbol of a universal sound. Modern science thinks in terms of electric particles as the foundational units of Existence -- but the Upanishads think not of electrical particles, but of sound particles as the basis.

Science says that sound is a modification of electric vibrations, that sound itself is nothing but electricity. The Upanishads say electricity is nothing but sound modifications. One thing is certain -- that somehow sound and electricity are convertible. Which is basic? Science says electricity is basic, the Upanishads say sound is basic. And I think this difference is simply because of their approaches. The Upanishads reach to the Ultimate Reality through sound, through *mantra*. They use sound to reach soundlessness. By and by, the sound is dropped; by and by, soundlessness is achieved. Ultimately, when they reach to the bottom, they hear a cosmic sound. It is not a thought; it is not a created sound. It is just in the very nature of Existence that it sounds.

That sound they have called AUM. They say that when we say AUM, it is just a resemblance -- a very far, far-off copy. It is not true, it is not that which is known there, because it is created by us. It is created by us! It is just like a photograph of something: it simply resembles. My photograph simply resembles me: it is not me.

I have heard about the Dutch painter, Van Gogh. A sophisticated lady met Van Gogh on the street and said, "I have seen a portrait of you, and it was so lovely and so beautiful that I kissed it."
Van Gogh asked, "Did the portrait reply?"
The lady said, "No! How can the portrait reply?"
So Van Gogh said, "Then it was not me!"

A photograph can resemble: it is not real. Mm? -- nothing is wrong with it: it is enough that it resembles, but one should not mistake it for the real. So AUM is just a symbol -- a symbol of something it resembles -- like a photograph.

AUM is also a secret key. When I say a secret key, I mean that because it resembles the ultimate sound, if you can use it and, by and by, go deep with it, you will reach to the ultimate door -- because it resembles. And it will resemble more if you do certain things with it. For example, if you utter AUM then you have to use your lips; your body mechanism is to be used. Then it will resemble less, because a very gross mechanism has to be used and it perverts. It changes AUM into a gross thing. Do not use your lips. Create the sound of AUM in yourself only through your mind. Do not use your body. Then it will resemble more, because now you will be using a more subtle medium. It will give a finer photograph, more close to the real.

Do not even use mind: first use the gross body, then drop it; then use your mind -- just create the sound of AUM inwardly; then even stop that, and let the sound echo itself. Do not make any effort: it comes. Then it becomes AJAPA -- then you are not creating it; you are just in the flow of it. Then it goes even deeper and it becomes even more real. You can use it as a key. When it becomes effortless -- when it is not with your body, nor with your mind, but when the sound just flows in you -- you are very near.

Now only one thing has still to be dropped -- the one who is feeling this AUM. The "I", the ego, that feels that "AUM is surrounding me." If you drop this also then there is no barrier, and the copy, the photograph, drops into the real, the original. So it is also a secret key.

This AUM is miraculous. It is as foundational to mystics as Einstein's formula of relativity is to physics. That formula is three things: a sign, a symbol and a secret key -- and AUM is also three things. But, basically, it is a secret key. Unless you open the doors, it is useless to go on thinking about it, futile, wasting time and life and energy. Unless you are ready to open the door, what is the use of talking about the key? Even if you understand all the implications, all the philosophical implications, it is meaningless. So AUM is always put in the beginning, and it is always put in the end. The Upanishads always begin with AUM, they always end with AUM. This is the key!

If you enter the house, the first thing to be used is the key; and again, when you come out, the last thing to be used is the key. So enter! Use the key! But if you begin to contemplate on the key and continue sitting at the door, then the key is not a key for you but a barrier. Throw it! -- because it is not opening anything. Rather, it is closing. And you are constantly thinking about the key.

One can go on thinking about the key without using it. There are many who have pondered, thought and contemplated about what AUM means. They have created structures, big structures on it, but they have never used the key. They have never entered the palace. It is a symbol, it is a sign, BUT basically it is a secret key. It can be used as a method to enter into the Cosmic, as a method to drop into the oceanic. The subtler it becomes, the deeper, the nearer it goes to the real; the grosser, the less.

"Meditation is the constant contemplation of That": this is the first sutra.

We live in a world of three dimensions. One dimension is "I-it" -- the world of things. I and my house, I and my furniture, I and my wealth: this is the realm of I-it. A world of it surrounds me.

Then there is another dimension, I-thou: I and my beloved, I and my friend, I and my family -- a world of persons. This is the second realm.

Then there is a third realm, I-That: I and the universe. The Upanishad says, "Meditation is the constant contemplation of THAT" -- neither of it, nor of thou, but of That. That means the Whole. It is not a thing, not a person: it is a That But why use That? Whenever we say "That", it means something that transcends, something that is beyond, something that is not where we are -- neither in our relationships with things nor in our relationships with persons.... That -- without any name, because if you give it a name -- for example, if you call it "God" -- it becomes an I-thou relationship. If you call it "father" or "mother", then you bring it to the second dimension. If you say there is no God, then you have to live in a one-dimensional world, I-it.

That is not a thing. Theists are ready to say it is not a thing, but they say it is a person. The Upanishads are not even ready to call it a person, because to make it a person is to limit it and to make it a person is to make it finite. They simply use the word "that". They say, "It is *all*, but we cannot name it because it has no form, no limitation. It is the ALLNESS." Then what to call it? They do not call it "God", they do not call it "Divine", they do not call it "Lord" -- they do not call it by any name. There is no form, no name They simply use the word "that", and continuous contemplation of That is meditation.

If you can remember That continuously, then you are in meditation. When you are with things, remember That; when you are with persons, remember That. Wherever you are remember That -- the All. Never see the limited as limited: always look deep and feel the unlimited. Never see the form as the form: always look deep and see the formless in it. Never see the thing as the thing: go deep, feel it, and the That will be revealed. Never see any person cased in his personality. Penetrate deep and feel that which goes beyond -- the within beyond.

The continuous contemplation of That is meditation -- no ritual, no method, no technique, simply continuous contemplation. But it is arduous, because one has to remember continuously, with no gap, no discontinuity, not even a single moment's forgetfulness. Remembrance continuous -- constant, without any gap. It is the most arduous thing to remember continuously. We cannot remember continuously even for a few seconds. Just begin to count your breath, and remember how many breaths you can count while continuously remembering, constantly remembering the process of breathing -- the incoming, the outgoing breaths. Remember, and count. You have counted three or four, and then you miss. Something else comes

in, and you have forgotten. And then you remember, "Oh, I was counting, and I have counted only three and I missed!"

Remembrance is the most difficult thing -- because we are asleep. We are deeply asleep! We are walking in sleep, talking in sleep, moving, living, loving, doing everything in sleep, in a deep somnambulism -- a deep, natural hypnosis. That is why there is so much confusion and so much conflict, so much violence and so much war. It is really a miracle how the human race has survived -- so much sleep, and still we manage somehow!

But we are asleep. Our behaviour is not a behaviour which can be called alert, attentive, aware -- we are not. For a single minute. we cannot be aware of ourselves. Try it, and then you will feel how much asleep you are. If I cannot remember myself continuously for one minute, for sixty seconds, how deeply asleep I must be! Two or three seconds, and then sleep comes and I am not there: I have moved. The consciousness has been dropped, the unconscious has come in. There is a deep darkness, and again I remember that I was trying to be aware.

P. D. Ouspensky was working with Gurdjieff on his method of self-remembering. The first time he met Gurdjieff he said, "What do you mean by self-remembering? I remember myself: I am P. D. Ouspensky."

Gurdjieff said, "Close your eyes and remember that you are P. D. Ouspensky, and when you forget, tell me. Be frank!"

Only three or four seconds passed, and Ouspensky opened his eyes and he said, "I began to dream. I forgot that I am P. D. Ouspensky. I tried three or four times. I said within myself, 'I am P. D. Ouspensky, I am P. D. Ouspensky, I am P. D. Ouspensky,' and then a dream broke in and I was not aware."

So Gurdjieff said, "This is not self-remembering -- that you are P. D. Ouspensky. Firstly, you are not P. D. Ouspensky, and, secondly, this is not remembering. When the remembering comes, you will be the first to deny that you are P. D. Ouspensky."

For three months Ouspensky tried hard, very hard. The more you try, the more you become aware how hard it is. The more you try, the more you begin to feel that "I have been asleep all my life." This is just a mechanical awareness that we have. We can move with it, do the routine, but can never go deep. For three months, when he tried and tried and tried and then became aware, a new pillar of consciousness came into existence. When he could feel and be aware constantly, then Gurdjieff asked him to come with him and to move on the street. So Ouspensky said, "For the first time, on the street of a big City, I became aware that everyone is asleep, everyone is moving in sleep. But I had moved in the same street and was never aware. And I saw every man asleep -- just with open eyes." He became so afraid that he said to his teacher, "I cannot go further; I must go back. Everyone is so asleep that anything can happen here. I cannot move."

Just sit by the side of the street and look at people's eyes moving. Then you will become aware that everyone is closed within himself. He is not aware of what is happening around him. Someone is talking with himself, someone is moving his hands, making gestures; he may be in some dream. Lips are moving, everyone is talking within; no one is aware of what is happening around him. All are moving just automaton-like. They are going to their homes; they need not even remember where their homes are -- they just move automatically.Their legs move, their hands move their car wheels, they reach their homes, but this whole process is just a sleep -- a mechanical routine. Tracks are there, and on those tracks they go on moving. That is why we are always afraid of the new -- because then we have to create new tracks. We are afraid of the new because for the new the routine will not do, and for some time we will have to be a bit alert. We are always fixed in our dead routines and are, in a way, dead. A sleeping person is really dead. He cannot be said to be alive.

Only for moments, for a few moments in the whole life, do we become aware, and those moments are either in deep moments of love, which are rare.... It happens only to a few people, to very few. And when it happens, everyone else will feel that that man has gone mad -- because he becomes so different, because he comes to see things in a different colour, with a different music, with a different light. He begins to look around, and he sees a different world! Of course, he has gone mad for us, so we can forgive him because "he is mad". He is "in a dream". Really, the contrary is the case: we are asleep, and for a moment he has become aware of a deeper reality. But he is alone, and that awareness cannot continue because it is just an accidental happening.

It is not by his effort that he has attained it. It has just happened. rt is an accident. He will go to sleep again, and when he goes to sleep then he will feel that he has been betrayed by his lover or beloved, because that magic is no more there. That magic came because he became aware of a different world. In this world there are different worlds. He became aware and now he is asleep again, so he feels he has been betrayed.

Every lover feels that he has been betrayed. No one has betrayed him. Only in a sudden awakening he has seen a different world, with a different beauty, with different sounds, and now he is again asleep. That glimpse is lost and he feels he has been betrayed. No one has betrayed him. It is only that suddenly he became aware.

One becomes aware either with love or with death. If you are suddenly in the grip of death, you will be aware. In sudden accidents -- the car speeding uncontrollably down the hill -- you will become aware, because there is no future and the past has ended. Only the present moment -- this moment of dropping down the hill -- is all. Now a different dimension of time opens. You are here and now for the first time. Dreams are not possible because there is no future. You cannot think about the future. The past is just ending. Between these two, for this moment, in this calamity, you have become aware. So love and death are the only moments when we become aware, but they are not in our hands. They are not!

So when the Upanishad says "the constant contemplation of That", it means that if you can remember continuously, constantly, in everything, in every event, that whatsoever is, is That -- inside, outside; if everything becomes just a symbol for the remembrance of That, then the consciousness will explode, the sleep will not be there, you will become conscious and aware. That consciousness, that awareness, is meditation.

There are two more things. "Continuous" means without any gap -- not a single moment's gap. But this is difficult, because then your life will be impossible. If you go on continuously remembering Him, how can you live, how can you move, how can you eat? That problem arises if you begin to remember His name, if you begin to remember "Ram", "Jesus" or something else. If you begin to remember His name, if you give some name to Him, and begin to repeat "Ram-Ram-Ram", then your life will become impossible, because either you can remember "Ram" or you can move on the street.

One soldier was brought to me, a very sincere man, a very devoted one. He was trying continuously to remember "Ram". Someone, some guru told him to remember "Ram" continuously. He became so much absorbed with that repetition that outward life became impossible -- impossible! He could not sleep because he had to remember "Ram". So if you are repeating "Ram-Ram-Ram" inside, you cannot go to sleep. This constant activity will not allow it. He could not move on the street because someone may be honking a horn and he could not hear. He was surrounded by his own repetition -- closed. He became insensitive. He was a military soldier, so his captain brought him to me and said. "He cannot even listen. I say, 'Left turn!' and he is standing and he is looking. He is absent. What is he doing?"

The captain told me, "It has become impossible! This man has to be hospitalized."

I asked the soldier, "What are you doing?"

He said, "I can tell you but not my captain. My guru has given me a mantra to repeat continuously, so I am repeating 'Ram-Ram-Ram'. And now the repetition has gone so deep -- for three years I have been repeating continuously -- that I have lost sleep. I cannot see what is happening, I cannot hear what is happening around me. A great barrier has come between myself and the world. I am enclosed within my repetition of 'Ram'." He asked me, "How can I do both? If I have to repeat it continuously, then I cannot do anything else. So tell me what to do. If I do anything else, then this repetition breaks. Gaps are bound to come there."

This is not meant here. That is why the Upanishad is not giving any name, any form, but is simply saying "That". It is possible to remember That continuously, because you are not to remember His name. Rather, you have to feel That in everything you are doing -- just carrying water from the well!

One Zen monk, Bokuju, was asked, "What do you do continuously?"

He said, "I don't do anything continuously. Whatsoever I am doing, I am doing it totally. When I am carrying water from the well, I am carrying water from the well. When I am chopping wood, I am chopping wood. When I am sleeping, I am sleeping."

The questioner asked, "Then what are you DOING?"

Bokuju said, "I am not doing anything. When I am chopping wood, He is chopping wood. When I am carrying the water, He is carrying the water. And He is the water which is being carried, and He is the wood which is being chopped. Now He is and I am not! So everything has become a worship and everything has become a meditation."

This whole Upanishad is concerned with how to make your whole life a worship. This Upanishad is absolutely anti-ritualistic: no ritual is needed; only a different attitude, a remembering of That -- doing, non-doing, but remembering That. And when I say "remembering That," it is not a mental remembering. You are not to remember, "Okay, this stone is That." If you have to remember in this way, that "this stone is

THAT," then it is not remembering, because still two exist -- this stone and That. When the Upanishad says, "constant contemplation of That," it means the stone must drop! ONLY THAT IS! That is a deep realization, a constant realization.

Begin to feel. Do not touch a thing without feeling the That; do not love anyone without feeling That; do not move, do not even breathe, without feeling That. It is not that you have to impose That on everything: you have to discover That in everything. Mm? -- the distinction must be clear. You are not to impose That on everything. You can impose; that will be just a trick. You have to discover! Seeing a flower, you can impose and can say, "Oh, that flower is That!"

No, do not impose, do not say anything! Just remain silent near the flower. Look at it, be in deep sympathy with it, in a deep communion with it. Forget yourself. Just be a passive awareness there, and the flower will flower into That. The That will be revealed.

So go on discovering That! That is what is meant by "constant contemplation". And, constant contemplation of That is meditation.

The Ultimate Alchemy, Vol 1

Chapter #2
Chapter title: Dissolution into the Cosmic

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OSHO, YOU SAID LAST NIGHT THAT THOSE WHO HAVE BECOME VOID, VALLEY-LIKE, DO NOT REACT BUT THEY RESPOND, AND THAT THE RESPONSES OF THESE DIFFERENT ENLIGHTENED ONES WILL BE DIFFERENT -- THAT THE VALLEY WILL REECHO IN ITS OWN UNIQUE AND INDIVIDUAL WAY.
NOW A QUESTION ARISES WHETHER THOSE WHO BECOME ABSOLUTELY VOID, NOTHINGNESS, STILL HAVE A PERSONALITY AND INDIVIDUALITY. IF SO, THEN PLEASE EXPLAIN HOW THIS BECOMES POSSIBLE.

THIS is one of the paradoxes of spiritual life: the more one dissolves into the Divine, the more unique one becomes. The dissolution is not of the individuality but of the self. The dissolution is not of the uniqueness but of the ego. The more you are an ego, the more you are like others, because everyone is an egoist.

The ego is the most ordinary thing in the world. Everyone is an egoist; even a newborn child is an egoist -- a perfect egoist. So it is not anyone's achievement; it is not extraordinary. Really, it can be said that to be just ordinary is the most extraordinary thing possible because no one feels just ordinary. So to feel oneself extraordinary is just the most ordinary thing. Everyone feels like that! So ego is not something unique.

If you have an ego, it is not something unique. Really, egolessness is the most unique thing, the most uncommon -- rare. It happens only sometimes. Centuries pass and rarely the event happens that someone becomes egoless -- a Buddha, a Jesus. But when we say that someone becomes egoless, it does not mean that he is *not*. Really, for the first time, *now he is* -- authentically grounded into the very Being. He is no more an ego.

So take it from a different root: ego is a false phenomenon -- just an appearance, not a reality. It is not something grounded in the Being -- just a dream, a thought, just a mental construction. So the more you belong to the ego, the less you belong to the Existence. The more you concentrate on your ego, the less and less you are authentic. You become false -- an existential lie.

When we talk about becoming empty, nothing, valley-like, we mean that there is no ego -- but you ARE! Let me say it in this way: I say "I am", but when the ego dissolves there remains the pure "am-ness". The "I" is no longer there, but "am-ness" is there, and for the first time pure, total, uncontaminated. The ego contaminates it.

The word "personality" and the word "individuality" must not be confused. They are totally different They do not mean any similar entity: they are not the same at all. Personality belongs to the ego. individuality to the Being. Personality is just a facade. The ego is the center and the personality is the circumference. It is not individuality at all.

This word "personality" is very meaningful. It is derived from the Greek word "persona". "Persona" means a mask. In Greek drama, the characters, the actors, will use masks to hide their faces so the real face is hidden and the masked face becomes the reality. "Personality" means a mask -- that which you are not but only appear to be.

So we have many faces; really, no one has one personality. Mm? -- we have multi-personalities. Everyone has to change faces the whole day. You cannot remain with one face. It will be so difficult because every time you face someone else you have to use another face. Before your servant you cannot have the same face as you have before your master. Before your wife you cannot have the same face as you have before your beloved. So, continuously, we have a flexible system of changing faces.

For the whole day, the whole life, we are continuously changing faces. You can be aware of this. You can feel when you change a face and why you change it and how many faces you have. So, really, a personality means a system of flexible faces, and when you say that someone has a great personality it only means that he has a more flexible system. He is not a fixed man: he has a more flexible system. He can change very easily. He is a big actor.

This is personality; you have to construct it every moment. So no one can be at ease with his personality. It is a constant effort. So if you are tired, your personality will lose its lustre. In the morning your personality has a lustre, in the evening it is lost. The whole day of utility: it is constantly changing. So when I use the word "personality", I mean a false appearance which you have created around yourself.

Individuality is something else. Individuality does not mean something constructed and created by you, but the very nature of your being. Again, the word "individuality" is very meaningful. It means that which cannot be divided, which is indivisible. We have an inherent intrinsic nature which cannot be divided, which is indivisible. Carl Gustav Jung chooses the word "individuation" as one of the deepest phenomena. He said individuation is the way towards Truth, towards the Divine -- individuation: being an individual.

The Indian term "yoga" means the same thing as individuation. The term "yoga" means to conjoin again that which has become divisible, to join again that which has become divided, to come again to the indivisible. So when translating "yoga" into English, it would be better if we call it "the way to individuation". This individuality remains and becomes more penetrating, becomes more sharp. The moment you lose the ego, the moment you discard your personalities, you become individual.

This individuality is a unique phenomenon. This is unrepeatable. A Buddha cannot be repeated; a Gautam Siddharth can be repeated. A Jesus can be repeated, but not Jesus Christ. Jesus means the personality; Jesus Christ means the individuality. Gautam Siddharth is just ordinary; he can be repeated. Anyone can be Gautam Siddharth. But the moment Gautam Siddharth becomes Enlightened and becomes the Buddha, now the phenomenon is unrepeatable. It is unique! It has never been before and it will never be again. This Buddhahood, this peak of realization, is so unique that it cannot be repeated.

So when I said to be just like a valley and when I said that every valley will echo differently, I meant that every valley has its own individuality. Buddha has his own, Jesus his, Krishna his. So, really, this will be good to understand.

Why do Krishna, Christ and Buddha differ so much? They differ! They differ as much as there is any possibility to differ, but still they are, in a very deep way, one. As far as individuation is concerned they are one; as far as individualities are concerned they are different. They have come to the Undivided. They have realized the Undivided, the basic unity of Existence. But because of this basic unity and its realization, it does not mean that now they are not unique. *now* they are really unique. That's why I say this is one of the paradoxes.

Two ordinary persons can differ, but their difference can never be total, absolute -- never! Even in their difference they have similarities. Really, their difference is always of degrees. Even if they are totally contrary to one another, their difference is of degrees. A person who is a communist and a person who is anticommunist, even they are different only in degrees. The person who is anti-communist is still communist to a lesser degree; and the person who is a communist is still a capitalist to a lesser degree. The difference is always of degrees. And they can change, they can change camps very easily; there is no problem. Ordinarily, they change. The difference is just like that of cold and heat -- only of degrees. But a Buddha and Krishna, a Christ and Mohammed, and a Lao Tzu and Mahavir -- their difference is not of degrees. They can never meet. And this is the paradox: they have come to Oneness, and yet they can never meet. The difference is not of degrees. The difference is of their uniqueness.

What do I mean by this uniqueness?

We can conceive of oneness very easily. A drop of water drops into the ocean and becomes one with it, but that oneness is just dead -- a dead oneness. The drop lost itself completely; it is nowhere now. A Buddha is not dropping in that way. His dropping is in a different way. If you put a flame before the sun, the flame becomes one with the sun, but the individuality is not lost; it still remains itself. If we burn fifty flames in this room they will create one light, but every flame will be a flame unique m itself. So this dissolution into the Cosmic is not a simple dissolution. It is very complex. The complexity is this: the one who dissolves, remains. Rather, on the contrary, for the first time, he is.

This individuality echoes differently, and that is the beauty of it. It is beautiful! Otherwise it will be just ugly. Just think: if Buddha responds in the same way as Jesus the world will be poorer for it. very poor. A Buddha responds in his own way, a Jesus in his own way. The world is richer for it and there is beauty. The world is freer and you can be yourself.

But this distinction *must* be remembered: when I say that you can be yourself, I do not mean your ego. When I say you can be yourself, I mean your nature, your Tao, your Existence. But it has an individuality. That individuality is not personality. So I say they belong to the same Existence, yet individually. They respond from the same depth, but individually. No sense of ego is there, but the uniqueness remains.

This world is not just a colourless unity; it is not monotonous. It has multi-colours; it is multi-tonal. You can create music with one note also, but then it will be just monotonous and boring. It cannot be lively; it cannot be beautiful. A more subtle and complex harmony is achieved through many notes -- multi-phonal. A harmony runs through, but it is not a monotonous thing. And each note has its own individuality. It contributes to the total harmony, and it contributes only because it has its own individuality.

A Buddha contributes only because he is a Buddha, and a Jesus contributes only because he is a Jesus. He gives a new note. a new vibration. A new harmony is born because of him. But that is possible only because he has an individuality. And this is not only for deeper things. Even for very trivial and small things, a Buddha and Jesus differ. A Buddha walks in his own way; no one else can walk like that. A Jesus looks in his own way; no one else can look like that. Even their eyes, the very gestures, the very words they use, are unique. The other cannot even conceive....

This world is a harmony of unique notes, and the music is richer for that -- every valley echoing in its own way.

All those good-wishers who try to impose a dead unity, and who try to wash out individuality from everywhere, who say that the Koran means the same thing as the Gita, who say that Buddha teaches the same thing as Mahavir, are not really aware of what nonsense they are talking. And if they could win, the world would become just a poor world. How can the Koran say the same thing as the Gita? And how can the Gita say the same thing as the Koran? The Koran has its own individuality -- no Gita can say that, and no Koran can repeat the Gita -- because Krishna has his own aura, Mohammed his own. They never meet, and yet, I say, they stand on the same ground. They never meet, and this is the beauty. And they will never meet. They will be just like parallel lines running to infinity.

They will never meet! This is what I mean by uniqueness: they are like peaks. The higher the peak goes, the less is the possibility of meeting with another peak. You can meet when you are on the ground; everything is meeting. But the higher you go, the more of a peak you become, and the less is the possibility of any meeting. So they are like Himalayan peaks, never meeting. And if you try to impose a false unity over them, you will just destroy the peaks.

They *are* different, but their difference need not be inimical, their difference need not be a conflict. The conflict arises only because we are not ready to accept differences. Then we try to find similarities. Either we must have similarities or we will have conflict. Either we must speak the same thing or we must be

enemies. We have only two alternatives -- and both are wrong. They belong to one attitude. Why should they not be different? -- altogether different, meeting nowhere? What is the need of conflict? Really, different notes create a beautiful harmony. Then there is a deeper meeting -- no meeting in the notes themselves, but in what the notes create; in the harmony there is a meeting.

But one must begin to *feel* that harmony. If one only knows a jarring note -- a Mohammed, a Jesus, a Buddha, are just notes -- no harmony is felt. And the universe is a harmony. If you can begin to feel the gaps and the underlying unity and the soaring peaks meeting nowhere, and if you can see this whole in a totality, in a comprehensive unity, you then accept both -- the individuality and the common harmony. Then there is no problem. There is not!

CAN THIS ALSO EXPLAIN WHY MAHAVIR AND BUDDHA, WHO WERE CONTEMPORARIES, NEVER MET -- NEVER PHYSICALLY CAME ACROSS ONE ANOTHER?

They cannot meet! -- even physically. They came, so many times, very near meeting. Once they were both staying in one SARAI -- inn -- in one part Mahavir and in another part Buddha. But there was no meeting. They passed through the same villages. Their whole lives they were confined to Bihar, a very small area. They visited the same villages; they remained in the same villages; they talked to the same audiences. Their followers went on coming from Buddha to Mahavir and from Mahavir to Buddha. There was much controversy; there was much conversion. But they never met.

They cannot meet! Their very beings are now such peaks that the meeting is not possible. The meeting has become intrinsically impossible. Even if they just sit side by side, they can never meet. Even if to us they appear to be meeting and embracing each other, they can never meet. Their meeting has become impossible. They are so unique, they are so peak-like, the inner meeting is impossible. What is the use of meeting outwardly? It is useless, it is meaningless!

This seems inconceivable to us. We think that two good persons should meet. For us, the non-meeting attitude is something bad. But really, there is no non-meeting attitude -- there is impossibility! It is not that Buddha would not like to meet Mahavir. It is not that Mahavir is resistant. No -- it is simply impossible; it just cannot happen. There is no attitude about it. So, really, this is miraculous. They remained in one village, they stayed in one *sarai*, but never, neither in Buddhist literature nor in Jain scriptures, is there any reference to anyone suggesting that they should meet -- not a single reference. There is not even a reference that it was suggested that it would have been better if they both met. This is miraculous -- surprising! Neither has denied the other. Neither Buddha nor Mahavir has said, "I will not meet." Why didn't they meet? It is a sheer impossibility! It is not possible!

For us who stand on the ground it looks strange. But if you stand on the peak, then it will not look strange. Why not ask a Himalayan peak to meet another? They are so near -- so near! Why can they not meet? Their very being, their very peak-hood, creates the impossibility. So it is not a question of why they never met -- they cannot, they will never. The very door is closed. And yet I say they are one: howsoever one peak may differ from another, in their very roots they are one. They may both belong to the same part of earth, but only in the roots are they one.

There is another point to be pondered over: because they are so much one in the roots, there is not even any necessity to meet. Only those who are not one in the ground will try to meet, because basically they know there is no meeting.

Many people have asked me why I have not tried a great synthesis of all the religions. Gandhi has tried; many others, including Theosophists, have tried. They have tried for a great synthesis of all the religions. I say that if you try, you show that you know there is no synthesis. The effort shows that you feel that somewhere religions are divided. I do not feel this at all. In the roots they are one, and in the peaks they are divided and they must be divided. Every peak has its own beauty. Why destroy it? Why try to create a false thing which is not there? A peak must be a peak -- an individual. In the earth they are one.

So the Koran must remain purely Koran. Nothing should be imposed, infiltrated from the Gita or the Ramayana or anything else. No interpolation, no mixing! The Koran must remain in its purity the Koran. It is a peak -- a beautiful peak. Why destroy it? This is possible only if you are aware of a deeper unity in the ground, in the roots.

Religions are one in their roots, but never in their expression -- and they should not be. So as the world

progresses more, as human consciousness becomes more conscious, more integrated, there will be more religions. Not less -- more! Ultimately, if every human being becomes a peak. there will be as many religions as there are human beings. Why should anyone follow Mohammed if he himself can become a peak? Why should he follow Krishna if he himself can become a peak?

This is unfortunate, that one has to follow anybody. This is just a necessary evil. If you cannot become a peak, only then do you have to follow. But follow in such a way that the sooner you can become a peak the better. We can have a beautiful world, a greater world with a greater humanity, with everyone as a unique peak. But that peak can come only through individuation, through dissolving the ego and the false personality, and remaining centered in your nature, in your pure being. Then you become like a valley, and then there are echoes.

OSHO, YESTERDAY YOU EXPLAINED ABOUT THREE TYPES OF LISTENING: FIRST, LISTENING THOUGH THE INTELLECT; SECOND, THROUGH EMOTION, SYMPATHY AND LOVE; AND THIRD, THROUGH THE WHOLE BEING, THROUGH FAITH. CONSIDERING THE FIRST TWO TYPES OF LISTENING, HOW DOES ONE ARRIVE AT THE THIRD TYPE OF LISTENING -- THAT IS, THROUGH THE WHOLE BEING, THROUGH FAITH? AND ARE THE INTELLECT AND EMOTIONS INCLUDED AND INVOLVED IN THE THIRD TYPE OF LISTENING?

Intellectual listening means that when you are listening you are simultaneously arguing with it. A constant argument is going on. I am saying something to you, you are listening, and constantly there is an argument inside: whether this is right or wrong. You are comparing with your own concepts, your own ideology, your own system. So constantly, when you are listening to me, you are comparing whether I confirm your ideas or not, whether I am according to you or not; whether you can concede to me or not, whether I am convincing or not. How is listening possible in this way? You are too full of yourself, so it is miraculous that within this constant inner turmoil you are capable of listening to something. And even then, whatsoever you have heard will not be what I have said. It cannot be -- because when the mind is full with its own ideas, it goes on giving colours to everything that comes to it. It hears not what is being said, but what it wants to hear. It chooses, it drops, it interprets, and only then does something penetrate in -- but that has a completely different shape. So this is what is meant by intellectual listening.

If you want to go deep in understanding what is being said. this inner turmoil must stop. It must cease! It must not continue! Otherwise, you *are in your own way*, and constantly destroying the very possibility of something which can happen to you. You can miss, and everyone is missing much.

We live enclosed in our own minds, and we carry that enclosure with us everywhere. So whatsoever we see, whatsoever we hear, whatsoever happens around us, it is never transmitted to the inner consciousness directly. The mind remains in between, always playing tricks.

One must be aware that this is happening. This is the first thing in order to go deep. This is the first thing for the second stage of listening -- to be aware of what your mind is doing to you. It is coming in between. Wherever you move, it moves *before* you. It is not like a shadow which follows. *you* have become a shadow to it. It goes, and you have to move. It moves before you and colours everything. So you are never in contact with the "facticity" of anything. The mind creates a fiction.

You must be aware of this phenomenon of what the mind is doing. But you are not -- because we are. identified with the mind, we never think that the mind is doing something. When I say something and it does not tally with your thought, it is not that you will think that your mind is not tallying with the thought. You will think, "No, I am not convinced." You do not have a gap between you and your mind. You are identified -- and that is really the problem. That is how the mind can play tricks with you.

You are identified with a thought or with a thought process. And this is strange, because only two days before this the thought was not yours. You heard it somewhere; now you have absorbed it and it has become your own. And now this thought will say, "No -- this is not right because this is not according to me." You will not feel the difference that this is mind speaking, memory speaking, the mechanism speaking. You will not feel that "I must remain aloof".

Even if you have to compare, even if you have to judge, you must remain aloof -- aloof from your memory, from your mind, from your past. But there is a subtle identification: "My mind is me." So I say, "I am a Communist" or "I am a Catholic" or "I am a Hindu." I never say, "My mind has been brought up in such a way that my mind is Hindu " This is the fact: you are not Hindu. How can you be a Hindu? It is only

the mind. If *you* are the Hindu, then there is no possibility of any transformation.

The mind can be changed, and you must remain capable of changing it. If you become identified with it, then you lose your freedom. The greatest freedom is to be free of one's own mind. The *greatest*, I say -- to be free from one's own mind -- because it is a subtle bondage, so deep that you never feel it as a bondage The very prison becomes your home.

Be constantly aware that your mind is not your consciousness. And the more you are aware, the more you will feel that consciousness is something totally different. Consciousness is the energy, mind is just the thought content. Be the master of it! Don't allow it to be the master; don't allow it to just go ahead of you everywhere. Let it follow you, use it, but don't be used by it. It is an instrument, but we are identified with this instrument. Mm? So break the identification. Remember that you are not the mind.

But, really, so-called religious persons always remember: "We are not the body." They never remember: "We are not the mind." And body is not a bondage at all. Mind is the bondage! Your body is not a bondage at all! Your mind is. And, really, your body comes from nature, from the Divine, and your mind from the society. So body has a beauty, but never the mind. Mind is always ugly. It is a cultivated thing, a false construct. The body has a very beautiful realm. And if you can drop the mind, then you will not feel any conflict at all with the body. The body becomes just a door to the greater -- to the infinite expanse. There is nothing ugly in the body -- mm? -- it is a natural flowering. But the so-called religious people are always against the body and always for the mind. They have created such a nuisance! They have created such confusion! And they have destroyed all sensitivity, because body is the source of all sensitivity. If once you begin to be *against* your body, you will become insensate.

The mind is just an accumulation of past knowledge, information, experiences. It is just a computer. We are identified with it. One is a Christian, one is a Hindu, one is a Communist. one is a Catholic, one is this and that, but one is never oneself -- always identified somewhere with something. Remember this: be aware, and create a distance between you and your mind. Never create any distance between you and your body. Create a distance between you and your mind! You will be more alive and more childlike and more innocent and more aware.

So the first thing is to create a distance: that is, not to identify. Remember you are not the mind, then the first listening will change into the second.

The second is emotional -- deeply felt, sympathetic. It is a love attitude. You are hearing some music or seeing a dance, so you don't just remember the intellect -- you begin to participate. When you are seeing a dance, your feet begin to participate. When you are listening to music, your hands begin to be participants; you begin to be part of it. This is a sympathetic way of listening, deeper than intellect. That's why, whenever you can listen with your heart and feeling, you feel elated, you feel transported to somewhere else. Then you are not in this world. Really, you are in this world, but you feel that you are not in this world. Why? Because you are not in the world of the intellect.. A different realm opens -- you begin to be *actively* in it.

Intellect is always an onlooker standing out -- never in. So the more intellect grows in the world, the more we become just passive observers -- in everything. You will not dance, but you will watch others dancing. If this goes on as it is going on, day by day. soon you will not be doing anything. You will just be looking at others doing. This will be possible some day: you will not love -- it has become possible, it is there now -- you will just watch others loving. What are you watching in a film? Others loving! You are just an onlooker -- a dead, passive onlooker. You are watching others playing. You are watching others singing, others dancing.

Somewhere one character of Camus says, "Love is not for me. My servants will do it for me" -- love! A really rich man! -- even love has to be done by his servants. Why should he do it? The logic is the same. If servants can play music for you, if servants can do prayer for you, why not love? A servant is doing worship for you in the temple, so why not love? If a servant can be used in between you and the Divine, why not between you and your lover or beloved? What is wrong in it? The logic is the same. And, really, soon those who are rich will not do their loving themselves. because servants can do it! Only poor ones will do their own loving and will feel very miserable because of it. Everything can be deputed. You can be just an onlooker, because intellect is basically an onlooker -- never a participant. If we create a world around intellect, then it is going to happen.

The second center is more involved. You begin to participate. I say you will understand more if you begin to participate, because the moment you are sympathetic your mind is open -- more open than when you are in a constant fight. It is open, receptive, inviting.

This is how one can listen through feeling. But still there is a depth even deeper than feeling and that

depth I call total listening, with your full being -- because feeling is again a part. Intellect is a part, feeling is a part, the source of action is another. There are many parts in your existence, in your being. You can listen with feeling better than with intellect, but still it is only a part. And when you are listening with your feeling, the intellect will just go to sleep; otherwise it will disturb. It will just go to sleep!

The third is to listen totally -- not even participating with it, but being one with it. One way is to watch dance through intellect; another is to feel dance and begin to participate in it. Sitting in your seat, the dancer is dancing. You begin to participate; you begin to keep the beat. And the third is becoming the dance oneself -- not the dancer, but the dance. The total being is involved. You are not even out to feel it: you *are* it!

So remember that the deepest knowledge is possible only when you become one with something. This is by faith.

How to come to it? Be aware of your intellect; be unidentified with the mind. Then come to the second -- feeling. Then be aware that feeling is just a part and your whole being is just Lying dead. The whole is not there, so bring the whole into it. When you bring the whole in. it is not that the intellect is denied or feeling is denied. They *are* in it, but now in a different harmony. Nothing is negated. Everything is there, but now in a different pattern. The whole being is participating -- is in it -- has become it.

So when you listen, just listen as if you have become the listening. When I am saying something, let it go into you not with a fight, not with a sympathy, but with a totality. Be it! Let it go. Vibrate -- with no resistance, with no feeling, but with totality! Experiment with it, and you will begin to experience a new dimension of listening. And that goes not only for listening: it is for everything. You can eat that way, you can walk that way, you can sleep that way -- you can live that way!

Kabir sends his son, Kamal, to the field one day. Kabir's cows have no food today, so he sends Kamal to cut some grass from the field. Kamal goes and has not returned. The afternoon has come and the evening has come, and Kabir is just waiting and the cows are hungry. Where has Kamal gone? So Kabir goes to find out.

Kamal is standing in a grass field. The sun is setting, the wind is blowing, the grass is moving wavelike, and Kamal is standing there moving wavelike just with the grass. The whole day has passed like that, and Kabir comes and says, "Have you gone mad. Kamal? What are you doing?"

Suddenly Kamal is brought back to a different world and he says, "Oh, I had forgotten that I am Kamal; I became just grass. I was not! I became just grass! I moved with it, I danced with it, and I forgot for what I had come here. Now tell me, for what had I come?"

Kabir says, "To cut the grass!"

So Kamal laughs and says, "How can one cut oneself? Today it is not possible. I will come again and try, but I cannot promise because I have known a different realm. A different world has opened before me."

Kabir, on this day, named him Kamal. Kamal means "a miracle".

This is the miracle! If you can be totally in anything, the miracle happens. And this is not only for listening: it is for *everything*. Be total! Move totally! Don't divide yourself. Never divide yourself. Any division is just wasting your energy, any division is just suicidal. Don't divide! If you love, love totally -- don't withhold. If you listen, listen totally -- don't withhold anything. Just move totally.

Only this total movement can bring you to a realization where ego cannot be found. It can be found with intellect. it can be found with feeling -- but never with your total being. It can be found with intellect because intellect has no center of its own. It will not allow the center of the total to come into operation, so the intellect has to create its own center. It becomes the ego. Feeling will not allow the total, so feeling has its own center -- it becomes the ego.

That's why men and women have different types of egos, because man's ego is intellect-centered and woman's ego is feeling-centered. They have different qualities of ego. And that's why a man can never understand a woman, a woman never understands a man. They have different types of centers and different languages.

When intellect says yes, it means yes. When emotion says yes, it does not necessarily mean yes. When emotion says no, it may mean yes; it may just be an invitation to be persuaded more. And if you take a woman at her word, you will be in difficulty because her word is not an intellectual assertion. It has a different way of movement, a different quality. Intellect has a direct, mathematical ego. You can understand it easily. So to understand a man is not very difficult because the logic is straight: two and two make four. To understand a woman is different because the logic is not straight. It moves in circles, so two and two never make four. They can make anything, but never four! The logic moves in a circle. Emotion moves in a

circle; logic and intellect move in a straight line.

When something moves in a circle, you can never be certain because it may mean just the contrary. Soon it will move in a circle, and it will be the opposite of its own assertion. So with a woman one has to be aware not of what she has said but of what she *means*. The actual assertion is not to be given much importance -- what she means. And the meaning may be something very different.

So it has always happened that very intellectual persons have never been at ease with their wives -- never! Socrates, a very intelligent person, an intellectual genius, knew every nook and corner of logic, but was never at ease with his wife, Xanthippe -- never. He could not understand what she was saying! That is, he understood what she was saying, but he never understood what she meant. He was so logical that he always missed the point. He went direct, straight, and she went in circles.

Intellect has its own ego -- direct, straight; emotion has its own ego -- circular. They both have egos. But the totality has no ego. The totality has individuality. So when you reach totality, you are neither man nor woman. You are both and you are neither. You transcend and comprehend both. That is what is meant by ARDHANARISHWAR -- half-man, half-woman: a deep communion inside happens. You have become total, one, with no division.

One thing you must note: this is not a fixed arrangement. When I say that a man has an intellectual ego, it is not a fixed arrangement. In some moments he may just regress to an emotional ego; in some moments a woman may come up to an intellectual ego. Then things are more confused. When a man is in difficulty, he will just regress to an emotional ego. He will begin to weep and begin to talk in ways which are not even comprehensible to him. And he will say later on, "What happens I cannot say! In spite of myself I begin to weep; I begin to act in ways in which I would not like to act." A very strong man, in a particular situation, may begin to behave in a very emotional way. And a very emotional woman, in a particular situation, may begin to behave very manlike. In a different setting the ego may change from one center to another. That creates even more difficulties -- but one has to be aware.

With feeling or with intellect, the ego is bound to be there. Only with totality is there no ego. So this I give you as a criterion: If *you are* and you don't feel any "I", you are total. You are sitting here: listen as if there is no "I" in you. Ears are there, a listening process is there, your consciousness is there, but no "I", then you are total. How can you be divided without an "I"? Without an ego, how can you be divided? The ego is the division.

And just as I said that there are many personalities, there are also many egos. Each center has its own ego. Intellect has its own, emotion has its own, the sex center has its own ego -- its own "I". If you go deep down into the bio-structure of the body, each cell has its own ego. That is the division. If you are without an ego, if just you are, with no "I-feeling" anywhere, then you are total. And in that totalness -- even for a single moment if you are total -- you will be Awakened suddenly. And then anything can Awaken you -- anything!

A Zen nun is carrying an earthen water-pot from the well. For thirty years she has been in this monastery -- working continuously, meditating, making every effort to achieve a tranquillity. a state of stillness where the Truth can reflect. But it has not come.

Suddenly the water-pot falls down and is broken, shattered. She stands there, sees it shatter, and the water flows out -- and she is Awakened. Suddenly she achieves the Enlightenment. She runs. she dances, goes into the temple. Her Master comes and touches her feet and says, "Now you are a Buddha: you have achieved."

But the nun asks, "Tell me, how did this happen? -- because I tried and tried and tried continuously for thirty years, and it was not happening. And *this* morning I decided that this seems just absurd and it will not come, so I left every effort. So why, this day, has this happened?"

The Master says, "Because for the first time you were total and without an ego. Effort creates an ego. The very effort was the barrier. Now, without any effort, without any motive, without any ambition, you were just carrying a water-pot and suddenly the pot falls -- bang! -- the pot has fallen and broken, and suddenly you become aware, with *no* ego. And the very listening the very breaking of the pot, the shattering, the noise, the flowing of the water, *and you there without any ego, listening totally* -- the thing has happened!"

So when I say listen totally, I mean this.

OSHO, WHAT ARE THE CHARACTERISTICS AND INDICATIONS THAT SHOW WHETHER ONE HAS

It is a difficult question -- difficult because the happening is always inside, in a way private. And you cannot know of it or about it from the outside. You can never decide from the outside whether someone has achieved the cosmic sound AUM. The deeper you go, the more private is the happening. The public world from where you can decide is just outside. So how to decide whether one has achieved the cosmic sound, whether one has gone to the deepest ground, has known?

You cannot decide it from the outside; that is one thing. Of course, many things which can be known from the outside will begin to happen through the person who has reached. But still. the feeling that he has reached the cosmic ground will just be an inference -- an inference from his behaviour. And behaviour can be false; behaviour can be imitated. Buddha walks a certain way; Buddha sleeps a certain way; Buddha talks a certain way. You can imitate it without being a Buddha. And sometimes it happens that you can imitate better than Buddha -- mm? -- because Buddha is just unaware. Whatsoever is happening is just happening. So you can imitate it in a better way; you can practise it; you can become an expert. And Buddha may not even be able to compete with you because he may not ever have repeated anything.

So from outside, imitation is possible -- very easily possible. To achieve the authentic is arduous; to imitate is easy -- very easy, because inside you remain the same; just outside you can create. So it is difficult. It is difficult to say from outside what has happened inside. One thing: you cannot decide from outside. But from inside if you ask, "How can I know whether I have achieved the cosmic sound AUM or not?" -- if you ask this, then I will say that when you achieve it you know it. If someone asks, "How can I know whether I am alive or dead? How can I know?" what will we say to him? We will say that even if you can think this much -- whether you are alive or dead -- you are alive.

When you come to the cosmic sound, to the very ground of being; when you hear the AUM -- not uttered by you, not uttered by anyone, but just as a cosmic sound all around -- you know. The phenomenon is so real that, really, the question never arises whether this AUM, this sound, is real. The question arises whether I am real now or not. You fade, you become just unreal. You become just a phantom, a ghost. Now your reality is not like it has ever been. All around, the real is.

But it may even be a dream. You also feel in a dream that everything is real, so how to decide whether this sound that you are hearing is a dream or a reality? The decision comes from a certain source. You will never be the same again -- the before and after. This hearing of the sound will be a discontinuity in your existence. You will never be the same again. You will not even be able to connect yourself with your past; it will just drop. You will only remember it as if it belonged to someone else. Your memory will not be yours now. After this experience you will be reborn, and your rebirth will be the evidence. You will never be the same again. The old has dropped; you cannot find the old man again. It is nowhere now. It was there. it is now not there. For you this will be the evidence that you have heard.

But I think there is a third implication also. One can go on repeating AUM, so how will one find out whether the AUM one is repeating and the AUM one has come upon are different or just the same? You will feel it, because you are the center of the AUM that you utter, and then it vibrates outside. Mm? -- this is the dimension. You create it just as you throw a stone into a silent lake. The stone becomes the center, and then there are waves which go outward towards the banks. When you say AUM, you create a center in yourself: you drop a stone, and then the sound goes out and out and out, far off from you. This is the dimension, the direction.

When you hear the sound AUM, the cosmic sound, it is different. It comes; it never goes. It is not a going away from you: it is a coming to you. And the center is nowhere to be found. It just goes on coming and coming and coming and coming. You are overflowed with it. You see the difference? You are not the center. Rather, you are the bank, and from some unknown center the sound waves come to you. They go on coming, they never stop. So this direction -- the sound center you, and the waves going outward -- is AUM uttered by you. You not as the center, and sound waves coming and coming and coming from somewhere -- the center is never known and will never be known....

Someone asked Jacob Boehme, "Where is the center of God? Where is the center of the universe?" He said, "Either everywhere or nowhere." Both mean the same.

So when you begin to feel that the AUM is coming to you... let me say it in a different way. Ordinarily, seekers go towards the Divine, but until the Divine comes to you, remember, you may just be in a fantasy, just in a dream. If you go to the Divine, to God, to find the center, you will go on searching, but you will never find it.

How can you find the center? The center can only come to you. So it is always a false relationship -- the seeker going towards God. The real relationship is completely different -- God coming to the seeker. When you are ready, He comes. When you are open, He becomes the guest. When your invitation is valid, total, He is there. It is always a coming, never a going. So, really, there is not a phenomenon of man in search of God, but, rather, it is God in search of man.

But you are hiding, escaping, so He cannot find you. Wherever He comes, you escape. You are a closing, never an opening. He goes on knocking, and your doors are shut. So when this AUM begins to come, when it is a coming to you, you are just filled, you are just bathed in it -- and the source is not found. If you can find the source, again it may be that someone is creating the sound from outside -- and it is coming! Someone may be playing AUM on some instrument, and it is coming.

There is no source of it. That's why mystics have always said that God is the sourceless One. There is no source. It comes as if from nowhere -- just out of the blue -- and it is here. When you feel this, then you know that the AUM is now cosmic. It doesn't belong to you.

In Zen they use koans -- puzzles, absurd puzzles -- as meditation objects. Rinzai always gave to his disciples the koan of hearing the sound of one hand clapping. It is impossible! How can you hear the sound of one hand? So whenever seekers would be there he would say, "First go and find out what is the sound of one hand clapping. Hear it! and then come to me and tell me."

It looks absurd, but when a man like Rinzai would say this to someone, the person would go, close the door, sit down in meditation, and he would think. Then he would come within hours and say, "What nonsense you have asked! How can it be?"

Rinzai would say, "I have heard it, so you go and again try. I also said to my Teacher, 'How is this possible?' but he said, 'I have heard, so you try.' And I tried, and now I have heard. So you try -- and it will come."

The person would go on coming. Every morning he would have a DARSHAN -- go to see his Teacher -- and then the Teacher would ask, "Have you heard?"

He would say, "No, I have not heard yet." The Teacher would tell him to try harder. So he would begin to imagine the sound. because it is very frustrating to go every day with nothing to show to the Teacher. So he would say, "Oh yes, I have heard it. It is just like wind passing through leaves."

But the Teacher would say, "No, it is not, because wind and leaves are two things. It must be of one. Wind passing through leaves is just an ordinary sound. Two things can create friction, so it is still of two hands. You cannot befool me! Wind passing through the trees -- it is of two hands. Never come again unless you hear the sound of one hand!"

And he would come, and again and again he would say, "I have heard this and that, or I have heard the sound of the water-drops falling on the roof." With so many things he would come, and he would be denied. And this would go on for months.

Then suddenly one day Rinzai asked, "Where is that man? He has not come and it has been so long. Go and find out what he is doing."

He was found in his cell or under some tree just lost, and he was brought to the Teacher. And the Teacher said, "Now you have heard. Haven't you heard?"
And he said, "I have heard! I have heard!"

What sound has he heard? There is only one sound: that is the sound of the cosmic AUM which is without friction -- not two things, but simply the sound. It is not created by any clapping.

The moment someone says, "I have heard," he will be a different person. You cannot be the same again. Mm? And the difference will always be: sound coming to you from nowhere -- sourceless sound, uncreated. Then it is the cosmic AUM.

Chapter title: Desirelessness: An Opening to the Unknown

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SARVA KARMA NIRAAKARANAM AAWAHANAM
CESSATION OF THE CAUSE OF ALL ACTIONS IS AAWAHANAM -- THE INVOCATION.

RELIGION is not ritual. Really, when a religion dies it becomes ritual: the dead body of a religion becomes the ritual. But everywhere ritual is to be found. If you go to find religion, you will find ritual. All these names -- Hindu, Mohammedan, Christian -- these are not the names of religions, they are names of particular rituals. By "ritual" I mean something done outwardly in order to create the inward revolution. This belief, that something done outwardly can create an inward revolution, creates rituals.

Why does this belief come into existence? It comes because of a very natural phenomenon. Whenever there is inward revolution, whenever there is inner mutation, whenever there is some inner transformation, it is followed by many outward things and sign -- sit is bound to be, because the inward exists in relation to the outward. Nothing can happen inside which will not affect the outside also. It will have effects, consequences, shadows, on the outside behaviour also. If you feel anger inside, your body begins to take certain postures. If you begin to feel silence inside, your body will take certain other postures. When there is silence inside, the body will show it in many ways. The silence, the inner peace, the stillness, will be shown by the body in many ways. But this is always secondary. The inner is basic and the outer is secondary. It is a consequence, not a cause.

Whenever this happens, for example, if a Buddha happens to be here, we cannot see what is happening inside him. But we can see, we will see, what is happening outside. For Buddha himself, the inner is the cause and the outer the consequence. For us, the outer will be the first thing to be noticed and then the inner will be inferred. So for onlookers, the outer, the secondary, becomes the basic, the primary.

How can we know what has happened in Buddha's inner consciousness? But we can observe his body, his movements, his gestures. They *are* related to the inner; they show something -- but they are related not as causes but as consequences. So you cannot go back. The vice versa will not be true. If the inner is there, the outer will follow. But the vice versa is not true: if the outer is there, there is no necessity that the inner should follow -- there is no necessity.

For example, if I am angry, then my body will show anger, but I can show anger in my body without being angry at all. An actor is doing that. He is expressing anger through his eyes, through his hands; he is expressing love -- without feeling anything inside. He is showing fear, his whole body is trembling and shaking, but there is no fear inside.

So the outer can be without the inner. We can impose it. There is no reason, there is no basis, no necessity, no inevitability, that the inner should follow the outer. The outer always follows the inner, but never the vice versa. Ritual is born because of this fallacy.

We see a Buddha sitting in a silent posture -- in *siddhasan*, the most relaxed posture for the body. This posture is a consequence of an inner quietude. It is there because the consciousness has become so still that the body follows it, and the body spontaneously takes the most relaxed posture. But for us the body is the first thing to be noticed. We see the body first so we say that Buddha achieved Liberation in this posture. Really, quite the reverse is the case: because Buddha achieved Liberation, this posture followed! This posture is not a cause. So you can practise the posture, you can become efficient in the posture -- but don't wait for the Liberation to come. The posture will be there, but Liberation will not come.

Someone is praying. His hands are raised or his head is surrendered unto some unknown feet. This is an outward posture. When surrendering really happens inside, this posture follows. When surrendering

happens inside, when one begins to feel a nothingness, when one begins to feel just to dissolve into the Infinite, this posture follows. You can imitate the posture, but surrendering will not follow.

And when I say this posture follows, I don't mean that it is bound to follow for everyone. With every individual there will be differences. It will depend on the culture, on the upbringing, on the climate, on many things. There is no intrinsic necessity for the posture to follow. What will follow will depend on many, many things. For example, if Buddha is not born in India but in a culture, in a society. where no one sits on the ground, do you think Enlightenment will not come to him? It will come on a chair! Of course, when he is sitting in a chair, he will sit in a different way. When Enlightenment comes to him, he will totally relax. But that relaxation will be different, outwardly, from a *siddhasan.*

Mahavir achieved Liberation in a very strange posture! It is known as *goduhasan*, the posture of a cowherd milking a cow -- the same posture as a cowherd milking a cow. In that posture Mahavir was Enlightened. Never before and never afterwards has anyone achieved Liberation in that posture. He was not milking a cow! Why did this happen? It must have something to do with Mahavir's own bodily habits; it might be concerned with his past incarnations. Nothing is known about why this happened.

But the basic thing is that outward things follow some inward happenings. They, too, are not fixed laws. From individual to individual they differ. It depends; it depends on many things. But the society begins to feel a necessary connection, a cause-effect connection, between outward things and inward. Then the ritual is born. "Ritual" means that we will do something outward and the inner will follow. This is the most fallacious thing possible. This fallacy destroys every religion, and every religion ultimately becomes just a ritualistic nonsense.

In this Upanishad, this ritualistic understanding is denied totally, but denied in a very positive way. So one thing must be understood very distinctly and clearly.

The Upanishads were born in a very revolutionary period as far as the Indian mind is concerned. There was a great rebellion against the Vedas. And when I say against the Vedas, I mean the ritualistic structure that was built around the Vedas. It was a dead ritual; everything was a ritual. Religion was not something deep, not something concerned with consciousness and its transformation. Rather, it was just concerned with doing something: "If you do this, then you will get this if you do that, then you will get that." And every ritual was fixed as if it was a science: "Do this prayer and there will be rain; do this prayer and the enemy will be killed; do this prayer and you will be victorious -- do this and this will follow." And this was proposed as if it was a science.

This ritualistic structure killed the very progressive spirit of the Indian mind. A revolution followed: it was bound to follow. It took two shapes. One was negative -- Jain and Buddhist. These two thinking climes took a very negative turn. They said, "Rituals are meaningless, absurd, so all rituals should be abolished." This was an absolutely negative attitude. The Upanishads were also against rituals, but they took a very positive attitude. They said, "Ritual is not absurd, but you misunderstand the meaning of it."

This sutra is concerned with a *yagna* ritual, AAWAHANAM -- invocation. The word AAWAHANAM -- invocation -- means that before you begin any worship, any *yagna*, any prayer, first invoke the deities, first call them. AAWAHANAM means: invite them, invoke them. As far as it goes it is good. How can you pray unless you have invited? How can you surrender unless you have invoked?

So these are the ways. The negative way will be that it is useless because there are no deities -- first. Second: they have no names even if there are. Third: even if they have names they will not respond, because whatsoever you are doing is just bribery, just flattery. Do you think that by your flattery, by your prayers, by your briberies, you will be able to invoke them? And if you think that you can invoke them and call them and invite them, then they are not even worth it -- because if you can bribe them, then they are just like you. The language is the same and the level also, so they are not worth it.

Buddha has said: "There are no deities; and even if there are, they are not higher than human beings. They are not higher! You can persuade them, you can bribe them through your flattery -- *stuti*. You can force them to do something or not to do something, so they are not higher than you. They can be just forgotten."

The Upanishads take a very different attitude. They say that deities are there and invocation is possible, but they give a much deeper meaning to invocation. They say:

CESSATION OF THE CAUSE OF ALL ACTIONS IS INVOCATION.

They don't deny anything. They give a new meaning, and the ritual becomes non-ritualistic. They say: "Of course, invocation *is* possible, but by invocation is meant CESSATION OF THE CAUSE OF ALL ACTIONS."

They say the same thing the Buddha also says. Buddha denies. He says, "There is no invocation. The only path is to be desireless, so don't ask for any help from anyone. No one can help you. Just be desireless and you will attain the Nirvana, the bliss, the peace, the Ultimate. So don't ask anyone's help; don't invoke anyone. Just be desireless."

And this becomes even more pertinent because a person who is invoking a deity is invoking him because of some desire. He wants something -- money, prestige, victory, anything. He is invoking the deity, praying, for something. So Buddha says, "You are just running from one desire to another, and this running after desires is the DUKKHA -- is the misery. And no one can help you unless you become desireless."

"Cessation of the cause of all actions" means to be desireless.

What is the cause of action? Why are you involved in so much action? Why this constant running? What is the cause? Desire is the cause. So in a very poetic way the Upanishad denies the ritual and yet not the term; denies the ritual, yet not the spirit.

Buddha failed because a negative mind cannot really succeed for long. He can be very appealing because negativity strikes hard. He can be very logical because to say no is the very spirit of logic -- of being logical. Really, whenever you want to say no you need logic. If you want to say yes, logic is not needed, reason is not needed. You can say yes without any reasoning, but you cannot say no without any reasoning. The moment you say no, logic will be required, so no is always logical.

A modern logician, De Bono, says that the purpose of logic is really to say no in a reasonable way, in a rational way. The very purpose of logic is to say no and then to adduce reasons, proofs, for saying no. Buddha said no; it appealed. His approach was logical, rational, everything was perfect -- but yet he couldn't get roots in the Indian soil. He was uprooted soon. And this is a very strange fact: that he could get Found in China, in Japan, in Burma, in Ceylon, everywhere in Asia except India. But the secret is that the Buddhist monks learned their error when they left India. The no was the error, so they never used negative attitudes anywhere else. They became positive. In China they began to say yes: in Ceylon they have said yes. Then everywhere they succeeded because yes has a very magical secret of success.

It may not appeal to reason: it appeals to the heart. And in the end heart wins -- never reason! Really, reason never wins in the end. You can silence someone with logical reasoning, but you can never convert him, you can never change him. Even if he cannot say anything against you, he will still be convinced of his own mind. Unless the yes is evoked, he cannot be converted. So Buddha tried hard, but with a no -- everywhere no. Whatsoever he was saying was the same as the Upanishad is saying. It was not a bit different. Only the methodology he chose was negative, and the reason might be that he was a Kshatriya -- a warrior -- and a warrior lives with a no.

The Upanishads came through Brahmins. They were beggars, and a beggar lives with a yes. Even if you deny him, a real beggar, an authentic beggar, will bless you. He lives with a total yes: that is his secret. He cannot use no. And a warrior, a Kshatriya, can use yes only when he is defeated, and then too from his heart he will never say yes. He will continue to say no. All the Jain *teerthankers* were Kshatriyas. Buddha was a Kshatriya. They both took negative attitudes.

The Upanishads are based on a positive yes. They are yea-sayers. Even if they have to say no, they will say it in such a way that yes is used. Really, this Upanishad is saying there is no AAWAHANAM, no invocation, but no is not used at all. They turn it into a yes. They say, "Cessation of the cause of all actions is the invocation." It is not related at all with the invocation of the Vedas, with the priests. It is not related at all! It is related to the same rebellious teaching which says that being desireless is the ultimate state of purity. And unless you are pure, how can you invite the Divine?

Really, being pure is the invitation. No other invitation is needed. The moment you are pure, the moment the heart is pure, the Divine comes. Just being pure is the invitation; So don't call, don't cry for the Divine. Just be pure and He will come.

How can this purity be achieved and why are we impure? What is the reason? The Indian genius has always been thinking in terms of desire and desirelessness. Really, everything that we are can be reduced to desire; whatsoever we are is because of our desire. If we are miserable, if we are in bondage, if we are ignorant, if we are in darkness, if life is just a long death, it is because of desire.

Why is there misery? Because your desire is frustrated. Unless you have a desire, how can it be frustrated? So if you want to be frustrated, desire more; then you will be more frustrated. If you want to be

in misery, then expect more, desire more, be ambitious for more, and you will get more misery. If you don't want to be miserable, then don't desire.

So this is the mathematics of inner workings: desire creates misery. If desire fails, it necessarily creates misery. But even if desire succeeds, it again creates misery -- because the moment you succeed, your desire has gone ahead, it is asking for more. Really, the desire is always ahead of you. Wherever you reach, it will be ahead of you. And you will never reach the point where you and your desire can meet; that is impossible. Desire means something always in the future, never in the present. You are always in the present and desire is always in the future. And wherever you are, you will be in the present and desire will always be in the future.

It is just like the horizon. You see just a few miles to where the sky is touching the earth, and it looks so real. But go ahead and find the place where the sky touches the earth, and the more you go ahead, the more the horizon goes ahead. The distance remains always the same because, really, it never touches anywhere. The touching, the contact line, is just false. So when you go to seek the horizon, you will never find it. It will always remain there, but you will never meet it. And you can continue to be in the illusion that the horizon is there -- a little distance more to be traversed. You may go around the whole earth and come back to your home never meeting the horizon anywhere, but the illusion can continue.

Desire is just like the horizon. It seems as if it can be fulfilled soon. The distance is not much: "Just a little more effort, just a bit of fast running, and it is just near!" But you never reach it. It is always just near and the distance remains the same. Howsoever you run, the distance remains the same!

Has any desire been fulfilled ever? Don't ask others, ask yourself. Have you realized any desire ever? But we don't even wait to think about it. We have no time to think about the past; the future obsesses us. We are in such a hurry to reach the horizon, who will think that we have missed this horizon so many times? There is no time to think. The hurry is such, and life is so short, and one has to run and go on running! Have you achieved anything through any desire or does frustration always come? Aren't ashes always in the hand and nothing else? But one never sees the ashes in the hand, one never sees the frustration. The eyes are always again fixed on the far-off horizon.

This fixation with the horizon is the cause of all actions. And no action reaches a fulfillment -- because our actions are just mad! If the horizon itself is not there, then your running is mad. So desire is the cause of all actions and of all misery, of all impurity and of all ignorance.

Cessation of the cause -- cessation of desiring -- is the invocation. If you cease to desire, then there will be no running -- no running after anything, no movement inside, no ripples -- just a silent pool of consciousness, a silent pool without waves, without ripples. No movement! The Upanishads say *this* state of consciousness is the invocation.

But does it mean that all actions cease when desire ceases?because we have seen a Krishna moving, doing many things. We have seen a Buddha doing many things even after the Enlightenment. So what does cessation of the cause of all actions mean? It doesn't mean cessation of all actions. It means cessation of the cause. The desire ceases. And when there is no desire, actions begin to take an altogether different quality. When there is no desire, then action becomes just a play -- with no madness in it, with no insanity behind it, with no obsession. It becomes just a play -- a playfulness.

Really, the modern psychiatrists say that this is a criterion as to whether someone is insane or sane. An insane person cannot play. Even if he plays, he will become so serious about it that the play will become a work. And real sanity consists in transforming even work into play. When there is no desire you can play -- and if nothing comes out of it, there is no frustration because nothing was expected. The play in itself was enough. That is the difference between work and play.

Work is never enough unto itself; it is always meant for some result. The result has a real value, the end, and work is only a means. You work to achieve something; no one works for work's sake. So work is in the present and the result is always in the future, and it all depends on the result. Work in itself is just a burden to be carried somehow, because it is the end that is to be achieved. If you can achieve the end without the work, you will never work.

Play has a different dimension -- altogether different, diametrically opposite. There is really no result to be achieved. Play is for play's sake. But we have become so insane that we cannot even play for play's sake. So even through play we try to achieve some result, to win something -- prestige, medals, anything, but something must be there as an end to be achieved. So, really, grown-ups never play; only children play -- with nothing beyond. That's why the play of children has an innocence and a beauty: the thing is enough unto itself!

When a child is playing, he is absorbed totally in it -- not a single desire *out* of it, running and going somewhere; not a bit of consciousness beyond it; everything is in it. The child has become just the play, totally involved, committed to *this* moment here and now. Nothing exists beyond it. This is action, but without the cause. without desire.

That's why we have called this world not really a creation of the Divine, but a *leela*, a play of the Divine, because "creation" is not a good word, it is ugly. It is ugly because you create something for something. No, the Divine is only playing -- just playing like a child with *no* result in the mind. The play itself is blissful. So to say: "Cessation of the cause of all actions is invocation," means to be just like a child -- innocent, pure, without any desire. Then you have invoked the Divine. Then you have called, invited.

Now your invocation cannot be denied: it is so authentic and so sincere. Really, now you need not even invoke and the Divine will be there, you need not even call and the Divine will be there -- because you have created the situation! The Divine will flow, come down. You have created the situation -- the purity of the heart. This is the only invocation. All else is, again, just desire, action.

Jesus says that unless you are like a child you cannot enter into the Kingdom of the Divine. "Like a child": what does it mean? It means that you are capable of playing, that you are capable of action without desire.

For us it is inconceivable. How can we act without desire? Take the opposite case: can you desire without action? You can desire! You can desire without action, so desire can exist alone without action. Mm? -- everyone is desiring, there are many, many desires without any actions. So desire can be without action: this is our experience. Why not the opposite? Why can't actions be without desire? If desire can be severed from action, why not action from desire? That too is possible. And when desire is not there, action doesn't cease: it becomes different. The flavour is different; the intrinsic quality is different. The madness is not there; and *this* very moment, the present, has become meaningful -- not the future.

So take this to heart: if the future is very meaningful to you, you cannot invoke. If the present is the only significance and the future doesn't exist at all, then you have invoked. The future is the bondage because without the future you cannot desire. Desire needs space in which to move. It cannot move just in the present; the present has no space. It cannot move! How can you desire for just now? You can desire only in the tomorrow. Really, the future is created because of our desiring -- there is no future, the future doesn't exist.

Ordinarily, we say that time has three divisions -- past, present and future. Really, time has only one, and that is the present. The past is that which is not; the future is that which is not yet. They both are not. Past only means desires that are dead, and future means desires that are still alive -- and the present is untouched by your past and by your future.

So, really, past and future are not divisions of time, but parts of mind. Time is the present; mind is the past and future. Mind has two divisions: past and future; and time has only one: the present. That's why mind and time never meet. They cannot meet because mind has no present, and time has no past and no future. If there were no mind on the earth, would there be any future or past? There would be only the present. Flowers, of course, would flower, but in the present. Trees would, of course, grow, but in the present. There would be;no past and no future. With men, or rather with mind, comes past and future. Really, if you look into a child he has no past. How can he have? That's why he is never burdened -- because the past becomes a burden.

An old man is always burdened. There is a past -- a long past -- so many dead desires, so many frustrations, so many horizons never found, so many rainbows just broken. He has a long past and he is just burdened. An old man is always thinking about the past, remembering, going again and again into the memory. An old man, by and by, begins to forget the future -- because now the future only means death and nothing else. So he never tries to look into the future: he begins to look back. A child is always looking forward, never back, because there is nothing to look back to. For an old man there is only death to look to in the future and nothing else.

A young man is in the present, so a young man cannot understand children and he cannot understand old men. They both look just foolish -- both! Children look foolish because they are unnecessarily wasting their time, unnecessarily playing with toys. An old man just looks dead, just worried unnecessarily. A young man cannot understand really, because he cannot see what has happened to an old man -- that he is now only the past. This happens.

But every young man will become old, and every child will become young, and every old man was once young and once a child -- because the mind moves, it goes on moving. In children it has a vast expanse to

move. With an old mind it has no expanse to move further. But this is movement of the mind, not of time.

Really, we think that time is moving. No, we are moving! We just go on moving: time is not moving at all. Time is the present; time is always here and now. It has always been here and now; it will always be here and now. We go on moving. We move from past to future, and for us time is just a bridge to move from the past into the future -- from one desire to another desire, time is just a passage. For us, time is just a passage to move from one desire to another. If desires cease, then your movement will cease. And if your movement ceases, you will meet with time here and now -- and that meeting is the door. That meeting is the door; that meeting is the invocation.

But when the Upanishad says, "Cessation of the cause..." does it mean to say, "Do not desire"? It is very natural for our minds to translate things like that. If the Upanishad says, "Cessation of the cause of all actions... " it means a state of desirelessness. Remember it: a state of desirelessness! But our minds will translate it as: "Do not desire!" You have missed the point if you translate it as "Do not desire!" because even if you do not desire, you will desire. Your "Do not desire" will imply desire. You may desire to invoke the Divine, you may desire to be purified, to be pure, to be innocent, childlike, to reach that realm of play. So your mind can say to you, "If you want to enter the Kingdom of God, do not desire!"

This is a desire. This is how desire works: "If you want to get into the Kingdom of God, if you want Enlightenment, if you want a meeting with the Divine -- do not desire!" So this is the logic of desire. "Do not do this if you want that; do this if you want that." So when I say "a state of desirelessness", I don't mean a commandment which says, "Do not desire!"

Then what do I mean? It becomes difficult, complex to understand. Then what do I mean when I say "a state of desirelessness"? It means: understand desire, understand the fallaciousness of desire, understand the absurdity of desire, the futility of it, the nonsense of it. Just understand what desire has done, what desire can do, what desire is doing. Just understand desire! And if you understand it totally, you will be desireless. That desirelessness will be just an outcome of your understanding. It cannot be anything out of your action. That "do not" is again an action.

This translation of things creates many unnecessary problems. So I have seen people who say, "Do not be greedy if you want to achieve the Divine," but they never feel that this is greed -- and a greater one. This is a most extraordinary greed, rare. One wants to achieve the Divine, so one must not be greedy. What does greed mean? Not to be greedy means not to desire, not to want. But you are wanting the Divine, *moksha*, so: "Don't be greedy. If you want to possess the Divine, then don't possess anything else. Be non-possessive! Renounce if you want to get!" This renouncing becomes just a step to get, so it is just a methodology -- but you are for getting.

Really, unless you cease this craving to get, you will never be mature. So look at it in this way: a child is born and the first state of mind is one of getting. The child is getting everything -- the milk, the food, the love. He is not giving anything: he is just getting. This is the most immature state of mind -- just getting. And when an old man is also trying to get, he has remained just an immature person. It is okay for a child to be in a state of constant getting; he is getting everything. The child cannot even conceive of what giving means. So when you say to a child, "Give your toy to this boy," he cannot even conceive of what you mean. The language is unknown, the language of giving is unknown. He can only get.

You have to train the child according to his language. So you say, "Give this toy to this boy, then I will give you more love." Now you have to translate even giving into getting. "If you don't give, then we will not give you love." So a child begins to learn that if you want to get you will have to give. This giving becomes just a stepping-stone to get more. This is the state of our minds always; then we remain just immature. We are in a state of getting. If sometimes we have to give, it is only to get something else.

This purity of heart means quite the opposite of getting -- just giving. That is the most mature mind. A child, the immature mind, is always concerned with getting. A Buddha, a Jesus, is always giving. That is the other extreme giving not to get something, but giving because giving is a play, a bliss in itself. When I say understand desire, I mean understand getting, understand giving. Understand that your state is just of getting, getting and getting, and you will never be fulfilled -- mm? -- because there is no end.

Understand this: what have you got through this constant, eternal getting? What have you got? You are as poor as ever, as much a beggar as ever -- rather, more. The more you get. the more you become a greater beggar, the more is the desire to get. So you only learn by getting, more getting. Where have you reached? What have you found? What is there which you can say is the achievement of this constant, mad getting? Nothing!

If you can understand *this*, the very understanding becomes a transformation: the getting drops. And the

moment getting drops, a new dimension opens: you begin to give. And this is the paradox: you have not got anything through getting -- but when you give, you get. But that "get" is not concerned with your getting at all. The giving itself is a deep achievement, a deep fulfillment.

But when I am saying this, I am afraid you may again translate it. You may say, "Okay! So to achieve that fulfillment, we must leave this constant desire to get." Understand this; don't translate it. Your mind can distort anything. It has distorted everything. It distorts a Buddha, it distorts a Krishna, it distorts a Jesus, it distorts a Zarathustra -- it goes on distorting. They say something, you translate it, and then it is something else altogether different -- diametrically opposite even.

The understanding of desire becomes desirelessness; the knowing of desire is the cessation of desire. So know deeply, understand deeply. Don't take any hurried step, and then a purity is discovered which is always there, which has always been there. The heart is pure already, but only covered with desires, with smoke, and you cannot look deep.

This is invocation: if you are pure you have invoked. So be pure and the Divine will be invoked. Nothing else is needed; not even a belief in the Divine is needed. You need not believe that there is Divine energy. You need not believe that there is anything -- no need. Just be pure, and you will come to know. The Divine is not a belief -- it is a knowledge, a knowing.

But when I say "purity" you may again misunderstand me, because for "purity" we have very moralistic connotations. We say a man is pure because he is moral, a man is pure because he is not a thief, a man is pure because he is not dishonest, a man is pure because he lives under the rules and regulations of his society. But if the society itself is impure, then by living according to its rules and regulations how can you be pure? And if the society itself is dishonest, then by following it how can you be honest? If the whole foundation and structure is just immoral, then to adjust to it is the most immoral act possible.

So, really, it happens that the more moral a person is, the more he goes against the society -- because he cannot adjust! A Jesus has to be crucified: he becomes "immoral" -- because the whole society is immoral. A Socrates has to be poisoned. Why? Because a really moral man cannot exist in an immoral society.

And whenever an immoral society pays respect to someone and says that he is moral, it means only that he is adjusted and nothing else -- adjusted to the society. Whatsoever the society has said, he follows. Really, he may be just dead. He may have no conscience of his own. He cannot assert anything. He is not -- he just follows. He becomes very moral. So for "purity" we have a very moral connotation.

No, purity means innocence, and all those persons we call moral are very cunning. They are not innocent at all -- because if you think that to be a thief is bad, or to be a thief is not respectable, or to be a thief you will have to suffer in hell, or by not being a thief you are going tb gain heaven, then you are very cunning and calculating. You are not a thief because of your calculations and cunningness. And it may be that the person who is a thief and suffering imprisonment is less cunning and less calculating. That's why he is suffering -- he has become a thief. You are more cunning, more calculating, so you are moral and honest -- but not pure.

Purity means innocence; innocence means a non-calculating mind. I don't mean that he will be a thief. How can an innocent person be a thief? If he cannot calculate. how can he be a thief? Mm? -- to be a thief one needs calculation; not to be a thief, one again needs calculation. An innocent person is neither moral nor immoral. He is just innocent. That innocence is purity.

Jesus has been condemned for many things which his society thought immoral -- because a prostitute invites him to come to her home and he goes. Then the whole village begins to be filled with rumours: "Jesus has gone to a prostitute's house! Why should he go? A moral man can never go to a prostitute's house!" And this is what you would have thought also: "Why should Jesus go there? What is the need? And not only has he gone: he has remained the whole night!" He has slept there, and in the morning, of course, whatever can happen in a "moral" village happens. Everyone is against him. Even his friends are not with him now; even his followers have escaped. And the village encounters him and asks him, "Why did you go to a prostitute s house?" And Jesus says, "Who is not a prostitute, tell me? How do you decide and how do you judge? What are the criteria?"

This is a non-calculating person. He says he cannot judge who is a prostitute and who is not. He cannot judge! How can he judge and who is he to judge? Here is an innocent man, a pure man. But he is to be crucified because you cannot think that he is innocent, you cannot think that he is pure. How can he be pure when he has slept in a prostitute's house? Our minds are really so immoral and so impure that we cannot conceive of a different dimension of purity. And this same prostitute is the only person who remains when Jesus is crucified. Everyone has escaped; no one is there. Only this prostitute, Mary Magdalene, is standing

there -- the only person! No apostle is there; no follower is there. They have all escaped because it is dangerous to be there. Even they can be crucified. Only this prostitute is standing there, and this prostitute helped to take Jesus' dead body down from the cross. So it seems pertinent to ask "Who is not a prostitute?" And was it good for Jesus to stay with this prostitute or not? -- because only this poor woman remained with him in the end.

What is moral and what is immoral? As far as religion is concerned, innocence is moral and cunningness is immoral. To be innocent is enough. That childlike innocence is the purity. That purity become AAWAHANAM -- invocation.

We have distorted everything -- every word. Every word has become just ugly. When you say that someone is pure, what do you mean? Just find out the meaning and you will find very ugly things. By "someone is pure", what do you mean? Innocence? Never -- because innocence can be dangerous! Innocence may not fit into your pattern! Really, it will not fit. How can it fit? You cannot persuade it, you cannot force it, you cannot bribe it. And the society depends on force, on bribery, on persuasion, on punishment, on appraisal, on fear, on greed. So we say that if you do this, you will get this.

Many, many have asked Buddha, "If we follow you, what will we get?" And Buddha says, "Nothing." So how can you follow this man? He says, "Nothing." We are always out to get something. Even from a Buddha we want to get something -- promises: "If you promise us this, then we can do this." Then it becomes logical to us, relevant. Buddha says, "Be pure, and you get nothing." Then why be pure? Then it is better to be impure. At least then we are getting something. Buddha says that you have not got anything. You are only in the illusion of getting and you will never get.

So I say just be pure and forget getting, because unless you forget getting you cannot be pure. If you have to get something, you have to be cunning and calculating. You have to be violent, you have to be greedy, and you have to be always in the future -- never here. Then you can never remain at home. You are always abroad, somewhere else, always on a journey.

To be desireless, pure, is to have a deep understanding of the futility of all that we have been doing, of all that we are. The moment this purity is there, invocation happens. Then you have called, then you have asked and invited. Then in the very deepest core of Existence, your invitation has penetrated. Now, suddenly, you feel that you have been taken over: someone has come into you. Now you are possessed by something else which is more than you. Something infinite, something more vital, has come. You have been taken over; you are flooded. For this flooding is the invocation.

Of course, you have to be open, otherwise this flooding will not happen. And an innocent mind is always open; a cunning mind is always closed. A cunning mind is always in defense. A cunning mind always thinks in terms of enmity, competition, because if you are to get something then you have to be a competitor. Everyone is. Everyone is out to get, and you have to get also. Then you have to be a competitor, and this is a very tough competition. So you have to be violent, cunning, closed, defensive. Then you cannot be flooded by the Divine. You are so narrow, so closed, that the flood cannot come to you.

A pure heart, a desireless heart, is not competitive, not concerned for the future, not against anybody, not for anybody, with no calculations, with no desire to get, with no achieving mind. A pure heart is here and now, open, with no defense. When I say with no defense, I mean that even if death comes, he is open. If you are not open for death, you will never be open for the Divine. If you are afraid of death, you will be afraid of the Divine.

But this is strange, because whenever we are afraid of death we always go to the Divine to pray. So all those who are praying in mosques, in temples, in churches, are really not praying: they are just afraid of death. They are making arrangements with the Divine in order that they should not be afraid. Their prayer is based on fear and their gods are just created out of fear.

If the mind is innocent, you can be like a child playing with a snake. Now he is open for both: death can come and he is open; he can play with death. The Divine can come and he is open; he can play with the Divine. Death and the Divine are, in a subtle way, one. If you are not open to death you will never be open for the Divine, and a person who is concerned with desires is always afraid of death.

You must see the relationship: a person who is concerned with desires -- is desirous, is out to get something -- is always afraid of death. Why? Because desire is in the future and death is also in the future, and it may be that death comes first and desire is not fulfilled. Remember this: desire is never in the present; death is also never in the present. No one has died in the present. Can you be fearful of death here and now? No, because either you are alive or dead. If you are alive here and now, there is no death; and if you are already dead, there is no fear. So you can only fear death in the future. Desires have a planning for the

future and death may disturb everything, so we are fearful of death.

No animal is afraid of death because no animal has plannings for the future. There is no other reason than this: no plannings for the future. The future is not, so death is not! Why be afraid of death if there is no planning for the future? Nothing is to be disturbed by death. The more you have planned, the greater the plans, then the greater the fear. Death is not really a fear that you will die, but a fear that you will die unfulfilled. It may not be possible to carry desires to their fulfillment, and death may come any time.

If I am to die unfulfilled, of course, there is fear: "I am as yet unfulfilled. I have not known a moment of fulfillment, and death may come, so I have lived in vain. I have been a futility, just a uselessness. I have lived without any fulfillment, without any peak, without any moment of truth, beauty, peace, silence. I have just lived in futility, meaninglessness, and death may come any moment." Then death becomes a fear.

If I am fulfilled, if I have known that which life can allow one to know, if I have felt what living really is, if I have known a single moment of beauty and love and fulfillment, where is the fear of death? Where is the fear! Death can come. It cannot disturb anything, it cannot destroy anything. Death can only destroy the future. For me the future is now nothing. I am content this very moment. Then death cannot do anything. I can accept it; it may even prove to be a bliss.

So one who is open to death can be open to the divine. Openness means fearlessness. Innocence gives you openness, fearlessness, a vulnerability with no defense arrangements. That is invocation.

And if you are just in that moment when even death can come to you -- and you receive it, embrace it, welcome it -- then you have invoked the Divine. Now death will never come: only the Divine will come. Even in death, death will not be there now -- only the Divine.

Marpa, a Tibetan mystic, is dying. Everyone is weeping and Marpa shouts, "Stop! On such a moment of celebration, why are you weeping? I am going to meet the Divine -- He is just here and now." And he laughs and he smiles and he sings the last song, and everyone goes on weeping because no one can see the Divine there -- everyone is seeing death.

Marpa says, "The Divine is here and now. Why are you weeping? Such a moment of celebration! Such a moment of festivity! Sing and dance and enjoy! because Marpa is going to meet the Friend. The Divine is here just now. I have waited long and now the moment has come. Why are you weeping?" Marpa cannot understand why they are weeping; they cannot understand why Marpa is singing. Has he gone mad? Of course, for us he has gone mad. Death is there and it seems that he has gone mad. Marpa is seeing something else. Marpa was really one of the most open flowerings of humankind.

When Marpa comes to his teacher, the teacher says, "Faith is the key."

So Marpa says, "Then give me something to try my faith. If faith is the key, then give me something to try my faith."

They are sitting on a hill and the teacher says, "Jump!" and Marpa jumps. Even the teacher thinks he will die. Many, many followers are there, and they think that he is just mad -- that they will not even find a piece of his bones.

They rush down, and Marpa is sitting there singing and dancing. The teacher asks, "What has happened?" It seems like a coincidence. The teacher thinks silently in his mind that it is just a coincidence: "Why? This is impossible! How did this happen? It is a coincidence, so I must try him in some other ways." Then many ways are tried.

The teacher tells Marpa to go into a burning house. He goes, and he comes out without even being touched by the flames. He is ordered to jump into the ocean, and he jumps. There are many, many trials and the teacher cannot say now that this is just a coincidence, so he asks Marpa, "What is your secret?"

"My secret?" says Marpa. "You told me faith is the key, so I took your word for it!"

The teacher says, "Now stop because I am afraid. Anything may happen."

Marpa says, "Now anything can happen because I just took your word. Now if you are yourself wavering, I cannot take it. I thought faith was the key, but now it will not work. So please don't order me again. Next time I will die, so don't order me again!"

This is purity -- childlike purity. In Tibet, Marpa is known as Marpa the Faithful -- just childlike faith.

So the story is told that Marpa became the teacher of his own teacher, and his teacher bowed down and said, "Now give me the key of faith because I don't have any. I was just talking! I have only heard that faith is the key, so I was just talking. Now you give it to me." So Marpa became the teacher of his own teacher.

Marpa's mind is pure, innocent, non-calculating. There is not a single moment of calculation and cunningness. He does not even see how deep is the abyss. He does not ask the teacher, "Am I to take what you say literally, verbally, or is it just a metaphor, or are you just saying something in mystical language?

Am I to jump, really, or do you mean some inner jump?" With no calculation, no cunningness, he jumps. The teacher says, "Jump," and he jumps; there is no gap between the two. A single moment's gap, and there is calculation. A single moment's gap, and you have calculated.

This purity opens you; you become an opening. That is the invocation.

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Chapter #4
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LAST NIGHT YOU SAID THAT DESIRES MOVE BETWEEN THE DEAD PAST AND THE IMAGINARY FUTURE. PLEASE EXPLAIN HOW AND WHY THIS DEAD PAST PROVES SO DYNAMIC AND POWERFUL THAT IT COMPELS A PERSON TO FLOW INTO THE PROCESS OF ENDLESS DESIRE. HOW CAN ONE BE FREE FROM THIS DYNAMIC PAST, THE UNCONSCIOUS AND THE COLLECTIVE UNCONSCIOUS?

THE past is not dynamic at all: it is totally dead. But still it has a weight -- a dead weight. That dead weight works; it is not dynamic at all. Why the dead weight works has to be understood.

The past is so forceful because it is the known, the experienced, and mind always feels fearful of the unknown, the unexperienced. And how can you desire the unknown? You cannot desire the unknown. Only the known can be desired. So desires are always repetitious. They repeat, they are circular. You always move in the same pattern, in the same circle. The mind becomes just a groove of repetitions, and the more you repeat a particular thing, the more weighty it becomes, because the groove goes deep.

So the past is important not because it is dynamic; it forces you to do something and to desire not because it is forceful, powerful, alive -- but only because it is a dead groove. And the past has been repeated so many times that to repeat it has become easy and automatic. The more you repeat a particular thing. the more easy and convenient it becomes. The basic convenience is this: that if you are repeating a thing, you need not be aware.

Awareness is the most inconvenient thing. If you are repeating a particular thing, then you need not be aware. You can be just deep asleep, and the thing can be repeated automatically, mechanically. So it is convenient to repeat the past because you need not be aware. You can go on sleeping, and the mind will repeat itself.

That's why those who say that desirelessness is the state of bliss also say that desirelessness is synonymous with awareness. You cannot be desireless unless you are totally aware. Or, if you *are* aware you will find that you are desireless, because desires can have a repetitive force upon the mind only when you are not aware. So the more asleep the mind is, the more repetitive and the more mechanical. So the past has the grip only because it is a repetition -- and because it is the known. How can you desire the unknown?

For the unknown there can be no desire. The unknown is inconceivable. That's why, even when we begin to desire God, we are not desiring the unknown. By "God" we must mean something which is known. So go deep: what do you mean by "God"? -- particularly YOUR God. What do you mean by it? You will find under the garb of "God" something known, something experienced.

It may be eternal pleasure. So the so-called religious persons go on saying, "Why are you wasting your life in desires which are momentary? Come to us! Here is the fulfillment; here is the possibility to achieve permanent, eternal pleasure." The language can be understood. You know the momentary pleasure, so you can desire permanent pleasure -- but under the garb of God there is pleasure.

You may be seeking God only because you are fearful of death. Then, under the garb of God, you are really asking for immortality, not to die ever, an eternal life. You know this life -- that is your experience -- now you want to make it eternal. So whenever we talk about God, the Divine, Liberation, *mokhsa*, don't be deceived by the words because the words may be hiding something totally different. And they *are* hiding it -- because how can you desire the unknown? How can you conceive of it? How can you ask for it?

Really, the phenomenon is quite different. When you are *not* in desire, the unknown comes to you -- you cannot desire it. When you are desireless the unknown comes to you. You cannot desire it! The state of desirelessness is the opening for the unknown to come. You cannot desire it because the very desire will become the hindrance.

So mind goes on repeating; it is a mechanical thing. So the dynamism is not in the mind -- mind is just a dead, mechanical thing -- the dynamism is in your consciousness, and if your consciousness is identified with the mind then the dead mind becomes dynamic. The dynamism belongs to your energy, it is not part of your mind. *You* are the dynamism behind it. If you are identified with the mind, if you think that you are the mind, then the mind begins to be dynamic. If you are not identified with the mind, then the mind is just dead -- just a dead weight, just a mechanical accumulation.

It *is* a long accumulation -- millennia of evolution, many, many, many lives are accumulated there. It is not only that your mind belongs to this life -- it belongs to life as such. It has evolved, so it has deep grooves. It is not only that you fall in love: your father and mother have fallen in love before you; their fathers and their mothers and theirs and theirs -- they have all fallen in love. The mind has a deep groove of falling in love, so when you fall m love don't be deceived that you are falling in love. The whole humanity is behind you; the whole humanity has made the groove. It is in your bones, it is in your cells, it is in your very metabolism. Every cell has a sex part in it, and every cell has a groove, and every cell has a mind, memory -- long memories, beginningless memories. So if you are identified with this mind, it becomes a force -- a dynamic force. *You* give the energy, but the dead machine begins to move. *You* pedal it.

So remember: energy belongs to you; dynamism belongs to you. Mind is a mechanical thing produced by millennia of evolution, but it has deep grooves. And if you are identified, then you will have to flow through those grooves. There is no escape then.

So the first thing is how not to identify, how to remember constantly that mind is one thing and you are something else. It is difficult, it is arduous -- but it is possible. It is not impossible. And once, if you have even a moment's glimpse of unidentified Existence, then you will never be the same again. Once you come to know that mind is not the force: "I am the force, the vitality comes from me," if even for a single moment you have the glimpse of your mastery, then mind will never be master again. And only then can you move into the unknown.

Mind cannot move into the unknown: it is produced by the known. It is a product of the known, so it cannot move into the unknown. That's why mind can never know what Truth is, what God is. Mind can never know what freedom is, mind can never know what life is -- because intrinsically mind is dead. It is dead: dust accumulated through centuries and centuries -- just dust, memory dust.

It seems that mind forces you. It doesn't force you really, it only gives you the easiest grooves. It supplies to you only the repeated routine tracks, and you fall victim to convenience -- because to break a new route and to create a new track and to move in a new groove is very difficult and inconvenient. That is what is meant by TAPA -- austerity. If you begin to move in some new grooves which are created not by the mind but created by consciousness, then you are in TAPASCHARYA -- in austerity. It is arduous.

Gurdjieff had many exercises. One exercise was to deny the mechanism sometimes. You are hungry: just deny and let your body suffer. You be just calm and quiet, and remember that the body is hungry. Don't suppress it; don't force it not to be hungry. It is hungry; you know. But at the same time say to it, "I am not going to fulfill this hunger today. Be hungry, suffer! Now, I am not going to move today in this supplied groove. I will remain aloof."

And, suddenly, if you can do this, you begin to feel a gap. The body is hungry, but somewhere there is a distance between you and it. If you try to occupy your mind, then you have missed the point. If you go to the temple and begin to do *kirtan* and singing just to forget the hunger, then you have missed the point. Let the body be hungry. Don't occupy your mind to escape from hunger. Remain hungry, but just tell the body,

"Today I am not going to fall in the trap." You remain hungry, you suffer.

There are persons who are doing fasting, but meaninglessly because whenever they fast they try to occupy the mind so that the hunger should not be known and should not be felt. If the hunger is not felt, the whole point is missed! Then you are playing tricks. Let the hunger be there in its totality, in its intensity. Let it be there; don't escape from it. Let the fact of it be there, present, and remain aloof and tell the body, "Today I am not going to give you anything." There is neither conflict nor suppression nor any escape.

If you can do this, then suddenly you become aware of a gap. Your mind asks for something. For example, someone has become angry. He is angry with you, and the mind begins to react, to be angry. Just tell the mind, "I am not going to fall in the trap this time." Be aloof. Let the anger be there in the mind, but be aloof. Don't cooperate, don't be identified, and you will feel that anger is somewhere else. It surrounds you, but it is not in you, it doesn't belong to you. It is just like smoke around you. It goes on, goes on, and waits for you to come and cooperate.

There will be every temptation. This is what is really meant by temptation. Mm? -- no devil is there to tempt you. Your own mind tempts you, because that's the most convenient way to be and to behave. Convenience is the temptation; convenience is the devil. The mind will say, "Be angry!" The situation is there and the mechanism is just on. Always, whenever this situation was there, you have been angry, so the mind supplies you again with the same reaction.

As far as it goes it is good because mind makes you ready to do something you have always been doing; but sometimes just stand off, off the track, and tell the mind, "Okay, anger is there outside. Someone is angry with me. You are supplying, me with an old reaction, a stereotyped reaction, but this time I am not going to cooperate. I will just stand here and observe and see what happens." Suddenly the whole situation changes.

If you don't cooperate the mind falls dead, because it is your cooperation which gives it dynamism, energy. It is *your* energy, but you only become aware when it is used by the mind. Don't give it any cooperation, and the mind will just fall down as if without a backbone -- just a dead snake with no life. It will be there, and for the first time you will become aware of a certain energy in you which doesn't belong to the mind but belongs to you.

This energy is pure energy, and with this energy one can move into the unknown. Really, this energy moves into the unknown if it is not associated with the mind. If it is associated with the mind, then it moves into the known. If it moves into the known, then it takes the shape of desire. If it moves into the unknown, then it takes the shape of desirelessness. Then there is sheer movement -- a play of energy, a sheer dance of energy, an overflowing energy moving into the unknown.

Mind can only supply the known. If you can be detached from your mind, the energy will have to move, it cannot remain static. That is what is meant by energy: it has to move! Movement is its very life. Movement is not a quality of energy: movement is the very life! It is not that energy cannot be without movement -- no! It is the very life, intrinsic.

Energy means movement, so it moves. If mind supplies it grooves, then it moves into the grooves. If there is no supply of grooves and if you have just put off the mind, then too it moves, but now the movement is into the uncharted. This movement is the play, the *leela* this movement is creative; this movement is spiritual. And it is desireless. It is not because there is some desire that you move. It is because you cannot do anything else but move: you *are* energy and movement. So see the difference.

When mind works, it works as a dead weight, a mechanical weight, through the past. It pushes you towards the future. Because the past is pushing towards the future, the past again projects its own desires. So first understand the repetitiveness of desires.

There are not so many desires. Really, there are very few. You go on repeating them. Just count how many desires you have. They are not many -- very few! You will not even be able to find enough to count on your fingers. How many desires do you have? Very few! And, really, if you look deeply, you may even find that only one desire is there. There are modifications of it, but really only one desire, and the same desire is being repeated continuously. Life after life it is being repeated. You go on repeating and then it begins to seem, it begins to appear, that you are helpless, that the wheel is moving and you cannot do anything. It is not so. You are helpless only because you have forgotten totally that the energy by which the wheel is moving is given by you.

Because of the past, the future is just a repetition. It is the projected past. You again desire the same thing, and you go on again and again. That's why I said that past and future are parts of mind, not parts of time. Time is just here and now, the present. If mind is not working, then energy will be here and now in the

moment. It will move because it is energy, but now the movement will be into the unknown. The known is not there at all. Mind is not, so the known is not.

Someone asked Hui-Hai, "How did you achieve? How did you reach?"

Hui-Hai said, "When I became a no-mind, then I achieved, then I reached."

We are minds. That means: tethered to the past. If we can become no-minds that means untethered to the past -- then the moment is free, fresh, and energy moves -- not for something but because it is energy. Remember the difference exactly: it moves *not for something*; it moves *because it is energy*.

A river is moving; ordinarily we think it is moving for the sea. How can it know? It is not moving for the sea. It is moving because it is energy. Ultimately, the sea happens to be there; that is another thing. So when you move into the unknown, ultimately you reach to the Divine. It happens to be there. If your movement is pure, you reach it.

The river goes on moving without knowing, without any map. The past cannot supply the map because the river is not going to move on the past tracks again, so every step is into the unknown. And where it is going, there is no way to know. It is not moving because of any desire; it is not moving for something. The future is unknown -- just unknown, dark. It moves. Why does it move? It moves because it is energy.

A seed is moving, a tree is growing, stars are moving. Why do they move? Have they to reach somewhere? No! They move because they are energy; pure energy is moving. Because pure energy cannot do anything else, it moves. So when you become just pure energy. not mind but no-mind energy, you move; and then every step is just into the unknown. Then life becomes a bliss, it becomes ecstatic, because the old is never repeated again. Never will the morning be the same again, never again this moment. Now it is a sensation, a thrill every time. This thrill creates Meera's dance; this thrill creates Chaitanya's singing with this thrill, every moment something new is bursting, exploding. A Buddha is never bored. He looks fresh.

Maulingputta came to Buddha. He was a very inquiring young man, a great scholar, one who knew all that can be known from scriptures, a great pundit. When he came to Buddha he began to ask many questions. The second day again he asked many questions. The third day again he asked many questions. Ananda, another disciple of Buddha's, was just bored. He asked Buddha, "Are you not bored? He is repeating the same questions again and again."

Buddha asked Ananda, "Has he repeated? Has he repeated a single question?"

Every moment is so new for a Buddha-conscious mind. For a Buddha-like mind, everything is so new, how can you repeat the old question again? Even the questioner does not remain the same. How can you ask the same question you asked yesterday? The Ganges has flowed so much, so how can you ask the same question again? You will never be the same again yourself.

And Buddha said, "Even if he is asking the same questions, he is not asking the same person. So how can I say he is repeating? He must have asked someone else. Yesterday where was l? The energy has moved."

Someone was very angry, insulted Buddha; then felt sorry, and the next day came to ask Buddha's forgiveness. Buddha was just bewildered, and he said, "You are a strange man! You insult one person and then you ask pardon from somebody else."

The man said, "What are you saying? Am I strange, or are you? I came yesterday and insulted you. I felt very sorry and I couldn't sleep."

Buddha said, "That's why you are still repeating. But I could sleep and now I am a different man. The river has gone on. It is not the same bank again, and I will never be the same so now you are in difficulty, because you cannot ask pardon of a man you will never meet. If I ever meet him I will tell him whatsoever you have said to me."

This energy moves into the unknown. It is fresh, young, so a Buddha can never be old. The body, of course, will become old, but a Buddha can never be old. He will remain young. That's why we have never pictured Ram, Krishna or Buddha as old. They became old, but we have no pictures of Krishna's old age, of Ram's old age, of Buddha's old age, of Mahavir's old age. We have no pictures!

It is not that they never became old -- the body has to follow the common lot -- but by not creating pictures of their old age we have just meant something more. Really, they were never old because they were so moving -- so moving and so young. For such persons death is not an end. It is again a further movement. It is not an end at all.

So mind is not dynamic: mind is mechanical. It can become dynamic if you cooperate with it. Don't cooperate with it! Remember your aloofness, create a distance. Be aware, and then the mind will be there but *you* will be outside.

The English word "ecstasy" is very beautiful and meaningful. You may not have even conceived of what this word means -- "ecstasy". It means to stand outside; the word means to stand outside. If you can stand outside of yourself, if you can be outside of yourself, you are in ecstasy. Someone has suggested that to translate "Samadhi" as "ecstasy" is not good because the word "Samadhi" doesn't mean to stand outside. Really, Samadhi means to stand *inside*. So someone has suggested a new word, he has coined a new word: instead of ecstasy he says it is better to translate Samadhi as "instasy" -- to stand inside.

Really, these two words mean two different things, but in a certain way they mean the same. If you can stand *out* of your mind, then you will be able to stand in yourself. If you can stand *outside yourself* -- the so-called self -- then you will be, for the first time, inside. So ecstasy IS "instasy". Then you will be in your center.

If you are out of your mind, then you will be centered in yourself. So going out of the mind is going into consciousness. That's why mind has to be understood as mechanical, as a mechanism, as accumulation, as the past. And once you feel it, you are out of it. But we go on, we continue to identify ourselves with it.

Whenever you say, "This is my thought," you are identifying. Change the language, and sometimes it helps very much -- if you can just change the language! Language has such a deep grip. Say, "This belongs to my past mind," and feel the difference. When you say, "This is my thought," you are identified. Say, "This belongs to my mind, my past mind," and feel how only a change of language creates a distance.

For example, we say, "My mind is tense." Then you are identified. We even say, "I am tense." Then there is even more identification. When I say, "I am tense," there is no gap. When I say, "My mind is tense," there is a little gap. If I can say, "I am aware that the mind is tense," then there is a greater gap, and the greater the gap, the less will be the tension.

When we say, "I am tense," it looks as if someone else is responsible. So psychology suggests never to say "I am tense," because subtly it makes someone else responsible. They say that rather than to say "I am tense," one should say, " I am tensing." Then the responsibility is yours.

So break the old habits of language, mind, thoughts, and then your energy will move. And once the mind is not there, you are free for the first time.

OSHO, THERE IS A STORY IN THE LIFE OF PARAMAHANSA RAMAKRISHNA, AND WE HAVE HEARD IT FROM YOU MORE THAN ONCE, ABOUT HIS LUST FOR THE PALATE WHICH SHARADA DEVI TOLD ABOUT. DOESN'T IT INDICATE THAT DESIRE IS INTRINSICALLY RELATED TO LIVING, TO LIFE ITSELF?

Desire is related to life, but life can be desireless also. But then bodily life will become impossible. Really, desire is the link between life and body. If all the desires drop, then the body cannot continue any more because body is just an instrumentality for desires to be fulfilled. Now biologists say that we have developed the senses because of desires, and if you can desire persistently then your body will develop new senses.

It is only because of desires that we have eyes. Ordinarily, we think that because there are eyes we see. No! Biologists say that because there is a desire to see, eyes develop. If the desire is not there to see, then eyes will just drop. The whole body comes into existence because of desires.

Buddha lived forty years after his Enlightenment, so there was a question: If desires have stopped totally, then Buddha must die -- how is he alive?

The body has a momentum. If you are running and want to stop suddenly, you cannot stop. Your mind has stopped. you have decided to stop, but you will have to run a little more because of the momentum. You have been pedalling a bicycle, and now you have stopped pedalling, but the wheels have accumulated momentum. They will run on, and it will take a little more time for the bicycle to stop completely. That's why I always say that if the bicycle is going uphill, then it will stop soon. If you have stopped pedalling and the bicycle is going uphill, then it will stop soon. It may even stop the same moment you stop pedalling. But if it is going downhill, it may go on much longer.

So if Enlightenment happens before the age of thirty-five. the body may die soon. If it happens after thirty-five then it is downhill, it may continue more. So a Shankara dies soon. He was just thirty-three, and he became Enlightened at the age of twenty -- so it was rare! And he had to die. He couldn't complete the thirty-fifth year, he couldn't reach even to the middle. If the Enlightenment happens after thirty-five, then you are downhill, then the body can continue.

With desires stopping totally, really you have stopped being a body. Now the old momentum will work, and it will depend on many things.

Buddha died because of food poisoning, and he could not be cured; not because the food poisoning was so dangerous -- it was very ordinary -- but he had no bodily link, so he couldn't be helped. So now medicine accepts this: that if you have a lust for life, medicines wiLl he more helpful. If you don't have any lust for life, then medicines may not prove helpful at all.

So now there are many experiments. Two persons are ill, just on their deathbeds. One is more serious, and there is no hope for him -- but *he* is hopeful and he wants to live longer. Medical science is not hopeful, doctors are not hopeful, but he himself is hopeful. Another is not in such a serious state. Everyone is just hopeful: "He will survive; there is no problem." But he himself is hopeless. He doesn't want to survive. Suddenly, inside, something has dropped from the body. Now medicine cannot help. He will die -- and the seriously ill man will survive. Medicine can help him.

Body and consciousness are related by desires. That's why, if a person dies without desire, then he will not be reborn; because now there is no necessity, no causality to create a body again.

I have seen one person who cannot go to sleep because he is fearful of death. Death may occur in sleep, then what can he do? So he is afraid; he cannot sleep. And I think his fear is valid, his fear has a significance -- because he has no desire to live. He is not desireless! He just has no desire to live. Rather, he has a desire to die, and if a person has a desire to die, he can die in sleep very easily.

You can get up in the morning again, not only because the morning has come, but because you have something which forces you to get up. This person has nothing; nothing forces him to get up. So he cannot sleep because of the fear, and in the morning he doesn't feel at all like getting up. There is nothing! Still, I say. he is not desireless. He is just frustrated; all his desires have become frustrations. When all desires are frustrated, you create a new desire -- a desire to die.

Freud, in his old age, stumbled upon a new thing of which he had never dreamed. For his whole life he worked on "libido" -- the desire to live. He based his whole structure of thinking on this force of libido -- this sex, this desire for life -- and in the end he stumbled upon a second desire. The first desire he calls "Eros" and the second he calls "Thanatos". Thanatos means deathwish, a desire to die. Freud began to feel that if there is no desire to die, how can a man die? There must be hidden somewhere a desire to die; otherwise, biologists say that the body itself can continue -- even forever. There is no necessary reason why a man should die so soon, because the body has a built-in process to renew itself. It can continue renewing -- but there are many things....

The body is born, as we have said always, because of some desire to live. Mm? Really, Freud is right. A second desire is needed to complete the circle. A desire must be hidden there to die. That death-desire helps you to die, and the life-desire helps you to be reborn. That death-desire comes many times to everyone. Many times you become suddenly aware of it. Whenever something is frustrated, such as in the case of someone having lost a lover or beloved, suddenly the death-desire comes up and you want to die -- not because you have become desireless, but because your most longed-for desire is now impossible. So you begin to desire death.

This difference has to be noted, because many religious persons are really not religious -- they are only desiring death, they are suicidal. It is very easy to change the desire from life to death. It is very easy, because life and death are not just two things -- they are two aspects of one phenomenon, so you can change.

So it happens that the persons who commit suicide are really those who are very, very deeply attached to life. Because they are so much attached to life, whenever they are frustrated they cannot do anything else but commit suicide. A person who is not too much attached to life cannot commit suicide. And suicides can be committed in two ways: they can be long-term and they can be short-term. You can take poison just now, or you can go on dying slowly for many years. It depends how much courage you have.

Sometimes it happens that you have no courage to live and you have no courage to die, then you have to die slowly. Then a long-term suicide is chosen. Then one just goes on dropping by and by -- dying, dying, dying. Then death is a long, delayed process -- by degrees.

This deathwish is also there, and there are many things, many implications in it. Bernard Shaw, in his later life, left city life and went to live in a small village. And someone asked him, "Why have you chosen this village?"

He said. "I was just passing by the cemetery and I came upon a stone on which it was written:'This man died at the age of one hundred and ten -- the death was untimely.' So I thought *this* village is worth living in.

If people here think that one hundred and ten is untimely, then it is good to be here." And, really, he lived very long.

Psychologists say it is a fixation. If the whole country thinks that seventy is the maximum, then it becomes a fixed mind-attitude. If the country thinks that one hundred is the maximum, then one hundred will become the maximum. If the country begins to think as a whole, collectively, that there is no need to die so soon and that a man can live three hundred years, if the whole country becomes fixed with three hundred years as the maximum, then the body can live for three hundred years. It is just a collective hypnosis.

We know a person is going to be old at a particular age, everyone knows. The child becomes aware of when one becomes old. The young man knows when youth will be gone. Everyone knows! And it is so repeatedly known, it is so suggestive, that everyone knows that seventy, or eighty at the maximum, is going to be the limit. We die at eighty because we believe that eighty is the limit. If you can change the limit, there is no need to die so soon. Basically, there is no need for the body to die so soon. It is a self-regenerating process. It goes on regenerating, it can continue.

This collective hypnosis and the deathwish become conjoined, they both become one. But if life needs desires, then death also needs desires. That is why we never say that Krishna died -- never! We say that he entered Samadhi. We never say Buddha died -- mm? -- it was Nirvana, deliverance. We never say that they died because, really, for them, how can death be possible when life has become impossible? Understand the implication: if for Buddha life has become an impossibility, then how can death be possible? A person who cannot desire life, how can he desire death? If he has become so desireless that life is impossible, then death will also be impossible. So we never say that a Buddha dies. We say only that he enters a greater life. We never say that he dies.

How is it that we die? We die because we live, because we are attached to life. We have to be detached from life, broken. When a Buddha lives, he lives as a momentum. He is in the car, and the car is going downhill. Wherever it stops he will not have any grudge -- wherever. At the very moment the car stops, he will get down. Not for a single moment will he feel something wrong. He will not feel anything is wrong: it is as it should be. He can live as if not living; he can die as if not dying. But if you want to continue, then some desire has to be there.

Ramakrishna tried to be alive for some time just to give the message to a right person. He felt that if there was no desire left and no momentum either, then the body would just drop. So he cultivated, he created, he forced a desire to be there. He continuously tried that at least one desire must be alive until the moment he could deliver the message to a right person. It never happened to a Buddha; it never happened to a Mahavir. Why did it happen to Ramakrishna?

Really, it is not a question of why it happened to Ramakrishna. It is a question concerned not with Ramakrishna, but with our age. At Buddha's time it was never impossible to find persons -- never! There were so many, and at any moment the message could be delivered to anyone. But for Ramakrishna it was such an impossibility to find a person. So for the first time, Ramakrishna alone is the man, in the whole history of mankind, who tried forcibly to be alive a little more -- just to get the right man.

And when Vivekananda came to him for the first time, Ramakrishna said, "Where have you been? I have waited so long! I have waited *so* long!" And when Vivekananda, for the first time, achieved the first glimpse of Samadhi, Ramakrishna stopped him; he said, "Now no more, because then you will also have the same difficulty. So just remain here, don't go further. Just remain here until the message is delivered. Now I will take your keys with me so you will not have to suffer the same as I have suffered. First I achieved something, then I had to be rooted in the earth and it was very difficult -- *very* difficult. So now I will take your keys with me, and these keys will be given to you only before your death -- three days before."

And Vivekananda remained without having the glimpse again. Then he couldn't achieve. This happening, what Ramakrishna had said, became the barrier. He couldn't cross the barrier. He crossed only before his death -- three days before.

Life is desire -- mm? -- the life we know is desire. But there is another life which is desirelessness -- the life we don't know. This life is through body; that life is through pure consciousness -- direct, immediate. This life is through body, through mind, through instruments. That's why it is so dim and faint. It is not an immediate thing.

When something reaches you through many mediums, it is distorted. It is bound to be. You have never seen the light: your eyes see the light. Then the light is transformed into chemicals, into electric waves. You have never seen those electric waves, you have never seen those chemicals. Those chemicals carry the

message, then they are decoded in your mind. They are just codes. Then they are decoded, and the mind gives you the message that you have seen the light. And then you begin to say, "I have seen the light; the sun has risen." You have never seen the sun rising. It is just a chemical process that reaches you -- never the sunrise. It is only the picture that is again decoded.

Our whole experience is like this -- indirect. I touch the hand of my beloved, of my lover, of my friend. I have never touched them. I cannot -- because touch remains at my fingertips. And then, just through my system, an electric wave comes to my mind. That wave is decoded and I say, "How beautiful!" This touch can be created if my eyes are closed; this touch can be created by a mechanical device. And if the same wave frequency can be created as is created by my beloved's touch, I will say, "How beautiful!"

No touch is even needed if the message-carrying system in the mind can be stimulated by an electrode. Again I will feel, "How beautiful!" Just an electrode can be put in your skull, and if we know what the frequencies of your experiences are -- when you feel love, what frequency waves you receive -- then we can push the buttons and the same frequency is created by the electrode in the mind and you begin to be in love. What frequency do you receive when you interpret it as anger? The electrode can create the same frequency and you will begin to be angry.

What are you living in life? What have you known? You have known nothing -- because everything is through so many mediums that only an indirect message reaches you.

There is another life without the body, without the mind. Then the experience is immediate, without any medium. It is direct, there is nothing in between. If the light is there, there is nothing in between, then for the first time you are filled with light, not with a coded message. That experience is the experience of the Divine.

I can say it in this way: if you are experiencing Existence through mediums, it is the world. If you are experiencing the Existence without any mediums, it is God. That which is experienced is the *same*: only the experiencer experiencing in different ways.

One way is through something else. I give you a message, then you give it to somebody else, then he to somebody else. Then it reaches to whomever it was to be given -- to whom it may concern. Then it reaches -- and it has changed. Every time it is given to someone, it is changed. With our eyes we don't see alike. We cannot see alike because in a subtle way every instrument is different. So when I see light I feel it in a different way. When you see light you feel it in a different way.

When a Van Gogh sees the sun, certainly he sees it in a different way, because he will become just mad, begin to dance, cry, scream. He will just be mad when he sees the sun. For one year Van Gogh continuously painted only sun pictures. He would not sleep: he was just mad. And in Arles, where the sun is very hot, for one year continuously the sun was beating down on his head, and he was in the field painting -- painting for one year continuously. He went mad. For one year he had to be put in a madhouse, and the only reason was that he couldn't stand so much sun.

But no one goes so mad! He committed suicide and he wrote a letter. And in the letter he had written, "Because I have painted all the faces of the sun, now there is no need to live. I have painted all the faces possible. I have known the sun in every mood -- now there is no need to live. Now I can drop dead." Certainly he must have seen the sun in a different way. No one goes so mad after the sun. Why this madness?

He must have had a different message system. And now psychologists say he must have had some difFerent chemicals, built-in chemicals. It is possible that soon we will come to a conclusion that poets have a different quantity of certain chemicals, and only because of that do they begin to be mad after flowers, after clouds. For all others it is just nonsense. It is okay that there is a flower, but it is nonsense to go on painting it, creating poetries and living for it. Certainly something like LSD must be a built-in chemical with them. A dancer has a different chemistry. It seems that the bioenergy works in a different way.

So when I say that life *is* bound with desires, I mean this life, not *that*. This life is bound with desires. So the more desires you have, the more you will have the feeling of this life. Mm? That's why those who are after desires, running and running, seem to us to be very much alive; we say they are very much alive. What are you doing? Run! Everyone is running and everyone is so alive! Are you just dead?

But there is another life also -- greater, deeper, more vital, more immediate and direct. We have a word for it, *aparokshanubhuti* -- immediate experiencing. God must be seen, but not by eyes. He must be heard, but not by ears. He must be embraced, but not by hands, not by the body. But how can it happen?

We know only two things -- life of desires and death of desires. We don't know another dimension -- desireless life and desireless Liberation. But if we become aware of the very mechanism of desire, we can

create a gap; and the moment the gap is created, life begins to move into another life.

WITH GROWING DESIRELESSNESS, SOMETIMES THE PERSON BECOMES OUTWARDLY INACTIVE. IS IT LETHARGY AND DULLNESS? WHY DOES IT HAPPEN?

Many things are possible, and it will depend. Certainly many desires will drop and many actions also. Those actions which were just caused by desires will drop. If I was running for a particular desire, how can I run if the desire has dropped? My running will stop. At least the same running on the same route will stop. So when a person becomes desireless, at least for an interim period, for an interval -- and how long it will be will depend on the individual -- he will become inactive. The desires will have dropped -- and all the actions that he had been doing were concerned with desires, so how can he continue? They will drop.

But by dropping desires and actions, energy will be accumulated -- and now energy will begin to move. When it moves, how it moves will vary from individual to individual, but *now* it will move. There will be a gap, an interim period, an interval. This I call a pregnancy period. The seed is born, but now it will gestate for at least nine months. And it may seem strange, but it happens. This nine months period is meaningful. Near about this, eight months or ten months, will be the interim period, and you will just become inactive. This inactivity will also vary. Someone may become so inactive that people may think that he has just gone into a coma. Everything stops.

For Meher Baba it happened like that. For one year he was just in a coma. He couldn't even move his limbs. Action was far off, he couldn't stand up because even the desire to stand had gone. He couldn't eat; he had to be forced. He couldn't do anything! For one year continuously he became just helpless -- a helpless child. This was a pregnancy period, and then, suddenly, a different man was born. The man who became inactive was no more: a new energy -- energy accumulated.

Lives and lives of dissipated energy create this gap -- because you do not have enough energy. When desire is not there to invoke. provoke, stimulate, you just drop. Your energy is not really energy, but just a pushing and pulling. Anyhow you go on running because the goal seems just nearby. A few moments' endeavour more and you will reach! You pull yourself on; somehow you carry yourself and run. But when the goal is dropped, when there is no desire, you will drop. An inactivity will be there. If you can be patient in this inactivity period, after it you will be reborn. Then energy will begin to move without desires.

But I say it depends. It may happen suddenly as it happened for Meher Baba: that was a sudden case. It happened in Bombay. It happened by a kiss from an old lady, Babajan. Meher Baba was just passing, coming back from his school. Babajan was an old Sufi mystic, an old lady who was just sitting under a tree for years and years and years. Meher Baba was just coming, and Babajan called him. He knew this old lady. She was sitting for years under the tree, and he had passed by that street daily on his way towards his school and towards his home. She called and he came near. She kissed him -- and he dropped as if dead just there. Then he had to be carried home.

For one year continuously the kiss remained on him and he was in a coma. It may happen suddenly like this. Mm? This was a great transfer, and Babajan died afterwards because she had just been waiting for this moment to give someone the whole energy. This was her last life, and there was not enough time even to explain what she was giving. And also, she was not the type to have explained. She was a silent mystic. She had not touched anybody for years. She was a only waiting for this moment when she was to kiss someone and the whole energy was to be transferred in a single transfer. Before this she had not even touched anyone, so this touch was to be total.

And this child was simply unaware of what was going to happen. He was ready -- otherwise this transfer would not have been possible -- but he was not aware. He had worked through his past lives. He was just coming up. He might have become aware later on, but just now he was completely unaware. This happened so suddenly that he had to go again through a second pregnancy. For one year he was as if not. Many medicines were given; many, many doctors and physicians tried to help, but nothing could be done. And the woman who could do something, she disappeared, she died. After one year he was a different man -- totally different.

If it happens so suddenly, then it will be a deep coma. If it happens through some exercises, then it will never be so deep a coma. If you are doing awareness exercises, meditation, then it will never happen so suddenly. It will come so gradually, so gradually, that you will never even become aware of when it has

happened. By and by, inactivity will be there, activity will be there, and very gradually inside everything will have changed. And the desire will drop, the activity will drop, but no one will ever feel that you have been lethargic or that you have become inactive.

This is the gradual process. So those who follow yoga or any method will not feel the suddenness. There are also methods in which sudden happenings become possible, but one can be prepared. Babajan never prepared this boy; she never even asked his permission. It was a one-way affair. She just transferred the energy.

Zen monks also transfer, but before transferring they prepare the ground. A person can be made ready to receive the energy, then this reaction will not be there. He may feel lethargy for some days, for some months, but no one will feel outside that inside everything has become inactive. But that needs preparation, and that can happen only in schools. And when I say "school", I mean a group working.

Babajan was alone; she never made anyone her disciple. There was no school, there was not a following in which she could have prepared anyone. And, also, she was not the type. She was not the teacher type; she couldn't teach. But she had to give to someone, to whomsoever passed and she felt: "Now is the moment, and this one will be able to carry it," so she could just deliver it.

So it depends. Inactivity is bound tb be there -- more or less, but it will be there, a period will be there. And only then can you be reborn, because the whole mechanism has to change completely. The mind drops, old roots drop, the old habits drop, the old association of consciousness and desires, consciousness and mind, drops -- everything old drops and everything has to be new.

A waiting is needed, patience is needed. And if one is patient, one has not to do anything: just to wait is enough. The energy begins to move by itself. You just sow the seed and then wait! Don't be in a hurry; don't go every day to pull the seed out and see what is happening. Just put it inside and wait. The energy will take its own course. The seed will die, and the energy will sprout and will begin to move. But don't be impatient. One has to wait.

And the greater the seed, and the greater the possibility, the potentiality of the tree that is going to be, the more will be the waiting. But it comes. It comes! The deeper the waiting, the sooner it comes.

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NISCHAL GYANAM ASANAM
NON-WAVERING KNOWING IS ASANA -- THE POSTURE

MAN IS neither a body, nor a mind alone -- he is both. Even to say that he is both is wrong in a way because body and mind are separate only as two words. Existence is one. Body is nothing but the outermost core of your consciousness, the grossest expression of consciousness. And consciousness, on the other hand, is nothing more than the subtlest body, the most refined part of the body. You exist in between.

These are not two things, but two ends of one thing. So whenever knowing becomes non-wavering,

body is also affected; non-wavering knowing creates a non-wavering body. But the vice versa is not true. You can impose non-wavering on the body, but the knowing will not become non-wavering. It can help -- a very little. It can be helpful, but not much.

Body posture became very important because we are bodyoriented. Even those who say that we are not bodies think in terms of body. Even those who say, "We are *not* bodies," their thinking, their mind, remains tethered to the body. Even they begin with body postures. *Asana* means giving your body a posture in which the body becomes non-wavering, still. It is supposed that if the body is still, then the mind will go into stillness.

This is not true -- the contrary is true! If the mind becomes still, then the body becomes still. And then a very mysterious phenomenon happens: if the mind is still, you can go on dancing but your body will remain still. And if your mind is not still, you can be just dead but still the body will be wavering, because the mind wavering creates subtle vibrations which come to the body and the body goes on wavering inside. Try it. You can sit just like a statue -- dead, stonelike. Close your eyes and feel. Outwardly, no one can say that your body is wavering, but inwardly you will know that it is. A subtle trembling is there. Even if it cannot be detected from the outside, you can feel it from the inside.

If your mind is totally still, then even if you are dancing you win feel from inside that the body is still. A Buddha is still even when he is walking, and a non-Buddha is not still even when he is dead. The vibrations come from your center, they originate from you, and then they spread towards the body. The body is not the originator, it is not the source, so you cannot stop them from the periphery. You can impose, you can practice, but inside there will be turmoil -- and this imposing will create more conflict than stillness.

So this sutra says that to practise meditation, posture -- a still posture -- is needed. But what do we mean by a posture? This sutra says that "a non-wavering knowing" is the posture. If the mind is non-wavering, then you are in the right posture. In that right posture everything can happen.

So don't deceive yourself by creating bodily imitations. You can create them; that is very easy. On the circumference, on the periphery, to impose stillness is very easy. But that is not your stillness. You remain in turmoil, you remain wavering. From the center the waves must not come.

What is this non-wavering knowledge? It is one of the deepest secrets. To understand it we will have to go deep into the very construction of mind, so let us begin.

Mind has many types of thoughts. Every thought is a wavering, every thought is a wave. If there are *no* thoughts, then the mind will be non-wavering. A single thought, and you have trembled. A single thought, and you are not still. And a single thought is not a single thought: it is a very complex phenomenon. A single thought is created by many waves; a single word even is created by many waves. So only when many waves are there in the mind is a single word created, and a single thought has many words. Thousands and thousands of ripples create one thought.

Thought is the outermost, but waves have preceded. You become aware only when waves become thoughts because your awareness is so gross. You cannot be aware when waves are pure waves still in the formation of becoming a thought. The more you will become aware, the more you will feel that thought has many layers. Thought form is the last. Before thought there are seed waves which create the thought, and before the seed waves there are still deeper roots which create seeds.

Seeds create thought. At least three layers are very easily visible for a conscious mind. But we are not conscious: we are asleep. So we become aware only when waves take the grossest form -- thought. As far as we know, thought seems to be the most subtle thing. It is not. Thought really has become a thing. When there are pure waves you cannot even detect what is going to happen, what thought is going to be created in you. So we become aware only when waves become thought.

A single thought implies thousands of waves, so we can conceive how much we are wavering -- continuous thinking, not a single moment of no thought, one thought followed by another constantly, no gap. So we are really a wavering, a trembling phenomenon. Soren Kierkegaard has said that man is a trembling -- just a trembling and nothing else. And he is right in a way. As far as we are concerned, man is a trembling. A Buddha may not be, but then Buddha is not a man.

This thought process is the process of wavering. So non-wavering means a no-thought state of mind. Really, the sutra says "non-wavering knowing" -- mind is not even mentioned. So first, three layers of mind have to be distinctly understood.

One is the conscious mind, and one type of thought belongs to the conscious level. These thoughts are the least important. They constitute moment-to-moment reactions, reflexes. You are on the road and a snake passes and you jump. The snake gives you a stimulus and you respond. So one type of thought is like this:

stimulus outside and a response from the periphery. Really, you don't think: you just act. A snake is there: you act; you become aware and you act. You don't go inside to ask what to do. The house is on fire and you run. This is a peripheral reaction.

So one type of thought is the moment-to-moment reflex type. Even a Buddha has to react in this way. This is natural; nothing is wrong with it. If you react moment-to-moment, then nothing is wrong with the mind -- but that is not the only layer.

Then there is a second layer. This second layer is the subconscious. Religions call it "conscience". Really, this second layer is created by the society; it is a society in you. Society penetrates everyone, because society cannot control you unless it penetrates you; so it becomes a part of you. The upbringing, the education, the parents, the teachers -- what are they doing? They are doing one thing: they are creating the subconscious mind. They are giving you thoughts. structures, ideals, values. These thoughts belong to the second layer They are helpful, they have their utility, but they are harmful also. They are instruments to move easily, conveniently in the society, but they are barriers also.

This second layer has to be understood more. This second layer consists of ideas within, fixed ideas, fixations. So whenever your peripheral mind is working moment-to-moment, it is not pure. Only a child is pure, innocent -- he is working moment-to-moment. There is no subconscious to interfere.

You are not working moment-to-moment. The subconscious is constantly interfering. It is giving you choice: what to choose, what not to choose. Every moment it is making you narrow. You become just unaware of many things because of the subconscious. It will not allow you to be aware of everything. And about many things you become too much aware because this subconscious mind forces you constantly to be aware of them.

Every society creates a different type of subconscious, so, really, one's being a Hindu or a Christian or a Jain belongs to the subconscious mind. As far as the peripheral mind is concerned, everyone reacts in the same way; it is natural. But the subconscious mind is not natural; it is a social product. So we behave in different ways. You see a church. A Hindu can pass without even becoming aware that there is a church. He need not be aware. But a Christian cannot pass without becoming aware that there is a church. He may even be anti-Christian -- consciously he may even be like Bertrand Russell who can write a book called WHY I AM NOT A CHRISTIAN -- but he will become aware. The subconscious is working there.

A Brahmin, he can intellectually understand that the problem of untouchability is just violent, cruel, and intellectually he can think that it is not good, but this is the conscious mind. The subconscious is working there. If you ask him to marry a Sudra girl, somewhere deeply he is struck. He cannot conceive of it. Even to eat with an untouchable becomes difficult. Intellectually he understands nothing is wrong in it, but the subconscious goes on projecting and pushing. And he cannot react naturally: the subconscious distorts, perverts.

This subconscious is supplying you constantly with many ideas which you think are your own. They are not. They have been fed to you just like a computer is fed. You can get information out of a computer only if you have previously fed it. The same is the case with man also, with mind also. Whatsoever you are getting out is just because of what has been fed in before. Everything has been fed in. This is what we mean by education, the so-called education: feeding information. So it is ready in the unconscious every moment. It is so ready, really, that even when you don't need it, it comes up. It constantly overfloods your mind, and it becomes a constant wavering, a constant trembling. This subconscious mind is the root cause of so many social evils.

Really, the world could be one if there were no subconscious mind. Then there would be no distinction between a Hindu and a Mohammedan. The distinction is of the subconscious feeding, and it goes so deep that you cannot even feel how it works. You cannot go behind it. It goes so deep that you always remain in front and you feel helpless. But the society is also helpless. It is a substitute -- a poor substitute, but a substitute. Unless man becomes totally aware, the society cannot dispense with the subconscious.

For example, if a man becomes totally aware, he cannot be a thief. But man, as he is, is not aware at all, so society has to create a substitute for awareness: it must put a strong suggestion inside that theft is bad, evil, sin, that you must not be a thief. This idea must be put deep in the subconscious so that when you begin to think of theft the subconscious comes up and says, "No. this is sin," and you are stopped. This is a social substitute for awareness -- and unless man comes to awareness the society cannot dispense with the subconscious, because it has to give you some rules. Unless you are so aware that rules are not needed at all, the subconscious will have to be maintained.

So each society has to create a subconscious. And I call that society good -- remember it -- I call that

society good which creates a subconscious that can be dispensed with very easily; and I call a society bad which creates such a subconscious that cannot be dispensed with: because if it cannot be dispensed with, then it becomes a hindrance when you try to be aware. And, really, no such good society exists now which gives you a dispensable substitute, a dispensable subconscious, which gives you a subconscious as a utilitarian instrument so that the moment you become aware, you can throw it.

To me, that society is good and religious which gives you an inherent freedom about the subconscious. But no society gives it. so. no society is religious, really. Every society is totalitarian, and every society takes your mind in such a way that you become just an automaton -- and you go on thinking and deceiving yourself that your thoughts are yours. They are not! Even the very language we use is contaminated, the words we use are contaminated. We cannot use a single word without the subconscious being there. It comes suddenly. Society uses it very cunningly, and then your reactions, your reflexes, are not spontaneous.

You are passing along the road, and you see in the distance a woman coming out of a shop. Your mind begins to feel and say that she is beautiful, and then suddenly you recognize that the woman is your sister. Now, suddenly, she is not a woman at all. What has happened? The word "sister" has come in. Now she is not a woman at all! And with the word "sister" the subconscious has many, many deep associations. Suddenly something has happened. What has happened? The woman is not a woman now. because a sister is not a woman. How can a sister be a woman? Nothing has changed outwardly, but a word has dropped in.

Then you recognize that you were deceived by the dress: she is not your sister. Again something else comes up: she is not your sister! Now she again becomes beautiful. How can a sister be beautiful? And when you say "beautiful", you mean now you are sexually interested. Now she can potentially be a sexual object. The possibility grows.

Even the words we use are loaded with the subconscious. That is why in the hospitals, for nurses we use the word "sister" -- just so that they cannot be made objects for sexual interest. Otherwise it will be difficult for them and more difficult for the patients. Constantly, nurses are moving here and there. If they constantly become sexual objects, then it will be very difficult for the patients also. So we just play a trick: we call them sisters. The moment they are sisters they are not women. The very word is loaded.

This subconscious mind is constantly working, day and night. The mind's working is double. One working belongs to your conscious mind. It is concerned with how to control the subconscious consciously, constantly. Then the subconscious is controlling the conscious mind. It is working to control your reactions, your actions, your reflexes, everything. Whatsoever you are doing must be controlled! This is the society's grip on you. You are just moving in society's hands. No value is yours. How can it be? How can a value be yours when you are not at all aware? Only awareness can give you authentic, individual values.

All these values are supplied. If the society is vegetarian, then you have vegetarian values. If the society is non-vegetarian, then you have non-vegetarian values. If the society believes in this, then you are a believer in it. If the society doesn't believe, then you are a disbeliever. But *you* are not; only society is there.

This is a double control: one control is on your conscious mind, your behaviour. Another control is more deep and more dangerous, and that is the control on your instinctive nature. The first part is conscious, the second is subconscious. The subconscious is created by society. And the third is the instinctive. which is given by biological nature: that which you really are biologically, that which you are born with. That's a third part, the deepest: the biological instinctive nature.

This second, subconscious mind is controlling outward behaviour and also controlling inward instincts. Nothing should be allowed to come up to the conscious mind from your instinctive nature if the society is against it. Nothing should be allowed to come up -- even up to your consciousness. So this subconscious creates a great barrier for the instinctive nature.

For example, sex is an instinct, the deepest, because without it life cannot exist on earth. So life depends on sex. It is not easily dispensable; obviously, it must not be -- otherwise life will become just impossible. So it has a deep grip. But the society is anti-sex; it is bound to be. The more a society is organized, the more it will be anti-sex -- because if your sex instinct can be controlled then everything can be controlled, and if your sex instinct cannot be controlled then nothing can be controlled. So it becomes a fighting ground.

You must be aware that whenever a society becomes sexually free, that society cannot exist. It is defeated. When Greek culture became sexually free, Greek civilization had to die. When Roman civilization became sexually free, it had to die. Now America cannot exist any more. America has begun to be sexually free. The moment a society becomes sexually free, the individual is not in its grip. You cannot force him.

Really, unless you suppress sex you cannot force your youth to war. It is impossible. You can force your youth into war only if you suppress sex. So the hippie slogan is really meaningful: "Make love, not war!" So

society has to suppress the deepest instinct. Once it is suppressed, you can never rebel. Many things have to be understood about it.

Children, when they mature sexually, begin to be rebellious -- never before. The moment a boy is mature he will begin to be rebellious against his parents, never before -- because with sex comes individuality. With sex he really becomes a man, never before. Now he can be independent. Now he has the initial energy with him, because he can propagate, he can reproduce. Now he is complete.

At fourteen, a boy is complete, a girl is complete. They can be independent of their fathers and mothers, so rebellion begins to take shape. If the society has to control them, sex must be suppressed. All instincts have to be suppressed because we have not been able yet to create a society in which freedom is not against all, in which one individual's freedom is not against all. We have not yet been able!

We are still primitive, not yet civilized, because a society can be called civilized and cultured only when each individual grows to his total potentiality, is not suppressed. But politics will not allow it, religions will not allow it, because once you give total freedom to instinctive nature, then churches and temples and the so-called religious business cannot continue. Religion will be there, more authentic, but religions cannot continue: because if you cannot create fear, then no one will come to this religious business.

People come because of fear; and if you suppress their instincts they become fearful -- fearful of themselves. A child feels existential fear for the first time when his sex is suppressed. He feels guilty. He begins to feel that something is wrong, and he begins to feel also that "No one has this evil that I am having inside. I am guilty." You create guilt; then you can control. Then he feels inferior inside, afraid. This fear is then exploited by religious heads, by political leadership, because they all want to dominate.

You can dominate only when people are fearful. And how can you create fear? If you can convince them that something which is constantly within them is sin, they will be fearful. They will be fearful! All the time sex will be there, and they will become afraid -- afraid of themselves and guilty. They cannot enjoy anything then. Then the whole life becomes a frustration. Then they go on seeking somewhere help, guidance, someone to take away their responsibility, someone to lead them to heaven, someone to protect them from hell.

This third, instinctive layer is the unconscious. The subconscious is controlling it every moment -- EVERY MOMENT! And it controls so fanatically that everything is destroyed -- or at least distorted. We never feel from the third layer what real instinct is. We never feel! Everything is distorted. From this subconscious mind -- the most suppressed, the most distorted, the most destroyed -- come all the miseries. All the miseries, all the paranoia, all the schizophrenia, all mental diseases, they come from this third layer.

These three -- conscious, subconscious and unconscious -- these are the three types of thoughts. The deeper the layer from where the thought comes, the more irrelevant it looks. So if you just write down your thoughts as they happen, you will feel that you are just mad. What is going on in your mind? What type of thinking is going on? Most of it looks irrelevant. It is not! It is relevant, only with missing links -- because the subconscious will not allow everything to come up. Something escapes and comes to the mind, and the gaps are there.

That's why you cannot understand your dreams: because even in dreams the subconscious is always alert not to allow everything, and the unconscious has to try symbolic routes. It has to change everything just to escape the censor of the subconscious. So it goes on giving you messages in symbolic, pictorial forms.

Your mind is flooded: first, with outward reactions and reflections which are natural; second, by subconscious thoughts which have been produced by the society; and third, by instinctive nature which has been suppressed totally. These three constantly flood the mind. And because of these you are constantly wavering -- constantly wavering and trembling. You cannot even sleep. Dreams will continue; that means mind will continue wavering. Twenty-four hours a day, the mind is just a mad thing going round and round and round.

In this state of affairs, how can you be still? How can you attain the posture, the non-wavering mind? How can you achieve it? And when the *rishi* says that non-wavering knowing is the posture -- the right posture -- he means that unless these layers are broken and the contents released, you will never be in a state of pure knowing. The mind will not be cleansed; you will not attain the purity of perception. So what to do? What to do to achieve this non-wavering knowing?

Three things: one, whenever you are living moment-to-moment, don't allow your subconscious to interfere constantly. Sometimes, just drop the subconscious and live in the moment. It is not needed. *sometimes* it is needed. When you are driving, the subconscious is needed, because the skill of driving becomes a part of the subconscious. That's why you can talk and you can smoke and you can think and you

can drive. The driving is now not a conscious effort. It has been taken over by the subconscious. So it is good to use it whenever it is needed, but when it is not needed, just drop it -- put it aside! Without any murmur, just put it aside and be in the moment.

There are many moments when the subconscious is not needed, but only because of old habit you go On using it. You have come back from the office and you are sitting in your garden: why should the subconscious come in now? You can listen to the birds just as once you listened when you were a child without a subconscious. Relax in these moments, and just be there near the reality. Don't allow your subconscious mind to come in. Just put it aside! Play with children, put the subconscious aside.

A father who cannot play with his children as their equal cannot really be a right father, because no communication is possible unless you are equal to them. A mother cannot really be a mother unless she can become a child again with her child. Then there is a rapport. Then both become equal. Then there is a friendship. Then a different quality of love comes in. So, really, a child never feels independent, free, at liberty with his parents -- never! He begins to feel freedom for the first time when he goes to his chums -- not with his parents.

So remember constantly that whenever you can relax your subconscious, relax it! It is not needed to be there every moment.

There are many moments, but you will not relax it even in your bed. You have gone to sleep and it is working. You want to sleep and it will not allow you. It says, "I am to do much work." It goes on thinking, it goes on working. You can put off the light -- mm? -- that means you stop the first, the peripheral mind. Now there will be no light; you will not be able to see. You can close the doors. Now there will be no noise, no sound. You have completely closed yourself off from outside stimuli. That means now you need not react, so the first layer of the mind is relaxed.

But what to do with the second layer? You put off the light, close the doors, close your ears, close your eyes, but it goes on working -- because you have never allowed it not to work. And, really. a man is not the master of his mind unless he achieves this: that when he wants to work with the mind he works; when he doesn't want to work the mind he doesn't. And the second capacity is the greater.

I am reminded: Leih Tzu was asked by a Chinese emperor, "I have heard many, many miracles about a particular saint. I have heard that he can walk on water and fly in the sky, that gravitation has no effect on him and he can produce things from out of the blue. So I want to ask, Leih Tzu, can your Master Lao Tzu also do such miracles?"

Leih Tzu said, "Yes, he can do them. He is capable of doing any miracle."

Then the emperor said, "But I have never heard that he has ever done any. Why is he not doing them?"

Leih Tzu said, "He is also capable of a *greater* miracle. That is, he is capable of not doing also. He is capable of doing a miracle, and he is even capable of not doing it."

And the second is greater, because to do a miracle is, of course, a power. But when you have the power, then not to use it is a greater power. And it is really impossible. The second miracle is *really* impossible! And because of that second miracle, Buddha never did any miracle, Mahavir never did any miracle -- because of that second capacity. That is greater!

You think that a miracle is a miracle, but if you can be in a nonthinking state it is a greater one. It needs only the breaking of an old habit. But you have never tried it. You have used your subconscious constantly; your subconscious mind doesn't have any memory of when you have allowed it not to work. So the first thing to do is to allow your subconscious mind sometimes to be put aside. Don't use it, and soon you will have a less wavering mind. You can become capable of this, and it is not difficult. You must only become conscious of your subconscious workings. Don't allow -- just relax sometimes and tell your subconscious mind: "Stop!"

One thing more to remember: never fight with it; otherwise you will never be capable of this non-wavering. Never fight with it, because when a master begins to fight with his servant he accepts equality. When a master begins to fight with a servant, he has accepted him as the master. So please remember: never fight with the subconscious mind; otherwise you will be defeated. Just order it -- never fight.

And know the difference -- what I mean when I say just order it. Just say to it, "Stop!" and begin to work. Never fight with it! This is a mantra, and the mind begins to follow it. Just say, "Stop!" Nothing more, nothing less. Say, "Stop totally!" and begin to behave as if the mind had stopped. And soon you will become capable, and you will be just wonder-struck at how this mind stops by just saying "Stop!" It is because mind has no will.

You might have seen someone in a hypnotic trance. What happens? In a hypnotic trance, the hypnotist goes on simply giving orders and The mind follows -- the man follows. Absurd orders! and the man begins to follow, the hypnotized subject follows them. Why? Because the conscious mind has only been put to sleep, and the subconscious mind has no will of its own. Just tell it to do something and it will do it.

But we are not aware of our own capacity, so rather than ordering we go on begging, or, at the most, we begin to fight. When you fight, you are divided. Your own will begins to fight with you. The subconscious mind has no will at all. So, if you want to stop smoking, don't try. Just order and stop. Don't try at all. If you fall in the trap of trying you will never win, because you have accepted something which is not there. You just say to the mind, "Now I stop this very moment," and soon you will become aware that things begin to happen. It is natural! Nothing is strange about it: it is just natural. Once you have to be aware of it, that's all. So just put the subconscious mind aside and begin to live in the moment.

And then the second thing you have to do is: when you have become capable of putting the mind aside when something outside is working as a stimulus, then try the other way -- when some instinct is coming up, just put the subconscious mind aside. It will be a bit difficult, but when the first thing is achieved it will not be difficult at all. Just see now that again the sex is coming up, the anger is coming up, and just say to the subconscious mind, "Let me face it directly. Don't come in -- let me face it directly! You are not needed." Just order the mind and face the instinct directly. And once you begin to encounter your own instincts directly, you will be the master without the need of any control.

When you need control, you are really not the master. A master never needs control. If you say, "I can control my anger," you are not the master -- because a controlled thing can erupt any moment, and you will remain constantly in fear of that which you have controlled. There will be a constant fight. In any weak moment you will be defeated. So, please, don't control. Be a master! -- don t control. These are two completely different dimensions.

When I say be a master, this mastery comes only when you encounter your nature, your biological nature as it is, in its purity. I wonder, have you ever seen your sex in its purity without moral teachings coming in, without the gurus and *mahatmas* dropping in, without the scriptures? Have you seen your sex instinct in its purity, in its pure fire? If you have seen it, you will become the master of it. If you have not seen it, you will remain a cripple and you will remain a defeated one. And howsoever you try to control, you will never be able to control it. That is impossible!

Control is impossible: mastery is possible. But mastery has a different root. Mastery means knowledge; control means fear. When you fear something, you begin to control. When you know something, you become the master: there is *no* need to control. And knowledge means direct encounter. Instincts should be known in their purity. Drop the subconscious, because it is a constantly disturbing factor. It goes on distorting things; it will never allow you to see things as they are. It will always put the society in between, and you will see things through the society as they are not.

And, really, this is the miracle of the subconscious mind -- that if you look through it things begin to be as you see them. The subconscious mind can impose any colour, any shape on things. Just put it aside; face your biological nature directly. It is beautiful! It is wonderful! Just face it directly. It is Divine! Don't allow any moralistic nonsense to distort it. See it as it is.

Science observes things, and the basis of its observation is that the observer must not come in: he must remain just an observer. And whatsoever the thing reveals should be allowed. The observer must not come in to disturb and destroy or distort or give a shape or a colour. A scientist is working in his lab: even if something comes up which destroys his whole concept, his whole philosophy, his whole religion, he must not allow his mind to come in. He must allow the truth to be revealed as it is.

The same goes for inner working, inner research: allow your biological nature to reveal itself in its pure being. And once you know it you will be the master -- because knowledge means mastery, knowledge means power. Only ignorance is weak. And through control there is no knowledge, because the whole concept of control is brought in by the subconscious, by the society.

So if you can do two things with your subconscious: one, allowing the fact of the outside Existence to come to you directly; and then, two, allowing the "facticity" of the inside Existence to be realized in its purity, in its innocence -- then a miracle happens. It is a miracle, and that miracle is this: that subconscious and unconscious drop. Then mind is not divided in three. Then mind becomes one. That oneness of mind, undivided oneness, is what the Upanishads call "the knowing" -- because even the knower is not there. When these three divisions have dropped, when even this division of knower is not there, then only pure knowing, only mirrorlike knowing remains.

With this knowing, you have two centers: one, the outside periphery where you unite with the universe; and another, the inside where again you unite with the universe. And this knowing joins both the inner and the outer -- the *atma* and the *brahma*.

This pure knowing is without any trembling. This pure knowing is the posture, the right posture, in which the Enlightenment happens, the Realization happens, in which you become one with Truth. This is the door -- but how to cleanse? It is not simply a theory, it is not a theoretical statement at all. It is just a scientific procedure, it is a process. Do something to dissolve the divisions of the mind. And if you want to dissolve the mind, concentrate on the subconscious, the middle portion of the mind, which is society. Drop it!

It is, of course, necessary for a child to be brought up in a society. It is necessary! So the subconscious is a necessary evil: the society *has* to teach him many things -- but they should not become fetters. That's why I say that a better society, a real, moral society, will also teach, side by side, how to break this subconscious. A better society will give its children the subconscious with a conscious methodology of how to drop it when it is not needed and how to be free of it.

It is needed up to the point when you become aware, when you achieve an awakened state of mind. Until then it is needed. It is just like a blind man's staff. A staff cannot substitute for eyes: it is just a groping in the dark. But a blind man needs it, and it is helpful -- but a blind man can become so much attached to his staff that when his eyes are healed and he has begun to see, he still cannot throw away his staff, and goes on groping. Because groping is easier when the eyes are closed, he remains with closed eyes and goes on groping with his staff.

This subconscious is like a blind man's staff. A child is born, but he is not born aware. The society has to give him something so that he can move and grope -- some values, some ideals, some thoughts. But they should not become the eyes. And what I am saying is: if you drop the divisions and create *more* awareness within yourself, you will have eyes, and with those eyes this staff is not needed.

But it is a related thing. If you drop the subconscious you will become aware; if you become aware then the subconscious will drop. So begin from anywhere. You can begin by being more aware, then the subconscious will drop. Mm? This is a *samkhya* process, this is a *samkhya* methodology: just be aware and, by and by, the subconscious will drop. The yoga process is a second way -- the other, the contrary: drop the subconscious, and you will become more aware. Both are related.

So wherever you want to begin, the important thing is to begin. Begin from anywhere, either from being more conscious or from being less obsessed with the subconscious. And when these divisions drop, you will have a pure knowing. That pure knowing is the posture. With that pure knowing, with that non-wavering knowing, your body will achieve a stillness you have not known at all.

We are not aware: that's why we don't know how disturbed we are in our bodies. You cannot sit still, and if you try to sit still then for the first time you will become aware of subtle movements in the body: the leg will begin to say something, the hand will begin to say something, the neck will begin to say something, every part of the body will begin to give you information. Why? It is not that when you sit still the body begins to move; it is moving every moment. It is only because you are otherwise occupied that you are not aware. There are subtle movements continuously: your body is constantly moving and moving. This constant wavering really doesn't belong to your body. It belongs to your mind. The body only reflects. You cannot even sleep in a non-moving posture. The whole night you are moving this way and that, moving and moving and moving.

Now we have pictures from some American "sleep labs". Now they have taken pictures, movies -- movies of sleeping persons. If you could see your own movie -- how much you move in the night -- you will see that the whole night you are disturbed. And by your body movements it can be seen that much is going on inside -- much! There are so many facial gestures, so many gestures of the hands, fingers, the whole body. This shows that much is happening inside. A madman must be inside; otherwise these gestures are impossible. But you are never aware of what is happening to you. No one is aware! Everyone is asleep; no one is aware. So you don't know what you are doing in your sleep with your body. But that doing is because of the mind. A disturbed mind is reflected by the body.

A Buddha sits just like a statue. It is not that he has forced his body to be still. The mind is still, and the body need not reflect because there is nothing to reflect.

Once Buddha stayed outside a big capital with his ten thousand monks. The king became interested. Someone said, "You must come to see this man." The name of the king was Ajata Shatru. The name means "someone whose enemy is not born at all". Mm? Ajata Shatru means one who has no enemies in the world

-- no enemy is born, no enemy can be born. But this Ajata Shatru was very fearful of enemies. He became interested because so many people came and said, "You must come! This is something strange, this man is something strange. Come and see!" So he came.

He has reached the grove, the garden. The evening has fallen. He asks his courtiers, "You said that he is staying with ten thousand monks, but no noise is heard -- are you deceiving me?" He pulls out his sword. He thinks that some deception is there, that they have brought him to this forest and now someone is going to kill him. "You say ten thousand monks are staying just beyond these trees? -- and there is not a bit of noise!" The forest is absolutely silent, and Ajata Shatru says, "I have seen this forest many times -- it has never been so silent before. Even when no one was staying here it has never been so silent -- even the birds are silent! What do you mean? Do you want to deceive me?"

They say, "Don't be afraid. *He* is staying here; that's why the forest is so silent and even the birds are so silent. You come!"

But he puts his sword in his hand. He is afraid and trembling. When he reaches the forest, Buddha is sitting under a tree and ten thousand monks are also sitting under trees -- everyone just like a stone statue. He asks Buddha, "What has happened to all these people? Are they dead? I have become afraid. They look like ghosts -- no one moving, not even eyes moving. What has happened to them?"

Buddha says, "Much has happened to them -- they are not mad now."

Unless one can be so silent, one can never feel what Existence means, what life means, what the bliss of it is, the benediction. Only in such silence does life descend. You become aware of the music, of the nectar. You begin to feel it, but only in silence. And that silence comes only when you are non-wavering. If you are wavering, if the mind is just wavering and there is trembling inside, you cannot feel that silence.

You cannot attain silence directly: you have to attain non-wavering, then silence comes as a shadow. If non-wavering comes, then silence comes. So Buddha says, "Much has happened to these fellows. They are not mad now. They have become silent and *now* they are one with these trees, with this earth, with this sky" -- because you can be divided only by noise. Silence never divides: silence joins you.

For example, if we are sitting here and everyone becomes so silent that not a thought has any existence, not a single ripple is there in the mind, everyone silent, totally silent, will you be different from anyone else? Will you be different from your neighbour? How can you be different? The feeling of difference is a thought. Do I mean you will feel one with them? No, because the feeling of oneness is a thought. You will simply be one, not a feeling. Really, there will be no one here -- just silence.

So Buddha says, "They are now one with the trees, with the earth, with the sky. Really, they are not here. Only silence prevails, and that's why even birds have caught the infection." Ten thousand people so silent that even the birds in the trees have become aware! They have felt -- the silence has become infectious. "So you are right, Ajata Shatru," Buddha says, "that you might have passed through this grove many times, and it has been never so silent. It will never again be so silent because, for the first time, in ten thousand minds silence is present here." So silence has become ten thousandfold, and everything is affected. Even trees are afraid to move. Even birds are afraid to tremble, to make noise. It is evening, they are coming back, and when birds come back they create much noise -- but not a single ripple.

When you begin to be silent you begin to be in deep communion with Existence. Thoughts and thoughts are noises. Waves and waves are thoughts and tremblings inside. They create a barrier, they disrupt -- they make you alone. Then you begin to be alone in this whole universe, and that loneliness creates meaninglessness. The more lonely you are, the more you will feel meaningless, futile, useless, and then you will begin to fill yourself with more noise. With radio, television, with anything, you will try to fill yourself, to be occupied. You run from here to there, from this club to that club. Go on running! Don't leave any gap in which you might become aware of your loneliness! So this whole life just becomes a running from one point to another. This is madness, and the whole earth has become a madhouse.

So attain to this posture -- and don't begin with the body. Begin with the subconscious mind, and then your body will reflect what is happening within. Even now it is reflecting what is happening within. The body is a mirror; it is transparent. Those who have eyes, they know that the body is transparent. You enter here, and I know what is happening inside you -- because you cannot enter without showing it. You look at me, and I know what is happening inside your eyes -- because how can you raise your eyes without expressing that which is within? It is being shown every moment!

Every moment is an indication. It is related; nothing is irrelevant. Your body is showing every moment, but you don't know the body language. The body has a language of its own, and it shows -- everything! You cannot deceive. You can deceive with your language. but not with your body -- *not* with your body! You

can smile, but your lips will say that there is no smile within. You can show something by your face, you can try, but still the face will give hints that this is false.

This body is just giving information every moment. You cannot change it. You can try, but you cannot change it. And even if you succeed in changing your body, you can succeed only in deceiving others not yourself, because the inside cannot change by the outside change. It is not basic. You can cut a tree by the roots, but not by the leaves. If you cut the leaves, new leaves will come up again and one leaf will be replaced by two. Cut two, and four leaves will come out of that spot. The tree will take revenge, the roots will take revenge. They will say, "You are cutting one leaf -- we will put two. We are capable of constantly supplying -- infinitely."

So don't be bothered by leaves. And body has only leaves: roots are deep within. Cut the roots, and the leaves will wither away by themselves. When there are no roots to feed, the leaves will drop by themselves. Your body will change. Change the mind and the body will change. Mind is the root!

Attain a non-wavering knowing, and the door will be open and you will be able to have a glimpse into the unknown. The unknown is not far off: only you are closed. The unknown is here, but you are running. The unknown is here, but you are in such a hurry and in such speed that you cannot look at it.

Stand still! I don't mean your body: let your mind stand still, your consciousness, and suddenly you will become aware of something which has always been there. You have been seeking for it, seeking and searching, lives and lives running for it -- and it was here. It is so near, and that's why you have missed it. It is just by the corner, and you have sought it everywhere except this place where you are standing.

Non-wavering reveals to you the here and now. That standing still in consciousness reveals to you the presence which is here.

The Ultimate Alchemy, Vol 1

Chapter #6
Chapter title: Encountering the Unconscious

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CONSIDERING THE EXAMPLE OF SENSUAL INSTINCT, KINDLY EXPLAIN WHAT ARE THE PRACTICAL WAYS TO ENCOUNTER THE UNCONSCIOUS MIND, AND HOW CAN ONE KNOW THAT ONE HAS BECOME FREE FROM IT?

THE UNCONSCIOUS is not really unconscious. Rather, it is only *less* conscious. So the difference between conscious and unconscious is not of polar opposites, but of degrees. Unconscious and conscious are related, joined; they are not two. But our ways of thinking are based on a particular false system of logic which divides everything into polar opposites.

Reality is never divided like that; only logic is divided. Our logic says either yes or no; our logic says either light or darkness -- and there is nothing in between as far as logic goes. But life is neither white nor black. It is, rather, a great expanse of grey. One extreme becomes white, another extreme becomes black, and life is a great expanse of grey, degrees of grey. But for logic white and black are realities and there is

nothing in between -- but life is always in between these two. So, really, every problem should be understood not as a logical problem, but as a life problem -- only then can you do something with it. If you are too fixed with this false logic, then you will never be able to solve any problem.

Aristotle has proved to be one of the greatest menaces, blocks to the human mind, because he created a system -- which became dominant all over the world -- that divides everything into two opposites. Really, this is a strange fact. We have nothing for the inbetween reality -- not even words.

De Bono, a modern non-Aristotelian logician, has created a new word -- "po". He says that we have only two words, "yes" or "no", and there is no neutral word. "Yes" is one opposite, "no" is another -- there is no neutral word. So he has coined a new word -- "po". "Po" means "I am neither for nor against." If you say something and I say "po" it means, "I have heard you I am neither for nor against. I am not making any judgment." Or, to say "po" means: "Perhaps you are right, perhaps you are wrong. Both are possible." Or, the use of the word "po" means: "This is also one point of view. I need not be on the 'yes' side or the 'no'. It is not a compulsion."

De Bono has derived this word from words like hyPOthesis or POtentiality. This "po" is a neutral word, not loaded with any judgment, condemnation or appreciation. Just use the word "po" and you will feel the difference. You are not taking any standpoint in the polar opposites.

So when I say "conscious" and "unconscious", I don't mean the Freudian opposition. For Freud, conscious is conscious and unconscious is unconscious. The difference is that of white and black, yes and no, life and death. When I say "unconscious" I mean "less conscious". When I say "conscious" I mean "less unconscious". They overlap each other.

So what to do to encounter the unconscious? As far as Freud is concerned the encounter is impossible. Because it is unconscious, how can you encounter it? The question means the same as if someone says, "How to see in darkness?" Mm? The question is irrelevant, meaningless. If you put it in this way, "How to see in darkness?" and if I say, "With light," then the question has not been answered at all because you ask, "How to see in darkness?" and if there is light then there is no darkness -- you are seeing light.

So, really, in darkness no one can see. When we say "darkness" we mean that now seeing is not possible. What do you mean when you say "darkness"? You mean that now seeing is not possible. What do you mean when you say "light"? You mean that now things can be seen. Really, you have never seen light: you have only seen light reflected in things which you can see. You have never seen light itself -- no one can see it. We see only things, not light, and because things are seen, we assume, infer, that light is there.

You have not seen darkness; no one has seen it. Really, darkness is just an inference. Because nothing is seen, you say there is darkness. So when someone asks, "How to see in darkness?" the words look meaningful, but they are not. Language is very deceptive, and unless one becomes careful in using language one will never be able to solve any problem. Ninety-nine percent of problems are just linguistic problems, but if you don't know how to penetrate the garb of language you will never be able to tackle the real problem.

If you ask Freud how to encounter the unconscious, he will say, "It is nonsense; you cannot encounter it. If you encounter it, it will become conscious, because encountering is a conscious phenomenon." But if you ask me how to encounter the unconscious, I will say, "Yes, there are ways to encounter it" -- because for me, the first thing to be noted is that "unconscious" means simply "less conscious". So if you grow more conscious, you can encounter it -- so it depends.

Secondly, unconscious and conscious are not fixed boundaries. They change every moment -- just like the retina of the eye. It is changing constantly. If there is more light, it is narrowed down. If there is less light, then it widens. It is constantly making an equilibrium with the light outside. So your eye is not really a fixed thing; it is constantly changing. Just like that is your consciousness. Really, to understand the phenomenon of consciousness by the analogy of the eye is very relevant, because consciousness is the inner eye, the eye of the soul. So just like your eye, your consciousness is constantly expanding or shrinking. It depends.

For example, if you are angry, you become more unconscious. The unconscious is now more spread, and only a very minor part of you remains conscious. Sometimes even that part is not there either -- you become completely unconscious. But in a sudden accident: you are on the road and suddenly you feel that an accident is going to be there and you are on the verge of death -- you suddenly become conscious and there is no unconscious at all. The whole mind is conscious. And this change is continuously taking place.

So when I say conscious and unconscious, I don't mean any fixed boundaries. There are none, there are no fixed boundaries. It is a fluctuating phenomenon. It depends on you to be less conscious or more

conscious. You can create consciousness; you can train and discipline yourself for more consciousness or for less consciousness. If you train yourself for less consciousness you will never be able to encounter the unconscious. Really, you will even become incapable of encountering the conscious.

When someone has taken some intoxicant, he is training his mind to be totally unconscious. When you go into sleep, or if you can be hypnotized, or if you can autohypnotize yourself, then you lose consciousness. There are many tricks, and many of those tricks which help you to be more unconscious are even known as religious practices. If you do any monotonous, repetitive thing -- for example, if you go on continuously saying "Ram-Ram-Ram-ram", in a very monotonous tone, you will become less conscious. And this constant repetition of "Ram-Ram-Ram", in a monotonous tone, will be just auto-hypnotic. You will go to sleep: it is good for sleep.

If you can create monotony then you will be less conscious, because a bored mind cannot remain conscious. The boredom is too much, and the mind would like to go to sleep.

We know, every mother knows, how to put a child to sleep. A lullaby does nothing but create boredom. Every mother knows how to put a child to sleep. With a lullaby -- a constant repetition of certain words -- the child is bored, so he goes into sleep. This lullaby can be created by movement, by anything which is monotonous -- by anything! Just move the child monotonously, rotate the child monotonously, and he will go to sleep because he feels bored. Even if you put the child's head near your heart he will go to sleep, because your heartbeat is a very boring thing. So put the child near your heart, and he will feel bored because of the constant repetition of the heartbeat. The child knows it very well because for nine months continuously he has heard it. Even old persons can use the "tick-tick" of a clock for going into sleep, and the reason is only the resemblance to the heartbeat. So if you feel that sleep is not coming, just concentrate on your clock and feel the beat, and soon you will drop into sleep.

You can create unconsciousness by creating boredom. By taking any intoxicant, by taking any drug, any sedative, any tranquillizer, you can create unconsciousness. Consciousness also can be created, but then quite different methods have to be used.

Sufi mystics use whirling dances. With such vigorous whirling you cannot sleep. It is impossible. How can you fall asleep when dancing? Someone seeing your dance may go to sleep; for him it may become a boring thing -- but you cannot go. So Sufis use dance to create more activity inside, more vitality, so that consciousness spreads. And these dances are not really dances. They look like dances. The Sufi who is doing the dance is constantly remembering every movement of the body. No movement should be done unconsciously. Even if a hand is raised, then this hand must be raised with full consciousness that you are raising the hand -- now the hand is raised; now you are dropping it again. No movement should be allowed unconsciously. You are whirling around, dancing vigorously; no movement is to be made unconsciously. Every movement must be done consciously, with full alertness.

Then suddenly the unconscious drops, and with three months of dancing continuously, for hours, you encounter the unconscious. You penetrate deep, deep, deep, and suddenly you become aware of everything that is inside. That is what I mean by encountering the unconscious. Nothing remains which is not in clear vision. Your totality, all your instincts, all your suppressions, your whole biological structure, everything -- not only of this life, but of all lives -- suddenly is revealed. You are thrown into a new world which was hidden or, rather, to which you were not alert. It was there, but you were asleep -- or your consciousness was so narrowed down that it escaped.

Your consciousness is just like a torch -- narrowed. You enter darkness with a torch; you have a light, but it is a narrow, focused light. You can see something, but all else remains in darkness. When I say that nothing unconscious remains, I mean unfocused consciousness -- unfocused. A focused consciousness will always choose something to see and choose many things not to see; it is a choice. So I use the similarity: just like a torch, narrowed down. One point will become very clear, but everything else will be in darkness. This is what we ordinarily do through concentration.

The more you concentrate, the less you will be able to encounter the unconscious. You will be able to know something very definitely at the cost of not knowing many things. That's why experts, by and by, become just ignorant -- ignorant of the whole world: because they have narrowed down their minds to a particular thing in order to know more about it. So it has been said that an expert is a person who knows more and more about less and less. In the end, only a point remains focused which he knows at the cost of ignoring everything else.

This is how concentration works. So through concentration you can never encounter the unconscious. You can encounter the unconscious only with meditation -- and this is the difference between concentration

and meditation. Meditation means your mind working not as a torch but like a flame: everything is enlightened around it -- everything. It is not narrowed down, the light is diffused. It is not moving in one direction -- it is moving in *all* directions simultaneously so the whole is enlightened.

How to do it? I said Sufis use dance as an active meditation and then they can encounter the unconscious. Zen monks in Japan use absurd problems to encounter it. You face some problem which cannot be solved -- which cannot be solved at all! Howsoever you try, the problem is such that it cannot be solved. They call such problems "koans" -- absurd problems.

For example, they will say to some seeker, "Find out what your original face is." And by original face they mean the face you had before you were born, or the face you will have after you die -- the *original* face. They will say, "Find out how your original face looks." How can you find it out? One has to meditate on it. The problem is such that you cannot solve it by intellect, by reason. You have to ponder over it, meditate over it, go on meditating and searching: "What is my original face?" And the teacher will be there with his staff, and he will look around to see if someone is going into sleep. Then the teacher's staff will be on your head. You cannot sleep; sleep is not allowed at all. You have to be constantly awake.

So a Zen teacher is a hard taskmaster. You have to meditate before him, and he will not allow you to drop into sleep -- because the moment when you are dropping into sleep is the moment to encounter the unconscious. If you can remain out of sleep, then the unconscious will be revealed -- because that is the line. The very line from where you drop into sleep is the line where you can enter into the unconscious.

You can try this. You have been sleeping every day, but you have not encountered sleep yet. You have not seen it -- what it is, how it comes, how you drop into it. You have not known anything about it. You have been dropping into it daily, coming out of it, but you have not felt the moment when sleep comes on the mind -- what happens. So try this, and with three months' effort, suddenly, one day, you will enter sleep knowingly: drop on your bed, close your eyes, and then remember, remember that sleep is coming and "I am to remain awake when the sleep comes." It is very arduous, but it happens. One day it will not happen, one week it will not happen. Persist every day, constantly remembering that sleep is coming and, "I am not to allow it without knowing. I must be aware when sleep enters. I must go on feeling how sleep takes over, what it is."

And one day, suddenly, sleep is there and you are still awake. That very moment you become aware of your unconscious also. And once you become aware of your unconscious you will never be asleep again in the old way. Sleep will be there, but you will be awake simultaneously. A center in you will go on knowing. All around will be sleep, and a center will go on knowing. When this center knows dreams become impossible. And when dreams become impossible, daydreams also become impossible. Then you are asleep in a different sense, and then you will be awake in the morning in a different sense. That different quality comes by the encounter.

But this may look difficult, so I suggest to you a more simple exercise to encounter the unconscious. Close the doors of your room and put a big mirror just in front of you. The room must be dark. And then put a small flame by the side of the mirror in such a way that it is not directly reflected in it. Just your face is reflected in the mirror, not the flame. Then constantly stare into your own eyes in the mirror. Do not blink. This is a forty-minute experiment, and within two or three days you will be able to keep your eyes unblinking.

Even if tears come, let them come, but persist in not blinking and go on staring constantly into your eyes. Do not change the stare. Go on staring into the eyes, your own, and within two or three days you will become aware of a very strange phenomenon. Your face will begin to take new shapes. You may even be scared. The face in the mirror will begin to change. Sometimes a very different face will be there which you have never known as yours.

But, really, all these faces belong to you. Now the subconscious mind is beginning to explode. These faces, these masks, are yours. Sometimes even a face that belongs to a past life may come in. After one week of constant staring for forty minutes, your face will become a flux, just a film-like flux. Many faces will be coming and going constantly. After three weeks, you will not be able to remember which is your face. You will not be able to remember your own face, because you have seen so many faces coming and going.

If you continue, then any day, after three weeks, the most strange thing happens: suddenly there is no face in the mirror. The mirror is vacant, you are staring into emptiness. There is no face at all. *This* is the moment: close your eyes, and encounter the unconscious. When there is no face in the mirror, just close the eyes -- this is the most significant moment -- close the eyes, look inside, and you will face the unconscious.

You will be naked -- completely naked, *as you are*. All deceptions will fall.

This is the reality, but the society has created many, many layers in order that you will not be aware of it. Once you know yourself in your nakedness, your total nakedness, you begin to be a different person. Then you cannot deceive yourself. Then you know what you are. And unless you know what you are you can never become transformed, because any transformation becomes possible only in this naked reality: this naked reality is potential for any transformation. No deception can be transformed. Your original face is now here and you can transform it. And, really, just a will to transform it will effect the transformation.

But you cannot become transformed! You cannot transform your false faces. You can change them, but you cannot transform them: by "change" I mean you can replace them with another false face. A thief can become a monk, a criminal can become a saint. It is very easy to change, to replace the masks, the faces. These are not transformations at all. Transformation means becoming that which you really are. So the moment you face the unconscious, encounter the unconscious, you are face to face with your reality, with your authentic being.

The false societal being is not there, your name is not there, your form is not there, your face is not there. The naked forces of nature are there, and with these naked forces any transformation is possible -- and by just willing it! Nothing is to be done. You just will, and things begin to happen. If you face yourself in this nakedness, just will whatsoever you like and it will be.

In the Bible it is said: "God said, 'Let there be light,' and there was light." In the Koran it is said: "God said, 'Let there be the world,' and there was the world." Really, these are parables -- parables of the willpower which is hidden in you. When you encounter your naked reality, the basic, elemental forces, you become a creator, a god. Just say, utter a word, and it happens. Say, "Let there be light," and there will be light. Before the encounter, if you are trying to transform darkness into light it is not possible. So this encounter is basic, foundational, for any religious happening.

Many, many methods have been invented. There are sudden methods, there are gradual methods. I have told you about a gradual method. There are sudden methods, but with a sudden method it is always very difficult -- because with a sudden method it can happen that you may simply die. With a sudden method it can happen that you may suddenly go mad -- because the phenomenon is so sudden that you cannot conceive of it. You just drop, shattered.

This happened in the Gita. Arjuna is forcing Krishna to reveal his cosmic form. Krishna goes on talking about other things, but Arjuna is persistent and he says, "I must see. I cannot believe unless I see. If you are really a god, then reveal to me your cosmic from!" Krishna reveals it, but it is so sudden, and Arjuna is not prepared at all. He begins to cry and says to Krishna, "Close it! Close it! I am scared to death!"

So if you come to it through some sudden method, it is dangerous. Sudden methods are there, but they can be practised only in a group -- in a group where others can help you. Really, ashrams were created for these sudden methods because they cannot be practised alone. A group is needed, adepts are needed, and a constant vigilance is needed, because sometimes you may drop unconscious for months continuously. Then if there is no one who knows what to do, you may be taken for dead. You may be buried or burnt. Many times Ramakrishna happened to go into deep Samadhi. For six days or for two weeks continuously he had to be forcefully spoon-fed because he was just as if unconscious. A group is needed for sudden methods, and a teacher becomes an absolute necessity.

Sudden methods dropped from Indian practices because of Buddha, Mahavir and Shankaracharya because they insisted that monks should travel continuously. They didn't allow monks to be in ashrams. They were not to remain anywhere for more than three days. There was a need for this because at the time of Mahavir and Buddha, ashrams became just exploitation centers; they became just big businesses. So Mahavir and Buddha both insisted that a sannyasin shouldn't remain anywhere more than three days. And three days is a very psychological limit, because in order to be attuned with some place or with some people you need more than three days.

In a new house, you cannot feel at ease unless three days have passed. This is a psychological attuning time. If you remain in a house for more than three days, then the house begins to look as if it is yours. So a sannyasin must not remain anywhere more than three days. Buddha and Mahavir insisted. But because of their insistence, ashrams were destroyed and school methods dropped out of practice -- because a wandering monk cannot practise sudden methods. He may be in a village, but no one may know anything about it, and if he practises a sudden method and the happening happens, then he will be in danger: he will have to die.

So Mahavir, Buddha and, later on, Shankaracharya, all these three, insisted that monks go on wandering continuously. They must not remain in one place; they should be homeless wanderers. So it was good in one

way, and it proved bad in another. It proved good because establishments were destroyed, but it proved bad also because with establishments certain very, very significant practices, methods, just went into oblivion.

Sudden methods require the constant vigilance of a group. A teacher becomes a necessity. So Buddha could say, "You can know even without me," but a Patanjali cannot say that. Krishnamurti can say, "No teacher is needed," but a Gurdjieff cannot say that. And the real reason for these differences is their methods: Gurdjieff has school methods and Krishnamurti belongs to the tradition of wanderers, no school methods, so no teacher is needed.

With gradual methods you can proceed alone because there is no danger. You have to proceed inch by inch, and as far as a one-inch happening is concerned, you can control it yourself. But if you have to take a jump with *no* steps in between, then you will need someone who knows where you are going to fall, who knows what can happen. A teacher is not really needed to show you the methods; he is needed really, afterwards when the method has done something and you have moved into the unknown.

So there are sudden methods, but I will not talk about them. I have given you one gradual method, and there are many. I will not talk about the sudden methods because it is dangerous to talk about them. If someone is interested, then he can be led -- but talking is impossible. That's why school teaching has always insisted that nothing should be written -- because once you write something it becomes public and anyone can do it. Anyone can become just a victim of his own curiosity, and then no help will be coming. So even when something is written about sudden practices, a basic link is always missing.

So those who begin practices through scriptures are always in danger, and many times it happens that they just go mad -- because a missing link is always bound to be there, and that missing link is always supplied by word of mouth from the teacher to the disciple. And it is a private and secret process, the missing link. because that is the key. No scripture is really complete and no scripture can ever be really complete, because those who know can never write a thing completely. Something must remain hidden, as a key, so no one can use it. You can read about it, you can comment on it, you can write a thesis upon it, but you cannot practise it because a certain key is not given in the scripture itself. Or, if it is given, it is given in such a way that you cannot decode it; the technique to decode it is not given in it.

So nothing about sudden practices -- but you can do something gradually. And this mirror meditation is a very powerful method -- very powerful -- to know one's own abyss and to know one s own naked reality. And once you have known it, you become the master. Then just say something, and things begin to take shape. In that encounter, if you say, "I must die this moment," you will die that very moment. If you say, "I must become a Buddha this very moment," you will become a Buddha that very moment. Time is not required at all -- just a will.

You may begin to think that then it is very easy, but it is a difficult problem. First, to reach it is difficult, though not so difficult, but to *will* in that moment is very difficult. Such a vital silence takes you over, you cannot even think. Your mind cannot even move. You are in such awe, everything stops -- even breathing. A very still moment, totally silent, and will becomes impossible. So one has to train oneself how to will in that still moment -- how to will without words, how to will without thoughts. That is possible, but then one has to practise for it.

You are looking at a flower: look at the flower, feel the beauty of it -- but don't use the word "beautiful", not even in the mind. Look at it, let it be absorbed in you, reach to it, but don't use words. Feel the beauty of it, but don't say, "It is beautiful," not even in the mind. Don't verbalize, and gradually you will become capable of feeling a flower as beautiful without using the word.

Really, it is not difficult: it is natural. You feel first; then the word comes. But we are so habituated with words that there is no gap. The feeling is there, and suddenly, you have not even felt, and the word comes. So create a gap. Just feel the beauty of it, but don't use the word.

If you can dissociate words from feeling, then you can dissociate even feeling from Existence. Then let the flower be there and you be there as two presences, but don't allow the feeling to come in. Don't even feel now that the flower is beautiful. Don't feel! Let the flower be there and you be there arrowed in a deep embrace without any ripple of feeling. Then you will feel beauty without feeling. Really, then you will *be* the beauty of the flower. It will not be a feeling; you will be the flower. Then you have existentially felt something. When you can do this, you can will. When everything is lost -- thought, words, feeling -- then you can will existentially.

To help this will, many things have been used. One is that the seeker must constantly go on thinking, "When the thing comes, when that happening happens, what am I going to be?" The sutras of the Upanishads like "AHAM BRAHMASMI" -- I am the Brahman -- are not meant as literal statements. These

sutras are *not* meant as statements, they are not meant as philosophical theories, they are meant to engrave a deep will in the very cells of your being. So when that moment comes, you don't need your mind to tell you, "I am the Brahman." Your body begins to feel it, your cells begin to feel it, your every fibre begins to feel it: "AHAM BRAHMASMI." And this feeling does not need to be created by you. It will have gone deep into your existence. Then suddenly when you encounter the unconscious and the moment of will has come, and you can become a creator -- your whole existence begins to vibrate "AHAM BRAHMASMI." And the moment your existence begins to vibrate "AHAM BRAHMASMI," you become a Brahma -- you become! Whatsoever you can feel, you become.

This should not be known as metaphysics -- it is not! It is an experience. So you can know it only through experiencing. Do not decide whether it is right or wrong; do not think in terms of yes and no. Just say, "Po -- okay," and make some effort. Just say, "Okay! It may be." Don't decide -- because we are very hasty deciders. Someone will say, "No, it is not possible." Really, he is saying. "I am not going to try"; he is not saying it is not possible. He is deceiving himself. He is saying, "I am not going to try," and because of this "I am not going to try", how can it be possible? He is rationalizing for himself.

Someone else says, "Yes, it is possible. It has happened to many. It has happened to my guru, to my teacher, it has happened to this one and that." He is also not going to try because he is making it a trivial fact: "It has happened to many, so it is not such a thing for which one has to try!" He feels, "It can happen to me also." No, don't say yes or no. Just take it as an experiment, a hypothesis, to be worked out. Religion is not a given thing; one has to create it in oneself. It is not something which is given to you or which can be given; it is something which you have to uncover in yourself.

So don't decide unless you experience, don t decide unless you *know*. Never decide beforehand. Otherwise you can go on continuously listening to things, thinking about them, and doing nothing -- because thinking is not doing; thinking is just an escape from doing.

IS YOUR TECHNIQUE OF FAST BREATHING A SUDDEN TECHNIQUE OR A GRADUAL ONE?

It is gradual! It is gradual! Really, sudden techniques cannot be given publicly. They cannot be given! And for sudden techniques one has to bracket the whole life out, because for sudden techniques your totality will be needed. For gradual techniques your totality is not needed. You can do them for one hour and then remain in the world for twenty-three hours. But for sudden techniques your totality will be needed; you cannot be allowed to do anything else. So the whole life has to be just bracketed out, and you have to be totally for the technique. The whole consciousness must be prepared for it because even a single part remaining unprepared will prove dangerous -- and anything can prove dangerous because the moment is so potential. The moment is so potential, you must be purified of all that goes on around you. So you have to bracket -- bracket everything *out*. With gradual methods religion can be one thing among others. For sudden methods religion has to be totalitarian; nothing else can be allowed.

When someone would go to Gurdjieff, he would ask, "Are you ready to die for it? Nothing less will do. Are you ready to die for it?" That means, "Are you ready to leave everything for it?" Total consciousness is needed. It is not necessary to die, but one has to be ready to die for it.

For gradual methods, such is not the requirement. You can go on living and doing something. By and by, the doing will gradually become greater, and without even becoming aware, some day you will become ready to die for it. But this growth is like the growth of a pregnancy: by and by. Even the mother is not aware of what is going on, of what is happening. The child goes on growing and growing and growing. After nine months the child has grown so much that now the mother is not needed at all. That's why he comes out. The mother feels so much pain! The reason is not only physical: deep down it is psychological. It is because her own child has grown so much that it is leaving her. This is the first betrayal. Now many betrayals will follow. This is the first birth pain; now many will follow. When the child becomes sexually mature, he will again leave his mother -- for some other woman.

So birth is a constant process, and a mother has to go through many pains. And if she cannot understand it, then she unnecessarily creates troubles. She creates them! Even when the child is going to be born, the mother creates trouble: she contracts her whole body. That's why the pain is created; otherwise bodily pain is unnecessary. It is really a conflict. The mother is not ready to give up and the child is forcing to come out. That's why many children have to take their birth in the night -- eighty percent, more than eighty percent --

because when the mother is sleepy she resists less.

Now there are scientific methods and psychological ones also. If a mother can be persuaded to cooperate, there is no pain. In Paris, Dr. Lorenzo has worked with many, many methods -- psychological, persuasive methods. He has delivered thousands of births, helped mothers, and there was no pain at all -- not at all! The method is to cooperate with the child coming out -- not to resist, but to cooperate; to help the child; to feel that you have to help the child to come out.

Lorenzo may persuade many mothers, but there is a still greater problem when the child goes to another woman. He will have to persuade the mother not to feel hurt. Rather, she should help the child to go to someone else. She should help, cooperate, because it is a second birth and she is unnecessarily troubled.

With gradual methods you grow like a pregnancy -- by and by. Then suddenly one day you are reborn. With sudden methods it is different -- totally different. One needs to give up everything for sudden methods. Sannyas, in the old days, began with sudden methods. That's why it was necessary to leave everything. Particularly in India, we emphatically pressed the point that no one should leave for sannyas unless he was very old. There is a psychological reason: when you are so old, you can leave life totally. Then total renunciation becomes easy -- because in a subtle way life is renouncing you, so you can renounce life. You have become a dry leaf. Now you can leave the tree without hurting the tree or any hurt to yourself. The tree will not even know when the dry leaf has dropped. Pull out a young leaf that is fresh and green, and the tree is hurt and the leaf also. The wound may remain forever. So for sudden methods, it was decided that a man should leave only when life itself was leaving him. Then he could leave totally. With gradual methods, it was not necessary.

Now in the world, sudden methods have become impossible because there are really no authentic schools, no communities, intimate communities, where you can practise sudden methods. So it is not necessary for someone to renounce the world and go to the hills or the forest. Now you can remain wherever you are and practise gradual methods. The achievement is the same; only more time is needed for gradual methods, less time for sudden methods.

OSHO, WHAT TYPE OF SOCIETY CAN DEVELOP INDIVIDUALS IN WHOM THE SUBCONSCIOUS MIND IS UTILITARIAN AND EASILY DISPENSABLE?

It is a complex problem, multi-dimensional, but some basic points can be understood. One: a good society is possible only if children are not taught the antagonism, the dichotomy, between body and consciousness. The first thing is that they must not be taught this. It must not be said to children, "You are in the body"; it must not be said, "You possess the body." It must be said, "You are the body." And when I say that it must be said, "You are the body," I don't mean a materialist conception. Really, only out of this can a spiritual being be born. The unity must not be disturbed.

The child is born as a unity, but we separate him in two. The first separation comes between body and consciousness. We sow the seeds of schizophrenia. Now he will never be able to regain the lost unity easily. The more he grows, the more the gap will grow, and a person with a gap between himself and his body is a person who is not normal. The greater the gap, the more insane he will be, because, again, body and mind is a linguistic fallacy. We are psychosomatic -- body-mind both, simultaneously. It is not possible to bifurcate the two. They are not two -- one wave.

So for a good society the first thing is not to create schizophrenic minds, not to create divided minds -- because the first division comes between body and mind, then other divisions follow. Then you have taken a route for divisions. Then mind will again be divided and body will again be divided.

This is a strange fact. I wonder whether you feel that you are divided into consciousness and body. Then the body is divided into upper and lower, and the lower is "bad" and the upper is "good". From where does the upper begin and from where does the lower begin? We are never at ease with our lower bodies -- never! That's why there is so much nonsense about clothes -- so much nonsense! We cannot be naked. Why? Because the moment you are naked the body become one. We have two sorts of clothes -- one for the lower part, another for the upper part. This division of clothes is basically connected with the division of the body. If you are standing naked, which is lower, which is higher? And how do you divide? You are one!

So those who divide man are not ready for man to be at ease with his nakedness. And this is only a beginning because there are more nakednesses inside. If you are not ready to be naked about your body,

true, then you cannot ever be true for other, deeper layers. How can you be? If you cannot face even your body's nakedness, how can you face your naked consciousness.

This clothing is not just clothing. It has a philosophy and a very insane one. Then the body is divided, then the mind is divided. then the conscious, unconscious, subconscious -- and divisions go on growing. In the beginning a child is born as a unity, and the same child dies as a crowd -- as a crowd! totally a madhouse! Everywhere he has been divided, and between these divisions there is constant conflict, struggle, and the energy is dissipated. And you really never die; you kill yourself. We are all committing suicide, because this dissipation of energy is suicide. So it is rare that a person dies -- rare! Everyone has killed himself, poisoned himself. Different are the methods, different are the tricks to kill oneself, but the beginning is the division.

So a good society, a moral society, a religious society, will not allow its children to be divided. But how do we create a division? How do we begin? When does the division come in?

Now psychologists are very well aware that the moment the child touches his genitalia, his sex organs, the division begins The moment the child touches his sex organs, the whole society becomes aware that something wrong is going to happen. The parents, mother and father, brothers, the whole family, everyone begins to be aware of it. In their eyes, in their gestures, by their hands, they all say, "No, do not touch!"

The child cannot conceive of this. He is a unity or she is a unity. He cannot conceive why he cannot touch his body. What is wrong? He doesn't know that man is born in sin. He doesn't know the Bible, he doesn't know any religion, he doesn't know any teachers, moral teachers, he doesn't know any *mahatmas*. He cannot feel how a part of the body is just to be avoided.

The problem becomes greater because sex organs are the most sensitive part of the body and the most pleasant. To touch them is the first experience of pleasure for the child, the first experience of his own body -- that the body can give pleasure, that the body is pleasant, that the body has a value. Now psychologists say that even a three-month-old baby can create orgasm -- the deepest. He can feel his sex organs to their climax, and his whole body begins to vibrate. This is the first experience of his body, but it becomes poisoned because parents will not allow it. Why can they not allow it? Because they were not allowed. There is no reason -- because they were not allowed.

With this the body is divided, and the mind and body are divided. The child becomes afraid, fearful, and guilt is born. He will touch, but now he has to hide it. So we have made a small child a criminal. He will do it because it is natural, but now he will be afraid whether someone is looking or not, whether mother is present or not. If no one is there then he will touch, but now this touch will not give the same pleasure that it could have given -- because guilt is there. He is afraid! He is fearful!

This fear continues for the whole life. No one is at ease with his sex experience. The fear continues. Then he will go many many times into the sex act -- but never will he feel the fulfillment and the deep ecstasy of it. He will never feel it; it has become impossible. You have poisoned the very root, and he will feel guilty.

We feel guilty because of sex; we are "sinners" because of sex. You have created the division, the basic division that in the body you have to choose: some parts are "good" and some parts are "bad". What nonsense! Either the whole body is good or the whole body is bad; because nothing is separate in the body. The same blood goes through the whole body; the same nervous system is there. Everything is one inside, but for the child now there is a division. And another thing: you have poisoned his first joy. Now he will never feel joyful.

People come daily to me, and I know that their basic problem is not meditation, their basic problem is not religion -- their basic problem is sex. And I feel very helpless as to how to help them -- because if I really want to help them, then they will not come to me again. They will become afraid of me because they are afraid of sex. So sex must not be talked about! Talk about God, talk about something else -- never talk about sex. And their problem is not God at all! If the problem was of God then it could be easily helped, but God is not the problem. Their basic problem remains sex. And they cannot enjoy anything because they cannot enjoy the first gift that was given by nature, by Divine forces. They do not have the first gift of bliss, so they cannot enjoy.

I have felt so many times that a person who cannot enjoy sex cannot go deep in meditation -- because wherever there is happiness he becomes afraid. The association goes deep. So you have created a barrier. Now he will divide the mind also because he cannot accept the sex part in the mind. Sex is both body and mind. Everything is both! In you, everything is both -- remember it constantly. Sex is both body and mind, so the mind part of sex has to be suppressed. That suppressed part will become the unconscious. The forces,

the thoughts, the moralistic preachings which will suppress it, will become the subconscious. A very small portion of the mind which is conscious will remain in your hands. It is useful only for the day-today routine, not for anything more. At least it is not useful to *live* deeply. You can exist, that's all. You can vegetate, you can earn, you can build a house, make a living. but you cannot know life because of the whole mind, nine parts out of ten are just denied. You can never be total, and only a whole man is holy. Unless you are whole, you can never be holy.

So the first, elementary thing to be done to create a new society, a better society, a religious society, is not to create division. This is the greatest sin -- to create division. Let the child grow as a *unity*. Let him grow as a oneness, at ease with everything that is inside him, and the sooner he will able to transcend all: he will be able to transcend sex; he will be able to transcend the instinctive nature. But he will be able to transcend them as a unity, never as a division. That is the point. He will be able to transcend them because he is so whole, so powerful, so undividedly one, that he can transcend anything.

Whatsoever becomes a disease, he can just throw it. Whatsoever becomes just an obsession, he can just throw it. He is forceful, one. A great energy is undividedly his -- he can change anything! But a divided child cannot do anything. Really, in a divided child the conscious mind is a minor part, and the unconscious is the major. For his whole life a divided child is fighting a major energy with a minor one. He is bound to be defeated continuously. And then he feels frustrated. And then he says, "Okay, this world is just a misery."

This world is not a misery -- remember well! You are divided, so you create misery out of this world. You are fighting with yourself so you become miserable.

So the first thing: do not create divisions. Let the child grow as a unity. And the second thing: let the child be trained more for flexibility than for fixed attitudes -- flexibility. What do I mean when I say flexibility? Don't train him in solid, watertight compartments. Never say that this is bad and that is good, because in life it is a flux. The thing which is good this moment may be bad the next moment, and the thing which is bad in this situation may be good in another.

So train the child to be more aware, to find out what is the case. Never fix labels! Don't say a Mohammedan is bad because he is a Mohammedan and a Hindu is good because he is a Hindu. Don t say things like that, because bad and good are not fixed things. Don't give fixed attitudes. Train him to be more aware, to find out who is good and who is bad. But it is difficult, and it is easy to give labels. You live with labels and categorized divisions. You put someone in a category:"Okay, he is a Hindu. He is bad or he is good. He is a Mohammedan, and he is good or he is bad." The matter is decided without looking at the individual. The label decides. Don t give fixed attitudes; give flexible awareness. Don't say this is bad, don't say this is good. Just say that one has to find out constantly what is good, what is bad. Train the mind to find out, to inquire.

This flexibility of attitude has many dimensions. Don't fix the child into "monogamous" attitudes. Don't say to the child, "Love me because I am your mother." It may create an incapacity in the child, and he will not be able to love anyone else. Then it happens that grown-up children -- I call them grown-up children -- continue to be fixed. So you cannot love your wife because deep inside you can love only your mother. But your wife is not your mother and your mother cannot be your wife, so you continue to be fixed -- a mother fixation. You continue to be fixed! You go on expecting things from your wife as if she is your mother -- not consciously. If she does not behave like a mother, then you are not at ease. And the problem becomes more complex. If she begins to behave like a mother, then too you are not at ease because she must behave like your wife.

A mother should never say, "Love me because I am your mother." She must make her child love *more* persons. The more the child is "polygamous", the more abundant his life will be. He will never feel fixed. Wherever he moves he will be able to love. Whomsoever he comes in contact with he will be able to love. Don't tell him that a mother is to be loved or a sister is to be loved or a brother is to be loved. Don't tell him, "He is a stranger, so you need not love him. He doesn't belong to our family, he doesn't belong to our religion, he doesn't belong to our country, so don't love him." You are crippling the child. Tell him, "To love is a bliss! -- so go on loving. The more you love, the more you will grow." A person who can love more is more enriched.

We are all poor. We are all poor because we cannot love. This is a fact -- that if you love more persons, you become capable of loving anyone. If you love only one person, in the end you will not be capable of even loving that one, because your capacity to love will be so narrowed down that it will freeze. It is as if we are telling a tree to cut all the roots and let there be only one root. If you tell the tree, "Let there be only

one root for your love. Let this be your only love -- get everything from this root," the tree is going to die.

We have created a monogamous mind, not loving. That's why there are so many wars, so much cruelty, so much violence, in many, many names -- religion, politics, ideology. Any nonsense will do as long as you find something to be violent about. And then see how people become sharp: their eyes look brilliant when there is war, when everyone is just freed from the taboo against killing. Then you can kill anybody. So you feel more joy when you kill some. body -- you never feel joy when you love someone.

Go and see in Bangladesh how joyful they are. Go and see anywhere where there is much killing: see the joy. And when there is no killing, see the limpedness, the sluggishness, the lustreless eyes. No one is at ease; life is just meaningless. Create a situation for somebody to kill someone, and everyone is alive. Why? We have atrophied the capacity to love, and a child is capable of loving anyone. A child is born to love the whole world, a child is born to love everything, a child is born to love the whole universe -- with such a big capacity that if you narrow it down then the child has begun to die from that very moment.

But why this monopoly? Why this possessive attitude? It is a vicious circle. The mother is not fulfilled herself. She has not loved, she has not been loved, so now she becomes possessive of her child. At least she must turn the child's love totally to herself. It must not go anywhere. She must break all the roots possible. The child *must* belong totally to her. This is violence, this is not love. And psychologists say that the beginning seven years are the most basic. Once something has been done, it is next to impossible to undo it again -- really impossible to undo it, because it has become the basic structure, the foundation of the child. Now he will do everything based on this structure: this structure will have come to be the basis of his life. So allow everyone to be non-possessive, loving more -- without any conditions, without any qualifications.

This should not mean that because someone is lovable then love him. Rather, the emphasis should be: you be loving. Love in itself is beautiful and very deeply fulfilling. So love -- whatsoever you feel, wherever you feel, love. This fluidity of love will make you conscious of greater life, and that greater life leads to the Divine.

Love is the foundation of prayer. Unless you have loved and loved abundantly, how can you pray? How can you feel grateful? For what can you feel grateful? What is there to feel grateful about? If you have not loved, what is there to feel grateful to God for? So life is the beginning, love is the peak. And if you have loved, suddenly you become aware of a very love-filled universe. If you have not loved, then everywhere there is hate, jealousy. But up to now our emphasis has always been: you must get love. So everyone feels frustrated when he is not getting love, and no one feels frustrated when he is not giving love. The real emphasis must be: you must give love -- not get love. Everyone is trying to snatch love from somewhere. It cannot be snatched. You can just give. You can just go on giving. And life is not indifferent. If you give, life returns thousandfold. But you must not be concerned with returning; you must go on giving.

So every child should be trained more for love, and less for mathematics and calculations and geography and history. He must be trained more for love, because geography is not going to be the peak, neither is mathematics going to be the peak, nor knowing history, nor technology. *Nothing* is comparable to love. Love is going to be the peak. And if you miss love but everything else is there, you will be just a vacant waste, just emptiness. Then anxiety is created.

So the second thing I say: love must be deeply engrained. No effort should be avoided which can lead a child to be more loving. But our structure will not allow it because we are afraid. If a person begins to love more, then what will happen to marriage? What will happen to this and that? We are concerned. Really, we never think of what is happening to marriage. What is marriage now, or what has it been ever? Just a painful suffering -- a long suffering, with false smiling faces. It has simply proved a misery. At the most it can be just a convenience.

When I say this, I don't mean that if you can love more people you will not go into marriage. As far as I think, a person who can love more will not go into marriage only for love. He will go into marriage for deeper things. Please understand me: if a person loves many people, then there is no reason to marry someone only because of love -- because he can love many people *without* marriage, so there is no reason. We have forced everyone to go into marriage because of love. Because you cannot love outside it, so we have unnecessarily forced love and marriage to be together -- unnecessarily. Marriage is for deeper things -- even more deep: for intimacy, for a "coinherence", to work something which cannot be done alone, which can be done together, which needs a togetherness, a deep togetherness. Because of this love-starved society, we fall into marriage out of romantic love.

Love can never really be a great base for marriage because love is fun and play. If you marry someone for love, you will be frustrated -- because soon the fun is gone, the newness is gone, and boredom sets in.

Marriage is for deep friendship, deep intimacy. Love is implied in it, but it is not alone. So marriage is spiritual. It is spiritual! There are many things which you can never develop alone. Even your own growth needs someone to respond -- someone so intimate that you can open yourself totally to him or her.

Marriage is not sexual at all. We have forced it to be sexual. Sex may be there, it may not be there. Marriage is a deep spiritual communion. And if such a marriage happens, then we give birth to very different souls -- very qualitatively different souls. When a child is born out of this intimacy, he can have a spiritual base. But our marriages are just sexual -- just a sexual arrangement. And out of this arrangement, of course, what can be born? Either our marriages are a sexual arrangement or they are for momentary romantic love.

Really, romantic love is ill. Because you cannot love many you go on accumulating the capacity to love. Then you are overflooded with it. Then whenever you find someone and the opportunity, this overflooded love is projected. So an ordinary woman becomes like an angel, an ordinary man becomes divine, looks divine, like a god. But when the flood has gone and you have become normal, then you see that you have been deceived. He is just an ordinary man and she is just an ordinary woman.

This romantic madness is created by our monogamous training. If a person is allowed to love, he never accumulates tensions which can be projected. So romance is possible only in a very diseased society. In a really healthy society there will be no romance: there will be love, but no romance. And if there is no romance, then marriage will be on a deeper level and it will never be frustrating. And if marriage is not only for love but for more intimate togetherness -- for an "I-thou" relationship so that you can both grow not as "I's" but as a "we" -- then marriage is really a training for egolessness. But we don't know about that kind of marriage at all. Whatsoever we know is just ugliness, just painted faces and everything dead within.

And finally: a child must be trained positively, never negatively. A positive emphasis must be there in everything -- only then can a child really grow and become an individual. What do I mean by "positive emphasis"? Our emphasis is always negative. I say, "I can love someone, but I cannot love all." This is a negative training. On the contrary, I should be able to say, "I can love all, only not this one." The loving capacity must go for many. Of course, there are individuals you cannot love, so don't force yourself to love them. But your emphasis now is that "I can love only one." Majnu says, "I only love Laila. I cannot love anyone else." This is negative. The whole world is denied. A positive attitude will be this: "Positively I cannot love this one, but I can love the whole world."

Always think of greater positiveness in *every* realm. If I am negative in my attitudes, then I am surrounded by my own negativities, I see everywhere negations: "This man is not good because he lies" -- but even if he lies, he is not just lies. He is more than that. Why not look to the greater part? Why be emphatically concerned with lies? And we say, "That man is a thief" -- but even if a man is a thief, he is more than that. Even a thief can have positive qualities, and, really, he has them -- because without some positive qualities you cannot even be a thief. So why not be emphatically concerned with his positive qualities?

A thief is courageous, so why not be concerned with his courage? Why not appreciate courage? Even a person who speaks lies is intelligent, because you cannot speak lies if you are not intelligent. Lies require a deep intelligence which truth never requires. You can be just an idiot and you can speak the truth, but to speak lies you need intelligence, a cleverness and a wider range of consciousness, because if you speak one lie you will have to speak a hundred. and then you will have to remember them all. So why not be concerned with the positive qualities? Why emphasize negatives!

But our society has created negative minds. And you can find negativity in anyone. It is bound to be there because life cannot exist with only positives. Negatives are needed: they balance. So there are negatives, and if you train children for negatives they will live their entire lives in a negative universe. Everyone will be bad, and when everyone is bad you begin to feel egoistic -- only you are good.

So we train our children to find faults with everything. Then they begin to be "good". We force them to be good, and then they feel that everyone is bad. But how can someone be good in a bad world? It is not possible. You can be good only in a good world. A good society can come out only with a positive mind. So bring out the positivity of the mind. And even if there is something negative, always try to see something positive in it -- there is bound to be. And if a child becomes capable of seeing the positive even in the negative, then you have given him something. He will be happy. If you have given him a negative mind and he becomes capable of finding the negative in everything positive, you have created hell for him. His whole life he is going to be in hell.

Heaven is to live in a positive world; hell is to live in a negative world. This whole earth has become a

hell because of negative minds. The mother cannot say to her child, "That woman is beautiful." How can she say it? Only she is beautiful; no one else is. A husband cannot say to his wife, "Look! That woman passing on the street -- how beautiful!" He cannot say it! He says it, but inside. And if the wife is with him, he is even afraid to say it inside. A husband moving with his wife is really afraid to look here and there. He cannot look. That's why he is never ready to move with his wife. It is such a hell. But why? If someone is beautiful why not tell it?

A mother cannot listen to her child reporting that someone is beautiful. She will try to make him feel that only she is beautiful and the whole world is ugly. And ultimately the child will find that his mother is the ugliest, because how can you create beauty in an ugly world? So a father goes on training him, a teacher goes on saying, "Only I am the possessor of truth."

Someone was here only two days before and she told me. "I want to listen to you, but my guru says, 'This is sin. You belong to me, so how can you go anywhere else? And when I can give you the Truth, what is the need?' " Sooner or later this guru cannot remain a guru, cannot remain a teacher, because he is teaching negativity. And this negativity is bound to rebound on him ultimately.

In Zen, teachers will send their disciples to their opponents. Someone will remain with a teacher for one year, and when he is ready the teacher will say, "Now you go to my opponent -- because something I have said, the remaining he can say, the other part. So you go."

This teacher will always be remembered as a teacher; you can never disrespect him. How can you disrespect him? He sends you to his opponent just so you can find the other part: "I have told something, but this is not the whole." And no one can tell the whole -- mm? -- the whole is so big.

So create a positive attitude, and a better world can come out of it. But this is very rudimentary. This is a very complex subject, so sometime we will discuss it more.

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UNMANI BHAAVAH PADDYAM
THE UPWARD FLOW OF THE MIND IS PADDYAM -- THE WATER OF DIVINE WORSHIP.

THE MIND is the bridge between matter and consciousness, between without and within, between the gross and the subtle. When I say mind is the bridge, I mean many things. Man comes to the world through mind; man comes to the body through mind; man comes to desires through mind. So wherever you reach, the reaching is always through the mind. If you create a hell for yourself, you create it through mind. If you create a heaven, that also is through mind.

One of the Zen patriarchs, Hui-Hai, has said, "Mind is heaven and mind is hell." So whatsoever you are or whatsoever you can be, it will depend ultimately on how your mind works. This working can create something for you which is not; this working can reveal to you that which is. So a mind can create a very illusionary world around it: it is capable. It can dream, and it can dream so real that you cannot even detect

that whatsoever is seen and perceived is not real.

So mind has a projective force; it can project. That which is not, mind can create. And because mind can create that which is not, it can forget that which is. It can just be in such a state that the reality is never in any contact with it; and whatsoever happens, it depends only on the mind. So the mind has to be taken as the root of everything that one can experience. Even if one has to know the Divine, one has to go through mind. Of course, that going is difficult because that going implies dropping of the mind. Even if dropping of the mind is needed, it is through mind -- because unless you drop the mind you will never be able to know the true.

Mind is everywhere, either positively or negatively. Whatsoever you are doing -- creating an illusory world or discovering the real creating a madness for yourself or creating a meditative state -- it is all through mind. Wherever you go, you go through the bridge of the mind. Even if you have to come to yourself, it will be through mind. Of course, the coming will be negative; you will have to negate mind. You will have to come back, and the same steps will have to be taken -- only the direction will be different. If I go from my home, there are steps which lead me away. If I am returning back, the same steps will lead me back -- only the direction will be different. So if you can understand how mind goes out, you know that the same path is to be followed back.

Secondly, in Indian symbology, "upward" is synonymous with "inward", and "downward" is synonymous with "outward". When we say "upward" we mean inward; they both mean the same. The more inward you go, the more upward; the more outward you go, the more downward. These two are different symbols. The Chinese mind has always used "downward" as synonymous with "inward", and "upward" as synonymous with "outward". So whenever Lao Tzu would speak he would never use "upward"; he would say, "Come downward," and by down he means come within. So the within for Lao Tzu is just like an abyss: you fall in.

Indian symbology is different. We use upward for inward. For us the inward is not like an abyss, it is like a peak. Both can be used because symbols are just symbols, they indicate; more than that is meaningless. So it has always been a problem. The Upanishads always talk of upward, and the symbol is fire -- fire constantly running upward. For Lao Tzu and Taoists, water is the symbol -- water running downward, finding the most downward position possible. It can rest only when the deepest abyss has been found. But fire will rest only with the sun. It will go upward, upward, to the invisible upwardness.

But there is no contradiction. Really, whenever persons like Lao Tzu or Zarathustra or Jesus speak, they may use contradictory terms but they are never contradictory. They cannot be, that is impossible. So if their words are contradictory, that only shows their type, their choice, their individuality, their way of saying things -- nothing more. But pundits, scholars, can make much out of these apparent contradictions. And whenever we are talking about the Absolute, the Ultimate, one thing must be understood very clearly: you can use either of the extremes to express it, and each extreme is as valid as the other.

For example, the Upanishads use for the Divine the word "Absolute". This is one extreme, that of positivity -- the Perfect, the Absolute. Buddha uses for that same state and the same realization, "Nothingness" -- the other extreme. Totally opposite as far as words go, but as far as the realization is concerned, they both mean the same. But it created much confusion.

Buddha appeared to be absolutely contradictory to the Hindu mind. He was not. He was one of the purest Hindus possible, but he used a negative word. That was his liking, and it is good not to discuss likings -- because one is as valid or as invalid as the other. Both can be used. Either you say "the infinite" or you say "the zero" -- both are infinite. If you take it in the beginning, it is zero. If you take it in the end, it is infinite. Both mean the same thing.

Just like this, Buddha and Mahavir, both contemporaries, used very contradictory language. Mahavir says, "To know the Self is the ultimate knowledge, the wisdom. To know the Self is the wisdom." And Buddha says, "To believe in the self is the only ignorance." Mahavir says, "Only the Self is," and Buddha says, "Only the self is the deception, the most false thing." Nothing can be more contradictory, so Jains and Buddhists have been fighting constantly for twenty-five centuries. But the whole conflict is based just on linguistic fallacies -- because Mahavir uses the word "Self", negating everything of the ego in it. He says, "You become the Self when there is no ego." So really, "Self" becomes just like "no-self". If there is no ego, the Self becomes just like no-self. And Buddha uses the "self" as the ego and he says the self means the ego, so the most perfect ego means "the self". Then the meaning becomes clear. So both are right. When Buddha says, "To believe in a self is to be ignorant," he is right. And Mahavir is also right when he says, "To know the Self is the ultimate wisdom." The contradiction is just apparent.

Lao Tzu says, "To go down to the last is to reach the basic Existence." He begins from the beginning: "Drop down back to the very beginning, to the original source. The original source is deep down." The Upanishads say, "Go up to the last where the peak is achieved." Lao Tzu says, "Go down to the original source," and the Upanishads say, "Go up to the ultimate possibility, to the very end. Achieve the potentiality to the very end; make the potentiality absolutely actual." The beginning and end are not two separate things. Really, no end can end unless it reaches again to the beginning. And the beginning begins only where the end ends.

Life moves in a circle, so if you begin a circle, the point of beginning will be the point of the ending also. Life moves in a circle, so you can say the same point is the beginning and the end both. So the upward is not contradictory to the downward. The Lao Tzuan downward and the Upanishadic upward -- both mean the same. Only the words differ.

If we can penetrate to the meaning beyond the words, only then can we conceive of and comprehend these minds. These minds are living in such experiences which cannot really be expressed through ordinary words. But they have to use ordinary words, so they can use only ordinary words with a very different meaning, with a very different connotation. So one thing more: when the Upanishads say upward, remember, it is the same as inward. The more you go in, the more up, and vice versa: the more up you go, the more in. What is this upwardness or inwardness? And why should the sutra say that this upward flow of the mind is the only water by which you can worship the feet of the Divine? So many things are implied. One is that it is useless to use just water -- it is useless!

Al-hillaj Mansoor, a Sufi mystic, was killed. When his hands were cut, blood began to flow, and he used that blood as Mohammedans use water for *wazu* -- cleaning the body before going to the worship. They use water, but Mansoor used blood. And when he made the gesture of *wazu*, someone asked from the crowd, "Mansoor, have you gone mad? What are you doing?"

Mansoor said, "For the first time I am doing *wazu*, cleaning myself with my own blood -- because how can you clean yourself with water?"

He gives a deeper significance. Really, he means that unless you die, how can you purify yourself for the prayer? *Wazu* through blood means dying. Only dying can be a real cleansing, a real purity. And when you die, you become able to pray. Unless you die, you cannot pray. So the courage to die becomes a basic requirement for prayer.

This sutra says, "The upward flow of the mind is the water for the Divine feet." No other water will do. It goes even deeper than Mansoor's blood, because blood is not so deep -- it is only skin-deep. You can do *wazu* with your blood; it is not so deep yet. But the upward flowing mind is the deepest possibility, for two reasons: basically, the mind is downward flowing; basically, the trend is to flow downward because it is easy. The downward flow is always easy. The upward needs effort; the upward needs a fight with the gravitation; the upward means austerity. You cannot flow upward -- unless you change your nature completely. It is a transformation! The downward flow is but natural, it is in the very nature of things. So mind has a downward flow naturally.

Think of it in this way: if you want to think and concentrate on the Divine, you will feel much difficulty. The mind will be wavering constantly. You will not be able to concentrate even for a single moment, really. It will be going here and there. Concentration will not be possible, contemplation will not be possible, meditation will not be possible. Mind will not be ready. Even with much effort, you will find it is not coming to the Divine, towards the Divine. But think of sex, and mind is absorbed. No need to concentrate -- it concentrates. No need to make any effort -- mind flows easily.

Really, we don't know anything else except sex by which we can understand what concentration means. So it happens always that whenever a person can concentrate on any other thing, sex will not be a problem for him -- whenever! Even if he is just a scientist, a research-worker, working in his lab, if he can concentrate on his work then sex will not be a problem in his life at all. But if you cannot concentrate on anything else, then your mind will be flowing through the channel of sex constantly.

One thing must be understood: when you are thinking about sex, you are totally absorbed. There is no wavering. You even forget that you are thinking about sex -- you may remember afterwards. Even this much wavering is not there. You forget that you are different and that this procession of sexual thoughts and images is different. You become one with them. This is what is meant when *bhaktas* say, "the constant remembering of the Divine -- without you, without 'I'." The same phenomenon occurs, only the object changes. It is not sex now; the object becomes Divine. And unless the Divine becomes as absorbing as sex is naturally, you cannot flow upward.

So the upward flow is an effort: you have to pull yourself together for it. The downward flow is easy. That's why, whenever you feel tense, sex becomes a relaxation, a relief -- because every tension means that you have been pulling yourself together towards something which is not natural. Then if you can relax to the downward flow, you will feel a relief. So in the West particularly, sex has become just a relief -- just a relief from tensions. It is, and it is because when you flow downward no effort is needed. So sex is used by many, really by ninety-nine percent of people, as a tranquillizer. If you move in sex then you can sleep well. Why? Because when the mind is flowing downward your whole body is relaxed. Unless you are relaxed m the same way when your mind is going upward, you are not a religious person at all.

That is the difference between a secular mind and a religious mind. A secular mind is at ease with downward flowing, relaxed. A religious mind is only relaxed when upward flowing. Whenever a religious mind has to flow downward, it becomes tense. Ultimately, when the upward flow is achieved, the same effort will be needed to flow downward -- even more effort, because upwardness, even when arduous, is still upwardness, and downwardness. even with no effort, is downwardness. And when one has to come down with effort, the effort becomes a thousandfold more arduous.

For a person like Ramakrishna, even to eat is an effort. For a person like Buddha, even to move is an effort, even to be in the body is an effort. This effort means that the whole nature has become transformed. That which was downward before has now become upward, and that which was upward before has become downward. A religious mind flows upward as if the upwardness has just become downwardness. Meera is at ease when she is dancing and singing for Krishna, but when her husband Rana is there she is not at ease, because Rana now is a downward flow. This upward flow is bound to be an effort for us. Unless you will it, you will not achieve it.

Now, again, you will find a conflict between Tao and the Upanishads. Lao Tzu says, "Effortlessness is the means," and the Upanishads says, "Effort, total effort, is the means." When Lao Tzu says "effortlessness", he means be so still that not a single movement is there, because any effort is a movement, any effort is a tension, any effort means that you are outside. So when Lao Tzu says "effortlessness", he is using it to mean an absolutely relaxed state of mind -- do not do anything.

It is not so easy. It is as difficult as the upward flow -- rather, even more difficult, because we can understand terms which imply doing, but we cannot understand terms which imply non-doing. Non-doing for us is more arduous, but both are arduous and both try through different ways to achieve the same point. If you become totally effortless, you achieve your innermost center -- because you cannot move! When there is no movement you will drop down, down, down to the center. Every peripheral event is an effort. When there is no effort, you will be down in your ultimate center.

The Upanishads again use a different way which is, of course, in logical relationship with their concept of upwardness. They say absolute effort is needed. When you make an absolute effort, you will become more tense, more tense, more tense, and there will come a moment when you will be nothing but tension. You will be nothing but tension! Then there is nothing further. The ultimate has been achieved. Now you are just a tension. When this climax comes, suddenly you will fall from the climax. You cannot go further; you have come to the last limit. The tension has come to its ultimate, the maximum; it cannot go further. When tension comes to a total climax, you suddenly relax and you reach the point which is meant by Tao, by Lao Tzu -- effortlessness. You come to the center.

So there are two ways: either relax directly as Tao implies, or relax indirectly as the Upanishads say. Create the tension to its ultimate, and then there will be relaxation. And I think the Upanishads are more helpful, because we are tense and we understand the meaning, the language, the ways of tension. Tell someone suddenly to relax and he cannot. Even relaxation becomes a new tension for him. I have seen a book which is entitled YOU MUST RELAX. The very "must" will create tension. The word is anti-relaxation -- "must". It becomes hard work: you *must* relax. So try now to relax, and your very effort to relax will create more tensions. The title should rather be YOU MUST NOT RELAX, if you want to relax.

Relaxation cannot come directly to us. We are tense, so much tense. Relaxation doesn't mean anything; we have not known it. Lao Tzu is right, but to follow him is very difficult. And he looks simple. Always remember -- whenever something looks very simple it must be very complex, because in this world the most simple is the most complex. And because it looks simple you may deceive yourself. So I can say, "Just relax!" -- it will not happen.

I was working for ten years continuously with Lao Tzuan methods, so I was continuously teaching direct relaxation. It was simple for me so I thought it would be simple for everyone. Then. by and by, I become aware that it is impossible. I was in a fallacy: it was not possible. I would say, "Relax!" to those I

was teaching. They would appear to understand the meaning of the word, but they could not relax. Then I had to devise new methods for meditation which create tension first -- more tension. They create such tension that you become just mad. And THEN I say, "Relax."

When you have come up to the climax, your whole body. your whole mind, becomes hungry for relaxation. With so much tension, you want to stop, and I go on pushing you to continue, continue to the very end. Do whatsoever you can do to create tensions, and then, when you stop you just fall down from the peak into a deep abyss. The abyss is the end, the effortlessness is the end, but the Upanishads use tension as the means.

So be effortful to flow upward. Really, to use the word "flow" is not good because flow means downward. How can you flow upward? You have to struggle. To flow upward means a struggle, constant struggle. A moment is missed and you will find you are downward. For a moment you stop the struggle and you will be flowing downward. It is a constant struggle *against* the current. So now understand what the current is and against what current you have to struggle upward.

Your habits are the current, long habits, habits generated by many, many lives; not only human lives -- animal lives, vegetable lives. You are not isolated; you are part of a long succession and every habit is just engrained. You have been flowing downward continuously for millennia, so it has become a deep habit. Really, it has become your nature. You don't know any other nature. You know only one nature which goes down and down and down. This downwardness is the current, and every cell of the body, every atom of the mind is just part of a long, long succession of habits. They are so deep that we don't even remember from where they came.

Now Western psychology has come to discover many, many new things. For example, now they have discovered that whenever you feel violence, your violence is not in the mind alone -- it is deep in your teeth and in your nails. So if you suppress violence, your teeth will absorb it and your jaw will become diseased, because animals, whenever violent, use teeth and nails. Our nails belong to animality. our teeth belong to animality -- a long animal heritage. So when someone is violent and suppresses it, the teeth become loaded.

Now they say that many diseases of the teeth are just because so much violence is suppressed -- many diseases of the teeth! So a violent man has a different type of jaw. Just by seeing his jaw you can say that he is violent. A person who has suppressed many. many violent fevers, upheavals, will begin to have a particular type of jaw -- the violence will be there. One psychologist, Wilhelm Reich, would just push your teeth by his hands, press your teeth by his hands, and suddenly your whole body would become violent.

Wilhelm Reich had to be continuously guarded against his patients because he would push, manipulate and reactivate hidden violences just by touching. He became an expert. Simply by touching a particular part in the jaw and teeth, he would bring many, many violences back to you which even you don't remember. You would begin to scream, attack. He would say, "Now I have touched a built-in program. A built-in program has been touched and reactivated."

Sometimes it happened, when Reich would push particular spots -- and he became aware of them by continuously working for forty years on jaw spots, he became aware that every spot has a particular type of violence hidden in it -- so he would push a particular spot, a particular *chakra* in the jaw, and a particular violence would come out. He became capable of pushing you back so much that you would become just an animal. Sometimes it happened that the patient would again not be a human being at all. He would fall back. be reduced to an animal. He would begin to roar like an animal, attack like an animal.

This is the current. When you are violent, you alone are not violent: your whole history is violent. When you are sexual, you alone are not sexual: the whole history is sexual, the whole succession. That's why it has so much force. You are just a dead leaf in a big current. So what to do so that you can go upward against the current? What to do?

Three things to be done: one, whenever mind begins to flow downward, become aware as early as possible -- *as* early as possible! Someone has insulted you. For you to become angry, a little time is needed because it is a mechanism. You will get angry, but after a gap. Things will happen like a flash. First you will feel insulted. The moment you feel insulted, the second current will begin to flow: you will become angry. At first the anger will not be conscious; first it will be just like a fever. Then it will become conscious. Then you will begin to express or suppress it.

So when I say "the earlier the better", I mean when someone insults you, become aware as soon as you begin to feel that you have been insulted. And whenever you become aware, just make an effort to stop. Don't fall into the automatic track even for a single moment. Even a single moment's stop will help much. Longer stops will help even more.

When Gurdjieff's father was dying he called his boy. He was just nine, and Gurdjieff remembered the incident all his life. The father called him. He was the youngest child and the father said, "I am so poor, I cannot give you anything, my boy. But one thing which my father gave to me I can give you. You may not even be able to understand what it means now, because I myself was not able to understand what it meant when my father gave it to me. But it proved the most precious thing in my life, so I am just giving it to you. Preserve it! Sometime you may begin to understand it."

So Gurdjieff just listened. The father said, "Whenever you feel angry, never reply before twenty-four hours. Reply, but let there be a gap of twenty-four hours." Gurdjieff followed his dying father's advice. It became deeply impressed in his mind the very day his father died, and Gurdjieff said, "I have practised many, many, many spiritual exercises, but that was the best. I never could be angry in my life, and that changed the whole flow, the whole current, because I had to stick to the promise. Whenever someone would insult me, I would create something, some situation. I would just tell him that I would come back after twenty-four hours to reply, and I have never replied because it proved such nonsense to reply." Only a gap was needed. And the whole life of George Gurdjieff became something different.

So even if you can begin with *one* thing in the current, you will begin to change the whole. Really, this is one of the basic truths of esoteric religion: that you cannot change a part unless you change the whole. And it works both ways. Either you change the whole, then the part will change; or you change even a single part totally and the whole will follow -- because they are so integratedly related.

So begin anywhere. Find out your chief characteristic. Find out the chief characteristic for you: that which is most forceful, which you cannot resist, that which tempts you and causes you to go down. It may be sadness, it may be anger, it may be greed, it may be anything. Find out your chief characteristic, your weakness. And begin with the stronger one, then the weaker ones can be won very easily. Begin with the strongest. If anger is the strongest begin with anger. First, when you feel that you have been insulted, you have been rejected, you have been hindered -- anything which creates anger -- just when you feel that "Now the first step has been taken and I am feeling insulted," stop for a moment. Don't breathe: just stop the breath wherever it is. If it is out, let it be out. If it is in, let it be in. Stop breathing for a moment, then release the breath. Go in, and find out whether you have missed the thing or it is still there.

You will have missed it. The connection is missed. You will have given a gap to the automatic working. Somewhere you have disjointed the mechanism, and breathing is wonderful to disjoin anything. Just stop breathing, and there is a disjoining inside. Your feeling insulted and the mechanism of anger will not be joined. And if they are missed even for a single moment, they are missed. Your mechanism will never know that you have been insulted.

The earlier this happens, the better. There are even earlier stages -- they belong to the other, not to you. When the other is insulting you, before feeling insulted look at him and feel that he is angry. Stop your breath and look at him again, and you will not be insulted. He will insult you, but you will not be insulted. You will not feel insulted because again there comes a gap. This gap is between him and you. Now he cannot cross this gap; he cannot insult you. He will insult, but somewhere he has missed you. You are not the target now. For him you are the target, but actually you are not. You can laugh, and if you laugh it is better.

So first create a gap. Second: do something which is ordinarily never done in such situations. When someone is insulting, no one laughs, no one smiles, no one thanks, no one hugs, embraces. Do something which is never done! Then you are against the current, because the current is always that which is done, that which is usually done. This is what the current means. Be unusual! Someone is beating you: laugh and feel the difference -- not only in those who are beating you, but within yourself. If you can laugh you will feel totally different. Try it -- something absurd. Then you disconnect the whole mechanism, you confuse the whole mechanism, because the mechanism cannot understand what is happening. A mechanism is just a mechanism. It may be very deep-rooted, but it is mechanical; it has no consciousness. So confuse your animal. Don't allow him to push and pull and manipulate. Confuse the animal! The more you confuse him, the less powerful he becomes -- and by "animal" I mean your past.

This is a rare experiment: to do something which is never done. When you are happy, do something which is never done in happiness: be sad, act sad, be angry, act angry. Confuse the mechanism. Just don't allow the mechanism to know everything that is to be done. Don't allow, and within a year your mechanism will be at a loss. Someone will be insulting, and your mechanism will not know at all what to do. You have broken from your past. So try! Every moment can be an experiment, and you will feel a sudden change in your consciousness. When someone is insulting you, laugh and feel what is happening inside -- something

new you have never known.

I am reminded of a Zen monk, Rinzai: He is sleeping in his poor hut. A thief comes in at midnight. It is a full-moon night and a thief comes in. The light of the moon is coming in, the doors are open. There is no need to close the doors because he has nothing. He has only one blanket in which he is asleep. So the thief goes around the hut and finds nothing. Rinzai is awake. He feels very sorry for the thief because there is nothing. And he doesn't want to disturb him either, because he can give the blanket -- that is the only thing -- but the thief will be disturbed. He may even run. So he suddenly laughs. The thief is stunned. Rinzai throws the blanket over him and runs away. The thief follows. What has happened? The whole thing has become just a confusion. So the thief follows him, catches him by the hand and asks him, "What are you doing?"

He says, "I am just confusing my mechanism. You are not concerned at all. Don't worry. It was just a coincidence that you came in. I was just experimenting with myself."

What to do? Traditional answers are always ready. Use your fantasy, use your imagination, because your mechanism is the least imaginative thing -- the *least* imaginative! It is very much traditional and orthodox. Understand what I am saying: it is orthodox, traditional. You have been angry the same way always. Innovate something, use your imagination, be creative, and confuse the current. The more you are capable of confusing the current, the more you will transcend it.

So the second thing: use unusual expressions. Don't allow the routine. The more you allow it, the more powerful it goes on becoming.

The thief I was mentioning just fell at the feet of Rinzai, and he said, "If you can use such things, allow me to use myself also. You ran like a thief and you are the master of the house. You confounded me. I have been in many, many situations, but never like this. You have hypnotized me also. You are the first man who has not behaved with me as a thief, who has not thought about me as a thief, so I cannot leave you now. Everyone has tried with me that I should leave this profession, and I had my own reactions. But with you I change. Now initiate me into your path."

Rinzai said, "How can I initiate you? Really, when I laughed, in that moment I became Enlightened. When I laughed, I became Enlightened! I was trying and trying and trying; I had been meditating for years and nothing happened. But in that moment of laughter, something broke down, something exploded; I became disconnected from myself. So you are my teacher, really -- you have initiated me."

Use something absolutely absurd such as Zen monks have been using. If you go to a Zen teacher, you can never conceive what his answer will be. If you go to a Hindu teacher, a Hindu guru, your question can show you what the answer is going to be. The answer is predictable. And whenever the answer is predictable, it is useless: it is useless because it is routine. So if you go to a teacher, you can know that if you ask "this", he will answer "this". But you can never know with a Zen teacher. Everything is possible, and nothing is impossible. He may answer, he may not answer. He may answer in such a way which is not at all connected with your question -- not at all!

You may have asked, "Is there a God?" and a Zen teacher might answer, "Look! the sun has gone down. The evening is to come"not related at all. Someone may ask, "What is a Buddha?" and a Zen teacher might just beat you or throw you out of the window. Why? Really, they are not answering you. They are just trying to create a gap between your questioning mind and the answer -- a gap!

If you ask, "Is there a God?" and I throw you out of the window, how can you relate these two? -- no relation. If I answer, "There is no God," it is related. If I say, "There is a God," it is related. My theist answer, my atheist answer -- all are related. They don't create the gap. But if I begin to beat you or I just begin to dance, I just begin to laugh, just a mad laugh -- it is not related. And if you can be unrelated, unhitched from your routine track, if you can be derailed from the track, something has happened. And it has happened many times that the seeker is thrown out of the window, and he comes back to touch the feet of the Master and say, "Much has happened, and I never dreamt about it. And my question was not even related, but you have replied to me."

The first Zen teacher from India, Bodhidharma, went to China. He introduced Zen there. ZEN is really the Chinese form of *dhyan* -- meditation. *Dhyan* is Sanskrit, and the equivalent of *dhyan* in Pali, the Buddhist language, is *zhan.* So *zhan* in China became *chan*, then *zen* in Japan. When Bodhidharma reached China, the Emperor Wu came to receive him. When he entered the boundary where he was to be received, many thousands of monks were there. No one could conceive that Bodhidharma would enter in such a way: one foot was naked; on one foot there was a shoe and another shoe was on his head. He entered with a shoe on his head!

The Emperor Wu was just bewildered: "What type of man is this? Is he mad?" Wu became worried, and Bodhidharma laughed. Bodhidharma said, "You must be thinking the man is mad. I can predict you, but you cannot predict me: that is the difference. That is the difference! You must be thinking I am mad. You have not said so, but I can predict. You cannot predict me: that is the difference."

Become unpredictable: this is the second thing. If you are predictable, you are a thing, not a person. The more unpredictable, the more you are not a thing -- not just a thing among things. You become a person. So the second thing against the current: be unpredictable. Sometimes be absurd. Just don't try to be logical because the current is logical. Remember this: the current is very logical -- strictly logical. Everything is related. You insult me: I am angry. You appreciate me: I am happy. You call me good and I am one way; and you call me bad and I am different. Everything is predictable, it is logical.

Really, if you are angry and I don't reply to you with anger, you will feel something strange has happened. You will not be at ease. You will not be at ease because something illogical has come in. We live in a logical world. This current is very logical, mathematical; everything is fixed. Unfix it! Disturb it! Create a chaos! Create an inner anarchy! Only then can you throw the animal heritage. Animals are predictable and animals are very logical. To transcend them you must have the courage to be illogical, and that is the deepest courage -- to be illogical.

Jesus says, "Those who have will be given more, and those who have not, even that will be taken away." This is illogical. This is absolutely illogical! What does he mean? He is using some Zen words. If you look in the words of Buddha, Krishna, Lao Tzu, you will find that they are not logical. If you ask a Buddha, "I will be good, virtuous, I will follow -- what will I gain?" he will say, "Nothing! You will not gain anything -- nothing!"

This Emperor Wu asked Bodhidharma, "I have donated millions for the purpose of Buddhism; I have opened many monasteries; ten thousand monks are fed daily in my palace -- so what will be the result? What will I gain?"

And Bodhidharma said, "Nothing! And if you insist more, you may even fall down into hell. If you insist more, you may even fall down into the deepest hell!" -- looks illogical.

Even the ten thousand monks were just afraid: "What is he saying? He may destroy the whole business" -- because they were trying to persuade the Emperor that he will get into a high heaven, that he will be just by the side of the divine Emperor, the divine throne. He will be just by the side, and he will have a place there. And ten-thousandfold of whatsoever he is giving here, he will get back. But this man is destroying everything. He says, "Nothing!"

Bodhidharma is illogical; Wu is logical. Wu again asked, "Are you joking? -- because I have done so much. Is it not holy?"

And Bodhidharma said, "There is nothing holy. The word 'holy' is just empty. And if you insist more, you will fall down into a deep hell."

The Emperor Wu said, "We have no communication between us. What you are saying, I cannot understand; and what I am saying, I think you are not hearing."

Bodhidharma said, "Yes! How can there be communication between me and you? Either you come up or I must come down; only then can we meet somewhere. And I am not ready to come down -- you try to come up." But it didn't happen, so Bodhidharma remained outside the Empire and the Emperor went back to his palace.

After ten years, when he was dying, the Emperor remembered. When death came, every logical system was shattered. Then he became afraid of whether anything was going to happen because "I have fed these *bhikkhus,* and I have made so many temples and *viharas* and so many monasteries, but this death is there." Then he remembered the monk, Bodhidharma, and he asked, "Bring him back. If he is found anywhere, bring him back soon, because I am dying and death has shattered all my logic and rationality. Now only that man can help."

But Bodhidharma was dead. He had died one year before, but he had left a message for the Emperor Wu and said to his disciples, "One day when he faces death he will remember me -- because I was just a death to him, to his whole expectation, to all his desires, to his whole fantasy about the other world. I was just a death to him. And when death comes and when death shatters his hopes, he will remember me." So he had left a message for Wu. That message was given. In the message it was written again, "You cannot predict me, but I can predict you. When you die you will remember me. I can even predict what you will remember when you die -- because death is illogical."

Really, if you can understand, life is illogical, death is illogical, love is illogical, God is illogical, and all

that is logical is just marketplace. In this life everything that is meaningful, significant, deep, ultimate, is illogical. So create an illogical-ness inside. Don't be too logical -- then you can break. Logic is the foundation of your old mind, your traditional mind. Illogic should be the beginning of the new mind.

And, thirdly, whenever you feel convenience, comfort, easiness, be alert: the mind is flowing downward. So don't ask for inner comfort, otherwise you will be lost Don't ask for inner convenience, otherwise you will be lost. Whenever you feel everything is okay, be alert, you are flowing downward -- because nothing is okay really. So whenever you feel that everything is okay, nothing is to be done and everything is just flowing, everything is good, remember, you are flowing downward. Be aware of inner conveniences. And when I say "comfort and convenience", I mean inner ones. Outwardly it makes no difference -- you may be in comfort outwardly -- but inwardly never allow comfort to set in.

That's why no one remembers religion when he feels happy. When you feel sorrow, when you feel sadness, when you feel misery, you begin to think about religion. Inconvenience inside must be used. So two things: first remember always that the downward flow is very convenient. Don't be a victim to it. Always create some inner inconvenience. This is TAP -- inner inconvenience. This is TAP -- this is austerity. What do I mean by inner inconvenience?

You are sleeping, relaxed: create an inner inConvenience. Let the body relax, but don't relax the alertness. Sufis have used vigil, night vigil, as an inner inconvenience. The whole night they will be on vigil. In India, sleep was never used, really -- food and hunger were used as inner inconveniences. The hunger is there: don't take food. The hunger is there: remember it, be aware of it, and yet be away from it. An inner inconvenience is created. The mind has a habit to fall for the convenience, so create any inner inconvenience. And always go on changing, because if you are fixed to one thing it will not be an inconvenience for long.

You can even become fixed to your fasting, then it becomes a convenience rather than an inconvenience, because to take food may begin to appear as an inconvenience. Once you know that the body can run without food -- the body begins to feel more light, the body begins to feel more alive, the body begins to feel more vital; and the body has a built-in process so that for at least three months you can be without food, without *any* food -- after seven or eight days, to take food will be inconvenient. So use fasting as an inconvenience, and when fasting begins to settle, use food.

Gurdjieff was strange in this. He would give you such strange foods -- such strange foods you have never eaten! The whole stomach would be disturbed, and he would create inconvenience. Such strange foods -- Chinese foods, Indian foods, Caucasian foods -- he would use in New York. With him, whenever he was travelling, a whole truck of strange foods would follow. And his followers were very much afraid because he would force them to eat so much that it became a torture. From eight in the night up to twelve -- four hours -- would be for eating, and he would be there. He would go on forcing -- no one could say no, He would force so much alcohol that ordinarily it would just make you deadly unconscious, but he would go on. He would create inner inconvenience and he would say, "Let the inconvenience be there. Remember! Be awake!" He would go on pouring alcohol, and he would say, "Remember! Remember, and be awake!"

Tantrics have used alcohol, and a real tantric can take any amount of it without being affected at all. They say, and they say rightly, that alcohol creates the *deepest* inconvenience inside. To fight with it and remain aware is the most arduous thing. When the alcohol goes in, and every body cell becomes lethargic, and the chemical begins to work, and the mind begins to lose consciousness, *then* to be aware is the most arduous TAP -- austerity -- possible. But it is possible, and once it happens you will never be the same again.

So create any inner inconvenience. The current always helps you to be convenient: that is a trick; then you begin to flow with it. So the third thing for the upward flow of the mind is to create inward inconvenience continuously, and go on changing. You can make anything a habit -- go on changing. When something becomes convenient, leave it; create something new. Then, by these inconveniences, you create a crystallization inside. You become integrated, one. And for this oneness, this integration, this chemical crystallization, alchemists use the word "gold". Now the baser metal has been changed into higher. Now you are gold. This integration is the third point to remember.

So continuously be aware that some integration must take place. No moment should be missed in which you have not tried to integrate yourself. You are walking: a moment comes when your legs give way, and they say, "Now you cannot move." That is the point to move. Now move! Now don't listen to the legs, and you will become aware of a subtle force -- because the body has two force reservoirs. One is just ordinary, for day-to-day use. Another, a deeper one, is infinite. It is not for everyday use: it only comes into operation

when some emergency is there.

You are walking: you have walked twenty miles, and now you *know* very well, your logic says, your mind says, every fibre of the body says that now no movement is possible -- you will just drop dead. A single step more, and you will drop dead! This is the moment: now move! Don't listen to the body! Now run! Don't listen to the body, and suddenly there will be an upsurge of energy again. Within moments you will feel a new energy, and now you can walk for miles together. This energy comes from the reservoir, and this reservoir is connected only when the day-to-day energy source is just empty. If you listen to the body then this reservoir is never used.

You are feeling sleepy, and now you cannot even open your eyes. This is the moment. Stand! Open your eyes! Stare! Don't blink! Forget sleep and try to be awake -- and within seconds a sudden upsurge of energy will overflow. There will be no sleep. You will be fresher than you have ever been in the morning. A new morning, an inside morning has happened. A deeper source energy has come. This is how to integrate your mind and how to let it be arrowed upwards continuously.

The *rishi* says, "The upward flow of the mind is the water for Divine worship." Mm? No other water will do. This constant upward flow, by this and only by this can you worship the feet of the Divine.

The Ultimate Alchemy, Vol 1

Chapter #8
Chapter title: The Complementariness of Opposites

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OSHO, YOU SAID LAST NIGHT THAT TO HAVE AN UPWARD FLOW OF THE MIND ONE HAS TO MAKE A CONSTANT EFFORT AGAINST PAST ANIMAL HABITS. PLEASE EXPLAIN WHAT THE DIFFERENCE IS BETWEEN EFFORT AGAINST HABITS, AND SUPPRESSION.

TRANSFORMATION of the mind is a positive effort. Suppression of the mind is negative. The difference is that when you are suppressing your mind, you are positively concerned with being against something. When you are transforming your mind, you are not directly concerned with being against something. You are positively concerned *for* something: the effort is for something, not against something.

For example, if you are fighting directly with sex, then it will be suppression. But if your positive effort is for transformation of sex energy, your positive effort is for something else, then it will not be suppression. Suppression means you have blocked the natural door for the energy, you have blocked the natural outflow, and you have not opened anything else. It is just a blockage. You are against anger, so you block anger -- but where will the energy go? The energy that you have suppressed will create inner complexities. It will even be more perverted. So to be natural is better than to be perverted. Perversion is disease; to be natural is healthy.

Of course, just to be healthy is not the end. One can go even beyond health. So these are three things -- suppression, being natural and transcendence. Just being natural is just being healthy. If you suppress and there is no positive outlet, no creative outlet for your suppressed energy, then you will become perverted.

You are not healthy: you become diseased, you become a "dis-ease".

Don't be concerned negatively. Change the energy, the door, the path, the outlet, positively, and when there is a creative change, the energy that was flowing into sex will not flow. Whenever you can open a higher passage for it, it will flow through it. Whenever you can create something which is better than nature itself, then there is no suppression. This difference must be understood.

Only man can fall below nature; no animal can fall below nature. There are no abnormal animals. Sometimes animals also become abnormal, but only when they are with men -- never alone. A dog can go abnormal, a horse can go abnormal, but never alone, never in their natural state. They can go abnormal with man, with man's society. They can go abnormal in a zoo.

Man can fall down below nature. This may seem unfortunate. This is not because this capacity comes with another capacity: man can transcend nature. No animal can transcend nature. The higher you can go than nature, the lower you can go also, in the same proportion. Every possibility is a double possibility. Every possibility opens two doors that are diametrically opposite. Unless you can fall below nature, you cannot transcend above it. And if you have the capacity to transcend nature, you will have the capacity to fall below it also.

Animals are just natural; they are neither perverted nor are they transformed. Never do they become sub-animal and never do they become super-animal. They are just animal. Man is a flexible potentiality. He can fall below nature, can be perverted, can become mad. He can transcend nature, can become superhuman, can become a Buddha.

Another thing: animals are born with their nature. In a way they are born perfect. An animal is born developed. Man is born without any nature and is not developed at the time of birth. He develops later. Then many possibilities open, and there is a great range of possibilities. Marl is born undeveloped -- not only mentally, but even bodily he is born undeveloped. No animal child is born with an undeveloped body; the body is complete. That's why, when the animal child is born, he is capable of living even without parents.

Man's child is born undeveloped, and even in the physiological structure many things develop only after he is born -- and it takes years. In the mother's womb he is not completely developed, and because of that, the phenomenon of mother is born -- because mothering continues. If the child is born completely developed, then there will be no mothering. The whole institution of the family developed -- and, consequently, the whole society -- the whole society was born because the child is born undeveloped. He has to be looked after, taken care of. Only after twenty years will he really be out of the womb. In these twenty years, he will need a family, loving care, a society, in which to develop This will be a greater womb.

Even when he is physically complete, mentally he is not. He will have to develop his mind. And, really, the average mind is never beyond fourteen years of age. The average mind remains below thirteen and a half. The average mental age is thirteen and a half. A person who is physically seventy is mentally thirteen and a half. The mind remains in such a primitive, primary state! Body becomes complete, mind remains incomplete, and spirit is not even touched. Man dies without ever having evolved any spirit.

Whenever someone asked Gurdjieff, "Have we souls?" he would say, "No! Sometimes it happens that a man has a soul. *Sometimes* only does it happen." Gurdjieff would say, "*only* sometimes, rarely does it happen that a man has a soul. You are not even complete minds, so how can you have a soul?"

An incomplete body cannot have a mind, an incomplete mind cannot have a soul, and an incomplete soul cannot realize the Divine. Really, body works as a womb for the mind, and mind works as a womb for the spirit, then spirit works as a womb for God. So man is not born fixed, complete. He is born only as a multi-potentiality, and he can fall down -- below nature. He can be more animalistic than any animal and he can be a superhuman being also, he can be just Divine. This range of possibilities is there.

Now you can do two things. If your mind becomes negative, suppressive, you go on fighting things which are not "good". So you fight sex, you fight anger, you fight greed, you fight jealousy, you fight violence -- you go on fighting. But when a person is fighting violence he will never be non-violent, because to fight violence one needs to be violent.

You cannot fight violence without being violent, so your so-called non violent saints are all violent -- deeply violent. Of course, their violence is not against others: their violence is against themselves. So no one objects; you can even applaud them. They are against themselves -- very violent! You cannot fight violence. How can you fight violence without being violent? How can you fight anger without being angry? The very attitude to fight anger is a subtle anger. The very fight means you are angry. You are not at ease with your anger.

You can take a negative attitude, and you can go on fighting with things which are there. The more you

fight them, the more you become like them. A person fighting sex will become sexual. His every gesture will become sexual. His sitting, his standing, his walking, will become sexual. He will be so much obsessed with fighting it that everything will take the tinge and colour of sex.

When you fight with something, you have to use the techniques of your enemy. If you want to win, you have to use the same techniques that your enemy is using. So even if you win in the end, you will not win because the techniques will be the same. Really, you will have been defeated. Fight with anger, and if you are defeated then anger will be there. If you win, then also there will be anger. Only anger will have won against anger.

This negative fight will narrow down your consciousness more and more, and you will become afraid of everything. A negative mind is always in fear. Everything becomes a sin and everything creates guilt and everything creates fear. You are just in a deep escape from everything. Your consciousness will be narrowed down; it will not expand. You will become so much afraid that you will just hide within yourself, and everywhere around will be all the enemies. You have created them because you became negative.

This is suppression, and you will end in a madhouse. Everything that you have suppressed you will have to suppress continuously. The fight will be so continuous that you will not be able to do anything else. If you are fighting sex, then it will be enough -- your whole life will be just a fight. If you are fighting greed, then it will be enough; even greed itself will not take so much energy as the fight with greed. Sex will not take so much energy, it will not dissipate so much energy, as fighting with sex -- because sex is just natural, and the fight creates negativity: whenever you are negative, you only dissipate energy. Nothing is gained, nothing creative is achieved. You become self-destructive.

So always remember never to be negative; then there will be no suppression. But I have told you that to go against the current is the way for the mind to flow upward. What do I mean by going against the current? The difference is very subtle, but once felt, you can never lose the track.

For example, you are swimming in a river against the current. Two are the possibilities: one, you are just fighting the river, just fearful of being taken away by the river -- taken down, taken in the flow -- just afraid, trembling, fighting against the river. Then you will be defeated because this very attitude of fear of being taken away, of this trembling mind, cannot win. The defeat has set in How long will you be able to fight the current? The whole attitude is negative, and the river is very much positive, lifelike. But you are just fear and trembling. How can you win? Sooner or later you will dissipate energy in the fight, and the current will take you away.

There is a second point, another dimension: you are not fighting the river because you are not fearful of it. The first thing: fight is created because of fear. Remember, fight means fear. Fear comes first, then you begin to fight Your fear creates fight, your fear creates the foe. So basically, fear is at the root. You are not fighting the river because you are not fearful of the river. You are not fearful of the river because you know that this is just natural that The river flows downward. Even if you flow downward, there is no guilt. It is natural. Even if you flow downward, it is not a defeat. It is a defeat only if you fight -- then it becomes defeat. It is just natural: the river flows downward and you flow with it. You can even enjoy it. You can feel the bliss of the flowing river -- without any effort, just moving with the current, and the current takes you away. You can even conserve energy by flowing down naturally.

So the first thing: don't be fearful of a downward flow don't be fearful! Remember, it is natural, and it is better to flow with the current than to be defeated and taken away -- because then the whole thing will lose the bliss that is possible naturally. So the first thing: to be natural is not a sin. Remember, because only then can whole effort become positive; otherwise, it will be negative.

To be natural is not a sin. Of course, it is not enough -- mm? -- that is another thing. But it is not a sin. If you are flowing naturally, that is okay. As far as it goes, it is okay. It is not a sin, it is not a guilt, it is not immoral -- it is just healthy. But I say it is not enough. It is not enough because your possibilities are still more. They are not just to be healthy. You can be holy also.

So don't be in fear -- first thing. Don't be in condemnation of nature, and then the negative attitude will not be there.

Now: don't fight the current -- play with the current. You are not fighting the river really, you are just training yourself to go upward. Feel the difference: you are not fighting the river -- you are just filled with an abundance, you are just filled with energy and training the energy to go upward. Now the river is not an enemy. Rather, it is a friend, because it gives you the opportunity to go up, to play with it. Now the fight is not a fight at all. It is a game, it is a play. And the river is not your enemy, it is a situation. Life is a situation, it is not an enemy. Nature is a situation, it is not an enemy -- it is an opportunity.

So try to train your inner energy to flow upward. You are *not* really concerned with the river going downward. You are concerned with a different river of energy going upward. Your mind is basically concerned with the inner energy which can go upward.

Feel thankful for the river -- because it gives you a background, it gives you an opportunity, it helps you, it cooperates with you. You can weigh yourself only through its current. You can feel yourself only because the river is going downward. The feeling that you can go upward even when the river is flowing down gives you a very different quality of confidence -- you can go upward. And now, even if you relax and flow with the river, you *know* very well that you can go upward. Now even this downward flow with the river is not a defeat. You have known something -- something different from nature.

If you have glimpsed something different from nature even for a single moment, then you have known your potentiality. You may achieve it, you may not achieve it, but now you are not just part of the downward flow -- the upward flow is possible. Now it will depend on you. You will be the decisive factor, not the downward current. Now there is no enmity! If the river flows downward, it is okay. You need not flow, you need not fight, you need not be in fear. You can go up.

Ultimately, there is another possibility in which tantra has gone very deep. Tantra says there is a possibility when you flow downward with the river and still you flow upward. Then only your body is carried away. How can the river carry *you* away? It can carry only the body. Tantra tried to create many downward rivers. So go into the river, feel the downward flow, flow with it, and remember constantly that you are not flowing.

I was saying that by fighting with sex you may be obsessed with sex totally. There is another possibility: even going deeply in sex, you may not be sexual at all. But that possibility opens only when your effort becomes positive. This is what I mean by positive effort *against* the current. It is not really against the current; it is for the consciousness. The current is being used just as an opportunity -- just to weigh yourself, just to find yourself out -- just to feel the upward, the downward is needed. The more forceful the current, the more forceful will be the feeling of the upward. So use nature as an opportunity, not as an enemy. Use instincts as friends, not as enemies They *are* friends. Only through your ignorance can you make them enemies. They are friends!

And when someone reaches the original source, the peak of the river from where the river comes down, one is just thankful -- thankful towards the river, grateful towards the river, because it is only through the river that he could achieve the source. So when someone reaches the peak of consciousness, one is thankful to every instinct -- because they all helped, they all created the situation, they all created the opportunity. And they were flowing in the opposite direction. So their opposite flow is not really against you; the river is not against you. You can be against the river, and if you are against the river then you will never win. The greater possibility is that you may become perverted.

So use nature to transcend it. When you see there is anger, don't fight anger directly. Weigh yourself, feel the energy, transcend the anger. Anger is there: remain silent, feel anger and feel yourself and weigh yourself -- begin to flow upward. Take it as a play. Don't be serious! Seriousness is a disease. If you take everything negatively, then you will be serious. Then everything disturbs you: "Why is there anger? Why is there greed? Why this? Why that?" Everything disturbs you and you become serious.

But our so-called saints are very serious. Really, I cannot conceive how a saint can be serious. He can only be playful. The seriousness shows he has been fighting. A soldier, of course, is bound to be serious. A saint need not be, must not be. Really, it disqualifies him from being a saint. A saint *must* be playful because nothing is against him -- everything is for him. He can use everything for himself.

When I say "effort against the current", I mean play against the current -- play! Try! See what you can do. The current is flowing downward. Can you flow upward? The anger is there. someone has insulted you, the button has been pushed. Can you remain non-angry? Just play -- play with the situation; don't be serious. The moment you become serious, you become angry, really. Anger is very serious. Be playful, laugh, and see that the anger has been put on, that the conditioned mind has been put on. The anger is boiling there. Now, swim against the current. Take it as a play, and see whether it is possible that someone has insulted you. the anger has been created in the metabolism. Can you still swim beyond it? *Don't fight it*!

That's why I say the difference is very subtle. Standing on the bank you cannot feel the difference -- unless you have been in the river and experienced both. You are standing on the bank, and someone is fighting the river and someone is just playing with the river, going upward. What difference can you see from the bank? Only one: one will be serious and the other will be playful -- nothing else.

One who is in fear, afraid, fighting, will be serious -- dead serious. How can he laugh? How can he

play? If the current pushes him, he will feel defeated. The other one who is playing will not be serious at all. He can laugh: he can laugh with the river, he can laugh with the waves. And if the current pushes him down he will not feel defeated -- he will try again. He will not be serious. Rather, he will begin to love the river because it pushes. He will begin to love the river! The difference will be inner, qualitative.

Suppression is a serious disease. Transforming oneself is a play -- it is not serious at all. It is sincere. but never serious. It is authentic, but never serious. The quality of playfulness always remains there. It is the very spirit. With positivity you are creating something inside. The outward is just an opportunity; the inside creation is the thing. The emphasis is on something else. It is not on fighting the river: the emphasis is on the upward flow.

For example, I am writing something on a blackboard. I use a blackboard but I write with white chalk, because on a blackboard the white chalk becomes clear in contrast. I can write on a white wall also. The writing will be there, but it will be as if it is not because the contrast will not be there. So the blackboard is not against the white chalk. It is not the enemy: it is the friend. Only when they are against it do the white lines become more white. On a white wall they will just lose themselves, they will be nowhere.

So who is the enemy -- the white wall or the blackboard? Who is the enemy? The white wall is the enemy because you lose. The blackboard is not the enemy. Really, it is the friend. On it, the white becomes more white and clear and apparent. But when I am writing on a blackboard my emphasis, my intention is not to destroy the blackboard. Rather, my intention is to make the white lines clear. If you are trying to destroy the blackboard, then the blackboard is the enemy. See the difference: if you are trying to destroy the blackboard by whitewashing it, then you will feel the blackboard as the enemy.

You can whitewash it; then there will be a fight. But when you are writing something on it, your emphasis is not on the blackboard. Really, you never remember it, you need not remember it. It is not even in your awareness; it is only on the fringe. You write: the emphasis is on writing, not on destroying the blackboard. You remember what you are writing, and the blackboard helps. It never obstructs you.

So your emphasis must be on what you are trying to achieve. not on what you are against. If you are trying to achieve love, then be positively concerned with love, not with destroying hate. You can never destroy it! You will not be able to destroy hate. But the moment love is there, the whole energy is transformed. It begins to flow "lovewards".

Don't be negative about your energies, instincts, about anything. Be positive. And when you are positively creating something, be playful. It is *your* nature. Why fight it? *you* have created it. It is your effort. You wanted to create it, so you have created it. You have chosen it; it is your freedom. If you are angry, it is your choice -- so why be against it? It is your choice! For lives and lives you have used anger, so it is there. Why be angry against it? No one has chosen it except you. So whatsoever you are, you are your own creation.

So it is nonsense to think in terms of negativity. Rather, feel that if you can create such a madman inside of you, then, really, you are capable of many things. If you can create such a hell, why not a heaven? But don't be concerned with the hell. Be concerned with heaven *and begin to create it*. When the heaven is created you will not find the hell. It will have disappeared completely because it exists only as a negative, it exists only as an absence.

Because there is no heaven, hell has to be. Because there is no love, hate has to be. Because there is no light, darkness is there. Don't fight with darkness: create the light, be concerned with the creation of light. When the light is there, where will the darkness be then? But you can fight directly. Don't think about the light at all and begin to fight darkness directly. But no matter what you do, the darkness will never be destroyed. On the contrary, you may be destroyed in the fight. How can you fight darkness directly? It is an absence. Darkness only means that the light is not. So, please, create light.

The river is flowing downward, and you are flowing with it because you don't know the upward flow. You have not known it: that is the only thing. Once you know it, all the rivers may flow downward, but you cannot flow downward. Then go with the river to the very sea, and you will not go downward.

It is difficult to sense the difference. That's why so much suppression is in the world. No one has taught it -- everyone has understood it. No one has taught it -- neither a Buddha nor a Mahavir nor a Jesus nor a Krishna. This is a miracle. No one has taught suppression because *no one can*. It is absolute nonsense! But everyone has suppressed and everyone is suppressing -- because the difference is so subtle that whenever transformation starts, suppression is understood.

Whenever a teacher is born who begins to talk about transformation, followers gather who begin to understand about suppression -- because it is so delicate, *so* delicate that unless you experience it there is

every possibility you will misunderstand it. So try to experience it. The primary requirement: Don't be against anything -- be for! Be for something! Don't be against something!

Really, when you are against something your future is not open. Only when you are for something does your future open. When you are against something you are clinging to the past. You can never be against the future. How can you be against the future? You can only be against the past. So let it be understood in this dimension also: when you are against, you are against the past. You are fighting with death. The past is no more, so why fight it? Create the future; be *for* something. Then you become positive.

There are two types of freedom: one is from something and one is for something. A young man is fighting with his parents to be free; he goes hippie. Then for some time the fight continues. The parents cannot do anything, and they forget. Then for the first time the boy begins to feel, "What to do?" because he was only against. The freedom was *from* the parents. It was not leading anywhere; it was not for something. It was just against something.

This not only happens to individuals. It happens to races, to nations. It has happened always. You fight for freedom against the British or against someone else. Ultimately you achieve the freedom, and then you begin to feel vacant, empty. What to do? You were never fighting for something, so your force dies with your enemy.

One young man came to me, very educated. He was madly in love with a girl, but his parents were not for it. They didn't belong to the same religion. He was saying, "Whatsoever the future may be -- even if I may be just begging on the street -- I am going to marry this girl. But my father is determined to disown me if I marry this girl." His father is a rich man, so I asked the boy, "Are you really in love with the girl or just angry with your father? Decide this -- because these are two different things. Are you really in love with this girl or is this love just a by-product and you are really against your father and using this love as a fighting point, as a front?"

He hesitated. He said, "Let me think about it. I have not thought it over. But why do you ask such a question? Really, I am in love!"

I said, "You just go and think it over."

He came and said, "No, I am in love." I just looked into his eyes and he became uneasy. I remained silent and continuously looked in his eyes, stared. He became uneasy and said, "What are you doing? Do you think I am not in love?" I was still silent. He said, "What do you mean? Why are you so silent? Do you think that I am falsifying, or that I am rationalizing?" I remained silent. He said, "It seems you have read my mind. The more I think about it, the more I feel that I am against my father. But still I am going to marry."

So I said, "Okay, marry!"

After five years he committed suicide. He wrote a letter to me: "You were right. The moment I married, the whole love died because with marriage the fight with my father ended. I was disowned and there was no relationship. Everything ended, and in that very moment the romance was not there. It was really a fight against something; it was not for something." And he said, "Now I am committing suicide because life is so boring."

Life will be a boredom if you are always against and never for. Never be against: be always for. So when I say "against the current". I mean for something, for the peak. Sex is not bad, but the peak is better. So never think in terms of bad and good. Always think in terms of good and better. Mm? The bad must be thrown out; it must not be given any status in the mind. Always think in terms of good and better and better. *Life is that*.

Once you create good and bad, soon the good will drop and bad and worse and worse will follow. So nothing is bad, but better things are possible. Always remember, and struggle for better things. Then you have a positive flow.

HOW CAN ONE KNOW WHEN ONE HAS BECOME COMPLETELY FREE OF ANIMAL INSTINCTS, ESPECIALLY FROM SENSUAL INSTINCTS?

One thing: when you really become free, when you *really* become free, you cannot even feel freedom. It is always felt against slavery. So when you really become free, you neither feel freedom nor slavery. Then you are free. If you feel freedom, it means still some slavery is there. Freedom is felt only against slavery. When you enter the real freedom, you enter an existence which is lived moment-to-moment, neither as

unfree nor as free.

But the very formulation of the question carries our mind with it -- the *very* formulation: "When shall we be free?" We are against something: "When shall we be free?" And especially from sensual things. But why? The old mind, the old preachings, the morality, the religions -- they all teach that as long as there is sensuality you will never be free. They say that as long as sensuality is there you can never be free -- sensuality must go; then you will be free. That's why we ask.

Really, as far as I am concerned, sensuality will not be there but you will be more sensuous when you are really free. You will be more sensitive, and your every sense will become so cleansed that you cannot even conceive what these senses can give. But there will be no sensuality. Sensuality is something else: it is not sensuousness. Sensuality means a hankering; it means a constant obsession.

For example, one who is constantly thinking about food, he cannot meditate, he cannot pray, he cannot study. Whatsoever he is doing, the food is an obsession inside. He will go on enjoying food in his imagination. Even if he begins to think about heaven, he will think about food: "What type of food will be available in heaven?"

So such persons have said that in heaven there is a KALP-VRIKSH -- a tree under which you sit and think anything and it is supplied instantaneously, immediately. You think of food and the food is there. You think of a woman and the woman is there. You think of wine and the wine is there. It is a wish-fulfilling tree. Those who imagined this tree must have been very, very deep in sensuality. In the Koran it is said that in heaven there are rivers of wine. So whosoever has thought this must have been deeply sensual -- a hankering, such a hankering, that even in Heaven....

When Islam was developing in Arabian countries, homosexuality was just an accepted norm. So only in the Mohammedan heaven is homosexuality allowed -- in no other heaven. It is said that not only beautiful girls, but beautiful boys will be available. This is sensuality. You cannot even conceive of heaven without your lusts.

I don't say that there will not be... I am not saying that Maybe! -- but why do you think about it? I am not concerned at all with what is there or not, but why can your mind not conceive anything except that which you are after? You have to make provisions and you have to make pre-arrangements, plannings. This is sensuality.

And this is the paradox: the more sensual you are, the less you will be sensuous, sensitive, because sensitivity is always in the present and sensuality is always in the future. So if a person is constantly thinking of food, when the food is given to him he will not be able to feel the bliss. Really, on the contrary, he will be taking food and thinking of other food. A person who is constantly thinking of sex will not be able to go deep into sex. When he is going into sex he will be thinking of other women, or other men, and then there is a vicious circle.

The less he enjoys, the more he goes after thinking, and everything becomes cerebral, mental. He eats with mind, not with the body. His sex becomes cerebral, his everything becomes cerebral. In everything his mind takes over, and mind cannot do anything except thinking. So mind goes on thinking and thinking. And, really, such a guard is created around the mind that he becomes less and less sensitive. The senses lose life, and the mind exploits everything from the senses. usurps everything. And the mind cannot do anything! It can only think -- and thinking cannot give you contentment.

So the more you feel discontent, the more you think. Then you are in a vicious circle, and ultimately you become absolutely incapable of feeling anything through the senses. This is sensuality: senses prostituted by the mind; or mind having taken all the senses into itself. This is sensuality.

A really free consciousness will not be sensual but will be sensitive -- deeply sensitive and sensuous. Really, when a Buddha sees a flower, he sees the flower in its totality, in its total beauty, in its total aliveness. The colour, the fragrance, everything, Buddha sees in its totality. He will never think again about this flower -- he will never be sensual. He will not hanker again to see it more and more, repeatedly. He will never think again about this flower -- not because he is not sensuous, but because he is totally sensuous, and he has lived this experience so deeply that there is no need to repeat.

The need to repeat comes because you cannot live any moment totally -- so you eat, and again you have to think to repeat it; you love, and you have to think to repeat it. You are less concerned with living than you are concerned with repetition. This repetitive hankering is sensuality.

A Buddha is not sensual in this sense -- he is deeply sensuous. His every sense-door is clear, transparent. He feels everything, he lives every moment totally, he loves every moment totally. And he experiences it so totally that there is no need to repeat, so he never thinks about it. He goes on and on, and every moment is

so rich that there is no need to repeat any old moment. There is no need! The need is created because you are incapable of living in moments which are present. You are incapable, so you go on.

If I pass through this city and think, "No -- London is better; I must be there," it means only that I am not capable of experiencing this city. That is why the memory comes. Otherwise, if I can live in this city, there is no need. And remember that this type of mind, when it goes to London, will not be able to live there either, because this type of mind cannot live in the moment that is there. This mind will think about Tokyo, about Calcutta, about other places -- and we go on missing.

Live! So a totally free mind will not even be aware of freedom -- first thing. It will be so free that it cannot be aware of freedom and it will not be aware of any bondage. It will be aware only of a life which is moving -- moving moment-to-moment. And this movement is unmotivated -- mm? -- that is what is meant by freedom. This movement is unmotivated! If you move with a motivation, then you are bound.

If I am saying something with some motivation, then I am not free. The motivation is my bondage. And if I am just saying it with no motivation -- not even this much: that you may understand or may not understand; not even this much: I *must* make you understand it -- then it has a freedom, unmotivated. Then it is a bliss in itself to have talked, to have said, to have expressed. It is enough! If there is no motivation beyond it, then it is a free movement. So in freedom you will not live through motivation: you will live directly, immediately. That immediate living is freedom. But there is no awareness of it because you cannot feel it. You can feel it only against some bondage.

Sensuality will not be there, but senses will be there -- and more acute, more alive. And this is as it should be. A Jesus can love more. Really, only a Jesus can love -- unmotivated. His very being is love. Senses are there -- really, for the first time, without the disturbance of the mind, they function totally. Eyes see *as* they should see. They see without any thought, they see without any prejudice. They see that which is! Nothing is projected. Ears hear that which is said with no distortion, because the mind is not there. Hands touch that which is with no desire, with no lust, with no motivation, with no longing. Hands just touch -- then touch becomes pure, total. With no disturbance, they simply touch, then touch goes deep. Then even by a hand the soul is touched; the hand becomes a passage.

Senses are there -- more purified, more acute, more authentic -- but sensuality is not there, because such a man lives so deeply that he never wants to repeat. And even if something is repeated, he never feels it is repeated -- because everything is so new!

The less you live, the more you have to substitute for it by your dreaming mind. The less you live, the more the mind has to substitute for it. The more you live, the less is the need of the mind to substitute. When you live totally, mind is not needed. When you are in love, why should the mind be needed? When you are eating, why should the mind be needed? When you are walking, why should the mind be needed?

You can move without the mind. You can eat without mind coming in, with no thought process. You can touch someone, you can kiss someone, you can embrace someone, without the thought process coming in. And then you live totally. And any moment that is lived totally, you will never long for it to be repeated, because you long only for something which has remained incomplete. The mind goes on back again and again to complete it. The mind is a very great perfectionist -- everything must be perfect! So if something is left incomplete, the mind goes back again and again.

It is just like when one of your teeth falls out and then you continuously touch the spot with your tongue to feel the absence -- the whole day long. You will be bored, but again, unaware, you will touch the absence. You know now that the tooth is not there, but why does this tongue go now constantly to the spot and it has never done so before? When the tooth was there, this tongue never touched it. Why, when the tooth was there, was the tongue not concerned at all with touching it? When the tooth is *not* there, the tongue goes on, goes on, goes on -- it becomes mad. Why? Because now the tongue feels something incomplete, some gap, and the gap calls again and again.

So with any experience lived totally, you will never go again to feel it in the mind. If you have really loved someone, there will be no memory -- memory in the sense that the mind is going constantly to it again and again. If you have not loved, then the absence is felt. You feel guilty and you feel that something has been missed, so it must be substituted -- then the mind goes on thinking.

The freer you are, the less is the need to substitute with mental activity. And sensuality is substituting. You understand me? Sensuality is substituting something that you are missing. So when consciousness is really transformed and becomes free, there is no feeling of freedom. When consciousness is transformed and becomes holy, there is no feeling of holiness. So a real saint is one who doesn't know that he is a saint. Only sinners know that they are saints. Only sinners know!

A really good man never knows that he is good; only bad ones know they are good. How can you feel your health? Only an ill person, a diseased person, begins to think about health. When you are healthy, you are just healthy. Really, you never remember that you are healthy. You begin to feel about the body only when you are ill. So if someone goes on talking about health, be confident that he is ill.

It happens that in persons will go on creating many theories about health. Ill persons will constantly talk about health and will become experts. They will become experts! It happens daily that if you are ill and cannot get beyond your illness, sooner or later you are going to be a naturopath. If medicines are not going to help, what to do? Constant thinking and reading about health will make you a naturopath. So naturopathy is good in one way because every patient becomes a doctor. If you are *really* healthy, then there is no need! And the same applies everywhere. When you are free, you don't feel it; when you are good, you don't feel it; when you are moral you don't feel it.

And, secondly, when you are free you will live moment-to moment totally. In a general way this can be said. We can never be particular because it will depend. It will depend! For example, Mohammed married, and he married nine women. We cannot conceive the same about Mahavir; we cannot conceive the same about Buddha. Buddha was married and he left his home, but Mohammed married nine women. So if you ask a Jain, he cannot say that Mohammed is a Realized soul. How can he be? And the same is the case with Mohammedans: they cannot conceive how these "escapists", Mahavir and Buddha, were Realized souls -- because whenever someone is Realized he is not afraid. He can marry nine women, and this Buddha leaves even one, escapes. Why?

Jains cannot conceive that Krishna was an Enlightened One, because he was just so ordinary, doing such ordinary things! Love is one of the most ordinary things, and he was loving and singing and dancing and fighting and doing everything. So how can he be Enlightened? Jains think that Krishna died and went to the last hell -- the seventh hell. According to them, ke is now in the seventh hell. He was the greatest sinner possible, because he seduced Arjuna for the fight, for the war. They say Arjuna was just on the verge of being a mahatma. He was just trying to escape when this fellow Krishna seduced him and forced him to fight. So in Jains' eyes this man Krishna is the most violent person -- and he is suffering in hell.

This happens, this is natural. This is natural because we become obsessed with types. Then we cannot allow another type to have Freedom, Enlightenment. This depends! The type, the individuality, goes to the very end, to the very peak. It becomes purified, but it goes on. So a Buddha may feel that now he need not be attached with any woman. It depends on him. It depends -- and he is free to move in his way. And a Mohammed may think quite differently, and he is free to move in his own way. And everyone moves, when free, in his own way. You cannot force a type.

For example, Mohammed was not at ease with music at all. He could not be; that was his type. But then Mohammedans think that anyone who loves music is just a sinner, so in a Mohammedan mosque you cannot play music. But Mohammed loved perfume very much, so Mohammedans continue to love perfumes. A very poor Mohammedan, particularly on religious days, will also use perfume sometimes. Perfume is as sensuous as music -- even more. So what is the difference? Perfume is music for the nose and nothing else, and music is perfume for the ears and nothing else. But it depends on the type!

When Mohammed became free, totally free, Enlightened, his "type" began to move freely in his own way, and a sudden burst and a sudden feeling for perfumes came -- unmotivated. But when followers come, they create motivations. They begin to think that some reason must be there. Nothing is there as a reason. It is simply the freedom of a type.

Meera goes on singing and Chaitanya goes on dancing from village to village. Mohammed cannot conceive: "What nonsense are you doing? Dancing -- how is it related with Divine Realization?" And a Chaitanya cannot conceive how you can remain without dancing when that Friend comes. How can you remain without dancing? A Chaitanya cannot conceive how a Buddha likes sitting when the Divine has come to the door: "How can you go on sitting like that when the Light has descended? You must go dancing! You must become mad!" But these are types, and one must be aware to allow every type to be there. Then the world is richer.

So I cannot say what will happen to you when you are free -- what senses will become more purified, what senses will begin to be expressive of your soul. No one can say; it is unpredictable. One thing is certain: sensuality will not be there. Senses will be there -- more perfect, more pure -- and purer will be their experience and deeper. The sensitivity will be there, but no sensuality.

OSHO, SEEING THE DIALECTICAL FACTS OF LIFE, CAN ONE PRACTISE THE PATH OF RELAXATION AND THE PATH OF EFFORT SIMULTANEOUSLY?

No, it is not possible! You cannot practise both simultaneously because both are diametrically opposite. They lead to one point, but they don't pass through the same road, through the same route, through the same realms. They are quite diametrically opposite.

You cannot practise both, just like you cannot go to one place simultaneously following two roads. Two roads may be going. You are going to the station and two roads may be going to the station, but you cannot follow both the roads simultaneously. And if you do follow them, you will not reach the station. Both roads go, but then you will not reach because then you will have to go ten steps on one, then come back, follow the other, then come back, follow the first one. Then you can follow much, but you will reach nowhere.

Every way is a particular way. It has its own route, its own steps, its own milestones, its own symbols, its own philosophy, its own methodology, its own vehicles, its own mediums of movement. It has its own *everything*: every way is a perfect way. So never be in two minds. It will simply create confusion. Follow one! When you reach to the end, you will know that even if you had followed the other you would have reached. When you have reached, you can try just as a play to go on the other -- that's another thing -- just to know whether this road also comes or not. But don't follow two simultaneously, because every path is so scientifically perfect that this will only create disturbance.

Really, in the old days, even to know about the other path was prohibited because even that knowing creates disturbance. And our minds are so childish and so curious, and foolishly curious, that if we hear about something else or read about something else we begin to amalgamate. And we don't know that anything which is meaningful on a particular path may be just harmful on another. So you cannot amalgamate. Some part in one car may be meaningful, useful -- so useful that the car cannot move without it. But the same part can become a hindrance in another car. Don't use it, because every part is meaningful only in its own pattern, in its own gestalt. The moment you change the whole, the part becomes a hindrance.

So much confusion has come into the religious world because now every religion is known to everybody, every path is known, and you are just confused. Now, to find a Christian is difficult, to find a Hindu is difficult, to find a Mohammedan is difficult, because everyone is just something of a Hindu, something of a Mohammedan, something of a Christian -- and that creates very much danger. It is dangerous. It may prove suicidal.

So purity of path is a basic necessity for one who has to follow. If one has just to think about it, then there is no need for any purity. You can go on thinking. But if you are to travel, then purity of the path is very essential. And you must be aware not to confuse anything and not to bring any alien, foreign element in it.

It doesn't mean that the other is wrong. It only means that the other is right only on the other's path. You need not take the other conclusion that "Only I am right and the other is wrong." The other is right in its own way. And if you have to follow another path, just go to the other's way leaving your way completely.

That is why the old religions -- and there are only two basic religions: Hindu and Jewish -- were never ready to convert anyone. And the only reason was this, that they knew a very old, very deep tradition -- that to convert is to confuse. If someone has been brought up as a Christian and you convert him into a Hindu you will just confuse him because now he *cannot* forget that which he has known. Now you cannot just wash it out. It will remain there, and on that foundation, whatsoever you give him as Hinduism will not mean the same because his old foundation will always be there. You will just confuse him, and that confusion will not make him religious, cannot make him.

So the old religions -- really, there are just two old religions, the Jewish and the Hindu, and all other religions are just branches of those -- have remained very dogmatically non-converting. The Hindu concept was disturbed by Dayananda. Because his mind was working in a political way, not in a religious one, he began to convert. But that concept has a beauty of its own. It doesn't mean that other religions are bad; it doesn't mean that others are not right. It doesn't mean anything like that. It only means that if you have been brought up in a particular concept, it is better to follow that -- follow that! It has gone deep in your bones and blood, so it is better to follow that.

But now it has become impossible, and it will never be possible now again because the old patterns have broken. Now, no one can be a Christian, no one can be a Hindu. That is not possible now, so a *new* categorization is needed. Now I don't categorize as Hindu and Mohammedan and Christian. That

categorization is not possible now. It is just dead and must be thrown away. Now we must categorize every path.

For example, there are two basic divisions: the path of relaxation and the path of effort, the path of surrender and the path of will. This is a basic division. Then other divisions will follow, but these two are basic and quite diametrically opposite. The path of relaxation means surrender just here and now with no effort. If you can, you can. If you cannot, you cannot. If you can, you can. If you cannot, you CANNOT -- there is no go. The path of surrender is very simple: Surrender! If you ask how, then you are not for this path, because the "how" belongs to the other path. Mm? "How" means by what effort, by what technique: "How am I to surrender?" If you ask, "How I am to surrender?" then you are not for the path of surrender. Then go to the other.

If you can just surrender without asking how, only then is it possible. So it seems simple, but it is very difficult, very arduous, because the "how" comes instantaneously. If I say "Surrender!" you have not even heard the word and the "how" comes up: "How?" -- then you are not for this path. Then the other path is of will, effort, endeavour. Then every "how" is supplied -- how to do it. Then there are many ways.

So surrender has only one way, and there are no branches. There cannot be. There cannot be different types of surrender. Surrender is simply surrender. There are no types. Types belong to techniques. There can be different techniques; but because there is no technique surrender remains the purest path, without any division.

Then the second: the path of will. It has many divisions. All the yogas, methods, belong to the second. The second says, "You cannot relax just now, so we will prepare you: a preparation is needed. So follow these methods, and a moment will come when you will drop."

They look difficult -- they are not! They look difficult because they say preparation, methods, years of training and discipline are necessary. So they look difficult, but they are not -- because the more time is given to you, the more simplified the process becomes. And surrender is the most difficult process because no time is allowed. They say, "Just here and now." If you can, you can. If you cannot, you cannot.

Baso, a Zen monk, would say to whosoever would come, "Surrender!" If the person asks, "How?" he would say, "Go elsewhere!" His whole life he used only two statements continuously -- never a third. He would say, "Surrender!" If you would say, "How?" he would say, "Go somewhere else!"

Sometimes some persons came who would not ask, "How?" and would surrender. But rare becomes the phenomenon! As our modern mind progresses, rare will be
in what the difference is betweenurrender, because surrender means an innocence, a trusting mind, an absolute faith. It doesn't need effort; it needs faith. It doesn't ask for the method and the way and the bridge; it takes the jump. It doesn't ask for the steps -- it doesn't ask anything.

But the other path is of effort, tension. And many methods are possible, because to do something there are many techniques. There are many techniques for how to create the ultimate tension so that you explode. But never follow both. You cannot follow! You can just go on thinking about both. And don't confuse. Determine clearly, exactly, which is for you.

Can you trust? Are you ready without any "how" to take the jump? If not, then forget relaxation, then forget surrender, then even forget the very word -- because you cannot understand it. Then effort -- and this Upanishad is talking about effort: upward effort, a continuous arrowing of the mind towards the peak.

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SADAAMANSKAM ARGHYAM
MIND CONSTANTLY ARROWED TOWARDS THAT IS ARGHYAM -- THE OFFERING.

WHAT CAN man offer? What can the offering be7 We can offer only that which belongs to us. That which does not belong cannot become an offering, and man has always offered that which does not belong to him at all. Man has sacrificed that which is not his at all.

Religion becomes a ritual if you offer something which is not yours. Religion becomes an authentic experience if you offer something which really belongs to you. Rituals are really methods to escape from authentic religiousness. You can find substitutes, but you are deceiving no one except yourself -- because how can you offer something which is not yours? You can sacrifice a cow, you can sacrifice a horse, you can offer properties of land, but nothing belongs to you. So, really, this is theft in the name of religion. How can you offer to the Divine that which is not yours?

So the first thing is to find out what is yours, what belongs to you. Is there anything which belongs to you? Are you the master of anything of which you can say, "This belongs to man and I offer it to the Divine"? This is one of the most difficult questions: "What belongs to man?" Nothing seems to belong. And when nothing seems to belong to you, then you can say only, "I can offer myself." But even that is not right because do you yourself belong to you? Is your being yours? Are you responsible for your being? Are you responsible to be?

Man comes from somewhere -- some unknown source. He is not responsible for his being here. Kierkegaard has said, "When I look at man, I feel that he has been thrown here." He is not even responsible for his own being; the being is grounded in the Divine. Look at it this way: can a tree say, "I offer myself to the earth"? What does it mean? It is meaningless because the tree is rooted in the earth, the tree is just a part of the earth. The tree is just earth and nothing else, so how can a tree say, "I offer myself to the earth"? It is meaningless. The tree is already a part. It is not different, so offering is not possible. So, first, you can offer something which belongs to you. Second, you can offer if there is a distance, a separateness.

The tree cannot offer itself because it is not different from the earth. Or, think of it this way: a river cannot say, "I offer myself to the sea." The river is not rooted in the sea. It is separate. But, still, the river cannot say, "I offer myself to the sea." Why? It cannot say this because it is not the river's choice. The river *has* to flow to the sea. There is no choice left. The river is just helpless. Even if the river wants to choose not to offer, she cannot choose it; so offering is inevitable. When the offering has no choice it is meaningless.

The river cannot say, "I offer myself to the sea," because she has to come. This coming is just part of nature. The river is not coming to the sea by choice because there is no choice on the river's part. The river is just helpless, she cannot do otherwise. So a third thing: you can offer something only when you can do otherwise. If you are capable of not offering, only then do you become capable of offering. Then this is your choice.

Man is rooted just like a tree. Man *is* a tree, only with moving roots -- rooted in Being, rooted in Existence. And man is not separate: deep down there is no separation. And man is not responsible for his own being: he has to return helplessly, just like a river falling into the sea. So where is the choice? How can you offer? Your death will be a merging whether you choose it or not. Who are you? Where do you stand and where can the offering become possible?

This sutra is very deep. This sutra says:

MIND CONSTANTLY ARROWED TOWARDS THAT IS THE OFFERING.

You cannot offer yourself, but you can offer your mind. That belongs to you and that is your choice. If you do not offer it, the Divine cannot force it to be offered. You are not helpless. It is not like a river falling into the sea. Mind has a choice. You can go on denying the Divine and the Divine cannot force you. Your being is rooted in the Divine, but not your mind. You cannot deny the Divine as far as Existence is

concerned. You are part of it.

You can deny the Divine as far as consciousness is concerned. You can deny so much that you can live in a consciousness in which there is nothing like the Divine. So to say, "God is" or "God is not," can be your choice. Even if there is no God you can create one, you can believe. Even if there is God you can deny, and nothing can be forced upon you. So the only choice is with the mind, the only freedom is with the mind. Your being is rooted, but your mind is free.

Of course, your mind comes out of your being, but still it is free, free in the sense that a tree is rooted in the earth -- the tree is rooted, the branch and the root, every flower is rooted -- but the fragrance of the flower can be free and can move, unrooted. So you are just a tree, but your mind is fragrance. It may be offered, it may not be offered -- it depends on you.

Man's freedom is man's mind. Animals are not free only because they do not have a choice: they are just what they are meant to be. They have no choice! They cannot go against nature. Man's mind is man's freedom. So one thing, the basic one to be understood, is that because the mind is a freedom it can become an offering. You can offer your mind, but you can resist also, you can go against also, and even God cannot force you -- that is the glory, that is the beauty of human existence. So man is the only animal who is in a certain way free. This freedom you can use or you can abuse.

"Mind constantly arrowed towards That is the offering." If your mind can be arrowed constantly, continuously towards That, you have offered yourself. But because mind has a freedom it is very difficult to tether it somewhere. The very nature of it is freedom, so the moment you try to tether it, it rebels, it becomes rebellious.

It may follow you if you are not trying, but if you try then it is bound to rebel because the very nature of mind is freedom. And the moment you try to fix it somewhere, it rebels. This is natural. You can offer the mind, but it is not easy. It is the most difficult thing to offer the mind. And when I say, "Mind means freedom," it becomes more difficult. You are trying to put your mind against its nature.

Concentration is against mind because you are trying to narrow it down somewhere -- exclusively somewhere. But the mind is freedom, movement, a constant movement. It lives only when it moves. It *is* only when it is in movement. It is a dynamic force, so the moment you try to fix it you are trying something impossible. So what to do? The religious man has always tried to fix the mind towards the Divine; and the more he tries to fix it, the more the mind goes to the Devil.

Jesus comes to meet the Devil. The Devil is nowhere except in the effort of Jesus to be constantly arrowed towards the Divine. The Devil doesn't exist. It is just that when you force your mind to be tethered somewhere, it creates the opposite in order to move. So you must understand the law of reverse effect. With the mind, that law is foundational. Whatsoever you try to do, the reverse will be the result. The reverse, the very reverse, will be the result! So try to arrow your mind towards God, and you will come to face the Devil. The reverse will be the effect. Try to steer your mind and your mind will become anarchic, you will be encountering turmoil.

The more stillness is sought, the more unstill the mind becomes. The more you try to make it silent, the more noise it creates. The more you try to make it good, the more sins become tempting. This is the foundational law for the mind. It is as foundational with the mind as Newton's law is with physics: the law of reverse effect.

So whatsoever you are trying to force you will never achieve. You will achieve the reverse, and then a vicious circle is created. When you achieve the reverse, you begin to think that the reverse is so powerful that "I am to fight more." The more you fight, the more powerful will be the reverse, the opposite. The opposite is not. You create it only because you try to tether your mind. It is a by-product -- a by-product which comes only because you do not know the law. So what to do to offer the mind to the Divine? If you choose the Divine against something you will never be able to offer.

There is only one way: choose the Divine as the All; choose the Divine as the whole; choose the Divine everywhere in everything. Even if the Devil comes to face you, realize the Divine in it. Then you have offered -- and then the offering can be continuous, with no break, with no gap, because now no gap is possible. That's why the Upanishads don't use the word "God'. They use "That', because the moment you say "God" the Devil is created. They don't use any word really: they use just a finger. They say "That, and this "That" is comprehending all -- everything everywhere. So if you can conceive of the Divine as the All, then you can offer. Otherwise the contrary will be created: you will offer to God and the offering will go to the Devil.

All the religions have faced the problem, the dichotomy -- Christianity or Judaism or Mohammedanism.

All the religions born out of India have accepted the dichotomy. They have accepted the God-and-the-Devil dichotomy. So if you see the history of these religions, you will become aware of a very strange phenomenon. Jesus stands for God, but the Devil goes on tempting him also. And whatsoever Jesus stands for, his Church stands quite against it -- diametrically against. So Christianity is least concerned with Christ. Rather, Christianity is his enemy, because whatsoever the Church has done, it cannot be said that it is God s work. It can be said that it is the Devil's work. But this had to be due to the law of reverse effect.

Once you accept the dichotomy, the opposite will be the result. Christ preaches love and the Church stands for hate. Christ says, "Don't resist even evil,' but the whole history of the Church is a long war. So Nietzsche is right when he says, "The first and the la t Christian died on the cross" -- the last also! After Jesus there has been no Christian. But, really, St. Paul and others are not so much responsible as they appear to be. The real responsibility goes to the ignorance concerning the law of reverse effect.

If you choose a part as Divine and a part as non-Divine or anti-Divine, then the mind will move. And the mind has its own tricks for moving. It can justify evil in the name of good; it can rationalize war for peace; it can kill and murder because of love. So the mind is very cunning and clever in moving to the opposite. And when it moves it gives you every reason to believe that "I am not moving." So if you choose God as something apart from the world or anti the world, you will never be able to offer the mind. And a partial offering is no offering: this must also be remembered.

A partial offering is mathematically wrong. It is just like a partial circle -- which is not a circle. A circle is a circle only when it is full, complete. You cannot call a partial circle a circle. It is not! Either offering is total or it is not. How Can you offer partially? That is intrinsically impossible. How can you love partially? Either you love or not. No compromise is possible. No degrees of love are possible. Either it is there or it is not there. All else is just deception.

Offering is a total phenomenon. You give up, you surrender, but you cannot say, "I surrender partly." What do you mean? A partial surrender means that you are Still the master and can even take it back. The part which has remained behind can take it back, can say no tomorrow. So a total surrender is that in which nothing has been left behind, no withholding, so you cannot go back. There is no return possible because then no one remains behind to go back. So offering is total.

But if you divide the world, if you divide the Existence into polar opposites, then you will be in a very deep dichotomy and your mind will move to the opposite. And the more you resist, the more attractive it becomes. Negatives are very attractive. When you insist so much on "don'ts", the attraction becomes unbearable. "No" is a very enchanting invitation. So whenever you try to force your mind towards something, the other -- which you are trying not to go towards -- will become inviting. And sooner or later you will be bored with the part you have chosen, and the mind will move. It always goes on moving.

The Chinese philosophy says that the "yin" goes on moving into the "yang" and the "yang" goes on moving into the "yin", and they make one circle. They are in a constant movement of one into the other. The man goes on moving into the woman and the woman goes on moving into the man, and they make one circle. And the light goes on moving into the darkness and the darkness goes on moving into the light: they make one circle. And when you are bored with the light you are attracted by darkness, and when you are bored by darkness you are attracted by light.

You go on moving between the opposites. So if your God is also a part of the opposite world, part of the logic of opposites, you will move to the other extreme. That is why the Upanishad says "That". In this "That", everything is implied, nothing is denied. The Upanishads have a very life-affirmative concept, a very life-affirmative philosophy.

Really, this is very strange: Albert Schweitzer has said that Indian philosophy is life negating, but he has really misunderstood the whole thing. In his mind, when he says "Hindu philosophy," he must have been referring to Mahavir and Buddha. But they are not really the main current -- they are just rebellious children. Hindu philosophy is not life negating. On the contrary, Albert Schweitzer is a Christian, deeply Christian, and Christian philosophy is life negating! Hindu philosophy is one of the most affirmative.

So it is good to go deep in this life affirmation; only then will you be able to understand the meaning of "That," because this is one of the most affirmative words -- not denying anything. "Life denying" means that your God is something against life. Jains are life denying. They say that this world is sin. You must leave it, deny it, renounce it! Unless you renounce it totally you cannot achieve the Divine. So the Divine becomes something you can achieve only conditionally -- if you renounce the world.

It is a basic condition. For Buddhists also it is a basic condition: "You must renounce everything; you must choose death! Death must be the goal, not life! You must struggle not to be born again! Life is not of

any value: it is of non-value. It exists only because of your sins. It is a punishment, and you must somehow go out of it, not be born again." But this is not the Hindu concept. The Upanishads are not concerned with this at all.

The same life denying attitude is of Christianity also: "Life is sin and man is born in sin." History begins in sin. Adam has been expelled from heaven because he has sinned. He has disobeyed, and now we are born out of the sin. That's why Christians have been insisting that Jesus was not born out of sex, that he was born out of a virgin girl: because if you are born out of sex you are born out of sin, and at least Jesus must not be born out of sin. So everyone is born in sin; mankind lives in sin. So a deep renunciation is needed to reach the Divine.

Christianity is also death-oriented. That's why the cross became so meaningful. Otherwise, the cross should not be so meaningful. It is a symbol of death. Hindus cannot conceive how the cross can become a symbol, and even Jesus became so significant and important because he was crucified. If you don't crucify Jesus and he is just ordinary, Christianity would not be born.

Really, those who were death-oriented became attracted towards Christ because he was crucified. The death of Jesus became the most significant historic moment. So, really, Christianity was born because Jews foolishly crucified Jesus. If he had not been crucified, there would be no Christianity. So Nietzsche is again right. He says Christianity is not really Christianity but is "cross-ianity" -- crossoriented.

Schweitzer says that Hindus are life negating. He is wrong because he is thinking about Buddha. He was as much Hindu as Jesus Christ was Jewish, but just this much. He was born a Hindu as Jesus Christ was born a Jew. But Hindus really have their essence in the Upanishads which precede Buddha, and Buddha has said nothing which is not in the Upanishads. They are of life affirmation, total life affirmation. And what do I mean when I say total life affirmation? You cannot conceive of Jesus dancing, you cannot conceive of Jesus singing, you cannot conceive of Buddha dancing or singing or loving, you cannot conceive of Mahavir fighting. You cannot! Only Krishna can be conceived of as laughing, dancing, loving, even standing in a war, with no denial -- with *no* denial!

The whole life is Divine. So to choose God is not to renounce the world. To choose God means to choose God *through* the world. That is the meaning of That. And when you choose God through the world, not against the world, then there is no opposite. Only then can you escape from the law of reverse effect. When you choose That through this, there is no opposition, there is no polarity. And when there is no polarity, mind has no layer in which to move. It is not that it is tethered, it is not that it is in bondage, it is not that you have forced it here. Now there is no possibility for it to move. The opposite is not.

Understand it clearly: when the opposite is not, the mind is free to move, yet it moves not -- because where can it move? If it can move, it will move, because movement is its nature. And if you create dichotomy, then it will move to the opposite, it will rebel against you. If there is no duality, if the opposite is not and if you have comprehended the opposite also in the Divine, then where can the mind move? Then wheresoever it moves, it moves only to That. So if Krishna is dancing with a girl, he is dancing with the Divine because the girl is not excluded, the Divine is not against the girl. If the Divine is against the girl, then the girl will become the Devil. Then the girl will tempt, and there is bound to be difficulty.

Christ cannot laugh: he lives in a constant tension. Krishna can laugh because there is no tension at all. When everything is Divine and when through all he has been giving the offering, then where is the tension? Then there is no need. Then Krishna can be at ease anywhere. Even in hell he can be at ease because even hell is That.

I was telling you that Jains have put Krishna into hell because he was responsible for the Mahabharat, the great Indian war. They have put him into the seventh hell -- the deepest hell for the greatest sinners. But when I close my eyes and begin to think of him in hell, I cannot conceive of him except as dancing. He must be dancing there. Even if he is there he must be dancing, because even hell is That. And he will not be in any hurry and he will not pray to be put out of hell. He will make no effort, because the That is present everywhere. You need not go anywhere and you need not think of conditions, that only in certain conditions He is possible.

He is possible in every condition. He is unconditionally present. When you can conceive of the Divine as being unconditionally present, then it becomes the That of the Upanishads. Then even in poison It is; then even in death It is; then even in suffering It is. And you cannot move anywhere. Or, wherever you move, you move to That. So That must be conceived of through this; otherwise the law of reverse effect will begin to work. And every religious person has to fall into this law of reverse effect.

Unless you understand totally, unless you begin to feel that this law is working everywhere, never create

any polar opposites in the mind -- otherwise you will be a victim of your own nonsense. the moment you choose something as opposite to something, you have created the ditch where you will fall. You will be hypnotized by the opposite.

We are all hypnotized by the opposite. A society becomes sexual if you say that sex is sin. Then sex becomes romantic; it begins to have a mysterious aura around it. A very simple fact of life, only because it is called sin, becomes the ditch -- only because it is called sin! Call anything sin, and you have created a point by which you will be hypnotized. Auto-hypnosis is now possible. Deny something, and you are in the trap.

Lao Tzu says, "An inch's distinction between earth and heaven, and everything is set apart. An inch's distinction between good and bad, and everything is set apart."

No distinction should be made. That's why religion is not morality. Religion is beyond it because morality cannot exist without distinctions, and religion cannot exist with distinctions. Morality cannot exist without creating the other. It depends on polar divisions -- good and evil, and so on. So God and the Devil are not part of religion but of morality. The concept of God as opposite to evil, the Devil, Satan, is not really a religious concept. It is a moral concept.

When for the first time the Upanishads were translated into Western languages, the scholars were at a loss because they were not anything like the Ten Commandments which say. "Do this, don't do that!" There was nothing like the Ten Commandments, and without the Ten Commandments, how can a religion be? How? The West couldn't conceive of it. So these books were "not really religious", because there was no discussion about what is good and what is bad and what should be done and what should not be done.

They were right in a way. If we conceive of religion as a morality, then the Upanishads are not religious. But if the Upanishads are not religious, then nothing is religious -- because morality is just a convenience, and morality can differ from nation to nation, from race to race, from geography to geography, from history to history. It *will* differ, because every race, every nation, creates its own conveniences Religion is not a convenience, and it cannot differ from race to race. It is not dependent on geography and not dependent on history. Really, it is not dependent on human thinking. It is dependent on the very nature of Reality. So religion is, in a way, eternal.

Moralities are always temporal. They belong to some age and to some time and to some space -- then they change. When time changes, they change. But religion is eternal because it is the very nature of Reality. It is not dependent on your thinking. This religion belongs to non-polar Reality. But Reality is divided into polarities. As we see it, it is divided, because the very seeing divides it, just like a ray of light, a ray of sun, is divided through a prism.

When the mind looks at things, they are divided into polarities. The moment we look we have divided. We cannot remain in undivided Reality for a single moment. I see you and I have divided: beautiful-ugly, good-bad, white-black, mine-not mine. The moment I see you, division sets in. The mind works as a prism, and the prism divides Reality. And if you go on choosing, then you will be a victim of your mind. The good and bad are divided as such by the mind.

Don't choose the good against the bad; otherwise you will ultimately fall into the bad against the good. Choose good *through* bad; know bad through good. They are one: feel this undivided oneness. See life through death; see death through life: not as opposites, but as one -- as two ends of one thing. This is what is meant by That. And the sutra says, "Mind constantly arrowed towards That is the offering."

Mind must be flowing towards That constantly, continuously, without any gap. How can the mind flow if you make your God separate from the world? You will have to eat and then you will forget: you will forget your God. You will have to sleep, and then you will forget: you will forget your God. You will have to do many, many things, and God will be coming constantly as a conflict. So a religion which lives with a God against the world creates much anguish, and so-called religious persons are not constantly arrowed towards God, but are just constantly arrowed -- tense. They live in anguish. Everything becomes against God, so anguish is bound to be there. How can they laugh? How can they sing? Everything comes m between. Wherever they go to find God, something comes as a hindrance.

The whole world becomes inimical. Friends are not friends. They come m between, they become enemies. Love becomes poison because it comes in between. Everything goes on coming in the way. You are hindered from everywhere How can you live in peace? You cannot. Even a very ordinary man, a worldly man, can live in more peace than you. If your God is something opposite to the world, you cannot live in peace. You will be in a constant torture.

Of course, when the torture is self-imposed, the ego is fulfilled and strengthened so you can enjoy it.

And when someone begins to enjoy his own imposed tortures, he is mad, insane. Now he is not in his senses. So you may become a martyr to your own nonsense, and you can even be worshipped by others because there are persons who feel very happy when someone tortures himself. They enjoy it. They are sadists and you begin to be a masochist. You torture yourself. You can torture yourself continuously, and you *will* torture yourself when the whole world is against God. Then the life is bound to be a constant torture. Everything is sin, and everything will create guilt and fear and anxiety, and you will be constantly in a chaos.

You will torture yourself and become a masochist. And whenever there is a masochist, sadists will come around and worship. There are people who feel good when someone is suffering. They would like to make you suffer, but you have even saved them the trouble: you are torturing yourself. They feel very good. So out of one hundred, ninety-nine so-called saints are just ill, existentially diseased: they are masochists. You can worship them, but they will lead you into a hell. And this is not religion at all. Religion is basically to create an ecstatic life, a life which is a benediction, which is absolute bliss. So how is this anxiety and bliss related? They are poles apart.

The Upanishads say, "Offer your mind to That through this, through everything." Don't create any hindrance, don't create the opposite. Whatsoever is, is That. And, really, a miracle happens. When I say see good through the evil, evil disappears. When I say see That through this, this disappears. It becomes transparent and only That remains. The world is not there, but we are not yet capable of knowing the That which is there.

The world disappears. That's why Shankara could say it is an illusion. By illusion or by *maya* it is not meant that the world is not. Only this much is meant: that the world is not a reality, but only a transparency. If you can look deep, the Brahma is revealed and the world disappears.

If you cannot see That, then the world becomes very much real. This reality comes because you cannot find the Real. The moment you find the Real, the world disappears. That doesn't mean there will not be houses and there will not be nations and there will not be roads; this is not what is meant. When Shankara says that the world is an illusion and it disappears when That is revealed, it is not meant that it will disappear like a dream -- no! It will disappear in a very different sense.

It will disappear when the hidden is revealed, when the Total is revealed. The gestalt changes, the whole gestalt changes. In a new pattern you begin to look differently. The same tree for a woodcutter is one thing, and the pattern, the gestalt for a painter is something else. For a woodcutter it may not be green at all because he is concerned with the wood, with the texture of the wood -- whether the wood can be used in furniture or not. This mind has a gestalt; in that gestalt, in that pattern, the tree may not be green at all. He may not have seen the greenness of it.

A painter is standing nearby. For him the tree is green, and I wonder whether you know or not that when a painter looks at a tree it is not just green, because there are a thousand types of greens. When you look ordinarily, every tree is green, but no two greens resemble each other. Two greens are two colours. Every green has its own greenness. So for a painter, it is not simply green. It is green A, green B, green C -- many shades, many individualities.

A lover who is sad, who has lost his beloved, may not look at the tree at all -- the green may look very sad and will have a different colour and shades. He cannot feel the texture, or it may even be that he will remember the body of his beloved, not the texture of the tree. And a child playing there and an old man dying there -- are they looking at one reality? Their gestalts are different. A different tree evolves, a different tree is there.

Is it not possible for a Shankara not to see the tree at all but only the That? Not the texture of the tree, not the greenness of the tree, not the sadness of the lover, not the play of the child, not the sorrow of the dying man -- nothing? Is it not possible for a Shankara not to see the tree at all, but only the That? Then the tree becomes transparent. In a new gestalt the tree disappears and the Brahma is revealed. This is what is meant when I say look, find out, penetrate everywhere for That. And when you begin to feel That everywhere, your mind cannot move -- the opposite is not.

Then the offering -- only then! Then you have been, then you have given. You cannot give yourself. You can give only your mind because you can take away your mind. You are in That, but your mind is not. It can be! And you are free: the choice is yours. So you will be responsible -- no one else. The responsibility is yours, so to be religious or not is your decision. Don't go into unnecessary things -- whether God is or not. It is your decision! It is meaningless to go on discussing whether God is or is not: it is your choice. You can say He is not, but by saying that you are denying a greater Reality and the opening towards it. You can say

he is, and, by saying that, you are open to a greater Reality.

This cannot be proven -- whether He is or not. This cannot be proven as a scientific fact, because if it is proven then there will be no freedom. Then offering will be impossible. If it becomes a fact, as secular as any, if it becomes a fact like the moon or the sun or the earth, if it becomes a common, objective fact, then you will not be free to choose. So God can never become a scientific fact, and it cannot be proven whether He is or not. Only this much can be said: if you choose Him you become different; if you don't choose Him you will be different again. If you don't choose Him you will create a hell for yourself; if you choose Him, then you can create an ecstatic existence.

He is irrelevant. It is your choice that counts. Whether God is or is not is meaningless. It is not even worth discussing. The basic, relevant thing is that if you choose you become different, if you don't choose you are again different. And it depends on you! It depends on you whether you want an existence which is just a trembling and a fear, just an anguish and death, just a long suffering -- or a bliss, a moment-to-moment opening into greater and greater bliss. So it is not a question of whether God is or not. It is a question whether you want to be transformed and transported into another Existence or not. And it will always be your choice.

If the whole world says God is and I deny, I can deny and it cannot be forced on me. That's why it is an offering. It is an offering! You can offer; you can withhold. You are offered already, so that is not the question. But your mind is not offered, and this is the riddle: that you live in That, but you suffer. You are in That, but you suffer. Why? Because your mind is not in That. And, really, your mind suffers -- not you. You have never suffered, you cannot suffer. *You* have never died, you cannot die. But your mind suffers, your mind dies and is born, and it dies and suffers and goes on suffering. This mind is an "overgrowth". Offer it to That and you will come to the point where you have always been. You will come to realize that which is your nature.

Buddha was asked, "What have you achieved?" When he had achieved Nirvana, achieved Enlightenment, he was asked, "What have you achieved?" Buddha said, "I have not achieved anything, only that which was always with me. Rather, on the contrary, I have lost something. I have not achieved anything. I have lost the mind that was with me, and I have achieved That which was always with me, but because of that mind I could not penetrate to it, could not see it."

It is our choice. The screen on Reality is our choice. The covering on Reality is the mind. This life of misery is our decision, and no one else is responsible. And you can continue for lives together. You *have* continued, and you can continue still for lives together. And no one can break through and no one can pull you out, because that is your freedom. Only you can jump out of it, and you can jump the moment you decide. So don't think in the terms that "Because I have lived for so many lives in this ignorance, how can I jump in a moment? When I have lived for so many, many lives in ignorance, how can I?" *You* can jump in a moment because all these lives were your decision. Change the decision and the whole thing changes.

It is just like this: if in this room for years together there has been darkness, will you say: "How can we light a candle this very moment? The darkness has been so long! For years it has been here, so how can a candle burned at this moment dispel it? We will have to struggle for years and years, and the candle will have to struggle for years and years. Only then can the darkness be dispelled, because the darkness has a past, a history. It is long, deep-rooted."

But put on the flame and the darkness is not there. Darkness really has no time: it has only duration. But by "duration" I mean that it is not piled one upon another, so it cannot become thick. So one moment's darkness is as thick as one year's or one century's. It cannot be any more thick. It cannot be piled one upon another; it is not being piled up every moment. It cannot become thick and dense so that candlelight cannot penetrate it. It remains the same. It has only duration -- a simple duration without any thickness being gathered.

Ignorance is just like darkness -- a duration. You can be in it for centuries, for millennia, and in a single moment's decision it is not there. It is just like light. The moment light is present the darkness is not there. And the darkness cannot say, "This is not as it should be. I have been here for many, many centuries and this is not good. I have a hold on this place and I have the possession; I have been in possession."

Nothing can be said. When the light is there, darkness simply drops. Just like this comes the Enlightenment, comes the offering. You can offer any moment -- you decide. But the offer must be total, and it can be total only if you do not divide Reality. Affirm life as Divine; affirm both the polar opposites as That. Then, if you move or don't move, you cannot go anywhere. Or, anywhere you go you will encounter That. This is a continuously arrowed mind, and this the Upanishads say is the only offering. All else is just

false substitutes.

The Ultimate Alchemy, Vol 1

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OSHO, IN REFERENCE TO THE SUBJECT OF OFFERING TO THE DIVINE, PLEASE EXPLAIN WHAT IS THE SIGNIFICANCE OF WILL AND SURRENDER? WHAT ARE THE SIMILARITIES AND DIFFERENCES BETWEEN WILL AND SURRENDER?

THE END is always the same, but the beginning differs, and all the differences belong always to the beginning. The nearer you reach, the less is the difference between paths.

In the beginning will and surrender are diametrically opposed. Surrender means absolute will-lessness. You have no will of your own, you feel helpless, you feel you cannot do anything. You are so totally helpless that you cannot even say that will exists; the very concept of will is illusory. You have no will. Rather, on the contrary, you have destiny, not will, so you can only surrender. It is not that you surrender: rather, it is that you cannot do anything else.

So surrender is not an act. Rather, it is a recognition. It is not an act! How can surrender be an act? How can you surrender? If *you* surrender, then how will you call it surrender when you remain the master? If *you* surrender, then you remain the "willer", the surrender has been willed, and these two things are diametrically opposed. You cannot will surrender. So surrender is not an act; rather, it is a recognition -- the recognition of the phenomenon of will-lessness.

There is no will, so you cannot will. You cannot do anything. Everything is just happening. You have happened, and all else that has followed has just been a happening. To feel this, to know this, is a recognition. Suddenly you become aware of the fact that there is no will in you. With this recognition ego disappears, because the ego can exist only if there is will.

So ego means the totality of willed acts. If there is will, then you can be. If there is no will, you disappear. Then you are just a wave in a great infinite ocean -- and you cannot will anything. You are as a happening; you will not be as a happening. What can a wave do in an infinite ocean? It has been "waved" by the ocean. It is not: it only appears to be.

If you feel this and this feeling is a deep search, digging down deep in yourself -- is there any will? -- then you find you are just a dead leaf blown by the wind. So sometimes you go north and sometimes you go south, and the dead leaf may begin to think that it is going south -- only the wind is blowing and the dead leaf following. If you go deep down in yourself you will become aware of a total will-lessness. The recognition of it is surrender. It is not an act. And if you surrender, if the surrender happens, there is no need to offer. You cannot!

So on the path of surrender, really, offering is not possible, because offering is really based on will: *you* offer, *you* are there. On the path of surrender offering happens, but the surrenderer never knows. He cannot know; he cannot say, "I have offered my mind to the Divine." Really, he cannot speak in terms of acts; he

can only speak in terms of happenings. So at the most he can say. "The offering has happened."

Without a will you cannot have an ego and without an ego you cannot talk of anything as an act. So "happening" is the phenomenon on the path of surrender. Surrender itself is a happening.

But on the path of will there is a different process. The moment I say "the path of will", the will is taken for granted. You do something. This is a fact on the path of will, taken for granted. It is never questioned, because those who follow the path of will say that even to question a thing is to accept will. Even to question a thing means the will is there. To question is an act, to answer is an act, to doubt is an act, to say no is an act. So the will cannot be questioned. On the path of will, the will cannot be questioned. That is a basic hypothesis.

On the path of surrender, will-lessness is the basic hypothesis. You cannot question that. So this must be understood: on every path something is a hypothesis. It is bound to be, because you have to begin somewhere and you have to begin in ignorance. Because of these two factors a hypothesis is needed. So even in science you begin with a hypothesis -- something assumed which cannot be questioned -- and if you question it the whole edifice falls down.

For example, one of the most accurate, scientific dimensions is geometry, but you begin with a hypothesis. You begin with something taken as an assumption which can neither be proved nor disproved, because only that thing can be disproved which can be proved. So to begin with, you take something in ignorance, in faith. So, really, science is not as scientific as it looks. If you go back to the beginning every science begins with a hypothesis, and if you question the hypothesis no answer is possible. And this is as it should be because you cannot begin from nowhere.

Look at it in this way: if I come to a strange city and I ask someone where the person A lives, he may say, "A is a neighbour of B." But I say, "This is not an answer at all because I do not know B either. So where does B live?" Then he says, "B is a neighbour of C." But I say, "I am in a strange land. I don't know anything about C or D or E, so please tell me in such a way that I can understand. Everything is unknown to me, so from where to begin?"

If he says, "D, E, F, G," they are all hypothetical. So from where to begin? A beginning can only be possible if I assume one thing as known which is not really known; otherwise no answer is possible. And this is the situation, this is how we are in this world: everything is unknown, so from where to begin? If you say we *must* begin with knowledge, then how can you begin? When everything is unknown, how can you begin with something as a known fact? Then you cannot begin. And if you begin with an unknown fact, then too you cannot begin.

A hypothesis means an unknown fact taken in faith as known. A hypothesis means an unknown fact knowingly taken as known. Then you can begin. So a hypothesis cannot be questioned -- nowhere, not even in mathematics.

So on the path of will, will is the hypothesis, and on the path of surrender, will-lessness is the hypothesis. So if one path appeals to you, you will not be able to comprehend the other, because both have opposite hypotheses. If will-lessness appeals to you, then will does not have any appeal. Then it is absurd. And if will appeals to you, then surrender is meaningless.

With will, it is taken for granted that you can do, so now the question is -- what to do? You can do something which leads you away from the Divine and you can do something which leads you nearer to Him. And *you* are responsible -- I have discussed that yesterday. How can you will, by and by, to be near and, ultimately, totally with That? But remember this fact: that will is taken as a hypothesis. Once you take it as a hypothesis, you go on willing, ultimately you will totally -- that is, your mind is arrowed *totally* towards That -- in that total tension, on that climax and peak, will dissolves, because perfection is death. The moment anything is perfect it dies.

That is why Lao Tzu says, "Never be perfect. Stop half way -- never go to the end!" If you go to the end, success will become failure and life will become death. If you go to the very end, love will turn into hate, friendship will be reduced to enmity -- because perfection means death. And when something dies, it dies into the polar opposite.

When will is perfect, when mind is wholly arrowed, will dies, the will disappears -- because perfection is the point of evaporation, just like water evaporates at a hundred degrees heat. The hundred-degree limit is the perfection. As far as water is concerned, the heat has come to the peak. Now if heat continues to be, water will not be there. And if water wants to be there, then heat must not come up to the peak. So when you are a hundred percent will, you are on the verge of explosion, you will die, your will will die. The very phenomenon of will disappears. And when will disappears, you come to the same point where one who

begins with will-lessness comes. Now it is will-lessness.

So either zero or perfection: both go to the same end. It will depend on you, on your type of mind. If you can conceive of will-lessness, then there is no question. But that is difficult -- not only difficult: in a certain way it is impossible. It is inconceivable. It happens, sometimes it happens. But that happening also has a long, long effort of will. Many, many lives lived according to the will give you the experience that you have been dreaming of. One who has willed for a long time and yet reaches nowhere may come to a point where suddenly he becomes aware that he is working with something which is not.

A Buddha, for example: he reaches the Ultimate through will-lessness. But he worked very arduously on the path of will for six years in this life. He went to every teacher, inquired about every path, endeavoured his best, tried everything that was taught and said. He did everything that a human being can do, and with every teacher he worked hard. No teacher was able to say, "You are not achieving because you are not working," because he was working even more than the teacher. So every teacher had to say to him, "I cannot say that you are not working -- you are working hard, impossibly hard -- but now this is all I can teach you. You must go somewhere else."

So he went around to every teacher, worked on every method. And Bihar was a very potential place in those times. Only twice have such great peaks happened. Once it was in Athens, in the Greek civilization. Athens was a very potential city, and a very potential situation happened in Athens. And another time was in Bihar: it happened that Bihar became the peak of all that mind can do. And in Bihar, in Buddha's time, every method had been evolved and every method had its own teacher, its own Master And Buddha worked with every one. He worked so hard and so sincerely that every teacher had to ask him to leave, because he had worked totally and nothing was coming out.

Really, he was not the man meant for the path of will. Mahavir, a contemporary of Buddha, reached through the path of will and achieved. But Buddha could not achieve. After working hard in every way, in a sudden moment of helplessness he became frustrated. He felt helpless. He had done everything and nothing was achieved, and he remained the same with no transformation. A total frustration set in, and one day he left everything.

Previously, he had left the world: that was the first renunciation. But the second one, which is not mentioned in the scriptures, was greater. The Buddhists don't talk about it. A second, greater renunciation happened: after six years of tortuous effort, Buddha left the path of will. He said, "I feel helpless -- and it seems that nothing is possible, nothing can be done, so I leave all efforts."

That was a full-moon night and he was sitting under a tree. The world he had left; now all religions, all philosophies, all techniques, he left on that evening. He relaxed under the tree. For the first time he could relax after lives and lives -- because somehow or other we are always working, doing, achieving. But on that evening there was no achieving mind in him. He was so totally helpless that time ceased, future dropped, desires became meaningless. Effort was not possible; will was not found at all.

So he was really dead -- psychologically dead. He was alive only in the sense that a tree is alive -- with no desires, with no future, with no possibility. He was just like the tree he was Lying under. Conceive of it. Try to conceive of it! If there are no desires and no future and no morning to follow, and nothing is to be achieved and everything has been just absurd, and the thought that "I cannot do" penetrates deep, then what is the difference between you and the tree? No difference! He was as relaxed as the tree. He was as relaxed as the river flowing by.

He slept. This sleep was strange. There was not even a dream, because dreams belong to desires, effort, will. He slept as trees sleep. The sleep was total. It was just like death -- no movement of the mind, no motivation inside. Everything stopped. Time stopped.

In the morning at five o'clock he opened his eyes. Rather, it would be good to say that eyes opened, because there was no motivation. As the eyes dropped in the evening, in the morning they opened. Refreshed by the night, refreshed by relaxation, refreshed by a deep desirelessness, Buddha opened his eyes. The last star was disappearing in the sky, and it is said that just by seeing the last star disappear Buddha became Awakened. He Realized!

What happened? It was because there was no effort; effort had ceased. There was not even desire. Now there was not even frustration -- because frustration is part of desire and expectation. If *really* expectations cease, there is no frustration. He was not asking, he was not praying, he was not meditating, he was *not doing* at all. He was just there -- empty. When the last star disappeared, something disappeared in him also. He became just space, he became just nothingness. This is surrender, with no feeling of surrender -- because who is to surrender to whom? But this also happened as a culminating peak of long efforts.

This is what I mean to say: one has to begin with will. Begin with will! If you are the type who can reach to perfect will, you will just disappear from that peak. If you are *not* the type then you will reach a perfection of frustration, and from that peace of frustration you will disappear. If the first is the case, will will be known as the path; if the second is the case, then surrender.

But begin with will. You cannot begin with surrender, because surrender cannot have any beginning. Action can have a beginning -- but how can a happening have a beginning? You can begin w!th action; you cannot begin with happening -- that is the difference. You can begin with something to do, but how can you begin with surrender?

So begin with will and put your whole being into it. Only then will you be able to know whether this path can work for you or not. If it can work, then it is okay. Then you reach to the most perfect ego. And when the ego is perfect the bubble bursts. Or, if you are not of that type, then you will go round and round and round and round... and frustration and frustration. Then you reach another peak -- the peak of frustration -- and surrender happens.

So even for surrender don't think that you have not to do any thing -- remember this! Don't think -- because mind is very cunning and the mind can say. "Surrender is our way. That means I am not going to do anything. Surrender is my way!" This is a cunning deception. If surrender is your way, then surrender can happen this very moment -- because surrender needs no time. There is no tomorrow necessary for it. If you say, "Surrender is my way," then don't wait for tomorrow, because surrender can come just here and now. No effort is needed in surrender so no time is necessary.

If it is not coming just this moment, then know very well surrender is not your way. Mind is deceiving; mind is just trying to postpone effort. And mind can do everything. Mind can rationalize: "There is no need to will because there is no will, so I am ready to be on the path of will lessness." But remember well that your "readiness" will not do. Your readiness is not really a readiness: your preparedness is not really a qualification for surrender. Your total helplessness is the qualification. Really, are you totally helpless? Have you felt it, that nothing can be done, If you feel it, then surrender can happen this very moment.

Surrender cannot be postponed; will can be postponed. So with will you can take time, lives, and you can go on working slowly. But with surrender there is no go, and you cannot think of the future -- future is not allowed. So if you say, "Surrender is my way and someday it will happen," you are deceiving yourself. If surrender is your way, then surrender would have happened already.

Someone asked Mozart, "Who is your teacher? From whom have you learned your music?"

Mozart said, "No one is my teacher. I have learned it myself, alone."

So the questioner said, "Then tell me, can I also learn it myself?"

Mozart said, "But I never asked this question to anybody. Even to know this you have come to ask me, so it will be difficult for you to learn music by yourself. Even *this* you have to ask someone else -- whether you can learn music without any teacher. A teacher is even needed to decide this! So you will not be able."

The man persisted. He said, "Why? When you are able, why am I not?"

Mozart said, "If you were capable of it you would have done it already."

So if surrender can happen and if you are really ready for it, it would have happened. You cannot choose it. Choose will, because with choice will has an affinity. With surrender choice has no affinity. Choice needs will. So choose will, work hard. And there are only two types. Either you succeed or you fail; but work so hard that if you succeed you succeed totally, or if you fail you fail totally, and that totality will decide.

Mild efforts and mediocre efforts lead nowhere, because you can never decide what your type is with mediocre efforts. With mild, lukewarm efforts you can never decide what your type is. You can never know. Work hard! Either succeed *totally* or fail totally. Both the ways you will reach the same point. If you succeed totally, then will disappears. Being perfect, it dies. If you totally fail, then will-lessness becomes a recognition and surrender follows.

All efforts are on paths of the will. When someone tries with his whole heart and fails, then the other path opens. It is a sudden path! It is like an emergency door. In any air crash you have emergency doors. You may not even be aware of them. You need not be. Ordinarily, you open, you enter and you come out of the common, usual door. The emergency door opens only when there is an emergency and total failure. Now the usual door will not do.

Surrender is an emergency door. You begin with the usual -- the will. When will fails totally, the emergency door opens and you are out of it. And if you succeed, then there is no need for the emergency door to be opened. You may not even become aware of it. You may reach your destination without the

awareness that there was a door, an emergency door, which could have opened any moment.

So you cannot begin with surrender -- no one can. Everyone has to begin with will. The only point to remember is: be total in it so that you can decide either way.

OSHO, YOU HAVE OFTEN DESCRIBED MIND AS A COLLECTION OF PAST EXPERIENCES AND MEMORIES WHICH ARE ALL DEAD. EVEN ITS APPARENT VITALITY IS NOT ITS OWN; IT IS SUPPLIED FROM THE SOURCE OF THE BEING. LAST NIGHT YOU SAID THAT MIND WAS THE ONLY THING WHICH ONE CAN OFFER TO GOD. BUT IS IT WORTH OFFERING?

Three points to be understood. First, mind has two meanings: one -- the content; another -- the container. When I say "content", I mean thoughts, memories, the dead past, the accumulation of it. But that is only the content. If the whole content is thrown out, then the container remains. That container you can offer. These thoughts, memories, the past, are really worthless, not worth offering -- but the container is. Mind has two meanings, so whenever mind is written with a capital M it means "the container". That container you can offer, and that is the meaning of the sutra: "The mind constantly arrowed towards That" -- -the container.

"Constantly arrowed towards That" means *now the container has no other contents than that* -- no thought, no memory, no past, no desires, no future, nothing. Now the mind as container has only one content -- That. This is the offering.

These contents are really dead, because your mind absorbs them only when they are dead. For example, your mind either moves in the past or in the future. When it moves in the past, it moves among the dead -- everything has died, nothing is alive. The past is nowhere except in your memory.

Where is the past? It is nowhere! You cannot find it anywhere. It is only in your memory. If I have some memory that is private, secret to me, and if it is just *my* memory and no one knows about it, then if I die, where will that memory be? It will not be anywhere. What will be the difference? Whether it ever was or not -- what will be the difference? Whether it ever existed or not, there will be no difference.

The dead past is only in the memory. It is nowhere else. And because of this past, future becomes projected. Future is there only because of past. I loved you yesterday, so I want to love you tomorrow. I want to repeat the experience. I heard your song, so I want to hear it again, I want to repeat. The past wants to repeat itself, the dead wants to be born again, so the future is created.

These are the contents of the mind -- past and future. If both these contents drop and your mind becomes just vacant, thoughtless, contentless, then you are just here and now, in the present, with no past, with no future. And here and now, That is present. In everything, simultaneously, That is present. When your mind is not, I mean when your past and future are not, you become aware of That. And in that awareness the experience of the That is the only content. This is what is meant by "Mind constantly arrowed is the offering": nothing should be a content of the mind except the universal Existence.

When I say "offer the mind", I mean the container -- because you can offer the contents, but they are meaningless, they are dead. When you offer the container -- the *living* mind, the living capacity to know, the living capacity to be -- when you offer that, it *is* an offering. And it is not ordinary: it is rare because it is arduous. And it is worth offering. And whenever there is a happening, whenever a Buddha or a Krishna or a Christ offers himself, offers the mind to the Divine, it is not only that a Buddha or a Jesus is enriched: the Divine is also enriched.

This will be very difficult to understand. When a Buddha is offered to the Divine, the Divine is enriched also -- because even in Buddha the Divine flowers, even in Buddha the Divine reaches to a peak. So the Divine is not something set apart. It is not something which is not in us. So offering is not something made to someone else. It is to the common pool of consciousness, it is to the common Existence, the common Being. So when a Buddha is offered, Buddha is enriched because Buddha becomes the Total. But the Total is also enriched, because through Buddha a peak has been touched.

The Divine lives through you, so when *you* fall the Divine falls, when you rise the Divine rises, when you laugh the Divine laughs, when you weep the Divine weeps -- because He is *not* something set apart. He is not an observer sitting far off in heaven just looking. He is in you. So every act, every gesture is His. So whatsoever is done, is done with Him, through Him, by Him, to Him.

Stories are there. They are beautiful, they are poetic, and they show much. It is said that when Buddha achieved Enlightenment the whole universe became blissful: flowers were showered from the sky, deities began to dance around Him, Indra himself -- the king of all the DEVAS -- came down with folded palms.

He surrendered at Buddha's feet. Trees began to flower out of season; birds began to sing out of season. The whole Existence became a celebration.

This is poetic. It has never happened like that, but in a deep sense it *has* happened. And it is symbolic -- because it is how it should be. When somewhere someone achieves Buddhahood, how is it possible that the whole Existence is not enriched? And it will feel the vibrations; the whole universe will become happy. So through poetic symbols a fact has been shown.

But there are foolish, stupid minds who go on thinking that either this should be a historic fact; otherwise it must be a lie -- they have only two alternatives. They say, "This must be a historic fact, so where is the proof that flowers came upon the trees out of season? Where is the proof? Historic proof is needed, and if it is not there, then it is a lie!" They don't know that there is a realm beyond fact and beyond lies -- the realm of poetry that expresses many things which cannot be expressed otherwise. It is just an indication that the whole world became a celebration. It must be so, it has to be so, it has been so!

So when this mind is offered, the contentless mind, simply the container -- purified, pure, empty -- when this container is offered, it is worth offering. Even the Divine is enriched, because the Divine becomes more divine. So another thing: God is not a static entity. He is a creative force, a dynamic force. So it is not only that man is evolving: God is evolving also. For those of us who are confined to ordinary logic, God cannot evolve, because to us, if he evolves, then He is not perfect. How can perfection evolve? Ordinary logic cannot conceive that something can be more perfect than perfect. It cannot conceive -- it looks illogical!

But life is not confined to your logic, and there are possibilities that a perfection can be more perfect, more enriched. A perfection can evolve. It is perfection at every moment; still, it is not static. For example, a dancer: every gesture is perfect. Every moment, every gesture, is perfect. Still, there is a dynamic movement, and the total is more perfect than the parts. Each dance is perfect; still, another dance can be more perfect.

Mahavir has a very beautiful concept. He says that there are infinite perfections, multi-perfections, so God is evolving. To me, God is an evolving force; otherwise there can be no evolution. If He is not evolving, then there is no evolution, because through evolution He evolves. This is the concept of That: if there is a flower, then He is flowering there; if there is a man, then He is "manning" there. So whatsoever happens, it happens to Him; and nothing can happen without Him, outside of Him. So when Buddha happens, the Total becomes more.

Buddha says, "Do not go to any deity to worship. Be Enlightened, and they will come to worship you." And he shows and he says it not as a theory -- he *knows* it! Deities have come to worship him. This has been an experience. So this is something to be pondered over. Only Buddhists and Jains have said this: that when you are Enlightened, the deities will come and worship you -- because, they say, deities are not without desires, and when yoU are Enlightened you are desireless.

Even an Indra is not without desires. Deities may be living m heaven, but they are with desires. So with Buddha and Mahavir, human dignity was raised to its ultimate. If you can become desireless then everything will worship you, because the desireless consciousness is one with That. That contentless mind is not only worth offering: the Divine needs it, the Divine waits for it. When a child returns Enlightened, the father is enriched, the home is enriched.

Really, when a child returns Enlightened, when the father sees his child Enlightened, the father cannot be the same. So when a Buddha flowers, the whole universe flowers with him. He shows the potentiality, the peak possibility. Now you may not attain it, but you may rest assured that you *can* attain it. The whole universe becomes confident with a Buddha happening. The whole universe becomes a promise, a certainty. The same can happen to each particle, to each "monad", to each mind -- and now it is up to you.

When Buddha is dying, Ananda says to Buddha, "When will you be back?"

Buddha says, "It is impossible. I will not be back again." Ananda begins to weep. Buddha asks him, "Why are you weeping? You have been with me for forty years continuously. If you are yet not profited by me, why do you ask for my next coming?"

Ananda says, "It is not for me that I am asking. Even if we have not attained to That, you have attained, and we have become certain. And it is more than enough. We have become certain! Now this certainty cannot be lost. I am asking for others who have not seen you. So when will you be coming back? Because if they get a glimpse of such a certainty as you, only then can they proceed on the path.

"I am not asking for myself. For lives together I may wander, but this certainty cannot be lost. I have seen you, and I have seen the peak possibility. So it is not for me but for others. When will you be coming back? Because you are the only certainty -- we look at you and doubts drop. We look at you -- we may not

be capable of doing the same, so we follow you -- but in that moment of looking at you, we are you in a sense. So when will you be coming back?"

So the offering is not only worthwhile; it is being awaited. The Divine waits, the Total waits, for you to come enriched, to come back home with your potentiality actualized, for the seed to come not as a seed but as a full manifestation. But with a "content-full" mind, offering is worthless -- you are offering rubbish.

SOMETHING MORE ABOUT THE FIRST QUESTION: IN REFERENCE TO THE EFFORTS REGARDING MEDITATION, WHAT IS MEANT BY THE STATE OF TOTAL WILL? WHAT STATE OF MEDITATION WILL BE CALLED THE TOTAL WILL STAGE OF THE FINAL SUCCESS?

The first meaning of "total" is that you are in it without any part outside -- with no withholding, with no division. So any method of meditation will do. If you are totally in it, absorbed, not a part standing outside, if you can just cry "Ram" totally with not a part as an observer in you, if you become the cry and not even a part is observing that you are crying "Ram", if you become the cry -- then it is total, and then a single cry is enough. There is no need to go on repeating "Ram-Ram-Ram" -- there is no need. One total cry in which nothing is left is enough. So only you can decide whether you are total in something or not.

The second meaning of totality is that whatsoever you are doing, whatever technique of meditation, your doing must be without any doubt. A very minute doubt will make it partial; a very small doubt will not allow it to be total. But that also you can decide -- whether there is any doubt. We go on doing things with doubts inside. Those doubts kill every effort. It is not so much that you are not reaching because of not enough effort. It is more because of your doubts standing behind. So whatsoever you do. that sceptical part of the mind goes on denying, goes on waiting to be sceptical. Even if you achieve something, the doubting mind will create doubts. Totality means there is no doubt. Effort becomes total.

And, thirdly, we have many layers of energy, so you may be making a total effort on the first layer and you may not be aware of the second layer at all. All the layers should become committed, involved, then it becomes total. So when you are doing with one layer and you feel you are doing, totally, don't be deceived so soon. Go on doing -- and when you feel that "Now nothing can be done; I have done everything and there is no energy left," continue! This is the moment: continue! And soon you will become aware that a sudden rush of energy is coming to you from the second layer. A new earth has been broken. Then go on doing this. And when you are *totally* involved with all the layers, how will you know?

There are signs. One sign is that when all the layers have been broken and your total energy is involved, *total* energy is involved, you will never feel exhausted. You will never feel that the point has come when "I cannot do more." That feeling always comes when one layer is exhausted When the second layer is exhausted, that feeling will come again. And there are seven layers. When the seventh is broken, that feeling will never come again -- never! You will not feel that "Now I cannot do more." You will go on doing more and more and more, and you will feel that still more is left. Then you are total in it.

The total is never exhausted, remember. Only the part is exhausted. The total is never exhausted! You cannot empty it: the more you empty it, the more it is filled. So whatsoever happens with your totality cannot be exhausted. If love happens with your totality, then love cannot be exhausted. If meditation-happens with your totality, then meditation cannot be exhausted.

I am reminded of Bokuju, a Zen patriarch who Realized, who became Enlightened, when he was twenty years of age. But he continued meditating. His teacher came and said, "Bokuju what are you doing? Now there is no need. I see you have become Enlightened."

But Bokuju said, "But how can I end meditation? No end-is coming. I go on and on and on, and I am not exhausted. So how can I end it? How can I come out of it? I see no end to it!"

The teacher said, "When one falls into the Infinite, there is only a beginning: there is no end. Come out of it. Come out and move! Of course, I know now you cannot come out of it. Move! It will be with you. Don't go on sitting!"

He was sitting for seven weeks continuously after his Enlightenment. He was just sitting. For his teacher, for the monastery, there were seven weeks. He became Enlightened: there was light all around; he was transformed. Everyone became aware that something had happened. His teacher came and went, came and went every day. He waited for when he would open his eyes and he would talk about it, but he was not opening his eyes. Then ultimately the teacher had to stop him and ask him to come out.

Bokuju said, "But how can I come out? It is not ending at all. There is no end to it. And they say, 'You have been sitting here for seven weeks continuously. It is so long!' But I don't remember. I feel as if not a single moment has passed. There has been no time for me."

So when the total energy is there working, there will be no end to it and time will drop. You cannot feel time. You will feel time only with partial energy because it is exhausted. Time is felt only with something limited; otherwise time cannot be felt. Time is really a feeling of limitations. So whatsoever has a limit, you will feel time around it. It is relative.

So this strange phenomenon happens: if your whole day has been vacant without any events, just empty, nothing of any note, nothing worthwhile, the whole day just passed by, then time will seem to be more when it is passing. Unoccupied time will look very long. You will feel that the day is not going to end at all, that it has become so lengthy. But that is only when it is passing. If you remember afterwards, then the day will look very small -- because later on you cannot feel the time without events, so the day will look very small.

We feel time around certain things. So when you are on a holiday and many things are happening, on that day the day will look small. Because it was so filled, it becomes comparatively small. But if you remember your holiday when you are back home, it looks very long -- because each event spread in a sequence becomes very long.

Bokuju said, "I don't know about time. What has happened lo time? It stopped." Mahavir says that the basic element that changes totally when one enters Samadhi is time -- there is a stopping of time.

Someone asked Jesus, "What will happen in your Kingdom of God?" and he said, "There will be time no longer." This is a basic indication that time will stop, because time can be felt only with partial energies.

That's why a child feels time less, because he is more full. An old man feels time more, because he is now empty, emptying. So with an old man time becomes a problem. With a child time is not a problem at all; he lives in a timelessness. And the same happens with civilization: whenever a civilization becomes over-conscious of time, it means the civilization is going, by and by, towards death. Whenever a civilization is absolutely unaware of time, it means it is in its childhood -- innocent. It is not old. Time consciousness means death is coming near. So the more death you feel, the more time you will feel.

In India we have not felt time so much because we have a conception of a circle of continuous births. So each time you die, it is not death -- again you are reborn. So, really, India destroyed the concept of death totally. It is not a death at all if you are reborn again. That's why India never became time conscious. We are so lethargic, and we can waste time so easily. The reason is that death is not there in the Indian mind; after death there is birth. So time is infinite, and there is no hurry.

But the American mind, the Western mind, has become very time conscious, and the reason is Christianity -- because once you say that there is only one life and that this death is going to be the final one, that there is no rebirth, then death becomes very meaningful. And everything has to be taken in reference. If death is so final and occurs only once, time becomes very valuable. It cannot be lost. And a strange phenomenon happens: the more you become conscious of time, the less you can use it. You can only hurry and run. The less you can use it, because you are in such a hurry. And to use time you need a very, very patient attitude, a very slow-moving attitude; then only can you use it.

So when your mind is in a total effort of will, there will be no time and there will be no end to the energy coming. But these are all inner subjective feelings. You can ask, "Can we be deceived?" Yes, deception is possible. But whenever deception is there, you will become aware. The awareness will come in this form: in any inner feeling, any inner realization, if you become doubtful whether it is true or imaginary, then it is certainly imaginary -- because the Truth is so self-evident that you cannot doubt it. The doubting mind just disappears.

So sometimes someone comes to me and says, "Tell me whether my kundalini has risen or not. My teacher says my kundalini has risen, so tell me." So I tell them that unless it becomes self-evident tc you, do not believe anyone. When that phenomenon happens, you will not go to ask anyone whether it has happened or not. If someone comes and asks you, "Tell me whether I am alive or not," what will you say to him? Certainly he is dead! Even if this has to be asked, then certainly he is dead.

Life is a self-evident fact; no proof is needed. How do you feel your life? Do you have any proof of it? Is there any proof? How do you feel your life? How do you know you are alive? Is there ever a doubt whether "I am alive or not"?

Descartes began in that way. He began to seek some indubitable fact which cannot be doubted, so he went on: God can be doubted, heaven and hell can be doubted, everything can be doubted. Then ultimately he stumbled upon himself. and he began to think. "Can I doubt myself? Can I doubt about myself? Can I say

I am or I am not?" Then he stumbled upon a self-evident truth, and he said, "Even if I say I am not, I am; so I cannot doubt *this* fact." This fact begins to be his foundation. So he says, "COGITO ERGO SUM -- I think, therefore I am. Even if I doubt, I think therefore I am. So I cannot deny it."

Life is a self-evident fact; you cannot doubt it. The same happens when more life happens to you. When you enter more life, when you enter total life, it is self-evident, no proof is needed, no witness is needed, Even if the whole world denies it, you can laugh. The whole world may think you are mad, but you can laugh.

These are self-evident realizations. so I can describe them. But when they happen, you know; when they are there, you know. And the knowing is evident in itself: it needs *no* outer proof, *no* outer witness. Your knowing becomes the only evidence.

That's why sometimes mystics seem to be arrogant. They are not. They are the most humble people possible. But they look arrogant, and the arrogance is felt by us because they are so self-evidently true. They won't give you any proofs, they won't give you any arguments, they won't give you any reasons. They say, "I know!"

This looks to us like arrogance, but the same is so if I ask you, "How do you know you are alive?" What can you say? You can say only, "I know!" Is that arrogance? It is a simple fact. How can you express it except by saying, "I know and I KNOW IT SELF-EVIDENTLY. Even for me there are no reasons why I am. I simply am."

These Upanishads are such self-evident statements. They won't argue with you. They go on telling, "This is this." You cannot ask why. You can only ask how. They can tell you how you can achieve this. You cannot ask, "Why? Why is this this?"

So the moment you happen to be in totality, in that totality\ you will know it. And it is such a phenomenon that you can doubt everything except it. You can doubt the whole world -- except it. If the whole world stands against it as a witness, even then your feeling of its being true cannot be shaken.

That's how a Jesus can die, a Mansoor can be killed. They can be killed, but they cannot be changed, converted. They cannot be converted! You can kill a Mansoor: you cannot convert him. He will go on saying the same thing. Mansoor was saying, "I am the God." In Mohammedan eyes, that is KUFRA -- heresy, egoism. It is not a religious expression. A religious person must be humble, and this Mansoor goes on telling, "I am the God -- ANAL HAK, AHAM BRAHMASMI -- I am the Brahma." So they killed him. They thought that when they began to kill him he would come back to his senses. But he went on laughing, and someone asked, "Mansoor, why are you laughing?" Mansoor said, "I am laughing because you cannot kill a God. You cannot kill a God! AHAM BRAHMASMI! ANAL HAK! I am the God!"

Jesus says as his last words, "Father, forgive them, for they know not what they do." He asked the Divine to forgive all those who were crucifying him because, "They do not know what they are doing."

But Mansoor and Jesus, they are very arrogantly certain. That certainty comes from the self-evidentness of Truth. And everything can be doubted, but never a feeling that comes in your totality.

If you are a total will, then you will come to know something self-evident. If you are total surrender, then also you will come to know something self-evident. Even if you are a total doubter, then also you can come to something which is self-evident. But totality is everywhere a basic condition. You must be total in it, whole in it.

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SADAADEEPTIH APAAR AMRIT VRITTIH SNAANAM
TO BE CENTERED CONSTANTLY IN THE INNER ILLUMINATION AND IN THE INFINITE INNER NECTAR
IS THE PREPARATORY BATH FOR THE WORSHIP.

LIGHT IS the most mysterious thing in the universe -- for many reasons. You may not have felt it like that, but the first thing about light is that light is the purest energy. Physics says that everything material is not really matter. Only energy is real. Matter is dead; matter exists no more. It never existed except in our conceptions. Matter appears to be, but it is not. Only light is -- or energy, or electricity. The deeper we penetrate into matter, the less material is found. At the very deepest there is no matter, and matter itself becomes non-material. But light remains, or energy.

Light is the purest energy. Light is not matter, and wherever we feel matter it is only light condensed. So matter means light condensed. This is the first mystery about light, because it is the substratum of all Existence. So in a new way, the oldest concept of religions -- that in the beginning God said, "Let there be light," and there was light -- becomes very significant, because Existence in its purity is light. So if Existence begins, it has to begin with light.

Another thing: light can exist without life, but life cannot exist without light. So life also becomes secondary. Matter simply disappears. It is not. It is only condensed light. Then light can exist without life. Life is not a necessity for light to exist, but life cannot exist without light. So life becomes secondary and light becomes primary. In this context, one thing more: just as light can exist without life but life cannot exist without light, just the same, life can exist without love but love cannot exist without life. So these three l's have to be remembered -- light, life, love.

Light is the substratum, the ground, and love is the peak. Life is only an opportunity for tight to reach love. Life is just a passage. So if you are only alive, you are just in the passage. Unless you reach love, you have not reached. Light is the potentiality, love is the actuality, and life is only a passage. So when it is said that God is love, this is the love that is meant. Unless you become love, you are just in between, you have not reached the end. Light is the beginning, love is the end, and life is just a passage.

So remember this: light can exist without life. Matter is just an appearance, a "condensity", an intensity of light, and life is a manifestation. That which is hidden in light is manifested. Life is not an appearance: life is a manifestation. Matter is just light condensed. So when light remains light and becomes condensed, it is matter. When light evolves, manifests its potentiality, it becomes life. If it simply remains life, then death is the end. If it evolves more, then it becomes love -- and love is deathless. You may call it God, you may call it anything. These are basic points. If you remember them, then we can proceed into the sutra.

Thirdly, in this whole world everything is relative except light. Only light has a constant velocity. That's why physics takes light as the measurement of time. Everything is relative; only light is, in a certain way, absolute. Light travels with a constant velocity. Nothing else is constant. So only light is absolute. There is no change: the velocity is absolute, the speed is absolute. So light becomes a mystery. It is not relative to anything, and everything else is relative to light. So nothing can travel with more speed than light, because if anything takes the speed just equivalent to light, it will turn into light.

If we can throw a stone with the speed of light, the stone will become light. Anything moving with the speed of light will become light. So nothing reaches the velocity of light, and nothing transcends the velocity of light. The speed of light is 186,000 miles per second. Anything travelling with that speed will become light. That's why scientists say we cannot travel with the speed of light: because anything -- we or aircraft, rockets -- anything travelling with that speed will become light itself.

Fourthly, light travels without any vehicle; everything else can travel only with a vehicle. Only light travels without vehicles. That is mysterious. And also, light travels without any medium. Everything else has to travel through a medium. A fish can travel in water, a man can travel in air, but light travels in nothing, in nothingness.

In the beginning of this century, physicists just imagined something like ether. They imagined something *must* be there; otherwise, how can light travel? So that was a basic question: light comes to the

earth from the sun or from some star, it travels, so there must be some medium through which it travels. So just because nothing can travel without a medium, in the beginning of this century scientists hypothetically assumed that there must be some X -- they named it ether -- through which light travels.

But now they have found that there is no medium. The whole universe is just a vast space, and light travels in nothingness. That means even nothingness cannot destroy it, even emptiness cannot affect it. That means even non-being cannot affect light's being. And it can travel without any medium, without any vehicle. That means the energy is not derived from somewhere else. Light itself is the energy. If you have some derived energy, then you will have to travel through mediums, through vehicles; you cannot go yourself. Light goes by itself.

Fifthly, light is neither being pushed nor being pulled. It simply travels! If I throw a stone, then there is a push. I put *my* energy in the stone, and the stone will only go to the limit, to the extent, up to where it can be forced by my energy. When my energy fails or is exhausted, the stone will fall down. The stone is not travelling with its own energy. The energy has been given to it, it is foreign.

Everything in the world has foreign energy in it -- except light. Everything moving is moving with some energy derived from somewhere else. A tree is growing, but the energy has been derived. A flower is flowering, but the energy has been derived. You are breathing and living, but the energy is derived. You have *no* energy of your own. Nothing has except light.

In this reference, the saying of Mohammed in the Koran becomes very significant. He says, "God is light," and he means there that only God is His own source of energy. Everything else is just derived.

So we really live a borrowed life. It is borrowed from many, many sources. That's why our lives are conditional. If one source just refuse to give us energy, we are dead. Light lives with its own energy -- unborrowed, self-originating. It is neither pushed nor pulled, and it moves. That's the most mysterious thing possible. It is a miracle!

Sixthly, if only light has its own energy and everything else lives with borrowed energy, certainly it must be that everywhere, ultimately, the energy is borrowed from light -- because if everything lives with borrowed energy except light, then ultimately light is the donor. Wherever you get your energy, ultimately the source must be light.

You are eating food and you are getting energy, but the food itself gets it through light, through sunrays, so you are not getting it from food. Food does not have its own energy source: food is deriving it from somewhere else. The food is doing only an in-between work, the work of a medium. Because you cannot absorb light directly, trees are absorbing it, and then they transform it in such a way, they compose it in such a way, that you can take that energy directly. So they work as mediums -- then light becomes the only source of energy.

So if everything drops in the universe, light will not be affected. If everything just goes off, if the whole universe is dead, light will not be affected. The universe will still be filled with light. But if light goes off, then everything will die. Nothing can exist.

This basicness of light is not only basic for science, it is basic for religion also. So now the second part: if you penetrate matter you stumble upon light. If you penetrate life you again stumble upon light. So religious mystics have always said, "We experience Light, we realize light -- the light within, the flame within." All the mystics have talked this way, and it is not only symbolic. Only in this century has it become possible to say that it is not only symbolic. If matter dissolves into light, comes out of light, why not life itself? And when a mystic goes deep, he is going deep in life, he stumbles upon light. This going deep in oneself means going more and more to the original source of light.

So the outer light is not the only light. You have inner light also, because you cannot exist without it. rt is the base. To be means to be grounded in light; there is no other being. So when you go in you are bound to come to and realize a dimension, a realm, of light -- inner light. This inner light and your life make just two layers. Your life is the outermost layer; light is a deeper layer.

Your life will end in death. Unless you realize the inner light you cannot know the deathless, because your life is just a phenomenon; it is not the base. It is just a phenomenon, a wave -- a wave on the ocean of light. It will go! If you can penetrate through it to the deeper realm of light, you will know that which is immortal, which cannot die -- because only light cannot die, only light is immortal. Everything will have to die, because everything lives on derived life, borrowed life. Only light has its *own* life. Everything else has life borrowed from somewhere else. So one has to return it, one has to give it back.

So unless you realize the inner light, you will not know that which is beyond death. In a sense it is beyond death and beyond life also. Only then does it become immortal. That which is born will have to die;

that which is alive will be dead. So only that can be beyond death which is beyond life itself. Light is beyond life and beyond death. Whenever mystics have been talking about light, they always talk about deathlessness, because the moment you enter the inner light, the source of life, you enter deathlessness.

In this sutra, both terms have been used. This sutra says:

TO BE CENTERED CONSTANTLY IN THE INNER ILLUMINATION, in the inner light, AND IN THE INFINITE INNER NECTAR, IS THE PREPARATORY BATH FOR THE WORSHIP.

So unless you are bathed in your own inner light, and in the nectar, in the immortality which belongs to that light, you are not ready to enter the Divine temple. This is a preparatory bath. Water will not do: light has to be used. Pure light has to be used. Unless you are bathed in pure light, you are not ready to enter the Divine temple.

When Krishna showed his infiniteness to Arjuna, Arjuna said, "I don't see you, Krishna, I see only light. Where have you gone? I see only thousands and thousands of suns -- and I am scared. You come back!" When one enters into the inner light... it is there, because without it you cannot be. nothing can be. It is a scientific fact, because without light nothing can be. If there is anything, then in its ground light is bound to be. You may know it, you may not know it, but light is the ground of all. You *are*, so you have a deep realm of light. The moment you enter it, you are bathed. and this bath means many things.

Ordinarily, when you enter a temple, outwardly you take a bath. You take a bath because dirt can be washed from the body, and you can enter into the temple with a purer body -- fresh, undirty, clean. But when you are really entering into the Divine temple. your body is not entering: your consciousness is entering. And you cannot bathe your consciousness with water. But consciousness can have a deep cleansing in inner light, and that deep cleansing means cleansing the dirt of all karma -- all actions.

Whatsoever you have done, whatsoever you have been, whatsoever your past has been. it dings to you -- just like dirt, just like dust, it clings to you. When you enter inner light, it disappears. Why? Because the moment you enter that inner light, everything takes the velocity of light and nothing can remain. The dirt, the dirt of karmas, dissolves -- all that you have done in all your lives. When you enter that realm, everything becomes light, because with light, in that velocity, nothing can remain anything else. So it is not simply a bath. All the karmas, just disappear, they become light, and the consciousness is cleaned. It becomes fresh and young as it should be, as it is meant to be.

And when all the karmas disappear -- by "karmas" I mean the material dust that one accumulates through actions and desires and passions -- when it disappears, the entity, the nucleus of ego disappears also, because ego exists only as a collectivity of all the dust, of all the dirtiness, of all the impurities. It exists as a center. When everything disappears, ego disappears. And when ego disappears, you are pure, clean, you are born anew. So to enter this inner light is to enter the inner fire.

Another thing: the light that is outside is constant, but it cannot be constant for you. The sun will rise and set. The sun itself never rises and never sets, but for the earth it rises and it sets; the night comes. So with outer light you cannot remain constantly in light. Only with inner light is there no rising and no setting. That's why the sutra says, "To be centered constantly..." continuously. There is no night, there is no setting, because there is no rising. The light is there as your Being, as your very Existence. So to be constantly centered in this light is the bath. And by "bath" is meant that everything to which one was clinging is just destroyed -- not only destroyed, but transformed also. It becomes light itself.

This entry has three parts: first you will realize light, then you will realize a deep cleansing of your soul, of your being, and, thirdly, you will realize the elixir, the nectar -- the AMRIT -- the immortality, the deathlessness of it, because once the ego dies you are deathless, once the karmas are washed away you are deathless, once you have entered deeper than life you are deathless.

Deeper than life, death cannot exist. Death exists parallel to life. It means the end of life. So life has two dimensions. One is just horizontal. You go from one moment of life to another moment of life, then another -- A-B-C -- in a sequence. Then ultimately, the Z is going to be the death. You move from A to B, from B to C, then to X-Y-Z. A is birth, Z is death, and you move from A-B-C-D horizontally. This is one movement -- birth to death. Buddha says, "One who is born will have to die, because he is moving horizontally." So death is a necessity on a horizontal plane.

But you can move vertically. From A, instead of going to B, drop below the A or go above the A. Don't move to B. So from any life movement, you can move in two ways. You can move to another life movement; then death will be the end. Then you are progressing towards death automatically, unknowingly.

You can move down or up -- not horizontally but vertically. So move down or up from A, and then you move from life to light. If you move down, then you move to light. If you move up, then you move to love. This is the vertical plane.

If you move down from life, then you move to light. If you move up, then you move to love. And both give you the door to the deathless, because death only means horizontal moving. Now you are not moving horizontally. And move either way. If you can consciously go down to light, your life will become love -- because once you have known the deathless you can be nothing but love.

Really, death is the enemy of love. You cannot love because there is death; you cannot love because you are fearful of death; you cannot love because you are afraid of everyone else, of the other. And all fears are basically fear of death. They all can be reduced to the fear of death. Once you know the deathless, the fear has gone. And when the mind is fearless, it is love. When the mind is fearful, it is never love. You may put on a show, you may pretend, but it is never love. With fear hate can exist, with fear jealousy can exist, with fear anything can exist, but not love. That's why we pretend love, and love is not found. In the end jealousy is found, hate is found, fear is found -- love is not found. Why? Because you cannot love really. How can you love when there is death? How can you love unconditionally when every moment death is coming near?

Look at it in this way: you are here, your beloved or your lover is here. You are just in the ecstasy of love, and then someone says that within five minutes you are going to die. The moment this is said, that within five minutes you are going to die, love will disappear. You will forget the beloved, the lover and the poetry, and everything will just disappear. Why does it disappear? It has never been there. It was only that you were unaware of death, so you were pretending love.

Deathlessness known becomes love. Then you cannot do anything else. Then it is not that you love; rather, you become love. Love becomes your quality -- not your act -- your very being. So either drop down from A; from the horizontal line drop down vertically to light: that is one way. Yoga is concerned with this dropping down. Or, from A, rise vertically to love. BHAKTI -- the path of devotion -- is concerned with rising up. Either way you go vertically. The same will be the result.

If you can go up from A, again you find the deathless. Vertically, there is no death; only horizontally is there death. So if you find love by going up, you will find light, because entering the deathless one is bound to find light, entering the light one is bound to find the deathless. They are one! So, really, life and death are two aspects of one coin, and death is not opposite to life. It is a part. Light is opposed to death, not life, because light is immortality. Love is also opposed to death because again it is deathless.

So the problem is either to enter light by going down or by going up to enter love. This vertical journey is the journey of religion. And this sutra says, "To be centered constantly in the inner illumination and in the infinite inner nectar is the preparatory bath for the worship." So how to enter and how to be centered? How to enter? How to find this light?

Two or three things: one, whenever you say light is, what do you mean? I say, "The room is lighted." What do I mean? I mean that I can see. Light is never seen; only something lighted is seen. You see the walls, not the light; you see me, not the light. Something lighted is seen, never the light itself, because light is so subtle that it cannot be seen. It is not a gross phenomenon. So we only infer that light is. It is an inference, not a knowing. It is just an inference! Because I can see you, I infer, assume, that light is How can I see you without light?

No one has ever seen light -- no one! And no one can ever see light. But we use the words, "I see light," and by that we mean, "I see things which cannot be seen without light." When you say it is dark, there is no light, what do you mean? You only mean, "Now I cannot see things." When you cannot see things. you infer that light is not. When you can see things, you infer that light is. So light is an inference even in the outer, the outside world. So when one has to enter, when one is ready to enter inside. what do we mean by light?

If you can feel yourself, if you can see yourself, that means the light is there. This is strange, but we never think about it. The whole room is dark; you cannot say anything is there, but one thing you can say: "I am." Why? You cannot see yourself either. The room is totally dark, nothing can be seen, but about one thing you are certain and that is your own being. No need of any proof. no need of any light. You know that you are, you feel that you are. A subtle, inner illumination must be there. We may not be aware of it, we may be unconscious of it or very dimly conscious, but it is there.

So turn your gaze inwards. Close all your senses so that there is no feeling of the outside light. Go into darkness, close your eyes, and now try to penetrate, to see inwards. First you may feel simple darkness; that is because you are not accustomed to it. Go on penetrating. Just try to look into the darkness which is within. Penetrate it, and by and by you will begin to feel many things inside. An inner illumination begins to

work. It may be dim in the beginning. You will begin to see your thoughts because thoughts are inside things. They *are* things! You will begin to stumble upon the furniture of your mind.

Much furniture is there -- many memories, many desires, many unfulfilled passions, many frustrations, many thoughts, many seed thoughts, many, many things are there. When you begin to feel them, first try to penetrate the darkness. Then a dim light begins to be there, and you begin to be aware of many things. It is like when you enter a dark room suddenly -- you can't see anything. But remain there. Be adjusted to the darkness, let your eyes be adjusted to the darkness. Eyes have to adjust, they take time. When you come from without, from a sunlit garden to your room, your eye will have to readjust themselves. Your eyes will take a little time, but it happens.

If one is constantly using his eyes only to see things which are very near -- for example, if one is constantly reading -- then he will become shortsighted, because so much use of short sight will fix the mechanism of the eyes. So when he wants to see a far-off star, he cannot see it because the mechanism has become fixed. Now it is not flexible. The same happens inside: because we have been looking outside continuously, for lives, the mechanism has become fixed and we cannot look inside.

But try, make an effort -- look into the darkness. Don't be in a hurry, because the mechanism has been fixed for many lives. Eyes have forgotten completely how to look inside. You have never used them for that purpose. So look into the darkness, see the darkness, and don't be impatient. Penetrate the darkness, go on penetrating, and within three months you will be able to see many things inside which you never thought were there. And now, for the first time, you will become aware that thoughts are just things. And when you become aware, then you can put a thought anywhere you want. If you want to throw it out, you can throw it out.

But now you cannot throw it. Just now you cannot throw out any thought, because you cannot catch it. You don't even know that it is a thing, that it can be caught and it can be thrown. You don't know where thoughts are located; you don't know from where they come. Everyone says, "I don't want to be fearful; I don't want to be angry." But they cannot do anything because they don't know even from where this anger comes, what the root is, where this anger has its reservoir, where this anger is accumulated. You don't know the roots.

Every thought is a thing. It has an accumulated reservoir. So when one thought comes, it is just a leaf on a big tree. You cannot cut it and throw it -- another leaf will come out. Roots are there, the tree is there. When you begin to be aware even dimly that thoughts are there, desires are there -- anger, passion, lust -- everything is there, don't begin to fight. Just watch, because by watching you will become more aware, and by fighting you will never become aware. So don't fight -- watch! "Watch" is the word, the mantra. Watch constantly, and the more you watch, the more you will begin to feel that more light is there. Light is there; only your eyes have to be adjusted. So watch! By watching, eyes will become adjusted. And when more light is there and everything becomes clear, when there is no dark spot, then you become master of your mind. You can put anything out; you can rearrange everything. And once you become master of your mind, then you will become aware from where this light is coming, what the source is. The sun is not there; it is without. You have not even brought in a candle, but everything has become illuminated. From where is this light coming? First you will become aware of things which are lighted, then you will become master of the things of your mind, and then you will begin to be aware of where this light is coming from, of what the source is. You will begin to be aware of a flower blooming. Then you will begin to be aware of where this light is coming from. Then you can know the sun.

Only secondarily will you have to proceed from a lighted object towards the source of the light. Again light is not seen; again you will see the sun. So first you will begin to feel the content of the mind. Then, more and more, the mind will become clear. Then you will be aware of where this light is coming from. Just in the center of the mind is the source. Then enter the source! Now you can forget the mind -- you are the master. You can just say to the mind, "Stop!" and the mind will stop.

Awareness is needed for the mastery. Never try the reverse: never try to be the master first and then to be aware. That never happens, that cannot happen. That is not possible. Be aware, and the mastery happens. You become the master. Then go to the source, then enter the source, from where this light is coming. Go! Enter the illumination! That entering into the illumination is the "bath". You have become master of the mind. Now you will become master of life itself; now you will become master of consciousness itself. And once bathed in this illumination, in this source of light, you will be able to see yourself in your eternity. In *this* moment, all the past and all the future will be there. This moment is eternal. You are so pure that the whole time gathers in you. The past purified creates a purified future -- and this moment becomes eternal.

Watch, be aware, observe deeply the contents of the mind. Then you will become aware of the source; then enter the source. It is fearful, because whatsoever you have known as yourself will die. This bath is a death -- a death of all that you have known yourself to be. The identity, the ego, the persONALIty, everything will die. because the personality, the identity, the ego, they are the dirt -- the accumulated dirt around your being. Only being will remain without name and form. And this sutra says this is the preparatory bath. Only now can you enter, and only up to here do you have to make efforts. The moment you are purified, the moment you have gone through this bath, the moment the karmas have dissolved. now you need not make any effort.

From *this* point, God becomes a gravitation. Now you enter the field of grace. It is the same like the gravitation on the earth, but you have to enter the field. So for spaceships we have tb make one basic arrangement: they must be thrown out of the grip of the earth, out of the gravitation field. Two hundred miles above the earth, all around, is the field. If you are under the field you will be pulled back. If you go beyond two hundred miles, then the earth cannot do anything.

The Divine cannot pull you unless you are totally pure, unless you yourself become light. Then with the same velocity, you enter the Divine. So this entering the light is the last effort. Once you are purified you begin to gravitate. Now you need not go: you are being pulled. This gravitation is known as grace: the gravitation to the Divine is grace. Grace is not really a help -- it is not! It is just a law. God is not grace-ful only to some, it is not so, He is not partial; the earth is not gravitational only for some -- the moment you enter the field, the law begins to work.

So don't say that God is grace-ful, don't say that God is helpful, don't say that He has compassion. It is not right. God means "the Law of Grace". The law begins to work. Once you enter the field, the law begins to work. Once you begin to be light yourself, the law begins to work -- and you begin to gravitate.

I said that light is the foundation of life. With this statement even science can agree. Science ends on this point; there is no beyond for science. Religion still has a beyond because religion says that even beyond light there is Existence.

Now another thing: light exists, so light has two qualities -- being the light and also existence. Still, light is not the ultimate one because it has two qualities -- light and existence. Religion says that existence can be without light, but light cannot be without existence. So one step more: religion says, "God is pure Existence." So, really, for religious people, this word or this sentence that "God is", is fallacious, because "God" and "is" both mean the same thing. A table is, but to say "God is" is not good. Man is because man may not be, so man and is-ness are two things conjoined. They can be disjoined. But "God is" is not right because God means is-ness. So it is tautological, repetitive. To say "God is" is as absurd as someone saying "Is is" or "God God". "God is" means the same as "God God" or "Is is". They are meaningless, absurd! Is-ness is God. So religion reduces it still more and says that when you enter light, then you will enter the Is-ness, Existence, That. So light is just the aura of That. When you enter light, you enter the aura. But the moment you enter the aura you will be pulled. and there will be no time gap. There is no time gap!

Now another thing: I said that light moves with the highest velocity -- 186,000 miles in one second. in one second. in one minute, in one hour, in one year, how much light moves! The unit with which physics measures its movement is the light year. A light year means the movement of light in one year at this velocity. This is still a time movement. It is very fast, but yet light takes time to move. So as I said, light needs no medium, light needs no vehicle, light needs no borrowed energy -- but still light needs time. So for religion, light still needs something without which it cannot move. So light is still dependent on time.

Religion says we have to go even deeper in order to find something which need not have even this dependence -- time. So for us it looks meaningless. How can light move without any medium? But now science says it moves. It is so. Religion says, "Don't be disturbed. How can God be without time?" He is, and God moves without time, consciousness moves without time.

Light has the highest velocity as far as science has measured, but in a way it is the highest because Existence cannot be said to have more velocity. Really, it moves without time. So there is no question of velocity. We cannot say how much it moves in one second. The movement is absolutely absolute. There is no time gap. So when one enters this illumination, one is pulled. Even the word "pulled" takes time to be asserted, but the very phenomenon of being pulled takes no time.

When I say "pulled", it takes time, time is lost. But, really, when one enters the illumination, even this much time is not needed. There is no time gap. You are pulled, and beyond this light is God, the temple. This light only bathes you, purifies you, just like a fire. You become purified. And the moment you are purified -- the entrance, the explosion.

With light you become deathless, but you still feel. You feel that now you have entered immortality. But when entering into That, the Is-ness, you are not even aware of deathlessness. Life and death are meaningless now -- only Being is. *You are*, without any conditions. That Being is the Ultimate for religion.

Light is the field, mind is around the field, and we are around the mind, we live outside the mind. So one has to enter the mind, then light, and then the Divine. But we just go on round and round, outside the mind. This state of always being outside the home has become a fixed habit. We have forgotten that we are living on the verandah. It is easy: the verandah is easy for moving outside. That's why we have become fixed there -- it is easy. We can move outside anytime. and because our mind and our desires are moving outside, we live on the verandah. So at any moment, at any opportunity to move, we can run. We have forgotten that there is a home, and this running outside is just being a beggar. Entering the house means you will have to turn your eyes around completely, and you will have to use your eyes in a new way, and you will have to pass a dark night -- only because of a fixed habit.

Christian mystics have talked much about "the dark night of the soul". This is the dark night -- because your eyes are so fixed. As I said, someone becomes shortsighted, someone else becomes farsighted. If he goes on looking far, then he cannot look near. If he goes on looking near, then he cannot look far. Eyes become fixed. They are mechanical; they lose the flexibility. Just as someone becomes nearsighted and someone farsighted, we have become "outsighted". "Insightedness" will have to be developed.

You must have heard the word "insight", but you might not have heard the word "outsighted". You know the word "insight", but it is meaningless unless you understand the word "outsight". We have become outsighted, fixed; the insight has to be developed. So whenever you find time, close your eyes, close your mind to the outside, and try to penetrate in. At first you will be in a deep dark night. Nothing will be there except darkness. Don't be impatient. Wait and watch, and by and by darkness will become less, and you will be able to feel many inner phenomena. And only when you become aware of the inner world, then only can you become aware of the source from where this light is coming. Then enter the source. This the Upanishads call "the bath".

How stupid the human mind is! We ritualize everything, and the significance is lost. Then only stupid rituals remain. So we take a bath when we go to the temple. Neither the temple is there nor the bath. The temple is inside and the bath also. And this bath, the Upanishads say, is the bath in inner illumination.

Light is really the bridge between the Divine and the world. The Divine creates the world through creating light. Light is the first creation, and then light condenses and matter happens; then light grows, I say light grows, and life happens; then life grows and love happens.

Light, life, love -- these are the three layers. Don't remain in the second layer. Either go back down to the roots, or go up to the seeds again, to the flowers. Go down to light or go up to flowers. And there are two paths. One is the path of knowledge. "Knowing" means going down to light. By "Gyana Yoga" the real secret that is meant is this: going down to light. And then there is "Bhakti Yoga", the path of devotion; that means going to love.

A Buddha goes down, a Meera goes up. A Mahavir goes down, a Chaitanya goes up. They speak very contradictory languages. They are bound to, because one speaks about going to the roots. the source, and the other speaks about going to the flowering, to the end, to the climax, to the peak. In a way, Buddha, Mahavir, Patanjali -- their language is dry. It has to be because they are turning back to the source. There is no poetry, there cannot be because they are not moving toward the flowering. They speak in a scientific way. A Patanjali speaks as a scientist -- of laws. Buddha always says, "Do this, and this will happen. Doing this, this follows. This is the cause, this is the effect."

They speak scientifically; they speak in terms of mathematics -- very dry. They speak in prose, never in poetry. They cannot -- how can a physicist speak in poetry? He is digging deep to the source. He is not concerned with the flowers at all. He is digging down to the roots. How can he speak in poetry? Chaitanya, Meera, they speak a different language. They dance, they sing, because they are going up to the flowering. And a flowering cannot happen without dancing and singing, without celebrating life itself. That's why Buddha and Mahavir appear to be anti-life -- because they go to the roots. And Chaitanya and Meera look very affirmative. They love life because they go up.

Both paths reach to the same end. Which one you take depends on you. If you have a very scientific mind, mathematical, with no poetry in it, it is better to follow going down towards light. If you have a prose-oriented mind, then go down. But if you have a poetic, aesthetic attitude, if you can sing and dance and celebrate then don't move to the source; move to the flowering. You will reach to the same, because once you reach to the flower you reach to the seed -- the flower is the seed again come back.

If you go down to the roots you again move. From life, you must move. Life is only a bridge. It is just a stop-over. It is not the end. Move to this bank or to that, but life must not be static. It must be a movement beyond itself -- to either bank, this or that.

Basically, these are the two dimensions of movement. Choose any! There is no question of which is better. It depends on you -- which can be better for you. Both are equal. But for you both cannot be equal. For you one must be preferable. That depends on you. So explore what your type is.

The type I call poetic is illogical, sensitive, a feeling type who can love deeply, totally. A knowing type is not emotional, is not a feeling type. He is logical down to the bare bones. So some persons are logical, intellectual, knowledge-oriented. Feel the difference. Whenever you are knowledge-oriented, your type is for knowing, to know. When you are emotion-oriented, heart-oriented, your search is not for knowing -- your search is to be, to feel. And both are different in the beginning. In the end everything becomes one, but in the beginning they are different. If you go to Meera and say to her that this is the way to know the Truth, Meera will say, "What will I do by knowing the Truth? What will I do? I want to love the Truth."

But how can you love the Truth? That's why *bhaktas* never talk about Truth. They talk about the Beloved; they talk about the Friend. They talk in terms of feeling! To say "God is Truth" locks mathematical to them. Vinoba says that Cod must be a mathematician. It is not that God is, but that Vinoba's mind is mathematical. His own love of mathematics makes God a mathematician. For a Pythagoras, God is a mathematician. So it depends on you. If you feel God as a beloved, as a friend, as a lover, if you cannot conceive of God as Truth, then go up, move vertically towards flowering. Then your meditation will be more creative. Create poetry, create painting, create dance, create singing -- and through all these you will come to the illumination.

But if your type is a knowing type, to call God a lover is just absurd. What do you mean? How can Truth be a lover? To call God a father is meaningless. How can God be a father? He can be Truth. So if your type is a knowing type, move vertically -- down. Move in the depth, not in the height -- to the roots, to the source. When you come to your knowing, and when a *bhakta* comes to his feeling, you come to the same center. But a *bhakta* moves upward, and a *gyani* moves downward.

This sutra is for those whose search is for knowing, because the Upanishads belong to the knowing type; they are not for devotees But I mention this only so that you may be aware, because sometimes something may appeal to you very much, but it may not belong to your type. Then don't be deceived. Appeal means nothing, attraction means nothing -- unless there is an inner attuning. You may be attracted, but that will not do. You must begin to feel that "This is my type; this is how I am." Then don't listen to anyone. We are creating many confusions for each other because no one knows what he is talking about.

If you are a heart-oriented person. then don't listen to intellect, then don't listen to arguments, don't argue. Just tell that "I am a heart-oriented person; I am not concerned with arguments at all." Don't listen to arguments because they will confuse you. And sometimes you may even be attracted, because the opposite has a sexual attraction. So it happens that an emotional person may be very much influenced by some intellectual because he lacks this dimension, and one begins to feel that whatsoever one lacks is important. And you cannot convince an intellectual, but he can convince you. You cannot argue for yourself, but he can argue for himself. So your ego feels hurt and you begin to imitate. You miss your type, and it may be for lives that you may not regain it. because once a process begins it is very difficult to come back.

And never mislead anyone. If you feel that someone is a heart type, then don't discuss with him even if it doesn't appeal to you. Don't discuss, don't argue, don't say anything. Let him remain himself.

We are so violent that no one allows anyone to remain himself. Everyone is after everyone, everyone is trying to convert everyone to his own way -- without knowing that he may be just destroying a very great possibility. Insist on being yourself. There is no arrogance in it. This is a simple law that "I must be allowed to be myself." But when you begin to talk in others' terms, sooner or later you will be pulled in. So if you are an emotional type, then say directly, "I am not concerned with logic at all or with argument." Don't argue, don't use the same terms or the same language. Just say, "I am irrational. I have faith without any proofs with me -- but the faith is working and I don't need any proofs."

One very fatal thing has happened to the human mind, and that is that intellectuals have forcibly posed themselves as the only right type. They have forced all over the world the view that they are the only right type and that everyone else is wrong. Education belongs to them, schools belong to them, universities belong to them. They create literature, they create argument, they create proofs, disproofs, they create philosophies. So they have become over-dominant, and the emotional type is just feeling inferior: he feels that he is nowhere. Really, there is no emotional education, only intellectual education. So he doesn't even

know the language of emotion, he doesn't know the argumentation of emotion, he doesn't know the logic of the heart. He doesn't know at all, so he feels guilty. If he has faith, if he develops towards the Divine in love, he feels guilty, he feels he is wrong. Never feel that way. Always feel your own pulse -- what you are, what your nature is -- and then decide. Or, rather, let your nature decide.

So these are the two paths: either be bathed in inner light or be bathed in inner love. And then you will be on the threshold -- the boundary from where grace begins to work. Move in and find the source, or move out and find the beloved.

Remember this also: if you have to find the source, move in. If you have to find the beloved, move out. For things you have also to move out, for the beloved you have also to move out. The attitude is different, but the movement is the same. To find the beloved means to find the That in everything you encounter. Move out and go on finding, and let a moment come when everywhere nothing remains except your beloved. Then you are bathed in love, and the same will be the result.

Or, move in. If you are moving in, then you may even discard the very word "God". In old yoga texts, God is not mentioned at all. And even in later yoga texts, God is mentioned only as a means. In order to achieve That, God is mentioned as a means. And you can discard it; it is dispensable.

So a Buddha can reach without any concept of God, a Mahavir can reach without any concept of God -- but a Meera cannot reach without a concept of God. A Chaitanya cannot reach, because God is not dispensable if your way is that of love -- because then where will you find the Beloved?

But move! Don't remain static in life. Move towards light or towards love!

The Ultimate Alchemy, Vol 1

Chapter #12
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OSHO, WHEN ONE EXPERIENCES DIFFERENT FORMS OF LIGHT AND COLOURS IN MEDITATION -- SUCH AS RED, YELLOW, BLUE, OCHRE, ETC. --
HOW CAN ONE KNOW TO WHICH LAYERS OF BEING THEY BELONG? IS THERE ANY GRADUAL SEQUENCE OF COLOUR AND LIGHT EXPERIENCES BEFORE REACHING THE ULTIMATE LIGHT EXPERIENCE?

LIGHT itself is colourless. All colours belong to light, but light is not a colour. Light is just the absence of colors. Light is white; white is not a color. When light is divided, analyzed or passed through a prism, then it is divided into seven colors.

Mind also works as a prism -- an inner prism. The outer light, if passed through a prism, is divided into seven colors; the inner light, if passed through mind, is divided into seven colors. So the experience of colors in the inward journey means that you are still in mind. The experience of light is beyond mind, but the experience of colors is within mind. So if you are still seeing colors, then you are still within mind. The mind has not been transcended.

So the first thing to remember is that the experience of colors is within mind, because mind works as a

prism through which the inner light is divided. So first one begins to experience colors; then colors dissolve and only light remains.

Light is white; white is not a color. When all the colors are one, white is created. When all the colors are one, then you feel white. When all the colors are there undivided, then you experience white. When no color is there, then you experience black. Black and white are both not colors. When no color is present, then there is black. When all colors are present, undivided, then there is white. All the colors are just divided light.

If you are feeling colors inside, then one thing: you are within mind. So the experience of colors is mental; it is not spiritual. The experience of light is spiritual, but not of colors -- because when mind is no more you cannot experience colors. Then only light is experienced.

Secondly, there is no fixed sequence of colors. There cannot be because each mind differs. But the experience of light is exactly the same. Buddha experiencing light or Jesus experiencing light the experience is the same. It cannot be otherwise because that which creates differences is no more. Mind creates differences.

We are here -- we are different because of our minds. If mind is no more, then the factor which divides, which differentiates, is not there. So the experience of light is similar, but the experiences of colors are different and the sequence differs. That's why, in each religion, a different sequence has been given. Some believe that this color comes first and that comes in the end; others believe quite differently. That difference is really the difference of minds. For example, a person who is fearful, deeply rooted in fear, will experience yellow as the first color. The first color coming in will be yellow, because yellow is the color of death -- not only symbolically, but actually also.

If you take three bottles -- one red, one yellow, one just white, plain white -- and just put into these three bottles the same water, the yellow bottle will deteriorate first. Then the others will deteriorate. The red bottle of water will deteriorate in the end, last. Yellow is a death color. That's why Buddha chose yellow as the robe for his *bhikkus* -- because Buddha says that to die from this existence absolutely is Nirvana. So yellow was chosen as a death color.

Hindus have chosen ochre, a shade of red, as the color for their sannyasins, because red or ochre is the color of life -- just the opposite of yellow. It helps you to be more alive, more radiant. It creates more energy -- not only symbolically, but actually, physically, chemically. So a person who is very energetic, alive, deeply rooted in the love of life, will experience red as the first color, because his mind is more open to red. A fear-oriented person is more open to yellow, so the sequence will differ. A very silent person, one who is very still, will experience blue as the first. So it will depend.

There is no fixed sequence because there is no fixed sequence of your mind. Each mind differs in orientation in tendencies, in structure, in character. Each mind differs! Because of this difference the sequence will be different. But one thing is certain: each color has a fixed meaning. The sequence is not fixed, it cannot be, but the meaning of the color is fixed.

For example, yellow is a death color. So whenever it happens first, it means you are fear-oriented -- that your mind's first opening is for fear. So wherever you move, the first thing you will notice will be fear, or the first reaction of your mind in any new situation will be fear. Whenever something strange is there, the first response will be fear-filled. If red is the first color in your inner journey, then you are more rooted in the love of life, and your reactions will be different. You will feel more alive, and your reactions will be more life affirmative.

A person whose first experience is yellow will always interpret everything in terms of death, and a person whose first experience is red will always interpret his experiences in terms of life. Even if someone is just dying, he will begin to think that he must be reborn somewhere else. Even in death he will interpret rebirth. But for the person whose first experience is yellow, even if someone is born he will begin to think that he is going to die some day. These will be the attitudes. So a red-oriented person can be happy even. in death, but a yellow-oriented person cannot be happy even in birth. He will be negative. Fear is a negative emotion. Everywhere he will find something to be sad and negative about.

For example, I said that a very silent person will feel blue, but this means a silent person who is inactive at the same time. A silent person who is active at the same time will feel green as the first experience. Mohammed chose green as the color for his fakirs. Islam has green as the symbolic color. That is the color of their flag. Green is both -- silent, still, but also active. Blue is just silent and inactive. So a person like Lao Tzu will first begin to feel blue; a person like Mohammed will begin to feel green first. So the symbolic system of colors is a fixed thing, but the sequence is not fixed.

Another thing has to be noted, and that is that seven colors are pure colors. But you can mix two, you can mix three, and a new color comes out. So it may be that you never experience pure color in the beginning. You may experience three colors, their combination, or two colors or four colors. Then again it depends on your mind. If you have a very confused mind, then your confusion will be shown in the colors.

Now they have evolved in the West a color test in psychology. and it has been proving very meaningful. Just giving you many colors and allowing you to choose the first preference, then the second, then the third, then the fourth, decides much, shows much. If you are sincere and honest, then it shows much about your mind, because you cannot choose without any inner cause. If you choose yellow first, the logic of it is that then red will be the last. It has its own logic. If death is your first choice, then life is going to be your last, you will put red as the last. And one who chooses red first will automatically choose yellow as the last. The sequence will also show the structure of the mind.

But once, twice, thrice -- the cards are given to you again and again -- and the strange thing is that the first time you choose yellow, your first preference, then the second time you are given the same cards but you don't choose yellow as your first preference. The third time you choose something else, and the whole sequence changes. So the cards are given seven times. If a person goes on choosing yellow as the first color continuously for seven times, then it shows a very fixed mind -- very much fixed -- a fixation. This man is constantly rooted in fear. He must be living in many phobias, because everything will take the shape of fear. But if he is given the cards another seven times and now he changes -- once blue and once green and once something else -- then there is a double sequence. One sequence in one series and another sequence in the second series -- that also shows much. In the second series, if he never repeats one color as his first preference, that shows he is very fluctuating and nothing can be decisively said about him. He will be unpredictable. And the sequence also changes because the mind is changing constantly.

Recently, because of LSD, marijuana and other drugs, many things have come up from the unconscious mind. When Aldous Huxley told about his experiences with LSD, he talked as if he had entered heaven. Everything was beautiful, utopian, colorful, poetic. Nothing was bad in it. There was nothing like a nightmare -- nothing of fear or death. Everything was alive, abundantly alive, rich. But when Zaehner took it, he entered hell. With the same LSD he entered hell, and it was a long nightmare -- horrorfilled,

Both misinterpreted their experiences. Aldous Huxley thought that this was a quality of LSD and that because of LSD this heaven experience had come up. Zaehner interpreted quite diametrically opposite from Huxley and he said, "It is just a nightmare, a deep horror. One must not go into it -- it can create madness." But the interpretation is on the same lines: he also thought that it was LSD which had created this experience.

The reality is different. It was LSD working only as a catalytic agent. LSD cannot create heaven, cannot create hell. LSD can only open you, and whatsoever is in you is projected. So if Zaehner's experience is absolutely colorless it is because of Zaehner's mind, and if Huxley's experience is colorful it is because of Huxley's mind. LSD can only give you a glimpse into your own mind. It can open your own deeper layers. So if you have a suppressed unconscious inside, then you may enter hell; or if you have nothing suppressed, if you have a relaxed unconscious, a natural one, then you may enter heaven -- but that will depend on what type of mind you have. The same happens when one goes deep into an inner journey: whatsoever you encounter is your own mind. Remember this -- whatsoever you encounter, it is your own mind.

The color sequence is also your own mind's sequence, but one has to go beyond colors. Whatsoever the sequence, one has to go beyond colors. So one must continuously remember that colors are mental. They cannot exist without mind -- the mind working as a prism. When you go beyond mind, there is light -- colorless, absolutely white. And when this whiteness begins to be there, only then have you gone beyond mind.

Jains have chosen white as the color for their monks and for their nuns, and the choice is meaningful. As Buddhists have chosen yellow and Hindus ochre, Jains have chosen white, because they say only when white begins does spirituality really begin. Mohammed has chosen green because he says if silence is dead, then it is meaningless. Silence must be active, it must participate in the world, so a saint must also be a soldier. He has chosen green. All colors are meaningful.

There is a Sufi sect which uses black -- black clothes for their fakirs. Black is also very, very meaningful. It shows absence of color, everything absent. It is just the contrary of white. Sufis say that unless we become totally absent, the God cannot be present to us. So one must be like black -- absolutely absent, a nonentity, a nonbeing, just a nothingness. They have chosen black.

Colors are meaningful. So with whatsoever you choose you show much. Even your clothes indicate

much. Nothing is just accidental. If you have chosen a particular color for your clothes, it is not accidental. You may not be aware why you have chosen it, but science is aware -- and it shows much. Your clothes show much because they belong to your mind, and your mind chooses. You cannot choose without your mind having certain leanings, certain tendencies.

So the sequence will be different, but all sequences and all colors belong to your mind. Don't be bothered much about them. Whatsoever color is felt, just go on passing it; don't stick to it. Sticking to it is the natural tendency. If some beautiful color is there, one becomes stuck to it -- don't. Move! Remember that colors belong to mind. And if some color is fearful, one goes back so that it is not felt. That too is not good, because if you go back no transformation is possible. Pass through it! Don't go back. It is your mind: pass through it! Even if a color is fearful, even if ugly, even if chaotic or beautiful or harmonious, whatsoever, go through it.

You must reach a point where colors are not, but only light remains. That entry into light is spiritual. Everything before that is mental.

WHAT ARE THE PHYSICAL AND PSYCHIC FACTORS THAT ARE NECESSARY FOR THE ENCOUNTER OF THE INNER LIGHT IN MEDITATION? AND HOW CAN ONE GROW IN THEM?

Three things to be remembered: one, you must be consciously frustrated about the life outside -- consciously frustrated! We are all frustrated but unconsciously. And whenever we are frustrated unconsciously, we only change objects of desire. But one object changed for another will not help you to go in. You remain outside. You change one thing for another, then for another. Because you are frustrated by object A, you substitute your desire by object B. Then you are frustrated by object B, so you go on to C. You go on changing objects because you are only unconsciously frustrated. If you become conscious, then you will not change objects -- you will change direction.

I can change. I can love one woman, then another, then another. I can love one man, then another, then another. This is unconscious frustration. So I think that A is not good and B might be, so I choose B. Then B is not good and -- who knows? -- C may be, so I choose C. This is unconscious frustration. If you become conscious, then it is not a question of A, B or C. It is a question of the very relationship, of the very expectation, of the very desire. This desire to get happiness through someone else is the root. You go on changing persons, but this direction is never changed.

When I say become consciously frustrated, I mean know well that persons are irrelevant. Unless you change your direction in the search for happiness nothing is going to happen. So there are two ways: either change A for object B or change direction A for direction B. A is outward-going, B is inward-going -- so change the direction. By changing the direction you begin to change yourself; by changing objects you remain the same.

I can go on changing objects for years and years, and lives and lives. I will remain the same. And with every object, since I am the same, the same is going to be the result, the same suffering is going to follow. When I say be consciously frustrated, I mean don't be frustrated by others -- be frustrated by yourself, be frustrated about yourself. Then only does the direction change.

We are all frustrated by everyone else. The husband is frustrated by the wife, and the wife is frustrated by the husband; and the son is frustrated by the father, and the father is frustrated by the son. Everyone is frustrated by others. This is the outgoing mind. Be frustrated with yourself, and then the direction changes: you begin to be ingoing. And unless you are frustrated with yourself there is no possibility for transformation.

A Buddha is not really frustrated by the world. If he is frustrated by the world, he must try to change it for another world, he must try to get another world. He is really frustrated with himself, so he begins to change himself. The object of frustration becomes the object of transformation.

So the inward journey begins, the search for inner life begins. only when you begin to feel that outside is nothing but darkness. And unless you turn your eyes inwards, light is not to be found. So the first thing: be consciously frustrated. But this much is not enough. It is necessary, but not enough, because you can be frustrated with yourself and can go on living in frustration. Then you will be just a living corpse. You will be just dead -- a burden to yourself. This is necessary, but not enough.

The second thing to realize is that whatsoever you are it is because of you yourself. We say, "I am like

this because of my destiny, because of the Divine Creator, because of the forces of nature, because of heredity, because of environment, because of society." Whatsoever I am, I am always because of something or someone else. It may be the God in heaven, or it may be the heredity in the books of biology, or it may be just the society of the communists, or it may be just the childhood trauma of Freudians -- but something else. You are not responsible.

The society has gone on changing causes. Sometimes it is God: then you are at ease. Then whatsoever you are, you cannot help it. Then sometimes it is karma: it is past actions which have produced you as you are, and nothing can be done. Then communism says it is the society. Communism says that it is not consciousness which determines the society; on the contrary. it is the society which determines consciousness. You are just a cog in the wheel. You have been determined. You have been manipulated. You are a by-product, so you are not responsible.

Then Freudians say that it is not economics as Marx says. Really, it is the childhood which determines you. So whatsoever you are, your seven years of childhood have made you that way. Now you cannot be a child again, and those seven years cannot be changed. So whatsoever you are, you are. At the most, through psychoanalysis, you can come to an adjustment with yourself. You can begin to feel: "Okay, now nothing can be done. and I am as I am." Again you begin to deteriorate.

You can be frustrated with yourself: this is a negative part. The positive, the second thing, is to remember that whatsoever you are, you are responsible. Society may have played a part, and even destiny may have played a part, and childhood also may have played a part, but ultimately you are responsible. This feeling is the base of all religion. So if Freudians win and Marxists win, religion will disappear -- because the base of religion is the possibility that you can transform, the possibility that you can change yourself. And this possibility depends on the feeling of whether you are responsible for yourself or not.

If I am just determined by my cells, by heredity, then what can I do? I cannot change my bio-cells. That is not possible. And if my bio-cells have a built-in program, they will go on unfolding. What can I do? And if God has determined everything, then what can I do? And it makes no difference whether it is God or biocells or heredity or childhood -- it makes no difference! The basic thing is that if you are putting your responsibility on something else, X-Y-Z, you cannot go in.

So the second thing: remember, whatsoever you are -- if you are sexual -- *you are responsible*. If you are angry, anger-filled, if you are afraid, if fear is your chief characteristic, then you are responsible. Everything else may have played a part, but only a part, and that part also can be played only because you cooperated. And if you destroy your cooperation this very moment, you will be different. So the second positive thing is to be constantly aware that whatsoever you are, you are responsible.

It is difficult. To feel frustrated is very easy. Even to feel frustrated with oneself is not very difficult, but to feel that "whatsoever I am, I am responsible" is very difficult -- very difficult, because then there is no excuse. This is one thing. And, secondly, if whatsoever I am, I am responsible for it, then if I am not changing. I am responsible even for that. If I am not transforming, then no one else but I am guilty. That's why we create many theories -- to escape from one's own responsibility.

Responsibility is the basis of all religious transformation. You may have heard someone say that to believe in God is the base of religion. It is not! One can be religious without any god, and one can be very irreligious with all the gods. Someone else says it is rebirth, reincarnation, that is the base. It is not, because you can believe in reincarnation and your life's duration becomes longer, but how, by just a longer duration, can you become religious? Time is not the factor to make you religious. You may be eternal: how does it help you to be religious?

No, the real thing, the base of all religiousness, is the feeling of responsibility -- you are responsible for yourself. Then suddenly something opens in you. If you are responsible, then you can change. With this you can enter inwards. So feel frustrated with yourself.

Nietzsche has said somewhere, very beautifully, that that day will be the doomsday when no one feels frustrated with oneself, because then there is no possibility for further evolution. But I must add hurriedly that even if everyone feels frustrated, but no one feels responsible for it, that will be an even greater doomsday.

Frustration is negative. Feel responsible positively, and you gain much power. The moment you know that if you are bad it is because of you, then you can be good. Then it is in your hands. You gain power, you become powerful. You release much energy, and only this releasing of energy can be used for the inner journey, just as when an atom is split, much energy is released. That is what is meant by atomic energy. Just like that, if in your mind this thing goes deep that "I am responsible for whatsoever I am, and whatsoever I

like to be I can be," this concept will release much energy. And only with that energy can you go to the inner light.

And, thirdly, remain continuously in discontent unless the light is achieved -- continuously in discontent! Again, that is one of the most basic qualities of a religious mind. Ordinarily we think that a religious man is a contented man. That is nonsense. He looks contented because he has the discontent of another dimension. He looks contented. He can live in a poor house, he can live in ordinary clothes, he can live naked, he can live under a tree. He can look contented, not because he is contented with these things, but because, really, his discontent has gone towards other things, and now he cannot be bothered with these things.

He is so discontented with the inner revolution, so discontented hoping for inner light, that he cannot bother about these things. These things have just become peripheral. Really, they don't mean anything to him. It is not that he is contented -- they don't mean anything, they are irrelevant! They are somewhere on the periphery; he is not concerned. But he lives in a deep discontent, in a fiery discontent, and only that discontent can lead you inwards.

Remember, it is discontent which leads you outside. If you are discontented with your house, then you can make a bigger one. If you are discontented with your financial position, you can change it. In the outward journey, it is discontent which leads you on and on. The same is the factor in the inward journey also. Be discontented! Unless you achieve light, unless you transcend mind, be discontent, remain discontented -- this is the third point.

These three points: frustration with oneself, not with others; responsibility on oneself, not on others; and a new discontent for something which is inner -- these will help. Even in a single moment it is possible to reach the ultimate goal. But then you must be absolutely discontented. Then lukewarm discontents will not do. Then you must be uncompromising. Then nothing should deter you, nothing should come in your way. Whatsoever happens outside, you must be unconcerned about it, because you have no energy to move that way. All the energy is moving inwards. These three things can help you.

These are just helps. The central thing is meditation. Meditate, and with these helps the inner light can be achieved. It is there, it is not far off -- only you have no discontent, only you have no longing for it, or your longing is just dissipated outside. Accumulate it, collect it, and turn the direction. The arrow must not move from you towards the world. The arrow must move from you towards yourself, to the center. So meditation has to be done! These three are just helps. Without meditation these three will not do anything, but meditation can do even without them. They are just helps.

But when I say meditation can do even without them, don't misunderstand me, don't think that they are not needed. For ninety-nine percent of people those helps are a must, because unless these three things are there you are not going to meditate at all. Only for one percent these three are not needed -- not because they are inessential, but because meditation is such a whole-hearted effort in itself that nothing is needed as a side help.

I remember a Sufi mystic, Hassan. He went to his teacher and he asked the teacher, "Tell me, what am I to do?"

The teacher began to explain to him; he was going to deliver a long lecture. This Hassan was just new to him, he didn't know him. He simply said, "Meditation.." This was just the beginning word. He was going to tell many things, but first he simply said, "Meditation..." Hassan closed his eyes. The teacher looked at him and said, "Are you feeling sleepy?" but he had gone.

The teacher had to wait for hours. When he came back, the teacher said, "What were you doing here? I just began to explain, and you closed your eyes. For what have you come to me?"

Hassan said, "But you said the key word to me. You said 'meditation'. It is more than enough. What more is needed now? I went in, and I am thankful that you gave me the key."

But this one percent type is rare. To find a Hassan is rare. It is rare: just a word can click something. He was just on the verge -- just a push: "meditation", he hears a word and takes the jump.

Even this may not have been necessary. Many times it has happened that a bird flies in the sky, and someone achieves Enlightenment. Not even the word "meditation" is uttered. Just a bird flies in the sky against the sun, and someone achieves meditation. A dry leaf falls down from the tree, and someone sees it and achieves -- and achieves! These people are just on the verge. Anything absolutely irrelevant-looking can do it. How does it make sense?

Lao Tzu achieved his Enlightenment. He was just sitting under a tree and a dry leaf fell down. He

looked at the fallen leaf, and he began to dance. And if anyone would ask him he would say, "How can I teach you? It is very difficult. Sit under a tree, let a dry leaf fall down, look at it, and it happens -- and one begins to dance!" And he was really not joking. This had happened to him.

But such a simple, innocent mind is rare. He was meditating and meditating, upon life, upon death -- and then a sudden dry leaf drops down, and everything opens. Life disappears, death becomes the reality. And in the dropping of the leaf he sees his own death, and everything is finished. But this is rare. For ninety-nine percent of people helps are musts, so don't misunderstand me.

OSHO, AS ONE USUALLY FLUCTUATES BETWEEN BOTH TYPES -- EMOTIONAL AND INTELLECTUAL -- HOW CAN ONE COME TO A FINAL DECISION AS TO WHICH TYPE ONE BELONGS?

It is difficult. First thing: three are the basic types -- intellectual (cognitive), emotional (emotive), and, thirdly, active. These are the three basic types.

"Intellectual" means one whose authentic urge is to know. He can stake his life for knowing. Someone working on poison can take poison just to know what happens. We cannot conceive of it. He looks stupid -- because he will die! And what is the meaning of knowing a thing if you are going to die? What will you do by this knowledge? But then the intellectual type puts knowing above living, above life. To know is life for him, not to know is death for him. To know is his love, not to know is just to be useless.

A Socrates, a Buddha, a Nietzsche, they are in search of knowing what being is, what we are -- to them this is basic. Socrates says an uncomprehended life is not worth living. If you don't know what life is, then it is meaningless. For us it may not look at all meaningful, the statement may not look meaningful at all, because we go on living and we don't feel the need to know what life is. This is the type who lives to know. Knowledge is his love. This type developed philosophy. Philosophy means love of knowledge, to know.

The second type is emotive. To feel! Knowledge is meaningless unless one feels it. Something becomes meaningful to them only when one feels it -- one must feel it! Feeling is through a deeper center -- the heart. Knowing is through the first center -- intellect. One must feel! Poets belong to this category: painters, dancers, musicians. Knowing is not enough. It is just dry, it is without heart, heartless. Feeling! So an intellectual type can dissect a flower in order to know what it is, but a poet cannot dissect it. He can love it, and how can love dissect? He can feel it, and he knows that only through feeling is the real knowing.

So it may be that a scientist knows more about a flower, but still, a poet cannot be convinced that he knows more. A poet knows that *he* knows more, and he knows deeply. A scientist is only acquainted -- the poet knows from heart to heart, he has a talk with the flower heart to heart. He has not dissected it. He doesn't know what the chemistry of it is. He doesn't know! He may not even know the name, to what species this flower belongs, but he says, "I know the very spirit."

Hui-Hai, a Zen painter, was ordered by the Chinese Emperor to paint some flowers for his palace. Hui-Hai said, "Then I will have to live with flowers."

But the Emperor said, "There is no need. In my garden every flower is there. You go and paint!"

Hui Hai said, "Unless I feel the flowers, how can I paint? I must know the spirit. And by eyes how can the spirit be known, and by hands how can the spirit be touched? So I will have to live in intimacy with them.

"Sometimes with closed eyes, just sitting by their side, just feeling the breeze that communicates, just feeling the scent that comes, I can be just in a silent communion with them. Sometimes the flower is just a bud, sometimes the flower flowers. Sometimes the flower is young and the mood is different, and sometimes the flower becomes old and death lingers. And sometimes the flower is happy and celebrating, and sometimes the flower is sad. So how can I just go and paint? I will have to live with the flowers. And the flower that was born, one day will die! I must know the whole biography. I must live with it from its birth to death, and I must feel it in its so many multi-multi moods.

"I must know how it feels in the night when darkness is there, and how it feels in the morning when the sun has come up, and how, when a bird flies and a bird sings, how the flower feels then. How, when storm winds come, and how when everything is silent... I *must* know it in its multiplicity of being -- intimately -- as a friend, as a participant, as a witness, as a lover. I must be related to it! Only then can I paint it, and then too I cannot promise, because the flower may prove such a vastness that I may not be capable of painting it. So I cannot promise, I can only try."

Six months passed, and the Emperor became impatient. Then he said, "Where is that Hui-hai? Is he still trying to commune?"

The gardener said, "We cannot disturb him. He has become so intimate with the trees that sometimes we pass just nearby and we cannot feel that a man is there! -- he has become just a tree. He goes on contemplating."

Six months had passed. The Emperor came and he said, "What are you doing? When will you paint?"

Hui-Hai said, "Don't disturb me. If I am to paint, I must forget about painting completely. So don't let me remember again! Don't disturb me! How can I live intimately if there is some purpose? How is intimacy possible if I am just here as a painter and just trying to be intimate because I have to paint? What nonsense! No business is possible here -- and don't come again. When the right time comes I will come myself, but I cannot promise. The right time may come or it may not come."

And for three years the Emperor waited. Then Hui-Hai came. He came into his royal court, and the Emperor said, "Now don't paint it because you have become just like a flower. I see in you all the flowers I have seen! In your eyes, in your gestures, in your moving, in your walking, you have become just a flower."

Hui-Hai said, "I have come just to say that I cannot paint, because the man who was thinking to paint is no more."

This is a different way, that of the emotive type who knows by feeling. For the intellectual type, even to feel he has to know first. He *knows* first, and only then can he feel. His feeling is also through knowing. Then there is a third type: active -- a creative type. He cannot remain with knowing or feeling. He has to *create.* He can know only through creation. Unless he creates something, he cannot know it. Only through being a creator does he become a knower.

This third type lives in action. Now what do I mean by "action"? Many dimensions are possible, but this third type is always action-oriented. He will not ask what life means, what life is, He will ask, "What is life to *do?* What it for? What to create?" If he can create, then he is at ease. His creations may differ: he may be a creator of human beings, he may be a creator of a society, he may be a creator of a painting -- but creativity is there. For example, this Hui-Hai: he was not an active type, so he dissolved himself into feeling totally. Had he been an active type, he would have painted. Only through painting would he have been fulfilled. So these are three types.

Many things have to be understood: one, I said that Buddha and Nietzsche both belong to the first type -- but Buddha belongs rightly and Nietzsche belongs wrongly. If an intellectual type really develops, then he will become a Buddha; but if he goes on a wrong path, if he goes berserk and misses the point, he will become a Nietzsche, he will go mad. Through knowing he will not be a Realized soul; through knowing he will become mad! Through knowing he will not come to a deep trust. Through knowing he will go on creating doubts, doubts, doubts, and ultimately, webbed in his own doubts, he will just be insane. Buddha and Nietzsche both belong to the same type, but they are two extremes. Nietzsche can become a Buddha, Buddha can become a Nietzsche. If a Buddha goes wrong, he will be mad. If a Nietzsche goes right, he will be a Realized soul.

In the feeling type I will name Meera and De Sade. Meera belongs to the right kind. If feeling goes right, it develops into a love of the Divine -- but if it goes wrong, then it becomes sexual peversity. De Sade belongs to the same type, but his feeling goes on wrongly, and then he becomes just a peverted man, just abnormally insane. If the feeling type goes wrong, he becomes sexually perverted. If the intellectual type goes wrong, he becomes sceptically mad.

And, thirdly, action: Hitler and Gandhi both belong to the third type. If it goes right, then a Gandhi is there. If it goes wrong, then a Hitler. Both belong to action. They cannot live without doing something. But doing can be just insane, and a Hitler is insane. He was doing, but the doing became destructive. If the active type goes right, then he is creative; if wrong, then he becomes destructive.

These are three basic pure types. But no one is a pure type: that is the difficulty. These are just types! No one is a pure type; everyone is just mixed. And all the three are in everyone. So, really, it is not a question of to which type you belong; the real question is which type is predominant. Just to explain it to you I divided. No one is a pure type, no one can be -- because all the three are in you. If all three are in a balance, then you have a harmony; if all the three are unbalanced, then you go berserk, insane. That is the difficulty in deciding. So decide which is predominant -- that is your type.

How to decide which is predominant? How to know to what type I belong or what type is more significant to me, primary to me? All the three will be there, but one will be secondary. So there are two criteria to be remembered: one, if you are a knowing type, then all your experiences basically will begin

with knowing, never with anything else. For example, if a knowing type falls in love with someone, he cannot fall at first sight. He cannot! Impossible! First he must know, be acquainted, and it will be a long procedure. Decision can come only through a long knowing process. That's why this type of person will always miss many opportunities -- because a moment's decision is needed, and this type cannot decide in the moment.

That's why this type is ordinarily never active. He cannot be, because by the time he can conclude, the moment has passed. When he is thinking, the moment is passing. When he comes to a conclusion, the conclusion is meaningless. When the moment was there to conclude, he could not. So active he cannot be. And this is one of the calamities in the world -- that those who can think cannot be active, and those who can be active cannot think. This is one of the basic calamities, but it is so.

And always remember, the knowing type consists of very few. The percentage is very small -- two or three percent at the most. For them everything will begin by knowing. Only then will feeling follow and only then action. This will be the sequence with this type -- knowing, feeling, action. He may miss, but he cannot do otherwise. He will think first.

The second thing to remember is that this knowing type will begin with knowing, will never conclude before knowing, and will not take any prejudice unless pro and con have been known. This type becomes a scientist. This type can become an absolutely impartial philosopher, scientist, observer.

So whatsoever your reaction, action, always find out where it begins. The beginning point will decide the predominance. One who belongs to emotion will begin to feel first, and then he will gather all the reasons. Reasoning will be secondary. He will begin to feel first. He sees you, and he decides in his heart that you are good or you are bad. This decision is a feeling decision. He doesn't know about you, but at first sight he will decide. He will feel whether you are good or you are bad, and then he will go on accumulating reasons for whatsoever he has decided beforehand.

The feeling type decides first. Then reasoning follows, then he rationalizes. So see in yourself whether you decide first, upon just seeing a person, whether you become convinced that he is good, bad, loving, non-loving, and *then you* create reasons, then you try to convince yourself about your own feeling: "Yes, I was right, he is good, and these are the reasons. I have known. I have found out. I have talked with others. Now I can say he is good." But "he is good" was a conclusion first.

So with a feeling type the syllogism of logic is just the reverse: the conclusion comes first, then the process. With the reasoning type, the conclusion is never first. First the process, then he concludes in the end. So go on finding out about yourself. What is your way of deciding things? With the active type, action is first. He decides in the moment to act, then he begins to feel, then in the end he creates reasons.

I told you that Gandhi is an active type. He decides first. That's why he will say, "This is not my decision. God decided in me." Really, action comes to him so immediately, with no process, that how can he say, "I have decided"? A thinking type will always say, "I have decided." A feeling type will always say, "I feel like that." But an active type -- a Mohammed, a Gandhi -- they will always say, "Neither have I felt, nor have I thought. This decision has come to me." From where? From nowhere! If he doesn't believe in God, then he will say, "From nowhere! This decision has bubbled up in me. I don't know from where."

If he believes in God, then God becomes the decision-maker. Then He says everything, and Gandhi goes on doing. So Gandhi can say only, "I erred, but the decision was not mine." He can say, "I may not have followed rightly, I may not have understood the message rightly, I may not have gone as far as I should, but the decision was Divine. I had just to fall in. I had just to surrender and follow." For Mohammed, for Gandhi, that is the way.

I said that Hitler is a wrong type, but he also talks in these terms. He also says, "This is not Adolph Hitler who is speaking. This is the very spirit of history. This is the whole Aryan mind! This is a race mind speaking through me." And, really, many have felt this in him. Those who have heard Hitler, they have felt that when he was speaking he was not Adolph Hitler at all. It was as if he was just a vehicle of a greater force. The active man always looks like that. Because he acts so immediately, you cannot say that he decides, he thinks, he feels -- no! He acts! And the action is so spontaneous that how can you conceive from where the action comes? So either it comes from God or it comes from the Devil, but it comes from somewhere else. And *then* Hitler and Gandhi will both go on reasoning about it; but they will decide first.

For example, Gandhi decided about a long fast. At midnight he awoke, then he decided. Then in the morning he told his friends, "Now I am going for a long fast."

Everyone just couldn't understand what he was saying. They said to him, "We were here -- you never informed us, you never talked about it. In the evening we were talking about many things, and you never

even mentioned anything about it."

But Gandhi said, "It was not on my part, the decision was not on my part. Just in the night, sleep was not there -- suddenly I found myself awakened and there was a Divine message that I must go on a long fast." But for what? Then Gandhi finds out all the reasons. Those reasons are added later.

These are the three types. If action comes to you first and then feeling and then thinking, then you can determine your predominant factor. And to determine that predominant factor is very helpful, because then you can proceed straight; otherwise your progress will always be zigzag. When you don't know what type you are, you go on unnecessarily in dimensions, directions. where you should not go. When you know your type, you know what is to be done with yourself, how to do it, from where to begin. The first point: remember what comes first and what second. And the second will look very strange.

For example, the active type can do the opposite very easily; that is, he can relax very easily. The active type can relax very easily! Gandhi's relaxation was miraculous. He could relax anywhere. So it seems very paradoxical. An active type must be so tense that he cannot relax. But this is not the case. Only an active type can relax very easily. A thinking type cannot relax so easily, a feeling type finds it even more difficult to relax, but an active can relax very easily.

So the second criterion is that whatsoever the type to which you belong, you can move to the opposite very easily. So remember, if you can move to the opposite, that is your predominant type. If you can relax very easily, you belong to the active type. If you can go into non-thinking, no-thought, very easily, then you belong to the thinking type. If you can go into no-feeling very easily, you belong to the feeling type.

And this is strange because ordinarily we think, "A feeling type -- how can he go into non-feeling? A thinking type, how can he go into non-thinking? An active type, how can he go into nonaction?" But it only appears paradoxical -- it is not. It is one of the basic laws that opposites belong together, two extremes belong together, just like the pendulum of a big clock -- just like the pendulum it goes to the extreme left, then to the extreme right. And when it has reached to the peak at the right, it begins to move towards the left. When it is going right, it is accumulating momentum for going left. When it is going left, when it looks as if it is going left, it is getting ready to go right. So the opposite is easy.

Remember, if you can relax easily, you belong to the active type. If you can meditate easily, you belong to the thinking type. That's why a Buddha can go into meditation so easily. That's why a Gandhi can relax so easily -- even in a car accident.

There is a car accident, and it is time for Gandhi to relax for his afternoon nap. But the car cannot reach the place where he is going, so those in the car have to wait. It is a deadly accident; everyone has become so fearful and afraid. But just by the side of the road he goes to sleep. He cannot wait! This is the time for his afternoon sleep, so he sleeps. When another car comes to find him, he is in deep sleep.

The active type can move so easily to relaxation. A Nehru cannot conceive how this miracle happens -- it becomes miraculous for him. He is not the active type; he cannot relax. Gandhi could relax many times in a day. He was sleeping many times. Whenever he would find time, he would sleep. Sleep was so easy.

A Buddha can go into non-thinking, a Socrates can go into non-thinking, very easily. Ordinarily, it looks difficult. A person who can think so much, how can he just dissolve thinking? How can he just go into no-thought? Buddha's whole message is of no-thought, and he was a thinking type. He has thought so much, really, that he is still new.

Twenty-five centuries have passed, but Buddha still belongs to the contemporary mind. No one belongs to the contemporary mind so much. Even a present-day thinker cannot say that Buddha is old. He has thought much -- centuries ahead -- and he still has appeal. So whosoever thinks anywhere, Buddha has an appeal for him because he is the purest type. But his message is: Go into non-thinking. Those who have thought deeply, they have always said, "Go into non-thinking." Why is it so easy for them? They can just move.

And the feeling type can go into non-feeling. For example, Meera, she is a feeling type; Chaitanya, he is a feeling type. Their feeling is so much that they cannot remain loving just towards a few persons or a few things. They must love the whole world. This is their type. They cannot be satisfied with limited love, love must be unlimited, it must spread to the infinite.

One day Chaitanya went to a teacher. He had become Enlightened in his own right. His name was known all over Bengal, and then one day he went to a teacher, a teacher of Vedanta; he put his head at his feet. The teacher became afraid, scared, because he respected Chaitanya so much. And he said, "Why have you come to me? What do you want? You have Realized yourself. I cannot teach you anything." Chaitanya said, "Now I want to move into vairagya -- non-attachment. I have lived the life of feeling, now I want to

move into no-feeling. So help me."

A feeling type can move, and Chaitanya moved. Ramakrishna was the feeling type. In the end he moved to Vedanta. The whole life he was a worshipper, a devotee, of the Mother, and then in the end he became a disciple of a Vedanta teacher, Totapuri, and was initiated into a non-feeling world. And many people said to Totapuri, "How can you initiate this man, Ramakrishna? He is a feeling type! For him love is the only thing. He can pray, he can worship, he can dance, he can go into ecstasy. He cannot move to non-attachment, he cannot move to the realm beyond feelings."

Totapuri said, "That's why he can move, and I will initiate him. You cannot move; he will move."

So the second criterion to decide: if you can move to the opposite, you belong. See what the beginning is, and then the movement towards the opposite: these are two things. And search within constantly. Only for twenty-one days, continuously note these two things: first how you react -- what the beginning is, the seed, the start -- and then to what opposite you can move easily. To nonthinking? To non-feeling? To non-action? And within twenty-one days you can come to an understanding of your type -- the predominant one, of course.

The other two will be there like shadows -- mm? -- because pure types never exist. They cannot. All the three are parts; only one is more significant than the others. And once you know what type you are, your path becomes very easy and smooth. Then you don't waste your energy. Then you don't dissipate your energy unnecessarily on paths which don't belong to you. So, really, to find out one's type is a basic requirement for spiritual search. Otherwise you can go on doing many things, and you create only confusion, you create only a disintegration. This is what Krishna means in the Gita by *swabhav* -- the type, that which is your nature. So he says it is better to die unsuccessful in one's own type than to succeed in another's type. It is better to be a failure -- even to be a failure -- according to one's own type than to be a success according to someone else's type, because that success will become a burden, just a weight, a dead weight. And even to fail according to your own nature is good, because even that failure will enrich you. You will be matured through it, you will know much through it, you will become much through it. So even failure is good if it is according to one's own type.

Find out to which type you belong or which type is predominant. Then according to that type begin to work. The work will be easy and the goal nearer.

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SARVATRA BHAVANA GANDHAH
THE FEELING OF THAT EVERYWHERE IS GANDHA -- THE ONLY FRAGRANCE.

THE INDIAN metaphysics divides Existence into two realms. One is "this" -- that which can be pointed out; and another is "That" -- that which is beyond this, which cannot be pointed out. The Sanskrit word for Truth is SATYA. This Sanskrit word is very meaningful and very beautiful. It is a combination of two words: *sat* and *tat*. Sat means "this" and *tat* means "That", *satya* means "this plus That is Truth". So first we

should understand what "this" is and what "That" is.

That which can be perceived, that which can be understood, that which can be comprehended, that which can be pointed out, fingered out, that which can be shown, that which can be seen -- all belong to "this". That which cannot be seen but yet is, that which cannot be comprehended but yet is, that which cannot be contemplated but yet is, belongs to "That". So "this" means the known and the knowable, and "That" means the unknown and the unknowable. The known plus the unknown is the Truth: this plus That is *satya*.

So this division is very meaningful, significant. Without giving it any name, we simply call it "this" and "That". Whatsoever science can know is this, and whatsoever science cannot know is That. Science is concerned with this, and religion is concerned with That. That's why between science and religion there is no meeting, and there cannot be really. That meeting is in a way impossible. This cannot become That. That means all which transcends -- that which is always beyond. The very beyondness is That. So they cannot have a meeting, and yet they are not separate, yet there is no gap, there is no gulf. So how to understand it?

It is like this: darkness and light never meet, yet they are not separate. Where light ends, darkness begins. There is no gap -- yet they never meet, yet they never overlap. They cannot. Where light ends, darkness begins. Where light is, darkness is not. Where darkness is, light is not. They never overlap, they never meet -- and yet there is no gap, there is no distance. They never meet, yet they are very near. The boundary of one is the boundary of the other also. There is really no gap at all.

The same is the phenomenon with this and That -- the world, this; and the Truth, That -- they never meet, they never overlap, yet there is no gap. In a way they are always meeting somewhere, because where one ends the other begins -- yet there is no overlapping. Light can grow more, then the darkness will go further away, Science can know more, but whatsoever it knows becomes this. The That goes further away; it can never touch it -- yet is just on the boundary. It is there just by the comer where it ends. To call it "That" means it is far away -- beyond, transcending.

The this is very near; That is far away. This is known by our senses, intellect, mind. We already know it. Our knowledge, our mind, has a focus. The realm upon which this focus falls is this; the beyond is That. The Indian yogis have not even called it God, because once you use such words -- God, Soul, Nirvana, MOKSHA -- it seems as if that unknown has become known to you. The word "That" shows that the unknown is still unknown. You feel it, but yet you cannot express it. Somewhere it penetrates you, but still you cannot say, "It has become my knowledge, my experience."

Whenever someone says, "God has become my experience," it means that he has transcended God, because that which you know has become smaller than you. Your experience can never be greater than you. Your experience is in your hand. It is something you have; it is your possession. But God can never be possessed, Truth can never be possessed -- it is never in your hand. It is not something which has become a memory, it is not something you are finished with, so it is not something you can define.

You can only define a thing when you have known it totally. Then you can define and believe it. Then you can say, "This is this." But God remains indefinable. The moment never comes when you can say, "I have known." God never becomes an experience in this sense. It is an explosion. but it is not an experience. It is a knowing, but it is never knowledge. Remember the difference. A knowing is a growing thing; it goes on growing. Knowledge is a dead stop. When you say, "I know," you have stopped. Now there will be no growth, now there will be no flow, now there will be no unknown dimensions, now you will not be a riverlike living experience.

Knowing means flowing -- a riverlike existence. You know, but not as knowledge; not as something finished, complete, dead in your hand. You know as an opening -- a constant opening to the greater, a constant opening to the sea, a constant opening to the transcending. Knowing is a constant opening, knowledge is a closing. So those who have felt that knowledge becomes dead have not called that experience "God". They have not given any name to it. Any name means knowledge. When you can give a name to a certain experience, it means you have known it totally, completely. Now you can encircle it. Now you can give it a word. A word means a limitation. So the Indian wisdom says: He is That. "That" is not a word -- it is an indication.

Ludwig Wittgenstein has said somewhere that there are certain things which cannot be said but which can be shown. You cannot say, but you can show, you can indicate. This word "That" is an indication. It is just a finger pointing to the beyond. It is not a word; it gives no negation. It doesn't show that you have known -- it shows that you have felt.

Knowledge has a limitation, but feeling is unlimited. And when we say "That", we say many things

more. One: it is far away. "This" means near, here. We know it: it is in our capacity to know it. "That" means far away -- very far away. In one sense, That is very far away; in another sense it is nearer than the near -- but it depends from where you start. We are sitting here. The nearest point is just where you are sitting: anything compared to it is away from you. But you can go and travel the whole earth and can come back to your own point -- then it will be the most distant point. So it depends.

I have heard: Mulla Nasrudin was sitting just outside his village, and someone, a stranger, was asking the way to Mulla's village and how far it was. So Mulla said, "It depends."

The stranger couldn't understand. He said, "What do you mean 'it depends'?"

The Mulla said, "If you keep on going the way you are going, if you keep on following the direction you have taken, then my village is very far away. You will have to go around the whole earth, because you have-left the village just behind. But if you can turn back, if you are ready to have an about-turn, then the village is just the nearest thing."

So it depends on where we are -- on the very point where we are, on the very point of consciousness where we are just now. If we can see that point and penetrate that point, then this is very far away and That is the nearest thing. But if we cannot look at the center where we are and we follow the direction of the eyes and the senses, then this is near and That is the most faraway thing. It depends. But in both the ways That transcends this. If you go in, if you reach to the center of your being, then again you transcend this that surrounds you, and That is achieved. Or, if you go out, then you will have to go on a very long journey, an infinite journey, and you can touch That only when this ends.

That's why science is a long journey, very long. Eddington, only in his last days, and Einstein also in his last days, could feel that they had come to a very mysterious glimpse of the universe. Eddington is reported to have said, "When I started my probe into Existence, I thought this whole Existence to be a big mechanical thing -- a big mechanical existence, a big machine. But the more I penetrated it, the less it looked like a machine. And now that J have gone deeper and further away from my starting point, I can say it looks more like a thought than like a machine -- more like a thought."

This glimpse is through science: science is a probe into this. When you go on probing, a moment comes when the this is exhausted -- but it is a very long journey. Only a mind like Eddington can have this glimpse. Ordinary scientists will never be able to come to this glimpse. Only a mind like Einstein can come to this -- the ending of this and the glimpse of That.

Einstein has said, "The universe now is a mystery to me, not a mathematical problem." But this conclusion through mathematics is a very long journey -- a very long journey! Through mathematical calculations he has come to a point where everything drops. Your mathematics becomes just absurd; your calculations are of no use. Your reason itself in this encounter just drops; you cannot think any more. Thinking becomes impossible because thought has a field. It can work only in a particular scheme, in a particular pattern.

For example, why could Einstein come to feel mystery through mathematics? Mathematics is a logical dimension. It works through a particular logical pattern. For example, in mathematics A is A and B is B, and A can never be B. Mm? This is a logical pattern. If A can be B and B can be A, then it will be a poetry, not mathematics. Mathematics needs clear lines, divisions -- no fluidity. If A can flow and become B, then mathematics is impossible. A must be A and must remain A; B must be B and must remain B. Only then can mathematics work. Divisions must be clear-cut. There should be no mixing and no confusion.

Einstein worked with mathematics, but beyond a certain point difficulties were felt. And for these fifty years, physics has felt such deep difficulties as never before. For example, fifty years ago, matter was matter, A was A; energy was energy, B was B. But during these fifty years, the more physics penetrated, the divisions began to be a confusing thing -- and suddenly matter disappeared completely. It was found nowhere. Rather, on the contrary, it was found that this division between energy and matter was just false. Matter is energy. Then the whole mathematics, the whole logic which depended on the division, just dropped.

What to do with this non-mathematical penetration of Existence? Now matter is no more! And remember, when matter is no more, your definitions of energy cannot remain the same, because in the old days energy meant that which is not matter. Now matter is no more, so what is energy? You might have heard the definition: "Mind is not matter, matter is not mind". But now there is no matter, so what is the definition of mind?

When matter dropped, suddenly mind dropped also. There was only energy, manifestations of the same energy, with no division. And a fluidity entered into physics. Now A is not certainly A. The deeper you go

into A, you find B there. The deeper you go into matter, There is energy. And many other things, many strange things, exploded.

We know that a particle is a particle and never a wave, that a wave is a wave and never a particle. But Einstein had to face a new, strange mystery. In the deeper realms of Existence, a particle can behave like a wave sometimes -- very unpredictable -- and a wave can behave like a particle. It may be difficult, so it is good to understand it through geometry.

We know that a point is never a line. How can a point be a line? A line needs many points in succession. A point can never be a line! A line means many points in succession, so a single point cannot behave like a line, and a line cannot behave like a point -- but they do! They do -- not in geometry because geometry is manmade, but in Existence they do. Sometimes a point behaves like a line and a line behaves like a point, so what to do? Then how to define what a point is and what a line is? Then definition becomes impossible, because a point *can* behave like a line. And when definition becomes impossible, the two things then are not two. Rather, Einstein says, "It is better to say 'X'. Don't say 'line', don't say 'point', because they are irrelevant and meaningless. Say X exists. X sometimes behaves likes a point and sometimes behaves like a line." This X is again That. X means now you are not using a word: X means That.

If you say "point", it means "this; if you say "line", it means "this". If you say X, the unknown has penetrated. When you use X, you arc saying it is a mystery not a mathematics. So if you go deep you will come to That, but this happens only with a rare mind like Einstein. Mm? It is a very long journey In millennia, one or two persons can come to That through this, because you are going around the earth to come to your own point.

Religion says that there is no journey. There is no journey -- you can find it just here and now. You can be That without going anywhere. That is here. If you miss the inside center, then you are in the this. If you can transcend this, then you will be again in That. So That is beyond this -- either in or out. The beyond means the That, and not using any particular name means it is a mystery.

Metaphysics is not mathematics, it is not logic. It is a mystery. So it will be good to understand what is meant by "mystery". It means your categories, your ordinary categories of thinking, will not do. If you go on thinking in your ordinary categories, you will go on moving around and around and around, but you will never reach the point. About and about you will move, but you will never reach the point. Logical categories are circular. You go on, you do much, you walk much, but you never reach.

The center is not on the periphery, otherwise you would have reached. If you go on round and round in a circle, you can never reach the center. If you are walking slowly, you may think, "Because I am walking slowly, that's why I am not reaching." You can run; still you will not reach. You can go on using any speed, but speed is irrelevant -- you will not reach. The more speed, the more dizzy you will become, but you will not reach because the center is not on the circle. It is in the circle, not on the circle. You will have to leave the circle completely. You will have to drop from the periphery to the center.

Logical categories are circular. Through logic you never reach a new truth -- never! Whatsoever is implied in the premises becomes apparent, but you never reach a truth. Through logic you can never come to a new experience. It is circular. The conclusion is always there. It becomes apparent, it was latent -- that is the difference. But through logic you never come to realize a new phenomenon, and through logic you never come to the unknowable. The mystery can never be reached through logic because logic is anti-mystery. Logic divides and logic depends on clear-cut, solid divisions -- and reality is fluid.

For example, you say a certain man is a very kind person; but this is a statement. And in the meantime, while you have been making this statement, the person who was kind may now not have been so, he may have changed. You say, "I love someone." This is a statement. But in the very statement your love may have disappeared. In this moment you are loving, in the next moment you are angry. In this moment you are kind, in the next moment you are cruel.

In the dictionary kindness never becomes cruelty -- never. But in reality it goes on moving: kindness becomes cruelty, cruelty becomes kindness; love becomes hate, hate becomes love. In reality, things move; in dictionaries they are static. Reality is dynamic and moving. You cannot fix it. You cannot say, "Stay here!" And not only do things change -- they go on to touch their very contradictions, they move to the very extreme, the other extreme. Love can become hate. It is not a simple change -- it is a dialectical change. The diametrically opposite has come into existence. A friend can become a foe, but the word "friend" can never become the word "foe". How can it become? Words are fixed.

Reason works with fixed entities and life is never fixed. You say, "This is God," but the God may have changed into the Devil. You cannot label. In reality, labelling is futile, because while you are labelling a

thing it is changing; that time is enough to change it. But logic, reason, mind, cannot work without labelling.

We can understand how love can become hate, but even more fixed categories can change. You say, "This person is man, male; that person is female, woman." Again, these are categories, labellings. In reality this is not so. When I say that in reality this is not so, I mean you may be male in the morning and female in the evening. It depends. There are moods when you are female and there are moods when you are male. And now modern psychology says man is bisexual. Logic will never believe it. No one is man and no one is woman -- everyone is both. The difference is only of degrees; it is never of quality, it is only of quantity. And degrees go on changing.

Reality cannot be labelled, nothing can be labelled. But we have to label. It is a necessity; mind cannot function without it. Without labelling mind cannot function, so mind goes on labelling things. This labelled world is known as "this" -- the world that is created by labelling. And the world that exists beyond these labels is That -- the unlabelled, the undefined, the uncharted.

You have a name -- mm? -- this is a labelling, so your name belongs to "this". You are a man or a woman. This is labelling, so your being a man or a woman belongs to "this". If you are finished with your labelling, then there is no That. But if you feel that you exist beyond the label; if you feel that your labelling is just on the periphery and there is a center which remains unlabelled, untouched; if you feel that even this being male or female is a labelling, this being young or old is a labelling, this being beautiful or ugly is a labelling, this being healthy or ill is a labelling -- if you can feel something within you which is unlabelled, you have touched the realm of That.

So "this" is the labelled world and That is the unlabelled. "This" is the realm of the mind -- categories, thinking, logic, mathematics, calculation -- That is a mystery. If you try to reach it through logic you cannot reach, because logic is anti-mystery. When I say logic is anti-mystery I mean that logic cannot function in a mysterious world. It can function only in a fixed, dead, labelled world.

Alice went to Wonderland, and she was just confused. A horse was coming and suddenly the horse changed into a cow, just as it happens in dream. You never object in dream. Have you ever objected? You see something, and suddenly it changes without any cause. The causality doesn't exist in the dreamworld. A horse can become a cow, and you never ask why or how this has happened. No one asks in dreams; you cannot ask. If you ask, you will come out of the dream, the sleep will be broken. But the doubt never arises.

Why? If you pass through the street and suddenly a horse becomes a cow, a dog becomes a man, your wife or your husband suddenly becomes a dog, you will not be able to take it. It will be impossible for the mind. But in the dream you take it with no hesitation at all, with no doubt, with no questioning. Why? In the dream the logical categories are not functioning. The "why" is absent, the doubt is absent, the labelled world is absent. So, really, a horse can become a cow and there is no questioning. The horse can flow and become a cow. It is a fluid world.

So in that Wonderland, Alice was just confused. Everything flows into everything else -- anything. So she asked the Queen, "What is this? Why are things changing? And how can I function here? -- because nothing can be taken for granted, nothing! Anything can be anything, and in any moment it can change. Nothing can be taken for granted, so how am I to function here?"

The Queen said, "This is an alive world. It is not dead. You are coming from a dead world; that's why you feel the difficulty. Things are alive here, A can become B. There are no fixed categories, no categories at all. Everything is just fluid and flows into everything else. This is an alive world -- you are coming from a dead world."

We live in a dead world. That dead world is the "this". If you can feel the live current beyond this dead world, then you have felt That. But the *rishis* have not given any name to it -- mm?because to give it a name is again to label it. If you call it "God" you have labelled it, so God becomes part of "this".

Shankara has said that even God is part of MAYA -- illusion. Mm? This is inconceivable for a Christian or a Jewish mind, because God means the Supreme Reality. But for the Hindu, God has never been the Supreme Reality -- because the Supreme cannot be named! The moment you name it, it is not the Supreme. You name it, and it becomes part of "this". Hindus have struggled and tried to *indicate*, but never to define.

"That" is an indication. If you say it is God, you have defined it. It has come within the categories. That's why Buddha remained silent. He would not even use the word "That", because he said that if you use "That" it refers to "this". Even to use "That" means a reference to "this", and the Ultimate Reality cannot be in reference to anything. If we say it is light, it refers to darkness, It may not be darkness, but it refers to darkness, it is related to darkness. It has meaning only in reference to darkness, so it is not beyond. So Buddha remained silent. He would not even say "That".

"That" is the last word to be used. But Buddha felt that even to use "That" is not good, so he would deny "this", he would destroy "this", but never assert the word "That". He would insist, "Destroy this, and then..." And then what? But he would remain silent. Beyond "then", he would remain silent. He would say, "Destroy this, and then..." Then something happens. But then no one knows what happens. Then even a Buddha doesn't know. He used to say: "Then even a Buddha doesn't know what happens, because there is no Buddha to know. Destroy this; don't ask about That."

He would come into a new place, and his *bhikkhus* would go around the village to declare: "There are eleven questions Buddha is not going to answer, so please don't ask them." The first was, "Don't ask about 'That'. Ask about 'this', because this is answerable. Ask about this and he will answer. Don't ask about That."

I remember one sufi mystic, Bayazid. He was saying one day that nothing can be said about That. His Master, his Guru, hearing this just went out of the room. His Master was a very old man, illiterate -- mm? -- Bayazid was a very literate man. So, many disciples who were sitting there thought that the old man had gone out because he could not understand such deep things. Bayazid stopped that very moment, ran after the Teacher and asked him, "Have I done something wrong? Have I said something wrong?"

The Teacher said, "Yes! Even to say that nothing can be said about That is to say something. You have said something -- I cannot tolerate it."

There is a story about Marpa, the Tibetan mystic. Someone had come to ask him, "Tell me something about That. But I have heard," the questioner said, "that nothing can be said, words cannot be used, language is futile. So tell me something about That in such a way that it is without words."

Marpa laughed and he said, "I will tell you -- but ask without words. Ask something about That without words, and I will answer you."

So the questioner said, "How can I ask without words?"

So Marpa said, "That is your problem, not mine. You go and find out! That is *your* problem, not mine. Mine begins when I am to answer, so first go and find out."

It was serious; it was not a joke. The person who had come to ask was serious about it. He went and he thought and he tried. In every way he meditated: "How to ask without words? Really, Marpa is right! If you demand an answer without words you must ask without words." He meditated, he contemplated, he thought about it, but it is impossible. How to ask it without words? Years passed, and because of this constant inquiry -- how to ask without words? -- thoughts dropped. The man became empty.

Suddenly, one day, Marpa is at his door, knocking. The man opens the door. Marpa is there laughing, smiling. Marpa says, "You have asked and I have answered." And they both laugh. And from that day on, that person, the inquirer, follows Marpa as a shadow, laughing continuously. From village to village Marpa moves, and the man follows him like a shadow, laughing. So everybody who meets them asks, "Why is this man laughing?"

Marpa says, "He has asked without words and I have answered without words -- hence, the laughter."

Logical categories will not do because logic exists in thinking and mystery exists in non-thinking. You come in contact with mystery when there is no thought. You come in contact with mystery, all the bridges are destroyed, all the gaps are destroyed, when there is no thought. So from another dimension, "this" means the world of thinking and "That" means the world of no-thought. If you can be in a state of no-thought, you are in That. If you are in thinking, you are in this. When you are in thinking you are not in Being. When you are in thinking you are on a journey away from yourself. The deeper you go in thought, the further away you are from yourself. So a thinker is never a knower -- never! A thinker is just dreaming.

You might have seen Rodin's sculpture known as "The Thinker". The man is sitting and brooding. His hand is on his head; the head is lowered. This is one concept, the Western concept, of a thinker. The man is very anxious, tense, worried; his every nerve is tense. He is *thinking*; a very arduous effort is being made somewhere inside. He is thinking! His every muscle, his every nerve is tense. He has gone far away.

There is another picture -- a Zen picture, a Chinese picture -- of the thinker. It is good to put them side by side and then meditate. The Chinese picture of the thinker is relaxed; nothing is going on. And the caption in Chinese reads: "He is a thinker because he is not thinking at all." There are no thoughts. Simply the consciousness has remained -- no problem, no struggle inside. He is not thinking -- he is the thinker! Only the thinker has remained, no thinking. In Rodin's sculpture, there are thoughts, there is thinking. but the thinker is not, the center is not -- only the circumference. Much is there as work, effort, but the center is clouded.

In the Chinese picture of the thinker, only the center is -- centered, relaxed in itself, no journey. The consciousness has not gone anywhere. It is relaxing in itself. In Rodin's concept of thinking you will touch

the this, and in the Chinese Zen painting of the thinker you will touch the That. If *you* are thinking, then knowing is not possible because you can do either thinking or knowing. The mind cannot do both simultaneously. Either you can think or you can know. It is just like you can either run or you can stand; you cannot do both. If someone says, "I am standing while running," he is saying the same absurd thing as we go on thinking and saying: "I am knowing while thinking."

You cannot *know*, because knowing is a standing and thinking is a running from one thought to another. It is a process. You go on running and jumping and running and jumping. If you stand still inside, no running... a *centering*, just sitting. In Japan they call it "Za-zen". It means just sitting. The Japanese word for meditation is "Za-zen". It means just sitting, doing nothing -- not even meditation, because if you are meditating you are doing something. The Japanese say that even if you are doing meditation you are still doing something, you are running. Don't even meditate -- just be. Don't do anything. Just be! If you can be without any doing, you drop into That, because thinking is this -- the thought process, the labelling, the logic.

Thinking is a process of ignorance. You think because you don't know. If you know, there is no need to think. You think because you don't know -- it is a groping in the dark. But thinking is a very tense process -- most tense! And the more you are tense inside, the less you are in contact with the center. Relaxed, fall into yourself. Relaxed, just be. Relaxed, don't go anywhere. Remain in yourself -- suddenly you are in That.

This sutra says:

THE FEELING OF THAT EVERYWHERE IS THE ONLY FRAGRANCE.

The only Divine fragrance -- the feeling of That everywhere! But how can you feel it everywhere if you have not felt it inside? If you have not felt it in yourself, how can you feel it everywhere? The feeling must come first in your center; then it goes out in waves all around you, everywhere. Once you have known that fragrance inside, you suddenly become aware it is everywhere. Then this this is just an appearance and That is hidden everywhere. So this is to be understood: unless you know it inside, you cannot know it outside; unless you come to That within, you cannot come to it without. *You* have to drop into That inside first, otherwise you can create a very illusory phenomenon.

Many religious persons are doing that. Without knowing the inside you can go on thinking that That is everywhere -- in the trees, in the houses, in the sky, in the stars, in the sun -- everywhere. You can go on thinking -- I insist, thinking -- you can go on thinking That is everywhere, and you can come to a false feeling through constantly thinking that it is there everywhere. This is an imposition, a projection, and mind is capable of it. It can project. But projection will not lead to you That. Mm? -- you are dreaming about that -- not knowing it, not feeling it, not living it. So you can, by constant repetition, autohypnotize yourself that That is everywhere. You can go on repeating that you are feeling it in every stone.

Try it! It is a good experiment. Try for twenty-one days continuously to feel That, the Divine, the God, everywhere -- in every leaf, in every stone, everywhere. Whatsoever comes to your mind, remember it is That continuously for three weeks, and you will be able to create a certain illusion around you. You will be in a very high euphoria just like with LSD or mescaline or marijuana. By constant repetition of a certain feeling, you can project it without any chemical drugs. The mind creates its own chemical drugs.

But it is arduous; through drugs it is very easy. But the same is the process. When you take a pill and instant heaven comes to you, what does it mean? It means only that the chemical drug lowers down all your defense measures, breaks down your logic, your rational thinking. You are in a waking dream. The logic has stopped -- not as an achievement, but just as a chemical enforcement. You are in a waking dream; with LSD you are in a waking dream.

Timothy Leary has written a book comparing Tibetan mystics with LSD-takers, and he says the same is the experience. He says about Marpa and Milarepa, or you could say Kabir and Ekhardt, Huang Po or Hui-Hai, or Bayazid and Rabiya, that whatsoever they have known or have come to know is just similar to LSD experiences. And Timothy Leary is right in a way -- but still fundamentally wrong. He is right in a way because the experiences are similar, but not the same.

When you take some chemical drug which lowers down the defense mechanism of the mind, the logic, the reason, you are in the same state as in a dream in the night. The difference is only that now you are in a waking dream. You are awake and still dreaming, so if a horse becomes a cow there is no problem. And this

waking dream gives the whole reality a new rainbow colour. Everything becomes fresh. All the labels have dropped; your dream has spread all over. Now, whatsoever is happening inside chemically is being projected outside.

The colours that you see outside arc a projection of your inside mind. Now your dreams are projected everywhere. The whole world has become a screen and you are a projector now: you project everything. So whatsoever is inside you will now be projected. So LSD will not give the same experiences to all. A poet will have a very poetic experierence, but a murderer cannot have the same experience. Someone can have heaven instantly, and someone may drop into hell. So whatsoever is inside will now be projected outside.

The same can be done through constant repetition. If you go on constantly repeating a certain feeling, you can project it. You can begin to live in this world as if this world has become dead. But unless you have known it inside, it is a false phenomenon. Any day you stop your repetition, and the hypnosis will go down. You can go on in this process for lives together. It is self-perpetuated because it is so pleasant.

So remember this: you are not to project. You are to know it inside, not to project it outside. For projection thinking will be needed, and for realization no-thinking will be needed. For projection you will need a certain concept to be enforced on reality. It is a rape of reality. And you can autohypnotize yourself, but this is a dream existence. The real thing to be done is to come to a stop of inside brooding and thinking. The clouds must be thrown. Your inner center must come to a very uncloudy sky. Your inner center must be there without any action, and thinking is the action.

If every thought stops... but that you can do even by becoming totally unconscious. If you become unconscious, then it is of no use. You have fallen into deep sleep. In projecting outside you have fallen into a waking dream. You can stop every thought inside and be unconscious -- you have fallen into deep sleep. It will not do.

A third thing has to be done -- no thinking and no unconsciousness. This is the basic formula: no thinking and no unconsciousness. Conscious totally with no thoughts, and you come not only to know That but to be That. You are one with it. And once tasted, the taste never leaves you. Once felt, it never leaves you because you are transformed, you are not the same. And when you have *known* it, felt it inside, then open your eyes and it is everywhere. Now everything becomes just a mirror. You need not think about it; there is no need. You need not remember that it is there -- *it is there*! That felt inside is felt everywhere.

Really, the inside and outside drop. Then your inside is the outside. Then the whole distinction between the within and without is meaningless. Once you have known That, the infinite inside, then it is the same outside. Then a very different feeling comes. Then it is not that you are inside and you are not outside -- then you are everywhere. The inside and the outside are just two poles of one reality. You are spread between the two. You are the reality -- the That. One pole was known as inside previously; another pole was known as outside. Now you are spread between the two. They are both your poles.

This knowing inside is authentic religion. And this sutra says: "The feeling of That everywhere is *gandha,* the only fragrance." If one is to know, if one is to live in that divine fragrance, in that bliss, this is the path. Why does the *rishi* say that the feeling of That everywhere is the fragrance? If you go to worship, you take some flowers with you. This is a symbolic expression. Ordinary flowers will not do for worship. Take *this* fragrance with you -- this feeling of That everywhere. Then only will your worship be authentic; otherwise it is just a false show. Ordinary flowers will not do.

Take this fragrance with you when you are going to worship. But then there is no going because then there is no temple. Then everything has become a temple. If you feel That everywhere, then where is the temple? Then where is the Mecca and where is Kashi? Then He is everywhere. Then the whole Existence becomes a temple. If you feel That everywhere, then this becomes a temple. Take this fragrance with you.

But, really, the *rishi* is very deep, even in his symbology. He will not say "flowers", he says "fragrance" -- because flowers again are part of this fragrance, part of That. A flower is born and it dies; a fragrance is forever. You may know, you may not know it. A flower is a material manifestation; a fragrance is a spiritual part. A flower you can have in your hand, but you cannot have fragrance in your hand. A flower can be purchased, but never the fragrance. A flower is a limitation, but a fragrance is simply the unlimited. A flower is somewhere, but the fragrance goes everywhere. You cannot say it is here; you cannot say it is there. It is everywhere. It goes on, it goes on.

So that's why the *rishi* says not "flowers", but "fragrance". Take this fragrance with you, and only then will you enter the real temple -- because the reality of the temple doesn't depend on the temple, it depends on you. If *you* are authentic, the temple becomes authentic. Then any temple or any place will do; it makes no difference.

I have heard about Hassan. He worshipped in a mosque for seventy years continuously. The whole village became so acquainted with Hassan worshipping in the mosque for seventy years. Virtually, the mosque and the worshipper became one. No one could conceive of Hassan without the mosque; no one could conceive of the mosque without Hassan. He was there five times every day. He didn't move from his village, never -- because if he had moved anywhere and there was no mosque, where would he do his prayer? And five times, the whole day, he was engaged in prayer. Even if sometimes he was ill, he would not miss -- he would come.

One morning when he was not found in the mosque, all the worshippers thought that the only thing possible was that Hassan was dead; there was no other possibility. He had never missed! For years and years, for five prayers the whole day Hassan was there in the mosque. So the whole congregation went to Hassan's hut. They thought it was certain he was dead; otherwise nothing could prevent him. But Hassan was not dead. That old man was sitting under a tree.

The people just couldn't understand. They said, "What are you doing? Have you become a heretic in your old age? Have you stopped worshipping? Why didn't you come? We thought you were dead, but you are alive. It would not have been so strange if we had found you dead, but you are alive. This is strange, and we are unable to understand."

Hassan said, "I was coming continuously to the mosque because I didn't know where His temple is. But now I have come to know. Now His temple is everywhere, and I need not go now. His temple has come here. See! He is here -- everywhere."

But the villagers couldn't see. They thought he might have gone mad.

The authenticity of the temple, the reality of the temple, depends on you. A false worshipper cannot find a real temple. Wheresoever he moves, he moves in his own falsity. All these temples have become false because of false worshippers. Wherever they move, they move with their falsity.

The *rishi* says, "The feeling of That everywhere is the only fragrance." Go to Him, go to His feet, with this fragrance. But then there is no going. Then wherever you are, you are in His presence. If the fragrance is inside, then the presence is outside. If you are filled with the feeling of That, then there is no seeking.

Bokuju, a Zen Master, has said that *sansar* is Nirvana -- this world is the Ultimate. When he said this for the first time, his own disciples became disturbed and they said, "What are you saying? This world, *sansar*, is Nirvana! This world is the Ultimate! This world is Brahma! What are you saying?"

Bokuju said, "When I didn't know, when I was ignorant, there was a division. But when I came to realize That, the division disappeared -- now everything is That."

So the last thing: this and That is a division for the ignorant and of the ignorant. You know only this, and That is just a concept. When you come to know That, this becomes only a day-to-day concept, a utility. If you only know this, then That is just a concept, a metaphysical concept. If you come to know That, then this disappears. Knowing That does not mean that the world disappears; it will remain. But for you it will not be this -- it will become That.

Mohammed's disciple Ali was beaten by someone; he became unconscious. He was beaten so much that he became unconscious. The person who had attacked him escaped. When others came, the attacker was not found there. Ali was found Lying unconscious on the street. So they served him; someone brought water and they all did something to help him. Then Ali became conscious. Someone was fanning him, someone was sitting just by his side stroking his head. The person who was sitting by his side asked, "Have you become conscious? Can you recognize this man who is fanning you?" He was asking to know whether Ali had become conscious or not.

Ali said, "How can I not recognize Him? I know He is the same who was beating me."

The man who asked felt that he was still unconscious, because that man had escaped. And how can that man who was beating him serve him now to make him conscious? He was fanning him, the man said, "Ali, you seem to be still unconscious, confused. This is not that man."

Ali said, "How can He not be That? I cannot see anything except That. So when He was beating me I knew who He was, and now that He is serving me I know who He is -- but they are both the same!"

This is a non-dualistic concept, feeling. When you know That, this disappears; when you know this, That remains just a concept somewhere. But start from yourself Don't go to find it out anywhere else; otherwise the journey will be very long. And you may reach, you may not reach. Take a total about-turn -- seek it in your own center.

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OSHO, YOU SAID LAST NIGHT THAT TO REALIZE THE THAT, THE TRANSCENDENTAL TRUTH EVERYWHERE, ONE MUST FIRST REALIZE IT AT ONE'S OWN CENTER OF BEING. THEN YOU SAID THAT A CENTERING FOR THIS IS NEEDED. IS THIS CENTERING THE SAME AS THAT OF GURDJIEFF'S CRYSTALLIZATION?
PLEASE TELL US HOW THIS CENTERING OR CRYSTALLIZATION IS DIFFERENT FROM STRENGTHENING ONE'S OWN EGO, AND HOW DOES IT LEAD TO THE TRANSCENDENTAL TRUTH, THE THAT?

MAN IS born with a Self, but not with an ego. Ego is a social construct, a later growth. Ego cannot exist without relationship. You can exist, the Self can exist, but the ego cannot exist in itself. It is a by-product of being related to others. So ego exists between "I and thou". It is a *relata.*

The child is born with a Self but not with an ego. The child develops the ego. As he becomes more and more social and related, ego develops. This ego is just on your periphery where you are related with others -- just on the boundary of your being. So ego is the periphery of your being, and Self is the center. The child is born with a Self, but unaware. He is a Self, but he is not conscious of the Self.

The first awareness of the child comes with his ego. He becomes aware of the "I", not of the Self. Really, he becomes aware first of the "thou". The child becomes aware first of his mother. Then, reflectively, he becomes aware of himself. First he becomes aware of objects around him. Then, by and by, he begins to feel that he is separate. This feeling of separation gives the feeling of ego, and because the child first becomes aware of the ego, ego becomes a covering on the Self.

Then ego goes on growing, because the society needs you as an ego, not as a Self. The Self is irrelevant for the society; your periphery is meaningful. And there are many problems. The ego can be taught and the ego can be made docile and the ego can be forced to be obedient. The ego can be made to adjust, but not the Self. The Self cannot be taught, the Self cannot be forced. The Self is intrinsically rebellious, individual. It cannot be made a part of society.

So the society is not interested in your Self. The society is interested in your ego -- because something can be done with the ego, and nothing can be done with the Self. So the society helps to strengthen the ego, and you go on living around your ego. The more you grow, the more you become social, educated, cultured, civilized, the more polished an ego you have. Then you begin to function from the ego, not from the Self, because you are not aware of it at all.

So your essence goes on into the unconscious, into inner darkness, and a false construct, a social construct -- the ego -- becomes your center. Now you identify yourself with your ego -- with your name, with your education, with your family, with your religion, with your country. These are all just part of your ego, not of your Self, because the Self doesn't belong to your parents, the Self doesn't belong to your country, the Self doesn't belong to any religion, the Self doesn't even belong to your self. It doesn't belong! The Self is a freedom. It is *total* freedom! It exists in its own right. It doesn't belong to anything else, it

doesn't depend on anything else. It is!

But the ego belongs. It exists in a pattern. So if you are left alone for a long period, your ego will, by and by, subside. By and by, you will feel that your ego is being starved -- because the ego needs constant help from others. It needs a constant energy, food from others. That's why love gives you a very heightened feeling of ego -- because in love the other gives you significance, meaning. You become, for the first time, important. And in love, lovers help each other mutually. Love is a very subtle food for ego. The ultimate vitamin for the ego is love.

That's why Mahavir and Buddha and Mohammed and Christ, they all escaped from society. It was not really escaping from society: they all escaped into loneliness. It was not against society. Basically, it was to know whether their egos could exist outside society. And Mahavir, continUously for twelve years, was in loneliness just to dissolve this ego, this social construct. He chose to be without a center for the time being so that a real center, the authentic center, could come up.

One has to be in a gap. Mm? That gap is bound to be a chaos, because you are centered in the ego and the real center is hidden behind. Unless you dissolve this false center you cannot reach to the real center -- because there is no need. The ego goes on substituting for it.

The ego is enough as far as the world is concerned, society is concerned, relationship is concerned -- the ego is enough. If you go on a lonely retreat in non-relationship, this ego cannot exist because it is a bridge between I and thou. If the thou is not there, the bridge cannot exist on one bank. It needs two banks to be there. That's why this retreating into loneliness became a deep *sadhana.*

But you can deceive yourself. If you go into loneliness and then begin to talk with God, then again you will create your ego. You have created the thou, the other, again. So if you retreat into loneliness and then pray to God and begin to talk with God, then you have created an imaginary thou. Now the ego can exist again. So to be in loneliness means to be without thou -- no thou -- to be totally alone. Then this ego Cannot exist. It will wither away, and you will be thrown into chaos because you will be, for a certain period, without any center. This chaos has to be faced. Unless you face it you cannot be centered in your Self. You have to pass through this.

Christian mystics have called this "The Dark Night of the Soul". Really, one just becomes mad, because when you have no center you are mad. You have nowhere to function from; you have no unity now. You are just fragments with no energy in them, with no center, with no focus. You are a crowd. You will be mad. This madness has to be faced. This is the only courage the religious revolution needs: to be mad, to be without a center. This is the real austerity: to pass through it without creating any false center again, to be so honest that unless the real center comes up you are not going to create any center any more. You will wait. This waiting may take any length of time. Nothing can be said.

Mahavir had to be in loneliness for twelve years; Mohammed was in it only for thirty days. It depends on many things. I feel Mahavir had to wait for twelve years because he was the son of a great king. He must have been deeply rooted in a false ego -- more than Mohammed. He-was no ordinary man. His ego was greater than Mohammed's. Mohammed was just a poor man with no developed ego, uneducated, really nobody. He was nobody! But Mahavir was somebody. He belonged to a great family. He had a great heritage, a very polished ego, well educated, cultured. In every way he had a very crystallized ego. Twelve years were needed to dissolve it.

Jesus was in loneliness for only forty days. He was also a poor man with nothing to help his ego. The more civilization progresses, the more difficult it is -- because every progressive civilization is bound to have a solidifying effect on the egos that constitute that civilization.

This passing through a chaos without any center, being a chaos, ultimately throws you down to the center, the real center, to the Self. There are many methods for how to go through this chaos and how to destroy this ego. But this is a foundational thing: to have the courage to be without a center for a certain period of time.

You can do it by surrender. You can surrender yourself to someone, to the teacher. If the surrendering is total, then you will be without ego. You can be a Self, but not an ego; that's why surrender is so difficult. And the more egoistic an age, the more difficult surrender becomes. In surrender you give up yourself, you become a shadow, you just follow the instructions. You don't think about them -- you are no more.

But whenever surrender is to be contemplated, one begins to think: "If I surrender, then I will not be an individual."

This is absolutely incorrect. If you surrender, only then can you be an individual, because the ego is not your individuality. It is false, it is just a facade. If you surrender the false, then you are bound to explode

into the real. And this is the beauty of surrender: you cannot surrender the Self -- mm? -- that is impossible; you can only surrender the ego. You can give up only that which has been given tb you. You *cannot* give up your Self; that is impossible. There is no possibility. How can you give up your Self? You can give up something which has been put into you, which is a social penetration. Really, you can give only that which doesn't belong to you, which you are not.

This will look contradictory, paradoxical. You can give only that which you are not. That which you are you cannot give. So in surrender you give up whatsoever you know yourself to be. Then only the Self remains, which you really are and you cannot give up. When the false is thrown, the real is encountered.

So there are two ways, two basic ways: one is surrender. Mm? There are many methods of surrender, but the foundation is always to surrender to someone. It is *not* significant to whom. It is absolutely insignificant to whom you surrender. The real thing is surrendering. So sometimes it happens that the teacher himself may not be a real one -- but if you surrender, you may come to the real Self.

Even a false teacher can be a help, even a dead teacher can be a help -- because the real thing is not to whom you are surrendering; the real thing is that you are surrendering. The happening is *in you*. To whom it is addressed is absolutely irrelevant. Krishna may be there or he may not be there; Buddha may be a historical person or he may not be; Jesus may just be a myth -- it makes no difference. If you can surrender to Jesus, whether Jesus was ever there or not, the thing will happen to you. It is the surrendering that is meaningful.

So one way, one basic way, is surrender. Another is absolute will. Don't surrender, but then be absolutely yourself. I said that when you surrender, the Self cannot be surrendered. Whatsoever you surrender is bound to be the ego, the false, the PERSONA -- not the essence. Another basic path is to be yourself totally, don't surrender -- but then be a will.

Again, the ego has no will; it cannot have. The ego is absolutely will-less because a false entity cannot have the quality of will. Will belongs to the real. You are absolutely will-less. In the morning you decide something; in the afternoon you yourself cancel it. When you are deciding, at that very moment some part of you is cancelling it. You say, "I love." Go deep, and somewhere in the corner hate is hiding -- in that very moment. You decide, "I am going to do this," and in that very moment the contrary is there.

Will means nothing contrary in the mind. Will means one -- no duality. Ego cannot have any will. Ego means many contradictory wills simultaneously. You are a crowd as far as ego is concerned, and it is bound to be. It is natural, because as I said, ego is created by relationships. It is a by-product. You have many relationships, so your ego is a construct of many relationships. It cannot be one; it is a crowd.

Really, look at it in this way: you have a part of your ego which was created with your mother -- a fragment of your ego was created by you in relationship with your mother. Another part of your ego was created by you in relationship with your father; another was created in relationship with your wife. Now the fragment that was created by your wife cannot be the same as that which was created by your mother. They will be antagonistic. They will fight inside you. It is not only that your wife and your mother will fight outside. The ego part which is in you will also fight. It is not only that your father and your mother will fight outside. They have created fragments of your ego and they will fight inside. So you have many fragments, you have a crowd in the name of the ego -- a crowd. A constant fight, a conflict, is going on. You cannot will anything.

Gurdjieff used to say, "You cannot will because you are not." Man is not because man is not one. You are a crowd, and a crowd without any real unity. You have many faces, you have many wills. In a certain moment, in a certain situation, one fragment is the master. Then you say something, then you decide to do something. In that moment you feel that you have a will, but in the next moment that fragment has gone down. Another fragment has come up -- and this fragment is not even aware of your decisions.

You are angry and then you decide, "I will not be angry again." The part that was angry has not decided this. This is another part, and they both may not meet at any time in your life. The second part which says, "I decide now not tb be angry," is not the part which was angry. And there is no meeting. The part which was angry will again be angry tomorrow, and when that part is angry you will forget completely what you had decided Again you will repent. The other part has come up again -- and this goes on.

Gurdjieff used to say that we are like a house, the master of which is either asleep or has gone somewhere else. For years together the house has not known its master. There are many servants. The servants have forgotten completely that there was ever any master. Either he is asleep or he has gone away. For years together the servants have lived in the house without the master. Someone passes by the house; some servant is outside and he asks the servant, "Who is the master?"

The servant says, "I am the master."

Another day the same man passes by the house and finds someone else there. He asks, "Who is the master?"

The second servant says, "I am the master."

Every servant claims that he is the master, and nothing can be decided because the master is asleep or has gone somewhere else. These servant-masters can decide something, but they cannot complete it. They can Promise something, but they cannot fulfill it. They are not the masters at all.

This is the situation of the ego. It cannot will. So the second path is to create a will. If you create a will, then the ego will disappear -- because only the Self can will. So if you begin to will, if you insist on willing, then by and by you will go in. The ego cannot will; and if you insist on willing, the ego will disappear.

Surrender is one basic path -- the path of the *bhaktas*. *tap*, will, is the second basic path -- the path of the warriors, fighters. Each path has many techniques, but the essential thing is this.

Gurdjieff used the second path -- the path of will. He called it crystallization. He said, "If you will, then by and by you will crystallize into your center." The ego cannot exist with a willing consciousness -- it cannot exist. So Gurdjieff used very deep methods for inner integration. He would say, for example, "Don't sleep for seven days. Whatsoever happens, don't sleep." You can remain without food for seven days; it is not so difficult. But to be without sleep for seven days is very difficult. To be without food for seven days is not so difficult; a man can be alive without food for at least ninety days without any danger. But with sleep it is difficult.

Food is a voluntary thing. You may eat, you may not eat. Sleep is not a voluntary thing: it is non-voluntary. Either it comes or it doesn't. You cannot bring it; you cannot force yourself into sleep. You can force yourself not to take food or to take more food; that is a voluntary thing. But sleep is a non-voluntary phenomenon. You cannot force yourself. And when sleep comes you will not be able, with your ego, to be awake. But you can insist. You can say, "Whatsoever happens, I will not sleep. I am ready to die, but not to sleep."

Gurdjieff's chief disciple, Ouspensky, was dying, but he would not lie down. He continued walking. He was dying, and he was aware that death was just about to come -- but he would not lie down. Physicians insisted, persuaded, but he would not lie down. He said, "No, I am going to die walking. I am going to die consciously." He used even death to create will, and he died walking. He was the first man in the whole history of humanity who died walking -- consciously.

Consider, contemplate, what was happening inside of him. It is not simply sleep -- it is death. And he was not ready to surrender even to death. Mm? This is an anti-surrender path. He was not ready even to surrender to death. He continued to fight. He went on walking for three days and three nights. The body was very ill, old. Those who were keeping watch over him couldn't follow him -- they had to sleep. So someone would sleep and someone else would watch him. A group of twelve persons continued watching him, but for three days continuously, night and day, he continued walking. He would not sit. He would not allow any terms, any compromise with death. He died a crystallized man. He used death to create will.

You can fight with sleep, you can fight with food, you can fight with sex, you can fight with anything -- but then *no* compromise! Then *no* surrender! Then be *absolute* in it! But ego cannot be absolute in anything. And if you insist on being absolute, ego will disappear and suddenly you will become aware of a different center in yourself. The ego cannot will, so if you will the ego cannot exist.

So either surrender totally or win totally. Then you will understand that these seemingly contradictory parts are not really contradictory, not so contradictory, because one thing is common: totality -- total surrender or total will. The ego can *never* be total in anything. It is always fragmentary, divided. So be total, in any way, and the ego evaporates. And when there is no ego, for the first time you become aware of your real center.

I call it centering; Gurdjieff calls it crystallization. Words don't mean much. Through this centering you become a being through this centering you are in Existence. Before this you are in society, not in Existence. Before this you are part of a civilization, of a culture, of a language, of a religion, but not a part of Existence. Before this you lived in a man-created world. Before this you belonged to "this". And once you are centered, you belong to That which is beyond, which is not created, which is eternal. Then you come to the source. You may call it God, you may call it soul, you may call it whatsoever you like. The Upanishads call it "That" -- that which is unborn, that which is deathless, that which is.

This centering is possible, it is not impossible. It looks impossible, it appears impossible; it is impossible for the ego -- not for you. It is impossible for the ego because ego cannot attain it. Rather, in attaining it ego

will die.

The old yoga scriptures say, "Hear whatsoever the Teacher says and follow it -- because he is your Self. Whatsoever he is saying, it is your own inner voice." So they say the real Teacher, the real Guru, exists *in you*. Outside you the Teacher is just a help to awaken the inner Teacher. So, really, surrendering to a Teacher is surrendering to the Self. It is just like this: you come to a mirror, and for the first time you become aware of your face -- through the mirror. The Teacher is just a mirror. If you surrender you become aware of your own Self.

This is one way. The other is to find out your own will. And decide which is your way, because, as I know, there are many people who just go on thinking: sometimes they think of surrender; sometimes they think of will -- rather, this is their way. Whenever you talk to them about surrender, they think about will. If you talk to them about will, they will think about surrender. This is how the fragments of the ego work.

If I say to you, "Surrender," then you will think, "How can I surrender? What will happen to my individuality, my freedom?" And you have none really -- no individuality. no freedom. But then you become afraid of losing something which you don't have. "How can I surrender?" Then if I say to you, "Don't surrender! Create a will!" then you say, "I am so weak, how can I create a will? It is so difficult." And both these teachings can have counterparts in your ego. And then you can go on wavering. That wavering will never help you to come to your center.

Decide either this or that, and then follow it -- and then follow it absolutely, totally, because that totality ultimately helps to destroy the false structure of the ego. And when the false center is no more, you will come to know the real center. There will be a gap -- a gap of chaos. One has to face it. It is painful, but it is a birth pain. One has to pass through it; it is a necessity. But when you come to the center, then you know that you have paid nothing. What you have gained is invaluable, and whatsoever you have done is just nothing. But before you attain it, your effort is very valuable.

And, lastly, you can be in a confusion and you can go on thinking that you have become centered or that you are crystallized -- only because you have a crystallized ego. So what is the difference? How can you judge whether you are centered in the ego or centered in the Self?

Three things to be remembered: one, if you are existing in the ego you can never be in silence -- never. Then you are in a crowd, in the marketplace. Your ego is a market production. You can never be in silence.

Secondly, you can never find even an iota of happiness, because happiness happens only to the real center, silence happens only to the real center. They are qualities of the real center. You need not make any effort for them; they are just there. So if you are in the ego, your happiness will always be in the future -- never attained. always to be attained.

And, thirdly, your life motivation will be fear when you are in the ego. Whatsoever you do, your motivation will be fear-oriented, you will be fear-oriented. If you love, you will love because of fear. If you pray, you will pray because of fear. If you think of God, you will think because of fear. If you accumulate wealth, you will accumulate because of fear. If you make friends... whatsoever you do, your basic motive will be fear-oriented.

These three things. No silence will be possible because there is a crowd, a conflicting crowd of tensions and tensions and conflicts. anxiety and anguish, but no silence, no happiness -- because happiness belongs to the center, not to the ego. And there will be fearorientation because ego is constantly afraid of death -- because ego is just a construct. It is not a reality, so it is afraid of death. The Self is never afraid of death, the Self has never known death. Death is impossible to the center -- to the real center. Deathlessness is the very quality of it, its nature. So remember these three things.

Mind will be a constant tension, anguish, a longing for happiness, but no experience; and everything will be trembling, fear-oriented. Your religion will be just a fear, your beliefs, your philosophies, just fear -- existing only to hide the fear, to escape the fear, to deceive yourself.

If you are in the real center, silence will be your nature -- not dependent on any situation. It is not that the situation is such that you are silent. Whatsoever the situation, you will be silent. You cannot be otherwise. Nothing can disturb you. Disturbance will be there but you will remain unaffected, untouched. Nothing penetrates to your center, it cannot.

Silence, then, is not situational. It is not that the day is good, not that you are successful, not that you are surrounded by friends -- no. It is not anything situational. Silence is there. Whatsoever the situation, silence is there and happiness -- not in the future but here and now. And this happiness is not a happening. It is a state. It is not that today you are happy -- you cannot be otherwise. You *are* happiness, and fear dissolves. And with the dissolution of fear, the whole world that we have created around fear dissolves. You enter into

a world of no-fear. And when there is no fear, only then is freedom possible. Fear and freedom cannot exist together. It is because of fear that we have created all our slaveries, all our bondages. Our imprisonment is because of our fear.

So remember these three things. And once you have known your real center, you are not the same. The old man has died and a new one is born. It is a new birth! When the child is born, only a body is born. Then the ego is given by the society. You go on living with an ego and a body -- with no Self. Unless you dissolve this ego and find the Self, your life is wasted. The body is given by your parents and the ego is given by your society. Who are you? The body belongs to your parents, to heredity, to a long series, and the ego belongs to the society. Who are you?

Gurdjieff used to say that you are not. You are just a construct. Unless you find out something which has not come through the parents, not come through the society, not come at all to you; which you have always been -- before your birth, after your death; that which you will be, which you have been, which you are; unless you find that, you are not a centered being, you go on living on the periphery. This peripheral existence has been called SANSAR -- the world, the this. This centered existence is called the Nirvana -- the That.

OSHO, HOW CAN ONE DIFFERENTIATE BETWEEN A PROJECTED EXPERIENCE AND AN AUTHENTIC FEELING?

"How can one differentiate between a projected experience and an authentic one?" It is difficult. Because we have to speculate, that's why it is difficult. For example, how can you feel that you are touching a real fire or just an imagined one? If you have not touched a real fire, it is very difficult to think about it, to make any theoretical distinction. If you have touched a real fire, then it is not so difficult, then you know. A projected experience is just a dream experience.

But we can think certain things. If you have projected something, you have to go on projecting it; otherwise it will disappear. For example, if I project God and I say, "I see Him in the trees, I see Him in the sky, I see Him everywhere," if it is a projected experience, just my projection, my thought imposed on things, not a realization, but an idea, a theory imposed on things; if I project that I can see a tree as Divine -- then I have to help this projection constantly. If I drop repeating, if I forget even for a single moment, the Divine will disappear and there will only be a tree.

In a projected experience you have to work for it continuously. You cannot have any leave, you cannot be on any holiday. The so-called saints cannot go on any holiday. They are continuously at work. They are working and working day and night. If you stop them for a single moment, the projected experience will disappear.

Some friends brought to me a Sufi mystic. He was an old man, and he said that for thirty years he had been experiencing God in everything. And it looked so, it appeared so! He was just ecstatic, dancing, his eyes aflame with some unknown experience. So I asked that man, that mystic, "For thirty years you have been experiencing -- is there any effort you still have to make?"

He said, "I have to constantly remember. Continuously, I have to remember. If I forget, then the whole thing disappears." So I asked him to stop all effort for three days and be with me.

He was with me only one night. The next morning he said, "What have you done? You have destroyed it! My thirty years' effort, and you have destroyed everything!" He began to weep. The same eyes which had been aflame with something unknown, became ugly. Thirty years' effort -- and he said, "How, in what unfortunate moment, did I come to you? What have you done? Why did you say to me to stop for three days. Now how can I get into it again?"

This is the projected experience. So I told him, "It is better not to get into it again, because you have wasted thirty years in a dream. You can waste thirty lives, but what are you gaining out of it?"

Authentic experience needs no effort. You need not maintain it. When it happens, it has happened. Now you can forget everything. You need not go on maintaining it; there is no constant maintenance. It remains. You forget it -- it is there. You don't look at it -- it is there. You sleep -- it is there. Now the tree cannot become a tree again; now it can never again be a mere tree. Whether I remember or not, it is Divine.

So one thing: you need effort before the happening. Mm? -- remember, you need effort *before* the happening. In both, in the authentic and the projected, effort is needed before the happening. In the

authentic experience there is no need after the happening, but in the projected experience there is a continuous need, you have to go on making effort. It is just like in a cinema hall. The projector is running continuously so that the screen is filled. If for a single moment the film is broken or the projector stops, the whole thing disappears, the whole dream disappears, and there is just a plain screen and nothing else. You have to run the projector continuously; then there is no screen, but a different world.

The same is the case if you have to run your mind continuously as a projector, or if you have to remember that you are Divine, that everything is Divine, that all around is God: you have to project continuously, with no gap. And if there is a gap, the whole thing disappears. Then it is a projection. It is not authentic, it is not real.

If there is no need of this constant effort, then it is authentic, it is real. Then you can forget. The day you can forget God, only then have you realized. If you still have to remember Him, it is a projection. The day you can stop your meditation and there is no difference -- whether you meditate or not it is the same -- then it is authentic. If you stop your meditation, if you stop your prayer, if you stop your effort and everything changes and you feel that something is missing, then it is a projection, a projected feeling. Then it is an addiction. Then someone is a drug addict and you are a prayer addict -- but it makes no difference.

One of the rarest and deepest treatises on yoga in India is the "Gherand Samhita" -- the most foundational one. It says: "Unless you go beyond meditation, your meditations are of no use. Unless you go beyond prayer, your prayers have not been heard. Unless you forget God completely, you are not one with Him."

A Buddha will not talk about God; there is no need. Someone has said, "There has never been such a godless man as Gautam the Buddha -- and yet such a godlike one." But he could be godless because he was so godlike.

So remember one thing: no constant projecting. There is only one thing you can do. and that is to make your mind thoughtless -- because thoughts are the projections. If you have thoughts, then they will be projected. If you have no thoughts, it is just as if a projector machine is there without film. If no film is there, it cannot project. Your mind is a projecting machine, and thoughts are the film. If thoughts run and the machine is working then they will be projected, then the whole world is a screen. You go on projecting.

When you love someone, the person is just a screen: you project. When you hate someone, the person is just a screen: you project. It is your thoughts that you go on projecting. The same face is beautiful today, and the next day it becomes ugly -- the *same* face -- because your beauty, your ugliness, your feeling of beauty, your feeling of ugliness, is not concerned with the face at all. The face is just a screen with your thoughts projected on it.

No thoughts, no projections! That's why my insistence is that you come to a point of thoughtlessness, of thoughtless awareness -- so that there will be no projection. Then you will see the world as it is, not as your thoughts make it. If you can see the world as it is, you have come to the Divine.

Now you can feel the difference. The world is there: you project the Divine on it: it is a thought. You say, "The world is Divine" -- it is a thought. You don't know. You have heard it, you have read it, someone has said it to you. You wish it should be so, you want, you long that it should be so -- but you have not known it. You don't *know* the world is Divine. You know the world as the world.

This concept that "the world is Divine" is a thought. Now you can project. Repeat it constantly, let it remain in the mind constantly, let it be a constant thing between the world and you, then your mind will project through this thought, and some day the world will begin to look Divine. Man? This is a projection: you have thought of it as Divine, and now you feel it

The authentic realization is totally different. You don't know what the world is. You don't say that it is Divine or not. You say, "I don't know." That's how a real, authentic seeker begins. He says, "I don't know." The false, the projecting one, always says, "I know! The world is Divine. Everywhere there is God." The real seeker will say, "I don't know. I know the tree, I know the stone -- I don't know what the inside of Existence is. I am ignrant."

This feeling gives you a humility, a deep humbleness. And when you don't know, you cannot project -- because now you will not cooperate with any thought. Then drop all the thoughts and say, "I don't know." Drop all the thoughts. Don't be attached to knowledge. By and by, be aware that no thoughts should be there between you and the world. This is what meditation means -- a no-thought relationship. You are here; I look at you with no thought, with no prejudice, with no image, with nothing in between. You are there, I am here, and there is space -- unfilled. vacant.

If this can happen between you and the world, then the world is revealed to you in its totality, in its

reality, in its essence. Then you know that which is, and that is Divine. But now it is not a thought. There is no thought at all. You are vacant, empty, silent. It is a revelation, not a projection. So a meditative mind reaches to a state of thoughtlessness, and then only is revelation possible; otherwise you will go on projecting, you will go on projecting. Thought cannot do otherwise -- it will project.

Go deep in meditation, and remain with reality without thoughts. Sit under a tree without thoughts, look at the tree with no thought in the mind, with no preconception. Let the tree be there, encountered by your consciousness. Be a mirror -- silent, with no thought waves -- and let the tree be mirrored in it. And then suddenly you will know that the tree never existed as a tree. That was only an appearance, a face, a *persona*. It was Divine -- just clothed as a tree. The tree was just a clothing; now you have known the inside. No need to remember it! Wherever you move with this meditative state, God will be there, the Divine will be there.

I would like to say it in this way: the Divine is not an object; you cannot find the Divine as an object somewhere. It is a state of mind. When you have that state of mind, it is everywhere. And if you don't have that state of mind, you can create a false, thinking state. But that has to be continuously maintained -- and you cannot maintain anything continuously.

So you will find saints weeping and repenting and feeling they have sinned because they haven't maintained continuously. How can you maintain continuously? If you are maintaining anything, you will have to relax. Any effort has to be relaxed. If you have tried to remember that the tree is not a tree but God, after a certain period you will have so much tensed the mind that you will need rest. When you rest, the tree will just be a mere tree, and the God will have disappeared. Then try again, and go on trying. With effort, relaxation is bound to come, it will follow.

You can do anything with effort, but it cannot become your nature. You will go on losing it again and again. So if you go on losing a certain feeling, know that it is a projection. When you cannot lose it, do whatsoever you want to do or don't want to do, be whatsoever....

I would like to tell you a story: A Chinese Zen monk was living under a tree for thirty years, and he was known to be a very realized man. A woman of the village was serving that monk continuously for thirty years. The monk was known as absolutely pure. Now he was old, and that woman was also old. That woman was on her deathbed, so she called a prostitute from the village and asked her to go to the monk in the night, at midnight: "Just go and embrace him, and come back and tell me how he reacted."
The prostitute asked, "What is the purpose of it?"

The old woman said, "I have served him for thirty years, but still I feel that his purity is a maintained purity. It is not yet effortless. So before dying I want to know whether I was serving a right man or whether I was just deluded as he is deluded -- because I have been a part in this. So just before my death, let me know it. I want to know."

So the prostitute went. It was midnight and the monk was meditating -- the last meditation of the night. The moment he saw that the prostitute was coming... he knew her, and he knew well. She belonged to the same village. And he knew well, moreover, because he had been attracted to her so many times before. Really, he was fighting against this prostitute for years. He was bewildered. He just ran out of the hut and cried, "Why have you come here? Don't touch me!" And he was trembling and perspiring. The prostitute laughed, went back, and told the old woman that this had happened.

The old woman said, "Then I was deceived. He is still the same. Nothing has changed -- he reacts very ordinarily. He is afraid. His mind is still attached; his mind is still sexual."

Sex can have just the reverse aspect also. You can be attracted in two ways -- positively or negatively. Negative attraction may not look like attraction, but it is.

The same happened to Buddha. Buddha was staying under a tree in a forest. Some young men had come for a picnic, to enjoy themselves. They had brought a prostitute with them. They were eating and they were drinking, and they became so intoxicated that the prostitute escaped. They were intoxicated so much that the prostitute escaped! When they became conscious that the prostitute had escaped, they followed her.

There was only one path. The prostitute must have passed where Buddha was sitting. So they came and asked the Buddha, "*bhikkhu*, have you seen a naked beautiful girl passing by here? -- because this is the only path."

Buddha opened his eyes and he said, "It is difficult to say whether she was a woman or a man; it is difficult to say whether she was beautiful or not; it is difficult to say whether she was naked or clothed. But someone has passed -- to this much I can be a witness. Someone has passed.

"I cannot say whether that one was a woman or a man because I am not interested -- not interested at all, not even negatively. Whether she was beautiful or ugly, I am not interested. Whether she was clothed or

naked, I am not interested. For this much I can vouch: someone has passed.

"And one thing more. The night is so silent -- is it good, young men, to go after the one who has passed, to find that person? Or is it better to come and sit beside me and to find yourself? The night is very silent, so what do you think? Is it better to find yourself or to go in search of someone else?"

This is a very different mind -- no negative, no positive attachment -- as if it is meaningless. Meaning can exist even when you are antagonistic. It exists more, rather. Any maintenance for any state of mind, any effort to maintain it, shows that you are still fighting. It is not a realization; it is still an effort to impose something.

So be silent, thoughtless -- and *then* know what is. Don't think about it and don't preformulate anything about it. Don't be concerned with philosophies and metaphysical theories, don't be concerned with ideas -- only then is the reality revealed. If you are concerned with ideas, then you will project something onto the reality and the reality will just serve as a screen. And this is the danger: you can come to know anything you want, you can project anything you want.

Mind has two capacities: one is that it can project *anything*, and the other is that it can be totally vacant. These are the two possibilities. If the mind is used as a positive projection, then you can realize anything you like, but it is not a realization -- you are living in a dream. Vacate the mind, and face reality with a vacant mind, with no thought -- then you know what is.

The Ultimate Alchemy, Vol 1

Chapter #15
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DRIK SWAROOP AWASTHANAM AKSHATAHA
TO BE ESTABLISHED IN ONE'S OWN WITNESSING NATURE IS AKSHAT -- THE UNPOLISHED AND UNBROKEN RICE USED FOR THE WORSHIP.

WITNESSING is the technique for centering. We discussed centering. A man can live in two ways: he can live from his periphery or he can live from his center. The periphery belongs to the ego and the center belongs to the being. If you live from the ego, you are always related with the other. The periphery is related with the other.

Whatsoever you do is not an action, it is always a reaction. You do it in response to something done to you. From the periphery there is no action -- everything is a reaction; nothing comes from your center. In a way, you are just a slave of the circumstances. You are not doing anything; rather, you are being forced to do. From the center the situation changes diametrically: from the center you begin to act. For the first time you begin to exist not as a *relata* but in your own right.

Buddha is passing a village. Some people are very angry, very much against his teachings. They abuse him, they insult him. The Buddha listens silently and then he says, "If you are finished then allow me to move. I am to reach to the other village and they will be waiting for me. If something is still remaining in your mind, then when I am passing back by this route you can finish it."

They say, "We have abused you, insulted you. Are you not going to answer?"

Buddha says, "I never react now. What you do is up to you -- I never react now. You cannot force me to do something. You can abuse me; that is up to you. I am not a slave. I have become a free man. I act from my center, not from my periphery, and your abuse can touch only the periphery, not my center. My center remains untouched."

You are so much touched, not because your center is touched. but only because you have no center. You are just the periphery, identified with the periphery. The periphery is bound to be touched by everything -- everything that happens. It is just your boundary, so whatsoever happens is bound to touch it.

And you don't have any center. The moment you have a center. then you have a distance from yourself, you have a distance from your periphery. Someone can abuse the periphery, but not you. You can remain aloof, detached. There is a distance between you and yourself. Between you as your periphery and you as the center there is a distance, and that distance cannot be broken by anyone else -- because no one can penetrate to the center. The outside world can touch you only as the periphery.

So Buddha says, "Now I am centered. Ten years before it would have been different. If you had abused me, then I would have reacted -- but now I only act."

Understand clearly the distinction between reaction and action. You love someone because someone loves you. Buddha also loves you -- not because you love him; that is irrelevant. Whether you love him or hate him is irrelevant. He loves you because it is an act, not a reaction. The act comes from you, and the reaction is forced upon you. Centering means now you have begun to act.

Another point to be remembered: when you act, the act is always total. When you react, it can never be total. It is always partial, fragmentary, because when I act from my periphery -- that is, when I react -- it cannot be total because I am not involved in it really. Only my periphery is involved, so it cannot be total.

So if you love from your periphery, your love can never be total -- it is always partial. And that means much, because if love is partial then the remaining space will be filled by hate. If your kindness is partial, the remaining space will be filled by cruelty. If your goodness is partial, then who will fill the remaining space? If your God is partial, then you will need a Devil to fill the remaining space.

That means a partial act is bound to be contradictory, in conflict with itself. Modern psychology says you both love and you hate simultaneously. Amphibian is your mind -- contradictory. To the same object you are related with love and with hate. And if love and hate are both there, then there is going to be a confusion -- and a poisonous confusion. Your kindness is mixed with cruelty. and your charity is theft, and your prayer becomes a violence. And even if you try to be a saint, on the periphery, your sainthood is bound to be tinged with sin. On the periphery, everything is going to be self-contradictory.

Only when you act from the center is your act total. And when that act is total, it has a beauty of its own. When the act is total, it is moment-to-moment. When the act is total, you don't carry the memory -- you need not! When the act is partial, it is a suspended thing. You eat something: if the eating is partial, then when the actual eating is finished you will continue eating in the mind. rt will remain suspended. Only a total thing can have an end and can have a beginning. A partial thing is just a continuous series with no beginning and with no end. You are in your home. and you have carried your shop and market with you. You are in your shop, and you have carried your house and household affairs. You are never, you can never be, at any single moment. totally in it. Much is being carried continuously. This is the heaviness, the tense heaviness on the mind, on the heart.

A total act has a beginning and an end. It is atomic; it is not a series. It is there, and then it is not there. You are completely free from it to move into the unknown. Otherwise one goes on in grooves, the mind becomes just groovy. You go on moving in the same circular way, in a vicious circle. You go on continuously in it.

Because the past is never finished, it comes into the present: i t goes on and penetrates into the future. So, really, a partial mind. a peripheral mind, carries its past, and the past is a big thing. Even if you don't consider past lives, even then the past is a big thing. Fifty years' experiences, beautiful and ugly, but unfinished, everything unfinished -- so you go on carrying a fifty-year-long past which is dead.

This dead past will fall upon a single moment of the present. It is bound to kill it. So you cannot live, it is impossible. With this past on you, upon you, you cannot live. Every single moment is so fresh and so delicate, this whole dead weight will kill it. It is killing! Your past goes on killing your present, and when the present is dead it becomes a part. When it is alive, it is not part of you. When it becomes dead, when it has been killed by your dead past, then it becomes yours, then it is part of you. This is the situation.

The moment you begin to act from the center, every act is total, atomic. It is there and then it is not

there. You are completely free from it. Then you can move with no burden, unburdened. And only then can you live in the new moment that is always there -- by coming to it fresh.

But you can come to it fresh only when there is no past to be carried. And you will have to carry the past if it is unfinished. The mind has a tendency to finish everything. If it is unfinished, then it has to be carried. If something has remained unfinished during the day, then you will dream about it in the night -- because the mind has a tendency to finish everything. The moment it is finished, the mind is unburdened from it. Unless it is finished. the mind is bound to come to it again and again.

Whatsoever you are doing -- your love, your sex, your friendship -- everything is unfinished. And you cannot make it total if you remain on the periphery. So how to be centered in oneself? How to attain this centering so that you are not on the periphery? Witnessing is the technique.

This word "witnessing" is a most significant word. There are hundreds of techniques to achieve centering, but witnessing is bound to be a part, a basic part, in every technique. Whatsoever the technique may be, witnessing will be the essential part in it. So it will be better to call it "the technique of all techniques". It is not simply a technique. The process of witnessing is the essential part of *all* the techniques.

One can talk about witnessing as a pure technique also. For example, J. Krishnamurti: he is talking about witnessing as a pure technique. But that talk is just like talking about the spirit without the body. You cannot feel it, you cannot see it. Everywhere the spirit is embodied; you can feel the spirit through the body. Of course, the spirit is not the body, but you can feel it through the body.

Every technique is just a body, and witnessing is the soul. You can talk about witnessing independent of any body, any matter; then it becomes abstract, totally abstract. So Krishnamurti has been talking continuously for half a century, but whatsoever he is saying is so pure, unembodied, that one thinks that one is understanding, but that understanding remains just a concept.

In this world nothing exists as pure spirit. Everything exists embodied. So witnessing is the spirit of all spiritual techniques, and all the techniques are bodies, different bodies. So first we must understand what witnessing is, and then we can understand witnessing through some bodies, some techniques.

We know thinking, and one has to start from thinking to know what witnessing means because one has to start from what one knows. We know thinking. Thinking means judgement: you see something and you judge. You see a flower and you say it is beautiful or not beautiful. You hear a song and you appreciate it or you don't appreciate it. You appreciate something or you condemn something.

Thinking is judgement. The moment you think, you have begun to judge. Thinking is evaluation. You cannot think without evaluation. How can you think about a flower without evaluating it? The moment you start thinking you will say it is beautiful. not beautiful. You will have to use some category because thinking is categorizing. The moment you have categorized a thing -- labelled it, named it -- you have thought about it. Thinking is impossible if you are not going to judge. If you are not going to judge, then you can just remain aware -- but you cannot think.

A flower is here, and I say to you, "See it, but don't think. Look at the flower, but don't think." So what can you do? If thinking is not allowed, what can you do? You can only witness; you can only be aware. You can only be conscious of the flower. You can face the fact. The flower is here -- now you can encounter it. If thinking is not allowed you cannot say, "It is beautiful. It is not beautiful. I know about it," or, "It is strange -- I have never seen it." You cannot say anything. Words cannot be used because every word has a value in it. Every word is a judgement.

Language is burdened with judgement; language can never be impartial. The moment you use a word, you have judged. So you cannot use language, you cannot verbalize. If I say, "This is a flower -- *look* at it, but don't think!" then verbalization is not allowed. So what can you do? You can only be a witness. If you are there without thinking, just facing something, it is witnessing. Then witnessing means a *passive* awareness. Remember -- passive. Thinking is active. You are doing something. Whatsoever you are seeing, you are doing something with it. You are not just passive, you are not like a mirror -- you are doing something. And the moment you do something, you have changed the thing.

I see a flower and I say, "It is beautiful!" I have changed it. Now I have imposed something on the flower. Now, whatsoever the flower is, to me it is a flower plus my feeling of its being beautiful. Now the flower is far away. Tn between the flower and me is my sense of judgement, my evaluation of its being beautiful. Now the flower is not the same to me. The quality has changed. I have come into it. Now my judgement has penetrated into the fact. Now it is more like a fiction and less like a fact.

This feeling that the flower is beautiful doesn't belong to the flower, it belongs to me. I have entered the

fact. Now the fact is not virgin. I have corrupted it. Now my mind has become part of it. Really, to say that my mind has become part of it means: my *past* has become part, because when I say, "This flower is beautiful," it means I have judged it through my past knowledge. How can you say that this flower is beautiful? Your experiences of the past, your conceptions of the past, that something like this is beautiful -- you have judged it according to your past.

Mind means your past, your memories. The past has come upon the present. You have destroyed a virgin fact; now it is distorted. Now there is no flower. The flower as a reality in itself is no more there. It is corrupted by you, destroyed by you. Your past has come in between. You have interpreted. This is thinking. Thinking means bringing the past to a present fact. That's why thinking can never lead you to the Truth -- because Truth is virgin and has to be faced in its total virginity. The moment you bring your past in you are destroying it. Then it is an interpretation, not a realization of the fact. You have disrupted it. The purity is lost.

Thinking means bringing your past to the present. Witnessing means no past, just the present; no bringing in of the past. Witnessing is passive. You are not doing anything -- you arc! Simply, you are there. Only you are present. The flower is present, you are present -- then there is a relationship of witnessing. When the flower is present and your whole past is present, not you, then it is a relationship of thinking.

So start from thinking. What is thinking? It is the bringing of the mind into the present. You have missed the present then you have missed it totally! The moment past penetrates into the present, you have missed it. When you say, "This flower is beautiful," really, it has become the past. When you say, "This flower is beautiful," it is a past experience. You have known, you have judged. When the flower is there and you are there, even to say that this flower is beautiful is not possible. You cannot assert any judgement in the present. Any judgement, any assertion, belongs to the past. If I say, "I love you," it has become a thing that is past. If I say, "This flower is beautiful." I have felt, I have judged -- it has become past.

Witnessing is always present, never the past. Thinking is always the past. Thinking is dead, witnessing is alive. So the next distinction: first, thinking is active -- doing something; witnessing is passive -- non-doing, just being. Thinking is always the past, the dead which has gone away, which is no more; witnessing is always the present -- that which is. So if you go on thinking, you can never know what witnessing is.

To stop, end thinking, becomes a start in witnessing. Cessation of thinking is witnessing. So what to do? -- because thinking is a long habit with us. It has become just a robotlike, mechanical thing. It is not that you think; it is not your decision now. It is a mechanical habit -- you cannot do anything else. The moment a flower is there, the thinking has started. We have no non-verbal experiences; only small children have. Non-verbal experience is really experience. Verbalization is escaping from the experience.

When I say, "The flower is beautiful," the flower has vanished from me. Now it is my mind, not the flower I am concerned with. Now it is the image of the flower in my mind, not the flower itself. Now the flower itself is a picture in the mind, a thought in the mind, and now I can compare with my past experiences and judge. But the flower is no more there. When you verbalize, you are closed to experience.

When you are non-verbally aware, you are open, vulnerable. Witnessing means a constant opening to experience, no closing. What to do? This mechanical habit of so-called thinking has to be broken somewhere. So whatsoever you are doing, try to do it nonverbally. It is difficult, arduous, and in the beginning it seems absolutely impossible, but it is not. It is not impossible -- it is difficult. You are walking on the street: walk non-verbally, just walk, even if just for a few seconds, and you will have a glimpse of a different world -- a non-verbal world, the real world, not the world of the mind man has created in himself.

You are eating: eat non-verbally. Someone asked Bokuju -- Bokuju was a great Zen Master -- "What's your SADHANA?"

So Bokuju said, "My *sadhana* is very simple: when I am hungry, I eat; when I am sleepy, I sleep -- and this is all."

The man was just bewildered. He said, "What are you saying? I also eat and I also sleep, and everyone is doing the same. So what is in that that you call it SADHANA?"

Bokuju said, "When you are eating you are doing many things, not only eating. And when you are sleeping, you are doing everything else except sleeping. But when I eat, I simply eat; when I sleep, I simply sleep. Every act is total!"

Every act becomes total if you are non-verbal. So try to eat without any verbalization in the mind, with no thinking in the mind. Just eat, and then eating becomes meditation -- because if you are non-verbal you will become a witness. If you are verbal you will become a thinker. If you are non-verbal you cannot do

anything about it, you cannot help it -- you *will* be a witness, automatically. So try to do anything non-verbally: walk, eat, take a bath or just sit silently. Then just sit -- then be a "sitting"! Don't think. Then even just sitting can become meditation, just walking can become meditation.

Someone else was asking Bokuju, "Give me some technique of meditation."

Bokuju said, "I can give you a technique, but you will not be able to meditate -- because you can practise a technique with a verbalizing mind."

Your fingers can move on a rosary, and you can go on thinking. If your fingers just move on the rosary with no thinking, it becomes a meditation. Then, really, no technique is needed. The whole life is a technique. So Bokuju said, "It would be better if you be with me and watch me. Don't ask for a method. Just watch me -- and you will come to know."

The poor fellow watched for seven days. He began to be more confused. After seven days he said, "When I came, I was less confused. Now I am more confused. I have watched you for seven days continuously -- what is there to be watched?"

Bokuju said, "Then you have not watched. When I walk, have you seen? -- I simply walk. When you bring tea in the morning for me, have you watched? -- I simply take the tea and drink it: just drinking There is NO Bokuju -- just drinking. No Bokuju -- just drinking of the tea. Have you watched? If you have watched, then you must have felt that Bokuju is no more."

This is a very subtle point -- because if the thinker is there, then there is ego; then you are a Bokuju or somebody else. But if only action is there with no verbalization, no thinking, there is no ego. So Bokuju says, "Have you really watched? Then there was no Bokuju -- just drinking of the tea, walking in the garden, digging a hole in the earth."

Buddha, because of this, has said, "There is no soul" -- because you have not watched, you go on continuously thinking that you have a soul. You are not! If you are a witness, then you are not. The "I" forms itself through thoughts. So one thing more: accumulated thoughts, piled-up memories, create the feeling of ego -- that you are.

Try this experiment: cut your whole past away from you -- no memory. You don't know who your parents are; you don't know to whom you belong -- to which country, to which religion, to which race. You don't know where you were educated, whether you were educated or not. Just cut the whole past -- and remember *who* you are. You cannot remember who you are. You are, obviously. You are, but who are you? In this moment, you cannot feel an "I". The ego is just accumulated past. The ego is your thought condensed, crystallized.

So Bokuju says, "If you have watched me, I was not. There was drinking of the tea, but no drinker. Walking was there in the garden, but no walker. Action was there, but no actor."

In witnessing, there is no sense of I; in thinking there is. So if the so-called thinkers are so deeply rooted in their egos. it is not just a coincidence. Artists, thinkers, philosophers, literary persons. if they are so egoistic, it is not just a coincidence. The more thoughts you have, the greater the ego you have. In witnessing there is no ego, but this comes only if you can transcend language. Language is the barrier. Language is needed to communicate with others; it is not needed to communicate with oneself. It is a useful instrument -- rather, the *most* useful instrument. Man could create a society, a world, only because of language -- but because of language, man has forgotten himself.

Language is our world. If for a single moment man forgets his language, then what remains? Culture, society, Hinduism, Christianity, communism -- what remains? Nothing remains. If only language is taken out of existence, the whole humanity with its culture, civilization, science, religion, philosophy, disappears.

Language is a communication with others; it is the only communication. It is useful, but it is dangerous -- and whenever some instrument is useful, it is in the same proportion dangerous a!so. The danger is this: that the more mind moves into language. the farther away it goes from the center. So one needs a subtle balance and a subtle mastery to be capable of moving into language, and also to be capable of leaving language, of going out of language. of moving out of language.

Witnessing means moving out of language, verbalization. mind. Witnessing means a state of no-mind, no-thinking. So try it! It is a long effort, and nothing is predictable -- but try, and the effort will give you some moments when suddenly language disappears. And then a new dimension opens. You become aware of a different world -- the world of simultaneity, the world of here and now, the world of no-mind, the world of reality.

Language must evaporate. So try to do ordinary acts, bodily movements, without language. Buddha used this technique to watch the breath. He would say to his *bhikkhus*, "Go on watching your breath. Don't do

anything: just watch the breath coming in, the breath going out, the breath coming in, the breath going out." It is not to be said like this -- it is to be felt. Mm? The breath coming in, with no words. Feel the breath coming in, move with the breath, let your consciousness go deep with the breath. Then let it move out. Go on moving with your breath. Be alert!

Buddha is reported to have said, "Don't miss even a single breath. If a single breath is missed physiologically, you will be dead; and if a single breath is missed in awareness, you will be missing the center, you will be dead inside." So Buddha said, "Breath is essential for the life of the body, and awareness of the breath is essential for the life of the inner center."

Breathe, be aware. And if you are trying to be aware of your breathing, you cannot think, because the mind cannot do two things simultaneously -- thinking and witnessing. The very phenomenon of witnessing is absolutely, diametrically opposite to thinking, so you cannot do both. Just as you cannot be both alive and dead, as you cannot be both asleep and awake, you cannot be both thinking and witnessing. Witness anything, and thinking will stop. Thinking comes in, and witnessing disappears. Witnessing is a passive awareness with no action inside. Awareness itself is not an action.

One day Mulla Nasrudin was very much worried, in deep brooding. Anyone could look at his face and feel that he was lost somewhere in thoughts, very tense, in anguish. His wife became alarmed. She asked, "What are you doing, Nasrudin? What are you thinking? What is the problem? Why are you so worried?"

The Mulla opened his eyes and said, "This is the ultimate problem. I am thinking about how one knows when one is dead. How does one know that one is dead? If I am to die, how will I recognize that I am dead? -- because I have not known death. Recognition means you have known something before.

"I see you and recogniZe that you are A, or B or C, because I have known you. Death I have not known," said the Mulla. "And when it comes, how am I to recognize it? That is the problem, and I am very much worried. And when I am dead I cannot ask anyone else, so that door is also closed. I cannot refer to some scripture, no teacher can be of any help."

The wife laughed and said, "You are unnecessarily worrying. When death comes, one knows immediately. When death comes to you, you will know because you will become just cold, ice-cold." Mulla was relieved. A certain sign, the key, was in his hand.

After two or three months he was cutting wood in the forest. It was a winter morning and everything was cold. Suddenly he remembered, and he felt his hands -- they were cold. He said, "Okay! Now death is coming, and I am so far from my house that I cannot even inform anyone. Now what am I to do? I forgot to ask my wife. She told me how one will feel, but what is one to do when death comes? Now no one is here, and everything is going just cold."

Then he remembered. He had seen many persons dead, so he thought, "It is good to lie down." That is all that he has seen dead persons do, so he lies down. Of course, he becomes more cold, he feels more cold -- death is upon him. His donkey is just resting by his side under the tree. Two wolves, thinking that Mulla is dead, attack his donkey. Mulla opens his eyes and sees, and he thinks, "Dead men cannot do anything. Had I been alive, wolves, you couldn't have taken such liberties with my donkey. But now I cannot do anything. Dead men are never reported to have done anything. I can only witness."

If you become dead to your past, totally dead, then you can only witness. What else can you do? Witnessing means becoming dead to your past, memory, thought, everything. Then in the present moment, what can you do? You can only witness. No judgement is possible. Judgement is possible only against past experiences. No evaluation is possible; evaluation is possible only against past evaluations. No thinking is possible; thinking is possible only if the past is there, brought into the present. So what can you do? You can witness.

In the old Sanskrit literature, the Teacher is defined as the death *acharya mrityuh*. The Teacher is defined as death! In the Katha Upanishad, Nachiketa is sent to Yama, the god of death, to be taught. And when Yama, the death god, offers many, many allurements to Nachiketa -- "Take this, take the kingdom, take so much wealth, so many horses, so many elephants, this and this," a long list of things -- Nachiketa says, "I have come to learn what death is, because unless I know what death is I cannot know what life is."

So a Teacher was known in the old days as a person who can become a death to the disciple -- who can give death, who can help you to die so that you can be reborn.

Nicodemus asked Jesus, "How can I attain to the Kingdom of God?"

Jesus said, "Unless you die first, nothing can be attained. Unless you are reborn, nothing can be attained."

And this being reborn is not an event, it is a continuous process. One has to be reborn every moment. It

is not that you are reborn once and then it is okay and finished. Life is a continuous birth, and death is also continuous. You have to die once because you have not lived at all. If you live, then you will have to die every moment. Die every moment to the past whatsoever it has been, a heaven or a hell. Whatsoever -- die to it, and be fresh and young and reborn into the moment. Witness now! You can only witness now if you are fresh.

This sutra says:

TO BE ESTABLISHED IN ONE'S OWN WITNESSING NATURE IS akshat -- THE UNPOLISHED AND UNBROKEN RICE USED FOR THE WORSHIP.

This Upanishad is giving deeper meaning to every symbol of worship. *akshat* -- unpolished rice -- is used in worship. What is *akshat?* The word is very meaningful. But translated into English it becomes just an ordinary thing. *akshat* means "that which has not been penetrated". *akshat* means "virgin". We say *akshatkanya* -- virgin. *akshat* means virgin, unpenetrated, and the unpolished rice is used just as a symbol -- virgin, fresh, raw. But the word *akshat* means unpenetrated.

What is *akshat* in you, what has not been penetrated ever? That is your witnessing nature. Everything has been corrupted; only one thing in you remains uncorrupted. Your body is corrupted, your mind is corrupted, your thinking, your emotions, everything is corrupted. Everything has been influenced, impressed, by the outside. Only one thing remains in you totally uncorrupted, untouched akshat -- and that is your witnessing nature. The world cannot touch it. Your thoughts can be influenced, manipulated, but not your witnessing consciousness.

Your thoughts can be changed, you can be converted; you are being converted every moment. Every influence is a converting influence, because either for or against you react. And even if you react against a particular influence, you have been converted, you have been manipulated. Every moment you are being manipulated by outside situations, impressions, influences. But one thing remains untouched, and that is your witnessing nature.

The sutra says, "It is your nature, it is you." It is not something taught, it is not something constructed, it is not something given. It is you! When we say nature, it means it is you. You and it cannot be separated. So the last thing: witnessing nature, witnessing consciousness, is not something which has to be achieved. You have it already; otherwise it cannot be said to be your nature.

A child is born. If no language is taught, then the child will not be able to know any language. It is not nature -- it is nurture. If the child is taught nothing, he will know nothing; if he is taught Hinduism, he will be Hindu; if he is taught communism, he will be a communist. Whatsoever he is taught he will be. It is not his nature. So no one is born as a Hindu, no one is born as a Mohammedan. These are not natures -- these are conditionings You are forced to be conditioned into a particular pattern. So Hinduism is a habit, not nature. Mohammedanism is again a habit, not nature. By "habit" I mean something taught, something learned. You are not born with it.

Witnessing is not like that. You are born with it. Of course. it is hidden. In the deepest depths of your being is the seed. Everything is taught except the witnessing nature. Knowledge is taught, but not knowing. A child is born with *knowing*, not with knowledge. He has the capacity to know -- that's why you can teach him -- but that capacity belongs to him. You will go on conditioning. Many things will be taught, and he will learn many things -- languages, religions, ideologies. He will be burdened; and the more burdened, the more experienced, the more he will have a mind. And the society will value it, respect it.

Mind is respected in the society because it is a social product. So whenever there is a brilliant mind -- that means one who is efficient in accumulating -- society appreciates, respects it. This mind created by society will be there, and this mind will go on growing. And you can die with this mind, burdened with this mind, without knowing the inner nature that you were born with.

Witnessing, the effort towards it, means breaking this mind, creating a crack in this mind, to have a peek, a probe into nature -- into *your* nature. You are born as an unknown witnessing energy. Then the society encrusts you, clothes you all around. That clothing is your mind, and if you are identified with this clothing then you will never be able to know that which you are, that which you always have been. And one can die without knowing oneself. That capacity is there. But in a way it has a beauty of its own also.

One has to throw the society from inside; one has to be free from society. And when I say that one has to be free from society, I don't mean to be free from the outside society. You cannot be. Wherever you move, the outside society will be there. Even if you move to a forest, the trees and the animals will become your

society. And when a monk, a hermit, moves to a forest and begins to live with animals, you say, "What beauty!" But he is again creating a society. When a hermit lives in the forest and begins to talk with trees, you say, "What a religious man!" But, really. he is again creating a society.

You cannot live without society as far as your outside world is concerned. You exist in society! But you can throw the society from inside, you can be free from society inside. And those who try to free themselves from the society which exists outside are just in a futile effort. They are in a futile effort -- they cannot succeed. and they are deceiving themselves, because the real problem is not how to get away from the society which exists outside; the real problem is how not to be burdened inside by the society.

If there are no thoughts, if there are no memories, if there are no past burdens of experience, you are freed from society inside. You become virgin, pure, innocent. You are reborn. And then you know what your nature is, what your Tao is, what your *dharma* is. *Dharma* is translated again and again as "religion'. It is not; it is not religion. *dharma* means nature; *dharma* means that which you are already -- your essence.

Two words will be useful to understand: Gurdjieff uses these two words -- "essence" and "personality". Essence is your nature and personality is the construct, the social structure given to you. We are all personalities, unaware, completely unaware of the essence. This sutra saying "witnessing nature" means essence -- the essential you. So witnessing is not something which you achieve; it is not something like an attainment. Rather, it is a discovery, an uncovering. Something is there which you have forgotten -- you uncover it. So Gurdjieff never uses the word "witnessing"; rather, he uses "remembering".

Kabir, Nanak, they also use "remembering" -- *surati*. *surati* means remembering. *surati* is *smriti* -- remembering. Nanak, Kabir or Gurdjieff, they use the word "remembering" only because, really, your essence is not a new thing to be achieved -- it is already there. You have only to remember it; you have only to become aware of something which is already present. But you cannot be aware of it if you are crowded by thoughts, if you are lost in the crowd of thoughts.

The sky is there -- but when there are clouds, dark clouds all over, you cannot see the sky. Clouds are just incidental. They are now, they were not before, and they will not be again. They come and go, and the sky remains always. And the sky is *akshat*; no cloud can corrupt it. The sky remains virgin, pure, innocent. *No* cloud can corrupt it. Clouds come and go, but the sky is that which is always -- unperturbed, untouched, just an inner space, an inner sky is there. That is called your nature.

Societies will come and go. You will take birth and you will die and many lives will come and go, and many, many clouds will pass through you. But the inner sky -- AKSHAT -- remains uncorrupted, virgin. But you can become identified with clouds. You can begin to feel that "I am the clouds".

Everyone is identified with his own thoughts which are nothing more than clouds. You say, "*my* thought," and if someone attacks your thought, you never feel that your thought is being attacked -- *you* are being attacked. The sky is fighting -- fighting for clouds because some cloud has been attacked. The sky feels, "I am attacked!" The sky was there when there was no cloud, the sky will be there when there is no cloud. Clouds add nothing to the sky. And when clouds are no more, nothing is lost. The sky remains itself totally.

This is the nature -- the inner sky, the inner space. One uncovers it, discovers it, through witnessing. Witnessing is the basic, essential thing. It can be used in many, many techniques.

In the Chinese Taoist tradition, they have a method known as "Tai-Chi". It is a method of centering, a method of witnessing. They say do whatsoever, but remain conscious of the center at the navel. Walking, be conscious of the center at the navel. Eating, be conscious of the center at the navel. Fighting, be conscious of the center at the navel. Do whatsoever you are doing, but remain conscious of one thing: that you are centered in the navel. Again, if you are conscious of the navel, you cannot think. The moment you begin to think, you will not be conscious of the navel.

This is a body technique. Buddha uses breathing, breath; Taoists use *hara*. They call the center at the navel *hara*. That's why Japanese suicide is known as *hara-kiri*. It means committing suicide remaining centered in the hara so it is not suicide, it is not just suicide. They call it *hara-kiri* only if a person commits suicide remaining continuously aware of the center at the *hara*. Then it is not suicide at all -- he is doing it so consciously. You cannot commit suicide so consciously. With you, suicide is committed only when you are so much disturbed that you have become absolutely unconscious.

Whether you use the hara or you use breathing, you must remain conscious. Krishnamurti says, "Remain conscious of your thought process." Whether it is the process of breathing or the palpitation of the *hara* or the thought process, it makes no difference. The basic thing remains the same.

Remain conscious of your thought process. A thought arises: know that it has arisen. A thought is there:

know that the thought is there. When the thought moves and goes out of existence, then know, witness that it has disappeared. Whenever a thought goes and another thought comes, there is a gap in between. Be conscious of the gap. Remain conscious of the thought process -- a thought moving, a gap, again a thought. Be conscious!

Use thought as an object for your witnessing. It makes no difference: you can use breathing, you can use thought, you can use the HARA -- you can use anything. There are many methods and each country has developed its own. And sometimes there is very much conflict about methods -- but if you go deep, one thing is essential and that is witnessing -- whatsoever the method may be. The difference is only of the body.

And Krishnamurti says, "I have no method," but he has. This witnessing of the thought process is as much a method as the witnessing of breathing. You can witness breathing, you can witness the thought process. And then, then you can appreciate that if someone is using a rosary, he can witness it. Then there is no difference between witnessing the movement of the rosary or witnessing breathing or the thought process.

Sufis use dancing, dervish dancing. They use dancing as the method. You might have heard the name "whirling dervishes". They move on their heels just like children move sometimes. If you move like that you will get dizzy -- just moving on your heels, whirling. And they say, "Go on whirling, know that the body is whirling, and remain conscious. Inside, remain aware! Don't get identified with the whirling body. The body is whirling -- don't get identified, remain conscious. Then the witnessing will happen."

And I think that the Sufi method is more sudden than any, because to witness thought process is difficult, it is very subtle. To witness breathing is again difficult because breathing is a non-voluntary process. But whirling you are doing voluntarily. Dancing, whirling round and round and round, the mind gets dizzy. If you remain aware, suddenly you find a center. Then the body becomes a wheel and you become the hub, and the body goes on whirling and the center stands alone, untouched -- akshat -- uncorrupted So there are hundreds and hundreds of methods, but the soul, the significant, the essential, the foundational thing in all of them, is witnessing.

This sutra says that unless you go to worship with a witnessing nature inside, your going is futile. Unpolished, raw rice will not do. That can be purchased, that is only a symbol, a symbolic thing. Unless you bring something unpolished, untouched by society, uncreated, from your own nature, your worship is just stupid, it is foolish. And you can go on worshipping and you can go on using symbols without knowing what they mean.

Remember this word AKSHAT -- uncorrupted, fresh, virgin. What is virgin in you? Find it out and bring it to the Divine feet. Only that virginity can be used -- only that virginity, that freshness, that constant youngness, can be used for worship.

This witnessing you can understand intellectually. It is not difficult. But that is the difficulty! If you understand it intellectually and think that the work is done -- that is the difficulty. You can understand it. Then again it becomes a theory in the mind; then again it becomes a thought in the mind; then again you have made it a part of the accumulation. Then you can discuss it, you can philosophize about it, but then it is still a part of the mind -- it is not virgin.

If I say something about witnessing, it goes into your mind, becomes part of yoUr mind, but it is not from you; it has come from the outside. If you read this Upanishad and then you are impressed, convinced, and you say inside yourself, "Right, this is the thing," it becomes a theory. It is not from you, it has come from outside. It is not *akshat*; it is not virgin. No theory can be virgin. No thought can be virgin. Every thought is borrowed. Thought can never be original -- never! The very nature of it is borrowed. No one's thought is original. It cannot be because language is not original, concepts are not original. You learn them.

Akshat means "the original" -- that which you have not learned, the discovery within yourself of something which belongs to you, which is unique to you, individual to you, which has not been given to you.

So intellectual understanding won't do. Practise it! Only then, some day, something explodes in you and you become aware of a different realm of purity, innocence, bliss.

The Ultimate Alchemy, Vol 1

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OSHO, LAST NIGHT YOU SAID THAT THE MIND CANNOT DO TWO THINGS TOGETHER -- THAT IS, THINKING AND WITNESSING. IT SEEMS THEN THAT WITNESSING IS A MENTAL FACULTY AND AN ACT OF THE MIND. IS IT SO? PLEASE EXPLAIN. IS THERE ANYTHING LIKE PARTIAL WITNESSING AND TOTAL WITNESSING?

WITNESSING is not a mental activity; thinking is a mental activity. Rather, it would be better to say that thinking is mind. When the mind is not, when the mind is absent, when the mind has disappeared, only then do you have witnessing. It is something behind the mind.

Zen Buddhism uses mind in two ways: the ordinary mind means thinking; then Mind with a capital "M" means the Mind behind thinking. Consciousness is behind the mind; consciousness comes through the mind. If mind is in a state of thinking, it becomes opaque, non-transparent, just like a clouded sky -- you cannot see the sky. When the clouds are not, you can see the sky. When thinking is not there, then you can feel the witnessing. It is the pure sky behind.

So when I said that you cannot do two things, I meant either you can think or you can witness. If you are thinking, then you lose witnessing. Then the mind becomes a cloud on your consciousness. If you are witnessing, you cannot think simultaneously; then the mind is not there. Thinking is an acquired process; witnessing is your nature. So when I say that you cannot do both or mind cannot do both, I don't mean that mind is the faculty to witness. Mind is the faculty to think, mind is for "minding".

Really, many problems are created just by language. There is nothing like mind. There is only a process. not a thing. It is better to call it minding than mind. It is a process of continuous thought, one thought being followed by another. Only in the gaps, only in the intervals between two thoughts, can you have something of the witnessing nature. But thoughts are so speedy that you cannot even feel the gap. If you begin to witness your thoughts, then the thought process is slowed down and then you begin to feel gaps. One thought passes, another has not come yet, and there is an interval. In that interval you have witnessing. And thoughts cannot exist without gaps; otherwise they will begin to overlap each other. They cannot exist! Just like my fingers are there -- with gaps in between.

If your thought process is slowed down -- and *any* method of meditation is nothing but a slowing down of the thought process -- if the thought process is slowed down, you begin to feel the gaps. Through these gaps is witnessing. Thought is mind; a thoughtless consciousness is witnessing. Thought is acquired from the outside; witnessing is inside. Consciousness is born with you: thought is acquired, cultivated. So you can have a Hindu thought, you can have a Mohammedan thought, you can have a Christian thought, but you cannot have a Christian soul, you cannot have a Hindu soul. Soul is just soul -- consciousness is consciousness.

Minds have types. You have a particular mind. That particular mind is your upbringing, conditioning, education, culture. Mind means whatsoever has been put into you from the outside, and witnessing means

whatsoever has *not* been put from the outside but is your inside -- intrinsically, naturally. It is your nature. Mind is a by-product, a habit. Witnessing, consciousness, awareness, whatsoever you call it, is your nature. But you can acquire so many habits, and the nature can go just underneath. You can forget it completely. So, really, religion is a fight *for* nature against habits. It is to uncover that which is natural -- the original, the real you.

So remember the first thing: witnessing and thinking are different states. Thinking belongs to your mind; witnessing belongs to your nature. And you cannot do both simultaneously. Mind must cease for your consciousness to be; thought must cease for your real nature to be. So a thinker is one thing, and an Enlightened person is totally different.

A Buddha is not a thinker. Hegel or Kant are thinkers. They use their minds to reach particular conclusions. Buddha is not using his mind to reach any conclusions. Buddha is not using his mind at all. He is really a no-mind. He has stopped using mind. He is using himself, not the mind, to reach any conclusions. So with the mind you can reach conclusions, but all conclusions will be hypothetical, theoretical, because one thought can beget another thought. But thought cannot beget reality, thought cannot beget Truth.

Through witnessing you reach reality -- not conclusions, not theories, but direct, immediate facts. For example, I am saying something to you. You can think about it -- then you have missed the point. You can think about it, what witnessing is, what mind is -- you can think about it. This is one way, this is the mind's way. But you can experiment with it and not think. And by "experiment" is meant that you have to know how to stop the mind and feel the witnessing. Then again you reach to something, but then it is not a conclusion; it is not something achieved through the thought process. Then it is something you realize.

Someone was asking Aurobindo, "Do you believe in God?"

Aurobindo said, "No, I don't believe in God at all." The questioner was perplexed because he had come a long way just because he thought Aurobindo was capable of showing him the path towards God. And now Aurobindo says, "I don't believe."

He couldn't believe his ears, so he asked again. He said, "I am perplexed. I have come a long way just to ask you how to achieve God. And if you don't believe, then the problem, the question, doesn't arise."

Aurobindo said, "Who says that the question doesn't arise? I don't believe because I know that God *is*. But that is not my belief, that is not a conclusion reached by thought. It is not my belief. I know! That is my knowing."

Mind can, at the most, believe. It can never know. It can believe either that there is God or there is no God, but both are beliefs. God. These both are beliefs Both have reached to these conclusions through "minding", through thinking. They have thought, they have tried to probe logically, and then they have come to certain conclusions.

A Buddha is not a believer -- HE KNOWS! And when I say he knows, knowing is possible only in one way. It is not through mind. It is through throwing mind completely. It is difficult to conceive because we have to conceive through the mind; that is the difficulty. I have to talk to you through the medium of the mind, and you have to listen to me through the medium of the mind. So when I say it is not to be achieved through mind, your mind takes it -- but it is inconceivable for the mind. It can even create a theory about it. You may begin to believe that the Truth cannot be achieved through mind. If you begin to believe, you are in mind again. You can say, "I am not convinced. I don't believe that there is anything beyond the mind." Then again you are within the mind.

You can never go beyond the mind if you go on using it. You have to take a jump, and meditation means that jump. That's why meditation is illogical, irrational. And it cannot be made logical; it cannot be reduced to reason. You have to experience it. If you experience, only then do you know.

So try this: don't think about it, try -- try to be a witness to your own thoughts. Sit down, relaxed, close your eyes, let your thoughts run just like on a screen pictures run. See them, look at them, make them your objects. One thought arises: look at it deeply. Don't think about it, just look at it. If you begin to think about it then you are not a witness -- you have fallen in the trap.

There is a horn outside; a thought arises -- some car is passing; or a dog barks or something happens. Don't think about it; just look at the thought. The thought has arisen, taken form. Now it is before you. Soon it will pass. Another thought will replace it. Go on looking at this thought process. Even for a single moment, if you are capable of looking at this thought process without thinking about it, you will have gained something in witnessing and you will have known something in witnessing. This is a taste, a different taste than thinking -- totally different. But one has to experiment with it.

Religion and science are poles apart, but in one thing they are similar and their emphasis is the same:

science depends on experiment, and religion also. Only philosophy is non-experimental. Philosophy depends just on thinking. Religion and science both depend on experiment: science on objects, religion on your subjectivity. Science depends on experimenting with other things than you, and Religion depends on experimenting directly with you.

It is difficult, because in science the experimenter is there, the experiment is there and the object to be experimented upon is there. There are three things: the object, the subject and the experiment. In religion you are all the three simultaneously. You are to experiment upon yourself. You are the subject and you are the object and you are the lab.

Don't go on thinking. Begin, start somewhere, to experiment. Then you will have a direct feeling of what thinking is and what witnessing is. And then you will come to know that you cannot do both simultaneously, just as you cannot run and sit simultaneously. If you run, then you cannot sit, then you are not sitting. And if you are sitting, then you cannot run. But sitting is not a function of the legs. Running is a function of the legs; sitting is not a function of legs. Rather, sitting is a non-function of the legs. When the legs are functioning, then you are not sitting. Sitting is a nonfunction of the legs; running is the function.

The same is with the mind: thinking is a function of the mind; witnessing a non-function of the mind. When the mind is not functioning, you have the witnessing, then you have the awareness. That's why I said you cannot do both with your mind. You cannot both sit and run with your legs. But that doesn't mean that sitting is a function of your legs. It is not a function at all; it is a nonfunctioning of your legs.

And you ask, "Is there anything like partial witnessing and total witnessing?" No -- there is nothing like partial witnessing and total witnessing. Witnessing is total. It may be for a single moment and then it may go, but when it is there it is total. Can you sit partially or totally? What can we understand by sitting partially? Witnessing is a total thing. Really, in life, nothing is partial -- in life. Only with mind everything is partial. Understand this: with mind, nothing is total and never can be total. And when mind is not there, everything is total, nothing can be partial. So mind is the faculty to bring partialness and fragmentariness in life.

For example, watch a child in anger. The child is yet raw, uncultured. Look at his anger: the anger is total; it is not partial. Nothing is suppressed, it is a full flowering. That's why children in anger are so beautiful. Every totality has a beauty of its own.

When *you* are in anger, your anger is never total. The mind has come in -- it is going to be partial. Something is bound to be suppressed, and that something suppressed will become a poison. Then your love also cannot be total. It is going to be partial. Neither can you hate nor can you love. Whatsoever you do will be partial because the mind is functioning.

A child can be angry this moment, and the second moment he can be in love. And when he is in anger it is a total thing, and when he is in love it is again a total thing. Every moment is total! The mind is still undeveloped. Again, a sage is just like a child. There are many, many differences, but the childhood comes again -- he is total again. But he cannot be in anger. The child is without a mind as far as *this* life is concerned, but past lives and many minds accumulated in the unconscious, they go on working. So a child appears total, but he cannot be really total. This life's mind is still growing, but he has many, many minds hidden in the subconscious, in the unconscious, in the deeper realms of the mind.

A sage is totally without mind -- of this life or of past lives -- so he can be only total in anything. He cannot be angry, he cannot be in hate, and the reason is again that no one can be totally in anger. Anger is painful and you cannot be totally in anything which gives pain to you. He cannot be in hate because now he cannot be in anything in which he cannot be total. It is not a question of good and evil; it is not a moral question. Really, for a sage. it is a question of being total. He cannot be otherwise.

Lao Tzu says, "I call that good in which you can be total and that bad in which you can never be total." Partiality is sin. If you look at it in this way, then mind becomes sin -- mind is the faculty of being partial. Witnessing is total, but in our lives nothing is total -- nothing. We are partial in everything. That's why there is no bliss, no ecstasy -- because only when you are total in something do you have a blissful moment and never otherwise. Bliss means being total in something, and we are never total in anything. Only a part of us goes into something and a part of us remains outside. This creates a tension: one part somewhere and another part somewhere else. So whatsoever we do, even if we love, it is a tension, it is an anguish.

Psychologists say that if you study someone in love, then love appears just like any disease. Even love is not a blissful thing. It is anguish, a heavy burden. And that's why one gets bored even with love, fed up -- because the mind is not in bliss, it is in anguish. In whatsoever we are partial we are bound to be tense, in anguish. "Partial" means we are divided, and mind is bound to be partial. Why? Because mind is not one

thing. Mind means many things. Mind is a collection; it is not a unity.

Your nature is a unity. Your mind is a collection; it is not a unity at all. It has been collected by the way. So many persons have influenced your mind, so many influences have made it. Nothing goes by which is not impressing your mind. Everything that passes you impresses itself upon you: your friends impress you, your enemies also; your attractions impress you, your repulsions also; what you like impresses you and what you don't like also impresses you. You go on collecting in multi-dimensional ways. So mind is just a junkyard. It is not unitary. It is a "multiverse", it is not a universe, so it can never be total. How can it be total? It is a crowd with many, many contradictory, self-contradictory openings.

Old psychology believed in one mind, but new psychology says this is a false concept. Mind is a multiplicity, it is not one. You don't have one mind. It is only a linguistic habit that we go on talking about one mind. We go on saying "my mind", but this is wrong, factually wrong. It is better to say "my minds".

Mahavir came upon this fact two thousand years ago. He is reported to have said: "Man is not unipsychic, man is polypsychic -- many minds." That's why you cannot be total with the mind. Either the majority of your minds is with you or the minoritY. Any mind decision is bound to be a parliamentary decision and nothing more. At the most you can hope for a majority decision.

And then a second thing comes in: it is not a fixed crowd -- it is a changing crowd. It is *not* a fixed crowd! Every moment something is being added and something is being lost, so every moment you have new minds.

Buddha is passing through a city and someone comes to him and says, "I want to serve humanity. Show me the path!" Buddha closes his eyes and remains silent. The man feels bewildered. He asks again: "I am saying that I want to serve humanity, Why have you become silent? Is there something wrong in my asking this?"

Buddha opens his eyes and says, "You want to serve humanity, but where *are* you? First BE! You are not! You are a crowd. This moment you want to serve humanity, the second moment you may want to murder humanity. First be! You cannot do anything unless *you are*. So don't think of doings -- first contemplate about your being."

This "being" can happen only through witnessing, never through thinking. Witnessing is total because your nature is one. You are born as one, then you accumulate many minds. Then you begin to feel these many minds as you -- then you are identified, This identification is to be broken.

OSHO, LAST NIGHT YOU SPOKE ABOUT WITNESSING AS A METHOD; OTHER TIMES I HAVE HEARD YOU SPEAK ABOUT BECOMING A THING TOTALLY, BEING TOTALLY INVOLVED IN ANY GIVEN SITUATION. USUALLY I AM AT A LOSS AS TO WHICH OF THESE TWO TO FOLLOW: WHETHER TO STAND BACK AND WITNESS IN A DETACHED WHY OR TO BECOME SOMETHING TOTALLY -- FOR EXAMPLE, WHEN THERE IS ANGER OR LOVE OR SADNESS.
ARE THESE NOT TWO OPPOSITE PATHS? ARE THEY BOTH FOR DIFFERENT KINDS OF SITUATIONS OR FOR DIFFERENT TYPES OF PEOPLE? WHEN SHOULD ONE DO WHICH?

There are two basic paths -- only two. One is of surrendering and another is of willing: the path of surrender and the path of will. They are diametrically opposite as far as going through them is concerned. But they reach to the same goal, they reach to the same realization. So we have to understand a little more in detail.

The path of will starts with your witnessing Self. It is not concerned with your ego directly -- only indirectly. To start witnessing, to be aware of your acts, is directly concerned with awakening your inner Self. If the inner Self is awakened, the ego disappears as a consequence. You are not to do anything with the ego directly. They cannot both exist simultaneously. If your Self is awakened, the ego will disappear. The path of will tries to awaken the inner center directly. Many, many methods are used. How to awaken the Self? We will discuss that.

The path of surrender is directly concerned with the ego, not with the Self. When the ego disappears, the inner Self is awakened automatically. The path of surrender is concerned with the ego immediately, directly. You are not to do anything to awaken your inner Self. You are just to surrender your ego. The moment ego is surrendered, you are left with your inner Self awakened. Of course. these both will work in opposite directions, because one will be concerned with ego and one will be concerned with Self. Their methods, their techniques, will be opposite -- and no one can follow both. There is no need to and that is impossible

also. Everyone has to choose.

If you choose the path of will, then you are left alone to work upon yourself. It is an arduous thing. One has to struggle -- to fight -- to fight with old habits which create sleep. Then the only fight is against sleep, and the only ambition is for a deep awakening inside. Those who follow will, they know only one sin, and that sin is spiritual sleepiness.

Many are the techniques. I have discussed some. For example, Gurdjieff used a Sufi exercise. Sufis call it "halt". For example, you are sitting here, and if you are practising the exercise of "halt" it means total halt. Whenever the teacher says "Stop!" or "Halt!" then you have to stop totally whatsoever you are doing. If your eyes are open, then stop them there and then. Now you cannot close them. If your hand is raised, let it be there. Whatsoever your position and gesture, just be frozen in it. No movements! Halt totally! Try this, and suddenly you will have an inner awakening -- a feeling. Suddenly you will become aware of your own frozenness.

The whole body is frozen, you have become a solid stone, you are like a statue. But if you go on deceiving yourself, then you have fallen into sleep. You can deceive yourself. You can say, "Who is seeing me? I can close my eyes. They are becoming painful." You can deceive yourself -- then you have fallen into sleep. No -- deception is sleep. Don't deceive yourself, because no one else is concerned. It is up to you. If you can be frozen for a single moment you will begin to see yourself as different, and your center will become aware of your frozen body.

There are other ways. For example, Mahavir and his tradition have used fasting as a method to awaken the Self. If you fast, the body begins to demand, the body begins to overpower you. Mahavir has said, "Just witness -- don't do anything. You feel hungry, so feel hungry. The body asks for food -- be a witness to it, don t do anything. Just be a witness to whatsoever is happening." And it is a deep thing.

There are only two deep things in the body -- sex and food. Nothing is more than these two, because food is needed for individual survival and sex is needed for race survival. Both are survival mechanisms. The individual cannot survive without food and the race cannot survive without sex. So sex is food for the race and food is sex for the individual. These are the deepest things because they are concerned with your survival -- the most basic things. You will die without them.

So if you are fasting and just witnessing, then you have touched the deepest sleep. And if you can witness without being identified or bothered -- the body is suffering, the body is hungry, the body is demanding and you are just witnessing -- suddenly the body will be different. There will be a discontinuity between you and the body; there will be a gap.

Fasting has been used by Mahavir. Mohammedans have used vigilance in the night -- no sleep! Don't sleep for a week and then you will know how sleepy the whole being becomes, how difficult it is to maintain this vigilance. But if one persists, suddenly a moment comes when the body and you are tom apart. Then you can see that the *body* needs sleep -- it is not *your* need.

Many are the methods to work directly to create more awareness in youurself, to bring yourself above your so-called sleepy existence. No surrender is needed. Rather, one has to fight against surrender. No surrender is needed, because this is a path of struggle not of surrender. Because of this path, Mahavir was given the name "Mahavir". "Mahavir" means "the great warrior". This was not his name. His name was Vardhaman. He was called Mahavir because he was a great warrior as far as this inner struggle is concerned. He had no Guru, no Master, because it is a lonely path. Even to take somebody's help is not good -- it may become your sleep.

There is a story: Mahavir was fasting and remaining silent for years together. In a certain village some mischievous people were disturbing him, harassing him, and he was on a vow of silence. He was beaten so many times because he would not speak and he remained naked -- completely naked. So the villagers were at a loss to understand who he was. And he would not speak! And moreover he was naked! So from one village to another village he would be thrown out, made to leave the village.

The story says Indra, the King of gods, came to him and said to Mahavir, "I can defend you. It has become so painful. You are being beaten unnecessarily, so just allow me to defend you."

Mahavir rejected the help. Later on, when he was asked why he rejected the help, he said, "This path of will is a lonely path. You cannot even have a helper with you because then the struggle loosens. Then the struggle becomes partial. Then you can depend on someone else, and wherever there is dependence sleep comes in. One has to be *totally* independent; only then can one be awake.

This is one path, one basic attitude. All these methods of witnessing belong to this path. So when I say, "Be a witness." it is meant for those who are travellers on the path of will.

Quite the opposite is the method of surrender. Surrender is concerned with your ego, not with your Self. In surrender you have to give up yourself. Of course, you cannot give the Self; that is impossible Whatsoever you can give is bound to be your ego. Only the ego can be given -- because it is just incidental to you. It is not even a part of your being, just something added. It is a possession. Of course, the possessor has also become possessed by it. But it is a possession, it is a property -- it is not you.

The path of surrender says, "Surrender your ego to the Teacher, to the Divine, to a Buddha." When someone comes to Buddha and says, "BUDDHAM SHARANAM GAUCHHAMI" -- I take shelter at your feet. I surrender myself at Buddha's feet," what is he doing? The Self cannot be surrendered, so leave it out. Whatsoever you can surrender is your ego. That is your possession; you can surrender it. If you can surrender your ego to someone, it makes no difference to whom -- X, Y or Z. The person to be surrendered to is irrelevant in a way. The real thing is surrendering. So you can surrender to a God in the sky. Whether He is there or not is irrelevant. If a concept of the Divine in the sky can help you to surrender your ego, then it is a good device.

Really, yoga *shastras* say that God is a device to be surrendered to -- just a device! So you need not bother whether God is or not. He is just a device, because it will be difficult for you to surrender in a vacuum. So let there be a God, and you surrender. Even a false device can help. For example, you see a rope on the street and you think that it is a snake. It moves like a snake. You are afraid, you are trembling, you are running. You begin to perspire, and your perspiration is real. And there is no snake -- there is just a rope mistaken for a snake.

The yoga sutras say that God is a just a device to be surrendered to. Whether God is or is not is not meaningful; you need not bother about it. If He is, you will come to know through surrender. You need not be bothered about it before surrender. If He is, then you will know; if He is not, then you will know. So no discussion, no argument, no proof is needed. And it is very beautiful: they say He is a device, just a hypothetical thing to which you can surrender yourself, to help you surrender. So a Teacher can become a god; a Teacher is a god. Unless you feel a Teacher as a god, you cannot surrender. Surrendering becomes possible if you feel that Mahavir is a god, Buddha is a god. Then you can surrender easily. Whether a Buddha is a god or not is irrelevant. Again, it is a device, it helps.

Buddha is known to have said that every truth is a device to help, every truth is just a utility. If it works, it is true. And there is no other basis for calling it true or untrue -- if it works, it is true!

On the path of surrender, surrendering is the only technique. There are many techniques on the path of will, because you can make many efforts to awaken yourself. But when one is just to surrender, there are no methods.

One day a man came to Ramakrishna. He wanted to donate one thousand gold coins to Ramakrishna. Ramakrishna said, "I don't need them, but when you have taken such a big burden from your house to Dakshineshwar, to my hut, it will not be good to carry it back again. Mm? -- it will be unnecessary. So just go to the Ganges and throw it in."

The man, of course, was in a very deep difficulty, great difficulty. What to do? He hesitated, so Ramakrishna said, "You have donated them to me, now they do not belong to you. I order you! Go to the Ganges and throw them!" So he had to.

He went to the Ganges but did not return. One hour passed. Ramakrishna asked someone, "Where has that man gone? Go and find out!" So some disciples went and he was brought back. Ramakrishna asked, "Such a long time? What were you doing?"

So the persons who had gone to find him said, "He was counting them and throwing one piece at a time -- one, two, three -- one thousand pieces. He would look at a gold coin, count it and then he would throw it." So Ramakrishna said, "What nonsense! When one is to throw, there is no need to count. When one accumulates, there is a need to count; you have to know how many coins you have. But when you have gone to throw them, why waste time in counting? You can just throw!"

Surrendering is throwing the ego. There is no counting and there are no methods. You just throw it. It itself is the technique. On the path of surrender, surrender is the path and surrender is the technique. On the path of will, will is the path and there are *many* techniques to work it out. But surrender is simple in a way. You throw it! The moment you throw your ego -- and only the ego can be thrown -- suddenly you become aware, aware of your inner center. You reach the same point, but through a very diverse path.

One thing more to be understood, and that has been asked: whether to be aware or to be lost in something. Whenever I talk of surrender, I talk of being lost in something. A Meera dancing: she is not aware that she is dancing -- she has become the dance. There is no gap. She has surrendered her ego

completely. There is dancing -- she is not aware; she is completely lost in it. When you are absorbed totally then you are in surrender -- absorbed totally. But only the ego can be absorbed -- only the ego! And when the ego is absorbed, the Self is there in its total purity.

But that is not the concern. On the path of surrender that is not the concern! Meera is not concerned with awareness, with consciousness -- no. She is concerned with being completely unconscious in the Divine dance or in the Divine song -- with being lost totally in it. To lose oneself totally.... That which cannot be lost will be there, of course, but it is not the concern.

On the path of will, ego is not the concern -- the Self is. On the path of surrender, the Self is not the concern. Remember this difference of emphasis, this difference of focusing. That's why there is so much controversy, *so* much controversy, between a devotee and a yogi, a *bhakta* and a yogi. The yogi is on the path of will and the bhakta is on the path of surrender, so they speak totally different languages. There is no bridge. The yogi is trying to be, and the bhakta is trying not to be. The yogi is trying to be aware and the bhakta is trying to be totally lost.

Of course, they are bound to speak diametrically opposite languages, and there is much controversy, much argument. But those arguments and those controversies do not really belong to a real devotee or to a real yogi: they belong to scholars. to academicians. Those who think about devotion and about yoga, they go on discussing problems -- and then there is no meeting point because that meeting point is reached only through experience. If you stick to the terms and the jargon used, then you will be confused.

A Chaitanya, a bhakta, cannot speak the language of Mahavir. They don't belong to the same path. They reach to the same point ultimately, but they never travel the same path. So their experiences of the path are bound to be different. The ultimate ecstasy will be the same, but that cannot be said; that is the problem. The ult!mate experience will be the same, but that is inexpressible. And whatsoever is expressible is just experiences on the path, and they are found to be difficult and opposite.

A Mahavir will become more and more centered on the path, more and more one Self. and Chaitanya will be less and less oneself on the path. He will go on throwing himself unto the Divine feet. To Mahavir it will look like suicide, and to Chaitanya, Mahavir's path will look a very egoistic thing.

Mahavir says there is no God, so don't surrender. Really, Mahavir denies God only to make surrender impossible. If yoga proposes God as a device, Mahavir proposes no God, again as a device -- a device on the path of will. If there is God, then you cannot proceed on the path of will. It is difficult, because if there is a God then something is more potent than you, more powerful than you. Then something is more high than you, so how can you be authentically your Self?

Mahavir says, "If there is a God, then I am bound to be always in bondage, because something is always above me. And if you say God has created the world and God has created me, then what can I do? Then I am just a puppet in his hands. Then where is the will? Then there is no possibility of will. There is only a deep determinism. Then nothing can be done." So Mahavir dethrones God just as a device on the path of will. "There is no God," Mahavir says. "You are the God and no one else is the God, so there is no need to surrender."

Chaitanya uses going to the Divine feet -- *sharanam* -- as the basic religious effort. But Mahavir says *asharanam* -- never to go anybody's feet. Of course, *sharanam* and *asharanam* -- to go and surrender to the Divine feet, and never to go to anybody's feet because no feet except your own are Divine -- these are completely, diametrically opposite standpoints. But just in the beginning and while on the path -- they reach to the same thing. Either surrender your ego -- then you have not to do anything. You have to do only one thing: surrender your ego. Then you have *not* to do anything. Then everything will begin to happen. If you cannot surrender then you will have to do much, because then you are on your own to fight, struggle.

Both paths are valid, and there is no question of which is better. It depends on the person who is following. It depends on your type. Every path is valid, and there are many subpaths, branches. Some branches belong to the path of will, some to the path of surrender. Paths, subpaths -- everything is valid. But for you not everything can be valid; only one thing can be valid -- mm? -- for you individually. So don't get into confusion that: "Everything is valid so I can follow everything." You cannot follow! You have to follow one path. There is no Truth; there are truths. But for you, one truth has to be chosen.

So the first thing for the seeker is to determine to what type he belongs, what he is, what will be good for him, and what his inner inclination is. Can he surrender? Can you surrender? Can you efface your ego? If that is possible, then simple surrender can do. But it is not so simple -- very difficult. To efface the ego is not so simple. To put someone higher than you, to put someone as a God and then surrender -- very difficult! Nietzsche has said: "I would like to be in hell if I can be the first there. I would not like to be in

heaven if I am put second to anyone there. To be in hell is good if one can be the first."

Bayazid was a great Sufi mystic. He had a big monastery and many seekers from many parts of the world would come to him. One day a person came and he said, "I want to be here in your monastery. I want to be one of your inmates."

Bayazid said to the man, "We have two types of inmates: one type who are disciples, another type who are teachers. To which would you like to belong?"

The person had come to find Truth. He said, "Give me a little time to think about it."

So Bayazid said, "There is no need -- you have thought about it. Tell me!"

So he said, "It will be better if I can belong to the group of teachers."

He had come to seek, but he wanted to belong to the group of teachers, not to the disciples. So Bayazid said, "That second group -- of teachers -- doesn't exist in my monastery Mm? -- that was just a trick. So you can go. Your path is of the disciples, those who can surrender. So you are not for us and we are not for you."

The man said. "If that is the case, then I can belong to the disciples."

So Bayazid said, "No, there is no possibility. You will have to go."

If you can surrender, you can be a disciple. On the path of will, you are the teacher and you are the disciple. On the path of surrender, you are the disciple. And sometimes this is really arduous.

Ebrahim, a king of Balkh, came to a Sufi Teacher and said. "I have renounced my kingdom -- now accept me as your disciple!"

The Teacher said, "Before I accept you, you will have to pass through a certain test."

Ebrahim said, "I am ready -- but I cannot wait, so test me."

The Teacher said, "Go naked and make a round of your capital. And take one of my sandals and go on beating on your head with it."

Those who were sitting there were just aghast An old man said to the Teacher, "What are you doing to that poor man? He has renounced his kingdom. What more do you demand? What are you saying? And I have never seen such things before! Not even you have demanded such things before!"

But the Teacher said, "This has to be fulfilled. Come back, and only then will I think about making you my disciple."

Ebrahim undressed, took a sandal, began to beat on his head, and passed through the city. He came back, and the Teacher bowed down to Ebrahim and touched his feet. He said, "You are already Enlightened."

And Ebrahim said, "I myself feel a sudden change. I am a different person. But how, miraculously, have you changed me? The whole city was laughing -- I was just mad."

This is surrender. Then surrendering is enough. It is a sudden method, it can work in a *moment*, it can explode you in a moment.

On the surface it looks easy -- that one has not to do anything, just to surrender. Then you do not know what surrendering means. It can mean anything. If the Teacher says, "Jump into the sea!" then there should be no hesitation. Surrendering means, "Now I am not -- now you are. Do whatsoever you like."

In Egypt there was a mystic, Dhun-Nun. When he was with his Teacher, he came to ask a certain question. The Teacher said, "Unless I say to you, 'Ask,' don't ask, and wait." For twelve years Dhun-Nun was waiting. He would come daily in the morning -- the first man to enter the hut of the Teacher. He would sit there. Many, many others would come to ask and they would be answered. And the Teacher didn't say to anyone again, "Wait!" It was too much. And that man Dhun-Nun was waiting -- for twelve years. He was not allowed to ask. So that was the first thing he uttered, "I want to ask a certain question," and the Teacher said, "You wait -- unless I tell you to ask, you cannot ask. Wait!"

For twelve years he waited. The Teacher wouldn't even look at him; the Teacher wouldn't even give any hint that he was going to let him ask. He completely forgot that Dhun-Nun exists. And Dhun-Nun waited day and night for twelve years. Then one day the Teacher moved to him and said, "Dhun-Nun -- but now you need not ask. You had come to ask a certain question. Now I allow you, but I think now you need not ask."

Dhun-Nun bowed, touched the Teacher's feet and said, "You have given me answer enough."

What had happened to Dhun-Nun? You cannot wait twelve years unless you have surrendered totally. Then doubts are bound to arise -- whether you have become a madman, whether he has forgotten you completely. And to no one else was the Teacher saying "Wait!" For twelve years, thousands and thousands of people would come and ask and he would answer. And this would go on continuously, day after day, and the man waited. It was a total trust. The Teacher said, "Now you need not ask."

And Dhun-Nun said, "There is no question left. These twelve years, what a miracle you did with me!

You did not even look at me. What a miracle! You did not even give a hint!"

Surrender means total trust. Then you are not needed. If you cannot give total trust, if you cannot surrender, then the only way is the path of will. But don't be confused. I know so many people going around and around confused. They would like something to happen to them just like what happens on the path of surrender, but they are not ready to surrender. They would like to behave like a man of will and would like something to happen as it happens on the path of surrender.

Only yesterday I received a letter, and I receive many letters like that. The letter-writer says, "I want to learn much from you. but I cannot accept you as my Guru. I want to come and live with you, but I cannot become your disciple." What is he saying? He wants to gain something just like one gains in surrender, but he wants to be intact as far as his will is concerned. This is impossible! One has to choose -- and everything is just a device.

Two or three days ago, some friends came and they said to me, "People call you God -- why do you accept it?"

I told them, "It may be helpful to them. It is not your concern." They couldn't understand because for them everything is a fact. Either it is or it is not. To me, everything is a device.

If someone has come to me to surrender, then a certain device is needed for him. And if someone has come not to surrender, then that device is useless for him, it is meaningless. But be clear about what you are and what you are trying to find out and how you want to find it out. Can you give up your ego? Then no need of awareness. Then you need a deep absorption. Be absorbed -- dissolve! Don't be. Forget! Rather than remembering, forgetting. Mm? -- I told you that Gurdjieff said remembering is the method. For Meera, for Chaitanya, forgetting is the method: not SMRITI -- not remembering; but VISMRITI -- forgetting. Forget yourself completely, efface yourself completely! And if that is not possible for you, then make every effort to be awake. Then don't lose yourself in anything -- not even in music.

Mohammed was totally against music only because of this: on the path of will, music is a hindrance because you can forget yourself in it. So don't forget yourself in anything, don't lose yourself. But then use techniques to be more and more awake, more and more alert, more and more attentive, more and more conscious.

And remember one thing: you cannot do both. If you are doing both, then you will be very much confused -- and your effort will be wasted, and your energy will be unnecessarily dissipated. Choose, and then stick to it. Only then can something happen. It is a long process and arduous. And there are no shortcuts. All the shortcuts are deceptions. But because everyone is lethargic and everyone wants something without doing anything, many shortcuts are invented. There is no shortcut!

It is reported that Euclid, who invented geometry, was also a teacher of Alexander. Euclid was teaching Alexander mathematics. particularly geometry. Alexander said to Euclid, "Don't go on with this long process. I am not an ordinary student. Find some shortcut!" Euclid didn't return again. One day passed, two days, three, one week. Alexander inquired.

Euclid wrote a note saying: "There are no shortcuts. Whether you are an emperor or a beggar, there are no shortcuts. And if you desire some shortcut, then I am not your teacher. Then you need someone who can deceive you. I am not your teacher. So find someone else. Someone will come up who will say, 'No, I know the shortcut.' But in knowledge there are no shortcuts. One has to go the long way."

So don't be deceived, and don't think that if you combine both paths then it will be good for you -- no. Every system is perfect in itself, and the moment you combine it with something else, you destroy the organic unity in it.

There are many, many persons who go on talking about a synthesis of religions -- which is nonsense! Every religion is a perfect, organic whole. It need not be combined with anything else. If you combine, you destroy everything. There may be similarities in the Bible and the Koran and the Vedas, but these are superficial similarities. Deep down they each have a different organic unity of their own.

So then if one is a Christian, one should be one hundred percent a Christian. And if one is a Hindu, one should be one hundred percent a Hindu. A fifty percent Hindu and a fifty percent Christian is just insane. It is just like fifty percent ayurvedic medicine and fifty percent allopathic medicine. The person will go insane. There is no synthesis between "pathies", and every religion is like a "pathy". It is a medicine. it is a science -- every technique!

Because I have mentioned medicine, it will be good to finish, to conclude, that the path of will is just like naturopathy -- you have to depend upon yourself. No help! The path of surrender is more like allopathy -- you can use medicines.

Think of it in this way: when someone is ill, he has two things -- an inner, positive possibility of health and an accidental or incidental phenomenon of disease, illness. Naturopathy is not concerned with illness directly. Naturopathy is directly concerned with a positive growth of health. So grow in health! Naturopathy means growing in health positively. When you grow in health, the disease will disappear by itself. You need not be concerned with disease directly. Allopathy is not concerned with positive health at all. It is concerned with the illness: destroy the illness and you will be healthy automatically.

The path of will is concerned with growing in positive awareness. If you grow, the ego will disappear -- that is the disease. The path of surrender is concerned with the disease itself, not with positive growth in health. Destroy the disease -- surrender the ego -- and you will grow in health.

The path of surrender is allopathic and the path of will is naturopathic. But don't mix both, otherwise you will be more ill. Then your effort to be healthy will create more problems for you. And everyone is just confused. One goes on thinking that if you use many, many "pathies", of course, mathematically, you should gain health sooner. Mathematically, logically, it may seem so, but it is not so really. You may even become an impossible case.

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CHIDAAPTIH PUSHPAM
WHAT ARE THE FLOWERS FOR THE WORSHIP? -- TO BE FILLED WITH CONSCIOUSNESS.

Man is a seed, a possibility, a potentiality. Man is not only what he is -- he is also what he can be. Whatsoever man is, it is just a situation, just an opening, just a becoming. Much is hidden, and the hidden part is more than the manifested part. That's why I say man is a seed. He can grow, and man can be only if he grows.

If a seed remains a seed, that means death. If a seed is not growing, then it is dying. And you cannot remain in between. Either you have to grow or you have to die. There is no midpoint. Grow or die! There is no other alternative. The seed is just a situation to grow. And to grow means to transcend, to grow means to die on a particular level and to be reborn on another. what is growth for a seed? The seed must die as a seed -- only then is the tree born. The possibility begins to become actual.

A seed can die in two ways. It can just die without growing; then it is negative death. Or, a seed can die to grow; then it is positive death, and positive death is the door to more life. Positive death means dying for something -- dying to grow, disappearing from one plane to appear on another. Man can remain a seed, and many men die negative deaths without growing, without transcending themselves, without disappearing from one plane to appear on another.

Nietzsche has said somewhere that man *is* only when he transcends himself: you *are* only when you are disappearing from below and appearing above. It is a continuous process of dying to the material and being born more conscious. But a seed can be satisfied and can remain satisfied to be a seed. It is even difficult for a seed to conceive of what he can be. Even to dream about it seems impossible. How can a seed dream of

what he can be? Even to conceive of the possibility of being a tree will look just absurd. How can a seed be a tree? Even if the tree is there just by the seed, the seed cannot conceive that this tree was once a seed, and that "I also can be a tree."

Buddha has said, "I cannot give you Truth, but I can give you a dream. Look at me, and your potentialities, your possibilities, will begin to stir. Something will begin to throb for the future; something within you will begin to long for that which can be." A Buddha is a tree -- not only a tree, but a tree which has come to flower. We are seeds. Think of man as a seed. Then what can be the flowering? For man's tree, what can be the flowering? Flowers of consciousness, of course.

This sutra says:

WHAT ARE THE FLOWERS FOR WORSHIP? -- TO BE FILLED WITH CONSCIOUSNESS.

To be conscious totally -- to be conscious! To use the symbol of flower for consciousness is multi-meaningful. It is not only a symbol -- because consciousness is factually a flowering in man. When man flowers, comes to his omega point, suddenly there is a burst of flowering. That flowering is of consciousness.

But man as he is is just a seed. He is not conscious, he is not a consciousness. This will be difficult and very humiliating, because we go on thinking that we are conscious. And this is the most fatal belief -- dangerous, poisonous -- because if you think that you are already conscious, then there is no possibility for you to flower. If a seed thinks and believes that it is already a tree, already flowering, then there is no possibility for the seed to grow. It has deceived itself completely.

Gurdjieff has said that you are in a prison, but you can come to believe that you are not in a prison -- that this is your home. You can decorate your prison in such a way that it begins to look like your home. You can even be proud of it, you can boast of it, your chains can become your ornaments. It depends on you. You can interpret, and this interpreting is, in a way, very satisfying, because then there is no need to fight against this imprisonment. Then you can be at ease. It is very convenient.

All human beliefs are conveniences, but dangerous. Because of them the possibility to evolve is nullified completely, negated completely. The prisoner can think that he is not a prisoner, but already a free man. This is convenient to believe because then there is no burden. But then this prisoner can never be free. So Gurdjieff says that the first necessary step towards freedom is to recognize the humiliating fact that you are a prisoner -- only then does growth become possible.

The first thing about this sutra that I would like to say to you is: Be completely aware that you are not conscious. This is the first step towards awareness. You are not conscious at all; you live an unconscious life. Whatsoever you are doing is a robot-like thing, mechanical. For example, you are listening to me. You are listening to me but you are not aware of the fact that you are listening. Now you can become aware after I have said it, but you were not previously. For a moment you can become aware that you are listening to me, but only for a moment and then you will slip again into unconsciousness. And then you will listen to me, but not as a conscious being; you will listen to me like a mechanical thing.

What is the difference? If you are listening to me, you are conscious of me, the speaker; you are not conscious of the listener. Your consciousness is one-arrowed. The arrow is towards the speaker, and you are just in the shadow. The light is focused towards the speaker and you are in darkness. For a moment, if I say something about it, you can become conscious. But the moment you become conscious of the listener you will become unconscious of the speaker. If you can become conscious of both, if you can have a double-arrowed consciousness -- simultaneously aware of the speaker *and* the listener -- then you are conscious.

When I say you are not conscious, I don't mean that sometimes there are not moments when you are not conscious. Sometimes there are moments, but very few. And they show only the possibility, not the actuality. It is just like if you jump and then again you are on the ground. You can defy the gravitation for a single moment, and again you are under it. It is just like this. Sometimes, in particular situations, we jump out of unconsciousness. For a single moment we are out of the pull of gravitation, but not really out of it because the gravitation is working all the time and will bring you down again. But you can have a feeling of freedom for a single moment; then again you are back on the ground.

In certain dangerous situations you become conscious. Someone has come to murder you: suddenly you are conscious -- *not* only of the murderer, but also of yourself, the one who is to be murdered. Then the

consciousness is double-arrowed, but only for a single moment and again you are on the ground. Sometimes in deep love you jump out of your unconsciousness. Then you are not only aware of your lover or beloved: you are also aware of yourself -- but only for a single moment, then again you are back.

Suddenly, in some accident, in some deep, touching experience, on e becomes aware. But there are very few such moments. You can count them on your fingers. In a long life of one hundred years you can have certain experiences which can be counted on your fingers. They show only a possibility that you can be conscious.

Ordinarily we exist as automata. And, really, we find it convenient to exist as automata: it is very comfortable to exist as automata. You are more efficient when you work on mechanical lines. You need not worry. Your body, your mind, works as a machine; it is efficient. And it is convenient not to be aware, because to be aware will bring such a sensitivity about things around you that it is going to be painful.

To be a Buddha is not only blissful. It is blissful as far as Buddha himself is concerned. He comes to a peak experience of bliss. But at the same time he has to pay very dearly, because he becomes so sensitive that everything around him gives him pain. He suffers because of others' suffering. A beggar meets you: you pass him unconsciously; there is no problem, it is very convenient. If you become conscious, then it is not so convenient. Then you are bound to come to realize that you have a hand in it, you are part of this ugly world. You are responsible for all that is, whether it is a Vietnam war or a Hindu-Mohammedan riot or poverty. Whatsoever is there, if you become conscious you become responsible. It is difficult now to escape. This is the cost to be paid.

So never think that Buddha is just bliss. No one can be. Everyone has to pay a cost, and the greater the experience, the greater the cost is going to be. A Buddha is peaceful, blissful in himself. He comes to this bliss because of being so conscious. But simultaneously, because of so much consciousness, he becomes sensitive to everything that goes on around him -- he suffers for it.

So it is convenient to exist as unconscious beings. We go on, we prolong, being sleepy. It is a deep somnambulism. We go on walking, doing things profoundly asleep. Nothing touches us; we are absolutely insensitive. Sensitivity depends on consciousness. The more conscious you are, the more sensitive; the less conscious, the less sensitive. And to be sensitive is dangerous. To be non-sensitive is convenient -- so you can move like a dead block, you need not be concerned.

Because of this convenience, we remain seeds. To me, to lose this convenience, to throw this convenience, is the only renunciation. Really, *this* is the comfort to be thrown -- not a house, not a family; they are nothing. This convenience-oriented mind is to be thrown. One has to be sensitive and vulnerable to whatsoever there is; only then can you become conscious.

So the first thing to be understood is why we go on remaining unconscious. There is a reason for it; it has a rationale -- because it is convenient. To live a dead life is convenient, to move like a dead corpse is convenient, because then you are not affected, you are not concerned. You have a routine to work and to do from morning to evening. You move in a circle; throughout your life you go on moving in your old pattern. The older the pattern, the less the inconvenience. Ultimately, you are settled in it.

Look at this attitude! If this attitude persists you are not going to transcend the seed. When a seed is transcended it is calling for dangers. A seed is protected, but a plant is not so protected. A plant is always in danger; a seed is never in danger. A seed lives a dead life, but a plant becomes alive, delicate, unprotected. It is dangerous!

A child in his mother's womb is totally protected. The womb is the most comfortable place to be found anywhere -- no worry, no struggle for survival; a completely relaxed state. Psychologists say, and they say rightly, that this hankering after peace, equilibrium, harmony, is really a remembering of the womb state -- because a child in the womb is just in heaven.

Hindus have a myth of a wish-fulfilling tree -- *kalptaru* -- in heaven. Under that tree, *kalptaru*, the wish-fulfilling tree, there is no gap between demand and supply. You demand, and there is supply -- no time gap. You desire, and it is fulfilled.

The womb is a wish-fulfilling tree. There is no gap between wish and fulfillment. The child has not even to desire. whatsoever is needed is fulfilled -- no effort, no desire, no tension. The child is in perfect *moksha*. And if we were to ask a child to leave the womb and come out, if it were up to him, no child would be born. It is dangerous! It is taking a very dangerous step! Going out of the womb is going out of heaven. It is being thrown out of the Garden of Eden. Now everything is going to be a struggle. Now demand and supply are not going to meet so easily and desires cannot be fulfilled so easily. Now there will always be a gap between the desire and its fulfillment. And even when it is fulfilled, it is not going to be a fulfillment --

because through its fulfillment many other desires will have been born meanwhile. So it is going to be a constant struggle.

So if it is up to a child to decide whether to leave the womb or not, no child will leave. It is very comfortable -- absolutely comfortable. But it is a dead existence. No growth is possible. Growth is possible only when you choose dangers consciously. When you move on unknown paths, you grow. when you take risks, you grow. Just like this, man is again in a womb -- the womb of the unconscious. Mm? Try to understand this: the womb of the unconscious. To leave it is a second birth.

In India we call the person who was born again "twice-born" -- *dwij*. The Brahmins were called twice-born only because of this: that the first birth is the birth out of the womb of the mother, and the second is the birth out of the womb of your own unconscious. And unless you are born out of your unconscious and become conscious, you are not a Brahmin. If you are not conscious, you are not a Brahmin. "Brahmin" means one who knows the Brahma, the Ultimate. If you are perfectly conscious, you come in contact with the Ultimate: you become a Brahmin. This second birth is out of your own unconscious.

What is this unconscious? Freud has said that a man is just like an iceberg: ninety percent under water and only ten percent above it -- nine parts hidden under water and only one part, one tenth, above it. Man is an iceberg! Only one part is conscious, nine parts are unconscious, and that one part, one tenth, is impotent against the other nine. The greater part is unconscious; only a very small fraction is conscious. That's why you are always pulled by the unconscious, manipulated, maneuvered. You may go on thinking that you are the deciding factor -- you are not! The unconscious, hidden mind always decides.

You fall in love. Is it your decision? Is it your conscious decision? Are you in love consciously? You say, "It happened." What does it mean: "It happened"? It means some unconscious forces within you are pulling you. You are just a puppet. That's why, if it has happened, suddenly one day it disappears again. What can you do? You were just a victim; you were never asked. And not only with love: penetrate deep into whatsoever you think, you do, you feel, and you will come to the conclusion that some unknown force goes on manipulating you. You are not. You may deceive yourself that these are *your* decisions -- they are not.

You decide not to be angry, and then there is anger. everyone has felt the impotence of his own decisions. Every moment you feel it. You decide not to do this, and in spite of yourself, you have to do it. Then you go on creating rationalizations. Those rationalizations are again conveniences. You decide not to be angry and you are angry. Then one possibility is that you will go deep, dig deep within yourself and come to a conclusion that you are not capable of deciding anything -- you don't have the power to decide, you have no power, you are absolutely impotent.

But this is humiliating, so one never goes to the root -- one begins to rationalize. One says, "I had to be angry because it is going to help the person. I had to be angry to change the person. I had to be angry for righteous reasons." Then you create a myth that this is your decision. You are deceiving yourself! find out whether you have rally ever decided anything. Has anything ever been your decision? The conscious part of the mind is absolutely impotent. The unconscious is so much -- nine times more. Your conscious is nothing but an instrument in the hands of the unconscious. So go on deciding whatsoever you like in the conscious. The unconscious is not a bit worried. Whatsoever is to be done is to be done by the unconscious, and when it needs to do it, the conscious is just impotent.

But one has to dig into oneself. This unconsciousness is your womb. You have to grow out of it, transcend it. Otherwise, you are bound to be a slave, you can never be a master; and you are bound to remain just an egg -- a seed. You cannot be a tree which can flower. Then the flowering can never be for you.

First begin to feel what this unconscious is, where it is. This is a good start -- to be conscious of the unconscious, to be conscious of one's own imprisonment, of one's being a seed. Don't deceive yourself! Don't go on thinking that you are this and that. find out what you really are. Don't create an image.

Gurdjieff has reported a story. He said there was a magician who had many sheep. Every day a sheep was to be murdered, killed for his food. And there were many sheep. They would see that every day a sheep is killed, but they would never rebel, they would never go against him. Some visitor was staying with the magician, so the visitor said, "This is a miracle! Every day a sheep is chosen, killed before other sheep, and they have not yet become aware that their day is also to come soon. They can escape! They can revolt!"

The magician laughed and he said, "there is a trick. I have hypnotized all the h`sheep. All the sheep are hypnotized, and I have told them in their hypnosis: 'You are not a sheep. You are not a sheep at all. All the others are sheep, but you are not. You are a lion!' So every sheep believes that he is a lion and that every

other sheep is just a sheep. So when a sheep is killed no one is bothered, because they are all lions in their own images."

This is a good story. This is the story of the human mind. You go on thinking about what you are not and you go on deceiving yourself about what you are. To recognize the "facticity" of what one is, is the beginning. And that is the only right beginning. So recognize first that your working is unconscious, not conscious. Your love, your hate, your anger, your friends, your foes, they are all part of your unconscious. You are not a conscious being. You have only a very minute part of consciousness. That's why this can be understood: that you are not a conscious being.

If a madman can be taught that he is mad, that means that a part of his mind is still not insane. If a madman can realize that he is mad, that means a part of the mind is not yet mad. But you cannot convince any madman that he is mad. And if you can convince a madman that he is mad, it means you are wrong. He is not mad. At least a part of the mind is still sane. So if you can come to realize that you are an unconscious being, this is good news. It shows that a part is conscious -- a very minute part, a very small fragment. But that fragment can be used now.

You can use it in two ways: either in rationalizing that you are already conscious; that's what we are doing. Or, in digging deep and realizing that we are unconscious. That minute part of consciousness, that one-tenth part of the human iceberg, can be used in two ways: one is to go on rationalizing, thinking, imagining, dreaming, that you are a conscious human being; this is what we are doing. Or, you can use it in digging within and recognizing that you are not conscious at all. This is what a seeker is expected to do.

And *once* you begin to feel that you are not conscious, consciousness has dawned on you. You are on the path. Now much can be done! Once you realize that you are imprisoned and that "this is not my home but a prison", now something can be done so that you can break out, escape. Now devices can be used, now something can be arranged. Now some contact can be made outside the prison. Now the guard can be bribed or something can be done. But nothing can be done if you go on thinking that you are not in the prison, that it is your house, that the prison guard is your watchman and he is in your service. And if you were really born into a prison, it would look like that -- as if everyone is in your service. The whole prison establishment seems to be in your service if you were born into the prison. How can you think that this is a prison?

To realize this, that this is a prison, is the first basic step for going out, because then something can be done. So you are unconscious. And this is not a theory -- mm? -- this is a simple fact. And this is not a theology: this is simple science. It is not concerned with religions and their hypothetical mythologies. Now it is a fact of science. That was the reason Freud was despised so much, condemned so much.

They say there have been three revolutions. One was the Copernican. Copernicus said that the earth is not the center of the universe and the sun is not going around the earth, but the earth is moving around the sun. The earth was deposed, the earth was dethroned. It was very humiliating to man's mind, because when the earth was the center, man was the center of the universe. Everything was moving around man and man's earth. Suddenly earth was not in the center at all -- not only not in the center, but it was even not a very significant star. It was negligible, as if not. The earth was found to be moving around the sun, and the sun -- our sun itself -- was found to be moving around some greater sun, so we were not the center.

Then came Darwin, and he said man is related not to the Divine but to the animals. He is not a descendant of God, but linked with apes, baboons, chimpanzees. He is a link in a long animal process. This was the second revolution -- a very humiliating one, very ego-destroying. The earth was not the center, and man was not just below the angels -- he was just a bit above the animals and nothing more, and even that "above" was not certain. Man was dethroned, deposed. He was just an animal.

And then came the third revolution, that of Freud, who said you are not a conscious being -- you are just in the hands of unconscious forces. So Aristotle was absolutely wrong according to Freud, because he said man is a rational being. Man is not! Man is the most irrational animal. Dogs are more rational. All other animals are more rational in the sense that they are predictable. Man is unpredictable -- most irrational! You cannot depend on him, because reason is a mathematical thing. If a dog has behaved in a certain way you can predict he will go on behaving this way. You cannot predict man.

And, moreover, he is not rational, because his whole working of the mind is unconscious. He falls in love, he fights, he goes to war, he goes on accumulating money, he goes on being worried without any rationality in it. He is the most mad animal. Only one thing is certain about him which is exceptional, and that is that he believes certain things about himself which are not. That is the only exceptional thing about man.

Animals are down to earth. They don't have any fictions; they are what they are. Man is a dreaming animal; he can dream, and he can believe in his dreams. He can auto-hypnotize himself, and he can be convinced that whatsoever he is imagining is true. So now it is not simply a religious matter to say that man is unconscious. It is now founded on scientific facts.

Indian psychology is very much older than the Western. In the West, psychology is just a child. Really, Freud is the father, so only this century has given birth to psychology. But with India, it is a long-standing science. Patanjali is a psychologist and Buddha is a psychologist and Kapil is a psychologist. And it will be good to look at them as psychologists rather than as religious persons, because then different dimensions become clear and then you can really understand what they are saying.

Buddha says that only awareness can make you a man; otherwise you are just an animal. The very word "Buddha" means the "Awakened One". That was not his name. His name was Gautam siddharth, but Gautam Siddharth was an unconscious being. When Gautam Siddharth became conscious, then he was called the Buddha, the awakened One. Buddha, when he became totally conscious, said -- not anything about God, not anything about *moksha*, not anything about Nirvana -- he is reported to have said, "Now I am awake. I was asleep; hitherto, I was asleep. Now I am awake!"

Mahavir's name is "Jin". From that word "Jin" the name of "Jain" is derived. "Jin" means "the conqueror". Mahavir said, "I was asleep. Then I was a slave of the unconscious. Now I have become a conqueror, a Jin, because now there is no unconscious to enslave me." All the sutras of Patanjali are just a technology, techniques, to produce more consciousness. The whole of yoga is concerned with how to produce more consciousness in man.

For the East this has been a long-standing fact, a recognized fact, that man is asleep. But now Western science recognizes the fact also. So what to do? If man is unconscious? How to make him conscious? How to make him awake? The first thing is to recognize the fact of unconsciousness in yourself. It is not difficult to recognize that man is unconscious. That is not difficult, because then you are not included. Then "man" is unconscious, not you. But when I say "man is unconscious", I mean *you*, not humanity.

There exists no humanity, only man -- man A, man B, man C. There exists no humanity -- only individuals. "Humanity" is just a collective name. *you are unconscious*. Listen to this fact with a double-arrowed consciousness. I repeat: *you* are unconscious! Don't rationalize it and don't deceive yourself. Whatsoever you are doing, remember that this is the unconscious working.

Suddenly you have become sexual; remember, this is the unconscious. Now the unconscious is forcing you towards certain acts. don't fight because the fight is also unconscious. Because the society has said, "Sex is bad, evil, sin," that has gone deep into the unconscious. So the unconscious has two parts: one is biological; another is sociological. Instincts are there *and* social taboos. The society has put many things into your unconscious. They call it "conscience". Certain things are "bad"; certain things are "good". They have forced them into your unconscious.

That's why, if you teach any morality to a child before seven years of age, only then can your teaching succeed. After seven years of age you cannot succeed. That's why every religion is much concerned with children, and every religion has an establishment. Through parents, through family, they condition the mind -- when the mind is totally unconscious. Not even a single part is conscious, so there is no resistance. Whatsoever you say to the child, it goes deep into the unconscious. There is no resistance. Once a child is grown, then it is difficult to penetrate into the unconscious.

So whatsoever one learns in the first seven years becomes the background. Then whatsoever you do in your life, even if you go against the society which has trained you and given you your conscience, you will not really be able to go against it. Even in going against it, you will follow the instructions put into the unconscious. Even to rebel against a certain thing is to remain attached to it.

If humanity is to be saved from so-called religious dogmas, it must be made criminal to teach them to children. Don't teach children any creeds, dogmas, fanatic beliefs -- don't teach them! Let them grow first. When they become adult, only then -- but then it is very difficult. Then the conscious mind has come into existence. It begins to choose and think.

One part is biological, hereditary; another is sociological. There is sex: become aware that the unconscious instinct is forcing your body mechanism towards a particular object, towards a particular act. But don't fight it because that fight is again, from the sociological part of the unconscious which says that sex is sin. Be aware of both, be conscious of both: there is sex, and there is the concept that sex is sin. Both are coming from some place you don't know -- from a deep darkness within. Be conscious -- don't do anything! Just remain conscious. Try to be in an alert state. Don't fight with the sex, don't condemn it --

don't go to indulge in it. Simply remain conscious of the fact that something is happening inside. If you can remain conscious of the fact that something is happening inside. If you can remain with the fact without dong anything, you will feel that your consciousness is growing and penetrating the dark realm of the unconscious.

Anger has come to you: don't do anything for or against it. Don't indulge in it, don't suppress it -- meditate on it. Close your eyes and meditate on the fact of anger. when I say meditate, many things have to be understood. Don't judge. Don't say anger is bad; don't say it is good. don't do anything. Anger is there just like when a snake has come in the room -- just be aware. Is the snake a god to be worshipped? No! Is the snake an enemy to be killed? No! Just be aware that the snake has come. Use this snake as an object for being aware.

Just like this anger has flashed within you -- be aware, be conscious, remain alert, and don't do anything! Just remain alert, because the moment you begin to do anything you cannot remain alert. You have such a small quantity of energy that if you begin to act that energy moves into action. Don't do anything. Be silent and quiet -- alert. Use your total energy capacity to be just alert to the fact that the anger is there. And suddenly you will become aware that the focus of your consciousness is growing -- you are penetrating into the unconscious. Your light of the conscious is going deep into darkness. And the more you penetrate into the darkness of the unconscious, the more conscious you are.

This is a long effort, arduous; arduous because it will create very deep inconvenience. You will feel very uneasy. Try, and you will come to know. You can do two things. either you can act out your anger -- it is easy, you are relieved. whatsoever the consequence may be, for the moment you are relieved; you are relieved of an inner unconscious tension. Or you can fight with your anger. If you fight with it, then again you are relieved because in fighting anger the same energy is being used which is used in being angry.

Remember this, that one who is fighting with his anger is really changing only the object. I am angry with you. I was going to fight with you, but I turn this whole fight against my own anger, I invert it. I was going to fight with you, but I am a moral man, I am a saint, I am a religious man, so I cannot fight with you. But I have to fight with someone, so I fight with myself, I fight against my anger. The same energy and the same release will happen. I have fought, and there will be a deep satisfaction.

The so-called satisfaction seen on so-called saints' faces is nothing but a deep satisfaction from fighting *and winning*. And really, it is more cunning, because to fight with someone is to create a long series of consequences. If you become both, if you divide yourself in two -- the good one who never becomes angry, and the bad one, the unconscious one, who gets angry -- if you divide yourself in two, you can fight forever. Outwardly you will become a saint, but inwardly you are just a volcano, just a deep turmoil and nothing else -- a disease inside, a constant conflict.

Those who fight with sex will have to fight continuously with sex; those who fight with anger will have to fight with anger continuously. It is a constant fight. There is no silence within -- there cannot be. That's why we divide ourselves into two: the bad one and the good one. You have two parts within you. Remember, the bad one is the unconscious and the good one is the conscious. And once you take your unconscious as the enemy, you can *never* change and transform it. Then there can be no mutation -- because the unconscious is not the enemy. That is your energy, your source, your biological source of energy. You can never be healthy divided in yourself -- you will become a disease.

Don't fight, don't indulge. Both are easy. *Both* are easy! The only thing which is very uncomfortable and uneasy, is to remain alert. The whole mechanism of habit will force you to do something: "What are you doing? Do something! Anything will do, but do something!" This habit has to be broken. So the first thing is to recognize and realize that you are unconscious. The second thing is that whenever the conscious begins to manipulate you, be aware, and remain aware and alert. A very simple, passive alertness is needed.

If you are alert, two things happen: the energy that was going to be used as indulgence or as suppression will become part of your alertness. Your alertness will be strengthened through that energy. That energy will move to your alertness; you will become more alert. That energy will become a fuel to your consciousness. You will be more conscious, and for the first time the unconscious will not be able to force you. For the first time unconsciousness will be incapable of manipulating you. And once you know the feeling of *this* freedom, that the unconscious cannot manipulate you -- without any fight, without any struggle, without any conflict -- then your consciousness has become stronger.

And, by and by, the filed of consciousness will grow and the field of unconsciousness will shrink. your human iceberg will have gained one part more: you will be two parts conscious, eight parts unconscious. This is a long journey, and by and by you will become three parts conscious, seven parts unconscious. As

you gain more it is just like reclaiming land from the ocean. The unconscious is a vast ocean; you have to reclaim land inch by inch. But the moment you reclaim land, the ocean shrinks back. A day comes, just like it came to a Buddha or to a Jesus, when you are conscious all the ten parts and the unconscious has disappeared. You are just light inside and no darkness.

This is the flowering. And for the first time you become aware of your immortality. for the first time you are not now a seed. For the first time now for you there is no becoming -- you have become a being. If this expression can be allowed: You have become a being! Now you are a being!

In this enlightened state of being, there is no suffering, no conflict, no misery. You are filled with bliss. Inside you are bliss, outside you are compassion. You have become sensitive to everything. Because of that sensitivity, a Buddha is compassion outside; inside a deep silent pool of bliss and outside a compassion. Buddha's lips are smiling with a deep bliss, and his eyes are filled with tears -- in a deep compassion.

That's why you can work both ways. If you grow in consciousness, you will grow in compassion; if you grow in compassion, you will grow in consciousness. But to grow in compassion is very difficult -- because you can again deceive. So the only right path is to grow in consciousness, then compassion comes as a shadow. Otherwise you can deceive and your compassion can just be a facade, a deception. Your compassion can again be an unconscious act. Then it is sentimental, emotional -- not existential. Then you can weep, you can sympathize and you can serve. But this is going to be again an unconscious thing. The surest and most certain path is to grow in consciousness.

This sutra says, "What are the flowers for the worship? -- to be filled with consciousness." And when you have flowered into consciousness, only then can you be accepted. Then and only then do you enter the temple of the divine -- not with flowers, but with your own flowering. Then you have become a flower.

Every one of you must have seen Buddha sitting on a flower, Vishnu sitting on a flower, Ram standing on a flower, but you might not have understood the symbol. Those flowers simply say, "These are flowered human beings. They have come to a deep flowering."

You might have heard that the seventh chakra in yoga is *sahasrardal kamal* -- the one-thousand-petalled lotus on the seventh chakra in your head. That seventh chakra is the last stage, the peak, the Everest of consciousness. The first chakra is *muladhar* -- the sex center, and the last chakra is *sahasrar*. Sex is the most unconscious thing in you, and the *sahasrar* is the most conscious. These are the two poles.

We live around the sex center, move around it. Whatsoever we do is related with sex, howsoever distant it may look. Your earning money, your accumulating wealth, may not look at all related with sex, but they are related. The more wealth you have, the more sex you can have; it becomes more possible. The more power you have, the more sex you can have; it becomes more possible.

You may forget completely, and ends may become means and means may become ends; that's another thing. One person can go on accumulating wealth for his whole life, and he may completely forget for what he is doing it. But every power search is for sex. We move around the center of sex, we are bound to because unless we grow in consciousness we cannot go beyond it. That is the most unconscious-rooted center, the lowest, and for that reason the deepest and the most unconscious.

The higher you move in consciousness, the further you go from sex. And then there is a flowering of a different type. The whole energy moves to the seventh -- *sahasrar*. And when the whole energy comes to the seventh chakra, it becomes a flower -- one-thousand-petalled. Mm? -- this is a beautiful imagery. It means with unlimited, infinite petals, the flower opens.

This sutra is not just a symbol -- really, no symbol is just a symbol -- it indicates a reality. And whenever you come to the state of Samadhi, to the seventh chakra state of consciousness, you have a subtle sense of flowering inside, as if something has burst open. Now you are not a bud -- you are a flower. Come with this flower to the Divine temple: this is the meaning of this sutra. Flowers purchased from the market will not do. I say "purchased from the market", because now even to grow them has become impossible. It seems that flowers grow in shops, they are produced.

Purchased flowers will not do; outside flowers will not do. Your own flowering is needed, and only that can be accepted. This is arduous, long, but not impossible. It is the only challenge for man; all else is just childish stupidity. To be fully conscious is the only challenge! To go to the moon, to move to some further star, is all childish -- because you can go to the moon but you remain the same, you remain the seed. Unless you become a flower, you have not moved. With an inner flowering, you mutate, you change, you are born anew.

Effort is needed, much effort is needed. And if -- and this is a big IF -- IF *you* are ready to take the first step, the last is not very far. But the IF is concerned with the first. If you have taken the first step, half the

journey is completed. The first is the most difficult. To recognize that you are unconscious is very ego-destroying; it is very shattering, shocking. But if one is ready to take this shock and welcome it, the last step is not very far.

Really, Krishnamurti has said that the first step is the last. Mm? It is in a way, because one who takes the first will take the last. Mahavir has said that if you have taken the first you have reached, because for one who is ready to take the first there is no problem. The journey has started.

To start is always difficult. To reach is not so difficult because one has to move only one step at a time. A thousand-mile journey is completed only by taking one step at a time. No one needs to take two steps simultaneously; no one is required to. If you have taken the first step you have taken one step, and only one step is the needed thing. Now go on taking one and one added to one, and you can complete a thousand-mile journey. We are all sitting only thinking and brooding about the first step. Some are just brooding, some are dreaming that they have taken the first step already.

Someone was here to meet me a few days before. He said, "I am very much advanced, so don't start with me from A-B-C."{ This is the mad type of man.

So I asked, "First relate to me how much you have advanced. What have you gained?"

So he said, "I see visions of Krishna. Sometimes I dance with him in my visions. I have visions of very beautiful places -- lakes, hills."

Whatsoever he said was just dreaming, so I said, "If this is what you mean when you say that you have advanced very much, then it is very difficult to even proceed because you are simply dreaming. You have not even taken the first step."

The first is the most difficult: to recognize this, let this fact penetrate deep. Howsoever painful, welcome it -- only then can something be done. If you recognize it you will become humble, if you recognize it you will become simple, if you recognize it you will become childlike -- then there is much possibility, then much opens.

And then the second step: be conscious. Whatsoever happens in the inner mind, be conscious about it. Don't act! Don't be in a hurry to act. Remain with the fact -- alert. And see that this alertness works miraculously. It is a miracle. Observe the unconscious, and there is a sudden change. The quality, the very quality of the mind changes the moment you become an observer inside, a consciousness inside. The very quality of mind changes! The seed is broken asunder and the plant is born.

Of course, it is delicate, very delicate. And one has to protect it continuously for many, many days, for many, many years and sometimes for many, many lives. ut once begun, once the seed is broken, the plant will become a tree -- and one day there is flowering.

That flowering is the concern of religion. To make man a flower is the whole concern of religion.

The Ultimate Alchemy, Vol 1

Chapter #18
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OSHO, WE FEEL THAT TO PENETRATE AND TRANSFORM THE DEEPER LAYERS OF THE

UNCONSCIOUS ONLY THROUGH AWARENESS IS DIFFICULT AND NOT ENOUGH. WHAT ELSE SHOULD ONE DO OTHER THAN THE PRACTICE OF AWARENESS? PLEASE EXPLAIN MORE ABOUT THE PRACTICAL DIMENSIONS ON THIS MATTER.

THE UNCONSCIOUS can be transformed *only* through awareness. It is difficult, but there is no other way. There are many methods for being aware, but awareness is necessary. You can use methods to be aware, but you will have to be aware.

If someone asks whether there is any method to dispel darkness except by light, howsoever difficult it may be that is the only way -- because darkness is simply the absence of light. So you have to create the presence of light, and then darkness is not there.

Unconsciousness is nothing but an absence -- the absence of consciousness. It is not something positive in itself, so you cannot do anything except be aware. If unconsciousness were something in its own right, then it would be a different matter -- but it is not. Unconsciousness doesn't mean something; it only means not consciousness. It is just an absence. It has no existence in itself; in itself it is not. The word "unconscious" simply shows the absence of consciousness and nothing else. When we say "darkness" the word is misleading, because the moment we say "darkness" it appears that darkness is something that is there. It is not, so you cannot do anything with darkness directly -- or can you?

You may not have observed the fact, but with darkness you cannot do anything directly. Whatsoever you want to do with darkness you will have to do with light, not with darkness. If you want darkness, then put off light. If you don't want darkness, then put on light. But you cannot do anything directly with darkness; you will have to go via light.

Why? Why can you not go directly? You cannot go directly because there is nothing like darkness, so you cannot touch it directly. You have to do something with light, and then you have done something with darkness.

If light is there, then darkness is not there. If light is not there, then darkness is there. You can bring light into this room, but you cannot bring darkness. You can take light out from this room, but you cannot take darkness out from this room. There exists no connection between you and darkness. Why? If darkness were there then man could be related somehow, but darkness is not there.

Language gives you a fallacy that darkness is something. Darkness is a negative term. It exists not. It connotes only that light is not there -- nothing more -- and the same is with unconsciousness. So when you ask what to do other than to be aware, you ask an irrelevant question. You will have to be aware; you cannot do anything else.

Of course, there are many methods for being aware -- mm? -- that is a different thing. There are many ways to create light -- but light will have to be created. You can create a fire and there will be no darkness. And you can use a kerosene lamp and there will be no darkness, and you can use electricity and there will be no darkness. But whatsoever the case, whatsoever the method of producing light, light has to be produced.

So light is a must, and whatsoever I will say in reference to this question will be about methods to produce awareness. They are not alternatives, remember. They are not alternatives to awareness -- nothing can be. Awareness is the only possibility for dispelling darkness, for dispelling unconsciousness. But how to create awareness? I talked about one method which is the purest: to be aware inside of whatsoever happens on the boundary line of the unconscious and to the conscious -- to be aware there.

Anger is there. Anger is produced in darkness; anger has roots in the unconscious. Only branches and leaves come into the conscious. Roots, seeds, the energy source, are in the unconscious. You become aware only of faraway branches. Be conscious of these branches. The more conscious you are, the more you will be capable of looking into darkness.

Have you observed at any time that if you look deeply in darkness for a certain time, a certain dim light begins to be there? If you concentrate in darkness, you begin to feel and you begin to see. You can train yourself, and then in darkness itself there is a certain amount of light -- because, really, in this world nothing can be absolute and nothing is. Everything is relative. When we say "darkness", it doesn't mean absolute darkness. It only means that there is less light. If you practise to see in it, you will be capable of seeing, Look! Focus yourself in the darkness! And then, by and by, your eyes are strengthened and you begin to see.

Inner darkness, unconsciousness, is the same. Look into it. But you can look only if you are not active. If you begin to act, your mind is distracted. Don't act inside. Anger is there -- don't act, don't condemn, don't

appreciate, don't indulge in it, and don't suppress it. Don't do anything -- just look at it! observe it! Understand the distinction.

What happens ordinarily is quite the reverse. If you are angry, then your mind is focused on the cause of anger outside -- always! Someone has insulted you -- you are angry. Now there are three things: the cause of anger outside, the source of anger inside, and in between these two *you* are. Anger is your energy inside, the cause which has provoked your energy to come up is outside, and you are in between. The natural way of the mind is not to be aware of the source, but to be focused on the cause outside. Whenever you are angry you are in deep concentration on the cause outside.

Mahavir has called KRODHA -- anger -- a sort of meditation. He has named it ROUDRA DHYAN -- meditation on negative attitudes. It is! -- because you are concentrated. Really, when you are in deep anger you are so concentrated that the whole world disappears. Only the cause of anger is focused. Your total energy is on the cause of anger, and you are so much focused on the cause that you forget yourself completely. That's why in anger you can do things about which, later on, you can say, "I did them in spite of myself." You were not.

For awareness you have to take an about-turn. You have to concentrate not on the cause outside, but on the source inside. Forget the cause. Close your eyes, and go deep and dig into the source. Then you can use the same energy which was to be wasted on someone outside -- the energy moves inwards. Anger has much energy. Anger is energy -- the purest of fires inside. Don't waste it outside.

Take another example. You are feeling sexual: sex is again energy, fire. But whenever you feel sexual, again you are focused on someone outside, not on the source. you begin to think of someone -- of the lover, of the beloved, A-B-C-D -- but when you are filled with sex your focus is always on the other. You are dissipating energy.

Not only in the sexual act do you dissipate energy, but in sexual thinking you dissipate it even more because a sexual act is a momentary thing. It comes to a peak, the energy is released, and you are thrown back. But sexual thinking can continuously be there. You can continue it in sexual thinking, you can dissipate energy. And everyone is dissipating energy. Ninety percent of our thinking is sexual. Whatsoever you are doing outside, inside sex is a constant concern -- you may not even be aware of it.

You are sitting in a room and a woman enters: your posture changes suddenly. Your spine is moire erect, your breathing changes, your blood pressure is different. You may not be aware at all of what has happened, but your whole body has reacted sexually. you were a different person when the woman was not there; now again you are a different person.

An all-male group is a different group, and all-female group is a different group. Let one male come in or one female, and the whole group, the whole energy pattern, changes suddenly. You may not be conscious of it, but when your mind is focused on someone, your energy begins to flow. when you feel sexual, *look at the source*, not at the cause -- remember this.

Science is more concerned with the cause and religion is more concerned with the source. The source is always inside; the cause is always outside. With cause you are in a chain reaction. With cause you are connected with your environment. With source you are connected with yourself. So remember this. This is the purest method to change unconscious energy into conscious energy. Take an about-turn -- look inside! It is going to be difficult because our look has become fixed. We are like a person whose neck is paralyzed, and who cannot move and look back. Our eyes have become fixed. We have been looking outside for lives together -- for millennia -- so we don't know how to look inside.

Do this: whenever something happens in your mind, follow it to the source. Anger is there -- a sudden flash has come to you -- close your eyes, meditate on it. From where is this anger arising? Never ask the question: *who* has made it possible? *who* has made you angry? That is a wrong question. Ask which energy in you is transforming into anger -- from where is this anger coming up, bubbling up, what is the source inside from where this energy is coming?

Are you aware that in anger you can do something which you cannot do when you are not in anger? A person in anger can throw a big stone easily. When he is not angry he cannot even lift it. He has much energy when he is angry. A hidden source is now with him. So if a man is mad, he becomes very strong. Why? From where is this energy coming? It is not coming from anything outside. Now all his sources are burning simultaneously -- anger, sex, everything, is burning simultaneously. Every source is available.

Be concerned with from where anger is bubbling up, from where the sex desire has come in. Follow it, take steps backwards. Meditate silently and go with anger to the roots. It is difficult but it is not impossible. It is not easy. It is not going to be easy because it is a fight against a long, rooted habit. The whole past has

to be broken, and you have to do something new which you have never done before. It is just the weight of sheer habit which will create the difficulty. But try it, and then you are creating a new direction for energy to move. You are beginning to be a circle, and in a circle energy is never dissipated.

My energy comes up and moves outside -- it can never become a circle now; it is simply dissipated. If my movement inwards is there, then the same energy which was going out turns upon itself. My meditation leads this energy back to the same source from where the anger was coming. It becomes a circle. This inner circle is the strength of a Mahavir. The sex energy, not moving to someone else, moves back to its own source. This circle of sex energy is the strength of a Buddha.

We are weaklings, not because we have less energy than a Buddha: we have the same quanta of energy, everyone is born with the same energy quanta, but we are accustomed to dissipating it. It simply moves away from us and never comes back. It cannot come back! Once it is out of you, it can never come back -- it is beyond you.

A word arises in me: I speak it out; it has flown away. It is not going to come back to me, and the energy that was used in producing it, that was used in throwing it away, is dissipated. A word arises in me: I don't throw it out; I remain silent. Then the word moves and moves and moves, and falls into the original source again. The energy has been reconsumed.

Silence is energy. *Brahmacharya* is energy. Not to be angry is energy. But this is not suppression. If you suppress anger, you have used energy again. Don't suppress -- observe and follow. don't fight -- just move backwards with the anger. This is the purest method of awareness.

But certain other things can be used. For beginners certain devices are possible. So I will talk about three devices. One type of device is based on body awareness. Forget anger, forget sex -- they are difficult problems. And when you are in them, you become so mad that you cannot meditate. When you are angry you cannot meditate; you cannot even think about meditation. You are just mad. So forget it; it is difficult. Then use your own body as a device for awareness.

Buddha has said that when you walk, walk consciously. When you breathe, breathe consciously. The Buddhist method is known as ANAPANASATI YOGA -- the yoga of the incoming and outgoing breath, incoming and outgoing breath awareness. The breath comes in: move with the breath; know, be aware, that the breath is moving in. When the breath has gone out again, move with it. Be in, be out, with the breath.

Anger is difficult, sex is difficult -- breath is not so difficult. Move with the breath. Don't allow any breath to be in or out without consciousness. This is a meditation. Now you will be focused on breathing, and when you are focused on breathing thoughts stop automatically. you cannot think, because the moment you think your consciousness moves from breath to thought. you have missed breathing.

Try this and you will know. When you are aware of breathing, thoughts cease. The same energy which is used for thoughts is being used in being aware of breath. If you start thinking, you will lose track of the breath, you will forget, and you will think. You cannot do both simultaneously.

If you are following breathing, it is a long process. One has to go into it deeply. It takes a minimum of three months and a maximum of three years. If it is done continuously twenty-four hours a day... it is a method for monks, those who have given up everything; only they can watch their breathing twenty-four hours a day. That's why Buddhist monks and other traditions of monks, they reduce their living to the minimum so that no disturbance is there. They will beg for their food and they will sleep under a tree -- that's all. Their whole time is devoted to some inner practice of being aware -- mm? -- for example, of breath.

A Buddhist monk moves. He has to be continuously aware of his breath. The silence that you see on a Buddhist monk's face is the silence of the awareness of breathing and nothing else. If you become aware your face will become silent, because if thoughts are not there your face cannot show anxiety, thinking. Your face becomes relaxed. Continuous awareness of breathing will stop the mind. The continuously troubled mind will stop. And if the mind stops and you are simply aware of breathing, if the mind is not functioning, you cannot be angry, you cannot be sexual.

Sex or anger or greed or jealousy or envy -- anything needs the mechanism of mind. And if the mechanism stops, you cannot do anything. This again leads to the same thing. Now the energy that is used in sex, in anger, in greed, in ambition, has no outlet. And you go on continuously being concerned with breathing, day and night. Buddha has said, "Even in sleep try to be aware of breathing." It will be difficult in the beginning, but if you can be aware in the day, then by and by this will penetrate into your sleep.

Anything penetrates into sleep if it has gone deep in the mind in the day. If you have been worried about a certain thing in the day, it gets into the sleep. If you were thinking continuously about sex, it gets into the

sleep. If you were angry the whole day, anger gets into the sleep. So Buddha says there is no difficulty. If a person is continuously concerned with breathing and awareness of the breathing, ultimately it penetrates into the sleep. You cannot dream then. If your awareness is there of incoming breath and outgoing breath, then in sleep you cannot dream.

The moment you dream, this awareness will not be there. If awareness is there, dreams are impossible. So a Buddhist monk asleep is not just like you. His sleep has a different quality. It has a different depth and a certain awareness in it is there.

Ananda said to Buddha, "I have observed you for years and years together. It seems like a miracle: you sleep as if you are awake. You are in the same posture the whole night." The hand would not move from the place where it had been put; the leg would remain in the same posture. Buddha would sleep in the same posture the whole night. Not a single movement! For nights tog3ether ananda would sit and watch and wonder, "What type of sleep is this!" Buddha would not move. He would be as if a dead body, and he would wake up in the *same* posture in which he went to sleep. Ananda asked, "What are you doing? Were you asleep or not? You never move!"

Buddha said, "A day will come, Ananda, when you will know. This shows that you are not practising anapanasati yoga rightly; it shows only this. Otherwise this question would not have arisen. You are not practising anapanasati yoga -- if you are continuously aware of your breath in the day, it is impossible not to be conscious of it in the night. And if the mind is concerned with awareness, dreams cannot penetrate. And if there are no dreams, mind is clear, transparent. Your body is asleep, but you are not. Your body is relaxing, you are aware -- the flame is there inside. So, Ananda," Buddha is reported to have said, "I am not asleep -- only the body is sleep. I am aware! and not only in sleep. Ananda -- when I die, you will see: I will be aware, only the body will die."

Practise awareness with breathing; then you will be capable of penetrating. Or practise awareness with body movements. Buddha has a word for it: he calls it "mindfulness". He says, "Walk mindfully." We walk without any mind in it.

A certain man was sitting before Buddha when he was talking one day. He was moving his leg and a toe unnecessarily. There was no reason for it. Buddha stopped talking and asked that man, "Why are you moving your leg? Why are you moving your toe?" Suddenly, as the Buddha asked, the man stopped. Then Buddha asked, "Why have you stopped so suddenly?"

The man said, "Why, I was not even aware that I was moving my toe or my leg! I was not aware! The moment you asked, I became aware."

Buddha said, "What nonsense! Your leg is moving and you are not aware? So what are you doing with your body? Are you an alive man or dead? This is *your* leg, this is *your* toe, and it goes on moving and you are not even aware? Then of what are you aware? You can kill a man and you can say, "I was not aware."' And, really, those who kill are not aware. It is difficult to kill someone when you are aware.

Buddha would say, "Move, walk, but be filled with consciousness. Know inwardly you are walking." You are not to use any words; you are not to use any thoughts. You are not to say inside, "I am walking," because if you say it then you are not aware of walking -- you have become aware of your thought, and you have missed walking. Just be somatically aware -- not mentally. Just *feel* that you are walking. Create a somatic awareness, a sensitivity, so that you can feel directly without mind coming in.

The wind is blowing -- you are feeling it. Don't use words. Just feel, and *be mindful* of the feeling. You are lying down on the beach, and the sand is cool, deeply cool. Feel it! -- don't use words. Just feel it -- the coolness of it, the penetrating coolness of it. Just feel! Be conscious of it; don't use words. Don't say, "The sand is very cool." The moment you say it you have missed an existential moment. You have become intellectual about it.

You are with your lover or with your beloved: feel the presence; don't use words. Just feel the warmth, the love flowing. Just feel the oneness that has happened. don't use words. don't say, "I love you," you will have destroyed it. The mind has come in. And the moment you say, "I love you," it has become a past memory. Just feel without words. Anything felt without words, felt totally without the mind coming in, will give you a *mindfulness.*

You are eating: eat mindfully; taste everything mindfully. Don't use words. The taste is itself such a great and penetrating thing. Don't use words and don't destroy it. Feel it to the core. You are drinking water: feel it passing through the throat; don't use words. Just feel it; be mindful about it. The movement of the water, the coolness, the disappearing thirst, the satisfaction that follows -- feel it!

You are sitting in the sun: feel the warmth; don't use words. The sun is touching you. There is a deep

communion. Feel it! In this way, somatic awareness, bodily awareness, is developed. If you develop a bodily awareness, again mind comes to a stop. Mind is not needed. And if mind stops, you are again thrown into the deep unconscious. With a very, very deep alertness you can penetrate, Now you have a light with you, and the darkness disappears.

Those who are bodily oriented, for them it is good to be somatically mindful. For those who are not bodily oriented it is better to be conscious of breathing. Those who feel it difficult, they can use some artificial devices. For example, mantra -- mm? -- it is an artificial device for being aware. You use a mantra such as "Ram-Ram-Ram" continuously. Inside you create a circle of "Ram-Ram-Ram" or "Aum" or "Allah" or anything. Go on repeating it. But simple repetition is of no use. Side by side, be aware. when you are chanting "Ram-Ram-Ram", be aware of the chanting. Listen to it -- "Ram-Ram-Ram" -- be aware.

It will be difficult to be aware of anger because anger comes suddenly and you cannot plan it. And when it comes you are so overwhelmed that you may forget it. So create a device like "Ram-Ram-Ram". You can create it, and it will not be a sudden method. And if used for a long time, it becomes an inner sound. Whatsoever you are doing, there will be "Ram-Ram" as a silent sequence. Be aware of it. Then the mantra is complete, the *japa* is complete, the chanting is complete, when you are not only the creator of the sound but also the listener. It is not only that you are saying "Ram" -- *you* are also listening to it. The circle is complete. I say something. You listen; the energy is dissipated. If you yourself say "Ram" and you yourself listen to it, the energy comes back. You are the speaker, you are the listener.

But be aware of it. It should not become a dead routine. Otherwise you can go on saying "Ram-Ram-Ram" just like a parrot, without any awareness behind it. Then it is of no use. It may create a deep sleep even. It may become a hypnosis. You may become dull. Mm? -- Krishnamurti says that those who chant mantras, they become dull, they become stupid. And he is right in a way, but only in a way. If you use any chanting just as a mechanical repetition, you will become dull. Look at the so-called religious people: they are just dull and stupid. No intelligence, no flame in their eyes of life, of aliveness. They just look dead, like lead, heavy. They have not given anything to the world, they have not created anything. They have just repeated mantras.

Of course, if you go on repeating a particular mantra without awareness, you will be bored by it yourself, and boredom will create stupidity. You will become dull, you will lose interest. A certain sound repeated continuously can even create madness. But Krishnamurti is right only in a sense; otherwise he is completely totally wrong. And whenever one judges something by those who are not following it, really, that judgement is not good. Anything must be judged by the perfect example.

The science of *japa* is not just to repeat. Repetition is secondary. It is just a device to create something of which to be aware. The *real* thing is to be aware. The basic thing is to be aware. If you build a house, the house is secondary. You build it to live in. And if there is no living, and you create a house and live outside, then you are foolish.

Repetition of a certain name or sound is creating a house to live in. It is creating a certain milieu inside. And if *you* have created it, you can manipulate it more easily than sudden happenings. And by and by you can become accustomed to it, related to it in a deep consciousness -- but the real thing, the basic thing, is to be conscious of it.

The science of *japa* says that when you become a hearer of your own sound, then you have reached. Then you have completed the *japa*. And there is much in it. When you see a sound, for example, "Ram", your peripheral apparatus is used in creating it, your vocal apparatus. Or it you create a mental sound, then your mind is used to create it. But when you become alert about it, that alertness is of the center, not of the periphery. If I say "Ram", this is on the periphery of my being. When I *listen* to this sound "Ram" inside, that is from my center -- because awareness belongs to the center. If you become aware in the center, now you have the light with you. you can dispel unconsciousness.

Mantra can be used as a technique; there are many, many methods. But any method is just an effort towards awareness. You cannot escape awareness. You can start from wherever you like, but awareness is the goal.

These are all methods of will. It would be better if I talk of at least one method of surrender, of the path of surrender. These are all methods of will: you will have to do something.

Hui-Hai was a Zen Master. When he had come to his Teacher, the Teacher said, "Choose! Would you like methods of will? Then I will suggest something to you. Or, are you ready to surrender? If you choose the path of will, then you will have to do something. I can only be a guide."

On the path of will, there are only guides. There are not really Gurus, Masters. There are simply guides.

They instruct you; you have to do everything. They cannot do.

So the Teacher said, "If you want to proceed on the path of will, then I will be your guide. I will give you instructions and techniques; then you will have to do everything. If you choose surrender, then you have not to do anything. I will do it all. Then you have just to be a shadow to me, just follow me. Then no doubts, no questioning; then no inquiry. Whatsoever I say you do."

Hui-Hai chose the path of surrender. He surrendered himself to his Teacher. Three yeas passed. He would sit by his Teacher's side. Sometimes the Teacher would look at him and would go on looking at him, continuously looking at him. The look was so penetrating and so deep that it would haunt Hui-Hai. When he was not even with his Teacher, the look would follow him. He would sleep, but the eyes would be with him, the Teacher would be looking at him. He couldn't even dream because the Teacher was there.

For three years continuously he would sit by his Teacher's side, and suddenly the Teacher would look at him and penetrate, and his eyes would go deep. Those eyes became a part of his being. He could not be angry, he could not be sexual -- those eyes would be present there. He would be haunted. The Guru was there. He was always in his presence. Then after three years, the Guru, for the first time, laughed. He looked at him and laughed, and then a new haunting began. Then he would hear the laughter. And even in sleep, suddenly he would hear the laughter and he would begin to tremble. For the three years again, the Guru would suddenly look at him and laugh, and that was all.

This continued for three years, that is for six years altogether. Then suddenly one day, after six years the Guru touched his hand. He would look in his eyes, take his hand in his hands, and Hui-Hai would feel the Guru's energy flowing in him. He became just a vehicle, a vessel. He would feel the warmth, the energy, the electricity, everything flowing in him. It was impossible to sleep because the Teacher was there. And every time, every moment, something was flowing.

Then, after another three years -- that is, after nine years altogether -- the Guru embraced him. And Hui-Hai has written that with that day the haunting ceased. There was no Hui-Hai: there was only the Teacher. That's why the haunting ceased.

Three more years passed -- that is, twelve years -- and one day the Teacher touched Hui-Hai's feet. That day the Teacher also disappeared, but Hui-0Hai became an Enlightened man. many would ask him later on, "How did you gain it?" He would say, "I cannot say. I only surrendered. Then everything was done by him, and I do not know what happened!"

When you surrender yourself, you can surrender only the conscious mind, not the unconscious. You don't know about it, so how can you surrender it? If I tell you to surrender your money, you can only surrender that money which you know you have. How can you surrender that money that is hidden in a treasure which you don't know that you have? So only the conscious part of the mind can be surrendered, and the conscious mind is the barrier.

If I say something to you, the conscious mind begins to think whether it is right or wrong, true or false. And even if it is true, it begins to wonder, "What is the purpose of this man saying it? What does he want from me?" Many things, many questions, many doubts will come, and the conscious mind creates a resistance.

If you know anything about hypnosis, then you must have come to know and feel that in hypnosis the person who is hypnotized will do anything if ordered -- anything, any absurd thing. Why? In the hypnotic state the conscious mind is asleep. Only the unconscious is there. The barrier has been broken. In hypnosis your conscious mind has gone to sleep it is not there. So in hypnosis, if you are a man and I say, "You are a woman," you will behave like a woman. You will walk like a woman; you will be shy; your movement will become more graceful, more womanly; your voice will change.

What happens? The conscious mind which can create doubt -- which will say, "What nonsense you are telling me! I am a man, not a woman" -- is asleep. And the unconscious has no doubts. The unconscious is absolutely faithful. It has absolute faith, trust. There is no logic in the unconscious. It cannot resist, so whatsoever is said is believed. There is no problem. That's why so much emphasis is placed on faith -- *shraddha*. Faith is of the path of surrender; it belongs to the path of surrender.

Whatsoever is said is believed on the path of surrender. It is day, and the Teacher says it is night -- believe it! Why? Because this believing will break the habit of questioning, resistance. Ultimately it will destroy the so-called barrier of your conscious mind. And when the conscious mind is not there, the Teacher and you become one. Then you can work -- not before that. Then it is a telepathic relationship. You are in a deep communion. So whatsoever the Guru thinks becomes a part of you. Now, whatsoever he wants to do, he can do it. You have become just totally receptive to him. Now there is not a fight between the Teacher

and the disciple; otherwise it is a fight. There is a communion, a deep meeting.

So Hui-Hai said, "I do not know. I simply surrendered; that is what I did. The only thing I did was this. I said to myself that I have tried and I have struggled, and I have not found any bliss. It may be that I am the cause of all my misery. If I choose the path of will, again I will be choosing, again I will be practising, again I will be there. Whatsoever the result may be, I will be present in it. And if I am the misery -- and I have tried everywhere and I have done everything -- it is better to drop myself and see what happens. So I told my Teacher that I would surrender, and after that I simply waited for twelve years. I don't know what he was doing, but many things were happening. I was transforming -- I was being transformed and changed."

Our unconscious minds are related. They are one. We are islands only as far as our conscious minds are concerned. Otherwise we are not separate: the deeper mind is one. If I am talking to you, then there are two ways to convey my message to you. One is through your conscious mind. It is a method of struggle because your conscious mind will go on thinking about it. It cannot accept. First it has to negate.

The first thing the conscious mind says is "no", and "yes" comes only in a very faltering way. Yes comes only as a helplessness. you cannot say no, you cannot find any way to say no, you are unable to say no, you have no argument for saying no, so you say yes. your yes is impotent, weak, just out of helplessness. The moment you find another reason to say no, you again feel to be vibrating with energy. Your no is very potent. Yes is just dead; no is alive with the conscious mind.

The conscious mind is a conflict continuously -- defending, afraid, looking around with fear. It cannot trust; it cannot say yes wholeheartedly. Even if it says it, it is always a temporary thing. It is waiting for the real no to come, and then it will say it. So you can convince a man, but you cannot convert him. you can argue with a man, you can silence him with argument, but you cannot convert him.

He may feel that he cannot say anything more, but inside, deep down, he knows that something must be found somewhere, which will prove that you are wrong and he is right. It is only that at this moment he is unable to say no, so he accepts. But this acceptance is not a conversion. It is just a temporary defeat, and he feels hurt and he will take revenge. This is one way which has become prominent in this age. If you have to convey something, you have to convey it through the conscious mind.

In ancient days, quite the contrary was the method. Drop this conscious mind and convey directly through the unconscious. Time is saved, energy is saved and unnecessary struggle is saved. That's what is meant by surrender. Surrender means now you say, "I am no one any more. Now, whatsoever you say I will follow. I will not decide to follow again and again. Now there will be no question withe very decision. I decide, finally, ultimately."

With the conscious mind you have to decide again and again every moment6. With the surrendering mind, you have decided once, you have chosen, then you drop. And when you don't doubt, when you don't question, then by and by the conscious mind loses its grip because it is a mechanical thing. If you don't use it, it becomes non-functional. If you don't use your legs for twelve years, they will become non-functional. Then you won't be able to walk.

So Hui-Hai continuously waited in a surrendering mood for twelve years. He could not think, he could not argue, he could not say no. Yes became the mood, yes became potent, yes became strong, alive. No was just not there. In this state direct transformation is possible. Then the Teacher can do much. Then he penetrates into you. Then he begins to transform you. And the more you are transformed form inside, the more conscious you become, but that is not *your* work.

In Indonesia there is now a modern method: they call it LATIHAN (from subud methods). It works miraculously. One has not even to surrender to the Teacher -- one simply surrenders to the Divine. But the surrender must be total. One surrenders to the Divine and says to the Divine, "Now, finally, I say whatsoever you want to do with me, do! I will not resist. Now, whatsoever happens I will follow it as if it is your instructions." And if a man begins to feel trembling, he trembles. If he begins to feel screaming, he screams. If he feels to run, he runs. He begins to behave in mad ways. But no resistance must be there. Whatsoever happens, he accepts it and flows with it, and within days he is a transformed being, a different being.

When you are totally receptive to the universal, the cosmic force, it transforms you. Then you need not transform yourself. Then you are carried in a very strong current. If you are not fighting, you are just carried. The Cosmic is present here, but you resist. You stand against it. Everyone is fighting against the Cosmic. Everyone feels himself more wise.

Leave it to the Cosmic. Surrender to the Cosmic, or surrender to the Teacher -- it makes no difference. The real thing is surrender. But it is a very mad path -- a *very* mad path -- because what will happen is

unpredictable. It may happen, it may not happen. You cannot know beforehand. You proceed in an unknown, uncharted sea, and you are not the master. You have surrendered. This surrendering breaks down your resistance, your ego. And when the surrendering is complete, there is light, there is awareness, there is flowering. You have flowered suddenly.

So when I say there is a possibility of surrendering, sometimes it looks as if it will be easy -- as if the path of will must be arduous and the path of surrender must be easy. It is not so. To some the path of will is easy, to some the path of surrender is easy. It depends on you; it does not depend on the path. No path is easy, no path is difficult. It depends on you! If the path suits you, it is easy.

Hui-Hai was not doing anything, so it was easy in a way. But you know what he did? He surrendered. It was done in a single moment. But can you do it, this waiting for twelve years? Distrust and many things will come in. Someone will say, "Why are you wasting time with this man? He is a fraud. he has deceived many. many have come and gone. What you are doing here?"

Hui-Hai would listen and would not react. And this is not the end: the Teacher would even create many, many things which would bring doubt. Suddenly Hui-Hai would think, "What am I doing here? Am I mad with this man? And what is he doing? If he just proves to be a fraud after twelve years, then my life is wasted." And this man, this Teacher, would create many situations in which doubt would arise, and the mind would begin to function. But Hui-Hai would not listen to the mind. He would say, "I have surrendered. I have surrendered and now there is no going back." It is not easy. Nothing is easy, but things become more difficult if you choose wrongly.

And lastly, I would like to say that it is natural that we always choose wrongly. There is a reason for it. Because the opposite is always attractive, it is natural that we choose wrongly. All choice is basically sexual -- so a man chooses a woman, a woman chooses a man, and the same goes on and on in every dimension. If you are a man of surrender, it is more possible that you will choose the path of will because will will be more attractive: it is the opposite. If you are a man of will, you may choose the path of surrender because the other, the opposite, is more attractive. It happens in many ways.

Mahavir is a man of will, but his followers, his authentic followers, will be men of surrender because he will attract the opposite. He is a man of will but he will attract those who are men of surrender. So if followers decide by themselves they will begin to follow Mahavir's ways, and this will be a wrong thing because Mahavir is a man of will and his path is the path of will. If they just begin to follow whatsoever Mahavir is doing, they will be wrong and ultimately frustrated. If they leave it to Mahavir, then Mahavir will always suggest to them the path of surrender. This is the problem.

So when the Teacher is dead and a long time has passed, it becomes a deep cause of confusion for the followers -- because now the Teacher cannot decide: you have to decide. So someone becomes attracted to Buddha and he begins to follow Buddha's path as Buddha did. This is going to be wrong. If Buddha could have been asked, he would have suggested a different thing.

The last dying words of Buddha to Ananda are, "Ananda, be a lamp unto yourself. Don't follow me: *appa* DEEPO BHAVA -- Be a lamp unto yourself! Don't follow me." Ananda was following Buddha continuously for forty years. It was not a small period. For his whole life Ananda had followed devotedly, and no one could say that his devotion was imperfect in any way or incomplete. It was total. But Ananda, the most devoted follower, could not achieve Enlightenment, and the death of Buddha was nearing.

One day Buddha said, "Now, today I am going to leave this body."

So Ananda began to weep and said, "What will I do now? For forty years I have been following you in every single detail."

Even Buddha could not say, "You have not followed and that's why you have not reached." He had followed and he was sincere, but he was still an ignorant man.

Buddha said, "Unless I die, Ananda, it seems you will not reach."

"Why?" Ananda asked.

Buddha said, "Unless I die, you cannot return to yourself. You are too much attached to me, and I have become the barrier. You have followed me, but you have forgotten yourself completely."

You can follow a Teacher blindly and still reach nowhere -- *if* you are just following the Teacher according to you. Remember these words: "according to you." Then you have not surrendered. Surrender means now you are no more there to decide. The Teacher decides. Even if the Teacher is not there, surrender to the cosmic energy. Then the cosmic energy decides. The moment you surrender, your gates are thrown open and the cosmic flood enters you from everywhere and transforms you.

Look at it this way: my house is filled with darkness. I can do two things. Either I have to create light in

my house -- then I will have to create it; or, I can open my doors and the sun is outside. I just open my doors, and my house becomes a host to the Divine guest, to the sun, to the rays. Then I become receptive and the darkness disappears.

On the path of will, you have to create the light. On the path of surrender, light is there -- you have just to be open. But when the house is dark and when everywhere there is darkness, one fears to open doors -- one fears even more. who knows whether light will enter or whether thieves will come in? So you lock up. You close every possibility so that nothing enters in. That is the situation.

Either create light by yourself: then the darkness disappears. Or, use the cosmic light: that is always there. Then open yourself! Be vulnerable! Then don't depend on anyone. Then be ready, whatsoever happens. If you are ready no matter what may happen, then darkness itself becomes light. With that readiness, nothing can remain dark. That very readiness transforms you totally.

OSHO, LAST NIGHT YOU MENTIONED THE CASE OF A MAN WHO SAW VISIONS OF KRISHNA AND THOUGHT HE WAS ADVANCED, WHILE YOU SAID HE HAD NOT YET TAKEN THE FIRST STEP. HOW DOES ONE KNOW HOW FAR ALONG ONE IS? ARE NOT VISIONS AND OTHER PSYCHIC PHENOMENA SUPPOSED TO BE INDICATIONS OF HIGH SPIRITUAL DEVELOPMENT? IF NOT, THEN WHAT ARE SOME OF THE INDICATIONS?

There can be visions, and they can be indicative of advanced states. But with one condition: the more advanced you are, the less you feel that you are advanced. The more you move towards being Enlightened, the less there is the ego which says, "I am enlightened." Spiritual advancement is a very humble progress.

So one thing: visions can be indicative of higher states, but only if you feel more humble. If you begin to feel that you are advanced, that shows another thing: that those visions are not spiritual but simply projections of the mind. So this is the criterion. If you have really seen Krishna in visions, *you* will be no more if this is authentic. If really this is a realization, you will be effaced completely. You will say, "Krishna is and I am not."

But if you are strengthened by this vision, you are not effaced. If, on the contrary, you become stronger and now you say, "I am an adept, an advanced soul -- I am no ordinary man," that shows that it was not an authentic vision but only a projection of the ego.

The ego is strengthened by its own projections. Otherwise, it is destroyed. A spiritual vision destroys the ego completely. A projected vision, your own imagination, your own dream, strengthens you. It becomes a food; your ego is more vitalized.

The Upanishads say, "Those who say they know, they know not. Those who claim that they have realized, they are far from it." So when I said that a certain man came to me and said, "I am a very advanced soul, I am an adept. I have this vision and that," when he related his vision it was as if someone was relating his riches or degrees, his academic degrees, as if someone was carrying his diplomas.

This is impossible. His visions were just created visions, created with his own mind. If your mind is creating your visions, your mind will be strengthened. If visions are coming from beyond, your mind will be destroyed. The visions are not of the same sort.

But in the beginning you cannot decide this difference in the visions. You cannot decide whether you have really seen Krishna or whether it was just your dream. you cannot make out any difference -- because if you have seen the real, you will not see the dream; if you have seen the dream, you will not see the real. So how can you compare? You cannot compare. But one thing is certain: you will show what type of thing you have seen. If this vision strengthens your ego, then it was a projection. If it effaces you completely, destroys you completely and you are no more, then it was authentic and real. Only this is the criterion.

So with a religious person, if he becomes more egoistic as he advances in his religiousness, it shows that he is on a false path -- he is imagining things. And if the more he advances, the more he withers away, feels himself no more, if he feels to be a non-entity and ultimately a nothingness, if he becomes just a void, that shows that he is progressing.

Visions can show, but they always show something only in reference to you, not independently. If you ask whether a vision of Krishna is real or not, I cannot say anything. I will ask, "Real to whom?" To Meera it was real: it effaced her completely; she was no more. Someone was asking me, "When Meera w2as poisoned, why did the poison not affect her?" I said to him, "Because she was no more."

Even poison needs someone to be effective. It killed socrates -- Socrates was not Meera. Socrates was a

philosopher, not a sage; Socrates was a thinker, not a Buddha. Socrates thought, contemplated, argued. He was a great intellect, but not an enlightened One. If he should argue with Buddha he would win; Buddha would be defeated. He was a rare genius. So when you think about socrates, intellectually he is incomparable, but existentially he is nothing before a Buddha. A Buddha will laugh about this arguments and a Buddha will say, "You go around and around, and you will never reach the center. And whatsoever you are talking is just talk. You argue. you are a logical man and you argue better than me," a Buddha will say, "but you are wasting your life in arguments."

Socrates is not a person who has gone beyond his ego. He is a rare man with a rare, penetrating mind. Even if he talks about ego, that understanding is intellectual. He is not an existential, experienced man. So because of Socrates, the whole West has come to an intellectual climax -- because of three men: Socrates, Plato and Aristotle. The originator is Socrates. Socrates was the teacher of Plato and Plato was the teacher4 of Aristotle. These three have created the whole Western mind. This whole science, logic, philosophy of the West, belongs to these three men. They are the creators.

Buddha belongs to a totally different dimension. Socrates is an intellectual giant, but Buddha would have just laughed at him. He would have said, "You are a giant amidst children. You have reached a climax in intellect, but intellect is a barrier. You have touched the ultimate in intellect, but intellect leads nowhere."

Socrates is different, Meera is different. Meera is a surrendered soul -- totally surrendered, totally effaced. When the poison is given to her, *she* is not drinking it. Krishna himself is drinking it. There is no difference now, no distinction. And if this trust is there, poison will become useless. This seems miraculous, but it is not so miraculous. In hypnosis, if a deeply hypnotized person is there and you give him poison telling him that this is not poison, it will not affect him. What happens? If you give him ordinary water and say, "This is poison," he will die. This is total acceptance. Even in hypnosis this can happen.

In 1952 they had to make a law in America -- an anti-hypnosis law. you cannot hypnotize anybody now in America. It is illegal, because one student died in a university. Four students were hypnotizing him. They were just students of psychology, so they stumbled upon books on hypnotism. They just tried it as a game. They hypnotized one boy -- their partner -- in a room, and they suggested many things and he followed them. They said, "Weep! Your mother is dead!" and he wept. They said, "Laugh and dance! Your mother has arisen again!" and he laughed and danced. And then one boy said, with no ulterior motive, "You are dead." and the boy fell down dead. Then they tried in every way to tell him, "Now awaken! Now you are alive!" But then there was no one to listen. He was already dead.

This is total acceptance, and they had to make a law against hypnosis because of it. Only a practitioner -- a psychologist6, a psychiatrist, or someone who is doing research, a doctor -- only these can now practise hypnosis.

If in hypnosis this can happen, why not with a Meera? A Meera has surrendered her conscious mind -- the same which is surrendered in hypnosis. She has surrendered it totally. now she is no more; only Krishna is. If there is not a single doubt when she is taking the poison and her hands are not trembling, if she is not thinking that "This is poison and I may die," if even this thought is not there, she will not die. She takes it as a gift from her beloved, from her Krishna. That is also a gift. Everything is from him, so she takes it as a gift. She drinks it, feels good, begins to dance. The poison has disappeared.

Even to work, the poison needs your mind. If there is no mind, it is very difficult for it to have any effect. A Meera can escape; Socrates cannot escape. He was a logical man. He *knows* that poison will kill him. Meera was illogical -- absolutely illogical.

I will relate to you the death scene of socrates. The poison is being made outside. Socrates is lying on his bed and his disciples are there. He says to one disciple, "Now it is time. At six the poison must be given." He is a very mathematical man, so he says, "It seems they have not prepared it yet. Go and ask them why it is so late. The time has come and I am ready."

Then the poison comes. He takes the poison. Then he says, "My legs are feeling numb. It seems the poison has begun to work. Now the poison is coming up." He goes on relating. He is a keen intellect. Even in death he is experimenting./ He is a scientific thinker. He says, "Now the poison is coming up. Now half of my body is dead." He is a rare man. He is not ordinary.

The disciples are weeping, so he says, "Stop! You can weep later on. Look at this phenomenon, this progressing poisoning. Soon. I think, my heart will be affected. And I wonder if, after my heart is affected, my mind will work. So now it will be decided whether the heart is the main center or the mind." He is a very keen mind, and he is observing, relating.

When his heart is affected, he says, "I feel that my heart is sinking, going down. Soon I think I will feel,

but I will not be able to relate anything because my tongue is getting numb, dead. Friends, now there will be an experience which I will be able to experience but which I will not be able to relate. It will be inexpressible because my tongue is going dead."

Even up to the last, his eyes were saying something, relating something. In the last moment someone asks him, "Socrates are you not afraid of death?" He doesn't say, "I am not afraid because I am immortal" -- no! He doesn't say, "I am not afraid because I am going to meet the Divine" -- no! He doesn't know any Divine and his mind cannot believe in any Divine.

He says, "I am not afraid for two reasons." This is a logical mind. He says, "For two reasons I am not afraid. One: either Socrates is going to die completely; then there will be no one to be afraid. Or, Socrates is not going to die at all and the soul will live, so why be afraid? These are the two reasons why I am not afraid. Either I will die, really, as atheists say. Materialists say that there is no soul, and they may be right. If they are right, then why be afraid? I will be dead completely, and no one will be there to suffer death, no one will be there to be afraid of anything. Socrates will be no more, so why be afraid?

"Or, it may be that religious persons are right" -- this is the "or"; this is logic -- "they may be right! Then only the body will die and Socrates will live, so why be afraid? If only my body is going to die and I will be there, why waste time in fear? Let me go and see."

But he is not in an experience of what is going to happen. He is a perfectly logical mind. His fearlessness is not that of a Buddha or that of a Mahavir or that of a Meera or even that of a Charvak. His fearlessness is not like that of a Charvak because Charvak said, "It is decidedly so that I am going to die totally, so I am not afraid." this is a decisive conclusion. A Mahavir knows, "I am not going to die, so there is no question of fear." But this again is a decision, a concluded thing. Mahavir knows.

Socrates is different from both. He says that either a Charvak will be true or a Mahavir will be true. But whether one is true or the other is true, in both the cases it seems meaningless to be afraid. So he is a very different mind, and he has created the very quality of Western thinking. He was not religious. He was down to earth, scientific.

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CHIDAGNI SWAROOPAM DHOOPAH
"TO CREATE THE FIRE OF AWARENESS IN ONESELF IS DHOOP, THE INCENSE."

FOR PHILOSOPHY, many are the problems -- infinite. But for religion there is only one problem, and that problem is man himself. It is not that man has problems, but man is the problem. And why is man the problem?

Animals are not problems. They are so unconscious. blissfully unconscious, ignorant, that there is no possibility of there being any awareness of problems. Problems are there, but animals are not aware. There are no problems for gods because they are totally conscious. When the mind is a total consciousness, problems simply disappear like darkness. But for man there is anguish. The very being of man, the very existence of man, is a problem, because man exists between these two realms: the realm of the animals and the realm of the gods.

Man exists as a bridge between two infinities: the infinity of ignorance and the infinity of knowledge. Man is neither animal nor Divine. Or, man is both -- animal and Divine; that is the problem. Man is a suspended existence -- something incomplete, something which is still to be -- a becoming, not a being.

Animals have beings. Man is a becoming. He is not; he is only becoming. Man is a process. The process is incomplete. It has left the world of ignorance and it has not reached the world of knowledge. Man is in between. That creates the problem, the tension, the anguish and the constant conflict.

There are only two ways to be at peace, to be without problems: one is to fall back, to regress, to fall back to the world of animals; the other is to transcend, to go forward and to be a part of the Divine Being. To be either animals or gods: these are the two alternatives.

To fall back is easy, but it is going to be a temporary thing -- because once you have grown you cannot fall back permanently. You can regress for a moment, but then you are again thrown forward, because there really is no way to go back. There is really no possibility of falling back. You cannot be a child again if you have become a young adult, and you cannot become young again if you have become old. If you know something, then you cannot fall back to the state when you were ignorant. You cannot go back. but for a moment you can forget the present and relive the past in your memory, in your mind.

So man can regress to the animal level. It is blissful, but temporary. That is the reason why intoxicants, drugs, alcohol, have such an appeal. When you become unconscious through some chemical you have fallen back for a moment. For the time being you are not a man, you are not a problem. You are again part of the world of animals, the unconscious existence. Then you are not a man; that is why there are no problems.

Humanity has been constantly finding things from *soma rasa* to LSD in order to forget, to regress, to be just childlike, to regain the animal innocence, to be without problems: that is, to be without humanity, because to me humanity means to be a problem. This falling back, this regression, is possible, but only temporarily. You will come back again, you will be a man again, and the same problems will be standing and waiting for you. Rather, they will be more acute. Your absence is not going to dissolve them. They will become more complicated and complex. Then a vicious circle is created.

When you are again back and conscious, you have to face problems which have become more complicated because of your absence. They have grown. Then you have to forget yourself again and again, and every time you forget and regress, your problems are growing: you will have to face your humanity again and again. One cannot escape that way. One can deceive oneself, but one cannot escape that way.

The other alternative is arduous: that is, to grow to be a *being*. When I say "regress", I mean to become unconscious -- to lose the small consciousness that we have. When I say "to be a Being", I mean to lose unconsciousness and to be totally conscious.

As we are, only a part is conscious -- only a very small fragment of the Being is conscious, and the remaining whole continent is just dark. A small island is conscious, and the whole continent. the mainland, is under darkness. When this small island also becomes dark, you have regressed, you have fallen back. This ignorance is blissful because now you are not aware of the problems. Problems are there. but you are not aware. So at least *for you* it appears there are no problems. This is the ostrich method: close your eyes, and your enemy is not there because when you cannot see -- this childish, juvenile logic says that when you cannot see something -- it is not: unless you see something it is not. So if you cannot feel problems they are

not there!

When I say "to be a Being", to transcend humanity, to become Divine, I mean to be totally conscious -- to be not only an island, but the whole continent. This awareness will also lead you beyond problems because problems are there basically because of you. Problems are not objective realities: they are subjective phenomena. You create your problems! And unless *you* are transformed, you will go on creating problems. You solve one, and really, in solving that one, you will create many because you remain the same. Problems are not objective things. They are part of you. Because you are such, you create such problems.

Science tries to solve problems objectively, and science thinks that if there are no problems man will be at ease. Problems can be solved objectively, but man *will not* be at ease -- because man himself is the problem. If he solves some problem, he will create others. He is their creator. If you give a better society, the problems will change, but *problems* will remain. If you give better health, better medicine, the problems will change, but *problems* will remain.

Quantitatively, there will be as many problems as ever because man remains the same; only the situation changes. You change the situation: old problems will not be there, but there will be new problems. And new problems are more problematic than any old problems because you have become accustomed to old problems. With new problems you feel more inconvenience. That is why, in our times, we have changed our whole situation, but problems are there -- more fatal, more anxiety creating.

That is the difference between religion and science. Science thinks problems are objective, from outside somewhere -- that they can be changed without changing *you*. Religion thinks problems are here inside, in me -- rather, that I am the problem. Unless I change, nothing is going to be different. Shapes will be different, names will be different, but the substance will remain the same. I will create another world of problems; I will go on projecting new problems.

This man, unconscious to his own being, unaware of himself, is the creator of problems. Not knowing who he is, what he is, without any acquaintance with himself, he goes on creating problems -- because unless you know yourself you cannot know for what you are existing and living, you cannot know where you have to move, you cannot feel what your destiny is, and you can never feel any meaning. You will go on doing many things, but everything will ultimately lead you to frustration -- because if you do anything without knowing why you are, for what you are, it is not going to give you a deep contentment. It is irrelevant. The very point is missed, your effort is wasted. And, ultimately, everyone is frustrated. Those who succeed are more frustrated than those who are not successful because those who are not successful can still hope. But those who are successful cannot even hope. Their case becomes hopeless. So I say nothing fails like success.

Religion thinks in terms of subjectivity, science in terms of objectivity: "Change the situation; do not touch the man." Religion says, "Change the man; the situation is irrelevant." Whatsoever the situation, a different mind, a transformed being, will be beyond problems. That is why a Buddha can exist in absolute peace as a beggar, and a Midas cannot live at peace even when he has the alchemical miracle with him: whatsoever he touches becomes gold. The situation with Midas has become golden; everything he touches becomes gold. But this doesn't change anything. Rather, Midas is in a more complicated problematic situation.

Now our world has created, through science, a Midas situation. Now we can touch anything and it becomes gold. A Buddha living as a beggar lives in such a deep peaCe and silence that emperors become jealous of him. What is the secret? The emphasis on man -- the inside of man -- is significant, not the situation. So you must change the inside of man. And there is only one change: if you grow in your awareness, you change, you mutate. If you fall down in your awareness, again you change, you mutate. But if your awareness is lessened, you fall down toward animals. If your awareness is increased, you move up toward the gods.

This is the only problem for religion: how to increase awareness. That is why religions have always been against drugs. The reason is not moral or ethical -- no! And the so-called moralist puritans have given a very wrong colour to the whole thing. For religions, it is not a question of morality that someone takes drugs. It is not a question of morality at all because morality only begins when I come in contact with someone else. If I take alcohol and become unconscious, it is no one else's affair. I am doing something with myself. Violence is a question for morality, not alcohol. Even if I give you a promise to meet you at a particular time and I miss it, it is immoral because somebody else is involved. Alcohol can become a moral question only if someone else is involved, otherwise it is not a moral question at all. It is something you do

with yourself. For religions it is not a question of morality at all. For religions it is a deeper question: it is a question of increasing or decreasing awareness.

Once you have the habit of falling down into unconsciousness, it will be more and more difficult to increase your awareness. It will become more and more difficult because your body will not support you in increasing awareness. It will support you in decreasing it. The very metabolism of your body will help you to be unconscious. It will not help you to be conscious. And anything that becomes a barrier in being more aware is a religious problem, not a moral problem.

So sometimes it happens that you may find an alcoholic to be a more moral person than a non-alcoholic, but never a more religious person. An alcoholic may be more compassionate than a nonalcoholic; he may be more loving than a non-alcoholic, he may be more honest, but never more religious. And when I say "never more religious", I mean never a more aware and conscious person. This growth into awareness creates anguish.

It will be good to understand the old Biblical story of Adam and Eve. They were expelled from Heaven; they were expelled from the Garden of Eden. It is a very deep psychological story. God allowed them to eat anything they desired except one fruit. One tree was not to be touched at all, and that tree was the Tree of Knowledge. This is strange, God forbidding his children to eat the fruit of the Tree of Knowledge! This looks very contradictory. What type of a God is this? And what type of a father is against his children becoming wise and knowing? This story has troubled many minds. Why should God prohibit knowledge? We value knowledge very much, but it was forbidden.

Adam and Eve existed in an animal world. They were blissful, but they were ignorant. Children are blissful, but they are also ignorant. And children, if they have to grow, must grow in knowledge. There is no other way of growth. And if you are ignorant you may be blissful, but you cannot be aware of your blissfulness.

This has to be understood: you can be blissful when you are ignorant, but you cannot feel your blissfulness, you cannot be aware of your blissfulness. The moment you begin to feel your blissfulness, you are out of ignorance. Knowledge has entered; you have become a knowing one. So Adam and Eve existed just as animals -- absolutely ignorant and blissful. But remember, this blissfulness, too, was not a known fact to them. They were just blissful without knowing it.

The story says that the Devil tempted Eve to eat the fruit, and the reason the Devil could tempt Eve was this: he told her, "If you eat this fruit, you will be like gods." This is very meaningful. Unless you eat this fruit of Knowledge, the fruit of the Tree of Knowledge, you can never be like gods; you will remain animals. And that is why God had prohibited, forbidden them, to touch this tree. But they were tempted!

This word "devil" is very beautiful, and particularly for Indians. It has a different significance than for Christians because "devil" comes from the same word, from the same root, from which "deva" or "devata" -- god -- comes. "Devil" and "divine" both come from the same root. So it seems that the Christian story is a misrepresentation, somehow incomplete. One thing is known: the Devil himself was a rebellious god, a rebellious angel who rebelled against God. But he was a god himself.

Why am I saying this? Because to me there are not two forces in the world of God and the Devil; that dichotomy is false. There is only one force! And the dichotomy is not of two enemies, but of two polarities of one force: God and the Devil. It is one force working as two polarities, because unless a force works in two polarities it cannot work.

So to me this Biblical story takes a new meaning. God prohibited because you can tempt only if you prohibit. If the Tree of Knowledge had not been mentioned at all, it seems improbable that Adam would ever have thought of or imagined eating of this particular tree. The Garden of Eden was big, there were infinite trees. We do not even know the name of any other tree.

This tree became important because it became prohibited. This prohibition became an invitation; this denial became the temptation. It is not really the Devil who tempted. In the first place, God himself tempted. This was the temptation: "Do not go near the Tree of Knowledge; do not eat the fruit of it. Only one tree is prohibited; otherwise you are free." Suddenly this one tree becomes the most important in the Garden.

And to me "devil" is just another name for the Divine -- the other polarity, and the Devil tempted Eve because then she could be "like the gods": this was the promise. And who would not like to be like the gods? Who would not like it?

Adam and Eve were tempted and then they were expelled from Heaven. But this expulsion is part of the process. Really, this Heaven was an animal existence -- blissful, but ignorant. Because of this eating of the fruit of the Tree of Knowledge, Adam and Eve became human beings. Before that they were not human

beings at all. "They became human beings": when I say this, I mean they became problems.

It is reported that the first words Adam asserted just coming out of the gate of the Garden were this: "We are living in a very revolutionary time." It *was* a revolutionary time. Never will the human mind know such a revolution again as this expulsion from the animal world, this expulsion from a blissful, ignorant existence. The times were really revolutionary. Other revolutions are just nothing by comparison. The greatest revolution was that -- the expulsion.

But why were they expelled? The moment you know, the moment you become aware, you cannot live in bliss. Problems will arise. And even if you are in bliss, this problem will come to your mind: "Why am I in bliss? Why?" And you cannot feel bliss unless you feel anguish, because every feeling is possible only with its polar opposite. You can feel happiness only if you begin to feel unhappiness; you can begin to feel a healthy well-being only when you begin to feel illness; you cannot be aware of life unless you become afraid of death.

Animals live, but they are not aware that they are alive because they are not aware of any death. Death is not a problem for them, so they pass through life, but they are not alive in the same sense as man is. Man becomes alive, aware of his being alive, only because of death. With knowledge polarity comes into existence, and with polarity come problems. Then every moment is a conflict. Then every moment you are suspended as two. Then never again will you be one. You will be continuously divided, in conflict, in inner turmoil.

So, really, that was a revolution -- *the revolution*, rather: Adam and Eve were turned out, expelled. Really, this story is very beautiful. No one expelled them, no one ordered them. No one said, "Go out!" They *were* out. The moment they became aware, they were not in the Garden at all. This was automatic. Think about this: a dog sitting here suddenly becomes aware of the situation. Then he is expelled. No one expels him, but he is no more an animal. He is thrown out of the animal state and he can never again be the same.

Adam and Eve tried again and again to enter, but they have not yet found the gate again. They go around and around, but the gate is always missed. There is no gate. The expulsion is total and ultimate. They cannot enter again because knowledge is a sweet and bitter fruit -- sweet and bitter both: sweet because it gives you power and bitter because it gives you problems; sweet because for the first time you become an ego, and bitter because with the ego every disease will be yours. It is a double-edged sword.

Adam was tempted because the Devil said, "You will become like the gods. You will be powerful." Knowledge is power, but if you know, you have to know both sides of the coin. You can feel more life, you can be more blissful, but you will become aware of death. You will be more blissful, but in the same proportion you will have to suffer anguish. This is the problem, this is what man is -- a deep anguish, a deep division between two polarities.

You can feel life, but when death is there everything is poisoned. When death is there, every moment everything is poisoned. How can you be alive when death is there? How can you feel blissful when suffering is there? And even if a moment of happiness comes to you, it is fleeting. And when the moment is there, even then you are aware that somewhere behind the unhappiness is there, misery is there, hiding. It will come up soon -- sooner or later. So even a moment of happiness is poisoned by your consciousness that somewhere unhappiness is hidden, is coming near. It is just by the corner, and you will have to meet it.

Man becomes conscious of the future, conscious of the past, conscious of life, conscious of death. Kierkegaard has called this consciousness "anguish". You can fall back, but that is a temporary measure. Again you will come up. So the only possibility is to grow -- to grow in knowledge to a point from where you can jump out of it, because the jump is possible only from the extremes. One extreme we have: to fall back. We can do it, but it is impossible because we cannot remain in it. We are thrown forward again and again. The other possibility is that if we grow in awareness, there is a point when you are *totally* aware, where you transcend.

We have "known", now we must know something beyond knowledge. We have come out of the Garden because of knowledge and we can enter this Garden again only when we throw this knowledge. But this throwing is possible not by regression -- that gate from which Adam was expelled we can never find again -- we can find another gate from which Christ was invited or Buddha was invited. We can throw this knowledge, we can throw this awareness, but only from the extreme point where we are totally aware.

When one becomes totally aware, when even this feeling that "I am aware" is thrown, when one becomes just like the animals when they are happy and blissful (they do not know that when you are totally aware you become a god), if that awareness is total, then you are simply aware *without knowing* that you are

aware. This simple awareness will begin the entry -- will be the entry. You will be again in the Garden -- not as animals now, but as gods. And this is an inevitable process. This expulsion of Adam and the entry of a Jesus is an inevitable process. One has to be thrown out of one's ignorance: this is the first step. And then one has to be thrown out of one's knowledge: that is the second step.

This sutra is concerned with awareness: "To create the fire of awareness in oneself is the incense" -- to create the fire of awareness *in oneself*!

First it must be understood what is meant by awareness. You are walking; you are aware of many things: of the shops, of people passing by you, of the traffic, of everything. You are aware of many things, only unaware of one thing: yourself. You are walking on the street: you are aware of many things; you are only not aware of yourself! This awareness of the self Gurdjieff has called "self-remembering". Gurdjieff says, "Constantly, wherever you are, remember yourself."

For example, you are here. You are listening to me, but you are not aware of the listener. You may be aware of the speaker, but you are not aware of the listener. Be aware of the listener. Feel yourself *here*; you *are* here. For a moment a glimpse comes, and again you forget. Try!

Whatsoever you are doing, go on doing one thing inside continuously: be aware of yourself doing it. You are eating: be aware of yourself. You are walking: be aware of yourself. You are listening, you are speaking: be aware of yourself. When you are angry, be aware that you are angry. In the very moment that anger is there, be aware that you are angry. This constant remembering of the self creates a subtle energy -- a very subtle energy in you. You begin to be a crystallized being.

Ordinarily, you are just a loose bag. No crystallization, no center really -- just a liquidity, just a loose combination of many things without any center -- a crowd, constantly shifting and changing, with no master inside. By awareness is meant be a master! And when I say "Be a master", I do not mean to be a controller. When I say "Be a master", I mean be a presence -- a continuous presence. Whatsoever you are doing or not doing, one thing must be constantly in your consciousness: that *you are*.

This simple feeling of oneself, that one is, creates a center -- a center of stillness, a center of silence, a center of inner mastery -- an inner power. And when I say "an inner power", I mean it literally. That is why this sutra says "the fire of awareness". It is a fire. IT IS A FIRE! If you begin to be aware, you begin to feel a new energy in you -- a new fire, a new life. And because of this new life, new power, new energy, many things which were dominating you just dissolve. You have not to fight with them.

You have to fight with your anger, your greed, your sex, because you are weak. So, really, greed, anger and sex are not the problems. Weakness is the problem. Once you begin to be stronger inside, with a feeling of inner presence that *you are*, your energies become concentrated, crystallized on a single point, and a Self is born. Remember, not an ego but a Self is born. Ego is a false sense of Self. Without having any Self you go on believing that you have a Self. That is ego. Ego means a false self. You are not a Self, and still you believe that you are a Self.

Maulungputra, a seeker of Truth, came to Buddha. Buddha asked him, "What are you seeking?" Maulungputra said, "I am seeking my Self. Help me!"

Buddha asked him to give a promise that whatsoever was said would be done by him. Maulungputra began to weep and he said, "How can I promise?'I' am not.'I' am yet not. How can I promise? I do not know what I am going to be tomorrow. I do not have any Self which can promise, so do not ask me the impossible. I will try. I can say this much at the most: I will try. But I cannot say that whatsoever you say I will do, because *who* will do it? I am seeking that which can promise and which can fulfill a promise.'I' am yet *not*."

Buddha said, "Maulungputra, to hear this I asked you that question. If you had promised, I would have turned you out. Had you said,'I promise that I will do it,' then I would have known that you are not really a seeker for the Self, because a seeker must know that 'he' is yet not. Otherwise, what is the purpose of seeking? If you are already, there is no need. You are not! And if one can feel this, then the ego evaporates."

Ego is a false notion of something which is not there at all. "Self" means a center which can promise. This center is created by being continuously aware, constantly aware. Be aware that you are doing something -- that you are sitting, that now you are going to sleep, that now sleep is coming to you, that you are falling. Try to be conscious in every moment, and then you will begin to feel that a center is born within you, things have begun to crystallize, a centering is there. Everything now is related to a center.

We are without centers. Sometimes we feel centered, but those are moments when a situation makes you aware. If there is suddenly a situation, a very dangerous situation, you will begin to feel a center in you because in danger you become aware. If someone is going to kill you, you cannot think in that moment, you

cannot be unconscious in that moment. Your whole energy is centered, and that moment becomes solid. You cannot move to the past, you cannot move to the future. This very moment becomes everything. And then you are not only aware of the killer: you become aware of yourself -- the one who is being killed.

In that subtle moment you begin to feel a center in yourself. That is why dangerous games have their appeal. Ask someone going to the top of Gaurishanker, of Mount Everest. When for the first time Hillary was there, he must have felt a sudden center. And when for the first time someone was on the moon, a sudden feeling of a center must have come. That is why danger has appeal. You are driving a car and you go on to more and more speed, and then the speed becomes dangerous. Then you cannot think; thoughts cease. Then you cannot dream. Then you cannot imagine. Then the present becomes solid. In that dangerous moment, when any instant death is possible, you are suddenly aware of a center in yourself. Danger has appeal only because in danger you sometimes feel centered.

Nietzsche somewhere says that war must continue because only in war is a Self sometimes felt -- a center is felt -- because war is danger. And when death becomes a reality, life becomes intense. When death is just near, life becomes intense and you are centered. But in any moment when you become aware of yourself. there is a centering. But if it is situational, then when the situation is over it will disappear.

It must not be just situational. It must be inner. So try to be aware in every ordinary activity. When sitting on your chair, try it: be aware of the sitter. Not only of the chair, not only of the room, of the surrounding atmosphere, be aware of the sitter. Close your eyes and feel yourself; dig deep and feel yourself.

Herrigel was learning with a Zen Master. He was learning archery for three years continuously. And the Master would always say, "It is good. Whatsoever you are doing is good, but not enough." Herrigel himself became a master archer. His aims became one hundred percent perfect, and still the Master would say, "You are doing well, but it is not enough."

"With one hundred percent perfect aims!" said Herrigel. "Then what is your expectation? How can I now go further? With one hundred percent accuracy, how can you expect any more?"

The Zen Master is reported to have said, "I am not concerned with your archery or your aims. I am concerned with you. You have become a perfect technician. But when your arrow leaves the bow you are not aware of yourself, so it is futile! I am not concerned with the arrow reaching the aim. I am concerned with YOU! When the arrow in the bow is arrowed, inside also your consciousness must be arrowed. And even if you miss the aim it makes no difference, but the inner aim must not be missed and you are missing that. You have become a perfect technician, but you are an imitator." But to a Western mind or, really, to a modern mind (and the Western mind is the modern mind), it is very difficult to conceive of this. It appears nonsense. Archery is concerned with a particular efficiency of aiming.

By and by Herrigel became disappointed, and one day he said, "Now I am leaving. It seems impossible! It is impossible! When you are aiming at something, your awareness goes to your aim, to the object, and if you are to be a successful archer you have to forget yourself -- to remember only the aim, the target, and forget everything. Only the target must be there." But the Zen Master was continuously forcing him to create another target inside. This arrow must be double-arrowed: pointing toward the target outside and continuously pointing toward the inside -- the Self.

Herrigel said, "Now I will leave. It seems impossible. Your conditions cannot be fulfilled." And the day he was leaving, he was just sitting. He had come to take leave of the Master, and the Master was aiming at another target. Someone else was learning, and for the first time Herrigel was not involved. He had just come to take leave; he was sitting. The moment the Master would be finished with his teaching, he would take leave and go. For the first time he was not involved.

But then, suddenly, he became aware of the Master and the double-arrowed consciousness of the Master. The Master was aiming. For three years continuously he was with the same Master, but he was more concerned with his own effort. He had never seen this man -- what he was doing. For the first time he saw and realized, and suddenly, spontaneously, with no effort, he came to the Master, took the bow from his hand, aimed at the target and released the arrow. And the Master said, "Okay! For the first time you have done it. I am happy."

What had he done? For the first time he was centered in himself. The target was there, but he was also there -- present. So whatsoever you are doing, whatsoever -- no need of any archery: *whatsoever* you are doing, even just sitting -- be double-arrowed. Remember what is going on outside and also remember who is inside.

Lin-chi was lecturing one morning and someone suddenly asked, "Just answer me one question: Who

am I?" Lin-chi got down. nd went to the man. The whole hall became silent. What was he going to do? It was a simple question. He should have answered from his seat. He reached the man. The whole hall was silent. Lin-chi stood before the questioner looking into his eyes. It was a very penetrating moment. Everything stopped. The questioner began to perspire. Lin-chi was just staring into his eyes. And then Lin-chi said, "Do not ask me. Go inside and find out who is asking. Close your eyes. Do not ask 'Who am I?' Go inside and find out who is asking, who is this questioner inside. Forget me. Find out the source of the question. Go deep inside!"

And it is reported that the man closed his eyes, became silent and suddenly he was an Enlightened One. He opened his eyes, laughed, touched the feet of Lin-chi and said, "You have answered me. I have been asking everyone this question and many answers were given to me, but nothing proved to be an answer. But you have answered me."

"Who am I?" How can anyone answer it? But in that particular situation -- a thousand persons silent, a pin-drop silence -- Lin-chi came down with strained eyes and then just ordered the man, "Close your eyes, go inside and find out who the questioner is. Do not wait for me answer. Find out who has asked." And the man closed his eyes. What happened in that situation? He became centered. Suddenly he was centered, suddenly he became aware of the innermost core.

This has to be discovered, and awareness means the method to discover this innermost core. The more unconscious you are, the further away you are from yourself. The more conscious, the nearer you reach to yourself. If the consciousness is total, you are at the center. If the consciousness is less, you are near the periphery. When you are unconscious, you are on the periphery where the center is completely forgotten. So these are the two possible ways to move.

You can move to the periphery; then you move to unconsciousness. Sitting at a film, sitting somewhere listening to music, you can forget yourself; then you are on the periphery. Even listening to me, you can forget yourself. Then again you are on the periphery. Reading the Gita or the Bible or the Koran, you can forget yourself. Then you are on the periphery.

Whatsoever you do, if you can remember yourself then you are nearer to the center. Then someday, suddenly you are centered. Then you have energy. That energy, this sutra says, is the fire. The whole life, the whole existence, is energy, is fire. Fire is the old name; now they call it electricity. Man has been labelling it with many, many names, but fire is good. Electricity seems a little bit dead; fire looks more alive. This inner fire, the sutra says, is the incense. When someone is going to worship, you take some incense, *dhoop*, with you. That *dhoop*, that incense, is useless unless you have come with your inner fire as the incense.

This Upanishad is trying to give inner meanings to outer symbols. Every symbol has an inner counterpart. The outer is good in itself, but it is not enough. And it is only symbolic; it is not the substance. It shows something, but it is not the real. You must have seen incense. It is burning everywhere in temples. It is good in itself, but it is only an outer symbol. An inner fire is needed. And just as incense gives a perfume, the inner fire also gives it.

It is said that wherever Mahavir moved, everyone would feel his presence as a subtle perfume. That has been said about many persons. It is possible! The more you are centered inside, the more your whole presence becomes a perfume. And those who have the receptivity, they will feel it. So enter a temple, not with outer incense, but with inner incense. And this inner incense can be achieved only through awareness. There is no other way.

Act mindfully. It is a long, arduous journey and it is difficult to be aware even for a single moment. The mind is constantly flickering. But it is not impossible. It is arduous, it is difficult, but it is not impossible. It is possible! For everyone it is possible. Only effort is needed -- and a wholehearted effort. Nothing should be left: nothing should be left inside untouched. Everything should be sacrificed for awareness. Only then is the inner flame discovered. It is there. If one goes to find out the essential unity between all the religions that have existed or that may exist ever, then this single word "awareness" can be found.

Jesus tells a story: A master of a big house has gone out, and he has told his servants to be constantly alert -- because any moment he can come back. So for twenty-four hours they have to be alert. Any moment the master can come -- any moment! There is no fixed moment, no fixed day, no fixed date. If there is a fixed date, then you can sleep, then you can do whatsoever you like, and you can be alert only on that particular date because then the master is coming. But the master has said, "I will come at any moment. Day and night you have to be alert to receive me."

This is the parable of life. You cannot postpone. Any moment the Divine may just come; any moment

the master may come. One has to be alert continuously. No date is fixed; nothing is known about when that sudden happening will be there. One can do only one thing: be alert and wait!

Rabindranath has written a poem, "The King of the Night." It is a very deep parable. There was a great temple with one hundred priests, and one day the chief priest dreamt that the Divine Guest was to come that night -- the Divine Guest for whom they had been waiting and waiting. For centuries the temple had been waiting for the King to come, the Divine King to come. The deity of the temple was to come! But the chief priest was in doubt: "It may be just a dream. And if it is just a dream, then everyone will laugh. But who knows? -- it may be true. It may be a true intimation."

The chief priest brooded that morning over whether to tell it to others or not. Then he became afraid. It may be time! So, then, in the afternoon, he told it. He gathered all the priests, closed all the doors of the temple, and said to them, "Do not go out and do not tell anyone! It may be just a dream; no one knows. But I have dreamt it, and the dream was so real. In the dream, the deity, the King of this temple, said,'I am coming tonight. Be ready!' So we have to be alert. This night we cannot go to sleep."

So they decorated the whole temple; they cleaned the whole temple; they made every arrangement to receive the Guest. And then they waited. Then, by and by, doubts began to arise. Then someone said, "This is nonsense. This was just a dream, and we are wasting our sleep." Half the night passed, then more doubts began to arise. Then someone rebelled and said, "I am going to sleep. This is nonsense. The whole day is wasted, and Still we are waiting. No one is to come!" Then many supported him. Many laughed: "It is just a dream, so why pay so much attention to it!"

Then even the chief priest yielded and said, "It may have been just a dream. How can I say that it was real? We may be just stupid, foolish, just following a dream." So they said, "Only one person should wait at the gate and all the rest can go to sleep. If someone comes he will inform us."

Ninety-nine priests went to sleep, and the only priest who was appointed said, "When ninety-nine think that this is just a dream, why should I waste my sleep? And if the Divine Guest is to come, let him come. He will come in a great chariot, so there will be much noise and everyone will be awakened."

He closed the doors, then he also fell asleep. Then the chariot came and the wheels of the chariot created much noise. Then someone who had been asleep said, "It seems the King is coming. It seems the wheels of the chariot are making much noise." Someone else who was just going to sleep said, "Do not waste time; no one is coming. This is not the chariot. These are just clouds in the sky." And then the Guest came and knocked at the door. Someone again said, in his sleep, "It seems someone has come and is knocking at the door." So the chief priest himself said, "Now go to sleep. Do not go on disturbing again and again. No one is knocking at the door. It is just the wind."

In the morning they were weeping and crying because the chariot had come in the night. There were marks on the street and the Divine Guest had come up to the door and knocked. There were footmarks on the dust, on the steps.

There are many parables. Buddha and Mahavir have told many stories with only one essential idea -- that Enlightenment is at any time, at any moment, possible. It can happen any moment. One has to be alert and conscious and aware. This parable of "The King of the Night" is not just a parable. It is real. We all are interpreting things in that way, and all our interpretations are just rationalizations of our sleep and for our sleep. We say, "It is nothing but the wind, it is nothing but the clouds." Then we can sleep at ease. We go on denying religion, we go on denying anything that will break our sleep. We rationalize that there is no God, that there is no religion, that there is nothing -- nothing but wind, nothing but clouds. Then we can sleep at ease, comfortably.

If there is a God, if there is Divinity, if there is a possibility of something higher than we are, then we cannot sleep so conveniently. Then we will have to be alert and awake and struggling, making efforts and endeavouring. Then transformation becomes our immediate concern.

Awareness is the technique for centering oneself, for achieving the inner fire. It is there hidden; it can be discovered. And once it is discovered, then only are we capable of entering the temple -- not before, *never* before.

But we can deceive ourselves by symbols. Symbols are to show deeper realities to us, but we can use them as deceptions. We can burn an outer incense, we can worship with outer things, and then we feel at ease that we have done something. We can feel ourselves religious without becoming religious at all. That is what is happening; that is what the earth has become. Everyone thinks they are religious just because they are following outer symbols,. with no inner fire.

Make efforts even if you are a failure. You *will* be in the beginning. You will fail again and again, but

even your failure will help. When you fail to be aware for a single moment, you feel for the first time how unconscious you are.

Walk down the street, and you cannot walk a few steps without becoming unconscious. Again and again you forget yourself. You begin to read a signboard, and you forget yourself. Someone passes, you look at him, then you forget yourself.

Your failures will be helpful. They can show you how unconscious you are. And even if you can become aware that you are unconscious, you have gained a certain awareness.

If a madman becomes aware that he is mad, he is on the path toward sanity.

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OSHO, AFTER EATING THE FRUIT OF THE TREE OF KNOWLEDGE, ADAM AND EVE, FOR THE FIRST TIME, BECAME AWARE OF THEIR NAKEDNESS AND FELT ASHAMED. WHAT IS THE DEEPER MEANING BEHIND THIS FEELING?
AND, SECONDLY, IT HAS BEEN SAID THAT THE FORBIDDEN FRUIT OF THE TREE OF KNOWLEDGE IS KNOWLEDGE OF SEX. WHAT IS YOUR VIEW ABOUT THIS?

NATURE in itself is innocent. But the moment man becomes aware of it many problems arise, and what is natural and innocent is interpreted. And when it is interpreted it is neither innocent nor natural. Nature in itself is innocent. But when humanity becomes aware of it man begins to interpret it, and the very interpretation begins to produce many concepts of guilt, of sin, of morality, of immorality.

The story of Adam and Eve says that when the fruit of the Tree of Knowledge was eaten, for the first time they became aware of their nakedness and felt ashamed. They were naked, but they had never been aware of it. The awareness, the very awareness, creates a gap. The moment you are aware of something, you begin to judge. Then you are different from it. For example: Adam was naked. Everyone is born naked like Adam, but children are not aware of their nakedness. They cannot judge it -- whether it is good or bad. They are not aware so they cannot judge. When Adam became aware that he was naked, judgement entered over whether this nakedness was good or bad.

Every animal was naked around him, but no animal was aware of his nakedness. Adam became aware, and with this awareness Adam became unique. Now to be naked was to be like an animal, and Adam, of course, would not like to be an animal. No man likes it, although every man is.

When for the first time Darwin said that man is a growth, a growth from certain animal species, he was opposed vehemently because man has always been thinking of himself as a descendant of God -- just a little bit lower than the angels. And to conceive of the ape as man's father was very difficult -- in a way, impossible. God had been the father, and suddenly Darwin changed it. God became dethroned and apes were throned; the ape became the father. Even Darwin felt guilty about it as he was a religious man. This was a misfortune, that the facts were saying that man has come through animal evolution, that he is part of

the animal world, that he is not something different from animals.

Adam felt ashamed. That shame came because he could now Compare himself with animals. In a way, he was different now because he was aware. Man clothed himself just to differentiate between animals and himself. And then we are always ashamed about something which looks animal-like; the moment someone is doing something animal-like we say, "What are you doing? Are you an animal?" We can condemn anything if we can prove that it is just animal-like. We condemn sex because it is animalistic. We can condemn anything if somewhere it can be linked with animals.

With awareness came condemnation -- condemnation of the animal. And this condemnation has produced the whole body of suppression, because man is an animal. He can go beyond it; that is another thing. But he belongs to animals. He can transcend, but he comes from the animal. He is an animal. One day he may not be; he can go beyond. But he cannot deny the animal heritage. It is there. And once this thought came to the human mind, that we are different from animals, then man began to suppress everything in him that was part of animal heritage. This suppression has created a bifurcation, so every man is two, double. The real, the basic, remains the animal; and the intellectual, the cerebral, goes on thinking in terms of fallacious things that are abstract -- about the Divine. So only a part of your mind is identified by you as yourself and the whole is denied.

Even in the body we have divisions. The lower body is something condemned. It is not only physically lower; it is lower in terms of values also. The upper body is not only upper; it is higher. You feel guilty about your lower body. And if someone says. "Where are you located?" you will point to your head. That is the locus -- the cerebral, the head, the intellect. We identify ourselves with the intellect, not with the body. And if someone presses us more, then we will identify ourselves with the upper body, never with the lower. The lower is something condemned.

Why? Body is one. You cannot divide it. There is no division. The head and feet are one, and your brain and your sex organs are one. They function as a unity. But to deny sex, to condemn sex, we condemn the whole lower body.

Sin came to Adam because for the first time he could feel himself different from other animals. And sex is the most animalistic thing. I use the word "animalistic" in a purely factual way, without any condemnatory tone. The most animalistic thing is bound to be sex, because sex is life and the origin and the source of life. Adam and Eve became conscious of sex. They tried to hide it not only outwardly: they tried to hide the very fact even in inner consciousness. That created the division between the conscious and the unconscious mind.

Mind is also one, just as the body is one. But if you condemn something then that condemned part will become unconscious. You condemn it so much that you yourself become afraid of knowing it, that it exists somewhere within you. You create a barrier; you create a wall. And you throw everything that is condemned by you beyond the wall and then you can forget it. It remains there, it goes on working from there, it remains your master, but still you can deceive yourself that now it is no more.

That condemned part of our being becomes the unconscious. That is why we never think that our unconscious is ours. You dream in the night: you dream a very sexual dream or a violent dream in which you murder someone, in which you murder your wife. In the morning you do not feel any guilt; you say it was just a dream. It is not *just* a dream. Nothing is *just* something. It was your dream, but it belongs to your unconscious. In the morning you identify yourself with the conscious, so you say, "It is just a dream. It does not belong to me; it just happened. It is irrelevant, accidental." You never feel associated with it. But it was your dream and you created it. And it was your mind and it was you who did the act. Even in the dream it was you who murdered, who killed or who raped.

Because of this condemnatory phenomenon of consciousness, Adam and Eve became afraid, ashamed of their nakedness. They tried to hide their bodies -- not only their bodies, but later on their minds also. We are also doing the same thing. What is "good", what is taken as good by our society, you put into your conscious, and what is "bad", what is condemned by our society as bad, you throw into the unconscious. It becomes a rubbish bag. You go on throwing things into it and they remain there. Deep down in your roots they go on working. They affect you every moment. Your conscious mind is just impotent against your unconscious, because your conscious mind is just a by-product of the society, and your unconscious is natural, biological; it has the energy, the force. So you can go on thinking "good" things, but you will go on doing "bad" things.

St. Augustine is reported to have said, "My God, this is the only problem for me: whatsoever I think is worth doing I never do, and whatsoever I know is not to be done I do always." This is not a problem only

for Augustine -- it is a problem for everyone who is divided into the conscious and unconscious.

With the feeling of shame Adam was divided into two. He became ashamed of himself. And that part of which he became ashamed was cut loose from his conscious mind. Since then man has lived a bifurcated, fragmented life. And why did he become ashamed? There was no one -- no preacher, no religious church -- to tell him to be ashamed.

The moment you become aware, ego enters in. You become an observer. Without awareness you are just part, part of a great life; you are not different and separate. If a wave in the ocean can become aware, the wave can create an ego different from the ocean that very moment. If the wave can become aware and think "I am", then the wave cannot think itself to be one with the ocean, one with other waves. It becomes different -- separate. Ego is created. Knowledge creates the ego.

Children are without egos because they are without knowledge. They are ignorant, and ego cannot come up in ignorance. The more you grow, the more you grow toward ego. Old men have very strengthened, deep-rooted egos. It is natural. Their egos have existed for seventy or eighty years. They have a long history.

If you go back in memory and try to remember your childhood you may be surprised to know why you cannot remember. You cannot regress beyond your fourth or third year. Ordinarily, you can remember facts which belong to your fifth year or fourth year, or at the most to the third year, but the first three years are just vacant. They were there and many things happened, but why can we not remember? It is because the ego was not there, so it is difficult to remember. In a way, you were not, so how can you remember? If you were there you would remember, but you were not.

You cannot remember. Memory exists only after the ego has come into existence, because memory needs a center on which to hang. If you are not, where will the memory hang? Three years is a big thing. and for a child every moment is an event. Everything is something phenomenal; nothing is ordinary. Really, he should remember more. He should remember the first years, the first days of life, because then everything was colourful, everything was unique. Whatsoever happened was new. But there is no memory of it. Why? Because the ego was not there. The memory needs an ego on which to hang.

The moment the child begins to feel himself as separate from others, he will begin to feel shame. He will begin to feel the same shame that came to Adam. Adam found himself naked -- naked like animals, naked like everything else. You must be different and unique, you must not be like others; only then can you grow in ego. The first act was to hide nakedness. Suddenly Adam became different. He was not an animal.

Man is born like Adam and with Adam's shame; with Adam's feeling of shame, man is born. A child is not a man. He becomes a man only when he begins to feel himself separate, different from others -- when he becomes an ego. So, really, it is not religion which gives you the feeling of guilt, it is your ego. Religion exploits it; that is another matter. Every father exploits it; that, too. is another matter. Every father is saying to his son, "What are you doing, behaving like an animal? Do not laugh, do not cry; do not do this, do not do that; do not do this before others. What are you doing? -- behaving like an animal!" And if the child thinks that he is an animal, his ego is hurt. To fulfill his ego, he follows, he falls in line.

To be an animal is very blissful, because there is a freedom, a deep freedom, to move, to do. But it is painful to the ego, so one has to choose. If you choose freedom, then you will be like the animals -- condemned. In this world and in the other world, too, you will be condemned; you will be thrown into Hell by the society. So you must "Be a man; do not be like an animal!" Then the ego is fed.

One begins to live around the ego, then one begins to act according to what is ego fulfilling. But you cannot deny nature absolutely. It goes on affecting you. Then one begins to live two lives: one, the pre-Adam life; the other, the after-Adam life. One begins to live two lives; one begins to live a double-bind existence. Then a face is created to show to the society. One is a private face and one a public face. But you are your private face, and everyone is Adam -- naked, animal-like. But you cannot show it to the public. To the public you show the after-Adam face -- everything clean, everything fitted to the social norm. Everything you show to the other is not the real but the desired, not that which is but that which should be.

So everyone has to go continuously from one face to another. From private to public you are changing every moment. This is a great strain. This dissipates much energy. But I am not saying to be like an animal: now you cannot be. The forbidden fruit cannot be returned. You have eaten it; it has become your blood and bones. There is no way of throwing it; there is no way to return it and go to God the Father and say, "I return this -- this forbidden fruit of Knowledge. Forgive me." There is no way! There is no way to go back!

Now it is your blood. We cannot go back; we can only go forward. There is no going back. We cannot go below knowledge. We can only go beyond knowledge. Only a different innocence is possible -- the

innocence of total awareness.

There are two types of innocence. One is below knowledge -- the childlike, the pre-Adam-like, the animal-like. Below knowledge you are not, the ego is not, the troublemaker is not; you exist as part of the Cosmic Whole. You do not know that you are part, you do not know that there is a Cosmic Whole: you know nothing. You exist without knowing. Of course, there is no suffering because suffering is impossible without knowledge. One has to be aware of suffering to suffer it. How can you suffer if you are not aware?

You are being operated upon: a surgeon is operating on you. If you are conscious, you suffer. If you are unconscious, there is no suffering. The leg is cut completely, thrown, and there is no suffering because suffering is nowhere recorded, nowhere known -- you are unconscious. You cannot suffer in unconsciousness. You can suffer only when you are conscious. The more conscious, the more you suffer. That is why the more man grows in knowledge, the more he suffers.

Primitive people cannot suffer so much as you can suffer -- not because they are better, but because they are ignorant. Even today, villagers are not yet part of the modern world and they live in a more innocent way. They do not suffer so much. Because of this, many fallacies have come to the thinkers, to the philosophers. For example, Rousseau or Tolstoy or Gandhi: they think that because villagers are more blissful it would be good if the whole world became primitive again, went back to the jungle, back to the forest, back to nature. But they are wrong because the man who has lived in a civilized city will suffer in a village. No villagers have suffered that way.

Rousseau goes on talking about going back to nature, and he continues to live in Paris. He himself will not go to the village. He talks about the poetry of village life, of the beauty, of the innocence, but he himself will never go. And if he goes, then he will know that he will suffer as no villager has suffered, because once consciousness is attained you cannot throw it. IT IS YOU! It is not something that you can throw; it is you! How can you throw yourself? Your consciousness is you.

Adam suffered shame; he felt his nakedness. Ego is the reason. Adam attained a center; though false, it was still a center. Now Adam was different from the whole Cosmos. Trees were there, stars were there, everything was there, but Adam was now an island suffering. Now his life was *his* life, not part of the Cosmic Whole. And the moment your life is your life, struggle enters. You have to fight inch by inch to exist, to survive.

Animals are not in a struggle. Even if they appear to us or to Darwin to be in a struggle, they are not in a struggle. They appear to Darwin to be in a struggle because we go on projecting our own ideas. They cannot be in a struggle. They appear to us to be in a struggle because for us everything is a struggle. With the ego everything is a struggle. They seem to be fighting to exist, but they are not fighting to exist: they are just flowing in the Cosmic Unity. Even if they are doing something, there is no doer behind it. It is a natural phenomenon.

If a lion is killing some victim for his food, there is no doer, there is no violence. It is a simple phenomenon -- just hunger after food. There is no hungry one but simply hunger -- a mechanism of finding food, not violence. Only man can be violent, because only man can be a doer. You can kill without hunger, but a lion can never kill without hunger -- because in a lion the hunger kills, not the lion. A lion can never kill in play. There is nothing like hunting for a lion. It exists only for man. You can kill in play, just for fun. If a lion is satisfied, there is no violence, no play, no game, nothing. It is a hunger phenomenon. The doer is not there.

Nature exists as a deep Cosmic flow. In this flow Adam becomes aware of himself, and he becomes aware because he has eaten the forbidden fruit of knowledge. Knowledge was forbidden: "Do not eat the fruit of the Tree of Knowledge!" was the commandment. Adam disobeyed it, then he could not go back. And the Bible says that every man will suffer for Adam's rebelliousness, because in a way every man is Adam again.

But you cannot suffer for it. How can you suffer for something someone else did somewhere? But it is a continuous history repeated every day. Every child has to pass from the Garden of Eden to the expulsion. Every child is born as Adam, and then he is expelled. That is why there is so much nostalgia in poets, in painters, in literary persons. In all those who can manipulate to express, there is always a nostalgia. They think that the golden age was childhood.

Everyone thinks that childhood was something good, utopian, and everyone wants to go back to it. Even an old man just on the deathbed thinks nostalgically of childhood -- of the beauty, of the happiness, of the bliss, of the flowers, of the butterflies, of the dreams, of fairies. Everyone is in a wonderland in his childhood -- not only Alice but everyone. This shadow follows.

Why is childhood so beautiful, so blissful? Because you were still a part of the Cosmic flow, with no responsibility, with absolute freedom, with no conscience, with no burden. You existed, not as if it was something to be done by you, rather it was just there, taken for granted. And then comes the ego, and then comes the conflict and the struggle. Then everything becomes a responsibility, and every moment is a bondage with no freedom.

Psychologists say that religions only reflect this nostalgia -- the wish to be again in childhood. And they go even further: they say that ultimately everyone longs to be in the womb of the mother because when you were in the womb you were really part of the Cosmos. The Cosmos was even feeding you. Even to breathe was not required of you. The mother was breathing for you. You were not aware of the mother, you were not aware of yourself. You were there without awareness.

The womb is the.Garden of Eden. So every man is born as Adam, and everyone has to eat the forbidden fruit of knowledge, because the moment you grow you grow in knowledge. That is inevitable. So it is not that Adam rebelled. Rebellion is part of growth. He could not do otherwise: he had to eat the fruit. Every child has to rebel, has to eat the fruit. Every child has to rebel, has to disobey. Life demands it. He has to go further away from the mother, from the father. He will long for it; again and again he will desire and dream, but still he will go further away. This is an inevitable process.

It is asked, "What is the deeper meaning behind this feeling?" This is the meaning: knowledge gives you ego; ego gives you comparison, judgement, individuality. You cannot think of yourself as an animal. Man has done everything to hide the fact that he is an animal. He has done everything! We are doing things every day to hide the fact that we are animals. But we *are* animals. And by hiding the fact, the fact is not destroyed; rather, it becomes a perverted fact. So whenever that hidden perversion comes up, man proves to be more animalistic than any animal. If you are violent, no animal can compete with you. How can it? No animal has known anything like Hiroshima, Vietnam. Only man can create a Hiroshima. There is no comparison.

All the animals in all of history are just playing with dolls in comparison to Hiroshima. Their violence is nothing. This is accumulated violence -- hidden, accumulated. We go on hiding, and then we are accumulating. And the more we accumulate, the more ashamed we feel, because we know what is hidden inside. We cannot escape it.

A certain psychologist was experimenting with hidden facts, which, howsoever you try, you actually cannot hide. For Example, if someone says that he is not attracted to women, he can practise not being attracted, and he can convince himself and others also that he is not attracted. But Adam is bound to be attracted to Eve, Eve is bound to be attracted to Adam; that is part of human nature -- unless one goes beyond, unless one becomes a Buddha.

But then Buddha never says, "I am not attracted to women" -- because even to say that, you have to think in terms of attraction and repulsion. He will not say, "I am repelled by women," because one cannot be repelled by anything unless one is attracted. If you ask him, he will simply say, "Men and women both have become irrelevant to me. I am neither. If I am a man, then a woman will be there hidden somewhere. If I am a woman then a man will be there hidden somewhere."

Anyhow, this psychologist just recently experimented with a man who said, "I am not affected by women." And he was not, as far as outer things go. He was never seen to be attracted to anyone. Then this psychologist showed him some pictures -- ten pictures of different things. Only one picture was of a naked woman. The psychologist was not seeing what picture he was seeing. He was just seeing his eyes. The back of the picture was in front of the psychologist. He would show a picture to the man and just look in his eyes. He said, "If you are not attracted, I will know. Otherwise r will ten you when you are seeing the picture of a naked woman just by seeing your eyes. I am not seeing the picture."

The picture was shown, and that very time the psychologist said, "Now you are seeing the naked woman," because the moment a naked woman is there, the eyes extend. And that is non-voluntary; you cannot control it. You cannot do anything. It is a reflex action. Eyes are made that way biologically. The man says, "I am not attracted," but this is only the conscious mind. The unconscious is attracted all the same.

When you hide certain facts they go on manipulating you, and then you become more and more ashamed. The higher the civilization and the higher the culture, the more ashamed the human being will be -- *the more ashamed*! Really, the more ashamed you are about sex the more civilized you are. But then civilized man is bound to be insane, schizophrenic, divided. This division started with Adam.

And, secondly, it has been asked, "It has been said that the forbidden fruit of the Tree of Knowledge is

knowledge of sex. What is your view about this?"

Of course, it is. But *not only* that. Sex is the first knowledge, and sex is also the last knowledge. When you enter humanity, the first thing you begin to feel and be aware of is sex, and the last thing, when you go beyond humanity, is again sex -- the first and the last. Because sex is more foundational it is bound to be the first. It is the alpha and the omega.

A child is just a child unless he becomes sexually mature. The moment he becomes sexually mature, he is a man. With sexual maturity, the whole world becomes different. It is not the same world because your approach, your outlook, your way of seeing things, changes. When you begin to be aware of women, you begin to be a man.

Really, in the old Biblical texts, the word "knowledge" is used in the Hebrew language with a sexual meaning. For example, with such sentences: "He did not 'know' his wife for two years" or "She did not 'know' her husband for two years," it means there was no sexual relationship for two years. "He 'knew' his wife for the first time on that day": it means there was a sexual relationship for the first time. "Knowledge" in Hebrew is used for sexual knowledge, so it is correct that Adam became aware of sex after eating the apple.

Sex is most foundational. Without sex there is no life. Life exists because of sex and life disappears with sex. That is why Buddha and Mahavir say that unless you go beyond sex you will be born again and again. You cannot go beyond life, because with the sexual desire inside you will be born again. So sex is not only giving birth to someone else; ultimately, it is giving birth to yourself also. It works in a double way. You reproduce someone through sex, but that is not so important -- because of your sexual desire, you are reborn; you reproduce yourself again and again. Adam became aware of his sex; that was the first awareness. But this sex is only a beginning. Then everything else will follow.

Really, psychologists say that every curiosity is sexual in a way. So if a person is born impotent, he will not-be curious about anything -- not even about Truth, because curiosity inside is basically sexual. To discover something hidden, to know something which is not known, to know the unknown, is sexual. Children will play with each other to find out the hidden parts of the body. That is the beginning of curiosity and the beginning of all science -- to find out that which is hidden, that which is not known.

Really, it happens that the more sexual a person, the more inventive he can be; the more sexual a person, the more intelligent. With less sex energy, less intelligence exists and with more energy, more intelligence -- because sex is a deep fact to uncover: not only in the body, not only in the body of the opposite sex, but in everything that is hidden.

So if a society is very sex-condemning, it can never be scientific, because then it condemns curiosity. The East could not be scientific because of so much antagonism toward sex. And the West also could not have become scientific if Christianity had retained its hold. It was only when the Vatican disappeared, when Rome was not significant at all, only within these three hundred years when the palace of Christianity came down and disappeared, that the West could be scientific. The release of sex energy also became a release into research.

A sexually free society can be scientific, and a sexually prohibited society will be non-scientific. With sex everything begins to be alive. If your child begins to behave rebelliously when he attains maturity, sexual maturity, forget it. It is but natural. With a new energy coming into his veins, with a new life running, he is bound to be rebellious. That rebellion is just a part. He is also bound to be an inventor. He will invent new things, new ways, new styles, new manners of life, a new society. He can dream new dreams, he will think about a new utopia. If you condemn sex, then there is no rebellion of youth. All over the world, the rebellion of youth is a part of sexual freedom.

In the old culture there was no rebellion because sex was so much condemned, the energy was too much suppressed. With that energy suppressed, every rebellion is suppressed. If you give freedom to sex energy, every rebellion will be there, every type of rebellion will be there.

Knowledge in itself has a sexual dimension, so it is right in a way to say that Adam became aware of sex, the dimension of sex. But with that dimension of sex he became aware of many other things also. This whole extension of knowledge, this explosion of knowledge, this probing into the unknown, this going to the moon and to other planets, is a sexual thirst. And it will go further and further into knowledge, because now the energy is released, and now the energy will take new shapes, new adventures.

With sex and the awareness of sex, Adam started on a long journey. We are on it, everyone is on it, because sex is not just a part of your body -- it is you. You are born of sex, and you will die of sex, exhausted. Your birth is a birth of sex and your death is a death of sex. So the moment you feel that sexual

energy has vanished, know that death is coming near.

Thirty-five is the peak age. Sex energy is at the peak, and then everything declines and one begins to be old, on the dying path. Seventy or so will be the death age. If fifty can be the peak of sexual energy, then a hundred will be the death age. The West will soon attain a hundred years as a normal, average age, because now a fifty-year-old behaves like a boy. It is good. It shows the society is alive. It shows that now life will be lengthened.

If a hundred-year-old man can behave like a playboy, then life will be lengthened to two hundred years, because sex is the basic energy. Because of sex you are young and because of sex you will be old. Because of sex you are born and because of sex you will die. And not only that: Buddha and Mahavir and Krishna, they say that because of sexual desire you will be born again. Not only is your present body run by sex, but all your bodies in continuity are run by sexual desire.

Of course, when Adam became conscious for the first time, he became conscious of sex. That is the most foundational fact. But this was misinterpreted by Christianity and then much nonsense followed. It was said that because Adam became aware of his sex and felt ashamed, sex is bad and a sin -- the original sin. It is not. It is original light. He became ashamed not because sex is bad; he became ashamed because he saw that sex is an animal affair and thought, "I am not an animal." So sex has to be fought, cut and thrown. Somehow, one has to become without sex. This is a misinterpretation -- the Christian interpretation of the parable. So: "Fight against sex!" Religion became just a fight against sex. And if religion is a fight against sex; then religion is a fight against life.

Truly, religion is not a fight against sex. Rather, it is an effort to go beyond, not against. If you are against you will remain on the same level with sex. Then you can never go beyond.

So Christian mystics and saints, they are fighting until their deathbed against sex. Then temptation comes, and every moment they are tempted. There is no one there to tempt them. Their own suppression is the creator of their temptation. They live in a very tortured world of the inner mind in which they are constantly fighting with themselves.

Religion is to go beyond, not against. And if you want to go beyond, you have to step beyond sex. So use sex energy to transcend it. You have to move with it, not fight with it. You have to know it more. To be ignorant now is impossible. You have to know it more. Knowledge is freedom. If you know it more and more and more, and the moment comes when you are totally aware, then sex disappears. In that total awareness, the energy is transformed, mutated. You now have a different dimension of the same energy.

Sex is horizontal. When you are totally aware, sex becomes vertical. And that vertical movement of sex is kundalini. If sex moves horizontally, then you go on reproducing others and reproducing yourself. If the energy begins to move upward, vertically, you just go out -- out of the wheel of Existence: as the Buddhists say, out of the wheel of life. This is a new birth -- not in a new body, but in a new dimension of Existence. This Buddhists have called Nirvana. You can call it MOKSHA -- liberation -- or whatsoever you like to call it. Names do not mean much.

So there are two ways. Adam became aware of his sex, then he could suppress it: he could move horizontally, fighting with it in a constant anguish, always knowing that the animal is hidden inside and always pretending that it is not there. This is the anguish, and one can move horizontally for lives together reaching nowhere, because it is a repetitive circle. That is why we call it a wheel -- a repetitive circle. But you can jump out of the wheel. That jumping will not be through suppression; it will be through more knowledge. So I will say you have eaten the fruit of the forbidden tree; now eat the whole tree. That is the only way. Now eat the whole tree! Do not leave even a single leaf! Let there be no tree: eat it totally! Only then will you be free from knowledge -- never before.

And when I say eat the whole tree, I mean now; when you have become aware, be aware totally. Fragmentary awareness is the problem. Either be totally ignorant or be totally aware. Totality is bliss. Be totally ignorant; then you are in bliss. You will not be aware of it, but you will be in bliss; just as when you are in deep sleep -- not even dreaming, but simply asleep with no movement of the mind -- you are in bliss, but you cannot feel it. You can say in the morning that the night's sleep was very blissful, but it was not felt when the sleep was there. It was felt only when you came out of it. When knowledge enters, awareness comes, then you can say the night was very blissful.

Either be totally ignorant, which is impossible. or be totally knowing, which is possible. With totality there is bliss. Totality is bliss. So eat the tree, root and all, and be aware. This is what is meant by an Awakened man, a Buddha -- an Enlightened One: he has eaten the whole tree. Now no one is left to be aware, but a simple awareness exists. This simple awareness is a re-entry into Eden. You cannot find the old

way again; it is missed forever. But you can find a new way; you can enter again. And, really, whatsoever the Devil promised to Adam will be fulfilled: you will be like gods. He was right in a way. If you eat the fruit of knowledge, you will be like gods.

We cannot conceive of this in our present state of mind because we are just in a hell. Because of this Devil's temptation, we are in hell. We are as if suspended in between two things, always divided -- in agony, in anguish. It seems that the Devil deceived Adam, deceived us. This is not the whole thing; the history is incomplete. You can complete it, and only then can you judge whether whatsoever the Devil said was right or not. Eat the whole tree, and you will be like gods.

A person who has become totally aware is Divine. He is not human. Humanity is a sort of disease -- I mean a "dis-ease", a continuous "dis-ease". Either be like animals and you are healthy, or be like gods and you are healthy -- healthy because you are whole, in a wholeness.

The English word "holy" is good. It doesn't only mean fully pure; really, it means to be whole. And unless you are whole you cannot be holy. Be whole! And there are only two types of wholeness: one is the animal type, the other is the god type.

OSHO, YOU SAID THAT AWARENESS CREATED CENTERING AND CRYSTALLIZATION, BUT I PERSONALLY FEEL THAT AWARENESS BRINGS A FEELING OF DEEP VOID WITHIN ME. PLEASE EXPLAIN THE RELATIONSHIP BETWEEN CENTERING AND INNER VOID.

As man is, he is without a center -- without a real, authentic center. He has a center, so to speak, but the center is false. He only thinks he has a center. The ego is a false center. You feel that it is there, but it is not. If you go to find it, you will not find it at all.

Bodhidharma reached China 1100 years after Buddha. He was a Buddha himself. The Emperor Wu came to receive Bodhidharma. When no one was there, he asked Bodhidharma, "I am very, very disturbed. My mind is never at ease. What can I do? Tell me. Make my mind at peace, at ease. I am in deep conflict; an inner struggle continues -- so do something."

Bodhidharma said, "I can do something. Come early in the morning at four o'clock, but remember to bring your self."

The Emperor felt: "Either this man is mad or I have not understood what he is saying." He said, "Of course, I will come. I will come with my self."

Bodhidharma still insisted, "Do not forget. Bring your self with you. Otherwise, whom am I going to put at ease?"

The whole night the Emperor could not sleep. It was such a strange thing. I looked weird. What does this man mean? And then he began to feel doubtful about whether to go or not, and it was to be in the early hours, at four o'clock in the morning. And Bodhidharma had said to come alone: "Let your self only be with you; no one else." So no one could know what he was going to do, and he looked mad. It was even dangerous. But still, he was tempted. This man was really a different type of being. He attracted! He was magnetic! So the Emperor couldn't stay at home, he came.

When he was coming near, Bodhidharma said, "You have come, but where is your self?"

Wu said, "You make me puzzled. The whole night I couldn't sleep. What do you mean by 'my self'? I am here."

So Bodhidharma said, "Give me your self. I will make it silent, at peace, at ease. Close your eyes and find out where it is. Point it out to me and I will make it disappear totally, and there will be never any problem again."

So the Emperor Wu closed his eyes and sat before Bodhidharma. The morning was absolutely silent. No one was there. He could even hear his own breath; he could hear his own heartbeat. And Bodhidharma was there constantly telling him, "Go in and find out where it is. If you cannot find it, then what can I do?" And he searched and searched and searched for hours together. Then he opened his eyes, and he was a different man.

He said, "I do not find it anywhere. It is all void. There is no self."

Bodhidharma said, "If there is no self and there is void, are you disturbed now? Is someone at a dis-ease inside? Now where is the anguish you were talking about? So much talking about it, and now where is it?"

Wu said, "It is nowhere, because the person has disappeared, so how can dis-ease exist without him? I

tried and tried, but it is nowhere to be found. Really, I was myself in deception. I always thought 'I' am inside. I tried to find it, and it is not there. There is simply a void -- SHOONYA -- an emptiness, a nothingness."

So Bodhidharma said, "Now go to your home, and whenever you feel that something is to be done with your self, first find out where it is."

It is a false entity. Because we have never searched for it, it seems to exist. Because we have never gone in, we go on talking about the "I". It is not there. So the first thing to be understood is that if you meditate, if you become silent, you will feel a void, because you cannot find the ego. The ego was all the furniture; now the furniture has disappeared. You are just a room -- rather, a room-ness. Even the walls have disappeared. They were part of the ego. The whole structure has disappeared, so you will find a void.

This is the first step -- when the ego disappears. It is a false entity; it is not there. It only appears to be, and you go on thinking that it is there. It belongs to your thinking, not to your being. It belongs to your mind, not to your existence. Because you think it is there, it is there. When you go to find it, it is not found. Then you feel the void, emptiness. Now persist in this emptiness, remain in this void.

The mind is very cunning. It can play games. If you begin to think and observe this, this voidness, if you begin to think, you will fill it again. Even if you say, "This is void," you are out of it, already out of it. The void has disappeared -- *you* have come in. Remain with the void; remain void. Do not think. It is difficult, very frightening. One gets dizzy. It is an abyss -- an infinite abyss. You are falling down and falling down with no bottom to reach. One gets dizzy; one begins to think. The moment you think, you have found the ground again. Now you are not in the void.

If you can be in the void without escaping it by any thinking whatsoever, suddenly the void will also disappear, as the ego has disappeared -- because, really, it is because of the ego that it looks like a void. Ego was the thing which was fulfilling. That was the furniture, and there was no void. Now the ego has disappeared; that is why you feel it as a void. This feeling of emptiness is just because something which was always there is now not there.

If you see me in this chair, then suddenly if you do not find me in the chair, the chair will look empty -- not because the chair is empty, but simply because someone was there filling it and now he is no more there. So you see the void, not the chair. You see the void because the absence of something looks like an emptiness. You are still not seeing the chair. You were seeing a person there; now you are seeing the absence of the person. But the chair is still not seen. So when the ego disappears, you feel the void. This is only a beginning, because this void is also the negative part of the ego -- the other aspect. This void must also disappear.

It is reported about Rinzai, a Zen Master, that when he was learning with his Teacher, the Teacher always insisted that he should attain the void, the nothingness, the *shoonya*. *So* one day he came; he had attained it. It was a long effort. To dissolve the ego is a long effort. It was a long journey -- difficult, sometimes virtually impossible -- but he had attained. So he came, laughing, dancing, happy in ecstasy. He fell down ar his Master's feet and said, "I have attained. Now the void is there."

The Master looked at him very unsympathetically and said, "Now you go and throw this void also. Do not bring it here. Throw this void also. Throw this nothingness, because if you have nothingness it becomes something again."

Even a void is something. If you can feel it, it is something; if you can know it, it is something; if you can observe it, it is something. Even nothing becomes something if it is in your hands.

The Master said, "Throw this void out. Only come to me when even nothingness is not there."

Rinzai wept. Why couldn't he see it himself? A void is an attainment, it is something. If you have achieved nothingness, nothingness becomes a thing. When you go deep in the void -- without any thinking, without any vibration in the mind -- if you remain in this, suddenly the void just disappears and then the Self is known. Then you are centered. Then you have come to the real center.

There is the false center, the absence of the false center, and then the real center. By "centering" I mean the ground, the very ground of Being. It is not your center, because you are the false center. So it is not *your* center. It is *the* center -- just the center of Being. The very Existence is centered in it.

You are the false center; you will disappear. But even in your disappearance, if you begin to feel fulfilled with void, the ego has returned in a very subtle way. In a very subtle way, it has come back. It will say, "I have attained this void," so it is still there.

Do not allow it to come back. Remain in the void. Do not do anything with the void: do not even think about it, do not even feel anything about it. The void is there: be at ease; let it be there. It will disappear. It

is just a negative part. The real thing has disappeared. It is just shadow. Do not catch the shadow, do not cling to the shadow. because the shadow can remain only if the real thing is nearby. Only then can the shadow remain. Ultimately the void disappears, and then there is centering. Then for the first time you are not and YOU ARE -- not as you, but as pure Being; rather, as the All. And this point must be noted carefully -- that it is not *your* center; it is the center of All.

Forget your false center. Go in and dig for it: then it dissolves. It is never found. It is not, so you cannot find it. Then a more arduous thing befalls you: you encounter the void. It is very silent. Compared to the ego world, it is *very* silent. You are in a deep peace. But do not be satisfied with it. It is false, because it is part of the ego. And if you feel satisfied, the ego will re-enter; it will come back. A part of it was still there. That part will bring it back again, whole. Remain with the void without any thinking.

That is just deathlike. One is dying before one's own eyes -- everything dissolving in a great abyss. And soon you will disappear and only the abyss will be there -- not even the knower of the abyss, not even the observer of the abyss, but just the abyss. Then you are centered -- centered in the Cosmic Center: it is not your center. For the first time, you are.

Now language will have a different meaning. You are not and *you* are. Here, yes and no lose their traditional difference, their customary meaning. You are not there as you. Now you are there as the Divine -- as the Cosmos itself. This is the existential centering -- the centering in the Existence.

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CHIDADITYA SWAROOPAM DEEPAH
"TO BE ESTABLISHED IN THE SUN OF AWARENESS IS THE ONLY LAMP."

ONE DAY a lady came to Mulla Nasrudin's school with her small child, her son. The lady asked Mulla to frighten the boy. He had become unruly and he would not listen to anyone. He needed to be frightened by some big authority. Of course, Mulla was a big authority in his village. He assumed a very frightening posture. His eyes were bulging, all fiery, and he began to jump. The lady felt, "Now it is impossible to stop the Mulla -- he may even kill the boy."

The lady fainted, the boy escaped, and Mulla became so frightened of himself he had to run out of the school. He waited outside and the lady came back. Then he entered, slowly, silently, seriously. The lady said, "Mulla, it is strange! I never asked you to frighten ME."

Mulla said, "You do not see the real fact. It was not only you who was frightened; I myself was frightened of myself. When fear takes over, it destroys all. To start it is easy, but to control it is difficult. So I was the master when I started, but soon fear took over and it was the master and I was the slave; I could not do anything. And, moreover, fear has no favourites. When it strikes, it strikes all."

This is a beautiful parable, one which shows a deep insight into the human mind. You are conscious in everything just in the beginning, and then the unconscious takes over. The unconscious takes charge and the unconscious becomes the master. You can start anger, but you can never end it. Rather, the anger ends you.

You can start anything, but sooner or later the unconscious takes charge; you are relieved of your duty. So only the beginning is in your hands, never the end. And you are not the master of the consequences that follow.

This is natural because only a very small fragment of the mind is aware. It works just like a starter in your motor car. It starts, and then it is of no use; then the motor takes it over. It is needed only to start; without it, it is difficult to start. But do not go on thinking that because you start a certain thing you are the master. This is the secret of this parable. Because you started, you begin to feel that you are the master. Because you started, you think you could have stopped.

You may not have started, that is another thing, but once started soon the voluntary becomes the non-voluntary and the conscious becomes unconscious, because the conscious is just the upper layer, just the surface of the mind, and nearly the whole mind is unconscious. You start, and the unconscious begins to move and work.

So Mulla said, "I am not responsible for what has happened, I am not responsible! I am responsible only for starting, and it is you who told me to start. I started to frighten the boy, then the boy was frightened, then you fainted, then I was frightened, and then everything was a mess."

Everything is a mess in our lives also, with the conscious starting and the unconscious taking over every time. If you do not feel it, if you do not realize it, this mechanism, you will always be a slave. and the slavery becomes more convenient if you go on thinking that you are the master. It is difficult to be a slave knowingly, knowing that you are a slave. It is easy to be a slave when you go on deceiving yourself that you are the master -- of your love, your anger, your greed, your jealousy, your violence, your cruelty; even your sympathy and your compassion.

I say "your", but it is yours only in the beginning. Just for a moment, just a spark is yours. Then your mechanism has started, and your whole mechanism is unconscious. Why is this so? Why this conflict between the conscious and the unconscious? And *there is* a conflict. *You* cannot predict even about yourself. Even you, your acts, are unpredictable to you, because you do not know what is going to happen, you do not know what you are going to do. You are not even aware of what you are going to do the next moment because the doer is deep in darkness. You are not the doer. You are only a starting point. Unless your whole mechanism becomes conscious, you will be a problem to yourself and a hell. There will be nothing but a long misery.

As I have been emphasizing daily, one can become whole in only two ways. The first is that you can lose the fragmentary consciousness, throw this fragment of the mind which has become conscious, into the dark unconscious, dissolve it, and you are whole. But then you are just like an animal, and that is impossible. Whatsoever you may do, it is not possible. It is conceivable, but not possible. You will be thrown forward again and again.

That small part which has become conscious cannot become unconscious again. It is like an egg which has become a hen. Now the hen cannot move back to be an egg again. A seed which has sprouted has begun the journey to be a tree. Now it cannot go back; it cannot regress and become a seed. A child which has come out of the womb of his mother cannot now go back, no matter how pleasant the womb may be.

There is no going backward. Life always moves in the future, never in the past. Only man can think of the past. That is why I say it is conceivable, but it cannot be actualized. You can imagine, you can think to go back, you can believe in it, you can try to go back, but you cannot go. That is an impossibility. One has to move forward. That is the second way to become whole.

Knowingly or unknowingly, one is moving every moment. If you move knowingly, then the speed is accelerated. If you move knowingly, then you do not waste energy and time. Then the thing can happen even in one life which will not happen in a million lives of your just moving unknowingly, because if you move unknowingly you move in a circle. Every day you repeat the same, in every life you again repeat the same, and life becomes just a habit, a mechanical habit, a repetition.

You can break the repetitive habit if you move knowingly. Then there is a breakthrough. So the first thing is to be aware that your awareness is of such a small measure that it works only as a starter. Unless you have more awareness than unawareness, more consciousness than unconsciousness, the balance will not change. What are the hindrances? Why is this the situation? Why is this the fact? Why this conflict between conscious and unconscious? This must be considered.

It is natural. Whatsoever is, is natural. Man has evolved through millions of years. This evolution has created you, your body. your mechanism. The evolution has been a long struggle -- millions and millions of experiences of failures, of successes. Your body has learned much; your body has been continuously

learning things. Your body knows much, and its knowledge is fixed. It goes on repeating its own ways of behaving. Even if the situation has changed, the body remains the same. For example, when you feel anger, you feel it in the same way as any primitive man, you feel it in the same way as any animal, you feel it in the same way as any child. And this is the mechanism: when you feel anger your body has a fixed routine, a ritual, a routine work to do.

The moment your mind says "anger", you have glands which begin to release chemicals into the blood. Adrenalin is released into the blood. It is a necessity because in anger you will have to strike or else you may be struck by your opponent. You will need more blood circulation, and this chemical will help more circulation to be there. You may need to fight or you may need to escape from a situation, to run away. For both cases, this chemical will help. So when some animal is angry, the body becomes ready to fight or to take flight. And these are the two alternatives: if the animal feels that he is stronger than the opponent, he will fight; if he feels that he is not the stronger one, he will escape. And the mechanism works very smoothly.

But for man the situation has become totally different. When you feel anger, you may not even express it. That is impossible for the animal. It depends on the situation. If it is against your servants, then you may express it. If it is against your master, then you may not express it. Not only that: you may even laugh or smile; you may even persuade your master, your boss, to think that not only are you not angry, but that you are very happy. Now you are confusing the whole mechanism of the body. The body is ready to fight, and you are smiling. You are creating a mess in the body. The body cannot understand what you are doing. Are you mad? It is ready to do one of two things which are natural: to fight or escape.

This smiling is something new. This deception is something new. The body has no mechanism for it, so you have to force the smile without the chemical flowing in which helps you to smile, which helps you to laugh. There are now no chemicals to laugh. You have to force a smile, a false smile, and the body has released chemicals into the blood to fight. Now what will the blood do? The body has a language that it understands very well, but you are behaving in a very mad, insane way. Now a gap is created between you and your body. This mechanism is unconscious, this mechanism is non-voluntary. Your volition, your will, is not needed because will takes time and there are situations in which no time can be lost.

A tiger has attacked you: now there is no time for meditation. You cannot contemplate about what to do. You have to do something without the mind. If the mind comes in you are lost. You cannot think; you cannot say to the tiger, "Wait! Let me think about it -- about what to do." You have to act immediately, without any consciousness.

The body has a mechanism. The tiger is there: the mind just knows that the tiger is there; the body mechanism begins to work. That working is not dependent on the mind because mind is a very slow worker, very inefficient. It cannot be relied upon in emergency situations, so the body begins to work. You are frightened. You will run away; you will escape.

But the same thing happens when you are standing on a platform to address a big audience. There is no tiger, but you are frightened by the great gathering. Fear takes shape; the body is informed. That information that you are in fear is automatic. The body begins to release chemicals -- the same chemicals that it will release when a tiger attacks you. There is no tiger, there is really no one who is attacking you, but the audience seems to be making a great attack. Everyone there is really aggressive, it seems. That is why you have become afraid.

Now the body is ready to fight or to take flight, but both the alternatives are closed. You have to stand there and speak. Now your body begins to perspire, even on a cold night. Why? Because the body is ready to run or to fight. The blood is circulating more, heat is created, and you are standing there. So you begin to perspire, and then a subtle trembling takes over. Your whole body begins to tremble.

It is just the same as if you start a car and press the accelerator and the brake both simultaneously. The engine will be heated, raced, and you are braking also. The whole body of the car will tremble. The same happens when you are standing on a platform. You feel fear, and the body is ready to run. The accelerator is pushed, but you cannot run. You have to address the gathering. You are a leader or some such thing. You cannot run. You have to face it, and you have to be there standing on the platform. You have to take the floor.

Now you are doing two things simultaneously that are very contradictory. You are stepping on the accelerator and pressing the brake also. You do not run, but the body is ready to run. You begin to tremble and heat is created. Now your body wonders, "How are you behaving?" The body cannot understand you. A gap is created. The unconscious is doing one thing and the conscious goes on doing something else. You are

divided. This gap has to be understood deeply.

In your every act this gap is there. You are looking at a film, an erotic film: your sex is aroused. Your body is ready to explode into a sexual experience, but you are only seeing a film. You are just sitting on a chair and your body is ready for the sex act. The film will go on accelerating, it will go on pushing you. You are aroused, but you cannot do anything. The body is ready to do something but the situation is not, so a gap is created. You begin to feel yourself different, and there is a barrier between you and your body. Because of that barrier and because of this constant arousal and suppression simultaneously, this acceleration and braking simultaneously, this constant contradiction in your existence, you are diseased.

If you would fall back and be an animal. which is impossible, then you would be whole and healthy. This is a strange fact: animals are not ill in their natural state, but put them in a zoo and they begin to imitate human diseases. No animal is homosexual in its natural surrounding, in its natural state, but put animals in a zoo and they begin to behave absurdly: they begin to behave homosexually. No animal goes insane naturally, but in a zoo animals go mad.

It has never been reported in the whole history of human understanding that any animal has committed suicide, but in a zoo animals can commit suicide. This is strange, but not strange really, because the moment man begins to force animals into a life which is not natural, then they become divided inside. A division is created, a gap is created, the wholeness is lost.

Man is divided. Man is born divided. So what to do? How not to create this gap and how to bring awareness to every cell of the body, to every nook and corner of your being? How to bring awareness? That is the only problem for all religions, for all of yoga and for all systems for Enlightenment: how to bring consciousness to your total being so that nothing is unconscious.

Many methods have been tried, many methods are possible, so I will talk about some methods for how every cell of your body can become aware. And unless you as a total being become aware, you cannot be in bliss, you cannot be in peace. You will continue to be a madhouse.

Each cell of your body affects you. It has its own working, it has its own learning, its own conditioning. The moment you start, the cell takes over and begins to behave in its own way. Then you are disturbed. "What is happening!" you wonder, "I never intended this; I never thought about it." And you are right. Your desires may have been completely different. But once you give your cells, your body, something to do, it is going to do it in its own way, in its own learned way. Because of this, scientists -- particularly Russian scientists -- think that we cannot change man unless we change the cells.

There is a school, a Behaviouristic school of psychologists, which thinks that Buddha is a failure, that Jesus is a failure, that they are bound to be failures. There is nothing strange in it because without changing the very structure of the body, the chemical structure of the body, nothing can be changed.

These Behaviourists -- Watson, Pavlov, Skinner -- say that if a Buddha is silent, it only means that somehow he has a different chemical constitution and nothing else. If he is silent, if peace surrounds him, if he is never disturbed, never angry, it only shows that somehow the chemicals are lacking which create disturbance, which create anger. So Skinner says, "Sooner or later we will be able to create a Buddha chemically. There is no need of any meditation, there is no need of becoming more aware. The only need is to change chemicals."

In a way he is right, but very dangerously right, because if certain chemicals are put out of your body, your behaviour will change. If certain hormones are introduced into your body, your behaviour will change. You are a man and you behave like a man. But it is not you who behaves like a man: it is only the hormones in you that make you behave like a man. If those hormones are changed and other hormones are introduced which belong to the feminine structure, you will behave like a woman. So it is not really your behaviour: it is hormonal behaviour. It is not you who is angry, but a certain hormone in you. It is not that you are silent and meditative; it is certain hormone in you.

Skinner says, "That is why Buddha is a failure: because he goes on talking about things which are irrelevant. You say to a man,'Do not be angry,' but he is filled with chemicals, hormones, which create anger." So for a Behaviourist, it is just as if a person is in a high fever -- a one hundred and six degree fever -- and you go on talking about beautiful things to him and say, "Be silent, meditate, do not be feverish!" It looks absurd -- what can the man do! Unless you change something in his body, the fever will remain. Fever is created by a certain virus, certain chemical things. Unless that is changed, unless the proportion is changed, he will remain feverish. And there is no need to talk. It is absolutely absurd.

The same is with anger for a Skinner, for a Pavlov; the same is for sex. You go on talking about *brahmacharya* -- celibacy -- and the body is filled with sex energy, sex cells. That sex energy is not

dependent on you. Rather, you are dependent on that energy. So you go on talking about *brahmacharya*, but nothing is possible by these talks. And they are right in a way, but still, only in a way. They are right that if the chemicals are changed, if every sex hormone is thrown out of your body, you will not be able to be sexual. But you will not become a Buddha. You will simply be impotent, incapable. You will lack something.

Buddha is not lacking anything. Rather, on the contrary, something new has come to his life. It is not that he has no sex hormones. They are there. So what has happened to him? His consciousness has deepened, and his consciousness has entered even into the sex cells. Now the sex cells are there, but they cannot behave independently. Unless the center orders them to act, they cannot act. They will remain inactive.

In an impotent person sex cells are not. In a Buddha they are there and more strong than in an ordinary person -- stronger, because never used, not used. Energy is accumulated in them, they are bubbling with energy, but consciousness has penetrated into the cells now. Now the consciousness is not only a starting point: it has become the master.

Skinner may prevail in the coming days. He may become a very great force. Just like Marx suddenly became a great force for the outer economy of society, just like Marx, any day Pavlov and Skinner may become a very central force for the inner economy of the human body and the human mind. And they can prove whatsoever they say -- they can prove it! But the phenomenon has two aspects.

You see an electric bulb. If you destroy the bulb, the light will disappear; it is not that the electricity will disappear. The same happens when you put off the current: the bulb is there intact, but the light will again disappear. So the light can disappear in two ways. If you destroy the bulb, electricity will be there, but because there is no medium through which to express it, it cannot become light. If your sex cells are destroyed, sexuality will be in you, but with no medium to express itself. This is one way.

Skinner has experimented with many animals. Just by operating on a particular gland, a ferocious dog becomes Buddha-like. He sits silently, as if in meditation. You cannot tempt him to be ferocious again. Whatsoever you do, he will look at you without any anger. It is not that the dog has become a Buddha, nor is it that the inner mind has disappeared. It is there all the same, but the medium through which anger can be expressed is absent. This is impotency. The medium has disappeared, not the desire. If the medium is destroyed, when the bulb is not, you can say, "Where is your light and where is your electricity?" It is there, but now it is hidden.

Religions have been working from the other corner -- not trying to destroy the bulb: that is stupid, because if you destroy the bulb then you will not even be aware of the current meaning behind. Change the current, transform the current, let the current move in a new dimension, and the bulb will be there intact alive, but with no light.

Skinner, I said, can prevail because he shows a very easy way. You are angry: you can be operated upon. You feel sexual: you can be operated upon. Your problems will be solved not by you, but by a surgeon -- by someone else. And whenever a problem is solved by someone else you have missed a very great opportunity, because when you solve it you grow. When someone else solves it, you remain the same. The problem can be solved through the body and there will be no problems -- but you will also no loner be a human being.

The religious emphasis is on transformation of consciousness, and the first thing is to create a greater force of awareness inside to help that awareness to spread. This sutra is beautiful. It says, "To be established in the sun of awareness is the only lamp."

The sun is very, very far away. Light takes ten minutes to travel to the earth, and light travels very fast -- 186,000 miles per second. It takes ten minutes for the sun to reach the earth; it is very, very far. But in the morning the sun rises, and it reaches even to the flower in your garden.

"Reach" has a different meaning. Just rays reach, not the sun. So if your energy becomes a sun deep inside your center, if your center becomes a solar center, if you become aware, centrally aware, if your awareness grows, then the rays of your awareness reach to every part of your body, to every cell. Then your awareness penetrates every cell of the body.

It is just like when the sun rises in the morning, everything begins to be alive on the earth. Suddenly there is light, and sleep disappears; the monotonous night disappears. Suddenly everything seems to be reborn. The birds begin to sing and they are again out on the wing, the flowers flower, and everything is alive again just from the touch, just from the warmth, of the sun's rays. So when you have a central consciousness, a central awareness in you, it begins to reach to every pore, to every nook and corner; to

every cell it penetrates. And you have many, many cells -- seventy million cells in your body. You are a big city, a big nation. Seventy million cells, and now they are all unconscious. Your consciousness has never reached them.

Grow in consciousness and every cell is penetrated. And the moment your consciousness touches the cells, it is different. The very quality changes. A man is asleep; the sun rises and the man is awakened. Is he the same man who was asleep? Is his sleep and awakening the same? There was a closed, dead bud, and the sun has risen, and the bud opens and becomes a flower. Is this flower the same? Something new has penetrated. An aliveness, a capacity to grow and blossom, has appeared. A bird was just asleep, as if dead, as if just dead matter, but the sun comes up and the bird is on the wing. Is it the same bird? It is a different phenomenon. Something has touched and the bird has become alive. Everything was silent, and now everything is singing. The morning is a song.

The same phenomenon happens inside the cells of a Buddha's body. It is known as BUDDHA-KAYA -- the body of an Enlightened One, of a Buddha. It is a different body. It is not the same body as you have, not even the same body as Gautam had before he became a Buddha.

Buddha is just on the verge of death, and someone asks him, "Are you dying? Then where will you be?" Buddha says, "The body that was born will die. But there is another body -- the *buddha-kaya*, the body of a Buddha, which is neither born, nor can it die. I have left that body which was given to me, that came to me from my parents. Just as a snake leaves the old body every year, I have left it. Now there is the *buddha-kaya* -- the Buddhabody."

What does this mean? *your* body can become a Buddha-body. When your consciousness reaches to every cell, the very quality of your being changes, becomes transmuted, because then every cell is alive, conscious, Enlightened. Then there is no slavery. You have become the master. Just by becoming a conscious center, you become a master.

This sutra says, "To be established in the sun of awareness is the only lamp." So why are you taking an earthen lamp to the temple? Take the inner lamp! Why are you burning candles on the altar? They will not help. Kindle the inner candle! Become a Buddha-body! Let your every cell become conscious; do not allow any part of your being to remain unconscious.

Buddhists have preserved some bones of Buddha. People think they are just superstitious. They are not, because those are not ordinary bones. They are not! The cells, the particles, the electrons, of those bones, have known something which happens rarely. In Kashmir, in a mosque, one hair of Mohammed is preserved. That is no ordinary hair. It is not just superstition. That hair has known something.

Just try to understand it in this way: a flower which has never known any sunrise and a flower which has known, encountered the sun, are not the same, cannot be the same. The flower that has never known a sunrise has never known a light to rise in it, because it rises when the sun rises. That flower is just dead -- a potentiality. It has never known its own spirit. A flower which has seen the sunrise has also seen something rise in itself. It has known a soul. Now the flower is not just a flower. It has known a deep stirring inside. Something has stirred; something has become alive in it.

So the hair of Mohammed is a different thing; it has a different quality. It has known a man, it has been with a man who was an inner sun, an inner light. This hair has taken a deep bath in something mysterious which rarely happens. To be established in this inner light is the only lamp worth taking to the altar of the deity. Nothing else will do.

How to create this center of awareness? I will discuss several methods. Because I was talking about Buddha and the BUDDHA-AYA, it will be good to start with Buddha. He invented a method, one of the most wonderful methods, a most powerful method, for creating an inner fire, an inner sun, of awareness. And not only to create it: the method is such that simultaneously the inner light begins to penetrate to the very cells of the body -- to your whole being.

Buddha used breathing as the method -- breathing with awareness. The method is known as "Anapansati Yoga" -- the Yoga of incoming and outgoing breath awareness. You are breathing, but it is an unconscious thing. And breath is *prana*, breath is the Bergsonian *elan vital*: the vitality, the very vitality, the very light -- and it is unconscious. You are not aware of it. If you needed to be aware of it, you might drop dead any moment because then it would be very difficult to breathe.

I have heard about certain fishes which cannot sleep for more than six minutes, because if they sleep more they die: they forget to breathe. If their sleep is deepened, they forget to breathe, so they die. Those particular fishes cannot sleep for more than six minutes. They have to live in a group, always in a group. Some fishes are sleeping, other fishes have to be constantly alert not to allow them to go more into sleep.

When the time is over, they will disturb the sleep; otherwise a sleeping fish will just go dead. He will not come back again.

This is a scientific observation. It would be a problem with you also if you had to remember it -- if you had to *do* breathing. Then you would have to remember constantly in order to do it, and you cannot remember anything even for a single moment. If one moment is missed, you will be no more. So breathing is unconscious; it does not depend on you. Even if you are in a coma for months together, you will go on breathing.

Really, just by the way, I would like to say that those fishes are rare. And someday science may come to know that they have a certain deep awareness which even man lacks, because to breathe consciously is a very difficult thing. Those fishes may have attained a certain awareness which is not with us.

Buddha used breath as the vehicle to do two things simultaneously: one, to create consciousness; and the other, to allow that consciousness to penetrate to the very cells of the body. He said, "Breathe consciously." It is not a *pranayama*. It is just making breath an object of awareness without any change. There is no need to change your breath. Let it be just as it is -- natural. Let it be as it is. Do not change it. Do something else: when you breathe in, breathe consciously. Let your consciousness move with the ingoing breath. When the breath goes out, move out. Go in, come out. Move consciously with the breath. Let your attention be with the breath; flow with it; do not forget even a single breath.

Buddha is reported to have said that if you can be aware of your breath even for a single hour, you are already Enlightened. But not a single breath should be missed. One hour is enough. It looks so small, only a fragment of time, but it is not. When you try it, one hour of awareness will look like millennia because ordinarily you cannot be aware for more than for five or six seconds -- and that too for a very alert man. Otherwise you will miss every second. You will start: the breath is going in. The breath *has* gone in, and you have gone somewhere else. Suddenly you remember again that the breath is going out. The breath *has* gone out and you have moved somewhere else.

To move with the breath means that no thought should be allowed, because thought will take your attention, thought will distract you. So Buddha never says stop thinking, but he says, "Just breathe consciously." Automatically, thinking will stop. You cannot do both -- think and breathe consciously.

A thought comes to your mind, and your attention is withdrawn. A single thought and you become unconscious of your breathing process. So Buddha used a very simple technique and a very vital one. He would say to his *bhikkhus*, "Do whatsoever you are doing, but do not forget a simple thing: remember the incoming and outgoing breath. Move with it; flow with it." The more you try, the more you endeavour, the more you can be conscious Consciousness will increase by seconds and seconds. It is arduous, a difficult thing, but once you can feel it you are a different man -- a different being in a different world.

This works in a double way: when you consciously breathe in and out, by and by you come to your center, because your breath touches the center of your being. Every moment that the breath goes in, it touches your center of being.

Physiologically you think that breath is just for the purification of the blood, that it is just a function of your heart, that it is bodily. You think that it is a function of your heart -- just a pumping system to refresh your blood-circulation, to give to your blood more oxygen which is needed, and to throw out carbon dioxide which is excreta, used stuff: to throw it out, to remove it and replace it.

But this is only physiologically. If you begin to be aware of your breath, by and by you will go deep -- deeper than your heart. And one day you will begin to feel a center just near your navel. That center can only be felt if you move with your breath CONTINUOUSLY -- because the nearer you reach to the center, the more you tend to lose consciousness. You can start when the breath is going in. When it is just touching your nose, you can start being alert. The more inward it moves, the more consciousness will become difficult. And a thought will come or some sound or something will happen, and you will move.

If you can go to the very center, where for a single moment breath stops and there is a gap, the jump can happen. The breath goes in, the breath goes out: between these two there is a subtle gap. That gap is your center. When you move with the breath, then only, after a very long effort, will you become aware of the gap -- when there is no movement of the breath, when breath is neither coming nor going. Between two breaths there is a subtle gap, an interval -- in that interval you are at the center.

So breath is used by Buddha as a passage to come nearer and nearer and nearer to the center. When you move out, be conscious of the breath. Again there is a gap. There are two gaps: one gap inside and one gap outside. The breath goes in, the breath goes out: there is a gap. The breath goes out and the breath goes in: there is a gap. It is even more difficult to be aware of the second gap.

Look at this process. Your center is in between the incoming breath and the outgoing breath. There is another center -- the Cosmic center. You may call it "God". When the breath goes out and the breath comes in, there is again a gap. In that gap is the Cosmic center. These two centers are not two different things, but first you will be aware of your inner center and then you will become aware of your outer center, and ultimately you will come to know that both these centers are one. Then "out" and "in" lose meaning.

Buddha says move with the breath consciously and you will create a center of awareness. And once the center is created, awareness begins to move with your breath into your blood, to the very cells -- because every cell needs air and every cell needs oxygen and every cell, so to speak, breathes -- *every* cell! And now, scientists say, it even seems that the earth breathes. And because of the Einsteinian concept of an expanding universe, now theoretical scientists say that it seems that the whole universe is breathing.

When you breathe in, your chest expands. When you breathe out, your chest shrinks. Now theoretical scientists say that it seems that the whole universe breathes. When the whole universe is breathing in, it expands. When the whole universe breathes out, it shrinks.

In the old Hindu Puranas -- mythological scriptures -- it is said that creation is Brahma's one breath, the incoming breath; and destruction -- PRALAYA -- the end of the world, is the outgoing breath: one breath, one creation.

In a very miniature way, in a very atomic way, the same is happening in you. When your awareness becomes so one with breathing, then your breathing takes your awareness to the very cells. Rays now penetrate, and the whole body becomes a Buddhabody. Really, then you have no material body at all. You have a body of awareness. This is what is meant by the sutra, "To be established in the sun of awareness..." this is the only lamp.

Just like we are learning about Buddha's method, it will be good to understand another method, one more method. Tantra has used sex. That is again another very vital force. If you want to go deep, you have to use very vital forces -- the deepest in you. Tantra uses sex. When you are in a sex act, you are very near to the center of creation -- to the very source of life. If you can go into a sex act consciously, it becomes meditation.

It is very difficult -- more difficult than breath. You can breathe consciously in a small measure, of course, that you can, but the very phenomenon of sex requires your unconsciousness. If you become conscious, you will lose your sexual desire and lust. If you become conscious, then there will be no sexual desire inside. So Tantra has done the most difficult thing in the world. In the history of experiments with consciousness, Tantra goes the deepest.

But, of course, one can deceive, and with Tantra deception is very easy, because no one other than you knows what the fact is. No one else *can* know. But only one in a hundred can succeed in the Tantric method of awareness -- because sex needs unconsciousness. So a Tantric, a disciple of Tantra, has to work with sex, sex desire, just like with breathing. He has to be conscious of it; when actually going into the sex act, he has to be conscious.

Your very body, the sex energy, comes to a peak to explode. The Tantric SADHAK -- seeker -- comes to the peak consciously, and there is a method to judge. If sex release happens automatically and you are not the master, then you are not conscious of it. Then the unconscious has taken over. Sex comes to a peak, and then you cannot do anything but release. That release is not done by you. You can start a sexual process, but you can never end it. The end is always taken over by the unconscious.

If you can retain the peak and if it becomes your conscious act to release it or not to release it, if you can come back from the peak without release or if you can maintain that peak for hours together, if it is your conscious act, then you are the master. And if someone can come to a sexual peak, just on the verge of orgasm, and can retain it and be conscious of it, suddenly he becomes aware of the deepest center inside -- SUDDENLY! And it is not only that he is aware of the deepest center inside of himself: he is also aware of the center of his partner, the deepest center.

That is why a Tantra practitioner, if he is a man, will always worship the partner. The partner is not just a sex object. She is Divine! She is a goddess! And the act is not carnal at all. If you can go into it consciously, it is the deepest spiritual act possible. But the deepest is bound to be virtually impossible. So use either breath or sex.

Mahavir has used hunger. That again is a very deep thing. Hunger is not just hunger for your taste or for something else -- it is for your very survival. Mahavir used hunger, fasting, as a method of awareness. It is not an austerity. Mahavir was not an ascetic. People have misunderstood him completely. He was not an ascetic at all. No wise man ever is. But he was using fasting, hunger, as a vehicle for awareness.

You might have stumbled upon the fact that when your stomach is full, you begin to feel sleepy, you begin to feel unconscious. You want to go to sleep. But when you are hungry, fasting, you cannot sleep. Even in the night you will turn this way and that. You cannot sleep on a fast. Why can't you sleep? Because it is dangerous to life. Now sleep is a secondary need. The first need is food, to get food. That is the first need. Sleep is not a problem now.

But Mahavir used it in a very, very scientific way. Because you cannot fall asleep when you are fasting, you can remember things more easily. Consciousness comes to you more easily. And Mahavir used this very hunger as an object of consciousness. He would stand continuously. You might have seen Buddha's statue sitting, but Mahavir's statues are, more or less, standing. He was always standing. You can feel your hunger more when you are standing. If you are sitting you will feel it less; if you are lying you will feel it still less. When you are standing, the whole body begins to be hungry. You feel the hunger all over the body. The whole body flows; it becomes one river of hunger. From head to foot you are hungry. It is not only the stomach: the feet feel it, even the whole body feels the hunger. And Mahavir would stand silently watching, moving with hunger just like one moves with breath. It is reported that in his twelve-year period of silence, he fasted more or less for eleven years. Only for three hundred and sixty days in twelve years did he take food. Hunger was the method.

Food and sex are two of the deepest things, just like breath. When you go on being conscious of your hunger, doing nothing but just being conscious, suddenly you are thrown to your center, to your being. First hunger moves from the surface. If you do not feed the surface, the deeper layers become hungry. If you do not feed these deeper layers, then still deeper layers become hungry. And it goes on and on and on; ultimately the whole body begins to be hungry. When the whole body is hungry, you are thrown to the center.

When *you* feel hunger, that is a false hunger. Really, that is more or less a habit, not hunger. If you take your lunch at a particular time, say at one o'clock, then at one o'clock you begin to feel your hunger. This is a false hunger, not connected with the body at all. If you do not take food at one o'clock, then at two o'clock you will feel that the hunger has disappeared. If it was natural, it would have grown more. Why should it disappear? If it was real, then you would feel it more at two and more at three and more at four. But it has disappeared. It was just a habit, a very superficial habit.

If a well-fed man fasts for three weeks, then only can he come to a real hunger. Then, for the first time, he will know what real hunger is. Just now you can never feel that hunger is as forceful as sex. It is more forceful, but only the real hunger. So it happens, when you are on a fast, that your sex desire will die, because now a more foundational thing is at stake.

Food is for your survival, sex is for the survival of your race. It is a distant phenomenon, not related with you. Sex is food for the race, not for you. You will die, but through sex humanity can live. So it is not really your problem; it is a racial problem. You can even leave it, but you cannot leave food because that is your problem. It is concerned with you. So if you go on a fast, by and by sex will disappear; it will become more and more distant.

Because of this, many people are just fooling themselves. They think that if they take less food, they have become celibate, *brahmacharins*. They have not. The problem has only been shifted. Give the proper food, and sex desire will come back -- more forcibly, more fresh, more young.

If you fast for even more than three weeks, then your whole body hungers. Each cell, every cell of your body, begins to feel the hunger. Then, for the first time, you are hungry, your stomach is hungry, your whole body is hungry. You are surrounded by a deep fire of hunger. Mahavir used this as a method for being aware; so he would be hungry -- fasting and aware.

A man can live without food for three months -- a healthy man, of course. A normally healthy man can live for three months without food -- for three months! If you go on fasting for three months, then, suddenly one day, you will be just on the verge of death. This is a conscious encounter with death, and that encounter comes only when you are on the verge of leaving your body and jumping into your center, inside. Now the whole body is exhausted. It cannot continue. You are thrown back to your source and you cannot live in the body. By and by you are thrown from the body -- inside, inside, inside.

Food takes you outside, fasting takes you inside. A moment comes when the body cannot carry you any further; then you are thrown to your center. In that moment the inner sun is released.

So Mahavir would fast for three months -- even for four months. He was extraordinarily healthy. And then, suddenly, he would go to the village to beg for food. It is yet a secret why suddenly, after three or four months, he would go to the village to beg for food. Really, whenever he came on the verge where even a

single moment could prove fatal, only then would he go to beg for food. He would again enter the body and then again he would fast, then again go to the center; again enter the body, again go to the center.

Then he could feel the passage: just breath coming in, breath going out; life coming into the body, life going out of the body. And he would be aware of this process. He would take food and he would be aware of this process. He would take food and he would be back into the body, so to speak, and then he would fast again. This he was doing continuously for twelve years. This was an inner process.

So I discussed three things: breath, sex and hunger -- very basic, foundational things. Be conscious in any. Breath is the easiest. It will be difficult to use the Tantra method. The mind would like to use it, but it will be difficult. It will be difficult to use the hunger method. The mind would *not* like it. These two are very difficult. Whether you like them or not, they are difficult. Only the breath process is simple. And for the coming age, I think Buddha's method will be very helpful. It is moderate, easy, not very dangerous.

That is why Buddha is known always as the originator of the middle path -- MAJJHIM-NIKAYA -- the golden mean. Sex and food are between these two. Breath is the golden mean, the exact middle.

And there are many more methods. With any method you can be established in that inner light. A.nd once you are established, your light begins to flow to your body cells. Then your whole mechanism is refreshed and you have a Buddha-body -- an Enlightened One's body.

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OSHO, MAN'S PARTIAL CONSCIOUSNESS IS A STAGE IN THE GRAND EVOLUTION OF LIFE. WHAT COULD BE THE SIGNIFICANCE OF HIS VOLITIONAL EFFORTS IN ITS GROWTH?
PLEASE ALSO EXPLAIN THE ROLE THAT THE BUDDHAS, THE ENLIGHTENED ONES, PLAY IN THE EXPANSION OF HUMAN CONSCIOUSNESS.

Evolution is unconscious. No volition is needed, no conscious effort: it is just natural. But once consciousness evolves, then it is a totally different matter. Once consciousness is there, evolution stops. Evolution is only up to consciousness; the work of evolution is to create consciousness. Once consciousness is there, evolution stops. Then the whole responsibility falls upon consciousness itself. So this has to be understood in many ways.

Man is not evolving now. Since long, man has not been evolving. Evolution has stopped as far as man is concerned. The body has come to its peak, the human body has not evolved since long. The most ancient bones and the most ancient human bodies that have been found are not basically different from our bodies; there is no basic difference. If a human body which is one hundred thousand years old can be revived and trained, it will be just like yours; there will be no difference at all.

The human body has stopped evolving. When did it stop? When consciousness comes in, evolution's work is over. Now it is up to you to evolve. So man remains static, not evolving, unless he himself

endeavours. Now, beyond man, everything will be conscious. Below man everything is unconscious. With man a new factor has entered -- the factor of awareness, the factor of consciousness. With this factor, evolution's work is over. Evolution is to create a situation in which consciousness evolves. Once consciousness enters in, then the whole responsibility is on consciousness. So now man will not evolve naturally. There will be no evolution.

Consciousness is the peak of evolution -- the last step. But it is not the last step of life. Consciousness is the last step of evolution -- of all animal heritage. It is the last step -- the climax, the peak -- but for further growth, it has to be the first step. And when I say that evolution has stopped, I mean that now an inner effort is needed. Now, unless *you* do something, you will not evolve. Nature has brought you to a point which is the last for unconscious growth. Now you are aware; now you know. When you know, you are responsible.

A child is not responsible for his acts, but an adult is. A madman is not responsible for his acts, but a sane man is. If you are under an alcoholic intoxicant and you are not behaving consciously, you are not responsible. With consciousness, with the faculty of knowing, you become responsible for yourself.

Sartre has said somewhere that responsibility is the only human burden. No animal is responsible. Evolution is responsible for all that the animal is. The animal is not responsible for anything: man is responsible. So whatsoever you do will now be your responsibility. If you want to create a hell and go down, it is up to you. If you want to evolve, if you want to grow and create a blissful state, it is up to you.

Existentialists have made a very fine distinction -- a beautiful one -- which is meaningful also. They say that for animals essence is first and existence is a later growth. This is difficult to understand, but try: they say for animals, for trees, essence is first and existence follows. There is a seed: the seed, in essence, is the tree. The essence is there and the existence will follow. The essential thing is there; it surely has to be manifested, expressed. The tree will follow! The tree is not going to be a new thing. In a way, it was already there. So, really, the seed has no freedom: the tree exists in it. And the tree is also without freedom: it is predestined by the seed. This is what is meant by essence being first, below man, and then existence follows.

With man, the whole thing is just the opposite: existence comes first and then essence follows. You are not born with any fixed future: you will have to create it. You are born, so you have an existence -- a simple existence with no essence. Now you will create the essence. So man creates himself. A tree is created by nature, but man creates himself.

Man is simply born as an existence with no essence. Then whatsoever you do will make your essence. Your acts will create you, and the freedom is multi-dimensional. A man can become anything or he may not become anything. He may remain just an existence without any essence; he may just remain a body without any soul. The soul is, in a way, to be created.

Gurdjieff used to say that you have no soul; you are without a soul. Unless you create it, how can you have it? It looks contradictory to all the teachings of religion, but it is not. When religion says that everyone has a soul, it only means that everyone *can* have a soul. That is a possibility. You can grow to be a soul. If you already have a soul, then there is no distinction between a seed and you. And if you are growing like a seed into a tree, if you are growing just like a seed into a man, then there is no difference between man and all that exists below man.

Man is a freedom -- a freedom to be. He can be many things; he can be anything. But it may be that he will remain just a possibility without being anything. That creates a dizziness and that creates fear.

Kierkegaard has given the concept of "dread". He says that man Lives in dread. What is this dread, this fear? This is the fear: that you are simply a possibility and nothing else. You have only existence, no essence. You can create it, but you may miss it. The responsibility is yours. This is a very dreadful state. Nothing is certain; man is insecure. Every moment many directions open, and you have to move in some way, somewhere, without knowing where you are moving, without knowing what the result will be, without knowing what you will be tomorrow.

Your tomorrow will not come out automatically from your today, but the tomorrow of a seed *will* come out automatically from its today. The death of an animal will be the automatic result of his life, but not so with you: that is the difference. Your death will be your achievement; you will be responsible for it. And that is why every man dies in a specific way. No man's death is similar to anyone else's; it cannot be.

Dog A, Dog B, Dog C, they all die in one way. This death is just part of their life. They are not responsible for their life, they are not responsible for their death. When someone says that he will die a dog's death, it means that he will die without being evolved, without being an essence. He will be just a possibility. Two dogs die similarly; never two men. They cannot die similarly -- and if they die similarly,

that means they have missed the opportunity to evolve.

With consciousness entering, you are responsible for everything, no matter what. This is a great burden and a deep anguish. It creates fear. You are just over an abyss. This is what I mean when I say that man now needs a conscious effort. To be a man means entering a field of conscious evolution. Millions and millions of years have created you, but now nature will not help. This is the peak for natural growth. Now nature cannot do anything for you. It has done att it can already. Because of this, there is bound to be a deep inner tension every moment.

Man is in a tension. It is natural and it is good. Do not try to forget it: use it! You can try to forget it; then you miss the opportunity. So any effort to forget your tense state of mind is erroneous, dangerous. You are falling back. Use this inner tension to grow, to move further. Now you cannot move further in the body. The body has come to a dead end, a cul-de-sac. There is no further movement.

The body moves in a horizontal way. It is just like this: an aeroplane running on the earth, on the ground, along a strip, in order to take off. There is a moment when the horizontal running will stop. It will have to run for a mile or two or three just to gather momentum. Then a moment comes when no horizontal running is of any use. And if an aeroplane goes on running on the ground, it is not an aeroplane; it is behaving like a car. When the momentum comes, the aeroplane leaves the ground and a vertical upward movement takes place.

This is what has happened with man. Up to man, evolution has been running on the ground, so to speak. Now man is the momentum. Now with man, an upward vertical movement is the only movement. If you look at this point and think: "We must continue running on the ground because we were doing so for so many millions of years," you miss the whole thing -- because this whole running was just for this moment when you could take off.

Animals are running toward man, trees are running toward animals, matter is running toward trees -- everything on this earth is running toward man. So for what can man run? Man is the central focus. Everything is growing toward man. Horizontally, for man there is no movement. And if you continue horizontally, then your life will not really be a human life. Your life will consist of many layers which are not human.

Sometimes you will behave like an animal. If you go on horizontally, sometimes you may be just like a vegetable and sometimes you may be just dead matter, but never a man. So look deep down inside your life. It has not taken the vertical turn. Then what are you doing? If you think about each and every act. then you can know that one act belongs to the animal world, another act belongs to the vegetable kingdom, etc. Consider your activity, your life, and then you will know that something is just like dead matter, something is just like a vegetable growing and something is just like an animal. Where is the man?

With the upward thrust, man comes into existence -- and that is up to you. Conscious evolution is now going to be the only evolution. That is why religion will become more and more significant every day. Every day, every moment, religion will become more and more significant, because now scientists feel that there seems to be no movement. Of course, horizontally there is no movement. You cannot progress further; everything has stopped. So science goes on just adding to your senses.

Your eyes have stopped, so now you can use instruments to see. Your brain has stopped, so now you can use computers. Your legs have stopped, so now you can use cars. Whatsoever science is giving is just additional instruments for a growth that has stopped.

Man is not growing; only new instruments are growing. And, of course, every instrument increases your power, but you do not grow through it. Rather, the contrary is the case. Cars have added much in speed, but they have destroyed your legs. This is unfortunate, but this is going to happen: if computers replace man's mind -- and they will replace it because man's mind is not so efficient as a computer can be -- they will do much, but ultimately they will destroy man's mind because whatsoever is not used is destroyed.

So science now feels that whatsoever is being done is just giving a false notion of evolution. If we go back to the past, then the highest speed was horse-speed -- 25 miles per hour. Now we have come to 25,000 miles per hour in speed. Speed has evolved from 25 miles per hour to 25,000 miles per hour. Not man, but speed has evolved -- not man! Man remains the same. Rather, on the contrary, man has regressed because a man riding a horse is a stronger man than a man flying in an aeroplane. Speed has progressed, evolved, but man has regressed.

A certain group of scientists thinks that man is a regression, not an evolvement. It may be so because in life you can never be static. If you are not evolving, you will regress. There is no static moment in life; you cannot remain at one point. You cannot say, "I am not growing, so I will remain whatsoever I am; I will

maintain the status quo." You cannot maintain it! Either you go further or you fall down -- back. A certain group of scientists thinks that man is regressing day by day, that there is an "infantilization". Man is behaving more like a child than like an adult -- man everywhere on the earth.

If we look, many things become clear and obvious. One thing: in the past, it was always the old man, the evolved man, who was most predominant in society, but our society is the only society in the world's history where children have become predominant. They dominate everything -- every trend, every fashion, everything. They are the models. Whatsoever they do becomes religion, whatsoever they do becomes politics, whatsoever they do sets a trend all over the world.

If we go back, a thirty-year-old person was behaving in a mature way. Now that is not the case. Even a thirty-year-old person is behaving in infantile ways, juvenile ways -- with the same tantrums. the same childish attitudes. What are these childish attitudes? A child thinks that he is the center of the world and that his every wish is to be fulfilled immediately. It is fulfilled. When he is hungry milk is given, when he weeps everyone pays attention. The whole family is centered around him.

Children become dictators. They know how to dictate the whole family. A very small child dictates the whole family. The father persuades him, the mother bribes him. Even when guests come into the home, he will dictate everything! A child thinks that he is the center of the world. He is to be supported, helped by everyone, without any cost. He is not to give love: he is only to demand. Of course, we cannot expect from a child that he should love. He demands and demands everything, and if the demand is not fulfilled he gets violent, angry. Then he is against the whole world; he will smash things.

Now this has happened with everyone. This was always so with children, but now this is with everyone. Our so-called revolutions are nothing else but childish efforts. Our so-called rebellions are nothing else but everyone thinking himself to be at the center. His every desire should be fulfilled immediately; and if it is not fulfilled, then he is going to destroy the whole world.

Students revolt in universities all over the world. They just show immature, juvenile minds. What does it mean, students throwing stones at university windows, setting fire to buildings, destroying? What does it mean? They have no sense of maturity at all. And if you begin to think about it, it is not only students and children, boys and girls: if you look at our modern man -- even at a father or a mother -- you will see that they are behaving childishly. If you look at our politicians, they are just behaving childishly with no maturity at all.

What has happened? Really, man's growth has stopped: evolutionary growth has stopped. And now we have just a substitute for this growth -- scientific accumulation. Man has stopped; *things* grow. Your house goes on becoming bigger and bigger, and you remain the same. Your wealth grows, and because of this growth you feel that you are growing. Your knowledge grows, your information grows, and because of this you think that you are growing.

Of course, obviously, a Buddha knows less than you, but that doesn't mean that you are more grown-up. A Jesus knows less than you. He knows less than any Catholic priest because he was never trained, never educated. He was just a carpenter's son -- uneducated, with no information of the world; but still, you are not more evolved than him. A Mohammed is just illiterate, a Kabir is just a nobody -- but they are more evolved. But then that evolution is something else: an evolution of consciousness, not just of things.

You can substitute having for being. Being is a different dimension of growth -- a vertical one; having is horizontal. Things go on and on, and you have so many things -- so much information, so much knowledge, so much wealth, so many degrees, so many honours. But this is accumulation: it is horizontal. There is no upward thrust. You remain the same. And you cannot really remain the same, because if you are not growing you begin to behave childishly: you regress. This is one of the greatest problems humanity is encountering today.

Science can only give you things. It can give you moons and planets, and it can give you the whole universe. Religion can give you only one thing: upward movement, a vertical growth, a conscious methodology to grow into being. It is not important what you have. It is totally irrelevant for your growth. The only significant thing is what you are, and this growth toward being is a responsibility because it is a freedom. Now you are not forced by evolutionary forces to grow: you are in freedom.

Evolution is not goading you. It is goading animals, it is goading trees, it is goading everything except man. Evolution is pushing hard so that everything may grow. But with man the thing is finished. Now you have become conscious, so you can do whatsoever you want to do.

Sartre says man is condemned to be free -- "condemned" to be free! The whole nature is at ease because there is no freedom. Freedom is a great burden; that is why we do not like freedom. Howsoever we may talk

about it, nobody likes freedom; everyone fears freedom. Freedom is a dangerous thing. In nature there is no freedom; that is why there is so much silence. You can never say to a dog, "You are an imperfect dog." Every dog is perfect. You can say to a man, "You are not a perfect man": it is meaningful. But to say to a dog, "You are not a perfect dog," is absurd. Every dog is perfect because a dog is not free to be. He is goaded by evolution. He is made; he is not self-created.

A rose is a rose. However beautiful, it is not free; it is just a slave. Look at a rose: it is beautiful, but just a slave -- goaded. There is no freedom to flower or not to flower. There is no problem, there is no choice: a flower is to flower. The flower cannot say, "I do not like flowering," or "I refuse." It has no say, no freedom. That is why nature is so silent: it is a slave. It cannot err, it cannot go wrong. And if you cannot go wrong, if you are always right,, and if your "right" is not in your hands, then you are just goaded by external forces.

Nature is a deep slavery. With man, for the first time, freedom enters. Man has a freedom to be or not to be. Then there is anguish, fear whether he will be capable, whether he may or may not be, fear over what is going to happen. There is a deep trembling. Every moment is a suspended moment. Nothing is fixed or certain, nothing is predictable with man: everything is unpredictable.

We talk about freedom, but no one likes freedom. So we go on talking about freedom, but creating slavery. We talk about freedom and then create a new slavery. Our every freedom is just a change of slaveries. We go on changing from one slavery to another, from one bondage to another. No one likes freedom because freedom creates fear. Then you have to decide and choose. We ask someone or something else to tell us what to do -- the society, the guru, the scriptures, the tradition, the parents. Someone else should tell us what to do; someone should show the path, then we can follow -- but we cannot move by ourselves. There is freedom and there is fear.

That is why there are so many religions. They are not because of Jesus and Buddha and Krishna. They are because of a deep-rooted fear of freedom. You cannot be just a man. You have to be a Hindu or a Mohammedan or a Christian. Just by being a Christian, you lose your freedom; by being a Hindu you are no more a man -- because now you say, "I will follow a tradition. I will not move in the uncharted, in the unknown. I will move on a well-trodden path. I will move behind someone; I will not move alone. I am a Hindu, so I will move in a crowd: I will not move as an individual. If I move as an individual, alone, there is freedom. Then every moment I have to decide, every moment I have to give birth to myself, every moment I am creating my soul. And no one else will be responsible: only I will be responsible ultimately."

Nietzsche has said: "Now God is dead and man is totally free." If God is *really* dead then man *is* totally free. And man is not so afraid of God's death: he is much more afraid of his freedom. If there is a God, then everything is okay with you. If there is no God, then you are left totally free -- condemned to be free. Now do whatsoever you like and suffer the consequences, and no one else will be responsible.

Erich Fromm has written a book called "The Fear of Freedom". You fall in love and you begin to think of marriage. Love is a freedom; marriage is a slavery. But it is difficult to find a person who falls in love and who will not think of marriage -- *immediately*. Because love is a freedom, there is fear. Marriage is a fixed thing; there is no fear. Marriage is an institution -- dead; love is an event -- alive. It moves; it may change. Marriage never moves, it never changes. Because of this marriage has a certainty, a security.

Love has no certainty, no security. Love is insecure. Any moment it may disappear into the blue as it has appeared from the blue. Any *moment* it may disappear! It is very unearthly; it has no roots in the earth. It is unpredictable. So: "Better get into marriage. Then roots are there. Now this marriage cannot evaporate into the blue. It is an institution!" Everywhere -- just as in love -- everywhere, when we find freedom, we transform it into a slavery. The sooner the better! Then we are at ease. So every love story ends with marriage: "They were married, and after that they lived happily ever after."

No one is happy, but it is good to end the story there because then begins the hell. So every story ends with the most beautiful moment. And what is that moment? Freedom turning into slavery! And that is not only with love: it is with everything. So marriage is an ugly thing; it is bound to be. Every institution is going to be ugly because it is just a dead corpse of something which was alive. But with anything alive, uncertainty is bound to be there.

"Alive" means it can move, it can change, it can be different. I love you; the next moment I may not love. But if I am your husband or I am your wife, you can be certain that the next moment also I will be your husband or your wife. It is an institution. Dead things are very permanent; alive things are momentary, changing, in a flux.

Man is afraid of freedom, and freedom is the only thing which makes you a man. So we are suicidal -- destroying our freedom. And with that destruction we are destroying our whole possibility of being. Then *having* is good because having means accumulating dead things. You can go on accumulating; there is no

end to it. And the more you accumulate, the more secure you are. When I say, "Now man has to move consciously," I mean this, that you have to be aware of your freedom and also aware of your fear of freedom.

How to use this freedom? Religion is nothing but an effort toward conscious evolution, an effort how to use this freedom. Your volitional efforts are now significant. Whatsoever you are doing non-voluntarily is just part of the past. Your future depends on your volitional acts. A very simple act done with awareness, with volition, gives you a certain growth -- even an ordinary act.

You go on a fast, but not because you have no food. You have food; you can eat it. You have hunger; you can eat. You go on a fast: it is a volitional act -- a conscious act. No animal can perform this. An animal will go on a fast sometimes when there is no hunger. An animal will have to fast when there is no food. But only man can fast when there is hunger and food both. This is a volitional act. You use your freedom. The hunger cannot goad you. The hunger cannot push you and the food cannot pull you.

If there is no food, it is not a fast. If there is no hunger, it is naturopathy; it is not a fast. Hunger is there, food is there, and you are on a fast. This fasting is a volitional act, a conscious act. This will give you much awareness. You will feel a subtle freedom: freedom from food, freedom from hunger -- really, deep down, freedom from the body, and still more deep down, freedom from nature. And your freedom grows and your consciousness grows. As your consciousness grows, your freedom grows. They are interrelated. Be more free and you will be more conscious; be more conscious and you will be more free: they are interdependent.

But we can deceive ourselves. A son, a daughter, can say, "I will rebel against my father so that I may be more free." Hippies are doing that. But rebellion is not freedom because it is just natural. At a particular age, to rebel against parents is *not* freedom: it is just natural! A child who is just coming out of the womb of his mother cannot say, "I am leaving the womb." It is natural.

When someone is sexually mature, it is a second birth. Now he must fight his parents, because only if he fights with his parents will he move further away from them. And unless he moves further away from them he cannot create a new family nucleus. So every child will go against his parents: this is natural. And if a child is *not* going against, it is a growth -- because then he is fighting nature.

For example, you get married. Your mother and your wife are coming into conflict, which is natural -- *natural*, I say, because for the mother it is a great shock. You have moved to another woman. Up to now you were wholly and solely your mother's. And it makes no difference that she is your mother: deep down no one is a mother and no one is a wife. Deep down every female is a woman. Suddenly you have moved to another woman, and the woman in your mother will suffer, will become jealous. Fight and conflict are natural. But if your mother can still love you it is a growth. If your mother can love you more than she ever loved you now that you have moved to a new woman, it is a growth, it is a conscious growth. She is going above natural instincts.

When you are a child you love your parents. That is natural -- just a bargain. You are helpless, and they are doing everything for you. You love them and you give them respect. When your parents have become old and they cannot do anything for you, if you still respect and love them, it is a growth. Any time natural instinct is transcended, you grow. You have made a volitional decision, so your being will grow and you will acquire an essence.

The old Indian culture tried in every way to make life such that everything becomes a growth. It is natural for a small child to respect his father, but it is unnatural to respect him when the father has become old, dying, unable to do anything for the child and is just a burden to him. Then it is unnatural! No animal can do that; the natural bond has broken. Only man can do that, and if it is done you grow. It is volitional. You grow with any volitional act, simple or complex.

I will tell you a story. In the "Mahabharat", Bhishma's father fell in love with a girl. He was very old. But even when you are old, to fall in love is natural. Even on the deathbed you can fall in love. The girl was ready, but the girl's father made a condition. He said, "You have your son Bhishma." Bhishma was young, just to be married. The girl's father said, "Bhishma will inherit your kingdom, so make it a condition to me that if any son is born from my daughter to you, he will inherit the kingdom, not Bhishma."

It was so unnatural for the father to tell Bhishma this. He was an old man; he could have died any day. But he was worried and he became sad, so Bhishma asked him, "What is the matter? Something is on your mind. What can I do, tell me?"

So he fabricated a story. Old men are very efficient. He said, "Because you are the only son, only one to me, and because no one can trust in nature, if you die or something happens, then who will inherit my kingdom? So I have talked with wise men and they say that it is better that I marry again so that I can get

another son."
So Bhishma said, "What is wrong in it? You marry."

Then the father said, "There is a difficulty. I want to marry this girl, but it is the condition of her father that 'Your son Bhishma should not inherit the kingdom. Only my daughter's son should.' "

So Bhishma said, "It is okay with me. I give you my promise."

Bhishma went to the man whose daughter was going to marry his father. He said, "I promise you, I will not inherit the kingdom."

But that man was just a fisherman, very ordinary. He said. "I know. But how can you promise me? Your sons may create trouble. And we are just fishermen, very ordinary people. If your sons create trouble, we will not be able to do anything." So Bhishma said, "I promise you: I will never marry. Okay?" Then the whole thing was finished.

This was very unnatural. He was a young man, and he never married, he never looked at a woman with any carnal desire. This became a growth. This created a subtle being, an integration, a crystallization. Then there was no need for any other SADHANA (spiritual practice). Only this fact was enough. He was crystallized. This promise was enough! He became a different man; he began to grow vertically. The natural horizontal line stopped. With this promise, everything stopped. There was no biological possibility now. Everything natural became meaningless.

But Bhishma is rare. With no spiritual practice, with no spiritual effort other than this, he attained the highest peak possible. So with any act, simple or complex, which is a conscious decision on your part without any instructive goading behind it, without any natural force forcing you to decide -- if it is your decision, through that decision you are created. Every decision is decisive for your birth: you grow in a different dimension. So use any act, even very ordinary acts.

You are sitting: decide that "Now I will not move my body for ten minutes." You will be surprised that though the body was not moving before, now the body forces you to move. You begin to feel many subtle movements in the body of which you were not even aware. Now the body will revolt. The whole past is behind it, and the body will say, "I will move." The body will begin to tremble, there will be subtle movements, and you will feel many temptations to move. Your legs will fall asleep. They will go dead, and you will feel to scratch somewhere. Many things will be there. You were sitting without any movements previously, but now you cannot sit. But if you can sit even for ten minutes without moving, you will not need any other meditation.

In Japan they call "just sitting" the only meditation. Their word for it is "Za-zen". "Za-zen" means just sitting. But then sit and do not do anything else. When a seeker comes to a Zen Master, the Master will say, "Just sit: sit for hours together." In a zen monastery you will see many, many seekers sitting for hours together -- just sitting, not doing anything. No meditation is given, no contemplation, no prayer. Just sitting is the meditation.

A seeker will sit for six hours without any movement, and when every movement falls down, withers away, when there is no movement -- not only no movement, but no inner desire to move -- you are centered, you are crystallized! You have used the very ordinary act of sitting for your volition, for your will, for your awareness.

It is very difficult. If I say to you, "Just close your eyes and do not open them," many temptations will be there. And then you will feel very uneasy at not opening them, and you will open them. And you can deceive yourself that "I am not opening them. Suddenly they opened themselves; the eyes opened themselves. I was not aware." Or, you can just deceive another way: you can have a small glimpse, a little glimpse, and then close your eyes.

If you can keep your eyes shut just as a volitional act, that will help. Anything can become a medium to grow, so contemplate on your habits. And whatsoever you do, do it volitionally. Anything, any habit can be used, any mechanical action can be used. Begin to do otherwise: change it, and then once you decide on something, do it -- otherwise it may prove fatal.

It does prove so! If you decide something and do not do it, it is better not to decide, because that will give your will a very deep shock. And we are doing that. We go on deciding and not doing. Ultimately, we lose every possibility for will, and we begin to feel a deep will-lessness, a deep impotency, a deep weakness. And you decide about very ordinary things. Someone decides, "Now I am not going to smoke," and the next day he is smoking. You may think, "What is wrong with it? It was my decision -- and I am the master of my decisions, so I have changed it."

You are not! You have changed because you are *not* the master. Smoking proves the master, not you.

Smoking is more powerful than you. Then it is better *not* to decide -- to go on smoking. But if you decide, then let this decision be final. Then never move from it. That will give you a growth.

Of course, every habit will fight with you, and your mind will say, "What are you doing? That is wrong!" Your mind will rationalize in many, many ways. I do not say smoking is wrong. I say deciding not to smoke and then to smoke is wrong. Even do the vice versa: if you decide to smoke, then smoke. Then do not stop. Then whatsoever happens -- cancer or whatsoever -- let it happen. If the whole world goes against it, let it: if you have decided to smoke, then smoke. Even at the cost of life, go on smoking. That will give you a growth.

So it is not a question of a cigarette or no cigarette, smoking or not smoking. Deep down it is a question of following a decision, of will, of a voluntary act. Whatsoever the object is, it is irrelevant, but decide and with small decisions you can create a great will -- with very small decisions.

Just say, "I will not look out of the window for one hour." It is a very, very small decision with no meaning -- meaningless. Who will bother to see whether you look out of the window or not? And nothing is happening out of the window. But the moment you decide not to look out of the window, your whole being will revolt and would like to see, and the window will become the focus of the whole world. It is as if you are missing everything -- something is going to happen there!

One day Mulla Nasrudin decided not to go to the market. It was just in the early morning at five o'clock. There was no question of the market. He just decided not to go! Then he began to think about the market. And he decided just because he remembered that every week, once a week, was market-day in the village. He thought, "Every week I go to the market uselessly with nothing to sell and nothing to buy."

He was a poor man: "nothing to sell and nothing to buy"! He thought. "Why do I go to the market unnecessarily? Because everyone goes, and it is a market-day, a festivity in the village? Why should I go? Today I am not going although it is a market day."

He decided early at five o'clock. Then he began to think about it: "What if something happens there? I should go in case something happens there." So he worked it out, and he was fidgeting inside. And then, by six o'clock, he was in the market. There were still four or five hours for the market to open, for people to gather, but he was in the market sitting under a tree, just in the center of the market.

Someone asked Mulla Nasrudin, "Why are you sitting here so early?"

Nasrudin said, "It is a market-day, and I thought that if something happens and a large crowd is there, I may not get to the right point. So I am just sitting here in the center. If something happens, then I will be the first. And who knows? In this world, everything is possible."

The market-place became very significant, the center of the world, and it became tempting just by the decision that "I am not going to the market, because every week I go uselessly with nothing to sell and nothing to purchase."

The moment you decide, you will be tempted, and to transcend temptation is a growth. Remember, it is not suppression. It is *not* suppression! It is transcendence. The temptation is there: you do not fight it -- you acknowledge it. You say, "Okay, you are there, but I have decided." Try it for your meditation.

You are sitting, and when you sit for meditation many thoughts will come -- uninvited guests. They never come ordinarily. When you meditate, only then do they become interested in you. They will come, they will crowd, they will encircle you. Do not fight with them. Just say, "I have decided not to be disturbed by you," and remain still. A thought comes to you; just say to the thought, "Go away." Do not fight! By fighting you acknowledge; by fighting you accept; by fighting you will prove weaker. Just say, "Go away!" and remain still. You will be surprised. Just by saying to a thought, "Go away!" it goes away.

But say it with a will. Your mind must not be divided. It must not be something like a feminine no. It must not be like that, because with a feminine no, the more forcefully it is said the more forcefully it means yes. It must not be a feminine no. If you say, "Go away," then do not mean inside, "Come nearer." Then let it be "Go away!" Mean it, and the thought will disappear. If you are angry and you have decided not to be angry, do not suppress it. Just say to the anger, "I am not going to be angry," and the anger will disappear.

There is a mechanism. Your will is needed because anger needs energy. If you say no with full energy, there is no energy left for the anger. A thought moves because deep down a hidden yes is there. That is why a thought moves in your mind. If you say no, that yes is cut from the very root. The thought becomes uprooted. It cannot be in you. But then with the no or yes you must mean what you say. Then the no must mean no and the yes must mean yes. But we go on saying yes, meaning no; telling no, meaning yes. Then the whole life becomes confused. And your mind, your body, they do not know what you mean, what you are saying.

This conscious effort to decide, to act, to be, is now going to be the evolution for man. A Buddha is different from you because of this effort and nothing else. Potentially there is no difference. Only this conscious effort makes the difference. Between man and man, the real difference is only of conscious effort. All else is just superficial. Only your clothes are different, so to speak. But when you have something conscious in you, a growth, an inward growth which is not natural, but which goes beyond, then you have a distinct individuality.

Buddha was passing a village where many people had come to insult him. He said, "You have come late. You should have come ten years before because now I have become conscious. Now I cannot react. If you abuse me, if you insult me, it is okay with me. I am not going to react. You cannot force me to react."

When someone abuses you he is forcing you to be angry, and when you become angry you are just a slave to anger. "He" has made you angry, and you go on saying, without understanding what you are saying, "That man made me angry." What do you mean? He said something and he made you angry, so he is your master. He can say something, he can manipulate, he can push a button, and you are angry. You become mad. Your button can be pushed by anyone, and you can be made mad.

Buddha said, "You have come late, friends. Now I have become the master of my own self. You cannot force me to do anything. If I want, I do. If I do not want, I do not do. You will have to go back. I am not going to reply to you." They were puzzled because this man was behaving very unpredictably. When you abuse someone, he is insulted, he feels angry, he "must" react in some way or the other. But this man simply refused to react. Buddha told them. "I am in a hurry to reach the other village. If you are finished, then allow me to move. If you have something more to say, when I will be coming back be ready to tell me."

This is transcendence. Something natural has been transcended. Reaction is natural, action is growth. We all react. We have no actions -- only reactions. Someone appreciates you and you feel good, and someone abuses you and you feel bad, and someone will do this and this or that will happen. You are predictable.

A husband returning to his house knows what his wife is going to ask. He prepares the answer. Though he has not yet reached home, he prepares the answer. He knows that his wife is not going to believe it, and the wife knows what she is going to ask and what her husband is going to answer. Everything is predictable, and every day this will happen. And this will continue for the whole life. The same questions, the same answers, the same suspicions, the same doubts, the same tricks, the same games -- and people go on playing. These are just reactions.

Someone asked for some money, and Mulla Nasrudin said, "This is the first time you have asked, so I will give it to you." He gave the money. It was a small sum. Then Mulla thought, "This much money is not going to be given back." But the man returned it. After seven days the man returned it. Mulla was surprised.

A week later, the man again came to ask for some money. The Mulla said, "Now you cannot deceive me again. You deceived me last time."

The man said, "What are you saying! I returned your money."

But Mulla said, "But you deceived me because I was all set for you not to give it back. It was decidedly so. Then you deceived me by giving it back. Now you cannot deceive me again. I am not going to give you the money."

If someone behaves unpredictably, it surprises us. You are so predictable, everyone knows what you are going to do. You do this, and this will follow. It is a mechanical response. Go beyond mechanical responses; transcend natural forces; create a will. That is the path beyond human evolution. Below the human there is a natural growth, but that is no longer for man now.

And the second part of the question is, "Explain the role that the Buddhas, the Enlightened Ones, play in the expansion of human consciousness."

The Buddhas play a role because human consciousness is not only individual, it is also collective. It is in you, but it is also outside of you. In a way, consciousness is in you and you are in a greater consciousness, just like a fish in the sea. The fish is in the sea and the sea is also in the fish.

We exist in a great ocean of consciousness. And whenever a Buddha is born, whenever someone attains Buddhahood, becomes Enlightened through his efforts, through his conscious evolution, a wave in the ocean rises. With that wave everything in the ocean is affected. It is bound to be so because a wave in the ocean is part of a great pattern.

When Buddha rises to a height, the whole ocean is affected in multi-multi ways. Now this height will be echoed all over. You throw a stone into a lake: a small circle is created. Then it goes on expanding, and the

whole lake will be affected ultimately. A Buddha is a stone in the lake of human consciousness. Now humanity can never be the same again as it was before a Buddha.

Christians have made it a very significant point. They divide history into "before Christ" and "after Christ". This is really very significant. Really, history is different and is not divided, but the division is made because after Christ there is a change. Because a Christ is born, humanity can never go back again to the same premature state of mind. Everything is affected. We rise with Buddhas, we fall with Hitlers, but this rise and fall is a natural thing for you. A Buddha is born: everyone rises with him. But this is not a conscious effort on your part.

You can use this opportunity. A Buddha is there: a possibility has flowered into its essence, one consciousness has become a peak. Now this is a very good moment for your conscious effort. You will take less time, you will need less effort. It is as if the whole history is flowing toward its height. Now you can swim easily. But if you do not use the opportunity you will go to a height and you will come down. With a Buddha you will go high, with a Hitler you will come down. You will go on moving up and down. This moving up and down will be a natural force for you. For a Buddha it is a conscious effort; for you it will be a natural force.

You can use it! Man can use it in two ways. When a Buddha is there, to rise is easy. The whole consciousness is open toward the peak. The peak is there. Deep down in you there are echoes of it. The music is heard deep down; you can follow it. If you make a small effort, you can attain Buddhahood very easily.

There is a very meaningful story. Buddha attained the Ultimate; then he remained silent for seven days. He had no feeling to say what he had attained. The silence seemed total -- unbreakable. Then Brahma became afraid: "He may not speak, and it happens rarely that someone attains Buddhahood." So the story says that Brahma came to Buddha, bowed down at his feet and said, "You must speak! Do not remain silent. You have to speak!"

Buddha said, "It seems useless because those who can hear me and understand me will understand even without me. But those who *will not* hear me, even if they hear they will not be able to understand me. So there seems no need."

Brahma said, "There are a few more you are leaving out: there are a few more who are just on the verge. If you speak, they will hear and take the jump. If you do not speak, they may even fall back. They are just on the border. They will hear you and will take a jump."

A Buddha is there. This is a possibility to take a jump. But you are affected whether you take the jump or not. You will be affected! But this affect, without your conscious will, will be a natural force. And when a Hitler comes up you will go down. Just as you go higher with Buddha, you can go down with anyone else -- because the going up is not your achievement. With a rising wave you go up, then with a falling wave you go down. But you can use the opportunity. When you are rising high, then with a very small effort on the part of your will, you can attain more. So with a Buddha, thousands can become Buddhas.

I do not know whether you know it or not, but within five hundred years everything great as far as religion is concerned happened. Within five hundred years! Buddha -- Gautam the Buddha -- Mahavir, Socrates, Plato, Aristotle, Confucius, Lao Tzu, Zarathustra, Jesus, they all happened within five hundred years, in a particular period when everything was rising high. Every great religion was born within those five hundred years.

Something mysterious was at the root -- something very mysterious. Just in Bihar, in a very small place, in a very small province, at the time when Buddha was there, there were eight persons of Buddha's height. Just in the small area of Bihar there were eight great Enlightened persons. Mahavir was there, Buddha was there. Ajit Keshkambal was there, Belathiputta was there -- eight such persons! And these are the *known* persons.

Someone asked Buddha, "You have 10,000 *bhikkhus* with you. How many of them have attained Buddhahood?"

Buddha said, "So many, I cannot count."

The questioner asked, "Why are they silent? Why do we not feel them? Why are they not famous?"

Buddha said, "When I am speaking, there is no need for them to speak. And moreover, when for the first time I attained Buddhahood, I myself tried in every way to be silent. It was Brahma who asked me and persuaded me to speak. So they have become silent. No one will know about them; even their names will not be known."

One day Buddha came to his assembly of monks with a flower in his hand. He was to speak, but he

would not speak. He just sat, and this continued for a long time. Everyone became puzzled and disturbed and began to whisper into one another's ears, "What is the matter? Why is he not speaking today?" He was just sitting there with a flower in his hand -- a lotus flower -- looking at it, totally absorbed in it. Then someone asked, "Are you not going to speak?"

Buddha said, "I am speaking. Listen!" And he remained silent.

Then someone else asked, "We cannot understand what you are doing, Sir. You are just looking at the flower and we have come to listen to something from you."

Buddha said, "I have said many things to you which could be said. Now I am saying something which cannot be said, and if someone understands let him laugh."

Only one person laughed -- Mahakashyap. He was not known before; no one knew about him. This is the only incident that is known. Mahakashyap was his name.

Ananda was a very known disciple, Sariputta was a very known disciple, Modgalayan was a very known disciple, but Mahakashyap was an absolutely unknown disciple. Neither Sariputta nor Ananda nor Modgalayan could laugh -- just a very unknown man, no one knew about him, but he laughed. Buddha called him: "Mahakashyap, come to me!" And Buddha gave the flower to Mahakashyap and said, "Whatsoever I could say I have said to others, and what I cannot say I say to you. Take this flower." This is the only incident known about Mahakashyap, the only mention of his name.

But when Bodhidharma reached China seven hundred years after Buddha, he said, "I am a disciple of Mahakashyap. Buddha was the first teacher, Mahakashyap was the second teacher, and in that line I am the twenty-eighth." So the Zen tradition in Japan says that Mahakashyap is their originator -- the man who laughed and the man to whom Buddha gave the flower.

In the night when everyone dispersed, when everyone had gone, Ananda asked, "Who is this Mahakashyap? We never knew about him. He is just a very unknown and strange man."

Buddha said, "How can you know about him? He has remained silent for years. And only he could laugh because he remained so silent. Only he could understand. It was a transmission without words, a communication without words. Only he was capable."

When a Buddha is there, with a very small effort of your will you can achieve much. When a Buddha is not there, you are fighting against a current. When a Hitler or a Genghis Khan is there, much effort is needed. Even then, success is very difficult.

Buddha is reported to have said, "Choose the right moment to be born. Choose a moment when a Buddha is there."

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PARIPOORN CHANDRA AMRIT RASAIKI KARANAM NAIVEDYAM
"ACCUMULATION OF THE NECTAR OF THE INNER FULL MOON IS NAIVEDYA, THE FOOD OFFERING."

YOU MUST have heard about the Taoist concept of yin and yang -- the concept of polar opposites into

one reality. Reality exists through polar opposites -- through the positive and the negative, through the male and the female, through yin and yang.

Reality is a dialectical process, and when I say "dialectical process" I mean it is not a simple process: it is very complex. A simple process means one element working; a dialectical process means two polar opposites working in one direction. And though they appear as opposites, they create a symphony -- they create a musical harmony. And that harmony is reality.

Man and woman. they mean humanity. Man alone is not humanity, nor is woman alone humanity. Humanity -- the music, the synthesis we call humanity -- is a dialectical phenomenon. Man and woman both work to create humanity, they both help to create humanity. And the way of their creating it is dialectical: they exist as polar opposites. and the inner tension between the two creates the energy for movement, for a process of further growth.

It is the same on every plane. If we go deep down with the physicist to the atom's inner structure, then again we find two polar opposites working there: the negative electricity and the positive electricity. Because of these two polar opposites, matter is created. If there were only positive electricity, the world would disappear immediately. If there were only negative electricity, there would be nothing. But negative electricity and positive electricity create an inner tension, and because of that inner tension matter exists.

The same is the case with the inner being of man also. This sutra is concerned with that. We discussed how awareness creates an inner sun. But this sutra talks about the creation of an inner moon. The sun is symbolic of the inner positivity and the moon is symbolic of the inner negativity. The sun is the inner male and the moon is the inner female. These words are symbolic, and for Indian yoga particularly they are very meaningful. By "sun" the outer sun is not what is meant, nor by "moon" the outer moon These two words "sun" and "moon" are used for the inner universe.

Indian yoga divides man into two parts: the sun part and the moon part. Even one breath is known as the sun breath and another breath is known as the moon breath. And, really, this is one of the deepest findings. If you stop the moon breath and just breathe from the sun breath, your body will become hot. And such a great heat can be created simply by using only one kind of breath that it seems inconceivable in physiological terms. Among Tibetans there exists a heat yoga in which breathing is done only through this sun breath. not using the moon breath at all.

Ordinarily the breath is continuously changing, but Western medical science has not yet taken note of it. Breathing is not a simple process. It is a dialectical process. You are changing your nostrils within each hour. Between forty and sixty minutes, approximately, your nostrils change, and you begin to take your breath from the other nostril; then again it changes. When you need more heat in the body -- for example, if suddenly you become angry -- your sun breath starts.

Yoga says that when you are angry, if you use your moon breath and stop the sun breath, you cannot be angry at all, because the moon breath creates a deep coolness inside. The whole body is divided between the sun and the moon, and the mind is also divided between the sun and the moon

So look at man not as one, because nothing can exist as just one. Everything exists through duality. You are divided into two: you have a negative part and you have a positive part. The positive is known as the sun in Indian symbology and the negative as moon. The negative is cool, silent, still. The positive is hot, vibrant with energy, active. The sun is the active part in you and the moon the inactive part, and if the active and the inactive both come to a deep equilibrium you are suddenly Enlightened. If one is more emphatic: you have an imbalance, but if both are of equal force, then they balance each other, negate each other, and the moment both are of equal force, your inner balance is regained and you reach to a different reality -- the reality of the non-dual. That one non-dual reality can be felt only when both of these dualities in you are balanced. Then you transcend them.

In the world we exist as duality. Beyond the world we exist as non-duality -- as one. Think of yourself as a triangle; two angles exist in the world and the third angle beyond the world. Two angles belong to this world and one angle belongs to that world -- the world of the Brahman. But if these two are in an imbalance, you cannot go beyond them. You go beyond them only when they regain balance. This balancing is Nirvana, this balancing is *moksha*, this balancing is the centering. Awareness works to balance this duality. And the moment this duality is balanced, you cannot be reborn again -- you disappear from the world.

You can be born again and again only if there is an imbalance. If the balance comes to a totality, if the balance becomes total, it is impossible to be born again. You disappear from the world; the body cannot exist any more. Then you cannot re-enter a body again. So first we will try to understand what this inner sun is and what this inner moon is, and how they are balanced.

This sutra says, "ACCUMULATION OF THE NECTAR OF THE INNER FULL MOON IS NAIVEDYA, THE FOOD OFFERING." You need a full moon in you to offer to the Divine as a food. That only can be the food for the Divine -- a full moon inside.

Awareness works in a double way. It creates a sun and it also creates a moon. We talked about how it creates a sun inside. When you become aware of whatsoever is happening in you, of the innermost unconscious activities, you become Enlightened. The very cells of your body become conscious; you become light. Your consciousness reaches to the very pores of your body. Just like the rays of the sun reach into the earth, your inner awareness, once awakened, begins to work in every cell of the body and every fibre, every nerve of the body. Your whole body is filled with light. But this is only one part of awareness, this is only one process of awareness. Rays from your center also go to your periphery, to the circumference. The more your rays go to the circumference, the cooler your center becomes.

I do not know whether you have heard of a particular theory about the sun -- the outer sun; I do not know whether it is right or not, but it is meaningful in helping to understand the inner reality. They say the sun at its deepest center is the coolest spot in the solar system; it is not hot at all. The heat is only on The periphery, on the circumference, not in the inner center of the sun. Because of helium gas around the sun, heat is created; because of the helium and its chain explosion of atoms, heat is created, and then the heat spreads to the solar family.

The sun has a body and it is the center. The solar family is the body and the earth belongs to the body as a cell. The heat goes to the solar family, it spreads. But the sun in itself is a cold thing, absolutely cold, and at its deepest center, it is the coldest spot in existence. It should be so because reality exists in polarities. If the sun is the hottest thing, it must have something inside it which balances the heat. Take a wheel that is just moving on the street: the wheel moves, but in the center the hub on which it moves remains still. The movement must have something non-moving in the center, otherwise movement will not be possible.

In this world of manifestations, everything exists within polar opposites. You are alive because you have death inside. If you had no death inside, you could not be alive. So do not think that one day it suddenly happens that death comes to you. It is an inner growth. It is not something that you meet, that you encounter -- no! It is something toward which you are daily growing. One day the growth is complete, and you are dead. It is an inner phenomenon. You are alive with a death center. You cannot be alive without a death center.

Nothing exists without its polar opposite. Life and death are just two positive and negative realities. So it looks logical, dialectical also, but it is not yet proved that the sun has at its center a cold spot, an absolutely cold spot, the polar opposite to the heat on its circumference. It may be true, it may not be true: that is irrelevant. But inside it is absolutely true. When you become aware, the heat begins to travel toward your circumference. Each cell of your body will become heated, warm, because of the awareness penetrating. The second counterpart will be that your center of being will become cooler and cooler and cooler. That is the moon working. The sun is the warmth spreading, the light spreading.

And you must know that light has two qualities -- light and warmth. Heat is just concentrated light; light is nothing but dispersed heat. So when light travels to your body, every cell will become warm, enlightened, aware. Sleep is a cold thing, night is a cold thing. That is why we sleep in the night: it is a cold time. And in the morning, with the rising sun, everything becomes warm, alive. Then it is difficult to sleep and easy to be awake.

When your circumference is cold, when each body cell is cold. asleep, your center will be a hot spot. Because of that hot spot in the center you will be sexual, you will be angry, you will be greedy, you will be everything. Your center will be in a fever This heat begins to travel. Of course, when heat leaves your center it spreads; and the more it spreads, the less it is heat and the more it is light.

The sunrays on the earth are life-giving. They have travelled much. If you go nearer and nearer to them they will become death-giving, because then they will not be warm: then they will be just pure fire.

As it is, the whole body structure is just cold. You feel heat only in anger, in sex, in desire, in passion. That is not light, but simply a feverish phenomenon. Because of this, sex is felt as a release -- because you lose a certain quantity of heat, and you are relieved; you lose a certain quantity of fever, and you are released.

Because of this, militaries have not allowed their soldiers any sexual freedom -- because if you allow sexual freedom to soldiers. they cannot fight. Then inner fever is released. If you do not allow them sexual freedom, their inner fever is accumulated. That accumulated fever begins to be violent automatically.

That is why a certain very deep phenomenon, a great riddle of history, can be solved whenever a society

is affluent: when the problem of food and hunger is solved, a society begins to be sexually free. Only poor societies can be sexually suppressive. Whenever a society is affluent, rich you cannot suppress sex -- because the food problem has become solved. Much energy is released, so what to do with it? So an affluent society will become sexually free.

An affluent society means a society which has progressed much technologically. And whenever any civilization comes to a point of affluence, sexual freedom is bound to be there, and then any less developed society can win over this higher civilized society. So this has always been the history: a greater civilization will always be defeated by a barbaric, uncivilized society.

India was defeated continuously because of its affluence. Tartars, Berbers, Huns, Moghuls, Turks, they were all uncivilized societies -- poor, poverty-stricken, sexually suppressed. They had much violence in them. You can see this in a modern phenomenon: in Vietnam. Americans can never win. Their youth is sexually free, and they are less violent. Thus, they cannot win in Vietnam. No affluent society can really win over any poor society. They may fight for longer periods, but they cannot win. They can kill a whole country, but they cannot win because the very fighting spirit is not there.

America is today one of the most sexually free societies in all history. America cannot fight; fighting is part of a suppressed sex. The inner fever must be accumulated in such quantities that you begin to be violent. Suppress sex, and you will be violent. That is why so-called saints are very violent in their behaviour. They are angry, violent, because of suppressed sex. That fever has to be released in some way.

In sex you are releasing a particular amount of energy. They say that in one sex act you release 120 calories of heat -- 120 calories! It is the same if you run fast for one mile. Then you will release the same amount of calories -- 120. That is why there is much talk about whether sex can help heart disease. It can help! It releases energy. For persons who are well fed, it helps to delay heart disease. It releases energy, but it is not a solution. It is just a temporary arrangement. It just creates a leakage in your system from which energy is released.

Any day that you are angry your whole body is heated. It becomes feverish. The center releases anger: energy comes to the periphery. Ordinarily it is cold. The periphery is cold ordinarily, and the center is hot. The reverse will be the case when awareness happens to you. When you meditate and go deep within, when you become aware of every activity, everything will take a turn -- an about-turn. Your periphery will not go into anger, not go into sex, not go into greed, not go into passion. It will lose its coldness -- its sleepy coldness. It will become warm, alive and aware. And because this energy is released to the periphery every twenty-four hours continuously, you will not need any anger or any sex.

A Buddha doesn't need anger. It is absolutely useless for him because the very energy system has changed. He is using his heat for light and you are using your light for heat. The same fuel can be used to burn your house and the same fuel can be used to light it. The fuel is the same, but the direction changes. The inner fuel, the inner energy, becomes fire -- suicidal. It burns you down, and ultimately you are just ashes. In the end, when death comes near you, you are just ashes. Everything is burnt out because you used your energy not as a light, but as a fire.

It becomes fire if it is concentrated in the center and is released only temporarily, whenever it is overflowing. In a sudden shock it comes to the periphery and is released. This is a very chaotic state. You go on accumulating it inside. Then one day it is overflowing and you have to throw it.

We go on rationalizing our actions. When you Get angry you say that someone has made you angry. No, really, it is that you were ready: you were overflowing inside. You do not know this because you were not aware. You were overflowing with a certain amount of energy which was waiting to be released. When someone abuses you, insults you, and you become angry, you think that this person is creating anger in you.

No, this person is simply giving you a situation and opportunity to release the overflowing energy. In a way, he is your friend, a helper. If he is not there you will be in a very difficult situation. If no one is giving you any opportunity to throw your energy, you will project, you will imagine something, and you will get angry with anything at all.

People get angry with their shoes; they will throw them. They can get angry with the door; they become violent with it. They can be angry with everything. When no opportunity is given, they can even become angry with themselves. They will begin to harm themselves or they will create some substitutes.

We have created many. Someone is just smoking: we think it is a simple thing. It is not! Now psychologists say it is a deep violence You take the smoke in and then throw it out, you take the smoke in and then throw it out: it helps to release hunger, violence, sex. We have many, many devices. Persons who are violent will eat more. Just by destroying the food they are releasing violence.

You may not have observed it, but when you are loving you cannot eat much, when you are happy you cannot eat much, when you feel blissful, you cannot eat too much. Ordinarily it should not be so. It looks opposite to what we think should be the case. We think that when one is happy he should eat more. No, a happy person will not eat more. He cannot eat more because eating is part of violence. A happy person is not violent; hence. when you are in love you cannot eat very much.

Two persons, when in love, unmarried, will not eat much. But when married they will begin to eat more because love has disappeared. Now it is a violence, and it is related with many deep things. In animals violence is expressed through teeth, and we are related to animals. When one animal is violent, angry, the energy comes to the teeth and to the nails. These are the instruments for being violent for an animal.

But, still, the same happens with us. When you are violent, your teeth, your fingers, your nails, are filled with heat, with energy. Now you have to release it. You can eat, you can use gum, you can smoke, you can take PAN (a leaf preparation in India which is chewed), because you need something to crush. So there are people who are the whole day crushing *pan*. Their violence is thus released.

Even by continuously talking, violence is released. Women talk more than men because men can be violent in other ways while women cannot be. That is the only reason. They talk more! They talk continuously, they talk madly, because man has other possibilities for expressing violence -- in the office, with the car, etc. Have you observed a man who is angry driving his car? He is releasing his anger through the accelerator. The car will speed up He is releasing anger, and the car is just a medium. Fifty percent of car accidents are not because of cars but because of drivers. not because of traffic but because of mental tension.

But women cannot release anger in so many ways. They have only one: going on talking. By their doing something with the teeth and the lips, much is released. A woman who is angry will break more saucers, more cups, unknowingly. She will be surprised why today everything is just breaking. It is the unconscious mind. Energy is in the hands. The energy wants to destroy something. So it is good to have breakable things in the house. It helps! Then before the husband is back, the wife is released. If you make everything unbreakable, it will break families. Breakable things help families to continue. Now these are proven facts.

If you have energy in the center which is feverish, not transferred to the periphery, not used as light for the whole body and for your whole being, this is bound to happen. Every day you will accumulate energy, and then you will have to throw it. And this is nonsense! For the whole life you are doing this: accumulating. throwing; accumulating, throwing. What are you doing twenty-four hours a day? Just accumulating energy to throw it. Then when energy is there, the only problem is how to throw it. So we throw it in sex, in anger, in greed. When energy is thrown, then the only problem is how to accumulate it

What sort of life is this? A vicious circle! With awareness the whole mechanism changes. With awareness, every moment your inner center is sending its energy to every pore of your body. And\ your body is not a small thing. It is a miniature universe: as above, so below. Everybody is a small universe. And when I say "small", I feel guilty -- because, really, it is not small. It is as vast as the universe. But because of our language, there are problems. The universe appears vast and your body appears small.

What is the difference between the two? They say that if we can throw out all space from the earth, if we can compress it and throw out the space, if the vacant space in it is thrown out, our earth will be just like a small ball. If we can throw out all the empty space from the Himalayas, they can be put into a match box. The material is not much, the matter is not much. The matter is very small, only the emptiness in it is vast.

So how to judge whether a thing is big or small? A very small thing can be blown up to any bigness if we put space in it. If we put as much space into your body as there is in the earth, you will be like the earth. So all the differences are of spaces -- empty spaces. No difference is there really.

But when I say "a small universe", I mean only this: that everything that exists in the universe exists in you also. Whatsoever may be the measure, exactly everything exists in you also. So when your solar center, your sun, releases energy, it releases it in two ways. Either you are unconscious: then it releases it into sex, anger. greed and other diseases. Or if you are conscious, through this consciousness heat is transformed into light: then it is released as light. Then you are under a shower of light continuously. Your every pore, your every cell, is bathed. There is a continuous shower of light. When this happens, your inner center begins to become cooler and cooler and cooler, and ultimately it becomes the coldest spot.

Hindus have a myth that Shankara lives on Kailash. Kailash is the coldest mythological spot -- the coldest peak, the highest peak -- and it is always covered with snow. This is just a symbolic way of saying that you have the coldest spot -- a Kailash -- in you. But you can know it only when the heat is transformed into light -- never before. And the more you become aware, the more heat is transformed into light, and you

begin to feel a moon inside. You begin to feel a cool, silent pool.

This sutra says, "Accumulation of the nectar of the inner full moon..." In the beginning, of course, you will feel it and miss it. It is just like the first day's moon. Then there is the second-day moon, the third-day moon. You feel it and it is gone; then it grows :again; then comes the full-moon night. Just like this, this inner spot of coolness grows. As your consciousness grows, your heat is transformed into light. As your periphery becomes enlightened, as your each and every cell is filled with light and becomes aware and awake, this inner moon grows. Sometimes you feel it and sometimes you miss it. Sometimes there is an inner cool breeze, and you know something has happened inside. You feel it, but then you miss it again. Then it goes on growing. Ultimately, when there is no unconsciousness left and your total energy has become light. you come to know the full moon.

Buddha has talked about this full moon in negative terms because it is the negative pole. So Buddha says that when this inner silence is achieved, it is Nirvana. The word is very meaningful in reference to this sutra. Nirvana means "cessation of the flame": a lamp is burning and then the flame disappears.

When your heat is totally transformed into light, there is no flame. That is why the moon symbol is used. The moon has light. but no flame. That is why its light is cool. It is without flame, without fire. Light is there without any flame. The flame has disappeared.

When one first becomes acquainted with the sun, the light becomes like a flame, burning. hot. So if you analyze the life, the inner life. of a Buddha or of a Jesus or of a Mahavir, many things will become apparent which are ordinarily hidden. For example, whenever a person like Buddha is born, the early life will be very revolutionary -- because the moment one enters the inside, the first experience is a fiery flame. The more Buddha grows older, the more the inner coolness is felt, the more the moon becomes perfect. Revolution is lost. Then Buddha's words are not revolutionary.

Jesus couldn't get this opportunity. He was killed when he was still a revolutionary. That is why, if you compare Buddha's sayings with Jesus' sayings, there is a clear-cut distinction and difference. Jesus' sayings look like that of a young mall -- hot! Buddha's early sayings are also like that, but he lived to be eighty. He was not killed.

There are reasons. And one reason is this: India always knew that this happens: whenever a person goes in, the first expression is fiery, revolutionary, rebellious. That is why India never killed anyone. That is why India could never behave as Greeks behaved with Socrates and Jews behaved with Jesus. India knew much. It has known many, many such persons. India knows it is natural that whenever a Buddha enters into himself the first experience will be revolutionary. He will burst open, explode into a fiery flame. But then the flame will disappear, and ultimately there will be only a moon -- silent. cool, with no fire but only light.

Jesus was killed. That is why Christianity has still remained incomplete. Christianity was based on early Jesus -- on Jesus when he was just a flame. That is why Christianity has remained incomplete. Buddhism is complete. It has known Buddha in all stages. It has known Buddha's moon in all stages -- from the first day to the full-moon light. This crucifixion has been unfortunate for the West. It has proved one of the greatest misfortunes in history that Jesus was killed when he was only thirty-three, just a flame. The flame would have turned into moonlight, but the opportunity was not given. And the reason was only this: that the Jews were not aware of the inner phenomenon.

India knew many, many Buddhas, and it is always the case that whenever someone enters in, he first sees the fire, the flame, and the revolutionary spirit comes up. But if one goes on in and in, it dissolves, and then there is only silence -- a moonlight silence.

This sutra says, "Accumulation of the nectar of the inner full moon..." This silence. this cool silence of the moon, Hindus have called nectar, the *amrit*, the elixir. It is not to be found somewhere else. It is in you. This nectar is in you! Once you are established m this nectar, once you are in this pool of cool moonlight, then you are a full moon inside. Then you have known both the polarities: you have known life, you have known death, you have known the sun, you have known the moon. You have known both the polarities -- life and death. And once you have known both you have transcended both. That is why it is called the nectar *amrit.*

Now you will not die. Now you are drunk with elixir; you cannot die. But you will not be alive in the old sense either. You have died in the old sense; you are reborn in a new moon. Now death will not be a death and life will not be a life. Now you will be beyond both.

I have heard about Tanka. the Zen Master, who one day declared before his disciples that Buddha was never born. He said, "This whole story is just false; this whole Buddha legend is just false. He was never born." His disciples were just perplexed. What did he mean? It seemed he had gone mad. Every day he had

himself been teaching the life of Buddha, his birth and everything, and suddenly one day he said, "This whole thing is nonsense. He was Never born." Then he left the platform and went into his hut.

The disciples gathered around his hut and asked, "What are you saying? What about that which you were always teaching us for your whole life?"

Tanka said, "Tanka is no more. He was never born, so the whole legend is false. The teaching of Tanka and your listening to Tanka is just false. Someone has created a fiction. Do not be deceived."

Then they were even more perplexed. It may be that Buddha was not born, but Tanka was already there standing beside them. Tanka laughed and said, "That which is born, that which was born. was not Buddha."

In India we have two names: "Gautam Siddharth" is the name given by the parents. Then one day he became Enlightened: his consciousness flowered, bloomed. Then he used another name -- "Gautam the Buddha": "Buddha" means the Enlightened One. This second name doesn't belong to Gautam at all. Gautam is just a situation. In his place Buddha happened, and this Buddha did not really happen on the day of his Enlightenment. He had been always there, but it had been recognized only on this day. Gautam had come to recognize on that day something which was always there -- the Buddha.

This inner phenomenon is beyond birth and death. It is never born and never will it die, because that which is born can die and that which is not born cannot die. Death needs birth as a prerequisite, as a necessary prerequisite. You cannot die if you are not born. With this inner phenomenon -- when sun and moon are balanced, when the dialectical process is finished, when the synthesis is complete -- you come to feel in yourself something which is eternal.

That is why this sutra says, "Accumulation of the nectar of the inner full moon is NAIVEDYA." Now you have become food yourself. Now you can offer yourself to the Divine. Now you are food. Now you are eternal. And why is it called "food", NAIVEDYA? Because when you are eternal, you can become food for the eternal. And by "food" the ordinary meaning is also implied. When you take food in, it becomes one with you. It becomes your blood, it becomes your bones, it becomes you: you are your food! So when you have come to know this inner reality, the eternal reality, you can offer it as food to the universe, to the Existence.

By this is meant that now you can become the bones of the universe, you can become the blood of the universe. Now you carl be one with it just like food becomes one with you. The meeting is complete because you have become food for the Divine. Then you are *naivedya*. Then the offering can be accepted.

But you cannot offer your body as the food. It will be food, but for the vultures, not for the Divine. This cannot be offered as food for the Divine. Your body comes out of the earth and goes back to the earth. It can only be eaten by the earth again: "Dust unto dust.'It can only return to dust, so this body cannot be offered to the Divine.

One young seeker came to Gautam Buddha. He said, "I have come to offer myself to you. Accept me"

Buddha asked him, "What are you offering -- your body? But that is already offered and the earth will claim it, so how can you offer it to me? What are you offering? Tell me exactly!"

The man was confused. He said, "Whatsoever I have I offer to you "

Buddha asked him, "What do you have? What is it that belongs to you? Do your thoughts belong to you? They belong to the society; your mind belongs to the society. Your body belongs to your parents, to the earth, to the sky, to water, to fire, to many things to the five elements. What do you have that you can offer to me?"

The man could not answer because he had nothing else. He could not think of anything else, so Buddha said, "Do not offer now. First find out what you are. And the moment you find it, it is already offered. Then there is no need to offer."

When you find the inner balance that is known from finding the sun and finding the moon, only when you know both, they balance each other, and in that balance you escape from duality. And then the third angle of the triangle is touched. For the first time you are above yourself: you are the inner self. Now you can look down at yourself -- at your sun, your moon, your body, your soul, your positivity, your negativity, your male, your female. Now you can look down at yourself -- at the whole world of duality, at multidimensional duality -- and now you can become *naivedya*, the food offering.

But now there is no need even to offer: you have already offered. Now there is no need to ask to be accepted: you are already accepted. You are one. Just as food becomes one with you, you become one with the Divine. And by "Divine" I mean the Whole, the Totality, everything -- the very Existence.

So what to do? Transform heat into light: that is the mantra

Transform heat into light! Do not use heat as heat: use it as light. When you think anger is coming to

you, close your eyes and meditate on what anger is. Dig deep inside and find out the source from where it is coming. What we are doing ordinarily is just the opposite. When we get angry we begin to think about the object of anger. about who has created it, and not of the source of anger, from where it is coming. When you get angry, close your eyes. This is the right moment to meditate. Close your eyes, go in, and find out from where this anger is coming. Follow it to the very source. Go deep, and you will come to the source of heat from where the accumulated energy is bursting forth to go out.

Observe it; do not indulge in it -- because if you indulge in it, it will be thrown out without being transformed. And do not suppress it -- because if you suppress it, it will be thrown back to the original source which is overflowing. It cannot absorb it. It will be thrown back again with a more forceful movement. So do not suppress it and do not indulge in it. Just be conscious. Move inward to the source. This very movement slows down the process; this very observation transforms the quality of anger, because this calm observation is an antidote.

Anger and calm observation are different phenomena. When this calm observation enters into anger, it changes the energy, the very chemical composition of it, and the heat becomes light. That is the change: heat becomes light! Then the anger is neither thrown back to the original source which cannot contain it because it is overflowing, nor is it thrown to the object in a wastage, a foolish wastage. Then this energy neither moves out to the object of anger, nor is It suppressed back to the original source. With observation this energy becomes diffused. It moves to the periphery of your body as light. When diffused, it moves as light, and the very anger becomes ojas, the very anger becomes a light, an inner light.

So do not be disturbed and disappointed if you have much anger. That only shows you have much energy. A person born without anger cannot be transformed. He has no energy. So be happy that you have energy, but do not misuse it. Energy can be misused, it can be transformed. Energy in itself is neutral. It will not tell you what to do with it -- you have to decide. This is the secret science of inner alchemy -- to change heat into light, to change coal into diamond, to change baser elements into gold.

These are just symbols. Alchemists were not really concerned with changing baser metals into higher metals, but they had to hide and they had to make an esoteric, secret symbology, because it was very difficult in past ages to tank about the inner science and not be murdered or killed. Jesus was killed: he was an alchemist. And the Christianity that developed, that followed Jesus, went quite against him. The Christian Church began to kill and murder those who were again trying alchemy.

This word "alchemy" is very beautiful. Our "chemistry" is born out of alchemy. The word "chemistry" comes from "alchemy", but "alchemy" itself is a very deep and significant word. The word "alchemy" comes from Egypt. The old name of Egypt was "Khem" and "Al Khem" means "the secret science of Egypt". The Egyptians were deep in the alchemy of inner transformation, in how to transform the inner chemistry.

Many Egyptian mummies are preserved. They are the oldest, most ancient mummies, and still scientists are not able to probe into how they were preserved, why and how they were preserved. But that "why" we can guess, and our so-called history is nothing but a guess. But about esoteric things it is always a fallacious guess.

Why they were preserved is difficult to understand, but more problematic is the "how", by what chemical process they were preserved. They are still as fresh as if they had just died. If there had been any outer chemical process, our chemistry could know it; we are more chemically developed than old Egypt. The real thing is that these bodies were preserved not by any outer chemical process, but by inner alchemy.

If your sex energy, which is the source of life, can be transformed inwardly, then your body can be preserved for any length of time very easily. If your sex energy is transformed, then your body can be preserved even for a million years. If the cells of your body lose sex then the body can be preserved, because birth comes through sex and death comes through sex. Your freshness, the youngness of the body, comes through sex, and then deterioration comes through sex.

These mummies were preserved not just as historians say or as Egyptologists say, that man has always been thinking in terms of ego to preserve himself. With the kings, the emperors, for example, that is not the case. Totally different is the secret. They were preserved only so that they would be recognized when their souls would be born again. When a man is born again in another body, if his old body is preserved it helps to further his inner progress.

But the old body will be useful only if it was transformed by alchemy; otherwise it is of no use. If you change your body inwardly, your body then becomes a laboratory. It is a lab; it is not just a body. If you have been working inside, experimenting inside, then you know this body from the inside, not only from the

outside.

We know our bodies only from the outside. Whatsoever the mirror tells is our only knowledge -- it is from the outside.Our knowledge is as if someone goes around a house and looks at it, and then says, "I know it." He has never come in; he has never looked from the inside. We look at our bodies from the outside, never from the inside.

If you begin to transform your anger, your sex, you will begin to look at your body from the inside. Then your body is a great experiment, a great laboratory, very complex, and then you will want to preserve it for further growth. When one enters another body, one can learn much from the old body. It was a great experiment in old Egypt, and many things were done with the body. They were successful in some things, failures in some things.

If you have again a new body, a new laboratory, then if the old is preserved you will not have to begin again from ABC. If the old is preserved, this is a record. Death had interrupted, but now you can proceed. You are not to proceed from the beginning again; you can proceed from the point where death interrupted in the last life.

So only Egyptians and Tibetans have preserved bodies for this reason, but only those bodies which were undergoing deep inner experiments. Otherwise it is useless to preserve your old body. Other vise you will not even be able to recognize it.

Lenin's body is preserved in Moscow, but he would not even recognize it. If he were born again, he would not even recognize it! His body was never used as a laboratory; he never knew it. He was just acquainted with it in the mirror, never with the body itself.

This process is alchemical: observe anger, and anger is transformed into light; observe sex, and sex is transformed into light. Observe any inner phenomenon which creates heat. Observe it, and through observation it becomes light. And if your every heat phenomenon is transformed into light, you will come to feel the inner moon. And when there is no heat left, then you have accumulated the nectar of the full moon.

And through this nectar you become immortal. Not in this body, not with this body: you become immortal because you transcend life and death both.

Then you are *naivedya*: then you are a food offering to the Divine -- to the Total.

The Ultimate Alchemy, Vol 2

Chapter #6
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OSHO, WHAT ARE THE REASONS THAT VERY FEW PERSONS IN THE WORLD ARE INTERESTED IN TRANSFORMING THEIR INNER HEAT INTO SPIRITUAL LIGHT? DO YOU FEEL THAT THE PRESENT GENERATION IS CAPABLE OF CREATING ENLIGHTENED ONES LIKE KRISHNA, LAO TZU AND CHRIST?

MAN IS FREEDOM, absolute freedom, so spirituality is a choice. There is no force compelling you to

be spiritual; there is no cause forcing you to transform. If there were any cause forcing you to transform, then no spirituality would be possible.

Causality is materialism. You seek food because hunger is there. It forces you; there is no choice. You cannot choose whether to seek or not to seek: you have to. Spirituality is not that type of seeking. No one is forcing you. You alone have to choose.

Spirituality is a choice. It is not causality. Everything else is causality: there is a cause, and the effect follows. The effect has no freedom. It is caused. Spirituality is beyond causality. It is not caused by anything; it is your inner choice. You may choose, you may not choose. For lives together you may not choose it, but no one is going to force you. This has to be understood, and this is a very significant thing -- because if everything is caused, then, I say, there is no spirituality. Then someone can cause you to become spiritual. If the cause is present, then the effect will follow. Then a Buddha can be caused; then we can create the cause, and then you will be a Buddha.

But we cannot create any situation in which you can become a Buddha, and you cannot create a situation in which you can be stopped from becoming a Buddha. You are free. Any moment you can choose to be one, and you may not choose for lives together.

This has been a long discussion between materialism and spirituality. This is the basic debate -- not whether God exists or not. That is not the basic debate because one can be spiritual without any God. Buddha never believed in any God; Mahavir denies any existence of God -- but no one is as spiritual as Mahavir or Buddha. So God is not the most significant thing; even the soul is not the most significant thing. Buddha says there is no self, no soul, and he is spiritual par excellence. Then what is the basic thing in spirituality? It is the concept of freedom -- whether man is free to go beyond humanity or not.

If everything is caused, then there is no freedom for you. You have a certain body because of certain causes -- because of a certain father, a certain mother, a certain country, a certain climate, a certain heredity. You have a certain body; it has been caused. You have a certain mind because of a certain country, a certain culture, a certain education. You have a mind because of certain causes. You speak a particular language because it has been caused. If you were born in China and were never taught any other language than Chinese, it is difficult to conceive that you could speak any other language. Language is caused. Certain factors are needed, then you will speak a certain language.

So there is no freedom in these things. Only spirituality is uncaused, and that is the debate between science and religion -- because science says that nothing is possible which is uncaused: everything has a causality. You may know it, you may not know it; that is another thing. The factor of causality may be unknown, but "everything is caused". This is the contention of the scientific approach toward life: everything is caused. The cause is known or not known, but "everything is caused".

If everything is caused, then there is no freedom. Then if a Buddha is a Buddha, it is not any achievement of his. He was "caused"! Then anyone else in his situation, X-Y-Z, will become a Buddha. Only a particular situation has to be there.

Then Buddha is replaceable by anyone. Then if you are put into the same situation, you will become a Buddha, just like water boils at a particular degree -- *any* water. So it is irrelevant which water, whether it is from the Ganges or from the Godavari or from anywhere. Any water will boil at a particular degree and will evaporate at a particular degree. At one hundred degrees, water will evaporate -- in any country, in any climate, in any age. So which water is irrelevant: at one hundred degrees heat, evaporation is caused. So use any water -- A-B-C.

Science says the same is with Buddha. They say put any man, A-B-C, in the same situation, and given the same situation a Buddha will be caused. It is only that we do not yet know all the causal factors -- that is another thing -- but they think we will know one day.

That is absurd! No one can create the situation for someone to be a Buddha, no one can teach it! If I say to water, "Now evaporate," water cannot evaporate. But create the situation and water evaporates. Water has no freedom to choose. The situation is the significant factor. If the situation is there, automatically water will evaporate. Science says that man's situation is very complex. It is not so simple as creating heat for the water to evaporate. It is complex, but still "everyone is caused" and "everything is caused".

If this is the case, then there is no freedom. Really, in this country, this thought has become very deeply rooted in the human mind. Because of this, now psychologists say that no criminal is a criminal: he is caused; and no Buddha is a Buddha: he is caused. Everyone is just a slave; there is no responsibility. With the concept of freedom gone, there is no responsibility. So when you ask me why people are not interested in transforming their lives, their inner energy into spiritual light, the "why" is irrelevant. It cannot be asked.

With freedom, "why" disappears. But you can ask why *this* water is not evaporating; then you have to find out the "why" in the situation. Go deep down into the situation, and you will find out the answer to why this water is not evaporating. Some factor is missing. Bring the factor in, and the water will evaporate.

Why is a particular man ill? Diagnose, and something will be found: the answer will be there. Why is a particular man not spiritual? The answer is that the question is not valid, because with the question "why?" you assume that somewhere in the situation something must be there which is obstructing the process. There is no such factor. If you want to be spiritual you can be; if you do not want it, it is up to you. It is up to you!

Given all the factors of the situation, a Buddha cannot be produced, cannot be manufactured. Really, in the life of Buddha, there are many things which will help us. He was born, he was the only son to his father, and he was born when his father was very old. The father asked the astrologers, "What is going to be the fate of my son?" The astrologers said, "There are two possibilities: either he will become a great emperor -- a *chakravartin*, an emperor of the whole world -- or he will become a sannyasin, a renunciate. The father asked, "What type of astrology is this? You tell me certainly what he is going to become!" They said, "This is the only possible thing we can predict. Either he will become a sannyasin or he will become a *chakravartin*."

These are polar opposites: an emperor of the whole world and a sannyasin, a monk, a beggar in the street. Everything else comes in between. These are the two polar opposites. So the father was worried and he asked the pundits of the court. He called a great meeting of all the wise men of the capital and asked them what to do so that his son may not become a sannyasin, so that he may live in the world and not leave the world. He asked them what type of situation should be given to him and what type of education so that he would never feel any urge toward spirituality.

This was a great experiment -- an experiment in causing a person to be a particular thing. He must be a great emperor, and both the possibilities were open. How to close one possibility and how to help only one possibility to grow? They decided. They must have been very scientific. Never was such an experiment done before and never after. It was a very great experiment in human destiny.

So they planned the whole thing. The childhood of Buddha was a planned childhood, absolutely planned. What he should eat, what he should do, with whom he should talk, who should teach him, when he should move -- everything was planned. They were great wise men. They said he must not see any suffering. He must not see any old man, he must not see any deceased man, he must not see illness or poverty. He must not become aware of the great suffering that life is. He must be in a world of dreams, a utopia, a euphoria. He must live in illusions so real that he will never feel the urge to leave the world.

So three palaces were built for him, one for each season. In his gardens not even a dry leaf was allowed. In the night everything dying would be thrown away. He never saw a flower dying. He would only see flowers that were young and fresh. Wherever Gautam was, no old man was allowed to move -- only young, healthy, beautiful men and women.

All the beautiful girls of the capital were brought for his service. They would serve him, and there was music and song and his whole life was just a sing-song, just a dreamy life. Absolute planning was possible because he was a king's son. When he was young he had never seen any old man, any ill man, any dead man; he did not even know that death existed. Of course, when there is no death, no old age, no suffering, where is there a question of becoming a renunciate? Why renounce the world? The world is as beautiful as you can wish.

He lived in this dreamland, and then suddenly everything shattered. One cannot go on in it. It is such a false thing, one cannot continue in it. One day or another something will enter and shatter the whole thing. And it happened that because of this planning, I say *because* of this planning, when he came to know the facts of life it was a great shock. They are not such a great shock to us; we are accustomed to them. But when Buddha saw an old man for the first time, he was not accustomed at all, so he asked, "What has happened to this man?" When he saw for the first time a dead body, the whole dream-world disappeared.

We see these things every day, so we become insensitive, accustomed. But he was not accustomed so he asked, "What has happened to this man?" He had to be replied to, and that was such a shock -- such a great shock. There was such a big gap between his life and the facts of death that he is reported to have said, "If this man is dead, then the whole life is meaningless. Then I am also going to be dead. Then everything is useless. If death is the end, then life is meaningless, so I must go and find that which is deathless -- if there is such a thing. And if there is not such a thing, then we are living only in dreams -- wasting time, wasting energy, wasting ourselves."

The father had had a plan in his mind. He had been trying to cause, trying to force, a particular

alternative. But the result was quite the contrary -- because when you force a particular thing the inner freedom begins to rebel. Buddha's life was a manufactured life -- artificial, false, unreal. And because everything was forced upon him, the inner freedom must have revolted. Because of that inner freedom, he moved into quite the opposite polarity. Buddha's father was just unable to understand what had happened. He had done everything in his power, and then the whole plan failed.

You cannot cause man to be something -- and if you can cause man to be something, then there is no humanity. Man is the uncaused factor in the world. So I cannot say why, because if I can say that because of this or that, man is not spiritual, then you can provide the factors, and man will be *made* spiritual. Then spirituality becomes a part of a great economics. Supply "this", and the demand will be fulfilled. I create a demand, and the supply will be there.

No, nothing can be done with man. Spirituality is not a commodity. And because of this, because spirituality means freedom, so few people become spiritual: because you never use your freedom. Rather, on the contrary, you go on forcing yourself into slavery, because slavery is convenient -- very convenient, comfort able -- and freedom is inconvenient, uncomfortable.

When everyone is a slave, you can adjust with everyone -- if you too are a slave. If you begin to act as a free agent, you become maladjusted. The whole world has progressed only through maladjusted individuals. The adjusted ones are always orthodox, traditional. They do what all the others are doing. They are adjusted. Freedom means you begin to move in a direction where no one is moving. Fear grips you; you begin to feel uneasy. You cannot be certain because no one is moving there. Because freedom is such a responsibility, and such a dangerous responsibility, you go on deceiving yourself.

At the most, you choose one slavery over another; you go on substituting slaveries. A Hindu becomes a Christian, a Christian becomes a Hindu: they exchange slaveries. A man belongs to a particular party, and then he leaves it and he thinks, "I am free." Then he joins another party. We simply change bondages. A new bondage is not a freedom. Freedom means to be without any bondage, moving without a bondage. That means moving moment to moment without any certainty, moving into insecurity. We are always interested in securities.

Only two or three days before, one old lady was here. Her husband is doing meditation deeply. Now she has become worried because he has become more silent. She came to tell me, "My husband has become more silent, and I fear that if this goes on he may become a sannyasin. He may leave us, he may renounce us. So stop my husband from meditation." So I asked her if he had become more of a bad man t2han he was before. She said, "No, he has become more good. He is not angry now as he was before. He is more loving, more compassionate. But the whole family has become disturbed. There is a fear that he may leave us."

This fear was not only the fear of the wife. I asked her husband also. He said, "I myself have become uneasy -- because the silence is going in, and aS the silence is going in everything begins to look different. My family doesn't look to be at all mine. It is as if it is someone else's family. I feel more compassion for the children, but now they are not 'mine'. I am doing everything for. them and I will go on doing it, but it is as if I am doing it in a play, in a drama.'I' am not involved, so I myself have become afraid. If this goes on, then anything can happen. Any day I may leave them."

This fear was of the unknown. A fixed pattern had been there; now a new factor entered it. And that new factor is so alive, it will change everything. So he asked me, "If you tell me to stop, I will stop meditation. And then, in my family, everyone will be happy."

You are afraid of your freedom and everyone else is also afraid of your freedom, so we have a society of slaves. And in our families we have such a deep investment. That is why we do not move toward freedom.

Every moment you are free to choose. You can choose spirituality every moment, or you can choose old habits. To be with old habits is easy. You know them; you have lived them. Nothing is new. With the new you are in the unknown, in the dark. You have to learn again. So a person who is moving in freedom has to be a learner every moment. And he cannot rely on the past. The past will not help.

But we are all past-oriented. Only because the past *once* helped, we are habit-oriented. This is the mechanism of the inner mind. Whenever you know something, you need not bother about it. When you know something as a habit, it is transferred from your consciousness to your robot mechanism inside. It is transferred to the mechanical part of your being. Then you need not bother about it. The mechanical part will go on doing it.

If you are a driver, you go on talking, you go on thinking, you go on singing, or you can put on your radio, and drive. You are not driving. The robot part, the mechanical part, is driving. You will be needed only when something new happens, when some accident happens suddenly; then you will be required.

Otherwise you are not required at all. You can be at ease somewhere else: you need not be in your car at all.

When you are driving mechanically, you are not there. You may have already reached the destination, and the robot part, the mechanical part, is still driving. Your soul can fly to the stars or to the clouds, anywhere, but the robot part does everything. This gives you a feeling of convenience. So with everything routinized you feel a convenience. With anything more, you have to be conscious, aware. When you are learning to drive, then there is a problem. You feel some discomfort in learning because then you have to be conscious.

Unconsciousness is such a drug; consciousness is such an effort. When you learn something, you have to be conscious every moment. That consciousness is felt as a strain. It is not, but because we are always behaving in a mechanical way, it seems to be. The person who is thinking in terms of spirituality must think in terms of awareness -- more and more awareness. Awareness comes only when you go on facing new factors.

Biologists say that animals live in a world where awareness is not needed, in a routine circle. They perform acts that are exactly alike. One animal's birth is not different from another animal's birth in any way. Death is not different, sex is not different. Everything is similar because everything is done by instinct. A bird makes a nest, an animal makes a den, still another animal makes something else. They make them through instinct. No learning is needed; they are never taught. This is done by their robot part. It is inherent in their cells. They must go on doing the same things.

Even if a bird is hatched without its parents there, and no other birds are allowed to meet him, when the time is ripe he will begin to make a nest. And the nest will be the same, exactly the same, as his ancestors have been making for centuries and centuries. No one has taught them, no awareness is needed. It is just in their cells. It is instinctive, a mechanical thing, so they do it.

With man, there is difficulty. Man has to be taught everything -- EVERYTHING! Now biologists say that soon, after this century, we will have to teach sex. You will have to be trained, because now even sex is not as instinctive as it was. You may feel that there has been an eruption, an explosion of sex books all over the world. Just as there are books on how to learn driving, they now have them on how to love -- books on how to love, how to achieve perfect sex.

No animal needs anything to know about sex, so why man? With man everything has to be learned. Why? Because the robot part in man is secondary, and consciousness, which is primary, has come in. It is the central force. You have to learn everything; then choice comes in. You have to choose what to learn, what not to learn.

Spirituality will be your greatest choice. It is up to you. You may choose to look at the world in a spiritual way, you may choose to look at the world in a materialistic way. No one will tell you not to choose it and no one can force you. If you choose the materialistic outlook you will have one kind of life, and if you choose the spiritual outlook, you will have a totally different life. This is freedom.

Biologists say that this consciousness came to human life because long before, at least two million years before, some apes, the forefathers of man, came down from the trees and began to walk on two legs instead of on four. Instead of four, they began to walk on two legs. The two hands were released. With these two hands released many things happened, and the greatest was that the factor of awareness came in. When the apes were on trees, they were not in any danger. They were secured in their trees. No lion could kill them, no tiger could attack them. They were secured in their trees. They were moving in their trees from one tree to another, and that was a mechanical thing -- inherent, hereditary.

But it is yet an unknown factor -- an X -- why certain apes came down to earth. It seems many reasons are possible. It seems that either there was a sudden population explosion: they were so many that they had to find somewhere new to live -- trees were less and they became more; or, suddenly there were no rains for many years, and trees died and became dry, and they had to come down. But whatsoever may have happened, these are all guesses.

Someone has suggested recently, a great scientist, that it seems that humanity was born out of illness. Some apes became very ill because of an attack of a certain virus, a certain illness. Apes became so ill that they could not live by hanging on the trees. They became so weak that they had to come to the earth. It is possible, but whatsoever may have been the basic cause, this man is certain that when apes came down to the earth they had to be more alert. Then their mechanical habits alone couldn't do, their inherited instincts weren't sufficient. They had to walk on an unknown territory. The very walking, the stature, the posture, was so new, and their bodies were not accustomed to it. With two-legged walking, they became biped from quadruped. In their cells there was no knowledge about it. That is why when a man is born, when a child is

born, he still has to learn to walk. Still it is not instinctive.

A horse is born: he can run. A calf is born: he can run. No need to learn to walk. But man has to learn to walk. And if you put a small child somewhere where no one walks and he cannot imitate, then he will not walk for his whole life.

In certain wolves' caves, some children have been found who had grown up with wolves. They could not walk. Just four or five years back, in a forest of U.P. (India), a boy of fourteen was found in a community of wolves. They must have taken him from the village, and then he was brought up by them. Fourteen years, and he couldn't walk! He was not a biped: he was still a quadruped. He would walk on all fours, and he would walk like a wolf, not like a man.

Walking is still an effort, so when a child walks parents are so happy. The reason is because this is something valuable, an achievement. We have in our language many things which show this attitude. We say that someone is "standing on his own legs; he is standing on his own two feet". This is something valuable, something worthwhile, something to be appreciated. We condemn someone by saying, "You are still not standing on your own two feet."

Because man came into a new situation from the trees to the earth -- in which everything was new, in which the robot would not work, in which instinct would not help -- that is why intelligence developed. He *had* to be aware, and he had to be aware every moment because there were so many dangers all around. He was surrounded by enemies, and he was weak because no instinct would help now. This dangerous situation was the first school for alertness. He *had* to be alert!

Now he has created a very, very secure state of affairs, so he can be just like a robot. There is no need to be alert. That is why the sharpness, the alertness, the awareness, has to be chosen again, and you have to put yourself into new dangers. If you move into a jungle or you begin to live with a wild animal, that is not real danger. You can accustom yourself to it; it can become part of your inner robot mechanism. The only danger for man now is to live from moment to moment without the help of the past, to live from moment to moment in the present -- alert, aware, conscious. That is going to be your choice, without any cause.

Look at it in another way: science is causal. That means it is past-oriented. If something is to be found, science will go to the past. If you are ill, science will go to your past history, your case history, to see why this illness happened. Science cannot move to the future; it always moves to the past. If you are blind, science will go to your past, to your parents' past. It moves to the past; it goes to find out the cause. Then the effects can be explained.

Religion is future-oriented, not past-oriented, so "why" cannot be answered in scientific terms. It is future-oriented; you can understand it. It is not that something is causing you to be spiritual. Rather, something is calling you to be spiritual -- not causing you, but *calling* you.

Always certain spiritual persons have said, "A certain call has come to me." The call comes from the future, not from the past. It is end-oriented, not origin-oriented. Freedom is there to choose. You can choose whatsoever is going to be your destiny; you can choose whatsoever you are going to achieve and to be. If you feel hungry, you seek food: this is caused. If you feel inner tensions and then choose meditation, this is caused. Then your meditation is a scientific effort.

But it is uncaused if you say. "I do not know why, but there is a certain calling -- a call toward you. I *have* to move in this direction. I feel an unknown scent. It is not coming from my past, but it is something from the future inviting me, something unknown inviting me. I will move. It is dangerous because I do not know what is going to happen; I cannot be sure what the consequence will be. But I will move." Then it is a jump. And, remember, this is not so only in this age. This has always been so and this always will be so.

I am also asked whether I feel the present generation is capable of creating Enlightened Ones like Krishna, Lao Tzu and Christ. Spirituality is not concerned with time at all -- time or age. A Lao Tzu is born not because of a particular time; a Buddha is born not because of a particular age. There were so many in Buddha's age, but only one became the Buddha. The age was the same to all, time was the same to all.

Time is irrelevant for spirituality because spirituality exists in eternity, not in time. Any moment is as good as any other. You can be a Buddha this very moment. Time is absolutely irrelevant. Time neither helps nor hinders. It will not say what you are, what you are going to do, or that Enlightenment cannot happen, or that because this is the twentieth century it cannot happen in this century. Time has no determining capacity for spirituality.

For other things it has. For example, you could not fly in the sky in an aeroplane in Buddha's age. You had to move in a bullock cart because only after a certain period of evolution was the aeroplane possible.

Now you can move in an aeroplane, but you cannot yet go to other solar families. Whatsoever you do, you cannot go just now. We have moved only as far as the moon. It will take at least twenty centuries more to go to another solar system. To go beyond the family of this sun it will take at least twenty more centuries. It is a gradual process.

Many things will have to be developed. A bullock cart will become an aeroplane, but many steps will have to be taken. So you could not do certain things in Buddha's age as far as the outside world was concerned. But as far as the inside world is concerned, any moment, any time, is as good as any other, because when you move inside time disappears. This has to be understood.

A Buddha is meditating: he has gone deep inside. There is no time. Time ceases; he is not even aware of time. Time stops. If you move inside, time will stop. Buddha meditating twenty-five centuries before will drop out of time; meditating just today, you will also drop out of time. And there will be no difference between you and Buddha because all differences are time differences.

You wear certain clothes which Buddha cannot wear; you know many things which Buddha cannot know. You belong to a different world, a different education, a different culture, and Buddha belongs to a different world. But when you move in, you move outside -- outside of culture, outside of society, outside of education. When you go in, you go into a different world uncreated by the society, and then you can move. But it is a human tendency to think that our own age is bad, evil, that our *own* time is bad. This is a human tendency!

And this is not only the case today. It has always been so. The most ancient record has been found in Babylon. It is at least 7,000 years old, but if you publish it in any of tomorrow's morning newspapers as an editorial, it will do. You need not change anything in it. It says, "This is the age of darkness; this is the age of corruption; this is the age of immorality and sin. Everything good has disappeared, everything wise has disappeared. Youth has gone rebellious; the wife will not listen to her husband; the son will not listen to his father; the teachers are no more respected by their disciples." This is a 7,000-year-old document.

Every age thinks that it is the worst one. Why? Because we are only aware of our own age and everything around us, and we begin to compare our neighbour with Buddha. We do not know what neighbours were like then. Buddha was not your neighbour. Buddha is only one. So we compare the best one of the past with the worst one of the present. That is the problem; that is why every age appears to be the age of sin.

We think of Jesus: we do not think of Judas. We think of Ram: we do not think of Ravan. We think of Buddha: we do not think of Devadatta. He was Buddha's cousin and he tried many times to murder Buddha. He was jealous, simply jealous of why this man should be honoured and respected so much. He was just a cousin to him and nothing more. When he felt that this would not do, he renounced the world. He renounced it because it seemed to him that people honour only that one who renounced the world. So for this reason he renounced the world, and he went into deep austerity. He practised meditation, yoga, everything, just to become higher than Gautam.

That also did not do because you cannot force yourself to be a Buddha, you cannot imitate. But Devadatta is forgotten and Buddha remains. The *whole age* is forgotten; only Buddha remains. Everything has disappeared; only Buddha remains. And then we compare Buddha with our own age. Because of that, this problem arises over whether a Buddha or a Jesus can be born today. It looks impossible. How is it possible in "this age of darkness, corruption, immorality"? How is this possible!

Another factor also enters: whenever a person is dead for twenty centuries, we forget how we behaved with him when he was alive. Jesus was crucified not because he was a great Teacher or a great Enlightened One, but only because he was "immoral, undisciplined -- against the code and against the tradition". This behaviour was not that of a respectable man. And when he was killed, it was a unanimous resolution.

Few, very few, were with him, and the whole country was against him. He had only twelve disciples, and they too left when the moment came for him to be crucified. They left! They also were doubtful inside. When everyone is against him, something must be wrong! Jesus was crucified as a hippie, as a vagabond.

You may be surprised that there is no record of his crucifixion. Jews have not even recorded the incident. It was such a minor incident, no Jew has recorded it in the Jewish history. Romans have not recorded it. If you go to find any historical record to indicate whether Jesus existed, you cannot find one. There is nothing. The Bible recorded by his disciples is the only record.

So there have been certain persons who have doubted the very existence of Jesus. They say he never existed. They say, rather, this Jesus Christ was a drama which was played in every village -- that this was only a drama, not a real historical fact, and later on, by and by, people forgot that this was a drama and it

became a history. If the Bible is lost, there is no record that Jesus ever existed. If he was a very significant, prominent person, if the age was influenced by him, then it is impossible to conceive why there is no record.

It is as if he was not. He was unknown; nobody knew about him. Later on only, when disciples gathered and created an organization, by and by he became known. Otherwise he was an unknown carpenter's son. If Jesus meets you, you will not recognize him. If Buddha meets you somewhere suddenly and no one introduces you to him, you will not recognize him -- because this inner flowering is such a subtle, hidden force, that unless you are a fellow traveller, unless you are also moving in the same dimension, you cannot recognize him.

So when you ask whether it is possible now, in this age, for a Buddha to be or a Christ to be,, you again ask a meaningless question. Anywhere, in any time, Christ is possible, Buddha is possible, because the possibility belongs to the innermost realm of your being, not to the procession of events which we call history. It doesn't belong to history, it doesn't belong to time. It belongs to the innermost realm of Being which is in eternity, not time. You can be a Buddha. Take the jump and you will be! And time will not hinder you so that you cannot take the jump. This factor about time is irrelevant.

It must be understood deeply and pondered over because we are very cunning and very self-deceiving. If someone says that in this age to become a Buddha is not possible, then you begin to feel, "It is not my responsibility to transform." And there are religions which say that in this age becoming a Buddha is not possible, and in a way every religion says it. Any organized religion will say that a Jesus is born only once: "He is the only begotten son of God, and now no one can be a Jesus again. You can only be a Christian, not a Christ."

Jains say you cannot be a *teerthanker*, you cannot be a Mahavir. The quota is finished. Only twenty-four persons can be *teerthankers*. There can be no twenty-fifth. Mohammedans will not allow you to be a prophet -- a *paigamber* -- because Mohammed is the last *paigamber* and he has brought the complete and the final message from God. No alteration is possible now, and there is no need, they say. Every organized religion will say to you that now you need not bother to be a Mohammed or a Mahavir, so just follow. You can only be a follower.

Why? Why do they say this? For two reasons: deep down you like it very much, and the responsibility is not upon you to transform yourself. The time is bad, so you are not a Jesus. k is not your responsibility. Religions will say, "In this *kaliyuga*, in this age of sin, no one can be a Christ, so, therefore, you are not one." Then it is not your responsibility. "It is the very times which hinder you; otherwise you could flower like a Jesus at any moment. You are ready, but the time is not helpful."

Everyone likes this deep down, appreciates it. Then you can be whatsoever you are. There is no burden on you to flower into a Buddha. Because of this deep satisfaction and deep, cunning deception, we are happy. We think that we can only be criminals, we can only be weak human beings. "That is all that the age allows!"

And, secondly, every religion thinks that if a Buddha is going to be born again and again, then you cannot have an organized church for Buddha because every other Buddha will disturb the whole thing. Christians cannot allow anyone to be a Christ again. Another Christ will disturb the whole Christian kingdom, because such persons are bound to be non-traditional, such persons are bound to be non-sectarian, such persons are bound to be absolutely free, independent. They will destroy any organization if they are born.

So no religion would like or appreciate a Jesus to be again in any form. The Pope is the representative and he is enough; Jesus is no more needed. So every religion goes on insisting that nothing can be done at this moment. All that you can do is to follow, worship and follow: "Just be a follower in the crowd; do not try to be an individual."

Buddha was an individual: he was not a Buddhist. He was born a Hindu, and then the organization could not contain him. No organization could. Jesus was born a Jew, he died a Jew. He was not a Christian. But because the Jews could not contain such a seed, because he could not be contained, they threw him out. And because he was thrown, the seed sprouted into Christianity.

Buddha was a Hindu. He lived as a Hindu and he died as a Hindu: he was not a Buddhist. But Hindus could not absorb him, because if you want to absorb a Buddha you will have to transform the whole society. He could not be absorbed so he was thrown out.

If a Buddha is born now into a Buddhist society he will also be thrown out. If Jesus is born now into a Christian society, he will be thrown out. It is not that Jews or Hindus are against Buddhas and Christs: any organization will be against them -- even their own organizations -- because organizations live in tradition.

They exist because of tradition, and these persons are absolutely anti-tradition; rather, they are "traditionless". They move every moment in freedom; you cannot say what they will do.

That is why it is very difficult to create a sect with a living Enlightened person. It is very difficult! You are never at ease with what he is going to do, what he is going to say. When the Teacher is dead, a sect can be created. Now you know what the Teacher wants, how he behaves. Now you can categorize everything. Now you can separate, divide, analyze; now you can make a doctrine and principle out of it. Now a creed is possible.

Only a dead Teacher will allow a creed to be there. With a living Teacher, the seed is every day growing, changing, transforming, moving into the unknown. You are never certain with him. So only with a dead Teacher are creeds born. And when creeds are born, you begin to think in high terms about Jesus and Buddha. They were not thought of so highly in their own day.

So remember these two things: one, religion is a continuous process; it never stops in any age. And, secondly, spirituality is an individual phenomenon. If you choose it, it will happen to you. But no one can buy it. It needs a *total* decision.

Buddhas and Christs are not bound to any age. At this very moment there are persons who are Enlightened -- but you cannot recognize them. It will take hundreds of years for society to recognize them. When they are long dead then the society will come to feel that they were rare, that something unique had happened in the past.

I will tell you a story. Nietzsche has written one of the most wonderful books in the world -- "Thus Spake Zarathustra." In this book he has given a parable. A madman comes to the market and asks everyone, stares in their eyes and asks everyone, "Have you seen God? Where is God? I am searching; I am seeking. Where is God?"

Everyone laughs. Of course, they are all believers, but, as believers are, it is a formality with them. They think that this man has gone mad. Someone says, "Of course, there is God and He created the world. Now He is finished with us and we are finished with Him. Why are you seeking? For what purpose? Are you insane? These things are good to talk and write about -- that God is, so seek Him -- but are you *really* seeking Him?"

And that man stares in everyone's eyes and he says, "Have you heard anything about God? Where is He?"

Then the whole crowd gathers around him and they tell him, "We have not heard about Him since long. You go somewhere else. Do not disturb the market."

The man says, "I have come to deliver some news to you. I am not seeking Him. I have come only to know whether you have heard anything *lately* about Him. Do you know that He is dead?" Now they feel that certainly he is mad. He was mad when he was seeking, but he is still more mad if he says God is dead.

We believe in a dead, yet alive God -- dead so that he may not touch us and alive so that we can worship him on Sundays. But this man is mad. Either he thinks that He is still alive and He can be found or he thinks that He is dead. So they ask, "Who has told you?"

He says, "I have seen it for myself. And a still more mysterious thing is this -- that you have killed Him. But it seems that the news has not yet reached you. It will take time. You yourselves have killed Him! He is dead! But it seems that the time is not yet ripe, and I have come early. The news has not reached to the market-place, but you have killed Him. I must take this news back. The time is not ripe; I have come early. The news will take time to reach you."

Even sunrays take time. Even star-rays take time to reach you. There is thunder and there is lightning in the cloud, but it takes time to reach you -- even when you have seen it -- because there is a gap. Light travels faster than sound. And when there is thunder and lightning in the clouds you have seen the lightning, but you will hear the thunder later on. So the madman says, "He is dead, and you have killed Him. But it seems the news has not reached you yet. It will take time."

It takes time to recognize that a Buddha is a Buddha. It takes time! And it takes so much time that when Buddha is no more you recognize him, when Jesus is no more you recognize him. And when he is, you not only do not recognize him, but if someone says that he is, you will deny it. It takes time! This is one of the most unfortunate tendencies of the human mind. Because of this we miss much.

There are stories. People have come to ask Buddha, "Someone said you are an Enlightened One. Are you really? Have you attained the unattainable?" If Buddha says, "Yes, I have attained," then they will go and say that he is an egoist. If he says, "I have not attained," they will say, "We knew it already." If he remains silent, they will say that he knows nothing.

There are hundreds and hundreds of stories. Pilate asked Jesus, "Really, you think that you are the Son of God? Really, you think so?" If Jesus says, "Yes, I am the Son of God," he is a madman. If he remains silent, he is afraid. If he denies, then they think, "We knew already that you were not." So what can a Buddha say? What can a Jesus say? But if he has been dead for twenty or twenty-five centuries you cannot go to him and ask, "Are you an Enlightened One? Really, you do not think that you are deceived by yourself? Are you not in a self-deception?"

You cannot ask it. During this long death, you cannot reach him. You begin to recognize it, but then it is useless. That recognition will not help. And if Buddha comes, you win again raise the same questions.

Why is this so? When a Buddha is present amongst you, he looks just like you. He lives like you, he eats like you, he falls ill like you, he dies like you, so how can you think: "A person just like me is Enlightened and I am not"? It is humiliating. It is deep down a hurt to the ego. Because it hurts the ego, because you feel humiliation, you deny. When you deny, you feel good.

So I will say to you that whenever you are in contact with someone who may be an Enlightened One, if you feel the tendency of the mind to deny, remember this: because of this tendency you have missed many Buddhas, and because of this tendency you will never be able to recognize one. And unless you recognize this something which has happened in someone, it is not going to happen to you. When you go on denying, and thinking that no one is a Buddha, ultimately you will come to believe that you cannot become one yourself. When no one can become one, how can you become one?

When you recognize Buddhahood in someone else, deep down you have recognized your own Buddhahood in the future. To recognize a Buddha in the present is to recognize your own future, your own future possibility, your own destiny.

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NISCHALATWAM PRADAKSHINAM
"STILLNESS IS PRADAKSHINA, THE MOVEMENT AROUND THAT FOR WORSHIP."

SILENCE is meditation and silence is basic for any religious experience. What is silence? You can create it, you can cultivate it, you can force it, but then it is just superficial, false, pseudo. You carl practise it, and you will begin to feel and experience it -- but your practice makes it auto-hypnotic. It is not the real silence. Real silence comes only when your mind dissolves: not through any effort, but through understanding; not through any practice, but through an inner awareness.

We are filled with sounds, outside and inside. In the outside world it is impossible to create a situation which is silent. Even when we move to a deep forest, there is no silence -- only new sounds, natural sounds. At midnight everything stops, but it is not silence -- only new sounds, sounds you are not acquainted with. They are more harmonious, of course, more musical, but they are still sounds, not silence.

A modern musician and composer, John Cage, has said many times that silence is impossible. You can have musical sounds, you can have non-musical sounds; you can have sounds you like and sounds you do

not like. When you do not like sounds, it becomes noise; when you like noise, it becomes music: but you cannot have silence. Cage said you cannot have silence!

He reports one incident; he thought previously, before this incident, that silence is a possibility, but he had not meditated over it. Once he entered a hall in Harvard University built particularly for some scientific engineering purpose. The hall was absolutely soundproof and echo-proof -- absolutely. He entered the hall, but he has an ear so he found sound. He is a great musician, one of the greatest of this century. In that hall he began to hear two sounds: one a high sound, another a low sound.

He said to the engineer-in-charge, "You say this hall is absolutely soundproof; you say it is echo-proof. But I hear two sounds: one high and one low."

The engineer said, "The high sound is your nervous system working and the low sound is your blood in circulation."

Cage says, "That day I become absolutely certain that unless I die silence is impossible."

Silence is impossible in the outside world, and your nervous system is part of the outside, not of the inside; your blood circulation is part of the outside world, not of the inside. The real inside is absolutely silent. If you allow me, I will say that the absolute point of silence is the inside. Sound is outside, silence is inside. "Silence" and "inside" are synonymous. If you move out, then you move in sound. If you move in, then you move in silence. You must reach a point where no-sound is, or as the Zen Masters say, the soundless sound. The Hindu yogis have always called it *anahat nada*; the uncreated sound of silence.

But one need not use these paradoxical words: it will be easy to understand with simple words. Outside is sound, inside there is silence, soundlessness. But Cage is right. If you are thinking in terms of objective silence, there is no possibility of silence. If you are thinking of silence as being somewhere other than your inner center, then there is no possibility of it. But you can create a pseudo silence very easily. You can cultivate it, you can practise it.

For example, you can use any mantra. Constant repetition will give you a pseudo-feeling of silence, a false feeling of silence. Constant repetition of a mantra hypnotizes you. You begin to feel dull, your awareness is lost, you become more and more sleepy. In that sleepiness you may feel that you have become silent, but it is not silence. Silence means that the mind is dissolved through understanding. The more you understand your mind, the more you become aware of its mechanism and working, and the more you are disidentified with your mind.

It is identification which creates inner noise. Anger is there in the mind: you are identified with it; you do not see it as an object. The anger is there somewhere outside you, but you begin to feel angry, you begin to become one with it. Then you miss your inner center, you have moved. Many thoughts are flowing in the mind continuously, the thought process is on, and you are identified with each and every thought. Any thought is yours; you become one with it. Then you have moved.

Not only with thought do you become one, but with things still further from your center. Your house is not only your house: you have become your house. Your possessions are not just your possessions: you are identified with them. When your car is damaged, your innerness is also damaged. When your house is on fire, you are also on fire. If all of your possessions are just taken away, you will die.

We are identified with our possessions, we are identified with our thoughts, we are identified with our emotions, we are identified with everything *except* ourselves. We are identified with everything except with the innermost center. Because of this identification, noise is created, conflict, a continuous anguish, tension.

It is bound to be there because you are not your house. There is a gap and you have forgotten the gap. You are not your wife, you are not your husband. There is a gap: you have forgotten the gap. You are not your thoughts, your anger or your love or your hatred. There is a gap. When you begin to feel this gap. you are always *outside* it a witness, not involved in it. With anything in which you are not involved, you are outside it.

If John Cage, as he reports, heard his own sounds -- the nervous system working, the blood circulating -- then two things are there: one is the awareness, the knowledge, the knowing, the consciousness. A point is there inside which becomes aware that two sounds are there. But he is aware of only two sounds. He is not aware of the center which is aware of these two sounds. If he becomes aware of this center of alertness, then those two sounds are just far away. There is a gap. And the moment your focus of consciousness is transferred from object to sounds, to the soundless center of awareness, you are in silence. So I would like to say that YOU ARE SILENCE, and everything else except you is sound. If you are identified with anything, then you will never attain this soundlessness.

This sutra says: "Silence, stillness, is *pradakshina*, the movement around That for worship." You go to a

temple and then you move around the attar of the deity seven times. This is a ritual of worship, but every ritual is symbolic. Why seven rounds? Man has seven bodies, and with each body there are identifications. So when someone moves in, he has to leave seven bodies and the identification with each body. There are seven rounds; when these seven rounds are complete, you are in the center.

The altar in the temple is not something outside you. You are the temple, and the altar is your inner center. If the mind moves around the center and comes nearer and nearer and nearer and, ultimately, is established in the center, this is *pradakshina*. And when you happen to be at your center, everything is silent. This silence is achieved through understanding -- understanding of your anger, your passion, your greed, your sex, everything. It is an understanding of your mind. But we are identified with our minds; we think we are our minds. That is the only problem: how to be detached from our own minds, how to be divorced, so to speak, from our own minds.

I am reminded that Mulla Nasrudin applied for divorce. The whole village gathered in the court. Everyone was just surprised, because Mulla Nasrudin was eighty-seven and his wife seventy-eight. The judge was also surprised. He asked Nasrudin, "What is your age?"

Nasrudin said, "My age is just eighty-seven -- *just* eighty-seven!"

The judge asked, "What is the age of your wife?"

Nasrudin said, "Just seventy-eight."

"And how long have you been married? How long have you lived together, Nasrudin?" the judge asked.

"Excuse me, my Lord, not more than sixty-five years -- only sixty-five years!"

The magistrate said, "I am surprised. When you have lived together continuously for sixty-five years, what is the reason for applying for divorce now?"

Mulla Nasrudin said, "My lord, enough is enough!"

With our minds also a point must be reached when you can say enough is enough. We have lived with our minds for lives together, for millennia, but still the point is not reached where we can say enough is enough. We are still not aware that our whole misery, the whole hell that we call life, is because of our minds and the identification with them. There is no need to leave the world. The only religious requirement is to leave the mind, because the mind is the world. Sometimes we get bored, frustrated, fed up -- not with the mind, but with a particular mind. Then we change it, but the change is not for no-mind. The change is again for another mind.

And that very thing happened with Mulla Nasrudin. His divorce was allowed. It was granted, and he was thinking, "When I am free from my wife I will be free at last, and then I can sleep at ease." But he couldn't sleep that night at all. He was so excited. Not that the divorce was such an excitement: the moment the divorce was allowed, he began to think of remarrying again.

This is how we go on. He was fed up with this wife, but not fed up with being a husband, not fed up with women. He was fed up only with *this* woman, not fed up with the mind which creates all these relationships and suffers. And within a week, a rumour appeared that he was going to marry a girl of seventeen. Everyone became disturbed -- the whole village. He had sons up to fifty-five years old, grand-children and children of grand-children.

His eldest son who was fifty-five approached him and said, "Dad, it does not look good to advise you, but to marry a seventeen-year-old girl at the age of eighty-seven is just absurd. And the whole village is against it, and moreover it is not good for health. It may even prove fatal to life."

Nasrudin said, "Do not bother about it. If this girl dies, I will marry again."

This is how the mind goes on working. It is always changing outside things, things that are somewhere else, that are on the periphery. It never changes itself. The mind is the problem, and the mind is always looking outside, never in. A divorce is needed not with a particular mind, not with this or that mind, but with *mind itself*. With "minding" itself a divorce is needed, and only then do you enter silence.

So what is to be done? You can do two things: one is to transform mind itself. Another, which is very ordinary and which is done everywhere, is not to try to change this mind, but to use some technique to drug this mind. Then the mind remains as it is; no transformation is needed. A mantra is given to you, a method, a certain technique: you do it with this very mind.

You are capable of dulling it and drugging it. Then it will be less active on the surface, but it will be more active in the deeper realms. It may become absolutely inactive on the surface and you may be befooled by it, but the activity will continue inside. Use a mantra: go on repeating Ram-Ram or Krishna -- any name -- and on the surface the mind will become silent. But inside you will feel the activity.

Just below the surface of the mind much activity is going on. Thinking continues in subdued terms, in

subdued tones. Everything continues; it just goes underground. This is very easy. That is why mantra yoga is a very prevalent thing. It has appeal. Mahesh Yogi's transcendental meditation is just this sort of self-deception. It is just a trick; you can play it. It will help in the beginning, and for a few days you will feel very much edified, elevated. Then everything stops. A plateau is reached. When the surface has become a little bit silent, then you cannot do with this technique; you cannot do anything with it. And then, by and by, the subdued notes will become again clear.

This is simple auto-hypnosis. Even if you think, "I am silent, I am silent, I am getting more silent every day," you will begin to feel a certain silence. But that feeling is just thought-created. Stop thinking, and it will evaporate. This is Coue's method: just go on thinking repeatedly, continuously, that you are silent, that you are getting more and more silent day by day. Go on continuously repeating this. Constant repetition will befool you. You will begin to think, "Of course, now I am silent." This is self-deception, and it leads nowhere. You remain the same; there is no transformation.

This sutra is not concerned with such stillnesses. This sutra is concerned with the authentic silence which comes not through techniques, but through understanding. And what do I mean by understanding? Do not fight with the mind; try to understand it. Anger is there: do not be angry against anger, do not fight anger. Rather, try to understand what anger is, what this energy is, why it comes, what the cause of it is, what the origin of it is, and where the source is. Meditate upon anger, and the more you become aware of it, the less and less anger will come to you. And when there is no anger, you are thrown into your inner silence.

Sex is there: do not fight it; try to understand it. But we are fighting with ourselves. Either we are identified with the mind or we are fighting with the mind. In both the cases we are the losers. If you are identified, then you will indulge in anger, in sex, in greed, in jealousy. If you are fighting, then you will create anti-attitudes. Then you will create inner divisions. Then you will create inner polarities. And *you* will be divided -- no one else, because the anger is *your* anger. Now if you fight it, you will have double anger -- anger plus this angriness against anger -- and you will be divided. You can go on fighting, but this fight is just absurd.

It is as if I am trying to fight my right hand with my left hand. I can go on fighting. Sometimes my right hand will win, sometimes my left hand will win -- but there is no victory. You can play with the game, but there is neither defeat nor victory.

I have heard a story about D. T. Suzuki. He was a guest in a certain family -- Suzuki was a great thinker; he introduced Zen into the West, and he was himself deep in meditation -- he was staying with a certain family, and because of him the family had invited many guests there -- to meet him. They discussed many, many philosophical problems. The discussion was prolonged up until midnight. It was a long discussion of three, four or five hours. Everything was discussed without any conclusions, as always happens in philosophical discussions.

When the guests had left, the host said to Suzuki, "It was a long discussion and we enjoyed it, but there was no conclusion. It is frustrating."

Suzuki laughed and said, "I like philosophy because of this: because you can go on fighting, and there is no victory, no defeat."

This is a very refined game in which no one is defeated and no one ever wins. This is not a vulgar game in which someone wins and someone is defeated. This is such a game that you can go on playing it. No one ever wins and no one is ever defeated; and the beauty is, moreover, that everyone thinks that he has won. This is the beauty of it -- it is so.

The same happens inside also. You begin to fight with yourself because you are fighting from both the sides. No victory is possible because there is no one except you. You are playing with yourself, dividing yourself. This fight, this inner fight, is the curse of all religious persons, because the moment they become aware of the hell their minds have created they begin to fight it. But through fight, you will never move anywhere.

Many reasons are there. When you fight with your mind you have to remain with it, and when you fight with your mind it shows ignorance. The mind is there only because you have a deep cooperation with it. If the cooperation is withdrawn, the mind dissolves. Then there is no need to fight. The mind is not your enemy. It is just the accumulation of your own experiences. It is your mind because you have accumulated it. And you cannot fight with your experiences. If you do, then the greater possibility is this -- that your experiences may win. They are more weighty than you.

This happens every day. If you fight with your mind, your mind wins in the end -- not ultimately, but it wins and you have to yield. Real, authentic stillness is not achieved through fight. Fight is suppressive,

repressive. And whatsoever is repressed has to be repressed again and again, and whatsoever is repressed will try to rebel against you. You will become a madhouse -- fighting with yourself, talking with yourself, taking revenge upon yourself, yielding to yourself, being defeated by yourself. You will become a madhouse!

Do not be in a fight with the mind. This will create such noise that even ordinary persons are not so filled with inner noise as religious persons are. Ordinary persons are not even bothered like this. They go on, they take it easy. They know it is a hell, but they accept what is. A religious person knows the mind is a hell, so he denies it, fights with it, and then a double hell is created.

You cannot create heaven by fighting hell. If you want to transcend, fight is not the way. Awareness, knowing what this mind is, is the way. So what is to be done? Be aware of suppressive methods. Only one thing is essential -- whatsoever you are doing, do it with full awareness. If you are angry, then be angry with awareness.

Gurdjieff used to create situations for his disciples. He would just create situations! You would have just come into the room, and Gurdjieff would create a situation in which you were insulted. Someone would say something very abusive about you, someone else would say something else that is abusive, and you would begin to get angry. The whole group would help you to get angry, and you would be unaware of what was happening. And Gurdjieff would push you into more and more anger, and then suddenly you would burst, you would explode, you would become mad.

And then Gurdjieff would say, "Now be angry with full awareness. Do not go back, do not fall back from the anger. Just be angry." And it is easy to fall back from it. Then he would say, "Be alert inside and see what is happening in you. Close your eyes and see what is happening. From where are these clouds of anger coming? From where is this smoke coming? Find the inner fire inside from where this smoke is coming."

Gurdjieff was always creating situations. He was of the opinion that if we want a more silent world, we must teach our children how to be angry, how to be jealous, how to be filled with hate, how to be violent. We must teach them! We are doing quite the opposite. We say, "Do not be angry!" No one tells what anger is. No one teaches that if you are going to be angry, then be angry in a tactful way, then be angry efficiently, then be a master of anger. No one is teaching this! Everyone is against anger, and everyone is saying, "Do not be angry!" The child is even unaware of what anger is, but we tell him, "Don't be angry," and we go on laying down commandments: "Don't do this, don't do that."

A child was asked what his name was, and he said, "'Don't', because whenever I do anything, either my mother or my father shouts, 'Don't!' So I think this is my name. I am always called by 'Don't'."

This creates a fighting attitude. Without knowledge you are against certain things. And if you are ignorant you cannot win because knowledge is power. Not only scientifically in the outside world, but inwardly also knowledge is power.

There is electricity in the clouds. It has always been there, but we were ignorant in the past. The electricity in the clouds would only create fear in us and nothing else. Now we know about it. Now the electricity has become our slave, so there is no fear. Otherwise, the Vedas say that when God is angry with you, he will send thunder, he will send storms, lightning. When he is angry this will happen with you. It was God's anger, they said. Now we have channelized it. Now it is no more God's anger; it is no more at all related with God. We are manipulating it. Thus, knowledge becomes power.

Inner anger is just like electricity, like lightning. Previously the lightning in the clouds was God's anger; then we came to know about it. Knowledge became power, and now there is no "God's anger" in the clouds. Your anger is again an inner electricity. The moment you know about it, there will be no anger inside you. And then you can channelize your anger: it will become your servant.

A person who has no real anger will really be impotent. Anger is energy. If you do not know it, it becomes suicidal. If you know about it, you can transform the energy. You can use it. Then it is just your slave. And the same for everything. Your thoughts, they are energy; they can be used. If you become silent, you become the master of your thoughts. At present you have thoughts, but no thinking -- many thoughts and no thinking. When you have no thoughts, you have become the master of your process of thinking; you can think for the first time. Thinking is energy, but then you are the master.

With the discovery of the inner still point, you become the master. Without this discovery, you will remain a slave to your instincts, to anything. Knowledge will lead you in, so make *yourself* a laboratory. You are a universe. Find out what your energies are: they are not your enemies. What are your energies?

Choose your chief characteristic. Remember this: choose the chief characteristic. Find out whether anger

is your chief characteristic or sex or greed or jealousy or hate. What is your chief characteristic? Find out first, because if you go on without knowing the chief characteristic, it will be a difficult process to go in -- because the chief characteristic has your energy in it. It is the central thing; everything else is just secondary to it, subsidiary to it.

If your anger is the chief characteristic, then all else will be just a support to it. Find the center of your energies, and then begin to be aware of it. Then forget everything else. If greed is your chief characteristic, then be aware of greed and forget everything else. When greed is solved, everything else will be solved. And remember this: do not imitate anyone else because another's chief characteristic may be a different thing.

Because of this imitative tendency, we create unnecessary problems. For example, Buddha had one thing to transform. Mahavir had another thing, Jesus something else. If you blindly follow Jesus, then you will begin to fight with the chief characteristic of Jesus rather than with your own, and that will misguide you. If you blindly follow Buddha, then again you are misguided. Understand Buddha, understand Jesus, but find your own disease and concentrate your awareness on that particular disease. If the main disease is solved, minor diseases will dissolve by themselves.

We go on fighting with minor diseases. Then you can waste lives together. You change one minor disease and another minor disease will be created, because the source of energy, the central source of your disease, remains intact. So you can only change a disease if you are working with minor diseases. We are even afraid to find out what our chief disease is.

Many, many persons come to me, and I am surprised, always surprised, that whatsoever they say is their problem is never the case. They even deceive about their problems. When I work with them, when I observe them and they become more frank, more naked, then new problems arise. One old man was here of about fifty-eight or fifty-nine. He would always come and talk about meditation and how to do it, and he said, "I am interested now continuously for twenty-five years in meditation. That is my only interest."

But that was not the case at all. Meditation was not his interest at all. By and by, it became apparent to him also that he was not interested in meditation. He was interested in a reputation that he is a great meditator. Reputation was his interest; ego was the problem. And he would always say, "Ego is not my problem: I am a humble man. But too many thoughts is my problem, so how to dissolve these thoughts?" The chief characteristic was only one thing: the thought of ego was the problem. And he was always avoiding the chief disease.

So you can go on cutting the leaves of a tree, and the tree will again put out new leaves. You cut one and the tree will supply two, and the tree will be greener for your effort, more green. You cannot cut leaves; you can only cut roots. Leaves and roots are different things. When I say "the chief characteristic", I mean the root. When I say "minor problems", I mean leaves. And the problem becomes more difficult to solve because leaves are apparent and roots are underground. They are the source of all the leaves. You cut the whole tree, and a new tree will come out because the roots are intact. You cut the roots, and the tree will disappear automatically. There is no need to be bothered with the tree.

But the roots are underground: your chief characteristic will always be found underground. So whatsoever you say is your problem, is never the case. It can be taken for granted that that is not the case. Rather, quite the opposite may be the case, because we go on hiding our inner weaknesses. And just to distract the mind, just to forget the real problems, we create minor problems.

One day a man came to Mulla Nasrudin. He was an old man from the village -- wise in everything, wise in all worldly ways. The man was suffering from a cold for a long time. He was very ill. He had tried every medicine, but to no avail. So he asked Mulla if he could advise what to do. Mulla said, "You go to the lake at midnight." The night was ice cold and the lake was just freezing. "You take a bath, then be naked and run around the lake."

Winds were blowing fast; the man said. "What are you suggesting? I am suffering from a cold. I may become even more ill: I may get pneumonia."

Mulla Nasrudin said, "If you can get pneumonia, I have the medicine for it. But for a common cold there is no medicine. If you get pneumonia, then I can help you."

In your inner world, you go on avoiding problems which you cannot solve. You try to forget problems which you cannot solve; you begin to focus your mind on problems which you can solve. Because of that, your chief diseases go underground. Ultimately, you are not even aware of them, and you go on fighting with phoney problems that are not real problems. These phoney problems can take much energy and can dissipate your energies, destroy them; and you remain the same because you go on fighting with the leaves.

So the first thing toward inner stillness is to find out what the root of your problems, of your conflicts, of your tension, is -- what the *root* is! Do not think about how to solve it, because if you think of solving you will be afraid. Do not think of solving it. First, there must be a simple finding out of what the chief characteristic of the mind is, what the center of the mind is. No question about solving it, no idea about changing it, just take a simple inventory to find out what the chief problem of your mind is.

Do not go on escaping from the chief characteristic and do not create phoney problems. It will not help. Even if you solve them, it will not help. Once you know the chief characteristic of your mind, just be aware of it: how it works, how it creates inner nets, how it goes on working inside and influencing your whole life. Just be aware. Still do not think about how to change it, because the moment you begin to think about how to change it you miss the opportunity of being aware.

Anger is there, greed is there, sex is there: do not think of changing them, do not think of transcending them. They are there: be aware. Transcendence is not a result, it is a consequence. Remember this difference. The difference is subtle. Transcendence is not a result: it is a consequence! What do I mean? You cannot think about transcendence; you cannot think how to go beyond mind. By thinking you will never go. If I say, "Be aware," I do not mean that by awareness you can go beyond mind.

Someone was here just the other day. He is struggling to be in meditation, to be silent. But he is in such a hurry that that hurry becomes the obstacle. Whenever he comes, he asks "How many days more will it take? I have been doing meditation for three months, and nothing has happened yet."

So I told him, "Unless yoN leave this constant hankering over when it will happen, it is not going to happen at all."

The man said to me, "I can leave it; I will not hanker after the result. But tell me, if I leave this, then when will it happen? I can leave this; even this I can leave. I will not bother you again. But tell me, if I leave this, then when will it happen?"

So if I say that by awareness you will transcend, do not think that awareness is a method and that because you want to transcend then you will transcend. Do not think, "Of course, if awareness is the method, then I am going to practise it; through it I will transcend." Then you will never transcend. If awareness is attained. transcendence happens. It is a consequence: it comes. If awareness is, then transcendence will come. Then you will go beyond your mind; you will reach the inner center of stillness. But you cannot desire it.

That is what I mean when I say that it is not a result. A result can be desired, but a consequence follows. It cannot be desired! A result can be manipulated, planned, but a consequence cannot be manipulated, cannot be planned. If you are *really* aware, you will transcend. Awareness is not a method for transcendence. AWARENESS IS TRANSCENDENCE. This constant awareness of your mind dissolves your greed, your anger, your sex, your hate, your jealousy, by and by. They dissolve automatically. There is no effort to dissolve them, not even any intention to dissolve them, not any longing to dissolve them. They are there, so rather than an intention to dissolve them, acceptance is more helpful.

Accept your anger. It is there: accept it and be aware of it. These are two things: acceptance and awareness. And you can be aware only if you accept totally. If you do not accept me, you cannot look at my face. If you do not accept me, you will try to avoid me in subtle ways. Even if I am present in the room, you will look in some other direction, you will think of something else. If you do not accept me, if you reject me, your whole mind will try to avoid me. If you reject anger, you cannot be aware. You cannot encounter it face to face. And when anger is encountered face to face, it dissolves. When sex is encountered face to face, the energy is released into a different dimension. Encounter your mind and accept it.

The negative teachings, the condemnatory teachings, teachings which are based on struggle, have created this, our so-called world. The whole earth is a madhouse, and everyone is just on the verge of being mad.

Now psychologists say there are two types of madness: one, normal madness; and the other, abnormal madness. Normal madness means everyone is like that. Abnormal madness means you have gone a little further. There is no difference really of quality. It seems the difference is quantitative, only of degrees. And when you are angry, really, you are temporarily mad. You have gone from the average madness to the abnormal madness. When one is filled with passion, mad passion, he is not the average normal man. He is a different man altogether. And in a twenty-four-hour day, many times you touch the abnormal madness.

That is why when someone commits a murder we begin to think that man was not the type to do such a thing. We knew him, but we knew him only in his average madness Someone commits a crime, and we cannot believe it. We feel that that man was not such a man. But we only knew him in his average madness.

The non-average, abnormal madness is always there. Any time the abnormal mad mind can get hold of you -- any moment.

William James visited a madhouse, and for thirty-seven years afterwards he could not sleep well because in the madhouse, for the first time, he became aware that whatsoever has happened to others can happen to him at any moment. He saw a madman who was beating his own head, beating his head against a wall. He came back: he could not sleep that night. His wife was disturbed also. He said, "I am disturbed, very much disturbed. That which has happened to that man can happen to me also."

His wife laughed and said, "Why are you unnecessarily worrying! You are not going to be mad."

William James said, "Only a few days before, that man was also not mad and now he is mad. I am not mad, but tomorrow I can become mad. What is the guarantee?"

Of course, there is no guarantee because it is only a question of degrees. There is no guarantee! You may be just on the verge; then something happens and you are pushed beyond it. Your wife dies or your house is burned, and you are pushed a degree ahead.

This situation, this mad situation of humanity, is a by-product of constant struggle with one's own mind. Sanity is always based on acceptance. This is the secret. If a madman can accept his madness totally, madness will disappear. With whatsoever you can accept totally, a new phenomenon happens inside. Through acceptance, conflict is dissolved, and the energy that was being dissipated in conflict is not dissipated now. You become stronger. With this strength and awareness, you go higher than your mind. So you should have acceptance of the mind and awareness of the mind -- and a third thing: you should move in this world, live in this world, not from the periphery, but from the center.

Someone abuses you; he is speaking against your name. The man who lives from the periphery will think, "He is saying something against ME." The man who lives from the center will think, "He is speaking against the name, and I am not the name. I was born without any name. The name is just a label on the periphery, so why become disturbed? He is saying something not against me, but against the name." You are identified with the name, so you become disturbed. If you can feel the gap between the name and you, between the periphery and you, then the periphery is hurt, but the hurt never reaches to the center.

One Hindu sannyasin, Swami Ramteerth, was in America. Someone abused him, but he came laughing and told his disciples, "Someone was abusing Ram very much. Ram was in great difficulty. He was being abused, and he was in great difficulty."

So the disciples asked, "About whom are you talking? Ram is your name."

Ramteerth said, "It is, of course, my name -- but not me. They do not know me at all. How can they abuse me? They know only my name."

Even if your action is abused, it is not you -- only the action. If you can maintain a gap -- and that is not difficult with awareness: it is the most easy thing -- then the periphery is touched, but the center remains untouched. If the center remains untouched, sooner or later you are bound to discover the point of deep stillness which is not only your point, but the point, the central point, of the whole Existence.

I was reading a story just this morning. It is one of the most beautiful stories. One young seeker, after a long and arduous journey, reached the hut of his Master, the Master of his choice. It was evening, and the Master was just sweeping fallen leaves. The seeker greeted the Master, but the Master remained silent. He asked many questions, but there were no replies. He tried in every way to get the attention of the Master, but the Master was there as if he were alone. He went on sweeping the fallen leaves.

Seeing no possibility of getting the attention of the Master, the disciple decided to make a hut in the same forest and to live there. He lived there for years. After a time, the past dropped, because in order for it to continue one has to go on creating it daily. You have to create your past again and again daily in order to continue it. But in the forest everything was silent. No man was there; only the Master was there who was just like "no-man". There was no communication. He would not even reply to a greeting; he would not even look at the disciple. His eyes were just vacant, an emptiness.

So after a time, the past dissolved. The disciple continued to be there. Thoughts were there; then by and by they slowed down because you have to feed them daily for them to continue. If you do not feed them, they cannot continue forever. With nothing to do, he would relax, sit silently, sweep the fallen leaves. One day, after many years, he was sweeping the fallen leaves and he became Enlightened. He stopped everything, and he ran to the Master's hut and went in. The Master was sweeping fallen leaves. The disciple said, "Thank you, Sir!"

Of course, the Master never replied. But this "thank you" is beautiful. He went to the Master and said, "Thank you, Sir." Only because of this Master not replying to him -- not giving any intellectual answers, not

even looking at him, remaining so silent -- only because of this did he learn something from the Master. He learned this silence; he learned this living in the center without being bothered by the periphery.

Someone is greedy: this is a peripheral matter; let him be greedy. Someone is asking something: this is a peripheral matter; let him ask. The Master remained undisturbed. He went on sweeping his dead leaves. He didn't say anything, but he showed a way. He did not say anything, but he answered. HE WAS THE ANSWER! Such a silence the disciple had never before known! Such an absent presence he had never witnessed! It was as if the man was not there, as if the man was a nothingness, not a man; a nobodiness, not a man.

Without saying anything, the Master had said much. Rather, he *showed* much, and the disciple followed. It was only one lesson, but a very secret one: to remain in the center and not be bothered by the periphery. For years together, the disciple tried to remain in the center not being bothered by the periphery. One day, while sweeping the fallen dead leaves, he was Awakened. Years had passed, and now there was such gratefulness! He stopped everything, ran to the Master and said, "Thank you, Sir!" Just by following a hidden answer, it happened.

But it depends on you. Someone else in his place might have felt humiliated, insulted, might have felt that this man is mad, might have got angry. Then he would have missed a great opportunity. But he was not negative. He took it very positively. He felt the meaning of it, he tried to live it, and the thing happened. It was a consequence; it was not a result. He could have imitated, but this was not imitation. He never came again. He was in the same forest, but he never came again until the happening. He came only twice: first he came to greet the Master, and then he came to thank him.

What was he doing for all these years? It was a simple lesson. There was only one secret, but it was the most basic one. He tried not to be bothered by the periphery. He accepted himself. Not bothering with the periphery, not being bothered by the periphery, he remained aware. He was so aware, really, that it was as if these twenty years were not there. And when the thing happened, when the happening was there, he ran as if nothing had happened within these twenty years. Twenty years before, the Master had shown him a way, but it was as if these twenty years were not there. He reached the Master to thank him -- as if he had shown him the way just a moment before.

If silence is there, time disappears. Time is a peripheral matter. If silence is there, you become grateful to everything -- to the sky, to the earth, to the sun, to the moon, to everything. If silence is there, any moment the old world disappears, the old you is no more there. The old man is dead, and a new life, a new energy, is born.

This sutra says that this is *pradakshina*. If you can enter into the center of your Being, this is stillness -- where there is no sound. Only then have you entered the temple, worshipped the deity, encircled, done the ritual. In a temple, we can go on continuously doing the ritual without ever being aware of what this ritual means. Every ritual is a secret key. The ritual in itself is childish. If you do not know that a key is a key, you can play with it. But then you might as well throw it, since in the end you will come to realize that this is meaningless -- because you do not know the lock and you do not know the key or that something can be opened by it. These are secret languages.

Rituals are secret languages. Through them something has been communicated. Books can be destroyed because languages become dead; the meaning of words goes on changing. Because of this, whenever there has been an Enlightened One he has created certain rituals. They are more permanent languages. When the scriptures disappear, when religions become dead, when old languages cannot be understood or can be misinterpreted, the rituals continue.

Sometimes a whole religion disappears, but the rituals go on. They become transplanted into new religions. They enter new religions without anyone being aware of what is happening. Rituals are a permanent language, and whenever one goes deep in them the secrets are discovered. This Upanishad is basically concerned with the ritual of worship, and every act is meaningful.

In itself it looks childish. It is stupid to go into a temple and make rounds around the altar or around the image of the deity. rt looks stupid! What are you doing? In itself it is stupid because we have forgotten that the key is a key. Its meaning is in knowing the lock; its meaning is in opening the lock. These seven rounds around the altar are concerned with the seven bodies, and the altar is concerned with the innermost center.

Move around your center, go on moving inwards, and a moment comes when every movement stops. Then there is no sound: you have entered silence. This silence is Divine, this silence is bliss, this silence is the aim of all religions, and this silence is the purpose of all life. And unless you attain this silence, whatsoever you may attain is useless, meaningless; even if you can attain the whole world, it is of no use.

But if you attain this inner silence, this center, and you lose the whole world, even then it is worth attaining. No bargain is bad -- even if everything is staked, sacrificed. When you achieve the inner silence you know that whatsoever you have paid for it was nothing. What you receive is invaluable; what you have lost for it was just rubbish.

But the rubbish is wealth to us, the rubbish is very valuable to us. And I will repeat again: if you think that you can purchase with this rubbish, then you will never be able to get to the center. The center cannot be a result. If you throw this rubbish, you attain to it: that is a consequence.

"Stillness is *pradakshina*, the movement around That for worship": around That, the inner center or the innermost center. "This" is the periphery, "That" is the center. So go on leaving "this" and go on moving toward That. This is all that *sadhana* consists of; this is the path.

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OSHO, LAST NIGHT YOU EXPLAINED INNER STILLNESS THROUGH THE DIMENSION OF INNER SILENCE. PLEASE EXPLAIN INNER STILLNESS FROM SOME OTHER DIMENSION.

STILLNESS has many dimensions. One is silence: it is the polar opposite of sound; it is soundlessness. The second dimension is no-movement: it is the polar opposite of movement. Mind is movement just as mind is sound. Sound travels and mind also. Mind is on a constant move, never standing still. You cannot conceive of a still mind. There exists no such thing, because when stillness is, mind is no more; when mind is, there is movement. So what is the movement of mind? Through it we can conceive of the second dimension of stillness -- no-movement.

Outwardly we know what movement means -- moving from one spot to another, from one place to another, from A to B. If you are at A and you then move to B, movement has taken place. So outside of the mind, movement means changing places in space. If there is no space, you cannot move. You need space to move outwardly.

Inward movement is not in space but in time. If there is no time, you cannot move inside. Time is inner space: from one second you move to another second, from this day to another day, from here to somewhere else, from now to then, in time. Time is inner space. Analyze your mind and you will see that you are always moving from past to future or from future to past. Either you are moving in past memories or you are moving in desires for the future.

When you move from the past to the future or from the future to the past, only then do you use the present moment -- but just as a passage. The present is nothing but the dividing line between past and future for the mind. For the mind, the present is not really existential. It is just a dividing line from where you can move to the past or to the future. Mind is never in the present because you are unable to move in the present. Understand this: you are unable to move in the present. In the present there is no time. The present is always

a single moment. You are never in two moments together; only the moment is given to you. You cannot move from A to B because only A exists; there is no B.

Understand this quality of time in the present: you are always given only a single moment. Whether you are a beggar on the street or an emperor, it makes no difference. Your time wealth is the same -- only one moment at a time -- and you cannot move in it. There is no place to move to, and mind exists only in movement. So mind never uses the present; it cannot use it. It goes back to the past. There it has many points to move to. There is a long memory: your whole past is there.

Or else it goes to the future. Again you can imagine because future also is basically only the past projected. You have lived. you have experienced many things. You desire them again or you desire to avoid them: that is your future. You loved someone; it was beautiful, blissful. Then you desire it again, so you project into the future your wish to repeat it. You were ill, you suffered, and you want to avoid it in the future. so you project not to be ill again. So your future is just a projected past, and you can move in the future.

But the mind is not satisfied with the future that belongs to this life. It projects heaven, it projects future lives. It is not satisfied with a small future, so beyond death also mind creates time. The past and future are vast territories; you can move easily in them. With the present you cannot move. No-movement means to be in the present. That is the second dimension of stillness. If you can be in the moment, just here and now, you will be still. You cannot be anything else. Then no other possibility exists but to be still.

Live in the now, and movement will stop because the mind will stop. Do not think of the past and do not project into the future. That which is given to you is all and all. Stick to it, remain in it, be content with it. This very moment is the only real existential time; there is nowhere else. The past is just a memory. It is just in your mind, just accumulated dust, accumulated experience. There is no past in the Existence, there is no future in the Existence. Existence is the present.

If man were not on this earth, there would be no past and no future. Flowers would flower, of course, but in the present. The sun would rise, but in the present. The earth would not know anything of the past, would not dream anything of the future. There would be no past, no future. The past is in the mind, in the memory, and because of that memory it is projected into the future. So ordinarily we divide time into three parts -- past, present and future. But, really, the past and future are not a part of time at all. They are parts of the mind, not parts of time. Time has only one division, if you can call it a division: that is the present.

Time is always the present. These three divisions are not divisions of time. Past and future belong to the mind, not to time at all. To time, only the present belongs. But then it is difficult to call it the Present because to us, linguistically, present means something *between* the past and the future. It refers to the past, it refers to the future. If there were no past and no future, then the word "present" would lose all meaning.

Eckhart is reported to have said that there is no time -- only the eternal now. There is an eternal now and an infinite here. When we say "there", it is only in reference to where we are; otherwise there is only here. If I am not here, then what point will be here and what point will be there? In reference to myself, I call the nearer place here, and that which is not near I call there. Where does the here end and where does the there begin? We cannot demarcate the line. Really, it is all one "hereness" -- an infinite here.

Because of the mind we divide time. Then that which we have experienced becomes the past, that which we expect to experience becomes the future, and that which we are passing through becomes the present. But if there is no mind, then it is again an infinite now, an eternal now. Here, just now, is the reality. There and then are parts of mind, not parts of reality.

To conceive of stillness from the second dimension means making an effort to live moment to moment. Then you will be still; you will be silent. Then there will be no trembling inside, no wavering inside, no movement. Everything will have become a pool of deep silence.

Why does this mind move into the past and the future? Buddha has given the name *tanha* to *trishna* -- desire. Buddha says that because you have experienced something, you desire it again. Because you desire, you move into the future. Do not desire, and there is no future. It is difficult because when mind experiences pleasure it wants to repeat it, and when mind feels displeasure it doesn't want to repeat it: it wants to avoid it. Because of this it is a very natural thing that the future is created, and because of this future we go on missing the present.

You are listening to me: you can just listen; then you will not have any mind at all. It will be a mindless listening. But if you are listening and trying to understand also, then you have moved into the future. If you are thinking of what is being said to you, you have missed what is being said to you: you have moved to the future. And the present is such a subtle and delicate thing and such a minute, atomic thing that you can miss

it in a single moment of the mind. Just a jerk, and you have missed it.

If you are listening, then just listen. Do not think about what is being said, do not try to find out the meaning -- because you cannot do two things in the present: listening is enough. And if you are simply listening, then you are in the present, and even listening becomes a meditation.

Mahavir has said that if you can just listen rightly you need not practise anything else. Just by being a *shravak*, a right listener, you will achieve everything that can be achieved -- just by being a *shravak*, a right listener -- because just listening is not *just* listening: it is a great phenomenon. And once you know the secret, you can apply it anywhere. Then just eating will be meditation, just walking will be meditation, just sleeping will be meditation. Then anything with which you are in the moment, without any movement into the future, will be meditation.

But we do not know any activity in which we are in the present. Either we begin to think of the past or of the future. The present is continuously missed. That means the Existence is continuously missed. And then it becomes a chain process; then it becomes a habit.

One evening Mulla Nasrudin was walking down a street. The street was lonely and suddenly he became aware of some horsemen, some troops coming toward him. His mind began to work. Ho thought that they may be robbers, that they may kill him. Or, they may be soldiers of the King and he may be pressed into military service or something. He made himself frightened. And when the horses and their sounds came nearer, he bolted, ran away and jumped into a cemetery, and just to hide from them he lay down in an open grave.

Seeing this man suddenly moving away, the horsemen, who were just innocent travellers, became aware of what had happened. They ran after Mulla Nasrudin and came near his grave. He was Lying there with closed eyes as if dead. "What has happened?" they asked. "Why have you suddenly become so frightened? What is the matter?"

Then Mulla Nasrudin realized that he had unnecessarily frightened himself. He opened his eyes and said, "It is a very complicated thing, very complex. If you insist on asking why I am here, I will tell you. I am here because of you, and you are here because of me."

This is a vicious circle. If you desire, then you have moved into the future, and this will create the vicious circle. When that future becomes the present, you will again move into the future. Today I will think c f tomorrow: this will become a habit. And tomorrow never comes. It cannot come; that is impossible. When it comes it is again today, and I have created a habit of always moving from today to tomorrow. So when tomorrow comes it comes as today, then I again move toward tomorrow.

This is a chain! And the more you do it, the more you become efficient in doing it. And the tomorrow never comes. Always that which comes is today, and with today you have no relationship. You have a mechanism: because it is today, you move. This is a very great habit -- not only of this life, but of lives together. One has to break it, one has to come out of it. Whatsoever you are doing, remember only one thing: remain in the present while you are doing it. It is difficult, arduous, and you cannot succeed immediately. A long habit has to be broken. It is going to be a tough struggle, but try. The very effort will create a gap, and the very effort will sometimes give you some moments of the present. And once you know the taste, you are on the path.

But you do not even know the taste of the present. You have never tasted it, you have never lived in it -- *never*, I say. And it is always here. It is the very life; it is all that is in life.

Jesus says that we are just dead -- *not* alive! One day, he was passing by a fisherman just as the morning sun was going to rise. The fisherman had thrown his net into the lake, and Jesus put his hand on the fisherman's shoulder and said, "Are you going to destroy your whole life just catching fish? I can show you something better to catch. I can make you a fisherman of life." The fisherman looked at Jesus as if some magnet was working on him. Then he threw away his net and followed Jesus.

When they were just going out of the village, someone came running and told the fisherman, "Your father is dead. He has just died, so come home. Where are you going?"

The fisherman asked permission. He said to Jesus, "Allow me to go home. Soon I will come back. I have to bury my dead father."

Jesus said, "Let the dead bury the dead. You need not go; you follow me. There are many dead men in the village. They will bury the dead."

For Jesus, *we* are dead men because we have never tasted life. never tasted the present, the existential. We live in the dead past, and we go on projecting the dead past into the future. This is what Shankara says is MAYA -- illusion. Shankara has been very much misunderstood. When Shankara says that the whole world

is an illusion, he means *man's world* is an illusion, not the world.

We do not know anything about the world. We have created our own mental world. Everyone has his own world -- this world of past and future, this world of memories and desires. This world is false, illusory. So when Shankara says that this world is false, it means *your world*, not the world. And when your world is no more, you will come to know the real world. And Shankara says that that is the Brahman, that is the Truth -- the absolute Truth.

It is as if we are living in a dreamworld, everyone surrounded by his own dreams, the cloudy mist of dreams. Everyone is moving surrounded by his own dreams. And because of these dreams we cannot see what is true, what is real. The real is hidden behind our dreams. This dreaming mind is the unstill mind; the nondreaming mind is the still mind. But desires create dreams. You dream in the night because you desire in the day. If you do not desire in the day you *cannot* dream in the night.

A Buddha cannot dream, because dreams are desires and desires are dreams. When they are in the day you call them desires; when they are in the night you call them dreams: But every desire is a dream. Why? Because every desire is in the future which is not: every desire is a future desire which is not. The future is not!

We go on dreaming. This dreaming must be broken. This dreaming is a movement, a continuous movement. You are filled with dreams -- dreams that are broken, burned, newly created. Every day we have to throw out old ones and create new ones.

Any moment, in any activity, try to be here and now. Even the effort is a barrier, but one has to begin. At the beginning you will *have* to make an effort. Even the effort is a barrier because effort again moves you into the future. But in the beginning one has to make an effort; then in the second stage one has to make an effortless effort; and then in the third stage effort disappears and you are in the present.

You are walking on a street: try just to walk; do not do anything else. It looks simple: it is not! It looks as if we are all doing it; it is not so! When you are walking, your mind is doing a thousand other things. Move with every step. Just walk.

Buddha has said, "When you are walking, just walk; when you are eating, just eat; when you are listening, just listen." Be in the act totally; do not allow your mind to move somewhere else. And this is a wonderful experience because suddenly the present will break in. Into your world of dreams, the world of reality will penetrate. And if you have this glimpse, even for a single moment, you will be a different person. Then you will know something which is just here and now, around you, and you are missing it. You are missing it only because of a mechanical habit, and one cannot do anything other than to try to be non-mechanical.

Sometimes, with awareness, miracles happen. I was reading that in Russia, in the old days before the revolution, in a small provincial town, a drama was enacted. Suddenly the manager became aware that one person was missing who was essential in the last act. One man was needed in a particular role in which he had to stutter. The man was missing, so they tried to find someone to replace him. Then someone suggested that it would be difficult to catch him just at that time; but in that village there was one boy who was just perfect. He did not need to undergo any training because he stuttered naturally. So the boy was brought. Many doctors had tried to cure him, many medicines were tried. but the stuttering had continued.

So the boy was called and given the role. There was no need for him to practise. Just when the boy entered on the stage, he tried to stutter and he could not. He began to speak as faultlessly as anyone. The more he tried, the more impossible it was. What had happened? For the first time the mechanical habit of stuttering was broken by awareness. Now he was doing it with full alertness. He was *trying* to do it. He was conscious, and the disease disappeared. It had been a mechanical habit, but the very effort to do it consciously made it impossible.

I was in a town. A professor was brought to me. He was a professor in a college -- a very learned, sensible, rational man. But he was suffering -- suffering much because he had imbibed the habit of walking like a woman. And that was a problem for him, particularly in a college. Everyone would laugh. He was psychoanalyzed, treated, hospitalized, but nothing would result from any effort. And the more he tried, the more he willed not to do it, then the more the thing would happen, so he became confused.

He was brought to me. I told him, "Do not fight with the habit. Rather, do it consciously. When you walk on the street, walk like a woman. *Try* to walk like a woman."

He said, "What are you telling me? I am already in so much trouble. And if I myself *try* to walk that way, then it will be even worse."

So I told him, "You have tried continuously for twenty years not to walk like a woman. Now try the

contrary. You stand here. Just walk in this room before me."

He was very shy about it. Still, he tried, but he couldn't walk. He said, "What has happened? What are you doing? Have you done something? It is a miracle! I am trying, and I *cannot* walk like a woman."

I told him, "Go, and continue doing it. Go to your college. Try in every way to walk like a woman."

In the evening he came. He was just ecstatic. He said, "How can I thank you? It seems impossible, but it is miraculous. The trick has worked. I cannot walk. If I *try* to walk, I cannot. What has happened!"

The moment you bring your alertness to any mechanical habit, it stops, because a mechanical habit feeds on your unconsciousness. So willpower won't do. Awareness will do! And remember the difference: in willpower you begin to fight with the habit, and if you try to fight with the habit, you have accepted it. When I say to do it consciously, I mean not to fight with it. Give it your full support; do not be "anti" to it.

You are walking on the street: give your full support to your walking. Be one with it; be aware of what is going on. Now the left leg, now the right, is moving. Feel every moment consciously. Remain with the moment; do not allow your mind to move anywhere else. If the mind moves because of old habits, bring it back again. Do not become frustrated. If the mind moves, then do not say, "It is impossible. I cannot do it" -- no! Bring your mind back again. Try again, and sooner or later you will begin to feel some moments, howsoever rare they are, when you will taste the feeling of the present. What it is to feel the present! And once you feel the present, you are just near the door of Existence. You can enter it.

Stillness in this dimension means no movement of the mind in the past or the future. No movement! Just remain in the present. You can understand it intellectually; you may even feel that it is okay. But intellectual understanding will not help. Rather, it may be a deception; it may prove a deception. You will have to DO IT! Thinking is of no help.

You are lying on your bed; you are just going to sleep: feel this state of lying on the bed. Feel the touch of the bed, the touch of the bedsheets and the sounds all around, the traffic sounds or whatsoever is going on there. Feel it! Be there; do not think, just feel. Be in the present. And in that feeling state, fall into sleep. You will have less dreams that night; you will have a deeper sleep. In the morning, you will have a fresher awakening.

When in the morning you feel for the first time that sleep has broken, do not just jump out of the bed. Remain there for five minutes. Feel again the sheets, the warmth, the coldness, or the rain falling on the roof, or the traffic that has begun again, or the world that is awakening, the noise, the birds singing -- feel them for five minutes. Do not rush into the day just now. Be with the morning. Otherwise your sleep will be broken, and you will have rushed and moved into the future.

You have gone to the market or to your office, but you have rushed, you have moved. For five minutes just *be there*. Do not move so fast: there is no hurry. These five minutes will become meditative. These moments in the morning and in the night are the best moments. At that time it is very easy to get the feeling of the present.

The moment of just falling into sleep is a very vulnerable moment. Be sensitive to everything around. Do not think. *Feel*! Feeling is always in the present and thinking is never in the present. So in the morning, when the mind is fresh after a night's sleep and the body is relaxed and you have no energy to work with, *feel* for five minutes and then come out of your bed. But be alert that you are coming out of the bed. Take every step with full awareness. And in the morning it is very easy. In the afternoon it will not be so easy; in the evening it will become more difficult.

Go to your bath and take a shower: FEEL! Feel the water of the shower falling on you, feel every drop falling on you. Forget everything else. Just remain under this shower and feel the present.

Even the morning bath can become a deep meditation. When the water is falling on you, you can have a deep communion with nature. Remain there for a few minutes, and then try to continue this feeling. You are taking your breakfast or you are eating your food: try to continue it. It will be more and more difficult, but go on trying. A time soon will come when you can move throughout the day in the present, when you can remain in the present. And once this happens, you will know what stillness is.

This is the second dimension. There is a third dimension also, and it will be good to know about it. One is silence as against sound. That is one dimension: soundlessness. The second is stillness as against movement; that is non-movement, no-movement. And the third is non-being as against ego -- egolessness. The third is the deepest.

Buddha has said, "Unless *you* cease to be, you cannot be still. You are the problem, you are the noise, you are the movement. So unless you cease completely you cannot attain perfect stillness. Because of this, Buddha is known as *anatmawadi* -- one who believes in no-self.

We go on thinking that we are, that "I am". This "I" is a very false thing. And because of this I, many diseases are created; because of this I, you go on accumulating the past; because of this I, you go on thinking about repeating past pleasures. Everything else hangs on this I -- the past, the future, the desires.

Buddha came to know through deep meditation that we can leave the desires of the world, but if the I remains then it begins to desire MOKSHA -- Ultimate Liberation, freedom to be one with God, to be one with the Brahman. If this I remains, desires will be there, whatsoever their direction and whatsoever their object.

Buddha says, "Drop this I-centered existence." But how to drop it? Who will drop it? If there is no I, who will drop it? Who will think to drop it? By "dropping" is meant to go inside and find it, to search for it, to see where it is, whether it is or not -- because those who have gone in and those who have searched for it have never found it. It is only those who have never gone in, never searched for it, who believe in it, that it is there. No one has ever found that anything like "I" exists.

When I say "I am", the "am" is the reality, not the "I". When you go in you feel a certain "am-ness": a certain existential feeling is there. You know something is there, but it is not you. There is no feeling of I. Only a diffused am-ness is felt, the Existence is felt with no I.

So another thing for entering into the third dimension: whenever you have time, *whenever*, try to find out where this I is. You need not go to a temple. If you go, it is good, but you need not. You are just travelling in the train: close your eyes; try to find out where this I is. In the body In the mind? Where is it? Go with an open mind. Just find out where it is. Just sitting in your car or just Lying in your bed, whenever you have a few moments to close your eyes, then close them -- and with just one question: "Where does this I exist? Where is it? Where is I?"

Raman Maharshi has given a meditation. He calls it the "Who am I?" meditation. Buddha would say that this will not do, because when you ask "Who am I?" you have already supposed that you are. Then that is not questioned. If the only question is "Who am I?" then "I am" is settled already. You have presupposed it. Now you are just asking, "*Who* am I?" The I is not really questioned. Buddhist meditation says ask, "*Where* am I?" not "Who?"

Go to every nook and corner inside, search with an open mind, and you will not find yourself anywhere. You will find a silent Existence. but with no I. And do not think that this is very difficult. This is not! Even if you just close your eyes here and try to find out "Where am I?" you will not find out. You will find many other things. Your heart will be beating, your breathing will be there, you will find many thoughts floating in the mind. You may find many things. but you will not find any I, any ego there.

Buddha says ego is just a collective notion -- just like "society", just like "nation", just like "humanity". You cannot find them anywhere. We are sitting here. We can call this a "class", but we cannot find it. If we go to search for it, we will find individuals, not any class. No group will be found -- only individuals. "Group" is just a name for a collectivity. We call many trees a forest. There exists no forest -- only trees and trees and trees. If you go in, then you will find trees, and the forest will disappear. This I is just a collective name. You are a group. The Buddhist word is *sangha* -- just a compound, a collective thing. You are many things, but not I. Go in and find out. Buddha says, "Do not believe me. Go in and find out; peep in and find out." Then it is never found.

So in this third dimension there is non-beingness or egolessness. When one finds that one is *not*, one is still: stillness has happened. You cannot be tense, you cannot be non-still, you cannot be in a deep inner noise if there is no ego. The whole show is withdrawn.

But what are we doing? Every moment we are doing things to feed this I -- to give it more strength, to give it more energy, to give it more fuel. We are every moment trying to sustain it. It is a false notion, but it can be sustained and maintained. You can go on believing in it and creating situations in which it becomes easier and easier to believe in it. I is a belief. It is not a fact.

Everyone is a believer in the ego. People will ask, "Where is God? Unless we find Him we cannot believe in Him." Even those persons will go on believing in their egos without trying to find out whether any such thing exists. This is a miracle. We can doubt God, but we cannot doubt ourselves. And unless We doubt ourselves, we cannot move into stillness. With that doubt everything is shattered. A religious man is born by doubting his ego and doubting himself.

We have taken I for granted. We never ask about it, whether it is there or not. And if someone makes us aware that it is not there, he is an enemy. Friends are those who help us to be stronger egos. Our family, our society, our nation, they all help us to be centered in our egos. Religion dethrones you. You are put down from your pedestal: you are not. And if you are not, you will be in a deep abyss of stillness -- bottomless,

infinite -- because this I is the disturber, this I is the disease, this I is the nuisance. That is the problem.

Tanka was staying in a village. Someone comes and asks, "Help me! Teach me! Initiate me! I want to be free! I want to attain *moksha*!"

Tanka says to him, "I Cannot make you free. I can dissolve your 'you' but I cannot make *you* free."

There is no freedom *for* the I. There is only one freedom and that is freedom *from* the I. There is no *moksha* for the I, no Liberation for I. There is only one Liberation and that is *from* the I, not for the I.

So what can you do? You Can ponder over it without any preconceptions. Whenever you have time, just close your eyes, go in, and find out where you are. And soon you will stumble upon the fact that you exist as part of the infinite Existence, not as a separate island. No man is an island. We are parts of an infinite continent. The I gives you the false notion of being an island, and then every trouble is created. I is the troublemaker. Every violence, war, crime, every madness, is created by this I. We go on clinging to it and clinging to it. This clinging must be stopped.

You must be uprooted from your own I. No one else can do this and no yoga practice will help, because if you go on practising without searching for this I, then whatsoever the practice, the I will be strengthened by it. If you meditate, this I will say, "I am meditating." If you renounce the world, this I will say, "I have renounced this world." If you become a sannyasin this I will say, "I have become a sannyasin, I have attained this, I have attained that." In this world or in that world this I will go on becoming strengthened by your efforts.

So it happens that a person who has practised much austerity becomes an egoist in a more subtle way. He becomes more of an I rather than becoming part of the great mainland, the great continent. He becomes a peak of ego. This is possible for everyone. So it is not only wealth or prestige or worldly things and possessions that will become food for the I. I can convert everything into its food.

So before entering on the spiritual path, Buddha's advice has to be always remembered. He has said, "Before you enter any path, first find out whether this I exists or not. Only then will your path be spiritual. Otherwise, whatsoever the path may be, it will ultimately prove worldly, because this I will exploit it."

Once Mulla Nasrudin came back from the capital to his village. The whole village gathered around him to ask the news about the capital, about what was happening there. And in those days of no newspapers, it was a big event for the village: A man has been to the capital and has come back! And no ordinary man at that, but Mulla Nasrudin himself, the only literate man in the town! When everyone was gathered, Mulla was just silent, very serious. He had just come back from the capital. The whole village was just mad, crazy to know what had happened. Then Mulla said, "At this time I will not tell you much, only one thing -- I met the Emperor. And not only that: he has spoken to me. But I will give you the details later on."

The village dispersed. The whole village became enthusiastic over only one thing: Mulla Nasrudin has met the Emperor. And not only that: the Emperor has spoken to him! But one man still remained there, and he persisted to ask, "What has he spoken? Tell me Mulla. Otherwise I am not going to leave. I cannot sleep now because I am so excited. What has he spoken? Just tell a little. Do not go into details, but just tell the essence."

So Mulla said, "There are not many details. When he saw me standing, he shouted,'Get out of my way!' This was the only thing he spoke to me."

But the villager was satisfied because these were no ordinary words. They were spoken by the Emperor! The very same words spoken by the Emperor he has heard! The man who asked was. satisfied, and he said, "It is so fortunate to be born in your village, Mulla. Imagine! I have heard the very same words that were spoken by the Emperor! He himself said to you,'Get out of my way!' "

Nasrudin said, "He himself! He came near me and spoke not in a whisper, but in such a loud voice that everyone heard: 'Get out of my way.' He cried it, really. He screamed."

Mind is such, the ego is such, that it tries to fulfill itself in each and every way. Subtle are its ways, even foolish, but subtle. If you try to do something toward spirituality, the ego may poison it. Before going into that dimension, remember that you are not an ego. If you find out for once that this ego is not there, then everything becomes spiritual and every path becomes a spiritual path. Then wherever you go, you will go to the Divine. Then every path leads to the Divine. With the ego, *no* path leads to the Divine. With the ego, even if you go to Mecca or to Jerusalem or to Kashi, you will reach hell.

You cannot go anywhere because the ego is the hell. Without the ego, go anywhere, even to hell, and you will find heaven there -- because without the ego, *anywhere* is heaven. The ego is the root cause of all misery.

These are the three dimensions of stillness -- silence as soundlessness, silence as a no-movement of the

mind, silence as egolessness. Start with any one, and the other two will follow by and by. Or, you can start working on all the three. Then the whole work will be speedy. But do not go on thinking, because thinking is a movement, thinking is a noise, and thinking is a process of the ego.

Stop thinking and start doing. Only doing helps, only doing can make you existential. Only through doing is there the jump and the explosion.

OSHO, MODERN MAN, IN THIS INDUSTRIALIZED AGE OF SPEED, HURRY, ACTIVITY AND TENSIONS, FEELS COMPLETELY EXHAUSTED AFTER A DAY'S WORK. IN THIS SITUATION IT BECOMES DIFFICULT FOR HIM TO HAVE INNER SILENCE AND STILLNESS.
PLEASE EXPLAIN WHAT ARE THE REASONS AND WHAT IS THE WAY?

The situation appears so. It is not. Rather, the situation is quite the vice versa. You are not exhausted because of this industrialized age and the work and the tensions. You are exhausted because you have lost contact with your inner stillness. The work is not the problem: *you* are the problem. Neither is the age the problem: *you* are the problem.

Do not go on thinking that modern man is more burdened with work. He is *less* burdened. A primitive man is more burdened. Mechanization, industrialization, they all help to save time. They are for saving time and they *have* saved much.

But because you now have time and no stillness, because you now have time and no use for it, it creates problems. A primitive man has less problems, not because he is silent and still, but because he has no time, *no time*, to create troubles for himself. You have more time and you do not know what to do.

This time can be used for an inner journey. And if man cannot use it for that inwardness, he is done for. Then there is no hope because now more and more time will be saved. Soon the whole world will be under automatic mechanization. You will have time and you won't know what to do, and for the first time in history man will have achieved the utopia he has always longed for, desired. Then he will be at a loss as to what to do with it.

You have more time than any age, and you are not exhausted because of the work. You are exhausted because you have lost the inner contact -- because you do not know how to go deep in yourself and be revitalized. You have even lost the ability to sleep. That used to be the natural method to go in. Then one would be fresh in the morning, recharged, revitalized. But now we have lost the ability to sleep, and we have lost it because of the mechanical revolution, because now your bodies are not forced to work. Because of less work you are less exhausted, and because of less exertion you cannot sleep.

A villager still sleeps deeply; because his body is so exhausted, he falls deep into sleep. Your body is not exhausted; that is why you go on turning in your bed. Machines have replaced labour and you are *less* exhausted -- remember this. And then you cannot sleep, and even the natural source of inner revitalization is lost. In the morning you are more exhausted than in the evening, and then the whole day begins again and you feel again exhausted.

You are living an exhausted life. It is not only that you are exhausted in the evening: in the morning you are also exhausted. What has happened? Man needs continuous contact with the inner source. So do not ask me how an exhausted man can meditate. It is like asking me how a diseased man, an ill man, can take medicine. He needs it, and *only he* needs it.

You are exhausted, so meditation will be a medicine to you. And do nOt say that you have no time. You have much time, much that you can use. Everyone is wasting time in so many ways. People are playing cards. If you ask them they will say, "We are killing time." The cinema houses are packed. What are people doing there? Killing time! They go to hotels, clubs. What are they doing there? Killing time!

But you cannot kill time. Time only can kill you. So no one is now without time. And do not think that time is a limited quantity. Do not think that every day consists of twenty-four hours -- no! It is up to you. It depends on you how many hours you put into it. It depends on that.

Someone asked Emerson, "What is your age?" He said, "Three hundred and sixty years."

It was unbelievable, so that man said, "Pardon me! It seems I have not heard you rightly. Tell it again. How many years are you saying?"

Emerson repeated loudly, "Three hundred and sixty years!"

But the man said. "I cannot believe it. This is impossible. You are not more than sixty."

Emerson said, "That is right, you are right. My actual age is sixty, but I have lived six times more than

you. I have used my sixty years in such a way that they have proved to be three hundred and sixty years."

This man was about fifty and Emerson said, "If you say you are fifty, the same will be the problem for me. I cannot believe it because you look to me not more than thirty. You have simply wasted life. You have not lived."

The wasting of time is one thing, living is another. So every day is not a fixed thing. A Buddha can use it in such a way that it becomes a life. It is not "how much" -- it ultimately depends on how much you put into it.

You are a creator. We create our time, we create our space, we create our milieu, through living. So whatsoever your position in life and whatsoever your work and whatsoever your outward situation, do not make it an excuse. You can meditate all the same, and meditation doesn't need time. It needs a deep understanding, not time.

And it is not in conflict with other things. For example, if you are eating, eat with awareness. No extra time is needed. Rather, on the contrary, you will save time because you will eat less. With awareness you will eat less; with awareness you will become more efficient. You will save time. With awareness you will lose less energy, you will dissipate less energy. And even after a whole day's work, you will be as fresh as in the morning -- because it is not work that exhausts you: it is the attitude.

You walk to your office on a two-mile walk. You go to your office, and that exhausts you. But if it is Sunday and you are just walking for pleasure, and you walk to your office and come back, then it is just a play and it is not going to exhaust you. Rather, it will refresh you. If you are doing a certain thing as work, it will exhaust you. If you are doing the same thing as play, it will refresh you. It is not the work: it is the attitude. The mind which lives in meditation transforms all work into a play, and the mind which is not meditative will transform even a play into a work.

Look at people who are playing cards. They are tense. They are not "playing" cards -- it has become a work. Now there is a problem of life and death. It is not a play. If they are defeated they won't be able to sleep in the night,, and even if they win they will not be able to sleep in the night. Either way they are going to be exhausted. It is not a play; it will not refresh them. It will only exhaust them.

Look at children. They are doing more work than you, but they are never exhausted. They are always bubbling with energy. Why? Because everything is a play. And because of industrialization, and sooner or later because of total automatic processes coming in, man will have only one dimension -- that is the dimension of play. Work will be useless then, and all the old teachings that "work is Divine" -- that "work is duty and work is Divine and one must do work" -- they all will become nonsense.

Leisure, pleasure, fun, festivity, play, will be the key terms for the future. Seriousness will be taken as a disease; playfulness will become the symbol of sanity. Time will be saved more and more, and even old men will have to be like children playing. Only then will they be able to exist; otherwise they will commit suicide.

The whole human history up until now has been work-oriented. From now on it will be play-oriented. And meditation gives you a new childhood, a new innocence, a new festivity. Then the whole life becomes a ceremony. It is not work.

So do not make excuses. They may look valid, but they are dangerous. And meditation is not in conflict with anything. If you are going to your office, go meditatively. If you are doing work in your office, do it meditatively, do it relaxedly. Then you will not be exhausted. Take everything as a play, and you will not be exhausted. Rather, the work will become a pleasure.

Meditation gives you a new quality of mind, so it is not a question whether you have time or not. I am not saying that you have to meditate for three hours daily, that you should take three hours out of your life, out of your work-life -- no! If you can take it, it is good. If you cannot take it, do not make an excuse. Then try to turn and change and transform your work into a meditative act.

You are writing something: write with full awareness. You are digging a hole in the earth: dig it with full awareness. Whether you are working in the street or in the office or in the market, do it with full awareness.

Remain in the present and then see: you will not be exhausted. You will have more time, more energy, less dissipation, and ultimately your life will become just a play.

The Ultimate Alchemy, Vol 2

Chapter #9
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OSHO, YOU SAID ONE NIGHT THAT AWARENESS BRINGS KNOWLEDGE AND KNOWLEDGE MAKES MAN AWARE OF MANY PROBLEMS AND SUFFERINGS WITHIN HIMSELF. BUT ISN'T IT TRUE THAT AWARENESS AND KNOWLEDGE GIVE MORE RICHNESS, GROWTH AND DEPTH TO MAN'S LIFE? PLEASE EXPLAIN ABOUT THIS DIALECTICAL SITUATION IN MAN AND THE WAY TO TRANSCEND THE KNOWLEDGE AS WELL.

IGNORANCE is blissful because in it one is not aware of any problem. But one is not aware of the blissfulness either. It is a bliss such as when you are in a deep sleep. No suffering is there, no anxiety is there, because no problems are possible when you are asleep. With knowledge one begins to be aware of many problems, and much suffering happens. This suffering will remain unless one transcends knowledge also.

So these are three states of the human mind: the first is ignorance, in which you are blissful but not aware; the second is knowledge, in which you are aware but not blissful; and the third is Enlighten ment, in which you are *awake and blissful*. In one sense Enlightenment is just like ignorance and in another sense just like knowledge. In one sense, it is like ignorance because it is blissful, and unlike knowledge because there is no suffering. In another sense it is like knowledge because there is awareness, and unlike ignorance because ignorance is an absolute absence of awareness.

Enlightenment is blissfulness with awareness. Knowledge is a passage; it is a journey. You have left ignorance, but you have not achieved Enlightenment. You are in between. That is why knowledge is a tension. Either you fall back from knowledge or you go beyond. And falling back is not possible. You have to struggle to go beyond.

It is asked whether knowledge also gives richness, growth and depth to man's life. Of course, it gives! It gives a richness because the moment you become aware, with the expanding awareness you are expanded, with widening awareness you go on becoming greater and greater, because you are your awareness. When ignorant, you are as if you are not: you do not know that you are. Existence is, but without any depth, without any height. With knowledge you begin to feel your multi-dimensional being, and richness is given by suffering.

Suffering is not something contrary to richness: suffering makes you rich. Suffering is painful, but suffering gives you depth. Someone who has not suffered at all will be just superficial. The more you suffer, the more you have touched deeper realms. That is why a more sensitive man suffers more and a less sensitive man suffers less. A shallow mind will not suffer at all. The deeper the mind, the deeper becomes your suffering.

So suffering is also richness. Animals cannot suffer: only man suffers. Animals can be in pain, but pain is not suffering. When the mind begins to feel the pain and to think about it, to think about the meaning of it and the possibility to go beyond it, then it becomes a suffering. If you simply feel pain, it is a very shallow

thing.

It has been observed that rats have a four-minute range of thinking. They can think four minutes into the future and they can think four minutes back into the past. Beyond four minutes there is nothing for them. Their range of thinking is that much. There are other mammals whose range is twelve hours. Monkeys have a range of twenty-four hours. So the world that was twenty-four hours before, drops from their consciousness, and the world that may be twenty-four hours ahead is not. Their minds have a twenty-four-hour limit, so they cannot go deep.

Man has a very wide range. From childhood to death the whole life is his range, and for those who are more sensitive, for them, the range is still greater. They can remember their past lives and they can predict events beyond this life in the future. With this range depth is gained, but also suffering.

If a rat cannot go beyond four minutes, to suffer for the future is impossible, to suffer for the past is impossible. Within three or four minutes the whole world exists, so if there was pain four minutes before, it disappears after four minutes; no memory can be maintained. If there is fear four minutes ahead, it cannot be thought about, cannot be contemplated, cannot be perceived. It is not.

With man, suffering deepens because mind can move to the past and conceive of the future. Not only that: the mind can feel someone else suffering also. Animals cannot feel this. Higher animals have certain glimpses which lower animals cannot feel. In lower animals, if some member of the group dies they just forget about it. They will move on. Death is not a problem. Neither can they conceive of their own death, nor can they conceive that something has happened to some member of their group. It is impossible. It is as if it is not. But man conceives, feels, contemplates his own suffering and also others' sufferings. With a more sensitive mind, the sympathy can even become empathy. You are in deep pain: I feel that you are in pain; I understand; I am sympathetic. But if my mind is even more keen, more sensitive, I may begin to feel the same pain. Then it is empathy.

Ramakrishna was crossing the Ganges one day in a boat and suddenly he began to scream and cry, "Do not beat me!"

No one was beating him. All those who were present with him were his disciples, devoted disciples. They said, "What are you saying? Who is beating you? Who *can* beat you?"

Tears were rolling down his eyes and he was crying, "Do not beat me!" They were all puzzled, and then Ramakrishna showed them that just on the other bank one man was being beaten by a crowd. Then he showed his back: his back had the marks of having been beaten. They reached to the other shore and they went to the man who was beaten there. They saw his back also. They were just wonderstruck. It was a miracle. The same marks were on his back as on Ramakrishna's back.

This is empathy. Ramakrishna suffers more than you because now it is not only his suffering. In a very subtle way the whole world's suffering has become his own. Wherever suffering is, Ramakrishna will suffer it. But this will give depth to Ramakrishna. Suffering itself is depth. So knowledge gives suffering and knowledge gives depth. It gives richness to life.

Socrates is reported to have said, "Even if a pig is absolutely happy, I would Still prefer to be a Socrates and unhappy than to be a pig and happy." Why? If a pig is happy then be a pig. Why be a Socrates and unhappy? The reason is depth. A pig is just without any depth. Socrates has suffering -- more than anyone else -- but still he chooses to be a Socrates with his suffering.

This suffering too has a richness. A pig is just poor. It is like this: someone is in a coma, unconscious; he has no suffering. Would you like to be unconscious in a coma? Then you will be without suffering. If that is the choice, then you will choose to be yourself, whatsoever the suffering may be. Then you win say, "I will remain conscious and suffering rather than be in a coma and not suffer, because that 'not suffering' is just like death." Suffering is there, but still a richness -- the richness of feeling, the richness of mind, the richness of living.

Steinbeck has written somewhere in his diary, "It is better to have lived and loved than not to have loved at all." Tennyson also has said, "'Tis better to have loved and lost than not to have loved at all." Love has its own suffering. Really, a life without love has less suffering, so if you can avoid love, you can avoid much suffering. If you are vulnerable to love, you will suffer more. But love gives depth, richness, so if you have not suffered love you have not really lived. Love is a deeper knowledge.

The knowledge which we call knowledge is just acquaintance -- knowing someone, something, from the outside. When you love someone, you will know him from the inside. Now it is not acquaintance. Now you have gone deeper into someone and now you will suffer more, but love will give you a new dimension of life. So a person who has not loved has not really lived on the human plane, and because love brings so

much suffering we avoid it. Everyone is avoiding love. We have invented many tricks to avoid love because love brings suffering. But then if you are successful in avoiding love, you have succeeded in avoiding a certain depth that only love can bring to your life. Grow in knowledge and you will grow in suffering; grow in love and you will grow more in suffering -- because love is a deeper knowledge.

Richness will be there, but this is the paradox -- and it is to be understood deeply: whenever you become more rich, you become aware of more poverty. Whenever you feel richness, you will also feel yourself more poor. Really, a poor man -- a really poor man -- never feels himself to be poor. Only a rich man begins to feel a deeper poverty. If you look at a beggar, he is happy with his small coins, very happy. You cannot even conceive of how he is happy. He gathers only a few coins in the whole day, but he is so happy.

Look at a rich man! He has gathered so much that he cannot use it even, but he is not happy. What has happened? The greater your riches, the more you begin to feel yourself poor. And this happens in every direction. When you know more, you feel more that you are ignorant. A person who doesn't know anything never feels that he is ignorant. He never feels it! It is impossible because that feeling is part of knowing. The more you know, the more you become aware that much is to be known. The more you know, the more you feel that whatsoever you have known is nothing.

Newton is reported to have said: "I have been just standing on the seashore, and whatsoever I have gathered is sand in my fist -- nothing more. This is a great infinite expanse. Whatsoever I have known is just a few particles of sand in my hand, and what I do not know is this infinite expanse of the ocean!" So Newton feels more ignorant than you can feel, because that feeling is part of knowledge.

If you can love, then you can feel the impossibility of love. Then you can feel that it is virtually impossible to love someone. But if you do not love anyone, you will never become aware that love is a very arduous journey -- because when you go into something, only then do you become aware of your finite capacity and the infinite encounter. When I move out of my house, then I encounter the sky. If I go on remaining in my house there is no encounter, and I may finally come to believe that this is the whole universe.

The less you know, the more confident you are. The more you know, the less is your confidence. The greater the knowledge, the more will be the hesitance of the mind even to assert, even to say, what is right or what is wrong. The less the knowledge, the more you are totally certain.

Just fifty years before, science was totally certain, absolutely certain. Everything was clear and categorized. And then came Einstein who was perhaps the first scientific mind to encounter the full expanse of the world, of the universe. Then everything became uncertain. Einstein said, "To be certain about anything shows that you are ignorant. If you know, you can at the most be *relatively* certain." "Relatively certain" is just another name for uncertain. "When everything is relative," Einstein says, "then science can never again be absolute." And now we have come to know so much knowledge that everything is disturbed and shattered. All certainties have gone.

Mahavir, one of the most penetrating minds in the whole history of man, will not assert any statement without using "perhaps" in the beginning. If you ask him, "Is there a God?" he will say, "Perhaps God is and perhaps He is not." Even if you ask him, "Are you real?" he will say, "Perhaps I am real and perhaps I am not real, because in a certain sense I am real and in a certain sense I am not real. When I am going to die, how can I say that I am real? One day I will just evaporate, and you will not even be able to find out where I have disappeared. How can I say that I am real? I will disappear just as a dream disappears in the morning. But even then, I cannot say that certainly I am unreal -- because even to assert that I am unreal, a reality is needed. Even to dream, someone is needed to dream who is real." So he will say, "Perhaps I am real and perhaps I am not real."

Because of this, Mahavir could not gather many followers. How can you gather followers if you yourself are so uncertain? Followers need certainty, absolute dogmatism. Say: "This is right and that is wrong." Whether "that" is right is another thing -- but be confident, and then you create confidence in your followers: because they have come to know, not to inquire. They have come to feel certainties. They have come for dogmas, not for real inquiry. So a lesser mind than Mahavir will gather more followers. Really, the lesser the mind, the easier it is to become a leader, because everyone is in need of certainty; then they can feel secure.

With Mahavir everything will look uncertain. And he was so emphatic that if you asked him one question he would give seven answers. He would give you seven answers, each answer contradicting the previous one. Then the whole thing would become so complex that you would return more ignorant than you had come.

With Einstein, for the first time the genius of Mahavir has been introduced in science. Relativity is Mahavir's concept. He says that everything is related, nothing is absolute; and that even the diametrically opposite is also true in a certain sense. But then his statements become so qualified, so bracketed, that you cannot feel certainty with them.

That is why, in India, only 2,500,000 Jains exist. If Mahavir had converted only twenty-five families, by now they would have become 2,500,000 just by reproduction! Only 2,500,000 after twenty-five centuries? What happened? Mahavir could not convert really. Such a keen mind cannot convert. It needs a lesser mind to create followers. The more stupid the leader, the better -- because he can say yes or he can say no with much confidence and without knowing anything.

What really happens when you gain knowledge? You become aware of ignorance. And, really, richness means: with polarities. You cannot be rich if you know only one part. When you know both the polar opposites, when you move in both the extremes, then you become rich.

For example, if you know only beauty and you are not aware of ugliness, your sense of beauty cannot be very deep. How can it be? It is always proportionate. The more you begin to feel beauty, the more you will begin to feel ugliness. They are not two things, but a movement of one sense in two directions. But the sense is one. You cannot say that "I am aware only of beauty". How can you be? With this sense, with the aesthetic sense of the feeling of beauty, the feeling of ugliness will come in. The world will become more beautiful, but at the same time more ugly; that is the paradox.

You begin to feel the beauty of the sunset, but then you also begin to feel the ugliness of the poverty all around. If a person says, "I feel the beauty of the sunset and I do not feel the ugliness of poverty and the slums," he is just deceiving either himself or others. It is impossible! When a sunset becomes beautiful, slums become ugly. And against a sunset, when you look at the slums you will be in heaven and hell simultaneously. Everything is this way and everything is bound to be this way. One thing will create its opposite.

So if you are not aware of beauty, you will not be aware of ugliness. If you are aware of beauty, you have become aware of ugliness also. You will enjoy, you will feel the bliss of beauty, and then you will suffer. This is part of growth. Growth always means the knowledge of the extremes which constitute life. So when man becomes aware, he also becomes aware that he is not aware of many things and that because of that he suffers.

Many times I have seen, observed, persons coming to me for meditation. They say, "I am very much disturbed, with pains inside, sufferings. Somehow, help me to still my mind." I suggest to them something to do, then in a week they come back and say, "What have you done? I have become more disturbed!" Why did it happen? Because when they begin to meditate, when they begin to feel a certain silence, they begin to feel the disturbance more. Against that silence, the disturbance is felt more keenly. Before they were simply disturbed, without any silence inside. Now they have something to judge against, to compare against. Now they say, "I am going mad."

So whenever someone begins meditation, he will become aware of many things of which he was not previously aware, and because of that awareness he will suffer. This is how things are, and one has to pass through them.

So if you start meditation and you do not suffer, it means it is not meditation, but just a hypnosis. That means you are just drugging yourself. You are becoming more unconscious. With a real, authentic meditation you will suffer more, because you will become more aware. You will see the ugliness of your anger, you will feel the cruelty of your jealousy, you will now know the evidence of your behaviour. Now, in every gesture, you will begin to feel where a hidden animal in you, and you will suffer. But this is how one grows. Growth is a painful birth. The child suffers when it comes out of the womb, but that is part and parcel of growth. So it is right that awareness and knowledge bring more richness and growth and depth in man's life -- not because man doesn't suffer, but because man suffers.

If someone has led just a snug existence -- as it happens in rich families -- you will feel, you will observe, that if a person is born rich, if he has lived without knowing suffering, without knowing the pain of living, without knowing anything, then whenever there is a demand, even before the demand the supply is there. He has not suffered hunger, he has not suffered love, he has not suffered anything. Whatsoever is demanded is supplied -- rather. it is supplied even before the demand is there. But then look in the eyes of that man: you will not find any depth. It is as if he has not lived. He has not struggled; he does not know what life is.

That is why it is always very difficult to find any depth in such men. They are superficial. If they laugh,

their laughter is superficial. It just comes from the lips, never from the heart. If they weep, that weeping is superficial. It is not from the depths of the being: it is just a formal thing. The more the struggle, the more the depth. This depth, this richness, this knowledge, will create such a complexity that you would like to escape from it. When you suffer, you want to escape from it. If you are looking to escape from suffering, then alcohol can become appealing or LSD or marijuana or something else.

Religion means not escaping from suffering but living with it: living with it, not escaping! And if you live with it, you will become more and more aware. If you want to escape, then you will have to leave awareness. Then, somehow, you will have to become unconscious.

There are many methods. Alcohol is the easiest, but not the only method and not even the worst. You can go and listen to music and become absorbed in it; then you are using music as alcohol. Then for the time being, your mind is diverted toward music and you have forgotten everything else. Music is working as alcohol for everything else. Or, you can go to a temple or you can do *japa*. You can use these things as alcohol, as an intoxicant.

Anything which makes you less aware of your suffering is antireligious. Anything that makes you more aware of your suffering, and which helps you encounter it without escaping, is religious. That is what *tapas* -- austerity -- means. *tapas* means this: not escaping from any suffering, but remaining there and living with it with full awareness. If you do not escape, if you remain there with your suffering, one day suffering will disappear and you will have grown into more awareness.

Suffering disappears in two ways. You become unconscious; then suffering disappears *for you*. But, really, suffering remains there. It cannot disappear. It remains there! Really, your consciousness has disappeared, so you cannot feel it, you cannot be aware of it. If you become more conscious, in the meantime you will have to suffer more. But accept suffering as a part of growth, as a part of training, as just a discipline, and then one day, when your consciousness has gone beyond your suffering, suffering will disappear not just for you -- it will disappear *objectively*. Use suffering as a stepping-stone; do not escape from it. If you escape from it, you are escaping from your destiny, from the possibility of going beyond knowledge by using suffering as a device.

Mahavir has said, "Sometimes it happens that there is no suffering. Then create suffering, but do not lose any moment to create more awareness." Mahavir would go on long fasts in order to create suffering, to encounter it, because through encounter awareness grows. He would live naked. It may have been summer, it may have been winter, it may have been the rainy season, but he would live naked, he would move naked. In every village, when he would move naked, everyone would become his enemy. They would create many sufferings for him, but he would not speak. For twelve years he was totally silent. If someone beat him, he would not speak. One could do whatsoever one liked, but he would not react. These were consciously created sufferings.

Buddha was not in agreement with Mahavira's ideology, but even then Buddha has called him MAHATAPASWI -- the great ascetic. Really, no one is comparable to Mahavir in creating conscious suffering for himself. Why? When you can live with suffering consciously, you grow, you transcend it. Really, whenever you are in suffering you have an opportunity, so use it. Whenever you are not in suffering, this time will ultimately prove to be just a wastage. Only the moments when you are in suffering can be used. But, unfortunately. we try to escape suffering. We have been doing that for lives and lives.

Make an experiment, *any* experiment, and see what happens. The night is cold and you are on the terrace standing naked: feel the coldness; do not escape from it. Let it be there, and you remain there. *Feel it*, move with it, live with it, and see what happens: Beyond a certain point coldness will be there, you will be there, but there will be a gap between you and the coldness. Now the coldness cannot penetrate to you. You have transcended.

You are hungry: remain in it, and beyond a point you will know that you are not hungry. Hunger is somewhere else, and there is a gap between you and the hunger. When you begin to feel the gap, you will transcend it.

But there is no need to create suffering because suffering is already so much there. There is no need! Every day there is suffering. Suffer it consciously; do not try to escape. Then you have a key, a secret key to transform your suffering into a blessing.

This is what *tapas* means. It is an alchemical process. Then you transform the lower into the higher, the base metal into gold. But the baser metal has to pass through fire and the false must burn. Only then can the authentic emerge out of it. So knowledge is a fire. The ignorant soul must pass through this fire, and only then will the pure gold come out of it.

That pure gold is Enlightenment. When you have faced every suffering with consciousness, suffering will dissolve, disappear, because the very reason for it will have disappeared. You will go on and on, and suffering will be left behind and you will become a peak. This peak will have gone beyond it. This is Enlightenment.

There are three states: ignorance, knowledge, Enlightenment. Go beyond ignorance, but do not forget that knowledge is not the end. That is only the means. You have to go beyond it also. And when someone goes beyond knowledge, he becomes a Buddha. Then he is wise, not learned; wise, not more informed. It is not that he is more knowledgeable: he is simply wise, simply more aware. So knowledge is good because it brings you out of ignorance, and knowledge is bad if you begin to cling to it. If it becomes a clinging, it is bad. Use knowledge to go beyond ignorance, and then through knowledge go beyond it.

Buddha tells a story which he liked very much. He reported this story thousands and thousands of times. He says knowledge is like a raft. You cross a river on a raft, and then you leave the raft and the river, and you move on. Buddha says that there were five very learned men. They crossed the stream on a raft, and then they thought and pondered: "Because this raft has helped us to cross this stream, we must carry this raft on our heads. Now how can we be ungrateful? This is simply gratitude."

So those five learned men carried that raft on their heads into the market. Then the whole village gathered and asked, "What are you doing? This is something new."

They said, "Now we cannot leave this raft. This raft has helped us to cross the stream, and these are the days of rains and the river is flooded. It was impossible without this raft. This raft is a friend, and we are just being grateful."

The whole village laughed. They said. "Yes, this raft *was* a friend, but now this raft is an enemy. Now you will suffer because of this raft, now it will be a bondage. Now you cannot move anywhere, now you cannot do anything else."

Knowledge is a raft to go beyond ignorance, but then you must not begin to carry it on your head as these learned persons carried it. Really, it is not right to say "carry it", because the burden becomes so much that you cannot even move. Throw this raft! It is difficult to throw because it has saved you. You have come across a stream and your logic may run in this way; "If we throw this raft, then we will be again in the same situation in which we were before, before the raft was used." This *looks* logical, but it is not -- because when there was no raft you were on one bank of the stream; when you have used the raft you have come to another bank of the stream, and if you throw it you will not be in the same situation again.

Man is afraid of throwing knowledge because he fears that he will again become ignorant. You cannot become ignorant again. A person who has known cannot fall back into ignorance. But if he now clings to this knowledge, he cannot go beyond either. Throw it! You are not going to fall back into ignorance. You will rise into Enlightenment.

One rises into knowledge by throwing ignorance, and then one rises into Enlightenment by throwing knowledge. So it is good to teach knowledge to the ignorant, and it is good to teach again a different kind of ignorance to the knowledgeable ones. One has to become ignorant in a different dimension, with a different quality, just by throwing knowledge.

So it is inevitable that one must come to knowledge, but then it is not inevitable that one must remain there. You must pass through it. That is a must, it cannot be avoided; but you must not remain there. You must move -- move from knowledge: this is what is meant. How to move from this knowledge? As I said, if you become aware of suffering, you transcend it. If you become aware of your knowledge, you transcend knowledge. Awareness is the only technique of transcendence, whatsoever may be the problem. Awareness is the *only* technique of transcendence!

You know many things; then you become identified with your knowledge. Then if someone denies your knowledge or contradicts it, you feel hurt, as if he has denied you or as if he has contradicted you. Your knowledge is something different from you. Feel the gap. You are *not* your knowledge. The moment you can feel this, that "I am not my knowledge," then try to be aware of it. Be aware that "This I know, this I do not know, and that which I know may be right or may not be right." Do not become mad with it, do not become involved.

Socrates used to say, he would say always, "As far as my knowledge goes this seems to be true -- only *seems* to be true. And that is only as far as my knowledge goes. It may not be true because knowledge can go further; it may not be true because it only appears to be true to me." Then if someone contradicts him, he cannot feel hurt. Rather, that person is helping him. Why should he feel hurt?

If someone says, "You are wrong," he is giving you more knowledge -- something more, something

different., If you are not identified, you will feel grateful; if you are identified, you will feel hurt. Then it is not a question of knowledge: it is a question of an egoist cycle. Then it is not that he has said, "Whatsoever *you say* is wrong." Really, he has said, "*you* are wrong." You feel it that way. If you feel it that way, then you can never be aware of your knowledge. Be aware! It is an accumulation, but it bas helped. It has utility.

The Buddhist, the Zen Buddhist word for knowledge is *upaya*. They call it "just an instrument". Use it, but do not be mad, do not become obsessed with it, do not be identified with it. Remain aloof, remain detached. This aloofness, this remaining detached, is the first necessity. And then be aware. Whenever you are saying something, say it with a clear awareness that it is not you, but only your knowledge. This awareness will lead you beyond it.

So whatsoever may be the problem, being identified with it will create unconsciousness, and you will fall back. Being aware of it will create consciousness, and you will go beyond.

OSHO, ONE NIGHT YOU SAID THAT CHRISTIANITY HAS REMAINED INCOMPLETE BECAUSE FOR CHRISTIANS JESUS DIED AT THE AGE OF THIRTY-THREE WHEN HE WAS FIERY, REBELLIOUS AND ACTIVE, WITH SUN-LIKE CONSCIOUSNESS AS HIS INNER CENTER. DOES IT MEAN THAT JESUS COULD NOT ACHIEVE TOTAL SPIRITUAL GROWTH, INNER SILENCE, INNER PEACE AND AN INNER FULL-MOON STAGE OF CONSCIOUSNESS LIKE BUDDHA AND MAHAVIR?
PLEASE ENLIGHTEN US ON THIS POINT.

Many things may have to be considered: one, Jesus died for Christianity at the age of thirty-three. Remember, *for christianity*, because actually he did not die -- he lived to be one hundred and twelve. But that is another story, not related with Christianity at all. and he died a fully Enlightened One like Buddha, Mahavir and Krishna. So this is the first thing to be understood.

Christianity has only this much to say, that he was seen resurrected after his crucifixion. For three days he was seen somewhere by some disciples and somewhere else by some other disciples, and then he disappeared. So one thing is certain: even Christianity thinks that whether he died or not on the cross, he was seen after the crucifixion for three days.

They think that he died on the cross and then was resurrected, but then they do not have anything to tell about what happened to this resurrected Jesus. The Bible is silent. What happened to this man who was seen? When did he die again? He must have died again because on the cross he did not die. So what happened to this man Jesus? The Bible is incomplete because Jesus disappeared from Israel.

In Kashmir, there is a shrine which is believed to be that of Jesus Christ -- his tomb. He lived in Kashmir, in India, then he died when he was one hundred and twelve. At the time of the crucifixion he was just entering the moon center. On that very day he entered -- on the *very day* of the crucifixion. So that is the next thing to understand.

Jesus in the Bible is not like Buddha, Mahavir or Lao Tzu. He is not! You cannot conceive of Buddha going into the temple and beating the money-lenders -- you cannot conceive of it! But Jesus did it. He went into the temple; the annual festival was on. Many things were connected with this great temple of Jerusalem. There was a great money-lending business associated with it. Those moneylenders of this temple exploited the whole country. People would come for the annual gathering and other gatherings during the year, and they would obtain money at a high interest, but it was impossible to repay it. They would lose everything, and this temple was going on becoming richer and richer. It was a religious imperialism. The whole country was poor and suffering, but the money would come automatically to this temple.

Jesus entered one day with a whip in his hand. He overturned the money-lenders' boards, then began to beat them. He created a chaos in the temple. You cannot conceive of Buddha doing this. Impossible!

Jesus was the first communist, and, really that is why Christianity could give birth to communism. Hinduism could not give birth to it, no other religion could give birth to it -- impossible! Only Christianity! With Jesus it has a relevance. He was the first communist, and he was fiery and rebellious.

The very language he uses is totally different. He gets angry with such things that we cannot even believe it -- such as a fig tree: he destroyed it because he and his disciples were hungry and the tree would not yield any fruit. He destroyed it! He has threatened in such language that Buddha could not utter. Those who are not going to believe in him and his Kingdom of God will be "thrown into the fires of Hell" -- the *eternal* fires of Hell -- and they cannot come back.

Only the Christian Hell is eternal. Every other hell is just a temporary punishment. You go there, you

suffer and you come back. But Jesus' hell is eternal. This looks unjust, absolutely unjust. Whatsoever may be the sin, eternal punishment cannot be justified; it cannot be! And what are the sins? Bertrand Russell has written a book, "Why I am Not a Christian," and in that book one of the reasons he has told is this, that "Jesus looks absurd". Bertrand Russell says, "If I confess all the sins that I have committed and all those sins which I have thought about but never committed, then too you cannot give me more than five years imprisonment." Eternal punishment? Non-ending punishment? Jesus speaks the language of a revolutionary!

Revolutionaries always look to the other end -- to the extreme. He says to a rich man -- and you cannot conceive of a Buddha or a Mahavir saying it -- that "A camel can pass through a needle's eye, but a rich man cannot pass through the gates of my Father to the Kingdom of God." He cannot pass! This is the seed of communism, the basic seed. Jesus was a revolutionary. He was concerned not only with spirituality, but with economics, with politics and everything. Really, had he been only a spiritual man he would not have been crucified. He was crucified because he became a danger to everything -- to the whole social structure, to the status quo.

But he was not a revolutionary like Lenin or Mao. Of course, Marx and Mao are inconceivable without there having been a Jesus in history. They belong to this same Jesus, the early Jesus, the Jesus who was crucified. He was a fiery man, rebellious, ready to destroy everything, but he was not simply a revolutionary. He was also a spiritual man. He was somehow a mixture of Mahavir and Mao. But the Mao was crucified and the Mahavir remained in the end.

The day Jesus was crucified was not only the day of crucifixion. It was a day of deep inner transformation also. The day he was crucified, Pilate, the Roman Governor, asked him, "What is Truth?" Jesus remained silent. This was not like Jesus at all. It was more like a Zen Master. If you see the entire previous life of Jesus, this remaining silent when someone has asked, "What is Truth?" was not Jesus-like at all. He was not that type of Master who would remain silent.

Why did he remain silent? What had happened? Why was he not speaking? Why was he at a loss? Why was he incapable of speaking? He was one of the greatest orators the world has ever produced -- or we may say, even without hesitation, the greatest: his words are so penetrating. He was a man of words, not a man of silence. Why did he remain silent suddenly? He was just stepping, going to the cross. But Pilate asked him, "What is Truth?" For his whole life he was defining only that; for his whole life he was talking only about Truth: that is why Pilate asked him. But he remained silent.

What had happened to the inner world of Jesus? It has never been rported because it is difficult to report what had happeend. And Christian theology has remained shallow, because the inner world of Jesus can only be interpreted in India and never anywhere else. Only India knows the inner changes, the inner tranformation of what happened.

What has happened suddenly? Jesus is on the verge of death. He is to be crucified. Now the whole revolution is meaningless. Whatsoever he has been saying is futile; whatsoever he has been living for is just coming to an end. Everything is finished, and because death is so near he must now move inwards. Time cannot be lost now! Not a single moment can be lost now! He must move in before he is crucified; he must complete the inner journey.

He has been on the inner journey, but he was also entangled with outer problems. And because of these outer problems, he could not move to that cool point which this Upanishad calls "the moon point". He has remained fiery, hot. In a way, he might have done it consciously.

There is a story: Vivekananda achieved his first satori, his first glimpse of Samadhi, and Ramakrishna said, "Now I will keep this key with me; I am not going to give it to you. It will be given to you only three days before your death. Before you die, only three days before, this key will be given back to you. Now no more glimpses of Samadhi."

Vivekananda began to weep and he said, "Why? I do not want anything. I do not want the whole kingdom of the world. Give me only my Samadhi. The one glimpse was so beautiful. I do not want anything more."

Ramakrishna said, "The world needs you and something has to be done. And if you move into Samadhi, then you will not be able to do anything. So do not be in a hurry. Samadhi will wait for you. Move into the world; give my message. And when the message is delivered, the key will be given back to you."

Ramakrishna died, but these are not visible keys. And only three days before his death, was Vivekananda able to achieve Samadhi -- only three days before! So it may have been a very conscious thing when Jesus did not move to the moon center right away, because once you move you become absolutely inactive.

One story more: Jesus was initiated by John the Baptist. He was the disciple of John the Baptist who himself was a great revolutionary and a great spiritualist. He waited for Jesus for years together. On the day he initiated Jesus in the river Jordan, he said to Jesus, "Now take over my work and I will disappear. It is enough." And from that day he was hardly ever seen again. He disappeared in the forest. In the inner language, he disappeared from the sun point to the moon point. He became silent. He had done the work and he had given the work to someone who would complete it.

Just on the day of crucifixion Jesus must have become aware that now the work he was doing was finished. He must have thought, "There is no more possibility for it. I cannot do anything more now; I must move in. This opportunity must not be lost." That is why, when Pilate asked him, "What is Truth?" he remained silent. This is not Jesus-like. This is like a Zen Master; this is more like Buddha. And because of this, the miracle happened which has remained an enigma for Christianity. Because of this, the miracle happened.

When he was moving to his cooler, coldest point, the moon point, he was crucified. And when for the first time someone comes to the moon center, his breathing stops, because that breathing too is an activity of the sun point. Everything becomes silent; everything is as if dead.

He moved inward to the moon point when he was crucified, and they thought he was dead when he was not. This was a mis. conception -- a misunderstanding. Those who were crucifying him thought he was dead, but he was simply at the moon point where breathing stops. Then there is no outgoing, no ingoing breath. He was in the gap.

When one remains in the gap, it is such a deep balance that it is virtually death. But it was *not* death. So they, the crucifiers, the murderers of Jesus, they thought he was dead, so they allowed the disciples to bring the body down. As was the custom in the Jewish land, his body was to be preserved just in a nearby cave for three days and then delivered to the family. It is reported -- and, again Christianity has only fragments -- that when his body was being carried to the cave, his body was dashed against some stone and there was blood. If he had really been dead, blood would have been impossible.

He was not dead. And when after three days the cave was opened, he was not there. The dead body had disappeared, and in these three days he was seen. Four or five people had seen him, but no one would believe them. They went to the village and said that he was resurrected, but no one would believe it.

So he escaped from Jerusalem. He came to Kashmir and remained there. But then this life was not the life of Jesus, but the life of Christ. Jesus was the sun point and Christ the moon point. And he remained totally silent: that is why there is no record. He would not talk, he would not give any message, he would not preach. Then he remained totally silent. Then he was not a revolutionary: he was just a Master living in his own silence, so then very few people would travel to him.

Those who became aware without any outer information about him, they would travel to him. And they were not few but many -- few only in comparison to the world, but many in a way. And a whole village came to be established around him. The village is still called Bethlehem. In Kashmir, the village is still called Bethlehem after the birthplace of Jesus, and the tomb is preserved which is Jesus' tomb.

I have said that Christianity is incomplete because it knows only the early Jesus and that, because of that, Christianity could give birth to communism. But Jesus himself died a fully Enlightened man -- a full moon.

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SOHAM BHAVO NAMASKARAH
"THE FEELING OF I AM THAT -- SO-AHAM -- IS THE SALUTATION."

EXISTENCE is one, or rather, Existence is *oneness*. Al-Hillaj Mansoor was flayed alive because he said, "I am the Beloved; I am the Divine; I am That which created the world." Islam was totally unacquainted with this type of language. This language is basically Hindu. Wherever man has contemplated, man has come to duality: God, the Creator, and the world, the created. Hinduism has taken the boldest jump by saying that the created is the Creator and there is no basic difference.

To Islam or to other dualistic thinkings, this looks like sacrilege. If there is no difference between God and the world, between man and God, then for dualistic thinkers it appears that there is no possibility of religion, no possibility of worship, no possibility of salutation. If you are the Divine, then who are you going to worship? If you are the Creator, then who is superior to you? Worship becomes impossible.

But this sutra says that this is the only worship, this is the only salutation: "The feeling of I am That -- SO-AHAM -- is the salutation." Ordinarily, this sutra is absurd, contradictory -- because if there is no higher power than you, if you are the highest, then whom are you going to salute? To whom are you going to pay your respects? This is the reason Mansoor was murdered, killed; this is heresy. He was thought to be a heretic, a *nastik* -- an atheist. If you say that you are God, you deny Godhood. Then *you* are the Supreme.

To the dualistic way of thinking, this is egoistic. The division must be maintained. You must come nearer and nearer, but you must not become the flame itself. You must become intimate with the Divine source, but you must not become one with it. Then respect is possible, worship is possible.

So you can reach to the Divine feet, but you cannot become one with the Divine flame. How can the created become the Creator? And if the created becomes the Creator, that means the created was not the created at all. And if the created becomes the Creator, that means there is NO Creator.

This is one type of religious thinking -- the dualist type. It has its own reasoning and it appeals to our ordinary minds. So, really, even those who are born Hindus are not Hindus unless they can come to conceive of this attitude -- of being one with the Creator. One may be born a Hindu, but there is no basic difference between a Hindu, a Mohammedan and a Christian attitude. Theirs is our basic attitude -- the attitude we learn and the attitude by which we behave.

A Hindu is really a deep absurdity, because he takes the impossible jump: the created becomes the Creator. And this sutra says, "This is the only salutation." If God is there high above and you are here low down, if something in you is not already Divine, there is no bridge possible. You cannot be related to the Divine. You can be related to Him only if you are *already* related; otherwise there is an unbridgeable gap. God remains God and you remain just the created.

Because of this, a third attitude develops -- the attitude of the Jains. They deny God altogether, because they say if there is a God as a Creator and we are just created beings, we can never become Gods. How can something created by you become you? The created will remain the created, and the Creator will always have the capacity to destroy you, because "Creator" also means the capacity to destroy, the capacity for destruction. If God has created the world, he can destroy it this very moment. He is not responsible to you. You cannot ask why because you have never asked why He created the world. So at this very moment, if there is just a whim in the Divine mind, the world can be destroyed. With all your holy men, with all your sinners, the world can at this very moment be destroyed.

So if there is a God, Jains say, then man is not really a spirit. He is just a created thing, not a soul, because then he does not have any freedom. If God is the Creator, then man is not free and then everything becomes meaningless: whether you are good or bad, it is meaningless. God remains the supreme power. He can do anything, He can undo anything. And He is not responsible to you. If you have created a mechanical device you can destroy it: you are not responsible to your mechanical creation. A painter creates a painting; he can destroy it. The painting cannot say, "You cannot destroy me." And if God is the Creator and man is just a created thing, how can the created thing evolve and become Divine? That is impossible. So Jains say

that there is no God. Only then can man become Divine, because only then is man free. With a God we are slaves; with no God we are free.

Nietzsche has said, without knowing that Mahavir has said this before him, "Now God is dead and man is free." The same was the problem with Mahavir. If God is there, then man is not free. God's being is man's slavery, God's non-being is man's freedom. So Mahavir says that there is no God and that only then can you become Divine. Mohammedans, Christians, Jews, they say God is, man is, but man is just a created being. He can worship the Divine and come nearer. The nearer he comes, the more he will be filled with Divine light, bliss, ecstasy. But he cannot become one with the Divine, because if he *can* become one with the Divine that shows that potentially he was already one with the Divine; because nothing can happen in the world which is not already in the seed.

A tree evolves because the tree was in the seed. If you can become Divine, you were already Divine. So Jews, Christians and Mohammedans say that if you are already Divine, then evolving becomes meaningless. If you are already Divine in the seed, then there is no real evolution, then there is no growth, and whatsoever you do or do not do, you will remain Divine. Christians, Mohammedans and Jews say that religious growth is possible only if man is man and God is God. You come nearer and nearer, and that coming nearer is a growth.

It is your choice. You may not come near, you may go far away -- this is your freedom. But if you are already Divine, say Jews, Mohammedans and Christians, then there is no real growth. The whole growth becomes just illusory, just a dream growth. You were bound to become Divine because in the seed you were Divine already. So the whole thing becomes hocus-pocus, they say. The whole evolution becomes meaningless.

Hindus take a standpoint just in between these two standpoints. They agree with Jains that man is Divine and they agree with Christians, Mohammedans and Jews that there is God as the Creator. And Still, they say, there is growth, there is evolution. Not only that: they say *only then* is growth possible. But to them growth means just unfoldment. A seed grows, and the growth is real, authentic, because a seed may not grow and may remain a seed forever; there is no inner necessity to grow But a seed grows only to be a particular tree because that tree is already potential in it.

Man can remain man, man can even fall down and become an animal, or man can grow to be Divine. This is choice! This is freedom! But miS possibility, that man can become Divine, shows that somewhere deep down in the seed form man is already Divine.

So it is an unfoldment. Something hidden becomes actual, something potential becomes actual, something that was just a seed becomes a tree. In a way, the Hindu God is totally different from the Mohammedan and the Christian God because for Hindus man can become God. And they say that if you cannot become God, then even the concept of coming nearer and nearer is false -- because if you cannot jump into the flame, what does it mean to come nearer and nearer? Then what is the difference between you and someone who is not near? If you can come nearer, then the logical conclusion will be more near, more near, more near, and ultimately you become one.

If you cannot become one, then there is a limit, a boundary, and beyond that boundary and limit there will be a gap between you and the Divine. That gap cannot be tolerated. And if there is a gap which it is not possible to bridge, the whole effort is useless. Hindus say that unless you become the Divine itself, the urge will not be fulfilled. The nearer you are, the more you will feel the gap and the more you will suffer. And when you come on the boundary line from where no growth is possible, you will stagnate and you will die, and the suffering will be unbearable, absolutely unbearable.

Man can become Divine because he is already Divine, and Hindus say you can only become that which you are already. You cannot become that which you are not; you cannot grow to be something else. You can only grow to be yourself.

This attitude has many dimensions. One is God the Creator: we can think of Him as a painter, but Hindus have not thought that way. They say the Creator is not a painter but a dancer: that is why there is the concept of Shiva the dancer. In dance the dancer is creating something, but the creation is not something separate from the Creator. In painting the painter and painting are two things, and the painter can die and the painting can remain. And the moment the painting is complete, it is independent of the painter completely. Now it will take its own course.

Hindus say God is a Creator like a dancer. A dancer is there dancing; the dance is the creation -- but you cannot separate it from the dancer. If the dancer dies the dance will die, and if the dance continues the dancer will be there.

One thing more which is basic and important: the dance cannot exist without the dancer, but the dancer can exist without the dance. Hindus say this world is a creation in this way. God is dancing, so whatsoever is created is part and parcel of it.

Another thing: a painter paints; he can complete the painting and then go to sleep. But a dance is a constant creation. God cannot go to sleep. So the world was not created on a particular day; it is being created every moment. Christians think the world was created on a particular day and date, and before that there was no world. They say in a week -- in exactly six days -- God created the world, and on the seventh day he rested. Now, even if He is, He is no more needed. He may have died meanwhile. The painter can die and the painting can continue. The painter may have gone mad, but the painting remains as it was.

Hindus say not that the world *was* created but that it *is being created* every moment. It is a constant flux of creation; it is a continuum. It is a *constant* flux of creation; it is a continuum of creation. So really, if you look at things in this way, then God is not a person: God is energy. Then God is not something static: God is movement. He is dynamic because a dance is a dynamic movement. You have to be in it every moment: only then can it exist. Dance is an expression, a living expression, and you have to be in it continuously.

The world is a dance, not a painting, and everything is part of this dance, every gesture is Divine. So Hindus say a very beautiful thing. They say if not everything is Divine, then nothing can be Divine. If not everything is holy, then nothing can be holy. If not everything is God, then there is no possibility of any God. This is one dimension -- to look at this oneness. They never say there is oneness. They always say everything is non-dual, because Hindus think that to say that the world is one, that Existence is one, gives you a feeling that "one" can exist only if something else also exists.

One is a number. One can exist only if other numbers exist -- two, three, four. If there are no other numbers, one becomes meaningless. Then what do you mean by "one"? Because there are nine digits, from one to nine, one is meaningful. It is meaningful in a pattern of digits, of numbers. If there is only one, you cannot say it is one. Then numbers become meaningless.

Hindus say that Existence is non-dual, not one. They mean it is one, but they say it is non-dual. They say it is not two. This is a non-committal statement. If you say "one", you have made a commitment, you have committed yourself in many ways. If you say "one", you are saying that you have measured it. If you say "one", you are saying that Existence is finite.

Hindus say it is non-dual. They mean it is one, but they say it in a roundabout way, and this is very meaningful. They say that it is non-dual -- that it is not two. Thus, they only indicate that it is one. It is never said directly, but only indicated. They say only that it is not two.

This is very meaningful, because when we say that the dancer and the dance are one, then there will be many difficulties. If the dance ceases, the dancer will cease -- if they are one. Hindus say instead that they are not two. Then the dancer will be there even if the dance ceases, but the dance cannot be there if the dancer ceases.

This non-dualness is hidden; the duality is manifested. "Manyness" is manifest; oneness is hidden. But this many-ness can exist only because of that hidden oneness. Trees are different, the earth is different, the sun is different, the moon is different, but now science says that deep down everything is related and one. The tree cannot grow if there is no sun, but we have come to know only this one-way traffic. We know trees cannot grow and flowers cannot flower if the sun ceases to be. Hindus too say trees cannot grow if there is no sun, but they say also that if there are no growing trees, the sun cannot exist. This is a two-way traffic; everything is related.

Jains say if there is God, then man will be a slave. Mohammedans say if man declares that "I am God", then God is dethroned and the slave pretends to be-the master. Hindus say there is neither independence nor dependence: Existence is an interdependence. So to talk in terms of dependence and independence is meaningless. The Whole exists as an interdependent whole. Nothing is high and nothing is low because the high cannot exist without that which you call low.

Can the peak exist without the valley? Can the holy man exist without the sinner? Can beauty exist without that which you call ugliness? And if beauty cannot exist without ugliness, then it depends on ugliness. And if the peak cannot exist without the valley, then what is the meaning of calling the peak something high and calling the valley something low?

Hindus say the lowest is the highest and the highest i5 the lowest. By declaring this, they mean that this whole world is a deeply interdependent pattern and all religions are arbitrary. They are good for thinking, for analyzing, for understanding, but basically they are false. And this is the longest jump.

The *rishi* says, "SOHAN. BHAVO NAMASKARAH -- the feeling of I am That is the salutation."

Unless the lowest can feel that he is the highest, he cannot be at home in this universe. But this is not a declaration: this is a feeling. You can declare that "I am God" and that may not be a deep feeling at all. That may be just an egoistic assertion. If you say that "I am God and no one else is God", then you have not felt it. When it is a feeling, it is not a declaration on your part -- it is a declaration on the part of the whole Existence.

The *rishi* says, "I am God, I am That." He is saying that everything is God, everything is That. With him, the whole Existence declares. So it is not a personal statement. Al-Hillaj Mansoor was killed because Islam could not understand this language. When he said, "I am God," they thought Al-Hillaj was saying, "'I' am God.," It was not Al-Hillaj at all. It was simply that Al-Hillaj became vocal on the part of the whole Existence. It was the whole Existence speaking through Al-Hillaj, declaring. Al-Hillaj was no more -- because if he was, then this declaration becomes personal. So this is the second dimension.

Man exists in three categories. One is when he says "I am" without knowing who he is. This is the ordinary existence of everyone, the feeling of "I am" without knowing "who I am". The second stage is when he comes to know "I am not" -- because the deeper you ponder over this am-ness, the more you dig, the more you will find that you are not, and the whole phenomenon of "I" disappears. You cannot find it. So there is no question of making it disappear. You simply do not find it; it is not there.

If you exist without any search, you feel that "I am". If you begin to search, you will come to know that you are not. This is the second state: when man comes to know that he is not. First he was probing deep into the phenomenon of "I am"; now he will have to probe into the phenomenon of "I am not".

This is most arduous. The first is difficult, very difficult. Even to come to the second is a long journey. Many stay at the first. They never probe into "Who am I?" Only very few go into a deep search to know who it is that says "I am". Then, among those few, very few will go again on a new journey to know what this "I am not" is, what this feeling of "I am not" is. With "I am not", still I am, but now I cannot say "I am"; I feel as if there is a deep emptiness.

Hindus have said that the first is "I-am-ness"; the second is simply "am-ness". The "I" is dropped, but my existence is there. Even if I am empty, nothing, still I *am*. This is called "am-ness". The first they call *ahankar* -- ego; the second they call *asmita* -- am-ness. If someone goes deep into *ahankar*, the ego, he comes to *asmita*, amness. And now, if someone again goes deep into this am-ness, he come to Divineness. Then he says, "I am That; *aham brahmasmi* -- I am God." Through emptiness. one becomes all. Through nonbeing, one becomes the very ground of Being. Dissolving, one becomes all.

This sutra, "SOHAM BHAVO NAMASKARAH," is the feeling of the third state. When man has dissolved completely, ego has disappeared. Even am-ness is not a finite thing now. One has come to the very source, as if one is just a gesture in a dance just a gesture in a dance! He has probed deep, and now he has come to the dancer. Now the gesture of the dance is that "I am the dancer".

This is going in. First you go in yourself, but you are relative to the universe. So if you continue, then you are stepping down into Existence. If you go on continuing, then from the periphery you will one day come to the center.

Even a leaf in the wind has its own individuality. If the leaf begins to travel inwards, sooner or later it will go beyond itself; it will enter into the branch. If it goes on, then sooner or later it will not be the leaf, it will not be the branch: it will become the tree. If it goes on, sooner or later it will not be the tree: it will become the roots. And if it still continues, sooner or later it will become the Existence: it will go beyond the roots.

But the leaf can remain itself without moving in. Then the leaf can think, "I am"; this is the first stage. If the leaf moves, sooner or later it will find, "I am not the leaf. I am more: I am the branch." Then, "I am not the branch. I am even more: I am the tree." And then, "I am not even the tree. I am still more: I am the roots, the hidden roots." And if the journey goes on, from the roots also it will take a jump -- it will become the whole Existence.

This is a feeling, a realization. And this is the more difficult part because intellectually your ego *would like* to declare that you are God, you are Divine. Intellect tries always to be high, at the peak. The very effort of the ego is to be something supreme. So this can appeal to you, this can appeal to the ego. It can say, "Okay this is right: I am God."

But this sutra says this is the salutation, and salutation is a deep humility, a humbleness. It is not to put yourself on the peak, because then there is no one whom you can salute. This was the problem with Islam when Al-Hillaj declared. He declared himself God and Islam felt: "This is not humbleness -- this is the climax of being egoistic!" So those who killed him felt that they killed him very righteously, in good faith:

this was the peak of ego!

This sutra is contradictory. It declares that you are That, and this is the salutation. If this is felt and realized, then the peak will salute the valley -- because now there is nothing else but the Divine, and now the peak will realize that it is dependent on the valley. Then light will salute darkness and life will salute death. because everything is interdependent and interrelated. At this peak of realization, one becomes humble -- because this declaration of "I am That" is not against anyone. It is for all. Now, through me, everything is declaring its Divinity.

Many people were there when Al-Hillaj was killed; many were throwing stones. He was laughing, he was prayerful, he was loving. There was a *sufi* fakir also present in the crowd. The whole crowd was throwing stones, and the *sufi* fakir, just to be one with the crowd, just in order not to let them feel he did not belong with them, threw a flower. He could not throw any stone, so he threw a flower just to be one with the crowd -- so that everyone would feel that he was with them, that he belonged to them.

Mansoor began to weep. When the *sufi's* flower hit him, he began to weep. The Sufi became uneasy. He came nearer and he asked Mansoor, "Why, when they are throwing stones, are you laughing, praying for them? And I have thrown only a flower!"

Mansoor said, "Your flower hits me more because you know. This is not a declaration for *me*. I have declared for you and you know, so your flower hits me more. Their stones are just like flowers because they do not know. But this has been a declaration for them. If Mansoor can be Divine," said Mansoor, "then everything can be Divine. If even Mansoor can be Divine, then everything can be Divine!" Mansoor said, "Look at me! I was no one and yet I declare I am Divine. Now everything can be Divine."

This is a declaration not from the ego: this is a declaration from a non-ego realization. When one begins to feel that one is nothing, only then can one come to this. Then it is humble; then it is the most humble possibility. It becomes a salutation -- a salutation to the whole Existence. Then the whole Existence has a Divinity.

Mystics have denied temples, mosques, churches, not because they are meaningless, but because the whole Cosmos is a temple. Mystics have denied statues, not because they are meaningless, but because the whole Existence is the image of the Divine. But to understand their language is difficult. They appear to us as antireligious -- denying statues, denying images, denying temples, churches, denying scriptures; denying everything that we believe to be religious. They are denying only because the Whole is Divine. And if you insist on the part, that shows you do not know about the Whole.

If I say, "This temple is Divine," just by saying this I have said that the whole universe is not Divine. If this temple is just part of a greater temple, then it is a different thing. But if this temple is against the Whole, against other temples -- not only against other temples: if this temple is against any ordinary house even, if this temple says that houses are not holy and only temples are holy, it is a denial of the Whole.

For the Whole, mystics have denied the parts. But for us there is no Whole; we do not know anything about the Whole. So even when the part is denied it is uncomfortable, because that is all we know. If someone says there is no temple, it is enough for us that he is not religious. He may be saying this: that because *everything* is a temple, do not make anything in particular a temple; do not say anything in particular is Divine, because everything is Divine. This is the salutation.

We are also worshipping. We go to the temple, to the mosque, to bow. We bow down, but the ego remains standing. It is only a bodily movement. The inner ego remains unmoved. Rather, it may become even more straight *because* you have been to the temple, because you have been to the *teerth* -- because you have been on a holy pilgrimage -- because you have been to Quaba. Now you are no ordinary person! You are "religious" because you bowed down, but it was a bodily gesture. Your ego has become more strengthened by it; it has been a food for your ego. Your ego has been vitalized; it is not dead.

That is why so-called religious persons will always be more egoistic than ordinary worldly persons. They have something mo)re that you do not have. They are "religious": they do prayer daily! When you go to a cinema hall your ego may not be strengthened, but when you go to a temple it is strengthened, because in a temple you can never feel that you are guilty. You may feel in a cinema hall that you are guilty; you may feel in a hotel that you are guilty, but you can never feel that you are guilty in a temple. You feel superior; you become more respectable; you gain something in terms of ego.

Look at the faces of persons coming out from temples. Observe them! Their egos are more strengthened. They are coming out with some gain; this has been a "vitamin". You can bow down without bowing down at all -- and that is the problem. Bowing must be inner. And if then the body follows, it is a deep experience. Even in the body it is a deep experience -- if you are bowing inwardly with the feeling that because

everything is Divine, then wherever you bow down you are at the feet of Divine. If your body moves with this feeling, then your body also will have a deep experience, and you will come out of it more simple, more innocent, more humble.

What to do? Man has invented many things, but they have not helped. And man's ego is so subtle and cunning, and it can deceive you in such subtle ways that you cannot defeat it. If there is a God somewhere in heaven you can bow to Him, and you can still behave egoistically with the whole Existence because you feel that this world is not Divine. Your Divinity, your God, is somewhere high in heaven. To this world, you can go on behaving as you were behaving, and you can behave even more badly because now you are related to the Supreme Authority. Now you have a direct link. You can dial any moment to the Supreme Authority; you can tell Him to do anything.

Jesus was passing through a village. The village was antagonistic. They would not shelter the disciples of Jesus; they refused. They would not give any food, not even water, so they were having to move to another village. The disciples said to Jesus, "This is your moment. Show your miracles: destroy this village! Such irreligious people should not exist." These are the disciples who later on created the whole Christianity. They said, "Destroy this village this very moment. This is the time! Show your miracles!" They are asking Jesus to prove that he is the Son, the only begotten Son. They are saying, "Now tell your Father who is high in heaven to destroy this village this very moment!"

Why this arrogance? Why this anger? And they were prayerful people. They were praying daily; they were living with Jesus. Why this arrogance? There were simply some ordinary people in the town. They had only refused to give food. This is not a sin. This is up to them. If I come to your house and you refuse me food, okay -- it is up to you. Why this arrogance? And not the whole city had denied them. There were small children and old men, they had not denied them: only a few people had. But the disciples said, "Destroy this whole city. This whole village must be destroyed this very moment."

The trees had not denied them shelter, but they were asking Jesus to destroy everything that belonged to the village. Why? Through prayer, through salutations, through worship, they have become more arrogant. They are not humble people; humility is far from them. And if they are not humble, how can they be religious? Why did this become possible? Because God is "in heaven." Then they could feel that "The person who has denied us food is not Divine; the village is not Divine. God is somewhere in heaven and we are God's chosen people. These people are anti-God, so destroy them."

Real humility is possible only when God is not far away. He is your neighbour every moment. Wherever you are, He is your neighbour. To put God somewhere else, far away. is very easy, convenient, because then you can behave as you like with your neighbour and God is "always on your side."

I was reading something: One French general was talking to an English general. It was after the Second World War. The French general said, "We were continuously defeated and you were not defeated. Why is this so?"

The English general said, "This is because of prayer. We pray before we start any fight. We pray!"
The French general said, "But that we also do."

The English general said, "That is okay, but we pray in English and you pray in French. From where did you get this idea that God knows French? He cannot know it."

This is how the so-called religious mind becomes arrogant. Sanskrit is the "only sacred language"; you can laugh at the anecdote, but can you laugh at this? You think Sanskrit is the only sacred language and that the Vedas are the only scriptures written by God Himself. You think: "The Koran? How is it possible! From where did you get the idea that God knows Arabic? He knows only Sanskrit!" Then you say, "God is always on my side. If He insists on not being on my side, I can change my God. That is always within my capacity." So because of that fear, "He always remains on my side. He is my God; He has to follow me."

This attitude is created because for you the whole Existence is not Divine. If the whole Existence is Divine, then God even understands the language of trees -- not only Sanskrit and Arabic, but even the language of the stones. And then it is not a problem of language at all. Then language is irrelevant. It is not prayer which is meaningful now: it is a prayerful mind. And a prayerful mind is something totally different from a praying mind.

This sutra says that this is the only salutation, the only humbleness possible, but in a very paradoxical way. "I am God": to feel this is the salutation. We would have liked to say, "You are God," and then it would have been easy to salute. But this sutra says, "I am God. This is the only salutation." Then we will ask whom to salute. There is really no need to salute. There is *no need* to salute! It is not an activity; it is not something you have to do. If the whole Existence is Divine, then whatsoever you are doing is a salutation.

Because Kabir continued to work as he was working before his Enlightenment, he was asked about it. He was a weaver; he continued weaving. Disciples would come from far, very, very faraway places, and they would say, "Why? You are an Enlightened One; you are now a Buddha. Why do you continue weaving?"

Kabir would say, "This is the only prayer I know. I was a weaver, so I only know how to salute Him in this way."

Someone said to Kabir, "But Buddha, when he became Enlightened, left everything."

Kabir is reported to have said, "He was a king. He knew only I know only this way. This is my prayer, and when I am weaving these clothes I am weaving them for the Divine."

And then Kabir would go to the market to sell them. So someone said to him, "But you go to the market to sell them. You say these are for the Divine, so why do you not go to the temple and lay them at the Divine feet?"

Kabir said, "I always lay them at the Divine feet, but my gods are waiting there in the market. My Ram is waiting there, and I believe in living gods."

This attitude does not need any salutation. Now it is not an act to be done; rather, it is a way to live. *your* prayer can be just a part of your act -- just one act among many. But to persons like Kabir it is not an act. It is a way to live. So Kabir said, "Whatsoever I am doing is prayer." It can be, but then the whole Existence must be Divine. Then whatsoever you are doing, if you are eating, it is prayer because it goes to the Existence. Then it is not you who are eating, but the Existence through you. Then, when you are moving or walking, it is prayer because it is the Existence moving through you, walking through you.

When you are dying it is prayer, because it is the Existence taking back that which was given. That which was made manifest is now becoming unmanifest. Then you are not in between. You are no more. You are just an opening, just an opening for the Existence, a window. Existence moves through you, in and out. You are nowhere in between at this moment of nothingness. Man can say, "AHAM BRAHMASMI -- I am the absolute; I am That."

This is not an egoistic assertion: this is one of the most humble of assertions -- but it looks very paradoxical. Life is such a complexity that if you have to assert simple truths you have to be paradoxical. If you are asserting complex truths you need not be paradoxical; you can be very logical. This has to be understood: only *very* simple truths are difficult to express -- because the more simple they become, the more non-dual. And when it comes to the very center, then the statement has to imply all dualities.

Look at it in this way: the Upanishads say, "God is near and God is far away." If you say, "He is only near," it is false; if you say, "He is only far away," it is false, because that which is near can become far and that which is far can become near. You can move; you are already moving. "He is everywhere": this simple truth has to be expressed in a very paradoxical way. He is the nearest and the farthest; He is the minutest and the greatest; He is the seed and the tree; He is birth and death -- because if He is life, then He must be *both* birth and death.

Why not simply say that He is life? Because in our minds, life is *against* death, so this simple truth -- that He is life -- cannot be asserted in this way. It has to be asserted in a paradoxical way: "He is birth and He is death; He is both." He is life *only* because He is both. He is the friend and the foe, because the foe can become the friend and the friend can become the foe. He is both! We would like Him to be the friend and never the foe, but our likings are not truths. Really, unless our likings and dislikings cease, we cannot come to the Truth. We cannot come to it because we go on choosing and projecting.

This statement is again a paradox. The first part of it, "The feeling that I am Divine, I am That," is the peak; and the second, "... is the salutation," is the valley. It is the valley and peak both. First there is the most egoistic assertion possible -- "I am That." And then, falling down unto the feet of everything, the assertion, "... is the salutation." These are two extremes, two polar opposites, and many things are implied.

If you feel that you are inferior and then you bow down, it is not a salutation. It is just part of your inferiority. If you say, "I am superior," and you cannot bow down, then you are not really superior -- because one who cannot bow down is dead. He cannot be superior. And one who cannot bow down is still afraid somewhere of his superiority -- afraid that "If I bow down I will not be superior." Only one who is at ease with his superiority can bow down; only one who has gone beyond his inferiority can bow down. And this is the highest peak possible -- "I am That" -- and then from there you bow down.

Buddha has given his past-life memories. In one, he says. "I was just ignorant." Buddha says, "I was just ignorant. Then a Buddha, a person who had become Enlightened, passed through my village. I went to touch his feet. I touched his feet, but then suddenly I became aware that he was doing something. He was bowing

down and then he touched my feet. I became afraid and I said,'What are you doing? I should touch your feet; that is as it should be. But why are you touching my feet?'"

That Enlightened One said to Gautam Buddha, "You are touching my feet because I am a Buddha. I am touching your feet because you are a Buddha also."

Gautam Buddha, in his past life, said to him, "But I am not. I am ignorant; I am no one."

The Enlightened One said to him, "Because you do not know what you are, you do not know what you can become. You are bowing to a present Buddha; I am bowing to a future Buddha. I have become manifest; you will become manifest. It is only a question of time."

This bowing down of an Enlightened One is the secret of this sutra. He was a peak, and he is bowing down to an ignorant man. Now from his peak he can see another peak which is hidden in ignorance. It is not hidden for him; to him it is as clear as anything.

You can bow down to this ordinary Existence only when you feel that you are That! To say it in another way: unless you become God you cannot be humble, unless you become God you cannot be innocent. That innocence is expressed through this sutra. Salutations we know. We know about God, we know about salutations. But this sutra is very difficult. It is impossible to conceive of it. It makes you the God and it makes this being the God a basic condition for salutation.

To us, one must always salute to the higher, to that which is higher than us. But this sutra makes you the highest, and that is the basic condition for salutation. Whom to salute? You are the highest, so now salute the lowest. The salutation from the lower to the higher is just ordinary. There is nothing in it. It is the ordinary mind working -- the political mind, the ambitious mind. It is working to salute the higher. But you are the highest. Now the mind will say that you need not salute anyone. Now the whole Existence must salute you. You are the highest. Now let the whole world come to you to salute; now let the whole Existence bow down to your feet.

This will be your feeling. If you take it as you are, if you begin to follow this sutra, this will be the feeling: "Now let the whole world come and salute me." But this sutra says that this is the basic condition for you to salute the Divine.

When there is no one whom you can ask, the ego feels starved. When you feel inferiority, you want someone to salute you. This is a hunger -- a hunger for food. This shows that you are still just at the first stage of the mind: "I am." And below this stage there is nothingness, so whatsoever you put into this "I am" goes deep into the abyss, and the "I am" remains always vacant.

One day a seeker came to Mulla Nasrudin to ask him how to find Truth. Nasrudin said, "There are many conditions to be fulfilled before I can accept you as a disciple. So come with me; I am going to the well to fetch some water." He went there. On the way he said to the future disciple, "Do not ask any questions because I have not accepted you yet as a disciple. When I accept you, you can ask. Just observe; do not ask anything. If you ask anything before I am back at my home, you disqualify yourself."

So the future disciple thought that it was not such a difficult thing to just go to the well, fetch a bucket of water and then come back. "I will remain totally silent," he thought. So he kept silent. But Mulla was doing such absurd things that it was impossible to keep silent. He had two buckets -- one bucket to pull water from the well and another, a bigger one, to fill with water. But the bigger one had no bottom, so he would pull the water and throw it into the bigger one with no bottom. The water would fall out, and then he would drop the bucket again.

So the future disciple said, "What are you doing?"

Mulla said, "Now you disqualify yourself. Now no more questions. Leave me! It is not your business. Who are you to ask me?"

The future disciple said, "I am going! And there is no need to tell me to go because there is no need for me to stay with you. I am leaving, but I have one piece of advice for you. You can labour on this bucket your whole life, and it will never be filled."

So Mulla said, "I am concerned with the surface, not with the bottom. I am looking at the surface. When the surface is okay; I will go back to my home. To consider the bottom is irrelevant."

The future disciple left, but in the night he could not sleep. "What type of man is this?" he wondered. He began to brood. And as sleep began to come, he wondered, "What could be the secret of it?" And he began to think of many, many clues. Then, by and by, he thought, "It may be just that he was examining me, testing me, just seeing whether I can keep silence in a situation where it is impossible to be silent."

So in the morning he ran back to Mulla Nasrudin and said, "Pardon me; excuse me. It was sheer fault; it was my fault. I should have kept silent. But what was the secret of it?"

The Mulla said, "Because I am not going to accept you as my disciple, I can let you know the secret. The secret is this -- that the bucket was nothing but the first state of man's mind. You go on filling it, but it will never be filled. But no one is concerned with the bottom. Everyone is concerned with the surface. You go on filling it with prestige, respect, wealth and everything else. You are only concerned with the surface. One day your ego will be found. But no one is concerned with the bottom -- whether this bucket has any bottom at all."

The disciple began to weep and said, "Accept me! You are the right man."

Mulla Nasrudin said, "It is too late. This bucket is so helpful to me. Whenever someone turns up with a mind to be a disciple, this bucket disqualifies. And it has disqualified many and it has saved me much labour. But this bucket will not disqualify a person only if he has come to feel that his mind is a bucket without a bottom. Then he is qualified to be my disciple, because all discipleship is from 'I am' to 'I am not'."

To drop from the bottom to the abyss, to the second layer of the mind, is what every discipleship is for. Then there is nothingness, and beyond that nothingness is the feeling of "AHAM BRAHMASMI -- I am That".

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OSHO, "SO-AHAM -- I AM THAT," OR "AHAM BRAHMASMI -- I AM THE BRAHMAN," OR "ANAL-HAK": ALL THESE STATEMENTS SEEM TO BE THAT OF A GYANI (ONE WHO IS ON THE PATH OF KNOWLEDGE). LAST NIGHT'S SUTRA SAYS: "I AM THAT -- SO-AHAM -- IS THE SALUTATION." THE SECOND PART SEEMS TO BE THAT OF A BHAKTA (ONE WHO IS ON THE PATH OF DEVOTION), WHEREAS THE FIRST PART SEEMS TO BE THAT OF A GYANI. THIS IS A RARE COMBINATION. PLEASE EXPLAIN WHY THE STATEMENTS OF GYANA AND BHAKTI HAVE BEEN PUT TOGETHER?
(I) IN THIS REFERENCE, PLEASE EXPLAIN THE DIFFERENCE BETWEEN A GYANI AND A BHAKTA.
(II) HOW DO GYANIS LIKE RISHI KAPIL AND SHANKARA DIFFER FROM BHAKTAS SUCH AS CHAITANYA AND MEERA?
(III) WHY HAVE GREAT BHAKTAS PREFERRED TO KEEP THEMSELVES SEPARATE FROM BHAGWAN (THE DIVINE) SUCH AS MEERA FROM LORD KRISHNA?
(IV) DOES BHAKTI CULMINATE INTO GYANA OR GYANA CULMINATE INTO BHAKTI?

THE Ultimate is one -- but it can be viewed from many angles; it can be looked at from various points of view. It is one, but when it is expressed the expression can take multi-shapes. It is one, but when one reaches toward it the paths differ. And whatsoever is said from a particular path is just one aspect of the reality: it is not the total reality.

Experience of the Total is possible, but expression of the Total is not possible. Expression is always

partial. You can feel and realize the Total, but the moment you express it, it is only a viewpoint: it is never the Total.

There are two basic divisions of approaches -- the path of knowing and the path of love. Man's mind is divided between these two aspects. These are not divisions of the Ultimate Reality: these are divisions of the human mind. The mind can look at the Truth as a knower or as a lover. That depends not on the Ultimate Reality but on you. If you look through a lover's eyes your experience will be the same as when you look through the knower's eyes, but the expression will differ. When you look through love, your expression will be totally different.

Why this difference? Why this total difference? Because love has its own language, knowledge has its own language. Love has its own language! Those languages are quite contradictory. For example, knowledge always strives toward one, and love is impossible if there are not two -- love is possible only when there is a duality. But I must make haste to gay that love is a very mysterious experience -- it is *oneness between* two. The two must be there, but just the two being there does not mean that love is there: when the two begin to feel a deep oneness, then love happens.

Love has a double duality: oneness in two. The duality must be there, and at the same time oneness should be felt. And the language of love will retain this duality: "the lover and the beloved." These are the two polarities. Between these two polarities, oneness has been felt, but that oneness cannot exist without these two polarities.

The lover will say, "I have become one with my beloved; the beloved is in me," but he cannot speak the language of knowledge. He cannot say that duality has disappeared; he can only say that duality has become illusory: "We are two and yet we are not two." This paradox -- "We are two and yet we are not two" -- is love's language. It is not mathematical; it cannot be. It is the language of feeling.

You can feel oneness without becoming one. There is no need to become one; that is irrelevant. You can feel oneness without merging, without dissolving. You can remain two outwardly, and inwardly you can become one. And the path of devotion, the path of love, says that if oneness means dissolution of the two, that oneness will be just that. That oneness will have no poetry in it; that oneness will be dry. It will be a mathematical oneness. Love says that oneness is something more alive; it is not a mathematical unity. The lover and beloved remain, and yet they begin to feel that they have dissolved. The two-ness remains, but it becomes more and more illusory. Oneness is felt as more real than two-ness, but two-ness remains.

The seeker on the path of love says that this is the beauty and the experience is richer for it, and mathematical unity means that the experience is not a rich one. In a flat way, two things have disappeared and there is one. It is less mystic. Lovers say, "We remain two and yet we are not two," and they go on taking in terms of this non-duality in duality, oneness in two-ness. The oneness is basic. On the surface, the beloved is the beloved and the lover is the lover, and there is a gap. Deep down, the gap has disappeared. Love is a poetic approach toward Existence, and minds differ.

I remember one anecdote about a British scientist, a Nobel prize winner, Dirac. A friend of Dirac's -- another scientist, a Russian scientist, Kapitza -- gave him one of the most highly praised novels of Dostoyevsky -- "Crime and Punishment". Kapitza said to Dirac, "Go through this novel and then tell me your impression." When Dirac returned the book he said, "It is nice, but there is one fault, one error in the book. The writer says that the sun rises twice in the same day. On the same day the sun rises twice." In the story somewhere Dostoyevsky has made this error: the sun rises twice in the same day. So Dirac said, "That is the only error, and I have nothing more to say."

And this was the only thing he said about Dostoyevsky's great novel "Crime and Punishment", and he is no ordinary man. But the approach, the approach of a mathematician, is not the approach of a poet, of an artist, of a lover. It is the approach of an impartial observer. It is mathematical. Only this he had to say -- that there is one error: the sun cannot rise twice in the same day. About such a great piece of creation, such a great piece of art as "Crime and Punishment", only this struck his mind.

Why? Because of the training of the mind for impartial observation, mathematical observation. No one had ever detected this error. He was the first. Many have felt in Dostoyevsky's book a deep insight, a depth-psychology, a great poetry, a great drama, but no one has detected this error. It depends on how you look at the world.

A lover looks with different eyes. When the lover comes to the Ultimate experience, he knows that now everything has become one, but he says that if this oneness is simply oneness, just oneness, it is dead. It is an alive oneness. It is an alive, dynamic phenomenon. k is a constant movement between the two sources. It is a constant unity, a movement, a live process: it is not a dead unity. And the reality can be looked at with

quite contradictory outlooks.

The mathematical mind, the mind of an observer, a detached observer -- that is the one on the path of knowledge, knowing -- will say that either the duality exists or oneness, but both together are impossible. This is a logical approach. How can you say that oneness exists while two are Still there? Either dissolve the two and then there is oneness, or do not talk of oneness: talk of two. And he is also right in his own way; it is his approach. He says that if you have achieved oneness, then there is neither the lover nor the beloved. Both have disappeared; there is no distinction. You cannot talk of the beloved, of the Divine, of God; you cannot talk of the devotee. It is nonsense! Stop! Or, if you are still continuing to talk in terms of duality, then you have not come to oneness -- because both cannot exist simultaneously. This is just a mathematical approach, but mathematics is not life and life allows even the opposite, even the contradictory. So I will explain it in a different way; it will be easier.

This century has seen one of the greatest revolutions in science, and that is the dethronement of mathematics. With the discovery of the electron, the old rationalistic approach became absurd, out of date.

You might have heard about Immanuel Kant, a German philosopher. He had two cats. One was a smaller one and one was a bigger one. Both the cats would sleep with him, but there was a difficulty. Sometimes they would not come in time, and Kant was very particular about time. He would move only by the clock. He would have to wait for the cats: only then could he lock the door. So one day he asked his servant to bring a carpenter to make two holes in the door -- one for the smaller cat and one for the bigger one. "Then they can come at any time and I can go to sleep easily," he said.

The servant thought him mad, crazy, because the cats could come through just one hole; there was no need for two. But mathematically Kant is right; practically he is just foolish. Mathematically he is absolutely right! However, the servant thought that one hole would do, so one hole was made. When Kant came back from his university, he saw that there was only one, for the bigger one, so he said, "From where can my small cat get in? Where is the other hole?"

The servant said, "She can get in from this hole. She is not such a big philosopher. Cats are very practical, they are not theoretical, so do not bother about it." But it was inconceivable for Kant, so he waited. When he saw with his own eyes that both cats were coming from one hole, then only was he at ease.

We would laugh at this, but now a more crazy thing has happened. With the discovery of the electron, everything in physics has become muddled -- because one electron thrown at a mirror, at a screen, shot at a screen with two holes, will pass through both the holes simultaneously. One electron must pass through one hole. If you are thrown out of the window you cannot pass from two windows simultaneously, but an electron passes.

When this was observed for the first time, the electron seemed absolutely impractical. The whole thing seemed weird. How can one electron pass through two holes simultaneously? But it passes, and electrons are not philosophers. So what to do and how to interpret this phenomenon?

Science had to develop a new concept. Now they say that the electron is both a particle and a wave: it is *both*. So when you throw it at a screen, it passes through two holes simultaneously -- because a wave can pass through two holes simultaneously, not a particle. A wave can pass through two holes simultaneously, but a particle cannot. When you look at it, it is a particle, but it behaves as a wave.

Now, old mathematics, old geometry, the old Euclidian mathematics, will not be ready to concede to this, because a wave is not a particle and a particle is not a wave; a point is not a line and a line is not a point. They had to throw out the whole Euclidian geometry, and now they say they cannot force mathematics on reality. We have to change our mathematics; there is no other way. If reality behaves non-mathematically, we cannot say to reality, "Now behave mathematically, behave logically." Physics has discovered a very weird world where all our laws are blurred. If you observe the electron, it appears as a particle, as a point. If you observe its behaviour, it appears as a wave, as a line.

The same has happened with the Ultimate Truth. If you look at it through love's eyes, it behaves like a wave. If you look at it through a knower's eyes, it appears to be a particle. Through a knower's eyes it appears to be one, and through a lover's eyes it appears to be two. It depends on the looker. It is both and it is neither.

Because of this, if one goes on emphasizing one's own standpoint too much, then that standpoint will look contradictory to the other -- because if someone says, "The electron is a particle; I have observed it myself," he is right, nothing is wrong, but then he will exclude the other. Then the other by itself becomes wrong. If he says, "Because I am right, you are wrong; because I have observed an electron to be a particle, it cannot be a wave," then you are rejected outright. Then there is contradiction.

But the same can be done by the others who have observed it behaving as a wave, who have seen it with their own eyes passing through two holes simultaneously. They can say, "It is not a particle at all, because a particle cannot behave like a wave." Then they go on insisting. Then they create sects, exclusive sects.

This sutra is rare; it combines both. It says that when you know you are That, this is the salutation. The first part belongs to the path of knowledge and the second part to the path of devotion, the path of love. This is to say, in other words, that when you know you are one, only then do you know that you are two. Or, when you come to know that you are two, you can come to feel the inner unity, the oneness.

This twoness and oneness belong to you, not to the reality. The reality is both or neither. Before a lover's eyes, it behaves like two: it is divided between the lover and the beloved. Before the knower's eyes, it behaves like a particle, like one. There is no real contradiction, but they will laugh at each other. The seekers on the path of knowledge will always feel that the devotee is missing something -- that he cannot achieve the Ultimate. They are right in a way, because from their standpoint it is so.

I will tell you one story that I heard one day. It takes place early in the morning; the sun is yet to rise. One earthworm is half awake, still sleepy. He is relating curled around a stone. Then the sun begins to rise, the mist disappears, and this earthworm feels the presence of some other earthworm. He looks around the stone. Just by the other side, another earthworm is approaching. He falls in love, as it is the habit of men and earthworms to fall in love at first sight. And when the preliminaries of courtship are over, the first earthworm says to the other, "Baby, I am in deep love. Now I cannot live without you, so marry me."

The other has remained silent up to now. Then the other laughs and says, "You fool! I am your other end."

On the path of knowledge devotees look foolish. They seem to be talking to their own other end. They are calling the beloved "God, the Divine", but they are talking to their own other end. They look foolish to those on the path of knowledge. But knowers will say that they are good people because they admit their foolishness.

St. Francis is reported to have always called himself "God's fool". But as devotees are good people and they can laugh at themselves, St. Francis said, "I am a fool, but let me be a fool. I do not want to be wise because I have seen wise ones. I may be mad, but let me be mad. This love between myself and the Divine is enough."

Devotees are fools, but with a method. They are mad, but with a method. They say that this madness is the only wisdom possible. If you cannot love yourself, you cannot love. Let it be the other end -- but love is so good and love is so beautiful that even if one has to divide oneself into two to love, one should divide. That is why bhaktas, devotees, lovers, have said, "This world is a play -- LEELA" Radha is also Krishna -- disguised. God is loving himself through so many disguises. So bhaktas -- devotees -- are not very serious. They say, "We are fools, we are mad people. But we are happy about it, and we do not want your dry, dead knowledge. Of course, it is exact, but dry and dead. Our madness is alive."

For those who are on the path of knowledge, love is inconceivable. They say that if you love you cannot know, because love gives partiality. You cannot be detached. A seeker must be detached; he must not be involved. He must be aloof, indifferent. He must observe as an outsider; he must not be in the process himself.

A lover cannot be detached. You cannot ask Majnu to be detached about Laila; that is impossible. He will say that Laila is the only beautiful woman -- not only of this time, but of all times. This is absurd, but he is in love. Love creates this feeling. He is authentic. Whatsoever he is saying he feels, but this feeling is that of an involved man, one who is committed. He is not an outsider. He cannot look at Laila detachedly, so the followers of the path of knowledge will say that he can never come to Truth, that he will always live in his own illusions. Whatsoever he is saying is a subjective feeling; it is not objective Truth. They will say that bhaktas go on talking about their own illusions. If you want reality, then be objective. Then love will not do. Really, love is the hindrance because it colours everything.

In Sanskrit, we have the word *rag*. *rag* means attachment and *rag* means colour. Every attachment gives a colour to the object. It is a projection. The path of knowledge says, "Be absolutely unattached. Have *veetrag* -- no attachment, no love, no thought of devotion -- only then can you come to the Real."

This dialogue can continue infinitely, because on every point those on the path of knowledge will differ. And I would insist that they are right as far as they are concerned. Whatsoever they say about themselves is right, but they become wrong when they begin to say something about the others. When the followers of knowledge say something about devotees, it becomes wrong because the devotee's experience is not their experience at all. Whatsoever they know about love is one thing; whatsoever a devotee comes to know

about love is absolutely different.

For the devotee, the follower of the path of love, it is not a projection, because the lover says, "I am no more, so who can project? I have no expectations, no demands, no desires, so how can one project without desires, without expectations, without ambitions?" The bhakta says, "I have nullified myself just to become a space for the Divine to descend, and now the Divine has entered."

This love, this communion, is not a projection, because projection is always through desires. So if you are desiring something by your communion, it will be a projection. If you simply desire communion and nothing else, it cannot be a projection. So bhaktas have said, "We do not want your *moksha* -- Liberation; *baikunth* -- heaven -- we do not want. We do not want any *punya* -- any merit; we do not want your heaven. We only want you."

Bhaktas say that those who are following the path of knowledge want Liberation. They want *moksha*, they desire heaven, they desire purity, they desire freedom. Their effort is ambitious. Bhaktas say, "If *baikunth is* there -- if heaven is there -- and your feet are here, then we choose your feet." They have never asked for *moksha*, Liberation, freedom. They ask nothing. One bhakta has sung, "Let me be a dog in Vrindavan (Krishna's birthplace) or let me be just the dust in the streets of Vrindavan. That is enough, and I will wait for your feet for eternity. I need nothing else."

Really, in a deeper way, bhaktas seem to be less ambitious than gyanis, but they cannot understand each other; that is difficult. You cannot make them understand. The dialogue seems impossible, because they use different languages, they use different realms, they give different meanings to their words. Bhaktas say that love is the only freedom -- the *only* freedom! For those on the path of knowledge, knowledge is freedom, not love. Love is a bondage: the moment you are in love you are in a bondage. And the bhaktas say that love is freedom, and that if you know love as a bondage you have not known love at all. They are talking in different languages, and there is no meeting.

Only sometimes, rarely does it happen that a person is both. It is a very rare phenomenon. Centuries and centuries pass, and only then does someone happen to be both. But then his language will become more difficult for you to understand. Look at this: a bhakta cannot understand the language of a gyani; a gyani cannot understand the language of a bhakta. But if a person is both, masses will not understand him at all. In itself, each language is difficult -- and when both languages become one, it becomes impossible to understand him. That man can understand both the bhaktas and the gyanis, but the masses cannot understand him at all because he will continuously appear to contradict himself.

Whenever he will speak the language of the path of knowledge he will say one thing, and whenever he will speak the language of love he will speak in contradictory, absolutely contradictory, terms. He will go on contradicting himself, and you will simply be confused. What does he mean? This is rare, and whenever it happens, that man is misunderstood completely.

This Upanishad belongs to such a man who is both. You may not have noticed, but the very name of this Upanishad is "Atma Pooja -- Worship of the Self". It is absurd! The title is absurd, contradictory. Worship of yourself? Worship is always of someone else! But here you are the worshipped. Worship loses all meaning, and he is continuously speaking in paradoxes. Every sentence belongs to both gyanis and bhaktas. He will use the symbols of the bhaktas and then give them meanings of the knowers, not of the lovers. The whole Upanishad is doing this consistently. The symbology is of devotees, of worship, but the meaning given to it is that of the knowers.

In this sutra also, the same is the case. If you know you are That, then this is the salutation. Because of this consistently inconsistent attitude, he is consistently contradicting himself and using double languages. He is mixing two different realms. This Upanishad was neglected; no one has commented upon it. It is one of the most neglected Upanishads and one of the most beautiful ones.

To comment on it is difficult because commentators are, again, of two types. For those who believe in the path of knowledge, the whole language belongs to the other camp. And for the followers of the path of love, the whole meaning belongs to the former Camp. So this *rishi* of the "Atma Pooja Upanishad" really belongs to no camp. And because of this, this Upanishad has remained neglected, uncommented upon.

So the first thing is that these are two languages. Love has its own language; knowledge has its own language. And they cannot meet superficially. They can meet only in a person, not in a dialogue. One person can attain such a state, but this happens rarely. And why rarely? Because when you have come to the goal by one path, why bother about the other paths? There is no need. You have reached the goal by *one* path.

Ramakrishna tried one experiment. He was the only one who has done such an experiment in this age.

He would reach to a particular state of consciousness, and then he would stop and begin to travel by another path, then by another. And he stopped this only when he found he could reach to the same state by so many paths. He tried Sufi ways, he tried Buddhist meditation, he tried Hindu paths. Deeply he was a devotee, basically he was on the path of love, but then he tried Vedanta -- the path of knowledge. It was very arduous, because it is not so easy to change from the path of devotion to the path of knowledge. Then everything has to be contradicted.

He was learning from Totapuri, one of the greatest Vedantists of his time, and Totapuri was absolutely a Vedantist, a follower of the path of knowledge. So he would laugh at Ramakrishna and would say, "You are foolish! What are you doing with this weeping, crying, dancing, praying? There is no one! To whom are you praying?' Then Ramakrishna became a disciple. And this is one of the rarest phenomena, because Ramakrishna had achieved whatsoever Totapuri had achieved. This is humbleness. He became a disciple of Totapuri. He said, "Teach me. Now, by your path I will travel."

Totapuri became the teacher, and he was a very rough teacher, a taskmaster. And he would teach him in the same way as he would teach anyone else ABC. So Ramakrishna was in a mess because Totapuri would say, "Throw this image of your goddess Kali! Throw this! Destroy this! Cut it into pieces!" And Ramakrishna would begin to weep. Then Totapuri would say, "This childishness won't do."

One day Ramakrishna said, "It is difficult! It is impossible! Whenever I close my eyes the goddess is there. I am bowing down to her Divine feet, and you go on saying to me, 'Throw, cut, destroy!' How can I do it? How can I destroy the Divine image? And it is so beautiful, and the experience is so lovely! And I am in such a high state of mind. 1 am not in this world at all."

Totapuri said, "This is all illusion, your projections. Take a sword in your hand and out the goddess into two. Kill!"

So Ramakrishna said, "From where can I get the sword?"

Totapuri said, "From the same source where you got this image, from inside where you got this image -- from imagination. So get one sword from imagination; and if you are not going to destroy this, I am going to leave. And you have taken a vow to follow me, to be my disciple, so do whatsoever is told! Otherwise I will leave this very moment!"

So Ramakrishna closed his eyes. He was weeping, tears were falling down, and Totapuri, while laughing, said, "What foolishness you are doing! Why are you weeping? No one can reach Truth through weeping. Be a man and kill the goddess!" And then he brought a piece of glass. Totapuri brought a piece of glass and he cut Ramakrishna's forehead with that glass. Blood began to flow, and he said, "As I am cutting your forehead, just inside cut the image."

And Ramakrishna destroyed the image. This was very arduous. No bhakta has ever done this. This was done for the first time. But no bhakta will travel this path; there is no need. And then Ramakrishna said, "The last barrier has fallen away." That was the last barrier on the path of knowledge, so Totapuri was at ease, happy. He said, "You have achieved. Now you are Liberated.?'

And the second day Ramakrishna was in the Kali Temple and weeping. He himself had said that the last barrier had fallen, and now again he was weeping and crying and dancing. Then Totapuri left, and he said, "You are incurable."

But this is not a case of incurability. He was just trying to reach to the same point by so many paths. He became a Mohammedan for six months; then he would not enter the Kali Temple -- because how can a Mohammedan enter? So he would come just outside and he would inquire about his goddess, asking how she was, and then he would go back. Then he would sleep in a mosque and he would do Sufi methods for six months. For that period he was a Mohammedan. Then, one day, he came laughing to the Temple and said, "Now I am back. Mother, I am back! I have reached to the same through Mohammedan methods."

Sometimes only, this has been done. This Upanishad belongs to someone who knew both paths, and who knew deeply, so he goes on changing his track from one language to the other. And those languages are contradictory. If you understand this, then there can be no confusion.

OSHO, YOU SAID THAT LIFE EXISTS IN POLAR OPPOSITES -- BIRTH AND DEATH, GOOD AND EVIL, PEACE AND VIOLENCE, KINDNESS AND CRUELTY, BEAUTY AND UGLINESS. IT SEEMS THAT THESE POLAR OPPOSITES ARE INEVITABLE AND ARE BOUND TO BE THERE. THEN WHAT DO WE STRIVE FOR THROUGH RELIGION? THEN WHAT IS MEANT BY SPIRITUAL TRANSFORMATION?
SAINTS AND PROPHETS TRY TO CREATE A SPIRITUAL SOCIETY AND CULTURE. DOES IT NOT MEAN

THAT THEY WANT TO CHANGE THE NATURAL STATE OF THINGS? AND IF WE SUCCEED IN CREATING A HEALTHY SPIRITUAL SOCIETY, THEN WHAT WILL BE THE SITUATION OF THE OTHER POLAR OPPOSITES LIKE CRUELTY, VIOLENCE AND UGLINESS?

This is one of the most significant problems, and much confusion exists about it. So first, know well that religion is not ethics, religion is not morality. Morality goes on endeavouring against that which is evil, bad, immoral -- that which is sin. So morality is a conflict, a struggle, against that which is evil. Morality is trying to create a moral world where no immorality should exist. That is impossible! Only you can change, but the balance remains the same.

This is one of the. deepest laws of nature -- that it exists as polar opposites. If you destroy one, the opposite will also be destroyed. In a world where there is nothing bad, nothing will be good. Where there is no sinner, there will be no saint. The saint exists as a polar opposite to the sinner; they are interdependent. So moral effort cannot create a world where only good exists. This is an unfulfilled hope, and it will remain unfulfilled. It cannot come to happen because it is denying the basic law.

Now physicists say that matter exists only because there exists something like anti-matter; a parallel world of anti-matter exists. Nature is a balance. You cannot destroy the balance. If you go on emphasizing one polar opposite, really, two things are possible. Either you will be able to make it stronger -- then the other polar opposite will also become stronger -- or, you will be able to destroy the other; then the one that you were trying to make stronger will also be destroyed.

Life is a balance, so morality is a futile effort. when I say this, |I do not mean do not be moral, because then again you destroy the balance. So be whatsoever you can be.

Religion is a totally different realm. Religion is not after creating a good world *against* the bad. Religion is after a balanced world -- not against anything. Where good and bad both balance, they negate each other. And when a man is neither a saint nor a sinner, this man becomes a sage. This is a balanced person -- neither a sinner nor a saint, just a deep balance, an inner balance between the polar opposite forces.

When two polar opposites are balanced, you transcend them. Look at it in this way. Sometimes you feel that you are healthy: this is an imbalance. Sometimes you feel that you are ill: this is again an imbalance. Sometimes you do not feel yourself as either ill or healthy: this is balance. To feel that you are healthy means that you have moved to the other extreme. Now you will fall ill. Remember this: whenever you begin to feel you are healthy, you are on the verge -- you will fall ill. This happens every day, but you are not aware of it. Whenever you feel, "I am happy," happiness ends. Whenever you become aware of anything, it means you have moved very far. Now come back. The balance must be regained, and to regain the balance you will have to move to the opposite.

It is just like a NATA -- an acrobat -- walking on a rope, constantly moving from left to right. But have you observed that whenever he has moved too much to the left, then suddenly he will have to move to the right, to balance? When he feels that now he will fall if he goes further to the left, to balance this he will have to move to the right. We are all acrobats moving on a rope continuously -- from good to bad, from bad to good, from health to illness, and illness to health -- continuously! A sage is one who has come down from the rope. Now he is not bothered about going from left to right. He has gone beyond.

Religion is a transcendence. The sage knows that the bad cannot be destroyed because it is part of the balance; the good cannot remain alone -- both are necessary. So through these polar opposites, Existence exists. Seeing this, realizing this, the sage simply balances himself between the two. There is no choice. He has not chosen good against bad. If you choose good against bad, sooner or later you will have to choose bad against good. Because you have moved in one direction, now you will have to move in the other.

So saints are always moving toward sin and sinners are always moving toward sainthood. Saints have their sin moments and sinners have their saint moments. In each saint the sinner exists as a possibility, and whenever the saintliness is too much the sinner brings the balance. So they say, those who know say, that you cannot be a saint for twenty-four hours a day. You have to have some holiday. You cannot be -- it is too much, it is boring and heavy. One has to escape. So saints have their own tricks to escape from their sainthood.

You cannot be the whole time a sinner. It is difficult -- impossible! You will fall down, you will die. You will have to move! So it happens sometimes that sinners will do such saintly acts that you cannot even conceive of saints doing them. Sometimes sinners are so saintlike that it seems unbelievable. But they balance.

Religion is not concerned with good and bad -- with choice. Religion is a choiceless transcendence.

Realizing this polarity of Existence, the sage, the one who knows about the polarity, just leaves choosing. Then he never moves to the right, never to the left. He remains in between. Buddha has called this *majjhim* NIKAYA -- the middle path. Buddha says, "I will not choose. I will remain in the middle -- just exactly in the middle."

When you do not choose, you transcend. It is possible. It may be; it may not be: but it is possible. A world is possible in which we have transcended this constant wavering between right and left, between sinner and saint, between good and evil, between good and sin -- in which the whole world is balanced. That will be a *religious* world. It will not be moral; it will not be immoral. It will be religious! So this constant confusion between religion and morality must be discarded. Religion is not morality. Morality is a choice against something and for something.

I will tell you a story: Once Mulla Nasrudin was a listener to a very learned scholar. He was listening to him: the scholar was a religious man -- a great religious teacher also. So in the end, when the discourse was just over, the religious scholar said to everyone present, "Who wants to go to heaven? Those who do, raise your hands." So everyone raised his hand except Mulla Nasrudin, and he was sitting just in the front row.

This happened for the first time. The teacher had asked the same question in many villages and towns, and never had he seen anyone just sitting there without raising his hand for heaven. So for the first time he had to ask the other question. He had never asked it. Then he asked, "Who wants to go to hell? Those who do should now raise their hands." No one raised a hand -- not even. Mulla Nasrudin. Then the scholar asked, "Are you hearing me? Are you deaf? Where do you want to go! I asked for heaven and you remained silent; I asked for hell and you remained silent. Where do you want to go?"

Mulla Nasrudin said, "Just in between. I do not want to go anywhere -- not to heaven, because I have seen those going to heaven fall down into hell. I do not choose hell either, because from hell where can you go? You can only go to heaven. So please allow me, if it is possible, to be just in between. Only then can I be at peace, otherwise it is impossible. In heaven, hell becomes an attraction. In hell one is hankering after heaven. So if it is possible, allow me to be in between."

This is the attitude of no-choice. Religion is no-choice -- choicelessness. But we go on thinking in terms of morality and confusing it with religion. Morality is a day-to-day necessity, and through morality you have not been able to create a moral world. Really, the more man becomes conscious of morality, the more immorality is found. Everyone says that the world has gone immoral. The real case is this, that you have become too morality conscious. The world has not gone immoral. Man has become too conscious of morality; that is why the world looks so immoral. It is a balance.

Now we are condemning war everywhere. Now war looks like total immorality. Are you aware that never in history, never before, have we condemned war? We have fought. We have never condemned. For the first time we are condemning war and we are creating atom bombs. We never condemned war because we never created atom bombs. They both create a balance. The more fatal, suicidal war becomes, then the more we will be against wars. The more we are against, the more fatal war will become.

So whatsoever you deny you also create. The world was never so poor, and when I say this I mean that the world was never so conscious of poverty. It has always been poor -- more poor than it is now; the world has always been poorer. The further back we move, the poorer a world we will find. But poverty was taken for granted, and it was not immoral to be rich. Now to be rich is immoral. One feels guilty, and the poor man by your side is your sin. For the first time we have become so moralistic that to be rich is guilt-creating, and to have poverty around is a sin committed by the rich.

This is one thing: too much consciousness, too much awareness, too much morality. And then, simultaneously, the poorer have become more poor. Economically they are not, but now they feel poverty to be heavy upon them. So whatsoever we do goes in two directions. It develops both ways simultaneously, and a balance is always achieved.

Religion is not for a richer world, because a richer world can only exist with a deep poverty, a great poverty. In every dimension, you can change circumstances, you can change names, and then the same thing will become apparent with a new face.

Religion is for a balanced world -- neither rich nor poor. Try to understand this: neither rich nor poor, but a balanced world where no one is conscious of poverty, no one is conscious of richness. That is why a religious world is a very deep affair. It seems to be the impossible revolution. These polar opposites are there and they will always be there. All that you can do is to go beyond them.

For example, let us look from some other direction: man has been fighting with death continuously. The whole history of science is nothing but a fight against death. The history of medicine, the history of the

human mind, is a fight against death. Now we have prolonged life. Man is now living the longest, but no human society was so much afraid of death as we are afraid of death. Now, in the West, they have achieved the longest life on earth.

We hear and we go on saying that in the old, golden days man lived to be a hundred. That is not a fact; it is simply a fiction -- but it has a reality behind it. Everyone felt that he had lived a hundred years because no one ever counted. Counting is a new thing; remembering one's birthday is a new thing. But, remember, when you remember a birthday, then the death-day will be continuously before you.

No animal is afraid of death because no animal is aware of birth. Primitive societies are not afraid of death, but they are not aware of birth either. Death happens as birth happens, and there is no counting of how long they have lived. The more precise your counting becomes, the more afraid you become of death. Now America is in the grip of death because time consciousness has come to apeak. Everyone is aware. The longest life becomes possible and death becomes more black. Why? It is a deep balance. If you go on prolonging life, you are prolonging your death also. If you live long, your death will also be a long spread-out affair. Both grow continuously and simultaneously. You cannot escape; you cannot choose.

Really, we have found every possibility for fighting diseases. But man is ill -- more ill than ever. With all the scientific growth in medicine, man is more ill than ever. Why? Why does your progress in medicine also create somewhere a progress in illnesses, in diseases?

Carl Gustav Jung proposed a very fantastic idea. He called it "synchronicity". He said, "For whatsoever is being done, there is also a parallel world growing." And you cannot do anything. If knowledge grows, ignorance will deepen. If health grows, then illnesses will explode. If you become good, somewhere someone may become bad. And nothing is wrong about it: it is simply a balance. The world cannot exist with good people only. It will be such a boring world. Can you conceive a world of only MAHATMAS? The whole world will commit suicide because even to exist for a single day will be such a tedious affair. All around MAHATMAS! You will simply die of them.

Now life is a constant polarity. The richness comes from the polar opposite -- from both opposites existing together. Religion is not a choosing between these two. Religion is just understanding this polarity and then remaining in a non-choosing attitude.

A religious man lives without choosing. If he is healthy, he is healthy. If he is ill, he is ill. When he is ill, he is at ease with his illness. He is not longing for health. When he is healthy, he is at ease with his health. He is not conscious of it. He moves easily between these polar opposites without any choice. And, by and by, his movements are slowed down. They become shorter and shorter and shorter, and a moment comes when there is no wavering. This non-wavering comes through non-choosing. If you choose, you will waver. If you choose, you will create the opposite.

This looks very paradoxical, but I would like to say do not try to be good: otherwise you will be bad. Do not try to be something: otherwise you will become quite the contrary. Just remain in a non-choosing attitude. Whatsoever happens, let it happen, *allow* it to happen.

This is very difficult. If anger happens, allow it to happen: do not choose. If love happens, allow it to happen: do not choose. And soon a day will come when neither love will happen nor anger. If you choose, then you are in the grip. Then you are in the wheel, and then the grip is automatic. When you go on changing from one to the other -- and this is a constant, repetitive process -- the whole life becomes just a wavering from one point to another. Do not be an acrobat on the rope -- just come down.

Look at it in this way: you are walking on the ground. You can walk even on a very narrow strip. We can make a chalk strip, a white strip on the ground, and you can walk on it without any movement to the right or to the left. Why? Now the same size strip can be set up between two houses, two roofs. Now walk on it! You will find you cannot walk. Why? You can walk the same strip on the ground very easily balanced, but when the same strip, when the same size strip is hanging between two roofs, you cannot walk a single step. You begin to waver. Why? Now you have become aware that you may fall down. Now you have chosen something: you have chosen not to fall down. Now you are not walking at ease. There is a choice not to fall down. You have chosen. Because of this choice, every step is toward falling down, so you will have to move right and left to balance.

Life is just a rope -- a very narrow rope. If you choose, you choose wavering. Neither good nor bad -- that is the only good. Neither this nor that -- this is the only religion. Upanishads have said, "*Neti, neti* -- not this, not that." You do not choose! It is an effortless understanding. It is a simple understanding.

OSHO, IN NEO-SANNYAS INTERNATIONAL, WHAT ARE YOU DOING -- BALANCING THE PRESENT IRRELIGIOUS STATE OF THE WORLD OR ARE YOU CREATING ANOTHER OPPOSITE POLE?

No opposite pole is to be created because Neo-Sannyas is not a choice. It is not against the world. If sannyas is against the world, it is a choice. Therefore, if sannyas is against the world, we will create a very worldly society. We have done this in India. These 5,000 years in India were a conscious choice for sannyas -- renunciation. Renunciation was the goal, and look at the Indian mind: the most worldly in the whole world! Why? We have tried to create an absolutely unattached society, but look at the Indian mind: the greediest! We have been saying that "Wealth means nothing -- it is simply nothing," and look at our society: wealth is everything!

Why has this happened? This was a conscious choice. We were against the world. Through that conscious choice, we moved to the other extreme. So now we go on talking against the world and go on living in a worldly way.

The same in the reverse order will become possible in the West. They have chosen the world, and now their children are going against the world, against society, against the establishment, against whatsoever has been held as valuable. America stood for wealth, and now its children are hippies: they are against wealth. America was a clean society, cleanliness was held just next to God, godliness, and now hippies are going just against this -- they are the most unclean.

Why? If you go against something, something else will happen to balance it. If you choose wealth, your children will be against wealth. If you choose some other world, your children will belong to this world: they will choose this world.

Neo-Sannyas is not a choice. It is a deep acceptance, not a choice. It is not against, neither is it for. It is a deep understanding -- a remaining in between. Not choosing: LIVING! Not choosing: flowing! If you can flow with a deep acceptance inside, sooner or later the day will come when you will transcend both worldliness and renunciation.

To me, sannyas means not renunciation, but transcendence.

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MOUNAM STUTIHI
"SILENCE IS THE PRAYER."

"SILENCE is the prayer." By prayer we always mean a communication, something said to the Divine, but the Upanishads say that whatsoever you may say will not be prayer. Prayer is not something to be done. You cannot do it. It is not an act; it is not your doing. So, really, you cannot "do" prayer, you can only be a prayer. It is not related with any of your doings. It is a certain state of your being.

So the first thing to be understood is that man has two dimensions in Existence: one is his being, the other is his doing. Prayer is not part of the second. You cannot do it, and the prayer that is done will be false, inauthentic. You can be: prayer belongs to the dimension of being.

The body cannot do prayer, cannot be in prayer. The mind cannot do prayer, cannot be in prayer. The body is meant to do something; it is the vehicle of action. The mind is also a vehicle of action. Thinking is doing: it is action. So you cannot do anything with your body which can become prayer, neither can you do anything with your mind which can be called prayer, because these are both parts of the dimension of doing, action. Prayer happens beyond body and mind. So if your body is in total inactivity, passive, and your mind is nullified, empty, only then is prayer possible.

This sutra says, "Silence is prayer." When mind is not working, when body is not active, it is silent. One thing to be understood is that silence is not part of mind. So whenever we say, "He has a silent mind," it is nonsense. A mind can never be silent. The very being of mind is anti-silence. Mind is sound, not silence. So when we say, "He has a silent mind," it is wrong. If he is really silent, then we must say that he has no mind.

A "silent mind" is a contradiction in terms. If mind is there. it cannot be silent; and if it is silent, it is no more. That is why Zen monks use the term "no-mind", never "silent mind". No-mind is silence! And the moment there is no-mind you cannot feel your body, because mind is the passage through which body is felt. If there is no-mind, you cannot feel that you are a body; body disappears from consciousness. So in prayer there is neither mind nor body -- only pure Existence. That pure Existence is indicated by silence -- *mouna*.

How to attain to this prayer, to this silence? How to be in this prayer, in this silence? Whatsoever you can do will be useless; that is the greatest problem. For a religious seeker this is the greatest problem, because whatsoever he can do will lead nowhere -- because doing is not relevant. You can sit in a particular posture: that is your doing. You must have seen Buddha's posture. You can sit in Buddha's posture: that will be a doing. For Buddha himself this posture *happened*. It was not a cause for his silence; rather, it was a by-product.

When the mind is not, when the being is totally silent, the body follows like a shadow. The body takes a particular posture -- the most relaxed possible, the most passive possible. But you cannot do otherwise. You cannot take a posture first and then make silence follow. Because we see a Buddha sitting in a particular posture, we think that if this posture is followed then the inner silence will follow. This is a wrong sequence. For Buddha the inner phenomenon happened first, and then this posture followed.

Look at it through your own experience: when you get angry, the body takes a particular posture, your eyes become blood-red, your face takes a particular expression. Anger is inside, and then the body follows. Not only outwardly: inwardly also, the whole chemistry of the body changes. Your blood runs fast, you breathe in a different way, you are ready to fight or take flight. But anger happens first, then the body follows.

Start from the other pole: make your eyes red, create fast breathing, do whatsoever you feel is done by the body when anger is there. You can act, but you cannot create anger inside. An actor is doing the same every moment. When he is acting a role of love, he is doing whatsoever is done by the body when love happens inside -- but there is no love. The actor may be doing better than you. but love will not follow. He will be more apparently angry than you in real anger, but it is just false. Nothing is happening inside.

Whenever you start from without, you will create a false state. The real always happens first in the center, and then the waves reach to the periphery. That is why this sutra says that prayer is silence. The innermost center is in prayer. Start from there.

But that is very difficult. The difficulty arises for so many reasons. The first is that you have never known silence, so the word is meaningless really. You have heard the word, you know what it means, but you do not really know what the experience of silence is, so it connotes nothing. The word falls on our ears; we believe that we understand, but nothing is understood. The actual word is unknown to us as far as experience is concerned, only the sound of the word is known.

Mulla Nasrudin was practising silence in a mosque with three other friends. It was a religious day, and they had taken a vow to be silent for twenty-four hours. This was to be their prayer. "Silence is prayer": they had heard this.

Just five or ten minutes after they started, the first man said, "I wonder whether I have locked my house or not!"

The second one said, "What are you doing? You have broken the silence and now you will have to start again!"

The third one said, "You fool! You have also broken it."

Mulla Nasrudin was the fourth. He said, "Praise be to Allah! I am the only one who has not broken the silence yet."

They have heard the word "silence". They have heard that silence is prayer.

Why does this happen? When someone else was breaking the silence everyone was aware, but when someone was himself breaking it he was not aware. Why? Because to them, to talk, to utter something, was breaking the silence. Really, you never hear whatsoever you say. When someone else says it, you hear it. You are so accustomed to your own sound and voice, you do not know what you are saying, that you are talking.

Another difficulty is that you are constantly talking inside, so when you utter something outwardly there is no difference for you. Inwardly, you were already talking. Now you have uttered something outwardly, but as far as you are concerned nothing has changed, nothing has happened. But when someone else utters something, for you something new has happened. He was silent before and now he has uttered something. If you yourself are talking within, then when you utter something you will not be aware. Someone else may become aware that now you have broken silence.

You are aware of others because inwardly you are constantly talking with yourself. A monologue, a continuous monologue is there. Awake or asleep, you are continuously talking. This continuous talk has become such a habit that you have not known any interval. When you are not talking inwardly, when you are talking with others, you feel relieved, relaxed, because when you are talking with others you are relieved of the duty of talking to yourself. And that is such a boring thing -- to talk with oneself. You already know what you are going to say, and still you have to continue.

No one else can be such a bore to you as you yourself are. You have told a particular thing to yourself millions of times, and again and again you are telling it. You are not very inventive. You go on in circles saying the same thing again and again. Watch! Watch for twenty-four hours and note down what you are saying to yourself. Then you will feel a weird feeling and strange, to see that you have been saying the same thing continuously all your life.

Even in a single day, you go on repeating yourself. This has become just a habit, deep-rooted. And when something becomes a deep-rooted habit, you are not aware of it. It becomes automatic. The robot part of your body takes it and continues it. That is why silence is very difficult, because silence really means breaking the monologue within. It is not a question of not talking to someone else. *mouna*, silence, is not really concerned with others. Deep down it is concerned with your own monologue.

Not to talk with yourself is very difficult, so we will have to Find out reasons why we talk with ourselves. Why do we go on talking with ourselves in the first place? If you observe, then you can find out the cause. The cause is that nothing is complete in our lives; everything is incomplete. You were eating, and then you were thinking about your office. So eating will not be satisfied; it will not be fulfilled; you will not feel content. It remains incomplete.

You eat hastily. You fill your stomach and you run to your office. A process has remained incomplete. Then when you are in your office, you begin to think about your wife, about your children, about a thousand things; then you are not in the office. The whole day, you have been there and still you were not there. The work in the office has remained incomplete, and now you have come to your house. Now you are thinking about your office. You are with your wife, but you are not -- you are absent.

It is a rare phenomenon that a husband is present with his wife -- rare! And it hurts much because the wife can feel it. The husband also feels that the wife is not present. No one is present; everything is incomplete. The mind has to continue the thing which you have left incomplete, and so many things are incomplete. So mind goes on continuously in circles, completing things that you have left incomplete.

Do you remember anything which you have completed? Do you have any moment in your life, any experience, which you can say is complete, total? If you have any experience which is complete, the mind will never go back to it. There is no need. There is no need! It is absolutely useless. The mind simply tries to complete everything. The mind has a tendency to complete. And this is necessary; otherwise life will be impossible.

So this constant monologue within is really a part of your wrong living -- incomplete living. Nothing is finished, and you go on making new beginnings. Then the mind goes on becoming piled up with incomplete things. They will never be completed, but they will create a burden on the mind -- a constant burden, a growing burden, an increasing burden -- and that creates the monologue.

That is why the older you grow, the more the monologue grows with you. And old men begin to talk

aloud Really, the burden is so much that the control is lost. So look at old men. They will be sitting, and their legs will be working, and they will be talking, and they will be making gestures. What are they doing? You think they have gone crazy, that they are old and now they have become stupid. No, that is not the case. They have had a long incomplete life, and now death is coming nearer and mind is in haste, trying to complete everything. And it seems impossible! So if you really want to break this monologue, which means silence, then try to complete everything that you are doing. And do not start new things -- you will go crazy. Finish whatsoever you are doing, all the very small things.

You are taking a bath: make it complete. How to make it complete? Be there! Your presence will do it. Be there, enjoy it, live it, feel it. Be sensitive to the water falling on you, be saturated. Come out of your bath doing it completely, totally. Otherwise the bath will follow you. It will become a shadow; it will go with you. You are eating: then eat! Then forget everything! Then nothing exists in the world except your present act. Whatsoever you are doing, do it so completely so unhurriedly, so patiently, that the mind is saturated and becomes content. Only then leave it. Three months of continuous awareness about doing your acts completely will give you some intervals in your monologue. Then, for the first time, you will become aware that this monologue was a by-product of incomplete living.

Buddha has used the term "right living". He has shown an eight-fold path. In those eight principles, one is "right living". Right living means total living; wrong living means incomplete living.

If you are angry, then be *really* angry. Be authentically angry; make it complete. Suffer it! There is no harm in suffering because suffering brings much wisdom. There is no harm in suffering because only through suffering does one transcend it. Suffer it! But be authentically angry.

What are you doing? You are angry and you are smiling. Now the anger will follow you. You can deceive the whole world, but you cannot deceive yourself, you cannot deceive your mind. The mind knows very well that the smile was false. Now anger will continue inside; that will become a monologue. Then whatsoever you have not said you will have to say within. Whatsoever you have not done you will imagine as done. Now you will create a dream. You will fight with your enemy, with the object of your anger. The mind is helping you in completing a certain thing.

But that, too, is impossible because you are doing other things. Even this can be helpful: close your room -- you were not angry; the situation was such that you could not be -- close your room and now be angry, but do not continue the monologue. Act it out. There is no necessity to act it out on someone: a pillow will do. Fight with it, act your anger out, express it, but let it be authentic, real. Let it be real, and then you will feel a sudden relaxation inside. Then the monologue will drop, it will break. There will be an interval, a gap. That gap is silence.

So the first thing: *break* the monologue. And you can do it only if your living becomes a right, complete living. Never be incomplete. Release the inner madness. Not only one whole life: many whole lives that were incomplete is our situation.

When you love, you are doing a thousand things simultaneously. Then love becomes false. Now psychologists say that if you are loving someone and a thought crosses your mind, you have missed love. You are far away from your love object. There is a gap; the communion is broken. When two lovers are really in love, there is nothing else, simply love -- nothing else! They are playing with each other's bodies, absolutely absorbed in it. The whole world has dropped out of their consciousness; nothing is there. Then love is complete. And then they will not become sex maniacs. Then their minds will not be perverted minds.

Psychologists say that Don Juans like Byron, or others who go on changing their love objects, are really incapable of love. It is reported that Byron loved sixty women in his life, and his life was very short. And these are known cases. No one knows how many really. He was expelled from society because everyone became afraid. And he was such a beautiful person -- but why this madness?

One may think that he was a great lover. That was not the case. He was not a lover at all! Psychologists say he was not a lover at all. He was a maniac, just a perverted mind. He could not complete any love, and before any love could be consummated, completed, he had started another.

It is reported that he was forced to marry a girl. Of course, he was forced because he was not ready. How could he marry? The next day he would run after another woman. After he was forced, he was coming out of the church -- the bells were ringing and the guests were still there -- he was coming down the steps with his wife's hand in his hand, and suddenly he stopped; he let go of-the hand. A woman was crossing the street. His eyes followed the woman. Being an honest man in a way, he said to his wife, "Now you do not mean anything to me. That woman has become everything."

He suffered, because love is a growth. Love is a *long* growth. It grows, and the more it grows, the deeper

it goes. Butterfly minds cannot grow in love. That is impossible because the love never acquires roots. Before the love can acquire roots, they have moved. This type of mind will suffer, because it cannot love and it cannot get love. Nothing is ever completed; nothing ever becomes ripe. Then the whole life will just be lived in wound -- incomplete wounds -- and this happens in every field.

You have never loved, you have never been angry, you have never acted spontaneously. You have not really eaten, you have not slept totally, you have not done anything with your total being in it, with your total involvement in it. You have always been doing something else simultaneously.

Bokuju was asked, "What is your SADHANA? (spiritual practice)? What are you doing here in this lonely forest? What are you doing?" Bokuju said, "I have no *sadhana*; I have no method. When I feel hungry I eat; when I do not feel hungry I fast. When I feel that the hut has become cold, I move out into the sun. When the sun is too much to bear, I move into the shadows of the trees. But wherever I am, I am total. When I feel sleepy, I drop down into sleep. This is all I am doing here."

The man said, "But this is nothing. Everyone is doing the same!"

Bokuju said, "If everyone were doing the same, the world would be quite a different place -- silent, peaceful, loving. Then there would be no need to ask for Liberation. This very world would be a MOKSHA."

No one is doing it. Bokuju's answer seems very simple, but it is not. It is very arduous. It is difficult just to sleep and not dream, because dreaming means there has been an incomplete day. It is now being completed in the dream. Whatsoever you have left incomplete in the day will be completed in the dream. So if you have been a good man, if you have tried to be a good man and the goodness was not natural to you, not something spontaneous but something forced, then in the dream you will move to the other extreme. If you have been honest with effort, then in the dream you will deceive someone. Then everything is complete.

Now psychologists say that if dreaming stops you will go mad, because dreaming releases much nonsense which you have left incomplete. And unless it is completed, it cannot evaporate: it cannot evaporate from your being. They say dreaming is the daily catharsis. So if you have not slept well, you will feel uneasy. It is not because you have not slept, it is because you could not dream.

Now they say sleep is not so essential. A man can live without sleep for many days, even for months and years. They say it is not so necessary. Dreaming is necessary, and you cannot dream without sleep; that is why sleep is needed. So sleep is needed only for dreaming.

But why is dreaming needed? You wanted to kill someone and you have not killed: you will kill him in your dream. That will relax your mind. In the morning you will be fresh: you have killed. I am not saying to go and kill so that you will not need any dream. But remember this: if you want to kill someone, close your room, meditate on the killing, and consciously kill him. When I say "kill him", I mean kill a pillow; make an effigy and kill it. That conscious effort, that conscious meditation, will give you much insight into yourself.

Remember one thing: make every moment complete. Live every moment as if there is no other moment to come. Then only will you complete it. Know that death can occur at any moment. This may be the last. Feel that "If I have to do something, I must do it here and now, COMPLETELY!"

I have heard a story about a Greek general. The king was somehow against him. There was a court conspiracy, and it was the general's birthday. He was celebrating it with his friends. Suddenly, in the afternoon, the king's manager came and he said to the general, "Excuse me, it is hard to tell you, but the king has decided that this evening, by six o'clock, you are to be hanged. So be ready by six o'clock."

Friends were there; music was there. There was drinking, eating and dancing. It was his birthday. This message changed the whole atmosphere. They became sad. But the general said, "Now do not be sad, because this is going to be the last part of my life. So let us complete the dance we were dancing and let us complete the feast we were having. I have no possibility now, so we cannot make it complete in the future. And do not send me off in this sad atmosphere, otherwise my mind will long again and again, and the stopped music and the halted festivity will become a burden on my mind. So let us complete it. Now is no time to stop it."

Because of him, they danced, but it was difficult. He alone danced more vigorously; he alone became more festive. But the whole group was simply mot there. His wife was weeping, but he continued to dance, he continued to talk with his friends. And he was so happy that the messenger went back to the king and he said, "That man is rare. He has heard the message, but he is not sad. And he has taken it in a very different way -- absolutely inconceivable. He is laughing and dancing and he is festive and he says that because there moments are his last and there is no future now, he cannot waste them: he must live them."

The king himself came to see what was happening there. Everyone was sad, weeping. Only the general

was dancing, drinking, singing. The king asked, "What are you doing?"

The general said, "This has been my life principle -- to be aware continuously that death is possible any moment. Because of this principle I have lived every moment as much as was possible. But, of course, you have made it so clear today. I am grateful because until now I was only thinking that death is possible any moment. It was just a thinking. Somewhere, lurking behind, the thought was there that it was not going to be just the next moment. The future was there, but you dropped the future completely for me. This evening is the last. Life now is so short, I cannot postpone it."

The king was so happy, he became a disciple to this man. He said, "Teach me! This is the alchemy. This is how life should be lived; this is the art. So I am not going to hang you, but be my teacher. Teach me how to live in the moment."

We are postponing. That postponing becomes an inner dialogue, an inner monologue. Do not postpone. Live right here and now. And the more you live in the present, the less you will need this constant "minding", this constant thinking. The less you will need it! This is there because of postponing, and we go on postponing everything. We always live in the tomorrow which never comes and which cannot come; it is impossible. That which comes is always today, and we go on sacrificing today for tomorrow which is nowhere. Then the mind goes on thinking of the past which you have destroyed, which you have sacrificed for something which has not come. And then it goes on postponing for further tomorrows. That which you have missed, you go on thinking you will catch somewhere in the future.

You are not going to catch it! This constant tension between past and future, this constant missing of the present, is the inner noise. Unless it stops you cannot fall into that silence which is prayer. So the first thing: try to be total in every moment.

The second thing: your mind is so noisy because you always go on thinking that *others* are creating it, that you are not responsible. So you go on thinking that in a better world -- with a better wife, with a better husband, with better children, with a better house, in a better locality -- everything will be good and you will be silent. You think you are not silent because everything around is wrong, so how can you be?

If you think in this way, if this is your logic, then that better world is never to come. Everywhere this is the world, everywhere these are the neighbours, and everywhere these are the wives and these are the husbands and these are the children. You can create an illusion that somewhere heaven exists, but everywhere it is hell. With this type of mind, everywhere is hell. This mind is hell!

One day Mulla Nasrudin and his wife came to their home, to their house, late in the night. The house had been burglarized, so the wife began to scream and cry. Then she said to Mulla, "You are at fault! Why didn't you check the lock before we left?"

And by then the whole neighbourhood had come around. It was such a sensation! Mulla's house had been burglarized! Everyone joined in the chant. One neighbour said, "I was always expecting it. Why didn't you expect it before? You are so careless!" The second said, "Your windows were open. Why didn't you close them before you left the house?" The third one said, "Your locks appear to be faulty. Why didn't you replace them?" And everyone was pouring faults on Mulla Nasrudin.

Then he said, "One minute please! I am not at fault"

So the whole neighbourhood said in a chorus, "Then who do you think is at fault if you are not?"
Then Mulla said, "What about the thief?"

The mind goes on throwing the blame on someone else. The wife throws it on Mulla Nasrudin, the whole neighbourhood on Mulla Nasrudin, and the poor man cannot throw it on anyone present, so he says, "What about the thief?"

We go on throwing the blame on others. This gives you an illusory feeling that you are not wrong: someone else somewhere is wrong -- X-Y-Z. And this attitude is one of the basic attitudes of our mind. In everything someone else is wrong, and whenever we can find a scapegoat we are at ease, then the burden is thrown. For a religious seeker, this mind is of no help: this is a hindrance. This mind is the hindrance. We must realize that whatsoever the situation is, whatsoever the case is with you, *you are responsible*, no one else.

If *you* are responsible, then something is possible. If someone else is responsible, then nothing is possible. This is a basic conflict between the religious mind and the non-religious mind., The nonreligious mind always thinks that something else is responsible. Change the society, change the circumstances, change economic conditions, change the political situation, change something, and everything will be okay.

We have changed everything so many times, and nothing is okay. The religious mind says that whatsoever the situation, if this is your mind, then you will be in hell, you will be in misery. You won't be

able to attain silence.

Put the responsibility on yourself. Be responsible, because then something can be done. You can only do something with yourself. You cannot change anyone in this world: you can only change yourself. That is the only revolution possible.

The only transformation possible is one's own, but that can be considered only when we feel that we are responsible. Why are you so noisy within? Why so much anxiety within? You are responsible. This is the first step. Then you cannot go and change the causes. The cause must be within; only then can it be changed.

In a similar situation to one which makes you uneasy, someone else may not be uneasy at all. A Buddha in the same situation will pass through it differently -- unscratched. Why? Why are you so disturbed by such situations? You were ready. You were just waiting for the situation. Someone is angry against you; you also become angry. You say it is because he did something. You say, "He created the stimulus; I only heard it. I was not angry: he made me angry."

But religious analysis is different. Religion says that anger is always yours. There was anger there to be stimulated. He stimulated it, of course, but something was within you -- the energy, the tendency, the habit to be angry was there. That is why he could stimulate it. If there had been no energy, no stored up anger, no repressed anger, no habit, then whatsoever he was doing would not have touched you at all. It touched you because you were ready to be touched. You were ready to explode; he simply created the situation and helped you. He was your helper! If there had been no one to create the situation, you would have created it yourself. You needed it! You needed it very badly!

Remember this when you become angry again. Analyze the whole thing, meditate on it, and then you will know that you were already getting ready. You were prepared and you were waiting, and this man who aroused your anger simply gave you a chance.

There was a case against Mulla Nasrudin in a court. Suddenly, without any reason, he had beaten his boy and then gone out of the house. So the magistrate asked, "What was the reason? Why did you do this suddenly? There was no fight; there was nothing. Why suddenly did you do this?"

The Mulla said, "I was standing by the door, and the door was open, and the street was vacant and there was no traffic. The stick was just handy, and the wife was looking toward the house, so I thought I should not miss the opportunity."

You will create opportunities if they are not given to you. You will not miss them: you will create them. If you become aware of this phenomenon, then something can be done. Then it is within your control to do something. The source is within, but you go on projecting it outside. Then you cannot do anything. If you go on projecting the causes outwardly, then you are helpless. What can you do? If someone stimulates you, creates anger in you, what can you do? You are just a helpless victim.

The second thing: remember, you are responsible for whatsoever you are. Even if someone gives you a chance, he gives you a chance to express *yourself*. It is always you who is ultimately, finally, responsible. Why this emphasis on one's own responsibility? Because if I am responsible, I will stop reacting. You do something, I react. Reaction is really a slavery. You are manipulating me. You can make me happy, you can make me miserable: then you are my master, I am your slave. If you smile at me, I am happy. Just a glance of angry eyes at me, and I am miserable. Then you are my master. If I think that you are responsible, then you remain my master and I remain your slave. If I am responsible, then you may go on smiling or you may do whatsoever you like. I will not react according to you: I will act according to me.

Mulla was sitting at a prayer-meeting in a mosque. His shirt was rather short and the man behind him thought it looked unseemly, so he pulled it down. Suddenly, immediately, Mulla pulled the shirt of the man in front of him. The man asked, "What are you doing?"

He said, "Don't ask me. This man behind me started the whole thing. I am not responsible. I have simply reacted. If this is the way a mosque prayer is done, I have to follow."

You go on doing things because someone is doing them to you. You go on passing them on. You may not be aware of it. Are you aware that when you are telling something to your children you are simply repeating whatsoever was told by your father to you? This is Mulla Nasrudin. Are you aware of it? The way you are behaving with your wife is the way you saw your father behaving with your mother. You are just passing things on. You are no one -- just a passage. What are you doing?

When you are with your servant, have you observed the way you behave? Is this not the way your boss behaves with you in the office? What are you doing? You are just a part of a long chain. Then you cannot be silent. How can you be silent? You are being pulled and manipulated from everywhere, and you are just

vulnerable to everything, every nonsense. If someone is angry, you say, "I simply reacted. Why was he angry with me?" Why? He was angry; it was his business. How are you related? But now you feel it a duty, and whatsoever is being done to you, you will do the same religiously.

Remember, you are not a slave and no one has imposed this slavery on you. It is self-imposition. Throw it! Be a master! Only then can you be silent. Only a master can be silent. And when I say "master", I mean a person who *acts* from within -- who is not *reacting*. We are always reacting; there is no action in our lives. The moment you can act, you will feel a deep silence within -- because now you have become a master. No one can disturb you. Now you are not helpless.

Buddha is passing. Someone abuses him. He listens to it, and then he turns to Ananda and says, "Ananda, this was a long debt. Now it is paid. In some life I must have abused him. Now no more chain. Thank you, friend," Buddha said to that man. "Now the account is closed. I am not going to react." Buddha says, "Reaction is rebirth. If you react, you will have to be born again and again because you are in a chain. Accounts are not closed. Everything is open."

The day Buddha died, he gathered all his monks. Ten thousand monks were there. He said, "Now this body is to drop, so do you want to ask anything? Because now, no more can I be. No more will I be in this world!"

So someone asked, "Why? Why are you leaving us?"

Buddha said, "Now everything is paid. The whole account is closed. I was waiting only for the account to be closed completely. Now nothing is left; I am a master. I have transcended the chain. Now I am no more amidst you."

So a third point: become a master. Whatsoever you are doing, do it as an action, never as a reaction. Resist the temptation to react. That is the only evil, the only sin -- to react. Laugh if you feel to laugh, but do not laugh as a reaction. Weep if you are feeling to weep, but do not weep as a reaction. Stop reactions! Act! If these three things are there, you will drop into the silence which is prayer.

This sutra says, "Silence is the prayer -- *mounam stutihi*." When you are silent, with no monologue within, no anxiety within, no reactions within, with nothing incomplete or suspended, everything complete and finished, you become a space, just a space -- infinite, because all the boundaries are your reactions, all the boundaries are your anxieties, all the boundaries of your being are just your madhouses. When you are silent, you are infinite space.

But why does this sutra call it prayer? Why bring prayer in? Better to call it meditation. Why call it prayer? When you are silent, it is meditation. Why bring prayer in? It is not brought unnecessarily -- because when you become an infinite space, the Divine descends in you. You have called, you have invoked. When you are totally silent, you have become a host. Now the Divine guest can come. And only in this emptiness, in this silence, in this nothingness, can the Divine guest come. This is the only invitation, the only invocation. This is the only prayer.

Prayer means asking for the Divine to come, asking the Divine to be a guest to you. Words won't do, invitations won't do. Whatsoever you do -- cry, weep -- it won't do. First become a host. Silence is becoming a host. Now you are ready. Now there is no need to pray, now there is no need to request. No invitation is needed -- the Divine descends. When you are silent the Divine is there.

It will be better to say it in other terms: the Divine is always there, but you cannot feel it because you are not silent. The guest is there, but the host is asleep. The guest is there, but the host is unaware. The guest has already come before the host, but the host is wandering somewhere else. That wandering is the mind.

Have you observed that your mind is a wandering? Mind means wandering. You are not here: that is what mind means. You are somewhere else. If you are here, then there is no mind, then there is no wandering. Mind cannot be in the present: it can only be in the past or in the future. Mind can never be here-now. It can only be there-then. It is a wandering. When you are a mind you are wandering somewhere else, but the guest is present always.

Buddha was asked when he became Enlightened, "What have you gained?"

He said, "Nothing -- because whatsoever I now feel as a gain was already there, only I was unaware. So it would be better to say, I should say, that I have not gained anything. Rather, I have lost much. I have lost my 'self' which was there too much really -- which was there TOO MUCH! I have lost my self and I have gained that which was always, eternally present."

One has to come back to his home. This homecoming is silence, this returning to your home is silence. And the *rishi* says that it is prayer, because when you are silent the invitation has reached. You have invoked. You have prayed! And in prayer many things are implied. If you pray, and if it is really a prayer,

then there is no gap between your prayer and the answer to your prayer. If there is a gap, it means that the prayer was false.

If you are silent, the Divine is there; there is no gap. If you are silent and you find that the Divine is not there, remember, you are *not* silent. Even this thought that "the Divine should come to me", creates disturbance.

Buddha has said that even the longing for the Divine is a disturbance. Then you are not totally silent. You are asking, and you have moved. You have wandered, you have gone away. If you are asking for freedom, for eternal life, for immortality, for Heaven, for anything, if you are longing, you have wandered. Total silence means total acceptance of whatsoever is -- of that which is. So the last thing to be understood: silence basically means total acceptance.

Non-acceptance creates noise in the mind, in the being. Whenever you say no to anything, your mind begins to move and work. Whenever you say yes, your mind stops. "No" is the starter, "yes" is the stopper. *astik* means a theist. In Sanskrit the word *astik*, theist, means one who has said a total and final yes to everything. Now he will never say no. Now this yes is ultimate. No going back!

Acceptance means you accept whatsoever is the case. If there is anger, you accept it. If there is suffering, you accept it. If there is lust, greed, you accept it. If there is anxiety, worry, you accept it. You accept everything! and, then, how is it possible to be disturbed? When one accepts everything, disturbance is impossible. So in the last analysis, silence means *total acceptance*.

Buddha has given it a name: he calls it TATHATA -- suchness. He says that whatsoever is, is. Whatsoever is, IS! Accept it, and then you are silent. Say no, deny, reject, try to change, and you have created disturbance. This silence is prayer and this silence cannot be created, cannot be forced.

In life, all that is valuable, all that is of any value at all, is always a consequence of many, many things. You cannot approach it directly. For example, happiness: you cannot approach it directly. And those who try to achieve happiness directly will become most unhappy -- and only because of their effort. When you are doing something, totally absorbed in it, happiness happens.

A painter painting: he has forgotten himself completely in the act. He is totally there. He is no more, really. Really, a great painter never paints. Painting happens! Just as we say it rains, "it paints".

Van Gogh was asked once, "Which of your paintings is the best?"

And Van Gogh said, "But I have never painted anything. I cannot say. and if you insist, then I can say only this one which is being painted JUST NOW! But I am not the painter: the painting is happening. The painter is not there. The painter has ceased!"

Van Gogh can have a happiness not of the world. A singer, a dancer, can have a happiness which doesn't belong to this world. But that is really a consequence of something else.

Silence is also a consequence of many things -- of right living, of right action, of right acceptance, of being a right host. Then suddenly, silence happens. It is there -- it has always been there.

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OSHO, LAST NIGHT YOU SAID THAT ONE CAN GROW THROUGH TOTAL ACCEPTANCE. BUT THE EAST HAS REMAINED UNDEVELOPED DUE TO THIS PRINCIPLE OF ACCEPTANCE AND CONTENTMENT, WHEREAS THE WEST HAS BECOME MORE DEVELOPED ONLY BECAUSE OF NON-ACCEPTANCE AND DISCONTENTMENT.
THEREFORE, ISN'T IT OBVIOUS THAT DISCONTENTMENT AND NON-ACCEPTANCE IS THE PRINCIPLE FOR EVOLUTION AND GROWTH AND NOT TOTAL ACCEPTANCE? PLEASE EXPLAIN.

MANY things win have to be understood. One: Lao Tzu, Krishna, Buddha, Mahavir, they are not the total East. They were Teaching acceptance, but no one in the East has followed it. And those who followed, they evolved: Lao Tzu evolved into a perfect human possibility -- to the maximum possibility which a human being can reach; Buddha evolved to be a Divine person through acceptance and contentment. But the East has not followed them. Just because they were born in the East doesn't mean that the East has followed them. So that is one thing.

The second thing: the West has evolved, but evolved to such a crisis, into such a diseased state of mind, that now the West is looking toward the East. The West has followed the principle of discontent, so in a way the West has been more honest than the East. The East has been dishonest.

We go on worshipping Krishna, Buddha and Mahavir, and we think that we are following them. We have not followed them! Only lip service has been paid them. But the West has really followed the principle of discontentment and materialism. The West has followed it, and now it has come to the climax. Those in the West who have achieved a climax with whatsoever they have done, now they feel that the whole life has become meaningless -- because whatsoever they have achieved now proves to be meaningless. There has been an evolution of things, but not of consciousness. They have accumulated much, but man has become more and more empty.

And now, when everything is achieved -- now, when the West has succeeded in its ambition -- the disparity becomes more clear-cut. Man has remained empty, unevolved. That is why now Western thinkers, the Western avant-garde, are thinking in terms of Lao Tzu, Buddha and Mahavir. Now they have known the futility of discontentment. It leads you to more discontentment, and contentment becomes impossible. From one discontentment you go to another, and from another to another, and contentment is never reached.

This is what the Upanishads have been telling. They say that if you start with contentment then only can you reach contentment, because the beginning is the end, the seed is really the tree. So if it is not in the seed, it is not going to be in the tree. If contentment is your beginning, the base, the ground of your mind, the very roots, only then can you flower into contentment. Those flowers are not coming from nowhere. They will grow from you; they will be *your* growth. So if you have contentment in the beginning, you will find it in the end.

If you start with discontent, discontent will grow, and it can never transform itself into contentment. The more you follow it, the more it will be there. And if discontentment grows, then ultimately madness results. A madman means a totally discontented man with no hope, with absolute frustration.

Now the West has come to a fulfillment -- a fulfillment of its ambition. The West has been authentically honest. It has followed a particular path, and when you follow only then can you know whether it leads to any goal or not.

The East has remained confused. Its leaders have been talking of contentment and the masses have been deceiving themselves. They go on talking about contentment and they continue being discontent. The East is ostensibly with Buddha -- only ostensibly! Basically, it is not with Buddha. When I say "East", I mean the Eastern masses. They are just as materialistic as Western masses -- but with a false face, with a mask.

The East is as irreligious as the West, but dishonestly. We go on thinking that we are religious, and we are not. So we have been in a ditch, in a deep confusion. We have not moved anywhere, not because of the Upanishads -- we have never followed them!we have not moved because we have been on two boats. We have been travelling in two diametrically opposite directions. Our minds go on talking of spirituality and our hearts go on following materialism.

This is the reason why the East has remained multi-dimensionally poor -- not only physically, economically, but spiritually also, because for any spiritual growth honesty is foundational. It is better to be irreligious than to be falsely religious, because from an honest irreligiousness religion can grow. But with a

dishonest religious man there is no possibility of any growth.

So remember this, that the East is not really the East. There have been only a few persons who we can say are Eastern. So, really, East and West are not geographical. The division is more subtle. There have been persons in the West who belong to the East. Jesus belongs to the East, Eckhart belongs to the East, Francis belongs to the East, Boehme belongs to the East: they are NOT Western. And you all belong to the West: you are not Eastern. So East and West are not geographical. "East" means a certain approach toward life, and "West" also means a certain approach.

You are materialists unconsciously, so you cannot grow in materialism because growth needs a conscious effort. You cannot grow in materialism because you are not *consciously* materialistic, and you cannot grow toward higher states of consciousness because you are false, pseudo. So the first thing is that this is the confusion.

The second thing: when we say "acceptance", what do we mean? When the Upanishads say acceptance is happiness, Nirvana, what do they mean? Does it mean a death, a stagnation? No! It means only that whatsoever happens, whatsoever is and whatsoever is going to be, we are not against it, we will not fight it -- we will flow with it

For example, a seed is there: the seed accepts itself. That doesn't mean that now the seed cannot grow. A seed only means a potentiality for growth -- nothing else. To be a seed means to be a potentiality for growth. A seed accepts itself: it means the growth is accepted; it is a natural thing. The seed is not going to make any effort to be a tree, because effort is needed only when you are going to become something which you are not. Remember this: effort is needed only when you are going to be something which you are not. But that which you are not you cannot be, no matter how much effort there is.

We grow only to be ourselves, so effort in its deeper sense is useless; you are wasting energy. Struggle is useless; you are wasting energy. Acceptance doesn't mean no growth. It means a natural flow of growth with no struggle toward it. Struggle creates a feverish mind. And why struggle? Against whom are you struggling? That which is possible for you, you can simply grow into. Accept yourself totally and then flow with the Existence. There will be growth, but this growth will be natural, spontaneous. It will not be a strained thing. A Buddha *grows* to be a Buddha. Really, there is no effort -- it is a flow.

If *you* want to be a Buddha, then there will be a struggle. So many have tried, thousands have tried, to be a Buddha. Then it is a struggle, because that Buddhahood is not in their seed. They can be something else, their destiny is different, but they are trying to imitate someone.

So, thousands have followed Buddha, but they have not created a single Buddha. They have created imitation Buddhas. They have created copies -- carbon copies false, dead, with no life in them. Whenever you follow someone else, you will have to struggle. Whenever you are ready to accept your own destiny, there is no need of any struggle: you will grow into it. And every individual is unique, and every individual has his own destiny.

Acceptance means be whatsoever the Whole wills to be through you. Do not fight. If you are a rose-flower, then be a rose-flower. Do not try to be a lotus. There is no struggle. A rosebud becomes a rose-flower. But teach it, give it ideals, and a rosebud can begin to imagine and think itself to be something else. Then there will be struggle, strain, worry. And not only is the whole effort going to be wasted, not only is there not going to be any positive result -- but there will be negative consequences also. If a rose-flower tries to be a lotus, that is impossible. So the possibility is cancelled -- but in the effort, in the struggle to be a lotus, it is possible that now this flower may not even be a rose-flower because the energy is dissipated.

The principle of total acceptance is simply this: accept yourself and flow with nature wheresoever it leads you. That is your destiny. Do not come in between; do not try to pull yourself to be something else. That is struggle.

This is what is meant by Tao, this is what is meant by *dharma*, this is what is meant by the inner *swabhava* -- the inner nature. Follow it! And when I say follow it, I do not mean make some effort. Really, I mean allow it to be: allow your destiny to be. Do not come in between: allow your destiny to grow. Then a different evolution takes place -- an evolution of consciousness, not of things. So you may not gain a bigger house through acceptance, but you will gain a greater soul. You may not become richer economically, but you will certainly become richer spiritually.

Jesus says that even if you gain the whole world and lose yourself, what is the meaning of it? You are a beggar: you remain a beggar. And if you gain yourself and lose the whole world, you have lost nothing. This is the basic Eastern approach toward life -- because the East says happiness exists not in things but in your consciousness. It is not related with things. It is related with you: *you* have to grow!

Things can grow; things can become more and more; you can have more and more things -- but having is not being. You can have the whole world without any soul within, and you can be just a beggar on the street with the being of a sovereign. That growth of being is the end. And when acceptance is taught, it is taught for the growth of being. Those who have followed this teaching, they have grown, and they are incomparable.

Thousands, millions, have followed discontent; the whole world, the whole of humanity, follows it -- but the followers of discontent have not produced a single Buddha, a single Jesus, a single Lao Tzu. Really, outward growth depends on discontent, inward growth depends on contentment. Now it is your choice! If you want to pile up things more and more, you can go on, but then you are simply a servant who is just piling up things. Then death comes and everything is finished, and whatsoever you have gained, death nullifies it.

There is a different growth, an inner growth, which even death cannot nullify. Buddha says that unless you have achieved something which death cannot destroy, you have not achieved anything. Achieve something which transcends death: only then are you growing. Otherwise, every life is destroyed by death, and you are again a beggar and again you have to start from ABC

Growth means a continuity, a life process, but things cannot go with you. Whatsoever you have is not yours. It belongs to death, it belongs to the world: it doesn't belong to you. You are simply deceiving yourself. In the meanwhile you can deceive! So your growth comes through contentment, and when I say "contentment" I do not mean defeatism -- remember this.

So this is the third point: a person can be content just to console himself. You are poor: you do not want to be poor; still, you are poor and nothing can be done, so you impose a false contentment. You say, "It is okay. This is my destiny; I accept it." But deep down this is not acceptance. This is just consoling yourself. If some opportunity comes and you can become rich, you are not going to lose it. And if someone says, "Take this money in exchange for your contentment," you will throw this contentment and you will take the money.

So defeated consolation is not contentment. It is just trying to save your face. You do not want to feel defeated, so you put on a show of contentment. Many follow such contentment, but this is not the teaching of the Upanishads. Contentment for the Upanishads is not a defeated attitude. Really, it is a deep understanding.

Life is such that you are just a part in it, a very minute part. And the Whole is a very big thing -- the organic Whole. It is just like my fingers are part of my organic body: they cannot do anything against my body; they cannot hope for anything against my body. They are not anything except my body -- just parts. So if my body is healthy, they will be healthy; if my body is ill, they will be ill; if my body is dead, they will be dead. This understanding -- that "I am just a part of this great Whole, I will flow with the Whole, I will not fight it" -- is contentment.

This is a deep understanding. Remember, this contentment is so different from whatsoever is understood by the world that it is even difficult to conceive of it. This type of man will be contented when he is poor and he will be contented when he is rich. Remember the second part also. He will not try to be a poor man because, again, that is effort. He will not try to be a poor man because, again, that is an ambition. Again he will be fighting against the Whole; again he will be rejecting something, not accepting.

If it is the will of the Whole that he should be rich, he will be rich. If it is the will of the Whole that he should be poor, he will be poor. He can move from richness to poverty easily; he can move from poverty to richness just as easily. Really, he is just a dead leaf in the wind. Wherever the wind moves, he moves. There is no will, there is no ego, there is no individual ambition. The Whole's ambition is his ambition. This is acceptance, and when a man lives in such acceptance he reaches the highest peak possible of inner growth.

This has been the innermost core of Eastern religion, but the East has not followed it. Those who have followed, they have grown to the ultimate peak possible. Those who have not followed and who have pretended that they are following are bound to be in an inner contradiction.

Masses in the East are in this inner contradiction: they think they are religious and they are not; they think they are spiritual and they are not. And this thinking that they are spiritual becomes a hindrance -- because if someone is ill and he thinks that he is healthy, then no treatment is possible. An ill person must realize that he is ill; this is the first step toward any health or any possibility of health.

This is the most fatal disease -- to think oneself healthy when one is not -- because then everything is closed. But this happens, and man can deceive himself very easily. So it is possible that the West will become more and more Eastern, and the East will become more and more Western. This is happening

already.

The day is not far off when "the sun will rise in the West". because the highest consciousness in the West, the highest conscious peaks in the West, the individuals who can look ahead, are turning Eastern. And in the East, quite the contrary: the so-called intellectuals, the intelligentsia, are turning communist. If you are not a communist in the East, no one can think you are an intelligent man. "Is it possible that you can be intellectual and Still not a communist?" Even those who are not communists cannot dare to say they are not communists. Those who are not communists will at least say that they are socialists: that is their facade. Those who are absolutely anti-communist, they will also talk in terms of communism, socialism, equality.

In the East now, it is rare to find an Eastern mind -- very rare. In the West, communism is out of date. Even in Soviet Russia communism is going out of date. Even the Soviet intelligentsia, the Soviet intellectuals, are probing into the inner world. Now Soviet Russia is the only country in the world today which is spending so much money on psychic research that even America is behind. In many Russian universities, psychic research has become an integral part of all research programmes.

Man is not simply matter: man is mind also. And unless we know something about mind, nothing seems possible. Man cannot be changed; no revolution is possible. But in the East, the so-called East, the geographical East, to talk about spirituality, religion, is superstitious. If someone is talking about religion in the East, so-called intellectuals think that he is a reactionary.

Why is this happening? The West has followed materialism, but very honestly, very sincerely. And sincerity pays always, honesty pays always. Now they can feel that whatsoever they have been doing is wrong, has been somewhere basically wrong. And they are honest, so they can confess it. We are dishonest, we cannot confess anything. We go on changing, but on the surface we go on maintaining the old face. We cannot confess that we have been wrong. It is a very healthy sign to confess that one has been wrong because it shows that now that which has been done can be undone. Now you can change your path, you can move in another direction.

The East has lived a double-bind life, always looking at heaven and always living just on the earth. That creates trouble because you cannot look at the earth, and as you live on the earth you go astray. You go on looking at heaven and there is no way to walk there. So our minds are divided, split, schizophrenic. Two lives are being lived continuously. Whatsoever you say, you know it is not right, it cannot be done, but still you go on saying it.

One old man was here. He has been a great professor -- one of the foremost educationalists in India -- and he suffers very much because of the conditions in the universities. He was telling me that the future of his children is just ark, and he was telling me, "Even my own children are not ready to listen to me. No morality, no religion, no honesty! What is happening?"

So I asked him, "Whatsoever you are teaching to your children, have you yourself followed it? Because you have been a very successful man in life -- *very* successful. You have reached to the very top." He has been a Vice Chancellor and on many posts. I said, "So, really tell me honestly, have you followed whatsoever you are teaching to your children?"

He became uneasy, but he is honest, so he said, "It is very difficult to be honest and to be successful."

So I asked him whether he would like his children to be successful or honest. I told him, "Really, your children are more honest than you because they see the hypocrisy. They say, 'Since we are going to be successful, why talk about honesty? Then talk about dishonesty and being successful. And if we are going to be honest, then we should leave all ambitions for success; then be unsuccessful and be honest.' Why confuse these students?"

But he things that he is a moral man and his children are immoral. The children are simply saying that your whole way of thinking and living is hypocritical. If honesty is the thing to be followed, then do not expect success. If it happens, then it is a miracle; if otherwise, then there is no need to hope. Then there is no frustration because you have chosen to be honest, then you have chosen to be unsuccessful. But the father's mind, every fathers mind, would like you to be honest *and* successful. Then a double mind is created. So talk about honesty and be dishonest! Succeed and then teach your children to be honest and successful! Continue the whole race -- the rat race!

If you want inner growth, then acceptance is the law. I am not saying that inner growth will be followed up by outer evolution also. There is no intrinsic necessity. It may happen, it may not happen. You may remain poor, but with inner richness outer poverty is not a suffering. It is a suffering only when you are inwardly poor and outwardly also. With outer richness and inner poverty, it is a great suffering. And it happens rarely that you are both outwardly rich and inwardly rich also.

So the choice is between these two. What is your emphasis? If you are for inner growth and inner richness, then follow it. Then acceptance is the law. But if you are not for it, then be discontent. Then do not accept anything. Then go on fighting. You may grow rich outwardly, but ultimately you will come to know you have wasted your whole life.

OSHO, ONE DAY YOU SAID THAT LIFE IS AN INTERRELATIONSHIP -- THAT EVERYTHING IS RELATED. THE NEXT DAY YOU SAID, "ONLY YOU YOURSELF ARE RESPONSIBLE FOR EVERYTHING." BUT THE PSYCHOLOGISTS SAY THAT THE FOUNDATION OF ONE'S WHOLE PERSONALITY IS LAID IN EARLY CHILDHOOD, BETWEEN THREE AND SEVEN YEARS OF AGE, WHEN ONE HAPPENS TO BE A HELPLESS TOOL IN THE HANDS OF THE FAMILY AND ENVIRONMENT. WILL YOU KINDLY EXPLAIN THE CONTRADICTION?
SECONDLY, IN SPITE OF THIS CONTRADICTION, THE TOTAL GROWTH OF MAN LIES IN INDIVIDUAL EFFORTS AS WELL AS SOCIAL. SO IS IT NOT NECESSARY THAT THE RELIGIOUS MAN SHOULD SEEK TO BRING ABOUT A RADICAL CHANGE IN THE VERY PATTERN OF THE SOCIETY?

It appears to be paradoxical. One day I say that everything is related, interdependent, organic, and then I say you are responsible. These statements appear paradoxical, but they are not -- because when I say you are responsible, I mean YOU are the Whole.

One has to start from somewhere and you cannot start from anyone else. Really, you are the nearest point from where the Whole can be reached. You are a part of the Whole, and everything is interdependent, but the other interdependent parts are very far from you. You cannot start your journey from them: you have to start from yourself. So when I say that everything is interdependent, it is a philosophical statement, a truth -- a truth of one who has reached. When I say you are responsible, it is also a truth, but the truth of the seeker, not of the *siddha* -- not of one who has reached.

But for one who has to travel, from where can you start your journey toward the Whole? You cannot start from my place; you cannot start from anyone else's place. You will have to start from where *you* are. And if you feel that you are not responsible, you will drop and stagnate then and there. Then you have taken the whole thing in a very wrong light. Then this interdependence of the Whole is not a help, but a hindrance.

And this is possible: we can change even elixir into poison and we can use poison as elixir. It depends on us. So I will take a few examples: for example, Buddha says that whatsoever is to be attained is already in you. This statement can lead to two interpretations. One, that now there is no need to move anywhere because whatsoever is to be attained is already there. So, "No need to do anything; I am okay as I am!" Now you have made a very valuable truth poisonous.

It can be interpreted in another way also, totally different. When Buddha says you are that which you can become. it gives a hope. Now it doesn't seem impossible. You have the seed. The seed can grow to be a tree; you can move from the seed toward the tree. "Now the tree is not impossible: it is hidden in me. So I can move confidently; I can move with hope; I can move into the unknown without any fear." Then it can become a help.

When I say that the whole world is a cosmos, interdependent, it means that we are not islands, but we are a big infinite continent. We are related. No one is small. Everyone is really the Whole.

Ramteerth has said: "You may believe or you may not believe, but I created the world. You may believe, you may not believe, but these stars are run by me." He is mad. If you look only at the apparent meaning of his statement, he is mad. But if the Whole is interdependent, then he is not mad at all. Then whosoever may have created the world, I must have been a part of Him. It is impossible to have created the world without me. He is saying, "I am a part, and whosoever is moving the stars, T am a part of Him. Without me they cannot move."

When I say that everything is interdependent, I mean you are the Whole. You are not just a part, you are not isolated, you are not alone. The Whole is with you, within you. This is the ultimate realization, but for you this is simply a theoretical statement. This may be a realization for Buddha, but for you it is simply a theoretical statement. It is not your realization.

How to make this your realization? From where to begin? If you say, "I am just a part, so what can I do? I am no one," then no movement will be possible. You will drop dead then and there. Then this great truth becomes fatal to you. If you are to move and realize this truth, you have to be responsible -- responsible for whatsoever you are. Then you can change it, and you can change it because you are not only you: the Whole

is behind you. The moment you say, "I am responsible," the Whole has asserted it through you. The moment you say, "I will move," the Whole will move within you.

I will take another example: Hindus have believed continuously, for millennia, that everyone is a soul and that the soul is immortal, the soul is pure, the soul is Divine. Gurdjieff, in this century, said, "Do not deceive yourself. It is very difficult to gain a soul. Not everyone has a soul. It is very rare. Sometimes one attains a soul; otherwise you will be without a soul."

It seems absolutely contradictory. He says that only a few rare individuals attain to a soul. He says that soul is an achievement. It is not given to you at your birth; it is not in you right now. It is possible only if you make some effort. Then you may create a soul. Gurdjieff says that not everyone is immortal. Those who attain souls, they become immortal. Otherwise you are just a wastage. Nature creates you with a possibility of being a soul, and then, with no effort, you drop dead. Then nature has failed within you. You will not survive; not everyone is going to survive.

It seems absolutely contradictory to Hindu, Jain and Buddhist teachings. Christians, Mohammedans -- really, all religions -- teach that you have a soul, and Gurdjieff says "No!" And, really, he was one of the knowers of this age. But why this emphasis? He says that because of this teaching, that everyone has a soul. no one makes any effort. Everyone believes, "It is okay. The soul is eternally pure." Read the Gita: Krishna says that whatsoever you do, your soul remains untouched; it is pure.

This can become a very dangerous thing. Gurdjieff says that because of these teachings humanity has become irreligious. He says, "Now no more of this nonsense! Unless you attain, you have no soul." Gurdjieff creates a deep shock. He says, "What do you have so that the universe will need you forever? What do you have? Nothing! Just all your stupidities."

To think, to conceive, that all your stupidities are going to be eternal is a very dark prospect. You think all foolishnesses are going to be eternal because everyone is eternal, but Gurdjieff says, "No, the universe cannot tolerate you for so long unless you become something meaningful to the universe. Unless you become a part of the destiny of the cosmos, you are not needed. Why should you be eternal and why should you demand? Just to continue repeating this nonsense?" Gurdjieff says, "Attain first; be a soul. You can be, but it is a crystallization. You have all the elements. Combine them, pass through an inner alchemy, and then a new thing will be born within you which will be a soul."

So he says, "Buddha has a soul, Jesus has a soul, and because *they* have souls they go on talking as if everyone has a soul. No! Do not be befooled by them!" Gurdjieff says, "Do not be befooled by them! They have a soul and they know that they are immortal, but you are not, so do not be deceived by them." And, really. his teaching can be helpful, but we can turn anything into a harmful thing -- even Gurdjieff's teachings. Then we can say, "If it is so rare, then it is not for us. It is beyond us."

Nothing can be said to man which cannot be misused. The same mind will give new interpretations. So when I said that the world is a cosmic organic unity, that everything is interdependent, I meant by this that you are part of a great Whole and that great Whole is part of you: you are not alone. Through you the cosmos is progressing, evolving. You have a very deep mission, a great destiny. To realize this you will have to transform your total outlook, and that transformation starts only when you begin to feel responsible. If you feel that you are responsible, you can change. So make this principle of interdependence a help, a step toward self-transformation. Do not make it a hindrance.

And it is right that man is approximately already made in his childhood. There are many things implied.

One psychologist says that you are born as a *tabula rasa* -- as a blank paper. Your first five or seven years write down everything upon that paper and that patterns your life: you go on repeat ing it.

In the first place, no one is born as a *tabula rasa* because this childhood is not the beginning, this life is not the beginning. So every child is not *just* a child, but many old men are within him -- many lives. He has reached old age many times, and that memory is always preserved. The mind continues with it -- so it is very complicated.

Psychologists will say that your parents, your education, your heredity, they determine everything. But the East knows something more. Eastern psychology knows something more because Eastern psychology says that this life is just one link in a great chain. And now, those in the West who have really gone deep into the human mind -- for example, C. G. Jung -- are also feeling that this life is not the beginning. No child is born as a child; he has many, many memories within him.

Eastern psychology says that it is not the parents who decide your life. Really, you have chosen them. You have chosen particular parents; you are responsible. If I am born to a particular mother and to a particular father, this is my choice. They will determine me because I have allowed them to determine me. I

have chosen them because of so many actions in my past life. It is a chain.

So, ultimately, I remain responsible. If I choose a very violent father or if I choose a very wise man, whatsoever my choice is *it is my choice*. Then they determine me, but this determination by parents, education, etc., is not ultimate. Ultimately, you remain the master; you can throw it at any moment. It is difficult, but it is not impossible.

It is very difficult because it is not just like throwing your clothes. It is like changing your skin. It is so deep-rooted in you, everything that has happened has gone so deep, that it has become your blood and bones: you are made of it. Now you cannot conceive of yourself apart from it. Your identity has become mixed with it. But, still, to throw it is not impossible. You can jump out of it!

Really, all yoga is concerned only with this: how you can get out of all the influences that have made you whatsoever you are; how to jump out of them, how to go beyond; how to go beyond your parents, how to go beyond your education, how to go beyond your heredity, how to go beyond your past lives. The whole science of yoga consists only of this: to help you go beyond. So we will take a few things concerning how this becomes possible.

Education, upbringing, gives you a particular identity, a particular image. You begin to feel, "I am this." Everyone has an image of himself: "I am this." A good man, a bad man, a religious man, an intelligent man or a stupid one, everyone has an image of himself which has been given by the society, by the parents, by education. How to throw this? Sannyas was a method to throw this.

So, you may not have observed the fact but Hindu society is divided into four classes -- Brahmin, Kshatriya, Vaishya, Sudra -- but a sannyasin doesn't belong to any caste, any class. If a Brahmin becomes a sannyasin, he is simply a sannyasin. If a Kshatriya becomes a sannyasin, he is simply a sannyasin. A sannyasin is beyond caste and class. When you were not a sannyasin but a householder, you were a Brahmin or something else. When you take a jump into sannyas you are no more a Brahmin, and the whole thing that was associated with being a Brahmin is thrown away.

When you become a sannyasin, you pass through a death ritual. Originally, sannyas meant death, so initiation was given at *shmashans* -- cemeteries, burning places. A whole process was followed. Your head was shaved just like we shave the head of a dead man. You are dying to the society, to whatsoever you have belonged to. Then your name was changed because the name was part of your identity. And now your teacher will be your father, not your father; now you do not have any father or mother. Now you have a new start. You will have no home, you will have no caste, you will have no mother, no father, no wife, no husband, no relationship in the world. With a new name, there is a break, a gap. The past has dropped. Now you start from ABC. There were enemies, but now you cannot behave with them as you behaved before -- that man has died. There were friends, but you cannot behave with them in the old way -- that man has died.

There is a story. A Buddhist monk was passing through a village. He belonged to that village before he took sannyas, and a beautiful girl loved him. She recognized the face. Of course, it had changed totally. It was difficult to recognize, and he was moving with so many *bhikkhus*, so many Buddhist monks. And they were all alike -- the same clothes, shaven heads with no identities. But she recognized him, so she followed.

And then she said to the *bhikkhu*, "You cannot deceive me. I recognize you; you are the same man."

The monk said, "Only the face is the same. The same man is no more: he has died."

The girl said, "But you loved me."

The monk replied, "I again say to you: that man is dead. If ever I meet him, I will relate your story. I will ten him that this girl still loves you. But I do not think that that meeting is possible again."

This breaking away and the living of a new identity is what is basically meant by renunciation.

Buddha comes back to his home. Buddha's father is angry, but Buddha says, "Please, listen to me. I am not the same Siddharth who left the house."

Of course, the father becomes more angry. He says, "You are teaching me? I am your father. I have given you birth. I know you very well!"

Buddha again says, "You do not even know yourself. How can you know me?"

This works as a fuel, and the father becomes even more angry. He begins to scream, "What are you? How are you behaving with me? My own son, my own blood and bones! What are you saying to me?"

And Gautam Buddha says, "Calm down, please, because that man who left your home, who lived with you, is already dead."

This method of sannyas was used as a jump from the "skin" which society had imposed on you. Then there were many methods to *unlearn*. I have been saying again and again that meditation is a deep unlearning. So whatsoever you have learned, unlearn it, throw it out! Be a clean sheet again! Whatsoever

society has written, wash it out. It can be done. Meditation is the method -- you can unlearn.

Education is the method to learn something; meditation is the method to unlearn. When you have unlearned your personality, when you have renounced the old identity, then only is something new possible. Otherwise you will move in a circle, and the circle is very strong. It is difficult to take the jump, but it is not impossible. And it is difficult only because you have not decided. If you have decided, then nothing is impossible. With the very decision, change starts.

It is related of Mahavir that he decided to leave his home. But his mother was alive, so she said, "Do not go, do not renounce, unless I die. Do not ask again about renouncing the world. You talk of love and you talk of non-violence, but if you renounce the world it will be killing me, murdering me. So do not talk about it!" But even the mother was surprised, because then Mahavir never talked about it. The whole family was surprised. What type of renunciation, what type of sannyas, was this? Only once Mahavir talked of it; then the mother became angry, and he stopped.

For two years he would not talk about it. Then his mother died. He was returning home one day, so he asked his older brother, "Now my mother is dead, so allow me to renounce the world."

The brother became angry. He said, "What nonsense are you talking? We are suffering a great loss. Mother has died and you are talking about renouncing now? Do not talk about it at all!" So Mahavir remained silent again for two years.

The whole family was again shocked. What type of renunciation was this? But then they began to feel that he was in the house, but *he was not*. He was absolutely absent. No one felt him as being present. He became just a shadow. Months would pass, and then suddenly someone would say, "Where is Mahavir?" He was in the house. He became so absent that the whole family gathered one day and they said, "If you are doing this, then it now becomes our duty to allow you to renounce. You can go, because, really, you have already gone."

Mahavir left the house that very day. Someone asked him, "Why didn't you escape? Why didn't you run away?"

He said, "There was no need. I took the inner jump. The day I decided, I became a sannyasin. Only my shadow was there because my mother would have become disturbed. There was no need to leave. The shadow was there; 'I' was not there. The very day I decided, the thing had happened. These four years were just nothing for me. I was a shadow. I could have remained in that house forever."

The day one really decides to take the jump, the jump has already taken place, because the decision is the jump. Even to become aware that "I am in a deep imprisonment", to be aware of this, is to have moved out of it. Now, sooner or later, this imprisonment cannot be a prison for you.

But Western psychology is creating a very harmful attitude. They say that you are already complete, that when you are seven your destiny is fixed and now nothing can be done. If this becomes your thought, then nothing *can* be done -- not because you are already complete, but because of this idea. If you say, "Nothing can be done because now I am already complete. Everything has been put in my mind, so what can I do? Now I *have* to be in this imprisonment. This is my life"; if one thinks in this way, this very thinking will become the barrier. Otherwise there is no barrier.

So Western psychology has held the Western mind to be very irresponsible. The Western revolts of the youth and other rebellions, other destructive movements, they are really created by the Western psychology of the last fifty years. Freud is more responsible for this than Marx because he has said, "You are already complete by seven years of age. Your parents are responsible: you are not responsible. So whatsoever you are doing -- if you are a criminal, if you are a murderer -- you cannot do anything; you have to be this way. Now your dead parents cannot be changed, and those dead parents are also not responsible: it is all because of their parents."

So, ultimately, Freud comes to the same conclusion as Christianity reached before -- that Adam committed the sin and we are not responsible. He is responsible -- Adam, the first father. Because of him everything is decided. Now we are born in sin and we will have to die in sin. If you move with Freud you will reach to the same conclusion. If parents are responsible, then ultimately Adam and Eve are responsible.

But how to change Adam and Eve now? This is impossible. So whatsoever is, IS -- continues. This is not acceptance: this is defeatism. And human dignity is lost! If you cannot do anything, if you cannot transform yourself, you lose all human dignity. You have become just an automaton, a mechanical thing; you will run the course. Because your parents have given you a winding, you will run the course and then you will die. And in the meantime, if you have the opportunity you will give a winding to other fellows, and then you will continue.

This is most degrading. Man *can* change himself. That possibility is always with you. And this concept, this very concept that "I can change myself", starts the change. The revolution has begun.

And, lastly, it has been asked, "Is it not necessary that the religious man should seek to bring about a radical change in the very pattern of society?"

The religious man is himself the radical change in the pattern of society -- *the religious man*! He will not try to bring about any radical change in the society -- he is the radical change!

The Ultimate Alchemy, Vol 2

Chapter #14
Chapter title: Contentment: The Dispersion of Desires

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SARVA SANTOSHO VISARJANAMITI YA AEVAM VEDA
"TOTAL CONTENTMENT IS VISARJAN, THE DISPERSION OF THE WORSHIP RITUAL. ONE WHO UNDERSTANDS SO IS AN ENLIGHTENED ONE."

TOTAL contentment is wisdom. Three things have to be understood. First, what total contentment is; second, what wisdom is, what it means to be wise, to be Enlightened, and third, why contentment is wisdom. Whatsoever we know about contentment is a negative thing. Life is suffering, much suffering, and one has to console oneself. There are moments when one cannot do anything, so one has to cultivate a certain attitude of contentment; otherwise, it would be impossible to live.

So contentment for us is just an instrument -- a survival instrument. Life consists of so much suffering that one has to create this attitude. That attitude saves you from much which would become impossible to bear, which would be unbearable if there were no attitude of contentment. But this is not the contentment which is meant by the *rishi*. That is with all of us, so that contentment is not wisdom: rather, that contentment is part of ignorance. When you cannot do anything the situation will be unbearable. If you go on feeling that you cannot do anything, if you go on feeling that nothing is possible, the situation will become unbearable, it will be suicidal. So you change the whole thing. You interpret in such a way that, really, you begin to say that you *can* do much, but you do not want to -- that much is possible, that things can be different, but you are not interested. That change of emphasis is really deceptive. But life exists through so many illusions. They are helpful.

Nietzsche has said that without lies it is difficult to survive. If one thinks he will live simply by truth, he cannot live. So we go on believing in so many lies. They are our foundations in a way; they help us to be on this earth. And so many so-called truths are not really truths for you: they are simply lies. For example, you do not know that the soul is immortal, but you go on believing in it. That helps. That is a lie for you; it is not your experience. But to live with death will be almost impossible, so this lie helps. Then you can forget death. You know that life is going to continue. Only the body is going to be dead; you are not going to be dead. You will be there.

This is a lie to you. You do not *know* anything because you do not know anything more than the body. You are acquainted only with your body, and that too not in its totality. You do not know anything which is

immortal. If you know anything immortal in yourself, then this is not a lie. But to know that immortality one has to pass through conscious death.

All meditations are really an effort to die consciously. If you can die consciously, only then do you come upon something which is immortal, which cannot die. But we believe in an immortal soul just to deceive ourselves. Through this belief life becomes easier. You have solved the problem without solving it. Now there is no death for you, and you can live as if you are going to live forever. Not only those who are theists, but even those who are atheists -- who do not believe in soul at all and thus cannot believe in immortal souls -- they too live in such a way as if they are going to live forever. They also have to deceive themselves by believing that there is no death and that there are so many lives.

Kant has said that if there were no God, then too we would have to invent him because without God it is difficult to live. Why? Because without God no morality is possible. Without God the whole edifice of morality falls down. All heaven, all hell, the results of your karma, everything falls down. So Kant says that even if there is no God, He is needed. He is required because without him morality becomes impossible, and to live without morality will be very difficult.

We can live as immoral beings -- we are already living so -- we can live in immorality. That is not difficult: we always live in it. But even to live in immorality we need moral concepts. So an immoral person also goes on believing. He may not be good today, but tomorrow he is going to be good. He is not going to be good in this life, but he will be good in the next life.

So even a sinner goes on believing that he is not really a sinner. Any day he can be a saint -- that possibility helps. Then he can hope for the possibility and continue to be whatsoever he is. So whatsoever he is, is just in a shadow. His being a sinner is just a changing thing. It is not going to be permanent: he is going to be a saint soon. He can hope for the saint and he can continue to be a sinner. If you want to be a sinner, you need some hope against your being a sinner. If you do not have any hope, it will be difficult to continue. So even those who are immoral need morality, and a God is needed as a central force, as a governing energy, otherwise the whole thing will be a chaos.

Kant then says: "Do not deny God." Kant has written two books, very valuable books. First he wrote one of the most valuable books of these two or three hundred years. He wrote "The Critique of Pure Reason" in which he says that there is no God because reason cannot prove Him, and that book is based on pure reason. So he goes on thinking about it, he goes on, and ultimately he comes to say that there is no God, because for reason it is impossible even to conceive of a God since there is no possibility of proving the hypothesis. Since he is an honest man, he argues and finds that God cannot be proved.

So because this hypothesis is irrational, he concludes there is no God. Then he feels uneasy because he was a very moral, religious man. He was one of the keenest intellects, but a moral man, so he felt uneasy for twenty years continuously. Then he wrote a second book: "The Critique of Practical Reason." The first was "The Critique of Pure Reason." He followed pure reason wheresoever it led, but then it was not leading to God. For twenty years, concluding that there is no God, he felt an uneasiness, as if he had done something wrong. And the wrong was not that without God there was any inconvenience for Kant, but that he saw that if there is no God, then to the whole world morality disappears, evaporates.

Then he writes in the second book that it is not possible to prove God through pure reason, but practical reason needs Him. So God is not a rational hypothesis, but a practically reasonable hypothesis. Without God the whole thing will become unreasonable, so he says God is -- *not* because God is, but because God is needed. Without God man is not possible, so if He is not He has to be invented because only then does morality become possible.

For us there are so many hypotheses like this. We go on believing in them not because we know, but because if we do not believe in them then we will know our ignorance, our deep ignorance. We want to avoid it, we want to escape from it.

Contentment to us is really a deep escape. We cannot fight life. We try, but we cannot succeed in it. No one ever succeeds. Everyone comes upon barriers; there are limitations. Not only those who are weak, but also those who are very strong in our eyes, who are more strong than others and who come a little further ahead, they also come to barriers, and from those barriers there is no escape.

Even a Napoleon has to die; even an Alexander comes to know things which he cannot win. Then what to do? One thing is to remain continuously in discontentment. That will become a cancer. You cannot sleep with it; you cannot forget it at any moment. It will become a continuous worry, an inner cancer in the mind. So create a facade of contentment: "I am a contented man. It is not that I cannot win these barriers -- I do not want to win." This is a rationalization: "I do not want to. It is not that I cannot win -- I am not interested

in winning!" You withdraw yourself and you give a rational flavour to it. This contentment is a rationalization -- a shrewd, cunning rationalization. This gives you a certain hope that if you want you can do it.

Look at it in this way. I have known many people. One man I know is a habituated alcoholic. For thirty years he has been trying to leave alcohol, but he cannot leave it. It has become impossible. But still he will go on saying, he will come to me and say, "Any day I can leave it if I will it." And he has tried continuously for thirty years. He has willed so many times, and was defeated, and again he will fall, but he still goes on saying, "If I will, I can drop this habit in a moment."

Because of this hope that "If I will...." he still feels he is not a defeated man. He is already a defeated man, and this hope allows him to live. He goes on thinking that any moment he can drop it: he is not a slave; he can drop it -- he is only not dropping it because he does not want to drop it. So one day I asked him, "You go on saying 'If I will....' but have you not tried so many times, have you not willed so many times to drop it?"

Then he said, "Yes, I have tried many times, but the effort was not really wholehearted."

So I asked him, "Have you tried any time when the effort was wholehearted?"

He said, "No! If I try wholeheartedly I can leave it this very moment."

I asked him, "Is it possible for you to do it wholeheartedly? Is it in your capacity to will it wholeheartedly? Is your will your own?"

He became uneasy, because when you feel that your will is not your own you will have to face your imprisonment, your slavery. So he is in an imprisonment, but he goes on believing that he is free. That helps you to live in a prison as if it is your home.

This is how we go on rationalizing, and this man cannot leave alcohol unless he leaves this rationalization. If he begins to feel that "Even if I will I cannot leave," then he is realistic. Then he has come down to the earth. And if he comes to feel that "I cannot do anything even if I will," then he can do something because then he will not be living in illusion -- he will have stumbled upon reality. And you can do something with reality, but you cannot do anything with illusions.

To escape from reality we create many mental attitudes. Freud is reported to have said that religion will continue to have power over man not because religion is true, but because man needs many illusions and man is not yet adult enough, mature enough, to live without religion In a way he is right, because as far as the majority of humanity is concerned religion is a rationalized illusion. Only sometimes -- with a Buddha, with a Patanjali or with a Kapil -- does it happen that religion is not an illusion but the Ultimate Reality. But for others religion is an illusion. It substitutes for your life, compensates. Your reality is so horrible that you need some illusions to compensate for it.

For example, if a country is very poor, it is bound to believe in a heaven after this life. That is a compensation. The reality is so horrible, so ugly, and there is so much suffering all around for which nothing can be done. But you can do one thing: you can believe in some heaven after this life, and that will help you to live in this ugly poverty. Then you can live easily because it is a question of a few years, or only a few lives, then you will be in heaven. So this poverty is not something permanent which you have to be worried about. It is just a passing phase, just as if you are in a waiting room in a railway station. Let it be ugly, let it be as it is, because you are not going to stay here. It is not your home. A friend will come and you will be away from this waiting room.

If there is a heaven after this life, then this life becomes just a waiting room. Everyone is waiting for his train. When the train comes, you will go away. You need not be worried. You can close your eyes and chant the "Gayatri" -- a spiritual mantra -- close your eyes and chant a mantra, because this is only a waiting room. Religious people are reported to have continuously made the simile that this world is just a waiting room: you are not to be here forever, so do not be worried about it.

But if the waiting room is going to be your home, if it is not a waiting room but the whole of reality, then it will be impossible to live there. Then it will be impossible to live there even for an hour. But if it is a waiting room, you can live even lives in it, because the hope is always for something else. Really, you are not there. You have transferred yourself mentally to somewhere else. This is a trick. The mind has gone to live somewhere else; only the body is here, so you can continue.

Much of religion, so-called religion, is a compensation, a consolation. Whatsoever you lack in life, you substitute for it in your dream. Whatsoever you lack, you substitute in your dreams! That is why every religion, every country, every race, believes in different types of heaven and hell. You believe in one heaven; in another country the concept of heaven will be different -- because your problems are different

and their problems are different, so you cannot compensate with one heaven.

For example, Tibetans believe in a heaven which will be warm, Indians believe in a heaven which will be cool. Indians believe in a hell which is going to be fiery, a burning fire, hot; Tibetans believe in a hell which is ice-cold. Why this difference? This difference is one of compensation. Tibetans are already in India's heaven and India is already in their hell. India cannot believe in a heaven unless it is air-conditioned. What type of heaven can it be if it is not air-conditioned? It must be air-conditioned! That is a compensation. Your contentment is a compensation. It is a cunning mental trick.

So do not think that those among us who are contented are very simple. They are very complex and cunning. Whenever a person says, "I am content with my poverty," do not think that he is a simple man. He has created a very cunning attitude.

Once I met a great Jain monk. He is a leader and he has a big following. Hundreds and hundreds of Jain monks believe in him as their teacher. So when I met him, he recited a small poem. He had written that poem. He is an old man, very old: he lives naked.

He recited the poem. The poem had only one central idea continuously repeated, and the idea was this: "You may be a king, you may be on your golden throne, but I am happy in my dust. I do not care about it. I am contented in my hut. You may be in your palace, I am contented in my hut. Whatsoever you have is nothing to me, because death is going to snatch everything away from you."

Like this ran the whole piece. This mind is very cunning. What is he saying? If he is really not interested in being a king, why compare? If you are really contented in your dust, why think of golden thrones? I have never heard any poem written by a king that says, "You may be happy in your dust, but I am contented on my golden throne." Why has no emperor written this? There must be some reason.

And why does this man say that whatsoever you have will be snatched away by death? He feels happy about it. "Okay, be on your golden throne. Soon I will see that death snatches away everything, and then you will know who was happy. I am happy because death cannot snatch anything away from me." This is a very-cunning attitude; this is not contentment. But he was writing on contentment. That was the title of his poem -- "Contentment."

Is this contentment? If this is contentment, then this sutra is not concerned with it. This sutra has a different meaning, a different dimension of contentment. What is it? In your case, you desire something, you cannot get it; or, even if you get it, the desire is still unfulfilled. Then you rationalize. Then you say, "I must live in contentment because desire gives pain, because desire gives suffering, because through desire anxiety is created, through ambition one suffers unnecessarily. So I give up: I do not desire because I do not like suffering."

This is not the contentment of this sutra. This sutra means many things, so it will be good to enter through many doors. One door for total contentment is non-desiring. Our contentment comes after the failure of desire; this contentment comes through desirelessness. It is not that desires is suffering, but that desire is futile; desire is useless, absurd. Knowing this. feeling this, realizing this, one becomes desireless. Then one will not say, "I do not care about your golden throne." Then one will not compare and will not say, "I prefer my hut."

Buddha left his palace. The night he left and renounced, only his driver came along just to leave him on the boundary of his kingdom. The driver is weeping. He loves him and he feels attached to him. He thinks this is absurd: "What has happened to Prince Siddharth? What is he doing? Leaving the palace? Leaving the kingdom? Leaving his beautiful wife? Leaving everything everyone desires? He has gone mad!" So he goes on weeping. He cannot say anything. He is a mere driver of Buddha's chariot. But he loves him, he feels attached, and he feels that Prince Siddharth is going to do something foolish.

This is unimaginable to a poor man. His reaction is natural. He feels that it is obviously madness. What is Siddharth going to do? Then when he leaves, he says only one thing; he says, "I am no one to say anything to you; I am just a driver. And also, it is not my business to interfere. Your order is your order, so I have brought you to the boundary of your kingdom. But if you do not mind, let me say to you a few words. What are you doing? It seems mad! This is what man lives to attain. This is what everyone aspires to be. You were born in it. You are a fortunate one. Why are you leaving? Remember the palace! Remember your beautiful wife! Remember your father! Remember the kingdom and the happiness it brings!"

Buddha says, "I cannot understand what you are talking about. I have not left any palace behind, I have not left any kingdom behind. I have left only a nightmare. The whole thing was burning in a fire. I am escaping from it. I have not renounced it because the very word 'renunciation' means you are leaving something valuable behind. I have not renounced anything; there was nothing to be renounced. The whole

thing is on fire. It was a nightmare. So I have escaped from it, and I thank you because you have helped me to come out from it."

After that Buddha is never reported to have talked about his palace, about his kingdom, about his beautiful wife -- never again. If this renunciation is a bargain, if this renunciation is for something to be achieved in the future, if this renunciation is just an investment for heaven, *moksha*, then you cannot forget it so easily. He completely forgot it. Why? He was not leaving something for something else.

If you leave something for something else, it is a desire. If you simply leave it, it is desirelessness. If you leave it for something else, then it is still desire. If you simply leave it looking at its absurdity, futility, nonsense, then it is desirelessness. And when a man is desireless, he is content. This is the first door. When a man is desireless, he is content, because now how can you make him discontented? He is in contentment because no discontentment is possible now.

Chuang Tzu's wife died. The emperor came to pay his respects. Chuang Tzu was a great sage, so even the emperor came. He was also a friend; the emperor was a friend to Chuang Tzu, and sometimes he would call Chuang Tzu to his palace to learn his wisdom. Chuang Tzu was just a beggar, but a great sage. The emperor came. He rehearsed in his mind what to say because Chuang Tzu's wife had died. He thought of every good thing to console him, but the moment he saw Chuang Tzu he became very uneasy. Chuang Tzu was singing. He was sitting under a tree playing his instrument, singing loudly. He looked very happy, and just in the morning his wife had died.

The emperor became uneasy and he said, "Chuang Tzu, it is enough if you are not weeping, but the singing is too much. It is going too far!"

Chuang Tzu asked, "But why should I weep?"

The emperor said, "It seems you have not heard that your wife is dead.".

Chuang Tzu said, "Of course, my wife is dead. Why should I weep? If she is dead, she is dead. And I never expected that she was going to live forever. You weep because you expect. I never expected that she was going to live forever. I always knew she was going to die any day, and this day it happened. This was going to happen any day. And any day is as good for death as any other, so why should I not sing? If I cannot sing when there is death, then I cannot sing in life, because life is a continuous death. Every moment death will occur somewhere to someone. Life is a continuous death. If I cannot sing at the moment of death, I cannot sing at all.

"Life and death are not two things. They are one. The moment someone is born, death is born with him. When you are growing in life you are also growing in death, and whatsoever is known as death is nothing but the peak of your so-called life. So why should I not sing? And, moreover, the poor woman has lived so many years with me, so will you not allow me to sing a little in gratitude when she has left? She must go in peace, harmony, music and love. Why should I weep?

"You weep only when you expect and the expected doesn't happen. I never expected that she was going to be here forever. When you do not expect, when you do not desire, you cannot be discontented."

Look at the difference. We go on desiring, then there are failures. Then we try to cultivate contentment. This sutra means that you do not desire and you see also the futility of desire. So the second difference: you cultivate contentment only when you fail. If you succeed, then you are overjoyed. That shows your contentment was false. When you are a failure, you say, "I am contented." When you succeed, you are filled with joy. That is impossible. Behind your contentment, under your contentment, there must have been some sadness. Otherwise, in your success this joy is not possible. If in success you feel happy, then it is impossible not to feel unhappy when you fail.

With a person like Chuang Tzu or a person like Buddha, whether they succeed or fail is immaterial. It is irrelevant. They remain contented. Your false contentment will be broken by your success. You use it only as a center when you are in failure, in misery. When you succeed, you come off the center into the open sky, dancing and jumping, happy and enjoying. This is impossible. That shows that your center was a false one. It was just an emergency arrangement. It was not your nature. The person who is in contentment will not feel any difference between success and failure. He cannot. Now there is no difference. Whatsoever happens he is contented. Whether he succeeds or fails is not his concern, because there is no desire to have a particular result, to have a particular future. Whatsoever happens, his future is liquid. He is ready to absorb it, whatsoever it is.

I remember another anecdote about Chuang Tzu. Whenever someone would say something to him, even before he had said it Chuang Tzu would say, "Good, very good!" This was a habit. So sometimes the situation would become very awkward, because someone would say something which was not good and he

would not even hear. He would just say, "Good, very good!" Someone was saying, "My wife has died," and Chuang Tzu said, "Good, very good!" as if he had not heard. Someone would say, "My house has been broken into during the night, burglarized." But Chuang Tzu would say, "Good, very good!"

One day someone said, "Your son has fallen from the tree and broken both his legs." He said, "Good, very good!" So people began to think that he didn't know the meaning of "good" -- because if there is nothing bad, if everything is good, then you are crossing the boundaries of language. So the whole village gathered, and they asked him, "Please be kind enough to tell us what you mean by 'good' -- because we have been reporting all kinds of things, even misfortunes and deaths have been reported, and you have said 'good'. And this morning your own son has fallen from the tree, both legs broken. He was your help in old age, your only help. He was serving you up until now, and now you will have to serve him. In your extreme old age it is a misfortune, but you said 'good'."

Chuang Tzu said, "Wait! Life is a very complex affair."

And the next day it happened that the country was involved with the neighbouring country, at war, and it was compulsory that every young man be recruited into the military. Only Chuang Tzu's son was left because his legs were crippled. So they said, "You have a very deep insight into things it seems. You said 'good', and it has turned out to be 'good'."

Chuang Tzu said. "Wait! Don't be in a hurry. Life is very complex and things go on happening!"

The son was just engaged to a girl, but the next day the family refused to let her marry him because now there was no hope of whether he would even be able to walk again; his legs were very much injured. So again the people said, "It seems to be a bad thing after all."

Chuang Tzu said, "Wait! Don't be in a hurry. Life is very patient."

After a week, the girl who was going to be his son's wife, whom the family denied to him, died suddenly. So the villagers came and said again, "What are you doing! You have a very uncanny insight. Did you see that she was going to die?"

But Chuang Tzu went on saying, "Wait! Wait!"

Chuang Tzu had said that everything is good if you do not have any expectation. And life is infinite, God is infinite, but our patience is so small. Why are we so impatient? Why? We have expectations; we desire something. Something must be there! Something must happen!

Mulla Nasrudin had saved some money to have a new shirt. So he went to a tailor, the most famous tailor in that locality. He waited a long time for it, and this was going to be his shirt for the new year. The new year was just about to begin. He asked impatiently, "Please, prepare it as soon as possible."

The tailor said, "The shirt will be ready, if Allah wills, within a week."

Nasrudin contained himself for a week. It was so difficult, he couldn't sleep. The new shirt haunted him continuously, day and night. In his dreams, he was again and again at the tailor's shop. Then seven days passed as if it were seven years. When you are expecting something, time is lengthened. It becomes longer and longer and longer. Seven days passed like seven years!

Then early in the morning, when the sun was just rising, before the shop had even opened, he was knocking at the door. The tailor said, "There has been a delay, so come after two days. If Allah wills, your shirt will be ready."

These two days were even more difficult, but Mulla Nasrudin contained himself. He tried to console himself in many, many ways. It was only a question of two days, so he told himself not to be so worried. He tried many religious tricks, and then he was again at the door of the tailor. The tailor said, "I am sorry. The shirt is not yet completely finished. So come tomorrow morning. If Allah wills, the shirt will be ready."

Now it was impossible to go back. So Nasrudin, exasperated, said, "Please tell me in how many days the shirt will be ready if you leave Allah out of it, because Allah is an infinite thing. It is enough! I have passed nine days, and it is difficult to conceive when Allah will will it. So leave Allah out and tell me exactly how many days it will take!"

Mind is impatient; life is not. Mind is impatient; God is not. Mind is temporal; life is eternal. Mind has a limit to how long it can expect, how long it can desire, how long it can feel, how long it can wait to achieve. Life has no limits. It goes on and on. It is an infinite process. Because we desire that some expectations be fulfilled in the future, the mind is a constant discontent. Looking at the infinity of life, looking at the endless process of life, one is contented. This is not a defense measure. This is wisdom.

Thirdly, let us look at this from some other door: contentment means consciousness *here and now*; discontentment means consciousness somewhere else, in the future. Discontentment is concerned either with the past or with the future. Contentment is here and now, in the present. A person who lives moment to

moment will be contented, but we never live from moment to moment. Really, we *never* live in the moment! We always live beyond it -- somewhere in the future. We are moving like shadows, and we go on moving in the future. And the more you move in the future, the more discontented you will be, because the future never comes.

There is no future in Existence. In Existence nothing like the future exists. Existence is a continuity in the present; Existence is here and now. Expectation is somewhere else -- and they never meet. That non-meeting is discontentment. You hope, and there is no meeting. You dream, and there is no fulfillment And there is a gap -- an eternal gap always between you and your hopes -- so you move in discontentment. Discontentment means a movement that is always in the future and never in the present.

Buddha says that only this moment is real. That is why philosophy is known as *kshanikvad* -- "momentism." This "momentism", only this moment, is real. Do not move beyond it! Be here and now! Consider it, think it over: just for this moment, if you are here and now, how can you be discontented?

Discontent needs comparison. You compare with the past which is no more. It is *no more*, but you compare with it. In some past moment you were somewhere else, and that moment was very beautiful -- filled with happiness. But now you are sitting here, and you compare with that moment -- discontent is given birth. Or, you can contemplate into the future about some moment when you will be meeting with your beloved or your lover, or something else. You compare -- then you are discontented.

Discontent means comparison of something which is not in the present, which is either past or future, with your present. If you are really here with no comparison to the past or the future, then where is the discontentment? Then whatsoever is the case, you are contented.

Comparison brings discontentment; contentment is noncomparison. If you forget comparing, no one can make you discontented. It is you, your mind working in comparison, which creates discontentment. And then, to avoid this discontentment, you cultivate contentment. To negate one thing, first you create it; then to negate it, you have to create something else. And you will not succeed in it, because to think of creating contentment is moving again into the future.

So you will go on thinking that you have to cultivate contentment, and you will go on being discontented. You will begin to feel discontent even in relation to contentment, because you have not created it yet, because you are still far away from it -- far away from the goal. So even the goal of contentment, the ideal of contentment, will create more discontentment.

Our contentment is after we have created the disease. The contentment of the Upanishads is not to create disease at all. Do not move in comparisons. Each moment is unique; it Cannot be compared. And this is the nonsense, the stupidity of the human mind: that the moment with which you are comparing your present moment was not so beautiful as you think, because when you were actually in that moment, you were thinking about something else. So the glory, the beauty, the happiness of it, is just a false phenomenon.

Everyone says that childhood was golden, and no child seems happy about his childhood. Every child is trying to grow up soon. If he can take a jump, if a child is allowed to take a jump, he will become his father immediately. No child is happy about his childhood, because childhood is such a slavery, and childhood is such a weakness, and a child is so much at the mercy of others. He feels it. Everything hurts. Mother and father and everyone is so strong, and he alone is so weak and dependent that he cannot do anything on his own. From everywhere comes the commandment "Don't!"

So every child is in deep misery. He contemplates the day when he will also be an adult -- powerful. But when he *is* an adult, he will begin to say, "Childhood was good." When he is old, just near death, he will create a golden dream. He will say, "What bliss childhood was! What a heaven!"

Psychologists say that this is also a trick of the mind. Because the reality is so hard, you have to escape somewhere. You are not capable of facing it, you do not want to encounter it. Really, the old man is now near death, so he wants to escape from it. When he begins to think about childhood, he has escaped, because childhood is as far away from death as anything. In his imagination, he has moved to being a child again. Now there is no death, no disease, no illness, no oldness. He is passing into the past, but why not into the future?

Old men always escape into the past, young men always into the future. Why? Because for an old man the future means death, so he doesn't want to see the future. Every day on the calendar a new date appears and death comes nearer. He doesn't want to see it, and the easiest way is to escape into the past. And to escape, you have to make it golden and beautiful, otherwise the journey will be boring. If you really escape into the *real* past, it is going to be a bondage.

Ask any old man, "If a chance is given by the Divine to you, will you be ready to repeat the same life

again?" He will say, "No! The same life?" He feels horrible. The same life? No one will be ready to repeat the same life -- not even the same childhood.

If you are given the opportunity that this can happen, that you are allowed to be born again to your parents and have the same childhood, you will say no. And just one moment before you might have been saying that "My father was just godlike, a holy man. And my mother? The climax of motherhood!" But if someone says, "Now be born to them again," you are going to refuse -- because whatsoever you have been saying about your mother, about your father, about your childhood, about your home, about your village, about your country, is just an imaginative creation. It is not concerned with reality. You have created it to escape from reality. A young man is thinking of the future, moving into the future, but contentment means to be here.

Socrates is dying, and on his face there is so much contentment that everyone feels it is strange -- because he is just on the verge of death, and death is a certainty with him. He is to be given poison. The poison is being made ready, being prepared just outside his room. The room is filled with his disciples and friends. They are all weeping and crying, and Socrates is Lying on the bed. He says, "Now the time is coming near. Ask those persons who are preparing the poison if they are ready yet, because I am ready."

Someone asks, "Are you not afraid of death? Why are you so anxious to die?"

Socrates says, "Whatsoever is, *is*. Death is there; death is coming nearer. I must be ready to meet it, otherwise I will miss the moment of meeting death. So be silent. Do not disturb me; do not talk about past days."

Many are talking of past days, of how beautiful it was to be with Socrates, and Socrates says, "Do not disturb me. I have known you. In the past, in the days which you are talking about, you were not so happy as you are saying." His wife is weeping, and the same wife struggled with him for her whole life. It was a long conflict, a long problem -- never solved.

Socrates says, "It is strange! Why is my wife weeping? I would have thought she would be filled with happiness when I died, because my life was such a burden and such a suffering for her. Why is she weeping? She never enjoyed any moment with me, and now she is weeping for those golden moments. They were never there; only now she is creating a past which never was. It seems she has suffered because of me, and now she will suffer because of my absence."

Such is the stupidity of the human mind. You will suffer the presence, then you will suffer the absence. You cannot live with someone, and then you cannot live without him. When he is with you, you will see all the faults. When he is gone, you will see all that was good in him. But you never face the reality.

Then the poison comes and Socrates says, "Be silent; do not disturb me. Let me be here and now. Do not talk about the past. It is no more."

Someone asks Socrates, "Are you not afraid of dying? You seem so contented. Your face shows such silence. We have never seen anyone dying in such beauty. Your face is so beautiful! Why arc you not afraid?"

Socrates says, "Only two are the possibilities, two are the alternatives. Either I am going to die completely. If this death is ultimate and there will be no Socrates, why bother? If I am not going to be at all, there is no question. There will be no suffering because Socrates will be no more. Or, the second alternative: only the body will die, and I, Socrates, will remain. So why bother? These are the only two alternatives possible, and I do not choose either of the two. If I choose, then if will become a problem. If the one I choose doesn't happen and the other happens, then there will be disturbance and discontent and fear and insecurity, and I will begin to tremble.

"But these are two alternatives, and I am not the chooser. The Whole is the chooser. Whatsoever happens, happens. If Socrates will be no more. Socrates is unworried. Or, if Socrates will still be there, again there is no worry -- then I will be. If I am there, then I will be there. Then I will continue, so no need of any worry. Or, I will drop completely; then no one will remain to worry. But no more questions." Socrates says, "No more questions! Let me face death."

He takes the poison, he lies down, and then he begins to face, to encounter, death. No one else has ever encountered death in that way. It is unique -- Socratic. He says, "Now my legs have become dead, but I am as much alive as ever. My feeling of I-ness is the same. The legs have become dead, my legs are no more. I cannot feel my legs, but my wholeness remains the same." Then he says, "My half-body has become dead. I cannot feel it. The poison is coming up and up. Sooner or later my heart will be drowned in it, and it is going to be a discovery whether, when my heart has been drowned, I feel the same or not. But there is no expectation -- just an open inquiry."

Then he says, "My heart is going, and now it seems it will be difficult for me to speak more. My tongue is trembling and my lips are now giving way. So these are going to be the last words. But still, I say, I am the same. Nothing has dropped from me. The poison has not touched *me* yet. The body is far away from me, going away and away. I feel I am without a body, but the poison has not yet touched *me*. But who knows? It may touch, it may not touch. One has to wait and see." And he dies.

This is facing the moment without moving from it anywhere. Then you have contentment. Contentment means life here and now, living moment to moment without any escapes.

That is why this sutra says that total contentment is visarjan. *visarjan* is a particular process. *Visarjan* means dispersion.

In India, whenever someone worships, the deity is created. For example, Ganesh: Ganesh is created -- an image is created. For the worship, the image is taken as Divine, so Divinity is invoked in it. Then, for particular days, for a particular length of time, it is worshipped. When the worship is over, the deity has to be dissolved into the sea or into a river. That is known as dispersion -- *visarjan*. This is rare. This happens only in India, nowhere else in the world. Everywhere else they have permanent images of gods. Only India has impermanent images. This is rare!

India says that nothing is permanent and nothing can remain permanent -- not even your image of a god. Because you have created it, it cannot be a permanent thing. Do not fool yourself. When the time is over, go and throw it back. Your god cannot be permanent. Go on throwing your gods -- creating them and throwing them. Use them and throw them. Only then can you reach that God which is not your creation. The images are your creations, so they have an instrumental value. They are devices. They are necessary because you are still so far away from the reality, and it is difficult for you to conceive of an imageless God.

Create an image, but do not stick to it. No clinging is allowed. When the worship is over, throw it; throw it back into the mud. It is again mud. Then do not retain it. This is a very deep psychological process, because to throw a god needs courage, to throw a god needs detachment.

You were just worshipping -- falling at the feet of the god, crying, weeping, dancing, singing -- and now you yourself go and throw it into the sea. So it was just a device -- nothing permanent in it. You used it as an instrument. Now the worship is over, so throw it and create it again whenever you need. This constant creating and throwing will always help you to remember that your created gods are not real gods. They are symbolic.

Hindus were never in favour of creating stone images. They came with Buddhists and Jains, and with Buddhists and Jains came temples. Hindus were really never in favour of stone images, because they give a false permanence. They give a false appearance of permanence.

A Buddha dies, but his stone image remains when even Buddha himself dies. How can an image of Buddha be permanent? But a stone image gives a false appearance of permanence.

Hindus have believed in mud gods. Make a mud god; then rains will come and you will know what happens to your god. It is *your* god; this must not be forgotten. And all gods created by men are mud gods. They are bound to be because man himself is an impermanent entity. He cannot create anything permanent.

So do not create a false appearance. This is called dispersioN -- *visarjan*. This word is beautiful. First create the image, then uncreate it. It is not destroyed. *Visarjan* means "uncreated". Create, then uncreate it; then let everything go again to its basic elements.

Hindus say death is a dispersion. You are created in your birth; you are a mud image. Then in death the elements move again to their original source. You are dispersed, and that which was not born in you, which was even before your birth, will remain after your death. But your image will disperse. The same is to be done with human gods, man-made gods -- create them, then disperse them.

This sutra says that dispersion means contentment. Contentment is the dispersion -- the *visarjan* of your worship. Why? Why call contentment "dispersion"? It is very deeply related. Creation means desire. You cannot create unless you are filled with desire. Hindus are very logical in a way. They say God created the world because He felt the desire to create it. Even God cannot create the world without desire: He was filled with desire!

Creation means desire. You cannot create without desire. Desire allows you movement, effort, then you create. Then how to uncreate? If there is still desire, you cannot uncreate. Uncreation means no more desire, desirelessness, contentment. That is why this sutra relates *visarjan* to contentment. If a man is totally in contentment, then everything will disperse.

This is what Buddhists call Nirvana -- cessation of desire. Buddha says that when there is no desire you will cease: you will disperse into the cosmos. Still, the desiring mind will ask, "But I will be somewhere.

Will I not be somewhere? Where will I be?" Buddha says, "It will be just like a flame going out." Can you find out where it is, where it has gone? You blow out a candle, and the flame goes out. Where is it? So Buddha says, "It has simply dispersed. It went to the elements, to the source."

It is everywhere or nowhere, and both are meaningful. If you say it is everywhere, it also means that now it is nowhere. You cannot find it anywhere now because it is everywhere. Or, you can say it is nowhere now because to find it is impossible.

Hassan, a Sufi mystic, relates in his life, "I was passing through a village, and I was so filled with knowledge that I wanted to teach anyone -- anyone who should meet me. Whosoever should meet me I would teach, but the whole day passed without teaching."

It is the teacher's itch. It is a disease. The whole day had passed and Hassan had not preached, so he caught hold of a child. The child was going with a candle in his hand, with a burning candle, to a temple. The evening was faDing, and the child was going to the temple to put the candle there.

Hassan stopped him and said, "My boy, will you answer me one question? From where has this flame come into this candle?" He was asking a very metaphysical question, and he was certain that the boy would be caught in his net. But the boy did something, and Hassan couldn't forget the incident for his whole life.

The boy laughed and blew out the candle, and he said, "Now it has gone just before your eyes. Tell me, where has it gone? If you can tell me where it has gone, I will tell you from where it came. And it has gone just before your eyes."

Hassan fell down at the feet of that child and said, "Forgive me. I do not know anything. I am only filled with knowledge. I do not know even this much -- where this flame has gone -- so what else can I know? You are *my* teacher. You have taught me much: you have taught me my ignorance."

When Hassan became Enlightened, the first thanks he expressed were toward this boy, this unknown boy. He thanked that unknown boy. So his disciples asked him "Whom are you thanking?"

He said, "There was a boy in a certain village who taught me my ignorance by blowing out a candle lamp and asking where it had gone. He was my first real teacher because all other teachers simply taught me more and more knowledge. He was the only one, and the first who taught me my ignorance. And only because of him did I become aware that my knowledge is false. And when your Knowledge is false, when you know it, only then can you progress toward an authentic, real knowledge -- toward a Knowing."

This sutra says that contentment is *visarjan* -- contentment *is* dispersion. When you are contented totally, you are out of the birth cycle. Now you will not be reborn again, because only desire is reborn, not you, and because of desire you have to follow. You become a shadow of your desire. The desires move ahead and you move behind. Now there is no desire, and one does not need any movement. One is freed from the wheel of rebirth, from *sansar* -- the world. This is what Liberation is.

Disperse *yourself*. Through this dispersion, you disperse your desires. Attain the center of Being through contentment. Contentment is a centering in oneself, and one becomes unmoving, still, silent.

The Ultimate Alchemy, Vol 2

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OSHO, YOU TOLD LAST NIGHT ABOUT THE HINDU SYSTEM OF CREATING A MUD IDOL FOR WORSHIP, AND AFTER THE WORSHIP, ABOUT ITS VISARJAN DISPERSION -- INTO THE SEA OR A RIVER. THIS HAPPENS ON THE OUTER PHYSICAL PLANE. WHAT IS THE PSYCHOLOGICAL AND INNER MEANING OF THIS OUTER RITUAL? WHAT IS IT THAT MUST BE CREATED INWARDLY? WHAT IS IT THAT SHOULD BE DISPERSED AND WHEN SHOULD IT BE DISPERSED?
SECONDLY, PLEASE EXPLAIN WHETHER THIS DISPERSION IS A GRADUAL PROCESS OR A SUDDEN HAPPENING AND WHETHER IT IS AN ACT OF AWARENESS OR JUST A LET-GO?

LIFE is a learning and an unlearning also. One has to learn many things, and then one has to unlearn them -- and both are necessary. If you do not learn, you remain ignorant. If you learn and cling to it, you become knowledgeable but you remain unwise. If you can also unlearn that which you have learned, then you become wise.

Wisdom has a childlike quality, but it is just "childlike" -- not exactly the same. The child is ignorant and the sage is wise. The child has yet to know and the sage has gone beyond. The child has no knowledge, the sage also has no knowledge. But in a child it is negative, in a sage that "no knowledge" has become positive. He has crossed beyond, he has transcended. So this is one of the basic principles of spiritual explosion: to unlearn, to go on unlearning, that which one has learned, and it is related to all planes of spiritual growth.

We discussed last night a very strange Hindu ritual. Hindus create images of gods, mud images, just for a particular ritual -- for a particular worship on particular days. Then they worship the mud image as Divine, and when the time is over, when the ritual is finished, they disperse it into the sea or into the river. The same image which was created is dispersed.

I told you that stone images came with Jainism and Buddhism. Hindus never believed in stone images because stone can give a false appearance of permanence while the whole life is impermanent. So man-created gods cannot be permanent either. Whatsoever man can create will remain impermanent; it is bound to be manlike. But we can create certain things which can give a false permanence, which can appear falsely permanent. A pseudo-permanence is possible. With metal images. with stone images, with cement or concrete images, a false permanence is created.

Hindus have always believed in mud images. They create them and then they uncreate them, knowing that they were meant for a particular purpose, as a device. When the purpose is over, they dissolve them. Why? Because if you do not dissolve them, a deep clinging is possible, and that clinging will become a barrier. Ultimately, man has to reach to a point of absolute "unclinging"; only then is one free. That is what is meant by MOKSHA -- freedom -- no clinging, not even to gods.

So, ultimately, not only are images to be thrown, but gods also. Everything objective is to be thrown so that ultimately only the subjectivity remains, only consciousness remains, without any object of consciousness. This is the inward meaning of dispersion.

Look at it in this way: whenever we are aware of anything, we divide Existence into two -- the object and the subject. If I see you, I have already divided the Existence into two -- the seer and the seen. If I love you, I have divided the Existence into two -- the lover and the beloved. Any act of consciousness is a division: it creates a duality. Again, when you are unconscious there is no duality.

If you are deeply asleep Existence is one: there is no duality. But then you are not aware of it. When you are unconscious Existence is one, but you are not aware of it. When you are aware, you have divided by the very act of awareness and now you do not know Existence. You know something which has been created by your awareness. When you reach a third point, when you are aware and not conscious of duality, fully conscious without any object, then you have reached the world of the Ultimate.

A man asleep is just like a sage; a sage is just like a man asleep -- with only one difference: the man who is asleep is not aware of where he is, of what he is, and the sage is aware. But he is just like the man who is asleep because there is no division. He knows, yet without dividing Existence. One has to pass from unconscious to conscious, and then to superconscious. This is what is meant by ignorance, learning and unlearning.

We can divide it in many ways: first there is the *nastik* or atheist. He says there is no God: everyone is. This is the first stage. The second is that of the *astik* or theist who says that there is a God. And in the third

stage, again there is no God. The third is the ultimate aim, when the *astik* again becomes a *nastik*.

When he was saying that there is a God he was saying that there is no God -- because even to say that there is God is to create a duality. Who is the sayer? Who is to declare whom? Buddha is such a *nastik*. He says there is no God. This is the ultimate goal. He is just like an *astik*, not really a *nastik*. He is the most supreme theist possible. But then duality cannot be, so he cannot say that there is God. Who can say that there is God? Now only One remains, so any assertion will be a violence against the One. So Buddha remains silent, and if you insist he says there is no God.

He is simply saying this: "Now I am alone. There is no one except me. Now my existence is the only Existence; the whole Existence is now my existence." Any assertion will create a duality.

So a *nastik*, an atheist, has to learn to be a theist and then unlearn again. If you go on clinging to your theism, you have not reached the goal. You are just on the bridge and you are falsely believing the bridge to be the goal. So, inwardly, not only are images to be thrown -- ultimately, that one of whom those images were carved is also to be thrown. First disperse God's mud images and then, ultimately, disperse God also. Only then do you become God yourself.

Then the worshipper himself becomes the worshipped. Then the lover himself becomes the beloved. Then the seeker himself becomes the sought. Only then have you reached because now there is no further search, no further inquiry. So inwardly we will have to create many images, thought images, and then go on dispersing them.

I am reminded of Rinzai, a Zen monk. Someone was learning with him, meditating with him -- a disciple. Rinzai said, "Unless you are absolutely void, nothing is attained." The disciple was a lover of Buddha, a follower of Buddha, so he was ready to throw everything from his mind, but not Buddha. He said to Rinzai. "I can throw everything, the whole world, even myself, but how can I throw Buddha? That is impossible!"

Rinzai is reported to have said that Buddha could become a Buddha because he had no Buddha inside -- because there was no clinging to anything like a Buddha. That is why Gautam Siddharth could become a Buddha. "You will never be able to become that. Throw your Buddha!" Rinzai told him. The disciple entered inward. It was very arduous, very difficult, very painful. Ultimately he succeeded, and one day he came running. He was happy, very happy, filled with joy at his own attainment. He said, "Now I have attained the void."

Hearing this, Rinzai became sad and he said, "Now throw this void! Do not come here with this void within you, because even void Can be an image."

It is! When you can use a word, it becomes an image. Even when I say "void", a certain image is created in your minds. I say "emptiness", and a certain thought is created in your minds. So the word "emptiness" cannot create emptiness. The word "emptiness" creates a certain parallel image of emptiness in your minds.

So Rinzai said, "Now go and throw this void. Do not come near me with this nonsense of 'void' within you."

The disciple just couldn't understand. He said, "You yourself have been teaching me that one should attain void, and now that I have attained it you do not seem at all pleased."

Rinzai said, "You have not understood me at all, because when one attains the void he cannot say,'This is my attainment.' He cannot say,'Now I have attained the void.' He becomes the void." Others will know about it, but he cannot say it. Others will feel it, but he cannot assert it -- because the moment you assert, it becomes a concept, a word, an image.

Inwardly also, every image has to be discarded. But how can you discard if you have not created? How can you throw something which you do not have? So remember this also because these are the two fallacies; on the path of the seeker, these are the two barriers: one, you do not have anything so you think, "Now I have discarded." But you cannot discard something which you do not have.

For example, you can say, "I have discarded Buddha" -- but you never had him in the first place, so how can you discard? You can say, "I have discarded the void" -- but how can you discard unless you have achieved it? If, without ever having had images, you think that because you do not have any images now you have become one with the Ultimate, you are in the first state of ignorance. You are a child, not childlike. You are ignorant, you are not a sage.

Create, then you can renounce. But one will ask, "Why create? When something is to be renounced, why create it at all?" The very effort to create enriches you. And then the second act of throwing it enriches you more.

Look at it in this way: Buddha became a beggar, so any beggar on the street can think that "I am also

like Buddha because he was a beggar." And he was! And if Buddha is begging before your house and some other beggar is there, what is the difference? Both are beggars. But the difference is there in a very subtle way. Buddha is a beggar by his own effort. It is the highest thing possible when someone becomes, by his own effort, a beggar.

The other is also a beggar, but not by his own effort. He is a beggar in spite of all his efforts. When you are a beggar by your own efforts, you have become an emperor. And if you are an emperor not by your own efforts, you are a beggar. Buddha is a beggar knowing the futility of riches; the other one is a beggar not knowing the futility of riches. So the other can feel that he is a beggar, and Buddha can never feel that he is a beggar. The other will hide the fact that he is a beggar and Buddha will declare that "I am just a beggar."

These are the paradoxes of life. The real beggar will always hide the fact that he is a beggar. He will try to create a facade that he is not a beggar -- that even if he is begging he is not a beggar, that circumstances are such or that a particular circumstance has created this phenomenon, but he is not a beggar. Beggars are beggars in spite of themselves and their efforts. That is why they are unhappy. Even if one is an emperor in spite of himself and his efforts, he is going to be unhappy and discontented.

Buddha calls himself a *bhikkhu*-- a beggar. There is no hiding of the fact: he declares it. Why? Because he is not afraid of being a beggar. Only an emperor can declare that he is a beggar. A beggar can never declare it. Buddha with his begging bowl is a sovereign; he is a king. Even kings are just beggars before him. He had something and he has discarded it. Unless you have, you cannot discard. So remember this: do not go on discarding things which you do not have.

Many of us go on thinking that we have renounced many things. Then you deceive yourself, and this deception is very costly in the inward journey. For example, Krishnamurti goes on talking about discarding images, thoughts, beliefs. Then many people listening to him will think, "This is okay. We do not have any beliefs, so we are already in that state of mind that Krishnamurti is talking about." They are not! They are deceiving themselves.

First you must have beliefs, only then can you discard. If you do not have any beliefs, you cannot discard. If a child listens to me and I say to him that sages are childlike, that they unlearn, the child can then say, "Okay, I am already a sage. I am not going to learn. When one is going to unlearn, why this long suffering of learning? I am already a sage."

Jesus has said, "You will enter my Kingdom of God only when you are childlike." But remember the word "childlike". He never says "children" because many children die and they are not going to enter the Kingdom of God. "Childlike" -- that means a second childhood, not the first childhood: a second childhood after learning, after knowing, after experiencing, after attaining and then discarding.

You cannot know the flavour of this second childhood. It is absolutely different from the first childhood. To have something and then to discard it is a new experience. So I always say that a poor man is not really poor because he does not have riches. He is poor because he cannot discard anything. That is the real poverty. He cannot throw anything, he cannot say no to anything. That is the *real* poverty. When you can say no, you gain a strength.

But a poor man cannot say no. How can he say no? His whole being is saying, "Yes! Give to me." His whole being is just a hunger. He is a starved soul. He cannot discard, he cannot throw anything, he cannot renounce. That is real poverty. Inwardly, spiritually, that is the disease.

That is why in a poor country religion cannot flower; it is impossible. A poor country can only go on deceiving itself that it is religious. In a poor country, religion is impossible. I do not say that no poor individual can be religious -- individually, that is possible -- but as a society, no poor society can be religious, because the poor society cannot conceive of discarding and renouncing. Only when a society is rich does renunciation become meaningful. So renunciation is the last luxury possible -- the ultimate luxury. When you can renounce, that is the highest peak of luxury.

A Buddha can renounce: he is a prince; a Mahavir can renounce: he is a prince. The twenty-four *teerthankers* of the Jains are princes: they can renounce. Krishna and Ram can think in terms of renunciation: they are kings. But when a poor man begins to think that "If Buddha has come to the streets to beg, then I am already a Buddha because I am already begging," he is misunderstanding the whole phenomenon.

And the same applies to learning: you can renounce learning, but first learn. Many times I am talking about the stupidity of knowledge. Then those who do not know, they think, "Okay! How good it is that we do not know!" When I talk about the stupidity of knowledge, I do not mean ignorance; I mean transcendence. Knowledge becomes stupid when you have it. When you do not have it, you are not higher

than knowledge. You are lower than knowledge. So when I say knowledge is stupidity, I am comparing with wisdom, not with ignorance. Otherwise you may take it to mean that your ignorance is bliss.

Before renouncing anything, be sure that you have it -- only then can you renounce it. And when you *can* renounce something, anything, only then do you gain something through renunciation, and that which is gained is higher than that which is renounced. It is higher! That is WHY the lower can be renounced; otherwise it will be impossible to renounce. You can renounce knowledge because now you feel that wisdom is higher -- not only higher, but now you also feel that knowledge is a barrier to the higher. You renounce ignorance because knowledge is higher than ignorance. If you renounce knowledge FOR ignorance, then you have misunderstood the whole point, you have missed the point.

This sutra says to disperse -- but first create. First create a god, first create a god's image. What is meant by creating a god's image, or by creating a god? It is a very meaningful effort, and it changes you, it transforms you. It is not so easy as you think. When you make a mud image of Ganesh, for example, you know this is simply mud. You have given it a form; that is all. Then you worship it -- a mud image created by you yourself. Then to surrender yourself to it, then to touch the feet of the god you have created, is a transformation.

It is one of the most arduous things. It is not easy, because when YOU have created it how can you worship it? When you know this is mud and nothing else, how can you worship it? This very process of worshipping will change you. And if you can worship something which you have created, only then will you come to know the worship of that which has created you.

It is difficult, it is very arduous, but it begins from there. You become humble before your own image, your own self-made image, a home-made god, and you surrender. This gives you a deep humbleness, a deep humility. And then the image is not just an image -- it is transformed. You put your whole heart into it.

Really, look at the revolution that happens. You are the creator of the image, and then you worship the image as your creator. The whole thing has moved. You have become the created and the created image has become the creator. This is a total transformation of consciousness, so it is a metamorphosis. If it happens, then discard it. Then only can you know what dispersion is. If it happens, only then is there dispersion. Otherwise it was just a mud image; you worshipped it without any transformation, without any alchemical change. It was a mud image; you were just acting the worship. You knew already that this was just a formal act.

Vivekananda was speaking in an American city. He talked about a Bible principle and he quoted Jesus as saying that faith can move mountains. An old woman just sitting in the first row was overjoyed because she was always troubled by a small hillock just by the side of her house. So she thought, "If faith can move mountains, then why not that small hillock?"

So she ran home. She looked through the window at the hillock for the last time, because now the hillock was going to disappear. Then she closed the window, and thrice she said, "God, I believe in you. Remove this hillock from here." And after three times she opened the window to see that the hillock was still there. So she said, "I already knew. Nothing was going to be moved. I already knew that this was nonsense."

If you already know this is nonsense, then faith cannot move anything. Then anything is a mountain because faith means that you know that the mountain is going to move. So, really, faith can move mountains if first it moves your heart -- otherwise it is impossible. You are worshipping a mud image, and you already know that this is a mud image which you have brought from the market. So it is a formality: one *has* to do it. And then you go and disperse it.

No! When really the mud image has become Divine, then your whole mind would like to cling to it. Then you can renounce the whole world, but you cannot renounce this image. Then suicide is easier than dispersion of this image. Then it is your heart, it is your being. Only then does the Hindu ritual say to go and disperse it.

When the real worship has happened, when the image has become Divine, then to disperse it is the greatest spiritual act, because then you are breaking your clinging to the last barrier. And when one can break this clinging to the Divine, nothing will create any attachment for him -- nothing!

But this is difficult. Dispersion is easy because the whole thing was just a formality. Ask Ramakrishna to disperse his image of Kali. For him the transformation has taken place. When he was made the priest of Dakshineshwar, he was given only sixteen rupees per month. So he was a poor priest, the poorest, really, because the Dakshineshwar temple was made by a Sudra *rani* -- a Sudra queen. No high-caste Brahmin was ready to become a priest there. No Brahmin was ready to become a priest in a temple made by a Sudra.

Ramakrishna accepted the position. Many asked him why. He was a high-caste Brahmin. Even his own family was against it. But Ramakrishna said, "I have fallen in love with the image, so it is not a question of service. Service is just an excuse so that I can enter daily. I have fallen in love."

But when a priest falls in love with the image, it creates problems. A priest should remain formal. He is not meant for *real* worship. He is meant for a formal show. Whenever you are in love with something, then difficulties are bound to arise. Love is such a disturber!

Within seven days he was called by the committee -- the management committee of the temple -- and they said, "We are going to fire you. What are you doing? It has been repeatedly reported to us, time and time again reported to us, that you are doing many wrong things in the temple. It has been reported that before you put flowers at the feet of Kali, you smell them -- *before!* Before putting them at the feet, you smell them! And food, the worship food: before it goes to the temple, it has been reported that you eat it -- *before* worship! That is not possible for a religious man. What are you doing? Are you mad? The food can be taken only afterwards. If you smell the flower, it has become impure."

So Ramakrishna said, "I resign then, because it is impossible for me not to smell the flower first. It is impossible!"

"Why it is impossible?" the committee asked.

Ramakrishna said, "I know that when my mother makes something, cooks something, she first tastes it and then she gives it to me. So I cannot give any food to Mother, to Kali, without first knowing whether this is worth giving or not. And if love makes things impure, then I leave."

This man Ramakrishna will have very great difficulty in dispersion. If this Kali image is to be dispersed, it may even prove suicidal. He may die by the very shock. So remember this: this E dispersion is meaningful only when you have *really* worshipped. And to disperse the god then is the ultimate jump. Then you are thrown from the world of forms into the world of the Formless, because an image is a form -- beautiful, holy, but still a form. Unless you go beyond form and explode into the Formless, the journey is not finished. So, inwardly, that is what is meant by dispersion.

OSHO, TOTAL CONTENTMENT IS A CONSEQUENCE OF DESIRELESSNESS, MOMENT TO MOMENT LIVING AND TOTAL FLOWERING OF THE CONSCIOUSNESS. THIS IS THE STATE OF AN ENLIGHTENED ONE. BUT A SPIRITUAL SEEKER WHO IS JUST A SEED, A POSSIBILITY TO GROW INTO THE DIVINE, IS BOUND TO PASS THROUGH SPIRITUAL ANGUISH, SPIRITUAL THIRST AND THE UNEASINESS OF THE DARK NIGHT OF THE SOUL. THUS, A SEEKER IS BOUND TO BE IN A CONSTANT INNER DISCONTENTMENT UNLESS ENLIGHTENMENT HAPPENS.
HOW CAN A SEEKER COPE WITH THE FACT OF HIS INNER DISCONTENTMENT IN VIEW OF THE PRINCIPLE OF TOTAL CONTENTMENT?

Really, our minds move in circles -- and the same thing comes up again and again in different forms, in different words, in different phrases, but the logic remains the same. For example, this second question.

There are three states of mind: one is without discontent. An animal exists without discontent; a child exists without discontent -- but this is not contentment. It is only "without discontent"; it is a negative state.

Socrates has said, "Even if it is possible to be contented as a pig, I am not going to choose it. I would rather be a discontented Socrates than a contented pig." Pigs are very contented. When you look at a person and feel that he is contented, it doesn't mean that he is a sage. He may be just a pig. A life without discontent is not necessarily a spiritual life. It may be just that the man is foolish, because to feel discontent one needs intelligence.

Look at the eyes of the cows: no discontent, but no intelligence either. Look at the eyes of idiots: they are cow-like, no discontent! Why? Because discontent is part of intelligence. When you think, you are bound to worry. When you think, you are bound to think of the future. When you think, many alternatives become apparent. One has to choose, and with choice comes anxiety, with choice comes repentance, with choice comes trembling. The more intelligent you are, the more discontented you are.

But this sutra says, "Total contentment": that is the third state. The first is without discontent, the second is with discontent, the third is again without discontent -- but the third means contentment. It is positive. If you are intelligent, you will be discontented. But if you are really *totally* intelligent, you will pass through it, you will go beyond it, because ultimately your intelligence will show you the path; it will bring you the fact. You will be brought by your intelligence to know this fact that discontent is futile, useless. It is not that

you won't be capable of discontent -- you will be capable of it -- but the very phenomenon of discontent becomes useless: it drops. So by "total contentment", this third state is meant.

Look at some examples: Buddha is not a contented man. A contented man is not going to leave his palace, he is not going to leave his wife, he is not going to leave everything. Buddha left everything that he had -- not only outward things, but inward things also. He went from one teacher to another for six years continuously. He would go to one teacher and then move again. With every teacher, whatsoever was to be learned, he would learn it, and then he would ask for more.

Then the teacher would say, "Please, now forgive me. I cannot show you anything more. This is all I can show you and you have achieved it."

But Buddha would say, "I am not contented yet. My fire is burning, my uneasiness remains the same, my longing is as alive as ever. Whatsoever you have said, I have followed it completely, but nothing has happened. So tell me if something more is to be learned."

Then the teacher would say, "Now you move; go to someone else. And if you gain something more than this, please remember to tell me."

So he moved continuously from one teacher to another for six years. He didn't leave any stone unturned. He visited all the teachers, both known and unknown, and then he became "teacherless". It was a long learning with teachers, then he became teacherless. Then he said, "Now I have come to a point where I have learned all that can be learned from others, and yet the discontent remains. So now I am going to be my own teacher, and there is no other way."

You can become your own teacher only when you have met many, many teachers and followed them. Only meeting will not do. When you have followed them and still your discontent remains, only then. Otherwise, listening to Krishnamurti you feel, "Okay! No teacher is needed. I am already a teacher." You are deceiving. A moment comes when no teacher can help, but that moment comes only through a long line of teachers -- and that, too, not just by meeting and listening to them, but by following them.

Then Buddha said, "Now no one can help me. I am helpless, so I will try on my own." And he tried, and that was a long effort. He did whatsoever came to his mind. It was an effort into the unknown, so everything was uncharted: no guide, no teacher. Whatsoever came into his mind he would try. He tried long fasts. He became just a bundle of bones. He was just on the verge of death when it occurred to him, "I am simply killing myself. This is not going to help. I have been simply starving myself."

After taking a bath in the Niranjana, he was trying to come to the shore, but he was so weak and the current was so strong that he was taken by the current. Flowing in that current, clinging to a root of a tree, he thought, "I have become so helpless and weak through this starvation, and if I cannot pass over this small river, how am I going to pass over the infinite river of Existence?" One day he reached a point where no teacher could be of any help. Then another time he reached to a point where no effort could be helpful. He thought, "I cannot do anything."

That night he achieved Nirvana. In the evening he relaxed under a tree. There was nothing to do now -- *nothing* to do! Others' minds proved useless; his own mind also proved useless. Now what to do? Where to move? Every movement stopped. There was nothing to do any more, so he relaxed under the tree.

For the first time, after many, many years, he slept -- because if there is any desire, sleep is not possible. You can dream, but you cannot sleep. So we are simply dreaming, not sleeping. Sleep is a very deep phenomenon. Either animals sleep or sages. For man, it is not meant to be. Man dreams.

Buddha slept for the first time, because there was nothing to do -- no future, no desire. no goal, no possibility of anything. Everything dropped that evening. Only simple consciousness remained -- the consciousness of a child who was not a child: "childlike" consciousness, simple, but attained through long learning and effort.

He slept well. He is reported to have said that that night's sleep was a miracle. He must have become one with the tree, with the river, with the night, because when there is no dream, there is no division. What is the division between you and this tree you are sleeping under if there is no dream? Then there is no periphery, no boundary. In the morning, at just five o'clock, the last star was setting. He opened his eyes. Those eyes must have been like a lotus.

When *you* open your eyes in the morning, they are burdened, heavily burdened by the night's dreaming. They are tired. Do you know that eyes have to work in dreams much more than they work in the daytime? When you are seeing a film, your eyes go on moving continuously with the film. That is why, after three hours of seeing a film, your eyes are totally tired. You do not even blink; you forget to blink. You are so excited, and you have to move so fast. And if nothing is to be missed, you cannot blink. So in a film, you

are not blinking. Your eyes are just following madly -- running. The same happens in the night on a deeper level. The whole night you are dreaming. Your eyes are moving.

Now psychologists can decode your eye movements from without. They call it "rapid eye movement -- REM." They can feel your eye movements and they can tell what type of dream you are dreaming. If it is a sexual dream, then the eyes move faster than in any other dream -- the fastest. You are so excited, and your eyes can reveal it. So now even dreams are not a private thing. Your wife can just put her fingers on your eyes and feel what you are doing in your dream. Are you seeing some woman? Your eyes show fast, rapid movements.

Buddha slept, but we dream. In the morning our eyes are tired from a whole night's work, so we have to open our eyes. That is why I say "lotus-like". A lotus never has to open itself: it just opens. The sun has risen and the lotus opens. That is why we call Buddha's eyes "lotus-like". The eyes opened because the night was over, the sleep was over. He was emerging, revitalized from deep inner sources without dreams, for the first time.

If your sleep is without dreams, it becomes meditation. It is just like Samadhi. So he was coming out of a deep Samadhi, a deep inner ecstasy. He saw the last star setting. And with the disappearance of the last star, everything of this world disappeared. He became Enlightened. Then later on he was asked, "By what effort did you attain?" He said, "With no effort." But then there is the possibility of misunderstanding. Of course, he is right that he attained with no effort. But how did he attain the "no-effort"? With a long effort! That must not be forgotten.

He is reported to have said, "I attained the Ultimate when there was no desire to attain it even." But how did he attain this no-desire to attain the Ultimate? Through a long discontent -- a discontent of lives together. Buddha said, "I have struggled for many, many lives, but through that struggle nothing was attained." But this is not a small thing. This feeling that "through effort nothing is attained" is a great attainment, because now something becomes possible without effort. Now only does something become possible with contentment.

So the first state is without discontent; that is an animal state. In it one is unaware of the problems life creates, unaware of the problem that life is -- blissfully unaware, but ignorant. It is a deep unconsciousness. Then the second state comes: discontent bursts forth. All that was blissful in unconsciousness disappears. Everything becomes a puzzle and a problem, and everything takes the shape of struggle, conflict, and everything has to be achieved through effort -- long effort. And then, too, it is not certain that you will achieve it. Then a world of anxiety surrounds you. You live in anxiety; you become an anxiety.

Kierkegaard has said that man is anxiety. He is! An animal is not anxiety, but man is anxiety! A sage like Lao Tzu or Buddha is, again, no-anxiety. These two no-anxieties -- animal-like and Buddhalike -- are absolutely different, qualitatively different. One has to pass through anxiety to gain again a state of no-anxiety.

So discontent is not disallowed, discontent is not condemned. But discontent cannot be allowed to be the ultimate state. Discontent is not the goal!

So this sutra means to go beyond discontent. Do not cling to it. It is a passage; one has to pass through it. But one should pass: one should not remain in it. Always remember this, because many questions will come up in your mind.

You think that these questions are different. Chuang Tzu has said somewhere that it is very difficult to ask different questions. We go on asking one and the same question, without feeling, without being aware, that the question is the same. Again and again it takes shape: only the shape is different, the words are different. But why does this happen? This happens because the question is not significant: the questioner is significant because the questioner remains the same. If you answer one question he will create another, but the question will be the same because the questioner remains the same. He will ask the same thing from a different angle. A slight change in the angle, and he will feel that now this is a new question. This is not a new question! Why does this happen? Because questions are not significant. The mind that asks is significant. Why does it ask?

I have heard about one man who married a girl of his choice. He was in love, and then within six months the love evaporated and life became a hell. So he thought, "I have chosen the wrong woman." Anyone will think that way; that is how the mind works. He did not think that "I am a wrong chooser -- I have chosen this woman, no one else." It was not an arranged marriage. When marriages are arranged, you have a consolation that you were not the chooser. Your father made the mistake or your mother or someone else -- some astrologer. But when you are the chooser, then the real difficulty comes.

America is facing the real difficulty. No one is at fault. *you* have chosen. Then the mind begins to play a trick. It says, "The woman was wrong. She deceived. That was not her real face. Now the real face has come up."

So this man divorced. He married again, and within three months the same thing began to happen again. The woman was different, but deeply she was the same because the chooser was the same. He married and divorced continuously eight times, and then it dawned upon him that every time the same woman turns UP -- *the same woman*! Why? The chooser is the same. How can you choose someone else? The choice is the same.

You fall again in the same trap -- because if you like particular eyes you will choose again those particular eyes. And those particular eyes, like a particular gesture, belong to a particular type of person. That particular gesture belongs to a particular type of person -- just like a particular laugh. That particular laugh cannot be laughed by anyone and everyone. That shape of lips, that gesture, those eyes. that laugh, they belong to a particular mind. You are again choosing the same person.

So you only go on changing names, and again and again the same person turns up because *you* remain the same. So unless you divorce yourself, no divorce is possible -- and no one is ready to divorce himself. When one begins to think of divorcing oneself, spirituality begins. So the question is the same.

The three states of mind are to be remembered always, and the first and the last appear alike. If you are thinking in terms of the first and second, then the second is to be chosen. Then the second is worthwhile to be chosen. Then discard the first. Discard childhood, discard ignorance, discard that blissful unawareness of discontent. Choose discontent. Be adult. Choose struggle.

But when I say "choose", it is a relative statement against the first state. When I say "discard the second", it is for the third. So I will say use the staircase to come up, then leave the staircase. But our so-called logical minds will say, "If one is going to leave the staircase, then why take the trouble? Do not go up; do not go upon it at all. Remain where you are. Why travel? Why go when one has to leave?" But if the same mind is pushed, forced, then he will go. Then I will tell him, "Now leave the staircase," but he will ask, "Why? After so much effort, after so many difficulties, now I cannot leave this staircase!"

To reach a higher state, you have to go through passages and then leave them, to use staircases then leave them. And every step is a step only when you take it and leave it. If any step becomes a clinging, it is not a step: it has become a stone -- a blocking stone. So it depends on you. You can change blocking stones into steps, and you can change your steps into blocking stones. It depends on how you behave.

Remember this: everything that is to be used will have to be dispersed; everything that is used as a device will have to be discarded. But in the very process of using, one becomes attached. It happens like this: you are ill and you take a certain medicine. The illness may disappear, but then the medicine will create a problem. Then it is difficult to leave the medicine. So medicine can prove a greater disease, a bigger disease, because one becomes accustomed. And then one begins to think, "This medicine helped me to go beyond disease, so this is a friend. A friend in need is a friend indeed, so how to leave the friend?"

Now you are turning your friend into a foe. Now this medicine will become a disease. You win need another medicine -- an antidote. But then it is a vicious circle. You go on being attached to other things. Mind works in circles and goes on and on in the same rut. Remember this: if a thorn is there in your foot it can be removed by another thorn, but the second thorn is not to be put in the wound again just because it is friendly and because it has helped you. But we go on doing this. We cling to the second thorn without knowing that the second thorn is as much a thorn as the first one. It may even be stronger -- that is why it helped you pull out the first -- so it may prove even more fatal. Do not substitute. When one thing is finished, let it be finished. Do not create a chain.

It is difficult, arduous, but not impossible. With awareness it becomes easy. And do not believe in the mind too much. But remember, first you have to be a mind. First create a mind, but do not believe in it too much. Be logical, but be open. Life needs logic, but life is not logic alone. It goes beyond.

Mulla Nasrudin was serving in a house, in a rich man's house. But Nasrudin was a difficult man, very logical, and logical men are very difficult.

The master said one day, "Nasrudin, it is too much! I do not think there is any necessity to go to the market three times for three eggs. You are too mathematical, too logical, and I do not think I can convince you. But there is no need to go to the market three times for three eggs! You can bring them all at once -- one time is enough!" Nasrudin agreed to reform.

When the master fell ill, he said to Nasrudin, "Go and bring a doctor."

Nasrudin went, and he came back with a hoard, with many people, a crowd. The master asked, "Where

is the doctor?"

Nasrudin said, "I have brought the doctor and all the others also."

The master asked, "Who are all these others?"

So he said, "One is an allopath. If he fails, I have brought one ayurveda man. If he also fails, there is one homeopath. If he also fails, then there are many others. And if everything fails, then these four men are here with the last man: the undertaker -- to carry you out of the house." This mind is logical, legal, but also stupid.

Mulla Nasrudin was the only man in his village who could read and write. One day one yokel came and asked him to write a letter. So he wrote a letter, and when the letter was complete the yokel asked, "Now please read it, Mulla, so I can be sure that nothing is left out."

It was very difficult, because even for Mulla Nasrudin to read his script by himself was a very difficult feat. So he said, "Now you are creating problems."

He tried; he looked at the scrawl. He could read only, "My dear brother," and then he said, "Now everything becomes confused."

So the man said, "This is terrible, Nasrudin. If you cannot read it, then who will read it?"

Nasrudin said, "That is not our business. Our business is to write. Now let them read. It is their business. Moreover, the letter is not addressed to me, so how can I read it? It is illegal."

Logic, legality, they have their own stupidities. They are good compared to ignorance; they are stupid compared to higher things. Mulla Nasrudin's stupidities are apparent, but they are all human stupidities. When stupidities are apparent, they are not dangerous. When they are not apparent, they are dangerous.

Remember this: mind cannot help you to go beyond itself. It can help you to go beyond ignorance. It cannot help you to go beyond itself. And unless you go beyond it, there is no wisdom.

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SARVA NIRAMAYA PARIPOORNOHAMASMITI MUMUKSHUNAM MOKSHAIK SIDDHIRBHAWATI
"I AM THAT ABSOLUTELY PURE BRAHMAN: TO REALIZE THIS IS THE ATTAINMENT OF LIBERATION."

EXISTENCE is divided into two. Existence, as we see it, is a duality. Biologically, man is divided into two: man and woman, ontologically, Existence is divided into mind and matter. The Chinese have called this "yin and yang".

The duality penetrates every realm of Existence. We can say that sex penetrates every layer of Existence: the duality is always present. This duality also penetrates into mind itself. There are two types of mind, two types of mentality -- masculine and feminine. You can give other names also such as Western and Eastern, or, more particularly, you can call it Greek and Hindu. In a more abstract way, the division can be called philosophical and religious.

The first thing to be discussed today is the differences between the Greek mind and the Hindu mind. The

Upanishads are the peak of the Hindu mind -- of the Eastern mentality or the religious way of looking at Existence. It will be easy to understand the Hindu mind in contrast to the Greek mind, and these are the basic minds.

When I say "Greek mind", what do I mean? The Greek mind is one aspect of the duality of minds. The Greek mind thinks, speculates; the approach is intellectual, verbal, logical. The Hindu mind is quite the contrary. It doesn't believe in thinking, it believes in experiencing; it doesn't believe in logic, it believes in an irrational jump into Being itself. The Greek mind speculates as an outsider standing out -- as an observer, an outlooker. The Greek mind is not involved. The Greek mind says that if you are involved in something, you cannot think scientifically. Your observation cannot be just: it becomes prejudiced. So one must be an observer when one is thinking.

The Hindu mind says you cannot think at all when you are standing outside. Whatsoever you think, whatsoever you try to think, will be just about the periphery: you will not be able to know anything about the center. You are standing out. Penetrate in! So much penetration is needed to know that ultimately you become one with the center. Only then do you know rightly; otherwise everything is just acquaintance, not knowledge.

The Greek mind analyzes: analysis is the instrument for it to know anything. The Hindu mind synthesizes: analysis is not the method. One is not to divide into parts, but to look for the whole in every part. The Hindu mind is always looking for the whole in the part. The Greek mind, in Democritus, comes to atoms, because if you go on analyzing, then the atom becomes the reality -- the last particle which cannot be divided. The Hindu mind searches to the Brahman -- to the Absolute. If you go on synthesizing, then ultimately the Absolute, the Whole, is reached. If you go on dividing, then the last particle -- the last division of a particle -- is the atom. If you go on adding, then there is the Brahman, the Ultimate, the Absolute.

The Greek mind could develop to be a scientific mind because analysis helps. The Hindu mind could never develop to be a scientific mind because synthesis can never lead to any science. It can lead to religion, but not to science. The Western mind is the development of the Greek seed; so logic, conceptualization, thinking, rational analysis, they are the foundations for the West. Experience, not thinking, is the foundation for the Indian mind. So I would like to say that the Hindu mind is basically non-philosophical -- not only non-philosophical, but, really, antiphilosophical. It doesn't believe in philosophizing: it believes in experiencing.

You can think about love, you can analyze the phenomenon, you can create a hypothesis to explain it, you can create a system about it. In order to do this it is not necessary to be in love yourself. You can be an outsider, you can go on observing love, and then you can create a system, a philosophy, about love. The Greeks say that if you yourself are in love, then your mind will be muddled; you will not be able to think. Then you will not be able to be impartial. Then your personality will enter into your theory, and that will be destructive to it.

So you must be as if you are not. You must be out of it completely, totally. Do not become involved. To know about love, it is not necessary to be in love. Observe the facts, collect the data, experiment on others. You must always remain outside; then your observation will be factual. If you yourself are in love, then your observation will not be factual. Then you are involved, you are part of it, you are prejudiced.

But the Hindu mind says that unless you are in love how can you know love? You can observe others loving, but what are you observing? Just the behaviour of two persons who are in love. You are not observing love -- just the behaviour of two persons who are in love. They may be just acting. You cannot know whether they are acting or really in love. They may be hiding their real hearts. You can see their faces, you can listen to their words, you can look at their acts, but how can you penetrate into their hearts? And if you are not capable of penetrating into their hearts, how can you know love?

Sometimes love is absolutely silent and sometimes the destruction of love is very much vocal. So you can observe thousands and thousands of lovers, but still you cannot penetrate into the very phenomenon of love unless you are in love.

So the Hindu mind says that experience is the only way, not thinking. Thinking is verbal; you can do thinking in your own chair. You need not go into any phenomenon. When I say that thinking is verbal, I mean that you can play with words, and words have a tendency to create more words. Words can be analyzed in a pattern, in a system. Just as you can make a house of playing cards, you can make a system of words. But you cannot live in it: it is only a house of cards. You cannot experience it: it is only a system of words -- mere words.

Jean Paul Sartre has written his autobiography, and he has given a name to his autobiography which is very meaningful, very significant. He has called his autobiography, "Words". It is not only his autobiography -- that is the whole autobiography of Western thinking: Words.

The Hindu mind believes in silence, not in words. Even if the Hindu mind speaks, it speaks about silence. Even if words are to be used, they are used *against* words. When you are creating a system out of words, logic is the only method. Your words must not be contradictory; otherwise the whole house will fall down. Your system must be consistent. If you are consistent with your words, then you are logical in your system.

So many systems can be created, and each philosopher creates his own system, his own world of words. And if you take his presumptions you cannot refute him, because it is only a play, a game of words. If you accept his premises, then the whole system will look right. Within the system there is an inner consistency.

But life has no systems. That is why the Hindu emphasis is not on word systems, but on actual realization, actual experiencing. So Buddha reaches the same experience that Mahavir reaches, that Krishna reaches, that Patanjali or Kapil or Shankara reaches. They reach to the same experience! Their words differ, but the experience is the same. So they say that whatsoever we may say, howsoever it may contradict what others have said, whenever someone reaches to the experience, it is the same. The expression is different, not the experience. But if you have no experience, then there is no meeting point at all. My experience and your experience will meet somewhere, because experience is a duality and the reality is one.

So if I experience love and you experience love, there is going to be a meeting. Somewhere we are going to be one. But if I talk about love without knowing love, then I create my own individual system of words. If you talk about love without knowing love, you create your own system of words. These two systems are not going to meet anywhere, because words are dreams, not realities.

Remember this: the reality is one; dreams are not one. Each one has his own individual dreaming faculty. Dreams are absolutely private. You dream your dreams; I dream my dreams. Can you conceive of it -- I dreaming your dreams or you dreaming my dreams? Can you conceive of us both meeting together in a dream, or of two persons dreaming one dream? That is impossible. We can have one experience, but we cannot have one dream -- and words are dreams.

So philosophies go on contradicting each other, creating their own systems, never reaching to any conclusion. The Greek mind taught in abstract terms, the Hindu mind in concrete terms of experience. Both have their merits and demerits, because if you insist on experiencing then science is impossible. If you insist on logic, system, reason, then religion becomes impossible.

The Greek mind developed into a scientific world-view; the Hindu mind developed into a religious world-view. Philosophy is bound to give birth to science. Religion cannot give birth to science: religion gives birth to poetry, art. If you are religious, then you are looking into the Existence as an artist. If you are a philosopher, then you are looking into the world as a scientist. The scientist is an onlooker; the artist is the insider. So religion and art are sympathetic, philosophy and science are sympathetic. If science develops too much, then philosophy, by and by, gradually transforms itself into science and disappears.

In the West now, philosophy has disappeared; it is already dead. It is now only professional. They say now only professors talk about philosophy with other professors. Otherwise philosophy is dead: it is a dead thinking, part of the past, part of history, a fossil. It has some interest, but that interest is only historical because science has taken its place. Science is the heritage -- the heritage of philosophy. Science is the outcome. Now science has taken its place and philosophy is dead.

In the West, religion has no roots. Poetry is also dying because it can exist only with religion. These two types of mind develop into totally different dimensions.

When I say that religion gives birth to poetry, I mean that it gives you an aesthetic sense, a sense which can feel values in life: not facts, but values; not that which is, but that which ought to be; not that which is just before you, but that which is hidden. If you can take a non-rational, aesthetic attitude, if you can take a jump into Existence by throwing your logic behind, if you can become one with the ocean of Existence, if you can become oceanic, then you begin to feel something which is Divine.

Science will give you facts, dead facts. Religion gives you life. It is not dead: it is alive. But then it is not a fact -- then it is a mystery. Facts are always dead, and whatsoever is alive is always a mystery. You know it and yet you do not know it. Really, you feel it. This emphasis on feeling, experiencing, realization, is the last sutra of this Upanishad.

This Upanishad says: "I am that absolutely pure Brahman. To realize this is the attainment of Liberation."

Before we probe deep into this sutra, one thing more: if you have a logical mind, a Western way of thinking, a Creek attitude, then your search is for Truth, for what Truth is. Logic inquires about Truth, about what Truth is.

Hindus were never very interested in Truth, never! They were interested more in *mokska* -- Liberation. They ask again and again, "What is *moksha*? What is freedom?" not "What is Truth?" And they say that if someone is seeking Truth, it is only to reach freedom. Then it becomes instrumental -- but the search is not for Truth itself.

Hindus say that that which liberates us is worth seeking. If it is Truth, okay, but the search is basically concerned with freedom -- *moksha*. You cannot find a similar search in Greek philosophy. No one is interested -- neither Plato nor Aristotle: no one is interested in freedom. They are interested in knowing what Truth is.

Ask Buddha, ask Mahavir, ask Krishna. They are not really concerned with Truth: they are concerned with freedom -- how human consciousness can attain total freedom. This difference belongs to the basic difference of the mind. If you are an observer, you will be interested more in the outside world and less with yourself, because with yourself you cannot be an observer. I can observe trees, I can observe stones, I can observe other persons. I cannot observe myself because I am involved. A gap is not there.

That is why the West remained uninterested in the Self. It was interested in others. Science develops when you are interested in others. If you arc interested in trees, then you will create a science out of it. If you are interested in matter, then you will create physics. If you are interested in something else, then a new science will be born out of that inquiry. If you are interested in the Self, then only is religion born. But with the Self a basic problem arises: you cannot be there as a detached observer, because you are both the observer and the observed. So the scientific distinction, the detachment, cannot be maintained. You alone are there, and whatsoever you do is subjective, inside you: it is not objective.

When it is not objective, a Greek mind is afraid -- because you are travelling into a mystery. Something must be objective so that if I say something others can observe it also. It must become social! So they inquire into what Truth is. They say, "If we all arrive at one conclusion through observation, experimenting, thinking, if we can come to a conclusion objectively, then it is Truth."

Buddha's truth cannot be Aristotle's truth because Aristotle will say, "You say you know something, but that is subjective. Make it objective so we also can observe it." Buddha cannot put his realization as an object on a table. It cannot be dissected. You cannot do anything with Self. You have to take Buddha's statement in good faith. He tells you something, but Aristotle will say, "He may be deluded. What is the criterion? How to know that he is not deluded? He may be deceiving. How to know that he is not deceiving? He may be dreaming. How to know that he has come to a reality and not to a dream? Reality must be objective; then you can decide."

That is why there is only one science and so many religions. If something is true, then in science two theories cannot exist side by side. Sooner or later one theory will have to be dropped. Because the world is objective, you can decide which is true. Others can experiment on it and you can compare notes.

But so many religions are possible because the world is subjective -- an inner world. No objective criterion of judgement, of verification, is possible. Buddha stands on his own evidence. He is the only witness of whatsoever he is saying. That is why in science doubt becomes useful; in religion it becomes a hindrance. Religion is trust because no objective evidence is possible.

Buddha says something. If you trust him, it is okay; otherwise there is no communion with him, there is no dialogue possible. There is only one possibility, and that is this: if you trust Buddha, you can travel the same path, you can come to the same experience. But, again, that will be individual and personal; again you will be your own evidence. You cannot even say this, that "I have achieved the same thing Buddha has achieved," because how to compare?

Think of it in this way: I love someone; you love someone. We can say that we are both in love, but how am I to know that my experience of love is the same as your experience of love? How to compare them? How to weigh? It is difficult. Love is a complex thing. Even simpler things are difficult. I see a tree and I call it green. You also call it green, but my green and your green may not be the same because eyes differ, attitudes differ, moods differ.

When a painter looks at a tree he cannot be seeing the same green as you see when you look at it, because the painter has a more sensitive eye. When you see green it is just one green; when the painter sees a tree it is many greens simultaneously -- many shades of green. When a Van Gogh looks at a tree it is not the same tree as you see. How to compare this -- whether I am seeing the same green as you are seeing! It is

difficult -- in a way, impossible -- even in such small simple things as the experience of green. So how to compare Buddha's Nirvana, Mahavir's *moksha*, Krishna's Brahman? How to compare?

The deeper we move, the more personal the thing becomes. The more in we go, the less possibility of any verification. And ultimately, one can only say, "I am the only witness of myself." The Greek mind becomes afraid! This is dangerous territory! Then you can fall prey. Then you can fall a victim of deceivers, of deluded ones! That is why they go on insisting on objectivity: "What is Truth?" is the inquiry. Then one is bound to fall on objectivity.

The Hindu mind says, "We are not interested in Truth. We are interested in human freedom. We are interested in the innermost freedom where no slavery exists, no limitation; where consciousness becomes infinite, where consciousness becomes one with the Whole. Unless I am the Whole, I cannot be free. That which I am not will remain a limitation to me. So unless one becomes the Brahman, he is not free."

This is the Eastern search. This too can be contemplated. You can think about it; you can also philosophize about it. This sutra says, "I am that absolutely pure Brahman. To *realize* this..." not "to contemplate about this", not "to think about this" -- because you can think, and you can think beautifully, and you can fall a victim to your own thinking. Thinking is not the thing. "To realize this is the attainment of Liberation." Know well the distinction between thinking and realizing.

Ordinarily, everything is confused and our minds are muddled. A person thinks about God, so he thinks he is religious. He is not! You can go on thinking for lives together, but you will not be religious -- because thinking is a cerebral, intellectual affair. It is done with words; life remains untouched. That is why, in the West, you will see a person thinking of the highest values and yet remaining on the lowest rung of life. He may be talking about Love, theorizing about love, but look into his life and there is no love at all. Rather, this may be the reason, the cause: because there is no love in him, he goes on substituting it by theories and thinking.

That is why the East insists that no matter what you think, unless you live it, it is useless. Ultimately, only life is meaningful, and thinking must not become a substitute for it. But go around and Look at religious people, so-called religious people; not only at religious people, but at religious saints: they are only thinking -- because they go on thinking about the Brahman, go on talking about the Brahman, they think that they are religious.

Religion is not so cheap. You can think for twenty-four hours, but it will not make you religious. When mind stops and life takes over, when it is not your thoughts but your life, your very heartbeat, when your very pulse pulsates with it, then it is a realization. And to realize this is the attainment of Liberation -- *moksha*, freedom. When one realizes that "I am the Absolute Brahman" -- remember the word "realization" -- when one becomes one with the absolute Brahman, it is not a concept in one's mind, now one *is* that, then one is free. Then the *moksha*, the Liberation, the freedom, is attained.

What to do? How to live it? This whole Upanishad was an effort to penetrate from different angles toward this one Ultimate goal. Now this is the last sutra. The last sutra says that you have gone through the whole Upanishad -- but if it is only your thinking, if you have been only thinking about it, then howsoever beautiful it is, it is irrelevant unless you realize it.

Mind can deceive you -- because if you repeat a certain thing continuously, you begin to feel that now you have realized it. If you go on from morning to evening repeating, "Everywhere is the Brahman, I am the Brahman, AHAM BRAHMASMI, I am Divine, I am God, I am one with the Whole," if you go on repeating it, this repetition will create an autohypnosis. You will begin to feel -- rather, you will begin to *think* that you feel -- that you are.

This is delusion; this will not help. So what to do? Thinking will not help. Then how to start living? From where to start it? Some points: first, remember that if something convinces you logically it is not necessarily true. If I convince you logically about something, it doesn't mean that it is true. Logic is groping in the dark. The roots are unknown: logic gives you substitutes for roots.

One night, just in the middle of the night, two persons were fighting in front of Mulla Nasrudin's house. They were creating much noise, and it was difficult for Nasrudin to sleep. The night was cold. He waited, but it was futile -- the noise continued. So Nasrudin went out with his only blanket; he wrapped it around himself, came out, and he tried to pacify them. Then, suddenly, one of the two snatched the blanket from Nasrudin and both of them ran away.

He came back. His wife asked him, "Nasrudin, what was the argument about? About what were they arguing?"

Nasrudin said, "Let me brood over it; let me think it over. It is a very complex affair."

So when he had brooded, again his wife asked, "Tell me. You have been thinking for quite a long time, it seems. An hour has passed, so tell me and I will be able to go to sleep again. What was the matter?"

Nasrudin said, "It seems the blanket was the subject matter, because when they got it the fight broke up. My blanket seems to have been the subject matter of their argument -- because the moment they got the blanket, the fight broke up and they ran away."

All logic is working in the dark. You do not know anything about what has happened, why it has happened, but still you brood over it. Then the mind feels a dis-ease unless it knows the cause. So whenever you feel that you have the cause, the mind is at ease. Then Mulla Nasrudin could go to sleep easily.

The whole life is a mystery. Everything is unknown, but we make it known. It doesn't become known that way, but we go on labelling it and then we are at ease. Then we have created a known world: we have created an island of a known world in the midst of a great unknown mystery. This labelled world gives ease; we feel secured. What is our knowledge other than labelling things?

Your small child asks, "What is this?" You say, "It is a dog," so he repeats, "It is a dog." Then the label is filled in his mind. Now he begins to feel that he knows the dog. It is only a labelling. When there was no label, the child thought it was something unknown. Now a label has been put: "dog", so the child goes on repeating, "Dog! Dog!" Now, the moment he sees the animal, simultaneously in his mind the word "dog" is repeated. Then he feels he knows.

What have you done? You have simply labelled an unknown thing, and this is our whole knowledge. The so-called intellectual knowledge is nothing but labelling. What do you know? You call a certain thing "love", and you then begin to think that you have known it. We go on labelling. Give a label to anything and then you are at ease. But go a little deeper, penetrate a little deeper beyond the label, and the unknown is standing. You are surrounded by the unknown.

You call a certain person your wife, your husband, your son. You have labelled; then you are at ease. But look again at the face of your wife. Take the label off, penetrate beyond the label, and there is the unknown. The unknown penetrates every moment, but you go on pushing it, pushing it. You go on crying, "Behave as the label demands!"

And everyone is behaving according to the label. Our whole society is a labelled world -- our family, our knowledge. This will not do. A religious mind wants to know, to feel. Labelling is of no use. So feel the unknown all around; discard the labelling. That is what is meant by unlearning -- to forget whatever you have learned. You cannot forget it, but put it aside. When you look again at your wife, look at something unknown. Put the label aside. It is a very strange feeling.

Look at the tree you have passed every day. Stop there for a moment. Look at the tree. Forget the name of the tree; put it aside. Encounter it directly, immediately, and you will have a very strange feeling. We are in the midst of an unknown ocean. Nothing is known -- only labelled. If you can begin to feel the unknown, only then is realization possible. Do not cling to knowledge, because clinging to knowledge is clinging to the mind, is clinging to philosophy. Throw labelling! Just destroy all labelling!

I do not mean that you should create a chaos. I do not mean that you should become mad. But know well that the labelled world is a false creation of man -- a mind creation. So use it. It is a device, so it is good. Use it; it is utilitarian. But do not be caught in it. Move out of it sometimes. Sometimes, go beyond the boundaries of knowledge. Feel things without the mind. Have you ever felt anything without the mind -- without the mind coming in? We have not felt anything.

One day someone had given some meat to Mulla Nasrudin. A friend had given some meat to him and also a recipe book to prepare it. He was coming home overjoyed. Then a buzzard snatched the meat from his hand, but he laughed at the buzzard and said, "Okay! All right! But do not think yourself very wise: you are a fool -- because what are you going to do with the meat? The recipe book is with me. The recipe book is more meaningful than the meat. Then what will you do with the meat? You fool! The recipe book is still with me!"

We all have our recipe books: that is our knowledge. Mind is our recipe book. It is always with us and the whole life has been snatched away from us. Only the recipe book remains.

You go to a tree. You say, "Okay, this is a mango tree." Finished! The mango tree is finished by your label. Now you need not bother about it. A mango tree is a great existence. It has its own life, its own love affairs, its own poetry. It has its own experiences. It has seen many mornings, many evenings, many nights. Much has happened around it and everything has left its signature on it. It has its own wisdom. It has deep roots into the earth. It knows the earth more than you because man has no visible roots into the earth. It feels the earth more than you.

And then the sun rises -- for you it is nothing because it is a labelled thing. But for a mango tree it is not simply that the sun is rising: something rises in it also. The mango tree becomes alive with the sun's rising. Its blood runs faster. Every leaf becomes alive; it begins to explode. We also know winds, but we are sheltered in our houses. This tree is unsheltered. It has known winds in a different way. It has touched their innermost possibilities. But for us it is just a mango tree. It is finished! We have labelled it so that we could move.

Remain with it for a while. Forget that this is a mango tree, because "mango tree" is just a word. It expresses nothing. Forget the word. Forget whatsoever you have read in the books; forget your recipe books. Be with this tree for a while, and this will give you more religious experience than any temple can give -- because a temple, any temple, is finally, ultimately, made by man. It is a dead thing. This is made by the Existence itself. It is something that is still one with the Existence. Through it, the Existence itself has come to be green, to be flowering, to be fruitful.

Be with it; remain with it. That will be a meditation. And a moment will come when the tree is not a mango tree -- not even a tree: just a being. And when this happens -- that the tree is not a mango tree, not even a tree, but just a being, an existence flowering here and now -- you will not be a man, you will not be a mind. Simultaneously, when the tree becomes just an existence, you will also become just an existence. And only two existences can meet. Then deep down there is a communion. Then you realize a freedom. You have expanded. Your consciousness expands. Now the tree and you are not two. And if you can reel oneness with a tree, then there is no difficulty in feeling oneness with the whole Existence. You know the path now. You know the secret path -- how to be one with this Existence.

So repeating a sutra like "AHAM BRAHMASMI -- I am Divine," will not do. Realize that knowledge is useless. Be intimate with the Existence. Approach it not as a mind, but as a being. Approach it not with your culture, your education, your scriptures, your religious philosophies -- no! Approach it naked like a child, not knowing anything. Then it penetrates you. Then you penetrate into it. Then there is a meeting, and that meeting is Samadhi. And once you feel the whole Existence in your nerves, when you feel yourself spread all over the Existence, "Then," this sutra says, "this is the attainment of Liberation" -- to realize this, not to think about it.

So realization is a deep communion -- oneness. What is the difficulty? Why do we remain outside this Existence? The ego is the difficulty. We are afraid of losing ourselves: that is the only difficulty. And if you are afraid of losing yourself, then you will not be able to know anything in this life. Then you can collect money, then you can strive for higher posts, then you can collect degrees, diplomas, you can become very respectable, but you will be dead -- because life means the capacity to dissolve oneself, the capacity to melt.

When you are in love you melt: love is a melting. And if you cannot melt in love, then it is going to be simply sex; it cannot become love. When you love someone, you melt. When you do not love, you become cold: you freeze. When you love you become warm and you melt.

Religion is a love affair. One needs a deep melting into the Existence. Science is a cold thing. Logic is absolutely cold, dead; life is warm. The capacity to melt yourself is known in religious terms as "surrender"; and the capacity to be frozen, cold, is known in religion as "ego." Ego makes you ice-cold, frozen. Then you are just stone, dead. We are afraid of losing ourselves; that is why we, are afraid of love. Everyone talks about love, everyone thinks about love -- but no one loves, because love is dangerous. When you love someone, you are losing yourself: you will not be in control. You cannot know things directly; you cannot manipulate. You are melting. You are losing control.

That is why, when someone loves someone, we say he has "fallen" in love. We use the word "falling": we say "falling in love". It *is* a falling, really, because it is a melting. Then you cannot stand aloof, cold, in yourself -- you have fallen.

Look at a person who lives through mind: you can never feel any warmth in him. If you touch his hand, you cannot feel him there. If you kiss him, you cannot feel him there. He is like a dead wall. No response comes out of him. A man who loves is in continuous response. Subtle responses are coming from him. If you touch his hand you have touched his soul. It is not only his hand: he has come to meet you there -- totally! He has moved: his soul has come to his hand. Then there is warmth. And if your soul can also come to the hand to meet him, then there is a meeting -- a communion.

This can happen with a tree. And if it happens at all with anyone. then it can happen with anything else -- anything! It can happen with a stone, it can happen with the sand on the beach, it can happen with anything if at all it can happen -- if you know how to melt, if you know how to dissolve yourself, if you know how to move in response and not in words.

Words are not responses. You come and touch me and I say, "I love you." Then my lips remain dead and my hands remain dead. Even if I embrace you, it is simply a dead gesture. I do not come there; I do not flow in my body. I remain aloof. I say, "I love you": these words can deceive me, they can deceive you -- but they cannot deceive the Existence.

Religion is a love approach. It is a deep melting. And when you melt into the Existence, you become free. What is this freedom? When you are not, you are free. Let me say it this way: when you are not, you are free. Until *you* are not there, you cannot be free. You are your slavery, so you cannot become free: the "I" cannot become free. When the "I" dissolves, there is freedom. When you are not, there is freedom. So *moksha*, freedom, means a total dispersion of the ego. Learn or unlearn the coldness that everyone has created around himself. Unlearn the coldness and learn warmth.

I remember one man who came to Ramanuj -- a great Enlightened *bhakta* and said, "There is only one inquiry for me, there is only one goal for me. I want to reach the Divine."

Ramanuj said, "Right! Let me inquire some more about you, because unless I know you, the path cannot be shown. Please tell me, have you ever loved anyone at any time?"

The man was religious. He said, "What are you asking me! I am a religious man. I am a celibate -- a *brahmachari*. I have not loved anyone ever."

Ramanuj again said to him, "Think! Once more, think! You may have loved. Perhaps you have forgotten."

The man said, "Why are you insisting on this? There is only one goal for me and that is God. Love is not for me! This whole world is not for me!"

Ramanuj said, "Then it is impossible, because you do not know how to melt. And it will be very difficult for you to reach the Divine. If you have known love, then you can understand the language of melting. If you have known love, no matter how little, you have broken the bar, broken the barrier. Then you have looked beyond. It may have just been a glimpse, but then something can be added to it and the glimpse can become a vision. But you say that you do not know love at all. You refuse it totally. Then I do not know how to help you toward the Divine, because it is a love affair."

And, really, this happens: if you love a mere human being, in the moment of love the human being disappears and the Divine is there. It is impossible not to have known it: in my language, it is impossible not to have known the Divine if you have known love, because in the moment of love you are not a human being at all. You have melted, and in that melting the other has disappeared as a mere human being. He has become an extended hand of the Divine. But if you have not known love, then there is only a meeting of cold individuals; no melting, just a cold, dead meeting; cold reasoning rather than meetings; conflicts rather than meetings -- encounters.

So learn the language of love and unlearn the language of reason. No one is going to teach you, because love cannot be taught. If you have become bored with your mind, if it is enough, throw it! Unburden yourself, and suddenly you begin to move into life. Mind has to be there, and then it has to be thrown.If you throw the mind, only then will you know that "I am the absolute pure Brahman," because only the mind is the barrier. Because of the mind you feel yourself finite, limited.

It is like this: you have coloured specs. The whole world looks blue. It is not blue; it is only your spectacles which are blue. Then I say, "The world is not blue, so throw your specs and look again at the world." But you do not know the distinction between your eyes and the specs. You were born with your spectacles, so you do not know the distinction between where specs finish and 'I' begins.

You have been thinking that your specs are your eyes: that is the only problem; that your thoughts are your life: that is the problem. The identity that your mind is your life: that is the problem. Mind is just like specs. That is why a Hindu looks at the world differently and a Mohammedan looks differently and a Christian differently: because specs differ. Throw your specs, and then, for the first time, you will reclaim your eyes. In India, we have called this approach DARSHAN. It is a reclaiming of the eyes.

We have eyes, but covered. We are moving in the Existence just like horses move when they are yoked in front of carts. Then their eyes have to be covered from both the sides. They must look straight ahead -- because if a horse can look around everywhere, then it will be difficult for the driver. Then it will go running anywhere and everywhere, so a horse is allowed to see only straight ahead in order that his world becomes linear. Now his world is not three-dimensional: he cannot look everywhere. The whole Existence is lost except the street. It is a dead street, because streets cannot be alive. It is a dead street, a dead road.

The horse can only see the road, this is utilitarian. Man also cultivates himself in this way -- in a utilitarian way. It is utilitarian to live with the mind and not to live with life -- because life is

multidimensional: no one knows where it will lead you. So make a paved road. Close your eyes, have fixed specs, and then move on the road. But where are you moving? This road leads always to death, and nowhere else. This is a death road! Every road, it used to be said, leads to Rome, but it can be true only if Rome means death; otherwise it cannot be true.

Every road leads to death. If you want life, then for life there is no fixed road. Life is here and now, multi-dimensional, spreading in every direction. If you want to move into life, throw your specs, throw your concepts, systems, thoughts, mind. Be born into life *here and now*, in this multi-dimensional life, spreading everywhere. Then you become the center and the whole life belongs to you, not only a particular road. Then the whole life belongs to you! Everything that is in it all belongs to you.

This is the realization: "I am that absolutely pure Brahman." You cannot reach to the Brahman by any road. The path is pathless. If you follow a path, you will reach something, but it is not going to be the All. How can a path lead you to the All? A path can lead you to something, but not the All. If you want the All, leave all the paths, open your eyes, look all around. The Whole is present here. Look and melt into it, because melting will give you the only knowledge possible. Melt into it!

Thus ends "The Atma Pooja Upanishad". This was the last sutra; the Upanishad ends. It was a very small Upanishad -- the smallest possible. You can print it on a postcard, on one side. Only seventeen sutras, but the whole life is condensed into those seventeen sutras. Every sutra can become an explosion; every sutra can transform your life -- but it needs your cooperation. The sutra itself cannot do it; the Upanishad itself cannot do it. *you* can do it!

Buddha is reported to have said: "The teacher can only show you the path; you have to travel it." And, really, the teacher can only show you the path if you are ready to see it. Finally, the teacher is a teacher only if you are a disciple. If you are ready to learn, only then can a teacher show you the path. But he cannot force you; he cannot push you ahead. That is impossible!

Rinzai was staying with his guru, with his teacher. It was impossible to leave the teacher, but the teacher said, "Now you are ready to leave me. Now move! Go wandering. Teach people whatsoever I have taught you. Now be a teacher in your own right. Move!"

But Rinzai was feeling very sad. It was so difficult, so he lingered on. Then the evening fell and the teacher said, "Go now! Because the night is just nearing and it is going to be a dark night." But, still, Rinzai stayed. At midnight the teacher said, "Now no more staying. You go!"

Just to have an excuse, Rinzai said, "But the night is so dark. I will move in the morning."

The teacher said, "I will give you a lamp. You take this lamp and move away. My work is finished. Do not waste a single moment here. Go and teach the people. Whatsoever you have learned, tell them and show them the path."

So he gives him a small lamp. Rinzai takes the lamp. In a very sad mood, he steps down from the hut. On the last step, the teacher laughs and blows the candle out. Suddenly, everything becomes dark.

Rinzai said, "What have you done? You give me a candle, a lamp, and then you blow it out?"

The teacher said, "How can my candle help you in the dark? How can my light help you in the dark? Your own light only can help. Now move into the dark with your own light only. My work is finished," the teacher said. "And it is not good to give you a light; it is not friendly. Now you move with your own light. You have enough."

The Upanishad can give you a light, but then that light will not be of any help, really. Unless you can create your own light, unless you start on an inner work of transformation, Upanishads are useless. They may even be dangerous, harmful, because you can learn them. You can easily become a parrot, and parrots tend to be religious. You can know whatsoever has been said, you can repeat it -- but that is not going to help. Forget it. Let me blow out the candle. Whatsoever we have been discussing and talking, forget it. Do not cling to it: start afresh. Then one day you will come to know whatsoever has been said.

Scriptures are only helpful when you reach realization. Only then do you know what has been said, what was meant, what the intention was. When you hear, when you understand intellectually, nothing is understood. So this can help only if it becomes a thirst, an intense inquiry, a seeking.

The Upanishad ends; now you go ahead and move on the journey. Suddenly, one day, you will know that which has been said and also that which has not been said. One day you will know that which has been expressed and, also, that which has not been expressed because it cannot be expressed.

One day Buddha was moving in a forest with his disciples. Ananda asked him, "Bhagwan, have you said everything that you know:"

So Buddha takes some leaves from the ground into his handsome dead, fallen leaves -- and he says,

"Whatsoever I have said is just like these few leaves in my hand, and whatsoever I have not said and have left unsaid is like the leaves in this Forest. But if you follow, then through these few leaves you will attain to this whole forest."

The Upanishad ends, but now you start on a journey -- deep, inward. It is a long and arduous effort. To transform oneself is the greatest effort -- the most impossible, but the most paying. This Upanishad has been a deep intimate instruction. It is alchemical. It is for your inner transformation. Your baser metals can become gold. Through this process, your utmost possibility can become actual.

But no one can help you. The teacher only shows you the path -- you have to travel. So do not go on thinking and brooding. Somewhere, start living. A very small *lived* effort is better than a great philosophical accumulation. Be religious -- philosophies are worthless.

The Ultimate Alchemy, Vol 2

Chapter #17
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OSHO, WHY HAVE WE NOT BEEN ABLE TO CREATE A SOCIETY WHICH COMBINES BOTH POLARITIES -- PHILOSOPHY AND POETRY, SCIENCE AND RELIGION?
IS THERE A POSSIBILITY OF THE TOTAL MEETING OF THESE POLARITIES?
WHICH LAND IS MORE FERTILE FOR THIS MEETING -- EAST OR WEST?
IS THIS MEETING POSSIBLE ONLY IN AN INDIVIDUAL, OR CAN IT EXIST SIMULTANEOUSLY IN THE SOCIETY ALSO?
IN WHICH WAY CAN MEDITATION BE USEFUL FOR THIS MEETING?
WHAT ARE THE FACTORS WHICH CAN HELP MAN TO GROW IN BOTH THE DIMENSIONS -- SCIENCE AND RELIGION?

HITHERTO, it was impossible to create a society which synthesizes both polarities of science and religion, of logic and poetry. It was impossible because this synthesis can become possible only when both the alternatives, taken alone, have proved to be total failures. Now, for the first time in the history of human consciousness, we are at the stage where both the alternatives have proved failures. Chosen alone, taken alone, each has proved a failure. So this age is really of very deep significance because the human mind will transcend the old conflict and the old polarities now.

The East tried one alternative -- choosing religion at the cost of science. The West tried the reverse -- choosing science at the cost of religion. The East succeeded in attaining the inner center in a few individuals. The West succeeded in attaining a prosperous affluent society. The East failed economically, technologically; it remained poor. The West failed spiritually; it remained empty inwardly. Thus, a synthesis began to happen.

A few individuals in the East and in the West also were able to conceive of it. They could look into the future. They are known as prophets because of this -- because they can know, because they can probe deep

into the future. But prophets are never believed when they are alive because they go too far ahead. We cannot follow them and we cannot see how their innerness is working. So they are never believed, never followed. Only retrospectively do we feel that they were right.

Many times this synthesis was proposed. For example, Krishna proposed it. His was one of the most penetrating efforts of synthesis. The Gita has been read, worshipped, but no one listened to him. Really, prophets are always born before their time. So the people who can understand them are yet not, and the people who are cannot understand them. There is a gap.

In a few individual cases, the synthesis was attained. There have been a few individuals who were both -- religious and scientific, logical and poetic. But that is a very subtle balance, and only a genius could attain it in the past. For example, a Michaelangelo or a Goethe or, even in our own times, Albert Einstein: they could attain a synthesis in their individuality. But then they became puzzles to us -- because they moved between two polarities so easily that they appeared inconsistent.

Consistency can be had only if you belong to one extreme. If someone moves between two, if a scientist is also a poet, then he has two personalities: he moves between the two. When he goes to his laboratory, he forgets poetry completely. He changes his being from a poet's being to a scientist's being. He begins to think in totally different categories. When he moves out of his lab, he moves again into a different being. The second being is not mathematical, not experimental. It is more like a dream than like any scientific experiment.

This is very difficult, arduous, but sometimes this has been attained in a few individuals who could move. Michaelangelo was a mathematician and also a great artist. Goethe was a poet and also a very deep probing logical thinker. Einstein was essentially a mathematician, a physicist, and yet he was aware and in deep contact with that which was mysterious around him. But then this was possible for only a few individuals. This should be possible for a greater number. Now the time is ripe, and the moment will come when society need not think in terms of opposites. Rather, it must think in terms of complementaries.

Two opposites are not really two enemies. They support each other; neither can exist without the other. Deep down they are related. We can call them "intimate enemies". They depend on each other. Each cannot exist without the other, and yet they are opposite. This opposition gives a tension, a certain energy, which helps them to exist.

But this was not possible in the past. Many tried one alternative because to try one is easy. You can be religious easily, you can be scientific easily -- but to be both is a very delicate balance, and then you need a very developed mind which can move from one group to another without any difficulty.

Look at our minds! When you move from your house to your office, your mind continues in the house. When you move from your office to your house, it is not that by leaving your office your mind leaves your office -- it continues to be in your office. Physical movement is easy; mental movement is difficult. And between a house and an office there is no opposition.

When someone thinks mathematically, it is a totally different approach toward life; when one begins to think poetically, it is totally different. It is as if you have moved from one planet to another, and the other cannot be allowed any voice. So a very deep control and integration is needed; otherwise the mind continues in one pattern. It is easy to move in one pattern. That is why it is easy for societies to choose.

The East experimented with one choice and the West with another. Both have failed. The whole history of man is the history of two failures -- Eastern and Western. Now both of these failures can be studied, and now we can become aware of the fallacies of history and the errors of the experienced standpoints. Now you can feel that a new world with a new attitude is possible -- a synthetic attitude.

Obviously, that world cannot be Eastern and cannot be Western. So do not ask which land is more fertile, because then the whole world will become one world. Really, if you can still continue in terms of which land is more fertile, you again are trying to think in old categories. If East and West both have failed, then really this is the moment to drop the whole nonsense of being Eastern or of being Western. Now one humanity emerges. It is neither Eastern nor Western. It is *human*, and the whole planet earth becomes a small village.

A whole earth is possible, but the earth has not been whole. Now, for the first time, barriers arc breaking. This breakdown of the old barriers will have to be consciously worked out. Unconsciously, it will take a longer time. Consciously, it can be done very easily and with less pain and less suffering. Now men should not belong to any land, to any culture, to any civilization, to any religion. Now, for the first time, men must belong to the whole earth.

The very base of thinking in terms of East and West, this and that, belongs to the past. For the future, it

is not only foolish: it is deeply harmful. But how can this be made possible? This can be made possible in three ways. One, the mind must not be trained in any one attitude. The mind must be trained simultaneously in both the attitudes. A child must not be trained only in logic, doubt and science. He must be trained for trust, for meditation, for religious sensitivity, and both of these trainings must be given simultaneously.

For example, if one person marries someone who belongs to another group of languages, such as a German marrying an Indian, then the children will be bi-lingual from their very beginning. If you are born in one language group, you learn one language as your mother tongue. Then afterwards you can learn another language, but the second language will always be a second language. It will be imposed over and above the first, and the first will always colour it. Deep down in the unconscious the original language will exist, and the second language will only be in the conscious.

One of my friends was in Germany for twenty years. This was such a long time that he forgot his own mother tongue, Marathi. Then he fell ill and he was in a hospital. The doctors were in difficulty because whenever he was conscious he would use German, and whenever he became unconscious -- the disease was such that periodically he would go unconscious -- he would speak Marathi. Then he would not be able to understand German at all.

The deep unconscious knows the first language; the second is imposed. But for a bi-lingual child who is born between two languages, both are mother tongues. He will have no difficulty in moving from one to another. Really, he will never feel any difficulty in moving from one language to another.

Science is one language toward the reality and religion is another language toward the reality. Science is a detached language and religion is an intimate language. They both must be taught simultaneously, they both must become one. The child must never know that they are alternatives to choose between. A mind must be trained in doubt -- doubt for science; and a mind must also be trained in trust -- trust for life.

They are opposites to us because we were never trained that way: that is the only thing. To us faith and doubt are opposites. We say, "I have faith, so how can I doubt?" Or, "If I am a doubting man, if I can doubt, then how can I have faith?" Really, this division is stupid because their dimensions are different. Faith is for religion, faith is for deeper penetration into the reality, faith is for love, faith is for life. This is a different passage. Doubt is not needed. Doubt is for scientific research, for scientific approach, for facts, for dead facts, for observation.

For the outer world, doubt is a basic instrument; for the inner world, faith is the basic instrument -- and these two need not be in conflict. They are in conflict because we are trained in one, and we cannot move from one to another. That difficulty in movement is only a difficulty of wrong training. Otherwise, when you are working a mathematical problem, use mathematics; but when you are looking at a flower, there is no need of your mathematics coming in between. Then be poetic. With a flower, mathematics is not needed. With a full-moon night, mathematics is not needed. Forget mathematics! Open another door of your being!

Jesus has said, "My father's house has many mansions," many dimensions. You are also not a one-door house; you need not be. If you are, it means that only one door has been opened or tried. There are other doors, and if they are opened you will be richer for that. If you can use other doors, then your personality will be less fixed, more river-like. Then you will be less dead and more alive.

Movement is life. And the more subtle the movement, the more abundant your life will be. So use doubt as an instrument, use faith as an instrument.

How is it possible? Now the second point: it is possible only if you are not identified with either. If you become identified with doubt, then you cannot move. Then *your mind* is doubt, so how can you move to faith? If you are identified with faith, then you cannot move to doubt.

So do not be identified with doors. You are different; doors are different. When you and the doors are different, there is no difficulty. Then you can move. So do not think that doubt is your being or faith is your being. Faith is a door; doubt is a door. You can move from either -- from one to another. If you are identified, then there is no choice.

But we are all identified. We go on saying, "I cannot believe, I cannot have faith, because I am a sceptic." Or someone says, "I cannot doubt because I am a religious man." This shows that your consciousness has become fixed, stone-like. It is not river-like, moving, flowing. Flow? Move! So the second point: the mind has to be trained *not* to be identified with instruments. Then you can use them. You can use a sword -- but if you so are identified that your hand has become the sword, then how can you have a rose-flower in your hand? Then you will say, "It is impossible! How can I have a rose-flower in my hand? My hand is a sword!"

And there is no relationship between a sword and a flower. You can take the sword, you can take a

flower. If your hand is free from identification, only then does it become possible. So the second point is not to be identified! In the future, we have to create an educational system which teaches non-identification with instruments. Then it is very easy -- *very* easy!

Thirdly, remember this: the world exists as polarities, so if you choose one your world will be poorer. If you say, "I am going to be this and not that," then you will belong only to half of the world; you will be half alive. Remember, the Existence is polarity -- so if you want to be one with the total Existence, be able to move.

We think that someone is a very loving man, so we wonder, "How can he hate?" Or someone is a very hateful man, so "How can he love?" But if your love is such that you cannot hate, your love will be just nothing. It will have no life, no vigour. Your love will be impotent. If you cannot hate, then your love cannot be alive. And the same for the other extreme. If you can only hate and cannot love, your hate will be just a facade.

The opposite gives life. Your love will be richer if you can hate. There is no need to hate, but if you can hate? if that is your capacity, if you are capable of hate, your love will have a different quality, a deeper quality.

Everything that looks opposite to us is related, and the opposite gives strength. But we have been trained to be fixed beings. We have been trained not as processes, but as finished events, finished things. So we say that so-and-so is a man who is kind, and so-and-so is a man who belongs to another category -- anger. But if a person who is kind is simply kind, if he cannot be angry, then his kindness will be shallow, his kindness will be just a clothing. If he can be angry also, then his kindness has a depth.

There is no need to be angry, there is no necessity -- but the *capacity* must exist. This capacity to incorporate polar opposites needs a different training. A different mind has to be brought into the world.

Remember this: all the great sages who have brought non-violence were Kshatriyas they belonged to warrior races. Mahavir, Buddha, all the twenty-four Teerthankers of the Jains, they were Kshatriyas: they belonged to warrior races. This seems absurd. It would be better if. Brahmins were teaching non-violence, but no Brahmin has preached it. No Brahmin has ever preached non-violence. Only Kshatriyas have preached it. Why? And why do Mahavir and Buddha have such a depth into non-violence? They were capable of deep violence. They could move. They really belonged to a violent tribe, a violent type of mind. They were born to it, and then they moved to the other pole. They had a depth.

This is strange: if you go and try to find the opposite pole to Mahavir and Buddha, you will find Parasuram -- a Brahmin who killed millions of Kshatriyas. It is reported that many times he set about killing all the Kshatriyas in the world. This was a very violent mind, but he came from a non-violent caste. He was a Brahmin. Why? No Kshatriya can be compared to Parasuram in violence. He is unique. The world has not produced another like him again. Mahavir and Buddha, they are Kshatriyas. This is meaningful, significant. The capacity to be the other gives a certain strength.

Another example: you might have heard many anecdotes about great men, very wise men, sometimes acting very foolishly. No fool will act that way. We laugh; we say they are absent-minded.

It is reported of Immanuel Kant, after he came home one night from his regular walk with his umbrella, that he forgot which was which: he put the umbrella on the bed, covered it with a blanket, thinking it was himself, and then he stood in the corner of the room thinking he was his umbrella. And he could discover that something had gone wrong only in the morning when the servant knocked at the door. The whole night he was standing. He was sleeping: he was not standing. When the servant knocked at the door, Kant looked at the bed and then he began to think, "Why am I not going to open the door?" Then suddenly he realized that there had been a mistake.

But we can laugh at Immanuel Kant. We know that such great men are sometimes very absent-minded. But why? You cannot commit such a foolish act because you cannot move to the other extreme. Only Immanuel Kant can commit such a foolish act. He touches one extreme of intelligence, then the other extreme becomes possible. So no foolish men are reported to have committed such foolish acts as so-called wise, intelligent men are reported to have committed.

Sometimes the opposite also happens. A very foolish man, an idiot, sometimes will give you such a deep advice as no wise man can give. And this has been known throughout history, so every great king would appoint a court idiot: a court idiot was to be appointed with every great king. Such a king would have a big court of many wise men, but one idiot was to be appointed in the court -- the court fool.

And it has happened many times that when wise men were not able to suggest any advice, the court fool would suggest something. Why? Because many times wise men are so wise that they become impractical.

Their very wiseness becomes a barrier. And a court fool is unafraid: he is unafraid of being a fool, so he can say anything. And sometimes, if you are unafraid, then only your advice can be of any worth. Why? When you are at one polarity, the other polarity becomes possible. We must teach the future mind both the polarities. And I mean it when I say it. We must not teach a person only to be wise: we must teach him to be foolish also.

Why? Because if you are not foolish enough, you cannot enjoy life. You will become a sad and serious dead thing. All that is beautiful in life can be enjoyed by those who are capable of playing at foolishness, of being a fool, otherwise it is impossible. So the more wise you are, the more foolish you will be as far as life is concerned. We can think of a synthesis between religion and science, but we cannot conceive of a synthesis between a wise man and a fool because now the problem goes even deeper.

And when we think about a synthesis between a scientific mind and a religious mind, it is not our problem. It is far away; it is not concerned with us. But when I say that a deep synthesis is needed between being wise and being foolish, then it is directly concerned with you. Then it is neither. Then you become uneasy. Then the mind will say, "Choose wiseness; do not choose to be foolish." But why is foolishness so much condemned? And children are so beautiful because they are foolish, and animals are so innocent because they are foolish. And look at the pundits: they are so wise, so serious, so sad, that really they are pathological, diseased.

This deep synthesis between all the opposites can become a training, and for the future mind this is going to be the training. If a religious man cannot laugh and cannot dance, he is not whole. And one who is not whole cannot be holy. Wholeness is holiness.

In this way Zen Buddhism has achieved a deep synthesis. Zen saints and sages can act like fools, and that shows their wisdom. If you cannot act like a fool sometimes, that shows you are afraid to be a fool. That fear shows you are not yet wise. A wise man can move. I talk so much about Mulla Nasrudin because he is both -- a deep synthesis. He can act foolish, and it is rare to find such a wise man.

One day Nasrudin's village invited him to give a talk to the town. Some festival was on, and they needed someone to give a religious talk. So Nasrudin said, "Okay, I will come." So they came to receive him. He came out of his house sitting on his donkey in reverse order. His face was toward the back of the donkey and his back toward the donkey's face.

The whole group, those who had come to receive him, followed him, but they became uneasy because villagers began to stare. They thought: "This Mulla is a fool, and those who are following him and who are going to listen to him are greater fools. Who has ever heard of any man sitting on a donkey this way?" But the followers resisted. They controlled themselves, but it was impossible. When they were just passing the market, it became impossible. Everyone was laughing, so they asked Mulla, "Would it not be better if you changed your position?" The whole village was laughing.

Mulla Nasrudin said seriously, "If you are going to listen to me, if you are going to understand me at all, remember the first principle: you are paying more attention to what others are saying and no attention to what we are doing. Pay more attention to what we are doing. Now I will explain to you."

Mulla Nasrudin said, "Now I will explain to you! If I sit in an ordinary way, then my back will be toward you, and that will be disrespectful. If I allow you to move before me, in front of me, that will be disrespectful toward me. So this is the only human way possible. This is the only way it can be done without showing disrespect to anyone."

He looks foolish, but he is wise. But to find his wisdom will be difficult because it is shrouded with foolish acts. Only a wise man can penetrate into it. When you are paying some respect to someone, what are you doing? When you expect respect because of your age, what are you doing? When you are paying respect, you would not like to sit in such a way that your back is toward the person to whom you are paying respect, so why laugh at Mulla Nasrudin? He is just acting as the human mind acts. It is only that he goes to the very logical extreme and he says, "This is the only possible way of doing it."

Really, he is laughing at your so-called respect, honour, etc. If you can laugh at him, then laugh at the whole human stupidity. If you are sitting on a chair and your father comes into the room, what will he do? If you do not stand, he will feel that you have been disrespectful toward him. But what nonsense! Sitting or standing, how does it make any difference? So the real thing is not whether you are sitting or standing. The real thing is that everyone is an egoist and everyone is expecting some gesture so that his ego is fulfilled.

There was one great teacher, A. S. Neill. He was teaching one day in his classroom, and his students were sitting as they liked. One Indian teacher visited him that day and he was aghast. He couldn't conceive what type of class this was. One student was smoking a cigarette, one was just lying on the floor with closed

eyes, and the dass was on and A. S. Neill was teaching. So the Indian teacher said, "This is indiscipline. What are you doing? Stop and first let them sit in a right way with respect toward the teacher."

Neill is reported to have said, "You do not understand what is going on here. They love me so much that they can be at ease with me. And if respect goes against love, then love is to be chosen. What can be more respectful toward me than love? They are feeling that they are at home, and I am here to teach them -- not to make them sit in a proper way. If one student feels that by lying down on the floor with closed eyes he can learn better, then okay. I am here to teach them certain things, so it is okay. If I make them sit forcibly, and if only because of that they cannot learn, then I am not doing the duty of a teacher."

So Neill can understand the anecdote about Nasrudin. Life is a multiplicity, a very paradoxical phenomenon. You must be capable of moving to both the poles and yet remain beyond. And only if you are beyond both can you move.

It is reported of Gurdjieff, by many of his disciples, that suddenly, at any moment, he would act foolish. He would create such a situation that his disciples would become very uncomfortable. Why? He was one of the wisest men possible. Why? Because to go on insisting on being wise is part of the ego.

One day one press reporter came to take an interview with George Gurdjieff. He was sitting there. A few disciples were there and he was answering their questions. The reporter came. Of course, as he was a press reporter of a big daily newspaper he was full of ego. feeling very important. Gurdjieff told him to sit down by his side, and then suddenly he asked a lady who was on the other side, "Which day is today?" The lady said, "Today is Saturday." Gurdjieff said, "How is it possible? Just yesterday it was Friday. How is Saturday possible today? And yesterday you told me that it was Friday."

The press reporter stood up and he said, "Okay, I am going."

When the reporter left, Gurdjieff laughed. But all the disciples felt very uncomfortable because they had arranged the interview, and now the reporter was going to report that they belong to a foolish teacher and they follow a foolish man.

But only a Gurdjieff can act this way. What did he do through this? He showed to his disciples that "you are trying, through Gurdjieff, to strengthen your egos, although you may or may not be aware of it." But the disciples insisted, "He will think you are a fool!" So Gurdjieff said, "Let him think. How does it matter? What others think is irrelevant."

This is really a humble man, because if you go on considering what others think about it, you will go on using masks, false faces. You will try to appear beautiful, wise, because you are not concerned with what you are. You are more concerned what they think. and this is the foolishness of the ego.

So we must train a synthetic mind which is capable of turning beyond the duality and is capable of moving; a mind which can enjoy, be playful and be serious, and which can work. This liquidity is possible now. It was not possible before.

And because both alternatives have failed, a third possibility becomes open: meditation can help very much. Really, meditation is the only thing that can help. So if meditation makes you lopsided, it is not meditation.

If a meditation gives you a more balanced life, a more balanced consciousness, then only is it real. If meditation makes you withdraw from life, it is not meditation. If meditation helps you to be in the world without being in the world, if meditation helps you to be in the world but does not allow the world to be in you, then you have achieved a synthesis. Janak is a synthesis; Krishna is a synthesis. Life is not taken in opposites. One remains in both the polarities without being attached to any.

OSHO, LAST NIGHT YOU SAID THAT THE WEST DEVELOPED REASON, INTELLECT AND PHILOSOPHY, WHEREAS THE EAST DEVELOPED ART, MYSTICISM AND RELIGION. ONCE YOU SAID THAT THE HUMAN MIND DEVELOPS IN THREE PHASES -- IGNORANCE, KNOWLEDGE AND THE TRANSCENDENCE OF KNOWLEDGE THAT IS WISDOM. THEN IS IT NOT TRUE THAT THE WEST HAS PROGRESSED FROM IGNORANCE TO KNOWLEDGE, AND NOW CAN IT NOT STEP INTO THE THIRD REALM, WISDOM?

SECONDLY, IS IT ALSO NOT TRUE THAT IT IS THE EAST WHICH HAS GIVEN BIRTH TO THE SIX GREAT INDIAN PHILOSOPHIES? THEN IN WHAT SENSE DO YOU CONSIDER THE EAST ANTI-PHILOSOPHIC?

There are three states -- ignorance, knowledge, and the transcendence of knowledge that is wisdom.

These three states are basic to all dimensions, whether science or religion. A religious man is ignorant: he is in the first state. He doesn't know anything higher than the body, higher than the world. He lives like a child.

Then the second state is of knowledge. He begins to think. He gathers knowledge, information; he becomes knowledgeable. But this knowledge is borrowed. It is not his own; he has not known it.

Then he throws it. Everything that is borrowed is thrown. Now he jumps into himself, to the very source of his being. Then he becomes wise. He passes through ignorance, learning, unlearning, then he becomes wise.

The same happens with science also The first stage is ignorance; then one becomes a scientist. This is a knowing about the outer world. This knowing is also borrowed. This knowing is technological. If one clings to this knowing, then he remains in the second stage. But if he can throw this scientific knowledge also and can take a jump into the Existence, the unknown Existence, then he becomes wise. So whatsoever the dimension may be, these three states will be relevant.

Whatsoever you know through others -- from others, from tradition, from scriptures, from someone else -- whatsoever is not immediate, without any medium, whatsoever is not known directly by you, is knowledge. Whatsoever is known by you directly, immediately, is wisdom. So whether it is religion or science, it makes no difference. Learning must be unlearned; then there is the jump. And one can take the jump from any place, from wheresoever one is standing. Even if it is art, one must take the jump from the knowledge of art. Only then does wisdom flower. In Zen there has been training in meditation through many thing through painting, through archery, through flower arrangement. This remains a basic principle.

Bokuju was learning with his teacher. He became a great painter, the greatest ever known. And then, one day, his teacher said. "Now stop painting." When he was at the height, at the peak, the pinnacle, when his name was penetrating far and wide, when emperors had become interested in him, when everyone had started talking about his painting, his teacher said, "Now you stop painting. For twelve years forget painting completely. Throw it!"

How difficult it was! He was just at the peak. Bokuju followed his teacher. He became just an ordinary gardener in his teacher's garden. For twelve years there was no painting, no talk of painting, then one day, the teacher said, "Now you can paint again."

Bokuju said, "Now I know. That time I simply trusted you. Now I know, because now whatsoever I paint will be mine."

This was learning, then unlearning. He said, "Now I can paint like a child without knowing anything of painting. I have forgotten everything; now I can paint like a child." And then it is reported that Bokuju would paint like a child. Then his paintings became of another world -- OF ANOTHER WORLD! They were not of this world. They were not even painted. He was just a child playing when he would paint.

Then his teacher said, "Now you are wise. There is no effort now -- no training, no art, no knowledge. You have become innocent. You cannot paint in the old way now."

One has to learn first and then unlearn. When art is forgotten, only then is the artist born. If you know that you cannot be totally in it, your knowledge will be a disturbance.

I will relate to you another story. In Thailand one temple was being built, and the greatest painter was called to plan for the great gate. The emperor said, "This gate, this temple gate, must be something unique in the world. There must be no comparison, so work hard."

This painter was a teacher, a monk. He tried hard. Whenever he would make something. it was his habit to ask his greatest disciple, who was just by his side, "Do you say it is okay?"

If the disciple approved, only then would he go ahead; otherwise he would throw it. He painted a hundred paintings, then he would look at the disciple, and the disciple would nod and say, "No!" Then he would throw it. Three months passed, and the emperor was asking again and again, "When?" But the teacher said, "I do not know. Not until my disciple says yes."

One day when he was painting, the ink was finished. He was just in the middle, so he asked his disciple to prepare more ink. The disciple went out to prepare more ink. Then without ink, just with his pencil, he drew a sketch. When the disciple came, he said, "What! You have done the thing! This is the thing! But how could you do it? You had endeavoured so much for three months."

The teacher laughed and said, "Because you were present, I was conscious of 'me'. That was the only error. When you were not here, I was also not here. I could forget myself. That is why this thing has come. I couldn't forget myself when you were there. Then the judge was there, and I was every moment afraid whether you were going to say yes or no each time, and I was making every effort so that you could say yes.

That effort was the barrier. You were not here, so I was at ease, relaxed, and the thing happened."

The thing always happens when you are so relaxed that you are not. But a person of knowledge cannot be so relaxed. Knowledge is the burden, the tension. So whatsoever the dimension may be -- art, religion, philosophy, whatsoever -- these are the three stages: ignorance, learning and then unlearning. Then you become wise.

And, secondly, it is asked, "Is it not true that it is the East which has given birth to the six great Indian philosophies? Then in what sense do you consider the East anti-philosophic?"

There are many reasons. First: the Indian philosophical systems are not philosophical in the Western sense. The Western philosophies call them "religious philosophies". They call them *religious* philosophies! They are not philosophies like those of Aristotle, Plato, Kant or Hegel. They are not -- because they state many truths, but their evidence is not logical. The ultimate verification is experience.

In the Western philosophies the ultimate verification is logical, not experiential. If I can prove a certain thing logically, it is okay. But the Indian mind is different. The Indian mind says even if you can prove a certain thing logically, it may not be true. And it may even be that I cannot prove a certain thing logically, but it is true.

For example, you say you are in love. Now prove how you are in love. What is the proof? How do you prove it? It cannot be proven. And if you try to prove it, it may happen that you yourself may become suspicious whether you are in love or not, because so many questions can be raised which cannot be argued. But still you know that you are in love.

There was a case in the court concerning Mulla Nasrudin. He was found with something which had been stolen from his neighbours' house, so he was suspected. But his advocate argued the case. There was no evidence. He had not been seen going into the house; no one had seen him coming out of it. But the thing was with him: he was found with the thing. He argued the case so beautifully, so logically, that Nasrudin won.

When they were coming out of the court, the advocate asked Nasrudin, "Now tell me, really -- were you involved in it?"

Nasrudin is reported to have said, "I thought before that I was involved, but you have argued the case so logically that now I am suspicious. You have convinced me also."

For Indian philosophy, logical conviction is not a criterion, that is the difference. The ultimate verification is experience. Indian religious philosophies talk logically. Mahavir, Buddha, Kapil -- they talk logically. Every Indian system talks logically, but they do not depend on logic. They say, "Our expressions are logical so that you can understand them, but whatsoever we are proposing is not deduced from logic -- it has come to us from experience."

For example, I experience something. Then I relate it to you and you begin to argue about it, so I also argue about it. But the experience has not come through argument. Rather, the argument has come through the experience; that is the difference. In the West, they say that if the argument is correct and cannot be refuted, then the conclusion is true. In India, they say that whether it is refuted or not, if it has been experienced it is true. So the truth of it lies in experiencing, not in argumentation.

So I also do not like to call Hindu systems of experiencing "philosophies". They are not! And why do I call them anti-philosophic? Because they are against the philosophical attitude. They say that Truth cannot be found through logical analysis. They say Truth cannot be proven through argumentation. Argumentation, logic. everything, is just a method of expression, nothing else. Basically, Truth remains an experience. That is why they are anti-philosophic.

Ask Buddha something, and if he feels that you are asking for asking's sake he is not going to reply. He will not reply! He will reply only if he feels that the inquirer is not just curious about it -- if he is an authentic seeker. That means if he is ready to go to the experience. Otherwise Buddha is not interested.

Western philosophy -- Greek philosophy in particular -- says that philosophy starts with wonder. This has never been said in India. Hindu systems say that thinking starts in suffering, not in wonder. So note down this very deep foundational distinction.

The West says philosophy starts in curiosity. A child asks, "From where has this whole world come?" A philosopher also asks this. If you ask Buddha, "From where has this world come," he will say, "This is childish. How are you concerned? And whatsoever the cause may have been, it is irrelevant." He says, "If you are ill, then ask for the medicine." Buddha says that we are suffering, that life is *dukkha* -- suffering -- so the question is how to go beyond it; that is the difference.

Inquiry about Truth is against error. Inquiry about Liberation is against suffering.

The Indian mind is more psychological, less philosophical -- more concerned with actual human transformation, less concerned with idle curiosities And it *is* anti-philosophic. But we have created nine systems -- six are Hindu, three non-Hindu. Those nine systems are not philosophical systems, but philosophical statements of inner experiences. They are called systems, but, really, "system" is not the right word. In Sanskrit they are called *sampradaya* -- schools, not systems. A school is a different thing and a system is a different thing. A system means it is philosophical; a school means that it is a training ground. A school means you are trained for a particular experience. All the nine are trainings -- trainings towards only one Ultimate goal: LIBERATION. That is why I call them anti-philosophic.

And because we have begun to think of them as philosophies, we are missing much. This is just one of the imitations of the Western mind. The way they teach and learn philosophy in the West has not been the way in the East ever, but now it is because our universities are just imitations of the West.

Nalanda was a different thing, Takshashila was a different thing. They were Eastern universities -- very different, basically different. In Nalanda only Buddhist philosophy was taught. And what was the training? The training was not simply verbal, not scriptural, not just knowing about what Buddhist philosophy is. The training was in Buddhist yoga. The student would follow verbal instruction, and then, simultaneously, he would go deeper and deeper and deeper into meditation. Unless meditation and verbal training grow simultaneously, the whole growth is futile.

A story is reported about when Huan Chuang came to Nalanda. He was entering the main gate. Nalanda was the biggest university in India; it had 10,000 students from all over the world. It is suspected that Jesus had been one of the students. When Huan Chuang came to the main door he met a *bhikkhu* -- a sannyasin. He began to ask questions about the university: "What is the training and what...?" The man began to answer. Huan Chuang was impressed by the man, and he was the greatest scholar in China in those days -- the greatest! He was so impressed with the man, and the man was so learned that Huan Chuang thought by chance that he was the Vice Chancellor -- but he was just a doorkeeper. He reports in his memoirs that he was just a doorkeeper, but he knew everything about philosophy.

So Huan Chuang remained for three years in that university. When going back, he again passed the door, and he asked the man, "Why are you still a doorkeeper? You know so much."

The man said, "Because I only know. I have failed in experience. I only know, so I am a failure. I know as much as the Vice Chancellor; there is no difference as far as knowledge goes -- but I am a failure because I couldn't grow into experience. That is why I am just a doorkeeper."

So learned men are just doorkeepers. The Indian attitude is for experience. Sometimes a Kabir can become the highest peak without any knowledge -- without any so-called knowledge. *Experience* is the thing; that is why the East is anti-philosophical.

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OSHO, IT IS GENERALLY BELIEVED THAT RELIGION IS A SEARCH FOR TRUTH. BUT ONE

NIGHT YOU SAID THAT WHILE THE GREEK MIND, THE SCIENTIFICALLY INCLINED MIND, SOUGHT TRUTH, THE EASTERN MIND, THE RELIGIOUS MIND, HAS Moksha, OR FREEDOM, AS ITS OBJECT OF SEARCH. BUT YOU HAVE ALSO SAID IN THE PAST THAT IT IS TRUTH ALONE THAT LIBERATES.
WILL YOU KINDLY EXPLAIN THE CONTRADICTION?

PHILOSOPHY is a search for Truth, but religion is not. Religion is a search for freedom -- Ultimate Freedom. What is the difference? When you are searching for Truth, the emphasis becomes more and more intellectual, mental. When you are searching for freedom, it is not simply a question of intellect, but of your total being.

The moment someone utters the word "Truth", your intellect is affected. Your emotions remain unaffected, your body untouched. It appears that Truth is for the head. How is Truth concerned with your toe? How is Truth concerned with bones and blood? But the moment you utter the word "freedom", it is concerned with your totality. *You* are involved in it -- totally! This is the first difference. Religion is not an intellectual affair. Intellect is involved as a part, but your total being is required in it. Freedom is for the total being.

Secondly, whenever one is thinking about Truth, it appears that Truth is to be found somewhere else. You are only the seeker; Truth is somewhere else as an object to be found. But when you are seeking freedom, freedom is not something objective to be found somewhere else. You have to transform yourself in order to find it because freedom means to drop your slavery. Truth appears to be something static, just like anything. Freedom is a process -- alive! That is why I say that religion is basically a search for freedom -- for ultimate, total freedom!

It is true that I have told so many times that Truth liberates. There is no contradiction. The search of religion is for freedom; Truth is instrumental. If you attain Truth, it helps you to be free. Truth liberates, but liberation is the end.

Really, it will be better to define it differently. That which liberates is Truth, and unless it liberates you it is not Truth. But freedom is the end for religion. This emphasis is not just a small difference. It is a great difference -- because whenever mind begins to seek, to search for Truth, the total approach changes. You begin to think about it, you begin to argue about it, you begin to intellectualize about it. It becomes a philosophical endeavour. When freedom is the aim, it becomes psychological.

Truth is meaningful, but only as an instrument toward freedom. So religion is not against the search for Truth: religion is for freedom. Truth helps it, but then Truth is secondary. It is not primary, it is not basic. It is a means; freedom is the end. That is why *moksha* is the ultimate aim of all Hindu thinking, of all Hindu seeking -- *moksha*!

Truth helps to be free -- so seek Truth. but only as a part of the greater search for freedom. Do not make Truth itself the end. If you make Truth itself the end, then your search is not religious: it becomes philosophical. That is the difference between the Greek mind and the Hindu mind.

For Aristotle or for Plato or even for Socrates Truth is the end -- how to find it? Then logic becomes the means. Freedom is the end for the Hindu mind. How to find it? Yoga becomes the means.

If one is to be free, then one has to drop all his bondages. How to cut the chains? You need a science to cut those chains. That science is yoga. Then your search takes a totally different path. Why are you a slave? Why are you in bondage? How do you happen to be in bondage? Why are you suffering? Why? This "why" will change the whole approach. The bondage has to be known, then broken. Then you will be free.

If Truth is the search, then why is man in error? Then the problem is how to avoid error: that becomes the basic thing. Logic will help to avoid error; then argumentation, philosophical contemplation, is the means. That is why the Greek mind could not conceive of anything like yoga. Yoga is basically Eastern. The Greek mind could develop logic; that is the Greek contribution to world thought. They developed it to such a climax that, really, for these 2,000 years nothing has been added to it. Logic came to a peak in Aristotle. It happens rarely that one man can develop a science to its completion. Aristotle did that, but no concept of yoga is there.

In India, yoga is foundational. We have developed logical systems, but just to help the expression of those truths, of those experiences, which are beyond language. So we have developed logic as an instrument to express something, not to reach something.

Greek logic means a process of reaching toward Truth; Hindu logic means Truth has been achieved, freedom has been achieved, through something else. Then, when you have achieved the experience, in order

to express it logic will be needed. To make this distinction clear I said that the Hindu mind is religious, the Greek mind philosophic. The religious mind is more practical.

I will relate one story to you. Buddha used to tell this story so many times: A man is dying. Buddha is passing through a forest and an arrow has penetrated into the man's body -- some hunter's arrow. The man is dying, but the man is a philosopher. Buddha tells him, "This arrow can be taken out of the body. Allow me to take it out."

The man says, "No, please first tell me who has been the cause? Who is my enemy? Why has this arrow penetrated into my body? Of what karmas is it a result? Tell me whether the arrow is poisoned or not."

So Buddha says, "These inquiries you can do later on -- but first let me pull out the arrow, because you are just on the verge of death. If you think that these inquiries should be made first and then the arrow should be pulled out, you are not going to survive."

This story he told many times. What does he mean by it? He means that we are all just on the verge of death -- everyone. Death's arrow has already penetrated you. You may know it, you may not know it: death's arrow has already penetrated you; that is why you are suffering. The arrow may not be visible, but the suffering is there. Your suffering shows that death's arrow has penetrated you. Do not go on asking: "Who has created this world and why have I been created? Are there many lives or one? Am I going to survive after my death or not?"

Buddha says, "Inquire afterwards. First let this arrow of suffering be pulled out." Then Buddha laughs and says, "And I have never seen anyone inquiring later on, so inquire when the arrow has been pulled out."

This is yoga: it is more concerned with your state -- your real state of suffering and how to go beyond it -- more concerned with your bondage, with your imprisonment, and how to transcend it, how to be free. That is why *moksha* is the end -- the ultimate end, the practical end. It is not theoretical.

We have propounded many theories, but they are only devices. We have propounded *many* theories! We have nine systems and a vast literature, one of the richest literatures. But theories are devices. When I say that theories are devices, I mean that they are only to help you pull out the arrow. Really. theories are not meaningful: we have created many strange theories. But Buddha, Mahavir, they say that if a theory helps you to go beyond your bondage, then it is okay.

Do not be bothered about the theory, about whether it is right or wrong; do not be bothered about its logical argument. Use it and go beyond. Why bother about a boat? If it can help you to cross the river, cross the river. Crossing is meaningful; the boat is meaningless. So any boat can help. Because of this, Hindus could develop the only tolerant mind in the world -- the *only* tolerant mind! A Christian cannot be tolerant: intolerance is bound to be there. A Mohammedan cannot be tolerant: intolerance is bound to be there.

It is not his fault. It is because to him the boat is very important. He says, "You can cross this river only in *this* boat. Other boats are *not* boats; they are not true. The other shore is not very important: this boat on this shore is very important. So if you choose some wrong boat, you will not be able to get to the other shore." But the Hindu mind says that any boat will do; the boat is irrelevant.

Theories are boats. If you are aiming for the other shore rightly, if your eyes are fixed on the other shore, if your mind is meditative on the other shore, any boat will do. And if you do not have any boat, then swim!

Even one individual can cross; there is no need of an organized boat. Swim! And if you know the ways of the wind, then even swimming is not needed. Just float! If you know the ways of the wind, then just wait for the right wind. Then drop yourself and relax, and the wind will take you to the other shore.

No boat has any monopoly. Without boats also one can swim. And if one is wise, then swimming also is futile: that is the last thing which cannot be understood intellectually. Hindus say that if you relax totally, then this shore is the other shore. Then there is no going. If you are relaxed totally and surrendered totally, then this shore is the other shore!

For this Hindu mind, theories, philosophies, systems are just games, devices -- helpful, but they can be harmful also if you become too much attached to them. If someone becomes attached to a particular boat, he is not going to cross the river in that boat -- because ultimately that boat will become the barrier. Even if the boat leads to the other shore, he cannot go out of the boat. The clinging to the boat will be the barrier. This attitude about theories and systems as devices is nan-philosophical. Philosophy lives with theories; religion is more practical.

Mulla Nasrudin used to say that practical methods are only religious methods. One day he was working on his roof. Rains were to come and he was working on his roof. One fakir, one beggar from the street, called Mulla Nasrudin; he called him down. It was difficult, but yet Nasrudin came down and he asked,

"What is the matter? Why didn't you tell me from here? I could have heard."

The fakir said, "I have come to beg something, some alms, and I was ashamed to call so loudly."

Mulla said, "Do not be in false pride. Now come up with me." The fakir followed him.

The fakir was a fat man. It was difficult to reach the top of the house. When he reached there, Nasrudin started his work again. The fakir said. "And what about me?"

Nasrudin said, "I have nothing to give you; excuse me."

The fakir said, "What nonsense! Why didn't you tell me this there on the street?"

Nasrudin said, "Practical methods are more useful. Now you will know."

Religion is practical, philosophy is non-practical. What do I mean? If you ask me, "Is there God?" I can take your question in two ways -- philosophical or religious. If you ask me, "What is God?" or "Is there a God?" and I take it philosophically, then we need not travel anywhere. You remain as you and you stay where you are. No need of any travel to any point. I will answer you here. I will say whatsoever is my belief. If you argue, I will argue and give you evidence and proofs, but this can be done here. No practical travelling is needed.

If you ask me the question as a religious question, then note the difference. If you say that this is a religious question, then I cannot give you any theory, then I will give you a method. Then I cannot say whether God exists or not; that is useless. Then I will give you a method, and I will tell you to practise this method and then you will know. Then you will have to travel long, and only when you have reached a particular state of consciousness will the answer come to you.

Philosophical inquiry needs no individual transformation. You ask me and I will answer you, here and now. Your change of mind is not needed. If you ask me a religious question, the question may be the same -- but if you say it is religious, it means that now a certain change is needed.

A blind man comes and asks, "What is light?" If he is asking a philosophical question, I will propound a theory. It is irrelevant whether he is a blind man or not. Theories can be understood by a blind man also, theories about light. He may not be capable of seeing light, but he can understand a theory about light, that is an intellectual affair. And, really, he may be more capable of understanding a theory than you because he is not bothered by the light at all.

If you talk about light with a man who can see, he has his own experience about light. Your theory may suit his experience or it may not suit it, but he will argue more. However, to a blind man any theory will do. The only criterion will be whether it can be proved logically. If you can prove it as a logical statement, the blind man will believe it. But if a blind man asks it religiously, then something has to be done for his eyesight to be reclaimed: theories won't help. Some operation is needed, some surgery is needed, some method is needed, so that the blind man can see. And unless he sees, there is no light for him.

Now a very difficult thing is to be understood. Here is light, and you close your eyes. Do you think that there is still light when you have closed your eyes? Of course, logically, apparently, obviously, by closing the eyes light is not destroyed: light is there. When I open my eyes light is there; when I close my eyes light is there. With my closing of the eyes, light is not disturbed: this is common sense.

But physics says something else. It says that light is a phenomenon in which your eyes are contributing -- that light cannot exist without your eyes. The source of light may exist, but light cannot exist. Light is your interpretation. Something, X-Y-Z, is there, which my eyes interpret as light. If my eyes are closed, there is no one to interpret -- light has disappeared.

Take an easier example. We are sitting here. So many colours, so many clothes are here. But colour needs your eyes; otherwise it cannot exist. You see a rainbow in the sky. Close your eyes and the rainbow has disappeared -- not simply for you, but it has actually disappeared because a rainbow needs three things in order to be there: drops of water suspended, then sunrays crossing, and then an eye looking at it. These three things are needed for a rainbow to exist. If one element is lacking, then the rainbow disappears.

If there were no men on the earth, there would be no rainbows. If there were no eye on the earth, there would be no colour. Why am I saying this? For a blind man, no light exists. For a spiritually blind man, there is no God. The source is there, but the source is not God. God is the interpretation when the source is experienced. The source is there; you are here, blind. Thus, there is no God. When the source and your eyes meet, the phenomenon is God, the meeting is God.

Religion is a practical science for how to open your eyes -- or, for how to make your non-functioning eyes function; or how to make your eyes adjusted to the angle from where you can feel the Divine. This is not theoretical, and freedom is the end because the bondage is suffering. If you penetrate your own mind, you can understand this. Who is interested in Truth? You are interested in your suffering. Who is interested

in Truth? You are interested in your pains, in your suffering, in your bondage. So, naturally, you are ultimately interested in your own bliss, in your freedom, not in Truth.

Truth can become meaningful only if it is felt that without Truth you cannot be free. But then Truth has instrumental values as a means: this is the difference. And there is no contradiction. I say Truth liberates, but it is Truth *because* it liberates. Liberation should be the end; then you can use even Truth.

Truth should not be the end, otherwise you will be misguided. Then you will begin to approach the Existence through intellect. And each step leads into another and each step creates a chain. A slight difference in your question, a very slight change, and your whole path will be different. Very delicate is the path!

Someone comes to Buddha and says, "Is there life beyond death?"
Buddha asks him, "Are you really interested?"

The man says, "Of course." but he becomes uneasy. He was curious, not really interested. He wanted to know just as a curiosity whether life exists beyond death, whether life survives death.
Buddha asks him, "Are you really interested?"

And his eyes must have penetrated the poor man, so the man became uneasy and said, "Of course."

Then Buddha said, "You think twice. If you are really interested, then I can show you the way to die, and then note whether life survives or not. Who can die for you and who can know for you? You will have to pass through it. Even if I say that life survives, how are you going to believe it? Then someone else will say no, so how will you decide? But if it is just a curiosity, then go to some theoretician. Go to some philosopher. I am not a philosopher!"

Buddha used to say, "I am a *vaidya* -- a physician -- so if you are really ill, come to me. I do not have theories, but I have the method to treat you. I am a physician."
Religion is medicine; philosophy is theory.

OSHO, ON THE PATH OF MEDITATION MANY SEEKERS FIND IT DIFFICULT TO KNOW CLEARLY WHETHER THEY ARE MAKING ANY PROGRESS OR WHETHER THEY ARE JUST SUSPENDED ON ONE PLANE, SIMPLY MOVING IN REPETITIONS. WILL YOU PLEASE EXPLAIN IN DETAIL ABOUT THOSE FACTORS WHICH INDICATE THE MEDITATOR'S CONSTANT PROGRESS?

When meditating, working on yourself, if you wonder whether you are making any progress or not, know well that you are not making any progress -- because when progress is made you know it. Why? It is just like when you are ill and you are taking medicine. Won't you be able to feel whether you are getting healthy or not? If you do not feel it and the question arises whether you are getting well or not, know well that you are not getting well. Well-being is such a clear feeling that when you have it you know it.

But why does this question arise? This question arises for so many reasons. One, you are not really working. You are just deceiving yourself. You are playing tricks with yourself. Then you are less concerned with what you are doing and more concerned with what is happening. If you are really doing it, you can leave the result to the Divine. But our minds are such that we are less concerned with the cause and more concerned with the effect -- because of greed.

Greed wants to have everything without doing anything. So the greedy mind goes on moving ahead. Then the greedy mind asks, "What is happening? Is something happening or not?" Be *really* concerned with what you are doing, and when something happens you will know it. It is going to happen to YOU. You need not ask anyone.

Another reason for asking this question is that we think that there are going to be some signs, some symbols, some milestones we can reach that show: "I have progressed so much," that "to this plane or to that plane I have reached so much." We want to calculate before the ultimate goal is reached. We want to be confident that we are progressing.

But, really, there are no milestones -- because there is no fixed road. And everyone is on a different road; we are not on one road. Even if you are following one technique of meditation, you are not on the same road; you cannot be. There is no public path. Every path is individual and personal. So no one's experiences on the path will be helpful to you; rather, they may be damaging.

Someone may be seeing something on his path. If he says to you that this is the sign of progress, you may not meet the same sign on your path. The same trees may not be on your path; the same stones may not be on your path. So do not be a victim of all this nonsense. Only certain inner feelings are relevant. For

example, if you are progressing, then certain things will begin to happen spontaneously. One, you will feel more and more contentment.

Really, when meditation is completely fulfilled, one becomes so contented that he forgets to meditate -- because meditation is an effort, a discontent. If one day you forget to meditate and you do not feel any addiction, you do not feel any gap, you are as filled as ever, then know it is a good sign. There are many who will do meditation, and then if they are not doing it a strange phenomenon happens to them. If they do it, they do not feel anything. If they do not do it, then they feel the gap. If they do it, nothing happens to them. If they do not do it, then they feel that something is missing.

This is just a habit. Like smoking, like drinking, like anything, this is just a habit. Do not make meditation a habit. Let it be alive! Then discontent will disappear by and by; you will feel contentment. And not only while you are meditating. If something happens *only* while you are meditating, it is false! It is hypnotic! It does some good, but it is not going to be very deep. It is good only in comparison. If there is nothing happening, no meditation, no blissful moment, do not worry about it. If something is happening, do not cling to it. If meditation is going rightly, deep, you will feel transformed throughout the whole day. A subtle contentment will be present every moment. With whatsoever you are doing, you will feel a cool center inside -- contentment.

Of course, there will be results. Anger wi!l be less and less possible. It will go on disappearing. Why? Because anger shows a non-meditative mind -- a mind that is not at ease with itself. That is why you get angry with others., Basically, you are angry with yourself. Because you are angry with yourself, you go on getting angry with others.

Have you observed that you get angry only with those people who are very intimate with you? The more the intimacy, the more the anger. Why? The greater the gap between you and the person. the less the anger that will be there. You do not get angry with a stranger. You get angry with your wife, with your husband, with your son, with your daughter, with your mother. Why? Why do you get more angry with the persons who are more intimate with you?

The reason is this: you are angry with yourself. The more intimate a person is with you, the more he has become identified with you. You are angry with yourself, so whenever someone is near to you. you can throw your anger upon him. Hc has become part of you. With meditation you will be more and more happy with yourself -- remember, with *yourself*.

It is a miracle when someone becomes happier with himself. For us, either we are happy with someone or angry with someone. When one becomes happier with oneself, this is really falling in love with oneself. And when you are in love with yourself, it is difficult to be angry. The whole thing becomes absurd. Less and less anger will be there, more and more love, and more compassion. These will be signs -- the general signs.

So do not think you are achieving much if you are beginning to see light or if you go on seeing beautiful colours. They are good, but do not feel satisfied unless real psychological changes are there: less anger, more love; less cruelty, more compassion.

Unless this happens, your seeing lights and colours and hearing sounds are child's play. They are beautiful, very beautiful; it is good to play with them -- but that is not the aim of meditation. They happen on the road, they are just by-products, but do not be concerned.

Many people will come to me and they will say, "Now I am seeing a blue light, so what does this sign mean? How much have I progressed?" A blue light will not do because your anger is giving a red light. Basic psychological changes are meaningful, so do not go for toys. These are toys, spiritual toys, but you can become a *paramahans* if you see a blue light!

These things are not the ends. In a relationship, observe what is happening. How are you behaving toward your wife now? Observe it. Is there any change? That change is meaningful. How are you behaving with your servant? Is there any change? That change is significant. And if there is no change, then throw your blue light. It is of no help. You are deceiving and you can go on deceiving. These are easily achieved tricks.

That is why a so-called religious man begins to feel himself religious: because now he is seeing this and that, but he remains the same. He even becomes worse! Your progress must be observed in your relationships. Relationship is the mirror: see your face there. Always remember that relationship is the mirror. If your meditation is going deep, your relationships will become different -- totally different! Love will be the basic note of your relationships, not violence. As it is, violence is the basic note. Even if you look at someone, you look in a violent way. But you are accustomed to it.

Meditation for me is not a child's play. It is a deep transformation. How to know this transformation? It is being reflected every moment in your relationships. Do you try to possess someone? Then you are violent. How can one possess anyone? Are you trying to dominate someone? Then you are violent. How can one dominate anyone? Love cannot dominate, love cannot possess.

So whatsoever you are doing, be aware, observe it, and then go on meditating. Soon you will begin to feel the change. Now there is no possessiveness in relationships. By and by, possessiveness disappears, and when possessiveness is not there relationship has a beauty of its own. When possessiveness is there, everything becomes dirty, ugly, inhuman. But we are such deceivers that we will not look at ourselves in relationships -- because there the real face can be seen. So we close our eyes to our relationships and we go on thinking that something is going to be seen inside.

You cannot see anything inside. First you will feel your inner transformation in your outer relationships, and then you will go deep. Then only will you begin to feel something inner. But we have a settled attitude about ourselves. We do not want to look into our relationships at all because then the naked face comes up.

Mulla Nasrudin's marriage was arranged by his father. It was an arranged marriage, so Mulla had not seen the face of his would-be wife. Then on the wedding day, when the ceremony was over, the wife unveiled her face. She was terribly ugly, and while Mulla was just stunned by the shock she asked, "Now tell me, my love, your commands." That is a Mohammedan system. The first thing the wife asks is, "Tell me your commands, my love. To whom do I have to remain veiled? To whom am I allowed to show my face?"

Mulla Nasrudin said -- rather, groaned -- "You can show your face to anyone you like, as long as you do not show it to me! This is a contract."

We are also in a contract with ourselves. We go on showing our faces to everyone, but never to ourselves. That is a deep contract we have with ourselves -- not to feel one's face. And the way to remain veiled is not to look into your relationships, because relationship is the only mirror. So probe, penetrate into your relationships, and look there to see whether your meditation is progressing or not.

If you feel a growing love, unconditional love, if you feel a compassion without cause, if you feel a deep concern for everyone's welfare, well-being, your meditation is growing. Then forget all other things. With this observation you will also observe many things in yourself. You will be more silent, less noise within. When there is need you will talk, when there is no need you will be silent. As the case is now, you cannot be silent within. You will feel more at ease, relaxed. Whatsoever you are doing, it will be a relaxed effort; there will be no strain. You will become less and less ambitious. Ultimately, there will be no ambition. Even the ambition to reach *moksha* will not be there. When you feel that even the desire to reach *moksha* has disappeared, you have reached *moksha*. Now you are free, because desire is the bondage. Even the desire for liberation is a bondage. Even the desire to be desireless is a bondage.

Whenever the desire for anything disappears, you move into the unknown. The meditation has reached to its end. Then *sansar* is *moksha*. Then this very world is liberation. Then this shore is the other shore. But do not go for childish signs. Do not go! They are easy to create. If you think, if you imagine, you can create them.

I do not mean that every feeling of those signs is imagination, but if you think in those terms you can imagine them. If you think that a blue light will happen at a particular stage, you can create it without reaching to that stage. This is very easy; to reach to that stage is very difficult. To create this blue light is very easy. Close your eyes, concentrate on it, and within a few days you will begin to feel it. Then your ego will be strengthened. Now you are "on a spiritual path". Think of kundalini, and you will begin to feel it in your spine. That is imagination. It is easy, not difficult. But then you are misleading yourself.

I do not say that every experience of that type is imagination, but if you are concerned, it is going to be imagination. Forget it completely. Be concerned with meditation, with your changing relationships, with your silence, with your contentment, with your love. Be concerned with these, and suddenly sometimes, there will be an upsurge of energy into your spine. But do not be concerned with it. Note it down and forget it. Suddenly, you will see a particular light: note it and forget. Suddenly a particular chakra will begin to revolve: note it and forget it. Do not be concerned with it. Your concern is harmful. Remain concerned with contentment, peace, silence, love, compassion, meditation.

These things will go on happening. Then they are real. When you are not concerned and they happen, then they are real. And they show many things, but you need not know what they show because when they happen you know what they are showing. Because the human mind is stupid, if I tell you what they show you will be less concerned with love, silence and compassion. These are very difficult things. It is easy to create a blue light and it is very easy to feel a snake rising in your spine. It is very easy; there is nothing

difficult about it.

So, remember, there are two types of inner experience. One type is created by your imagination, another is of happenings. But for happenings, you are not needed; for imagination you are. Do not play with imagination. It is a dangerous game. One can imagine anything, you can imagine anything, but that is not going to help you in any way. And the mind is such that it always tries to find some false substitute, because false substitutes are cheap.

If you have to grow a real rose in your garden, it takes time. It demands patience, effort, and then too nothing is certain. The rose may come, it may not come. It is easy to buy a rose, but then it is not yours. rt looks just as if it has come up in your garden, but it has not come up. When you purchase a rose-flower, it has no roots in you: it is just in your hand. It has not been a part of your being. You have never waited for it; you were not patient for it. It is not a child -- not your child. You have purchased it. It is there, but like a foreign element in you, not an inner growth.

But there are even more cunning people. They will not purchase a real flower. They will purchase a paper flower, a plastic flower, because it is more permanent. A real flower will fade away. By the evening it will be no more -- "So purchase a plastic flower! It is economical, less troublesome, permanent!" But then you are deceiving. Real growth needs time, patience, work. Imaginative growth is imitation. Remember this distinction always.

One thing more: whatsoever you are doing, do not think that results will be coming in the future. If you are doing something real, results are here and now. In inner work, if you have meditated today, results are not going to be tomorrow. If you have meditated today. the perfume of it, howsoever little, will be there. If you are sensitive you can feel it. Whenever something real is done, it affects you *here and now*.

So do not think that something will happen in the future. If whatsoever you are doing is not changing you now, it is not going to change you at all. Time will not help. Time alone will not help. Time will deepen it, but time alone will not help.

But you may not be sensitive. Whatsoever you are doing, you may not be sensitive. We have become insensitive because in insensitivity there is a certain security. If you do not feel much, you suffer less. The person who feels much suffers much. Because of this, we have tried to make ourselves insensitive. So when something happens so intensely that it is impossible to avoid it, then only do we become aware. Other vise we go dead, asleep. We move on. That insensitivity will create problems. Then when you meditate, you will not be sensitive to what is happening to you.

So be more sensitive. And you cannot be sensitive in one dimension. Either one is sensitive in all dimensions or one is not sensitive in any. Sensitivity belongs to your total being. So be more sensitive; then every day you will be able to feel what is happening.

For example, you are walking under the sun., Feel the rays on your face; be sensitive. A subtle touch is there. They are hitting you. If you can feel them, then you will also feel the inner light when it hits you; otherwise you will not be able to.

When you are Lying in a park, feel the grass. Feel the greenness that surrounds you, feel the difference of moisture, feel the odour that comes from the earth. If you cannot feel it, you will not be able to feel when inner things begin to happen. Then you will go on asking whether you are progressing or not.

Start from the outer, because that is easier. And if you cannot Feel the outer, you cannot feel the inner. Be more poetic and less businesslike in life. And sometimes it costs nothing to be sensitive. You are taking your bath: have you felt the water? You simply take it as a business routine, and then you are out. Feel it for a few minutes. Just be under the shower and feel the water: feel it flowing on you. It can become a deep experience, because water is life. You are ninety percent water. And if you cannot feel water falling on you, you will not be able to feel the inner tides of your own water.

Life was born in the sea and you have some water within your body with a certain quantity of salt. Go on swimming in the sea and feel the water outside. Soon you will know that you are part of the sea and that the inner part belongs to the sea. Then you can feel that also. And when the moon is there and the ocean is waving in response to it, your body will also wave in response. It waves, but you cannot feel it. So if you cannot feel such gross things, it will be difficult for you to feel such subtle things as meditation.

How can you feel love? Everyone is suffering. I have seen thousands and thousands of people deeply in pain. The suffering is for love. They want to love and they want to be loved, but the problem is that if you ever love them they cannot feel it. They will go on asking, "Do you love me?" So what to do? If you say yes, they won't believe it because they cannot feel it. If you say no, they feel hurt.

If you cannot feel sunrays, if you cannot feel rains, if you cannot feel grass, if you cannot feel anything

that surrounds you -- the atmosphere, then you cannot feel deeper things such as love or compassion; it is very difficult. You can feel only anger, violence, sadness, because they are so crude. Subtle is the path that goes inward -- and the more subtle your meditation goes, the more subtle will be the feelings. But then you have to be ready.

So meditation is not just a certain thing which you do for one hour and forget. Really, the whole life has to be meditative. Only then will you begin to feel things. And when I say that the whole life is to be meditative, I do not mean to go and close your eyes for twenty-four hours and sit and meditate -- no! Wherever you are you can be sensitive and that sensitivity will pay. Then there will be no need to ask, "Am I progressing or not?"

You are like a blind man. You cannot feel the path because you have never felt anything. And the way we are taught, educated, cultivated, is for insensitivity. A child is weeping; the whole house is against him: "Do not weep! Guests are coming." Guests are very important, and the child weeping is not at all important. Now you are crushing him for his whole life.

He will stop his weeping, but to-stop weeping is a serious affair. It will change the whole metabolism of his body. To stop weeping he will have to be tense; he cannot be relaxed. He has to push something under which is coming up. He will have to change his breathing. Really, he will stop his breathing -- because if the breathing moves easily, weeping will move with it. He will pull in his stomach; everything will be disturbed in his body. Then he will not weep, but he cannot laugh either. Then you are crippling him for his whole life.

Everyone is crippled and paralyzed. We live in a paralyzed world. Now there will be continuous suppression. He cannot laugh, he cannot weep, he cannot dance, he cannot jump. Whatsoever his body feels to do, he cannot do. Whenever the body feels to have something, it cannot have it. And then, when you allow him to play, it is not spontaneous. Even his play becomes fake. You say, "Now you can play." He was not allowed to play when his whole being was ready to play, and now you tell him to play. But now he tries to play, and it is a work.

Ultimately we create a human being who is more or less an automaton. Can you weep? Can you laugh spontaneously? Can you dance spontaneously? Can you love spontaneously? If you cannot, how can you meditate? Can you play? It is difficult!

Everything has become difficult. Man has become insensitive. Bring your sensitivity back again. Reclaim it! Play a little! To be playful is to be religious. Laugh, weep, sing, do something spontaneously with your full heart. Relax your body, relax your breathing, and move as if you are a child again. Then when you meditate, you will not ask, "What is happening to me? Am I progressing or not, or am I moving in a circle?" You will know.

I understand your difficulty. You cannot feel it now because you have lost feeling. Regain feeling -- less thought, more feeling. Live more by heart, less by head. Sometimes, live totally in the body; forget about soul, Self, ATMAN. Live totally in the body -- because if you cannot even feel your body, you are not going to feel your soul. Remember this. Come back into the body. We are really hanging around the body; we are not in the body. Everyone is afraid to be in the body. Society has created the fear; it is deep-rooted. Go back into your body; move again; be like an innocent animal.

Look at animals jumping, running. Sometimes run and jump like them, then you will come back to your body. Then you will be able to feel your body, the rays of the sun, the rains, and the wind blowing. Only with this capacity of being aware of all things happening around you will you develop the capacity to feel what is happening within.

OSHO, OF THE TWO PATHS -- THAT IS, BHAKTI AND YOGA -- YOGA IS ARDUOUS; IT REQUIRES A GREAT PENANCE. FOR A WORLDLY MAN, IT IS A DIFFICULT TASK. THOSE WHO ATTAINED THE BRAHMAN OR MOKSHA THROUGH YOGA HAD RENOUNCED THE WORLD. THERE ARE, ON THE OTHER HAND, INSTANCES LIKE THAT OF NARSI MEHTA OR MEERABAI WHICH SHOW THAT THROUGH BHAKTI EVEN A COMMON MAN CAN ATTAIN GYANA -- SUPREME KNOWLEDGE. WILL IT NOT, THEREFORE, BE CORRECT FOR THE COMMON MAN TO CHOOSE ONLY THE PATH OF BHAKTI?

There exists no such entity as the common man. Everyone is uncommon. You may know it, you may not know it, but no one is common. One thing.

The second thing: Meera, Narsi Mehta and Chaitanya have not attained their goal easily. That concept is

absolutely false. Rather, on the contrary, Meera has travelled a more arduous path. That is why you can name thousands of yogis, but you cannot name thousands of Meeras. If you go on counting bhaktas of the calibre of Meera, the fingers of your two hands will be more than enough. Then count yogis: they are innumerable. Why? If the path of yoga is arduous and the path of bhakti -- of love and devotion -- is simple and easy, why this disparity? Because it is not easy. But do I mean that the path of bhakti is more arduous than yoga? No -- it depends! It depends on you.

If your mind is of a certain type, then a particular path will be easy for you. If you are a devotional man or woman, then bhakti will be easy for you and yoga difficult. But it depends on you. the paths are not to be compared. If I happen to be a non-devotional man, then yoga will be easy for me and bhakti arduous. So it depends on the seeker, not on the path. No path is easier, no path is harder.

But then why have there been more yogis and less bhaktas? There are many reasons. Firstly. this fallacious idea that the path of devotion is easy has created much trouble. So those who are not for the path of devotion go on it. But then they cannot become like Meera or Chaitanya; it is not for them. It is *not* for them! They have not chosen according to themselves. They have chosen according to the fallacious concept that is prevalent.

Really, those who choose the path of bhakti, they do not really choose it to travel it. They think that through it there is nothing to be done and you gain everything. The path of bhakti is believed to be such that you need not do anything and you attain everything -- that just bhakti is enough. They say that not even bhakti, but just *naarn smaran* -- remembering of the name -- will do. And particularly for the Kaliyuga!

Really, those who do not want to do anything, they choose bhakti, and bhakti is not a promise that you will attain everything without doing anything. Bhakti demands your totality. It is not just *naam smaran* -- you have to surrender yourself totally, but total surrender is arduous. This false belief has created so many so-called devotional people, but they are deceiving themselves.

Secondly, this concept that the path of yoga is arduous also creates problems, because those who are egoists are attracted to it. Ego needs something arduous to do. If something is simple, it is not appealing to the ego.

If there is an Everest, a Gourishankar, then it appeals to the ego. If I reach, then I can say, "Only I have reached. It is so arduous! No one else has reached." If it is just a small hill and any child can reach it, it is not appealing to the ego. So because of this concept that the path of yoga is *durgam* -- very arduous, difficult, impossible -- egoists are attracted toward it. And ego is a barrier!

Those who do not want to do anything, they are attracted to bhakti, and bhakti involves much doing: it is not non-doing. Those who are egoists become attracted to yoga, but they are attracted because of the ego. They become more and more egoistic. If you want to see a perfect egoist, then you do not have to go anywhere else. Go to the so-called yogi; then you will know a perfect egoist. He is doing "the most arduous thing in the world"!

Both concepts are wrong. Choose according to you yourself; be aware of yourself first. Really, if you are aware of yourself you need not choose. You will begin to move on the path that is for you. Just be aware of yourself. Feel yourself more and more; meditate and feel yourself more and more. Then do not bother about any choice.

Meera has never chosen. It has happened! Nor has Mahavir chosen. It has happened! If you know yourself, if you feel yourself and you meditate, by and by, you will move in the direction which is for you. You will move toward your destiny. If you choose, you will disturb things -- because your choice is, after all, your choice. How can you choose your destiny? You can only allow it to happen; you cannot choose it.

If you choose, then you fall into a deep fallacy. You are bound to choose wrongly. You are wrong, so you are bound to choose wrongly! Then much endeavour will be wasted, and you will go on rationalizing, "Why am I doing so much, and such and such is not happening? If it is not happening, then there must be some reasons! My past karmas are creating a barrier. Or, I have to make a much greater effort. Or, I need much more time. Or, I started late, so in the next life I will start early."

One anecdote about Mulla Nasrudin, and we will finish: Mulla Nasrudin bought a donkey. The owner of the donkey told Nasrudin to give it a certain amount of food daily. Mulla thought that this was too much, so he said, "Okay! By and by, I will reduce the food of the donkey and make him accustomed to a smaller ration." So he reduced it.

By and by, daily, the food was reduced, the ration was reduced. Finally, the ration was almost nothing -- ALMOST NOTHING! Then the donkey fell down and died. So Mulla said, "It is a pity. If I had had a little time more, if this donkey had not died so easily, I would have made him accustomed to no diet at all. The

experiment was just about to be completed, and it is a pity that the donkey has died."

Man goes on rationalizing. Rationalizations will not help. Do not try to choose. Rather, allow! Feel your *swabhav* -- your nature -- your Tao; feel your intrinsic possibilities. Be sensitive, meditate, and do not try to choose. By and by, you will move in a particular direction. That movement will come to you; it will not be a chosen effort. It will happen to you, it will grow in you, and you will begin to move.

Then one day you will know whether bhakti is for you or yoga is for you. The direction that happens to you naturally is for you. The direction that is to be chosen and forced is not for you. A chosen direction will be arduous, difficult, and ultimately futile. A non-chosen direction, a direction which has happened to you, will be easy, natural -- *sahaj*.

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WE TRIED REASONING
OUR WAY TO HIM:
IT DIDN'T WORK;
BUT THE MOMENT WE GAVE UP,
NO OBSTACLE REMAINED.
HE INTRODUCED HIMSELF TO US
OUT OF KINDNESS: HOW ELSE
COULD WE HAVE KNOWN HIM?
REASON TOOK US AS FAR AS THE DOOR;
BUT IT WAS HIS PRESENCE THAT LET US IN.

BUT HOW WILL YOU EVER KNOW HIM,
AS LONG AS YOU ARE UNABLE
TO KNOW YOURSELF?

ONCE ONE IS ONE,
NO MORE, NO LESS:
ERROR BEGINS WITH DUALITY;
UNITY KNOWS NO ERROR.
THE ROAD YOUR SELF MUST JOURNEY ON
LIES IN POLISHING THE MIRROR OF YOUR HEART.
IT IS NOT BY REBELLION AND DISCORD
THAT THE HEART'S MIRROR IS POLISHED FREE
OF THE RUST OF HYPOCRISY AND UNBELIEF:
YOUR MIRROR IS POLISHED BY YOUR CERTITUDE --
BY THE UNALLOYED PURITY OF YOUR FAITH.

BREAK FREE
FROM THE CHAINS YOU HAVE FORGED ABOUT YOURSELF;
FOR YOU WILL BE FREE WHEN YOU ARE FREE OF CLAY.
THE BODY IS DARK -- THE HEART IS SHINING BRIGHT;
THE BODY IS MERE COMPOST -- THE HEART A BLOOMING GARDEN.

HAKIM SANAI: THIS NAME IS AS SWEET to me as honey, as sweet as nectar. Hakim Sanai is unique, unique in the world of Sufism. No other Sufi has been able to reach to such heights of expression and such depths of penetration. Hakim Sanai has been able to do almost the impossible.

If I were to save only two books from the whole world of the mystics, then these would be the two books. One would be from the world of Zen, the path of awareness: SOSAN'S HSIN HSIN MING. I have spoken on it; it contains the quintessence of Zen, of the path of awareness and meditation. The other book would be Hakim Sanai's HADIQATU'L HAQIQAT: The Walled Garden of Truth -- in short, THE HADIQA: The Garden. This is the book we are entering today.

THE HADIQA is the essential fragrance of the path of love. Just as Sosan has been able to catch the very soul of Zen, Hakim Sanai has been able to catch the very soul of Sufism. Such books are not written, they are born. Nobody can compose them. They are not manufactured in the mind, by the mind; they come from the beyond. They are a gift. They are born as mysteriously as a child is born, or a bird or a rose flower. They come to us, they are gifts.

So first we will enter into the mysterious birth of this great book THE HADIQA: The Garden. The story is tremendously beautiful.

The Sultan of Ghazna, Bahramshab, was moving with his great army towards India on a journey of conquest. Hakim Sanai, his famous court-poet, was also with him, accompanying him on the journey of this conquest. They came alongside a great garden, a walled garden.

That is the meaning of FIRDAUS: the walled garden. And from FIRDAUS comes the English word `paradise'.

They were in a hurry; with a great army the Sultan was moving to conquer India. He had no time. But something mysterious happened and he had to stop; there was no way to avoid it.

The sound of singing coming from the garden caught the Sultan's attention. He was a lover of music, but he had never heard something like this. He had great musicians in his court and great singers and dancers, but nothing to be compared with this. The sound of singing and the music and the dance -- he had only heard it from outside, but he had to order the army to stop.

It was so ecstatic. The very sound of the dance and the music and the singing was psychedelic, as if wine was pouring into him: the Sultan became drunk. The phenomenon appeared not to be of this world. Something of the beyond was certainly in it: something of the sky trying to reach the earth, something from the unknown trying to commune with the known. He had to stop to listen to it.

There was ecstasy in it -- so sweet and yet so painful, it was heart-rending. He wanted to move, he was in a hurry; he had to reach India soon, this was the right time to conquer the enemy. But there was no way. There was such strong, strange, irresistible magnetism in the sound that in spite of himself he had to go into the garden.

It was Lai-Khur, a great Sufi mystic, but known to the masses only as a drunkard and a madman. Lai-Khur is one of the greatest names in the whole history of the world. Not much is known about him; such people don't leave many footprints behind them. Except for this story, nothing has survived. But Lai-Khur has lived in the memories of the Sufis, down the ages. He continued haunting the world of the sufis, because

never again was such a man seen.

He was so drunk that people were not wrong in calling him a drunkard. He was drunk twenty-four hours, drunk with the divine. He walked like a drunkard, he lived like a drunkard, utterly oblivious of the world. And his utterances were just mad. This is the highest peak of ecstasy, when expressions of the mystic can only be understood by other mystics. For the ordinary masses they look irrelevant, they look like gibberish.

You will be surprised to know that the English word 'gibberish' is based on a sufi mystic's name, Jabbar. It is because of Jabbar's utterances that the English word 'gibberish' has arisen. But even Jabbar was nothing compared to Lai-Khur.

To the ignorant, his utterances were outrageous, sacrilegious, against tradition and against all formalities, mannerisms and etiquette -- against all that is known and understood as religion. But to those who knew, they were nothing but pure gold.

He was available only to the chosen few, because only very few people can rise to such a height where he lived. He lived on Everest -- the Everest of consciousness, beyond the clouds. Only those who were fortunate enough and courageous enough to climb the mountain were able to understand what he was saying. To the common masses he was a madman. To the knowers he was just a vehicle of God, and all that was coming through him was pure truth: truth, and only truth.

He had made himself deliberately notorious. That was his way of becoming invisible to the masses. Sufis do that; they have a very strange method of becoming invisible. They remain visible -- they remain in the world, they don't escape from it -- but deliberately they create a certain milieu around them, so that people stop coming to them. Crowds, curious people, stupid people, simply stop coming to them; the Sufis don't exist for them, they forget all about them. This has been an ancient method of the sufis so that they can work with their disciples.

You can see it happening here. You are my Sufis. I am almost invisible to the people who live in Poona. I am here and not here: I am not here for them, I am here only for you. I am invisible even to the neighbors here. They see and yet they don't see, they hear and yet they don't hear.

Lai-Khur had made himself deliberately notorious. Now, can you find a more notorious man than me? And it is so good: it keeps the foolish away. He was now visible only to the perceptive. A master, if he really wants to work, if he means business, has to become invisible to those who are not authentic seekers.

That is what Gurdjieff used to do. Gurdjieff must have learnt a few things from Lai-Khur. Gurdjieff had lived with Sufi masters for many years before he became a master in his own right. And when I have finished this story you will see many similarities between Gurdjieff and Lai-Khur.

Lai-Khur called for wine and proposed a toast "to the blindness of the Sultan Bahramshah."

Now, first the great mystic called for wine. Religious people are not supposed to drink wine. It is one of the greatest sins for a Muslim to drink wine; it is against the Koran, it is against the religious idea of how a saint should be. Lai-Khur called for wine and proposed a toast "to the blindness of the Sultan Bahramshah."

The Sultan must have got mad. He must have been furious -- calling him blind? But he was under the great ecstatic impact of Lai-Khur. So although he was boiling within, he didn't say a thing. Those beautiful sounds and the music and the dance were still haunting him, they were still there in his heart. He was transported to another world. But others objected, his generals and his courtiers objected.

When objections were raised, Lai-Khur laughed madly and insisted that the Sultan deserved blindness for embarking on such a foolish journey. "What can you conquer in the world? All will be left behind. The idea of conquering is stupid, utterly stupid. Where are you going? You are blind! Because the treasure is within you," he said. "And you are going to India; wasting time, wasting other people's time. What more is needed for a man to be called blind?"

Lai-Khur insisted: "The Sultan *is* blind. If he is not blind then he should go back to his home and forget all about this conquest. Don't make houses of playing-cards, don't make castles of sand. Don't go after dreams, don't be mad. Go back! look within!"

The man who has eyes looks within, the blind man looks without. The man who has eyes searches for the treasure within. The man who is blind rushes all over the world, begging, robbing people, murdering, in the hope that he will find something that he is missing. It is never found that way, because it is not outside that you have lost it. You have lost it in your own being: light has to be brought *there*.

Lai-Khur insisted that the Sultan was blind. "If he is not, then give me the proof: order the army to go back. Forget all about this conquest, and never again go on any other conquest. This is all nonsense!"

The Sultan was impressed, but was not capable of going back.

It must have been the same situation as had happened before, when Alexander the Great was coming to conquer India, and another mystic, Diogenes laughed at him. And he said, "Why? For what are you going on such a long journey? And what are you going to gain by conquering India, or by conquering he whole world?"

And Alexander said, "I want to conquer the whole world so that finally I can rest and relax and enjoy."

And Diogenes laughed and said, "You must be a fool -- because I am resting now!" And he was resting, relaxing on the bank of a small river. It was early morning and he was taking a sunbath, naked on the sand, He said, "I am resting and relaxing NOW, and I have not conquered the world. I have not even THOUGHT of conquering the world. So if you are conquering the world and trying to become victorious just to rest and relax, it looks absolutely meaningless, because Id am resting without conquering anything. And the bank of this river is big enough, it can contain us both. Rest here. Throw away your clothes and take a good sunbath and forget all about conquering!

"And look at me: I am a conqueror without conquering the world. And you are a beggar."

The same must have been the situation with the Sultan Bahramshah, and Lai-Khur must have been again the same type of man. In this world there have been only two types of people: those who know, and those who don't know. It is the same drama played again and again, the same story enacted again and again. Sometimes it is Alexander the Great who is playing the blind person and it is Diogenes who tries to wake him up. Some other time it is Lai-Khur who is trying to wake Sultan Bahramshah.

Alexander said, "I am sorry. I can understand your point, but I cannot go back. I have to conquer the world; without conquering it I cannot rest. Excuse me. And you are right, I concede it."

And the same happened with Bahramshah. He was sad, ashamed, shy. But he said, "Excuse me, I have to go, I cannot go back. India has to be conquered. I will not be able to rest or sit silently until I have conquered India."

Then a toast was called "To the blindness of Hakim Sanai" -- because he was the next most important person with Bahramshah. He was his adviser, his counsellor, his poet. He was the wisest man in his court, and his fame had penetrated into other lands too. He was already an accomplished poet; a great, well-known wise man.

Then a toast was called "to the blindness of Hakim Sanai," which must have given the great poet a considerable jolt. There were even stronger objections to this on the grounds of Sanai's excellent reputation, his wisdom, his character. He was a man of character, a very virtuous man, very religious. Nobody could have found any flaw in his life. He had lived a very very conscious life, at least in his own eyes. He was a man of conscience.

More objections were raised. Because maybe the Sultan was blind, he was greedy, he had great lust, he had great desire to possess things, but that could not be said about Hakim Sanai. He had lived the life of a poor man, even though he had been in the court. Even though he was the most respected man in Bahramshah's court, he had lived like a poor man -- simple, humble, and of great wisdom and character.

But Lai-Khur countered that the toast was even more apt, since Sanai seemed unaware of the purpose for which he had been created; and when he was shortly brought before his maker and asked what he had to show for himself he would only be able to produce some stupid eulogies to foolish kings, mere mortals like himself.

Lai-Khur said that it was even more apt because much more is to be expected from Hakim Sanai than from Sultan Bahramshah. He has a greater potential and he is wasting it, wasting it in making eulogies for foolish kings. He will not be able to face his God; he will be in difficulty, he will not be able to answer for himself. All that he will be able to produce will be this poetry, written in praise of foolish kings like this blind man, Bahramshah.

He is more blind, utterly blind.

And listening to these words and looking into the eyes of that madman, Lai-Khur, something incredible happened to Hakim Sanai: a satori, a sudden enlightening experience. Something died in him immediately, instantly. And something was born, something utterly new. In a single moment, the transformation had happened. He was no longer the same man. This madman had really penetrated his soul. This madman had succeeded in awakening him.

In Sufi history, this is the only case of satori. In Zen there are many cases; I have been talking to you about those cases. But in the world of Sufism this is the only case of satori, sudden enlightenment -- not methodological, not gradual; in a shock it happened.

Lai-Khur must have been a man of tremendous insight. Hakim Sanai bowed down, touched the feet of

this madman and wept tears of joy that he had arrived home. He died and was reborn. That's what a satori is: dying and being reborn. It is a rebirth.

He left the Sultan and went on a pilgrimage to Mecca. The Sultan was not willing, he was not ready to allow him to go. He tried in every way to prevent him: he even offered his only sister in marriage, and half the kingdom, to Hakim Sanai. But now all was meaningless. Hakim Sanai simply laughed and he said, "I am no longer a blind person. Thank you, but I am finished. This madman has finished me in a single stroke, in a single blow."

And he went on a pilgrimage to Mecca. Why? Later on, when he was asked he said, "Just to absorb, just to digest what that madman had given me so suddenly. It was too much! It was overflowing, I was overwhelmed; it had to be digested. He had given me more than I was worthy of."

So he went to Mecca on a pilgrimage, to meditate, to be silent, to be a pilgrim unknown to anybody, to be anonymous. The thing had happened, but it had to be absorbed. The light had happened, but one has to get accustomed to it.

And when he became accustomed to the new gestalt, to the new vision, he came back to Lai-Khur and presented him this book, THE HADIQA. That's what he wrote on the way back from Mecca.

He poured his experience, his satori, into this book. These words are saturated with satori. This is how this great book was born, like a child is born, mysteriously; like a seed becomes a sprout, mysteriously; like a bird comes out of the egg, mysteriously. Like a bud opens early in the morning and becomes a flower, and the fragrance is spread to the winds.

Yes, this book was not written. This book is a gift from God. This book is a gift from God, and a gratitude from Hakim Sanai to that strange madman, Lai-Khur.

Now the sutras.

WE TRIED REASONING
OUR WAY TO HIM:
IT DIDN'T WORK;
BUT THE MOMENT WE GAVE UP,
NO OBSTACLE REMAINED.

HAKIM SANAI WAS A MAN OF CHARACTER, a religious man. He had tried hard, he had tried all the possible ways to reach God. And he was a very intelligent man, knowledgeable, and was known as a wise man. He was a very capable, rational person. He had tried in every possible way to reach God through reason.

But nobody has ever reached God through reason. That is not the door to him, that is the wall that prevents you. Reason is perfectly capable of knowing the superficial, but it cannot dive deep into the depths. It knows only how to swim on the surface. Reason is perfectly good as far as the journey OUTWARDS is concerned, but it is utterly impotent as far as the journey inwards is concerned.

Reason is good and adequate if you want to know about matter. But it is utterly incapable if you want to know anything about consciousness. Reason can measure, but consciousness is immeasurable. Reason can weigh, but consciousness has no weight. Reason can see, but consciousness is invisible. Reason has the five senses as its servants, but consciousness is BEHIND the five senses. You cannot touch it, you cannot smell it, you cannot taste it, you cannot hear it, you cannot see it: it is BEHIND the five senses. You cannot touch it, you cannot smell it, you cannot taste it, you cannot hear it, you cannot see it: it is behind these five windows of the senses which open towards the outside.

You can see the sunlight, but you cannot see your inner light with your eyes. You can hear the birds singing, but you cannot hear your own heart singing.

Reason is capable of measuring. That's how the word `matter' came into existence. `Matter' means that which can be measured; `measurable' is the meaning of the word `matter'. Reason measures, so whatsoever can be caught in the trap of reason is matter.

But there are things which are immeasurable. How to measure love? How to measure consciousness? The immeasurable is there. But if you insist that you will use only reason to know it, then you will remain ignorant of the immeasurable. Then you will remain ignorant of God.

Hakim Sanai says:

WE TRIED REASONING
OUR WAY TO HIM:
IT DIDN'T WORK...

It cannot work, it is intrinsically inadequate. Logic cannot conclude about the unknowable. Logic moves into the world of the known; logic cannot take a quantum leap into the unknown.

Have you not observed it? Your mind can think only about the known. How will you think about the unknown? If it is unknown, there is no way to think about it. Thinking is based on the known. That's why thinking is repetitive, it moves in a circle. Yes, it can go on refining the known -- it can go on refining it more and more, it can go on polishing the known -- but it can never come to know the unknown.

At the most, it can guess about the unknown. But guesswork is guesswork; it can never become a certainty. It will never give you faith, it can't become trust, because deep down you know it is a guess: it may be so, it may not be so. It cannot become a rock on which the temple of life can be raised. No, it remains doubtful.

Every guess is rooted in doubt: perhaps it is so, perhaps it is not so. And there are three layers of existence. One is the known: a very small, lighted part; a lighted spot, very small, that we have come to know. Then surrounding it is the infinite unknown, a great night of darkness. But about the unknown we can have a few guesses, we can infer, because the known and the unknown are not qualitatively different. That which is known today was unknown yesterday, and that which is unknown today may become known tomorrow. So the known and the unknown correlate; they are of the same family.

Science lives in these two worlds, the known and the unknown. You base your reasoning, your guess, your inference, on the known, so you can deduct something of the unknown and you can reach into the darkness and make a little more territory lighted.

But there is something else, the third realm: the unknowable. Logic can function perfectly in the known; it functions only partially in the unknown as guessing; it cannot function in the unknowable at all. The unknowable is beyond logic, beyond reasoning, beyond knowledge, beyond the mind. And that unknowable is God.

Remember, God is not unknown. If God is unknown, then science one day will know him. God is unknowable. yes, God can be experienced and lived but cannot be known, cannot be reduced to knowledge, cannot be reduced to a hypothesis, cannot be reduced to a formula like H2O.

God remains a mystery. Even to those who have experienced him, God remains a mystery. In fact the deeper you go into him, the deeper becomes the mystery. The more you penetrate into him, the more and more you disappear. One day, God is not known; on the contrary, the knower disappears. Just like a dewdrop slipping into the ocean, the knower dissolves.

In the world of science the unknown is constantly transformed into the known. And it is hoped that one day the unknown will disappear completely and all will be known.

In the world of religion it is just a totally different story, diametrically opposite. The unknown does not disappear, but the knower disappears. And one day ALL becomes unknowable, and the known also becomes unknowable. Then the mystery is total and absolute.

WE TRIED REASONING
OUR WAY TO HIM:
IT DIDN'T WORK;
BUT THE MOMENT WE GAVE UP,
NO OBSTACLE REMAINED.

God happens in a state of let-go, in surrender. You cannot seek and search for God. All searching will remain rational, all seeking will be based in the mind. The mind is the great seeker. And all search, enquiry, seeking, is based in curiosity.

And deep down behind all your search is the ego: "I want to become a knower." It hurts not to know, it hurts to remain ignorant. The ego wants to gratify itself. And the ego cannot know God, because ego is the barrier. We are not separate from existence, and the ego has given us the illusion of being separate. The ego simply means the illusion of being separate from existence.

Surrender is dropping the illusion of separation. Let-go means "I am no more." Let-go means "I

dissolve." Let-go means "I drop all searching, seeking, enquiring." Let-go means "I will be just passive and available." And then it happens.

That's how it happened to Sanai. Looking into he eyes of that man, Lai-Khur, listening to his strange words, listening to his strange music, feeling his presence, it happened. And Sanai had worked his whole life and hadn't reached any closer. And then out of nowhere, in the presence of the master, Lai-Khur, it just happened of its own accord.

He must have been in shock when Lai-Khur said, "Hakim Sanai, you are blind!" Nobody had said that to Hakim Sanai. He was respected and thought to be wise; even kings and emperors used to ask his advice. And this madman, a beggar, calls him blind! He must have been shocked. In that shock his mind stopped. It was almost like an electric shock.

If you are available to the master's energy, it is an electric shock. It can shatter your mind. It can create a chaos -- a beautiful chaos, a chaos out of which stars are born. And such a chaos was created by the impact of Lai-Khur.

Sanai disappeared. For a moment he was not there. Only the master and his presence, and those great waves coming from the master... he was drowned. It was a moment of let-go. And God came in the form of Lai-Khur. God came through the flute of Lai-Khur.

... BUT THE MOMENT WE GAVE UP,
NO OBSTACLE REMAINED.

HE INTRODUCED HIMSELF TO US...

WHEN YOU ARE IN A LET-GO, GOD COMES. It is never man who reaches God. This is one of the fundamentals of Sufism: it is always God who reaches man.

God is constantly trying to reach you but you don't allow him. You are so closed, you never leave your windows open. You are very tightly closed, nothing can enter you; you are closed airtight. God is trying in every way to reach you, like a mother searches for the child. But you are not available, you are not present. You are so afraid and so defensive.

It happens almost every day. When I initiate you into sannyas I try to reach you. But very rarely does somebody turn up who is available, very rare. Very rarely can I find a way to reach your heart. But whenever it happens, immediately you are no more the same. It happens sometimes, a person IS available and open, is not defending, drops the armour that we all carry always.

We are so afraid of people, we are so afraid of love, we are so afraid of others, that we keep a distance. That becomes a habit. When you come to a master, that habit is there.

Just two nights ago, there was a young sannyasin going back home. I asked him, "When are you leaving?" and he would not answer. And I asked him, "When will you be coming back? And he would not answer. Then I asked him to come close, "So I can touch your head." He wouldn't even come close to me -- utterly closed, he did not give me any opening.

These are just ways to find an opening. It does not matter when you are leaving, today or tomorrow. I ask you only so that you can give me a little opening. I start communication so that I can change it into communion.

But he was not ready to say anything. Nothing is wrong if you don't want to say anything; it is perfectly good. Silence can be immensely beautiful. But silence has to be open, only then is it beautiful; otherwise it is the ugliest thing. He was afraid to say a thing, he was afraid to utter a word, because if he said a word, I would find and entry. At least to utter that word he would have to open himself a little bit.

It would not have been so wrong if it had been an open silence; it would have been tremendously beautiful. But it was not an open silence, otherwise he would have come close. I was calling him to come close, and he wouldn't come. I wanted to touch him -- because if words cannot reach him, maybe my presence can. But he would not allow that either.

God is trying to reach you. And when you are in the presence of a master, God is trying very hard to reach you.

HE INTRODUCED HIMSELF says Sanai TO US

OUT OF KINDNESS...

Because Sanai was not going to search for God, he was going on a journey of conquest with the king. It happened from nowhere, out of the blue. That singing, that dancing, Lai-Khur's music -- he was caught unawares. Just see it: there were many people there. The Sultan was there but he missed; he was not open. Hakim Sanai GOT IT. He was open, he allowed it to happen, he did not resist.

HE INTRODUCED HIMSELF TO US
OUT OF KINDNESS...

Remember it: God does not come to you because you are worthy. What worth can you have? Not because you have earned it, not because you deserve it, but only because he is kind. He is Rahim, he is Rahman, he is compassionate. These are the Sufi names of God. Rahim means compassionate, Rahman again means compassionate, merciful, kind. he comes to you out of his kindness. It is not out of your efforts that he comes; he comes out of your surrender.

... HOW ELSE
COULD WE HAVE KNOWN HIM?

Sanai says: now I can say that there was no way to know him. I had tried hard in every possible way; in every rational way I had searched for him. If you cling to reason, you are bound to become and atheist sooner or later. Or you will become a hypocrite. These are the people around you.

Those who are trying to reach towards God through reason and the mind are bound to fall into these two categories: either they become hypocrites, the so-called religious -- these people you will find in the churches, temples, mosques and GURUDWARAS, reading the Koran and the Gita and the Bible. These are the so-called religious, the hypocrites. They are dishonest; they have not found anything, but they are not even ready to accept that they have failed. They are not ready to accept the failure of their ego, hence they have started believing. They have not found anything, but they still believe. This belief is false; this makes a person pseudo.

That's why all co-called religious people are pseudo people, ugly -- something on the surface, and something totally different deep down. Deep down, a thousand and one doubts, and on the surface just a painted belief. It does not come out of their being, it is not part of their life. It has not grown in them, it is not based in existential experience. It is out of fear that they have believed, it is out of frustration that they have believed. It is because they could not carry the enquiry further. They were tired, they lost courage, they were disheartened. And neither are they authentic enough to say, "We tried and we have not found him. So maybe he is not."

That is the other category, the atheist. The atheist is at least true; he is at least sincere and honest. The theist is not even honest. The theist is in a double-bind: he believes in honesty, but he is based in dishonesty.

Now all around the world, your churches, your priests, go on teaching you: Be honest, and believe in God. And have you ever thought that these two things are nog possible together? Be honest, and believe in God. And have you ever thought that these two things are not possible together? Be honest, and believe in God: this is a double-bind, you are creating a contradiction. If the person has to be honest he cannot believe in God, because what will belief mean to an honest person? Either you know or you don't know. If you know, there is no need to believe; you know it already. If you don't know, how can you believe?

If the person has to be honest, he cannot believe, he NEED not believe. And if the person has to believe, he cannot be honest. Now you have created a contradiction in the person's being. This is what reduces everybody to a hypocrite. Then you become two or even many. Then you lose integrity. You become dual: you say one thing, you do another; you do one thing, you mean another. You are never one. And when you are not one, you are never blissful.

Bliss is the by-product of oneness.

Reason cannot find him. Reason is not the only door in your being, there are deeper doors in your being. Are you not aware of the heart? Can't you feel the beat of the heart? Have you not seen anything happening through the heart? When you look at a lotus flower and you feel the beauty, is it reason? Can reason prove

that the flower is beautiful?

Reason has not even been able to define what beauty is. For the rational mind there is no beauty. But you know that beauty exists, and when you see it you are overwhelmed by it. The rational mind says there is no beauty, this is just an illusion, a projection, a dream.

The full-moon night: is it just an illusion? The hypnotic splendour of it: is it just a projection of your mind? It can't be so, because even the ocean, which has no mind, is affected. It can't be so. When the sun rises even birds are affected -- it can't be just the mind and its projection.

Beauty exists. But reason has no way to approach it, it is felt from the heart. Have you not felt beauty? Love exists: that too is not through reason, that too is felt from the heart. When you fall in love can you justify it rationally? Can you say what love is? Nobody has yet been able to.

God is all these experiences together: the experience of beauty, the experience of good, the experience of love, the experience of truth. All these experiences happen: don't try to reach them through reason, they happen through the heart. All these experiences that come through the heart, the totality of them is called God. God is not a person somewhere sitting high in heaven.

SATYAM, SHIVAM, SUNDARAM: in the East, that has been the definition of God. SATYAM: he is truth. SHIVAM: he is good. SUNDARAM: he is beauty.

These are the experiences that stir your heart. And God is the ultimate experience through the heart. Knowing the real through the heart is the meaning of experiencing God. Knowing the real through the mind is the experience of matter. The reality is one.

Never fall into the fallacy of thinking that there are two realities -- matter and consciousness, God and the world. No. The reality is one; that which is, is one. But that one can be approached in two ways. You have two approaches possible. You can reach it through the head: then it is matter, then the interpretation of reality comes in materialistic terms. Or you can reach it through the heart, and then it is consciousness or God.

These are our interpretations. And certainly the interpretation that comes from the heart is higher, is deeper, is more profound. And it transforms your life: it transports you into another dimension of bliss, of benediction.

HE INTRODUCED HIMSELF TO US
OUT OF KINDNESS: HOW ELSE
COULD WE HAVE KNOWN HIM?
REASON TOOK US AS FAR AS THE DOOR;
BUT IT WAS HIS PRESENCE THAT LET US IN.

And remember one thing more: Sufism is not against reason. That is the difference between the Zen approach Zen is irrational, it says: Drop reason, drop it utterly. Sufism is not irrational, it is supra;rational. It says: Use reason, but it takes you only to the door. It cannot take you inside the temple, it takes you up to the door. Use reason, but don't be caught by it, don't be stuck with it.

That's how it happened to Sanai. he had used his reason to its ultimate potential. In fact that's why it was possible for Lai-Khur to take him inside the temple. The Sultan missed, because he had not even used reason to its optimum. Others were also there, they all missed the point. Only Sanai got it. He had used his reason to its optimum -- he had seen that it comes to a certain extent, it takes you to a certain point, and then it is stuck, then it is exhausted. And reality goes on spreading beyond it, so reality is bigger than reason.

Use reason as far as it can take you, but then don't remain there. Go beyond it.

Zen is irrational, Zen is absurd, that is its beauty. Sufism is supra-rational, it is not absurd, that's ITS beauty. Both are right doors to the divine. But Zen is negative, it says: Drop reasoning. Sufism is positive, it says: Use reasoning but always remember there is something beyond it. Never forget the beyond.

Zen is VIA NEGATIVA, Sufism is VIA POSITIVA. Sufism is utterly positive. So people who have a leaning towards positivism will find it easier to have an affinity with Sufism, and people who have a negative approach and are attuned to and enjoy the negative, they will find it easier to follow the path of Zen. One has to decide. One has to watch one's leanings, one's characteristics.

REASON TOOK US AS FAR AS THE DOOR;
BUT IT WAS HIS PRESENCE THAT LET US IN.

Use reason, reach the door, remember that the real is still to happen. Wait. Wait in tremendous openness, remain vulnerable. Don't become closed, don't start making a conclusion. A conclusion means you are becoming closed. If reason can give you a conclusion, this way or that, for or against God, you are finished; then there is no beyond.

See the point that reason is inconclusive, and remain non-conclusive and wait. You have come to the door, now his presence will take you in.

That is the meaning of the great maxim that when the disciple is ready, the master appears. It is possible that Lai-Khur was singing, dancing, and playing music only for Hakim Sanai. The ways of existence are mysterious. The trap was ready for Hakim Sanai: that man was ready, he had come to the door.

The same happened to Omar Khayyam, another great Sufi. He was a mathematician, a great mathematician, a genius. He had used his reason to its uttermost, and then he was taken in. And the great mathematician became a drunkard, and the great mathematician started talking of wine, of drunkenness, and the great RUBAIYAT was born.

One cannot believe, reading Omar Khayyam's RUBAIYAT, that he was a great mathematician. One cannot conceive of what kind of mathematician he was, because his poetry is so pure. How can a mathematician attain to such purity of poetry? A mathematician is a logician, he functions through syllogism. He is very practical, he is very objective. He does not allow his subjectivity to enter into his observations; he is very detached. And mathematics is the only perfect science in the world. All other sciences are so-so; mathematics is the only perfect science. How can a perfect scientist become a sufi?

But now you can understand how it happened. When you come to the extreme point of your reason, and if you are still available, not closed -- if you have not concluded, this way or that way, if you have not yet become a theist or an atheist, if you still have the awareness that reason remains inconclusive -- then you will be taken in by his presence. He will appear as a master and will take you in.

And then it can happen in a single moment. When one is standing on the boundary, then in a single moment one can enter into the unknowable.

BUT HOW WILL YOU EVER KNOW HIM,
AS LONG AS YOU ARE UNABLE
TO KNOW YOURSELF?

GOD CAN ONLY BE KNOWN if you have known yourself. And where are you? You are not in your head, you are in your heart. The head can fall into a coma, you will still be alive. There are people who fall into comas and remain in comas for years.

Once a woman was brought to me; for nine months she had been in a coma, utterly unconscious. The mind was not functioning any more, she was almost vegetating. But she was alive, because the heart was still beating. Once the heart stops then all stops.

So your life is somehow rooted in the heart, not in the head. The heart seems to be the contact point between you and the universe. It is through the heart that you are plugged in with the universe. And one has to know one's heart: that is self-knowledge, that is the meaning of "Know thyself." Because it is only by knowing your heart that you will know the contact with the universe. Entering into your heart, you will become able to enter into the ultimate.

ONCE ONE IS ONE,
NO MORE, NO LESS:
ERROR BEGINS WITH DUALITY;
UNITY KNOWS NO ERROR.

YOU HAVE MANY MINDS but you have only one heart. Have you observed this fact? You don't have one mind; you are multi-psychic, you have many minds. They constantly change -- every moment your mind changes. One moment it is full of doubt, another moment it is full of belief, and another moment again it is full of doubt. One moment you are so full of love, another moment so full of anger and hate.

Watch it: you have a thousand and one minds and they go on rotating. There is a kind of rotation system

in your head. for a moment one mind becomes the master, and in that moment you decide something and you think you will be able to do it. You will not be able to, because next moment the monarch is gone. It is a rotation system: another mind has come up, now another spoke of the wheel has come up. And this mind knows nothing of the decision that the other mind has taken.

This self knows nothing of the other self; it will destroy whatsoever you have decided. One moment you decide never to smoke again, another moment you are pulling out your cigarette packet. And you are surprised -- just a moment ago you had decided, and the decision seemed so total, so TRUSTABLE. And now it is all gone, gone down the drain, nothing of it is there. And you are perfectly willing to smoke again. And again that old mind will come back and torture you, and you will repent and think that you are guilty.

But this will go on changing. Mind is a flux, it is a continuum of many minds. And that's why those who live in the mind live a disintegrated, fragmentary life.

The heart is one, it is always one. The heart means the watching consciousness in you. Who is the watcher of the head? Try to meditate over it. Anger comes: who is watching? You know perfectly well that there is anger; you know perfectly well that it is coming and growing, you know perfectly well that soon you will be overwhelmed by it. And then it is going, receding, disappearing, you know it is gone. Gone, gone, gone, it is no more there. Who is watching?

Love comes and goes. Misery comes, happiness comes, everything comes and everything goes. Who is watching? The watcher remains.

Only one thing in you is constant, and that is the watcher. Everything changes, only the watcher abides. It is always there -- even while you are deeply asleep it is watching the dreams; even when there are no dreams it is watching the deep sleep. When you are awake it is watching the world, when you are asleep it is watching your inner world, but the watching continues. Not even for a single moment does the watching stop. That is the eternal thing in you, non-temporal: your heart.

Sufis call it the heart. And it is one. And to know the one is to go beyond all errors.

ONCE ONE IS ONE,
NO MORE, NO LESS:
ERROR BEGINS WITH DUALITY;
UNITY KNOWS NO ERROR.

This unity is called UNIO MYSTICA. This is the mystic unity. This is the integration, the individuation, the centering of the soul. And then you can remain centered even when there is a cyclone raging around you. Then you are the center of the cyclone.

Then you can remain in the world and be not of the world. All errors arise out of duality. And you are not only dual, you are a multiplicity. So, errors and errors and errors -- you have become divided into so many fragments. You are a crowd, that's your problem, and the crowd is constantly fighting. It goes on fighting. You are a civil war.

And hence your life loses all joy, all bliss, all grace.

Be one, and suddenly grace is attained. And suddenly you become elegant, with no effort. Then your life has a beauty of its own. It is exquisite. It is no more that ordinary life -- ugly, vulgar, mundane. Now it is the holiest of the holy. It is sacred, it is divine.

THE ROAD YOUR SELF MUST JOURNEY ON
LIES IN POLISHING THE MIRROR OF YOUR HEART.

WHAT IS THE MEANING OF "polishing the mirror of your heart"? More and more, make your heart your center. Fall into your center more and more. Whenever you remember, move to the heart, come down from the head. Be watchful, be wakeful.

But your wakefulness has to be very loving, otherwise you wakefulness can also become only a part of the mind. It if is loving wakefulness, if it is heart-wakefulness, then it will be from the center of your being.

So when you are aware, be loving too. Let love and awareness meet and mingle; let your awareness be suffused with love. You can watch a flower without love: watchfulness will be there, but without love it will be a dry phenomenon. This watchfulness is possible even through the head; then it will not polish the mirror of your heart.

Watch and yet be loving. Watch lovingly. Slowly slowly, your watchfulness and your lovingness become one -- they are two aspects of the same phenomenon. Then it is polishing the heart. Love is the method of polishing the heart. Awareness helps you to reach the heart, and love helps you to polish it. And the more it is polished, the better it reflects reality.

THE ROAD YOUR SELF MUST JOURNEY ON
LIES IN POLISHING THE MIRROR OF YOUR HEART.
IT IS NOT BY REBELLION AND DISCORD...

You need not fight with yourself, you need not force anything upon yourself, you need not be in conflict. You have to fall into accord, not discord.

Hence Sufism knows nothing of asceticism. The ascetic is a masochist; he is not a really religious person. He does not love himself, he hates himself.

The Sufi loves himself, the Sufi loves all. The Sufi is love.

IT IS NOT BY REBELLION AND DISCORD
THAT THE HEART'S MIRROR IS POLISHED FREE
OF THE RUST OF HYPOCRISY AND UNBELIEF...

Remember, I told you the possibilities are two if you act from the mind. One is hypocrisy, the so-called religious person. Hindu, Mohammedan, Christian, Jain, Jew: the so-called religious person, the hypocrite. That is one possibility.

The other possibility is unbelief, atheism: "There is no God. I have searched, I have searched to the very limits of my reason, and I have not found God. There is no God."

Both are foolish attitudes. One should remain non-conclusive. One should remain on the border of reason without any conclusion, just silent, passive, available. Then the presence of god takes you in.

... YOUR MIRROR IS POLISHED BY YOUR CERTITUDE
BY THE UNALLOYED PURITY OF YOUR FAITH.

There is certainty that is arrived at through reason, but that certainty is always based on doubt. Doubt cannot be destroyed by reason because reason feeds on doubt, reason begins in doubt. Reason begins in questioning, reasoning is basically skeptical. So even if it comes to a conclusion it is only hypothetical. it is only for the time being. If some new facts are revealed the conclusion will have to be changed.

That's why science can never say, "This is the truth." Science can only say, "Up to now, whatsoever we know, this seems to be the truth." It can only say, "Hitherto, up to now, this appears to be the truth. We cannot say anything about tomorrow. New facts will be coming, new facts will be revealed, then we will have to change.

Now Newton is out of date. Soon Albert Einstein will be out of date.

But Buddha is never going to be out of date, Lai-Khur is never going to be out of date, Jesus is never going to be out of date. Because whatsoever they have said is not based in doubt. It is not through reasoning, it is concluded through the heart. And the heart knows the eternal because the heart is in contact with the eternal. The head only contacts the temporal, the momentary.

So there is a certitude that is arrived at through love, not through logic. There is a certitude that is arrived at not by the head, not through the head, not by any syllogism, but by a singing heart, a dancing heart.

Have you ever felt any conclusiveness, certainty, certitude, arising out of your love? Then you will understand the meaning. When you say "I love this woman" have you arrived at this conclusion through reason? If you have arrived at it through reason, it may disappear any moment.

That's why, in the West, love has become a very momentary phenomenon. Even love is arrived at through the head. You conclude: "This seems to be the most beautiful woman amongst the women I have known up to now. Who knows about tomorrow? A woman with a longer nose, a woman with more beautiful hair, a woman with deeper shining eyes... who knows? Nothing can be said about tomorrow. This woman

may become out of date; you can always come across a better person.

If the conclusion is through the head, then love will never become deep and intimate. Then it will be momentary, then it will be just arbitrary. That's what is happening in the world. Love has become very arbitrary, for the moment; it is just an arrangement for the moment.

But this is not the way to grow deep into love. Love needs intimacy. Love needs a certitude that is not arrived at by the head but through the heart. When certitude is arrived at through the heart, it is for ever and for ever. It knows no change.

Blessed are those few people who can still have some certitude from the heart in their love. Very rare they are now on the earth; that tribe is disappearing, that species is disappearing. And that is a great calamity.

Now, if you come to me, and listening to me, finding me logical, appealing to your logic and your reason, you become a disciple, that is not going to go very far. Tomorrow I may say something that may contradict, that may puzzle your. That will create doubt.

But if it is a heart relationship -- not hearing what I say but seeing what I am, not listening only to my words but listening to my silences, not listening to the philosophy that I teach but the presence that I shower upon you -- then there is a certitude which is faith, which is trust, which is for ever.

If you arrive through your reason, it is just arbitrary. And you will never be in a let-go. You will always be there, watching from the corner of your eye: if something goes against your head then I am not for you. Then I have to be always fulfilling your expectations -- which I cannot do, which no master can ever do. And whatsoever I say, you will always interpret it in your own way.

Just a few days ago, a woman was here. She was very serious, and she asked me, "What to do about my seriousness?" And I talked to her, saying that seriousness is a kind of illness. "You are serious because you think seriousness is something valuable. It is not, it is just stupid. Be playful.

Ad what did she conclude, do you know? She took sannyas, went back, and wrote from there, "I have listened to you, and I am trying to follow you in my own way. I have dropped sannyas, because I think one should be playful -- although I have not been able to drop any other thing, I am still serious."

Now look: she could drop only one thing, and that was sannyas. If she had dropped all seriousness, then it would have been okay to drop sannyas too. But the mind is cunning. So now she has interpreted it in her own way, that one should not be serious about sannyas; about everything else she is the same. She has not understood me. In fact to be a sannyasin simply means that you will take your whole life playfully. Dropping sannyas means you have dropped the idea of playfulness.

But this is what is going to happen to many people who only connect through the head. Beware of it.

The heart MIRROR IS POLISHED BY YOUR CERTITUDE --
BY THE UNALLOYED PURITY OF YOUR FAITH.

BREAK FREE
FROM THE CHAINS YOU HAVE FORGED ABOUT YOURSELF;
FOR YOU WILL BE FREE WHEN YOU ARE FREE OF CLAY.
THE BODY IS DARK -- THE HEART IS SHINING BRIGHT;
THE BODY IS MERE COMPOST -- THE HEART A BLOOMING GARDEN.

BECOME DISIDENTIFIED from your head and become disidentified from your body. Remember that you are nothing but your watchfulness. And this does not mean that you have to be against the body. Sufis are not against the body either; they love the body, because the body is the compost. It can become fragrance: it has to be transformed.

... THE HEART A BLOOMING GARDEN.

The body has to function as compost in the garden of the heart. One has not to be against the body or against the head. Use the head up to the door, use the body so that it becomes the soil.

But remember always, the flower of heartfulness, the flower of heart-wakefulness, has to bloom in you. And it can bloom any moment. All that is needed is to drop the chains that you have forged around yourself -- your defences, your armour, your protections.

BREAK FREE
FROM THE CHAINS YOU HAVE FORGED ABOUT YOURSELF;
FOR YOU WILL BE FREE WHEN YOU ARE FREE OF CLAY.

We have to become too much identified with the earth, with the body, with the clay. We have become too much identified with matter, we have forgotten that we are nothing but a witnessing. That witnessing is your ultimate reality. Let it also become your immediate reality, and you will become the garden of the heart. And you will bloom.

And unless you bloom into a great lotus, into a great golden lotus, your life is in vain.

That's what Lai-Khur told Sanai: "Don't waste your life in writing eulogies to foolish kings. God will soon encounter you, and you will not be able to answer him. Don't remain blind any more Do something: open your eyes!"

Sanai listened and was transformed.

Listen to me: you can also be transformed.

Unio Mystica, Vol 1

Chapter #2
Chapter title: On the Altar of the Real

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The first question:

TODAY IN LECTURE I LOOKED AT YOU AND I FELT MYSELF SO SHALLOW AND PHONEY AND FALSE. THERE DOESN'T SEEM TO BE ANYTHING DEEPER INSIDE OF ME. DO THESE FEELINGS SHOW THAT I DON'T HAVE A CENTER YET? IT ALSO SHOCKS ME THAT THIS SEEMS TO BE MY FACE AT THE MOMENT.

Bhagavato, nobody can exist without a center. Life is impossible without a center -- you may not be aware of it, that's another matter. It has not to be created but only rediscovered. And remember, I am not saying `discovered', I am saying `rediscovered'.

The child in the mother's womb remains perfectly aware of the center. The child in the mother's womb *is* at the center, vibrates at the center, pulsates at the center. The child is the center in the mother's womb, he has no circumference yet. He is only essence, he has no personality yet.

Essence is the center, that which is your nature, that which is God-given. Personality is the circumference, that which is cultivated by society; it is not God-given. It is by nurture, not by nature.

As the child comes out of the womb, he comes for the first time in contact with something outside of himself. And that contact creates the circumference. Slowly slowly, the society initiates the child into its own way. The Christian society will make the child a Christian, and the Hindu, a Hindu, and so on and so

forth. Then layer upon layer of conditioning is imposed on the child.

Basically, if you enter into a well-developed personality you will find these three things. First, a very thin positive layer -- positive but phoney. That is the layer which goes on pretending; that is the layer where all your masks are contained. Fritz Perls used to call that layer the "Eric Berne layer". It is where you play all kinds of games.

You may be crying within, but on that layer you go on smiling. You may be full of rage, you may want to murder the other person, but you go on being sweet. And you say "How good of you to come. I am so happy, so glad to see you." Your face shows gladness; that is phoney.

But to exist in a phoney society you will need a phoney layer. Otherwise you will be in as much difficulty as Socrates was, Jesus was, I am. That phoney layer keeps you part of the phoney society; you don't fall apart. It is a false world, what in the East we have called `maya'. It is illusory, it is all false and phoney.

The other person also is smiling as falsely as you are smiling. Nobody is really smiling. People are carrying wounds -- but they have decorated their wounds with flowers, they are hiding their wounds behind flowers.

Parents are in a hurry to give this layer to the child. They are in a hurry because they know the child has to exist as a member of a false society. It will be difficult for the child to survive without it; it functions as a lubricating agent.

This is a very thin layer, skin-deep. Scratch anybody a little and suddenly you will find that the flowers have disappeared; and rage and hatred and all kinds of negative things are hidden behind it. That is the second layer -- negative but still false.

The second layer is thicker than the first. The second layer is the layer where much work has to be done. That's where psycho-therapies come in. And because there is a great negative layer behind the positive, you are always afraid to go in, because to go in means you will have to cross that ugly phenomenon, that dirty rubbish that you have gathered, year in and year out, your whole life.

From where does the second layer come? The child is born as a pure center, as innocence, with no duality. He is one. He is in the state of UNIO MYSTICA: he does not yet know that he is separate from existence. He lives in unity; he has not known any separation, the ego has not arisen yet.

But immediately the society starts working on the child. It says, "Don't do this. This will not be acceptable to the society: repress it. Do this, because this is acceptable to the society and you will be respected, loved, appreciated.

So a duality is created in the child; on the circumference a duality arises. The first layer is the positive that you have to show to others, and the second layer is the negative that you have to hide within yourself.

The child is innocent. He is innocent in his love, he is innocent in his anger. He does not make a distinction. When he is in love he is in love, and he is totally in love. And when he is angry he is totally angry, he is just pure anger. Hence the beauty of the child. Even when he is angry he has a superb beauty, grace -- even in his anger, because the totality is there. Grown-ups even when they are in love are not so beautiful, because the totality is missing.

We create a division in the child in each child. Our society has lived up to now in a kind of schizophrenia. The real humanity has not yet been born. The whole past has been a nightmare, because we divide the person into two: the positive and the negative, yes and no, love and hate. We destroy his totality.

These two layers are our split. The first layer is positive and false, the second layer is negative and false. They are false because only the total can be real. The partial is always false, because the partial denies something, rejects something, and the denied part makes it false. Only in total acceptance does reality arise.

Bhagavato, the center is there in you, but you will have to go digging through these two layers, the positive-and-phoney and the negative-and-phoney. And then you will fall into that oceanic oneness, the total, the whole. Then suddenly great bliss arises: that is satori. It is not to be created, it is already there. It is not even to be discovered, it has only to be REdiscovered. You have known it before, hence the search -- otherwise the search would be impossible.

Why do people go on searching for bliss? Because they must have known it. Somewhere deep down, the memory still persists of those sweet moments in the mother's womb when all was quiet and still, when all was one, when there was no worry, no responsibility, when there was no other. It as paradise.

It is the meaning of the symbol of the Garden of Eden. The womb is the Garden of Eden. But you cannot live in the womb for ever, sooner or later you have to come out of the womb. And the moment you come out of the womb, the society is bound to educate you. The society and its education is not yet human. it is

neurotic, it is very primitive, because it does not help the child to grow in his center. It does not help the child to grow remaining alert of the center. On the contrary, it tries in every way to make the child forget the center and become identified with a false personality that the society provides for him.

The society is not interested in the child, the society is interested in its own structure persisting. The society is not interested in the individual; it is against the individual, it is all for the collective. And the collective has been neurotic and ugly. But the society is past-oriented and the individual is future-oriented; the individual has to live in the future and the society knows only the past in which it has lived. The society has no future, the society consists of the past. And it goes on imposing that past on the child.

In my vision, in a real human society, nothing will be imposed on the child -- nothing at all. Not that the child will be left all alone to himself. No, he will be helped but nothing will be imposed. He will be helped to remain whole, he will be helped to remain rooted in the essence. He will not be forced to shift his consciousness from the essence to the personality. The future education will not be an education in personality, it will be an education in essence.

And that is the meaning of a religious education. Up to now, there has been no religious education. And whatsoever you call religious education is either Christian, Hindu or Mohammedan; that is indoctrination, not religious education. Religious education will help the child to remember what is already there in him, not to forget it.

The real education will make the child more meditative, so that he never loses contact with his inner being. There is every possibility of losing that contact, because he will be moving with others: he will start imitating others, he will have to learn many things from others. Let him learn, but let him become aware that he is not to become an imitator.

But that is just what is being done, and has been done, down through the ages. We teach children to become imitators: "Be like Jesus. Be like Socrates. Be like buddha." The child can only be truly himself and never anybody else. And whatsoever he tries to become will be false and phoney.

Bhagavato, you ask me: TODAY IN LECTURE I LOOKED AT YOU AND I FELT MYSELF SO SHALLOW AND PHONEY AND FALSE.

It is good. It is immensely beautiful that you felt it. This is the beginning. If you become aware of the phoney, you cannot remain unaware for long of that which is real -- because to be aware of the phoney means that somewhere you have started becoming aware of the real. Maybe it is very vague, cloudy, not yet clear, not yet transparent, muddy. But the beginning has started.

To know the false as false is the beginning of knowing the real as real. This is a good beginning, an auspicious beginning.

You say: THERE DOES NOT SEEM TO BE ANYTHING DEEPER INSIDE ME.

To become aware of this, that "There is nothing deeper inside me" is the first step towards depth. Millions of people go on thinking that their shallow personality is their soul. Their shallow personality has depth they think. They go on believing in it and believing in it they go on missing their reality.

My function here is to make you aware of the false and the phoney and the unreal and the superficial. And when for the first time it dawns that you are phoney it hurts, because you have always believed the opposite. You have always remained with the idea that you are very very real and deep, that you have heights and depths. And you have nothing.

Right now as you exist, you don't have any depth, you don't have any height. You exist as *persona*; you are not yet aware of the essence. And only the essence can have heights and depths. But to become alert that "I am shallow" is good, tremendously important, significant. Don't forget it again: remember it. It will hurt, it will become a pain in the heart, it will become a wound. It will be like an arrow going deeper and deeper, and it will become more and more painful.

That it is the journey that every seeker has to go through. That is the pain which is needed for your rebirth. Don't forget it, and don't start believing again in the old phoney personality.

You are not that which up to now you have been thinking you are. You are something totally different. You are not this body: you are in the body but not the body. And you are not this mind either; the mind is there, but you are far beyond the mind. You are the witness.

Bhagavato, you say: I FELT MYSELF SO SHALLOW...

Who has felt it? Remember that. Shallowness itself cannot feel that it is shallow. It will have no idea of depth -- how can it feel it is shallow? Misery itself cannot feel that it is misery. Somebody else is needed, somebody who has known states of bliss. Only such a one can become aware of misery.

Disease cannot feel itself as disease, only health can feel disease as disease. Remember that.

Who has become aware that "I am shallow, I am false and phoney and there seems to be no depth in me"? Who is this? This witness is you. This is your center; your center is arising out of the chaos of your personality. This is a great moment, a moment of great blessings: don't lose track of it. Howsoever painful the journey, one has to go through it, because the end is utterly blissful.

This is the sacrifice that each sannyasin has the make; the sacrifice of the phoney on the altar of the real.

The second question:

WHY IS IT SO DIFFICULT TO BE SILENT?
MY WORDS ARE SO MECHANICAL AND USED, A CONTINUOUS REPETITION OF HISTORIES, THE SAME OLD PAST WHICH DOESN'T EXIST ANY MORE.
HOW AM I STILL NOT TIRED OF IT?

Pratito, it is difficult to be silent because in silence one disappears. You can exist as an ego only in noise. Noise is the food for you to exist as an ego; you live on it, you thrive on it. Hence the difficulty of becoming silent.

When people start thinking of becoming silent, they have the idea that when silence comes they will be there and they will enjoy the silence. That idea is utterly wrong; you don't have any notion of real things. When silence comes, you will not be there; you and silence cannot exist together. You are the noise. So when silence comes there is only silence.

There is nobody who is silent, there is nobody who can be there enjoying silence. Silence is not an experience, because there is no experiencer. It is utter silence; there is nobody.

Sufis call if *fana*: dissolution. Buddha has called it nirvana: extinguishing the candle. All is gone and there is only nothing, a kind of no-thing-ness.

You will not be able to find yourself as a self. Hence the difficulty. You will have to die to become silent -- wand who wants to die? We want silence also as a decoration, as a medal, so we can brag that "Not only have I got money, I have also got meditation." So that we can brag that "Not only am I rich outwardly, I am rich inwardly too.". The first interest in searching for silence arises out of the ego. And the ego itself is the barrier.

So when you come in contact with a master or with an energy-field, with a school where things are being done -- *really* being done, not only thought about -- then the fear arises. Then you become aware of the phenomenon that with the noise disappearing you will also disappear. Are you ready to risk that much?

You say, Pratito: WHY IS IT SO DIFFICULT TO BE SILENT?

Because you are invested in noise.

MY WORDS, you say, ARE SO MECHANICAL AND USED, A CONTINUOUS REPETITION OF HISTORIES, THE SAME OLD PAST WHICH DOESN'T EXIST ANY MORE.

Mind is nothing but the past. It is just the records of the past; it is a recording mechanism. It is your history, it is that which is no more, it is memory. But that memory keeps you alive as an ego. And you have to go on repeating that memory again and again; that helps, that supports the ego. You have to go into your past again and again to revive your ego: this is the way you nourish it.

If you drop your past completely.... Just think for a moment: if by a magic wand your past is dropped completely, this moment, who will you be? Will you be able to say `I'?. With the past disappearing, the `I' will have disappeared with it. You will be, but you will not be able to say `I'. You will be just a silence, and empty canvas, a meditation. A peacefulness, a stillness, but there will be no `I'.

Just think: slowly slowly, in a minute, drop your past. Drop your past and then think: what remains? Nothing remains. Or, only nothing remains. That nothing is you. That nothing is your reality, your essence.

So this is a mechanism to keep the ego going. You will have to repeat it: you will have to go again through the same words and the same memories and the nostalgia, again and again. And you will improve and polish on those memories. You will invent things which have never been; you will make your past look very beautiful and golden, which it was not. You will drop all that is ugly and you will go on and on projecting.

People go on inventing their past too. They make it as beautiful and rich as possible, because that is where their ego exists.

Everybody thinks that their childhood was very beautiful. The childhood *was* beautiful, but that childhood you don't remember at all. The womb was beautiful, but that you don't remember at all. And after birth, the first two or three years were beautiful, but that too you don't remember at all.

The childhood that you remember is after the fourth year, and that was not beautiful at all. That was one of the most difficult times in your life, because you were being forced, pulled and pushed into the social structure. You were cut this way and that, you were being adjusted to the machine. You were almost destroyed. You were manipulated. No child likes it.

Every child resists, becomes angry, rebels, but is helpless. And finally the parents win and the society wins.

Those days were ugly, remember again. There is nothing golden in them. But later on, everybody thinks those days were beautiful. That is your invention. People not only project the future, they project the past too: they go on coloring it, polishing it, retouching it again and again. And, slowly slowly, they make a fairyland of their past. And then they feel very good; the ego is supported by their beautiful past. The ego becomes beautiful through a beautiful past.

Just look into the autobiographies that people write. In autobiographies you will not find anything truthful. Or if sometimes you find something truthful it will be about others, not about the person who has written the autobiography. It will be about others but not about himself.

All autobiographies are a species of fiction. People invent them. Autobiographies should be counted as fiction, nothing else, because you write about your childhood later on. That childhood is just an invention: with all your experiences, with all your knowledge, with your whole life lived, you create a childhood. The childhood you would have liked to live, you create it. It is a beautiful fiction.

And one has to repeat it, remember one thing. Lies have to be repeated again and again, otherwise you will forget them. That's why it is said that if you want to lie you need a good memory. A man who speak the truth need not have a good memory. There is no need; the truth is the truth. The person who is constantly lying will really need a good memory. Lies have to be repeated, only then can they live; otherwise they disappear.

You ask me, Pratito, "Why do I go on mechanically into the same past again and again, repeating old habits? " Because this is the way you can keep it alive. Otherwise it will disappear on its own.

And this is something to be understood. If you stop participating with your past -- if when the past repeats like a mechanical habit you watch it, you don't cooperate with it -- you will see, you have taken the energy out of it. Slowly slowly, watching it, it starts dropping. Once your watching has become total, the past disappears.

And the disappearance of the past is satori. Because in the past exists your personality, your I, your ego, your self. With the past they all disappear and you are thrown back into the very center of your being. Again you are innocent, again you are a child.

That's what Jesus means when he say, "Unless you are like small children you will not enter into my kingdom of God."

What kingdom is he talking about? He is talking about the kingdom that is within you: the center, the essence, or you can call it whatever you want. A rose is a rose is a rose, it doesn't matter by what name you call it.

The childhood can be regained, rediscovered. That innocence, that beautiful innocence, can be yours again. And it will be far richer than it was, because now you will be fully alert of it. You will be conscious too. To be consciously a child is to be a saint.

There is a story of the little boy of six years of age together with his girlfriend of five year of age who approach his mother with the news that they are going to get married.

"And what are you going to do for money?" the mother asked.

"Well," said the little boy, "I get ten cents a week allowance and Mary gets five cents a week allowance."

"And where will you and she live?"

"Well, we thought that one week we would live at our house and the next week we would live at Mary's."

"What," asked the mother, "are you going to do when you have children?"

"Well," the little boy replied, "touch wood -- so far we have been very lucky!"

That innocence is still somewhere in you. That totality, that beautiful ignorance, is still somewhere in you, hidden behind so many layers of the personality. And those layers go on repeating themselves.

Watch the repetitiveness of your mind. Even if sometimes it changes words, it goes on repeating the same thing. Even if sometimes it changes habits -- you may stop smoking, then you start chewing gum. It is the same thing, the same game played with different toy. Watch the utterly unoriginal nature of your mind. Consciousness is original, mind is always repetitive and unoriginal.

A telegram arrived at the army barracks. Corporal Jones' mother had died. That evening on the parade ground the sergeant-major bellowed at the men, "Attention! Jones, your mother is dead. Okay, men dismissed."

Poor Corporal Jones collapsed, distraught. Next morning the commanding officer called the sergeant-major to his office. "Now, Sergeant-major, a word about death. When one of the men's parents passes on, goes beyond to meet his maker as it were, I think it would be better for morale if you broke the news with a little more kindness. Be a bit more subtle -- know what I mean? different approach -- know what I mean? There's a good chap, off you go now.

Now it happened that one month later, poor Jones' father also passed away. The sergeant-major, remembering what his officer had said, thought, "Right, now -- different approach, subtle, bit of kindness!"

That evening he called to the men, "Attention! All those with father take one pace forward. Jones, where the hell do you think you are going?"

It does not make much difference. Mind is repetitive, mind is just an old gramophone record. You can change words, you can change habits, it remains the same. The worldly man becomes the other-worldly, but it remains the same.

I have watched so many of your saints, and I have not seen any difference at all. They are still in the marketplace, although they live in the monastery. They have only changed forms, superficial forms, but their mind is exactly the same with no difference at all. They are playing the same games with new names, and they are utterly satisfied.

I have always felt deep compassion for your so-called saints; they are really pitiable. Whenever I see a so-called saint, deep down I say "Poor man" -- because he is thinking he is a changed being. He is not. First he was running after money, now he is running *from* money, but the running continues. First he was continuously hankering for this woman and that, now he is continuously afraid of women. But he remains obsessed with the same idea; for or against makes no difference. He is focussed on the same target. First he was in lust, now he is anti-lust, but the object of lust or anti-lust is the same.

So whether you desire the world or you renounce the world will not make much difference, unless you understand the ways of your mind, how it functions repetitively. Watch. Nothing else has to be done: just watch. Watch all the subtle ways how the mind moves into old grooves; just go on watching. Slowly slowly, the watcher arises, the watcher on the hills. And the mind is left far behind.

Deep down in the valley it continues; it goes on playing the tape. But you are no more it, you are no more in it. You can use it whenever it is needed, and you can forget all about it whenever you don't need it.

Talking to you, I have to use the mind; there is no other way. But the moment I have gone into my room I put it off. It is just a question of putting it on and off. It is a good mechanism, it can be used beneficially. The problem arises only when it becomes the master and it starts using *you*.

And that's what is happening, Pratito. The mind has become the master, and consciousness is completely lost. Regain your consciousness, become more alert and attentive. And the best thing to be attentive of is your own mind. Just watch its subtle and delicate methods, how it goes on playing games.

And I am not saying to change those games -- because if you become interested in changing, you will

forget watching. That's why I don't say to my sannyasins, "Leave the world." I say, "Live wherever you are." Sometimes it even looks very strange...

Just a few months ago, there was a french prostitute here. She wanted to take sannyas but she was also afraid -- she was afraid that if I came to know that she was a prostitute I might not give her initiation. But she was really a sincere soul, she could not hide it. And that's what I call saintliness. She said, "I should not hide it from you, I have to tell you that I am a prostitute. Can you still initiate me into sannyas?"

I said, "I might have rejected you before, but now I cannot reject you. Your innocence, your sincerity -- nobody was asking you, you have told it on your own. This is beautiful. I will initiate you."

Then another problem arose in her mind. When after a few months she was going back, she asked, "Now what am I supposed to do? I am a prostitute and that is the only profession I know. Now what am I going to do? Will you give me some indication?" I said, "Who am I to give you any indication? Just go, and go on doing whatsoever you have been doing. Just be watchful from now onwards."

She said, "Do you mean that I can continue to be a prostitute?" I said, "That is not the point, whether to continue as a prostitute or not to continue as a prostitute. Even if you leave and you become a nun, your mind will be the same as that of the prostitute. It is not a question of where you are -- in a monastery as a nun, or in the marketplace as a prostitute. That is not the point at all. The point, the whole point, consists of one thing, and that is: wherever you are, watch your mind. Now become alert. Let this light of watching always be there. And if some transformation happens through that watching, that is another thing."

And it *did* happen. But that is not renunciation, that is not renouncing anything. Something simply withers away, something becomes utterly stupid and drops. Something simply falls; you cannot hold it any more because it is so stupid.

My sannyasins have to remain in the world as they are. All that I teach is: become more alert, aware, watchful. And if something happens out of that watchfulness, it is good. It is not your choice, it happens choicelessly.

Pratito, you say: WHY IS IT SO DIFFICULT TO BE SILENT?

Because you are still clinging to your ego, afraid to die.

You say: MY WORDS ARE SO MECHANICAL AND USED.

Everybody's words are mechanical and used.

You say: A CONTINUOUS REPETITION OF HISTORIES, THE SAME OLD PAST WHICH DOESN'T EXIST ANY MORE.

Yes, that is the case with everybody. Don't be worried about it, you are not suffering from anything special. It is just the ordinary disease of man, the ordinary disease called `mind'; very ordinary and normal.

You say: HOW AM I STILL NOT TIRED OF IT?

Because you are still inventing it. How can you be tired? You go o improving upon it. You go on painting it here and there, decorating and refining it a little bit more. You are still working on it; this is your creation. The painting is not finished yet, it is on the way. That's why you are not bored with it. And you will not be bored if you continue working on it, improving o it, refining it, making it more and more delicate and beautiful' you will never be bored.

Stop cooperating with it. And the way to stop cooperation is to become alert -- then immediately cooperation disappears.

Just try. There is anger: become aware of the anger. I am not saying to stop anger, drop anger; just become aware. See that the anger is there and watch that it is arising, that you are surrounded by it, that it is clamoring all around like a cloud and you are suffocated by it. Go on watching, without doing a thing.

The moment you do something you have lost your watchfulness. Doing means you become engaged, doing means you become cooperative. And there are two types of cooperation: you can either be for, or you can be against. Both are cooperative. In both ways you become entangled.

Avoid being for or against. Don't be for anger, don't be against anger. It is there, a fact. Just watch

without any judgement and you will be surprised: soon you will have found a golden key. Watching, slowly it disappears. And it disappears without leaving a trace on you. Then you have the key; then use it for all kinds of thoughts.

One day you have become alert to the secret process of watching, that watching destroys the mind, disconnects you from the mind. Watching puts the mind off. And once you have risen above the mind like a Himalayan peak, you are the master.

That is the goal of being a sannyasin.

The third question:

HOW IS ONE TO KNOW THAT SANNYAS IS GOOD?

Sir, the proof of the pudding is in its tasting. Become a sannyasin: there is no other way. It is an experience; you have to know it through your own experience. And it is such an interior experience that nothing can be said about it from the outside. And it is of such depth that no word is capable of expressing it.

It is as if you have a pain in the heart: only you know. Or you have a headache: only you know. You may have come across people who have no experience of headaches...

I know one person. He is sixty years old and he has never had a headache. It is impossible to explain to him what a headache is. The more you explain to him, the more he seems puzzled. he has never had any experience -- how can you convey it?

Sannyas is a very deep experience. It goes to your very roots. it shakes you out of your sleep, it starts transforming you from within. It is not something on the outside. The orange clothes and the mala and the new name -- that is not sannyas. That is just an indication, a gesture; that is just a beginning, the first step. And everything else that happens then is very interior.

And you say: HOW IS ONE TO KNOW THAT SANNYAS IS GOOD?

The mother ran into the nursery when she heard her five-year-old son howling. His baby sister had been pulling his hair.

"Don't mind the baby," his mother said. "She doesn't know that it hurts you."

A few minutes later, the mother ran back to the nursery. This time it was the baby doing the screaming.

"What's the matter with the baby?" the mother asked.

"Nothing much," her five-year-old son replied. "But now she knows."

But that is the only way to know. So please let me pull your hair! Become a sannyasin and you will know: it *is* good. It is immensely good, there is nothing like it.

The fourth question:

OSHO, WHEN I DROPPED MY JOB AS A POLITICAL REPORTER IN ORDER TO COME TO POONA, SOME OF MY FRIENDS WHO ARE ENGAGED IN THE STRUGGLE AGAINST ATOMIC WAR, ATOMIC POWER, DESTRUCTION OF THE ENVIRONMENT, THE DISMANTLING OF DEMOCRATIC FREEDOMS, ETCETERA, CALLED ME AN ESCAPIST.
SOMETIMES I WONDER IF THEY ARE RIGHT. ARE THEY?

Satyananda, they are right, but they are right in a totally different sense of which they are not aware.

Once can escape from reality, one can also escape *to* reality.

And the second is the case. When you move into meditation or into sannyas it is escaping *to* reality, not *from* reality. Because the most real thing in you is your own center. The farther away you are from your center, the farther away you are from reality.

And the struggle that they are continuing AGAINST ATOMIC POWER, DESTRUCTION OF THE

ENVIRONMENT, THE DISMANTLING OF DEMOCRATIC FREEDOMS, ETCETERA is not going to succeed in their way -- it is not possible to succeed that way.

We are not struggling against anything like that here, because we are cutting the very roots. They are struggling only against the leaves. From where does atomic power come? Who has created it, and why? From where does war come, and why? Who has destroyed the environment, and why? From where does all this destructiveness come?

Why is there no democracy in the world? Why is there no individual freedom in the world? Who has done all this? Do you think you can make some party, some class, some section of the society, responsible for it? Then you will be utterly wrong.

It is the human mind that is responsible. The way the human mind has existed up to now is somehow wrong. The human mind has not yet learned how to be creative, hence there is destruction. And there *will* be destruction, unless we change the very foundation of the human mind.

Struggling against war is not going to help, because that is again another war. Have you not seen the pacifists and their processions, and how they howl and scream and how angry they are? And they are pacifists. And every pacifist procession ends in destruction: they start looting the shops and burning the buses and throwing stones at the police. And they had come to propagate peace.

This is an old stupidity. All wars are fought in the name of peace, all the wars have *always* been fought in the name of peace. Can't you see he point? Man wants to fight, any excuse will do. And peace is a beautiful excuse.

All politicians talk about peace and prepare for war. And if you ask them why, they will say "how can we protect peace? We have to be strong, otherwise peace will be destroyed. So we have to prepare for war in order to have a peaceful world." And when the preparation has gone on for long then you have to do something, because otherwise the preparation becomes heavy.

For example, a person has been continuously exercising and preparing himself, just in order to be ready to fight. Then one day he is ready. Now he hankers to fight; now his whole preparation forces him to fight. And he was not exercising alone: the neighbor was also going to the gym, and also getting muscular, and also becoming a Muhammad Ali. And both walk before each other's house in a very aggressive way, and both are afraid of each other. And then finally somebody has to begin to fight.

Machiavelli said the best way to defend is to be offensive, the best means of defence is to be offensive. Then somebody has to start it, because it becomes heavy. it becomes a tension, and the tension has to be released.

Now, when you go on piling up arms and bombs, how long can you go on piling them up? One day you have to start selling them; it is dangerous to go on accumulating them. Then, somewhere or other, there has to be a war: it becomes an economic necessity.

Big world wars are fought once in a while, and between two big wars small wars go on -- sometimes in Israel, sometimes in Korea, sometimes in Vietnam, sometimes Bangladesh, Kashmir... they go on. Because the great powers are creating bombs and and the Pakistanis will fight; they will become the market. Then the Israelis and the Arabs will fight, and they will become the market.

Just see the whole point. If Israel gets arms from America, then the Arabs will get arms from Russia: both need a market. If India gets arms from Russia, then Pakistan gets arms from America: they both are in need. And they are improving their arms every day -- so what to do with out-of-date arms? They are useless. You can destroy them, dump them in the ocean, but then all that you have put into them is lost.

Sell them to backward countries. For them they are great things. For Russia and America they are out of date, useless, but for India and Pakistan they are just the last word. They are primitive as far as American technology and Russian technology are concerned; they are of no use. If Russia dn America go to war they will not be of any use; there is no point in keeping them.

So this whole game continues. We go on talking of peace, and we go on creating war.

We have to understand the human mind; the human mind has to be changed from the roots. If the human mind remains ambitious then there is no possibility of a world without war: ambition is war. If the human mind remains sectarian -- Christian, Hindu, Mohammedan -- there is no possibility of any peace. Because those sects will divide people, and any division is the beginning of war.

Satyananda, you have not escaped *from* reality, you have escaped *to* reality. We are not talking about peace; there is no point in talking about it. We are creating the foundation of it. We are not pacifists and we are not marching on the streets and going on a long walk -- to the capital -- a pacifist procession with slogans and shouting. We are not doing all that nonsense, it is pointless! It simply helps a few people to

throw out and cathart their destructiveness, that's all. They enjoy it.

I know those people, they are always in every protest march. I lived in Jabalpur for many years, and I was watching every kind of thing that went around. So whenever there was a protest march or anything, I would go and watch. I was surprised: I found one man in *all* protest marches, all kinds -- -communist, socialist, *jansanghi*, hinduites, *arya samajis*, anybody! He was always there. I was puzzled: he is congressee, he is a communist, he is a socialist, he is a *jansanghi*....

One day I caught hold of him and I asked him, "You puzzle me very much. I see you in every procession, every protest, and you shout the best!"

He said, "I am also puzzled, because I see you always watching, and you never participate! How do you manage it? And I was afraid that one day or other you were going to ask me," he said, "because you see me in every protest. I enjoy shouting. I don't care for whom I am shouting or against whom I am shouting. I enjoy shouting! It is such good exercise, and I feel so thrilled and excited, and it always gives me a good appetite. And it brings some excitement; otherwise life is a boredom."

If you don't believe me, you can ask Astha. Her father and mother have both been of this type their whole life, just protesting. It does not matter against whom -- who cares? Those are just excuses.

We are not doing anything like that here. So those who are doing such things will think that this is an escape from reality, because they think what they are doing is reality. It is not.

And naturally, sitting silently here -- meditating, dancing, with closed eyes doing *vipassana*, watching, being alert -- certainly, for them it is an escape. It *is* an escape, but in a different sense.

You are going, Satyananda, to the very root of all diseases. And we are trying to cut that very root. We are trying to create a new kind of human being -- without ego, without ambition, without any desire to succeed in the world. We are trying to create a human being who wants to dance, sing, love, who wants to celebrate life. We are trying to create a creative human mind.

And remember, only a no-mind is a creative mind. When the so-called mind disappears and there is just pure emptiness, virgin emptiness, out of that virgin emptiness arises creativity. A thousand and one flowers bloom in that emptiness.

That is the garden Hakim Sanai is talking about: the *hadiqa*, the garden. We are trying to create that garden. We will make our bodies a compost, we will make our minds a compost, so that the golden flower can bloom in us.

This is not an escape from reality, this is escaping *into* reality.

The fifth question:

OSHO, IN SO MANY WAYS YOU MAKE US UNDERSTAND, BUT STILL WE DO NOT UNDERSTAND. OSHO, WHY DO WE NOT UNDERSTAND? WHEN WILL WE UNDERSTAND? HOW WILL WE UNDERSTAND?

Chaitanya Bodhisatva, understanding is not something that knows any `when'. It is not of time, so it is not predictable. I cannot say `today' or `tomorrow' or `the day after tomorrow'. It can happen right this moment, it may not happen for lives together. It is unpredictable. It is unpredictable because it cannot be caused. It happens when it happens; understanding comes to you. All that you can do is not to create it -- you cannot create it. And the understanding that is created by you will not be much of an understanding, either. So don't ask `how'; there is no `how' to it.

`How' means some technique, some method, so that we can create understanding. Understanding is not a thing that can be manufactured. Then what is it? It is already the case. You understand, but the understanding goes against your investments. Whatsoever I am saying is so simple that it is impossible not to understand it. I am not talking about difficult things, I am not talking about philosophy. I am making simple statements, just like "two plus two is four": you need not be a great genius to understand it.

And you understand it perfectly well. It is not that you don't understand it; it is a question of something else. You don't want to understand it. You understand it, but you don't *want* to understand it. You want to avoid it, you want to postpone it, hence you ask "When? How?" Those are tricks, strategies, to postpone until tomorrow.

I say: Now! Don't ask when. And don't ask how, because `how' brings the future in. Then you say "I will

practise; it can't happen just now. I will practise tomorrow, the day after tomorrow, and slowly slowly, gradually, one day it will happen.": And meanwhile you remain the same. It is a trick.

What I am saying is so obvious, but it goes against your investments. You have invested too much in your ignorance. Your whole life up to now has been lived by an utterly wrong kind of mind, and you have invested all that you had, your whole life. Now suddenly you see the point: you become afraid. Seeing it means that you have been a fool up to now. Seeing it means that up to now all has been futile, that up to now you have not really lived. This is too much, you cannot swallow it. You create a new trick: you say "I will try to understand."

Bodhisatva, you have understood. It is already there. Now please, don't play games. and remember, if you cannot live this understanding that is happening to you today, you will not be able to live it tomorrow either, because tomorrow the investment will have become even more. One day more you will have invested in your wrong attitudes, wrong structures; it will become more and more difficult. That's why it becomes difficult. The older you are, the more difficult it becomes.

Why do you see so many young people coming to me? The reason is, their investment is not so big. They can still hope to change their life and LIVE. When old persons come, their investment is too big. Unless they are very courageous and really young inside, they will not be able to take the jump. Their whole life they have lived in one way; now suddenly I am showing them a different path to be followed. It is so new: it will be uncomfortable, inconvenient, insecure. And now not much is left -- they are getting old, death is coming. To risk in such a moment becomes difficult. They understand perfectly well, but they don't *want* to understand. They want to go on dreaming, they want to continue the dream.

Mulla Nasrudin one night dreamt that Khidr, the Sufi hidden master, was standing before him and asked him, "What do you want, Nasrudin?"

Poor Nasrudin could not ask much. That's how people are. If God suddenly appears and asks you, "What do you want?" -- just think, what comes to your mind? A house, a car, a bank balance... you cannot even ask for something worthwhile.

Mulla said, "A hundred-rupee note." Poor man, that was the best thing that he could imagine. But Khidr is also something; he said, "I will give you one rupee. Two."

Mulla said, "No, a hundred!"

"Three."

And this way it continued, this haggling continued, in the dream. It came to ninety-nine, and Khidr was very adamant. He said, "I will not give a single pai more. Ninety-nine? Take it or leave it!"

And Mulla said, "I will take a hundred! And how miserly you are! Just for one rupee? Why not make it a hundred?"

And the fight became so hot that Mulla woke himself up. He opened his eyes, Khidr disappeared, the notes disappeared. The wife was sitting by his side, because he was talking so loudly that she had become awake and was listening. Great haggling was going on and talk about money, and she was also interested. And she did not want to disturb him; something great was happening. "Eighty, eighty-one, eighty-two..." and it went on "... ninety-nine." And Mulla said, "Ninety-nine, no! A hundred! I will take only a hundred."

And then suddenly he opened his eyes, and the wife said, "What is happening?" And Mulla said, "You keep quiet!"

He closed his eyes again and said, "Okay, give me ninety-nine." But now the dream is gone; now there is no Khidr, nobody.

And he said, "Okay, ninety-nine I say! Where are you? Ninety-eight! Ninety-seven!" And he started coming down but now there was nobody and not even one rupee. And he was very angry and said, "How foolish I am! I should have accepted ninety-nine. Just for one rupee.... This Khidr is a miser. And I am also a foolish man; now I cannot find him."

That's the situation. If you understand me, the dream will be broken. And you are always nearabout ninety-nine. It is just going to happen tomorrow -- one more day, a little more effort.... And the hundred-rupee note is just hanging there in front of you like a carrot.

You say to me, "Wait, Osho. Just let try a little more. And you can go on telling me, you can go on teaching me, but tell me *when* and *how*." And you go on working hard to get this hundred-rupee note which is always there around the corner but is never in your hands. It will never be in your hands. And you are not ready to awaken from your sweet dream.

It is not a question of understanding; it is so simple. But you have lived a certain life, your habits have

become fixed, your structure has become frozen. Even when you understand, your mind is cunning enough to distort it, to create meanings in it which are not there. It can project its own ideas into it.

What I am saying is simple, utterly simple. Anybody with an innocent mind can understand it. But the problem is you have prejudices, you have your own ideas. You would like to understand it accordingly, according to your own prejudices.

The good Father came upon Pat, the town disgrace, in a highly inebriated condition, tacking skillfully from telephone post to gate, and back again.
"Pat, Pat, drunk again?"
"Are ye? So'm I, Father."

"Tut, tut, this is no time for levity. You in this beastly condition, Pat, after faithfully promisin' me, two weeks ago, that you would never more drink again -- an' after takin' the pledge. It's a burning shame to you, an' a sin against God an' the Church, and sorry I am to be obliged to say so."

"Father Daly," said Pat, in a tone half tipsy, half laughing, "do ye say ye are sorry to see me so?"
"Yis, indade I am."
"Are you sure y're very sorry?"
"Yis, very very sorry."

"Well, thin, Father Daly, if you're very very sorry, I'll forgive you."

This is how it goes on. I say one thing, you manage to make it mean something else. And you are doing it, and you know that you are doing it. It is not a question of when and how: either now or never.

A young Scotsman of good family and good social position had a great fondness for drink. His family and his friends had done almost everything to break him of the habit, with no success. A friend suggested that they try giving him a severe shock. As a means to this end, they procured a coffin, and the next time he came home under the influence, they dressed him like a corpse, darkened the room, placed a few lighted candles around the coffin, and put a friend there to watch him.

He awoke shortly and appeared greatly puzzled by the surroundings, when, catching sight of somebody in the room, he remarked, "Whaur am I?"
"Ye're deed," was the solemn reply.
"Deed?" he exclaimed. "Hoo lang ha'e I been deed?"
"Three days."
"Weel, weel," he mused. "Are ye deed as weel?"
"Aye, I'm deed as weel," said his companion.
"That funny. Hoo lang ha'e ye been deed?"
"Three weeks," replied the other sadly.
The bibulous one brightened up considerably and said, "Weel, if ye've been deed three weeks, and I've nad I've only been deed three days, ye must know the place better than I dae: whaur can we gang an' get a drink?"

The old mind, the old structure, the old habits, they go on persisting. They will follow you even in your death. That's exactly what happens: you only change your body, your mind continues. Your mind enters into another womb, with all its rotten past. And again you start living the same repetitive life.

Don't ask me when you are going to understand me: you *have* understood me. Now please don't postpone it any more. It has already happened! It is such a simple thing; I am not giving you puzzles, I am giving you bare, naked truths. And there is no question of *how*.

Listening to me, not interfering with what I am saying, not distorting what I am saying, the understanding will arise on its own -- it *is* arising. But it is going to be against your investments, that is true. And unless you dare, you will not be able to come out of your old past, you will not be able to come out of your old ego.

Great daring is needed; not understanding -- understanding is already happening -- but courage. And what is courage? Courage simply means a readiness to risk the known for the unknown. If the known has not given you anything, why be afraid of the unknown? Let us try it. You are not going to lose anything, because you don't have anything. Why not try it? Either you get something or you don't lose anything; any way you are not going to be a loser.

But people think they *have* something. They think they have lived a tremendously beautiful life, a life of richness. These are just your beliefs. You have been only dragging along. Your life has been drab and flat; no poetry has ever happened in it, no dance. You have not known anything of the beauty and the grandeur of existence. You have not even for a moment touched the divinity of this beautiful universe.

You have not known anything of God, and only that matters. Only that gives richness, only that means life. If you have not touched the divine, if you have not been touched by the divine, if you have not been moved by the divine, if you have not been penetrated by the divine, if you have not allowed God to happen to you, all that has happened is just a dream.

Seeing it, one jumps out of the dream. This is courage, to jump out of the known dream into the unknown. It is a risk. Who knows what is going to happen in the unknown? But one thing is certain; by changing from the known to the unknown you will have grown, you will have become richer.

The last question:

OSHO, WHAT WOULD YOU DO IF, BY SOME CRAZY TWIST OF FATE, YOU BECAME PRIME MINISTER OF INDIA?

Ashok, I will resign immediately.

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HE DOESN'T KNOW HIS OWN SELF:
HOW SHOULD HE KNOW THE SELF OF ANOTHER?
HE KNOWS ONLY HIS HANDS AND FEET,
HOW SHOULD HE KNOW ABOUT GOD?
THIS IS BEYOND THE SAGE'S GRASP:
YOU MUST BE A FOOL
IF YOU THINK THAT YOU KNOW IT.
WHEN YOU CAN EXPOUND ON THIS,
YOU WILL KNOW THE PURE ESSENCE OF FAITH;
TILL THEN,
WHAT HAVE FAITH AND YOU IN COMMON?
IT IS BETTER TO BE SILENT
THAN TO TALK NONSENSE
LIKE ONE OF THE LEARNED;
FAITH IS NOT WOVEN
INTO EVERY GARMENT.

YOU WERE MADE FOR WORK:
A ROBE OF HONOR AWAITS YOU.
HOW IS IT THAT YOU ARE SATISFIED
WITH MERE RAGS?
HOW WILL YOU EVER HAVE RICHES
IF YOU ARE IDLE SIXTY DAYS A MONTH?

KNOWING WHAT YOU KNOW,
BE SERENE ALSO, LIKE A MOUNTAIN;
AND DO NOT BE DISTRESSED BY MISFORTUNE.
KNOWLEDGE WITHOUT SERENITY
IS AN UNLIT CANDLE;
TOGETHER THEY ARE HONEY-COMB;
HONEY WITHOUT WAX IS A NOBLE THING;
WAX WITHOUT HONEY IS ONLY FIT FOR BURNING.

LEAVE THIS ABODE
OF BIRTH AND DECAY;
LEAVE THIS PIT,
AND MAKE FOR YOUR DESTINED HOME.
THIS HEAP OF DUST IS A MIRAGE,
WHERE FIRE SEEMS LIKE WATER.

A Sufi story:
The philosophers, logicians and doctors of law were drawn up at court to examine Mulla Nasruddin. This was a serious case, because he had admitted going from village to village saying: "The so-called wise men are ignorant, irresolute and confused." He was charged with undermining the security of the state.
"You may speak first," said the King.
"Have paper and pens brought," said the Mulla.
Paper and pens were brought.
"Give some to each of the first seven savants."
They were distributed.
"Have them write separately an answer to this question:
'What is bread?'"
This was done. The papers were handed to the King, who read them out:
The first said: "Bread is a food."
The second: "It is flour and water."
The third: "A gift of God."
The fourth: "Baked dough."
The fifth: "Changeable, according to how you mean 'bread'."
The sixth: "A nutritious substance."
The seventh: "Nobody really knows."
"When they decide what bread is,"said Nasruddin, "It will be possible for them to decide other things. For example, whether I am right or wrong. Can you entrust matters of assessment and judgement to people like this? Is it or is it not strange that they cannot agree about something which they eat each day, and yet are unanimous that I am a heretic?"

Yes, that is the situation of your so-called philosophers, theologians, doctors of law: the learned people. They are parrots. They have not even known themselves yet -- what else can they know? They are not even acquainted with themselves -- how can they be acquainted with others? They have not unravelled the mystery that they are.
The closest is your own mystery. If even that is not known, how can you know the mystery of others? Those mysteries are farther away from you, they are distant. The easily approachable, the most easily approachable, is your own mystery. The journey has to begin from there.
The learned people -- the pundits, the scholars, the professors -- they are only better informed. But

information makes no one wise. Yes, it helps you to pretend wisdom. It becomes a camouflage; it is a facade behind which you can hide your ignorance. But the ignorance is not destroyed by it -- on the contrary, it is protected.

Your knowledge becomes a defence; it is a security for your ignorance. It is nourishment. You become fully unaware that you are ignorant: that is the purpose of your so-called knowledge. And this is dangerous. If you are unaware that you are ill, then there is no possibility of searching for health. If you become oblivious to the fact of your fundamental ignorance, how are you ever going to become enlightened?

If you have forgotten that your interior is full of darkness, you will not search for light. You will not work to create light. If you have already accepted that you know, then what is the point of going on an adventure of knowing?

And that's what your so-called knowledge goes on doing. It does not change the ignorant person into a knowing person; it only gives an illusion of knowledge. It is a mirage. It is a dream in which you become wise. But in reality you remain the same.

The difference between the ignorant and the so-called learned is only of quantity. No qualitative difference at all exists between them. The ignorant is less informed, less polished, less educated. The learned is more informed, more educated, has read more, has listened to more people. The difference is of language. The learned is more articulate, knows many more words. But they are mere words, remember. There is no meaning in it, there cannot be any meaning in it, because meaning comes through experience.

You can learn all the great words there are in the dictionaries. That's how you go on using words. When you use words like 'god' do you know what you are saying? Do you know what you mean? What is God? It is a mere word for you, and it will remain a mere word. But behind the word there is a danger: you may start believing that you know because you know the word.

Knowing the word 'god' is not knowing God. Knowing the word 'love' is not knowing love. Knowing the word 'fire' is not knowing fire. Remember, words are mere symbols. Unless you pour existential meaning into them they will remain empty. There is no meaning in words, the meaning is in the individual and his experience.

If Krishna uses the word 'god' it is not a mere word. It is meaningful, it has significance. The significance comes from Krishna's life, the significance is poured from Krishna's consciousness.

When Jesus uses the word 'god' it is of utter import, it is pregnant with great meaning. The meaning is in Jesus, not in the word 'god' -- because the word 'god' had been used by rabbis, down the ages, with no meaning at all. Jesus poured meaning into it. He transformed an empty word into a significant, meaningful, *alive* thing: it started pulsating.

When Buddha touched any word it became alive, it grew wings. Suddenly there was a metamorphosis.

But the learned is only full of dust, the dust that he has gathered from books and scriptures. Beware of such learning, it is more dangerous than simple ignorance. Why is it more dangerous than ignorance? Because ignorance has a purity; it has innocence in it and it has an authenticity. It is true -- and from truth there is a possibility to go further. Knowledge, the so-called knowledge, is untrue. From untruth you cannot go on a journey of truth.

Remember, there is no actual difference between the learned and the ignorant, except that the learned believes that he knows, and the ignorant knows that he does not know. But then the ignorant is in a better position.

An American lady who speaks no French takes her little daughter to the Paris zoo. They stop in front of a cage with porcupines inside and read a sign that says: Porcupi Africain, Porcupi Australian.

This puzzles them, because the porcupines all look just about the same. So the mother goes up to the guard who is standing nearby and says, "Monsieur, do you speak English?"

The guard touches his cap and says, "Madame, I speak... only a very leetle of English.... Wat ees eet Madame weesh to know?"

"Would you tell us please what is the difference between the Australian porcupine and the African porcupine?"

"Eet eez thees, Madame: zee prick of zee African porcupine, she is longair zan zee prick of zee Australian porcupine."

The lady is horrified and rushes off with her daughter until she finds the superintendent of the zoo. "Monsieur," she says, "Do you speak English?"

"Madame," says the superintendent, "I am speaking English for many years. I have studied at Oxford

and in fact I can speak as well as you. What does Madame wishes to know.

So she tells him with great indignation the awful thing that the guard has just said in front of her and her little girl.

"Madame must not be offended," says the superintendent. "You see, what the guard is trying to say is that the quill of the African porcupine is longer that the quill of the Australian porcupine -- for, as a matter of fact, Madame, their prick is of the same size."

There is not much difference between the so-called learned and the unlearned. Maybe the difference is of words, of language, but not of any quality. Their inner quality remains the same.

This is one of the fundamentals of Sufism to be understood: knowledge is futile if it has not arisen in your own experience. Knowledge is an utterly unnecessary burden if it is not part of your own life. If it is added to you from the outside, drop it. Don't unnecessarily carry it. It is useless, it is harmful, it is poisonous, and a burden. It will not allow you to move quick and fast. And the more you gather knowledge, the less is the possibility of your movement.

Hence your learned people live like stagnant pools: They are no longer rivers. Learned people go on talking about beautiful words, spinning and weaving great philosophies around them. But if you go into their words and penetrate deeply, you will always find emptiness and nothing else.

Great books are written about God by people who have no inkling. Great books are written about heaven and hell, maps of heaven and hell have even been drawn by people and they don't know a thing. They have not even penetrated their own world of emotions and feelings; they have not contacted their own inner consciousness. And they are talking about distant things: the afterlife, life after death.... And they are clever people; they know how to talk, they know how to prove, they know how to argue. And they argue in such a beautiful way that anybody can be deceived.

If you go into their argument you will find it very valid. But the validity of the argument is irrelevant. The question is of whether the person knows or not. Sometimes it happens that a person knows but cannot argue, or argues faultily. A person sometimes knows but has no language to express it, or uses wrong language. But what he says is still true. His argument may be false, his language may not be adequate, but what he says is still true.

And at the other extreme there are people whose language you cannot find fault with, whose argument is perfect, who are accomplished logicians. You cannot argue with them, they will immediately silence you. But still, what they are saying is utterly stupid. It does not make any sense. It is just in their minds; their hearts are utterly untouched by it. They themselves are not moved by what they are saying. When they talked about God there is no juice flowing in their being. When they talk about love you will not see any sign of it in their eyes, and when they talk about poetry there is no poetry in their presence. They talked about grace but you will not see any grace anywhere.

But they can create a great turmoil of words, they can create a great smoke of words. And if you also live in words there is every possibility you will be deceived. That's how million of people are lost. The blind are leading the other blind. The articulate blind are leading the inarticulate blind, the informed blind are leading the uninformed blind.

And whenever a man of eyes is born -- a Jesus, a Buddha, a Bahaudin, a Hakim Sanai -- all those scholars and learned people are immediately in agreement about one thing, that Jesus is wrong. They may not agree about what bread is, they may not agree about anything else, but about one thing they immediately agree, that Jesus is wrong.

They may be Hindus, they may be Mohammedans, they may be Jews, they may be somebody else. But when there is a man like Jesus they immediately all fall into agreement, because they all see the risk. If Jesus is right, then they are all wrong. Jesus has to be proved wrong. And if they cannot prove him wrong -- and they CANNOT prove it -- then Jesus has to be destroyed. If they cannot prove it then the only way is to remove Jesus from people's lives.

And once Jesus is killed. the same people who killed Jesus will become Jesus' followers, popes, bishops and priests. Again they are there to philosophize.

With Jesus there is trouble. But with Jesus' words there is no problem. They can spin and weave around any word; whether it is of Moses or Jesus makes mo difference to them. Now Jesus becomes their center of philosophizing.

Buddha becomes the greatest source of philosophers: a strange phenomenon, unbelievable -- because Buddha was utterly against philosophy. His whole life he remained absolutely anti-philosophy. He never

talked about any philosophical subject; he was down to earth. He was a pragmatist, a practical man. If you had asked him about god he would have immediately pushed the question aside and would have said to you, "How is it going to transform you? Talking about god is meaningless -- don't waste time.Think about meditation, think about compassion. Think about things which can transform you. What can god do?"

If you had asked him about the afterlife he would have immediately stopped you: "Don't talk nonsense. You are alive, and you don't know what LIFE is, and you are thinking about the afterlife! You don't know what you are right now, and you are asking,'What will I be after death?' This is utter stupidity."

Rather, go into yourself and see who you are. And if you have known yourself then there is no problem. When you die you will know whether you survive or not -- why make much fuss about it right now? And how can it be decided? There is no way of deciding. Even if the whole world says that you will survive the bodily death, the doubt will still persist. Who knows? Everybody may be wrong -- because the whole world used to believe that the earth was flat, and the whole world was wrong. The earth was not flat; now we know. The whole world has believed, down the ages, that the sun moves around the earth. Now we know, the earth moves around the sun, not vice versa.

So it is not a question of how many people believe in it. Truth is not decided by the majority, it is not a question of voting. Even if a single man knows truth, and the whole world is against him, he is still true and the world is still wrong.

You cannot be convinced that you will be when you are dead; there is no way of convincing you. You can believe it if you want to; if you want to believe, you can believe anything. But is because you want to, not because you are convinced.

You are afraid of death, so you would like to remain after death: you want to believe it, so you believe it. But you know that it is your belief; it may not be so. Deep down, the doubt will persist.

And Buddha would not have answered any question that you could think belonged to philosophy. He used to say, "If I say something about the beyond, you will misunderstand it. You don't have any experience of the beyond; communication is not possible."

And you can see how difficult it is to communicate. I say one thing, you will understand another. People will understand according to their level of understanding.

A playboy who had squandered a fortune was asked what he had done with all his money. He answered, "Some went for liquor and fast automobiles, and most went for women. The rest I spent foolishly."

Words don't mean the same thing to everybody. It is according to your understanding.

"Your continual unfaithfulness proves that you are absolutely worthless!" yelled the outraged man who had just caught his wife for the tenth time with another man.

"Quite the contrary," came the cool reply. "It merely proves I am too good to be true."

It all depends on you.

On a foreign business trip, a man found himself hampered after working hours by the fact that he didn't know the language. He was delighted, therefore, when a gorgeous woman sat down at his restaurant table.
"Can you speak English?" he ventured hopefully.
"Jus' a leetle," she said with a smile.
"Just a little, eh?" he repeated. "How much?"
"Twenty-five dollars," was the prompt reply.

Communication is one of the most difficult problems in the world. When you use a word you give it your meaning. When it reaches the other person it is bound to take his meaning. And between the transfer everything is lost.

So Buddha said, "I will not talk of the beyond. And don't ask ask anything about the beyond. Be more scientific and realistic: go into that which is. Don't talk about truth. Go into that which is, go into that which you are, and that is the way to know the truth.

But once Buddha died, great philosophical schools arose. It had never happened in the whole world as it happened in India after Buddha. The man who for his whole life was against philosophy and philosophizing, became the source of the greatest philosophical endeavor ever. Thirty-six schools of philosophy were born

when Buddha died. And the people that he had always condemned all gathered together to philosophize about him.

And see the beauty, the irony of it all! They started philosophizing about why Buddha kept silent. Why he did not say anything about the beyond: that became their philosophy! They started talking about why he kept silent about the beyond. And there were as many answers as possible.

Somebody said, "Because there is no beyond." Now one philosophy has taken roots. Another said, "The beyond is, but it is inexpressible. That's why he kept silent." Now another school, and so on and so forth.

Even the silence of Buddha became a problem, and people started discussing the silence. Nobody tried to become silent; people started talking ABOUT the silence.

Beware of this trap, the mind is very cunning. If I say something about meditation, I am saying it so that you can meditate. But you start thinking about meditation, what meditation is. "How many kinds of meditation are there in existence? What is the difference between them? Why are they antagonistic to each other?

And then you can go on ad infinitum, and there will not be any time when you will ever meditate. You will become more and more confused. You will become so confused finally that you will not know how to start meditation. because there are so many directions opening. Where to go? What to choose? You will simply be paralyzed.

The mind always does that. And only a few people who are really alert are capable of getting out of these traps of the mind. The mind is a great philosopher. And life is not a philosophy, life is a reality. Philosophy is an escape from reality; philosophy means thinking. Life is -- there is no question of thought. You can simply jump into it.

The ancient pond
a frog jumps in
the sound

Just like that, you can jump into this ancient pond of life. You can know it only by jumping into it. There is no other way to know life; thinking about it is the surest way you miss it.

The sutras:

HE DOESN'T KNOW HIS OWN SELF:
HOW SHOULD HE KNOW THE SELF OF ANOTHER?

But this is what everybody is doing. You think you know the woman you love? You think you know your husband? You think you know your child? Just because you carried the child in your whom for nine months. do you think you know him? You only believe that you know him. The child is a mystery; you don't know a thing about him. The child is as mysterious as the whole existence.

You don't know the woman you love. How can you know the woman? -- because you have not yet known yourself. The woman may be close to you, but she can never be as close as you are to yourself.

Hence I say if you don't love yourself you will not be able to love anybody else in the world. And if you don't know yourself you will never be able to know anybody else in the world. Love or knowledge, all start from your own center. The first ripple has to arise there, then it can go on spreading. Then it can go on spreading to the unbounded boundaries of existence.

But first it has to start at the very core of your being.

HE DOESN'T KNOW HIS OWN SELF:
HOW SHOULD HE KNOW THE SELF OF ANOTHER?

And what is the problem? Why don't you know your own self? This should be the easiest thing in the world, and it has become difficult, the most difficult. This has become almost impossible, to know oneself. What has gone wrong? You have the capacity to know. You are there, the capacity to know is there. Then what has gone wrong? Why cannot this capacity of knowing turn upon itself?

Only one thing has gone wrong, and unless you put it right you will remain ignorant of yourself. And the thing that has gone wrong is, a split has been created in you. You have lost your integrity. The society has made you into a divided house, divided against yourself.

The strategy is simple; once understood, it can be removed. The strategy is, the society has given you ideals of how you should be. And it has enforced those ideals so deeply in you, that you are always interested in the ideal "how I should be" and you have forgotten who you are. You are obsessed with the future ideal and you have forgotten the present reality.

Your eyes are focused on the distant future. Hence they cannot turn inwards. You are constantly thinking of what to do, how to do it, how to be this. Your language has become that of shoulds and oughts, and the reality consists only of IS. Reality knows no should, no ought.

A rose flower is a rose flower, there is no question of its being something else. And the lotus is a lotus. Neither does the rose ever try to become a lotus, nor does the lotus ever try to become a rose. Hence they are not neurotics. They don't need the psychiatrist, they don't need any psychoanalysis. The rose is healthy because the rose simply lives its reality.

And so it is with the whole existence except man. Only man has ideals and shoulds. "You should be this and that" -- then you are divided against your own IS. Should and is are enemies.

And you cannot be anything other than you are. Let it sink deep into your heart: you can only be that which you are, never anything else. Once this truth sinks deep, that "I can only be myself" all ideals disappear. They are discarded automatically. And when there is no ideal, reality is encountered. Then your eyes are herenow, then you are present to what you are. The division, the split, has disappeared. You are one.

This is the beginning of being one with god. First be one with yourself. This is the first step of UNIO MYSTICA: be one with yourself. And then the second step, and the last, is: be one with existence. The second is easy. The first has become difficult because of so much conditioning, so much education, so many civilizing efforts. The first has become difficult.

If you have taken the first step of just accepting yourself and loving yourself as you are, moment to moment... For example, you are sad. This moment you are sad. Your whole conditioning says to you "You should not be sad. This is bad. You should not be sad. You have to be happy." Now the division, now the problem. You are sad: that is the truth of this moment. And your conditioning, your mind says, "You should not be like this, you have to be happy. Smile! What will people think of you?"

Your woman may leave you if you are so sad, your friends may desert you if you are so sad, your business will be destroyed if you remain so sad. You have to laugh, you have to smile, you have to at least to pretend that you are happy. If you are a doctor your patients will not feel good if you are so sad. They want a doctor who is happy, jolly, healthy, and you are looking so sad. Smile -- even if you cannot bring a real smile, bring a false smile, but smile. At least pretend, act.

This is the problem: you pretend, you act. You can manage to smile, but then you have become two. You have repressed the truth, you have become phoney.

And the phoney is appreciated by the society. The phoney becomes the saint, the phoney becomes the great leader, the phoney becomes the mahatma. And everybody starts following the phoney. The phoney is your ideal.

That's why you are unable to know yourself. How can you know yourself if you don't accept yourself? You are always repressing your being. What has to be done then? When you are sad, accept the sadness: this is you. Don't say "I am sad." Don't say that sadness is something separate from you. Simply say, "I am sadness. This moment, I am sadness." And live your sadness in total authenticity.

And you will be surprised that a miraculous door opens in your being. If you can live your sadness with no image of being happy, you become happy immediately, because the division disappears. There is no division any more. "I am sadness" and there is no question of any ideal to be anything else. So there is no effort, no conflict. "I am simply this" and there is relaxation.

And in that relaxation is grace, and in that relaxation is joy.

All psychological pain exists only because you are divided. Pain means division. and bliss means no-division. It will look paradoxical to you: if one is sad, accepting one's sadness how can one become joyous? It will look paradoxical, but it is so. Try it.

And I am not saying try to be happy; I am not saying that, "Accept your sadness so that you can become happy" -- I am not saying that. If that is your motivation then nothing will happen; you are still struggling. You will be watching from the corner of your eye: "So much time has passed and I have accepted even

sadness, and I am saying 'I am sadness", and joy is still not coming. "It will not come that way.

Joy is not a goal, it is a by-product. It is a natural consequence of oneness, of unity. Just be united with this sadness, for no motivation, for no particular purpose. There is no question of any purpose. This is how you are this moment, this is your truth this moment. And next moment you may be angry: accept that too. And next moment you may be something else: accept that too.

Live moment to moment, with tremendous acceptance, without creating any division, and you are on the way towards self-knowledge. Self-knowledge is not a question of reading the Upanishads and sitting silently and reciting, "Aham Brahmasmi, I am God." These are all foolish efforts. Either you know you are God, or you don't know it. You can go on for your whole life repeating, "Aham Brahmasmi, I am God." You can waste your whole life in repeating it, but you will not know it.

If you know it, there is no point in repeating it. Why are you repeating it? If you know, you know. If you don't know, how can you know by repetition? Just see the whole stupidity of it.

But that's what is being done in this country and in other countries also, in monasteries and ashrams. What are people doing? Parrot-like repetition.

I am giving you a totally different approach. It is not by repetition of the Koran or Bible or Vedas that you will become a knower, no. You will only become knowledgeable. Then how does one come to know oneself?

Drop the division: the division is the whole problem. You are against yourself. Drop all ideals which create this antagonism in you. You are the way you are: accept it with joy, with gratitude. And suddenly a harmony will be felt. The two selves in you, the ideal self and the real self, will not be there to fight any more. They will meet and merge into one.

It is not really sadness that gives you pain. It is the interpretation that sadness is wrong that gives you pain, and that becomes a psychological problem. It is not anger that is painful; it is the idea that anger is wrong that creates psychological anxiety. It is the interpretation, not the fact. The fact is always liberating.

Jesus says, "Truth liberates." And that is of tremendous import. Yes, truth liberates, but not KNOWING about truth. Be the truth, and it liberates. Be the truth, and there is liberation. You need not bring it, you need not wait for it: it happens instantly.

How to be the truth? You ARE already the truth. You are just carrying false ideals; they are creating the trouble. Drop the ideals: for a few days be a natural being. Just like trees and animals and birds, accept your being as you are. And a great silence arises. How can it be otherwise? There is no interpretation: then sadness is beautiful, it has depth. Then anger too is beautiful it has life and vitality. Then sex too is beautiful, because it has creativity.

When there is no interpretation, all is beautiful. When all is beautiful, you are relaxed. In that relaxation you have fallen into your own source, and that brings self-knowledge. Falling into one's own source is what is meant by "Know thyself." It is not a question of knowledge, it is a question of inner transformation.

And what transformation am I talking about? I am not giving you any ideal that you have to be like; I am not saying that you have to transform from what you are and become somebody else. You have simply to relax into whatsoever you are, and just see.

Have you hears what I am saying? Just see the point: it is liberating. And a great harmony, a great music is heard. That music is of self-knowledge. And your life tarts changing. You then have a magic key which unlocks all the locks.

If you accept sadness, sadness will disappear. How long can you be sad if you accept sadness? If you are capable of accepting sadness you will be capable of ABSORBING it in your being; it will become your depth.

And how long will you be able to be angry if you accept anger? Anger feeds on rejection. If you accept it, you have absorbed the energy. Anger has great energy in it, vitality, and when that energy is absorbed you become more vital. Your life then has a passion to it, it is a flame. It is not a dull insipid life; it has intelligence and passion and sharpness.

And if you have accepted sex, one day sex disappears too. And it releases great creativity in you, because sex is the potential of creativity. And then you become a creator. Great paintings may arise through you, great poetry may come, great sons may be born, or music. Anything and everything is possible then; you participate with God.

Sex is the lowest form of creativity, just the seed of creativity. Once the seed has broken, has dissolved, has been absorbed, your whole being comes creative. And to be creative is to be blissful, to be creative is to be one with God. When you become a creator you participate in God.

And I am not saying that unless you paint and write poetry you will not be a creator. Buddha did not paint, did not write any poetry, but his whole life was of creativity. Whosoever he touched was transformed. Whosoever was courageous enough to come close to him was reborn. He created a great energy-field, a buddhafield, and whosoever entered that field was never the same again. That is his creativity. He did not write any visible poetry. But the way he walks is poetry, the way he looks at people is poetry. He never danced. But if you watch, silently sitting underneath the bodhi tree there is a great dance happening in him. It is an invisible dance; it is subtle, it is not gross. It is not of the physical, it is a spiritual dance.

He is not separate from existence. So he is dancing with the trees in the wind, and he is dancing with the stars, and he is dancing with the whole. He is not separate any more.

Do you understand the difference? If you try to drop sex, all creativity will disappear from your life.

That's what happened in this unfortunate country. People tried to drop sex, people tried to somehow impose celibacy on themselves. And they all became uncreative; they all became dull, they lost intelligence. You can go around and look at Indian mahatmas, and you will not see such dull and stupid people anywhere else in the world. Their whole life consists of living in a very uncreative way; they are praised for uncreative things.

Somebody fasts, that's why he is praised -- not for any dance. Somebody sleeps on a bed of thorns, that's why he is praised. Now, he has not done anything creative in the world. He has not made the world a little more beautiful than he found it. He will leave the world as ugly as it was before, or even uglier. But he is praised because he lies on a bed of thorns. What is the point of it?

If you repress sex, creativity disappears. If you accept sex, sex is transformed into creativity. If you accept anger, it releases great vitality and passion in you. Your life becomes a passionate life. It is then a life of involvement, commitment and participation. Then you are not just a spectator, then you are in the thick of things, in the dance of life, part of it. Your every moment is of involvement. Then you are not an escapist; you live joyously and totally. Then you contribute something to existence. Then you are not futile, you have some meaning. But anger has to be accepted, then anger's energy is absorbed.

Whenever you reject something, you have rejected some energy. You have said, "I don't want to absorb *this* energy." But this is your energy. And the rejected energy will keep you poor. Reject anger, and you have rejected the possibility of being vital. Now you will be dull. Reject sex, and you have rejected the possibility of being creative. Now no poetry, no song, no dance, is going to happen in your life. You will be just a walking dead man. Your life will be an empty gesture, impotent.

If you have rejected sadness then you will not have any depth. You will remains hallow. Your laughter will also be shallow, because it will not have any depth; that can only be released by sadness through acceptance. Your laughter will be just on the surface.

That's what I mean when I see people and call them phoney. A phoney person is one who is only pretending to live but not really living, one who is afraid of life. And this phoniness comes through rejection. Go on rejecting everything. Keep an ideal in the mind that you have to become a Buddha, that you have to become a Jesus. You will never become one; on the contrary, you will lose all possibilities of ever becoming anything.

Forget all about Buddhas and Krishnas and Christs, they are not ideals to be imitated. Don't have any ideals, be an ideal-destroyer. This is rebellion and this is religion too.

And when there are no ideals haunting you, torturing you, you fall into harmony with yourself. And when you don't reject anything, all energies are yours, you are enriched. Then you have tremendous energy. And that tremendous energy is you, that energy is delight.

Falling into your own source, you become a knower. And the moment you know yourself, you have known all, because it is the same. That which is in me is in everybody. Only forms are different, houses are different. It is the same consciousness.

That in me which says, "I am" says the same in you also: "I am." This I-am-ness is one. It is the same in the tree, unspoken. It is the same in the rock, fast asleep. But it is the same I-am-ness. And to know this is to know the meaning of AHAM BRAHMASMI. I am God.

HE DOESN'T KNOW HIS OWN SELF:
HOW SHOULD HE KNOW THE SELF OF ANOTHER?
HE KNOWS ONLY HIS HANDS AND FEET,
HOW SHOULD HE KNOW ABOUT GOD?

You know only your hands and feet. This is the abode, this is the house. You are acquainted with only the temple: when are you going to be acquainted with the deity of the temple? Who is this who lives in this house? Who is embodied in the body? What is this consciousness?

You are listening to me, you are listening through the ears. You are seeing me, you are seeing through the eyes. Certainly you are not the ears and you are not the eyes. Eyes and ears are windows -- somebody is hidden behind, standing behind the windows.

Just watch: your eyes are windows. When you are looking at me you are looking through the eyes. But who are YOU? Who is this who is looking at me? Who is this who is hearing? What is this consciousness?

Don't reject anything, otherwise you will never be able to know this consciousness. Accept all that you are. If you reject anything you recoil from your own energies. You create fragments. Don't recoil from your energies. When anger is there, accept it. When sadness is there, accept it. This is your energy, this is God's gift. Absorb it, digest it, it is you.

And when you are not recoiling from anything, when you don't have any interpretations of good and bad, when you don't condemn anything, when you forget all about judgment, when you are not a constant judger, assessor, condemner, evaluer, when all these things have disappeared and you are simply a tremendous acceptance of all that is, knowing happens.

And in that knowing, God is known.

THIS IS BEYOND THE SAGE'S GRASP:
YOU MUST BE A FOOL
IF YOU THINK THAT YOU KNOW IT.

Even the so-called sages find it beyond their grasp. So the learned people, the pundits and the scholars, if they think that they know God, that they know themselves, they must be fools.

God is beyond any grasp; even the grasp of the sage is not capable of holding God in the hands. Because God is never the sought, but the seeker. God is not out there, so that you can grasp him. God is the one who is trying to grasp: how can you grasp the grasper? That will be absurd.

That's why you cannot see your own face. You cannot see your own eyes; you can see them in a mirror but you see only the reflection of your eyes, not your eyes. The eyes cannot see themselves.

How can God grasp himself? If I try to grasp my hand with the same hand, it is going to be maddening. It will drive you crazy. It will be like a dog trying to chase its own tail.

THIS IS BEYOND THE SAGE'S GRASP...

Because it is beyond grasp. Why is it beyond grasp? Not that it is far away, but because it is the very energy that is trying to grasp it. The knower is the known. The knowledge is not going to be of something else, it is self-knowing. There is not going to be any object of knowledge that you will grasp. You are the subject and you are the object. You are all that is.

Consciousness is all.

WHEN YOU CAN EXPOUND ON THIS,
YOU WILL KNOW THE PURE ESSENCE OF FAITH;
TILL THEN,
WHAT HAVE FAITH AND YOU IN COMMON?

You can't know what faith is; what you call faith is only belief. Belief is of the head, it is part of knowledge. Belief is false and phoney. Belief means somebody else has said something and you have believed it; it is borrowed. Belief is never original. Faith is always original. It arises in you: it is the growth of your own consciousness.

... YOU WILL KNOW THE PURE ESSENCE OF FAITH

only when you have known yourself;

TILL THEN,
WHAT HAVE FAITH AND YOU IN COMMON?

So don't deceive yourself that you are a believer. Don't pretend, and don't think that you know, and don't think that you think original thoughts. No thought is ever original. Only experience is original.

After little Lori had a tussle with a neighborhood friend, the girl's mother scolded her. "Remember, Lori," said the mother, "that it was the Devil who suggested to you that you pull little Alice's hair."

"I suppose so," said Lori. "But kicking her in the shin was my own idea."

People go on thinking that something "is my own idea" -- it gives a good feeling to the ego. But no idea is yours. Only consciousness is yours.

Alfred Tennyson says:

But what am I?
An infant crying in the night?
An infant crying for the light?
And with no language but a cry!

Knowledge is not going to help. A cry may be of more help. Weeping, crying, tears, love -- something authentic, something true, something that arises in your being in this moment, may be of more help. It will give you some taste of reality. Otherwise your faith is only borrowed, dead.

That's how there are so many Mohammedans and Hindus and Christians and Jews, but you don't find religious people anywhere. Religious people have disappeared from the earth. Yes, Christians are there, Hindus are there, but where are the religious people?

Religion consists of faith, not of belief. Behind the belief there is always doubt. Belief is rooted in doubt. It is because of the doubt, it is to repress the doubt, that you put a belief upon yourself. It is as if you hide a wound behind a roseflower, but the wound remains there.

Mr and Mrs Mandelbaum decided the only solution to their marital problems was in divorce. So they went to see the rabbi.

The rabbi was concerned about the three children and was reluctant to see the family broken up. He thought that if he could stall the couple maybe they would work it out together.

"Well," said the rabbi, "there's no way of dividing three children. What you'll have to do is live together one more year. You'll have a fourth child, and then it will be easy to arrange a proper divorce. You'll take two children, and he'll take two."

"Nothing doing," said Mrs Mandelbaum. "Rabbi, if I had depended on him, I wouldn't even have had these three!"

Just on the surface, things appear in one way. Deep down it is totally different. On the surface, people show trust and confidence in each other. Deep down, there is doubt. On the surface, love; deep down, there is hatred. On the surface, people are so nice; deep down, they are really bitter and poisonous.

This duality has to be dropped. Faith arises only when you have become one. Faith is the fragrance of oneness, of integration, of individuation.

IT IS BETTER TO BE SILENT
THAN TO TALK NONSENSE
LIKE ONE OF THE LEARNED;
FAITH IS NOT WOVEN
INTO EVERY GARMENT.

It is better to be silent, says Hakim Sanai, because at least in silence you will not be lying to anybody. And you will not be lying to yourself either. In silence at least you will be ignorant; you will not pretend knowledge.

If a person can remain silent for a few hours every day he will become aware of his whole phoniness, because he will see his real face again and again. If you continuously talk and continuously relate with people you forget your original face, because you have to wear masks continuously. For twenty-four hours you are talking, using words. And when you continuously use words, slowly slowly you start believing in those words, in the sound of those words.

Words have a hypnotic power. If you use a certain word again and again, it hypnotizes you. If you use the word 'god' again and again, slowly slowly you start thinking that you know what you mean, that you know what God is. It is very dangerous to repeat words.

But people go on talking. They don't give any gap in which they can simply be silent and be. If you are silent for at least one hour every day, you will be aware continuously that your talk is nonsense. And then ninety-nine percent of your talk will start disappearing. What is the point of talking nonsense?

But why do people talk then? They talk just to hide themselves behind the noise. Whenever you are nervous you start talking.

Now it is a known fact: if people are forced to live in solitude, after three weeks they start talking to themselves. They cannot *bear* silence, it becomes intolerable, so they start talking to themselves. They have to talk; words somehow keep them clinging to their personality. Once words disappear, they start falling into the impersonal. And they are very much afraid of the impersonal.

The impersonal is your reality. And you are afraid of the reality and you are clinging to the illusions that words create.

YOU WERE MADE FOR WORK:
A ROBE OF HONOR AWAITS YOU.
HOW IS IT THAT YOU ARE SATISFIED
WITH MERE RAGS?

People are satisfied with mere words; they are rags. Sanai says: It is unbelievable. How are you satisfied with mere rags? You were made to work your way through this darkness of existence. This is a task to be done, this is a way of growth. To be here on the earth simply means that God has given an opportunity to you to grow. This earth is a challenge. Accept the challenge, encounter life: don't escape.

A few people escape in words, a few people escape into monasteries, a few people escape into politics, a few people escape into money -- these are all escapes. A few become learned people, a few become rich, a few become very powerful in the world, a few become very respectable, moral and virtuous. But the real work is not done.

What is the real work? Sufis call only one thing real work, and that is self-remembrance.

Gurdjieff learned the word 'work' from the Sufis. He used to call his teachings "the work." He also learned the word ZIKR, self-remembering, from the Sufis.

The work is remember oneself. The only work worth doing is to remember oneself.

YOU WERE MADE FOR WORK:
A ROBE OF HONOR AWAITS YOU.
HOW IS IT THAT YOU ARE SATISFIED
WITH MERE RAGS?
HOW WILL YOU EVER HAVE RICHES
IF YOU ARE IDLE SIXTY DAYS A MONTH?

This is a very strange expression, "sixty days a month." It contains a great insight. The man who remembers himself has sixty days in one month: thirty are his inner life, and thirty the outer life. He lives in a double way. His life has not only one dimension, the horizontal; his life has double dimensions, the vertical too is there.

Thirty days he lives outside through the senses in the world. Thirty days he lives within himself in silence in his interiormost core. He has sixty days: this is a beautiful expression. The really rich life cannot

be only horizontal, it cannot be linear, because the line cannot have any depth and the line cannot have any height either. The real life has to be both horizontal *and* vertical. Then there is all that is needed.

You meet God outside, you meet God inside. You move between the outer God and the inner God: that movement is real richness. Wherever you go you find God. You open your eyes and the tree is there, and God is green in it and God is gold in it and God is red in it. And you close your eyes: the pure consciousness, the silence -- and God is silence there.

God is in you and in the other. Life becomes multi-dimensional.

Once a man asked Emerson, "How old are you?" Emerson was nearabout sixty, but he said, "I am three hundred and sixty years old."

The person who had enquired was very much puzzled, he could not believe his own ears. Three hundred and sixty years? He thought he must have hears wrongly, so he said, "Pardon me, sir, can you repeat that again? How old are you?"

And Emerson said again, "Three hundred and sixty years."

The man said, "You must be joking."

Emerson said, "No. Comparatively speaking, in sixty years I have lived six times more than other people live. In sixty years I have lived six times more, hence I count my age as three hundred and sixty years."

And there have been people, and there are people, who live so intensely that their single moment is equivalent to eternity.

KNOWING WHAT YOU KNOW
BE SERENE ALSO, LIKE A MOUNTAIN;
AND DO NOT BE DISTRESSED BY MISFORTUNE.
KNOWLEDGE WITHOUT SERENITY
IS AN UNLIT CANDLE;
TOGETHER THEY ARE HONEY-COMB;
HONEY WITHOUT WAX IS A NOBLE THING;
WAX WITHOUT HONEY IS ONLY FIT FOR BURNING.

KNOWING WHAT YOU KNOW,
BE SERENE ALSO...

The real test is in serenity. The man who is simply knowledgeable is not serene. That has to be used as a criterion. The knowledgeable man is not calm and quiet and serene. His heart is constantly in turmoil, his head is continuously in a kind of insanity. Deep down in him there is a constant traffic of thoughts. There is no serenity, no stillness.

Sitting by the side of such a man -- a learned man, a pundit, a scholar -- you will feel a kind of uneasiness arising in you. You will not be surrounded by his serenity, you will not have any taste of his grace; he has none.

Sanai says:

KNOWING WHAT YOU KNOW
BE SERENE ALSO...

Knowledge alone is not enough. In fact, knowledge without serenity is not true knowledge. The true knowledge is born out of serenity, silence and meditativeness. First one falls into deep silence inside, and out of that silence arises knowing. Then it is true knowing. It does not arise out of scriptures, it arises when you open the book of your own being.

... BE SERENE ALSO, LIKE A MOUNTAIN;
AND DO NOT BE DISTURBED BY MISFORTUNE.

The man of serenity is not disturbed by anything because he accepts. Sadness comes, he accepts it. Joy comes, he accepts it. He has no preference, he has no choice. He lives in a choiceless consciousness: whatsoever happens happens, whatsoever is is, and he is totally open to it. He drinks it, he absorbs it. He has no likes and dislikes, no preferences, no choices. He is not against sadness, he is not against anger, he is not against sex, he is not against love. He is neither against nor for, he is simply serene.

If you choose, immediately you are disturbed. Watch it: whenever you choose you will be disturbed. Choice brings disturbance, because choice means alternatives: to be this or to be that, to be or not to be. Choice means you are standing at a crossroad: now which road to follow? If you go to the right, who knows? It may just lead you into a cul-de-sac. Maybe the left was the right choice. Who knows? How to decide?

The moment you choose, you become disturbed. And you always choose against yourself, against a part of yourself. One part says, "Choose this," another part says, "Choose that." Now you have to decide, and in that decision you will be divided. The part that was saying, "Don't choose this," has been denied, has been rejected. That rejected, denied part will take revenge. Sooner or later it will say, "Now see what happened: now repent. I told you beforehand not to choose this, that this was wrong, but you didn't listen to me."

And the same would have happened if you had chosen the other. The man who chooses remains disturbed.

Serenity means a state of choicelessness. Just like a mirror, it simply reflects, with no choice. An ugly man comes, it reflects. A beautiful man comes, it reflects. It has no choice; there is no question of choice. Just reflecting.

Sadness comes, and the man of serenity says, "I am sadness. This moment, this is how I am. This moment, this is my reality." He does not compare either: "The last moment was better, I was joyous. Now I am sad." He never compares two moments, he never hankers for something else in the future. Whatsoever is, he is totally relaxed with it. This is serenity -- and out of serenity comes real knowing.

KNOWLEDGE WITHOUT SERENITY
IS AN UNLIT CANDLE...

And what is the point of an unlit candle? There will be no light. That's how the knowledgeable people are: great knowledge, candles and candles and candles, but all unlit. They stink of wax but no light comes out of them.

KNOWLEDGE WITHOUT SERENITY
IS AN UNLIT CANDLE;
TOGETHER THEY ARE HONEY-COMB...

Together they are beautiful

HONEY WITHOUT WAX IS A NOBLE THING...

Even if there is only serenity, it's better. Without knowledge, serenity is better; it is still a noble thing.

... WAX WITHOUT HONEY IS ONLY FIT FOR BURNING.

But knowledge without serenity is of no use, it is worthless.

LEAVE THIS ABODE
OF BIRTH AND DECAY;
LEAVE THIS PIT,
AND MAKE FOR YOUR DESTINED HOME.
THIS HEAP OF DUST IS A MIRAGE,
WHERE FIRE SEEMS LIKE WATER.

Here, you are deluded in many ways. Ignorance pretends to be knowledge, fire appears like water, poison is labeled as nectar. You are living in a very very delusory world. Unless you wake yourself up you will continue to move from one mirage to another mirage, from one dream to another dream.

LEAVE HIS ABODE...

This abode of illusions and mirages. Leave this abode of past and future, imagination and memory, of birth and decay. Leave this abode of time, of beginnings and ends.

LEAVE THIS PIT
AND MAKE FOR YOUR DESTINED HOME.

Where is the destined home? It is within you. It is what I call falling into your own source, relaxing into your own being.

Be the truth that you are, and you will be liberated: you will be liberated from all illusions, from all mirages. Each moment, be the truth that you are. This is the message of all the Buddhas and all the Sufis: Each moment, be the truth that you are. Don't hanker for anything else, don't desire anything else. Don't try to become anything, just be what you are in the moment. Relaxed, serene, utterly at home: this is the destined home.

THIS HEAP OF DUST IS A MIRAGE,
WHERE FIRE SEEMS LIKE WATER.

Beware. You are surrounded by many things which are not what they appear to be. Don't be deceived by appearances. And time is slipping by: each moment an opportunity is wasted.
There is a Sufi saying:

Don't be inattentive to the Beloved,
not even for the blink of an eye;
for perhaps in that moment she will look
and you will have missed Her.

Sufis call God "the Beloved." They think of God as "she," as their woman, as their beloved.

Don't be inattentive to the Beloved,
not even for the blink of an eye...

No moment has to be missed, because who knows what moment the destined home may have arrived? Who knows in what moment she will look at you? And if you are inattentive and lost in your imaginations of the future -- of how and what you would like to be -- and you are lost in memories of the past, you will go on missing.

God can be contacted only in the present moment: this moment, now and here. And only now and here. And time is fast slipping by. Every moment you lose some tremendously valuable opportunity.

As the young bachelor sat having coffee with a friend's stunning wife, she announced, "I think I'd better warn you, my husband will be home in an hour."

"But I haven't done anything wrong," responded the bachelor, somewhat surprised.

"I know. I thought you'd want to know how much time you have."

There is not much time, you don't have much time. Don't postpone: this is the moment.Don't say, "Tomorrow" -- tomorrow is a mirage. Be alert now, be awake now, this moment, and there is serenity and

there is calmness. And suddenly one is relaxed, and the source is contacted and one has arrived home.

This is the home for which you have been searching for so many lives. But your very methodology of search has been wrong. You made it a goal. And it is not a goal, it is the source.

God is not where we are going, God is from where we are coming. God is not there, God is here. God is not then, God is now.

What I have been telling you this morning is of immense value. This is my message to my sannyasins, to my Sufis: Accept yourself in tremendous gratitude. Whatsoever is is, and it can't be otherwise. So don't fight with it.

No fact ever creates any psychological pain. It is the interpretation that brings pain to you. Pain is your creation, because it is your interpretation. Change the interpretation and the same fact becomes pleasant. Drop all interpretations and the fact is simply a fact, neither painful nor pleasant. Don't choose, don't have any preferences. Just be watchful, accepting and watchful, and you have the secret key in your hands.

This will create the first unity in you, the unity with yourself. And then the second happens of it sown accord; you need not worry about it. You do the first step, the second step is taken by God himself. You move half, he moves half.

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The first question:

BUDDHA DID NOT HAVE A MASTER, JESUS DID NOT HAVE A MASTER, YOU DID NOT HAVE A MASTER. WHY DO WE NEED A MASTER?

Devamo, because you are not yet capable of allowing life to be your master. Because you don't know how to listen, how to learn. Because you are incapable of learning, that's why you need a master.

The need arises out of your insensitivity, out of your unintelligence. If you are intelligent then life is enough. Then there are sermons in the stones, and every leaf of a tree is a message, and the river going to the ocean carries all the scriptures with it. You need not go to the Vedas and to the Koran and to the Bible, there is no need. The whole existence is every moment singing the song of the divine.

But you are not able to listen to it, you are not yet capable of opening yourself to it. Hence the need of a master. The master is only a beginning. He will teach you how to listen, he will teach you how to be open. He will give you love so that you can warm up -- you have become too cold. Once you are warmed up a little, there is no need for a master, then the whole of life is the master. The master simply becomes a jumping-board.

You say: BUDDHA DID NOT HAVE A MASTER.

That is wrong -- Buddha had many masters. His last master was Alar Kalam, a very rare man.

You say: JESUS DID NOT HAVE A MASTER.

You don't know. He was a disciple of a great master, John the Baptist; he was initiated by him. Buddha had many, Jesus had one, and I had millions. I have been learning from all possible sources -- from men, from women, from trees, from mountains. I cannot show you a particular master, because there have been so many. I have been constantly learning and listening.

And you ask: "Why do we need a master?" Your very question shows the need. If you cannot answer this simple question you will need a master. Why do you ask me? Why can't you answer it yourself? Even this question has to be answered by somebody else: the need is there.

But why has this question arisen? the need is certainly there, otherwise why should you be here? The need is there, but the reluctance to surrender is also there. Although you have become a sannyasin, still, deep down you are not yet surrendered. Hence the question.

You would like not to be a disciple. It hurts the ego, it is humiliating. You would like to be the master yourself; that is ego-satisfying. The question has not arisen because you don't need a master; the need is there, the very question says the need is there, but somewhere deep down there is resistance. You don't like it; you don't like surrendering yourself, you don't like to be bowing in trust to somebody. That hurts, that is painful.

To be a disciple needs guts. To be a disciple means one is courageous enough to dissolve oneself. It is no ordinary matter. And unless you are capable of becoming a disciple, you will never become a master.

The very word 'disciple' is beautiful; it comes from a root which means 'learning'. The disciple is one who is courageous enough to accept the fact that "I don't know, so I am ready to learn. Then from wherever the light comes, I am open to it. I will not close my windows and my doors, I will allow the wind and the sun and the rain to come in. I am ready to go on this voyage into the unknown; it is uncharted territory."

A disciple simply means one who has decided to learn. It is a great commitment to learning. And it is natural that one should start from somewhere; from some point the journey has to start -- from A, from B, from C.

Let me be the point from where the journey starts. The master is not the point where the journey ends, the master is the point from where you start the journey into the unknown. He will go with you only to the point where he feels now you can go alone. Then he will leave you of his own accord.

And that is the criterion of a true master. You will not need him to leave, he will leave you of his own accord. If you leave, it will be a wrong step. If the desire to leave arises in you, that simply means you have not yet learned, you have not yet known the master. When you know the master there is no question of leaving him, because there is nobody FOUND whom you can leave. There has never been anybody, from the very beginning.

When you enter into the being of the master you will find utter emptiness -- a presence, certainly, but not a person whom you can leave.

The disciple can never leave the master. First he cannot leave because he is not yet capable of walking on his own, of being on his own. Secondly, he cannot leave; even when he becomes capable of going on his own he cannot leave, because there is nobody to leave. Now he knows.

But the master leaves of his own accord. He starts dropping out of your existence, he starts disappearing more and more and more, because now you are ready to go on your own.

The mother is happy when the child can walk without her support. If the mother tries to go on supporting the child forever, then that mother does not love the child. Then that mother is pathological and neurotic. She is crippling the child, she will be a paralysis to the child.

So is the case with a master. If a master wants you to always remain dependent on him then he is not a true master, he is pseudo and phoney. The master does not need you. If he needs you in some way, if he depends on you depending on him, that means he needs you. That means somewhere your dependence on him is fulfilling his ego. He feels good: "Look how many disciples I have got." He goes on counting his disciples: "I have so many disciples, I am a great master."

Certainly he will not allow you to leave. He will prevent you from leaving, because your going means one prop to his ego disappearing. He will be dependent on you. And the master who is dependent on you, how can he help you? He himself needs the help. he himself is in confusion, in darkness. He himself is not yet capable of being alone. He has not arrived home.

But the true master will always watch when to leave you. He will be always ready, whenever you are ready to be on your own, to leave you. He will not leave you before you are ready, that is true. And only HE can know when you are ready; you cannot know it.

Just the other day, one sannyasin wrote me a letter saying that now he feels he is capable of being on his own, that now he can go on all alone. And he wants to drop out of sannyas. I said, "That's perfectly okay."

Now he wants to see me. I said, "Why?" He wrote a letter to get last instructions from me. Now, what kind of readiness is this? If you still need instructions from me, then what kind of readiness is this to be on your own?

When you are ready I will tell you that you are ready. And the paradox is, I will tell you, "Drop the sannyas!" and you will not drop it. How can you drop it? It is the sannyas that has brought you so far.

When Sariputta became an enlightened person in his own right, Buddha told him, "Now there is no need to bow down to me. You are in the same exalted state as I am." but Sariputta continued to bow down just the same, with no difference. Just as on the first day he had come, years before, and touched Buddha's feet, he continued to touch them. And Buddha would say to him again and again, "Sariputta, now there is no need!" And he wouldn't listen.

One day Buddha asked him, "Why don't you listen to me?" Sariputta said, "Now I am a Buddha in my own right. why should I listen to you? This is something tremendously beautiful. And how can I stop bowing to you and touching your feet? It is a sweet nostalgia, it is sweet memory. It is through these feet I have come to this point; it is sheer gratitude."

Buddha sent Sariputta away. He told him, "Now go. There are millions of people stumbling in darkness: help them." and Sariputta was crying and he said, "No, don't tell me to go anywhere."

And Buddha said, "Now you are a buddha in your own right, and it doesn't suit a buddha to cry. You are capable of going on your own."

And Sariputta said, "There are no conditions on a buddha; he can cry, he can laugh. There are no conditions on a buddha, his existence is unconditional."

But he had to go, the master was insistent. He went. But every day, wherever he was, he would bow down in the direction where Buddha was. Every morning, every evening, his disciples would ask, "To whom are you bowing down?"

He said, "Buddha must be there in the east. I have information that he must be in a certain town today, so I am bowing down in that direction where he is."

This is becoming a buddha in your own right. Now here you are, and you write to me saying, "I have arrived; now I can move on my own."

So I said, "Okay, move!" Now why should you need last instructions from me? If you still need instructions then dropping the sannyas is not because you are ready but just because you are going back. For four months you were here; it is easy to be in orange here.

Now the sannyasin is going back to Germany; it will be difficult there. And there must have been a cunning strategy behind it. You must have planned it already, before you took sannyas, that for four months while you are here you will be a sannyasin. And when you are leaving you can always say, "Now I am ready to be on my own, so I can leave."

Then why the need for last instructions?

When a disciple is ready I will tell you, "Now you can move on your own." You need not tell me; your telling me is pointless.

You ask me, WHY DO WE NEED A MASTER?

There must be some pain inside. Just the idea that you are a disciple, that you have to be in somebody else's hands, totally surrendered, is against the ego.

And that's why you need a master. The master is a device so that you can drop your ego. The master is just a strategy, a situation. It will be very difficult to drop the ego on your own. Who will drop whom? How will you drop your ego on your own? It will be almost impossible.

The master is just a device: you can trust the master in deep love, and you can put the ego aside. Otherwise you don't have anything else but the ego -- if you put that aside, you will fall into utter emptiness. And you will not be able to fall into that abysmal, bottomless emptiness. You will become very much afraid, you will again cling to anything that you can find around you. And the ego is the closest.

It will be impossible for you to go into nothingness unless somebody is there calling you forth -- from

your very nothingness, somebody calling you forth, "Come on! Don't be afraid."

Once you have learned that dropping the ego is not death, once you have learned and tasted that dropping the ego is real life, that real life begins only when the ego is dropped -- when you have tasted that, there will be no need of the master. but it will not be so easy to leave the master.

How can you leave somebody who has been such a transformation to you? The very idea is stupid. And there is nobody to leave; nobody is clinging to you. In fact between the master and the disciple, the relationship is one-way. The master has no relationship with you.

Listen well: don't be shocked. The master has no relationship with you. It is only YOU who need a relationship; it is just in your mind that the master exists. Otherwise there is nobody there. One day when you know the truth, the master will have disappeared.

The disciple disappears when he surrenders to the master. And when he knows nothingness, the master disappears. There's nobody leaving and nobody to be left. In that utter purity is nirvana, is enlightenment.

But it is painful. Growth is painful, and the greatest pain comes when you have to drop your idea of the self.

A parable:

Said one oyster to a neighboring oyster, "I have a very great pain within me. It is heavy and round and I am in distress."

And the other oyster replied with haughty complacence, "Praise be to the heavens and to the sea, I have no pain within me. I am well and whole both within and without."

At that moment a crab was passing by and heard the two oysters, and he said to the one who was well and whole both within and without, "Yes, you are well and whole; but the pain that your neighbor bears is a pearl of exceeding beauty."

The disciple is in a deep pain, because the ego is to be dropped and it is not easy. The ego is not like a garment that you can put off easily. The ego is like your skin, it has to be peeled and it is painful.

You have lived with the ego for so many many lives. You have changed bodies many times, but the ego is the same. It has persisted as a continuous thing in you, it is very ancient. To drop it is not easy; it is arduous, it is great agony. But only out of this agony is ecstasy born -- a pearl of exceeding beauty, a state of consciousness of utter benediction. But in the beginning you will feel, "I have a very great pain within me. It is heavy and round and I am in distress."

And those who don't know the pain of disciplehood will tell you, "Praise be to the heavens and to the sea, I have no pain within me. I am well and whole both within and without."

You can go and look around: there are millions of people who have no idea what it means to be a disciple, who have never tasted anything of disciplehood, who have never surrendered to anybody, who have never loved somebody so deeply that they are ready to die form him, who have never loved anybody so intimately that they disappear into that intimacy, that they melt into that intimacy.

They will tell you that you are a little bit abnormal: "There is no need to be a disciple, and there is no need to be a master. Look at us! We are whole, within and without. We don't need a master, so why should you need a master?"

And yes, they are whole within and without, and healthy. But their health is valueless and their wholeness is of a very low order, their wholeness is very mundane. And one who wants to attain to the sacred realm will have to pass through pain -- the pain of losing the mundane, the pain of being nowhere, the pain of being in limbo, the pain of losing that which you know and yet not gaining that which you desire to know. When you are just in the middle, that's where the disciple is. He is dropping that which is known, perfectly known, and trying to enter into something of which he is absolutely unaware what exactly it is.

He is going into the unknown: dropping the secure for the insecure, dropping the safe for the unsafe, dropping the so-called sanity and becoming insane.

That's what the Sufis say: Unless you become mad for God, you will not attain to him. Madness is a must.

The disciple is mad. He has fallen in love with a master, and love makes one mad. Now nobody is going to understand you; you will be utterly incapable of logically p roving to somebody what you are doing. And it is not that you don't know logic.

My sannyasins are from the most educated classes of the world. We have all kinds of people -- artists, painters, professors, scientists, psychologists, therapists, doctors, engineers -- all well educated. It is not that

they don't know how to argue; they are very clever in arguing. But now something has happened which is beyond argument.

And talking about your master and about the love that has arisen in you, you will look almost foolish before anybody. It is painful.

But only through this pain does growth happen. This is a growth pain, and a growth pain is far more valuable than the health which does not allow growth. To be abnormal and mad is far better if growth comes through it than to be normal and sane if no growth comes through it.

The whole point is growth: you should not remain what you are. You should not remain the seed, you should burst forth into thousands of flowers. But before that the seed has to die in the soil.

The master is just a climate, a soil, in which the disciple dies. Trusting, he falls into the soil and dies. There is no way of guaranteeing your future, what will happen. How can you guarantee a seed that "It is absolutely certain that a sprout will come when you are gone. There will be great foliage and greenery and red flowers, and there will be grat joy when you have died."

But the seed will say, "How can I be convinced about it? Because I will not be there to witness it. What guarantee is there? Who knows? I may simply die and nothing may happen."

What can be said to the seed? It is impossible to convince the seed. But the seed falls in love with a tree which has already grown -- that which was hidden has become manifest. The seed falls in love with the flowers and the fragrance of the tree, and the seed asks, "What is the way? How can I become like you?"

That's what the meaning of being a disciple is. You come close to a Buddha and you see the flowers and the fragrance and you ask the Buddha, "How can I become like you?"

And Buddha says, "I died, that's how I became like this. You must also die."

And seeing the Buddha and the fragrance and the silence and the calmness, a trust arises, a love arises. And the seed risks: the seed dies by the side of the great tree. And one day there is a sprout. But there is no logical way to convince anybody, unless you are already convinced through your love.

So it is not a question of my convincing you to become disciples; there is no way to do it. It is by your being convinced through your own love that you become a disciple. And yes, it is painful, Devamo. But all growth is painful.

Go through this pain. Let this ego be gone completely, howsoever painful it is. It is better to be miserable in insecurity than to be miserable in security, because one who is miserable in security will not grow. And growth is the highest value there is. Man is potential God: the God has to be realized.

And much will have to be dropped. You will have to be unburdened of much, only then can you reach to that sunlit peak. The higher you go, the more will have to be dropped, because everything will become a weight on you and a hindrance on the journey. You can reach to the peak only when all that you were has been dropped on the way.

You will reach to the peak only as a nothingness, a nobody. And it is painful, I know it. And I'm trying to create a climate here, an energyfield, so that you can go through the pain as joyously as possible.

The second question:

BELOVED MASTER, TELL ME THE WAY FROM SEXUALITY TO LOVE.

Amit Prem, sex is beautiful, sexuality ugly. And the difference has to be understood. Sex is a natural phenomenon; sexuality is unnatural, abnormal and pathological. When sex becomes cerebral, when sex enters into your head, it becomes sexuality.

Now, the head is not the center for sex. That is getting into a confusion, it is getting upside-down, it is getting deranged. Sex is not the function of the head. But when sex enters in through the head it becomes sexuality. Then you THINK about sex, then you fantasize about sex. And the more you think, the more you fantasize about it, the more you will get into trouble. Then nothing real will ever satisfy you, because there is no limitation on fantasy, and reality IS limited.

For example, if you start thinking too much about sex you can create beautiful women, women which exist only in your fantasy; you will never find them anywhere in the world. Or men: you will never come across them. No real woman or man will ever satisfy you, because of the fantasy. No real man or woman can fulfill your expectations of fantasy. Fantasy is fantasy; it is a dream.

You can fantasize a woman who does not perspire, whose body has no body smell. You can fantasize a woman who is always sweet and never bitter. You can fantasize a woman who is always loving and warm and welcoming and never nags you and is never angry, never throws pillows at you. You can fantasize a woman who never ages, who remains always stuck at eighteen years of age -- who is always fresh, always young, always beautiful, never falls ill, never makes any demands on you, never betrays you, never looks at any other man with longing, with desire.

You can fantasize to no limit, but you will not find this woman anywhere. Now you have created a problem: you are no more naturally attuned to your sex.

Nature is perfectly capable of being fulfilled, but fantasy cannot be fulfilled. You may find your woman in girly magazines, in pornographic books, but you will not find her in reality. And whosoever you do find in reality will fall short.

That is the problem the West is facing; it has fantasized too much about sex. The West has become sexual through fantasy, the East has become sexual through repression. Both have become sexual and both have lost the natural capacities of enjoying sex. Both have become pathological, through different routes. The West has become pathological by fantasizing sex to be the ultimate goal of life, and the East has become pathological by thinking that sex is the ultimate barrier between God and man.

Sex is neither. Neither is it the ultimate goal nor the ultimate barrier. Sex is a simple phenomenon like hunger or thirst; there is nothing more to it. It is not what the Eastern mind has been thinking about it. The Eastern mind is too afraid of sex. Out of fear, sex has moved into the head; through the door of fear it has entered into the head.

So the Eastern so-called saints are simply fantasizing about sex, because they have repressed it. And that which you repress goes on coming up again and again. It cannot be destroyed; nothing can ever be destroyed by repression. Repression makes sex pathological sexuality. This is one extreme.

The West has moved to another extreme. The other extreme is, fantasize about it. Sex is all, everything else is secondary, so have as much sex as you can. You cannot really have too much sex, there are limitations to the body. But you can fantasize as much as you want, there is no limitation to it.

So pornography exists, blue films exist, girly magazines exist. And people are being fed on these illusory mirages. Then no real woman, no real man, will ever satisfy you.

These are both pathological states. Sexuality is pathological, whether you come to it through fear or greed does not matter. The East has become ill through fear, the West has become ill through greed. Greed and fear are two aspects of the same coin. So on the surface it looks very different, as if the Eat and the West are poles apart. They are not. Those who know, those who can see, they can see that it is the same foolishness, the same stupidity. They have arrived at the same stupidity from different doors, that is true, but they have entered into the same place.

And both have to be awakened, and both have to be made more enlightened about sex.

Don't make much fuss about sex EITHER way. That is the first fundamental. If you want sex to become love, the first fundamental is: accept sex as an absolutely natural phenomenon. Don't bring your metaphysics to it, don't bring your religion to it. It has nothing to do with religion or metaphysics, it is a simple fact of life. It is a way that life reproduces itself. It is as simple as the trees bringing flowers and fruits: you don't condemn the flowers. Flowers are sex energy; it is through the flowers that the tree is sending its seeds, its potentiality, to reproduce other trees.

When a peacock dances you don't condemn it. But the dance is sex; it is to attract the female. When the cuckoo calls you don't condemn it; it is sex. The cuckoo is simply declaring, "I am ready." The cuckoo is simply calling forth the woman. The sound, the beautiful sound, is just a seduction; it is courtship.

If you watch life you will be surprised. The whole of life is through sex. Life reproduces itself through sex, it is a natural phenomenon. Don't drag unnecessary rationalizations into it.

This is the first thing to be understood if you ever want any transformation of sex energy. The first thing is: don't deny it, don't reject it, don't repress it. Don't be too greedy about it, don't think that this is all -- this is not. There is much more to life. And sex is beautiful, yet there is still much more to life. Sex is only the foundation, it is not the whole temple.

Repressed, it becomes sexuality. Fantasized, it becomes sexuality. One is an Eastern way of transforming sex into pathology, the other is a Western way. But nobody, either in the East or in the West, accepts that sex is a simple natural phenomenon. Neither the saints nor the sinners, nobody accepts sex to be a simple natural phenomenon. Both are obsessed with it, hence I say both are not different.

Sex accepted, respected, lived, becomes love.

Just as I was saying to you the other day, when sadness is there, accept it: it is you. Don't say, "I am sad." Say, "I am sadness." Don't say, "I have sadness" -- it is as if you are separate and sadness is something that you have. Simply say, "I am sadness." In that moment there is no division between you and what you call sadness. In that moment you ARE sadness. The next moment you may be peace, and still the next moment you may be joy.

Life is change. Life knows only one thing as permanent, and that is change. Only change is unchanging; everything else changes except change. That means only change has eternity. It is a continuum; you are not a fixed thing. And it is good that you are not fixed, otherwise you would have been a thing, a commodity in the marketplace. You are a no-thing. You are not a fixed phenomenon; you are a constant opening, you are change.

One moment there is sadness, and the river takes a turn. Another moment there is joy, and the river takes still another turn and there is peace. And it goes on and on. The moment has to be accepted in its totality: it is you. When there is sex, there is sex: it is you. Don't say, "I have a sexual desire." That is a way of dividing yourself, that is a way of creating a split.

If you have a sexual desire then there are two possibilities. If you are against it repress it: that is the Eastern way of becoming mad, insane and pathological. The other way is, "I have the sex desire: how to enhance it? How to make it more intense? How to enjoy it to the optimum?" That is the way of greed, the Western way. But the end is the same, the end-product is the same: both become obsessed with it.

Just let it be, whatsoever it is. It is you. You don't have a sex desire; if you have a sex desire then something can be done to the sex desire. If you are it, nothing can be done about it, because there is nobody else to do anything: you ARE it.

This has to become the meditation of all my sannyasins: you are it, there is no division. Just see the beauty of it. When there is no division there is no conflict. When there is no division there is no fear, no greed. It is division that brings fear and greed. Greed and fear are your interpretations of the division, but the division is first and then come your interpretations.

The sex desire is there, you take it as something separate that is happening to you. It is like a thing in your hands: now you have to decide whether you want more or less of it, as if it is something of which you can have more or less. It is as it is; there is no more, no less.

Simply live it, be it, love it. This is your moment, this is the truth of the moment. And never compare, because one moment ago it was not there. So don't start comparing, because comparison again brings a split. Next moment it may be gone again. Don't compare. Life is change.

That's what Buddha said: Life is change.

That's what Heraclitus said: You cannot step in the same river twice. Life, the river, is constantly moving.

Deep down you want life to be static. Why? Because with a static and dormant life you will be more safe, more secure. But life is not dormant, only death is dormant. Life is dynamic, flowing -- the more flowing it is, the more alive you are. Life is not a stagnant pool, it is a river. It is the Ganges, coming from the Himalayas, going to the ocean, coming from the heights, going to the depths. And again from the ocean the Ganges will evaporate from the depths to the heights, and again the clouds will gather on the Himalayas and again the river will be born. It is a beautiful perfect circle.

That's how you move. Each moment has to be accepted as it is, with no condemnation, with no evaluation. And when you can accept sex as natural, it stops being cerebral. It drops from the head, it goes to the sex center where it belongs. If sex remains in the sex center it is beautiful. If it goes to the head it is ugly.

Eating is beautiful. You are hungry and you eat and it is needed; it is nourishment. But then there are two types of people. A few people eat too much: eating too much means the head has entered into it. When you are eating, the body is always sane. The body always says to you, "Stop now." It immediately gives you an indication, a signal: "It is enough, now stop! No more is needed, my needs are fulfilled."

But the head says, "It is so tasty, it is so delicious -- have one plate more." It is the head, it is not the body. The body is recoiling, the body is saying, "No!" The body is always sane.

And this is one of the fundamentals I would like to tell you about. Down the ages, your so-called saints have been telling you that the body is your enemy. It is not; the body is always your friend. If there is some enemy it is the head, never the body. The body is always sane.

Watch it. I am not talking philosophy, I am simply stating a fact. See for yourself: if you are ill the body says, "Don't eat." But the head says, "If you don't eat you will become weak. So many vitamins are

absolutely needed; you will become pale, you will not be strong." This is the head. The body is saying, "You are ill, and to eat will be unnecessarily burdening the system. The system needs rest; it is better not to eat."

And that's what animals do. No animal will eat when he is ill; he simply stops eating. That's what children do, no children will eat. But grown-ups will force them: they will say, "Eat, otherwise you will become ill, you will become more weak. You need it." They force them. You can see small children crying and their mothers forcing them: "Eat a little more."

It is the head that creates the trouble.

And then there are people who will fast when there is no need for fasting. The body is hungry, but if you ar a Jaina and the PARUSHANA, your religious days, have come, you have to fast. The body is hungry and the body wants food, but you cannot eat because unfortunately you are a Jaina and the religious days are there and if you eat you will be thrown into hellfire.

It is the head interfering. The body says, "Eat," but unfortunately you are a Mohammedan and it is the month of RAMADAN and you have to fast. Now this is the head interfering.

The head interferes in two ways: either it makes you indulgent or it makes you repressive. Again, one is the Eastern way, another is the Western way. Eat more than is needed: this is indulgence. Don't eat when the body needs food: this is fasting, this is repression.

It is always the head that interferes. It interferes in your food, it interferes in your sex, it interferes in your sleep, it goes on interfering in everything!

Remember the Zen master, the great Zen master, Bokuju. Somebody asked him, "What is your discipline?" He said, "No discipline at all. When I feel hungry I eat, and when I feel sleepy I sleep. And no other discipline."

The man said, "But this is what we all do." And Bokuju said, "No. It is very rare to find a person who does it, because one who does it becomes a buddha. Only a buddha can do it truly."

You don't eat according to the needs of the body, you don't sleep according to the needs of the body. You go on imposing your head needs on the body. That interference makes everything pathological. That's how sex is disturbed and becomes sexuality. If sex is accepted, respected, lived, it becomes love.

Amit Prem, you ask: TELL ME THE WAY FROM SEXUALITY TO LOVE.

The way is: first sexuality has to come back to sex. Directly, there is no way, no route; from sexuality to love there is no route. There is simply no route, nothing can be done about it. From sexuality to love there is no route, because sexuality is in the head, and love is a heart phenomenon.

From sexuality come back to the sex center. From sex to love there is a direct route; they are bridged. In fact nothing needs to be done. Just live your sex moments with utter joy, silence, peacefulness, with celebration. Live your sex moments meditatively, and meditation transforms sex into love.

Not only does sex become love: one day it becomes prayer, worship. It goes higher and higher. The highest form is prayer, the lowest form is sex. Between the two is love, love is the bridge. And sexuality is abnormal, it is pathological, it is ill. So whether you have chosen a path of being pathological like the Eastern people or like the Western people, it doesn't matter.

Accept your life a sit is, and let the acceptance be as total as possible. When you don't fight with yourself your energy starts falling into a subtle harmony. And that harmony brings you t love. And when the harmony becomes more and more refined, it brings you to prayer.

And unless sex has become prayer, remember, the goal has not been achieved.

The third question:

WHY DO THE SUFIS SAY THAT MAN IS A MACHINE?

Man is a machine, that's why. Man as he is is utterly unconscious. He is nothing but his habits, the sum total of his habits. Man is a robot. Man is not yet man: unless consciousness enters into your being, you will remain a machine.

That's why the Sufis say man is a machine. It is from the Sufis that Gurdjieff introduced the idea to the

West that man is a machine. It is very rarely that you are conscious. In your whole seventy years' life, if you live the ordinary so-called life -- healthy and whole within and without, with no pain of growth, with no pain within you of a growing pearl of exceeding beauty -- then you will not know even seven moments of awareness in your whole life.

And even if you know those seven moments or less, they will be only accidental. For example, you may know a moment of awareness if somebody suddenly comes and puts a revolver on your heart. In that moment, your thinking, your habitual thinking, stops. For a moment you become aware, because it is so dangerous, you cannot remain ordinarily asleep.

In some dangerous situation you become aware. Otherwise you remain fast asleep. You are perfectly skillful at doing your things mechanically.

Just stand by the side of the road and watch people, and you will be able to see that they are all walking in their sleep. All are sleep-walkers, somnambulists. And so are you.

Two bums were arrested and charged with a murder that had been committed in the neighborhood. The jury found them guilty and the judge sentenced them to hang by their necks until dead and God have mercy on their souls.

The two bore up pretty well until the morning of the day set for the execution arrived. As they were being prepared for the gallows, one turned to the other and said, "Dam' me if I ain't about off my nut. I can't get my thoughts together. Why, I don't even know what the day of the week is."

"This is a Monday," said the other bum.

"Monday? My Gawd! What a rotten way to start the week!"

Just watch yourself. Even to the very point of death, people go on repeating old habitual patterns. Now there is going to be no week; the morning has come when they are to be hanged. But just the old habit -- somebody says it is Monday, and you say, "Monday? My God! What a rotten way to start the week!"

Man reacts. That's why the Sufis say man is a machine. Unless you start responding, unless you become responsible... Reaction comes out of the past, responses comes out of the present moment. Response is spontaneous, reaction is just old habit.

Just watch yourself. Your woman says something to you: then whatsoever you say, watch, ponder over it. Is it just a reaction? And you will be surprised: ninety-nine percent of your acts are not acts, because they are not responses, they are just mechanical. Just mechanical.

It has been happening again and again: you say the same thing and your woman reacts the same way, and then you react, and it ends in the same thing again and again. You know it, she knows it, everything is predictable.

I have heard:

"Pop," said a boy of then, "how do wars get started?"

"Well, son," began Pop, "let's say America quarreled with England..."

"America's not quarreling with England," interrupted Mother.

"Who said she was?" said Pop, visibly irritated. "I merely was giving the boy a hypothetical instance."

"Ridiculous!" snorted Mother. "You'll put all sorts of wrong ideas in his head."

"Ridiculous, nothing!" countered Pop. "If he listens to you he'll never have any ideas at all in his head."

Just as the dish-throwing stage approached, the son spoke up again. "Thanks Mom, thanks Pop. I'll never have to ask how wars get started again."

Just watch yourself. The things that you are doing, you have done so many times. The ways you react, you have been reacting always. In the same situation you always do the same thing. You are feeling nervous and you take out your cigarette and you start smoking. It is a reaction; whenever you have felt nervous you have done it.

You are a machine. It is just a built-in program in you now: you feel nervous, your hand goes into the pocket, the packet comes out. It is almost like a machine doing things. You take the cigarette out, you put the cigarette in your mouth, you light the cigarette, and this is all going on mechanically. This has been done millions of times, and you are doing it again.

And each time you do this it is strengthened; the machine becomes more mechanical, the machine becomes more skillful. The more you do it, the less awareness is needed to do it.

This is why the Sufis say man functions as a machine. Unless you start destroying these mechanical habits... Sufis have many methods to destroy them. For example, they teach many devices. They say: Do something just contrary to what you have always done.

Try it. You come home, you are afraid, you are as late as ever, and the wife will be there ready to quarrel with you. And you are planning how to answer, what to say -- that there was too much work in the office, and this and that. And she knows all that you are planning, and she knows what you are going to say if she asks why you are late. And you know if you say that you ar elate because there was too much work she is not going to believe it either. She has never believed it. She may have already checked; she may have phoned the office, she may have already enquired where you are.

But, still, this is just a pattern. The Sufis say: Today go home and behave totally differently. The wife asks you, "Where have you been?" And you say, "I was with a woman making love." And then see what happens. She will be shocked! She will not know what to say, she will not even have any way to find words to express it. For a moment she will be completely lost, because no reaction, no old pattern, is applicable.

Or maybe, if she has become too much of a machine, she will say, "I don't believe you!" -- just as she has never believed you. "You must be joking!"

Every day you come home...

I have heard about a psychoanalyst who was telling his patient -- must have been giving him a Sufi device -- "Today when you go home..." because the patient was complaining again and again. "I am always afraid of going home. My wife looks so miserable, so sad, always in despair, that my heart starts sinking. I want to escape from the home."

The psychologist said, "Maybe you are the cause of it. Do something: today take flowers and ice cream and sweets for the woman, and when she opens the door hug her, give her a good kiss. And then immediately start helping her: clean the table and the pots and the floor. Do something absolutely new that you have never done before."

The idea was appealing and the man tried it. He went home. The moment the wife opened the door and saw flowers and ice cream and sweets, and this beaming man who had never been laughing hugged her, she could not believe what was happening! She was in an utter shock, she could not believe her eyes: maybe this is somebody else! She had to look again.

And then when he kissed her and immediately just started cleaning the table and went to the sink and started washing the pots, the woman started crying. When he came out he said, "Why are you crying?" She said, "Have you gone mad? I always suspected one day or other you would go mad. Now it has happened. Why don't you go and see a psychiatrist?"

Sufis have such devices. They say: Act totally differently, and not only will others be surprised, YOU will be surprised. And just in small things. For example, when you are nervous you walk fast. Don't walk fast, go very slow and see. You will be surprised that it doesn't fit, that your whole mechanical mind immediately says, "What are you doing? You have never done this!" And if you walk slowly you will be surprised: nervousness disappears, because you have brought in something new.

These are the methods of vipassana and zazen. If you go deep into them the fundamentals are the same. When you are doing vipassana walking, you have to walk more slowly than you have ever walked before, so slowly that it is absolutely new. The whole feeling is new, and the reactive mind cannot function. It cannot function because it has no program for it; it simply stops functioning.

That's why in vipassana you feel so silent watching the breath. You have always breathed but you have never watched it; this is something new. When you sit silently and just watch you breath -- coming in, going out, coming in, going out -- the mind feels puzzled: what are you doing? Because you have never done it. It is so new that the mind cannot supply an immediate reaction to it. Hence it falls silent.

The fundamental is the same. Whether Sufi or Buddhist or Hindu or Mohammedan is not the question. If you go deep into meditation's fundamentals then the essential thing is one: how to de-automatize you.

Gurdjieff used to do very bizarre things to his disciples. Somebody would come who had always been a vegetarian, and he would say, "Eat meat." Now, it is the same fundamental -- this man is just a little too much of himself, a little eccentric. He would say, "Eat meat." Now, watch a vegetarian eating meat. The whole body wants to throw it out and he wants to vomit, and the whole mind is puzzled and disturbed and he starts perspiring, because the mind has no way to cope with it.

That's what Gurdjieff wanted to see, how you would react to a new situation. To the man who had never

taken any alcohol Gurdjieff would say, "Drink. Drink as much as you can."

And to the man who had been drinking alcohol Gurdjieff would say, "Stop for one month. Completely stop."

He wanted to create some situation which is so new for the mind that the mind simply falls silent; it has no answer for it, no ready-made answer for it.

The mind functions in a parrot-like way.

That's why Zen masters will hit the disciple sometimes. That is again the same fundamental. Now, when you go to a master you don't expect a buddha to hit you, or do you? When you go to Buddha you go with expectations that he will be compassionate and loving, that he will shower love and put his hand on your head. And this buddha gives you a hit -- takes his staff and hits you hard on the head. Now, it is so shocking: a buddha, hitting you? For a moment the mind stops; it has no idea what to do, it does not function.

And that nonfunctioning is the beginning. Sometimes a person has become enlightened just because the master did something absurd.

People have expectations, people live through expectations. They don't know that masters don't fit with any kind of expectations.

India was accustomed to Krishna and Rama and people like that. Then came Mahavira, he stood naked. You cannot think of Krishna standing naked; he was always wearing beautiful clothes, as beautiful as possible. He was one of the most beautiful persons ever; he used to wear ornaments made of gold and diamonds.

And then suddenly there is Mahavira. What did Mahavira mean by being naked? He shocked the whole country: he helped many people because of that shock.

Each master has to decide how to shock. Now, in India they have not known a man like me for centuries. So whatsoever I do, whatsoever I say, is a shock. The whole country goes into shock; a great shiver runs through the spine of the whole country. I really enjoy it, because they cannot think....

I have just received a letter saying, "We always thought that you were above politics. Then why have you started speaking on politics?"

That's why, because I am above it. Who else can speak about it? Those who are in it, they cannot speak about it -- they are partisans.

The man who is on the hilltop has a far better vision of the valley down below. The bird who is on the wing can see all that is happening on the earth; he has more perspective, more vision.

I can see in a better way, because I am no more part of the valley. I can see what is happening in the valley, I can see what is happening in New Delhi, because I am far above it. But the Indian mind has its accustomed expectations. A saint is not supposed to speak about politics. But a saint in fact never follows anybody's expectations.

I am not here to fulfill your expectations. If I fulfill your expectations I will never be able to transform you. I am here to destroy all your expectations, I am here to shock you. And in those shocking experiences your mind will stop. You will not be able to figure it out: and that is the point where something new enters you.

So once in a while I say something which Indians think should not be said. But who are you to decide what I should say and what I should not say? And naturally, when something goes against their expectations they immediately react according to their old conditionings.

Those who react according to their old conditionings miss the point. Those who don't react according to the old conditionings fall silent, get into a new space.

I am talking to my disciples: I am trying to hit them, this way and that. It is all deliberate. When I criticize Morarji Desai it is not so much about Morarji Desai. It is much more about the Morarji Desai in YOU, because everybody has the politician within them. Hitting Morarji Desai I have hit the Morarji Desai in you, the politician within you.

Everybody has the politician in them. The politician means the desire to dominate, the desire to be number one. The politician means ambition, the ambitious mind. And when I hit Morarji Desai, if you feel hit and you start thinking, "This man cannot be a really enlightened person, otherwise why should he be hitting Morarji Desai so hard?" you are simply rationalizing. You have nothing to do with Morarji Desai: you are saving your own Morarji Desai inside, you are trying to protect your own politician.

I have nothing to do with Morarji Desai. What can I have to do with poor Morarji Desai? But I have everything to do with the politician within you.

The Sufis say man is a machine because man only reacts according to the programs that have been fed to him. Start behaving responsively, and then you are not a machine. And when you are not a machine you are a man: then the man is born.

Watch, become alert, observe, and go on dropping all the reactive patterns in you. Each moment try to respond to the reality -- not according to the ready-made idea in you but according to the reality as it is there outside. Respond to the reality! Respond with your total consciousness but not with your mind.

And then when you respond spontaneously and you don't react, action is born. Action is beautiful, reaction is ugly. Only a man of awareness acts, the man of unawareness REACTS. Action liberates. Reaction goes on creating the same chains, goes on making them thicker and harder and stronger.
Live a life of response and not of reaction.

The fourth question:

OSHO, I AM SO TERRIBLY UGLY, AND I HAVE SUFFERED MUCH BECAUSE OF IT. WHAT SHOULD I DO?

Become a politician! Just the other day, Subhuti sent me the report of a survey done in a London school of researchers, the London Polytechnic. The survey says that ugly and stupid-looking people have more poll appeal. They have researched into it, and this is a very strange conclusion -- strange but true.

Ugly, stupid-looking, unintelligent people have poll appeal. why? Because they look so like the masses, the masses think they belong to them. The beautiful person, the intelligent-looking person, immediately is felt as belonging to the aristocracy. Naturally -- he is not of the masses, he belongs to the leisured class. The masses feel him as the enemy.

Now, you ask: I AM SO TERRIBLY UGLY...

Use it, this is a great opportunity: become a politician. And particularly in India, you can see all kinds of ugly people. It is very rare to find a politician who is intelligent-looking, beautiful, handsome, who has some grace and charm. No -- the uglier you are, the more is the possibility of your becoming the representative of the masses, because the masses will feel some affinity with you, a deep affinity and accord. You belong to them, they belong to you. You are one of them.

Maybe that is one of the causes of why Indira Gandhi lost the last elections. She has a subtle beauty and grace. She was the only politician in India who looked graceful and intelligent; she has been replaced by very ugly people. But this may be the psychological reason: she is aristocratic.

And the revolt that has happened in India may be a proof for this survey being done in the London Polytechnic.

Her father was a beautiful man, one of the most beautiful men in the world. He dominated Indian politics; then she came into power. She is aristocratic. And, slowly slowly, the masses started feeling as if the country is still not ruled by them, by their people. Now they have chosen very dull, placid people, old and rotten. And they have chosen them for a certain reason: they fit perfectly well with the masses, they are exactly like the masses. Now they are not going to help this country, because a country can be helped only by intelligent people.

But remember always: in the world, the more socialism has been talked about, the more all kinds of aristocratic people have lost their grip on world affairs. They could have helped. Remember, there are many kinds of aristocracies. It is not only a question of riches and birth, the person who has a higher IQ belongs to an aristocracy of intelligence. And if the idea spreads that everybody is equal, when in truth nobody is equal... There are people who have very low IQs and there are people who have high IQs and they are not equal, they are as far apart as people can be.

There are ugly people and there are beautiful people: these again are aristocracies. And if the idea spreads... which it HAS; it has gone into the world. Marx created one of the greatest myths, the myth of equality. People are not equal. But once the idea has spread then there is great jealousy. Whoever is above you has to be pulled own, he has to be made equal, because all are equal. And if they are not, they have to be made equal.

The world is, by and by, slowly slowly, becoming dominated by the lower intelligence. It is happening all over the world. And the lower intelligence cannot solve the problems. The lower intelligence is incapable of solving the problems, the problems are too big. It needs intelligence to solve them, it needs great intelligence to solve them; the problems are very complicated. It is not a question of equality. The world will have to listen to the intelligent people, the world will have to listen to the people who have vision, who can create a future.

But whenever somebody wants to create a new future, it goes against the habits of the masses, their old traditions, their old superstitions. So whosoever is ready and willing to accept those superstitions and traditions will easily become the dominant politician, will become powerful.

That's how it has happened in India, that's how it is happening all over the world. The people who can easily accommodate themselves to the superstitious masses and who LOOK like the masses, they will have more power. That is very dangerous, but that seems to be happening more and more and the world is coming closer and closer to a catastrophe. It can be avoided only if intelligent people are listened to. If people who have some grace, who have some silence in them, who have tasted something of the no-mind, if they are heard the world can be saved, humanity can be saved. Otherwise it cannot be saved.

This is really a difficult problem. How to tackle it? Because they will not be heard; the masses will feel that they are against them.

For example, I cannot be listened to in this country. what I am saying can open doors of great riches to this country. What I am saying can transform all its miseries and problems into opportunities. But what I am saying goes against the superstitions, what I am saying goes against the traditions. If they listen to me they will have to go against their superstitions, which is difficult. If they listen to their traditions and their superstitions they will follow Morarji Desai and people like that. But they cannot solve the problems.

That's where Indira got into trouble, she tried to solve the problems. She DARED to do something drastic to change the situation of this country. But then it was too much against the people and their tradition and their superstitions. It was too much against their old mind: they rebelled against her.

You ask me: I AM SO TERRIBLY UGLY AND I HAVE SUFFERED MUCH BECAUSE OF THAT. WHAT SHOULD I DO?

What I have been saying, I was just joking -- please don't become a politician! There are ugly people, so many ugly people, enough; you need not worry about them.

You ask me: WHAT SHOULD I DO?

Ugliness has nothing to do with your body. Neither has beauty much to do with the body. The beauty or the ugliness of the body is very superficial; the real thing comes from within. If you can become beautiful within, you will become luminous. It has happened many times: even an ugly person, when he becomes meditative, starts looking beautiful.

This I have watched continuously, hear in and year out. When people come here they have totally different faces. When they start meditating, when they start dancing, when they start singing, their faces relax. Their tensions drop. Their misery, which had become part of their face, slowly slowly wars off. They become relaxed like children. Their faces start gleaming with a new inner joy, they become luminous.

Physical beauty and ugliness is not very important. The real thing is the inner. I can teach you how to be beautiful from within, and that is real beauty. Once it is there, your physical form won't matter much. Your eyes will start shining with joy; your face will have a gleam, a glory. The form will become immaterial. When something starts flowing from within you, some grace, then the outer form is just put aside. Comparatively it loses all significance: don't be worried about it.

And whatsoever I have been saying was just a joke. Don't become a politician, because if you become a politician you will become more ugly. It works both ways: ugly people become politicians, and politicians become more ugly. It will be impossible for you not to become more ugly, because the whole world of politics is one of continuous quarrel, continuous violence, continuous competition. It will make you more tense, it will make you more graceless, it will make you more and more insipid and dull. Because only dullards can succeed in the world of politics.

I would suggest to the researchers of the London Polytechnic that this is only half the story: please work to find the other half too. This is the half which finds that political success is more possible for ugly and

unintelligent-looking people. The other half is that those who become politicians become more and more ugly, more and more unintelligent-looking. They have to, because whatsoever makes you successful, you have to practice it more -- naturally, obviously. whatsoever helps you to succeed will become your very style of life. That is the other half of the story, that politicians become ugly.

Meditate, love, dance, sing, celebrate here with me, and the ugliness will disappear. Bring something higher into yourself, and the lower will be forgotten, because it is all comparative, it is all relative. If you can bring something higher into yourself...

It is as if there is a small candle burning in the room: bring a bigger light into the room and the small candle simply loses all significance.

Bring the beauty of the within, which is easier. With the other beauty I cannot help much; I am not a plastic surgeon. You can find some plastic surgeon who can help you, but that will not help in any way. You may have a little longer nose, better shaped, but that will not help anything much. If you remain the same inside, your outer beauty will simply show your inner ugliness; it will become a contrast.

Bring some inner beauty.

That's what we are doing here. Sannyas is the science of bringing inner beauty, inner beautitude, inner benediction. Let God shower on you, and the body is completely forgotten. The body becomes compost and your whole life becomes a garden and great flowers, golden flowers, bloom in you.

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THE PURE MAN UNITES
TWO IN ONE;
THE LOVER UNITES
THREE IN ONE.

BUT I AM FRIGHTENED
LEST YOUR IGNORANCE AND STUPIDITY
LEAVE YOU STRANDED ON THE BRIDGE.
HE IS THE PROVIDER
OF BOTH FAITH AND WORLDLY GOODS;
HE IS NONE OTHER
THAN THE DISPOSER
OF OUR LIVES.
HE IS NO TYRANT:
FOR EVERYTHING HE TAKES,
HE GIVES BACK SEVENTY-FOLD;
AND IF HE CLOSES ONE DOOR
HE OPENS TEN OTHERS TO YOU.
HE TREASURES YOU MORE
THAN YOU DO YOURSELF.

RISE, HAVE DONE WITH FAIRY-TALES;
LEAVE YOUR BASE PASSIONS,
AND COME TO ME.

YOU HAVE TO REALIZE
THAT IT IS HIS GUIDANCE
THAT KEEPS YOU ON THE PATH,
AND NOT YOUR OWN STRENGTH.

Life exists through duality. The very process of life depends on polar opposites. Life is like a river: for the river to exist, two banks are needed. The river cannot exist without two banks to support it, just as the bird cannot fly without two wings and you cannot walk without two legs.

Life needs duality. Everywhere you will find it, till the ultimate arrives. The ultimate, the absolute, or call it God, transcends duality. But then life disappears. Then you become invisible. Then you have no form, no name; then you have gone beyond. That is nirvana.

These two things have to be understood: life cannot exist without polar opposites. Life is a dialectical process -- between man and woman, between darkness and light, between life and death, between good and bad. Life cannot exist without this duality; manifestation is not possible without duality.

Hence, another vision becomes possible to be understood: if duality disappears, life as you know it disappears. Life in time and space disappears. Then another door opens. You move to another plane: the plane of the invisible, the plane of the mysterious, the plane where there is no form, no name. All remains, but unmanifest. That is called nirvana, moksha: the ultimate state of samadhi where all disappears.

If duality is the way of life, then nonduality is the way of religion -- because religion is nothing but an art of transcending the manifested form and going into the unmanifest, going to the original source from where we come and for which we long. Because we belong there. Wherever we are we cannot feel at home; something remains unfulfilled. We go on missing the original source, because only in the source is rest.

Today's sutras are of immense value. Meditate over each word:

THE PURE MAN UNITES
TWO IN ONE;
THE LOVER UNITES
THREE IN ONE.

The gnostic tradition says there are two paths to transcend duality, to transcend multiplicity, to transcend this constant conflict between life and death. The first path is called by the gnostics VIA PURGATIVA:'through purity'. And the second path is called VIA UNITIVA:'through unity'. The first is the path of meditation, the second the path of love. The first is Zen, the second is Sufism.

On the path of meditation, one has to eliminate, one has to empty oneself totally. On the path of love, just the reverse process has to be followed: one has to become more and more full. One has to become so full that one starts overflowing.

On the path of meditation, one has to become so empty that nothing remains, one is just a pure nothingness. That's why Buddha says that there is no soul. He says in the ultimate experience, nothing is found; only nothing is found. It is utter emptiness, state of no-self: ANATTA. Hence he has called it nirvana. Nirvana means "putting out a candle" -- the ego just disappears as if you have put out a candle. Nothing remains.

Only when nothing remains is there purity. If something is there, that is impurity. When on the mirror there is nothing then the mirror is pure: no reflection, no dust, no content in the consciousness. Nothing remains to be known -- then one is pure. This is VIA PURGATIVA: go on eliminating.

The Upanishads say, "NETI NETI: this is not That, that too is not That, neither this nor that." Go on denying, go on negating, go on eliminating, until nothing remains. And when you have arrived at that utter emptiness, that is the goal. Then all is peace, all is silence. One has moved beyond duality, beyond multiplicity.

In this state, the observer becomes the observed. There is no distinction between the observer and the observed. Hence J. Krishnamurti's famous statement, "The observer is the observed": it is the very essence

of meditation. Then there are not two -- neither the knower nor the known, no subject, no object. Only one is there. But you cannot even call it one, because there is nobody to call it one. One is there, but utterly quiet and calm. One is there, but there is nobody to declare it. One is there, but as if all is absent, not present.
This is what Hakim Sanai says:

THE PURE MAN UNITES
TWO IN ONE...

The observer and the observed. "The pure man" means the man of meditation. "The pure man" means one who has been trying the path of VIA PURGATIVA -- who has been simply emptying himself of all that is foreign and who goes on eliminating all that is not his essential self. And then nothing is left in the hand.

That's what Zen people say, that man is like an onion: you go on peeling, layer upon layer, go on peeling, and finally nothing is left. But that's what the search is. When the hands are empty, nothing is left, you have arrived. Now there can be no misery, because there is nobody to be miserable. Now there can be no pain, because there is nobody to feel pain. Now there is neither knowledge nor ignorance, because there is no knower. Now there is neither bondage nor liberation, because there is nobody to be bound or to be liberated. All is gone, all has disappeared. You have fallen back into the source.

The manifest is there no more; you have become unmanifest. In this state you are neither man nor woman, in this state you are neither happy nor unhappy, because those are all parts of the dual world: happy/unhappy, man/woman, beautiful/ugly, good/bad. That is all gone. You are neither good nor bad. There is no Devil now, and no God -- that is part of duality, the same duality. And in duality there is always tension, in duality there is always conflict. In duality there is always the other.

And the Zen people will agree with Jean-Paul Sartre when he says, "The other is hell." The Zen people will also say, "Yes, the other is hell, the other has to disappear. But the other can disappear only if you also disappear." "I" and "thou" exist as two aspects of the same coin. If "thou" disappears "I" disappears, if "I" disappears "thou" disappears. They cannot exist separately; they are part of one phenomenon. So there is neither "I" nor "thou."

That's why Buddha would not say anything about the soul or God. His is the purest path of meditation. And this has been a very confusing thing to others who don't understand the path of purity. Buddha called it VISUDDHI MARGA. That has exactly the same meaning as VIA PURGATIVA: the path of purity.

Christians, Hindus and Mohammedans cannot understand what Buddha is trying to say. No God, no soul -- then what is religion? And Buddha says this state of no God and no soul is religion. Christians or Mohammedans or Hindus cannot conceive of what kind of religion he is talking about, because they think of religion as something centered on the idea of God. Without God how can there be religion?

But there is a religion, Jainism, which is without God. Jainas agree so far with Buddha, that there is no God. But when Buddha says there is no soul, even Jainas don't agree. They say, "Without a soul how can there be a religion?" Christians, Hindus and Mohammedans say, "Without God and the soul there can be no religion; those two are essential." And Buddha says, "Unless those two are dropped, you don't enter into the world of religion. Those two are the barriers."

Jainas say, "God can be dropped, it is an unnecessary hypothesis. Just purify yourself, that's all. There is no need for God, there is no need for prayers, just meditation will do. You go on purifying." They agree with Buddha halfway. And they also agree with Hindus and Mohammedans and Christians halfway.

That's why in India although Buddhism and Jainism were born together, Hindus destroyed Buddhism completely. They did not destroy Jainism, they allowed it to exist side by side with them. Because Jainism seems to be agreeing at least to one basic ingredient: the soul. Buddha goes too far in Hindu eyes, in at he denies both.

But he has a point there: if God is not, then the soul cannot be. "I" and "thou" can only be part of a pair. They exist as a couple, they cannot be divorced. What will the word 'I' mean if there is no "thou"? It won't mean anything. It will be meaningless; the meaning is given only through the other. What will light mean if there is no darkness? And what will life mean if there is no death?

Just see the duality of language. All language is dual; the meaning comes from the opposite word. It looks very strange that the meaning should come to a word from the opposite word. Light has meaning only because of darkness, love has meaning only because of hate, compassion has meaning only because of anger, and the saint has meaning only because of the sinner. The monastery is meaningful because of the

marketplace. This is strange, but this is how it is. Words depend on their opposites.

If you look in the dictionary of the philosophers and enquire, "What is matter?" you will find the answer, "Not mind." And if you enquire, "What is mind?" you will find the answer, "Not matter." This is very absurd. You define matter by saying, "Not mind" and you define mind by saying, "Not matter." And it seems you don't know what matter is or what mind is. Nobody knows.

Language depends on duality, as the whole of life depends on duality. Language arises out of life experiences; it is utterly rooted in life experiences. That's why truth is inexpressible.

And Lao Tzu is right when he says, "The moment you utter the truth it becomes a lie. Say it, and you have falsified it. The Tao that can be said is not the true Tao. The truth that can be expressed is no longer truth, the God that can be formulated and defined is no longer God."

What he is saying is that language is rooted in duality, and truth is transcendental to duality -- nothing can be said about it.

That's why Buddha does not say anything about truth, not even yes or no. He will not even nod his head, this way or that. If you ask about truth he remains like a stone statue. No response comes from him -- no response, negative or positive, as if he has not heard what you have asked. He HAS heard it, but to say anything will be wrong. ANYTHING will be wrong. Even to say that nothing can be said about it will be wrong, because you have already said something. "Nothing can be said about truth" is already a statement which defines it, an expression which gives it meaning.

Buddha is the most misunderstood man in the world. And the reason? -- he has chosen the path of the negative, the path of emptying oneself, the path of elimination. He is the purest form of meditation, where two become one. And when two become one, nothing can be said. He cannot even dance, because that will be a statement. He cannot even sing, because that will be a statement. He cannot even give you an indirect indication, not even a gesture. He is utterly quiet. He is just pure silence. If you have the eyes to see, you will be able to see. If you have the heart to understand, you will understand. But he is utterly unavailable to the world of language and communication.

Hakim Sanai says:

THE PURE MAN UNITES
TWO IN ONE;
THE LOVER UNITES
THREE IN ONE.

He says: But what about the lover? His unity is far richer, because he unites three in one: the lover, the beloved, and love. His unity is a kind of trinity. That is the second path -- the path of the devotee, the BHAKTA, the Sufi, the lover. And Sanai says it is far richer than the path of purity. Because of the unity of three, it had richness and it is far more juicy. And because it is a path of love, it does not negate, it affirms.

The path of the meditator says NETI NETI: neither this nor that. The path of love says ITI ITI: this too, this too. It accepts, it affirms. it welcomes, it is positive. It does not empty one; rather, it fills one with the Beloved. It invites God, it becomes a host to God. And there arises a unity which is not a unity of the disappearance of the observer into the observed or the observed into the observer. It is not a unity of disappearance: it is an orgasmic unity. It is like when two lovers move to the height of their passion -- when they dissolve into each other but they ARE, and far more so than they have ever been.

Have you observed it? If somebody takes your hand very lovingly in his hand and presses it with warmth and love and caring, suddenly your hand becomes alive. It pulsates with new joy. Just a moment before, you may not have even been aware of your hand. Now the hand is alive, more alive than any other part of your body. The hand stands out; it becomes warmer and warmer. It feels the joy of the other in greeting you, it feels the love of the other pouring into you; it starts responding. It vibrates, it pulsates, it streams.

The psychologists say that a child who has not been hugged by the parents remains somehow dead. His body never comes alive. The child needs to be hugged. The child needs to be hugged again and again, caressed and kissed. Otherwise the child will never know the life pulsating in his body. He will remain literally cold, because he will never know warmth pouring into him. And when warmth is not pouring into him, he cannot respond with his own warmth. His warmth has to be challenged, provoked, seduced.

But our world has become more and more non-loving, non-caressing, non-hugging. People keep apart,

people live at a distance. Even if they are standing side by side in a train, touching each other's body, still they keep themselves distant and aloof. That touch has to remain cold, because if the touch becomes warm the other may feel offended. You have transgressed, you have entered into his territory -- and how dare you! The bodies may be touching, but the souls should not touch. The bodies may be touching, but they should touch as corpses touch; they should not become warm, they should not respond.

This has created a very encapsulated man who lives in a kind of grave, who lives in a cold world, dark and cold.

When somebody hugs you and the hug is not just an empty motion, an empty gesture, when the hug is real and authentic and he pours his love into you, your love energy rises to the occasion. Your body becomes alive, you feel a totally different kind of life. You start moving towards the optimum. Otherwise, people live at the minimum. They live a dull life, their life has no sharpness -- it can't have without love.

I am saying observe your body when you are lovingly holding somebody -- what happens? The part of the body that is in touch with the other's love and is feeling the other's love becomes more alive. Love gives a life that nothing else can give.

The meditator is cold. It is no accident that Buddha is the first man of whom marble statues were made. He is the first, and the marble fits with him perfectly. He is cold as marble, and of course as silent as marble. But he is more a statue than a man.

You cannot make a statue of a Sufi, because the statue will not express his dance, the statue will not express his song, the statue will not express his love, his prayer, his gratitude. His ecstatic madness will not be expressed by the statue. Statues can be made only of a meditator. The meditator is a statue -- cold, silent, empty. Emptiness has a purity, that is true, but something is missing in it. Richness is missing in it, life is missing in it, orgasmic joy is missing in it.

And that is what happens to the people who move through the path of VIA UNITIVA: their path is of orgasmic unity. Just as two lovers embrace each other, penetrate each other -- not only physically but spiritually too -- become dissolved and a kind of unity arises... Two individuals become one. And when these two individuals become one, in fact there are three things becoming one: the lover, the beloved and the love.

Love is a very solid phenomenon to the lovers. In fact the lover and the beloved are nothing compared to the reality of love. The love is far more real than their existence separate from each other. So when lovers meet, three things meet.

To symbolize this, in India we have created a beautiful sacred place, Preyag, where three rivers are said to meet. Two are visible, the third is invisible. One is the Ganges, very visible; another is Yamuna, very visible, and the third is Saraswati -- nobody can see it. It is there, but it just has to be believed in; it is invisible.

To the scientific mind it looks absurd. How can there be an invisible river? Nobody has ever seen it, but Hindus go on saying that there is a meeting of three rivers: two are of this world, and the third is of the other. Two belong to the earth and the third belongs to the beyond.

This is really a metaphor of love. When two lovers meet, three things meet, three energies meet: two are of this earth, one is of the beyond. Two are visible, you can see the lover and the beloved -- but you will not be able to see love, which is far more valuable than both. In fact it is because of the third that the two are meeting, it is in the third that the two are dissolving. And when the two dissolve, the third also dissolves -- but again, it is a totally different phenomenon.

Bahauddin is totally different from Buddha, Hakim Sanai is totally different from Sosan. And the difference is: Buddha will be utterly empty, Bahauddin will be utterly full. Buddha will be cool and cold, aloof, detached and silent. Bahauddin will be dancing in tremendous ecstasy. Buddha will be just peace. Bahauddin will be bliss also -- peace will be secondary, bliss will be primary. In Buddha, peace will be primary, bliss will be secondary. In Buddha, peace will be visible, bliss will remain invisible. In Bahauddin, bliss will be there dancing -- very visible, tangible, you can almost touch it -- but peace will remain hidden, peace will be just a shadow. You can only infer it; you can guess, but you cannot touch it.

In Sosan you will find purity but emptiness. And in Sanai you will find fulfillment, utter fulfillment, overflowing.

These are two ways to meet the beyond: either disappear completely like Buddha, or become total like a Sufi or a BHAKTA.

THE PURE MAN UNITES

TWO IN ONE;
THE LOVER UNITES
THREE IN ONE.

That's why Sanai calls his path "the path of the garden." The path of the meditator is a kind of desert. The desert has its own beauty: if you have been in the desert in the night, it has a coolness you will never find anywhere else, and it has an immense silence, a huge enormous silence, and it has infinity. It has a taste of its own. Under the starry sky, of you have been in a desert alone, you will never find that aloneness anywhere else.

No other place on the earth is as full of solitude as a desert. And there is no variety, so you cannot be distracted. It is the same for miles and miles -- as far as you can see up to the horizon it is the same. There is nothing to see; if you have seen one desert you have seen all. It is the same: the same scene goes on stretching farther and farther away. There is no distraction.

That's why many meditators have moved to the desert. Down the ages, many people have moved to the desert. The attraction has been the silence and the beauty of a non-distracting situation. Nothing distracts, nothing moves, all is utterly quiet. Death can only be as quiet as the desert. It has a beauty of its own -- but it lacks in richness and variety.

The garden has variety: many trees, much green foliage, many flowers, many colors, birds singing, streams flowing by, the sound of running water and the wind passing through the pines. And there are a thousand and one things happening together. The garden is full, the desert is empty.

The inner being of a meditator becomes like a desert, and the inner being of a lover becomes like a garden. Hence, Sanai has called these sutras THE HADIQA: the Garden.

Still, it depends on you. One may like the desert more than the garden, then that is his path. Nothing is wrong in it, one should go on that path. One has to look within oneself and see one's potential, one's possibilities, one's leanings.

It is possible the desert may be a garden to you or the garden may be a desert to you, because one man's food is another man's poison. It is Sanai who says the lover's world is far richer -- it is a lover talking about his world, remember it.

BUT I AM FRIGHTENED
LEST YOUR IGNORANCE AND STUPIDITY
LEAVE YOU STRANDED ON THE BRIDGE.

Sanai says: But remember one thing... Each and every master has said it, because the problem is there on both the paths. The problem is, one can be stranded on the bridge. The meditator may become so addicted to meditation that he may be stranded on the bridge. The lover may become too much addicted to love, then he will be stranded on the bridge. Love is a bridge, meditation is a bridge. And you have to go beyond the bridge.

In the ultimate state, the meditator has to drop his meditation and the lover has to forget all about his love. Otherwise you will just be close to the door but you will not be able to enter into the temple. The method has to be forgotten.

Buddha said that each method is like a raft, like a boat: use it to go to the other shore, but then leave it there and forget all about it and go on your way. There is no need to carry the raft on your head. If you carry the raft on your head you are just stupid.

But this is what is happening: millions of people become too addicted to their method. And the method CAN be addictive because it gives such beautiful experiences. The last barrier is the method, the last barrier is the bridge.

Just see the point -- it is very paradoxical. The bridge takes you to the other shore: certainly it is a help, and you should be grateful to it, and you should be thankful to it. But it can become a problem. You may fall in love with the bridge and you may make your house on the bridge. And if you start living on the bridge, you are neither of this shore nor of that shore; you are in a kind of limbo. And many so-called religious practitioners live in a kind of limbo -- they are neither of this world nor of that. They have become addicted to the bridge.

And the bridge IS beautiful! Hence the fear of Sanai. Sanai says: I am afraid...

I AM FRIGHTENED
LEST YOUR IGNORANCE AND STUPIDITY
LEAVE YOU STRANDED ON THE BRIDGE.

Every disciple has to be told this in the beginning: "One day the method that has helped you so far has to be dropped. When its work is finished, don't carry it, not even for a single moment longer. When your illness is gone, you have to drop the medicine. If you continue the medicine then IT will become your illness."

ALL methods are methods, all means are means. And if you want to reach the end you will have to drop all means and all methods. That is the only way to enter into the ultimate. The lover will have to forget all about love, and the meditator will have to forget all about meditation. Yes, there comes a moment when the meditator does not meditate, because he has become meditation himself; now meditation is not a separate activity. And there comes a moment when the lover does not love, because he is love himself. There is nobody else separate from love, love has become his being -- he has forgotten all about it.

A great Indian Sufi, Kabir, says:

Since the day when I met with my Lord,
there has been no end to the sport of our love...
I see with eyes open and smile,
and behold his beauty everywhere.
I utter his name, and whatever I see,
it reminds me of him; whatever I do,
it becomes his worship...
Wherever I go, I move round him,
all I achieve is his service:
when I lie down, I lie prostrate
at his feet...
Whether I rise or sit down, I can
never forget him; for the rhythm
of his music beats in my ears.

Slowly slowly, gradually, ALL that you do becomes your prayer, your worship. All that you are becomes your meditation.

Kabir says:

I see with eyes open and smile,
and behold his beauty everywhere.
I utter his name, and whatever I see,
it reminds me of him; whatever I do,
it becomes his worship...
Wherever I go, I move round him,
all I achieve is his service.

Each act of the devotee or the meditator becomes suffused with his meditation or love. Slowly slowly, there is no doer left. Just as trees are blooming unselfconsciously, the meditator is in meditation unselfconsciously and the lover is in love unselfconsciously.

But man's stupidity can create trouble.

The Sufi master, Najmaini, dismissed a student with these words: "Your fidelity has been tested. I find it so unshakeable that you must go."

The student said, "Go I shall, but I cannot understand how fidelity can be a ground for dismissal."

Najmaini said, "For three years we have tested your fidelity. Your fidelity to useless knowledge and superficial judgments is complete. That's why you must go."

Fidelity to the useless is stupidity. Fidelity is not always good, not unconditionally good. Fidelity to the useless is a dangerous thing. And there are people who are very faithful to their stupidity, who are very faithful to their prejudices, who believe tremendously in their ignorance, who are very much attached to all that they have gathered. It is useless. It may even be harmful, it may be poisonous. But whatsoever people have, they cling to it; they cannot let it go.

So what to say about beautiful experiences, spiritual experiences? People are even addicted to their misery, they cannot even drop their misery. They go on suffering but they cannot drop it, they cannot detach themselves from their misery. so what to say about ecstatic experiences of meditation and love? The danger IS there.

If one can become so attached to pain, one can easily become attached to those pleasant, utterly pleasant experiences that happen on the path of meditation and love. One can become stranded on the bridge: remember it! No method is so valuable that you have to cling to it. Use it, but use it wisely. Use it when it is helpful, use it when it helps your growth. Stop using it the moment you see that now you have used it enough and it is no longer helping your growth. Then it has to be dropped.

A master is needed for many things. This is also one of the needs, a very essential need of the disciple -- being told in the right moment, "Now stop, it is enough. You have used this method, it has been of great help to you, but carrying it any more will become detrimental."

People live with such tremendous stupidity that if you watch their life you will be surprised. How do they manage? How can they go on befooling themselves?

I have heard:

Two Irish Catholic laborers were repairing the underground cables in the street opposite a well-known house of prostitution. While they had the advantage of seeing the street, they could not be observed.

Along came a rabbi who carefully looked in all directions to make sure he was not being observed and quickly ducked into the house. Pat turned to Mike: "Look at that dirty no-good Jew going into that evil house!"

A few moments later they saw the Methodist minister look carefully about him before he too entered this house. Again Pat turned to Mike: "Look at that heathen bastard sneaking into the evil house."

And about one hour later who should appear on the scene but the parish priest who also looked carefully in both directions before entering the house. Pat turned to Mike: "Poor Father O'Toole, I wonder who happens to be sick at that place?"

Now it is different. Now it is your own priest, the whole interpretation has changed. This is stupidity. Not being able to see one's prejudices, clingings, attachments and addictions, is stupidity. And man is really very stupid.

The EST people illustrate it with a little parable. They use the parable telling that if you release a rat into a cage which has many rooms and in room number seven you always put a little piece of cheese, the rat will go around, he will search in all the rooms and will find the cheese in room number seven. Once, twice, thrice, you do it, then the rat immediately goes to room number seven. He knows where the cheese is.

When he becomes accustomed to going to room number seven you change it: you put the cheese in room number three. He will rush to room number seven, will look around, will not find it, will be a little puzzled, will run around the house and start searching in other directions. Once or twice he will go into room number seven, again hoping. But sooner or later he will find the cheese in room number three, and he will stop going into room number seven.

Not so with man. He will continue going to room number seven his whole life! Even if cheese is no more found there, that is not the point. His fidelity, his devotion, to room number seven, his consistency: how can he change?

The Christian goes to the church, whether the cheese is available there or not. The Hindu goes to the Hindu temple -- the cheese disappeared thousands of years ago. The Buddhist goes on worshipping the Buddha -- yes, there was cheese, but twenty-five centuries have passed since then. Now the cheese is here!

Man is like that. Man is the most stupid animal on the earth. No other animal is so stupid; all animals are clever in that way, intelligent in that way. You cannot expect the rat to go on and on for ever and ever, whether the cheese is there or not. At least he is alert -- if the cheese is not there, finished! Why go on reciting the Koran if you don't find any cheese there? But because your fathers were reciting it... and they

were also not finding the cheese, but they were reciting it because THEIR fathers were reciting it.

Now look: not only will you go to room number seven, your children will also gi, and your children's children, and it will continue. This is stupidity!

A wandering dervish ran to where a Sufi master sat deep in contemplation, and said, "Quick! We must do something. A monkey has just picked up a knife."

"Don't worry," said the master. "so long as it was not a MAN."

When the dervish saw the monkey again he found, sure enough, that it had thrown the knife away.

Animals have a very intrinsic intelligence of their own. No animal is as stupid as man is. And the reason is because no animal lives through the head. Animals live through their experience, you live through your head. You make a ready-made program for your life and you go on following the blueprint. And if you don't follow it you feel guilty. If you don't go to the church you will feel guilty.

Many people come to me and they say, "We pray, we meditate." And I ask them, "Have you been growing through it?" They say, "Nothing is happening. But if we don't pray then we feel guilty."

Do you think the rat will feel guilty because this time he has not gone to room number seven? What does he care about room number seven? All that he cares about is cheese. You go on praying -- you start feeling guilty because your father told you to pray, your mother told you to pray, and if you don't pray you feel as if you are betraying your father and mother.

You are betraying your own intelligence! And that is the only betrayal to be worried about. Never betray your intelligence. Remain alert that you don't betray your intelligence, otherwise you will be stranded somewhere or other -- on the bridge. Because the bridge is immensely beautiful: you have not known anything like it. If you start moving into the world of meditation you will come across beautiful psychedelic experiences, so utterly mysterious that you are bound to be caught by them.

For example, one day you find great energy rising in your spine and it feels so cooling. Suddenly you feel transported to another world. You feel so alive, tingling with life, and as the energy moves higher and higher in the spine you are moving higher and higher. You are no more here on the earth, you have moved somewhere else. And it is so beautiful, so gratifying, so pleasant, that a thousand sexual orgasms are nothing. Just a single penetration of the energy through the spine to the head, and a thousand sexual orgasms are nothing. Then you will sit every day and wait for it and pray for it and work for it. You will try somehow to help the energy to move.

Do you know how Indian yogis started standing on their heads? Because of this experience. Mm? It is a natural inference that it will be easier for the energy to move towards the head if you are standing on your head. Naturally -- gravitation will work, it will pull up your energy. When you are sitting upright the energy finds it difficult to go up, because it has to be pumped all the way up, pulled all the way up, against gravitation. so stupid people devised the idea: Why not stand on your head? Then it will be simply pouring without any effort.

And sometimes it happens, standing on your head it goes easier. But you are caught, stranded. And the experience is so beautiful, so otherworldly, so superb, and so independent -- now you are not dependent on a woman or on a man. You are utterly independent, you are free, and enjoying all that no love affair can ever give to you. You are stranded.

That's how people become addicted to drugs. These are inner drugs; these are also part of your body chemistry. There is nothing spiritual in kundalini, it is as physiological as your blood. It is really the electricity of your body, gathering at the base of the spine. When really too much of it is there it starts rising upwards in the spine and the very movement of the electricity makes you stoned. But this is no different really -- whether you take LSD or you try some method of yoga posture to create that inner drug, it is the same! It can happen through fasting. It can happen through certain exercises of breathing, because when you exercise in a certain way it changes your body chemistry; certain glands are pressed and it changes your inner chemistry. When you breathe in a certain method, with a certain process, more oxygen goes in, more carbon dioxide goes out, and the balance changes inside you.

And I am not saying not to enjoy these things -- just remember that these are beautiful experiences but you should not be stranded. The bridge is immensely psychedelic, and as you reach more and more close to the other shore, experiences will become more and more ecstatic and outlandish. Beware -- because the more ecstatic they are, the more is the possibility for you to think, "I have arrived."

HE IS THE PROVIDER
OF BOTH FAITH AND WORLDLY GOODS;
HE IS NONE OTHER
THAN THE DISPOSER
OF OUR LIVES.
HE IS NO TYRANT:
FOR EVERYTHING HE TAKES,
HE GIVES BACK SEVENTY-FOLD;
AND IF HE CLOSES ONE DOOR
HE OPENS TEN OTHERS TO YOU.

Sanai says: Remember when these spiritual experiences, so-called spiritual experiences, start happening, remember that you are not the doer of them; it is again his gift. Then you will not become addicted. If you think, "I am the doer, and I have become a SIDDHA and I have achieved, and now I am capable of creating these experiences," then you are caught, your ego has come back in from the back door. It used to feel strengthened by having more money, by having a bigger house, by having a beautiful woman, this and that. Now, the same ego is enjoying another trip of spiritual experiences.

Sanai says: If you become egoistic in any way about your experiences that happen on the way, you will become addicted and be stranded on the bridge. Then what has to be done? Remember:

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OF BOTH FAITH AND WORLDLY GOODS;
HE IS NONE OTHER
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HE OPENS TEN OTHERS TO YOU.

Remember that all comes from him. This is possible only on the path of love. On the path of meditation you are left alone. There is more danger of ego arising on the path of meditation than on the path of love, because you are utterly alone. There is no God. You cannot surrender yourself to anything, you cannot use God to protect you from yourself. But on the path of love, that beautiful help is available.

Remember: HE IS NO TYRANT. why? Because there is another thing of which you need to be reminded: when these beautiful experiences happen, simultaneously many painful experiences will also happen -- because you are being uprooted from your identity, old identity, and there will be pain.

Whenever you move into the new reality there will be great bliss, and whenever you are uprooted from the old there will be great pain. There will be nights and days, there will be pain and pleasure moments. don't take those pleasure moments as you creation: surrender them to God. He is the provider of all; he is the giver of life itself.

And then pain comes and agony comes and you are in a great chaos and confusion, a dark night of the soul, don't be worried. Remember: HE IS NO TYRANT. How can he be? He is the source of your life. He is your mother, your father.

... FOR EVERYTHING HE TAKES,
HE GIVES BACK SEVENTY-FOLD...

Remember it. Yes, it happens exactly like that. If you have to suffer a little bit, remember, seventy-fold will be given to you. Whatsoever is taken away, much more will be given to you -- because that which is taken away from you is illusory, and that which is going to happen to you is going to be far more real.

And at each step this will be so, at each step you will become richer and richer. But you will have to be ready for one thing: you will have to pass through many fires. Each experience of passing through the fire is

a new growth experience. Passing through the fire will be pain, utter pain, but the moment you are out of it you will see the point that it HAD to be gone through. Now you will be on a higher plane, and far more superior joys will become available to you.

It is by passing through fire that one becomes pure gold. Remember: HE IS NO TYRANT. That will help you. He is not a sadist, he does not enjoy torturing you. If you feel the torture, that is your interpretation. He is simply making more and more joys available to you, but you have to drop your toys. And dropping your old toys is painful. The pain is created by your attachment to the toys. We believe immensely in our toys. And we KNOW they are toys and still we believe in them, our foolishness is such. We know that money is a toy and it will be taken away when death comes -- all will be taken away. But still we go on gathering things, and hoping meanwhile that "This happens to everybody but this is not going to happen to me. I am special, I am an exception."

Nobody is an exception: all will be taken away from you. But we go on playing, we go on believing in our fantasies, we go on projecting.

A French mouse and an elephant go to the magistrate and ask for a special license to be married right away. The magistrate shakes his head and says it is impossible, because elephants and mice just don't mix. And the little mouse looks up with tears in her eyes and says, "But please, monsieur Magistrate, we've got to."

People go on believing in absurd things. Now the little mouse thinks she is pregnant: "We've got to; now there is no way of avoiding it!"

Look at your own absurdities. Look at your own life, at what you go on doing. It is so ridiculous, the way people live, the way people waste their lives. And when these toys are taken away -- and they HAVE to be taken away, otherwise you will never become mature -- there will be pain.

On the path of love, God is available to you.

HE IS NO TYRANT:
FOR EVERYTHING HE TAKES,
HE GIVES BACK SEVENTY-FOLD;
AND IF HE CLOSES ONE DOOR
HE OPENS TEN OTHERS TO YOU.

But the trouble is with the human mind. The human mind becomes focussed on certain things. For example, if you have become accustomed to going through one door, you create a kind of tunnel vision: you cannot see any other doors. You only see that door, you become oblivious of other doors. And when that one door closes you are in a panic, because of your tunnel vision.

The man who is searching for God has to learn how to drop tunnel vision, how to remain alert and available to all possibilities.

If one door closes, ten doors are immediately opened for you. This is not a philosophical statement, this is simply a fact. But you only look through your past. You are so obsessed by the past that you cannot see that other doors are opening. You cannot even believe that there are other doors. You know only one door, you have become familiar with it. You can go out and in from that one door mechanically, with no awareness -- there is no need; you have become habituated to it.

Now it closes, and there is great pain and great fear and great agony. The agony is not happening because the door is closed, the agony is happening because you have tunnel vision. You cannot see anywhere else, you only have a focussed vision.

Let your eyes be a little wider.

And remember, Sanai say, that he never closes a door unless he has already opened ten for you. So just look around and you will find them.

And this is my experience too, working with thousands of meditators. It comes every day: whenever one door closes... and old doors HAVE to be closed, otherwise how are you going to grow and move upwards? If you always go on moving through the same door then there is no transformation possible. Doors will have to be closed so that you are forced to move from a new angle, into a new dimension.

The master tries in every way to close your old doors. And that's why there is fear of the master too. And that's why people keep at a distance -- they keep a certain distance so they can escape. If things become

too much, unbearable, they can always escape.

And it hurts whenever a door is closed. You ask for growth, but whenever a door is closed, it hurts. You become angry, you are in a rage. And you don't understand simple arithmetic: if you desire growth you will have to be always ready to move through new visions, new territories, new planes. And the old is safe and the old is secure and convenient -- that I know and every master knows. But if you remain with the old, YOU remain the old and you remain dead.

Life is with the new. Each moment has to be a death and a resurrection. Die to the past each moment!

And that is where the disciple is tested: that is the first test. When a door is closed, the disciple believes ten others must have been opened. He forgets about the closed door and he starts looking around for the doors that must have been opened. This is trust.

Trust life, trust God, trust existence.

HE TREASURES YOU MORE
THAN YOU DO YOURSELF.

Remember: God created you. You cannot be unnecessary, you cannot be accidental. And God has created you as so unique, so individual, that there is no other "you" like you. You are the only one! He has never created a person like you before, and will never create another person exactly like you. See how much respect he has paid to you.

God is not like an assembly line that Ford cars go on coming out of -- the same Ford cars, millions of Ford cars, all alike. God is a creator, not an assembly line. Each individual has been made not according to a mould, not according to a certain fixed pattern -- each individual has been paid INDIVIDUAL attention. He has painted you individually, he has cut you in a certain way, given you a certain shape, a certain being. You are unique, you are original, you are not a copy.

HE TREASURES YOU MORE...

And certainly you are his creation -- if you are lost, it is his loss.

HE TREASURES YOU MORE
THAN YOU DO YOURSELF.

And that's a very obvious fact. People don't love themselves, they don't respect themselves. On the contrary, they condemn themselves. You are all self-condemners. That's what you have been brought by the priests, again and again, everywhere in the world: you have been conditioned to condemn yourself. And you go on condemning yourself. You don't think yourself of any worth. And this is one of the barriers, greatest barriers.

Love yourself, respect yourself, and you will be giving respect to God -- because to respect the painting is to respect the painter, and to love the poetry is to love the poet. And you are the poetry and you are the painting. You are the music created by him. You are the visible proof that God is; the creation is the visible proof that the creator is. Love the creation, relish it, celebrate it: this is the only way to celebrate God. And you are the closest creation.

The man who condemns himself cannot love anybody else either. And the man who condemns himself condemns the whole existence. The world is full of these condemners, they have poisoned everybody. And the first thing that a master has to do with the disciple is to take all this poison out of his being. The greatest problem is to make you respectful of yourself, to make you aware that you are precious, that you are incomparable, that you have a great potential in you, that buddhas are hidden in you, that you are seeds of buddhas.

RISE, HAVE DONE WITH FAIRY-TALES;
LEAVE YOUR BASE PASSIONS,
AND COME TO ME.

Sanai says, as every master has always said: Come to me! But you will have to leave a few things, only then can you come to the master. If you cannot leave those few things you will remain with the priests and you will never find the master. And the priests are the enemies of all the masters.

The priest is never the master, and the master is never the priest; they don't belong to the same dimension. The priest has nothing to do with God. The priest has made a business out of God: he is exploiting the hypothesis of God. The priest is so ugly that he cannot leave even the idea of God unexploited.

According to one story, when God created the world and saw that it was good, Satan joined him in his appreciation and exclaimed, as he gazed from one wonder to another, "It is good! It is good! Let us make it an institution!"

Now, that is the priest. The priest makes everything a business, the priest makes everything an institution. Every insight of the great buddhas is finally reduced to an institution, to a church. The priest is in the service of Satan.

RISE, HAVE DONE WITH FAIRY-TALES...

And it is the priest who keeps feeding you on fairy-tales. He talks about God and he talks about heaven and hell and the angels and the rewards that the virtuous one will be given and the punishments that the sinners will have to suffer. These are all fairy-tales.

The priest goes on feeding you on fairy-tales. And because you remain attached to fairy-tales you remain stupid, you never mature. Beware: the priest is a salesman in the service of Satan. And the priest's whole work consists in decorating fairy-tales. He goes on inventing more and more fairy-tales. He is not concerned about truth, in fact he is very much afraid of truth.

So whenever there is a man like buddha the priest is against him. When there is a man like Jesus the priest is against him. Immediately the priest becomes alert, there is danger -- because these people like Buddha and Jesus are against fairy-tales. They will destroy all the childish nonsense that goes on in the name of religion. And the priest lives on it, and down the ages he has become really skillful. The priest is the greatest salesman in the world.

A man came into a grocery store and asked for five cents' worth of salt. The proprietor asked, "What kind of salt do you want?"

"What kind of salt do I want? I want salt, plain and simple. How many kinds of salt are there?"

"Ha ha!" chuckled the store owner. "What you don't know about salt! You come with me." And he took him downstairs and showed him a cellar that contained no less than forty or fifty barrels of salt. The customer was amazed.

"All these are different salts?" he asked.

"Yes, they're all different. We have salt for all kinds of prices and uses."

"My goodness, you are a specialist. I suppose, if you have all these barrels of different kinds of salt, you must sell one hell of a lot of salt. You must really know how to sell salt!"

"Oh," said the other, "me -- I'm not so good at selling salt, but the guy who sold it all to me, boy, can he sell salt!"

The priest is continuously inventing fairy-tales. And he invents them for all kinds of people, for all sorts of minds. That's why there are three hundred religions on the earth -- that means three hundred kinds of fairy-tales, available in all sizes, available at all prices, available according to everybody's need. Otherwise, what is the need for three hundred religions on the earth? There are not three hundred sciences on the earth. Science is one, because the scientific approach is one and the fundamental of science is one.

Religion will be one -- if priests disappear and only Buddhas and Bahauddins and Sanais and Sosans are there, there will be only one religion. There will be a kind of religiousness in the world, not any religion in fact -- a kind of religiousness.

You will have to drop your fairy-tales -- Christian, Hindu, Mohammedan.

RISE, HAVE DONE WITH FAIRY-TALES;
LEAVE YOUR BASE PASSIONS,
AND COME TO ME.

There are base passions: money, power, sexuality, greed, anger, possessiveness, and so on and so forth. And man lives only in those base passions. Nothing is wrong in them, they are the foundation of the temple of life. But if there is only the foundation and no temple, then the foundation is utterly useless. It is useful in the context of the temple; if the whole temple is built then the foundation is useful. But if the temple is not built ever and you go on building only the foundation for ever and ever, it is utterly futile, pointless, a wastage of life and energy.

Sigmund Freud remained concerned with the base passions. That is his inadequacy. And because of that, psychoanalysis has not yet been able to become a temple. It is only a foundation, a bare naked foundation. It is not yet a house where you can live.

He wrote once to a friend: "I have always confined myself to the ground floor and basement of the edifice called man."

Aldous Huxley once said he should have said the basement-basement.

Man has a basement, that is true, but he also has an attic. Man is unconsciousness, true, but man also has the potential for superconciousness. And unless you start searching for the superconscious you will remain in the basement, or even the basement-basement. You will remain crawling on the earth -- and you have the capacity to fly. You can become a butterfly, and you are not opening your wings because your attachment to the earth is too much. That attachment has to be transformed. You have to start looking at the stars.

That's what Sufis call ADAB: to be in the presence of the master. Hindus call it SATSANG. To be in the presence of the master means to look at the stars, to become aware of the attic, that something higher is possible in you. Be thrilled that you are not finished as you are, that you can have wings, that you an fly as high as you desire, that even the sky is not the limit.

RISE, HAVE DONE WITH FAIRY-TALES;
LEAVE YOUR BASE PASSIONS,
AND COME TO ME.

And there are two kinds of people in the world. The worldly people remain the basement, they remain concerned with the base passions. And the so-called otherworldly, the religious, they become concerned with fairly-tales. And both are lost.

The real seeker will drop two things. First he will drop fairy-tales -- that's why Sanai mentions first:

RISE, HAVE DONE WITH FAIRY-TALES...

The first thing is to drop fairy-tales, the inventions of the priests. And then the second thing is: watch your base passions, because in your base passions a great energy is hidden -- if released, it will become the bridge which will join the earth and the sky.

... AND COME TO ME.
YOU HAVE TO REALIZE
THAT IT IS HIS GUIDANCE
THAT KEEPS YOU ON THE PATH
AND NOT YOUR OWN STRENGTH.

But again Sanai reminds you that on the path of love his has to be remembered continuously, don't forget it even for a single moment.

YOU HAVE TO REALIZE
THAT IT IS HIS GUIDANCE...

Always remember that if you start moving towards God it is he who has chosen you. Don't for a moment think, "Look! I am a great seeker of God. I am no ordinary man, I am not worldly, I am not like these worldly creatures. I am a spiritual man. I search for God, I don't seek and search for money or power." You have fallen again; again you have fallen into the basement. The ego is back.

Never for a single moment think that it is you who is searching for God. On the contrary, on the path of love, remember it must be he who has called you -- otherwise how could you have searched for him? It must be he who has chosen you, it must be he who is pulling you. It must be he who is in some unknown, mysterious way taking you farther away to some unknown existence. It is he who has taken possession of you.

YOU HAVE TO REALIZE
THAT IT IS HIS GUIDANCE
THAT KEEPS YOU ON THE PATH...

And never for a single moment think, "It is because of my strength that I am on the path." No. If you think it is because of your strength that you are on the path, you have already gone astray. You have already become an egoist: you have created the separation between you and God.

"It is he who keeps me on the path. It is he who keeps reminding me not to go astray."

Plato used a beautiful word for truth. The word is A-LETHIA: it means non-forgetting, no-forgetting. It means remembering, it means constant remembering.

Truth is a constant remembering. Truth is not forgetting for a single moment that "God is: only God is. He has given me life, he has given me the desire to search for truth, he has chosen me to search for him. He must have called me in some mysterious way -- otherwise how could I have moved in his direction?"

The lover keeps on reminding himself, "It is the Beloved who is functioning like a magnet -- I am being pulled, I am being drawn. It is not my work, it is his grace."

And if you can remember this, that it is his grace, the ego will not arise. And, slowly slowly, the ego will be dropped. And when the ego is dropped you have arrived. Then the three are one: then the lover and the beloved and the love are one. You have entered into the Garden -- THE HADIQA.

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The first question:

BELOVED MASTER,

Deva Mohan, action is not creativity, inaction also is not creativity. Creativity is a very paradoxical state of consciousness and being: it is action through inaction, it is what Lao Tzu calls WEI-WU-WEI. It is allowing something to happen through you. It is not a doing, it is an allowing. It is becoming a passage so the whole can flow through you. It is becoming a hollow bamboo, just a hollow bamboo.

And then immediately something starts happening, because hidden behind man is god. Just give him a little way, a little passage, to come through you. That is creativity: allowing God to happen is creativity.

Creativity is a religious state. That's why I say that a poet is far closer to God than a theologian, a dancer even closer. The philosopher is the farthest away, because the more you think, the greater the wall you create between you and the whole. The more you think, the more you are. The ego is nothing but all the thoughts accumulated in the past.

When you are not, God is. That is creativity.

Creativity simply means you are in a total relaxation. It does not mean inaction, it means relaxation, because out of relaxation much action will be born. But that will not be your doing, you will be just a vehicle. A song will start coming through you -- you are not the creator of it, it comes from the beyond. It always comes from the beyond. When you create it, it is just ordinary, mundane. When it comes through you it has superb beauty, it brings something of the unknown in it.

When the great poet Coleridge died he left thousands of poems incomplete. Many times in his life he was asked, "Why don't you complete these poems" -- because a few poems were missing only one line or two lines. "Why don't you complete them?"

And he would say, "I cannot. I have tried, but when I complete them something goes amiss, something goes wrong. My line never falls in tune with that which has come through me. It remains a stumbling block, it becomes a rock, it hinders the flow. So I have to wait. Whosoever has been flowing through me, whenever he again starts flowing and completes the poem it will be completed, not before it."

He completed only a few poems. But those are of superb beauty, of great mystic splendor. That has always been so: the poet disappears, then there is creativity. Then he is possessed. Yes, that is the word, he is possessed.

To be possessed by God is creativity.

Simone de Beauvoir has said, "Life is occupied both in perpetuating itself and in surpassing itself; if all it does is maintain itself, then living is only not dying."

And the man who is not creative is only not dying, that's all. His life has no depth. His life is not yet life but just a preface; the book of life has not yet started. He is born, true, but he is not alive.

When you become creative, when you allow creativity to happen through you, when you start singing a song that is not your own -- that you cannot sign and you cannot say, "It is my own," on which you cannot put your signature -- then life take wings, it upsurges.

In creativity is the surpassing. Otherwise, at the most we can go on perpetuating ourselves. You create a child -- it is not creativity. You will die and the child will be here to perpetuate life. But to perpetuate is not enough unless you start surpassing yourself. And surpassing happens only when something of the beyond comes in contact with you.

That is the point of transcendence -- surpassing. And in surpassing, the miracle happens: you are not, and yet for the first time you are.

The essence of wisdom is to act in harmony with nature. That is the message of all the great mystics -- Lao Tzu, Buddha, Bahauddin, Sosan, Sanai -- to act in harmony with nature. Animals act unconsciously in harmony with nature. Man has to act consciously in harmony with nature, because man has consciousness. Man can choose not to act in harmony, hence the great responsibility.

Man has responsibility. Only man has responsibility, that is his grandeur. No other animal is responsible -- he simply acts in harmony, there is no way of going astray. The animal cannot go astray; he is not yet able to go astray, there is no consciousness yet. He functions as you function in deep sleep.

In deep sleep you also fall in harmony with nature. That's why deep sleep is so rejuvenating, so relaxing. Just a few minutes of deep sleep, and you are fresh and young again and all the dust that you had gathered and all weariness and boredom disappears. You have contacted the source.

But this is an animal way to contact the source; sleep is an animal way to contact the source. Animals are horizontal, man is vertical. When you want to go into sleep you have to fall into a horizontal position.

Only in a horizontal position can you fall asleep; you cannot fall asleep standing, it will be very difficult. You have to go back again, millions of years back, just like an animal. You are horizontal, parallel to the earth, suddenly you start losing consciousness, suddenly you are no longer responsible.

It is because of this factor that Sigmund Freud chose the couch for the patient. It is not for the comfort of the patient, it is a strategy. Once the patient is horizontal he starts being irresponsible. And unless he feels utterly free to say things he will not say unconscious things. If he remains responsible and vertical he will be continuously judging whether to say a thing or not. He will be censoring.

When he is lying horizontal on the couch -- and the psychoanalyst is hidden behind, you cannot see him -- suddenly he is again like an animal. He has no responsibility. He starts babbling things which he would never have said to anybody, to a stranger. He starts saying things which are deep in his unconscious; those unconscious things start surfacing. It is a strategy, a Freudian strategy, to make the patient utterly helpless like a child or like an animal.

Once you don't feel responsible you become natural. And psychotherapy has been of great help; it relaxes you. All that you have repressed surfaces, and after surfacing it evaporates. After going through psychoanalysis you become less burdened, you become more natural, you are more in harmony with nature and with yourself. That is the meaning of being healthy.

But this is going back, this is regression. This is what I was talking about the other day: going to the basement. There is another way to surpass, and that is going to the attic -- not the way of Sigmund Freud but the way of Buddha. You can surpass yourself by being in contact consciously with nature.

And that is the essence of wisdom -- to be in harmony with nature, with the natural rhythm of the universe. And whenever you are in harmony with the natural rhythm of the universe you are a poet, you are a painter, you ar a musician. you are a dancer.

Try it. Some time sitting by the side of a tree, fall in tune consciously. Become one with nature; let boundaries dissolve. Become the tree, become the grass, become the wind -- and suddenly you will see, something that has never happened to you before is happening. Your eyes are becoming psychedelic: trees are greener than they have ever been, and roses are rosier, and everything seems to be luminous. And suddenly you want to sing a song, not knowing from where it comes. Your feet are ready to dance; you can feel the dance murmuring inside your veins, you can hear the sound of music within and without.

This is the state of creativity. This can be called the basic quality: being in harmony with nature, being in tune with life, with the universe.

Lao Tzu has given it a beautiful name, WEI-WU-WEI: action through inaction. You can call it "creative quietude" -- a process that combines within a single individual two seeming incompatibles: supreme activity and supreme relaxation.

That's the paradox of creativity. If you see a painter painting, certainly he is active, utterly active, madly active -- he is all action. Or if you see a dander dancing, he is all action. But still, deep down there is no actor, no doer; there is only silence. Hence I called creativity the state of paradox. All beautiful states are paradoxical. The higher you go, the deeper you go into the paradox of reality.

Supreme action with supreme relaxation: on the surface great action is happening, in the depth nothing is happening, or ONLY nothing is happening. Creative quietude is the supreme action -- the precious suppleness, simplicity, spontaneity and freedom that flows from us, or rather through us, when our private egos and conscious efforts yield to a power not their own.

Yielding to a power not of your own, surrendering to a power that is beyond you, is creativity. Meditation is creativity. And when the ego disappears, the wound in you disappears; you are healed, you are whole. The ego is your dis-ease. And when the ego disappears you are no more dormant, you start flowing. You start flowing with the immense flow of existence.

Norbert Weiner has said, "We are not stuff that abides, but patterns that perpetuate themselves; whirlpools of water in an ever-flowing river."

Then you are not an ego but an event or a process of events. Then you are a process, not a thing. Consciousness is not a thing, it is a process; and we have made it a thing. The moment you call it "I" it becomes a thing -- defined, bounded, dormant, stagnant. And you start dying.

The ego is your death. And the death of the ego is the beginning of your real life. And real life is creativity.

You need not go to any school to learn creativity. All that you need is to go withinwards and help the ego dissolve. Don't support it, don't go on strengthening and nourishing it. And whenever the ego is not, all is truth, all is beautiful. And then whatsoever happens is good.

And I am not saying that you all will become Picassos or Shakespeares, I am not saying that. A few of you will become painters, a few of you will become singers, a few of you will become musicians, a few of you dancers -- but that is not the point. Each of you will become creative in his own way. You may be a cook, but then there will be creativity. Or you may be just a cleaner, but then there will be creativity. There will be no boredom.

You will become inventive in small things. Even in cleaning there will be a kind of worship, a prayer. So whatsoever you do then will have the taste of creativity. And we don't need many painters -- if all turn out to be painters, life will become very difficult. We don't need many poets; we need gardeners too, we need farmers too, and we need all kinds of people. But each person can be creative. If he is meditative and egoless then God starts flowing through him. According to his capacities, according to his potential, God starts taking forms.

And then all is good. You need not become famous. A really creative person does not care a bit about becoming famous; there is no need. He is so tremendously fulfilled in whatsoever he is doing, he is so content with whatsoever he is and wherever he is, that there is no question of desire. When you are creative, desires disappear. When you are creative, ambitions disappear. When you are creative, you are already that which you always wanted to be.

The second question:

I ALWAYS THOUGHT THAT YOU WERE AGAINST POLITICIANS, SO I WAS VERY MUCH SURPRISED TO KNOW THAT YOU HAVE BLESSED INDIRA GANDHI. BELOVED MASTER, WOULD YOU LIKE TO SAY SOMETHING ABOUT IT?

I am against the political mind. The political mind means the cunning mind, the political mind means the murderous, violent mind. The political mind means the mind that is only interested in dominating others, that is only interested in being in such a position where millions of people's lives are in his hands, this way or that. The politician's mind is the mind of the perfect egoist.

I am certainly against the political mind. I would like a world which does not go round and round the political mind. I would like a world which has the religious quality, not the political quality. At least I would like the political quality of the mind to recede into the background. At the center should be the creative mind. Politics is destructive.

But this cannot happen right now. For millions of years politics has been in the center, so this cannot happen right now. A great meditative energy has to be released first. If millions of people become meditators then, slowly slowly, the structure of the energy on this earth will change -- will start moving from the political mind to the religious mind. i am against the political mind, but I know that this cannot happen right now. It may take thousands of years. The beginning has to happen right now, the seed has to be sown right now. But the fruits will come only later on. You can become a non-political person right now, and your life will have a flowering. But as far as the whole earth is concerned, it is going to take time.
What are we going to do meanwhile?

I have blessed Indira Gandhi because to me she seems to be the least political amongst the Indian politicians. It will again look strange to you, because whatsoever has been said about her, spread about her, rumored about her, is just the opposite. But my own observation is this, that she has the least political mind.
And why do I say so? These are the reasons.

First: had she been really a politician and only a politician she would not have tried to do anything that goes against the Indian tradition. The politician never goes against the tradition; he always follows his own followers. That's a mutual arrangement. Particularly in a democratic system, the politician cannot afford to go against the traditions because after five years the elections will be there. If you go against people's traditions -- whether they are right or wrong is not the point -- if you go against their traditions they will take revenge.

So the real politicians only TALK about change, but they never try to change anything. They only talk. The talk is okay, it hurts nobody; even the masses enjoy the talk. Talk about revolution, but don't try to do it -- because when you try to do it then many of the traditions and superstitions of the masses will have to be destroyed. Then those people will be angry, and in a democratic set-up their anger can be dangerous.

Indira Gandhi tried to DO something, sincerely tried to do something. In fact that's what created trouble for her. She was trying to help the poor, against the rich. She angered the rich, the people who are powerful; she angered the vested interest. No politician would afford it, no politician CAN afford it. Talking about great things is allowed, nobody is worried about what you say -- just don't try to do anything. Go on creating beautiful ideals, but never practice them.

She annoyed the rich people of this country because she was doing something for the poor. And she annoyed the poor because whatsoever she did went against their traditions. For example, she imposed birth control: the Indian masses cannot tolerate it. For thousands of years they have thought that it is God who gives children, and who are you to prevent it? It is a gift from God -- that has been their idea. Now the gift is becoming very dangerous. The gift is becoming so dangerous that it is almost suicidal.

No politician would have tried that. Let the country go to its death -- who bothers?

Since Morarji Desai came into power, all the programs for birth control have been put aside. And that is the only hope for this country. If this country is to survive, the only hope is to reduce the population. Already there are too many people. Seventy-five percent of the people are living below human standards, fifty percent of the people are almost starving. Within twenty-five years, by the end of this century, the whole country will be starving.

But that is not the point. The politician thinks only of HIS power NOW. He will be here as prime minister for five or ten years at the most. Who cares what happens later on? Why should he risk he power and position?

Indira risked it. Hence I call her the least political person Indian politics.

Secondly: she started succeeding in her programs. That is dangerous; you should not succeed. If the man in power fails, all other politicians are happy -- because the man in power is failing and that is their chance. If the man in power succeeds then there is no chance for them to ever come into power. And she was the first Indian prime minister who was succeeding in bringing a certain order into the country, in creating some disciple out of chaos. She was succeeding in raising people's standard of living, she was succeeding in helping people to be more productive and less destructive. She was succeeding in many many ways.

But that angers other politicians: now what is THEIR chance? Other politicians live only on the failure of those who are in power. One should not be successful; there is nothing more dangerous than to succeed.

This is strange, but this is a fact in the history of man. If somebody succeeds, his own success is going to boomerang upon him. If she had failed, there would have been no trouble. Then the politicians who were against her would have remained divided, and if they had been divided there would have been no danger for her. But she started succeeding, and their chances to come into power started becoming less and less.

They all joined together. They HAD to -- it was a question of life and death for them. Now there was no question of ideologies.

A strange phenomenon has happened in India, very strange. Morarji Desai is a follower of Mahatma Gandhi, and is in power through the help of those who murdered Mahatma Gandhi. Strange bedfellows! But when it is a question of life and death who cares about ideologies? Ideologies are good as playthings, toys.

All the Indian politicians of different attitudes, approaches, and diametrically opposite ideologies, gathered together and became one force against Indira Gandhi. Why? How did it happen?

She was succeeding. Politicians only pretend; they never really do anything. But she was sincere, she really tried to do something for this country. That's why this country can never forgive her.

Thirdly: Indian bureaucracy is the worst in the world. No work ever happens, files just go on moving from one table to another table for years and years.

I knew a man who fought a single case in the courts his whole life -- for almost fifty years. All the judges died, whosoever tried his case; all the lawyers died for and against. And finally he himself died, but the case was unfinished. Not only the judges and lawyers died, even the government changed: in'47 India became independent. The case was started by the British government. Even the government died, another government came into power, but the case continued.

If you want to do something in this country with such a bureaucracy it is impossible. You have to force this bureaucracy to do things.

The bureaucracy was angry. It was really the bureaucracy who deceived Indira Gandhi. She was given false reports. She was given false reports that her position was perfectly okay, she could allow an election, she was going to win. She depended on the reports of the bureaucracy, and those reports were false. The bureaucracy was absolutely against her. Nobody had ever forced them to do anything, and she was forcing them to do things.

Since Morarji has come, the bureaucracy is perfectly happy. Again things are moving at such a slow pace that nothing ever moves.

Morarji himself is a bureaucrat, he started his life as a deputy collector. He knows how the bureaucracy functions; he does not interfere. If you are just there to be in power -- that is the mind of a politician -- you don't interfere, you don't make so many enemies.

The rich people are against Indira because she tried to bring the poor people up a little higher from their mire. The poor people were angry because she imposed birth control on them forcibly -- and it can be imposed only forcibly; otherwise it is not possible. The bureaucracy was against her because she forced the bureaucracy to DO things, to implement things, and FAST. The whole country was angry. Had she been a politician, this would not have happened.

Fourth: she imposed an Emergency. She was straightforward. Had she been a politician she would have done everything that is done through an Emergency, without imposing the Emergency. That's what is being done now -- everything is being done just as it was done in the Emergency, but without declaring it. The cunning politician always works indirectly, not directly. He is not straightforward.

Morarji Desai said in one of his interviews to the BBC -- it was asked by the BBC men, and it was particularly and deliberately asked for you and the work that is happening here: "Will you allow us freedom to make films in your country?" He said, "I will allow it, unless it is dangerous to our defense.

Now, how are my sannyasins dangerous to the defense of this country? Doing Dynamic and Kundalini and dancing and singing, how can they be dangerous? And if there is something that Morarji thinks is dangerous he can simply tell the BBC people and all the other TV agencies that have asked to film the ashram, "Make your film, but your film will have to go through the censor board." So simple! If you feel that something is going to be against your country, you can cut it.

But this is a cunning political mind: talk about freedom -- just TALK about freedom, that's all -- and go on creating more and more bondage for people.

Indira was straightforward, she declared Emergency. she was honest. The Emergency was needed: this country can only be changed if things are to be taken very seriously, as if the country is at war. Unless things are taken in that proportion and with that intensity, as if the country is at a war, nothing is going to happen.

And the war IS there. The war is with the population explosion. It is far more dangerous than a war with Pakistan or China, because China cannot destroy you, neither can Pakistan destroy you. Maybe China can take few miles of land -- but the population explosion is the real enemy. The children that are going to come will destroy you.

Things are in a dangerous situation. It is a greater crisis than India has ever faced in the past; it knows no way to tackle it. Things have to be taken seriously.

That was the effort behind imposing Emergency. But imposing Emergency in a democratic country is dangerous. It can be done only by a non-political mind. It can be done only by one who really wants to change the situation, whatsoever the cost.

She risked her power, her prime ministership, to change the course of the history of this country.

This Emergency angered the journalists and other media people. And no politician would ever like to anger the journalists, because much depends on hem, too much depends on them.

It can be safely said that fifty percent of Indira's fall was made possible by the Indian journalists. They were getting angrier and angrier. They were not allowed to gossip, they were not allowed to make rumors, they were not allowed what they call "freedom of the press." So when Emergency was removed, they took great revenge. It is how the human mind functions.

A politician would have been alert about it.

Fifth: her son, Sanjay Gandhi, entered politics. A real politician, a cunning politician, would have allowed him to enter only from the back door. Otherwise, others become jealous. She allowed him to enter from the front door, and the whole country became jealous.

There is no reason to prevent anybody from entering politics. Even though the person happens to be the son of the prime minister, he has as much right to enter into politics as anybody else. And Sanjay Gandhi has a certain potential. There was nothing wrong in it, but to allow him through the front door is a nonpolitical thing. She functioned more as a mother and a human being than as a cunning politician.

Her own father never allowed her through the front door; he was more cautious. Again and again, he was asked. "Who after you?" He never mentioned Indira Gandhi -- never. Once to a friend he said, "I cannot tell you the name of the person who will succeed me, because if I tell you the name then there is no

possibility for the poor person to succeed me. Just by mentioning it I will anger all the other people who are competitors, and they will join together against him."

There is every possibility he meant "her" not "him." He was a more seasoned politician than Indira Gandhi; he knew the ways of politics.

Indira Gandhi herself came through the back door. But she is more a mother than a politician: she allowed Sanjay Gandhi to enter through the front door. That was dangerous; that became one of the most important causes of her fall. And it was MORE dangerous because Sanjay has potential. Sooner or later, he is going to become a prime minister; he has the potential and the guts. It cannot be prevented. But Indira was functioning very nonpolitically.

Morarji Desai is more cunning, His son is also there, but always behind a screen. And these who are even more interested in power, they go even further. The chief minister of Haryana, Devi Dayal, has disowned his son and saved his seat -- saved his power and disowned his son. This is how a politician functions.

Indira Gandhi risked her power and tried to save her son. That is not the way of a politician -- maybe the way of a mother, of a human being.

Sixth: she mad the greatest error that a politician can commit, a very fundamental error and very obvious: Indira Gandhi forced all the political parties into jail together. That is so absurd! Even a man like me, who has nothing to do with politics, can see that it is absolutely absurd. If you put all your enemies into jail together, you are forcing them to be united against you.

She should have studied Machiavelli a little more. It is so simple; a politician would never do that. Keep at least half the enemies out of prison, and half the enemies in prison. Keep them fighting, keep them separate, because that is the only way to rule: to divide. This is utterly stupid -- putting all your enemies together in jail you have almost imposed unity on them; they cannot avoid it. Now you are the enemy of all of them.

They became friendly. And they saw the point that if they could become friendly and if they could get together, then Indira would be gone. This they had not seen for thirty ears; for thirty years they had remained divided. Suddenly Indira brought them together and they became aware that "It is so simple: if we join together then Indira is gone." The Congress Party had ruled for thirty years because the enemies were divided.

Indira functioned as a non-politician.

And seventh: after Emergency, immediately after Emergency and after a great effort to impose birth control on the people -- when rich people, poor people, and the journalists and everybody was annoyed and angry -- immediately after Emergency declaring a general election: that is again incomprehensible.

If she had asked me, I would have told her, "Wait at least for one year. Remove the Emergency, wait for one year." That one year would have done. The steam of the journalists would have been released, people would have forgotten the imposition -- people's memories are very short -- and in one year the enemies, all the political enemies, would have again fallen into their old habits, would have started quarreling with one another again.

Immediately giving a general election to the country was utterly unpolitical. That's how she got defeated.

Because of these errors, I say she is the least political of all the Indian politicians. Hence I have blessed her. I have blessed her, and I bless her again.

The third question:

WHAT DO YOU SAY ABOUT SEX EDUCATION FOR SMALL CHILDREN?

Truth is truth, and nobody should be debarred from it. Just because children are small, do they have to be fed on lies? Is truth only for grown-ups? Does that mean truth is dangerous for the delicate consciousness of the child?

Truth is never dangerous, untruth is dangerous. And if you tell an untruth to the grown-up he may be able to defend himself; it can be forgiven. But never tell an untruth to the child, because he is so helpless, so indefensible. He depends so much on you, he trusts so much in you -- don't betray him. This is betraying!

Telling any lie means you have betrayed the child.

And finally you will be in trouble. Sooner or later, the child will discover that you have been telling lies. That very day, all trust in you will disappear.

If young people start rebelling against the parents, the responsibility is not theirs, the responsibility is of the parents. They have been telling so many lies; and now, by and by, the children start discovering that they were ALL lies. And if you have been telling so many lies, even the truth that you have told them becomes suspicious. And one thing is certain, they lose trust in you. You have betrayed them, you have deceived them: you become ugly in their consciousness. Their impression of you is no good any more. In fact they will never be able to trust anybody.

That's the problem I am facing every day. When you come and become sannyasins, the problem that you have with your parents starts being imposed on me. You cannot trust me either; in a subtle way I become your father-figure. And because your parents have deceived you, who knows? I am a stranger -- if even your parents deceive you, if even parents cannot be relied upon, then how can you rely upon me?

You will never be able to trust the woman you love, the man you love. You will never be able to trust the master you surrender to. You will never in your life again be able to regain your trust. And for what has your trust been destroyed? For such foolish things.

What is wrong? Sex is a simple fact: tell it the way it is. And children are very very perceptive -- even if you don't tell them they will discover it on their own. They are very curious people.

Carl was assigned to write a composition entitled, "Where I came from." When he returned home from school, he entered the kitchen where his mother was preparing dinner.

"Where did I come from, Mama?" he asked.

"The stork brought you."

"And where did Daddy come from?"

"The stork brought him, too."

"And what about Grandpa?"

"Why, the stork brought him too, darling."

Carl very carefully made notes on what Mama had told him, and the next day he handed in the following composition:

"According to my calculations, there hasn't been a natural birth in my family for the past three generations."

Children are very perceptive; they go on watching, they go on seeing what foolishness you are telling them. And how long can you deceive them? Life is there, and life is sexual. And they are watching life: they will see animals making love, they will see birds making love.

And you may go on believing that they have never seen you making love -- you can go on believing it, but children know that their parents make love. In the beginning they may think they are fighting or something, but sooner or later they discover that something is going on behind their backs.

Why create these suspicions and doubts? Why not be true? Truth is always good, truth is always divine. Let them know things as they are.

I know a friend who was determined to have it out with his older boy and spent several hours painstakingly explaining sexual physiology to him. At the conclusion, feeling utterly exhausted and knowing that he did not want to go through it again with his younger son, he said, "And Billy, now that I've explained it to you, can I count on you passing it on to Bobby?"

"Okay Dad," said young William.

His elder son went out in search of his younger brother at once. "Bobby," he said when he found him, "I just had a long lecture from Dad and he wants me to pass on what he told me to you."

"Go ahead," said Bobby.

"Well, you know what you and I were doing with those girls behind the barn lat month? Dad wants me to tell you that the birds and the bees do it too!"

Don't be foolish, let things be as they are. Truth can never be the enemy, sexual or otherwise. Befriend truth.

And children are very understanding, they immediately accept the fact. They have no prejudices, they

have no notion of right and wrong. If you tell them the truth they understand it is so and they forget all about it. And it will create a great trust in you: you never deceived them.

Sex education is one of the fundamental causes of the rift between the generations. They day the child discovers that his parents have been deceiving him, he loses all roots in trust. That is the most devastating shock you can give to that delicate system.

Go on telling the truth as it is, and don't try to philosophize about it and don't go on round and round. Tell it the way it is.

Why is there so much fear about it in you? Because your parents did not tell YOU. So you feel a little shaky, nervous, afraid, as if you are moving in some dangerous territory.

Be very simple, direct. And whenever a child enquires about anything, if you know about it, tell it. If you don't know about it, say that you don't know. There are two wrongs that you can do. One is saying something which is not so -- that is one danger. Another is saying something which you don't know.

For example, the child asks, "Who created the world?" and you say, "God." Again you are leading him into some mischief. You don't know; you are pretending that you know. Soon the child will discover that you know nothing, your God is bogus.

And the problem is not that YOUR God is proven bogus, the problem is that now the whole concept of God is proved bogus. You have destroyed a great possibility of enquiring into God. You should have said, "I don't know. I am trying to know; I am as ignorant as you are. If I find out before you do, I will tell you, if you find out before I do, please tell me."

And your son will respect you for ever for this sincerity of heart, for this equality, that you never pretended, that you never tried to show, "I know, and you don't know," that you were never egoistic.

Saying to the child that God created the world, without knowing it, is nothing but an ego trip. You are enjoying yourself at the cost of the child's ignorance. But how long can you enjoy this knowledge?

Never tell the child that which you yourself are incapable of doing. Don't tell the child, "Be truthful, always be truthful" -- because once he catches you red-handed being untruthful, you have destroyed something immensely valuable. And there is nothing more precious than trust.

And how long can you hide the fact? One day somebody knocks on the door and you say to the child, "Tell him that Daddy is not at home." And now the child knows that to talk about truth is one thing, but it is not meant to be followed and practiced. You have created a duality in him of saying something, pretending something, and being something else quite the contrary of it. You have created the split.

And if you know something -- if the child asks about sex or how children come into the world, and you know -- then simply tell it as it is. Make it as simple as possible, because the child is not asking about the physiology or about the chemistry or about the inner mechanism of sex. He is not asking about all that nonsense; that is not his interest. Don't start telling him about physiology, because in the name of sex education what they do in schools is only teach physiology. And the child is simply bored; he is not interested.

He simply wants the truth: how children come, from where they come. Just tell it. And never try to give him more information than he needs and asks form, because that will be too early. That too is happening, particularly in the West where the idea has become prevalent that children have to be given sex education. So parents are in a hurry: even if the child has not enquired, they go on pouring out the knowledge that they have acquired from books. Children feel simply bored.

Unless the enquiry has arisen in the child there is no need to say anything. When the enquiry has arisen there is no need to HIDE anything.

And it is not a question of age at all, so don't ask about small children. Whom do you call small? What age limit? Is seven years old small? Or is nine years old small? It is not a question of age; whenever the child enquires he is ready to be given the information. He may be four, he may be five, he may be seven. The more intelligent a child is, the earlier he will enquire, that much is certain. The stupid, the mediocre, may not enquire so early; he may enquire when he is twelve or fourteen. But the intelligent child is bound to enquire early, because life is such a mystery that from the very beginning the child becomes aware that something is happening. All around, life is happening, life is perpetuating itself.

He sees the eggs of the birds in the garden, and then one day the eggs are broken and the birds come out. He goes on seeing his mother's belly growing bigger and bigger, and he certainly becomes curious. What is happening? Is his mother ill or something?

And then one day she comes from the hospital with a child. And from where has the child come? It has been brought by the stork. And he sees the belly is not big anymore. Now he is puzzled: what happened to

the belly?

Don't create unnecessary puzzles for children. Life is puzzling enough as it is. Life is so mysterious, the enquiry is bound to be there. But remember, the more intelligent a child is, the sooner he is going to enquire. So if your child enquires early, don't think that he seems to be dirty from the very beginning. He is not dirty, he is intelligent. If anybody is dirty, YOU are dirty. He is simply intelligent.

Tell him things as they are, and tell him the way he can understand. Don't philosophize, don't go indirectly round and round, go directly to the point. Make it as clear as two plus two is four.

And you will be surprised: once the fact has been told the child goes away and starts playing. He is not really interested anymore; he never brings the question up again. If you falsify things he will bring up the question again and again -- from this side, from that side, any excuse and he will bring up the question -- because he wants to know the fact, and unless the fact is given he is not going to be satisfied.

Only facts satisfy. Falsifications can postpone but they cannot satisfy.

The fourth question:

BELOVED MASTER, WHY DO I CONTINUE TO TAKE MYSELF AND LIFE IN GENERAL SO SERIOUSLY?

Tada, everybody takes life seriously because everybody is so empty. By being serious you hide your emptiness, by being serious you pretend. By being serious you are just escaping from the loneliness that is there inside you, the nothingness that is inside you.

You cannot laugh, you cannot be at ease, because whenever you are at ease you become aware of the emptiness within. You have to be serious. Serious, you remain clinging to the surface. Relaxed, you start diving deep into your being -- and there is fear.

People are serious for a certain reason. The reason is, they don't want to face themselves. And seriousness gives a certain dignity also; it is ego-fulfilling. If you are serious everybody thinks you must be important.

Seriousness has a connotation of importance. Important people are very serious -- you don't see saints laughing. Christians say Jesus never laughed. They can't be right. I know Jesus far better, they must be wrong. But they indicate a certain attitude: how can Jesus laugh? He must be serious, utterly serious.

And all the Christian paintings about Jesus are ugly and false, because the face is made so serious. And the painters were doing something great; they were thinking it HAD to be serious because Jesus is the savior, and how can the savior laugh and tell jokes? You don't expect a savior of the world to tell jokes; he has to be serious. He has a great burden, he is carrying the greatest burden: the burden of the whole earth, of the whole of humanity, of the original sin of man, and other unoriginal sins too. Millions of people and their sins, and he is carrying the burden of all: he is the savior.

Christians cannot believe Krishna can dance and sing and play the flute, because of their idea. Krishna seems to be very nonserious. How can you play the flute when so many people are suffering from so many sins? Everybody is bound for hell, and you are playing the flute? Is this the time to play the flute? And you are dancing -- and with so many girlfriends!

This seems to be very irresponsible. A savior dancing with girlfriends under the full-moon night, and the whole world in such a misery! Krishna should open a hospital or at least a primary school to educate people. He should do some missionary work. What is he doing under the full moon when the whole earth is drowning deeper and deeper into sin?
He looks frivolous. Jesus is serious.

Tada, you ask me: WHY DO I CONTINUE TO TAKE MYSELF AND LIFE IN GENERAL SO SERIOUSLY?

It gives gratification to your ego that you are a serious person, that you are not ordinary, you are special. That you are not like people who go to the movies and laugh and talk nonsense and gossip. You are a serious person: you only meditate, you only read the Bible or the Koran. You only remain with great high things, you are not interested in the mundane.

Seriousness supports the ego, seriousness is the climate in which the ego can thrive. Nonseriousness is

the death of the ego.
I teach you nonseriousness.

And because of this seriousness you make mountains out of molehills. Just small things, and you make mountains. Somebody smokes cigarettes and he is very serious, as if by smoking cigarettes he is going to hell. He thins he is committing a great sin.

Don't be so stupid. Just by taking smoke in and out you cannot commit any sin. It may show that you are stupid but it doesn't show that you are a sinner. And I don't think that people are sent to hell for stupidity. Otherwise, the whole earth would have been in hell. Why are people here? All the stupid people are here in the world!

But you make mountains. You cannot bear small things, you have to be with big things.

They tell the story of the lady who went to confession and told the priest a long story about her sexual activities and as a result, for penance, the priest told her to go into the next room, say twelve Hail Marys and wash her sins away by washing her hands in the holy water which was contained in a basin on the table.

As she was busy in the next room saying her Hail Marys and washing her hands in the basin of holy water, in walked another young lady who took one look at the scene and exclaimed, "Please take your damn hands out of that water! Don't you realize I have to gargle with it!"

You think you are committing great sins? There are other people who are far more serious. You must remember one thing: even in hell you will not be the first, you will be standing in a long long queue. Wherever you are, you will be standing in a long long queue. Forget all about being the first, even in hell.

George Bernard Shaw once said... Somebody asked, "Where would you like to go, to heaven or to hell?" He said, "Wherever I go, I would like to be the first. I am even ready to go to hell, but I want to be the first. And if I have to be the second in heaven, I don't care for heaven at all."

The ego wants to be the first everywhere. The ego wants to be the greatest saint; if it is not possible then the greatest sinner -- but the greatest.

Why can't you be ordinary? To be ordinary is immensely beautiful, and to be just human is divine.

Forget ideals and goals, those ideals and goals keep you neurotic. And people go on changing their goals. First they used to have paradise as the goal, saintliness or God-realization or enlightenment. They change: now they have to attain total orgasm. Now no smaller orgasm will do -- total orgasm.

And what is total orgasm anyway? And how are you going to know that this is total orgasm? Is there any way to measure it? So you will remain in misery; the total orgasm will never be achieved.

Now there are people who are continuously hankering for peak experiences, they want a peak experience every moment. They go nuts. If one moment is passed without a peak experience then life is lost. Then one moment is wasted: where is the peak experience? They want to remain on the peak continuously, twenty-four hours.

These things keep people insane. Life should be lived more sanely. And what do I mean when I say life should be lived more sanely? One should be able to accept the ordinariness of it. There is tremendous joy out of ordinariness -- and that joy is not something like a peak experience, it is more diffused. It is not a peak, because peaks exist only with the valleys. If you want a peak experience then you will have to fall again and again into the valley.

You will have to repeat the myth of Sisyphus. He takes the rock to the peak and by the time it reaches the peak, the peak is so small and the rock is so big that it rolls back down the other side. He has to rush back into the valley, then he again starts the journey, again hankers for the peak experience. And by the time he reaches to the peak, just reaching, just reaching -- and finished! Flat, back to the valley.

And that's what happens to you. Each peak experience is momentary; it is the repetition of the myth of Sisyphus.

Forget all about it. Rather live a more ordinary life. That is the life of a Zen disciple, that is the life of a Sufi disciple -- ordinary.

I have heard: An American enquirer came to Dacca, to Bangladesh. He had heard about a great Sufi master. He was in a hurry to meet the master: he enquired from many people, but nobody had heard of him. At the airport he went from one person to another: nobody had heard of him. He became suspicious, and he became very depressed. He had come from so far, and he had heard so much about the Sufi master who lives in Dacca, Bangladesh -- and nobody even knows his name!

But as a last try, he asked a taxi driver. And the taxi driver said, "Sit in the taxi and I will take you to him." He could not believe it, so suddenly -- because nobody knew about the master. He had asked but nobody knew.

The taxi driver said, "Don't be worried, I know him. In fact I am him."

And that's how it turned out to be. He was the Sufi master, but he was working as a taxi driver -- just an ordinary life.

Sufis function that way. Somebody is a weaver, somebody may be a potter, somebody may be making carpets.

Do you know what Gurdjieff used to do in the West? His business was carpet selling He was a carpet salesman, that was his business. If you had seen him you would have never recognized that a great master was there.

That's how the Sufis have existed, down the ages. They don't stand out, there is no need.

It is always the ego that hankers for the peak, and it is the ego that does not allow you to live in constant joy. And constant joy is not a peak, remember. In fact it is more like peace than like bliss, more like peace. Bliss is there, but like a fragrance; you cannot catch hold of it. It is there, but very indirect, very subtle, very delicate. It is not a peak, certainly. It is very plan and simple.

Tada, you are serious because you are afraid to know your ordinariness. And that is the truth, and truth is never ordinary. Once you have accepted the ordinariness, in your very ordinariness arises an extraordinariness. Your ordinariness becomes luminous, radiant. Then each moment is a gift, and each moment bring sits own joy, its own peace, its own beautitude.

But never hanker after peaks. The idea of the peak is an ego projection. And don't become serious and don't make mountains out of molehills; there is nothing to be serious about.

Laugh a little, live a little and be playful, and you will know what life is. It comes in laughter, non in seriousness. A serious person is a closed person, a serious person is an unavailable person. A serous person exists with all the windows and doors closed. A serious person is encapsulated in himself; he never makes any bridges with people. He closes doors, he never makes any bridges.

Laugh, because laughter is a bridge. Love, because love is a bridge. Enjoy small things, because life consists of small things and enjoying small things is a bridge.

That's why Zen people have made even tea drinking a meditation. Just tea drinking, who thinks of it as something religious? But it can be transformed; it depends on your attitude. You can drink tea so meditatively: sip it meditatively, taste it, smell the flavor. Listen first to the samovar, the song of the samovar, the dance of the vapor inside, and the subtle fragrance that starts arising. Live it, be with it, make it a prayerful moment, and then just ordinary tea is transported into something divine. And if this can be done with tea, this can be done with everything else.

To live religiously does not mean to live seriously, it means to live meditatively. And meditation has nothing to do with seriousness. Meditation is playfulness.

That's why my insistence here is more and more on dancing, on singing. I have put vipassana and zazen in the background, because they can create seriousness in you, and you are already serious and it is dangerous. First your seriousness has to be destroyed, only then will you be able to enjoy vipassana without becoming serious.

First you have to dance, so in dance your armor drops. First you have to shout in joy, and sing, so your life becomes more vital. First you have to cathart, so all that you have repressed is thrown out and your body is purified of toxins and poisons, and your psyche also is purified from repressed traumas and wounds.

When this has happened and you have become able to laugh and you have become able to love, then vipassana. Now vipassana will not drive you serious, will not drive you in any way into some ego trip. Now you can sit silently; now sitting silently is not serious.

That is the special quality that I am trying to create here in vipassana -- it does not exist anywhere in the world. My whole effort here is to bring tantra to the twentieth century and make it neo-tantra, to bring tao to the twentieth century and make it neo-tao, to bring zen to the twentieth century and make it neo-zen, and so on and so forth: neo-sufism and neo-yoga...

Centuries divide you from these beautiful things; those centuries have to be dropped. And those centuries can only be dropped if YOU drop what has been done to you in those centuries. You have become too serious. Modern man is very serious; it has never been so before. And this seriousness is creating a distance from God, from the whole.

Tada, go into your seriousness and see what you are hiding behind it. You are alone, you are empty, and you are not capable of facing it. It has to be faced, because emptiness is not bad, emptiness is immensely beautiful. If you escape from it, then it becomes ugly. If you go into it, it becomes silence and quietude. And if you disappear into it, it becomes creativity.

And aloneness is beautiful. It is only the person who is alone who becomes capable of love. Those who cannot be alone, they cannot be in love at all, because their love remains a kind of need.

Love can be of two types. One is when you say to somebody, "I need you, I really love you." This is ugly love, because it is based in need. You say, "I need you": you want to use the other. You are not yet able to be alone; you want to be together with somebody, you want to cling to the other. The other keeps you occupied -- without eh other you become afraid of your own aloneness.

And this is what people say, and lovers enjoy it very much. When somebody says to you, "I need you, I really love you," you feel you are entering into something beautiful. You are not; you are entering into something destructive. This is the wrong kind of love.

And this is the love that exists in the world. Everybody is afraid of his loneliness and clings to the outer, uses the other as a means, someone to cling to. And when you use the other, the other is reduced to a thing. He is no longer a person, he becomes a husband or a wife. Freedom is lost. You cannot allow the other to be free, because if you allow freedom then you will have to face your loneliness. And that you don't want to do.

So you cling. You hold the other, you possess the other. Even if it means being possessed by the other, you are ready to lose your freedom. You become mutual slaves, mutual imprisonments to each other.

Love-as-need creates what the other day I was calling "tunnel vision." You become focussed on one person and you are afraid that if the other person leaves you, you will not be able to live at all. The very idea of the other leaving you gives you immediate thoughts of committing suicide. Your life will not have meaning.

This is tunnel vision. One is willing to admit only a narrow range of sensations; all else is regarded as insignificant. And when such expectations fail, then one feels life is not wroth living. And they always fail, because nobody can really be possessed. How can you possess a presence, a person? He is not a thing, you can never be the master. The other will go on asserting his freedom, the other will go on sabotaging your efforts to possess him. The other is trying to possess you, and you are trying to possess the other. Nobody wants to be possessed, and everybody wants to be the possessor. Now, this is doomed to fail.

Sooner or later, you will start feeling life has no meaning. This kind of love is pathological, and this is the only kind that exists and is available in the world. It drives people neurotic and psychotic. It should be changed into love which is not a need but a state. Then one can love life in more richness. Then one can love and yet allow the other freedom. Then love is nonpossessive.

But that love is possible only when you have learned how to live with your aloneness. When you can be alone and perfectly happy and you don't miss the other at all, only then can you love. But now a totally different kind of love arrives -- even to think of it will shock you.

Then the lover says, "I don't need you, I love you." It will be almost incomprehensible, a lover saying to somebody, "I don't need you, I love you." It will look contradictory, because you have always heard, "I need you, I love you very much" -- you are acquainted with that approach.

But this is TRUE love, the other is destructive. It destroys both the people, it destroys all the possibilities of growing. This is true love, this is creative love, when you can say, "I don't need you, I simply love you."

Just meditate over it. Repeat it silently within yourself: "I don't need you, I love you" -- and a totally different dimension opens up. Now there is no need to possess, now there is no need to reduce the other to a thing, now there is no need to destroy his or her freedom, now there is no need to allow the other to destroy your freedom. Now love can exist with freedom.

When love exists with freedom it has tremendous beauty; it has something of the ultimate in it. But now it is pure sharing. Now it is a luxury, it is no more a need.

I teach you love-as-luxury, not love-as-need. It is just an overflowing. You have so much that you cannot bear it any more, you have to give it to somebody. And from where are you getting so much? It comes if you learn how to live in your aloneness. If you learn how to live in your aloneness, enjoy it and celebrate it, if you learn how to be empty without any desire to fill yourself up, to stuff yourself with anything -- food, love, money, power -- when you are not in any way interested in stuffing your emptiness, then suddenly emptiness changes its color, its quality is transformed. You relax into it.

Then you don't feel, "I am empty." You feel, "I am emptiness -- and if I am emptiness, I am emptiness." And the purity of emptiness is tremendous. In emptiness not even a particle of dust can collect. Emptiness cannot be polluted by anything, its purity is total and absolute. That emptiness is always virgin. Out of that emptiness, living in that emptiness, great joy and great peace arise and well up.

This is what I call creativity. It can become a song, it can become a painting, it can become a dance, it can become love, it can become all kinds of things. But one thing is similar: it overflows. This overflowing love is a state, a luxury, a sharing for the sheer joy of sharing. This love is celebration.

And, Tada, you have been avoiding your aloneness, you have been avoiding your emptiness. If you go on avoiding it you will never come to know this love, this creative love. And this is the greatest experience there is. You are avoiding your own great possibility and potential.

Don't be serious, please. Drop it. It is not going to give you anything except more and more misery. Meditate on these words of Kahlil Gibran:

Sing and dance together and be joyous
But let each of you be alone
Even as the strings of a lute are alone
Though they quiver with the same music.
Stand together, yet not too near together,
For the pillars of the temple stand apart,
And the oak tree and the cypress grow not in each other's shadow.

Be alone: that is meditation. And in aloneness wells up love: that is creation. Then love can do miracles.

But the person who remains serious remains unavailable to his own sources, his own juice; he remains unavailable to his own soil and roots. The person who is serious goes on moving round and round outside his being.

Drop your seriousness. Laugh a little, love a little, and you will know what God is.

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A RUBY, THERE, IS JUST A PIECE OF STONE:
AND SPIRITUAL EXCELLENCE THE HEIGHT OF FOLLY.
SILENCE IS PRAISE -- HAVE DONE WITH SPEECH;
YOUR CHATTER WILL ONLY BRING YOU HARM AND SORROW --
HAVE DONE!
BELIEF AND UNBELIEF
BOTH HAVE THEIR ORIGIN
IN YOUR HYPOCRITE'S HEART;
THE WAY IS ONLY LONG
BECAUSE YOU DELAY TO START ON IT:
ONE SINGLE STEP

WOULD BRING YOU TO HIM:
BECOME A SLAVE,
AND YOU WILL BE A KING.

THE DUMB FIND TONGUES,
WHEN THE SCENT OF LIFE REACHES THEM
FROM HIS SOUL.
LISTEN TRULY -- AND DON'T BE FOOLED --
THIS IS NOT FOR FOOLS:
ALL THESE DIFFERENT SHADES
BECOME ONE COLOR
IN THE JAR OF UNITY;
THE ROPE BECOMES SLENDER
WHEN REDUCED TO A SINGLE STRAND.

YOUR INTELLECT IS JUST A HOTCH-POTCH
OF GUESSWORK AND THOUGHT,
LIMPING OVER THE FACE OF THE EARTH;
WHEREVER THEY ARE, HE IS NOT;
THEY ARE CONTAINED WITHIN HIS CREATION.
MAN AND HIS REASON ARE JUST THE LATEST
RIPENING PLANTS IN HIS GARDEN.
WHATEVER YOU ASSERT ABOUT HIS NATURE
YOU ARE BOUND TO BE OUT OF YOUR DEPTH,
LIKE A BLIND MAN TRYING TO DESCRIBE
THE APPEARANCE OF HIS OWN MOTHER.
WHILE REASON IS STILL TRACKING DOWN THE SECRET,
YOU END YOUR QUEST ON THE OPEN FIELD OF LOVE.
THE PATH CONSISTS IN NEITHER WORDS NOR DEEDS:
ONLY DESOLATION CAN COME FROM THESE,
AND NEVER ANY LASTING EDIFICE.
SWEETNESS AND LIFE ARE THE WORDS
OF THE MAN WHO TREADS THIS ROAD IN SILENCE;
WHEN HE SPEAKS IT IS NOT FROM IGNORANCE,
AND WHEN HE IS SILENT IT IS NOT FROM SLOTH.

The Sufi is not an escapist, that is not his climate. He is utterly against escapism. He believes in celebrating the world, celebrating existence, celebrating life. It is the very fundamental of Sufism that the creator can be reached only through the creation. You need not renounce his creation to get to him; in fact if you renounce his creation you will never get to him. Renouncing his creation, indirectly you have renounced the creator himself.

But renunciation still happens. It is not that the Sufi renounces the world, but that he attains to God -- and the moment God is attained, the world disappears. Then there is nothing to renounce: then only God is.

The Sufi does not escape from the world, but a moment comes when the world disappears and dissolves. The Sufi lives in the world and he finds that there is no world, only God is.

The Sufi is not an ascetic. He does not believe in inflicting pain on himself, he is not pathological. The Sufi lives life in an utterly normal way, with no perversions, with no obsessions. Although, slowly slowly, the quality of his life goes on changing, it is not that he tries to change it. His whole effort consists in remembering God, not in changing himself.

Let it sink deep in you; if you miss this point you will miss the whole point of Sufism. The Sufi concentrates on only one thing, remembrance of God -- ZIKR. As that remembrance deepens, his obsession with the world lessens. As he comes closer and closer to the ultimate reality, the ordinary reality is no longer attractive; it starts receding back. Because when you find the real gold, how can you go on carrying the unreal gold? When you have found the real diamonds you will automatically drop the stones, colored stones, that you have been carrying all along.

The escapist says, "Renounce your colored stones so that you can get to the real diamonds." The Sufi says just the contrary: he says, "Get to the real diamonds, and that which is not real will drop out of your life of its own accord."

To know the real is enough, the unreal is renounced in that very knowing. And because the unreal is renounced in that very knowing, it leaves no scars and wounds on you. The ascetic suffers from great wounds. He is not ripe yet, otherwise the fruit would have fallen without leaving any scar on the body of the tree. If the fruit is unripe and you pluck it, it hurts the tree, it hurts the fruit; both will remain wounded.

Have you not seen the beauty of a ripe fruit fallen of its own accord? Silently, spontaneously. The tree may not even become aware that the fruit has disappeared, the fruit may not become aware that the tree is no more there.

Sufism is the simplest way possible. The Sufi lives a simple life. But the simplicity is not cultivated, because a cultivated simplicity is no longer simplicity; it is already complex. When you cultivate something, there is motivation, there is desire, there is longing; you are hankering for something. By cultivating something, you are trying to become something. Becoming is desire. And how can desire be simple? So cultivation is never simple. A practiced sannyas, a practiced simplicity, can never have beauty. In the first place it is not simplicity at all.

You can go and see so many saints in this country, or in other countries: their simplicity is cultivated, calculated, motivated. They are desirous of God, they are greedy for God, hence they are ready to pay the price.

The Sufi says: God is available, it is already available. All that you need is an uncomplicated mind, all that you need is a state of no-motivation. All that you need is to fall into the silence of this moment, no trying to achieve something tomorrow. And what is your afterlife? It is the prolonged shadow of the tomorrow. So those who are thinking to attain to heaven or to nirvana after death are very greedy people. They are not religious at all.

Sufism does not believe in any fairy-tales of the other world, of heaven and hell. And it is not that heaven does not exist, but that is not the concern of the Sufi. The Sufi lives totally in the moment. His simplicity comes out of his understanding, not out of cultivation; he does not practice it. Seeing life, he becomes aware of the austerity of a roseflower, how simple it is, and the beauty of its austerity. He becomes austere like a roseflower: it is not poor, the roseflower is simple and rich. What more richness can there be? The roseflower is simple and in utter luxury -- what more luxury can there be?

The Sufi lives in the moment, blooms in the moment like a roseflower, simple yet rich. The poverty is not imposed; he is poor in spirit. And what does it mean to be poor in spirit? It simply means there is no ego, that's all; not that he is attached to poverty.

Beware of that. There are people who are attached to wealth and there are people who are attached to poverty. But it is the same attachment.

I have heard:

The story is told of a dervish who went to visit a great Sufi master. Seeing his affluence, the dervish thought to himself, "How can Sufism and such prosperity go hand in hand?" After staying a few days with the master, he decided to leave. The master said, "Let me accompany you on your journey!"

After they had gone a short distance, the dervish noticed that he had forgotten his KASHKUL, the begging-bowl. So he asked the master for permission to return and get it.

The master replied, "I departed from all my possessions, but you can't even leave behind your begging-bowl. Thus, we must part company from here."

The Sufi is not attached to wealth or to poverty; he is simply not attached to anything. And when you are not attached to anything, you need not renounce. Renunciation is the other side of attachment. Those who understand the foolishness of attachment don't renounce. They live in the world but yet they are not of the world.

To willfully insist upon being in poverty is still an attachment: remember it. And to willfully insist upon ANYTHING is again an ego trip.

The Sufi lives simply, the Sufi lives without any will of his own. If it happens to be a palace, he is happy; if it happens to be a hut, he is happy. If it happens to be that he is a king, it is okay; if it happens to be that he is a beggar, that too is perfectly okay. He has no preference. He simply lives in the moment, whatsoever God makes available to him. He does not change anything.

This has to be understood, because for centuries religions have been teaching you renunciation. For centuries religions have lived with a great inclination towards escapism. The Sufi has a totally different approach, far healthier, far more whole, far more human, far more natural. Because whenever you escape

from something it is out of fear, and out of fear there is never any transformation.

When something drops of its own accord -- not that you drop it, but simply that it has become nonessential, unimportant -- then there is freedom.

Freedom is never out of fear, freedom is out of great awareness. The Sufi lives in the world, mindful of God. He lives in the world, but he remembers God. He moves in the marketplace, but his heart is throbbing with a certain remembrance. The ZIKR continues. He does not become forgetful in the world; that is his work.

Escape or no escape, if you are forgetful you will miss God anywhere you are, in e marketplace or in the monastery. If you are not forgetful, if you are mindful, alert and aware, then God is everywhere -- as much here as anywhere else, as much now as then. There is no question of going anywhere; one can simply relax here and fall into a kind of watchful silence. And then life is simple and uncluttered.

Yes, that is what simplicity is: not a cultivated character but a life which is uncluttered by the nonessential, by the unimportant, by the mundane, by the trivial.

And again let me repeat that the Sufi does not believe in any fairy-tales, so there is no question of being motivated. He does not believe in the tomorrows. All that he knows of time is now, all that he knows of space is here.

These sounds of the birds are divine for him. There is no other God separate from this existence. The dancer is in the dance, so he has no idea of a personal God sitting somewhere above the clouds. His God is an impersonal presence.

Feel it now, this very moment. The presence is here, as it is everywhere else. All that is needed is your falling into a kind of attunement, your falling inwards into a kind of at-one-ment. Then the cawing of the crows and the cuckoo calling from far away... and all is silent. In that silence you start becoming aware of the impersonal presence that surrounds you.

A young bank clerk stole five thousand pounds from the bank and was unable to reimburse it when caught. In despair he went up to the cliff with the intention of committing suicide.

As he was about to jump he was tapped on his left shoulder, and upon turning around he spied an especially ugly lady who claimed to be his fairy godmother, and granted him three wishes.

His first wish was to replace the five thousand pounds, which was granted. His second wish was to be the owner of a large mansion, and his third, the owner of a Rolls Royce. All these were granted to him by his fairy godmother.

Feeling very pleased with himself, he turned back to make his way home to get the five thousand pounds, the mansion and the Rolls Royce. His fairy godmother stopped him and requested that he, too, grant her a single wish. He was only too happy to oblige, whereupon she asked him to make love to her.

He was repelled by her, but obliged because of the wishes she had granted him. He made love to her in a great hurry and pulled his trousers up and was about to leave when she stopped him yet again.

This time she asked, "How old are you, young man?"

His reply was, "I am thirty-five years of age -- but why do you ask?"

She said, 'You still believe in fairy godmothers?"

The person who believes in a personal God is still immature. There is nothing like that. That personal God is nothing but your idea of a father, projected and magnified. You are childish. When you pray, if you think you are praying to a personal God you are simply being stupid. There is nobody listening to your prayer. And yet God is. But God is not a person, God is an impersonal presence.

God is this whole, the totality of all that is. Hence prayer can only be a silence. You cannot address God -- prayer can only be an utter silence.

If you are silent now, it is a prayerful moment. This is what prayer is all about. When everything stops: no thought moves in your head, your breathing slows down, a moment comes when there is almost no breath. In that state of silence you are connected, you are plugged into reality. You are more separate; you are one.

That oneness is prayer.

Now the sutras.

A RUBY, THERE, IS JUST A PIECE OF STONE...

Where? What does Hakim Sanai mean by "there?" the silence that I was talking about. When you are utterly silent, in prayer, in samadhi...

A RUBY, THERE, IS JUST A PIECE OF STONE...

Your whole way of looking at things changes. When there are desires clamoring in your mind, even an ordinary stone can look like a ruby. You can project your desire on an ordinary stone; you can create an illusion that it is very precious.

Otherwise, when you are not possessed by desires, what is a ruby? An ordinary stone. All diamonds are nothing but ordinary stones. Just think of one day the third world war happens and the whole of humanity disappears from the earth, will there be any difference between a stone and a diamond? Will there be any difference at all between the great Kohinoor and the pebble by the side of the road? There will be none.

That means the difference is created by man, is projected by man. It is a manufactured difference. It is something in man's mind: if man disappears then there will be no rubies and no pebbles, they all will be the same. Then the Kohinoor cannot demand a special privilege.

It happened once, a Zen master used to live in a forest, and the king of the country came to pay a visit to him. And he had brought many presents, among them a beautiful robe studded with diamonds -- very valuable, the most valuable robe that the king had. He presented the velvet robe.

The master accepted it, but then immediately gave it back and said, "Please take it back."

The king felt offended. He said, "This is a present from me. Will you not oblige me by accepting it? I will feel very rejected."

The master said, "It is not a question of my obliging you. If you insist, I can keep it here. But I must tell you one thing: I live here all alone, there are no human beings. So who will appreciate this robe? I live here with deer and peacocks, and sometimes the lion comes, and all those animals will laugh at me. Don't make me a laughingstock, please take it back. They will all laugh; they will think that now in this old age I have become foolish.

"I have all my companions, birds and beasts, and they won't understand these diamonds and their value. Please take it back, please oblige me by taking it back. This is perfectly good where human stupidity prevails, but here it is meaningless."

It is man who has created the distinctions and categories, otherwise all is one. But there is no need for the third world war to happen to understand this. The moment you drop your mind, you will immediately be able to see. The mind dropped, the world is transformed -- because the mind has created a certain kind of world. Once you are no more a mind, that whole world disappears. It was a dream.

And then you are awake, and then you see things as they are in themselves.

A German philosopher, Immanuel Kant, used to say, "You cannot see things as they are in themselves."

Philosophically he is right. If you work through the mind you cannot see things as they are, because the mind will always be there to distort, to improve, to change, to project, to color this way or that, with all its prejudices. The mind will be there. The mind won't allow you to see things as they are in themselves, because whatsoever reaches to you will go through the mind. In that way, Immanuel Kant is right.

I have heard:

An Englishman and an Irishman went to the captain of a ship bound for America and asked permission to work their passage over. The captain consented, let the Englishman go on board, but told the Irishman he must bring references. The Irishman went ashore and got them, but the discrimination angered him and he was determined to get even.

One day, when the two were aiding in washing down the deck, the Englishman went to the railing, roped bucket in hand, and let the bucket down into the water. He was just leaning over to pull it up when a great wave came aboard, caught him up and pulled him overboard.

The Irishman stopped scrubbing and went to the railing. He peered into the water. No sign of the

Englishman.

Righteously indignant, the Irishman took himself up to the captain's cabin.

"Captain, perhaps yez remember, whin I shipped aboard this vessel ye asked me for references an' let thot Englishman come on without thim?"

"Of course I remember. You aren't complaining at this late date, are you?"

"Complainin', Captain? Not the likes of me. I'm jist here to tell you thot your trust was betrayed. You know, Captain, thim English..."

"Whatever do you mean, 'betrayed'?"

"Sure, an' that Englishman's gone off wid your pail!"

If you are carrying a certain prejudice in your mind, you will see only through the prejudice. And the mind is nothing but prejudices and prejudices. The mind means your whole past, and anything that enters you will have to go through your whole past. It will be distorted, it will be colored, it will be changed so much by the time it reaches you that you will not be able to know what in reality is the case.

Immanuel Kant is right, but philosophically only. He is not aware of the world of meditation, he is not aware of the Sufis and the Zen people and the Taoists. Otherwise there is a way to know things as they are in themselves: just put the mind aside. Look with empty eyes and then there is no interference with reality.

And suddenly you will see the pearl is no more a pearl, the ruby is no more a ruby, the diamond is no more a diamond. Then all distinctions, differences, evaluations and judgments have disappeared. Then suddenly things are there without any labels and names and categories.

A RUBY, THERE, IS JUST A PIECE OF STONE:
AND SPIRITUAL EXCELLENCE THE HEIGHT OF FOLLY.

And those who have tasted something of meditation, the world is no more significant to them. They don't renounce it, it is simply no more significant -- not even worth renouncing. It has no value at all.

When you renounce the world you are giving it value. You are saying, "It is so valuable that if I don't renounce it I will be caught in it." When you escape from the world you are afraid of the world. Otherwise why escape? Your very escape shows that you are obsessed by things, that you are too attached and afraid that if you live here you will be drowned by things. This simply shows your impotence. The escapist simply shows his cowardice and impotence.

The Sufis say: Don't be worried, attain to meditation. Attain to that uncultivated silence. Relax into your being, just be, and then see. And there is nothing to renounce. There is nothing to indulge in and there is nothing to renounce; both those polarities have disappeared.

A RUBY, THERE, IS JUST A PIECE OF STONE:
AND SPIRITUAL EXCELLENCE THE HEIGHT OF FOLLY.

And not only worldly things disappear, your so-called otherworldly experiences also become stupid. All claims become foolish.

This is the criterion of a real Sufi: he will not claim any excellence, he will not claim any spiritual experience. He will live very ordinarily, he will live without claim. How can he claim anything? Because deep inside he has come to know that there is nobody to claim anything, it is all emptiness. He has come to see the state of FANA: he has dissolved. Who is there to claim? He cannot claim worldly power and prestige, he cannot claim spiritual excellence.

Sanai says: That is the height of folly. why? Because one who claims, "I have riches of the world" can be forgiven -- he is a fool but he can be forgiven. But the person who claims spiritual riches, he cannot be forgiven. This is the height of folly; you are still carrying the same categories of the world, you are still bragging about yourself.

The really spiritual person simply becomes anonymous.

A strange story is told of a Zen master that when he attained to samadhi, birds started coming to him -- birds which never used to come to him before. They would sit on his shoulders, on his head, they would

play in his lap, they would sit around him, as if he was also a bird.

Great fame spread. His disciples started claiming, "See, this is a real master. This is what a real master should be. There is no other master like our master; he has attained to such heights of samadhi that birds no longer fear him. He has attained to such love and compassion that even birds understand it."

Then one day a very strange thing happened: the birds stopped coming, they disappeared. For days the disciples waited, but the birds were not coming anymore. They were puzzled. They asked the master and he said, "Now something really has happened. The birds were coming because there was some claim inside me that 'I have attained.' Now even that claim has disappeared, so the birds also have forgotten all about me.

"Now I am anonymous. Now even the birds know that I am anonymous, I am a nobody. they used to come because I was still somebody. Now they don't com;e now the ultimate has happened. Now they don't come because they don't see anybody here -- it is just absence."

This is FANA. This is what Sufis call dissolution. In this state you cannot CLAIM -- spiritual excellence or anything. Remember always, any spiritual claim becomes a barrier.

SILENCE IS PRAISE...

And now there is not even any prayer. Words won't do; all your prayers are nothing but words. Now silence is praise, just to be silent is enough.

... HAVE DONE WITH SPEECH;
YOUR CHATTER WILL ONLY BRING YOU HARM AND SORROW --
HAVE DONE!

If you really want to be in a state of prayer, have done with words. You have been taught as Christians, as Hindus, as Mohammedans, how to pray, what words to use, what is proper prayer. All prayers are false. The real prayer has nothing to do with words and formalities, the real prayer is neither Hindu nor Mohammedan nor Christian.

How can silence be Hindu or Mohammedan? Silence is silence. Words can be Hindu and words can be Mohammedan, hence words create conflict, hence words create violence in the world. It is not that people are fighting for realities -- they are fighting for words.

Thousands of wars have been fought, not for any real thing, but just for mer words. One believes in the Koran and one believes in the Gita: it is enough to kill millions of people. And both are words; neither the Koran nor the Gita is a reality.

Have you seen people killing each other for a roseflower or for the moon or for the sun? These are realities. but they can kill even in the name of the moon: if somebody claims, "The moon is our God," then he has imposed a word 'God' on the moon. And then somebody says, "You are a fool. The moon is not the real God, the real God is the sun." And the fight starts and the quarreling starts.

Words have been the cause of all wars -- religious wars, political wars. Ideology is the root cause of all violence. And now there are people who try to bring peace to the world, and again they create another ideology.

For example, the followers of Mahatma Gandhi think that his ideology will bring peace to the world. You have not learned a single lesson from history. No ideology can ever bring peace to the world; all ideologies bring wars to the world in their wake.

Do you think Mohammed knowingly gave an ideology to the world to bring war? The name that he gave to his religion is "Islam": Islam means peace. But the ideology didn't bring peace, it brought thousands of wars.

Jesus is the man of peace. Who else can claim more peaceful attitudes towards life than Jesus? But Christianity, the ideology that was created around Jesus, has been a calamity.

All ideologies are bound to bring war, even ideologies based on peace and for peace. Then how can peace come? Peace can come only if man understands the stupidity of all ideologies and drops them. If man simply starts living without any ideology, there will be peace. Otherwise there cannot be any peace.

And remember, you can make an ideology out of it also: "This is our ideology, that we will not believe

in any ideology." Then war will come again. Then those who won't believe in it and won't agree with you will start fighting with you.

I am not telling you that you have to make THIS an ideology, that no ideology is needed. I am simply saying try to understand what has happened through ideologies, words, theories, philosophies. Just see the point; and seeing it, let it drop.

Don't make a new ideology against ideologies. Just seeing the point, drop it, let it drop, be finished with it.

HAVE DONE!

Sanai is right. He says: Have done, and then live without ideology. Live without any theories of HOW to live. Live without any ideals, live without any shoulds and oughts.

Every fact sooner or later becomes an ought, and then it becomes dangerous. Every truth sooner or later becomes an ideology, and then it is harmful and poisonous.

Can't man live without any ideology? I don't see that there is any problem. If birds and animals and trees can live without ideology, man can live without ideology. Have you seen any Catholic tree or any communist peacock? If the whole existence can live without ideology, why not man?

And the moment a man lives without ideology he is prayerful. Then his whole life is prayer, then he is religious. The man who has an ideology is political; all ideologies are political.

The religious person lives without any ideology. He simply lives, responding to reality moment to moment -- not through words, not through disciplines, not through certain attitudes and conclusions, no. He simply responds to whatsoever is the case and whatsoever is right in the moment, not according to some idea.

Certainly a religious person will have to be very alert so that he can respond. The man who has a certain ideology need not be alert, he can remain asleep. He has a certain ideology; if any situation arises he has a ready-made answer for it. What need has he to be aware? That's why people are living in sleep, there is no NEED to be alert. You have been given ready-made answers for everything.

If you have to search for the answer each moment on your own, how can you live in sleep? The reality goes on creating challenges, and if you don't have any ready-made answers you will have to be alert and watchful.

The moment one drops words and ideologies, suddenly one becomes very very aware. And that awareness is prayer. Silence is always full of awareness, and the chattering mind is always unconscious.

BELIEF AND UNBELIEF
BOTH HAVE THEIR ORIGIN
IN YOUR HYPOCRITE'S HEART...

See the revolutionary statement in these words:

BELIEF AND UNBELIEF
BOTH HAVE THEIR ORIGIN
IN YOUR HYPOCRITE'S HEART...

From where comes belief? And from where unbelief? They are not different, they come from the same source; the hypocrite's heart.

You can see the hypocrites in the temples, mosques and churches. You can see them in so many shapes and so many sizes with so many different kinds of words, but it is the same source: hypocrisy.

Why is hypocrisy the source of belief and unbelief? A man says "I believe in God" without knowing anything about God. Without have ever experienced God, without having ever tasted God, he says, "I believe in God." From where is this belief coming? It is hypocrisy. He is pretending; he is deceiving others, he is deceiving himself.

If you have not known on your own, how can you believe in God? But your father has told you, your mother has told you, you have been taught by the priest, by the state. They go on giving you beliefs. If you

are born in a Catholic country the Catholic belief will be given to you, if you are born in a communist country the communist belief will be given to you.

Before the child becomes aware, he is already conditioned, already poisoned. And then his whole life he will repeat the belief that has been put into him, and because of this belief he will remain a hypocrite.

The man who says, "There is no God" -- has he known? Has he enquired? Has he explored the whole existence and FOUND that there is no God? No, he has not explored it, this again is out of hypocrisy.

So remember: belief and unbelief, howsoever contradictory they look, the theist and the atheist, howsoever antagonistic they look, are the same. They come from the same source. Without knowing anything, without experiencing anything on their own, they go on believing, they go on declaring.

That's what hypocrisy is all about: to say something that you don't know, to utter something that is not your own authentic experience. To live in borrowed knowledge is hypocrisy. Deep down you are something, on the surface you pretend something else. This is hypocrisy.

And Sanai's statement is tremendously revolutionary, because he puts the believer and the unbeliever in the same category.

The religious person is neither a believer nor an unbeliever, because he is not a hypocrite. He will say only that which he knows, he will not utter a single word that he does not know. If he does not know, he will say that he does not know.

Socrates is a religious man, because he says, "I know only one thing, that I don't know anything." This is religiousness. This is sincerity of the heart, this is simplicity, this is humbleness.

... THE WAY IS ONLY LONG
BECAUSE YOU DELAY TO START ON IT...

And the way is only long because you delay to start on it. Otherwise it is not a long way. Between you and God there is only one step to be taken, just one step. But people go on postponing -- and they can postpone because they have beliefs; beliefs help them to postpone.

The so-called religious man knows that God is there; without knowing, he knows that God is there. "So what is the hurry? Tomorrow, or the day after tomorrow, I will go and have a dip in the Ganges. Or I will go to Kaaba and pray there. Or at the last moment when I am dying I will remember him. He is there, so why be worried and why be in a hurry?"

It can be postponed. Because of belief, there is no need to explore, enquire, investigate.

And for the one who says, "There is no God," there is no question of investigation either. If there is no God, what is the point of investigating and enquiring? Both are finished with enquiry.

And the man who is not in constant enquiry, he will go on missing -- although the distance is not very long, the distance is of just a single step. And what is that step? From hypocrisy to sincerity: that is the single step.

Drop all that you don't know but you go on pretending to know. Let all borrowed knowledge disappear and just be true to one thing, to your own experience. Only that which is your own experience is going to help, and everything else is a hindrance.

Just see the point. Sanai is really making tremendously significant statements.

... ONE SINGLE STEP
WOULD BRING YOU TO HIM...

From hypocrisy to sincerity. And this is not a long long journey, you can do it right now this very moment. You already know what is your experience and what is not your experience, don't you? Everybody knows. The believer knows, "I believe, but I don't know." The unbeliever knows, "I don't believe, but I don't know -- maybe God is." The believer goes on doubting: "Maybe he is not."

You are perfectly aware about borrowed knowledge. But why do you cling to it? Because it gives you a good decoration for the ego. It gratifies your ego; you can pretend that you are knowledgeable. You can walk upright, you can tell people, "I know, and you don't know." You can go on carrying that holier-than-thou face. You can enjoy this trip, because you can recite the Gita like a parrot and because you know the Koran like a computer.

This is not knowing. Have done with all this! And one single step is enough...

WOULD BRING YOU TO HIM:
BECOME A SALVE,
AND YOU WILL BE A KING.

The moment you move from hypocrisy to sincerity, suddenly your whole ego will disappear -- because it is hypocrisy that helps your ego to remain there. If you drop all that is borrowed, you have taken away all the props of the ego: your ego will fall flat.

And in the fall of the ego is the beginning of a real life. When the ego falls you are in a state of surrender, you become a slave. Remember, this word 'slave' has a tremendously different connotation in the East than it has in the West. The West knows only one kind of slave: one who has been forced. That's why in any Western language the word 'slave' is ugly.

One day I gave sannyas to a young man and I gave him the name Devadasyo: divine slave. Immediately I could see on his face that he was feeling offended. "Slave?" Although he didn't say anything to me that moment, next day he wrote a letter saying, "Beloved Master, I have enquired into it. If instead of 'slave' the word can simply mean 'servant' it will be more appreciated -- not 'slave' but just 'servant'. Can I make it mean just 'servant'? I have enquired into it and people said yes, both meanings are possible."

So much fear of the word 'slave' -- because it only has a one-dimensional meaning in the West: when the slavery is imposed on somebody.

And similar is the case with the word 'surrender'. In the West it does not have a beautiful connotation. In the East 'slave' has two meanings. One, that you know, is forced slavery, which is ugly. Another is, willfully accepted slavery, which is beautiful -- voluntarily accepted. Seeing that "I am only a part and not separate from the whole, so how can I be a master?" one surrenders.

This is a totally different meaning of surrender. It is utterly blissful. It is not that you are forced to surrender; if you are forced then it is not surrender. It is when you do it on your own, seeing that you are just a part, a wave in the ocean, and the wave surrenders to the ocean because "I am not separate, so why go on pretending that I am separate? The ocean is the master, the total is the master, and I am just a wave in the ocean. I am surrendered: let the ocean have its say."

That's what Jesus says on the cross: "Let thy kingdom come, let thy will be done." That is surrender, that is becoming a slave. In that moment Jesus dropped the last remaining shadow of his ego.

... BECOME A SLAVE,
AND YOU WILL BE A KING.

And this is the miracle, that when you become a slave you become the king. Why? And how?

When you surrender to the ocean as a wave, you become the ocean. Separate from the ocean you are just a wave, continuously fighting and afraid of death. Separate from the ocean you are just a worry, an anguish, and nothing else.

One with the ocean, there is no question of death. The wave will disappear but you will remain in the ocean for ever and for ever. Now there is no worry, and now there is no goal either. Wherever the ocean is going is right; that is the only place to go. Now there is no private destiny, so no worry.

And even disappearance is no more disappearance, because you have already seen the point that you are not separate. When you are, you are in the ocean; when you are not, you are in the ocean. And the ocean remains. Only waves come and go; the wave was only a form. Forms come and go but the substance remains.

When the wave becomes one with the ocean -- or REMEMBERS that it is one with the ocean, becomes aware of the oneness -- it is no more a slave, it is the king. It has attained to the deathless, to the eternal.

THE DUMB FIND TONGUES,
WHEN THE SCENT OF LIFE REACHES THEM
FROM HIS SOUL.

And when this happens, even those who have been dumb find tongues. Even those who have not said a single word before, whose life was only of prayer, whose life was only of silence, suddenly start singing. Their silence becomes a song.

The moment the slave disappears and the king arrives, the wave disappears and the ocean takes over, there is great creativity. Your life is no more ordinary and mundane. Now it has the flavor of the divine, of the sacred.

THE DUMB FIND TONGUES...

Those who have never spoken anything, they start saying things which are unbelievable, things which are incredible, words which are radiant, pregnant. Their gestures have a power now: if they touch you they will transform you by their touch, if they look in your eyes you will never be the same man again.

... WHEN THE SCENT OF LIFE REACHES THEM
FROM HIS SOUL.

The great Sufi master, Jalaluddin Rumi, wrote these three lines as his own epitaph:

Not more than three words,
My whole life is condensed in these three words:
I was raw, now I am cooked and burnt.

This is the death that brings resurrection.

I was raw, now I am cooked and burnt.

Jalaluddin, the greatest Sufi, says, "These three words contain my whole life."

If you are separate, you are raw. If you join together with existence, you are cooked. And if you disappear absolutely, without leaving even a shadow of the ego, you are burnt.

Patanjali has called this state NIRBEEJ SAMADHI: seedless samadhi, when the seed is burnt. Now there will be no more misery, no more coming and going, no more constant change of form. Now you will abide in the eternal as eternal.

Jalaluddin also says:

Listen to the reed. It is complaining.
It tells of separation, saying,
"Ever since they tore me from the reed bed,
My lament has moved man and woman to tears.
Everyone who is left far from his source
Wishes back to the time of union.

"Listen to the reed... everyone who is left far from his source wishes back to the time of union." We are all searching for our source. We are all like reeds searching for the reed bed from which we have been torn.

Jalaluddin had a special love for the reed flute. "Do not ask why God created the flute" goes a folk song. "He wanted the people to understand Rumi." Otherwise how would people have understood Rumi? That's why he created the flute.

When a man attains to the ultimate he becomes a flute. A song is born: a song that goes on and on. Buddha sang it for forty-two years -- day in and day out, year in and year out, for forty-two years he continued a song. Mahavira did the same, and so did Mohammed and Bahauddin and Jalaluddin. And it is this song that we are listening to and going into right now: Hakim Sanai.

From where comes this song? It comes out of silence. It is condensed silence, it comes from your absolute emptiness. You become just a passage to God, a hollow bamboo, a flute, and God starts singing through you.

All the great scriptures of the world are songs of the divine. But you will understand them only if you have understood silence. Not by going into the scriptures will you understand them, but by going into your own silence. When you are in the same state as Krishna, you will be able to understand the Bhagavadgita.'Bhagavadgita' means the divine song, the celestial song. But how can you understand the song if you have not even understood silence, from where it comes? It consists of silence, it is condensed silence.

You will not be able to understand the Koran unless you attain to that state of FANA where the Koran descended into Mohammed. Only then will you be able to understand the Koran. And the beauty is that if you understand the silence of your being, you will be able to understand simultaneously all the great scriptures of the world, and you will not find any contradictions in them. But right now if you start reading the Koran and the bible and the Gita, you will be very much puzzled and confused. You will find contradictions and contradictions and nothing else.

What to say about contradictions between the Gita and the Koran? If you read the Gita itself you will find thousands of contradictions in it. It is not a question of comparing it with the Koran; just go on reading the Gita with a critical eye, and you will be puzzled -- Krishna goes on contradicting himself. You will not be able to understand at all. Understanding arises only out of meditation.

And when you have attained to meditation, even your words will have the sweetness of the Koran and the Gita -- even YOUR words. You who have always been dumb will suddenly start speaking, which will not only surprise others, it will surprise you too, because you will not be able to understand from where they are coming. They come from the beyond: you are just a receptacle.

THE DUMB FIND TONGUES,
WHEN THE SCENT OF LIFE REACHES THEM
FROM HIS SOUL.
LISTEN TRULY -- AND DON'T BE FOOLED --
THIS IS NOT FOR FOOLS...

And when in silence something starts speaking to you, listen truly -- don't be fooled! What does Sanai mean by "listen truly?" Don't bring your old mind in, don't start interpreting it, otherwise you will have missed. Just listen to whatsoever happens. Forget that you have to interpret it, forget the very idea that you have to understand it, forget absolutely about bringing your intellect into it.

Just listen as you listen to the sounds of the birds, or the sound of running water, or the wind passing through the pines: how do you listen? Do you try to decipher the meaning? How do you listen to somebody playing the guitar? You don't bring your intellect in, you listen from the heart. You only listen, for no other purpose; just listening is so tremendously joyful. You start swaying with the music, you feel like dancing with the music.

This is the right way of listening, when the infinite starts passing through you, when those sources from the beyond start pouring into you.

Please beware, don't be a fool. If you bring your mind in, you have disturbed the whole process. Then you will learn something which has not been told, and you will tell about something which you have not heard.

So the greatest preparation is silence: the silence of a no-mind. And only when the silence is absolutely ripe will you be able to listen.

The music is still going on, but you are not able to listen because you are not tuned to silence. It is not that one day suddenly, twenty-five centuries ago, underneath a bodhi tree, God spoke to Buddha. Or that fourteen centuries ago, suddenly on the mountains, God poured himself into Mohammed. No, it is not so: he is pouring every moment.

And when I say this to you, I am saying it as an eye-witness. He is pouring every moment. He cannot stop pouring, he is helpless, that is his way of being. The Koran is being poured into you every moment, the Gita is just showering all around you. But you are not tuned. You are like a pot put upside-down: it goes on raining but the pot remains empty.

It is as if the sun has risen but you are sitting with closed eyes. Open your eyes any moment, and for you it may appear that the sun has just risen because you have opened your eyes. It is not so: the sun has always been there.

God cannot be absent for a single moment, because if he is absent the whole world will collapse.

LISTEN TRULY -- AND DON'T BE FOOLED --
THIS IS NOT FOR FOOLS...

And who are the fools? You will be surprised: the pundits, the scholars, the learned people. They are the fools, because they are so full of knowledge that they will not be able to listen. Even if God starts pouring into them, they will correct him. They will HAVE to correct him; it is impossible for them not to interfere. If somebody is a follower of the Gita and God speaks through him, he will make God fit with his Gita. That is what proves him a fool.

God always speaks in a new way. He is always original and fresh: he need not repeat the old. He has spoken once that way as the Gita, now he will never speak the same way again. He has spoken once as a Buddha in the Dhammapada, now he will never speak the same way again.

And this is what man goes on expecting. I receive thousands of letters, and the basic thing in those thousands of letters is: why don't I behave like a Buddha? But why should I behave like a Buddha? They have a fixed expectation. If they see that I am saying anything which goes differently from Buddha, they are immediately alert and alarmed. They are afraid something has gone wrong.

But do you know? Buddha spoke in HIS way -- he was not repeating Krishna, not at all. And people must have been reaching him too, saying, "Why don't you speak like Krishna?" And Krishna spoke in his own way, and he was not repeating Rama either. And people must have been reaching him too: "why don't you speak like Rama? Why don't you live like Rama?"

These are the fools. And these are learned fools. They know much about scriptures, but they know nothing about life. Life is always new.

When a roseflower comes on the rosebush it is not a repetition of any roseflower that has preceded it. It is unique, incomparable.

And that's how it happens every time God pours himself through somebody. He is always unique. He never fits with his own past expressions. He always goes on transcending his own past, he goes on surpassing himself. He is never confined and contained by the past, because he is not dead.

If God speaks to you like he spoke through Krishna, that means that in these five thousand years he has not grown up at all. Then these five thousand years he had been dead. Then there is no need of him -- a His Master's Voice record will do.

Remember it. If you feel something in you that fits with the bible, that fits with the Gita, that fits with anything else, beware: it may be your mind which is playing tricks on you. God never fits with anything, he is always unique. The song is always new.

LISTEN TRULY -- AND DON'T BE FOOLED --
THIS IS NOT FOR FOOLS:
ALL THESE DIFFERENT SHADES
BECOME ONE COLOR
IN THE JAR OF UNITY...

And if you have listened well, you will be surprised:

... ALL THESE DIFFERENT SHADES
BECOME ONE COLOR...

The Koran and the Gita and the Bible and the Dhammapada and the Tao Te Ching -- suddenly all become one color. All the shades dissolve into one color. The whole spectrum of seven colors disappears and all become one color, white. Hence the color white has always been a symbol for unity, for oneness, for purity.

... THE ROPE BECOMES SLENDER
WHEN REDUCED TO A SINGLE STRAND.

This is the mystic union: UNIO MYSTICA. When you have dissolved yourself with the whole, then all differences disappear. Then everything is separate and yet not separate, different and yet not different. Then the songs are different but the melody is the same. This is unity in multiplicity, and this is the richness of life. All songs are different but the melody is the same.

YOUR INTELLECT IS JUST A HOTCH-POTCH
OF GUESSWORK AND THOUGHT,
LIMPING OVER THE FACE OF THE EARTH...

Beware: your intellect is the root cause of your going astray. It is all a hotch-potch of guesswork and thought.

The intellect can never give you truth. It can at the most guess and infer -- but truth is not an inference and it is not guesswork. It is not a question of guessing: either you know or you don't know.

And how can you guess about the unknown? You may guess about the known, but you cannot guess about the unknown. "The unknown" simply means that you have no idea about it, no idea at all. How are you going to guess about it? How are you going to think about the unknown? Only the known can be thought about. So thinking is a repetitive process, it goes on moving in a circle. It never leads you to new truths, it never leads you to discoveries.

And this is not only so in religion, it is so everywhere, even in science. All the great discoveries of science have not been made by the process of thinking; all the great discoveries of science have happened through no-mind. And now scientists are becoming aware of the phenomenon.

For example, Madame Curie discovered something -- for three years she had been working hard on a problem; she had tried all possible clues but the problem remained. One evening she was utterly tired and finished, and she thought, "Now it is enough. Enough is enough!"

In the same way, it happened to Buddha one night. For six years he had tried and tried to know who he is, and had failed and failed again and again. And there is a limit. That evening he decided, "It is finished. There seems to be no way, all is futile." He dropped the whole idea, went to sleep, and by the morning he was enlightened.

Because in that night's sleep something surfaced. There was no effort now; he had made every effort and he was done with it. That night he was relaxed, totally relaxed. Not even a single dream disturbed him, because when all desires are dropped, dreams disappear. Dreams are the shadows of your desires.

That whole night was just a peaceful prayer. A meditation that he had not been able to attain through effort, happened in that moment. It always happens when your efforts have failed, when you have reached the optimum of your efforts. Remember, it can't happen just now. If you go there -- and the tree is still there in Bodhgaya: you can go and lie down underneath the tree the whole night -- nothing will happen. You will simply dream about your girlfriend or boyfriend, and you will have nightmares. Your night will be YOUR night, it will not be Buddha's night. You have not yet done anything to attain to that.

The attainment is paradoxical. First one has to do all that one can do, and then one has to drop that doing. Then it comes, then it comes rushing.

The same happened to Madame Curie. Of course, their worlds are totally different. Buddha was searching for "Who am I?" Madame Curie was searching for a mathematical conclusion to a certain problem; she was a mathematician, a scientist.

That night she was tired, finished; there seemed to be no hope, she was hopeless. She dropped the idea. "Wasted were those three years," she decided, "and now no more. From tomorrow morning I shall start some new project."

Now there was a gap. Tomorrow morning she would start a new project, and the old project was gone. And this night, these eight or ten or twelve hours were in a gap. And in the night it happened. Silently something penetrated into her consciousness from the deeper layers. From intuition to intellect, something penetrated.

In her sleep she walked to her table, wrote the answer -- in sleep -- went back, fell asleep again. In the morning she found the answer scribbled in her own hand. She could not even remember immediately that she had done it. Then slowly slowly she remember that yes, there had been a dream. In a dream she had seen that she was going to the table and writing something. Now she knew it was not a dream, it had really

happened and the answer was there. And for three years she had tried and the answer had remained elusive.

What happened? It is the same phenomenon. Intellect cannot reach to the unknown, the unknown is available to intuition. Intellect can work only in the world of the known -- so it is good, but it has limitations.

YOUR INTELLECT IS JUST A HOTCH-POTCH
OF GUESSWORK AND THOUGHT,
LIMPING OVER THE FACE OF THE EARTH;
WHEREVER THEY ARE, HE IS NOT...

And whenever thoughts are there, whenever your intellect is there, God is not. Your intellect does not allow him entry, it keeps you occupied. He comes, he comes again and again, he knocks on the door, but he never finds you unoccupied, available, vulnerable. You are constantly engaged with your intellect; he has to go back.

... THEY ARE CONTAINED WITHIN HIS CREATION.

Your thoughts, your mind, your intellect, are contained within his creation. How can the part know the whole? Can your hand know your totality? Can a hair of your head know your totality? It is impossible.

And the intellect is a very small phenomenon in this immense existence. What is your intellect? And it is trying to do the impossible, it is trying to grasp the whole. The whole effort is futile.

Once you have understood it, that the whole effort is futile, you relax. And then the miracle happens; that which cannot be grabbed becomes available. But you cannot grab it. On the contrary, when you are silent it possesses you, it grabs you.

MAN AND HIS REASON ARE JUST THE LATEST
RIPENING PLANTS IN HIS GARDEN.
WHATEVER YOU ASSERT ABOUT HIS NATURE,
YOU ARE BOUND TO BE OUT OF YOUR DEPTH,
LIKE A BLIND MAN TRYING TO DESCRIBE
THE APPEARANCE OF HIS OWN MOTHER.

It is like a blind man trying to describe something that he has never seen. Although he has come from the mother, he has lived in the mother's womb for nine months, he still cannot describe the mother because he has no eyes.

We have lived in God, we ARE living in God. He is our womb: from eternity to eternity we never leave his womb. Still e cannot describe him, we still don't have the eyes which can see him.

Hence the symbol of the third eye. These two eyes can see his world, these two eyes can see the without. These two eyes can see the duality of day and night, summer and winter, life and death, man and woman, positive/negative, yin/yang -- all kinds of dualities these two eyes can see.'Two' means the dual.

The third eye means one single eye. That one single eye is still hidden in you, nonfunctioning. It is a metaphor, remember. It is not that there is some third eye as a fact -- it is a metaphor, and of tremendous value, of great significance. It signifies ONE. Only one can know the one; two will always know the two.

Behind these two eyes there is one eye. The two go outwards, the one goes inwards. Unless that eye arises in you, you will not be able to know God. Belief is of no help, it is hypocrisy. Disbelief is of no help, it is hypocrisy again.

Don't be a theist and don't be an atheist, be an enquirer. Move with great passion into this enquiry about God. Don't say he is, don't say he is not. How can we say anything without knowing and seeing?

Go into this existence -- and the beginning has to be from your very inner core. That one eye is created by meditation, by silence.

WHILE REASON IS STILL TRACKING DOWN THE SECRET,
YOU END YOUR QUEST ON THE OPEN FIELD OF LOVE.

Such a beautiful statement. And you will be surprised one day: your two eyes were searching and searching and were not finding it, and suddenly one day the third eye has opened and you have found it. Your intellect was searching and searching for the secret, and one day intuition has ripened and the heart has known.

The intellect goes on thinking and thinking, and never knows. And the heart never thinks, it only knows. The heart is the faculty of real knowing. In the world of the heart, knowing means being; there is no difference between knowing and being.

The scientist knows the object THERE, separate from himself. The mystic knows God not as an object but as his own subjectivity -- here, in himself, as himself.

Hakim Sanai says: The pure person, the meditator, knows the unity of two. And the lover knows the unity of three: of love, the lover, and the beloved. There comes a point in you where all is integrated. Thoughts keep you fragmentary and divided. When all thoughts have disappeared, how can you be divided, how can you be fragmentary? Integration arises; you are centered, you are one. And in that oneness, you have known; you have already known.

The heart comes to know, and then the heart informs the intellect, "Now there is no need, don't worry about it: it has happened. Now no need to enquire and search -- stop! I have come to know."

It is always the heart that knows, remember it. Hence the emphasis on trust, on surrender. When you come to a master you have to be joined with the master through the heart, not through the intellect. If you join through the intellect then it is not much of a bridge, because the intellect does not know how to create a bridge -- it knows how to create walls. And just small things will be enough to create walls.

A few days ago, a woman took sannyas. And just the other day she wrote a letter to me, saying, "Your criticism of the priests is ugly." Now, she does not know that she is creating a wall. Now it will be difficult for her to feel me, she has brought her own mind in. And she has been here for only a few days. Wait a little: if I have criticized the priests, there must be some reason. Wait a little, be patient, listen to what I am saying and why I am saying it. Don't be in such a hurry, otherwise you will start creating walls.

And if you create walls then there is no possibility of my being contacting your being. Then I cannot find you where you are. You will be hiding behind walls: I will come and knock, but you will not hear me -- and for unnecessary reasons.

Now, what do you have to do with priests? Why should you be concerned about priests? Have you come here just to listen to me praise your priests? You have come here to be transformed: now, what has that got to do with the priests? And it is such a small thing!

And that woman has also written, saying, "Whenever you use the word 'ugly' it appears to me that the very use of the word is ugly."

Now, if you are in such a state of mind that my use of the word 'ugly' looks ugly to you, then you are not here. Then you are far away on some other planet: you are in your intellect. What is ugly in the word 'ugly'? It is very expressive and beautiful. Even the woman herself has to use the word 'ugly' -- she says, "You use of the word 'ugly' is ugly." It is expressive; and that is the function of a word, that it should be expressive. And it REALLY expresses, it fulfills its function!

But are you here to decide about my words? Are you here like some examiner? Then you are just functioning stupidly. Then you are the fool Hakim Sanai is talking about: you will miss. You will miss the whole message; you are more concerned with unnecessary things. And there must be a great ego behind this, who knows, and who believes she knows in a better way.

You will not be able to surrender, you will not be able to trust at all. And it is the heart, the trusting heart, which comes to realize reality -- it is not the doubting mind.

THE PATH CONSISTS IN NEITHER WORDS NOR DEEDS:
ONLY DESOLATION CAN COME FROM THESE...

Hakim Sanai says that there are three paths: GYANA yoga, the path of knowledge; KARMA yoga, the path of action; and BHAKTI yoga, the path of love. He says:

THE PATH CONSISTS IN NEITHER WORDS NOR DEEDS...

So neither is the path of knowledge going to help you, nor is the path of action going to help you, because action will come out of your mind, and knowledge will come out of your mind.

Only the third thing can help you: love and silence, which are not part of your mind.

THE PATH CONSISTS IN NEITHER WORDS NOR DEEDS:
ONLY DESOLATION CAN COME FROM THESE,
AND NEVER ANY LASTING EDIFICE.
SWEETNESS AND LIFE ARE THE WORDS
OF THE MAN WHO TREADS THIS ROAD IN SILENCE...

Neither words nor deeds but utter silence. And then your very life becomes a sweetness, and your very life becomes expressive, then your existence has a grace. And that is the song, that is your sermon.

SWEETNESS AND LIFE ARE THE WORDS
OF THE MAN WHO TREADS THIS ROAD IN SILENCE...

And one who penetrates into this inner silence, one who comes to know how to be in love and how to be in prayer and how to be in silence, and who drops all the mind and its ways, then the sweetness of his life is his expression. The aliveness of his life, the radiance of his life, are his words.

... WHEN HE SPEAKS IT IS NOT FROM IGNORANCE,
AND WHEN HE IS SILENT IT IS NOT FROM SLOTH.

And such a man speaks sometimes, but his speech does not come from ignorance. Your speech comes from ignorance. You speak just to hide your ignorance, you speak to show your knowledge.

Now this woman has written me, saying, "Your criticism of the priests is ugly." She is trying to show her knowledge about priests. She thinks she knows better than me; she is advising me.

When you speak, remember, it should not be to show your knowledge, because any effort to show your knowledge is nothing but to cover your ignorance. Such a man who has known what silence is, and what love is, does not speak from ignorance, he speaks because he has known.

"He speaks" is not really a right expression -- God speaks through him. He is no more. He is not the speaker, just a vehicle, a medium.

... AND WHEN HE IS SILENT IT IS NOT FROM SLOTH.

And when you are silent it is out of sloth, laziness, tiredness. When he is silent it is not out of sloth. He is silent out of prayer, out of love. He is silent, but tremendously alive in his silence. He is not dull, his silence is not unintelligent, his silence is not lazy, his silence is not mediocre.

His silence is full of songs, very pregnant. His silence is like a seed, and when he uses words those words are like flowers that come out of the seed. His silence is beautiful, his songs are beautiful, because those songs come from silence and those songs carry some fragrance of the silence.

When words speak in such a way that they carry silence, then you have come to know how to use words. Then you are no more dumb.

THE DUMB FIND TONGUES,
WHEN THE SCENT OF LIFE REACHES THEM
FROM HIS SOUL.

But it all comes from him, from the beyond. Buddha, Bahauddin, Kabir, Christ, Mohammed, Mahavira, Sosan and Sanai -- they don't speak on their own. They are hollow bamboos, flutes: they sing a song that

comes through them but is not their own. The signature on their songs is that of God.

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Chapter #8
Chapter title: The Great Palace of Consciousness

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The first question:

CAN COWARDICE AND HYPOCRISY ALSO BE BEAUTIFUL? CAN I ACCEPT EVEN MY COWARDICE, MY HYPOCRISY, MY MISERLINESS AND A TENDENCY TOWARDS PRIVACY THAT YOU YOURSELF HAVE CALLED "IDIOCY"? AND IF I ACCEPT SUCH TENDENCIES, ALL OF WHICH TEND TO BOTTLE ME UP, HOW WILL I GET FREE?

Deva Ashoka, the very desire to be free keeps one unfree. Every desire is a chain, a bondage, an imprisonment. No desire can ever be fulfilled. By dropping the desire, its fulfillment happens.

Now, the greatest desire in the world is that of inner transformation. The desire for money is nothing, the desire for more power, prestige, is nothing. The greatest desire is the so-called spiritual desire. And once you are caught in that desire you will remain miserable forever.

Transformation is possible, but not by desiring it. Transformation is possible only by relaxing into that which is, whatsoever is. Unconditionally accepting yourself brings transformation.

We will have to go deeper into this phenomenon, because this is not only Ashoka's question, it is everybody's.

Man is in misery, man is in anguish. Hence everybody is searching for a state of bliss, a state of unity with existence. Man feels alienated, uprooted. Hence the desire is natural -- to get roots into existence again, to be green again, to be blossoming again.

These few things have to be meditated upon. First: to establish that perfect unity, consciousness must first unify itself in terms of all its personal aspects by rejecting nothing which is experientially real in itself. This is the first thing to be understood.

You feel fear. Now the fear is an existential reality, an experiential reality; it is there. You can reject it: by rejecting it you will be repressing it. By repressing it you will create a wound in your being.

You feel cowardice. You can manage not to look at it. But it is a fact, a reality; just by not looking at it, it is not going to disappear. You are behaving like an ostrich: seeing the enemy, seeing the danger of death, the ostrich hides its head in the sand. But by hiding his head in the sand, by closing his eyes, the enemy does not disappear. In fact the ostrich becomes more vulnerable to the enemy. Thinking that now there is no enemy because nobody is seen, thinking that seeing the enemy is what gives it existence, now the ostrich is relieved of the fear. But he is more in danger: the enemy is more powerful because it has not been noticed.

Something can be done if the ostrich does not hide its head.

And that's what people are doing.You see cowardice, you try not to notice it. But it is a fact. By not noticing it, you have created a part of your being which you will not be able to see. You have divided

yourself into segments. Now one day there is something else, anger, and you don't want to accept that there is anger in you. You stop looking at it. Then some other day there is greed, and so on and so forth. And whatsoever you stop looking at remains. But now you go on shrinking. Many more parts of your being become separate from you -- you have separated them on your own. And the more fragmentary you are, the more miserable you will be.

The first step towards bliss is to be one. That's what Hakim Sanai is insisting again and again: to be one is so blissful, to be many is to be in hell. So whatsoever is experientially real, accept it. You cannot do anything by denying it. By denying it you create the problem, and the problem becomes more complex -- it was simple.

You feel a coward -- so what? So "I am a coward." Just see the point: if you can accept cowardice you have already become brave. Only a brave person can accept the fact of being a coward, no coward can do that. You are already on the way to transformation. So the first thing: nothing that is experienced as a fact has to be denied reality.

Second: in order to accomplish that, consciousness must first disidentify from all fixed conceptual selves with which it has identified itself, because if it holds to being some fixed and enduring conceptual self, there will be no tolerance for those experiential realities which are in contradiction with this fixed, conceptual, official self.

If you have a certain idea of how you should be, then you cannot accept the experiential truths of your being. If you have the idea that you have to be a brave man, that bravery is a value, then it is difficult to accept your cowardice. If you have the idea that you have to be a Buddha-like person, compassionate, absolutely compassionate, then you cannot accept your anger. It is the ideal that creates the problem.

If you don't have any ideals then there is no problem at all. You are a coward, so you are a coward. And because there is no ideal of being a brave man, you don't condemn the fact -- you don't reject it, you don't repress it, you don't throw it into the basement of your being so that there is no need for you ever to look at it.

But anything that you throw into your unconscious will go on functioning from there, it will go on creating problems for you. It is like a disease that you have pushed inwards. It was coming to the surface, and from the surface there was a possibility that it might have disappeared. If a wound comes to the surface it is good, it is on the way to being healed, because it is only on the surface that it will be in contact with fresh air and the sun and can be healed. If you force it inwards, if you don't allow it to come to the surface, then it is going to become a cancer. Even a small disease, repressed, can become a dangerous disease. No disease should ever be repressed.

But the repression is natural if you have some ideal. Any ideal will do. If you have the ideal of being a celibate, a BRAHMACHARI, then sex becomes the problem. You can't watch it. If you don't have the ideal of becoming a BRAHMACHARI, a celibate, then sex is not rejected. Then there is no division between you and your sexuality. Then there is communion, and that communion brings joy.
Self-communion is the base of all joy.

So the second thing to remember is: don't carry ideals. Just think, if you have an ideal that you have to have three eyes, a problem immediately arises because you have only two eyes and the ideal says you have to have three, if you don't have three something is missing. Now you hanker for the third. You have created an impossible problem for yourself; it will not be solved. At the most you can paint a third eye on your forehead. But the painted third eye is just a painted third eye; it is hypocrisy.

Ideals create hypocrisy in people. And now look at the absurdity: people have the ideal of not being hypocrites -- and hypocrisy comes through ideals. If all ideals disappear there will be no hypocrisy. How can hypocrisy exist? It is the shadow of the ideal. The bigger the ideal, the bigger the hypocrisy.

Hence in India you will find more hypocrites than anywhere in the world, because India has lived for centuries with great ideals. Strange, berserk ideals...

For example, a Jaina MUNI cannot be satisfied unless he is capable, like the mythological Mahavira, of eating only once in a while. It is said that in twelve years Mahavira ate for only one year. That means once after twelve days: one day eating and twelve days fasting. Now, if this is your ideal you are going to remain in great misery. If this is not your ideal then there is no problem.

See it: the problem arises from the ideal. Now, a Christian monk is not puzzled by this, he has no problem with it. But the Jaina monk is continuously suffering because he cannot attain to the ideal; he falls short. If you are really pure, this is the Jaina idea, your body will not perspire. Now you have a stupid idea there. The body will continue to perspire, and you will continue to suffer.

The more ideals you have, the more will be your suffering and the more will be your hypocrisy, because if you cannot fulfill the ideals then at least you have to pretend. That's how hypocrisy comes in.

The world will not be hypocritical at all if we accept experiential facts without any judgment. Whatsoever is, is. If we live with the is-ness of existence and not with the oughts and the shoulds, how can hypocrisy arise?

Just the other day, somebody asked, "Beloved Master, are you not a hypocrite? Because you live comfortably, you live in a beautiful house, you move in a beautiful car, you live like a king."

Now, he does not understand what the word 'hypocrisy' means. This is my whole teaching -- to live as beautifully as possible. I am not a hypocrite. In fact I am living the way I am teaching. If I was teaching to live in poverty, and I was living in a palace, that would be hypocrisy. But I am not teaching to live in poverty; poverty is not my goal.

You can go and tell Morarji Desai that he is a hypocrite. Or tell Sanjiva Reddy, the president of this country, "You are a hypocrite." You cannot say that to me. You can say to the president, Sanjiva Reddy, "You are a hypocrite, because you teach Gandhiism and you still go on eating meat. You talk about nonviolence and you go on eating meat! This is hypocrisy -- pure hypocrisy, unpolluted hypocrisy!"

But you cannot say that to Jesus. He eats meat, but he has never propounded vegetarianism; he has never talked about that kind of nonviolence. You cannot tell him that he is a hypocrite. Jesus drinks win;e you cannot tell him that he is a hypocrite, unless he teaches otherwise.

My whole approach towards life is that of total acceptance, is that of celebration, not of renunciation. How can you tell me that I am a hypocrite? I may be the only person on this earth who is not a hypocrite, because I have no ideals.

The first necessity for the hypocrite is to have ideals. I have none; I am a nonidealist. I live naturally -- and it is very natural to live in comfort and convenience. It is simply stupid, if comfort is available, not to live in it. If it is not available, that is another thing. Then whatsoever is available, live in it comfortably, manage to live in it comfortably.

I have lived in many kinds of situations but I have always lived comfortably. When I was a student I used to walk to the university, four miles every day. But I loved it. I walked those four miles every day with great comfort; I enjoyed it. When I was a teacher I used to go on a bicycle to the university; I enjoyed that too.

Whatsoever has been the situation, whether I have had only a bicycle or a Mercedes Benz, it doesn't make any difference: I have lived in comfort. Comfort is an attitude of mind, it is an approach towards life. I have lived in very very poor houses. When I became a teacher in a university, I started living in one single room with no windows, no ventilation. The rent was just twenty rupees per month. But I loved it, I enjoyed it, it was not a problem at all.

Whatsoever the moment allows, I have squeezed the moment to its totality. I have drunk fully of the moment, I have never repented and I have never desired for something else; if something else started happening I enjoyed that too.

You can never say to me that I am a hypocrite. It is impossible for me to be a hypocrite, because I have no ideals to fulfill, no oughts, no shoulds. The 'is' is all that is, and I live in it.

So the second thing to remember, Ashoka, is: don't have certain ideas about yourself. You must be carrying many ideas of how you should be. Hence the problem arises: CAN COWARDICE AND HYPOCRISY ALSO BE BEAUTIFUL?

Now if you have the idea to be a brave man then it looks ugly to be a coward. But cowardice is a fact, and the ideal is just an ideal, a fantasy of the mind.

Sacrifice fantasies to reality, drop all ideals, and then life starts becoming integrated. All the rejected fragments start coming back home, the repressed starts surfacing. For the first time you start feeling a kind of togetherness; you are no longer falling apart.

For example, if I hold myself to be a "kind" person, I will not be able to permit myself to recognize and accept angry feelings when they arise in consciousness, because kind people just don't get angry. Therefore, to bring about a personal unity in consciousness, I must first take my stand as being no thing fixed or enduring, but hold myself to be only the moment-to-moment experiential reality which arises in consciousness.

Thus some moments I am angry, then some moments I am sad, then some moments I am jealous, then some moments I am joyful. Moment-to-moment, whatsoever happens is accepted. Then you become one. And this oneness is the most fundamental thing to understand.

The master must help the disciple to confront and integrate with those rejected experiential aspects of self which he actually IS at any given moment instead of trying to help him actualize its compensatory opposite or what the disciple feels that he OUGHT to be, or that which he is trying to protect, enhance or affirm about himself.

My purpose here, my function here, is to take all ideals away from you. You have come here with ideals; you would like me to enhance your ideals, you would like me to support you and help you to become that which you want to become. That may be your motivation in coming here, but that is not my work here.

My work is just the opposite: to help you to accept that which is already the case and to forget all about your fantasies. I want you to become more realistic and pragmatic. I want to give you roots in the earth, and you are hankering for the sky and you have completely forgotten the earth.

Yes, the sky is also available, but only to those whose roots have gone deep into the earth. If a tree wants to rise high in the sky and whisper with the clouds and play with the winds and have some communion with the stars, then the tree will have to send deeper and deeper roots into the earth. The first thing is sending roots into the earth, the second thing happens of its own accord. The deeper the roots go, the higher the tree goes; there is no need to do anything else.

My effort here is to send your roots deep into the soil of truth. And the truth is that which you are. Then suddenly things will start happening: you will start rising. The ideals that you have always tried for and have never been able to achieve will start happening of their own accord.

If a person can accept his reality as it is, in that very acceptance all tension disappears. Anguish, anxiety, despair -- they all simply evaporate. And when there is no anxiety, no tension, no fragmentariness, no division, no schizophrenia then suddenly there is joy, then suddenly there is love, then suddenly there is compassion. These are not ideals, these are very natural phenomena. All that is needed is to remove the ideals, because those ideals are functioning as blocks. The more idealistic a person is, the more blocked he is.

As peculiar and contradictory as it may sound, peace is to be found only in the midst of pain and never by struggling against or running away from what is considered to be the negative or painful.

Yes, cowardice gives you pain, fear gives you pain, anger gives you pain -- these are negative emotions. But peace can be attained only by accepting and absorbing the painful, not by rejecting it. By rejecting it you will become smaller and smaller and smaller, and you will have less and less power. And you will be in a constant inner war, a civil war, in which one hand will fight with the other, in which you will simply dissipate your energy.

A very fundamental thing to be remembered: only communion with psychological pain opens the door for its liberation and transcendence -- only communion with psychological pain. All that is painful has to be accepted; a dialogue has to be created with it. It is you. There is no other way to go beyond it, the only way is to absorb it.

And it has tremendous potential. Anger is energy, fear is energy, so is cowardice. All that happens to you has great momentum, a great quantity of energy hidden in it. Once you accept it, that energy becomes yours. You become stronger, you become wider, you start becoming more spacious. You have a bigger inner world then.

Only a yielding letting-be or full acceptance is its ending. Psychological pain ends only by accepting it in its totality. Psychological pain does not exist just because of the mere presence alone of some stimulus or reality termed "painful". Rather, the pain is produced by the interpretation of the fact or reality which produces the tendency to avoid or resist that fact.

Try to understand it: psychological pain is your own creation. Cowardice is not painful -- only your idea that cowardice is wrong, your interpretation that cowardice should not be there.

Ashoka must be saying to himself, "Ashoka, you, a coward? No. How can you be a coward? You are a brave man."

You have a certain ego: that certain ego goes on condemning cowardice. It is because of that condemnation and interpretation that pain arises. And the cowardice is there, so it becomes a wound. You cannot accept it, and you cannot destroy it by rejecting it. Nothing is destroyed by being rejected; sooner or later you will have to cope with it. Again and again it will erupt, again and again it will disrupt your peace.

Only when the mind recoils from a fact or reality is there pain. You are recoiling from the facts of cowardice, fear, anger and sadness. Don't recoil. Recoiling from a fact creates pain.

Psychological pain is part and parcel of the process of escape and resistance. Pain is not inherent in any feeling but arises only after the intent to reject it arises. The moment you decide to reject something pain

arises.

Watch it inside yourself, become a lab of great experimentation. Just see: you are feeling fear. It is dark and you are alone, and for miles there is nobody. You are lost in a jungle, sitting under a tree on a dark night, and lions are roaring -- and fear is there.

Now there are two possibilities. One is, reject it. Hold yourself tight so you don't start trembling because of the fear. Then the fear becomes a painful thing: it is there and it hurts. Even when you are holding yourself very tight, it is there and it hurts.

The second is, enjoy it. Tremble. Let it become a meditation. It is natural -- lions are roaring, the night is dark, danger is so close by, death can happen any moment. Enjoy it! Let the trembling become a dance. Once you accept it then trembling is a dance. Cooperate with the trembling and you will be surprised: if you cooperate with the trembling, if you BECOME the trembling, all pain disappears.

In fact if you tremble, instead of pain you will find a great upsurge of energy arising in you. That's exactly what the body wanted to do. Why in fear does trembling arise? Trembling is a chemical process: it releases energy, it prepares you to fight or take flight. It gives you a great sudden upsurge -- it is an emergency measure. When you start trembling you start warming up.

That's why when it is cold you tremble. There is no fear, so why do you tremble when it is cold? The body automatically trembles in the cold so that it becomes warm. It is a kind of natural exercise of the body. The inner tissues start trembling to become warmed up so they can face the cold.

Now, if you repress trembling when you are feeling cold it will become painful. That is exactly the case when you are in fear, the body is trying to prepare: it is releasing chemicals into the blood, it is preparing you to face some danger. Maybe you will need to have a fight, or maybe you will have to run away and take flight. Both will need energy.

See the beauty of fear, see the alchemical work of fear. It is simply trying to prepare you for the situation so that you can accept the challenge. But rather than accepting the challenge, rather than understanding fear, you start rejecting it. You say, "Ashoka, you are such a great man, a great sannyasin, and you are trembling? Remember what Osho used to say, that there is no death, that the soul is immortal. An immortal soul, and trembling? Remember what Krishna said: 'Death cannot destroy you, fire cannot burn you, weapons cannot penetrate you.' Remember! And don't tremble: hold yourself in control!"

Now you are creating a contradiction. Your natural process is that of fear, and you are bringing in an unnatural process to contradict fear. You are bringing ideals to interfere in the natural process. There will be pain, because there will be conflict.

Don't bother whether the soul is immortal or not. Right now the truth is that fear is there. Listen to this moment, and let this moment take you totally, allow this moment to possess you. And then there is no pain. Then the fear is a subtle dance of energies in you. And it prepares you -- it is a friend, it is not your enemy. But your interpretations go on doing something wrong to you.

Essentially, the feeling of psychological pain is created by the attempt to separate consciousness from itself, the splitting of the unity of consciousness into the duality of a conceptual observing entity which tries to run away from distort or overpower the rejected feeling, and the observed feeling itself. If consciousness in duality is the cause of the pain, then only consciousness in unity can be the elimination of the pain. In unity is the ending of pain.

This split that you create between the feeling -- the fear, the anger -- and yourself makes you become two. You become the observer and the observed. You say, "I am here, the observer; and there is pain, the observed. And I am not the pain." Now this duality creates pain.

You are not the observed, you are not the observer, you are both. You are the observer and the observed, both.

Don't say, "I am feeling fear"; that is a wrong way of saying it. Don't say, "I am afraid"; that too is a wrong way of saying it. Simply say, "I am fear. In this moment I am fear." Don't create any division.

When you say, "I am feeling fear" you are keeping yourself separate from the feeling. You are there somewhere far away, and the feeling is around you. This is the basic disunity. Say, "I am fear." And watch -- that's actually the case! When the fear is there, you ARE fear.

It is not that sometimes you feel love. When love is really there, you are love. And when anger is there, you are anger.

This is what Krishnamurti means when he says again and again, "The observer is the observed." The seer is the seen, and the experiencer is the experience. Don't create this division of subject and object. This is the root cause of all misery, of all split.

Thus, one must not judge good or bad, one must not label or have any kind of desire or goal in regard to what arises in consciousness. There must be no sense of avoidance, resistance, condemnation, justification, distortion or attachment in regard to what arises but only a choiceless awareness, and self-communion is established.

A choiceless awareness: that is the ultimate key to open the innermost mystery of your being. Don't say it is good, don't say it is bad. When you say something is good, attachment arises, attraction arises. When you say something is bad, repulsion arises. Fear is fear, neither good nor bad. Don't evaluate, just let it be. Let it be so.

When without condemnation or justification you are there, then in that choiceless awareness all psychological pain simply evaporates like dewdrops in the early morning sun. And left behind is a pure space, left behind is virgin space.

This is the One, the Tao, or you can call it God. This One that is left behind when all pain disappears, when you are not divided in any way, when the observer has become the observed, this is the experience of God, samadhi, or whatever you will.

And in this state there is no self as such, because there is no observer-controller-judger. One is only that which arises and changes from moment to moment. Some moments it may be elation, other moments it may be sadness, tenderness, destructiveness, fear, loneliness, etcetera.

One should not say, "I am sad," or "I have sadness," but "I AM sadness" -- because the first two statements imply a self separate from that which is. In reality there is no other self to whom the particular feeling is happening. There is only the feeling itself.

Meditate over it: there is only the feeling itself.

There is no Ashoka feeling fear; Ashoka is fear in a certain moment. In certain other moments Ashoka is not fear, but Ashoka is not separate from the moment, from that which is arising.

There is only the feeling itself. Thus, nothing can be done about what is experientially arising in the moment. There is nobody else to do anything.

This communion with pain does not bring greater pain but actually yields liberation and joy. In fact, consciousness in communion with ANYTHING, not just psychological pain of course, yields peace and joy. Be the truth and the truth will set you free.

I will repeat the question again: CAN COWARDICE AND HYPOCRISY ALSO BE BEAUTIFUL?

Everything that is, is beautiful -- even ugliness.

CAN I ACCEPT EVEN MY COWARDICE, MY HYPOCRISY, MY MISERLINESS, AND A TENDENCY TOWARDS PRIVACY THAT YOU YOURSELF HAVE CALLED 'IDIOCY'?

Whatsoever is, is, whether you accept it or not. Your acceptance or rejection makes no difference at all. That which is, is. If you accept it you have joy arising in you, if you reject it you have pain. But the reality still remains the same. You may have pain, psychological pain: that is your creation because you were not able to accept and absorb something that was arising. You rejected truth; in rejection you became a prisoner. The truth liberates, but you rejected it. Hence you are in chains.

Reject truth, and you will remain more and more imprisoned.

The truth remains; it does not matter whether you reject it or accept it. It does not change the fact, it changes your psychological reality. And there are two possibilities: either pain or joy, either dis-ease or health. If you reject it there will be dis-ease, discomfort, because you are cutting a chunk of your being away from you; it will leave wounds and scars on you. If you accept, there will be celebration and health and wholeness.

AND IF I ACCEPT SUCH TENDENCIES, ALL OF WHICH TEND TO BOTTLE ME UP, HOW WILL I GET FREE?

They are not bottling you up, it is your interpretation, Ashoka. No truth ever binds anybody; that is not the quality of truth. But when you reject it, in your rejection you become closed and you ARE bottled up. In that rejection you become a cripple, you become paralyzed.

AND IF I ACCEPT SUCH TENDENCIES," YOU SAY, "ALL OF WHICH TEND TO BOTTLE ME UP, HOW WILL I GET FREE?

That very idea of getting free is again an ideal. Freedom is not an ideal, it is a by-product of accepting whosoever you are. Freedom is a by-product; it is not a goal of your endeavor and effort. It is not arrived at by great effort, it happens when you are relaxed.

And how can you be relaxed if you cannot accept your cowardice? If you cannot accept your fear, if you cannot accept your love, if you cannot accept your sadness, how can you be relaxed?

Why can't people relax? What is the basic cause of their constant chronic tension? This is the basic cause. Down the centuries, your so-called religions have been teaching you to reject and reject. They have been teaching you to renounce, they have been teaching you that all is wrong: you have to change this, you have to change that, only then will you be acceptable to God. They have created so much rejection that what to say about God? You are not even acceptable to yourself, you are not acceptable to the people you live with: how can you be accepted by God?

God already accepts you, that's why you are in existence. Otherwise you would not be here.

This is my basic teaching to you: God already accepts you. You have not to earn it, you are already worthy. Relax, enjoy the way God has made you. If he has put cowardice in you, Ashoka, then there must be something in it. Trust and accept it. And what is wrong in being a coward? And what is wrong in being afraid? Only idiots don't feel fear, imbeciles are not afraid.

If a snake comes on the path you will jump immediately. Only the imbecile, the stupid, the idiot, will not be afraid of the snake. But if you are intelligent, the more intelligent you are, the faster you will jump. This is part of intelligence! This is perfectly good; this helps your life, it protects you.

But stupid ideologies have been given to man. and even now you are here, you go on persisting in your old patterns. You don't listen to me, to what I am saying. I am saying: Whatsoever you are, unconditionally accept it, and acceptance is the key to transformation.

I am not saying: accept yourself to be transformed -- otherwise you have not accepted yourself at all, because deep down the desire is for transformation. You say, "Okay, if this brings transformation then I will accept myself." But this is not acceptance; you have missed the whole point. You are still desiring transformation. That's why in the end you ask: HOW WILL I GET FREE IF I ACCEPT...?

You are asking me, "Can you guarantee that if I accept myself, it will bring freedom?"

If I guarantee it to you, and you accept yourself because of the guarantee, where is the acceptance? You are using acceptance as a means -- the goal is to be transformed, to be free, to attain to God, to nirvana. Where is the acceptance?

Acceptance has to be unconditional, for no reason at all, without any motivation. Only then does it free you. It brings tremendous joy, it brings great freedom, but the freedom does not come as an end. Acceptance itself is another name for freedom. If you have accepted truly, if you have understood what I mean by acceptance, there is freedom -- immediately, instantly.

It is not that first you accept yourself, practice acceptance, and then one day there will be freedom -- no. Accept yourself, and there is freedom, because psychological pain disappears immediately.

Try it. What I am saying is experimental. You can do it, it is not a question of believing me. You have been fighting with your fear -- accept it, and see what happens. Just sit silently and accept it, and say, "I have fear, so I AM fear." In that very meditative state, "I am fear," freedom starts descending. When the acceptance is total, freedom has arrived.

The second question:

I AM VERY SUSPICIOUS OF MY WIFE, ALTHOUGH I KNOW THAT SHE IS INNOCENT. WHAT CAN I DO TO DROP MY SUSPICIONS?

There must be something in you that you are really suspicious of. Unless you can trust yourself you cannot trust your wife or anybody else. If you mistrust yourself you will project your mistrust on people who are around you. The thief thinks that everybody is a thief. It is natural, because he knows himself, and that is the only way of his knowing others.

What you think about others is basically a declaration of what you think about yourself. You know that if your wife is not constantly watching you, you will do something. You will start flirting with some women -- you know it. Hence the fear: "If I am in the office, who knows? -- the wife may be flirting with the neighbors." You know perfectly well what you are doing with the secretary; that is creating the problem.

That's why you say, "Though I know my wife is innocent, still I am suspicious." You will remain suspicious till something in you drops. It is not a question about the wife; all questions when they arise are really about you.

A traveling man went on the road for a short trip, but kept staying away. Every few weeks he'd send his wife a wire saying, "Can't come home, still buying." Every wire was the same, "Can't come home, still buying." This went on for three or four months, when his wife finally sent him a wire that said, "Better come home, I'm selling what you're buying!"

That's how things happen in life.

The hungover couple talked about the wild party they held the night before.

"Darling, this is rather embarrassing," said the husband, "but was it you I made love to in the library last night?"

His wife looked at him reflectively and asked, "About what time?"

The basic mistrust must be about yourself. You are suspicious of yourself: maybe you are repressing too much? And whenever somebody represses something in him he starts projecting it on others. It almost always happens that the man who has a murderous instinct in him is always afraid that others are thinking to murder him; he becomes paranoid.

The person who is very violent is always afraid: "Other people are very violent and I have to be constantly on guard."

Because people don't trust themselves, hence they can't trust anybody else -- wife, friend, father, mother, son, daughter. People are living in chronic suspicion. But the basic cause is that you have not been able to accept your facticity.

What I was just saying to Ashoka, I would like you to ponder over. Accept whatsoever you are: in that very acceptance you will accept others too. And yes, there is a possibility, if you sometimes become interested in seeing a woman, nothing is impossible, your wife may become interested in some man. But if you understand yourself and accept yourself you will accept your wife too.

If you can accept this, that "Sometimes I become attracted to a woman" then nothing is wrong, then your wife can also become attracted to some man. But if you reject it in your own being, if you condemn it in your own being, you will condemn it in others' beings too.

My criterion of a saint is one who is able to forgive all and everybody, because he knows himself. But your saints are incapable of forgiving. Your saints go on inventing more and more technologically perfect hells. Why? They have not yet been able to accept themselves.

They tell the story about the young good-looking attorney who claimed there never was a woman with whom he couldn't make it. One day the office hired a very good-looking secretary that for weeks every male tried to make and failed in the attempt.

The young attorney boasted that if enough money was bet, he would succeed with her. When they questioned how he would prove it, he said he would record the entire action on his tape-recorder which he would hide under the bed.

When all the betting was made, he proceeded to make a date with her and by the end of the evening, not only was she in his apartment but eventually in his bed -- whereupon he reached under and turned on the tape.

In a few moments, in support of his reputation, the secretary was in a state of violent lovemaking, and at its height cried out loudly, Keep kissing it honey, keep kissing it!"

Whereupon the attorney in his best courtroom manner leaned under the bed and dictated into the recorder, "Please let the record reflect, the lady indicated her left breast."

The mind of an attorney -- constantly suspicious. Now he must have become afraid: "Keep kissing it

honey, keep kissing it!" What? The record will not say anything and there may be suspicions.

But this is the mind of everybody. The mind is cunning, calculating, suspicious. The mind lives constantly in a kind of distrust, in doubt. The mind's whole climate is that of doubt.

So it is not a question of how to trust your wife, it is a question of how to TRUST. Mind lives in the climate of doubt, it feeds on doubt. And unless you know how to put the mind off when it is not needed and descend into the heart, you will not know how to trust.

The climate of the heart is trust. Mind cannot trust; mind is incapable of trusting. And we have all become hung-up in the head. Hence, even though we say that we trust, we don't trust. We insist that we trust, but our very insistence shows that we don't trust. We want to trust, we pretend to trust, we want the other to BELIEVE that we trust, be we don't trust. The head is impotent as far as trust is concerned. The head is the mechanism for doubt; the head is constantly a question-mark.

You will have to know how to come down to the heart, which has been bypassed by the society. The society does not teach you the ways of the heart, it only teaches you the ways of the mind. It teaches you mathematics and logic and it teaches you science, etcetera, etcetera -- but they are all the cultivation of doubt.

Science has grown through doubt, doubt has been a blessing as far as science is concerned. But as science has grown more and more, man has shrunk. Humanity has disappeared, love has almost become a myth. Love is no more a reality on the earth. How CAN it be a reality? The heart itself has stopped beating.

Even when you love, you only THINK that you love; it comes through the head. And the head is not the faculty for love.

Start meditating. Start putting off the constant chattering of the head. Slowly slowly, the mind becomes quiet. Get into things where the mind is not needed -- for example, dancing. Dance, and dance to abandon, because in dance the mind is not needed. You can lose yourself in a dance. In losing yourself in a dance, the heart will start functioning again.

Drown yourself in music. And slowly slowly you will see that there is a totally different world of the heart. And in the heart there is always trust. The heart does not know how to doubt, just as the mind does not know how to trust.

The third question:

WHAT IS SEXUAL PERVERSION? WHY DO STRANGE SEXUAL HABITS EVOLVE, AND FROM WHERE? FOR EXAMPLE, SADO-MASOCHISM.

Man is not what he appears to be, he is far bigger. We know about man only in a very partial way.

You will have to understand these five categories: the first is the conscious mind. The conscious mind is a very tiny mind, just a little bit of you which can reason, think, rationalize, go through logical processes and is a little bit alert. It is a very tiny part of you, and we know man only from that tiny part.

We have looked into the great palace of human consciousness from a very tiny hole, maybe the keyhole. And whatsoever we have seen through the keyhole is not the whole reality.

Man is vast. Just hidden behind the conscious mind there is the unconscious mind. Its discovery is the great contribution of Sigmund Freud to humanity. The unconscious mind is nine times bigger than the conscious mind. It contains all your instincts, it contains all your inner functionings, body mechanisms, emotions and feelings. Except for logic, it contains all of you.

But that is deep in darkness. Freud has defined psychoanalysis as an effort to make the unconscious conscious, so that your consciousness becomes a little bigger. More light has to penetrate into the darkness of the unconscious, because the unconscious is nine times more powerful. Whatsoever you decide through the conscious will not be able to materialize unless it reaches to the unconscious.

That's why hypnosis goes far deeper than any other methodology. Hypnosis works directly on the unconscious. You may try for years to drop a certain habit, and you will not be able to, because you will try only from the conscious mind. And the conscious is very small; it has no power before the unconscious. And the unconscious has no way to know what the conscious is thinking.

But the hypnotist can help you to drop the habit within seconds, or at the most in a few sessions, because he will put the conscious to sleep and will start communicating directly with the unconscious. And if the

unconscious agrees to drop the habit, then the habit is dropped. Then there is no way for the conscious to carry it any longer.

All realities change from the unconscious. But the unconscious itself is only a part. There is, still hidden behind, a collective unconscious which contains your whole past. And that is not a small thing. Because you have once been a lion and you have once been a snake and you have once been a tree.

The Eastern idea of passing through eighty-four million births is significant. It may not be exactly accurate but it is significant, it is meaningful. Eighty-four million births before you became a man, and all those births and their experiences are contained in the collective unconscious. It is almost the whole of history, from the very beginning -- if there had ever been a beginning.

It goes to Karl Gustav Jung's credit that he brought the idea of the collective unconscious and introduced it to the world of psychology.

But these are only parts, even the collective unconscious is only a part. And Western psychology still has not started moving upwards. This is going downwards; the conscious, below it the unconscious, below that the collective unconscious.

Above the conscious there is the superconscious, nine times bigger than the conscious. Above the conscious, parallel to the unconscious, there is the superconscious. And still above the superconscious there is the cosmic mind -- you can call it the divine mind or the God mind or Tao. That means the ultimate in consciousness: all has become conscious and you are as big as the cosmos.

If you go deeper than the conscious you will be entering into darkness. If you go above the conscious you will be entering into light.

So there are five minds in you. And you are aware only of the small tiny part, the conscious mind.

Now, from the unconscious and from the collective unconscious many thing go on arising. Many things happen in your dreams, and sometimes you feel very puzzled about what kind of dream it was. You cannot make any head or tail of it, you cannot figure out what it was, the whole thing seems to be so absurd. It was from the collective unconscious that something arose and surfaced into the unconscious, and you had the dream.

But sometimes things start filtering from the collective unconscious into the conscious too. Then they are very bizarre, they are perversions. They only LOOK like perversions -- they are not really perversions, they are as natural as anything else, but they are very abnormal.

FOR EXAMPLE, you ask, SADOMASOCHISM.

There are people who enjoy torturing others, and there are people who enjoy torturing themselves, and particularly in relation to lovemaking. There are people who would like to torture the beloved person, or people who would like to be tortured by the beloved.

Sadism comes from the name of de Sade. He was incapable of getting into sexual arousal unless he beat the woman. So he used to carry a box with him, just like a doctor's box, with all the instruments of torture in it. And he was a very rich man, he was a duke, so all the women of his territory were available to him. Wherever he would see some beautiful woman he would simply give her a gesture and she had to come to his torture-chambers -- they cannot be called love-chambers. And he had all kinds of instruments there in his chamber. The woman would immediately be made naked and he would beat her and do things to her which were very perverted. Unless blood started flowing from her body he would not get sexually aroused.

Now, this is perversion. From where is it coming? It is coming from the deep deep collective unconscious, from those eighty-four million lives. Because there are animals....

For example, there is a certain African spider who is eaten by the woman while he is making love. He is just on top of the woman, the lady spider, and he is in great ecstasy, total orgasm, and abandoned, he has completely forgotten everything, and the lady starts eating him. And he has not yet even finished his... By the time orgasm is finished, the spider is also finished! So he can make love only once. It is not perversion there, it is natural.

Just like de Sade, there was Masoch, from whose name comes the word 'masochism'. He was just the reverse of de Sade. He would force the woman to hit him, to beat him, to whip him. And unless he was whipped and beaten he would not have any sexual arousal.

Now, these people are suffering from the collective unconscious. Something is coming from the collecting unconscious. Something goes on surfacing into their conscious; they can't understand from where it comes. These are not criminals, they need treatment.

De Sade was forced to live in jail his whole life. That is ugly, that is unjust. He needed some deep hypnotic treatment. We should start feeling compassion for these people; they are sufferers from their past.

These things happen to everybody, but they come only to the unconscious in dreams. These other people are freaks; there is some passage between their unconscious and conscious open so easily that things start floating into their conscious and then they are possessed by them. They cannot avoid it.

And if you look into the habits of millions of animals you will be surprised. Do you know elephants make love in a certain way? The courtship continues for years. Now, if somebody has been an elephant in a past life, and the memory is there, somewhere in the collective unconscious, then the courtship can continue for years, on and on.

The woman elephant makes love only twice in a decade. Now, you will find many women who have that idea: twice in a decade. But it is natural as far as elephants are concerned, because the woman elephant will have to carry the pregnancy for twenty-two months. And it is some pregnancy! Twenty-two months carrying an elephant in your womb... She becomes so afraid of the whole nonsense of lovemaking that for two or three years no playboy can persuade her to go into that trip again. Only after three, four, or five years, when the memory fades, can she be persuaded. So the courtship has to be very long.

And all these things are there inside the collective unconscious. And one thing may not be unnatural in a certain animal but will become unnatural in man. That's how perversions arise.

Do you know? There are such strange practices among animals that if you read about them you will be thrilled! You will not be able to believe what is going on in nature.

You know the common bedbug? The lady bedbug has no genitalia -- NO genitalia. Each time the male bedbug has to make love to the woman he has to drill a hole. She has no entry. Now this is dangerous! But nature had given indications: there is a line on the belly of the lady bedbug, because if you drill anywhere else you will kill her! She can be drilled only on a particular line. You can turn over any lady bedbug and know whether she is a virgin or not, or how many times she has been made love to, because those holes will be there, scars will be there.

But if this type of thing surfaces in somebody's mind, if he starts drilling a hole into a woman, it will be a perversion. But this is how it is. There is a great collective unconscious of millions and millions of lives, and all kinds of experiences are stored there. Buddhists call it ALAYA VIGYAN: the storehouse of consciousness. It is infinite.

You ask me: WHAT IS SEXUAL PERVERSION?

It is something surfacing from the collective unconscious.

AND WHY DO STRANGE SEXUAL HABITS EVOLVE, AND FROM WHERE?

They evolve from the collective unconscious. And a few people have openings; those openings are freak openings. It is as if a child is born with six fingers, or a child is born blind -- these are exceptions, so are perverted people.

Just the other night, I was reading a book on Satya Sai Baba, the name of the book is LORD OF THE AIR. It is written by people who have lived with Satya Sai Baba for many years; it is based on their personal experience. They say that he is not only a homosexual, he is also a hermaphrodite. A hermaphrodite is a person who has the genitalia of both male and female.

Now, there are animals in which it is not a perversion, it is natural. There are earthworms which have both genitalia; you cannot decide wither one is male or female because each has both genitalia. So when earthworms make love it is a double-way affair. One functions as a male to the other, and also as a female; each makes love to the other in both the ways. The meeting has two points, so it is difficult to decide who is male. Both are male and both are female. So A makes love as a male to B's female parts, and B makes love as a male to A's female parts. It is a circular love affair, and both will become pregnant.

Nothing is wrong with earthworms, but if it is so with Satya Sai Baba then there is difficulty. And the way he walks, it seems these people must be right. Rarely it happens, but there is nothing to condemn -- what can Satya Sai Baba do about it? There are a few children born with both genitalia, very rarely. But they live a very fearful life, afraid, hiding themselves; nobody should know about it.

Man is not yet so enlightened, otherwise there is nothing wrong in it. In fact Satya Sai Baba is far richer than anybody else, because he can enjoy love both the ways, as a man and as a woman.

Perversions can be in the body, perversions can be in the mind, but they both arise from the deep collective unconscious. And they both can be settled, but for that a tremendously deep hypnosis will be needed. No ordinary hypnosis will do; ordinary hypnosis can lead you only to the unconscious. To go to the collective unconscious a very deep hypnosis will be needed.

In the new commune I am going to give you methods to go to the deep collective unconscious. But it is a very dangerous trip and great arrangements are needed before somebody can enter the collective unconscious, because so much is there, millions of experiences and they will suddenly explode.

A commune is needed. A closed commune is needed, the closed Garden is needed -- because it is not a question for the ordinary masses to know about; they will not be able to understand. And that's why if something reaches to the masses, some naked photographs reach to the masses, they are immediately against me. They cannot understand what is happening here.

We are trying to penetrate into the deepest layers of consciousness. But this is an alchemical lab; the ordinary masses will not be able to understand it. And if they do understand, they will understand it according to themselves.

I am waiting for the new commune: much more has to be done. But then things will become much more bizarre and you will need a field, an energy-field, that surrounds you like a soothing energy, that keeps you anchored with me so that you are not lost into the collective unconscious. Only then can the doors of the collective unconscious be opened.

They CAN be opened, and it is tremendously helpful if they can be opened. If you can know your whole past, you will be freed from it. Knowing something is to be free from it: knowing the truth liberates. If you can be allowed to go into your past, to the very end, you will be finished with everything. Because millions of times you have accumulated wealth, and each time you have failed. If you can remember your past lives and you can see that millions of times you have been playing the same stupid game, to no point at all, then how can you go on playing it in this life again? It will be impossible.

If you can see all your sexual experiences, it will be so ridiculous to still go on playing the same game.

But for that, a totally secluded atmosphere and a great trust, and absolute trust, will be needed. Hence I am trying to create a commune which will be a world apart, and where we can go into the deepest possible experiments that have ever been done.

And once you have gone backwards, you become capable of going upwards and forwards, because the process is the same. Backwards, it is easier because it is a known path; you have forgotten about it but it is still a known path, you can go backwards.

Going upwards to superconsciousness and the cosmic mind is an unknown path. If you become capable of going backwards you will have learned how to penetrate the dangerous realms of your being. And then the next step higher can be taken: you can move from the conscious the the superconscious.

It is the superconscious in which all the experiences of angels and DEVATAS and gods and kundalini and chakras and lotuses opening happen; they are all contained in the superconscious. It is a beautiful world, it is psychedelic. Beyond that is the world of the cosmic mind where all experiences disappear -- neither ugly nor beautiful, where the experiencer is left alone. Total, absolute aloneness. And that is the ultimate goal of consciousness, that is where evolution is moving towards.

But before you can take that quantum leap into the world that is above you, you will have to get deeper into the roots, into the dark roots of your unconscious and your past experiences.

Buddha and Mahavira both tried; they did great experiments. Those experiments are called JATI SMARAN: remembering the past. And the past is vast -- if you go on remembering it, it goes on revealing secrets.

The man who has gone into his whole past will come back absolutely healthy and psychologically whole. He will not have any perversions. His whole life will be transformed just by going there and coming back. Then all that he can ever imagine doing, he had done many times, and it was all futile and it was all in vain.

That very understanding, and all starts changing. And when you are free from the past you are capable of moving into the present: you can dive deep into the now and the here.

After some months of marriage, a girl wrote the following letter to her doctor.

Dear Doctor,

Since I got married, my husband seems to have gone mad. He is after me at breakfast, coffee break, lunch time, even tea time -- and then all night, every few hours. Is there anything I can do or give to help

him? I await your kind reply.
P.S. Please excuse my shaky handwriting.

So the husband is still after her. "There are many animals which make love that way. Now, something surfacing from those animal worlds...

A woman went to her doctor to complain that her husband's sexual feelings for her seemed to have declined.

The doctor, being an old friend of the family, gave the woman some pills to slip into her husband's tea so that at least the man wouldn't get a complex about being a bit underpowered.

Two days later, the woman was back in the doctor's surgery.

"What happened?" asked the doctor. "Did the pills work?"

"Fantastic!" replied the woman. "I was so eager to see their effects on my husband that I tipped three of them into a cup of coffee, and within seconds of drinking it he got up, kicked the table and pulled me down on the floor and ravished me."

"Oh!" said the doctor. "I hope you weren't too surprised."

"Surprised?" said the woman. "I'll never be able to set foot in that restaurant again!"

That's how animals make love. You can lose your consciousness and you can behave like an animal.

Perversion means you are losing your consciousness and behaving like something below human beings. That capacity is man's: he can fall below the animals and he can rise above the gods. That is the glory of man and his misery too. That is the agony of man and his ecstasy too.

Man is the only animal in the world, the only being, who is capable of reaching to the deepest hell and rising to the highest heaven.

Perversion simply means you are falling backwards. Conversion means you are moving upwards, falling upwards. And if one is not converted towards the upward journey one remains perverted. Maybe your perversion is not very strange and you can adjust to it. Maybe it is a normal perversion, everybody has it; then it is okay, it can be tolerated. But a few people have exceptional perversions, private perversions, their own, and they cannot adjust to the society.

But remember, there are only two kinds of people: the perverted and the converted. There are only two categories: the perverted and the converted.

Be the converted: start rising above humanity. But the only way to rise above humanity is to accept all the animality that still exists in you and lurks in you.

One who is capable of accepting all that he is, becomes capable of receiving that which he can become.

Unio Mystica, Vol 1

Chapter #9
Chapter title: A Wedding and a Wake

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EVIL AND GOOD
ARE BOTH EXCEEDING GOOD.
NO EVIL EVER COMES FROM GOD;
WHENEVER YOU THINK TO SEE
EVIL PROCEEDING FROM HIM,
YOU WERE BETTER TO LOOK ON IT
AS GOOD.
I'M AFRAID THAT ON THE WAY OF FAITH,
YOU ARE LIKE A SQUINTER SEEING DOUBLE,
OR A FOOL QUARRELING WITH THE SHAPE OF A CAMEL.
IF HE GIVES YOU POISON, DEEM IT HONEY;
AND IF HE SHOWS YOU ANGER, DEEM IT MERCY.
BE CONTENTED WITH YOUR LOT;
BUT IF YOU HAVE ANY COMPLAINTS,
GO AND TAKE THEM TO THE CADI
AND OBTAIN SATISFACTION FROM HIM --
THAT'S HOW THE FOOL'S MIND WORKS!

WHATEVER BEFALLS YOU,
MISFORTUNE OR FORTUNE,
IS UNALLOYED BLESSING;
THE ATTENDANT EVIL
A FLEEING SHADOW.
'GOOD' AND 'EVIL' HAVE NO MEANING
IN THE WORLD OF THE WORD:
THEY ARE MERE NAMES, COINED
IN THE WORLD OF 'ME' AND 'YOU'.
YOUR LIFE IS JUST A MORSEL IN HIS MOUTH;
HIS FEAST IS BOTH A WEDDING AND A WAKE.
WHY SHOULD DARKNESS GRIEVE THE HEART?
-- FOR NIGHT IS PREGNANT WITH NEW DAY.

YOU SAY YOU'VE UNROLLED THE CARPET OF TIME,
STEP THEN BEYOND LIFE ITSELF AND REASON,
TILL YOU ARRIVE AT GOD'S COMMAND.
YOU CANNOT SEE ANYTHING, BEING BLIND BY NIGHT,
AND BY DAY ONE-EYED WITH YOUR FOOLISH WISDOM!

What is wisdom? It certainly is not knowledge. Knowledge is a pretender, it is a false coin. It looks like wisdom, and because it looks like wisdom it is very dangerous. One can be easily deceived by it.

Knowledge comes from without, wisdom arises within. Knowledge is a commodity, you can purchase it in the marketplace; it is sold, it is bought. Wisdom is not a commodity, you have to risk your life to find it. It is not a bargain, it is gambling.

Knowledge consists of all that you have known in the past. Wisdom has nothing to do with the past at all, it is of the present. It has nothing to do with the past and it has nothing to do with the future either, because the future is nothing but a projection of the past -- modified, decorated, here and there a little bit changed, polished, painted -- but it is the same old thing renovated.

Knowledge exists in time; time consists of the past and the future. Wisdom knows nothing of time, wisdom only knows eternity. Eternity consists only of now, this moment, the present. Eternity does not come, does not go, it is always here.

Wisdom brings peace, knowledge brings anxiety. Howsoever alike they appear, they are diametrically opposite. Wisdom brings contentment, utter contentment. Knowledge brings more and more discontent, because the mind exists only in the desire for more. The mind is nothing but another name for the desire of getting more and more and more. It is a constant hankering for more. If you have money, it desires MORE money; if you have power, it desires more power; if you have knowledge, it desires more knowledge. It is the same process, objects differ but the process remains the same.

Wisdom knows nothing of the 'more', it is utter contentment. And when the 'more' is there surrounding you, you are in a constant tension, a chronic tension, because nothing seems to be enough. You live in

despair and anguish.

Knowledge gratifies the ego. In wisdom the ego simply disappears, it is not found at all. Knowledge knows of distinctions, knowledge depends on distinctions: this and that, here and there, now and then, good and bad, beautiful and ugly, the Devil and God. Knowledge is dualistic -- 'I and thou', that's its form. It divides reality. Knowledge is schizophrenic, wisdom unites.

Wisdom means UNIO MYSTICA. Then there is no God and no Devil, Only One is. What name you want to give to that One is just an arbitrary choice. You can call it God -- but remember it is not God as opposed to the Devil. The God of wisdom is not opposed to the Devil, it contains the Devil in it. You can call it Tao, you can call it dharma, you can call it Logos, or whatever you will. But remember one thing: it contains the opposite. That is the essential thing to be remembered.

When a wise man asserts the word 'god', the Devil is contained in it.

Do you know the original of the word 'devil'? It comes from a Sanskrit root DEV, the same root from which the Sanskrit word DEVATA comes; they both come from the same root.'Devata' means God,'devil' means Satan, but they originate in the same root, DEV. It is from DEV that the English word 'devil' comes, and also the word 'divine'. The divine and the Devil are not two things.

Existence is one, utterly one, it is an organic unity. So when the wise man uses the word 'god' it contains the Devil. When the wise man uses the word 'light' it contains all that is dark in it. It is comprehensive, it is inclusive, it does not exclude anything.

But when the man of knowledge uses the same words his connotation is different. When he uses the word 'god' it is against the Devil. When he uses the word 'I' it is against thou, when he uses the word 'life' it is against death.

Wisdom knows no distinctions. All distinctions have to be dropped, only then does one become wise. The distinctions that morality creates, the distinctions upon which our mundane life exists and is built -- all those distinctions have to be dropped. The distinction between man and woman is superficial, just on the surface. The distinction between matter and mind is also superficial, just on the surface. Matter is mind asleep, mind is matter become awake. The distinction between the body and the soul is superficial. The body is only the visible part of the soul, and the soul is the invisible part of the body; they are not two. Wisdom knows nothing of the two.

And this wisdom is not accumulated by accumulating information. It does not happen sitting in a library or in a university, it happens when you dissolve into your own core. It happens by going withinwards, it happens when you have touched your rock-bottom. When you have touched your very ground, it explodes. All distinctions disappear: suddenly life is one. Everything is connected with everything else, everything is dependent on everything else, everything is a member of everything else.

Then you don't see the tree separate from the earth -- it is not. Then you don't see the tree separate from the sun, because it is not. Then the tree is joined with the sun with subtle rays. Without the sun the tree will disappear; it will not be green anymore, no flowers will come to it And without the earth there will be no juice in it, it will not be alive; and without the ocean it will also die. And if you go deep into the tree you will find it contains the whole existence.

Alfred Tennyson is right when he says, "If you can know a single flower, root and all, you will have known the whole existence." Why? Because even a single flower contains all. It has been part of the sun, part of the moon, part of the millions of stars, they have all poured themselves into this small flower. It has been contributed to by all -- by the earth, and by things which you don't see as connected at all. A child playing by the rosebush has helped the rosebush to grow; without the child playing around it the rosebush would have been different.

Now there are scientific ways to know about it, that when a child is dancing around the rosebush, happy, singing, there is a connection with the rose. The rose feels the dance, the vibe, and grows faster. Now it is a well-established fact that if music is heard by roses they grow faster, they become bigger. If plants hear the music they grow faster, they bring bigger fruits, and they bring fruits sooner than they would have done otherwise.

If they are fed with noise, not with music, not with harmonious notes but with discordant noise, their growth suffers. They remain stunted. Flowers come, but not to their optimum; something remains retarded.

So everything contributes to everything else. You are whatsoever you are because the existence is whatsoever it is. You are an intrinsic part of this existence. Once you enter into your own being, you will become available to the whole and the whole will become available to you. You will be able to see in a new perspective.

So wisdom is not knowledge. Then what is it? Wisdom is meditation, wisdom is silence, wisdom is quietude, wisdom is WU-WEI. Wisdom means a state of utter silence in absolute communion with existence. It is an orgasmic experience of being in tune with the whole.

The knowledgeable man is just like a donkey carrying the load of the past -- of the scriptures, of theories, philosophies and theologies. He cannot answer a single real question, although he can answer millions of unreal questions.

A Hebrew driving a small cart drawn by a donkey came to a toll bridge. The toll collector came out of his house and said, "Here, you've got to pay toll before you can cross this bridge."
"Vat! To pay toll?"
"Yes, five cents to cross the bridge."

After an argument the Hebrew paid the five cents and went on. In the afternoon he came back again, but this time he had the donkey sitting on the seat and he was dragging the cart himself.

The toll man came out and said, "Here, you know you've got to pay five cents."

The Hebrew shook his head, and pointing to the donkey, said, "Don't talk vit me -- esk de driver."

The pundit, the scholar, the academician, is just like a donkey sitting in a cart pretending to be the driver. He is not a driver. He knows nothing. Although he has gathered much knowledge, still he knows nothing.

Knowing is a totally different phenomenon than knowledge.

The archbishop was visiting a small Catholic parish in a mining district for the purpose of administering confirmation. During the course of the exercises he asked one nervous little girl what matrimony was.

"It is a state of terrible torment which those who enter are compelled to undergo for a time to prepare them for a brighter and better world," she said.

"No, no," remonstrated her rector. "That isn't matrimony. That's the definition of purgatory."

"Leave her alone," said the archbishop. "Maybe she is right. What do you and I know about it?"

Knowing is through experiencing. Knowledge is not your own experience. You can know millions of things without knowing them -- but then don't depend on it. It cannot be in communion with truth, it cannot reveal to you the mystery of life.

Two ladies in Boston heard the bishop give a rousing sermon on the beauties of married life. The ladies left the church feeling uplifted and contented.

"Twas a fine sermon His Reverence gave us this morning," observed one.

"That it was," agreed the other. "And I wish I knew as little about the matter as he does."

There is a way of knowing without knowing at all -- that is knowledge. There is a way of knowing by really knowing -- that is the way of wisdom. Wisdom is existential, knowledge is intellectual. In knowledge only part of your mind is involved, in wisdom your totality is immersed. And the difference is tremendous. The difference is incredible, immeasurable.

To know about reality is not really to know it. The 'about' takes you round and round, but never to the point. It is beating round the bush. You can go on beating, round and round, but it is almost futile.

Wisdom needs a direct approach. Wisdom needs to jump into the center of the thing, not go round and round. Going round and round you can become acquainted, but to be acquainted is not to know.

In the ordinary sense, whatsoever is called knowledge is a misnomer, because it is nothing but memory. It is not knowledge. Memory is not knowledge, it is parrot-like.

Knowledge is real only when you are an eye-witness to it: seeing is believing. But the people in the churches, in the temples, in the mosques, they say just the opposite. They say, "Believing is seeing." How can believing be seeing? Believing can only be deceiving. Believing can create a kind of hallucination around you: of you really believe too much in something you may start seeing it. But it is not there, it has been created by your mind. It is just your projection.

Never start with belief, otherwise you will never know the truth. Go empty into the search, with no belief, with no disbelief either. Just go open, not knowing this way or that. Go innocent, utterly naked.

Only one thing is needed for the disciple and that is openness and vulnerability -- not belief. The real

disciple is an agnostic. He says, "I don't know. I am READY to know but I don't know. And until I know, I am not going to believe. For or against, I am not going to believe either way. I will remain open for the truth to come and knock on my door. I will search."

But great courage is needed for that -- to search without belief, without disbelief. The mind hankers to believe, because it can cling to the belief, it gives it great consolation. It starts feeling, "I know -- a little bit, but at least I know. I am not utterly ignorant."

The disciple needs the courage to be utterly ignorant. In that ignorance, innocence arises. In that innocence you cannot find any ego in you. Ego needs beliefs -- OR disbeliefs, which are nothing but negative beliefs. One believes in God, one does not believe in God, but both are stubborn and dogmatic. Both have crutches to lean upon.

Throw away all your crutches. Only the is there a possibility of knowing the truth. And that is what I mean by "another kind of knowing": BEING the reality, not getting information about it.

Know love by being love, then it is wisdom. You can go to the British Museum and you can find all that has been written about love, and you can write a great Ph.D. thesis about love, but you will not have known anything about love. You will not have tasted anything of love, not even a drop on your tongue. You may become very very clever about love, you may be able to talk about it, but you will be incapable of living it. And unless you are capable of living it, remember, you don't know it.

The real knowing comes by being that reality, by being one with or in unity or identity with that reality in its self-luminous state.

It is said in Zen that if you want to paint a bamboo, first go to the bamboo grove. Live with the bamboos in all kinds of seasons: let there be summer and winter and rains, and live with the bamboos so that you can feel how the bamboos feel. When it is dark and the night is silent and the stars are above, feel how the bamboos feel it. When the sun rises and there is great wind and the bamboos sway and dance, feel how the bamboos feel it. And when it is raining and the bamboos are delighted, let that delight enter into your being.

First become a bamboo if you want to paint a bamboo. Unless you have known the bamboo from its inside, unless you have become utterly identified with the bamboo, whatsoever you paint will be only a photograph, not a painting. That's the difference between a photograph and a painting. No camera will ever be able to do something like Van Gogh; no camera can do that.

Just the other night, a famous painter, Kelly, took sannyas. He has painted a painted of me without ever seeing me, but he has caught the feeling. It may not be exactly true about my face, because he had not seen me when he painted it. But it has the quality of my being.

He has painted me sitting surrounded by mountains. Not only has he caught my quality -- even the mountains that are surrounding me have the same quality, the same meditativeness, the same stillness, the same calm, that same coolness. There is a tremendous harmony between me and the mountains. No camera could ever do it.

When for the first time the camera was invented, it was thought that now painting would soon become out of date, portraits would become out of date. What happened is just the opposite: painting has taken a new dimension because of the camera. All the bogus painters have disappeared, because their work can be done by the camera. Now only the true and authentic painters can exist.

Before the camera, the technician who knew how to paint the face in exact proportion was thought to be a great painter. Now that can be done by the camera, and more accurately. So that kind of technician-painter is no longer needed. Now only a meditative painter is needed, one who can function not from the without but from the within.

The other day, giving initiation to Kelly, I could feel he has that quality inside him which can participate with something, which can fall in tune with something. I have given him a new name, "Anand Nado": blissful soundless sound. That is the quality of meditation. There is no sound, it is soundlessness, yet there is great melody -- unheard, unhearable, but the melody is there. There is no color specifically there, but it is very colorful. It is a paradox, that state. You are and you are not, and both are true.

You are in FANA and yet you are in BAQA. You are utterly absent, FANA, and you are utterly present, BAQA: you are both together simultaneously.

Nado has that quality. Seeing him, looking into his eyes, I could see how he was able to paint me. From far away in America, without ever seeing me, he could catch the spirit. He must have fallen into a deep participation from that faraway land -- a distance of thousands of miles, but he could commune with me.

Knowledge is about and about; it is not a communion. Wisdom is communion. that's why I say again and again that the artist is far closer to the mystic than the scientist, than the technician, than the professor;

the artist is far closer. And in some moments the artist is almost a mystic -- although they are only moments; they come and disappear, and he falls back to the mundane.

The mystic lives on the heights, he has made his house there. The artist sometimes reaches those heights; in some very precious moments he rises and soars there. But he is not capable of living on those heights; he falls back.

I hope Nado has the capacity to reach those peaks and will now become a permanent resident there.

That's what sannyas is all about. There is no need to come back to the mundane, one can remain in the sacred twenty-four hours. That is wisdom.

And that state is self-luminous. Whenever you are able to commune, if you can commune with bamboos swaying and dancing in the wind and in the rain, that experience of communion has a self-luminosity in it. It is self-evident, you need not have any other proofs.

If you can commune with a human being -- your woman, your man, your friend, your child -- that communion is self-evident. It is so powerful, it is so overwhelming, that you need not have any other proof. It is enough unto itself. That's why, though the whole world goes on saying there is no God, when Jesus comes to that communion he is ready to risk his life but he is not ready to say that there is no God.

The whole world says to Mansoor, "Stop declaring yourself a god!" The risk is great; Mansoor is made alert of it again and again. Even by his own master, Mansoor was told, "Stop asserting 'ANAL HAQ, I am God, I am truth!' because people are very fanatical, they will kill you."

Mansoor said, "That is acceptable, they can kill me. But what is happening in me is so self-evident -- even if the whole world is against me it won't make any difference at all. I will still declare 'ANAL HAQ, I am truth' because I am!"

It is a self-luminous state. Wisdom is self-luminous. Knowledge is not self-luminous, knowledge needs supports.

Many times I receive letters from professors, academicians and pundits, saying, "In your books why don't you give footnotes or an appendix, so one can know from where these quotations have been taken and on what authority?"

What I am saying is self-luminous. It needs no footnotes, it needs no appendixes. It needs no support: I am enough unto myself. What I am saying is being said on my own authority. I am not trying to prove any hypothesis by supporting it with many arguments, by collecting data in support of it.

The Upanishads don't have any footnotes, the Koran is unaware of footnotes. Buddha has not given any sources -- from where and on what authority he is speaking.

Whenever truth arrives it is self-luminous. It is the untruth that needs proofs, remember. It is the doubt inside you that collects proofs. Your statement is not a statement which can stand on its own; it needs props.

Knowledge gathers much information, data and argument. Wisdom is simply there: nude, innocent, available to all those who are ready to drink it.

In those moments of self-luminous wisdom there is the distinct realization that objects as such are never really directly related to or known, but rather it is only the knowledge of objects, as it takes place in consciousness, that is ever experienced or known. Therefore, all objects are essentially only objectifications of, and reducible to, pure consciousness, the one and only reality. In other words, what is known is not essentially different from the process of knowing or awareness of the known, and knowing is not essentially different from the knower, so that one realizes that the world is essentially the knower himself or pure consciousness, and so all is ONE.

When you are in that state of wisdom -- self-luminous, silent, utterly relaxed, absolutely at home -- this realization arises that consciousness is all, because whatsoever is known is known through consciousness. Whatsoever is known is nothing but a reflection in consciousness, whatsoever is known is nothing but a formation in consciousness. All forms arise in the ocean of consciousness and disappear. But the consciousness remains, abides, it is eternal.

For example, in the day when you open your eyes after the deep sleep of the night, you change from one world to another. Just a moment before, you were completely unaware of this world -- the house, the wife, the children, the people, the neighborhood. You were lost in another world, the world of dreams, and you had completely forgotten this world. Now you open your eyes and the world of dreams starts disappearing. Within seconds it is gone and you become fully alert to this world, the waking world. The whole day you will live in it. In the night again you will fall asleep and this world will disappear and the dream world will unfold itself.

In the day you forget all about the dream world. In the dream world you forget all about the waking

world. But one thing remains permanently there: the consciousness. The one who watches the waking world, and the one who watches the dreaming world. Only one thing remains constant; that constant thing is called your supreme self, ATMAN, I-am-ness. It is not the ego, because the ego itself is a formation that comes and goes.

There are moments when you don't feel any ego. If you are watching a beautiful sunset you forget all about the ego -- but you are there as a pure witness, with no idea of the ego. Listening to music, you forget all about your ego. You don't remember who you are, you become oblivious to it. But still the watcher is there.

In deep love, particularly in the peak moments of orgasmic release, you forget all about your ego. You are just a throbbing energy, a great pulsating energy, with no ego at all. But the witness is there. Your mirror goes on reflecting whatsoever is happening.

Wisdom means knowing this mirror that reflects all. It reflects good, it reflects bad, it reflects the ugly, it reflects the beautiful. But once you have understood that all those are reflections and you remain the same behind all the reflections, then what is the difference between the ugly and the beautiful, the good and the bad? They are both waves in you -- one wave you call ugly, another wave you call beautiful, but both waves are your waves. It is just consciousness dancing.

This realization liberates. It liberates you from duality and makes you capable of becoming one with the nondual, the One.

Now the sutras:

FOR THE WISE MAN
EVIL AND GOOD
ARE BOTH EXCEEDINGLY GOOD.
NO EVIL EVER COMES FROM GOD;
WHENEVER YOU THINK TO SEE
EVIL PROCEEDING FROM HIM,
YOU WERE BETTER TO LOOK ON IT
AS GOOD.

For the wise man, evil and good are both exceedingly good. For the wise man, one who knows that all is one, how can there be a distinction between good and bad, between the saint and the sinner? There is no possibility of any distinction.

The moment you make the distinction you have already become a chooser, you have fallen back into the world of choice. You are no more a choiceless awareness -- and that's what wisdom is all about.

... WHENEVER YOU THINK TO SEE
EVIL PROCEEDING FROM HIM...

And because the whole consists only of God, how can there be anything evil? But if sometimes you think that evil IS happening...

YOU WERE BETTER TO LOOK ON IT
AS GOOD.

Because you must be wrong somewhere; it must be your interpretation. For example, somebody is dying. Now death looks evil. Death is not evil -- and if it looks like evil it is your misunderstanding, just your misunderstanding. You don't know what death is, hence it looks evil.

Death is nothing but a change of garments. If somebody is throwing away his old garments because he has got new ones, will you call it evil? Because you know that he is getting new garments and that's why he is throwing away the old ones, you will really congratulate him. You will not start feeling sorry for him. You will feel happy that the poor man at last has got new garments; the old were getting really rotten.

Exactly that is the case with death. The body is a composite phenomenon: one day it is born, one day it

is young, one day it becomes old, and one day it has to die. It is just a preparation. Death is a preparation for a new birth. Those who know it will not say that death is evil. It is good, exceedingly good.
But all depends on your interpretations.

It was a typical Holy Roller revival service, and the minister had just appealed to the pent-up audience to "hit the sawdust trail".

One buxom old dame who had been quivering convulsively all evening suddenly sprang to her feet and yelled, "Last night I was in the arms of the Devil, but tonight I am in the arms of the Lord!"

A voice from the rear of the tabernacle called out, "Have you got a date for tomorrow night, sister?"

People have their own attitudes, choices, understandings, interpretations, inferences. They listen through that thick layer of many many thoughts. They see things through many-many-colored glasses, and then things look colored. And those colors are just projected by their glasses.

An Irishman at work on a building missed his footing on a scaffold, and fell from the ninth floor. He struck a telephone wire on the way down, whirled around, struck a clothes line, and landed in a pile of hay put there to feed the horses.

The doctor who arrived decided that, by a miracle, no bones were broken. As the Irishman came to, the doctor was holding a glass of water to his lips to aid in reviving the patient.

"Phwat the devil happened -- did the building fall?"

"No, but you did, my man; you had a very narrow escape from death."

"Phwat's thot ye're givin' me to drink?"

"Water, to revive you," answered the doctor.

"Givin' me wather, after fallin' nine stories! Faith, an' how far would I have to fall to git a drink of whiskey?"

Just look inside yourself: you have expectations, you have prejudices you have fixed, a priori ideas, and you are always looking through them.

The wise man drops all his thoughts, drops all his a priori conclusions. The wise man is one who lives without any conclusion. And once you can see reality without any conclusions, you will be surprised how much you have been missing. It is tremendously beautiful, it is absolutely good.

It is SATYAM, it is truth. It is SHIVAM, it is good. It is SUNDARAM, it is beautiful. SATYAM SHIVAM SUNDARAM.

But what we go on seeing is not that which is the case.

I'M AFRAID THAT ON THE WAY OF FAITH,
YOU ARE LIKE A SQUINTER SEEING DOUBLE,
OR A FOOL QUARRELING WITH THE SHAPE OF A CAMEL.
IF HE GIVES YOU POISON, DEEM IT HONEY;
AND IF HE SHOWS YOU ANGER, DEEM IT MERCY.

Sanai says: Don't be like a squinter who goes on seeing double, and don't be like a fool who quarrels about the shape of a camel. There are people who think that the camel could have been made in a better way, more shapely. The camel is perfect as it is, the world is perfect as it is -- and don't get into unnecessary arguments.

There are people who go on thinking that if THEY had made the world it would have been a better world. If they had made the world they would have done this and they would have done that. There would have been no disease, there would have been no death, there would have been no ugliness, there would have been no stupidity. And it looks so logical: yes, if a world is there where no disease exists, how beautiful it will be!

But do you know? -- if there is no disease, there will be no health either. Do you know? -- if there is no ugliness, there will be no beauty either. Do you know? -- if there are no thorns, there will be no flowers either. Do you know? -- if there is no death, there will be no life either. You cannot have a life without death. And if you could have a life without death it would be utterly boring; there would be no way to get rid of it.

A story is told of Alexander the Great when he came to the East. He had heard that in the desert there was a certain cave he was going to pass where there was a small pond of nectar. If you drank that nectar you would become immortal.

And the story is beautiful. Alexander reached there and entered the cave. He was so tremendously happy -- just think of the happiness of you had been in his place! The nectar was there: just a moment more and he would be immortal. He cupped his hands, and just as he was going to drink, a crow who was sitting on the rock said, "Wait, just a minute!"

Alexander was surprised -- a crow speaking? He asked, "What do you want to say?"

The crow said, "Just one thing, that's why I am sitting here. I have drunk from this pool: now I am here for millions of years. I want to die. The only idea that persists in me, twenty-four hours, is that of death. I want to get rid of this rotten body, but I cannot. I have tried but nothing succeeds. I have taken poison but it won't do. I have fallen from the mountains, it won't do. I have entered into fire, it won't burn. Now there is no way to die -- and I am tired.

"Just think: for millions of years, I have to go on doing the same repetitive nonsense every day. And there is no hope even in the future. I will never be able to die, I cannot commit suicide, and I am tired of life! So now this is my mission: I sit here to prevent other people."

And it is said that Alexander thought for a moment, dropped the idea of drinking the nectar and rushed out of the cave -- afraid that he might be tempted to drink it.

Without death, life would be an impossibly unbearable burden. Death relieves. And it is because of disease that you have the feeling of health. It is because of the dark night that the morning looks so beautiful.

Existence is dual, and existence is imperfect. But it is because of imperfection that there is growth. Just think, if everybody was perfect then there would be no growth. Then the world would be a graveyard; nothing would ever grow.

There are some modern paintings which are very horrible. They paint life as if life is something made of cement and concrete, as if all has stopped, nothing is growing. Just think of the nightmare if all stops, no tree grows, no child grows. If time stops and there is never any growth and everybody is stuck, that will be the state of a perfect world. It will be very very stale and dull and it will be unlivable.

Life is imperfect. Hence it has possibilities for growing. If you watch deeply, if you observe deeply, you will drop that foolish idea of improving upon it. It is good as it is.

This is the testimony of all the wise people of the world: the world is perfect in its imperfection, you cannot improve upon it. But our minds go on thinking that we are more clever. Our minds are cunning and we think we can use that cunningness to improve upon the very quality of life.

Our cunning minds succeed in the world, in the marketplace; they succeed in the universities, in the scientist's lab. But they cannot succeed in the world of meditation.

Muldoon was a man who lived by his wits, and his most famous talent was getting free drinks in strange pubs.

One night he went into a pub on the other side of town. The barman said, "What will you have?"

"A small whiskey," said Muldoon.

He got the whiskey, drank it but refused to pay for it. The barman called his boss but Muldoon said he had not asked for a drink -- the barman had asked him what he was having. The boss, realizing he was dealing with a smart-alec and not wishing to have any trouble, told the barman to let Muldoon get away with it but to see that it didn't happen again.

Some months later, Muldoon again visited the pub.

"You're the fellow who got a drink here one night," said the barman, "and wouldn't pay for it."

"Oh no -- it wasn't me."

"Then," said the barman, "you must have a double."

"Thanks very much -- I will," said Muldoon.

Your cleverness may do in your world that YOU have created, but your cleverness will not do in the world that God has created. Your knowledge will be helpful to you in the man-made world, but in God and his world only wisdom can penetrate.

Knowledge is clever, wisdom is innocent.

I'M AFRAID THAT ON THE WAY OF FAITH,
YOU ARE LIKE A SQUINTER SEEING DOUBLE,
OR A FOOL QUARRELING WITH THE SHAPE OF A CAMEL.
IF HE GIVES YOU POISON, DEEM IT HONEY;
AND IF HE SHOWS YOU ANGER, DEEM IT MERCY.

Those who are following the path of faith, of trust, of love, they will know it, that if God gives poison then it MUST be honey, it can't be otherwise. We may not understand it right now, because our understanding has limits. We may not be able to see the point of it right now, because our vision is very small, our perspective very narrow -- and existence is vast. And everything is linked with everything else.

Our situation is like those five blind men who went to see the elephant and each touched a part of the elephant and thought that he knew the whole of it. And they all started quarreling.

That's how philosophers go on quarreling with each other. Nobody has seen the elephant, and each seems to be very very certain about his standpoint. And in a way he HAS seen a part, he has at least felt a part. Somebody has touched the legs and feels that an elephant is like a pillar. And he is not absolutely wrong, true; he is partially right. But whenever any partial truth starts claiming to be the whole, then there is danger -- and then it is more dangerous than a lie.

But that's what philosophical systems go on doing. Knowledgeable people are blind people; they have not seen the elephant, they have only specialized in a certain way. All those five blind people were specialists, experts. One had touched the leg, another had touched the ear, another one still had touched the trunk: they were all specialists, they knew only a part.

And this is the situation today. The chemist only knows about chemistry, and the physicist only knows about physics, and the psychologist knows only about the mind, and so on and so forth, and there seems to be no meeting ground. And there is a great quarrel amongst all these blind experts. The physicist does not know anything about chemistry, and the chemist knows nothing about poetry, and the poet knows nothing about music, and the musician knows nothing about mathematics, and they are all quarreling.

The quarrel is coming to bigger and bigger proportions. And each branch of knowledge is becoming so specialized, so narrow, that it seems almost impossible for any person to have contact with other specializations.

It is very difficult to find a man who is a poet and a mathematician and a physicist and a philosopher and a mystic; it is very difficult. And we need such people. Without such people, man will fall apart. Without such people there will be no possibility of a synthesis. Who will these people be? Is it possible for a man, is it feasible for a man, to know all that physics knows and chemistry and biology and geology and so on and so forth? It is humanly impossible. Nobody can know all the branches of knowledge that are available today.

Oxford University teaches three hundred and fifty subjects, and each subject has a tremendous amount of knowledge that has accumulated down the ages. They say the specialist is one who knows more and more about less and less. And the greatest specialist is one who knows nothing, or who knows ALL about nothing.

This is a very strange situation humanity is facing for the first time. Then who will become the bridge? Only the wise man can become the bridge. The wise man is not one who will know all these branches. The wise man will be one who will go deep into his own being and know the consciousness out of which all these branches have arisen. The wise man will get to the roots, will understand the roots. And by understanding the roots, all the branches and all the foliage and all the fruits and all the flowers are understood.

The lover has died and left both
belief and unbelief.
Burning in love of the flame,
the moth does not distinguish
between the light of the mosque
and the light of the monastery.

This is a Sufi saying. Wisdom arises when you die, when the ego disappears.

The lover has died and left both
belief and unbelief.
Burning in love of the flame,
the moth does not distinguish
between the light of the mosque
and the light of the monastery.

The moth will not be concerned whether the flame that has called it forth is burning in the mosque or in the temple. The moth recognizes only the flame; wherever it is, that is irrelevant.

And so is the case with a lover, with a Sufi, with a disciple. He is not worried where the master is available, the flame is available -- in the temple, in the mosque, in the church. He is not worried about that. Wherever he sees the flame he is ready to die in the flame, disappear into the flame. And in that very disappearance, wisdom arises. The death of the ego is the resurrection of wisdom in you. You are again a child, innocent, wondering, full of awe. And then the whole existence is a mystery.

Then it is fantastic. Then its beauty is unbelievable, then its joy is unbearable, then its ecstasy is overwhelming.

BE CONTENTED WITH YOUR LOT;
BUT IF YOU HAVE ANY COMPLAINTS,
GO AND TAKE THEM TO THE CADI,
AND OBTAIN SATISFACTION FROM HIM --
THAT'S HOW THE FOOL'S MIND WORKS!

If you dissolve your ego into your supreme self, then there will be great contentment. You will be contented with things as they are. Then there will be no desire to go anywhere else, to be somebody else. Then you will be utterly grateful, whatsoever you are. You will bow down immediately to God in great contentment, in great gratitude.

BE CONTENTED WITH YOUR LOT;
BUT IF YOU HAVE ANY COMPLAINTS...

And the wise man has no complaints, he knows nothing but contentment. And if you still have any complaints, then go to the priest, the Cadi; then go to the priest and obtain satisfaction from him, because that is his function.

Just see the difference between two words, 'contentment' and 'satisfaction'. Contentment arises out of wisdom, it is a fragrance of wisdom, and satisfaction is just imposed through knowledge. If you go to the priest he will satisfy you. If you go to the priest and say, "I am getting old and I am becoming afraid of death," he will say, "Don't be worried. Only the body dies, the soul is immortal." He will simply give you knowledge. He himself has not attained, otherwise he would not have been a priest.

The function of the priest is to console you. The function of the priest is somehow to keep you adjusted to the world. That has been the function of the priest up to now.

Now, particularly in the West, the function is being transferred to the psychotherapist. The priest has functioned as the psychotherapist is functioning today. The priest is the ancientmost psychotherapist, and the psychotherapist is the modern priest. Their function is to keep people satisfied, to help people remain adjusted to the society in which they are living.

This satisfaction is not contentment, this is just patchwork. Sooner or later, again the doubt will arise. The priest says the soul is immortal, but who knows? He may be wrong. He may be lying, he may be deceived -- because you have also seen the priest in different situations.

I lived in Raipur for a few days. It happened, a professor's wife died, so I went to see him. There were many people and they were consoling him, saying, "Don't be worried." A man, a knowledgeable man, a brahmin scholar, was saying, "The soul is immortal, only the body dies."

A few days afterwards, just by coincidence, that scholar's wife died. I went there, just to see what the

scholar was doing now. He was crying. I said, "This is absurd. You, and crying? And I have seen you consoling one professor whose wife had died, and you were telling him the soul is immortal. What happened to your knowledge?"

He said, "Forget all about it. Who knows? I was just consoling the man. And please don't raise such uncomfortable questions at this moment. My wife is dead and you are bringing up some philosophical argument."

Your priest may say to you that the soul is immortal, but how long will you be able to trust it? One day you will see the priest behaving in just the opposite way. The priest says one thing, behaves in another way. It is not possible to attain contentment through the priest.

But that is the priest's function, that he keeps you satisfied. Satisfaction is not contentment, satisfaction is a false coin again. Just as knowledge is a false coin compared to wisdom, satisfaction is a false coin compared to contentment. Contentment arises from your own understanding, satisfaction is given by others.

Always beware of the borrowed, the borrowed is always false. But that is the fool's mind, how it works. The fool's mind is more interested in consolation than in wisdom.

I had one old friend, his son died. He was seventy when his son died; the son was young, not more than forty. It was a great shock to the old man. I went to see him and I told him, "Stop crying and weeping, it is pointless. Now you know that even a young man, perfectly healthy, can die. And you are old, you are seventy, and you are no longer healthy either. So take a hint: don't waste your time in crying and weeping and suffering. It is an indication that YOUR death is coming."

He said, "What?" He forgot all about his son -- he was angry at me. Because these are the moments when people are searching for consolation. I said, "Yes, it is an indication that your death is coming. Now prepare for your death. God has simply made you aware: this is an alarm."

He became very angry with me. Who wants to hear about one's own death? He wanted me to say something nice about the son. And he said, "Can't you say anything nice?"

I said, "Nice things won't help; they will only console you, they will satisfy you. And many other people are doing it already. Let me do the real necessity. The real necessity is that you should not waste your time in crying and weeping and getting consoled and enjoying sympathy. The time has come to be shocked. Only such a shock can destroy your shock-absorbers. Look at the corpse of your son. Forty years old, perfectly young, healthy, and he can die within a moment.

"He was not ill. In the night suddenly he died, by the morning he was found dead in his bed. He had gone to bed perfectly healthy. Now think about you!"

He became so angry that he stopped coming to me. And within a year he did. But he didn't prepare. If he had been a little more intelligent he would have prepared -- he would have met his death in a totally different way, he would have met his death meditatively. But the fool's mind works in a certain way. He is only worried about consolations and satisfactions.

The real thing is contentment. And contentment is possible only when you have known your reality -- when you have penetrated your innermost core of being and you have seen THERE that there is no death, and you have seen there that there is no disease and that you have seen there that it is eternal, it is beyond time.

Then all fear, all fear of death, all anguish, all anxiety, disappears. And there arises great contentment. That contentment is prayer.

WHATEVER BEFALLS YOU,
MISFORTUNE OR FORTUNE,
IS UNALLOYED BLESSING;
THE ATTENDANT EVIL
A FLEETING SHADOW.
'GOOD' AND 'EVIL' HAVE NO MEANING
IN THE WORLD OF THE WORD:
THEY ARE MERE NAMES, COINED
IN THE WORLD OF 'ME' AND 'YOU'.

Whatever befalls you -- if contentment has arisen in you, just a little taste of contentment, a little light of wisdom, just a little part of your being has become luminous -- then...

WHATEVER BEFALLS YOU,
MISFORTUNE OR FORTUNE,
IS UNALLOYED BLESSING.

Then all is blessing, all only CAN be blessing, because all comes from God. This whole existence is divine: how can evil happen?

But if you see the attendant evil, then know well, it is a fleeting shadow. Just as when you walk in the sun a shadow is created, but the shadow is nonexistential. Just as when you are in great ecstasy a shadow is created; that shadow is nonexistential. Know well that the nonexistential need not be worried about, it is just a shadow.

Evil is a shadow of good, and hate is a shadow of love, and anger is a shadow of compassion, and ugliness is a shadow of beauty, and sadness is a shadow of joy. Once you have seen it on your own -- not because I say so but when you have seen it on your own -- then the whole life is nothing but a constant showering of blessings.

'GOOD' AND 'EVIL' HAVE NO MEANING...

Then there is no question of good and evil. All is good, supremely good.

... IN THE WORLD OF THE WORD...

Logos, God, Tao. Good and bad are...

... MERE NAMES, COINED
IN THE WORLD OF 'ME' AND 'YOU'.

There is no me and no you. This is ADAB, Sufis call it ADAB: being in the presence of the master, seeing and feeling that there is no me and no you.

Feel it right now! I am not here simply to talk to you on great things, I am here to give you a taste of those great things. Even if for a single moment you are not there as you, and you don't think of me as separate from you, just for a single moment we are bridged -- in that very moment you will see great blessings descending. That is the grace of being with a master.

And it is easier to drop your 'me' and 'you' with a master than anywhere else. Why? Why can't you drop it anywhere else? Because anywhere else two persons will have to drop it, and it will become complicated. And two persons will have to drop it simultaneously, only then can there be a fleeting moment of joy. With the master it is possible because on one side, the master's side, there is no 'I', no 'you'. So half the work is already done. Now it is only on your side. So whenever you can drop your 'you', your 'I', immediately you are in contact, immediately you are bridged.

The master is an absence. Whenever you become an absence, two zeros dissolve into each other. Two zeros cannot remain separate. Two zeros are not two zeros; two zeros become one zero.

Just a few days ago, I said that from my side there is no relationship, the relationship between a master and a disciple is one-way traffic. Chetna wrote me a beautiful letter saying, "You told it very nicely, it was a sugar-coated pill, but it has stuck in my throat."

Chetna, drink a little more of me, so that it can go down the throat. Drink a little more of me, drink a little more of this absence, drink a little more of one who is NOT. I can understand, it hurts. It is a bitter pill, even though sugar-coated. It hurts to feel that the relationship is only from your side and not from the master's side. You would like it that the master also needs you. You would like me to tell you, "I need you, I love you very much."

I can understand your need, but that will not be true. I can only say, "I don't need you, I love you."

Need exists only with the ego. I cannot relate with you, because I am not. You can relate with me, because you are still there. Because you are there you can go on relating with me, but that relationship will

remain only so-so, lukewarm.

If you also disappear the way I have disappeared, then there will be a meeting -- no relationship, but a merging. And relationship cannot satisfy. You have known so many relationships: what has happened through them? You have loved, you have been friendly, you have loved your mother and father, your brother and sister, you have loved your woman, your husband, your wife. You have loved so many times, you have created relationships so many times. And you know, each relationship leaves a bitter taste in the mouth. It does not make you contented. It may satisfy for a moment, but again there is dissatisfaction. It may console you, but again you are left in the coldness of loneliness.

Relationship is not the true thing. The true thing is communion, the true thing is merger. When you relate you are separate, and in separation there is bound to remain the ugly, mischievous and agony-creating ego. It disappears only in the merger.

So, Chetna, drink a little more of my absence, drink a little more of my love which does not need you. And then the pill will go down the throat and you will be able to digest it. And one day will arise, the great day, when you will also love me and will not need me.

When two persons love and both have no need for each other, love takes wings. It is no more ordinary, it is no more of this world, it belongs to the beyond. It is transcendental.

YOUR LIFE IS JUST A MORSEL IN HIS MOUTH;
HIS FEAST IS BOTH A WEDDING AND A WAKE.
WHY SHOULD DARKNESS GRIEVE THE HEART?
-- FOR NIGHT IS PREGNANT WITH NEW DAY.

We are all in God's mouth: a tremendously pregnant statement.

YOUR LIFE IS JUST A MORSEL IN HIS MOUTH...

Be absorbed by him. Don't resist, don't fight: dissolve yourself in him.

YOUR LIFE IS JUST A MORSEL IN HIS MOUTH...

Be eaten up by him. Don't fight, don't escape, because it is only if you absorb yourself in him that you will come to know what true life is.

... HIS FEAST IS BOTH A WEDDING AND A WAKE.

This is something beautiful: meditate over it. BOTH A WEDDING AND A WAKE -- a wake means when somebody dies and you have to watch to corpse. A wedding and a wake, both together?

Yes, it is together, because your death is your resurrection. On the one hand, you die: it is a wake. On the other hand, you become married to him for ever and for ever: it is a wedding. It is a cross, a crucifixion, and a resurrection follows. And only those who are ready to die into God are born anew. Then they have cosmic souls, then they have eternal beings.

WHY SHOULD DARKNESS GRIEVE THE HEART?

Don't be worried about death and darkness...

FOR NIGHT IS PREGNANT WITH NEW DAY.

Soon, as the night darkens and becomes more and more densely dark, the morning comes closer and

closer. Die, learn to die, and you will be able to attain to life abundant.

YOU SAY YOU'VE UNROLLED THE CARPET OF TIME,
STEP THEN BEYOND LIFE ITSELF AND REASON,
TILL YOU ARRIVE AT GOD'S COMMAND.

How long have you lived in time? Millions of lives. If you trust the East, then eighty-four million lives. It is a long journey, you have unrolled the carpet of time long enough. Now be finished, now be a little more intelligent. Have you not learned any lesson? You have lived so long and you have done all that you can desire to do, and millions of times. And still you are not fed-up, not bored?

YOU SAY YOU'VE UNROLLED THE CARPET OF TIME,
STEP THEN BEYOND LIFE ITSELF AND REASON...

Now the moment has come. Step beyond life: die into God. And of course, if you want to die into God you will have to step beyond reason, because reason will say, "What are you going to do? Death? Who knows? Resurrection may follow, may not follow. Who knows? The seed may die and there may come no sprout and no tree in its place. How can it be guaranteed?" Reason will create a thousand and one doubts.

But you have been reasoning and reasoning for millions of lives, and reason has not given you a single conclusion, it has not made you a little bit more intelligent. It keeps you in the old rut.

If you have seen that it keeps you in the old rut, be courageous -- trust. Courage means trust, trust means courage. Take the risk: go beyond reason and go beyond life...

TILL YOU ARRIVE AT GOD'S COMMAND.

And if you can go beyond reason and beyond your so-called life, suddenly you are taken up, possessed by God. Then he starts living through you. Then you become a flute, a hollow bamboo, then he sings the song.

YOU CANNOT SEE ANYTHING, BEING BLIND BY NIGHT,
AND BY DAY ONE-EYED WITH YOUR FOOLISH WISDOM!

In the night you cannot see because it is dark. In ignorance you cannot see because you are ignorant, and in knowledge you cannot see because your knowledge covers your eyes. The ignorant is suffering because he is ignorant, and the knowledgeable is suffering because he is knowledgeable.

Drop both! -- ignorance and knowledge. Simply be utterly clean of both, knowledge and ignorance: just be an opening.

And in that opening comes the great guest, in that opening you become the host. God is ready to penetrate you, but either your ignorance prevents him or your knowledge prevents him.

Remember, innocence is the absence of BOTH, ignorance and knowledge. The innocent man is not aware that he knows, is not aware that he does not know. He is simply a pure mirror, reflecting whatsoever is the case.

Become a pure mirror: that's what meditation is all about.

Chapter title: Something To Be Remembered

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The first question:

THE MASSES WERE AGAINST JESUS, THEY WERE AGAINST BUDDHA, THEY ARE AGAINST YOU. WHY?

The masses live in a kind of non-individual existence. They live like sheep. So whenever a man like Jesus or Buddha is there, asserting his individuality, his rebellion, his freedom, he is naturally disliked. The masses become afraid; their foundations are shaken. If Jesus is right, then the whole life pattern of the masses will have to be changed. It is too much work, and people have invested too much in their slavery.

The presence of Jesus makes people feel bankrupt. The moment you come across a Buddha, you are reduced to a very ugly kind of inhuman being. You lose all dignity, you feel humiliated. If you are intelligent you will rise to the occasion: you will see the point that up to now you have lived in ignorance, in sleep. And you will feel grateful to the Buddha that his presence has become a ray of light into your dark night of the soul.

But that much intelligence is very rare. People are stupid and stubborn, they immediately react. Rather than rising higher and taking the challenge of the peak the Buddha is, they destroy Buddha, they destroy Jesus, so that they can again fall asleep and dream their so-called sweet dreams.

That's why they are against me: I am a kind of disturbance. My presence cannot be ignored: either you have to be with me, or you have to be against me. Whenever you cannot ignore the presence of a certain person and you have to choose, great turmoil arises in your being -- because no choice is easy. Choice means change.

You have lived for fifty years in a certain way: those habits have become settled. Now, suddenly I am here calling you forth out of your grave that you have believed was real life. I am here condemning all that you have lived for -- all your values, all your so-called morality, all your knowledge, all your religion. Only very courageous people, very few chosen ones, will be able to rise to the occasion and risk all that they have for something that is not visible, for something which you can only trust.

Now, this is difficult for the ordinary masses; they decide for the known. Jesus is something of the unknown, Buddha is something from the beyond. Now the question is whether to choose the known, the familiar, the safe, the comfortable, the convenient, or to choose this adventure and go with Buddha into something uncharted and unmapped, into something one can never be certain about, whether it is or it is not.

Buddha himself may be deceived or may be a deceiver. There is no way, this way or that, to be totally certain about it. In deep hesitation, in deep confusion, in deep trembling, one has to go with the Buddha. Only those who are still young, whose minds have not yet gathered too much dust, who are still capable of wondering, feeling the awe of life, who are still not absolutely settled, closed, finished, who are not yet dead -- only those few people will be able to go with me, with Jesus, with Buddha. Others are bound to be against them.

And then there are many other reasons too.

People like to belong to groups. It gives a kind of consolation, satisfaction: "I am on the right track." If you are a Christian then millions of Christians are with you; you belong to them, you are not alone.

If you are with me, you are almost alone. You will be uprooted from the crowd to which you had belonged up to now. For a few moments you will be nowhere, no one. You will become anonymous. You

will not be a Christian or a Hindu or a Mohammedan -- and that has become your identity.

You have been a Christian or a Hindu or a Jew, and that is your identity, that's what you know about yourself. If somebody asks, "Who are you?" you can say, "I am a Catholic." It gives you a certain false feeling that you know yourself. People go on living in the world of "as if". But when you live in the world of "as if" long enough it starts looking real; you start believing it.

The child is born: he is not Christian nor Jew nor Hindu. And he is perfectly happy without being a Hindu. But soon he will become a Hindu or a Mohammedan or somebody else. He will have to be taught; he will be given an identity, a label -- and that label means much to you, because behind the label is emptiness.

Once the label is taken away, you will fall into an abysmal emptiness. Unless you are really courageous, unless you have real guts to go into that emptiness, you will want to cling to the label.

Some experiments by Henry Tajfel at Bristol University have produced unexpected results. Parties of schoolboys aged fourteen to fifteen were subjected to a quick, and bogus, psychological test; then each boy was told that he was either a "Julius person" or an "Augustus person". No explanation was given of the characteristics of the Julius or Augustus people, nor did the boys know who the other members of their group were. Nevertheless, they promptly identified with their fictitious group, proud to be a Julius person or an Augustus person to such an extent that they were willing to make financial sacrifices to benefit their anonymous group brothers and to cause discomfort in the other camp. Tajfel says that you can alter a person's behavior predictably, just by telling him he belongs to a group -- even a group of which he has never heard before. Almost automatically the participant in these experiments favours anonymous members of his own group and, given the opportunity, he is likely to go out of his way to put members of another group at a disadvantage. People will stick up for a group to which they happen to be assigned, without any indoctrination about who else is in the group or what its qualities are supposed to be.

Only by grasping the full import of the positive and quick propensity of human beings to identify with any group they find themselves in can one make a firm base from which to search out the origin of hostility.

These experiments of Henry Tajfel are of tremendous import. People love to BELONG. And when a man like Jesus comes, he uproots you from your group. Jesus comes and he takes you out of your community of the Jews. He starts something new, which has no past, no history, no respectability. He simply begins things from ABC.

Now, those few people who followed Jesus must have been of some integrity, otherwise they would not have followed him -- because following Jesus meant that they would no more be part of the Jewish community in which they had been born and indoctrinated, and to which they had always belonged. And they had always been proud that they were Jews, the chosen people of God. They had always believed they were special people.

Now here comes the son of a carpenter, Jesus, with nothing in his past to support him, a vagabond, and he starts gathering a group of people. This group is so new, it will take time for people to belong to it; it will happen only when Jesus is gone. But when Jesus is gone it is pointless.

After Jesus died, nearabout two hundred, three hundred years afterwards, Christianity itself started becoming a special group. Then people were happy to belong to it. Now millions are happy to belong to Christianity.

People like to belong. Now, if you come to me you will be losing your belonging. You will be becoming alone. And you will be going with somebody who has no past, no traditional support. It will be an absolutely new enterprise, risky. It is a gamble. And people even like to belong to fictitious groups -- what to say about religions?

Arthur Koestler says:

I found these experiments of Henry Tajfel extremely revealing, not only on theoretical grounds but also for personal reasons, related to a childhood episode which has never ceased to puzzle and amuse me.

On my first day at school, aged five, in Budapest, Hungary, I was asked by my future classmates the crucial question: 'Are you an MTK or an FTC?' These were the initials of two leading soccer teams, perpetual rivals for the league championship, as every schoolboy knew -- except little me, who had never been to a football match. However, to confess such abysmal ignorance was unthinkable, so I replied with haughty assurance: MTK, of course!

And thus the die was cast: for the rest of my childhood in Hungary, and even when my family moved to Vienna, I remained an ardent and loyal supporter of of MTK; and my heart still goes out to them, all the

way across the Iron Curtain. Moreover, their glamorous blue-and-white striped shirts never lost their magic, whereas the vulgar green-and-white stripes of their unworthy rivals still fill me with revulsion.

I am even inclined to believe that this early conversion played a part in making blue my favorite color. After all, the sky is blue, a primary color, whereas green is merely the product of its adulteration with yellow. I may laugh at myself, but the emotive attachment, the magic bond, is still there, and to shift my loyalty from the blue-white MTK to the green-white FTC would be downright blasphemy.

Truly, we pick up our allegiances like infectious germs. Even worse, we walk through life unaware of this pathological disposition, which lures man from one historic disaster into the next.

You come to me -- you have already belonged to a group for your whole life. You have been a Hindu, a Mohammedan, a Christian, a Jew. And these groups are not ordinary groups like football teams -- they indoctrinate, from the very beginning they start conditioning you. A great conditioning exists in you.

So whenever a man like Jesus or Buddha is there, your conditioning goes against him. He wants to create an unconditional mind, that's the problem. He wants you to get rid of all your pathological attachments, that's the problem. You are too much attached to your disease, your pathology, and anybody who wants to see you healthy and whole will look like the enemy. See the point.

Another new sannyasin, Dwabha, has just written to me saying, "I am feeling very good here, but when I go out there are Christians who hand out pamphlets to me about Christianity, about Jesus, and they tell me that you are an anti-Christ. So what should I do?"

It is natural. Christians are becoming afraid, because so many Christians are coming to me. The fear is natural, they have a vested interest. Hindus are afraid, Jains are afraid; their fear is understandable. To take anybody from any group to which he has belonged is to offend the group, because their number is reduced. And number means power. In this world, the more people belong to your group, the more powerful you are. In the name of religion, much power politics goes on.

So they will tell you that I am anti-Christ. They were telling Jesus' followers that Jesus was anti-Moses, they were telling Buddha's followers that Buddha was anti-Veda. That has been an old story; it is nothing new.

Truth cannot be accepted by the masses because the masses live in lies. And they have lived so long in their lies that those lies are not longer lies to them, they really believe in them. Whenever you say something different from their beliefs you create confusion in them, and nobody wants to be confused. You create an inner trembling, a doubt in them, and nobody wants to be in doubt. But doubt is there. If they had known the truth there would have been no fear. They have not known the truth, they have only believed. Doubt is there, deep down in their souls, so whenever you say something that goes against them their doubt starts rising and surfacing. And they are afraid to be in doubt. Everybody wants certainty. Why? Because certainty gives you security, certainty gives you confidence. Doubt makes you shaky.

And I am going to create much doubt in you -- because in my vision, unless doubt destroys your false certainties, there is no possibility of attaining to true certainty. True certainty is not out of belief; it comes out of experience, it comes out of your own realization.

I am not anti-Jesus, I am certainly anti-Christianity. I am not anti-Buddha, I am certainly anti-Buddhist. I am not anti-Krishna but I am certainly anti-Hindu.

Whatever I am saying and doing is the work of Jesus, the work of Krishna and Buddha. Certainly not in the same language -- how can it be in the same language? How can I speak Aramaic to you, how can I use the metaphors Jesus used? Those metaphors are out of date, they don't belong to this century. I will have to be more scientific, I will have to be more logical. Even so I want you to go beyond logic, I will have to lead you to the extreme point of logic first;only from there you can take the jump into the illogical.

I cannot talk with you the way Buddha talked. He was talking to a different audience. So my words will be different, my approaches will be different, my methodology will be different. But the moon that I am pointing to is the same. My finger is different, it's bound to be so. If you compare my finger with Jesus' finger, they are different. But the moon that we are pointing to is the same. Look at the moon and don't be bothered too much by the fingers.

The second question:

I HAVE BEEN THINKING OF BECOMING A SANNYASIN FOR AT LEAST SEVEN YEARS. WHY AM I NOT

ABLE TO TAKE THE JUMP?

It seems you are not aware of death at all. If you are aware of death you cannot postpone like that. And now, because you have been postponing for seven years, postponement must have become a habit. You have practised it long; you have become too attached to postponing.

Postponement gives you a good feeling. First, it is not risky; you need not change. You are always going to change tomorrow, and the tomorrow never comes. So meanwhile you can remain the same as you are. The tomorrow becomes a protection: "Tomorrow I will become a sannyasin. So today, whatsoever I am, I HAVE to be. It is only the question of one day: tomorrow I will become a sannyasin and I will take the jump."

And when tomorrow comes, it always comes as today.

Now, for seven years you have been practising postponement. It must have become a kind of addiction. Remember, death can happen any moment. Those who are aware of death, they drop postponement, because tomorrow is not certain. Only this moment is certain, the moment that is already in your hands. Even the next moment is not certain.

So if you see something valuable in a thing, do it! And do it NOW. Remember it: now or never. If you don't want to do it, who is telling you to do it? Forget all about it. But please don't postpone. Either decide "I am not going to take sannyas" -- and that's perfectly good. At least decisiveness will be there, your worry will be dropped. Decide "I am not going to take sannyas" and be finished with it. Or take the jump and be finished with it.

A male dinosaur and a female dinosaur were having an affair. For ten million years they walked around, talking and looking into each other's eyes. Then they would sometimes hold hands, and this continued for twenty million years more.

For the next fifteen million years they would kiss and touch each other all over. Then finally the male said to the female, "Dear, we have been together for so many years, how do you feel about... you know, I think it is time we made love!"

"I want to but I can't" she answered. "I have now got my period for the next seventy million years."

You are not a dinosaur, time is very short. Life is very small. Out of a seventy-year life span, almost thirty-five years are lost in sleep. And then eating, drinking, dressing, going to the office, coming to the house... then earning the bread -- and the friends and the clubs and the hotels and the movies and the TV. Just count, and you will not find even one year to live. You will not find even one year left to live. You will not even find one year out of seventy years to meditate, to search, to be.

It is already too much that you have spent seven years thinking of sannyas. Either take it or forget all about it, but be decisive. To remain so indecisive for so long is dangerous because then indecisiveness becomes your nature.

The third question:

BELOVED MASTER, I FINALLY REALIZED THAT I AM NEVER GOING TO GET ENLIGHTENED. BUT THERE IS NO WAY TO DIE. WHAT TO DO?

Pratima, this is a great realization. No one is going to get enlightened, because enlightenment is not something that has to happen. It has already happened, you ARE enlightened. You just have to look into yourself and find it. It is already the case.

That's my whole theme that I am preaching to you, day in and day out, year in and year out. Enlightenment is not something like an achievement that will happen some day. It has already happened, you ARE enlightened, there is nobody who is not enlightened.

But man has the capacity to remember or to forget, and you have forgotten it. You have decided to forget about it; you are keeping it behind your back. It is there; you can keep it behind your back for millions of lives, but it is there, and it will remain there. And any moment you decide to turn, a one-hundred-and-eighty-degree turn, you will be surprised: it has always been there waiting, waiting for

you to come home.

Pratima, you are not going to get enlightened because you ARE enlightened. I am here not to MAKE you enlightened, but just to remind you. Just to remind you: that's the function of the master, to shake you into wakefulness.

God is your treasure. All that you need, all that you can EVER need, is already given. It is already provided for. But you have not searched within yourself, you have not opened the treasures within yourself. And you go on looking all over the earth. You can go on looking and you will not find it, because it is not something to be found, it is something to be remembered. See the distinction, the difference: it is vast. It is a difference that makes a great difference.

It is as if you have money in your pocket but you have forgotten. And then one day suddenly you remember and it is there. One day suddenly, searching for something else, you find it.

Enlightenment is not something in the future, it is your presentness. Become aware of it now. This is it.

The fourth question:

MORARJI DESAI SAID IN AN INTERVIEW GIVEN TO "SUNDAY": "RAJNEESH PUTS EMPHASIS ON THE SOCIALIZATION OF WOMAN."
HE SAID, "JUST AS PROSTITUTES ARE SOCIALIZED, HE WANTS ALL WOMEN TO BE SOCIALIZED." HE ALSO SAID, "RAJNEESH GOES EVEN FURTHER AND SAYS THAT THERE IS NO NEED OF MARRIAGE. RAJNEESH ALSO ADVOCATES FREE SEX."
WHAT DO YOU SAY ABOUT IT, BELOVED MASTER?

Morarji Desai is a male chauvinist. Women are not property, so how can they be public or private? What is a man, public or private? If men need not be public property or private property, then why should women be either Public property or private property? The whole idea is based in male chauvinistic attitudes.

Morarji Desai represents all that is rotten in the human past. These are the two attitudes that have been taken by men about women; both are wrong.

Karl Marx and Engels have some insight about it. They say that as the ownership of things arose, the ownership of women arose simultaneously. The husband/wife relationship came as a by-product of of private property. Hence Marx and Engels were in favor of making women socialized. That is going from one stupidity to another; but the basic idea is the same, that the woman is a property. Either she belongs to a particular man for his whole life, then she is a wife. Or she is possessed by a man for one single night, then she is a prostitute.

What is the difference between a prostitute and a wife? One is a temporary arrangement, the other is a little more permanent. Marriage is a permanent kind of prostitution; deep down, it is not different. Hence marriage and prostitution have both existed together.

If you go into it, it is marriage that has created prostitution. And prostitution will never disappear from the world unless marriage disappears; it is the shadow of marriage. In fact prostitutes have been saving marriage. It is a safety measure: the man can go once in a while, just for a change, to some other woman, a prostitute, and save his marriage and its permanency.

That's what has been done, down the ages. The prostitute was there to save you and your marriage. So whenever your marriage was on the rocks you could always go to the prostitute. Whenever you were bored with your woman, tired of her, just to be refreshed you could go to the prostitute, and things would start flowing again with your own woman. The prostitute was a kind of holiday.

People think prostitution is against marriage, they are utterly wrong. Prostitution is the other side of the same coin: on one side it is marriage, on the other side it is prostitution.

That's why marriage has existed for at least five thousand years, but people have not been able to get rid of prostitution -- they cannot. There is a logical relationship, they are interdependent. If prostitution is simply stopped, marriages will start falling apart. The prostitute is like a glue, she helps you to remain not bored with your woman. But both are based on the idea of property.

In China, for centuries, it was the rule that if a man killed his woman he was not thought to be a murderer. He could not be punished by the court, because the woman was his property. It is your right to destroy your chair, or if you want to demolish your house it is nobody else's business to interfere.

For centuries the woman has been thought of as property. In India, even the words are there: the woman

is known as NARI SAMPATTI, the female property. When a girl is married, the father is said to give the girl as a gift: KANYADAN.

The woman has been treated as a thing. I am against it.

Who told Morarji Desai that I want women to be socialized? That must have been his inference. I have never said it. There is no need to socialize, because that will again be treating women in an inhuman way.

That was the idea of Engels and Marx, because they were reactionaries. They were reacting against private property. So just as factories had to be nationalized, socialized and state-owned, in exactly the same way, everything private should be owned by the society. They made this proposal that the woman should be owned by the society. Everything that had been owned by persons now had to be owned by the state or by the society.

I am not a communist, I am an anti-communist. My whole approach is that the woman is not a thing, the woman is a human being, as much as Morarji Desai. Nobody needs to own anybody else. Neither the husband needs to own the woman, nor does the woman need to own the husband. The whole idea of ownership is ugly, violent and degrading. I have never said this.

But there are a thousand and one rumors in this country about me, what I say, what I am doing here. This seems to be really strange. These people never come here to see what is happening; they go on believing in the rumors.

The first thing: the woman is different from the man, but not unequal. She has equal rights. The difference is there, and the difference is beautiful and the difference should be maintained.

Now there is a tendency in the West to destroy the difference. And whenever something starts happening in the mind, it immediately affects the body. The Western woman is losing much femininity. Particularly because of women's lib, the idea is: destroy differences, only then can you be equal.

That's nonsense. You can be different AND equal. The rose is different from the lotus, but they have an equal right to be in the sun and to be in the wind and to be in the rain; they have an equal right to exist. They are different, and their difference is beautiful; it makes life rich, it gives variety.

Men and women ARE different, and they should remain different, because that is the whole reason for their attraction to each other. If they become too much alike they will lose that attraction. They should be diametrically opposite, they should be as far away from each other as possible, so that the mystery continues and the desire to explore each other continues.

The Western woman is losing something. The Eastern woman is not yet a human being; she is thought of as property. People like Morarji Desai still go on thinking of women as property, private property. In the East the woman still remains a thing, a commodity to be sold and purchased; either permanently, then it becomes marriage, or temporarily, then it is prostitution.

The difference between prostitution and your so-called marriage is only of degrees -- not of quality, only of quantity.

In the West, because of women's lib, the idea is arising that the woman has to be just like the man, only then will she be equal. That's again another foolishness. Equality need not be similarity. And if the woman becomes similar to the man she will lose all her charm, all her grace, all her beauty.

Even her body is adjusting and becoming more like a man's. She is losing her curves, she is losing softness, becoming a little hard. She is becoming aggressive, losing her receptivity, and she is pretending to be like a man. If the woman starts pretending to be like a man she will always remain a second-rate man: she can never become first-rate, she will be a copy. How can a woman become a first-rate man? That is impossible. It is as impossible as a man trying to become a first-rate woman; he will just be a copy, an actor, a pretender. And all pretension is to be condemned.

The woman has to remain a woman, the woman has to keep her distance. The woman has to grow those differences, because those differences are of immense value. It is in those differences that the whole poetry of life exists. Those differences are the magnetic force: bring men and women too close, make them too alike, too similar, and you will have destroyed
oman is not yet a human being; she is thought ofction will be gone.

I am neither for that, nor for the Eastern stupidity that the woman should be treated as a commodity. Why can't men and women exist as friends, equal although utterly different? What is the need of there being either private property, a private ownership of women, or a social ownership? The very idea of ownership is wrong. Nobody can own anybody else.

If understanding grows in the world, parents will not even own their children. They should not, because the idea of ownership is dehumanizing. Children come through you but you don't own them, they are not

your property. Love them because you have given birth to them, but don't try to make them imitators. Don't use and exploit them for your own ambitions, don't claim that they belong to you. They onoly belong to existence and nobody else.

You ask: MORARJI DESAI SAID IN AN INTERVIEW GIVEN TO "SUNDAY": "RAJNEESH PUTS EMPHASIS ON THE SOCIALIZATION OF WOMEN. JUST AS PROSTITUTES ARE SOCIALIZED, HE WANTS WOMEN TO BE SOCIALIZED."

That is utterly false, I have never said anything like that. And one would hope that a responsible person like the prime minister of a country would have a little more sense, would go into facts and see what I have said and what I have not said.

HE ALSO SAID, "RAJNEESH GOES EVEN FURTHER AND SAYS THAT THERE IS NO NEED OF MARRIAGE."

That's true, there is no need of marriage, friendship is enough. Marriage came into existence only because man was incapable of love and friendship; it was a poor substitute. If you love somebody there is no need to make it a legal contract. And the legal contract cannot make it a certainty that you will love the person always. The legal contract has no power over love. Marriage is a legal contract; it is ownership, private ownership. It is a licence to own the woman.

Just as you have dog licences, it is a licence -- you are the owner.

This simply shows that there is no love. Law comes in only when there is no love; otherwise, love is enough unto itself.

Love should be the primary phenomenon, and then you can bee together. The togetherness should be a friendship and a responsibility. When two persons love each other they are responsible, they care for each other. No law is needed to create that caring and that responsibility; no law is capable of creating it, either. At the most, it can impose a certain formal structure on you which will destroy your love, your friendship.

As the society becomes more and more alert and more and more conscious, as it is becoming every day, marriage is going to disappear. Instead of marriage there will be friendship. Just as in the past 'husband' and 'wife' were beautiful words, in the future 'girlfriend' and 'boyfriend' will take a very respectable place.

Meanwhile, because you have to live in a society, you can go into marriage, but marriage should remain secondary. It should be only because you have loved each other; it should come out of your love, not vice versa. In the past it has been tried: first get married and then love each other. That is impossible; nobody can manage love, it is in nobody's power to create love. It happens when it happens.

You can put two persons together. And that's what has been done, down the ages. Marry two persons: they HAVE to be together. And when two persons are together they start liking each other, just as brothers like their sisters, and sisters like their brothers. It is a forced arrangement. And when two persons are together, a liking, a certain kind of liking arises, and they depend on each other, they use each other. But love -- that's a totally different affair.

If marriage comes first, there is almost no possibility of love ever happening. In fact, marriage was invented to prevent love, because love is dangerous. It takes you to such high peaks of joy, ecstasy, romance and poetry that it is dangerous for the society to allow people to soar so high, to see something of that height and depth. Because if a person has known love, nothing will ever satisfy him. Then you cannot satisfy him by just giving him a big bank allowance, no. A big bank balance will not help; now he knows something about real richness.

If a man has loved and lived those ecstatic moments, you will not be able to attract him towards power politics. Who cares? You will not be able to force him into ugly inhuman jobs. He would like to remain a poor man, but his love flowing. Once you kill love -- and marriage is an effort to kill it -- once you kill love, then the energy of the person that is no longer moving into love is available for the society to exploit.

You can make him a soldier, and he will be a dangerous soldier. He will be ready to kill -- any excuse, and he will be ready to kill, or to be killed. He will be boiling with frustration, with anger: you can force him into any ambitious direction. He will become a politician. He will become like Morarji Desai, his whole life only thinking of only one thing: how to become the prime minister of the country.

Now at the age of eighty-three he HAS become the prime minister. And just the other day I was reading in the newspapers that he has asked people to pray for his long life. Long life -- still? Will you ever leave

this poor country, or not? Long life for himself and his colleagues so they can serve the country. Will you not give the chance of serving the country to a few other people? Now, how long does he want to torture us?

These are the people who have not known love. Love frustrated becomes a great greed, love frustrated becomes great violence, love frustrated leads you into the world of ambitions. Love frustrated is very destructive.

But the society needs destructive people. It needs great armies: it needs armies of politicians, it needs armies of clerks, stationmasters, etcetera, etcetera. It needs people who are ready to do anything, because they have not known anything higher in life. They have never touched any poetic moment in their life; they can go on counting money their whole life and thinking this is all there is.

Love is dangerous.

I would like love to become available to each and all. And if marriage happens at all, it should be a by-product of love and it should remain secondary. If love disappears one day, no hindrances should be created in dissolving the marriage. If two persons want to get married, both should have to agree to it. But for divorce, even if one person wants to divorce, that should be enough reason. Two persons need not agree to divorce.

Right now, no hindrances are created for marriage. Any two fools can go to the registry office and get married. But a thousand and one hindrances are created for divorce. This is a very insane approach.

In my vision, all kinds of hindrances should be created when people are getting married. They should be told, "Wait for two years. Live together for two years. And after two years, if you still want to get married, come back."

People should be allowed to live together so that they can know what kind of people they are and whether they are suited or not, whether they mix or not, whether the can create a harmony in their life or not.

But anybody can go to the marriage office and get married, and nobody creates any disturbance. This is absurd. And when you want to get separated, then the whole court and the law and the police and everybody, is there to prevent you. The society is for marriage and against divorce.

I am neither for marriage nor for divorce. In my vision there should be only a kind of friendship between people, a responsibility, a caring. And if that day is far away, then meanwhile marriage should not be allowed so easily. People should be given a chance to test each other, to live in all kinds of situations. Just out of a poetic vision, just out of a first-sight love, marriage should not be allowed.

Let things cool down, let things become ordinary. Let them see wether they can manage with ordinary life, with day-to-day problems, and only then allow them to get married. That too should be temporary. Maybe every two years they have to come back to renew it; if they don't come, it is finished. The licence should be renewed every two years, and whenever they want to separate, no problem should be created.

AND HE SAID, "RAJNEESH ALSO ADVOCATES FREE SEX." WHAT DO YOU SAY ABOUT IT?

It is very difficult for Morarji Desai and people like him to understand what I am saying. What I am saying really means transcendence of sex. I am not teaching sex, I am teaching love. But in people's minds there is no difference between love and sex. In their minds love means sex, because they have not known love, they have only known sex.

Love and sex are far apart. Sex is a biological phenomenon, love is a human phenomenon. And what is the difference?

Biologically, nature is interested in you reproducing, so that life continues. Sex is a reproductory system. So in nature sex has no other significance than reproduction. It is only MAN'S glory, his dignity and freedom, that sex is, by and by, becoming free from biological hangovers.

Sex is becoming play, fun, celebration. When sex becomes play fun, and celebration it starts moving towards a new quality that is love.

Love is not needed for reproduction. Love is an ART like music, like poetry, like painting.

The difference is such: animals eat, man also eats; as far as eating is concerned there is no difference. But watch closely: whenever animals eat, they move into a place where nobody can see them eating because they are always afraid that that the other may start taking something from their food. Animals eat alone.

It is only man who likes to eat with people, who invites people, who makes a celebration out of eating. That is new, that is something utterly new; it doesn't exist in the animal world.

Animals eat just to fulfill their bodily needs. Man brings some aesthetics to his eating habits. He will

prepare food: he will prepare it in beautiful shapes and colors, he will give beautiful flavors to the food. And he will have eating manners: he will arrange the table and the lights and music and incense, and he will have friends gather, talking and gossiping, and then he will eat. Now eating has taken a totally different turn. It has become an art.

So is the case with sex. In animals it is only a reproductive phenomenon.

Morarji Desai's guru, Mahatma Gandhi, used to say, "Make sexual contact only when you want to reproduce." Now, that is animal, that is below human. He thought he was teaching something great, spiritual. That was not spiritual at all; that is below human dignity.

What he was teaching is utterly animalistic. He was saying that sex is allowed only when you want to reproduce a child, otherwise not. Then there is no possibility of love.

Love is the aesthetics of sex. Love is an effort to free it from its biological past. You love woman, not because you are basically interested in producing a child; you love a woman for her own sake. You love a woman for the sheer joy of being with her, you love a man for the sheer joy of sharing your energy with him. Sex may come into it, may not come into it.

If love is there and the climate of love is there and sex comes into it, even sex is ordinary sex no more. It is transformed by the love climate.

But it is not necessary that it should come. Two lovers can simply sit holding hands, looking at the full moon. There is not necessarily any need for sex to enter it. It is enough, it is immensely satisfying. Two lovers can read poems to each other, sing a song together, dance, hug, hold each other. Sex is not a necessity. If it happens, it is good. If it does not happen, there is no hankering for it to happen. Love is its own fulfillment. Love goes higher than sex.

I teach love. And if you know love, you will slowly slowly start moving beyond sex.

Mahatma Gandhi had no vision of love. And Morarji Desai learnt all that he knows from Mahatma Gandhi. He has no vision of love. I don't think he has ever loved anybody; I don't think he knows anything of love. All that he knows is ambition, greed and power-politics.

Sex, he must have known, because he has reproduced children. But that sex must have been something ugly, animalistic, mechanical, just for the sake of reproduction. He has been so much against any human warmth and contact that he even advised Mahatma Gandhi, his guru, against it.

Mahatma Gandhi, in his old age, used to walk with two girls, one on either side, just for support. He would put his hands on those two girls' shoulders and walk. He used to call them his walking-sticks.

You will be surprised that Morarji Desai brags about this very much: he says that he even advised Mahatma Gandhi, "This is not right, you should not touch women. And you should not walk with girls, your hands on their shoulders; it is not good."

Now, this man knows nothing of human warmth. This man is constantly obsessed with sex. He has known only very very rudimentary animal sex in his life.

And he goes on projecting his ideas on me. I am not teaching free sex, I am teaching love. Love certainly brings love to a higher plane; it helps sex to move beyond biology towards spirituality.

And then there is one step more. If you go on loving, non-possessive love, without becoming each other's property; if your love goes on growing into deep friendship, accepting the other as the other is, without making any demands on how he should be, without becoming each other's dominators; if your love goes on growing into friendship, prayer arises.

In love, sometimes sex will be a part. In prayer, sex will disappear completely. Love is the bridge between sex and prayer. Don't get stuck on the bridge: go beyond sex.

But all going beyond is always going through. Hence I say don't reject sex, otherwise you will never be able to know love. Transform sex, don't reject it. Anything rejected remains hanging around you like a loadstone.

Morarji is just a male-chauvinistic, traditionalist, obscurantist fascist.

The fifth question:

BLESSED ONE, IS IT NECESSARY TO COMMUNICATE IN DETAIL A PROBLEM I HAD WHICH I IN MY MIND HAVE ALREADY TURNED OVER TO YOU AS MY LOVING MASTER, FOR HELP AND GUIDANCE? CAN I NOW CONSIDER IT YOUR PROBLEM RATHER THAN MINE?

Subuddha, You can absolutely trust me. Forget all about your problem, I have taken it. It may raise its head again and again: you will have to remember constantly that you have given it to me, that you are not to think about it any longer, any more, that it has nothing to do with you.

And when you can do this with THIS problem you will be able to find a key. Then you can do it with ALL your problems. Problems are never solved, they are always dissolved. They are not worth solving either; one has to go beyond them.

This is one of the essential parts of ADAB: surrender your problems to your master and forget about them. Then you are finished, then it is none of you business.

And remember, it is not that it becomes my problem -- I don't know even what your problem is. And it is not that I will be troubled by your problem and I will be worried by it and I will lose my sleep over it -- nothing! I am just an excuse so that you can drop your problem. By dropping it, you go beyond it. In that very dropping, something happens within you: in that very dropping, trust happens, intelligence happens. In that very dropping, the energy that was getting hooked into the problem is released. You become more vital, you pulsate with new energy, and you can rise higher.

Problems are never solved but one can go beyond them. And when one has gone beyond them they are no longer material, they are irrelevant.

I am just an excuse, I don't do a thing. But you can do miracles through me.

And Subuddha can do it, he HAS that quality. It is not in everybody's capacity to do it, but I have looked in Subuddha's eyes and I have felt it, that he knows how to surrender.

And I am not asking for your money to be surrendered to me. I am simply asking: Surrender your problems to me, surrender all your diseases to me, surrender all your pathologies to me. And in that very surrendering you will be unburdened, you will be free.

The last question:

BELOVED MASTER,YOU SAY UNENLIGHTENED PERSONS CANNOT BE COMPARED. BUT I COMPARE AND EVALUATE MYSELF CONSTANTLY WITH OTHER PEOPLE. I FEEL THIS CONSTANTLY BRINGS CLOUDS AND A DISTANCE BETWEEN ME AND THEM. WHAT CAN BE DONE ABOUT IT?

Veetdharma,I have said that unenlightened people cannot be compared, because they are utterly different from each other. Their histories are different, their biographies are different, their pasts are different. They have moved through different terrains, different lives, in different ways; their karmas are different. They cannot be compared.

It will be like comparing a stone with a rose flower, or a rose flower with a star. People are so different from each other, they cannot be compared.

Only unenlightened persons can be compared, because they are no longer different at all, because they ARE no more. Emptiness can have only one taste

When two rooms are utterly empty, what is there to compare? They are so alike. If you want to compare, you can compare; you can say both are empty. Otherwise there is nothing in them to compare. When both the rooms are full of different furniture and paintings, there is much to compare; they are different.

The unenlightened person is utterly unique, there is nobody like him. He has his own pathology, his own neurosis, and nobody else has it. You can compare him in a way.

Two unenlightened persons are so alike, you can compare only that they are alike. But the paradox has to be understood: two enlightened persons are so alike, how will you compare them?And the other side of the paradox: two unenlightened persons are so unalike that the mind tends to compare them. One has this much money, the other has more. One has this quality, the other has something else; the temptation is there to compare.

From where comes the temptation to compare? It comes from your own ego. You are constantly comparing where you are on the scale. Somebody is poorer than you and you feel good, and somebody is richer than you and you feel bad. Seeing the poor man you feel very good -- sometimes out of that feeling you may even want to help the poor man a little bit. Seeing the rich man you feel jealous, you feel very bad, hurt. Seeing the rich man a great desire arises in you how to become that rich, to prove yourself.

And it is a multi-dimensional phenomenon. You see an ugly man and you feel good, and you see a beautiful man and you feel bad: it is a constant comparing, because the ego can exist only between this comparison. If you drop this comparison, if you simply say "I am what I am, and they are what they are" then the ego will immediately lose its roots in you. Then it cannot exist. It exists between inferiority and superiority: this has to be understood.

Ego is sandwiched between inferiority and superiority, it is a thin layer between the two. And because it is sandwiched between inferiority and superiority it is constantly in trouble. misery and tension. Everybody is sandwiched.

If you watch yourself you will always see who is behind you and who is ahead of you, and that you are sandwiched. And the person who is behind you is trying to get ahead of you, so he has to be stopped. And the person who is ahead of you is trying to go still further ahead: he has to be stopped too. You have to get ahead and you have to gain speed and you have to put more energy into conflict and competition.

This how the whole world of ego continues. Watch and see the ways of the ego, and then it is not very difficult to drop it. Just seeing it, understanding it, your grip loosens. What is the point? There are millions of people in the world -- if you go on comparing with everybody, your whole life will just remain miserable.

Somebody has beautiful eyes, and you don't, and somebody has something else, and you don't. And both ways it is bad, then too it puffs up your ego. And the puffed up ego becomes very sensitive, very touchy, anybody can hurt it.

You ask me: YOU SAY UNENLIGHTENED PEOPLE CANNOT BE COMPARED.

In a way they cannot be compared, because they are unique. In a way they can be compared, because their uniqueness only consists of quantitative differences. Enlightened people can be compared in a way, because they are all alike. And they cannot be compared, because they are so alike.

If you understand me rightly, comparison as such is meaningless. It is meaningless with unenlightened people, it is meaningless with enlightened people. Comparison itself is wrong, and the comparing mind is an egoistic mind.

Just go inside -- because when you compare you have to go outside, you have to focus on others. Just go inside and see who you are. Uncomparing, just see who you are. Just see what is your reality, not in reference to somebody else.

You are something authentic in your own right. Why not see it? Why compare? Comparison will give you a false identity. And that false identity is what is called ego.

When the false has been dropped, the real arises. And that real is incomparable. Because the real is not any self, it is open sky.

They tell the story of the rich old man who picked up a young girl and took her to his penthouse apartment. It was a very hot summer night and eventually they reached the bed, which had been his original objective.

Unfortunately he had figuratively bitten off more than he could chew and while lying on top of her, with the sweat pouring off his face, nothing else was happening. Finally the beautiful young girl impatiently reached behind her and extracted from her pillow a large feather and proceeded to brush his head with it.

The old man exclaimed, "What the hell are you doing? I am having enough trouble as it is!"

She looked up and murmured sweetly, "Well, comparatively speaking, I am beating your brains out!"

The mind is continuously thinking in comparisons, it is constantly comparing. The mind lives in relativity, the mind is a by-product, an epiphenomenon of relativity. And you are not part of relativity. You are something beyond Albert Einstein's world of relativity. You are neither time nor space, you are something beyond: you are the witness. And the witness is not confined by any time or space, the witness is beyond all relativity. The witness is absolutely there; its existence is absolute.

Albert Einstein says there is nothing like an absolute. He is right as far as science is concerned, but he is wrong because he has not looked withinwards.

Outside, all is relative. Inside, nothing is relative. Outside everything is moving. Inside, nothing is moving. Outside everything is flux. Inside, everything is eternity.

But he has not looked inside, he has not looked at the center of the cyclone.

Have you heard the old story of the little ten-year old boy who went to the zoo with his mother?

When they came to the elephant, the little boy asked his mother what that was that was hanging from the elephant.

"That's its tail, son" replied the mother.

"No, the other thing hanging" said the kid. "That's his trunk" said the mother. "No, the other thing that is hanging" insisted the little boy. "It's nothing, son, nothing at all" replied the embarrassed mother.

A few weeks later, the little boy went to the circus with his father and when they came to the elephant, the kid started with his father.

"What's that hanging from the elephant?" asked the boy.

"Its tail, son" replied the father. "No, the other thing" asked the son. "That's his trunk, son." "No, the other thing hanging from the elephant" the son persisted.

"Well, son, I think by now you are old enough to know" and the father began to explain the facts of life to him. When he had finished, the kid turned to his father and said "How come when I asked mother what it was, she said it was nothing at all?"

"Well, my son" said the father "your mother just happens to be a little spoiled."

You get it? That's how the mind continues to compare and compare and compare.

Drop comparisons and just be and just see that which is, not in reference to something else. And once you have looked within yourself and seen that which is, without any reference to anything else, you will be surprised how much you have been missing. Then open your eyes and look at things without any comparison.

A rose flower does not have to be compared with other rose flowers, it exists in its own right. It has no reference to any other rose that has been on the earth or will ever be on the earth. It is individual, authentically individual.

Then look at each person as authentically individual. And then life looks so rich, infinitely rich, because it exists of tremendous uniqueness. Our comparison dulls our mind, our comparison gathers dust on the mirror of our consciousness.

Veetdharma, drop this old habit of comparing. But the beginning has to be done inside. Old habits die hard but if you become alert they can be dropped. It will take a little time, but as the habits start disappearing, you will start entering into the world or reality which is non-comparative. And the world that is non-comparative is the world of the absolute, the world of god.

That's what we are searching for here. Science searches for the world of relativity, religion for the world of the absolute.

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MY FRIEND, EVERYTHING EXISTING
EXISTS THROUGH HIM;
YOUR OWN EXISTENCE IS A MERE PRETENSE.
NO MORE NONSENSE! LOSE YOURSELF,
AND THE HELL OF YOUR HEART BECOMES A HEAVEN.
LOSE YOURSELF, AND ANYTHING CAN BE ACCOMPLISHED.
YOUR SELFISHNESS IS AN UNTRAINED COLT.
YOU ARE WHAT YOU ARE:
HENCE YOUR LOVES AND HATES;
YOU ARE WHAT YOU ARE:
HENCE FAITH AND UNBELIEF.
HOPE AND FEAR DRIVE FORTUNE FROM YOUR DOOR;
LOSE YOURSELF, AND THEY WILL BE NO MORE.
AT HIS DOOR, WHAT IS THE DIFFERENCE
BETWEEN MOSLEM AND CHRISTIAN,
VIRTUOUS AND GUILTY?
AT HIS DOOR ALL ARE SEEKERS
AND HE THE SOUGHT.

GOD IS WITHOUT CAUSE:
WHY ARE YOU LOOKING FOR CAUSES?
THE SUN OF TRUTH RISES UNBIDDEN,
AND WITH IT SETS THE MOON OF LEARNING.

IN THIS HALT OF BUT A WEEK,
TO BE IS NOT TO BE,
AND TO COME IS TO GO.
AND DOES THE SUN EXISTS
FOR THE COCK TO CROW AT?
WHAT IS IT TO HIM
WHETHER YOU ARE THERE OR NOT?
MANY HAVE COME, JUST LIKE YOU,
TO HIS DOOR.
YOU WON'T FIND YOUR WAY
IN THIS STREET; IF THERE IS A WAY,
IT IS ON YOUR ROAD OF SIGHS.
ALL OF YOU ARE FAR
FROM THE ROAD OF DEVOTION:
SOMETIMES YOU ARE VIRTUOUS,
SOMETIMES YOU ARE WICKED:
SO YOU HOPE FOR YOURSELVES, FEAR FOR YOURSELVES;
BUT WHEN YOUR MASK OF WISDOM AND FOLLY
AT LAST TURNS WHITE, YOU WILL SEE
THAT HOPE AND FEAR ARE ONE.

Truth is not a tradition. It cannot be, because truth is never old. It is eternally new, it is eternally fresh, as fresh as the dewdrops in the morning or the stars in the night.

The claim of tradition is basically anti-truth. The word `tradition' comes from a root `tradere'. It means `handed by someone to somebody else, transferred'. From `tradere' also comes the word `trade'. Truth

cannot be transferred from one person to another person. It is impossible to transfer it. It is not a thing, hence it is not transferable. It cannot be traded, nobody can give it, nobody can take it. It arises in each individual's own being, it is a flowering of your own heart.

Hence, Sufism is not a tradition. No true religion can ever be a tradition; every true religion is bound to be a revolution, a rebellion. Sufism is one of the most profound, most authentic experiments and inquiries into truth that has happened on this earth. And Hakim Sanai, into whose sutras we will be entering again today, is one of the three greatest Sufis in the whole history of human consciousness. He makes up the trio of the three great masters, Attar, Rumi and Sanai.

For a few days, you will be moving again with one of the greatest souls. It is a pilgrimage, a holy pilgrimage; you will be walking on sacred ground. Be very alert, watchful, loving, open, vulnerable, then something can arise in you which can become a transformation; something can be triggered in you. But remember, it is not caused from the outside, it is not a question of cause and effect. Hence it is beyond the reach of science. Science can only understand the law of cause and effect. If something can be caused, it is bound to fall into the field of science. But truth cannot be caused.

Still, in the presence of the master it can happen. It happens uncaused; it is a synchronicity. It is as if somebody is dancing and something is triggered in you -- not caused, remember, because no dancer can cause a dance in you, but you start feeling something. You start swaying, you suddenly feel a rush of energy, you would like to dance yourself. This is synchronicity: something has happened in you, parallel but not caused.

I will be here just like a hollow bamboo, available to Hakim Sanai so that he can sing his song and he can dance his dance. If you are open, something can start happening in you. It will not be transferred from me to you -- it cannot be transferred; it will not be caused. I will not be the source of it, you will remain the source of it. But it can be triggered: I can function as a catalytic agent.

These few days, walking with Hakim Sanai, can be life-transforming. You will be here with one of the greatest human beings ever -- a human being of the caliber of Buddha, Jesus and Mohammed.

But remember, the first thing, truth is not a tradition. If you believe in tradition, you will never come to know what truth is. Tradition is a belief, borrowed; it is knowledge but not experience. Tradition is scripture, philosophy, words and words -- words and words about words. It is a great jungle of theories, and you can be deceived by it very easily. The mind is ready to fall into the trap of it.

Because truth is not a tradition, it cannot be approached through the mind. The mind is a tradition, the mind lives out of the past. The mind is always old; the mind is never original, it is never new, it is never fresh, it is never young, it is never alive. The mind is nothing but the accumulated past; all that you have known in the past has become a tape inside you. It is not the reality of this moment. The mind is a tradition.

Hence if somebody says he is a Hindu or a Christian or a Jaina or a Mohammedan is not religious. He is saying he belongs to the past, not to the present. He is saying he belongs to the mind and not to consciousness.

Consciousness is always of the here and now: it knows no past, it knows no future. And that is the beauty of consciousness -- it is meditative. The mind is a thought process, a procession of memories, imaginations, dreams, projections. Consciousness is a purity, a mirror, that simply reflects the reality as it is.

All belief systems have to be dropped, only then can you be a Sufi. And to be a Sufi is the greatest thing that can happen to anybody.

Nobody else except man can be deceived by words; nobody except man can be deceived at all.

I have heard:

Marilyn had a parrot for a pet, but the parrot would embarrass her whenever she came into the apartment with a man. He would shout all kinds of obscenities, always leading off with, "Somebody's gonna get it tonight! Somebody's gonna get it tonight!"

In desperation, Marilyn went to her local pet shop and explained her parrot problem to the pet shop proprietor.

"What you need," he said, "is a female parrot too. I don't have one on hand, but I'll order one. Meanwhile, you could borrow this female owl until the female parrot arrives"

Marilyn took the owl home and put it near her parrot. It was immediately obvious that the parrot didn't care for the owl. He glared at it.

That night, Marilyn wasn't her usual nervous self as she opened the door to bring her gentleman friend in for a nightcap. Then suddenly she heard the parrot screech and she knew that things hadn't changed.

"Somebody's gonna get it tonight! Somebody's gonna get it tonight!" the parrot said.
The owl said, "Whooo? Whooo?"

And the parrot said, "Not you, you big-eyed son-of-a-bitch!"

Only man can be deceived. You cannot deceive even a parrot, but pundits can be deceived and ARE deceived. Pundits are greater parrots than parrots themselves.

Beware. Your mind is ready to fall into any trap of words. It can create beautiful theories, philosophies; it can go on manufacturing great systems of thought -- all imaginary.

Truth has nothing to do with your imagination. Neither has truth anything to do with your inference, your guesswork. Truth is already here: truth is. All that is needed on your part is not to seek and search for it but to be available, open and empty like a mirror, so that you can reflect that which is. Truth surrounds you; truth is within and without. Only truth is. you need not go anywhere, to Kaaba or to Kashi. You need not even go outside your room, you need not even go outside your body, you need not go anywhere.

Sitting silently, doing nothing, the spring comes and the grass grows by itself.

Just sitting silently in your own room, when you are empty, it is revealed.

It was revealed to Mohammed when he was utterly silent and empty, it was revealed to Sanai when he was silent and empty, it was revealed to Mahavira when he was silent and empty. To be empty is to be religious.

But you are so full of knowledge, you are so full of unnecessary luggage, your mind is so much in a constant chattering. You may call it the Veda or you may call it the Koran, it doesn't matter. Unless you are empty, the Veda is not going to happen to you, the Koran is not going to flow through you. Unless you are empty, you will not contact truth -- and truth is another name for God. I am using the word `truth' so that even atheists are not offended, but truth and God are synonymous, interchangeable, they mean the same thing.

Then what is truth if it is not a tradition? It is a revolution, it is a turning-in. Tradition looks backwards, tradition looks at others, tradition wants something to be given to you. Revolution looks inwards. Nothing has to be given to you from any source; you have already got it, it is already the case. Just turning in, just looking inside, waiting, watching, going inwards to the core of your being -- and it is there.

Sufism is an inner journey. By revolution I don't mean a political revolution. Political revolutions are not revolutions at all; they only substitute one slavery for another slavery. The only revolution there is, is religious. The only revolution there is, is turning away from tradition and turning inwards to the source of your being.

Knowing "Who am I?" is the only revolutionary step -- the first and the last, the alpha and the omega.

That's the meaning of becoming a Sufi, or becoming a sannyasin. `Sannyasin' is my name for the Sufi: one who is fed up with the outside world, who has known its frustrations, who has known its utter futility, who has known all the anxiety and anguish of it and is ready to dive deep within oneself to know "Who am I?" Because unless one knows oneself, all knowledge is useless.

The foremost, the most fundamental thing, is to become aware at the core of your being. And it is a miracle to become aware of it, because at the core of your being you are always pure, always innocent, always virgin, always celibate. At the very core of your being, you have never left the Garden of Eden, you are still in paradise.

That is the name of Hakim Sanai's book: THE HADIQA. It means `the Garden' -- the Garden of God, paradise.

Where is this paradise? There are foolish people who have been searching for the Garden of Eden. A few think it was in Babylon, a few think it was on the continent of Atlantis which has gone down under the ocean -- there has been a search. This is complete stupidity.

The Garden exists in YOU Adam has not been expelled from the Garden of Eden, he has fallen asleep. `The original fall' simply means you have forgotten who you are. Adam has become knowledgeable and has lost his purity of consciousness.

That's the meaning of the parable of the Tree of Knowledge. Adam has eaten from the Tree of Knowledge -- that is the original sin. See the beauty of the parable: knowledge is the original sin, to become knowledgeable is to fall from grace. Then how to attain it again? Drop your knowledge, become innocent again. Be a child again, and you will be able to enter into the Garden of Eden.

Adam becomes knowledgeable, Christ becomes innocent. Becoming knowledgeable, Adam starts moving outwards, falls victim to philosophies, belief systems, theories, words. Jesus dropped all tradition;

that's why the Jews were so angry with him. The Jews are a very traditional people, they were angry because he was a revolutionary. He was a drop-out -- he simply dropped all the knowledge of all the ancient rabbis and he became innocent. But in becoming innocent he again entered that original state of Adam before he had eaten the fruit of knowledge.
I have heard:

Two university professors are walking around the campus. They are well-known historians and are voicing their respective opinions about Jesus. When they are about to part, one says thoughtfully, "You know, he was really a good fellow, but he didn't publish."

The professor, the pundit, the knowledgeable person, the scholar, has no understanding about inner experiences. All that he knows is the rubbish of so-called research work, all that he knows is about words. Those words are hollow, they contain nothing, they are meaningless -- because meaning arises only out of one's own experience.

Sufism is an experiment in existential experience. It is not a philosophy; rather, think of it as a ladder. You don't agree with or believe in a ladder; you don't believe in it, you don't disbelieve in it, either. You climb it, and if it breaks you get a new one. Thus to treat Sufism as a system to be believed in or committed to or attached to, is to miss the whole point. It is a ladder, not a belief system. Use it, climb it, and go beyond it. It is a boat.

Buddha calls his system a raft: that's exactly what Sufism is. Use it to go to the other shore, to the further shore, then forget all about it. The truth believed is a lie, the truth borrowed is a lie. My truth cannot be your truth; the moment my truth reaches you, it is no more the same thing. With me, in me, it had the meaning of my experience. When it goes to you, only words reach you -- empty, hollow. You can cling to those words, you can believe too much in those words, and you will be lost.

This is something very basic to be remembered, that Sufism is a practical science, it is pragmatic. It does not depend on philosophizing, speculating and guesswork; it points directly to existential experience.

You can know much about love. You can go and look in the libraries, you can look in the Encyclopedia Britannica, and you will know much about love. But it will be ABOUT love -- it will not be love. To know love, you will have to fall in love; there is no other way, there is no shortcut.

Two Italians in Rome were talking when an airplane flew overhead and one said to the other, "The pope is aboard that plane."

"No," said the other, "he is in southern Italy at the summer Vatican."

"No, he is aboard that plane," said the other.

One word led to another, and before long, several thousand liras were bet on whether or not the pope was aboard that plane. The two men rushed to the airport in time to observe the pope emerging from the plane.

The one who lost the bet turned to his friend and said, "Tell me, Tony, how could you tell, twenty thousand feet in the air, that the pope was aboard that plane?"

"Easy," he said. "It says so right on the outside of the airplane: TWA."

"What does that mean?"

"Top Wop Aboard."

Sometimes your guess may even work, but still it is never the truth. Truth has to be experienced.

You are guessing about God, you are arguing about God, speculating about God, fighting about God. And no time is left for experiencing him.

Being here with me, remember it always: we are not interested in any guesswork, we are interested in going to the real experience of it. And when the experience is possible, why bother arguing about it? Why go round and round? Why not penetrate to the very core? You can go round and round for centuries and you will never arrive anywhere. And you can arrive right now, this very moment, if you go inwards.

All these sutras of THE HADIQA are just preparing you to take the inner leap, the inner jump.

Sufism is an attempt to unfreeze habits of thinking, to replace them with less stiff and restricting ones. Sufism is criticizing, dissolving and stepping over all prejudices, loosening all rigid and constricting moulds of thought. Sufism is relaxing into your own self; it is a let-go.

When all prejudices have been dropped, all concepts rejected, all scriptures, burnt, the whole tradition

dropped, then you are innocent, you are unpolluted. In that purity of the present moment, the sun rises.

And that is from where one starts growing into a real human being. It is from there that one starts growing even beyond humanity; one starts surpassing, one starts transcending ordinary human limits. Real growth knows no limit. You contain something infinite in you, something oceanic, and unless you have known it, don't be satisfied, don't be contented. That contentment will be suicide.

I see millions of people: they are all dead, they have committed suicide, because they have become contented -- and contented with futile things, contented with nothing.

Never be contented unless you have known your inner being, unless you have come to the innermost shrine. Remain discontented. Sufis call it "the divine discontentment."

Teilhard de Chardin says, "The most real aspect of living is the passion for growth."

Yes, be in a passionate affair with your own growth. Never allow a single day to pass without growing, otherwise you will remain a seed and you will never know the beauties of being a flower. The spring will come and go, and you will remain dead.

Millions of people are dead. They walk, they talk, they do their job, but all that is mechanical, utterly mechanical. They are moving in a kind of sleep, they are somnambulists.

A man took his wife to a Broadway show. During the first act intermission, he had to urinate in the worst way. He hurried to the back of the theater and searched in vain for the men's room.

At last he came upon a fountain surrounded by pretty foliage. He realized that he had wandered backstage. Noting that no one was around, and in desperation, he opened his pants and pissed into the fountain.

He had difficulty finding his way back to the auditorium, and by the time he sat down next to his wife, the curtain was up and actors were moving about on the stage.

"Did I miss much of the second act?" he whispered.

"Miss it?" she said. "You were in it!"

But that is the situation. People are moving unconsciously, mechanically, unaware; they don't know what they are doing. How can they know what they are doing? because they don't know who they are. If you don't know your being, you can't be aware of your doing; it is impossible. First, one has to be aware of the being -- and that is growth. Growing inwards is growth, reaching inwards is growth.

The sutras.

MY FRIEND, EVERYTHING EXISTING
EXISTS THROUGH HIM;
YOUR OWN EXISTENCE IS A MERE PRETENSE.
NO MORE NONSENSE! LOSE YOURSELF,
AND THE HELL OF YOUR HEART BECOMES HEAVEN.
LOSE YOURSELF, AND ANYTHING CAN BE ACCOMPLISHED.
YOUR SELFISHNESS IS AN UNTRAINED COLT.

First, remember. Hakim Sanai addresses you as "My friend." That's the attitude of all the great masters. The disciple thinks that the master is very very far away -- and from the side of the disciple it is true, because he is fast asleep. In his sleep, the master is a faraway star.

But the same is not the case from the side of the master. The master knows that you may be asleep but you are a buddha, you may be asleep but you are a God. The disciple may not know that he is a God, but the master knows it. The moment he knows himself to be divine, he knows the whole existence to be divine. From the master's side, nobody is a disciple, all are masters. A few are asleep, a few are awake; the difference is only that much. From the side of the master, it is only a question of time: tomorrow, or the day after tomorrow, or who knows -- even today you may become enlightened.

The potential is there. From the side of the seed, the flower is far away. But the flower knows that the seed contains flowers, infinite flowers. From the side of the flower, the seed is a friend.

And if you find a master who does not think in those terms, then remember, know well, he is not a master yet. If he thinks that you are sinners, if he thinks that you are fallen souls, then he is not a master yet; he has not come to realize his own reality.

Buddha is reported to have said, "The day I became enlightened, the whole existence became enlightened for me -- even trees, even rocks."
Hakim Sanai says:

MY FRIEND, EVERYTHING EXISTING
EXISTS THROUGH HIM...

God is the only reality -- or call it truth, or nature, or Tao, or whatsoever you will. Names don't matter. Don't go on fighting about names; X-Y-Z, anything will do. Just remember one thing, that something is there, miraculously present, which surrounds all, which permeates all.

Sufis say: As the absolute maximum, God contains all things. In fact that is the definition of God: one who contains all. He is their enfolding and their unfolding. God is in the seed, God is in the flower -- in the seed hidden, in the flower manifest. God is in the sinner and is in the saint -- in the sinner asleep, in the saint awake. But all is God: God is equivalent to existence.

Christian mystics use two words: one is COMPLICATIO, it means enfolding. God is COMPLICATIO, enfolding, and EXPLICATIO, unfolding. These are the two movements of God: enfolding and manifesting. Each seed becomes the flower, and then in its own turn the flower becomes the seed, and the circle is complete.

Just as every night you fall asleep, and in the morning you are awake again, so is God -- in nature asleep, in Buddhas awake. Just to understand it is a great liberation. Suddenly you have self-worth; suddenly you are no more a condemned being. Suddenly you are an essential part of existence; you are not accidental, you participate in God's work in your own way. You need God, God needs you; you are not unneeded.

In this century, millions of people are feeling unneeded, because God has disappeared from their lives. And this is one of the most fundamental needs, to be needed. If you feel needed, you feel worthy. If you feel not needed, you feel worthless, you feel like dirt.

That's why people get married, because a woman will be there who will need them. Husbands don't like their wives to work, because then they are needed less, then they are worth less. Husbands like their wives to be constantly in need of them; that gives them worth, a feeling of importance.

The wife also in her own way makes the husband utterly dependent; without her he will not be able to exist. Even if she goes away for one day, the husband is at a loss. He cannot find a thing in his own house; he comes to know that without the wife it is impossible to exist. Then they both bring children into the world, and both are happy because the children need them immensely, absolutely.

That's why people like children -- they are helpless, they are dependent. But sooner or later, the children will go their own way. And this is one of the problems in the world: when children have gone their own way and they have settled with their own families, then old people, aged people, start feeling worthless -- nobody needs them.

Now this is a psychological truth, that once a person starts feeling he is not needed, he starts committing suicide, psychological suicide. He dies then years earlier. When he is retired from his job he starts shrinking -- now he is no longer needed. He was a boss and so many people were clamoring around him; he was doing something essential for the society. That job is gone. Now if he dies, it will not make any difference, the world will continue as it is.

Children become grown-up, they go to live their own lives, and the old people simply feel discarded. They start dying slowly, shrinking. They were healthy when they were in their work, when they were needed they were healthy. But now suddenly something disappears; the earth underneath their feet disappears, they are no longer needed.

We make arbitrary needs. But the man who has the sense that "God exists, and I am needed by God," never feels worthless -- never. To the last moment, to the last breath of his life, he is functioning, serving something higher than himself. He has a context bigger than himself; in that context, meaning arises.

Meaning is always in a certain context. A single word is meaningless; when it is arranged in a poem it has tremendous meaning: now it has a context. The color in a tube is meaningless; once it is spread on the canvas and becomes part of a picture that is bigger than it, it has a context, suddenly meaning arises.

It is reported that once a very rich man asked Pablo Picasso to make a portrait of him, Picasso said, "It will be very costly." The man was so rich, he said, "Don't bother about it. You need not even talk about the

cost, money doesn't matter. Make my portrait and whatsoever you demand, I will give."

After six months the portrait was ready. The rich man came, but the price that was asked was fantastic: one million dollars, just for a small canvas and a few colors! The rich man said, "Are you joking? Just for a few colors and a canvas?"

Picasso said, "Then okay, you can take an empty canvas and a few tubes full of color and you can pay as much as you want."

The rich man said, "But that is not the same."

Picasso aid, "That's what I am trying to point out to you. I have created a context, I have created a gestalt, a pattern. And nobody else can create it, hence the price. It is a Picasso painting: nobody else can do it the way I have done it, it has my signature on it. The harmony of the colors, the music of the colors, the poetry of the colors -- that is the thing. I am not asking the price for the colors but for something that has become expressed through the colors."

A real painting is not just the sum total of the colors, it is more -- and that "more" is the meaning. A real life is not the sum total of what you do; unless there is something more to it, you live an inauthentic life. That "more" is God. That poetry is God, that music is God, that surrounds you and floods you.

People come to me and ask, "Where is God?" It is not a question of asking "where"; God is a meaning, not a person. I cannot indicate, "There -- go there, and you will find him." God has no address, God cannot be located, it is a meaning. You have to create meaning in your life, then God is. God has to be created.

And the beginning of creating God is to start becoming more and more sensitive to the existence that surrounds you. The trees, the rocks, the stars, the earth -- you are surrounded by great poetry. But you remain separate, hence you go on missing it.

MY FRIEND, EVERYTHING EXISTING
EXISTS THROUGH HIM;
YOUR OWN EXISTENCE IS A MERE PRETENSE.

If you live as separate, if you think, "I am separate," if you live as an ego, then your existence is a pretense. Then your existence will remain meaningless. Then you will never know the glory and the grandeur of life; you will never know the splendors that have always been available to you but you went on missing.

If you exist as a separate individual, you have created a wall around yourself, you have become an island. And no man is an island, we are parts of an infinite continent: that continent is God. We are parts of an ocean. The moment you recognize it, that we are parts of an ocean, your life starts having a context bigger than you, higher than you. In that context is the beginning of meaning -- and meaning is God.

NO MORE NONSENSE! says Sanai. LOSE YOURSELF,
AND THE HELL OF YOUR HEART BECOMES A HEAVEN.

Just a single step is enough: lose yourself. Don't exist as an `I', don't go on proclaiming yourself as an ego. Drop the ego, and suddenly, immediately, instantly, the hell of your life turns into a heaven. Misery disappears.

Misery is a by-product of your separation. Bliss is the shadow of falling back into the unity: UNIO MYSTICA. When again you start feeling like a wave in the ocean, misery cannot exist. What is misery? The fear of death. But you can die only if you are separate, you cannot die if you are not separate.

If the wave thinks, "I am separate from the ocean," it is going to die; it will remain afraid, trembling. If it knows it is part of the ocean it is not going to die. It will fall back into the source, it will come again; it will go, it will come, it will appear and disappear, but it cannot die.

Birth is appearance, death is disappearance. But neither is birth the beginning nor is death the end: the ocean continues. To have this oceanic feeling is meditation, is prayer.

LOSE YOURSELF, AND ANYTHING CAN BE ACCOMPLISHED.

Then the impossible is possible, because nothing is impossible for God. We have unnecessarily become too narrow, too tiny; we have become mundane. We have lost our own heritage, we are not aware of all the beauties that we contain and of all the potential that is intrinsically present in us.

YOUR SELFISHNESS IS AN UNTRAINED COLT.

Your selfishness is nothing but your unawareness, your lack of discipline. Create an inner discipline, a little training in awareness, and your selfishness will disappear, because your SELF will disappear.

And when there is no self left, then real Self with a capital S, the Supreme Self, arrives. You disappear as a wave, you appear as the ocean. That is liberation.

Recognize the self -- the self which is not the ego, the self which has nothing of the ego in it. Hindu mystics have called it the ATMAN. Buddha has given it a totally different name, not only different but diametrically opposite: he has called it ANATTA, no-self.

The self is a no-self, because there is no ego in it. To be an ego is to fall from your reality -- the original sin. The self is not the ego, absolutely not; it is not personal, either. It is misleading to speak of "my self." The self is universal. The moment you say "my self" you have lost track of the universal and you have become small. Now you will feel suffocated; you have created the suffocation yourself.

The self, the real self, the supreme self, is beyond any person, identification, form, process, position. But they all arise in it and dissolve in it -- it is the ocean. The self is the space in which everything appears and disappears. That space has to be found within yourself. Don't get identified with any content, otherwise the ego arises.

For example, there is sadness surrounding you. Immediately you become identified, you say, "I am sad." That is stupid, unintelligent, you are unaware, you don't know what you are saying. You are not the sadness, you are the witness. Sadness is there, but you are separate from it: you are the knower of it.

Say, "I am seeing that sadness surrounds me," but don't say, "I am sad." Anger is there, but don't say, "I am anger," or "I am angry." Simply say, "There is anger, I can see it is there." Anger is the content of your consciousness, it is not the consciousness itself. Consciousness is the space, the witnessing space.

This is the revolution, if you forget the content and remember the consciousness. Two things are continuously happening in you: the content and consciousness. A thought passes through your mind and you become identified with it; you say, "I am it." If you are hungry, you say,'I am hungry." Please be a little more aware: say, "I watch, I am a witness, that the body is feeling hungry."

When you have eaten well and you feel satiated, don't say, "I am satiated." Again, remember. Because of our ignorance we have created a wrong kind of language too. We say, "I am satiated." You were never hungry and you are never satiated. Hunger was a content, so is satiation. Sadness was a content, so is happiness.

This mindfulness Sufis call ZIKR, remembrance. Buddha has called it "mindfulness, right awareness."

Just go on cutting yourself off from the content. Slowly slowly, the bridge is broken. The day you recognize the fact that you are never the content but always the consciousness, you have arrived home.

The English word `contemplation' is very beautiful; it comes from a root `tem'. `Tem' means `to cut off'. From the same root comes `temple'; that too is beautiful. `Temple' means that which cuts you off from the world, and `contemplation' means the process of cutting yourself off from the mind, from the content. Identification is the fall: you become Adam, you are expelled. Through disidentification, cutting yourself off from the mind and its contents, you become Christ. You are no longer outgoing, the inner journey has started. Adam has turned towards the source, is returning home.

The self arises out of identification, self with a lower-case s arises out of identification. Self with a capital S arises out of disidentification. And this is the whole art of religion.

YOU ARE WHAT YOU ARE:
HENCE YOUR LOVE AND HATES;
YOU ARE WHAT YOU ARE:
HENCE FAITH AND UNBELIEF.

Right now you are a duality: your consciousness and its content. You are divided into these two. Hence

in your whole life there is a dualism. You love the same person and you hate the same person, you believe and you disbelieve. And they go together -- belief and disbelief, love and hate, anger and compassion, happiness and unhappiness, there are two sides of the same coin. Because YOU are double, each act of yours is going to be double, dual. And in that duality is misery, because in duality there is tension.

You are always torn apart. You love a woman, and you hate the same woman. Hence couples go on quarreling continuously. It is something to be understood. why do couples go on quarreling continuously? They love, certainly they love, but why do they hate? It remains a mystery if you don't understand the duality of man. He is dual in everything. Unless you become disidentified from the mind, you will never become non-dual.

That's why I say that only one who has arrived can love, and he can love without hate. His love will not have hate at all in it, his flame will be smokeless. Your flame cannot be smokeless, your love will have smoke -- your love will remain poisoned with hate. Your belief is nothing but hidden disbelief; behind your belief there is always doubt. You say, "I believe in God" -- but just search a little bit more and you will see that there is doubt.

When one is pure consciousness, there is neither belief nor disbelief. That state is called trust: there is no doubt and there is no belief.

A man, a professor of philosophy, came to Sri Aurobindo and asked him, "Do you believe in God?" And Aurobindo said, "No, not at all."

The philosopher was very much puzzled and confused. He had come a long long way from a faraway place to see this man, thinking that he had KNOWN God. And here is this man, and he says, "I don't even BELIEVE in God." The philosopher asked, "What are you saying? You don't believe in God?"

Aurobindo said, "Yes -- I cannot believe in God, because I know him."

When you know, you know; there is no question of belief. Belief is out of ignorance, belief is because of doubt. If you ask me, I cannot say I believe in God; I know.

You don't believe in the sun, you KNOW. Do you believe this is day? If somebody believes, that will only show that he is blind. A man who has eyes need not believe that this is day -- this is day! Only a blind man can believe this is day.

When consciousness is not contaminated by any contents moving around you, when your inner space is pure -- it is always pure, you just have to recognize the fact -- suddenly all duality disappears. And with duality, hell.

Hell is nothing but duality. Loving the same man and hating the same man is hell, believing in God and doubting God is hell. You are moving in diametrically opposite directions, you will fall apart. It is a miracle how you go on holding yourself together at all, why you don't fall from the wall like Humpty Dumpty.

HOPE AND FEAR DRIVE FORTUNE FROM YOUR DOOR:
LOSE YOURSELF, AND THEY WILL BE NO MORE.

Sanai says: Hope and fear are two aspects of the same coin. If you hope, there will always be fear. Hope is out of fear, it is not against fear. You are hoping that tomorrow something is going to happen, something great for which you have always been hoping. Now, can you be without fear? It may happen, it may not happen; you may be able to make it, you may not be able to make it. It is always a question of to be or not to be, it is always ambiguous, and there is fear.

Buddha says: Drop hope. And the first time he said to a disciple, "Drop hope," the disciple was puzzled. He said, "If I drop hope then all is lost! Because it is hope I live through and I live for."

Buddha said, "Don't be worried -- drop hope!" And you will be surprised, because the moment you drop hope, fear disappears. And when there is no fear and no hope, on is integrated; there is no division.

Division is hell. To become integrated is heaven -- to become crystallized, to be one: one piece, one whole, one unity; not even a union but a unity. Remember, a union is not a unity, it is an arrangement: you have many selves and they have all arranged to live in a kind of coexistence, they have decided not to fight. This is a union -- but the fight can break out at any moment.

Hindus and Mohammedans lived for so many years in Aligarh silently; that was a union. Then one day, anything, any nonsense, and the union is gone. Hindus and Mohammedans had lived so long in this country

together; it was a union, and now it is gone. Now there are two countries, India and Pakistan. Then Pakistan was divided into two countries, Bangladesh and Pakistan.

These are all unions. A unity means all the small selves have disappeared and the Supreme Self has arrived. Now there is no possibility of ever becoming divided again.

AT HIS DOOR, WHAT IS THE DIFFERENCE
BETWEEN MOSLEM AND CHRISTIAN,
VIRTUOUS AND GUILTY?
AT HIS DOOR ALL ARE SEEKERS
AND HE THE SOUGHT.

Meditate over these beautiful words of Sanai. At his door nobody is a Christian or a Mohammedan or a Hindu or a Buddhist. At his door you are a lover and he the beloved. At his door you are the seeker and he is the sought. At his door you are the river and he is the ocean.

And when the Ganges disappears in e ocean, do you think the ocean receives the Ganges in a different way than it receives other rivers? The ocean does not even know the name -- which is the Ganges and which is the Brahmaputra and which is the Volga and which is the Amazon. When the river disappears in the ocean it loses all name, all form.

That's why I say again and again that a really religious person cannot be a Mohammedan and cannot be Hindu and cannot be Jaina and cannot be a Sikh. A really religious person is only a lover, a seeker. He cannot become identified with any church; he cannot have any adjective.

Mohammed is not a Mohammedan, cannot be. And Christ is not a Christian, cannot be. And Buddha is not a Buddhist, cannot be.

And I say to you: Don't you be Hindus and Mohammedans and Christians and Buddhists, either. If you become a Buddhist you will never be a Buddha, remember, and if you become a Mohammedan you will never be a Mohammed. if you become a Christian you have missed an opportunity of being a Christ -- and to be a Christ is beautiful and to be a Mohammed is a benediction. To be a Mohammedan, to be a Hindu, is just ugly; it is just political, and nothing else. It has nothing to do with religion.

Listen to this great Sufi, Sanai:

AT HIS DOOR, WHAT IS THE DIFFERENCE
BETWEEN MOSLEM AND CHRISTIAN,
VIRTUOUS AND GUILTY?

He says: There is not even a difference between the sinner and the saint. At his door, differences disappear. Nobody is a sinner and nobody is a saint, and nobody is virtuous and nobody is guilty.

You will not reach to God as virtuous, because that is the ego. To feel that "I am virtuous" is the subtlest ego -- to feel about oneself, "I know, because I have crammed the Vedas; I know, because I can recite the Koran." If you try to reach God as knowledgeable, you will never reach him; his doors will remain closed for you. His doors can open only when you are innocent. When you are neither virtuous nor guilty, when you are neither knowledgeable nor ignorant, when you are neither a man nor a woman, neither white nor black -- only then.

I have heard:

A negro knocked on the door of a church one night. In the day of course he was afraid: the church belonged to white people, they wouldn't allow him to. But he knew the priest, he was a nice man: maybe at night, when nobody was looking, he might allow him in -- he wanted to worship in the church.

The priest opened the door. He WAS a nice man -- but to be a nice man is one thing, and to be a real man is totally different. All those nice formalities are just pseudo, phoney. He had been saying great things, but when this negro knocked on the door and he opened the door and the negro said, "Would you please allow me to come in? I will not tell anybody, but I want to worship God," the priest was puzzled: what to do? His mask was that of a nice man, very religious, saintly; because of the mask, he could not say no. But deep down, the reality was that he was as much a sectarian, a believer in color segregation, as anybody else. So his deeper core was not ready to allow the man to come in -- the church would be polluted, poisoned.

So he found a strategy, a technique, to avoid the situation. He said, "Yes, you can come in but first you have to become pure. I will give you a prayer: do this prayer, it takes years before one becomes pure. When you have become pure, come back, and if I see that you have become pure, I will allow you to come in."

The poor man believed him. This was just a strategy to avoid the situation, so that the priest need not say yes or no. And this was a tricky thing. If he ever comes, you can always say, "You have not become pure yet: go and do the prayer some more."

The man was simple; he went away and prayed. For three weeks, day and night, he was praying. Even when he was working he was praying and praying.

And by the third week, the priest saw him coming towards the church and he became very much afraid, because the man had such a beautiful aura. He was so full of light that the priest was dazzled. He said, "Now it is difficult -- what am I going to say? He has done it. He is coming as the purest person I have ever seen. I am not that pure myself; this aura has not appeared around me either. And this man is coming full of light, radiating light."

And when the man came closer, the priest was trembling. "Now if he asks, I cannot say no. But I HAVE to say no!"

But the man never came. He just came close to the church, laughed, and went away.

The priest was even more puzzled. He rushed after the man, caught hold of him, and said, "What is the matter? You were coming to the church, were you not?"

He said, "No!"

"Then why did you laugh?"

He said, "I laughed because last night God appeared to me, and he said, `Man, why are you trying to get into that church? I don't live there anymore! And believe me,' he said, `that they will never allow you to come in -- because they don't even allow me!'"

Churches are empty, temples are empty, mosques are empty. God lives there no more.

GOD IS WITHOUT CAUSE:
WHY ARE YOU LOOKING FOR CAUSES?
THE SUN OF TRUTH RISES UNBIDDEN,
AND WITH IT SETS THE MOON OF LEARNING.

God is without cause: why are you looking for causes? And people go on asking, "HOW can I attain to God? How can I cause God to happen to me?" God has no cause. He is already here: he does not have to be caused, he does not even have to be called forth. He was here before you ever existed and he will be here long after you are gone forever.

God IS. No asceticism is needed. He makes no conditions on you: "First you must fast, then I will come." That will be a wrong kind of God who wants you to suffer hunger for many many days, only then will he come. That will be a sadistic God who wants to torture people: "First stand naked in the hot sun for years and years, only then will I come."

No mother behaves like that with her child. No mother asks the child to remain hungry for many days, only then will she give her love to me child.

God is the matrix, the mater, the mother. God is the mother out of which we all arise and into which we all disappear. God is love! How can he ask for the stupid things that ascetics have been doing down the ages!

Sufism is not ascetic. God wants you to celebrate. Look at these trees, how green they are and how juicy. Look at his roses, how red they are an dhow alive. Look at his birds on the wing, look at his stars -- the whole existence is a dance, the whole existence is a constant celebration. Why should he ask you to become long faces, sad, shrunken? Do you think he wants you to become ugly -- to torture yourself, to be violent with yourself, then you will be able to cause him, then you will be able to provoke him? He makes no conditions, remember. His love is unconditional. He has loved you already, that's why he has created you. Now it is not a question of causing him; he has caused you. Then what has to be done?

THE SUN OF TRUTH RISES UNBIDDEN...

You need not call him, you need not provoke him, you need not even prepare for him. All that is needed is that you become disidentified from something that you are not. Whenever you are your reality, your natural reality, God is -- because that nature is God. And the moment you are disidentified from all the rubbish of the mind, the moon of learning sets and the sun of wisdom rises in you.

Uncalled, uncaused, he comes of his own accord. God is a happening, it is not something that you have to do. You have to allow it, that's all. You have to become available, open -- and he starts descending, he starts rising, he surrounds you from all nooks and corners, he overfloods you and he starts overflowing from you.

This is my experience, this can be your experience too. Sanai is speaking out of his experience; these are not the words of a philosopher, these are the pregnant messages of a mystic.

IN THIS HALT OF BUT A WEEK,
TO BE IS NOT TO BE,
AND TO COME IS TO GO.

Don't become too attached to things here, because it is only a question of a week. Whether seven days or seventy years, it doesn't matter: soon you will be gone, and all that you have accumulated will be lost. You come empty-handed, you will go empty-handed. Can't you live empty-handed? If you can live empty-handed, God is all yours.

And by living empty-handed I don't mean that you have to go to the Himalayas. It is only an awareness. You live as you live, you just change the attitude. I am not saying renounce the world; it is HIS world -- if you renounce it, it is insulting to God. I am not saying renounce your family; it is HIS family -- if you renounce it, you are behaving badly towards God.

Then what has to be done? Live in the world and yet not be part of it. Remain empty inside, continuously remembering that your consciousness is a pure mirror. In that awareness, God happens. God is a happening.

AND DOES THE SUN EXIST
FOR THE COCK TO CROW AT?
WHAT IS IT TO HIM
WHETHER YOU ARE THERE OR NOT?
MANY HAVE COME, JUST LIKE YOU,
TO HIS DOOR.

And don't brag about your religiousness. Don't brag about your disciplines, don't brag that you have done this for God and that for God. Love never brags, love does things for the sheer joy of it. You do whatsoever is natural to you, for the sheer joy of it. If you want to paint, paint; if you want to sing, sing; if you want to sculpt, sculpt. Whatsoever you feel like doing, do -- but remember, you are not the doer, he is the doer. Let him take possession of you.

You disappear. Let him act through you, and then each act becomes so beautiful, so incredibly beautiful, that you cannot imagine. Then whatsoever you do is holy.

YOU WON'T FIND YOUR WAY
IN THIS STREET; IF THERE IS A WAY,
IT IS ON YOU ROAD OF SIGHS.
ALL OF YOU ARE FAR
FROM THE ROAD OF DEVOTION:
SOMETIMES YOU ARE VIRTUOUS,
SOMETIMES YOU ARE WICKED:
SO YOU HOPE FOR YOURSELVES, FEAR FOR YOURSELVES;
BUT WHEN YOUR MASK OF WISDOM AND FOLLY
AT LAST TURNS WHITE, YOU WILL SEE
THAT HOPE AND FEAR ARE ONE.

You won't find your way in this street. What street? The street of duality: the street of hope and fear, the street of love and hate, the street of darkness and light, the street of the Hindu and the Mohammedan. You will not find God on this street; he does not exist in duality. He is prior to duality, he is before the bifurcation happens. Then where will you find him?

... IF THERE IS A WAY, says Sanai,
IT IS ON YOUR ROAD OF SIGHS.

Tears. Tears of love, sighs of the heart. It is not on the street of the head but on the street of the heart. Sufism proposes a heart-wakefulness: become loving and aware in your heart. Sufism is the path of love.

ALL OF YOU ARE FAR
FROM THE ROAD OF DEVOTION...

Buddhism is the path of meditation, Zen is meditation. Sufism is the path of love, Sufism is love. And there are only two ways to reach him: either through meditation or through love. And they both meet at the peak, they both become one at the peak. If you attain to one, the other is attained just as part of it; it is only a question of emphasis.

If you become meditative you will be surprised: after meditation, love comes of its own accord. If you love, you will be surprised again: meditation comes just as a shadow behind it.

Love is the heart of meditation, meditation is the heart of love. They are together, two names for the same phenomenon. The approaches are different, but the same peak, the same climax, is attained. A few people will find it easy to follow the path of meditation -- in fact fifty percent of people in the world will find it easy to follow the path of meditation: Zen is their way. And fifty percent will find love closer to their being: Sufism is their way.

In a real world, an intelligent world, there will be only two paths, Sufism and Zen, and all else will disappear. All else is futile. Why two? Because there are men and there are women. And remember, by "men" I don't mean biological men, because there are women who are psychologically men, and there are men who are psychologically women. I mean psychological men and women. There are men who are more capable of love than any woman, but they are few. There are a few women who are more capable of meditation than any man, but they are few. The majority of women will have to follow Sufism, and the majority of men will have to follow Zen. But biologically it cannot be determined; it is a totally different affair. You have to watch yourself: whichever feels good for you, whichever feels natural, spontaneous, that is your path.

Sanai has the heart of a woman. All Sufis have the heart of a woman.

ALL OF YOU ARE FAR
FROM THE ROAD OF DEVOTION:
SOMETIMES YOU ARE VIRTUOUS,
SOMETIMES YOU ARE WICKED...

But never devoted. Neither is virtue going to help, nor is your wickedness going to help; that keeps you divided.

I have heard:

A man was about to make his first parachute jump and was very nervous. The instructor tried to reassure him that nothing could happen because first the parachute would open by itself; and if by some remote possibility it didn't, then there was a backup parachute he could pull the string on; and thirdly if both didn't work he was to call out the name of the Devil three times.

To make the story short, he jumped and the first parachute failed to open, then the second failed to respond, and in desperation he yelled out "Devil" three times and sure enough a giant hand appeared under

him and gently carried him to earth and placed him on the ground. He fell to his knees and in prayer position cried out, "Thank God!"

Whereupon the giant hand reached over and crushed him to death.

God or the Devil, it is again the same duality, and the duality is going to crush you. Virtue or wickedness, it is the same duality, and the duality is going to crush you.

God is not your God, because your God is something against the Devil. God is something beyond your God and Devil: God is transcendental, God is a transcendence. This transcendence is possible, easily possible; it is not arduous either. Let me remind you again: just change your gestalt from the contents to the consciousness, from the mind to the space in which the mind exists.

There are clouds in the sky: you can see the clouds, then you forget the sky. Change your gestalt: see the sky and forget the clouds. That brings transformation.

The sky is your consciousness, and your thoughts, your desires, are nothing but clouds; they come and go. They don't touch your sky at all, your sky remains virgin. You are pure from eternity, and you will remain pure to eternity. Purity is your nature. To recognize this, to realize this, is to become enlightened.

And keep the fire of discontent burning. Unless you have become enlightened, don't leave any stone unturned. You have to become that which you are, because only then is there bliss and only then is there freedom and only then is there benediction.

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Chapter #2
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The first question:

BELOVED MASTER, WHAT AM I LOOKING FOR?

Deva Parmita, man is a search for the self -- not for A self but for THE self. Man is constantly seeking the lost paradise: somewhere deep in the recesses of human beings, the nostalgia persists. We have known something that is only a far faraway memory, The memory is not even conscious; we have lost all track of it, where it is. But the fragrance goes on arising.

Hence religion is not an accidental phenomenon. It is not going to disappear from the world; no communism, no fascism can make it disappear. Religion is going to remain, because it is very essential. Unless a man surpasses humanity, unless a man becomes a Buddha, religion remains relevant. Only for a Buddha is religion irrelevant. He has arrived: now there is no need for any search.

Parmita, there are not different searches for different human beings. The search is singular, it is one, it is universal. The search is for the self, the supreme self. One wants to know, "Who am I?" because everything else is secondary. Without knowing oneself, whatsoever one is doing is pointless. Unless I know exactly who I am, my whole life is going to remain futile. It will not bring fruition, it will not bring flowering, it

will not bring fulfillment.

The first step has to be that of self-knowledge. But the paradox is that if you start searching for A self you will miss THE self. By "a self" I mean the ego, the process of egoing. That is a false self: because we cannot find the true, we start creating the false, just to console ourselves. It is a substitute. But the substitute can never become the truth, and the substitute becomes a bondage.

Truth liberates. Substitutes for truth create prisons. The ego is the greatest prison that man has yet invented; you are all feeling suffocated, crushed. It is not that somebody else is doing it to you: you are the doer of it. You have taken a wrong step. Rather than searching for that which is, you have started substituting something for it -- a toy, a pseudo thing. It may console you, but it cannot bring celebration to your life. And all consolation is suicidal, because while you remain consoled, time goes on slipping out of your hands.

THE self is not A self. The self is exactly a no-self: there is no idea of `I' in it, it is universal. All ideas arise in it, but it cannot be identified with any idea that arises in it. All ideas arise in it, all ideas dissolve in it. It is the sky, the context of all contexts, it is the space in which everything happens. But the space itself never happens -- it abides, it is always there, and because it is always there, it is easy to miss it. Because it is so much there and always there, you never become aware of its presence.

It is like the air: you don't become aware of its presence. It is like the ocean that surrounds the fish: the fish never becomes aware of it. It is like the pressure of the air: the pressure is so much, it has always been there, but you are not aware of it. It is like gravitation: it is so much, but you are not aware of it. It is like the earth rushing with great speed round and round the sun: the earth is a spaceship, but nobody is aware of it. We are aboard a spaceship, and it is going at a great speed. Still we are not aware of it.

Awareness needs some gaps. When there are no gaps you fall asleep; you cannot remain aware.

If one has always been healthy, one will not be aware of health. Awareness needs gaps -- sometimes you should not be healthy. You should fall ill, then you can have a sense of health. If there was no darkness in the world and there was only light, nobody would have ever known light; people would have missed it.

That's how we go on missing the original self -- you can call it God or nirvana, it doesn't matter. Sufis have two beautiful words. One is FANA: FANA means dissolving the ego, dissolving the false substitute. And the other word is BAQA: BAQA means the arrival, the arising, of the real self.

The real self is universal. How to find it? It is not far away, so you are not to make a long journey to it. It is so close that no journey is needed at all. It is within you. Rather than journeying, you will have to learn how to sit silently.

That's what meditation is all about -- just sitting silently doing nothing. Thoughts arise: you watch. Desires arise: you watch. But you remain the watcher. You don't become a victim of the desires and the thoughts that are arising; you remain a watcher. You remain the context of all contexts, you remain the space before which everything appears. But the space never appears before itself -- it cannot, it is impossible.

The mirror cannot mirror itself, the eyes cannot see themselves. I cannot catch hold of my hand with the same hand; it is impossible.

This is the most fundamental thing to remember, Parmita. You are the watcher and never the watched, you are the observer and never the observed, you are the witness and never the witnessed. You are pure subjectivity. You never appear as an object -- how can you appear as an object in front of yourself? Whatsoever appears in front of you is not you.

Go on eliminating the contents. Go on saying, "NETI NETI, I am not this, I am not this." Go on eliminating, and a moment comes when there is nothing left to eliminate. There is pure silence: no content moves in front of you, the mirror reflects nothing. That is the moment when self-knowing arises in you. You become illumined, you are enlightened.

So these few fundamentals are to be remembered: the self is a no-self. The self is not personal, it is universal. The self is the space or context in which all "positionality" in life appears, occurs, arises. It is the screen of life, but the screen itself never appears on the screen, it cannot. Everything else appears on it, it itself remains hidden. It is pure subjectivity.

This pure subjectivity is the ultimate goal everybody is searching for. But it seems difficult. We are so prone to become identified with the contents. So rather than searching for the real, we create something unreal, which is easy. The artificial is always easy, you can manufacture it.

Your ego is a manufactured phenomenon. And once you have manufactured the ego... How is the ego manufactured? "I am a Hindu": now you are on the way to creating an ego. "I am beautiful, I am intelligent,

I am this, I am that" -- you are bringing more and more bricks to make the prison called ego.

And this is what we go on doing in our whole life. Earn more money, have a bigger bank balance, and your ego will feel more grounded, more supported, more secure. Become famous: the more people know about you, the more you will think you are.

Hence the constant search for attention. If nobody pays any attention to you, you are reduced to nothing. If you move on the street and nobody says hello, people go on passing by, not even taking any note of you, suddenly you start feeling the earth disappearing underneath your feet.

What has happened? They are not feeding your ego. But people feed each other's egos, because that's how THEY can be fed. Somebody says, "How are you?" He is really saying, "Ask ME, `How are you?'" He is simply asking for mutual gratification. And people do gratify each other; we support each other's egos: somebody praises you, you praise him in return.

That's what we call society. It depends on mutual satisfactions, and the greatest satisfaction seems to be ego-gratification.

Hence people are interested so much in politics, because politics can gratify you as nothing else can. If you become politically powerful the whole country is in your grip; the whole country has to pay attention to you. You can impose your will on people, you have power.

The power of a politician is the power of violence. Now he controls the whole mechanism of violence: he controls the police, the government, the military, he controls everything. He can impose his will on you. That's why politicians tend to become violent sooner or later. Politicians hanker deep down for wars, because it is only in war that a politician becomes a GREAT politician. If you go through history you will see the point.

Winston Churchill would not have been such a great leader if there had been no second world war. Neither would Adolf Hitler have been such a power if there had been no second world war, not would Mussolini. The war created the context: they were able to be as violent as possible. They were able to butcher people, to murder people, in millions.

People immediately pay attention when you are violent. If you live a peaceful life, no newspaper is going to report about you in your whole life. But if you kill somebody or you commit suicide, you will be immediately in the newspapers.

Just a few days ago, Reverend Jones committed suicide with all of his nine hundred disciples. You had never heard about this poor man before, nobody knew that there was anybody like that. Now the whole world knows.

They had lived in that commune for many years, but nobody would take any note of them. It is possible that had you taken note of them, they might not have needed to go to such an extreme, they might not have committed suicide. This is his way of making the whole world feel his presence -- this is a very pathological way, ugly, but this is the same phenomenon again. People are searching for the ego: if they cannot find it through being creative, they will find it through being destructive. If they cannot find it by being a great saint, they will find it by being a great sinner.

Somebody asked George Bernard Shaw, "Where would you like to go when you die -- to heaven or to hell?" He said, "It all depends."

The man said, "What do you mean, `It all depends'?"

He said, "If I am going to be the first in heaven, then to heaven. If I am going to be second there, no. Then it is better to be in hell but be first."

He is joking, but he is telling a truth -- a truth about you, a truth about the whole humanity, the way it lives through ambition, through egoing.

Remember, the real self has nothing to do with anybody else paying attention to you. Note the difference: the false self needs others' attention to be paid to you, and the real self only needs your attention -- just your attention, and that's enough.

If you turn your attention inwards, you will know the real self. If you go on seeking others' attention, you will continuously live in a false entity which is always ready to disappear if you don't feed it continuously. It has to be supported.

The ego is not an entity. It is not a noun, it is a verb. That's why I am saying it is egoing. You cannot remain satisfied with any attention paid to you, you have to ask and hanker for more. You have to go on egoing; it is only through egoing that the ego can exist. It is a process -- and it is so false and its demands are so ugly! It is a lie. It demands more and more lies from you, and to gratify it you have to become utterly false. You have to become a personality.

A personality means a false phenomenon, a mask. You have to become an actor; you are no longer a real person, you are no longer authentic. You don't have any substance, you are just a shadow. And because of this shadow there is always fear of death, because any moment this shadow can disappear.

Your bank can go bankrupt, and immediately you are gone, you are nobody. Your power can be lost, because there are other competitors pushing you. This whole life is a constant pushing and pulling, hence there is so much agony.

Do you know the root of the word agony? It comes from `ag': ag means pushing. You are continuously being pushed, and in your turn you are pushing others; that creates agony.

The whole world lives in anguish and agony. Only the person who comes to know his real self goes beyond it and enters into the world of ecstasy. And there are the two states: agony and ecstasy.

Parmita, you are in agony, as everybody else is. And the search is for ecstasy. Remember always, your commitments, your ideologies, your so-called ultimate values, your theologies, philosophies and religions provide contexts, often valuable contexts, for individual existence. But they are not what you are.

You are not even your body. You are not your mind. You are neither black nor white, you are neither Indian nor German. You cannot be defined in any way, all definitions will fall short. You are indefinable; you are something that surpasses all definitions. You are the vast sky in which planets appear and earths appear, and sun and moon and stars -- and they all disappear, and the sky remains as it has remained always. The sky knows no change. You are that unchanging sky. Clouds come and go, you are always here.

When Raman Maharshi was dying, somebody asked, "Bhagwan, soon you will be leaving your body; where will you go?" He opened his eyes, laughed and said, "Where can I go? I have been here, I will be here. Where can I go -- WHERE? There is nowhere to go. I am everywhere: I have been here and I will remain here for ever and ever."

He is saying that he has come to know his being as the sky; he is no longer a cloud.

If you really want to search for the real self, don't get attached to any commitment, to any program, to any idea. Remain unattached, flexible, fluid; don't become stagnant. Always remain in a state of unfrozenness; don't freeze. The moment you freeze, you have something ale in our hands; a cloud has arisen. Remain in a state of meltedness, don't become committed to any form or name. And then something tremendous starts happening to you: for the first time you start feeling who you are. The feeling does not come from the outside, it arises from the inner depths of your being. It floods you. It is light, utter light, it is bliss, utter bliss. It is divine. It is another name for God.

Never become crystallized; if you become crystallized in something, you are encaged. Remain free, remain freedom. All identity creates fixation; and every fixation, every identification, is a liability. The more fixed one's identity, the less the experience of which one is capable. The point is not to lack a position, but not to be positional.

I am not saying to become unthinking. Remain intelligent, capable of thinking, but never get identified with any thought. Use the thought as a tool, as an instrument; remember that you are the master. Not to be attached to whatever position one has at any particular moment is the beginning of self-knowledge. One IS, one experiences aliveness, to the extent to which one can transcend particular positions and can assume other viewpoints.

That's what I mean by remaining fluid, flowing. One should remain available to the present. Die to the past each moment, so that nothing about you remains fixed. Don't carry a character around yourself; all characters are armors, imprisonments.

The real man of character is characterless -- you will be surprised by this. The real man of character is characterless: he has consciousness, but he has no character. He lives moment to moment. Responsible he is, but he responds out of the moment, not out of past contexts. He carries no ready-made programs in his being. The more you have ready-made programs, the more you are an ego. When you have none -- no programs, nothing ready-made in you -- when each moment you are as fresh as if you are born anew, to me that is freedom. And only a free consciousness can know the true self.

This is the search, Parmita. Nothing else will ever satisfy, nothing else can ever satisfy. All are consolations -- and it is better to drop them, it is better to become aware that consolations are not going to help.

This is what I call sannyas: dropping consolations, renouncing consolations -- not the world but consolations -- renouncing all that is false, becoming true, becoming simple, natural, spontaneous. That's my vision of a sannyasin, the vision of total freedom.

And in those beautiful moments of total freedom, the first rays of light enter you, the first glimpses of

who you are. And the grandeur of it is such, and the splendor of it is such, that you will be surprised to find that you have been carrying the kingdom of God within you and you have remained so unaware, and for so long. You will be surprised that it was possible not to know such a treasure. Such an inexhaustible treasure is within you.

Jesus goes on repeating again and again, "The kingdom of God is within you." Call it the kingdom of God or the supreme self or nirvana or whatever you will, that is our search -- everyone's, not only of human beings but of all beings. Even trees are growing towards it, even birds are searching for it, even rivers are rushing towards it. The whole existence is an adventure.

And that is the beauty of this existence. If it was not an adventure, life would be absolute boredom. Life is a celebration because it is an adventure.

The second question:

HOW DID I GET SO LUCKY TO FALL IN THE GRACE OF YOUR LOVE IN THESE TIMES OF SUCH CONFUSION IN THE WORLD?

Prem Debal, the times of confusion and chaos are the greatest times to live in. When the society is static there is not much to live for, to live with. When a society is secure and there is no confusion and there is no chaos, then people live a dull, drab, dragging life -- comfortable, convenient, stable, but not alive.

It is only in the times of chaos and confusion that great things happen, because people are loose. They are loose, uprooted: they can search for new soils, they can search for new lands, they can search for new countries, they can search for new continents of being.

This is one of the greatest moments in the history of human consciousness. It has never been so; this is a crescendo.

Buddha said -- and he seems to have detected it richly -- that after each twenty-five centuries there comes a moment of great turmoil and chaos. And that is the time when the greatest number of people become enlightened.

Now twenty-five centuries have passed since Buddha. Again you are coming closer and closer to a moment where the past will lose all meaning. When the past loses ll meaning, you are free, you are untethered from the past: you can use this freedom to grow tremendously, to grow to undreamed-of heights.

But you can destroy yourself too. If you are not intelligent, the confusion, the chaos, will destroy you. Millions will be destroyed -- because of their unintelligence, not because of the chaos. They will be destroyed because they will not be able to find a secure and comfortable and convenient life, as was possible in the past. They will not be able to find where they belong. They will have to live from their own sources; they will have to be individuals, they will have to be rebels.

The society is disappearing, the family is disappearing; now it is very difficult. Unless you are capable of being an individual it is going to be difficult to live. Only individuals will survive.

Now people who have become too accustomed to slavery, accustomed to being commanded, accustomed to being ordered by somebody else -- people who have become too much accustomed to father-figures -- they will be in a state of insanity. But that is their fault, it is not the fault of the times. The times are beautiful, because the times of chaos are the times of revolution.

It is possible now to get out of the wheel of life and death more easily than it has been possible for twenty-five centuries since Buddha. In Buddha's time, many people became enlightened; the society was in a turmoil. Again it is happening. Great times are ahead -- prepare for them.

And that's what I am trying to do here. Orthodox people cannot understand what is happening here; they have no eyes to see it and no heart to feel it. They only have old rotten values, and they go on judging me according to hose values. Those values are out of date. I am creating new people, I am creating new values, I am creating a new future. They live in the past; they cannot understand the future that I am trying to bring here to the earth.

My sannyasins don't belong to the past, they don't represent any tradition. They belong to the future: they belong to something that is going to happen and has not yet happened. Hence there are no criteria -- they cannot be judged easily, and they will be misunderstood.

I am going to be misunderstood, because people have their values, and those values come from the past.

And I am trying to create a space for the future to happen.

You say: HOW DID I GET SO LUCKY TO FALL IN THE GRACE OF YOUR LOVE IN THESE TIMES OF SUCH CONFUSION IN THE WORLD?

It is not a question of luck, it is a question of intelligence. That is the only luck in the world -- intelligence. And remember, everybody is born with intelligence but people don't use it, because to be intelligent is to live in danger.

The intelligent child will be a constant pain in the neck for the parents; they try to crush his intelligence. Nobody wants an intelligence child, because he creates suspicions in you, he creates doubts in you. An intelligent child asks questions you cannot answer. An intelligent child is a problem for the teachers in the school, in the college, in the university.

An intelligent person will always remain a problem, wherever he is. So the society tries in every way to destroy your intelligence.

I have heard:

The teacher told the students that they were going to play a game.

"I've got something behind my back and I'm going to describe it and you guess what it is," she said.

"I'm holding something round and red. Can someone guess?"

"An apple?" little Herbie said.

"No," said the teacher, "but it shows you were thinking. It's a cherry. Now I'm holding something round and orange. Can you tell me what it is?"

"An orange?" little Herbie said.

"No," said the teacher, "but it shows you were thinking. It's a peach."

Herbie raised his hand. "Teacher, can I play the game too?"

The teacher said, yes, and Herbie went to the back of the room, faced the rear and said, "Teacher, I'm holding something about two inches long with a red tip."

The teacher said, "Herbie!"

"No," said little Herbie, "but it shows you were thinking. It's a match."

Now, these intelligent children cannot be allowed to live! Nobody likes an intelligent person. Hence people start playing unintelligent roles in life, because an unintelligent person is accepted everywhere. That's why millions of people have become mediocre. Nobody is born mediocre, let me remind you. God gives intelligence to everybody; just as he gives life to everybody, he gives intelligence. Intelligence is an intrinsic part of life.

Have you ever seen an unintelligent animal? Have you ever seen an unintelligent bird, an unintelligent tree? Every tree is intelligent enough to find the source of water to send out roots. And you will be surprised, scientists are very much surprised, at how trees find places.

When a tree starts sending out its roots, sometimes it sends them hundreds of feet away in a particular direction to where water is. Now, how does it find it? The water is a hundred feet away towards the north: it does not send its roots towards the south, it sends its roots towards the north -- a hundred feet away! and not only to natural water sources -- sometimes it sends its roots to the pipes, corporation pipes, hundreds of feet away; it detects them. It takes YEARS for it to send out those roots. It lives, in its own way, an intelligent life.

If there is too much competition, trees grow higher; they have to. That's why in the jungles of Africa, trees grow very high. The same trees in India won't grow that high; there is no need, the competition is not so much. In thick forests if the tree remains small it will die; it will be in the shadow of other trees. It has to reach the sun: it goes on and on moving upwards.

Trees are intelligent in their own way, birds are intelligent in their own way, animals are intelligent in their own way. And so is man.

You will find the mediocre and the stupid only in human beings. I have never come across a stupid dog -- I have tried -- but there are millions of stupid human beings. What has happened to human beings? Intelligence is not allowed.

The whole society and the pattern of the society is against intelligence; it supports mediocre people. Everybody is happy with a mediocre person, because whenever you are around a mediocre person he is

never a problem; he is always ready to be obedient, and he always gives you a feeling that you are superior.

If people live intelligently, everybody will be lucky. If you are not lucky, it is not that God has been unfair to you, it is only because you have compromised with the society.

Debal, you could come to me because you have been courageous enough to use your intelligence. It is not a question of luck, it is only a question of guts, courage. And these days are really beautiful, fantastic. Use these days, these times: you can soar high, higher than has ever been possible before.

Millions of people are in the situation now where enlightenment can happen. We can defeat Buddha for the first time. The times are very favorable, because there is so much chaos and so much confusion, and all the old ideologies are dead and dying of their own accord. Man is becoming free, coming out of his shell.

The third question:

BELOVED MASTER, I HAVE BEEN TO MANY GURUS BUT I HAVE NOT CHANGED A BIT. WHY?

To expect that just by being to many gurus you will be transformed is foolish. Nobody can transform you. The very idea, the very expectation that somebody else is going to transform you, keeps you unintelligent. When are you going to declare the mastery of your own being? When are you going to take the reins in your own hands? When are you going to say, "I will now live according to myself"?

And those so-called gurus you have been to will make you more and more mediocre and stupid. They want you obedience -- and only stupid people can be obedient. They will not help you to become more intelligent.

It is very rare to find a master. Out of a hundred, ninety-nine are bogus, and the one who is not bogus will demand so much from you. First he will demand intelligence -- and you have completely forgotten that you have that t all in the first place. He will demand awareness.

The false gurus, the false so-called masters, provide you with better sleeping-pills. They provide you with psychological strategies to remain comfortably asleep, they give you lullabies, so that you can live a drugged life. Their methods are nothing but psychological tranquilizers, non-medicinal tranquilizers. So for a few days you feel god, you repeat a certain mantra and you feel good, and then you become fed up and you start seeing the point that it is not leading you anywhere. Then you go to another guru, he gives you some other method, for a few days again the honeymoon, and then that disappears.

But one thing you should be thankful for: it is because of all those gurus that you have come here. And now you cannot goof off; it is impossible.

I don't give you any lullaby, I will give you electric shocks -- because that is the only way you can come out of your drugged state.

Two drunks were sitting in a bar, thinking of things to do to pass the time.
"Let's play television," said one.
"Okay," said the other. "How?"

"I make believe I'm a great big TV star and you guess who I am."

"All right," said the first. "I'm five-foot-four, got blonde hair, blue eyes, I'm 38-24-36 and I'm beautiful."

The second drunk stared at him for a moment. "Never mind who you are," he said, "Kish me."

This is your state. You have to be shocked, you have to be brought to consciousness. Hence I don't provide you with any consolations -- you would like them, you would love them.

So those who come here for consolations can have no understanding of what is happening here. And you can go and on, from one school to another school, from one guru to another guru; that is not going to change you at all. It is not a question of traveling from one place to another place; you will remain that which you are. Only if you are shocked, only if somebody is there who can destroy you, who can destroy you as you are, only then will your real being come out. The unreal has become a thick foliage around you.

A Hindu can become a Christian; nothing will change. Instead of Krishna he will start torturing Christ, that's all. A Jew can become a Hindu; that will not help either. You go on changing your masks, your garments, but the change is needed somewhere deep in your being -- not on the periphery but at the core.

Morgenstern lived in difficult times. Life was hard, especially if you were a Jew. So he decided to become a Roman Catholic and was baptized.

The first time he went to confession, he stole the parish priest's gold watch! But he was honest, and so he immediately confessed:

"Father, I have stolen an expensive watch and now I feel very guilty about it. I confess that what I did was immoral and totally wrong. Please, Father, may I give you the watch?"

The priest was surprised but shook his head. "No, I couldn't possibly accept it."

Morgenstern insisted. "Please, Father, I feel so guilty, won't you please accept the watch as a sign of my repentance?"

"That isn't possible, my son," said the priest, moved by Morgenstern's deep sincerity. "You must return the watch to its original owner."

"Ahh!" said Morgenstern with a deep sigh. "I've tried, Father, I swear I've tried, but I'm afraid the good man doesn't want it."

"In that case, my son," said the priest, "I see nothing wrong with your keeping the watch, and since you've now confessed, there's no need at all anymore for you to feel guilty!"

You see the Jewish mind?

You can go on changing your religion, you can go on changing your philosophy -- these are really ways to avoid the real change. The real change has to happen deep down in you. You are unconscious, and the only change that is going to help is to become conscious. You are living mechanically: the only thing that can help is to live life non-mechanically. De-automatize yourself, de-hypnotize yourself.

The society has hypnotized you. The society has dulled your senses, it has poisoned you. It wants skillful efficient machines; it does not want men. It has reduced you to a machine. You are a good clerk or a good soldier or a good stationmaster or a good deputy collector -- it has reduced you to something which has a utility. It has made you a commodity. It does not want your intelligence, your awareness. You will have to rebel against it.

And the gurus you have been to are nothing but agents of the same society. Hence the society respects them, hence the society supports them.

I cannot be supported by the society. It is a sheer miracle that I am existing, it is very illogical. I should not be here at all. The society does not support me, it *cannot* support me. In every possible way it will create -- it IS creating -- hindrances for my work.

Just the other day I was reading in the newspapers, one man has suggested to the government that I should be expelled from India. He must be a very religious man, because he says I am destroying religion. And he is not satisfied with just my expulsion -- he then suggests my tongue should be cut out, so that I cannot speak; and my hands should also be cut off, so that I cannot write. And he thinks he is a religious man.

But that's what people have always done. They crucified Jesus, and they were thinking they were doing something very religious. They murdered the great Sufi master, al-Hillaj Mansoor, in exactly the same way. This man who has suggested this to the government may have been part of the crowd who killed Mansoor, because this was the way: his hands were cut off, his tongue was cut out, then his head was cut off. It seems the society goes on perpetuating its old stupidities. And he is thinking that he is suggesting this to protect religion, that religion is in danger -- because of me, religion is in danger.

Religion is not in danger because of me, but pseudo-religion certainly is in danger. And the society needs pseudo-religions so that the real religion can be avoided, because real religion always creates trouble.

A Buddha, a Jesus, a Mansoor, a Sanai -- whenever these people walk on the earth they create fire, they create revolution. They start transforming people, transforming their unconsciousness into consciousness. And then there is trouble.

It happens every day here: a couple comes here, and within seven days they have separated. Now, what has happened? And they had lived for twenty years together! For twenty years they were compromising and compromising and compromising. For twenty years they were suffering; they were miserable together. But they were carrying on somehow in a state of unconsciousness.

The moment they are here, they start meditating. They go into a few therapy groups, and they become alert and they say, what have they been doing? The man comes to see that he has never loved this woman, he has been deceiving -- he has been deceiving the woman, he has been deceiving himself. The woman comes to see that she has never loved this man; this man seems to be a stranger, she does not know who he

is. And why have they been living together and torturing each other? Suddenly they are awake and the marriage has gone to the dogs.

People will be afraid of such a place: their marriage may disappear, their old ways of living may be shattered. It is ultimately good that something wrong falls down and disappears, but in the beginning it is painful. Twenty years you have lived with a woman: it is difficult to unclinch yourself, it is painful, it is agony.

But if you don't stop a false relationship, you will never be in any true relationship in your life. And a true relationship is a mirror: it helps you to see your face, who you are. But only a true relationship is a mirror. A false relationship is a stone wall; you cannot be mirrored in it, it is utterly futile.

Parents are afraid; they don't want their children to come here, because I will teach them to be themselves. And if the child wants to be a musician, I will say, "Become a musician, even if you remain a beggar." And the parents wanted him to become a doctor or an engineer -- now there is going to be trouble.

The child, if he becomes an engineer, will have much money, prestige, power, but he will miss his soul. He will never come to know any joy in his life; he will know misery, he will never know any rejoicing. But the parents are more interested in money and power and prestige. That's what has been told to them by *their* parents; this is their tradition.

Each generation goes on corrupting the new generation. Each generation goes on loading the new generation with its own diseases, illnesses and pathologies.

If you come here, I am going to unburden you of all your pathologies. And they may be very traditional and very long-respected, and your parents may have carried them for thousands of years, but I will teach you to drop all that nonsense, all that rubbish, and simply become your own being, your own self. Now, the society cannot tolerate it. The society is bound to be inimical, antagonistic towards me. This has always been so.

You must have gone to the gurus who are agents of the same rotten society. How can they help you to change? They are there to protect the society. The society gives them respect, that is how the society goes on paying them for their services.

Your teachers are in the service of the past. Your priests are in the service of the past, your politicians are in the service of the past. And I want you to become aware of the present.

If you have some courage in your heart, and you don't escape from this surgical energy-field, you will be transformed. And remember, I will not transform you, I can only create situations in which you can transform yourself. I am simply creating a field in which things can happen -- they *are* happening. Now don't escape from here. Just a few months, and then you *cannot* escape!

The fourth question:

WHY ARE YOU SO MUCH AGAINST ASCETICISM? ISN'T ASCETICISM A VALID PATH TO GOD?

Path? It is a pathology. To be an ascetic simply shows that you are masochistic, that you are suicidal, that you enjoy torturing yourself. And by torturing yourself you can create a certain character, but the character will be only on the surface. It will not transform you, it will only be a pretension. It will be only a face, a facade, a camouflage.

Ascetics have existed in the world because there are suicidal people. And there is a death instinct in man -- Sigmund Freud has called it "thanatos." Sigmund Freud's contribution to human growth is immense. In his early life he discovered the life-instinct -- sex, eros. And then in his later life, when he was getting old, he discovered another thing -- thanatos, against eros.

There are two basic instincts in man: one is to live, another is to die. Both are there. If the instinct to live is not supported, the other instinct becomes powerful. If the instinct to live is supported, if life is affirmed, then the other instinct disappears. It is the same energy -- either it will flow through eros, or it will flow through thanatos. It depends on you.

The religions of the world up to now have been death-oriented. And remember, when I say "religions" I don't include Buddhas. I don't include Bahauddin, Sanai, Attar, Mahavira, Jesus, Mohammed, no. But I include Mohammedanism, Christianity, Hinduism, Judaism, Jainism, Buddhism. All the organized religions of the world have been death-oriented. And this is something unbelievable: all the original beings were

life-oriented.

Buddha is utterly life-oriented, but Buddhism is death-oriented. Mohammed is life-oriented, but Mohammedanism is death-oriented. How does it happen?

Just the other day, I was saying that truth transferred from one to another becomes a lie; it goes upside down. When Buddha says something, he means something totally different than that which is understood by the blind and unconscious people. Everything goes topsy-turvy. His life-affirmation becomes death-affirmation in the disciples. This has been a constant problem. Up to now it has not been possible to transfer truth, and I don't think it will ever be possible to transfer it. Because the Buddha speaks from the peak of the Himalayas and you listen in the dark valley. By the time it reaches to you, by the time you have interpreted it, it has already gone sour, bitter; it is no more the same truth.

So all the original religious founders were life-affirmative. And all the religions that were born out of their teachings became death-oriented.

Asceticism is falling in love with death. It is a pathology, it is not a path. But people respect it, because the ascetic seems so different from you. You love food, he hates food. you love a good bath, he hates to take a bath. Jaina monks don't take baths -- not only that, they don't clean their teeth either. They are against the body.

You love comforts, the ascetic loves discomfort. He is not at ease with comfort, he is at ease only when he is uncomfortable. You call it a path? It is a pathology. The man who is standing on his head, and feels comfortable only when he stands on his head, is ill, is abnormal.

All the animals laugh about it. Whenever animals see a yogi standing on his head, they laugh. They cannot believe what has happened to this man. People go on torturing their bodies, twisting their bodies.

I have heard:

Reggie owned an elephant, but the cost of feeding it was getting out of hand. Then he go an idea. He had seen elephants lift one leg, and even two legs. Once in a circus he'd even seen an elephant lift three legs in the air and stand on just one.

So Reggie announced to the world that he'd pay ten thousand dollars to anyone who could make his elephant stand in the air on no legs. However, each person who wanted to try would have to pay a hundred dollars.

People came from near and far. They tried everything from coaxing to hypnotism, but no one could make the elephant rise up in the air.

Then one day a blue convertible drove up and a little man got out and addressed Reggie: "Is it true that you'll pay ten thousand dollars if I make your elephant get off all four legs?"

"Yes," Reggie said. "But you've got to pay one hundred dollars to try."

The little man handed Reggie a hundred-dollar bill. Then he went back to the car and took out a metal club. He walked up to the elephant and looked him in the eye. Then he walked behind the elephant and swung hard, hitting the elephant smack on the balls. The elephant let out a roar and flew up into the air.

After the little man had collected his ten thousand dollars, Reggie was very depressed. He'd only taken in eight thousand dollars and now he'd not only lost a couple of grand but still had the problem of feeding and housing the elephant.

Suddenly Reggie got another inspiration. He knew that elephants could move their heads up and down, but he had never seen one move from side to side. So he announced that he would pay ten thousand dollars to anyone who could make his elephant move his head from side to side. However, each person who wanted to try would have to pay one hundred dollars.

People came from near and far. They paid their hundred and they tried, but of course none succeeded.

Then just when things were going well, a familiar blue convertible drove up and the little man came out. He addressed Reggie: "Is it true that you'll pay me ten thousand dollars if I can make your elephant move his head from side to side?"

"Yes," said Reggie. "But you've got to pay a hundred dollars to try."

The little man handed Reggie the hundred dollars. Then he returned to his car and took out his metal club. He walked up to the elephant.

"Do you remember me?" he asked.

The elephant nodded by shaking his head up and down.

"Do you want me to do it again?"

The elephant quickly shook his head -- no.

Even elephants understand it -- but man is such a fool. Asceticism a path? It is a pathology.

Life has to be lived in its totality. Your energies have to flow through eros: eros is life, love is life. And whenever your energy is flowing against love, against life, beware: you are falling astray, you are going away from God. God is life, God is eros.

Now see the point: all the ascetic people and all the ascetic schools are against love, against sex, against life, against food -- against living a healthy life of rejoicing.

That's why they are so much against me -- because I would like you to live fully, totally, wholly. I would like you to accept life without denying yourself anything, without feeling in any way guilty. All guilt is a cunning strategy of the priests to divert your energy from life towards death.

Why have people done it? There are reasons. The politician wants people not to love life too much -- because if people love life too much then people cannot be forced to go to wars. Who wants to die? There would be no army left in the world. People have to be forced against eros, they have to be forced against life, they have to be taught to love death, respect death and feel death as sacred -- only then can there be armies. And great armies are needed. The politician is against love, against life, because he needs soldiers for death, to die and to kill.

The priest also wants people not to love life. If they love life they will not bother about the temples and the churches and the mosques. And if they really love life they will find God through life -- the priest will not be needed. The priest is needed only when people have gone astray from life -- only then can he become the guide and can he tell them, "Now I will lead you to the right path." First they have to be helped to go astray, then the guides come.

First people have to be made ill, then you can sell medicine. Otherwise you cannot sell medicine. If everybody is healthy, who will go to the physician and who will go to the druggist? And who will be able to sell medicine to people? It will be impossible. People have to be ill, only then can factories and factories of medicine go on manufacturing new drugs.

The priest needs people to go away from life. The moment they go away from life, they go away from God. Then there is a need for the priest and the temple and the church and the organization and the organized religion. The people would like to be Christians and Hindus and Mohammedans.

Otherwise life is so tremendously satisfying -- who bothers? Who cares?

Reverend Jones was able to kill nine hundred people, innocent people, for a simple reason: he was training them for death. You will be surprised to know that in Jonestown, lovemaking among the members of the sect was not allowed. Celibacy was enforced. There were hard strict rules: the people were not allowed to go outside the commune, no contact with outsiders was allowed. They were living in isolation, they were all ascetics.

And it is because of this asceticism that they were ready to commit suicide. Now people are searching for the causes. Somebody thinks that he hypnotized people, somebody thinks something else -- a thousand and one reasons are being found. The simple reason is, he diverted their eros -- that's all. And eros can be diverted very easily.

Down the ages, religious people have been doing the same. He did it to the logical end. Ordinarily monks die slowly; they commit a slow suicide. He went fast and quickly. But there was a tendency, an atmosphere of death. They were practising death almost every month. Every month he would call the commune together and order them to die. And they were ready. They had said yes so many times that when it was really asked they could not say no. It had become an inbuilt program.

And their life was so ugly, that's why they were ready to die.

I have always loved a certain story. An English diplomat went to see Adolf Hitler before the second world war. They were standing on the terrace of a three-storey building, talking. Just to show his power to the English diplomat, Hitler ordered one soldier to jump. The soldier immediately jumped, fell on the road and died.

The English diplomat was very much shaken. And Adolf Hitler laughed and said, "My whole country is ready to follow my orders in this way." To emphasize it more, he ordered another soldier to jump. And before the English diplomat could prevent him, he also jumped. To make the thing absolutely clear, he ordered a third soldier -- but before he could jump, the English diplomat caught hold of him and said, "Are you mad? What are you doing? Why are you so ready to leave your life?"

And the man said, "Leave me alone! You call this life?"

To be with Adolf Hitler is far worse -- it is better to die. These people who committed suicide must have

been living a worse life than death itself. This is the simple logic of it. And the ascetic attitude makes your life so ugly, so intolerable, that one starts thinking of death as a deliverance.

I am against ascetic attitudes, because they are ill attitudes, unhealthy, unwholesome. I am all for eros, I am all for life -- because life is the temple of God, the only temple. And eros is the only way God is expressed in the world.

If you move totally into eros, into love of life, into life-affirmation, into rejoicing, you will find, deep down hidden in life, God himself. Life is his manifestation; he is the hidden source of it. Don't go away from life -- going away is going away from God. Hence my sannyasins are not to renounce but to rejoice.

Now people have asked me a few questions: "Can the same thing happen here as happened in Reverend Jones' commune?"

This will be the last place in the world where it could happen, because I teach you love, I teach you life. My whole effort is to make your energy move through life totally -- nothing is left. And if you move totally through life, death disappears. Even when you die, you will not see that death is happening to you -- you will see only that you are changing your abode, you are changing your garments. You are on an eternal pilgrimage.

I teach you life, I teach you abundant life. This cannot happen here -- I am not teaching you suicide. It can happen in any ascetic society, in any ascetic commune. But my commune is not ascetic at all. That's why Christians are against it, and Hindus are against it, and Jainas are against it, and Mohammedans are against it, and everybody is against it -- because they are all death-oriented. And my love is unconditionally for life.

I teach you to love and to live. Death is impossible here -- what to say of suicide? Even death is impossible here. If you die the way I am teaching you, if you live the way I am teaching you, you will never know death. Even dying, you will know that the flame goes on burning forever.

The last question:

BELOVED MASTER,

INDIA IS THE ONLY COUNTRY IN THE WORLD WHICH TALKS ABOUT CELIBACY SO MUCH AND YET EVERY FOUR SECONDS THREE CHILDREN ARE BORN IN INDIA. PLEASE EXPLAIN THIS.

Kamal Bharti, ideals create hypocrisy. and if you want to be a hypocrite, the first requirement is to have great ideals. You cannot be a hypocrite if you don't have any ideals.

For example, my sannyasins cannot be hypocrites; it is impossible. Hypocrisy is the shadow, the long shadow, of the great ideal.

India is one of the most hypocritical countries. And the reason is that great ideals are being taught to people. Those ideals remain only in their talk -- life goes on in a totally diametrically opposite way. People go on talking about truth and their life has nothing of truth in it. They go on talking about great morality, and their whole life is immoral.

You cannot find a more immoral country in the world than this country, it is impossible -- because no other country preaches so many ideals. When ideals are great, you cannot fulfill them; they are so unnatural, they are so impossible. Then the only way is to go on talking about them and go on living in your own way. So you have to live a double life.

In talking, in sermonizing, Indians are great. In philosophizing, nobody can compete with them. They are great logic-choppers, hair-splitters, great masters of language. But their life is empty, hollow, and is just the opposite.

In fact, if you know the ideal of a person, just by knowing the ideal, you can know his life. Tell me what your ideal is, and I will know your life immediately. If celibacy is your ideal, then I know who you are: you are sex-obsessed. Only a sex-obsessed person has the ideal of celibacy. If you are not sex-obsessed there will be no question of celibacy. You will live your life: when sex is happening it is beautiful, when it disappears it is beautiful. Both are sacred moments.

Sex is sacred when it happens. When it disappears, that too is sacred. Both have their beauties.

When the tree blooms it has beauty, and when the tree is naked of all leaves it has a beauty. Yes, in the fall, trees have a totally different beauty, an austere beauty. Naked, without any leaves, standing against the

sky, they look so meditative, so Zen-like. And then in the spring, with great foliage and many flowers, as if they are getting ready to be married -- newlyweds... So much celebration, it has a beauty -- the beauty of a Sufi.

The real man lives his life without any guilt. Sex appears one day and disappears one day. Remember: anything that appears, disappears. Up to the age of fourteen, sex has not appeared. Then suddenly one day, the spring: sex has come into life, with great joys, with great songs to be sung. If one lives it totally, then nearabout the age of forty-two it disappears one day. And the beauty of the fall, and the naked bare tree against the evening sky.

Sex has existence only from the fourteenth to the forty-second year, if things go naturally. But they don't go naturally -- the priest jumps in. He starts talking about celibacy. When all that was needed was the art of love, he starts talking about celibacy. He creates guilt. Sex energy becomes repressed, goes underneath into the unconscious.

Now even at the age of eighty-two it will remain. You will remain sex-obsessed; it can't leave you now.

India is a so-called religious country. In fact countries can only be so-called religious. Only individuals can be really religious, countries can only be so-called religious. How can countries be religious? Religion is something that happens in the individual soul. Politics is that which happens in the collectivity. Religion is that which happens in your aloneness.

But great ideals go on torturing. India is very heavy-laden -- great rocks are on the Indian heart. And because of those rocks the springs of life cannot flow.

So, Kamal, there is no contradiction in it. In fact there is a logical connectedness between these two things -- talking of celibacy, and giving birth to three children every four seconds. The more you talk about celibacy, the more sex-obsessed you will become. If you accept sex as a natural phenomenon, you need not talk about celibacy; it comes in its own time.

Just as youth turns into old age, sex turns into celibacy. Celibacy is sex lived truly, is the fragrance of sex lived truly. Celibacy is sexuality become mature. Otherwise hypocrisy continues.

Meditate over this story.

This man was in bed with a married woman when they heard the door open. "Oh my God," she gasped. "It's my husband! Quick, hidden in the closet!"

The man hurried into the closet and closed the door. Suddenly he heard a small voice saying, "It's very dark in here."

"Who is that?" he asked.

"That's my mother out there," the small voice said. "And now I'm going to scream."

"Please don't!" the man said.

"Okay, but it'll cost you money," the boy said.

"Here's five dollars."

"I'm going to scream!" said the small voice.

"Okay, here's ten dollars!"

"I'm going to scream," the small voice said.

"Here's twenty dollars."

Finally, when the boy turned down thirty-five dollars, the man said, "All I have is forty dollars."

"I'll take it."

At last, the husband left and the man was able to get out of the closet and make a hasty exist.

That afternoon, the mother took the boy with her on a shopping trip.

"I want to get that bicycle," he said.

The mother said, "No, you can't. It costs too much money."

The boy said, "I've got forty dollars."

The mother said, "Where would you get forty dollars?"

The boy wouldn't talk, she began to berate him. He refused to respond. She slapped his face. He stood stoically. Finally, twisting his arm, she dragged him into the nearby neighborhood church and approached the parish priest. "Father, my son has forty dollars and he won't tell me where he got it. Maybe you can find out?"

The priest nodded. He led the boy into a confessional booth. The boy sat on one side and the priest on the other. The boy said, "It's very dark here..."

And the priest said, "Now, don't you start that again!"

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Chapter #3
Chapter title: The Death of the Seed

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IF YOU KNOW YOUR OWN WORTH,
WHAT NEED YOU CARE ABOUT
THE ACCEPTANCE OR REJECTION OF OTHERS?
WORSHIP HIM AS IF YOU COULD SEE
HIM WITH YOUR PHYSICAL EYES;
THOUGH YOU DON'T SEE HIM,
HE SEES YOU.
WHILST IN THIS LAND
OF FRUITLESS PURSUITS,
YOU ARE ALWAYS UNBALANCED, ALWAYS
EITHER ALL BACK OR ALL FRONT;
BUT ONCE THE SEEKING SOUL HAS PROGRESSED
JUST A FEW PACES BEYOND THIS STATE,
LOVE SEIZES THE REINS.

WHILE THIS WORLD REMAINS,
THAT ONE CANNOT BE;
WHILST YOU EXIST,
GOD CANNOT BE YOURS.

THE COMING OF DEATH
IS THE KEY WHICH UNLOCKS
THE UNKNOWN DOMAIN;
BUT FOR DEATH, THE DOOR OF TRUE FAITH
WOULD REMAIN UNOPENED.
IF YOU YOURSELF
ARE UPSIDE DOWN IN REALITY,
THEN YOUR WISDOM AND FAITH
ARE BOUND TO BE TOPSY-TURVY.
STOP WEAVING A NET ABOUT YOURSELF:
BURST LIKE A LION FROM THE CAGE.
MELT YOURSELF DOWN IN THIS SEARCH:
VENTURE YOUR LIFE AND YOUR SOUL
IN THE PATH OF SINCERITY;
STRIVE TO PASS FROM NOTHINGNESS TO BEING,
AND MAKE YOURSELF DRUNK WITH THE WINE OF GOD.

Mind is the original fall -- the fall from the state of being. Mind is the original sin. To be in the mind is

to be in the world: not to be in the mind is to be in God.

This much is the difference -- but a difference that makes a difference.

The fall has to be understood. Meditate over three words: being, doing, having. From being to having is the fall, and doing is the process of coming from being to having. Being is God, having is the world, doing is the process of falling from being to having.

Hence, the mind is a doer. The mind constantly wants to be occupied. A great hankering to remain busy; that is the mind. One cannot sit alone; one cannot sit in passive receptivity, not even for a few moments. It is such a torture for the mind, because the moment you stop doing, the mind starts disappearing.

If you go to a Zen master and ask, "What do you do here? What are these people, your followers, doing?" he will say, "They just sit. They don't do a thing."

It happened:

A king came to visit the monastery of a Zen master. The master took him around; he was very interested in knowing everything about the monastery. He took the king to every place except one -- the central temple. And that was the most imposing building, and yet whenever the king asked, "Why don't you take me to the temple?" the master would behave as if he had not heard.

Finally, the king was very angry, because he was even taken to bathrooms and toilets. He said, "Are you mad or something? Why don't you take me to the temple?"

And the master said, "For a certain reason -- because you are constantly asking, `What do you do here?' In the library we read: I can take you to the library. In the bathrooms we take baths: I can take you to the bathrooms. In the kitchen we prepare food. But to that temple I cannot take you because we don't do a thing there! That is the place where we move into non-doing, into non-action. And it will be impossible to explain that to you -- that's why. You are a great king, you are a great doer, and you are so much engrossed with having more and more. You understand the way of the mind, but you will not understand the ways which are not of the mind."

The mind is a doer. Watch your own mind and you will understand. What I am saying is not a philosophical statement, it is just a fact. I am not proposing any theory for you to believe or to disbelieve, but something that you can watch in your own being. And you will see it -- whenever you are alone, you immediately start looking: something has to be done, you have to go somewhere, you have to see somebody. You can't be alone. You can't be a non-doer.

Doing is the process by which the mind is created; it is condensed doing. hence, meditation means a state of non-doing. If you can sit silently doing nothing, suddenly you are back home. Suddenly you see your original face, suddenly you see the source. And that source is *satchitanand*: it is truth, it is consciousness, it is bliss -- call it God, or nirvana, or what you will.

From being to doing to having -- this is how Adam-consciousness arrives in the world. To move backwards, from having to doing, from doing to being -- this is what Christ-consciousness means. But Sufis have a very tremendously significant message for the world. They say the perfect man is one who is capable of moving from being to doing to having to doing to being, and so on, so forth. When the circle is perfect then the man is perfect.

One should be capable of doing. I am not saying that you should become incapable of doing; that will not be of any value, that will be simply impotence. You should be capable of doing, but you should not be engrossed in it. You should not become involved in it, you should not become possessed by it, you should remain the master.

And I am not saying that all that you have has to be dropped, I am not saying to renounce all that you have. Use it, but don't be used by it, that's all. Then the perfect man is born.

I call that perfect man a sannyasin: he will be both Adam plus Christ. The worldly man is Adam, and up to now the otherworldly man has been involved with Christ-consciousness. But both are half-half.

Man needs to become a totality, a wholeness. And my definition of being holy is nothing but to be whole -- capacity to come into the world and yet remain above it, beyond it; capacity to use the mind but yet remain centered in your being. Then the mind is a mechanism of immense value; then it is not a sin to have a beautiful mind. You have a beautiful instrument of immense complexity, and it is a joy to use it, just as it is a joy to drive a beautiful car which is a perfect mechanism.

There is nothing like the mind, if you can use it; then the mind is divine too. But if you are used by it, and your sky gets lost in the clouds of the mind, then you'll remain in misery, in ignorance.

The arrival of the mind happens through getting identified with the contents of consciousness. Just a small change, a single step is needed, and that step bridges this to that. That single step bridges the world to God, the outer to the inner, the mundane to the sacred. What is that single step? Non-identification.

Remain a witness. Always remember to remain a witness: whatsoever passes in the mind, know perfectly well you are not it. You are not the stuff called the mind. Once you become identified with any stuff of the mind, you are trapped in a prison. Then you can go on changing and re-arranging the stuff again and again, but nothing will happen.

That's what people go on doing -- improving upon themselves, creating a beautiful character, becoming saintly, religious, but the basic thing has not yet been done. They are simply rearranging the stuff of the mind.

You can go on arranging the furniture of your house; you can arrange it in better ways, far more aesthetically, but it remains the same stuff. The sinner and the so-called saint are not very different; both are different arrangements of the same mind.

The real sage is one who has become aware that he is not the mind at all. The idea of sin arises in him, and he remains aloof; and the idea of being a saint arises in him, and he remains aloof. He gets identified with nothing -- anger or compassion, hate or love, good or bad. He remains non-judgmental, he does not condemn anything in the mind. If you are just a witness, what is the point of condemning anything? And he does not praise anything in the mind -- if you are just a witness, again, praise is just futile. He remains cool and collected and centered. The mind goes on raving around him, just from past momentum.

For thousands of lives you have remained identified with the mind, you have poured so much energy into it. It goes on revolving and revolving for a few months, even for a few years. But if you can remain a silent watcher, a watcher on the hills, then slowly slowly the energy, the momentum, is lost and the mind comes to a stop.

The day the mind stops, you have arrived. The first vision of what God is and what you are happens immediately -- because once the mind stops, your whole energy that has remained involved with it is released. And that energy is tremendous, it is infinite: it starts falling on you. It is a great benediction, it is grace.

The so-called revolutionaries go on failing because they go on re-arranging the same stuff of the mind. Somebody believes in God, and then comes a revolutionary who says, "There is no God and I don't believe in any God." But he is as much a fanatic about his idea as the people who believe in God.

Believers and disbelievers, both are fanatics. One has become attached to the yes, the other has become attached to the no, but yes or no both are part of the mind. You have chosen one part, somebody else has chosen another part. One is a Christian, another is a Hindu, but both are minds. One has chosen the Bible, the other has chosen the Vedas, but both are part of the mind.

Then who is really religious? One who has not chosen out of the mind at all. You cannot call him Christian, you cannot call him Hindu, you cannot call him communist, you cannot call him theist or atheist. He simply is: indefinable he is. You cannot label him. Being is so vast that it cannot be labelled, no word is adequate enough to describe it. In that vastness is freedom, in that vastness is bliss.

This is real revolution: jumping from the mind to the being. And the process will remain the same. If doing is the process of falling from being to having, then non-doing will be the process of coming back home.

Meditation is not something that you do: meditation is something that happens when you are not doing anything at all. You can sit apparently unmoving, apparently not doing anything, but deep down the mind can continue. That's how it happens in the monasteries, how it happens in the caves. You may not have much to do, but you can go on doing just a few things again and again. You can go on repeating a mantra: that will do, it is enough for the mind. It will go on doing the same act again and again, playing the same tape again and again, for years, and it will not die.

Three yogis are sitting in a cave meditating. A horse comes by, looks in, and goes. A few years pass and one of the yogis says, "A horse came in."

A few more years pass and another says, "No, it was a mare."

After a few more years the third says, "If there is going to be an argument, I am leaving."

Now, nothing has happened for so many years, a horse just came and looked in, but that is enough to keep you occupied for years. It is enough, the mind can live even on this much stuff. One has to be very

aware that it is not a question of whether you are involved in many many works or you are just doing a few things; it is not a question of quantity. The question is of quality.

You may be very rich, you may be a king and have many possessions and have to remain involved in a thousand and one things, and then you may renounce the kingdom and all your possessions and become a beggar and live in a hut -- this will not make any difference at all! To outsiders, to spectators, it will look like a great revolution has happened: the emperor has become a beggar, he has renounced so much. But nothing has happened inside.

First you were involved with the affairs of the kingdom, now you will be involved with the affairs of the small hut. Just the quantity has been reduced, but by reducing the quantity, the quality of your consciousness never changes. The poor man is worried about his bullock-cart, and the rich man is worried about his golden chariot. But the worry is the same; worrying is the same quality. The poor man is worried about tomorrow's food, and the king is worried about the neighboring country; the object of worry is different, but the process of worrying is the same.

The question is, how to change your focus from the mind to the being. Doing has brought you into the world, doing is the ladder that has brought you into the world; non-doing will be the ladder... And non-doing is not inactivity. That point has to be understood well, then you will be able to understand Hakim Sanai's sutras of today.

Non-doing is not inactivity, it is not inaction. Action is there, because action is life. If action completely disappears, you will be dead. Even to breathe is an action; to eat, to digest, to sleep -- all are activities. To live is to be active. Then what is non-doing if it is not inactivity? If you understand non-doing as inactivity, you will have missed the whole point of it. Now inactivity will become your occupation. You will be constantly occupied with not doing this and not doing that. Your process will become negative, but it is still doing: "I can't do this, I can't do that." Now you are worried. The same tensions will still be there: "I can't eat this, I can't eat that, I can't wear this, I can't wear that." Now you are becoming negative -- but the process, the ego, is still there; the mind is still there. It is standing upside down, it is doing a headstand, but it is the same mind.

Non-doing is something which has nothing to do with action, but has much to do with the ego, with the idea of the ego. The doer is the ego: one has to become a non-doer. Then God is the doer. Then you are in a let-go. Then you don't push the river, then you don't create agony for yourself by pushing.

Let me remind you of what I was telling you just the other day: agony comes from a root `ag' -- ag means pushing. The more you push the river, the more agony is created. And while you are pushing the river, you are certainly trying to swim upstream. You are going against nature, against Tao, against God.

The non-doer is one who has relaxed with the river, who is floating with the river, flowing with the river, one who has become part of the river, who does not think himself separate at all; one who has no individual destiny. That is the meaning of non-doing. Now the destiny of the total is his destiny. "Wherever the whole is going, I am also going -- wherever, to whatsoever destination or no-destination. Wherever this beautiful existence is moving, I am part of it. I am a ripple in this great lake, just a small ripple. I need not have an individual destiny."

Out of individual destiny arises fear, anguish, agony. Out of individual destiny -- that "I have to do something, I have to be somebody, I have to reach somewhere" -- the mind is created. Doing means: "I have some idea how I should be, what I should be." Non-doing means: "I drop all ideas of my being separate from existence."

Non-separation is non-doing. Action continues, but it is no more your action. Now it is natural. If a snake passes by on the footpath, you have gone for a morning walk and a snake passes by, you simply jump out of the way of the snake. It is not that you have done it -- action has happened, but it is natural. You did not think about it, you didn't ponder over it. You were not ready for it; you may not have come across a snake ever before in your life. You had not practised it, it is not a program in your mind. You responded. In the form of the snake, there was death. You responded -- immediately, instantly. The mind never came in, because the mind needs time to ponder, to think, to contemplate. And there is no time, death is so close by: you simply jumped.

Sitting underneath a tree when the snake has passed, you may think about it; now you have enough time to think. But in that moment, in that momentous moment when the snake was facing you, you simply acted -- not out of the mind but out of your totality. It was God's act.

The man who really wants to become a non-doer starts acting as a vehicle of the divine, of the whole. Action continues, but the actor disappears. That is the meaning of non-doing. You live the same life, but

now you have a totally different quality, a different flavor to it.

The sutras:

IF YOU KNOW YOUR OWN WORTH,
WHAT NEED YOU CARE ABOUT
THE ACCEPTANCE OR REJECTION OF OTHERS?

A very fundamental thing. Sanai says: IF YOU KNOW YOUR OWN WORTH you need not be worried what others think about you, whether they accept you or reject you. If you are worried about others' rejection and acceptance, that simply shows one thing -- that you don't know your own worth, that you don't know your own being, that you don't know God resides in you, that you are an abode of the divine.

Hence you are worried what people are thinking about you -- because on their thinking, on their opinion, will depend much. Your ego depends on others' opinions: your being depends on nobody. That's why the man of being is always a rebel, and the man who lives in the ego has to compromise very much with the society. The egoist has to compromise, because if he does not compromise, nobody is going to fulfill his ego. The ego needs others' support, it needs props from others: the more people like you, the better and more polished and refined an ego you can have.

That's why people read books like Dale Carnegie's HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, or Napoleon Hill, and others. There are thousands of these so-called philosophers who go on teaching people how to polish the ego in a better way, how to decorate it.

The modern mind is very much concerned about it, how you look to others. Why? Because we have lost all sense of our own being. Now all that we have is the ego, and the ego needs others' support. If you don't fulfill their expectations about you, they will withdraw their support. and the more you fulfill their expectations, the more of a slave you become. Whatsoever they want you to do, you do. You are just obedient, constantly compromising. Whether you like it or not does not matter to you; the whole question is whether others like it. If they want you to smile, you smile. The smile may be phoney, but that is not the point -- because people like it. And when they like your smile, they will love you. And when they love you, they will give attention to you, they will respect you. They will fulfill your need to be needed.

This is the whole process that we call our life. And if this life remains a constant frustration, it is not a wonder.

IF YOU KNOW YOUR OWN WORTH,
WHAT NEED YOU CARE ABOUT
THE ACCEPTANCE OR REJECTION OF OTHERS?

The man who knows himself is completely unworried about what others say.

When Jesus was carrying his cross, was he worried about what others were saying? They were all making him, or trying to make him, a laughing-stock. They were abusing him, they were making cutting jokes about him, they were throwing banana skins at him. They were ridiculing him in every possible way, in a very inhuman way. But was Jesus worried? Not at all, because they cannot take anything of his being. And what they can take, he has already renounced; he has dropped all that can be taken by others. Now he exists as a naked being, his own self, which not even death can take away. Fire cannot burn it, no sword can cut it. All that can be taken by others has already been dropped by him. Now people can laugh: he can watch. He can watch unperturbed undisturbed.

When Mansoor was killed, he looked at the sky and laughed loudly. Thousands of people had gathered to ridicule him, to abuse him, to condemn him. They could not understand why he was laughing. The situation was such that if he had been crying it would have been okay, but why was he laughing? And somebody from the crowd asked, "Mansoor, why are you laughing?"

He said, "I am laughing because you think you are killing ME! You cannot kill me. And the one you are killing, I am not that. I am laughing at your foolishness. You are killing my body, it is like burning my garments -- and I am standing there and laughing at the foolishness of it all. The one you can kill, I have renounced myself. Only that which is indestructible, only that which is immortal, have I saved. Now there is no fear: no thief can steal it and no murderer can kill it.

"Hence, I am laughing. You people who have gathered here are all stupid -- that's why I am laughing."

But th society, from the very beginning, starts taking your self-worth from you. The child -- every child around the earth, in all the societies -- is forced to renounce his being, is forced to accept others' opinions about himself. Every child is born absolutely accepting himself as he is. He has no dislike for himself, he is utterly in love with himself. Each child is born with great love for himself; he has self-love, self-respect -- because he is not yet a mind.

But the parents are afraid, the society is afraid: if he remains being-oriented he will never be a slave. And the society needs slaves, the society needs obedient people. The society does not need individuals, it needs phoney personalities. It needs people who are efficient, but not intelligent. It allows intelligence only to the extent that you remain efficient, but it does not allow your intelligence to grow to its maximum -- because at the maximum, intelligence will be so rebellious, so revolutionary, it will be fire.

And the society is so rotten, it cannot allow that much fire to people, that much freedom to people. It needs dead people, dull people, unintelligent people, so they can go on and on working for others' interests -- for the priest, for the politician, they go on working. It needs millions of slaves. It's really a miracle that, once in a while, a Buddha, a Jesus, a Sanai, escapes from the clutches of the society and becomes independent.

The society, from the very beginning, teaches you, "Listen to what others say about you, because that is what you are." Now this is so stupid, the whole idea. Others don't know themselves, and they decide who I am. I don't know about myself, who I am, and I decide about others, who they are. This is a mutual deception. I don't know who I am, you don't know who you are: you decide about me, I decide about you. Blind people deciding about each other. Blind people telling each other, "You are beautiful; your face is so beautiful, or so ugly." Blind people deciding who is a sinner and who is a saint.

And such great fear is created from the very beginning in every child that your whole life you are tortured by it. If somebody does not think well of you, you lose your whole night -- you cannot sleep: somebody doesn't think well of you. How does it matter? Who is he to decide about you? But the reason is that you have forgotten yourself; you don't know who you are. You depend on him -- if he doesn't think well of you, then something is wrong with you; you start losing self-respect.

When nobody respects you, how can you respect yourself? Your self-respect is just a cumulative effect of many people pouring their respect towards you. And these are the ignorant people, as ignorant as you are. They know nothing, but this is their way of manipulating each other. "I respect you, I am paying you, I am bribing you, to be manipulated by me. You respect me because you want to manipulate me."

This is how it goes on. The man who knows his self-worth, the man who knows who he is, will remain absolutely unconcerned. And just see the point: when you are absolutely unconcerned with what people say about you, you have a freedom, a psychological freedom, you are out of the psychological slavery of the society. Your soul is born.

"I am afraid I have developed a terrible habit," the patient told his psychiatrist. "Wherever I am, I can't help talking to myself. Is there anything you can do for me?"

"I suppose there is," the psychiatrist replied. "But I should warn you it will be a long, slow, painful treatment, and very expensive as well. But suppose you do talk to yourself -- is that so bad?"

"No, I guess it isn't," the patient agreed. "But I am such a bore!"

Nobody can live with himself, hence you need others. They cannot live alone themselves, hence they need you. They are boring, you are boring -- and both are thinking that by being together the boredom will disappear? It will not only be doubled, it will be multiplied. Have you ever seen more bored people than couples?

You can see -- if a couple is passing by on the road, you can know immediately whether they are husband and wife or not. If they are husband and wife, they both look so bored, utterly bored. If the man looks happy and the woman looks happy, then they are not husband and wife. She must be a wife to somebody else, and he must be a husband to somebody else.

Once I was traveling in a train; a woman was traveling with me, and her husband or friend was in another compartment. At every station, wherever the train stopped, he would come again. Sometimes he would bring ice cream, sometimes sweets, sometimes this and that.

I asked the woman, "Who is this man?"

She said, "He is my husband."
I said, "Don't lie!"
She said, "How do you know?"

"Husbands are not known to do such things -- at every stop! Once the husband has escaped from the wife, then only at the last stop does he turn up if at all. You are fortunate: at each stop he comes bringing this and that!"

She said, "You are right. He is not my husband, he is just my boyfriend."
I asked her, "How long have you been together?"
She said, "Nearabout seven years."
I said, "Wrong again!"
She said, "How do you know this?"

"Seven years is too long a time! Honeymoons are finished within fifteen days -- and this whole thing seems to be like a honeymoon."

She said, "You surprise me -- we really are going on a honeymoon! I have known him only for seven or eight days."

Everybody is bored with himself. That's why when Buddha says, "Sitting silently, I have arrived, and bliss has happened to me," we listen to him but we don't believe him. Or maybe he is just an exception -- because when you sit silently, only boredom happens and nothing else.

Everybody has tried sometimes to sit silently like a Buddha, but within minutes you are so fed up with yourself, because the mind goes on churning and churning, the inner talk continues, and it is boring. you know these things: you have been boring others, now you are boring yourself. You have heard these things said by your mind so many times, and it goes on and on with no stop. And all that happens when you are alone is you become aware of your mind. When you are with others you forget yourself: you become interested in the other, the other becomes interested in you. That is a kind of self-deception.

All meditation techniques say that unless you are capable of being alone, you will never be able to know your being. It will take a certain time for the mind t slow down. But if you can sit silently for a few hours every day, unoccupied, doing nothing -- the mind will go mad in the beginning, will go very crazy, round and round it will run, but if you can go on patiently waiting and waiting and waiting -- you will see that slowly slowly the momentum of the mind is disappearing. Thoughts are moving but not so fast -- not running but limping, puzzled, looking at you: "What has happened to you?" They are not so powerful, as if their life has disappeared; not so self-confident, but shaky, looking at you, puzzled, wondering, "What are you doing?"

If you go on watching your thoughts for a certain time, one day the miracle happens: even if it happens for only a few moments, then you have looked into your being. In those few moments you have been with your being; the mind disappeared, there was not a single thought moving by. And once you have contacted your being, you will never be worried what others say. They can condemn you, they can think of you as a sinner or they can worship you, they can think of you as a saint -- it is all the same. Success and failure are the same, fame or defame are the same. Whether anybody knows about you, or nobody knows about you, is the same.

And just contemplate on that quality when nothing affects you: for the first time you are rooted, for the first time you are centered, integrated, for the first time the mind is not and you are.

WORSHIP HIM AS IF YOU COULD SEE
HIM WITH YOUR PHYSICAL EYES;
THOUGH YOU DON'T SEE HIM,
HE SEES YOU.

And only when you have become completely indifferent to what people say about you will you be able to face God. Otherwise you remain facing people. When you have become utterly indifferent to what people say about you, you are capable of turning God-wards. Otherwise your eyes and your ears and your senses are all focused on others; they are outgoing, they are not ingoing.

Once you have become capable of dropping people and what they say about you, your energy is available to move God-wards. WORSHIP HIM... now let your energy become worship. And by `worship' is

meant wonder, awe, love. By `worship' is not meant any formal worship: going to a temple and worshipping a statue -- that is not meant. Worship is a new vision, a new insight into reality.

When the child looks at the sun rising, look into his eyes: that is worship -- he is so mystified, in such awe. When the child looks at the starry night, look into his eyes: those stars reflected in his eyes, that is worship.

The child knows what worship is. We have forgotten, because we have forgotten the language of wonder. We have become too knowledgeable: when the sun rises, we know what it is. Nobody really knows, but we have been to school, to college, to university, so we have become knowledgeable. When a flower blooms, we know what the name of the flower is, what species it belongs to, and from what country it comes. But all these things are meaningless, irrelevant.

Something wonderful is happening: the flower has opened, the fragrance is released. The flower is utterly beautiful, alive, and you simply label it. You say, "This is a rose" -- and you think you have known it just by giving it a name? You have missed. You have de-mystified the flower, and hence you have missed the wonder of it. Otherwise, each flower will give a thrill to your heart, each star will give it a new beat and each bird will start singing within you.

Life is so psychedelic, it is such a splendor. To feel the wonder of it, to feel the awe, is worship. And then in some unknown moment you may bow down to existence. You may kneel down on the earth, or you may fall on the sand, in great prayer, in great love, as if the earth is your mother -- it is: the existence is your mother -- and great love will upsurge in you. That upsurging love is worship.

WORSHIP HIM AS IF YOU COULD SEE
HIM WITH YOUR PHYSICAL EYES;
THOUGH YOU DON'T SEE HIM,
HE SEES YOU.

Whenever you are in a worshipful moment, you will be surprised: the whole existence is watching you, the whole existence is looking at you, is caressing you, is caring about you. You will feel some invisible hands caressing you, some invisible eyes looking at you, some invisible energy embracing you.

WHILST IN THIS LAND
OF FRUITLESS PURSUITS,
YOU ARE ALWAYS UNBALANCED, ALWAYS
EITHER ALL BACK OR ALL FRONT;
BUT ONCE THE SEEKING SOUL HAS PROGRESSED
JUST A FEW PACES BEYOND THIS STATE,
LOVE SEIZES THE REINS.

If you allow worship to happen, love soon arrives -- and a love that you have not even dreamt about. The love that you know is not real love, because there is no feeling of mystery in it, no awe, no worship, no prayer, in it.

If you really love a woman, you will love her as a goddess. If you really love a man, you will love him as a god. There is no other way to love. Love transforms everything into the divine; that is love's chemistry. If love does not do that, then it must be something else. It may be lust, it may be sexual desire. It may be just a need -- physical, psychological.

Love is not a need! Love is an overflowing of joy. It happens only to worshippers, to prayerful people. Otherwise, you remain in this futile world -- THIS LAND OF FRUITLESS PURSUITS. From your childhood to your old age, what do you go on doing? Playing with toys.

The little boy was sitting on the curb, crying, and an old man who was passing by came over to him.

"What's the matter, little boy?" he asked. "Why are you crying?"

The little boy said, "I'm crying because I can't do what big boys do."

The old man sat down on the curb and cried too.

There is not much difference: children are childish, but your so-called old people are just as childish as

children, sometimes even more so. Maturity is very rare; people remain immature. If you are interested only in toys -- possessing this, possessing that, becoming famous, reaching some political power, prestige, having money, becoming very famous in the world -- if you are interested in these things, you remain part of this stupid world of futile fruitless pursuits. But those pursuits keep you engages, they keep you occupied. They are intoxicants.

And the most surprising thing is that from this fruitless futile world, the world of fruitfulness is not far away. It is very close by, just around the corner.

Jim and Joe were two friends who shared an apartment together in Chicago. One day, Jim came home to find Joe weeping into his hands. "I am so unlucky! So unlucky!" he moaned.

"You are always saying that, and it is not so," Jim said.

"It is! It is!" Joe said. "I'm the most unlucky fellow you know!"

"What happened now?"

"Well, I met this beautiful woman on Madison Street. We go to talking and we stopped off at a small bar and had a few drinks. Wow! We got really mellow. When she suggested that I should go to her place, I thought my luck had changed."

"It sounds like it did," Jim said.

"Minutes after we entered her apartment I was in bed with her. I was just starting to climax when we heard the door bang open."

"It's my husband!" she said.

"I didn't even have time to grab a towel. I bounded for the window and just managed to climb out, hanging on the ledge by my hands, when he barged in.

"He sized up the scene immediately, and then he saw my hands hanging on for dear life. He came to the window and started pounding my knuckles with a hammer. Then he pissed all over me. Then he slammed the window on my bloody fingers.

"Then, as if I did not have enough trouble, two old ladies on the street saw me hanging there stark naked and they started screaming for the police. The cops came and I was arrested. Now do you see what I mean when I say I am unlucky?"

"Nonsense," Jim said, "You are upset, but an experience like that could happen to anyone."

"You don't understand," Joe said. "When the cops came to arrest me, I looked down and my feet were only four inches from the ground. Now do you see what I mean when I say I'm unlucky?"

The other world is not far away! It is just around the corner -- not even a distance of four inches. Just a little change of your focus, of your consciousness, of your awareness, and you move from this to that. And it can happen any moment. All that is needed is the understanding that whatsoever you have been doing up to now, and you are doing now, is futile. Let this sink into your heart as deeply as possible, that whatsoever you are doing is futile.

Money is not going to help, fame is not going to help, power is not going to help. Death will come and all will be snatched away from you. And what does it matter how much money you have got? The only real thing in the world is how much *being* you have got.

Having is the fallen state: being is Christ risen, resurrected.

WHILE THIS WORLD REMAINS,
THAT ONE CANNOT BE;
WHILST YOU EXIST,
GOD CANNOT BE YOURS.

You can have only one world: this or that. Either you can have the world of dreams, then you cannot have the world with open eyes, the world of waking. If you have the world of waking, you cannot have the world of dreams. And people have chosen the world of dreams.

Why have people chosen the world of dreams? For one reason only: they have been forced to forget their reality. And when you do not know your reality, you have to create something to cling to, you have to create a substitute. Nothing is not acceptable: then anything is better than nothing, then even a dream is better than nothing. Then even remaining occupied in futile things is okay -- at least one is occupied, one is

not wasting one's time; at least one is doing something, at least one is searching, at least one need not sit and cry for one's fallen state.

At least it keeps you intoxicated: it keeps you hoping -- "It has not happened today, but tomorrow it is going to happen." It goes on creating tomorrows. And you know it has not happened yesterday, and it has not happened today. Yesterday also you were thinking it would happen tomorrow, today also you are thinking it will happen tomorrow, and tomorrow also you will go on thinking and postponing.

It keeps you, in a certain way, sane. Otherwise nothing is happening -- and that will drive you insane.

Zen masters, Sufi masters, Hassid masters, all the great masters of the world say one thing, that a disciple should not try sitting silently without a master. Why? Because if a disciple tries sitting silently without a master, soon he will start going crazy. The world of dreams will start disappearing. That was his world, the only world he had ever known -- it will start disappearing into the far faraway distance like clouds dispersing. And the other world has not come yet; it will come only when the world of dreams has completely gone away, totally gone away. Even if a slight thin layer of dreams is there, it is not possible to see the real.

You can have either the dreams or the reality; when all the dreams are gone, the reality will happen. But that will take time. When ninety percent of the dreams are gone, still you have not known the reality. When ninety-nine percent of the dreams are gone, still you have not known the reality. And now you will start becoming very shaky: all that you had is disappearing down the drain, and nothing else has happened.

The mind will say, "Rush and catch hold of the disappearing dreams." Nothingness frightens, nothingness looks like death. You will need somebody to give you the feeling that "Don't be worried, it is perfectly all right, this is how it happens. This is how it happened to me too. Just a little more -- wait a little more, have a little more patience: that one percent of the dream will also disappear." And it is very scary. The space is maddening.

The master is needed to keep you patient, the master is needed to help you not to become too frightened. The fear is natural: you are falling into an abyss, you are disappearing -- because with your possessions your ego will disappear, with your doings your ego will disappear. And, slowly slowly, you will find a nothingness: you were looking for God, you were looking for truth. You were looking for something immortal, deathless -- and instead of deathlessness happening, death is happening. There is every possibility that if you are alone, you will rush away. A master is needed.

And all the great masters have created Buddhafields. If a field can be created, it is even more helpful. When there are millions of people meditating, a great field is created. You are not alone: there are people ahead of you, there are people behind you. The people who are ahead are telling you, "Yes, this happens, but it disappears." And you can tell people who are behind you, "Yes, this happens, what is happening to you, but it disappears." You are in a chain.

That's why communes have been created, down the ages. Around each great master a commune arises -- it *has* to arise. It creates a certain energy-field: in that energy-field, people can grow more easily. It becomes the Garden.

Hakim Sanai has called this book THE WALLED GARDEN OF TRUTH: the HADIQA.

When there are thousands of trees blooming, new seeds can take courage and jump into the soil and die, because they know it happens. So many trees are saying, so many flowers are declaring, "Don't be worried. Disappear into the soil and you will resurrect. This happened to us."

WHILE THIS WORLD REMAINS,
THAT ONE CANNOT BE;
WHILST YOU EXIST,
GOD CANNOT BE YOURS.

You have to disappear like a seed into the soil. That disappearance looks like death -- it is not. Only apparently do you die: in fact you are born for the first time. It is resurrection, it is rebirth, you become twice-born. And for the first time you know something of the immortal. You are carrying it in a seed form, and you can know it only when it becomes a flower, when it becomes a fragrance.

The seed is gross; the seed is only the potential. Unless it becomes actual, you will not be able to see it; it will remain hidden. And if you cut open a seed, you will not find it either. So if somebody goes to the surgeon and asks him, "Is there God in me?" the surgeon can cut him open and look inside, but he will not

find any God anywhere. No X-ray machine is going to give you a picture of your soul.

That's why science goes on saying there is no God, no soul -- they are simply dissecting the seed. The seed has not to be dissected; the seed has to fall into the soil and disappear there in the darkness of the soil, in the womb of the earth. It has to disappear there.

The master is a womb, the commune is a greater womb: the disciple comes and disappears into the womb. And then one day when the season is ripe, when the spring has come, something sprouts -- something that you could never have imagined in the seed. Those two green leaves... and the tree has started growing.

THE COMING OF DEATH
IS THE KEY WHICH UNLOCKS
THE UNKNOWN DOMAIN;
BUT FOR DEATH, THE DOOR OF TRUE FAITH
WOULD REMAIN UNOPENED.

So don't be afraid of this death that the seed has to face. Every disciple has to face it.

THE COMING OF DEATH...

So when death starts coming to you, don't be afraid. It is the beginning of a new life, of life abundant. That is the meaning of the story that Jesus is crucified, and after three days he is resurrected. This is not a historical fact. If you try to make it history you destroy its beauty, you destroy its poetry, you destroy its grandeur. You bring it into the world of facts. It is not a fact, it is an eternal myth. It happened before Jesus; it has happened to every master, it has to happen to every disciple. It is an eternal truth: the story simply depicts it, describes it. But don't reduce it to historical fact.

Christians go on destroying the beautiful story of Jesus' life; they try to make it historical. If this resurrection of Jesus is historical, you have brought it into time, into the ordinary world of facts where Adolf Hitlers and Mussolinis exists. You have brought it into the ugly world of history, of time, of events. It is not an event, it never happened -- although it always happens.

It is the essential truth of every seeker's life. Every seeker has to die on the cross, and after three days -- those three days are of waiting, symbolically of waiting -- the spring can come and the resurrection.

THE COMING OF DEATH
IS THE KEY WHICH UNLOCKS
THE UNKNOWN DOMAIN...

Only by dying does the seed unlock the door and the tree starts growing. Only by dying as Adam do you unlock the door of Christ-consciousness in you. Only by dying as a mind do you unlock the door of being.

THE COMING OF DEATH
IS THE KEY WHICH UNLOCKS
THE UNKNOWN DOMAIN;
BUT FOR DEATH, THE DOOR OF TRUE FAITH
WOULD REMAIN UNOPENED.

So death is also beautiful. And remember, we are not talking of physical death at all: we are talking of psychological death. We are talking of the death of the ego, of egoing.

IF YOU YOURSELF
ARE UPSIDE DOWN IN REALITY,
THEN YOUR WISDOM AND FAITH
ARE BOUND TO BE TOPSY-TURVY.

And this is how we are. Being has been forgotten -- which we are. And we have become identified with the mind -- which we are not. This is the topsy-turvy state: the real is forgotten, and the unreal is pretending to be the real.

In this state you cannot know that which is. God surrounds you, truth surrounds you, but you cannot know God, you cannot know truth, because you are standing upside down. First you have to become true. To know truth, you have to become truth: you have to reach back to the source, you have to search and grope.

You are lost in the world of having. You have come into the world of having by the staircase of doing -- now move backwards. When you move backwards on the same ladder, it is non-doing, because doing is less and less and less and then it disappears. And the first taste of being is the beginning of a totally new life -- the life of eternity.

So there were these two blacks from a southern town, and they wanted women desperately but couldn't find any. They were driving along the country road when they spotted a pig. One of the jumped out, scooped up the pig and stuck it on the seat between them.

They continued to chug along in their 1969 Ford when a police siren suddenly sounded behind them. A glance at the rear-view mirror showed them that a police car was in hot pursuit. They pulled over to the side. Not wanting to be caught with a stolen pig, they tossed a blanket over it.

The officer came up to the side of their car. "What are you up to?" he asked.

"We were just out looking for women," one of the lads replied truthfully.

Suddenly the pig sticks its face through the folds of the blanket.

The cop stared, shook his head sadly, and said, "Lady, can you tell me what a nice southern girl like you is doing with these two blacks?"

Man is in such an unconscious state! Man is almost drunk. He cannot see what is; he goes on believing what others say. He does not respect his own eyes, his own ears; he does not respect his own sensibilities. He has become very insensitive.

You go on believing what others say. Somebody says, "This is the house of God. This is the temple, or the synagogue, or the church," and you start believing them, and you go and start worshipping a stone.

And this foolishness, this utter stupidity, is thought to be religious. Religion belongs only to intelligence; religion is the flowering of intelligence. Just think about it again: what have you been doing in the name of religion? Repeating, imitating -- what others have said, you have believed it. When you are going to look for yourself? When are you going to think for yourself?

Only by thinking for yourself, only by looking into things for your own self, will you be able, slowly slowly, to awaken. Otherwise this dream is going to continue. It has continued for long, it can continue for eternity -- unless you take hold of your own being, unless you start working on your intelligence, unless you start sharpening your own intelligence. Nobody will help, remember. And if you can find somebody to help, then that is your master.

People will help you to remain mediocre, because that is how they can go on exploiting you. If you can find somebody who is ready to help you to sharpen your intelligence, then be with that person: you have found a friend. It is very difficult to find a friend in this world, this world is very unfriendly. Everybody is interested in his own exploiting -- and people who want to exploit you cannot want you to become intelligent.

My effort here is to sharpen your intelligence as much as possible. The whole process of this commune is that of sharpening your intelligence, so that you can stand on your own feet.

Don't go on repeating things like parrots, otherwise you will never become a man.

Mrs. Keller had a very talented parrot. At her dinner parties he was the center of attention, for she had trained him to repeat what the butler said when he announced the guests as they arrived.

The parrot had only one failing: he loved to make love to chickens. Every chance he got, he would fly over the fence into the yard of the farmer next door and make love to his chickens.

The farmer complained to Mrs. Keller, and finally she laid the law down to the parrot. "Bertram," she said, "you better listen to me! The next time you go into Farmer Whalen's yard I'm going to punish you

plenty!"

The parrot hung his head to show he understood. But two days later, he couldn't resist temptation and over the fence he went. He was deep into lovemaking with the third hen when Farmer Whalen spotted him and chased him. Whalen complained again to Mrs. Keller.

"Now you're going to get it," she said. She got a pair of barber's shears and clipped all the feathers from the top of the parrot's head.

That night, Mrs. Keller threw one of her gala parties. She put the parrot on top of the piano.

"Bertram," she said, "you've been a rotten old thing. Tonight you're to sit here all night. No wandering around and no playing the way you usually do!"

And so, feeling rather disconsolate, the parrot sat on the piano. As the butler announced the guests, Bertram performed as usual, repeating the names. The butler said, "Mr. Arnold Levy and Lady Stella," and the parrot said, "Mr. Arnold Levy and Lady Stella." The butler said, "Mr. and Mrs. Robert Salomon," and the parrot said, "Mr. and Mrs. Robert Salomon."

Then two bald-headed men entered the room. Without waiting for the butler to announce them, the parrot shouted, "All right, so you've also been caught making love to chickens? Ha, ha! Up here on the piano with me!"

Remember, you are not a parrot, you are a man. Respect your manhood, respect the intelligence that has been given to you. Respect the gift of God and sharpen it, grow into it, let it come to an optimum.

People use only five percent of their potential -- that's what psychologists have come to know. Even people who are thought to be very talented don't use more than ten percent, and the people who are known as geniuses use only fifteen percent of their intelligence. Can you imagine what we have been missing? Can you imagine? If people use a hundred percent of their intelligence, this earth will become unique, this earth will be a paradise. There will be no need to think of a paradise after death, the paradise will be herenow.

It is possible -- God has given you the potential. But the politicians and the priests have not allowed you to use it, and your so-called priests are all against it.

If you can find a man who helps you to sharpen your intelligence, who respects your intelligence, who wants you to grow it to the maximum so you can become aflame with intelligence, then you have found the master.

That is the only requirement that has to be fulfilled by a real master. And that is the only criterion by which you can understand whether you have come to a real master or not. And it is so simple, it is so obvious, when you come across a person who helps you to sharpen your consciousness, who helps you to go beyond the mediocrity that society has imposed upon you.

Drop your mediocre selves. Inside you is a source of great intelligence, of divine intelligence.

STOP WEAVING A NET ABOUT YOURSELF:
BURST LIKE A LION FROM THE CAGE.

This is how a real master gives his message. Sanai says:

STOP WEAVING A NET ABOUT YOURSELF...

Stop weaving the nets of thoughts, desires, ambitions, imaginations.

STOP WEAVING A NET ABOUT YOURSELF:
BURST LIKE A LION FROM THE CAGE.

The cage in which you have been put by the society. Burst forth! Give a lion's roar! And come out of the dreams into which you have fallen, in which you are trapped. Become rebellious, be revolutionaries.

MELT YOURSELF DOWN IN THIS SEARCH:
VENTURE YOUR LIFE AND YOUR SOUL

IN THE PATH OF SINCERITY...

Only one thing has to be remembered: be authentic, be sincere to yourself. Declare your truth, whatsoever the cost. Even if life is risked, risk it, because truth is far more valuable than anything, because truth is true life. Risk all -- be authentic! Whatsoever you are, stick to it! Don't allow anybody to manipulate you, don't allow anybody to enslave you. And MELT YOURSELF DOWN IN THIS SEARCH -- and let the ego melt.

You have become frozen ice cubes: let these ice cubes melt. And once they have melted, they start flowing, they become alive and dynamic.

MELT YOURSELF DOWN IN THIS SEARCH:
VENTURE YOUR LIFE AND YOUR SOUL
IN THE PATH OF SINCERITY;
STRIVE TO PASS FROM NOTHINGNESS TO BEING,
AND MAKE YOURSELF DRUNK WITH THE WINE OF GOD.

You have been drinking many kinds of wines of this world -- of money, power, fame: they are all poisons. But there is a wine -- the wine of God, the wine of love, the wine of meditativeness, the wine that pours from the beyond into your heart. Become available to it.

And how does one become available to it? Be open. And only an authentic person can be an open person. The person who is not authentic, who is not true to himself, who is pretending to be somebody he is not, *cannot* be open. He is a lie: he has to hide the lie in many ways.

Only a truthful person can be open -- he has nothing to hide, he has nothing to protect. His whole periphery, his whole circumference, is open to existence; three hundred and sixty degrees of circumference are open to existence. He contacts existence from every direction, from all directions. He is available to reality, totally available.

People who live as lies cannot be totally available; they are always afraid they may be caught lying. They have to protect themselves, they have to create an armour around themselves. They are open only in small ways -- maybe just a keyhole from where they look into the world, and through which the world enters into them. But it can't be much of a world. Through a keyhole the sun cannot enter much, and the winds cannot come in, and the rains cannot come in. And behind the keyhole you are hiding yourself and looking through the keyhole -- whatsoever you perceive is going to be very partial. And everybody claims his partial vision as the truth.

Bursts forth from this cage. And that is possible only if you respect yourself, if you feel the dignity of being here, if you feel that God has created you as a unique being. He has never created anybody like you, and he will never create anybody like you again. You are unique, you are incomparable. Feel this gift, this grace, and respect yourself.

The man who respects himself is authentic. He cannot compromise: he would prefer to die but stick to his truth. And that is the price God asks for. Risk all that you have -- because you don't have anything, you only think you have. In reality, you are a nothingness.

Sanai says:

STRIVE TO PASS FROM NOTHINGNESS TO BEING,
AND MAKE YOURSELF DRUNK WITH THE WINE OF GOD.

Be open, and God starts pouring into you like wine from every nook and corner of existence. Then wherever you look, you find God. Then whatsoever you touch, you find God. Then whatsoever you drink and eat, you find God. And when God pours from everywhere, then life is a celebration.

Unio Mystica, Vol 2

Chapter #4
Chapter title: A Buddhafield in Spring

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The first question:

BELOVED MASTER,
IN YESTERDAY'S LECTURE YOU SAID THAT PROGRAMS, NAMES AND LABELS AND BECOMING CRYSTALLIZED AND IDENTIFIED ARE HINDRANCES AND LIABILITIES IN THE SEEKER'S SEARCH FOR THE SUPREME SELF. THIS IS SO FOR ME. I DON'T WANT A LABEL. I WANT TO BE VAST, UNLIMITED. I DON'T WANT TO BE CRYSTALLIZED. I WANT TO FLOW LIKE A MOUNTAIN STREAM. TO BECOME ACKNOWLEDGED BY THE ORGANIZATION AROUND YOU AS A DISCIPLE, ONE MUST ACCEPT A PROGRAM WHICH IN PART CONSISTS OF WEARING THE MALA AND ORANGE CLOTHES AND HAVING YOUR NAME CHANGED WHICH SEEM TO FUNCTION AS BADGES OR LABELS IDENTIFYING ONE AS A SANNYASIN.
PLEASE EXPLAIN WHAT A NEO-SANNYASIN IS AND WHAT, IF ANYTHING, IT REQUIRES TO BE ONE. THIS IS IMPORTANT TO ME BECAUSE YOU ARE A LIGHT IN THE DARK FOR ME, BUT THE ONLY WAY TO GET CLOSE TO YOU, TO TALK TO YOU, IS TO BECOME A SANNYASIN WHICH SEEMS TO INVOLVE CARRYING SOME EXTRA BAGS BEYOND THE SIMPLE WISH TO STAND IN YOUR GUIDING LIGHT.

Roland Seeman, sannyas is not a program at all: it is a process of de-programming. But because you are programmed already, you will have to accept the process of de-programming.

You say you don't want to get identified with a name -- then who is this Roland Seeman? You say you don't want to become a label, but you are one. The question is not of becoming a label, a name -- you already are one. It is as if a hypnotized person says, "I don't want to be hypnotized." Neo-sannyas is a process of de-hypnosis: the person who is already hypnotized needs to be de-hypnotized -- if he says this again is a kind of hypnosis, then he is going to remain hypnotized forever.

The society hypnotizes you, the church hypnotizes you, your parents hypnotize you. You have passed through that process already; now you will have to go backwards. Neo-sannyas is a process of dropping all that has been forced on you; neo-sannyas is an anti-process.

Mulla Nasruddin has a signboard in front of his office saying that no salesmen are allowed in. If anybody tries to enter he will be prosecuted.

A friend asked him, "Why are you so much against salesmen?"
He said, "They bore me to death."

The friend said, "That's true, that's my experience too. From where did you get this signboard?"

And Mulla laughed and said, "That is the only practical thing I have ever purchased from a salesman."

Sannyas is not a new program. The orange and the mala and the new name are just a gesture from your

side that you are ready to drop all the programs, a gesture from your side that you are open to me. It is just a gesture; that's why it is so simple Anybody can take sannyas, with no conditions attached to it, no strings attached to it.

Have you ever heard of any spiritual tradition in the world giving sannyas so easily? Great preparation is needed. If you want to become a Hindu sannyasin you will have to go through a long process of preparation. If you want to become a Christian monk, the same. This is happening for the first time in the whole history of humanity: I am giving you sannyas without asking whether you are worthy of it, ready for it. Why? Because it is not a program.

To be a Catholic monk is a program. It will require that a few conditions be fulfilled before you can enter into it, it will take years of preparation. To be a Jaina monk will take even longer, because it is a process of becoming an ascetic. The more unnatural a program is, the more preparation will be needed.

I give you sannyas with no requirement, no condition, to be fulfilled on your side. It is a simple gesture. And you are only thinking about having a new name, about having to live in orange clothes. But you don't know: that new name will help you to become disconnected from your whole past. Those orange clothes will declare that you are no more part of any religion, that you are simply religious -- that you are neither Hindu nor Christian nor Mohammedan.

Sannyas is like when you have a thorn in your foot: you need another thorn to take it out. The other thorn is exactly like the first thorn. Sannyas is just a thorn to take out all the thorns that are in your being. You are not getting into some new identity. Sannyas is not serious; it is very playful, it is non-serious.

And I have told you that PROGRAMS, NAMES AND LABELS AND BECOMING CRYSTALLIZED AND IDENTIFIED ARE HINDRANCES AND LIABILITIES IN THE SEEKER'S SEARCH FOR THE SUPREME SELF.

Yes, I repeat it again. But you will still have a name: don't get identified with it. I have not told you not to have any names -- or have I? Without names it will be impossible to exist. They have some purpose to fulfill. Without names, without addresses, it will be impossible to exist where so many people are around you. You need a certain name; it is utilitarian, it has no ultimate truth about it. When you start thinking that your name has something ultimate about it, then you have become crystallized, and identified with it.

I have said don't get identified with your name, and don't get identified with any label that you have to use in life. And you will have to use many labels. I am not against life. If you drop all labels and all names, you will have to go back to a very primitive state -- to live in a cave in the Himalayas. There you will not need any name, because no postman will ever come to deliver your post, nobody will ever call you, nobody will ever address you. But that will be a kind of suicide. I am not teaching you any suicide. I am against renouncing the world.

I would like you to live in the world, to live more totally, to live more intensely. But then labels and names will be needed. Then what has to be done? Don't get identified with them, that's all.

And if you have carried a name for forty years it is good to change it, because with the new it will be easier not to get identified. With the old, forty years' association has made it very crystallized; it has entered deep into your sleep and your dreams too. The new name will be just on the surface. Now, don't do the same with the new name as you have done with the old one.

And the organization that exists around me is not really an organization but a device -- a device which creates a certain space. You may not be able to see it right now, unless you enter the space. Those who have entered, they know that the organization is there between me and the world, and it has some function to fulfill.

Roland Seeman, if there were no organization here, you would never be able to sit silently for even two minutes with me. There would be thousands and thousands of people always clamoring around me; no work would be possible. I lived that way for many years. It became impossible to work on people, because there was no possibility of any communion. Crowds were always there. Even when I was asleep in my room, people were sitting around; I was eating, and people were sitting around. There was a continuous crowd. Nobody was able to ask any personal question, no intimacy was possible.

This organization has been created, not to be an organization but just to be there so the whole world does not start impinging upon me, and I can remain available to real, authentic seekers.

Now you are sitting in silence here with me, thanks to the so-called organization. Otherwise, it was impossible. It used to happen: thousands of people were listening to me; I was traveling around the country.

A gathering of fifty thousand people would be there in the cities. And on one side people who were against me shouting, and people who were for me would also be shouting -- and I was speaking! And the police standing there continuously, so that those people who were for and against didn't start clashing.

It was almost impossible to work; that's why I stopped traveling. Now I don't go anywhere. Those who are really interested in truth will have to come to me. And the organization is just a device to screen people. If you are really a seeker, this is nothing -- to wear orange, to become a sannyasin. If you can't pay even this much price for it, then you are not a real seeker -- maybe curious.

And to be with a master needs a kind of participation with the master. That is the only way to be in communion. It is not only a question of talking to me: it is a question of sharing my being. You will have to give me an indication that you will remain open, that you will not be defensive.

Your question, Seeman, is nothing but a defence. You want to have all the opportunities that are given to those who have surrendered in trust, yet you don't want to surrender and you don't want to participate. You want all the benefits without paying for them in any way.

You say: IN YESTERDAY'S LECTURE YOU SAID THAT PROGRAMS, NAMES AND LABELS AND BECOMING CRYSTALLIZED AND IDENTIFIED ARE HINDRANCES AND LIABILITIES...

Yes, they are. So, when you take sannyas, if you ever take it, don't become identified with the name: think of it as a utility. And don't become identified with the orange clothes: think of them as a gesture.

And you say: THIS IS SO FOR ME.

This is not so for you. If it was so, truth would have already happened to you. Then what is hindering the truth? If you have dropped all labels, all programs, all names, all labels -- if you are not identified with anything -- then what is hindering the truth from happening? In fact you are being very clever and cunning. You *are* identified with your name, you are identified with the programs, you are identified with your past and all the conditionings that the past has given to you. But listening to me, this idea felt very good, comfortable -- so you need not change anything, you can simply say: THIS IS SO FOR ME. If this is so for you, why are you here in the first place?

You say: I DON'T WANT A LABEL.

Who is this `I' who does not want a label? It *itself* is a label -- and the deepest label!

You say: I WANT TO BE VAST, UNLIMITED.

Who is this `I' who wants to be vast and unlimited? This is the greatest ego trip! You can *never* become vast and unlimited. When you have disappeared, there is vastness, there is unlimitedness -- but it will not belong to you, remember. You will not be able to claim, "I am vast." If *you* are there, no vastness is possible. The `I' is bound to remain limited. The idea of the ego can never be unlimited; the idea of the ego keeps you separate from the infinity of existence.

You say: I WANT TO BE VAST, UNLIMITED.

Your ego wants to go on the trip of being infinite and vast. Sannyas simply means that you drop your ego trips. You say, "I don't want to be anybody, I don't want to be anybody in particular, I don't want to have any goal." The goal of infinity, the goal of vastness, are all in the future. And whenever there is a goal, the ego is strengthened.

The ego exists through goals; what name you give to the goal does not matter. You can call it money, you can call it power, you can call it prestige, or you can now call it infinity, vastness, God -- it is the same ego trip. Now it has become even more subtle and more poisonous, because the more subtle the ego is, the more dangerous it is.

You are afraid, but trying to cover up your fear philosophically. This is what goes on continuously: I say one thing, you understand another. You understand according to yourself, you immediately start manipulating, distorting what you hear.

That's why communication between light and darkness is so difficult. Between those who know and those who don't know it is so impossible. You immediately jumped upon the idea, and you made a beautiful weapon out of it to protect yourself.

See the point. Sannyas means dropping all goals, sannyas means being happy as you are. Sannyas means living life in utter ordinariness. What nonsense you are talking about -- becoming vast and infinite! Living life in its pure ordinariness is sannyas. And then one day it happens: suddenly boundaries disappear. But they disappear only for those people who are ready to live in an ordinary way -- eating when hungry, sleeping when feeling sleepy; just living the ordinary life -- chopping wood, carrying water from the well, with no pretensions, with no trips in the future, worldly or otherworldly; just living moment to moment, with no desire to proclaim oneself.

You must have great desire to proclaim yourself:

I WANT TO BE VAST, UNLIMITED.

You can never be vast, you can never be unlimited. *you* are the barrier! Now the disease wants to be healthy. The disease cannot be healthy: the disease has to go. When there is no disease left, health wells up.

You ask: WHAT IS NEO-SANNYAS?

It is creating a space in which melting becomes possible, creating a space where you see many many people melting, dissolving, and you see the beauty arising in them, and you see their benediction, and you see something mysterious surrounding them.

That triggers a process in you. Sannyas cannot cause God to happen in you. Sannyas does not believe in the cause-effect relationship; sannyas is a kind of synchronicity where many many people are flowering, and a great energy is released in you. It is not caused by others; it is simply triggered. Somebody is singing a song, and suddenly a song arises in your heart and your lips start moving. It has not been caused, there is no inevitability in it. It is not the effect of somebody's singing, it is parallel to it. It is provoked, not caused; you have started responding.

And you know it happens, in ordinary life also it happens. Somebody comes who is very happy, laughing, jubilant; you were sitting in a kind of sadness, but suddenly seeing this person, his laughter, his bubbling energy, your sadness disappears. You start laughing. You have forgotten completely your misery, your agony, your problems, your worries. For a moment the other person has called up something from deep in you, just by his presence. He is a catalytic agent. So is the master.

And when there is an energy-field, a Buddhafield, when there are so many disciples around a Master, you are in garden in the time of spring. Thousands of trees blooming -- suddenly your seed gathers courage: your seed starts feeling the potential, your seed is ready to risk. That's what sannyas is.

If you have any courage, if you are really a seeker of truth, then take the jump into the unknown.

It is not a conditioning; it is an anti-program, it is de-conditioning. It is not hypnosis, it is de-hypnosis. It is not a program, it is a de-programming.

The second question:

WHAT IS LOVE?

It depends. There are as many loves as there are people. Love is a hierarchy, from the lowest rung to the highest, from sex to superconsciousness. There are many many layers, many planes of love. It all depends on you. If you are existing on the lowest rung, you will have a totally different idea of love than the person who is existing on the highest rung.

Adolf Hitler will have one idea of love, Gautam Buddha another; and they will be diametrically opposite, because they are at two extremes.

At the lowest, love is a kind of politics, power politics. Wherever love is contaminated by the idea of domination, it is politics. Whether you call it politics or not is not the question, it is political. And millions of people never know anything about love except this politics -- the politics that exists between husbands

and wives, boyfriends and girlfriends. It is politics, the whole thing is political: you want to dominate the other, you enjoy domination.

And love is nothing but politics sugar-coated, a bitter pill sugar-coated. You talk about love but the deep desire is to exploit the other. And I am not saying that you are doing it deliberately or consciously -- you are not that conscious yet. You cannot do it deliberately; it is n unconscious mechanism.

Hence so much possessiveness and so much jealousy become a part, an intrinsic part, of your love. That's why love creates more misery than joy. Ninety-nine percent of it is bitter; there is only that one percent of sugar that you have coated on top of it. And sooner or later that sugar disappears.

When you are in the beginning of a love affair, those honeymoon days, you taste something sweet. Soon that sugar wears off, and the realities start appearing in stark nakedness and the whole thing becomes ugly.

Millions of people have decided not to love human beings any more. It is better to love a dog, a cat, a parrot; it is better to love a car -- because you can dominate them well, and the other never tires to dominate you. It is simple; it is not as complex as it is going to be with human beings.

At a cocktail party the hostess couldn't help overhearing the conversation of a suave gentleman.

"Oh, I adore her. I worship her," declared the gentleman.

"I would too if she were mine," agreed his friend.

"The way she walks and swishes. Her beautiful big brown eyes, her head so proud and erect..."

"You're very fortunate," commented his friend.

"I would too if she were mine," agreed his friend.

"The way she walks and swishes. Her beautiful big brown eyes, her head so proud and erect..."

"You're very fortunate," commented his friend.

"And do you know what really thrills me? The way she nibbles my ear."

"Sir," the hostess interjected. "I couldn't help listening to those affectionate words. In this day of numerous divorces I admire a man who so passionately loves his wife."

"My wife?" said the gentleman, surprised. "No -- my champion race horse!"

People are falling in love with horses, dogs, animals, machines, things. Why? Because to be in love with human beings has become an utter hell, a continuous conflict -- nagging, always at each other's throats.

This is the lowest form of love. Nothing is wrong with it if you can use it as a stepping-stone, if you can use it as a meditation. If you can watch it, if you try to understand it, in that very understanding you will reach another rung, you will start moving upwards.

Only at the highest peak, when love is not a relationship any more, when love becomes a state of your being, the lotus opens totally and great perfume is released -- but only at the highest peak. At its lowest, love is just a political relationship. At its highest, love is a religious state of consciousness.

I love you too, Buddha loves, Jesus loves, but their love demands nothing in return. Their love is given for the sheer joy of giving it; it is not a bargain. Hence the radiant beauty of it, hence the transcendental beauty of it. It surpasses all the joys that you have known.

When I talk about love, I am talking about love as a state. It is unaddressed: you don't love this person or that person, you simply love. You are love. Rather than saying that you love somebody, it will be better to say you *are* love. So whosoever is capable of partaking, can partake. Whosoever is capable of drinking out of your infinite sources of being, you are available -- you are available unconditionally.

That is possible only if love becomes more and more meditative.

`Medicine' and `meditation' come from the same root. Love as you know it is a kind of disease: it needs the medicine of meditation. If it passes through meditation, it is purified. And the more purified it is, the more ecstatic.

Nancy was having coffee with Helen.

Nancy asked, "How do you know your husband loves you?"

"He takes out the garbage every morning."

"That's not love. That's good housekeeping."

"My husband gives me all the spending money I need."

"That's not love. That's generosity."

"My husband never looks at other women."

"That's not love. That's poor vision."

"John always opens the door for me."
"That's not love. That's good manners."
"John kisses me even when I've eaten garlic and I have curlers in my hair."
"Now, that's love."

Everybody has their own idea of love. And only when you come to the state where all ideas about love have disappeared, where love is no more an idea but simply your being, then only will you know its freedom. Then love is God. Then love is the ultimate truth.

Let your love move through the process of meditation. Watch it: watch the cunning ways of your mind, watch your power-politics. And nothing else except continuous watching and observing is going to help. When you say something to your woman or your man, look at it: what is the unconscious motive? Why are you saying it? Is there some motive? Then what is it? Be conscious of that motive, bring it to consciousness -- because this is one of the secret keys for transforming your life: anything that becomes conscious disappears.

Your motives remain unconscious, that's why you remain in their grip. Make them conscious, bring them to light, and they will disappear. It is as if you pull up a tree and bring the roots to the sunlight: they will die, they can exist only in the darkness of the soil. Your motives also exist only in the darkness of your unconsciousness. So the only way to transform your love is to bring all the motivations from the unconscious into the conscious. Slowly slowly, those motives will die.

And when love is unmotivated, then love is the greatest thing that can ever happen to anybody. Then love is something of the ultimate, of the beyond.

That is the meaning when Jesus says, "God is love." I say to you: Love is God. God can be forgotten, but don't forget love -- because it is the purification of love that will bring you to God. If you forget about God completely, nothing is lost. But don't forget love, because love is the bridge. Love is the process of alchemical change in your consciousness.

The third question:

I WAS BROUGHT UP WITH THE TWISTED IDEAL THAT RAGE AGAINST EXISTENCE WAS MAN'S DIGNITY. ALL MY LIFE I HAVE BEEN FIGHTING, BUT FOUND NO DIGNITY -- ONLY PAIN AND SUFFERING. LIFE IS LIFE -- UNAFFECTED. FROM WHERE THIS STUPID IDEAL?
I WANT TO HOLD ON TO SOMETHING, ANYTHING, EVEN THE ANGER FOR BELIEVING LIES, LIES AND MORE LIES. I WANTED THEM TO BE TRUE. HOW CAN I BE SO STUPID?

Weechee, everybody is brought up with the ideal of raging against existence, because that is the only way to create the ego -- to fight against existence. Only through fighting with existence is the ego created -- because in fighting you become separate, in fighting you start swimming upstream. Then the stream and you are enemies: you have to conquer the stream and any idea of conquering is very fundamental in creating egoing.

You have been brought up with the idea of fighting. Fight with nature, fight with people, compete, because that is the only way to survive. And only the fittest survive -- so become a more and more competent fighter. The society wants to create the ego in you. Once the ego is created in you, you are a miserable person, false, phoney, and you can be exploited.

Then the society can exploit you, your parents can exploit you, the priests can exploit you. Then everybody is capable of exploiting you.

If you really want to get rid of the ego -- and to get rid of the ego is the only freedom there is -- then you will have to drop this stupid idea of constantly raging against nature, against existence. That is not man's dignity, that is man's original sin. That is man's condemnation; it is a calamity, a curse.

Man becomes dignified only when man is not. When man

Man becomes dignified only when man is not. When man disappears as man, and allows the existence to flow through him, then there is dignity, exquisity, beauty, grace, splendor. When you are not, there is splendor. If you stop fighting you will disappear; automatically you will disappear.

And because you don't want to disappear, you go on following the stupid idea that has been given to you. Then your whole life is nothing but constant warfare -- and how can you be happy and blissful and

celebrating when each moment is a fight? And you are fighting against so many: really the whole world is your enemy, and you are so alone. There is fear -- bound to be -- and trembling and anguish, because the whole thing seems to be so impossible.

How can you conquer this existence? It was there before you ever were, it will be there when you are gone. How can you win against this? And you are such a tiny part of it. The whole idea is absurd. A wave trying to win over the ocean, your hand trying to win over the whole body: the whole idea is absurd.

Relax, be in a let-go. Live with nature as an intrinsic part of it. Cooperate rather than conflict.

The very idea of survival of the fittest is utterly wrong. Survival in itself is not a value either. It is not a question of how long to survive; it is a question of how to live totally, deeply, intensely, passionately. Then even a single moment of total life is more valuable than a long long life of a hundred years.

A single moment of passionate love, of passionate living, of passionate stillness, is more valuable than the whole of eternity. It is not a question of survival, it is really a question of how to live this moment. The idea of survival makes tomorrow more important than today, the idea of survival makes it easier for you to sacrifice today for tomorrow. And tomorrow never comes: whenever it comes, it is today. And your mind is programmed to sacrifice today for tomorrow, so you go on sacrificing your whole life.

Parents sacrifice their lives for their children. The children again in their turn will sacrifice their lives for their children, and so on and so forth. And nobody will ever live.

I am against the very idea of sacrifice. Never sacrifice! Live this moment; live it totally, intensely, passionately. And then a miracle happens: if parents have lived their life beautifully, if they are fulfilled, their very fulfillment creates the space for their children to live, to live in the right way. And by the right way I don't mean the moral way, by the right way I mean the total way. To live partially is to live wrongly, to live totally is to live rightly.

If children are brought up by parents who have been living their lives afire, aflame, who have been celebrating their moments, these children will learn how to celebrate, how to live joyously, how to live affirmatively, how to live saying yes to existence. A deep yes will arise in their hearts: it will be triggered by their parents. And the parents were not sacrificing, not at all, and so the children will not learn the suicidal idea of sacrifice.

If parents are sacrificing for their children, then sooner or later, when the parents are old, they will demand sacrifice from the children. They will say, "We sacrificed so much for you, now you sacrifice for us."

The country demands sacrifice from the people who live in it, the church demands sacrifice, everybody demands sacrifice. Just look around you: they all are standing around you, asking for sacrifice. And they teach you that to sacrifice is moral.

To sacrifice is immoral! Whether you sacrifice for the country or for the religion or for the children, it is immoral. It is immoral because it does not allow you to live your life. You become sad, you become frustrated, and then in return you start coercing others to sacrifice for you. Then the whole life of the whole world becomes simply crippled and paralyzed.

A mother was teaching her small child the great truths of life and religion. She was a Catholic; she told her small son, "God has created you to serve others."

The little boy pondered over it, and he said, "Okay, if you say so. But then why did he create the others?" To serve me? This looks so absurd, that I am created to serve somebody else, and somebody else is created to serve me; it looks so illogical. Why should I not serve myself, and he can serve himself?" That seems simply logical, mathematical.

I teach you a kind of self-love. You are not created to sacrifice yourself for somebody else, you are not created to serve others. You have been taught this because those others want you to serve them, to sacrifice. And because they want you to serve them, they have to serve you; because they want you to sacrifice yourself for them, they have to sacrifice themselves for you. So we are at each other's throats continuously, demanding sacrifice.

The whole idea has to be dropped. You are created to live and celebrate, just as others are being created to live and celebrate. God is not a murderer; he demands no sacrifice from you. He demands that you bloom and flower.

Only when you have flowered will you be accepted. And the way to flower is the way of acceptance. Don't resist, don't rage against existence: relax, surrender, go with the flow.

Weechee -- and this truth you have learned from your own life -- you say: ALL MY LIFE I HAVE BEEN FIGHTING, BUT FOUND NO DIGNITY -- ONLY PAIN AND SUFFERING.

Now it is time: if you have understood it, drop it! Drop it, immediately -- don't carry it even a single moment any more because who knows? The next moment may never come. Drop it this very moment!

Always see that whatsoever you have understood has to immediately become your life. Don't postpone it.

The fourth question:

I WANT TO BECOME A SANNYASIN BUT MY HUSBAND IS STUBBORNLY AGAINST IT. I WONDER WHAT MAY BE THE CAUSE OF HIS ANTAGONISM.

Denise felt very self-conscious about her face. "I'm ugly," she said to herself as she looked into the mirror. "My nose is crooked, my chin is weak, my ears stick out, and I have bags under my eyes."

In desperation she went to a plastic surgeon and had a face lift. Her chin was strengthened, her nose remodeled, her ears adjusted, and the bags under her eyes removed.

After months of suffering, the ordeal was finally over. She was now able to entertain friends, but she still sulked about herself.

One day her friend Joan looked at her in amazement. "I don't know why you look so sad. You now have the face of a movie star."

"I know," sobbed Denise. "But now my new face doesn't go along with my old body."

That is the fear. If a woman wants to take sannyas the husband is afraid, if the husband wants to take sannyas the wife is afraid -- because something new is entering. If you become a sannyasin, that means the relationship between you and your husband cannot be the same. Something new has entered; your husband will have to readjust.

He may have been a good husband to a non-sannyasin wife, he may not go well with a sannyasin wife: a maladjustment is feared.

It always happens; it is not new to you. This is happening almost every day. Any couple feels disturbed, because something new entering will be a disturbance; it will create chaos. You will have to start from ABC again. Somehow you have managed, somehow you have come to an adjustment -- and remember, it is always an adjustment. You have come to a compromise, you have learnt how to live with the woman. And now she wants to become a sannyasin. You don't know what she is going to be like after she becomes a sannyasin, how she will behave. She will become unpredictable.

And there is danger, because sannyas means going through a revolution. She has lived with you: she may not be conscious that she has never loved you. There may have been other motives -- maybe you were rich and she wanted to live a secure life. Now she becomes a sannyasin: sooner or later she will discover -- because this sannyas is a constant adventure into one's own being, an exploration -- sooner or later she will become aware that she has never loved you, she loved your money. And she may see that because of this she has missed the opportunity of love.

Sannyas may give her courage. It is *bound* to give courage. She may drop out of your life, seeing that her motive was wrong, seeing that she has been deceiving herself and you -- although unknowingly, not deliberately, but once she understands and sees it, who knows what is going to happen?

She has lived with you; she may have become bored by now, but she cannot gather courage to get out of the boredom. The relationship may have gone stale. Sannyas is bound to make her aware not to live in a stale relationship.

This sannyas is not an ordinary religious thing like you have known in the past. This sannyas is really an exploration of your inner depths. It is to live according to your understandings, and to live authentically. If sannyas is anything it is the courage to live sincerely.

There is danger: she may leave you, she may fall in love with somebody else -- she may have been repressing that idea up to now.

My sannyas is not repressive. It wants you to live naturally, a life of uninhibited joy, a life which knows nothing of repression. My sannyas is expressive, not repressive.

If you were becoming a Christian, going to the church, there would have been no trouble -- because the church would make you even more repressed, the church would make you more of a slave. Your husband would have been happy; he might even have gone with you to church sometimes to support you. The church supports the status quo, the church supports things as they are. The church is anti-revolutionary -- all churches, Hindu, Christian, Mohammedan.

I am not a church, I am not for the established, adjusted life. I am for real life: eve if it brings chaos, welcome it. Hence the fear.

And couples, slowly slowly, just become indifferent to each other. Seeing that there is no possibility of change, they lapse into a kind of coma. Their relationship is not alive, is not aware, is not radiant, all romance is dead.

I bring romance into your life again, because I can't conceive that a life can ever really be life if it is without romance. Either you will fall in love with your husband for the first time, or you may fall in love with your husband AGAIN, or you may fall in love with somebody else. Or you may become so alert that you may not fall in love with anybody else again. You may simply be able to live alone, you may be able to enjoy the beauty of aloneness. Nobody knows; my sannyasins are unpredictable and that is the trouble.

Familiarity breeds contempt, but people go on dragging.

Marge often burned with anger because her husband Elmer seemed to ignore her.
"How do you like my new hat?" asked Marge proudly.
"Uh huh... It's all right."
"Don't you think my new dress is cute?"
"It'll do."
"Do you think the white shoes will go with it?"
"Oh, I guess so."
"Do you think the shell necklace clashes with the blouse?"
"It's okay."
"Why don't you put down the newspaper, dear?" she hissed through clenched teeth.
"In a few minutes"
"Do you mind if I season your supper tonight with arsenic?"
"Whatever you wish, dear."

Sooner or later, wives and husbands lose all possibility of communication. They live together, but not in togetherness. They become dull, insensitive. Hence the fear. The fear is that you will become alive again. And then who knows what is going to happen?

Sadie and George were having dinner when suddenly the lights went out.
"A power failure," moaned George.
"What'll we do?" groaned Sadie.
"I wonder if a car ran into a power line?" pondered George.
"Who cares how it happened?" declared Sadie. "What'll we do?"
"I know," suggested George. "But don't be alarmed. We'll light some candles."
"Splendid," agreed Sadie. "We have a few in the cupboard."
So they continued to eat by candlelight.
"Isn't this romantic?" cooed Sadie.
"Yes," agreed George. "It's a shame we're married."

Married people have completely forgotten what romance is. A real marriage will go on growing in romance. But our whole life is unreal, hence our marriages are unreal. Because our individualities are not there, we are phoney, then whatsoever we do with those phoney personalities becomes doubly phoney.

And whenever there is a possibility of coming across some truth, fear arises. The wife wants to become a sannyasin: the husband becomes stubbornly antagonistic. The husband wants to become a sannyasin: the wife becomes absolutely antagonistic.

The fear is that something new is there and it may disturb the arrangement. And people want to live in

security, even if security means death. People want to live in comfort, even if comfort simply means nothing but dragging your life. Security, comfort, convenience, have become ultimate values.

In a society which thinks of security as a value, comfort as a value, convenience as a value, everybody remains afraid, nobody wants anything to change. Everybody is for the status quo: let things remain as they are, don't touch them.

And sannyas is really a drastic step.

Your husband is simply representing all the husbands of the world. It is just fear -- have compassion on him. Help him to meditate, help him to go through a few therapy groups. Help him, don't argue. And don't be in a hurry to take sannyas -- wait a little. Just let him come closer to me, and then he may want to take sannyas and *you* may become afraid. Then you will understand what was happening to him.

We are living such an ugly life -- and for no reason at all, except that we have been brought up in that way.

It will be good if you both become sannyasins; but be a little patient, don't frighten him too much. If you insist too much on taking sannyas, in the same proportion he will become antagonistic. Take things more relaxedly, take things easy. If you really want to become a sannyasin, it is going to happen. But help him also -- that poor man also needs a revolution in his life.

If it was a question from a husband, my answer would have been different. Because it is a question from a wife, my answer is different. If the husband had asked to take sannyas I would have told him, "Take it immediately" -- because there is no way to persuade a woman, there is no way to argue with a woman. Only if you take sannyas may she be able to understand, otherwise not.

And I would have said also, if the question had been from a husband, "Take it immediately. For the first time in your life, do something *you* want to do. Don't be henpecked: do it! And your woman will respect you because you have done it. She will deep down feel very happy that she has got a real man. Otherwise, wives never think that their husbands have any integrity."

But because the question is from a wife... I trust women very much: I know she will take sannyas, there is no fear about it. Today or tomorrow -- she can wait, she will take it. This is my experience: when a woman decides, she decides. The husband can hesitate; tomorrow he may not be able to take it at all. So I cannot tell him to wait. The husband is always wavering. But once a woman has decided, she has decided -- because the husband decides from the intellect, and the woman decides from the heart. And the quality of the decision is totally different.

When the woman decides, she is ready to go to any end. She can sacrifice her life too if she decides for something. She knows how to commit herself through the heart, she knows how to love. Her decision is not through intellectual conviction, hence it cannot be shaken. Her decision is more intuitive; it is total, it is absolute, because intuition is never divided, it is non-dual. And when you decide something through the intellect, it is always a parliamentary decision. Maybe the major part of your mind was saying, "Go ahead," -- but today it may not be the major part; a few members may have crossed the floor. It is always a majority decision, and the minority is always there against it.

A woman decides through the heart. It is not a parliamentary decision, it is total. It is ultimate in a sense: she can wait for years, and still the decision will be there.

That's why women are very patient in their love affairs; they can wait. I know women who have waited for years and years. But the man is very indecisive: today he is in love, tomorrow love disappears. It was not love, it was a *thought* of love.

To you I say wait. And I know you can also seduce your husband into sannyas -- bring him with you! When I have the opportunity of two persons becoming sannyasins, I can wait.

The fifth question:

BELOVED MASTER,
KINDLY LET ME KNOW WHETHER THERE IS A LAW IN INDIA PROHIBITING INDIAN CITIZENS TO INHABIT, DWELL OR LIVE IN A HOUSE OR HOUSES OR AN ASHRAM IN ANY PART OF INDIA, TO STUDY AND LEAD A BLISSFUL HUMAN LIFE FOR THE GROWTH OF RELIGION AND SCIENCE. IF YES, THEN WHAT IS INDEPENDENCE? IF NO, THEN WHY DON'T WE START ESTABLISHING A VILLAGE FOR NEO-SANNYASINS, "RAJNEESHDHAM," BEYOND MUNICIPAL JURISDICTION.?

Dharma Sharan Das, there is no law prohibiting us from establishing a commune. But the people who are in power always think they are beyond law. There is no law that goes against establishing a commune, an ashram. But the people who are in power can always find ways to delay it -- that's what they are doing.

In his books, TRAVELS WITH MY AUNT, Graham Greene tells the story of a retired income-tax official, Mr Pottifer, who was now set up as an income-tax consultant, and who delighted in advising his clients how they could outwit the income-tax laws by driving the income-tax bureau crazy.

"He was a great believer in delaying tactics. `Never answer all their questions,' he would say. `Make them write again. And be ambiguous. You can always decide what you mean later according to circumstances. The bigger the file, the bigger the work. Personnel frequently change. A newcomer has to start looking at the file from the beginning. Office space is limited. In the end it's easier for them to give in.' Sometimes if the inspector was pressing very hard, he told me that it was time to fling in a reference to a nonexisting letter. He would write sharply, `You seem to have paid no attention to my letter of April 6, 1963.' A whole month might pass before the inspector admitted he could find no trace of it. Mr Pottifer would send in a carbon copy of the letter containing a reference which again the inspector would be unable to trace. If he was a newcomer to the district, of course he blamed his predecessor; otherwise, after a few years of Mr Pottifer, he was quite liable to have a nervous breakdown."

That is what is being done. Mr Morarji Desai has been a deputy collector: he still functions like a deputy collector. That's what is being done with us -- just delaying tactics. They go on asking about this, about that, and there is no end to it.

For example, the Maharajah of Kutch donated four hundred acres of land in Kutch. It is desert land, of no use; nothing can be cultivated on it. That's why nobody has ever been interested in purchasing it, that's why the Maharajah easily donated it to us.

Then the delaying started -- it is almost one and a half years ago now. First they said they had to study the case, because the land is too close to Pakistan: in times of war they might need it. In times of war -- when that war is going to happen, nobody knows -- but in times of war they might need the land.

Somehow we convinced them that it was not likely. Then they started writing letters saying that because there would be so many foreigners and it is on the boundary of the country, it was a question of safety and security: spies might enter.

We convinced them. Then they started telling us that just close by it -- not very close, thirty miles away -- there is an army camp. And they didn't want us to be so close to the army camp.

Now there is no law, but you can always find these things. So we dropped that idea. Still it is continuing, but we dropped the idea because this seemed to be too much of a hassle.

So we purchased seven hundred and fifty acres of land, just close to Poona -- fifteen miles away. Now problems have started -- delaying tactics.

First they asked that we should produce a certificate from the medical board as to whether the climate is such that people can live there. Just fifteen miles from Poona! And just beside the land, two miles away, there are villages, and people are living there. Just close to the land, two hundred people are living.

So we produced a certificate. That took two or three months -- because the board consists of six members and unless those six members meet and agree... So they delayed and delayed; finally it happened. Then they asked for another medical certificate to say whether the water and the land are such that people can live there.

There is no law against it, but these are tricks and strategies. They can't say no, they don't want to say yes.

We inquired. All the authorities said that this has never happened before. Nobody ever asks about the water and the land and the climate -- but if they are asking then we have to fulfill their requirements. So the paper work goes on and on.

Now we have managed that. The land is barren, no cultivation has ever been done on it. But in their files it is mentioned as agricultural land. Now they have created some new trouble: we cannot construct on agricultural land; first we have to produce a certificate stating that it is non-agricultural land. Nobody has ever done any agriculture there; we took the officers to see, it is barren land, anybody can come and see -- rocky, barren, absolutely useless. But they say that because in the file...

So first we have to apply to transfer the land from agricultural to non-agricultural. That is taking time; now they are delaying that. This could be done easily, within a single day -- that is how it is done. Four

months have passed: all the officials have been ordered to delay as long as they can. And when they cannot delay any more and it becomes a legal problem over which we could go to court -- "Now you are delaying us too much" -- then that officer simply sends the file to a higher official. He says, "Because it is such a complicated phenomenon and a political issue, and your master is a controversial man; and I am such a small official, I cannot decide it. Go higher."

Now the whole process starts again with the higher official. It was to be done by the Tahsildar, the lowest. It moved to the S.D.O. Now the S.D.O. has taken his time; now his time is finished and it has moved to the collector. And the people in the collector's office say that it is going to move to the commissioner. And the commissioner is very friendly, he says it is beyond his power to do it: "You will have to ask the revenue minister of Maharashtra."

Now the revenue minister says, "Your master is so controversial that I cannot take the risk of deciding anything, for or against, because there will be political repercussions from it. And I don't want to lose my chair, so you had better decide with the chief minister." And he said, "Even the chief minister cannot decide on his own; he will have to ask the whole cabinet."

And my feeling is that they will say, "This cannot be decided by the Maharashtra government, it has to be decided by the central government in Delhi."

And I am not only a nationally controversial figure, I am an internationally controversial figure. So my fear is that this will have to be decided by U.N.O.! So now as to when it will be decided, nothing can be said. These are delaying tactics and strategies. If they say no they can be caught immediately, because it is illegal to say no. But they don't say no.

Dharma Sharan Das, I can understand your anxiety, your problem. That is the anxiety of every sannyasin. It is becoming so difficult here, the space is so small. And thousands and thousands more are going to come: I have given the invitation to them, they are on the way.

Even this land we are sitting on: we have been here for five hears, and have still not yet legalized it. We are already here, they cannot throw us out, but they have not legalized it. We don't have the papers with us, the papers are with the government. They go on saying, "We are going to do it, we are going to do it" -- but it never happens.

This is how Morarji Desai is behaving, in a fascist way -- but very legally; you cannot find any legal flaw. This is a very cowardly way. If you are against me, that's okay. I am ready to get into any discussion with you, I am ready to argue with you. If he needs a public debate, it can be a public debate. If he needs me to answer, I can come to the parliament and answer the parliament, I will really enjoy it!

But very cowardly ways, cunning ways... he remains a deputy collector. He is not worthy to be a prime minister to such a big country. His mind is that of a deputy collector -- a very small mind. I don't call him Morarji-bhai Desai, I call him Mediocre-ji-bhai Desai.

My challenge is open. And even if he does not agree with me, then too there is no point in obstructing my work. Your agreement is not needed at all. That is the meaning of independence and democracy: people who cannot agree with each other can coexist. Otherwise what is the difference between a democracy and a dictatorial regime?

I can exist, I have every right to exist, even if Morarji Desai does not agree with me. His agreement is not needed at all -- who cares? This is *his* problem. If he does not agree, so what?

But if because of his personal disagreement he obstructs my work in such cunning and vicarious ways, then he is destroying democracy from the very roots. And then independence is simply a slogan, to a reality.

I have not yet thought of leaving this country. But if this continues and the work becomes impossible, I will *have* to leave this country. And they should know perfectly well that once I leave this country it will prove to the whole world that this country only claims to be a democracy -- it is not. And my leaving the country will not be only a single individual leaving: thousands will leave with me. That will show the whole world that the Indian claim of being the greatest democracy in the world is just hocus pocus.

If I decide any day to leave this country -- which they are *forcing* me to decide -- that will be a calamity. Because my millions of sannyasins all around the world will become the living proof that this country is not independent, and this country is not democratic either.

Thirty years ago, when India became independent, Winston Churchill said in the British parliament: "What we are doing is not right. Although it is every human being's birthright to be free, to give freedom to India is not right, because the time is not ripe. And within thirty years it will fall a victim to rogues, scoundrels and thugs."

And I wonder -- thirty years have passed: it seems Churchill's prophecy has come true.

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IT REACHES US BEFORE REPENTANCE
HAS EVEN TAKEN SHAPE ON OUR LIPS.
HE IS YOUR SHEPHERD,
AND YOU PREFER THE WOLF;
HE INVITES YOU TO HIM,
AND YET YOU STAY UNFED;
HE GIVES YOU HIS PROTECTION,
YET YOU ARE SOUND ASLEEP:
OH, WELL DONE,
YOU SENSELESS UPSTART FOOL!
HE HEALS OUR NATURE FROM WITHIN,
KINDER TO US THAN WE OURSELVES ARE.
A MOTHER DOES NOT LOVE HER CHILD
WITH HALF THE LOVE THAT HE BESTOWS.
YOU HAVE BROKEN FAITH,
YET STILL HE KEEPS HIS FAITH WITH YOU:
HE IS TRUER TO YOU
THAN YOU ARE TO YOURSELF.
HE CREATED YOUR MENTAL POWERS;
YET HIS KNOWLEDGE IS INNOCENT
OF THE PASSAGE OF THOUGHT.
HE KNOWS WHAT IS IN YOUR HEART;
OR HE MADE YOUR HEART ALONG WITH YOUR CLAY;
BUT IF YOU THINK THAT HE KNOWS
IN THE SAME WAY THAT YOU DO,
THEN YOU ARE STUCK LIKE A DONKEY
IN YOUR OWN MUD.

IN HIS PRESENCE,
SILENCE IS THE GIFT OF TONGUES.

HE KNOWS THE TOUCH
OF AN ANT'S FOOT
MOVING IN DARKNESS
OVER A ROCK.
HE ALWAYS KNOWS
WHAT IS IN MEN'S MINDS:

YOU WOULD DO WELL
TO REFLECT ON THIS.

Jesus says: God is love. But I say unto you: Love is God. `Love' is a far more important word than the word `God'; `love' has existential meaning. The word `God' is utterly empty; it signifies nothing, it relates to nothing in you. It is a pure word, pure in the sense that it has no corresponding reality in your experience.

Although both words indicate the same truth: `love' is the poet's word, `God' is the word of the theologian. But obviously the poetic insight is deeper, profounder, and the poet's sensibility is also far more refined, far more subtle than that of the theologian. The poet's vision is more aesthetic too, more beautiful, more exquisite; it has more grace, more meaning, more significance. And moreover, the theologian's choice has been contaminated down the ages by so many people -- Hindus, Christians, Mohammedans -- by so many churches, so many religions, that have pretended to be religious and were not.

Love still remains uncontaminated; it is still virgin.

So let me repeat: rather than saying God is love, say love is God, and you will be closer to the truth. And not only closer -- you will be immediately related to truth, because love is your experience. It may not be so profound that it becomes God, but still, even unrefined gold is gold. Even the uncut, unpolished diamond is diamond. The diamond may be lost in the mud, but it can be cleaned any moment; the mud cannot enter into its being.

Love is your being. And the moment we use the word `God' great controversies arise. Use the word `love', and theism, atheism, and all kinds of unnecessary arguments are discarded.

Love also represents the innermost core of existence itself. Existence is not indifferent to you, it is not detached. It is committed to you, it cares for you. It may not care the way *you* want to be cared for, but it still cares in its own way. And what you expect may not really be your need, it may be just the opposite.

Existence really fulfills your needs -- not your likes and dislikes, not your wants, but your real, true, authentic needs are always taken care of. Existence cannot be indifferent to you: you are part of it. To be indifferent to you will mean it is indifferent to itself -- that is impossible. Existence would have disappeared long ago if it was so.

We are its waves. We are flowers of this tree of life and existence. Your desire to be loved, and your desire to love, is your suprememost desire. It must show something of your basic fundamental nature, it must represent your innermost core -- it does represent it.

Once you understand love as God, your whole vision of life will change. Then you will not go to worship in a temple or a church or a mosque: then love will be your worship. And then you will not be afraid of existence, because it cares for you. Fear will disappear. You will not be afraid even of death, because death can take away only that which is not needed any more, but it cannot destroy you.

Existence is your mother, it cannot allow destruction. Nothing is ever destroyed. Now even physicists agree with it: nothing is ever destroyed and nothing is ever created. Not even a small grain of sand can be destroyed or created. Existence contains the same quantity of matter, life, love and energy as it has contained always, as it will contain always.

Martin Luther has said a tremendously significant thing. He says "PECCA FORTITER: sin boldly." It is strange. The statement seems to be unbelievable -- a man like Luther saying, "Sin boldly." But the meaning is really worth pondering over. He is saying: Love permeates the whole of existence, so don't be afraid. Even if you are in sin, be boldly in it, because existence is always ready to forgive, is forgiving. Love always is forgiving. He does not mean that you should go and sin. He is simply saying: Your greatest sin is nothing compared to the forgiveness that goes on flowing from existence towards you.

Just the other day, somebody asked me, "I am a great sinner. Can I also realize God?"

You cannot be that great a sinner. You cannot be so fallen that God's hand cannot reach you, you cannot be so weighted and burdened by sin that God cannot uplift you. The gravitation of sin cannot be more than the grace of God.

This is one of the fundamentals of Sufism, that God is unconditionally forgiving -- he has to be, because his nature is love. Love is his reality. It is not that love forgives: love is forgiveness. There is no question of forgiving you. The question arises only if God has already becomes angry with you. Only then does the question of forgiving arise.

But God cannot be angry with you. You are the way he has made you, you are not your own creation. How can he be angry with you? That would amount to being angry with himself; that would be a self-condemnation.

But you start thinking about small things as if you are doing great sins. The ego always loves to do great things. Even if you are doing something wrong, you want to pretend that this is the greatest wrong that has ever been done or will ever be done. You want it to be unique, incomparable; you want it to be on the top. The ego always feels good if something great is being done. It may be a sin -- that doesn't matter.

What great sin can you commit? All our sins are nothing but small things: we are small, our sins cannot be great. Our hands are small: whatsoever we do is going to remain small, because it will have our signature on it.

Your life, virtuous or wicked, is not going to be a barrier or a bridge -- because you are already bridged, and there is no way of disconnecting yourself from God. And it is not a question that when you sin, God forgives you. He is forgiveness: he is continuously flowing in tremendous love towards you.

His love is like a flood, your sins are like straw: the flood will take them away. And the flood does not come to take your sins away; it is already there. To understand this, to see the point of it, is a great relief, as if a mountain suddenly disappears off your chest. You become light, weightless. And only in that weightlessness can you worship.

The sinner cannot worship, he is continuously frightened. Fear cannot create prayer. Prayer created by fear remains political, a strategy of the mind to persuade God; it is a kind of bribery. Real prayer arises out of understanding, out of love.

Luther is really right when he says, "PECCA FORTITER: sin boldly." Whatsoever you are doing, do it boldly. You belong to God and God belongs to you. This is your home. Don't live like a stranger, don't be here like a guest: you are part of the host. Live without fear.

But our egos continuously go on magnifying things.

A man was in love with a woman for many years. And the woman was waiting and waiting, "Now he is going to propose. Now he is going to propose." And one day he proposed. She could not believe her own ears, she could not believe her own eyes. She has waited so long that she had almost become settled into believing that it was not going to happen.

She hugged the man, she kissed the man, and she said, "I cannot believe my own ears. I have waited so long for this!"

The man said, "Will you marry me?" And she said, "Yes, yes! A thousand times, yes!"

The man took out a small black box from his pocket, opened it, and gave her a ring. She looked very minutely at it -- the diamond was so small that it was almost impossible to see it with bare eyes.

The man said, "Don't be worried" -- because she looked worried, shocked too, that after waiting so many years this man brings a wedding ring with such a small diamond. And the man was very rich. The man said, "Don't be worried, don't look puzzled." And from another pocket he pulled out a magnifying glass, and he said, "Look! Look through this glass."

Our minds are continuously magnifying. That's how the ego exists. We magnify our virtues, we magnify our sins, we magnify everything. We make much fuss about nothing, much ado about nothing.

This magnifying glass has to be dropped absolutely. And then suddenly you see things in their perspective. We are small: our virtues are small, our sins are small. Neither are our virtues of any worth, nor are our sins of any worth. All that we can do is so small that it is irrelevant.

Your sins are not going to take you to hell. All those priests who go on telling you that are simply magnifying. And your virtues are not going to take you to heaven either, because all those virtues are so tiny, so shallow.

Then is there any hope, or not? There is no need of any hope. You are already in paradise. All that is needed is an unburdened heart to look around. You are already in paradise: you need not go anywhere. You are in God. Drop the magnifying glass, and your sins and your virtues both will disappear, because they both are creations of the magnifying glass.

An elephant was having an awful time in the jungle because a horsefly kept biting her near her tail and there was nothing she could do about it. She kept swinging her trunk, but he was far out of reach.

A little sparrow observed this and snipped the horsefly in half with his beak.

"Oh, thank you!" said the elephant. "That was such a relief."

"My pleasure, ma'am," said the sparrow.

"Listen, Mr. Sparrow, if there's anything I can ever do for you, don't hesitate to ask."

The sparrow hesitated. "Well, ma'am..." he said.

"What is it?" said the elephant. "You needn't be shy with me."

"Well," said the sparrow, "the truth is that all my life I wondered how it would feel to make love to an elephant."

"Go right ahead," said the elephant. "Be my guest!"

The sparrow flew around behind the elephant and began to make love immediately. Up above them, a monkey in the tree watched and began to get very excited. He started to shake the tree, and a coconut got loose and fell from the tree, hitting the elephant smack on the head.

"Ouch!" said the elephant.

At which point, the sparrow looked from behind and said, "Am I hurting you, dear?"

Drop the magnifying glass, and there is neither sin nor virtue, and there are neither sinners nor saints -- simple human beings, just simple human beings.

In that simplicity, God arrives. In that simplicity, existence starts pouring love. It is already pouring, but because of your ideas, great ideas about yourself, you are not receptive.

Hakim Sanai says:

FROM HIM FORGIVENESS COMES SO FAST,
IT REACHES US BEFORE REPENTANCE
HAS EVEN TAKEN SHAPE ON OUR LIPS.

See the beauty of Sanai's statement. This sutra is worth writing in gold in your heart.

FROM HIM FORGIVENESS COMES SO FAST,
IT REACHES US BEFORE REPENTANCE
HAS EVEN TAKEN SHAPE ON OUR LIPS.

He is forgiveness, he is already flowing towards you. You need not even repent. You have just to be simple, unpretentious; you have to drop your sinners' and saints' masks. And even before repentance has taken any shape on our lips, even without that, you are forgiven.

This is the experience of all the great mystics of the world. Luther is right when he says, "PECCA FORTITER: sin boldly" -- because his forgiveness is immense, infinite. And whatever you do is just tiny straws: the flood will come and take them all away.

Sufism is the path of grace. No effort is needed on your part: only receptivity, openness, a loving heart, a state of surrender, a let-go. And all that so-called yogis cannot attain in millions of lives, you attain in a single instant. HIS FORGIVENESS COMES SO FAST: it is immediate, because God knows only one time, and that is now. God cannot postpone; he has no future. He cannot say `Tomorrow', because there is no tomorrow for him -- time means this time, this moment.

For God, all is the present. Because our vision is limited, that's why something is past and something is future and something is present. Our vision is so limited that our present is very tiny. That is the proportion of our vision. We are looking through a keyhole into reality: we can see only this much, all else is the past.

Just sit behind a keyhole and watch. Somebody comes: you see a person suddenly emerge out of nowhere, because just a moment ago you were not able to see him. When he comes in front of the keyhole you see him, and then next moment he is gone, he has passed, again he is no more. Just a moment ago he was in the future, just a moment afterwards he is in the past.

Do you think that man has disappeared? Do you think that man suddenly appeared from nowhere and now suddenly disappears into nowhere again, and he appeared only for a single moment? It is our vision that is creating the fallacy. Come out of your hiding place, open the door, and you will be surprised: he was before you saw him, and he is after you see him. Now you will have a better vision.

For God, all is eternal now.

The thief who was crucified with Jesus asked him, "Lord, will I be able to see you again some time in the future?" Jesus says, "Today you will be able to see me in the kingdom of my God."

The word is `today' -- that is very significant. "Today you will see me in my kingdom of God." There

cannot be any question of tomorrow.

God is immediate, God is always present. So all that happens through God happens now. And it is not happening to you, God is not happening to you, because you live either in the past or in the future, and he is never in the past and never in the future.

Hence the science of meditation: it brings you to the present, it brings you to this moment. The past is a thought; it disappears when thoughts disappear. The future is also a thought; it disappears when you drop thinking. When you are in a state of no-thought -- there is no past, no future, there is only the present -- in that state of no-thought you are ONE, in tune with God. And suddenly the flood is there: you are flooded with light, with love, with grace. You are no more a man, you are divine. You have surpassed humanity. Humanity is in a state of deep sleep.

HE IS YOUR SHEPHERD,
AND YOU PREFER THE WOLF;
HE INVITES YOU TO HIM,
AND YET YOU STAY UNFED;
HE GIVES YOU HIS PROTECTION,
YET YOU ARE SOUND ASLEEP:
OH, WELL DONE,
YOU SENSELESS UPSTART FOOL!

God is our shepherd, he takes every care. We are unnecessarily worried, and we start trying to take care by ourselves. And that's how we fall victim to the wolf -- the mind.

The mind says: This way -- this is more secure, more safe. Arrange life in this pattern, don't live in insecurity. That is the constant message of the mind. "Don't live in insecurity, make life secure. Have a bank balance, have a family, be tethered to the earth. Make as many arrangements as possible so you are protected."

And God is our protector. But the mind starts playing the protector -- and the mind is the wolf, because the mind is created by all kinds of exploiters that exist in the world. The priest, the pundit, the politician -- they create the mind, they create fear in you. They live on your fear, they create a constant trembling; your whole life you remain in anguish, trembling, afraid. They create worry in you, and worrying is the source of your mind.

If a person is ready to live in insecurity, the mind disappears. Then there is no need for the mind.

Sannyas means to live in insecurity, because God is our only security. Sannyas means to live without any fear, because we are part of this existence. There is nobody to be afraid of. The existence is not antagonistic to us, it protects us.

But the mind is the by-product of fear, and because of the fear it goes on creating its own security. Have more money, have a bigger house, have respect, prestige, political power. Win friends, influence people, so you are secure. You have so many friends: they will be useful. They say a friend is a friend only when he supports you in times of need. So, have many friends, compromise. Have a false face, smiling, so that you can influence people.

You put your security into something which is very fragile. And God is your only security. But to know the security of God, to know that he is your shepherd, you will have to trust, to live in insecurity. If you can't trust, you will go on accumulating rubbish around you. People love rubbish, they go on accumulating rubbish.

The Kenmores were having dinner at the Harringtons. After dinner Mr. Harrington unveiled his pride and joy -- his collection.

"What is that?" asked Mrs. Kenmore.

"They're kind of rusty," added Mr. Kenmore, unimpressed.

His face beaming with pride, Mr. Harrington said, "This is my collection of barbed wire. I have barbed wire that dates back to the Civil War."

Mrs. Kenmore reached out to touch one of the specimens.

"Please," cautioned Mr. Harrington. "Don't touch. I'm mighty proud of these gems and one can't be too careful."

"Are these really valuable?" questioned Mr. Kenmore with a befuddled look on his face.

Mr. Harrington looked slightly stunned. "Valuable?" and he held up his scarred hand. "These samples are very hard to get hold of."

Just look around yourself. Look at people, watch. People are accumulating rubbish. In the name of money, in the name of knowledge, in the name of virtue, people are accumulating rubbish, all kinds of rubbish. And that is their security; they think it is going to save them. In fact they will be drowned in it -- they will be drowned *because* of it.

Carrying such an unnecessary burden you cannot reach the tops, sunlit tops, of the HImalayas. Carrying such unnecessary luggage you will remain always in the dark valleys of life. You will never know what sunlight is, you will never know the experience of being on a peak, whispering with the clouds, being close to the stars, and the purity of it and the virgin innocence of it.

People are dragging; their life is a continuous boredom. And nobody else is responsible except themselves.

Arnold was an elderly hobo whose life was simple and uncomplicated. One day a wealthy gentleman found him asleep on his front lawn.

"Mister," the gentleman said, "this is my property."

"I'm sorry," apologized Arnold. "I thought this was a park."

The gentleman looked sympathetically at the ragged hobo. "Mister, are you happy living this kind of life?"

"Sir, money and worldly goods do not make happiness," preached the hobo. "To me, happiness is the freedom to roam without the pressures of society and the economy. The sky is my roof and the world is my bed. Give me all this, a piece of bread, a can of baked beans, and my happiness is complete."

"I admire your simplicity and I admire your sincerity," said the gentleman and handed him a hundred-dollar bill.

"Sir," commented the hobo as he took the money, "you have made me very unhappy."

Just look at people. The richer they get, the more unhappy they look. It should not be so; why is it so? It is so illogical. Why do they become so unhappy? It seems they don't know how to live in trust, they don't know how to live in joy. Their whole life they have been working to be more and more secure. And it is not difficult to accumulate much wealthy -- but by the time you have accumulated much wealth your life has gone down the drain. And then suddenly one becomes aware: "What have I been doing? I have wasted my life."

With that realization -- "I have wasted my life in accumulating unnecessary things, and now all those beautiful days are gone and only death is there in the future" -- a great frustration arises. One has failed, tremendously failed.

They say nothing succeeds like success, but I say nothing fails like success. The moment you have succeeded, then you will know the taste of utter failure.

HE IS YOUR SHEPHERD,
AND YOU PREFER THE WOLF;
HE INVITES YOU TO HIM,
AND YET YOU STAY UNFED...

His invitation is always coming. It comes in the sunrays every day in the morning, but you never dance to the tune of the sunrays. It comes in the calls of the birds, but you never sing with them. It comes with each rose flower opening, but you don't open up with the flowers.

His invitation is constantly coming; it goes on coming, twenty-four hours, round the clock. But you have become deaf, you don't hear. The still small voice inside you goes on saying to you, "What are you doing? You are simply wasting your time, your energy."

The best way to waste your energy, your time, your life, is to go on thinking of the past and the future. And his invitation comes in the present, his invitation belongs to the present.

HE INVITES YOU TO HIM,

AND YET YOU STAY UNFED;
HE GIVES YOU HIS PROTECTION,
YET YOU ARE SOUND ASLEEP...

What is this sleep all the mystics talk about? What is this metaphysical sleep? You are unconscious of the present: this is the sleep. You are here, and yet you are not here. Your mind is roaming somewhere else -- into the past which is no more, or into the future which is not yet. And that which is remains utterly unknown to you.

The whole earth is full of somnambulists, sleepwalkers.

Professor Peabody had just returned from his honeymoon and a trip around the world. At the airport he was recognized by one of his pupils.

"Dr. Peabody!" shouted the student. "How was the honeymoon?"

"Superb."

"Was the trip exciting?" she asked breathlessly.

"Sensational. I visited every great museum and art gallery. The Louvre was magnificent. My wife and I wined and dined in the best restaurants of the world. It was a physical, emotional, and gastronomical adventure."

"What are you going to do now that the excitement is over?"

"The excitement is not quite over yet," said the professor in a grave voice.

"You're taking another trip?"

"No, I forgot my wife in Tokyo."

Just watch your own life. You are constantly forgetting to live herenow, and that is the only life there is. You go on rushing towards the past or towards the future, which are both meaningless; this is a simple leakage of energy. And then you are impotent in the present, empty, hollow. You cannot connect with the present, and the present is the only door to the divine.

HE GIVES YOU HIS PROTECTION,
YET YOU ARE SOUND ASLEEP;
OH, WELL DONE,
YOU SENSELESS UPSTART FOOL!

Ivan was a worrywart. He worried night and day. "How am I going to pay next month's bill? I'm sure my daughter was on that plane that crashed. The economic situation is terrible. Will we all end up eating dog food?"

Then one day Ivan's aunt died and he inherited a million dollars. Eventually he bought a new home, the most lavish furniture, and a luxury car. The world now seemed like a rosy place.

While visiting Ivan's wife one day, a neighbor noticed Ivan sitting alone in his room and moaning like a wounded hyena.

"What's wrong with Ivan?" inquired the neighbor. "Is he ill?"

Ivan's wife gave a knowing smile. "Not really, except Ivan is worried that he has nothing to worry about."

Yes, that too creates worry, when you have nothing to worry about. You have become so accustomed, mechanically accustomed to worrying, that if you have nothing to worry about you will worry about this.

People come to me, they say, "Life is changing. We are feeling great joy arising, we are feeling silence happening. And now we are worried: what next? Now we are worried: is this joy really real? In this silence not just a projection? Maybe it is just a kind of hypnosis we have fallen into."

Now they are creating new worries. People cannot live without worries -- why? Because worries are the food, the nourishment, for the mind. Whenever the mind sees that something is happening and you may get out of worrying, the mind pulls you back and creates new worries, absurd worries -- because without worries the mind cannot exist.

The Sufi message is: Leave everything to God, leave everything to the whole. Just see: this infinite

existence is going so perfectly. The energy that takes care of millions of stars can also take care of you; you need not carry your burden on your own head, you can trust. And just a few experiences of trust, and then you will never get caught in the old trap again because you will know things are being taken care of.

And that does not mean that you become inactive. In fact you become MORE active, but your action has a different flavor to it, a new taste. You become VERY active, but it is no longer your activity: now God acts through you. You become connected with the present, and he starts flowing through you. Great creativity is going to happen, but it will not be your doing. He will be the doer, and you will remain utterly relaxed, with not a worry.

Just think of that space when not a worry exists in your being, not a tension. That relaxedness is what everybody is longing for. And everybody is destroying all the possibilities of it ever happening. We go on creating a wrong space and we go on longing for something which cannot happen in this space.

You will have to create a different kind of space. A different space is needed: that space is called trust, surrender, let-go, faith, love, or whatever you want to call it. Once that space is created, you start moving on a totally different plane. You enter a new dimension: deathless is that dimension, fearless is that dimension. And then you live totally, boldly; and then whatsoever you do, you are totally in it, utterly in it. Each act becomes such a passionate affair, so creative that not only are things created outside you, but because of that creativity something integrates inside you too.

You may paint: a great painting will happen outside, and inside the painter is created. You may write poetry: outside, the poetry is created, inside, the poet becomes integrated.

Each act of creativity creates the creator. You become more centered, rooted. And the more rooted you are, the less and less you feel a stranger. The idea that "I am an outside here," disappears. The whole existence belongs to you, and you belong to the whole existence. Great celebration starts happening of its own accord.

HE HEALS OUR NATURE FROM WITHIN,
KINDER TO US THAN WE OURSELVES ARE.
A MOTHER DOES NOT LOVE HER CHILD
WITH HALF THE LOVE THAT HE BESTOWS.

This sentence will look a little erroneous, because the love of a mother and the love of God cannot be compared in this way, that God loves more than your mother, double your mother. The difference is not of quantity. And you have all known the love of your mother -- it will not thrill your heart if God only loves double that, it may even make you very sad! It doesn't look like much of a promise.

And people who have been reading Hakim Sanai have been continuously stumbling over this. And not even a single commentary exists which has found the right interpretation of this sentence. It is not what it appears to be; it has a very profound meaning, totally different than you will read in the lines. You will have to look between the lines.

First, God's love is qualitatively different. Then why does Sanai say:

A MOTHER DOES NOT LOVE HER CHILD
WITH HALF THE LOVE THAT HE BESTOWS.

He is bringing something which is given by the master to the disciple in privacy, in secrecy. But now it can be told, because now psychologists have come to know -- they have stumbled upon a fact which has been known to the Sufis, to the Zen people, to the Tantra people, all along -- that the mind is divided into two parts: the conscious and the unconscious.

A mother's love is an unconscious love. She loves, but she is as asleep as anybody else; her love is unconscious. God's love is conscious. If we divide the mind into two -- consciousness and unconsciousness -- then God's love is double, because he is utterly conscious. Psychologists say that only one part of our mind is conscious, and nine parts are unconscious. God is a hundred percent conscious.

That's why whenever a man like Jesus or Buddha or Mahavira has become totally conscious we have called him divine, we have called him a god. The reason is psychological: there no longer exists any unconsciousness in him: no corner of darkness is left, all is light.

God loves in a conscious way. The mother's love is unconscious, and naturally when love is unconscious

it is contaminated by all kinds of unconscious things. There is greed, there is anger, there is hatred, there is jealousy, there is domination, power-politics -- everything is there. In fact, so many unconscious ugly things are there that the beauty of love is almost crushed, crippled, poisoned.

God's love is totally conscious. Buddha loves you with no desire to dominate you, with no desire of getting anything back in return, with no desire of any future reward, with no motivation. He loves because he is love. In fact to say that he loves you is not right, because love is not an act on his part. He cannot help it. Just as the river flows towards the ocean, love flows from him towards whoever he comes across.

Even if nobody is there, love goes on radiating from a Buddha. Even when a Buddha is asleep, love goes on radiating from his being. He is love.

We have seen a few such people on this earth: they are called messengers of God, incarnations of God, *avataras*, Buddhas, *tirthankaras*. These are just names, names to show that they are no longer human beings in the ordinary sense. They are in the body, but they are no longer bodies. From a Buddha we can have a little glimpse of what God's love will be like.

Hakim Sanai is right in a way. The mother only loves unconsciously, so her love is half. God loves consciously, so his love is double -- in this way, it is double.

But when love becomes conscious, a qualitative change happens; it is not only a question of quantity. Unconscious love is one thing; it is like groping in a dark night, the groping of a blind man. When love is conscious, it is full light, noontide; you are not blind, there is no groping at all.

But remember that the metaphor is significant. God is the mother, the matrix. Existence is motherly, it is a womb: it nourishes you, it is constantly flowing towards you with all that you need. But we have completely forgotten this nourishment that comes towards us; we have forgotten this protection, we have forgotten the shepherd.

And because we have forgotten, we have become very lonely, unprotected, unsheltered, lost. And to look at our lostness creates fear. We become scared, we have to protect ourselves, so we create our own small protections and shelters. Our whole life becomes nothing but an endeavor to create some security. And then comes death and destroys all that we have created.

All our palaces prove to be nothing but palaces made of playing-cards. And all our great boats prove to be nothing but paper boats. Our whole life is made of the stuff called dreams -- because we are asleep.
Wake up!

YOU HAVE BROKEN FAITH,
YET STILL HE KEEPS HIS FAITH WITH YOU:
HE IS TRUER TO YOU
THAN YOU ARE TO YOURSELF.

We have gone astray, we have gone far away from God. But he has not left us -- he cannot, it is impossible. From his side it is impossible. We can go as far away as we want, but from his side, we will not be far away. From his side, his love goes on pouring on us.

He goes on pouring on saints and on sinners, he makes no distinctions. He pours on the mountains and he pours in the valleys, he makes no distinctions. The mountains will not be able to keep the rain that falls on them, because they are too full and they have no space. So the valleys will become great lakes: they are empty, they have space, they are receptive; they open up, they receive and they can contain.

The religious person is one who creates space for God to enter him. He is knocking on doors, on everybody's doors, unconditionally. But very few open their doors. Those who open them, they become really rich, they become kings, because the kingdom of God is theirs. And those who are too much involved inside their houses -- arranging their furniture and putting things right and counting their money -- they cannot hear the knock.

The knock is very silent, it is a whisper: you have to be silent to hear it. And you have to be unoccupied to hear it -- and our occupations are such, it looks so absurd seeing human beings obsessed with such foolish and ridiculous things.

He had heard that a certain whorehouse in Great Neck, New York, had an unusual reputation for the bizarre. So he drove to the place and, once inside, asked the madam if she had anything unusual for him to try.

"Things are pretty slow today," she said, "but I do have one number you might enjoy." She went on to describe a New Jersey hen that had been trained to do blow jobs.
"We've got her here, but only for the day."

The visitor could hardly belive it, but he paid the fee and went into a room with the hen. After a frustrating hour of trying to make love to the hen, he figured out that he was dealing with nothing but a plain old chicken. He left.

Thinking about it later, he decided that he had had so much fun trying that he returned the next day and asked the madam, "Do you have anything new today?"

"Come this way," she said, and led him to a dark room where a group of men were looking through a one-way mirror. He saw that they were watching a girl trying to make it with a dog.

"Wow!" he said to the man standing next to him. "This is really great!"

The man replied, "Man, it ain't nothin'! You shoulda been here yesterday and seen the guy with the chicken."

Man seems to be mad. And how can such people hear the knock of God? People are involved in stupidities. And don't laugh at that poor man -- this is the situation of almost all. Details may be different but the story is the same. And it goes on and on to the very end.

An old man made it shakily through the door to Joe Conforte's Mustang Ranch, outside Reno, Nevada.

The receptionist stared at him. "You gotta be in the wrong place!" she exclaimed. "What are you looking for?"

"Ain't this the famous Mustang? Ain't this where you allus' got forty-five girls ready`n'able?"

The receptionist looked perplexed. "Ready for what?"

"I want a girl," the old man rasped. "I wanna get laid."
"How old are you, Pop?" she asked.
"Ninety-two," he replied.
"Ninety-two? Pop, you've had it!"

"Oh," said the old man, a little disconcerted, as his trembling fingers reached for his wallet. "How much do I owe you?"

Now even memory is not there, he has lost his whole mind. But something mechanical persists -- something that goes on, it seems, on its own. From the beginning to the end, people remain ungrownups.

To grow old is not to grow up, to become old is not to become mature. Maturity has nothing to do with old age, nothing to do with age at all. Maturity has something to do with becoming more and more conscious, becoming more and more silent and aware, becoming more and more watchful of what you are doing and why, where you are going and why.

Franklin D. Roosevelt said in his first inaugural address: "We don't know where we are going, but we are on our way."

Everybody seems to be in the same state. Nobody knows where, but everybody is on their way and everybody is going faster and faster. Speed seems to be the only concern: make it faster, and never ask where you are going, because those questions are troubling questions, they create anxiety. So please don't ask where you are going, ask how to go there fast enough. And make your journey so fast, and become so much concerned with speed, that all goals are forgotten -- that you lose everything else and become occupied with speed.

Man is so much obsessed with speed, and nobody seems to ask, "Where are you going, and for what? Because God is here! Where are you going?" And no speed is needed to reach God. In fact, unless you learn how to sit silently, how to be in a state of utter relaxedness, how to drop the speedy mind completely, you will never come to know the truth, the reality, that which is.

God is very close by, but you are in such a rush. You will have to slow down, and you will have to learn to listen to whispers.

YOU HAVE BROKEN FAITH,
YET STILL HE KEEPS HIS FAITH WITH YOU:
HE IS TRUER TO YOU
THAN YOU ARE TO YOURSELF.

You are very untrue to yourself. How has this happened that you have become so untrue to yourself? You never really did it knowingly; it is a by-product. You have been trying to be untrue to others, and as a by-product it has happened that you have become untrue to yourself.

This is a basic phenomenon, that whatsoever you pretend to others, sooner or later you will start believing in it. If you go on smiling -- a false smile, a painted smile -- at everybody you meet, sooner or later you will start believing that you are a very very happy person. Because those people who see you smiling, always smiling, will start telling you that you are really happy, you are great: this will be their feedback. And you will become hypnotized by the feedback, and you will smile more, because it brings a good payoff. And you will go on smiling more and more.

I have heard that every night Jimmy Carter's wife has to close his mouth, because he goes on and on in the night... it becomes mechanical.

And you learn about yourself through others. If an ugly person is given a mirror which makes him look beautiful, he will believe that he is beautiful, because there is no way to know your own face. He will look in the mirror, the mirror will say, "You are beautiful," and he will start believing it.

And if sometimes he comes across a true mirror which simply reflects the way he is, he will think this mirror is wrong. He may even destroy that mirror, because it creates sadness in him; and moreover, it does not reflect the truth, it distorts.

That's what happens. If you come across a true person you will be angry with him, because he will not support your lies and he will not support your masks. He will pull your masks down and he will try to show you your real face. He can only reflect that which is, he cannot reflect that which is pretended.

That's why the man of truth is always thought to be a kind of trouble-maker. The society does not like him. The society does not want to hear the truth, they are perfectly happy helping each other's lies. And whoever helps you lie, you call him your friend -- he is your enemy, but you call him your friend.

And even if sometimes your friend starts telling the truth to you, the friendship starts breaking.

Sigmund Freud is reported to have said that if every person on the earth decided to be true, just for twenty-four hours there would not be even four friendships left in the whole world. If every person, just for twenty-four hours, was true, there would be millions of divorces, and friendship would disappear, and families would fall apart. There would be chaos -- because we are living on lies.

The man who does not like you says, "I love you." He has his motives: by saying that, he is preparing ground for himself. We believe what others say to us about us. We have no direct approach, we have no immediate contact with our own being; it is via others.

And how can you come to know your real self via others?

The only way to know your real self is to forget others, to close your eyes and just be there inside yourself -- and discard all the opinions that have been given to you, discard all that has been said about you, in toto, and become utterly empty of the opinions of others. This is what meditation is all about.

And one day when you are absolutely empty, you will come to know your real face. Zen people call it the original face. Sometimes it takes years, because there are so many false faces -- false faces upon false faces, layers upon layers -- that you will have to peel your onion for months, for years. It depends with what intensity and with what sincerity you work upon yourself.

YOU HAVE BROKEN FAITH,
YET STILL HE KEEPS HIS FAITH WITH YOU...

God still believes in you.

Rabindranath Tagore has written: "Whenever I see a new child born, I look at the sky and I thank him, because the new child is a proof that God still believes in man. Otherwise he would have stopped creating. We have betrayed him, but he still hopes. His hope for us seems to be absolute. We cannot change his hope; whatsoever we do, our doing remains irrelevant."

Existence still hopes that man will arrive, that man will be able to surpass his dreams, his sleep, that man will be able to become conscious. Existence still hopes -- that's why it goes on creating you.

HE CREATED YOUR MENTAL POWERS;
YET HIS KNOWLEDGE IS INNOCENT
OF THE PASSAGE OF THOUGHT.
HE KNOWS WHAT IS IN YOUR HEART;
FOR HE MADE YOUR HEART ALONG WITH YOUR CLAY;
BUT IF YOU THINK THAT HE KNOWS
IN THE SAME WAY THAT YOU DO,
THEN YOU ARE STUCK LIKE A DONKEY
IN YOUR OWN MUD.

God knows in a totally different way than we know. Our knowledge is of the intellect. His knowing is not of the intellect; his knowing is simple, it is innocent. It is not through thoughts that he knows. He simply knows; knowing is his nature.

It is just as a mirror reflects: it does not think whether to reflect or not to reflect, it simply reflects. It is just as the sun rises and the earth becomes full of light: the sun does not think to wake people up because it is day now. The sun does not think, "Now I have to reach each bird and provoke the bird into a morning song, and I have to go to each rose and open the petals of the rose." No, there, is no thought on the part of the sun. The sun simply rises; it is its nature to radiate light.

God's nature is knowing. His nature is intelligence, utter intelligence. He reflects like a mirror. And if you want to know God you will have to learn this way of knowing.

God cannot be know through scriptures, because that is not God's way of knowing. You will have to learn his ways: you will have to become innocent. The man who is knowledgeable is cunning, clever, but not innocent. The knowledgeable man is full of information -- and the more information you have, the less is the possibility of your intelligence functioning.

I have heard:

A woman had brought some gadget, a new gadget, for her kitchen, but she did not know how to make it work. So she went into the house, searched for the catalogue, and started reading about the device. When she had read it she came back and the cook had already started the device.

She said, "How did you manage it?"

And the old cook said, "When you are uneducated, you have to use intelligence. When you are educated, you need not. You went to look in the catalogue: I cannot read, so I had to use my intelligence."

Ponder over it. The more knowledgeable you are, the less the need of intelligence. Hence intellectuals remain stupid; they can brag much about their knowledge, but deep down they remain unintelligent. Scholars are always unintelligent. They may have great degrees, but if you look at their research work you will be surprised: they are just collecting rubbish. They go on collecting rubbish. Nobody ever reads their theses; they go on accumulating in the university libraries. The only function and purpose of those theses will be to help other foolish people to write more theses; those will be the only persons who will read them.

Millions of treaties are written every year, millions of Ph.D's and D.Litt's are awarded, and the world functions in such an unintelligent way. Our world is the most educated, and the most unintelligent. This is the century when we have succeeded in educating people; particularly in the advanced, rich countries, education is universal now.

But what is the outcome? People are not functioning intelligently. If you know that a person is very very intellectual, you can be sure he will not function intelligently -- he will not need to. Children function more intelligently than older people, because they don't have any knowledge. They have to use their own resources; they cannot depend on knowledge, they have none.

If you want to know God, you will have to know his way of knowing. What is his way of knowing? Intelligence, not intellect; innocence, not knowledgeability.

Meditation makes you innocent, because it helps you drop all knowledge. Love makes you intelligent, because love has nothing to do with knowledge.

HE CREATED YOUR MENTAL POWERS;
YET HIS KNOWLEDGE IS INNOCENT
OF THE PASSAGE OF THOUGHT.

HE KNOWS WHAT IS IN YOUR HEART;
FOR HE MADE YOUR HEART ALONG WITH YOUR CLAY;
BUT IF YOU THINK THAT HE KNOWS
IN THE SAME WAY THAT YOU DO,
THEN YOU ARE STUCK LIKE A DONKEY
IN YOUR OWN MUD.

His way of knowing is totally different, diametrically opposite, to your way of knowing. But you can learn his way of knowing. And the moment you have learnt his way of knowing, you have started moving closer towards him.

That's why Jesus says, "Unless you are like small children you will not enter into my kingdom of God."

IN HIS PRESENCE,
SILENCE IS THE GIFT OF TONGUES.

That is the only language that God understands: silence. He does not understand Sanskrit, although Hindus believe that that is DEVAVANI, God's language. He does not understand Arabic either, whatsoever Mohammedans may believe. He does not understand Hebrew, whatsoever the claim of the Jews. He does not understand Aramaic, although Jesus may have understood and spoken Aramaic.
What is his language? He understands only silence.

So if you are praying through words you will never reach him, your prayer will never reach him. Words are too heavy; they will not allow your prayer to soar high and reach the ultimate. Only silence can have wings.

He understands silence. The real prayer consists only of silence: silent tears, silent crying of the heart, silent laughter, a silent dance, a silent music inside your being. When you are utterly silent you are immediately in tune with God. So the Vedas are not going to help, neither is the Bible nor the Koran. In fact the Vedas were born to those who were silent.

That's how the Koran descended onto the earth. Mohammed had been meditating for forty days in silence -- praying, meditating, sitting silently in the hills -- and one day suddenly something started descending. A light penetrated him, a song entered him. He was used as a vehicle; God spoke through him.

Of course, when God speaks through Mohammed he uses Arabic, because that is what Mohammed knows. When God speaks through Buddha he uses Pali, because that's what Buddha knows.

But God's own language is only silence. In fact, when he flows through Buddha it is the mechanism of Buddha's mind that translates silence into Pali. It is the mechanism of Mohammed's mind that translates silence into Arabic. And then there is great controversy: then the scholars of Pali and the scholars of Prakrit and the scholars of Sanskrit and the scholars of Hebrew, Aramaic and Arabic, they go on quarreling. And only one has spoken. Only one silence has flowed down. But it was translated; it was given shape and form, it became a language.

If you want to reach God, you will have to learn the way of silence.

IN HIS PRESENCE,
SILENCE IS THE GIFT OF TONGUES.

Only those who are silent, they know how to talk to him. They know how to communicate, how to commune.

HE KNOWS THE TOUCH
OF AN ANT'S FOOT
MOVING IN DARKNESS
OVER A ROCK.
HE ALWAYS KNOWS
WHAT IS IN MEN'S MINDS:
YOU WOULD DO WELL
TO REFLECT ON THIS.

There is no need to say anything to him. Just bow down -- because he knows. He already knows, before you, what is in your mind: he knows it, he reflects it. Your conscious, your unconscious, your collective unconscious -- all are reflected in him. There is no need to say anything, it is absolutely unnecessary. Just open up, just bow down. Be silent in his presence.

And one thing more: he is not a person, he is a presence. That's why no image can ever represent him, no idol can ever substitute for him. He is a presence, a pure presence.

Have you ever felt the difference between a person and a presence? There are persons who have something around themselves -- you can call it presence. For example, if you see Buddha walking, you will be immediately aware that he is not walking like others. In a way he is just like everybody else, but there is something mysterious surrounding him, a kind of presence. You cannot catch hold of it, you cannot measure it, you cannot weigh it, it is very elusive, but it is there.

Sometimes you feel it in ordinary people also: once in a while, you come across a person who has a kind of presence. When he is with you he transforms you just by being there. There are people who will make you sad by their presence, there are people who will make you happy by their presence. They may not have said a single word, but just because they are there, a certain aura, a certain energy-field, surrounds them.

God is an energy-field. So don't look for his face, he has none. And don't look for his location, because you cannot locate him. He is like an energy-field. But you can feel it: if you are available, you can feel his presence. And once you have felt his presence, you will know; then you will come across his presence the whole day, in many ways.

The silent tree standing against the sky, and you will see something is present around the tree. In the mountains, the mountains will look very meditative if you have known his presence. In the flowers and in the fragrances you will feel his presence, in the sunset and in the stars. In the eyes of people, in the laughter of a child, in the tears of a prayerful man, you will see the presence.

Presence has to be felt. It needs a silent, meditative, loving heart. You cannot touch it; it is not gross, it is very subtle -- the subtlest. But it is there. It is always everywhere.

We live in the presence called God, we live in the ocean of God's presence. Become a little more sensitive to it. And what are th ways of becoming sensitive? This sutra gives a few keys to you.

One: drop the magnifying glass of your ego.

Second: trust, surrender. He cares for you.

Third: he is constantly healing you from your own sources, from within. Go to the inner well of your being, and from there you will find his nourishment, his constant welling-up energy.

Fourth: be true. Drop your masks, your phoniness.

Fifth: learn God's way of knowing -- that is innocence.

Sixth: be silent, because that is his only language.

HE KNOWS THE TOUCH
OF AN ANT'S FOOT
MOVING IN DARKNESS
OVER A ROCK.
HE ALWAYS KNOWS
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And the seventh and last: your prayer has not to be a demand. Don't ask anything; he knows, before you ever know, what is your need. Just bow down. He is a presence -- so wherever you bow down, you are bowing down to him. At whosoever's feet you bow down, all feet are his.

If you bow down to the earth you bow down to him. If you bow down to the sun you bow down to him. Be a pagan -- there is no need to go to any church or temple. Trees are beautiful temples, and mountains and people -- the whole existence is his temple. He is embodied in this existence.

Don't ask about his face, because all faces are his. And don't ask for his location, because he is all. He cannot be located, he cannot be addressed, he has no form and no name.

If these seven things are pondered over, he can happen immediately, this very moment.

FROM HIM FORGIVENESS COMES SO FAST,
IT REACHES US BEFORE REPENTANCE
HAS EVEN TAKEN SHAPE ON OUR LIPS.
HE IS YOUR SHEPHERD,
AND YOU PREFER THE WOLF;
HE INVITES YOU TO HIM,
AND YET YOU STAY UNFED;
HE GIVES YOU HIS PROTECTION,
YET YOU ARE SOUND ASLEEP:
OH, WELL DONE,
YOU SENSELESS UPSTART FOOL!
HE HEALS OUR NATURE FROM WITHIN,
KINDER TO US THAN WE OURSELVES ARE.
A MOTHER DOES NOT LOVE HER CHILD
WITH HALF THE LOVE THAT HE BESTOWS.
YOU HAVE BROKEN FAITH,
YET STILL HE KEEPS HIS FAITH WITH YOU:
HE IS TRUER TO YOU
THAN YOU ARE TO YOURSELF.
HE CREATED YOUR MENTAL POWERS;
YET HIS KNOWLEDGE IS INNOCENT
OF THE PASSAGE OF THOUGHT.
HE KNOWS WHAT IS IN YOUR HEART;
FOR HE MADE YOUR HEART ALONG WITH YOUR CLAY;
BUT IF YOU THINK THAT HE KNOWS
IN THE SAME WAY THAT YOU DO,
THEN YOU ARE STUCK LIKE A DONKEY
IN YOUR OWN MUD.

IN HIS PRESENCE,
SILENCE IS THE GIFT OF TONGUES.

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The first question:

BELOVED MASTER,

I HAVE BEEN A DEVOTEE OF BABA MUKTANANDA AND RAN A CENTER FOR HIM. I EXPERIENCED A PERIOD OF EXTREME DIFFICULTY AND IT WAS NOT UNTIL I READ YOUR BOOKS THAT I UNDERSTOOD ALL THAT WAS AND STILL IS HAPPENING.
I QUESTION THE NEED TO BE ATTACHED TO ANOTHER TEACHER, ALTHOUGH I FEEL AND UNDERSTAND YOUR TEACHINGS DEEPLY. I KNOW I CANNOT GO BACK TO BABA'S METHODS. I'M CONFUSED -- CAN YOU HELP?

Bernadette Brown, only a disciple can be helped. And the disciple has to become involved, committed. Without commitment there is no possibility of any help. A tree has to be rooted in the soil, only then can it grow. If it starts talking about not getting attached to the earth, it will die.

Why are you afraid of getting attached to a new master? Do you think you have gone beyond attachment? Is it really non-attachment? Or is it just the attachment to the old teacher that is hindering your path?

You are still attached to a person to whom you think you cannot go back. Now, this is unintelligent. Remain attached to him by all means, if you feel you are growing there -- that is intelligence. Wherever growth is happening, wherever you are getting more and more mature, more and more blissful, remain attached by all means.

But the moment growth has stopped, the moment you can see that you are not going anywhere, or going round in circles, it is time to become detached. Seek new soil, seek new lands, new pastures. And one has to go on seeking till one becomes a master in one's own right.

Why be afraid of the new? You are attached to yesterday's sun, and a new sun has risen today. And because of your attachment to yesterday's sun you are keeping your eyes closed! Your fear is that of betrayal. But what can you do? It is not that you are betraying anybody, it is simply a search for your own growth -- and that is your responsibility.

And you will have to go on seeking, searching. On and on one has to go, till one arrives at one's own being. And learn from everywhere, and don't be so miserly. Now you want my help, but without becoming attached to me. It is impossible; you will have to be plugged in with we.

That's what sannyas is all about. Unless you are plugged in, my energy cannot flow into you. You can go on reading my books, but that is quite a different matter. It will remain intellectual, it will never become existential.

It is a totally different phenomenon when you are a sannyasin and you listen to my words than when you are not a sannyasin and you listen to my words. They are the same words, but the meaning is totally different.

When you are in a love relationship with me, those words simply become aflame. They have a light in them, they are luminous. They are not ordinary words; they are words of your master, they are words coming from a source to which you have become devoted. They are really YOUR words -- as if your own being has spoken to you. There is intimacy, there is love. And in that love, the miracle happens.

It is up to you. But don't be clever; that cleverness will not help. To be with me means to be involved with me. You can be here, but if you are not with me, your being here is superficial. You will remain on the periphery, you will remain an outsider. And great secrets can only be delivered in deep intimacy. They can be only delivered through love.

You say: I HAVE BEEN A DEVOTEE OF BABA MUKTANANDA...

It is already a "have been," it is finished. You have learned whatsoever you could learn from him; you have grown out of it, you have passed that class. Now enter into a new class, enter into a new land, explore this new country.

You say: AND I RAN A CENTER FOR HIM. I EXPERIENCED A PERIOD OF EXTREME DIFFICULTY AND IT WAS NOT UNTIL I READ YOUR BOOKS THAT I UNDERSTOOD ALL THAT WAS AND STILL IS HAPPENING.

If just by reading my books you have been helped, then think what is possible if you get involved with me. Even the impossible is possible.

And Muktananda has helped you, that's why you are here. It is not betraying him. He has helped in his own way; without him you would not have been here. But now you have to go beyond. You have used the boat, now you have to leave it behind. Don't become too attached to the boat, otherwise the whole journey becomes absurd. If you are too attached to the boat you will not leave it; you will not get to the other shore, and you will be puzzled and you will be confused.

Reading my books is an intellectual way of communicating with me. Being a disciple is a non-intellectual, intuitive way of communing with me. Reading my books, listening to my words, is from head to head. Becoming a sannyasin is from heart to heart.

Yes, a few things can be communicated through the head, through words, but those few things are not really the heart of the matter. The real heart of the matter can be communicated only from heart to heart. Only in tremendous devotion, receptivity, passionate love, surrender, in trust, does the flame jump from the master to the disciple And the flame can jump only when you have come very close.
It is up to you.

You ask: I QUESTION THE NEED TO BE ATTACHED TO ANOTHER TEACHER.

If you are still attached to Muktananda, go back to him, forget all about me. Then I am not for you. But don't become confused, because I am a totally different kind of man. Then you will remain attached to the primary class, then you can go on playing the same game again and again.

Muktananda is a teacher -- orthodox, conventional, a puritan, part of the status quo, traditional. I am just the opposite: I am not a teacher, I am not teaching you any doctrine, I am not giving you any creed.

The word `creed' is beautiful, it comes from a root CREDERE: CREDERE means `to believe'. I am not giving you any belief-system, I am destroying all belief-systems.

Muktananda has given you a belief-system. He is an ordinary teacher, in the service of the society, in the service of the past, in the service of this rotten structure, establishment. He is not a master.

I have seen him, I have met him: there is no fire in him. Nothing has happened in him -- or whatsoever has happened is very ordinary, can happen to anybody. Those type of things happen in India to thousands of people. He has no insight, he is not an enlightened person. You can remain attached to him and you can go on playing the game, but you will remain in a very primary state.

And I am not saying that he has not helped you -- even a primary class helps, otherwise nobody would ever enter into the university. But I am a totally different kind of person, diametrically opposite. I teach you rebellion. I am against the whole past, I am all for the present. And the future is going to be born out of the present.

I am not for the establishment. My whole work here is to create a totally different kind of humanity. The humanity that has existed up till now is ill, abnormal, neurotic. I don't belong to any tradition: I am not a Hindu, not a Christian, not a Mohammedan. I am utterly finished with the past, and I teach the same to you.

I don't give you a doctrine, I give you an insight into reality. I don't give you a belief, I take all beliefs and prejudices away from you, so that you can become a clean clear mirror and that which is can be reflected in you.

But this is possible only if you come close to me. The closer you are, the better. And by being closer I don't mean a physical closeness, I mean a spiritual closeness.

You say: I QUESTION THE NEED TO BE ATTACHED TO ANOTHER TEACHER ALTHOUGH I FEEL AND UNDERSTAND YOUR TEACHINGS DEEPLY.

Now you will be in turmoil. You are creating a split in yourself. Your heart is finished with your so-called teacher, Muktananda; just your mind is clinging. Your heart will be with me now, and your mind will go on clinging to the past. The mind always clings to the past. The mind is absolutely against the

present and the future; it lives, exists, on the past, on the dead. Now you will be in a great split; your mind will say one thing, and your heart will say another thing.

And my ways are so totally different from your other so-called teachers that the rift will become bigger and bigger every day. Either burn all my books and forget all about me -- be at peace at least; you will remain stupid but there will be peace -- or be finished with your old attachments. Then you can start growing again.

I can help you.

You say: I KNOW I CANNOT GO BACK TO BABA'S METHODS.

There is not much of a method to your Baba Muktananda. It is so childish, the whole thing is so unintelligent! But there are people who need it; there are people who can only understand a very superficial thing. It is fortunate that you have grown out of that need. Now please don't go on carrying your childhood clothes with you: they won't fit you, they will suffocate you.

And your devotion is towards truth. If your devotion is towards truth, then from wherever it comes, you have to bow down there, you have to surrender there.

You say: I AM CONFUSED -- CAN YOU HELP?

I can help. But, Bernadette Brown, can you take my help? That's the question. The crux of the matter is not can I help -- can you take it, can you receive it?

Sannyas is just a gesture from your side that you are ready to receive it. And I can give it to you only when you are ready to receive it.

The second question:

IF THE SELF IS THE SAME IN ALL MEN, DOES THIS MEAN THAT ALL MEN ARE IDENTICAL? IF SO, HOW CAN ANY ONE MAN BE AN ESSENTIAL PART OF CREATION?

Richard Mitchley, the supreme self is the same in all men. And not only in all men but in all beings -- men, animals, birds, trees, rocks. The supreme self is the center of the whole existence. It is not my self or your self, it is simply THE self. It is universal, it is not personal.

And still every individual is different, every individual is unique. This is one of the most paradoxical things, but it is so.

All waves are part of the same ocean. And still each single wave taken, thought about, meditated over, is totally different from any other wave that has ever been, is, or will ever be. Both are true. Each wave is nothing but part of the ocean, the same ocean: the ocean is the supreme self. But the wave has a form. One wave is so tidal and is trying to reach the stars; another is so small, so humble. They are different: their shape, their form, their manifestation, is different. No two waves are the same, and still the ocean behind each wave is the same. So I don't see that there is any difficulty in understanding this simple truth, although it is paradoxical.

The self is one. And still the selves are all different. Self with a capital `S' is one; selves with a lower-case `s' are millions. And they are all different -- they are waves. God creates out of the same stuff, but each time he paints differently, he sculpts differently.

I have heard:

An American art dealer traveling in China saw a beautiful hand-carved chair in an artisan's shop and was enchanted with it. He asked the artisan how much he would charge to make eleven additional chairs.

"All different?" said the artisan.

"No, all exactly like this one."

"Well," said the artisan dubiously, "If they must all be exactly alike, I will have to charge you more for each chair."

"More!" exclaimed the American, who had hoped for a better price on a quantity order. "Why more?"

"I would become bored making them all alike," replied the artisan. "I would be happier making each one different."

God would have really become bored if he was to go on producing the same type of people again and again. God is not an assembly line. The production is not mass; it is always unique, whatsoever is created. You cannot find two pebbles alike on the whole of the earth, not even two leaves alike. What to say about two human beings?

But the stuff is the same: it is the same universal consciousness out of which we are all made, sculptured, painted. It is the same, but still each one is given a different form. And the world is beautiful because each individual has a uniqueness -- his own face, his own authenticity. Yet go deeper in him, and you will find the individual disappearing. And when you have reached to his very core, there is no individual left, but only the universal.

So let me say it in this way: on the circumference we are different, at the center we are the same. The center is one, the circumference is millions. And each circumference has its own way of expression, of being.

God is a creator, not a producer. And his creativity is infinite. He never duplicates, he never imitates, he never creates carbon copies. He creates each individual only once -- and that is your grandeur, your dignity, your glory.

Mitchley, you ask me: IF THE SELF IS THE SAME IN ALL MEN, DOES THIS MEAN THAT ALL MEN ARE IDENTICAL?

They are not identical. On the circumference they are absolutely unique. At the center there is no question of identity: it is one. There are not two, so how can they be identical? At the center there is only one universal existence; there is no question of being identical with anything else -- there IS nothing else. On the periphery, on the circumference, there is no question of being identical: all waves are different, no two waves are similar.

And you ask: IF SO, HOW CAN ANY ONE MAN BE AN ESSENTIAL PART OF CREATION?

Each single wave is an essential part of the ocean; it is not accidental. By essential I mean it is needed by the ocean, otherwise it would not have been there in the first place. God needs you the way you are, he needs you exactly the way you are. So please don't try to become somebody else.

Don't try to become a Buddha, don't try to become a Jesus, don't try to become a Mohammed. Just be yourself, because that's how he wants you. If he had wanted Mohammeds he would have created many more Mohammeds; he does not want them. He is finished with Mohammed, Buddha, Jesus -- whomsoever he has created, he is finished with them. Now he has created you. YOU are needed -- not Mohammed, not Krishna, not Christ. You are needed, you are you are.

So don't try to imitate any great ideal, don't try to be a copy of somebody else. Be sincere to the form that God has given to you, because that is the only way to thank God, to be grateful to God. Be authentically your individual being.

And if you are an authentic individual being you will be able to know the universal too, and more easily, because the universal is not far away from the authentic individual. The ocean is just there in the wave: a look inwards, and the ocean is revealed.

But if you have become false, you cannot look inwards. The mask cannot look inwards. The false cannot look inwards, because the false has nothing like an inner side. Only the real has two sides, the outer and the inner. The false has only one side, the outer. It has no inner side; it is just a mask, there is nothing inside it. It is just a painted face.

Please don't be Hindus, don't be Mohammedans, don't be Christians. Be religious -- and by being religious, I mean look inwards, search inwards. And you will find these two things: first, your authenticity, your individuality, and in the second step you will find your universality. First the small self has to be true, then you will find the supreme self.

From the small truth to the ultimate truth: that is the journey, the pilgrimage.

The third question:

I BEGIN TO SEE MORE CLEARLY THE GAMES THAT I AND OTHER PEOPLE PLAY. ARE THESE OBSERVATIONS TO BE TRUSTED, OR AM I WASTING TIME ON MIND GAMES AGAIN?

Prem Tusheer, trust only the pure consciousness when there is nothing left to be observed. If something is left to be observed, it is still a game. It is the same game, played with the new toys.

You say: I BEGIN TO SEE MORE CLEARLY THE GAMES THAT I AND OTHER PEOPLE PLAY.

Now, if you don't become alert, you may start playing this game of observation. And you will be continuously observing.

I have heard about a psychoanalyst who went to see a beauty contest. Naked beautiful women were passing: the whole audience was excited, everybody was totally absorbed in watching the beautiful women. But the psychiatrist, the psychoanalyst, was watching people.

His friend who was sitting by his side asked him, "What are you doing? The women are there on the stage, why don't you look there?"

He said, "I am looking at the people. I am watching how they are reacting, what is in their eyes."

Now, this is the same game again. A few people are watching the naked women, and somebody is watching the people watching the naked women. Now the game has gone a little deeper. And there may be a third person who can watch this psychoanalyst watching people watching naked women... and so on, so forth, it can go on and on.

Observation is good, but don't let it become a game. It CAN become a game, and then it is all the same; what game you are playing is not the question. You can play religious games, you can play psychological games, you can play spiritual games -- you can go on playing.

The worldly person is after money: he is playing a game. The otherworldly person is after renouncing money: he is playing another game. The worldly person is interested in being a great success, famous, well known. The religious person is escaping to the caves, so nobody knows him, so he becomes absolutely anonymous.

But whether you want to be known by others, or you want NOT to be known by others, you are focused on others: it is the same game.

A man triumphantly walked into his favorite bar after asking for and receiving a quite substantial raise in salary at his job. "Joe!" he shouted to the bartender. "Drinks for the whole house are on me, except for that Jew over there in the corner. Don't give him a drop!"

The Jewish man, although a little hurt, remained quiet.

A short while later, the man cried out to the bartender again, "Joe, another drink for everybody here! But nothing for that Jew over there in the corner. I don't want him to have anything!"

At this, the Jew could contain himself no longer and with great frustration he walked over to the man. "What is it?" he yelled. "What have we Jews ever done to you? Why do you treat me this way?"

With great contempt the man looked at the Jew and said, "You sunk the Titanic, that's what you did!"

"What!" cried the Jew in utter disbelief. "What kind of nonsense is this? An iceberg sank the Titanic, you fool!"

The man nodded his head knowingly and replied, "That's right -- Steinberg, Greenberg, Iceberg, you are all the same to me!"

All the games are the same. Play -- but remember, all the games are the same. One has to come to a point where there is nothing left to observe, no content in the consciousness. Contentless consciousness is meditation.

And when there is no content, all games disappear, because you cannot play with nothingness. There is no way to play with nothingness. When all games have disappeared, all contents have disappeared, you will be surprised to know, you will have also disappeared with your games -- because the `I' exists only through

games. You can change your games: the `I', the ego, starts riding on other games.

When all games disappear -- the game of observation included, the spiritual game included -- when there is no content, and consciousness is there, just pure, with nothing to cling to, with nothing to hold on to, that is the moment when you go beyond games, beyond the world.

The world consists of games. Nirvana consists in going beyond all games.

The fourth question:

IS THERE NOT SOMETHING LIKE A DEEP INBUILT LONGING IN MAN TO DIE AS AN EGO, TO DISAPPEAR, TO DISSOLVE -- AND HOW IS THIS LONGING DIFFERENT FROM FREUD'S THANATOS, FROM LIFE-NEGATION?

Sona, in reality, there is no ego to disappear. Disappearance is possible only if the ego is real. If the ego really exists, only then is disappearance possible. Then what is meant when it is said, "Let the ego disappear?" All that is meant is this? "Look deep down, and you will not find any ego in you." That is the disappearance. It is not that the ego disappears -- it has never been there in the first place. You only believed that it was there; it was just a notion, an idea in you, nothing else.

It is as if it is evening and the sun has set and the night is descending and you see a rope, but it looks like a snake to you. Out of your fear you project a snake on the rope, and you start running, you are so frightened. There is no snake. If somebody catches hold of you, laughs, takes you to the rope, shows you that there is only a rope and nothing else, will you say that now the snake has disappeared, dissolved, gone away, died? That will be nonsense. You will also laugh; you will say the snake was never there in the first place. The rope was always a rope: you projected a snake on it. That snake was just a fear ripple in you.

So is the ego. Ego is just an idea, and if you start trying to drop the ego you will be in great difficulty. It cannot be dropped. How can you drop something which doesn't exist?

That's why people who try to drop the ego are in such an absurd situation: they go on dropping it and it goes on bubbling up, popping up. They become very humble, but deep down in their humbleness there is ego. Humbleness itself becomes the cause of their ego. They start proclaiming to the world: "There is nobody more humble than me, I am the tops." Now humbleness has become another form of the ego.

The ego cannot be dropped, the ego can only be looked into. Once you look into it, it is not found, because it is not there. It disappears like a dream disappears when you wake up in the morning. You can wake up, that's all; the ego cannot be dissolved. And the whole effort is absurd, because in dissolving it you have accepted its existence -- and the whole fault lies there.

Sona, you ask: IS THERE NOT SOMETHING LIKE A DEEP INBUILT LONGING IN MAN TO DIE AS AN EGO?

No, there is none, because the ego is not there. Yes, there is a deep inbuilt longing in man to know, "Who am I?" -- that is there, but not to die as an ego. There is a great urge in man to know, "Who am I?" It persists, it permeates your whole life.

Even small children start asking, "Who am I?" The question is something very fundamental. It is an inbuilt phenomenon, the inquiry into one's own being. And when you inquire deeply into your own being, the ego is not found. What is found is God. When you go in, the ego is not found, God is found. When you go out, God is not found, and you go on believing in the ego.

The ego is a belief of an outgoing consciousness, non-ego is the experience of an ingoing consciousness. It has nothing to do with Freud's THANATOS; that's a totally different phenomenon. Man has a lust for life, that is EROS. But when this lust for life gets frustrated again and again, it is replaced by its antagonist, by its diametrical opposite.

Just as love can become sour and can turn into hate, the lust for life can become a lust for death. You will be surprised to know that in poor countries very few people commit suicide. Logically it should be just otherwise: poor people should commit suicide more, there is nothing in their life to live for. But rich people commit suicide more. What is the secret of this illogical phenomenon? The richer a society becomes, the more people commit suicide; more and more people commit suicide -- why? The lust for life goes sour.

The poor man has not even lived -- how can he be frustrated with life? Frustration is possible only when you have lived and seen that there is nothing in it. The poor man still hopes: he hopes for tomorrow, he still hopes for life.

The rich man knows everything about life; he has seen it, he has lived it. He has looked all around, he has searched everywhere, and it has not been found. In tremendous frustration, the EROS, the life-instinct, turns suicidal. The rich man wants to die, because there is no point in living, because there is no hope any more. He has all that the world can give, and still it is meaningless. So why go on prolonging it unnecessarily?

The biggest problem that the future is going to face is suicide. Science will make the earth richer and richer, and more and more people will be committing suicide, because they will see, "Now what is the point of going on living the same life again and again? There is nothing that can fulfill one here: why not finish it?"

In the rich countries, in the rich cultures, it is always a very significant question: What is the meaning of life? But in a poor country nobody asks what the meaning of life is; people ask for material things. The meaning of life is the last question: when you have known life, you can ask it.

In the West, people are asking about the meaning of life, and turning East. And people in the East are turning West, because they want more technology, better houses, better food, better roads, better cars; they want all that has become available in the West. The East is turning communist, the West is turning religious. The East is turning more and more materialist -- why? Because in the East, eros is unfulfilled, so thanatos, the death-wish, cannot yet take possession.

In the West, eros has come to a saturation point. It has touched the highest peak; now there is no further to go. The circle is turning back, the wheel is turning back: it will turn into thanatos.

In fact the preparation for a third world war is nothing but preparation for a universal suicide. So much energy, so much technology, so much intelligence is poured just preparing for a third world war which will destroy all life on earth -- not only human life, but ALL life. Why is there so much passion for war? It is just a vicarious way to commit suicide.

Thanatos is eros gone sour. Unless your eros can be again revived, unless your eros can be turned inwards, unless something that has nothing to do with material things, something of the ultimate, enters your life and becomes your inquiry, eros is bound to turn into thanatos. But it is not a necessary phenomenon. When your eros is dying, you can take a jump to an new quality of eros.

Jesus says, "Come to me, I will show you the path of life abundant, life eternal." And that has been the teaching of all the great masters of the world. "You are finished with this life? Good," they say. "No need to turn sour. We will show you the way to eternal life which never turns sour because it is eternal and infinite. You can go on and on and on for ever, and there are always surprises.

That's what religion is all about: the search for an eros which never turns into a thanatos. Real religion is always life-affirmative: it affirms the life of the earth, and when it is found that that life is no more fulfilling to somebody, it opens the doors to divine life. If those doors remain closed then there is a problem; then your energy will start turning into its very opposite.

Energy can always turn into its very opposite. Love can become hate, anger can become compassion, greed can become sharing, friendship can become enmity, and vice versa. Energies can always turn into their diametrically opposite, because all energy is a dialectical process. The thesis can turn into its antithesis.

You love a person and then you feel unfulfilled: you start hating the person. Marriage can turn into a divorce; only marriage can turn into a divorce. If you really want no divorces in the world, let marriage disappear and there will be no divorces. How can there be a divorce if there is no marriage?

Whenever you long for something with great expectation, and the expectation gets frustrated, there is a crisis. And two are the alternatives: either your energy will turn to its opposite, or your energy will take a quantum leap, and will change its plane -- will move onto another plane.

Live the earthly life totally. And when you see that now it no longer fulfills you, then take a jump, a quantum leap, into unearthly life. Live the extrovert life to the full, and when you see that now you have matured, graduated from it, then turn inwards.

This is my whole process. And the moment of crisis is the greatest moment. In the moment of crisis you need somebody to guide you: you need a master. The psychotherapist cannot help you; he can only help you to get readjusted to your old life with which you are feeling frustrated. He may manage for a few months, a few years, again the same thing will happen.

Only a master can help you towards a quantum leap, a jump from a lower plane to a higher plane. And there is no end: there are higher and higher planes, peaks and peaks beyond peaks waiting for you. When you have climbed one peak, you are surprised: there is another peak challenging you.
This is the eternity of life.

The fifth question:

BELOVED MASTER,

HOW DO YOU KNOW THE INNER WORLD OF A PERSON? BECAUSE I HAVE ALWAYS FELT THAT THE MOMENT YOU SEE SOMEBODY, INSTANTLY HIS WHOLE LIFE IS REVEALED TO YOU. THIS IS MY OWN EXPERIENCE TOO.

There is not much mystery in it, it is very simple. If YOU are a mirror, if you are silent, if there is no turmoil within you, if there is no thought process and traffic of the mind inside you, the other is simply reflected. It is not a great secret.

If you go to the lake and there are no ripples and waves on the lake, you are reflected in the lake, the moon and the stars are reflected in the lake. The lake knows no art; it is not an art anyway, it is a simple phenomenon.

I am sitting here silently, with no traffic of the mind. You come in front of me, the mirror reflects you. The lake of my consciousness reflects you: I see you, all and all, from one end to another end, in your totality. But this knowing is not knowledge, this knowing is just mirroring. It is as simple as this....

Donald Crowe stopped his camper truck along the Yellowstone National Park road. "A bear!" shouted Donald with delight.

His wife cautioned him, "Dear, the signs say, `Do not feed the bears'!"
"A sandwich or two isn't going to hurt the bear."

Donald jumped out of the camper and neared the bear with a sandwich in his right hand. He then tossed the sandwich which the bear caught and downed in one gulp. Finally he gave the bear his second sandwich.

Suddenly the bear growled ferociously. He wanted the third sandwich which Donald didn't have. Donald turned his pocket inside out to show he had no more food. "No more. See? I've given you all my sandwiches."

The bear began to rush towards Donald. Donald ran for his life. As he breathlessly tore the camper door open, Donald gasped, "That bear just doesn't understand English!"

There is no need to understand your language, there is no need to understand anything about you. There is no need to understand you at all: you are simply reflected. A bear is a bear. How do you know that a bear is a bear? How do you know that a rose is a rose? There is no analysis involved in it, no technique, no technology.

They tell the story of the psychiatrist who had a plane to catch and who still had three women in his waiting-room together with their children. So he decided to treat them all at once.

He walked up to the first lady who was obviously very heavy and fat and said to her, "Madam, it's plain to see that your problem involves food, that is all you ever think of. What is your child's name?"
"Honey," replied the woman.

"You see, you even were subconsciously thinking of food when you named your child. My advice for you is to go home and stop thinking of food."

The next woman he approached was dressed up with jewelry and very expensive clothes. "Madam, it is plain to see that your priorities deal with the material things of life and that money is your god. What is your child's name?"
"Goldie," she replied.

"You see, even subconsciously you were thinking of wealth when you named your child. My advice is to go home and forget about material things."

As he approached the third women she got up, grabbed her son and in a loud voice said, "Come on,

Dick, we'd better go home now."

Things are very simple. You just have to be a mirror, and people reveal everything themselves. You need not even ask a single question. The way they walk, the way they sit, the way they look, the way they talk, reveals everything. It is not revealed to you, because you are not looking at them at all. You are so preoccupied in yourself, you are so preoccupied with your thoughts, that you are surrounded by a fog.

Otherwise, everybody is revealing everything. Everybody is naked. You just need open eyes, a silent mind, and you will be surprised: nobody can hide anything from you, there is no way of hiding anything.

The sixth question:

PLEASE EXPLAIN WHAT INTELLIGENCE IS.

Patrick Coughlan, intelligence is just an openness of being -- capacity to see without prejudice, capacity to listen without interference, capacity to be with things without any a priori ideas about them -- that's what intelligence is. Intelligence is an openness of being.

That's why it is so utterly different from intellectuality. Intellectuality is just the opposite of intelligence. The intellectual person is constantly carrying prejudices, information, a prioris, beliefs, knowledge. He cannot listen; before you have said anything, he has already concluded. Whatsoever you say has to pass through so many thoughts in his mind that by the time it reaches him it is something totally different. Great distortion happens in him, and he is very closed, almost blind and deaf.

All experts, knowledgeable people, are blind. Do you know the old story of the five blind people going to see an elephant?

A teacher was telling her students, small girls and boys, the old ancient fable. She told the whole story, then she asked a small boy, "Can you tell me who the people were who went to see the elephant and then started quarreling?" She wanted to know whether the boy had heard while she was teaching the story.

And the boy stood up and said, "Yes, I know. They were the experts."

She was thinking he would answer, "They were five blind people." But the small boy said, "Those were the experts." He is far more right; yes, they were experts.

All experts are blind. Expertise means you become blind to everything else. You know more and more about less and less, and then one day you arrive at the ultimate goal of knowing all about nothing. Then you are completely closed and not even a window is open; then you have become windowless.

This is unintelligence. Intelligence is to be open to wind, rain and sun, to be open to all. Not to carry the past is intelligence, to die to the past every moment is intelligence, to remain fresh and innocent is intelligence.

Donald was driving his sports car down the main avenue when suddenly he noticed to his rear a flashing red light. It was a police car.

Quickly Donald pulled over to the side. "Officer," he blurted, "I was only doing twenty-five in a thirty-five-mile zone."

"Sir," said the officer, "I just..."

"Furthermore," interrupted Donald indignantly, "as a citizen I resent being frightened like this!"

"Please," continued the officer, "calm down, relax..."

"Relax!" shouted Donald, overwrought. "You're going to give me a traffic ticket, and you want me to relax!"

"Mister," pleaded the officer, "give me a chance to talk. I am NOT giving you a ticket."

"No?" said Donald, astonished.

"I just wanted to inform you that your right rear tire is flat."

But nobody is ready to listen to what the other is saying. Have you ever listened to what the other is saying? Before a word is uttered, you have already concluded. Your conclusions have become fixed; you

are no more liquid.

To become frozen is to become idiotic, to remain liquid is to remain intelligent. Intelligence is always flowing like a river. Unintelligence is like an ice cube, frozen. Unintelligence is always consistent, because it is frozen; it is definite, it is certain. Intelligence is inconsistent, it is flowing, it has no definition, it goes on moving according to situations; it is responsible, but it is not consistent.

Only stupid people are consistent people. The more intelligent you are, the more inconsistent you will be -- because who knows about tomorrow? Tomorrow will bring its own experiences. How can you be consistent with your yesterdays? If you are dead you will be consistent. If you are alive you HAVE to be inconsistent: you have grown, the world has changed, the river is flowing into new territory.

Yesterday the river was passing through a desert, today it is passing through a forest; it is totally different. Yesterday's experience should not become your definition for ever, otherwise you died yesterday. One should be able to go on moving with time. One should remain a process, one should never become a thing. That is intelligence.

The seventh question:

IN A LECTURE YOU SAID THAT THE REALLY AWARE WERE ABLE TO LIVE ALONE. HOW DOES THIS FIT WITH THE DREAM OF A COMMUNITY?

Sitaro, the really aware person is certainly one who is capable of living alone. But that is only half the truth. The other half is that the one who is really capable of being alone is also capable of being together with somebody In fact only he is capable of being in togetherness.

The person who is not able to be alone cannot be together with somebody, because he has no individuality. The person who has no individuality cannot be together with somebody -- why? There are many problems. First, he is always afraid that if he comes too close to the other person he will lose himself. He has no integrity yet: he is afraid.

That's why people are afraid of love, of too much love. People are afraid to come too close, because if they come too close they may dissolve in the other. That is the fear. The other may overpower them, the other may become their whole reality. They may be possessed by the other -- that is the fear.

Only a person who knows the beauty of being alone is capable of coming as close as possible, because he is unafraid. He knows that he IS, he has an integrated being in him. He has something crystallized in him, because without that crystallized something he would not be able to be alone.

The second thing: when a person is not capable of being alone he is always dependent on the other. He clings -- because he is afraid the other may leave, and then he will have to suffer loneliness. He clings, he exploits the other, he creates all kinds of bondages around the other.

And whenever you make the other your possession, you become the possession of the other. It functions in both ways. When you reduce the other to a slave, the other reduces you to a slave. And when you are so afraid of the other's leaving you, you are ready to compromise; you are ready to compromise in any way.

You will see this happening to all husbands and wives. They have compromised, they have sold their souls, for a single reason: because they cannot be alone. They are afraid the woman may leave, the man may leave -- and then? They very idea is so frightening, scary.

The capacity to be alone is the capacity to love. It may look paradoxical to you, but it is not. It is an existential truth: only those people who are capable of being alone are capable of love, of sharing, of going into the deepest core of the other person -- without possessing the other, without becoming dependent on the other, without reducing the other to a thing, and without becoming addicted to the other. They allow the other absolute freedom, because they know that if the other leaves, they will be as happy as they are now. Their happiness cannot be taken by the other, because it is not give by the other.

Then why do they want to be together? It is no longer a need, it is a luxury. Try to understand it. Real persons love each other as a luxury; it is not a need. They enjoy sharing: they have so much joy, they would like to pour it into somebody. And they know how to play their life as a solo instrument.

The solo flute player knows how to enjoy his flute alone. And if he comes and finds a tabla player, a solo tabla player, they both will enjoy being together and creating a harmony between the flute and the tabla. They both will enjoy it: they will both pour their richnesses into each other.

And, Sitaro, you ask: HOW DOES THIS FIT WITH THE DREAM OF A COMMUNITY?

That is the difference between the so-called society and a commune. The society consists of people who are needful, who are all dependent in some way or other. The children are dependent on the parents -- but remember, the parents are also dependent on the children. It may not be so obvious, but it is so -- just search a little more. The mother cannot be without the child; of course the child cannot be without the mother, but the mother also cannot be without the child.

Family members are dependent on each other, they cling to each other. It gives a certain comfort, security, safety. Then the family depends on other families. People depend on the church, people depend on clubs, people depend on societies. It is a great world of dependent people, childish ungrownups.

A commune is a totally different world. It is not a society. A commune is a gathering of people who are all capable of being alone, and they would like to be together to create a great orchestra of being. A commune is not a dependent phenomenon, it is an independence.

That's why many times in this ashram people come and tell me, "Everybody here seems to be so happy with himself that it looks as if nobody is interested in anybody else." Particularly the newcomers feel it, that it is as if people are indifferent. It is not so; they are not indifferent. But you are coming from a society where everybody is dependent on everybody else. This is not a society -- not like your old society. Here, everybody is enjoying HIS being, and nobody interferes in anybody's life, there is no interference.

My whole effort is to make you so alert, so loving, that you don't interfere. Love never interferes, love gives total freedom. If it is not giving freedom, then it is not love. It is not indifference that newcomers feel -- and, slowly slowly, they understand. By the time they have lived here for a few weeks, they know what is happening. People are not indifferent, people are very loving. But they are non-interfering, so they don't impinge upon you. And they are non-needy, they are not greedy, they don't cling to you.

Of course, you have known only that kind of people, so this new type frightens you. You think that you are not needed, that nobody cares, that these people are very selfish, that they are too self-occupied. It is nothing like that; that is not the case at all, it is absolutely untrue. But to you it may appear so in the beginning.

A commune of sannyasins will be a celebration, a gathering of people who are not in any way needy of the other. It is beautiful if two persons are together; it is good if it continues and they can sing a song together, it is good to sing a chorus. But if things go wrong, if it becomes heavy, if being together interferes with your freedom, then you can go and sing your song alone. There is no need to be part of a chorus.

And the commune is a space where this much freedom is allowed. There will be couples, but there will not be husbands and wives. There will be FRIENDS in the commune.

That's why the Indian government, the Indian society, is very much afraid of me, because I am going to create a totally different kind of community which will shatter all their ideas -- their so-called morality, and their traditionally cherished ideals of marriage, and all that nonsense.

People can live together if they enjoy being together, but only just for that joy of being together -- it is not a need. If at any moment a person decides to get out of a relationship, he can get out of it without any trouble, without any turmoil, without any crying and weeping and fighting and making things ugly, without any nagging and prolonging.

People have to be true. If they feel good being together, good. If they feel it is no longer "growthful," it is no longer maturing, they say goodbye to each other. They feel grateful to each other: whatsoever has been shared was beautiful, they will cherish the memory for ever, but now the time has come to depart. They lived in joy, they will depart in joy; their friendship will remain intact. And it may happen again: they may start living together again. They will not leave any scars on each other, they will not wound each other, they will respect the other's freedom.

My commune particularly -- and whatsoever I am saying, I am saying about my commune -- my commune will create individuals who are capable of being alone and who are also capable of being together -- who can play solo music and who can become part of a chorus.

The last question:

I HAVE BEEN A HINDU MONK FOR SEVEN YEARS. I HAD BEEN TOLD TO BE A CELIBATE, SO I

FORCED IT UPON MYSELF. IT WAS VERY ARDUOUS BUT SOMEHOW I SUCCEEDED, AT LEAST PHYSICALLY, IN IT. BUT THEN THE WHOLE THING WENT INTO MY HEAD. NOW I CONSTANTLY THINK OF SEX AND NOTHING ELSE. I AM IMPRISONED IN IT, AND WHENEVER I SEE A WOMAN I START TREMBLING INSIDE.
BELOVED MASTER, PLEASE HELP ME TO COME OUT OF IT.

It is natural. This is not the way to get beyond sex. Repression is never the way; repression really makes things more complicated. Sex is simple. Repression makes it very complicated, because repression shifts the whole sexual energy from the genital organs to the head. And when sex has entered into the head, it is an ugly phenomenon. It is not sex, it is sexuality. It is pornography.

When sex has entered into your head you are creating your own private pornographic blue films.

That's why you are afraid of a woman. The moment you see a woman, fear arises, because all that you have repressed is there like a volcano, and you are sitting on top of it. It can explode. The woman can be the triggering point; she may be like a spark, and you may explode.

You have become very inflammable, you are carrying a great dangerous energy. Sex is beautiful, lived naturally; repressed, it becomes ugly and moves into the head. And when sex moves into the head, there is no way of getting out of it. You can get out of it only by going through it: the way out is THROUGH.

You are fortunate that you have come here, otherwise your Hindu monkhood would have destroyed you totally. All monks become sexual, more sexual than ordinary people. Their whole thinking centers around sexuality. And remember, whenever some energy moves from its natural center to some other center, then things are very difficult. First your energy has to be brought back to the sex center.

That's the whole process of Tantra. Your energy has to be brought to the natural center where it belongs. From the unnatural center there is no possibility of release.

But this happens: when you repress something where will it go? Only your head has some empty space, only in your skull is there emptiness. So whatsoever you repress is bound to go, slowly slowly, to the head. The pressure will be felt only as a tension in the head. And the more it is there, the only way that will be suggested by your so-called teachers -- Muktanandas, et cetera -- will be: Repress it more.

And they will give you methods to repress it more: go on a fast, stand on your head... It will go more into the head if you stand on your head! Even gravitation will pull you towards your head. And you will get into more and more difficulty.

It was an exciting moment: the two friends' wives were going to give birth on the same day and at the same hospital. The doctors came and told the first man, who was Jewish, that he had a new baby son and that there were no complications.

Within minutes the doctor came again, telling the second man that he too had a new baby boy, but the boy had a skin problem around his neck and they would need to do a skin graft.

The first man asked the doctor, "Tell me, would the skin from my son's circumcision be helpful?" The doctors thought it a great idea and the graft was performed and things turned out beautifully -- not even a scar.

Having moved to separate cities, the two friends hadn't seen each other for over eighteen years when they met at a restaurant while each was vacationing in Miami Beach. Enthusiastically they exchanged stories. Finally, the Jewish man asked, "Have there been any problems with your son's neck?"

"Nothing to speak of," said the other. "With the exception of one mysterious thing -- even the doctors cannot figure it out. Every time my son sees a pretty girl, he gets a stiff neck."

Now it is very difficult! No doctor can help now, unless further surgery is done.

Your seven years of monkhood have done it: you are getting a stiff neck! But you have come in time, we will do the surgery. Don't be worried; we will teach you how to stand on your feet and not on your head, and we will teach you that each center has to function normally in its own way; no other center has to interfere.

But the head has become a substitute center. A few people go on thinking about food, a few people go on thinking about sex, a few people go on thinking about something else. And by thinking, you are not living it, by thinking you are creating a false appetite, and by thinking, it cannot be fulfilled. By thinking your hunger will not go; and by thinking, sex and your natural desire for it will not disappear, it will become accumulated. And the more accumulated it is, the more poisoned it becomes. It becomes stale energy.

I would also like you to go beyond sex, because going beyond sex is a tremendously beautiful

experience of freedom -- freedom from the body, freedom from that continuous obsession. When sex really disappears, without any repression, when it disappears through meditation, for the first time it gives you the taste of total freedom. You don't need anybody any more; you are out of the grip of biology.

In fact when sex has disappeared you become a man for the first time, because with sex you remain part of the animal world. But the way to go beyond is through it: you cannot bypass it, there is no shortcut.

So drop your monkhood, your celibacy, and drop all the nonsense that has been fed to you. Start from ABC again, because this is a NEW sannyas: this has to be a new birth. Forget all that has been conditioned into you. Seven years is a long time, and to be with the wrong people, to be with poisoners for seven years, is to be conditioned by them in a particular way. It will be difficult for you to drop it, but it has to be dropped.

And if you have understood that those seven years have not helped you at all, then there is no problem. If you have understood, don't cling to those ideas, simply drop them. Forget all about it, start again. Be a simple, ordinary human being.

And if you can live naturally, in that very living, God comes as a grace. God comes through nature, never against nature. God comes through nature -- and his coming transforms. When his energy descends in you, sex disappears. And when sex disappears of its own accord, it is a beautiful phenomenon, it is a benediction.

But live it, and live it totally -- that's the only way to go beyond it. No repression any more, no inhibition any more. Accept is as a gift of God -- it is. And if you accept it, you will become ready to receive more gifts, better gifts.

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LOVE'S CONQUEROR IS HE
WHOM LOVE CONQUERS.

APPLY YOURSELF, HAND AND FOOT,
TO THE SEARCH;
BUT WHEN YOU REACH THE SEA,
STOP TALKING OF THE STREAM.

WHEN HE ADMITS YOU TO HIS PRESENCE
ASK FROM HIM NOTHING OTHER THAN HIMSELF.
WHEN HE HAS CHOSEN YOU FOR A FRIEND,
YOU HAVE SEEN ALL THAT THERE IS TO SEE.
THERE'S NO DUALITY IN THE WORLD OF LOVE:
WHAT'S ALL THIS TALK OF `YOU' AND `ME'?
HOW CAN YOU FILL A CUP THAT'S FULL ALREADY?

BRING ALL OF YOURSELF TO HIS DOOR:
BRING ONLY A PART,
AND YOU'VE BROUGHT NOTHING AT ALL.

IT'S YOUR OWN SELF
DEFINING FAITH AND UNBELIEF:
INEVITABLY IT COLORS YOUR PERCEPTION.
ETERNITY KNOWS NOTHING
OF BELIEF OR UNBELIEF;
FOR A PURE NATURE
THERE IS NO SUCH THING.
AND IF, MY FRIEND, YOU ASK ME THE WAY,
I'LL TELL YOU PLAINLY, IT IS THIS:
TO TURN YOUR FACE TOWARD THE WORLD OF LIFE,
AND TURN YOUR BACK ON RANK AND REPUTATION;
AND, SPURNING OUTWARD PROSPERITY, TO BEND
YOUR BACK DOUBLE IN HIS SERVICE;
TO PART COMPANY WITH THOSE WHO DEAL IN WORDS,
AND TAKE YOUR PLACE IN THE PRESENCE OF THE WORDLESS.
THE WAY IS NOT FAR
FROM YOU TO THE FRIEND:
YOU YOURSELF ARE THAT WAY:
SO SET OUT ALONG IT.
YOU WHO KNOW NOTHING OF THE LIFE
THAT COMES FROM THE JUICE OF THE GRAPE,
HOW LONG WILL YOU REMAIN INTOXICATED
BY THE OUTWARD FORM OF THE GRAPE?
WHY DO YOU LIE THAT YOU ARE DRUNK?

HOW CAN YOU GO FORWARD?
THERE IS NO PLACE TO GO;
HOW WILL YOU LEAP?
YOU HAVE NO FOOT.

Hakim Sanai says:

LOVE'S CONQUEROR IS HE
WHOM LOVE CONQUERS.

A tremendously pregnant statement: meditate over it. The moment you start searching for God, remember, he is always the initiator of the search. If you choose God, that simply means he has chosen you already. It is only by his grace that the search begins. You may think in your egoistic way, "I am searching for God" -- that is utterly wrong. Unless he searches for you, you cannot choose him.

You are always chosen by him. But that phenomenon happens in such depths of your being that you never become aware of it, unless you have arrived.

This statement is the statement of one who has arrived. Now he knows his whole being. Knowing it, he knows that it was God who initiated the whole search: "I could love him because his love has stirred my heart in the first place."

And this sutra also states the very fundamental of Sufism, of the path of love: Love never tries to conquer, yet it conquers. Hate always tries to conquer, but never conquers. Hate is impotent, it cannot conquer; it aspires, it is very ambitious, but it is doomed to fail. Love has no idea of conquering, love has no idea of dominating, love has no idea of becoming the first in the world. Yet love becomes the first, the conqueror.

Jesus says: Those who are the last in this world will be the first in my kingdom of God. And vice versa.

Lao Tzu preaches the way of water, the watercourse way. He says: The rock is strong, is in every way trying to conquer, is aggressive, resistant, but ultimately is defeated, is destroyed, becomes the sand and disappears into the ocean. Water is very humble, non-pretentious, non-resistant, has no motivation for

conquering anybody or destroying anybody, is always ready to bow down, to surrender. But whenever there is a conflict between water and rock, the rock is ultimately defeated -- water, never.
Sanai is saying:

LOVE'S CONQUEROR IS HE
WHOM LOVE CONQUERS.

To conquer in the world of love -- and the world of love is the world of God -- to conquer in the world of love, one needs to be in a very deep total surrender. One needs to be conquered by love. And when love conquers you, you are enthroned, you are crowned, you are victorious. But only when love conquers you.

Never resist. Resistance is doomed to fail, because resistance dissipates your energy.

Lao Tzu again says: Don't be like a big strong tree -- because when the storm comes and the great wind blows, the big tree will resist, and because of that resistance, will fall down. The fault is not of the great wind, the fault lies in the great tree's egoistic resistance: it does not want to bend, hence it dies.

And look at the grass. The wind comes and the grass simply goes with the wind, bends with the wind. If it is going towards the south, the grass bends towards the south -- with no resistance at all, in tremendous surrender, in trust. When the wind is gone, the grass is back again in its original place; the wind could not destroy it. And the grass is humble, weak, feminine, soft. And the great tree was hard, masculine, arrogant. Learn from the grass the ways of love.

Jesus says, "Blessed are the meek, for theirs is the kingdom of God." This is one of the most significant sayings of Jesus: "Blessed are the meek." And remember, he does not say, "Blessed are the meek, for theirs *will be* the kingdom of God" -- no. He says, "... for theirs *is* the kingdom of God." It is not a question of attaining something in the future; in their very meekness, in their very humbleness, they have arrived, they have achieved. This is the meaning of surrender.

God cannot be conquered: you can only allow yourself to be conquered by God. Don't be aggressive with truth -- that is the sure way to miss it. That's why science goes on missing God, and will go on missing, unless it takes Tao as its foundation. It will go on missing.

Science will never come to know that God exists; it will not have even a glimpse of the divine. And the reason is in its masculine methodology. Science is aggressive; its whole effort is to conquer nature. In that very idea of conquering, conquest, it has made it clear that God will not be available to it. Its very methodology has prevented God from exposing himself, revealing himself.

Religion comes to know about God -- but the way of religion is just the opposite of the way of science. Science is aggressive, masculine; in a subtle way, rapist. Science rapes nature, religion teaches you how to love.

And remember, from the outside, rape and love may look alike. The act may look similar. But it is not the same; it is totally opposite, diametrically opposite. The act of rape has nothing of love in it, and the act of love has nothing of rape in it. So don't be deceived by appearances.

And we all have been trained in the ways of science; that has become our conditioning. That is one of the greatest problems humanity is facing today: we have lost all track of religious approaches, and we have become so much attuned to the scientific method that we go on trying the same method in the world, in the dimension of religion. It is inapplicable there, it is utterly inadequate there, but we cling to the method.

And anybody who clings to any method whatsoever is not a seeker of truth. The method is not the goal, one need not cling to the method; one has to search for the *right* method. And if some method is not working, drop it!

If science is not revealing God to you, that simply means that the method is inapplicable there. Somewhere the sword is needed, and somewhere else just a needle will do. Where a needle is needed, please don't use the sword.

It is reported in the life of a great Sufi mystic, Farid, that a king came to see him. He had brought a present for him: a beautiful pair of scissors, golden, studded with diamonds -- very valuable, very rare, something unique. He brought those scissors to present to Farid. He touched Farid's feet and gave him the scissors; Farid took them, looked at them, gave them back to the king, and said, "Sir, many many thanks for the present that you have brought. It is a beautiful thing, but utterly useless for me. It will be better if you can give me a needle. Scissors I don't need: a needle will do."

The king said, "I don't understand. If you need a needle, you will need scissors too."

Farid said, "I am talking in metaphors. Scissors I don't need because scissors cut things apart. A needle I need because a needle puts things together. I teach love. My whole teaching is based on love -- putting things together, teaching people communion. I need a needle so that I can put people together. The scissors are useless; they cut, they disconnect. Next time when you come, just an ordinary needle will be enough."

Where a needle is needed, a sword is dangerous. And one has to be aware about methods. We are so much attached to methods that rather than changing the method, we are ready to drop God. We are ready to say there is no God, because our methods are not able to reveal him. But we never think it may be that our methods are wrong.

You cannot hear music with the eyes. Because eyes say there is no music, that does not mean that music is nonexistential. You cannot see colors with the ears. That does not mean that colors don't exist; that simply means that ears are incapable of knowing colors and eyes are incapable of knowing music. For music, ears are needed; for colors, flowers, rainbows, eyes are needed.

Religion is the way of surrender, not of conquering. But the paradox is that...

LOVE'S CONQUEROR IS HE
WHOM LOVE CONQUERS.

The paradox is that those who are ready to be defeated by love become victorious. But remember one thing: this should not be your unconscious motivation, otherwise you will miss again.

Sanai says: If you want to conquer, be conquered. And you do want to conquer; deep down the desire is always there to conquer. So you say, "Okay. If this is the way to conquer, that I have to be conquered, then I will be conquered -- because I want to be a conqueror." You will miss. The subtle motivation will destroy the whole beauty, the whole approach: you are still trying to conquer. No, the motivation has to disappear completely.

Victory is a consequence, not an effort. It is not an effect that you can cause, it is a consequence. When there is no motivation of conquering, victory comes. When you are not on a conquest trip, on an ego trip, victory comes. It is a consequence, a natural consequence, of the heart which is humble, meek, surrendered.

What does it mean to be meek, humble, surrendered? It means remaining in a let-go; it means going with the whole, not struggling against it. If you are sad, don't struggle against it. Then be sad, rejoice in your sadness, because this is the gift of God at this particular time. It must be a need, because nothing happens without your need. You must need this climate this moment: this is how God wants you to be.

So if you are sad, be totally sad -- with not even a slight lurking motivation to fight with it, to drop it, to go beyond it, to be not sad. No, just relax with it, and you will see a miracle happening inside you: when you relax with sadness, sadness becomes luminous. Yes, even sadness becomes luminous, because acceptance is such a magical phenomenon. Experiment and see.

Buddha says: IHI PASSIKO -- come and see, experiment and see.

When you are feeling anything, just be with it, *utterly* with it, with no judgment of good and bad. It is so, so be with it. Buddha calls it *tathata*, suchness. Such is the case in is moment. This is what God is pouring into you. He knows better, so it must be your need, whether you can understand it or not. Your understanding is not the question, your acceptance is the question. In utter relaxed acceptance, you have the key of transforming everything.

To be in trust means that whatsoever happens is good because it happens through God. Whatsoever happens is good because it comes from the whole. It is a gift: it has to be taken with great gratitude. And then who can prevent you from being victorious? Then no power can prevent you from being victorious: all victory is yours.

APPLY YOURSELF, HAND AND FOOT,
TO THE SEARCH;
BUT WHEN YOU REACH THE SEA,
STOP TALKING OF THE STREAM.

God needs you to be involved totally with him, a partial involvement won't do. A partial involvement is

not a true involvement; true involvement is always total.

APPLY YOURSELF, HAND AND FOOT, TO THE SEARCH...

The search has to be passionate. All that you have been searching for up to now -- you have been searching for money and power and prestige and a thousand and one things -- god has not to be one item on the long list of your desires. Even if you put him first on the list, then too, you will go on missing him. He has to be your only search. All your desires should become one desire, all your desires should pour as if all the rivers are pouring into the ocean. God should become your only search -- only then, and only then, the revelation.

Millions of people think of God, but they are never capable of penetrating to that mystery, are never able to have a real experience of God. And the reason? The reason is simple; God is only one item on their shopping list -- just one item. They are not really ready to be totally devoted. And in this world, only total devotion succeeds.

In your ordinary mundane life too, whenever you see a great poet you will immediately see his total devotion to his art. That's why he's great. Totality brings greatness. His whole life has only one meaning, one center, and it revolves around that center: his art.

When you see Van Gogh or a Picasso, then you will see, all his life is nothing but his painting. He thinks about it, he meditates about it, he dreams about it, he is constantly fascinated by it. Not even for a single moment does he forget it.

If a painter is walking on the street he does not see people's faces just as faces: he is constantly thinking of how to paint them. If he looks at flowers it is not just that he looks at the flowers: his whole concern is how to paint them. Even in his dreams, a great painter watching a colorful dream has an undercurrent: how to paint it? It is his very breath, his very heartbeat; that's what makes him great.

In ordinary life also, whenever your devotion is total you attain to great talents. So what to say about God? God is the very center of existence. You can only have energy enough to reach that center if you put all that you have at the stake. It is a gamble, it is not a business. You have to put all at the stake, this way or that, whatsoever happens. You have to risk.

And the love affair with God has to be passionate, hot. It cannot be a cold philosophic speculation. And that's what happens: many people think about God in a very cold way. But God is the life of all life, he is the hottest thing in existence. You cannot reach him if you are so cold, philosophically cold.

The scientist is very cold; his work is that of dispassionate effort. It is part of his training that he has to remain aloof, that he has to remain detached, that he should not become committed, that he should not become involved, that he should always be a watcher, an outsider, and very cold, analytical.

The poet cannot be that cold, otherwise his poetry will be cold, otherwise his poetry will not have any breath in it. It will not pulsate with life. The poet has to be involved.

And the mystic has to be totally involved. The poet is involved once in a while, hence only once in a while is he a poet. No poet is a poet twenty-four hours. If he is a poet twenty-four hours, he is a mystic. Then poetry is his prayer. If a painter is twenty-four hours a painter, then he needs no other meditation; he need go to no other temple. He can forget all about the Vedas and the Bibles and the Korans: he has found his Veda, his Bible, his Koran. Painting is all. If he can be twenty-four hours hot about it, if it can become just a circulation, a constant circulation in his being, just as blood circulates in the body, then he is a mystic.

The poet only once in a while becomes passionate. Then he falls back into the ordinary mundane world of cold figures, calculation, arithmetic; he loses track of poetry. Once in a while the window opens and he can see the sun and the moon and the stars -- but only once in a while.

The mystic is twenty-four hours a poet. Remember it: if you really want to know what God is, you will have to be utterly passionate. It is not a scientific search, it is a love affair. It is a question of life and death -- and not only a question really, it is a QUEST. It is not curiosity, not an intellectual inquiry, it is an existential thirst.

Think of a man lost in a desert, thirsty. It is not an intellectual question -- he is not worried about the components of water. If you start giving him a long discourse on the element water, on its chemistry, how it is composed, and you try to explain to him the formula of H2O, he will jump on you and kill you. He is not interested philosophically, scientifically. He wants water: it is a question of life and death. And you are

talking about H2O! How can it satisfy him?

When the search is passionate, no scripture can satisfy you. And people are satisfied by scriptures because their search is untrue, pseudo. They are reading their Gitas every morning, reciting their Koran -- their search is pseudo. IF their search is real, they will not be satisfied by words -- they will *do* something. They will start looking for God. They will be ready to go to any length, on any pilgrimage. They will be ready to risk all their security, safety, comfort, convenience, because then God will be their only life.

APPLY YOURSELF, HAND AND FOOT,
TO THE SEARCH;
BUT WHEN YOU REACH THE SEA,
STOP TALKING OF THE STREAM.

When a river reaches the sea, it forgets itself completely. It dissolves itself in the sea without any hesitation. It does not declare to the winds and the sky: "I am Ganges" or "I am Amazon" or "I am this, I am that, and look -- I am renouncing all, and I am going into the sea." It simply slips into the sea without any noise, without any fuss.

Search for God with a total passion. But when you have arrived, dissolve slowly into his presence. Then don't brag -- because that is the last strategy of the ego, to brag that "I have arrived," that I have become a Buddha," that "I have become a SIDDHA," that "Now I know." That is the last citadel of the ego: beware of it. And because it is the last, it is the most subtle.

Your ego will pretend to become a great saint; it will pretend that it has attained to the ultimate truth. But unless all pretensions disappear, unless the river loses itself into the ocean, nothing has been achieved.

The Upanishads say, "Those who say they know, they know not."

Socrates says, "When I was young I thought I knew all. When I became a little older, I started to understand that I know very little. When a little more maturity was attained, I came to know that I know nothing -- or, I know only one thing, that I know nothing."

The day Socrates declared this -- "I know only one thing, that I know nothing" -- the oracle at the Delphi temple declared: "Socrates is the greatest wise man alive." Those who heard this rushed to Socrates. They said, "Now, this is a paradox. You say you know only one thing, that you know nothing. And the oracle of Delphi has declared: `Socrates is the wisest man on earth' -- and on the same day! Now please explain it to us; we are puzzled."

Socrates said, "Go and ask the oracle again. There must have been some misunderstanding -- because I know only one thing, that I know nothing."

People went back and the oracle was asked. And the oracle said, "Yes, that's why I have declared that he is the wisest man in the world -- that's WHY I have declared it. His coming to know, "I know nothing" is the ultimate knowing. The river has disappeared into the ocean. There is no knower now, so who can clam? There is no separation left, Socrates is no more. That's why he is the wisest man alive on the earth."

The ego is continuously with you like a shadow, it follows you wherever you go. You are in the world, it follows you. You go to the temple, it follows you. You become religious, it follows you. And it is so clever that whatsoever garb is needed, it puts on. If you are religious your ego becomes religious; if you are ascetic your ego becomes ascetic. It is your shadow; it goes on following you, it imitates you, it is your reflection in the mirror.

And remember, unless your reflection in the mirror completely disappears, you have not come face to face with God, because God is not a mirror. God is an ocean to the river: one simply dissolves into him. You cannot address God as `thou' when you have known -- because there is no `I' to address him as `thou'.

A great Jewish thinker, Martin Buber, continuously thought of religion as a dialogue. His famous book is I AN THOU... and he thinks prayer means a dialogue between the `I' and the ultimate `thou'.

In the primary stages it is true, it is a dialogue; but not in the ultimate state. In the ultimate state it is not a dialogue at all, because there are not two persons left. It is a silence, not a dialogue at all. It is absolute silence. The seeker and the sought have become one, with not even an inch's distinction, difference. Who is going to say `I' and who is going to address God as `thou'?

Martin Buber is right as far as the beginning of prayer is concerned, but this is not the end. He must have remained on the periphery of prayer -- a good man, a rare man, but somehow got lost on the periphery,

became too much attached to the periphery. And the reason was the Judaic conditioning of the mind. Had he been in this country he would not have written this book, I AND THOU. Or, he would have also written another book to declare the ultimate communion where silence prevails.

Prayer is not a dialogue, in the ultimate sense, remember it. It is dissolution, disappearance: you are utterly gone and gone forever and there is no return possible, you have crossed the point from where one can return. But be watchful of the ego.

The elephants and mice are in the middle of a football match. It suddenly happens that an elephant steps on a mouse and pushes her to the ground. After a while the mouse comes out and the elephant says in deep sadness, "I'm very very sorry!"

The mouse answered with great friendliness, "Oh, it doesn't matter. It could happen to me too!"

From the lowest to the highest, the same ego persists. From the mouse to the man, the same ego persists; and from the mundane to the sacred, the same ego persists.

The real sacred explosion happens and you enter into the holiest of the holy only when all trace of the ego is gone.

WHEN HE ADMITS YOU TO HIS PRESENCE
ASK FROM HIM NOTHING OTHER THAN HIMSELF.
WHEN HE HAS CHOSEN YOU FOR A FRIEND,
YOU HAVE SEEN ALL THAT THERE IS TO SEE.
THERE'S NO DUALITY IN THE WORLD OF LOVE:
WHAT'S ALL THIS TALK OF `YOU' AND `ME'?
HOW CAN YOU FILL A CUP THAT'S FULL ALREADY?

God is not a person, let me remind you again. God is a presence.

Think of these three stages: the seed, the flower and the fragrance. The seed is very gross, hard, looks almost like a pebble. It is ugly, you cannot find any beauty in it -- even if you cut it into parts, you dissect it, you will not find any flowers there, not even miniature flowers, and you will not find any fragrance of course. The seed is the grossest state.

Then comes the flower. When the seed has died, disappeared, then comes the flower. The flower is more subtle, more delicate, more feminine, more soft, more beautiful. The flower brings something of the sky to the earth. The flower is a bridge, a midway-house between the earth and the sky, between the known and the unknown, between the visible and the invisible.

But there is still a higher stage -- that of fragrance. The flower is beautiful but still visible, tangible, material. It is made of more subtle stuff than the seed but is still part of the physical world -- maybe just on the boundary of the physical and the metaphysical. But fragrance is pure invisibility.

If the flower falls, it will fall back to the earth. It is still part of the earth -- it has gone high, has attained to great beauty, has been whispering with the stars and the moon and the sun. But if it falls, gravitation will claim it back, the earth will pull it back, and it will fall downwards. It can rise only for a day into the air and the sky. Its rise is momentary -- by the evening the petals may have started falling, by the night it may have withered away, in the morning you will not find a trace of it.

But the fragrance has left the earth. The earth cannot reclaim it; it has become so subtle that it is beyond gravitation. The fragrance rises upwards, it is claimed by the sky. And between the fragrance and the seed is the flower.

These are the three stages of human consciousness too. The majority of people live in the seed form; they never become flowers. Very few people, one in a million, become flowers. Even to become a flower is such a miracle in the world. But among thousands of flowers only one becomes a fragrance. A Buddha, a Sanai, a Sosan, a Zarathustra -- only one in millions becomes a fragrance, pure fragrance, just purity, pure grace. That grace is just a presence.

When Buddha died, for years his disciples felt his presence. He was with them. In fact his presence is *still* there, but there are no more disciples of his who can receive it, who can be open to it. The more time passes, the more and more it becomes impossible to contact it.

Whenever it has happened that a man has attained to God, he has become a presence. When he is in the body, the presence surrounds his body. Painters have depicted that presence as an aura surrounding the

enlightened person -- that is just a way of painting it, of painting something which cannot be painted. But a presence surrounds him. And that presence has nothing to do with the body; when the body is gone, the presence still remains. But now it will be visible only to those who are deep in meditation, deeply surrendered to the master, utterly in trust -- for them the master never dies, for them the master remains always a living presence.

God is the eternal presence, from the beginning to the end. Buddhas only represent, once in a while, the eternal presence. Once in a while, a person becomes so pure, so alert and aware and so loving and compassionate, that the eternal starts flowing through him. Once in a while, a person becomes so surrendered like a flute, so hollow like a flute, that God starts singing through him. But God is always singing.

It is like this: while we are sitting here, many many radio waves are passing, but we are not able to listen to them. Bring a radio set, tune it to a certain station, and immediately that which was invisible become visible.

God is like radio waves, always present. Once in a while, a Buddha, a Jesus, a Krishna, a Mohammed, exists on the earth like a radio set -- tuned, connected, plugged into God. Then you become more aware of the presence. But God is a presence, not a person.

That's why Mohammed insisted that no image could be made -- and his insistence is right. Jews are right that no image can be made of God. The reason is: how can you make an image of a presence? A person can be represented: you can have a photograph of a person, you can make a statue of a person. But how can you make a statue of something which is only a presence/ Yes, you can have a photograph of a flower, but you cannot have a photograph of the fragrance.

WHEN HE ADMITS YOU TO HIS PRESENCE...

When you are allowed the great gift of becoming a guest in his presence...

... ASK FROM HIM NOTHING OTHER THAN HIMSELF.

Because if you ask something else, you have missed the whole point.

It is said of a great Sufi mystic, Bayazid, that one night, Khidr, the great angel who goes on helping people on the path, appeared to him. The dark room where Bayazid was meditating became suddenly illuminated. He opened his eyes; the light was so much that he could see it even with closed eyes. He opened his eyes: Khidr was there.

And Khidr said, "God is very happy with you. You can ask for anything, and your desire will be fulfilled."

Bayazid said, "But you came a little late. All my desires have disappeared; now I have no desire."

Khidr insisted. He said, "This will be insulting to God. You *have* to ask! You can ask for anything, but you have to ask. This will be an insult to God, because when he offers, you have to ask for something."

He insisted so much. Again and again, Bayazid looked an thought, but no desire was arising. And he would say, "But what can I do? I cannot find a thing to ask. All is always fulfilled. His compassion is such that before I can feel the desire, it is already fulfilled; before I can even formulate the desire in my head, it is fulfilled. Before it reaches me, it reaches him -- so what can I ask for?"

But Khidr was insisting and saying, "This is insulting, and God will be very angry." So Bayazid said, "Okay, if you insist, and if you think that this is not *adab* -- that this is not the right manner to behave with God -- then tell him that I desire only him and nothing else."

Khidr laughed, and said, "You fool -- you missed!"

Even to say, "I want God" is to ask. Even to desire God is a desire. Sanai is saying to first drop *all* desires. And if you are admitted into his presence...

... ASK FROM HIM NOTHING OTHER THAN HIMSELF.

This is just not to shock you too much. When you have attained to this state that you ask only for God, then the ultimate truth will be given by the master. Then the master will say, "Now don't even ask for him -- because all asking is still ego-oriented. Just be in his presence, with no desire. When there is no desire, there is no smoke between you and him. Desire creates the smoke, and smoke can become a China Wall.

Don't ask for anything Be thrilled, dance in ecstasy, that he has allowed you into his presence. But if you are not yet capable of that much desirelessness, then the second best is -- but remember it is only the second best -- ask for him.

WHEN HE HAS CHOSEN YOU FOR A FRIEND,
YOU HAVE SEEN THAT THERE IS TO SEE.

What is there to ask for, what is there to see, what is there to get, when he has chosen you as his friend? And he has already chosen you as his friend, otherwise he would not have given you birth at all. He has already chosen you by creating you. See the grandeur of it, see the glory of it. See how blessed you are.

YOU HAVE SEEN ALL THAT THERE IS TO SEE.
THERE'S NO DUALITY IN THE WORLD OF LOVE...

So who can ask, and of whom?

WHAT IS THIS TALK OF `YOU' AND `ME'?

Now Sanai is bringing you closer and closer to the point where it will be clear to you that even to ask for God is to create duality: I am and thou. Who is there as `me' and `you'?

HOW CAN YOU FILL A CUP THAT'S FULL ALREADY?

What can you ask for? He has already given all that can ever be received by you. Your cup is full! Just look within: your cup is full, nothing is lacking.

That's why I go on saying to you: You are gods already, all is fulfilled. See it! Nothing is missing, nothing is lacking in you, you are perfect as you are. This is the greatest declaration, and of all the mystics of the world, that you are perfect as you are.

The Upanishads say, "Out of perfection, only perfection can come."

How can you be imperfect if God is perfect? And if you are imperfect how can God be perfect? The tree is known by the fruit. Nobody is imperfect; but your priests go on telling you that you are imperfect, that you are sinners, that you are unworthy, that you will be condemned to hell. This is all hogwash, this is all just nonsense. There is no hell: all is paradise, and sinners and saints are all perfect as they are. Once you have recognized this, your life takes a new color, a new dance, it becomes a song, a celebration. This is what I teach to you.

HOW CAN YOU FILL A CUP THAT'S FULL ALREADY?
BRING ALL OF YOURSELF TO HIS DOOR:
BRING ONLY A PART,
AND YOU'VE BROUGHT NOTHING AT ALL.

Another tremendously pregnant statement. Man is an organic unity. You cannot dissect man; if you dissect, you kill him. If you dissect a rose flower to find out where the beauty resides in it, you will destroy the flower and you will never find its beauty. Beauty is an organic unity; you cannot find it by dissection, the only way to find it is by participation with the flower.

You cannot know the beauty of a woman by dissecting her, by taking her to a surgeon. You can find the beauty of the woman only if you love her, if you participate in her being, if you drink of her energy, and if you allow her to drink of your energy. When you drink from each other's being, you will know beauty; in deep intimacy and participation, beauty is known. Beauty is an organic unity.

So is your consciousness an organic unity. Nothing has to be discarded. If you discard something, you will be half -- and the half will not be accepted.

In Afghanistan there is a folk tale, a folk story, a beautiful story. The Afghans believe that you have to die complete -- they don't like to be operated upon. If the doctor says, "Remove a kidney" an Afghan is never ready, because he says, "I have to go total to God. He will ask me, `Where is your kidney?'"

There is a story: In Peshawar, in the days of the British Raj, an Afghan was hospitalized. One of his hands was to be removed. His whole life was in danger, if the hand was not removed he would die. It was very difficult to persuade the Afghan, but the doctor said, "Don't be worried, we will keep your hand intact. We will preserve it in chemicals, and when you die we will put the hand with you."

This looked logical. "So you can present God with the hand. You can say, `Here it is?'" Afghans are simple people, very simple. He said, "This is right. But remember that my hand should not get lost, and you have to preserve it."

The doctor promised. Of course he was not very serious about it, but he promised. Seeing the innocent joy of the Afghan, he managed to preserve it. In a big jar, the hand was preserved in chemicals. But after two years the hospital caught fire and everything was burned and the hand was also destroyed. The Afghan never came to know about it.

The doctor was retired, he went back to London. One night, he was awakened by somebody. He was surprised, because the doors were closed. He opened his eyes, and he remembered -- it was the same Afghan, and he was very angry! The Afghan was very angry and was shaking him violently, and said, "Where is my hand? I have died! And now God is asking, `Where is your hand?'"

For a moment the doctor could not figure out what to do. But he said, "Wait. Come tomorrow night. I have got a great collection; your hand is there, but I will have to find it. So tomorrow I will find it. You come tomorrow night."

And the next day he searched in all the hospitals of London to find a hand. He found a hand; he was very happy. The next night he waited for the ghost to appear again.

The Afghan came, he was very happy that he was going to get his hand. The doctor took him to the room where the hand was. The Afghan looked, opened the jar, took the hand out, and threw it on the floor. He was very angry -- because his right hand was missing, and this was a left hand.

I don't know how far this story is true... but there is a point. The point is: don't discard anything. And your priests have been telling you to discard: discard your sex, discard your anger, discard your greed. Your priests have been telling you to discard a thousand and one things. If you listen to your priests, you will go to God almost empty. He is going to ask, "Where is your hand?" He is going to say, "I gave you so many energies: what have you done with those energies? -- because those energies could have been transformed. They were not to be discarded but transformed."

Your sex has to become your celibacy, and your anger has to become your compassion. Whatsoever is given to you has a great potential in it: you have to live it very artfully, intelligently. Just by discarding anger you will remain only a part -- and the part cannot reach the whole. To the whole, you will have to go *as* a whole.

This statement is beautiful:

BRING ALL OF YOURSELF TO HIS DOOR:
BRING ONLY A PART,
AND YOU'VE BROUGHT NOTHING AT ALL.

My effort here is to help you to remain whole. Whatsoever he has given, there must be a meaning in it. Your sexuality must be keeping something hidden in it -- you have to explore it. Your anger is pure energy: if it can be destructive, it can also be creative. Anger is neutral, it depends on you how you use it.

And the religious people have been telling you, "Discard anger." That's why all religious people become

uncreative, they live a very very uncreative life. Their lives are nothing but long stories of impotence; they don't create a thing. They are not creators, they are just burdens on the earth.

Your saints, your so-called sages, ore just burdens. They don't contribute anything to existence; they don't make it a little more beautiful, they don't add a single song to life. They live here like parasites. And the reason is that they have discarded the energies which could have been transformed into creativity. The man who discards anger becomes non-rebellious -- and to be non-rebellious is to be dead! Anger has to be transformed into great rebellion -- rebellion against all that is wrong, rebellion against all that is rotten, rebellion against the past rebellion for the future, rebellion to bring something new into the world.

Sex is creativity. It is not only that children are created out of sex, all great works of art are by-products of sexual energy. All great artists are very sexual people: poets, painters, singers, dancers, all are sexual people. And the greatest mystics have more sexual energy than anybody else, but their sexual energy is no longer in the seed form: it has bloomed, become a flower, and is not only a flower, it has become a fragrance. Then whatsoever they do brings new benedictions into existence. They are a blessing.

When you go to God, go as an organic unity, go as a whole. Partial, you will look very ugly. Partial, you will not be accepted.

IT'S YOUR OWN SELF
DEFINING FAITH AND UNBELIEF:
INEVITABLE IT COLORS YOUR PERCEPTION.
ETERNITY KNOWS NOTHING
OF BELIEF OR UNBELIEF;
FOR A PURE NATURE
THERE IS NO SUCH THING.

Your beliefs, your unbeliefs, your theism, your atheism, your ideologies, are all ego products. In reality there is neither belief nor disbelief, in reality there is only innocence. The really religious person is neither theistic nor atheistic; he does not believe, he does not disbelieve, he is simply open to whatsoever is the case. He has no ideology. Ideologies are of the mind, and they sustain the mind, they nourish the mind.

The heart knows nothing of ideologies: the heart knows only love. And love is the door to the divine.

IT'S YOUR OWN SELF
DEFINING FAITH AND UNBELIEF:
INEVITABLY IT COLORS YOUR PERCEPTION.

You go on dreaming that you are a Hindu, you are a Mohammedan, you are a Christian, you are this and you are that, a Catholic, a communist -- these are all your dreams. Reality has nothing to do with Hinduism, Christianity, Buddhism, Jainism. Reality is simply real.

A flower is simply a flower. Ask the flower, "Are you a Mohammedan?" and he will laugh at you. Ask a lion, "Are you a Hindu?" and he will laugh at you.

Just look at existence: except for man, nobody seems to be neurotic. Except for man, nobody seems to pay much attention to ideas.

A young lady had a dream in which a handsome male angel flew into her bedroom and scooped her up in his arms. They flew out of the window together and travelled through the air for some time. Finally they reached a castle in the sky and soared in through an open window. He gently tossed her onto a luxurious bed.

"What are you going to do now?" she asked in a frightened voice.
"That's up to you," he said. "It is not my dream."

All your ideologies are nothing but your dreams. Drop dreaming, come to your senses. Drop from the head, come to your senses. Senses are innocent. Be more sensitive to existence, its beauties, its joys.

ETERNITY KNOWS NOTHING
OF BELIEF OR UNBELIEF;

FOR A PURE NATURE
THERE IS NO SUCH THING.

AND IF, MY FRIEND, YOU ASK ME THE WAY,
I'LL TELL YOU PLAINLY, IT IS THIS...

Listen attentively.

... TO TURN YOUR FACE TOWARD THE WORLD OF LIFE,
AND TURN YOUR BACK ON RANK AND REPUTATION;
AND, SPURNING OUTWARD PROSPERITY, TO BEND
YOUR BACK DOUBLE IN HIS SERVICE;
TO PART COMPANY WITH THOSE WHO DEAL IN WORDS,
AND TAKE YOUR PLACE IN THE PRESENCE OF THE WORDLESS.

The first thing Sanai says is:

AND IF, MY FRIEND, YOU ASK ME THE WAY,
I'LL TELL YOU PLAINLY, IT IS THIS...

And what he says is the absolute truth.

... TO TURN YOUR FACE TOWARD THE WORLD OF LIFE...

That's what I am saying to you: Be life-affirmative.

... TURN YOUR FACE TOWARD THE WORLD OF LIFE...

Towards the trees and the birds and the animals and the stars and the rivers and the oceans and the people. And your priests have been telling you just the opposite. They say, "Turn your back towards life." They say, "Be life-negative." They say, "Renounce life."
Sanai says, "Rejoice in life."

Your priests are just poisoners. The greatest enemies humanity has known are its priests: they teach you death.

Reverend Jim Jones is not the first priest who has helped his disciples to die. This is the ancientmost trade secret of all priests: they teach you suicide. Reverend Jones did it in the American way, fast and quick, that's all. Other priests do it slowly slowly slowly -- it takes seventy, eighty years. But the process is the same; they all teach you that life is wrong. When life is wrong, then death is right. They all teach you that to live is a sin. Then not to live is saintliness. They all teach you to escape away from life to the monasteries, to the mountains; they teach you escapism.
Now, what is suicide? Suicide is ultimate escapism.

And now you will see, all the priests of the world will condemn Reverend Jones -- they *are* condemning him. Christian and Mohammedan and Hindu, Catholic and Protestant -- they all are condemning him. And in fact what he did is simply a logical conclusion of their teachings. That's what they have been teaching: they have been teaching that life is ugly, that to live it is to be a sinner. Then it is a logical conclusion to die, to commit suicide; then suicide seems to be the most spiritual act.

Jainism even permits it -- not only permits but appreciates it. Just the other day, I was reading about a Jain monk who committed suicide. They don't call it suicide, they have beautiful words for it -- they call it *santhara*: *santhara* means one who leaves the body by fasting.

Now, this man was fasting for many days. And *santhara* is a fast unto death, no food, no water -- if the man is really healthy it will take at least three months to die.

Now this seems to be a more ugly death, more torturing, more prolonged misery. In that way, Reverend Jones did a good job: he did *santhara* in a scientific way; instantly he did it. And if a thing can be done instantly, then why prolong the misery for three months? Why torture yourself? If you can reach some place by plane, then why go by bullock cart?

I would like to say to the whole world: what Jones has done, please don't condemn it! You have no right to condemn him, because that's what all your churches and all your temples have been teaching, down the ages.

Only I can condemn him, nobody else has the *right* to condemn him -- because I teach life. He was mad, neurotic. *as* have been all your priests -- mad and neurotic, sado-masochistic, pathological.

Sanai is right. He says that this is the only way:

> ... TO TURN YOUR FACE TOWARD THE WORLD OF LIFE,
> AND TURN YOUR BACK ON RANK AND REPUTATION;
> AND, SPURNING OUTWARD PROSPERITY, TO BEND
> YOUR BACK DOUBLE IN HIS SERVICE;
> TO PART COMPANY WITH THOSE WHO DEAL IN WORDS,
> AND TAKE YOUR PLACE IN THE PRESENCE OF THE WORDLESS.

He says: If you want to renounce something, renounce prestige, renounce power, renounce rank and reputation. That is not renounced by your priests and your monks. In fact they renounce the world to get more reputation, they become ascetics so that they can be worshipped like saints. They cling to reputation -- that is their ego trip. They renounce life to get more and more respect, respectability from people.

Sanai is saying just the opposite. That's what I am doing here. I say: Renounce respectability, it is all bullshit. It doesn't matter whether people respect you or not. All that matters in the ultimate sense is whether you respect yourself or not. And you can respect yourself only if you have lived totally, passionately. And if you respect yourself, and you are courageous enough to live life in all its dimensions, God is happy with you. And when you enter into his presence you will enter whole, you will enter healthy, you will enter as a total, orgasmic, organic unity.

And he says:

> ... PART COMPANY WITH THOSE WHO DEAL IN WORDS.

There are priests, pundits, scholars, whose whole work is to deal in words. Reality has to be an experience, not just speculation.

Before Buddha entered ultimate nirvana, before he was leaving his body, a disciple asked him to preach again. Buddha scolded him and said, "I have lived in the world for forty-nine years and I have never said a word. Now you ask me to preach again. Do you mean I have preached before?"

He was preaching for forty-nine years -- morning, afternoon, evening, for forty-nine years continuously. In fact no other man except me has talked as much as Buddha did. But still he says, "What do you mean, preach again? Do you mean I have been preaching in my life? I have not uttered a single word."

And I say to you, I have also not uttered a single word. Because you cannot understand silence, there is no other way to communicate with you. But all the words are used just to create more and more silence in you. The words are irrelevant: the silence contained in them is the real thing. The words are just capsules: inside the capsule is silence, a wordless message.

> THE WAY IS NOT FAR
> FROM YOU TO THE FRIEND:
> YOU YOURSELF ARE THAT WAY:
> SO SET OUT ALONG IT.

There is no other way. You are not to go somewhere, you are not to follow some outward path -- you are the way. You have just to go in, and then the friend is not far away.

Another story.

One day, Buddha saw Manjushree, one of his greatest disciples, standing outside the gate. He said, "Manju! Manju! Why don't you come in?"
Manju said, "My Lord, there is no way to come in."

Buddha laughed and said again, "Enter through the gate!"

Manju also laughed and said, "My Lord Bhagwan, you must be joking, because there is no gate either!"

Buddha showered his grace on Manjushree and said, "My son, you have understood me well. There is no way, and there is no gate."

Because he is inside you, already inside you. You are not to pass through some gates, and you are not to follow some paths. He has already arrived -- he has arrived as YOU. The seeker is the sought. You are it.

THE WAY IS NOT FAR
FROM YOU TO THE FRIEND:
YOU YOURSELF ARE THAT WAY:
SO SET OUT ALONG IT.

YOU WHO KNOW NOTHING OF THE LIFE
THAT COMES FROM THE JUICE OF THE GRAPE,
HOW LONG WILL YOU REMAIN INTOXICATED
BY THE OUTWARD FORM OF THE GRAPE?
WHY DO YOU LIE THAT YOU ARE DRUNK?

People who are reciting the Koran go on pretending that they are getting drunk. That is not possible -- how can words make you drunk? Just looking at the form of the grape, you cannot become drunk: you will have to taste the juice of it. Only experience, existential experience, can liberate you. Words will become new bondages -- beautiful bondages, very very cultured, decorated bondages, but words will be bondages.

All your scriptures are nothing but imprisonments. Get out of them.

And remember, what I say about scriptures includes my words too. Listen to my words, but don't be caught by them. Listen to my words so attentively that you can listen to the wordless message that is just between the words, between the lines. And then discard the words: throw away the shell and drink the content.

WHY DO YOU LIE THAT YOU ARE DRUNK?

Stop lying! Just by words, scriptures, knowledge, nobody can be drunk. The only way to be drunk is to go deep in your being and to drink there at the very source of your consciousness. And then you will be drunk, and drunk for ever.

And that drunkenness has a paradoxical quality to it: you become unconscious as far as the ego is concerned, and you become conscious as far as the self is concerned. You forget yourself in that drunkenness, and God is remembered in that drunkenness. On one side is forgetfulness, on the other side remembrance.

HOW CAN YOU GO FORWARD?
THERE IS NO PLACE TO GO;
HOW WILL YOU LEAP?
YOU HAVE NO FOOT.

Consciousness has no foot, it cannot leap. And you cannot go anywhere, because there is nowhere to go.

All is here! All is now! God has only one time, and that is now. And God has only one space, and that is here. There is no need to go anywhere.

Don't think in terms of `then', and don't think in terms of `there', and don't think in terms of `that'. God is this-ness, such-ness. *This* very moment, God is here, as he is always here. Just be silent and have a taste of

him.
And only the taste of him can liberate you.

Unio Mystica, Vol 2

Chapter #8
Chapter title: Dying in Wonder

18 December 1978 am in Buddha Hall

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The first question:

BELOVED MASTER,

YOU APPEAR TO HAVE MADE A POINT OF ATTACKING THE PRIME MINISTER, MORARJI DESAI, AND BACKING INDIRA GANDHI, THE FORMER PRIME MINISTER, WITH ALL THE SPIRITUAL POWER AT YOUR COMMAND. WHAT IS THE BACKGROUND? DO YOU WISH TO REPLACE MR. DESAI WITH MRS. GANDHI? IN ANY CASE, IS SUCH AN INTERVENTION IN INDIAN POLITICAL AFFAIRS BY A SPIRITUAL PERSON JUSTIFIED?
R.K. Karanjia,
Editor, BLITZ.

My dear Karanjia, I am not personally against Morarjibhai Desai. But I am against the rotten mentality that he represents, I am against the Hindu chauvinistic mind that he has. I am against his obscurantist attitudes, and approaches. I am against his stubbornness in imposing his personal fads upon the whole country. I am against his bureaucratic, autocratic, dictatorial methods. I am against his unscientific attitudes towards life. I have nothing to do with Morarjibhai Desai, but all these things combined together are a calamity for the country.

Basically I am against politicians. But we cannot discard politicians absolutely. Humanity is not yet in that state of growth and intelligence where politicians can be discarded. So they will be needed -- it is a necessary evil.

But evil it is. So it is better to choose a politician who at least has a flexible mind, scientific attitudes -- one who at least has a contemporary mind.

Morarji Desai is just out of date. He does not belong to this century, to this time. All that he goes on saying is sheer superstitious nonsense. He is at least one thousand years back.

But once you are in power, whatsoever you believe, you can impose it on others. That is the danger. He is cunning, shrewd and unintelligent. A politician is bound to be cunning and shrewd and unintelligent, because only unintelligent people are cunning and shrewd. That is their substitute for intelligence.

If you are intelligent, that's enough. There is no need to be cunning, there is no need to be shrewd, there is no need to use back-door methods.
A story:

A politician was teaching his little son to be less afraid, to have more courage, by having him jump down the stairs. He placed his boy on the second stair and said, "Jump, and I'll catch you." And the boy jumped. Then the father placed him on the third stair, saying, "Jump, and I'll catch you." Though the boy was afraid, he trusted his father, did what he was told, and jumped into his father's arms. Then the father put him on the next step, and then the next step, each time telling him, "Jump, and I'll catch you." And each time the boy jumped and was caught by his father. And so this went on.

Then the boy jumped from a very high step, just as before, but this time the father stepped back and the boy fell flat on his face. As he picked himself up, bleeding and crying, the father said to him, "That will teach you: never trust a politician, even if it is your own father."

I don't trust politicians. Something is basically wrong in the being of a politician. A politician is suffering from a pathology, he suffers from an inferiority complex. Now this is a well-established fact: that people who search for power are the people who suffer from an inferiority complex. And the people who suffer from an inferiority complex, once they are in power, are bound to prove dangerous to the people.

Morarji Desai has been suffering from an inferiority complex his whole life. His whole life has been devoted to a single aim: to become the prime minister of this country. And now he *has* become the prime minister. And these past twenty months have proved that you cannot find a more incompetent man than him. These twenty months have proved that he has attained his goal and now he does not know what to do with it.

The politician is skillful in coming to power, but then what to do with that power? He has been after it his whole life; that was his only desire. Now it is fulfilled. He is spent. Now he does not know what to do, except to cling to the chair.

He is clinging hard. And the country is going down and down every day -- becoming poorer and poorer, becoming more and more chaotic, becoming more and more violent, destructive. People are butchered, killed, murdered, their properties destroyed, whole villages burnt, women are being raped. There is no order, no law.

And Morarji Desai is only interested in one thing: how to go on remaining in power. This is a very very retarded mind. If a young person is interested in power, he can be forgiven. But at the age of eighty-three or eighty-four, if one is interested in power, he cannot be forgiven.

Bertha was so concerned about her son that she sought advice from a family psychologist and counselor.

"Sir," she said desperately, "I am worried about my son. He has strange ways of amusing himself."

The psychologist took out his pad. "Go on."

"First of all," she continued, "he plays with boats when he takes a bath."

"That's not so unusual," said the psychologist, smiling. "Years ago, as a boy, I used to have a fleet of boats in the bathtub. I would play admiral and sink all the ships."

"He also pulls wings off flies."

"Perfectly normal -- he's just releasing some hostility."

"He skates on roller skates from room to room in the house so he can get to the dinner table more quickly."

"Your son sounds very amusing," laughed the psychologist. "How old is your boy?"

"Thirty-nine."

Somebody clinging to power at the age of eighty-three: it looks really pitiable. And doing nothing with that power -- doing only one thing: trying to cling to it, trying to keep it, trying to maintain it. Such an unproductive man, such an uncreative man, should not be there.

The country needs a younger person with more brains, with more vision of the future; only then can this country be saved. The country needs a scientific approach towards life -- not out-of-date sermons and puritanical, moralistic preachings. The country does not need a preacher; it has thousands of preachers, there is no need of any more. The country needs somebody who has the scientific capability to transform dreams into reality.

Morarji Desai does not have that capacity, that's why I have been criticizing him. And it is difficult for him to reorient himself at this time; it is too late. He is closed, frozen, everything in him has become stone-like. He cannot flow with the times, he cannot relax with reality as it is. Rather than flowing with the times and with reality as it is today, he would like reality to follow him. He is asking the impossible. And in

asking that impossible, he shows his dictatorial attitudes.

This country calls itself a democracy, but it is not yet, because this country does not have the consciousness for being democratic. Democracy is just talk -- deep down, there is just dictatorial bureaucracy.

And the whole mind of the past has been that way. Democracy is a new phenomenon. Democracy is a by-product of a scientific attitude -- and this country lacks scientific attitude.

Try to understand this. Democracy could not have happened in any other time in the past, because all the religions have been dogmatic. Every religion claims the truth and the whole truth. Every religion claims: "I am right and everybody else is wrong." All religions are closed.

And I am not including Buddhas, Christs and Krishnas; they are exceptions, and they are not part of your so-called religious traditions. Buddha is not dogmatic, he has a very scientific openness. He approaches every fact of life with an open mind. He told his disciples, "Don't believe in what I say. Unless you have experimented with it and unless you have experienced it, and unless you have become a witness to it, don't believe it."

But Christianity, Hinduism, Mohammedanism, Jainism -- all these ideologies are dogmatic: everybody claims the whole truth. That very claim is inhuman, that very claim is egoistic. And because this country has no scientific mind, it lacks the democratic spirit.

A few days ago, Krishna Prem saw Morarji Desai. He made it a condition that whatsoever was said to Krishna Prem was to be absolutely private and off-record.

Why? Why this condition? If it is true, let it be on record. And if it is a lie, there is no need to say it.

But I understand he made that condition -- because he told Krishna Prem,'If it was in y power I would have demolished Acharya Rajneesh's work, his ashram, everything."

You see the mind? It is the mind of a dictator. And why does he say that *if* it was in his power...? It *is* in his power, and he is doing whatsoever he can do.

Just the other day, from very reliable sources, it became known that he has informed the authorities that somehow, in any way, we have to be trapped into some legal problems, traps. "You have to find something or other so that we can proceed legally against this commune."

Twice they have checked all the files, all the records, and twice they have decided that there is nothing wrong. Now again, a third time, they have asked for all the files and all the records to be reopened; the issue has to be reopened, because there is pressure from New Delhi.

The chief minister of Maharashtra was willing to help. Just the other day, he said to a friend, "I was willing to help at least as far as the land is concerned, I was going to help the commune. But now the pressure from Delhi is too much. Now it is beyond my capacity; I cannot help."

Why does Morarji Desai say that it is beyond his power? He is doing everything that he can do. But remember, these attitudes are not going to win. Democracy has become part and parcel of the modern mind; the days of this type of thing are over. You are clinging to corpses, Morarji Desai. You are clinging to dead things which no longer have any future.

A dictator had his picture printed on postage stamps. When he learned the stamps were not selling very well in the country, he called his postmaster-general and asked why.

"It's because the stamps won't stick to the envelopes," explained the postal chief.

The dictator demanded why unsatisfactory glue had been used.

"It's not the glue," explained the postmaster. "It's because they spit on the wrong side."

This is going to happen to all kinds of dictatorial minds. Morarji Desai, beware of it!

And when I criticize him I am not criticizing him personally, remember always, I have no personal grudge against him; there is no question of any personal grudge. He is just a symbol of something very rotten. And when I criticize him, in fact I am simply talking about the facts. If the facts are against him, what can I do?

Now, the twenty months that he has been in power are writ large. His incompetence, his impotence, is writ large. Everybody can see it; it is not a secret, the whole country is feeling it. But this country is very lethargic, this country is very fatalistic, this country always goes on blaming fate. If nothing is going right, then too this country remains in a kind of contentment. This has been its traditional approach.

This country is not rebellious. In the whole five thousand years of its history there has not been a single revolution. This country does not know how to revolt, this country only knows how to go on obeying.

Because of this, this country has remained so long a slave.

My approach is that of a rebel. I condemn this country's past, because I can visualize a better future. And that better future is possible only if the past is condemned. It is not going to be a continuity with the past: the future has to be absolutely new, fresh, young. This country has to go through a rebirth, this country has to become young again.

When I criticize Morarji Desai, it is not really criticism -- I simply mirror him... whatsoever he is.

A modern artist once showed his latest painting -- a big splosh of orange on the canvas with little black blobs -- to a prominent lady art critic.

"Well," said the artist, "what do you think of it?"

After staring in puzzlement and disgust at the picture for a long time, the lady said, "I'm afraid I must confess that I think it's a pretty poor work of art."

"Huh!" snorted the artist. "It so happens that it's a portrait of you; and I can't help it if you're a pretty poor work of nature!"

I am not criticizing Morarji Desai, I am simply mirroring whatsoever he is. And it is needed: this country needs to be made alert and aware, otherwise the misery will continue. Morarji Desai represents a non-technological mind. He represents the Gandhian bullshit.

This country needs technology, otherwise this country cannot survive. And I know perfectly well that the way technology as happened in the West has also been a calamity in its own way. It has destroyed the ecology. The West is suffering from technology, and the East is suffering from *lack* of technology. And the Eastern obscurantists take great joy in asserting the fact: "Look what has happened to the West through technology."

But that is not the only way of bringing technology in. We can learn from the Western experiment -- we can bring in technology which is not against ecology. There is no necessity, there is no inherent necessity, that technology has to be against nature. It can be *for* nature -- it can be friendly to nature, it can be part of nature, it can be in communion with nature.

The technology has to be based on Taoist approaches. Technology as it exists in the West, if imported, will be another error, another fatal error. But the West has gone through a great experiment; we need not make all the mistakes that they have made. We are in a better position now. We have suffered without technology, the West has suffered through technology. Now there is a possibility to create a new vision of technology and nature in communion, hand in hand together.

And that experiment will become an example for the whole world. India can do it, India can create that space -- because five thousand years of meditativeness, prayer, love for God, and search for God, is enough of a background to transform technology, its flavor -- to make it more natural, rather than being something against nature.

India needs people who know what meditation is, and who know what science is: it needs a synthesis.

Morarji Desai simply represents the rotten, dead past. He has no vision of what has happened in the world; he is not a contemporary. I am against his non-contemporariness, I am against his non-modernness. And it is not only that he is not a contemporary: he is anti-modern. He is dogmatic -- and any dogmatic person becomes a rock in the flow of a nation's life. He has to be removed.

I know it is too late for him to change, so he has to be removed.

Jan Lebanc envisioned himself as becoming another Luther Burbank, the great horticulturist and plant breeder.

"Some day I will become famous," he boasted. "With my agricultural experiments, I will revolutionize the eating habits of the world."

"Perhaps you are great," remarked his cynical wife, "but so far all of your great experiments have failed."

"How can you say that?"

"Remember that skinless banana of yours? The flies ate the bananas before the people could."

"The people didn't eat them fast enough."

"And the seedless raspberries. They turned into liquid at the touch of a finger."

"We needed more tender hands to pick them."

"And now? What marvel do you offer the world?"

"I have crossed corn and peas."
"And what does that give you?"
"Peas on the cob -- my answer to senior citizens with false teeth."
"Jan, may I give you some candid advice? Why don't you cultivate some brains?"

But I cannot give that advice to Morarji Desai, it is too late; the river has already reached the end. And the more he remains in power, the more time is wasted. Not only is time wasted, but whatsoever has been done in thirty years' independence, he is undoing it.

It is better the country becomes alert to it immediately, otherwise he will have done great wrongs. And then to put them right will take a long time.

You ask me, Karanjia: YOU APPEAR TO HAVE MADE A POINT OF ATTACKING THE PRIME MINISTER, MORARJI DESAI, AND BACKING INDIRA GANDHI, THE FORMER PRIME MINISTER, WITH ALL THE SPIRITUAL POWER AT YOUR COMMAND. WHAT IS THE BACKGROUND? DO YOU WISH TO REPLACE MR. DESAI WITH MRS. GANDHI?

Yes. Absolutely yes. Again I would like to remind you that I have no personal attachment to Indira Gandhi. But she represents something far better than Morarji Desai represents. She has more progressive policies, a better vision of the future, and more understanding of the present. She is a contemporary woman, with immense intelligence and grace. She is not a faddist, she is not a dogmatist. She is flexible, open, vulnerable, ready to receive anything new, ready to understand anything that is happening in the modern world. Her doors and windows are open to the sun, to the moon, to the wind, to the rain.

I have met both persons. The meeting with Morarji Desai was not a meeting at all. We were sitting on the same sofa, very close, touching each other's body -- but far far away, millions of miles' distance. There was no communication possible -- centuries of difference. He was not capable of understanding what I was saying to him.

I have met Indira Gandhi. She was so open; it is very rare to meet a person who is so open. And more difficult to find a person who is in power and yet so open. Power blinds people, power closes people, power makes people dogmatic.

She was at the zenith of her power, but she was utterly humble. She was drinking in every single word that I was saying to her, and she understood immediately. She said, "I would like to do what you are saying, but I am surrounded by such people that it is almost impossible to do anything."

Morarji Desai was then deputy prime minister. I asked her, "Whom do you mean when you say, `I am surrounded by such people'?" She said, "You know I mean Morarji Desai, and others. It is impossible to bring anything new into the life of this country, because they all obstruct it."

I told her, "Then it is better that either you drop these people or *you* drop out." The idea sank into her heart, and within seven days Morarji Desai was dropped. But still others were there.

This country chooses people who represent its past. This country is very much obsessed with the past.

While Indira Gandhi was prime minister, thrice she wanted to come to this commune. Thrice she informed us, "I am coming" -- and again and again it was postponed. And the reason was that the people who were around her would not allow her. They said to her, "It is dangerous to go to Acharya Rajneesh; it will affect your political future."

Even to come to see me seems to be dangerous. And I can understand: if she had come here, then all the *shankaracharyas* and all the pundits and all the priests would have been against her. So her advisers wouldn't allow her to come here. Again and again, she wanted to come.

Even the desire to come, even the desire to be here and meditate and sit silently with me, shows a great openness. She has been reading almost all the books that are published, and she has been listening to the tapes.

When I say it would be better if Indira comes back, I simply mean that I would like an open mind, contemporary, modern, humble, receptive to the new waves that are arising in the world so that this country also becomes contemporary and modern -- which this country is not yet.

I have great appreciation for her courage in implementing new programs even though those programs were against the traditional mentality of this country. I would like her to be back. In fact, anybody, any tom, Harry and Dick, would be better than Morarji Desai.

I have heard a story: it comes from very unreliable sources, so I don't know whether it is true or not.

Before the election, Morarji Desai visited an aboriginal tribe in Assam where he made a fine speech full of promises of better things.

"We shall see," he said, "a new era of opportunity."

To this, the aboriginals, *adivasis*, gave a raining cry of "*Hoya Hoya*!"

Encouraged, he continued, "We promise better schools and technical training."

"*Hoya Hoya*!" exclaimed the audience with much enthusiasm.

"We pledge better hospitals and medical assistance," said Morarji Desai.

"*Hoya Hoya*!" cried the poor and uneducated aboriginals.

With a tear running down his cheek, Morarji Desai ended, "We come to you as equals, as brothers, so trust us!"

The air shook with one long, mighty "*Hoya Hoya*!"

Greatly pleased by his reception, he then began to tour the village. "I see you have fine breeds of beef cattle here," he said. "May I inspect them?"

"Certainly! Come this way," said the chief. "But be careful not to step in the *hoya*."

Wherever Morarji Desai goes, greet him with "*Hoya Hoya*!" Drop the old slogans: "Down with Morarji Desai! Morarji Desai *murdabad*!" I give you a new slogan: "Morarji Desai, *Hoya Hoya*!"

And, Karanjia, you also ask: IN ANY CASE, IS SUCH AN INTERVENTION IN INDIAN POLITICAL AFFAIRS BY A SPIRITUAL PERSON JUSTIFIED?

I am not a spiritual person in the ordinary traditional sense of the word. In fact, all your so-called spiritual persons are in deep conspiracy with the politicians. There has always been a conspiracy between the priest and the politician, a subtle strategy to dominate people.

Your so-called spiritual persons don't say anything against the establishment. That does not mean that they are not political -- in fact they are FOR the establishment; they are political. They never say anything against it -- their silence is their support.

In India, we have a saying: *Maunam Sammati Lakshanam* -- to be silent is a sign of agreement, not to say anything is to agree.

Karl Marx is perfectly right as far as these so-called spiritual persons are concerned, that religion has functioned as an opium for the people. Your so-called religious people have been teaching others to submit to the establishment, to obey the establishment, to never go against th established order whatsoever it is.

I am not a religious person, a spiritual person, in that sense. I am a rebel. You cannot categorize me with anybody else. And, to me, life is an organic unity; it cannot be divided, it cannot be split. I will comment on poetry, and I will comment on politics too, because life consists of all these dimensions.

I am not a politician, true. But when I see something going wrong, I have to make people ware of it. I have every right to speak on poetry, although I am not a poet; I have every right to speak on music, although I am not a musician. But I can show my likes and my dislikes, I can indicate where things are going.

I am simply a light. And if the light is there in the room, it lights everything that is there -- the furniture, the painting on the wall, the ceiling, and everything. I am just a light, a mirror: I will reflect everything that is happening.

So please forget that old division. It has really been a compromise; down the ages, the politician and the priest have bargained. This has been the bargain, that the politician will not interfere with the priest; he will pay his respect to the priest, to the church. And the priest should not interfere with the politician; he should pay his respect to the state, and help people to be obedient to the state.

I am in no conspiracy, in no contract, with anybody. I will say things as I see them, and I don't care whether you think me spiritual or not. Who cares? I know perfectly well that thousands of Indians will be puzzled, because they think a spiritual person should not talk about politics. They really don't understand.

Do you think Krishna did not talk about politics? He not only talked about politics -- he participated. In fact, Arjuna was trying to escape from the war. It was Krishna who persuaded him, convinced him, that it was a war which had to be fought. Because when it is a question of evil and good forces, you *have* to be with the good forces.

When I criticize Morarji Desai, it is a question of the past and the future. And you *have* to be with the future, because the past is gone and gone for ever. Forget all about it. Create the future, forget that which

has been. Don't waste your time with it: create the future.

And the future has much thrill in it; a great adventure is awaiting you. And this country goes on looking backwards. This country never looks forwards. Its golden age has passed; it was once, thousands of years ago. If your golden age is in the past, then life is going to remain a drag, because you will be falling and falling farther and farther away from the golden age.

This is not a right vision of things. The golden age has to be in the future; it always has to be created. Your eyes should look towards the future. And when you look towards the future, your present becomes meaningful, because then there is a possibility of great adventure, exploration. Then the thrill of creativity grips you, and the soul is created through it.

I am not a spiritual person in the ordinary sense; I am a class unto myself. You cannot categorize and label me with others; I represent nobody else but myself. What you call me -- spiritual, religious, or anything else that you want -- does not matter. These labels are useless.

I will go on destroying your labels. I will go on trespassing over your labels and your boundaries. That's what I have always been doing: you try to define me, and I destroy your definition, because any and every definition is a bondage. And I am not here to fulfill anybody's expectations.

And to me, to divide life is to create a schizophrenic world. Politics and poetry and religion and music and painting -- all are together. These are all dimensions of the same life. I accept life in its totality. Remember, life is an organic whole, it cannot be divided; if you divide it, you destroy it.

I believe in totality, I believe in wholeness. To me, to be whole is to be holy, and there is no other kind of holiness. To me, the totality of life is God. Worship it in every possible way.

I am not a politician; that is not my choice. I have far better things to do. I am not interested in political power, because to me, power is never there outside. Power is something inside you, power is your inner reality. And to be powerful over others is ugly, violent.

Be a master of your own self. That is true power. And a power that never destroys is intrinsically creative, and a power out of which great poetry arises.

Politics is the concern with the outside, politics is the concern to change the circumstances. There is a higher world than politics; that higher world is of spirituality. It is a concern not with the circumstances, but with the inner space. Change the inner space of man, and you will be changing his circumstances automatically.

But still, people who are trying to change the outer circumstances are doing something; it has its own importance. This is not *my* interest. I would not like to go into active politics, never. I am finished with all toys, I am not childish. That does not mean that I cannot comment on toys. I am not a small child to play with toys, but if a child is playing with toys I can comment. I can say, "Better toys are possible." I can say, "This toy is dangerous, don't play with it. This toy can harm you; don't play with it -- throw it away." This much I can say.

And that's what I am doing. When I say Morarji Desai is a wrong person to be in power, I am simply saying that there are better possibilities, and it will be good if the country chooses a better person. But this is not *my* interest.

So I don't become a politician just because I have commented on politics. And I will go on commenting, because I cannot just be a spectator when millions of people's lives are going slowly slowly into darkness, into poverty. I cannot just be a spectator. I always wonder -- your so-called spiritual persons who are just spectators, what kind of spirituality do they have? What kind of compassion do they have? They are cunning people; they have made secret deals with the politicians. They keep quiet, and they always keep people in such a state that they never become rebellious, that they never become revolutionaries.

The politicians are always afraid of the rebels. And my sannyasins are going to be rebels, total rebels, against all kinds of nonsense and stupidity, against all kinds of bondages.

My sole concern is religion, my major concern is religion. But I will comment on other things too, because I take life in its totality. I love life. To me, life means God.

But let me remind you again that I am not a politician, and I don't want you to become politicians. I would like you to be aware of the whole life as it is. And a part of it is concerned with politics; you have to be aware of that too.

The Pope blessed Adolf Hitler. Now, this is what I call subtle politics. Blessing Adolf Hitler is simply getting into a contract, getting into a conspiracy.

All politicians are evil. Then what should be done? Choose the lesser evil.

Morarji Desai is a bigger evil than Indira Gandhi. Indira Gandhi is a lesser evil; that's why I say it will

be better if she comes back. If I can find somebody else who is an even lesser evil than Indira Gandhi, then I am going to support him. But my support simply means a spiritual sympathy.

I am not going to the masses to tell them to vote for this or that; I am not going into any activity. I have far better things to do: my energy has to remain involved with my sannyasins. I am here to create millions of mystic sin the world. That's my sole purpose, and that's my joy and my celebration.

On the margin I am going to comment on many things, but those are all just marginal things. And I am a spiritual person, not in the sense that I am against the world; I am a spiritual person because I *rejoice* in the world. The world is the manifestation of God.

My whole teaching is: Rejoice -- never renounce. Rejoice in the totality of life, the wholeness of it. Rejoice, and rejoice again.

It is natural; people have always thought that spiritual persons have to remain far away from worldly affairs. To me, there is no affair which is worldly; all affairs are the same, all affairs belong to the one center. The ordinary life is also the extraordinary life. It is only a question of seeing, right seeing; then even pebbles on the street are transformed into diamonds.

I love life in its totality, as it is. Politics is also part of it. It is not my concern -- but because it is part of life, I am going to comment on it.

The second question:

BELOVED MASTER,

I DON'T HAVE ANY SENSE OF WONDER IN ME. WHY?

It happens to almost everybody. The more knowledgeable you become, the less wonder is felt. And parents, schools, universities, society, they all go on forcing you to become knowledgeable. Their whole effort is to give you knowledge. Your inner space becomes so full of knowledge that wonder disappears, wonder has no space left to abide in you.

A child has the yes of wonder. He feels awe, he is mystified by each and everything, small things surprise him. Hence his bubbling joy, because his life is a constant discovery.

You become knowledgeable, the society wants you to become knowledgeable. Knowledge is very very needed, knowledge has much utility. And wonder is dangerous, because a person who wonders is bound to become either a philosopher or a poet or a mystic, and all these three kinds are useless for the society.

Society needs machines, skillful machines. By giving you more and more knowledge, making you full of knowledge, society turns you into an automaton, into a robot. And the more you think you know, the more wonder becomes impossible -- because when you know, how can you wonder?

A small child can wonder why the trees are green. But how can you wonder? You know it is because of chlorophyll -- although you don't know much, because another question can be raised as to why chlorophyll makes trees green, and you will have to shrug your shoulders. You have simply pushed the question back a little.

The more you know, the less you wonder. But the moment wonder dies in you, religion dies in you, because religion consists of wonder and awe. Knowledge demystifies life and existence, and religion exists only when life is a mystery. Hence you will have to learn wonder again.

In fact a right kind of education will never do this. It will give you knowledge, but it will not destroy your wonder; that will be the right kind of education. It will give you knowledge, but it will keep you alert that no knowledge can destroy wonder. In fact, on the contrary, knowledge can make you more wondering.

The small child cannot wonder about chlorophyll. If you are rightly educated, you can wonder about the greenery of the trees, you can also wonder about chlorophyll.

Albert Einstein's last words were, "I have been thinking the whole of my life that I would demystify the universe. But what has happened is just the contrary. The deeper I went into existence, the more the mystery deepened. I am dying full of wonder, I am dying in wonder."

But this is rare; this is the quality of a genius. The genius is one who does not allow the society to reduce him to a robot: that's my definition of a genius. Everybody is born as a genius, but people start compromising very soon. And when they compromise, their talents disappear, their intelligence dies. They

go on selling their souls for mundane things, for useless things -- useless in the ultimate sense; they may be useful here, but death comes and all those things are taken away with you.

If you can die like Albert Einstein -- mystified, with full wonder, with prayer in the heart, with poetry arising in you -- you have lived rightly and you are dying rightly. And a man who lives rightly and dies rightly is a spiritual person.

Albert Einstein is far more spiritual than your Vatican pope and your *shankaracharyas* -- far more spiritual. Before he died, somebody asked him, "If you are born again and God asks you, I am certain you would like to become a great physicist and mathematician again." He said, "No, never! If another opportunity is given to me, rather than being a physicist I would like to become a plumber. I would like to live a very very ordinary kind of life, anonymous, so that I could enjoy life more easily with nobody coming in my way. My fame, prestige, research -- nothing coming in my way, so that I could have a deeper communion with existence."

You say: I DON'T HAVE ANY SENSE OF WONDER IN ME. WHY?

You must be very knowledgeable.

An aspiring variety artist walked into an agent's office looking for work. The agent said, "What do you do?"

Without a word, the artist lifted up his arms, flew around the office, out of the window, across the street and back in through the window, making a perfect two-point landing in front of the agent's desk.

"Okay, okay," said the agent. "So you do bird impersonations. Anything else?"

This is what happens to the knowledgeable people. Nothing surprises them. Even if God stands before them, they will say, "Okay, okay, so you are God. Anything else?"
Drop your knowledgeability.

The theatrical impresario, Maxie Doldum, was once approached by a man in his theater.

"I've got an act to offer you that is really unique," said the man. "It will take London by storm. All you have to do is put then thousand pounds in the bank for my wife, and I'll commit suicide on the stage of your theater."

Somewhat astounded, Maxie pondered the offer. "Hmmmmmm," he finally said, "But what will you do for an encore?"

There are people who are so constantly utilitarian that their whole thinking consists of utilities. He asks, "But what will you do for an encore?" People have become so much concerned with the worldly things -- utilities, commodities, usefulness -- that nothing surprises them, nothing shocks them into awareness. They go on like sleepwalkers.

The rosebush brings flowers, they don't see; they are blind. The birds sing in the morning, they don't hear; they are deaf. They have lost all sensitivity. They have become so dead and dull that nothing thrills them to a dance, nothing brings a song to their lips, nothing gives a dance to their feet. And the culprit is knowledge.

In a more understanding world, knowledge will still be given to you, but you will also be taught how to go on protecting your capacity to wonder. Your poetry will not be killed, crushed, under the weight of knowledge. In a real university, only half the time will be devoted to utilitarian objectives, and the other half will be devoted to non-utilitarian objectives: poetry, music, painting, dance, meditation, prayer -- or just relaxing under a tree, just sitting silently under a tree, doing nothing. Half the time of schools, colleges and universities should be devoted to non-utilitarian activities, done for no purpose at all but just for the sheer joy of it. Then only will we have a whole man in the world.

Up till now, there have existed two types of men: one is the worldly, he is a hundred percent utilitarian; another is the monk, he is a hundred percent non-utilitarian. Both are lopsided, both are missing something. The monk is missing the beauties of the world -- the beauties of relationship, the beauties of people. The monk is poor, spiritually poor, because he is missing all the enriching experiences of life, of love, of friendship, of enmity, of anger, of compassion: he is missing all that variety that enriches the soul. He is just an empty blankness, a kind of blank canvas; nothing has been painted on him, he is spiritually poor.

I have seen so many saints that I can say to you, it is very rare to come across a saint who has some richness of the soul. He is so monotonous, he is so boring, his whole life is nothing but boredom. How does he manage to live such a bored life? He can manage it only because he has dulled all his senses; he has dulled even his intelligence, so he cannot feel the boredom.

Do you know? Except for man, no other animal feels boredom. Buffalos are never bored, donkeys are never bored; they don't have the intelligence to feel boredom. It is only man who feels boredom, and it is only man who has the capacity to laugh. Boredom and laughter are two sides of the same coin. But your monks, your so-called religious people, are not bored and cannot laugh either. They have fallen to the state of buffalos and donkeys.

I have heard about a philosopher who used to walk on the streets looking at the sky, the stars, the moon, the sun, clouds and birds on the wing. It was natural that many times he would bump into people or stumble into something. And it was his habit that whenever somebody bumped into him or he bumped into somebody he would say, "Are you a donkey or something?" And he was very much respected, he was a well-known philosopher, so everybody tolerated it, nobody took any offense.

One day it happened, he bumped into a donkey. He was just going to say his usual, "Are you a donkey or something?" -- he was just going to way it. But then he looked, and he laughed, and he said, "Sir, you are just yourself. What else can I say to you?"

People who escape from the world become donkeys and buffalos; they fall below human awareness, human sensibilities. That's why they cannot live even a bored life -- no laughter, no boredom. They have become animals. They have lost the glory of being a human being; they have fallen back. Of course, the life of an animal is less anxious; there is no anxiety, no anguish. Hence you will see a kind of serenity around them -- but a serenity without intelligence is not of any worth.

When serenity happens with intelligence, a Buddha is born. When serenity happens without intelligence, you have gone back to the world of the buffalos. But this has been the case. A few people have moved away from the world, a hundred percent to non-utilitarian activities -- praying, praying, meditating, meditating, alone. This is not, and cannot be, a total life. And the others, the millions, are living only utilitarian lives, having more and more things, having bigger and bigger bank balances, and they don't know anything of play. Even if they play, they become very serious in their play; even their play becomes a business.

People cannot simply play cards, they have to put money into it; then it becomes something serious, because it takes the form of a business. Something has to be staked, only then can they play. You see players who even in their play are so dead serious, it is a question of life and death. Nobody seems to be playful.

The world is full of utilitarian activities, and people have lost all qualities of meditation, prayer, play, wondering, feeling awe, watching stars, looking at the flowers, playing the guitar or singing a song, for no other reason but the sheer joy of it. These people are also very poor.

I want to create a totally new man in the world, who will not be poor in this way or that, who will be really rich -- who will have all the richness of the world, of relationships, of all the challenges of existence, and who will also have the capacity to be silent, the space of playfulness, meditativeness.

This is my idea of a sannyasin: be in the world, and yet don't be part of it. Be in the world, and yet go on surpassing it. Don't be an escapist.

The right education will create sannyasins in the world -- sannyasins in my sense -- it will create holy men. Fifty percent of education should be devoted to the world, and fifty percent to the beyond, and both should remain in a harmony, in a deep synthesis. Then you can be knowledgeable, and yet wonder continues to flow in you. Then you can know, and yet you are mystified by existence.

The last question:

BELOVED MASTER,

WHAT IS THE THEORY OF RELATIVITY?

I am not a physicist, I am not a scientist. But I can tell you two stories that will show what the theory of relativity is: I am a story-teller.

I have heard that when Hitler came to inspect one of the concentration camps and the inmates were standing at attention, he was interested to get an idea of their weight. He picked out three, and scales were brought. The first turned out to be five kilos, the second seven kilos and the last eleven kilos, upon which Hitler responded, "There's a chubby one!"

This is what the theory of relativity is. No statement in itself has any meaning; it has meaning only in context and contrast with some other statement.

The theory of relativity is a very complicated thing. It is said that while Albert Einstein was alive, only twelve persons in the world were able to understand it. Even Albert Einstein, when asked what it was, used to feel very puzzled -- how to say what it is? He himself used to give examples. He used to give this example, that if you are sitting on a hot stove, one minute will look like one hour; and if you are sitting with your girlfriend, one hour looks like one minute.

A man who was frightened of dentists delayed seeing one until he only had six teeth left in his mouth.

The dentist examined him and said, "These teeth are finished. Let me pull them out. Let me do root canal work and all those other things I do, and you'll have a complete new set of choppers in your mouth. Beautiful you'll look, and chewing problems you'll no longer have."

The man was dubious. "I'm a physical coward, Doctor. I can't stand pain."

"Who said anything about pain? I'm a painless dentist!"

"You say it, but how do I know if it's true?"

"Not to worry," the dentist said. "I did a job exactly like this for another man. I'll give you his name and you can phone him right now. Ask if I caused him any pain."

So the man telephoned George Kaplan in Brooklyn.

"Mr. Kaplan," he said, "my name is Al Goldstein. You don't know me, but I'm in the office of your dentist and he says he did a big job on your teeth. Is that correct?"

"Correct it is," Kaplan agreed.

"Okay," said Goldstein. "Now I want you to tell me the honest truth. Did it hurt? Tell me, yes or no?"

"A yes or no I can't give you," said Kaplan. "But I can give you a fr'instance. Every Sunday I go rowing in Prospect Park."

"So?" said Goldstein.

"So," said Kaplan, "our dentist finished with me in December. Now it's June and it's Sunday, and as usual I'm in my rowboat on the Prospect Park lake. Suddenly, one of the oars slips away. When I reach over to grab it, my balls get caught in the oarlock. Would you believe it, Mr. Goldstein, it was the first time in six months that my teeth didn't hurt!"

That's what the theory of relativity is.

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NOT ONE KNOWS HOW FAR IT IS
FROM NOTHINGNESS TO GOD.
AS LONG AS YOU CLING TO YOUR SELF
YOU WILL WANDER RIGHT AND LEFT,
DAY AND NIGHT, FOR THOUSANDS OF YEARS;
AND WHEN, AFTER ALL THAT EFFORT,
YOU FINALLY OPEN YOUR EYES,
YOU WILL SEE YOUR SELF, THROUGH INHERENT DEFECTS,
WANDERING AROUND ITSELF LIKE THE OX IN A MILL;
BUT, IF, ONCE FREED FROM YOUR SELF,
YOU FINALLY GET DOWN TO WORK,
THIS DOOR WILL OPEN TO YOU WITHIN TWO MINUTES.

GOD WILL NOT BE YOURS,
AS LONG AS YOU CLING TO SOUL AND LIFE:
YOU CANNOT HAVE BOTH THIS AND THAT.
BRUISE YOUR SELF FOR MONTHS AND YEARS ON END;
LEAVE IF FOR DEAD, AND WHEN YOU HAVE DONE WITH IT,
YOU WILL HAVE REACHED ETERNAL LIFE.

REMAIN UNMOVED BY HOPE AND FEAR.
TO NONEXISTENCE MOSQUE AND CHURCH ARE ONE;
TO A SHADOW, HEAVEN AND HELL LIKEWISE.
FOR SOMEONE WHOSE GUIDE IS LOVE,
BELIEF AND DISBELIEF ARE EQUALLY A VEIL,
CONCEALING THE DOORWAY OF THE FRIEND;
HIS VERY BEING IS A VEIL
WHICH HIDES GOD'S ESSENCE.

UNTIL YOU THROW YOUR SWORD AWAY,
YOU'LL NOT BECOME A SHIELD
UNTIL YOU LAY YOUR CROWN ASIDE,
YOU'LL NOT BE FIT TO LEAD.

THE DEATH OF SOUL
IS THE DESTRUCTION OF LIFE;
BUT DEATH OF LIFE
IS THE SOU'S SALVATION.

NEVER STAND STILL ON THE PATH:
BECOME NONEXISTENT; NONEXISTENT
EVEN TO THE NOTION OF BECOMING NONEXISTENT.
AND WHEN YOU HAVE ABANDONED BOTH
INDIVIDUALITY AND UNDERSTANDING,
THIS WORLD WILL BECOME THAT.

WHEN THE EYE IS PURE
IT SEES PURITY.

UNSELF YOURSELF...
UNTIL YOU SEE YOUR SELF AS A SPECK OF DUST
YOU CANNOT POSSIBLY REACH THAT PLACE;
SELF COULD NEVER BREATHE THAT AIR,
SO WEND YOUR WAY THERE WITHOUT SELF.

Once a great enlightened master was using a fan when a philosophic monk came up to him and said, "The wind-nature -- that is, wind-in-itself or the noumenal reality of wind -- is permanently ubiquitous so that there is in the whole world no place which is not pervaded by it. If so, why are you using the fan?"

"What you know is only the theory that the wind is diffused throughout the world," said the master.

The monk said, "What is, then, the real meaning of the wind being diffused throughout the world?"

The master just went on fanning himself.

The monk made a reverential bow.

Religion is not anything abstract, religion is something very down-to-earth. Religion is not a philosophy but an experience. So those who go on thinking about God go on missing him. Thinking is not the way to him but the barrier, not the bridge but the wall. It is thinking that is keeping you separate.

Burn your thinking in intense thirst. When a man is lost in a desert and is thirsty, a moment comes when thirst is no more a thought in him, when he does not think about thirst, when he is simply thirst -- his whole being involved in it, his every cell and fiber aflame with it. He is simply fire, he is thirst.

In that intensity, religion becomes real -- in that kind of passionate intensity.

So remember that the greatest problem to be faced is speculation, philosophy, theorizing. Once can go on and on theorizing; there is no end to it, it is a process ad infinitum. One thought leads to another thought, and so on, so forth. You will never come to the end of the process -- there is no end. It is a vicious circle. You will be moving in a circle like an ox in the mill. Movement will be there, but there is not going to be any arrival. And it is arrival that fulfills.

Religion has nothing to do with thinking, but it has everything to do with a tremendous thirst for truth.

One day, a master took his seat in the lecture hall and said, "Over the lump of your reddish flesh there is a True Man without any rank. He is constantly going in and coming out through the gates of your face -- that is, through your sense organs. If you have not yet encountered him, catch him, catch him here and now!"

At that moment, a monk came out and asked, "What kind of a fellow is t his True Man without any rank?"

The master suddenly came down from the platform, grabbed at the monk, and urged him, "Speak, you speak!" The monk hesitated for an instant. The master on the spot thrust him away, saying, "Ah, what a useless dirt-scraper this True-Man-without-any-rank of yours is!" And immediately he retired to his private quarters.

The monk hesitated for an instant, that is to say, he reflected a moment in order to give an adequate response to the violent urging of the master. This was the moment when discursive thinking became activated. Note that at that very moment the True-Man-without-any-rank turned into a useless dirt-scraper.

The difference between the truth and the untruth is not great. The distance is almost none, I say -- almost that of a kind of nothingness, as if just a small hair divides them. Just a moment's thinking, a single thought's coming into being, a small cloud of thought moving into your clear sky, just a little layer of dust on the mirror, and you have lost, and you have fallen from truth into untruth, from awakening into deep profound sleep.

Beware of thinking.

The moment religion becomes involved in thinking, it falls into an ugly sleep called theology. It starts dreaming of God, heaven and hell, angels and devils, and it goes on creating a thousand and one things, but they are all dream stuff. Truth has nothing to do with all those thoughts.

And you can be very clever and you can be really very argumentative about your thoughts. You may even convince others, and finally yourself, but all thinking is just absurd.

Truth IS. You are not to think about it -- you have to see it, you have to be it.

The last sutras of Hakim Sanai.

NO ONE KNOWS HOW FAR IT IS
FROM NOTHINGNESS TO GOD.

No one can ever know, because it all depends on the seeker, on his passionate and intense search. It depends on your intensity. If you are just lukewarm in your search, then God is very very far away from your nothingness. If you are total in your thirst, nothing is being held back, you have taken a jump into it, you have not left anything behind, no part of you is missing, you have jumped as a whole organic unity -- your anger, your love, your hate, your greed, all together -- you have staked whatsoever you have, whatsoever nature has given you, then the distance is almost nil.

It depends on your intensity. The proportion of your intensity will decide the proportion of the distance between God and your ungodly sleep.

NO ONE KNOWS HOW FAR IT IS
FROM NOTHINGNESS TO GOD.
AS LONG AS YOU CLING TO YOUR SELF
YOU WILL WANDER RIGHT AND LEFT,
DAY AND NIGHT, FOR THOUSANDS OF YEARS;
AND WHEN, AFTER ALL THAT EFFORT,
YOU FINALLY OPEN YOUR EYES,
YOU WILL SEE YOUR SELF, THROUGH INHERENT DEFECTS,
WANDERING AROUND ITSELF LIKE THE OX IN A MILL;
BUT, IF, ONCE FREED FROM YOUR SELF,
YOU FINALLY GET DOWN TO THE WORK,
THIS DOOR WILL OPEN TO YOU WITHIN TWO MINUTES.

Have you watched it, that whenever you are intense in anything the self disappears? You are in love with someone: in the very intensity of your love, the self disappears. You are no more, there is only love. Or you are in anger: in the intensity and totality of anger, the self disappears. You are no more there, only the anger is.

You can watch it in your own life. Whenever something is there, possessing you, all in all, the self is not found. That is a great clue: the self is there only when you are half-hearted in something. That which you keep back becomes the self.

If you are totally involved in painting, in doing some work, singing a song or dancing or playing guitar, if you are *totally* in it, you will immediately see you are not there. Something of the beyond has taken possession of you. The self is not there, *unself* is.

And to be in the state of unself is to be in God. To be in the state of self is to be far away from God -- the self is the distance. And this mechanism has to be understood. Once this mechanism is understood well, there is no problem: then God is so obvious.

And you have come to this point many times, unawares of course. Seeing a beautiful sunset, you were so lost in the beauty of it that for a moment there was no idea of the self. You were not there. There was a totally different quality: you were not there. Something was there, but you cannot call it `I', you cannot call it any frozen state of the ego. You were fluid, flowing.

This is what Krishnamurti calls the moment when the observer becomes the observed.

The sunset was there and the sunset was too much. It possessed you. The observer disappeared into the observed. The sunset was all; you were not separate, you were not standing aloof and watching, you were not a spectator. You were in it, you were part of it, you started feeling a kind of melting, merging.

Hence the liberating experience of beauty, hence the liberating experience of love, hence the liberating experience of music, great music. These moments you have known -- they come naturally, and they go. But you have never been able to reduce them to a scientific approach. You have not meditated over them, you have not looked into the keys that are hidden in them.

The key is that whenever you are not, God is.

This can be done consciously. then there is no need to wait for a sunset, because that will be, after all, a kind of dependence. Then there is no need to wait for love -- again, that will be a kind of dependence; it

may liberate for a moment, but then it will become a bondage.

If you fall in love with a woman or a man, it is liberating. That's why people fall in love. But sooner or later they find that the liberating experience has disappeared, evaporated, and instead of that liberating experience they suddenly wake up in bondage -- chained, imprisoned.

What happened to the love that was so liberating? How did it become an imprisonment? You became dependent on it, you became addicted to it; it was so beautiful, it became a drug to you. And once anything becomes a drug, once you are addicted to anything, whatsoever it is, you are in bondage. Then it does not liberate, it *cannot* liberate. It becomes ugly; everything goes sour, bitter, poisonous.

No, one cannot be liberated by these small experiences of beauty, love, music. True, they give you glimpses, but those glimpses cannot become your state of being. You have to learn the secret of unselfing yourself.

Each experience that has given you some kind of freedom was basically an experience of unselfing. So now, rather than depending on something, start unselfing yourself. Sitting silently, disappear: don't be. Working, disappear: don't be. Whenever you can find time, disappear. And then, slowly slowly, the knack arises. Then twenty-four hours you can go on working, living your ordinary life, and yet you are not there. There remains a kind of pure, silent space within you.

That silent space is God.

And this can happen instantly, because not for a single moment is God far away from you. *You* may be far away, but God is never far away from you. You may have fallen into a deep slumber, but any moment you can wake up. The capacity to wake up remains always yours.

... AND WHEN, AFTER ALL THAT EFFORT...

Of going right and left, doing this and that -- yoga methods, prayer, meditations; there are a thousand and one methods. Doing this, doing that, one day suddenly you wake up. You simply open your eyes and great laughter arises in you at the whole ridiculousness of your effort -- because you were trying to get that which you have already got. Hence the absurdity.

It is said that Hotei, when he became enlightened, started laughing. He lived for years but the laughter continued. Whenever people would say to him, "Say something to us. What is your message?" he would start laughing, a belly laugh, he would start rolling on the floor.

Why was Hotei doing such absurd things? From his standpoint, the very idea of searching for God is ridiculous, because God is already the case. You need not go anywhere, you have just to open your eyes. You have never missed him.

He is your life. He is the beat of your heart, you breathe him in and out, he circulates in your blood. He is your consciousness, and he is your sleep too. Just open your eyes.

... AND WHEN, AFTER ALL THAT EFFORT,
YOU FINALLY OPEN YOUR EYES,
YOU WILL SEE YOUR SELF, THROUGH INHERENT DEFECTS,
WANDERING AROUND ITSELF LIKE THE OX IN A MILL...

What is the inherent defect of the self? The inherent defect is that the self is a false entity -- and the false cannot meet the true.Darkness cannot meet light; if you bring light in, darkness disappears. If you want darkness to be in, you will have to take light out; they never meet.

There is an inherent defect in darkness. What is that inherent defect? It is nonexistential; it is a shadow. The shadow follows you, and it follows so constantly, so consistently, that you can start thinking of it as if it is something real. Wherever you go, it is with you; it never leaves you. But still, it does not exist.

Ohrenstein, his hands in his pockets, was walking through a fashionable park, deep in thought, when a police sergeant came running up to him.

"You'll have to put that dog on a leash," the police sergeant shouted, pointing to a huge yellow dog who was frolicking at Ohrenstein's feet.

Ohrenstein, his hands in his pockets, walked away without so much as looking at the policeman. The

police sergeant came after him. "What's the matter with you?" the policeman said. "There are signs everywhere that no dogs are allowed in this park unless they're on a leash!"

Ohrenstein, his hands in his pockets, walked away without saying a word. "Well, we can't have that," said the police sergeant, bewildered. "I'm going to have to give you a fine."

"A fine?" asked Ohrenstein. "Whatever for? That's not my dog!"

"That's not your dog?" said the police sergeant. "Then why the hell is he running after you?"

"And you?" asked Ohrenstein, taking his hands out of his pockets. "Aren't you also running after me? Well? And you're not my dog either!"

The shadow that is constantly running after you may give you the feeling that it is something real, that it belongs to you. You may get identified with it.

The ego is just a shadow, the shadow of the self. It is not the self, it is not your authentic being, it is just a shadow. To know it as a shadow is to be free of it; nothing more is needed. You are not to fight with it, you are not to go and do something to get rid of it -- because if you try to get rid of it, that will simply prove that you still think it is real.

It happens, many times people come to me and they ask, "How to get rid of the ego?" The very question is meaningless. And there are people, so-called religious saints, who will give you methods, practices, to get rid of the ego. In the first place, the question is absurd. And the answers that are provided are even more stupid.

You are not to get rid of the ego, because you cannot get rid of something which is not. In the very effort to get rid of it, you have accepted its reality -- and that is where the basic defect is. Know that the ego is just a shadow, and you are free of it. Let it follow you, it doesn't matter. It is NOT: it can't affect you, it can't do a thing to you.

Even when one becomes enlightened, one has to use the word `I'. Krishna uses it, Christ uses it, Buddha uses it; they still use the word `I'. You also use the word `I' but the meaning that you give to it is not given by Buddhas. Buddhas use it only as a linguistic device, you use it as if it is something real. Buddhas use it only as a utility, as something arbitrary but linguistically meaningful. But there is no ego corresponding to the `I', there is no reality that conforms to it.

When you use the `I' you think there is somebody inside you who conforms to the idea of `I'. That's the only difference. You think the shadow is real, and then you want to get rid of it, or you want to make it more and more strong, bigger and bigger -- both are the same. There are people who would like to make their egos very big and great, and there are people who would like their egos to disappear completely. And both are in the same boat.

The real man of understanding, of awareness, simply laughs at the whole thing.

Never as a wrong question, otherwise there are people who will supply you with wrong answers. And as far as the ego is concerned, all questions are wrong.

Mr. and Mrs. Gotbaum celebrated thirty years of marriage by going to a fancy restaurant. Awed by the elegant ambience, they nevertheless enjoyed selecting and tasting the strange-sounding dishes.

At the end of the meal, however, the waiter brought over two finger bowls and left them at the table. Mrs. Gotbaum looked at Mr. Gotbaum, and Mr. Gotbaum looked back at Mrs. Gotbaum. Neither of them knew what to do.

"Ask the waiter," suggested Mr. Gotbaum.

"Are you kidding?" exclaimed her husband. "Show our ignorance? How embarrassing!"

"Yes," she said. "But it would be more embarrassing not to use them at all."

"True," said the man. So he called over the waiter and said, "Pardon me, but could you tell me the purpose of these dishes of... of liquid?"

The waiter was polite. "Sir, those are finger bowls. You dip your fingers into the perfumed waters and then dry them on your napkin."

Mr. Gotbaum waited until the waiter left. Then he turned to his wife, and said, "See, Molly? You ask a foolish question, and you get a foolish answer!"

Remember, there are a few things about which all questions are foolish and all answers are foolish. The ego is one of those things. Don't ask a question about the ego -- rather, watch it. Look into its workings, observe its subtle ways, without condemnation, without evaluating, just with simple observation, to know

what it is, just to be acquainted with it, whatsoever it is. Don't say it is good, don't say it is bad, don't try to enlarge it, and don't try to make it disappear. Just watch. It is something that is always with you, and follows you: what is it?

And don't ask anybody else, there is no need. You have it: you can watch it.

And in that very watching, non-judgmental watching, you will be surprised: one day you will see that the ego does not really exist. And the moment you have seen that it doesn't exist, your eyes open to that which is beyond the ego, to that which is beyond the shadow. The infinite light for the first time penetrates you.

Don't become obsessed with the ego. The egoist is obsessed with it, and the so-called humble person is also obsessed with it. In fact the humble person is trying to create a more sophisticated ego, more subtle, more decorated, more precious -- that's all. He carries the idea that "I am humble; nobody is more humble than me."

When Thomas Mann was visiting America for the first time, one of Hollywood's literati abased himself before the novelist, emphasizing that he was nothing, a mere hack, his work not to be mentioned in the same breath with that of the master. Mann listened with infinite patience and courtesy, but when the party was over, he turned to his host, an old friend, and said, "That man has no right to make himself so small. He is not that big."

Humbleness also makes people big. Humbleness is the most subtle way of the ego, the subtlest -- very refined, cultured, sophisticated. The egoist is a little gross, the humble person is not gross, but the game is the same. See the game, watch the game. And don't go to watch with already accepted ideas. This is the problem, this is why people cannot go beyond the ego: they have already decided what it is.

Western psychologists say it is a very good thing; it has to be strengthened, the ego has to be made stronger. You have to be aggressive, only then can you act and function in the world. And you need a strong ego to survive, because life is a constant conflict; if you have a weak ego, anybody will crush you.

So the whole Western culture depends on strengthening the ego, making it more and more strong, and more and more crystallized. And the East has taken the polar opposite: become humble, just think of yourself as if you are nothing. But that "as if" is just a make-belive: debase, abase yourself, be humble, let the ego disappear completely.

These two standpoints seem to be very very opposite, diametrically opposite. But deep down they are not really opposite but complementary. The Eastern man has been creating a very subtle kind of ego -- a religious kind, but it is the same game. The West is a little gross, and the reason is that the West is a new phenomenon.

The real Western mind is just the by-product of three hundred years of scientific upbringing. The East has lived for at least ten thousand years; it has learned better ways of egoing. It has become very very clever and cunning.

The West is a little childish, the East is old and has all the cunningness of an old man. But whether you strengthen the ego or you weaken the ego, one thing is absolutely certain, that you both have accepted its existence, its reality.

And that is where the defect lies: it is unreal. You need not strengthen it, you need not weaken it. All that is needed is a penetrating insight into its functioning, and that very insight dissolves it. It remains then, but just like a shadow -- a linguistic device, arbitrary, with no existential truth in it. Then you can use it but you are not used by it.

... AND WHEN, AFTER ALL THAT EFFORT,
YOU FINALLY OPEN YOUR EYES,
YOU WILL SEE YOUR SELF, THROUGH INHERENT DEFECTS,
WANDERING AROUND ITSELF LIKE THE OX IN A MILL;
BUT, IF, ONCE FREED FROM YOUR SELF,
YOU FINALLY GET DOWN TO WORK,
THIS DOOR WILL OPEN TO YOU WITHIN TWO MINUTES.

Yes, it opens within two minutes. Why two minutes? Why not one minute? it is a metaphor, a Sufi metaphor: one minute for you, one minute for God. One minute for you to open up, and one minute for him

to enter in you. In fact those two minutes are not two, but two sides of the same coin. Here you disappear, there he immediately appears.

GOD WILL NOT BE YOURS,
AS LONG AS YOU CLING TO SOUL AND LIFE:
YOU CANNOT HAVE BOTH THIS AND THAT.
BRUISE YOUR SELF FOR MONTHS AND YEARS ON END;
LEAVE IT FOR DEAD, AND WHEN YOU HAVE DONE WITH IT,
YOU WILL HAVE REACHED ETERNAL LIFE.

God will not be yours, as long as you cling to the soul and life. As long as you cling to the idea of separation, that "I am separate from existence," God will not be yours, because God is in the union with existence: UNIO MYSTICA. God is in fact the union. God is not a person but the union.

When the river meets the ocean, that meeting-point is God. When two lovers dissolve into each other, that dissolution is God. When the painter is lost in his painting, that moment is God. God is a space -- a space where dualities dissolve, disappear, and oneness arises.

A famous Taoist story says a great emperor asked the greatest painter of his land to paint the wall of his bedroom with Himalayan mountain peaks. "Paint the Himalayas" -- he was a lover of the Himalayas. The painter worked for two or three years, and when the painting was completed he asked the king to come and see.

The curtain that was covering the wall was removed. The emperor was simply transported to another world. He had been to the Himalayas many times, he was a lover of the mountains, but the painting even surpassed the real. He looked and looked and looked. He was so mystified that he could not utter a single word for many minutes.

Then he suddenly said, "But I have been to these parts. I have never seen this path that goes round and round the mountains. Where did you get the idea of this path?"

And the story says the painter said, "I don't know, really. Let me go and see." And he went onto the path and disappeared behind the mountain -- in the painting! -- and never came back again.

A strange story, unbelievable. How can you go into the painting and never come back again? But it is of tremendous significance. It is not a historical event but a mythological, poetic event, which says much.

It says that the painter can disappear into his painting: only then is he a painter. The poet can disappear in his poetry: only then is he a poet. If he cannot disappear in his poetry then his poetry is just rubbish. If he cannot disappear in his painting, then he may know all the techniques of painting but he is not a great artist. He may be a technician, he may know about colors and canvasses and he may know how to paint, but he has no real genius in him. His painting is something separate from him; he has not yet found the union with his painting.

And whenever the union is found, God is found.

That's why I say there are as many doors to God as there are people. All that is needed is, whatsoever you are doing, get lost in it; be so totally one with it that nothing is left behind. In that very moment, God is. God is UNIO MYSTICA: the mystic union.

GOD WILL NOT BE YOURS,
AS LONG AS YOU CLING TO SOUL AND LIFE...

If you are clinging to your separate existence, if you are clinging to your separate life, God will not be yours -- because God is the union.

... YOU CANNOT HAVE BOTH THIS AND THAT.

You cannot have both separation and union; that is impossible. That is not possible because of the very nature of things. Either you can be united or you can remain separate.

BRUISE YOUR SELF FOR MONTHS AND YEARS ON END;
LEAVE IT FOR DEAD, AND WHEN YOU HAVE DONE WITH IT,
YOU WILL HAVE REACHED ETERNAL LIFE.

And the paradox is, when you are no longer interested in your separate life, in your separate being, you will have infinite being and you will have eternal life. You may disappear as a small flame of a candle, but you will become the sun of all the suns. You may disappear as a drop, but you will become the ocean.

REMAIN UNMOVED BY HOPE AND FEAR.
TO NONEXISTENCE MOSQUE AND CHURCH ARE ONE;
TO A SHADOW, HEAVEN AND HELL LIKEWISE.
FOR SOMEONE WHOSE GUIDE IS LOVE.
BELIEF AND DISBELIEF ARE EQUALLY A VEIL,
CONCEALING THE DOORWAY OF THE FRIEND;
HIS VERY BEING IS A VEIL
WHICH HIDES GOD'S ESSENCE.

Remain unmoved by hope and fear. How to enter into that mystic union? What keeps you separate? What divides you? Everybody wants to get rid of fear, but nobody wants to get rid of hope -- and fear is part of hope, the other side of hope. So if you want to save hope, fear comes from the back door. Everybody wants to drop all pain, but nobody wants to drop pleasure -- and pain is part of pleasure. You want to be happy, you don't want to be unhappy, but unhappiness is part of happiness.

See this duality. Love and hate are together, birth and death are together. Go and watch it in your life: everything you will find is part of its opposite. And the problem, the dilemma, is that we want to drop half and we want to keep the other half. This is not possible: you cannot drop one side of a coin and keep the other side. You either have to keep both or you have to drop both; you cannot choose one. Either choose the whole coin or drop the whole coin.

You want love but you don't want hate -- this is not possible.

Now this ancient truth has become part of modern psychotherapies too. Modern psychology has also agreed with the truth that love and hate are not two things. In fact to use two words separately with `and' dividing them is not right; it may be grammatically right, but existentially it is not right.

So those who are more alert to the phenomenon have started using a single word: `lovehate'. `Love and hate' is wrong; then a few psychologists started using `love-hate' with a hyphen; now the more insightful have even dropped the hyphen, because not even a hyphen exists between the two. Lovehate is simply one word. Hopefear is one word, painpleasure is one word, birthdeath is one word.

Once you remember that these dualities are not dualities, then something of tremendous importance has been understood. Now if you want to, you can keep both -- but who wants to keep hate, and who wants to keep death, and who wants to keep misery? Then drop both.

And in that disappearance, the barrier between you and reality disappears -- because when all dualities are dropped, you start falling into oneness with existence.

God is one, you are dual -- that is the problem. When you drop dualities, you also become one.

REMAIN UNMOVED BY HOPE AND FEAR.
TO NONEXISTENCE MOSQUE AND CHURCH ARE ONE...

And watch -- we have created dualities everywhere: the mosque and the church, the Koran and the Bible, the Hindu and the Christian. We have crated so many dualities. There are natural dualities like lovehate, and there are unnatural dualities like the Catholic and the communist, the Kremlin and the Kaaba. We have crated many -- there are natural dualities and there are man-made dualities; we are surrounded by dualities. And existence is non-dual.

The moment you drop choosing between these duals, the moment you become a non-chooser, the moment you remain in a choiceless awareness, suddenly a great illumination happens. Then it doesn't matter whether you live or die, because all is one. It does not matter what happens to you, because your deepest core always remains beyond all happenings. You are neither a sinner nor a saint then.

Taoists, Sufis, Zen people, they never call their masters saints -- never; they call them sages. And they make a great distinction between the saint and the sage. The saint is against the sinner, the saint is part of the dual world. The sage is one who has dropped all duality; he is not against the sinner, he knows nothing of the sinner and the saint, he is neither.

Hence it is very difficult to understand a sage. It is very simple to understand a saint; the saint is within your understanding, because he lives in the same world of duality that you live in. You can understand the sinner and the saint both. But to understand the sage, you will have to go beyond your duality.

The sinner is easy to understand, the saint is easy to understand. One has chosen the dark side of life, and another has chosen the light side of life, but both are choosers. And the moment you choose, you are in bondage.

Freedom is choicelessness. The sage does not choose: he lives moment to moment, without any choice. He allows life to flow through him. He allows God to do whatsoever is his will; he has no will of his own.

The saint has his own will, sometimes far stronger than the sinner's. That's why it is said of sinners that they are weak people, that they have many weaknesses, that they are victims of human weaknesses. And the saint is a strong person, a man of willpower. If this is so, then the sinner is closer to God than the saint, because less willpower means less ego.

And this is my experience too. I have watched both, observed both saints and sinners. Sinners are more innocent than the saints. Saints are very cunning, very clever, cultivated hypocrites. The sinner is simple, innocent, animal-like.

The sage is one who has dropped both being a sinner and a saint, who simply lives spontaneously, naturally. He has no idea of how to live his life. He is neither worried about sins, nor is he practising virtues. He is innocent like a child.

My sannyasins have to keep it always in their consciousness that I am not creating saints here, not at all. The world is burdened too much but the saints, they have been making too much fuss in the world. They have destroyed man's naturalness, they have made man phoney.

I am for sages, not for saints. And sage-consciousness is where dualities have been dropped, choice has been dropped. One has surrendered to God -- one flows with the river, one no longer has any private goals. One simply feels part of the whole. "Wherever the whole is going, I am also going. If it si not going anywhere, I am not going anywhere. I am utterly in tune with the whole." That is the state of a sage.

REMAIN UNMOVED BY HOPE AND FEAR.

And you will become a sage.

TO NONEXISTENCE MOSQUE AND CHURCH ARE ONE...

The sage is nonexistential; he does not exist as a separate entity. Hence the sage makes no distinction between the mosque and the temple, the church and the GURUDWARA. It is all the same for him; all houses are God's houses, even ordinary houses are temples.

TO NONEXISTENCE MOSQUE AND CHURCH ARE ONE;
TO A SHADOW, HEAVEN AND HELL LIKEWISE.

Only egos think of hell and heaven. Those who have dropped their egos, or have understood that there are no egos but just shadows, for them there is no hell, no heaven. Again, remember, hell and heaven are not two words; we should use one word, heavenhell.

FOR SOMEONE WHOSE GUIDE IS LOVE...

And in this state of choicelessness, love becomes your guide. In choicelessness, love starts overflowing.

FOR SOMEONE WHOSE GUIDE IS LOVE,
BELIEF AND DISBELIEF ARE EQUALLY A VEIL...

The sage does not believe, does not disbelieve. He simply lives a very ordinary life. Utterly ordinary he is: hungry, he eats; sleepy, he sleeps. He has nothing imposed upon himself, he has no ideals. He does not believe, he does not disbelieve; he is silent about that.

And what are your beliefs? Just repressed doubts. Look into each of your beliefs, and deep down at the bottom you will find just the opposite of it: a great doubt. The greater the doubt, the greater the energy you have to pour into your belief.

When somebody says, "I strongly believe..." that simply shows he strongly doubts. Fanatics are the greatest doubters. They HAVE to become fanatics, otherwise they will not be able to repress their doubts. And this creates hypocrisy.

I have heard about a Christian Scientist, a faith healer.

There was a faith healer of Deal
Who said, "Although pain isn't real,
If I sit on a pin
And it punctures my skin
I dislike what I fancy I feel."

This is going to be so. You can impose beliefs upon yourself, but you cannot dispose of reality so easily. You will become a hypocrite.

FOR SOMEONE WHOSE GUIDE IS LOVE,
BELIEF AND DISBELIEF ARE EQUALLY A VEIL...

Because love opens the doors of the heart, and belief and disbelief are only intellectual. Somebody believes God is: that is preventing him from knowing God, because without knowing God he already believes God is. His belief is insincere, his belief is untrue, because he has not known yet. See the insincerity of so-called believers.

And the man who says, "I don't believe in God" is also insincere, because if you have not known yet, how can you disbelieve?

The sincere person will be an agnostic. He will not choose; he will not say yes, he will not say no. He will remain untethered, free. He will say, "I will search. I will go into myself as deeply as I can, as totally as I can. I will melt myself into existence, I will drop this separation and see what happens, whether union is possible or not. If it happens, I will know; if it doesn't happen, I will know."

But remember, when you don't know, belief is irrelevant. When you know, then too, belief is irrelevant. When one knows, one knows; there is no question of believing.

... BELIEF AND DISBELIEF ARE EQUALLY A VEIL,
CONCEALING THE DOORWAY OF THE FRIEND...

Sanai's statement is of tremendous significance. Both belief and disbelief, both the atheist and the theist, go astray: they go on moving away from God.

God's door is open only to a heart who does not believe, who does not disbelieve, who is simply open. A believing or disbelieving mind is a closed mind; he has already gathered a prejudice. And once you are prejudiced you are polluted, poisoned by others. Beware of it.

Your parents have been poisoning you, your politicians, your priests, your teachers, all have been poisoning you. They are giving their beliefs to you. Everybody likes to give his belief to other people -- why? Because once somebody has started believing the way you believe, he becomes a slave to you. You feel good: your dominion has become bigger, your domination has expanded, one more person has become part of your domination.

Parents jump upon their children when they are very young. Priests are continuously anxious to get hold of children as young as possible, so that they can force their beliefs into the purity of the child's consciousness. And the child is so helpless, he cannot even say no; he does not know how to say no. He cannot resist, he cannot fight against them. This is very undemocratic; this whole religious nonsense that goes on and on is very undemocratic.

If democracy is really to happen in the world, priests and parents should be prevented from giving their beliefs to their children. Children should be left alone; only after they have become mature should they start enquiring on their own.

Yes, give them a thirst for truth, but don't give them a belief. Give them a passionate desire to enquire, but don't give them a concept. Give them a kind of meditativeness: tell them how to be silent, tell them how to sit without doing anything, how to remain unoccupied. Tell them all these things, because these are not beliefs; but don't tell them what to believe in and what not to believe in. Don't make them Christians and Hindus and Mohammedans. Make them meditative, that's all.

Help them to become more intelligent, sharpen their intelligence, so that when they stand on their own, when they are mature enough, they will be able to find their way. They will be able to find the way to God.

And it will be very easy. Millions of people can reach God, it is our birthright. But we are not reaching him, because before we reach God we have already been burdened with so many beliefs. And all those beliefs are insincere -- they have destroyed our enquiry, they have destroyed our openness, we have become closed.

The doorway of the friend is closed because of our beliefs and disbeliefs.

... HIS VERY BEING IS A VEIL
WHICH HIDES GOD'S ESSENCE.

The very idea that "I am" hides God's essence. And beliefs and disbeliefs are of immense importance for the ego, they are props for the ego. Just think: if you are neither a Hindu nor a Mohammedan nor a Christian, a part, a great chunk, of your ego has already disappeared. If you don't believe in the Bible and you don't believe in the Koran and you don't believe in DAS KAPITAL, another chunk has disappeared. These are nourishments for the ego.

Just think for a moment: if you don't have any belief or any disbelief, a kind of space arises in you, pure. In the beginning it may be frightening, because you have not known it for so long, you have completely forgotten that once it was your space.

When you were born, you were born TABULA RASA -- clean, pure, just a space. You were born an empty sky. And then clouds gathered, clouds and clouds, and all the purity and all the openness and all the space was lost.

Sannyas means to create that space again.

Just the other day, a woman wrote a letter to me. She is a Catholic, and because she missed church last Sunday, because she could not go to church, she has been feeling very guilty, very frightened. Now she wants to become a sannyasins, and is afraid what will happen to her Catholic upbringing and the church and the priests.

I can understand her fear, it is natural. But nobody is born as a Catholic or as a Protestant; we have been taught these things.

And remember, God cannot be taught. Religion cannot be taught; it has to be caught, it cannot be taught. To be a Catholic is just to be foolish. If you can find Christ somewhere, be with him by all means; be totally with him, don't miss the opportunity -- because religion can be caught from him. But no Catholic priest can teach it to you, no church can give it to you.

You have to be in communion with a living master. If you can find Christ, be with him. If you cannot find Christ, be with Buddha; if you cannot find Buddha, be with Mohammed -- but find somebody alive. And you will be surprised: whether you are with Buddha or Christ of Mohammed or Sanai, it doesn't matter. It is the same religion that you will catch, it is the same God. If you are here, you can catch it -- rather than thinking of going to a church where a priest is simply telling you things which he has been told by others, where he is only functioning as a mechanism. He has no insight of his own; he is a believer, he will give you his belief. But belief is not religion. You will have to catch religion: it can be imbibed.

Fortunate were those few people who lived with Jesus, but all those who go to the churches are just

unfortunate. Fortunate were those few people who lived with Buddha, but those who call themselves Buddhists because they have been taught to be Buddhists are just unfortunate -- because of their so-called belief, they cannot search for a living Buddha again.

I would like to tell this woman: Being a sannyasin will bring you closer to Christ than anything else can. The form may differ, but the essence is the same. My language is different from Jesus', my form is different from Jesus' my ways of working are different from Jesus'. But the essence is the same, the flowering is the same.

You are with Jesus when you are here. By becoming a sannyasin, you have really entered into the world of Christ-consciousness. It is not a church; churches arise only when masters are gone, a church is a dead religion.

And catch God when he is alive somewhere, living in the body just like you. Those moments are few; very few fortunate people are capable of doing that, because their beliefs hinder them. Somebody is a Catholic, he cannot come here; somebody is a Protestant, he cannot come here; somebody is a Hindu, he cannot come here -- their beliefs prevent them. Somebody is a communist, he cannot come here.

And that was the case when Jesus was there: because somebody was a Jew, he could not go to him. That was the case when Mohammed was there: somebody was a Christian, and somebody was a Jew, so they could not go to him. That's how people go on missing.

Religion has to be imbibed from a living source.

UNTIL YOU THROW YOUR SWORD AWAY,
YOU'LL NO BECOME A SHIELD;
UNTIL YOU LAY YOUR CROWN ASIDE,
YOU'LL NOT BE FIT TO LEAD.

A very potential, pregnant statement.

UNTIL YOU THROW YOUR SWORD AWAY...

The sword represents your search for security, your defensiveness. Everybody is searching for security, to be secure, to be safe. And it is because of his stupid search for security and safety that you are missing God and you are missing aliveness, because security is possible only if you are almost dead. The more dead you are, the more secure you are.

If you want to live, there is danger: life means danger. There is only one way to live. Friedrich Nietzsche said, "Live dangerously." That is the only way to live: you have to live in insecurity.

And the beauty of insecurity is that once you have become courageous enough to live in insecurity, all insecurity disappears from life. Alan Watts called it "the security of insecurity."

There is something like the insecurity of security. Whatsoever you think is secure is not; deep down, there is an undercurrent of insecurity. You have money in the bank, but the bank can go bankrupt -- what kind of security is there? You have a strong body, but even the strongest body can become ill: you can have a heart attack, sooner or later death is going to overtake you. You have a beautiful body, it can become ugly any moment -- a car accident or anything. You have a beautiful woman who loves you, but tomorrow she may fall in love with somebody else; if she could fall in love with you, why can she not fall in love with somebody else?

You are in love with somebody today -- who knows about tomorrow? All is insecure. You only pretend that things are secure. Your security is just a camouflage: behind it all is insecurity. Your friends can become enemies, your brothers can betray you; nothing is secure.

So first see that all our security is superficial, a facade; behind it is insecurity. And vice versa -- if you start living in insecurity you will be surprised: insecurity will be only on the surface, and deep down you will be secure.

How does it happen? When you drop the fear of insecurity, insecurity disappears; it exists in the fear of it. Rather than being afraid of it, you start enjoying its thrill -- because insecurity is adventurous, it brings new surprises to you, it is a constant venture into the unknown. It has a great thrill: it takes you from the known to the unknown every moment, there are always surprises, and each moment of your life becomes

unpredictable.
Sanai says:

UNTIL YOU THROW YOUR SWORD AWAY...

The sword represents security.

... YOU'LL NOT BECOME A SHIELD...

If you carry the sword in your hand, afraid, protecting yourself, you will remain unprotected, you will not become a shield. Throw away the sword! and immediately you become the shield. Throw away the fear of insecurity, throw away the desire to be secure, and you are secure.

All security is in God, with God, with the whole. If you exist separately as a self, you are insecure. If you forget about yourself, if you merge into the whole, you are secure. In that union is security: you become a shield.

... UNTIL YOU LAY YOUR CROWN ASIDE,
YOU'LL NOT BE FIT TO LEAD.

And this is the basic evil, to search for security. The selling or trading of aliveness for survival is really evil. The mind state is interested only in survival. The ego is continuously hankering to survive, the mind wants to remain secure in every possible way, and because of its obsession with security it cripples you, paralyzes you. And to trade aliveness for survival is the fundamental evil.

Drop this fear of insecurity. Love insecurity, because insecurity is life. Don't live out of fear, because one who lives out of fear does not really live, he only vegetates. Those who live out of fear live constantly focussed on death. And those who are focussed on death go on missing life, because how can you enjoy life if you are constantly thinking of death?

If a man is afraid of adventures, then he will remain closed. He will live almost in a grave. Then he will find that fear is everywhere: all kinds of fears will torment him, he will become paranoid. He will not be able to live at all; he will at the most survive. He only survives, he does not live.

You have to drop this fear -- because this fear perpetuates itself; it becomes bigger and bigger and it drowns you in its mud.

THE DEATH OF SOUL
IS THE DESTRUCTION OF LIFE;
BUT DEATH OF LIFE
IS THE SOUL'S SALVATION.

Don't be afraid to die as an ego -- because the moment you die as an ego, you are reborn. Let the ego be crucified, and you will have resurrection. The death of the self is the salvation of the soul.

That's what Jesus means when he says, "Those who save themselves, lose. And those who are ready to lose themselves, save."

NEVER STAND STILL ON THE PATH:
BECOME NONEXISTENT; NONEXISTENT EVEN
TO THE NOTION OF BECOMING NONEXISTENT.

Remember, the ego has not to hide behind you humbleness. Become so nonexistent that even the idea that "I am nonexistent" disappears, because that is again an ego game.

A disciple reached his master and said, "Master, now I have understood you. It took years of effort and

meditations, but now it has happened: I have attained to nothingness. I have come to thank you."

The master threw him out of the room and said, "Go out, and first throw away this nothingness too. Don't bring nothingness here!"

Because if you have become nothing, there is nobody to claim that "I have become nothing." If you still have the claim, you are there -- the ego has learned a new trick.

AND WHEN YOU HAVE ABANDONED BOTH
INDIVIDUALITY AND UNDERSTANDING,
THIS WORLD WILL BECOME THAT.

When you have disappeared as an individual, when you no longer think in terms of separation, then who is there to understand or not understand? You become innocent.

And in that very innocence, this world disappears and that world appears. There are not two worlds, there is only one world. Seen through the idea of separation, it is SANSAR: it is THIS world -- mundane, futile, fruitless. Seen with the vision of unity, non-separation, the same world is transformed: it is THAT world -- nirvana, enlightenment, moksha, God.

WHEN THE EYE IS PURE
IT SEES PURITY.

And the ego is the impurity. Drop all beliefs, disbeliefs, drop this idea of separation.

Remember, a way of seeing is also a way of not seeing. A focus upon object A involves a neglect of object B. "Purity of the eye" means you have no attitudes, no prejudices. A way of seeing is also a way of not seeing. So if you are a Hindu you have a way of seeing, if you are a Jain you have another way of seeing. But a way of seeing is also a way of not seeing. When you become focussed on object A you necessarily neglect object B.

And the truth is indivisible. So drop all ways of seeing, all attitudes, beliefs, disbeliefs, notions, concepts, philosophies. Just see. Be a mirror, so that whatsoever is, is reflected in you.

That is God, that is truth. It is not a question of your choice. It reflects only when you are in a choiceless state of awareness.

UNSELF YOURSELF...

This is the secret of Sufism, the whole philosophy condensed into two words.

UNSELF YOURSELF...
UNTIL YOU SEE YOURSELF AS A SPECK OF DUST
YOU CANNOT POSSIBLE REACH THAT PLACE;
SELF COULD NEVER BREATHE THAT AIR,
SO WEND YOUR WAY THERE WITHOUT SELF.

You cannot enter into God as a self. You can enter into God only as a no-self -- what Buddha calla ANATTA, no-self.

If you really want God, you have to disappear. This is the problem: people want God, but they don't want to disappear. They want to possess God as they possess other properties. Hence they can go on searching for thousands of lives but they will not find God, because they will not fulfill the basic requirement.

This is the basic requirement:

UNSELF YOURSELF...

And immediately God starts showering on you, INSTANTLY. The whole world becomes luminous; immediately all is celebration. Remember this key of Hakim Sanai. This is a master key: this can open the doors of all the mysteries.

UNSELF YOURSELF.

Unio Mystica, Vol 2

Chapter #10
Chapter title: We Shall Meet Again

20 December 1978 am in Buddha Hall

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The first question:

BELOVED MASTER,

JESUS TAUGHT HIS FOLLOWERS TO LOVE THY NEIGHBOR AS THYSELF. COULD YOU GIVE US YOUR VIEWS ON CARING, COMPASSION AND SERVICE TO THE COMMUNITY?

Ann, Jesus' statement is tremendously significant but has been totally missed by his followers. Let me repeat it: Jesus says, "Love thy neighbor as THYSELF." The fundamental question is whether you love yourself or not. You can love the neighbor only if you love yourself.

Christianity has been teaching you to love the neighbor, and the fundamental has been completely forgotten -- not only forgotten, but just the opposite has been done. People are taught to condemn themselves: how can they love themselves? They are taught that they are sinners: how can you love yourself if you feel you are a sinner?

Christianity creates guilt in people, tremendous guilt. And if you are guilty you cannot love yourself; you will hate yourself, you would like to destroy yourself. That's what the so-called Christian saints have been doing down the ages -- destroying themselves. Out of guilt, only destruction can arise; out of guilt, only suicide. And they go on teaching, "Love thy neighbor as thyself." You have never loved yourself: it is impossible to love thy neighbor.

Hence I don't say love thy neighbor as thyself. My teaching is simple: Love thyself. And my experience is this, that if you become capable of loving yourself, love for the neighbor will come of its own accord; it does not have to be brought, it does not have to be practised. All practised love creates hypocrisy.

So I completely drop the second part of the statement. Forget about the neighbor, simply love thyself. And you will be surprised: they day you bloom, you flower, the fragrance is BOUND to reach the neighbor. Where else will it go? When you are full of love for yourself, love starts overflowing. It reaches the neighbor, it reaches the farthest star.

And that happens of its own accord. You need not think about it, you need not create it, it is none of your concern. Just love yourself, be friendly to yourself, and you will be surprised: the man who loves himself cannot hate anybody.

It is reported of a great woman mystic, Rabiya al-Adabiya, that when she was reading the Koran she came across a statement that said, "Hate Satan." She immediately crossed it out.

Another Sufi mystic, Hassan, was present, he saw it being done. He could not believe his eyes: is Rabiya correcting the Koran? Dropping a statement from the Koran? This is sacrilegious! He said, "What are you doing, Rabiya? Have you really gone mad? This cannot be done; the Koran cannot be corrected."

Rabiya said, "But what can I do? Love has happened to me: now, even if Satan stands before me, I can do nothing but love. No hate is left in me, there is no darkness in any corner of my being. Even if I WANT to hate I cannot; I am utterly helpless. I have to cut this line, this statement. It is no longer relevant to me; it cannot exist, at least in MY copy of the Koran."

When you are in love with yourself you bloom. Love nourishes you, you respect yourself. You feel the grace of God, you feel grateful that you have been created, you feel uniquely benefitted, you feel blessed. And then the overflowing: then the fragrance starts spreading to the winds.

I don't teach you to love your neighbor, because for two thousand years Christians have been teaching that, and nothing has happened. On the contrary, Christians have killed their neighbors more than anybody else. And the basic thing that has been missed is love for thyself.

Jesus is perfectly right. He takes it for granted that you love yourself. He has not taken note of the priests who are going to follow him, who will interpret what he says; he had no idea of the Vatican and the pope. He has taken it for granted that you love yourself -- and that is not so. It would have been so if there had not been any pollution, the pollution that the priest has created, down the ages. Man loves himself no more.

You can watch yourself. Do you have any respect for yourself? How can you respect yourself if you are a sinner? If you are condemned, how can you respect yourself? You feel unworthy.

The whole strategy of the so-called religions consists of making you feel unworthy. Once you are unworthy, shaken, you lose confidence, you lose power in yourself, you become weak. And when you are weak you surrender, you submit to the priest, the priesthood. And all kinds of exploiters are around you.

In fear you start clinging to the churches, to the mosques, to the temples; in fear you start praying. But a prayer that comes out of fear is false. Prayer is true only when it is a fragrance of love.

Ann, JESUS TAUGHT HIS FOLLOWERS TO LOVE THY NEIGHBOR AS THYSELF.

But the first thing cannot be taken for granted. The first thing is missing: the seed is missing. So you can go on waiting for the flowers to come, but they will never come. No tree is going to be born.

First the seed is needed, and then what else? You put the seed in the soil, you water it, and it grows -- you need not pull it up. One day the spring has come and the tree has blossomed: just like that it happens. But the seed has to be a love for yourself.

I teach you self-love. And because I teach you self-love, you have to be very alert: self-love does not mean selfishness. Self-love is possible only if you drop the idea of the self -- that is the paradox -- if you unself yourself.

The person who loves himself cannot carry the ugly burden of the ego. How can he carry such mountains, such ugly mountains? He drops the ego, he becomes pure space. He loves himself so much that he cannot carry this poison inside him. He becomes full of light, empty space. And in that empty space blooms the lotus of love.

Self-love is not selfishness, self-love is unselfishness. In self-love the self disappears, only love remains. And then you have created the context. Now many many miracles are going to happen to you; now nothing is impossible for you, because love is the magic.

You ask: COULD YOU GIVE US YOUR VIEWS ON CARING, COMPASSION AND SERVICE TO THE COMMUNITY?

I have no views about caring, compassion and service to the community. My whole effort is to transform the individual: I am utterly focussed on the individual. And if the individual becomes luminous, then these things come naturally -- compassion, caring, service.

If you are taught service, compassion and caring, you will learn it and you will do it, but it is going to remain superficial. And it will not only be superficial, it will be harmful to you and to others too. When a person forces himself to serve others he becomes egoistic. He thinks in terms of being holier-than-thou, he becomes a very pious egoist, and he feels that he is obliging you, and he is obliging the whole world.

You can see it written all over your so-called public servants. Public servants have proved the most mischievious people in the world. They are the sources of mischief, but they make mischief behind such beautiful curtains that you cannot catch them. They serve you, they oblige you, and then they become your masters. They have served you so much that if they start exploiting you, you have to accept it gratefully. They have served you so much, they have invested so much in you, that now their exploitation has to be tolerated.

I don't teach service -- enough of it! I only teach meditation. And out of meditation, when you have arrived, there will be service. But that will be just a natural outcome, a by-product. Service is not the goal, but a consequence; so is compassion.

Buddha has said that when a man has reached the climax of meditation, compassion showers from him. Just as when you light a candle light starts spreading all around and darkness disappears, when the light of meditation is inside you compassion radiates.

And then compassion has a beauty, because it is unselfconscious. You are not obliging anybody; in fact if somebody accepts your service YOU are obliged. He might have rejected: he has not rejected, he has obliged you. You serve him and you feel obliged. You serve him but you don't start asking for anything in return. It is unconditional. In fact you are happy that somebody has accepted your service.

My focus is on the individual, not on the community. The real revolution has to happen in the individual, not in the society. All social revolutions have failed, utterly failed. They were bound to fail, they were destined to fail. Only the individual can be transformed, because only the individual has the soul, consciousness, awareness.

The community, the society, has no soul. It does not really exist anywhere -- have you ever come across society? Whenever you come across it, you come across individuals. You will meet A, you will meet B, you may meet C, but you never come across society.

You come across human beings, but you never come across humanity. The word;humanity; is empty, so is the word 'society', but these words have become so powerful because down the ages we have been hypnotized by words.'Society, community, country, motherland, fatherland, humanity' -- all bogus words. The reality is only one: the individual.

Only if the individual becomes luminous will the world be benefitted. It is time that we forgot about social revolution and social service; it is time enough. We should become a little more mature and think of reality as it is. The individual exists, hence individuals can be transformed.

I am not a social revolutionary, and I am not a social servant either. And my sannyasins are not to become social revolutionaries and social servants -- no, not at all. The only thing that you have to do is: create great love for yourself, and enjoy, rejoice and celebrate. And out of that celebration, something miraculous starts happening: people are served, compassion radiates, caring is born.

The second question:

I HAVE CONTROLLED AND DISCIPLINED MY SEX LIFE FOR YEARS, BUT I AM STILL MUCH TOO INTERESTED IN IT. WHY?

That's why. It is so simple, so obvious. You have remained obsessed with it -- otherwise why control it? Why repress it? What is control except repression?

You became too attached to it; it was an attachment. And as time has passed, the attachment has deepened. Of course your attachment is negative, hence the question. Because you have been against it, you thin, "Why am I still interested?"

In fact if you are negatively attached to something, your attachment will go on deepening as time passes; it will never end. If you are positively attached, there is a possibility of its ending, because experience liberates. I you had known sex, by now you would have been finished with it, because it is childish; it does not have the power that negative attachment creates.

Sex in itself is not that powerful. It appears very powerful, because we have been taught to be against it: our antagonism gives it power. And the more you ar against it, the less experienced you are about it, the more the desire arises to experience it.

In fact, monks remain interested in sex to the very end: they die thinking of sex and nothing else -- it is a simple psychological truth. But the question arises because we only think of positive attachment as attachment.

Attachment has two forms, positive and negative. And the negative is far deeper than the positive, because there is no way to end the negative attachment. The positive attachment will wear, wither. You have known sex and its experience: slowly slowly, you start understanding that there is nothing in it, that it is a biological urge, that it gives you nothing much. Slowly slowly, it dawns upon your consciousness that it is a futile repetition.

And I am not saying to think that it is a futile repetition. If you think without understanding, that thinking will be repression; that will be negative attachment. I am not saying to judge it; the judgment arises on its own.

But when you are negatively attached to something, you go on escaping from it. When will you experience it? And the more you escape, the more the urge remains fresh, young. And the more you repress it, the deeper it goes into your unconscious and grips you at the roots. From the leaves it moves to the roots. From the leaves there was a possibility of evaporating, because the leaf was exposed to the sun, to experience, to life. Once it has reached your roots underground, now there is no way for it to evaporate.

Attachment is the sine wave of 'submission -- resistance'. When you submit to something or resist something, or hate something, or identify with something, you are attached to it. Remember, saying yes is an attachment: submission. Saying no is an attachment: resistance. And the second attachment is far deeper.

That's why friendships are not as great as enmities. Friendships are so-so, lukewarm. Enmities are very passionate, very hot. Enmities live long, for years; there seems to be no way to end an enmity. Friendship withers.

You are asking, "Why am I still interested?" You will remain interested to the very end.

Drop your resistance, drop the negative attachment, go into the experience of sex. Don't be afraid, there is nothing to be afraid of. It is not so important that you need to be afraid of it; by becoming afraid, you are making it something big. It is not such a big deal, it is a small biological phenomenon.

Priests have magnified it very much. The whole responsibility goes to the priests: they have made the whole of humanity sexual, utterly sexual. Without the priest there would be no pornography in the world, without the priest there would be no prostitutes in the world, without priests there would be no obscenity in the world. They are the root causes.

But it is very difficult to see he point, because they are against all these things -- if you listen to their words, they are against them. Naturally you think if people are against something, how can they be the source of it? But they are the source. By being against, they are creating great interest, great attraction.

Just let priests disappear and you will be surprised: sexuality will disappear. Sex will be there, but sex is a small thing; sexuality is a magnified obsession.

The late Dr. Kinsey was questioning a group of men about the number of times they had sex relations with members of the opposite sex.

In response to his question, a group of men raised their hands to indicate that they had sex every night. Then some said they had relations ten times a month. A small group said they only did it about four times a month.

Finally, every man in the room had been accounted for except one man who was sitting in the corner.

Dr. Kinsey moved closer to him. "All right. How many of you have sex relations only once a year?"

"Me! Me!" the man piped up, waving his hand wildly and wearing an ear-to-ear smile.

"Fine," said Dr. Kinsey. "But why are you so happy about it?"

"Because tonight's the night!" the man explained with glee. "Tonight's the night!"

Now, if you repress for one year, this is natural. How many years have you been controlling your sex? Even an ear-to-ear smile won't do -- your smile will spread from your toes to your head.

Please don't control, because all control means control by the ego. I teach you uncontrol: remain natural. Control makes you unnatural, artificial, arbitrary. Remain natural. Control makes you unnatural, artificial, arbitrary. Remain natural, relax. Whatsoever God has given to you -- sex, love, whatsoever -- accept it as a

gift. And go into it, go into it meditatively, go into it very consciously, so that you can see what it is, so that you can learn something from it.

And one day sex disappears. And that day is of great importance, because that day you are biologically free. That freedom is not attained through control; that freedom is attained through understanding, awareness, witnessing.

The third question:

BELOVED MASTER,

ARE YOU AGAINST ALL OTHER GURUS?

Then who has been speaking on Lao Tzu and Chuang Tzu and Lieh Tzu, Bahaudin, Rabiya, Sanai, Bodhidharma, Rinzai, Bokuju, Milarepa, Marpa, Tilopa, Saraha, Kabir, Nanak, Meera, Jesus, Moses, Buddha, Mahavira? Who has been speaking about all these gurus, if I am against all gurus? There has never before been a man who has spoken about so many masters, and I don't think there is going to be another again.

But certainly I am against a few gurus -- not because hey are gurus, but because they are NOT gurus: they are pretenders. And I have not only spoken about ancient masters, I have spoken on Ramakrishna, Raman, Gurdjieff, Krishnamurti -- I have spoken on contemporary masters too.

I am certainly against those who are just pretending, those who don't know a thing. But in that sense Jesus was also against many rabbis, and Buddha was against many brahmins, and so was Kabir. In that sense very master has always been against the false, the pseudo; this is not anything new.

But maybe you had some attachment to people like Satya Sai Baba and Baba Muktananda, and you may have felt hurt. That is YOUR understanding. Satya Sai Baba and Baba Muktananda are not gurus in my vision. In fact I am very much surprised: when I see that even a man like Muktananda can get disciples, I cannot believe how far humanity has fallen. This is an indication of great stupidity.

If Muktananda can get disciples, then anybody can get disciples in this world. That simply shows that people have completely forgotten what it means to be a disciple and what it means to be a master. People seem to be in such desperate need that whatsoever they can get, whosoever hey can get, they are ready to follow. People are in such a neurotic state that idiots can pretend and become masters.

To be a master means a flowering of intelligence. Have you ever seen any intelligence in people like Muktananda? But this is happening -- and the reason is not that Muktananda has some power, the reason is that people are in desperate need. They don't know where to go, so whatsoever comes close by, they fall a victim to it.

I am not against gurus, but it may have appeared so to you. Language is a very inadequate means of expressing things, but there is no other means. One has to use language, and one has to accept all possibilities of being misunderstood.

A lorry carrying penguins gets stuck on the highway. The driver stops a private car and says, "I'll give you fifty dollars to take these penguins to the zoo."

When he finally arrives in town he sees the other guy with the penguins in front of a cinema. He stops and asks, "What the hell are you doing here?"

The other replies, "I took them to the zoo and had money left, so now I'm taking them to a film."

Or:

The Frenchman and the Italian were in the woods hunting together when suddenly a voluptuous blonde girl raced across their path, totally nude.

"Would I love to eat that! Oui, oui!" the Frenchman said, smacking his lips.

So the Italian shot her.

Or:

This Chinese laundryman complained to the doctor that he was very constipated. The doctor gave him a prescription for a good physic. "Come to my office in a few days," said the doctor, "and let me know how it works."
A few days later, the Chinaman visited the doctor.
"Have you moved yet?" asked the doctor.
"No sir, me no moovee, me no moovee."
The doctor scratched his head and then gave the man a prescription for twice as much. Three days later, when the man reported to the doctor again, he said that he still hadn't moved. The doctor gave him a triple dose, and he said, "Come back to see me in two days and let me know just what is happening."
Two days later, the man came back.
"Well," said the doctor, "have you moved yet?"
"No sir, me no moovee yet. Me moovee tomorrow, though. House full of shit."

The fourth question:

BELOVED MASTER,

YOU SAY, "ACCEPT YOURSELF AS YOU ARE," AND "UNLESS YOU ARE REBORN YOU CANNOT ENTER THE KINGDOM OF GOD."
PLEASE COMMENT ON THIS APPARENT CONTRADICTION.

Divakar, all contradictions are apparent. If you meditate a little bit, you will see that there is no contradiction. I say, "Accept yourself as you are." And I also say, "Unless you are reborn you cannot enter the kingdom of God."
Now, you are creating the contradiction by not meditating on it.
The way to be reborn is to accept yourself as you are: this is how one is reborn. You live in a kind of rejection, you don't accept yourself as you are. It is very rare to find a person who accepts himself -- because the moment he accepts himself, he is reborn, he is enlightened.
You don't accept yourself, you go on rejecting yourself. You are constantly in search of ways of improving your image. You want to become more beautiful, healthier, stronger, famous, creative, this and that. You are not contented the way you are.
It seems so impossible to be contented the way we are, because the mind can always imagine better things. You can have a little longer nose, or a little shorter. You can have a little more intelligence, a little more physical beauty, a little more charisma, a little more psychological integrity, a little more powerful personality. You can always imagine, and your imagination makes you discontented with yourself as you are.
If roses were to think, they would be discontented too, because they would see: "Look in the pond, the lotus flower is so big, and we are so small." They would feel very very inferior, they would start suffering from an inferiority complex, and they would start searching for some psychoanalyst. Then small bushes would feel very much depressed, because "Big trees, cedars of Lebanon, are reaching to the stars, and we are so small. Why has God been so unjust to us?" Then the whole existence would be in a tremendous discontent.
But only man is in discontent. Bushes are happy being bushes, and roses are happy being roses, and grass flowers are happy being grass flowers. Birds are happy being birds -- nobody wants to be anybody else.
This contentment is all around if you just look. If you open your eyes you will see contentment showering from every tree, from every star, from every rock. Just remove man from the world, and discontentment is removed.
Why is man discontented? Because he compares. And all comparison s false, because you are absolutely alone. Like you there is nobody else, so all comparison is false. You can compare one Fiat car with another Fiat car, but you cannot compare a Fiat car with a dog -- or can you? Each human being is so unique, it is impossible to compare him. But you go on comparing.
You have been taught to compare, Your whole education depends on comparison, and it depends on

comparison because it wants to create a competitive fever in you. The society has not yet known any other way to make you do something, the only way it knows is to create a competitive fever: create a neurosis, create a longing, an ill longing, to be the first. The society has not yet discovered any better way to make you creative. "Compete, compare, defeat -- reach first place." It teaches you conflict, violence.

And to be in that conflict, naturally it teaches you discontentment with yourself -- otherwise how will you improve? It gives you great ideals: "You have to be like this." And then suddenly you look so short, so small, so tiny, so trivial. The ideal is so big, so great, and you are so small. You shrink: a great rejection arises in you, you start hating yourself. This is the whole misery that people are passing through.

I teach you acceptance. There is no need to compete, there is no need to compare, there is no need to be ambitious. Then you become afraid: "if there is no ambition and no competition and no comparison, then how am I going to grow?"

Growth has nothing to do with these things. Growth has something to do with energy; growth is an energy phenomenon. When you don't compare, when you don't compete, when you are not ambitious, when you don't want to be anybody other than who you are, you accumulate much energy -- because all that energy that was being wasted in competition and conflict, is no longer wasted. You become a reservoir.

Out of that energy comes creativity. Creativity has nothing to do with competition, it has something to do with overflowing energy. William Blake is right, he says, "Energy is delight."

When you are overflowing with energy, aglow with energy, aflame with energy, it itself becomes creativity. You start growing, but now the growth has a totally different connotation. It has no goal -- it has a source but no goal. Now you are not thinking what to be; you are not following a particular goal, a particular plan. You are such a big river that through your rushing energy you will reach the ocean. No river is searching for the ocean, but rivers reach the ocean; and no river is competing with any other river, but all rivers reach the ocean. The river reaches the ocean through overflowing water. That very energy is enough to take it to the ocean.

You can become an ocean of creativity if you are contented. Then creativity arises in you, grows in you -- not for any ideal, but just because you have too much: you have to share it. You have to sing a song, because the heart is so full and overflowing. You have to pour it into songs. You cannot contain the energy, hence the overflow happens. And that overflow is creativity.

When a tree is overflowing with energy it blossoms in thousands of flowers. Those flowers are just a simple statement from the tree: "Now I cannot contain any more. The colors are too many in me, and the fragrances are so much that I have to burst forth." The tree is not fulfilling any ideal; it has no goal.

To have a goal is to be miserable, not to have a goal is to be blissful. The person who accepts himself in totality -- with not even a slight grudge against himself, not even a slight rejection, not even a shadow of rejection -- that man becomes enlightened immediately. Enlightenment has not to be achieved somewhere in the future. If you accept yourself, if you relax into your being, it can happen just this very moment, now, here.

So I say: Accept yourself as you are, because this is the way to be reborn. And I also say: Unless you are reborn, you cannot enter the kingdom of God.

Please remember, the second statement is not for you to create a goal: "I have to be reborn, I have to enter into the kingdom of God." If it becomes a goal, you have misunderstood me. It is not a goal, it is a consequence. A consequence of what? a consequence of total acceptance: TATHATA, suchness. "I am this, and I am utterly happy with this." In that utter happiness and contentment is the miracle, the transformation. You are reborn.

And remember again, I am not saying to use "accept yourself" as a method so that you can be reborn, I am not saying that either, otherwise you have created a goal again. You say, "Okay, if this is the way to become enlightened, if this is the way to enter into the kingdom of God, then I am ready to accept myself." this is not acceptance. You are still thinking of the kingdom of God, you are still thinking of becoming enlightened. You are still competing with the Buddhas. You are still thinking, "How did this man Gautam Buddha become enlightened, and I have not yet? How dare this man Jesus become Christ, and I am here and I have not yet become Christ?"

Friedrich Nietzsche has said exactly that. He has said, "I cannot accept God, because if there is a God then what am I doing here? And how can anybody else become a God before me? Hence I reject the idea: there is no God." Because if there has to be a God, then Friedrich Nietzsche has to be first. It is better to reject the whole idea: "There is no kingdom of God, there is no enlightenment." Otherwise it creates a feeling of great inferiority: "Others have reached, and I have not reached yet. Am I lagging so far behind?"

So please don't make it a goal. My statement about being reborn is just a consequence. The source is acceptance, and the consequence is entry into the kingdom of God.

But the mind is very cunning -- beware of it. The mind can say deep down in you, "So okay, if this is the key then I will use it, but I have to enter into the kingdom of God." And you have missed in that very cunningness.

Things are very simple. What I am saying is so simple, it has no complexity in it. But you can create complexity. Your mind can create such a confusion, such a chaos! And the basic trick, the basic strategy of the mind is to make consequences goals.

Never make any goal, there is none. We are already at the source, we need not be anywhere else. In deep acceptance you fall back into the source. That very falling back into the source is a rebirth, a resurrection. You disappear as a separate entity and you appear as the mystic union: UNIO MYSTICA.

The fifth question:

IT IS SAID AGAIN AND AGAIN THAT BEING AWARE IS ENOUGH FOR TRANSFORMATION. HOW DOES IT WORK?

It is a significant question, because if you are aware of your cancer, the cancer will not be cured by just being aware of it -- that is true. But as far as psychological transformations are concerned, the moment you are aware of them they disappear -- because they do not exist as realities, they exist only as illusions.

You have seen a ghost standing in the dark: now you bring light, and you say there is nobody. Just the shape of the tree was giving you the false impression that somebody was standing there. The ghost has disappeared, because in the first place the ghost was not there.

Awareness helps, brings transformation, because the illusions that you are suffering from are not realities. If you become aware of a rock, the rock is not going to disappear. But if you become aware of the ego, the ego is going to disappear, because the ego is not a reality.

If you become aware, fear is going to disappear, because fear is not a reality. If you become aware, death is going to disappear, because death is a lie, it is not a reality.

Awareness functions in two ways. One: if something is real and you become aware of it, it becomes tremendously beautiful, it becomes psychedelic, it becomes very colorful. If it is unreal, it disappears. If it is real, it becomes MORE real; if it is unreal, it becomes absolutely unreal.

Awareness is a light. If you bring light into the dark room, darkness will disappear, but the paintings on the wall will appear. When the room was dark, the paintings were not there; although they were there, you could not have seen them -- for you they were not there and darkness was there. When you bring light, darkness is there no more and the paintings have appeared.

Something disappears when you become aware, and something appears. Death disappears, deathlessness appears. The ego disappears, egolessness appears. You disappear as a separate entity: God appears. God means, "I am no longer separate."

"Was you ever in love, Dusty?" asked Walker Long of old Dusty Rhodes one day as they were picking up and putting them down on a railroad right-of-way.

"Yeah, once when I was a young squirt, I was in love," answered old Dusty.

"Well, you never did get married, did you?" pursued Walker Long.

"Nope, I never did marry," vouchsafed old Dusty.

"How did that happen?"

"Well, it was like this. The gal I was in love with wouldn't marry me when I was drunk, and I wouldn't marry her when I was sober."

Awareness has its own ways. If you are aware, you will not be able to do many things you have been doing up till now, and you will be able to do many things you have never thought of doing before. If you are aware, you cannot be angry, because anger can exist only in a state of unawareness: that is a prerequisite for anger to exist.

If you are aware, anger is impossible and compassion becomes a natural outcome: the same energy that

was becoming anger becomes compassion. If you are aware, sex disappears and love arises: the same energy that was becoming sexuality through unawareness takes on a new manifestation of love through awareness.

As far as psychological transformation is concerned, awareness is enough, analysis is not needed.

That is the difference between Eastern and Western psychology: Western psychology is too concerned with analysis. In the East, for five thousand years psychology has existed; it is the most ancient science in the East. But its concern is totally different; it is not at all interested in analyzing, the whole thing seems to be unnecessary.

And now Western psychology is also becoming aware of the fact that analysis leads nowhere. Have you ever come across a person who is totally analyzed? Even Sigmund Freud was not. Nobody can be totally analyzed. You can analyze one dream, but another day another dream arises. You can go on analyzing -- people go to the analyst for years, but dreams don't disappear, they go on coming; analysis does not make them disappear.

But in the East we know the art of making the disappear. So who bothers? It is as if you see a ghost in the dark -- there is no ghost, just the form of the tree -- and you start analyzing. You never come close to the tree, you never bring light; you start analyzing the form from far away. You can go on analyzing: nothing is going to happen out of that analysis.

Eastern psychology says: Light a candle, bring the candle to the place, and first see whether the ghost exists at all. If the ghost does not exist, then why bother? Why long long years of analysis? The analyzed goes on pouring out rubbish, and the analyst goes on dissecting, analyzing, labeling and categorizing the rubbish. Much work goes on, and all futile, much ado about nothing.

Western psychology is based on analysis, Eastern psychology is based on awareness.

Just watch. There is no need to analyze. Become more and more intensely alert. And if you are aware of a problem, half the problem is already solved just by becoming aware of it. Just a slight awareness of the problem, and half the problem is already solved, because you have taken some energy out of it: that energy has become awareness. Become more aware, and the problem becomes dissolved.

Chunk by chunk, the problem disappears as you become aware, because you are pulling back energy which you had been pouring into the problem -- that was CREATING the problem. You are taking your energy back, you are not cooperating any more. You were the creator of the problem: you have taken your energy back.

When all energy has been taken back, a moment comes when the problem flops. First become aware of a problem and then become more and more alert. Nothing else is needed; you need not go to any psychoanalyst.

It is one thing to have a problem, but it is another not even to be aware that you have a problem. That is like the eighty-year-old I heard about in Miami. He was vacationing with another octogenarian in Florida. During their stay they both made the acquaintance of some ladies younger than themselves. They both fell in love and decided to get married in Florida in a double ceremony. Following the wedding night, they are both in their rocking chairs after breakfast.

The one says, "You know, I better see a doctor."

The other says, "Why?"

"Well," the first said, "I couldn't consummate the marriage."

"Oh," said the second. "I better see a psychiatrist."

"Why?" said the first.

"I didn't even give it a thought."

First become aware of your problem, and then go on becoming more and more aware of it. Don't judge; judgment is an obstacle in becoming aware. Don't call it any names, don't evaluate. Don't say it is good, don't say it is bad, don't label, don't categorize. Just be alert: whatsoever it is, simply mirror it.

If you take a stand and you say, "This is bad," then you have already blocked your awareness. You have concluded -- now you are no longer impartial, you have already made a decision. And the moment you say something is bad, you cannot look at it eye to eye. When you say some man is bad, you can't face him, you can't encounter him; you avoid him. When you say something is good, you become positively attached; when you say something is bad, you become negatively attached.

Observation means no attachment at all, this way or that, neither negative nor positive. You are simply an impartial mirrorlike reflection, you simply reflect whatsoever is. In that awareness, problems melt. In

that awareness, lies, falsities and fallacies disappear. And in that awareness, when falsities and appearances have disappeared, reality comes with radiant colors.

You need not take LSD or marijuana or psylocybin. Take a dose of awareness -- and life is so beautiful, it is so utterly glorious, it is such an incredible splendor, that no LSD, no marijuana, can add anything to it. All that you need is awareness, and life becomes such a beautiful experience that you cannot imagine that there could be anything better. Ordinary life becomes so luminous. The ordinary tree that you have passed your whole life -- coming home, going to the office, you have always been passing the tree -- for the first time you see the greenery of it. For the first time you see the luminous presence of the tree, the utter beauty of it.

Life is such a gift, and we go on missing it. And the reason is, between us and life there are so many lies crowding. Your awareness will destroy those lies: they will disappear, and reality will be nakedly encountered.

And to know reality in its utter nakedness is to know God.

The sixth question:

BELOVED MASTER,

ISN'T THERE A LIMIT TO PATIENCE? I HAVE SUFFERED ENOUGH IN MY LIFE: SHOULD I REVOLT AGAINST IT OR NOT?

There is a limit to everything -- there is a limit to patience too. And one should not go on submitting to unnecessary tortures. One should not go on bowing down to slaveries, one should not go on compromising. If you feel that you have suffered enough, revolt.

Why have you waited so long? There was no need to wait. One should be in a constant rebellion. Why should one exist even for a single moment in compromise? Because to compromise means you are not respectful to yourself, you don't love yourself. And if you compromise more -- because once people see that you can be exploited, they will go on exploiting you more.

Don't help exploiters, whatsoever kind they may be.

But it seems you would still like to continue, hence the question. Otherwise there is no need to ask. If you have suffered enough, then enough is enough!

Charlie was visiting an old friend and his wife for dinner. When the time came to leave, his car wouldn't start, and it was too late to call the local service station.

The husband urged Charlie to stay over. There was no spare bed in the house; there wasn't even a sofa. So Charlie would have to sleep with the husband and wife.

No sooner had the husband fallen asleep when the wife tapped Charlie on the shoulder and motioned for him to come over to her.

"I couldn't do that," he whispered. "Your husband is my best friend!"

"Listen, sugar," she whispered back, "there ain't nothing in the whole wide world could wake him up now."

"I can't believe that," Charlie said. "Certainly if I make love to you, he will wake up, won't he?"

"Sugar, he certainly won't. If you don't believe me, pluck a hair out of his beard and see if that wakes him."

Charlie did just that. He was amazed when the husband remained asleep. So he climbed over to the wife's side of the bed and made love to her. When he finished he climbed back to his own side. It wasn't long before she tapped him on the shoulder and beckoned him over again. Again he pulled a hair to determine if his old friend was asleep. This went on eight times during the night. Each time Charlie made love to the woman, he first pulled out one of the husband's beard hairs.

The ninth time he pulled a hair, the husband awoke and muttered, "Listen, Charlie, old pal, I don't mind what you are doing to my wife, but for Pete's sake stop using my beard for a scoreboard!"

Enough is enough! There is a limit to everything. Enough hairs have been ken out of your beard -- now assert yourself. Don't go on bowing down, don't go on suffering.

But my feeling is, people want to suffer. My observation is this: that they go on complaining about suffering, but they want to suffer. They go on clinging to their suffering. Even suffering is better than nothing: at least there is something to complain about, something to cling to, something to brag about.

Just listen to people. Everybody talks about his suffering. Why don't you revolt against it? If you are really fed up, then do something. Get out of it! Who can prevent you? But people are not doing anything. Suffering has become their life-style. If suffering disappears, what will they do? They feel that nothing will be left; there will be nothing to complain about.

Meditate over your suffering, and see that somewhere deep down you must be helping it -- unconsciously maybe, but your support is needed. Otherwise suffering cannot exist without your support. Just withdraw your support, and suffering disappears. You are a willing partner to it. You may find so many rationalizations; rationalizations can be found, but they are all rationalizations. If you want to deceive yourself they are very good; but if you want to wake up, drop all rationalizations. Simply see the fact that you are suffering, and that life is not MEANT to be suffering, it is meant to be a celebration. And at any moment things can be changed.

But something drastic will be needed. You have suffered so long, you have become so accustomed to it, that unless you do something drastic, a quantum leap, you will not be able to get out of it.

Become a sannyasin: that will be something drastic. Take a jump into something new, try something new that you have never done before.

And remember, the ego is always attached to suffering. why is the ego always attached to suffering? Because the ego feeds on suffering; you feel like a great martyr. The ego disappears when you are happy, really happy. Enjoy, and the ego is not found.

That's why if you have chosen an egoistic life-style you will never be able to get out of suffering. You may change your sufferings, but you will create new sufferings again. You may divorce one woman, and you will get married very soon to the same type of woman again. You may drop your husband, but it will not be long before you will get another person of exactly the same type, because your ego will start feeling starved.

The ego exists as the center of suffering. When you are in a joyous state, have you ever looked in? there is no ego found. In fact joy and egolessness are the same phenomenon, they are not different. So if you really want to get out of suffering, you will have to be ready to sacrifice the ego and all the gratification that it gives to you.

Unself yourself -- listen to Sanai -- and in that unselfing, you will be able to get out of all suffering.

And don't go on blaming others; there is no point in blaming others. Take the whole responsibility -- that is manly, that is courage. Take the whole responsibility on your own shoulders. This is an old trick, to go on throwing the responsibility on somebody else: "What can I do? The family is such, the people are such, the society is such, what can I do? I have to suffer."

You WANT to suffer, that's why you throw the responsibility on others. Otherwise, any moment that you decide to get out of it, nobody can prevent you, nothing can ever obstruct you.

Take the responsibility totally as your own. If you WANT to suffer, then suffer. But then don't complain -- then enjoy it! This is your choice. Then get deeper and deeper into your own mud, but don't talk about suffering any more -- this is your choice. If you call it suffering, then watch the whole mechanism of suffering. If you want to protect yourself as an ego, then you have to suffer. If you want to throw the responsibility on others, then you have to suffer.

The only revolution possible is through taking the whole responsibility on yourself. "I am the cause of my suffering. Hence I can be the cause of my bliss."

This declaration is what sannyas is all about, or Sufism is all about, or Zen is all about. The essential religion is taking the whole responsibility for whatsoever you are. And immediately an insight arises: "If I am responsible for my suffering, then it is simple, I can drop it. It is my choice. I will not choose it any more."

A Sufi mystic who had always remained happy was asked... For seventy years people had watched him, he had never been found sad. One day they asked him, "What is the secret of your happiness?" He said, "There is no secret. Every morning when I wake up, I meditate for five minutes and I say to myself, "Listen, now there are two possibilities: you can be miserable, or you can be blissful. Choose." And I always choose to be blissful."

All alternatives are open. Choose to be blissful. And then there are people who can be blissful even when they are imprisoned, and there are people who remain miserable even when they are living in marble

palaces. It all depends on you.

When Alexander came to India, on the way, he met Diogenes. Alexander was interested in Diogenes -- opposites are always interested in each other. He stopped his armies and said, "For one day, have a rest. I would like to go and see Diogenes. I have always wanted to see him, we are so close, just a few miles away, and I would like to have a visit."

He went. It was early morning, must have been a morning like this -- winter, cold -- and Diogenes was lying naked on the bank of the river, taking a sunbath; a naked fakir, he had nothing with him. And Alexander the Great, who had everything with him, was standing by his side. For the first time, Alexander felt very poor. Diogenes was so rich in his nakedness. His face was so graceful, so beautiful; his whole body was radiating joy.

Alexander said to Diogenes, "I am very happy to see you. I would like to give you a present."

Diogenes said, "What can you give to me? Because I don't see that you have anything! You look so poor that in fact I would like to give something to you. I would like to give God to you, because that is all that I have. You are a great emperor, that is true, but all that you can give to me is not my need, is not my desire; it will be an unnecessary burden to me. But if you are really interested in giving me something, then please just move yourself from that side to the other side of me, because you are preventing the sun -- and I will be thankful my whole life."

It was a shock to Alexander the Great that Diogenes needed nothing, he was so fulfilled, so contented. Departing, he said to Diogenes, "When I have conquered the world I would also like to live like you."

Diogenes said, "But why make this condition of conquering the world first? Look: I have not conquered the world, and yet I am so happy. You can also be happy. And this place is big enough, you can also be here. The bank is so big: throw off your clothes and have a good rest, and see the beauty of the sun and the morning. Rest NOW!"

Alexander said, "Yes, I would like to rest, but not now. When I have conquered the world."

Diogenes said, "Nobody has ever been able to rest THEN, rest is possible only NOW. Tomorrow never comes. And who has ever been able to conquer the world? By the time you are a conqueror, life has gone by. You will die halfway; you will never be able to rest."

And that's how it happened. Alexander never go back home. Going back from India after his great conquest, he died on the way.

And then there is another story. By coincidence, Alexander and Diogenes died on the same day and they met on the way towards the other world, while crossing the river that separates this world from that. Alexander was ahead, because he had died a few minutes earlier, and Diogenes was just following him. When they were crossing the river, Alexander became aware that somebody was coming behind him. He looked back -- it was Diogenes. He was shocked very much, because now this man would say, "Look: I told you that your journey would remain incomplete."

Just to save face, he started laughing. Diogenes asked, "Why are you laughing? Your laughter is shallow, but still, why are you laughing?"

Alexander said, "I am laughing to see that we have met again. Strange is this meeting -- the meeting of an emperor and a beggar." Diogenes was a beggar.

But Diogenes laughed even louder than Alexander. I don't think anybody else would have laughed like Diogenes did, crossing the river that separates this world from that. Alexander said, "Why are YOU laughing?"

He said, "I am laughing because you are right, the meeting is strange -- the meeting of an emperor with a beggar. But you don't understand who is the emperor and who is the beggar. I am the emperor and you are the beggar: that is the really strange thing. That's why I am laughing."

And it is said, Alexander bowed down his head in sadness. It was such an absolute truth, how could he deny it? Empty-handed he had entered into the world, empty-handed he was coming back. He had never known a moment of joy. And this man, Diogenes, he lived in joy, he lived a blissful life, he lived the life of being.

Let me remind you again, there are three possibilities: being, doing, having. Having is the lowest possibility, people who live through having: have this, have that. A little better is the world of doing, but just a little better: do this, do that.

The highest is the world of being. There is no desire to do, no desire to have anything: one simply is.

And it is not that one is inactive; great creativity flows but it is no longer a doing. One is not a doer: God is the doer. One is in the state that Sufis call FANA: one is no more, one is just a hollow bamboo, and God starts singing his song and the hollow bamboo becomes a flute.

When you are just a being, you become a flute. And then life is a song and a dance and a bliss and a benediction.

The last question:

BELOVED MASTER,

THANK YOU FOR GIVING US A KEY TO THE GARDEN. THERE IS A MYSTERIOUSLY FAMILIAR AIR TO HAKIM SANAI, NOT THAT I REMEMBER EVEN HAVING HEARD THIS -- BUT IT FEELS LIKE HOME.

Pradeepa, you may not know -- how can you know it? But I have told you before too that you are basically a Sufi. Hence you feel at home with Hakim Sanai. In your past lives you have been with Sufis. And all Sufis are alike: if you have seen one Sufi you have seen all, the taste is the same.

There is a dervish song, a Sufi song. Meditate over it.

It may be said: "They came in vain."
Let it not be that they came in vain.

We leave this, the bequest, to you;
We finished what we could, we left the rest to you.

Remember, this is work entrusted --
Remember, beloved, we shall meet again.

Life is an eternal pilgrimage: we go on meeting again and again.

Pradeepa, that's why it feels to you: THERE IS A MYSTERIOUSLY FAMILIAR AIR TO HAKIM SANAI, NOT THAT I REMEMBER EVER HAVING HEARD THIS -- BUT IT FEELS LIKE HOME.

You have lived with Sufis before, you are again living with a Sufi.

It may be said: "They came in vain."
Let it not be that they came in vain.

We leave this, the bequest, to you;
We finished what we could, we left the rest to you.

Remember, this is work entrusted --
Remember, beloved, we shall meet again.

Until You Die

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THERE WAS A RICH AND GENEROUS MAN OF BOKHARA. BECAUSE HE HAD A HIGH RANK IN THE INVISIBLE HIERARCHY, HE WAS KNOWN AS THE PRESIDENT OF THE WORLD.
EVERY DAY HE GAVE GOLD TO ONE CATEGORY OF PEOPLE -- THE SICK, WIDOWS, AND SO ON.
BUT NOTHING WAS GIVEN TO ANYONE WHO OPENED HIS MOUTH.
NOT ALL COULD KEEP SILENT.
ONE DAY IT WAS THE TURN OF THE LAWYERS TO RECEIVE THEIR SHARE OF THE BOUNTY. ONE OF THEM COULD NOT RESTRAIN HIMSELF AND HE MADE THE MOST COMPLETE APPEAL POSSIBLE.
NOTHING WAS GIVEN TO HIM.
THIS, HOWEVER, WAS NOT THE END OF HIS EFFORTS. THE FOLLOWING DAY INVALIDS WERE BEING HELPED, SO HE PRETENDED THAT HIS LIMBS HAD BEEN BROKEN.
BUT THE PRESIDENT KNEW HIM, AND HE OBTAINED NOTHING.
AGAIN AND AGAIN HE TRIED, EVEN DISGUISING HIMSELF AS A WOMAN, BUT WITHOUT RESULT.
FINALLY THE LAWYER FOUND AN UNDERTAKER AND TOLD HIM TO WRAP HIM IN A SHROUD. `WHEN THE PRESIDENT PASSES BY,' SAID THE LAWYER, `HE WILL PERHAPS ASSUME THAT THIS A CORPSE, AND HE MAY THROW SOME MONEY TOWARDS MY BURIAL - AND I WILL GIVE YOU A SHARE OF IT.'
THIS WAS DONE. A GOLD PIECE FROM THE HAND OF THE PRESIDENT FELL UPON THE SHROUD.
THE LAWYER SEIZED IT OUT OF FEAR THAT THE UNDERTAKER WOULD GET IT FIRST.
THEN HE SPOKE TO THE BENEFACTOR: `YOU DENIED ME YOUR BOUNTY -- NOTE HOW I HAVE GAINED IT!'
`NOTHING CAN YOU HAVE FROM ME,' REPLIED THE GENEROUS MAN, `UNTIL YOU DIE.'

THIS IS THE MEANING OF THE CRYPTIC PHRASE `MAN MUST DIE BEFORE HE DIES.' THE GIFT COMES AFTER THIS `DEATH' AND NOT BEFORE. AND EVEN THIS `DEATH' IS NOT POSSIBLE WITHOUT HELP.

THERE ARE religions and religions, but Sufism is *the* religion -- the very heart, the innermost core, the very soul.

Sufism is not part of Islam; rather, on the contrary, Islam is part of Sufism. Sufism existed before Mohammed ever was born, and Sufism will exist when Mohammed is completely forgotten. Islams come and go; religions take form and dissolve; Sufism abides, continues, because it is not a dogma. It is the very heart of being religious.

You may not ever have heard of Sufism and you may be a Sufi -- if you are religious. Krishna is a Sufi, and Christ too; Mahavir is a Sufi, and Buddha too -- and they never heard about the word, and they never knew that anything like Sufism exists.

Whenever a religion is alive, it is because Sufism is alive within it. Whenever a religion is dead, it

shows only that the spirit, the Sufi spirit, has left it. Now there is only a corpse, howsoever decorated -- in philosophy, metaphysics, in dogmas, doctrines -- but whenever Sufism has left, religion stinks of death. This has happened many times. This is happening already almost all over the world. One has to be aware of it, otherwise one can go on clinging to a dead corpse.

Christianity has no Sufism now. It is a dead religion -- the Church killed it. When `church' becomes too much, Sufism has to leave that body. It cannot exist with dogmas. It can well exist with a dancing soul, but not with dogmas. It cannot exist with theology. They are not good companions. And with popes and priests it is impossible for Sufism to exist. It is just the opposite! Sufism needs no popes, no priests; it needs no dogmas. It is not of the head; it belongs to the heart. The heart is the Church, not an organized church, because every organization is of the mind. And once the mind takes possession, the heart has simply to leave that house completely. The house becomes too narrow for the heart. The heart needs the whole of the sky. Nothing less than that will do.

It cannot be confined in churches. The whole existence is the only church for it. It can throb under the sky. It can throb in freedom. But it dies when everything becomes a system, an organized pattern, a ritual -- the state of Sufism simply disappears from there.

Christianity killed Jesus. Jews could not kill him. They crucified him, of course, but they failed. They could not kill him. He survived crucifixion. That is the meaning of resurrection -- not that physically Jesus survived, but that the crucifixion proved futile. Jews could not kill him. They tried, but Jesus survived. Where Jews failed, Christians succeeded. They killed him with out any crucifixion. They killed him through prayer. They killed him through dogma. They killed him through organization. Followers succeed where enemies fail. Apostles succeed where enemies fail.

Christianity is now a dead religion because it cannot allow Sufism to exist within its soul. It is afraid of Sufism. Every dogma is always afraid, because Sufism means infinite freedom, no confinement, no limitations. It is more like love and less like a logical syllogism. It is more of a poetry, less of a prose. it is irrational.

That's why every rational theology is afraid of it. Once you give an opening to the irrational, you don't know where you are. And remember: God is also irrational, and it is beautiful that He is irrational -- otherwise He would have been a professor of philosophy in some university, or a pope, or a priest, but not existence.

Sufism has died many deaths in many religions. Jainism is a dead religion. It flourished once beautifully and gave birth to such a great mystic as Mahavir. Then suddenly the river disappeared; only the dry riverbed has remained. No river flows now, no greenery on the bank. It has become a desert land, completely deserted. What happened? Jainist followers became too intellectual, mathematical, logical. Out of the mystery of Mahavir they created doctrines and arguments. They became too calculative, too clever, and the spirit was killed. In Christianity, Sufism had to leave because of too much church ritual. In Jainism, Sufism had to leave because of too much intellectual, theological, philosophical effort.

Remember this: Sufism is not a church. It doesn't belong to any religion. All religions, when alive, belong to it. It is a vast sky of a particular quality of consciousness. How does it happen? How does one become a Sufi? Not by belonging to a particular order, but by dropping from the head to the heart, one becomes a Sufi.

You can exist in two ways. Either you can exist as a head-oriented person -- you will succeed in the world. You will accumulate many riches, prestige, power. In politics you will be a successful man. In the eyes of the world you will become a pinnacle to be imitated. But in the inner you will fail completely, you will fail utterly -- because into the inner the head-oriented person cannot enter at all. Head moves outwardly; it is an opening to the other. Heart opens inwardly; it is an opening to yourself. You can exist either as a head-oriented person, or you can exist as a heart-oriented person. When your energy, your life-energy, falls from the head towards the heart, you become a Sufi.

A Sufi means a man of the heart, a man of love; a man who doesn't bother from where this universe comes, who doesn't bother who created it, who doesn't bother where it is leading; in fact, who doesn't ask any questions -- rather, on the contrary, he starts living. Existence is there: only fools bother about from where it comes. Only fools, I say. They may have shrouded themselves in very cunning philosophical words, but they are fools. A man who is wise lives the existence. It is here and now! Why bother from where it comes? What does it *matter* from where it comes? Whether somebody creates it or not is irrelevant. You are here, throbbing, alive -- dance with existence! live it! be it! and allow it to happen in its total mystery within you.

And this is the miracle: a person who doesn't bother from where it comes, a person who doesn't ask questions, receives the answers. A man who is not curious, but celebrating whatsoever is there -- whatsoever is the case he is celebrating it -- suddenly becomes aware of the very source, and suddenly becomes aware of the very culmination. End and beginning meet in him -- because he himself becomes the mystery. Now the mystery is not something which is there as an object that you have to go around and around and see and look at and observe. No, because that is not the way to know it. That is the way to miss it. You may go around and around, about and about, but you will never penetrate into it. How can you know? You are beating around the bush. Your attack is on the periphery. Rather, penetrate into it, go to its center -- become it.

And you *can* become, because you are part of it.

And you *can* become, because it is part of you.

And then suddenly all questioning dissolves. Suddenly the answer is there. It is not that you have come to a solution of your problems. No. There are no problems at all. When there are no problems at all, for the first time you become capable, capable of living the mystery that is life, capable of living God, capable of being gods.

A great Sufi -- you must have heard his name, Al Hillaj Mansoor -- was killed by Mohammedans, because he said, `ANAL HAK, I am the God.' When you penetrate into the mystery of life, it is not that you are an observer, because an observer is always an outsider -- you become one with it. It is not that you swim in the river, it is not that you float in the river, it is not that you struggle into the river. No -- you become the river. Suddenly you realize the wave is part of the river. And the contrary is also true: that the river is part of the wave. It is not only that we are parts of God -- God is also part of us.

When Al Hillaj Mansoor asserted, `I am God,' Mohammedans killed him. Sufism is always killed by religious people, so-called religious people -- because they cannot tolerate it; they cannot tolerate a man asserting that he is God! Their egos feel offended. How can a man be a God? But when Al Hillaj says, `I am God,' he is not saying, `I am God and you are not'; he is not saying, `I am God and these trees are not'; he is not saying, `I am God and these stones, rocks are not.' Asserting that `I am God' he is asserting that the whole is divine, sacred. Everything *is* divine.

So these people, fanatics, believers in dogmas -- they said that God created man, so man can only be a creature, not a creator; and this is profanity, the very apex of profanity to assert that `I am God' -- they killed him. And what was Mansoor saying when they killed him? He said loudly to the sky, `You cannot deceive me! Even in these murderers I see you -- you cannot deceive me. You are here in these murderers! And in whatsoever form you come, my God, I will know you, because I have known you.'

Sufism is not thinking about existence, it is being existence. It is not thinking, it is not doing something about existence. It is neither thought nor action. It is being.

And right now, without any effort, you can be a Sufi. If you stop thinking, and if you drop the idea of doing something, if you drop the idea of being a thinker and a doer, if you simply are content to be, suddenly you are a Sufi. And this will be my effort while I am talking about Sufism: not to indoctrinate you, not to make you more knowledgeable, but to make a Sufi out of you.

Sufis sing, they don't give sermons, because life is more like a song and less like a sermon. And they dance, and they don't talk about dogmas, because a dance is more alive, more like existence, more like the birds singing in the trees, and the wind passing through the pines; more like a waterfall, or clouds raining, or grass growing. The whole life is a dance, vibrating, throbbing, with infinite life.

Sufis like to dance; they are not interested in dogmas. And they tell beautiful stories. Life is more like a story, less like a history. And Sufis have created beautiful small stories. On the surface, you may miss. On the surface, it will look just like an ordinary anecdote. But if you penetrate deep, Sufi stories are very much pregnant -- pregnant with significance, pregnant with the significance of the Ultimate. So I will tell you a few stories, discuss the stories, to help you penetrate into the deeper core. Just to make you understand a few things about the heart, to help you, your energy, your whole being, for a new journey toward the heart. To push you -- because you will be afraid.

The heart is the most dangerous thing in the world.

Every culture, every civilization, every so called religion, cuts every child off from his heart. It is a most dangerous thing. All that is dangerous comes out of the heart. Mind is more secure, and with the mind you know where you are. With the heart, no one ever knows where one is. With the mind, everything is calculated, mapped, measured. And you can feel the crowd always with you, in front of you, at the back of you. Many are moving on it; it is a highway -- concrete, solid, gives you a feeling of security. With the heart

you are alone. Nobody is with you. Fear grips, fear possesses you. Where are you going? Now you no longer know, because when you move with a crowd on a highway, you know where you are moving because you think the crowd knows.

And everybody is in the same position: everybody thinks, `So many people are moving, we must be moving somewhere; otherwise, why so many people, millions of them, moving? They must be moving somewhere.' Everybody thinks like that. In fact, the crowd is not moving anywhere. No crowd has ever reached any goal. The crowd goes on moving and moving. You are born, you become part of the crowd. And the crowd was already moving before you were born. And then a day comes when you are finish ed, you die, and the crowd goes on moving, because new ones are always being born. The crowd never reaches anywhere! -- but it gives a feeling of comfort. You feel cozy, surrounded by so many people wiser than you, older than you, more experienced than you; they must know where they are moving -- you feel secure.

The moment you start falling towards the heart... and it is a falling: falling like falling in an abyss. That's why when somebody is in love, we say he has fallen in love. It is a fall -- the head sees it as a fall -- someone has gone astray, fallen. When you start falling towards the heart you become alone; now nobody can be with you there. You in your total loneliness. Afraid, scared you will be. Now you will not know where you are going, because nobody is there and there are no milestones. In fact, there is no concrete solid path. Heart is unmapped, unmeasured, uncharted. Tremendous fear will be there.

The whole of my effort is to help you not to be afraid, because only through the heart will you be reborn. But before you are reborn, you will have to die. Nobody can be reborn before he dies. So the whole message of Sufism, Zen, Hassidism -- these are all forms of Sufism -- is how to die. The whole art of dying is the base. I am teaching you here nothing except that: how to die.

If you die, you become available to infinite sources of life. You die, really, in your present form. It has become too narrow. You only survive in it -- you don't live. The tremendous possibility of life is completely closed, and you feel confined, imprisoned. You feel everywhere a limitation, a boundary. A wall, a stone wall comes wherever you move -- a wall.

My whole effort is how to break these stone walls. And they are not made of stone -- they are made of thoughts. And nothing is more like rock than a thought. They are made of dogmas, scriptures. They surround you. And wherever you go, you carry them with you. Your imprisonment you carry with you. Your prison is always hanging around you. How to break them?

The breaking of the walls will appear to you like a death. It is in a way, because your present identity will be lost. Whosoever you are, that identity will be lost. You will be that no more. Suddenly something else.... It was always hidden within you, but you were not aware. Suddenly a discontinuity. The old is no more there, and something utterly new has entered. It is not continuous with your past. That's why we call it a death. It is not continuous: a gap exists.

And if you look backwards, you will not feel that whatsoever existed before this resurrection was real. No, it will appear as if you saw it in a dream; or it will appear as if you read it somewhere in a fiction; or, as if somebody else related his own story and it was never yours -- somebody else's. The old completely disappears. That's why we call it a death. An absolutely new phenomenon comes into existence. And remember the word `absolutely'. It is not a modified form of the old; it has no connection with the old. It is resurrection. But resurrection is possible only when you are capable of dying.

Sufism is a death and a resurrection. And I call it *the* religion.

Let us now enter into this beautiful story.

THERE WAS A RICH AND GENEROUS MAN OF BOKHARA. BECAUSE HE HAD A HIGH RANK IN THE INVISIBLE HIERARCHY, HE WAS KNOWN AS THE PRESIDENT OF THE WORLD.
EVERY DAY HE GAVE GOLD TO ONE CATEGORY OF PEOPLE -- THE SICK, WIDOWS, AND SO ON.
BUT NOTHING WAS GIVEN TO ANYONE WHO OPENED HIS MOUTH.
NOT ALL COULD KEEP SILENT.

Go slowly with me:

THERE WAS A RICH AND GENEROUS MAN OF BOKHARA.

It is a difficult combination: `rich and generous'. The poor are always generous, the rich never. That's

how they become rich. If a rich man is generous, a revolution has happened. A rich man becomes generous only when he has attained to a deep under standing that riches are useless. When he has come to know that all that this world can give is not worth taking, only then does generosity become possible -- then he starts sharing. Otherwise, you go on accumulating more and more and more. The mind goes on asking for more. There is no end to it. If you are not alert, all the riches of all the worlds will not be enough -- because the mind does not bother what you have. It simply goes on saying: `More!'

It is said that when Alexander the Great was coming to India, he met a great mystic, Diogenes. Diogenes is one of the great Sufis. Diogenes used to live naked, just like animals. He was so beautiful in his nakedness -- because it is ugliness that we try to hide, not beauty.

Why do you want to hide your body from others? What is wrong with it? Society, civilization, culture, they have conditioned your minds to believe that something is wrong with the body. You feel guilty if you are caught naked. And laws exist and courts to force you not to be naked. And the whole of nature is naked. And it is so beautiful! Only man has gone ugly somewhere.

Some day, when man becomes more aware, man will be less and less attached to clothes. They may be used as utilities: the weather is cold -- of course, you have to cover your body; but when the weather is pleasant and one can be like a simple, innocent animal, one has to be. Completely hidden under clothes, your bodies have left the sensitivity to feel. To feel the touch of the rays of the sun, and to enjoy it, you have completely forgotten the language. To feel the wind on your naked body, as trees feel, and dance, you have completely forgotten. Only your face has been left, only your head. Otherwise, your whole body has been numbed.

Diogenes lived naked, but his nakedness was very, very beautiful -- because it was innocent. You can live naked as a perversion also. Then it will not be beautiful. Then you may be an exhibitionist -- something has gone wrong in your psychological world. Diogenes lived naked like animals. And Alexander, it is said, felt jealous. He was robed in the costliest costumes possible and he felt jealous, it is said, seeing Diogenes naked. So beautiful! -- envious. He asked, `How can I also be like you? -- so innocent, so beautiful.'

Diogenes said, `There is no *how* to it.' And he was lying down on a bank of a river in the sand. It was morning and the sun was rising, and he must have been enjoying the poetry that comes through the sands to the naked body, the subtle messages, the warm sun falling on him.

Diogenes said, `There is no need to ask for any how. This bank is big enough for both of us. You throw your clothes and lie down with me!'

There is no *how* to ask. Why ask how? How is a trick of the mind to postpone. If you ask how, then you are asking how to postpone -- because you are saying there must be something to be practiced. And practice will take time. And, of course, you cannot practice right now. Tomorrow comes in. And once the tomorrow comes in, then you are done.

Said Diogenes, `There is no question of how! You just lie down and rest! And this bank is enough for both of us.'

Alexander said, `Some day, I always dream that some day there will be a possibility -- when I have conquered the whole world.I am waiting for that day, then I will also relax and rest.'

Diogenes laughed and said, `Then you are foolish, because Diogenes can rest and relax without conquering the whole world. So why should you make it a condition that when you have conquered the whole world, then you will rest and relax? And I tell you: then it is not going to happen ever, because the mind will ask for more and more. And when you have conquered this world, then the mind will ask, "Is there any other world?"'

And it is reported that when Diogenes said this, that there is no other world but the mind will ask, `Is there any other world?' suddenly Alexander felt sad. The sadness came immediately to him, knowing that there is no other world. Once you have conquered this world, then what will you do? There is no other world to conquer. The mind will feel very much frustrated.

The mind goes on for more and more and more. It doesn't bother what you have: you may be a beggar -- it asks for more; you may be an emperor -- it asks for more. The nature of the mind is to ask for more. It is not relevant what you have. It is the very nature of the mind just to go on asking for more. A rich man goes on asking for more, and remains poor. He goes on desiring for more, and remains poor. It is difficult to find a *really* rich man.

In my whole life I have come across only one man who was really rich. I have come across many, many rich men, but only one man who was really rich. And why was he really rich? He was rich because he understood the futility of it all. When I met him for the first time he brought thousands of rupees, poured

them on my feet. I said to him, `Right now I don't need them. If some day I need them I will send a message.'

That old man started weeping and crying. I couldn't under stand what was the matter. He said, `Don't say that -- because I am so poor I have nothing else to give you except money.' He said, `I am so poor! I have nothing else to give to you except money. And if you reject my money, it feels you have rejected me because I have nothing else. Money I can give. That only I have -- nothing else.'

This is a man who has come to understand that riches are not real riches, and a man remains poor.

THERE WAS A RICH AND GENEROUS MAN OF BOKHARA.

`Generous' means he has really lived through riches, experienced the world, has come to a decision that this world is nothing more than a dream. And riches only give you an *illusion* of being rich, but they don't *make* you really rich. This man is disillusioned. That's why he has become generous. Now he can share. Now he can give all! Now there is no question. Now he is not asking for more. On the contrary, whatsoever he has, he is distributing and sharing with others.

BECAUSE HE HAD A HIGH RANK IN THE INVISIBLE HIERARCHY...

And such a man immediately becomes very high in the world of consciousness. If you can share whatsoever you have, suddenly you rise in the hierarchy of the invisible. In this world you may look like a beggar; in the other world, for the first time, you have become the emperor.

Buddha renounced his palaces, his kingdom, his riches, and became a beggar. When he came back to his capital town, his father was very angry -- as all fathers are. It is difficult to find a father who is not angry with the son, because whatsoever you do, it makes no difference. You may become a criminal, he will be angry; you may become a saint, he will be angry. Even if you become a Buddha... the father was angry. Because you can never fulfill anybody's expectations; that is impossible. How can *you* fulfill anybody else's expectations? He could not fulfill them himself, and he expects *you* to fulfill them. So whatsoever you do will be wrong.

The father was very angry. And Buddha had become Enlightened. He had come, a totally transformed being, resurrected. He was surrounded by infinite light, and a silence. It is said that whenever Buddha would move, wherever he would move, even trees would feel his presence and flowers would come out of season. Wherever he would move, for twelve miles surrounding his body, suddenly a deep silence would happen. But a father is an exception.

The father was angry; he couldn't feel the silence; he couldn't feel the light -- he could see only a vagabond, a beggar. And he said, `It is enough! Now you have fooled around enough. Come back! And my doors are still open. Look at yourself: a son of an emperor -- asking for your food in the same capital, begging. Look at your begging bowl, your torn clothes, almost rags! What are you doing to yourself? I feel ashamed of you! But I have a heart, the heart of a father, and my doors are not closed. You have hurt me deeply, but still I have the heart of a father. Come back! Don't move like a beggar -- be an emperor!'

And it is said that Buddha said, `I was a beggar. Now I have become an emperor -- but how to convince you? I was a beggar when I lived in the palace. When you thought I was going to be the heir of your kingdom, I was a beggar and I was imprisoned. Now I am totally free. And for the first time I have understood what it means to be an emperor. But how to convince you?'

The moment you start sharing, you show that your consciousness has reached a point, a growth. A grown-up man always shares. If you cling to your things, you are not grown-up yet; you are juvenile. Why? Because you can possess a thing only if you share. There is no other possession. If you cling to a thing, it shows that the thing is bigger than you, bigger than your love, bigger than your being. That's why you cling to the thing. Your soul is in the possessions. You cannot share, you cannot be generous.

BECAUSE HE HAD A HIGH RANK IN THE INVISIBLE HIERARCHY, HE WAS KNOWN AS THE PRESIDENT OF THE WORLD.

Sufis confer such titles on their beggars: `President of the World.' Don't misunderstand! He is not a president in the sense Ford is, or Nixon was. They are the poorest men in the world, the very last, in a deep

illusion that they are the first. This man must have removed himself to the very last. Only those who are disillusioned with the world can stand at the very end. They can become the very last. And Jesus says, `Those who are last in this world will be the first in the Kingdom of my God.' Jesus must have been talking about such a man -- rich, generous. And I tell you: if you are generous, you are rich; and if you are not generous, you may be in an illusion that you are rich, but you are poor.

Generosity is the real richness.

And to be generous, to share, you don't need many things. To be generous, you just have to *share* whatsoever you have. You may not have much -- that is not the point. Who has much? Who can ever have enough? It is never much, it is never enough. You may not have anything at all, you may be just a beggar on the road, but still you can be generous.

Can't you smile when a stranger passes by? You can smile, you can share your being with a stranger, and then you are generous. Can't you sing when somebody is sad? You can be generous -- smiles cost nothing. But you have become so miserly that even before smiling you think thrice: to smile or not to smile? to sing or not to sing? to dance or not to dance? -- in fact, to be or not to be?

Share your being if you have nothing. And that is the greatest wealth -- everybody is born with it. Share your being! Stretch your hand, move towards the other, with love in the heart. Don't think anybody is a stranger. Nobody is. Or, everybody is. If you share, nobody is. If you don't share, everybody is.

You may be a very rich man, but a miser, a non-sharing one. Then your own children are strangers, then your own wife is a stranger -- because how can you meet a miserly man? He is closed. He is already dead in his grave. How can you move towards a miserly man? If you move, he escapes. He is always afraid, because whenever somebody comes close, sharing starts. Even shaking hands a miserly man feels is dangerous, because who knows? -- friendship may grow out of it, and then there is danger.

A miserly man is always alert, on guard, not to allow anybody too close. He keeps everybody at a distance. A smile is dangerous because it breaks distances. If you smile at a beggar on the road, the distance is bridged. He is no more a beggar, he has become a friend. Now, if he is hungry, you will have to do something. It is better to go on without smiling. It is safe, more economical, less dangerous -- no risk in it.

It is not a question of sharing something. It is a question of simple sharing -- whatsoever you have! If you don't have anything else, you have a warm body -- you can sit close with somebody and give your warmth. You can smile, you can dance, you can sing; you can laugh, and help the other to laugh. And when two persons laugh together, their beings are one in that moment. When two persons can smile together, suddenly all distance dissolves -- you are bridged.

So don't think that to be generous you have to be rich. Just the contrary is the case: if you want to be rich, be generous. And so many riches are always available; so many gifts you bring with your life, and you take with your death with yourself. You could have shared, and through sharing you would have become aware how rich existence makes you, and how poor you live.

And the more you share, the more your being starts flowing. The more it flows, newer springs are always filling the river again and again. And you remain fresh.

Only a generous man is fresh. A non-generous man, a closed, miserly man, becomes dirty -- bound to become so. It is just like a well. Nobody comes to it, and the well is not ready to give its water to anybody, then what will happen to the well? Fresh springs will not be supplying it because there is no need. The old water will become more and more dirty. The whole well will be dead. Fresh, living waters are not coming into it. This is how it has happened to many of you.

Invite people to share you.

Invite people to drink you.

That is the meaning when Jesus says: `Drink me! Eat me!' The more you eat him, the more Jesus grows. The more you drink him, the more fresh waters are flowing in. The riches that life has endowed you with are not limited. But only a generous man can know about it. They are unlimited. You are not a company with limited sources -- you are a company with unlimited sources. Behind you is hidden the Divine. Nobody can exhaust it. Sing as many songs as you can: you will not be exhausted; rather, on the contrary, better and better songs will be coming in.

It is said of one of the greatest poets of India, Rabindranath Tagore, that when he was dying, a friend came to him, a literary friend, a great critic. And he said, `You can die in deep contentment, because you have sung so many songs. Nobody ever before has sung so many.' Rabindranath has written six thousand songs. The great English poet, Shelley, has written only two thousand. Rabindranath has written six thousand poems. And every poem is a marvel in itself, a beautiful diamond, unique. The friend was right.

He said, `You can die with deep contentment, fulfilled. You have sung so many songs. Not even a Kalidas, not even a Shelley, can compete with you.' And when he was saying this, tears were flowing in Rabindranath's eyes. He couldn't believe it. He said, `You -- and crying! Are you afraid of death? I could never believe that a man who has been singing his whole life that death is the great friend -- afraid of death?'

Rabindranath said, `No, not afraid of death. Death is beautiful, as beautiful as life. I am weeping and crying because better and better songs were coming lately. Up to now I was just a child. Now a maturity was happening, and God was giving me more and more. The more I sang, the more was flowing out of me. In fact, now the *veena* was ready and the time has come to leave. This is unjust. Now I was feeling ready to really sing!'

But I tell you: even if Rabindranath had lived one thousand years, the same would have been the case -- because it is everflowing. You share and you know it is ever-flowing. You sing and you know it is ever-coming. There is no end to it. Even after a thousand years, Rabindranath would have died with tears in the eyes, because more was flowing. Nobody can exhaust it. God is inexhaustible. And you have God within you. Why are you so miserly?

Miserly, you become poor.

Generous, you become rich.

And generous you can become right now, as you are, because there is nothing else to it. You have simply to understand -- and become! Nothing is lacking. All that you need to be generous is already the case.

Of course: he was known as the President of the World.

EVERY DAY HE GAVE GOLD TO ONE CATEGORY OF PEOPLE -- THE SICK, WIDOWS AND SO ON. BUT NOTHING WAS GIVEN TO ANYONE WHO OPENED HIS MOUTH.

NOT ALL COULD KEEP SILENT.

Very, very deep, pregnant lines.

If you go to the temple and your prayer becomes a desire, it will never be heard. Because a prayer is possible only when desire is not there. A desire can never become a prayer. If you ask for something, you will miss. You are not praying. And God knows whatsoever your need is.

There was a Sufi saint, Bayazid, and he always used to say: `God knows whatsoever my need is, so I have never prayed -- because that is foolish! What to say to Him? He already knows. If I say something which He knows, it is foolish. If I try to find something which He does not know, that too is foolish. How can you find such a thing? So I have simply never bothered. Whatsoever my need is, He always gives.'

But at that time, he was very very poor, hungry, rejected by the town he was passing through. Nobody was ready to give him a shelter for the night. The night was dark and he was sitting under a tree; outside the town, it was dangerous. And one disciple said, `But what about this situation? If He knows that His lover, Bayazid, is in such a trouble -- that the town has rejected him, he is hungry and without food, sitting under a tree, wild animals all around, he cannot sleep even -- what type of God are you talking about who knows everything that you need?'

Bayazid laughed and he said, `He knows that this is what I need at this moment. This is my need! Otherwise, how? -- why should it be there? God knows when you need poverty,' said Bayazid, `and God knows when you need riches. And God knows when you have to go on a fast, and God knows when you have to participate in a feast. He knows! And this is my need right now.'

You cannot ask. If you ask, it will not be given to you. In the *very* asking, you prove yourself not yet capable of receiving it. Prayer should be silent. Silence is prayer. When words come in, desires follow suddenly -- because words are the vehicles of desire. In silence, how can you desire? Have you tried it? In silence, can you desire something? How can you desire in silence? Language will be needed. All languages belong to the realm of desire. Hence the insistence of all those who know on becoming silent, because only when there is no word in your mind will desire cease completely; otherwise, with every word, desire is lurking behind.

Whatsoever you say, even if you go to the temple and the mosque and the church and you say, `I don't desire anything,' it is a desire. Just look, watch -- hidden somewhere is a desire. And you have heard that until you stop desiring, it will not be given. That's why you are saying, `I don't desire' -- to get it. But it is lurking in the back, in the shadow it is there. Otherwise what is the need to say, `I don't desire anything'?

Be silent. Only silence is prayer.

So all the prayers that you have been doing are false. All the prayers that have been taught to you are not prayers at all -- dead rituals. There is only one prayer, and that is to be silent. That is to be *so* silent that not a single word floats in the lake of your consciousness. No ripple. The lake is completely silent. It becomes a mirror. It mirrors existence. It mirrors God. In that moment of silence everything is achieved.

So, this story says:

EVERY DAY HE GAVE GOLD TO ONE CATEGORY OF PEOPLE -- THE SICK, WIDOWS, AND SO ON. BUT NOTHING WAS GIVEN TO ANYONE WHO OPENED HIS MOUTH.

This Sufi story says, `Keep your mouth completely shut' -- not only outwardly, but inwardly also. Then much will be given to you. When you don't ask, much will be given to you. When you ask, nothing will be given to you. It looks like a paradox, but it is the very foundational law of existence. Don't ask -- and suddenly you realize that much is coming.

It happened: A man came to Bayazid and he said, `Because of your teachings my life is destroyed. Twenty years ago I came to you and you told me, "If you don't ask, riches will follow you. If you don't seek, everything will be given to you. If you don't hanker after beautiful women, the most beautiful woman will come." Twenty years wasted! Not a single, not even an ugly woman has come. And no riches -- I have remained poor. You destroyed my life. What do you say now?'

Bayazid said, `It would have happened, but you were looking backwards too much, looking again and again to see whether they were coming or not. The desire was there. You missed because of desire, not because of me. You were waiting always: "Now a beautiful woman is going to come and knock at the door. Now the goddess of riches will be coming." You were not silent. You were not in a state of desirelessness.'

Sufis say: `When you don't ask, it is given.' And this teaching goes deeper than Jesus' teaching. Jesus says, `Ask and it shall be given. Knock and the doors shall be opened unto you.' And Sufis say, `Ask and it will never be given to you. Knock, you knock your head on the door, and it will be more closed than ever.'

BUT NOT ALL COULD KEEP SILENT...

even knowing this, that this man, this generous man of Bokhara, will give only if you keep silent. But it is so difficult, because the mind says, `Make an appeal! Tell him the whole situation so that more can be fetched out of him.' And the story is beautiful, because now it comes to a lawyer. Anybody else may keep his mouth shut, but not a lawyer. He knows how to make the appeal in the court. He knows how to convince and seduce the judge. He knows if you keep silent you will lose the case.

In the world, words are very, very significant. A lawyer lives by words, because the court is the very temple of *this* world. Have you seen the buildings of high courts? They are the temples now. Much is wasted on them. Why? Even temples have become tiny, but high court buildings go on getting higher and higher and bigger and bigger. In fact, the power is there -- the power of violence and murder, the power of law and language and logic. A lawyer is a logician.

He knew well that this man had a condition: if you remain silent, he will give; if you ask, he will not give -- `But even then not all could keep silent.' It is so difficult to keep silent. You know, I tell you again and again: Be silent! -- but is it so? I tell you again and again, a thousand and one times, that God is ready to give to you, but show your readiness to receive by your silence. And you have not shown it. You would like to say to God that you are really in very, very much misery, in anguish, anxiety, so that something more can be fetched out of Him.

ONE DAY IT WAS THE TURN OF THE LAWYERS TO RECEIVE THEIR SHARE OF THE BOUNTY. ONE OF THEM COULD NOT RESTRAIN HIMSELF AND HE MADE THE MOST COMPLETE APPEAL POSSIBLE. NOTHING WAS GIVEN TO HIM.
THIS, HOWEVER, WAS NOT THE END OF HIS EFFORTS.

It is difficult to get rid of a lawyer; he will find other ways. Because if it was not possible, then he would find other ways, he would find other loopholes. From somewhere else he would try to enter into the house --

maybe it is the back door....

I have a great friend. He is a very famous lawyer. He was telling me that once it happened that he was fighting a case in the court of a very saintly man -- and I know that judge also: he was really a saintly man. And he would not receive any bribery. On the contrary, if somebody tried to bribe him, it was certain he would lose the case. So what did this lawyer do? He tried to bribe him from the opposite party. He found a way. Of course, the opposite party lost the case.

He sent a man, his agent, in the name of the other party, and tried to bribe the judge. And the judge was very angry -- of course, the other party lost the case. And the other party was right. Nobody ever came to know how they lost the case. The other party was also puzzled. With such a saintly man it was absolutely certain that they were going to win. It was so simple! There was nothing involved in it. How did they lose the case?

The lawyer always finds a way. If he can enter from the front door, okay; otherwise from the back door. If in the day, okay, otherwise in the night.

THIS, HOWEVER, WAS NOT THE END OF HIS EFFORTS. THE FOLLOWING DAY INVALIDS WERE BEING HELPED, SO HE PRETENDED THAT HIS LIMBS HAD BEEN BROKEN.
BUT THE PRESIDENT KNEW HIM, AND HE OBTAINED NOTHING.

The President is symbolic here. `The President' means the higher consciousness which always knows the lower consciousness. You cannot deceive it. Unless the higher consciousness itself wants to be deceived, for certain reasons; otherwise you cannot deceive it. How can you deceive a higher consciousness?

BUT THE PRESIDENT KNEW HIM AND HE OBTAINED NOTHING.
AGAIN AND AGAIN KE TRIED, EVEN DISGUISING HIMSELF AS A WOMAN...

In Mohammedan countries you can disguise yourself as a woman and nobody will be able to know whether you are a man or a woman.

... BUT WITHOUT RESULT.

You cannot deceive higher consciousness. Never try to deceive a master. And you try, because your logical mind, the lawyer, tries in every way. It happens every day with me. It is rarely that you don't deceive me, or don't try to deceive me.

A person comes. He is happy; I see he is happy; for the first time, filled with an unknown joy. And I ask him, `How are you?' and he shrugs his shoulders and says, `So so.' Why is he trying to deceive? He would like more sympathy from me; this is what he is doing. If he says he is happy and joyful, then there is no need for any sympathy. And you are so foolish in your ways that you ask for sympathy and you could have got love -- but you ask for sympathy.

Love can be given to one who is happy, sympathy to one who is unhappy. Love cannot be given to one who is unhappy. It is impossible. He is not in the right mood. You cannot give love to him; you can only sympathize. Love can be given only when somebody is happy and flowing; then he is in the right tuning and love is possible.

I was going to give love, but you tried to deceive me -- and you got only sympathy. You cannot deceive. You are deceiving YOURSELF. But you have become so trained in your deceptions, because in the whole of your life you have been doing that.

The woman in the house is singing, humming, and happy. The moment she hears the car coming in the driveway, the husband arriving, her face changes. Now she is getting ready to ask for sympathy. She becomes sad, tired. Just a moment before she was absolutely okay, nothing was wrong with her. Just the noise of the car and she has changed. The husband is coming -- now she knows the trick: if she is unhappy, he will be sympathetic. If she is not unhappy, he will read his newspaper.

You have learnt deceptions. And they work! They work with the same level of people as you; they are also doing the same. The husband may have been humming a song while he was driving; the moment he

reaches the house he makes a pose -- tired, working the whole day for the wife and the children, dead tired, needs somebody to sympathize.

Remember: sympathy is a poor substitute for love. Never settle for sympathy. Sympathy is NOTHING! And nobody feels good when he gives sympathy to you. It looks like a burden: one has to do it; it is a duty. Somebody is ill and you have to talk to him. Somebody is ill in the hospital and you have to go and sympathize. It is a duty one has to do.

Never ask for sympathy. Be happy and love will be flowing towards you. Love is the right coin; sympathy is the wrong coin. It looks like love; it is not love.

So this is the trouble: you ask for sympathy, and when sympathy is given, you are not fulfilled -- nobody can be fulfilled by sympathy. You were needing love and you asked for sympathy. You asked for the wrong food. If it is given, it will disturb your stomach. If it is not given, it will disturb your stomach all the same.

When you are asking for sympathy and it is not given, you will become more unhappy because nobody cares about you. If it is given it will not be a fulfillment because sympathy is very thin, it is nothing. You needed real, authentic love, a flowing of the heart. You needed your husband running towards you, but then you have to become a magnetic force, a happiness. Nobody runs towards unhappiness headlong. One tries to protect oneself, moves guardedly.

But these tricks you have learned. And even when you come to me, you go on playing your tricks. You have learned them too much.

BUT THE PRESIDENT KNEW HIM AND HE OBTAINED NOTHING,
AGAIN AND AGAIN HE TRIED, EVEN DISGUISING HIMSELF AS A WOMAN, BUT WITHOUT RESULT.

You cannot disguise yourself, because a higher consciousness simply means a penetrating consciousness. Not only does it penetrate clothes -- the *burka* of a Mohammedan woman: it penetrates your body; that too is a clothing, natural. It penetrates your mind; that too is a clothing, cultural. It penetrates to the very core of your being. It reaches directly to you.

Be true, natural, loose. Whenever you encounter a higher consciousness, be natural, loose. Whatsoever you are, put everything on the table. Don't save even a trump card. Put everything, all your cards, open on the table. You will receive much love, you will receive all -- because when you put yourself completely naked you are ready to die. Unprotected, you open yourself -- you become vulnerable.
And a Master is a death.

In fact, in the old Indian scriptures it is said that a Master is a death. When you come to a Master, you are coming to a very, very deep death. Even ordinary death is not so deep, because ordinary death will not destroy much. You will remain intact in your mind; only the body will be changed. The older body will be replaced by a newer body -- but not the mind. The old mind will continue.

A Master is a great death. If you can pass through a Master and his love and his blessings, your body will die, your mind will die, your ego will die: ALL THAT CAN DIE WILL DIE -- only that which cannot die, the deathless, will remain; only the deathless you, the immortal you, the *brahma*.
FINALLY THE LAWYER FOUND AN UNDERTAKER AND TOLD HIM TO WRAP HIM IN A SHROUD. `WHEN THE PRESIDENT PASSES BY,' SAID THE LAWYER, `HE WILL PERHAPS ASSUME THAT THIS IS A CORPSE, AND HE MAY THROW SOME MONEY TOWARDS MY BURIAL -- AND I WILL GIVE YOU A SHARE OF IT.'

Now it becomes a struggle. The lawyer is trying in every way to defeat the Master so he can say, `Yes -- even you were deceived.' He is trying to have the upper hand on the Master so he can say, `You are not a higher consciousness than me.' This happens to every disciple. The disciple tries in every way with the Master to make in every way sure that `is he really higher than me?' And the disciple tries in every way to prove that `he is not higher than me, he is just like me.' Then your ego can grow more if you can come to a point and realize that `the Master is not higher than me -- he is just like me.' Then your ego is strengthened. Rather than dying through the Master, you have revived your dying ego, again you have supplied blood to it.

Every disciple when he comes to a Master is entering into a conflict. The Master will try to kill your ego completely, utterly. And you will try to save it; not only save it, but feed it, make it more vital, stronger. A disciple comes for certain reasons to a Master, and a Master exists for some other reasons. A disciple comes

tattered, sad, because in life he couldn't fulfill his ego. Now he is moving towards the other world; maybe there he can fulfill his ego: he can become a great sannyasin; he can become the topmost Enlightened man in the world; he can become this and that. The world has failed; now he tries the other world: maybe he can find some anchor and save his ego.

You come for a wrong reason to a Master. This is natural -- you are wrong, how can you come for right reasons to a Master? You have to come for wrong reasons. And the Master exists for absolutely different reasons. He attracts you, he takes you closer and closer, just to kill you -- and to kill you so utterly that the very seed of the ego is burnt. That is what Patanjali calls *nirbeej samadhi*: when the seed is so absolutely burnt that whatsoever you do with the seed, now no sprout can come out of it.

The Master is a fire. The Master is a death.

FINALLY THE LAWYER FOUND AN UNDERTAKER -- HIS LAST EFFORT TO DECEIVE -- AND TOLD HIM TO WRAP HIM IN A SHROUD. `WHEN THE PRESIDENT PASSES BY,' SAID THE LAWYER, `HE WILL PERHAPS ASSUME THAT THIS IS A CORPSE, AND HE MAY THROW SOME MONEY TOWARDS MY BURIAL -- AND I WILL GIVE YOU A SHARE OF IT.'

THIS WAS DONE. A GOLD PIECE FROM THE HAND OF THE PRESIDENT FELL UPON THE SHROUD. THE LAWYER SEIZED IT OUT OF FEAR THAT THE UNDERTAKER WOULD GET IT FIRST.

THEN HE SPOKE TO THE BENEFACTOR: `YOU DENIED ME YOUR BOUNTY -- NOTE HOW I HAVE GAINED IT!'

He's saying, `I have deceived you. Where is your higher consciousness? Mister President of the World, where is your higher consciousness? Finally, I have won over you. I am victorious. You couldn't judge whether I was dead or alive!'

`NOTHING CAN YOU HAVE FROM ME,' REPLIED THE GENEROUS MAN, `UNTIL YOU DIE.'

The generous man used it -- not that the lawyer deceived him -- now he used the situation to give him a subtle message: `NOTHING CAN YOU HAVE FROM ME, UNTIL YOU DIE. Of course, this is not real death, so you have not received real gold -- just a piece of the unreal gold of the world. False is your death, and the gold I have given is also false. But keep the message in your heart: Nothing can you have from me until you die.'

This is the whole message of the Sufi path: Die!

Die as you are so that you can become that which you really are. Die to the ego so that the Divine can be born in you. Die to the past so that you become open to the future. Die to the known so the unknown can penetrate in you. Die to the mind so the heart can start throbbing again, so that you can rediscover your own heart which you have lost completely.

You don't know what heart is! The throbbing that you hear is not the real heart; it is just the body part of the heart. There is a soul part to it, hidden behind it. These heartbeats are from the body part of the heart. In these beats, or *between* these beats, in the gaps, is the real beat of the real heart -- the soul part. This is the matter part. You have completely lost contact with the divine part of your heart. You live a loveless life, a heartless life. You are like hard rocks. Even rocks are not so hard. They can be broken -- and I say this with long and great experience. When I try to break your rock, it is very difficult, because your rock tries to protect itself in every way.

You try to protect your diseases, your illnesses. You try to protect your neurosis, your madness -- because that's what you are identified with. You think you are that. You are not.

Until you die, you will never know who you are.

Right now you can sit in a yoga posture and repeat the mantra of Maharshi Raman, `Who am I? Who am I? Who am I?' -- you will not know. That mantra will be just in the mind. Raman knew through it -- he passed through death. It happened when he was seventeen years of age. He was meditating continuously from his very childhood, must have carried the urge from the past lives. He was not like an ordinary child, not interested in this world from the very beginning. Whenever he had the opportunity he was waiting, and with closed eyes, moving into silence and deeper silence. Suddenly, when he was seventeen years of age, suddenly in meditation he felt that he was going to die. And when you are in a deep meditation and you feel that you are going to die, it is not just a feeling or a vagrant thought -- it *grips* you in your totality, because

there is no thought to fight with it. You cannot argue. It is so self evident in a silent mind that you are going to die.

And it comes to every meditator -- and blessed are those to whom it comes.

Suddenly he felt that he was going to die -- and nothing can be done: death is absolutely certain. So what to do? He was sitting under a tree. He lay down, ready to die. Accepted. Relaxed his body. No struggle with death. And he found, by and by, that the body had become cold. It was a dead corpse. Even if he had wanted to move his hand he couldn't have. The contact with the body was lost. Then he felt the mind disappearing, like when water evaporates. And soon there was no mind. The contact with the mind was lost. Then he waited and waited and waited -- when will death happen? And it never happened. He had come to the deathless. But this is a totally new man. The old man is there no more. The son to some father and to some mother is there no more. It is Raman no more. Suddenly Raman has disappeared. A Bhagwan is born: he has become divine.

When you reach to the bottom-most core of your being, the deathless, you are God. God means nothing else -- God means the immortal, the deathless!

`NOTHING CAN YOU HAVE FROM ME,' REPLIED THE GENEROUS MAN, `UNTIL YOU DIE.'

And nothing can you have from me either, until you die.

And nothing can you have from God either, until you die.

In fact, until you die, you live a death, you live dead. Your life is nothing but a slow suicide -- spread over seventy, eighty years, but a slow suicide, a slow death. From the very moment you are born, you are dying and dying and dying.

Until you die, you will live a dead life. And if you are courageous and you can take the jump into death, suddenly, for the first time, life dawns upon you. For the first time, the deathless dances within you. For the first time, what Jesus calls life abundant -- you overflow with it! Now you are no more a tiny stream in the summer, just somehow pulling together, with vast sand all around, desert. You become a flooded Ganges in the rains: overflowing, broken all bonds, broken all limitations -- life abundant.

But that never happens until you die.

So this is the paradox. Jesus says if you cling to life you will miss it; if you try to save the life, you will not have it. The only way to have it is to lose it. And this is what I call SANNYAS. It is an inner mutation. It is readiness to die, a readiness to die to the ego. One door closes, the door of the ego; another opens, the door of the deathless.

THIS IS THE MEANING OF THE CRYPTIC PHRASE `MAN MUST DIE BEFORE HE DIES.'

You have died many times -- but we are not talking about that death. That you have done many times. It has not done anything to you. You remain the same. You survive. You need a greater death.

There is a death which happens naturally, because anything that is born will die, anything that is combined together will fall apart. So your body is going to die, that is natural. It has happened millions of times, and it will go on happening if you don't become alert and aware.

There is another kind of death. The quality is totally different: a voluntary death, not a natural death. Not that the body dies, but that *you* take the jump -- that *you* die. You don't wait for the death. This is sannyas. This is taking a voluntary jump into death itself.

Through death, the deathless is achieved

THIS IS THE MEANING OF THE CRYPTIC PHRASE `MAN MUST DIE BEFORE HE DIES.' THE GIFT COMES AFTER THIS `DEATH' AND NOT BEFORE. AND EVEN THIS `DEATH' IS NOT POSSIBLE WITHOUT HELP.

That's why I am here. Alone, you will not be able to even die. Such a simple thing you cannot do alone. It is so simple -- it will be difficult for you to do it alone. A great help is needed of someone who has died before you. He can pull and push; he can create a situation in which, unknowingly, you are caught. A

Master throws a net, catches hold of many fishes. Those who are ready to die will be chosen. Those who are not ready to die yet will be thrown back into the river.

You have come to me from many parts of the world. You can go on thinking that you have come to me -- that is again a deception of the ego. I have caught hold of you, that's why you are here -- not that you have come. You think you have come and you are wrong. I have been calling you in many subtle ways, pulling you towards me. And you have come. Now you are caught in the net. Still many of you are trying not to be caught.

Sannyas is just a surrender on your part, that you allow me to do whatsoever I want to do. Surrender is a trust: `I leave -- now you do whatsoever you want to do. Now I will not interfere.' It is just like when you go to a surgeon and leave yourself in his trust, because if you don't and you say, `I have to watch what you are doing,' then surgery is not possible. You have to become completely unconscious -- and in unconsciousness, there is total surrender. Even if the surgeon kills you, you will not be there to object.

Trust means that you leave yourself in the hands of someone -- even if he is going to kill you, you are ready to pass through it. Sannyas means laying yourself down before me on the surgical table, and allowing me to cut whatsoever I want to cut. It is painful. It is very, very painful, because this surgery cannot be done in your unconsciousness -- I have to do it while you are conscious. I cannot give you morphia, I cannot use chloroform; rather, on the contrary, I give you meditations to become more alert and more aware. This is a different type of surgery, a totally different type of surgery: your awareness is needed. You have to be completely a witness so that I can cut that part which is not in fact you but with which you have become identified -- so I can show you a way where you can feel your innermost, your authentic being. It was before you were born. It is there before you die. It will be there after you are dead.

Existence goes on living in many, many forms. You need help so that you can feel the formless hidden behind the form. You are attached to the form, your eyes are closed with the form, and a great surgery is needed.

Says this Sufi saying:

> THE GIFT COMES AFTER THIS `DEATH' AND NOT BEFORE. AND EVEN THIS `DEATH' IS NOT POSSIBLE WITHOUT HELP.
>
> And help is possible if you surrender.

In fact, if you surrender, the very death we are talking about becomes possible. Surrender is like death -- that's why you are so afraid of surrendering. You try to protect yourself. You try to snatch something from me, remaining yourself -- that is not possible.

You must die. Only then can something be given to you. The gift is ready, already packed, your name written on it -- but you are not ready.

Nothing can you have from me until you die.

Until You Die

Chapter #2
Chapter title: Judge Ye Not

12 April 1975 am in Buddha Hall

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A YOUNG MAN CAME TO DHUN-NUN AND SAID THAT THE SUFIS WERE WRONG, AND MANY ANOTHER THING BESIDES.
THE EGYPTIAN REMOVED A RING FROM HIS FINGER AND HANDED IT TO HIM. `TAKE THIS TO THE MARKET STALLHOLDERS OVER THERE AND SEE WHETHER YOU CAN GET A GOLD PIECE FOR IT,' HE SAID.
NOBODY AMONG THE MARKET PEOPLE OFFERED MORE THAN A SINGLE SILVER PIECE FOR THE RING.
THE YOUNG MAN BROUGHT THE RING BACK.
`NOW,' SAID DHUN-NUN, `TAKE THE RING TO THE REAL JEWELLER AND SEE WHAT HE WILL PAY.'
THE JEWELLER OFFERED A THOUSAND GOLD PIECES FOR THE GEM.
THE YOUTH WAS AMAZED.
`NOW,' SAID DHUN-NUN, `YOUR KNOWLEDGE OF THE SUFIS IS AS GREAT AS THE KNOWLEDGE OF THE STALLHOLDERS IS OF JEWELLERY. IF YOU WISH TO VALUE GEMS, BECOME A JEWELLER.'

JESUS SAYS: `Judge ye not,' and this is one of the greatest sayings ever uttered by any man on the earth. It is one of the most impossible things for the mind. The mind judges immediately; without any grounds the mind makes a judgment. You have made many judgments without ever looking whether grounds existed for them or not. And if you look deep, you will find Jesus is right.

Every judgment is wrong because the whole world is so deeply interconnected that unless you know the whole you cannot know the part. One thing leads to another because it is interlinked. The present moment is interlinked with all the past; the present moment is interlinked with all the future. In this moment culminates all eternity. All that has happened is there; all that is happening is there; all that will ever happen is there. How can you judge? The world is not divided. If it was divided then a fragment could be known, but the world is a totality. All judgments are false because they will be partial -- and they will claim as if they are the whole.

Yes, Jesus is absolutely right, `Judge ye not,' because the very judgment will close you. It will be a deadness within. Your sensitivity will be lost, and with it your possibility for growth. The moment you judge, you shrink; the moment you judge, you stop; the moment you judge, you are no longer flowering. So the greatest thing is to be courageous enough not to judge. In fact, to suspend judgment is the greatest courage, because the mind is so eager to judge, to say good or bad, right or wrong. The mind is juvenile, it jumps from one judgment to another. If you ever want to get out of the mind -- and without it there is no possibility of your inner growth -- then, `Judge ye not.'

I will tell you a small story. It happened in the days of Lao Tzu in China, and Lao Tzu loved it very much. For generations the followers of Lao Tzu have been repeating the story and always finding more and more meaning in it. The story has grown; it has become a live factor.

The story is simple: There was an old man in a village, very poor, but even kings were jealous of him because he had a beautiful white horse. Such a horse had never been seen before -- the beauty, the very grandeur, the strength. Kings asked for the horse and they offered fabulous prices, but the old man would say, `This horse is not a horse to me, he is a person, and how can you sell a person? He is a friend, he is not a possession. How can you sell a friend? No, it is not possible.' The man was poor, there was every temptation, but he never sold the horse.

One morning, he suddenly found that the horse was not in the stable. The whole village gathered and they said, `You foolish old man. We knew it beforehand, that some day the horse would be stolen. And you are so poor -- how can you protect such a precious thing? It would have been better to sell it. You could have fetched any price you asked, any fancy price was possible. Now the horse is gone. It is a curse, a misfortune.'

The old man said, `Don't go too far -- simply say that the horse is not in the stable. This is the fact; everything else is a judgment. Whether it is a misfortune or not, how do you know? How do you judge?'

The people said, `Don't try to befool us. We may not be great philosophers, but no philosophy is needed. It is a simple fact that a treasure has been lost, and it is a misfortune.'

The old man said, `I will stick to the fact that the stable is empty and the horse is gone. Anything else I don't know -- whether it is a misfortune or a blessing -- because this is just a fragment. Who knows what is going to follow it?'

People laughed. They thought the old man had gone mad. They always knew it, that he was a little crazy; otherwise he would have sold this horse and lived in riches. But he was living like a woodcutter, and he was very old and still cutting wood and bringing the wood from the forest and selling it. He was living hand to mouth, in misery and poverty. Now it was completely certain that this man was crazy.

After fifteen days, suddenly one night, the horse returned. He had not been stolen: he had escaped to the wilderness. And not only did he come back, he brought a dozen wild horses with him. Again the people gathered and they said, `Old man, you were right and we were wrong. It was not a misfortune, it proved to be a blessing. We are sorry that we insisted.'

The old man said, `Again you are going too far. Just say that the horse is back, and say that twelve horses have come with the horse -- but don't judge. Who knows whether it is a blessing or not? It is only a fragment. Unless you know the whole story, how can you judge? You read one page of a book, how can you judge the whole book? You read a sentence in a page -- how can you judge the whole page? You read a single word in a sentence -- how can you judge the whole sentence? And even a single word is not in the hand -- life is so vast -- a fragment of a word and you have judged the whole! Don't say that this is a blessing, nobody knows. And I am happy in my no-judgment; don't disturb me.'

This time the people could not say much; maybe the old man was again right. So they kept silent, but inside they knew well that he was wrong. Twelve beautiful horses had come with the horse. A little training and they could all be sold and they would fetch much money.

The old man had a young son, only one son. The young son started to train the wild horses; just a week later he fell from a wild horse and his legs were broken. The people gathered again -- and people are people everywhere, like you everywhere -- again they judged. Judgment comes so soon! They said, `You were right, again you proved right. It was not a blessing, it was again a misfortune. Your only son has lost his legs, and in your old age he was your only support. Now you are poorer than ever.'

The old man said, `You are obsessed with judgment. Don't go that far. Say only that my son has broken his legs. Who knows whether this is a misfortune or a blessing? -- nobody knows. Again a fragment, and more is never given to you. Life comes in fragments, and judgment is about the total.'

It happened that after a few weeks the country went to war with a neighbouring country, and all the young men of the town were forcibly taken for the military. Only the old man's son was left because he was crippled. The people gathered, crying and weeping, because from every house young people were forcibly taken away. And there was no possibility of their coming back, because the country that had attacked was a big country and the fight was a losing fight. They were not going to come back.

The whole town was crying and weeping, and they came to the old man and they said, `You were right, old man! God knows, you were right -- this proved a blessing. Maybe your son is crippled, but still he is with you. Our sons are gone for ever. At least he is alive and with you, and, by and by, he will start walking. Maybe a little limp will be left, but he will be okay.'

The old man again said, `It is impossible to talk to you people, you go on and on and on -- you go on judging. Nobody knows! Only say this: that your sons have been forced to enter into the military, into the army, and my son has not been forced. But nobody knows whether it is a blessing or a misfortune. Nobody will ever be able to know it. Only God knows.'

And when we say only God knows, it means only the Total knows. Judge ye not, otherwise you will never be able to become one with the Total. With fragments you will be obsessed, with small things you will jump to conclusions. And Sufis are very insistent on this: that you never bother that there are things which are completely beyond you, but even about them you make judgments. Your consciousness is on a very low rung of the ladder. You live in the dark valley of misery, anguish, and from your darkest valleys of miseries you judge even a Buddha. Even a Buddha is not left without your judgment. Even a Jesus is judged by you -- not only judged but crucified; judged and found guilty; judged and punished.

You live in the valley, dark and damp; you have not seen the peaks even in your dreams. You cannot even imagine them, because even imagination needs a base in experience. You cannot dream about something which is absolutely unknown, because even dreaming comes out of your knowledge. You cannot dream about God, you cannot imagine God; you cannot imagine the peaks and the life that exists in a buddha. But you judge. You say, `Yes, this man is a buddha, and this man is not a buddha; this man is enlightened and this man is not.' The enlightened person is not harmed by you because he cannot be harmed in any way, but you are harmed by your judgment.

Once you judge you have stopped growing. Judgment means a stale state of mind. Now the movement has stopped, the effort to know more has stopped, the effort to grow has stopped. You have already made

the judgment and it is finished. And the mind always wants to be in a judgment because movement is troublesome. To be in a process is always hazardous. To come to a conclusion means you have reached the goal; now there is no journey.

A man who wants to journey to the ultimate should make it a basic point not to judge. Very difficult, almost impossible -- because before you know it, the mind judges. Before you have even become aware of it, the mind has judged. But if you try, by and by, a subtle awareness arises. And then you can suspend judgment. If you suspend judgment you have become religious. Then you don't know what is right and what is wrong.

But, ordinarily, the people you call religious are the people who know everything -- what is right and what is wrong, what to do and what not to do. They have all the commandments with them. That's why religious people become pig-headed, thick-skinned. Their journey has stopped. They are not growing at all. The river is not moving; it has become stale. If you want movement, growth -- and infinite movement and growth are possible, because God is not a static point; God is the total movement of life, of existence -- if you want to walk with God, then you have to move continuously. You have to be continuously on the journey.

In fact, the journey never ends. One path ends, another opens; one door closes, another opens. A higher peak is always there. You reach to a peak, and you were just going to rest thinking everything is achieved -- suddenly a higher peak is still there. From peak to peak, it never comes to an end; it is an endless journey. God is an endless journey. That's why only those who are very, very courageous -- so courageous that they don't bother about the goal but are content with the journey, just to move with life, to float with the river, just to live the moment and grow into it -- only those are able to walk with God.

Goal oriented people are mediocre. All your achievers are mediocre. What can you achieve? Can you achieve the Supreme? If you can achieve the Supreme, just by your achievement it will not be Supreme. If *you* could achieve it, how can it be Supreme? Can you reach to the goal? You? Then the goal will be less than you. No, the goal cannot be reached. In fact there is no goal, and it is good that there is no goal. That's why life is deathless, because every goal will be a death. Then you are no longer needed.

A man who judges too much is stopping his growth from everywhere. And once judgments settle inside, you become incapable of seeing the new. The judgment won't allow it because the judgment will be disturbed by the new. Then you will live with closed eyes. You are not blind, nobody is blind, but every body behaves like a blind man -- has to: judgments are there. If you open your eyes the fear is that you may have to see something, something may be encountered, and you may have to change the judgment. And judgment is so cozy. You have settled in a house and forgotten the road, and the journey, and the effort, and the continuous movement, and the danger, and the hazards. You have forgotten the adventure. You have closed yourself in a small house, cozy, comfortable. Now you are afraid to look out of the window; you keep it shut. Now you are afraid to open the door. Who knows? -- some strange fact may enter from there and disturb all your comfort and all your coziness and your security.

That's why you behave like a blind man. You are not blind -- you are cunning. Through your cunningness you have become blind. And the mind immediately makes judgments. That is how to avoid the journey. It is an escape. People come to me, many sorts of people, but they can be divided basically into two types: those who are ready to open their eyes, and those who are not ready to open their eyes. For one who is ready to open his eyes, much is possible for him. For one who is not ready to open his eyes, nothing is possible. He is already in the grave, he is no more alive. He does not allow new winds to pass through his being, he does not allow new flowers to open into his being. He does not allow anything unknown. He is afraid, he moves on a settled path, and he moves in a circle, because nothing is more settled than a circle. He comes upon the same things again and again and again. He lives like a gramophone record: again and again and again the same. And then you say that you are bored! Nobody else is responsible. A bored person is a person who has remained with closed eyes. Boredom is a part of it. A man who lives with open eyes is never bored.

Life is so enchanting, life is so magical, life is such a miracle! Every moment millions of miracles are happening all around you -- but you live with closed eyes, with your judgments. You pass a flower, and if somebody says, `Beautiful!' you look, but you don't look. You say, `Yes, a rose-flower, very beautiful,' but you are repeating something from the past -- a gramophone record. You have said this same thing many times, too many times. To each flower you have said that. It has become a rubbish with no significance. You simply utter it because silence will be awkward. Somebody says, `Beautiful flower,' and If you remain silent it may be awkward, embarrassing. So you utter something, `Yes, the flower is beautiful,' but you neither see

the flower nor the beauty. It is a cliche. And then you say you are bored?

You love a woman, and even hours have not passed, the honeymoon is not yet over, and already dust has started collecting around your woman. She is no more as beautiful as she used to be just a few hours before. She is no more as significant as she used to be. What has happened? You think that you have come to know her -- you have judged her. You feel that now she is no more a stranger -- you know her. How do you know a person? A person is an infinite process. You can never know a person.

In the morning the flower is different -- because the morning is different! And the sun is rising, and the birds are singing, and the flower is part of the whole. On the petals of the flower you can sing the song of the birds in the morning, you can see the new rays penetrating it, new life throbbing in it. In the afternoon it is a different flower. The whole climate has changed. The sun is no more the same, the birds are not singing. It is already dying. The sun has started setting already, the evening is reaching. The flower is becoming sadder and sadder -- it is a new mood. It is not the same flower you saw in the morning. In the evening the flower is going to die; it is sad, to the very heart. Even if it sings a song, it is a sad song. You can see your own death in the flower if you are alert. You can see in the flower dying life and death meeting together, life transforming itself into death. It is totally a different mood.

You cannot know even a flower in its totality because of its millions of moods. How can you know a person? A person is a flowering consciousness, the greatest flower that has become possible through millennia of evolution. How can you know your wife? The moment you think you have known you are finished, you have made a judgment -- you are already seeking another woman now. No, a wife remains a stranger if your eyes are clean. And you will come across many climates, many moods, many faces in the being of your wife, in the being of your husband, in the being of your child, in the being of your friend, and in the being of your enemy.

Nobody ever comes to know anything. But mind is cunning. Mind wants knowledge, because only with knowledge are you secure. With a stranger there is insecurity. With the unknown surrounding you everywhere you feel afraid, you don't know where you are. When you don't know the situation -- the people, the flowers, the trees, that which surrounds you -- when you don't know that, you don't know who you are, your own identity is lost. Feeling certain that you know your wife, your child, your friends, your society, this and that, and you know the history and the geography -- with all this knowledge that is surrounding you, suddenly you feel who you are: the knower. The ego arises, strengthens.

Knowledge is food for the ego. Ignorance is death for the ego. And death of the ego is life for you. And life of the ego is death for you.

Don't settle. This is the meaning of the homeless sannyasin. In India we have tried it. One becomes a wanderer, homeless, uprooted, roots nowhere, so no identity. One lives with the unknown, moment to moment -- everything surprises. To you nothing surprises. You know everything, how can anything surprise you? Nothing amazes. Everything surprises when you live in ignorance. When you live in not-knowing, everything is new -- there is nothing to compare it with, there is nothing to relate it to the past, there is nothing to relate it to the future -- everything is unique. It has never been before, it will never be again. If you miss it this moment, you will miss it for ever. There is no going back.

Every moment is a new mood in existence. Either you enjoy it, live it, or you miss it. Through knowledge you miss it, because you say, `I know.' If I tell you, `Come out of your house -- the sun has arisen, it is beautiful,' you say, `I know. Many times, many mornings, I have arisen earlier and I have seen it. I know -- don't disturb me.' But this day's sun has never been there before, and this day's *you* has never been there before, and this day's me calling you to come out has never been before.

Everything is absolutely new, absolutely original. Just your mind is old. Through knowledge mind becomes old. When you are old everything looks dusty, used, secondhand. Then you get bored. Boredom shows that you don't know how to live in ignorance. A child is never bored. Everything surprises, amazes. He lives continuously in wonder, and this is the quality of a religious mind: to live continuously in wonder, constantly in wonder; to make wonder your very style of being. Then suddenly you see the whole world is totally different; it is not the world you used to know. Because you are not the same, the world cannot be the same.

Don't judge, and don't make an imprisonment out of your knowledge. Remain free, uprooted, homeless. These are symbols. A homeless sannyasin means uprooted from the past; he has no roots in the past. Not that he simply wanders like a vagabond; his vagabondry is deeper: spiritually he is a vagabond. Just going from one country to another won't help much; sooner or later you will settle somewhere, you will make a home. Even hippies sooner or later will settle. You don't see very old hippies -- a phase. One moves from

here and there, outwardly; then one gets fed up with it; then one settles. And remember, when a hippie settles, nobody settles like him.

An ordinary, straight person always feels the call to become a vagabond; an innermost call is always there. He may be settled with a wife and children and a good job, but the call goes on haunting him in dreams, in day dreams, in imagination. It continuously calls him to become a vagabond. But when a hippie settles, he settles absolutely. He has known what it is to be a vagabond; he is finished with it. Again knowledge: he has known.

When we say, or when I say, become homeless, I don't mean it literally. I mean inside, live a homeless life -- unsettled, uprooted, with no past; just this moment, this moment as the total, as if this moment is the all. Then suddenly you become aware: aware of the hidden, aware of the invisible, aware of the unknown surrounding you from everywhere. It is a vast ocean of absolutely new facts arising and disappearing. Life has never been old. Life has never been secondhand. It is original -- it is the nature of it to be original and new. Only your mind grows old; then you miss it. And to live continuously in the new, you have to stop judging -- then the highest consciousness will explode in you.

Judgment is a barrier. And it is not only ordinary things that you judge; judging becomes such a habit that you cannot help it. The moment something is there, you immediately judge -- not a single moment is lost. And when you come to a person like Buddha, or Dhun-Nun the Sufi Master, you are near the original source of a consciousness constantly renewed. Nothing is old. Nothing comes out of the past. The mind comes out of the past; the consciousness is never out of the past -- the consciousness comes out of this moment.

The mind is time, and consciousness is eternity.

The mind moves from one moment to another on a horizontal plane. It is like a railway train: many compartments joined together, past and future like a train; many compartments joined together on a horizontal plane. Consciousness is vertical; it doesn't come from the past, it doesn't go into the future. This moment it falls vertically in the depth, or it rises vertically into the height. This is the meaning of Christ on the cross -- and Christians have missed the meaning completely. The cross is nothing but a representation, a symbol, of two lines meeting: the vertical and the horizontal. Christ's hands are spread on the horizontal. His whole being, except the hands, is on the vertical. What is the meaning? The meaning is: action is in time; being is beyond time. The hands symbolize action. Jesus is crucified with his hands on the horizontal, in time.

Action is in time. Thinking is an act: it is action of mind. That, too, is in time. It will be good to know that hands are the outermost part of the brain. They are one, the mind and the hand; the head is joined with the hands. Your head has two hemispheres: the right hemisphere is joined with the left hand, and the left hemisphere is joined with the right hand. Your hands are the reaches of the mind into the world, the reaches of the mind into matter -- because mind is also a subtle matter.

All action, physical or mental, is in time.

Your being is vertical. It goes in depth; it goes in height -- not sideways. When you judge you become more and more identified with the horizontal, because how will you judge? For judgment, past will be needed. Can you judge something without bringing the past in? How will you judge? From where will you get the criterion?

You say this face is beautiful. How do you judge? Do you know what beauty is? How do you judge this face to be beautiful? You have known many faces; you have heard many people talking about beautiful faces. You have read about it in novels, you have seen it in the movies -- you have accumulated a notion, in the past, of what beauty is. It is a very vague notion, you cannot define it. If somebody insists, you will feel puzzled and confused. It is a very vague notion, like a cloud. Then you say, `This face is beautiful.' How do you know? You are bringing your past experience in, comparing this face with that vague notion of beauty that you have accumulated through experience.

If you don't bring the past in, then a *totally* different quality of beauty will happen. It will *not* be your judgment, it will not come from your mind, it will not be imposed, it will not be an interpretation. It will simply be a participation with this face here and now, a deep participation with this mystery, with this person here and now. In that moment the person is neither beautiful nor ugly; all judgments have disappeared. An unknown mystery is there, unnamed, unjudged -- and only in that unjudged moment does love flower.

Love is not possible with the mind. With the mind sex *is* possible; with the mind *action* is possible, and sexuality is an act. Love is not an act; it is a state of being -- it is vertical.

When you look at a person and participate with no judgment -- of either beautiful or ugly, or of good and bad, sinner or saint -- when you don't judge, but simply look into the eyes with no judgment, suddenly a meeting is there, a merging of energies. And *this* merging is beautiful. And this beauty is totally different from all the beauties that you have known.

You have known the beauty of the form -- this is the beauty of the formless. You have known the beauty of the body -- this is the beauty of the soul. You have known the beauty of the periphery -- this is the beauty of the center. This is everlasting.

And if this happens with a person, the same becomes more and more possible, by and by, with things also. You look at a flower, with no judgment, and suddenly the heart of the flower is open for you; there is an invitation. When you don't judge there is invitation. When you judge the flower also closes, because in the judgment is the enemy. In the judgment is the critic, not the lover. In the judgment there is logic, not love. In the judgment there is superficiality, not depth. The flower simply closes. And when I say it simply closes, it is not a metaphor -- it happens exactly as I say it happens.

You go near a tree; you touch the tree. If you touch with judgment, the tree is not available there. If you touch it without any judgment, just feel it with no mind at all, embrace it and sit by the side of it -- suddenly a very ordinary tree has become the Bodhi Tree; infinite compassion is flowing from the tree towards you. You will be enveloped. The tree will share many secrets with you.

This is how even rocks can be penetrated to their very heart. When a Buddha touches a rock, it is no more a rock -- it is alive, it has a heart throbbing in it. When you touch a person, it is a rock, already dead. Your touch dulls everything, because in the touch is the judgment, the enemy, not the friend.

If this is so with ordinary things, how much more will it be so when you come across higher stages of being and consciousness?

Don't judge.

Millions have missed Buddha, millions have missed Jesus, millions have missed Zarathustra -- just by judging. Don't repeat that stupid pattern. Whenever you go to a man of even a little higher consciousness than you, don't judge, remain open. Much help will be possible. If you go with a judgment, you don't go at all. If you go with a judgment, you have already missed. Put aside the mind!

Now, enter this story. Dhun-Nun was an Egyptian Sufi mystic, one of the greatest who has ever walked on the earth. He has a great insight, insight into human stupidity -- and he can be helpful. But, as Sufis always do, they create a situation because they know that intellectually you may understand -- but that understanding is not enough. Intellectually you may be convinced, but that conviction will not transform you. They create a situation and in the situation they reveal something. They don't say -- they show.

How did it come to happen to Dhun-Nun? It is said that when he was a seeker himself, and not a master, one day he was approaching a small village. He was coming from a long journey, from the desert -- hungry, tired, thirsty, seeking a shelter -- and he saw a woman on the roof of a house. She must have been working on the roof; the rains were soon to come and she must have been arranging the roof. He came nearer and nearer. When he reached near the woman, just near the house she was on top of, the woman laughed. Dhun-Nun was puzzled, `What is the matter? Why are you laughing? Why have you greeted me with such a mad laughter?'

The woman said, `When I saw you just entering the village, I thought you seemed to be a Sufi mystic -- because I couldn't see you, just your robe. Then as you came closer, I saw that you were not a mystic, not a master, but still a disciple -- because I could see a little of your face. But you were still far away and I couldn't peek into your eyes. Then you reached closer, and I could see your eyes, and I saw that you are not even a disciple, not even on the Path. And now that you have reached, and I can see you completely, I see that you are not even a seeker -- you have never heard about the Path at all! That's why I laughed. Outwardly you look like a mystic, but your face doesn't cooperate with your dress, your Sufi robe.'

The very word `Sufi' comes from a certain type of robe. `Suf' means wool, and `Sufi' means a man who is robed in a woollen shirt, a woollen robe. In a desert it is very difficult -- hot, burning everywhere -- and Sufis have chosen a woollen robe; and they have existed in deserts, the hottest parts of the world. Why? Because they say that when you are cool inside, nothing matters. When you are cool inside, *nothing* matters. On the periphery -- heat; in the deepest center -- coolness.

And this is a method, a device, to turn you from the periphery to the center. When the body is hot, and burning hot, you move to the center. You will have to move, because for the body, on the periphery, it is fire. What do you do when you pass on a road and it is burning hot and the sun is fiery? You seek the shade, a tree, and you sit there, relaxed. When the body is burning hot, Sufis have used it as a device. What will

you do, continuously under a woollen rug, hidden under it, perspiring? What will you do in a desert? You will have to seek some inner point where no heat ever penetrates. You will have to seek shade.

The woman said, `Outwardly you look like a Sufi, a master, but when I saw your face, your face didn't cooperate with your robe; the face says something else. When I looked into your eyes, I saw that they say something else again; they don't even cooperate with your face. And when I saw you in your totality, I saw that are not a seeker at all.'

It is said that Dhun-Nun threw his robe, entered into the desert, and for many years nothing was heard about him or what happened to him. For twenty years nobody knew where he was and what he was doing.

After twenty years... a sudden explosion. Dhun-Nun exploded over the whole of the Egyptian land. Thousands of seekers from every Sufi country started travelling. While Dhun-Nun was alive he became a Mecca; people were moving towards Dhun-Nun not towards Mecca. People used to ask him, `What happened in these twenty years after the encounter with that woman? What did you do? What were you practicing?' And he would say, `Nothing, I simply sat in the desert -- because whatsoever I do will be part of *me*, part of my ego. Whatsoever I do cannot be greater than me; it will always be less than me. And if I am wrong, how can I do anything right? So I simply stopped doing anything! For twenty years I practiced nothing, or, only nothing I practiced. I did nothing, or I only *did* nothing -- I simply remained with my being. I was not a doer.'

What will happen if for twenty years you sit without being a doer? The horizontal will disappear, only the vertical will remain -- not doing anything, just being. But that needs patience; otherwise no method is needed. Because you are impatient, I have to give you methods. Because you are in a hurry, I have to give you methods. If you were not in a hurry and you could say, `I can wait, I can wait for eternity,' no method would be needed. Then you simply sit; even while you are doing things, inside you remain a non-doer. Of course, many things you will have to do. You will have to take a bath, and you will have to eat food, and you will have to go to sleep and prepare your bed. You will have to do certain things, but always remain a non-doer. This much is enough.

Remaining silently with yourself, without doing anything, the ego disappears. Not even trying to improve upon yourself, the ego disappears. Not trying to transform yourself, the ego disappears -- just by accepting yourself as you are, whatsoever you are.

I see your only trouble is that you cannot accept yourself. You want to be somebody else -- and that is the trouble. Otherwise, nothing is lacking; otherwise, everything is available. Non-doing for twenty years, Dhun-Nun became one of the most perfect masters.

Now this story:

A YOUNG MAN CAME TO DHUN NUN AND SAID THAT THE SUFIS WERE WRONG, AND MANY ANOTHER THING BESIDES.

How can you know that Sufis are wrong without being a Sufi? And has anyone who has been a Sufi ever said that anything is wrong with the Sufis? It has never happened. Those who have been Sufis have never said that anything is wrong with it, and those who say that something is wrong have never been Sufis. How can you say?

Just the other day somebody was saying that all these meditative methods that I am teaching are wrong because Patanjali never mentions them in his YOGA SUTRAS. And the man said, `We have never heard of such methods before. What is your authority? From where do you create these methods? They are neither Hatha nor Raja nor Bhakti.'

I asked the man, `Have you ever meditated?' And he said, `No.' I asked the man, `Do you know what meditation is?' He said, `No.'

When you don't know what meditation is, how can you say what is wrong with a meditative method? You don't know what meditation is, how can you know what is not meditation? You don't know what good is, and you go on condemning: `This is bad.' You don't know what morality is, and you go on condemning: `This is immoral.' Do you *know* what Sufism is? But you can condemn easily.

Condemnation comes easily to the mind. It is the easiest thing in the world to say that something is wrong. To say no is the easiest thing for the mind. Yes is the hardest thing.

Watch your mind, how many times it says no. Even sometimes if it has to say yes, it says it grudgingly. With no, it is very happy. The moment you say no to somebody you feel very powerful. You enjoy saying

no because no helps the ego -- yes dissolves it. And it is easy to say no. It is very, very difficult to say yes, because with the yes a door opens -- with the no a door closes. When you say no, watch what happens in your innermost being -- suddenly all doors close. When you say no, you are closed. You become a monad of Leibnitz with no windows, no doors, no bridges. The no simply cuts all possibilities of bridging yourself to the other. All possibilities of love, prayer, surrender, all possibilities of meditation, are cut immediately, the moment you say -- no!

No makes you an island, and *no* man is an island. And to feel that you are an island is the greatest illusion -- you are part of the whole. When you say no, you are cut, you have broken all the bridges. And the ego always wants, enjoys, to say no, it relishes it.

Watch! Unless it is absolutely necessary, never say no! Even dropping the word will make you more and more alert. Even if you have to say no, say it in such a way that it becomes positive, takes the form of yes. Just by dropping the no you will feel many new things happening within you, because this is a very, very potential word. These two words are very potential: yes and no. They change your total being, because they are not ordinary words. They are not words, they are gestures -- that's your way, your very style of life. A man who goes on saying no will become more and more sad, depressed; life will not knock on his door any more. If you continuously say no, how can life go on knocking at your door? Winds will not flow towards him; flowers will not be flowering on his path. He is sowing thorns by saying no.

The no-sayer is the only atheist. To say no to God is just the culmination of your total trend of saying no. To say yes to life is what theism means to me -- to say yes to life, to open doors, to relate, to be available. Say yes and suddenly you feel windows opening inside. Just sit silently under a tree and say loudly, `Yes!' and feel the change. Then say no and feel the change. You create a different climate; different vibrations come with the no. With yes you create an opening, as if you have thrown a pebble in a lake, and ripples arise, and they go on and on and on, spreading and spreading; they will reach to the very opposite bank. When you say yes you throw a stone of acceptance, of love, of prayer, of your being ready, of surrender -- and then the ripples go on and on and on, and they reach to the very infinity. A yes-sayer is bound to become a theist some day, because yes ultimately culminates into the divine.

Yes becomes the God. No becomes, finally, godlessness.

A YOUNG MAN CAME TO DHUN-NUN AND SAID THAT THE SUFIS WERE WRONG, AND MANY ANOTHER THING BESIDES.

How foolish! but it happens. I know it; it happens with me every day. People, not knowing anything, even come to advise me that this should be done this way, that this should not be done this way. Man's stupidity has no bounds to it.

Only two things are infinite: man's stupidity and God's compassion. Otherwise, how does man exist? This is a miracle... so stupid, so adamant! But God's compassion is infinite. Existence goes on giving -- it does not bother about your stupidity. Some day or other you will come back home and you will understand.

What foolishness to come to a man like Dhun-Nun and say that Sufis were wrong.

THE EGYPTIAN REMOVED A RING FROM HIS FINGER AND HANDED IT TO HIM.

This Egyptian, Dhun-Nun, was right. It was useless to talk to such a stupid person -- he won't understand. And even if he understands intellectually, that won't be a real understanding. Dhun-Nun started creating a situation. He handed his ring to him and said:

`TAKE THIS TO THE MARKET STALLHOLDERS OVER THERE AND SEE WHETHER YOU CAN GET A GOLD PIECE FOR IT.'
NOBODY AMONG THE MARKET PEOPLE OFFERED MORE THAN A SINGLE SILVER PIECE FOR THE RING.
THE YOUNG MAN BROUGHT THE RING BACK.
`NOW,' SAID DHUN-NUN, `TAKE THE RING TO A REAL JEWELLER AND SEE WHAT HE WILL PAY.'
THE JEWELLER OFFERED A THOUSAND GOLD COINS FOR THE GEM.
THE YOUTH WAS AMAZED.
`NOW,' SAID DHUN NUN, `YOUR KNOWLEDGE OF THE SUFIS IS AS GREAT AS THE KNOWLEDGE OF

THE STALLHOLDERS IS OF *JEWELLERY. IF YOU WISH TO VALUE GEMS, BECOME A JEWELLER.'

What exactly was he pointing out? That Sufism is not a system of knowledge. You cannot read about it. Scriptures won't be of any help, teachers won't be of any help -- because they can explain, but explanation cannot become experience. And it is almost always that just the opposite is the case: that explanations become barriers to experience. Through explanations you start explaining things away. They don't lead you into experience; rather, they become substitutes. That's how pundits, scholars are born.

Sufism is not a knowledge: you cannot gather it from anywhere, from somebody; you cannot borrow it. It is not information. No teacher can teach it. Truth cannot be taught -- it is an experience. It is not knowledge: it is being. It is not something that you learn: it is something that you become. Who can give it to you? Only you. Only you can give it to yourself. Only you can bring yourself to a point when you know what Sufism is -- not by knowledge, but by knowing.

Always remember the difference between knowledge and knowing: knowledge is a dead, accumulated thing; knowing is a constant movement. Knowing is alive; knowledge is dead. Knowing is part of your being; knowledge is never part of your being. Knowledge is just part of your memory, and memory is nothing but a biological computer.

Sooner or later man will devise small computers which you can carry in your pockets. They will carry all the knowledge of all the libraries in the world. It will not be necessary to teach it to you: you can simply push a button and the computer can supply you the knowledge -- so why waste twenty five years of a man's life in universities with foolish teachers and foolish examinations, just training his memory? That can be done easily with a computer. And the computer is more efficient than any memory system can be, because a computer is completely dead -- and knowledge is dead. A computer carries it more efficiently than your mind. Your mind is not so reliable: it is somehow attached to an alive being, and the life also goes on flowing through it -- that life disturbs it.

Knowledge is part of the memory system, not of your being. Knowing is part of your being. So knowing means to *be that* which you want to know. If you want to know God, God is not hiding somewhere so that you have to reach him....

I have heard that when Soviet sputniks reached near the moon, they delivered a message to Soviet television: `Up to now we have not found any God or gods.'

It is not somewhere up there! God is not a thing, God is not a person hidden somewhere. God is *your* innermost flowering. You come and ask, `Show us God! Where is God?' It cannot be shown because it is hidden in you. It is your ultimate destiny.

Your God is still not there. Your God is still growing. Your God is still a potentiality, a possibility, not yet actual. And I cannot show my God to you -- your eyes will not be capable of seeing it. And your God is still a potentiality; you have to work for it. It is still a seed: you have to water it, and find a soil for it, and help it to grow. I cannot show my God to you because you don't have the right equipment yet to see it. And the right equipment will be available only when you have fulfilled your godliness -- but then there will be no need to see my God: you will be able to see yours; you will be able to see everyone else's. Even those who are still potentialities you will be able to see.

I can see your God -- underneath the ground, still struggling like a seed trying to break the ground. The ground is hard. Some. times there are stones and rocks also. Trying to break the hard ground, I can see your God, which will be some day, who is not yet. If *you* can see your own God, you can see God everywhere, because now you have the eyes to see. I don't see you as you are. Yes, that too I see, but that is just a passing phase. A cloud has arisen in the sky, but I see the sky. The cloud will go. I see you as you will be. I see you as you can be. I see you as, right now, if you are courageous enough, you can suddenly burst forth.

`NOW,' SAID DHUN.NUN, `YOUR KNOWLEDGE OF THE SUFIS IS AS GREAT AS THE KNOWLEDGE OF THE STALLHOLDERS IS OF *JEWELLERY.'

They cannot appreciate a diamond. They don't know what a diamond is. They may have thought that this beautiful stone will be good for the children to play with; or they can make measurements out of it -- but the diamond is hidden for them. It is just a shiny stone, colourful, maybe good for the children to play with.

Have you ever heard the story of the greatest diamond, Kohinoor? I would like to tell you: It belonged to a villager in Golconda in India. He had found it on his farm. A river flowed on his farm, and there he had

found it. It looked good, and he thought it would be good for the children -- they could play with it. So he brought it home. The children played with it, and as children are, they got fed up with it. So they put it on the window. sill and everybody forgot all about it.

A visiting monk, a vagabond sannyasin, was passing through the town and he wanted a shelter for the night. So this villager invited him. The sannyasin took food, and then they gossiped, and the sannyasin was a vagabond so he had lots of news about the world and what was happening where. The villager listened, and just in talking about these things, the sannyasin said, `What are you doing here? I know a place where diamonds are found on a river bank. With a little effort you can become the richest man, and here, working with this hard soil, you will always remain poor. Your whole life will be wasted.'

The next morning the sannyasin left -- but he left a seed, a desire, an ambition in that poor villager's mind. He became obsessed. He didn't know where that river was, but he became so obsessed that he sold his farm and went in search. He told his wife and children, `Five years at least you will have to wait; then I will return.'

He worked hard in many places, but after five years he still had not found any place where diamonds were so plentiful that they could be picked up easily. But in these five years he learnt one thing: what a diamond is. He came back home. When he approached his hut he couldn't believe his eyes: the greatest diamond that he had ever thought of, or seen in the market, was lying there on the window sill. Then he remembered that the river flowed on his own farm and now he had sold it -- and he had found the greatest diamond!

That part of the farm became the greatest source of all the diamonds in the world, Golconda. And all the greatest diamonds have come from Golconda, from that farmer's land. And this diamond which the children played with and got fed up with, and which was Lying there uncared for and neglected, became the greatest diamond in the world.

And this is how it is on the inward journey also. Don't sell the farm! The greatest diamond is waiting there for you. But learn to become a jeweller -- and the only learning is how to die, because if you die as you are you will be reborn as you should be.

Right is the Sufi saying: `I cannot give you anything until you die.'

Until You Die

Chapter #3
Chapter title: Walking Without Crutches

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A MAN ONCE HURT HIS LEG. HE HAD TO WALK WITH A CRUTCH.
THIS CRUTCH WAS VERY USEFUL TO HIM, BOTH FOR WALKING, AND MANY OTHER THINGS.
HE TAUGHT ALL HIS FAMILY TO USE CRUTCHES, AND THEY BECAME PART OF NORMAL LIFE. IT WAS PART OF EVERYONE'S AMBITION TO HAVE A CRUTCH. SOME WERE MADE OF IVORY, OTHERS ADORNED WITH GOLD. SCHOOLS WERE OPENED TO TRAIN PEOPLE IN THEIR USE, UNIVERSITY CHAIRS ENDOWED TO DEAL WITH THE HIGHER ASPECTS OF THIS SCIENCE.
A FEW, A VERY FEW PEOPLE, STARTED TO WALK WITHOUT CRUTCHES. THIS WAS CONSIDERED SCANDALOUS, ABSURD. BESIDES, THERE WERE SO MANY USES FOR CRUTCHES.

SOME REPLIED, AND WERE PUNISHED. THEY TRIED TO SHOW THAT A CRUTCH WOULD BE USED SOMETIMES, WHEN NEEDED; OR THAT MANY OF THE OTHER USES TO WHICH A CRUTCH WAS PUT COULD BE SUPPLIED IN OTHER WAYS.
FEW LISTENED.
IN ORDER TO OVERCOME THE PREJUDICES, SOME OF THE PEOPLE WHO COULD WALK WITHOUT SUPPORT BEGAN TO BEHAVE IN A TOTALLY DIFFERENT WAY FROM ESTABLISHED SOCIETY.
STILL THEY REMAINED FEW.
WHEN IT WAS FOUND THAT, HAVING USED CRUTCHES FOR SO MANY GENERATIONS, FEW PEOPLE COULD IN FACT WALK WITHOUT CRUTCHES, THE MAJORITY `PROVED' THAT THEY WERE NECESSARY. `HERE,' THEY SAID, `HERE IS A MAN -- TRY TO MAKE HIM WALK WITHOUT A CRUTCH. SEE? -- HE CANNOT!'
`BUT WE ARE WALKING WITHOUT CRUTCHES,' THE ORDINARY WALKERS REMINDED THEM.
`THIS IS NOT TRUE; MERELY A FANCY OF YOUR OWN,' SAID THE CRIPPLES, BECAUSE BY THAT TIME THEY WERE BECOMING BLIND AS WELL -- BLIND BECAUSE THEY WOULD NOT SEE.

LIFE IS a movement, a constant flux. Each moment it is new. But the mind? -- the mind is never new. It is always lagging behind. The very nature of the mind is such that it cannot be one with the life. Life goes on: mind lags behind. There is always an inconsistency between life and mind -- it has to be so.

You see a flower: the moment you realize that you have seen it, it is no more the same -- life has moved. You see a river, but you don't see the same river again. You cannot. Says old Heraclitus: `You cannot step in the same river twice.' And I say to you that you cannot step in the same river even once -- because the river is constantly flowing.

The moment mind recognizes something, it is already no more the case. Mind goes on accumulating dead footprints. Life once existed there, but it is there no more.

And we are trained as minds; that is the misery. You go on missing life, and you will go on missing it -- unless you drop the mind, unless you start living out of a state of no-mindness. Then you are one with the life. Then the inconsistency between you and your mind disappears. Then you no longer live according to some ideas, because ideas are of the mind. You don't live according to any ideology, religion, scripture, tradition -- you simply live out of the emptiness of your being.

It is difficult in the beginning even to conceive how one can live out of emptiness. But out of emptiness all the trees are growing, and out of emptiness stars are moving, and out of emptiness the whole existence exists -- and there is no trouble. Only man has the absurd idea that without mind it will be difficult to exist. In fact, with the mind it is difficult to exist -- because existence and mind are two separate, not only separate, but contrary dimensions.

If you want to be consistent with the mind, you will be inconsistent with the life.

It happened: There was a case against Mulla Nasruddin in the court, and the judge asked him, `How old are you, Nasruddin?'

And he said, `Of course, you know and everybody knows I am forty years old.'

The judge was surprised and he said, `But five years ago also you were in the court and I asked you, and then too you said that you were forty years old. How is it possible? After five years, you are again forty years old?'

Nasruddin said, `I am a consistent man, sir. Once I say I am forty, I will remain forty for ever -- you can rely on me.'

If you are consistent with the mind, you will become such a reliable man. You will be consistent -- and absolutely inconsistent -- because life goes on. It is never static. Not even for a single moment does life stay anywhere. Life doesn't know any rest. Life has no tradition to follow, no ideology to imitate, no pattern fixed by the past. Life is always an opening into the unknown.

Life moves towards the future, mind moves towards the past. Mind is always closed in the experience that has happened already, and life is always open for the experience that has never happened before. How can they meet? How is there any possibility of their meeting? Then, by and by, mind becomes completely closed in itself. Not only that, the mind even becomes afraid to see what life is.

The fear comes because the mind knows that if you look at the life, you will be proved wrong. So better remain with closed eyes, don't look at life. Interpret life always according to the mind. Don't listen to it! That's how you have become deaf. That's how you have become blind. That's how you cannot listen and understand me -- because here there is no person. I'm not talking to you as a mind. You can meet me only on the ground of life, not on the ground of mind.

That's why you will always feel I am inconsistent. I am. You cannot compare anything I will assert

today with anything that I asserted yesterday. You will find me inconsistent. But what can I do? This morning everything is new. This morning has never been there before -- and will not be there again. It doesn't belong to the past. It doesn't belong to the future. It belongs to itself -- a unique phenomenon. The parrots chattering in the trees, they were not there yesterday. And who knows where they will be tomorrow? And the breeze -- warm breeze passing through the trees, soft and warm like a woman -- will not be there. Everything will be different! Everything was different yesterday. It is already different today.

AND YOU ARE NOT THE SAME. How can you be? If you are alive, you are a riverlike phenomenon. Twenty-four hours have passed. Twenty-four hours is like millennia; millions of seconds have passed. How can you be the same? I don't recognize you. I have never seen you before. You are absolutely new. How can I say the same thing to you that I said to you yesterday? And I am no more there, the man who was here yesterday.

Life is constantly a resurrection. Every moment it dies, every moment it is born anew. But you go on carrying the old mind. You will never fit anywhere. And you know it: you never fit anywhere; you never fit with anybody. Wherever you are there is some trouble. Something is always missing, lacking. The harmony never comes out of your relationships -- because the harmony is possible only if you are a flux-like phenomenon, changing, moving, merging into the new.

If you become a formless river of consciousness, then everything fits. Then you fit with life, and life fits with you -- suddenly everything is absolutely okay. And that absolute feeling of harmony is what religious people have been calling God.

God is not a person. God is a state of being when everything fits. When you have no complaint, suddenly everything is beautiful. But the mind makes everything ugly, because mind lives as a tradition -- and life is momentary.

This English word `tradition' is very, very meaningful. You may not even be aware, but it comes from the same root as the word `traitor'; `tradition' comes from the same root as the word `traitor'. Tradition is a betrayal of life, it is treachery.

Your mind betrays. If you can drop the mind, everything is attained. Dropping of the mind is the essence of all religion. Sufism is nothing but how to drop the mind, the tradition, the past. That's why religion always looks revolutionary -- because it is always against tradition. It is always against the past. It is always against frozen words. It is always for life, flow.

No religion can be a tradition, but all religions have become traditions. That means they have gone false; they are religions no more. A religion remains religion only when it is true to existence and life -- not true to any dogma, not true to any scripture, Veda, Koran, Bible. That's why Sufism was not understood by Mohammedans. They are one of the most fanatic peoples on this earth. How can they understand Sufism? Too book-oriented, too obsessed with the Koran -- no other people are so obsessed with a book. Of course, when the Koran descended on Mohammed, it was a live moment, it was a fitting phenomenon -- suddenly Mohammed was in the harmony of the universe, and the universe started unveiling its secrets to him. And the first word that came to Mohammed was: `Recite! Recite in my name!' The word `Koran' means recite, because it is the first word that came to Mohammed. It is a beautiful word -- if you can understand *while* it is alive; otherwise it is ugly when it is dead.

It is just like a beautiful woman passing, moving. The very gesture, the curves of her body, the life that is flowing in her, the radiancy of her being, it is so beautiful. You can freeze her and make a statue out of her and put it in the garden -- there will be no more beauty because beauty was in her very aliveness. A frozen woman, how can it be beautiful? It is a corpse. And those curves, when they were moving and alive, they had something of the divine. Now nothing is left; it is only matter, a dead body.

When for the first time, on the Mount of Hira, Mohammed heard this: `Recite! Recite in the name of thy Lord!' he was as if awakened from a deep sleep. He looked around. Who has spoken? There was nobody. Life is not somebody -- life is this All, the Whole. And Mohammed started reciting. He must have danced, he must have sung, in the name of the Lord.

In that moment there was music. In that moment there was dance. In that moment there was a heart, there was singing. In that moment there was celebration. Mohammed had been accepted. Mohammed had merged into the Whole, and the Whole had merged into Mohammed -- the drop into the ocean, and the ocean into the drop.

It was the culmination of a being, the highest peak that one can rise to. But when others started writing it, it no longer had the same beauty; the words were now frozen. The Koran is a book just like the Vedas, Bible, Upanishads -- very meaningful words are there, but dead. And unless *you* have come to feel that

moment at the Mount of Hira, when the whole existence says to you, `Recite in the name of thy Lord!' you will not be able to understand the Koran. You can carry it -- it will become a burden; it will not give you life. On the contrary, it may take lives from many others. A burden is dangerous, and a burden ultimately becomes aggression; one feels irritated, destructive.

Mohammedans couldn't understand Sufis. And Mohammed is nothing but a Sufi. No tradition can understand Sufis. They are always the outcasts, thrown out of the society and the established pattern. Because they always bring the revolution with them. They come like a storm, and they shake the very foundations of the established society, the dead society, culture and civilization; the universities, the government, the church -- all dead. But the majority of the people are also dead.

Because the majority of the people are also dead, a dead, established society fits. Once you become alive, once your life energy arises, you will suddenly feel that you fit with existence, but you don't fit with the society. And I tell you: if you don't fit with the society, don't bother about it, because ultimately it means nothing. The only thing that will be meaningful ultimately will be whether you fit with existence or not.

Try to be harmonious with life, howsoever arduous. Even if it sometimes seems impossible, but try to be in harmony with the Whole. Even at the cost of being thrown out of the society and forced to become an outsider, don't bother about it. This is what sannyas means to me.

Sannyas means an effort to seek ways and means to be in harmony with the Whole, *even* if it creates a rift between you and your society -- because society is man-made. Even if you fit, nothing is achieved. One has to find his home into the Ultimate. And all societies are against God.

People think that there are societies which are not against God. No. Sometimes, very rarely, for a few moments in history, in the vast desert of societies, a few oases have existed -- but they are exceptions. No society has really existed which was religious. For example, when Buddha was alive, then an oasis existed around him: a few thousand people -- nothing compared to the whole world -- a few thousand people converted, transformed, existed with Buddha. But the moment Buddha disappeared, that oasis disappeared, the very springs disappeared -- how long can the trees exist without it?

A few oases here and there, rarely, have existed, but the society at large has remained anti-religious. But the people who manage the establishment are very cunning. They give society a ritualistic, formalistic, religious shape; churches exist, temples exist, and people go and pray; and holidays are there, religious holidays -- but all formal. Don't be deceived by the formality of it; it is a deception. It is to give you a feeling that the society is religious and you need not go beyond society to seek religion. And religion is always beyond society, because religion is always alive, it is not of the mind. And society is always of the mind; it is an order maintained by the mind. Religion is not an order maintained by the mind -- religion is a discipline, loose and natural. It is not that *you* maintain it and manipulate it; rather, on the contrary, you lose yourself into the riverlike phenomenon, and the river takes possession.

The mind is the corrupter -- but it corrupts very diplomatically. It corrupts in such subtle ways: very difficult for you to even be conscious of what is going on.

For example: something in a certain moment is true, then the mind clings onto it and it says, `When it was true in that moment it must be true for ever, because truth is eternal.' And I tell you: Nothing changes like truth -- and that's why it is eternal. Because if it doesn't change, then it will die any day. It changes so continuously that it cannot die, because change means a renewal of life energy.

Truth *is* eternal, but not non-changing. Truth is eternal because of eternal change. It renews itself continuously. It never allows anything dead into itself; it simply throws it out. It never accumulates the dead parts, because through those dead parts descends death.

Mind will die, mind will have to die because it accumulates death. Life never dies because it goes on changing.

Remember this: Truth is not permanent, it is eternal. And it is eternal because it is not permanent. It is eternal because it is constantly changing. Through change it survives. Through change it becomes new. Through constantly changing, it becomes elusive to death. The death cannot take hold of it.

But mind has its own logical forms, which are absurd if you know what life is. But if you don't know life, then mind has its own logic. And the logic seems absolutely solid, absolutely error-proof. Look for this.

The mind says this has been true, so it must be true, now and for ever. Yes, the Koran was true; it was true in a particular situation. The situation was the merger of the soul, of the individuality of Mohammed into the Whole. In that moment a song was born. It was true. It was as true as the parrots chattering, the trees flowering, the sun moving -- but that moment gone, Mohammed disappeared. That unity that existed in that moment is no more there. Now the Koran is a dead burden just like the Gita, Vedas, Bible.

Whatsoever I am saying to you is true this moment. Tomorrow it will become a dead burden. Don't carry it. Live it if you can live it right now. Enjoy, if you can enjoy it with me right now. Celebrate it! This very moment let your consciousness meet... let it go deep in you. It can transform you. Be pregnant with it -- but this very moment! Don't postpone it for tomorrow, because tomorrow it will not be valid any more. Nothing can be valid beyond its moment.

The mind says that if something is valid today, it will be valid tomorrow. That's how traditions are born. That's how very meaningful things become meaningless, absurd. That's how beauty is reduced to ugliness.

Krishna talking to Arjuna was one of the pinnacles of human consciousness. But the Gita? The Gita is just a memory. It won't help you. Krishna has to be encountered immediately, directly. You will have to become an Arjuna, and you will have to seek your own Krishna. And remember: you will not be the same Arjuna, because how can you be? You have a totally different being, a totally different quality of being -- how can you be the old Arjuna again? No. You will never be. And you will never find the Krishna that Arjuna could find. You will have to find your own Krishna, one with whom you can meet and merge; one with whom you can have such a unity that the disciple doesn't feel any more that he is the disciple, and the Master has forgotten that he is the Master. Nobody knows who is who. In such a deep participation of being, again the song is born. `Gita' means the song; `Bhagavad Gita' means the divine song. Again, the Gita is born. But the same words will not be repeated, because this time Krishna is different and this time Arjuna is different -- how can the same words be repeated again? And God is infinite; he need not repeat. He is not yet exhausted. He need not repeat himself again. That will be a very poor God if he again recites the Gita. That will not even be a God, not even worth listening to. Something new will again happen, and this new may not be consistent with the old.

There arises the problem of the real religious man and the false, pseudo-religious man.

The pseudo-religious man will always stick to the past, to the old, and the real religious man will always move with the new. And this is the paradox: moving with the new, you will attain to all that is hidden in the old; and clinging with the old, you will miss all that is hidden in the old and hidden in the new. The new is always the door of God. He goes on making new doors for you as you travel along; always new doors he goes on opening for you. Don't ask for the old doors.

Mind always asks for the old doors. If I say something to you, you immediately start comparing -- whether it is written in the Gita, Koran, Bible. If it is written, your head nods; you say, `Right.' If it is not written, suddenly you are closed; you are not nodding, you are not saying yes. And I tell you that whatsoever is written is already irrelevant, it is already passed, it is no more meaningful.

One has to seek the meaning constantly, because the very search for the meaning is a growth for your situation.

Now, this beautiful parable. Each word has to be understood. It is a parable with many meanings pregnant in it.

A MAN ONCE HURT HIS LEG. HE HAD TO WALK WITH A CRUTCH.

That's how religions are born. I know a man, a friend, a childhood friend; he was a very good doctor. And then he fell from a train in an accident. Accidentally, something changed in his head. The head was hurt; for three days he was unconscious, and when he became conscious he became a totally different personality. He had always been a very angry man; that anger disappeared. Something was broken in the brain; some energy pattern changed. He became very silent, very non-aggressive, very peace-loving. And then people started asking him how it happened. He said, `It happened in a fast-moving train: you jump and hit your head on the earth. It has happened this way to me -- -why not to you?'

When I heard this, I went to see him and I said, `What are you doing? What are you telling people?'

He said, `But this is how it has happened to me -- and I tried and tried not to be angry, and nothing happened. Suddenly, by accident,' he said to me, `a key has been given to me.'

But I said, `You keep this key secret and hidden; don't give it to anybody -- because accidents cannot be repeated.'

And this is how many traditions are born. Buddha was sitting in a particular posture: it was accidental -- because enlightenment has no choice for a particular posture. It has happened when people were resting, Lying down; it has happened when people were walking; it has happened... people were carrying water and

it has happened. It has happened in all sorts of postures. The enlightenment has no choice! It doesn't depend on the body posture. But Buddha was sitting in *siddhasana*, the Buddha posture, and now Buddhists have been following that for two thousand years: sitting in that posture, waiting for enlightenment to happen. Foolish people, but they are in abundance everywhere.

This is how all yoga postures were born: something happened in a particular posture -- that posture became very important. Then people go on trying gymnastics, forcing their bodies in this way and that, and think that in a certain posture a certain thing is going to happen. There is no relevance in it. Sitting on a chair enlightenment is possible. There is no need to make a form too meaningful and significant; otherwise, you will be obsessed by it.

People go to the Himalayas because many people became enlightened there -- but it can happen anywhere. God is everywhere! There is no need to go to the Himalayas. Many teachers in the world go on prospering just because they did something and something happened to them. It may not happen to another, because individuals are different; they are as different as they can be.

My insistence is always that you will have to seek something, something which no tradition can supply to you. You will have to seek your own path, your own method. You can try with many methods, just to have a feel which method will be more suitable for you; and then, too, no method, no generalized form of any method, can be of much help. By and by, you will have to evolve your own individual method.

It is just like the print of your thumb -- it is unique. Nobody else has that type of thumb all over the world. Not now, no, not even in the past -- nobody ever had that thumb. And nobody will ever have it in the future.

You are a unique signature of the Divine.

No general method can help you. Generalized forms are good to try to begin with, but one has to evolve his own style, one has to evolve his own method. Something has to be added, something has to be deleted, and, by and by, you have to create your own system around you. The path is not already there. You have to walk and create the path.

That's how a Master helps people. He will give them a generalized form to work with, just to feel their being, how it fits, how much it fits; whether it fits or doesn't fit at all. That's why I have created many methods, and I will go on creating many methods; it will depend on the people coming to me. Whenever a new person comes to me, I start thinking about something new for him. Many methods are needed so you can feel with every method and create an individual pattern of your own.

A MAN ONCE HURT HIS LEG. HE HAD TO WALK WITH A CRUTCH.
THIS CRUTCH WAS VERY USEFUL TO HIM, BOTH FOR WALKING AND MANY OTHER THINGS.

You can rest on it whenever you feel tired. You can scare stray dogs following you with your crutch. If it is necessary you can fight; the crutch can become a weapon. So many other uses also. And the man found that the pain disappeared, and he felt very restful. He had found a mantra, a TM, a transcendental meditation. He started teaching about it, he started helping people. People are in pain, hurt; they need crutches. And there are many other uses also.

HE TAUGHT ALL HIS FAMILY TO USE CRUTCHES, AND THEY BECAME PART OF NORMAL LIFE. IT WAS PART OF EVERYONE'S AMBITION TO HAVE A CRUTCH. SOME WERE MADE OF IVORY, OTHERS ADORNED WITH GOLD. SCHOOLS WERE OPENED TO TRAIN PEOPLE IN THEIR USE, UNIVERSITY CHAIRS ENDOWED TO DEAL WITH THE HIGHER ASPECTS OF THIS SCIENCE.

Fools abound -- and they are always ready to be taught. And you cannot find a man, howsoever idiotic he may be, who cannot find a few disciples. People are ready, because people are in misery. They want something, some method, some path, some technique, to overcome their misery. That's why they become victims of many unnecessary things; not only unnecessary -- irrelevant; not only irrelevant -- positively harmful.

A FEW, A VERY FEW PEOPLE, STARTED TO WALK WITHOUT CRUTCHES.

Because it is very difficult to go against the society. It is very, very difficult, because the society will create many, many hindrances, obstacles. It will punish you if you go against it. It will appreciate you, honour you, if you go with it. It will help your ego if you go with it. If you don't go with it, it will destroy your ego. Many people, knowingly, knowing well that this is foolish, simply go on, because why create unnecessary trouble? They make compromises.

This story seems to be an exaggeration; such an absurd thing, you think. It is not. This has already happened. You think, `Why and how is it possible? -- people who are walking normally already, how can they be seduced to use crutches?' They have been seduced. You are those people. Just try to forget this story.

Anger is natural, because you have not created it; you are born with it, endowed by nature. And nature *must* have some use for it, otherwise it cannot be given to you. But the society is against it; it says suppress it. And when you suppress anger, many more things are suppressed by it, because everything is interrelated in your inner being. You cannot suppress one thing; you cannot express one thing. You express one, millions are expressed; you suppress one, millions are suppressed.

A man who suppresses anger will *have* to suppress his love. Then he will become afraid of love, because whenever love is expressed, anger is also expressed. In fact, lovers are always angry towards each other -- as angry as no enemies can be. They are intimate enemies: they love and they become angry also; and they know that love is so deep that anger will not be destructive to it -- and it is never. It is destructive only if there is no love in the first place; otherwise, it is not. And if the love is not there, why call it destructive? It simply reveals the truth.

If love is there in the first place, nothing can destroy it, everything helps -- even anger becomes a part of the harmony. And when you love a person and become angry, after the anger, when the storm has gone, the silence follows. You become more loving after the moment of anger; after the mood of anger, much love comes to the surface. You have to compensate: you were angry, love flows in -- and this is a rhythm. Lovers fight, and then love. In fact, love is a very, very intimate fight.

I was once passing down a street and three urchin boys were looking through a key-hole. The first one looked in and said, `They are fighting, the husband and wife.'

Another one looked and laughed and said, `You fool! They are not fighting -- they are making love.'

And the third one looked and said, `Yes, they are making love -- and very badly.'

Love is a fight, and it is a rhythm. In anger you go apart; the farther you go from your beloved or lover, the more the urge comes to come nearer. It is just like hunger: when you feel hungry, then you eat; and then there is a great satiety. Without hunger you can eat -- all rich people do that -- but then there is no satiety. Rather, on the contrary, when they have eaten, they feel burdened, heavy, dead. The same can happen with love: if you are never angry with your lover, you will be eating without hunger; sooner or later you will be fed up.

Nobody falls apart through anger. It is a rhythm: one goes away and comes back. Again and again you rediscover the beloved. Again and again a mini-honeymoon, every day. And love grows through it.

If you suppress anger, love will be suppressed. If you express love, anger will be expressed. But the society is against anger. That's why society is against love also. No society is for love. They are for marriage -- marriage is not love. Marriage is an institution created by the mind. Love -- love is a storm created by nature. And you cannot institutionalize a storm.

And people who live in marriage live in an institution just like prison -- nothing of the heart; other considerations, but nothing of the heart. Money has been considered, the family has been considered; in fact, societies try that the lovers themselves should not be allowed to choose and decide, because youth is not reliable. Only old people are reliable, because when they are old they have a mind, an experienced mind -- calculating, clever, cunning -- so the father should decide. Or, if you have a grandfather, so far so good. Stars can decide, nothing wrong in it; you can go the astrologer and the stars can decide. That's okay -- but you should not decide yourself, because if *you* decide, then by the very act of your falling in love, you are falling out of society.

Lovers are part of the society no more. Have you watched lovers? If somebody is in love with someone, they both move as a society in themselves. They don't bother about you; they want to be left alone. They don't want to go to the club, they don't want to go to the temple, to the church -- no. They have found their church, they have found their temple, they have found the club -- they are both satisfied with each other. They would like, really, that the whole world should disappear and they are left alone, on the whole naked earth.

Love is against society.
Society is against love.

And love is so natural -- marriage is a crutch. Love is walking with your own legs; marriage is a crutch. Marriage makes you crippled; you are an independent being no more, your individuality is lost. You are a member of the society but no more an individual. An individual is not a member of anything. An individual exists as an individual.

You will be surprised why these Sufis have created this parable -- they have created it meaningfully.

All nature has been crippled. Whatsoever is natural, the society is against it. Whatsoever is natural, they condemn it and they say this is animalistic. They make you cultured, conditioned, superficial. They give you a plastic being, a plastic flower; and the plastic flower has its own appeal -- the appeal is because a real flower is always in danger, and the plastic flower is never in danger. Marriage has an appeal. If you insist for love, then there will be more and more divorces in the world. If there is marriage there is no divorce, because when you have never been in love, how can you fall out of it?

Marriage is secure. A real flower in the morning is alive, and by the evening is gone. A plastic flower stays, stays put; it seems permanent. Permanence should not rule your mind, it should not be a value; otherwise, you will never be able to move towards existence. Enjoy a thing while it is there. When it is there no more, forgive and forget and move. That's how one grows.

A FEW, A VERY FEW PEOPLE STARTED TO WALK WITHOUT CRUTCHES. THIS WAS CONSIDERED SCANDALOUS, ABSURD. BESIDES, THERE WERE SO MANY USES FOR CRUTCHES.

And the people who insist for unnatural, artificial life patterns, always insist that they have uses. They always say that marriage is useful: useful for the family, for the children, for the society, useful for everybody -- love is dangerous. And what is the use of love? What will you do out of it? It has no utility. For them it is just a romance, an emotionalism, sentimentalism. It has no use! It is not a commodity; you cannot sell it in the market; you cannot be profited by it. On the contrary, you will lose much because of it. That's why clever people say love is blind, cunning people say love is mad -- it has no use!
But this has to be understood: Life has no use.

And always remember that wherever you start thinking about any utility, you are missing -- because utility is needed, but it cannot be the goal. Utility can be sacrificed, but the non-utilitarian cannot be sacrificed. The non-utilitarian -- love, meditation, prayer -- they are the real goals. Through them you reach towards the Divine.

What is the use of meditation? What can you earn out of it? Nothing. What is the use of dance? Nothing. You cannot eat, you cannot drink, you cannot make a shelter out of dancing; it seems non-utilitarian. All that is beautiful and true is non-utilitarian.

A few tried to revolt -- a few Buddhas, a few Christs, they revolt, and they want to bring you back to nature. But the people who are supporting the establishment, they always say, `What is the use of it?' People come to me and they ask, `What is the use of meditation? Even if we meditate, even if we attain to it, what profit? What does one gain out of it?' You will miss God, because God cannot become a utility. God is not a commodity. It is a celebration! And what is a life if you don't have any celebration in it? What is a life? It will be a desert.

IN ORDER TO OVERCOME THE PREJUDICES, SOME OF THE PEOPLE WHO COULD WALK WITHOUT SUPPORT BEGAN TO BEHAVE IN A TOTALLY DIFFERENT WAY FROM ESTABLISHED SOCIETY.

They started being natural. They started walking on their own feet. And when you start one revolution, millions start. If you can revolt in one way against society, you will suddenly become aware that many more things are there which have to be thrown out. The society has made you a junkyard. Once you know that one thing is wrong, you will be able to know many things are wrong. One starts a chain reaction.

Meditation is my way to create the chain reaction. Once you start meditating, many things will follow, because the more you become aware and silent, the more you will be able to see how the society has been killing you, poisoning you, how the society has been murderous. And they all say that they want to help

you. In fact, they murder you just to save you. It is for your benefit that the society exists -- and it has simply poisoned your whole being. The very source-spring of your being has been poisoned.

IN ORDER TO OVERCOME THE PREJUDICES, SOME OF THE PEOPLE WHO COULD WALK WITHOUT SUPPORT BEGAN TO BEHAVE IN A TOTALLY DIFFERENT WAY FROM ESTABLISHED SOCIETY.
STILL THEY REMAINED FEW.
WHEN IT WAS FOUND THAT, HAVING USED CRUTCHES FOR SO MANY GENERATIONS, FEW PEOPLE COULD IN FACT WALK WITHOUT CRUTCHES, THE MAJORITY `PROVED' THAT THEY WERE NECESSARY.

This is how the vicious circle moves in the world. First you create a pattern, you force the pattern, and then in the end the victim cannot live without the pattern. Then you `prove' it: `Look! -- nobody can walk without crutches.' You never allow anybody to walk without crutches. Every child is given many, many prejudices. And whenever he trys to live without prejudices he will find it very difficult, because they have become ingrained, inbuilt, they have moved into the very blueprint of his being. He will feel difficulties; he himself will say that it is impossible to walk. Try to walk on crutches for three years and then, then you will not be able to walk without them; then you will become a `proof' that nobody can walk.

This is how the prejudices continue, because they have been implanted for thousands of years, and they have gone into your blood and your bones.

Whenever you feel a sexual urge, immediately a guilt feeling comes in; it has become inbuilt. If you look at a beautiful woman or a beautiful man and you feel an upsurge of energy, nothing is wrong in it. It is a response! It is natural: a beautiful person is there -- it will be very insulting if no energy arises in you. If the society were natural it would accept the fact, and the woman would thank you that your face became red -- such a beautiful compliment, and you were trembling. But no. You will hide the fact; you will not look at the woman. And the more you try not to look, the more nature rebels against it, and then a guilt feeling arises that you are immoral.

When you see a flower and say it is beautiful, you are not immoral. But when you see a human face and say it is beautiful, why do you become immoral suddenly? What is immoral in it? Why can't you appreciate it?

For centuries sex has been condemned -- and sex is the source of all your energies. Because of condemned sex, all your energies have been condemned -- because if you become active in one part of your energy, then other parts will also be rising with it. So you have been forced to live with low energy. Then you say life seems like a lethargy, no enjoyment out of it, no vitality. You seem to be continuously exploited, and you don't have any energy left to live. Life should be radiant, life should be overflowing -- but the very source is sex.

Unless you accept your sexuality you will never be at ease with yourself, because your sexuality is such a deep force. You are born out of it, your every cell belongs to it; your very energy is sexual. And whenever you allow it, the same energy will transform into love. The same energy will go higher and higher and will transform into prayer. *Once* suppressed, then there is no possibility of meditation or prayer either -- because what will be transformed? You will be always afraid.

It happens every day: people come to me -- the moment they start meditations they feel an upsurge of sexual energy and they become very afraid and scared. They say, `We have never been like that. What is happening? What has gone wrong? Are we doing something wrong in meditation? -- because we feel so sexual!' This should be a beautiful, good indication -- life is coming back, life is arising again, life is again flowing from the frozen sources!

Of course, sex will be the basic center which will be hit first, because there you have suppressed it. It is uncoiling: as if a spring has been suppressed under a weight -- now the weight is removed and the spring jumps. This is beautiful! This shows that the meditation is functioning.

But you wanted otherwise: you wanted meditation to suppress sex. Then you have come to a wrong person. Then go to the old poisoners, the old life-negaters -- they will give you meditations so that you can suppress more. But you will always remain divided, and you will always be in discord, and the ultimate harmony will never be possible.

I am trying to create a unity within you so the suppressed part is accepted back, the suppressed part is reabsorbed back into the total being, because without it you will not be able to move. Sex is your legs -- the lowest part, yes, I know -- but without your legs, your head cannot move. The lowest, I know, but the

highest depends on the lowest. If the lowest is moving, the highest will move soon: with sex, soon love will arise. And when love arises, sex disappears -- because the same energy becomes love. Then for the first time the real *brahmacharya*, the authentic virginity happens to you.

Sex simply disappears -- it has become love. And then love rises higher, becomes prayer; then love also disappears, then it has become prayer. And prayer is the culmination. In prayer you are fulfilled. But it has to start from the very base, from the natural. From the natural to the supernatural, but *not* against the natural.

WHEN IT WAS FOUND THAT, HAVING USED CRUTCHES FOR SO MANY GENERATIONS, FEW PEOPLE COULD IN FACT WALK WITHOUT CRUTCHES, THE MAJORITY `PROVED' THAT THEY WERE NECESSARY. `HERE,' THEY SAID, `HERE IS A MAN -- TRY TO MAKE HIM WALK WITHOUT A CRUTCH. SEE? -- HE CANNOT.'
`BUT WE ARE WALKING WITHOUT CRUTCHES,' THE ORDINARY WALKERS REMINDED THEM.
`THIS IS NOT TRUE; MERELY A FANCY OF YOUR OWN,' SAID THE CRIPPLES, BECAUSE BY THAT TIME THEY WERE BECOMING BLIND AS WELL -- BLIND BECAUSE THEY WOULD NOT SEE.

I have been telling people: Accept your nature, and the very acceptance becomes a deep transformation, you will be transfigured. Sometimes, old sannyasins come to me, traditional sannyasins belonging to a Jain faith, or a Buddhist faith, or a Hindu faith; they listen to me and they say, `It is not possible! We have been suppressing sex and it has not gone -- and you say accept it and it will go?' Their logic is apparently clear. They say, `We have been suppressing and fighting our whole life, and it has not gone. And here you are -- you say, "Don't suppress it. Accept and it will go!"'

Their logic is clear. They say, `How can it go without fighting when it has not gone with so much fight?' They say, `No, it is not possible. We have tried and it won't move even an inch backward. And we have put our whole life at stake! And here you are teaching such a simple thing. Are we fools? It won't go.'

And I say to them, `Look at me: it has gone!' And this is what -- whether they say to me or not -- they feel: they say, `It must be your fancy. You must be imagining.... THIS IS NOT TRUE; MERELY A FANCY OF YOUR OWN.'
The ego dies hard.

And they cannot see. I tell them, `Be with me, see me, observe me, watch me -- all that you are seeking has happened!'

They say, `It must be some fancy of your own. Realization is not possible in this age and time. It is written in the scriptures that no man can become enlightened in Kali Yuga; in this age of technology, no one can become enlightened. So how can you become enlightened?'

I say, `Look at me and watch and be close to me and be intimate, and feel it.' They are not ready for it. Their scriptures say something else, so I must be deluding myself, I must be a dream, I must be fancying.

And this is not just that it is so with me -- it has been always so. When Buddha became enlightened, the same people came to Buddha and they said, `No, it is not possible. It is *not* possible! How can you become enlightened? Many millions of lives are needed. It is written in the scriptures. And what have you done? What austerities? What TAPASCHARYA? What yoga have you followed? Sitting under the Bodhi Tree, and suddenly you declare you have become enlightened! What is the proof? You must be fancying.' They have not taken note of many enlightened people. Mahavir: Hindu scriptures never mention him, because they never believed that he became enlightened. Ego dies hard.

And when you live in a plastic, artificial world, forced, somehow disciplined, imposed upon, by and by, you become blind also -- because when you don't use your eyes, they lose the capacity to see. And a man who is prejudiced avoids using his eyes, because who knows? -- the fact may not prove his prejudice. So he avoids; he will not look. Or, if he looks, he will interpret it in such a way that the fact is there no more; he has created a fiction around it.

People who are too prejudiced... and all people are. Somebody is a Hindu, somebody is a Mohammedan, somebody is a Christian -- they are prejudiced people. Without knowing, they have already decided what is true. Without experiencing, they have already come to conclusions. They avoid looking directly. And when you avoid continuously, of course, you lose the capacity to see, you become blind.

`THIS IS NOT TRUE; MERELY A FANCY OF YOUR OWN,' SAID THE CRIPPLES, BECAUSE BY THAT TIME THEY WERE BECOMING BLIND AS WELL -- BLIND BECAUSE THEY WOULD NOT SEE.

If you want to see you have to die to your ego -- because that ego won't allow you to see, to be natural, to allow the fact to emerge.
Die to the ego.
Die to the past.
And the Sufi saying is right: `You cannot have anything from me until you die.'
Die! It is hard, but it is the only way.
You cannot have anything from me until you die.

Until You Die

Chapter #4
Chapter title: Straight To Freedom

14 April 1975 am in Buddha Hall

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A MAN CAME TO THE GREAT TEACHER BAHAUDIN AND ASKED FOR HELP IN HIS PROBLEMS, AND GUIDANCE ON THE PATH OF THE TEACHING.
BAHAUDIN TOLD HIM TO ABANDON SPIRITUAL STUDIES AND LEAVE HIS COURT AT ONCE.
A KIND-HEARTED VISITOR BEGAN TO REMONSTRATE WITH BAHAUDIN.
`YOU SHALL HAVE A DEMONSTRATION,' SAID THE SAGE.
AT THAT MOMENT A BIRD FLEW INTO THE ROOM, DARTING HITHER AND THITHER, NOT KNOWING WHERE TO GO IN ORDER TO ESCAPE.
THE SUFI WAITED UNTIL THE BIRD SETTLED NEAR THE ONLY OPEN WINDOW OF THE CHAMBER, AND THEN SUDDENLY CLAPPED HIS HANDS.
ALARMED, THE BIRD FLEW STRAIGHT THROUGH THE OPENING OF THE WINDOW, TO FREEDOM.
THEN BAHAUDIN SAID:
`TO HIM THAT SOUND MUST HAVE BEEN SOMETHING OF A SHOCK, EVEN AN AFFRONT, DO YOU NOT AGREE?'

THERE IS an old story: In Thailand there exists a very ancient temple. And the myth goes that in the beginning of Creation, God became angry with some angel. The angel had committed some disobedience, and it was so grave that the God threw him onto the earth and told him that he would have to live as an invisible snake in this ancient temple.

The temple has a tower with one hundred steps, and every pilgrim that comes to the temple has to go to the tower -- that is part of the pilgrimage. And God said to this angel, `You will have to live on the first step of the tower, and every pilgrim who comes, you will have to move with him.' In Thailand, they divide human consciousness into one hundred steps, and the snake would be able to go with the pilgrim only up to the point where *his* consciousness existed. If he had attained to the twentieth step of consciousness, then the snake would be able to follow up to the twentieth; if to the fiftieth, then the fiftieth. And God said, `If you can reach thrice to the last step, then you will be freed of your sin.'

The myth goes that, up to now, only once has the snake been able to reach to the hundredth.

At least ten thousand pilgrims come every day to the ancient temple. Millennia have passed -- pilgrims

and pilgrims. And the snake has to follow every pilgrim. Sometimes, rarely, it can reach up to the twenty fifth; very, very rarely up to the fiftieth, and only once to the hundredth. It falls back again to the first step. And now even the snake has become very, very depressed -- there seems to be no hope. Only once up to now... and thrice he has to reach to the hundredth, only then will he be freed of the sin.

The myth is beautiful. It says many things. One: amongst millions of people, only once does it happen that a man becomes enlightened. To become enlightened is difficult, but there is a greater difficulty that I would like to tell you about. Amongst millions, one person becomes enlightened, and amongst thou sands of enlightened persons, one person becomes a master. And to become a master is almost impossible. To become enlightened you have to work with yourself, your barriers, your hindrances -- but your own. To become a master you have to work with others' barriers, hindrances. To work with oneself it is so difficult. To work with somebody else is almost impossible.

Many buddhas have existed, but once in a while a buddha becomes a master. The famous name of Gautam the Buddha is famous just because of his being a master. Millions of buddhas preceded him, but they were not masters.

It happened: One day somebody asked Buddha, `You have almost fifty thousand sannyasins around you -- how many of them have become like you?' Buddha is reported to have said that many had. But the questioner was puzzled. He said, `If many of them have become like you, why does nobody know about them?'

Buddha said, `They have become enlightened, but they are not masters. They are just like me, they exist on the same plane of being -- that is one thing. But to persuade another to bring his consciousness to the same plane is a difficult art.'

To persuade the other towards higher peaks of being is almost impossible because the other will create all sorts of resistances. And the more you try to bring him up, the more his ego will be there to resist. And the ego will enjoy falling down more and more. The ego will be the enemy. And the other is identified with his own ego, he thinks he is the ego. So when a master tries to transform or help, you create all sorts of barriers in order not to be helped.

Teachers are many, masters few.

Teachers are very cheap; you can get them a rupee a dozen -- because to be a teacher is nothing. You need a little intellectual capacity to understand things, a little capacity to explain things -- if you are a little articulate you can become a teacher. Scriptures are there: you can memorize them. With a little practice you can attain to a certain logical penetration into things. You can silence people, you can prove things. And many will be attracted because people live in their intellectual center -- they live in their heads.

A teacher is a head-oriented person, more heady than you. He can impress you, but that impression will not lead you anywhere. You will remain in the same rut. He himself is nowhere. A teacher is a man who teaches without knowing what he is teaching. A teacher is a man who talks about things he has not known, who talks about worlds with no experience. He has not tasted anything of the Unknown. He may have tasted many things of the Vedas, Koran, Bible, Upanishads; knowledge he may have gathered much, but knowing he has none. But you can adjust to a teacher very easily because he is of the same type; he belongs to the same level of being as you, to the same plane. Teachers become very, very influential; they lead great movements; millions are attracted to them -- because they talk the same language that *you* can understand.

Masters cannot lead big movements -- almost impossible. In fact, by the time they become known they are here no more; by the time people come to hear about them, they are gone. Then they are worshipped for thousands of years, but that worship won't help much. To be impressed by a master is difficult, because that means dying to your own ego. To allow a master to work on you is very courageous: you open your heart, you become vulnerable; and nobody knows where he is leading -- you have to trust. Logic is not of much help, only love. And love is rare. Everybody is logical: who is loving? Everybody has cunning intellect, but who has a trusting heart?

This is the first thing to be understood before we can enter into this story.

Sufis don't believe in teachings and teachers. This man, Bahaudin, is one of the greatest masters. The master does not teach: he demonstrates; his whole being is a demonstration. He opens new dimensions and he invites you to look through these new dimensions, new vistas, new windows. He demonstrates, he does not teach. And even if he teaches, it is just to persuade your intellect to come to *his* window from where things have a totally different look.

And a master has to be skilled in the greatest art: the art of the human heart -- because subtle are the problems, very complicated and complex.

For example: a person comes to me. He is ready to take the jump -- *he* thinks he is ready to take the jump, but he is not ready. And I see that this is not the right moment for him: if he takes the jump he will miss. I have to persuade him to wait; I have to persuade him to wait for the right moment. I have to divert his mind; I have to give him some other occupation so he forgets, at least for the present, about the final jump. He will be ready one day -- and everything comes in its own season.

You cannot force a phenomenon like enlightenment, you cannot manipulate it. You have to wait for it: it comes when it comes, it comes on its own. In fact, there is no way to force it; you cannot control it. All that you can do is to learn how to wait lovingly -- how to wait, how to trust. When the right moment comes, it will happen.

Somebody comes; he says he is ready. He *thinks* he is ready, but I see he is not ready. So I have to divert his mind: I have to give him something to play with so the time can be passed and he becomes ripe. He thinks he is ready. It is not really thinking: it is the ego. He says, `Right now, help me.' Then there is somebody else who thinks he is not ready -- thinking is not of much value in the world of the innermost. Somebody is there who is not ready, thinks he is ready. Somebody is there who is ready, thinks he is not ready. I have to persuade, in fact, seduce him to take the jump. He hesitates. He's afraid. He says he is not ready. `What are you doing? Why are you forcing me? Why are you haunting me?' But I know that he is ready -- and if this moment is lost, it may be many years before the next moment comes again, or it may be many lives.

At a certain point the whole existence is ready to accept you, but you hesitate. This moment may not be there again soon. May be a life passes, or many lives, then again a moment comes. I have to watch. I don't listen to you, I cannot. I have to go on doing my own things. I cannot listen to you, because you don't know what you are saying. You don't know what is happening to you; you are in confusion. If I listen to you, then I will not be of any help to you. I have to go on my own, and I have to create a feeling in you that I am listening to you; and I have to go on persuading you that it is according to you that everything is being done.

Sometimes I see it will be good for you to stop all meditations, because, with your mind, even meditation can become a strain and *it* can become the barrier. Sometimes I have to force you exactly against yourself into meditation, because unless there is a certain strain in you, a tension, the transformation will not be possible. The art is very subtle. You need a certain tension -- just as when the arrow is put on the bow a certain tension is needed, otherwise the arrow will not be thrown. But too much tension can break the bow.

Meditation is needed, with vigorous effort, but you don't know where to start and where to stop -- that I have to watch. So sometimes I will say to you, `Stop meditations,' and you cannot understand because, continuously, I teach `Meditate!' And sometimes I have to say, `Go into meditations,' and then you cannot understand because continuously I teach that no effort is needed -- it will come when it comes, it is a happening.

Try to understand my situation. And I have to work with many, so I will be making many contradictory statements. I will say something to one, and just the opposite to the other -- because both are different. So whatsoever I say is personal. When I say it to you, I say it to you, not to anybody else. And when I say it to you, it is not only personal, it is also momentary -- because tomorrow you will have changed and then something else will be said to you. It is a continuous response, an alive response.

A teacher is dead, he has a dead teaching. He doesn't bother about you, you don't matter. He has a teaching, he continues. He is more focused on the teaching, less focused on you -- in fact, not focused at all. A teacher is a madman -- the teaching is important: the teaching exists not for man; man exists for the teaching, the doctrine. But for a master, teachings are toys. Doctrines are good if they help, bad if they don't help. And sometimes they help and sometimes they don't help. To some they become a bridge; to some they become a barrier. Man is important.

To a master, man is the measure of all things -- individual, personal; not men, but human beings; not mankind, but *you*, in your total personality, in your unique personality. Whatsoever a master says is addressed to a person, it is a letter. You cannot make a criterion out of it. You cannot make a generalization out of it. All generalizations are false -- even this generalization that all generalizations are false.

Very subtle is the art, it has to be -- because it is an effort to transform the human heart, the greatest thing in evolution, the highest peak to which existence has reached.

A teacher goes on giving you information about God, about Truth, about heaven and hell. A master simply opens his being to you, demonstrates to you what Truth is.

What am I doing here? I'm drunk with existence -- a drunkard. And I allow you to come nearer to me to be drunk with me, to participate. And the closer you come, the more drunk you will become. And a moment

comes when the disciple and the master sit silently -- nobody knows who the disciple is and who the master is. They have come so close, like two flames coming closer and closer and closer, and a sudden jump -- and the two flames have-become one.

To understand a master you need to come close. With a teacher you can remain as distant as possible. There is no problem: closeness is not needed, intimacy is not involved. With a teacher you remain uncommitted. With a master, the final, the utterly final commitment is needed. That is the meaning: `You can't have anything from me until you die.' That is the meaning of this Sufi saying, because when you die then you are totally committed. Now there is no going back. There is nobody else you can fall back upon.

A commitment is a point of no return. Where will you go back to? You have burnt the house. A cunning mind would like to be distant; not a participant, but an observer. Keeping the distance he keeps his house intact, so if something goes wrong he can go back, he can fall back. But all that is beautiful in life comes through commitment.

In the West, particularly, `commitment' has become a wrong word, a taboo word. The moment you hear `commitment', you become afraid. That's why in the West all that is beautiful *and* the deepest, is disappearing. Love is not possible; only sex is possible. Sex is without involvement; love is a commitment. Sex is between two strangers; love is between two who are intimate, not strangers, who feel an affinity -- who are not there just to exploit each other, but to grow with each other. A commitment is needed in love. And without love, sex will become futile. It has already become so in the West.

Meditation is not possible if you are not committed. You cannot remain a spectator. If you want to be a spectator, then you will remain on the periphery. Commitment leads you to the very center of things.

To be with a Master is a commitment. It is the highest form of love, the highest form of meditation, the highest form of prayer. In the West, only teachers have existed. In the West, `teacher' and `master' are not two totally different words; they are synonymous, they mean the same. That's why in this story `master' is translated as `teacher'. Bahaudin is not a teacher: he is a Master. But in English there is no difference between a Master and a teacher. In English there exists no word like *guru*. It is a deep involvement with a person, such a deep involvement that you are ready to die for it.

Love, meditation, prayer, all are deep commitments.

And who is afraid of commitment? The ego is afraid of commitment -- because commitment means now no more going back. The bridge is broken. You feel afraid. Only the future, the unknown future is there; past is no more. You will feel dizzy. And if you look in the eyes of a Master, you will feel dizzy -- because he is vacant. It is like an abyss with no bottom to it. You would like to cling to something because there is danger, you will be lost for ever.

And this is so! But you cannot find yourself unless you are lost. And you cannot be reborn unless you die. A Master is a death and a life. A Master is a death and a resurrection.

Now, let us move slowly into this story:

A MAN CAME TO THE GREAT MASTER BAHAUDIN AND ASKED FOR HELP IN HIS PROBLEMS, AND GUIDANCE ON THE PATH OF THE TEACHING.
BAHAUDIN TOLD HIM TO ABANDON SPIRITUAL STUDIES AND LEAVE HIS COURT AT ONCE.

Looks too cruel, too crude. Doesn't fit with the ideal of a master. The man has come as a seeker, he wants help; he has come as a beggar -- and this is no behaviour on the part of Bahaudin to say, `Abandon spiritual studies and leave this court immediately, right now!'

Why is Bahaudin throwing him back? A Master exists to help, a Master invites people, a Master welcomes; he exists for that purpose -- then why is Bahaudin behaving in such a bad way? No one expects such behaviour from a Master. And the man has asked only for some help in his problems, and guidance on the path.

A KIND HEARTED VISITOR BEGAN TO REMONSTRATE WITH BAHAUDIN.

A kind hearted man must have been there, and he said, `What is this? Explain to me why you behave this way. And that man has not done anything wrong. An innocent seeker, and you throw him out -- then what is the purpose of your being here? He asks for help and you close the door. He begs and you are hard.'

`YOU SHALL HAVE A DEMONSTRATION,' SAID THE SAGE.

Said Bahaudin, `Wait! There are things which cannot be explained. Wait -- you will have a demonstration.' Only a situation can explain certain things, because they become apparent only in an alive situation -- explanation won't be helpful. And how can you explain? -- because Bahaudin sees something in the seeker which this kind hearted man cannot see. How can you explain light to a blind man? No explanation will be explanation enough. And whatsoever you say will look like a rationalization, will look as though you are hard and cruel and now you are trying to rationalize your behaviour. Bahaudin said, `Wait -- you shall have a demonstration.'

AT THAT MOMENT A BIRD FLEW INTO THE ROOM, DARTING HITHER AND THITHER, NOT KNOWING WHERE TO GO IN ORDER TO ESCAPE.
THE SUFI WAITED UNTIL THE BIRD SETTLED NEAR THE ONLY OPEN WINDOW OF THE CHAMBER, AND THEN SUDDENLY BAHAUDIN CLAPPED HIS HANDS.
ALARMED, THE BIRD FLEW STRAIGHT THROUGH THE OPENING OF THE WINDOW, TO FREEDOM.

THEN BAHAUDIN SAID: `TO HIM, to the bird, THAT SOUND MUST HAVE BEEN SOMETHING OF A SHOCK, EVEN AN AFFRONT, DO YOU NOT AGREE?'

It is really a beautiful situation. Bahaudin is saying many things without saying them. He is saying: `The man who has approached was just on the brink of total freedom. He does not need any help. Help will become a bondage to him; he will be burdened by it. He does not need any more teachings; that phase is passed. He is almost ready to fly into the sky. He does not need any training. He needed to be pushed and that's what I have done. If I had allowed him to be here, that would not have been compassion. Throwing him away from the door and closing the door is the compassion.' Bahaudin is saying, `I know this man. His heart is absolutely ready. Any moment the bird will be on the wing -- now no more clinging to words, no need for any teachings, no need to understand the path!'

It is a need: in a certain phase of spiritual growth you need teachings and all, and you need to be taught about the path; you have to be assured about it. You need many trainings, but a moment comes when one has to grow above them. First one has to learn many things, and then one has to unlearn. First one has to be taught meditation, and then one has to be taught to throw it into the dustbin. First one has to be brought out of concepts, words, and taught silence. And then a moment comes when you have to throw that silence also; otherwise, that too can become a clinging. You can cling to a thought, you can cling to silence -- because then silence is nothing but a thought of silence. How do you know you have become silent? It is again a thought. How do you know that now you are happy? It is again a thought. And if there is happiness, and the feeling of being happy, and the thought, then somewhere in the background there must be unhappiness lurking and waiting just like a shadow.

First one has to drop unhappiness and then happiness also, otherwise happiness itself will become a prison. And you are so skilled in creating prisons: you can create a prison out of anything -- even out of God. You have created prisons: your churches, temples, mosques, *gurudwaras* -- out of the Divine you have created imprisonments for yourself. Out of beautiful scriptures... the Upanishads are beautiful, their poetry is the purest, but nobody reads the Upanishads for poetry. You read the Upanishads for doctrine -- they have become a prison. As poetry they are beautiful, they are wonderful; as poetry -- incomparable, there is nothing you can compare them with.

Just now I was reading an interview with J. Krishnamurti by a journalist. I don't think that the journalist could follow him, what he was saying. Krishnamurti said: `I have read the New Testament. It is beautiful poetry and I loved it, but as scripture I get bored.' He is absolutely right. One should read the Bible: it is really one of the greatest literary accomplishments of the ages. And the New Testament is simply superb. Nowhere else can you find words so pregnant with significance -- but not with meaning, because the moment meaning comes in, poetry is lost: it has become a doctrine. Significance, but not meaning. Grandeur, beauty, but no dogma.

Out of the Upanishads, the New Testament, the Koran -- such beauty! If you can sing -- beautiful! If you think -- you have lost the track. If you can sing the Koran, nothing is so beautiful. Have you seen somebody

reciting the Koran? It is something to be recited, to be sung, enjoyed. You can dance, that's okay, but don't think about it. The moment you think, a Mohammedan is born, a fanatical Mohammedan. If you love, enjoy, dance, sing, a Sufi is born. And a Sufi is farthest from a Mohammedan, the farthest possible. If you sing the Upanishads, a Sufi is born. If you believe in the Upanishads, a Hindu is born, a dead Hindu, rotten to the roots.

You are so skilled in making imprisonments for yourself that everything that falls to your hands becomes a chain. Even a Buddha, a Jesus, they come to liberate you, they try to liberate you, and finally they become a bondage -- because... because of you.

This man who reached Bahaudin was ready, ripe to fall from the tree. Not even the slightest help was needed. Bahaudin could have allowed this man to sit in his court, to become part of it, to become a disciple -- that would not have been compassion, and NO Bahaudin can allow that. But on the surface he looks unkind; he looks as if he is without any compassion: a seeker comes and you close the door in his face. Remember: that is the difference between kindness and compassion. Kindness is something understood on the surface. Even an ignorant man can be kind, even a foolish man can be kind, even a criminal can be kind, a sinner can be kind -- kindness is just a value on the surface of the mind -- but an ignorant man cannot be compassionate. That's not possible. It is a quality that happens when the center has been achieved. When you are centered, then compassion happens. And compassion may not always look like kindness, remember; compassion may sometimes look *very* unkind.

The kind man, the kind-hearted visitor, remonstrated with Bahaudin: `What have you done?' Bahaudin sees something which the kind hearted cannot see. He has seen the man just on the brink of the abyss. If he is thrown out, he will be liberated. If he is allowed... and he is ready, he has come to seek discipleship. If he had gone to a teacher, a teacher would have been very kind-hearted, he would have received him. A teacher would have initiated him, but not a Master, because a Master is to help you to be totally free. If he initiates, it is just as a step, it is not the end. Finally, eventually, he is going to throw you into the open sky.

Once you are ready, you will be thrown into the open sky. A Master's house is just a training place where you get ready, but it is not the final home. It is where you get ready, and then the Master throws you into the sky because there is the final home, in total freedom -- in MOKSHA. A Master is helpful just on the way. Before the temple of the Divine, he will suddenly leave you. Before the temple of the Divine, he will push you in, and if you look back you will not find him any more, he will not be there -- because with the Divine you have to be alone. The work of the Master is completed.

But this man was already on the brink. He could not know it. How can you know that you are on the brink? You have never been on the brink before, so how can the mind understand? This man who is on the brink does not know; he has never been in this state before, so how can he recognize? He is seeking support. Not knowing that now there is no need for support. And if he is allowed to sit, many more things will happen which can be dangerous. I know that if Bahaudin allows him to sit, this man may fall in love with Bahaudin -- it is difficult not to fall in love with Bahaudin -- that love will become a bondage. You are so skilled, you are so efficient. So it is better to be hard from the beginning. If even for a single moment the man is allowed, it will be difficult for him to leave Bahaudin. The man should not be given even a glimpse of Bahaudin's heart, his love, his compassion. Bahaudin must show him a very hard face so he never thinks about Bahaudin again.

This was what Gurdjieff was doing to many disciples and they couldn't understand, because in the West it is difficult to understand. The East has its own ways. Gurdjieff was a Sufi: he was taught by many Sufi Masters, he moved in many Sufi monasteries, he lived with many Sufis, and he had the attitude of a Sufi. But in the West the understanding is not there; Sufi symbols, Sufi demonstrations, are not meaningful.

I was reading one book written by a disciple of Gurdjieff -- a woman, a very talented musician -- and she writes that Gurdjieff was angry about something she was told not to do and she had done. He was very angry and he told her: `This is the last -- *never* come back again and *never* come to see me.' Of course, the woman left him, but she left as a Westerner and missed. She thought: `This man is not yet Enlightened; otherwise, why is he so angry?' You judge according to your own criteria. `Why is he so angry? For such an ordinary thing. If I have disobeyed in such a trivial thing, he could have forgiven me! Great Masters are forgiveness, embodied forgiveness. Buddha is compassion, and Jesus forgives even his enemies, the murderers who killed him -- he forgives them! And I have not committed anything like that. Just a small thing he has said, and I have not followed it -- there seems to be no reason to be so angry.' And she had lived almost for twenty years with Gurdjieff; a disciple of twenty years' standing simply thrown out and the door closed. And Gurdjieff said, `Never see me again. If you want to see me, then only when I am dead.'

The ego was hurt. And she never went to see Gurdjieff again; she went only when he was dead -- but she missed.

What was Gurdjieff saying? If in the East this had happened, where through a long, long, inner disciplehood, an inner discipline of many people, it would have been totally different. What was Gurdjieff saying in fact? He was saying: `Either you come to see me dead, or you come to see me when I am dead; otherwise there is no point.' But that was implied. So she waited for twenty years more, when Gurdjieff died, then she went to pay her homage. She could have been dead herself. That was a situation. Gurdjieff was not angry because she had disobeyed: that anger was creating a situation; that disobedience was just something to hang it upon. Gurdjieff would have been angry whether she had obeyed or disobeyed; that was irrelevant. He would have found something and would have been angry. That was needed: a hard face, very angry, because a person who has Lived with him for twenty years should not be deceived by the surface, should be capable of penetrating deeper, looking into the heart. And in the heart, Gurdjieff was so compassionate, so loving, but he had a very hard shell around him.

This woman who was thrown out, if she had a Western attitude... we don't know, the story says nothing about her, what happened to her; but it will be good to know, in fact, what is possible. If she had a Western attitude -- a Western attitude means an egoistic attitude -- if she thought that she had been thrown out because she was not worthy, if her ego was hurt, she would miss. If she had an Eastern attitude: If the Master is angry there must be compassion in it, otherwise why should he get angry? If the Master has closed the door there must be meaning in it, because by closing this door some other door is opened. If the Master has said to abandon all spiritual studies and leave his court at once, not even a single moment is to be wasted, that means there is some urgency, urgency in leaving all spiritual studies, the spiritual path, the seeking, everything; there is some urgency. If the attitude had been Eastern, that of a disciple, that of a humble person, that of one who is ready to die, that woman would have become Enlightened -- just at that door, just that moment. But it depends. It doesn't depend only on the Master, it depends on the disciple also. It is a subtle cooperation, the subtlest harmony there is.

A KIND-HEARTED VISITOR BEGAN TO REMONSTRATE WITH BAHAUDIN.
`YOU SHALL HAVE A DEMONSTRATION,' SAID THE SAGE.
AT THAT MOMENT A BIRD FLEW INTO THE ROOM...

And every moment birds are flying into the room, because every moment situations are flying into the room. Situations are never lacking. If you have the Master touch, if you have the Master key, everything becomes a situation. You can turn anything into a situation -- it becomes a demonstration. A bird flew in. And as it happens, not only with birds, but with you too, as it happens with all types of minds.... You may have sometimes observed: a bird enters into the room -- he has entered by the window, so he must know where he has entered, but the moment he has entered he forgets about the window; then he darts hither and thither. He looks very foolish, because he has entered and he knows, so why not go back by the same window? Why go hither and thither? And the more hectic, afraid, the bird becomes, the more the source is lost. Then a miracle happens: that the bird will go to every wall and knock his head, but not to the window. Don't laugh at the bird. The bird is poor -- poor bird! But the same is the case with you.

Every day I encounter people who know how to enter into a situation, but don't know how to get out. You enter into a marriage, then it is difficult -- how to get out? You know the window -- how did you enter in the first place? -- then why not step back? Disillusioned, you want to get out. Why is it so complex? Why can't you understand the thing and get out? It is very easy to get into a marriage; it is very, very difficult to get out of it. Everybody knows how to get in and nobody knows how to get out. You become angry -- you never go to ask anybody how to be angry -- and then you come to me and ask, `How to get out of anger?' But how did you get in? The same phenomenon happening: the bird knows how to get into the room, and forgets completely....

It seems that somewhere in the mind there is a deceptive mechanism; otherwise, why the problem? It is so apparent. The window is open, the bird has come in -- go *out* by the same window! But it seems there is an idea in the mind, somewhere in the unconscious, that for going in a different route is needed, and for going out a different route is needed. That is the trouble. You get into anxiety and then you ask how to get out. You are in anguish and then you enquire how to get out. But how did you get in?

It happened: Mulla Nasruddin was walking with his child, and the child saw an unfamiliar egg Lying

down by the side of the road. And as children ask, he asked his father, `I always wonder how the birds enter into the egg?'

Mulla Nasruddin said, `I also wonder -- but I wonder how they get out of it. And I don't know the answer. I have been wondering my whole life and now you have created a new question. I have not come across the answer as to how they get out of it, and now you have created a new problem: how they get into it.'

Somewhere in the unconscious the mind has a deep-rooted mechanism. It feels that there must be two ways: how to get in and how to get out. No, there are not two ways. It is the same: by the same door you enter and by the same door you get out. And if you can understand how you get in, you can understand how you get out. So when you become angry, just watch how you are getting into it. Step by step, slowly, watch -- and suddenly you will be illuminated! You will feel a sudden light, that this is the way how you have to move backwards.

The bird entered.

AT THAT MOMENT -- when Bahaudin said, `Soon I will demonstrate' -- A BIRD FLEW INTO THE ROOM, DARTING HITHER AND THITHER, NOT KNOWING WHERE TO GO IN ORDER TO ESCAPE.

This is the situation of everybody. You have entered into life. Now you are darting hither and thither, not knowing how to escape, where to escape.

All techniques of meditation are nothing but aids to make you aware how you have come in. It is going backwards. When your mind becomes silent, you will be able to go backwards. You can relive the whole film backwards. You move towards childhood, then you move into the womb. And then a moment comes when you see the first thing: how you entered the womb. Your mother and father created only a situation. In that situation you moved in. The window was open -- you moved in. And the same is the way to move out. Deeper meditations will reveal to you your whole past, not only of this life but of other lives also. Buddha talks of his many lives: how he was an elephant and how he died, and how he became a hare and how he died, and how he became a lion and how he died, he relates, and how he became Siddhartha.

Just moving backwards you come to the very door by which you entered into existence, and that is the door from where you can fly out. But it will need a very, very silent mind, alert, watchful, intelligent.

THE SUFI WAITED UNTIL THE BIRD SETTLED...

In stories like these every word is significant.

THE SUFI WAITED UNTIL THE BIRD SETTLED...

You cannot help a bird out while the bird himself is trying to seek the way out. You cannot. Your help will be more of a disturbance to the bird. You will make him more hectic and crazy. He will lose all consciousness if you try to help in that moment. And this is how I have to watch. Many times you come to me and you are so unsettled, so confused, that if I start helping you right now, it will confuse you more. I have to wait -- when you settle, the confusion settles a little, things drop back into the unconscious.

By coming to me, everybody becomes unsettled. It has to be so -- mm? -- because you are entering a totally new way of life. It is as if a house was closed for many years, and then you open the door. For years dust has settled in the house; you enter the door and the dust is stirred, and everything becomes cloudy and confused. When you come to me you open a door in your own house that you have closed for many years, or many lives; much dust has settled there. When you open the door and a new wind starts flowing, everything is stirred. Everybody who comes to me becomes confused, more confused than he was ever. But this is natural.

And in that confusion if you escape from me, you have escaped a very potential situation. Many escape. They think that because of me they have become unsettled. No. Because of me they have entered into their own unconscious. Of course, dust has arisen, the mind has become cloudy, one doesn't know where one is, what one is. The old identity is lost. A trembling, a feverish state -- and you want me to help you

immediately. Of course, you think you need help immediately; but if I do something immediately, that will stir more dust in you. I will have to postpone a little. I will console you, but I will not do anything. I will promise you, but I will not do anything. I have to be a liar many times -- because of you -- otherwise you won't be able to understand. I can help you only when the bird has settled, then something can be done. Now the bird is in a situation where something can be of help.

THE SUFI WAITED UNTIL THE BIRD SETTLED NEAR THE ONLY OPEN WINDOW OF THE CHAMBER, AND THEN SUDDENLY CLAPPED HIS HANDS.

The bird has settled near the window. Now the bird is not so crazy about getting out. When you are too crazy about enlightenment, it is not possible. When you are obsessed about meditation, it is not possible. When you set a little, everything becomes possible. When you are in a fever, the first thing is to help you to come out of the fever. Right now nothing else can be done. No other training, no other discipline, is possible right now.

So whenever people come to me, I tell them: `Just rest for a few days, settle, feel yourself at home,' then -- then I can clap my hands. The Sufi -- what did he do? -- then he suddenly clapped his hands. Afraid, scared, shocked, the bird flew out of the window.

ALARMED, THE BIRD FLEW STRAIGHT THROUGH THE OPENING OF THE WINDOW, TO FREEDOM. THEN BAHAUDIN SAID: `TO HIM THAT SOUND MUST HAVE BEEN SOMETHING OF A SHOCK, EVEN AN AFFRONT, DO YOU NOT AGREE?'

He asked the kind-hearted man, `What is the attitude of the bird? The clapping of my hands must have been a shock, but that is the only way to help him. It was hard, it must have been an affront, but only through it did the bird achieve freedom. Now he is high in the sky, flying. *Now* he will be feeling thankful towards me; but when I clapped my hands, then the bird must have felt angry, the bird must have felt that I am hard, an enemy. The bird was scared, but now, when the bird is on the wing and enjoying the sky again, totally free, now he can be thankful towards me, now he can feel grateful.'

Many times I will hurt you. Many times I have already hurt you. Many times you will be shocked. Many times you will see the enemy in me, not the friend. But this is how it is -- natural. I don't expect anything else right now. It is not possible for you. But when you are on the wing, moving into the infinite sky, then you will understand those hurts, that I had to hurt you. They were not because I was hard: they were the only way to help you. Then only will you feel grateful.

It happened: In a Zen monastery in China, a Master was celebrating his Master's Enlightenment day; the Master was dead. In China, a disciple celebrates the Enlightenment day of his Master only if he is an initiated disciple, otherwise not. People of the nearby villages gathered and they asked this Master who was celebrating his Master's Enlightenment day, `Why are you celebrating? Because we never heard that you were ever accepted by the Master or initiated. Rather, on the contrary, rumour goes that when you had asked to be initiated he rejected you, you were thrown out. So why are you celebrating?'

The Master laughed and he said, `Because he rejected me -- that's why. His rejecting was the initiation, but at that time I couldn't understand it. Had he accepted me, I would not have been Enlightened so soon. He rejected me out of deep compassion. And his very rejection was the initiation; in his very rejection he accepted me. He said, "You don't need it." He said, "Go away! as far away as possible from me, otherwise you will make a prison out of me." And when *he* rejected me, I felt very much hurt; I carried the wound for years. And the wound was so painful that I never tried with any other Master. I became so afraid! I simply moved into the forest and started sitting on my own, because if this compassionate man had rejected me, who would accept me? This was the last shelter and the doors had closed. Now there was no shelter for me.

`Feeling unworthy, wounded, hurt, I moved. I never tried, I never knocked on any other Master's door again. I became so scared. But sitting silently, not doing anything -- because I didn't know what to do: the Master had rejected me, he had not given me any method, any technique, nothing -- feeling lonely, remaining lonely, in the beginning it was sad, in the beginning it was negative. In the beginning, I was continuously feeling the rejection. But, by and by, sitting silently, the rejection disappeared, sadness disappeared, because how long can you be sad? It comes, it goes. By and by, loneliness disappeared: I

became ALONE. And, by and by, I started to feel that maybe the Master had rejected me just to throw me into my aloneness there in that forest. Maybe he had said that no method was needed -- you just sit silently -- maybe he had rejected me so that I wouldn't start clinging to him. By and by, the wound was there no more. It healed. And I started feeling deep love for the Master. And, by and by, the love became trust. And one day, suddenly, I realized and laughed loudly, a belly laugh, because this Master was something strange: he had initiated me through his rejection! That's why I am celebrating his Enlightenment day. I am his disciple: he initiated me through rejection -- I have been initiated. I am *his* disciple. I am Enlightened because of him. And it would have been cruel had he accepted me.'

Subtle are the ways. And you cannot judge with your crude criteria. Your criteria are just on the surface.

ALARMED, THE BIRD FLEW STRAIGHT THROUGH THE OPENING OF THE WINDOW, TO FREEDOM. BAHAUDIN SAID: `TO HIM THAT SOUND MUST HAVE BEEN SOMETHING OF A SHOCK, EVEN AN AFFRONT, DO YOU NOT AGREE?'

And I ask the same to you: Do you not agree? If you feel that the agreement is difficult, that means the ego is strong. If you feel that agreement comes, flows into your being, then the ego is not strong. And you cannot have anything from me until you die -- don't you agree?

Until You Die

Chapter #5
Chapter title: Truth Is Not Veiled

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A MAN CAME TO BAYAZID AND SAID THAT HE HAD FASTED AND PRAYED FOR THIRTY YEARS AND YET HAD NOT COME NEAR TO AN UNDERSTANDING OF GOD.
BAYAZID TOLD HIM THAT EVEN A HUNDRED YEARS WOULD NOT BE ENOUGH.
THE MAN ASKED WHY.
`BECAUSE YOUR SELFISHNESS IS WORKING AS A BARRIER BETWEEN YOURSELF AND THE TRUTH,' SAID BAYAZID.

TRUTH IS not veiled. It is not hidden. It is always just in front of your eyes. If you miss it, it is not because of it, but because your eyes are closed. The veil is not on the face of truth: the veil is on you. And not only one -- many, millions of veils.

If truth were hidden, then one Buddha, one Mohammed, or one Zarathustra, would have been enough. Once uncovered, everybody would have known it. It would have been just like it is in a scientific discovery -- you need not discover it again and again. Albert Einstein discovers something. It becomes a common property. Then every schoolchild knows about it. It need not be discovered again. Once discovered, it is discovered.

But what happens? A Buddha discovers, a Mohammed discovers again. You will have to discover it again. What is the matter? The matter is this: that the veil is not on the truth -- otherwise, one man would

have unveiled it and everybody would have realized it -- the veil is on you. So everybody has to unveil himself, and truth has to be discovered again and again by each and every one of you. It can never become a common property. It can never become a collective truth. It will remain individual.

But why are your eyes closed? There must be some great investment in them, in the closed eyes. And there is. And that has to be understood. If it is just a matter of opening the eyes, then why don't you open them? Who is holding you back? Who is preventing you? Truth is naked, absolutely nude. That is the nature of truth -- you can call it God -- and it is just in front of you, and it has always been so. But why don't you open your eyes? There seems to be a great investment.

It happened once: A woman was brought to me. She was a very beautiful person. Her husband died, and they had been married for only three months. And they had loved each other tremendously, against the whole society, the whole world. They had left everything just for their love. And suddenly the husband died. It was too much for the woman, the poor woman. She remained with closed eyes for three days. She wouldn't open them -- because deep down she knew that if she opened her eyes... the husband is dead, the corpse is there. People tried to persuade her, they did everything, but she would not open her eyes. And she would go on saying, `My husband is not dead. Who says my husband is dead?' They couldn't wait any longer: the body had to be burned.

The day they burned the body, the woman opened her eyes. But by that time she had lost the capacity to see! -- a very deep investment. Eyes were perfectly okay, no physiological trouble. The medical doctors were amazed. They said, `There is no problem! Everything is perfectly normal.' But she couldn't see. It was as if somebody behind the eyes had stepped back; somebody who was standing behind the eyes and looking at the world had stepped back. Now the window was there, but nobody to look through it.

For four weeks she remained psychically blind. And in her blindness she was continuously saying, `Who says that my husband is dead? If he is dead, then *where* is his corpse? If he is dead then where is his corpse?' Even in dreams, in the night, suddenly she would start saying, `Who says my husband is dead?' And she knows! Deep down she knows that the husband is dead, but the mind would not like to believe it. The mind would like to live in an illusion. Even an illusion is beautiful if the husband is alive, and the reality will not be so beautiful if the husband is dead. They had really loved each other very deeply.

The woman was brought to me. I had known them before. When she came to me, she was behaving as if she was completely blind. Somebody had to help her. I said to her, `Your husband is very much troubled. Just this morning he has been to see me and he is suffering very much. Why don't you see! -- and the medical experts say there is nothing wrong with your eyes.' I talked as if the husband was alive -- now this was too much. Suddenly she broke, fell down, started rolling on the ground, and said, `My husband is dead. Why do you say he has been to you this morning? He is dead!' And the eyes came back. Suddenly the stony feeling in the eyes disappeared -- she was able to see.

What to do? What happened? Suddenly she realized a fact which she had been denying. Through the denial a false blindness had happened. Once she accepted the fact that the husband was dead, she screamed. I have never seen anybody scream that way. That must be what Janov calls the primal scream. From the very guts she screamed. It was not a scream done by her. It was a scream that possessed her whole being, every pore of it. The whole body mind went into a volcanic state. The whole being trembled. It took almost half an hour for her to come back to normal. But the storm had gone and she was silent, and she looked at me and she thanked me.

This is the problem with every man. You know many things, but still you want to pretend against them. And there is no possibility of your ever being victorious against the truth. Nobody can be victorious. You can try for many lives more, as you have tried for many lives up to now, but *against* the truth there is no victory. Victory is always *with* the truth. You can create illusions, you can live in a blindfolded world of your dreams, you can live with closed eyes, but that makes no difference -- your fictitious world is fictitious, and the truth is waiting there. And the more you live in the fictions, the more you will be afraid of their being shattered. This is the investment.

For example: you believe that you are somebody. Everybody believes that he is somebody special. And you know that it is not true, that it cannot be true. Deep down you realize the fact that nobody *is* somebody. Nobody is nobody! That somebodiness, the ego, is a false entity, a fiction. You cling to it knowing well it is not there. Still you hope against hope. You go on pretending. You go on trying to support a false entity -- by money, prestige, power, knowledge, austerities. You go on trying to prove that you are somebody. You go on proving that you are the center of the whole world. And you know well that this is not true. How can you be the center of the world? The world was there when you were not, and the world will be there when you

will not be there.

You are just a wave, and waves come and go. Only ocean exists.

You don't have any center. You can't have because the center belongs to the Whole. A part cannot have a center. Can my hand have a center of its own? If my hand has a center of its own, then it is no more a part of me -- it exists independently. Can my leg have a center of its own? Then it is no more a part of me. Then when I say I would like to go for a walk, he may not like to -- he has a center of his own -- and he will say, `No, I am not willing. At least not at this time. You will have to wait.' And I am hungry and I would like to eat, but my hand says, `No, I am feeling sleepy and I won't move.' No -- when you feel hunger, the hand moves. Even without any order, without any specific order being given to it, the hand moves. When you want to go for a walk, the legs simply move. You don't *order* them. They simply follow! They are parts, they don't exist separately. They exist in an organic unity.

Man exists as a part of the Whole, an organic part. You cannot have a center of your own. If you think you can, you are misguided. Only God has the center. Only the center of the Whole can say `I'. When *you* say `I', and if you believe in it also, then you are deluded. If you use it only as a linguistic device, then it is okay. But if you feel that you have an `I' within you, then you are living in an illusion -- knowing it well, because how can you avoid knowing the truth? There are many moments when you suddenly become aware that you are just a part of the Whole, a wave, but you go on postponing this realization, you go on postponing the recognition of the fact, and you go on pretending.

This pretension is the barrier.

You know well that you have not loved anybody, neither your father nor your mother, nor your wife nor your husband, children, friends -- no, you have not loved anybody. You know it well, but still you avoid it. And you go on thinking that you love. And you go on thinking that you are a great lover. If you were a great lover, you would have already attained. Even if you had loved a single person totally, the God would have been unveiled already, the Truth in its total nakedness would have been realized -- because love is death of all pretensions.

When you love a person, you cannot pretend anything which is not true. When you love a person, you become completely naked, you reveal yourself. All pretensions drop in the moment of love. And suddenly you realize that whatsoever you have been thinking you are, you are not. Something else arises -- an organic unity with the Whole. The self disappears and the no-self appears. You are, but now not separate; not a stranger, but a part of the Whole. And not simply a part because a part can be a mechanical part -- an organic part of the Whole.

What do I mean when I say `an organic part'? It means that you cannot exist without the Whole, and the Whole cannot exist without you either. This is the beauty of the realization of no-self.

For the first time, when you are not, your absolute significance is realized.

Up to now you were trying to prove that you were very significant, and nobody believed you, not even you yourself. Now you know that you are not. And suddenly, in this empty house, a harmony comes in, a music is heard. Suddenly, the Whole starts celebrating your no-selfhood. Buddha has called this *anatta*, the realization of no-self. And this is freedom.

Freedom is not of the self. Freedom is from the self. You are no more there, that's why you are free. If *you* are there, you can never be free. You are the bondage.

Listen to this cuckoo-bird.... The bird is not singing. The song is happening. There is no ego inside manipulating the song. There is nobody who is trying to do anything. It is simply happening. In a state of no-self, you will sing a song without the singer being there; you will dance a dance, but the dancer will not be there. You will move and live, you will be ecstatic, but there will be nobody inside the house, the house will be totally empty.

And this is the reality. And you know right now that you are an empty house, but you go on pretending that you are somebody. And you go on posing false postures.

You have not loved, but you go on pretending that you love -- because if you love, then how can pain exist? If you love, then how can suffering exist? If you love, then why so much agony? It is not consistent. If you have loved then you will be ecstatic, but you are not and you go on pretending. In the name of love you have done many other things but not love -- because unless you die, you cannot love. Unless the ego disappears, the love cannot come to flower.

Then how can you pray if you have not loved? But you pretend. You go to the mosque, to the temple and to the church, and you pretend prayer. Whom do you think you are deceiving? You may be deceiving yourself -- so your prayers are just like deserts; nothing grows out of them. Even in deserts something

grows, but your prayers are absolute deserts. Nothing grows out of them. You continue, nothing comes out of it. You remain the same. And life is moving out of your fingers every moment. Every moment you are dying and you go on pretending.

Your whole life becomes a long pretension of things that are not. These things which are not have become the veils on you. God is not hidden. Truth is there -- just in front of you, in its total nakedness. But you are hidden. You are covered in many veils. And you go on acquiring more veils -- of knowledge, learning, of this and that.

Drop the veils. Don't pretend.

It will be difficult. That's why I say you have an investment in your blindness. It is very loaded. It will be difficult, it will be painful to drop the pretensions. You will pass through a suffering, but one has to pass through it. It is part of growth. Nobody can avoid it. If you avoid, you are avoiding your growth. If you avoid, then do whatsoever you want to do -- nothing real can come out of it.

You will have to pass through the suffering of disillusionment -- remember this word. You can live in illusions, and you can create beautiful illusions also, but if they are false -- they may be beautiful -- they are not going to help. You can dream beautiful dreams, you can become an emperor in the dream, but you remain the beggar. Soon the morning is coming, and soon you will have to open your eyes. And soon the sleep will have gone and dreams disappeared. And then you will come to know that you are a beggar. Beggars always dream that they have become emperors.

All your pretensions are dreams -- to falsify, to deceive, to deceive the fact that is always there, to deceive the truth that is always around you. But how long will you do this? And what can you achieve out of it?

Pass through the suffering of disillusionment -- that's the only austerity I know of. You need not go and stand in the hot sun. You need not prepare a bed of thorns and lie down on it. You need not go for self-torture. You need not become a masochist. You need not torture your body. Those are all foolish things, stupid. The only austerity is to see things as they are, to see that your illusions *are* illusions. The only austerity is to be disillusioned, to drop all hopes. And in those hopes, the hope for God is included, the hope for *moksha*, liberation, is included. In those hopes, the hope that you win attain to the Eternal is included. Your heaven, paradises, all are included. They are all illusions, extensions of the same ego.

Disillusionment is the gate -- then you can be transformed.

Look at things in their reality, whatsoever the cost. If you feel that if you look at things as they are your ego will be shattered, let it be shattered -- the sooner the better. If you feel that if you look at your being as it is, you will feel like an animal, feel -- that's what you are. Your prestige in the society will be at stake, let it be -- because the society consists of persons just like you: deluded. To be honoured by them is not an honour at all. To be honoured by sleepy men, dreamers, is not worth it.

It happened that Buddha was talking in a village. Many people had gathered -- very few seekers; many more just curious people, inquisitive. A buddha had come: they had gathered to see him and to listen to him -- not sincere. Buddha said something and they all clapped, and Buddha became very sad and he stopped. Anand, Buddha's disciple, asked, `Why have you stopped? and why have you become sad"

Buddha said, `I must have said something wrong, otherwise how could these people have clapped? I *must* have said something wrong! -- because these wrong people cannot recognize the truth. Their clapping shows they have understood me. I must have been wrong; otherwise, how can they understand"

Buddha is reported to have said that to seek respect from persons who are almost unaware, unconscious, is just like seeking honour from the rocks -- even that is better. Your social identity may be lost; you were known to be a saintly man, and if you come to reveal your reality, people will know that you are just like them -- even worse. Suffer it! This is the price which has to be paid.

And remember: only disillusionment can prepare you for the next step. In fact, if you are absolutely disillusioned with the life that you have been leading, the way that you have been, almost half the journey is complete. If a man can know a false thing as false, he has already attained to insight -- now he is ready to know the true as true. The first step is to know the false as false. Then the second step automatically becomes possible: to know the true as the true. Truth cannot be known directly. First you have to know what untruth is, because that is *where* you are. And you can start the journey only from where you are.

Seek, watch your pretensions, and drop them. This is what an honest, sincere, authentic man should be -- true to himself. And whatsoever the price is, pay it; it has to be paid. If you have not loved, know well that you have not loved. And say to your lover or beloved that you have never loved, that your love was a subtle process of exploitation, that your love was nothing but a trick, a diplomatic trick to dominate; that your love

was nothing but a facade for your sexual desire, that your love was nothing but an ambition of the ego. Find out what it is and let it be known to you and to others also.

This is what a sannyasin should be: dropping all illusions, remaining true to his being, whatsoever it is. Then suddenly many things become possible to you. Once you are unveiled, truth is unveiled -- because truth was never veiled.

Look at this small incident:

A MAN CAME TO BAYAZID...

Bayazid of Bistam is one of the great Sufi Masters.

A MAN CAME TO HIM AND SAID THAT HE HAD FASTED AND PRAYED FOR THIRTY YEARS AND YET HAD NOT COME NEAR TO AN UNDERSTANDING OF GOD.

From the very beginning the man had a wrong attitude. He must have been a very calculating and cunning man; otherwise, how can you count moments of love and prayer? How can you say, `For thirty years I have been praying'? This calculation shows a businesslike mind. Thirty years! -- he's counting. He must have been a man of this world: greedy, calculating. He has moved into the other world, but his attitude remains the same: `I have fasted so many days, I have prayed so many prayers -- and yet nothing has happened?' In fact, if you know what prayer is, the result doesn't matter. Prayer is its own result. The value is intrinsic. You pray and it is enough! because prayer is happiness, prayer is ecstasy. Unto itself it is enough. Nothing else is needed. But when you don't pray, then you wait for the result. Then prayer becomes a means to some end -- understanding of God, realization of God, or something else. But prayer can never become the means to any ends. Prayer is an end in itself. All that is beautiful -- love, prayer, meditation -- they are all ends in themselves, they are not means to anything else. And if you convert them into means, you miss the point. Enjoy them!

It is just like in the morning when you go for a walk, and the sun is rising, and the new day is born, and again life resurrects. Out of the death in the night, everything revives: the trees are coming back, the birds becoming alive, and a fresh breeze is blowing. You go for a morning walk and you enjoy it. Do you keep a diary saying: `I have been walking for thirty years in the morning, and nothing has happened yet'? A morning walk is a morning walk -- end in itself, intrinsic. You enjoyed it! Every morning walk enriched you. It does not enrich you somewhere in the future; it enriches you right now.

Life is always cash -- it is not a promissory note; it does not promise you. Life is cash money: *immediately*, here and now, it gives you whatsoever it can give.

You feel happy, you start singing, or you start dancing -- do you count it? Do you keep a diary saying: `For thirty years I have been dancing and singing and yet no understanding of God has happened to me'? You have not danced at all. You are not a dancer at all. You may be technically equipped to dance, but you are not a dancer. You may be a technician, but you are not a singer. And that is the difference between a technician and a dancer.

A dancer dances! -- and in that very moment everything is achieved, because in that moment he is lost. The ego dies. There is no dancer. The dance exists, but no center to it. It is a wave in the infinite ocean, moving, being, dissolving -- nobody there inside to manipulate the steps of the dance.

Then there is a technician, a trained dancer: he manipulates. Howsoever perfect-his dance may be, it is dead -- because the manipulator is there. Then he will calculate: how much....

There is a beautiful story I would like to tell you. It happened in the life of a great Indian musician, Tansen. He was in the court of the great Emperor Akbar -- and he is incomparable. Once Akbar asked him, `I cannot imagine that anybody can surpass you. It seems almost impossible -- you seem to be the last word. But whenever I think this, a thought arises in my mind that you must have been a disciple to a master from whom you learnt, and -- who knows? -- maybe he surpasses you. Who is your master? Is he still alive? If he is alive then invite him to the court.'

Tansen said, `He is alive, but he cannot be invited to the court because he is like a wild animal. You cannot invite him to the court. Wheresoever it happens, he moves. He is not a man of the society. He is like the winds, or like the clouds. He has no roots in the society -- a homeless wanderer. And then, moreover,

you cannot *ask* him to sing or to play. That's not possible. Whenever *he* feels, he sings. Whenever he feels, he dances. We will have to go to him and wait and watch.'

Akbar was so enchanted, he was mad after Tansen: `And his master is alive -- it is worth taking the trouble.'

`Wherever he is,' Akbar said, `I will go.'

He was a wandering fakir. His name was Haridas. Tansen sent messengers to enquire as to his whereabouts. He was found near the river Jamuna in a hut. Akbar and Tansen went to listen to him. The villagers said, `Near about three in the night, just in the middle of the night, sometimes, he sings and dances. But otherwise, the whole day he sits silently.' So in the middle of the night, Akbar and Tansen, hidden like thieves behind the cottage, were waiting -- because if he comes to know, he may not sing.

But Haridas started singing, and then he started dancing. Akbar was hypnotized. He could not utter a single word because no appreciation would have been enough. He continuously cried. And when they were coming back, after the song stopped, he remained silent. Tears continued rolling down. When he came to the palace, just on the steps he said to Tansen, `I used to think that nobody could surpass you; I used to think that you were unique, but now, now I have to say to you that you are nothing compared to your master. Why so much difference?'

Tansen said, `The difference is simple. I sing, I play, to gain something else: power, prestige, money, appreciation. My music is still a means to some other end. I sing to get something, and my master sings because he has got something. That's the difference. He sings only when he has something inside -- then the singing flows, then he dances. It is a by-product. When he is filled with the Divine and cannot contain it, when it overflows, then only does he sing. His singing is an end in itself. He celebrates!'

And that is the difference between a real love and a false love. A real love simply celebrates. For real love there is no future. A real prayer is a celebration. It is not an effort, not a means to something else. It arises and it dissolves into itself. A moment of prayer is an eternity in itself. And a man of prayer never counts. It is simply foolish! Even a single moment is *so* much, even a single moment becomes such a deep contentment -- one is fulfilled. One doesn't ask for more. Really, it is too much. A single moment of prayer is so much -- you are there no more. It fills you completely and it overflows.

If you can attain to a single moment of prayer, love or meditation, you will feel grateful for ever and ever. You will not complain.

The man was not a man of prayer. The man was greedy; he must have been greedy in this world, in the market. He has left the market, but the mind of the market still is there. He has left the riches of this world, but the attitude is still the same. He is counting his prayer days like coins. He says that he has fasted and prayed for thirty years and yet has not come near to an understanding of God. He will never come to an understanding of God, because he has not changed at all. He has carried all his worldly attitudes into the other world.

And remember: Your attitude is your world. You cannot take it to the other world. You will make the other world just like the world you have left.

A man came to see me -- he is a very rich man and he has been donating money to many institutions, social welfare schemes, temples, this and that. He came to see me and he talked about his donations. He started introducing himself, talking about his donations and how much he had given. And his wife supplied the missing information; she said, `Almost one *lakh* rupees he has donated.'

The man looked a little angrily at his wife and said, `Not one *lakh* -- one *lakh* and ten thousand!'

Counting what you have given, keeping the account. When you keep the account, you have not given at all, you have not shared. It has not been a gift. When you count, it may have been a bargain -- a bargain for the other world -- and this man is bound to complain some day because he will say, `I have given so much and I have not come any nearer to the understanding of God.'

BAYAZID TOLD HIM THAT EVEN A HUNDRED YEARS WOULD NOT BE ENOUGH.

Even a hundred lives would not be enough. It is not a question of time. If you do a wrong thing you can do it for eternity -- it is not a question of time. If you do a wrong thing, you can go on doing it, but just by repeating a wrong thing millions of times you will not become right. And if you do the right thing even only once, everything is settled.

So you can go on praying for millions of lives -- nothing will happen. And I tell you: if you pray rightly

even for a single moment, everything has already happened. It is not a question of time and quantity: it is a question of attitude and quality. How much you pray is not the question: how deep. How many times a day you pray is not the question. Mohammedans pray five times a day, and this man must have prayed five times a day for thirty years. It makes no difference how many times -- five or fifty. The question is of the quality that you bring to it, of your consciousness, awareness, love -- how you pray.

There is a story in Bengal: A man, a very, very logical man, a grammarian, was there near about five hundred years ago. His name was Bhattoji. He was a famous Sanskrit grammarian. He never went to the temple. He became old. He was sixty, then his father called him and said, `Now it is too much.' His father must have been ninety, and the father said, `I have been going to the temple, praying every day. I have not told you anything about it because I was hoping you might come to the understanding yourself. But it is getting late: now you are also old, sixty. It is time to go. It is time to prepare for the other world! When will you go to the temple and pray?'

Bhattoji said, `Seeing you going to the temple every day and coming back the same, I have been wondering whether the question is not of how many times, how many years, you pray; the question seems to be of *how* you pray: the question is of quality. Because I have been watching you every day for so many years. Twice a day you go to the temple and you come back the same! The prayer doesn't seem to work. And how is it possible? There must be something wrong.

`I will go tomorrow. Tomorrow is my birthday and I will go tomorrow and do whatsoever I can do. I will put forth my whole being into it. Only once I will pray -- but I will not leave anything inside me. I will move totally into it, but only once. If something happens, it happens. If nothing happens, I am finished. Then I will never go again, because what is the use? There is no point!

If I put myself totally at stake and nothing has been left behind, then more I cannot do the next day. More is not possible, if I have done whatsoever can be done with a total mind. Once I will pray. If something happens, it happens. If not, I am finished. Then I am not going to pray again.'

The father laughed. He said, `You are foolish. One has to do prayer for lives together, then only does something happen. But let us see; you go tomorrow and try.'

Bhattoji went to the temple -- never came back again. He died. Standing before the deity of the temple, he prayed once and died. Really, he moved totally in it. Nothing was left.

A prayer, a love, needs you in your totality. Not even a part of you should be left behind watching and calculating, manipulating. You should be *in* it -- not a fragment of you, but you in your wholeness. That's why prayer becomes holy, because you are wholly in it.

To be whole is to be holy and there is no other holiness.

Bhattoji died. This is the meaning of the saying: `Until you die' -- disappeared, attained. He became enlightened. Only the body was there, the body fell down.

When Bhattoji was not coming back and it was getting late, the father sent a messenger to see what had happened. Bhattoji was not there, only the dead body was there. But you could see on the face a transformation, a divine beauty. Even the dead body was showing an aura of the Unknown. He was transfigured.

Remember this: that whatsoever you do should be true, not a pretension; should be done, not by a greedy mind, but by a loving mind; should be done without any calculations -- because prayer, or love, or God, is not a question of arithmetic.

BAYAZID TOLD HIM THAT EVEN A HUNDRED YEARS WOULD NOT BE ENOUGH.
THE MAN ASKED WHY.
`BECAUSE YOUR SELFISHNESS IS WORKING AS A BARRIER BETWEEN YOURSELF AND THE TRUTH,' SAID BAYAZID.

The word `selfishness' has to be understood. Ordinarily, you call a man selfish if he works everything for his own self, if he manipulates everything for his own self. That is superficial selfishness. You can become unselfish on that level; it is not difficult. There are unselfish people; people who are always working for others, serving, always helpful. Unselfish people you know, but they are as dangerous as the selfish people and sometimes even more. You can escape a selfish person, but you cannot escape an unselfish person. He is very dangerous -- because he is out to help you, and he is working for you. He creates a burden. And deep down, very deep down, this unselfishness is again selfish, because through it he

wants to achieve the Divine.

You go and see the Christian missionaries. They really work hard, they serve people, they are great servants, but deep down the whole service remains selfish because through it they are waiting to cross to the other shore. Through the service they are creating rungs in a ladder, and on that ladder they are moving towards heaven. Heaven is the goal, service is the means. They are in the same trouble as this man who came to Bayazid must have been.

I will tell you one story.

It happened: There was a great festival somewhere in China, and many people had gathered. There was a well without any walls around it and a man fell into it. He cried loudly but the festival was very big, and the crowd was very big, and it was so noisy that nobody could hear. Then a Buddhist monk, a *bhikku*, came to the well -- he was feeling thirsty. He looked down. The man was crying and weeping and saying, `Save me!'

The *bhikku*, the Buddhist monk, said, `Nobody can save anybody else -- this is what Buddha has said: Be a light unto yourself! Nobody can save anybody; that is impossible. Don't wait for it! And, moreover, Buddha has also said that everybody has to suffer his own karmas. You must have committed some sins in the past and you have to suffer, so suffer silently. Don't cry and make so much noise, because by crying and complaining you are again creating karmas.'

The man said, `First save me and then I will listen to your sermon. At this time it is impossible for me to listen.'

But the Buddhist monk went on his own way because Buddha has said, `Don't interfere in anybody else's karma.'

Then came a Confucian, another monk. He looked in the well; the man said, `Save me! I am dying and nobody seems to listen.'

The man said, `Confucius is right: he has said that every well should be made with a wall around it. And don't you worry -- we will create such a great movement! and we will change the whole society, and we will force the government to make walls around every well. You don't worry!'

He said, `But by that time I will be dead. And how is it going to help me because I have already fallen?'

The Confucian said, `That is not the point; the individual is not the point. Individuals come and go -- the question is the society. But you can die with the deep consolation in your mind that it will not happen again to anybody else.' Confucius is a social reformer.

Then came a Christian missionary. He looked in the well. Even before the man said anything, he opened his bag; a bucket was there with a rope -- a Christian missionary, a]ways ready to serve -- even before the man said anything. Because he was feeling tired and he was thinking: `Now there is no possibility. And these religious people are coming!' He threw the rope and the bucket and told the man, `Catch it and I will pull you.'

The man was very, very thankful. When he came out he fell at the feet of the missionary and said, `You are the only religious man!'

The Christian missionary said, `Don't you be misguided -- this is what Jesus says, that until you become a servant to the least and the last amongst you, you will not be able to attain to the Kingdom of God. Service is *sadhana*. It is through service that one reaches Heaven. So, remember well, fall again and again in the well, because I am not the only missionary. And teach your children also to fall in the well so we can come and save them, because how are we going to get to Heaven if you don't fall?'

Even unselfishness remains, deep down, selfish, part of greed, and very dangerous: because when a person feels he is good he becomes authoritative, dominating. And he tries to change you: he takes you in his hand like a piece of mud and tries to give you a shape, a shape according to *his* ideology.

Missionaries are murderers. All social reformers are dangerous. And people who are seeking service can be very, very violent, aggressive. They are. If you are in the grip of a good man, it is very difficult to escape. You are imprisoned. And he is doing everything for your sake. And whatsoever he is doing, he is trying to find a way through you to his own heaven. You are just the means. And this is the most immoral act in the world, to treat a man as a means. I call it the most immoral act, the greatest sin, to treat a man as a means. Every man is an end in himself.

Share if you can share, but don't try to transform anybody. Who are you to transform? Who are you to change somebody? Who has given you the right? Help if you can, but don't make this help a means. Otherwise, in the name of religion also, you will remain the same calculating, cunning, clever person, exploiting people -- because of your selfishness.

So this is one meaning of selfishness and unselfishness -- on the surface. But *real* selfishness is when there is no self. Working for your own self is selfishness. Working for others' selves is unselfishness. But behind both the self is present, so they are both two branches of the same tree, not very different; the innermost core remains the same. Real selfishness means no-selfness; then whatsoever you do, whether the world calls it selfishness or the world calls it unselfishness, it doesn't matter -- it comes out of a no-self, unmotivated. The distinction is subtle.

Selfishness is a motivated action: you want something for yourself. Unselfishness is again motivated: you want something for the other, and through the other, deep down, you want something for yourself; via the other the same motive moves. Real selfishness remains the same, the form differs.

To me selflessness is the real thing. You must come to understand the state of your being as no-self. Then prayer is there, but it comes from a no-self, unmotivated. Then you don't calculate and count. Then you enjoy it and celebrate it. Then love comes unmotivated. It flows spontaneously for no reason at all -- you cannot help it. It is there. It is natural.

When the self is absent, then everything becomes unselfish. It cannot be otherwise. Otherwise, you can go on doing things: they will remain the same, the quality will not change; and you will always feel something missing. You can do prayer for years and you will feel something missing. You can love many people and you will feel something missing. You will remain like a wedding party where the guests have arrived, and the feast is ready, and the musicians are playing, and much singing and everybody is ready, but the bridegroom is missing. You will be like a wedding ceremony where the bridegroom is missing.

If the self remains, you will always miss something; whatsoever you do, you will miss something. Once the self is not there, the bridegroom has arrived. Now whatsoever you do will be a feast, whatsoever you do will be a celebration.

Die first as you are so that the Divine can be born in you.

Right are the Sufis when they say: `You cannot achieve anything until you die.'

Until You Die

Chapter #6
Chapter title: Man Carries The Seed

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EL MAHDI ABBASSI ANNOUNCED THAT IT WAS VERIFIABLE THAT, WHETHER PEOPLE TRIED TO HELP A MAN OR NOT, SOMETHING IN THE MAN COULD FRUSTRATE THIS AIM.
CERTAIN PEOPLE HAVING OBJECTED TO THIS THEORY, EL MAHDI PROMISED A DEMONSTRATION.
WHEN EVERYONE HAD FORGOTTEN THE INCIDENT, EL MAHDI ORDERED ONE MAN TO LAY A SACK OF GOLD IN THE MIDDLE OF A BRIDGE. ANOTHER MAN WAS ASKED TO BRING SOME UNFORTUNATE DEBTOR TO ONE END OF THE BRIDGE AND TELL HIM TO CROSS IT.
ABBASSI AND HIS WITNESSES STOOD AT THE OTHER SIDE OF THE BRIDGE.
WHEN THE MAN GOT TO THE OTHER SIDE, ABBASSI ASKED HIM: `WHAT DID YOU SEE IN THE MIDDLE OF THE BRIDGE?'
`NOTHING,' SAID THE MAN.
`HOW WAS THAT?' ASKED ABBASSI.
THE MAN REPLIED: `AS SOON AS I STARTED TO CROSS THE BRIDGE, THE THOUGHT OCCURRED

TO ME THAT IT MIGHT BE AMUSING TO CROSS WITH MY EYES SHUT. AND I DID SO....'

MAN CARRIES the seed of his misery or bliss, hell or heaven, within himself. Whatsoever happens to you, it happens because of you. Outside causes are secondary; inside causes are primary. And unless you understand this, there is no possibility of a transformation. Because the mind goes on deceiving you, the mind always points to the outside: the cause is somewhere else -- of your misery, or of your happiness. If the cause is outside you, then there is no possibility of freedom, then there is no possibility of any *moksha*, any liberated state. Cause outside, then you are bound to be in bondage for ever and ever. Because how can you change the outside cause? And if you do change one, millions more follow.

This is the difference, the basic difference, between a religious mind and a non-religious mind.

Communists will think just the opposite. Marx will not be ready to approve what El Mahdi says in this story. Marx says the cause exists outside man. Man is in misery because there are causes outside which create misery. Man will be happy if the causes are changed, replaced. A revolution is needed, according to Marx, in the outside world. According to Mohammed, Jesus, Mahavir, Krishna, this whole diagnosis is wrong.

Causes are inside. Outside are only excuses.

You can change the outside, but nothing will change if the inside remains the same. The inside will create, again and again, the same pattern whatsoever the situation outside, because man lives from the inner to the outer.

It happened: I used to know a man. He married thrice, and he suffered much. First time he married, he chose a woman who was a sadist, who enjoyed torturing him. He would come to see me and he would relate his misery. Sometimes the woman would beat him, and he would show me the marks. But I had the feeling that somehow, deep down, he relished it, he enjoyed it, because whenever he would be talking about his miseries, his face would become radiant, not sad; his eyes would sparkle, he would be come more alive.

I continued to watch him minutely. Sometimes his wife would go to her parents' home; then he was never happy. When the wife was with him he was unhappy. When the wife was not with him he was unhappy. But both unhappinesses have a distinction and difference. When the wife was there he was unhappy, but *happy* in his unhappiness; he enjoyed it, talked about it. And I had the feeling he was exaggerating; he was very poetic about it.

Then the misery became too much and the man divorced the wife. The day he divorced, I told him, `Now be very alert -- because I think you will fall in love with the same type of woman again. Because *you* remain the same, you will find again the same type of woman. So now be alert.'

He said, `Never again can I marry such a woman. I am finished for ever!'

But within three months he became a victim again of the same type of woman. And he got married. And again he started his sad stories: that the woman was torturing him. I told him, `I told you that this was possible, because who will choose the woman? You will choose the woman. You chose the first, you will choose the second. And you remain the same!' And I told him, `You will always choose a sadistic woman, because you are a masochist. You *want* to be tortured -- somebody to dominate you, somebody to crush you. You are a self condemner, you don't approve of yourself, and you don't love yourself. You need somebody to hate you and to kick you around.'

The second marriage also finished soon. The wife left. The last time when I saw him he was again after a woman, and I told him, `Now be alert! Something within you will again choose the same type of woman.'

He said, `Now no more. What do you think I am? Am I so stupid? I cannot forget the lesson.'

And again he is married, and I have received a letter from him -- again the same old tale of miseries.

This man can go on living for thousands of years, and this man can move all over the earth -- he will always choose the same type of woman, because the chooser remains the same. The misery is not in the woman he chooses; the misery is in the very choice.

You carry your heaven within you. You carry your hell. And if you feel miserable, don't try to find excuses in the outside world. They won't help. In fact, they will become the deceptions. Whenever you are in misery, try to find something within you which frustrates. Be mindful of that. Otherwise, for many lives persons go on moving in the same rut, the same vicious circle.

Mulla Nasruddin dreamt one night that he was in Heaven. So beautiful all around -- a silent valley, sun rising, and the birds singing, and he alone under a tree. But soon he started feeling hungry, and there was nobody, apparently nobody, around. But still he said, `Hey! Is there somebody?' And a very handsome man appeared and he said, `I am at your service, sir. Whatsoever you say I will do.' So he asked for food. And

whatsoever he asked was immediately supplied. Not even a single moment was lost: the food was there. He ate to the full, slept well. And this continued. Whatsoever he needed... he needed a beautiful woman and the beautiful woman was there. Whatsoever he needed! He needed a bed in the night and the bed was there.

And it continued for a few days -- but how long...? He started getting fed up, bored. Everything was too good, really too much. He couldn't tolerate it. He started looking for some misery because everything was so beautiful. He started looking for tensions, because he had never lived without tensions, some anxiety, something to be sad about and depressed. And everything was so blissful, unbearably blissful.

So he called the man and he said, `It is too much! I would like to have some work. Just sitting empty handed, I am getting fed up.'

The man said, `Everything I can do for you, but that is not possible. I cannot give you work. Here, that is not possible. Whatsoever else you need I am ready to give. And what is the need to seek for work? When everything is supplied immediately, you don't need to work!'

Mulla Nasrudin said, `I am fed up! It is better to be in Hell then, if no work can be given.'

The man started laughing and said, `Where do you think you are?'

By the laughter, Mulla awoke. His dream was shattered.

In the morning he came running to me and he said, `This dream is very symbolic. What is the meaning of it?'

I told him, `In the first place, you should not have waited so long. When you came to the point in the dream where you were in Heaven, immediately you should have opened your eyes. How can *you* be in Heaven? You, and in Heaven! -- how could you believe it?'

Wherever you go, you will create your hell around you. In fact, heaven and hell are not geographical; they are not places, they don't exist in space. They are attitudes. They are psychological; they exist in the inner space, not in the outer space. You cannot go to heaven, because how can you go to heaven? Where is heaven? And you cannot go to hell.

You always carry your hell or your heaven around you.

It is just like a spider's web. In the Upanishads it is said -- one of the most beautiful symbols -- the Upanishads say that everybody is just like a spider carrying its own web inside. Wherever the spider goes, it spreads its web around; it brings it out of its own intestine. And whenever a spider wants to move, it swallows the web again, and moves!

You carry your heaven and hell just like a spider's web. And wherever you go you will create the pattern around you.

This has to be very deeply understood, as deeply as possible, because many things will depend on it. Your whole transformation will depend on it. And if you miss this point, then you will go on missing.

A man has been coming to me at least for ten years. He starts meditation: a few days, at the most a few weeks, and he feels very good. He feels simply wonderful. And when he is doing meditation he comes to me and says, `Absolutely fine! Nothing else is needed. I am so happy -- as I have never been.' And suddenly, one day, he stops. Then he disappears for a few months, forgets about me. Again he comes miserable, sad, in deep anguish, and I again tell him to start meditation. And I ask him, `Why did you stop? -- because you were feeling so great, you were feeling so beautiful.'

He says, `When I am feeling beautiful and great, something within me always says, "Now there is no need to meditate!" And I stop. And then I again fall in the valley, in the darkness, and the misery comes in. And then I again come to you.'

And I asked him this time when he came, `How many times has it happened? Can't you learn anything from experience? In ten years it must have happened at least thirty times.'

He said, `This time I am going to stick.'

But I know it is not possible, because this promise he has given many times before. His promise is not reliable. Thirty times he has given me the same promise and broken it. And he is not aware at all of what he is doing. The moment he reaches near an explosion, the mind steps back and says, `What is the need? Now you are so happy -- why bother about getting up early in the morning? Why bother about doing meditation? Now everything is good. It is not needed. When the illness is not there one stops the medicine, so stop it!'

Again and again and again, and never coming to any under standing through it.

In *mahabharata*, the greatest epic in the world, there is a story, a very beautiful story. The five *pandavas*, the five brothers around whom the whole epic moves, have been thrown out of their kingdom, and they are moving as fugitives in a forest. One day they were feeling very thirsty, and one of the brothers, the youngest, goes to seek some water. He comes near a beautiful lake, but the moment he steps in the lake

to fill his water pot, he hears a voice. Some invisible voice says, `Wait! Unless you answer my questions, you cannot take the water from this lake. That's the only condition: you have to answer my three questions. And if you can't answer, then you will fall dead here and now. The first question is: What is the most important thing about man? -- the *most* important thing about man?' And the young *pandava* couldn't answer -- he fell dead.

Then another brother followed and the same happened. And then the eldest brother, Yudhisthira, went to the lake in search of water, and in search of his brothers to see what had happened to them.

Four brothers were Lying there on the bank, and the moment he stepped in the water he heard the same voice: `Answer these questions, otherwise you will also be dead. And if you can answer, not only will you be alive, you can also drink from the lake, and the same water will make your other brothers alive. Just sprinkle the water on their faces. But first answer my questions. And the first question is: What is the most significant factor about man?'

And Yudhisthira said, `The most significant thing about man is that man never learns.'

He was allowed to drink the water, and he was allowed to revive his brothers.

In fact, this is one of the most important facts about man: that man never learns. You may become very knowledgeable, but you never learn. Knowledge and learning are different. Knowledge is borrowed: it is parrot-like; you cram it, it fills your memory; your brain becomes a computer. Learning is totally different. Learning means learning through experience, never repeating the same mistake again, becoming more and more mindful, alert, aware.

And this is the message of this Sufi story. Something in you continuously frustrates you, and unless you catch hold of it and destroy it, whatsoever you do will be futile. Whatsoever you do, *you* will do, and it will be futile. That factor within you which continuously frustrates has to be dropped, has to be destroyed completely, burned.

You may have observed -- the observation may not have been very keen and deep and penetrating, but you must have observed -- observed in a mistlike state of mind, vague, shadowy, with a smoke screen, but you must have observed that you continuously commit the same type of mistakes again and again. What a misfortune! You cannot even invent new mistakes. What an unoriginal, mediocre state of mind! Mm? -- you cannot even think of new mistakes to commit. You go on committing the same mistake. You are like a broken gramophone record. It goes on repeating the same line again and again and again. It becomes a transcendental meditation: Ram, Ram, Ram. It goes on and on. Your life is a TM, a broken gramophone record. Have you observed that you go on committing the same mistake? -- in your relationships, in your love, in your friendship, in your business, you go on committing the same mistake again and again. And you go on hoping that this time things will be different. They will never be -- because you are the same. How can things be different? You are hoping against hope. But stupid is the mind.It goes on hoping, and knows well, deep down, that this is not possible because you will frustrate.

You fall in love with a woman, and everything is so romantic, so poetic. But this is not for the first time that it is happening. It has happened many times. Many times you have fallen in love and many times the world was poetic and romantic. And the world became a dream and everything was beautiful -- and then everything turned ugly. The same beauty turns ugly. The same dream becomes a nightmare. The same heaven becomes a hell. And it has been so again and again. But you will fall in love again, and again you will forget -- and the same will happen!

You are a repetition. And unless you stop this repetitiveness, there is no possibility of change.

How should one stop this repetitiveness? First, one has to realize that it is there. That is the basic step. One has to realize that this repetitiveness is there. You are working like an automaton, not like a man -- just like a mechanism, repeating.

Man arises in you only when you are not a machine. Man arises in you when you start moving on fresh ways, when you start moving on new paths, when you start moving into the unknown.

You always move into the known: the same that you have done, you do again. And you become more and more skilled in doing it. You become perfectly skilled in committing the same mistakes again and again. You become predictable. No man, if he is really a man, can b' predictable. Astrology exists -- *jyotish* exists -- because of your mechanical life; otherwise, nobody can predict the next moment. But it can be predicted. Out of ten thousand people, nine thousand nine hundred and ninety nine people are predictable.

There is a beautiful story: Buddha became enlightened. He was passing from one village to another, and it was hot, summer. He passed by a bank; the river-bank was wet, the sand was wet, and he left his footprints on the sand. By chance it happened that a great astrologer had completed his studies in Kashi, the

citadel of Indian, Hindu learning, knowledge, and he was coming back to his home. He had completed his studies and he had become perfect in predictions. When he was coming back, he saw the footprints on the sand -- and he couldn't believe it, because in *his* scriptures these were the footprints of a great emperor who rules the whole world. `Why should an emperor, a *chakravartin*, who rules the whole earth, come on such a hot day to such a small poor village? And why should he walk with naked feet on the sand?' In the sand, all the symbols were there. So he thought: `Either my whole science is false -- this man seems to be a beggar, but my science says he is the emperor, the greatest emperor in the world, so either my science is false, or I will have to find this man. Maybe he is an emperor, mad by some accident, by chance he has passed through here.'

So he followed the footprints. Buddha was sitting under a tree. He reached Buddha -- he was more puzzled than ever, looking at him. He looked like an emperor, and he was a beggar. His whole being was like an emperor. No emperor has ever been like that. But he was a beggar, in rags!

So he asked, `Please clarify my confusion -- you have confused me. For fifteen years I have been in Kashi, I have wasted fifteen years of my life in learning the science of prediction. And now that I am complete and I have been examined, certified, you frustrate me completely. Just tell me: are you a beggar? Or are you a *chakravartin*, a great emperor who rules the whole earth? Because on your answer will depend my whole life. If you say you are a beggar, I throw these scriptures which I am carrying -- they are worthless -- into the river, and go to my home; I wasted my whole life unnecessarily. Or, if you are a *chakravartin*, then tell me.'

Buddha opened his eyes and he said, `Your confusion is natural. But, by chance, you have come to the man who is one in ten thousand. About nine thousand nine hundred and ninety nine your scriptures will always be right. Only about one your scriptures will be false. But you will not come across that one again, so don't bother and don't throw your scriptures in the river. It is almost impossible to come across this type of man again.'

The astrologer asked, `What is the secret? How did you become unpredictable?'

Buddha said, `By being mindful. I don't commit the same mistake again. I don't repeat the same pattern again. I have become a man: I am no more a machine. You cannot predict me. The next moment is unknown -- not only to you, but to me also. It is absolutely unknown. It will grow. Nobody knows what will happen.'

A conscious being moves from the known to the unknown. An unconscious being moves from the known to the known -- he moves in a circle.

So the first thing to realize is that you are a repetition. It will be very shattering to the ego, because you always thought you were very original. You are not. Mind is never original. It is always mediocre. Because the very structure of mind is accumulation of the known. The mind cannot know the unknown. The mind can move within the circle of the known; it can go on repeating the same that it knows, but *how* can the mind know the unknown? There is no possibility.

To know the unknown the mind has to be dropped -- then suddenly you are amidst the unknown. The Whole is unknown. Everything is unknown. Then the Whole becomes a beauty.

Known is dead. Unknown is alive. The Ultimate Unknown is what religious people call God. By `Ultimate Unknown' is meant: whatsoever you know, it will remain unknown; howsoever you know, it will remain unknown -- it is unknowable. You go on knowing.

So there are three movements. From the known to the known; that is mind. From the known to the unknown; that is consciousness. And from the unknown to the unknown; that is superconsciousness. Then a man becomes a sage. Then a man becomes a god himself, when he moves from unknown to unknown. Then he has dropped the mind completely. Then there is no past. And when the past is not there, there is no future.

Only this moment, *this* very moment, exists. Now and here everything culminates. In the herenow, the Whole exists, in its total beauty and nudity, in its total sacredness and wholeness.

Remember: mind is repetitive, mind is unoriginal, mind is a mechanical thing, a computer like thing, a biocomputer. One has to go beyond it. If you don't go, the mind will continuously frustrate you. It will give you again and again the same pattern. That's why Hindus are fed up and they say, `God, when will the moment come when we will be freed from the wheel of life and death?' Why do they call it `wheel'? Because of the repetition: the wheel repeats. The same spoke comes again and again on the top, goes down, comes again on the top. A wheel moves, repeats itself. There is nothing more repetitive than a wheel. That's why hindus call the world the wheel. their word for world is *sansar*. *Sansar* means the wheel which goes on moving. And their only urge has been one: How to get rid of this wheel?

This is very symbolic. How to get out of this repetition? How to move into the everfresh? How to move into the everalive? How to move out of death and out of this life? -- because this life is nothing but a prolonged death, a gradual death. A child is born and he starts dying at the same moment. He will be dead within seventy years. Slowly, slowly, he will die. He will take seventy years to die. This life is nothing but a gradual death.

The wheel of life and death is what mind is. The first step is to become aware of it.

Second step is to be alert when the mind goes again into the rut. If you can be alert, you have introduced a new phenomenon into it.

For example: you are again falling in love. Become alert. Nothing is wrong in falling in love. It is beautiful. Fall in love -- but don't repeat. Be alert! Just by being alert you have introduced a new phenomenon which was not there before. And whatsoever you say to your woman or to your man, say it with full alertness.

It happened: Mulla Nasruddin fell in love with a woman. And I have been telling him continuously to be alert, so when he said to the woman, `You are the most wonderful, the most beautiful woman in the world,' suddenly he remembered what I had said. So he said, `Wait! Excuse me -- this is what I have been saying to many women, and I am not certain that I will not say it again after you to others.'

A new thing has entered into it. Suddenly he became aware that he has been saying this continuously to many women: `You are the most wonderful woman in the world.' And women are very, very faithful. They trust, they simply believe. And they know this is not true, but they believe. They are repeating their own frustrations, and man goes on repeating his mechanism. Otherwise a woman will say, `Wait! No need to go too far. Love is good, but there is no need that a woman should be the most beautiful woman and that only then love can exist, otherwise the love will not exist for long. Wait! There is no need to go too far.'

Why not love an ordinary woman? What is wrong in being ordinary and simple and homely? Why create dreams? And then when you create dreams, they are bound to shatter some day, because dreams cannot become real. They will frustrate. And then just holding those dreams and false promises and words will become too much of a burden on you. Then the same woman will look like a stone in your neck. Don't do that! Why not be natural? Why not simply say, `I love you'? What is the use of bringing superlatives into it which will have to be withdrawn sooner or later? And when you withdraw them, everything will come down, the whole palace will fall. You were making it on a false foundation.

Second thing to remember is: whenever you are going to repeat an old habit, give a jerk to yourself, become mindful, and suddenly you will feel a change. You are getting angry again -- give a jerk, slap your face; go to the water-tap and throw cold water in your eyes. And be mindful. Just become a little alert. And just see that you are going again into the same pattern. The *very* alertness changes.

Now, physicists say a very surprising thing. They say that even matter, when you observe it, changes its behaviour -- because in fact matter is also mind. For example, you are taking a bath in your bathroom, and then suddenly you become aware that a child is looking through the keyhole. Do you remain the same, or does suddenly a change happen? Suddenly everything has changed! Somebody is near the keyhole, and you are a different person. Just a minute before you were making faces in the mirror -- now you are not making them. You were humming a song -- now the song has stopped. Just a child, or anybody, looking, observing, a new thing has entered; you are not alone, an observer has entered into it -- and observation is a transformation.

And this is not only with man; now they say it even happens with trees. If you observe a tree, it changes its behaviour immediately. When a friend passes nearby, the tree has a welcoming attitude, happy. It dances a little. It calls you, `Come nearer!' And there are enemies also: children, animals, the gardener, and they are coming with their clippers -- Mukta! The tree is suddenly shocked, shaken to the very foundation, afraid, closed. And now these are scientific findings, what I am saying. These are not poetic imaginations, or philosophers' doctrines -- now scientists approve these things, that even trees have minds. And when you observe them with love, they are different. When you observe them indifferently, they are different. When you come to them to destroy, they are different.

Just by observation you change a tree, its behaviour. And physicists say that electrons change immediately when there is an observer. Electrons! We don't think they have life, we don't think they have minds -- they have. Religion has been proved absolutely right within these twenty years of scientific research: that the Whole is alive -- a vast ocean of life and consciousness. Nothing is dead! Even a rock is not dead. When an electron changes its orbit, behaviour, attitude, what does it show? What tremendous energy is possible through observation!

When you observe your own self, a new factor has entered, the greatest factor in life -- the factor of observation. Suddenly things change, you cannot repeat the habit. A habit needs unconsciousness to be repeated. Consciousness enters, habit falls.

People come to me and they say, `We cannot drop smoking cigarettes,' or, `We cannot drop drinking alcohol. What should we do?'

I tell them, `Don't try to drop it. Drink with awareness. Smoke with awareness. Don't try to drop it, because that you have been trying for years. And that effort has also become a habit. Now nothing can be done out of it. You smoke with full consciousness, with meditative awareness. You smoke and be there. You take, inhale the smoke inside, mindful that the smoke is going in. You exhale the smoke, mindful that the smoke is going out. And soon you will find, one day, the cigarette has fallen from your fingers -- not that you have dropped it: it has fallen.'

With awareness habits drop. Without awareness, if you try to drop the habit it will be almost impossible. The only way to drop with unawareness is to create another habit, a substitute habit. That will do. You can drop cigarettes, then you start chewing gum. You can drop chewing gum, then you start chewing PAN. You will do something stupid. It makes no difference whether you smoke or whether you chew gum; you have to do something stupid -- because you cannot allow your mouth to be relaxed. Deep down in the mouth and in the lips there is a tension, and that tension is creating the habit. You can change one habit to another, but the same pattern will be there; chewing gum or smoking cigarettes makes no difference. The best way is to suck your thumb, which children do. But nobody will feel good, you will feel awkward, if you suddenly start chewing and sucking your thumb. Chewing-gum, cigarettes, are nothing but substitutes for grown-ups. Children enjoy their thumbs because they are not afraid of the society. When you are grown up, the same need is there somewhere in the mouth -- something to be sucked. Maybe your mother didn't give you as much breast as you wanted; the breast was taken away earlier than it was needed. Or your mother was very reluctant to give you her breast. Even if she used to give it, she used to give it with deep reluctance. That has remained there, deep down; the lips have not been relaxed. They carry a tension. They create a habit.

You can change, but this won't help -- unless you become aware. If you become aware, you will find a tension in the lips. If you become aware, you will find a constant activity in the mouth; the mouth wants to do something. Women smoke less -- particularly in the East, because in the West, women are less women -- women smoke less because they chatter much. That is their substitute. They go on talking -- the same activity -- they go on talking. Through their lips the tension is released.

I have heard that once there was a great competition in China: Who can say the most absurd and unbelievable thing? It was a great competition. And liars and deceivers and poets and gossip-makers and news-reporters -- all sorts of people gathered. And the man who got the prize said a very simple thing. He said, `Once I went into a park and I saw two women sitting silently on one bench -- for five minutes.' And the judge said, `This is the most unbelievable thing.' He got the prize, the first prize.

Something or other will have to be done, unless you become aware. You become aware, then you feel the tension. Don't do anything. Just be aware of the tension in the mouth, and the very awareness relaxes it. No need to relax even! Once you become aware that there is tension, it is already relaxing -- because tension can exist only in an unconscious darkness. It cannot exist with the light of awareness.

So the second thing is to become more and more aware when you are repeating your old patterns.

And the third thing: whenever you find that there is some misery, always look within. The cause is there. Whenever you find you are feeling blissful, look within. The cause is there. If you look out you will find a false cause which is not really a cause but a projection.

It is just like in a film house: you sit and on the screen there are pictures. They are projected. The pictures are really behind, at your back; they are in the projector. But the projector is at the back and your eyes are focused on the screen. On the screen there is nothing; the screen is empty -- just light and shadow playing, making forms. You have got your projector inside, of bliss, of misery, of heaven and hell. You have got the Devil and the God within you. Whenever you feel that somewhere you see the Devil, look within: You will find him there. Others are only just like screens. They reveal your reality to yourself. They are not the real causes.

Now look at this beautiful anecdote.

EL MAHDI ABBASSI -- one of the great Sufi Masters -- ANNOUNCED THAT IT WAS VERIFIABLE THAT, WHETHER PEOPLE TRIED TO HELP A MAN OR NOT, SOMETHING IN THE MAN COULD FRUSTRATE

THIS AIM.
CERTAIN PEOPLE HAVING OBJECTED TO THIS THEORY, EL MAHDI PROMISED A DEMONSTRATION.

It happened in a certain situation. A man had come, he was very poor, a beggar, in much debt, and El Mahdi could have helped him, because even the King used to come to this fakir, this Sufi Master. Just a hint from El Mahdi, and the King would have supplied everything that this man needed. That's why that man came to El Mahdi. And he was crying and weeping, and he was saying, `Help me! You just give a hint to the King and my misery will be there no more. Otherwise, for the whole life, even if I go on working I will remain a slave, and then too I will not be able to pay my debts -- they are impossible. And I have children, and a wife and relatives, and we are suffering very much. We don't even have enough to eat, no clothes.'

But El Mahdi said, `It is not possible. I cannot say anything to the King.'

This was the situation.

CERTAIN PEOPLE HAVING OBJECTED TO THIS THEORY...

because El Mahdi said, `Even if this man is helped, the help will not reach him. Something in him will frustrate it.' People like El Mahdi look deep. They don't look at your surface; they look deeper in you. He must have looked into, penetrated this man. He must have seen that something in him would make him again and again poorer, poorer and poorer; he would remain poor. `He cannot be helped. The help will not be of any use because he carries something within him which will frustrate it.' So he said that whether people tried to help a man or not, something in the man could frustrate this aim. But certain people, kind-hearted, objected to this theory.

... EL MAHDI PROMISED A DEMONSTRATION.

He said, `I will give you a demonstration. Wait!'

WHEN EVERYONE HAD FORGOTTEN THE INCIDENT, EL MAHDI ORDERED ONE MAN TO LAY A SACK OF GOLD IN THE MIDDLE OF A BRIDGE. ANOTHER MAN WAS ASKED TO BRING SOME UNFORTUNATE DEBTOR TO ONE END OF THE BRIDGE AND TELL HIM TO CROSS IT.
ABBASSI AND HIS WITNESSES STOOD AT THE OTHER SIDE OF THE BRIDGE.
WHEN THE MAN GOT TO THE OTHER SIDE, ABBASSI ASKED HIM: `WHAT DID YOU SEE IN THE MIDDLE OF THE BRIDGE?'

A sack of gold was put there. There was nobody else on the bridge, and the man crossed the bridge -- he could have seen the sack of gold. He could have taken it, there was nobody to claim it -- but he had not seen it even.

`WHAT DID YOU SEE IN THE MIDDLE OF THE BRIDGE?' ASKED EL MAHDI.
`NOTHING,' SAID THE MAN.
`HOW WAS THAT?' ASKED THE MASTER.
THE MAN REPLIED: `AS SOON AS I STARTED TO CROSS THE BRIDGE, THE THOUGHT OCCURRED TO ME THAT IT MIGHT BE AMUSING TO CROSS WITH MY EYES SHUT. AND I DID SO....'

Such thoughts occur to you also. And you also do so.

I have seen many people reaching to a point where something was immediately possible, and just then some thought occurs to them -- sometimes so absurd you cannot believe why this thought should occur to them. And they immediately change their route, change their mind, and the happening that was going to happen is stopped.

Your mind is a very complex phenomenon. It continuously goes on projecting things. This man was poor, in debt; this gold sack would have been more than enough. But suddenly -- and he had crossed this bridge many, many times; never had this thought occurred before -- suddenly a thought came in the mind

that it would be amusing to cross the bridge with closed eyes. You may have also sometimes walked on the path with closed eyes. Just some day in the morning, there is nobody and the thought occurs. When the thought occurs, look around! -- some sack of gold may be waiting for you.

A man used to come to me, a very, very intelligent man, a Supreme Court advocate, and whenever he would promise that now, from tomorrow, he was going to come and start meditation, something or other would happen. The wife would be ill. Suddenly there would be a case and he would have to go to New Delhi. Or in the morning when he was to come, he would be feeling so lazy that he would postpone it for tomorrow. It happened many times when he promised: `I am coming, definitely coming for meditation tomorrow,' and something would happen. It continued.

I asked him once, `Have you ever looked back?. -- whenever you promise, something happens. Is there some inner relationship with the happening? Your child falling ill, your wife not feeling well, you yourself feeling lazy, low energy -- is there something related to it? Because it has happened so many times that it cannot be just a coincidence!'

And the man said, `How can it happen? Because I am coming to meditate, not my child, and he doesn't know. He is not even aware that I am going to meditate, so how can it happen?'

But now, if you ask psychologists they have come to many discoveries. Mind is not individual: it is a collective phenomenon. Your mind and your child's mind are not two minds, they are one; they meet somewhere. Now psychologists say that children are very, very perceptive, because they are innocent. And they are so receptive that they can receive the thought of somebody who is near to them. If the father wants to go to the club and the mother doesn't want to go -- of course, she has not said that; even she herself may not be aware that she doesn't want to go, but suddenly the child is ill, feeling nausea. And now psychologists have stumbled upon the fact that the child is simply showing the unconscious of the mother, because if the child is ill then the mother will be allowed not to go.

By and by, as psychoanalysis penetrates the human mind, they have come to feel that you cannot treat a single person unless you treat the whole family -- because a single person is not ill; the whole family is ill. The person who is showing illness is just the weakest link, that's all. If the family has four children, father and mother, six people in all, then the weakest of the family will fall ill; he will become neurotic. The whole family is neurotic, but the others are a little stronger; he is the weakest. You can treat him; if you take him out of the family he will become okay. But if you send him back to the family, he will again become ill. Now it is very difficult. What to do? The family has to be treated. But then things become more and more complex, because the family exists in the society, in the community. And the whole community must be ill. This family is only the weakest family in the community. Then things become so vast: the community exists in a nation, and the nation exists on this earth. And consciousness exists as an ocean. You cannot treat a single person then, it becomes very difficult, because many others are helping him to be ill.

In India, every village has its own idiot, and that idiot helps the whole village to remain sane. In my childhood, I stayed in many villages. With my grandparents I was in one village, then with my parents in another village. And I moved from one village to another village, and I was surprised that every village has its own village idiot, has to -- because he is the sanity of the whole village. He goes neurotic, he goes mad; he cries and weeps all over the village; he runs from here and there, and urchins follow him and throw stones at him. That helps the whole village to remain sane. If you remove that idiot, somebody else will immediately become the substitute. And in ancient India the villagers worshipped the idiots. They did well, because he was doing such a great service. Idiots were worshipped like saints. They were called *paramahansas* -- great ones who have achieved. It was good in a way, because the idiot was serving the whole village. If you felt a little neurotic, you could go and play with the idiot, and you could do everything to him; nobody would prevent you.

In India we have a festival -- Holi. This Holi festival is just a catharsis for the whole country to throw out all nonsense. It is good, it cleanses. More days are needed because more nonsense is there. One Holi is not enough. In fact, every month a Holi-day is needed so people can throw stones, rubbish at each other, throw colours, dirt, and can use four-letter words. It cleanses.

Remember always that consciousness is a *vast* oceanic phenomenon. It is in you and outside you. And consciousness is telepathic, it communicates. If you watch it well you will come to know that many times your consciousness throws barriers; even if you are not throwing them, then somebody else's unconsciousness throws barriers because you would like somebody else to throw them. The father wants to come to meditate, but deep down he doesn't want to come. The child telepathically understands it. He is ill in the morning and the father cannot go. Now he has an excuse.

It happened: A man came to Buddha when Buddha was dying. For thirty years Buddha passed through his village -- almost eight times in thirty years -- and he never came to Buddha. He always postponed and postponed, as people do -- you can understand. There are many people in Poona: when I have left Poona, only then will they become aware that I was here. I was in Jabalpur for many years. When I left Jabalpur, people from Jabalpur started coming to Bombay to see me. And they would feel very, very miserable that they hadn't become aware that I was there. And they told me that people of Bombay were very, very fortunate. I said, `Don't be worried. When I leave Bombay, then they will be in the same plight as you are.' And I left Bombay; now they come here from Bombay. In my audience, more people are from Bombay than from Poona. Only when I leave Poona, then I will be in Poona. Never before.

Buddha passed for thirty years eight times through the same village. He remained in the village -- once he remained there for four months, the whole rainy season -- and the man couldn't find time. Busy-bodies, busy without any business. He had a small shop to run, and a small family to maintain, and always there was something or other. A guest came; or by the time he was closing the shop, suddenly a customer came and he was so poor he could not afford to let the customer go to somebody else, so he had to open the shop again -- and by that time the sermon was finished. This happened for thirty years, many times... something or other.

And then the day he heard that Buddha was dying, he ran, he closed the shop and he ran outside the town to where Buddha was. And there he started crying and weeping because Buddha had taken leave, he had said the last goodbye to his people. He asked his disciples thrice, `Have you something to ask?' And they were crying and weeping, and there was nobody to ask. And there was no need -- for forty years he had answered everything they asked. And they were filled with so much emotion and pain because Buddha was leaving. They said, `No, we have nothing to ask. You have given everything to us.' Thrice he asked, then he retired behind a tree. He closed his eyes, and he started dying. Because a man like Buddha doesn't die like you -- he dies voluntarily. He leaves the body. You are forced to leave the body. He started dying slowly; he left the body, shrank inside; he left the mind, shrank more inside.

At that moment the man came and he said, `No! Don't prevent me. Let me go to Buddha.'

And Anand said, `I know you. We have passed through your village for thirty years continuously, many many times, almost eight times. Buddha has talked in your town -- where were you then?'

He said, `What can I do? Sometimes my child was ill; sometimes my wife was pregnant; sometimes a customer came, and sometimes guests suddenly came. I couldn't come. But now that I have come, don't prevent me.'

Anand, Buddha's disciple, said, `Now it is too late. We cannot ask him to come back -- he is already moving in.'

But hearing this, Buddha came. He came back to the body and said, `Anand, don't prevent him, because otherwise it will always remain as a black dot on my compassion that I was still alive and a man knocked at the door, and I was still alive and I couldn't help him.'

Buddha is right in his compassion, and El Mahdi is also right. You cannot help a man against himself. Something in him will frustrate it.

Buddha asked him, `What do you need? What's your question, what's your search?'

And the man asked many questions and Buddha helped him. But nobody has ever heard about that man and what happened. He never became enlightened. He went back to the shop, to the same customers and the child and the wife and the same town. He became a little more knowledgeable, that's all. Buddha's compassion was not of much help. Good that Buddha was compassionate, but you cannot help a man against himself -- something in him will frustrate it. He was very happy that Buddha answered his questions, but that's all. He could have gathered that knowledge from the scriptures or the disciples. Even such a great compassion, such a great blessing, was frustrated. He remained the same.

You can bypass a Buddha. Something in you will frustrate. Remember this.

THE MAN REPLIED: `AS SOON AS I STARTED TO CROSS THE BRIDGE, THE THOUGHT OCCURRED TO ME THAT IT MIGHT BE AMUSING TO CROSS WITH MY EYES SHUT. AND I DID SO....'

Remember it and never do so. You are here with me: much is possible. All that is possible, is possible. Just be watchful for something that can frustrate within you. And sometimes for such trivia that you yourself will laugh. And for small trivia you can miss the opportunity. And you know because you are in the same plight. Very small things.

You ask for an appointment today and it is not given today; it is given tomorrow -- you feel so angry. You can leave me. But what are you doing? And for what? As if you were just finding an excuse to leave? And I know when you should see me better than you know. Whenever you are negative, you want to see me immediately. And that is not the right moment, because when you are negative you can get, at the most, my sympathy. When you are positive, only then can you get my love, because to a negative mind love cannot be given. A negative mind will not receive. And you always come when you are negative. When you are feeling sad and depressed and low, immediately you seek me. When you are feeling high, you forget me. When you are feeling good and happy, who needs me then? There is no question.

Remember this: if I delay appointments, that is just because I know the depression will not remain for ever. This is today. Tomorrow it will not be there. Nobody can be depressed for ever. Things come and go. Moods come and pass. And I would like you to come to me only when you are positive, because then something can be given to you.

This is the difference between religion and psychiatric treatment. You go to a psychiatrist when you are negative, ill, when you are not in the right shape. You go to the doctor when you are ill. He will bring you to health. You go to a religious man when you are healthy so that he can give you a greater health. You go to a religious man when you are absolutely positive, feeling happy and blissful. Now, he can lead you to the higher realms.

To me, come not just for health, but more health than ordinary health; not just happy but for being blissful; not just healthy but for being whole. And small things can frustrate.

A sannyasin came to me just a few days before, and she said she wants to leave. I asked, `What has happened?'

She said, `A beggar wanted to see you and he has been refused from the door. I cannot be here. Why has that beggar been refused?'

Now she is ready to leave. Is her leaving me going to help the beggar in any way? Or who is she to decide who should be allowed and who should not be allowed? It is for me to decide. A beggar comes to beg small things; those things he can get anywhere. I allow only great beggars to visit me -- who have come to ask for God. Not less than that. And who are you to decide about these things? But you get angry, and in anger you can leave. The beggar will remain a beggar; he won't be helped by your leaving me. But something in you has tried to deceive you. And something will frustrate you continuously everywhere, wherever you will go. That something in you will always find excuses.

Always remember you are here for yourself, for nobody else. That is none of your concern. It is for me to decide who is to be allowed and when, and who is to be rejected and when. Because sometimes it is needed that a man should be rejected. Sometimes it is needed that a man should be rejected many times. But in your state of mind you cannot understand that. No need. But don't find excuses, because those excuses will be suicidal to you.

Until You Die

Chapter #7
Chapter title: Knowledge Is Dangerous

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A MAN WENT TO A DOCTOR AND TOLD HIM THAT HIS WIFE WAS NOT BEARING CHILDREN.
THE PHYSICIAN SAW THE WOMAN, TOOK HER PULSE AND SAID: `I CANNOT TREAT YOU FOR STERILITY BECAUSE I HAVE DISCOVERED THAT YOU WILL IN ANY CASE DIE WITHIN FORTY DAYS.'
WHEN SHE HEARD THIS THE WOMAN WAS SO WORRIED THAT SHE COULD EAT NOTHING DURING THE ENSUING FORTY DAYS.
BUT SHE DID NOT DIE AT THE TIME PREDICTED, SO THE HUSBAND TOOK THE MATTER UP WITH THE DOCTOR, WHO SAID:
`YES, I KNEW THAT. NOW SHE WILL BE FERTILE.'
THE HUSBAND ASKED HOW THIS CAME ABOUT.
THE DOCTOR TOLD HIM:
`YOUR WIFE WAS TOO FAT, AND THIS WAS INTERFERING WITH HER FERTILITY. I KNEW THAT THE ONLY THING THAT WOULD PUT HER OFF HER FOOD WOULD BE THE FEAR OF DYING. SHE IS NOW, THEREFORE, CURED.

THE QUESTION OF KNOWLEDGE IS A VERY DANGEROUS ONE.

YES, THE QUESTION of knowledge is a very dangerous one -- for many reasons.

The first is that when a man knows, he also knows the complicatedness of life, the complexity of life. When a man knows, he also knows the mysterious ways of how life functions. So it is not a question of asserting a truth. The basic question is how to lead someone to the Truth. Sometimes lies are used because they help; and sometimes truths cannot be used because they hinder.

Every great master -- Buddha, Jesus, Mohammed -- they are all great liars. This will be hard to believe; but when I say it, I say it with much consideration. And I know why it is so.

The basic question is not to tell the Truth to you. The basic question is how to lead you towards the Truth.

Somebody asked Buddha, `What is Truth?' and Buddha said, `That which can be utilized.'

This is not a definition of truth, because lies can be utilized -- but Buddha is right. If something can help you, it may be a fiction, but if it helps you and leads towards the Truth, it is true. And sometimes just otherwise may be the case: you know the truth, but it becomes the hindrance, and it leads you more and more into confusion, into darkness. So the final outcome should be the criterion; the end result should be the criterion.

It happened once: A Sufi master was feeling thirsty. He was surrounded by his disciples, and he asked a small boy, who was also sitting there listening to him, to go to the well. He gave him an earthen pot and told him, `Be careful! The pot is earthen, but very valuable. It is an antique piece. Don't drop it, don't break it.' Then he slapped the boy's face hard two or three times and said, `Now go!'

The people who were sitting there couldn't believe it. One of the kind-hearted men asked, `What are you doing? This is absurd! The boy has done nothing wrong. He has not dropped the pot, he has not broken it, he has not done anything -- and you punished him?'

The Sufi master said, `Yes, I know it. But if he had dropped the pot, then what would be the use of punishment?'

The Sufi master is saying that in life, it is not always so that the effect follows the cause. In life, sometimes the cause follows the effect; sometimes the effect precedes the cause. Life is complicated. Sometimes the future comes first and then the past. It is not always so that the past comes first, and then the future.

Life is not as easy as you think. It is difficult, complex; past and future all meet into it. That which has been is still there somehow. How can it disappear? All that has been is still there! In this very moment, the whole past -- not of humanity only, but of the whole universe -- is implied. Your mother, your father, your father's father, and grandfather, and grandfather's grand father, and Adam and Eve, all are implied in you. Something of you was in the Adam, in the Eve, and they are totally in you. The whole past is there -- and the whole future also. All that is going to happen in the world, in the universe, you already carry it as a potentiality.

You are the whole world. Causes and effects, past and future -- everything is joined together in you. Every line of existence criss-crosses on the point where you are.

The question of knowledge is dangerous. When a man knows, he knows this complexity. And whenever he does some thing, he has to consider the whole complexity -- otherwise he will miss, he will not be helpful.

That's why I say that many people become enlightened, but very few are masters; because to become enlightened, you have to solve only your problems. When you become enlightened, the knowledge is such a vast ocean that to manage it and to be able to help others becomes very, very difficult. And sometimes people who don't know this dangerousness of knowledge may be thinking they are helping. They destroy. They may be thinking that they are kind, but they are cruel. They may be thinking that they are pulling you out of your confusion, but they are throwing you more and more into confusion. It has happened many times, even sometimes with enlightened people. The vastness is such, the complexity is so deep, but whenever you say something to somebody, it becomes simple. You have to bring it down, reduce it to a simple phenomenon. Much of it is lost, and then it may not be a he]p.

For example: Krishnamurti. He *is* enlightened. If anybody has ever been enlightened, he is enlightened. But the complexity is such, and he has reduced the whole thing to such a simple formula, that the mystery is missing. He looks like a logician, he talks like a rationalist -- the mystery is lost. He has been repeating particular formulas, and they have not helped anybody. Many are deluded through them, but nobody is helped -- because he has a very fixed attitude, and life is not fixed. It is true: sometimes a man achieves the Truth without the help of any master. The opposite is also true: sometimes a man achieves the Truth through the help of many masters, not only one. It is true that you can grow alone; the opposite is also true, that you can grow in a community, in a school, in a family of seekers. It is true that a man can reach to the Final without any method; the opposite is also true.

With people who have a very logical attitude about life, this becomes difficult. They divide life into yes and no. They say, `Either say yes or say no.'

You may have heard the name of a Western thinker, de Bono. He has something very beautiful to say to everybody. He has coined a new word -- that word is `po'. You will not find it in any dictionary because it is a new word. He says that there are situations when if you say yes you will be wrong, and if you say no you will be wrong again. There are situations when you need to be just in the middle -- then say po. It is a word which doesn't mean yes, doesn't mean no, or it means both. Either below yes or no, or above yes or no, but undivided -- po, yes plus no.

There are situations: if somebody asks a certain question in which you are deeply involved, if somebody asks, `Do you think that you love me?' it will be difficult, because you are never a hundred percent certain whether you love or not. If you say yes you are committed to a wrong statement, because who can say yes? Only one who is total can say yes with his total being behind it. How can you say yes? The moment when you are saying yes, a part of you is still saying no. Wait, don't decide. There is confusion; a part of your mind is saying, `I don't know whether I love or not.' If you say no, that will also be wrong -- because a part of you is saying yes. And you are always part, you are not total. De Bono's word `po' is handy: when somebody asks you again, `Do you love me?' say, `Po.' It means yes and no both: `A certain part of me loves you, and a certain part doesn't love.'

Mulla Nasruddin was in court. There was a case against him, because the wife had reported to the court that he had been beating her. If the judge had asked, `Do you beat your wife?' he could have said yes, or he could have said no, whatsoever the case may have been. But the judge asked, `Mulla Nasruddin, have you stopped beating your wife?' If he says yes, that means he was beating her before. If he says no, it means he is still beating her.

So he came running to me after telling the judge, `Give me a little time; tomorrow I will answer.'
When he came to me I said, `You say po.'
And he said, `What is this po?'

I said, `That is the judge's problem. Let him decide what po is. You simply say it.'

The whole human language is divided into yes and no, into black and white -- but life is grey. This po means life is grey; at one extreme it becomes dark black, at the other extreme it be comes white -- but exactly in between the two, the grey waves and exists.

Two calamities have fallen on the Western mind: one is Aristotle, because he gave you a logical attitude towards life which is false. He gave you either yes or no, and he said, `Both cannot be true together.' And they are *always* true together; they are always true together. One cannot be true without the other, because life is both: day and night, summer and winter, God and Devil. Life is together, undivided. When a man comes to realize this undividedness of life, it becomes very, very difficult -- what to say and what not to say.

Whatsoever he says will be false, because language only allows either yes or no.

The second calamity that has fallen on the Western mind is the crucifixion of Jesus. Because of that crucifixion, the whole Western mind became disturbed. First Aristotle divided life in two and then the crucifixion of Jesus divided the heart in two. Aristotle divided the mind, the intellect, in two; and the crucifixion of Jesus divided the heart into two. If you are a Christian, you go to Heaven; if you are not, you go to Hell. If you are a Christian, only then are you human; if you are not a Christian, then nobody bothers about you. You can be killed very easily. There is no need to have a second thought about it.

The crucifixion divided the heart, the emotional part of man. And Christianity has done so much violence -- no religion has ever done so much -- because of the crucifixion. Jews have been killed for these two thousand years continuously. And Christianity has become a crusade, a war against the non-Christians, the pagans.

Love divided, heart divided, mind divided -- the whole West has become schizophrenic, a split personality. And the whole effort of Sufism is how to make you one, so that all your divisions disappear; so that your heart is one, a unitary whole; your mind is one, a unitary whole. And not only that: your mind and heart also become one, a unitary whole. Then you attain to what is real.

But right now, how to help you towards the real? Devices will be needed, because just talking about the truth will not help. It has never helped. Rather, it has hindered. If truth is told to you, it will become a dogma, and the dogma is a hindrance. It will become a scripture, a tradition, and a tradition is a betrayal.

Truth cannot be said directly to you. Something has to be done to you so that you proceed, by and by, towards the Truth. The knowledge has to be transferred in a very indirect way. It cannot be direct. It has to be grown, by and by, within you through situations. And, of course, because you are false, only false situations will be helpful. Real situations will not be helpful. You *are* false, you understand the language of the false, and a false situation is needed continuously around you, to force you towards a certain window from where you can see the sky.

For example: you live in a closed house. You have never been out of it, you have never seen the sun, you have never heard the birds, you have never touched the breeze passing through the trees. You have never been out, never seen the flowers, the rains. You have lived in the closed house, completely closed, not even a window open. Then I come to you, and I would like you to come out and sing with the birds, and dance with the breeze, and be like flowers opening and opening, opening towards the infinite. But how to tell you about the world which is outside? The language is not there. If I talk about flowers, you will not understand. `Flowers?' you will say, `What do you mean by flowers? First prove that they exist.' How can it be proved if you have not known? And whatsoever is done to prove it, you can disprove it, you can argue about it. And people who have lived in a closed world are always argumentative -- always. The more closed a mind, the more argumentative it is -- because it has not known anything which goes beyond argument and logic and reasoning. It is confined. You have lived in darkness -- how to talk to you about light and the sunshine, and the sunrays?

And you are not alone in your darkness; many exist with you in the darkness. I am alone there talking about flowers and light, and the world outside, and the open sky. And not only you, but the whole majority will laugh -- I have gone mad. `What are you saying? You must have been dreaming,' you will say to me. `Your fantasy,' you will say, `there exists no outside world. This is the only world; there is no other world. What are you talking about?'

And some of you must think that I must have some design, some conspiracy, to take you out and rob you of something -- `because there is no outside world! And why is this man continuously trying to prove that there is an outside world? He must have some profit-motive behind it. Don't be deceived by this man!' That's how you have behaved with Jesus, Mohammed, Mahavir; that's how you have always been behaving with people who bring you good news from some other world, who have been messengers of something unknown to you. The majority is with you; you can take a vote, and you can decide what is true and what is not true.

The difficulty is: in what language to talk to you, what parables, what symbols to use? Whatsoever is said will be misunderstood -- because anything can be understood only when the experience, the basic experience is there. Even if a slight glimpse has come to you of the outside world, even once, if even from the keyhole you have looked, then there is a possibility. A contact, a communication becomes possible. But you have not looked at all. You have not even dreamed. You have not even imagined. Not even in fantasy has the outside entered in you. You are completely closed. What to do?

I will have to use some device. The device is neither true nor false. It is a `po' device -- you cannot say

yes, you cannot say no. I will have to use your language and your situation. And I will have to talk to you on your terms, in your terms. It is useless to talk about the flowers -- you don't know. It is useless to talk about the sky -- you don't know. You have completely forgotten that you have wings.

Some device. For example, I can create a fever in you: `This house is going to fall. Get out of it as soon as you can! Time is running out. This house is going to fall!' That's what Jesus did. He said, `This whole world is going to fall. Time is running out! The end is coming near -- the day of judgment.' It has not come up to now. And Jesus told his disciples: `Before you are dead, the day of judgment will have come. So transform yourself, change yourself -- repent! Because the time is running short and the house is going to fall. It is already on fire! Can't you see?' What is he saying?

You cannot understand the language of freedom, but you can understand the language of fear. Freedom cannot be said to you, but fear -- yes, you can understand that. Death you can understand. You cannot understand LIFE. So he says the day of judgment is coming near. And Jesus says, `There is only one life. Once lost, lost for ever.' That's why Jesus never used the Indian device of reincarnation.

All the three religions born in the West -- Jews, Mohammedans, Christians -- they have never used the Indian device. All the religions born in the East -- Buddhism, Hinduism, Jainism, Sikhism -- they have all used the device of reincarnation. The situations were different; I will tell you why they used the device. And when people come to me and ask me, `Is reincarnation a true doctrine?' I say, `Po.' It is neither true nor false. It is a device; it is a device to help people. Try to understand. And both the devices bring you to the same point; both the devices bring you to the same state of mind -- so they both are true because they both help. True in the sense of Buddha. They are pragmatic; you can utilize them -- they have been utilized.

Jesus says, `This is the only life,' to create a fever, a fear. Because if he says there are many lives, you will relax; you will say, `Then there is no hurry. This house is not going to fall in *my* life, and there will be other lives, so why be in a hurry?' You can postpone. `And if there are many, many lives, that means many millions of opportunities, then why be in such a hurry? Why not enjoy this house and the darkness a little more? Any time we can go out. The house will be there, we will be here. The door win be there; the outside is not going to be lost.' You can postpone.

Jesus dropped postponing. He said, `There is only one life, only *this* one. And this life is continuously running out of your hands, running out of your fingers. Every moment you are more and more dead. And soon, in *this* life, before you are dead, the day of judgment will be there. And all your sins will be judged and you will be punished. And those who are with me will be saved!' What is he saying?

He is saying, `Come with me. Be with me.' He is trying to bring you out of your house. He will be moving out, and if you trust him, and if you have become too much afraid... and he created almost a neurosis, a fear, a trembling. In that fear people followed him.

Once you follow Jesus, you are out, you know that that was a trick. You have been tricked out. But then you are not angry: you are grateful because that was the only way. And you were so false that even a Jesus has to use a lie to bring you out. But once you are out, you forget about the judgment day and God and the Kingdom; and you forget about death and fear. Once you are out in the world, the open world, of sky and the breeze and the sun shine, you celebrate, you enjoy, you feel grateful for ever and ever towards Jesus, because he was so compassionate, because he even used a lie to bring you out.

In India we have used another device, for certain reasons.

India is very, very old; the most ancient country in the world. It has existed for thousands of years. The West is very young, the East is very old. And when you talk to an old man, you have to talk differently; when you talk to a young man, you have to talk differently -- because their attitudes have changed completely. A young man always looks towards the future; an old man always looks towards the past, because for an old man there is no future. The death... and then there is no future. An old man looks towards the past; only the past exists for an old man.

As you grow old, the past grows more and more, and the future becomes less and less. For a child there is no past, only the future. If you talk to the child, you have to be future-oriented. That's why Christ goes on talking of the coming Kingdom of God, the life abundant -- the future. In India, that would not have been useful at all. People have become so old, the whole mind has become so old, that you cannot be fooled by words like `Kingdom of God'. They have lived too much, and you cannot allure them towards more life. They are bored and finished with life. You cannot tell them that abundance of life will be there. They will say, `This much has been too much! What will we do with an abundance of life?' No. The Eastern mind wants to be freed from life and death both. The East is bored, as every old man is bored. He lived, groped in every dimension, and everything was found to be futile, fruitless.

An old mind is bored. The East is bored with life. You cannot promise more life. That will not be a promise; on the contrary, that will look like a punishment. So in the East we have been using a totally different device, and that device is: the wheel of life and death.

We say that millions of times you have been born -- we give more boredom to the mind -- for millions of lives.... Hindus say that everybody has been in this world, at least before human birth, eighty-four *crore* times -- that is, eight hundred and forty million times everybody has been in the world. And everybody had been repeating the same pattern -- childhood, the fantasies of childhood; the youth, the foolishnesses of youth; the old age, the boredom; and death. And the wheel moves and moves and moves. Eight hundred and forty million times you have been just the same: always hankering, desiring the same things; always achieving them or not achieving them, but in the end frustration; whether you achieve or you don't achieve, in the end frustration. The whole story always comes to the same point: frustration -- of those who are successful and of those who are not successful. Just think! Eight hundred and forty million times you loved, and became frustrated. Eight hundred and forty million times you tried, became ambitious, succeeded in getting a little prestige, money, and then became frustrated. Eight hundred and forty million times born, and then, by and by, life going out and dying again.

What is the message of this theory of reincarnation? The message is: Enough is enough! Now, be finished with it! Now come out! If you remain inside, this wheel will go on and on and on. Now drop out! -- a real drop out. Not dropping out of the society, or of the school, but dropping out of the wheel of life and death. Just drop out and run away! -- out of the house.

This is the language a bored man can understand. But both are devices. Don't ask me which is true. They are neither true nor false. The truth you will know when you are out of the house; truth you will never know inside the house. So whatsoever helps you towards the sky, the freedom, the openness, that is true. That's why I say all religions are true, in the sense that they all help. And a religion becomes untrue when it stops helping.

It happens: whenever a society becomes old... now Jesus' idea won't help the West very much. Now the West itself is becoming old. That's why the Western mind is turning towards the East. Now the philosophy of boredom will be more helpful -- now you are also old. Christianity has less appeal; Hinduism, Buddhism, more appeal. Now you are old! Now Jesus' idea won't be of much help. Jesus can remain influential in America only for a few years -- the Jesus freaks and Jesus people -- because America is still young, with no history, with no past. Otherwise, the West is turning more and more Eastern. Reincarnation appeals more than one life. The day of judgment looks childish, and one life does not look enough. How can you judge a man just giving him one opportunity? At least a few more opportunities are needed to judge a man, because he has to learn by trial and error. If you give him only one opportunity, you don't give him any opportunity really. If he errs, he errs. There is no time left to raise oneself above error. More opportunities are needed.

These are devices. The word `device' means neither true nor false. It can help. If it helps, it is true. It can hinder; then it is untrue. Every religion is true when it is born, and becomes, by and by, untrue -- because situations change, and the religion be comes untrue. It fits in a particular situation, then it doesn't fit. Then it becomes a burden. Then it kills you, it becomes murderous. Then it suffocates you. Then it doesn't give you more lease on life. It becomes poisonous.

Every religion has its own day. And when people become more aware, they will see when the religion is born, they will see when the religion is young; they will enjoy the religion when it is young and helpful. And when the religion dies, they will do the same as you will do with your father and mother when they die. Of course, with great suffering and pain you take them to the grave, or to the burning GHAT. You burn them with tears in your eyes, but you have to burn them! You know that she was your mother and she gave you birth, and he was your father and he was everything -- but he is dead! Then unnecessary dead burdens will not be on the mind of man.

Right now, there are three hundred religions in the world -- and almost all of them dead. Just a few have a little life -- that, too, like a small candle, not like a sun somehow pulling themselves together. If you understand that religion is a device, then it will be clear to you that a device cannot be a device for ever.

I am creating many devices. They will be dead one day. Then they have to be dropped! If you follow a particular meditation I have given to you, even in your life you will find, sooner or later, that it is dead. The work is done. It is no longer needed. You have gone beyond it. Then don't carry it and don't get attached to it, because that attachment will be suicidal. Just as you go on changing your clothes -- your body grows bigger, you go on changing your clothes -- in the same way you go on changing your devices. And when you are really out, then there is no need for any device. All devices were there just to bring you out of your

closedness, out of your grave, out of your insensitivity, out of your unconsciousness.

It is reported in a Sufi master's life, that he was passing along a street near a mosque. The *muzzin* was on the tower, and by accident the *muzzin* fell from the tower. Accidentally he fell on the Sufi master and broke his neck, the Sufi master's neck, but he was not hurt at all; the man who fell was not hurt at all. He fell on the neck of the Sufi master, the neck was broken, and the Sufi master had to be hospitalized.

The disciples gathered there, because this Sufi master used to use every situation; so they gathered and they asked, `How will you use this situation?'

The Sufi master opened his eyes and he said, `The theory of karma is false, because they say: You reap, you sow; you sow, you reap -- as you sow, so you reap. But that is false. Look! Somebody else falls, and somebody else's neck is broken. So somebody else can sow, and somebody else can reap.'

Remember this. Sufis say that life is so interrelated that the theory of karma cannot be right. And they are true, because that device is also true. If life is so related, then how can the theory of karma be meaningful? The theory of karma says that you are connected with your past life, only with your past life; you are a sequence of your *own* karmas, and you reap the results of your own karmas. But Sufis say life is interrelated: Everybody else's karma is my karma, and my karma is everybody else's karma. It is a net of interrelationships. You shake a flower, and Sufis say that the very foundations of the stars are shaken. You do something, but the whole is affected. You throw a small pebble in the lake, and the whole lake is affected.

Everybody is just like a small pebble in the lake. And whatsoever you do creates waves, vibrations. When you are here no more, those vibrations will still be continuing somewhere -- somewhere near a star, very distant from the earth, but those vibrations will be there. You look at a man and you smile. Sometimes it happens....

It happened to one of my friends. He was travelling on a train. Just at a midway station, a small station, the train stopped. It was not a regular stopping station for the train; for some reason the train stopped. Another train was standing at the platform, and this friend was in an air-conditioned compartment. Out of his window, out of the glass-covered window, he just looked outside. In the other train, a beautiful woman... just for a second; just for a second and the train left. And that woman changed his whole life. And the woman may not have even known that somebody had looked at her. He says that the woman was not looking at him, she was not even aware -- but the form of the woman, the face, the proportionate body of the woman, has persisted in his dreams.

He has not married yet. He's searching for that woman. He does not know her name. He does not know where that woman has gone, from where she was coming, where she was going. Nothing is known. Just for a single moment the train stopped. He looked out of the window -- and the window was not open, just glass-covered, in an air-conditioned room -- he just had a glimpse, and then the train left! Just a small pebble in the lake.

He has remained unmarried and he says, `Unless I find *that* woman, or something of that woman, I am not going to marry.' And I don't think there is any possibility of him finding her, because almost nine years have passed. But the whole history of the world will be different -- because this man may have got married to a woman, may have given birth to an Adolf Hitler. Who knows? But he is not married. The Adolf Hitler will remain unborn. The third world war will not be there. Who knows what would have happened had he not seen this woman from the window? Now the whole history will never be the same as it would have been -- just the stopping of a train for two or three seconds, and the whole universe will never be the same again.

Can you think! If Hitler had not been born, the whole world would have been totally different -- *totally* different. If the mother of Adolf Hitler had miscarried, then...? Or if she had been on the pill, then...? Just a small pill! -- and the whole history of the world would have been *totally* different, totally! You might not have been here. Hitler created such change. Everybody is creating change. And I'm not talking only about great mischief-makers like Hitler, or great mahatmas. No. Even a dog in your town is as important to the total as any Adolf Hitler. You never know: if the dog was not there, the world would have been different. Just a vagabond dog that belongs to nobody -- but it is part, it is part of the whole. And every part is as important as any other part, because in the whole every part is as significant as any other part. There is no small, no big; no one more important, no one less important.

The whole is whole because of all.

Sufis say that the theory of karma is basically an egoistic attitude. And they are right! It says that you *are*, so whatsoever you sow you will reap. It gives strength to you, the ego.

They have used another pattern to bring you out of the who]e thing. You are no more. The whole is. Just

a wave you are. What is the point of thinking that you are? Sufis say that when you understand this interrelatedness, you simply drop your concept of the ego, you are no more a self. Sufis say only God has the right to say `I'. Nobody else. Because only He has the center, nobody else.

This is a device. Hindus have their own device when they say, `You reap whatsoever you sow.' They are saying that if you are miserable, you are the cause -- don't throw the responsibility on anybody else. If you are miserable, you are the cause; if you are in anguish, you have sown some poisonous seeds somewhere, in some life, and you are reaping it. Why do they insist on it?

For two reasons.

One: if you are responsible, if you feel you are responsible, only then can you drop them; otherwise, how will you drop them? If you think that everybody else is as responsible as you are, then you will continue as you are. What can be done? You cannot change it on your own. The dropping is impossible.

And second and more significant: the Hindu device says that this whole phenomenon of your past, of whatsoever you have done, or whatsoever you have thought, is *right* now present in you. People think the past cannot be undone. Hindus say no, it can be undone -- because the past is part of the present. You carry it. Not only can you change the present and the future, you can change the past, you can drop it. The more responsible you feel, the more it becomes possible to drop it. And they say that because you are *solely* responsible for your life, freedom is also possible. If everything is connected, then when everybody becomes enlightened, only then can you become enlightened. And this can become a loophole. You can postpone: `When everybody becomes enlightened, then only... otherwise how can I alone become enlightened?'

To help you, many devices have been created. They all come from people who know, but they are all limited. No device can be unlimited. It is devised by a certain man, devised for certain other men. It is meaningful only in a certain context. That's why knowledge is dangerous. If you carry it out of context, it will cripple you. If you carry it out of context, it will suffocate, it will become a poison. It will not lead you out. On the contrary, just the reverse will be the case: it will become a hindrance, a closed door. That, too, has to be understood.

For example: Sufis say that you cannot drop ego if you believe in the theory of karma. Right -- this is the right use, but you can use it wrongly. You can say, `Everything is so interrelated, then how can I become enlightened alone? That's impossible. Either the whole becomes enlightened, or the whole remains ignorant.' Now, you are using the same device to remain in the same house, closing it.

The same passage can lead you out. The same passage can lead you in. By the same staircase you can go up, and you can come down. It depends on you.

Hindus say that you are responsible for your karmas. This is good. If you are responsible, you can change; transformation is possible -- you alone are involved. You can drop or you can carry as you wish. And who would like to carry anguish, misery, hell? You will drop it. But you can use it in just the opposite way. You can say, `If I am responsible for my karmas...' then the I becomes very, very important. So you cannot find more egoistic people than Hindu sannyasins.

If you go and look at a Sufi, you will always find him absolutely humble. If you have ever come in contact with a Mohammedan Sufi, you will always feel him to be absolutely humble. No comparison exists anywhere. A Sufi is absolutely humble. His face, his eyes, his very being, will be humble, because he is a non-entity -- the Whole exists.

If you come to a Hindu sannyasin, you will never find a more egoistic person. The way he walks, the way he looks -- look at his eyes, and particularly at his nose -- you will find ego written all over. He has wrongly used the whole thing. If you are responsible for your karmas, then the ego is strengthened, then you become more and more of the ego.

You can use a device wrongly. Every device is double-edged. Remember this. That's why the question of knowledge is said to be a dangerous one.

Now we will enter into this story.

A MAN WENT TO A DOCTOR AND TOLD HIM THAT HIS WIFE WAS NOT BEARING CHILDREN. THE PHYSICIAN SAW THE WOMAN, TOOK HER PULSE AND SAID: `I CANNOT TREAT YOU FOR STERILITY BECAUSE I HAVE DISCOVERED THAT YOU WILL IN ANY CASE DIE WITHIN FORTY DAYS.' WHEN SHE HEARD THIS THE WOMAN WAS SO WORRIED THAT SHE COULD EAT NOTHING DURING THE ENSUING FORTY DAYS. BUT SHE DID NOT DIE AT THE TIME PREDICTED, SO THE HUSBAND TOOK THE MATTER UP WITH THE DOCTOR, WHO SAID:

`YES, I KNEW THAT. NOW SHE WILL BE FERTILE.'
THE HUSBAND ASKED HOW THIS CAME ABOUT.
THE DOCTOR TOLD HIM:
`YOUR WIFE WAS TOO FAT, AND THIS WAS INTERFERING WITH HER FERTILITY. I KNEW THAT THE ONLY THING THAT WOULD PUT HER OFF HER FOOD WOULD BE THE FEAR OF DYING. SHE IS NOW, THEREFORE, CURED.'
THE QUESTION OF KNOWLEDGE IS A VERY DANGEROUS ONE.

The doctor lied. The doctor said something that was not going to happen. But through it something else happened. He said, `The woman is going to die.' She became so worried. Death became a haunting, a nightmare. She must have thought continuously of death. She couldn't eat. But she didn't die. And after forty days, the doctor said, `She is cured. Now she will be fertile.'

What happened? He could have said in the very beginning `You go on a diet, or you fast.' That would have been true -- but that would not have been wise, because the woman was not going to diet, and for forty days she was not going to fast. In fact, many other doctors must have told her before, and she had never listened. So it would have been true to say, `Diet or fast for forty days and you will be cured,' but it would not have been wise.

Truth is not always wise, and untruth is not always foolish. The question of knowledge is a very complicated one.

The doctor created a situation. He was really a wise doctor. He created a situation: he knew that only the fear of death would be of any help. He shocked the woman by the fear of death; he gave her such worry and anguish and anxiety that she completely forgot about food. Who eats, who enjoys eating, when death is knocking on the door? Every moment she must have been looking at the clock, at the calendar: One day is gone. Who bothers about food? and how can you enjoy food, when death is there? It was impossible. But she didn't die. Rather, her body was completely renewed. A new lease of life happened.

Untrue, but wise -- and this is how every master is.

Gurdjieff has been much criticized, because he was a liar. And the lying came from the Sufis; he was a Sufi. He was disciplined in Sufi monasteries and schools. And in the West, in fact, he introduced Sufism in this age in a totally new version. But then it was impossible for the ordinary Christian mind to understand him, because truth is a value, and nobody can think that a master, an enlightened master, can lie.

Can you think of Jesus lying? And I know he lied -- but Christians cannot think about it: `Jesus lying? No, he is the truest man.' But then you don't know -- the question of knowledge is very, very dangerous. He lied about many things. A master has to -- if he wants to help; otherwise, he can be a saint, but no help is possible from him. And a saint without help is already dead. If a saint cannot help, what is the use of his being here? There is no point in it. All that he can attain through life, he has attained. He is here to help.

Gurdjieff was very much criticized, because the West couldn't understand; the ordinary Christian mind could not understand. So there are two versions about Gurdjieff in the West. One thinks that he was very mischievous man, not a sage at all, just a devil incarnate. Another is that he was the greatest saint the West has come to know in these past few centuries. Both are true, because he was just in the middle. He was a `po' personality. You cannot say yes, you cannot say no about him. You can say that he was a holy sinner, or, a sinning saint. But you cannot divide, you cannot be so simple about him. The knowledge that he had was very complex.

A man came once to Gurdjieff, and he talked about himself -- that he was a vegetarian, and that he never touched alcohol, and that he never smoked, and this and that. Gurdjieff said, `If you are to be with me, you have to leave everything in my hands.'

The man was not aware of what type of man Gurdjieff was. He said, `Of course! I have come to you -- I surrender.'

And Gurdjieff said, `Then the first thing is: now eat meat.'

The man was really in difficulty. He couldn't believe it. He thought Gurdjieff was joking. He said, `You, and saying that?'

Gurdjieff said, `Yes, that's the only way I can break down your ego. This vegetarianism is not vegetarianism -- it is just part of your ego. So here you will have to eat meat, drink as much alcohol as you can, smoke, move with women, and leave everything to me.'

You cannot believe a saint talking like this. But then your saints are not very wise. And Gurdjieff did help that man -- because that was the trouble. You will always find people who are vegetarians, teetotallers, non-smokers, always you will find very subtle egos. And alcohol cannot harm as much as the subtle ego can

harm. And the man followed. It was very difficult, nauseating for him. But once he said it, he followed.

Within three weeks the man was transformed. And Gurdjieff would give him so much to drink... Gurdjieff used to have a feast every night, and the feast continued for three, four, five hours. At nine, ten, it would start, and it would end in the middle of the night. And Gurdjieff himself was such a capable man that he could drink as much as possible and would never get drunk. And he would force the disciples to eat. Their bellies would be bursting, and they would be crying and tears would come into their eyes, and they would say, `No, now no more!' And he would force.

He was trying to change your body chemistry. And he changed many people who followed with him, who were capable and courageous enough to move with him; not afraid people who ordinarily become religious, but brave people. This man I am talking about, he followed. He would fall down drunk, and then the next day there would be a hangover. Within three weeks Gurdjieff transformed his whole mind. And, by and by, he dropped the meat, dropped alcohol, dropped everything. And that man said then, `For the first time I became vegetarian -- because that old vegetarianism was not true. It was just a mask for the ego.' When he forced meat and alcohol on this disciple, he was breaking down the ego. He shattered the man completely.

And sometimes just the reverse would happen. A man would come who was a drunkard, and a meat-eater, and a smoker, and Gurdjieff would stop everything. He would put him on a diet or on a fast.

A master, if he is to help, has to be very very wise. Gurdjieff used to call his way `The Way of the Sly Man'. All masters are sly. If they are to help, they have to be. But your concepts think that masters are just innocent virgins, just dream-stuff, no substance, marble statues. You can go and touch and feel the coldness, that's all. There have been such people, but they are worthless. They have helped nobody. They may have enjoyed a certain silence and peace, of course, but that silence does not have the quality of life in it. They are dead marble statues. The silence is cold. The silence is not warm enough to be alive. They have stilled themselves, they have become controlled, but they are not free. They have not attained to the freedom.

A man who is really free is beyond good and evil, sin and virtue. In fact, he is beyond all dichotomies, all dualities. He is both and he is neither. And only such a man, with so much enriched life -- which comprehends opposites in it, which comprehends all contradictions in it -- can be of any help and benefit to anybody. But to come to such a master is difficult, because you come with your notions, you come with your ideologies, you come with your judgments.

So this is the trouble: You will be influenced by a man who cannot help you, and you will escape from the man who could have helped you. This is the misery of the human mind. Be aware about it so you don't commit the same mistake.

The question of knowledge is a very dangerous one.

Until You Die

Chapter #8
Chapter title: This Too Will Pass

18 April 1975 am in Buddha Hall

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A POWERFUL KING, RULER OF MANY DOMAINS, WAS IN A POSITION OF SUCH MAGNIFICENCE THAT

WISE MEN WERE HIS MERE EMPLOYEES. AND YET ONE DAY HE FELT HIMSELF CONFUSED AND CALLED HIS SAGES TO HIM.
HE SAID:
`I DO NOT KNOW THE CAUSE, BUT SOMETHING IMPELS ME TO SEEK A CERTAIN RING, ONE THAT WILL ENABLE ME TO STABILIZE MY STATE. I MUST HAVE SUCH A RING, AND THIS RING MUST BE ONE WHICH, WHEN I AM UNHAPPY IT WILL MAKE ME JOYFUL, AND AT THE SAME TIME, IF I AM HAPPY AND LOOK UPON IT I MUST BE MADE SAD.'
THE WISE MEN CONSULTED ONE ANOTHER, AND THREW THEMSELVES INTO DEEP CONTEMPLATION. FINALLY THEY CAME TO A DECISION AS TO THE CHARACTER OF THIS RING WHICH WOULD SUIT THEIR KING.
THE RING WHICH THEY DEVISED WAS ONE UPON WHICH WAS INSCRIBED THE LEGEND:
`THIS, TOO, WILL PASS'

THIS IS a great story. Great, because it has been used for centuries by Sufis. And this story has helped many people towards enlightenment. It is no ordinary story. It is what I call the objective art. It is a device. It is not just for reading and entertainment. It is something which should become your very style of life, only then do you come to know the meaning of it.

On the surface it is so simple. Anybody can understand it; nothing of special intelligence is needed. But if you contemplate over it, deeply, then deeper and deeper layers are revealed to you. And the story becomes a weapon in your hand. You can cut by it the very knot of ignorance. It is a powerful device. Once understood, it becomes a master-key -- to open the innermost door of your being. It is very potential, pregnant with deep meaning. But one has to contemplate over it, meditate over it, intensely. With consciousness, one has to make every effort to find the innermost meaning of it. And only that won't help much; that will help in the beginning. But if you really want to understand the story, you will have to *live* it. You will have to live it -- only then will you come to understand what it means.

A few things before we enter into the story.

Religion is not ritual. It is not something that you do. It is something that you become. So there is always a possibility of a false religion existing somewhere in the society. False religion is when the inner transformation has been substituted by outer ritual. Then you go on doing things and those things will become a deep-rooted habit with you, but nothing is achieved. People go to the church and the temple, and they repeat the same prayers again and again. Nothing is happening to them. Somewhere on the way they have missed; somewhere on the way they have lost the real coin -- and they have substituted it by a false coin.

Remember this, that the real, authentic religion is concerned with the being, not with the doing. It has nothing to do with your outer way of life. It has something to do with your center. Of course, when the center changes, the periphery follows; your outer life also changes. But the reverse is not true: you can change the periphery -- the center will not change. And you win live the life of a hypocrite, a life of hypocrisy. You will have a different periphery from the center, not only different but just the opposite, the very contrary. And you will be split in two.

Religion is not ritual. Remember that. Religion is an inner consciousness, an inner awakening. Many things on the surface will change, but the change *must* occur within you first.

Think of yourself as a circle with a center. The circle is concerned with others. The circle touches others' boundaries, other circles. The circle lives, the periphery lives, in the society of other peripheries. A certain morality is needed. To live with the others, a certain regulation, rule, a system, is needed. That's okay. But that is not religion.

Morality is how to live with others, and religion is how to live with oneself. Morality is how not to go wrong with others, and religion is the method of how not to go wrong with yourself. Religion is that which you do in your total loneliness, in your innermost shrine.

Obviously, the periphery will be changed, because the light from the center will come, by and by, and infiltrate the whole periphery. You will become luminous. Even others will start feeling the luminosity, the light that comes from you. But that light will not be the light of your actions, good actions. The light will be something that is not concerned with good and bad.

The light will be just like when a flower opens, and the fragrance spreads -- neither good nor bad. The sun rises, and the light spreads -- neither good nor bad. And the clouds come and rain. They don't bother who is good and who is bad.

When the light comes from the center, it is beyond morality; good and bad, everything is dissolved.

Simple light, superb in its own self, in its intrinsic value.

The word `religion' is very beautiful.It comes from a root which means `religere'. Religere means to rejoin, to reunite. With whom? With yourself, with the source of your being. And why reunite? Because with the source you are already united -- it is a reunion. It is not that you are reaching to the source for the first time; otherwise, from where will you come? You have come from the source. Deep down you are still in the source. Just on the periphery, as if the branches have forgotten about the roots... not that they are broken from the roots, because then they cannot live. They have simply forgotten. In their ego, in their height in the sky, with the moon, in their romance, they have completely forgotten that they have roots underground -- which nourish them, which sustain them, without which they cannot exist for a single moment. And all this greenery, and all these flowers, and all these fruits, will simply disappear like dreams once they are cut from the root. That's how it happens to man. You move in the branches, farther away from the roots. You come to many flowers. You are enchanted. The world is beautiful all around you. You completely forget about the roots. But it is not that you are uprooted. Forgetfulness is just forgetfulness.

That is the meaning of religion: to reunite, to remember again. This word `remember' is also beautiful. It means to become the member again, re-member -- to become part of the source again, to go to the source and become the member again of it.

Religion is reuniting with your own source. Religion is remembering, becoming again a part of the organic unity that you are. It is nothing to do with the others. The ego is always concerned with the others, this way or that. When you become totally concerned with yourself, ego simply drops. There is no point for it to exist.

Alone you have no ego. Try it! When you are sitting, totally alone, not even thinking of others, is there any ego left? There is no possibility. The ego needs two to exist. Just like a bridge cannot exist if there are not two banks to the river; the bridge needs two to be supported. The ego exists as a bridge between you and the other. So, in fact, the ego is not in you -- it is just between you and the other.

This is something to be remembered always: the ego is not in you. It cannot be there. It is always between you and the other -- the husband and wife, the friend, the enemy -- always the other. So when you go deep inside, there is no ego. In your total loneliness, ego simply drops. That's why ego goes on playing tricks. Even if you start searching and seeking for truth, the ego says, `Help others'; the ego says, `Transform others.' And religion is again missed. It becomes a mission.

Religion is not a mission. Missionaries are again on the wrong track. They have again become concerned with the other -- now, in the name of religion, in the name of service -- but whenever you are concerned with the other, you have left the source. A religious man also helps others, but he is not concerned. It is natural; it is not a mission. It is not something on the mind. He is not seeking and searching to help somebody. It is just by the way. Out of his inner treasures, he simply shares. And he is not to change anybody! He is not after you to mould you in a certain pattern. Because that is the subtlest violence possible in the world -- to try to change the other, to mould the other. That means you are cutting and being aggressive. And you don't accept the other as God has created him. You have better proposals and you have better ideas than the Divine himself. You want to improve on the Whole. You are simply stupid.
This is how ego comes in.

I have heard about a small Sunday school. The priest, the missionary, was teaching the boys who had been forced to go to the Sunday school to learn about the Bible, Christ and God. It is just inhuman to force children, but you can force them. That's why so many people later on become irreligious, anti-religious. They are taking revenge. In the beginning you forced religion on them; then they take revenge, they throw it, they move to the other extreme. Christmas was coming near so the priest, the missionary, said to the boys, `Now, this is your duty: you should bring more boys to the class; and each of you should try to bring at least two boys. This is how you will help the work of Jesus on this earth.'

The boys were not very enthusiastic. They themselves had been forced and they wanted somehow to escape. They looked at each other -- nobody was showing any interest. Then suddenly one boy, a new recruit -- and new recruits are always dangerous, because they can go too much to the extreme in their enthusiasm -- a new boy raised his hand. The missionary was very happy. He said, `So you are ready to bring two boys to the class.'

The boy said, `Not exactly. Two are too much, and two are too difficult. I can try only one. I have a young feller in my neighbourhood whom I can lick. And I promise you, sir, that I will do my damndest to bring him.'

This is what missionaries of all religions have been doing all over the world: doing their damndest to

force people towards religion.

Religion is not a mission. You need not force anybody towards it. When the urge arises, it arises. It cannot be artificially created. Nobody can create an artificial religious urge. That is impossible. It is just like artificially creating a sexual urge in a small child. Even if a child asks questions about sex, he is not interested in sex. Even if he asks from where babies are coming, you misunderstand him if you think that he is interested in sex. He is simply curious about babies, from where they are coming. He is not interested in sex at all. And don't start teaching him about sex, because he will be simply bored. It will be nonsense to him, because when the urge is not there, when he is not sexually mature, anything you say about sex just goes above his head.

And the same happens with the spiritual urge. It is very similar to the sexual urge. One comes to a maturity, a spiritual maturity, something has ripened within you, and then the search starts. Nobody can enforce it. But all the religions have tried to enforce it, and they have killed the very possibility of the urge.

The world is so irreligious because of the missionaries, the priests. The world is so irreligious because you have taught too much religion, without ever thinking whether the urge exists there or not. People are fed up with your teachings. Churches simply bore. And beautiful words like `God', `prayer', `love', `meditation', have become ugly. The greatest words have become the dirtiest -- because of the missionaries. They have been forcing these beautiful words on you. And when something beautiful is forced, it becomes ugly. You can participate in beauty, but you cannot be forced towards it -- then it becomes violence.

Religion is not concerned with others. It is concerned with you, absolutely with you. Religion is personal. It is not a social phenomenon. In fact, there cannot be any sociology of religion; there can only be a psychology. Society is a totally different matter; the crowd is a totally different matter -- where peripheries meet. Religion is when you are so alone that there is nobody left to be met. In that total, virgin aloneness, the suprememost ecstasy is born. But you have to come to a ripeness.

Remember, ripeness is all. Before it nothing can be done. And you may be thinking that you are ready, or somebody else may be thinking that he is ready; your curiosity may give you a wrong feeling, a notion that you are ready -- but readiness only means that you are ready to stake your life; otherwise it is not a readiness.

Religion is higher than life because life is life with others, life is a relationship, and religion is a non-relationship. It is higher than life. It is the capacity to be alone. It is total independence from the other. Unless you are ready to sacrifice life to it, unless you are ready to die completely as you have been up to now, you are not ready. In that readiness, a small message can become so powerful that it can transform you.

Religion is not concerned with others. And, finally, religion is not concerned with scriptures, words. Wise words are there, but for those words you are not the target; they were never addressed to you. Krishna talked to Arjuna; it was a personal dialogue. Jesus talks to his disciples -- a small group of disciples, a personal dialogue -- he knows everybody; he knows what he is saying; he knows to whom he is saying it. But the Bible becomes dead, the Gita becomes dead.

Religion is not like a broadcast on the radio. You don't know to whom you are talking. In the air you talk. The face of the listener is not there. The center of the listener is not there. There is nobody. It may be, it is possible, that nobody is listening to the broadcast and you are talking in a vacuum. Religion is like a personal letter. You write it to somebody and *only* to somebody; it is meant for somebody. That's why I have never tried to write anything -- except letters. Unless you are here, alive centers, receptive, listening, I cannot say anything. It is impossible. To whom to say it? It is not a dead word. When there is a listener, the dialogue becomes alive; then it has a significance which no scripture can ever have.

So everybody has to seek alive masters. You can read the Gita -- it is beautiful; you can read the Bible -- it is wonderful; but they are pieces of literature -- beautiful as literature, poetry, prose, but not as religion. Religion happens only between two persons: one who knows, and one who does not know but is ready to know. Suddenly religion is born. This is the third thing.

These three things you remember, then we can move into this story.

A POWERFUL KING, RULER OF MANY DOMAINS, WAS IN A POSITION OF SUCH MAGNIFICENCE THAT WISE MEN WERE HIS MERE EMPLOYEES.

That's possible; you can hire wise men. If you have enough money wise men can be mere employees to

you -- but you will not learn that way. He had many wise men. But I have never heard that any emperor ever learned anything from those wise men.

It is said of the great emperor, Akbar, that he had nine wise men in his court. He could afford them. They were called the nine jewels, but I don't see that he ever learned anything from them. Because learning needs a different relationship: learning needs that the learner should bow down, surrender. How can you surrender to your own servants? It is almost impossible! You can order them, but you cannot surrender.

It is reported, it happened in the life of Akbar, that he called his nine wise men and he was very angry and he said, `You are here, and people say you are the greatest wise men in the world today, but I have not been able to learn anything from you. What is the matter? You are here, and I remain the same; then what are you doing here?'

A child had come with a wise man; he wanted to see the court. He laughed. The wise men were silent and the child laughed. Akbar said, `Why are you laughing? It is insulting to the court! Has not your father told you about manners?'

The child said, `I am laughing because these nine wise men are silent, and I know why they are silent. And I know why you have not been able to be benefited by them.'

Akbar looked at the child's face -- very innocent, but very ancient also. Whenever a child is very innocent, you can see the deep ancientness in his eyes -- because no child is a child. He has lived, experienced much; he carries all the knowledge from all his experiences in the past. Akbar said, `Then can you teach me something?'

The child said, `Yes!'

Akbar said, `Then teach!'

The child said, `Then you have to follow me. You come down here where I am sitting, and I will sit on the throne. And then you ask like a disciple, not like a master.'

And it is said that Akbar understood. Those nine wise men had been absolutely useless. He could not learn, not because they couldn't teach -- they could teach -- but he was not ready, and he was not receptive, and he was not humble enough.

It is said that he sat down, and the child sat on the throne and he said, `Now you ask like a disciple, not like an emperor.'

Akbar never asked anything. And it is said that he thanked the child, touched his feet and said, `There is no need to ask. Just by sitting in a humble attitude near your feet, I have learned much.'

Humbleness is the basic thing. Even without a wise man, if you are humble, you will learn much. You can learn from the trees and the springs and the clouds and the winds. If you are humble, the whole existence becomes a teacher to you. But if you are not humble, and a Buddha is there, no intimacy happens. A Buddha is around you, but no intimacy happens -- you are not humble. You would like to learn, but without bending, without bringing down your ego.

A POWERFUL KING, RULER OF MANY DOMAINS, WAS IN A POSITION OF SUCH MAGNIFICENCE THAT WISE MEN WERE HIS MERE EMPLOYEES.

It is easy! You can collect wise men around you -- but that is not the point. The real point is not to bring a wise man to your house; the real point is how to go to a wise man, because in the very going you learn. And these wise men could not have been real wise men either, because a wise man will not waste his life in the courts. They may be intellectual, very knowledgeable, great scholars, but not wise. Knowledge and wisdom are totally different.

Just the other day we were talking about the fact that the question of knowledge is very dangerous. If the doctor had told the woman, `You go on a fast for forty days,' it would have been knowledge. But he told the woman, `Now there is no possibility of any cure. You drop any idea about fertility and this and that. You are going to die in forty days.' This is wisdom, the difference between knowledge and wisdom.

Knowledge is a dead response. You have learned something and you go on applying it to everything. Wisdom is an alive response. You look at the situation, and you respond. It is not a reaction; it is a response. When you react, you react out of the past. When you respond, you respond here and now. He looked at the woman, her body -- too much fat. He felt the heart of the woman, the pulse. He was a wise man; he created a device. He lied to the woman: `You are going to die.' And the woman was transformed.

People who go to the courts and to the capitals, and can be purchased, cannot be much of the wise.

It happened in Japan: An emperor became very anxious to know about death and life beyond death. He had all the wise men in his court. He asked them; they said, `If we knew, we would not have been here. We are just as ignorant as you. You are rich, we are poor -- that's the only difference. We don't know. If you really want to know, you will have to move out of the court. You will have to seek and search for the master. The master cannot come to you. You will have to go to the master.'

The emperor tried. He went to all the well-known persons -- of course! that's the way one seeks -- he went to all the well-known saints, but was not satisfied. Again he came to the court and told his wise men, `I have been searching all over the country.'

Those people said, `You are again searching wrongly. You go to the well-known persons -- it is difficult to find a master there. Because in the first place, it is very difficult for a real master to become well-known, very difficult. It rarely happens. Secondly, a real master tries to hide himself in many, many ways, so that only real seekers can reach him, and not curious people who just by the way would like to ask something. You have been searching in the wrong places.' And those wise people said, `We know a man here, in this town, in your capital, but you will have to come to the man.'

He was a beggar and he lived under a bridge with other beggars. The emperor could not believe it, but something was coming out of him, some emanation, something from the beyond, that touched his heart, that changed the beat of his heart -- a magnetic force. Without knowing why, without ever knowing what he was doing, for the first time he touched the feet of a man. And then suddenly he himself was shocked at what he had done. He had touched the feet of a beggar! But the beggar said, `You are accepted.'

This is the way in which one starts learning.

The man was rich:

A VERY RICH KING, RULER OF MANY DOMAINS, WAS IN A POSITION OF SUCH MAGNIFICENCE THAT WISE MEN WERE HIS MERE EMPLOYEES.

Rich people can afford wise men -- but those wise men will not be really wise. You cannot purchase wisdom. You can purchase everything in this world, but you cannot purchase wisdom.

It is reported in Mahavir's life that a king came to him, a very famous king -- his name was Prasenjit. He came to Mahavir and he said, `I have everything that this world can offer. I am deeply contented. There is nothing more to achieve. All my ambitions are fulfilled. Only one thing goes on and on in my mind: What is this meditation? What is this DHYAN? I am ready to purchase it. And whatsoever the cost -- you say, and I will give. This is the only thing that has been haunting me: What is this meditation? dhyan? samadhi? Only one thing am I lacking; in my treasuries, only one thing is lacking and that is samadhi, dhyan. You give it to me. I have heard that you have attained it, so you can give it to me! And whatsoever the cost -- don't bother about the cost.'

Mahavir said, `There is no need to come to me, so far away from your capital. In your capital itself there is a very poor man; he may like to sell it. And he has attained. You better go to him.'

Mahavir played a joke. And Mahavir said, `I don't need to sell it. You go to this man, a very poor man in your capital, and he will be happy.'

Prasenjit returned, immediately went to the man with many bullock carts loaded with gold coins, diamonds, emeralds, many riches, and just emptied out all the bullock-carts before the house of the poor man. He said, `Take all these, and if you ask more, I can give more -- but where is that dhyan? Give me that!'

The poor man started crying and weeping, and he said, `I may be poor, but this is impossible. I would like to thank you for all your riches you have brought to me, but the bargain is not possible. Meditation is a state of being -- I cannot give it to you. I am ready to give my life if it is needed. I love you, respect you; I am ready to give my life. You can take it right now, you can cut my head. But meditation, samadhi, how can I give it to you?'

Just see: even life can be given, but not dhyan. Dhyan is higher than life. You can sacrifice your life, but you cannot sacrifice samadhi. It is impossible! And life can be taken from you, anybody can kill you -- samadhi cannot be taken from you. Nobody can take it, purchase it, steal it, kill it. And unless you attain to samadhi, you have not come to the real treasure. Even life is not a real treasure. That which cannot be taken away from you is real treasure. Even death cannot take it away from you. That is the criterion.

Whatsoever you have, always put it to the criterion: whether death will take it away from you or not.

That should become a constant contemplation. You have money -- will death separate you from it or not? You have prestige, political power, fame, beauty, physical strength, body, whatsoever you have, put it to the criterion: whether it will be taken by death, whether you will be separated from it, or not. And you will find that, except samadhi, everything will be taken by death. That's why Sufis say it is better to die to all these things which will be taken by death finally. Eventually they are going to be taken away. Die to them, and arise in samadhi -- because that is the only thing which is deathless.

The king had everything. He had employed many wise men. But he could not have learned anything. In the first place, the wise men must not have been very wise. In the second place, when you employ a wise man, how can you learn anything from him? You have to become a servant to a wise man; you have to fall at his feet and surrender, only then can you learn, because learning is possible.... Wisdom is just like water flowing downwards. Water goes on moving downwards, finding holes and valleys and lakes, and filling them. Become a lake-like phenomenon; near a wise man, become a valley. Don't try to be the peak of the ego, become a valley, and suddenly you will be filled.

AND YET ONE DAY HE FELT HIMSELF CONFUSED AND CALLED HIS SAGES TO HIM.

It comes. When you have lived too much in riches, the moment comes. The moment comes when one feels frustrated with all that riches can give. When you live in the palaces, a moment comes when you feel that this is not life. Death starts knocking on the door. Miseries enter. You cannot protect yourself from sadness. And this king, at that time, was in trouble. A neighbouring country was planning to attack. And the neighbouring country was a very great country, more powerful than him. He was afraid -- death, defeat, despair of old age. And then he started seeking.
He called his wise men and he said to them:

`I DO NOT KNOW THE CAUSE, BUT SOMETHING IMPELS ME TO SEEK A CERTAIN RING, ONE THAT WILL ENABLE ME TO STABILIZE MY STATE. I MUST HAVE SUCH A RING, AND THIS RING MUST BE ONE WHICH, WHEN I AM UNHAPPY IT WILL MAKE ME JOYFUL, AND AT THE SAME TIME, IF I AM HAPPY AND LOOK UPON IT I MUST BE MADE SAD.'

He is asking for a key, a key with which he can open two doors: the door of happiness and the door of unhappiness. But he wants one key by which both the doors can be opened. He must have attained to a certain understanding.

When you live a rich life of many experiences, good and bad, you attain to a certain understanding. I always feel that a man who has not lived in many ways -- wrong and right, moral and immoral, rich and poor, good and bad -- who has not lived in all the opposites, never attains to a very deep understanding of life. He may become a saint, but his saintliness will be a poor saintliness. When a Buddha becomes a saint, his saintliness becomes incomparable, unique. From where does this uniqueness come to Buddha? It comes from his multi-dimensional life. He has lived all, and when you live all, by and by you rise above all. Through living you come to understand that this is useless. It is beautiful to remember again and again Buddha's life.

When he was born, the astrologers said, `This boy will either become a *chakravartin* -- an emperor of the whole world -- or he will become a sannyasin. These two are the possibilities.' The two most extreme possibilities? Either the emperor of the world, or a man who has renounced all and has become a beggar on the street -- homeless, rootless, a vagabond, a sannyasin. Two extremes.

The father asked, `How is it so? You talk about two extremes. What is the meaning of it?'

The astrologers said, `This is always so. Whenever a man is born to become a chakravartin' -- `chakravartin' means the emperor of the whole, of the whole earth -- `whenever a person is born who is capable of becoming a chakravartin, the other possibility is always there.'

The father still could not understand. He said, `Tell me in detail.'

The astrologer said, `We don't know much about the phenomenon of sannyasin, but this much is said in the scriptures: that when a man has everything, then suddenly an awakening dawns into him that everything is useless.'

Only a beggar hankers for the palace; the man in the palace is already finished with the palace. A man who has not known women, beautiful women, always hankers. A man who has known, is already finished.

Only knowledge, experience, changes you. So if this man is going to have the whole world, how long can he remain in it? Sooner or later, he will renounce. All the Buddhas were born kings, all the Hindu *avatars* were born kings, all the Jain Teerthankars were born kings -- there is something to it; it is not just coincidental. They lived, they indulged, and they indulged so totally in everything that there was no barrier to them. Sooner or later they came to the bottom of the whole phenomenon -- there was nothing.

It is just like when you go on peeling an onion -- what happens? If you peel one layer, another layer is there, fresher than the first, younger. You peel another, an even more fresh layer is there, more young. You go on. If you don't peel the onion to the very last, you will always think that something must be there still. But if you peel the onion completely, suddenly a moment comes -- the last layer is broken and there is nothing in it. The emptiness.

That's what happens to an emperor. He goes on peeling the onion of life; he can afford it. A beggar cannot afford the whole onion -- mm? -- he remains just on the periphery. If he can peel the first layer, that is too much: `Then there are other layers!' And he always hopes somewhere inside: `I have not attained to bliss in this world because I don't have the whole world in my hand. If I had the whole world, who knows? -- maybe I would have become blissful, I would have attained to deep contentment.' That haunting desire remains. With an emperor the whole onion is in the hands.

The astrologers said to Buddha's father, `This is always so. A chakravartin *always* has the alternative of becoming a sannyasin.' And from the other end also it is true -- it has not been said there, but I would like to add it to the story -- that a sannyasin is always a chakravartin. Whenever there happens a sannyas, that *means* that the man has lived through many, many lives through all the experiences. He is finished. That is the maturity. A chakravartin has the alternative of being a sannyasin. If you *really* become a sannyasin, that shows only one thing: that you have been a chakravartin; not in one life, but in many lives, spread out, you have lived all.

Buddha's father was very worried and he said, `Then what to do? I have only one son, and he too was born in my old age. I am young no more. And my wife died immediately when Buddha was born so I cannot hope for any more sons, and the whole kingdom will go to ruins. What to do? Suggest something.'

They suggested, and they suggested very knowingly. This is how knowledge fails. They were not wise people. They were great astrologers, they knew the scripture, they knew the word, but they didn't know the spirit. They suggested an ordinary course, such as any man of knowledge would have suggested -- but not a man of wisdom. They suggested: `You do one thing: don't allow this boy to come to face any misery, any pain, any unhappiness. Don't allow him to know that old age comes. Don't allow him to know that people die. And arrange as many beautiful women around him as you can manage. Let him live a life of total indulgence, and *no* frustration. Without frustration, nobody ever becomes a sannyasin.'

This was pure logic, and this was done. There was no difficulty; the father could manage. Three houses were made for Buddha, for three seasons, in different places. He would live in a cold region in the summer; and that way he would change -- every four months he would move to another house, great palaces. All the beautiful girls of the kingdom were called; never has a man remained with so many beautiful women together. Buddha lived in indulgence. It is said that even in the garden of Buddha's palace, no flower was allowed to die. Before it started dying, it had to be removed. Never did Buddha see a dry leaf. It had to be removed in the night so that the idea of death would never arise, and he would never come to think about the fact that life is going to end. Because if that thinking came, then he would start thinking of renouncing the life which is going to end.

Buddha knew only the beautiful things, he knew only the dreams, he lived in those dreams -- but reality is too much. It penetrates every dream. You cannot avoid reality. Howsoever you manage, even with an emperor father managing everything, you cannot avoid reality. It bumps into you from here and there; you stumble upon it. How can you manage to dream continuously twenty-four hours a day?

One night, Buddha was enjoying; the girls were dancing, there was great music and dance, and he enjoyed. And then he fell asleep. It was midnight and he was tired, and all the girls fell asleep. Suddenly in the middle of the night, he became awake and he looked at the girls -- the beauty was not there. Saliva was flowing, somebody's mouth was open and it was looking ugly. Somebody else was in a nightmare and she was crying and weeping. Suddenly he became aware: `I was thinking all these women were so beautiful -- and they have suddenly become ugly?'

In that night, reality penetrated. He kept it to himself.

One day, he was going to participate in a festival. On the way he came to see an old man. He had never seen one before. He came to see a dead body being carried to the burning GHAT. He had never seen one.

He asked his driver, the chariot-driver, `What is the matter? What has happened to this man? Why has his face become so wrinkled? And why is his back bent? What calamity has fallen upon him?'

The driver said, `It is not a calamity, sir. It happens to everybody. It is a natural thing. Everybody becomes old and wrinkled.'

The reality penetrated. And then he asked, `What has happened to this other man? Why are people carrying him on their shoulders?'

The driver said, `This man is dead, sir. This is the next step after old age.'

Buddha suddenly said, `Stop the chariot! *Am I also going to die?*'

The driver hesitated. He knew what the father was doing. But he was a very true man, simple and authentic. He said, `I am not allowed to say, but since you have raised the question I cannot also be a liar to you. This man is dead. And just like this man you will also be dead. Everybody who is born is going to die.'

And then, suddenly, a sannyasin who was following the dead man appeared. Buddha asked, `And what has happened to this man? Why this orange robe?' He had never seen a sannyasin before. Really, unless you see a dead man, how can you see a sannyasin? It is a logical sequence -- old age, death, sannyas.

The story is beautiful -- whether it happened or not; that is not the point. But the story is beautiful and true -- whether it happened or not, it is true -- because after death, encountering death, what else remains but sannyas?

The chariot driver said, `This man has understood life; he has understood that life ends in death, and he has renounced.'

Buddha said, `Turn back to the palace -- I have renounced.'

At that moment even the driver couldn't understand what he was saying. By the night, he had left the palace.

When you live life in its totality, *you have to renounce it*! Only those who have not lived rightly, who have not lived at all, or who have lived lukewarm and tepid lives, they cling. Clinging shows an ignorant mind which doesn't understand. Renunciation is simple, it is a natural outgrowth, it is a maturity.

Those astrologers were men of knowledge. They helped Buddha, really, not at all knowingly, to renounce. If it had been asked of me, if Buddha's father, Suddhodan, had asked me, I would not have suggested this -- because this is the natural way to renounce the life. I would have suggested: `Starve this man; don't give him as much food as he needs. Starve him so much that he thinks and dreams about food. Don't allow him to touch a woman, or come near to a woman; keep all the beautiful women at a distance so he hankers and desires; starve him sexually also. And don't make too many palaces; let him live a beggar's life -- then he will never renounce.'

That's what has happened to you all. You cannot renounce because you have lived a beggar's life. Only beggars are unable to renounce. Emperors are always ready to renounce. Only emperors can become sannyasins, not beggars. How can a beggar think of renouncing? He has not got anything -- how can he renounce? You can renounce only that which you have got. If you don't have, you cannot renounce -- what will you renounce?

This king, in a deep crisis, came to understand that happiness and unhappiness are not different. He was wiser than his wise men. That's why he asks for one key which can open both the doors. In fact, happiness and unhappiness are not two things. They are one phenomenon: two faces of the same thing, two aspects. So one key will open both.

Watch -- when you are happy, can you say with absolute certainty that no unhappiness exists side by side? Happiness may be in the center, but by the corner is not unhappiness waiting for you? Is not somewhere in your happiness a seed of unhappiness already sprouting? When you are unhappy are you absolutely certain you are simply unhappy? Or is there some possibility gaining strength which will transform unhappiness into happiness?

It is just like in the morning when the sun rises -- you cannot see evening coming, but in the morning the evening is hidden. It has already come. With the morning it has entered. When there is a noontide of light, and the sun is at its peak, at its omega point, who thinks about night and darkness? But in that very omega point, the seed of the night is there, growing, waiting for its time. And at the omega point, the sun has already started setting, it is already moving toward the west. In the darkest night, the morning is pregnant; it is there in the womb. And the same is true of all the opposites. When you are in love, the hate is there as a seed. When you are in hate, the love is there as a seed. When you are happy, already you have started to move towards unhappiness. When you are unhappy, just wait a little -- the happiness has already knocked or entered the door.

The opposites are together. This is a great understanding. And once this understanding is there, the key is not far away.

`I DO NOT KNOW THE CAUSE,' SAID THE KING...

Nobody knows the cause. You have come to me -- do you know the cause? Why have you come to me? Nobody knows the cause. But a deep unconscious desire has brought you towards me. And you will never be the same again, you cannot be. I have become a part of you, a member of you. Even if you forget me completely, you cannot he the same again. I will remain in your forgetfulness.

Do you know the cause why you have come -- from so many countries, from so many different corners of the world, to a man who has nothing to give to you, or only nothing to give to you? What is the cause? Why have you come here? You may not be aware right now, because the cause is in the unconscious, but the deeper your meditation goes, by and by you will become aware that it is life that has thrown you towards me -- it is life with its miseries; it is life with its frustrations. Of course, there are moments of happiness, but the misery is so much that even those moments of happiness become poisoned by it. You have loved; you have enjoyed a few moments, peak moments; you were ecstatic -- but then again you fall back into the valley. You have come to me because you have felt unconsciously that happiness and unhappiness are one, and that if you go on desiring happiness, you will go on becoming unhappy.

THE KING SAID, `I DO NOT KNOW THE CAUSE, BUT SOMETHING IMPELS ME TO SEEK A CERTAIN RING...'

There is a story behind this story. It is said that Sufis have a ring -- a very occult way of saying things -- Sufis have a ring, and if you can get that ring, you will go beyond life and death; you will go beyond darkness and light; you will go beyond day and night; you will go beyond misery and happiness -- you will go beyond dualities. Sufis have a ring, if you can get hold of that ring.... The king must have heard about it, so he said:

`I DON'T KNOW WHAT THE CAUSE IS, BUT SOMETHING IMPELS ME TO SEEK A CERTAIN RING, ONE THAT WILL ENABLE ME TO STABILIZE MY STATE, MY BEING. I MUST HAVE SUCH A RING, AND THIS RING MUST BE ONE WHICH, WHEN I AM UNHAPPY IT WILL MAKE ME JOYFUL...'

He's asking for a secret alchemical formula: `When I am joyful, it will make me miserable, sad; when I am sad, it will make me joyful, happy.'

What is he asking? He is asking mastery of his moods. And this is the only mastery! When you are unhappy, you are unhappy. You cannot do anything; you are just a victim. You say, `I am unhappy. I cannot do anything.' When it comes, it comes -- you are unhappy. Sometimes you are happy; nothing you can do about it either -- when it comes, it comes. You are not a master.

What is he saying? He is saying, `I am in search of a secret formula so that I can become master of my moods. And when I want to transform my happiness into sadness, I can. And when I want to change my sadness into ecstatic happiness, I can.' What is he saying? He is saying that he wants to become master of his moods; he wants to create his moods -- he doesn't want to be a victim. He wants that whatsoever he wants, he can create it.

And there is a formula. And there exists a ring with a secret message in it, which can transform. And then it is simply wonderful when you can change your moods. You can just put them on and off.

`... WHEN I AM UNHAPPY IT WILL MAKE ME JOYFUL, AND AT THE SAME TIME, IF I AM HAPPY AND LOOK UPON IT I MUST BE MADE SAD.'

With the first you will agree. With the second you will say, `What is the necessity?' But they both exist together. If you become master of one, you become master of the other also. And there is nothing wrong in being sad if you are the master.

Sadness has a depth to it, which no happiness can ever have. Sadness has a beauty of its own, a very soft beauty -- deep, soft. No happiness can have that. Happiness has a shallowness about it, a vulgarity about it. Sadness has a depth, a greater plenitude than any happiness can have. You have not enjoyed because you have not been able to bring your awareness towards it. When a man becomes more and more aware he enjoys everything, even sadness. Then sadness settles around him like evening settling, and everything becomes silent. Even the birds don't sing, even the winds don't blow -- everything becomes silent, and everything settles in a deep relaxation.

Sadness is beautiful if you know. If you don't know that even happiness is not beautiful, how can sadness be beautiful?

The king said, `I want to become a master of my moods,' and 200

that is why he says, `to stabilize my state.' If you are not the master of your moods, and they blow on their own, how can you have a stability? How can you have a crystallized being? A mood comes suddenly, and you are unhappy, and everything starts trembling within you. Another mood comes, and you are happy; again there is excitement and everything trembles within you.

Have you observed that a long mood of happiness also *tires* you? Because it is an excitement. You cannot be happy for a long period, otherwise it will be too much for your body, for your mind; for your psychosomatic being it will be too much. You cannot be because it makes you tremble, it is like a fever. People cannot remain happy for ever. They will die; they will have heart attacks, blood pressure, and many things.

It happens that miserable people live longer than happy people, because miserable people are less excited, happy people are more excited. Excitement is a burden on the heart. Successful people have more heart attacks than failures do. In fact, unsuccessful people don't have heart attacks. What is the use of having a heart attack? A heart attack is a medical certificate that you are a successful man. It comes near about forty, between forty and forty five, because that is the peak of a man's success. Then the heart attack comes, because success brings more and more excitement.

Miserable people, sad people, live longer; on average, they live five to ten years longer than people who are happy, successful. What is the matter? Sad people are more settled; in their gloom they are less in excitement. And if you try to understand both the phenomena deeply, you will find they are interrelated and that each turns into the other. It is like a wheel: sometimes the spoke of happiness is at the top, sometimes it is at the bottom, then the other spoke is at the top. It goes on moving. And you are in the grip of the wheel, as if you are tied to the wheel and you move with the wheel. How can you stabilize yourself?

The king is right. He said, `So that my state becomes a stabilized state, so that I can become settled within my own being, I would like to have the ring Sufis have been talking about. Where is that ring?'

THE WISE MEN CONSULTED ONE ANOTHER...

That's why I say they were not very wise. Experts consult. Never wise men. `Experts' means people who are knowledgeable; they consult each other -- mm? -- because you may not know something, the other may know. But a wise man simply knows! It is not a question to think about. A wise man is not a thinker. He simply knows! -- and he responds with his total being. There was not a single wise man -- they consulted.

THE WISE MEN CONSULTED ONE ANOTHER AND THREW THEMSELVES INTO DEEP CONTEMPLATION.

A wise man need not throw himself into deep contemplation. He *exists* in it. He *is* deep contemplation. Only fools contemplate. A wise man never contemplates. He is the contemplation, the very quality. But they were not wise men, they were not wise people.

FINALLY THEY CAME TO A DECISION AS TO THE CHARACTER OF THIS RING WHICH WOULD SUIT THEIR KING.

I know another version of the story, and I think the other version is better. The other version is that they

couldn't come to any conclusion. And that seems right. How can experts come to a conclusion? They can fight, argue. Have you ever known people who are argumentative, philosophers, theologians? Have you ever known them to come to any conclusion? No. Even if you give them a conclusion already concluded, on that conclusion they will fight and move in different directions. That's how it has been happening always.

It happened in this century with Freud -- a man of much knowledge, but not a wise man, not wise in the sense a Buddha is wise -- a very deep, penetrating thinker. And, by and by, all his disciples -- Karl Gustav Jung, Adler, and others -- who had come to him thinking that there was a conclusion, that something had been found... it simply proved to be a crossroad where they separated. All his disciples went in different directions. And those who remained with him were minor figures; amongst those who remained with him there was not a single genius. All the geniuses departed -- argued, fought, departed, and became enemies.

It is impossible for men of knowledge, knowledgeable men, to conclude anything. The other version says they couldn't conclude so they went to a Sufi saint and asked his advice. The Sufi saint had the ring already -- wise men always have the ring already. He just took the ring off his finger, gave it to them, and told them, ` Give it to the king. But tell him there is one condition: only when he feels that now it is impossible to tolerate, then he should open the ring. Hidden underneath the stone is the message, but he should not open it just out of curiosity because then he will miss the message. The message is there, but a *right* moment in *your* consciousness is needed to meet it. It is not a dead message that you can open and read. It is written under the stone, but a condition is to be fulfilled: when *everything* is lost, and the mind cannot do anything more, the confusion is total, the agony perfect, and you cannot do anything else, you are absolutely helpless, then only should it be opened -- and the message will be there.'

And this is right. I would also like to make this condition, because without this condition it means the message is there and anybody can read it -- then the message is not of much value. You have to rise to a certain consciousness; only then can you understand. The understanding is not in the words -- the understanding is within you. The words will only trigger the understanding, that's all, but it has to be there to be triggered.

The king followed the message. The country was lost, the enemy became victorious. Many moments came when he was just on the verge of taking off the stone and reading the message, but he found that it was still not total: `I'm still alive. Even if the kingdom is lost, I can regain it, it can be reconquered.'

He flew out of the kingdom just to save his life. The enemy is following him, he can hear the horses, their sounds coming nearer and nearer. And he goes on running. Friends are lost, his horse dies, then he runs on his feet. The feet have become bloody, cut everywhere. He cannot move even an inch and he has to run continuously. He's hungry, and the enemy is coming nearer and nearer. And then he comes to a cul-de-sac. The road finishes, there is no more road ahead. There is just an abyss. And the enemy is coming closer and closer. He cannot go back; the enemy is there.He cannot jump. The abyss is so big, he will simply be dead. Now there seems to be no possibility -- but he still waits for the condition. He says, `Still I am alive. Maybe the enemy will move in some other direction. Maybe if I jump into this abyss I will not die. The condition is not yet fulfilled.' And then suddenly he feels the enemy is too close. And when he looks to jump he sees two lions who have by now just come in the abyss, and they are looking at him -- hungry, ferocious. Now there is no moment left, and the enemy is coming nearer and nearer and nearer, and his last moments he can count just on the fingers.

Suddenly he takes the ring, opens it, looks behind the stone. There is a message and the message is: `This, too, will pass.'

Suddenly everything is relaxed -- `This, too, will pass.' And, of course, it happens: the enemy has moved in another direction, and he cannot hear their noise so much; they are moving further away. He sits down. He takes a good sleep, rest. And within ten days, he collects his armies, comes back, reconquers the country, is again in his palace. There is great jubilation and celebration. People are going crazy. They are dancing in the streets, there is much colour and light and fireworks. And he is feeling so excited, and so happy, and his heart is beating so fast, that he thinks that he may die because of happiness. Suddenly he remembers the ring, opens it, looks into it. It is written there: `This, too, will pass.' And he relaxes. And it is said that he attains to the perfect wisdom through this message: `This, too, will pass.'

Whenever a mood comes to you, of anger, hatred, passion, sex, misery, sadness, happiness, *even* while meditating, a moment of bliss, always remember: This, too, will pass. Let it become a constant mindfulness: This, too, will pass.

And what will happen to you if you can remember it continuously? Then happiness will not be happiness -- just a phase, a cloud that comes and goes. IT IS NOT YOU! It comes and passes. IT IS NOT

YOUR BEING. It is something accidental. It is something on the periphery. You are the witness.

When you remember: `This, too, will pass. This, too, will pass. This, too, will pass' -- suddenly, you are separate from it. It comes to you, but it is not you. It goes away, you are left behind -- intact, untouched. Misery comes; let it come. Just remember, it too will pass. Happiness comes; remember, it too will pass. And, by and by, a distance is created between the moods and you. You are no longer identified with them. You have become a witness. You just look at them, a spectator. You are no more concerned, you have become indifferent.

A silence descends on you -- silence which is not created by you, silence which is not a forced stillness; a silence which suddenly descends from unknown sources, from the Divine, from the Whole. And then you are crystallized. Then nothing shakes your foundations. Then nothing makes you tremble. Nothing! -- happiness, unhappiness. And then you know that they are both the same. If the face is of happiness, the back is of unhappiness. If the face is of unhappiness, the back is of happiness. They are the same. When happiness comes towards you, it looks like happiness; when it goes away from you, look at the back -- it is unhappiness.

The more distance, the more awareness. The more awareness, the more distance. You become settled. You become a Buddha under the Bodhi Tree.

But this will not happen to you until you die as you are. This is a resurrection, the birth of the absolutely new. The old has to give way. Your old attitudes, concepts, philosophies, ideologies, your old identity, the old ego, they have to give way for the new. The new is always there, but there is no space in you for it to come. The guest has come, but the host is not ready. Give space! Become more spacious within you. Create room, emptiness.

And this message is wonderful. This is a master-key. Remember it.

THE RING WHICH THEY DEVISED WAS ONE UPON WHICH WAS INSCRIBED THE LEGEND:
`THIS, TOO, WILL PASS.'

Let it become a constant remembrance. Let it become so deeply continuous, that even in sleep you know: This, too, will pass. Even in dreams you know: This, too, will pass. Let it become like breathing, continuously there, a presence. And that presence will transform you. It is a master-key; it can open the secretmost door into your own being, and from there, via there, into the very being of existence.

Until You Die

Chapter #9
Chapter title: Almost Dead With Thirst

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SHIBLI WAS ASKED: `WHO GUIDED YOU IN THE PATH?'
SHIBLI SAID: `A DOG. ONE DAY I SAW HIM, ALMOST DEAD WITH THIRST, STANDING BY THE WATER'S EDGE. EVERY TIME HE LOOKED AT HIS REFLECTION IN THE WATER HE WAS FRIGHTENED AND WITHDREW, BECAUSE HE THOUGHT IT WAS ANOTHER DOG.

`FINALLY, SUCH WAS HIS NECESSITY, HE CAST AWAY FEAR AND LEAPT INTO THE WATER; AT WHICH THE REFLECTION DISAPPEARED.
`THE DOG FOUND THAT THE OBSTACLE, WHICH WAS HIMSELF, THE BARRIER BETWEEN HIM AND WHAT HE SOUGHT, MELTED AWAY.
`IN THIS SAME WAY, MY OWN OBSTACLE VANISHED WHEN I KNEW THAT IT WAS WHAT I TOOK TO BE MY OWN SELF. AND MY WAY WAS FIRST SHOWN TO ME BY THE BEHAVIOUR OF -- A DOG.'

I LOOK into you... and I don't see any other barrier than yourself. You are standing in your own way. And unless you understand it, nothing is possible towards inner growth.

If somebody else was the barrier, you could have dodged him, you could have bypassed him. If somebody else was the barrier, you could have escaped. But *you* are the barrier. You cannot dodge -- who will dodge whom? You cannot bypass -- who will bypass whom? You cannot escape, because wherever you will go *you* will be there.

Your barrier is you, and it will follow you like a shadow.

This has to be understood as deeply as possible. How does this barrier arise? What is the mechanism of the ego which becomes the barrier? A hard crust around you -- and you cannot fly into the sky, you cannot open into the world of love and prayer. This shell of the ego, how is it born? If you can understand the birth of the ego, you will know the secret of how to dissolve it. The very understanding of the arising of the ego becomes the freedom.

The ego is born -- not that you know yourself -- the ego is born through reflections. You see your reflection in the eyes of others, in the faces, in their words, and you go on accumulating those reflections. Not knowing who you are, you have to find an identity.

A child is born -- he does not know who he is. But he has to know who he is, otherwise it will be impossible to live in the world. And he cannot become a buddha immediately. He does not even know the problem. He has not entered into the world yet. He will really enter into the world when he starts feeling who he is.

That's why you cannot remember many things of your child hood. If you go backwards, you will be able to remember up to the age of three, four. Beyond that you will not be able to penetrate. What is the matter? Was not memory functioning? Were not there any experiences, imprints on the mind, impressions? They were there! In fact, a young child of three years or two years of age is more impressionable than he ever will be. And millions of experiences are happening to the child. But why is the memory not there? Because the ego is still not ripe. Who will carry the memory? What will be the nucleus of the memory? The child has not yet identified who he is. No identification has come up yet.

How will he get the ego? He looks into the eyes of the mother. The eyes are happy, smiling. He gathers the impression, `I must be beautiful, I must be lovely, valuable, precious. Whenever the mother comes near, she becomes so happy. She comes and kisses me.' The child is gathering impressions. The father comes and the father goes crazy -- throws the child into the air, plays with the child... and the child is watching. The father becomes the mirror. The mother becomes the mirror. Neighbours come -- and, by and by, he's accumulating. He is filing into the mind who he is.

That's why, if a child has been brought up without a mother, he will always be lacking something in his identity. And he will not be able to love himself, because the basic impression of somebody loving is not there. He will be in certain ways always shaky; he will not be sure. The mother gives the surety and the certainty -- that you are loved, that you are precious, that you make people happy, you are valuable. And as the child moves, neighbours, friends, school-teachers, millions of impressions, millions of mirrors are all around. And he goes on gathering.

Of course, very soon, he starts filing impressions in divisions. Those who love him, he cherishes. Those who hate him, he does not like. So, many impressions which are not good for the ego, he goes on throwing them in the basement of the mind, in the unconscious. Somebody hits him, somebody says, `You are ugly'; the teacher says, `You are stupid' -- these impressions he goes on throwing in the unconscious. A division has started.

The conscious is that which you cherish and love -- your beautiful image. And in the unconscious you go on throwing the ugly image. Division has entered into the mind. This is the beginning of schizophrenia. If it goes to the very extreme, you will be come split into two personalities. Normally, also, you are not one; you are two.

When you are angry, the suppressed personality takes possession. Watch somebody who is getting into

anger: the face changes, the eyes change, the behaviour. Suddenly, he is not the same person. It is as if something foreign has entered. He is possessed. And he will do things he himself could not imagine that he can do. He can commit a murder in rage and anger -- and he will not be able to understand how it happened. Many murderers in the courts say that they never did it. And they are not lying. In fact, they never did it.Somebody else, a faraway personality, with which they are not identified, possessed them.

See a person who has fallen in love -- suddenly a transfiguration happens. His eyes are no more the same; a new light shines through the eyes. His face is no more the same; a softness has entered. He is more flowing. Suddenly, out of darkness a morning is born. Deep down inside him, birds are singing, and flowers are opening.

In love, a man is totally different. In anger, you cannot make these two persons meet. They are separate personalities. In anger, your identity comes up which you have suppressed in the unconscious; in love, your identity which you always cherish.

This split is the cause of all the miseries that happen to humanity, and all the mental agonies that happen to the human mind. Unless this split disappears, you will never be whole. And unless this split disappears, you will never be able to know who you *are*. The conscious is *as* false as the unconscious, because both are just reflections gathered from others. You have not encountered yourself directly, but via the others. There are some mirrors in which you look beautiful. There are some mirrors in which you look ugly. There are some mirrors in which you look divine. There are some mirrors in which you look just animal.

This has been my observation, that whatsoever your identity, whatsoever your ego, deep down there is confusion -- because the other condemned part is always there. In your foundations it is always there, and you are always shaky and confused. If somebody really asks you `Who are you?' the answer is not there. If nobody asks, you know who you are. But if somebody asks, persists, `Who are you?' you don't know.

St. Augustine has said, `I know, when nobody asks, what time is. But if somebody asks what time is, I don't know.'

And exactly the same is the case with the ego. If nobody asks, you know. If somebody asks, suddenly the certainty is gone.

That's why it is polite not to ask anybody, `Who are you?' -- because the certainty is just on the surface. How can you be certain just by gathering reflections? And reflections from many sources -- they are antagonistic, contradictory, confusing. You are a chaos. Your ego is just a trick to hide the chaos, just a blanket word in which you can go on hiding everything. You are a madness within.

This is the first thing to be understood: that nobody can know himself through mirrors -- because mirrors will interpret. In fact, a mirror never shows who you are. A mirror simply says how *he* reacts to you. The mother smiles: it is not that she is saying something about you; she is saying something about herself. She is happy; she has become a mother. And every mother smiles -- even to the ugliest child the mother smiles. A very ordinary child, but the mother always thinks that he is going to be a Napoleon, or Alexander, or a Buddha. The mother is not saying something about you. She is happy in being a mother. She is saying something about herself. And if the child smiles, the mother is also gathering ego. If the child smiles, the mother feels very good -- she thinks the child is smiling at her.

Everybody is in the same boat. The child is not smiling at the mother; he is not saying anything about the mother. Every child smiles at the mother because she is the source of food and love. And this is just diplomacy that the child should smile, because that's how he gets more love, more nourishment. Within a few days, the child becomes a politician. He knows when to smile and when not to. He starts giving punishment, prizes. If he is not feeling good about the mother, he will not smile, he will not look at her. She will have to persuade him.

The child is showing something about himself, not about the mother. The mother is showing something about herself, not about the child. When you go to the mirror, the mirror is saying something about itself, not about you. If it is a good mirror from Belgium, it shows something about itself, that `I am from Belgium.' And if it is Indian-made, it shows that `I am made in India' -- nothing about you. If your face looks beautiful, that shows only that the mirror has been made in a beautiful way. It reflects, it reacts!

This has to be understood -- particularly for the seeker, this is one of the basic things -- that everybody else around you, *all* the mirrors, reflect. They are their reactions. They are not saying anything about you. How can they say? You yourself don't know yourself -- how can they know? Impossible! They do not know themselves -- how can they know you?

Ego is the accumulation of impressions, shadows, reflections. And with this ego you live, you live in a hell. Unless you drop this ego, the possibility for heaven will always remain closed.

And don't try to drop it -- because right now, the dropper will be the same: the ego. And then you will gain a subtle ego, that `I am dropping the ego. I have dropped the ego.' And again you will look around to see how people are feeling and they will say, `We have never seen such a humble man!' And you will collect the reflection that you are the most egoless person, that you are so beautiful, so humble, so simple, you don't have any ego. And you go on collecting.

You cannot drop it, you can only understand.

And there is no need to drop, because there is nothing to drop! -- just shadows. You have to understand how you have accumulated your self-identity, how you have gathered your self-image. And this self-image is confusing because you have gathered it from many sources -- divergent, diametrically opposite -- so you are always a crowd, you don't have a unity. These impressions can't have unity.

If you had lived with one man and you had never come across another man, your ego would have been absolutely certain -- but that too is difficult, because one man is not one man either. One moment he is something, another moment something else. In the morning the mother was smiling, and by the afternoon she is angry and hitting you. If you had lived with one man of one single mood, then your ego would have been one. But you have lived with many many people, with millions of moods -- all impressions are there. Your ego is a crowd. It is not a crystallization, it is not a center; it has no center. It is just a crowd, a mob.

You cannot drop it. You can simply look and watch and understand. Once you understand, suddenly you feel it is dropped. YOU NEVER DROP IT! When you understand, it is there no more. It is just like darkness: you bring a candle, and the darkness is not there. You bring understanding, there is light, and the ego disappears, the shadows have gone. And when the ego disappears, for the first time you become a unitary being. Your unconscious and conscious simply lose their boundaries. There are not any boundaries in fact.

And Freud is absolutely wrong, because he thinks the unconscious and conscious have some substantial boundaries. They have none. It is only because of the ego. The accepted part of the ego has become the conscious because you accept it; it can come to the surface. The rejected part of the ego, because you reject it, you throw it away -- where will it go? -- it falls deeper in you. There is no darkness: you are just standing with your back towards the rejected part.

Once you understand that the ego is just a crowd of multi-million impressions -- and the rejected and the accepted are of the same quality, because both are false -- to understand that the ego is false and a crowd, suddenly the crowd disappears and the falsity drops. In a single moment, the boundaries between the conscious and the unconscious are dissolved. A merger, a flood-like merger happens.

And your unconscious is very big, nine times bigger than your conscious. So unless you are joined with the unconscious, your life will be very, very fragmentary, superficial. You will live only a part; you will not be able to live the whole. You will do everything, but it will be done only by the part. The whole will never be in it.

And to me, to be whole in anything is to be meditative: to be whole in anything. Meditation is not something apart from life. Meditation is just a quality of being whole and total in something. You can fetch water from the well and it can become meditation -- if you are totally in it. When you are drawing water out of the well, you are totally in it. Just the movement of drawing exists. You fill the pots. You carry the water. Just the movements. Nobody else separate, divided. It is meditation.

Lin chi was asked when he became enlightened, `Now, since you have become enlightened, what do you do?'

He said, `I chop the wood. I carry the water from the well.' Only this much he said. And at that moment he was chopping wood. He said, `Everything is perfect and beautiful. I chop the wood and I carry the water from the well and everything is perfect.'

If you become total in ANYTHING, I say -- walking, listening, talking -- if you become total, it is meditation. Otherwise, you can go on chanting mantras with part of your mind, and the other part goes on on its own. The crowd goes on. One member of the crowd goes on chanting, `Ram, Ram, Ram.' Another part of the crowd goes on with its own work. Some part is in the market, some is in the house, some has moved to the future, some is in the past, some is chasing a woman, some is reading the Koran and the Gita, and some part is chanting, `Ram, Ram, Ram.' You are a crowd. And this crowdedness can never become meditative.

So the dropping of the ego, not by you -- dropping of the ego, *not by you* but by your understanding -- dropping of the ego... it drops itself. Suddenly you are flooded. Your unconscious rushes into your conscious. You become one. Now whatsoever you do, you are totally in it. And this is the ecstasy -- no past,

no future; just in the moment here and now; totally in it and of it.

Only in that state do you for the first time become aware of who *you* are. Before that, all identities are false. You have to come to yourself directly. It is going to be an encounter face to face with yourself, with your own reality. No other mirror is needed -- because mirrors can show only the form. They can never show the formless that you are. Mirrors can only show that which can be seen by others. Mirrors can never show that which cannot be seen by others but only by you.

When you stand before a mirror, what happens? That which is reflected in the mirror is just the periphery of you. Your center cannot be reflected in a mirror -- just the periphery, the form. When you look in the mirror, it is not *you* who is reflected in the mirror, because you are not the seen but the seer. You are not that which is reflected in the mirror; you are that who is looking at the reflection, who is watching the reflection.

You are always the seer, and the seer cannot be reduced to the seen. You are subjectivity, and you can never become an object. You are irreducible... so how to encounter oneself?

One has to move withinwards. One has to drop all the mirrors -- the mirrors of the eyes; friendly eyes, inimical eyes, in. different eyes, all sorts of mirrors one has to drop. One has, really, to close one's eyes and move withinwards, and to see that which cannot be seen -- to meet the seer. It happens.

It is very absurd. It is illogical, but it happens. How can you see the seer? Logically, it is impossible. But it happens -- because life does not bother about logic. Life is more than logic. It happens! It can happen to you, but you have to move from the reflective, the mirror-like world that surrounds you.

This story about the master Shibli is very beautiful. Shibli is one of the very famous masters. I would like to tell you something about Shibli.

The first time Shibli's name became known was the time when Mansoor Al Hillaj was being murdered. Shibli was a companion, a friend to Al Hillaj. Many people have been murdered in the past by so called religious people. Jesus was murdered... but there has been never such a murder as happened with Al Hillaj. It is the most horrible. Jesus was simply crucified, but Al Hillaj was not simply crucified. He was crucified and first his legs were cut -- and he was alive -- then his hands were cut. He was really tortured. Then his tongue was cut, then his eyes were taken out -- and he was alive. And then his neck was cut. He was cut in pieces.

The first time we hear about Shibli is at that moment. One hundred thousand people had gathered to throw stones at Mansoor, to ridicule him. And what crime had Mansoor committed? What sin had he committed? He had not committed any sin; he had not committed any crime. The only crime was this, that he had said, `ANAL HAK.' It means `I am the Truth, I am God.' Had he been in India, people would have worshipped him for centuries. All the seers of the Upanishads declare this, `AHAM BRAHMASMI -- I am Brahma, the Supreme Self.' ANAL HAK is nothing but a translation of AHAM BRAHMASMI. But Mohammedans could not tolerate it.

All the three religions which have been born in the West are very intolerant. Jews -- very intolerant; that's why they crucified Jesus. Mohammedans -- very intolerant, almost blind. Christians, always talking about tolerance, but it is just a talk -- not tolerant at all. Even in their tolerance there is deep intolerance. And all these three religions have been murderous, violent, aggressive. Their only argument is violence, as if you can convince somebody by killing him.

Mansoor is one of the greatest Sufis. No other man is comparable to him in the Sufi tradition. He was killed. People were throwing stones at him. Shibli was standing in the crowd. Mansoor was laughing and enjoying. When his feet were cut, he took the blood in his hands and he spread the blood on both his hands. Just like Mohammedans do with water when they go into the mosque for prayer: cleansing of the hands with water -- *wazu*. And somebody asked from the crowd, `What are you doing, Mansoor?'

Mansoor said, `How can you do *wazu* with water? How can you cleanse yourself with water? -- because crime you commit with your blood, sin you commit with your blood, so how can you purify yourself with water? Only blood can be the purification. I am purifying my hands. I am getting ready for prayer.'

Somebody laughed and said, `You are a fool! You are getting ready for a prayer? or you are getting ready to be murdered?'

Mansoor laughed and said, `That is what prayer is -- to die. You are helping me for my final prayer, the last. And nothing better can be done by this body; this body cannot be used in a better way -- on the altar of the Divine you are sacrificing me. That will be my last prayer in the world.'

When they started cutting his hands he said, `Wait a minute Let me pray, because when hands are no more there it will be difficult.' So he looked at the sky, prayed to the God and said,`Forgive these people,

because they don't know what they are doing.' And he said to God, `You cannot deceive me, you great deceiver! I can see you in everybody present here. You are trying to deceive me? you have come as the murderer? as the enemy? But you cannot deceive me, I tell you. In whatsoever form you come, I will recognize you -- because I have recognized you within myself. Now there is no possibility of deception.'

People are throwing stones and mud in ridicule, and Shibli is standing there. Mansoor is laughing and smiling. Suddenly he started crying and weeping, because Shibli had thrown a rose at Mansoor. Stones -- he was laughing. A rose -- and he started weeping and crying. Somebody asked, `What is the matter? With stones you laugh -- have you gone mad? And Shibli has thrown only a rose-flower. Why are you crying and weeping?'

Mansoor said, `People who are throwing stones don't know what they are doing, but this Shibli has to know. For *him* it will be difficult to get forgiveness from the God.'

Shibli was a great scholar. He knew all the scriptures. He was a man of knowledge. Mansoor said, `Others will be forgiven because they are acting in ignorance; they cannot help it. Whatsoever they are doing, it's okay. In their blindness that's all they can do. More is not expected; more cannot be expected. But with Shibli -- a man who knows! a man of knowledge -- it will be difficult for him to get forgiveness. That's why I weep and cry for him. He is the only person who is committing a sin here. He knows! That's why.'

This is something to be understood. You cannot commit a sin when you are ignorant. How can you commit a sin when you are ignorant? The responsibility is not on you. But when you know, the responsibility is there. Knowledge is the greatest responsibility. Knowledge makes you responsible. And this statement of Mansoor's changed Shibli completely. He became a totally different man. He threw the Koran, the scriptures, and he said, `They could not make me understand even this: that all knowledge is useless. Now I will seek the right knowledge.' And later on when he was asked to comment about the statement of Mansoor: `What was the matter? Why *did* you throw the flower?' Shibli said, `I was standing in the crowd and I was afraid of the crowd -- if I don't throw anything, people may think that I belong to Mansoor's group. The crowd may feel that I am also his companion and friend. They may get violent towards me. I could not throw stones, because I knew Mansoor was innocent. But I could not gather the courage also *not* to throw anything. That's why I threw the flower -- just a compromise. And Mansoor was right that he wept: he wept at my fear, my cowardice. He wept because my whole knowledge, all that I had gathered in my whole life, was futile -- I was compromising with the crowd.'

All scholars compromise with the crowd. All pundits compromise with the crowd. That's why you have never heard of any pundit being crucified by the crowd. They are the followers of the crowd; they always compromise. And their compromise is this: when they go to the Buddha, or to Mansoor, they bow down to them, and they bow down to the crowd also. They are cunning people, very cunning.

But Shibli changed completely. He understood. The feeling of Mansoor for him, the crying of Mansoor for him, became a transformation. And then later on Shibli became a master in his own right. It took at least twelve years for him, of wandering like a vagabond, a beggar. And people would ask him, `Why are you wandering? What are you repenting for?' -- because he would continuously beat his chest and cry and weep. In the mosque when he entered, he would cry and weep such that the whole village would gather. It was so heart-rending, such deep anguish, that people would ask, `What are you doing? What sin have you committed?'

And he would say, `I have murdered Mansoor. Nobody else was responsible there, but I could have understood. And I threw a flower at that man. I compromised with the crowd. I was a coward. I could have saved him, but I missed the moment. That's why I am repenting.'

His whole life he repented. Repentance can become a very, very deep phenomenon in you if you understand the responsibility. Then even a small thing, if it becomes a repentance -- not just verbal, not just on the surface; if it goes deep to your roots, if you repent from the roots; if your whole being shakes and trembles and cries, and tears come out; not only out of your eyes, but out of every cell of your body, then repentance can become a transfiguration. That is the meaning of Jesus when he again and again says, `Repent!'

Jesus' master, John the Baptist, has nothing much to say. His whole message was just this: `Repent! -- because the Kingdom of God is near at hand. It is just coming -- you repent before it comes!' Repentance -- not just mental, but total -- cleanses, purifies. Nothing else can purify you that way. It is a fire. It burns all rubbish in you.

Mansoor's weeping haunted Shibli continuously his whole life. Waking or asleep, the tears of Mansoor haunted him continuously. And that became a transformation. This is what a master, only a great master,

can do -- Mansoor did it. Even while dying, he transformed a man like Shibli. Even while dying, he used his death also to transform this man. A master goes on, while alive or dying, or even when already dead, he goes on using every opportunity to transform people.
Now this small story.

SHIBLI WAS ASKED: `WHO GUIDED YOU IN THE PATH?'
SHIBLI SAID: `A DOG. ONE DAY I SAW HIM, ALMOST DEAD WITH THIRST, STANDING BY THE WATER'S EDGE. EVERY TIME HE LOOKED AT HIS REFLECTION IN THE WATER HE WAS FRIGHTENED AND WITHDREW, BECAUSE HE THOUGHT IT WAS ANOTHER DOG.
`FINALLY, SUCH WAS HIS NECESSITY, HE CAST AWAY FEAR AND LEAPT INTO THE WATER; AT WHICH THE SELF-REFLECTION DISAPPEARED.
`THE DOG FOUND THAT THE OBSTACLE, WHICH WAS HIMSELF, THE BARRIER BETWEEN HIM AND WHAT HE SOUGHT, MELTED AWAY.
`IN THIS SAME WAY MY OWN OBSTACLE VANISHED WHEN I KNEW THAT IT WAS WHAT I TOOK TO BE MY OWN SELF. AND MY WAY WAS FIRST SHOWN TO ME BY THE BEHAVIOUR OF -- A DOG.'

A man who is ready to learn can learn from anywhere. A man who is not ready to learn cannot learn even from a Buddha. It depends on you. A dog can become a god if you are ready to learn. Even a god will not look like a god if you are not ready to learn. It depends. Finally it depends on you. To be ready to learn means to be open to all possibilities. With no prejudice. Watching, with no preconcepts. Otherwise, who will watch a dog You would not have been even aware; you would have passed by, and you would have missed the opportunity which made Shibli a changed man, which became the guide.

You have been missing opportunities every day. Every *moment* the guidance is there. The Divine goes on calling you, from different quarters, but you don't listen. In fact, you think you already know. That is the trouble. If an ill man thinks that he is already healthy, why should he listen to any doctor? And then there is no possibility of his illness being treated. The very possibility of treatment is closed. If you know that you already know, you will not be able to know. First recognize that you don't know, then suddenly, from everywhere, things start happening.

`Who guided you on the Path?' somebody asked Shibli.

He could never have imagined that he would say: `A DOG. ONE DAY I SAW HIM, ALMOST DEAD WITH THIRST, STANDING BY THE WATER'S EDGE.'

That is where you all are standing: at the water's edge, almost dead with thirst. But something withholds you. You are not jumping. Something keeps you. What is that? Some sort of fear. Because the bank is known,-familiar, and to jump into the river is to move into the unknown.

The known is always dead like a bank, and the unknown is always fluid, flowing like a river. The fear: cling to the familiar. The fear always says, `Cling to the familiar, to the known.' Then fear makes you move in a circle, because only a circular path can be familiar. You move in the same rut again and again. Everything is known.

People come to me in deep misery, but they are not ready to even leave their misery -- because even misery looks familiar. At least, they think, their own. They are not ready to surrender even their misery.

Why can't you surrender your misery? Familiar, habitual; you have lived with it so long that now you will feel lonely without it. This I always feel. And if you cling to misery, how is bliss possible? Both cannot live together. The bliss cannot enter you. It can enter only if misery leaves from this door; then the bliss enters from another door -- immediately it enters and fills you.

Nature abhors a vacuum. God also. But you are already filled, and you cling to your misery as if it is a treasure. What have you got? Can't you renounce your misery? Have you not lived enough with it? Has it not already crippled you too much? For what are you waiting?
You are in the same situation.

Says Shibli, `ONE DAY I SAW HIM ALMOST DEAD WITH THIRST...' Dead with thirst! And the water just in front! `... STANDING BY THE WATER'S EDGE, BUT EVERY TIME HE LOOKED AT HIS REFLECTION IN THE WATER HE WAS FRIGHTENED AND WITHDREW...' The fear of the unknown and the fear of the reflection. He saw himself reflected in the water and he thought there was another dog. He was seeing himself. There was nobody else.

This is a very, very pregnant sentence. Let me say to you that you are alone in your world. There is nobody else. And all else that you are seeing is your own reflections. You have never moved out of

yourself. And, in fact, there is nobody else but you -- in *your* world. All is reflections. And because of those reflections, you are closed in, caved in.

When you meet a person, do you really meet the person he is, or do you simply meet the reflection of your own self in him? Have you ever met anybody? -- or just your own reflections, your own interpretations? When you meet a person, you immediately start interpreting the person. You start creating an image about him. That image is yours. The person is not important -- just your image. The person goes far away. More and more the image becomes clear; the person is forgotten. And then you live with this image. When you talk to the person, you talk to *your* image of the person, not to the person really.

You meet a man or a woman, you fall in love -- do you think you are falling in love with the other? Impossible. You are falling in love with an image that you have created around the other. And the other is also falling in love with an image that he or she has created around you. Whenever two persons fall in love, at least four persons are there; more are possible, less not. And then there is trouble, because you never fall in love with the person -- you fall with your own image. And he is not there to fulfill your image. Sooner or later, the reality comes in. A conflict arises between your dream and the real, between your image and the real person who is there, absolutely unknown. And then there is a clash.

Every love affair shatters on the rocks -- every love affair. And the deeper the love, the more intense the feeling, the sooner it shatters on the rocks. Why does it happen? It has to happen -- because two persons falling in love with their own images, how can they be together? Those images will always be in between them. And those images will be false.

A real person is totally different. He's not your image. And he is not there to fulfill your expectations. Neither are you there to fulfill anybody's expectations. A real person is real. He has his own destiny. You have your own destiny. If you can walk together hand in hand for a few moments on the path, so far so good -- beautiful. But you cannot expect that `You do this -- you don't do that.' Once you start expecting, you are bringing your image in: love is almost dead; now it is going to be a dead thing.

Look at husbands and wives. You cannot see why they look so dead and bored -- with each other. They simply tolerate. They somehow simply drag. The mystery is lost. The dance is no more in the step. They don't look into each other's eyes any more. Those eyes are no longer lakes in which you can go on and on and on for an eternal journey. They take each other's hands -- dead, nothing flows. They embrace and they kiss and they make love, but just manoeuvres, things like yoga postures; dead, controlling, doing. But the flow is no more there, the ecstasy is no more there. It is no longer a happening. They don't come out of it refreshed, rejuvenated, reborn. They go into it dead, and they come out deadlier, deader than before. The whole thing becomes rotten. Why does this happen?

This happens because you are always creating a reflection of your own self in the other. You are creating an illusion. And then you are in love, and then you are in hate, then you find friends and then you find enemies, and they are all your reflections.

There is an old Hindu story: A great king made a palace. The palace walls were covered with mirrors, millions of mirrors. To enter into that palace was beautiful. You could see your faces in millions of mirrors all around you; millions of you all around. You could have taken a candle -- and millions of candles; and a small candle would be reflected from millions of mirrors, and the whole palace would be filled with light, by a small candle.

One night it happened that by accident a dog entered. He looked around. He was so scared, scared to death -- millions of dogs! He was so scared that he completely forgot the door he had come in from. Of course, millions of dogs all around -- death was certain. He started barking -- millions of dogs started barking. He became aggressive -- millions of dogs became aggressive. He crashed with the walls. By the morning he was found dead. And there was nobody except the dog himself.

And this is the whole situation in this world. You bark, you fight, you fall in love, you make friends and enemies, and every person is functioning like a mirror to you. It *has* to be so! Unless you awake, and unless you realize who you are, you will continue seeing in the mirrors of others your own reflection -- making love to your own reflection, fighting with your own reflection. The ego is absolutely masturbatory. It is a masturbation -- doing everything to yourself through your own reflections.

The dog was almost dead with thirst, but even that was not enough. The fear. I see into your eyes, I see into your heart -- dead with thirst. But that thirst still doesn't seem to be enough -- so that you can take the jump, so that you can drop the fear, so that you can choose the unknown. The thirst is there, but doesn't seem to be enough. Fear seems to be more important, more significant, more heavy on you.

Many of you reach to the point in the meditations when the river is flowing and you can jump. But then

fear arises. It looks like death. Meditation *is* like death. Fear arises. The thirst is there, but it seems not to be enough. If you are really thirsty, then you will take the jump whatsoever the cost. And a master is needed to make you more and more thirsty, more and more aware of your thirst -- because that is the only way. The more thirsty you become, a fire arises in your heart, and you are burning with thirst. Only then can you drop the fear and take the jump -- when the thirst is more than the fear.

Somebody asked Buddha, `You say Truth cannot be taught. Then why do you teach? And you say that nobody can force any body towards enlightenment, but then why do you work so hard with people?'

Buddha is reported to have said, `Truth cannot be taught, but thirst can be taught. Or, at least, you can be made aware of your thirst -- which is already there, but you are suppressing it.' Because of the fear you go on suppressing the thirst.

You go *on* suppressing that which is continuously there. A deep discontent with all that is around you. A divine discontent. A thirst.

> `... STANDING BY THE WATER'S EDGE. EVERY TIME HE LOOKED AT HIS REFLECTION IN THE WATER HE WAS FRIGHTENED AND WITHDREW, BECAUSE HE THOUGHT IT WAS ANOTHER DOG.
> `FINALLY, SUCH WAS HIS NECESSITY...'

Remember these words. I cannot do anything unless the moment comes for you when you can feel such is your necessity that you have to take the jump, that you have to explode into the unknown, that you have to step into it.

> `FINALLY, SUCH WAS HIS NECESSITY, HE CAST AWAY FEAR AND LEAPT INTO THE WATER; AT WHICH THE REFLECTION DISAPPEARED...'

because when you jump into the water, the mirrorlike river is no more mirrorlike. The reflection disappeared. The dog was no more there. And Shibli must have been watching, sitting by the bank, looking at this dog -- his fear, his continuous effort to go and then withdrawing again and again and again. He must have watched very keenly for what was going to happen. And then the dog jumped. The reflection disappeared.

`THE DOG FOUND THAT THE OBSTACLE...' was not outside, it was he himself. The dog was not there in the water. The dog in the water was not preventing him, as he was thinking before. It was he himself `... WHICH WAS HIMSELF, THE BARRIER BETWEEN HIM AND WHAT HE SOUGHT, MELTED AWAY.'

He was himself the barrier between his thirst and the water, his hunger and the satiety, his discontent and the contentment, his search and the goal, his seeking and the sought. There was nobody else, just *his* reflection in the water.

And that is the case, absolutely the case, with you all, with everybody. Nobody is hindering you. Something of the sort of your own reflection between you and your destiny, between you as the seed and you as the flower -- there is nobody else hindering, creating any obstacle. So don't go on throwing responsibility on others. That is a way of consoling oneself. Drop consoling yourself. Drop all self pity. Look deep in the mirror. And everybody is a mirror around you. Look deep -- you will find your own reflection everywhere.

> `IN THIS SAME WAY, MY OWN OBSTACLE VANISHED WHEN I KNEW THAT IT WAS WHAT I TOOK TO BE MY OWN SELF. AND MY WAY WAS FIRST SHOWN TO ME BY THE BEHAVIOUR OF -- A DOG.'

The Way is shown to you from millions of directions. People have become enlightened through watching a dog, through watching a cat. People have become enlightened through watching a dead leaf falling from the tree. People have become enlightened through every sort of situation. But one thing is absolutely necessary, and that is watching. Dog, cat, the tree, the river -- irrelevant. People become enlightened through *watching*.

So whatsoEVER the situation, you watch. And watch without any prejudice. And watch without the past. Watch without any thinking on your part. Don't interpret. Watch! If your eyes are clear, if your

perception is clear, and you watch silently, every situation leads towards the Divine. And this is how it should be! Every situation, every moment of life, leads toward the Divine.

Somebody asked Rinzai, a Zen Master, `What is the way to know the Ultimate?'

Rinzai had gone for a morning walk with his staff in his hand. He raised his staff in front of the eyes of the questioner, and said, `WATCH this staff! If you can watch this, there is no need to go anywhere else.'

The man must have found it a little puzzling. He looked here and there and he said, `But how can one attain to enlightenment just by watching a stick?'

Rinzai said, `It is not a question of what you watch. The question is that you watch. Right now it happened that the staff was in my hand, that's all.'

Anything, if you watch, will give you the clue. Watching is the only method. Call it awareness, call it observation, call it witnessing -- but watch. Live life with a watchful eye. And every thing, the smallest, leads to the greatest. Everything leads to God.

You have heard the saying that `Every road leads to Rome.' It may not be true -- but every path leads to God.

Wherever you are, become watchful, and your face is immediately turned toward the Divine. Through watching, the quality of your inner consciousness changes. Be watchful!

Jesus goes on saying to his disciples, `Be watchful!' But as it happens, disciples are almost deaf. When it was the last night, and Jesus was going to be crucified the next day, that night he said, `Now I will do my last prayer, and you all watch. Be alert! Don't fall asleep!'

After an hour, Jesus came back from the tree where he was praying -- all the disciples were fast asleep, snoring. He woke them and said, `What are you doing? I had told you: be watchful, alert! -- and you have fallen asleep.'

They said, `We were tired. And we tried, but the sleep took over.'

Jesus said, `Now be more watchful -- because this is the last night! I will no more be with you again.' And again after half an hour he came back, and they were fast asleep.

What was he saying? He was giving them the key word: `Be watchful.' And what else can a master give when he is departing? In this word, `Be watchful,' all the scriptures exist in their essence.

Thrice Jesus came again. There are only two things infinite I say: the compassion of a master and the stupidity of the disciple. Infinite, two things. Thrice he came and he said, `Again you are asleep?' And that night would have become enlightenment for all those disciples, because Jesus was at his pinnacle -- the very peak. And he was praying: in that moment of Jesus' prayer the whole atmosphere in that Garden of Gethsemane was CHARGED. If those disciples had been watchful, immediate sudden enlightenment would have been possible. But they were fast asleep.

To you also, I say, be watchful! -- because I will not be here for long. A little while more. You can miss and you can find excuses. Be watchful! Be alert!

Jesus always used to tell a story, that a master went for a journey. And he told his servants, `Be watchful twenty four hours a day, because any moment I can come back. And if I find you asleep, I will throw you out. So keep alert! Somebody *must* be alert and aware. You can divide the time by shifts, but I must find a few servants alert and aware whenever I come.'

But the servants thought, `The journey is very long, and it will take almost years, so no need to worry about it right now. After a year we will be watchful. For this whole year we can enjoy and indulge and sleep well. And we are free -- the master is gone.'

And when the master came.... He came after three years, but when for one year completely you sleep and indulge and become lazy, then it is not easy. Then they started postponing: `He has not come yet, and no message has come. Who knows whether he is alive or dead? And we have not heard anything at all.' They forgot completely. When the master came, they had not only forgotten that the master existed, they had not only forgotten that they had to be alert, they had completely forgotten that they were servants. They had become the masters by that time.

This is what has happened to every mind, to every consciousness.

And remember: God can knock at your door any moment. If you are not watchful, you will miss. He can knock from a dog. He can knock from a flower. A bird takes wing -- and He can knock there. He can use any opportunity to knock at your door.

Remain alert so that when the Guest comes He does not find you asleep; when He knocks at your door, you are ready and you have prepared the house for the Guest -- and your heart is ready to receive.

Be watchful. Through being watchful, by and by, the ego will die, because ego is created by a

non-watchful mind, an unalert mind. Through watching, witnessing, the ego dies. And nothing is possible until you die.

Until You Die

Chapter #10
Chapter title: A Rose Is A Rose Is A Rose...

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A DISCIPLE CAME TO MARUF KARKHI AND SAID:
`I HAVE BEEN TALKING TO PEOPLE ABOUT YOU. JEWS CLAIM THAT YOU ARE A JEW; CHRISTIANS REVERE YOU AS ONE OF THEIR OWN SAINTS; MUSLIMS INSIST THAT YOU ARE THE GREATEST OF ALL MUSLIMS.'
MARUF ANSWERED:
`THIS IS WHAT HUMANITY SAYS IN BAGHDAD. WHEN I WAS IN JERUSALEM, JEWS SAID THAT I WAS A CHRISTIAN, MUSLIMS THAT I WAS A JEW, AND CHRISTIANS THAT I WAS A MUSLIM.'
`WHAT MUST WE THINK OF YOU THEN?' SAID THE MAN.
MARUF SAID:
`SOME DO NOT UNDERSTAND ME, AND REVERE ME. OTHERS DO NOT EITHER, SO THEY REVILE ME. THAT IS WHAT I HAVE COME TO SAY. YOU SHOULD THINK OF ME AS ONE WHO HAS SAID THIS.'

A RELIGIOUS man is always misunderstood. If he is not misunderstood, he will not be a religious man.

Humanity lives in a non-religious attitude towards life -- sectarian, but not religious. So a religious man is a stranger. And whatsoever you say about him will be wrong, because *you* are wrong. And remember: whatsoever you say about him -- I am not saying that if you say something in his favour, that will be right, no; whether you are in favour of him, or against him, it makes no difference -- whatsoever you say will be wrong about him until you yourself have become a religious consciousness.

Before that, your reverence is false, your condemnation is false. You may think of him as a sage, and you have misunderstood. You may think of him as a sinner, and again you have misunderstood.

So the first thing to remember is: unless *you* are right, whatsoever you do, say, be, is going to be wrong. And a religious man is such a tremendous phenomenon, such a strange phenomenon, that you have no language to talk about him. All your words are futile in concern with him. Your whole language is useless, meaningless, because a religious man *is* religious because he has gone beyond the dualities, and the whole of language exists *within* dualities.

If you say he is good you are wrong, because he is bad also. If you say he is bad you are wrong again, because he is good also. And now the trouble arises, because you cannot conceive how a good man can be bad also. You can comprehend only a part of the whole, because the other part is by necessity the opposite. It *has* to be so.

A religious man is a miniature God. Just like God, he is paradoxical and contradictory. Just like God, he is summer and winter, day and night, life and death. Just like God, he is divine and devil both. Then the mind staggers.

The mind is very efficient if you are working in polarities. If you say yes, the mind can understand. If you say no, the mind can understand. But if you say yes and no both, then it goes beyond mind. Unless you have gone beyond mind, you cannot have the feeling of what a religious consciousness is.

I was born a Jain. Now religion has nothing to do with your birth. You cannot be born in a religion. Just on the contrary: religion has to be born in you. I was born a Jain -- just a coincidence. I could as well have been born a Christian or a Jew. An irrelevant fact -- because by your birth religion cannot be given to you. It is not a gift. It is not a heritage. My father is a Jain, my mother is a Jain -- they cannot give Jainism to me. I can inherit their wealth, I can inherit their prestige, I can inherit the family name -- but I cannot inherit religion. Religion cannot be a gift, a heritage. It is not a thing. It is something one has to seek for himself. Nobody else can give it to you.

So whatsoever is given by the birth is a sect, not a religion. Hinduism, Christianity, Mohammedanism, Jainism, Buddhism, are sects, not religions. Religion is one. Sects are many, because sects are the forms, dead fossilized forms. Sects are like footprints: somebody one day walked there, but he is no more there -- just footprints left on the sand, on the sand of time. A Buddha walks, footprints are left, and you go on worshipping those footprints for centuries. There is nobody there now. Just a form in the sand. Nothing else.

Sects are forms in the mind, just like footprints. Yes, somebody was there one day, but he is no more there. And you go on worshipping those forms. You are born into those forms. You are conditioned into those forms, indoctrinated. You become a sectarian.

And don't think that you have become religious, otherwise you will miss. For religion to be there, you have to seek it on your own. It is a personal growth, a personal encounter with reality -- face to face, immediate and direct. It has nothing to do with tradition, nothing to do with the past. You have to grow into it. You have to allow it to grow into you.

Religion is a revolution, not a conformity. It is not a conviction intellectually attained. It is a conversion of your total being. How can you be born in a religion? Of course, you can be born in an ideology. You can learn a theology, words about God, theories about God, dogmas and doctrines, but to know about God is not to know God. The word `God' is not God. And all the theologies together are nothing compared to a single moment of encounter with the Divine -- because then for the first time, the spark, your inner light starts. You start rising in a different dimension.

Religion is a personal search. It is not part of society.

I was born a Jain. Of course, they tried to force me to be a Jain. Fortunately, they failed. It is one of the misfortunes that they succeed in many cases. They failed and they have been angry against me. So if you ask the Jains, only rarely will you find a Jain here and there who will say that I am a Jain; otherwise they will say that I am the enemy of Jainism, and I am destroying their ideology, and I am corrupting their sources. And both are right in a way.

Those who say that I am against Jainism, they are right in a way -- because I am against Jainism as they understand it. I *am* against, because that is not religion at all. A dead fossil -- of course, one of the most ancient. Jainism seems to be the most ancient religion in the world, even older than Hinduism. Because even in the Vedas, in the Rig-Veda, Jain Teerthankaras are mentioned, and mentioned with deep reverence. That shows Jain Teerthankaras are older than the Rig Veda, the first Hindu scripture, the oldest in the world. And when a scripture talks about a master like the first Teerthankara of the Jains, Rishabh, the Vedas talk with so much reverence that it is almost certain that he was not a contemporary. He must have been dead for at least one thousand years; only then can you talk with such reverence. About contemporaries nobody talks with such reverence. Followers can talk, but Hindus are not followers of Jains -- antagonistic religions. At least one thousand years must have passed, and the man must have become a legend.

Jains are very old. Now historians are working on the ruins and findings in Harappa and Mohenjodaro. And they say that there is every possibility that Harappa and Mohenjodaro were Jain civilizations. Before Aryans came to India, India was a Jain country -- there is every possibility. A *very* ancient religion, and of course, very much dead. The older a religion, the more dead. Everything fossilized. You cannot find a more dead person than a Jain monk. He goes on cutting his life; it is a slow suicide. And the more dead he is, the more he is worshipped -- because death itself seems to be like a renunciation. If he is a little alive, then Jains become afraid of him. Older religions crucify their followers, they murder them.

The older the religion, the greater the weight. Like a Himalaya on the heart of a small man -- burdened, crushing, you cannot move. And traditions go on gathering. They are like snowballs: they go on gathering weight, they become fatter and fatter. Dead, but still they go on gaining weight. They become monstrous, and then they kill the spirit. They always remain true to the word -- and the more true to the word, the more

poisonous to the spirit.

If you ask the Jains only a few will say, `Yes, this man is a real Jain.' Many will say, `This man is against us, the greatest enemy.' And both are right in a way -- and both are wrong in a deeper way. I am a Jain. If you look at Mahavir, I am a Jain. Mahavir is a religious man, not because he is born in a religion. He searched. He enquired. He encountered reality. He threw all dogmas. He threw all civilization. Even clothes he threw away, because they, too, are a part of the civilization and the culture; and they, too, carry the society with you. He remained naked. For twelve years he completely stopped talking, because if you go on talking, you use the language of the society, and that language carries the germs of the society.

Whenever you talk, immediately you become a part of a society. A silent man is not part of any society. He may be part of nature, but he's not part of society. In fact, language is the only thing that makes you human and part of human society and the human world. When you drop language, suddenly you drop out of human society and civilization. You become part of the trees, rocks, the sky.

For twelve years Mahavir would not use any language, remained completely silent. This man I love, because this is a religious man. And he started speaking only when silence was total within him. And he spoke not out of scriptures, he spoke out of himself. He spoke out of his silence. And whenever a word is born out of deep silence, it is alive, throbbing with life. And those who hear it directly, they are most fortunate -- because soon it will die. Everything born dies.

A word is born. It is alive for a few moments. It throbs around you. If you can listen to it, it will enter into your being, it will become part of your being. If you don't listen to it, if you take notes, and you think that you will try to understand it back home, it will be already dead. Then you will understand something which was not said at all. You have already made a private scripture.

Mahavir spoke out of his inner silence. His words are the most wonderful ever spoken. I love that man. He is the most anti-social man you can find, and anti-traditional. The other twenty-three Teerthankaras, twenty-three masters of the Jains, they were all clothed. This man became nude. Tradition has it that Jains in those days tried to deny this man. They said, `What is he doing? Our other Teerthankaras have never been nude, and why is he moving nude?' They did everything to deny this man, and because of that denial Jainism has been divided into two parts from that very day. They have two sects: those who followed Mahavir in his nudity, very few people, they are called Digambaras -- people who believe in nudity. The other older sect, who tried to avoid this Mahavir, who tried to deny this Mahavir, they are the Swetambaras. They believe in white clothes; their monks are white-robed. And the conflict has continued.

If some Jain says, `Yes, this man Rajneesh is a Jain,' he is right. I love Mahavir -- a rare flowering, a rare fragrance, very rare and unique. But the others are also right when they say, `This man is not a Jain but against them, the enemy.' They are also right -- because I am against tradition, against all rituals and forms, against scriptures, against the past. I am all for religion, and all against sects. They are also right.

If you ask Hindus, Hindus will say, `This man is Jain, and trying to sabotage Hinduism from within; because no Jain has ever talked about the Gita, and no Jain has ever commented on the Upanishads. This man is trying to sabotage Hinduism from within.' This is what the Shankaracharya of Puri says about me: `Beware of this man! He is not a Hindu.' And he is right in a sense. In the sense that *he* is Hindu, I am not. But in the sense he is Hindu, Hinduism is worthless.

I am Hindu in the sense Patanjali is Hindu, Badrayan is Hindu, Kapil and Kanad are Hindu. The really religious people, they never belong to the establishment. They cannot. It is possible that the establishment may follow them; and some day around them an establishment. may be created. That is possible. But they are never part of any establishment -- either of others or their own. They cannot exist in the establishment. They are free! Freedom can never be a part of any establishment. And whenever the establishment becomes too much, the freedom dies. Then the bird cannot be on the wing; the wings are cut. The bird has been encaged then, in a golden cage -- beautifully decorated, very costly, precious, but *now the cage is more important*, not the bird. And, by and by, people will forget the bird completely, because the bird will die and they will go on worshipping the cage, and they will go on making it more and more decorative, and temples will arise around it, and a great tradition, establishment, and nobody will bother: `Where is the bird?' A dead corpse in a golden cage.

I am Hindu, if you believe in Hinduism as a bird on the wing, as the Upanishads are Hindu; but I am not a Hindu in the sense the Shankaracharya of Puri is Hindu -- a dead bird in a golden cage.

If you ask Mohammedans, they will say I have no right to talk on Sufis or on the Koran. Once in a town I was talking about Sufis, and the *maulvi* of the town approached me and he said, `You have no right. You are *not* a Mohammedan, you don't know Arabic. How can you talk on the Sufis and on the Koran?'

I said, `The Koran has nothing to do with Arabic. It has something to do with the heart, not with the language.'

The Koran has nothing to do with the language. It has something to do with silence, not language. The Koran has something to do with the reality, not with the symbols. And I am not a Mohammedan if you think that I am a follower of Mohammed -- no, I am not. I am nobody's follower. But I am a Mohammedan, just like Mohammed is a Mohammedan; just as Jesus is a Christian, I am a Christian -- but like Mohammed and Jesus. Was Mohammed a Mohammedan? How can he bet Because Mohammedanism never existed before. Was Jesus a Christian? Christianity never existed before. How can he be a Christian? If Jesus is a Christian, I am a Christian. If Mohammed is a Mohammedan, then I am a Mohammedan. But otherwise, I am not a Mohammedan and not a Christian.

A religious man does not belong to any sect. In fact, all sects belong to the religious man. But this is how the formal mind goes. He thinks in terms of ideology, language, ritual, and he misses the whole point: that religion has nothing to do with these things.

Then what is religion?

Religion is an oceanic feeling where *you* are lost and only the existence remains. It is a death and a resurrection. You die as you are, and you are resurrected totally new. Something absolutely new arises out of the death of the old. On the grave of the old something sprouts and becomes a new flower.

Religion is an inner revolution, an inner mutation. It is not in the temples, not in the mosques, not in the churches. Don't look for religion there! If you look there you will waste your time. Look for religion inwards. And the further inwards you move, the deeper you will find the ego there -- which is the barrier. Drop that barrier and suddenly you are religious. There is only one thing which is not religious and that is the ego. And that can never be religious. And sects never kill it; on the contrary, they strengthen it.

Through rituals, temples, ideologies, the ego is strengthened. You go to the church and you feel that you have become religious. A subtle pride arises in you. You don't become humble; on the contrary, you become more egoistic. You do a certain ritual and you feel gratified -- and you start condemning those who are not doing the ritual. You think those are the sinners and they are going to be thrown into the fire of hell; and your heaven is secured just by doing certain rituals? Whom do you think that you are deceiving?

A man sits for one hour turning the beads, and he is thinking his heaven is secured, and others who are not doing this stupid thing, they are going to hell. And you go to the mosque, and you kneel down, and you say foolish things to the Divine: `You are great' -- is there any doubt about it? Why are you saying it?. -- `I'm a sinner, and you are compassion.' What are you doing? buttressing? Do you think God has an ego-like thing?. -- so that you can say who you are, `You are very great and we are very small. And you are compassion and we are sinners. Forgive us!' Whom do you think you are deceiving?

The ego is playing the game. You think God is also an ego which can be buttressed? God is not a person at all, so you are talking to yourself. There is nobody else to listen to it; only the walls, the dead walls of the mosque or the temple, or a stone statue. Nobody is listening.

In fact, you are doing something mad. Just go into the madhouses and see people talking to somebody who is not there. Even those mad people are not so mad, because that somebody may be somewhere. They may not be here; a madman may be talking to his wife who is not here in the madhouse, but somewhere maybe -- but your God is nowhere. Your madness is deeper, greater -- dangerous.

How can you talk with existence? With existence you have to be silent. All talking should stop. You are not to say something. On the contrary, a prayer is a listening. *You have to listen to existence, not to say something*. If you speak, who will listen? If you talk and you are too much involved in the words, then who will listen? And every moment there is a message.

Every moment, from everywhere, there is a message for you. It is written all over. The whole existence is the scripture of the Divine. The message is everywhere. On every leaf is the signature. But who will see? Your eyes and your mind are filled with yourself. Rubbish you have, but you go on rotating that rubbish in the mind. Drop it all!

This is something to understand, because a prayer can be Christian, a prayer can be Hindu, a prayer can be Jewish -- then they are sectarian prayers and *not* prayers at all. A real prayer cannot be Christian, Hindu, or Buddha. A real prayer is just a silence, a waiting. How can you say silence is Hindu? How can you say silence is Christian? Can silence be Christian or Hindu? Silence is simply silence! -- neither Hindu nor Mohammedan. When two persons are absolutely silent, can you say who is Hindu and who is Mohammedan? In silence sects disappear. In silence societies disappear. In silence civilizations disappear. In silence, you disappear. Only silence is -- you are not there. If you are there, then silence cannot be

because you will do something or other, you will think something or other, you will go on chattering inside.

When you are not, society is not, sects are not; no words, no prayer; you are not reciting the Koran, not reciting the Veda; not doing a TM meditation, `Ram, Ram, Ram' -- all foolish. When you are simply silent, a meeting happens, a merger happens -- you dissolve! Just as ice melts, and the boundaries dissolve, and then you cannot find where the ice has gone... it has become one with the sea.

The sun rises, ice melts, becomes water. Silence arises, the mind, the ice-like, frozen mind, starts melting, the ego dissolves. Suddenly there is ocean and you are not.

This is the moment of religion. Religion is born in you.

Nobody is born in religion. Religion `borns' in you. You have to become a mother, a womb, for religion to become impregnated in you, to grow in you. You have to give the birth. You *cannot* be born in religion. You have to give birth to religion. And then it is beautiful. Then it is something from the unknown. Then it is not concerned with man.

That is the meaning of Jesus' virgin birth. The whole meaning is simply this: that a man like Jesus is not born out of man. Religious consciousness is not born out of man. It is born out of the unknown. Mary, Jesus' mother, is virgin; no man has corrupted her. This is a symbolic thing. It is not that Jesus is born out of a virgin biologically. Then you miss the metaphor; the beautiful story becomes an ugly doctrine. Then you miss the poetry. And then for centuries Christians have been arguing, and trying to prove somehow that Jesus is born, really, from a virgin mother. How can theologicians be so stupid? It is a wonder! And they go on trying and proving, and very intellectual people, argumentative -- but blind.

And whenever you miss the poetry and try to create an argument out of it, you destroy religion. You are not a help. You put people *off* religion. Then the whole of Christianity becomes absurd -- because of some absurdity in the foundation. And these are poetic truths. And poetic truths are not logical truths. Logical truths are nothing, they are ordinary facts. Poetic truths are extraordinary facts, so extraordinary in their quality that you cannot make an argument out of them. Argument is too narrow. They need much space. Only a poetic symbology can give that space.

This is beautiful poetry. I also say Jesus is born out of a virgin mother -- because there is no other way. Because religious consciousness is uncorrupted by man, untouched.

Religious consciousness means you have dropped all that is man-made: doctrines, dogmas, churches, words, language, prayers, forms, rituals -- all that is man-made you have dropped. Then in that silence, God Himself becomes part of you. You become pregnant with the God. You carry the pregnancy. It grows every day. And the more it grows, the more alive it becomes, the more you start feeling that now you have something more valuable than your life.

A mother is always ready to die for the child. If there is a crisis and only one can be saved, either the child or the mother, the mother is always ready -- the child should survive. She is ready to die.

There is another parable I would like to tell you. It is said that whenever a Buddha is born, the mother dies immediately. That, too, has created problems for Buddhists, because they say if Mary is alive and has not died and Jesus is born, Jesus cannot be a Buddha -- because whenever an enlightened man is born, the mother dies! Buddha's mother died. Then Mahavir cannot be a Buddha and Krishna cannot be a Buddha, because the first thing is missing. This is how beautiful symbols become ugly. It is beautiful! I don't know whether Buddha's mother died or not. That is irrelevant. Whether she lived or died, that is not the point. But the point is: whenever religious consciousness is born in you, when you are pregnant with Buddhahood, when you are pregnant with enlightenment, and you carry enlightenment as a child within you, *you will die*, because both cannot live.

And this is the whole message of this series of talks: Until you die, nothing is possible. The mother *must* die for the child to be born, because both cannot exist -- because *you* are the mother and *you* are the child. You are not two. When you become enlightened, the old *must* die *immediately*. If you cling to the old, then you will cripple your enlightenment. If you cling to the old, you will suffocate the child. If you cling *too* much, the child will be dead before the child is born.

Always remember: Religion is poetry, not logic. It is not even philosophy -- it is art. And art is not an argument. Art doesn't bother about argument. Art can seduce you without argument, then why bother about argument? Art is so powerful, it can seduce you without any argument. Argument is needed on the lower realms where the thing itself is not so powerful to convince you -- then argument is needed. When the thing in itself is so powerful, so hypnotic, so transforming, that you are suddenly absorbed into it, there is no need to convince you.

I never try to convince you. If you are convinced, good. If you are not convinced, good. But I am not

trying to convince you of anything, because conviction is a very ordinary thing. If through argument you are convinced, you will never become religious. You may become philosophical, you may carry a dogma in your head, but you will never become religious.

Religion is like love. You fall in it -- for no reason at all. You cannot prove; proof is not needed. Proof is needed only when you are thinking of a marriage. Argument is needed only when you are thinking of an arranged marriage -- then you think about the family, and the parents of the girl, and the money, and the dowry, and the future possibilities, political relationships, and everything you think about. But when you fall in love, you fall in love -- it happens *so* suddenly, there is no time gap.

And it is the same with religion. You fall in love with a man who is religious. You cannot prove it. And if somebody argues with you against it, it is very easy to prove something against it; it is almost impossible to prove anything for it. That's why it is a trust, a faith, a deep blindness. But in that deep blindness, for the first time your inner eye starts functioning. The deep blindness from the outside becomes a deep insight from within.

Now try to understand this story.

A DISCIPLE CAME TO MARUF KARKHI AND SAID:
`I HAVE BEEN TALKING TO PEOPLE ABOUT YOU. JEWS CLAIM THAT YOU ARE A JEW; CHRISTIANS REVERE YOU AS ONE OF THEIR OWN SAINTS; MUSLIMS INSIST THAT YOU ARE THE GREATEST OF ALL MUSLIMS.'
MARUF ANSWERED:
`THIS IS WHAT HUMANITY SAYS IN BAGHDAD. WHEN I WAS IN JERUSALEM, JEWS SAID THAT I WAS A CHRISTIAN, MUSLIMS THAT I WAS A JEW, AND CHRISTIANS THAT I WAS A MUSLIM.'
`WHAT MUST WE THINK OF YOU THEN?' SAID THE MAN.
MARUF SAID:
`SOME DO NOT UNDERSTAND ME, AND REVERE ME. OTHERS DO NOT EITHER, SO THEY REVILE ME. THAT IS WHAT I HAVE COME TO SAY. YOU SHOULD THINK OF ME AS ONE WHO HAS SAID THIS.'

Now: A DISCIPLE CAME TO MARUF KARKHI AND SAID... Maruf Karkhi is one of the Sufi masters, and it is said that hundreds of people became enlightened through him. He developed many new devices; and he was really a religious man, not belonging to any orthodoxy, not belonging to any convention, not belonging to any tradition; homeless, without any roots; floating like a white cloud -- absolute freedom in his being.

A DISCIPLE CAME... The disciple cannot be really a disciple; he must have been a student. In English translations there is trouble, because in English you don't make much distinction between a disciple and a student; you don't make much distinction between a master and a teacher. But in the East, a *vast* distinction, difference, exists between these two terminologies.

A teacher can have students, cannot have disciples. A teacher teaches. Of course, a teacher can teach only that which can be taught. Religion cannot be taught. Things about religion can be taught. Mm? -- that is what theology is: things about God. But God Himself cannot be taught. Concepts about God, theories -- whether this is right or that. And there are millions of theories.

Man has been inventing so many theories about God that God is completely lost in theories. He has almost become nonsubstantial. When you utter the word `God' no substance is felt in it. It looks like an air bubble, carrying nothing but hot air within. When you say `God', no bells ring in the heart. When you say `God', it falls flat. It does not carry much significance. The so-called religious thinkers have killed the word completely. They have destroyed the beauty of it. The moment you utter the word `God', you put many off. The word carries much violence, ugliness, strife, narrowness -- of so-called religious people. It has no poetry now.

A teacher can teach you everything about God. You can become a doctor living with a teacher, a doctor of divinity -- a D.D. It is simply unbelievable that things like this exist on earth -- people who carry a degree of doctorate about Divinity. God is not a theory. It is an experience. You cannot be taught about It.

Says Lao Tzu, The Old Boy... the word `Lao Tzu' means The Old Boy. Another parable: It is said Lao Tzu was born old -- when he was eighty-four years of age. For eighty-four years he lived in the womb of the mother. When he was born, he was already absolutely ancient -- all his hair white, wrinkled. What is the meaning? The meaning is that whenever religious consciousness is born, it is always ancient: new and ancient, both. Hence, Lao Tzu's name: The Old Boy. Lao Tzu means The Old Boy -- old, yet young.

Says Lao Tzu: `Truth cannot be said. And all that can be said will not be true.'

A teacher is one who teaches truth which cannot be taught. He teaches *about* truth. He goes round and round. He beats around the bush. He never hits the center. And a student is one who is enquiring *about* God, not desiring God; who has come to know, not to be; whose search is intellectual, not total. A student is trying to gather more knowledge; he wants to become more knowledgeable. He wants to accumulate much information.

It is said about one of the students of Maruf... he became very famous, the student; he became so famous that people started coming to him and asking him things, even when Maruf was alive. Even sometimes it would happen that Maruf was sitting there with the student, and people would come not to Maruf but to the student and ask him things. He became so efficient in the scripture, he crammed all the scriptures, and he was perfect like a computer.

One day somebody came and he asked a question about some passage in the scripture, and the student recited the whole scripture, then recited all the commentaries that had been made about the scripture -- within minutes, all that was there in the scriptures, he brought it down. And he argued this way and that and tried to prove a conclusion. Maruf was sitting and listening. The man was astounded -- so much knowledge. He said to Maruf, `You are fortunate to have such disciples. This boy is a rare gem! So much knowledge: I have never come across such a brilliant mind, such a genius. What do you say about him?'

Maruf said, `I am always worried. I am worried because he reads too much. And I am worried that he has no time to know; his whole time is going in reading. And I am always worried as to when he will know -- he has no time.'

A student is concerned not about knowing, he is concerned about knowledge. A teacher attracts students. A master attracts disciples. A disciple is not a student. He has not come to know about God. He has come to become God, to be God. He has not come for more information, he has come for MORE BEING. Let me repeat: a disciple asks how to gain more being, and a student asks how to gain more knowledge. He has come to the master to BE. And that is a totally different enquiry. The dimension is altogether different. Not only different, it is diametrically opposite. A student goes to the west, and a disciple goes to the east. It is said that east and west never meet -- I don't know. They must meet somewhere because the earth is round. But one thing I know: a student and a disciple never meet. They cannot. Unless a student drops being a student, he cannot become a disciple.

It is said about Maruf that whenever a person would come... and thousands were coming to him from distant corners of the world. Maruf became an institution, a university -- of being, of course, not of knowledge. Whenever a student, or a disciple or a seeker would come to him, the first question Maruf used to ask was this: `Do you want to learn, or unlearn? Do you want to be a student or a disciple?' This was always his first question, because that would decide everything.

This man who reached Maruf must have been a student. He could not have been a disciple because a disciple is one who has already attained to a trust. A student is seeking. A disciple has come to a conclusion in his being that `This is my Master.' Hence, he is the disciple. `This is my Master! I have come to the man I was seeking. This is my shelter, my refuge.' Suddenly the disciple is born! A disciple is born out of this trust. He does not enquire about such things this man is enquiring about. He has fallen in love. He has attained to faith. He has surrendered. A student is not surrendered. He will learn, watch, observe, see, and if he's convinced... and remember, *if* he is convinced; that is, the conclusion will come out of his head.

Just the other day I was reading a very, very ridiculous thing said by an Indian guru who has become famous in the West, Sri Chinmoy. He teaches in the UN in Geneva. I was always wondering what he is doing there, and just the other day I came to read a statement he has made. Somebody asked him, `How to judge and how to find the Master?'

He said, `Use your brain.'

Now I know why he is in the UN -- because politicians, stupid people, are there. `Use your brain!' And, the thing becomes more and more ridiculous because then he says, `Keep one hundred marks in your mind to be given, Then watch whether the Master is honest, sincere, true to his word, his morality, his behaviour -- everything you watch, and go on giving the marks inside the mind. If the Master gets thirty marks, he is not for you; you leave. If the Master gets near about eighty to ninety marks, then he is your Master.'

This is ridiculous. You will find a teacher, you cannot find a Master -- if you use your brain. Then finally *you* remain the decisive factor; *you* decide. Do you know what honesty is? First give marks to yourself! Use your brain! Do you know what honesty is? Do you know what morality is? Are you certain of what is good? and what is bad? Do you know what is evil and what is not evil? First give marks to yourself -- use your brain. If you get thirty marks, drop yourself completely. You are useless! And if you can get

eighty or ninety percent, then you don't need a master. You are already a master -- you go and seek disciples.

To use the brain is simply unbelievable! A Master is not a commodity in the market. A Master, by his very *being*, is an unbelievable thing. You cannot use the brain. A Master, by his very being, is mysterious. Opposites *meet* in him. Dichotomies merge in him. Dualisms -- he comprehends all of them.

You can find a teacher if you use the brain; then you will be a student. If you use your heart, you can find a Master -- and then only can you become a disciple. A disciple is in love! And love is always total, not eighty percent, ninety percent. Love is total. Either it is or it is not. Always total. If it is not, then, too, total. And there is no compromise in it. Percentage is not possible; percentage is the way of the brain. Totality is the way of the heart.

This man must have been a student. So, let me say:

A student CAME TO MARUF KARKHI AND SAID: `I HAVE BEEN TALKING TO PEOPLE ABOUT YOU.'

Must have been using the brain. Must have been a student of Sri Chinmoy. `I HAVE BEEN TALKING TO PEOPLE ABOUT YOU.' You have to encounter a master *directly* -- face to face, eyes to eyes, heart to heart. What nonsense to talk about the master to other people to know who this man is!

Many of you do the same here also. They move around. They talk to people about me. Why not come directly to me? Why waste your time with people? And this is the foolishness of the human mind, that you never know the person you are talking to about me -- you *trust* that person, and you cannot trust me. If you are really a brain-oriented person, then talk about that man to other people, and about those other people to other people. Because first you have to decide about that man, whether he is sincere, believable: `Whatsoever he says about the master, can we take it to be true?'

You ask A about me -- why not ask about A to B first? And then about B to C? Then you will be in an infinite regress. And if A says something wrong about me, you take it. Now it will always be a part of you. Or if A says something good about me, you take it and that will be a part of you. And that will decide the whole thing. And you never ask about this A, who this A is!

Why go in rounds and circles?. -- there is no end to it. There is only one way to come to the master: face to face, eyes to eyes, heart to heart! And don't ask anybody else because then you will carry a prejudice either for or against. And that prejudice will always be in between the master and you, that will become the barrier. You will always be seeking whether that prejudice is right or wrong. It will colour your mind. And any foolish man can prejudice your mind. You are so unaware that *any* man -- the taxi driver who brings you to the ashram -- he can corrupt your mind. You can ask about me... and many of you must have asked taxi drivers -- because the mind goes on seeking information, what others are saying: `and they must be knowing.' You must ask the neighbours here: `they must be knowing.' And they are the last people in the world to know about me. *Neighbours* -- they cannot know.

Jesus has two sayings. One saying is: Love your enemies just as you love yourself. And second: Love your neighbours just as you love yourself. It seems enemies and the neighbours are the same people.

This man must have been an ordinary enquirer. He said:

`I HAVE BEEN TALKING TO PEOPLE ABOUT YOU. JEWS CLAIM THAT YOU ARE A JEW; CHRISTIANS REVERE YOU AS ONE OF THEIR OWN SAINTS; MUSLIMS INSIST THAT YOU ARE THE GREATEST OF ALL MUSLIMS.'

He must have met the disciples, the people who had fallen in love with the Master. Maruf lived near Baghdad. Baghdad became a capital of religious consciousness when Maruf was alive. This man must have met the disciples, those who had already fallen in love.

If the disciple is a Jew, he will say, `My Master is the *most* perfect Jew possible.' I have many Jews here and they know that I am the most perfect Jew. Once you are in love, whatsoever is beautiful, great to you, you project on the Master. I have amongst my disciples almost all sorts of people, belonging to all sorts of religions -- Jews, Hindus, Mohammedans, Christians, Jains, Buddhists. If a Buddhist comes to me and falls in love with me, he will think that I am the most essential Buddhist. And he will find everything to convince him that this is true.

MARUF ANSWERED: `THIS IS WHAT HUMANITY SAYS IN BAGHDAD.'

That means: `My disciples, my people, my community people. You should have been in Jerusalem. This is what humanity says in Baghdad -- that is, *my* community people, *my* people.'

`WHEN I WAS IN JERUSALEM, JEWS SAID THAT I WAS A CHRISTIAN, MUSLIMS THAT I WAS A JEW, AND CHRISTIANS THAT I WAS A MUSLIM.'

Enemies. And for a religious man to find enemies, the best places are Jerusalem, Quaba, Kashi. These are the best places to find enemies, because these are the sectarian strongholds -- Kashi for Hindus, Jerusalem for Jews, Quaba for Muslims. These are the sectarian strongholds, fortresses, where the fossilized religion is protected and saved; where the dead body is continuously decorated, painted, for believers -- to deceive them that the body is not dead; where religion is continuously modified to suit new situations so that there is no need to drop it; where dead continuity is continued. There is the problem.

If you want to find people antagonistic to a religious man, go to these sacred places, holy places. In fact, they are the unholiest in the world; they have to be -- because the dead corpse of religion stinks. Can you find a more dirty place in the world than Kashi? Everything stinks of dead religion. But if you are a believer, then you don't listen to your senses, you don't listen to your own consciousness. You go on seeing things which are not there. You go on projecting things which are not there.

Said Maruf, `This is what humanity says in Baghdad. When I was in Jerusalem just the opposite was the case. Everybody was saying that I don't belong to them, I am the enemy. Jews thought I was a Muslim, the enemy. Muslims thought I was a Jew, the enemy. Christians thought I was a Muslim, the enemy. And in all these three religions, nobody, *nobody* was ready even to accept me in their fold.'

Religious persons cannot be accepted in any fold. They can be accepted only in the loving heart, but in no organization. They cannot be accepted because organizations have no hearts. A religious man cannot be absorbed in any establishment; only a personal feeling, a loving heart, can become a shrine for him.

The man must have been puzzled now, because he had come to enquire who he was. Perhaps the man was a Muslim and he wanted to be convinced that this Maruf was a Muslim so that he could follow him. The man may have been a Jew and wanted to be convinced that this Maruf was a Jew so that he could follow him.

You follow yourself. You never follow any Master.

If you are here because I say things which you already know are right, then you are not with me. Then I am only voicing your own mind. If you are here because you see in me a Jain, because you are a Jain... and when I talk about Mahavir I can immediately count how many Jains are there. Their eyes simply change. Their backbones become straight. They look very intense. Now for the first time they are alert, otherwise they were falling asleep. If I talk about Jews, I can count immediately how many Jews are there. And if I cannot decide who you are, then only are you with me.Because if you *are* a Jew, and you listen to me, and you feel that whatsoever I am saying is what Jewish religion is, then you remain a Jew. I am just a support for your convictions, just an outside support. I have not entered you. You have not allowed me to enter in you.

Many people come to me and they say, `Whatsoever you said was beautiful, because this is what I have believed my whole life. And you said it better than I can say.' So that's all. He's finished with me, and I am finished with him. There has been no meeting. He has heard his own voice in my voice. He has interpreted his own mind. And he remains a believer in his own ego. He has not dropped even a bit of his old luggage. Rather, on the contrary, now he is more convinced of the old luggage and he will carry it with more strength and with more conviction.

No! Remember this: I am not here to make you a Jew, or a Hindu, or a Christian -- no. I am here only to make you a religious man.

The man must have been puzzled.

`WHAT MUST WE THINK OF YOU THEN?' SAID THE MAN. `You have puzzled me. You confuse me.'

ALL RELIGIOUS PEOPLE ARE, IN A WAY, CONFUSING. They create a chaos in you -- because

first you have to be uprooted. First you have to be demolished. No religious person is interested in renovating you, because howsoever renovated, you will remain the old, the dead thing; modified, of course, but not fresh and young. A religious person is interested in demolishing you completely, in pulling you down to the very roots, and then, in helping you to arise again.

Until you die, nothing is possible. A Master is a death on the one hand, resurrection on the other. A Master is a crucifixion, a cross. As you are, you die. And as you should be is born.

The man was puzzled.

`WHAT MUST WE THINK OF YOU THEN?' SAID THE MAN.
MARUF SAID: `SOME DO NOT UNDERSTAND ME...'

Listen to these words. Very significant.

`SOME DO NOT UNDERSTAND ME, AND REVERE ME.'

They do not understand, *hence* they revere. People are really foolish. If they don't understand a thing they start revering it, because they think there must be something very mysterious: `When I cannot understand -- I, such an intelligent and genius man -- when I cannot understand, there must be something very, very deep and mysterious.' And many people exploit such attitudes. Many people.

If you read Hegel's books, you will find that is what he is doing. He goes on trying to make everything as difficult as possible. It is *not* difficult! It is a good exercise to study Hegel, a German philosopher, in his own day thought to be the greatest. But as time passes, he comes again and again lower and lower and lower -- because as you understand him his mystery is lost. And nothing is there. Just verbiage. If he can say a thing in a single word, he will use a hundred pages. If he can say a thing in one sentence, he will go on and on, round and round, into pages. You will not be able... He writes long sentences, sometimes one sentence in one page -- you will not be capable of remembering the beginning of the sentence when you reach to the end. You will have to read it again and again. And he mystifies.

There are many people, mystifiers, exploiting the human stupidity of believing that whatsoever you cannot understand must be something superb, of the sublime, of the unknown, of the mysterious. These people are exploiters.

Just the reverse is the case with people who are *really* wise. They speak in short sentences. Their sentences are not complicated. They are simple. Whatsoever they say can be understood by anybody who is normally intelligent. They don't mystify. Whatsoever they teach is very, very simple -- simple as life is simple; simple as existence is simple, rivers and mountains are simple, birds and trees are simple.

Wise men are simple. But the more you understand them -- and to understand them is simple -- but the more you understand them, the deeper you penetrate in their simplicity, the more you find new dimensions of mysteries opening. Their words are simple, but what they want to indicate is mysterious.Their indication is simple, but the indicated is mysterious.

Look at my finger -- a simple thing! -- and I indicate with my finger towards the moon. The moon is mysterious, not the finger. The finger is a very simple phenomenon; nothing to say about it. Words are like fingers. And they point, they finger, indicate, towards the mysterious.

`SOME DO NOT UNDERSTAND ME, AND REVERE ME.'

And you have revered many people, and you have revered many doctrines, just because you cannot understand them.

There are many followers of Gurdjieff; because they cannot understand him, they follow him. Gurdjieff is not like Hegel, he is not mystifying, but he has something else to do. He does not want unwanted people to come near him, so he writes in such a way that unless you are very patient you will not be able to penetrate into him. He is not difficult. He is simple. But the methodology is such that he puts you off. You cannot read more than a few pages. I have not come across a single person yet who has read his ALL AND EVERYTHING completely. People have gone through it, but.... And he knew it, that this is going to be so. He writes in a tedious style. He *bores* you. And this is a very considered method. He puts you off.

When for the first time the book ALL AND EVERYTHING was published, the pages were not cut.

Only the introductory pages, a hundred pages were cut, and the other pages were not cut. And there was a note on the book saying that if you can read the hundred pages, then open the others; otherwise return the book back to the shop and take your money back. First try with the hundred pages, and if you are still interested, then open the other pages, cut them. Otherwise, don't destroy the book. And many books were returned back. Many were not returned; that doesn't mean that people read them. They were just curious. They thought, `Maybe it is a trick and only in the introductory pages he is boring. Inside he may not be.' But if you cut, then you cannot return the book.

But I have not come across a single person who has read the whole book thoroughly. People skip. Then they miss -- because here and there he hides the diamonds, and everything else is just a camouflage. Here and there, in the bushes of words, he hides the diamonds. Those diamonds can be sorted out and can be written on a postcard. And that book is one thousand pages!

Many people follow Gurdjieff because they cannot under stand. Suddenly, when you cannot understand, you feel there is some mystery. It is not so. Truth is very simple. Everybody has the capacity to understand it. Truth is as simple as anything can be. You have to be just silent, understanding, ready, and it is revealed to you.

MARUF SAID: `SOME DO NOT UNDERSTAND ME, hence their reverence. And OTHERS DO NOT EITHER, SO THEY REVILE ME.'

Then there are the people who if they cannot understand -- they cannot believe that there can exist anything which *they* cannot understand -- then they revile. It is against their egos. But remember: both are the egoistic viewpoints.

One ego thinks, `I am so understanding. If I cannot understand, then there must be something mysterious.' Another ego says, `If I cannot understand, then there cannot be anything at all. This man is simply deceptive. There is nothing. If there were anything, then how come I cannot understand it? A genius like me will understand everything.' Both are egoistic standpoints. And one has to drop out of them both -- only then can you understand a Master.

One has to drop out of both. Don't revere a thing because you don't understand. Don't revile it because you don't understand. In fact, don't refer the thing to your ego, don't bring it in the context of your ego. That is useless! Just listen to the thing. If you cannot understand, try to understand -- meditate more, contemplate more, become more silent. Come to it again and again from different standpoints. And finally come to it with no standpoint at all. You will understand. And the mystery will be revealed. If you cannot understand, don't start reviling it -- because you are not the last word in understanding. You are not the last capacity of understanding. You are not the omega of understanding. You are just a beginner on the first rung of the ladder. And the ladder is vast and big.

Millions of things are waiting for you to be. You are just at the door. You have not even entered the shrine. Maybe just on the steps, or maybe just on the path. Not even come up to the steps. Not even at the door.

Don't bring your ego in either way. You are not the deciding factor as to whether it is mysterious or nothing. You listen. The more you listen to a man who has attained, the more and more you will understand. And the more you understand, the more it will become mysterious. The mystery of life is not something which can be solved or which is *ever* solved. It has to be lived! It is not a problem to be solved. It has to be *lived*.

The more you know, the less you feel you know. The more you know, the more you feel the unknown surrounds you from everywhere. And in the final moment of knowing, all knowledge drops. You know nothing. That final moment of knowing is like vast ignorance, a vast dark night. But only out of that dark night is the morning born. Out of this vast ignorance a light arises -- which is knowing, which is understanding; which Buddha calls *praggya*, *sambodhi*; what Patanjali calls Samadhi, the enlightenment.

MARUF SAID: `SOME DO NOT UNDERSTAND ME, AND REVERE ME. OTHERS DO NOT EITHER, SO THEY REVILE ME. THAT IS WHAT I HAVE COME TO SAY. YOU SHOULD THINK OF ME AS ONE WHO HAS SAID THIS.'

The man was asking to label Maruf somehow -- whether he is a Jew, or a Mohammedan, or a Christian.

Once labelled, you think you have understood. Labelling is a trick. You label a certain thing and you feel you have understood.

I show you a flower, an outlandish flower you have never seen before, and immediately you ask, `What is the name?' Why are you so anxious to know the name? How is the name going to help you? X, Y, Z, whatsoever the name may be, how is it going to help you? If I say X, you think now you know it. You have labelled it. Now you can show to your child that this is X flower. You have become a knower. What have you known about the flower? Just the word X? I could have called it Y, or Z. They would have been as relevant as X. How do you know it?

I was reading Gertrude Stein's book. When she said in a poem, `A rose is a rose is a rose,' it became world famous. She goes on that way with many things. She does not define. She does not say anything -- `A rose is a rose is a rose.' Nothing is defined; nothing is said really.

Somebody asked, `Why have you said this? We *all* know a rose is a rose is a rose. It makes no sense. It adds nothing to our knowledge.'

Stein said, `Because poets have been talking about roses for millennia -- millions of poetries about roses, everybody has read them and sung them, and everybody has repeated -- the word "rose" has lost its rosiness. It doesn't say anything any more. That's why I had to repeat, "A rose is a rose is a rose" -- so that you are awakened out of your sleep, so that you are shaken a little: "What is this woman saying? the absurdity of it! -- a rose is a rose is a rose." You *may* listen. Otherwise, rose -- who listens? Everybody knows.' And she said, `Repeating this I have brought the redness to the rose again.'

Words can't say much. And if you think that just knowing the names and labels, you have known, you will miss everything.

Try to avoid words. Don't try to label. You *immediately* label! Labelling is such a great disease. It is an obsession. You see a man, you say `beautiful'. You see a woman and you say `ugly'. Why in such a hurry? Wait! The woman has many faces. Even the ugliest woman sometimes has a beautiful face no beautiful woman can compete with. Ugliest -- I have seen the ugliest woman in a certain posture, in a certain mood, in a certain climate, so beautiful that your Miss Universe will look a little pale before her. And I have seen the *most* beautiful woman ugly in certain moods. Wait! Don't label! Otherwise your label will not allow you to see the reality. Even beautiful women, in anger, in jealousy, in possessiveness, become so ugly. And their ugliness is deeper than the ordinary ugliness of a body. Their ugliness is spiritual and inner, and it comes all over their body like a rash. When a woman is jealous and possessive, she may be beautiful on the surface, but something emanates around her -- poisonous, snake-like. She's ugly. You touch her in that moment and you will feel that you have touched a reptile, not a woman. Poisonous. Fumes coming out of her of poison.

Don't label. Reality doesn't believe in labels. Reality goes on moving and changing. It is flux, a river. You cannot step twice in the same river -- not even once. It is moving all the time.

Don't categorize. And you have pigeon holes in the mind. Immediately something is there, you put it in a pigeon hole, and finished! And you think you know! This man is good, and that man is bad. Have you not ever observed bad becoming good, good becoming bad? Have you not seen an honest thief? Have you not seen a very, very sincere criminal? Have you never seen a sinner, but holy? Categories don't belong to life. They belong to the mind. Categories are your games. Don't categorize.

And this man had come to ask Maruf, `How to categorize you? Where to put you?' Maruf is an alive man. If he was dead he would have said, `I am a Mohammedan, of course, a humble Muslim, a Sufi,' but he is not a dead man. He won't allow categorization. He is alive, utterly alive.

He says, `You remember me by only this. Nothing else. THAT IS WHAT I HAVE COME TO SAY. YOU SHOULD THINK OF ME AS ONE WHO HAS SAID THIS. Just this much you remember, that those who don't understand me, they revere me; and those who don't understand me, they revile me. In Jerusalem, Jews think I am a Christian and Muslims that I am a Jew. And in Baghdad, where people are in love with me, in my community, Jews think I am the most perfect Jew, Christians that I am a reborn Christ, and Muslims that I am the last word in being a Muslim.

`More I will not say. This much I say to you. And if you want to know how to remember me, you can only do this: YOU SHOULD THINK OF ME AS ONE WHO HAS SAID THIS.'

He remains uncategorized, unlabelled. He does not give any clue. Rather, he becomes more mysterious. The man may have come with something, some prejudice, some idea, about this Master, Maruf. He has demolished his mind completely. He has cut through all his prejudices. He has left him in the vacuum. That's what a Master does -- leaves you in emptiness. But that is the most beautiful gift that can be given to you -- nothingness, emptiness, vacuum.

In that vacuum arises all. In that nothingness arises all. In that emptiness the Absolute is born. But until you die, that's not possible.

You are here -- let me be your death and resurrection.

Vedanta: Seven Steps to Samadhi

Talks on the Akshya Upanishad
Talks given from 11/01/74 pm to 19/01/74 pm
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17 Chapters
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Vedanta: Seven Steps to Samadhi

Chapter #1
Chapter title: Towards the Truth

11 January 1974 pm in Mt. Abu, Rajasthan, India

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AUM, MAY MY SPEECH BE ROOTED IN MY MIND,
AND MY MIND ROOTED IN MY SPEECH.
O SELF-ILLUMINED BRAHMAN, BE MANIFEST UNTO ME.
SPEECH AND MIND FORM THE BASIS OF MY KNOWLEDGE,
SO PLEASE DO NOT UNDO MY PURSUIT OF KNOWLEDGE.
DAY AND NIGHT I SPEND IN THIS PURSUIT.
I SHALL SPEAK THE LAW; I SHALL SPEAK THE TRUTH.
MAY BRAHMAN PROTECT ME;
MAY HE PROTECT THE SPEAKER, PROTECT THE SPEAKER.
AUM, SHANTI, SHANTI, SHANTI.

The ultimate truth is not far away, it is not distant. It is near you, close, closer than you are to yourself, but still you go on missing it, and you have been missing it for millions of lives. This continuous missing has become a habit. Unless this habit is broken, the closest remains the most distant; unless this habit is transcended, God, truth, or whatsoever we may call it, remains just a myth, a theory, a doctrine, a belief, but not an experience.

And unless the divine is your experience, the belief is futile. It is not going to help you; on the contrary it may hinder you, because just by believing in it you deceive yourself that somehow you have known it. The belief becomes the deception. It doesn't become an opening, it closes you. It makes you knowl-edgeable without knowing it; it gives you a feeling of knowledge without any intimate experience of it.

Remember, untruth is not such a great hindrance as the belief in the truth. If you believe you stop seeking; if you believe you have already taken it for granted. It cannot be so. You will have to pass through a mutation; really you will have to die and be born again. Unless the seed that you are dies, the new life cannot sprout out of it. Belief becomes a barrier; it gives you a false assurance that you have known -- but that is all you have got. Belief is just borrowed. A Buddha says something, a Jesus says something, or a Mohammed, and then we go on following it, believing in it. This can create such a situation within you that the distant will appear close and the closest will continue to appear distant -- it creates an illusory mind.

I have heard one Sufi story. Once it happened that a fish in the ocean heard somebody talking about the ocean, and the fish heard for the first time that there exists something like the ocean. She started to search, she started to ask and inquire, but nobody knew where the ocean was. She asked many fish, great and small, known and unknown, famous and not so famous, but nobody was capable of answering where the ocean is. They all said they have heard about it; they all said, "Sometime in the past our ancestors knew it -- it is written in the scriptures." And the ocean was all around! They were in the ocean; they were talking, living in the ocean.

Sometimes it happens that the closest, the nearest, is so obvious that you can forget it. The nearest is so near that you cannot look at it, because even to look at something a certain distance is needed, space is needed. And there is no space between you and the divine; there is no space between the fish and the ocean -- no gap. The fish is part of the ocean, just like a wave; or the ocean is just the infinite spread of the being of the fish. They are not two; they exist together, their being is joined together. Their bodies may appear different but their inner spirit is one, it is unitary.

The same is the situation with us. We go on asking about God -- whether God exists or not -- and we argue much for and against. Some believe, some disbelieve; some say it is just a myth and some say it is the only truth, but they all depend on scriptures, nobody has an immediate experience. When I say immediate experience I mean experience that has grown into you, or into which you have grown... intimate, so intimate that you cannot feel where you end and that experience begins.

God cannot be an object of any search; he remains the very subjectivity. You are not going to find him somewhere because he is everywhere, and if you start looking for him somewhere you will not find him anywhere. All that is, is divine. God just means the whole existence, the totality, the ocean that surrounds you, the ocean of life.

The first thing to remember before we enter into this intimate search and inquiry, into this intimate experience that people have always called God, or Buddha has called nirvana, or Jesus has called the kingdom of God -- names differ, but the experience indicated is the same -- the first thing to remember is: it is not far away, it is where you are. Right now you are sitting in him, breathing in him, breathing him, through him.

This has to be continuously remembered, constantly remembered; don't forget it for a single moment, because the moment you forget it the whole search becomes wrong. Then you start looking somewhere. Maintain it; remember it continuously at least for these eight or nine days -- that it is exactly where you are. The very center of your being is its center also.

If this is remembered the whole search will become qualitatively different. Then you are not in search of something outside, but something inner. Then you are not in search of something which is going to happen in the future, it can happen right now; it is already happening. And then the whole thing becomes very relaxed. If the truth is somewhere in the future then you are bound to be tense, then you are bound to be worried, a deep anxiety is bound to be there. Who knows whether it will happen in the future or not? The future is uncertain; you may miss it -- you have been missing so long. But if the divine is here and now, the very existence, the very breath, the very you, then there is no uncertainty, then there is no worry, no anxiety.

Even if you go on missing, you cannot miss him. You may have missed him for so many many lives, but really you have never missed him because he has always been hidden there, waiting for you to turn within. You have been looking outside, you have been focused on the objective world, and that which you are seeking is hidden within, it is your subjectivity.

God is not an object; God doesn't exist as an object. Whatsoever theologicians say, they are absolutely wrong -- God doesn't exist as an object. You cannot worship, because he is hidden in the worshipper. You cannot pray, because he is hidden there from where the prayer arises. You cannot seek him without, because he is your withinness.

The first thing to remember is this, because if it is remembered then the whole effort becomes

qualitatively different. Then you are not going somewhere, then there is no hurry, then there is no impatience. Rather, on the contrary, the more patience that happens to you, the easier becomes the search; the more you are not seeking him, the closer he is to you. When you are not seeking at all, when you are just being, not going anywhere, after anything, you have reached, the thing has happened.

This search is going to be qualitatively different. This search is, in a way, a no-search; this seeking is, in a way, a no-seeking. The more you seek, the more you will miss. If he was far away then it would have been alright. He is here, he is now. This very moment God is happening to you, because you cannot be without him. He is the ocean, you are the fish.

So don't be in a hurry and don't be impatient. There is no goal; the very effort is the goal. We will not be meditating to gain something, to achieve something; the very meditation is the goal. Meditation is not a means, it is the end. So don't force yourself; rather, relax. Don't run after something, some ultimate, some God, some x, y, z; rather stand still. The moment you are in a total standstill you have reached. Then there is no more. And this can be done any moment. If you understand, this can happen this very moment. God is life, God is existence, God is the case.

But there are problems; theologicians have created them. The first problem they have created, and because of which this remembering becomes impossible -- to remember that you are already divine becomes impossible -- is a very deep condemnatory attitude. You go on condemning yourself: you are the sinner. They have created guilt in you. So how can a sinner be, right this very moment, the divine? He will have to get rid of the sin; he will have to suffer for his sins, and time will be needed. He will have to pass through purifications, and only when he has become holy, a saint, will he have a glimpse of the divine.

Particularly in the West, Christianity has given everybody a deep guilt complex. Everybody is guilty -- not only about your own sins that you have committed, but also about the sin that Adam committed in the very beginning. You are guilty for it. You carry a burden, a long burden of guilt, so how can you think, imagine, conceive, that right this very moment God is happening to you? The Devil can happen, can be imagined, but not God. You can think of yourself as the Devil but never as the divine.

This creation of a guilt complex was needed not for you, but for religions. Their business can continue only if they create guilt in you. The whole business of religion depends on the guilt feelings that they can create in the masses. Churches, temples, religions exist on your guilt. God has not created them, your guilt has created them. When you feel guilty you need a priest to confess to; when you feel guilty you need someone to lead you, to purify you. When you feel guilty you have lost your center -- now somebody can lead you.

You can become a follower only when you have lost your center. If you are right in your center, no question of following arises. You can become part of a crowd only when you are not yourself. So you belong to Christianity, or Hinduism, or Mohammedanism -- these "belongings" are simply guilt feelings. You cannot be alone. You are so guilty you cannot rely on yourself, you cannot depend on yourself, you cannot be independent. Somebody, some great organization, some cult, creed, is needed, so under its blanket you can hide, and you can forget your guilt. And then you need some savior, you need someone who can suffer for your sins. This is just absurd.

Christians say Jesus suffered for the sin of the whole humanity. The whole logic is absurd. Adam committed the sin, you are guilty for it! Then Jesus suffers for you, and your guilt is forgiven, your sin is forgiven. So the whole deal is between Adam and Jesus -- you are just puppets. Sometimes Adam leads you so you move into sin, sometimes Jesus leads you so you move into the kingdom of God, but you yourself are nothing. But to exploit, religions had to create the guilt feeling. Because of that guilt feeling that you are not accepted as you are, you cannot conceive of yourself as already in the divine, being divine.

With me this guilt feeling has to be dropped. You are not a sinner and you are not guilty. Whatsoever you are the existence accepts you. Whatsoever you are playing, whatsoever game, it is so because the divine wills it so. As you are, you are accepted.

This is the second thing to remember: don't condemn yourself, otherwise nothing can be done. Don't reject yourself, don't be an enemy to yourself. Be loving, be friendly, and accept whatsoever you are. I am not saying that there is nothing wrong in you. I am not saying that you don't need any transformation. You need it, there are many wrongs, but those wrongs are not sins; they are illnesses, diseases.

Someone has a fever: he is not a sinner, he needs our compassion, our help to come out of it. If we just condemn then he will also condemn his fever and then the whole thing goes wrong, because once you condemn your fever you start suppressing it. Then the man cannot say to others, "I am feeling fever, I am feverish," because the moment he says it everybody will think he is a sinner. So he goes on saying, "I am

healthy. Who says that I have a fever? If the thermometer shows it the thermometer must be wrong. I am okay." He cannot accept his fever and then nothing can be done. He goes on hiding and suppressing. That is what you have been doing.

There are many wrongs, but remember, those wrongs are just illnesses, not sins; errors, mistakes, but not sins. You are not guilty. You may be ignorant; you may not be knowing as much as is needed to live a pure and innocent life, but that means you are ignorant, innocent -- not guilty. Try to understand the distinction very well, because on it depends much.

In this camp, to me you are divine. You may be erroneous, the god within you may be ill, the god within you may be ignorant, the god within you may be committing many mistakes -- but the god is not committing any sin. What is the difference? When you commit a mistake you don't condemn yourself, you try to understand why you committed it. The mistake is condemned but not you. When you call it a sin, *you* are condemned -- *you* are wrong, not an act.

Your acts may be wrong, but you are not. You are totally accepted as you are. Your being is the highest flower that has happened to this earth. You are the salt of this earth. Howsoever erroneous, you are the very glory of existence.

Remember this: I accept you and I want you to accept yourself.

Not that there is going to be no transformation, but that only through this acceptance transformation becomes possible. Once you accept your being there is no suppression, once you accept your being the whole being comes into consciousness. There is no need to hide and to push some parts, fragments, into the darkness, into the unconscious.

The unconscious is a by-product of Christianity. There is nothing like the unconscious. If you accept yourself, your whole mind will be conscious. If you deny, reject, condemn, then the condemned parts will move into darkness. Not that they will not act now, they will act more, but their action will be now hidden, perverted, disguised. It will not be apparent, it will take a hidden course. You cannot face it directly but it goes on working. The unconscious is created by guilt.

Once you accept that there is no unconscious, the barrier has gone, the boundary disappeared, and the conscious and unconscious become one -- as they are really, as they should be. And when your conscious and unconscious are one you can meditate, never before it. Once your inner divisions disappear, once you become one inside, a deep silence descends upon you, a great blissful moment is reached -- just by the disappearance of the boundaries, divisions, fragments.

When you become one you become healthy; when you become one you feel a silent wellbeing. Moment to moment you feel grateful to existence, a gratitude happens to you, and this gratitude I call prayer. It is not a prayer to some god. This gratitude is an inner attitude towards existence which has given you life, love, light; towards this existence which has blessed you in millions and millions of ways, and which goes on showering upon you more and more blessings -- but a unity is needed within.

So this is the second point to remember: don't feel guilty, don't feel yourself a sinner, don't feel that you are wrong. If you were wrong you would not have been. You are there because God wants to preserve you. You are there because God loves you. You are there, that's why the whole existence supports you. You are there because you are worth the trouble. Accept yourself, have a loving attitude towards yourself.

Jesus says somewhere: Love your enemies as yourself. But no one loves himself, so how can you love your enemies as yourself? You simply hate yourself. If you love yourself, to me you have become religious. And a person who loves himself, only he can love others; a person who hates himself deep down cannot love anybody.

If you cannot love yourself how can you love anybody? If you cannot accept yourself how can you accept anybody? So your so-called saints who go on condemning themselves, they go on condemning the whole world -- they are condemning everybody. The moment they condemn themselves they condemn the whole world. You are the nearest; if existence in you is condemned, then how can you accept existence that is far away from you, existing in others? No guilt, no condemnation. Wrongs are there, but those wrongs are not in your being but in your doing; in your acts, not in you. And your acts are wrong because you are not aware -- not that you are a sinner. Those wrongs exist because you are not alert. The god is asleep in you, fast asleep; sometimes you can even hear the snoring -- fast asleep.

My effort in this camp is going to be to make that god a little alert, to disturb the inner sleep, to help him awake. It is not condemnatory. And once you start being alert, you have started being different. Perfectly aware, you have reached; perfectly aware, you are in nirvana, in the kingdom of God.

The third thing to remember: in this camp we will be doing many things, many techniques, many

methods, but hidden behind every technique and method is the basic thing and that is, search for awareness, search for more consciousness. So whatsoever you are doing here, remain alert, remain conscious, remain a witness. Doing meditation remain conscious, remain a witness. Doing meditation, dancing, doing kirtan and singing, remain alert, don't become unconscious.

Whatsoever is happening, a center within you goes on looking at it, a center remains a watcher. Your body may be going mad, your body may be jumping, shrieking, screaming, your mind may have become a whirlpool -- but a watcher remains. Go on constantly remembering that you are watching, because that watcher is the thing. That watcher has to be brought more and more into force. So while your body is doing many things, your mind is doing many things, one thing deeply hidden within you goes on looking at it all. Don't lose contact with that.

I am going to create a situation in these days in which your body will become very active, your mind will go through many catharses, much activity will be there, but simultaneously, side by side, remain alert, passively looking at all that is happening as if you are not only the actor but the audience also. Doing, watching -- this watching must be continued moment to moment, not only while you are meditating. You are walking, you are eating, taking a bath, talking with someone, going to sleep -- go on watching everything that is happening.

For these eight days devote all your energies to moving towards being a witness. Eating, let the body eat -- you watch also. Walking, let the legs move -- you watch also. Hearing me, listening to me, let the ears listen, let the mind absorb -- you watch also. You remain a witness. Continuously hammering for the witness will help your god to be awake, and once your god is awake you yourself are a Jesus, a Buddha, a Krishna -- then you don't lack anything. Right now also you don't lack anything, except that the god in Krishna or Christ is awake and in you fast asleep.

There is nothing wrong in sleep also, but in sleep many errors are committed. You move in sleep, then you commit many mistakes. If you love committing mistakes then there is no problem, but remember that when you commit mistakes you suffer also. That suffering doesn't come from Adam's sin -- it comes from you. If you commit a mistake you suffer, pain results. All suffering is a by-product of ignorance. So if you enjoy your suffering then it is okay, then don't make any effort for any change. Sleep is good and you enjoy your suffering. But if you don't enjoy your suffering then something has to be done. Prayers won't help, only conscious effort will help you.

A few instructions and then I will move to the sutra.

When you go to sleep tonight and every night following, before going to sleep put off the light, sit on your bed, close your eyes and exhale deeply through the mouth with the sound O -- Ooooo. Go on exhaling with the sound O, as deeply as possible. Your stomach goes in, the air moves out, and you go on creating the sound O. Remember, I am not saying aum, I am saying simply O. It will become aum automatically. You need not make it, then it is false. You simply create the sound O. When it becomes more harmonious and you are enjoying it, suddenly you will become aware it has become aum. But don't force it to become aum, then it is false. When it becomes spontaneously aum then it is something vibrating from within. And this sound aum is the deepest sound, the most harmonious, the most basic.

When it happens and you enjoy and you flow in its music, your whole body and your brain relax. With the sound aum you will go on relaxing and your sleep will have a different quality, altogether different. And your sleep has to be changed, only then can you become more alert and aware. So we will start by changing the sleep.

In the night put the light off, sit on the bed, exhale deeply through the mouth with the sound O. When you have exhaled completely and you feel that now no more exhalation is possible, the whole breath has gone out, stop for a single moment. Don't inhale, don't exhale -- just stop. In that stop you are the divine. In that stop you are not doing anything, not even breathing. In that stop you are in the ocean.

Just remain in the stop for a single moment and be a witness -- just look at what is happening. Be aware where you are: witness the whole situation that is there in that single stopped moment. Time is no more there, because time moves with breaths; breathing is the process of time. Because you breathe you feel the time moving. When you don't breathe you are just like a dead man. Time has stopped, there is no process anywhere, everything has stopped... as if the whole existence has stopped with you. In that stopping you can become aware of the deepest source of your being and energy. So for a single moment stop. Then inhale through the nose, but don't make any effort to inhale.

Remember, make all the effort to exhale, but don't make any effort to inhale; just let the body inhale. You simply relax your hold and let the body take the inhalation. You don't do anything. That too is beautiful

and works wonders. You have exhaled, stopped for a moment, then you allow the body to inhale. You don't make any effort to inhale, you simply watch the body taking the inhalation. And when you watch the body taking the inhalation you will feel a deep silence surrounding you, because then you know your effort is not needed for life. Life breathes itself. It moves by itself of its own cause. It is a river, you unnecessarily go on pushing it. You will see that the body is taking the inhalation. Your effort is not needed, your ego is not needed -- *you* are not needed. You simply become a watcher, you simply see the body taking the inhalation. Deep silence will be felt. When the body has taken a full inhalation, stop for a single moment again. Again watch.

These two moments are totally different. When you have exhaled completely and stopped, that stopping is just like death. When you have inhaled totally and then stopped, that stopping is the climax of life. Remember, inhalation is equivalent to life, exhalation equivalent to death. That's why the first thing a child does when born is to inhale, and the last thing the same child will do when old, dying, will be to exhale. On this earth, the first thing you did while entering life was inhalation, and the last thing you will do will be exhalation. No one can die inhaling. When you die you have to exhale, you die with exhalation. And no one can be born with exhalation, you have to start by inhalation.

Those who know, and those who have watched their inner life process deeply, they say -- and you will come to feel it yourself -- that with every inhalation you are born again and with every exhalation you die. So death is not something in the end, and birth is not something in the beginning; every moment there is birth and death, every moment you die and are born again. And if you die beautifully you are born again more beautifully, if you die totally you are born totally.

So exhale as totally as possible; that will give you a death moment. That's beautiful, because a death moment is the most silent, the most peaceful -- that is nirvana. Then let the body inhale to the full, and then stop. That moment is a life moment: the climax of energy, power, bioenergy at its peak. Feel it, and feel both. That's why I say stop twice: when you have exhaled, then; and when you have inhaled, then -- so you can feel both life and death, so you can watch both life and death.

Once you know this is life, this is death, you have transcended both. The witness is neither death nor life. The witness is never born and never dies; only the body, the mechanism. You become the third. These two moments are very significant. This very night you have to do this meditation, for twenty minutes you go on doing this and then fall down and go to sleep.

In the morning when you feel the sleep has left you, don't open your eyes immediately. The mind has the tendency to open the eyes immediately. You miss a great opportunity... because when sleep leaves you and life energies are wakening inside, you can watch them, and that watching will be very helpful for going into deeper meditation.

The mind is fresh, the body is fresh after the whole night's rest; everything is fresh, unburdened. There is no dust, no tiredness -- you can look deeply, penetratingly. Your eyes are fresher; everything is vital. Don't miss that moment. When you feel sleep has left, don't open the eyes immediately. Remain with closed eyes and feel the energy which is changing now from sleep to waking. And that's what I am going to teach you: how to change all your energies from sleep to waking. So just watch.

You may be lethargic in that moment, you would like to turn over and go to sleep again, so do one thing: for three minutes with closed eyes stretch your body like a cat. But with closed eyes; don't open the eyes and don't look at the body from without. Look at the body from within. Stretch, move, and let the body energy flow, and feel it. When it is fresh it is good to feel it; the feeling will remain with you the whole day.

Do this for two or three minutes -- if you enjoy it, five minutes. And then for two or three minutes laugh loudly like a madman, but with closed eyes, don't open the eyes. With closed eyes laugh loudly. The energies are there, flowing; the body is awake and alert and vital. The sleep has gone. You are filled, flooded with new energy.

The first thing to be done is laughter, because that sets the trend for the whole day. If you do it, you will feel within two or three days that your mood remains the whole day the mood of laughing, enjoying. Don't be afraid of what others will say, because they may be just waiting for you -- so laugh and help them to laugh.

Remember, the first thing in the day sets the trend, and the last thing in the night also sets the trend. So begin your sleep with a deep relaxation so the whole night becomes samadhi, the whole night becomes a deep meditation -- relaxed. Six, seven, eight hours -- it is a long time. If you live for sixty years, twenty years you will be in your bed. Twenty years is a long time, and if you can change the quality of sleep you need not go to a forest to meditate; twenty years -- enough! No need to go anywhere, no need to do

anything. If you can change your sleep there is no need to go like Mahavira in the forest for twelve years, or like Buddha for six years. Twenty years is a long time, and you are not doing anything in that sleep so meditation is easy, because meditation is more like nondoing than like doing. It is a deep relaxation.

Relax when you go to sleep and laugh when you come out of sleep. That laughter should be the first prayer. Remember that if you can laugh, sooner or later you will come to believe in God. A person who laughs cannot remain an atheist for long, and a person who is sad, whatsoever he may say, cannot be really a believer in God, because sadness shows that he rejects, sadness shows that he is against, sadness shows that he denies, condemns. Laughter shows a deep acceptance, laughter shows a celebration, laughter shows that life is good.

First thing in the morning stretch your body like a cat so you can feel energy, move like a cat, and then laugh, and only then get out of the bed. Then the whole day is going to be different. Then we will be doing three meditations in the day.

In the morning a meditation of four steps, the last really not a step but a jump. The first step: ten minutes of fast chaotic breathing. This breathing is used just like a hammer to hammer your energies, particularly energies which are hidden in the sex center. And you exist right now as a sex center, because your whole energy moves into that center. Your contact with the world is through that center, you are related to the world through that center. And unless energy erupts upwards, flows upwards to other centers which are there, nonfunctioning, you cannot change, you cannot be transformed.

The higher the energy moves, through higher centers you are related to the world. When from the highest center you relate to the world, you have become divine and the whole world is divine; from the lowest center, sex, you are an animal and the whole world is also animal. Darwins and Huxleys and others who have worked hard to prove that man has evolved out of animals are right, their research is right, but they have not studied a buddha; they have studied the ordinary human being. The ordinary human being is related with the animal kingdom. He remains an animal, just a little more sophisticated. Mark Twain writes somewhere that the cauliflower is a cabbage with a college education. That's the only difference between animal and man -- a little more sophisticated animal with a college education, with a culture. But he remains an animal, and because he is educated he becomes more dangerous.

The higher your energy moves, the more new realms of existence will be revealed to you. And if the Upanishads... if Vedantins, Buddha and Jesus and people like them have declared that everyone is divine, they could say so only because they were related to the universe from their highest center. Your energy has to be moved from the sex center to the *sahasrar*, that which is hidden in your head.

This chaotic breathing, the first step, is just to be used as a hammer. It works, it is not a theory; you can do it and you can know it, and you *will* know it.

The second step for ten minutes will be of catharsis. You have to bring out, act out, whatsoever you have been suppressing up to now. Whatsoever you have suppressed has to be thrown out, because only then can you become flowerlike, weightless, and only then can you fly, only then can you rise upwards. All the burden has to be dropped down.

I have heard one story about Hotei, a Zen master. One day he was passing through a village. On his shoulders he always carried a very big bag full of many toys, chocolates and sweets for children. Somebody asked him, "Hotei, we have heard that you are just playing a role, acting. We have heard that you are a Zen master, so why do you go on wasting your time just giving toys to children? And if you are really a Zen master then show us what Zen is." Zen means the real spirit of religion.

Hotei dropped his bag, immediately he dropped his bag. They couldn't follow, so they said, "What do you mean?"

He said, "This is all. If you drop the burden, this is all."

They asked, "Okay, then what is the next step?"

So he put his bag again on his shoulders and started walking. "This is the next step. But now I am not carrying. I know now that the burden is not me. Now the whole burden has become just toys for children and they will enjoy it."

The second step is to drop the bag that you are carrying, and carry it again only when *you* are not carrying it. Then you can carry the whole world; then there is no problem -- you are not identified with it. The second step is to drop the bag. So be Hotei, and drop whatsoever you have been carrying so long. And it is just ugly, whatsoever you are carrying. Sadness, ugliness, hatred, suffering, anger, jealousy -- things

like this you are carrying. And if you have become a big wound it is no surprise, it is what you are carrying. So in the second step you have to throw down whatsoever there is in it.

You will look mad, because madness is there. You have been suppressing it up to now. Your sanity is false, it is just on the surface, not even skin-deep. You can be made insane immediately. Someone hits you and the sanity is gone, someone insults you and the sanity is gone. It is not even skin-deep, it is just there boiling. You are carrying yourself somehow. You are a miracle. How do you go on with so many madnesses within? How do you manage it? In the second step don't manage, just throw it out. Become mad, go mad.

Remember, when you become mad consciously you remain a witness. Madness is beautiful if you are conscious -- you enjoy it. The more you throw it out the less burdened you are, and you feel that your energy is purified. You feel that now you can fly in the sky. Now there are no boundaries to you, you have become weightless. Now the whole gravitation of the earth cannot pull you down to the earth, you have become greater. You can transcend this pull now; this pull works because you carry so much burden. The second step is to go mad consciously. Those who are intelligent will go mad consciously, those who are stupid will go on holding. So don't be stupid; be a man of understanding and try it.

The third step is a Sufi mantra, *hoo*; not w-h-o, just h-o-o -- hoo without meaning. This is just a sound with no meaning at all; it has a significance but no meaning. It is just a technique. This sound hoo goes deepest in you, hits your deepest center, releases energy. Your whole body becomes aflame with a new energy that you have not known because you have never hit it.

You are so afraid of yourself that you never hit your sources of energy, because you don't know what you will do if much energy comes to you, and you are also afraid you may do something wrong if energy comes to you. So people remain consciously weak. If you are afraid of sex you will be afraid of energy, because if energy comes it will start moving in the sex center. Then what to do? So these so-called saints go on starving their bodies just to remain weak; their whole saintliness is nothing but a sort of weakness, a sort of impotence. And an impotent person can never be holy -- because you don't have energy to be holy. If you don't have energy to be unholy, how can you have energy to be holy? The same energy moves from unholiness to holiness.

The third is just a technique, a sound which hits your hidden sources of energy which you are scared to hit. Your whole body will become aflame with new life, new energy, new heat, new electricity, and when your whole body has become vital, every cell of it, only then the jump can be taken, never before it.

Religion is not for weak people. Of course, if you go looking in temples, mosques and churches you will find weak persons there, kneeling down, praying -- just weak. They are there because they are weak and they are in search of some help: somebody to protect them, somebody to give them security, safety.

But I say to you, religion is not for the weak, it is only for the strong, because it is such a jump. It is a total jump from the known to the unknown. The weak cannot take it. They can travel step by step, but they can never take a jump.

And remember, if you travel step by step, gradually, you are never transformed; you are at the most modified. You remain the same. A little refined, modified, a little change here and there, but you remain the same. A little better looking, but all ugliness hidden inside, just colored. Only those who are strong enough, who are erupting with energy, exploding with energy, can take the jump.

And this is the greatest jump and the greatest challenge -- from the known into the unknown. Whatsoever you are you know, and where I am trying to indicate is the unknown. In all these days the abyss will be just near you. Any moment you can jump, but you will have to create energy.

This third step is to create energy, to make a volcano -- and then I will leave it to you. When I see that now you are boiling, exploding, I will say, "Stop." And when I say stop, don't go on doing things. Whatsoever you were doing, stop immediately, go dead, because if you go on doing you will lose energy and the jump will not be possible. When I say stop, stop exactly at that moment. When you hear me say stop after the third step, you stop as you are. Even if the posture is uncomfortable don't change it, don't make it comfortable, because here we are not in search of comfort. And don't deceive, because you are not deceiving anybody except yourself.

When I say stop, it is meaningful that I am saying it at that particular moment. It is when I feel that now you have worked up, you have created the energy; now the right peak has been reached. When I say stop, stop immediately. Become a statue, a stone, a rock -- no movement. Don't allow the energy to be expressed in any way, so the energy becomes integrated within and it comes with such a force that you can take the jump. The jump will happen by itself; you just create the energy. When I say stop, you stop.

The fourth step is a jump. You remain silent, just like a rock. In that moment of silence and stoppage,

energy will be there -- so much you cannot hold it; it will have to explode. And it will move from the sex center upwards. As it moves upwards you will feel a transformation, a change. You are not the same; moment to moment something else is coming into being. When this energy touches the head center, the last center, sahasrar... Hindus have said it is as if a lotus of one thousand petals has opened suddenly. You are filled with benediction, bliss, beatitude. This for the morning.

In the afternoon from four to five we will be doing kirtan -- singing and dancing. Twenty minutes dancing, singing; twenty minutes silence, waiting; then twenty minutes expressing your joy, your happiness -- celebration. For the first twenty minutes you have to do it so much, so deeply, so totally, that your whole bodymind is exhausted. It has to be exhausted. So don't save yourself, don't try not to get tired. That is the whole point: you have to be tired, so tired that the body and the mind, the old pattern, simply drops through tiredness, exhausted. So get exhausted. Go mad fast!

For twenty minutes you have to exhaust all your energies so the pattern cannot hold, and then you drop into relaxation. For those twenty minutes, if you are really exhausted you will feel some unknown source has become open to you, as if some unknown ocean is dropping into you. You will be filled with new life, and then celebration becomes possible. Then celebrate it, then dance and go mad, but remain constantly alert and watch whatsoever is happening.

In the morning, evening and night we will be doing group meditations; these are group meditations. One meditation is for you to do individually. From four to five we will do kirtan -- singing and dancing. From three to four you move alone. Don't go with anybody, just move alone. Go under a tree, near a rock, or anywhere. If you cannot find any place then just sit outside your room, but be under the sky, don't do it in the room. This is to be done individually, and everyone has to do it; don't try to escape it.

Move to a tree, sit, look at the sky. Don't look at anything in particular, just look vacantly with empty eyes so that the whole sky can be in contact. When you look at something you are narrowed. Then you are focused, then your eyes can take in only one thing; they are exclusive. Just look vacantly so the whole sky becomes available to your eyes. Looking at the sky, for twenty minutes start talking gibberish, just nonsense. Because the sky cannot understand your language, don't use your language, it is useless -- the sky cannot understand it. Gibberish....

You may not be aware from where this word gibberish comes. It comes from a Sufi saint whose name was Jabbar, and he used to talk nonsense. He would talk in such a way that nobody would be able to understand what he was saying. So because it started with Jabbar, people started calling it gibberish. The English word gibberish comes from the Sufi mystic Jabbar.

So become Jabbar: talk gibberish, nonsense, sounds, gestures, to the sky, not to anybody else. You are talking to the sky. There is a Christian sect who call this type of meditation glossolalia -- talking in tongues. And as far as I know, in the whole of Christianity only that sect knows something. Whatsoever comes in the mind, say it: sometimes just sounds, sometimes animal sounds, sometimes screaming, howling, yelling, whatsoever. And don't try to create any sense, because that will be nonsense -- creating sense with the sky. You are not talking to any human being; you are talking to the vast sky which cannot understand any language and which can understand anything.

Language will not be helpful. Why? -- because if you go on with the pattern of language you never transcend your mind. When you talk with the sky without meaningful communication the mind simply drops; it has no use, it cannot continue. The mind will try to say to you, "What nonsense are you doing? Are you mad?" Don't listen to it. Just tell it, "You wait, and let me do whatsoever I am doing." Enjoy it.

For twenty minutes go completely Jabbar-like, gibberish, and then for twenty minutes silently relax. Go on looking at the sky if you feel like it, or if you don't feel like it, close your eyes and look to the inner sky. After these twenty minutes of nonsense you will feel so silent, so skylike, such a vast space within you, that you cannot imagine what can happen out of it.

But go alone, because if someone is there your mind will start playing tricks. If someone is there you would like to create some sense of whatsoever you are doing, because everybody is such an exhibitionist. Or you may create some nonsense just to impress others that you are creating nonsense. That is not the point. You have to be authentic about it. It is not for somebody else, it is for the sky.

And you cannot deceive the sky. The sky has known millions and millions and millions like you. You also for millions and millions of lives the sky has known. We all come out of it and we all go back into it. Be in contact with space. If you can be in contact with space a space is created within you, and when these two spaces meet there is ecstasy. This is to be done individually, then kirtan in the group.

In the night we will have a third meditation, a group meditation. You have to stare at me -- it is a *tratak*.

I will be standing here; you have to stare at me without blinking. The eyes will get tired, tears will start rolling down -- let them. Go on staring at me so that I can meet you, you can meet me. Just by talking meeting cannot take place. I talk only to persuade you into something else which cannot be given through talk. So talk is just a seduction for something else, for something else which cannot be communicated through words.

That's why this meditation is the last in the night. The whole day I prepare you. I prepare you to go more and more mad, so by the time night comes you are already insane and you can do something which the mind would not have allowed you to do -- stare at me with nonblinking eyes. Why nonblinking eyes? When you blink, mind changes. You may not be aware that your blinking depends on the mind. When you are really interested in something blinking stops. That's why your eyes get tired in a film.

Watching a film, the film is not destructive to the eyes, but your eyes stop blinking. You are so interested you forget blinking. You go on staring, that's why your eyes get tired. And staring at a film is dangerous because you are staring at something which belongs to the lowest of the centers. So if you go to see a movie, if at all you go, continuously blink. Be less concerned with seeing and more concerned with blinking, so you are not hypnotized and the film cannot provoke your lowest center. All films are hitting at the sex center, that's their appeal.

In this third method in the night, you have to stare at me. I want to hit at your sahasrar, the peak, the last, the highest center. Unblinking will be needed as it is needed for the lowest center. Unblinking you look at me: the mind stops. Then a flow starts; then you and I are not two, a bridge is there. I can move in you, you can move in me -- a deep communion is possible.

You will be standing while doing this, and you have to go on jumping with your hands raised so that you forget the feeling of the body and you become energy -- jumping, moving, dynamic. As you are, your body has become static. With static energy communication is not possible; only with a moving energy, a jumping energy, is contact possible. When energy is static it becomes like ice -- dead, frozen. When energy is moving the ice melts, it becomes a river, flowing. And if you go on moving, a moment comes when your energy is not even like water; it becomes like vapor -- invisible, rising upwards.

Remember, ice is static, cannot move; water is moving, dynamic, but can only move downwards; vapor is invisible, moving, but can only move upwards. These are the three states of your energy also. Every energy can have three states: the solid, the liquid, the vaporous.

You have to go on jumping with raised hands so you become a movement. Everybody will be jumping, and soon static energies will mingle with each other, they will become a dance. And you will be constantly, simultaneously, using the mantra hoo, so you are hitting your energy deep. Your energy starts moving upwards; your body has become flexible, liquid, vaporous, jumping, a dance; and constantly your eyes are static towards me, staring towards me, fixed towards me, and I can work on your highest center.

The whole situation is created: your energy moving, hoo constantly hitting at the source -- the lowest source of energy -- forcing it to move upwards, you jumping, your eyes staring, mind in a stop, and me constantly working on your sahasrar.

I will be moving my hands just to give you hints. When I move my hands like this you have to go completely mad and become dynamic; just a dance, the dancer is lost. And sometimes, as I move my hands upwards, you have to bring more and more energy to movement. You don't know how much energy you have got; you are holding it. Don't be a miser, allow it. Let it flow, let your totality come into it.

Then there will be some moments when I will put my palms downwards. When I put my palms downwards that shows that now you are in such a vaporous state that a contact can be made. Now I can come to you, now I can touch your sahasrar. So when I put my palms downwards you have to bring all energy, whatsoever there is, to become the dance, the jump, the hoo. Bring your total energy in that moment, because in that moment a contact is possible, a *shaktipat* is possible.

And you will feel... if you really move with me you will feel the lotus in the head flowering. You will feel the silence that comes through it, the bliss that comes through it. You will feel the perfume that happens within through its flowering. Once this flower starts flowering you can never be the same again. Now you are on the path, now nothing can stop you. Now you can move alone, no master is needed.

A master is needed only up to that point when your budlike sahasrar opens. Once the master has helped you to open it, once the petals have started opening, you can be alone. Now no one is needed, now you have gone beyond all possibilities of falling. You can rise and only rise now, there is no possibility of any fall. You have come to the point which is called by Buddha the point of no return. Only up to that point is a master needed.

These will be the meditations that we will follow. I thought it would be good if I told you about everything so there would be no need again to talk about them.
Now the first sutra. It is an invocation.

> AUM, MAY MY SPEECH BE ROOTED IN MY MIND, AND MY MIND ROOTED IN MY SPEECH. O SELF-ILLUMINED BRAHMAN, BE MANIFEST UNTO ME. SPEECH AND MIND FORM THE BASIS OF MY KNOWLEDGE, SO PLEASE DO NOT UNDO MY PURSUIT OF KNOWLEDGE. DAY AND NIGHT I SPEND IN THIS PURSUIT. I SHALL SPEAK THE LAW; I SHALL SPEAK THE TRUTH. MAY BRAHMAN PROTECT ME; MAY HE PROTECT THE SPEAKER, PROTECT THE SPEAKER. AUM, SHANTI, SHANTI, SHANTI.

We are not alone, and no one is an island. Existence is one. So when you are seeking you need the help of the whole. Just the attitude of asking for the help becomes the help; just the attitude to invoke, to call the whole, the center of the whole existence to help you, becomes the help. There is no one to give you help, there is no person.

Whenever the Upanishads invoke, they are not invoking any personal god -- there is none. Then to whom is their invocation addressed? It is not addressed to anyone; really it is not addressed at all. Then why call it an invocation? Then why start with it? There is something totally different.

Upanishadic *rishis* feel and know that every ego exists in conflict, struggle. You exist as your ego because you go on fighting. The more you fight, the more you are; the more you are in conflict and struggle, the more the ego is strengthened. This effort to know the ultimate cannot be ego-based. It can only be an egoless effort.

This invocation is just for the seeker, for the rishi himself. It is an effort to drop the struggle, the conflict, the violent resistance which we are having every moment with existence. This invocation is just to say, "I will not swim in the river; now I will flow, float. I will not fight with the river of existence, I will just allow the river to take me wherever it leads." This is a surrender, and this surrender is very very significant.

Unless you surrender there is no possibility -- because you are the disease. The very concept that "I am" is the problem. Every 'I' is false, because I cannot exist without existence. If I cannot exist without existence, what is the meaning of calling myself 'I'?

The Upanishads say, "If God is there, only he can call himself 'I', nobody else." But he has never called himself, he has not asserted anything. There is no one to whom to assert. There is no thou, so how can he say 'I'? He *is* only. This invocation is just to say, "I am not struggling against you, I'm ready to flow with you. I will become the river."

Aum. That's why no name -- Allah, Ram, Yahweh -- no name has been used, just aum. The Upanishads say that aum is the very structure of this existence. When you are totally silent and the mind has dissolved and the thoughts disappeared, when the ego has ceased, then you hear the sound of aum -- it is a soundless sound. No one is creating it, it is there. It is the very existential sound; it is how existence happens to be -- just a humming sound of existence. Existence is there, alive -- that aliveness creates a sound; or, to that aliveness a sound happens. That sound is not created by anybody; it is uncreated, *anahat*.

If you have heard about Zen masters... they go on telling their disciples to go and meditate, meditate on the sound of one hand clapping. We can create a sound by clapping *two* hands. Zen masters say to their disciples, "Go and find out that sound which comes out of only one hand: the clapping of one hand, not with anything else."

We know this is absurd. A sound can come only with conflict, with two things clashing. Two hands can create sound, not one hand. Zen masters also know that, but still they have been giving this meditation for centuries. From Buddha up to now, Zen masters go on giving it. They know, their disciples know, that this is absurd. Then what is the significance? One has to watch, meditate, and move towards a sound which is already there, which is not created. That is the meaning of the sound of one hand.

I have heard a story. A small boy, just ten or twelve years of age, lived in a Zen monastery. Every day he would see many seekers coming to the master to ask for help, methods, techniques, guidance. He also became attracted, so one day he also came in the morning in the same way a seeker comes to a Zen master. With deep reverence he bowed down seven times. The master started laughing: "What has happened to this boy?"

And then he sat in the way seekers should sit before a Zen master. Then he waited, as seekers should wait, for the master to ask, "Why have you come?"

The master asked, "Toyo" -- Toyo was the name of the boy -- "why have you come?"

So Toyo bowed down and said, "Master, I have come in search of truth. What shall I do? How should I practice?"

The master knew that this boy was simply imitating, because everybody he heard came and asked the same questions, so just jokingly the master said, "Toyo, you go and meditate. Two hands clapping can create a sound. What is the sound of one hand clapping?"

Toyo bowed down seven times again, went back to his room, started meditating. He heard a geisha girl singing, so he said, "Right, this is the thing." He came immediately, bowed down.

The master was laughing. He said, "Did you meditate, Toyo?"

He said, "Yes sir, and I have found it: it is like a geisha girl singing."

The master said, "No, this is wrong. Go again, meditate."

So he went again, meditated for three days. Then he heard the sound of water dripping, so he said, "Right now, this is the thing -- I have got it." He came again, the master asked... he said, "The sound of the water dripping."

The master said, "Toyo, that too is not it. You go and meditate."

So he meditated for three months. Then he heard locusts in the trees, so he said, "Yes, I have got it." He came again.

The master said, "No, this too is not right."

And so on and on. One year passed. Then for one year continuously he was not seen. The master became anxious: "What happened to the boy? He has not come." So he went to find him. He was sitting under a tree, silent, his body vibrating to some unknown sound; his body dancing, a very gentle dance, as if just moving with the breeze.

The master didn't like to disturb the boy, so he sat there waiting. Hours and hours passed. When the sun was setting and it was evening, the master said, "Toyo?"

The boy opened his eyes and he said, "This is it."

The master said, "Yes, you have got it!"

This aum is that sound. When all sounds disappear from the mind, then you hear a sound. The Upanishads have made that sound the symbol of the whole, because whenever the whole happens to the part, it happens in that music of aum, in that harmony of aum.

AUM, MAY MY SPEECH BE ROOTED IN MY MIND, AND MY MIND ROOTED IN MY SPEECH.

The master is saying, "O ultimate, the whole, the total, aum, help me so that my speech is rooted in my mind." A master should not speak of anything that is not deeply rooted in his mind, in his experience; that which he has not known he should not speak of. He should only speak of that which he has known, for which he can stand the witness, for which he can say, "I am the witness" -- only that.

MAY MY SPEECH BE ROOTED IN MY MIND -- in my experience. Mind is your experience, the way you have experienced the world, the existence. The master says: MAY MY SPEECH BE ROOTED IN MY MIND, AND MY MIND ROOTED IN MY SPEECH. And whatsoever I say, I should not only say it, I must flow through it. Not only should my words relate, through my words I must move; my consciousness must use words as vehicles.

Ordinarily we use words without moving with them, even such beautiful words as love. We go on saying to people, "I love you," not meaning it at all. You may not even be aware of what you are saying. If you were aware, you would be very guarded. How can you say such a sacred word, love, so easily? You go on saying, "I love my car, I love my dog, I love my wife." You can love anything -- even chocolate, ice cream. Your love is not rooted anywhere, you are not moving in it. How can a man love ice cream? And if you can love ice cream, then whenever you say, "I love," it is not reliable. Then don't say "I love" to any person, because no person would like to become like ice cream or chocolate.

But we go on using words not to express something, but on the contrary, to hide something. Just watch: when you say to someone, "I love you," you may be just hiding hate. It was so bubbling you were afraid the other may come to know it; immediately you have to hide it. You say, "I love you." This must be some type of screen, some form of hiding, suppression.

The master says:

AUM, MAY MY SPEECH BE ROOTED IN MY MIND, AND MY MIND ROOTED IN MY SPEECH.

Whatsoever I say, I must move in it, otherwise I should not say it. And whatsoever is said must be my

experience, I should not say it on anybody else's authority. The Vedas say, The Bible says, the Koran says -- they may be saying, but that's useless unless I know. They cannot be authorities; only my own experience can be the authority. If I know, they can be witnesses to my knowledge. Then I can say, "The Koran also says this." But the Koran is not right because it is the Koran; it is right because it is my experience, and the Koran supports it. I remain, my own experience remains, the center.

O SELF-ILLUMINED BRAHMAN, BE MANIFEST UNTO ME.
Very paradoxical....

O SELF-ILLUMINED BRAHMAN, BE MANIFEST UNTO ME.

Brahman is self-illumined, he doesn't need any other source of illumination. We are here; if the light is put off we cannot see each other. We are not self-illumined, the light is needed. If light is not there we are in darkness. But Brahman, the total, is self-illumined -- no other light is needed.
The rishi says:

O SELF-ILLUMINED BRAHMAN, BE MANIFEST UNTO ME.

And then he says, "You are self-illumined; no light is needed to know you. You are self-evident; no proof is needed to prove you. Still, I am ignorant, my eyes are closed, I am finite. Because of my finiteness, because of my eyes, I cannot see you who are self-illumined. Be manifest unto me." This must be the attitude -- a humble, receptive attitude.

SPEECH AND MIND FORM THE BASIS OF MY KNOWLEDGE, SO PLEASE DO NOT UNDO MY PURSUIT OF KNOWLEDGE. DAY AND NIGHT I SPEND IN THIS PURSUIT.

The rishi says, "Mind, thinking, are my means and methods, so don't undo my pursuit of knowledge. I don't have anything else; I have only the mind." And the rishi knows that the mind cannot be the right source of knowing the Brahman, but that is the only source you have. You can know the ultimate only when the mind is no more. But right now you have just the mind and nothing else.

So the rishi says, "Help me. I have nothing else, only this mind. And I know well that this mind cannot lead to you, but that's all I have got. So help me, and don't undo my efforts. Just because through mind you cannot be known, don't undo my efforts. My mind will lead me to a point where it itself becomes the no-mind. But wait and don't undo my efforts."

It is just like a child who says, "I have got legs to walk, but they are weak, unaccustomed -- I have never walked before. I have only got these small, weak, unadjusted, yet-to-be-adjusted legs, and I have to walk with them. Don't undo my efforts. A moment will come when this weakness will disappear, so be patient with me."

That's what the rishi is saying to the universe: "Be patient with me. I may commit many errors, mistakes. I may move on a wrong path, but be patient with me."

I SHALL SPEAK THE LAW; I SHALL SPEAK THE TRUTH. MAY BRAHMAN PROTECT ME; MAY HE PROTECT THE SPEAKER. AUM, SHANTI, SHANTI, SHANTI.

Before the rishi starts his discourse, the Upanishad we will be discussing in these days, he says, "I shall only speak the law. I will not speak any creed, any theory. I will not talk about any doctrine. I will talk only about the law, that which is."

There are temptations to create theories, there are temptations to create systems. And it always happens that whenever a man finds a fragment of truth, immediately around that fragment he creates a system. The whole system is speculation.

This Upanishadic seer says, "I shall only speak the law, whatsoever it is, and I will not add anything to it. I shall only speak the truth. Whatsoever the consequence, whatsoever the result, wheresoever it leads, I will only speak the truth. But I am weak, so protect me, O Brahman."

MAY HE PROTECT THE SPEAKER... MAY HE PROTECT THE SPEAKER

Twice he repeats -- the fear is there. Whenever one starts speaking, the fear is there that mind may tempt, mind may add something, distort the truth or create something which is untrue, or substitute something which is not there.

When one English poet, Coleridge, died, he left thousands of poems incomplete. Just before he died somebody asked him, "Why have you not completed them?" A few poems were missing only one line, so they said, "Why don't you complete them? -- they will become masterpieces. Just because of one line.... Why can't you add one line to them?"

Coleridge is reported to have said, "I cannot do that. I have taken a vow that I will not add anything. These lines have descended to me, I have not done anything. In a moment of ecstasy they have been revealed to me; I have noted them down. I am simply a vehicle, not the creator; a medium, an adjunct -- so I have noted down. The last line has not come yet and I am waiting, I cannot do anything. If it comes it comes, if it doesn't come, nothing can be done. I am helpless."

This is the attitude of the right seeker -- he will not add anything, because a fragment of truth will become a lie if you add something to complete it. And the whole truth is not known, and cannot be known. Only fragments are known. The whole cannot be known. The whole is so vast; only glimpses are known. So the mind is tempted to create a system; the system becomes false. Hegel, Kant, Plato, Aristotle -- they all had a few fragments of truth, but they destroyed them because they created vast edifices around them. And the fragrance is lost, you cannot find where it is.

These Upanishadic seers are different, their attitude absolutely different. They have not systematized whatsoever they have asserted. The Upanishads are unsystematized fragments, just fragments -- no system, no logic, no reason. Whatsoever is revealed, they have noted it down. So the master says:

I SHALL SPEAK ONLY THE LAW; I SHALL SPEAK ONLY THE TRUTH. MAY BRAHMAN PROTECT ME...
THE SPEAKER... MAY BRAHMAN PROTECT THE SPEAKER.
AUM, SHANTI, SHANTI, SHANTI.
Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #2
Chapter title: Attaining Real Eyes

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THE SAGE SANKRITI ONCE VISITED ADITYALOK, THE ABODE OF THE SUN GOD,
AND BOWING TO HIM HE WORSHIPPED HIM WITH WHAT IS KNOWN AS
CHAKSHUSMATI VIDYA.
AUM, SALUTATION TO THE SUN GOD WHO ILLUMINES THE ORGAN OF VISION!
SALUTATION TO THE SUN WHO IS A GREAT WARRIOR!
SALUTATION TO THE SUN WHO REPRESENTS THE THREE CONDITIONINGS:
TAMAS, RAJAS AND SATTVA (DARK, RED AND WHITE)!
O LORD, FROM UNTRUTH LEAD ME TO TRUTH, FROM DARKNESS LEAD ME TO LIGHT,
AND FROM DEATH LEAD ME TO THE ETERNAL. SALUTATION TO THE SUN,
THE SON OF ADITI, WHO IS THE LIGHT IN OUR EYES.
AND WE DEDICATE ALL THAT WE HAVE TO THE SUN WHO RULES THE UNIVERSE.
MUCH PLEASED WITH BEING WORSHIPPED WITH CHAKSHUSMATI VIDYA,
THE SUN GOD SAID:
A BRAHMIN WHO RECITES THIS VIDYA -- KNOWLEDGE -- EVERY DAY WILL NOT SUFFER FROM EYE
DISEASES, NOR WILL ANYONE IN HIS FAMILY EVER BE STRUCK BLIND.

THE POWER OF THIS VIDYA IS OBTAINED IF IT IS TAUGHT TO EIGHT BRAHMINS, AND KNOWING IT ONE ACHIEVES GREATNESS.

Man is blind. He cannot see that which is. We have eyes, but we can see through them only that which is illusory. Only the appearance is seen, not the real -- the real is missed. That's why those who have known have called man blind.

Jesus goes on saying to his disciples, "If you have eyes, look; if you have ears, then listen." Of course, his disciples were not blind, nor were they deaf. They were as with eyes as we are, they had all the senses we have got. Then he must be referring to some other eyes, to some other senses.

These eyes which can look only outwards, which can only look into the without, are blind unless they also become capable of seeing within. If you cannot see yourself you are blind, and one who cannot see himself, what else can he see? And whatsoever he sees, whatsoever his knowledge, it remains based on a deep blindness. Unless you become self-seeing, unless you turn within, unless you can have a look at the reality that you are, whatsoever you encounter in the world is going to be just the appearance. The same will be the proportion: the more you penetrate within the more you can penetrate without, because reality is one.

If you are not acquainted with yourself, all your acquaintance, all your knowledge is just false. Without self-knowledge there is no possibility of any knowledge. You can go on knowing and knowing; you can go on collecting more and more information, but that information will remain information -- dead, borrowed. It will never become a knowing eye.

How to attain those eyes which can penetrate the illusory and can encounter the real? This is going to be the base of this whole Upanishad. In the old days it was called *chakshusmati vidya*, the wisdom through which eyes are attained. But the first thing to be constantly remembered is that as we are, we are blind; as we are, we are dead; as we are, we are illusory, the stuff dreams are made of.

Why cannot our eyes see the real? They are so much filled with dreams, so much filled with thoughts, that whatsoever you see, you are not seeing that which is; you project your ideas, your thoughts, your dreams upon it. The whole world becomes just a projection screen, and you go on projecting things. Whatsoever you see outside, you have put it there. You live in a man-created world, and everyone lives in his own world. That world consists of his own projections.

Unless your eyes are completely vacant, unless there is no content within your eyes, no thoughts, no clouds; unless you become mirrorlike, pure, innocent, contentless, you cannot encounter the real. The real can be seen only through naked, empty eyes; it cannot be seen through filled eyes.

This is all the art or the science of meditation consists of: how to make your eyes mirrorlike, nonprojecting -- just looking at that which is, not creating it, not imagining it, not adding anything to it... just encountering it as it is. You never see things as they are, you always see through your mind; you color them.

A girl looks beautiful to you or a man looks beautiful. The same man or the same woman was not beautiful a day before, and the same man or the same woman may not be beautiful again. So what happened? How does a person suddenly become beautiful? And your whole logic is illogical. You say, "l love this person because this person is beautiful." The contrary is the case: this person becomes beautiful because you love. The beauty is not the cause but a side-effect.

When you are in love with someone the person becomes beautiful. To others that same person may not be beautiful, and to others the same person may even be ugly. To you also the same person was not beautiful before, and later on the same person can become ugly -- to you also. But at this moment, in this mood of love, you project something on the person. You project your dreams, the person becomes just a screen. The whole beauty is put there by you. It is you who create the beautiful face, the beautiful face is your interpretation. It is not the real, because the reality is neither ugly nor beautiful.

If man disappears from this earth what will happen? Will the hills be beautiful, the flowers beautiful, the thorns ugly? -- what will happen? With the disappearance of man, beauty and ugliness will disappear. The earth will be there as it is. The sun will rise and the moon will be there in the night, and the sky will be filled every day with stars. Flowers will flower, trees will bloom, the hills will be as they are. Everything will be as it is, but there will be no beauty and no ugliness.

With the disappearance of man all his interpretations disappear. The reality is neither beautiful nor ugly -- it is there. You interpret it according to yourself. That's why a certain thing can be beautiful in China and may not be beautiful in India. A certain type of face is beautiful in Africa, it may not be beautiful in England.

When for the first time Christian missionaries came to Africa, they were in a great difficulty. The Bible was to be translated, and God is always depicted as white and the Devil as black. So it was a problem -- how to tell the black people that the Devil is black and God is white? They could conceive of God as black and the Devil as white. And that was natural, they had always depicted their God as black; their Devil had always been white. You may not be aware of what the Christian missionaries had to do. In African translations of The Bible, God is depicted as black and the Devil as white; otherwise there could be no communication, no possibility of any meeting.

We conceive of things through our mind; that mind goes on interpreting. But we can understand about beauty and ugliness -- what about other interpretations? If man disappears there will be no good and evil in the world, nothing will be moral and nothing will be immoral. All our morality, all our judgment is through conceptions.

A lion jumping on an animal and eating it, tearing it -- is he bad or good? Is he evil? If we interpret then it looks very evil, violent. But the lion is not doing anything, he is simply eating. He is not aware of anything -- of what is good and what is bad. And he is not doing anything bad; he is taking his lunch, as you take your lunch. If man disappears, then there is nothing good and nothing bad.

And the same happens to the sage. When a man becomes enlightened the man has disappeared from him with all the interpretations, judgments. He has become pure, as if he is no more. The mind has been dropped. He is conscious, fully conscious, but with no contents to project. He looks at the world as it is, without any interpretation. And for the first time he comes to know reality.

Man cannot know the real because man goes on projecting his ideology; and all ideologies are home-made, the existence doesn't support them, you create them. That's why it is said again and again, all over the world -- Eckhart says it in the West, Boehme says it in the West, Rinzai says it in Japan, Lin Chi says it in China, Buddha says it in India -- all over the world, wherever a mirrorlike mind has appeared, it has said that nothing is bad and nothing is good. There is no evil and no God -- existence is one. And if you can accept this existence without any interpretation, for the first time you are creating a way which can lead to the truth.

You cannot carry your mind to the truth. If you carry your mind, whatsoever you come to know will not be the truth. You may encounter the truth but you will not know it, because the moment you see something you have interpreted. You pass through a garden and you see roseflowers. You have not seen them and immediately the mind says, "Beautiful." The flowers have disappeared, your concept has come in. You have projected, you have judged. Jesus says, "Judge ye not." Don't judge.

I have heard about one Mohammedan Sufi mystic. He used to sell small things in the village, and the people of that village became aware that he had no judgment. So they would take the things and give him false coins. He would accept them, because he would never say, "This is wrong and this is right." Sometimes they would take things from him and they would say, "We have paid," and he would not say, "You have not paid." He would say, "Okay." He would thank them.

Then from other villages also people started coming. This man was very good; you could take anything from his shop, you need not pay, or you could pay in false coins, and he accepted everything!

Then death came near to this old man. These were his last words: he looked at the sky and said, "Allah, God, I have been accepting all kinds of coins, false ones also. I am also a false coin -- don't judge me. I have not judged your people, please don't judge me." And it is said that how can God judge such a person?

Jesus says, "Judge ye not, so ye may not be judged."

If judgment disappears, you have become innocent. If you don't divide things into good and bad, ugly and beautiful, acceptable and nonacceptable; if you don't divide things, if you look at reality without any division, your eyes will come into existence for the first time. This is chakshusmati vidya, the signs of gaining eyes.

If you divide you will remain blind, if you judge you will remain blind, if you say this is bad and this is good, you will persist in your blindness... because existence knows nothing. There is nothing good and nothing bad -- existence accepts everything. And when you also accept everything you have become existence-like. You have become one with it.

So remember, morality is not religion. Rather, on the contrary, morality is one of the hindrances in gaining religion, just like immorality. Morality, immorality -- both are hindrances. When you transcend both you have transcended the mind, the dual, the dualistic attitude. Then the sage and the sinner have become

one. Then you remain in your self, you don't move to judge. And when you don't judge, your mind cannot project: the mind projects through judgment.

You may have heard this story, so famous, but Christianity goes on missing the meaning of it. In a village a crowd came to Jesus, and they had brought a woman who had sinned in the eyes of the crowd. So they said to Jesus, "This woman is a sinner, and she has confessed. So what should we do now? It is written in the old scriptures that she should be killed by throwing stones at her, she should be stoned to death. What do you say? What should we do?"

They were trying to put Jesus in a dilemma, because if he said not to kill her... as it was expected he should say, because he was saying, "Love. And if someone strikes you on one cheek, give him the other cheek; if someone forces you to carry his burden for one mile, go two miles with him; if someone snatches your coat, give him your shirt also." This man could not say, "Kill, murder, stone this woman to death." And if he said, "No, don't kill her," then they could say, "You are against the scriptures, so you cannot be a prophet. You don't belong to us. You are a destroyer."

But Jesus escaped their dilemma -- because the dilemma exists only for the obsessed mind. When there is no mind dilemma disappears, because dilemma consists of division. You divide things in two, in opposites, and then there is the question, What to choose, how to choose? Then the problem arises. But if there is no mind, there is no question of choice -- a choicelessness has happened.

So Jesus said, "It is right, it is written in the scriptures to stone this woman to death. It is okay. Bring the stones and kill this woman -- but only that man is allowed to stone this woman who has himself not committed sin in his actions, or in his mind."

Then those who were leading the crowd started dispersing, because there was none who had not committed adultery in act or in mind. And there is no difference whether you commit it in action or you commit it in the mind, it is the same for the consciousness. There is no difference. Whether you think of killing a person or you actually kill, there is no difference, because you have killed inwardly when you have thought. If, just in your mind, you want to rape a woman, you have raped. Your whole being has done it. Whether it has become actual in the world of events or not, that is irrelevant, that is secondary. As far as you are concerned the sin has been committed.

Nobody could throw a stone at that woman. The crowd disappeared, only the woman was left. So the woman said to Jesus, "But I have committed... I have done a wrong. I am immoral. So whether the crowd is going to stone me to death or not, you can punish me. I confess."

Jesus said, "Who am I to judge? It is between you and your God, you and the ultimate, you and the all -- who am I to judge? It is something between you and existence. Where do I come in?"

This is the mind of the sage, the no-mind of the sage. He cannot divide, so he cannot judge; he cannot say this is good and this is bad. Only this type of consciousness can attain eyes -- eyes that can see penetrate into the real.

Now we will enter the sutra.

> THE SAGE SANKRITI ONCE VISITED ADITYALOK, THE ABODE OF THE SUN GOD, AND BOWING TO HIM HE WORSHIPPED HIM WITH WHAT IS KNOWN AS CHAKSHUSMATI VIDYA.AUM, SALUTATION TO THE SUN GOD, WHO ILLUMINES THE ORGAN OF VISION! SALUTATION TO THE SUN WHO IS THE GREAT WARRIOR! SALUTATION TO THE SUN WHO REPRESENTS THE THREE CONDITIONINGS: TAMAS, RAJAS AND SATTVA!

A person is called a sage who has become choiceless; a sage means one who cannot judge. A sage in India is not the same as he is in the West. In the West they have been doing many absurd things. One of them, the peak of foolishness, has been this: the pope gives sainthood to people. It is like a certificate or a degree. The pope has to declare that a certain person has become a sage. The council of bishops has to agree, confirm it. So it's just like a university giving a doctorate -- Ph.D. or D.Litt. or something.

So sometimes this has happened, as it happened with Joan of Arc. She was killed, murdered, burned; and she was burned because of the pope, because of the church. They thought she was against Christianity. Then later on the judgment was changed, later on other popes found that the pope who condemned her was wrong. So later on when she was dead, posthumously she was awarded sainthood, she was made a saint. She became Saint Joan of Arc.

But what to do with the man who had condemned her? What to do with the bishop who was solely

responsible for her burning and murder, who had proposed to the pope that she should be condemned? He was dead, so what was to be done with him? So his bones were taken out of the grave, out of the town, and they were beaten, insulted, thrown to the dogs. Now Joan became a saint by the decree of the pope.

In the East this looks like the peak of foolishness, the climax of foolishness. Nobody can make a man a sage -- nobody, no judge. This is not something like a degree to be given by somebody else; it is an inner achievement, an inner realization. It doesn't depend on anybody else. A sage is a person who has become enlightened. Now he has no choices. For him nothing is bad and nothing is good. He has become natural. He is, just like a tree or like a hill, like a river or like the ocean. He has no mind to say anything, to interpret. He doesn't divide.

It is said of one Zen master, one Zen sage.... He lived in a small hut three or four miles outside a village. One night he found that a thief had entered his hut. He was very much disturbed, because there was nothing in the house, and this thief had traveled for three or four miles in the night and he would have to go back emptyhanded. The sage started weeping and crying. The thief also became concerned. He said, "What has happened? Why are you crying so much? Are you disturbed that I may take something from your hut?"

The sage said, "No, that is not the thing, I am disturbed because there is nothing here. At least you could have been a little more gentlemanly, you could have informed me before; I would have arranged something for you to steal. There is nothing -- what will you think of me? And this is such an honor, that you traveled three or four miles in this night, this cold night, to come to my hut. No one has given such an honor to me before. I am just a beggar and you have made me a king, just by the idea that something can be stolen from me. And there is nothing, so I am crying. So what should I do now? You can take my blanket."

He had only one blanket, otherwise he was naked, just under his blanket he was naked. And the night was very cold. He said to the thief, "Please have some compassion on me and don't say no, because I have nothing else to give to you. Take this blanket, and whenever you again think of visiting, just send a hint. I am poor, but still I will arrange something."

The thief could not understand what was happening, but he saw the man crying and weeping so he took compassion on him; he couldn't say no. He took the blanket and disappeared. And that night this Zen monk wrote a small haiku, in which he said... he was sitting still at his window, the night was cool, cold, the full moon was in the sky, and he says in his haiku:

God
if I could give this moon
to that thief....

This is the mind of a sage, or, the no-mind. With this same sage, again a thief happened to come to his hut. He was writing a letter, so he looked at the thief and said, "For what have you come? What do you want?"

And this sage was so innocent that even the thief couldn't tell a lie. So he said, "Looking at you, so mirrorlike, so innocent like a child, I cannot tell a lie. Should I tell the truth?"
The sage said, "Yes."
He said, "I have come to steal something."

The sage said, "There in that corner I have got a few rupees. You can take them" -- and then he started to write his letter again.

The thief took the money, was trying to go out, and then the sage said, "Stop! When somebody gives you something you should thank him. The money may not be of much help, but thanking a person will go a long way and will be of help to you. So thank me!" The thief thanked him and disappeared into the dark.

Later on the thief was caught, and it was discovered that he had been to this sage's hut also, so the sage was called to the court. The sage said, "Yes, I know this man very well -- but he has never stolen anything from me. I gave him some rupees and he thanked me for them. It is finished, it was nothing wrong. The whole thing is finished, the account is closed. I gave him some money and he thanked me for it. He is not a thief."
This mind, or no-mind, of a sage is the base.

THE SAGE SANKRITI ONCE VISITED ADITYALOK.

This is a parable. *Adityalok* means the abode of the sun or the abode of light, enlightenment. The sun is just a symbol. The sun is not only a lifegiving source, it is a lightgiving source also. So the sun is symbolic. Sankriti, a sage, visited the abode of the sun.

It means that only sages can visit the abode of light. We remain in darkness, we remain in dark nights -- not because there is night all around, but because our eyes are closed. Filled with so many projections, we cannot see the light all around. The light is there, the abode is everywhere. You need not go to visit the sun -- the sun reaches everywhere. To every nook and corner of the earth the sun reaches, but only one who has become a sage can enter into its abode.

THE SAGE SANKRITI ONCE VISITED ADITYALOK, THE ABODE OF THE SUN GOD, AND BOWING TO HIM HE WORSHIPPED HIM WITH WHAT IS KNOWN AS CHAKSHUSMATI VIDYA.

He bowed down to the sun and worshipped him, and this worship was done by the science of attaining real eyes. This is beautiful, because this is the only way you can worship light. The only way to worship light is to attain eyes; the worship is finished. If you can look at the light without any projection, this is the worship. If you project, you have changed the light into darkness. You are behaving like a blind man.

No other worship is needed. There is no need to go and kneel down on the earth and say a prayer to the sun. That is useless. The only worship is to attain those eyes which can see light. So the sage, Sankriti, worshipped the sun, bowing down to him with what is known as chakshusmati vidya. If you attain those eyes which can see the real you have become a worshipper, and only that worship can be accepted by existence, no other.

Your prayers are nothing but demands, your prayers are nothing but childish, foolish demands. They are of no use. You cannot persuade existence to move according to you. But go to the churches, to the temples -- what are people doing there? They think they are worshipping, praying, meditating. They are not doing anything like that. They are just persuading the divine power to follow them, to do whatsoever they desire, to be according to them. They are giving advice. They know more than the divine; they know more what is to be done than the divine knows, so they have come just to give some advice.

They are trying to persuade, but there is no way to persuade the whole, because the whole always knows more than the part. And the whole cannot follow the part, the part has to follow the whole. The whole cannot follow you. And it is good that it doesn't follow you, otherwise you would create a chaos -- you don't know what you are asking.

You may have heard this story. Once it happened that a man was worshipping Shiva. He worshipped and worshipped, prayed and prayed for years. Then Shiva appeared and he said, "You can ask for three blessings, three gifts; three boons can be given to you."

The man had been worshipping for so long that he really had forgotten why he had started. His mind was so constantly changing. The worship had become an obsession. He had forgotten for what, so he said, "Let me think."

Then he asked for one gift. The gift was given. Then he became aware that this wouldn't do; he had asked for something wrong. He was angry with his wife, so he had said, "Kill her!" Immediately she was dead. And this can happen to any husband or any wife. They are fighting, filled with hate. But hate is also not total, there is love also. Mind is divided: you love the person and you hate the same person. It is always fifty-fifty. He asked that the wife should be killed, and the wife was dead; immediately she fell down. The moment she was dead he became aware that he loved her very much, so he said, "Please, revive her again." So the second gift was wasted. Two gifts wasted: first she was killed, second she was revived -- only one was left. Then he said, "Now, give me time enough to think; otherwise I will again make a mistake, and then there is no fourth."

Shiva waited and waited. Years passed and he would come again and again and he would ask, "Now you ask for the third."

The man was so puzzled he couldn't sleep. He became almost insane just thinking about the one wish, because only one was left. He went visiting all the persons he knew who were wise, and they suggested many things, but nothing seemed worthwhile. Then he asked Shiva himself. "You tell me. I am going mad!"

And what Shiva told him is to be remembered. He said, "There can be only one wish, one desire which is worthwhile. Ask for desirelessness, otherwise nothing is worthwhile. Whatsoever you ask, the next moment you will want something else, even just the opposite of the first."

The mind is divided; our prayers are through that divided mind. A sage is a person who has become undivided. He cannot pray; his prayer is not through words, his prayer is through his being. The way he is, is his worship. So when this sage, Sankriti, looked at the sun, the god, the god of light, the very look, the

way he looked, was his worship. The way he was, was his prayer. Those pure eyes, with no dreams, no clouds, no tears, no demands, not asking anything; just simple, innocent, childlike, just looking at the god -- that was the worship.

O LORD, FROM UNTRUTH LEAD ME TO TRUTH.

And when the sun god was happy and was ready to bless him, this was his wish.

O LORD, FROM UNTRUTH LEAD ME TO TRUTH; FROM DARKNESS LEAD ME TO LIGHT; AND FROM DEATH LEAD ME TO THE ETERNAL.

This is what every seeker is asking: From untruth lead me to truth, from darkness lead me to light, and from death to deathlessness. This is all that everyone is seeking.

THE SUN GOD IS HOLY; HE IS WITHOUT PARALLEL. THE SUN GOD HOLDS ALL MANIFESTATIONS, AND IS ADORNED WITH A GARLAND OF CONSTELLATIONS. HE IS ALL FIRE, LUMINOUS LIKE GOLD, EFFULGENT AND HOT. WITH A THOUSAND RAYS AND PRESENTING HIMSELF IN A HUNDRED WAYS, THIS SUN MAKES ITSELF MANIFEST TO ALL CREATURES. SALUTATION TO THE SUN, THE SON OF ADITI, WHO IS THE LIGHT IN OUR EYES. WE DEDICATE ALL THAT WE HAVE TO THE SUN WHO RULES THE UNIVERSE.
MUCH PLEASED WITH BEING WORSHIPPED WITH CHAKSHUSMATI VIDYA THE SUN GOD SAID: A BRAHMIN WHO RECITES THIS VIDYA -- KNOWLEDGE -- EVERY DAY, WILL NOT SUFFER FROM EYE DISEASES, NOR WILL ANYONE IN HIS FAMILY EVER BE STRUCK BLIND. THE POWER OF THIS VIDYA IS OBTAINED IF IT IS TAUGHT TO EIGHT BRAHMINS, AND KNOWING IT ONE ACHIEVES GREATNESS.

Many inner meanings have to be understood. That which is to be said is said through a parable. Don't be much concerned with the parable, don't be much concerned with the words that have been used. Rather be concerned with the significance, the inner meaning.
MUCH PLEASED WITH BEING WORSHIPPED WITH... the science of real eyes....

Existence is pleased with you when you are real. When you are unreal existence is not pleased with you. Not that there is someone who is pleased and unpleased. The way existence behaves is like any natural law, for example gravitation. If you walk in a balanced way gravitation is pleased with you, the gravitation will not be destructive to you. But if you lose balance you will fall down on the earth. You may become crippled for your whole life, you may break your bones. Gravitation is unpleased with you, not pleased with you. But there is nobody deciding -- this is a natural law. If you follow the law you will be happy, if you don't follow the law you will be unhappy.

This is what in the East has been called the law of karma, the law of action. If your action follows the ultimate law, you will be attaining more and more bliss. If you go against it, immediately you will fall into suffering. There is no one like a grand manager deciding everybody's actions, who is doing wrong and who is doing good, and who is to be sent to the heaven and who is to be thrown into hell -- there is no one. With every movement you create your heaven and your hell. If you follow the ultimate law, you are creating heaven for yourself moment to moment. If you go astray, if you go against the law, *you* are creating hell, not the law.

This is just a way of saying that the god was pleased. Why was he pleased? He was pleased because this man, Sankriti, this sage, Sankriti, had the real eyes to look with. He had become pure, innocent. His eyes were vacant of all theories, doctrines, scriptures. He was not projecting anything from his eyes. He was simply absorbing. His eyes were used to look, not to interpret.

MUCH PLEASED WITH BEING WORSHIPPED WITH CHAKSHUSMATI VIDYA, THE SUN GOD SAID: A BRAHMIN WHO RECITES THIS VIDYA EVERY DAY, WILL NOT SUFFER FROM EYE DISEASES.

We are all suffering from eye diseases. This is just symbolic. Not that we use specs -- those eyes are not what is meant. Even a blind man suffers from eye diseases and he has no eyes. These eyes, these visible eyes are not what is meant.

The world that we create around us is created through our eye diseases. We go on looking wrongly, we go on dividing. The universe is one, but our eyes go on dividing. That division is the disease. The existence is just as it is. We go on condemning or appreciating, that is the eye disease. We go on judging. Facts are just facts, there is no way to judge.

One Zen monk, Bokuju, was passing through a street in a village. Somebody came and struck him with a

stick. He fell down, and with him, the stick also. He got up and picked up the stick. The man who had hit him was running away. Bokuju ran after him, calling, "Wait, take your stick with you!" He followed after him and gave him the stick. A crowd had gathered to see what was happening, and somebody asked Bokuju, "That man struck you hard, and you have not said anything!"

Bokuju is reported to have said, "A fact is a fact. He has hit, that's all. It happened that he was the hitter and I was the hit. It is just as if I am passing under a tree, or sitting under a tree, and a branch falls down. What will I do? What can I do?"

But the crowd said, "But a branch is a branch, this is a man. We cannot say anything to the branch, we cannot punish it. We cannot say to the tree that it is bad, because a tree is a tree, it has no mind."

Bokuju said, "This man to me is also just a branch. And if I cannot say anything to the tree, why should I bother to say anything to this man? It happened. I am not going to interpret what has happened. And it has already happened. Why get worried about it? It is finished, over."

This is the mind of a sage -- not choosing, not asking, not saying this should be and this should not be. Whatsoever happens, he accepts it in its totality. This acceptance gives him freedom, this acceptance gives him the capacity to see. These are eye diseases: shoulds, should nots, divisions, judgments, condemnations, appreciations.

A BRAHMIN WHO RECITES THIS VIDYA EVERY DAY....

Recites means lives. Through his whole being the recitation continues, through his whole being he is just a looker, not a judger. His eyes are just working like a mirror, whatsoever comes before them is mirrored. The moment it passes the mirror is again vacant. It does not cling; it does not think about the past, it does not look into the future.

The mirror remains in the present -- whatsoever passes is mirrored. When it has gone the mirror is vacant again, nothing is left. You cannot destroy its mirrorlike innocence. This is the recitation. The whole day, moment to moment, one who lives this vidya, this knowledge, this seeing, will never suffer from eye diseases.

... NOR WILL ANYONE IN HIS FAMILY EVER BE STRUCK BLIND.

By family, the natural family is not meant. When a master is there his disciples are his family, not his sons and daughters. That has been called *kul*, the family. In the East, particularly in India, the house of the master, his ashram, was called *gurukul* -- the family of the master. His disciples were really his descendants.

And if a master lives constantly seeing mirrorlike, his disciples will never be blind; blindness will never strike his family -- those who belong to him in spirit, not in body. Ordinarily those who belong to you in body, they are your family, but for a master his family is those who belong to him in spirit. Those who belong to him in knowing, in discipline, in yoga, in *sadhana*, they are his family. And if a master lives constantly mirrorlike, the disciples are bound to be transformed just by his presence -- even if they don't do anything, even if they just sit by the side of the master.

The word *upanishad* is very meaningful. It means sitting by the side of the master. The word upanishad means just sitting in the presence of the master, not doing anything. It is not a question of doing, it is a question of being -- absorbing the master. That's what is meant in Christianity when Christ said, "Eat me. I will become your food."

When you are near a master who is living this innermost science of being mirrorlike -- mind has ceased, a simple consciousness, a flame -- you can eat him, he can become your blood and bones. Nothing is to be done, you have simply to remain receptive in his presence -- intimate, close, receptive, not fighting it, just open. He will flow, he will become a flow within you. He will come to you, he will fill you to the very deepest center. Just living with the master, not doing anything, just being in his presence, you are eating him. And he wants to be eaten, he wants to become the food.

But the food is very subtle. It is so subtle that if you are a little disturbed, judging, arguing, fighting in the mind, resisting, you will miss it. It is such a subtle music. You should be as if you are absent when you are in the presence of the master; as if you are not -- just a passage so he can travel. He is not going to do it by his will -- there is no will. If you are open he simply travels... that's how it happens. If you are open he simply flows in you.

... NOR WILL ANYONE IN HIS FAMILY EVER BE STRUCK BLIND. THE POWER OF THIS VIDYA IS

OBTAINED IF IT IS TAUGHT TO EIGHT BRAHMINS, AND KNOWING IT ONE ACHIEVES GREATNESS.

This is also to be understood. This is the secret of why a Buddha goes on trying for almost forty years, traveling from one village to another village seeking disciples; why Jesus is ready even to go to the cross; why Mahavira suffers so much -- just to make contacts, to commune whatsoever he has attained.

A responsibility falls on you when you are enlightened, and that responsibility is not a duty enforced from without; it is something that is coming from within. When you become enlightened you have to share it. So it has never been otherwise; a person who has become enlightened, he has to share it. It is not a question of his decision to share or not. He has to share it, the very phenomenon is such that he has to give it to others. He has to find persons who can receive, who can eat him, for whom he can become food.

Buddha came to a village one evening. The whole village gathered, but he was waiting, as if for someone. Then somebody asked, "Why are you waiting? Everybody has come, now start your sermon."

Buddha said, "The one for whom I have come is still absent. I will have to wait. You can hear me but you cannot listen. The person for whom I have come...."

They were very much disturbed, because all the respectable persons were present. All the rich were present; all the good, saintly, religious were present. For whom was he waiting? And then a girl came -- a very ordinary, poor girl. She was coming back from her field. The moment she came, he started. So they asked, "You were waiting for this girl? We were not even aware that she lives in this village."

Buddha is reported to have said, "In this village only she is receptive. For her I have traveled. She does not know much, she is not a scholar, she is not rich in any way. She is not respectable, she belongs to the untouchables, is poor, unknown, but she is receptive, and she has called me. Her receptivity is such that I became aware in the neighboring village that someone was calling me to flow. I have come to this village because of her."

A disciple is one who is ready to receive, who can become like a womb, who is passive, open, vulnerable. And a master is one who is flowing, overflowing, dispersing his last body into the existence. And the best way is to become food for those who are seekers. This is Jesus' sacrament. That is why the last thing he did on this earth was to call his disciples for the Last Supper. That is a symbol: before he leaves they should eat him totally.

THE POWER OF THIS VIDYA IS OBTAINED IF IT IS TAUGHT TO EIGHT BRAHMINS....

But to find eight brahmins is very difficult. Eight brahmins means eight seekers -- seekers of Brahman. It is very difficult; you have to go all around the world, then you can find eight. And even then it is not certain. Jesus had only twelve disciples.

Very few are there who are ready to receive; very few are there who are really in search; very few are there whose effort is authentic. Curious are many, but their curiosity is childlike, childish. They are curious about new things, but not authentically interested, not ready to do something, not ready to be transformed.

So the sun god says that the power of this vidya grows greater if you can share it with at least eight persons. A Buddha becomes more a Buddha, a Jesus becomes more a Christ the more he shares. This is the nature of bliss -- the more you share it the more it grows. If you can share it with the whole existence it becomes the ultimate. But our minds are very miserly, we cannot share.

I have heard, once it happened: one man's wife died in a Buddhist land, somewhere in China. The man called a Buddhist monk to pray for his wife who was dead now and had gone on a new journey -- just to pray to protect her. The monk prayed, meditated, and then he said, "Everything will be good. Don't you worry."

The man asked, "But I heard you saying something like 'for all the beings of the earth.' You never mentioned my wife in particular. You were asking blessings, you were asking bliss for all the beings of the earth, but you were not mentioning my wife in particular. Mention her name in particular!"

The monk said, "It is difficult, because Buddha has said that whenever you ask for something, ask for all. It has to be shared with all. I cannot ask only for your wife. And if I ask only for your wife she will not get it. If I ask for all, only then is there a possibility."

Then the man said, "Okay, but at least make one exception -- just my neighbor. Exclude him! -- and ask for everyone else. But at least make one exception. Exclude him, because I cannot bear this idea that he is also getting blessings of the divine."

This miserliness, this mind of jealousy, hatred, cannot understand how to share. You never share anything. You may give something to somebody, but there is always a hidden bargain. Remember the difference. You can give many gifts to your husband, to your wife, to your friends, but they are deep bargains -- you are expecting something to be returned. That is not sharing.

Sharing means you are never expecting anything in return, you are simply giving. You are not even expecting thankfulness.

It happened with Dozo, one Zen monk. A rich man came to Dozo with ten thousand gold coins. That is very much, a big amount. He was going to make that a gift for the temple where Dozo was the priest. Dozo accepted as if it was nothing. The man became disturbed. He said, "Do you know these are ten thousand gold coins?"

Dozo said, "You have said it so many times, I have heard it so many times. You have said it already too many times -- do you think I am deaf?"

The man was just asking for thanks, only thanks, nothing more. Then he said, "Ten thousand golden coins is a big amount, even to me. I am a very rich man, but that amount is very big."

Dozo said, "What do you want? What are you really asking? Are you asking for some gratitude? Are you asking that I should be thankful to you?"

The man said, "At least that much can be expected."

So Dozo said, "Take your gold coins back. Or, if you want to give them to this temple, you will have to be thankful to me that I accepted."

On the temple it is written even still... it is written that the giver should be thankful; only then is it a sharing. Somebody accepted your gift. This is such a great thing, because he could have rejected. Somebody accepted you through your gift. He could have rejected, there was no necessity to accept it. The giver should be thankful. Then it becomes a sharing, otherwise it is always a bargain. You are expecting something -- something more valuable than you have given.

When someone becomes enlightened he can share, and he will do whatsoever he can just to share it.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #3
Chapter title: With Your Total Heart

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One friend has said that he is a devotee of Sai Baba, and therefore he is reluctant to call anyone else Beloved Master, but he wants my help, guidance. He says:

I FEEL I HAVE SURRENDERED TO SAI BABA, BUT STILL I FEEL THE NECESSITY OF WORKING WITH ANOTHER TEACHER OR GURU. IS THIS POSSIBLE?

The first thing is to remember that the master really does not work. He is there, his presence works, but the presence can work only if you have trust. If you don't have trust, nothing can be done.

So really, if you feel you have surrendered to Sai Baba, what is the need to come to me? If the surrender

has really happened, then asking for another master is futile. I doubt your surrender, your trust, because when trust has happened nothing more is needed. And if something more is needed, trust has not happened; you are still in search. If you cannot trust me, it is impossible to work. Not that I have any conditions, my door is open unconditionally, but it will remain closed to you because you can see it as open only when you have trust.

It is good if you feel an intimate closeness with Sai Baba, or anyone else. It is good. But then don't wander here and there, then don't go to anybody else, because this is impossible. Your trust remains with Sai Baba, then no one else can do anything; it is impossible. But you are not certain. You may be believing that surrender has happened. It has not happened, because then to ask for help from somebody else is just absurd. And if you ask for help, surrender will be needed. The reason is:

I cannot do anything positively.

I am available.

If you trust me then the contact is made.

It is just like this: light is there, but if you are sitting with closed eyes, the light cannot do anything in order for your eyes to open. Not that the light has any conditions for you. It is available, it is already there, it is already giving itself to you, but your eyes are closed. And if you say, "In this room I cannot open my eyes, because I have surrendered my eyes to some other room, to some other light," then here you will have to remain in darkness. Not that light is not available, but you are not receptive.

If you have come here, that shows that you may believe you trust in Sai Baba but you don't trust. You think you have surrendered, but your thinking is wrong, illusory. If you have surrendered then move to Sai Baba, open yourself to him so that he can work; then don't go seeking here and there. I am ready to help, but for that you will have to be receptive. I cannot be aggressive to you, nobody can be. The very work is impossible with such aggression. If you trust me, something becomes possible. Then without any aggression the work starts. If you don't trust, then I can only be violent to you, forcibly I have to open your eyes. That cannot be done. You cannot be forced into nirvana, you can only flow into it.

If you don't trust my river, how can you flow with me? Then deep down you will be struggling; then you will be wasting your time, my time, and it is useless. So be clear about it. It may not only be the case with one man, it may be with many of you. Your heart belongs somewhere else? -- then go there. Be wherever your heart is. If your heart is with me, only then is something possible; otherwise don't waste your time and energy. This has to be understood clearly.

Your trust means that you are open. Your trust means that now you are ready to go into the unknown, into the uncharted. How can you move with me if you don't trust me? And what you call me is insignificant to me, but not to you. Whether you call me Beloved Master or not, it is the same to me, but not the same to you, because your feeling will decide many things. If you cannot call anybody Beloved Master other than Sai Baba, then go to him, because then he is your temple, and only in his presence will you be transformed. And nothing is wrong in it.

But you have come here. That shows that the touch has not happened; you have not moved in deep, close intimacy. The relationship has not happened, the love has not happened. You can go on deceiving yourself. That will not be of much help. So be clear, analyze your own mind. If your heart is here, then there are possibilities. If your heart is not here, then go wherever your heart leads you.

I know you will have to come back, because you have been with Sai Baba, as you have said in this letter, and nothing has happened there. You are here, and I know that now you will move to some other teacher, and there you will say you have been with me and nothing has happened. And you are not here with me! Just physically being here doesn't mean anything.

I know this must have been the case with Sai Baba also. You may have been there physically, as you are here, but it is not a question of physical presence, it is a question of inner opening. Then you may be on another planet and I can work. You are not needed to be here; space doesn't mean anything, nor does time mean anything. You may be on another planet, you may be in another time, but if you are receptive you are here close to me. You may be just here, existing this very moment, but if your heart is not here then there is no possibility of any bridge.

There are many who go on wandering from one master to another. The total result may be simply confusion, because each master works in his own way, he has his own methods, and you go on accumulating information. That information is bound to be contradictory. Then you will get confused, you may even go insane. It is better to stick to one master and give your heart totally to him. If then nothing happens, move. But be finished with that master, don't be in an incomplete relationship. Be finished. Either

you are transformed, or you come to know that this master is not for you. Then the relationship has broken, there is no incompletion. Then you can move to another master with your total heart.

Now you are here and you are thinking of Sai Baba. This division will become a hindrance. First go back to Sai Baba, be finished with him. Either you are transformed, then there is no need to find anyone; or Sai Baba is not your master, it is proved. Then come to me.

And the same applies to my own disciples. If you are here with me, be finished with me. Be totally with me, so that either the mutation happens and then there is no need to find anyone or to go anywhere, or you come to realize, "This man is not for me." Then you can leave me totally, then you can move, then somewhere else.... But being here with me halfheartedly and then moving to someone else halfheartedly will not do. Rather, it may be dangerous. You may become so split, so divided, with so many voices in you, that you may become a crowd. This has already happened to many. They know too much and they have drunk from so many sources that now they cannot decide where they stand, who they are. And they go on adding more confusion.

Patience is needed. If you are totally devoted to one master the thing is bound to happen. And I would say that even if the master is not true, the thing can happen if you are totally devoted. Even if the master is false the happening is possible if you are totally devoted -- because the happening doesn't happen through the master, it happens through total devotion. So even a dead master, or a master who has never been, just the name, will do. The real alchemy, the science of mutation, is within you. The master is at the most just a catalytic agent, nothing more.

Go back to your own master and be with him. And don't try to judge him; you have got no way to judge anybody. All that you can do is give your total heart to him. And what have you got to lose? So why be so afraid? You have got nothing to lose, so why be so untrusting? Give yourself totally. Just this giving totally becomes the base of your transformation. Many times it has happened that a disciple was transformed through a master who was not a master at all. And many times the contrary has also happened: the master was true but the disciple was not transformed. The ultimate thing depends on you, not on me. You are the deciding factor.

So wherever you go, make it a law: go with your total heart. Otherwise you will move with empty hands everywhere. And the more you move, the more you go to this master and that, the more there will be confusion, suffering, and finally you may decide that there exists no one who can transform you. Or, you may come to conclude that there is nothing like transformation, this is all hocus-pocus. And the reason will only be this -- that you were never anywhere with your total heart.

The next question:

BELOVED OSHO,
DOES REASON OR INTELLECT HAVE ANY PLACE AT ALL IN SADHANA?

Only this much: that reason has to show you that reason is useless, reason has to commit suicide -- only this much. One of the greatest Tibetan mystics, Marpa, is reported to have said.... Somebody asked him, "Can't scriptures help?" He said, "They can. They can help you to go beyond scriptures. That is their only use. Read the scriptures, study them; they will help you to understand that scriptures are useless, and the truth cannot be attained through them."

Reason can help you only in this way. Reason out, analyze, argue, and through this whole effort you will come to understand that reason cannot lead you to truth. But this is one of the greatest possibilities. Once you realize this you can drop reason, and when reason is dropped, for the first time you start functioning from a totally different center of your being, and that is the heart. And the heart can trust. Reason can never trust, reason by nature is untrusting. Remember, reason can analyze, but can never synthesize. Reason can cut and divide, but can never create a unity or harmony. Reason is just like scissors, scissors can cut and divide.

It happened once that somebody presented Bayazid, one Sufi saint, with a pair of golden scissors. They were valuable, there were some diamonds on those golden scissors, and the man who was presenting them was very happy that it was a rare, unique gift. But Bayazid said, "Take them back, because my whole being is not to cut, not to analyze, not to divide. Rather, you bring a needle and some thread for me, because synthesis is my goal. I want to join things together, not to cut them apart. Golden or not golden," Bayazid

said, "a needle will do. The scissors may be very valuable but they are not for me."

Reason is scissorlike: it cuts, divides, analyzes. That's why science cannot do without reason. It doubts, that's its basic function. It is good -- for a particular purpose it is good. As far as matter is concerned, as far as the world of the outside is concerned, reason is the method. Science cannot do without reason, because science is analysis, dissection. That's why science finally reached the atom, the ultimate division. And now they have divided even the atom, and they have reached electrons. They will go on dividing.

Science reaches to the atomic, and religion reaches to the divine. Religion goes on joining things together, and the ultimate unity is God. The totality has been taken in. Religion cannot work with reasoning, just as science cannot work with trust. If you are a scientist you have to doubt, doubt is the very base. But in religion, if you doubt you are lost. In religion you have to trust.

These dimensions are diametrically opposite. Science moves in the without, religion moves into the within. They move diametrically opposite, their dimensions are opposite, so obviously religion must be opposite to the scientific approach. Science means reason, doubt; religion means trust, faith. So only one thing can be done by your reason and that is to realize that reason will not be of much help in the world of sadhana, in the world of inner discipline. Then drop it and allow another center of your being, the heart, to function.

When the heart starts functioning you will have a different world around you -- because you create your world. If you are doubting you create a world which is filled with doubt, depression, sadness, darkness. If you work through the heart you create a different world -- of radiancy, of love, of prayer, of joy -- but that is totally different. And you cannot change from one world to another, you will have to change from one center to another. And these centers are within you, the center which doubts and the center which trusts.

When you fall in love, what is the use of reason? How can you use your reason while falling in love? That's why reason says it is a fall: "falling in love." Who created this phraseology, "falling in love"? Why not "rising in love"? Reason has condemned love, reason says it is a fall. And in a way it is, because from the head you fall to the heart. You start functioning from a different center. But how can you use your reason in love? Is there any way to use it? If you use it, you will destroy the whole phenomenon. The first thing reason will say is, "Doubt!" The first thing reason will say is, "Is there anything in existence which you can call love? Is there anything like love? Dissect it." And if you dissect, love disappears.

Love is a unity and a very delicate harmony; it cannot be dissected. It is just like a small child jumping, dancing, enjoying. He is alive. You cut the child, dissect him; you put him on a table, a surgeon's table, and dissect him to find out where life is, what it was that was alive -- you will not find it. Not that it was not there; the way you are trying to find it means you will miss, the very method prohibits. The moment you dissect the child he is dead, the life has disappeared, and by dissecting you will come to death, not to life.

Science ultimately leads to death -- Hiroshima and Nagasaki are not accidental. And if man still follows science for one more century... even one century is too optimistic; these coming twenty-five years.... If man continuously follows science it may prove a global suicide, because dissection cannot lead to life; the ultimate result is bound to be death. And science cannot believe in life, because you cannot find it anywhere, in any laboratory. You dissect, and life disappears. You dissect your beloved, and love disappears. You go to a surgeon and let him dissect your heart, or take x-rays of your heart to find out whether love is there or not. He may find a cancer there, but he cannot find love. Death can be detected, love cannot be detected. There is no way to have any x-ray of love. Death can be detected; if tb is there, if cancer is there, it can be detected, science can find it out.

Go to a library and look at medical encyclopedias to find a definition of health. You will not find it. You will find every disease defined, but you cannot find any definition of health. Science cannot define health, because health cannot be detected. If you go to a doctor he can tell you that you are ill, but he cannot give you a certificate that you are healthy. He can give you a certificate that you are not ill -- that's another matter, negative; he cannot give you a certificate that you are healthy. And there is no definition of what health is.

Science goes on fighting with a method, the very method creates the world of science. Religion doesn't work with that method. Religion works through a different type of methodology -- the heart is the center. And if you can become headless, only then is religion something meaningful for you. If you are too much in the head, religion is not for you. If you are too much in the head, then prayer is very distant, even love is impossible. You can exploit people, you can kill them, but you cannot love them through reason. Or, reason can create such deceptions.

I was just looking at a Peanuts joke-book. Charlie Brown says there, "I love mankind; it is people that I

can't stand." "I love mankind; it is people that I can't stand." The head can love mankind, because there is no one like mankind. You will not find mankind anywhere. Wherever you go you will find people, and the head cannot stand people.

It is easy to love a country, to love humanity, to love the nation, to love Christianity, to love Islam, to love Hinduism. It is very difficult to love a real person, very difficult, because for the real person the heart will be needed. And these concepts, abstract concepts -- humanity, Hinduism, Islam, Christianity, or even God -- the head can work with, there is no problem, because only thinking is implied, no lived experience is needed. You are not asked to get involved in anything where your heart will be required: just concepts, just logic, mathematics. The head can do that. Science is head work: religion is heart work. You can use your reason only to destroy reason, to help reason to commit suicide.

My whole effort is to persuade you to become headless.

Live without the head, then you will have a life which is totally different from this life you are leading. The life that you are leading is exactly how hell is defined in old scriptures. And if you go into hell, you may not be able to recognize that it is hell; you will think it is only an extension of the old world. You will find everything that you have got already, hell now cannot give you anything new. Man has himself created everything here on this earth.

Help your reason to commit suicide.

Fall within to the heart.

Let love, prayer, meditation, become the center of your world.

But in the beginning help will be needed, because in the beginning you cannot do anything else -- you are there, existing in the head. That's why I go on talking so much. These talks are useless, they are not needed, but you exist in the head, so somehow you have to drop out. I am not giving you theories, I am not giving you some stuff to think about. I am simply helping your reason to come to a point where it itself realizes that just living in reason is missing life in its totality.

In the beginning it is needed. The first step has to be taken out of the head, so the head has to be approached. The moment you have taken that first step, then there is no need. But the first step is most difficult. You are so much obsessed with reason that whatsoever is said, your reason starts working around it. Whatsoever you read here becomes food for your reason.

Religious discourses are really poisons, they are poisonous food. Buddha talks, Krishna talks, Lao Tzu goes on preaching to the disciples. What are they doing? They are doing only one thing: they are giving you poison which looks like food to reason. Reason immediately absorbs it, but it is poison, and reason will have to die. And once reason is dead, for the first time you will be alert, conscious, awakened, and you will see the whole world in a new light.

The world remains the same but you are different, you have changed. Now you can look through different eyes. Then this world is not evil; then there is no suffering in the world. Then the whole world is just the dance of Shiva, just a divine celebration. And the whole life is a play. That's why Hindus have called it *leela*: leela means play, a play of divine energy.

Hindus have said that it is not a creation, it is a play. It is not a serious thing, it is simple play -- a play of too much energy. But right now you cannot think in that way, that door is closed. Put reason aside, start functioning in a loving way. Bring more heart into your behavior, into your actions, into your movements. Then whatsoever Krishna and Jesus and Lao Tzu have said, that will become a truth to you, it will be revealed. You just need fresh eyes which can see it, hence so much emphasis on trust.

The third question:

> BELOVED OSHO,
> IF THE DIVINE IS RIGHT HERE AND NOW, THEN WHAT PREVENTS US FROM SEEING HIM? WHY DO WE CLING TO OUR DREAM LIFE, EVEN THOUGH IT HAS BECOME A MISERY FOR US?

No, it has not become a misery for you yet, otherwise you could not cling to it. No one can cling to misery. You still have hopes, you have not yet become totally hopeless. Even in your misery you are hoping. You are thinking that today is misery but tomorrow the doors of paradise will open, and this misery is just a means to reach that paradise tomorrow. Unless the tomorrow dies completely, unless the tomorrow drops completely, unless you become totally hopeless, no hope... only then will you see what misery is there

where you are living. And once you become aware of the misery that you are living, you will drop it -- there will be no need for me to tell you.

Somebody came to Buddha and asked him, "You go on saying that life is suffering, *dukkha*; you go on saying that the house is on fire, and I realize that this is so, but how should we come out of that house which is on fire?"

Buddha said, "You are not seeing that the house is on fire. If the house is on fire you will not come to ask me, you will simply jump out of that house." You won't go to find a master to learn techniques, you won't consult The Bible and Koran to find out how to get out of the house which is on fire. When the house is on fire, you will leave your Koran and Bible inside, and you will jump out. And even if a Buddha is sitting there, you will remember only when you are out of the house that Buddha has been left inside, the master has been left inside. When you realize the house is on fire, you simply jump out of it; there is no method.

All methods are postponements. You are in search of a method so that you can postpone, because a method will need time, so you can say to yourself, "How can I jump right now? It will take three years, six years, lives, to practice. It is such a difficult thing, so I will first practice how to jump, and then I will jump. But unless I practice, I cannot jump."

And you have been doing this practice, this rehearsal, for many lives. You are not here for the first time to ask me -- you have asked many times. The same questions you have been asking in every life, but you never do anything, because Buddha may be saying that the house is on fire, but you look... it is a palace, nothing is on fire. Just out of consideration for Buddha you don't deny him. Otherwise you know he is crazy; the house is not on fire. Or he may be talking in symbols, he may be meaning something else. Or he is such a great man that you cannot understand what he is saying, so just out of respect you don't deny him, you say yes. Your yes doesn't mean any more than your no. Your yes, your no are meaningless.

I have heard that Mulla Nasruddin was in love with a woman, but very worried, depressed, always sad, so one friend asked, "What is the matter?"

He said, "Everything is finished, and I am contemplating suicide."

The friend said, "But you have been contemplating so long. Tell me what the matter is -- maybe I can help you."

Nasruddin said, "I asked the woman to get married to me."

The friend said, "Yes, no need to say anything more, I have understood. She must have said no. But you are a fool. Don't believe it when a woman says no; she always means yes."

Nasruddin said, "I know that wisdom, and if she had said no, then there would have been no problem. But when I proposed she said, 'Rats.' So now what to understand? She said, 'Rats'; she never said no. Had she said no, then yes could be understood."

Everybody's mind is just like that woman. When you say no, the yes is hidden behind it. If somebody has slightly penetrating eyes, he can see your yes hidden behind the no. When you say yes it is just skin-deep, the no is hidden behind. And your yes can be turned into no without any effort. Your no can be turned into yes without much effort. Your yes and no are only different in degrees, not in quality. They can be changed, they continuously go on changing.

Even a small child knows this. The father says, "No, you are not going to the movie today." But even a small child knows that yes is hidden behind it. He starts a tantrum, he starts crying, and within minutes the father says, "Go, go! Go away from here." The child knows the yes is hidden behind the no. It can be brought out immediately, a little effort is needed. And no child believes in your yes or no because you can change so easily; no child trusts you. But this is how the human mind is.

So the first thing: you are not in misery. Buddha has said so, I may be saying so, but you know that you are not in misery. You go on feeling, hoping, that tomorrow something is going to happen. And tomorrow is the drug; through the tomorrow you intoxicate yourself, and then the day which is present, today, you can suffer it. It is not much, only a question of a few hours and then the tomorrow will be there; it is coming nearer and nearer. Because of the misery on this earth, we conceive of heaven as somewhere in the other life; that heaven is our tomorrow extended. Just to carry on anyhow this misery that is around us, we look somewhere ahead. We never look right now, here.

You are not in misery. I may be saying so; you go on believing that happiness is just near, you are just on the verge of it. The goal is so near, so why leave? Just continue a little more, be patient. If you realize

that you are in misery, then there is no need to ask how to drop it. Then masters will be needed to teach you how to cling to it, and even then you will not listen to them.

Once you know that your life is misery, even a buddha cannot persuade you to cling to it. But the penetration is not there. It is not your realization. This knowing is not your knowledge, this wisdom has not been achieved through your own efforts. It is borrowed, it is cheap. You have heard that life is misery, but you have not realized it. And you say, "Why do we go on clinging to this dream life?" It is not a dream life to you; it is real. When you see a dream the dream is real. Somebody who has awakened from sleep may go on saying that whatsoever you are seeing is just a dream, but the person who is dreaming, he is dreaming a reality, not a dream. In a dream, howsoever absurd, you cannot feel it as a dream. You believe in it, because once you feel it is a dream the dream disappears. The dream cannot remain there, your cooperation is withdrawn. You can cooperate only with reality, not with dreams; and if you cooperate dreams become reality -- it is through your cooperation.

In the night, deep in sleep, you dream that you have become a king. You may be a beggar, or vice versa: you may be a king and you dream that you have become a beggar. But in that dream you are so identified you cannot think that it could be a dream. If you can think that it could be a dream, the dream will stop immediately. It will be broken, you will come out of it.

Try this. Try this with ordinary dreams. While going to sleep at night, every day just go on thinking only one thought: "When I dream, I must remember that this is a dream." It will take many months for this thought to drop down into the unconscious, but it will reach there. After three weeks to three months it will reach if you persist, if you don't forget. Every night while falling into sleep, you go on thinking that when a dream starts you will immediately recognize that it is a dream. After three weeks to three months this will happen; suddenly one day you will start dreaming and you will have the realization, "This is a dream." Immediately the dream will disappear and your eyes will be open.

If you realize in dream that it is a dream the dream is broken, the dream cannot exist. It exists through your cooperation, your identification is needed. If you are committed to it, if you get involved in it, only then can it continue. And the same happens with the greater dream which is life. When you realize this is a dream, immediately you have become a buddha, you are enlightened. But this enlightenment cannot happen to you by others' knowing, others' wisdom.

Buddha may go on calling to you that this is a dream you are living, but you will only feel that this man is a disturbance, a constant nuisance, he is disturbing your life. That's why we kill such persons. Socrates -- we poisoned him because he was a great disturber. Jesus -- we crucified him because he was a nuisance. Everybody is dreaming such beautiful dreams, and these persons unnecessarily, and without being invited, go on disturbing people and saying to them, "Wake up! You are dreaming. This is a dream." And the man may have been dreaming such a beautiful thing that he could throw away all life for that dream.

Now psychologists say that for the ordinary mind, for the normal mind, dreaming is a must. If you cannot dream, if you are not allowed to dream, you will go mad. Previously it was thought that sleep is a necessity, now the new research says a totally different thing. The new research says that sleep is not a must; it is not sleep which gives you rest, it is dreaming which gives you rest. And if you are allowed to dream you will remain happy, if you are not allowed to dream you will go insane.

The whole night there is a rhythm: sleep period, then dream period, then sleep period, then dream period, of almost the same duration. If you sleep for eight hours, at least for four hours you are dreaming: forty minutes dreaming, then forty minutes sleep, then forty minutes dream, then forty minutes sleep -- just like day and night, a rhythm.

They have tried many experiments, because now it can be known from the outside whether you are dreaming or not. Not many devices are needed. When a person is sleeping you can simply go on looking at his eyes. When he dreams the eyes move fast. He is looking at the dream, so the eyes move fast. When he is fast asleep the eyes stop and become dead. So just sitting by a person who is asleep, you can note down when he is dreaming and when he is asleep.

They have tried to disturb persons while they are asleep, in their sleep periods of forty minutes. When they are dreaming they don't disturb them; when they start sleeping they disturb them. Many nights you can disturb a person while he is asleep but allow the dream period, and he will be happy and okay, no problem; he will not feel tired in the morning. But do otherwise: when he is asleep let him sleep; when he starts dreaming wake him. If continuously the whole night, for only three nights, you don't allow a person to dream, then he will go insane. Why? It is so much needed. Your ordinary mind feeds on dreams, and if a person is not allowed for three days to dream he will start dreaming while awake. It is such a great need. He

will be awake, sitting in his chair, and dreaming. He will have to fulfill the quota, in the day he will have to dream.

And if you insist for many weeks, if for at least three weeks a person is not allowed to dream, he will become hallucinatory. He will be awake and talking to a man who is not present. He will become just like madmen. Now psychologists say that these madmen whom we have pushed into madhouses may be simply persons who have been starved as far as dream food is concerned. They need more dreams to be readjusted to normal life. What is the problem? Why are dreams needed so much? Why can't you live without dreams? Because your life is so miserable that only through dreams can you exist. If you come to know life as it is, in its nudity, without any dreams, you will commit suicide.

Albert Camus has written that the only philosophical problem is whether to commit suicide or not, and that is the big problem. If you come to realize that the whole life is just nonsense.... What are you doing? What is happening? Nothing is happening, and you continue in suffering. If you are reasonable, you will start thinking of committing suicide.

Dreams help you to not commit suicide. They help you to create worlds of your own in which you can be happy, in which you can enjoy, in which you can become emperors, in which you can become conquerors, in which you can fly and reach the planets, in which you can do anything. You are free only in your dreams. The whole life is a slavery, only in your dreams can you destroy the whole world and create a new one.

You can have a beautiful woman in your dreams, a beautiful man. Life is not so beautiful. And howsoever beautiful a woman, you come closer and the flowers disappear and only thorns are left. Howsoever beautiful a man, a person, if you are far away the beauty is there, but the closer you come, the more the beauty starts evaporating. Sartre says, "Hell is other people -- the other is the hell." The closer you come to the other, the more a hell is created. Only in your dreams can you be in paradise.

So don't say that you know that your life is suffering and dreamlike -- it is real to you. To you I say it is real; to a buddha it is unreal. But you are not a buddha yet, so remain with your reality, and remain with your real mind. Don't move with borrowed things, because once you move on borrowed things you will never come to the reality again.

"If the divine is right here and now, then what prevents us from seeing him? Why do we cling to our dream life even though it has become a misery for us?" Think again. Contemplate on it. If it is a misery for you -- for you I insist again and again, not for me -- if it is a misery for you, don't do anything. Remain with the fact that your life has become a misery to you, because if you start doing something about it you may again create hope in the tomorrow. Just remain with the fact. If it is hell, remain in hell, don't do anything. Just remain alert that this is hell. And if you can be patient and alert and wait, just through waiting the hell will disappear, it will fall down. It needs your cooperation. It is just like dreams.

That's why Shankara and Buddha say your life is a dream life -- because it can be just dropped like dreams. If you become alert a dream disappears; if you become alert of your misery, the misery disappears. You cling to it because you think it is not misery, or some happiness is hidden somewhere in it. It may be misery outwardly, but a deep treasure is hidden behind it, so you have to cling to it for that treasure. Your life is misery -- but not for you. Realize its misery, it falls down. The very truth transforms you. And the moment misery falls the divine is revealed. To a miserable mind the divine cannot be revealed. To a celebrating mind the divine is revealed.

Remember, only to a celebrating mind, to a mind which is happy, blissful, enjoying moment to moment, ecstatic, is the divine revealed. To a miserable mind the divine cannot be revealed, because a miserable mind is closed. The divine is here and now, but you are not here and now. If you are also here and now then the divine will be revealed to you. The whole of my effort is to bring you here and now. This very moment, if you can be here, then nothing is hidden.

The last question:

> BELOVED OSHO,
> THE RISHI OF THE UPANISHAD FEARS HE MAY SPEAK SOME UNTRUTH, AND SO HE PRAYS, "MAY MY SPEECH BE ROOTED IN MY MIND." DOES THAT MEAN THAT WHEN HE COMES DOWN TO EARTH TO SPEAK, HE COMES OUT OF HIS ENLIGHTENED CONSCIOUSNESS TO DO SO, BACK INTO THE ORDINARY MIND AGAIN? IF HE IS PERMANENTLY IN DIVINE CONSCIOUSNESS, HOW CAN NONTRUTH COME IN?

There is no way of coming back to the ordinary state of the mind. Once you are enlightened there is no way to become blind again, no way to fall into the darkness -- because this light is not something accidental. When you become enlightened you have become the light, so wherever you go, even in darkness, it will be light there. It is not something external, the light is not something accidental. Enlightenment means you have become the light, so now there is no way to fall into the darkness again. Wherever you go, even if there was darkness before, just by your reaching there the darkness will disappear. So there is no way of falling back.

Then why is this rishi afraid? Why does he fear? He fears for a deep reason. The fear is not that he can utter untruth, the fear is that the moment the truth is expressed in language it becomes distorted. He is not going to utter any untruth, but the medium of language is such that whatsoever you express through it, it changes, its nature changes. It is just like this: a river is flowing and you push a straight stick down into the water. The moment it penetrates the water it is no longer straight, the medium of the water and the refraction of light rays change it -- the straight stick is no longer straight. Pull it out again, it is straight; push it down again, it is no longer straight. The stick remains straight, but because of the medium of water it appears as though it is not straight.

The truth is realized in a silent mind where there is no language, no words, no verbal existence... total silence, soundlessness. In that silence the truth is realized, and then it has to be expressed through language. That which has been known beyond language, that which transcends language, has to be forced again into language to communicate. And with you there is no other way to communicate it. You cannot understand silence.

I can remain here silent; you cannot understand it. If you can understand silence then there is no need to express, but then you will not be here, then there will be no need to come here also. If you can understand my silence you can understand the silence of the sky, because the language is the same. You can understand the silence of the rocks, you can understand the silence of the night. You can understand the silence with which the cosmos all over is filled. There is no need to come to me because silence is everywhere -- if you understand it.

You don't understand it. That's why you don't go to a rock, you don't go to a tree, you have come to me... because the tree cannot express it in language, the rock cannot express it in language. The rock also exists in the divine as much as I, but the rock cannot express it through language. You need language. The fear is because of you, the fear is because of the very medium of language. Truth said becomes untrue.

Lao Tzu has said, "The Tao that can be said is no more Tao. The truth that can be said is no more true." Why? -- because language, the very mechanism of language, depends on duality. For example, if you ask me whether God is light or darkness, if I say light, it is wrong, because he is also darkness. If I say darkness, it is wrong, because he is also light. If I say he is light, then the question arises, "Then darkness exists. Where does it exist? Then there must be something other than God where darkness exists." If I say God is life... then death? Who is death? If I say God is death, then who is life? And if I say God is both life and death, then it becomes a paradox. If I say God is both light and darkness, then you will say, "You are not saying much, it is a paradox. How can one be both?"

These are the four ways: either I can say God is light or darkness, or I can say God is both, or I can say God is not both, but the problem remains. And these are the only ways to express. That's why Mahavira has developed *saptabhangi* -- sevenfold logic. You ask one question and Mahavira will answer seven answers. And if you can stay with him to listen to his seven answers, you will be more confused than when you came to him.

If you ask about God, he will say God is; immediately he will say God is not; immediately he will say God is both, is and is not; immediately he will say God is both not, is and is not -- and he goes on. Sevenfold will be his answer, because he says, "I cannot be untrue. This is the whole truth." But you remain the same as you were and even more confused. You need a clear answer, you want that he either says God is, or God is not.

That's why Buddha remained silent. You asked about God, he would remain silent. He said that he would not answer eleven questions, and those eleven questions are the base of the whole of philosophy; all metaphysics consists of those eleven questions. He would not answer because he said, "Whatsoever I say will be wrong, or I will have to say it in such a way that nothing will become clear -- as Mahavira is doing."

This rishi is going to try to communicate exactly, meaningfully, not creating paradoxes; linguistically

understandable statements he will try in this Upanishad. That's why he is afraid -- because the nature of language distorts.

Secondly, the moment something is said and you have heard it, you will destroy it. Firstly it will be destroyed by the medium of language; secondly, it has entered your mind, and your mind is a madhouse. Once it enters your mind, what meaning will come out of it no one can say. How you will interpret it, how you will follow it, what you will do according to your interpretation, no one knows.

Buddha has said somewhere that it is dangerous to talk to ignorant people, because whatsoever you say they think they have understood, and then they are the masters. You are no more in possession of your truth; they also possess it, and they will interpret it. That's why so many philosophies exist.

Buddha died. At least twenty-four systems immediately were there, twenty-four leaders saying, "This is the meaning of Buddha" -- and they all were contradicting each other. Twenty-four schools, and each school against the other twenty-three: "Those twenty-three others are absolutely wrong!" This happens even when a master is alive, nothing can be said about what happens when a master is dead.

I remember, once it happened: Freud was old, and just before he died, two or three years before.... And Freud was not a religious man at all, not a man of trust and faith, but a man of doubt, logic and reason. But still he was working in a very dangerous field -- the mind -- so he had become a master in his own right. He had disciples, a great following, a big movement, so thinking that he was going to die soon as he was ill and old, all his great disciples gathered, just to meet him for the last time.

Twenty people were there, Freud was sitting with them and they were discussing. They were discussing, and they forgot that Freud was still alive. They were discussing what Freud meant about certain principles and each one had his own interpretation. They discussed, argued, and there was chaos, and there was no possibility of their coming to one conclusion -- and Freud was sitting there! He suddenly stood and said, "My friends, you have completely forgotten -- I am still alive! You can ask me what my meaning is."

But if I had been there I would have said to Freud, "Even that will not help, because they can ask what your meaning is, but again they will interpret the meaning. Then again there will be twenty interpretations. 'What is the meaning of your meaning?'"

You cannot escape disciples. That is the fear.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #4
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THE SAGE SANKRITI THEN SAID TO THE SUN GOD:
O LORD, PLEASE TEACH ME THE SUPREME KNOWLEDGE.
THE SUN GOD SAID:
I SHALL NOW EXPLAIN TO YOU THIS MOST RARE KNOWLEDGE, UPON THE ATTAINMENT OF WHICH YOU WILL BECOME FREE WHILE YET DWELLING IN THIS BODY. SEE IN ALL BEINGS THE BRAHMAN, WHO IS ONE, UNBORN, STILL, IMPERISHABLE, INFINITE, IMMUTABLE AND CONSCIOUS; SO SEEING LIVE IN PEACE AND BLISS. DO NOT SEE ANYTHING EXCEPT THE SELF AND THE SUPREME. THIS STATE IS KNOWN AS YOGA.

ROOTED THUS IN YOGA, CARRY OUT YOUR DEEDS.
THE MIND OF ONE WHO IS THUS ROOTED IN YOGA GRADUALLY WITHDRAWS FROM ALL DESIRES,
AND THE SEEKER FEELS BLISSFUL WHILE ENGAGING HIMSELF EACH DAY IN MERITORIOUS ACTS.
HE HAS NO INTEREST WHATSOEVER IN THE CONTRARY EFFORTS OF THE IGNORANT.
HE NEVER BETRAYS THE SECRETS OF ONE TO ANOTHER,
AND HE OCCUPIES HIMSELF SOLELY WITH LOFTY DEEDS.
HE PERFORMS ONLY SUCH GENTLE ACTS AS DO NOT DISTURB OTHERS. HE FEARS SIN AND DOES NOT CRAVE ANY SELF-INDULGENCE. HE UTTERS LOVING AND AFFECTIONATE WORDS. HE LIVES IN THE COMPANY OF SAINTS AND STUDIES THE SCRIPTURES. WITH COMPLETE UNITY OF MIND, SPEECH AND ACTION HE FOLLOWS THEM. SEEKING TO CROSS
THE OCEAN THAT IS THE WORLD,
HE CULTIVATES THE ABOVE-MENTIONED IDEAS. AND HE IS CALLED A BEGINNER,
ONE PERFORMING HIS PRELIMINARIES. THIS IS CALLED THE FIRST STAGE.
THE SAGE SANKRITI THEN SAID TO THE SUN GOD: O LORD, PLEASE TEACH ME THE SUPREME KNOWLEDGE.

The Upanishads know only the supreme knowledge. What is this supreme knowledge? And why is it called supreme? The Upanishads call that knowledge supreme which is not gathered from without, which is not gathered at all. You cannot be educated in it, it cannot be taught; it happens within, it flowers in you.

The first distinction to be made is that there is knowledge which can be taught. The Upanishads call that knowledge lower knowledge. Precisely, they call it *avidya* -- ignorance with information -- because that which can be taught to you remains in the mind, it never reaches exactly to you. You remain untouched, your center remains untouched, your being is not in any way changed, transformed. Only the mind collects it, only the brain cells collect it, so it is the same as when we feed a computer -- in the same way your mind is fed.

From the very childhood you have been taught many things. They have not reached you, and they will never reach you. The mind gathers them, the mind becomes filled with them. And the mind is so complex that in a single mind all the libraries of the world can be fed; a single head can contain all the knowledge that exists in this world -- but the Upanishads say you will not become knowing through that. It is mechanical, consciousness is not needed for it. If even a computer can do it, then it is not worth it.

What the computer cannot do is supreme knowledge. The computer cannot become self-knowing, there is no possibility for the computer to become self-conscious. That which has not been fed into the computer cannot happen to it, and if the same is the case with man then there is no soul, then you are also a natural biocomputer. If everything that comes out of you has been fed into you, if exactly the same amount comes out that has been fed in, if nothing new happens within, then you have no soul; then you are a very complex mechanism, that's all.

So the whole religion depends on the phenomenon of supreme knowledge. Is it possible that something can happen within, absolutely new, which has never been taught to you, which has not been cultivated in you? If something so original happens to you, only that can prove that you have a soul; otherwise you are simply a brain, a complex mechanism but still a mechanism, and then there is no possibility of any transformation.

The Upanishads call that knowledge supreme which happens within. That's why religion cannot be taught. You can teach science, you can teach many other things, but you cannot teach religion. And if you teach religion, religion becomes false. That's what missionaries of all the religions have done to this earth. They have been teaching religion on just the same lines as science is taught, so they fill your mind with certain knowledge and you start repeating that knowledge. You may even start living that knowledge, but you will remain a computer, a robot.

The Upanishads say there is a possibility and there is a way to attain the supreme knowledge. So what will the master do if it cannot be taught? That's why I say a master is not a teacher. The master is not going to teach you; he is going to create a situation around you, only the situation. He will create devices around you, he will create only the soil -- the seed you have already got within you.

The situation can be provided and the seed will start sprouting, the dead seed will become alive. The seed will die, but a plant will come in its place. And this seed, this seedling, this growing plant, will become a tree. But this is something which happens within you. You can be helped, but you cannot be taught.

A master can create a situation around you -- just a situation, remember. And whatsoever he teaches is not knowledge, he teaches only how to create the situation. He teaches you methods; he cannot give you the conclusion -- he can only help indirectly. That's why it is such a delicate phenomenon. And only one who

has got it within him, one who has passed through all the stages, one who has become a big tree, flowering -- only he can create the situation around you. So a person who has not become enlightened himself cannot help you; on the contrary, he may hinder you.

If it was just a teaching, then even scriptures would be helpful: The Bible would do, the Koran, the Vedas, the Upanishads would do. But you can read The Bible, you can memorize it, you can become an expert, you can become a scholar -- but you will not become a religious man. Just by memorizing The Bible, Christ is not going to happen to you. The Christ can happen to you only when the situation is created around you, and your own inner seed grows. Religion is not a teaching, it is a growth. And what is supreme knowledge? -- when you grow, when you know, when for the first time you have your own eyes to see into reality.

So the first thing: supreme knowledge is that knowledge which happens to you but cannot be taught. The second thing: all knowledge is about something other than you -- supreme knowledge is absolutely about you. Or, it may even be wrong to say that it is about you. It is not about, because whatsoever it is about is about something other than you. It will be better to say that it is you, not about you... because many things can be taught about you. It can be asked, "Who are you?" Someone can say, "You are Brahman, you are the divine, you are the absolute, the soul, *atman*." But this is about you; this is not supreme knowledge -- somebody else is teaching it to you.

When you become knowledge, when you become the knowing center, when your very consciousness becomes the door, then supreme knowledge has happened to you. Mathematics is about something, physics is about something else, chemistry about something else, psychology is about the mind -- supreme knowledge is you. No university, no school is of any help. Directly, nothing can be done about it, only an indirect help is possible.

THE SAGE SANKRITI THEN SAID TO THE SUN GOD: O LORD, PLEASE TEACH ME THE SUPREME KNOWLEDGE.

He is asking an absurd question: PLEASE TEACH ME THE SUPREME KNOWLEDGE. It cannot be taught -- but that's how a disciple has to reach the master. The disciple cannot know that there is something which cannot be taught; every disciple has to come to the master and ask to be taught. It is absurd for the master, because he knows it cannot be taught, but every seeker thinks that everything can be taught -- even the supreme knowledge can be taught.

It happened in Upanishadic days that one young boy, Svetaketu, was sent by his father to a gurukul, to a family of an enlightened master, to learn. He learned everything that could be learned, he memorized all the Vedas and all the science available in those days. He became proficient in them, he became a great scholar; his fame started spreading all over the country. Then there was nothing else to be taught, so the master said, "You have known all that can be taught. Now you can go back."

Thinking that everything had happened and there was nothing else -- because whatsoever the master knew, he also knew, and the master had taught him everything -- Svetaketu went back. Of course with great pride and ego, he came back to his father.

When he was entering the village his father, Uddalak, looked out of the window at his son coming back from the university. He saw the way he was walking -- very proudly, the way he was holding his head -- in a very egoistic way, the way he was looking all around -- very self-conscious that he knew. The father became sad and depressed, because this is not the way of one who really knows, this is not the way of one who has come to know the supreme knowledge.

The son entered the house. He was thinking that his father would be very happy -- he had become one of the suprememost scholars of the country; he was known everywhere, respected everywhere -- but he saw that the father was sad, so he asked, "Why are you sad?"

The father said, "Only one question I have to ask you. Have you learned *that* by learning which there is no need to learn anything any more? Have you known *that* by knowing which all suffering ceases? Have you been taught that which cannot be taught?"

The boy also became sad. He said, "No. Whatsoever I know has been taught to me, and I can teach it to anybody who is ready to learn."

The father said, "Then you go back and ask your master that you be taught that which cannot be taught."

The boy said, "But that is absurd. If it cannot be taught, how can the master teach me?"

The father said, "That is the art of the master: he can teach you that which cannot be taught. You go

back."

He went back. Bowing down to his master's feet, he said, "My father has sent me for an absolutely absurd thing. Now I don't know where I am and what I am asking you. My father has told me to come back and return only when I have learned that which cannot be learned, when I have been taught that which cannot be taught. What is it? What is this? You never told me about it."

The master said, "Unless one inquires, it cannot be told; you never inquired about it. But now you are starting a totally different journey. And remember, it cannot be taught, so it is very delicate; only indirectly will I help you. Do one thing: take all the animals of my gurukul -- there were at least four hundred cows, bulls and other animals -- and go to the deepest forest possible where nobody ever comes and moves. Live with these animals in silence. Don't talk, because these animals cannot understand any language. So remain silent, and when just by reproduction these four hundred animals have become one thousand, then come back."

It was going to be a long time -- until four hundred animals had become one thousand. And he was to go without saying anything, without arguing, without asking, "What are you telling me to do? Where will it lead?" He was to just live with animals and trees and rocks; not talking, and forgetting the human world completely. Because your mind is a human creation, if you live with human beings the mind is continuously fed. They say something, you say something -- the mind goes on learning, it goes on revolving.

"So go," the master said, "to the hills, to the forest. Live alone. Don't talk. And there is no use in thinking, because these animals won't understand even your thinking. Drop all your scholarship here."

Svetaketu followed. He went to the forest and lived with the animals for many years. For a few days thoughts remained there in the mind -- the same thoughts repeating themselves again and again. Then it became boring. If new thoughts are not felt, then you will become aware that the mind is just repetitive, just a mechanical repetition; it goes on in a rut. And there was no way to get new knowledge. With new knowledge the mind is always happy, because there is something again to grind, something again to work out; the mechanism goes on moving.

Svetaketu became aware. There were four hundred animals, birds, other wild animals, trees, rocks, rivers and streams, but no man and no possibility of any human communication. There was no use in being very egoistic, because these animals didn't know what type of great scholar this Svetaketu was. They didn't consider him at all; they didn't look at him with respect, so by and by the pride disappeared, because it was futile and it even looked foolish to walk in a prideful way with the animals. Even Svetaketu started feeling, "If I remain egoistic these animals will laugh at me -- so what am I doing?" Sitting under the trees, sleeping near the streams, by and by his mind became silent.

The story is beautiful. The years passed and his mind became so silent that Svetaketu completely forgot when he had to return. He became so silent that even this idea was not there. The past dropped completely, and with the dropping of the past the future drops, because the future is nothing but a projection of the past -- just the past reaching into the future. So he forgot what the master had said, he forgot when he had to return. There was no when and where, he was just here and now. He lived in the moment just like the animals, he became a cow.

The story says that when the animals became one thousand, they started feeling uncomfortable. They were waiting for Svetaketu to take them back to the ashram and he had forgotten, so one day the cows decided to speak to Svetaketu and they said, "Now it is time enough, and we remember that the master had said that you must come back when the animals became one thousand, and you have completely forgotten. Now is the time and we must go back. We have become one thousand."

So Svetaketu went back with the animals. The master looked from the door of his hut at Svetaketu coming with one thousand animals, and he said to his other disciples, "Look, one thousand and one animals are coming." Svetaketu had become such a silent being -- no ego, no self-consciousness, just moving with the animals as one of them.

The master came to receive him; the master was dancing, ecstatic. He embraced Svetaketu and he said, "Now there is nothing to say to you -- you have already known. Why have you come? There is no need to come now, there is nothing to be taught. You have already known."

Svetaketu said, "Just to pay my respects, just to touch your feet, just to be grateful. It has happened, and you have taught me that which cannot be taught."

This is what a master is to do: create a situation in which the thing happens. So only indirect effort can be made, indirect help, indirect guidance. And wherever direct guidance is given, wherever your mind is

taught, it is not religion. It may be theology but not religion; it may be philosophy but not religion.

The supreme knowledge is that which cannot be taught. But the sage Sankriti asked: TEACH ME THE SUPREME KNOWLEDGE.

> THE SUN GOD SAID:
> I SHALL NOW EXPLAIN TO YOU THIS MOST RARE KNOWLEDGE, UPON THE ATTAINMENT OF WHICH YOU WILL BECOME FREE WHILE YET DWELLING IN THIS BODY. SEE IN ALL BEINGS THE BRAHMAN, WHO IS ONE, UNBORN, STILL, IMPERISHABLE, INFINITE, IMMUTABLE AND CONSCIOUS; SO SEEING LIVE IN PEACE AND BLISS. DO NOT SEE ANYTHING EXCEPT THE SELF AND THE SUPREME. THIS STATE IS KNOWN AS YOGA. ROOTED THUS IN YOGA, CARRY OUT YOUR DEEDS.

The first thing he said was: SEE IN ALL BEINGS THE BRAHMAN. This too is to create a situation, remember. This is not a teaching, this is giving a device. What do you see? You see trees, you see rocks, you see men, you see dogs, you see cows -- you see many things, but not one. You go on counting waves but you don't see the hidden ocean.

The sun god said to Sankriti that the first thing is to see the one. Apparently there are many, but behind the many the one is hidden. So whenever you see the many, remember this is the surface, not the soul. Penetrate deep; forget the surface and try to know the center, the depth. The depth is one.

Go to the sea, there are millions of waves. You never see the sea, you always see the waves, because they are on the surface. But every wave is nothing but a waving of the sea, the sea is waving through all the waves. Remember the ocean and forget the waves -- because waves don't really exist, only the ocean exists.

The ocean can exist without the waves but the waves cannot exist without the ocean. If there is no ocean there can be no waves -- or can there be? Then what will wave in them? They cannot be, but the ocean can be. There is no need for the waves, the ocean can be silent. If there is no wind blowing the ocean will be there, silent.

The ocean can exist without the waves, but the waves cannot exist without the ocean. So waves are just the surface, and waves are accidental -- through the action of the winds they have come into existence. They have come into existence from without, some accident has created them. If the wind is not blowing the ocean will be silent and non-waving. So waves are accidents created from without, on the surface; the ocean is something totally different.

And the same is the case with all beings. The tree is also a wave, and the man is also a wave, and the rock is also a wave. And behind the rock and the tree and the man the same ocean is hidden. That ocean is called by the Upanishads the Brahman. The Brahman, the ultimate soul, the absolute soul, is just the ocean. So look at a man but don't cling to the surface, immediately move to the depth and see the Brahman hidden there.

You can do this. Just try it in this camp. Whenever you have time, sit with your friend, your beloved, your wife, your husband, or anybody -- a stranger will do -- just sit and look into each other's eyes without thinking, and try to penetrate the eyes without thinking. Just look deeper and deeper into each other's eyes. Soon you will become aware that the waves have been crossed and an ocean has opened unto you.

Look into each other's eyes deeply, because eyes are just the doors. And if you don't think, if you just stare into the eyes, soon the waves will disappear and the ocean will be revealed. Do it first with a human being, because you are closer to that type of wave. Then move to animals -- a little more distant; then move to trees -- still more distant waves; then move to the rocks.

If you can look deep down into the eyes, you will feel that the man has disappeared, the person has disappeared. Some oceanic phenomenon is hidden behind and this person was just a waving of a depth, a wave of something unknown, hidden. Try this; it will be something worth knowing. That's what the sun god said to Sankriti: SEE IN ALL BEINGS THE BRAHMAN, WHO IS ONE... not many.

So wherever you feel any distinction, know that you are on the surface. All distinctions are on the surface; "many" belongs to the surface. In English we have a word, "universe," that is almost parallel to Brahman. "Uni" means one, but whatsoever you see around you is not "universe." You may call it a universe, but it is not, it is a multiverse. Many you see, not one; names you see, not the nameless; waves you see, but not the ocean.

This is to create a situation. Look deep and don't be deceived by the surface, and soon you will become aware of an ocean all around. Then you will see that you are also just a wave, your ego is just a wave -- behind that ego, the nameless, the one, is hidden.

SEE IN ALL BEINGS THE BRAHMAN, WHO IS ONE, UNBORN...

... Because only waves are born, the ocean remains the same. The many are born, the one remains the same. You are born and you will have to die; hence the fear of death, so much fear of death, but the Brahman in you is unborn and undying. Everyone is afraid of death. Why this fear? And nothing can be done about it; only one thing is certain in life, and that is death.

It is said of one Zen master, Tojo, that he remained silent his whole life, he would not speak. When he was a child it was thought that he was incapable of speaking, but he was so intelligent that sooner or later people realized that he was just keeping silence, he was not dumb. His eyes were so radiant, intelligent, wise; his behavior, his actions, were so intelligent that people became aware that he was simply keeping a deep silence -- maybe continuing some vow to remain silent that he may have taken in his past life. And he remained silent for eighty years.

The first and last statement he made was on the day he was going to die. The morning he was going to die, just as the sun was rising, he collected his followers -- many had started following him. He was not speaking, but he was living something, and that living something became so significant to those who could understand that there were many who followed him; many were his disciples. They would just sit around Tojo, they would just be in contact with his silence, and many were transformed.

He collected all his followers and said, "This evening when the sun sets, I will die. This is my first and last statement."

So somebody said, "But if you can speak, why did you remain silent your whole life?"

He said, "Everything else is uncertain, only death is certain. And I want only to speak about something which is certain."

Once born, death is certain; everything else is uncertain. Why is death so certain? Nothing can be done about it. Science may help to prolong life, but death cannot be destroyed, because it is implied in the very phenomenon of birth; it has happened already. Death is one pole of the same phenomenon of which birth is the beginning, the other pole.

It is just like a magnet: on a magnet you have two poles -- the positive and the negative. You can cut off the negative pole, you can cut the magnet in half, but immediately the negative pole will appear on the place where you have cut. Now there are two magnets, and each magnet will have two poles. Before there was one magnet and it had two poles, negative and positive. Now you have cut it into two pieces. The one which has the positive pole will immediately create the negative, and the one which has the negative pole will immediately create the positive. You can go on cutting the magnet, but howsoever many fragments you cut, each fragment will have two poles -- because a magnet cannot exist with one pole, it is impossible.

Life has two poles: birth is the positive pole, death is the negative. You cannot destroy, you can at the most prolong. You can at the most make a bigger magnet, but the other pole will be there. You can cut it and make a small magnet, but the other pole will be there. This polarity is absolute. So whatsoever science thinks or imagines, it can never happen. Death cannot be destroyed; through science, remember, it is impossible to destroy death.

Once born you have to die. But right now, behind this ego, the unborn is flowing. If you can look and see and feel the unborn, the fear of death disappears -- and there is no other way to destroy the fear.

Death is there and you are going to die, you cannot be immortal as an ego. But if you look deep, and if you can find the depth of your ego where ego is no more, if you can see the ocean beyond the wave, you are already immortal. But that one which is hidden behind was never born and it will never die. Unless you come to know something which is not born, you cannot become deathless.

SEE IN ALL BEINGS THE BRAHMAN, WHO IS ONE, UNBORN, STILL, IMPERISHABLE, INFINITE, IMMUTABLE AND CONSCIOUS; SO SEEING LIVE IN PEACE AND BLISS.

Once you can see that, bliss is just the by-product, peace simply happens. And it cannot happen before. Death is there -- how can you be at peace? Death is there -- how can you be at home? Death is there -- how can you rest? Death will create tensions, anguish, worries. Death is there constantly hammering on your head -- how can you be silent? And how can you love this existence? And how can you feel grateful to the divine? Impossible! Death is there. You can forget it for moments, but it is hidden; it is always there behind the mind. And whatsoever you do, knowingly or unknowingly, the phenomenon of death influences you. It

is always there just like a shadow, it darkens your life.

People come to me and they say, "We are sad, depressed, and we don't know what the cause is. There is no visible cause for our being sad and depressed. We have everything that life can give, still we are sad and depressed."

They will remain sad and depressed. They may not know what the cause is; the cause is there -- the death always around you, around the corner, waiting for you. And wherever you are moving, you are moving to the death; whatsoever you do, every act, leads you to the death.

I have heard one Sufi tale. Once it happened that one king had a dream. In the night when he was fast asleep he dreamed he saw a shadow, a very dark, dangerous looking, ferocious shadow, standing just behind him. He asked, "Who are you?"

The shadow said, "I am your death, and before the sun sets tomorrow, I am coming to meet you. I have come just to inform you."

The king wanted to ask, "Is there any way to escape from you?" but he became so afraid that he was awakened. He couldn't ask, and the dream disappeared. So in the middle of the night he gathered all his wise men and he said, "There is no time, so you decide immediately what this dream means. What does this symbol mean? Interpret it."

All the Freuds and Jungs and Adlers of his day were called immediately to interpret the dream. They came with their big scriptures, books and charts, and the king became afraid. He said, "Don't waste time! You have to decide immediately!"

They said, "It is a very intricate thing, very complex, and it has never happened before so there is no precedent. We cannot decide immediately, it has to be analyzed and it will take time."

But the king prayed to them, "Do it as soon as possible, because I have to decide and do something. The sun is just going to rise, and once the sun has risen it has already set -- then there is no time. The sun will move and set, and within twelve hours everything will be finished!"

They started discussing, and there was much discussion -- as it always happens with persons whose minds are filled with knowledge. Everyone was of a different opinion and the king was still more confused.

The king had one old servant. The old servant came near to him and whispered in the king's ear, "Don't wait. I know these people. Even if you have one hundred years to live, they will not come to any conclusion -- they have never come to a conclusion. For centuries they have been discussing; conclusion is not their goal at all, discussion is their interest. These are philosophers. For thousands of years they have been discussing and have reached no conclusion -- philosophy has no conclusion. And every answer that has been given by these fellows creates one hundred questions, so simply don't wait for them."

The king said, "Then what am I supposed to do?"

The old man said, "I am a common man, not a learned man, and as far as I can see you should do a commonsense thing: you take your fastest horse and escape from this palace, this palace is dangerous. At least this much is certain -- that you should not be here at that moment when death comes. Go as far away as possible."

It was worth considering. The king said, "Okay. There is no other possibility, because these fellows are confusing me even more. So let them discuss and let them decide, and I will escape."

When you have fear, escape seems to be the only door. So he took his fastest horse, a wonderful horse, and he escaped from the palace. When the sun was rising he was out of the town, when the sun was setting he was hundreds of miles away. And when the sun was just going to set he reached a big tree. He thought, "This will be a good place for the night." He came down from his horse and he thanked the horse, saying, "You are just wonderful. You are the only friend who helped me in such a great difficulty. When scholars were of no use, you helped me. At least you have brought me so far away."

While he was saying this and patting the horse, suddenly he saw the same shadow behind him. He trembled and he said, "What! You have come?"

The shadow said, "Yes, I was waiting under this tree for you the whole day. And I was afraid whether your horse would come or not -- the place is so far away from your palace. Let me thank your horse, he is really wonderful."

Whatsoever you do, and wherever you escape, you cannot escape death; wherever you reach, death will be waiting for you there. If you are rich you can have a fast horse; if you are poor you will have to walk, but you will reach -- you will reach anyway.

Fear is there around the heart, the heart is in the grip of the fear of death. And it spoils everything. You cannot really love. When you are in love, death is there. And love is so deathlike that lovers always become conscious of death. If you have loved anyone you will be aware of it. You may not have noticed, but whenever you love someone the lover is bound to ask, "Will you love me forever?" -- the fear of death. "Will you always be with me?" -- the fear of death. When you are deep in love you become more aware, because deep in love you are near the heart, and near the heart is the shadow of death. Every beat of the heart is aware that the next heartbeat may not come. Wherever you move, you cannot feel blissful.

Look at a beautiful flower. The beauty of it grips you, for a moment the mind stops; but suddenly you become aware that the flower is going to die by the evening, and just after the beauty of the flower comes the sadness of death. It is everywhere. You will find it moving with you, moment to moment. How can you be at ease? How can you be at peace? How can you live in bliss? Impossible!

The sun god said, "But if you become aware of the one behind the many, if you become aware of the one in the many...." If this multiverse disappears and the universe appears, you will be at peace -- because then you cannot die. The ocean cannot die, the life energy that is waving in you cannot die. The wave will disappear, but the energy will continue in other waves. That's what reincarnation means.

All the religions which have penetrated very deep -- Hinduism, Jainism, Buddhism, three religions which have penetrated very deep into the soul of man -- they all believe in reincarnation. Mohammedanism, Christianity and Judaism don't believe in reincarnation, but they never worked very hard; they never penetrated the heart of man very deeply. They remained social phenomena, they were more sociopolitical, less religious. The whole history of Islam is sociopolitical, and whenever anybody in the fold of Islam tried to penetrate deeply, he was immediately destroyed and killed.

For example, al-Hillaj Mansoor: he was a man of the same caliber as Buddha, a man who penetrated deeply. When he came to feel that he is Brahman, he is God, he declared it. He said, "Ana'l haq -- I am Brahman."

But this appeared blasphemy to Mohammedans, and they immediately killed him. They said, "This is impossible. At the most you can be a worshipper, but you cannot become God. This is too much, this cannot be tolerated -- a human being declaring that he is God!"

They killed Mansoor, they killed many Sufis. In Islam only Sufis penetrated deeply. Sufism is the central core of Islam, the essential Islam -- but Islam killed them. So just to survive Sufis disappeared. They became a secret society and they compromised. As far as their outward behavior was concerned they compromised with Islam, deep down they remained a very revolutionary sect. But they were not accepted by the society at large; Islam remained a sociopolitical phenomenon.

Christianity also remained a sociopolitical phenomenon. It created kingdoms. Even the pope himself became a king, and he still rules a small kingdom, the Vatican. Eckhart, Boehme and Blake were never accepted, the main current never accepted them -- and many were destroyed and killed. Whosoever tried to assert the deepest phenomenon of one's being, the absolute reality, he was never accepted in Christianity. That's why they couldn't penetrate to the phenomenon of reincarnation.

Millions of lives you have had, and if you don't stop in your stupidities you are going to have millions more. If you stop then waves disappear -- you become the ocean. And the ocean is at peace, the ocean is always blissful. So it is not a question of how to put your mind at ease, how to relax the mind. No, that won't do. It is a question of how to move deep, so deep that the mind is left behind and you reach the base of your being, the very substantial base of your being, and the mind becomes the surface, the waving surface. Only then is there peace and bliss.

Said the sun god:

> DO NOT SEE ANYTHING EXCEPT THE SELF AND THE SUPREME. THIS STATE IS KNOWN AS YOGA. ROOTED THUS IN YOGA, CARRY OUT YOUR DEEDS.

This is the state of knowing that waves are on the surface and you are the ocean, not the waves; the state of knowing that waves belong to you, but you are not the waves -- they are just your clothing, just your body. You are the nameless, infinite ocean. The sun god said, "This is the state of yoga" -- one of the most beautiful definitions of yoga.

Knowing oneself as the ocean is yoga. You have met, the meeting has happened. You are no longer separate, you are no longer an island -- you have become one with a vast continent of consciousness. This is yoga.

The word yoga means meeting, joining together. The root from which the word yoga comes is the same

as for the English word yoke: yoking together, joining together, becoming one. When you feel you are the Brahman, this is the state of yoga.

ROOTED THUS IN YOGA, CARRY OUT YOUR DEEDS.

Then there is no need to escape to the forest. The Upanishads were never life-negative, remember this. There is a deep misunderstanding in the West, and it has been created by one of the most sincere men of this age, Albert Schweitzer. He himself was in a misunderstanding and was very confused about Eastern mysticism. He created the idea in the West that the Upanishads are life-negative, not life-affirmative. This is wrong, absolutely wrong. The Upanishads are life-affirming. They don't say, "Move away from life"; they simply say, "Know the deepest life and then act." They don't say, "Stop waving"; they say, "Know that you are the ocean, then go on waving." But then waving becomes a play.

ROOTED THUS IN YOGA, CARRY OUT YOUR DEEDS.

These Upanishadic rishis were not lifelong *brahmacharins*, bachelors. They were not: they were married people, they had children, they had their families. They were not in any way negative; they had not renounced life, remember.

The whole thing became confused because of Buddha and Mahavira -- they both renounced life. That too is a way, that too is a way to reach the divine, but because of this the whole Hinduism was misunderstood. And they were so significant, they were the most important revolutionaries in India, that even Hindus started thinking in their way. Buddha and Mahavira impressed the country so much; and they renounced life, they were negative. The negative is also a path.

There are two paths, negative and positive, and you have to choose. Either be totally positive, then you transcend; or be totally negative, then you transcend. Either trust life absolutely, then you go beyond life; or mistrust life absolutely, then also you go beyond life. These are the two paths, the two outgoing doors, the positive and negative -- because these are the two poles. And remember, you can jump only from a pole, you cannot jump from the middle.

If I am to go out of this room I will have to find a polarity. I cannot jump from the middle of this room, I cannot go out from the middle. There is no way from the middle, I have to find the periphery, and from the periphery I can go out.

These are the two poles: life and death, negative and positive. Either affirm life, then you can jump out; or negate life, then you can jump out. If you affirm life then birth becomes the pole, if you deny life then death becomes the pole. Both Buddha and Mahavira were more interested in death than in birth. But Hinduism is not negative, and the Upanishads are not negative, they are affirmative.

Schweitzer became confused because of Buddha and Mahavira. Not only Schweitzer, even Hindus have become confused, because Buddha's and Mahavira's impact was so deep, and they impressed the whole country so much, that even Hindus had to think about it. And Shankara, one of the greatest Hindus ever born, became almost a Buddhist in the Hindu fold.

Shankara again impressed people very much. For these one thousand years he has been the soul of Hinduism -- and he was just a Buddhist. Shankara's enemies, Ramanuja, Nimbark and Vallabh, detected him. They said, "This man is not a Hindu at all; he just appears Hindu. He is a crypto-Buddhist, a hidden Buddhist." And they were right.

Hinduism is totally different from Jainism and Buddhism. The difference, the basic difference, is that Hinduism affirms life. The rishis were not unmarried men, they were householders. They had not renounced, they never renounced anything. You cannot conceive of it. The whole thing has become so distant now, you cannot conceive of these rishis. They were living in life, but living as the ocean, not as the waves. They accepted everything.

Once it happened that King Janak declared that there was going to be a great debate, and whosoever won the debate would get a very big prize. The prize was a thousand beautiful cows with horns of gold, studded with diamonds. These one thousand cows were standing before the palace. All the scholars and pundits came, many people gathered in the hall. Whosoever won would take the cows.

Then came one of the most prominent rishis of that day with his disciples from his gurukul, from his ashram. And remember, those ashrams were not for brahmacharins only, those ashrams were household affairs. The guru lived with his wife and children and his disciples, and his disciples were absorbed into his family. Yajnavalkya came with his disciples, and he said to them, "Take these cows. I will take care of the debate later on" -- absolutely affirmative!

These Upanishadic rishis lived life, but from a totally different standpoint, from a totally different center. They said, "Life is good, life is a blessing, and to allow the waves is a game, a beautiful game worth playing. And if God has given you the opportunity, play it to the full -- but don't get identified."

Remember, this is a game. Remember, the earth is nothing but a drama, a great drama, and you are nothing more than actors. Remain a witness within and go on acting. There is no need to escape from actions. Even to think in terms of escape shows that you are afraid, and fear cannot lead you anywhere, only love.

And these rishis loved life. They loved everything that life can give; they loved all the blessings -- and there are millions of blessings. They never said that life is dukkha, they never said that life is misery. They said that you can make life a misery, but life is not a misery. You can also make a bliss out of it -- it is you, not life.

ROOTED THUS IN YOGA, CARRY OUT YOUR DEEDS.
THE MIND OF ONE WHO IS THUS ROOTED IN YOGA GRADUALLY WITHDRAWS FROM ALL DESIRES, AND THE SEEKER FEELS BLISSFUL WHILE ENGAGING HIMSELF EACH DAY IN MERITORIOUS ACTS. HE HAS NO INTEREST WHATSOEVER IN THE CONTRARY EFFORTS OF THE IGNORANT. HE NEVER BETRAYS THE SECRETS OF ONE TO ANOTHER. HE OCCUPIES HIMSELF SOLELY WITH LOFTY DEEDS.

THE MIND OF ONE WHO IS THUS ROOTED IN YOGA GRADUALLY WITHDRAWS FROM ALL DESIRES. Desires are not to be left; rather you have to be rooted in yoga, then you will withdraw by yourself and the happening will be spontaneous. There is no need to kill desires, there is no need to fight with desires; the only thing is to know your oceanic state, your Brahman state, the one, and then get rooted into it.

The more you are rooted in it, the less and less desires will be there. But you have not renounced them; rather on the contrary, they have left you, because desires become uninterested in one who is rooted in himself. Desires leave him, because now they are not welcome guests. If they come he accepts them, if they come he is not going to destroy them and fight with them -- but he is not interested. He has higher blessings with him now, the lower don't attract him. If they come he accepts, if they don't come he never thinks about them. By and by the life energy moves more and more within, withinwards; desires disappear.

Remember this distinction: in Buddhism and Jainism, desires have to be left consciously, effort has to be made to leave them and when you leave them you will be rooted in yourself. In Hinduism it is just the contrary: get rooted in yourself and desires will leave you. Buddha is negative: leave the desires and you will be rooted in yourself. Hinduism is positive: be rooted in yourself and desires will leave you.

It works both ways -- it depends on you. If you are a negative type, a person to whom no comes easily, then follow the negative path. There are persons to whom no comes first, even if they want to say yes. If no is easy to you nothing is wrong in it; you are a negative type, that's all. Follow the negative path, say no to life so that you can get rooted in yourself. But if you are a yes type, then no is not your path. Then say yes to life, move with life, get rooted in yourself, and by and by desires will disappear.

AND THE SEEKER FEELS BLISSFUL WHILE ENGAGING HIMSELF EACH DAY IN MERITORIOUS ACTS.

Whatsoever such a person does is meritorious, it is *punya*, it is holy, it is sacred. Whatsoever is done by one who is rooted in himself becomes worship, it is meritorious, because now he engages in it just as a play, just as a life-game. He is aware that it is only overflowing energy that moves into acts; he is not interested in doing anything or reaching any goal. His action is not work, his action is play -- then the seeker feels blissful.

Whenever you are in play you feel blissful, and if your whole life becomes a play you cannot imagine how blissful you can become. Why do you feel blissful while you play? Even when playing cards you become blissful, the misery disappears. Why? When playing a game -- football or hockey or anything -- why do you become so blissful? Why do you feel so much joy bubbling in you? What happens?

And side by side with you there may be a professional player; he is not happy. He is not happy because he is just doing work. If you are paid for your cardplaying you will not be happy, because then you are not interested in the game, you are interested in the salary, and it has become a boredom. You have to do it to get the salary. Then the end is not in it, it is only a means.

This is the difference between work and play: work means the end is not in it, and you are interested in the end. If you can reach the end without this work, you would like to leave it. You have to carry it as a

burden, it is a compulsion on you. Somehow you have to finish it and reach the goal.

Play is totally different; the end is in it, it is intrinsic. There is no goal, you are not going anywhere. You are enjoying the very thing. Think about it. A professional player becomes sad. It is something to be carried out, to be finished soon -- the sooner the better.

The Upanishadic rishi is just the opposite. Even in profession he is a player; even in profession, in business, in whatsoever he is doing, in whatsoever life has created for him to do, he is a player, he goes on playing. He has no business to do, that's why he is never busy. There is nothing to be done, there is no hurry. If everything is left unfinished there is no worry because it is okay, it was just a play, it ended in the middle -- really there was no end to be achieved. This is the attitude of the positive path.

THE SEEKER FEELS BLISSFUL WHILE ENGAGING HIMSELF EACH DAY IN MERITORIOUS ACTS.... HE PERFORMS ONLY SUCH GENTLE ACTS AS DO NOT DISTURB OTHERS.

When you are playing there is no need to hurt others, but when you are busy with a business you don't care for others. Rather, you will use whatsoever means are to be used, even if the others are to be destroyed, because it is not a play, it is a serious business. Whosoever comes in your way has to be destroyed and thrown out of the way. In business you are violent, and a mind which is businesslike can never be nonviolent.

That's why I go on saying that Gandhi cannot be nonviolent -- he's so businesslike. Even his nonviolence is a business, he is so serious about it. He is not in a play, he is deadly serious. That's why he appealed to us so much: we are all businessmen and he was the supreme, the top. He appealed to us, he had appeal for everybody all over the earth, East or West. He appealed deeply, he appealed to the business mind. He was mathematical, calculating, serious with every penny -- not in any way in a play.

He was not a Hindu, he could not be. He was ninety percent a Jaina and ten percent a Christian -- negative, businesslike, serious. He was not like Krishna -- playful, enjoying, nonserious. Whatsoever happens Krishna is not worried. He is not going to force anything on the course of life. Wherever life leads is the goal -- wherever. If life leads to death in the middle of a stream, that is the goal -- nowhere to reach.

A nonachieving mind is playful. An achieving mind, always thinking of achieving something, whether in this world or the other, is a business mind.

HE PERFORMS ONLY SUCH GENTLE ACTS AS DO NOT DISTURB OTHERS.

When you are playing there is no need to disturb anybody. When you are playful you are nonviolent.

HE FEARS SIN, AND DOES NOT CRAVE ANY SELF-INDULGENCE.

But the concept of sin in Hinduism is totally different from that of Christianity. Remember, the word *pap*, sin, has a different connotation. The Upanishads say that which is against the law is sin, just a natural phenomenon. Christianity says that which is disobedience to God is sin. This is absolutely different: disobedience to God.

In Christianity God is something like an aristocrat, something like a dictator; we can paint him just like Hitler or Mussolini. You disobey, and you will suffer and he will punish you. And he is very ferocious in punishment. For small sins, sometimes even when you are innocent, you will be thrown into hell. And Christianity says that it is forever and forever, the hell is eternal. That doesn't seem to be justified. A small sin, falling in love with a woman, and you will suffer forever and forever.

And what did Adam do? -- just a small disobedience; something that God prohibited. God said, "You are not to eat the fruit of this tree, the tree of knowledge. You can eat all the fruits available in this garden of Eden, but don't come near this tree."

And it is human to be attracted to something which is prohibited. Adam is so human and lovely, he must have become curious. If he was absolutely stupid, only then could he have followed. Even a little intelligence will say that something is there, otherwise why should God prohibit? If God had prohibited him from eating the snake, then Adam would have eaten the snake and been finished with the Devil. But he prohibited the fruit of the tree of knowledge, and then Adam was expelled from Eden because he disobeyed.

Christianity therefore is conformist; revolutionaries cannot be allowed. Adam was the first revolutionary. And why should God feel so offended for such a small thing? The Christian God cannot be playful. He is serious and ferocious, and he will take revenge. Hinduism cannot conceive of that: God taking revenge on innocent Adam who was just being curious. There was nothing else, he was just curious to know. And the Devil was able to persuade him. The Devil said, "God has prohibited you, because if you eat

this fruit you will become God-like, and he is afraid and jealous."

This is the sin in Christianity -- disobedience. In Hinduism there is no question of disobedience or obedience. It is a simple natural law; just as water flows downwards, if you follow natural laws you will be happy. There is no one to decide it, it is a simple happening -- if you follow natural laws you will be happy. If you don't follow natural laws, you go against them, you will be unhappy. Nobody is taking any revenge, and you are not going to be thrown into eternal hell. If you don't follow, for the time being you will suffer. Immediately you come back to the law the suffering stops.

A simple thing: if you put your hand in the fire you will be burned. No God is deciding, "I prohibit you. Don't put your hand in the fire, otherwise I will take revenge." Nobody is there, it is just the way fire behaves. You have to know that if you put your hand in you will suffer. Don't put the hand in and you don't suffer. And then you can use fire to heat the room, to cook food, and the fire becomes your help -- you can use it. Natural laws can be used if you know them well, flow with them; if you go against you suffer.

Sin is going against a natural law, not against any God. No one is giving you suffering, you are choosing it by moving wrongly. And no one is going to give you bliss, you will choose it by moving rightly. So it is not a question of good and bad, it is a question of right and wrong.

HE UTTERS LOVING AND AFFECTIONATE WORDS. HE LIVES IN THE COMPANY OF SAINTS AND STUDIES THE SCRIPTURES. WITH COMPLETE UNITY OF MIND, SPEECH AND ACTION, HE FOLLOWS THEM. SEEKING TO CROSS THE OCEAN THAT IS THE WORLD, HE CULTIVATES THE ABOVE-MENTIONED IDEAS. AND HE IS CALLED A BEGINNER, ONE PERFORMING HIS PRELIMINARIES. THIS IS CALLED THE FIRST STAGE.

Remember, all this is just the beginning, just the first step of creating the situation. This is not the end -- just the preliminary, just the first step.
Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #5
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BELOVED OSHO,
NEED ONE BE ABSOLUTELY SURE ABOUT A GURU TO BECOME HIS DISCIPLE?

You can never be absolutely sure about a guru, and that is not needed. What is needed is that you should be absolutely sure about yourself. How can you be sure about a master? You exist on two different levels, two different states of mind. Whatsoever you can see, whatsoever you can understand, whatsoever you can interpret, will not be of much use -- and there is more possibility of your going wrong than right. But there is no need, so don't be worried about it.

You have to be sure about yourself, about your search, and if you are sure about yourself then you can devote yourself to a master totally. Remember, the totality of surrender is not going to come from the surety about the master; it is going to come from your own surety, your own totalness. The master is bound to

remain paradoxical for you unless you yourself become enlightened, because only the same can understand the same.

Only when you have become a buddha will you be able to understand Buddha -- never before. When you have become a christ, when Christ is known to you, you can understand; never before. Christ is bound to remain a mystery, and a mystery means paradox. Christ will appear to you as irrational, not because he is irrational but because he is supra-rational, he is beyond reason -- and you don't know anything about beyond reason. At the most you can think he is below reason, he is not rational. And the ways of a master are so secret that sometimes he will create a situation in which he will not allow you to be sure about himself, because if you can be absolutely sure about the master then your surrender is meaningless. Then what is the meaning of it? When you are absolutely sure of the master then it is a bargain, then you cannot do anything else other than surrender. When you are uncertain, then surrender is a device; in your uncertainty, hesitation, still you decide. That decision changes you.

The more mysterious a master, the more is the possibility of transformation through surrender. If the master is known to you, just as two plus two makes four, then there is no mystery. Sufi masters particularly will create rumors about themselves, so the new ones who come to them can only enter not because they are sure about the master, but because they are sure about their search -- and they are ready to take a risk. Why do you want to be sure about the master? -- because you don't want to take the risk. Your mind is a business mind. When a master is something mysterious....

One old woman came from England to see Gurdjieff. She had heard Ouspensky, Gurdjieff's disciple, and Ouspensky was a mathematician, a logician. He was not a master, he was not enlightened, but he was a perfect rationalist and he could explain Gurdjieff better than Gurdjieff himself. Gurdjieff would have remained unknown to the world if there had been no Ouspensky. He was nowhere near Gurdjieff, but he could think in a logical way, express in a logical way. He was professionally a mathematician. Many people were attracted to Ouspensky, and when they were attracted to Ouspensky they would start thinking about going to Gurdjieff -- and then they would return frustrated, disappointed.

One old woman became very much impressed by Ouspensky, and then she went to see Gurdjieff. Within just a week she was back, and she told Ouspensky, "I can feel that Gurdjieff is great, but I am not certain whether he is good or bad, whether he is evil, devilish, or a saint. I am not certain about that. He is great -- that much is certain. But he may be a great devil, or a great saint -- that is not certain." And Gurdjieff behaved in such a way that he would create this impression.

Alan Watts has written about Gurdjieff and has called him a rascal saint -- because sometimes he would behave like a rascal, but it was all acting and was done knowingly to avoid all those who would take unnecessary time and energy. It was done to send back those who could only work when they were certain. Only those would be allowed who could work even when they were not certain about the master, but who were certain about themselves.

And to surrender to a Gurdjieff will transform you more than surrendering to Ramana Maharshi, because Ramana Maharshi is so saintly, so simple, that surrender doesn't mean anything. You cannot do otherwise. He is so open -- just like a small child -- so pure, that surrender will happen. But that surrender is happening because of Ramana Maharshi, not because of you. It is nothing as far as you are concerned. If surrender happens with Gurdjieff, then it has happened *because* of you, because Gurdjieff is in no way going to support it. Rather, he will create all types of hindrances. If still you surrender, that transforms you. So there is no need to be absolutely sure about him -- and that is impossible -- but you have to be sure about yourself.

Just today one friend came to me and said about himself, "I am just fifty-fifty: fifty percent with you and fifty percent with Subud" -- a very good Indonesian technique of meditation. So, "I am fifty-fifty, divided."
I asked him, "What do you mean by fifty-fifty?" and told him one anecdote.

It happened once that Mulla Nasruddin owned a hotel. Then he was arrested and brought to the court of the town, because he was caught mixing horsemeat in chicken cutlets. But he confessed and he said, "I have been committing this crime," and he pleaded guilty.

The magistrate asked, "Nasruddin, will you tell me what the proportion was? How much horsemeat were you mixing into how many chicken cutlets?"
Nasruddin said, very truthfully, "Fifty-fifty."

But the magistrate was not convinced so he asked, "What do you mean by fifty-fifty, Nasruddin?"

Nasruddin said, "It is so obvious. Fifty-fifty means fifty-fifty -- one horse to one chicken."

So it is not certain. What do you mean by fifty-fifty? Your mind is confusion, but division will not help, a divided mind will not be of much help. Go to Subud or come to me, but be a hundred percent. And that hundred percentness is needed about *you* -- not about me, or about Bapak Subud, or about anybody else. You must be a hundred percent here, then work becomes possible.

What to do? Your mind is cunning -- clever, you call it, but it is cunning. It calculates, it cannot take a risk. That's why you have been wandering for so many lives. You were near Buddha, you were near Jesus, you have seen Mohammed -- you have seen many masters, but you bypass them just because of your cleverness. Your cleverness is your stupidity. Even with a Buddha you calculate -- and what can you calculate? Life is such a mystery; it cannot be explained in terms of logic. And a person like Buddha is so mysterious that whatsoever you come to conclude will be wrong, and by the time you have concluded Buddha will have changed. By the time you have come to a decision, Buddha is not the same -- because Buddha is a river, a riverlike phenomenon, flowing. Conclusion will take time, and you will miss.

Religion is for those who are like gamblers, who can take risks. If you are a gambler then something can happen, but if you are a businessman then nothing is possible. Be certain about your search. If you are really in search, then don't be afraid. And I say again: even with a master who is false, pseudo, you are not going to lose anything.

It happened that one of the Tibetan mystics, Marpa, was in search of a master. He reached a master who was not really a master, who was a pseudo-teacher, who was not himself enlightened. Marpa asked him, "What am I supposed to do?"

The pseudo-master said, "You will have to surrender to me. Surrender totally."

Marpa said, "Surrendered! I am surrendered. Now what is to be done?"

Other disciples became jealous, because this Marpa seemed to be a dangerous man: immediately, without arguing, without discussing, he said, "I have surrendered. Now tell me, what is to be done?" He would become the leader, he would become the chief disciple -- he had already become it. He had just arrived, and they had been serving the master for many years, and he had superseded them.

They became jealous, and they said to the master, "This is not easy; surrender is such a difficult thing. For many years we have been working, and yet we have not surrendered totally. This man seems to be deceiving. So we must examine whether the surrender is true or not."

The master asked, "How can it be examined and tested?"

So they said, "Tell him to jump from this hill into the valley. If he jumps, then he is surrendered. If he doesn't jump, then he is deceiving." In both ways they were thinking that they were going to be the winners. If he jumped he would be dead; if he didn't jump he would be thrown out of the ashram.

But they didn't know Marpa -- he simply jumped. And they were wonderstruck. He jumped -- and then he was sitting in the valley! So when they reached him they could not believe it; even the master could not believe that this could happen. So he thought, "It must have been just an accident that he is saved."

He asked Marpa, "How did it happen?"

He said, "I don't know. You must know; I have surrendered to you. Now it is up to you. I don't know what has happened -- but a miracle has happened. You have done this!"

The master knew well that he had not done anything -- he did not know any ABC -- this must have been by accident. So another situation had to be created.

Then they saw a house that was on fire, so they said, "Enter!" Marpa entered immediately. The whole house burned, and they could not know what had happened until the fire disappeared.

Then they went inside. All over the place everything was burned, everything was destroyed and Marpa was sitting in meditation, not even perspiring. So the master asked, "Marpa, how did you do it again?"

He said, "I don't know, master. It is you. And my trust is growing; you are a miracle!"

But it is possible that even an accident can happen a second time, improbabilities are also possible. So they thought, "It has to be tried again, a third time." So they told Marpa to walk on a river. The river was in flood and they said, "Walk on water!" And Marpa walked.

When Marpa was walking and was just in midstream, the master thought, "It seems as if I am doing something, because how can this happen? It must be *my* power." He thought, "If just by surrendering to me Marpa can walk on water, why cannot I walk?" So he started walking -- and he was drowned.

No one has ever heard about what happened to that master, but Marpa became enlightened.

So it is not a question of the master, it is a question of your totality. Even with a pseudo-master you can become enlightened. And the reverse is also true: even with an enlightened master you may remain ignorant. Remember, my emphasis is on you. That's why I never say: Don't go to Sai Baba, or: Don't go to Bapak Subud. That is immaterial. Go anywhere. Go totally.

The second question:

> BELOVED OSHO,
> YOU OFTEN TELL STORIES OF PERSONS WHO WENT INTO ALONENESS IN SOME FOREST AND WHO BECAME SILENT AND PEACEFUL THERE. BUT ALONENESS SEEMS TO MAKE MOST MODERN PERSONS ANXIOUS AND DEPRESSED, AND IT CREATES A YEARNING FOR HUMAN COMPANIONSHIP. INSTEAD OF THE PATTERNED MIND DROPPING, WE BECOME MORE ACUTELY AWARE OF IT AND PREOCCUPIED WITH IT. HOW TO OVERCOME THIS? HOW CAN WE LEARN TO ENJOY LONG PERIODS OF ALONENESS, AND DROP THE OLD MIND IN IT?

This is nothing new for the modern mind; this has been always so. Mind cannot exist in aloneness; to be alone means mind will have to commit suicide. Mind becomes anxious -- it is a murder. Whenever you go alone, the mind cannot exist in that aloneness.

Mind can exist only in the society; mind is a social phenomenon, others are needed for it. You cannot be angry when alone, or if you become angry you will feel very foolish; you cannot be sad when alone, because there is no excuse; you cannot be violent when alone, because the other is needed; you cannot talk, you cannot go on chattering. You cannot use the mind, the mind cannot function -- and when mind cannot function it becomes anxious, worried. It needs functioning, it needs someone to communicate to.

Mind is a social phenomenon, a societal byproduct. And it has always been so. Even when Svetaketu went into the forest, he was anxious, he was worried, he was depressed in the beginning. The difference is not in the mind; the difference is in patience. The mind remains the same, modern or old, but in the old days people were more patient, they could wait. You are not patient -- that is the problem. They were not time conscious and you are time conscious.

In the old days in the ancient world, particularly in the East, there was no time consciousness. That's why watches and clocks were not invented in the East. There was more possibility for their invention in China than in India, because they had done many things and it was possible to invent clocks, to measure time, but they were not interested in time. The modern mind is too interested in time. Why? This is a part of the Christian influence on the world. With Christianity and Islam time consciousness entered into the world. There are reasons for it.

In the East it has been believed always that life goes on forever and ever, it is eternal, it is timeless -- so there is no hurry; you will be again and again. Millions of times you were here and millions of times you will be again here; there is no hurry. This life is not the last nor the first, it is a long procession, and you are always in the middle -- there is no beginning and no end. So there can be no hurry about time; enough time, more than enough, is available.

With Christianity there is only one life -- this is the first and the last. Once you die you don't have any time any more; so you have a lifespan of seventy years at the most. There is so much to do, and so little time with you. That's why in the West there is so much hurry; everyone is running because life is going. Every moment life is becoming less and less. Time is passing, you are dying, and you have so many desires to fulfill and no time to fulfill them, so anxiety is created.

In the East it was totally different. It is said in one of the Tibetan scriptures that even if you have to go in a hurry, go slowly. Even if you have to go in a hurry, go slowly. It is said that if you run you will never reach; if you sit you can reach, but if you run you will miss. An eternal procession, many lives, millions of lives, enough time -- patience was possible.

In the West only one life, and every moment life changing into death; nothing is fulfilled, no desire completed, everything incomplete -- how can you be patient? How can you wait? Waiting has become impossible. With the idea of one life, and with another idea of linear time, Christianity has created anxiety in the mind; and now Christianity has become a global influence.

Christianity says that time is not moving in a circle, it is moving in a straight line. Nothing is going to be repeated again, so everything is unique. Every event is once and for all, it cannot be repeated. It is not a circle; it is not like a wheel of a cart moving where every spoke will come again, where again and again the same spoke will be repeated.

In the East time is a circular concept, just like seasons moving in a circle. The summer comes and then the summer will come again, and it has been so always and it will be so always. And the Eastern concept is nearer to truth than the Western, because every movement is in a circle. The earth moves in a circle, the sun moves in a circle, the stars move in a circle, the life moves in a circle -- every movement is circular. So time cannot be an exception; if time moves at all, it moves in a circle. The linear concept of time is absolutely wrong.

That's why in the East we were never interested in history. We have been interested in myth, but never in history. The West introduced history into the world. That's why Jesus became the center of history, the beginning of the calendar. We go on measuring time with "before Christ," "after Christ." Christ became the center of all history, the first historic person.

Buddha is not historic, Krishna is not at all; you can never be certain whether really Krishna was ever born or not, whether the whole thing was just a story or a history. But the East was never worried about it. They say everything is a story, and it has been told many times and will be told again and again. There is no need to be concerned with facts, because facts are repetitive. It is better to be concerned with the theme, not with the facts -- so you may not be able to understand many things.

It is said that before Rama was born, one of the *avatars* of India, Valmiki, wrote his story -- before he was born! It is impossible. How can you write the history when the man is not yet born? But Valmiki wrote first, and then Rama had to follow his story, whatsoever he had said. How did it happen? This is mysterious, but not mysterious at all if you look at the Eastern concept of time.

Valmiki says, "I know Rama, because in many ages he has been born before -- I know the very theme. So I create the story, because I know the theme, I know the essential. The nonessential I will put in the story."

And Rama must have thought, "Why contradict Valmiki? Why contradict this old man? Follow it." And he followed.

The East lives in myth; myth means a repetitive theme, the essential is always there. In the West myth is meaningless. If you can prove that something is a myth it becomes meaningless. You have to prove that it is history, it has happened in time; you have to be exact about it.

This linear concept of nonrepetitive life creates anxiety, so when you go into silence, alone, you become worried. One thing is: time is wasted. You are not doing anything, you are just sitting. Why are you wasting your life? And this time cannot be regained, because they go on teaching in the West: Time is wealth. It is absolutely wrong, because wealth is created by scarcity, and time is not scarce. The whole economics depends on scarcity: if something is scarce it becomes valuable. Time is not scarce, it is there always. You cannot finish it; it will always be there -- so time cannot be economic. It is not scarce; it cannot be wealth.

But we go on teaching, "Time is wealth -- don't waste it. Once wasted it never comes again." So if you go into aloneness and then you sit there, you cannot sit there for three years, you cannot sit there for three months, even three days are too much -- you have wasted three days.

And what are you doing? The second problem arises -- because in the West being is not very valuable, doing is valuable. They ask, "What have you done?" -- because the time has to be used in doing something. They say in the West that a vacant mind is the devil's workshop. And you know it, in the mind you also know it, so when you are sitting alone you become afraid. Wasting time, not doing anything, you go on questioning yourself, "What are you doing here? Just sitting? Wasting?" -- as if just being is a wastage! You have to do something to prove that you have utilized your time. This is the difference.

In the old ancient days, in the East particularly, just to *be* was enough; there was no need to prove anything else. No one was going to ask, "What have you done?" Your being was enough and accepted. If you were silent, peaceful, blissful, it was okay. That's why in the East we never demanded from sannyasins that they should work -- no, no need. And we always thought that sannyasins, those who had left all working, were better than those who were occupied in work.

This cannot be done in the West. If you are not working you are a vagabond, a bum. Hippies are a very new phenomenon. The East has always been hippie-oriented. We have created the greatest hippies of the world -- a Buddha, a Mahavira: not doing anything, just sitting and meditating, enjoying their being, just being blissful as they are, not doing anything. But we respected them -- they were the supreme, the highest, the most respectable. Buddha was begging, but even kings had to come to bow to his feet.

Once it happened that Buddha was passing through a village, and the chief minister of the king of that locality told the king, "Buddha is coming, so we will have to go to receive him and touch his feet and pay

our respects."

The king said, "But is it necessary for a beggar? He is just a beggar, and I am a great king. Why should I go and respect him and bow down to him? If he wants to see me, he can come and take an appointment with me."

The old chief minister, who was a very wise man, immediately gave in his resignation. He said, "If this is the case then I cannot remain here for a single moment."

The king was worried, because this man was much too valuable to be lost, so he said, "But why?"

The old man said, "This is absolutely wrong. You may be a great king, you may become the emperor of the whole earth, but you cannot become greater than Buddha. He has left all kingdoms, and you are still obsessed with wealth, riches, prestige, power. He has left all of them, he has nothing, and only a person who has nothing is the highest, because he doesn't desire. You will have to go and respect him, otherwise take my resignation. I cannot remain in this unholy palace for a single moment." The king had to go.

The East was totally different; a different milieu was there. Being was respected. No one was going to ask, "What have you done?" Everyone was just asking, "What *are* you?" Enough! If you were silent, peaceful, loving; if compassion was there; if you had flowered -- enough! Then it was society's duty to help and serve you. No one would say you should work, or you should create something, you should be creative. In the East they thought that to be oneself is the highest creativity, and the presence of such a man was valuable. He could go into silence for years.

Mahavira was in silence for twelve years. He would not speak, he would not go into villages, he would not see anybody. And when he started speaking, somebody asked him, "Why were you not speaking before?"

He said, "Speech becomes valuable only when you have attained silence, otherwise it is futile -- not only futile, dangerous also, because you are throwing rubbish into others' heads. So this was my effort: that I would speak only when talking had completely stopped inside. When the inner talk had disappeared, only then would I speak. Then it is not a disease."

And they could wait, because the East believed in reincarnation. They could wait. There are stories that a disciple would come to the master and wait for thirty years, would not ask anything but just wait for the master to ask, "For what have you come?" Thirty years is too much -- one life completely wasted -- but waiting for thirty years will do the work.

People from the West come to me and they say, "This very evening we are leaving, so give us some key. How can we become silent? But we don't have any time to stay -- we must go." They are thinking in terms with which they have become acquainted -- instant coffee -- so they think there must be some instant meditation, a key I can hand over to them and it is finished. No, there is no key. It is a long effort, it is a deep patience. And the more you are in a hurry, the longer it will take. So remember this: if you are not in any hurry it may happen this very moment. When you are not in a hurry the quality of mind is there, silence is there.

I will tell you one story. Once it happened that two monks were traveling. They crossed a river in a boat, and the ferryman said to them, "Where are you going? If you are going to the city beyond this valley, go slowly."

But the old monk said, "If we go slowly we will never reach, because we have heard that the gates of that city are closed after sunset, and we have just one or two hours at the most, and it is a very long distance. If we go slowly we will never reach, and we will have to wait outside the city. And the outside of the city is dangerous -- wild animals and everything -- so we will have to make haste."

The ferryman said, "Okay, but this is my experience: those who go slowly, reach."

The other monk listened to it. He was a young man and he thought, "I don't know this part of the country, and this ferryman may be right, so it is better to follow his advice." So he walked slowly, leisurely, as if not going anywhere, not in a hurry, just for a walk.

The old man hurried, started running. He had many scriptures on his back. Then he fell down: tired, carrying weight, old, and in such a hurry, so tense, he fell down. The man who was not in a hurry simply walked and reached.

The ferryman was coming and he came near the old man. He was lying by the side of the road; his leg was broken and blood was oozing out. The ferryman said, "I told you that this has been always so: those who walk slowly reach, those who are in a hurry always manage to stumble somewhere or other. These

parts are dangerous. The road is rough and you are an old man. And I had advised you, but you wouldn't listen to me."

This is one of the Korean Zen stories, and this is how it is in life. Go slowly, patiently, not in a hurry, because the goal is not somewhere else -- it is within you. When you are not in a hurry you will feel it; when you are in a hurry you cannot feel it because you are so tense. If you are not going anywhere at all, then you can feel it more immediately.

In Japan meditation is called zazen. Zazen means simply sitting and not doing anything. So Zen priests, monks, have to sit for six hours a day or even more; the master never gives them anything to do, they have just to sit. They have trained themselves for just sitting, not asking for anything to do, not even a mantra -- just sitting.

It is very arduous. It looks easy but is very arduous, because the mind asks for some work, something to be done. And the mind goes on saying, "Why? Why waste time? Why just go on sitting? What is going to happen by just sitting?" But for three years, or even more, the seeker sits. Then, by and by, the mind drops asking. It is useless now, you don't listen to it. It has got fed up with you, so the mind stops asking. By and by, when the mind is not asking, you start realizing a new life force within you which was always there but you were so occupied you couldn't listen to it, you couldn't feel it. Unoccupied, you start feeling it.

Mind has always been creating problems and loneliness. Go in aloneness at least for three months, and decide beforehand that whatsoever happens you are not going to listen to the mind. Decide beforehand that you are ready to waste three months, so there is no need to think again and again that you are wasting time. You have decided that you are going to waste three months, and you are not going to do anything -- you will simply sit and wait. A miracle is possible.

Just within these three months, some day suddenly you will become aware of your being. When there is no doing you become aware of being. When there is too much doing you go on forgetting the being which is hidden behind.

The third question:

> BELOVED OSHO,
> I FEEL VERY DEVOTED TO YOU, AND SINCE BEING WITH YOU MY LIFE HAS TRANSFORMED VERY MUCH. IN MY HEART I FEEL YOU ARE MY MASTER. FOR THE FIRST TIME I FEEL A CONTENTMENT WITH MY OUTER LIFE AND MY RELATIONSHIPS WITH OTHERS, AND THERE IS NO DESIRE FOR ANYTHING EXTERNAL. BUT AN INNER YEARNING FOR THE EVER ELUSIVE ENLIGHTENMENT AND BLISS REMAINS, AND I CANNOT DO ANYTHING TO STOP THAT DESIRE. IS THIS A BARRIER? ISN'T IT LIKELY TO REMAIN UNTIL THE REALITY IS REALIZED, HOWEVER?

Yes, it is a barrier, because there is no question of any desire, whether for external things or for internal things. Desire is the same, there is no distinction, so don't divide desire, and don't say, "No more are worldly desires within me, but the otherworldly desire is there." The otherworldly desire is as worldly as any worldly desire -- desire is worldly. So don't divide, don't play tricks.

Objects of desire are not significant; desiring is significant. You can desire wealth, you can desire God -- desiring remains the same, only the object has changed. You can desire a palace here, you can desire a palace in paradise -- objects have changed, but the desire remains the same. You can desire anything whatsoever, desire will be the same. Remember this.

And with desire you cannot attain realization. Desire has to be dropped. So what to do? Really there is nothing to do. You have to realize more and more that your desire creates suffering. Now this new desire is creating suffering. Before there were other desires; you have left those desires, so you feel contentment, you feel peaceful with life. Your relationships have become more loving because desires have disappeared from that field.

Now be aware: when there were desires in that field you were not content. You were frustrated, you were filled with jealousy, anger, hatred; relationship was difficult, it was suffering and misery. Now desire has left that field; that field has become peaceful. So become aware that now you are creating a new suffering: when will this enlightenment happen? And unless it happens you cannot be content. How can you be content unless you become a buddha? So, "When will I become a buddha?"

One Buddhist, Nagarjuna, is reported to have said that the desire to become a buddha is the greatest barrier to becoming a buddha -- because unless you stop desiring to become a buddha you will not come to

know that you are already a buddha. This desiring dissolves and your buddhahood appears; it is there. So now feel this new misery which is coming into being with the new desire.

Every desire brings misery. There is nothing to be done -- simply become aware that every desire brings misery. If you realize this, desires will disappear; internal or external, no desires are needed. When there is no desire you have achieved. Then this very moment is ecstasy; then right here and now you have become the goal. There can be no misery then. But don't make this distinction. Mind is so cunning, it goes on deceiving you. It says, "Okay, if worldly desires create misery, leave them. I will be content with nonworldly desires." So the object changes, but the desiring remains the same.

I will tell you one anecdote. I have heard, it happened in New Delhi that a *netaji*, a great political leader, dragged Mulla Nasruddin to the court. That great leader, the netaji, said to the court, "This man, Mulla Nasruddin, has insulted me in public. He has called me a donkey."

That political leader was a powerful man. The magistrate said to Nasruddin, "This is not good. You will have to be punished."

Nasruddin said, "I was not aware that it is an offense to call a leader a donkey. I was not aware. So forgive me, and I give you my promise that I will never do it again." So he was forgiven, and even the political leader was satisfied.

Then Nasruddin asked the magistrate, "But if I call a donkey netaji, leader, have you any objection?"

The magistrate laughed and he said, "There is no objection -- unless the donkey comes to the court, and I hope no donkey will come. If you feel good, and if you like it, you can call any donkey netaji. We don't have any objection to it."

Mulla Nasruddin turned immediately towards the netaji and said, "Netaji, how are you?"

The mind remains the same. It goes on changing objects, but the inner quality persists. So whether you call a leader a donkey, or you call a donkey a leader, it makes no difference -- you will have to stop calling.

So a desire for the outer, or a desire for the inner, is just a change of the object -- the mind remains the same. Drop it. As you have dropped the outer desire, you can drop the inner also. And you know now that just by dropping the outer you are feeling a deep contentment with yourself. So why carry this new desire? Drop it also.

When you drop all desire, you have become paradise itself. Then you are the heaven, you are the *moksha*. With desires you are destroying it; with desires you are so occupied you cannot be in contact with your own deepest center, your own deepest depth.

The last question:

> BELOVED OSHO,
> THIS MORNING YOU SAID THAT THE UPANISHADIC SAGES HAD A POSITIVE APPROACH TOWARDS LIFE, AND THAT BUDDHA AND MAHAVIRA HAD A NEGATIVE APPROACH TOWARDS LIFE. WHICH IS YOUR APPROACH -- AFFIRMATION OR NEGATION OF LIFE? WHICH APPROACH WOULD YOU HAVE YOUR DISCIPLES TAKE?

I have got no approach -- or, both are mine. I don't divide. To me, the positive can also lead to the same goal as the negative, so I don't say that the positive is the only approach, and I don't say that the negative is the only approach. Both are approaches, and both are as good as each other.

My emphasis is not on the approach, my emphasis is on the disciple. So I don't say that you should follow this or that wholesale. I would like you to decide whether you have a negative mind or a positive mind. If you have a positive mind then follow the positive approach; if you have a negative mind then follow the negative approach. And there are both types of people here.

That's why Hinduism cannot be a world religion, Buddhism cannot be a world religion. Up till now there exists no religion which can be a world religion, because every religion chooses one approach. Whatsoever I am saying can be a world-comprehensive thing, because I don't choose any approach. All approaches lead to the same goal. The goal is important, and the disciple who is to travel is important -- the path is irrelevant. And both types exist.

Remember, there are males and females, and their number on the earth remains almost equal. This is a miracle: biologists cannot explain how it happens that man and woman remain in equal numbers on the earth. And if sometimes the balance is lost, immediately the balance is regained. For example, in a war the

balance is lost because more men are killed than women. Immediately after the war more boys are born than girls. How this happens has been a mystery for biology -- but the number of men and women remain equal.

The mystery is because of the polarity: man is one pole of life and woman is the other pole of life. If a man is born, immediately a woman is born, because the other pole has to be there; without the other pole this magnet cannot exist. So whenever there are wars and more men are killed, immediately more men will be born. Ordinarily also, more boys are born than girls. The proportion is this: one hundred and fifteen boys are born to one hundred girls, because boys are weaker than girls, and by the time they are sexually mature fifteen boys will have died. So by the age of sexual maturity the number will be equal -- fifteen boys will have died.

Girls don't die so easily, they are stronger. And it is a fallacy created by men, male chauvinists, that man is the stronger sex. This is a fallacy, woman is the stronger sex. In every way she is stronger. She is ill less than man, she goes mad less than man, she lives longer than man. The average life-expectancy of women all over the world, in every country, is five years more than men. If men live to be seventy-five, women are going to live to be eighty. And they die less in childhood -- fifteen percent less. They are the stronger sex.

And this is how it should be, because they have to do the greatest creativity of this life -- give birth. It is such a long suffering, a *tapascharya*, a sadhana, to give birth. Just think, if man had to give birth the world would have disappeared. Just think, for nine months carrying a baby in your stomach. It is impossible to conceive of man doing that and then bringing up the child. No man would be ready for it. He is weak.

Wherever the balance is lost it is immediately regained. Why? -- because man and woman are a polarity. There is a myth in India, a Jaina myth, which you may not have heard, and I think it is very probable that sometime it may have been true. In Jaina Puranas, in Jaina mythology, it is said that in the beginning only twins were born, never a single child: twins, one boy and one girl. And they were to be married -- brother and sister, twins.

In the beginning, millions of years ago in the past, only twins were born, a boy and a girl. They were the natural wife and husband, and the world was very peaceful. It must have been, because if you could get a natural wife and a natural husband, life would be totally different -- because it is always the wrong person that you choose. It is so difficult to choose a right wife and a right husband -- almost impossible! How can you choose?

Just think of another thing: if you had had to choose the right father and the right mother it would have been impossible. Where to choose and how to choose? And whosoever you had chosen, you would have felt frustrated in the end. But nature chooses for you, so the mother and father are always almost okay; you cannot do anything about it.

The Jaina myth says that wife and husband were born as twins. They were naturally related; they had a harmony, the deep harmony of twins. There was never a conflict between them; they behaved as two bodies and one soul. Jainas say that those were the peaceful days in the world. When that harmony was disturbed everything was disturbed. That's possible, and I think it can become again possible. Science may be helpful in the coming century to create this possibility again -- then the pole is born with you. But whether the pole is born with you or not, the pole is born simultaneously somewhere: a boy is born, a girl is born somewhere; a girl is born, a boy is born somewhere.

The same polarity exists between the positive mind and the negative. Whenever there is a positive mind, just by the side of it there is a negative mind. That number is always equal. So in the world, half are always Hindus and half Buddhists -- or you can name it in another way, but half are positive persons and half are negative persons.

I don't choose anything. If someone comes to me and says, "Which is right, man or woman?" I will say both are right, because neither can exist separately -- their harmony is right. So if you ask me, "Which is right, positive or negative?" I say both are right, because neither can exist without the other -- their harmony is right. That's why my statements seem so contradictory, because sometimes I am talking with a positive person; then I have to make totally different statements. Sometimes I am talking to a disciple who is negative; then I have to make absolutely contradictory statements. And when they both meet, they will be confused.

So remember, whenever I say something to you, I have said it to *you*. Don't listen to anybody else; this is personal. Whenever I have said something to you, I have said it to you, and if somebody says that I have said something contradictory to him, don't listen. I may have said it... because to me approaches are not important, persons are important.

I do not have a fixed approach. When a different type of person comes to me, I immediately change my

approach. I always adjust to the person, I never try the reverse -- I never try to adjust the person to an approach. To me that looks absurd. I don't make readymade clothes for you and then say, "Cut your legs a little because the dress...." I always cut the dress immediately if I feel it doesn't suit you. The dress is wrong, you are never wrong.

Then there are bound to be many contradictions -- but I contain contradictions. To me they only appear contradictory; they are joined together just like man and woman, positive and negative, day and night, life and death. Both approaches are mine. That's why I go on talking about Buddha with as much love as I go on talking about Patanjali or Lao Tzu or Jesus or Mahavira or Mohammed.

I contain all.

Remember that -- that will help you to be less confused.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #6
Chapter title: With the Grace of the Sages

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NOW FOLLOW THE TRAITS OF SEEKERS OF THE SECOND STAGE,
CALLED THE STAGE OF THOUGHT.
HE LIVES IN THE CARE OF LEARNED MEN WHO EXPLAIN BEST WHAT
LISTENING, REMEMBERING, RIGHT CONDUCT, CONTEMPLATION --
DHARANA -- AND MEDITATION ARE. HAVING ACQUIRED KNOWLEDGE OF SUCH SCRIPTURES AS
ARE WORTH LISTENING TO, HE EFFICIENTLY DISCRIMINATES BETWEEN WHAT IS DUTY AND WHAT
IS NOT, AND HE KNOWS WELL THE DIVISION BETWEEN A WORD AND THE THING IT SYMBOLIZES.
HIS MIND DOES NOT SUFFER FROM AN EXCESS OF CONCEIT, PRIDE, GREED AND ATTACHMENT,
ALTHOUGH EXTERNALLY THEY ARE APPARENT TO SOME EXTENT.
HE GIVES UP HIS EXTERNAL IMPURITIES AS A SNAKE CASTS OFF ITS SLOUGH.
SUCH A SEEKER ACQUIRES THE ACTUAL
KNOWLEDGE OF ALL THESE THINGS WITH THE GRACE OF THE SCRIPTURES,
THE GURU, AND THE SAGES.

The first stage for the seeker is to create a milieu around himself of the feeling that the ocean is real and waves are just superficial surface phenomena. To live in that oceanic feeling is the first stage. This becomes the soil. Unless this milieu is there, there is no possibility of any growth into the higher realms of being. So remember this: you must be aware more and more of the center, less and less of the surface; more and more aware of the depth, and less and less aware of the circumference. The focus must change from the periphery to the innermost core.

If you continue being involved with the surface you cannot penetrate to the ultimate being, because the ultimate being, Brahman -- or you may call it the truth or God or whatsoever you like -- the ultimate being is the center of existence. And we exist on the periphery.

This is natural in a way, because whenever you come in contact with something, you come in contact with the periphery, the outermost. This is natural. But don't remain there -- move ahead, move further.

Leave the periphery behind and go deep. With everything -- with a rock, with a man, with a tree, with whatsoever -- always remember that the surface is the outermost body, and this is not the whole. The whole illusion consists of thinking of the surface as the whole.

The surface belongs to the whole, there is nothing wrong in it; but when you get this impression, this identity that the surface is the whole, then there is no possibility of inner growth because then you have to stay with the surface -- the surface has become the whole. Don't allow the surface to become the whole. This is not something which is going against the surface; this is simply going with the truth, with the reality.

The surface will be there. When you have conceived the whole, the surface will be there, but in its right place. Nothing is to be eliminated, only a greater perspective is needed. And when your perspective has become total, everything will be there. This world will be there; whatsoever you have will be there, but in a new harmony, in a new gestalt.

This is something to be understood very deeply, because it happens to persons who are on a religious search that either they get identified with the surface, or they become against it. Then they start thinking that this world is to be negated, the world of the waves has to be denied. Either they think that waves are the ocean, or they move to the opposite pole: they start saying that the waves are illusory, that they are not, that they have to be denied. Both standpoints are wrong. From one wrong polarity, if you jump to the other, the other is bound to be wrong. The truth is somewhere in between, in the middle.

Don't jump from the waves to the ocean, but rather from the waves and the ocean to just in the middle from where you can see both -- the ocean and the waves also. Then your life becomes a synthesis, and when your life is a synthesis the music of the divine is created.

The Upanishads are not against the world. They are for Brahman, but they are not against the world. Their Brahman includes everything, the Brahman is inclusive. This is the first state.

NOW FOLLOW THE TRAITS OF SEEKERS OF THE SECOND STAGE, CALLED THE STAGE OF THOUGHT.

The first stage is the stage of feeling, feeling that Brahman surrounds you, everywhere is Brahman. And remember, the seeker has to start from the feeling, from the heart, because only the heart can be the base. The heart is the base of your body, and the heart is going to be the base of your divine body also.

If you go to the physiologist he will say, "Yes, there is a heart, but that heart is only physiological, just a pumping system; nothing more is there -- no love, no feeling," because he dissects the body and he comes only to know the body and the bodily. But everybody, even that physiologist, when in love will put his hand on his heart. If he is frustrated in his love, then he will feel a deep ache in his heart. He cannot explain it. As a physiologist he will say, "This is illusory," but as a man he also feels the same. And remember, a physiologist is just a specialization, a fragment; man is the whole.

So don't listen to the physiologist, listen to his totality. When he is in love he feels his heart is filled, something has poured into it, he has become heart-full. We don't have such a thing, not even such a word -- heartful. We say that a man is healthy, healthful; we say a a man is mannerly, mannerful -- but we never say a man is heartful, or loveful. These words must be created, because these are existential facts. When you are in love, you are heartful, loveful, overflooded, and of that overflooded feeling the heart is the center.

When you are in love, close your eyes and feel where your feeling has its center. It can never be in the head; it is impossible. It can never be anywhere else -- it will be just in the heart. The heart is the base of your body, and it is going to be the base of your higher body also. That's why the Upanishads say that the first stage is of feeling. Thought is not denied, thought has to take its own place -- but that is the second stage.

When feeling is there, then thought cannot go wrong. If feeling is not there, thought is bound to go wrong. If you follow thought without feeling, you will become destructive. That's what happened with Hitler, with Mussolini, with Tojo; that's what is happening every day with Mao, with all the dictators -- the thought is leading them. The heart has been silenced, or as if cut off from their being; there is only thought, and then thought can be destructive.

Hitler thought that it would be good and a compassionate act if all weaklings were destroyed: no weak person should exist on the earth. It was logical, because these weaklings create problems. These weaklings give birth to more weaklings, they destroy the whole purity of humanity. This is logical -- but just logical. If you ask Buddha, he will say that the weakling has to be supported: the strong should serve the weak, and that is his strength; otherwise for what is his strength needed? The stronger the person, the more he will serve the weak -- but this comes from the heart. Then service itself becomes the strongest thing in your

personality.

But if you think from the mind only, then weaklings have to be destroyed because they are the deterioration; through them humanity will deteriorate, will fall down. The ill have to be destroyed because through them illness will spread more. The mad have to be killed because through them madness will be spread all over the world. This is logical; nothing is wrong in it as a mathematical argument -- and that's what Hitler tried to follow. He killed millions of beings.

You cannot argue with him logically; he is exactly right that the weak should be destroyed. But then what is strength? If all the weaklings are destroyed, where will be the strong? And if this logic is continued to its climax, then only one person can exist on the earth -- the strongest -- because all others will be weaklings in comparison to him. So if you go on destroying the weak, then only one person can exist, not even two. This is the conclusion of the logic. And then what is that one person going to do? And what is the meaning of his life? For whom is he going to exist?

Life has the deepest secret, and that is this: that when you exist for someone you exist for the first time. And if your existence becomes a service to many it becomes richer. When you exist only for yourself you exist uselessly; there is no significance, no meaning. The moment you start existing for someone, your existence becomes meaningful, significant, for the first time. That is the meaning of service. But that service can be based only on the heart; it cannot be based on thought.

But that doesn't mean that the Upanishads deny thinking. They don't deny; they say thought has much to do, but it must follow feeling. The mind must follow heart, only then can it be good. Then it cannot go wrong because the heart will always guide in the right direction. The heart becomes the compass -- and the heart has the center of love, and love cannot lead you wrongly.

It happened once, a man came to Saint Augustine and he said, "What should I do? And tell me in short, because I am an illiterate person and I cannot understand great theological things. So just in short, simply, so that I can understand and remember it, just tell me the essence of religion."

Saint Augustine is reported to have said, "Love, and then all else will follow. And don't bother about anything else."

If you love you cannot do wrong. The more you love the more it becomes impossible to do wrong -- love cannot go wrong. But *your* love goes wrong. That simply means that your love is not love. Your love even creates hell, misery; you even become destructive to your lover. Move into any family and you will feel the destruction that love has brought: wife and husband continuously fighting, quarreling, trying to dominate each other, trying to possess each other -- really trying to destroy the other.

The wife wants the husband just to be a thing, not a person. The husband wants the wife just to be a thing to be possessed; a beautiful thing of course, but a thing, not a person -- because a person needs freedom to be, only a thing can be made totally a slave. A person can never be made a slave, and the more you make a slave of him the less he is a person. And this is happening through love! And Augustine says, Buddha says, Jesus says, "Love, and everything will be right. Love, and you will be on the right path." Your love is not love.

The more I try to understand people who are in love, the more I see that their love is just a form of hate. They disguise it, they think it is love, but their thinking cannot be believed, because the results show something else. And a tree is known by its fruits, not by the declaration. The tree may declare, there may be a big sign on the tree, a signboard saying "This is an apple tree," but it is to be known by the fruits. If apples never come the signboard is not worth anything, it is lying. If love gives one the direction towards divineness, then *your* love cannot be called love because it leads into misery.

Oscar Wilde has written in his memoirs, "This has been my problem my whole life: I cannot live without a woman, and I cannot live with a woman. If I live with a woman it creates hell; if I don't live with a woman that creates hunger and starvation and I feel I should have a woman." You cannot live with a woman, and you cannot live without a woman. What is the problem? The problem is that love has to be learned. Love is a creative art; one is not born with the capacity to love, no one is born with the capacity to love. Love is a growth, an achievement, and the finest achievement possible.

It is just like music: no one is born playing an instrument, you have to learn it. And the more complex the instrument, the longer it will take. Someone asked Godowsky, "Now you have become a great master of music, a maestro, do you still practice?"

He said, "Yes, if I don't practice for a single day, I notice things are going wrong. If I don't practice for two days, then experts in my audience notice something is going wrong. And if I don't practice for three days, everybody becomes aware that something is going wrong." Eight hours per day he was practicing

when he was a world famous maestro.

And love is the greatest music, and you have to play it upon the most complex instrument -- the lover or the beloved. You think you are born with the capacity, so you destroy the instrument. You fall in love with a woman, but you don't know that that woman is the most complex instrument in the world. You are going to destroy, and when the woman is destroyed she becomes chaotic, she becomes chaos -- anger and hatred are bound to be there.

Love has to be learned as an art, the greatest art, the art of life. That's why we go on talking about love, but love is the most scarce thing on this earth. It happens only once; millions of people are in love and it happens only once -- one in a million becomes capable of love. There are reasons. When a child is born, the child has only self-love. And this is natural: he does not know anybody else, he knows only himself. The child is the most selfish being, the most selfish, self-centered being. He exists for himself, and he imagines that the whole world exists to serve him. And because he is so helpless everybody has to serve him, so he is justified. Whenever he cries the mother runs to give him food, milk, help, warmth, love, and he becomes dictatorial.

Every child becomes dictatorial and he knows that everybody follows. Whatsoever his desire it has to be fulfilled immediately, otherwise he goes mad. He is so helpless, and nothing can be done -- we have to serve him. His ego becomes strengthened. The mother, the father, the family, everybody around him helps him, serves him, and he feels that he is the center of the world. And almost always it happens that you never grow out of this childhood nonsense. You remain the center, and you think everybody has to serve you.

How can you love? -- because love means the other has become the center. Love is a very great jump: you are not the center, the other has become the center. You have become the shadow. Now the other has the meaning, and just to serve him or her is happiness. But this never happens. The husband is juvenile, the wife is juvenile, and they remain with their childhood concept that I am the center and the other has to serve me. This creates chaos, this creates misery and hell. Love has to be learned; it is a growth. When you can throw your ego, only then can you love.

The Upanishads are not against thought, but they have a preference list -- love must be first. And we have done quite the opposite. There is not a single school, college or university where love is taught. Only thought is taught everywhere: schools, colleges, universities -- they all exist to train you how to think. Nobody trains you how to feel, how to be more loving. And it is simple: if nobody teaches you mathematics, you are not going to learn it; if nobody teaches you language, you are not going to learn it; and nobody teaches you love, so you have not learned it. But you believe that you are a lover, and in search of the right person who can love you.

I have heard about one man: he was in search of a perfect wife, the ideal woman. Obviously he could never find her. He searched and searched and then became old. Then somebody asked, "For what are you waiting? Now get married! You are just on the verge of death."

The man said, "But I cannot -- unless to an ideal woman, a perfect woman."

So the friend asked, "But you have been searching. Could you not find a single woman upon this whole earth?"

He said, "Yes, once I did -- but that woman was in search of a perfect husband."

You think you are perfect; you are waiting just for the other perfect person and then everything will be good. This is not going to help; this is impossible. You have learned to think, and that has become the base. That's why your whole personality is upside down.

The second stage is of thought, the first of feeling. What is this stage of thought?

HE LIVES IN THE CARE OF LEARNED MEN WHO EXPLAIN BEST WHAT LISTENING, REMEMBERING, RIGHT CONDUCT, CONTEMPLATION AND MEDITATION ARE.

Not only logic.... Our schools teach only logic. In many ways they make you argumentative, that's all. The Upanishads say, the first thing: HE LIVES IN THE CARE OF LEARNED MEN.

In the days of the Upanishads teaching was a very intimate phenomenon, a very personal phenomenon; it was really just like a love affair. So students would move all over the country in search of a master with whom they could feel closeness, intimacy, from whom they could feel care -- somebody who cared, who loved, in whose presence they could flower. Sometimes thousands of miles would be traveled to find a master with whom to live. That was the first requirement. Teaching was not so important; the teacher was

more important.

Nowadays, particularly in America, they say the student is more important than the teacher. They say "student-oriented education," and they have made their point and the students have heard about it -- that they are the center and the teacher is just a servant, there to serve. This is absolute nonsense, because a disciple cannot be the center. He has come to learn, and learning means he has to be receptive, trusting, in deep faith. So if there is so much student unrest all over the world, it is the natural consequence, the logical consequence, of the whole nonsense that has been spread in this century that education should be "student-oriented." Then the teacher becomes just a servant.

In India in the days of the Upanishads the teacher was the center, and the real thing was not what he was teaching; the real thing was what he was. Just his presence was a deep phenomenon; it helped the person to grow. He cared, he loved, and teaching was secondary, teaching followed. That was also not very important. The important thing was to be near a person who was grown-up, who was really an adult. So the way, the method that was followed was really one of the most intricate systems ever developed in the world.

The system was this: that for twenty-five years everybody was to remain celibate, a brahmachari -- for twenty-five years, for the first stage of life. Every boy, every girl, was expected to remain celibate for twenty-five years. Not that they were against sex -- no, really they were the persons who knew the beauty of sex, and they created a phenomenon where sex could be lived to its utmost, where sex was transformed into samadhi -- but they knew the way. Twenty-five years of celibacy would create the energy; you would accumulate energy, enough energy so that sex would become a very deep and penetrating phenomenon.

Now in the West sex has become superficial. It is not more than sneezing -- just something to be thrown out of the body, just a type of relief. And it is so: if you don't have enough energy gathered then sex will become superficial, just like sneezing -- a relief, not a transforming phenomenon, not an alchemy.

When you had so much energy, when you had waited twenty-five years and your every cell was filled with energy, then they allowed you to move into marriage and love. Then this experience of love was going to be very very deep, intense. The intensity depends on energy. This is the law: intensity depends on energy. If there is no energy there will be no intensity; the more energy, the more intense the phenomenon. And if you had waited for twenty-five years, you would have become a tremendous energy, and even in one sexual experience you could attain to the very highest that is possible through bioenergy.

Then they allowed the man to move into family life. For twenty-five years he was to live an ordinary life: to feel every desire, every thirst, every hunger; to fulfill every desire -- at least to try for twenty-five years, with intense force. When the person was fifty, then his children would be coming back from the gurukul, from the house of the master. His children would be coming back, and they would then be about twenty-five.

And this was the rule: when a person had reached fifty, about fifty, and his children were back and were going into marriage, he should again become celibate -- because it was thought absurd that a father should be making love in the house when the son was making love. This was thought absurd, this seemed childish, because then the father had not grown beyond it. And how could a son respect a father when he felt that the father was just the same as him? If the son was playing with sex and the father also was playing with sex, how could he think that he had grown up? The moment the son was married the father was ready to move beyond sex. So this stage of twenty-five years was called *vanaprastha* -- looking towards the forest. He had not yet gone to the forest, but was now ready to leave, packing.

When the son had reached fifty and was ready to pack to go to the forest, the father would be seventy-five and he would have renounced life. Now he was an old, wise man; he had lived life. And this man would become the teacher. At the age of seventy-five he would move to the forest, he would create a small school around him, he would become the teacher. And this was the thought: that only an old man can be the teacher, because how can one who has not lived life be a teacher? How can one who has not known all -- the good and the bad both; one who has not moved through all the ways that life gives you, the right and the wrong both -- how can he be a teacher? Only one who has been through desires, who has known the intensity of desires and the foolishness also, who has been into sex and who has gone beyond sex -- only such a man can be a teacher, only such a man can teach life.

It was inconceivable that a young man could become a teacher. It was inconceivable. How can he become a teacher? He has not been through life, he is not yet seasoned. One must be with old, wise men, in their care, just near them; such men who can explain what right listening is, right remembering is, right conduct is, right contemplation is, right meditation is. And you cannot explain these things just by reading and studying; only a lived experience can make you capable of teaching.

What is right listening? *Shravan*, right listening, is the base... because when a disciple comes to a master or a student to a teacher, the first thing is to be taught how to listen. Nowdays nobody is teaching how to listen. You go to any school, even in the kindergarten, and they have started lecturing, but no one has ever taught how to listen. Unless you know how to listen, how can you be taught? Sometimes the training for how to listen takes years. Your mind has to be completely silent, only then can you listen. So a master will try to quiet your inner talk, the inner chattering, the constant chattering which is there.

If you are chattering inside, you cannot listen. I am talking here. If you are talking within yourself, how can you listen? Then your mind is just like a radio, and the arrow by which you tune into a station is wavering, or you have caught two stations simultaneously and so everything is a confusion. I am talking here and you are talking within yourself, so there are two stations simultaneously. Everything is in confusion. You cannot learn and you cannot understand -- you can only misunderstand. How to listen was the first thing -- in ordinary teaching and in spiritual teaching also. How to listen? The first rule is: the inner talk must cease.

It happened, there was one famous Zen monk, Nansen. He lived in a deep forest away from the capital of Japan, Tokyo. One day a professor of the university of Tokyo, a professor of philosophy, came to visit Nansen. He came into the hut and said, "Tell me something about spirituality. Tell me something about the inner self."

Nansen said, "You look tired after traveling so long, there is perspiration on your head, so rest a little, relax a little, and I will prepare tea for you."

So the old Nansen prepared tea, and the professor rested. But the rest was just superficial; inside he couldn't rest. How can a professor rest? Impossible! He goes on talking inside.

I had one professor... I was the only student in his subject. Sometimes if I was late I would see that he had already started, he was already lecturing. And he had told me, "If you want to go out, you can go, but don't disturb me" -- and I was the only student! So I used to go out, roam about, and then come back, and he was still lecturing. I was irrelevant.

A professor, and a professor of philosophy at that -- insult added to injury.... He rested only bodily, the inner talk continued. But you cannot escape a person like Nansen; he looks inside. So he brought tea, put a cup in the hand of the professor, poured tea, continued pouring, and the tea started flowing into the saucer also. Then the professor became afraid because he was continuing; soon it would start going onto the floor. So he said, "Now stop! Are you mad? Now my cup cannot have any more tea, not a single drop."

Nansen started laughing and he said, "You are so careful about the tea and the cup, and you know well that when the cup is full not a single drop more can be held in it. And you ask me about spirituality, meditation. You are so full inside, not a single drop can enter. So first go out, empty your cup, and then come back. Unless you are empty I am not going to waste my energy pouring into you."

The first thing for right learning, right listening, is to be empty; that was taught. Now education is doing completely the reverse. The first thing is how to fill your mind, and the more your mind is filled the more you are appreciated. Your mind must be clean, pure; inner talk must cease. Only then you can be attentive.

Then right remembering. Remember that only remembering is not enough; you need the opposite capacity of forgetting also. If you go on remembering everything you will go mad. And that is what has happened -- you cannot forget. Forgetting is as much needed as remembering. The useless must be thrown out of the mind and forgotten, and only the essential should be remembered.

Right remembering means continuously throwing rubbish out; choosing only the essential, the true, the real, and throwing all that is rubbish. Much rubbish is there. The newspapers are filled with it, the books are filled with it, and everybody goes on pouring his rubbish into you. The first thing for right remembering is: throw the rubbish out, don't fill the mind with rubbish -- unnecessary, nonessential.

Shankara has said that if you cannot make the distinction between what is essential and what is nonessential, your mind will become just a wastepaper basket; useless things will be there -- and they are. Right remembering means also right forgetting. Be alert, because every single moment millions of facts are being thrown into your mind. Your mind is taking much information from everywhere. That's why you cannot sleep: there is so much excitement in the mind, so many things going on. You cannot remember, because you remember so much that the whole capacity, the whole energy, is lost.

When Alexander came to India he was surprised; he could not believe the capacity of Hindu brahmins

for memorizing things. He couldn't believe it, it was almost impossible. It happened that wise men in Greece had told him, "When you come back from India, bring the Vedas, the four scriptures, the supreme-most Indian scriptures. Bring them with you." Only at the last moment when he was returning he remembered, so in a village of Punjab he inquired, "Who has got the Vedas?"

They said, "A brahmin family -- but it is impossible, they will not give them to you."

Alexander said, "Don't you worry about that. I will force them, I will kill them -- they will have to give."

The brahmins' house was surrounded by the military, and Alexander went to the head of the family, the old man, and said, "I want the four scriptures, the four Vedas, and I will burn the whole house if you say no. You and your four Vedas all will be burned."

The old man said, "There is no need. I will give them to you, but in the morning. And let your military be there, don't be suspicious. I will give them in the morning."

Alexander said, "Why not now?"

He said, "Before giving them I will have to go through a ritual of departure. My family had them for thousands of years, they have become part of our heart, so the whole night we will pray, go through a particular ritual, and in the morning we will present them."

Alexander believed the old man. The military was there and there was no possibility that he could escape. But in the morning when he came a fire was burning and the old man was sitting there reading from the last page of the four books. Alexander waited. The old man read the last page and threw it in the fire. Alexander said, "What are you doing?"

He said, "The four Vedas have gone into the fire, but these are my four sons. They have listened the whole night and they remember. You take them."

Just one listening! Alexander could not believe it. He called other brahmins to check. How could they remember such big books? And they had heard them only once! They repeated verbatim from the first word to the last. Alexander told his wise men, "We don't know anything about what right remembering is. These Hindus have done miracles. How can they remember?"

The secret is that if you are capable of forgetting nonsense, you have so much energy to remember that anything can be remembered -- the energy is the same. For example, if you have one hundred percent energy, ninety-nine percent is involved in nonsense. In the old days, a brahmin had one hundred percent of energy available; then he could remember the Vedas. Whatsoever you remember is always more than the four Vedas, so the capacity is there but you have devoted it to nonsense. Right remembering was taught: how to forget the useless, how to choose the essential, and only remember the essential.

Right conduct: how to behave rightly, a right discipline of behavior -- because everything helps you grow. When you behave wrongly you are not doing something wrong to others, you are doing wrong to yourself. When you behave wrongly your energy moves into wrong directions. Outwardly, right conduct may seem like something imposed; it is not.

For example, Gurdjieff used to say -- in his institute in Paris he had written it on the walls in big letters -- one motto: "A person is good who respects his father and mother." In the West particularly this seems absurd. And just this is the definition of a good man, "A person is good who respects his father and mother"?

What was he saying? Remember that life is such that you are bound to hate your father and mother; every boy, every girl, has to hate. This is how it happens naturally, because the father has to say no to many things, the father has to discipline you, the father has even sometimes to be angry with you. He cannot allow you absolute freedom because that would be destructive to you. He has to force discipline, and the ego of the child is hurt; he starts hating.

Every man hates his father unless right conduct is taught from the very beginning; every girl hates her mother unless a right conduct is taught from the very beginning. And if you cannot respect your father, you cannot respect anybody -- then the whole possibility of respect is lost. The father is the first point from where respect grows.

If you can respect your father, you will respect many people. If you hate your father, then all father figures will be hated. If you hate your father, you will hate your teacher, because he is also a father figure. If you hate your father, you will hate anybody who is powerful. You cannot love God, because he is the father figure for the whole cosmos.

In the West, first the respect for the father disappeared, and then God was dead. It is not accidental that every religion says, "God, my father, the father of all." It is not accidental, it is meaningful -- but it has to

grow from your own father. If you respect your father then all father-figures will be respected, and ultimately you can respect the divine.

If you hate your mother then hatred will become the very base of your life, because the first love has to be learned through the mother. You cannot love a wife if you have hated your mother, because the wife is a woman, and one who hates his mother hates women. And the mother will follow you like a dangerous shadow -- every time you look at a woman, the mother will be present there. Really, every woman is a mother, essentially a mother. You cannot love a woman if you hate your mother. Really, you cannot love at all.

Gurdjieff was right; this is the definition of a good man -- that he respects his father and mother. This is impossible. Remember, this is not easy. It is one of the most impossible things to respect the father and mother; to respect one's parents is one of the impossible things in this world. False respect is not meant, just hypocrisy is not meant, but a real respect. That was taught; that was called right conduct.

Respect and love were taught, many other things were taught. Right conduct means to be always happy, blissful in your behavior, to be refined, gentle, to not hurt anybody in any way -- because this then becomes the pattern. Right conduct helps you grow, and it helps you avoid unnecessary problems, unnecessary crises. You create many problems unnecessarily, and in those problems and in solving them you waste energy, time -- you waste everything. A small problem can become destructive to your whole life. Right conduct means moving in this world in such a way that there is no conflict with others, no conflict arises; moving in this world in such a way that you don't create unnecessary enemies -- the very way you behave creates friendship. This is good for you.

RIGHT CONTEMPLATION AND RIGHT MEDITATION....

This will look a little paradoxical, because we think meditation is always right, contemplation is always right. That is not the case; you can contemplate on wrong things. For example, when you are angry you contemplate; really, when you are angry you contemplate more. You become obsessed with one thing and you go on thinking around and around it, near it. Try to think about God; contemplate for one single moment and you have moved away to something else. But think about sex and the contemplation is easy; you can contemplate.

There are people who go on doing that. If you give them a picture or a statue of God they will say, "What will this do? This is just a picture." But give them a pornographic magazine, give them a picture of a nude woman, and they will hide it under the pillow, and when there is no one around they will contemplate. Pornography is contemplation; the mind starts moving around and around a center.

Contemplation means mind moving around a center: not moving in a line, not going from one subject to another, but just sticking to one subject, and the whole energy moving in a circle. When mind moves in a circle around a subject, that subject becomes deep-rooted; whatsoever you contemplate, ultimately you become. Right contemplation means contemplation which will help you to grow beyond desire, which will help you to transcend desire. You contemplate, but wrongly.

This happens with meditation also. You have moments of meditation sometimes. If you are angry and you hit a person, in that moment of hitting all thought stops. You have just become anger; the whole energy is transformed into anger. You are one-pointed, deep in meditation, not a single thought in the mind, no cloud in the mind, the whole mind and energy and body moving in one direction -- but that is wrong meditation. Mind has stopped thinking but has become anger -- it should become love, it should become compassion.

In sex, meditation happens. A moment comes when you are reaching the climax, a moment comes just before ejaculation or orgasm when mind stops. You become pure energy, bioenergy, just a stream of energy, no-mind. No-mind is meditation. But if you become stuck just in sexual meditation you will not grow. Nothing is wrong in it, but you have to grow beyond it because this sexual meditation depends on the other and anything that depends on the other cannot make you ultimately free; you will remain dependent.

Right meditation means a moment where mind ceases, you have become one energy -- but not moving towards the other, not moving in any direction, but simply remaining in yourself. That will become samadhi. Meditation moving towards the other becomes a sexual act; meditation moving nowhere, remaining inside, becomes samadhi. These things are for the second stage.

HAVING ACQUIRED KNOWLEDGE OF SUCH SCRIPTURES AS ARE WORTH LISTENING TO, HE EFFICIENTLY DISCRIMINATES BETWEEN WHAT IS DUTY AND WHAT IS NOT.

This is called *vivek*: discrimination between duty, what is duty, and what is not. In the second stage you have to be continuously alert of what to do and what not to do. If you are not alert you will be in a mess. What to do and what not to do? You have a certain amount of energy. You can waste it in things which are not worth doing, and you can create complexities through doing them.

You talk to someone and then a discussion arises, then the discussion becomes an angry fight -- you are wasting energy. And this will create a pattern; the man will try to take revenge in some other circumstances. You have created a karma, a pattern; now it will follow you. But why move into a discussion unnecessarily? Why create an argument?

I have heard one Chinese Taoist parable. Three Taoists, followers of Lao Tzu, went into a forest to meditate. They decided that they were not going to chatter, discuss anything. One year passed in silence. Then suddenly one day a horseman passed before their cave, so one of the monks said, "What a beautiful white horse!" This was the only utterance in one year.

One year passed again, then the second monk said, "This is not good. You have started an argument. The horse was not white but black!"

Then one year passed again, and the third monk said, "If there is going to be bickering, I am leaving!"

One year had passed, but it had not passed from the mind of the second monk. He was continuously thinking that the horse was black, not white. Then he could not withhold it any more, so he said, "Enough. The horse was black. But I don't want any dispute about it."

Then the third monk must have continued thinking inside that they had disturbed the silence and they were creating a dispute. Then it became so much that he could not control it any more, so after one year he said, "Enough. I am leaving. This is too much. You are creating an argument! We have not come here to decide whether the horse was white or black!"

This is how mind functions. A small trigger and it goes on and on -- it may go on for eternity if you don't become aware. Discriminate as to what is to be done, and then you will feel there is a very very small number of duties. You can do them very well. Discriminate as to what is not to be done, and ninety percent of your acts will drop. They are unnecessary, you could have avoided them. Why get entangled? Remain more and more aloof, and do only that which is absolutely necessary. And remember, do it only when it is going to help somebody, otherwise don't do it.

... AND HE DISCRIMINATES ALSO BETWEEN WHAT IS THE SYMBOL -- PADA -- AND WHAT IS THE THING SYMBOLIZED -- PADARTH.

This is something to be understood very deeply. Krishnamurti goes on saying that the word god is not God -- this is the meaning of this statement. What is a symbol, and what is symbolized? The word god is not God -- you can mistake the very word for God -- just like the word water is not water. When you are thirsty, I can write in big letters on a paper *water* and give it to you. You cannot drink it. Even if I do it very scientifically and write H2O, it is useless. You will throw it away, you will say, "Keep your science to yourself. I need water, not H2O."

The word water and water are two different things, and one who is in search of truth must remember it constantly, because there is every possibility you may become obsessed with words and symbols and may lose contact with reality.

HIS MIND DOES NOT SUFFER FROM AN EXCESS OF CONCEIT, PRIDE, GREED AND ATTACHMENT, ALTHOUGH EXTERNALLY THEY ARE APPARENT TO SOME EXTENT.

The second stage is not the end. There is bound to be some greed, some pride, some attachment, some anger, but one has to be aware and start dropping them from inside. Outside it may not be possible to drop them immediately, because sometimes they are needed also.

In ordinary life, if you cannot become angry you will lose many things. Sometimes just a show of anger will be helpful, but drop it from inside! It has to be dropped from outside also -- but later on, when you don't bother, when nothing makes any difference, when even if you lose something it makes no difference. But remaining in the world, trying for growth, be aware and alert. Don't suffer from these things. These are sufferings.

If you have very deep-rooted pride, conceit, jealousy, you will suffer. No one else is going to suffer for it. You continue it in the mind, you suffer for it. Somebody is laughing and you think he is laughing at you

-- then you suffer. You are conceited, and you are always in search of something to hurt you. You are like a wound, waiting for somebody to touch you and then you will be hurt.

Whenever you feel hurt, remember that you have a wound. Don't throw the responsibility on the other. Just remember that you have a wound and that man has unknowingly touched your wound. Try to heal this wound and then nobody can hurt you, there is no possibility; nobody can laugh at you. That doesn't mean that nobody will laugh at you -- they may laugh, the whole world may laugh, but you can also join in, you can also laugh with them.

HE GIVES UP HIS EXTERNAL IMPURITIES AS A SNAKE CASTS OFF ITS SLOUGH. SUCH A SEEKER ACQUIRES THE ACTUAL KNOWLEDGE OF ALL THESE THINGS WITH THE GRACE OF THE SCRIPTURES, THE GURU, AND THE SAGES.

Continuously you have to throw your old skin just like a snake. Every moment it becomes old, and every moment you have to come out of it; then only can you remain alive. Otherwise it always happens that you are almost dead before you die -- many years before you die.

It happened once, Mulla Nasruddin came to a police station. He reported that his wife was missing, so they asked him to give some details about his wife -- how she looked, how old she was. He said, "One of her eyes is missing. She cannot hear, both the ears are missing. She is crippled, she cannot walk rightly, one leg is missing." And then he said, "Before I missed her almost ninety percent was missing already!"

Before you die you will have died many years before. Everybody dies a post-humous death. You can prevent this happening only if you die every moment, if you leave the past completely, jump out of it. Dust gathers, memories gather, every moment you become old. Cast off this old skin just like a snake. Come out of it. Be fresh, young again, and live in the moment. Only then will you be able to know what eternal life is. A dead man cannot know it; only a man who is alive to his full capacity can know it.

SUCH A SEEKER ACQUIRES THE ACTUAL KNOWLEDGE OF ALL THESE THINGS WITH THE GRACE OF THE SCRIPTURES, THE GURU, AND THE SAGES.

Whatsoever you do will need much visible and invisible help. Sometimes you may not be even aware, but many currents of help are around you, helping you; many sources are just pouring down upon you. You will become aware only in the end when you have achieved. Then you will see that you have to thank the whole universe.

Just think: if Buddha was not there, if he had not happened, if Jesus was not there, if he had not happened, if the Upanishads were never written, if Lao Tzu had not accepted to write down the Tao Te Ching, if there was no Bible, no Koran, no Vedas, where would you have been? You would have been just in the trees, you would have been monkeys. The whole universe has been helping you to grow -- known, unknown sources.

You may not be aware, but invisible vibrations are in the atmosphere. Once Buddha is there, the human consciousness can never be the same again. We may forget him completely, we may not even know his name -- because many buddhas have been there and we don't know their names, they were never recorded -- but they are there, invisible sources helping you. And when you grow to your totality, then you will become aware that thousands and thousands of hands have been helping you.

That's why Hindus depict their God with a thousand hands. And you are such a problem that two hands cannot do -- thousands even are not of much help. With the grace of the scriptures, with the grace of the master, the guru, with the grace of all the sages, you will achieve. At the second stage this has to become a deep seed within you -- the gratitude to all and everything. Even those who have wronged you have also helped you.

Gratitude at the second stage will help you much. And if you become aware, fully alert about this gratitude, then more help will become available. The more you feel the grace and feel thankful, the more grace becomes available to you.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #7
Chapter title: You Become the Offering

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BELOVED OSHO,
CONTEMPLATING YOU FLOODS ME WITH A DEEP ECSTASY, AND I FEEL THE GRACE. YOU SAY YOU ARE NOT DOING ANYTHING TO CREATE THIS ECSTASY IN US, BUT IT IS FOR SURE THAT I ALSO AM NOT DOING ANYTHING. THEN FROM WHERE IS THIS BLISS COMING AND HOW IS IT HAPPENING IF NEITHER YOU NOR I ARE DOING ANYTHING? IS IT POSSIBLE FOR YOU TO EXPLAIN MORE ABOUT THE MYSTERY OF IT? WHAT IS THIS PHENOMENON WHICH WE CALL GRACE?

It can happen only when neither the disciple nor the master is doing anything; it can happen only in a nondoing, absolute nondoing, because grace is not something you can do anything about. You can simply be receptive, open, that's all. Nothing positively can be done about it. It is already flowing -- the whole existence is filled with grace.

You are closed, and the more you do something, the more you will become closed -- because every effort gives you a more egocentric feeling; whatsoever you do creates your ego. You feel I am doing something -- and whenever you do something you start thinking of the future, of the result. You start expecting.

So two things happen: firstly, whatsoever you do becomes a food for the ego; secondly, whatsoever you do leads you into the future, then you are not here and now. And these both are the barriers. One thing: you must be here and now, and you must not be -- you must *not* be -- an ego. Then you are open, and whenever you are open the grace is already flowing; it has been flowing forever. If you are not getting it, it is not something that you can get by doing. The more you do, the more it will be impossible for you to get it.

The whole effort of the master is to teach you nondoing, nonaction. Or in other words, the whole effort of the master is to take you back -- to teach you how to die, how to throw the ego completely, and how to be in a state of nothingness, a state of nonbeing. Buddha called that state *anatta*, the state of no-self: you are but you are not a self. Then there is no boundary to it, then there is no barrier around you, then all the doors are open -- then life can flow, come and go, through you. Grace is not something special that is going to happen to you: grace is the very existence itself, it is grace-filled. The blessing is showering on you.

I will tell you one Buddhist anecdote -- it happened in Buddha's time. One of Buddha's great disciples, Manjushree, was sitting under a tree meditating. Then suddenly he became aware that flowers were dropping from the tree, many flowers showering. But he was surprised because it was not the season for the flowers, and just in the morning when he had come there was not a single flower on the tree -- so where were these millions of flowers showering all around coming from?

So he looked at the tree. Then he was even more mystified, because they were not coming from the tree, they were showering from the sky. So he asked, "Who is doing this? What is happening?"

A voice was heard, "We are the deities, and we are happy that you have attained, and just to express our happiness we are showering these flowers."

Manjushree said, "What have I attained? I have attained nothing. Rather, on the contrary, I have lost myself. There is no attainment because there is no one who can attain now. This very afternoon I have died."

The voice said, "We are celebrating your death, because your death is the birth of a new life. You have died, Manjushree, but for the first time you are born."

More and more flowers showered. Somebody reported to Buddha, "Something has happened. Manjushree is sitting there and flowers go on showering."

Buddha said, "For the first time Manjushree is not there, that's why flowers are showering. Up till now Manjushree was there; just today he has disappeared. He has attained the state of no-self, anatta -- that's why flowers are showering."

These flowers are just symbolic, they indicate grace. This voice is symbolic, no one had said anything. The flowers that were showering there were not those you can see, but invisible flowers. The whole existence celebrates it when you disappear -- the whole existence feels blissful. When you are there, you are like a wound -- the whole existence suffers with you.

I am trying only one thing -- I am not doing anything -- to make you filled with bliss. But that cannot be done. Only one thing can be done, and that is to help you to disappear, to help you not to be. And whenever, even for a single moment, you are not there, flowers will start showering. When Manjushree is not there, flowers have always showered.

I am not doing anything, I have never done anything with you. You are doing something. When you also stop, growth happens. When you also drop doing, suddenly the ego disappears. You are not ill; you have become whole and healthy. And whenever you are whole you have become holy.

Both the words come from the same root. The word holy doesn't mean anything more than becoming whole. Whenever you are whole you are holy. And you cannot be whole with the ego, because ego consists of division. Ego creates a split, you divide yourself. When the ego disappears divisions disappear. So the whole effort is how to make you effortless, and the whole doing is how to bring you to a point where doing ceases, is no more.

Grace has been flowing always, that is already the case. It is there right now, flowing around you, but you don't give a door to it. All your windows are closed, all your doors are closed; you are closed, imprisoned in yourself, you don't allow any winds to blow. These meditations we are doing are just to help you to drop all doing.

It is said that once Milarepa, a Tibetan mystic, asked his master, Naropa, "Following you, listening to you, I have dropped everything. But still nothing has happened."

Naropa laughed and said, "Drop this also -- that you have dropped everything. Drop this also, don't say it any more, because this again is a clinging: I have dropped everything. But the 'I' has remained, and the dropping itself has been converted into doing. The doer has remained."

One man, a great king, came once to Buddha. In one hand he had brought many flowers; in the other hand he had brought a very rare, valuable diamond. And he had brought both because he thought, "Maybe Buddha will not like the diamond; then I will give these flowers, put these flowers at his feet."

He came, both hands were full; in one hand the great diamond, in the other, flowers. First he tried to put the diamond at Buddha's feet. Buddha said, "Drop it!" He thought, "He has rejected the diamond," so he dropped it on the ground. Then he tried to put the flowers and Buddha said, "Drop it!" so he dropped those flowers also. Then there was nothing to give him as a present, so with both hands joined in *namaskar*, he tried to put his head at Buddha's feet. And Buddha said, "Drop it!" Then he was in a puzzle -- what to do? How to drop this head?

Buddha started laughing and he said, "Those things were useless -- you can drop the diamond, that is not of any significance; you can drop the flowers, that is not of much significance -- unless you drop yourself. And those two droppings, those two orders, were just to prepare you so that you can learn dropping. Now the ultimate has come. Drop yourself!"

And there cannot be anything else before a buddha. What can you give as a present? Flowers, diamonds are meaningless -- unless you give yourself, unless you become the offering.

I am not doing anything; you are still doing -- that's why there is a problem. Whenever one of you drops doing and becomes just like me, not doing anything, suddenly the happening, suddenly flowers will start

showering. When Manjushree disappeared.... Flowers had always been showering there at that tree, only Manjushree could not see them. When he disappeared he could see.

The second question:

BELOVED OSHO,
WE CAN PRACTICE RIGHT BEHAVIOR, AND BEHAVIOR ACCORDING TO DUTY, BUT THEN WE WILL BE WEARING FALSE FACES, AS WE ARE INWARDLY, AS YOU SAY, A MADHOUSE. SO SHOULD WE ACT AS WE FEEL, OR ACT AS WE OUGHT?

The first thing to be understood: you have to be authentic to yourself -- sincere, honest. But that doesn't mean that you have to hurt others through your honesty and sincerity, that doesn't mean that you have to disturb others, that doesn't mean that you have to disturb the rules of the game. All relationships are just rules of the game, and many times you will have to act and wear masks, false faces. The only thing to remember is: don't become the mask. Use it if it is good, and keep the rules, but don't become the mask, don't get identified. Act it, don't get identified with it.

This is a great problem, particularly in the West for the new generation. They have heard too much; they have already been seduced by this idea: be sincere and be honest. This is good, but you don't know how cunning and destructive the mind is. Your mind can find excuses. You can say a truth, not because you love truth so much but just to hurt somebody; you can use it as a weapon. And if you are using it as a weapon it is not truth, it is worse than a lie.

Sometimes you can help somebody through a lie, and sometimes relationship becomes more easy through a lie. Then use it -- but don't get identified with it. What I am saying is: Be a good player, learn the rules of the game; don't be too adamant about anything.

It happened: I came back from the university and my father and my mother were worried; they were worried about me, about what I was going to do. They were worried about my marriage. So my father started sending messages through his friends asking my opinion whether I was ready to get married or not. So I told his friends, "This is between me and my father, don't you come in. Tell my father that he can ask me."

And he was afraid, because I have never said no to him for anything. So he was afraid, he was afraid because I would not say no. Even if I didn't want to be married I would say yes -- that was the worry in his mind. Even if I didn't want to get into a householder's life, I would not say no, I would say yes. And that yes would be false. So what to do? He couldn't ask me -- he has not asked yet -- because he knew well that I would not break any rule. I would have said yes.

Then he tried through my mother. She asked me one night; she came to my bed, sat there, and asked me what I thought about marriage. So I said, "I have not married yet, so I have no experience. You know well, you have the experience, so you tell me. Take fifteen days: think over it, contemplate, and if you feel you have achieved something through it, then just order me. I will follow the order. Don't ask about my opinion -- I have none, because I have no experience. You are experienced. If you were again given a chance, would you get married?"

She said, "You are trying to confuse me."

I said, "You take your time, at your own ease. I will wait for two weeks, then you order me. I will just follow... because I don't know."

So for two weeks she was worried. She could not sleep, because she knew if she said to marry I would obey. Then she would be responsible, not I. So after two weeks she said, "I am not going to say anything, because if I look to my own experience, then I would not like you to move into that life. But I cannot say anything now."

So this is how I remained unmarried. Sincerely, authentically, I was not ready to marry, I was not intending it at all. But I could have acted. And nothing is wrong, because every experience helps you to grow. No-marriage helps, marriage also helps; there is not much difference. Everything helps you to grow in its own way.

The one thing to remember is: life is a great complexity. You are not alone here, there are many others related to you. Be sincere unto yourself, never be false there. Know well what you want, and for yourself remain that. But there are others also; don't unnecessarily hurt them. And if you need to wear masks, wear them and enjoy them, but remember, they are not your original face, and be capable of taking them off any

moment. Remain the master, don't become the slave; otherwise you can be violent through your sincerity, unnecessarily you can be violent.

I have seen persons who are cruel, violent, aggressive, sadistic -- but sincere, very true, authentic. But they are using their authenticity just for their sadism. They want to make others suffer, and their trick is such that you cannot escape them. They are true, so you cannot say, "You are bad." They are good people, they are never bad, so no one can say to them, "You are bad." They are always good, and they do the bad through their good.

Don't do that, and don't take life too seriously. Nothing is wrong in masks also, faces also. Just as in the drama on the stage they use faces and enjoy and the audience also enjoys, why not enjoy them in real life also? It is not more than a drama. But I am not saying for you to be dishonest. Be sincere with yourself, don't get identified. But life is great; there are many around you related in many invisible nets. Don't hurt anybody.

I will tell you one anecdote. It happened, Buddha became enlightened, and then he came back to his town after twelve years. He had escaped one night from his house without even telling his wife that he was leaving. He had gone to her room. She was sleeping with Buddha's child, the only child, who was just a few days old.

Buddha wanted to touch the small child, to feel, to love and embrace, but then he thought, "If the wife is awakened she may start crying and weeping and may create a mess. The whole house will gather, and then it will be difficult to leave." So he simply escaped from the door; he just looked in and escaped like a coward. Then for twelve years he never came back.

After twelve years, when he had become enlightened, he came back. His chief disciple was Ananda. Ananda was his elder cousin-brother, and before he took initiation with Buddha he had asked for a few promises. He took sannyas, he took initiation from Buddha, but he was older than Buddha, "So," he said, "before I take initiation give me some promises as your elder brother, because once I have been initiated you will be the master and I will be the disciple. Then I cannot ask anything. Now I can even order you."

These are the rules of the game. So Buddha said, "Okay." He was enlightened, and this unenlightened man was saying, "I am your elder brother." So Buddha said, "Okay. What do you want?"

He said, "Three promises. One: I will always be with you, you cannot send me anywhere else; wherever you go I will be your shadow. Second: even in the night when you sleep in a room I can come in and out -- even while you are asleep. No rules will apply to me. And third: even at midnight when you are asleep, if I bring someone, a seeker, you will have to answer his questions."

Buddha said, "Okay. You are my elder brother, so I promise." Then Ananda took initiation, then he become a disciple, and Buddha followed these three things his whole life.

When he came back to his home, he said to Ananda, "Just make one exception, Ananda. My wife Yashodhara has been waiting for twelve years. She is bound to be very angry, and she is a very proud woman. Twelve years is a long time, and I have not been a good husband to her. I escaped from her like a coward, I didn't even tell her. And I know that if I had told her she would have accepted it because she loves me so much, but I couldn't gather the courage.

"Now after twelve years, if you come with me when I go to meet my wife, she will feel even worse. She will think that this is a trick; that I have brought you with me so that she cannot express her mind, her suppressed anger, and the many things of these twelve years. And she will behave in a ladylike way, because she belongs to a very good family, a royal family. She will not even cry, no tears will come to her eyes; she will keep the rules of the game. So please, Ananda, only one exception I ask you, and I will never ask any other exception. You just wait outside."

Ananda said, "Bhante, I think you are enlightened. You are no longer a husband and she is no longer a wife, so why play this game?"

Buddha said, "I am enlightened, she is not. I am no longer a husband, but she is still a wife, and I don't want to hurt her. Let her keep her mind a little while and I will persuade her. I will persuade her to take a jump and become a sannyasin. But give me a chance. I am enlightened, she is not."

So Buddha went inside the palace. Of course, Yashodhara was mad. She started saying things; she was angry, crying, weeping, tears coming down, and Buddha stood there, silent, listening to everything patiently, with deep compassion. When all her anger was out she looked at Buddha; when her tears were no more there in her eyes then she looked at Buddha. Then she realized that this man was no longer a husband and she had been talking to a ghost of her memory. The man who left her was no more there. This was

totally a different man.

She surrendered, and she said to Buddha, "Why have you come? You are no longer a husband."

Buddha repeated again, "I may not be a husband, but you are still a wife, and I have come to help you so that you can also transcend this misery, this relationship, this world."

Others are there, consider them, and don't try to be violent through so-called good things. So when it is said, "right conduct," it means right relationship with others. You need not be false. When you can be true without hurting anybody, be true. But if you feel that your truth is going to hurt many and is unnecessary, it can be avoided, then avoid it, because it is not only going to hurt others, it will create patterns of cause, and those causes will return as effects on you, they will become your karmas. Then you will get entangled, and the more entangled you are the more you will have to behave in wrong ways.

Just stop. Just see the situation. If you can be true without hurting anybody, be true. To me, love is greater than truth. Be loving. And if you feel that your truth will be hurtful and violent, it is better to lie than to be true. Wait for the right moment when you can be true, and help the other person to come to such a state where your truth will not hurt him. Don't be in a hurry.

And life is a big drama; don't take it too seriously -- because seriousness is also a disease of the mind, seriousness is part of the ego. Be playful, don't be too serious. So sometimes you will have to use masks, because there are children around you and they like masks, they like false faces, and they enjoy. Help them to grow so they can face the real face, they can encounter it. But before they can encounter it, don't create any trouble. Right conduct is just consideration for others.

And look: there is a great difference. You may misunderstand what I am saying. When you lie, you lie for yourself. And I am saying: if you need, and if you feel the need to lie, only lie for the consideration of others. Never lie for yourself, don't use any mask for yourself. But if you feel it is going to help others, it will be good for them, use the mask. And inside remain alert that this is just a game you are acting, this is not real.

Sometimes you may need to be angry to your child, to your son, to your daughter. There are situations when anger helps. If you say something to your child coldly, it is not loving. If you say to your child, "Don't do this," in a cold manner, it is not loving, it is not going to help. When you say, "Don't do this!" to your child in anger, deep anger, it reaches the child, and he feels that you love him, that's why you are angry.

A father who has never been angry with his son has never been loving; anger means that you consider him, you can even be angry. You love him, you feel for him. Sometimes even when you are not feeling angry but you see the need, show the anger, have the face of anger -- but remain the master. And if you are the master, then the faces are beautiful, you can use them. But don't become the face; if you become the face you have become the slave. The whole thing is not to get identified. Remain aloof, distant, and capable at any time to put it on and off -- the face is just a device. It will be difficult and complex. It is easy to be untrue, it is easy to be true. The most difficult thing is to be the master of yourself to such an extent that if you want to be untrue you can be untrue, and if you want to be true you can be true.

Gurdjieff's disciples have written many books about him, and every disciple describes him in a different way. This is very mysterious, it has never happened with any other person in that way. Sometimes it happened that a person went to see Gurdjieff, then left, and then his friend went to see him. They would report to each other and would both give a different picture.

Gurdjieff was a master of changing faces. It is said that he had become so capable that a person sitting by his right side would feel one thing, and a person sitting by his left side would feel differently. He may have been very loving with his left eye, and that half-face was showing love, and with the other side he may have been angry. And both persons would report to each other outside: "What type of man is this? He was so loving." The other would say, "You are in some illusion... because he was so angry."

That is possible and such a mastery is beautiful. It is said that no one reported Gurdjieff's real face, because he never showed anybody his real face. He was always acting, but helping in a way; in many ways he was helping. He would show you the face that was needed by you for your consideration; he would never show you the face that was not needed by you.

To me, and to the Upanishads also, right conduct means just the right rules of behavior with others. You are not going to be here forever. You cannot change the whole world, you cannot change everybody; you can at the most change yourself. So it is better to change yourself inwardly, and don't try to be in a continuous fight with everybody. Avoid fight -- and faces can be helpful. Avoid unnecessary struggle, because that dissipates energy. Preserve your energy to be used for the inner work. And that work is so

significant and it needs all your energy that you can give to it, so don't waste it in unnecessary things.

For the outside world remain an actor, and don't think that you are deceiving anybody. If they like deception, that's what they need, that's what should be given to them. If children like toys to play with, you are not deceiving them. Don't give them a real gun; let them play with the toy gun, because they like the toy. And don't think that the toy gun is false; don't think, "I must be true, I must give a real gun to the child. If he needs a gun, then I must give the true thing. How can I give the toy? This is a deception."

But the child needs the toy, there is no deception; he doesn't need the real gun. So just look at the other, at what he needs, and give him that which he needs. Don't give out of your own consideration, give out of consideration for him. Look at him, study and observe him, and behave in such a way that will be helpful to him and will not be unnecessary trouble for you. This is all that is meant by right conduct.

The third question:

BELOVED OSHO,
THOUGH WE CAN BE AWARE OF ANGER AND REFRAIN FROM HURTING OTHERS WITH IT, INNER ANGER SEEMS TO REMAIN IN A DORMANT STATE, AND AT TIMES IT BECOMES AROUSED BY OUTER HAPPENINGS. IT DOESN'T SEEM POSSIBLE TO ENTIRELY THROW IT AS IT IS DEEP-ROOTED IN EARLY, WRONG TRAINING, AND A LIFETIME OF STRUGGLE IN THE WORLD. ISN'T THE TOTAL DISAPPEARANCE OF ANGER SIMULTANEOUS WITH ENLIGHTENMENT? DOES AN ENLIGHTENED ONE EVER HAVE ANY ANGER?

The first thing: if you feel angry and if you think that it is needed for it to be suppressed, suppress it for the time being -- because it is useless just to be angry with someone and then create a chain. Then he will be angry and then more anger will be created, and this can continue even for lives. Everything has a continuity of cause and effect; it becomes a chain.

So if you feel anger and you see it is going to be destructive to you and to the other person, smile, have a false face. And move to your room, close the doors, take your pillow and beat it. Write the name of the person on the pillow and do whatsoever you wanted to do with the person. Don't suppress it in the system because that is too dangerous. Anger is poison, and when the body is ready to fight the blood is filled with poison -- you have to act it out. If you don't act it out, if you don't go through a catharsis then you will have to suffer for it. It may become a physical disease, it may cripple your body, and it may poison your relationships -- because you were not angry, but the anger was there.

Your boss insulted you and you couldn't reply to him, so you will come home and you will find some excuse to get angry with the wife. And you will think that she has done something wrong, but that is just rationalization; you wanted someone who is weaker than you, to whom you can be the boss. You will throw the anger on the wife, and she will wait for the child to come back from the school. Suppressed anger finds outlet towards the weaker person. She will wait for the child to come and she will find something -- and you can always find something, there is no problem. She can say, "Why are your clothes dirty?" They have always been dirty; every day he comes with dirty clothes from the school. He is a child, not an old man -- he doesn't care about clothes. He can play with the dirt; that is more valuable than those clothes. Then the mother is going to beat the child. And what is the child supposed to do? He will go, take his dog and beat it, or throw his book into the street, or do something that he can do. This way anger goes on moving and moving, it creates ripples, and a single phenomenon becomes multidimensional, unnecessarily.

So I say to you, there is no need to be angry with the person by whom anger has come into you -- there is no need. But there is no need to suppress it also. Express it in the vacuum. Have a room in your home, your meditation room, so whatsoever happens, go in that room and do it. And you will enjoy it so much, you cannot imagine; the whole exercise is so beautiful. In the beginning it will look absurd, but soon you will get into it and you will enjoy it. And the pillow is not going to answer, the pillow is not going to create any chain. Rather, on the contrary, the pillow will be very happy that you related with it.

Never suppress, but never create chains -- this is the rule. Remember not to suppress, and remember not to create any chain. Once you learn the art you can be free of all these madnesses which come into you, without creating any disturbance in life. Every day catharsis is needed. Life is complex, and many things come into the mind which have to be thrown. That's why I emphasize Dynamic Meditation so much. You don't know what you are doing here. When you get into it you are doing all sorts of things. Somebody is throwing anger, somebody is throwing jealousy, somebody throwing hatred, somebody throwing his sadness, screaming -- the whole life of misery is being thrown in it.

Make it a point every day: just as you clean your body every day, clean your mind. This is a bath for the mind. Throw everything, but don't throw upon anybody; that is violence. Throw it into the vacuum. And the vacuum is big enough, the space is big enough. Don't you get worried about what will happen to the pillow, what will happen to the space -- nothing is going to happen, all that you throw into it is absorbed. And then it never replies to you, there is no chain created. The act simply ends, no karma is created through it. Do things in such a way that no future is created through them.

Whatsoever has happened to you, relief is needed, you need that it should be thrown out, but don't throw it on persons. If you can remember that, soon you will realize that it was absolute foolishness to throw it on persons when it could be thrown just on a pillow. And the same relaxation is felt -- even more, because whenever you throw on a person you will feel repentance in the end. You will feel bad, you will feel that you have not done good; then you will feel that it would have been better if you had not done it. But now nothing can be done, and you cannot undo something which has happened. Whatsoever you do, it is there now, you cannot wash it away. There is no way, because you cannot move to the past; it will remain always there.

That's what Hindus have called the theory of karma: whatsoever you do will remain and will have its influence on your future. A catharsis is necessary, and every day it is necessary unless you have become enlightened, then you don't gather the past. Now you gather, you collect dust. Throw it every day. In the night, every day for one hour, just throw the past, the whole day. Whatsoever has been done to you and you have done to others, or you wanted to do with others... emotions, anger, hate -- many things are there -- drop them before you go to sleep.

In the West sleep has become a problem, and in the East also it is becoming a problem. And the problem is only this: you don't know how to get rid of the day. It follows you, it continues in the mind, and you cannot stop it. You cannot stop unless you throw it. Whosoever is suffering from insomnia should try this dynamic meditation in the night. Just before going to sleep have an inner bath; throw everything and then go to sleep. You will feel like a child again -- innocent, unburdened. Sleep will be totally different, the quality will change. But don't suppress -- express. But don't express to persons.

The fourth question:

BELOVED OSHO,
CAN LOVE BE TAUGHT? CAN ONE BE SCHOOLED IN LOVE? CAN ONE WITHOUT HEART LEARN TO HAVE HEART?

No one is without heart. You have the heart, but a nonfunctioning heart; it is there, but not functioning. It is there as a seed, it has not grown. Love cannot be taught, but situations can be created where the heart can grow; and when the heart grows love grows. Situations are needed. Love cannot be taught like mathematics. Mathematics can be directly taught, it is informative; love cannot be taught that way, it is not simply information. You have to grow, you have to change -- but situations can be created.

In old Eastern universities -- Nalanda, Taxila -- there were many situations created where love became possible. For example, children were not taught under the roofs, in the rooms; they were always taught under the trees, in the shade of the trees. Have you ever felt any difference? Sit by the side of a concrete wall, and then go out, close your eyes, sit under a tree, your back in contact with the tree, and feel the difference. With a concrete wall you can feel only death just behind you, everything dead -- and a dead situation makes *you* dead. Under a living tree in the open, where sunrays are dancing and where flowers are blooming, where the breeze will come and the tree will dance, sitting there under the tree you can feel the vibration of life. The more vibrations of life you feel, the more your heart will start functioning. Play with children and you will feel that you have become younger. One of the secrets of remaining always young is to play with children, because when you play with children you forget that you are old.

There have been many experiments. I was reading about one experiment in an Oxford laboratory. One woman who was eighty years old and almost blind, ninety percent blind, was hypnotized. In hypnosis it was suggested to her that her age was regressing, by and by she was becoming younger, then she was becoming a child again. Then the hypnotist suggested, "Now you are only eight years old" -- from eighty to eight. And then the hypnotist said, "Now open your eyes."

She opened her eyes; a book was given to her. It had been impossible for her to read anything, but she simply started reading and she said, "My eyes are so young and fresh." Just the idea that she was now eight

years old, not eighty but eight years old, changed the whole pattern of the eyes.

In England there are almost eight hundred people who have gone beyond the age of one hundred. So there was a report: an interviewer went to ask many of these old persons, these centenarians, how they could live so long. Many answers were given, but I liked one the best, and it may be the key. One old man who was one hundred and twenty said, "I am still interested in young girls." That may be the key. If a person of one hundred and twenty is still interested in young girls, he can live long.

It is written in old scriptures that in India, whenever a king became old, it was suggested by the wise men that he should sleep in the night with a young girl on each side. You may be one hundred and twenty, but if a girl of twenty years falls in love with you, you cannot remain one hundred and twenty -- immediately something, regression, happens. Play with children and you will be younger; sit with old men, listen to their talk and you will feel you are dead, already dead. Your mind depends on many things; situations help.

Bernard Shaw, in his old age, changed his home from London to a village. He was then ninety, and somebody asked, "Why have you changed to this village? Why have you chosen *this* village?"

He said, "I was walking one day in the cemetery of this village, and there I saw one stone. It was written on that stone, on somebody's stone, that this man was born in 1800 and died in 1900, and it was written that this man died untimely, when he was only one hundred years of age. So," Bernard Shaw said, "this village is good to live in, because people here think that death at one hundred years is untimely death. This is a good milieu for living a long time." He really lived a long time.

Love cannot be taught; you cannot be given a book to read about love. But a situation, a more natural milieu, birds, trees, animals, where you feel life more, will help you to grow into your heart dimension. Persons who love are needed near you, because love is infectious. When a loving person comes near you... you may have been sad before, but when he comes -- blissful, loving -- suddenly the sadness disappears as if a cloud has moved and the sun has become visible. You feel it. Sit with someone who is sad; within minutes you will feel a sadness gathering in you. We are not like islands, we are joined together, so everyone influences everybody else.

A loving milieu is needed to teach love. In our schools, colleges, universities, there is no loving milieu. The teacher is not related at all. Just because of the traditions of the old days, in India the vice-chancellor is never called the vice-chancellor, he is called *kulapati*, the head of the family. There were ten thousand students in Nalanda, and the head of the family, the vice-chancellor, knew every student by his face and name. He knew everybody -- ten thousand students. When someone was ill and when someone was okay, he would go and see. He loved his students, he knew them by name. He was really the "head of the family." Just traditionally in India they still go on calling the vice-chancellor kulapati.

I was in a university, and I asked the kulapati, "What type of kulapati are you? What type of head of the family are you? You don't know even a single student by name -- no personal relationships, you are not related at all. You may be an administrator but you are not a head of the family." The teacher has to be a loving father; only through love can love be taught. If you love a child you are teaching love to him.

I was reading a letter somebody wrote to me. The woman who wrote the letter belongs to a theosophical family, very religious. She wrote to me, "Whenever there was any problem in the family, any sadness, any anger, any conflict, my mother would give me a book and she would say, 'Go and look in it.' The Philosophy of Divine Love, or The Art of Love -- but nobody loved me ever; they would always give me books to read. So I would read the books, but I never felt what love is."

Love cannot be taught in that way; a milieu has to be created. The teacher, the family, the society, must be loving; only then a child learns how to love. Many experiments have been done. A child can be brought up without the mother, or without the mother's breast. He will grow, he will be healthy, but he will become incapable of love. If the mother has not loved him, if he has not been breastfed, if he has not felt the warmth of his mother's body, if he has not been touched lovingly, he will not be able to love anybody, his sensitivity will never grow.

So I know love cannot be taught, but still I say it has to be taught. And by teaching love I mean create a milieu, an atmosphere where love can grow, where heart can start functioning. And remember, you *are* with a heart, but a nonfunctioning heart. It is there waiting to function, and when it starts functioning you will be totally a different person.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #8
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AFTER THIS THE SEEKER ENTERS THE THIRD STAGE OF YOGA
WHICH IS KNOWN AS NONATTACHMENT. HE FIXES HIS MIND UNWAVERINGLY ON THE MEANING OF SCRIPTURAL WORDS.
HE LIVES IN THE MONASTERIES, ASHRAMS, OF SAINTS WELL ESTABLISHED
IN AUSTERITIES. HE OCCUPIES HIMSELF WITH THE DISCUSSION OF THE
SCRIPTURES AND SLEEPS ON A ROCKY BED. THUS IT IS THAT HE LIVES HIS LIFE. BECAUSE HE HAS ATTAINED PEACE OF MIND, THE MAN OF GOOD CONDUCT SPENDS HIS TIME IN THE ENJOYMENT OF PLEASURES THAT COME NATURALLY TO HIM FROM HIS EXCURSIONS INTO THE FOREST.
HE REMAINS DETACHED HOWEVER, FROM THE OBJECTS OF DESIRES.
THROUGH THE RITUAL OF MERITORIOUS DEEDS AND THE CULTIVATION OF RIGHT SCRIPTURES,
HE ATTAINS THAT CLARITY OF VISION WHICH SEES REALITY.
ON COMPLETING THIS STAGE,
THE SEEKER EXPERIENCES A GLIMPSE OF ENLIGHTENMENT.

The second stage is that of thought -- purity of thought, intensity of thought, contemplation, meditation. Thought is energy; it can move through desires to the objects of the world, it can become a bondage. If thought is associated with desire it becomes bondage; if thought is not associated with desire, freed from desire, thought can be used as a vehicle to reach the ultimate liberation.

The way is the same, only the direction changes. When thought moves to objects, to the world, it creates entanglements, it creates slavery, it creates imprisonment. When thought is not moving to objects but starts moving within, the same energy becomes liberation. The second stage is of thought -- to make it pure, to become a witness of it.

The third stage is of *vairagya* -- nonattachment. Nonattachment is very significant, the concept is very basic to all those who are in search of the truth. Mind has the capacity to get attached to anything, and once the mind gets attached to something the mind itself becomes that thing. When your mind is moving towards a sexual object and you get attached, mind becomes sex; when the mind is moving towards power and you get attached to it, mind becomes power, mind becomes politics.

Mind is just like a mirror: whatsoever you get attached to becomes fixed in the mirror, and then mind behaves like a film of a camera. Then mind is not just a mirror, it has become a film. Then whatsoever comes to it, the mind clings to it. These are the two possibilities, or two aspects of the same possibility. Mind has the capacity to get attached, identified, with anything whatsoever.

In hypnosis this is revealed very clearly. If you have seen any hypnotic experiments... or if you have not seen any, then you can try a few experiments yourself; they will be very revealing. Hypnosis is not difficult, a very simple process. Let someone who is willing to cooperate lie down in a relaxed posture, and tell him to fix his eyes on something -- the electric light bulb will do -- anything shiny so that the eyes get dazed. Let him concentrate without blinking the eyes. After two or three minutes you will feel that his eyes are becoming vacant, empty, sleepy.

Then you start suggesting. You simply say, "Your eyes are getting very heavy, even if you try you cannot keep them open." And he has to try to keep them open, he has to exert effort to keep them open. Go on suggesting, "Your eyes are getting heavy, heavier, heavier... it is difficult now, you cannot do anything, it is impossible, the eyes are going to close by themselves... no will, no effort of yours can keep them open...." And the person will start feeling as if the eyes have become loaded, heavy. He will try, he will make every effort to keep them open, and you go on suggesting the opposite.

After five or six minutes the eyes will close, and the moment the eyes close, the man will start feeling that something is happening which is beyond his control -- he cannot keep his own eyes open. Then you go on suggesting, "You are falling into deep sleep, you will become unaware of everything except me." You have to suggest, "Only my voice will be heard, and everything else will become blank." Go on suggesting. After ten minutes the person will be fast asleep, but this sleep is totally different from normal sleep because he is not asleep to you. He is asleep to the whole world, he cannot hear anything; if someone else talks he cannot hear, but if you talk he will hear. His conscious mind has dropped, but his unconscious is linked with you -- now he is suggestible.

Now try something, some experiment. You can prick his body with a pin and tell him that there will be no pain, and you can go on pushing in the pin and he will not feel any pain. Then you can believe that he has become suggestible. You can give him an onion to eat and tell him that it is an apple and he will think, "This is very sweet, very tasty. I like it." He is eating onion, but if you have suggested that it is an apple, he will feel that it is an apple. Then he has become more suggestible.

Put a piece of stone, a piece of rock in his hand, and tell him that it is a burning coal. Immediately he will throw it as if his hand has been burned -- and it was just a piece of rock, cold, but he will feel it as hot. And not only that, but the spot on his hand, on his skin, will look as if a burning coal has been put there. The skin has burned, it has happened; the body has reacted because the mind accepted the idea.

This is how in India, in Ceylon, in Burma, fakirs, monks, *bhikkus*, have been walking on fire. They just believe so totally that the body has to follow. Remember, the body always follows the mind. If you think that a cold stone is a burning coal and your mind gets attached to the idea, then the body reacts in that way. The reverse is also true. You can put a burning coal on the hand and say that it is a cold piece of rock, and the hand will not get burned.

Whatsoever the attachment, your life follows that. In this world, the Upanishads say, we are behaving as if we are hypnotized; we are in a deep hypnosis. Nobody else has done that, we have hypnotized ourselves. For millions of lives we have been attached to certain objects of desire; they have become fixed. So whenever you see a woman, immediately your body starts working in a sexual way.

Once it happened, I was sitting on the bank of the Ganges with a friend of mine. Suddenly I felt that he was uncomfortable, so I asked, "What is the matter?"
He said, "That woman!"

A woman was taking a bath in the river, and we could see only the back of the woman -- long hair, curly hair, a beautiful back -- and he was excited, so he said, "Pardon me, excuse me, we will continue our discussion later on. I must go and see, the body seems to be so beautiful."

So he went, and then he came back very frustrated because it was not a woman, it was a *sadhu*, a Hindu monk, a Hindu sannyasin with long hair taking a bath, and the body was beautiful and looked feminine. There was no woman, but the mind got attached, a fixation, and then the whole chemical process in the body started.

Attachment creates the life; a life is created around whatsoever you are attached to. So the Upanishads say it is basic, the third step of sadhana, that the mind should get nonattached; only then this illusory world that you have created around you will disappear. Otherwise you will remain in a dream.

The world is not a dream, remember. This has been very much misunderstood. In the West it has been very much misunderstood; they think that these Indian mystics have called the world illusory. They have not called the world illusory, they call the world you have created around you illusory. And everybody has created a world around himself that is not the real world, that is just your projection. You have got attached to certain things, then you project your dreams onto the reality. By nonattachment, reality is not going to be destroyed; only your dreams will be destroyed, and reality will be revealed to you as it is. So nonattachment becomes a basic step, very foundational.

Now we will enter the sutra:

AFTER THIS THE SEEKER ENTERS THE THIRD STAGE OF YOGA WHICH IS KNOWN AS NON-ATTACHMENT. HE FIXES HIS MIND UNWAVERINGLY ON THE MEANING OF SCRIPTURAL

WORDS. HE LIVES IN THE MONASTERIES, ASHRAMS, OF SAINTS WELL ESTABLISHED IN AUSTERITIES. HE OCCUPIES HIMSELF WITH THE DISCUSSION OF THE SCRIPTURES AND SLEEPS ON A ROCKY BED.

Everything has to be understood. These are old symbols, they have to be penetrated deeply; they are not literal, they are symbolic.

HE FIXES HIS MIND UNWAVERINGLY....

This is the first thing in nonattachment, because a wavering mind cannot get non-attached. Only a nonwavering mind, *nishkam*, a nonwavering mind, can get nonattached. Why? Look at your mind, observe it: every moment it is wavering. It cannot remain with one object for a single moment, every moment a flux is passing; one thought comes, then another, then another -- there is a procession.

You cannot remain with one thought even for a single moment, and if you cannot remain for a single moment with one thought, how can you penetrate it? How can you become aware of its full reality? How can you see the illusion that it creates? You are moving so fast that you cannot observe -- observation is impossible. It is just as if you come running into this hall. As soon as you enter from one door you go out from the other. You have just a glimpse, and you cannot know later on whether this hall was real or a dream. You had no time here to know, to penetrate, to analyze, to observe, to be aware.

So fixation of the mind on one content is one of the essential requirements for any seeker -- that he should remain with one thought for long periods. Once you can remain with one thought for long periods, you yourself will see that this thought is creating attachment, this thought is creating a world around it, this thought is the basic seed of all illusion. And if you can retain a thought for long periods, you have become the master. Now the mind is not the master and you are not the slave.

And if you can remain with one thought for long periods you can drop it also. You can say to the mind, "Stop!" and the mind stops; you can say to the mind, "Move!" and the mind moves. Now it is not so; you want to stop the process but the mind continues, the mind never listens to you. The mind is the master and you are just following the mind like a shadow. The instrument -- mind is just an instrument -- has become the soul, and the soul has become the servant. This is the perversion and this is the misery of human beings.

Try to fix your mind on one thing, anything will do. Sit on the ground outside and look at a tree and try to remain with the tree. Whatsoever happens, remain with the tree. The mind will try many waverings, the mind will give you many alternatives to move. The mind will say, "Look! What type of tree is this? What is the name?" Don't listen to it, because even if you have moved to the name you have moved away from the tree. If you start thinking about the tree you have gone away from the tree. Don't think about it, remain with the fact that the tree is.

It will be difficult in the beginning because you are not so alert. You are so sleepy that you will forget completely that you were looking at the tree. A dog will start barking and you will look at the dog; a cloud will come in the sky and you have moved; somebody passes and you have forgotten the tree. But go on, again and again. When you remember again that you have forgotten and fallen asleep, move again to the tree. Do it.

If you go on working, after three or four weeks you will be capable of retaining one content in the mind at least for one minute. And that's a big capacity! That's a big phenomenon! -- because you don't know, you think one minute is not much. One minute is too much for the mind, because mind moves within seconds. For not even a full second is your mind on one thing. It is wavering -- wavering is mind's nature, it goes on creating waves. And that is the way the attachment is retained.

You love a woman. Even if you love a woman you cannot retain the idea of the woman in your mind. If you look at the woman you will start thinking about her -- and you have moved away. You may think about her clothes, you may think about her eyes, you may think about her face and figure, but you have moved away from the woman. Just let the fact remain, don't think about it, because thinking means wavering. To retain a single content means: don't think, just look. Thinking means moving, wavering. Just look -- looking means nonwavering.

That is the meaning of concentration, and all the religions of the world have used it in this way or that. Their methods may look different but the essential is this: that the mind has to be trained to retain one thing for longer periods. What will happen? Once you get this capacity nothing is to be done. You can penetrate, anything becomes transparent. The very look, and in that look your energy moving, goes deep.

There are two ways for the mind. One is linear, from one thought to another -- a, b, c, d -- the mind moves in a line. Mind has energy. When it moves from a to b it dissipates energy, when it moves from b to c

again energy is dissipated, when it moves from c to d energy has been dissipated. If you retain only a in the mind and don't allow it to move to b, c, d and so forth and so on, what will happen? The energy that was going to be dissipated in movement will go on hammering on the fact a, and then a new process will start -- you will move deeper in the a. Not moving from a to b, but moving from a1 to a2, a3, a4. Now the energy is moving directly, intensely, in one fact. Your eyes will become penetrating.

One sannyasin came to me just yesterday. She is working well, doing well, but just after a meditation I looked deeply into her eyes when she was standing here, and she started trembling and weeping and crying. Then she came to me, crying and weeping, and said, "Why did you look at me so penetratingly? Can't you look at me a little sweetly?" She said, "I became afraid, and I thought that I must be doing something wrong, that's why you were looking so penetratingly."

We have become completely unacquainted with the penetrating eye. We know only superficial, moving eyes from A to B, from B to C -- just touching and moving, touching and moving. If somebody looks at you, stares at you deeply, and he is not moving from A to B, B to C, you will become scared -- but that is the real look. And you will become scared because his eyes are going deep within you; he is not moving on the surface, he is moving deep, in the depth. You will become scared because you have become unacquainted with it.

Fixation of the mind will give you a penetrating eye. That eye has been known in the occult world as the third eye. When you start moving on a point, not in a line, you gain a force, and that force works. All over the world mesmerists, hypnotists, and other workers in the psychic field have been aware of it for centuries. You can try it. Somebody, a stranger, is walking on the road. You just go behind him and look at the back of his neck. Stare. Immediately he will look back towards you, the energy hits there immediately if you stare.

There is a center at the back of the neck which is very sensitive. Just stare at the center and the person is bound to look back because he will become uneasy, something is entering there. Your eyes are not simply windows to look through, they are energy centers. You are not only absorbing impressions through the eyes, you are throwing energy -- but you are not aware. You are not aware because your energy is being dissipated in movement, is waving, wavering from one to two, two to three, three to four -- you go on, and every gap takes your energy.

HE FIXES HIS MIND UNWAVERINGLY....

First one has to try to fix this mind unwaveringly on objects, and then ON THE MEANING OF THE SCRIPTURAL WORDS.

This is a totally different science. You read a book. Reading is linear: from one word you move to another, from another to another -- you go on moving in lines. You may not have observed that different countries have different ways of writing. English is written from the left towards the right, because English is a technical language, not very poetic; a male language, not feminine. Urdu, Arabic, are written from the right to the left. They are more poetic, because the left side is poetry and the right side is mathematics -- right is male, left is female.

Chinese is written downwards; neither from left to right, nor from right to left, just from up downwards, because Chinese was developed through Confucian ideology, and Confucius says, "The middle is the goal, the middle is golden -- the golden mean." So they don't move from left to right, or from right to left; they move from up to down. This is the middle, the mean, neither male nor female.

English is male, Urdu is female -- that's why Urdu is so poetic. No language in the world is as poetic as Urdu. In any language of the world you will need hundreds of lines, and then too you will not be able to express a poetic thing. In Urdu just two lines will do and they will stop the heart. It moves from right to left, from male to female -- female is the end.

All over the world God has always been conceived of as the father. Only in the East are there a few religions which conceive of God as the mother -- but Sufis, Mohammedans, are the only ones who conceive of God as the beloved; not mother, beloved. The feminine is the end. From the male they move to the female, to the feminine, but movement is there.

Chinese moves from up to down, into the depth, so Chinese symbols can express things no other language can express -- because every language is linear, and Chinese is in the depth. So if you have read Lao Tzu's Tao Te Ching in translation, you know that every translation differs. If you read ten translations then all the translations will be different; you cannot say who is wrong and who is right, because Chinese carries so much meaning and depth that ten, or even one hundred meanings are possible. In depth more and more meanings are revealed.

In India it is said that a scripture like the Vedas, the Upanishads or the Gita, is not to be read in a linear way. You have to concentrate on each word. Read a word, then don't move; look at the word, close your eyes, and wait for the meaning to be revealed. This is a totally different concept of studying a thing, so Westerners sometimes cannot understand that a person goes on reading the Gita every day for his whole life. This looks absurd. If you have read it once it is finished! Why do you go on reading the Gita every day? Once you have read it, what is the meaning in reading it again?

But Hindus say the Gita is not a linear book. Each word has to be looked at with a fixed mind; in each word you have to penetrate deep -- so deep that the word disappears and only silence remains. And the word does not have the meaning, remember -- the meaning is hidden in you. The word is just a technical support to help the meaning that is within you to come up. So the word is a mantra, or a yantra, a design which will help you to bring up the meaning which is hidden in your soul.

See the difference. In the West if you read a thing, then the word has a meaning; in the East the word has got no meaning -- the meaning is in the reader. The word is just a device to bring the reader to his own inner meaning, to encounter the inner meaning. The word will just provoke you inside so that your inner meaning flowers through it. The word has to be forgotten and the inner meaning has to be carried, but you will have to wait; and mind needs fixation, mind needs concentration, only then the inner meaning can be revealed. So one has to go on reading the same thing every day, but it is not the same because *you* have been changing.

If a boy of fifteen reads the Gita the meaning is going to be boyish, immature, juvenile. Then a man, a young man of thirty reads the Gita -- the meaning is going to be different, more romantic. In that meaning sex will be involved, in that meaning love will be projected, in that meaning the youth will project his youth. And then an old man of sixty reads the Gita. He has passed through the ups and downs of life, he has seen misery and glimpses of happiness, he has lived through much. He will see something else in the Gita; in that something else death will be involved, death will be all over the Gita.

And a man of one hundred, to whom even death has become irrelevant, to whom even death has become an accepted fact, not a problem, who is not afraid of death but rather, on the contrary, is just waiting for it so that the imprisonment in the body is broken and the soul can fly -- he looks in the Gita and it will be totally different. Now it will transcend life, the meaning will transcend life.

The meaning depends on the state of your mind. So the meaning of a word is not in the dictionary, the meaning of the word is in the reader, and the words are used as devices to bring that meaning up. But if you go on reading fast that will not help. In the West they go on creating more and more techniques for how to read fast, how to finish the book as fast as possible, because time is short. And there are techniques by which you can read very fast; whatsoever your speed right now it can be doubled very easily, and you can even double it again if you work a little harder. And if you are really persistent you can again double that speed.

So if you are reading sixty words per minute, you can read two hundred and forty words per minute if you work hard -- but then you will be moving in a linear way. And if you move fast then your unconscious starts reading, the conscious just gives hints. Subliminal reading becomes possible, but then you cannot penetrate.

The question is not to read much, the question is to read very little but to read deep. The depth is significant, because in the depth quality is hidden. If you read fast quantity will be great, but quality will be no more there, it will be mechanical. You will not be imbibing whatsoever you are reading, you will not be changed through whatsoever you are reading; it will just be a memorization.

HE FIXES HIS MIND UNWAVERINGLY ON THE MEANING OF THE SCRIPTURAL WORDS.

In Sanskrit every word has multi-meanings. In the West it will be thought that this is not good; a word should mean only one thing, it should have only one meaning. Only then can there be a science of language, only then can the language become technical, scientific. So one word should have only one meaning. But Sanskrit is not a scientific language, it is a religious language. And if the people who spoke Sanskrit claimed that their language is divine it means something. Every word has multi-meanings; no word is fixed, solid, it is liquid, flowing. You can derive many meanings through it -- it depends on you. It has many shades, many colors; it is not a dead stone, it is an alive flower.

If you go in the morning it looks different, if you go in the afternoon the same flower looks different, because the whole milieu has changed. When you go in the evening the same flower has a different poetry to it. In the morning it was happy, alive, dancing, filled with so many desires, hopes, dreams, was maybe

thinking to conquer the whole world. By the afternoon desires have dropped, much frustration has come, the flower is not hoping so much now, it is a little depressed, a little sad. By the evening life has proved illusory, the flower is on its deathbed, shrunken, closed, no dreams, no hopes.

Sanskrit words are like flowers, they have moods; that's why Sanskrit can be interpreted in millions of ways. The Gita has one thousand interpretations. You cannot conceive of The Bible having one thousand interpretations -- impossible! You cannot conceive of the Koran having one thousand interpretations -- not a single interpretation exists. The Koran has never been interpreted. There are one thousand interpretations of the Gita, and still they are not enough. Every century will add many more, and while human consciousness is on the earth interpretations will be added forever and ever. The Gita cannot be exhausted, it is impossible to exhaust it, because every word has many meanings.

Sanskrit is liquid, flowing, moody, and this is good because this gives you freedom. The reader has freedom, he is not a slave; the words are not imposed on him, he can play with those words. He can change his moods through those words, and he can change those words through his moods. The Gita is alive, and every alive thing has moods; only dead things have no moods. In that way English is a dead language. It will look paradoxical, because English scholars go on saying that Sanskrit is a dead language because no one speaks it. They are right in a way -- because nobody speaks it, it is a dead language, but really modern languages are dead.

No one speaks Sanskrit now, but it is an alive language, the very quality of it is alive; every word has a life of its own and changes, moves, flows, riverlike. Much is possible through the play of Sanskrit words, and they have been arranged in such a way that if you concentrate on them, many worlds of meanings will be revealed to you.

HE FIXES HIS MIND UNWAVERINGLY ON THE MEANING OF SCRIPTURAL WORDS. HE LIVES IN THE MONASTERIES....

First he fixes on the Vedas, on the old scriptures. These scriptures are not just books. They are not written for any other reason than this: they have been written to reveal a certain deep secret. They are not for you to read and enjoy and throw just like novels; they are to be pondered, contemplated, meditated on. You have to go so deep in them that this going into depth becomes natural to you. And they were not written by persons who were writers, persons not knowing anything but just through their egoistic feeling writing things.

Gurdjieff divides all scriptures into two divisions: one he calls subjective, the other he calls objective. These scriptures -- the Vedas, the Upanishads, are objective, not subjective. The whole literature that we are creating is subjective, the writer is throwing his own subjectivity into it. A poet, a modern poet, or a painter, a modern Picasso, or a novelist, a story-writer -- they are writing their own minds there. They are not concerned with the person who is going to read, remember, they are more concerned with themselves. This is a catharsis for them. They are mad inside, burdened -- they want to express.

You can read a good novel, but don't go to see the novelist; you may be disappointed. You can read a good poem, but don't go to see the poet; you will be disappointed, because the poetry will give you a glimpse of a high realm, it will put you on high, but if you go to see the poet you will find a very ordinary man -- you may even be better than him. The man has not changed through his poem, how can the poem change you? The man has not known that height, he may have dreamed it or he may have taken LSD.

One girl came to me just two or three days ago, and she said, "I was in Goa" -- she is my sannyasin -- and she said, "I took LSD and then I became certain that enlightenment had happened to me, so I threw your mala into the sea, because now there is no need. I changed the dress, because I am now enlightened, so what is the use of orange or the mala or anything?"

This is a sort of madness. Enlightenment is not so cheap. But in the West they are making everything cheap. I go on hearing that there are three week intense enlightenment growth groups -- in three weeks you are enlightened!

A poet may have dreamed, may have taken hashish. And scientists say that poets have some difference, some chemical difference from ordinary persons -- they have some hashish in their blood, really, so they can imagine more, they can dream more, they can go on dream trips more than others. So they write, but their writing is imaginative, it is not objective. It may help them as a catharsis, that they are unburdened.

But there is another type of literature, totally different, which is objective. These Upanishads were not written for the joy of the writer, they were written for those who were going to read them -- they are objective. What they will do to you if you contemplate on them has been planned; every single word has

been put there, every single sound has been used. If someone contemplates on it, then the state of the writer will be revealed to him; the same will happen to him if he contemplates. These scriptures are called holy; that's why.

A totally different body of literature exists in the East, a totally different body -- not meant to be enjoyed, but meant to be transforming. And when one has penetrated deep into the meaning of the scriptures.... And these scriptures belong to those who have known. It was thought to be a great sin to write something which you have not known. That's why very few books were written in the past.

Now every week ten thousand books are written all over the world -- every week, ten thousand. And this goes on and on. Now they are worried, because libraries cannot contain such a growing body of literature, so minibooks have to be created, or microfilms of books have to be created so that they can be contained; otherwise soon there will be more libraries than there are houses. And people don't have shelter, so how can one shelter books? It is becoming almost impossible.

But in the past very few books were written because no one was interested just in writing. Modern authors write because it gives an egoistic feeling that you are an author, everybody knows your name because you have written a book. Your book may be dangerous because it will carry your mind and your germs. If you are ill, then whosoever reads that book will get ill; if you are mad.... Just read Kafka's books or look at Picasso's paintings. Try this method with a Picasso painting -- you will go mad. Just fix the mind on a Picasso painting, go on staring at it for the inner meaning. Soon you will feel that insanity is arising within you. Picasso is insane, he is putting his insanity on the painting. That is good for him because he is relieved, but not good for you; it is dangerous.

I have heard an anecdote. Once it happened that one of Picasso's very valuable paintings was stolen, and Picasso was there when the thief came and took the painting, so he had seen the thief. The police asked for particulars, for details of how the thief looked, so he said, "It is difficult to say, but I will paint him."

So he painted a picture. The police caught twenty persons. Of those twenty persons one was a professor, one was a politician, one was a musician -- all types of men. And not only that, it is said that many other things were caught -- some machines, and finally the Eiffel Tower! ... Because you cannot know what Picasso paints, it is difficult to say what the painting says; it says nothing, or it says so much that it is a confusion.

So don't try this method on modern writings, you will go mad. Kafka, Sartre, or paintings of Picasso -- don't try this method on them. Only with objective literature can you go deep, because the opposite will be the result. These writings are from those who have known, who have become enlightened, and they have put in these writings their own mind -- the mind is hidden there. If you penetrate, the mind will be revealed to you. And only after that...

HE LIVES IN THE MONASTERIES, ASHRAMS, OF SAINTS WELL ESTABLISHED IN AUSTERITIES.

The ashram is an Eastern concept, there is no word to express it in English. "Monastery" is not a good word; ashram is totally different. You have to understand the concept. A monastery is where monks live. There are Christian monasteries -- there is no need for an enlightened person to be there; abbots are there, administrators are there. The monastery is like a training school. The abbot need not be enlightened, but he will train you, because they have a curriculum, a course. Christian priests are prepared that way.

I used to visit a Christian theological college. For five years they train the priest there. Everything is conditioned: how much you have to raise your hand when you assert something from The Bible, how you have to make gestures, how loudly you have to speak, and where you have to go slow -- everything is trained. They become robotlike and the whole thing is missed.

If you have read about Vivekananda then you will remember this. Vivekananda himself was not an enlightened person, but he impressed America very much -- and the reason was not that he was enlightened, the reason was something else. The reason was that he was the only spontaneous person there. All the Christian missionaries, priests, abbots, and big names in Christianity were all disciplined, conditioned, nonspontaneous, robotlike.

So when Vivekananda stood in the American Fair of World Religions, just from the way he stood there, from the way he started, from the first thing when he said, "Brothers and Sisters," the whole audience was happy -- because when you say, "Ladies and gentlemen," it is something else. No one had addressed the audience there in that fair in that way. Hundreds of speeches were made, and Vivekananda said, "Brothers

and sisters...." Immediately the faces of people sitting there changed. Someone was spontaneous, not formal. And whatsoever he said was not very significant, because he was a Hindu sannyasin, untrained.

A monastery is a training school; an ashram is not a school, an ashram is a family. And an ashram doesn't exist as an institution, cannot exist as an institution. The ashram exists around an enlightened person, that is a basic must. If the enlightened person is not there the ashram disappears; it is the person around whom the ashram can come into being. When the person is dead the ashram has to disappear. If you continue the ashram it becomes a monastery.

For example, Aurobindo is dead and now the Mother is dead -- now Pondicherry is a monastery, not an ashram. It will persist as a dead thing, an institute. When Aurobindo was there it was totally different. The person is important, not the institute -- institutions are dead. So remember this: a live phenomenon, a master, just by his presence creates a milieu -- that milieu is the ashram. And when you move in that milieu you are moving in a family, not in an institute. The master will take care of you in every way, and you will be there in intimate, close proximity.

Eastern ashrams are disappearing, they are becoming monasteries, institutes. The Western mind is so obsessed with institutes that everything is turned into an institute. I was just reading a book on marriage. It begins by saying that marriage is the greatest institute, the greatest institution -- but who wants to live in an institute? The ashram is more intimate, more personal.

So every ashram will differ from others, every ashram is going to be unique, because it will depend on the person around whom it has been created. All monasteries will be similar but no two ashrams can be similar, because every ashram has to be individual, unique; it depends on the personality of the master. If you go to a Sufi ashram it will be totally different -- much dancing and singing will be there; if you go to a Buddhist ashram, no dancing, no singing, much sitting silently will be there. And both are doing the same, they are leading towards the same goal.

The first thing to remember: an ashram exists with a master; it is his personal influence, his person, the atmosphere, the milieu that he creates through his being. An ashram is his being, and when you enter into an ashram you are not entering into an institution, you are entering a live person, you are becoming part of the soul of the master. Now you will exist as part of the master, he will exist through you. So no forced discipline, but spontaneous happenings will be there.

HE LIVES IN THE ASHRAMS OF SAINTS WELL ESTABLISHED IN AUSTERITIES.

In the third state it is good to move to someone who has known, to live with him. The first two will make you capable, *patra*; the first two will make you worthy of having a master look at you, of a master allowing you to be in intimacy with him. Without the first two no master will look at you; you will not be allowed, he will avoid you, he will create situations so that you will have to leave his ashram. Only after these two states, when you enter the third, will you be allowed, because a master is not going to waste.... He cannot work with you unless you are ready, and unless you show readiness.

One sannyasin goes on writing letters to me. He is here, he has again written a letter to me, a very long letter, saying, "Give me the method so that I can move into my past lives." And he is not capable at all even to live in this life! He will go mad if I give him a method to move into the past lives. Why do you think nature prohibits it? Why does nature create a barrier so that you cannot remember the past lives?

Nature is more wise than you. Nature creates the barrier because even one life is too much; it is a burden. You have to forget many things, and if you continuously remember the past life you will be confused, you will be nowhere, you will not be able to decide what is what. Everything will become vague, cloudy, and the past life will remain on your mind like a burden and it will not allow you to live here and now.

Just think, you are in love with a woman and you remember that in the past life she was your mother! So now what will you do? If you go on making love to her you are making love to your mother, and that will create guilt. Or if you think that she is your mother so you should leave her, that will again create guilt because you love her so much. The whole thing will become very difficult and arduous to carry on. And this is how it is happening: your wife may have been your mother, your husband may have been your son, your friend may have been your enemy, your enemy may have been your friend. You have moved in so many lives, it is very complex. Nature creates a barrier: when you die a curtain falls and you cannot remember.

This man goes on writing to me, "Give me a method." And now he has threatened, "If you don't give me a method I am going to leave sannyas." If you leave sannyas, what is it to me? And if I give you a method and you go mad, then who will be responsible? And you will go mad -- you are already mad, just on the

brink; any step further, a little more burden on the mind and you will explode.

The ashram, or the master, will accept you only when you are ready, and he will start working only when a certain thing can be done to you, you have come to a certain state; nothing can be done before it. And this should be the attitude of the disciple -- that he should not ask. The master knows what is to be done and you have to wait. If you cannot wait you have to leave, because nothing can be done when you are not ripe for it.

The first two stages make you ripe to be accepted by a master.

HE OCCUPIES HIMSELF WITH THE DISCUSSION OF THE SCRIPTURES, AND SLEEPS ON A ROCKY BED.

This is actual and symbolic both. In the old ashrams everybody had to sleep on a rocky bed -- actually also, because it helps. In yoga, your spine, your backbone, is very important, and not only in yoga but in biology also. Now biologists say man could become man because he started standing erect, his backbone erect. Animals' backbones are parallel to the earth, only man has a backbone which is not parallel to the earth but makes an angle of ninety degrees. This changed the whole being of man, this angle of ninety degrees with the gravitation created the possibility for the mind to develop. Now biologists say that just by standing on two feet the animal became human -- because it changes the whole thing. Less blood flows in the head, so the head and the nervous system there can become more delicate and refined. When more blood flows in the head the subtle tissues are broken, they cannot grow.

So don't do too much *shirshasana*. Unless a master suggests it to you don't do shirshasana, because I have never seen a person who has been doing shirshasana who is not stupid. You will become stupid. You will become more healthy of course, because animals are more healthy; so if you are just after health, shirshasana is good, do it forever. You will become healthy like a bull but at the same time stupid also, because when more blood moves into the head delicate tissues are destroyed, and those delicate tissues are needed for intelligence. When man stood erect the possibility developed for more delicate tissues in the head.

You see primitives sleep without pillows, and they will remain primitives if they continue to sleep without pillows, because more blood flows in the night. A more intelligent person will need more pillows. He may not be healthier, but intelligence needs a certain mechanism in the mind, a very delicate mechanism. And mind is very complex; seventy million cells are there, and so delicate, bound to be so delicate, when in such a small head there are seventy million. They are very delicate, very small particles, and when blood flows fast, in great quantity, they are destroyed, they are killed. So biologically, and scientifically also, the spine is the most important thing in man. Your head is nothing but a pole to your spine: you exist as a spine -- on one pole is sex, on the other is your mind, and your spine is the bridge.

Yoga worked very much on the spine, because yogis became aware of its significance -- that the spine is your life. The angle of ninety degrees will be more exact if your spine is straight, so yogis say that when you sit, sit with a straight spine. They worked out many postures, *asanas*; all their asanas are based on an erect spine, straight. The straighter it is, the more is the possibility to grow in intelligence, awareness.

You may not have observed: if you are listening to me and you are interested your spine will be straight, if you are not interested then you can relax. If you are looking at a movie in a cinema, whenever something interesting comes you will sit straight immediately, because more mind is called for. When the interesting scene has gone you can relax again into your chair.

In the day the spine has to be erect for yogic postures, and in the night also it has to be trained to be more straight. On a rocky bed it is more straight than on a Dunlop mattress. On a rocky bed it is bound to be straight, because the rocky bed is not going to give way for it. If the spine is erect the whole night it will become conditioned to being erect, so in the day also, while walking, sitting, it will remain erect. This is good. So this is physiologically, biologically, and in the eyes of yogis, very helpful. But this is only one part of it, the other part is symbolic.

Whenever a person goes through suffering we say he is lying on a rocky bed. And the ashram is going to be a long suffering, because many old habits are to be broken and they are hard; many old patterns are to be broken and they are very fixed. Really you have to be destroyed and created again, and in between there is going to be suffering and chaos. That is the rocky bed.

With a master you will have to move through much suffering. You have got many blocks in the body and the mind; they have to be destroyed, and to destroy a block is painful. Unless those blocks are destroyed you cannot flow, you cannot become spontaneous, your energy cannot rise high, it cannot move from the

sex center to the sahasrar, it cannot move to the ultimate center of your being. So many things have to be destroyed and every habit has a big pattern, its own system -- it takes time.

If you are ready and you trust your master it will not take so much time, because trusting him you can pass through suffering. If you don't trust, then every suffering becomes a problem, and the mind says, "What are you doing here? Why are you suffering here? Leave this man, go away! You were happy before." You were never happy before, but when suffering starts you will feel that you were happy before.

For the real happiness to happen you will have to throw all suffering, you will have to pass through it -- it is part of growth. And when all suffering has been passed through, only then you become capable of bliss; for the first time you can become happy. And there is no other way.

THUS IT IS THAT HE LIVES HIS LIFE. BECAUSE HE HAS ATTAINED PEACE OF MIND, THE MAN OF GOOD CONDUCT SPENDS HIS TIME IN THE ENJOYMENT OF PLEASURES THAT COME NATURALLY TO HIM FROM HIS EXCURSIONS INTO THE FOREST.

This is something very significant. In an ashram, under the guidance of a master, you will have to pass through many sufferings. But you are not to create those sufferings, you are not to be masochistic. Many pleasures will also come. Remember, this is the type of our mind -- that either we are attached to pleasure and then we demand pleasure, or we can even become attached to suffering and then we say we don't want any pleasure. We start having pleasure through suffering, and that is dangerous. That's the masochistic attitude -- you can torture yourself and you can enjoy it.

This is a very deep phenomenon in the human psyche, and it has happened because of some association. Every pleasure is with some pain, so if pleasure becomes intense you will feel pain, and the reverse is also true: every pain has its own small pleasure, and if the pain becomes intense you will feel pleasure. Pain and pleasure are not really two things, the difference is only of degree.

You love a woman. To be with her for a few hours is beautiful, to be with her for a few minutes is just heavenly, to be with her for a few seconds you feel you are in nirvana. But to be with her for twenty-four hours becomes difficult, and to be with her continuously for months becomes boring, and if you are to be with her for your whole life you would like to commit suicide. Every pleasure has its pain, and every pain has its pleasure. They are not two. They differ in intensity, degrees, but they don't differ in quality.

And there is another, deeper, association. When you make love.... Love is the most pleasurable thing in the world, naturally -- beyond nature there are more pleasures, more blisses, but naturally, biologically, love is the most pleasurable thing. Sex is one of the most pleasant things nature has given to you, but in sex, pain is also involved. When you make love you do many things which give mild pain, but they are good. Even your kiss is a mild pain. You play with each other's body, and in playing with each other's body you create a certain pain also. In the Kama Sutra, Vatsyayana has given many clues and suggestions. He says that when really you love a woman, then you will do many things -- biting, penetrating your nails into her body -- and she will enjoy it. In other circumstances it would be painful, but associated with love it becomes pleasure. But this can go to an extreme, you can become a de Sade.

From de Sade's name comes the word sadism. De Sade had many devices to torture his beloveds, his mistresses. Nails wouldn't do, so he had thorns; nails wouldn't do, so he had iron instruments to penetrate the body. The blood would ooze and he would whip them. He would always travel with a bag with him; in his bag there were all these things. Whenever he found a woman who was ready to love him he would close the door. First he would beat her, blood would start oozing. He would torture the woman and then he would make love. And you will be surprised: he loved many women, and the women, any women that he loved, would declare later on that after de Sade loved them, nobody else has loved that way. He gave them the greatest pleasure, he really loved them.

Even a torture can be pleasurable, because when you beat a person more energy is thrown all over the body, the whole body becomes sexual. When you beat a person the whole body is excited -- and then you make love. From the excitement of torture, suddenly the fall in love. It gives a very pleasant sensation... as if first you were hungry, starved, and then came good food -- the contrast.

But in every pleasure some torture, some pain, is involved. You can move to the other extreme, you can start giving pain to yourself and can enjoy it. Go to Benares, you will see the monks lying on a bed of thorns. They are enjoying it, it is a sexual pleasure. They have left the pleasure part and retained the pain part.

So in the ashrams you are not to make yourself suffer, not to be a sadist, not to torture yourself. You have to be hard just to break the old habits, but there is no need to seek pain, and if pleasures come by

automatically you are allowed to enjoy them. An ashram is not a torture house; if pleasures come by themselves you are allowed to enjoy them. They are good. You have to be thankful for them.

> BECAUSE HE HAS ATTAINED PEACE OF MIND, THE MAN OF GOOD CONDUCT SPENDS HIS TIME IN THE ENJOYMENT OF PLEASURES THAT COME NATURALLY TO HIM FROM HIS EXCURSIONS INTO THE FOREST. HE REMAINS DETACHED, HOWEVER, FROM THE OBJECTS OF DESIRE.

He remains detached. Pleasures come, moments of enjoyment come; he enjoys them and forgets them. He will not demand them again, he will not say, "Now I cannot live without these pleasures." Whatsoever God gives, one has to be thankful but never demanding. He remains unattached to desire.

> THROUGH THE RITUAL OF MERITORIOUS DEEDS AND THE CULTIVATION OF RIGHT SCRIPTURES, HE ATTAINS THAT CLARITY OF VISION WHICH SEES REALITY. ON COMPLETING THIS STAGE, THE SEEKER EXPERIENCES A GLIMPSE OF ENLIGHTENMENT.

Just a glimpse -- not enlightenment. This glimpse is known in Japan as satori. Satori is not samadhi, satori is just a glimpse. You have not reached enlightenment, you have not reached the peak of the hill, but standing in the valley when there are no clouds, when the sky is clear, you can look at the peak with snow caps -- but it is very far away still. You cannot see when the sky is clouded, you cannot see when it is night, you cannot see if you are standing at such a point from where it cannot be looked at.

These three steps will bring you to such a viewpoint from where the peak can be glimpsed. These three stages will make your mind clear. The clouds will disappear and the peak will be revealed -- but this is a faraway glimpse, this is not enlightenment. At the third stage a glimpse comes, but remember well, don't think that this is enlightenment. And this can happen even through chemical help also. Through lsd, marijuana, or other drugs also this is possible, because drugs can create such a chemical situation within you, they can force such a chemical situation where for a moment clouds disappear; suddenly you are thrown to a point from where the peak can be glimpsed. But this is no attainment, because chemistry cannot become meditation and chemistry cannot give you enlightenment. When you come back from the trip you are the same again. You may remember it, and that memory may disturb you, and that memory may make you an addict. Then you have to take lsd again and again, and the more you take the less will be the possibility of even the glimpse, because the body gets accustomed and then a greater quantity is needed. Then you are on a path which will lead to insanity and nowhere else.

So don't try chemical things. If you have tried them, thank God, and don't try them again. Once you become addicted to chemical help sadhana becomes impossible, because chemicals seem so easy and sadhana seems so difficult. Only sadhana, only spiritual discipline, will help you grow, will give you growth to the point from where the glimpse is not forced but becomes natural. And it is not lost then -- any moment you can look, you know from where to look, and the peak will be there. Occupied in your day-to-day activities, any moment you can close your eyes and see the peak and that will become a constant happiness within you, a joy, a continuous joy. Whatsoever you are doing, whatsoever is happening outside, even if you are in misery -- for you have built so many jails -- you can close your eyes and the peak is there.

After the third stage the glimpse is always available. But the glimpse is not the end -- that is only the beginning.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #9
Chapter title: The Means is the End

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BELOVED OSHO,
IS VAIRAGYA, NONATTACHMENT, A METHOD, A MEANS, AN INTERMEDIATE STAGE, OR AN END IN ITSELF?

It is all -- because means and ends are not two things. The way and the goal are not two things. The way is just the beginning of the goal, and the goal is just the ending of the way. So please, don't divide, and don't think in terms of the means being different from the end. Means *are* the end. Once you can conceive of this, the quality of your effort will change immediately.

Ordinarily mind is always concerned with the end; means are used, exploited, to reach the end. If you could avoid the means you would like to avoid them; if you could achieve the end directly without any means, if you could reach the goal without the way, without the path, you would like to do so. You would like to reach the goal immediately. The mind divides ends and means; end is meaningful, means are just necessary, they have to be suffered.

This is how the ordinary mind functions, and because of this whatsoever you do becomes a suffering -- because you have to pass through the path, you have to use means, methods, and therein is all suffering. Happiness is in the goal, somewhere in the future, not here and now. Here and now will be means and the end will be somewhere else, somewhere in the future, tomorrow -- so today will always be a suffering.

And remember, if your today is a suffering your tomorrow cannot be a happiness, because it is born of today, it comes out of this moment. The future comes out of the present, so whatsoever the present the same will remain in the future. If you are suffering now you will suffer then also. If you are suffering here you will find the hell there also -- because who will find that heaven which you think is there? You? Your whole attitude creates the suffering.

So those who are on the spiritual path must be aware of this tendency of the mind. Forget the end and look at the means as if they are the end, and enjoy them as if they are the goal. Then the very path becomes blissful, the very journey itself becomes blissful. Every step becomes blissful, because you are not waiting for the bliss, for the next step. And out of this blissful step the next is going to be born -- it will be more blissful. The tomorrow will be more blissful if today is blissful, and the bliss will grow.

We are doing meditations. These meditations are means, but they are goals also; so don't try to exploit them, otherwise you will be in a hurry, you will constantly think of how to be finished with them and reach the goal. Then you will never be able to be finished with them and the goal will always remain illusory, always like the horizon, always distant. And the more you move ahead, the goal will also move ahead in the same proportion.

Ends and means are not two things. Don't divide. The end is just the flowering of the means, the end is just the realization of the means. The end is hidden in the means, just like the tree is hidden in the seed. The seed is the tree. Don't look at the seed as if the seed has some secondary importance and the tree is meaningful and significant, and you can avoid the seed. If you avoid the seed the tree will never be there. Take care of the seed, love the seed, give soil to it, prepare the ground, and help the seed to grow. It will become the tree. It is already the tree unmanifest.

So let me say it in this way: means are the unmanifest end, and end is the manifest means. Means are seeds, and ends will be the trees, the flowering -- so love the means as the end.

Vairagya is all, nonattachment is all. It is the beginning, it is the middle, it is the end. It is a method, it is an intermediate stage, it is the goal. Desirelessness is the end -- but the end must be there in the beginning, only then can it grow. So desirelessness is both the first step and the last also. Of course the quality will differ. In the first step the desirelessness will be with effort, in the intermediate stage desirelessness will have become unconscious effort. In the beginning it will be conscious effort, you will have to do it; in the middle it will start happening, it will have become unconscious effort. Effort will be there, but indirect, unconscious. In the end it will be spontaneous, effort will have completely disappeared. But desirelessness is the same. Desirelessness in the beginning is with conscious effort, in the middle is with unconscious effort, in the end is effortless.

Avoid this tendency to divide, to cut things, and see that every phenomenon is a continuity, everything is joined together. Even those things which look opposite are also joined together, they are also polarities. Develop this way of looking at things -- that will be very helpful. For those who are really sincerely interested in traveling this inner path, this approach of nondividing is a must.

The second question:

BELOVED OSHO,
ARE THERE REALLY DISCRETE STAGES ON THE WAY TO THE ULTIMATE HAPPENING, AS THIS UPANISHAD SEEMS TO SUGGEST, OR DOES THIS HAPPENING OCCUR SUDDENLY AND UNEXPECTEDLY? IS IT A MATTER OF LONG CONSCIOUS EFFORT, OR OF A SUDDEN TOTAL SURRENDER TO EXISTENCE?

It is both. You have to make all effort that is possible, that you can do. No stone should be left unturned, no energies should be left unused. You must get totally involved. You are required to work as a unit, only then the flowering, the happening, will become possible. But that doesn't mean that it is an outcome of your effort; just by your effort it is not going to happen. This is a little delicate and you will have to be very penetrating about it, then only will you understand.

Look at it in this way. You see a person walking on the street. Suddenly you have a feeling that you remember the face or you feel that you even know the name, and you say it is just on the tip of your tongue, but it is not coming. The more effort you make the more frustrated you feel -- it is not coming. But you cannot leave it at that, because you have the feeling that you know this face, you know the name. And there is even this feeling that somewhere, just in the corner of the mind, the name is waiting, you have only to recall it.

You make all effort, you try in every way. You close your eyes, you contemplate, you ponder over it, you try to associate, you go into the past, you start feeling for some key, some clue, but nothing happens. You get frustrated, bored; you leave the whole effort, and you go into the garden and start working, or you start smoking, or you take a cup of tea. Suddenly the name is there, suddenly the memory has come, suddenly you have recognized.

Now two things are happening. One: you are making every effort possible, but it is not coming through the effort. Then you leave all the effort, and then it comes. Effort is needed but is not enough. If you don't make any effort it will not come when you go to the garden or when you take a cup of tea. If you have not made total effort it is not going to come. And if you make just the effort -- total even -- then too it is not going to come. So total effort is needed, then total relaxation also -- then it will bubble up.

Many Nobel prizes have been given for certain discoveries which happened in this way. One Nobel prize winner was working on the inner structure of the human cell, the lymph cell. He was working for years, contemplating, brooding, making many experiments, and nothing was happening, every effort was a failure. After many years of research, effort, failure, one night suddenly he had a dream, and in the dream he saw the structure, the very structure he was looking for, the structure of the human cell, just as if a magnified picture was there. He got up. Immediately he drew the drawing and then he worked on it, and it proved that the dream was true.

But remember, *you* are not going to have this dream, it cannot happen to you. It happened after so many years of effort. The conscious was exhausted. The conscious did everything that could be done and then the conscious was tired, the conscious mind was finished, the conscious accepted the failure. When the conscious is exhausted the unconscious comes into focus and starts working -- but it comes only when the conscious is exhausted. If the conscious is still hoping, if the conscious is still trying, then the unconscious will not function. And this is one of the basic laws of the human psyche: that if you want the unconscious to function, exhaust the conscious completely.

Effort will not lead you to enlightenment, but without effort no one has ever achieved it. This may look like a paradox. It is not, it is a simple law.

Buddha tried for six years continuously, and no man has tried as totally as Buddha did. He made every effort possible, he went to every master available. There was not a single master Buddha did not go to. He surrendered to every master, and whatsoever was said he did so perfectly that even the master started feeling jealous. And every master finally had to say to Buddha, "This is all I can teach. And if nothing is happening I cannot blame you, because you are doing everything so perfectly. I am helpless. You will have to move to some other teacher."

This rarely happens because disciples never do everything so perfectly, so the master can always say, "Because you are not doing well, that's why nothing is happening." But Buddha was doing so well, so absolutely well, that no master could say to him, "You are not doing well." So they had to accept defeat. They had to say, "This is all we can teach, and you have done it and nothing is happening, so it is better you move to some other master. You don't belong to me."

Buddha moved for six years, and he followed even absurd techniques when they were taught to him. Somebody said "Fast," so for months he fasted. For six months he was continuously fasting, just taking a very small quantity of food every fifteen days, only twice a month. He became so weak that he was simply a skeleton. All flesh disappeared, he looked like a dead man. He became so weak that he couldn't even walk. He finally became so weak that he would close his eyes to meditate and he would fall down in a fit.

One day he was taking a bath in the river Niranjana, just near Bodhgaya, and he was so weak that he couldn't cross the river. He fell down in the river and he thought that he was going to be drowned; it was the last moment, death had come. He was so weak he couldn't swim. Then suddenly he caught hold of a branch of a tree and remained there. And there for the first time the thought came to his mind, "If I have become so weak that I cannot cross this ordinary small river in summertime when the water has gone completely, when there is no more water and it is very small, just a little stream -- if I cannot cross this little stream, how can I cross this big ocean of the world, *bhavasagar*? How can I transcend this world? It seems impossible. I am doing something stupid. What to do?"

He came out of the river in the evening and sat under a tree, which became the bodhi tree, and that evening when the moon was coming up -- it was a fullmoon night -- he realized that every effort is useless. He realized that nothing can be achieved, the very idea of achievement is nonsense. He had done everything. He was finished with the world, with the world of desires. He was a king and he had known every desire, he had lived every desire. He was finished with them, there was nothing to be achieved, there was nothing worthwhile. And then for six years he had been trying all austerities, all efforts, all meditations, yoga, everything, and nothing was happening. So he said, "Now there is nothing more except to die. There is nothing to be achieved, and every concept of achievement is nonsense; human desire is but futile."

So he dropped all effort that evening. He sat under the tree, relaxed, with no effort, no goal, nowhere to go, nothing to be achieved, nothing worth achieving. When you are in such a state of mind, mind relaxes -- no future, no desire, no goal, nowhere to go, so what to do? He simply sat, he became just like the tree. The whole night he slept, and later on Buddha said that for the first time he really slept that night -- because when effort is there it continues in sleep also.

A person who is earning money and who is after money goes on counting even in his dreams, a person who is after power and prestige and politics goes on fighting elections in his dreams. You all know that when you are sitting for an examination in the university or college, in sleep also you go on doing the examination; again and again you are in the examination hall answering questions. So whatsoever effort is there it continues in sleep -- and there is always some effort for something or other.

That night there was no effort. Buddha said, "I slept for the first time in millions of lives. That was the first night that I slept." Such a sleep becomes samadhi. And in the morning when he awoke he saw the last star disappear. He looked. His eyes for the first time must have been mirrorlike, with no content, just vacant, empty, nothing to project. The last star was disappearing, and Buddha said, "With that disappearing star I also disappeared. The star was disappearing and I also disappeared" -- because the ego can exist only with effort. If you make some effort ego is fed -- you are doing something, you are reaching somewhere, you are achieving something. When there is no effort how can you exist?

The last star disappeared, "And," Buddha said, "I also disappeared. And then I looked, the sky was vacant; then I looked within, there was nothing -- anatta, no self, there was no one."

It is said Buddha laughed at the whole absurdity. There was no one who could reach. There was no one who could reach the goal, there was no one who could achieve liberation -- there was no one at all, no entity. Space was without, space was within. "And," he said, "at that moment of total effortlessness I achieved, I realized." But don't go to relax under a tree, and don't wait for the last star to disappear. And don't wait thinking that with the last star disappearing you will disappear. Those six years must precede. So this is the problem: without effort no one has ever achieved, with only effort no one has ever achieved. With effort coming to a point where it becomes effortlessness, realization has always been possible.

This is what I go on emphasizing for you to do: make as much effort as you can, and don't withhold any energy. Bring your total energy into it so you get exhausted, so the conscious mind cannot make any more effort. When the conscious cannot do anything, suddenly the unconscious reveals. And it reveals only when

the conscious has become a total failure, only then it is needed -- otherwise it goes on sleeping inside.

It is just like this. Every human body has three layers of energies. The first layer is only for day-to-day work: eating, sleeping, walking to the office, working in the office, coming home, fighting, making love, anger -- routine. The first layer. It has not got very much energy, just routine energy.

The second layer is for emergency situations. Unless the first is exhausted the second is not available. You are tired. You have come from the office, the boss has been very insulting. You come home and the wife is very bad-tempered, the children are creating noise, and the whole house is a mess. You feel tired and dead, and suddenly you find that the house has caught fire, it is on fire. Tiredness disappears immediately. You need not do anything, you don't even have to take a cup of coffee. Tiredness is no more. The house is on fire, and you have got so much energy that you can work the whole night. From where is this energy coming? The first layer is exhausted, and an emergency is there -- the second layer becomes available.

And there is a third layer which is the real source, the source of all energy. You may call it the infinite source, the *elan vital*. When the second layer is also exhausted, only then the third becomes available. And when the third is available you are totally different: you have become divine, because now the source is infinite, you cannot exhaust it.

We live on the first layer and only sometimes in emergencies, accidents, in some dangerous situations where life is at stake, does the second become available. The third remains almost unavailable. All the effort in spiritual sadhana, discipline, is to exhaust the first. Then austerities, arduous efforts, are to exhaust the second. When the second is exhausted you fall into the ocean, and it can never be exhausted. And from that source, the original source -- you may call it God, or whatsoever you like -- from that original source, once a contact is made, you are totally different. This is what liberation means, this is what becoming infinite means, this is what Jesus used to call the kingdom of God.

But remember, you cannot just slip into it, it is not available. You have to exhaust the first layer and the second layer, only then it becomes available. Effort is needed to exhaust these layers, and then effortlessness is needed to enter the original source.

So the first thing to be understood: effort is needed, but effort alone is not enough -- effort and then effortlessness, effort plus effortlessness. Effort precedes, and then effortlessness follows. Effortlessness is the peak of effort, it comes only when you have reached the peak. And this is so difficult to conceive that there are many misunderstandings.

In Japan, Zen, which is an offshoot of the Indian *dhyana*, says no effort is needed. And it is right. Because of this Zen has become very influential in the West. And the West has created its own Zen writers -- they are Zen writers, not Zen masters. And it has much appeal; no effort is needed, you can become enlightened without any effort. So in the West there are many Zen writers, Zen painters, Zen haiku poets -- and they are all bogus, because they have taken this idea.

This idea is very appealing, that there is no need of any effort. If there is no need of any effort, then as you are you are a master, you are enlightened, you have become a *siddha*. But then look at the Zen monasteries in Japan. If you read Zen scriptures, there it is written that there is no need of effort. But then go to the Zen monastery and look: for twenty years, thirty years, a seeker has to make all the efforts. Then the moment comes when that scripture becomes applicable -- then, no effort.

Effort will lead you to no effort, and this is a basic law. You can understand if you try to observe your own life. For example, if in the day you have been working hard, sleep will be deep in the night. If you have been working hard, exerting hard, then sleep will be good. If you have slept well in the night, then in the morning you will be capable of doing much hard work again. Hard work is against relaxation, it is the opposite. This would be more logical -- that you sleep the whole day, rest, and then in the night you fall into deeper sleep because you have been practicing sleep the whole day. This should be the logic -- that a man who has been practicing sleep the whole day must sleep better in the night than others who have not been practicing so much.

Mulla Nasruddin once went to his doctor. He had a cold and had been coughing for many days. As he was entering his doctor's office he coughed. The doctor heard and said, "Nasruddin, it sounds better."

Nasruddin said, "Of course it must because I have been practicing for three months."

But logic is not life. If you sleep and rest the whole day you will not be able to rest at all in the night. That's what is happening with rich people in affluent societies. Insomnia is a luxury, not everybody can afford it. To attain insomnia you have to rest for the whole day. If you can afford that much rest, only then is

insomnia possible. A poor man cannot afford it. He has to fall in deep sleep, he is helpless. He has been working hard the whole day.

But work is against rest, so it is not logical -- but this is the logic of life. Life depends on opposites, life depends on opposite polarities. Logic is linear, life is polar. Logic moves in a line, life moves in a circle. So a person who has been relaxing will not be able to relax in the night, a person who has been working hard the whole day will be able to relax.

Or look at it from another angle. A person who is always loving, never angry, really cannot be loving. Ordinary logic will say that a person can be loving in the morning, loving in the noon, loving in the evening, loving in the night; always loving in summer, always loving in winter -- every season, every moment loving. This love is not humanly possible, because the opposite is needed. He must sometimes become angry. That anger relaxes, that anger becomes the valley and then peaks of love can arise again.

If you want only peaks and no valleys, you are mad. Only peaks cannot exist. With every peak at least two valleys will be needed, and only between two valleys is one peak possible. So a person who is always loving is possible only in two ways. One is that he is not human. That means he must be a buddha, who can be always loving. But then his love cannot have any intensity, his love will be very silent. His love will not be like a peak, it will be just plain straight ground.

That's why a buddha's love can only be called compassion, it cannot be called love. There is no passion in it, it is compassion. There can be no intensity in it, because intensity comes from the opposite. A buddha is never angry, so from where can the intensity come?

In ordinary life you have to be angry, then you regain love. In marriage there is no need for the final divorce if every day you can divorce a little. In the morning divorce, in the evening remarriage, then things move beautifully. And if you go on postponing this everyday divorce then finally you will have to break, then separation is a must. Life is polarity, and this applies to everything. Effort plus effortlessness -- they are the polar opposites. The ultimate is reached through effort and effortlessness, so don't cling to one -- remember both.

Both the parties exist; there are a few persons who go on clinging to the method, effort, and then they go on making effort. Even if nirvana has been reached they cannot be stopped. They will go on breathing, they will say, "We cannot stop. Effort is needed." So even if God is standing before them they will go on doing chaotic breathing; they will not look, they will not look and see what has happened. They are too much attached to the method and the effort.

And then there is the other polar opposite party. They say, "If no effort is needed then why breathe at all?" So they are sitting just waiting for the last star to disappear so that they can become buddhas. Both are wrong. You have to breathe and you have to stop also. You have to make all efforts and then relax also. If these are both possible, only then will you create the rhythm through which every growth becomes possible.

The second thing: "Are there really discrete stages on the way to the ultimate happening, as this Upanishad seems to suggest?"

There are no stages. Life cannot be divided. But without division there is no possibility for you to understand. I call this part of my body my hand; this part of my body my head -- but can they be divided? Where my head begins and where it ends -- can you draw the line? Nowhere can the line be drawn. Where my legs end, where my hand ends -- can you draw a line? No line can be drawn, because inside I am one -- my hands, my legs, my head, they are one. But we have to divide to understand. Division is just to help understanding, it is not actual fact.

So this Upanishad is dividing, not because divisions are there, but because you will not be able to understand the whole. The whole will be too much, too complex. The whole will be incomprehensible, and understanding will not be possible. That's why the division into seven stages, and that's why there are so many divisions. You can divide in fourteen, you can divide in seventeen -- you can divide into as many as you like. And theologicians go on fighting about these divisions. They are workable, utilitarian -- not existential.

Just feel your body, close your eyes and feel. Where are the divisions? It is one. But if your eyes are not functioning well you will go to the eye specialist. And you know that eyes are not separate, they are one with the body, so then why go to the eye specialist? You can go to any doctor. The eye specialist has tried to understand eyes... because eyes in themselves are such a big, such a complex phenomenon, that just to understand those eyes medical science has divided the body in parts. There are millions of parts in the body, and as science grows more divisions have to be made. But those divisions are just workable, utilitarian -- *you* are not divided.

I have heard one story. Once it happened, one master had two disciples and they both were always competing. Who was the head, who was the chief disciple, was always the competition and the problem. And they were always competing with each other to gain the master's heart.

One summer afternoon the master was tired and was sleeping. The disciples wanted to serve him, to massage his body, so the master said, "Okay. Number one, you take my left side. Number two, you take my right side and massage." The master fell asleep. They drew a line with chalk on his body, because one should not enter into the other's territory.

But it happened the master was not aware that he had been divided. He was fast asleep, and he didn't know that now he was not one, but two. So he moved in his sleep, and put his right leg on his left. The disciple to whom the left leg belonged said, "Take away your right leg. Remove it immediately! You are interfering with my work. This is a transgression!"

But the other said, "I cannot remove it. I have not put it on your leg. And if you have any courage, then remove it yourself and see what happens!"

Now they were standing with two sticks, and they were almost going to beat the master. Suddenly the master became aware that something was wrong, so he asked, "What is happening?"

Both said, "You need not interfere. Remain silent and go to sleep. We will decide by ourselves."

All divisions are workable, life remains one. The path and the goal and the stages, they are just to help you, so don't take them dogmatically and don't take them literally. These seven stages are just to help you, to give you a view of the whole path. When you have understood forget that they are seven. But until you have understood follow the division. When you have understood forget the division -- it is one progression, one flow.

And thirdly: "Does this happening occur suddenly and unexpectedly?"

Both things can be said. It cannot be predicted, so it happens suddenly. Nobody can say when it will happen. My own disciples go on asking me, "When? Give the date, the day, the month, the year!" And I have to go on lying to them. I go on saying, "Soon!" Soon doesn't mean anything. And soon is a beautiful word, because I need never change it. Whenever you ask I will say, "Soon!"

The happening is unpredictable because it is so vast a phenomenon. And it is not mechanical, it is not mathematical, so you cannot conclude about it. And it is very mysterious; when it has happened, only then you know that it has happened. So in a sense, because it is unpredictable it is always sudden. Even you don't know when it will happen. Suddenly one day when it has happened you become aware that it has happened. Not even a single moment before will you be aware that this is going to happen. You will become aware only when it has happened already. Then you will feel that you are no more the same, the man who was there has disappeared and a new man is there in his place -- somebody new. You are unacquainted, you cannot recognize yourself. There has been a gap, the old continuity has been broken and something new has come into its place.

Even your master cannot predict it. He may become aware that something is going to happen, but he cannot predict it. There are problems -- because even the prediction will change the whole situation. This is the problem, even the prediction will change it. If I become aware that something is going to happen to you tomorrow morning, I cannot say it because that will change the whole situation. If I say, "Tomorrow morning this is going to happen," you will become tense and you will start expecting and you will start waiting. You will not be able to sleep in the night. Then the whole thing is finished, then it is not going to happen tomorrow morning.

Even if your master becomes aware... because there are signs that show that something is going to happen. Your master can see that you are pregnant, he can feel, but it is not such a fixed affair that within nine months the child will be born. You may take nine years, you may take nine lives, you may not take even nine days; even nine moments may be enough. It depends, and it depends on such multidimensional things that nothing can be said. And if something is said, the very assertion will change the whole situation. So the master has to wait, just watch and not say anything.

In this sense it is sudden, but in another sense it is not sudden, because you have to make efforts for it, you have to prepare. You have to prepare the ground, you have to open the doors. The guest may come suddenly, but if your doors are closed he may come and go back. So you have to open the doors, you have to clean the house, you have to prepare food for the guest -- you have to be ready. You have to watch and wait at the door -- any moment the guest can come.

Jesus goes on telling one anecdote many times. Once it happened, a great landlord went on a journey. He told all his slaves and servants, "Be alert constantly. Even in the night the house must be ready because I can come any moment. In the morning, in the afternoon, in the evening, at midnight -- any moment I can come, and my house must be ready, waiting for me. So twenty-four hours you have to watch and wait. Don't go to sleep!"

And so the servants had to wait and watch. There was no difference between day and night -- the master could come any moment.

Jesus used to say, "Your master also can come any moment -- you have to be ready. And if you are ready, your readiness also becomes a factor for his coming soon. If you are completely ready he may come back from midjourney. If your whole being is calling him, inviting him, he may come this very moment."

The happening can happen any moment if you are ready. It is sudden because unpredictable; it is sudden because you cannot plan, calculate; it is sudden because it is not mechanical. But still you have to prepare for it, you have to be ready for it, and you have to do much before it can happen.

It is just as if you sow a seed in the ground. You prepare the ground and sow the seed -- the right seed in the right season in a right place -- and then wait. The sprouting will be sudden, you cannot determine it. You cannot say that on Monday morning the sprout will be there. It may not be, it may be, because millions of factors are working. Now scientists say that even music helps. If somebody is dancing and singing near that ground where you have sown the seed, it may help the seed to sprout quickly. If the moon is rising it will help the seed to sprout soon. If the moon is declining it will take more time.

You may not be aware that fullmoon night is different from any other night. More children are born on fullmoon night, more than on any other night. The highest number of children born is on the fullmoon night, and the lowest number is on the no-moon night. That factor goes on working; the whole constellation goes on working -- every star is a factor. Even a beggar sitting there near your house and singing will help. If somebody passes, sad, miserable, the seed is affected; that sadness hinders.

There are millions of factors, unpredictable, complex, mysterious -- but still you have to prepare everything. So don't wait for the sudden. "Sudden" doesn't mean that you need not do anything and it will happen any moment, suddenly. You will have to prepare, and then too it will happen suddenly. Your preparation will help, but it cannot plan, it cannot force.

The third question:

BELOVED OSHO,
IN THE PAST HYPNOSIS HAS BEEN TRIED ON ME, BUT I COULD NOT BE HYPNOTIZED. PLEASE EXPLAIN WHY MANY PERSONS ARE NOT HYPNOTIZABLE.

This will be important for you to understand. Ordinarily it is thought that those persons who cannot be hypnotized are powerful. This is absolutely wrong -- and I say absolutely. The stronger the person the more easily he is hypnotized. The second wrong conception is that a very intelligent person cannot be hypnotized. That too is absolutely wrong. The more stupid a person the less is the possibility of hypnotizing him. You cannot hypnotize an idiot -- impossible. You cannot hypnotize a madman -- impossible. The more intelligent a person the more easily he can be hypnotized.

Why? -- because hypnosis needs cooperation; the basic factor is cooperation, your cooperation. The idiot cannot understand what you are demanding, what type of cooperation; the madman cannot understand what you are demanding. Only an intelligent person can cooperate, and hypnosis is possible only when you cooperate. So if you are paranoid, schizophrenic, neurotic, you cannot cooperate. If you are very much afraid, a fear complex is there, you cannot cooperate.

A person who can trust can be hypnotized easily. A person who cannot trust anybody cannot be hypnotized -- because the person who is hypnotizing is not using any force on you. This is again a wrong conception, the third, that the hypnotist is using some force. No, not at all. The hypnotist has no force to use; the hypnotist is only using *your* force, so you have to cooperate. If you don't cooperate nobody can hypnotize you. And cooperation needs trust, because you will be unconscious and you don't know what this man who is hypnotizing will do to you.

So look, I have been experimenting on many things. A Western woman is more easily hypnotized than an Eastern woman, because the Eastern woman is always afraid of sex. When she is unconscious, who knows what this hypnotist may do? Western women in that sense have become freer, less afraid. They can

be hypnotized more easily.

A person who is guilty about something is very difficult to hypnotize, because he is always afraid that when he is unconscious the thing he is hiding may come up. A person who has committed some sin, or thinks he has committed some sin and is hiding it, will be very difficult to hypnotize. Only a simple, innocent person can be hypnotized, because he has nothing to hide. You cannot bring anything out; he has no secrets. If you have secrets and you don't want them to be exposed you cannot trust anybody -- because hypnosis means that your unconscious is available to the hypnotist. He can penetrate deep down, he can bring out anything that you are hiding.

So those persons are not hypnotizable who fall into these categories. The less guilty and less afraid, and the more intelligent, trusting and cooperative a person is, the more hypnotizable. So don't think that if you cannot be hypnotized you are something great. You may be simply ill, pathological. If you can be hypnotized you show a quality of trust and you show that you are imaginative. You show that suggestions can catch you and your imagination can work through them. You are an imaginatively creative person.

But remember that unless you cooperate nobody can hypnotize you -- nobody. Even if Mesmer comes he cannot hypnotize you if you don't cooperate. Your cooperation is needed, your total willingness is needed. And then too you are not completely in the control of the hypnotist. A part of you remains alert even then, and if the hypnotist is going to force you to do something against yourself you will suddenly come out of hypnosis.

It happened, one of my brothers was serving in an office. He trusts me, and I wanted him to leave that service. But he is such a person that whatsoever the situation he does not like to change it. He was not getting good pay, the office was in every way useless, there was no possibility for creative growth, so I was saying to him, "Leave that office." But he is the type that wants to continue whatsoever is going on with no change. So I hypnotized him.

He trusts me in every way, but that day he was mistrustful, because he was aware that if he was hypnotized I was going to say, "Leave that service!" Everything was okay, he followed, but a part of him must have remained aware, alert, in case I suggested that thing. So he followed everything, he didn't even feel the pin. I tested in every way and he was hypnotized completely, there was no possibility that he wasn't. And then I said, "Leave that service!" Immediately he came out of hypnosis and he said, "Don't say that!"

Nothing, even in hypnosis, can be forced on you if you are not willing; even after hypnosis has happened nothing can be forced upon you. So if something can be forced that shows that unconsciously you were willing.

For example, a woman who cannot think of kissing any man other than her lover -- if it is suggested to her under hypnosis to kiss somebody else, and if really she does not want to kiss anybody, immediately she will come out of hypnosis. But if she goes and kisses the other person, and then after she has come out of hypnosis you tell her and she says, "What could I do? I was hypnotized," then this is just a trick -- unconsciously she wanted to kiss him.

Consciously she is alert and she will say, "No, I cannot touch any other man than my own lover. I belong to one," but this is only conscious -- unconsciously she must have been hankering. Only then, in hypnosis, can this be forced; otherwise in hypnosis also this cannot be forced, it is impossible. You have to cooperate with whatsoever the hypnotist forces on you. The moment your cooperation is taken back, immediately hypnosis disappears. So many reasons are possible why a person is not hypnotizable, but don't think of it as a good quality. Become more imaginative, cooperative, trusting, and hypnosis can be helpful.

In the old days, particularly in the East, hypnosis was used in every ashram. The master used it in every way to help you, because consciously you may take years to do a particular thing but in hypnosis, through hypnosis, within seconds it can be done. Unnecessary effort can be saved. But only masters were allowed to hypnotize. Hypnosis remained a secret science in the East; it was not used publicly because there are possibilities of misusing it.

In the West Mesmer brought hypnosis into the market, and then everything which was associated with it became condemned. But now again the wheel is turning. In the West also universities are studying it; there are scientific projects to study hypnosis, and new research is again bringing hypnosis to the status of a science. It can be used now, it is already used, in hospitals in surgery -- because there is no need to give an anesthetic; that is destructive to the body, it unnecessarily harms the body. There is no need, simple hypnosis can make you unconscious. There is no need for chloroform or any poison, any gas, to make you unconscious; only your cooperation is needed. And any operation is possible under hypnosis. Even if it takes hours, even if many hours are needed, hypnosis is enough, no anesthetic is needed.

Many hospitals have started using it. Childbirth can be made absolutely painless; not only that, it can easily be made pleasureable, ecstatic, under hypnosis. The mother just has to cooperate and trust, and then she can be hypnotized and it can be suggested that there will be no pain when the child comes out of the womb, but rather on the contrary there will be intense pleasure. And it is possible that the woman, the mother giving birth, can have such a deep orgasm through birth that no sexual orgasm can be any comparison to it -- because the same mechanism is involved. The same mechanism which gives the sexual orgasm, the bliss that comes through sex, is involved, and involved more totally. The child passes through the same passage.

Once the woman feels -- and the suggestion is there -- that this is going to be a very ecstatic feeling, she will achieve a peak. And I think that in the past women used to achieve that peak; they have lost that capacity. Not only lost -- birth has become painful. This is again a suggestion.

You can see: the more civilized a society, the more pain in childbirth; the less civilized a society, the less pain. In India there are many primitives who don't know any pain in childbirth, no pain at all. And there are some tribes on the earth even today in Tibet and in other interior parts of Mongolia, where women go simply mad in ecstasy when the child is born. And that may be the reason why every woman deeply longs to be a mother. No man longs to be a father, he wants to be a husband; no woman simply longs to be a wife, she wants to be a mother. That's a basic difference.

I think the reason is that in the old days, in very ancient days, women used to achieve the supreme pleasure of their life through childbirth. That has remained in their unconscious still -- they want to be a mother. A father is just a formality. You don't achieve anything through becoming a father; you don't give any birth, you are just a spectator. So the father is just a social convention. The mother is a natural phenomenon. The father can be discarded any day, it is just institutional; the mother is a natural phenomenon.

Every woman longs to be a mother, only then does she feel fulfilled. This feeling must be based on some ecstasy that was there in the beginning and which women have lost. It is just a suggestion that childbirth is painful, but through centuries it has gone deep. It can be changed.

Many illnesses can simply disappear through hypnosis because really they don't exist, they are just in your mind. Fifty percent of illnesses are just in the mind, they don't have any organic existence. They can simply disappear. There is no need for any medicine, any injection or any "pathies" to be worked on you, because then those medicines poison you, your body goes toxic, and then you suffer. You suffer less from your illnesses, more from your medicines. And there are so many doctors that you can escape death but you cannot escape the doctors -- they will kill you in the end. Whatsoever you do they will kill you. Fifty percent of diseases can simply disappear from the earth.

Hypnosis is a great force, but with every force there is danger -- it can be misused. But just because a force can be misused you need not go against it... because anything can be misused, and if it can be misused that shows it can be used also. So become more vulnerable, become more suggestible, become more available to hypnosis. That means you will become more intelligent, more cooperative, more trusting.
Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #10
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THERE ARE TWO KINDS OF NONATTACHMENT:
THE ORDINARY AND THE SUBLIME.
THAT ATTITUDE OF NONATTACHMENT TO THE OBJECTS OF DESIRE IN WHICH THE SEEKER KNOWS THAT HE IS NEITHER THE DOER NOR THE ENJOYER,
NEITHER THE RESTRAINED NOR THE RESTRAINER, IS CALLED ORDINARY NONATTACHMENT. HE KNOWS THAT WHATEVER FACES HIM IN THIS LIFE
IS THE RESULT OF THE DEEDS OF HIS PAST LIFE.
WHETHER IN PLEASURE OR IN PAIN, HE CAN DO NOTHING.
INDULGENCE IS BUT A DISEASE AND AFFLUENCE OF ALL KINDS A STOREHOUSE OF ADVERSITY.
EVERY UNION LEADS INEVITABLY TO SEPARATION.
THE IGNORANT SUFFER THE MALADIES OF MENTAL ANXIETY.
ALL MATERIAL THINGS ARE PERISHABLE, BECAUSE TIME IS CONSTANTLY DEVOURING THEM. THROUGH THE UNDERSTANDING OF SCRIPTURAL PRECEPTS, ONE'S FAITH IN MATERIAL THINGS IS UPROOTED
AND ONE'S MIND FREED OF THEM.
THIS IS CALLED ORDINARY NONATTACHMENT.
WHEN THOUGHTS LIKE: "I AM NOT THE DOER, MY PAST DEEDS ARE THE DOERS, OR GOD HIMSELF IS THE DOER," CEASE TO WORRY THE SEEKER,
A STATE OF SILENCE, EQUILIBRIUM AND PEACE IS ATTAINED.
THIS IS CALLED SUBLIME NONATTACHMENT.

On the path, in the search, every step has two sides: the beginning of the step, and the conclusion. The beginning will always be with conscious effort, it is bound to be so. A struggle will be there, constant need to be alert will be there. Sometimes you will fall, sometimes you will fall asleep, sometimes you will forget, sometimes you will go astray. Again and again you will have to remember, come back to the path. Again and again you will have to make more intense effort to be conscious.

So the beginning of every step will be struggle. There will be ups and there will be downs. Sometimes you will feel very miserable, frustrated; whenever the contact with the method is lost, whenever you have gone astray, frustration will happen, you will feel depressed, sad, lost. There will be moments of intense happiness also. Whenever you regain the control again, whenever even for moments you become the master, whenever even for small glimpses you become capable, you will feel intense joy spreading all over your being.

Peaks and valleys will be there. They will disappear only when the conscious effort has disappeared, when the method is no more a method, when the method has become your very consciousness, when you need not remember it, when you can completely forget it and it still grows, continuous, flows, when you need not maintain it, when you need not even think of it -- and then it becomes spontaneous, *sahaj*. This is the end aspect of every step. Remember this: through constant practice a moment comes when you can drop the practice completely, and unless you can drop the practice you have not attained.

Taoist masters have used many dimensions: poetry, painting, and many other crafts have been used as training grounds. Painting has been used for centuries in China and Japan. Taoist painting has a principle, and that principle is that first one should become proficient in painting, in the technique of painting -- it takes many years -- and then for a few years one has to drop painting completely. One has to forget that one is a painter; throw the brushes, colors, inks, and just drop from the mind that one has learned something. For a few years one has to be completely away from painting. When the thought has dropped, then again the master says, "Now you start." Now this man is not a technician. He knows the technique but he is not a technician, because there is no need to be aware of the technique. Now he can paint like a small child. The effort has ceased, to paint has become effortless. Only then master-teachers are born.

I remember one story I would like to tell you. It happened once in Burma that a great temple was to be built, and the main door had to be something unique on the earth. So many painters, Zen masters, Taoist masters, were asked, and the one who was the greatest was invited to design the door. That great master had a habit that whenever he would paint something, design something, his chief disciple would sit by his side, and whenever he would complete the design he would ask the chief disciple whether it was okay. If the

disciple said no he would throw the design and he would again work on it. Unless the disciple said, "Right, this is the thing," he would go on.

Designing this main gate of the temple became a problem, because the chief disciple continued to say no. The master painted at least one hundred designs. Many months passed. He would work for weeks, and when the design was complete he would look at the disciple who was sitting beside him. The disciple would shake his head and he would say, "No," and the master would put aside the design and start again. He was also worried, "What is going to happen? When will this design be complete?" -- and he had been doing hard work such as he had never done in his life.

Then one day it happened. The ink with which he was painting was almost finished, so he told the disciple to go out of the house and prepare more ink. The disciple went out to prepare the ink, and when he came back he started dancing in ecstasy and he said, "Now this is the thing! But why couldn't you paint it before?"

The master said, "Now I know. I was also worried, what was happening? Now I know, your presence was the disturbance. In your presence I remained the technician. I was aware that I was doing something, effort was there; I was conscious of the effort, and I was thinking, expecting, that this time you would say yes. That was the disturbance. I could not be spontaneous. When you went out I could forget you, and when I could forget you I could forget myself also." ... Because the self is the reaction to the other. If the other is in your consciousness you will remain the ego. They both drop simultaneously; when the other has disappeared, the ego has disappeared.

"And when I was not," the master said, "the painting flowed by itself. This design I have not done. All those hundred designs you rejected were my doings. This design is through Tao, through nature; it has dropped from the cosmos itself. I was just a vehicle. I could forget and become a vehicle."

When you can forget the method, the effort, the self, the other, when everything has been dropped and you have become simply a flow of energy, spontaneous, then really something is attained -- not before. And look at the difference in the Eastern and Western attitudes about painting, and about everything else also. In the West you have to make conscious effort and bring the effort to a peak. You become a technician and the other part is missing. In the East you have to become a technician, and then drop that whole technicality and become again innocent, simple, as if you were never trained.

Once somebody asked Winston Churchill, one of the greatest orators the West has produced, "Don't you get afraid of the audience? Thousands of people staring at you -- don't you get afraid, scared? Don't you get a little fear inside?"

Churchill said, "This has been my constant practice: that whenever I stand to speak I look at the audience and I think, 'So many fools!' The moment this thought comes to my mind I am okay, then I don't worry."

Somebody asked the same question of a Zen master, Rinzai: "You speak to thousands, don't you ever get worried about it? Don't you ever get scared? Don't you ever get an inner trembling? -- because so many persons are present, judging, observing, looking at you."

Rinzai said, "Whenever I look at people I say, 'I am sitting there also. Only I am in this hall.' Then there is no problem. I am alone, these people are also me."

This is the Eastern and Western difference. Churchill represents the West: if others are fools then you are okay, then the ego is strengthened. You don't worry about them, because who are they? -- nobodies. And Rinzai says: The other is not. They are just me, my forms. I am alone. I am the speaker and I am also the audience. Then what is the fear?"

In your bathroom when you are alone you can be a good singer -- everybody is, almost everybody. And bring the same man out of the bathroom, let him stand here, and the moment he sees you he is no more capable of singing -- even humming becomes impossible. The fear grips the throat; he is not alone, the others are there, they will judge. The moment the other is there fear has entered. But the same man was humming beautifully, singing beautifully in the bathroom -- nobody was there.

The same happens when you can see in the other your own self. Then the whole earth is your bathroom; you can sing, you can dance. The other is no more there, there is nobody to judge. Through these eyes you are looking, and through others' eyes also you are looking. Then it becomes a cosmic play of one energy in many forms. But the ultimate of any method is to become methodless, the ultimate of every technique is to become nontechnical, innocent. All effort is only to attain an effortless spontaneity.

THERE ARE TWO KINDS OF NONATTACHMENT: THE ORDINARY AND THE SUBLIME.

The ordinary is the first aspect of vairagya, nonattachment. The sublime is the spontaneous, the end; the other aspect of the same when things have become spontaneous.

THAT ATTITUDE OF NONATTACHMENT TO THE OBJECTS OF DESIRE IN WHICH THE SEEKER KNOWS THAT HE IS NEITHER THE DOER NOR THE ENJOYER, NEITHER THE RESTRAINED NOR THE RESTRAINER, IS CALLED ORDINARY NONATTACHMENT.

The emphasis is on the word *knows*. He has to maintain that, he has to remember it: "I am not the doer. I am just a witness. Whatsoever happens I am not involved. I am an outsider, just a spectator." But this has to be remembered, this has to be maintained. This point must not be lost. And it is very difficult to remember it constantly. To remember even for a few minutes is difficult, because for many many lives you have been the doer, constantly you have been the enjoyer.

When you are eating you are the eater, when you are walking you are the walker, when you are listening you are the listener. You have never made any effort to remember that while doing anything you are not the doer but the witness. While eating, try it. The food is going into the body, not into you. It cannot go into you, there is no way, because you are the consciousness and the food cannot enter consciousness. It will go into the body, it will become the blood and the bone, whatsoever the body needs, but *you* remain a witness.

So while sitting at your table eating your food, don't be the eater. You have never been the eater; this is just an old habit, an old conditioning. Look at the eater, the body, and the eaten, the food, and you be the third. You just witness, you just hover above, you just look from a distance. Stand aloof and see your body eating, the food being eaten, and don't get involved in it. But you can maintain it only for a few seconds -- again you will become the eater. It has been such a long, long conditioning; it will take time to break it.

You are walking on the street. Don't be the walker, just watch the body walking. For a few seconds you may remember; again you will forget and you will enter in the body and become the walker. But even if for a few seconds you can maintain it, you can remember that you are not the walker, then those few seconds will become satori-like, those few seconds will be weightless, those few seconds will be of a joy such as you have never known. And if this can happen for a few seconds, why not for ever?

Somebody is insulting you -- it will be more difficult than with walking or eating to remember that you are the witness. One Indian mystic, Ram Teerth, went to America in the beginning of this century. He never used the word 'I', he would always use the name Ram. If he was hungry he would say, "Ram is hungry." It looked unfamiliar and strange. If there was a headache he would say, "Ram has a headache."

One day it happened that a few people insulted him. He came back laughing and his disciples asked, "Why are you laughing?"

So he said, "Ram was insulted very much, and I enjoyed. I was standing out of Ram and looking. Ram was in much difficulty; much inconvenience, discomfort, was there in Ram."

You become an object of your own consciousness. This is coming out of the body, out of the ego, out of the mind. This is difficult not because it is unnatural, this is difficult only because of a long conditioning. You may have observed that small babies in the beginning never say 'I'; they say, "Baby is hungry." They seem to be witnessing the phenomenon. But we train them to use the 'I' because it's not good to say, "Baby is hungry," or "Baby wants to play." We train them to use the 'I'.

'I' is not existential, 'I' is a social entity; it has to be created. It is just like language: it is needed because if people go on speaking like babies or like Ram Teerth, if like Ram Teerth people go on saying their names, it will be very difficult to say whether they are talking about themselves or about somebody else. It will create confusion. If you say, "I am hungry," immediately it is meant that *you* are hungry. If you say, "Ram is hungry," if people know that you are Ram then it's okay; otherwise they will think somebody else is hungry, not you. And if everybody uses it, it will create confusion.

It is a social convenience to use the 'I'; but this social convenience becomes truth, it becomes the center of your being, a false thing. The 'I' never existed, can never exist. But just because of social utility the child is trained, the consciousness becomes fixed around a center which is just utilitarian, not existential -- and then you live in an illusion. And the whole life of a person who has not come to know that there is no ego will be false, because it is based on a false foundation.

To be a witness means to drop the 'I'. The moment you can drop the 'I', immediately you become the witness. Then there is nothing else to do, you can only be the witness. This 'I' creates the problem. Hence the emphasis of all religions to become egoless, to be egoless, to be humble, not to be proud, not to be

conceited about it. Even if you have to use it, use it as a symbol. You have to use it, but use it knowingly -- knowing that this is just a social convenience.

THAT ATTITUDE OF NONATTACHMENT TO THE OBJECTS OF DESIRE IN WHICH THE SEEKER KNOWS THAT HE IS NEITHER THE DOER NOR THE ENJOYER, NEITHER THE RESTRAINED NOR THE RESTRAINER, IS CALLED ORDINARY NONATTACHMENT.

When you become capable of remembering that you are the witness, this is the first stage of nonattachment.

HE KNOWS THAT WHATEVER FACES HIM IN THIS LIFE IS THE RESULT OF THE DEEDS OF HIS PAST LIFE.

Try to see that whatsoever action is there, it is not arising out of you but rather arising out of the chain of actions you have done in the past. Try to understand this distinction clearly. Whenever you do something -- if somebody insults you, you think that the reaction is arising from you. That is wrong. It is arising not from you but from the chain of your mind which has come from the past. You have been trained in the past that this is an insulting word.

I will tell you one anecdote. Kahlil Gibran writes somewhere that one man came to Lebanon. He was not a Lebanese, he didn't know the language of the country; he was totally a stranger. The moment he entered Lebanon he saw a very big palatial building, many people coming in and out, so he also entered to see what was going on there. It was a big hotel, but he thought, "It seems the king has given a party -- so many distinguished guests coming out, going in, and everybody is being served." And, as the human mind works, he thought, "It may be that because I have come to Lebanon, just for my reception, in my honor, the king is doing something."

The moment he entered he was received by the manager, he was placed at a table and food was served. He enjoyed it and he was very happy, he had never been so happy in his life. And then when he had finished his food, drink, and everything, he started thanking them. But they could not understand his language and he could not understand their language. They were placing a bill before him -- it was a hotel -- but he couldn't understand. He thought, "They are giving in writing, 'It was so good of you to accept the invitation. You have honored us.'" So he took the bill, put it in his pocket, and thanked them again.

Then the manager became disturbed: either he was insane, because he was talking in such strange sounds they couldn't understand, or he was a rascal just trying to deceive. So he was brought to the owner of the hotel. The man thought, "Now they are bringing me to the chief minister or the prime minister of the country." He again started thanking them. It was no use, so he was brought to the court.

When he entered the palatial building of the court, bigger than the hotel, he thought, "Now this is the palace of the king, and he himself is going to receive me in person." Again he started bowing down and thanking, and the magistrate thought, "This man is either mad or a perfect rascal," so he punished him. And it was the punishment of that country in such cases that the man should be forced to sit on a donkey backwards, and a plaque should be hung around his neck on which it was written: "This man has committed the crime of deception, and everybody should be aware."

He was painted black, and he enjoyed it very much because he thought, "A strange country, with strange manners, but they are paying every attention to me." Naked he was placed on a donkey, a plaque was hung around his neck. He enjoyed it. Then the donkey started moving all over town just to make the whole town aware that this man was a criminal. And a crowd, children and many cripples followed, and he enjoyed. He thought, "These people are just following in my honor." The children were enjoying it and he was also very happy and joyful, but only one sadness was in his heart: "Nobody knows what is happening to me in my country. I wish they could become aware of how I have been received. And they will not believe me when I go back, they will say that I am just inventing stories."

Then suddenly he saw a man in the crowd who belonged to his country. He was very happy and he said, "Look how beautifully they have received me! This is not only in my honor, but my country is honored." But the other man who knew the language of this country, Lebanon, simply disappeared in the crowd, hiding his face, because he knew what was happening. This was not an honor. And the man on the donkey thought, "Jealousy, nothing else. This man is jealous. They have honored me and they have not honored him."

You have a mind trained through many lives. Things come out of that, not out of you. You have a long chain of actions; whenever a new act is born in you it comes out of that chain. It is a new link in that chain; it is born out of that chain, not out of you. When somebody insults you, you get angry. That anger comes from your past angers, not from you.

This difference has to be noted, because it will help you to become a witness. And that is what is meant by living moment-to-moment -- that is the moment. Don't allow the chain of the past to react. Put aside the chain and let your consciousness function directly. Don't be influenced by the past, respond here and now, directly. The whole life will be different if you can act out of the present moment. But all your actions are almost always out of the past, never out of the present. And action that is born out of the present is nonbinding, an action that is born out of the past chain is a new link in your bondage. But first one has to become aware.

When you get angry just look: from where is that anger coming? from you or just from your past memories? You have been insulted before, you have been angry before -- that memory is there waiting, that memory works like a wound. Again something happens and that memory starts functioning, that memory creates the same reaction again. If you watch and observe for twenty-four hours you will see that you are just a mechanical robot, you are functioning out of memories, out of the past. The past is dead, and the dead is so weighty on you that your life is crushed under it. Look at the chain. This sutra says:

HE KNOWS THAT WHATEVER FACES HIM IN THIS LIFE IS THE RESULT OF THE DEEDS OF HIS PAST LIFE.

Not only that his reactions come from his past memories, but others' actions in connection with him are also part of his past actions.

It happened, Buddha became enlightened and one of his cousins, Devadatta, tried to poison him, tried to kill him, in many ways tried to murder him. He was always a failure, fortunately. Somebody asked Buddha, "Why don't you do something about it? This man is constantly trying in many ways to kill you."

Once he brought a mad elephant and left the elephant near Buddha. The elephant was mad, in a rage. The elephant came running, but suddenly just near Buddha it stopped, bowed down and closed its eyes as if it was meditating. So somebody asked, "Why don't you do something about this man? And why is he doing such things?"

Buddha said, "Because of my past actions. I must have hurt him in the past. He is simply reacting out of that chain. It is not his doing, I must have done some wrong to him in the past. And I must have done something good to this elephant in the past, otherwise there was no possibility.... And I should remain now a witness. If I do something again in connection with Devadatta, then again a chain will be created. So let him be finished with my past deeds -- but I am not going to create a new karma for the future."

When someone insults you, the attitude of a witness, of a person who is practicing nonattachment, is this: "I must have insulted him before in some past life somewhere, because nothing is born without a cause. The cause must be there, this is only the effect. So I must wait and take it, accept it as part of my destiny and be finished with it, because if I do something again a new future is created and the chain continues."

Someone insults you. If you answer in any way then the account is not closed, it remains open. If you don't respond then the account is closed. And this is the difference between the Eastern attitude and Christianity. Even very beautiful things sometimes can be basically wrong. Jesus says, "If someone hits you on one cheek, give him the other." This is a beautiful saying, and one of the most beautiful sayings ever uttered in the world. But ask an Eastern buddha. He will say, "Don't do even that. When someone hits you, remain as you were before he hit you. Don't change, don't do anything, because even giving him the other cheek is a response -- a good response, a beautiful response, but a response -- and you are creating karma again."

Nietzsche somewhere criticizes Jesus for this. He says, "If I hit Jesus on one cheek and he gives me the other, I will hit even harder on the other, because this man is insulting me, he is treating me like an insect. He is not giving me the same status as him." Nietzsche says, "It would be better if Jesus hits me back, because then he is behaving with me on equal terms. If he gives me the other cheek he is trying to play the god and he is insulting me."

That's possible. You can insult a person just by becoming superior -- not that Jesus means it, but you can do it. And just trying to become superior will be more insulting, and the other person will feel more hurt than if you had given him a good slap. The Eastern attitude is to not do anything in any way, to remain as if

nothing has happened. Somebody hits you, you remain as if nothing has happened. And this hit has come not from this person but from your past deed. So accept it -- it is your own doing, he has not done anything -- and remain as if nothing has happened. Don't hit him back and don't give him the other cheek, because both will create a new chain. Be finished with it, so the account is closed with this man at least. And this way you close the accounts with all.

When all the accounts are closed you need not be reborn. This is the philosophy of going beyond life and death. Then you need not be reborn again; you simply disappear from this phenomenal world, from this bodily, physical world. Then you exist as cosmos, not as individuals. Jesus' saying is beautiful, very moral. But Buddha's attitude is spiritual, not only moral: not to do anything, because whatsoever you do creates future, and one has to stop creating future.

HE KNOWS THAT WHATEVER FACES HIM IN THIS LIFE IS THE RESULT OF THE DEEDS OF HIS PAST LIFE. WHETHER IN PLEASURE OR IN PAIN, HE CAN DO NOTHING.

If you think you can do something you can never become a witness; if you think you can do something you will remain a doer. This has to be very deeply realized -- that nothing can be done. Only then can the witness arise.

Life has to be observed, and if you observe life you will come to feel that nothing can be done. Everything is happening. You are born -- what have you done about it? It has not been any choice, you have not chosen to be born. You are black or white -- you have not chosen to be black or white, it has happened. You are man or woman, intelligent or stupid -- it has happened, you have not done anything about it. You will die, you will disappear from this body, you will be born in another. Look at all this as a happening, not as a doing on your part. If you feel that you are doing something you can never become a witness.

The modern mind finds it very difficult to become a witness, because the modern mind thinks he can do something, the modern mind thinks he has willpower, the modern mind thinks that it is in its hands to change things and destiny. The modern mind goes on insisting to children, "You are the master of your destiny." This is foolish. You cannot do anything, and whenever you feel that you are doing something you are under a wrong impression.

It happened once, under a tree many stones were piled. A building was soon going to be constructed and those stones were piled there for that building, to fill in the foundations. One small boy was passing, and as small boys do, he took a stone and threw it in the sky. The stone was rising upwards.... It is very difficult for stones even to imagine that they can go upwards, they always go downwards. Just because of gravitation stones always go downwards, they cannot go upwards. But every stone must be dreaming somehow or other to go upwards. In their dreams stones must be flying, because dreams are fulfillments of those things which we cannot do. They are substitutes.

So all those stones must have dreamed somewhere, sometime, about flying. And this stone must have dreamed that some day he would fly, he would become a bird -- and suddenly it happened. He was thrown, but he thought, "I am rising." He looked downwards. Other stones, his brothers and sisters, were lying down, so he said, "Look! What are you doing there? Can't you fly? I have done a miracle! I am flying, and I am going to the sky to see moons and stars!"

The other stones felt very jealous, but they couldn't do anything so they thought, "This stone must be unique, an avatar, a reincarnated superior being. We cannot fly. This stone must be a Krishna, a Buddha, a Christ. He has miraculous power; he is flying" -- and this is the greatest miracle for a stone.

They felt jealous, they wept over their destiny, they were sad, but they couldn't do anything. Then they started feeling -- because this is how mind goes on consoling -- "Okay, you are one of us. You belong to us, to this pile, to this nation, to this race. We are happy that one of our brothers is flying."

But then the moment came when the momentum of that small boy's throw was lost, the energy finished and the stone started falling back. For a moment he felt dizzy, for a moment he felt, "What is happening?" and he couldn't control it. But suddenly, as everybody rationalizes, he rationalized, "It is enough for the first day. I have gone too far, and I must go back now to my home." Then he thought, "I am feeling homesick. It is better now to go back, to rest a little. I am tired. I must go back to my brothers and sisters, to my community, and tell them what beautiful phenomena I have seen -- the sky, infinite sky, and such vast space, stars, moons -- so near. This has been a cosmic event, an historical event; it should be written for the generations to come, for them to remember that one of us had flown once into the sky, had become just like a bird. The dreams are fulfilled."

He started falling back. When he came just near the pile he said, "I am coming back. Don't look so sad. I will not leave you, I will never leave you. The world is beautiful, but nothing is like home." And he fell down.

And this is the story of your whole life. You are thrown, existence throws you. Then for certain moments you enjoy -- life, flying, beauty, love, youth -- but this is happening. It is happening just like breath coming in and going out. You are not doing anything, everything is a happening. Once you understand this ego disappears, because ego exists only with the idea that you can *do*. To realize that nothing can be done is the highest point for the spiritual seeker to begin with, the climax of understanding. After that is transformation.

And if you cannot do anything, then when someone insults you you can remain a witness -- because what can be done? You can look at what is happening, you can be detached. A pain comes, a suffering happens -- what can you do? You can be a witness. Pleasure comes, you are happy -- what can you do? It has happened. It is happening just like night and day, morning and evening.

Watch your mind. There are moments of sadness, and immediately after them moments of pleasure, then again moments of sadness. When you are sad you are just on the brink of being happy, when you are happy you are just on the brink of being sad. This goes on revolving. And you have not done anything really, you are just like that stone. He takes a happening for a doing -- that is fallacious. When you fall in love what have you done? Can you do anything to fall in love? Can you fall in love consciously? Try it and then you will see the impossibility; you cannot do anything. And if you have fallen in love, you cannot stop that falling.

There are foolishnesses which belong to youth and there are foolishnesses which belong to old age. This is the foolishness of the youth: he thinks, "I am doing something when I am in love." So he thinks, "This is something of my doing." It is a happening. And this is the foolishness of old age: old people go on saying, "Don't fall in love. Stop yourself, control yourself" -- as if love can be controlled. But the whole society exists around the ego -- control, doing, not happening. If you can look at life as a happening, witnessing comes easily.

WHETHER IN PLEASURE OR IN PAIN, HE CAN DO NOTHING. INDULGENCE IS BUT A DISEASE AND AFFLUENCE OF ALL KINDS A STOREHOUSE OF ADVERSITY.

This is not condemnation, this is just giving you a hint that the opposite is hidden. When you are in pleasure, pain is there hidden, will come soon.

INDULGENCE IS BUT A DISEASE AND AFFLUENCE OF ALL KINDS A STOREHOUSE OF ADVERSITY.

It is not a condemnation, this is simply the fact. But you go on forgetting. When you are happy you forget that you were ever sad before, you forget that sadness will follow again. When you are sad you forget that you were ever happy before, and you forget that happiness will follow again. You are in a moving circle, in a moving wheel. That's why in the East life is called a wheel, just a wheel -- moving. Every spoke will come up and every spoke will go down and will again come up. You may not be able to connect -- that's your misery. If you can connect you can see.

Go into loneliness for at least twenty-one days and then watch. There is nobody who can make you happy or unhappy, there is nobody who can make you angry, pleased, or anything. You are alone there. Have a diary and watch and note down every mood that comes to you. Then for the first time you will become aware that there is no need for anybody to make you angry -- you become angry by yourself. There is no need for anybody to make you sad -- there are moments when you suddenly feel sad. And there is no need for anybody to make you happy -- there are sudden glimpses when you *are* happy.

And if you can watch for twenty-one days and go on noting down, you will see a wheel emerging. And this wheel is so subtle, that's why you are not aware and you never connect it. If you watch deeply you can even say that one mood is passing and you can say what will follow, which spoke is going to come. If you have observed basically, deeply, you can predict your moods. Then you can say, "On Monday morning I will be angry."

Much research is going on in Soviet Russia about moods, and they say a calendar can be made for every person. On Mondays he will be angry; on Saturdays, in the morning, he will be happy; on Tuesdays, in the evening, he will feel sexual. If you observe yourself you can also approximately fix a routine, a wheel of your life. And then many things become possible. Russian psychologists have suggested that if this can be

done -- and this *can* be done -- then family life will become more easy, because you can look at your wife's calendar and your wife can look at your calendar. Then there is no need to get angry about anything, this is how things are going to happen.

You know that on Tuesdays the wife is going to be terrible, so you accept it. You know from the very beginning that it is going to be on that day, so from the morning you can remain a witness, you need not get involved in it; it is your wife's inner work. Two beings moving side by side need not get concerned with the other's spokes. And when she is unhappy, sad, it is just foolish to get angry about it, because you create more sadness through it. The day when your wife is unhappy it is better to help her in every way, because she is ill. It is just like menses, a periodical thing.

Now in Czechoslovakia one research has proved that not only women have their menses, periods, but men also; every twenty-eight days they become depressed for three, four days. And it *should* be so, because man cannot be anything else than a wheel; if woman is a wheel man must be a wheel. And there are some secretions in the blood in man also: every twenty-eight days, after four weeks, they pass through a menstrual period, for four or five days they are sad.

With every menses every woman becomes depressed, violent, angry, and her intelligence goes low. It is now a proven fact that girls in menses should not go to sit for examinations because they unnecessarily lose much. Their iq is low when they are in menses, and unnecessarily they lose much. They should not be forced to go to the examination when they are having a period, they cannot compete rightly. They are angry, disturbed, the whole system is a chaos inside. But there is no rule yet.

In the East it has been one of the traditions that whenever a woman is in her period she should not make any contact with anybody. She should move into a lonely room and remain closed and meditating for four days, because if she is out mixing with people she will create unnecessary bad karmas and they will create chains. She should not touch food, because she is in such a chaos that the food becomes poisonous.

Now scientifically also it is proved that when a woman is in menses, if she takes a flower in her hand the flower immediately becomes sad. Subtle vibrations, chaotic vibrations, affect it. A woman in menses should not be in contact with people, it is better if she simply meditates and rests. Such periods are with men also, but they are more subtle. The body secretes some hormones in the bloodstream.

This calendar can be maintained. You can observe your life for two or three months impartially, and then you can know that you are moving in a wheel and others are only excuses; you impose upon them. You get sad when you are alone also, but if you are with someone you think the other is making you sad. And man and woman are not different, cannot be. They are not two different species, they are one species, and everything has a positive-negative relationship.

Man ejaculates in intercourse; women don't ejaculate, but a subtle ejaculation happens in the bloodstream, subtle hormones are released in the bloodstream, because women are passive. But as far as childbirth is concerned they are positive and man is passive. That's why menses with woman is positive -- ejaculation happens, blood comes out of the body. In man ejaculation happens but it moves into the bloodstream, hormones are released. Man is born out of man and woman, woman is born out of man and woman -- in every individual both are there.

I remember, once Mulla Nasruddin's wife said to him, "Nasruddin, I wonder ... sometimes I get very puzzled. Sometimes you look so manly, so powerful and strong, and sometimes so effeminate, so feminine. What is the matter?"

So Nasruddin brooded, contemplated, and then he said, "It must be hereditary, because half of my parents were men and half were women."

But everyone is bisexual; no one belongs to one sex, and cannot belong to one sex. Half of you is man and half of you is woman. So the difference is only of which part is visible. You may be man only because the male part is visible on the surface and the female part is hidden behind; you are a woman if the female part is visible on the surface and the male part is hidden behind.

That's why if a woman gets ferocious she will be more ferocious than a man, because then she simply comes out of her surface, and what is hidden is the man. Ordinarily when a woman is angry she is not so angry as a man, not so aggressive as man, but if she is really angry then a man is nothing compared to her. A man can be more loving than a woman. He is not ordinarily so, but if he is then no woman can be compared with him, because then the hidden part comes out. And man has not used the hidden part; it is fresh, alive -- more alive than woman. So if a man is really in love he is more loving than any woman,

because then his hidden woman which is fresh, unused, comes out. And when a woman is angry, filled with hatred, no man can be compared, because the hidden, fresh aggression comes out.

And this happens in life: as people grow old, men become more effeminate and women become more manly. That's why old women are very dangerous; the stories about mother-in-laws are not just inventions. They *are* dangerous, because now the female part has been used so much that it has dissipated and the male part has come in. Sometimes women may grow mustaches when they are old. Their voice will become manly, it will not be so feminine, fine; it will become coarse, because one part has been used. And by the time menopause happens, when the menses have stopped, the female part is dropping, the surface is dropping and the inner part is working more and more. Old men become effeminate, their coarseness is lost.

So this is a rare phenomenon: if they have really lived silently, beautifully, then old men become more beautiful than old women. When young a woman is just wonderful, very beautiful; everything, every curve of her being is beautiful. Old women become coarse, the beauty is lost. Old men become more beautiful than they were when they were young. Look at Mahatma Gandhi's pictures: when he was young he was ugly, the older he grew the more beautiful. Only when he was in the last stage of his life was he beautiful. This happens because man becomes more effeminate, more curves come into his being and corners become soft. This is not to condemn.

EVERY UNION LEADS INEVITABLY TO SEPARATION.

Every union leads to separation, every marriage is a preparation for divorce.

THE IGNORANT SUFFER THE MALADIES OF MENTAL ANXIETY.

The ignorant suffer because of ignorance -- because they cannot see this polarity. If they can see that every union is going to become a separation they will neither be happy about the union nor unhappy about the separation. And if you are not happy about the marriage and not happy about the divorce you have transcended both. Then a relationship grows which cannot be called marriage and cannot be called divorce. That relationship can be eternal.

But marriage implies divorce, union implies separation, birth implies death. So be aware of the opposite, that will help you to become a witness. It will lessen your happiness, it will lessen your misery also. And a moment will come when happiness and misery will become the same. When they become the same you have transcended.

And this is the way they can become the same: when happiness comes, search for the hidden unhappiness somewhere in it. You will find it. When unhappiness comes, search for the happiness hiding somewhere -- you will find it. And then you know that happiness and unhappiness are not two things but two aspects of the same coin. And don't believe too much in the aspect that is visible, because the invisible will become visible, it is only a question of time.

ALL MATERIAL THINGS ARE PERISHABLE, BECAUSE TIME IS CONSTANTLY DEVOURING THEM. THROUGH THE UNDERSTANDING OF SCRIPTURAL PRECEPTS, ONE'S FAITH IN MATERIAL THINGS IS UPROOTED AND ONE'S MIND FREED OF THEM. THIS IS CALLED ORDINARY NONATTACHMENT.

This is through effort, understanding. With mind you can achieve this ordinary nonattachment. But this is not the goal, this is just the beginning.

WHEN THOUGHTS LIKE: "I AM NOT THE DOER, MY PAST DEEDS ARE THE DOERS, OR GOD HIMSELF IS THE DOER..."

Even such thoughts drop. These were the base of the first, these thoughts were the base of the ordinary nonattachment. When even they:

... CEASE TO WORRY THE SEEKER, A STAGE OF SILENCE, EQUILIBRIUM AND PEACE IS ATTAINED. THIS IS CALLED SUBLIME NONATTACHMENT.

... Because to constantly think, "I am not the doer," shows that you believe you *are* the doer; otherwise why go on constantly saying "I am not the doer"?

Once it happened, one Hindu sannyasin, a traditional monk, stayed with me for a few days. Every day in the morning, in the *brahmamuhurt*, just before the sunrise, he would sit and repeat constantly, "I am not the body, I am the soul supreme. I am not the body...."

So I heard him doing it, saying that for many days, and then I said, "If you really know that you are not

the body, why repeat it? If you really know you are the supreme self, then who are you convincing every morning? That shows you don't know. You are just trying to convince yourself that you are not the body, but you know you *are* the body; that's why the need to convince."

Remember this: the mind works in this way. Whenever you try to convince yourself of something the contrary is the case. If a person tries too much to say, "I love you," know well that something is wrong. If a person tries to say too much about anything, that shows that the contrary exists within; he is trying to convince himself, not you. Whenever a husband feels guilty that he has looked at another woman, or has been friendly, or was attracted, then he comes home and that day he will be more loving to the wife. He will bring ice cream or something. So whenever the husband brings ice cream beware -- because now he is not trying to convince you, he is trying to convince himself that he loves his wife more than anybody else.

Whenever mind becomes aware that something has gone wrong, that wrong has to be put right. The first effort for nonattachment is such effort. You go on insisting to yourself, "I am not the body, I am not the doer," but you know well that you *are* the doer, you *are* the body. But this will help. One day you will become aware of both these polarities: that you are insisting that you are not, and still you believe that you are the body. Then both drop, you simply remain silent, you don't say anything. Neither do you say, "I am the doer," nor do you say, "I am the witness." You simply drop this whole nonsense. You allow things as they are. You don't say anything, you don't make any statement. Then SILENCE, EQUILIBRIUM, AND PEACE ARE ATTAINED -- when you don't make any statement.

Somebody asked Buddha, "Are you the body or are you the soul?" Buddha remained silent. The man insisted, and Buddha said, "Don't force me, because whatsoever statement I make will be wrong. If I say I am the body, it is wrong, because I am not. If I say I am not the body, that too shows that somehow I am attached to the body, otherwise why this denial? Why this botheration to say that I am not the body? So I will not make any statement. If you can understand, look at me, at what I am."

When you simply are -- without any statement, without any idea, without any theory, without any concept... when you simply are, when you have become a tree, a rock, you exist, that's all. And you allow existence to flow from you, within you. You don't create any resistance, you don't say, "I am this," because every statement will be a definition, and every statement will make you finite.

But this will not happen immediately and directly, remember. You cannot drop unless you have made the first effort. So first try, "I am the witness." And bring it to such intensity that in that intensity you become aware that even this is futile. Then drop it and be yourself.

It happened once, Mulla Nasruddin went to England. His English was not very good, just like me -- that is not much. He had a very beautiful dog, but very ferocious. So he put a plaque on the door, and instead of writing "Beware of the dog," he wrote "Be aware of the dog." That is wrong English -- but wrongly he did a right thing, because the whole emphasis is changed. When you say "Beware of the dog," emphasis is on the dog. When you say "Be aware of the dog," the emphasis is on you. And this English word beware is beautiful. Make it two, be plus aware.

Be plus aware is the first step. In the second step, awareness also has disappeared. Simply be. Don't be even aware, because that will create an effort. Simply be. When you are in that state of being -- not doing anything, not even witnessing, because that too is a subtle doing....

A STATE OF SILENCE, EQUILIBRIUM, AND PEACE IS ATTAINED.
THIS IS CALLED SUBLIME NONATTACHMENT.
Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #11
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BELOVED OSHO,
IF EVERYTHING IS SIMPLY HAPPENING, THEN CAN THERE BE ANY ULTIMATE PURPOSE TO IT ALL, OR IS LIFE JUST AN ACCIDENT? CAN IT BE SAID THAT LIFE IS EVOLVING TOWARDS SOME ULTIMATE GOAL?

It is very difficult, particularly for the Western mind, to understand that life is purposeless. And it is beautiful that it is purposeless. If it is purposeful then the whole thing becomes absurd -- then who will decide the purpose? Then some God has to be conceived who decides the purpose, and then human beings become just puppets; then no freedom is possible. And if there is some purpose then life becomes businesslike, it cannot be ecstatic.

The West has been thinking in terms of purpose, but the East has been thinking in terms of purposelessness. The East says life is not a business, it is a play. And a play has no purpose really, it is nonpurposeful. Or you can say play is its own purpose, to play is enough. Life is not reaching towards some goal, life itself is the goal. It is not evolving towards some ultimate; this very moment, here and now, life is ultimate.

Life as it is, is accepted in the East. It is not moving towards some end, because if there is some end who will decide the end and why? If God decides it, then you can ask the same question about God: "What is the purpose of creating a world with purpose?" or, "Why should he create a purposive world?" or even more deeply, "What is the purpose of God's existence?"

Maybe life has a purpose and God decides the purpose, but then God's existence has to be questioned -- why he exists -- and that way the question is simply pushed one step ahead. Then God becomes purposeless, or you have to create another God to decide the purpose of this God. Then you will be in a regress ad infinitum, then there is no end to it. Somewhere deep down you will have to come to the conclusion that this phenomenon is purposeless; otherwise there is no end.

So why go from the world to the God? Why not say that life itself is purposeless? The whole game of logicians, theologicians, is stupid in a way. They say, "God created the world, because how could the world come into existence if there was no one who created it?" But the question can be asked, "Who created the God?" -- and then they fall on their own. They say, "God is uncreated." If God can exist without being created, why can't this life itself exist without being created? If you accept that something is possible without being created, then what is the trouble? Then why think about a God who created the world?

The East says God is not the creator, God is the creation. Nobody has created it, it is there. It has been so always, it will be so always -- sometimes manifest, sometimes unmanifest; sometimes visible, sometimes invisible. It goes on moving in a periodical rhythm, in a circle. But existence itself is uncreated and it has no goal.

Then think about it in other ways also. Firstly, if there is a goal why hasn't it been achieved yet? The existence has been existing timelessly, millions and millions of light-years it has existed, and the goal has not been reached yet. When will it be reached? If so many millions and millions of light-years have passed and the goal is nowhere to be seen, when will it be reached? Secondly, if some day the goal is reached, what will happen to existence? Will it disappear? When the purpose is fulfilled, then what? Conceive of a moment somewhere in the future when the purpose is fulfilled: for what will existence exist then? Then it will be purposeless for it to exist.

The reality is this: that it is already always purposeless. There is no goal towards which the existence is moving. It is moving, but not towards any goal. It has a value, but the value is not in the end, the value is intrinsic.

You love someone. Have you asked the question, "For what purpose does love exist?" The mind, a

calculating mind, is bound to ask, "Why love? What is the purpose?" If you can answer then one thing is certain -- that you are not in love. If you can show the purpose then love is not there, it is a business, it is a bargain. But lovers will always say there is no purpose to it. To be in love is the goal. The goal is not somewhere else; it is intrinsic, it is in the very phenomenon of love. The goal is already achieved. When you are happy have you asked, "What is the purpose of being happy?" Can there be any purpose to being happy? When you are happy you never ask because the question is absurd. Happiness is itself the goal, there is no purpose to it.

Life is like love, life is like happiness. Life is existence -- no goal. And once you can understand this your ways of living will change totally, because if there is no purpose in life itself there is no need to create a purpose for your individual life also -- no need. Because of individual purposes you become tense, something has to be achieved. Then an achieving mind is created which is always trying to achieve something or other. And whenever something is achieved again the mind asks, "Now what? What is to be achieved now?" It cannot remain with itself, it has to go on achieving.

This achieving mind will never be blissful, it will always be tense. And whenever something is achieved the achieving mind will feel frustrated, because now new goals have to be invented. This is happening in America. Many of the goals of the past century have been achieved, so America is in a deep frustration. All the goals of the founding fathers who created America and the American constitution are almost achieved. In America the society has become affluent for the first time in the whole history of mankind. Almost everybody is rich. The poor man in America is a rich man here in India.

The goals have almost been achieved -- now what to do? Society has become affluent: food is there, shelter is there, everybody has got a car, radio, refrigerator, tv -- now what to do? A deep frustration is felt, some other goals are needed. And there seem to be no goals. Instead of one car you can have two cars -- a two-car garage has become the goal -- or you can have two houses, but that will be achieved within ten years. Whatsoever the goal it can be achieved. Then the achieving mind feels frustrated. What to do now? It again needs a goal, and you have to invent a goal.

So the whole of American business now depends on inventing goals. Give people goals -- that's what advertisements and the whole business of advertising is doing. Create goals, seduce people: "Now this is the goal! You must have this, otherwise life is purposeless!" They start running, because they have an achieving mind. But where does it lead? It leads into more and more neurosis.

Only a nonachieving mind can be at peace. But a nonachieving mind is possible only with the background of a cosmic purposelessness. If the whole existence is purposeless then there is no need for you to be purposeful. Then you can play, you can sing and dance, you can enjoy, you can love and live, and there is no need to create any goal. Here and now, this very moment, the ultimate is present. If you are available the ultimate can enter you. But you are not available here; your mind is somewhere in the future, in some goal.

Life has got no purpose and this is the beauty of it. If there was some purpose life would have been mean -- just futile. It is not a business, it is a play. In India we have been calling it leela. Leela means a cosmic play... as if God is playing. Energy overflowing, not for some purpose, just enjoying itself; just a small child playing -- for what purpose? Running after butterflies, collecting colored stones on the beach, dancing under the sun, running under the trees, collecting flowers -- for what purpose? Ask a child. He will look at you as if you are a fool. There is no need for purpose.

Your mind has been corrupted. Universities, colleges, education, society, have corrupted you. They have made it a conditioning deep down within you that unless something has a purpose it is useless -- so everything must have a purpose. A child playing has no purpose. At the most, if the child could explain he would say, "Because I feel good. Running, I feel more alive. Collecting flowers, I enjoy, it is ecstatic." But there is no purpose. The very act in itself is beautiful, ecstatic. To be alive is enough, there is no need for any purpose.

Why ask for anything else? Can't you be satisfied just by being alive? It is such a phenomenon. Just think of yourself being a stone. You could have been, because many are still stones. You must have been somewhere in the past, sometime, a stone. Think of yourself being a tree. You must have been somewhere a tree, a bird, an animal, an insect. And then think of yourself being a man -- conscious, alert, the peak, the climax of all possibilities. And you are not content with it. You need a purpose, otherwise life is useless.

Your mind has been corrupted by economists, mathematicians, theologians. They have corrupted your mind, because they all talk about purpose. They say, "Do something if something is achieved through it. Don't do anything which leads nowhere." But I tell you that the more you can enjoy things which are

useless, the happier you will be. The more you can enjoy things which are purposeless, the more innocent and blissful you will be.

When you don't need any purpose you simply celebrate your being. You feel gratitude just that you are, just that you breathe. It is such a blessing that you can breathe, that you are alert, conscious, alive, aflame. Is it not enough? Do you need something to achieve so that you can feel good, so that you can feel valued, so that you can feel life is justified? What more can you achieve than what you are? What more can be added to your life? What more can you add to it? Nothing can be added, and the effort will destroy you -- the effort to add something.

But for many centuries all over the world they have been teaching every child to be purposive. "Don't waste your time! Don't waste your life!" And what do they mean? They mean, "Transform your life into a bank balance. When you die you must die rich. That is the purpose."

Here in the East -- particularly the mystics we are talking about, the Upanishads -- they say, "Live richly." In the West they say, "Die a rich man." And these are totally different things. If you want to live richly you have to live here and now, not a single moment is to be lost. If you want to achieve something, you will die a rich man -- but you will live a poor man, your life will be poor.

Look at rich people: their life is absolutely poor, because they are wasting it transforming it into bank balances, changing their life into money, into big houses, big cars. Their whole effort is that life has to be changed for some things. When they die you can count their things.

Buddha became a beggar. He was born a king, he became a beggar. Why? Just to live richly... because he came to understand that there are two ways to live: one is to die richly, the other is to live richly. And any man who has any understanding will choose to live richly, because dying a rich man doesn't mean anything; you simply wasted yourself for nothing. But this is possible only if you can conceive that the whole existence is purposeless; it is a cosmic play, a continuous beautiful game, a beautiful hide-and-seek -- not leading anywhere. Nowhere is the goal.

If this is the background, then you need not be worried about individual purposes, evolution, progress. This word progress is the basic disease of the modern age. What is the need? All that can be enjoyed is available, all that you need to be happy is here and now. But you create conditions and you say that unless these conditions are fulfilled you cannot be happy. You say, "These conditions must be fulfilled first: this type of house, this type of clothes, this type of car, this type of wife, this type of husband. All these conditions have to be fulfilled first, then I can be happy." As if by being happy you are going to oblige the whole universe.

And who is going to fulfill your conditions? Who is worried? But you will try for those conditions, and the effort is going to be so long that they can never be fulfilled really, because whenever something is fulfilled, by the time it is fulfilled the goal has shifted.

One of my friends was contesting an election, a political election, so he came to me for blessing. I said, "I will not give the blessing because I am not your enemy, I am a friend. I can only bless that you may not get elected, because that will be the first step towards madness." But he wouldn't listen to me. He was elected, he became a member. Next year he came again for my blessing and he said, "Now I am trying to be a deputy minister."

I asked him, "You were saying that if you could become a member of parliament you would be very happy, but I don't see that you are happy. You are more depressed and more sad than you ever were before."

He said, "Now this is the only problem: I am worried. There is much competition. Only if I can become a deputy minister will everything be okay."

He became a deputy minister. When I was passing through the capital he came to see me again and he said, "I think you were right, because now the problem is how to become the minister. And I think this is the goal. I am not going to change it. Once I become the minister it is finished."

He has become the minister now, and he came to me a few days ago and he said, "Just one blessing more. I must become chief minister." And he is getting more and more worried, more and more puzzled, because more problems have to be faced, more competition, more ugly politics. And he is a good man, not a bad man.

I told him, "Unless you become the suprememost God you are not going to be satisfied." But he cannot look back and cannot understand the logic of the mind, the logic of the achieving mind. It can never be satisfied, the way it behaves creates more and more discontent. The more you have the more discontent you will feel, because more arenas become open for you in which to compete, to achieve. A poor man is more satisfied because he cannot think that he can achieve much. Once he starts achieving something he thinks

more is possible. The more you achieve the more becomes possible, and it goes on and on forever.

A meditator needs a nonachieving mind, but a nonachieving mind is possible only if you can be content with purposelessness. Just try to understand the whole cosmic play and be a part in it. Don't be serious, because a play can never be serious. And even if the play needs you to be serious, be playfully serious, don't be really serious. Then this very moment becomes rich. Then this very moment you can move into the ultimate.

The ultimate is not in the future, it is the present, hidden here and now. So don't ask about purpose -- there is none, and I say it is beautiful that there is none. If there was purpose then your God would be just a managing director or a big business man, an industrialist, or something like that.

Jesus says.... Somebody asked him, "Who will be able to enter into the kingdom of your God?"

Jesus said, "Those who are like small children." This is the secret. What is the meaning of being a small child? The meaning is that the child is never businesslike, he is always playful.

If you can become playful you have become a child again, and only children can enter into the kingdom of God, nobody else, because children can play without asking where it is leading. They can make houses of sand without asking whether they are going to be permanent. Can somebody live in them? Will they be able to resist the wind that is blowing? They know that within minutes they will disappear. But they are very serious when they are playing. They can even fight for their sandhouses or houses of cards. They are very serious when they are creating. They are enjoying. And they are not fools, they know that these houses are just cardhouses and everything is makebelieve.

Why waste time in thinking in terms of business? Why not live more and more playfully, nonseriously, ecstatically? Ecstasy is not something which you can achieve by some efforts, ecstasy is a way of living. Moment to moment you have to be ecstatic, simple things have to be enjoyed. And life gives millions of opportunities to enjoy. You will miss them if you are purposive.

If you are not purposive, every moment you will have so many opportunities to be ecstatic. A flower, a lonely flower in the garden... you can dance if you are nonpurposive. The first star in the evening... you can sing if you are nonpurposive. A beautiful face... you can see the divine in it if you are nonpurposive. All around the divine is happening, the ultimate is showering. But you will be able to see it only if you are nonpurposive and playful.

The second question:

> BELOVED OSHO,
> IT IS FELT BY MANY IN THE WEST AND ELSEWHERE THAT THE PEAK OF LOVE IS REACHED ONLY BETWEEN AN 'I' AND A 'THOU'. IF I AND THOU ARE BOTH DROPPED, CAN LOVE STILL EXIST? CAN LOVE EXIST WITHOUT RELATIONSHIP?

Love, life, light -- these three l's are the most mysterious. And the mystery is this -- that you cannot understand them logically. If you are illogical you can penetrate them; if you are simply logical you cannot understand, because the whole phenomenon depends on a paradox. Try to understand.

When you love someone, two are needed: I and thou. Without two how can love be possible? If you are alone how can you relate, how can you love? If you are alone there can be no love. Love is possible only when there are two, this is the base. But if they remain two love is again impossible. If they continue to be two then again love is impossible. Two are needed for love to exist, and then there is a second need -- that the two must merge and become one. This is the paradox.

'I' and 'thou' is a basic requirement for love to exist but this is only the base. The temple can come only when these two merge into one. And the mystery is that somehow you remain two and somehow you become one. This is illogical. Two lovers are two and still one. They have found a bridge somewhere where I disappears, thou disappears; where a unity is formed, a harmony comes into being. Two are needed to create that harmony, but two are needed to dissolve into it.

It is just like this: a river flows, two banks are needed. A river cannot flow with only one bank, it is impossible; the river cannot exist. Two banks are needed for the river to flow. But if you look a little deeper those two banks are joined together just below the river. If they are not joined then also the river cannot exist, it will simply drop into the abyss. Two banks, apparently two on the surface, are one deep down.

Love exists like a river between two persons who on the surface remain two, but deep down have become one. That's why I say it is paradoxical. Two are needed just to be dissolved into one. So love is a

deep alchemy and very delicate. If you really become one, love will disappear, the river cannot flow. If you really remain two, love will disappear, because there can be no river in an abyss if the two banks are really separate. So lovers create a game in which on the surface they remain two and deep down they become one.

Sometimes they fight also, sometimes they are angry also, sometimes in every way they separate -- but this is only on the surface. Their separation is just to get married again, their fight is just to create love again. They go a little away from each other just to come and meet again, and the meeting after the separation is beautiful. They fight to love again. They are intimate enemies. Their enmity is a play, they enjoy it.

If there is really love you can enjoy the fight. If there is no love, only then the fight becomes a problem; otherwise you can enjoy, it is a game. It creates hunger. If you have ever loved, then you know that love always reaches peaks after you have been fighting. Fight -- you create the separation, and with separation the hunger arises, you feel starved; the other is needed more. You fall in love again, then there is a more intense meeting. To create that intensity the two should remain two, and at the same time, simultaneously, they should become one.

In India we have pictured Shiva as Ardhanarishwar -- half-man, half-woman. That is the only symbol of its type all over the world. Shiva -- half is man, half is woman; half Shiva and half Parvati, his consort. Half the body is of man and half of woman: Ardhanarishwar, half-man, half-woman. That is the symbol. Lovers join together but on the surface they remain two. Shiva is one, the body is two -- half comes from Parvati, half he contributes. The body is two, on the surface the banks are two; in the depth the souls have mingled and become one.

Or look at it in this way: the room is dark, you bring two lamps into it, two candles into it. Those two candles remain two, but their light has mingled and become one. You cannot separate the light; you cannot say, "This light belongs to this candle and that light belongs to that candle." Light has mingled and become one. The spirit is like light, the body is the candle.

Two lovers are only two bodies, but not two souls. This is very difficult to achieve. That's why love is one of the most difficult things to achieve, and if even for moments you can achieve it is worth it. If even only for moments in your whole life, if even for moments you can achieve this oneness with someone, this oneness will become the door for the divine. Love achieved becomes the door for the divine, because then you can feel how this universe exists in the many and remains one.

But this can come only through experience -- if you love a person and you feel that you are two and still one. And this should not be just a thought but an experience. You can think, but thinking is of no use. This must be an experience: how the bodies have remained two and the inner beings have merged, melted into each other -- the light has become one.

Once experienced, then the whole philosophy of the Upanishads becomes exactly clear, absolutely clear. The many are just the surface; behind each individual is hidden the nonindividual, behind each part is hidden the whole. And if two can exist as two on the surface, why not many? If two can remain two and still one, why can't many remain many and still one? One in the many is the message of the Upanishads. And this will remain only theoretical if you have never been in love.

But people go on confusing love with sex. Sex may be part of love, but sex is not love. Sex is just a physical, biological attraction, and in sex you remain two. In sex you are not concerned with the other, you are concerned with yourself. You are simply exploiting the other, you are simply using the other for some biological satisfaction of your own, and the other is using you. That's why sexual partners never feel any deep intimacy. They are using the other. The other is not a person, the other is not a thou; the other is just an it, a thing you can use, and the other is using you. Deep down it is mutual masturbation and nothing else. The other is used as a device. It is not love, because you don't care for the other.

Love is totally different. It is not using the other, it is caring for the other, it is just being happy in the other. It is not your happiness that you derive from the other; if the other is happy you are happy, and the other's happiness becomes your happiness. If the other is healthy you feel healthy. If the other is dancing you feel a dance inside. If the other is smiling the smile penetrates you and becomes your smile.

Love is the happiness of the other; sex is happiness of your own, the other has to be used. In love the other's happiness has become even more significant than your own. Lovers are each other's servants, sex partners are each other's exploiters.

Sex *can* exist in the milieu of love, but then it has a different quality; it is not sexual at all. Then it is one of the many ways of merging into each other. One of the many -- not the only, not the sole, not the supreme. Many are the ways to merge into each other. Two lovers can sit silently with each other and the silence can

become the merger. Really only lovers can sit silently.

Wives and husbands cannot sit silently, because silence becomes boredom. So they go on talking about something or other. They go on talking even nonsense, rubbish, rot, just to avoid the other. Their talk is to avoid the other, because if there is no talk the other's presence will be felt, and the other's presence is boredom. They are bored with each other so they go on talking. They go on giving each other news of the neighborhood, what was in the newspaper, what was on the radio, what was on the tv, what was in the film. They go on talking and chattering just to create a screen, a smokescreen, so the other is not felt. Lovers never like to chatter. Whenever lovers are together they will remain silent, because in silence merging is possible.

Lovers can merge in many ways. Both can enjoy a certain thing, and that enjoyment becomes a merger. Two lovers can meditate on a flower and enjoy the flower -- then the flower becomes the merger. Both enjoying the same thing, both feeling ecstatic about the same thing, they merge. Sex is only one of the ways. Two lovers can enjoy poetry, a haiku, two lovers can enjoy painting, two lovers can just go for a walk and enjoy the walk together. The only thing necessary is togetherness. Whatsoever the act, if they can be together they can merge.

Sex is one of the ways of being together, bodily together. And I say not the supreme, because it depends.... If you are a very gross person, then sex seems to be the supreme. If you are a refined person, if you have a high intelligence, then you can merge in anything. If you know higher realms of happiness, simply listening to music you can move into a deeper ecstasy than sex. Or simply sitting near a waterfall and the sound of the waterfall, and in that sound you both can merge. You are no more there; only the water falling and the sound, and that can become a higher peak of orgasm than can ever be attained through sex. Sex is for the gross. That is only one of the many ways in which lovers can merge and forget their I and thou and become one.

And unless you transcend sex and find out other ways, sooner or later you will be fed up with your lover, because sex will become repetitive, it will become mechanical. And then you will start looking for another partner, because the new attracts. Unless your partner remains constantly new you will get fed up. And it is very difficult; if you have only one way of enjoying each other's togetherness, it is bound to become a routine. If you have so many ways to be together, only then can your togetherness remain fresh, alive, young, and always new.

Lovers are never old. Husbands and wives are always old; they may be married only for one day but they are old -- one day old. The mystery has gone, the newness disappeared. Lovers are always young. They may have been together for seventy years but they are still young, the freshness is there. And this is possible only if sex is one of the ways of being together, not the only way. Then you can find millions of ways of being together, and you enjoy that togetherness. That togetherness is felt as oneness.

If two can exist as one, then many can exist as one. Love becomes the door for meditation, prayer. That is the meaning when Jesus goes on insisting that love is God -- because love becomes the door, the opening towards the divine.

So to conclude, love is a relationship and yet not a relationship. Love exists between two, that's why you can call it a relationship. And still, if love exists at all it is not a relationship, because the two must disappear and become one. Hence I call it one of the basic paradoxes, one of the basic mysteries which logic cannot reveal.

If you ask logic and mathematics, they will say that if there are two they will remain two, they cannot become one. If they become one, then they cannot remain two. This is simple Aristotelean logic: one is one, two are two, and if you say that two have become one, then they cannot remain two. And this is the problem -- that love is both two and one simultaneously. If you are too much logic-obsessed, love is not for you. But even an Aristotle falls in love, because logic is one thing, but nobody is ready to lose love for logic. Even an Aristotle falls in love, and even an Aristotle knows that there are points where mathematics is transcended -- two become one and yet remain two.

This has been one of the problems for theologicians all over the world, and they have discussed it for many centuries. No conclusion has been reached, because no conclusion *can* be reached through logic. Not only with lovers -- the same is the problem with God. Whether the devotee becomes one or remains separate -- the same problem. A *bhakta*, a devotee -- whether he remains ultimately separate from his god or becomes one, the same problem.

Mohammedans insist that he remains separate, because if he becomes one then love cannot exist. When you have become one, who is going to love and whom? So Mohammedans pray, "Let me be separate so that

I can love you. Let there be a gap so that devotees can be in prayer and love." Hindus have said that the devotee becomes one with the divine, but then it's a problem: if the devotee becomes one with the divine, then where is the devotion? where can the devotion exist? And if the devotee becomes the divine he becomes equal, so God is not higher than the devotee.

My attitude is this: just as it happens in love, it happens with the divine. You remain separate and yet you become one. You remain separate on the surface, in the depths you have become one. The devotee becomes the god and still remains the devotee. But then it is illogical. You can refute me very easily, you can argue against it very easily, but if you have loved you will understand.

And if you have not loved yet then don't waste a single moment -- be in love immediately, because life cannot give you a higher peak than love. And if you cannot achieve a natural peak that life offers to you, you cannot be capable, worthy, of achieving any other peaks which are not ordinarily available. Meditation is a higher peak than love. If you cannot love, are incapable of love, meditation is not for you.

It happened once, a man came to Ramanuja. Ramanuja was a mystic, a devotee mystic, a very unique person -- a philosopher and yet a lover, a devotee. It rarely happens -- a very acute mind, a very penetrating mind, but with a very overflowing heart. A man came and asked Ramanuja, "Show me the way towards the divine. How can I attain the God?"

So Ramanuja asked, "First let me ask a question. Have you ever loved anybody?"

The devotee must have been a really religious person. He said, "What are you talking about? Love? I am a celibate. I avoid women just as one should avoid diseases. I don't look at them, I close my eyes."

Ramanuja said, "Still, think a little. Move into the past, find out. Somewhere in your heart, has there ever been any flickering -- even a small one -- of love?"

The man said, "But I have come here to learn prayer, not to learn love. Teach me how to pray. You are talking about worldly things and I have heard that you are a great mystic saint. I have come here just to be led into the divine, not to talk about worldly things!"

Ramanuja is reported to have said... he even became very sad, and said to the man, "Then I cannot help you. If you have no experience of love then there is no possibility for any experience of prayer. So first go into the world and love, and when you have loved and you are enriched through it, then come to me -- because only a lover can understand what prayer is. If you don't know anything illogical through experience, you cannot understand. And love is prayer given by nature easily -- you cannot attain even that. Prayer is love not given so easily, it is achieved only when you reach higher peaks of totality. Much effort is needed to achieve it. For love no effort is needed; it is available, it is flowing. You are resisting it."

The same is the problem, and the problem arises because of our logical minds. Aristotle says, "a is a, b is b, and a cannot be b." This is a simple logical process. If you ask the mystics, they say, "a is a, b is b but a also can be b, and b also can be a." Life is not divided into solid blocks. Life is a flow, it transcends blocks. It moves from one pole to the other. Love is a relationship and yet not a relationship.

The third question:

BELOVED OSHO,
CAN ONE BE ABSORBED IN DOING SOMETHING -- FOR INSTANCE, THESE DYNAMIC MEDITATION TECHNIQUES -- WITH ABSOLUTE TOTAL INTENSITY, AND AT THE SAME TIME REMAIN A WITNESS WHO IS SEPARATE, APART?

The same is the problem in many forms. You think that a witness is something apart, separate. It is not. Your intensity, your wholeness, is your witness. So when you are witnessing and doing something you are not two -- the doer is the witness.

For example, you are dancing here in kirtan. You are dancing: the dancer and the witness are not two, there is no separation. The separation is only in language. The dancer *is* the witness. And if the dancer is not the witness then you cannot be total in the dance, because the witness will need some energy and you will have to divide yourself. A part will remain a witness and the remaining will move in the dance. It cannot be total, it will be divided. And this is not what is meant, because really this is the state of a schizophrenic patient -- divided, split. It is pathological. If you become two you are ill. You must remain one. You must move totally into the dance, and your totality will become the witness. It is not going to be something set apart, your wholeness is aware. This happens.

So don't try to divide yourself. While dancing become the dance. Just remain alert; don't fall asleep, don't be unconscious. You are not under a drug, you are alert, fully alert. But this alertness is not a part standing aloof; it is your totality, it is your whole being.

But this is again the same thing as whether two lovers are two or one. Only on the surface are they two, deep inside they are one. Only in language will you appear two, the dancer and the witness, but deep down you are the one. The whole dancer is alert. Then only peace, equilibrium, silence, will happen to you. If you are divided there will be tension, and that tension will not allow you to be totally here and now, to merge into existence.

So remember that, don't try to divide. Become the dancer and still be aware. This happens. This I am saying through my experience. This I am saying through many others' experience who have been working with me. This will happen to you also. This may have happened to many already. But remember this: don't get split. Remain one and yet aware.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #12
Chapter title: Only Knowing Remains

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THE FIRST STAGE, TO WHICH CONTENTMENT AND BLISS
IMPART SWEETNESS, SPRINGS FROM THE INNERMOST RECESSES OF THE SEEKER'S HEART, AS IF
NECTAR HAS ISSUED FORTH FROM THE HEART OF THE EARTH.
AT THE INCEPTION OF THIS STAGE THE INNERMOST RECESS
BECOMES A FIELD FOR THE COMING OF THE OTHER STAGES.
AFTERWARDS THE SEEKER ATTAINS THE SECOND AND THIRD STAGES.
OF THE THREE, THE THIRD IS THE HIGHEST, BECAUSE ON ITS ATTAINMENT ALL
THE MODIFICATIONS OF WILL COME TO AN END.
ONE WHO PRACTICES THE THREE STAGES FINDS HIS IGNORANCE DEAD,
AND ON ENTERING THE FOURTH STAGE
HE SEES EVERYTHING, EVERYWHERE, EQUALLY.
AT THAT MOMENT HE IS SO STRONGLY EMBEDDED IN THE EXPERIENCE OF
NONDUALITY -- ADVAITA -- THAT THE EXPERIENCE ITSELF DISAPPEARS.
THUS, ON ATTAINING THE FOURTH STAGE
THE SEEKER FINDS THE WORLD AS ILLUSORY AS A DREAM.
SO WHILE THE FIRST THREE STAGES ARE CALLED WAKING ONES,
THE FOURTH IS DREAMING.

The fourth stage. The first is that of the oceanic feeling that Brahman exists everywhere -- oneness. The one alone exists, the many are just its forms. They are not really divided, they only appear divided; deep down they are one.

The second stage is that of *vichar* -- thought, contemplation and meditation -- where mind has to be disciplined to become one-pointed, because it can disappear only when it has become one-pointed, when the flux has stopped; that is, when you can remain with one thought as long as you wish. You have become the

master then, and unless you are the master of the mind, the mind cannot disappear, it cannot cease to be; you cannot order it out of existence.

If you cannot order thoughts to stop, how can you order the whole mind to go out of existence? So in the second stage one has to drop thoughts by and by, and retain only one thought. When you have become capable of dropping thoughts, one day you can drop the mind itself, the whole thought process. When the thought process is dropped you cannot exist as an ego. You exist as consciousness but not as mind; you are there but not as an I. We say "I am." When mind drops, the I drops; you remain a pure amness. Existence is there, rather, more abundant, more rich, more beautiful, but without the ego. There is no one who can say I, only amness exists.

In the third stage, vairagya, nonattachment, you have to become alert -- first of the objects of desire, the body, the world -- and continuously practice and discipline yourself to become a witness. You are not the doer. Your karmas may be the doers, God may be the doer, fate, or anything, but *you* are not the doer. You have to remain a witness, just a seer, an onlooker. And then this has also to be dropped. The idea that "I am the witness" is also a sort of doing. Then non-attachment becomes complete, perfect. The third stage, this Upanishad says, is the highest of the three. Now we will discuss the fourth.

The fourth is the state of *advaita*, nonduality. This word advaita has to be understood before we enter the sutra. This word is very meaningful. Advaita means literally nonduality, not two. They could have said one, but the Upanishads never use the word one; they say nonduality, not two. And this is very significant, because if you say one the two is implied, it becomes a positive statement. If you say there is only one you are asserting something positive.

How can the one exist without the other? One cannot exist without the other. You cannot conceive of the figure one without other figures -- two, three, four, five. Many mathematicians have worked it out, particularly Leibniz in the West. He has tried to drop the nine digits, figures. Instead of nine he uses only two: one and two. In his calculations, three, four, five, six, seven, eight and nine are dropped, because he said it is just superstition to continue using ten figures. Why continue using ten figures?

You may not have observed: ten figures exist in mathematics not by any planning, but just because we have ten fingers. The primitives used to count on the fingers, so ten became the basic figure and it has been taken all over the world. These ten figures, this basis of all arithmetic, was produced in India. That's why even today in all languages the words that denote these ten figures are basically Sanskrit: two is *dwi*, three is *tri*, four is *chaturth*, five is *panch*, six is *shashta*, seven is *sapta*, eight is *ashta*, nine is *nava*. These are basic roots.

These ten counting figures, these ten digits, Leibniz says are useless. And science must try to work with the minimum, so he tried to minimize the digits. But he could not minimize more than two, he had to stop at two. So in Leibniz's system there is one, two, and then comes ten; three means ten, four means eleven, and so on, so forth. But he had to at least concede two, because just one cannot be conceived. You cannot use only one digit, at least two are needed -- the minimum requirement. The moment you say one the two is implied, because one can exist only by the side of two. So the Upanishads never say that the Brahman is one, the truth is one; rather they use a negative term, they say he is not two. So one is implied but not directly asserted.

Secondly, about the total we cannot assert anything positive, we cannot say what it is. At the most we can say what it is not, we can negate. We cannot say directly, because once we say anything directly it becomes defining, it becomes a limitation. If you say one, then you have limited; then a boundary has been drawn, then it cannot be infinite. When you simply say it is not two there is no boundary -- the implication is infinite.

The Upanishads say that the divine can be defined only by negatives, so they go on negating. They say, "This is not Brahman, that is not Brahman." And they never say directly, they never assert directly. You cannot point to the Brahman with a finger because your finger will become a limitation. Then Brahman will be where your finger is pointing and nowhere else. You can point to the Brahman only with a closed fist so you are not pointing anywhere -- or, everywhere.

This negativity created many confusions, particularly in the West, because when for the first time the West came upon the Upanishads in the last century and they were translated -- first in German, then in English, and then French and other languages -- it was a very baffling thought, because The Bible defines God positively. Jews, Christians, Mohammedans define God very positively, they say what he *is*. Hinduism defines God totally negatively, they say what he is not.

In the West this looked not very religious, because you cannot worship a negativity. You can worship

only something positive, you can love only something positive, you can devote yourself only to something positive. How can you devote yourself to something which is simply a denial, a negativity, a *neti neti*, neither this nor that? You cannot make an idol of a negative Brahman. How can you make an idol of a negative Brahman?

That's why Hindus conceived their highest conception of Brahman as *shiva-linga*. And people go on thinking that Shivalinga is just a phallic symbol. It is not just a phallic symbol, that is just one of its implications. Shivalinga is a symbol of zero, *shunya*, the negative. Shivalinga doesn't define any image. There is no image on it -- no face, no eyes, nothing; just a zero, not even one. And the zero can be infinite. Zero has no boundaries; it begins nowhere, it ends nowhere.

How can you worship a zero? How can you pray to a zero? But Hindus have totally a different conception. They say prayer is not really an address to God, because you cannot address anything to him. Where will you address him? -- he is nowhere or everywhere. So prayer is not really some address; rather, on the contrary, prayer is your inner mutation. Hindus say you cannot pray, but you can be in a prayerful mood. So prayer is not something you can do, prayer is something you can only *be*.

And prayer is not for God, prayer is for you. You pray and through prayer you change. Nobody is listening to your prayer and nobody is going to help you, nobody is going to follow your prayer but just by praying your heart changes. Through prayer, if authentic, you become different -- your assertion changes you.

In the south there is one old temple. If you go in the temple there is no deity; the place for the deity is vacant, empty. If you ask the priest, "Where is the deity? Whom to worship? And this is a temple -- to whom does this temple belong? Who is the deity of this temple?" the priest will tell you, "This is the tradition of this temple -- that we don't have any deity. The whole temple is the deity. You cannot look for the deity in a particular direction. He is everywhere -- that's why the place is vacant."

The whole universe is Brahman. And this is such a vast phenomenon that positive terms will only make it finite; hence negativity -- it is one of the highest conceptions possible. And this negativity reached its most logical extreme in Buddha. He would not even negate. He said, "Even if you negate, indirectly you assert, and every assertion is blasphemy."

Jews could have understood this. They have no name for God. Yahweh is not a name, it is just a symbol; or it means "the nameless." And in the old Jewish world before Jesus, the name was not to be asserted by everybody. Only the chief priest in the temple of Solomon was allowed once a year to assert the name. So once a year all the Jews would gather together at the great temple of Solomon, and the highest priest would assert the name, Yahweh. And it is not a name, the very word means the nameless.

Nobody was allowed to assert the name, because how can the finite assert the infinite? And whatsoever you say will be wrong because you are wrong. Whatsoever you say belongs to you, it comes through you, you are present in it. So unless you had become so empty that you were no more you were not allowed to assert the name. The highest priest was the man who had become just an emptiness, and to assert the name, for the whole year he would remain silent. He would prepare, he would become totally empty, no thought was allowed in the mind. For one year he would wait, prepare, become empty, become a nonentity, a nobody. When the right moment came he would stand just like an emptiness. The man was not there, there was nobody. The mind was not there. And then he would assert, Yahweh.

This tradition stopped because it became more and more difficult to find persons who could become nonentities, who could become nothingness, who could become anatta, nonbeing -- who could destroy themselves so completely that God could assert through them, who could become just like a passage, just like a flute, empty, so that God could sing through it.

Buddha went to the very extreme. If you asked him about God he would remain totally silent. Once it happened: Ananda, his chief disciple, was sitting with Buddha, and a man came, a very cultured, refined philosopher, a great brahmin, and he asked, "Bhante, tell me something about the ultimate."

Buddha looked at him, remained silent, then closed his eyes. Ananda became disturbed, because this man was very useful. This brahmin had a great following, thousands followed him; if he was converted then thousands would become Buddhists. And Buddha remained silent, he didn't answer him. The man, the brahmin, bowed down, thanked Buddha and went away.

The moment he left Ananda asked, "What are you doing? You have missed a great opportunity. This man is no ordinary man. Thousands follow him, he is a great scholar. Thousands worship him, his word is significant. If he becomes a Buddhist, if he follows you, many will follow automatically -- and you didn't answer him!"

Buddha said, "For a good horse even the shadow of a whip is enough. The shadow of the whip is enough, you need not beat him. He is converted."

Ananda was not convinced, but next day he saw the man coming with all his followers, his disciples; thousands followed, great scholars. He had a big ashram and they were all coming. Ananda couldn't believe his eyes. What was happening? -- and Buddha had not answered the man. So again in the night he asked, "What has happened? You have done a miracle. I was there. You remained completely silent; not only silent, you closed your eyes. I thought this was insulting. The man had come with so much inquiry and you were rejecting him."

Buddha said, "This is the subtlest answer. He knows that nothing can be said about the ultimate. Had I said anything the man would have gone, because the very saying would have shown that my ultimate is not ultimate -- it could be defined, something could be said about it. Nothing can be said. And that's why I even closed my eyes -- because, who knows, he may have thought that I was saying something through my eyes. So I became completely silent, closed my eyes -- this was my answer. And for a good horse even the shadow of the whip is enough. You need not beat him."

The Upanishads are negative about the Brahman. That's why they say "the nondual," that which is not two. Now we will enter the sutra:

THE FIRST STAGE, TO WHICH CONTENTMENT AND BLISS IMPART SWEETNESS, SPRINGS FROM THE INNERMOST RECESSES OF THE SEEKER'S HEART.

As I said to you, the first is the feeling, the first is the heart. The first stage belongs to the heart and only the heart can know contentment and bliss. If you are in contact with your heart you will know contentment and bliss, just like sweet springs flowing towards you, filling you, overflooding you. But we don't have the contact with the heart. The heart is beating, but we don't have the contact.

You will have to understand it, because just by having a heart, don't go on thinking that you are in contact with it. You are not in contact with many things in your body, you are just carrying your body. Contact means a deep sensitivity. You may not even feel your body. It happens that only when you are ill do you feel your body. There is a headache, then you feel the head; without the headache there is no contact with the head. There is pain in the leg, you become aware of the leg. You become aware only when something goes wrong.

If everything is okay you remain completely unaware, and really, that is the moment when contact can be made -- when everything is okay -- because when something goes wrong then that contact is made with illness, with something that has gone wrong and the wellbeing is no more there. You have the head right now, then the headache comes and you make the contact. The contact is made not with the head but with the headache. With the head contact is possible only when there is no headache and the head is filled with a wellbeing. But we have almost lost the capacity. We don't have any contact when we are okay. So our contact is just an emergency measure. There is a headache: some repair is needed, some medicine is needed, something has to be done, so you make the contact and do something.

Try to make contact with your body when everything is good. Just lie down on the grass, close the eyes, and feel the sensation that is going on within, the wellbeing that is bubbling. Lie down in a river. The water is touching the body and every cell is being cooled. Feel inside how that coolness enters cell by cell, goes deep into the body. The body is a great phenomenon, one of the miracles of nature.

Sit in the sun. Let the sunrays penetrate the body. Feel the warmth as it moves within, as it goes deeper, as it touches your blood cells and reaches to the very bones. And sun is life, the very source. So with closed eyes just feel what is happening. Remain alert, watch and enjoy. By and by you will become aware of a very subtle harmony, a very beautiful music continuously going on inside. Then you have the contact with the body; otherwise you carry a dead body.

It is just like this: a person who loves his car has a different type of contact and relationship with the car than a person who doesn't. A person who doesn't love his car goes on driving it and he treats it as a mechanism, but a person who loves his car will become aware of even the smallest change in the mood of the car, the finest change of sound. Something is changing in the car and suddenly he will become aware of it. No one else has heard it; the passengers are sitting there, they have not heard it. But a slight change in the sound of the engine, any clicking, any change, and the person who loves his car will become aware of it. He has a deep contact. He is not only driving, the car is not just a mechanism; rather he has spread himself into the car and he has allowed the car to enter him.

Your body can be used as a mechanism, then you need not be very sensitive about it. And the body goes

on saying many things you never hear because you don't have any contact....

In Russia a new research has been going on for thirty years. Now they have concluded many things. One result which is very revealing is this: that whenever a disease happens, for six months continuously before it happens the body goes on giving signals to you. Six months is such a long time! A disease is going to happen in 1975; in the middle of 1974 the body will start giving you signals -- but you don't hear, you don't understand, you don't know. When the disease has happened already, only then will you become aware. Or even then you may not be aware -- your doctor first becomes aware that you have some deep trouble inside.

The person who has been doing this research for thirty years has now made films and cameras which can detect a disease before it actually happens. He says that the disease can be treated, and the patient will never become aware of whether it existed or not. If a cancer is going to happen next year it can be treated right now. There are no physical indications, but just in the body electricity things are changing -- not in the body, in the body electricity, in the bioenergy, things are changing. First they will change in the bioenergy and then they will descend to the physical.

If they can be treated in the bioenergy layer then they will never come to the physical body. Because of this research it will become possible in the coming century that no one need be ill, there will be no more need to go to the hospital. Before the disease actually comes to the body it can be treated, but it has to be detected by a mechanical device. You cannot detect it, and you are there living in the body. There is no contact.

You may have heard many stories that Hindu sannyasins, rishis, Zen monks, Buddhist bhikkus, declare their death before it happens. And you may be surprised to know that that declaration is always made six months before it happens -- never more, always six months before. Many saints have declared that they are going to die, but just six months before. It is not accidental, those six months are meaningful. Before the physical body dies the bioenergy starts dying, and a person who is in deep contact with his bioenergy knows that now the energy has started shrinking. Life means spreading, death means shrinking. He feels that the life energy is shrinking; he declares that he will be dead within six months. Zen monks are known to have even chosen how to die -- because they know.

It happened once: one Zen monk was to die, so he asked his disciples, "Suggest to me how to die, in what posture." That man was a little eccentric, a little crazy, a mad old man but very beautiful.

His disciples started laughing; they thought that he may have been joking because he was always joking. So somebody suggested, "How about dying standing in the corner of the temple?"

The man said, "But I have heard a story that in the past one monk has died standing, so that won't be good. Suggest something unique."

So somebody said, "Die while just walking in the garden."

He said, "I have heard that somebody in China once died walking."

Then someone suggested a really unique idea: "Stand in *shirshasana*, headstand, and die." Nobody has ever died standing on his head, it is very difficult to die standing on the head. Even to sleep standing on the head is impossible, death is too difficult. Even to sleep is impossible and death is a great sleep. It is impossible -- even ordinary sleep is impossible.

The man accepted the idea. He enjoyed it. He said, "This is good."

They thought that he was just joking, but he stood in shirshasana. They became afraid: What is he doing? And what to do now? And they thought he was almost dead. It was weird -- a dead person standing in shirshasana. They became scared, so somebody suggested, "He has a sister in the nearby monastery who is a great nun. Go and fetch her. She is the elder sister of this man and may do something with him. She knows him well."

The sister came. It is said that she came and said, "Ikkyu" -- Ikkyu was the name of the monk -- "don't be foolish! This is no way to die."

Ikkyu laughed, jumped from his shirshasana, and said, "Okay, so what is the right way?"

She said, "Sit in *padmasana*, Buddha posture, and die. This is no way to die. You have always been a foolish man -- everybody will laugh."

So it is said he sat in padmasana and died, and the sister left. A beautiful man. But how could he decide that he was going to die? And even to choose the posture! The bioenergy started shrinking, he could feel it -- but this feeling comes only when you have a deep contact not only with the surface of the body but with the roots.

So first try to be more and more sensitive about your body. Listen to it; it goes on saying many things, and you are so head-oriented you never listen to it. Whenever there is a conflict between your mind and body, your body is almost always going to be right more than your mind, because the body is natural, your mind is societal; the body belongs to this vast nature, and your mind belongs to your society, your particular society, age, time. Body has deep roots in existence, mind is just wavering on the surface. But you always listen to the mind, you never listen to the body. Because of this long habit contact is lost.

You have the heart, and heart is the root, but you don't have any contact. First start having contact with the body. Soon you will become aware that the whole body vibrates around the center of the heart just as the whole solar system moves around the sun. Hindus have called the heart the sun of the body. The whole body is a solar system and moves around the heart. You became alive when the heart started beating, you will die when the heart stops beating. The heart remains the solar center of your body. Become alert to it. But you can become alert, by and by, only if you become alert to the whole body.

While hungry, why not meditate a little? -- there is no hurry. While hungry just close your eyes and meditate on the hunger, on how the body is feeling. You may have lost contact, because our hunger is less bodily, more mental. You eat every day at one o'clock. You look at the watch; it is one -- so then you feel hunger. And the clock may not be right. If somebody says, "That clock has stopped at midnight. It is not functioning. It is only eleven o'clock," the hunger disappears. This hunger is false, this hunger is just habitual, because the mind creates it, not the body. Mind says, "One o'clock -- you are hungry." You have to be hungry. You have always been hungry at one o'clock, so you are hungry.

Our hunger is almost ninety-nine percent habitual. Go on a fast for a few days to feel real hunger, and you will be surprised. For the first three or four days you will feel very hungry. On the fourth or fifth day you will not feel so hungry. This is illogical, because as the fast grows you should feel more and more hungry. But after the third day you will feel less hungry, and after the seventh day you may completely forget hunger. After the eleventh day almost everybody forgets hunger completely and the body feels absolutely okay. Why? And if you continue the fast.... Those who have done much work on fasting say that only after the twenty-first day will real hunger happen again.

So it means that for three days your mind was insisting that you were hungry because you had not taken food, but it was not hunger. Within three days the mind gets fed up with telling you; you are not listening, you are so indifferent. On the fourth day the mind doesn't say anything, the body doesn't feel hunger. For three weeks you will not feel hunger, because you have accumulated so much fat -- that fat will do. You will feel hunger only after the third week. And this is for normal bodies. If you have too much fat accumulated you may not feel hungry even after the third week. And there is a possibility to accumulate enough fat to live on for three months, ninety days. When the body is finished with the accumulated fat, then for the first time real hunger will be felt. But it will be difficult. You can try with thirst, that will be easy. For one day don't take water, and wait. Don't drink out of habit, just wait and see what thirst means, what thirst would mean if you were in a desert.

Lawrence of Arabia has written in his memoirs: "For the first time in my life, when I was once lost in the desert, I became aware of what thirst is -- because before that there was no need. Whenever my mind said, 'Now you are thirsty,' I took water. In the desert, lost, no water with me and no way to find an oasis, for the first time I became thirsty. And that thirst was something wonderful -- the whole of the body, every cell, asking for water. It became a phenomenon." If you take water in that type of thirst, it will give you a contentment that you cannot know just by drinking through habit.

So I say to you that Mahavira, and people like Mahavira, have known the real taste of food. You cannot know it... because for three months Mahavira would fast, then he would go begging. And he would go begging only when the body would say so, not the mind. When the body would say, "Now I am exhausted completely," and the hunger gripped the whole body and every cell of it asked, then he would go begging. He would not listen to the mind. He must have tasted food as no one has ever tasted on this earth. But Jainas think completely differently; they think that he was tasteless, they think that he had no taste. My feeling is, only he knew what taste is, and he knew it with his whole body, his whole being.

You know only by your tongue, and that tongue is very deceptive. That tongue has been serving the mind so long it is no more serving the body. The tongue can deceive you, it has become a slave of the mind. It can go on saying, "Go on eating. It is very beautiful." It is not serving the body any more, otherwise the tongue would say, "Stop!" The tongue would say, "Whatsoever you are eating is useless. Don't eat!" Even the tongues of cows and buffaloes are more body-rooted than your tongue. You cannot force a buffalo to eat any type of grass -- she chooses. You cannot force your dog to eat when he is ill -- he will immediately go

out, eat some grass and vomit. He is more in contact with his body.

First one has to become deeply aware of this phenomenon of the body. A revival of the body, a resurrection, is needed -- you are carrying a dead body. Then only will you feel, by and by, that the whole body with all its desires, thirsts and hungers, is revolving around the heart. Then the beating heart is not only a mechanism, it is the beating life, it is the very pulsation of life. That pulsation gives contentment and bliss.

CONTENTMENT AND BLISS IMPART SWEETNESS.

Your whole being becomes sweet, a sweetness surrounds you, it becomes your aura. Whenever a person is in contact with his heart you will immediately fall in love with him. Immediately, the moment you see him, you will fall in love with him. you don't know why. He has a sweetness around him. That sweetness your mind may not be able to detect, but your heart detects it immediately. He has an aura. The moment you come into his aura you are intoxicated. You feel a longing for him, you feel an attraction, a magnetic force working. You may not be consciously aware of what is happening; you may simply say, "I don't know why I am attracted," but this is the reason. A person who lives in his heart has a milieu around him of sweetness -- sweetness flows around him. You are flooded with it whenever you are in contact with that person.

Buddha, Jesus, attracted millions of people, and the reason is that they lived in the heart; otherwise it was impossible. What Buddha demanded was impossible. Thousands of people left their homes, became beggars with him, moved with him in all types of sufferings, austerities, and enjoyed it. This is a miracle. And those who left their homes were rich, affluent people, because India knew the golden age in the time of Buddha. It was at its highest peak of richness. Just as America is today, India was at that moment. At that moment the West was just wild; no civilization existed really. The West was totally uncivilized at the time of Buddha, and India was at its golden peak.

Buddha attracted millions of people who were rich, living in comfort, and they moved and became beggars. What filled them, what attracted them, what was the cause? Even they couldn't explain what the cause was. This is the cause: whenever a person of heart is there, a person who lives in his heart, he imparts around him vibrations of sweetness. Just being in his presence, being near him, you feel a sudden joy for no visible cause. He is not giving you anything, he is not giving you any physical comfort. On the contrary, he may lead you into physical uncomfort; through him you may have to pass through many sufferings -- but you will enjoy those sufferings.

Buddha was dying, and Ananda, his disciple, was weeping. So Buddha said, "Why are you weeping?"

Ananda said, "With you I can move on this earth, millions of times I can be reborn and it will not be a suffering. I can suffer everything. Just if you are there, then this *sansar*, which you call dukkha, suffering, is no more suffering -- but without you even nirvana will not be blissful."

Such a sweetness surrounded Buddha, such a sweetness surrounded Jesus, such a sweetness surrounded Saint Francis, such a sweetness surrounds all those who have lived through the heart. Their charisma is that they live in their heart.

Jesus was not a very learned man, he was just a villager; he remained a carpenter's son. He was talking in people's ways, ordinary parables. If someone gives you Jesus' parables, his statements, without saying that these belong to Jesus, you will throw the book, you will never read it again. But he influenced people, impressed so much, that Christianity became the greatest religion of the world. Half the earth belongs now to Christianity, to a carpenter's son who was not educated, not cultured. What is this mystery? How did it happen? He was not a man of knowledge, he was not like Bertrand Russell. Bertrand Russell could have easily defeated him in any argument. It is not difficult to conceive of that. Jesus could be defeated easily.

It happened in India in just the last century. Ramakrishna, Vivekananda's master, was here. He was a man of heart, completely uneducated, not in any way proficient in the scriptures. He had no logic, no arguing force, could not convince anybody. It happened that one of the greatest scholars ever born in India, Keshavchandra Sen, went to see Ramakrishna. He was a great scholar, very logical, rational, argumentative, so many people followed just to see what would happen, because everybody knew -- it was decided -- that Ramakrishna would be defeated immediately. Nobody could argue with Keshavchandra.

Ramakrishna's disciples were very scared. They also knew that this Keshavchandra was going to be difficult, and once Keshavchandra defeated Ramakrishna -- and he could defeat him on any point, there was no question about it -- then that defeat would spread all over the country. So what to do? How to protect Ramakrishna? They started thinking. They were so worried they couldn't sleep for days. Whenever they said

anything to Ramakrishna he laughed and he said, "Let him come. I am waiting."

Then that day came. The whole ashram was sad. Keshavchandra came, very proud, very egoistic. And he had reason to be proud and egoistic; he was one of the finest intellects, a genius. And many of his followers came; professors of the universities, pundits, scholars, men who knew the Vedas -- there was a big, big crowd of many renowned persons. Keshavchandra started the argument. "Does God exist?"

So Ramakrishna said, "You say whatsoever you want to say."

Keshavchandra started criticizing, saying that there is no God, but by and by he became very uncomfortable, because whenever he would give an argument against God, Ramakrishna would laugh and enjoy so much that there was no argument. And he would say, "Right! Absolutely right!" He was not refuting, he was not going against, so the whole thing became nonsense because you can defeat a person only when he argues. The very effort to win was futile because there was no one to defeat. Then by and by he became sad, and the whole thing looked useless. Then he asked Ramakrishna, "Why do you go on saying 'Yes'? I am saying God is no more!" Keshavchandra thought, "He is so foolish, he cannot understand what I am saying."

Ramakrishna said only one thing: "I was never so convinced that God is before I saw you, but the moment I saw you I was absolutely convinced that God is."

Keshavchandra asked, "Why?"

Ramakrishna said, "How could such a beautiful mind exist without God? Such a refined intellect. You convince me that God is! I am a poor man, uneducated; such a mind like me can exist even without God, but such a mind like you? -- impossible!"

Keshavchandra had to touch his feet and say, "You have defeated me!" He became a lifelong devotee of Ramakrishna.

What was the miracle? What was the charisma? A person living in the heart. Keshavchandra is reported to have said to his followers, "This man is dangerous, don't go near him. He has converted me, not saying anything, just being present there, laughing, enjoying. And he filled me with such sweetness as I have never known. Just in his presence I have felt the first ecstasy of my life, the peak experience. The unknown has touched me."

> THE FIRST STAGE, TO WHICH CONTENTMENT AND BLISS IMPART SWEETNESS, SPRINGS FROM THE INNERMOST RECESSES OF THE SEEKER'S HEART, AS IF NECTAR HAS ISSUED FORTH FROM THE HEART OF THE EARTH. AT THE INCEPTION OF THIS STAGE THE INNERMOST RECESS BECOMES A FIELD FOR THE COMING OF THE OTHER STAGES. AFTERWARDS THE SEEKER ATTAINS THE SECOND AND THIRD STAGES. OF THE THREE, THE THIRD IS THE HIGHEST, BECAUSE ON ITS ATTAINMENT ALL THE MODIFICATIONS OF WILL COME TO AN END.

ALL THE MODIFICATIONS OF WILL COME TO AN END. THE THIRD IS THE HIGHEST. And the reason? Let it penetrate deep in your heart. THE THIRD IS THE HIGHEST. Why? -- because ALL THE MODIFICATIONS OF WILL COME TO AN END. Your will is the cause of your ego. You think you can do something, you think you will do something, you think you have got willpower, you think that there is a possibility for you to struggle with existence and win. Will means the attitude to fight, the attitude to conquer, the attitude to struggle. Will is the force of violence in you.

Bertrand Russell has written a book, Conquest of Nature. This is impossible to conceive in the East. Lao Tzu cannot use these words, conquest of nature, because who will conquer nature? You *are* nature. Who will conquer nature? You are not separate from it. But the West has lived for these twenty centuries with this wrong concept -- the conquest of nature. We have to defeat nature, to destroy it, to cripple it, to force it to follow us. You cannot win, this whole struggle is nonsense, because you are nature. There is no division. The East says, "Follow nature, become nature. Leave the will. The will is the cause of misery. The will is the door to hell."

The third is thought to be highest, because when you leave all desires there is no need for the will -- because will is needed to fulfill desires. You have desires, you need will. There are many books in the West, and particularly in America, which go on teaching willpower. And they are sold in millions, they are bestsellers, because everybody thinks that he has to conquer and create willpower. People even come to me, to such a person who is absolutely against will, and they say, "Help us. How can we have more will-power?"

Will is your impotence. Because of will you are defeated, because you are doing something absolutely absurd, something which cannot happen. When you leave will, only then will you be powerful. When there is no will you have become potent. Omnipotent also you can become when there is no will, because then

you are one with the universe, then the whole universe is your power.

With the will you are a fragment fighting with the whole existence, with such a small quantity of energy. And that energy is also given by the universe. The universe is so playful that it even allows you to fight with it, it gives you the energy. The universe gives you the breath, the universe gives you the life, and enjoys your fighting. It is just as a father enjoys fighting with a child and challenges the child to fight. The child starts fighting and the father falls down and helps the child to win. This is a game for the father. The child may be serious, may get mad; he will think, "I have conquered."

In the West this childishness has become the source of many miseries: Hiroshima, Nagasaki, the two world wars, were because of this will. Science should not be any more the conquest of nature. Science must now become the way towards nature -- surrender to nature, not conquest of nature. And unless science becomes Taoist -- surrender to nature -- science is going to eliminate the whole of humanity from this earth. This planet will be destroyed by science. And science can destroy only because science has become associated with this absurd notion of conquest.

Man has willpower. Every will is against nature, your will is against nature. When you can say totally, "Not mine, but your will should be done" -- "your" means the divine, the totality, the wholeness -- for the first time you become powerful. But this power doesn't belong to you, you are just a passage. This power belongs to the cosmos.

The third is the highest, because all the modifications of will come to an end. Not only the will but the modifications -- because will can get modified. We saw that the Upanishad divides desirelessness, nonattachment, in two parts. First, when you make effort to be nonattached -- that too is a modification of the will. You struggle, you control, you detach yourself, you make all the efforts to remain a witness. Those efforts to remain a witness belong to your will, so really that is not real nonattachment, just a rehearsal; not real, just a training ground.

Nonattachment will become real only in the second stage, when even this struggle to be a witness has dropped; when even the idea that "I am a witness" has dropped, when there is no more conflict between you and existence. No more any conflict, you simply flow with it.

Lao Tzu is reported to have said, "I struggled hard but I was defeated again and again, fortunately." He says, "Fortunately I was defeated again and again. No effort succeeded, and then I realized -- against whom am I fighting? Against myself I am fighting, against the greater part of my own being I am fighting. It is as if my hand is fighting against my body, and the hand belongs to the body. It can fight, but the hand has the energy through the body." Lao Tzu says, "When I realized that I am part of this cosmos, that I am not separate -- the cosmos breathes in me, lives in me, and I am fighting it -- then the fight dropped. Then I became like a dead leaf."

Why like a dead leaf? -- because the dead leaf has no will of her own. The wind comes, takes the dead leaf; the dead leaf goes with the wind. The wind is going north, the dead leaf doesn't say, "I want to go to the south." The dead leaf goes to the north. Then the wind changes its course, starts flowing towards the south. The dead leaf doesn't say, "You are contradictory. First you were going to the north, now you are going to the south. Now I want to go to the north." No, that leaf doesn't say anything. She moves to south, she moves to north, and if the wind stops she falls down on the ground and rests. She doesn't say, "This was not the right time for me to rest." When the wind raises her into the sky the dead leaf doesn't say, "I am the peak of existence." When she falls to the ground she is not frustrated. A dead leaf simply has no will of her own. "Thy will be done." She moves with the wind, wheresoever it leads. She has got no goal, she has no purpose of her own.

Lao Tzu says, "When I became like a dead leaf, then everything was achieved. Then there was nothing to be achieved any more. Then all bliss became mine."

> ALL THE MODIFICATIONS OF WILL COME TO AN END. ONE WHO PRACTICES THE THREE STAGES FINDS HIS IGNORANCE DEAD, AND ON ENTERING THE FOURTH STAGE HE SEES EVERYTHING, EVERYWHERE, EQUALLY.

Two things: ONE WHO PRACTICES THESE THREE STAGES FINDS HIS IGNORANCE DEAD. Your ignorance cannot become dead by accumulating knowledge. You can accumulate all the knowledge available in the world, you can become an Encyclopedia Britannica, but that won't help. You can become a walking encyclopedia, but your ignorance will not be dead through that. Rather, on the contrary, your ignorance will become hidden, secret; it will move to the deep recesses of the heart. So on the surface you will be knowledgeable and deep down you will remain ignorant. This is what has happened, and all the

universities go on helping this.

Your ignorance is never dead; it is alive, working. And just on the surface you are decorated, you are a painted being. Your knowledge is painted just on the surface and deep down you remain ignorant. The knowledge, real knowledge, can happen only when the ignorance is dead. Before that, knowledge will remain information -- borrowed, not yours, not authentic -- it has not happened to you. It is not a lived experience, but only words, verbal, scriptural.

And ignorance can become dead only when you practice these first three stages, because ignorance is a mode of life, not a question of information. It is a way of life, a wrong way of life, that creates ignorance. It is not just a question of memory, of how much you know, or how much you don't know -- that is not the point. That's why Ramakrishna can become wise and Keshavchandra remains ignorant. Jesus became enlightened and Pontius Pilate remained ignorant. He was more cultured than Jesus, more educated; he had all the education that was possible. He was the governor-general, the viceroy, he knew whatsoever could be known through books. And in the last moment before Jesus was sent to the cross he asked him a very philosophical question.

Nietzsche wrote about Pontius Pilate, because Nietzsche was always against Jesus. When he became mad in the end -- and he was bound to become mad because his whole way of life, the whole style was madness -- he started signing his signature as "Anti-Christ, Friedrich Nietzsche." He would never sign his signature without writing before it "Anti-Christ." He was absolutely against Jesus. He says that only Pontius Pilate was the man who knew, and Jesus was simply an ignorant carpenter's son. And the reason that he proposes is that in the last moment before Jesus went to the cross, Pontius Pilate asked him, "What is truth?" This is one of the most significant philosophical questions which has always been asked, and philosophers enjoy answering it -- but nobody has answered yet. To Nietzsche Jesus looks foolish. He writes that when Pontius Pilate asked Jesus, "What is truth?" he was asking precisely the peak question, the sole question, the ultimate question, the base of all philosophy, the base of all inquiry -- and Jesus remained silent.

Nietzsche says that was because in the first place Jesus would not have understood what Pontius Pilate meant, and secondly, he could not answer because he didn't know what truth is. He was ignorant, that's why he remained silent. And I say to you, he remained silent because he knew, and he knew well that this question can never be answered verbally.

Pontius Pilate was foolish -- educated, well-educated, but foolish -- because this question cannot be asked in such a way, and it cannot be answered when a person is going to be hanged. For the answer to this question Pontius Pilate would have had to live with Jesus for years, because the whole life has to be transformed, only then can the answer be given. Or the transformed life itself becomes the answer, there is no need to give it.

Jesus remained silent, that shows he was a wise man. Had he given any answer, to me he would have proved that he was ignorant. Even Jesus' followers became a little uncomfortable, because they thought that had he answered Pontius Pilate, and had Pilate been convinced that his answer was true there would have been no crucifixion. But crucifixion is better than answering a foolish question with a foolish answer. Crucifixion is always better than that. And Jesus chose crucifixion rather than answering this foolish question... because such questions need a mutation in life; you have to work upon yourself.

Truth is not something which can be handed over to you. You will have to raise your consciousness, you will have to come to the climax of your being. Only from there the glimpse becomes possible. And when you die completely to your ego truth is revealed, never before. It is not a philosophical inquiry, it is a religious transformation.

> ONE WHO PRACTICES THE THREE STAGES FINDS HIS IGNORANCE DEAD, AND ON ENTERING THE FOURTH STAGE HE SEES EVERYTHING, EVERYWHERE, EQUALLY. AT THAT MOMENT HE IS SO STRONGLY EMBEDDED IN THE EXPERIENCE OF NONDUALITY -- ADVAITA -- THAT THE EXPERIENCE ITSELF DISAPPEARS.

This is a very subtle and delicate point. Let it go deep in your heart. He is so embedded in the fourth stage.... After the three stages the fourth follows automatically. The three have to be practiced, the three have to be deeply rooted in your being through your effort -- the fourth happens. Suddenly you become aware that there is nonduality, only one exists -- one being, one existence.

> HE IS SO STRONGLY EMBEDDED IN THE EXPERIENCE OF ADVAITA -- NONDUALITY -- THAT THE EXPERIENCE ITSELF DISAPPEARS.

... Because for experience to exist, duality is needed. So the Upanishads say you cannot experience God. If you experience God, then the God remains separate and you remain separate, because only the other can be experienced. Experience divides. This is the deepest message of all the Upanishads: experience divides ... because whenever you say experience it means there are three things: the experiencer, the experienced, and the relationship between the two, the experience.

The Upanishads say that God cannot be known, because knowledge divides the knower, the known and the knowledge. If really you have become one, how can you experience? So even the experience disappears. The Upanishads say a person who claims he has experienced the divine is false, his claim proves that he is false. A knower cannot claim, one who has really experienced the divine cannot claim, because the very experience disappears. Buddha says again and again, "Don't ask me what I have experienced. If I say anything then I am not true. Rather come near me, and you also go through the experience."

One man came, Maulangputta, and he asked Buddha serious questions. Buddha said, "You wait for one year and then I will give you the answers. And for one year you have to follow me, whatsoever I say, with no argument, no discussion. Put your reason aside. For one year be with me and experience, and after one year has elapsed you can ask all your questions, bring all your reason back, and then I will answer you."

While Buddha was saying this and Maulangputta was being convinced, one sannyasin, one bhikku of Buddha, Sariputta, who was sitting under a tree, started laughing. Maulangputta became uncomfortable. He asked Sariputta, "Why are you laughing? What is wrong?"

Sariputta said, "Don't be deceived. This man is a deceiver -- he deceived me the same way. Now I cannot ask, so he need not answer. If you want to ask at all, ask now. After one year it will be too late!"

Then one year passed, and Maulangputta waited, meditated, became more and more silent, and started realizing why Sariputta was laughing -- because the questions were disappearing. One year passed and then he started hiding, because if he met Buddha he would say, "Now where are the questions?"

But Buddha remembered. Exactly on the day when he had come one year before, exactly on that day as he was hiding behind ten thousand monks, Buddha said, "Where is Maulangputta? He must come now, the time has come. Bring your reason and bring all your questions. I am prepared to answer."

Maulangputta stood, and said, "You are really a deceiver. That Sariputta was right -- because now I have no questions!"

Buddha says, "Experience -- and you cannot even claim that you have experienced." ... Because who will experience? There is no other. Who will experience whom? Even the experience itself disappears. There is nothing like God-experience; it is only in the minds of the ignorant. The knowers know that God disappears and the I disappears, the duality disappears. Knowing is there, but the knower is not and the known is not.

Because of this Mahavira has used a beautiful word. He calls it *kaivalya gyan*; he calls it, "Only knowing remains" -- only knowing, neither the known nor the knower. You disappear, the God you were seeking disappears, because really the God you were seeking was created by you. It was your ignorance that was seeking. Your God was part of your ignorance. It is bound to be. How can you seek the real God? You don't know it.

You project your God through your ignorance, you seek it. All your heavens are part of your ignorance. All your truths are part of your ignorance. You seek them and then your ignorance disappears. When your ignorance disappears where will those gods remain who were created by your ignorance? They will also disappear.

It happened: when Rinzai became enlightened he asked for a cup of tea. His disciples said, "This seems to be profane."

And he said, "The whole thing was foolishness: the seeking, the seeker, the sought. The whole thing was foolishness. You just give me a cup of tea! None existed. The seeker was false, the sought was false, so of course the seeking was false. It was a cosmic joke."

That's why I say there is no purpose -- God is joking with you. The moment you can understand the joke you are enlightened. Then the whole thing becomes a play, even the experience disappears.

THUS, ON ATTAINING THE FOURTH STAGE THE SEEKER FINDS THE WORLD AS ILLUSORY AS A DREAM. SO WHILE THE FIRST THREE STAGES ARE CALLED WAKING ONES, THE FOURTH IS DREAMING.

When the fourth stage is attained, when even God disappears, when the God-seeker, the worshipper disappears, this whole world becomes like a dream. Not that it is not there -- it is there, but like a dream; it

has no substantiality in it. It is a mental phenomenon, it is a thought process. You enjoy it, you live in it, but you know that this is all a dream.

This is the Hindu concept of the world, they say it is a dream in the mind of God. It is just as when you dream in the night; when you dream you can create a reality in the dream, and you never suspect that this is a dream and you are the creator. The beauty is this -- that you are the creator, you are the projector, and you cannot suspect that it is just a dream. Hindus say that as there are private dreams, individual dreams, this is the collective dream -- God dreaming the world. You are a dream object in the God's dream. We take dreams to be real, and Hindus say the reality is a dream.

I will tell you one anecdote.

Once it happened, Mulla Nasruddin was fast asleep with his wife in bed. The wife started dreaming; she had a very beautiful dream. One charming young man was making love to her, and she was enjoying it very much. She was old, ugly, and he was a very charming young prince and she was enjoying it.

Suddenly in the dream, when she was enjoying the lovemaking, Mulla Nasruddin entered from the roof -- in the dream. She became afraid. She became so afraid and disturbed that she said loudly, "My God, my husband!" She said it so loudly that Mulla heard it and jumped out of the window. He thought he was sleeping with some other woman. Our dreams are realities for us. For the Upanishads, our reality is just a dream.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #13
Chapter title: When the Coin Disappears

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BELOVED OSHO,
SOME MYSTICS HAVE BEEN VERY INTROVERTED AND SILENT. IN YOUR OWN CASE, YOU APPEAR TO BE MOVING BOTH INTROVERTEDLY AND EXTROVERTEDLY WITHOUT ANY DIFFICULTY. PLEASE EXPLAIN HOW THIS IS POSSIBLE.

The mind goes on dividing on every level of being. Wherever the mind looks immediately it divides; division, to divide, is the nature of the mind. So we say above and below, we say up and down, we say this world and the other world, we say life and death, we say in and out, extroversion and introversion -- but all these divisions are of the mind. The below is part of the above, the beginning of the above; up is nothing but the extension of down. Life and death are not two, but the same energy arising is life, the same energy dissolving is death. Out and in are not two, the division is only mental.

But we exist extrovertedly, we exist outside. The ordinary man exists outside, he never goes in. He moves further and further out, because desires can be fulfilled only in the outside; some object is needed to fulfill them. The object can be found in the outside, there is no object within -- there is only subjectivity, there is only you. You need something to fulfill desires, so you move in the world. The out is created because desires are moving outwardly.

Then a moment comes in everyone's life when you get frustrated with this whole business -- desires, the search for them, the objects -- and you come to realize that the whole thing is futile. Then the other extreme arises in the mind: "Don't go out, go in!" Then you simply reverse the whole process. Before you were going out, now you start going in; before you were for the out, now you have become against it.

This type of mind which has become against the world, the out, is just the same man, the same mind, standing on its head. You are standing on your feet, he is standing on his head, but he is the same man, there is no difference. The difference comes into being only when you are not moving at all, neither out nor in, when the division between out and in has dropped.

And this can drop only when you are not. If you are, then you are bound to divide the within and the without. When the ego disappears, which is within? Where is within then? It was around your ego. If ego has disappeared, then where is within and where is without? They were in relation to your ego. When the ego has disappeared, out and in disappear -- then there is no introversion and no extroversion. Man exists as extrovert or introvert, but when you transcend the ego you have transcended the man. Then you simply exist -- the within and without have become one, the boundaries have disappeared.

Just as we are sitting inside this room... if these walls disappear, then what will be the inside and what will be the outside? Then the inside will become the outside and the outside will become the inside. In actuality, even now this very moment, is the space outside and the space within really divided? Can you divide it? You can create walls but you cannot divide it, you cannot cut space. And you can use the inside only because of the doors; otherwise you cannot use the inside. And from the door it continues to be the same, from the door the inside and the outside are one.

Lao Tzu uses this symbol very much. He goes on saying that the room is valuable not because of the walls but because of the doors. The room has value not because of the walls but because of the doors -- and doors mean no division between outside and inside. Doors are the link, you can come in and you can go out. But if you destroy the walls then the division disappears, when the ego drops the division disappears.

So Jung's psychology will be meaningless when the ego has disappeared. Jung divides mind into two, the extrovert mind and the introvert mind -- but this is a division of the mind, not of consciousness. Consciousness is just like space, mind is just the walls. But you can use mind only because mind has a few doors, and through those doors the within moves into the without and the without goes on moving into the within.

A mystic is a person whose mind has disappeared, he has attained to no-mind. So if a mystic insists that "I am against the world," he is not a mystic really; he still belongs to the world, because he still carries the same division.

I will tell you an anecdote.

It happened once two Zen monks were returning to their monastery. The evening was near, the sun was just going to set, and they came upon a small stream. When they were just going to cross the stream they saw a very beautiful young girl there. One monk who was old, traditional, orthodox, immediately closed his eyes because it is not good to see a woman -- desire may arise, lust may come in, passion may happen. Just to avoid he closed his eyes and moved into the stream.

The other monk who was a young man, newly ordained, not well trained in the orthodoxy of the sect, asked the girl, "Why are you standing here? The sun is going to set, soon it will be night, and this place is lonely."

The girl said, "I am afraid to go into the stream. Can't you help me a little? Can't you give me your hand?"

The monk said, "The stream is deep. It will be better if you come and sit on my shoulders and I will carry you."

The other monk, the old monk, reached the other shore and then he looked back: what was happening? And when he saw that the girl was sitting on the monk's shoulders he became very disturbed. His mind was revolving fast: "This is sin!" He himself also felt guilty, because he was older, senior; he should have told the other young monk to avoid the situation. This is sin and he would have to report it to the abbot.

The young monk crossed the stream, left the girl there, and started going towards the monastery. The monastery must have been one or two miles away. They walked. The old monk was so angry that he couldn't speak. They walked in silence. Then they reached the door of the monastery, and when they were crossing the door the old monk stopped and said, "You have done wrong! It is prohibited! You should not have done this!"

The young monk was surprised. He said, "What? What are you saying? What have I done? I have remained completely silent. I have not even said a single word."

The old monk said, "I am not talking about these two miles you have walked with me, I am talking about that beautiful young girl you were carrying in the stream."

The young man said, "But I dropped the girl there and it seems you are still carrying her."

If a mystic is really a mystic he cannot carry any division. He cannot say, "That is outside and this is inside," because only ego can divide; ego is the boundary. Only mind can divide, no-mind cannot divide. Nothing is outside and nothing is in -- the whole existence is advaita, one, nondual. Divisibility is not possible -- it is oneness, it is a harmony, no boundaries exist. But if somebody goes on condemning....

There are monks, millions of monks all over the world in Hindu monasteries, in Christian monasteries, in Buddhist monasteries, who are afraid of the outside and who go on condemning it. That shows they are really interested, still interested in the outside; otherwise, why condemn? They have a deep unconscious lust for it, otherwise why condemn? Their condemnation shows they have some deep greed for it. When the greed really disappears how can there be condemnation? How can you hate the world? The hate is possible if love is somewhere hidden behind. Love and hate are not two things, love-hate is the phenomenon; they are two aspects of the same coin. You can change the aspects, from love you can come to hate. When you were in love with the world hate was hidden behind; now you hate the world, love is hidden behind -- the other aspect remains.

A real mystic is one for whom the coin has disappeared; there is no hate, no love -- no hate-love relationship. He simply exists without dividing. And there is no difficulty in it. If you try to make a harmony between the two then there will be difficulty, if you try somehow to synthesize then there will be difficulty. You cannot synthesize. This has been tried.

Reading the Upanishad you may come to realize, intellectually of course, that the out and the in are one, within and without are the same. If you realize intellectually then you will start trying to make a synthesis of the division. In the first place division is wrong; in the second place, to try to synthesize is doubly wrong, because synthesis means that you still think they are divided and somehow they have to be joined. Then it is very difficult and your synthesis will remain superficial, deep down the division will exist. You can only whitewash it, that's all -- you cannot do much.

But it is very simple if you disappear. Then there is no need to synthesize. When *you* disappear they are simply one -- there is no need to synthesize, there is no need to join them together. They were never apart. They have always been joined, they have always been one. It was you, because of you the division existed.

Many people try many types of synthesis. In India this last century, many people have tried to synthesize all religions, the divisions of religions. Gandhi made much effort to synthesize Christianity, Hinduism, and Mohammedanism, but the whole effort was a failure. It was bound to be a failure, because in the first place he believed in the division -- that they are separate -- and then he tried a synthesis. The foundation was that they are separate and they have to be joined together, so at the most he could create a hodgepodge thing -- not very meaningful, not alive. The real synthesis happens only when you can see there are no divisions. Not that you synthesize -- simply you see there are no divisions. There is no need to join them together, they have never been apart.

A mystic is one who has disappeared. Through his disappearance all divisions simply disappear. And I say all divisions, absolutely all divisions. He cannot divide between the good and the bad, he cannot divide between God and the Devil, he cannot divide between hell and heaven -- simply he cannot divide. It is not only a question of in and out, because that's very simple. We can think, "Okay, maybe in and out are the same" -- but heaven and hell? Devil and God?

You may not be aware that the English word devil comes from the same root as the word divine. Both come from the Sanskrit root; the Sanskrit root is *dev*. Dev means god, divine, *devata*. From dev comes the English word divine, and from dev comes the English word devil. Both are divine. Both are one. Good and bad.... Very difficult to conceive, because the mind persists. How can one think that the bad is also good and the good is also bad?

Look. For a moment try to look into the nondivided reality of things. Can you think of any man who is good if there exists no man who is bad? Can you think of Buddha, Krishna, Christ, without there existing a Hitler, Mussolini, Stalin, Napoleon, Alexander? You cannot conceive of it. A Buddha cannot exist without there being someone who is a Genghis Khan, a Tamerlane. Tamerlane is also impossible, cannot exist, if there exists no Buddha. Just look in your society: the sinner cannot exist without the saint and the saint

cannot exist without the sinner -- they are joined together.

Many people come from the West and ask me, "In India there have been so many saints, but the whole society seems to be of sinners. Why this paradox?" This is not a paradox, this is a simple, obvious fact; this must be so because saints can exist only amidst sinners. They are not two -- the more saints, the more sinners. If you want sinners to disappear you will have to destroy saints first; when saints disappear sinners disappear.

Lao Tzu says in Tao Te Ching that when the world was really religious there were no saints. When there were saints immediately sinners appeared. So the saint cannot exist without the sinner. That means they are joined together somehow, they are part of one reality. Make one disappear and the other will disappear automatically.

It is just like hot and cold; make hot disappear completely and cold will disappear, because cold is nothing but a degree of hot. Make cold disappear completely and hot will disappear, because the difference is only of degrees, the quality is the same. And saints and sinners are just like hot and cold, they are degrees on the same thermometer. Destroy one, the other is destroyed immediately -- they exist as polarities. People go on asking, "If God is good then why is there evil in this world?" God cannot exist without the evil, the evil is because God is. The light cannot exist without darkness, neither can the darkness exist without light.

For Christianity this has been such a big problem that for twenty centuries Christian theologicians have been continuously working on this one problem: why does evil exist if God is good? They have not solved it, and they will never be able to solve it because they cannot see the simple reality that good and bad are two degrees of the same phenomenon. So they have to divide. They say, "All good belongs to God, and all bad belongs to the Devil."

And from where does this Devil come? If the Devil comes from God himself then why so much fuss about it? He belongs to God. If the Devil is a separate source from God then two Gods exist in this world, and then there is no necessity that the good God will win. The whole situation seems to be otherwise. If the Devil is also a separate source there is every possibility that he will win -- because he is winning ninety-nine percent of the time every day! If they are separate sources then it is better to worship the Devil, because you are on the losing side if you go on worshipping God.

So Christian theologicians cannot say that the Devil is a separate source; they say that the Devil was also an angel of God, but then he disobeyed. They go on shifting the problem. Then from where does this disobedience come? If it comes from the Devil himself then he becomes a separate source. Or if God himself suggests it to him then it becomes a play, a game.

When I was saying last night that life is a game, a play, and God is playing this whole cosmic joke, one friend immediately wrote a letter saying that it cannot be conceived that Jesus being crucified is just God's play. The crucifixion of Jesus cannot be conceived of as just God's play, it must have some purpose.

The question is not whether any particular thing has some purpose or not, the question is whether the whole has a purpose or not. You are here. You had a purpose in coming here, that I know; without purpose you would not be here. Jesus may have had a purpose, or you may think that he had a purpose. Christians may think that he had a purpose -- salvation was the purpose, to liberate humanity from the sin that Adam committed was the purpose. But this is your thinking. If Jesus is enlightened he cannot have any purpose, because purpose belongs to ignorance. He can only be in a play. And if he also thinks that whatsoever he is doing is very serious, purposive, then he belongs to the same business mind as you.

And the whole, the cosmos, cannot have any purpose, because purpose means something outside. There is nothing outside the whole. And whenever we think that God must have some purpose we are talking in deep absurdities, because if God has any purpose, he is omnipotent so he can do it immediately. Why waste so much time? If he has only this purpose -- that man should reach heaven -- he can simply order, "Go to heaven!"... because when he can say, "Let there be light," and there is light; when he can say, "Let there be the world," and the world is there, then why can't he say, "Let there be only heaven," so that everybody is in heaven? Then why this whole nonsense of Adam committing sin, then Jesus helping people? Why this nonsense?

Purpose is absurd in terms of the total. Purpose may exist for individual egos because egos cannot exist without purpose, but for the cosmic there is no ego. It cannot be anything else than a cosmic play. Even Jesus' crucifixion is a play. That's why Jesus can go to the crucifixion so easily, not disturbed, as if it is just a drama, as if he is just acting a role. The man of knowledge is just an actor enacting a role. What is going to be the result is not his concern. Whatsoever the result, everything is good. There is neither good nor bad, there is neither in nor out, there is neither beginning nor end -- but this happens only when you have

disappeared.

You can misunderstand me. I am not saying to go and do evil because there is no difference. I am not saying to go and kill somebody because it is just a drama. And if you are really thinking of killing someone, then when you are sent to jail or killed, murdered by the court, then you will have to enjoy it -- it is a game. If you are ready to accept the whole, then you can go and kill. But then don't complain -- because in a game, in a play, complaining is useless.

To understand this intellect alone will not be of much help. It can only prepare the ground. Unless your being is transformed you cannot see this unity, you cannot see this vast unity of polar opposites. They exist together, they disappear together. Gurdjieff used to say an apparently very absurd thing, but deep down a reality. He used to say that everything remains in the same quantity always, the proportion remains the same. The same proportion always remains between saints and sinners. That cannot be disturbed, otherwise the world will lose balance. The same proportion exists between ignorant people and people who are wise -- that cannot be disturbed.

Now modern psychology also has discovered a few facts which are relevant. One of them is this: five percent of people, only five percent, are intelligent, talented, genius, and five percent of people are idiotic, stupid -- exactly the same proportion. On one polarity five percent with intelligence, on another polarity five percent with complete absence of intelligence. And then there are other grades, and every grade has a proportionate grade on the other side. You can divide the whole world. It is like two polarities balancing each other; whenever something grows more, immediately the balance has to be regained.

It is just like a walker, a tightrope walker. The tightrope walker has a trick, a balancing trick. Whenever he feels that he is losing balance and is leaning towards the left and will fall down, immediately he moves to the right. When he feels that he has moved too much to the right and will fall down, he again moves to the left. Walking on the rope, continuously he goes on moving from left to right, from right to left, regaining balance by the opposite.

The same happens in existence, the proportion remains almost the same. Whenever there is born a very saintly person, immediately a sinner is born somewhere. Whenever a wise man is born, immediately one idiot has to balance him, otherwise the world would disappear immediately. Whenever you do a good act, know well that somewhere someone will have to do a bad act to balance you. So don't get too proud that you have done some good acts, because by doing them you have created the other also. Someone has to balance you because you unbalanced the world. Whenever you do a bad act someone is bound to become a saint because of you.

I am not saying to do this or that. The Upanishads are not concerned with your doing, they are concerned with your understanding -- that you understand well that the world exists in duality, and if you go on dividing you will remain a part of ignorance. Don't divide; transcend division and look at the world as one vast expanse. Once you know that the two are not two, the opposites are not opposites, you cannot be tense, because tension is possible only when you choose. When you say, "This must be and that must not be," when you say, "This is good and that is bad," you are creating anguish for yourself. You will create tension, you will create a conflict within the mind; expectations, hopes, frustrations -- all will follow. Once you can understand that no choice is needed because everything is the same, suddenly all anguish disappears. And then you have a tranquility, a peace, a bliss, that can exist only when divisions have disappeared.

The second question:

> BELOVED OSHO,
> IF ONE EXPERIENCES OR UNDERSTANDS INWARDLY THE DEEP FEELING OF BECOMING AS A DRY LEAF TO BE MOVED ONLY BY THE EXISTENCE ITSELF, THEN HOW CAN ONE PUSH ONESELF TO BREATHE OR JUMP OR DO ANYTHING AT ALL BUT LIE FLAT ON THE EARTH AND DISSOLVE?

First, to experience and to understand are two different things. If you experience this there is no need to ask the question -- just lie down flat on the ground and dissolve. Why ask the question? This is an act, you are doing something. No dry leaf has ever asked. But the very question shows that intellectually you understand, but you have not experienced any such thing -- and intellectual understanding is not understanding at all. Intellectual understanding is just appearance of understanding, it is not understanding.

Why do I say this? I will read the sentence, you will feel why. "If one experiences or understands...."

You cannot use the "or" because they are not the same thing -- either you experience or you don't experience. First thing, intellectual understanding is not equal to experience. "... Or understands inwardly the deep feeling of becoming as a dry leaf to be moved only by the existence itself, then how can one push oneself to breathe or jump or do anything at all but lie flat on the earth and dissolve?"

You will have to do that also -- to lie flat. You will have to do that also -- to lie flat on the earth. And if you can do that, why can't you push, jump and breathe?

I will tell you one anecdote.

It happened, one Zen monk, Dogen, used to tell his disciples, "Unless you die, you will not be reborn."

So one stupid disciple -- and there are always many -- thought, "If this is the key, then I must try it." So one day he came and did just as you have said. He must have lain with closed eyes, flat out in front of the door of the master, just in the morning when the master was expected to come out for the morning prayer. The master opened the door and found that his disciple was lying there not breathing, as if dead. The master Dogen said, "Okay, doing well."

So the disciple opened one eye just to see the expression on the master's face, and Dogen said, "Stupid! Dead men don't open their eyes!"

You will have to do that also -- to lie flat on the ground -- but that will be your doing. And these breathing exercises are to help you so that it can happen and is not your doing. All these techniques of meditation are to help you to come to this realization when suddenly you feel that it is happening -- you have fallen on the ground, dissolving. But that should not be something done on your part, you cannot do it. If it is a doing the whole point is lost. It must be a spontaneous happening.

And right now whatsoever you do will not be spontaneous, whatsoever you are doing you have to make effort. And I know that you have to make effort for breathing, for catharsis, for the mantra Hoo -- and you have to bring all effort possible. These efforts are not going to become your enlightenment, because enlightenment is never achieved through effort, but these efforts will help you; they will bring you to a point where you can become effortless. And when you become effortless, enlightenment is always there. You can stop them, but just by stopping them nothing will happen. Continue them, and do them as totally as possible because then you will come to realize sooner that nothing can be achieved through effort.

Nothing can be achieved through effort -- you have to realize this. I can say this, but this will not be of much help. I know well that just by breathing fast you are not going to enter into nirvana. I know it well. And just by crying and dancing no one has ever entered there. Even if their door is open they will close it, if they see that you are coming doing Dynamic Meditation they will close the door. This I know well.

I have heard, one Christian missionary was giving a sermon to some middle-school students, small boys and girls. After the sermon he asked, "Those who want to go to heaven should raise their hands."

So all the boys except one raised their hands. Only one boy, someone called Johnny, remained silent.

The missionary asked, "Don't you want to go to heaven?"

Johnny said, "Not with this bunch!"

So if you go doing Dynamic Meditation even I cannot enter with you, it is impossible. But I know that Dynamic Meditation is not the end, it is just to prepare you so that you can drop automatically. It is to exhaust you and your ego; it is to exhaust your mind, your body; it is to exhaust your individuality. And when your individuality is exhausted completely you will drop on the ground like a dry leaf. But not like Dogen's disciple -- if he could have done Dynamic Meditation the whole story would have been different. Then there would have been no need to lie down on the ground, he would have fallen on the ground.

And if you have to lie down, that shows only that you are withholding yourself, you are not really exhausted. If you simply move totally in whatsoever I am saying to do you will get exhausted. You have a certain amount of energy, a limited amount of energy -- that energy can be exhausted. Once exhausted you will become a dry leaf, a dead leaf.

When you cannot do anything only then can nondoing happen. While you can do something, nondoing is not possible.

The third question:

BELOVED OSHO,
DOES RETURNING TO THE HEART CENTER MEAN BECOMING MORE PASSIONATE? IS THE HEART ALSO THE SOURCE OF PASSION? CAN A MAN WHO IS AUTHENTICALLY CENTERED AT THE HEART BE CALLED PASSIONATE?

Heart is not the center of passion; rather, heart is the center of compassion. And the man who lives in the heart cannot be called passionate, but can be called compassionate. Passion comes from the sex center, all passion comes from the sex center. You can join the sex center and the heart, but from the heart only love flows, not passion.

Love is a very silent flow, nonaggressive, almost passive; it is a very silent breeze. Sex is passion, violence, aggression, with force, with strong energy -- it attacks. The heart and the sex center can join together, then love becomes passionate. If heart is not joined with the sex center then love becomes compassionate. Then love is there in its total purity and only then, when there is no passion in it, is love pure. It is silent, passive, nonaggressive. You can invite it but it will not knock at your door. It will not even ask to be invited. You can persuade it to come, it can become your guest, but it will not come uninvited.

Love cannot rape, and sex always rapes in many ways. Even when legally it is not a rape, sex is rape. You may persuade the other person legally, in the way the society allows, but in the mind rape remains the center. You are just thinking to rape the other person, you are aggressive, and all that you do before it is just a foreplay, just to achieve the end. That's why, when two persons get married, foreplay disappears.

When you meet a girl or a boy for the first time, there is much foreplay! Before you enter into a sex relationship you have to go on playing, so that the sex doesn't look like a rape, but that is on the mind, that is in the mind. In your mind you are constantly thinking of the end, and everything is just persuasion, seduction, just to make the whole thing appear loving. But the more you become intimate with the girl or the boy, the less foreplay is there; if you get married, no foreplay. Then sex becomes just direct, something to be done and finished with.

Look at this. If two persons are really in love, then not only foreplay but afterplay also will be there. If two persons are not in love then sex will happen and they will go to sleep, there will be no afterplay. Foreplay will not even be there, and afterplay is impossible, because what is the use? The thing has happened, the end has been achieved. Rape is in the mind.

The sex center knows only rape, it is the center of aggression. That's why the military doesn't allow sex for soldiers, because if they have sex relationships they cannot be good fighters. The aggression moves through the sex center. If sex is allowed and a soldier is living with his wife or with his beloved, he will not feel like fighting on the battleground.

This is one of the reasons why American soldiers are defeated everywhere: their girls follow them. They cannot be aggressive because the center of aggression is sex. If sex is allowed, aggression flows out of you and then you don't feel like fighting. So the soldiers have to be prohibited from sex, they must suppress their sex; then the whole sex becomes aggression. Then rather than entering a woman's body they can enter anybody's body with a bullet. But it is the same thing -- the entry. Your bullets, your knives, your guns, are just phallic symbols -- to enter the other's body, to destroy.

The coaches of athletes who go to the Olympics tell them, "Don't have sex at least for two weeks before," because if you have sex you will not be a good runner. From where will you get the aggression to fight and run and compete? All religions all over the world -- almost all, I will say, because only one wonderful sect, Tantra, is an exception -- all religions all over the world have told their monks to be celibate, because they think that religion is also a sort of struggle. You have to fight with yourself, so retain the aggressive energy and fight with yourself.

Sex can easily become violence because it is passion, it is rape. Love, the heart center or the love center, is totally different. It is nonviolent, it is passive, not even active. It can come to you like a very silent perfume, and that too when you invite. That's why persons like Buddha or Jesus, they have much love, but we cannot feel their love, because we can feel love only when it is too violent. We have become addicted to violence. And Buddha's love is so silent. It showers on us but we cannot feel it, we have become so insensitive. Only when someone attacks do we start feeling.

The heart center is not the center of passion, but is the center of compassion. And compassion is absolutely different from passion, just the opposite. It is non-aggressive energy, moving without any noise, but you have to become very sensitive to feel it. So only very sensitive persons can become attracted to Buddha, because only very sensitive persons can feel that some love is flowing from him. If you are asking

for strong doses of passion, then Buddha will just look dead; nothing is coming out of him.

Remember this: passion has to be transformed into compassion, only then will you move from the sex center to the heart center. Now even your heart has to follow your sex center, which is the higher following the lower. Then your sex center will follow the love center, the heart center -- the lower following the higher. And this should be the order of your being -- always the lower following the higher. Then the lower becomes totally different, the quality changes.

When sex follows love, sex becomes beautiful, a grace, a blessing. When love follows sex, love becomes ugly, a destructive force; you destroy each other through your love. All the courts of the world are filled with persons who have been in love and now are destructive to each other. Fifty percent of marriages break down completely, and the other fifty percent are continued somehow, not for love, but for other reasons -- for children, for society, for family, for prestige, for money, for other reasons, but not for love. Fifty percent break down completely.

Love has become so destructive because it is following a lower center. Remember, this should be the law within you: always remember that the lower should follow the higher, then everything is beautiful and a blessing. Nothing is to be denied, there is no need to deny anything; only let the higher lead, because following the higher the lower changes its quality. And if the higher has to follow the lower everything becomes ugly.

The fourth question:

BELOVED OSHO,
DID MULLA NASRUDDIN BECOME ENLIGHTENED?
He must have -- because if he is not enlightened then nobody can be.

Mulla Nasruddin is a Sufi figure, one of the oldest figures of Sufi anecdotes, and he shows whatsoever I have been saying here: that the world is a cosmic joke -- he represents that. He is a very serious joker, and if you can penetrate him and understand him, then many mysteries will be revealed to you.

Mulla Nasruddin illustrates that the world is not a tragedy but a comedy. And the world is a place where if you can learn how to laugh you have learned everything. If your prayer cannot become a deep laughter which comes from all over your being, if your prayer is sad and if you cannot joke with your god, then you are not really religious.

Christians, Jews and Mohammedans are very serious about their god; Hindus are not, they have joked a lot. And that shows how much they believe -- because when you cannot joke with your god you don't believe in him. You feel that through your humor, your joke, he will be insulted. Your belief is shallow, it is not deep enough. Hindus say that the trust is so much that they can laugh; the trust is so much that just by laughing it cannot be broken.

One Buddhist, Bodhidharma, one of the greatest followers of Buddha, used to say to his disciples, "Whenever you take the name of Buddha immediately rinse out your mouth, because this name is dangerous and it makes the mouth impure." Another Buddhist monk, Bokuju, used to tell his disciples, "While meditating, if this fellow Gautam Buddha comes in kill him immediately, because once you allow him then he will cling to you and it will be difficult to be alone."

And they were great followers, they loved Buddha -- but they could laugh. Why? The love was so intimate, so close, that there was no danger that something might be taken wrongly. But Christians have always been afraid, so immediately anything becomes blasphemy -- anything. They cannot take anything humorously, and if you cannot take anything humorously, if you cannot laugh at yourself, at your god, then you are ill, you are not at home, and your god is something to be feared.

In English we have a word, God-fearing, for religious people. A God-fearing person can never be religious, because if you fear God you cannot love him. Love and fear cannot exist together. With fear, hate can exist, love cannot; with fear, anger can exist, love cannot; with fear you can bow down but you cannot surrender; with fear there can be a relationship between a slave and a master but there cannot be a love relationship. Hindus, Buddhists have a totally different attitude, and that attitude is different because they think the whole existence is a cosmic play, you can be playful.

Sufis are very playful; they created Mulla Nasruddin. And Mulla Nasruddin is an alive figure, you can go on adding to him -- I go on adding. If some day he meets me there is bound to be difficulty, because I go on creating around him. To me he is a constantly alive figure, in many ways symbolic -- symbolic of human

stupidity. But he knows it and he laughs at it, and whenever he behaves like a stupid man he is just joking at you, at human beings at large.

And he is subtle enough. He will not hit you directly, he hits himself; but if you can penetrate him then you can look at the reality. And sometimes even great scriptures cannot go as deep as a joke can go, because the joke directly touches the heart. A scripture goes into the head, into the intellect; a joke directly touches the heart. Immediately something explodes within you and becomes your smile and your laughter.

Nasruddin must have attained enlightenment, or he is already an enlightened figure, there is no need to attain. I go on using him just to give you a feeling that to me religion is not serious. So I go on mixing Mulla Nasruddin with Mahavira -- which is impossible, poles apart. I go on mixing Mulla Nasruddin with the Upanishads, because he gives a sweetness to the whole serious thing. And nothing is serious, nothing should be serious.

To me, to laugh wholeheartedly is the greatest celebration that can happen to a man -- to laugh wholeheartedly, to become the laughter. Then no meditation is needed, it is enough.

I will take one or two anecdotes from Nasruddin.

Once it happened that Nasruddin and his friend Sheikh Abdullah lost their way in a forest. They tried and tried to find their way but then evening came, the night was descending, so they had to wait for the whole night under a tree. It was dangerous ground, there were many wild animals, and they had to keep awake because any moment they could be killed.

They tried every way to keep awake, but Mulla was tired, yawning, feeling sleepy, so he said to Sheikh Abdullah, "Invent something, because I am feeling sleepy and it seems impossible now to stay awake. The whole day we were traveling, and I am tired."

Sheikh Abdullah asked, "What should I do?"

Nasruddin said, "We should play a game, a game of guessing. You describe a film actress -- just become the film actress and describe -- and I will guess who this film actress is. Then I will do the same and you guess."

Even Abdullah became interested, it seemed to be a good game. So Abdullah said, "Okay." He contemplated and then he said, "My eyes are like Noor Jahan, my nose is like Cleopatra, my lips like Marilyn Monroe," and so on and so forth.

Mulla Nasruddin became very excited, his blood pressure rose high. Even in the dark you could have seen his eyes, they became so fiery. And then when Sheikh Abdullah said, "Now the measurements of my body -- thirty-six, twenty-four, thirty-six." Nasruddin jumped over to Sheikh Abdullah. Sheikh Abdullah said, "Wait, guess!"

Nasruddin said, "Who is bothered about guessing? I don't care who you are. Quick! Kiss me!"

The human mind is such -- imagination, desire, passion, projection. You project, you imagine, and then you become the victim. And this is not a joke, this is reality -- and this is about *you*.

Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #14
Chapter title: The Motionless Flame of a Lamp

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ON THE ATTAINMENT OF THE FIFTH STATE, THE MIND OF THE SEEKER CEASES, LIKE CLOUDS IN AN AUTUMN SKY, AND ONLY TRUTH REMAINS.
IN THIS STATE, WORLDLY DESIRES DO NOT ARISE AT ALL.
DURING THIS STATE ALL THOUGHTS OF DIVISION IN THE SEEKER ARE STILLED
AND HE REMAINS ROOTED IN NONDUALITY.
ON THE DISAPPEARANCE OF THE FEELING OF DIVISION, THE FIFTH STAGE, KNOWN AS THE SUSHUPTAPAD -- SLEEPING --
DRAWS THE ENLIGHTENED SEEKER INTO ITS NATURE.
HE IS PERPETUALLY INTROVERTED AND LOOKS TIRED AND SLEEPY,
EVEN THOUGH EXTERNALLY HE CONTINUES HIS EVERYDAY ACTIVITIES.
ON THE ACCOMPLISHMENT OF THIS STAGE, THE DESIRE-FREE SEEKER ENTERS THE SIXTH ONE.
BOTH TRUTH AND UNTRUTH, BOTH EGOISM AND EGOLESSNESS AND ALL SORTS OF MENTATION CEASE TO EXIST IN THIS STATE,
AND ROOTED IN PURE NONDUALITY, THE SEEKER IS FREE FROM FEAR.
AS THE ENTANGLEMENTS OF HIS HEART DISSOLVE, SO ALL HIS DOUBTS DROP. THIS IS THE MOMENT WHEN HE IS COMPLETELY EMPTIED OF ALL THOUGHT. WITHOUT ATTAINING NIRVANA, HE IS IN A NIRVANA-LIKE STATE
AND BECOMES FREE WHILE YET DWELLING IN THE BODY.
THIS STATE IS LIKE THAT OF THE MOTIONLESS FLAME OF A LAMP.
AND THEN COMES THE SEVENTH STAGE.

The first three stages belong to the part of your mind which is called will. The first three belong to the realm of effort. You have to do them, they will not happen on their own; and unless you have done them the other states will not follow.

After the third stage everything becomes spontaneous. There is a sequence: one after another things will happen, but you will not be doing them. The only thing to remember for the other stages after the third is to allow them to happen. The first three you have to force to happen, they will not happen by themselves. After the third you have to allow them to happen, if you don't allow they will not happen.

So the first three belong to the positive effort and the remaining belong to the negative effort. Let it be understood well what I mean by positive effort and negative effort. By positive effort is meant: you have to do something, only then will something happen. By negative effort is meant: you are only to allow, you have to remain passive, not doing anything, open, receptive, that's all, and things will happen. For example, the sun is rising outside. You can close your doors. If the doors are closed you can leave them closed. The sun will be outside, the sunrays will be outside, but you will remain in darkness. Negative effort means let your doors be open, that's all. But you have to open the doors, that is positive effort in the beginning. Open the doors, then you have not to do anything else. The sun will rise, the light will enter. And as the sun rises more and more, more and more light will come to your room. The darkness will disappear.

You cannot bring the sunrays inside, you cannot put them in a bucket and bring them inside. You cannot force the sunrays to come in. No positive effort is needed, only to open the doors you have to be positive, that's all. Then the sun by itself will fill the room. If you are open, passive, receptive like a womb, nothing can then prevent the light from entering. Or in other words, the first three steps are male, and the remaining steps are female. In the first three steps you have to be aggressive, masculine; in the remaining steps you have to be female, feminine, passive, receptive. That's why I say that in the negative steps you have to be just a womb to receive.

Have you observed it? No woman can rape a man, so all over the world, in no law book is there any law against it. No woman can rape a man because her whole sexuality is receptive, she cannot be aggressive. But a man can rape a woman, even if she is not willing she can be raped. If a man is not willing he cannot be raped, you cannot do anything, rape is impossible, because male energy moves outward, female energy simply waits inward -- just waits.

That's why no woman worth the name will be aggressive in love. She will not initiate any love affair. She will not say, "I love you." She will just wait for you to say that you love her. And if a woman says in the beginning that she loves you and you have not initiated it, escape from her; that woman is dangerous, you will suffer for it. That woman is not really feminine; she is aggressive, unwomanly. She will wait. She

will seduce you, but her ways of seduction will be passive, indirect. She will not hit you directly on the head, she will not say anything. So in the end no man can say, "You persuaded me into this love affair." No man can say that. The woman will always say, "You dragged me into this affair, you initiated me, so you are responsible," because she can wait, she can be patient, she can be only receptive. And that is natural.

The first steps are male, the last steps are female. Then there are a few things implied. The first three steps will be difficult for women, they will have to make more effort for them. The first three steps will be easy for men. The last steps will be easy for women and they will be difficult for men. This will be the difference in sadhana. The first three steps will come easily to a man. There is no problem because they suit his nature, he can be aggressive easily. The first three steps will be difficult for a woman; she will have to exert force, she will get tired easily. But if she can wait for the fourth then the whole wheel turns. The last steps will be very easy for a woman -- she can wait, she can be receptive. Negative effort just suits her nature.

Nobody is at any advantage and nobody is at any disadvantage. The whole -- half is male, half is female. So remember this: if you are a woman the first three steps are going to be a little difficult. Knowing it well, make all efforts. If you are a man then remember that after the third difficulty will arise for you, because it is difficult for a man to be in a letgo. He can do something, that's easy. But to not do anything, to just remain waiting, is difficult. But if the first three steps have been done well that difficulty will not be so difficult, it will dissolve by and by.

Now the sutra. Before we enter it one thing more: that after the third the fourth will follow, you are not to drag it. After the fourth the fifth will follow, after the fifth the sixth will follow, after the sixth the seventh will follow. They will come automatically. Once your life energy starts moving things will happen automatically.

That's why it is said that samadhi, the last, the seventh step, happens by the grace of God. That's true in a way, because you will not be making any effort for it. Suddenly one day you will feel yourself filled with grace -- suddenly, not knowing any visible cause. So sometimes samadhi has happened in such moments that one was not even aware, one could not even imagine that samadhi would happen in such a state.

One Zen nun, an old woman, was coming one night from the well carrying two pails of water on her shoulder on a bamboo pole. The full moon was in the sky. As she was walking towards her hut, towards the monastery, suddenly the bamboo broke. The two earthen pots fell down on the ground, were broken, shattered to pieces, the water flowed out -- and the woman became enlightened. She started to sing and dance.

In the morning the people of the monastery found her still dancing, singing. She was transformed, metamorphosed -- a completely different being. They asked, "What happened?"

She said, "When those two pots fell down, shattered, the water flowed out -- the moon in the water disappeared. The moon was in the sky, it was reflecting in the water of the pots. The pots fell down, water spread, the moon in the water disappeared -- and then I looked at the real moon and I was enlightened."

What is she saying? Just when those two earthen pots fell down on the ground... she must have been waiting for long, all effort had been done. She must have been growing by and by, spontaneously. And when growth comes spontaneously you cannot be very much aware of it, it goes on and on. It is just as when a child becomes a young man, he never knows when he became a young man. A young man becomes old, he cannot draw the line when he became old. It is happening so spontaneously moment to moment, it is happening always all the time, there is no demarcation. So after the third things will flow. Your master may become aware, you will not be aware. You will become aware only when the seventh has happened.

The pots fell down on the ground, shattered, water spread out, and the moon disappeared. The falling of those pots triggered it, the sound, the shattering of earthen pots. Suddenly... as if the body disappeared, because the body is earthen. The water flowed out because there was now nothing to hold it together. The soul is the water. The body broken, the water spread out, became one with the cosmos. There was nothing to hold it in. And then the ego disappeared -- which is a reflection of the real moon, of the real God. Only God can say 'I'. We go on saying 'I' -- that is just a reflection.

Water in the earthen pot reflects the moon.
Consciousness in an earthen body reflects the divine, becomes 'I'.

But such an ordinary situation -- the shattering of two earthen pots -- became the cause of enlightenment. But it is not a cause, because you can break as many pots as you like and it will not happen,

so it is not a cause. A cause means something which can produce the effect, so it is not a cause, it has not caused it -- it was already happening. It was as if the woman was asleep and suddenly the sound of the breaking of the pots awoke her, she became aware. What has happened? Then she must have looked at the pots and at herself. Suddenly there was no body, no pots, no ego; everything had disappeared. Then the energy was dancing, not that woman; that was the metamorphosis, that was the transformation.

In the morning when the monastery found her she was no more the same. So they asked her, "Where has the old woman gone?" It has become one of the oldest Zen sayings to ask a person who has been transformed, "Where has the old woman gone?" or, "Where has the old man disappeared to?" ... Because now there is only energy with no will of its own, dancing. The dance is not willed, it is spontaneous.

In many situations enlightenment has happened, sometimes very ordinary situations. It is told of Nanak that he was serving in an ordinary store, just selling things to people, the whole day weighing, measuring things and selling them to people. One day -- he must have been growing inwardly, he was not aware of it -- he was weighing something and giving it to a man. He counted: one, two, three, four, five... and then he came to thirteen. Thirteen in Hindi is *tera*. Tera means thou, thine. The word for thirteen in Hindi is tera. Tera has two meanings: one -- thirteen; another -- thine.

Suddenly when he said "Tera," he forgot the shop, he forgot the weighing, he forgot the counting, he forgot that tera means thirteen; suddenly he became aware that tera means thine. Then he went on weighing, but never the fourteen came again. He would weigh something that he was selling and would say, "Tera, tera, tera."

Evening came. The owner of the shop was informed that Nanak had gone mad; he was not proceeding further, he had become obsessed with tera. The owner came and he looked. He must have been a man who knew scriptures, who knew something about mysticism. He bowed down to Nanak, because his whole face was transformed, he was no more the same man. And after that moment everything became God's; Nanak was not now his own, he was God's. The whole existence was God's.

He left the shop, became a monk, a wandering monk with a follower, Mardana, who would play on an instrument and Nanak would sing the glory of the lord. And then Nanak moved all over the country and even outside the country. He went even to Mecca, everywhere -- but the song remained the same: "Thine, tera -- everything is yours, nothing is mine."

It happened just in an ordinary shop. It can happen anywhere, no bodhi tree is needed. It was accidental that Buddha was sitting under the tree and Nanak was sitting in that shop, it was accidental. It can happen anywhere because every spot on the earth is his, and every spot on the earth is sacred. Wherever you are, if you have done the right effort then things will grow, and one day -- the happening. And that happening is going to be grace, because you cannot say, "I have done it." You were not doing anything at all. That's why so much insistence that the ultimate happens through grace, it is a gift of God. It is nothing which you have produced.

But remember, you have still been doing something which is negative: you were not creating hindrances. If you create hindrances even God's grace cannot be available to you. There is a reason for it. As I told you, love cannot be aggressive, and grace is the suprememost love -- the love that existence has for you. It cannot be aggressive, it cannot even knock at your door. If the doors remain closed the grace will simply wait there for millions of your lives. If the doors remain closed the grace will not knock, because knocking is aggression. Unless you open the doors on your own the grace will not enter. It is not aggressive, it has no sex center in it. It can wait infinitely.

One thing you have to do: don't create hindrances after the third. And once the fourth has happened these stages will follow. They follow just as a river flows to the sea. Once it has started, once it has crossed mountains -- because in the mountains there will be a little struggle, effort, resistance; the rocks, the valleys, the mountains.... Once the river has followed the mountains, has crossed them and has come to the flat land, then there is no problem, things flow easily. It will reach one day to the ocean.

The three stages for your river are as if in the mountains, then from the fourth you are on plain ground, you can flow. Sooner or later the ocean will be there and you will fall down into it. And the whole course is now going to be spontaneous, you have just to flow and not do anything. And for flowing one need not do anything, flowing is not something to do.

You enter a river: if you want to swim, then you will have to do something. But if you just want to flow with the river you need not do anything, you have simply to allow the river to take you -- no resistance. That's why a miracle happens. A live man may be drowned, but no river can drown a dead man, no river is so powerful it can drown a dead man. And any man who is live, alive, can be drowned by a small river also.

The dead man must know some secret which alive men don't know.

The alive man fights with the river. The river is not drowning him; through his own fight he gets exhausted, he becomes tired, dissipates energy, becomes impotent -- through his own fight, unnecessary fight. The river is not fighting him, he is fighting the river and wants to swim upstream. Every one of you wants to swim upstream, because only when you fight with the river and swim upstream is ego created. Then you feel you are winning, you are becoming victorious. The swimming upstream creates the ego.

One day you are bound to get tired of it, and then the river will drown you because then you will have no energy left. But a dead man knows a secret. He cannot fight, he is dead; he cannot flow upstream. He simply allows the river to take him anywhere it wants. Not he, but the river now wills. No river can drown him. He can move, he can become the flow.

After the third stage you have to become like a dead man, that is the negative effort. That's what is meant by old Indian scriptures when they say that the guru, the master, is like death, he will kill you. Only when you are dead will the grace become possible to you. So all the efforts you are making here are just to become available to me so I can kill you. I have to be a murderer, because unless you are dead grace will not be possible for you, you cannot receive it.

Dead men flow. They are spontaneous because they have no will of their own. After the third stage you should be like dead men. Then these stages follow:

ON THE ATTAINMENT OF THE FIFTH STAGE --
the fourth is advaita, the feeling of nonduality --

THE MIND OF THE SEEKER CEASES, LIKE CLOUDS IN AN AUTUMN SKY, AND ONLY TRUTH REMAINS.

The fourth is advaita, nonduality, when you can see that only oneness exists, clouds start disappearing, only the sky remains. Clouds are there because you divide, because duality is there. Your mind is clouded, many clouds float there, because you cannot see the one sky hidden behind the clouds. You are too obsessed with the clouds, with the contents.

One psychologist was conducting an experiment. He came into his class, fifty students were present there. On the big blackboard in the classroom he pasted a white paper of just the same size as the blackboard. On that white paper there was a simple small black dot, the only thing; otherwise the whole paper was white, clean, clear. There was just a small dot, difficult even to see.

And then he asked the students, "What do you see here?" So they stared, and everybody had to write what he was seeing. And the fifty students, with not even one exception, all wrote that they saw a small black dot. Nobody saw that big white sheet, just a small dot. Nobody saw, nobody wrote that they saw a big white sheet. Everybody saw the small black dot.

We see the clouds, not the sky. The background is always missed, and that background is the real, the big, the wide and the vital and the vast. Whenever you look in the sky you see a small cloud floating there, you never see the sky! The emphasis has to change, the focus has to change -- from the black dot to the white sheet, from the cloud to the sky. When you look inside the mind you always see small thoughts. They are nothing compared to your consciousness; your consciousness is vast, but you always see small dots floating there.

When nonduality comes to you dots will disappear and the background will become clear. And once you can see the white sheet, once your mind is focused on the white sheet, that small dot will disappear, because if you are focused on the small black dot you cannot see the white sheet so big. Focusing on the black dot the big white sheet disappears. So why shouldn't it be otherwise? -- when you focus on the white sheet the black dot disappears. When you can see the sky clouds disappear. When you can see the consciousness thoughts disappear.

ON THE ATTAINMENT OF THE FIFTH STAGE THE MIND OF THE SEEKER CEASES, LIKE CLOUDS IN AN AUTUMN SKY, AND ONLY TRUTH REMAINS.

The sky is the truth, the vagabond clouds are not true. They are not eternal, they are momentary phenomena, they come and go. Remember, this is the definition of the Upanishads, the definition of truth: that which remains always. The real is not true if the real moves and changes. Upanishads have a particular definition of truth: truth is that which always remains, and untruth is that which comes and goes.

The untruth can exist, but it is momentary, it is dreamlike. Why do you call dreams untrue? They exist,

they have their existence, their reality; in the dream you believe in them, but in the morning when you have awakened you say they were dreams, untrue, unreal. Why? They were there, so why do you call them unreal? You must be following unknowingly the definition of the Upanishads -- because they are no more. They were, but are no more. There was a moment when they were not, then there was a moment when they were, now there is again a moment when they are not, and between two nonexistences how is existence possible? That existence which exists between two nonexistences must be unreal, dreamlike.

One day you were not here on this earth, in this body. If your name is Ram, then Ram didn't exist before your birth. Then, after your death, Ram will not exist again. So two nonexistences on two poles, and between is your existence, the Ram. It is dreamlike. If there is something which existed before your birth and will exist after your death, the Upanishads call that the truth.

They say, "Find the eternal, the nonchanging. Unless you come to that which has always been, will always be, consider all else dreaming." They say, "Clouds are dreams. Not that they are unreal -- they are real, they are there, you can see them, but they are dreams, because they were not and they will not be again. And when they were not the sky was, when they are the sky is, when they will not be again the sky will be. So the sky remains, the space remains, and everything appears in it and disappears.

This world of appearance and disappearance is called maya -- the illusion, the dream. The background which remains always constant, continuous, eternally there, which never changes -- which *cannot* change -- that is the truth.

Your life is also divided by the Upanishads into two parts: one that changes and one that remains permanent, eternal -- eternally permanent. That which changes is your body, that which changes is your mind, and that which never changes is your soul. Your body and mind are like clouds, your soul is like the sky. At the attainment of the fifth stage clouds disappear; your body, your mind, clouds in the sky... and all that is impermanent disappears, and the permanent is revealed... AND ONLY TRUTH REMAINS.

IN THIS STATE, WORLDLY DESIRES DO NOT ARISE AT ALL.

... because worldly desires can arise only for the clouds, for the objects, for the impermanent; you cannot desire that which is always. There is no need to desire it, it is always there. You can desire only that which will not be there. The more impermanent the more you are attracted towards it. The sooner it flies into nonexistence the more your obsession with it.

All beauty appeals, because it is the most impermanent thing in existence. A flower has an appeal, not the rock just lying down there beside the flower. You will never see the rock, you will see the flower, because the flower is impermanent. In the morning it is there, by the afternoon it will be no more -- or at the most by the evening it will disperse, fall down, dissolve. The flower attracts you, not the rock.

You may have heard about Zen gardens, which are called rock gardens. They don't make flower gardens in Zen monasteries, they make rock gardens. They say, "Flowers disappear, they are not true; rocks remain." That is just symbolic. So Zen gardens are really unique in the world; nowhere else do such gardens exist. In their gardens only sand and rock is allowed, no flowers. Vast grounds with sand and rocks, and a Zen disciple has to sit there just to meditate on rocks, not on flowers. It is just symbolic.

You never see the rocks, you always see the flower, because your mind is concerned with the impermanent. And you become more concerned because it is going to dissolve soon; before it dissolves, possess it. Possession arises in the mind. Beauty disperses, is impermanent; possess it before it disperses. That's why there is so much possessiveness in human relationship and so much misery in it -- because you are aware that this is something which is not going to last forever. It is moving: the young woman is becoming old, the young man is becoming old; every moment death is coming in and you are afraid, the fear is there. You want to possess and indulge more and more so that you have tasted it before death appears.

At the fifth stage only truth remains. WORLDLY DESIRES DO NOT ARISE AT ALL -- because they arise only for the impermanent. The world means the impermanent: power, prestige, beauty, wealth, fame -- all are impermanent. You may be a president today and next day a beggar on the street and no one looking at you. Have you observed? -- this is happening every moment.

Where is Doctor Radhakrishnan now, do you know? He was the president. Then his photograph was in every newspaper. Now he lives in Madras. Nobody knows about him, nobody reports what he says. He must be wiser than when he was a president, he has lived more; whatsoever he says is now more significant -- but nobody reports it. The newspapers will report only when he dies, and that too in a corner and that too only because he is an ex-president, not because he is Radhakrishnan. Fame is flowerlike; power, prestige, flowerlike.

I was reading Voltaire's life. He was so famous, so loved by people, by the masses, that it was

impossible for him to go to Paris, because whenever he would go such a great crowd would gather to receive him that he was almost crushed many times by the crowd. A big police force had to be maintained whenever he came. And there was a superstition in those days in France that if you could get a piece of the clothing of a famous man like Voltaire, it was worth preserving, it helped you. So whenever he would go to Paris he would reach his home almost naked because people would snatch his clothes. His body would be scratched.

Then suddenly the fame disappeared, people forgot him completely; he would go to the station and there would be no one even to receive him. And when he died only four persons followed him to the cemetery -- three men and one dog. But these things attract the mind, and the more impermanent the more the attraction -- because if you are not in a hurry you may lose.

At the fifth stage WORLDLY DESIRES DO NOT ARISE AT ALL -- because now your focus has changed, your emphasis changed. Your gestalt has moved from the foreground to the background, your gestalt has changed from the content to the container. Now you don't look at the clouds, you look at the sky. And the sky is so vast, so infinite, that your clouds don't mean anything now. Whether they are there or not, they are not -- they have no significance.

DURING THIS STATE ALL THOUGHTS OF DIVISION IN THE SEEKER ARE STILLED, AND HE REMAINS ROOTED IN NONDUALITY. ON THE DISAPPEARANCE OF THE FEELING OF DIVISION, THE FIFTH STAGE, KNOWN AS THE SUSHUPTAPAD -- SLEEPING -- DRAWS THE ENLIGHTENED SEEKER INTO ITS NATURE. HE IS PERPETUALLY INTROVERTED AND LOOKS TIRED AND SLEEPY, EVEN THOUGH EXTERNALLY HE CONTINUES HIS EVERYDAY ACTIVITIES.

The Upanishads say there are four stages or four steps of human consciousness. First, the waking state of consciousness. Just now you are in the waking state of consciousness. The second, the dreaming state of consciousness, when you dream in the night. The third, the sleeping state of consciousness, when you don't dream, simply sleep, deep sleep. These three are known to you. Then the fourth, when all these three have disappeared and you have transcended them. This fourth is simply called *turiya*; turiya means the fourth.

The first three, which need your will and effort, belong to the waking consciousness. The fourth and fifth belong to your sleeping consciousness, to your dreaming consciousness. The sixth belongs to your sleeping consciousness. And the seventh will belong to the turiya, the transcendental state of consciousness.

ON THE DISAPPEARANCE OF THE FEELING OF DIVISION, THE FIFTH STAGE, KNOWN AS THE SUSHUPTAPAD, DRAWS THE ENLIGHTENED SEEKER INTO ITS NATURE.

In deep sleep mind disappears, because there is not even dreaming, no content. In deep sleep you have fallen back again into your nature. That's why deep sleep refreshes you. In the morning you feel alive again, rejuvenated, young, vital, because in deep sleep you had fallen again to your original nature. You were no more an ego, you were no more a mind -- you were just part of nature. While you are deep asleep you are just like a tree or a rock, you are no more an individual. You have become part of the ocean, of course unknowingly, unconsciously.

If this can happen knowingly, consciously, *sushupti*, deep sleep, becomes samadhi, becomes ecstasy. In sushupti, deep sleep, you touch the same point which Buddha touches, which Ramakrishna, Ramana, Eckhart or Jesus touch. But they go to that point conscious, you go to that point unconscious. You move into your nature but you are not aware of what is happening. They also move to the same nature, but they are aware. That is the only difference between sleep and samadhi; otherwise they are the same.

Alert, conscious, aware, you move into yourself, you are enlightened. Unconscious you move every night, but that doesn't make you enlightened. You give yourself to nature. Tired of your ego, tired of your day-to-day activities, the routine, tired of your personality, you fall into a sleep. Nature reabsorbs you, recreates you, gives you back your vitality in the morning.

So if a person is ill, very ill, the physicians will try first to give him deep sleep, because nothing will help, no medicine can help if you are not falling back to your nature. If an ill person can go into deep sleep, even without medicine he will become healthy. So the first effort of the physician is to help you to fall into deep sleep, because nature spontaneously rejuvenates.

ON THE DISAPPEARANCE OF THE FEELING OF DIVISION, THE FIFTH STAGE, KNOWN AS THE SUSHUPTAPAD -- SLEEPING -- DRAWS THE ENLIGHTENED SEEKER INTO ITS NATURE. HE IS PERPETUALLY INTROVERTED -- IN THIS STAGE, THE SEEKER WILL REMAIN PERPETUALLY INTROVERTED -- AND LOOKS TIRED AND SLEEPY, EVEN THOUGH EXTERNALLY HE CONTINUES HIS

If you go to Sufi monasteries you will see there many persons very sleepy, as if someone has hypnotized them. They will look like zombies -- as if they are walking in sleep, working in sleep, following orders in sleep. And monasteries were created because of such things.

A person who is in the fifth stage will have many difficulties in the world because he will move sleepily. He is constantly deep in his nature, as if fast asleep. He will have to make effort to be awake. He will be introverted, he will not be interested in the outside world. He would like more and more time to move inwards. You will be able to see from his eyes also; they will be droopy, tired. He doesn't want to look out, he wants to look in. His face will show the same state as that of a hypnotized medium. The face will be relaxed, as if he can fall any moment into sleep. He will become just like a child again.

The child in the mother's womb sleeps twenty-four hours a day for nine months; never awakens, just sleeps, goes on sleeping for nine months. Those nine months are needed, because if a child awakens then the growth will be hindered. In those nine months of deep sleep his whole body is created. Nature is working. The waking consciousness will create disturbance in nature, so the child sleeps completely.

Then the child is born and after his birth he sleeps less and less. Twenty-four hours he was sleeping in the womb; out of the womb he will sleep twenty-three hours, then twenty-two hours, then twenty hours, then eighteen hours. His sleep will come to eight hours only when he has become sexually mature -- that is at fourteen, fifteen, sixteen, somewhere around there. Then his sleep will remain fixed because now the body has grown up completely, biologically. He can reproduce, he can now himself give birth to a child, he is sexually mature. Now there is no work left to do in the body; the body has stopped working, no new creation is going on. Eight hours sleep will do.

Then as he becomes old, after fifty, there is less and less sleep. Old men cannot sleep; four hours, three hours, then two hours, then even one hour will be too much, they will not be able to sleep. If you can understand this then when you get old you will not be worried. There is no need now for more sleep. And if you can understand this then you will not force small children to be awake when they feel sleepy.

Every family tortures children, because you want them to behave like you. If you get up early in the morning, at five, you would like your children also to get up in *brahmamuhurt*. You are foolish. That is destructive to children, they need more sleep. You can drag them and they cannot do anything because they are helpless. Sleepy they will get up. You can force them to sit and read. Sleepy they will somehow do it. You force small children, and then when you become old and when they become old, they will think that if they cannot sleep for eight hours then something is wrong. Nothing is wrong. An old man doesn't need... there is no new work in the body. Sleep will be less and less.

When this fifth stage happens the seeker will become again like a small child. He will feel sleepy, he will need more sleep, he will be more introverted. His eyes will like to be closed more than open, because he is not interested in looking outside, and a new work has started in his being again. Now he is again a child. Something new, phenomenal, is happening now; alchemically a new being is created again. He himself has become the womb now. He will feel more sleepy.

Monasteries were needed for such people, because in the world people will not tolerate you in this stage. They will say, "You have become lazy! Go to the doctor, take some activizers. This is not good." You will look dead and dull, your shining face will become dull. People will think you are ill or that somebody has hypnotized you. You will look like a zombie. Monasteries were needed for the fifth stage, really. The first three can be done in the world, but after the fourth you will need.... And in the fifth you will certainly need a monastery where people understand you.

Meher Baba used to sleep for forty-eight hours, sixty hours when he was in the fifth stage. Ramakrishna would fall asleep for weeks and he had to be taken care of, he had to be fed milk while he was asleep. The body was to be taken care of. Very loving friends, disciples who would care, were needed to help him. For two weeks he would remain as if in a coma. He became so introverted that it was impossible to open the eyes. The whole energy was moving inwards. If he had been left alone he would have died.

Monasteries will be needed for such people, masters will be needed for such people, because they have again become children. Somebody has to mother them. The monastery becomes your mother, and there people know what is happening, where you are and what you need. In this stage only milk can be fed; nothing else will be good for the body, because the man has again become a child. Anything solid will disturb him, just milk will be enough.

He has to be taken care of just like a child. He will be asleep and you need not disturb him, because the

more he remains in this state the sooner the sixth will follow. If you disturb him then he will remain in the fifth, and he will feel just as you feel if something awakens you in the morning suddenly -- an alarm clock, or something else -- the whole day you feel depressed. If the sleep is disturbed, ordinary sleep, the whole day you will feel disturbed, frustrated, angry, irritated -- anything will create the irritation -- and you don't know what has happened. It is because you were taken forcibly from your nature; when you were deep in it, suddenly you were called. An alarm is dangerous, because you have to come suddenly to the surface.

People who understand will not disturb anybody's sleep, one must come out of it gradually. But this is for ordinary sleep. When the person is in the fifth state then it is a very deep sleep -- you don't know about it. It is falling to the original nature so deeply that it is very difficult to be pulled out. Nobody should disturb. That's why monasteries were made deep in the hills, forests, where nobody would come. Nobody would disturb anybody unnecessarily, and only a few people would be there who knew.

Sometimes a seeker will remain for months at a time in sleep, and then very loving care is needed, no disturbance. He is being created again. And this can happen continuously even for nine months, just as it happens in the womb. And when the seeker comes out of it he will be totally new. A new child is born, the old man is no more. He will be completely, totally fresh. You look into his eyes and they will have a depth, an abysslike depth. You cannot find the bottom. You can go in and in and in and there is no end to it.

This is what Jesus says: "Unless you become like children again, you will not enter into the kingdom of my God." The fifth stage will make you again a child.

HE IS PERPETUALLY INTROVERTED AND LOOKS TIRED AND SLEEPY, EVEN THOUGH EXTERNALLY HE CONTINUES HIS EVERYDAY ACTIVITIES.

He can continue but he will look like a robot. He will go to the bath, take his bath; he will go to the kitchen, eat his food. He will do, but you can see that he is doing as if walking in sleep, somnambulistic.

ON THE ACCOMPLISHMENT OF THIS STAGE, THE DESIRE-FREE SEEKER ENTERS THE SIXTH ONE.

All desires disappear in the fifth. He becomes totally introverted: no extroversion, no outgoing energy. Desire-free, then the seeker enters the sixth one.

BOTH TRUTH AND UNTRUTH, BOTH EGOISM AND EGOLESSNESS, AND ALL SORTS OF MENTATIONS CEASE TO EXIST IN THIS STATE, AND ROOTED IN PURE NONDUALITY, THE SEEKER IS FREE FROM FEAR.

Remember, in the fifth untruth disappears, truth remains. In the sixth even truth disappears. In the fifth clouds disappear, the sky remains. In the sixth the sky also disappears -- because you cannot continue to remember the sky without the clouds. And when there is no untruth how can you remember the truth? The duality is needed. When there is no black how can you remember the white?

Think, if the whole earth was populated by white men and there were no colored people, nobody would have been called white. Because of black people, colored people, a few people are white. Or think, if the whole earth was populated by Negroes, Negroid people, black, nobody would have been black. The contrast is needed. Only in contrast can the thing continue to be remembered. When untruth has disappeared how can you carry truth any more? How can you remember that it is truth? It has to be dropped, it will drop automatically. But first untruth drops, then truth is forgotten, it ceases. And when truth also drops you have reached something, not before it.

The sixth is the door, the real door, to the infinity. The sixth is the door, the real door, to the ultimate. Lao Tzu says -- and whatsoever he says belongs to the sixth and seventh -- he says, "If you are good you are still bad. If you feel that you are a saint you are still a sinner. If you look in the mirror and feel you are beautiful you have ugliness in you"... because when a person is really beautiful he cannot remember that he is beautiful, only ugliness can remember. When a person is really good he cannot feel he is good, because first the bad disappears, then the good also. No divisions.

IN THE SIXTH... TRUTH AND UNTRUTH, BOTH EGOISM AND EGOLESSNESS, AND ALL SORTS OF MENTATIONS CEASE.

Ego disappears in the fifth, because ego is a cloud, it is part of the world of the clouds. It is just like a rainbow in the clouds -- false, dreamlike. When you become aware of the soul you are not an egoist; you become egoless, you become humble. But Lao Tzu says that if you are still humble the ego exists somewhere; otherwise, how can you feel that you are a humble person?

Go to somebody who is humble, watch him, and you will feel that his ego is very subtle, that's all. He goes on saying, "I am a humble person." He insists that he is humble. His humbleness has now become his ego and pride, and if you say, "No, you are not," he will be angry. If you say, "I have seen a more humble person in your town," he will say, "This is impossible. I am the most humble, the humblest." But "I am" remains. Now the 'I' claims humbleness, before it was claiming something else.

I have heard: Once it happened that a great king went to a mosque to pray. It was a religious day for the Mohammedans so he was praying. It was dark, just in the morning when there was no one there, and he was saying to God, "Allah, O my God, I am nobody, just dust on your feet."

When he was saying this, suddenly he became alert that somebody else was also in the dark mosque, in another corner, and was saying the same thing: "Allah, my God, I am nobody, just dust on your feet."

The king was irritated. He said, "Who is saying in front of me that he is nobody? When I am saying I am nobody, who else is claiming here that *he* is nobody?" Even nobodiness....

And then the morning dawned and the king looked; the man who was claiming was a beggar. So the king said, "Remember, when a king is saying that he is nobody, nobody else can claim that -- and you being just a beggar!" So even nobodiness can become part of the ego.

In the sixth stage ego disappears, egolessness also. Then there will be problems. If egolessness disappears then you will have difficulty in interpreting. A real sage is without the ego and without humility. If humility is there the sage is not real, not yet real. He has not reached the sixth stage, he has not reached the door.

But then you will be in a difficulty, because you always think that humility is the quality. If you go to a buddha you will not see any humility in him. You will not see any ego either, but you will not see any humility also. And this disappearance of humility may make it seem to you that he is not humble. Buddha says, "The Vedas are of no use, scriptures are to be thrown." If you go to him it will look as if he is not humble. He is saying that scriptures are of no use, the Vedas are to be thrown -- he looks very egoistic. He is not, but he is not humble either. So whatsoever he is saying is neither related to ego nor related to egolessness. That will be the problem.

Look at Jesus, he was not a humble person at all. He was not an egoist, but not humble either. That created the problem, that led him to the cross. He was not humble at all. And now many psychologists say that he was neurotic, and they have a point. Many psychologists say that he was an egomaniac; they have a point. If psychologists study Buddha and Mahavira they will conclude the same things -- but they have not studied them. They should have been studied very minutely.

So they say he was an egomaniac. Why? You can find reasons -- because he was not humble. He used to say, "I am God," or "I am the son of God. I and my father in heaven are one." To the egoist mind this will appear like ego. And nobody can say that this man is humble who claims that he and God are one, or who claims that he is the son of God. It looks like a claim to us; to Jesus this was a simple fact.

And he was not claiming that you are not the son of God: claiming that he is the son of God, he claimed for you all. It is Christianity which claimed the wrong thing; Christianity started to claim that he is the *only* son of God. That is absurd, that is egomania. But Jesus was saying a simple fact: if the whole creation is out of God, the whole creation is the son, God is the father. He was saying a simple fact with no ego in it, but this disturbed people. They thought a sage must be humble. He used to say, "I am the king of the Jews." This has been said many times, but to people who were more wise than Jews. Jews were offended that this man who was just a beggar on the street, no more -- just a vagabond, just an old hippie -- that this man claimed, "I am the king of the Jews." But he was not claiming anything, he was in a state of mind where there is no ego. Kingship comes into being, but that is not ego. And that kingship doesn't belong to any worldly affairs, it is not a claim to rule anybody. That kingship is just felt as an inner nature.

Ram Teerth, an Indian mystic of this century, used to call himself Emperor Ram. He was a beggar, but nobody took offense in India because we have known so many beggars saying that, and we know that that happens: a moment comes when a person becomes an emperor without any kingdom. Really, a person becomes an emperor only when there is no kingdom.

He went to America, and the American president invited him to visit. The American president felt uncomfortable because Ram Teerth always used to say "Emperor Ram." Even while talking he would say, "Emperor Ram says this." So the president humbly asked, "I cannot understand this. You don't seem to have any kingdom, why do you claim that you are an emperor?"

Ram Teerth said, "That's why I claim -- because I have nothing to lose, nobody can defeat me. My kingdom is of the eternal, you cannot take it from me. Your kingdom can be taken, your presidency can be destroyed. Nobody can destroy me, I have nothing to lose. I am an emperor because I have no desires."

If you have desires you are a beggar. So there are two types of beggars, poor beggars and rich beggars. When Jesus said, "I am the king of the Jews," he was saying this. But people got offended. They said, "This is too much. This man cannot be tolerated -- he must be crucified, he must be killed." But Jesus was a humble man, humble in this sense, that even humbleness was not there -- egoless, egolessness was not there -- truly humble. But then one starts saying facts. And you live in a world of ego, you interpret because of your egos. So people thought, "This man is claiming something -- that he is the son of God, he is the king of the Jews -- and he is nothing, just a beggar, a vagabond!"

In India nobody would have taken any offense. India has seen so many Jesuses, nobody would have taken offense. In India every sannyasin is called *swami*; swami means the master, the king. We call a man swami; swami means the lord. When he leaves everything, when he doesn't claim anything, when he has nothing, then he becomes swami, then he becomes the lord. Jesus was claiming something Indian in a country which was not India; that became the problem.

... AND ALL SORTS OF MENTATIONS CEASE IN THIS STATE, AND ROOTED IN PURE NON-DUALITY, THE SEEKER IS FREE FROM FEAR.

Fear can exist only if the other is there. If you are alone, there can be no fear -- the other creates the fear. You are sitting in a room alone, then somebody looks in through the window. Fear has come in. If you know the person well then less fear; if the person is absolutely a stranger then more fear, because then he is more other. If the person speaks your language then less fear, because he is somehow related. But if the person doesn't speak your language then more fear. If the person is a Christian and you are also a Christian then less fear. But if the person is a pagan then more fear.

If the person is totally other -- doesn't belong to your country, doesn't belong to your language group, doesn't belong to your religion, doesn't belong to your race -- more fear is created. The more the other is other, the more you become afraid. But whatsoever the other may be, howsoever near, the fear continues. The husband is afraid of the wife, the wife is afraid of the husband. They are close but the fear remains. Sartre says that the other is hell....

Sartre has a very beautiful story to tell. Somewhere in one of his dramas called "No Exit" a person suddenly awakens and finds himself in hell. So he looks around for the usual, traditional concept of hell -- fire burning, oil boiling, sinners being thrown in it -- but there is nothing. It is one air-conditioned room, but without any exit, you cannot go out. And he is not alone, there are three other people also.

They live in the room. Every desire is fulfilled immediately. That too is contrary, against the traditional concept of hell -- that you will have your desires fulfilled. You will be thirsty, water will be flowing, but you will not be allowed to drink -- that is the traditional concept. Desire will be there, the possibility to fulfill it will be there just in front of you, and you will not be allowed. But every desire is fulfilled immediately. Somebody comes in -- from where nobody knows because there is no door -- and brings food, drink, everything. And these four persons, one old lady, one young girl, another young man, and this person who has awakened, live together.

For one or two days they gossip -- from where they have come, inquiries, introductions -- but then they have finished. And there are no more newspapers, nothing, so they cannot continue. They have even repeated many times the same things. Then they get fed up -- and nobody can go out. You cannot put the light off, there is no switch. So they sit, they eat, they sleep. Even while sleeping they know that three persons are there, they are not alone. So all become torturers -- all the other three for each one. For each one the three are always present.

Then suddenly it is revealed to the man that this is hell. It becomes so impossible to live there, just the presence of the other three becomes so heavy that they want to commit suicide, but there is no way. They ask the person who brings the food. The person says, "In hell you cannot commit suicide. That much freedom is not allowed here -- you can only live."

So they ask, "How many years do we have to live?"

And the man says, "Hell is eternal. You will have to live here forever and forever and forever."

Just think! Sartre says the other is hell -- and this is a more dangerous hell than all the theologicians

combined have invented ever, because you can tolerate other things. If you are burned or thrown into boiling water or oil, or you cannot drink, you can tolerate it because still something is going on. And you are not alone, many are being thrown in the same suffering. You can even enjoy it, by and by you can get accustomed to it. But just living in a closed room with no exit, with a few people forever and forever, will be hell.

Your life is a suffering because the other is everywhere. You cannot destroy the other. You try to do it -- the husband tries to destroy the wife so that the wife becomes a thing and the other is not felt. You may not have observed -- you do it. Your servant enters the room, you don't take any notice. If you are reading the newspaper you go on reading as if no one has entered. You have forced the man, the servant, to be a thing, just a utility. You don't take any notice. It will be difficult to take notice because the other will bubble up.

Servants are forgotten as if they are not, and they are taught to behave in such a way as if they are not: to not make any noise, to not bump here and there, to just move silently, absently. A good servant is one who is not a person but a thing, a mechanism. We try this. We try with children: they should not create a noise, they should not jump, they should not play, they must behave, they must be obedient. All these teachings are just to force them not to be persons but things.

The husband tries the same with the wife, the wife tries the same with the husband, and we create hell for each other. The other cannot be destroyed; he remains a person, howsoever forced. Just look in the eyes of your servant and he remains a person. The "thingness" is just a surface, just a device to avoid you, just a device not to disturb you because he has to serve you, that's all. He cannot exist without it so he has compromised -- but he remains a person.

That's why masters will not talk to servants, will not laugh with them, will not make any personal relationship, because once you laugh with a servant he is no more a thing. The person has come out. Then he will start behaving like a friend. You have to be strict. But when you are strict with a servant not only is he reduced to a thing, you are also reduced to a thing, because you cannot be open, you cannot be free. Not only is he confined, you are also confined. Whenever you create a prison for somebody else it is also a prison for yourself. Whenever you possess something you are also possessed -- and then you suffer.

So what to do? How to kill the other? It is impossible. And you cannot exist without the other. If you can kill.... That's what a Hitler tries to do -- kill. But even then the others are there. Hitler wouldn't allow any woman to sleep in his room in the night. Even his mistresses were not allowed to sleep in his room, he would remain alone. He was afraid of the other. He didn't get married his whole life. He got married only on the day when it was absolutely certain that Germany was defeated and everything was destroyed and he had to commit suicide. The same day he married and committed suicide -- both within three hours.

First he got married, then he committed suicide with his mistress who had become his wife. The mistress had been continuously saying, "Marry me," but he would not marry because once you marry a person they come close and the other remains always there. He got married only when it was certain that within hours he would be committing suicide -- then there was no fear of the other. But even if you are alone in the room like a Hitler, all around the room there are persons who are guarding. They are there, even in your sleep you know they are there.

The world remains around you, because you cannot exist alone. So what is the way to get out of this hell that the other creates? The Upanishads say, "You disappear!" When *you* are no more, the other is no more. You create the other by being yourself. The more the ego, the more the other will be there. The other is a creation, a by-product of the ego. And then, when you are no more and the whole has become one, the other and 'I' are not divided, there is no fear. THE SEEKER IS FREE FROM FEAR. And you cannot be free from fear in any other way.

Many people come to me to ask how to get rid of fear. You cannot. They say, "Would it be helpful if we pray to God?" No, it will not be helpful because of the other; the God will be the other now and you will be afraid of him. You will be constantly in fear whether you have been praying rightly or wrongly, whether God is happy with you or not. You will be in fear again.

If the other is there fear will remain. And the other can disappear only when you are not.

AS THE ENTANGLEMENTS OF HIS HEART DISSOLVE, SO ALL HIS DOUBTS DROP.

Remember this. One man came to me just a few days ago. He had a long list of doubts, he had noted them down, and he told me, "Unless all these, my doubts, are dissolved, unless you answer all these I cannot meditate, I cannot become a sannyasin, I cannot surrender -- so first these doubts. What do you think, can they be answered?"

I said to him, "I will not look at your list. You just close it and go. If I answer one doubt, I will say something and your doubting mind will create more doubts about what I have said." Doubts cannot be answered, they can only be dropped, because doubts are not significant, the doubting mind is significant. And you can focus the doubting mind on anything, you can go on.... Doubts arise in your mind just as leaves arise in a tree: the old fall, the new take their place. And you can go on cutting leaves but the tree will think you are pruning, so you cut one and four leaves will come out.

This Upanishad says that only at the stage -- this stage, the sixth -- when all the entanglements of the heart, all the confusions of the mind, the mentation itself drops, then all doubts drop, never before. Only at the sixth stage a man becomes doubtless, never before. You can trust before it, but you have to trust with doubts; the doubts remain by the side. They will always remain unless you reach the sixth. All that you can do is push them aside, don't pay much attention to them. Nothing can be done. They cannot be answered, you cannot be satisfied. And you cannot drop them before the sixth.

Then what should be done? You can just put them aside in the corner. Let them be there but don't pay much attention to them, be indifferent to them. Buddha has said, "Be indifferent to your doubts and wait, and go on doing whatsoever is possible." A state of mind comes when doubts disappear, when suddenly at the sixth stage you look -- the doubts are not there in your consciousness, they have gone. They go with the change of your consciousness, not with answers.

THIS IS THE MOMENT WHEN HE IS COMPLETELY EMPTIED OF ALL THOUGHT. WITHOUT ATTAINING NIRVANA, HE IS IN A NIRVANA-LIKE STATE, AND BECOMES FREE WHILE YET DWELLING IN THE BODY. THIS STATE IS LIKE THAT OF THE MOTIONLESS FLAME OF A LAMP. AND THEN COMES THE SEVENTH STAGE.

WITHOUT ATTAINING NIRVANA, HE IS IN A NIRVANA-LIKE STATE. The sixth state is not nirvana. He is still in the body, the mind has disappeared but the body is there. He has still to live, he has still to fulfill his karmas, he has to pay his debts, he has to finish all the accounts, close all the accounts that he has opened in many lives -- but his mind has gone. The body will go when the time is ripe, when all the accounts are closed -- then he will reach nirvana. But HE IS IN A NIRVANA-LIKE STATE, it is just close to nirvana.

You are not exactly in the garden but just sitting by the side of it. You can feel the coolness, the cool air comes to you. You can smell the scent coming from the flowers. You can feel, it is showering on you, but you are standing outside. Soon you will enter. You are just at the gate but still not in it. That's why the sixth state is called nirvana-like, but not nirvana.

THIS STATE IS LIKE THAT OF THE MOTIONLESS FLAME OF A LAMP.

No movement, no wavering, all mentation has ceased, all thoughts stopped. You are unwavering, the consciousness is *nishkam*, without any wavering, like a flame with no wind. In a closed room where no breeze is coming, the flame of a lamp or a candle will become static, there will be no movement. Your consciousness in the sixth becomes a motionless flame.

AND THEN COMES THE SEVENTH STAGE....
Enough for today.

Vedanta: Seven Steps to Samadhi

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BELOVED OSHO,
I FEEL LOST IN YOU WITHOUT REASON OR DIRECTION. QUESTIONS AND DESIRES FALL IN CONFUSION BEFORE YOU. OVERPOWERED BY SENSELESS FAITH AND LOVE, LISTLESSLY I WAIT, FEELING LIKE A FOOL. ARE THERE DIFFERENCES BETWEEN BLIND FAITH, LOVE AND SURRENDER?

There is a state when you certainly feel like a fool, but this is the beginning of wisdom. Only fools think they are wise, and those who are wise become wise when they start thinking that they are fools. The moment you can feel that you are a fool wisdom has dawned upon you. Now you will change, now there will be transformation, now the possibilities open infinitely... because this is part of the foolish mind -- not to realize the foolishness. And this is the beginning of a wise mind -- to realize one's ignorance, foolishness.

So this is good news that you realize that you are a fool, this is something worth attaining. The ego cannot exist now. The ego always exists with knowledgeability, one goes on feeling one knows without knowing.

It is reported that the oracle of Delphi declared Socrates the wisest man on the earth. So a few people, disciples of Socrates, came to him and said, "Socrates, be happy. The oracle has declared that you are the wisest man on the earth."

Socrates laughed and said, "Go back. There must have been some mistake. How can I be the wisest man? -- because I know only one thing, that I don't know anything, I am ignorant. So there has been some mistake. You go back and tell the oracle."

They went back to the oracle and said, "Socrates himself has denied it, so there must be something erroneous. He says he is not wise, he says he realizes only one thing -- that he is absolutely ignorant, he knows nothing. He claims only this much knowledge, that he knows nothing."

The oracle said, "That's why I have declared that he is the wisest man, that is the reason -- because only the wisest can say that he does not know anything."

Fools always claim knowledge. Only then, only there through their claim, can they hide their stupidity. So be happy if you feel that you are a fool and you can see your foolishness. The one who can see his foolishness has become separate from it; now foolishness exists apart. It is there but you are separate; you can witness it, you are not identified with it now. Consciously alert, everybody will see that he is a fool.

Secondly, there is no difference between blind faith, love and surrender -- because all differences belong to the intellect, all distinctions belong to the intellect. The heart knows no distinctions. Whether you call it blind faith or you call it surrender or you call it love depends on your intellect. The heart doesn't know any distinction, the heart knows only the feelings -- the feeling is the same.

When do you call a faith blind? When? When the intellect says that this faith is wrong then the intellect calls it blind. When the intellect feels that some faith is justified by reason, then the intellect says that this faith is right. But does faith need any justification from reason? Is reason in any way the authority to know what is right and what is wrong in the world of feeling?

Always rationalists have said that the believers are blind -- always. But have you known any believer who was not blind? People who were following Jesus were blind -- everybody condemned them. Those who were following Buddha were blind, rationalists condemned them. Rationalists have always been saying that faith is blind. This is just a trick of logic to say that that faith is right which is not blind -- but there is no such faith.

The very word faith means that where there are no grounds to believe, you believe. If there are grounds then there is no need for faith. For example, you don't believe that the earth exists. Is it not a fact? There is no need for faith. The earth exists: this is a fact, justified, rational; faith is not needed. Faith comes only when the reason cannot justify but the heart feels it. And reason is not the totality, reason is not the total life and existence. There are things which go beyond reason, which reason cannot comprehend but which the heart feels.

There are only two ways: either you deny the heart or you deny reason. When reason and heart are in conflict, these are the two alternatives: either you follow reason and say to the heart that it is blind, and

unless something is justified, proved, you are not going to believe.... But do you know, whenever something is rationalized, proved, there is no need to believe.

Marx, the founder of communism, used to say, "I will not believe in God unless God is proved in a scientific laboratory." But he knew it well, so he added, "Don't try to prove God in a scientific way, because once you prove God in a scientific way, in a scientific laboratory, there will be no need to believe." Do you believe in chemistry or physics? There is no need. Only the unproved needs faith; the heart feels that it is there but reason cannot prove it.

I have loved very few sentences in my life -- very few, rare, they can be counted on one's fingers. One of these few sentences is one from Tertullian, one Christian mystic. He said, "I believe in God because God is absurd, because God cannot be believed, is impossible to prove. That's why I believe." ... Because if it is possible to prove there is no need to believe, then there are facts. The heart can feel and lead you. The reason will say heart is blind because reason thinks that only he has eyes, but the heart has its own eyes. When you love a person, love is always blind. Have you seen any love with eyes? A person who goes on following reason will never be in love.

It happened to Immanuel Kant, one of the greatest German thinkers. He was a complete rationalist. One woman loved Immanuel Kant and proposed marriage to him. He said, "Wait, because first I will have to think pro and con -- whether marriage can lead to happiness or not. And unless I decide rationally I cannot take any step."

So he thought and thought and brooded and contemplated, and he wrote at least one thousand pages for and against. And then he concluded that both the sides seemed to be almost equal, and a decision was difficult. So he went to find the woman to tell her that a decision was difficult and she would have to wait a little longer, but when he went there he found that she was already married and the mother of three children. Immanuel Kant remained unmarried; such a man cannot be in love. And this is the rationalist mind, one of the keenest minds -- logical, logical to the very extreme -- but if you start deciding with the mind, love cannot happen.

To reason, love is blind and for the heart, reason is foolish. For the heart reason is foolish, stupid; it may be useful as far as the market is concerned, but is not useful as far as life is concerned. So those who live in reason live in the market and all that transcends the market, is greater than the market, is beyond them. They never realize it, they never have a glimpse; that rainbow never arises in their lives, it goes beyond. They live in the mundane, the trivial. No poetry ever happens to them, no singing ever descends in their hearts, no dance is possible for them -- ecstasy is not for them.

So it doesn't matter what you call it -- blind faith, love or surrender -- call it whatsoever you like. Remember only one thing: it should arise from your feeling, and it cannot arise from your mind. And don't force your mind to be the leader, don't force reason to be the leader, because through mind you may become more powerful but you will be less happy. Through mind you may attain much wealth but you will remain poor within. Through mind you may rule thousands of people but you will not be a master like Buddha or Jesus -- inside you will remain a slave.

This has to be chosen: if you want more power, more money, more prestige, follow reason; if you want more happiness, more bliss, more silence, more peace, more God, more ecstasy, then don't listen to reason, follow the heart. They are two different dimensions and don't try to confuse them. Decide well, and then follow one path. Can you be satisfied just by reason? Can only logic make you happy? Logic is simply dead, dry; one cannot live by logic alone. As Jesus says one cannot live by bread alone, I say one cannot live by logic alone. But you can try, and in that effort you will lose all that is life, all that is of worth, and all that can be felt as a blessing and beatitude.

"Overpowered by senseless faith and love, listlessly I wait." Nothing else can be done but there is no need to wait listlessly -- you can wait ecstatically. This listlessness will come because reason goes on interfering. Reason goes on saying, "What foolishness are you doing? What are you doing here? Why are you waiting and wasting time?" That reason creates the listlessness, otherwise waiting can become a joy. The most joyous thing possible is waiting -- hope throbbing, heart beating for the unknown, and you wait in silence with infinite patience.

If you can wait with joy there will not be much need to wait for long, if you cannot wait with joy you may have to wait for many lives -- because the divine can happen to you only when your waiting is ecstatic, filled with joy. Just look at a woman waiting for her lover: she has faith, she has ecstasy -- the eyes and the infinite patience and the happiness. Wait like a lover, only then is your waiting meaningful. Don't wait listlessly, because if you are so listless your lover may come but will not find you worthy to be with. Only

your joy can become the invitation. Wait blissfully, ecstatically, and then I say to you that you will not need more waiting. There will be no need, it can happen this very moment.

If your joy is total this very moment there is no need to wait. The divine will descend in you -- you have fulfilled the condition. And this I call the condition: waiting with infinite patience, but ecstatically. This is the condition. Fulfill this and a single moment will not be lost.

It is said in old Egyptian books that whenever the disciple is ready the master appears. Whenever, wherever the disciple is ready the master appears. There is no need for the disciple to seek the master, it is always the master who seeks the disciple. Even if you go to the master, it is always the master who seeks you, who finds you.

The same is true for the divine happening: whenever you are ready it happens -- God seeks you. He has always been seeking you. He has been following you, he has been waiting for you. Whenever you are ready the seed will sprout, the bud will become the flower. But getting ready means waiting -- waiting is the only prayer you can do. But if you don't believe you cannot wait. Only faith can wait. Reason always insists on things happening immediately. Heart can wait, there is no urgency for the heart.

Try to understand this: time exists only for reason. For the heart there is no time, heart exists in timelessness. Only for reason is there time. So mind goes on insisting on haste, hurry, urgency, and mind is always tense. Time is going, flowing, life is becoming less and less every moment. Things should happen instantly -- that is the insistence of reason. But the heart knows no time, there are no clocks for the heart. Heart exists timelessly, that's why the heart can wait -- the heart can wait infinitely.

If you love, if you have faith, if you trust, then there is no hurry, and then there is no need to wait listlessly. Why not dance while waiting? Why waste this time in listlessness? Why not dance? It will be better when your lover comes if your lover finds you dancing. It will be a good meeting, it will be the right moment.

The second question:

BELOVED OSHO,
IF EVEN FIFTY PERCENT OF ALL PERSONS SHOULD BECOME ENLIGHTENED, DOES IT MEAN THAT FIFTY PERCENT WILL HAVE TO IMMEDIATELY BECOME IDIOTS? THE POLAR OPPOSITE THEORY DOESN'T SEEM TO GIVE MUCH HOPE TO MORE THAN FIVE PERCENT.

You misunderstood -- but that is always more possible than to understand. Your mind moves immediately to the wrong conclusion, and you cannot help it, that's how you have trained your mind. In all these talks I have been telling you that enlightenment means going beyond the polar opposites. So there is no state against enlightenment, it means transcending the division. We have been saying again and again that mind is enlightened only when it transcends division.

If fifty percent of persons are intelligent, then fifty percent will be foolish; if five percent are geniuses, then five percent will be idiots. But a genius is not enlightened -- he is as unenlightened as the idiot, there is no difference. He may be an Einstein, he may have won Nobel prizes, but that doesn't make any difference. Just by winning a Nobel prize you don't become enlightened. A genius is as far away from enlightenment as an idiot. An idiot can also jump into enlightenment just as a genius can jump into it.

Intelligence and stupidity are polar opposites. To enlightenment there is no polar opposite -- it is transcendence of both. So there exists no state which is against enlightenment. Have you ever heard of anyone who is just the polar opposite to Buddha or Jesus? There is no one. The whole Vedanta, the whole of Upanishads' teaching, the very doctrine is this: that when you transcend duality you attain a totally new dimension, nothing exists against it.

In Sanskrit we have three terms: *dukkha* which means pain, suffering, misery; *sukkha* which means happiness, pleasure, joy; and *ananda* which can be translated as bliss. Happiness is against misery, they are polar opposites. Bliss is not against anything, there is no state which is against bliss. If you are happy you will become miserable, if you are miserable you will become happy. You can move, this duality is there. But if you are blissful you cannot move anywhere -- duality has disappeared. Against ananda, against bliss, there exists no state.

Enlightenment is not against ignorance, it is against ignorance and knowledge both. It is beyond, not against. So a person who knows more is not enlightened, and a person who knows less is not unenlightened because he knows less. Wherever you are you can take the jump into enlightenment. So sometimes very

uneducated people have also jumped, not very intelligent people have also jumped. The jump is needed.

And sometimes it happens that a person who is not educated much is more courageous and can take the jump more easily than a person who knows too much. Just because he knows too much he becomes too afraid of taking risks, because he is so clever he becomes cunning also -- cleverness creates cunningness. He becomes calculative, and on the path of the divine you cannot calculate. Only gamblers, only those who can jump without calculating, only those who can take risks, only they can enter.

So this question is just through your misunderstanding. In the world balance exists, but when you transcend the world you also transcend this polar balance. You go beyond the two, you become one.

The third question:

BELOVED OSHO,
DOES LAUGHTER BELONG TO EVERY STAGE?

This is worth considering, significant. The first thing to understand is that, except man, no animal is capable of laughter. Laughter shows a very high peak. If you go out on a street and you see a buffalo laughing you will be scared to death, and if you report it nobody is going to believe that it happened. It is impossible.

Why can't animals laugh? Why can't trees laugh? There is a very deep causality to the laughter; only that animal can laugh which can get bored. Animals and trees are not bored. Boredom and laughter -- this is the polar duality, these are the polar opposites. Man is the only animal who is bored; boredom is the symbol of humanity. Look at dogs and cats -- they are never bored. Man seems to be deep in boredom. Why are they not bored? Why does only man suffer boredom? And the higher your intelligence the more you will be bored, a lower intelligence is not bored so much. That's why primitives are more happy.

You will find more happy people in a primitive society than in a civilized society; even a Bertrand Russell becomes jealous. When Bertrand Russell for the first time came in contact with some primitive tribes he started feeling jealous because they were so happy -- not bored at all. Life was a blessing. They were poor, starved, almost naked; in every way they had nothing, but they were not bored with life. In Bombay, in New York, in London, everybody is bored -- more intelligent, more civilized, more boredom.

So the secret can be understood: the more you can think, the more you will be bored, because through thinking you can compare -- past, future, present. Through thinking you can hope, through thinking you can ask, "What is the meaning of it?" And the moment a person asks, "What is the meaning of it?" boredom will enter, because really there is no meaning in anything. If you ask the question, "What is the meaning of it?" you will feel meaninglessness. And when meaninglessness is felt you will be bored. Animals are not bored, trees are not bored, rocks are not bored. They never ask, "What is the meaning of life, what is the purpose of life?" They never ask so they never feel it is meaningless. As they are they accept it, as life is it is accepted. There is no boredom.

Man feels bored, laughter is the antidote. You cannot live without laughter, because you can kill your boredom only through laughter. You cannot find a single joke in primitive societies, they don't have any jokes. Jews have the largest number of jokes, they are the most highly bored people on the earth. But they must be so, because they win more Nobel prizes than any other community. The whole last century almost all the great names are Jews: Freud, Einstein, Marx -- Jews. And look at the list of Nobel prizewinners -- almost half the Nobel prizes go to the Jews. They have the largest number of jokes.

And this may be the reason why all over the world Jews are hated -- because everybody feels jealous of them. Wherever they are they will always win any type of competition, so everybody feels jealous of them, the whole world is united against them, feels hate for them. When you cannot compete with someone hate is the result. And they have the most beautiful jokes on the earth. Why? They must be feeling very bored; they have to create jokes -- a joke is the antidote to feeling bored. Laughter is needed to exist, otherwise you will commit suicide.

Now try to understand the mechanism of laughter, how it happens. If I tell a joke, why do you laugh? What happens? What is the inner mechanism? If I tell a joke, expectation is created, you start expecting. Your mind starts searching for what the end is going to be, and you cannot conceive the end. A joke moves in two dimensions: first it moves in a logical dimension, you can conceive it. If the joke goes on being logical to the very end there will be no laughter. Suddenly the joke takes a turn and becomes illogical, something which you could not conceive. And when the joke takes a turn and the result becomes illogical,

the expectation, the tension that was created in you, suddenly explodes. You relax, laughter comes out of you.

Laughter is a relaxation, but a tension is needed. A story creates expectation, tension. You start feeling that now the crescendo, now the crescendo will come, something is going to happen. Your backbone is straight like a yogi, you have no more thoughts in the mind; the whole being is just waiting, all the energy moving towards the conclusion. And all that you could conceive is not going to happen.

Suddenly something happens which the mind could not conceive; something absurd happens, something illogical, irrational. The end is such a turn that it was impossible for logic to think about it. You explode. The whole energy that has become a pillar inside suddenly relaxes. Laughter comes out of you through this relaxation. Man is bored, hence he needs laughter. The more bored he is, the more and more laughter he will need, otherwise he cannot exist.

Thirdly, it has also to be understood about laughter that it is of three types. One, when you laugh *at* someone. This is the meanest, the lowliest, very ordinary and vulgar -- when you laugh at somebody else's cost. This is violent, aggressive, insulting. Deep down there is a revenge.

Secondly, when you laugh at yourself. This is worth achieving, this is cultured, and the man who can laugh at himself is valuable. He has risen above vulgarity, he has risen above low instincts -- hatred, aggression, violence.

And thirdly, the highest laughter, which is not about anybody -- neither the other nor oneself. The third is just cosmic, you laugh at the whole situation as it is. The whole situation as it is, is absurd -- no purpose in the future, no beginning in the beginning. The whole situation of existence is such that if you can see the whole -- such a great vastness, an infinite vastness, moving to no fixed purpose, moving to no goal; so much going on without leading anywhere; nobody in the past to create it, nobody in the end to finish it; a whole cosmos, and moving so beautifully, so systematically, so rationally -- if you can see this whole cosmos, then a laughter arises.

I have heard about three monks. No name is mentioned, because they never told their names to anybody, they never answered anything. So in China they are only known simply as "the three laughing monks."

They did only one thing: they would enter a village, stand in the marketplace, and start laughing. Suddenly people would become aware and they would laugh with their whole being. Then others would also get the infection, and then a crowd would gather, and just looking at them the whole crowd would start laughing. What is happening? Then the whole town would get involved, and they would move to another town. They were loved very much. That was their only sermon, the only message -- that laugh. And they would not teach, they would simply create the situation.

Then it happened they became famous all over the country -- the three laughing monks. The whole of China loved them, respected them. Nobody had preached that way -- that life must be just a laughter and nothing else. And they were not laughing at anybody in particular, but simply laughing as if they had understood the cosmic joke. They spread so much joy all over China without using a single word. People would ask their names but they would simply laugh, so that became their name, the three laughing monks.

Then they became old, and in one village one of the three monks died. The whole village was very expectant, filled with expectations, because now at least when one of them had died they must weep. This would be something worth seeing, because no one could even conceive of these people weeping.

The whole village gathered. The two monks were standing by the side of the corpse of the third and laughing such a belly laugh. So the villagers asked, "At least explain this!"

So for the first time they spoke, and they said, "We are laughing because this man has won. We were always wondering who would die first, and this man has defeated us. We are laughing at our defeat, at his victory. He lived with us for many years, and we laughed together and we enjoyed each other's togetherness, presence. There can be no other way of giving him the last send-off, we can only laugh."

The whole village was sad, but when the dead monk's body was put on the funeral pyre, then the village realized that not only were these two joking -- the third who was dead was also laughing... because the third man who was dead had told his companions, "Don't change my dress!" It was conventional that when a man died they changed the dress and gave a bath to the body, so he had said, "Don't give me a bath because I have never been unclean. So much laughter has been in my life that no impurity can accumulate near me, can even come to me. I have not gathered any dust, laughter is always young and fresh. So don't give me a bath and don't change my clothes."

So just to pay him respect they had not changed his clothes. And when the body was put on the fire,

suddenly they became aware that he had hidden many things under his clothes and those things started... Chinese fireworks! So the whole village laughed, and those two said, "You rascal! You have died, but again you have defeated us. Your laughter is the last."

There is a cosmic laughter when the whole joke of this cosmos is understood. That is the highest, only a buddha can laugh like that. These three monks must have been three buddhas. But if you can laugh the second, that too is worth trying. Avoid the first -- don't laugh at anyone's cost, that is ugly and violent. If you want to laugh, laugh at yourself.

That's why Mulla Nasruddin in every one of his jokes and stories always proves himself the stupid man in it, never anybody else. He always laughs at himself and allows you to laugh at him. He never puts anybody else in the situation of being foolish. Sufis say that Mulla Nasruddin is the wise fool. Learn at least that much -- the second laughter.

If you can learn the second, the third will not be far ahead, soon you will reach the third. Leave the first laughter, that is degrading. But almost ninety-nine percent of the time you laugh the first one. Much courage is needed to laugh at oneself, much confidence is needed to laugh at oneself. For the spiritual seeker, even laughter should become a part of sadhana. Remember not to laugh the first laughter, remember to laugh the second -- and remember to reach the third.

The fourth question:

BELOVED OSHO,
CAN THERE BE MOMENTS OF EFFORTLESSNESS WHILE A SEEKER IS ENGAGED IN THE FIRST THREE STAGES? IS EFFORT COMPLETELY LACKING IN THE SECOND FOUR STAGES? DOES THERE COME A POINT AT WHICH BOTH EFFORT AND EFFORTLESSNESS MUST CEASE?

First, there can be moments of effortlessness even while making effort. If you are total in your effort there will be glimpses of effortlessness. Suddenly effort will have disappeared for a moment, there will be a gap. If you are aware and look deep in the gap you will see. Just doing meditation here, I feel many of you achieve for a single moment effortlessness. You may not be aware, but try to be aware. While doing, a moment comes when you feel you are not doing it -- as if it is happening.

You may have started it as a doing. When you start taking deep, fast chaotic breaths, of course, it is a fact that you start it. But have you observed that sometimes the breathing takes you, the mastery has changed? Now the breathing is going by itself, it has taken over. When you start the second stage, in the beginning there is effort to allow madness; even sometimes to imitate, to force, to do something because everybody else is doing. But you can watch: a moment comes to many, to at least ninety percent of people here, when the madness has taken over. You are not doing it, rather it is doing you. You are not the doer, it is moving by itself -- then it is effortless. And when it is moving by itself it is beautiful, only then is the catharsis happening. When you are doing it is not catharsis, you are only starting it. When the madness has taken over and is on its own and the movement is going automatically, then it is catharsis -- now the repressed energies are working. You may have started laughter in catharsis. Then a point comes when you feel that laughter is going by itself. You can watch it, it will continue. No need to do it, it is happening.

Sometimes fear grips at that moment, because then you feel you have gone insane. Up to that moment you are making effort, you are the master and you are not afraid. You know that you can stop it, you know that it is within your control, you are doing it. Fear enters whenever you feel that it has become automatic. You get scared, because now you see it may not stop, it may continue. Then what are you going to do? And if you become afraid you again start doing. And that's why you cannot watch effortless moments.

There is one day left (OF THE MEDITATION CAMP); watch and don't get afraid, because that is the *right* moment -- when the catharsis is starting to happen, when you become scared. When things are coming out, immediately you close yourself and make all efforts again to do something. With the doing the mind is at ease; with the happening the mind is afraid, and effortlessness will mean happening. But don't be afraid, because any happening can be stopped -- if you have started it, it can be stopped. So don't get afraid.

That's why my insistence that when I say "Stop!" stop completely -- because if you cannot stop when I say stop it can be dangerous. I don't want you to become mad, rather I want you to become saner through throwing madness out. You must remain in control. But don't try, there is no need. If you have started it, this is the law: if you have started, you are deep inside in control. Don't get scared, allow it to happen. Any

moment it can be stopped.

That's why after the third stage I always insist that when I say stop, when you hear the word stop, you stop, because that will make you the master and you will remain the master. Even while catharsis is happening you know that at any time you can push the button off. Once you become aware that the button can be put on and off you will never be afraid.

Madness is there within everyone and the more you hide it the more you are vulnerable, the more you can go mad any moment. And if you go mad then you will not be the master. If you never started it then you cannot stop it. You can only stop that which you have started. If you have not started it you cannot stop it.

So don't go on suppressing, because a quantity can be tolerated but there comes a moment when the quantity reaches the climax, the evaporating point -- one hundred degrees. Then you start boiling and evaporating. Many persons who were just like you a day before are in madhouses now. You can be there any day. If you don't allow catharsis you are all prone to go mad, because civilization is such, the situation is such, that everybody accumulates madness. You have to throw it every day to remain clean and pure, to retain the clarity of mind and vision.

But if you know the law that if you start a thing you can stop it, then you can start anything and you can stop. Be the master in the starting, you will be the master in the end also. But if a thing starts by itself then you cannot stop it, then you don't know where the button is to turn on and off.

And secondly, "Is effort completely lacking in the second four stages?"

Yes. In the first three effort is there, in the last four there is no effort. And if you make effort you will not grow in them. As without effort you will not grow in the first three, with effort you will not grow in the last four. Effort is helpful in the first three, effort is a hindrance in the last four. So one has to learn effort and then one has to learn to drop effort, because there are things for which effort cannot be made.

For example, you sow some seeds, some flower seeds; effort is needed because the seeds are to be sown. You choose the soil, you give water, sunrays, fertilizers; you arrange everything, you do everything. Effort is needed. But then the seeds sprout, you need not pull them to make them grow faster. You need not pull them, if you pull them they will die. Effort is not needed.

And when buds come to your plant, don't try to open them and make them flower. You will kill the whole thing. And if you open unripe buds those flowers will be ugly, there will be no fragrance and they will look artificial. You can do everything to help the plant but you need not make any positive effort to open the flowers. They will open by themselves. And when they open by themselves they will be ripe, they will be ready to express themselves. Their fragrance, their beauty, their ecstasy will come out.

The same is the case in spiritual discipline. The first three stages are just to make the ground ready -- seeds sown, every condition prepared -- and the four end ones are just the flowering stages, they come by themselves. Don't interfere with them by your effort, and don't do anything positively. You simply wait and you will see that your inner consciousness is growing every moment.

And thirdly, "Does there come a point at which both effort and effortlessness must cease?"

Yes. Effort is positive, effortlessness is negative. The first three stages are effort, the second three stages are effortless, and the seventh, the last, is neither. It is neither effort nor effortless, it is neither positive nor negative -- it is the transcendence. The seventh is the transcendence. We will try to understand that tomorrow morning. The seventh is the transcendence. Nothing is needed -- neither effort nor awareness not to make effort. Both have to be dropped.

The last question:

BELOVED OSHO,
WHAT IS MOMENT-TO-MOMENT UNDERSTANDING IN RELATIONSHIP?

A difficult question -- because unless you learn to live moment to moment you cannot understand it. As we live, we live out of the past. If someone insults you, you immediately react. That reaction comes from your past experiences. It is not from you, it is from the chain of your experiences.

If someone is loving towards you, you become loving -- that loving may be from the past experiences. So living moment to moment and understanding moment to moment in relationship comes only if you become aware of the past chain and don't allow it to function. And always respond in the present, not through the past.

For example, someone insults you. Many people have insulted you in the past; there has come a wound

in your heart, through all the insults a wound is created. This insult will also hit the wound, and then you will react. That reaction will not be justified because this man is not creating the wound. And if the wound is touched, the pain is not created by his insult really. It has been created by many insults and the reaction is accumulated; it is not justified.

That's why it happens that if you react the other always feels, "Why are you reacting so much? I have not said anything." You also know it: you are not aware that you have said something to someone which has become a hurt in him and he reacts. And you say, "You have misunderstood me, because I have not said anything to insult you. Why are you reacting? Are you mad?" But you don't know. He has a wound, and when you hit the wound the whole pain comes towards you. The wound may have been created by many people -- unknown, known, not remembered -- but the whole wound is poured on this person. This is not justified.

So what will it be to respond immediately? It will be first to put aside the past. Look at this man with alertness so that the past doesn't cloud you. Look at whatsoever he has said, dissect it, analyze it, in the light of the present. And it will be better if you can wait a little and meditate on it.

It happened once, one woman wrote a letter to an American author, Dale Carnegie. Dale Carnegie had delivered a lecture on the radio on Abraham Lincoln, and he had mentioned many wrong dates in it. The woman was a lover of Abraham Lincoln, so she wrote a very angry letter saying, "If you don't know the abc of Abraham Lincoln's life you should not go on the radio. And this is insulting. If you are not well informed, then first get informed and then start lecturing."

Dale Carnegie was a man of fame, had written many bestsellers; he got offended, he was very angry. So he wrote a letter immediately in the same tone, the same anger, the same irritation. But it was late and the servant had gone, so he left the letter on the table. In the morning he would post it.

In the morning, when he was putting it in the envelope, he just looked once more at it. He felt, "This is too much. The woman has not written like this, she doesn't deserve so much anger from me." And in a way he felt she was right also. So he tore up the letter and wrote another which was totally different. There was no anger, no irritation in it, rather the attitude of thanking her for making him aware of some mistakes and he felt obliged. But then he thought, "If in twelve hours so much can change, there is no hurry. I can wait for a few more days."

So he tried one experiment. He left the letter again on the table. By the evening he again read it and he wanted to change a few words again. For seven days he continued, and on the seventh day it became a love letter. And Dale Carnegie relates that that woman proved one of the best friends that he had ever had in his life. What would have happened if the servant had not gone and the letter had been posted? He would have created an enemy.

When Gurdjieff's father was dying he told Gurdjieff, "Only one message I give to you -- and remember it!" Gurdjieff was very small, just nine years of age, and the father said, "I am not rich so I have nothing to give to you, only one advice which my father gave to me when he was dying. And this is the message: that if you get angry, don't answer immediately, wait twenty-four hours. Then do whatsoever you like. Even if you want to kill the man, go and kill -- but after twenty-four hours."

And Gurdjieff says, "In my whole life anger has not created any problem for me, because I have to wait twenty-four hours and then the whole thing seems foolish. And sometimes even the person who created anger seems to be right, so I go and thank him. Through anger I have not created a single enemy, and through anger there has been no complexity in my life."

So alertness is needed in moment-to-moment relationship. Alertness is needed. Be alert! Don't allow your past to come in between you and the person to whom you are relating. It will take time to become aware because the past is so swift, it enters so immediately, there is no time gap. Somebody says something and the past has entered, you have interpreted through the past. So move a little slowly. Look at the person, wait, absorb whatsoever has happened to you, meditate, and then respond in the present. Once you become efficient, once you know this key, you have one of the keys which can allow you to enter into the mystery, into the mysteries of other persons.

Every person is carrying such a mysterious being but the being is closed to you. Every person can become the door for the divine, any ordinary person is extraordinary. Just behind the surface the mysterious is hidden, but you need a key to open it. And that key is moment-to-moment alert response. Not reaction -- response. Reaction is always dead; you do something because he has done something. Response is totally

different.
I will tell you one anecdote.

Buddha was passing through a village. The people of that village were against him, against his philosophy, so they gathered around him to insult him. They used ugly words, vulgar words. Buddha listened. Ananda, Buddha's disciple who was with him, got very angry, but he couldn't say anything because Buddha was listening so silently, so patiently, rather as if he was enjoying the whole thing. Then even the crowd became a little frustrated because he was not getting irritated and it seemed he was enjoying.

Buddha said, "Now, if you are finished, I should move -- because I have to reach the other village soon. They must be waiting just as you were waiting for me. If you have not told me all the things that you thought to tell me, I will be coming back within a few days, then you can finish it."

Somebody from the crowd said, "But we have been insulting you, we have insulted you. Won't you react? Won't you say something?"

Buddha said, "That is difficult. If you want reaction from me, then you are too late. You should have come at least ten years ago, because then I used to react. But I am now no longer so foolish. I see that you are angry, that's why you are insulting me. I see your anger, the fire burning in your mind. I feel compassion for you. This is my response -- I feel compassion for you. Unnecessarily you are troubled.

"Even if I am wrong, why should you get so irritated? That is not your business. If I am wrong I am going to hell, you will not go with me. If I am wrong I will suffer for it, you will not suffer for it. But it seems you love me so much and you think about me and consider me so much that you are so angry, irritated. You have left your work in the fields and you have come just to say a few things to me. I am thankful."

Just when he was leaving he said, "One thing more I would like to say to you. In the other village I left behind, a great crowd just like you had come there and they had brought many sweets just as a present for me, a gift from the village. But I told them that I don't take sweets. They took the sweets back. I ask you, what will they do with those sweets?"

So somebody from the crowd said, "What will they do? It is easy, there is no need to answer. They will distribute them in the village and they will enjoy."

So Buddha said, "Now what will you do? You have brought only insults and I say I don't take them. What will you do? I feel so sorry for you. You can insult me, that is up to you. But I don't take it, that is up to me -- whether I take it or not." Buddha said, "I don't take unnecessary things, useless things. I don't get unnecessarily burdened. I feel compassion for you."

This is response. If a person is angry and you are present there, not with your past, you will feel always compassion. Reaction becomes anger, response always is compassion. You will see through the person. It will become transparent that he is angry, he is suffering, he is in misery, he is ill.

When someone is in fever you don't start beating him and asking, "Why are you having a fever? Why is your body hot? Why have you got a temperature?" You serve the man, you help him to come out of it. And when somebody is angry he also is having a temperature, he is in a fever, he is feverish. Why get so angry about it? He is in a mental disease which is more dangerous than any bodily disease, more fatal. So if the wife is angry the husband will feel compassion, he will try in every way to help her to be out of it. This is just mad -- that she is angry and you also get angry. This is just mad, insane. You will look at the person, you will feel the misery she is in or he is in, and you will help.

But if the past comes in then everything goes wrong. And it can happen only if you go deep in meditation, otherwise it cannot happen. Just intellectual understanding won't help. If you go deep in meditation your wounds will be thrown, a catharsis will happen. You become more and more clear inside, clarity is attained, you become like a mirror. You don't have any wounds really, so no one can hit them. Then you can look at the person, then you can respond.

Response is always good, reaction is always bad. Response is always beautiful, reaction is always ugly. Avoid reactions and allow responses. Reaction is from the past, response is here and now.
Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #16
Chapter title: The Art of Dying

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IN THIS SEVENTH STAGE, THE STATE OF VIDEHAMUKTI,
LIBERATION WHILE LIVING IN THE BODY IS ACHIEVED. THIS STAGE IS TOTALLY SILENT
AND CANNOT BE COMMUNICATED IN WORDS.
IT IS THE END OF ALL STAGES, WHERE ALL THE PROCESSES OF YOGA COME TO THEIR
CONCLUSION. IN THIS STAGE, ALL ACTIVITIES -- WORLDLY, BODILY AND SCRIPTURAL -- CEASE.
THE WHOLE UNIVERSE IN THE FORM OF THE WORLD -- VISWA,
INTELLIGENCE -- PRAJNA, AND RADIANCE -- TEJAS, IS JUST AUM.
THERE IS NO DIVISION HERE BETWEEN SPEECH AND THE SPEAKER.
IF HOWEVER ANY SUCH DIVISION REMAINS, THE STATE HAS NOT BEEN ATTAINED.
THE FIRST SOUND 'A' OF AUM, STANDS FOR THE WORLD,
THE SECOND 'U' FOR RADIANCE AND THE THIRD 'M' FOR INTELLIGENCE.
BEFORE ENTERING SAMADHI, THE SEEKER SHOULD CONTEMPLATE ON AUM MOST
STRENUOUSLY, AND SUBSEQUENTLY HE SHOULD SURRENDER EVERYTHING, FROM GROSS TO
SUBTLE TO THE CONSCIOUS SELF. TAKING THE CONSCIOUS SELF AS HIS OWN SELF,
HE SHOULD CONSOLIDATE THIS FEELING: I AM ETERNAL, PURE, ENLIGHTENED, FREE,
EXISTENTIAL, INCOMPARABLE, THE MOST BLISSFUL VASUDEVA AND PRANAVA HIMSELF.
SINCE THE WHOLE VISIBLE WORLD COMPRISING A BEGINNING, A MIDDLE AND AN END, IS
SORROW-STRICKEN, HE MUST RENOUNCE EVERYTHING
AND MERGE INTO THE SUPREME. HE SHOULD FEEL THAT HE IS BLISSFUL,
TAINTLESS, WITHOUT IGNORANCE, WITHOUT APPEARANCE,
INEXPRESSIBLE IN WORDS, AND THAT HE IS BRAHMAN,
THE ESSENCE OF KNOWLEDGE.
THIS IS THE UPANISHADIC MYSTERY.

The first three stages are just like the waking state of the mind, the surface of your personality -- just a fragment, the part where waves exist. The fourth and the fifth stages are deeper than the surface. They are like the dream state of the mind, where for the first time you are no longer in contact with the outer world. The outer world has ceased to be, you live only in your dreams. You enter subjectivity. The objects have disappeared, only the subject has remained.

The sixth stage is still deeper, just like the dreamless sleep -- the third state of mind -- where even dreams cease to be. Objects have disappeared, now subjects also disappear. The world is no more, even the reflections of the world in the mind are no more. You are fast asleep with no disturbance, not a single ripple. These are the three stages of the mind, and parallel stages to these the seeker has to pass through on the spiritual path also.

The seventh is like the fourth. The Upanishads have not given it any name, because no name can be given to it. The first is waking, the second dreaming, the third sleep -- but the fourth has been left simply as the fourth, without giving it any name. It is symbolic. The Upanishads call it turiya. The word turiya means simply the fourth, it doesn't say anything more. It is nameless because it cannot be defined. Words cannot express it, it can only be indicated. Even that indication has to be negative. It can be experienced but not

formulated in concepts, hence it is called the fourth. The seventh stage of the seeker's consciousness is like the fourth stage of the mind.

Before we enter into the seventh stage and try to penetrate its mysteries, a few things will help to create the base for the understanding of something which is the most difficult to understand. First, the six are stages, but the seventh is really not a stage. It is called a stage because there is no other way to call it, but the seventh is not a stage. The six are stages, the seventh you are. The seventh is not a stage, it is your very nature; it is you, your being.

For example, you were a child once; childhood was a stage. You were not childhood, you passed through childhood. It was a station, a stage, a phase, but you were not identified with it. If you were the childhood itself then there would have been no possibility of becoming a youth. Who would have become a youth? The child could not have become a youth, the child would have remained the child. But you were not the child. You passed through childhood, you became a youth. Then youth is again a stage, you are not one with it. If you are one with it you could not have been a child and you cannot grow old. You will pass through it also, it is a phase.

So this is the definition of a stage: you come into it, you pass through it, you go beyond it -- but you are not it. Then you will become old, that too is a stage. You will pass into death. Birth is a stage, death is a stage. One who passes through all these stages.... The being, the life force, the energy that you are, the consciousness that you are -- that one is not a stage because you can never pass through it, you can never go beyond it. That is not a stage, that is your very nature; that you are. So the seventh is not a stage. It is called a stage because there is no other way of talking about it. Six are stages, the seventh is the one who passes through these stages. The seventh is your very nature. This is the first thing.

The second thing, all the six can be described, they have a defined nature. You enter into them, they have a beginning; you pass through them, they have a middle; you finish with them, they have an end -- they can be defined. Anything which has a beginning, a middle and an end can be defined, but you -- you are indefinable. You don't have any beginning, you don't have any middle, you don't have any end. You never begin, you will never end. You are the eternal. The life energy that exists in you has always been in existence, will always be so. There was never a time when you were not, and there will never be a time when you will not be. You will always be, you are nontemporal.

The temporal can be defined through time. The nontemporal cannot be defined, it is timeless. Just as you are nontemporal you are nonspatial also. You exist in this space you call your body, but you have existed in many spaces. Buddha says he remembers his past lives. He says, "Sometime in my past lives I was an elephant." So then he existed in the space called elephant. He relates a beautiful story about the elephant and how the elephant could become a buddha.

Once it happened that this elephant who was Buddha in a past life was living in a forest and the forest caught fire, the forest was on fire. It was a very terrible fire. The whole forest was burning and all the animals and birds were escaping from the forest. This elephant was also running. The forest was very big, and from running and the heat all around and the fire he got tired. Just then he saw a tree which was not yet on fire. There was shade there, so he rested just for a single minute under the shade of the tree.

After he had rested, the moment came when he wanted to move. He raised one leg. When he raised his leg a small hare, a white hare, who was also tired from running, came under his foot just to rest there. So this elephant thought, "If I put my foot on the earth this hare will be killed." So he waited. He thought, "When this hare leaves, when he has rested, then I will move."

But the hare would not move. The hare thought, "It is beautiful to be under the shade of the elephant, and there is no danger when the elephant is there, and the surrounding trees have not yet caught fire." So he waited.

The hare did not move and, tired from standing on three legs, many times the elephant thought, "Crush this hare and move." But then an idea came to his mind: "As I love my life this hare also loves his life. If I am escaping for my life and I am afraid of death this hare is also afraid of death."

So he waited and died waiting there, because the fire came nearer and nearer and the tree caught fire. He waited for the hare and the hare would not move, so the elephant died standing on three legs. Buddha said, "Because of that awareness I was born as a man. The elephant changed into another being -- man." And he goes on relating many stories about his past.

You have also been in many spaces, many types of bodies -- sometimes a tree, sometimes a bird,

sometimes an animal. Hindus say that there are eight hundred and forty million types of existence, lives, and a man is born only when he has passed through eight hundred and forty million spaces. In the beginning Westerners used to laugh about this -- such a great number! There seemed no possibility that eight hundred and forty million life forms exist. But now biologists say that this is almost the exact number, almost exactly this many species exist. And this is a miracle! How could Hindus fall upon this number?... because they had no biological research, they had known no Darwin, no Huxley. They must have come to this number through some other way. They say that they have come to this number through those who have remembered their past lives -- Buddhas, Mahaviras, who could remember all the past lives.

Eight hundred and forty million is a very big number. And that's why Hindus say that once you are born a man, don't waste this life, because it is so precious, you have struggled for it for so long, for millions of lives you have waited for it. And for what are you wasting it -- food, drink, sex? Eight hundred and forty million lives spent waiting for this life, and then wasting this life in futile things!

You were in many spaces, so you are not confined to space. If you can be an elephant, then a tiger, then a bird flying in the sky, then a small ant, and then you can be a man, that means that no space contains you. You can pass through many types of bodies, but you are bodiless. If you are bodiless, if consciousness is a bodiless phenomenon, then you are nonspatial. And these two things, time and space, are very very insignificant.

Physicists say that existence consists of two elements: time and space. And Einstein turned even these two into one. He said that these are not two. So he used to call it spatiotime -- one word, not two. He used to say that there is not space and time, there is only spacetime, and space is nothing but the fourth dimension of time. Hindus say that you are neither in space nor in time; you pass through them but you are not them, you may be in them but you are not them. You pass through them, you go beyond; you enter, you come out. Space and time is your temporal abode, it is not you -- hence transcendence is possible, you can go beyond both.

Somebody asked Jesus, "Tell us something about your kingdom of God, something special which will be there, some main characteristic."

Jesus answered in a very strange way, he said a very strange thing. He said, "There shall be time no longer." Hindus have always been saying that -- but not only about time. They say there will be time no longer, there will be space no longer, because time and space are really not two things, they are one.

And this you can feel even in deep meditation. The deeper you move the less time will be. You are not aware of how much time has passed -- as if time is just on the surface. The more inwards you move, the further and further away time goes. Then a moment comes when there is no time. And the same happens to space: the more inward you move the more you go on forgetting where you are. When you move more inward then you forget whether you are confined in a body or not. When you reach to the innermost center there is no time and no space, you simply exist without any boundary of time or space. Because you are not confined in any way you cannot be defined. Things which are limited and confined can be defined. So the seventh stage, or the seventh no-stage, is indefinable.

The third thing. About the six there is not much mystery, reason can understand them; they are rational in a way, you can argue about them. The seventh is total mystery, absolute mystery. We must understand what mystery is, because this Upanishad ends on the word mystery. What is a mystery? The mystery is that phenomenon which exists but has no cause to exist, the mystery is a phenomenon which is there but is paradoxical, contradictory, the mystery is that phenomenon which is not only unknown but *unknowable*.

Remember three words: the known, the unknown and the unknowable. The known is that which human mind has come to know -- science is the known. The second phenomenon is that of the unknown. The unknown is that which will be known sooner or later, it cannot remain unknown forever. The unknown is the phenomenon philosophy is concerned with -- it goes on thinking about the unknown and how to make it known.

The known is science, it has already been known. So science is really the past, the accumulated knowledge, the condensed knowledge, the essential knowledge that human mind has come to know. That's why science is so certain and there is no poetry in science. Science is simply history, the past, the whole past. You may not have observed the fact that science is a dead thing, just the past accumulated. You destroy the past and science will disappear. If there are no more libraries, if suddenly all the libraries are destroyed, science will disappear. It is accumulated past, it is history, the known, but it is dead.

The second phenomenon is the unknown, which will be known sooner or later. Philosophy is concerned with the unknown, with how to make it known. So philosophy is nothing but a vanguard to science, just the

pilot car moving ahead. That's why philosophy goes on being reduced to less and less every day -- because more and more unknown becomes known, it becomes part of science, and philosophy becomes less and less. In the days of Aristotle philosophy was a vast phenomenon, now it is not so vast. Every day philosophy is becoming less and less because more and more philosophy is becoming science.

And then there is the third phenomenon, the unknowable. Religion is concerned with that. Unknowable means that which cannot be known whatsoever you do; it can never become science, it can never be reduced to history. That is the meaning of mystery, that which cannot be reduced to history, that which cannot become known, it always remains unknowable. It is not unknown, because the moment you say it is unknown it can be known some day -- more refined instruments, more technological devices and it will be known. It is not unknown, it is unknowable.

Science says there is nothing like the unknowable, that's why science denies religion. Science says there are only two things, the known and the unknown. And the unknown is that which is possible to know again some day -- maybe somewhere in the future -- but potentially it can be known. So science believes there is no real mystery, only known facts and unknown facts, and a day will come when science has known everything. This is the presumption of the scientific approach, that somewhere in the future -- it may take time, but conceivably, somewhere, a day will come when everything is known and there is no mystery. That is the basic point, the basic conflict between religion and science.

And philosophy also believes that there is no mystery, so philosophy is just a servant, a maidservant to science. That's why philosophers have become secondary to scientists in this century; they are not very important, their departments in the universities are no longer important. Science has taken the place of importance and they have retreated -- they exist just in the back rooms of science. They also say there is nothing unknowable. It is unknown, but we will do something -- logic, analysis, speculation, experiments -- and it will be known.

Religion says that the substratum of existence is unknowable. Whatsoever you do is irrelevant; it will remain unknowable, it cannot be reduced to history. Why? Religion has a point, and that point is: How can a part know the whole? Man is just a part, how can the part know the whole? Man is just a by-product of this existence, just a throbbing of this existence. How can this throbbing know the whole? Your heart throbs, beats; how can the beats of the heart know you, the whole?

The part cannot know the whole, and the whole is vast, really infinite. You cannot conceive of any end to the universe, there can be no boundary to it -- or can there be? Can you conceive of any boundary to existence? How will you conceive the boundary? -- because a boundary needs two. Your house has a boundary because of your neighbor, the earth has a boundary because of space. The other is needed for the boundary. If there is only one it cannot be bounded, because who will bound it?

The existence is one; then it cannot be bounded, there can be no boundary. If you stand on the boundary what will you see? If you can see anything beyond, this is not the boundary. Even if you can see emptiness ahead then that emptiness is there. Can you conceive of a point in existence where a scientist can stand and there is nothing? But Hindus say that even nothing is something. If you can say that there is nothing then space exists, you will have to move ahead. There cannot come a point where you can say, "Existence ends here!" It cannot end, it cannot have any boundary. The whole is infinite. And you can know something which is finite, you cannot know the infinite. The mystery will remain.

Secondly, man is part, he is not apart from existence. You cannot kiss your own lips -- or can you? You will need somebody else's lips to kiss, you cannot kiss your own. Man is part of this whole. To know this whole you will need to be apart, you will have to be separate; the knower must be separate from the known, only then knowledge is possible. The knower is not separate. The existence flows in you, you are just a wave. The existence trees in the trees, it waves in the waves, it mans in you. As it trees the earth, so it mans the earth. 'Manning', if I can coin a new word, manning is just like waving; it is a process. You are not apart from it, not separate.

You cannot kiss your own lips, religion says, hence the mystery. And the more science progresses the more religion is proved right. A few days before Einstein died he asserted, "When I started my journey on the scientific path I was certain that the universe can be known, but now I am not so certain. On the contrary, my uncertainty has been growing every day, and I feel that it is impossible to know the existence in its totality. It is a mystery."

Edison, another top scientist, a great name, said in his last letters to his friends, "I thought in the beginning that the world consists of matter, there is no mind. But the more I penetrate into the secrets the more I feel that the universe is more like thought than like thing. It is more like the mind, less like matter. It

is more mysterious."

And that has been the feeling of all individual scientists -- not of science, but individual scientists. Science as a body remains adamant, goes on saying that there can be no mystery, and if there is it is only a question of time and we will dissolve it. So the effort of science is to demystify the universe. That may be one of the reasons why people are so unhappy today. That may be one of the basic reasons why people are so bored, that may be one of the basic reasons why people are feeling so meaningless -- because without mystery there can be no meaning in life.

If everything is explained then everything is explained away, if everything is known then there is nothing worthwhile, if everything becomes just factual you are finished with it. Just go to a biologist and ask him what love is, or go to a chemist and ask him what love is. He will explain to you the whole mystery, he will talk of hormones, secretions of certain chemicals in the body, and he will say, "You are just a fool! Love is nothing. It is just a question of certain chemicals flowing in the bloodstream."

He can explain everything about love, and when he explains everything about love then all your Kalidases and Shakespeares and Byrons will look stupid -- because he can *explain*. But this same man who is explaining will fall in love. He will sit with a woman under the sky and then start talking poetry. This is the mystery. Life remains alive for mystery. And it is a good sign that even a scientist can fall in love, and a few great scientists sometimes even write poetry. This is a good sign. Man can still survive -- there is a possibility, we can hope; otherwise, everything explained, poetry dies.

This age is very nonpoetic. Even poets write things which are facts, not mysteries; they talk about mundane things in their poetry. The poetry that has been created in this age is not very poetic, it is more prose than poetry. There is no music in it, because music can come only through mystery. Something unknowable throbs around you; you become part of that unknown mystery, you dissolve into it, become a drop in the ocean.

That's why children are so happy, old men so unhappy. The reason is that the old man knows more -- he has explained many things, more facts are known to him -- and children are ignorant, more mystery is around them. That's why even in old age you go on thinking that childhood was the golden period, the real paradise.

Why is childhood so paradise-like? -- because the child exists in mystery. Everything is mysterious -- even the shade of a tree moving with the sun is so mysterious, so poetic. An ordinary flower, maybe a grass flower, is so mysterious because the whole life is expressed through it. A breeze blowing in the tree and creating rhythmic sounds, echoes in the valley, reflections in the water.... Everything is mysterious for a child, nothing is known. He is happy. Remember this, your happiness will be in the same proportion as your mystery -- less mystery, less happiness; more mystery, more happiness.

This Upanishad ends with the word mystery. Make that word mystery a secret in your heart, and try to live in such a way that nothing is reduced to facts and even facts become just doors for more mysteries. And unless you can turn facts into mysteries you will not become religious. So I can conclude, a scientist goes on reducing mystery to facts, and a religious man goes on changing facts into mysteries.

The world was happier when it was religious. It was less affluent, it was poorer, food was scarce, wealth was not there; everything was just poor, poverty existed -- but people were happier... because you cannot live by bread alone. They lived through mystery. Everything they saw they treated as poetry of life. All these Upanishads are written in poetry. If life can appear to you not like prose but like poetry, a song, a bird in flight always towards the unknown... only then will religious consciousness dawn upon you.

Now we will enter the sutra.

IN THE SEVENTH STAGE, THE STATE OF VIDEHAMUKTI, LIBERATION WHILE LIVING IN THE BODY IS ACHIEVED.

The Upanishads divide liberation in two. One, liberation while you are in the body. That is called *videhamukti*, liberation while in the body. And then the ultimate liberation when this body dissolves and you no longer enter into another body, you remain bodiless. So liberation with the body and bodiless liberation. Buddhists have used two words: nirvana, and *mahanirvana*. Nirvana means liberation in the body, and mahanirvana means liberation from the body also -- freed from all embodiments, bodiless consciousness. Then you have become cosmos.

The seventh stage is of videhamukti. You are living in the body, but living in the body you are no longer the body; the body has become just an abode, a house or your clothes. You are no longer attached to it in any way. You use it, you live in it, you take care of it, but you are no longer concerned, no longer afraid that

if the body dies you will die. Now you know you are deathless; only the body can die, never you. You are not identified with the body, that is the liberation -- videhamukti.

THIS STAGE IS TOTALLY SILENT AND CANNOT BE COMMUNICATED IN WORDS.

A person who exists in this stage remains inwardly totally silent. There is no inner talk, he never talks with himself. Really, to talk with oneself is a sort of insanity. If you see a man sitting outside alone talking you will think he is mad. But you are also doing the same, only less loudly. He is a little more daring, that's all. You also go on talking within; continuously the inner talk is there, not for a single moment do you stop. Your mind is a marketplace -- so many voices, crowded -- and it goes on and on and on. And look, observe what goes on there: just futile things, absurd, senseless, with no rhyme or reason. You are just flooded.

In the seventh stage the inner world becomes totally liberated from inner talk, everything is silent within. You can talk, but only with someone else, not with yourself. In that stage Buddha speaks, but he never speaks with himself. Buddha speaks to others, but that speech is qualitatively different from yours. Look! Whenever you are talking with others, then too the other is just an excuse -- you continue your inner talk. Observe people talking. When you are talking with someone else you are not really talking with someone else, you go on talking within. You just catch some words from the other, and then you hang your inner talk on those words and continue.

One psychologist was watching two madmen from a window, and he was surprised at their behavior. Those two madmen were both professors -- professors are always prone to go mad because they are experts at talking. But he was surprised not because they were talking, he was surprised for some other reason. Both were mad, but whenever one was talking the other would remain silent as if he was listening. When the first one would stop the other would start, and the first one would remain silent as if listening. And the second mystery was this, their talk was not connected at all. The first was talking about one thing and the other was talking about something else which was totally irrelevant, which had no connection at all. They were moving parallel, not meeting anywhere.

So the psychologist went and said to them, "I have observed many madmen, and I have seen that when they talk they don't talk with the other, they simply talk with themselves. That is okay. But I have never seen them remaining silent while the other is talking. So why do you remain silent while the other is talking?"

The professors said, "Just old habit. Just old habit, just to be gentlemanly. When he is talking it is unmannerly to start talking, so we have to force ourselves. When he stops then I can talk and then he has to keep silence. And this is a mutual understanding."

But this is all that is happening amongst you. This is just from mutual understanding and old habit that you keep silent when the other is talking. But you are not silent, you are just waiting for the opportunity, and when he stops you start. Only one thing you will do which those madmen were not doing because they were more frank, and that is that you will catch some word from the other's talk and through that word you will hang your inner talk and you will proceed.

Look at two persons discussing anything, they are never talking about the same thing. Ninety-nine percent of debates and discussions are just mad; people are not talking about the same thing, they are not using the words in the same way, they are not communicating at all. Just look at a wife and husband talking, they are not communicating at all. The husband is saying something and he goes on saying, "You are not understanding me." And the wife goes on saying something else, and she also says, "You are not understanding me, you don't understand what I am saying."

Nobody understands anybody. You cannot understand, because understanding can flower only in inner silence, it cannot flower while you are talking in words. So you are not listening to the other at all. The mind cannot do two things simultaneously -- you can listen to yourself or the other. Communication has become such a great problem, everybody feels that one cannot relate. What is the problem? Why can't you relate with the other? -- because you are relating with yourself.

A man who has attained the seventh stage is silent inwardly. He can listen, he can communicate, he can relate, he can answer. In India this was taken as a basic condition: one should not start preaching unless one has attained the inner silence... because if somebody starts teaching, advising, and his inner talk has not stopped, he is going to create more mischief in the world than there already is. He will be destructive. He cannot help anybody, he is not interested really in helping anybody. He is not interested in giving advice, he is interested only in bringing his inner talk out in the name of giving advice. He is throwing his rubbish on

others, he is using you, your mind. He is too burdened, he shares only his burden with you. He may feel a little relief, but for his relief he has created much mischief all around.

Political leaders, social reformers, so-called revolutionaries, they all belong to this category. They go on throwing rubbish on more and more people. And if you go on insisting and telling people something, it is possible they may start believing, because belief is created by constant repetition.

Adolf Hitler writes in his autobiography Mein Kampf that there is no difference between the truth and a lie; the difference is only of repetition. Repeat a lie constantly and it becomes a truth. And this is a proven thing, he himself proved it through his life. He constantly repeated certain things and they became true -- and to a country which is one of the most intelligent in the world, Germany. Hitler befooled the Germans. Then remember it, Hitler-type people can befool any country; if Hitler can befool the Germans, then no country is safe.

Germany was the country of the professors, scholars, great scholars, great professors, logicians, philosophers -- Kant, Hegel, Schiller, Marx, Feuerbach -- the country of the best minds, but a Hitler, just a madman, could befool them. Madmen can befool you very easily, because they are obsessed with their ideas, they go on repeating. They won't listen to you, they are fanatic; they are not worried about what you will think, they will go on repeating, and through repetition it becomes a suggestion, a hypnosis. If somebody goes on repeating you are bound to believe it. Psychologists say that if you go on repeating others will believe, and by repeating constantly in the end you will also believe that it is true.

I have heard one anecdote.

Mulla Nasruddin died and immediately he proceeded towards heaven. He knocked on the door and the man on the gate said to him, "Who are you, and what has been your business there in the world? -- because we have a quota, just like the Rotary Club."

Nasruddin said, "I was a journalist. You will have to allow me, otherwise I am going to report it and that will create bad news."

And journalists have become a power, so the man, the watchman, said, "Wait, let me inquire." Then he said, "It is difficult because we have a quota -- only twelve journalists can be allowed in heaven and they are already there. And even they are useless because newsprint paper is not available. Moreover, nobody is interested in gossiping in heaven; even if you print a newspaper nobody purchases it. Nobody reads them, so even those who are here are unemployed. It is better," he suggested, "you go to hell. Journalism flourishes there like anything, everybody reads newspapers. Many newspapers are published with great circulation, and there are gossips and stories and news -- real news happens there."

You must have heard Bernard Shaw's definition of news. He says, "When a dog bites a man it is not news, but when a man bites a dog it is news."

"So real news happens in hell. You go there, Nasruddin!"

But Nasruddin insisted. He said, "No! I want to be here. You will have to find some way."

So the man suggested, "I will allow you in for twenty-four hours. Go in and spread the news in heaven that a big new newspaper is going to be published soon in hell and editors are needed. You may be able to persuade some other journalists to go. They are unemployed and bored, so if they go, if even one man goes, I will allow you."

Nasruddin said, "Okay!"

For twenty-four hours he was creating the rumor. To whomsoever he met he said, "If you don't feel good here, go. Many posts are vacant, a great newspaper is going to be started soon. Readers are waiting for it, the whole of hell is expectant about it. Editors are needed, subeditors are needed, news reporters are needed!"

He told the story in such an honest, sincere way that by the evening when he came to the door to ask the watchman if anybody had gone to hell, the watchman immediately closed the door and said, "Don't move out! All twelve have left!"

Nasruddin said, "Open the door. If all twelve have left then there is something in the rumor. I can't wait here, I want to go to hell!"

The watchman said, "What are you saying? You created it!"

Nasruddin said, "It doesn't matter. If twelve persons are convinced it means there must be truth in it, and I don't want to be here!"

If you go on repeating a lie you will end up believing it. Constant repetition becomes hypnotic. In India

it has been one of the basic laws that one should not start teaching people unless one becomes inwardly totally silent. When dreams have stopped, only then should one start advising anybody. If you still have dreams don't advise anybody, because you are still in a state of dreaming. Your advice is of no use, you will create more mischief and misery for others. If somebody follows your advice he will be in danger.

Fortunately nobody follows anybody's advice. They say that advice is the thing which everybody gives wholeheartedly, without any cause, but which nobody takes. It is good, fortunate, that nobody takes anybody's advice, otherwise the world would be in more misery, because the advisor -- not the advice, but the advisor -- is significant.

THIS STAGE IS TOTALLY SILENT.

And because it is totally silent it cannot be communicated in words. It can be indicated; that is all that can be done, and that is what this sutra is going to do.

IT IS THE END OF ALL STAGES, WHERE ALL THE PROCESSES OF YOGA HAVE COME TO THEIR CONCLUSION. IN THIS STAGE ALL ACTIVITIES -- WORLDLY, BODILY, SCRIPTURAL -- CEASE.

In this stage there is no activity -- activity as action, by effort. The person who has achieved the seventh stage leaves all activities. That doesn't mean that he will not do anything, but now he will be spontaneous. He will not be active, he will be spontaneous. He will move like a wind. Whatsoever happens will happen; whatsoever doesn't happen, he will not think about it happening. He will become a flow. Now he will not force anything. That's the meaning that he will not be active.

Buddha was active. After he attained enlightenment, for forty years he was active, but that activity was not activity, he was spontaneous. He moved, but with no conscious effort on his part, as if the existence was moving him, he had become just a passage, a passive vehicle. If life wanted to move through him it would move, if it didn't want it was okay. He had no mind to do anything. Many things would happen, and really only in such a state do many things happen that are wonderful, that are mysterious.

When you are not the doer, then you become capable of receiving existence. This is what is meant by Jesus' saying, "Not I, but he, lives in me. My father lives in me." Jesus is a vehicle, Mahavira is a vehicle, Krishna is a vehicle -- just passages. The total can move through them, they don't create any hindrance, they don't change in any way. They have no will of their own, no mind of their own.

THE WHOLE UNIVERSE IN THE FORM OF THE WORLD -- VISWA, INTELLIGENCE -- PRAJNA, AND RADIANCE -- TEJAS, IS JUST AUM.

In this seventh stage of consciousness the person has really dissolved and become the whole universe, he has become Aum. This word aum is very symbolic. First, this word aum consists of three sounds: a, u, m. These three sounds are the basic sounds, all the sounds are created out of them. All the languages, all the words, are created out of these three sounds: a, u, m. And this is not a myth, now phonetics agrees that these are the basic root sounds. And the word aum is meaningless, it is simply a combination of all the three basic sounds.

Hindus say that aum is the sound of existence, and then it divides in three: a, u, m, and then the three become many. From one, three; from three, many and millions. Now even science agrees that there is only one energy in existence; that one energy is divided in three. You may call it electron, proton and neutron; you may call it a, u, m; you may call it the Christian trinity: God, the Son, the Holy Ghost; you may call it the Hindu *trimurti*: Shiva, Brahma, Vishnu -- whatsoever the name, the name is irrelevant, but one thing is certain: one becomes three, and then three becomes many. And if you want to move backwards to the one, move from the many to three and then let the three combine -- it will become one. Aum is a way, it is a mantra, a path, to combine all the sounds in three, to first reduce all the sounds to three -- and then aum becomes the door for the one.

And this has been the experience of all the mystics all over the world, not only Hindus. They all have the same experience. They may have interpreted it differently. Mohammedans, Christians, and Jews end their prayers with amen. Hindu mystics say it is the same, aum. They interpreted differently, because the sound can be interpreted in many ways. You are traveling in a train and you can interpret the sound of the train in many ways; you can even feel that there is a song going on, because the interpretation is yours -- sound is not creating the interpretation, the mind is creating the interpretation. Hindus say it is like aum; Christians, Jews, and Mohammedans have felt it as aumen, or amen.

English has three or four words which are mysterious for linguists. They are omnipotent, omnipresent,

omniscient, and such words. They cannot reduce them to any logical order. What does omnipotent mean? And from where does omni come? It comes from the Hindu word aum. What does omniscient mean? From where does the word omni come? Linguists have no way to explain it, these words have remained unexplained in English. But if you can understand aum then those words become clear, because aum is the symbol of the universe for Hindus. So omnipotent means one who knows all, one who is all-powerful; omnipresent means one who is everywhere present -- present in the aum, seeing the aum, powerful like the aum.

If you enter deeper meditation soon you will realize that a sound is continuously happening there. It is the sound of existence itself, the humming sound of existence itself. And if you listen without interpreting it, if you don't force any interpretation on it, if you simply listen and watch and observe, sooner or later you will realize it is aum vibrating inside.

IN THIS STAGE ALL ACTIVITIES... CEASE. THE WHOLE UNIVERSE IN THE FORM OF THE WORLD -- VISWA, INTELLIGENCE -- PRAJNA, AND RADIANCE -- TEJAS, IS JUST AUM.

In this stage only aum exists -- the sound, the ultimate sound. Or you can call it the soundless sound, the uncreated sound.

THERE IS NO DIVISION HERE BETWEEN SPEECH AND THE SPEAKER.

This has to be understood. You speak but there is always you, the speaker, and that which you speak. You walk, there is always the division: the walker, you, and the walk, the activity. You eat, there is always the division: the eater, you, and the activity. You can fast but the division will remain: you, the faster, and the activity, fasting. The activity and the active agent remain two, a division exists.

At this stage, the seventh, this division also disappears. The walker is the walk, the observer is the observed, the speaker is the speech -- life becomes a process undivided. If you ask a question of the person who is in the seventh stage he never thinks about it, because there is no thinker. You ask the question, he responds. That response is not a thinking one, the response is just like a valley responding, a valley echoing. You sing a song in the valley and the whole valley echoes it. The valley doesn't think that this sound is beautiful and should be echoed in such and such a way.

A buddha is a valley. You throw a question, the valley echoes. There is nobody who can think, there is nobody who can plan, there is nobody who can choose -- really there is nobody now. It is emptiness, *shunyata*, it is a void. There is a valley; the valley responds. The speaker and the speech are one, the mover and the movement are one. This inner division falls immediately.

This exists because of the ego. Who thinks when somebody asks a question? Who thinks inside you? The ego. You have to give the right answer, or an answer which will be appreciated. But why are you worried about it? If you are the right person the right answer will flower through you. You are worried because you are not the right person. You have to force an answer, you have to create it, manufacture it somehow through the memory. You have to choose, combine, look at the person, at what type of person he is, and then it is a whole process of planning, choosing and thinking, but you are not spontaneous.

If you are a valley, if you have reached the seventh stage and the ego has disappeared, who will choose? The answer will flow. It will flow from the total person, not from the ego. Because of your ego you cannot be spontaneous -- because you are always afraid you may not look good, you may not be appreciated. Your ego is exhibitionist. The speech and the speaker become one because there is no exhibitionist ego. Buddha responds with his totality; whatsoever the response, he is not concerned really.

IF HOWEVER, ANY SUCH DIVISION REMAINS, THE STATE HAS NOT BEEN ATTAINED.

So this is the criterion: if you feel any division inside, then know well this state has not been attained.

THE FIRST SOUND 'A' OF AUM, STANDS FOR THE WORLD -- the universe; THE SECOND 'U' FOR RADIANCE -- life, ,lan vital; AND THE THIRD 'M' FOR INTELLIGENCE -- consciousness, awareness. BEFORE ENTERING SAMADHI -- that is, ultimate ecstasy, the final ecstasy....

This path has to be remembered well, it will be very helpful. This is the last advice of this Upanishad, the final. And only Hindus and Tibetans have used this advice for millions of years. This is their last secret.

BEFORE ENTERING SAMADHI -- that is, death with consciousness.... Samadhi means death with consciousness, dying fully alert. You have died many times but it was not samadhi, it was simple death, because whenever you died you were unconscious. Before death happens you are unconscious, it is just a surgical procedure. Because death will be so painful for you, you cannot be allowed to be conscious -- just

as a surgeon gives you anesthetic, chloroform, before he operates on you, and then his operation is just nothing.

Death's operation is so big because the whole being has to be taken out of your body with which it has become so attached, identified. It is not simply removing a bone, it is removing the whole body from you. So nature has a process: before you die you fall unconscious, fast asleep, you are no longer in your senses, and then your being can be removed. This is not samadhi.

And remember, if a person dies in unconsciousness he is born in unconsciousness, because the birth, the coming birth, will be the same, the same quality. If in this life you die unconsciously, in the next life you will be born unconscious in a womb. If you can die consciously then you can be born consciously. And if you can die with total awareness, the whole being alert, not a single part unconscious, then you will not be born at all. Then there is no need, then you can simply discard this body and become bodiless.

BEFORE ENTERING SAMADHI -- that is, conscious, alert, aware of death.... And only the person who has attained the seventh stage can enter it. He will be born no more, he will be out of the wheel of existence.

... THE SEEKER SHOULD CONTEMPLATE ON AUM MOST STRENUOUSLY, AND SUBSE-QUENTLY HE SHOULD SURRENDER EVERYTHING, FROM GROSS TO SUBTLE TO THE CONSCIOUS SELF. TAKING THE CONSCIOUS SELF AS HIS OWN SELF, HE SHOULD CONSOLIDATE THIS FEELING: I AM ETERNAL, PURE, ENLIGHTENED, FREE, EXISTENTIAL, INCOMPARABLE, THE MOST BLISSFUL VASUDEVA AND PRANAVA HIMSELF -- I am the Brahman.

Before entering death the seeker should try this.

Many things. First, before you enter death ordinarily you cling to the body, you don't want to give it up. That is the ordinary reaction of the mind, to cling. Death is snatching everything and you cling, you start a fight with death. In this fight you will be defeated. This sutra says: Give up consciously. From the gross to the subtle to the self, give up everything. Just say to death, "Take it. This is not me. Take this body, take this mind, take this self, this ego. I am not this."

Don't cling, let your life be a gift to death. Don't create any fight and resistance. If you create fight you will become unconscious and you will miss an opportunity again. Give up. Give death whatsoever you have -- from the gross to the subtle to the very self, go on giving. Don't create any resistance. This is the foundational thing. Don't create resistance, don't fight with death. What will happen? If you can give up knowingly, consciously, blissfully, you will not fall unconscious, there is no need. Your clinging creates the problem.

It happened just at the beginning of this century, the king of Benares was to undergo an appendix operation. He was a very religious man, a very saintly man, and he said, "I have never taken anything to make me unconscious and I would not like to do that. So please, if you can operate, then operate on me when I am fully conscious. I will not take any anesthetic, chloroform, or any type of thing which can make me unconscious."

The doctors were worried, and the case was serious. The appendix had to be removed soon, otherwise the man would die. And he was adamant. He said, "I can die, that is not much of a problem -- but I don't want to be unconscious." He must have been thinking of this sutra, he must have known about this secret, that one should never die unconsciously. Death is not the problem, unconsciousness is the problem.

So he said, "It is okay. If you cannot operate then let me be as I am. I will die but I will die consciously. You give me chloroform, and if I die in the operation then who will be responsible? Can you take the responsibility? Can you give me a guarantee that I will not die through this operation?"

Nobody could give such a guarantee. The case was serious and there was a possibility that he might die in the operation. So the doctors agreed, because there was no other alternative. They said, "Let us try, there is no risk. The man is going to die within hours, so take the risk. Let us try, let him remain conscious."

So no anesthetic was given. That was the first operation of this type in the whole history. And it was miraculous, because the king remained conscious. It was a long operation, almost two hours, and the whole stomach was opened and the appendix removed. The surgeons could not believe that the man was conscious, that he remained conscious. They asked him later on how it happened.

He said, "There is no secret about it. I was not resisting. I said, 'Okay death, take everything -- this appendix, this body, this whatsoever I have been calling me -- take everything. I am ready. There is no resistance.'"

If there is no resistance there is no problem. Resistance creates conflict, conflict creates problem. So at

the moment of death the seeker should contemplate on aum. He should feel himself as the aum, the universe, the very life, the very existence, the very awareness. And subsequently he should surrender everything -- FROM GROSS TO SUBTLE. And this is not only for the seeker, even an enlightened person who has achieved the seventh has to surrender.

It is reported of Buddha that he told his disciples one day just in the morning, "This evening I am going to surrender my body back to nature, so if you have to ask anything you can ask. This is the last day."

They were very worried, depressed, sad; they started weeping and crying. And Buddha said, "Don't waste time. If you have to ask anything this is the last day. In the evening when the sun is setting I will surrender my body. I have used so many bodies and I have never thanked nature before. This is the last, now I will never move in a body again. This is the last house I have been living in, this is my last residence, so I have to thank nature and give the body back. It served many purposes, it led me really to this enlightenment. It was a means, and was a good means. It helped me in every way. So I have to thank nature and surrender the whole abode back, because it is a gift from nature and I must surrender it consciously. So there is no time...."

But nobody asked any question, they were not in the mood to ask. They were sad and they said, "You have said everything and we have not followed, so just give us your blessing that we may follow whatsoever you have said."

Then by the evening Buddha retired. He went behind a tree to surrender. And it is said that a man named Subhadra who lived in a nearby town came running -- there are many Subhadras always. He came running in the evening when Buddha had retired and he said, "I have some questions to ask."

Buddha's disciples said, "It is too late now, we cannot disturb him now. This is not good. You could have come before. Buddha passed through your village many times, at least ten times in his life, and we have never seen you come to him."

The man said, "Every time Buddha was passing through my village there was something or other which prevented me. Sometimes my wife was ill, sometimes there was too much of a crowd in my shop, too many customers; sometimes I was ill, sometimes there was some other urgent thing to be done, sometimes there was some marriage going on -- so I went on postponing. But now I have heard that he is going to die. There is no time to postpone now, and I must ask him. So allow me."

They prevented him. They said, "It is impossible."

Buddha came back from his retirement and he said, "Let it not be written in history that while I was still alive somebody came and knocked at my door and went away empty-handed. Let him ask."

Then he again retired. First he surrendered his body. It is reported that when he surrendered his body there was a radiance around the body as if the body had become energy and was moving into the cosmos -- a conscious surrender. Then he surrendered his mind. It is said a fragrance spread, went on spreading. A buddha's mind is a fragrance, the condensed fragrance of such a great and pure and innocent life, it was felt. Then he surrendered his self. These three things surrendered, he died. This was *mahaparinirvana*, *mahasamadhi*. But it was a conscious surrender, death was given back everything that nature had given. This man will never be back again. Only such a conscious surrender can become samadhi, the ultimate samadhi.

Even if you have not attained the seventh stage, wherever you are, at any stage, when death approaches you try to be conscious, surrendering. Don't fight with death. If you fight with death, death will conquer. If you don't fight with death there is no possibility of conquering.

This is the way with death, to be in a letgo. And this has been done even by buddhas who have attained the seventh stage. So try it. For you it will be an effort, but worth doing. Even if you fail it is good to do, because doing it many times you will succeed. And once you succeed with death fear disappears, surrender becomes easy.

This is the difficulty with surrender. Many people come to me -- one girl was here just the other day and she said, "I feel very sad because everybody else seems to be surrendered to you, trusting, in deep faith. I cannot surrender. Meditation is good, I feel good, but I cannot surrender."

What is the problem in surrendering? Surrender is a death, you are afraid of dying. Whenever you think of surrender you feel, "Then I am no more, then I dissolve," and you want to persist.

If you can surrender in death you can surrender in love, you can surrender in trust, you can surrender in faith. And the reverse is also true, vice-versa is also true; if you can surrender in love, surrender in faith, you will be able to surrender in death. Surrender is the same, the same phenomenon -- and surrender is the key.

Learn to surrender in death, and if you cannot surrender in death you cannot surrender in life also. Those

who are afraid of death are always afraid of life. They miss everything.

AND SUBSEQUENTLY HE SHOULD SURRENDER EVERYTHING, FROM GROSS TO SUBTLE TO THE CONSCIOUS SELF. TAKING THE CONSCIOUS SELF AS HIS OWN SELF, HE SHOULD CONSOLIDATE THIS FEELING: I AM ETERNAL....

While dying, or while in deep meditation, which is a sort of death, or while making love, which is a sort of death -- wherever you feel a surrender, think:

I AM THE ETERNAL, THE PURE, ENLIGHTENED, FREE, EXISTENTIAL, INCOMPARABLE, THE MOST BLISSFUL VASUDEVA AND PRANAVA HIMSELF -- God himself.

It will be a thought for you, because you have not attained the seventh stage. But if you attain the seventh these will be spontaneous feelings, not thoughts. Then you will not do them, they will happen to you. This is the difference: for a seeker who is yet below the fourth stage, this will be an effort; for a seeker who has gone beyond the third, this will be a spontaneous feeling. He will feel this way -- that he is God, he is Brahma himself, Vasudeva.

SINCE THE WHOLE VISIBLE WORLD, COMPRISING A BEGINNING, A MIDDLE, AND AN END, IS SORROW-STRICKEN, HE MUST RENOUNCE EVERYTHING AND MERGE INTO THE SUPREME. HE SHOULD FEEL THAT HE IS BLISSFUL, TAINTLESS, WITHOUT IGNORANCE, WITHOUT APPEARANCE, INEXPRESSIBLE IN WORDS, AND THAT HE IS BRAHMAN, THE ESSENCE OF KNOWLEDGE.
THIS IS THE UPANISHADIC MYSTERY.

What is the Upanishadic mystery? The art of dying is the Upanishadic mystery. And one who knows how to die knows how to live. One who knows how to surrender conquers the whole.
Enough for today.

Vedanta: Seven Steps to Samadhi

Chapter #17
Chapter title: Valleys and Peaks

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BELOVED OSHO,
MANY TIMES I FEEL SO MERGED IN YOU THAT IT IS AS IF I HAVE DIED AND ONLY YOU ARE. BUT THIS FEELING DOESN'T REMAIN CONSTANT, AND ALWAYS THE EGO RETURNS. THIS HAPPENS WHENEVER I HAVE TO AGAIN COMMUNICATE WITH OTHERS OR RETURN TO ACTIVITY. WHY DOESN'T THE EGO REMAIN DEAD?

If you make it a goal -- egolessness -- then you will always remain with the ego. Don't make it a goal, because all goals belong to the ego. If you think that you should remain egoless, who is this "you" who should remain egoless? This is the ego. So the first thing, don't make it a goal. Any goal will feed the ego -- even the goal of egolessness.

When you are egoless enjoy it; when you feel the ego again, be alert -- but don't expect the contrary. If you start expecting you will be more entangled with the same thing. Whenever egolessness is there enjoy it, feel grateful, thank God, and when the ego comes again, be alert. Soon more and more egolessness will

happen to you, less and less ego will return. And the moment will come when ego will disappear, but don't make it a goal. All goals belong to the ego.

Secondly, don't expect anything, because when you start expecting you have moved from the here and now into the future. When you start expecting something you have started to bring your memory, your past, into the present. This very moment you feel egoless -- it is okay. Then it goes, the ego comes. You want to repeat the past again -- you must be egoless. You project the past in the future and you miss the present.

And remember, egolessness is possible only if you are here and now. If you move into the past, if you move into the future, the ego will persist. So don't ask for any constancy because constancy means you want to continue the past into the future. Remain with the moment and don't expect anything. The ego will drop by itself, no other effort is needed. If the ego has moved it means you are not in the present. So don't fight with the ego, simply move into the present and ego will drop. And this is what is happening.

You say: "Many times I feel so merged in you that it is as if I have died and only you are."

I am here and I am now. I have no past and no future. If you really relate with me you relate with my nowness and hereness, because there is no other thing with which to relate. If you feel a love, a trust, flowing towards me, that love and trust can flow only in the present. That's why you feel you have died. It is not because of me that your ego is dying, it is because you have moved with me in the present. Then your past is forgotten, your future is no more. You are here, totally here.

So don't think that it is something that I am doing to you, it is something that you are doing to yourself -- I am just the excuse. Try to understand this because otherwise it will become a clinging. The same can happen anywhere. Remember the secret. If you love me, if you listen to me deeply, if you are here present with me, receptive, open, you are in the present. That's why for a few seconds the ego will disappear. Then you are not. If you can be in the present anywhere, *you* will not be.

You can be only either in the past or in the future -- you cannot be in the present. Just think about it, how can you be in the present? There is no need. The past accumulates, becomes crystallized, and you feel 'I'. Then the past projects in the future and says, "This should be, this should not be. I desire this, I don't desire that." This is your past desiring -- all the bad experiences you don't want to repeat and all the good trips you want to repeat in the future. This is past asking for something in the future -- and you are missing the present, which is the only existence.

Past is no more, it is already dead; future is not yet, it is yet unborn. Both are not. And ego can exist only in nonexistence, it is the most false thing possible. The present moment is, it is the only is-ness; nothing else exists. If you relate with the present you cannot exist as an ego, because the present is the real and the real never creates anything false. Out of the real nothing false is created; only out of the false, false comes.

So it can happen... it may be happening to you that for a few moments you disappear. While listening to me, while just sitting with me, you disappear. But I am not doing anything to you. If you think I am doing something then you will cling to me, you will become attached to me; a new attachment will be formed. And then through that attachment you will ask again and again for the same.

Just try to understand the basic law. Then move into the forest, sit under a tree, and be in the here-and-now. Then be with your friends, remain silent, and remain in the here-and-now. Listen to music, forget the past, forget the future, and be here and now. And if you can be in the present anywhere, suddenly the ego will not be found. And if you ask that this should happen again, ego has come again, because now you are asking for the future, planning for the future. This is the mechanism.

"But this feeling does not remain constant, and always the ego returns." It will remain constant only when you don't ask that it should remain constant. It will happen again and again every moment, it will be continued, but don't ask for its constancy. Rather, enjoy it moment to moment and don't project it. It will arise again and again every moment, but remember, it is never the old, it is always the new arising, every moment being born again and again. It is not the past continuing, it is the new being born every moment.

"This happens whenever I again have to communicate with others or return to activity." Why does it happen when you communicate with others? Really you don't communicate, that's why. If you communicate it will not happen. While you are here with me, this is a communication. You relate with me, you become silent, you drop your past. You listen so attentively that thinking stops. This is communication.

When you communicate with somebody else you are not communicating, you are just throwing out your inner talk. You are thinking of many things. You may be saying something and thinking something else, meaning something else, doing something else. You are many while you communicate with others -- then the ego enters.

In activity also the ego can enter because you become the doer. While I am speaking you are not doing anything at all, you are simply here listening. Listening is not a doing, listening is passive, it is a non-act. You need not do anything; you simply be there and it will happen. If you do something you won't be able to listen, if you go on doing something you will only appear to be listening but you won't be listening. When you don't do anything, listening happens. It is a passive thing. You need not do anything to create this capacity, it is always there.

But when you return to activity the ego can return, because again the doer has come. So what is to be done? When you return to activity remain the witness and don't become the doer. Go on doing things but remain the witness. Or if it is difficult then just leave everything to the divine and say that the divine is doing everything, you are just a vehicle, a passage, an agent. That's what Krishna says to Arjuna in the Gita: "You leave everything to me, surrender everything to me. You become just a medium and let things happen. Don't you be the doer, God is the doer."

Or if you cannot think of any God then there is another technique, and that is destiny or fate, that everything that is happening is destined. You are not doing it, it was bound to be so, it was going to happen, it was predestined. These are simple things, but you feel these simple things are difficult because they have become difficult in this age.

In the past these simple techniques helped millions to attain silence, peace, egolessness, because they could trust. Fate, or what Sufis call kismet, helped millions... because then simply you say, "I am not the doer. The whole existence has predetermined everything in me and I am just following." This is the whole secret of astrology. Astrology is not a science but a technique of religion. If a person can believe that things are settled already and one cannot change anything, then the doer cannot arise. But simple faith is needed for that.

If you feel this is difficult -- and this *is* difficult for the modern mind -- then only one thing remains, and that is, be alert and move again and again to the present. No faith, no God is needed. But then the path is very arduous because every moment you will have to pull yourself back to the present. It is such an old habit to move ahead, it has become such a fixation that you will have to constantly struggle.

Remember not to move in the past and not to move in the future. Then every moment egolessness will arise, it will become a continuous flow. And the more egoless you are the more moments of egolessness, the more glimpses in the divine. The more you are the less the divine is for you, the less you are the more the divine.

The second question:

BELOVED OSHO,
A NUMBER OF TIMES I HAVE FELT IN THE PAST THAT I HAD REACHED A STATE OF EFFORTLESSNESS. IT LASTED FOR SOME TIME, FOR DAYS OR EVEN WEEKS, BUT THEN I FELL BACK FROM IT. WHY DOES THIS FALLING BACK HAPPEN? CAN ANYTHING BE DONE TO PREVENT IT?

Whenever it happens again don't get miserable about it -- let it happen and accept it. This is difficult. Whenever happiness happens you accept it, whenever you feel blissful you never ask any questions about it. You never ask, "Why has it happened?" You accept it. But whenever misery comes, whenever unhappiness comes, whenever you are in pain and anguish, immediately you ask, "Why has it happened?" Behave equally to both, have the same attitude to both.

There are two possibilities: one, do the same with unhappiness as you have done with your happiness, or do the same with your happiness as you are doing with your unhappiness. Either accept both or reject both, and then you will have a transformation. If you can accept both, when misery comes accept it as part of life, suddenly the nature of the misery is transformed. Through acceptance the quality has changed -- because nobody can accept misery. If you accept it you have changed it, it is no more misery -- because we can accept only happiness. Or if you can understand the deeper meaning of it, this is the meaning: whatsoever you accept becomes happiness, and whatsoever you reject becomes pain, misery, unhappiness.

Nothing is happiness, nothing is unhappiness, outside you -- it is your rejection and acceptance. Try it. And you know, many times this has happened to you unknowingly. You love a person, you are happy. You accept the person, there is happiness. And then a moment comes when you reject the same person. The person is the same; *you* don't love him, *you* don't accept him. The person is creating unhappiness now, and the same person was creating happiness before. The same object can give you happiness and unhappiness.

So the object seems to be irrelevant. It depends on you, on whether you accept or reject.

A person who can accept both misery and happiness equally will transcend, or a person who can reject both will transcend. And these are the two ways, the most fundamental ways of transformation. One is to accept everything -- this is the positive path Hindus have been following. The Upanishads belong to this path, accept everything. Then there is the negative path, reject everything. Buddhists, Jainas have been following that, that is the negative path.

But both do the same thing. If you reject happiness you can never be unhappy, if you accept unhappiness you can never be unhappy. How can you make a man unhappy if he accepts it? How can you make a man unhappy if he rejects happiness? You cannot make him unhappy. The problem arises because you divide. You say this is happiness and that is unhappiness. And division is in your mind -- reality is not divided. In reality unhappiness becomes happiness, happiness becomes unhappiness. They are flowing.

It is just like peaks and valleys: if a peak is there a valley is bound to be there. And the valley and peak are not against each other, they are part of one phenomenon. If you reject the valley and you accept the peak you will be miserable, because wherever a peak is the valley will be. And the higher the peak the deeper will be the valley. So if you love Everest then you will have to love deep valleys also. Happiness is like a peak and unhappiness is like a valley.

Go to the sea and meditate on the waves. The wave rises high, but just behind it there is a gap, a valley. Each wave is followed by a valley. The higher the wave the deeper will be the valley just following it. This is what happiness and unhappiness are -- waves. Whenever you reach a high peak of happiness, immediately unhappiness will follow. You have to accept that this is how life is. If you say, "I will accept only peaks and not valleys," you are just behaving stupidly. Then you are going to be miserable.

It has been happening in every camp. People do so much towards meditation, acceptance, happiness, and they achieve small, high peaks. Then they go back, and then suddenly the valley comes in. They feel very miserable after the camp.

Somebody has asked a question:

BELOVED OSHO,
WHY DON'T YOU CARRY ON YOUR CAMPS AT LEAST FOR THREE MONTHS, OR SIX MONTHS?

Because of this... because if I keep a camp continuing for three months you will reach Everest and then back home you will simply go mad with misery. And you will have to go back -- and if it is difficult after nine days it will be impossible after three months. This is good, and part of the training, that you accept both the peak and the valley. Go home and accept the valley also.

The real thing is to learn acceptance. And if you accept the valley then the valley is also very mysterious and beautiful. It has its own splendor. Even anguish has its own beauty if you accept it, even sadness has its own depth. Not only laughter is beautiful; sadness has its own beauty, a depth which no laughter can carry. Sadness has its own poetry, its own rhythm. If you allow me the expression, sadness has its own ecstasy. But one has to accept, only then one will be able to know.

The light is good, but darkness has its own mystery. You may be afraid but that is because of you, not because of darkness. Darkness has its own silence, its own silky expanse, its own infinity. This choice is yours -- that you go on saying that light is good. And every book, the Koran and the Gita and The Bible, goes on making parallels between God and light. They go on saying, "God is light."

This is because man is afraid of darkness. Otherwise darkness is more godly than any light because light is always limited, darkness is always unlimited. Light has to be produced, darkness is there eternally, there is no need to produce it. You can bring light in, you cannot bring darkness in. Simply put off the light and you find that the darkness was already there, there is no need to bring it. It is always there, the eternal and always infinite.

Light has a tension with it, that's why you cannot sleep in light. It is difficult to sleep because a tension continues on the mind. Darkness has a relaxation. Darkness absorbs you, it takes you in its womb and relaxes you. Darkness is like death. But we are afraid of death so we are afraid of darkness. No one says that God is darkness. This is because of our mind. But I tell you, God is both. And unless God becomes both to you, you will never enter him.

Don't choose. Accept without any choice. Be choiceless and accepting. Whatsoever falls upon you, accept it and feel grateful for it. Try this -- you have tried everything else. When misery comes to you thank

God, feel happy that misery has befallen you and now you can experience it. Don't be scared. Try to experience what misery is and you will start enjoying it. You will start feeling new dimensions in it, new depths of which you were never aware.

This is why comedies in literature are never as deep as tragedies. And a person who has not known misery remains always shallow -- always shallow. He may be laughing, smiling, but his laugh and smile are always shallow, just on the surface. He has no depth. A person who has passed through miseries, many miseries, gains depth. He knows both the heaven and the hell. And a person who knows both really becomes integrated.

Nietzsche has written many beautiful things, fragments of course. One of the most beautiful things he has ever asserted is that if you want to reach heaven, if you want to touch heaven, your roots must go to hell. It is just as if a big tree arises on the earth: the higher it reaches into the sky, the lower it has to penetrate in the earth. The highest tree must have the deepest roots. And it is proportionate, always the same: if the tree is twenty feet high the roots reach twenty feet down, if the tree is one hundred feet high the roots reach one hundred feet down. A man who really wants to reach a peak of bliss must send his roots deep into sadness, anguish, misery, and the proportion will always be the same.

If you accept both you transcend. Then neither misery can make you miserable nor happiness can make you happy -- you remain the same. Misery comes and goes, happiness comes and goes, you remain untouched. Just like day comes and night comes, and they go on moving in a circle and you remain untouched, life comes and death comes and you remain untouched. Until this is achieved your bliss is just a deception. The bliss that exists against misery is no bliss. Only that bliss is called bliss, ananda, which doesn't exist against misery, which transcends happiness, unhappiness, both.

So when the peak has gone and the valley has come, accept it. It will be difficult, but try. Accept it, feel it, be sensitive to it. Allow it to happen and you are changing its quality, and you are changing yourself also through it. And don't divide, don't say happiness, unhappiness; these are two aspects of the same coin. Accept both or reject both; only then tranquility, calmness, peace, become possible.

The fourth question:

BELOVED OSHO,
DO YOU FEEL THAT THE HIPPIE WAY OF LIFE -- A LIFE OF NONACHIEVING, ALL PLAY AND NO WORK, LIVING FOR THE MOMENT, WANDERING ABOUT INSTEAD OF REMAINING IN ONE PLACE -- IS BETTER FOR A SPIRITUAL SEEKER THAN THE USUAL LIFE OF MARRIAGE, FAMILY AND CAREER?

The first thing: the hippie is not the alternative, he is a by-product. He has always existed in different forms. But remember, he depends on the established society. He is not an alternative, he's just a shadow, a by-product of the society. He can go on moving, wandering, because many are established. If everybody is wandering nobody can be a hippie. A wandering monk, a wandering hippie, needs a society which is established, otherwise where is he going to wander? And he can afford play because others are working.

This is new in the West, because the West has become for the first time affluent. It is one of the ancient traditions in India. Right now five million sannyasins exist in India, wandering. They have been always there. They don't stay in one place, they don't work -- they simply exist. They beg, the society supports them. But they can exist only because a society exists, and the better the society is established the better they can exist. That is why only in America is the hippie way of life possible. Because American society is now well established, rich, it can afford a few young men wandering here and there, playing with life. It can afford it. In a poor society hippies cannot exist, a poor society cannot afford them.

So the hippie way of life is not an alternative, it is a by-product. And it happens only when a society has reached a particular point of establishment, richness. Then it can allow a few young men to wander here and there and experiment. This hippie way of life cannot become universal and I never suggest that which cannot become universal because it is useless. And if you have to depend on the society you condemn, then the whole thing seems to be bogus.

I don't say no work and play, I say make your work your play. That is totally different, that can exist universally. Then you are not exploiting; otherwise hippies are exploiting. They may be exploiting their parents, their families, but they are exploiting. Their father and their mother and their brothers are working hard and they are enjoying a hippie way of life. This is sheer exploitation. Somebody has to work, and if somebody has to work it is better you work yourself. But change the work into play. If the work itself

becomes the play then the whole world can go hippie, then there is no problem. And unless the whole world goes hippie it cannot become a way of life.

Hippies have always existed and then they have disappeared. Many times they come into existence and then they disappear. Sometimes they were called Bohemians, sometimes other names, but they could not create a permanent way, they couldn't make it universal. It is impossible to make it universal, somebody has to work somewhere. So I don't say only work, I don't say only play -- I say make your work your play.

Secondly, wandering, a life of a wanderer, is good for a few, it is not good for all. And that too is good only for a particular period of life, not for the whole life. My feeling is that every young man and woman should be allowed to wander for a few years, wander carelessly, just experimenting with everything that is possible, good and bad both; moving with many types of people, different societies, countries. Before one gets established one should have wandered the whole earth.

This will give a richer family life. Then you are more experienced, more sensitive, multidimensional. And when you have wandered and then you settle your settlement has some meaning. You have known the opposite, and it is always good to know the opposite. It is said that whenever a person comes back to his own home country after wandering long, for the first time he comes to know it. It is true, because unless you have knocked at other doors you cannot recognize your own. So this must be a sort of university, this wandering.

Every young man and woman should be allowed to move for a few years carelessly, without any responsibility, because soon responsibilities will happen, will come. They will have to settle and they will have to carry many burdens. Before this happens they must be allowed a floating life, just to know whatsoever exists on earth -- the bad and the good, the establishment and the anti-establishment -- they must know everything.

The more you have moved around the richer becomes your consciousness. But this cannot be the whole pattern of life, this can be just a training, because wandering gives many things and then settling in a family life also gives many things that no wanderer can know. Both have their own richnesses.

You may love many women. That has its own significance, because you come to know many types of personalities, and the more you know the richer you are. But then to love one woman has a different significance, because loving many women may be a vast, rich experience, but it is never deep, it is always superficial. Depth needs time, depth needs a deep long contact. So when you love one woman and you have settled, all the wandering of the mind has ceased and now your desire never craves for anyone else, you can move deeply with one person. Now you can relate, now love can flower.

While making friendships and love with many women and men, you may come to know many techniques, many experiences of sex, but you will not be able to know love, what love is, because love needs seasoning. Just a hit-and-run experience cannot be of much depth -- it cannot be. When you live with a person, and not only outward but inward wandering also has ceased, and nobody can create the craving in you, now this person is the sole and whole, then a depth starts happening. Then you start mingling, merging into each other, and higher peaks of love will be available to you. And a moment comes when two persons become one.

Both have to be known. So I am neither for this nor against that. I am always for a richer life -- the richer the better. But it is better if the first wandering part is done when you are not responsible. It must precede, and the latter part should succeed. And you will have your experience with many persons, many places, which will help you to settle somewhere, to choose the right person.

The first love can almost never be the right love. It is bound to be childish, it is a baby love. You don't know anything about love. When you have loved many persons you know what love is. You know the misery and the bliss both, the expectations and frustrations both, and then you can choose.

I am in favor of many trial love affairs, and then also in favor of a fixed, permanent marriage. But marriage must happen after you have wandered here and there and knocked at many doors, tasted at many wells. Only then allow marriage to happen. Then there will be no divorce; otherwise divorce is bound to be there. The first love is dangerous, one should never marry in the first love. Wait, because you don't know your mind, how it will change. It will change, it may be just a mood. Experiments are good.

But there have been only two types of people. One type says, "Marry. You should remain true forever to the first person you fall in love with." This is nonsense. Then there is the other party, the other extreme, who says, "There is no need for marriage, go on experimenting. Even when you are on your deathbed, go on experimenting." That too is foolish. They are both foolish.

My attitude is absolutely the third. There is a time to experiment; when you are young, experiment.

Know many persons, allow many happenings, don't be shy, don't feel guilty, let life flow so you can become acquainted with it. And when you feel that now you are acquainted, you have known, you have a certain experience to settle with, then settle, and then settle forever. Both these things will give you the highest peaks possible.

And this is my attitude in every dimension of life: allow both the opposites to happen. Don't choose between the opposites, allow both the opposites to happen. Then you have depth, then you have height, and you will have a growth which cannot happen to persons who get married and have not known many persons, which cannot happen to persons who go on changing. Both miss.

But these are the two parties: one is known as the orthodox, the other is known as the hippie -- and both are wrong. A deep synthesis is needed. There are moments you should be a hippie and there are moments you must be a conformist. And if you can allow both, if you can enjoy both, you will be richer for that.

The fifth question:

BELOVED OSHO,
HOW IS ONE TO OVERCOME BOREDOM? HOW CAN ONE REDISCOVER MYSTERY IN THINGS THAT HAVE BECOME BORING, REPETITIVE, DEMYSTIFIED?

The first thing to remember is that it is not that things are repetitive -- it is your mind, not the things. The sun rises every day, you can say that it is repetitive. It is not, because the sun rises every day in a different way. The colors are different, the mood is different, the sky is different. The sun never repeats, it is always new. It is your mind which says, "This is repetitive, so what is the beauty there?"

Looking at the sun rising every day will create boredom, but the boredom is coming because you are not sensitive enough to see the newness. Everything is new every moment. It looks old because you carry the past in your mind and you look through the past.

You may have lived with a person for thirty years -- your wife, your husband, your friend -- and you may have noticed that for years you have not seen the face of the person, for years. You may be living with the person but you have not seen those eyes, the face. You think there is no need, you know the person well. The face is changing every day, the eyes are changing every day, the mind is changing every day. Life is a flux. Nothing is old, nothing can be old here. Never is a thing repeated, it is nonrepetitive. And if you think that things are old it is only because you are not sensitive enough to see the newness.

Just try to see a person; observe for twenty-four hours, and see how many persons exist in that one person. And this is not only so with a person, even a rock has its moods. Sit by the side of a rock and feel the mood. Sometimes the rock is happy and then the rock will receive you, will welcome you. And you can feel, you can touch and feel a warmth, a receptive welcome. Sometimes the rock is sad. You touch it and it will be cold. She will not be receiving you, it is as if she is saying, "Go away." In the morning look at the rock, in the evening look at the rock. When the stars have appeared in the night then look at the rock. It is not the same rock because the whole milieu is changing, it is part of a great milieu. When the whole milieu is changing how can this rock remain the same? It goes on changing but you don't have eyes to see.

Your eyes are old, this is the first thing to remember. Nothing is old in the world, everything is new -- only your eyes get old. You become fixed, you start seeing patterns. Now scientists say that ninety-eight percent of the information that goes on coming from the outside world is not taken in by your senses, only two percent is taken. And that two percent of information that is taken in by your senses, you have a fixed pattern of taking, you choose it. That's why the thing becomes old.

You come to the house, you look at your wife in a particular pattern that has become fixed. You may not observe -- you are not observing many things. The wife may be happy but you have become fixed with an idea: "My wife and happy? -- it is impossible!" She may be happy but you cannot see. You have a pattern, you see only that which you believe.

And if the wife sees that you are seeing only unhappiness when she is happy suddenly she will become unhappy, because happiness cannot exist unsupported. She may have been smiling and waiting for you. Then she looks at your face and reads your face and sees that you are seeing that she is unhappy. Suddenly the smile disappears and your pattern is proved right. And the wife is doing the same with the husband....

Everybody has a fixed pattern, that's why things become old, look repetitive. Drop this pattern. Boredom comes because of you, the world is not creating boredom. It is one of the most wonderful worlds possible. Everything is new and everything is changing, nothing fixed, no pattern is followed. It is an alive

movement. But you have a dead mind, so you see only those things which you have fixed. Drop this mind and start looking afresh.

What to do? Meditate. Whenever you see a thing which you feel is old, meditate. Look deeper, look again, think twice, feel, touch, be sensitive. Try to discover something new in it and you will always be enriched, you will always find something new there. Sometimes sit with your wife or with your child, with your friend, and look in the eyes, touch the face as if you are meeting for the first time. Close your eyes, put the light off, touch the face of your wife or your husband and feel the lines, the curves, as if for the first time. And suddenly the boredom will disappear, the person will become new. The person has always been becoming new only you never touched, your touch was dead. You never felt, your feeling was dead.

"How is one to overcome boredom?" The first thing to remember, drop your pattern; your mind creates the boredom. And then you will feel mystery all around you. Every day you go to the table, you take your food -- it has become a routine. Tomorrow, or this very night when you are eating, close your eyes. First feel the bread with your hands, smell it -- you have never smelled it. Touch it on your cheek -- you have never touched it. And be slow, so you can feel and you can absorb. And then eat it, then taste it. Chew it as much as possible.

It should be the rule that while drinking water, eat it, and while eating food, drink it. Chew it so much that it becomes just like water and you can drink it. And when you drink water, don't drink it abruptly, don't just throw it down. Taste it. When you are thirsty just feel the water on your tongue, in your throat going down, the thirst disappearing -- the feel of it. And even ordinary food can become wonderful. An ordinary woman can give you all the mysteries that any Cleopatra can give. An ordinary man is all -- because ordinariness is just in your mind; otherwise everybody is extraordinary, everybody is unique. But you have to discover it.

Life is not given readymade, it has to be discovered. You get bored because you think life is readymade, somebody is going to give it to you. Nobody is there to give it to you. You have to discover it moment to moment, every day. The discovery must continue to the very end. If you stop discovery you will be bored.

You *have* stopped discovery, long ago you stopped discovery completely. Start again. Start feeling things, persons, try to find out something new always. Wherever you look -- in the sky, at the trees, at the market, at the shop -- wherever you look just be in a search to see something new. And there is enough, you will never feel a failure. Always the new will bubble up, the life will again become a mystery.

And when life becomes a mystery you become religious. A demystified life cannot lead you towards the divine. The divine means the deepest mystery that is hidden in this life.

The last question:

BELOVED OSHO,
DOES A BUDDHA EVER GET BORED?

That's impossible, for many reasons. One, a buddha means one who has dropped his past, so he can never feel that anything is old, he can never feel that anything is repetitive. He is new. His mind is fresh and new every moment, he goes on dropping the past, the whole life is a new discovery.

Once it happened, a man came who was very angry with Buddha because Buddha asserted something which was against his creed. The man was very angry, he started abusing Buddha. But that was not enough, so he spat on Buddha's face.

Buddha asked the man, "Okay, have you anything more to say?" He wiped his face and asked the man, "Have you anything more to say?"

The man could not believe his ears, because he expected some reaction -- irritation, anger, hatred. Buddha's disciples were very angry. When the man had left they said, "This is too much! And we could not do anything because of you. We could have put this man right in his place."

Buddha is reported to have said, "I was feeling sorry for that man and now I am feeling sorry for you. And that man can be forgiven; you cannot be forgiven so easily. You have been with me for so many years. You have not learned a simple lesson." Buddha said, "I enjoyed that man's anger. It was so authentic, it was so real; it was not bogus. He was a very authentic man. This is how he felt so he expressed it. He was no hypocrite. You are hypocrites. If you were feeling angry, why didn't you express it? You have been suppressing. That man was more innocent than you." Buddha said, "I enjoyed that man's authenticity. It was his childishness of course -- but real."

Next day the man came again. The whole night he must have thought about it and he said, "Sorry." He felt that he had done something wrong, he felt guilty. Next morning he came, fell down at Buddha's feet and started crying. Tears were flowing down from his eyes onto Buddha's feet.

Buddha again asked that man, "Have you anything more to say? You are a man of body language; when you were angry you spat -- it is a body language. Now you feel sorry, you are crying and weeping and your tears are falling on my feet. But you are authentic and I love your authenticity."

The man said, "I have come just to ask your forgiveness for the wrong act that I did yesterday."

Buddha said, "Forget it. Yesterday is no more. And I am not the same person you spat upon, so how can I forgive you? But I can assure you, the man who was there yesterday was not angry. You were already forgiven at that very moment because I don't carry anything, I close my accounts every moment. And now this is not the same man, because the consciousness is just riverlike."

Buddha is reported to have said, "As the Ganges is flowing... and if you go to the bank today you will not find the same water that you found yesterday. The water has gone. Consciousness is like a river. So," Buddha said, "you have come to the same bank again, but the river is not the same. So who will forgive you? But it is good that you ask, the very asking is enough. I am happy -- you are authentic, honest."

You cannot make such a man bored. Everywhere he will find something he can enjoy, even your anger he can enjoy. You cannot make this man bored because out of his riverlike consciousness he creates newness everywhere. He never exists with the past.

Secondly, only the ego can get bored. If you are not, who is going to get bored? For many years I have been living in one room, so many of my friends come and they say, "Don't you get bored just in one room?" Ordinarily I never go out -- twenty-four hours in one room, almost only sitting in one chair. Their question is relevant. They ask me, "Don't you get bored? The same room, the same chair -- and an empty room, there is nothing in it, nothing even to see -- don't you get bored?"

Their question is relevant -- but you can get bored only if you are there. So I sometimes tell them, "The room may be getting bored with me -- the same person. I am not bored. There is no one who can get bored." And life is so rich, even in an empty room. And every moment the room is changing, it is not the same. Nothing can be the same -- even the emptiness goes on changing, it has its own moods.

A buddha has no ego, you cannot bore him. He exists like an emptiness, as if he is not. If you penetrate him you will not find anyone there. The house is vacant, no one lives there really. You can move in a buddha but you will never meet him.

One Zen monk, Bokuju, used to say about Gautam Buddha, his own master, "The whole story of Buddha is false. He was never born, he never died, he never walked on this earth, he never preached a single word." And every day he would go into the temple and bow down before a Buddha statue.

So his disciples said, "Are you mad? You go on saying this man is just a myth -- he was never born, never died, never walked on the earth, never asserted a single word -- so to whom do you go every day? Before whom do you bow down? And we have heard you even praying there; you do prayers, and we have heard that you say '*namo buddhaya*' -- so whom do you address?"

Bokuju started laughing and he said, "Nobody. This statue is not of anybody. This statue is just of a nobody, of nothingness. And I say he was never born because he was not an ego, he never walked on this earth because who will walk? He never asserted a single word because who will assert?"

He's not saying that really Buddha was not born, he is simply denying any entity there. You cannot say, "An emptiness is born, an emptiness is walking, an emptiness is speaking, an emptiness is dying." We can say this, this can be said, but there is no substance in it, no ego.

Try -- if you cannot do anything else, then only do this: commit suicide as far as your ego is concerned. You will never get bored. You will be like an empty mirror. Whatsoever is reflected is always new because the mirror is empty, it cannot compare. It cannot say, "I have seen this face before."

Become the empty mirror, become egoless. And then there is no boredom -- all life is a beatitude, a blessing, a deep ecstasy.

Enough for today.

The Book of the Secrets: A New Commentary
Talks given from 01/10/72 pm to 01/03/73 pm
English Discourse series
40 Chapters
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The original series of 80 discourses were simply called "Vigyan Bhairav Tantra". For publication as books they were divided up into 5 volumes, called the "The Book of the Secrets Volume 1 - 5" (16 discourses each).
The books were later published as "Vigyan Bhairav Tantra Volumes 1 and 2",(40 discourses each). The two volumes also came with a deck of 112 cards to represent the various meditations.

Vigyan Bhairav Tantra, Vol 1

Chapter #1
Chapter title: The World of Tantra

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SUTRA:
DEVI ASKS:
OH SHIVA, WHAT IS YOUR REALITY?
WHAT IS THIS WONDER-FILLED UNIVERSE?

WHAT CONSTITUTES SEED?
WHO CENTERS THE UNIVERSAL WHEEL?

WHAT IS THIS LIFE BEYOND FORM PERVADING FORMS?
HOW MAY WE ENTER IT FULLY, ABOVE SPACE AND TIME, NAMES AND DESCRIPTIONS?

LET MY DOUBTS BE CLEARED!

Some introductory points. First, the world of VIGYANA BHAIRAVA TANTRA is not intellectual, it is not philosophical. Doctrine is meaningless to it. It is concerned with method, with technique -- not with principles at all. The word `tantra' means technique, the method, the path. So it is not philosophical -- note this. It is not concerned with intellectual problems and inquiries. It is not concerned with the "why" of things, it is concerned with "how"; not with what is truth, but how the truth can be attained.

TANTRA means technique. So this treatise is a scientific one. Science is not concerned with why, science is concerned with how. That is the basic difference between philosophy and science. Philosophy asks, "Why this existence?" Science asks, "How this existence?" The moment you ask the question, how?, method, technique, become important. Theories become meaningless; experience becomes the center.

Tantra is science, tantra is not philosophy. To understand philosophy is easy because only your intellect is required. If you can understand language, if you can understand concept, you can understand philosophy.

You need not change; you require no transformation. As you are, you can understand philosophy -- but not tantra.

You will need a change... rather, a mutation. Unless YOU are different tantra cannot be understood, because tantra is not an intellectual proposition, it is an experience. Unless you are receptive, ready, vulnerable to the experience, it is not going to come to you.

Philosophy is concerned with the mind. Your head is enough; your totality is not required. Tantra needs you in your totality. It is a deeper challenge. You will have to be in it wholly. It is not fragmentary. A different approach, a different attitude, a different mind to receive it is required. Because of this, Devi is asking apparently philosophical questions. Tantra starts with Devi's questions. All the questions can be tackled philosophically.

Really, any question can be tackled in two ways: philosophically or totally, intellectually or existentially. For example, if someone asks, "What is love?" you can tackle it intellectually, you can discuss, you can propose theories, you can argue for a particular hypothesis. You can create a system, a doctrine -- and you may not have known love at all.

To create a doctrine, experience is not needed. Really, on the contrary, the less you know the better because then you can propose a system unhesitatingly. Only a blind man can easily define what light is. When you do not know you are bold. Ignorance is always bold; knowledge hesitates. And the more you know, the more you feel that the ground underneath is dissolving. The more you know, the more you feel how ignorant you are. And those who are really wise, they become ignorant. They become as simple as children, or as simple as idiots.

The less you know, the better. To be philosophical, to be dogmatic, to be doctrinaire -- this is easy. To tackle a problem intellectually is very easy. But to tackle a problem existentially -- not just to think about it, but to live it through, to go through it, to allow yourself to be transformed through it -- is difficult. That is, to know love one will have to be in love. That is dangerous because you will not remain the same. The experience is going to change you. The moment you enter love, you enter a different person. And when you come out you will not be able to recognize your old face; it will not belong to you. A discontinuity will have happened. Now there is a gap, the old man is dead and the new man has come. That is what is known as rebirth -- being twice-born.

Tantra is non-philosophical and existential. So of course Devi asks questions which appear to be philosophical, but Shiva is not going to answer them that way. So it is better to understand it in the beginning; otherwise you will be puzzled, because Shiva is not going to answer a single question. All the questions that Devi is asking, Shiva is not going to answer at all. And still he answers! And really, only he has answered them and no one else -- but on a different plane.

Devi asks, "What is your reality, my lord?" He is not going to answer it. On the contrary, he will give a technique. And if Devi goes through this technique, she will know. So the answer is round-about; it is not direct. He is not going to answer "Who am I." He will give a technique -- do it and you will know.

For tantra, doing is knowing, and there is no other knowing. Unless you do something, unless you change, unless you have a different perspective to look at, to look with, unless you move in an altogether different dimension than the intellect, there is no answer. Answers can be given -- they are all lies. All philosophies are lies. You ask a question and the philosophy gives you an answer. It satisfies you or doesn't satisfy you. If it satisfies you, you become a convert to the philosophy, but you remain the same. If it doesn't satisfy you, you go on searching for some other philosophy to be converted to. But you remain the same; you are not touched at all, you are not changed.

So whether you are a Hindu or a Mohammedan or a Christian or a Jain, it makes no difference. The real person behind the facade of a Hindu or a Mohammedan or a Christian is the same. Only words differ, or clothes. The man who is going to the church or to the temple or to the mosque is the same man. Only faces differ, and they are faces which are false; they are masks. Behind the masks you will find the same man -- the same anger, the same aggression, the same violence, the same greed, the same lust -- everything the same. Is Mohammedan sexuality different from Hindu sexuality? Is Christian violence different from Hindu violence? It is the same! The reality remains the same; only clothes differ.

Tantra is not concerned with your clothes, tantra is concerned with you. If you ask a question it shows where you are. It shows also that wherever you are you cannot see; that is why there is the question. A blind man asks, "What is light?" and philosophy will start answering what is light. Tantra will know only this: if a man is asking "What is light?" it shows only that he is blind. Tantra will start operating on the man, changing the man, so that he can see. Tantra will not say what is light. Tantra will tell how to attain insight,

how to attain seeing, how to attain vision. When the vision is there, the answer will be there. Tantra will not give you the answer; tantra will give you the technique to attain the answer.

Now, this answer is not going to be intellectual. If you say something about light to a blind man, this is intellectual. If the blind man himself becomes capable of seeing, this is existential. This is what I mean when I say that tantra is existential. So Shiva is not going to answer Devi's questions, still, he will answer -- the first thing.

The second thing: this is a different type of language. You must know something about it before we enter into it. All the tantra treatises are dialogues between Shiva and Devi. Devi questions and Shiva answers. All the tantra treatises start that way. Why? Why this method? It is very significant. It is not a dialogue between a teacher and a disciple, it is a dialogue between two lovers. And tantra signifies through it a very meaningful thing: that the deeper teachings cannot be given unless there is love between the two -- the disciple and the master. The disciple and master must become deep lovers. Only then can the higher, the beyond, be expressed.

So it is a language of love; the disciple must be in an attitude of love. But not only this, because friends can be lovers. Tantra says a disciple moves as receptivity, so the disciple must be in a feminine receptivity; only then is something possible. You need not be a woman to be a disciple, but you need to be in a feminine attitude of receptivity. When Devi asks, it means the feminine attitude asks. Why this emphasis on the feminine attitude?

Man and woman are not only physically different, they are psychologically different. Sex is not only a difference in the body; it is a difference in psychologies also. A feminine mind means receptivity -- total receptivity, surrender, love. A disciple needs a feminine psychology; otherwise he will not be able to learn. You can ask, but if you are not open then you cannot be answered. You can ask a question and still remain closed. Then the answer cannot penetrate you. Your doors are closed; you are dead. You are not open.

A feminine receptivity means a womb-like receptivity in the inner depth, so that you can receive. And not only that -- much more is implied. A woman is not only receiving something, the moment she receives it, it becomes a part of her body. A child is received. A woman conceives; the moment there is conception, the child has become part of the feminine body. It is not alien, it is not foreign. It has been absorbed. Now the child will live not as something added to the mother, but just as a part, just as the mother. And the child is not only received: the feminine body becomes creative; the child begins to grow.

A disciple needs a womb-like receptivity. Whatsoever is received is not to be gathered as dead knowledge. It must grow in you; it must become blood and bones in you. It must become a part, now. It must grow! This growth will change you, will transform you -- the receiver. That is why tantra uses this device. Every treatise starts with Devi asking a question and Shiva replying to it. Devi is Shiva's consort, his feminine part.

One thing more.... Now modern psychology, depth psychology particularly, says that man is both man and woman. No one is just male and no one is just female; everyone is bi-sexual. Both sexes are there. This is a very recent research in the West, but for tantra this has been one of the most basic concepts for thousands of years. You must have seen some pictures of Shiva as ARDHANARISHWAR -- half man, half woman. There is no other concept like it in the whole history of man. Shiva is depicted as half man, half woman.

So Devi is not just a consort, she is Shiva's other half. And unless a disciple becomes the other half of the master it is impossible to convey the higher teachings, the esoteric methods. When you become one then there is no doubt. When you are one with the master -- so totally one, so deeply one -- there is no argument, no logic, no reason. One simply absorbs; one becomes a womb. And then the teaching begins to grow in you and change you.

That is why tantra is written in love language. Something must also be understood about love language. There are two types of language: logical language and love language. There are basic differences between the two.

Logical language is aggressive, argumentative, violent. If I use logical language I become aggressive upon your mind. I try to convince you, to convert you, to make a puppet of you. My argument is "right" and you are "wrong." Logical language is egocentric: "I am right and you are wrong, so I must prove that I am right and you are wrong." I am not concerned with you, I am concerned with my ego. My ego is always "right."

Love language is totally different. I am not concerned with my ego; I am concerned with you. I am not concerned to prove something, to strengthen my ego. I am concerned to help you. It is a compassion to help

you to grow, to help you to transform, to help you to be reborn.

Secondly, logic will always be intellectual. Concepts and principles will be significant, arguments will be significant. With love language what is said is not so significant; rather, it is the way it is said. The container, the word is not important; the content, the message is more important. It is a heart-to-heart talk, not a mind-to-mind discussion. It is not a debate, it is a communion.

So this is rare: Devi is sitting in the lap of Shiva and asking, and Shiva answers. It is a love dialogue -- no conflict, as if Shiva is speaking to himself. Why this emphasis on love -- love language? Because if you are in love with your master, then the whole gestalt changes; it becomes different. Then you are not hearing his words. Then you are drinking him. Then words are irrelevant. Really, the silence between the words becomes more significant. What he is saying may be meaningful or it may not be meaningful... but it is his eyes, his gestures, his compassion, his love.

That is why tantra has a fixed device, a structure. Every treatise starts with Devi asking and Shiva answering. No argument is going to be there, no wastage of words. There are very simple statements of fact, telegraphic messages with no view to convince, but just to relate.

If you encounter Shiva with a question with a closed mind, he will not answer you in this way. First your closedness has to be broken. Then he will have to be aggressive. Then your prejudices, then your preconceptions have to be destroyed. Unless you are cleared completely of your past, nothing can be given to you. But this is not so with his consort Devi; with Devi there is no past.

Remember, when you are deeply in love your mind ceases to be. There is no past; only the present moment becomes everything. When you are in love the present is the only time, the now is all -- no past, no future. So Devi is just open. There is no defense -- nothing to be cleared, nothing to be destroyed. The ground is ready, only a seed has to be dropped. The ground is not only ready, but welcoming, receptive, asking to be impregnated.

So all these sayings that we are going to discuss will be telegraphic. They are just sutras, but each sutra, each telegraphic message given by Shiva is worth a Veda, worth a Bible, worth a Koran. Each single sentence can become the base of a great scripture. Scriptures are logical -- you have to propose, defend, argue. Here there is no argument, just simple statements of love.

Thirdly, the very words VIGYANA BHAIRAVA TANTRA mean the technique of going beyond consciousness. VIGYANA means consciousness, BHAIRAVA means the state which is beyond consciousness, and TANTRA means the method: the method of going beyond consciousness. This is the supreme doctrine -- without any doctrine.

We are unconscious, so all the religious teachings are concerned with how to go beyond unconsciousness, how to be conscious. For example, Krishnamurti, Zen, they are all concerned with how to create more consciousness, because we are unconscious. So how to be more aware, alert? From unconsciousness, how to move toward consciousness?

But tantra says that this is a duality -- unconscious and conscious. If you move from unconsciousness to consciousness, you are moving from one duality to another. Move beyond both! Unless you move beyond both you can never reach the ultimate, so be neither the unconscious nor the conscious; just go beyond, just be. Be neither the conscious nor the unconscious -- just BE! This is going beyond yoga, going beyond Zen, going beyond all teachings.

'Vigyana' means consciousness, and 'bhairava' is a specific term, a tantra term for one who has gone beyond. That is why Shiva is known as Bhairava and Devi is known as Bhairavi -- those who have gone beyond the dualities.

In our experience only love can give a glimpse. That is why love becomes the very basic device to impart tantric wisdom. In our experience we can say that only love is something which goes beyond duality. When two persons are in love, the deeper they move into it, the less and less they are two, the more and more they become one. And a point comes and a peak is reached when only apparently they are two. Inwardly they are one; the duality is transcended.

Only in this sense does Jesus' saying that "God is love" become meaningful; otherwise not. In our experience love is nearest to God. It is not that God is loving, as Christians go on interpreting -- that God has a fatherly love for you. Nonsense! "God is love" is a tantric statement. It means love is the only reality in our experience which reaches nearest to God, to the divine. Why? Because in love oneness is felt. Bodies remain two, but something beyond the bodies merges and becomes one.

That is why there is so much hankering after sex. The real hankering is after oneness, but that oneness is not sexual. In sex two bodies have only a deceptive feeling of becoming one, but they are not one, they are

only joined together. But for a single moment two bodies forget themselves in each other, and a certain physical oneness is felt. This hankering is not bad, but to stop at it is dangerous. This hankering shows a deeper urge to feel oneness.

In love, on a higher plane, the inner one moves, merges into the other, and there is a feeling of oneness. Duality dissolves. Only in this non-dual love can we have a glimpse of what is the state of a Bhairava. We may say that the state of a Bhairava is absolute love with no coming back, from the peak of love there is no falling back. It is remaining on the peak.

We have made Shiva's abode on Kailash. That is simply symbolic: it is the highest peak, the holiest peak. We have made it Shiva's abode. We can go there but we will have to come down, it cannot be our abode. We can go on a pilgrimage. It is a TEERTHYATRA -- a pilgrimage, a journey. We can touch for a single moment the highest peak; then we will have to come back.

In love this holy pilgrimage happens, but not for all because almost no one moves beyond sex. So we go on living in the valley, the dark valley. Sometimes someone moves to the peak of love, but then he falls back because it is so dizzying. It is so high and you are so low,. and it is so difficult to live there. Those who have loved, they know how difficult it is to be constantly in love. One has to come back again and again. It is Shiva's abode. He lives there; it is his home.

A Bhairava lives in love; that is his abode. When I say that is his abode, I mean now he is not even aware of love -- because if you live on Kailash you will not be aware that this is Kailash, this is a peak. The peak becomes a plain. Shiva is not aware of love. We are aware of love because we live in non-love. And because of the contrast we feel love. Shiva IS love. The state of Bhairava means that one has become love, not loving; one has become LOVE, one lives on the peak. The peak has become his abode.

How to make this highest peak possible: beyond duality, beyond unconsciousness, beyond consciousness, beyond the body and beyond the soul, beyond the world and beyond the so-called MOKSHA -- liberation? How to reach this peak? The technique is tantra. But tantra is pure technique, so it is going to be difficult to understand. First let us understand the questions, what Devi is asking.

OH SHIVA, WHAT IS YOUR REALITY? Why this question? You can also ask this question, but it will not carry the same meaning. So try to understand why Devi asks, WHAT IS YOUR REALITY? Devi is in deep love. When you are in deep love, for the first time you encounter the inner reality. Then Shiva is not the form, then Shiva is not the body. When you are in love, the body of the beloved falls away, disappears. The form is no more and the formless is revealed. You are facing an abyss. That is why we are so afraid of love. We can face a body, we can face a face, we can face a form, but we are afraid of facing an abyss.

If you love someone, if you really love, his body is bound to disappear. In some moments of climax, of peak, the form will dissolve, and through the beloved you will enter the formless. That is why we are afraid -- it is falling into a bottomless abyss. So this question is not just a simple curiosity: OH SHIVA, WHAT IS YOUR REALITY?

Devi must have fallen in love with the form. Things start that way. She must have loved this man as a man, and now when the love has come of age, when the love has flowered, this man has disappeared. He has become formless. Now he is to be found nowhere. OH SHIVA, WHAT IS YOUR REALITY? It is a question asked in a very intense love moment. And when questions are raised, they become different according to the mind in which they are asked.

So create the situation, the milieu of the question in your mind. Devi must be at a loss -- Shiva has disappeared. When love reaches its peak the lover disappears. Why does this happen? This happens because really, everyone is formless. You are not a body. You move as a body, you live as a body, but you are not a body. When we see someone from the outside, he is a body. Love penetrates within. Then we are not seeing the person from the outside. Love can see a person as the person can see himself from within. Then the form disappears.

A Zen monk, Rinzai, attained his enlightenment, and the first thing he asked was, "Where is my body? Where has my body gone?" And he began to search. He called his disciples and said, "Go and find out where my body is. I have lost my body."

He had entered the formless. You are also a formless existence, but you know yourself not directly, but from others' eyes. You know through the mirror. Sometime, while looking in the mirror, close your eyes and then think, meditate: if there was no mirror, how could you have known your face? If there was no mirror, there would have been no face. You do not have a face; mirrors give you faces. Think of a world where there are no mirrors. You are alone -- no mirror at all, not even others' eyes working as mirrors. You are

alone on a lonely island; nothing can mirror you. Then will you have any face? Or will you have any body? You cannot have one. You do not have one at all. We know ourselves only through others, and the others can only know the outer form. That is why we become identified with it.

Another Zen mystic, Hui-Hai used to say to his disciples, "When you have lost your head meditating, come immediately to me. When you lose your head, come immediately to me. When you begin to feel there is no head, do not be afraid; come immediately to me. This is the right moment. Now something can be taught to you." With a head, no teaching is possible. The head always comes in between.

Devi asks Shiva, OH SHIVA, WHAT IS YOUR REALITY? -- who are you? The form has disappeared; hence the question. In love you enter the other as himself. It is not you answering. You become one, and for the first time you know an abyss -- a formless presence.

That is why for centuries together, centuries and centuries, we were not making any sculptures, any pictures of Shiva. We were only making SHIVALINGA -- the symbol. The Shivalinga is just a formless form. When you love someone, when you enter someone, he becomes just a luminous presence. The Shivalinga is just a luminous presence, just an aura of light.

That is why Devi asks, WHAT IS YOUR REALITY?

WHAT IS THIS WONDER-FILLED UNIVERSE? We know the universe, but we never know it as wonder-filled. Children know, lovers know. Sometimes poets and madmen know. We do not know that the world is wonder-filled. Everything is just repetitive -- no wonder, no poetry, just flat prose. It doesn't create a song in you; it doesn't create a dance in you; it doesn't give birth to the poetry inside. The whole universe looks mechanical. Children look at it with wonder-filled eyes. When the eyes are wonder-filled, the universe is wonder-filled.

When you are in love, you again become like children. Jesus says, "Only those who are like children will enter my kingdom of God." Why? Because if the universe is not a wonder, you cannot be religious. The universe can be explained -- then your approach is scientific. The universe is either known or unknown, but that which is unknown can be known any day; it is not unknowable. The universe becomes unknowable, a mystery, only when your eyes are wonder-filled.

Devi says, WHAT IS THIS WONDER-FILLED UNIVERSE? Suddenly there is the jump from a personal question to a very impersonal one. She was asking, WHAT IS YOUR REALITY? and then suddenly, WHAT IS THIS WONDER-FILLED UNIVERSE?

When form disappears, your beloved becomes the universe, the formless, the infinite. Suddenly Devi becomes aware that she is not asking a question about Shiva; she is asking a question about the whole universe. Now Shiva has become the whole universe. Now all the stars are moving in him, and the whole firmament and the whole space is surrounded by him. Now he is the great engulfing factor -- "the great encompassing." Karl Jaspers has defined God as "the great encompassing."

When you enter into love, into a deep, intimate world of love, the person disappears, the form disappears, and the lover becomes just a door to the universe. Your curiosity can be a scientific one -- then you have to approach through logic. Then you must not think of the formless. Then beware of the formless; then remain content with the form. Science is always concerned with the form. If anything formless is proposed to a scientific mind, he will cut it into form -- unless it takes a form it is meaningless. First give it a form, a definite form; only then does the inquiry start.

In love, if there is form then there is no end to it. Dissolve the form! When things become formless, dizzy, without boundaries, every thing entering another, the whole universe becoming a oneness, then only is it a wonder-filled universe.

WHAT CONSTITUTES SEED? Then Devi goes on. From the universe she goes on to ask, WHAT CONSTITUTES SEED? This formless, wonder-filled universe, from where does it come? From where does it originate? Or does it NOT originate? What is the seed?

WHO CENTERS THE UNIVERSAL WHEEL? asks Devi. This wheel goes on moving and moving -- this great change, this constant flux. But who centers this wheel? Where is the axis, the center, the unmoving center?

She doesn't stop for any answer. She goes on asking as if she is not asking anyone, as if talking to herself.

WHAT IS THIS LIFE BEYOND FORM PERVADING FORMS?
HOW MAY WE ENTER IT FULLY, ABOVE SPACE AND TIME, NAMES AND DESCRIPTION?

LET MY DOUBTS BE CLEARED. The emphasis is not on questions but on doubts: LET MY DOUBTS BE CLEARED! This is very significant. If you are asking an intellectual question, you are asking for a definite answer so that your problem is solved. But Devi says, LET MY DOUBTS BE CLEARED. She is not really asking about answers. She is asking for a transformation of her mind, because a doubting mind will remain a doubting mind whatsoever answers are given. Note it: a doubting mind will remain a doubting mind. Answers are irrelevant. If I give you one answer and you have a doubting mind, you will doubt it. If I give you another answer, you will doubt that also. You have a doubting mind. A doubting mind means you will put a question mark to anything.

So answers are useless. You ask me, "Who created the world?" and I tell you "A" created the world. Then you are bound to ask, "Who created 'A'?" So the real problem is not how to answer questions. The real problem is how to change the doubting mind, how to create a mind which is not doubting -- or, which is trustful. So Devi says, LET MY DOUBTS BE CLEARED.

Two or three things more.... When you ask a question, you may be asking for many reasons. One may be just this, that you want a confirmation. You already know the answer, you have the answer, you just want it to be confirmed that your answer is right. Then your question is false, pseudo; it is not a question. You may be asking a question not because you are ready to change yourself, but just as a curiosity.

The mind goes on questioning. In the mind questions come as leaves come on a tree. That is the very nature of the mind -- to question. So it goes on questioning. It matters not what you are questioning, with anything given to the mind it will create a question. It is a machine to grind out, to create questions. So give it anything and it will cut it into pieces and create many questions. One question answered, and the mind will create many questions from the answer. This has been the whole history of philosophy.

Bertrand Russell remembers that when he was a child he thought that one day, when he will be mature enough to understand all philosophy, all questions will be answered. Then later, when he was eighty, he said, "Now I can say that my own questions are there standing, as they were standing when I was a child. No other questions have come up because of these theories of philosophy." So he said, "When I was young I used to say, philosophy is an inquiry for ultimate answers. Now I cannot say it. It is an inquiry for endless questions."

So one question creates one answer and many questions. The doubting mind is the problem. Devi says, "Do not be concerned with my questions. I have asked so many things: What is your reality? What is this wonder-filled universe? What constitutes seed? Who centers the universal wheel? What is life beyond form? How can we enter it fully above time and space? But do not be concerned with my questions. Let my doubts be cleared. I ask these questions because they are in my mind. I ask them just to show you my mind, but do not pay much attention to them. Really, answers will not fulfill my need. My need is... let my doubts be cleared."

But how can the doubts be cleared? Will any answer do? Is there any answer which will clear your doubts? Mind IS the doubt. It is not that the mind doubts, mind is the doubt! Unless the mind dissolves, doubts cannot be cleared.

Shiva will answer. His answers are techniques -- the oldest, most ancient techniques. But you can call them the latest also because nothing can be added to them. They are complete -- one hundred and twelve techniques. They have taken in all the possibilities, all the ways of cleaning the mind, transcending the mind. Not a single method could be added to Shiva's one hundred and twelve methods. And this book, VIGYANA BHAIRAVA TANTRA, is five thousand years old. Nothing can be added; there is no possibility to add anything. It is exhaustive, complete. It is the most ancient and yet the latest, yet the newest. Old like old hills -- the methods seem eternal -- and they are new like a dewdrop before the sun, because they are so fresh.

These one hundred and twelve methods of meditation constitute the whole science of transforming mind. We will enter them one by one. We will try to comprehend first intellectually. But use your intellect only as an instrument, not as a master. Use it as an instrument to understand something, but do not go on creating barriers with it. When we will be talking about these techniques, just put aside your past knowledge, your knowing, whatsoever information you have collected. Put them aside -- they are just dust gathered on the road.

Encounter these methods with a fresh mind -- with alertness, of course, but not with argumentation. And

do not create the fallacy that an argumentative mind is an alert mind. It is not, because the moment you move into arguments you have lost the awareness, you have lost the alertness. Then you are not here.

These methods do not belong to any religion. Remember, they are not Hindu, just as the theory of relativity is not Jewish because Einstein conceived it. And radio and television are not Christian. No one says, "Why are you using electricity? This is Christian, because a Christian mind conceived it." Science does not belong to races and religions -- and tantra is a science. So remember, this is not Hindu at all. These techniques were conceived by Hindus, but these techniques are not Hindu. That is why these techniques will not mention any religious ritual. No temple is needed. You are quite enough of a temple yourself. You are the lab; the whole experiment is to go on within you. No belief is needed.

This is not religion, this is science. No belief is needed. It is not required to believe in the Koran or the Vedas or in Buddha or in Mahavira. No, no belief is needed. Only a daringness to experiment is enough, courage to experiment is enough; that is the beauty. A Mohammedan can practice and he will reach to the deeper meanings of the Koran. A Hindu can practice and he will for the first time know what the Vedas are. And a Jain can practice and a Buddhist can practice; they need not leave their religion. Tantra will fulfill them, wherever they are. Tantra will be helpful, whatsoever their chosen path.

So remember this, tantra is pure science. You may be a Hindu or a Mohammedan or a Parsee or whatsoever -- tantra doesn't touch your religion at all. Tantra says that religion is a social affair. So belong to any religion; it is irrelevant. But you can transform yourself, and that transformation needs a scientific methodology. When you are ill, when you have fallen ill or you have caught tuberculosis or anything, then whether you are a Hindu or a Mohammedan makes no difference. The tuberculosis remains indifferent to your Hinduism, to your Mohammedanism, to your beliefs -- political, social or religious. Tuberculosis has to be treated scientifically. There is no Hindu tuberculosis, no Mohammedan tuberculosis.

You are ignorant, you are in conflict, you are asleep. This is a disease, a spiritual disease. This disease has to be treated by the tantra. You are irrelevant, your beliefs are irrelevant. It is just a coincidence that you are born somewhere and someone else is born somewhere else. This is just a coincidence. Your religion is a coincidence, so do not cling to it. Use some scientific methods to transform yourself.

Tantra is not very well known. And even if it is known, it is very much misunderstood. There are reasons for it. The higher and purer a science, the less is the possibility that the masses will know of it. We have only heard the name of the theory of relativity. It used to be said that only twelve persons understood it when Einstein was alive. All over the world only one dozen minds could understand it. It was difficult even for Albert Einstein to make it understood to someone, to make it understandable, because it moves so high, it goes above your head. But it can be understood. A technical, mathematical knowledge is needed; a training is needed, and then it can be understood. But tantra is more difficult because no training will help. Only transformation can help.

That is why tantra could never become understood by the masses. And it always happens that when you cannot understand a thing, at least you will misunderstand, because then you can feel, "Okay, I understand." You cannot simply remain in the vacuum.

Secondly, when you cannot understand a thing, you begin to abuse it because it insults you. You cannot understand it! You? YOU cannot understand it? That is impossible. Something must be wrong with the thing itself. One begins to abuse, one begins to talk nonsense, and then he feels, "Now it is okay."

So tantra was not understood; tantra was misunderstood. It was so deep and so high that this was natural. Secondly, because tantra moves beyond duality, the very standpoint is amoral. Please understand this word: 'moral', 'immoral', 'amoral'. We understand morality, we understand immorality, but it becomes difficult if something is amoral -- beyond both.

Tantra is amoral. Look at it in this way.... A medicine is amoral; it is neither moral nor immoral. If you give it to a thief it will help; if you give it to a saint it will help. It will make no differentiation between a thief and a saint. The medicine cannot say, "This is a thief so I am going to kill him, and this is a saint so I am going to help him." A medicine is a scientific thing. Your being a thief or being a saint is irrelevant.

Tantra is amoral. Tantra says, no morality is needed -- no particular morality is needed. On the contrary, you are immoral because you have a very disturbed mind. So tantra cannot make a precondition, that first you become moral and then you can practice tantra. Tantra says, this is absurd.

Someone is ill, feverish, and the doctor comes and says, "First bring down your fever; first be quite healthy. Only then can I give you the medicine." This is what is happening.

One thief comes to a saint and he says, "I am a thief. Tell me how to meditate." The saint says, "First leave your profession. How can you meditate if you remain a thief?"

One alcoholic comes and he says, "I am an alcoholic. How can I meditate?" The saint says, "The first condition is, leave alcohol, only then can you meditate." The conditions become suicidal. The man is alcoholic or a thief or immoral because he has a disturbed mind, an ill mind. These are the effects, the consequences of the diseased mind, and he is told, "First be well and then you can meditate." But then who needs meditation? Meditation is medicinal. It is a medicine.

Tantra is amoral. It doesn't ask you who you are. Your being a man is enough. Wherever you are, whatsoever you are, you are accepted.

Choose a technique which fits you, put your total energy into it, and you will not be the same again. Real, authentic techniques always will be like that. If I make preconditions, it shows I have a pseudo technique -- I say, "First do this and first do not do that, and then..." And those are impossible conditions because a thief can change his objects, but be cannot become a non-thief.

A greedy man can change the objects of his greed, but he cannot become non-greedy. You can force him or he can force upon himself non-greed, but it is also only because of a certain greed. If heaven is promised he may even try to be non-greedy. But this is greed par excellence. Heaven, MOKSHA -- liberation; SATCHITANANDA -- existence, consciousness, bliss, they will be the objects of his greed.

Tantra says, you cannot change man unless you give him authentic techniques with which to change. Just by preaching nothing is changed. And you can see this all over the world. Whatsoever tantra says is written all over the world -- so much preaching, so much moralizing, so many priests, preachers. The whole world is filled with them, yet everything is so ugly and so immoral.

Why is this happening? The same will be the case if you give your hospitals to preachers. They will go there and they will start preaching. And they will make every ill man feel, "You are guilty! You have created this disease; now change this disease." If preachers are given hospitals, what will be the condition of hospitals? The same as the condition of the whole world.

Preachers go on preaching. They go on telling people, "Don't be angry," without giving any technique. And we have heard this teaching for so long that we never even raise the question: "What are you saying? I am angry and you simply say, `Don't be angry.' How is this possible? When I am angry it means `I' am anger, and you just tell me, `Don't be angry.' So I can only suppress myself."

But that will create more anger. That will create guilt -- because if I try to change and cannot change myself, that creates inferiority. It gives me a feeling of guilt, that I am incapable, I cannot win over my anger. No one can win! You need certain weapons, you need certain techniques, because your anger is just an indication of a disturbed mind. Change the disturbed mind and the indication will change. Anger is just showing what is within. Change the within and the without will change.

So tantra is not concerned with your so-called morality. Really, to emphasize morality is mean, degrading; it is inhuman. If someone comes to me and I say, "Leave anger first, leave sex first, leave this and that," then I am inhuman. What I am saying is impossible. And that impossibility will make that man feel inwardly mean. He will begin to feel inferior; he will be degraded inside in his own eyes. If he tries the impossible, he is going to be a failure. And when he is a failure he will be convinced that he is a sinner.

The preachers have convinced the whole world that "You are sinners." This is good for them, because unless you are convinced, their profession cannot continue. You must be sinners: only then can churches, temples and mosques continue to prosper. Your being in sin is their success. Your guilt is the base of all the highest churches. The more guilty you are, the more churches will go on rising higher and higher. They are built on your guilt, on your sin, on your inferiority complex. Thus, they have created an inferior humanity.

Tantra is not concerned with your so-called morality, your social formalities, etc. That doesn't mean that tantra says to be immoral -- no! Tantra is so much unconcerned with your morality that tantra cannot say to be immoral. Tantra gives you scientific techniques for changing the mind, and once the mind is different your character will be different. Once the basis of your structure changes, your whole edifice will be different. Because of this amoral attitude, tantra could not be tolerated by your so-called saints, they all went against it -- because if tantra succeeds, then all this nonsense which goes on in the name of religion will have to stop.

See this: Christianity fought very much against scientific progress. Why? Only because if scientific progress is there in the material world, then the time is not very far off when in the psychological and in the spiritual world also science will penetrate. So Christianity started fighting scientific progress, because once you know that you can change matter through technique, the time is not very far off when you will come to know that you can change mind through techniques -- because mind is nothing but subtle matter.

This is tantra's proposition, that mind is nothing but subtle matter; it can be changed. And once you have

a different mind you have a different world, because you look through the mind. The world you are seeing, you are seeing because of a particular mind. Change the mind, and when you look there is a different world. And if there is no mind... that is the ultimate for tantra, to bring about a state where there is no mind. Then look at the world without a mediator. When the mediator is not, you are encountering the real, because now no one is between you and the real. Then nothing can be distorted.

So tantra says that when there is no mind, that is the state of a Bhairava -- a no-mind state. For the first time you look at the world, at that which is. If you have a mind, you go on CREATING a world; you go on imposing, projecting. So first change the mind, then change from mind to no-mind. And these one hundred and twelve methods can help each and everyone. Any particular method may not be of use to you. That is why Shiva goes on relating many methods. Choose any one method which suits you. It is not difficult to know which suits you.

We will try to understand each method and how to choose for yourself one method which can change you and your mind. This understanding, this intellectual understanding will be a basic necessity, but this is not the end. Whatsoever I talk about here, try it.

Really, when you try the right method it clicks immediately. So I will go on talking about methods here every day. You try them. Just play with them -- go home and try. The right method, whenever you happen upon it, just clicks. Something explodes in you, and you know that "This is the right method for me." But effort is needed, and you may be surprised that suddenly one day one method has gripped you.

So while I am talking here, parallel to it go on playing with these methods. I say playing because you should not be too serious. Just play! Something may fit you. If it fits you, then be serious, and then go deep into it -- intensely, honestly, with all your energy, with all your mind. But before that just play.

I have found that while you are playing your mind is more open. While you are serious your mind is not so open; it is closed. So just play. Do not be too serious, just play. And these methods are simple, you can just play with them.

Take one method and play with it for at least three days. If it gives you a certain feeling of affinity, if it gives you a certain feeling of well-being, if it gives you a certain feeling that this is for you, then be serious about it. Then forget the others, do not play with other methods. Stick to it -- at least for three months. Miracles are possible. The only thing is that the technique must be for you. If the technique is not for you, then nothing happens. Then you may go on with it for lives together, but nothing will happen. If the method is for you then even three minutes are enough.

So these one hundred and twelve methods can be a miraculous experience for you, or they may just be a listening -- it depends on you. I will go on describing each method from as many angles as possible. If you feel any affinity with it, play with it for three days. If you feel that it fits, that something clicks in you, continue it for three months. Life is a miracle. If you have not known its mystery, that only shows that you do not know the technique for how to approach it.

Shiva proposes one hundred and twelve methods. These are all the methods possible. If nothing clicks and nothing gives you the feeling that this is for you, then there is no method left for you -- remember this. Then forget spirituality and be happy. Then it is not for you.

But these one hundred and twelve methods are for the whole humanity -- for all the ages that have passed and for all the ages that have yet to come. In no time has there ever been a single man, and there will never be one, who can say, "These one hundred and twelve methods are all useless for me." Impossible! This is impossible!

Every type of mind has been taken into account. Every possible type of mind has been given a technique in tantra. There are many techniques for which no man exists yet; they are for the future. There are many techniques for which no man exists now; they are for the past. But do not be afraid. There are many methods which are for you.

So we will start this journey from tomorrow.

Vigyan Bhairav Tantra, Vol 1

Chapter #2

Chapter title: The Path of Yoga and the Path of Tantra

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Many questions are there.
The first:

WHAT IS THE DIFFERENCE BETWEEN TRADITIONAL YOGA AND TANTRA? ARE THEY THE SAME?

Tantra and yoga are basically different. They reach to the same goal; however, their paths are not only different, but contrary also. So this has to be understood very clearly.

The yoga process is also methodology; yoga is also technique. Yoga is not philosophy, just like tantra -- yoga depends on action, method, technique. Doing leads to being in yoga also, but the process is different. In yoga one has to fight; it is the path of the warrior. On the path of tantra one does not have to fight at all. Rather, on the contrary, one has to indulge -- but with awareness.

Yoga is suppression with awareness; tantra is indulgence with awareness. Tantra says that whatsoever you are, the ultimate is not opposite to it. It is a growth; you can grow to be the ultimate. There is no opposition between you and the reality. You are part of it, so no struggle, no conflict, no opposition to nature is needed. You have to use nature; you have to use whatsoever you are to go beyond.

In yoga you have to fight with yourself to go beyond. In yoga, the world and MOKSHA, liberation -- you as you are and you as you can be -- are two opposite things. Suppress, fight, dissolve that which you are so that you can attain that which you can be. Going beyond is a death in yoga. You must die for your real being to be born.

In the eyes of tantra, yoga is a deep suicide. You must kill your natural self -- your body, your instincts, your desires, everything. Tantra says accept yourself as you are. It is a deep acceptance. Do not create a gap between you and the real, between the world and NIRVANA. Do not create any gap. There is no gap for tantra; no death is needed. For your rebirth, no death is needed -- rather, a transcendence. For this transcendence, use yourself.

For example, sex is there, the basic energy -- the basic energy you are born through, born with. The basic cells of your being and of your body are sexual, so the human mind revolves around sex. For yoga you must fight with this energy. Through fight you create a different center in yourself. The more you fight, the more you become integrated in a different center. Then sex is not your center. Fighting with sex -- of course, consciously -- will create in you a new center of being, a new emphasis, a new crystallization. Then sex will not be your energy. You will create your energy fighting with sex. A different energy will come into being and a different center of existence.

For tantra you have to use the energy of sex. Do not fight with it, transform it. Do not think in terms of enmity, be friendly to it. It is your energy. It is not evil, it is not bad. Every energy is just natural. It can be used for you, it can be used against you. You can make a block of it, a barrier, or you can make it a step. It can be used. Rightly used, it becomes friendly; wrongly used, it becomes your enemy. But it is neither. Energy is just natural. As ordinary man is using sex, it becomes an enemy, it destroys him; he simply dissipates in it.

Yoga takes the opposite view -- opposite to the ordinary mind. The ordinary mind is being destroyed by its own desires, so yoga says stop desiring, be desireless. Fight desire and create an integration in you which is desireless.

Tantra says be aware of the desire; do not create any fight. Move in desire with full consciousness, and when you move into desire with full consciousness you transcend it. You are into it and still you are not in

it. You pass through it, but you remain an outsider.

Yoga appeals much because yoga is just the opposite of the ordinary mind, so the ordinary mind can understand the language of yoga. You know how sex is destroying you -- how it has destroyed you, how you go on revolving around it like a slave, like a puppet. You know this by your experience. So when yoga says fight it, you immediately understand the language. That is the appeal, the easy appeal of yoga.

Tantra can not be so easily appealing. It seems difficult: how to move into desire without being overwhelmed by it? How to be in the sex act consciously, with full awareness? The ordinary mind becomes afraid. It seems dangerous. Not that it is dangerous; whatsoever you know about sex creates this danger for you. You know yourself, you know how you can deceive yourself. You know very well that your mind is cunning. You can move in desire, in sex, in everything, and you can deceive yourself that you are moving with full awareness. That is why you feel the danger.

The danger is not in tantra; it is in you. And the appeal of yoga is because of you, because of your ordinary mind, your sex-suppressed, sex-starved, sex-indulging mind. Because the ordinary mind is not healthy about sex, yoga has an appeal. With a better humanity, with a healthy sex -- natural, normal -- the case would be different. We are not normal and natural. We are absolutely abnormal, unhealthy, really insane. But because everyone is like us, we never feel it.

Madness is so normal that not to be mad may look abnormal. A Buddha is abnormal, a Jesus is abnormal amidst us. They do not belong to us. This "normalcy" is a disease. This "normal" mind has created the appeal of yoga. If you take sex naturally -- with no philosophy around it, with no philosophy for or against -- if you take sex as you take your hands, your eyes; if it is totally accepted as a natural thing, then tantra will have an appeal. And only then can tantra be useful for many.

But the days of tantra are coming. Sooner or later tantra will explode for the first time in the masses, because for the first time the time is ripe -- ripe to take sex naturally. It is possible that the explosion may come from the West, because Freud, Jung, Reich, they have prepared the background. They did not know anything about tantra, but they have made the basic ground for tantra to evolve. Western psychology has come to a conclusion that the basic human disease is somewhere around sex, the basic insanity of man is sex-oriented.

So unless this sex orientation is dissolved, man cannot be natural, normal. Man has gone wrong only because of his attitudes about sex. No attitude is needed. Only then are you natural. What attitude have you about your eyes? Are they evil or are they divine? Are you for your eyes or against them? There is no attitude! That is why your eyes are normal.

Take some attitude -- think that eyes are evil. Then seeing will become difficult. Then seeing will take the same problematic shape that sex has taken. Then you will want to see, you will desire and you will hanker to see. But when you see you will feel guilty. Whenever you see you will feel guilty that you have done something wrong, that you have sinned. You would like to kill your very instrument of seeing; you would like to destroy your eyes. And the more you want to destroy them, the more you will become eye centered. Then you will start a very absurd activity. You will want to see more and more, and simultaneously you will feel more and more guilty. The same has happened with the sex center.

Tantra says, accept whatsoever you are. This is the basic note -- total acceptance. And only through total acceptance can you grow. Then use every energy you have. How can you use them? Accept them, then find out what these energies are -- what is sex, what is this phenomenon. We are not acquainted with it. We know many things about sex, taught by others. We may have passed through the sex act, but with a guilty mind, with a suppressive attitude, in haste, in a hurry. Something has to be done in order to become unburdened. The sex act is not a loving act. You are not happy in it, but you cannot leave it. The more you try to leave it, the more attractive it becomes. The more you want to negate it, the more you feel invited.

You cannot negate it, but this attitude to negate, to destroy, destroys the very mind, the very awareness, the very sensitivity which can understand it. So sex goes on with no sensitivity into it. Then you cannot understand it. Only a deep sensitivity can understand anything; only a deep feeling, a deep moving into it, can understand anything. You can understand sex only if you move in it as a poet moves amidst flowers -- only then! If you feel guilty about flowers, you may pass through the garden, but you will pass with closed eyes. And you will be in a hurry, in a deep, mad haste. Somehow you have to go out of the garden. Then how can you be aware?

So tantra says, accept whatsoever you are. You are a great mystery of many multidimensional energies. Accept it, and move with every energy with deep sensitivity, with awareness, with love, with understanding. Move with it! Then every desire becomes a vehicle to go beyond it. Then every energy becomes a help. And

then this very world is nirvana, this very body is a temple -- a holy temple, a holy place.

Yoga is negation; tantra is affirmation. Yoga thinks in terms of duality -- that is the reason for the word `yoga'. It means to put two things together, to `yoke' two things together. But two things are there; the duality is there. Tantra says there is no duality. If there is duality, then you cannot put them together. And howsoever you try they will remain two. Howsoever put together they will remain two, and the fight will continue, the dualism will remain.

If the world and the divine are two, then they cannot be put together. If really they are not two, if they are only appearing as two, only then can they be one. If your body and your soul are two, then they cannot be put together. If you and God are two, then there is no possibility of putting them together. They will remain two.

Tantra says there is no duality; it is only an appearance. So why help appearance to grow stronger? Tantra asks, why help this appearance of duality to grow stronger? Dissolve it this very moment! Be one! Through acceptance you become one, not through fight. Accept the world, accept the body, accept everything that is inherent in it. Do not create a different center in yourself, because for tantra that different center is nothing but the ego. Do not create an ego. Just be aware of what you are. If you fight, then the ego will be there.

So it is difficult to find a yogi who is not an egoist. And yogis may go on talking about egolessness, but they cannot be egoless. The very process they go through creates the ego. The fight is the process. If you fight, you are bound to create an ego. And the more you fight, the more strengthened the ego will be. And if you win your fight, then you will achieve the supreme ego.

Tantra says, no fight! Then there is no possibility of the ego. If we understand tantra there will be many problems, because for us, if there is no fight there is only indulgence. No fight means indulgence for us. Then we become afraid. We have indulged for lives together and we have reached nowhere. But for tantra indulgence is not "our" indulgence. Tantra says indulge, but be aware.

You are angry... tantra will not say do not be angry. Tantra will say be angry wholeheartedly, but be aware. Tantra is not against anger, tantra is only against spiritual sleepiness, spiritual unconsciousness. Be aware AND be angry. And this is the secret of the method -- that if you are aware anger is transformed: it becomes compassion. So tantra says anger is not your enemy; it is compassion in seed form. The same anger, the same energy, will become compassion.

If you fight with it, then there will be no possibility for compassion. So if you succeed in fighting, in suppression, you will be a dead man. There will be no anger because you have suppressed it, but there will be no compassion either because only anger can be transformed into compassion. If you succeed in your suppression -- which is impossible -- then there will be no sex, but no love either, because with sex dead there is no energy to grow into love. So you will be without sex, but you will also be without love. And then the whole point is missed, because without love there is no divineness, without love there is no liberation, and without love there is no freedom.

Tantra says that these same energies are to be transformed. It can be said in this way: if you are against the world, then there is no nirvana -- because this world itself is to be transformed into nirvana. Then you are against the basic energies which are the source.

So tantric alchemy says, do not fight, be friendly with all the energies that are given to you. Welcome them. Feel grateful that you have anger, that you have sex, that you have greed. Feel grateful because these are the hidden sources, and they can be transformed, they can be opened. And when sex is transformed it becomes love. The poison is lost, the ugliness is lost.

The seed is ugly, but when it becomes alive it sprouts and flowers. Then there is beauty. Do not throw away the seed, because then you are also throwing the flowers in it. They are not there yet, not yet manifest so that you can see them. They are unmanifest, but they are there. Use this seed so that you can attain to flowers. So first let there be acceptance, a sensitive understanding and awareness. Then indulgence is allowed.

One thing more which is really very strange, but one of the deepest discoveries of tantra, and that is: whatsoever you take as your enemies -- greed, anger, hate, sex, whatsoever -- your attitude that they are enemies makes them your enemies. Take them as divine gifts and approach them with a very grateful heart. For example, tantra has developed many techniques for the transformation of sexual energy. Approach the sex act as if you are approaching the temple of the divine. Approach the sex act as if it is prayer, as if it is meditation. Feel the holiness of it.

That is why in Khajuraho, in Puri, in Konark, every temple has MAITHUN, intercourse sculptures. The

sex act on the walls of temples seems illogical, particularly for Christianity, for Islam, for Jainism. It seems inconceivable, contradictory. How is the temple connected with maithun pictures? On the outer walls of the Khajuraho temples, every conceivable type of sex act is pictured in stone. Why? In a temple it doesn't have any place, in our minds at least. Christianity cannot conceive of a church wall with Khajuraho pictures. Impossible!

Modern Hindus also feel guilty because the minds of modern Hindus are created by Christianity. They are "Hindu-Christians" -- and they are worse, because to be a Christian is good, but to be a Hindu-Christian is just weird. They feel guilty. One Hindu leader, Purshottamdas Tandon, even proposed that these temples should be destroyed, that they do not belong to us. Really, it looks like they do not belong to us because tantra has not been in our hearts for a long time, for centuries. It has not been the main current. Yoga has been the main current, and for yoga Khajuraho is inconceivable -- it must be destroyed.

Tantra says, approach the sex act as if you are entering a holy temple. That is why they have pictured the sex act on their holy temples. They have said, approach sex as if you are entering a holy temple. Thus, when you enter a holy temple sex must be there in order that the two become conjoined in your mind, associated. Then you can feel that the world and the divine are not two fighting elements, but one. They are not contradictory, they are just polar opposites helping each other. And they can exist only because of this polarity. If this polarity is lost, the whole world is lost. So see the deep oneness running through everything. Do not see only the polar opposites, see the inner running current which makes them one.

For tantra everything is holy. Remember this, for tantra EVERYTHING is holy; nothing is unholy. Look at it this way: for an irreligious person, everything is unholy; for so-called religious persons something is holy, something is unholy.

For tantra, everything is holy.

One Christian missionary was with me a few days ago and he said, "God created the world." So I asked him, "Who created sin?" He said, "The devil."

Then I asked him, "Who created the devil?" Then he was at a loss. He said, "Of course, God created the devil."

The devil creates sin and God creates the devil. Then who is the real sinner -- the devil or God? But the dualist conception always leads to such absurdities. For tantra God and the devil are not two. Really, for tantra there is nothing that can be called "devil", everything is divine, everything is holy. And this seems to be the right standpoint, the deepest. If anything is unholy in this world, from where does it come and how can it be?

So only two alternatives are there. First, the alternative of the atheist who says everything is unholy. This attitude is okay. He is also a non-dualist; he sees no holiness in the world. Then there is the tantric's alternative -- he says everything is holy. He is also a non-dualist. But between these two are the so-called religious persons, who are not really religious. They are neither religious nor irreligious because they are always in a conflict. Their whole theology is just to make ends meet, and those ends cannot meet.

If a single cell, a single atom in this world is unholy, then the whole world becomes unholy, because how can that single atom exist in a holy world? How can it be? It is supported by everything; to be, it has to be supported by everything. And if the unholy element is supported by all the holy elements, then what is the difference between them? So either the world is holy totally, unconditionally, or it is unholy; there is no middle path.

Tantra says everything is holy, that is why we cannot understand it. It is the deepest non-dual standpoint -- if we can call it a standpoint. It is not, because any standpoint is bound to be dual. It is not against anything, so it is not any standpoint. It is a felt unity, a lived unity.

These are two paths, yoga and tantra. Tantra could not be so appealing because of our crippled minds. But whenever there is someone who is healthy inside, not a chaos, tantra has a beauty. Only he can understand what tantra is. Yoga has appeal, an easy appeal, because of our disturbed minds.

Remember, it is ultimately your mind which makes anything attractive or unattractive. It is you who is the deciding factor.

These approaches are different. I am not saying that one cannot reach through yoga. One can reach through yoga also, but not through the yoga which is prevalent. The yoga which is prevalent is not really yoga, but the interpretation of your diseased minds. Yoga can be authentically an approach toward the ultimate, but that too is only possible when your mind is healthy, when your mind is not diseased and ill. Then yoga takes a different shape.

For example, Mahavir was on the path of yoga, but he was not really suppressing sex. He had known it,

he had lived it, he was deeply acquainted with it. But it became useless to him, so it dropped. Buddha was on the path of yoga, but he had lived through the world, he was deeply acquainted with it. He was not fighting.

Once you know something you become free from it. It simply drops like dead leaves dropping from a tree. It is not renunciation; there is no fight involved at all. Look at Buddha's face -- it doesn't look like the face of a fighter. He has not been fighting. He is so relaxed; his face is the very symbol of relaxation... no fight.

Look at your yogis. The fight is apparent on their faces. Deep down much turmoil is there -- right now they are sitting on volcanos. You can look in their eyes, in their faces, and you will feel it. Deep down somewhere they have suppressed all their diseases; they have not gone beyond.

In a healthy world, where everyone is living his life authentically, individually, not imitating others but living his own life in his own way, both are possible. He may learn the deep sensitivity which transcends desires; he may come to a point where all desires become futile and drop. Yoga can also lead to this, but to me yoga will lead to it in the same world where tantra can lead to it -- remember this. We need a healthy mind, a natural man. In that world where a natural man is, tantra, and yoga also, will lead to transcendence of desires.

In our so-called ill society, neither yoga nor tantra can do this, because if we choose yoga we do not choose it because desires have become useless -- no! They are still meaningful; they are not dropping by themselves. We have to force them. If we choose yoga, we choose it as a technique of suppression. If we choose tantra, we choose tantra as a cunningness, as a deep deception -- an excuse to indulge.

So with an unhealthy mind neither yoga nor tantra can work. They will both lead to deceptions. A healthy mind, particularly a sexually healthy mind, is needed to start with. Then it is not very difficult to choose your path. You can choose yoga, you can choose tantra.

There are two types of persons basically, male and female. I do not mean biologically, but psychologically. For those who are psychologically basically male -- aggressive, violent, extrovert -- yoga is their path. For those who are basically feminine, receptive, passive, non-violent, tantra is their path. So you may note it: for tantra, Mother Kali, Tara, and so many DEVIS, BHAIRAVIS -- female deities -- are very significant. In yoga you will never hear mentioned any name of a feminine deity. Tantra has feminine deities; yoga has male gods. Yoga is outgoing energy; tantra is energy moving inwards. So you can say in modern psychological terms that yoga is extrovert and tantra is introvert. So it depends on the personality. If you have an introverted personality, then fight is not for you. If you have an extroverted personality, then fight is for you.

But we are just confused, we are just in a mess; that is why nothing helps. On the contrary, everything disturbs. Yoga will disturb you, tantra will disturb you. Every medicine is going to create a new illness for you because the chooser is ill, diseased; so the result of his choice will be illness. So I do not mean that through yoga you cannot reach. I emphasize tantra only because we are going to try to understand what tantra is.

Another question:

ON THE PATH OF SURRENDER, HOW DOES THE SEEKER COME TO THE RIGHT TECHNIQUE OUT OF ONE HUNDRED AND TWELVE METHODS?

On the path of will there are methods -- these one hundred and twelve methods. On the path of surrender, surrender itself is the method, there are no other methods -- remember this. All methods are non-surrendering, because a method means depending on yourself. You can do something; the technique is there, so you do it. On the path of surrender, you are no more, so you cannot do anything. You have done the ultimate, the last: you have surrendered. On the path of surrender, surrender is the only method.

All these one hundred and twelve methods require a certain will; they require something to be done by you. You manipulate your energy, you balance your energy, you create a center in your chaos. You do something. Your effort is significant, basic, required. On the path of surrender only one thing is required -- you surrender. We will go deep into these one hundred and twelve methods, so it is good to say something about surrender because it has no method.

In these one hundred and twelve methods there will be nothing about surrender. Why has Shiva not said anything about surrender? Because nothing can be said. Bhairavi herself, Devi herself, has reached Shiva not through any method. She has simply surrendered. So this must be noted. She is asking these questions

not for herself, these questions are asked for the whole humanity. She has attained Shiva. She is already in his lap; she is already embraced by him. She has become one with him, but still she is asking.

So remember one thing, she is not asking for herself; there is no need. She is asking for the whole humanity. But if she has attained, why is she asking Shiva? Can she herself not speak to the humanity? She has come through the path of surrender, so she doesn't know anything about method. She herself has come through love; love is enough unto itself. Love doesn't need anything more. She has come through love, so she doesn't know anything about any methods, techniques. That is why she is asking.

So Shiva relates one hundred and twelve methods. He also will not talk about surrender because surrender is not a method really. You surrender only when every method has become futile, when you cannot reach by any method. You have tried your best. You have knocked on every door and no door opens, and you have passed through all the routes and no route reaches. You have done whatsoever you can do, and now you feel helpless. In that total helplessness surrender happens. So on the path of surrender there is no method.

But what is surrender and how does it work? And if surrender works, then what is the need of one hundred and twelve methods? Then why go into them unnecessarily? -- the mind will ask. Then okay! If surrender works, it is better to surrender. Why go on hankering after methods? And who knows whether a particular method will suit you or not? And it may take lives to find out. So it is good to surrender, but it is difficult. It is the most difficult thing in the world.

Methods are not difficult. They are easy; you can train yourself. But for surrender you cannot train yourself... no training! You cannot ask how to surrender; the very question is absurd. How can you ask how to surrender? Can you ask how to love?

Either there is love or there is not, but you cannot ask how to love. And if someone tells you and teaches you how to love, remember, then you will never be capable of love. Once a technique is given to you for love, you will cling to the technique. That is why actors cannot love. They know so many techniques, so many methods -- and we are all actors. Once you know the trick how to love, then love will not flower because you can create a facade, a deception. And with the deception you are out of it, not involved. You are protected.

Love is being totally open, vulnerable. It is dangerous. You become insecure. We cannot ask how to love, we cannot ask how to surrender. It happens! Love happens, surrender happens. Love and surrender are deeply one. But what is it? And if we cannot know how to surrender, at least we can know how we are maintaining ourselves from surrendering, how we are preventing ourselves from surrendering. That can be known and that is helpful.

How is it that you have not surrendered yet? What is your technique of non-surrendering? If you have not fallen in love yet, then the real problem is not how to love. The real problem is to dig deep to find out how you have lived without love, what is your trick, what is your technique, what is your structure -- your defense structure, how you have lived without love. That can be understood, and that should be understood.

First thing: we live with the ego, in the ego, centered in the ego. I am without knowing who I am. I go on announcing, "I am." This "I-am-ness" is false, because I do not know who I am. And unless I know who I am, how can I say "I"? This "I" is a false "I". This false "I" is the ego. This is the defense. This protects you from surrendering.

You cannot surrender, but you can become aware of this defense measure. If you have become aware of it, it dissolves. By and by, you are not strengthening it, and one day you come to feel, "I am not." The moment you come to feel "I am not," surrender happens. So try to find out whether you are. Really, is there any center in you that you can call your "I"?. Go deep down within yourself, go on trying to find out where is this "I", where is the abode of this ego.

Rinzai went to his master and he said, "Give me freedom!" The master said, "Bring yourself. If you are, I will make you free. But if you are not, then how can I make you free? You are already free. And freedom," his master said, "is not your freedom. Really, freedom is freedom from `you'. So go and find out where this `I' is, where you are, then come to me. This is the meditation. Go and meditate."

So the disciple Rinzai goes and meditates for weeks, months, and then he comes. Then he says, "I am not the body. Only this much I have found." So the master says, "This much you have become free. Go again. Try to find out." Then he tries, meditates, and he finds that "I am not my mind, because I can observe my thoughts. So the observer is different from the observed -- I am not my mind." He comes and says, "I am not my mind." So his master says, "Now you are three-fourths liberated. Now go again and find out who you are."

So he was thinking, "I am not my body. I am not my mind." He had read, studied, he was well informed, so he was thinking, "I am not my body, not my mind, so I must be my soul, my ATMA." But he meditated, and then he found that there is no atman, no soul, because this atma is nothing but your mental information -- just doctrines, words, philosophies.

So he came running one day and he said, "Now I am no more!" Then his master said, "Am I now to teach you the methods for freedom?" Rinzai said, "I am free because I am no more. There is no one to be in bondage. I am just a wide emptiness, a nothingness."

Only nothingness can be free. If you are something, you will be in bondage. If you are, you will be in bondage. Only a void, a vacant space, can be free. Then you cannot bind it. Rinzai came running and said, "I am no more. Nowhere am I to be found." This is freedom. And for the first time he touched his master's feet -- for the first time! Not actually, because he had touched them many times before also. But the master said, "For the first time you have touched my feet."

Rinzai asked, "Why do you say for the first time? I have touched your feet many times." The master said, "But you were there, so how could you touch my feet while you were already there? While you are there how can you touch my feet?" The "I" can never touch anybody's feet. Even though it apparently looks like it touches somebody's feet, it is touching its own feet, just in a round-about way. "You have touched my feet for the first time," the master said, "because now you are no more. And this is also the last time," the master said. "The first and the last."

Surrender happens when you are not, so YOU cannot surrender. That is why surrender cannot be a technique. You cannot surrender -- you are the hindrance. When you are not, surrender is there. So you and surrender cannot cohabit, there is no coexistence between you and surrender. Either you are or surrender is. So find out where you are, who you are. This inquiry creates many, many surprising results.

Raman Maharshi used to say, "Inquire `Who am I ?'" It was misunderstood. Even his nearest disciples have not understood the meaning of it. They think that this is an inquiry to find out really "Who am I?" It is not! if you go on inquiring "Who am I?" you are bound to come to the conclusion that you are not. This is not really an inquiry to find out "Who am I?" Really, this is an inquiry to dissolve.

I have given many this technique, to inquire within "Who am I?" Then a month or two months later, they will come to me and say, "I have still not found `Who am I?' The question is still the same; there is no answer."

So I tell them, "Continue. Someday the answer will come." And they hope that the answer will come. There is going to be no answer. It is only that the question will dissolve. There is not going to be an answer, that "You are this." Only the question will dissolve. There will be no one to ask even "Who am I?" And then you know.

When the "I" is not, the real "I" opens. When the ego is not, you are for the first time encountering your being. That being is void. Then you can surrender; then you have surrendered. You are surrender now. So there can be no techniques, or only negative techniques like this inquiry into "Who am I?"

How does surrender work? If you surrender, what happens? We will come to understand how methods work. We will go deep into methods, and we will come to know how they work. They have a scientific basis of working.

When you surrender you become a valley; when you are an ego you are like a peak. Ego means you are above everyone else, you are somebody. The others may recognize you, may not recognize you -- that is another thing. You recognize that you are above everyone. You are like a peak; nothing can enter you.

When one surrenders, one becomes like a valley. One becomes depth, not height. Then the whole existence begins to pour into him from everywhere. He is just a vacuum, just a depth, an abyss, bottomless. The whole existence begins to pour from everywhere. You can say God runs from everywhere to him, enters him from every pore, fills him totally.

This surrender, this becoming a valley, an abyss, can be felt in many ways. There are minor surrenders; there are major surrenders. Even in minor surrenders you feel it. Surrendering to a master is a minor surrender, but you begin to feel it because the master begins to flow into you immediately. If you surrender to a master, suddenly you feel his energy flowing into you. If you cannot feel energy flowing into you, then know well you have not surrendered even in a minor way.

There are so many stories which have become meaningless for us because we do not know how they happened. Mahakashyap came to Buddha, and Buddha just touched his head with his hand, and the thing happened. And Mahakashyap began to dance. So Ananda asked Buddha, "What has happened to him? And I have been for forty years with you! Is he mad? Or is he just fooling others? What has happened to him? And

I have touched your feet thousands and thousands of times."

Of course, to Ananda, this Mahakashyap will either look like he is mad or as if he is just deceiving. He was with Buddha for forty years, but there was a problem. He was his elder brother, Buddha's elder brother; that was the problem. When Ananda came to Buddha forty years before, the first thing he said to Buddha was this: "I am your elder brother, and when you will initiate me, I will become your disciple. So allow me three things before I become your disciple, because then I cannot demand. One, I will always be with you. Give me this promise, that you will not say to me, `Go somewhere else.' I will follow you.

"Secondly, I will sleep in the same room where you sleep. You cannot say to me, `Go out.' I will be with you like your shadow. And thirdly, if I bring anyone at any time, even at midnight, you will have to answer him. You cannot say, `This is not the time.' And give me these three promises while I am still your elder brother, because once I become your disciple I will have to follow you. You are still younger than me, so give me these promises."

So Buddha promised, and this became the problem. For forty years Ananda was with Buddha, but he could never surrender, because this is not the spirit of surrender. Ananda asked many, many times, "When am I going to attain?" Buddha said, "Unless I die, you will not attain." And Ananda could attain only when Buddha died.

What happened to this Mahakashyap suddenly? Is Buddha partial -- partial to Mahakashyap? He is not! He is flowing, constantly flowing. But you have to be a valley, a womb, to receive him. If you are above him, how can you receive? That flowing energy cannot come to you, it will miss you. So bow down. Even in a minor surrender with a master, energy begins to flow. Suddenly, immediately, you become a vehicle of a great force.

There are thousands and thousands of stories... just by a touch, just by a look, someone became enlightened. They do not appear rational to us. How is this possible? This is possible! Even a look from the master into your eyes will change your total being, but it can change only if your eyes are just vacant, valley-like. If you can absorb the look of the master, immediately you will be different.

So these are minor surrenders that happen before you surrender totally. And these minor surrenders prepare you for the total surrender. Once you have known that through surrender you receive something unknown, unbelievable, unexpected, never even dreamed of, then you are ready for a major surrender. And that is the work of the master -- to help you in minor surrenders so that you can gather courage for a major surrender, for a total surrender.

One last question:

WHAT ARE THE EXACT INDICATIONS TO KNOW THAT THE PARTICULAR TECHNIQUE ONE IS PRACTISING WILL LEAD TO THE ULTIMATE?

There are indications. One, you begin to feel a different identity within you. You are no more the same. If the technique fits you, immediately you are a different person. If you are a husband, you are no more the same husband. If you are a shopkeeper, you are never again the same shopkeeper. Whatsoever you are, if the technique fits you, you are a different person; that is the first indication. So if you begin to feel strange about yourself, know that something is happening to you. If you remain the same and do not feel any strangeness, nothing is happening. This is the first indication of whether a technique fits you. If it fits, immediately you are transported, transformed into a different person. Suddenly this happens: you look at the world in a different way. The eyes are the same, but the looker behind them is different.

Secondly, all that creates tensions, conflicts, starts dropping. It is not that when you have practiced the method for years, then your conflicts, anxieties, tensions will drop -- no! If the method fits you, immediately they start dropping. You can feel an aliveness coming to you; you are being unburdened. You will begin to feel, if the technique fits you, that gravity has become reversed. Now the earth is not pulling you down. Rather, the sky is pulling you up. How do you feel when an airplane takes off? Everything is disturbed. Suddenly there is a jerk, and gravity becomes meaningless. Now the earth is not pulling you, you are going away from gravity.

The same jerk happens if a meditative technique fits you. Suddenly you take off. Suddenly you feel the earth has become meaningless; there is no gravity. It is not pulling you down, you are being pulled up. In religious terminology, this is called "grace". There are two forces -- gravity and grace. Grace means you are being pulled upwards; gravity means you are being pulled downwards.

That is why in meditation many people suddenly feel they have no weight. That is why many people feel

an inner levitation. So many have reported this to me when the technique fits them: "This is strange! We close our eyes and we feel that we are a little bit above the earth -- one foot, two feet, even four feet above the earth. When we open our eyes we are just on the ground; when we close our eyes we have levitated. So what is this? When we open our eyes we are just on the ground! We never levitated."

The body remains on the ground, but you levitate. This levitation is really a pull from the above. If the technique fits you have been pulled, because the working of the technique is to make available for you the upward pull. This is what the technique means: to make you available for the force which can pull you up. So if it fits, you know -- you have become weightless.

Thirdly, whatsoever you will now do, whatsoever, howsoever trivial, will be different. You will walk in a different way, you will sit in a different way, you will eat in a different way. Everything will be different. This difference you will feel everywhere. Sometimes this strange experience of being different creates fear. One wants again to go back and be the same, because one was so attuned with the old. It was a routine world, even boring, but you were efficient in it.

Now everywhere you will feel a gap. You will feel that your efficiency is lost. You will feel that your utility is reduced. You will feel that everywhere you are an outsider. One has to pass through this period. You will become attuned again. You have changed, not the world, so you will not fit. So remember the third thing: When the technique fits you, you will not fit into the world. You will become unfit. Everywhere something is loose, some bolt is missing. Everywhere you will feel that there has been an earthquake. And everything has remained the same; only you, you, have become different. But you will be attuned again on a different plane, on a higher plane.

The disturbance is felt just like when a child grows and becomes sexually mature. At the age of fourteen or fifteen every boy feels that he has become strange. A new force has entered -- sex. It was not there before, or it was, but it was hidden. Now for the first time he has become available for a new kind of force. That is why boys are very awkward; girls, boys, when they become sexually mature, they are very awkward. They are nowhere. They are no longer children and they are not yet men, so they are in between, fitting nowhere. If they play with small children they feel awkward -- they have become men. If they start making friendships with men they feel awkward -- they are still children. They fit with no one.

The same phenomenon happens when a technique fits you. A new energy source becomes available that is greater than sex. You are again in a transitory period. Now you cannot fit in this world of worldly men. You are not a child, and you cannot yet fit in the world of saints; and in between one feels awkward.

If a technique fits you these three things will come up. You may not have expected that I would say these things. You may have expected that I would say you will become more silent, more quiet, and I am saying quite the contrary: you will become more disturbed. When the technique fits you will become more disturbed, not more silent. Silence will come later on. And if silence comes and not disturbance, know well that this is not a technique; this is just getting adjusted to the old pattern.

That is why more people go for a prayer than for meditation because prayer gives you a consolation. It fits you, adjusts to you, to your world. Prayer was doing virtually the same thing that psychoanalysts are now doing. If you are disturbed they will make you less disturbed, adjusted to the pattern, to the society, to the family. So by going to a psychoanalyst for one, two or three years you will not get better, but you will be more adjusted. Prayer does the same thing, and priests do the same thing -- they make you more adjusted.

Your child has died and you are disturbed, and you go to a priest. He says, "Do not be disturbed. Only those children die early whom God loves more. He calls them up." You feel satisfied. Your child has been "called up." God loves him more. Or the priest says something else: "Do not be worried, the soul never dies. Your child is in heaven."

One woman was here just a few days before. Her husband had died just during the past month. She was disturbed. She came to me and she said, "Only assure me that he is reborn in a good place and then everything will be okay. Just give me a certainty that he has not gone to hell or he has not become an animal, that he is in heaven or he has become a god or some such thing. If you can just assure me of this, then everything is okay. Then I can bear it; otherwise I am miserable."

The priest would say, "Okay! Your husband is born as a god in the seventh heaven, and he is very happy. And he is waiting for you."

These prayers, they make you adjusted to the pattern... you feel better. Meditation is a science. It is not going to help you in adjustment, it is going to help you in transformation. That is why I say these three signs will be there as indications. Silence will come, but not as an adjustment. Silence will come as an inner flowering. Then silence will not be an adjustment with the society, with the family, the world, the business

-- no! Then silence will be a real harmony with the universe.

Then a deep harmony flowers between you and the totality, then there is silence -- but that will come later. First you will get disturbed, first you will become mad.

If a technique fits, it will make you aware of everything that you are. Your anarchy, your mind, your madness, everything will come to light. You are just a dark mess. When a technique fits, it is as if suddenly there is light and the whole mess becomes apparent. For the first time you will encounter yourself as you are. You would like to put the light off and go to sleep again -- it is fearful. This is the point where the master becomes helpful. He says, "Do not be afraid. This is just the beginning. And do not escape from it."

At first this light shows you what you are, and if you can go on and on, it transforms you toward what you can be.

Enough for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #3
Chapter title: Breath -- a bridge to the universe

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SUTRAS:
SHIVA REPLIES:

1. RADIANT ONE, THIS EXPERIENCE MAY DAWN BETWEEN TWO BREATHS. AFTER BREATH COMES IN (DOWN) AND JUST BEFORE TURNING UP (OUT) -- THE BENEFICENCE.

2. AS BREATH TURNS FROM DOWN TO UP, AND AGAIN AS BREATH CURVES FROM UP TO DOWN -- THROUGH BOTH THESE TURNS, REALIZE.

3. OR, WHENEVER IN-BREATH AND OUT-BREATH FUSE, AT THIS INSTANT TOUCH THE ENERGY-LESS, ENERGY-FILLED CENTER.

4. OR, WHEN BREATH IS ALL OUT (UP) AND STOPPED OF ITSELF, OR ALL IN (DOWN) AND STOPPED -- IN SUCH UNIVERSAL PAUSE, ONE'S SMALL SELF VANISHES. THIS IS DIFFICULT ONLY FOR THE IMPURE.

Truth is always here. It is already the case. It is not something to be achieved in the future. YOU are the truth just here and now, so it is not something which is to be created or something which is to be devised or something which is to be sought. Understand this very clearly; then these techniques will be easy to understand and also to do.

Mind is a mechanism of desiring. Mind is always in desire, always seeking something, asking for something. Always the object is in the future; mind is not concerned with the present at all. In this very moment the mind cannot move -- there is no space. The mind needs the future in order to move. It can move either in the past or in the future. It cannot move in the present; there is no space. The truth is in the present,

and mind is always in the future or in the past, so there is no meeting between mind and truth.

When the mind is seeking worldly objects it is not so difficult, the problem is not absurd; it can be solved. But when the mind starts seeking the truth the very effort becomes nonsense, because the truth is here and now and the mind is always then and there. There is no meeting. So understand the first thing: you cannot seek truth. You can find it, but you cannot seek it. The very seeking is the hindrance.

The moment you start seeking you have moved away from the present, away from yourself, because YOU are always in the present. The seeker is always in the present and the seeking is in the future, you are not going to meet whatsoever you are seeking. Lao Tzu says, "Seek not; otherwise you will miss. Seek not and find. Don't seek and find."

All these techniques of Shiva's are simply turning the mind from the future or the past to the present. That which you are seeking is already there, it is the case already. The mind has to be turned from seeking to non-seeking. It is difficult. If you think about it intellectually it is very difficult. How to turn the mind from seeking to non-seeking? -- because then the mind makes non-seeking itself the object! Then the mind says, "Don't seek." Then the mind says, "I should not seek." Then the mind says, "Now non-seeking is my object. Now I desire the state of desirelessness." The seeking has entered again, the desire has come again through the back door. That is why there are people who are seeking worldly objects, and there are people who think they are seeking non-worldly objects. All objects are worldly because "seeking" is the world.

So you cannot seek anything non-worldly. The moment you seek, it becomes the world. If you are seeking God, your God is part of the world. If you are seeking MOKSHA -- liberation -- NIRVANA, your liberation is part of the world, your liberation is not something that transcends the world, because seeking is the world, desiring is the world. So you cannot desire nirvana, you cannot desire non-desire. If you try to understand intellectually, it will become a puzzle.

Shiva says nothing about it, he immediately proceeds to give techniques. They are non-intellectual. He doesn't say to Devi, "The truth is here. Don't seek it and you will find it." He immediately gives techniques. Those techniques are non-intellectual. Do them, and the mind turns. The turning is just a consequence, just a by-product -- not an object. The turning is just a by-product.

If you do a technique, your mind will turn from its journey into the future or the past. Suddenly you will find yourself in the present. That is why Buddha has given techniques, Lao Tzu has given techniques, Krishna has given techniques. But they always introduce their techniques with intellectual concepts. Only Shiva is different. He immediately gives techniques, and no intellectual understanding, no intellectual introduction, because he knows that the mind is tricky, the most cunning thing possible. It can turn anything into a problem. Non-seeking will become the problem.

There are people who come to me who ask how not to desire. They are desiring non-desire. Somebody has told them, or they have read somewhere, or they have heard spiritual gossip, that if you do not desire you will reach bliss, if you do not desire you will be free, if you do not desire there will be no suffering. Now their minds hanker to attain that state where there is no suffering, so they ask how not to desire. Their minds are playing tricks. They are still desiring, it is only that now the object has changed. They were desiring money, they were desiring fame, they were desiring prestige, they were desiring power. Now they are desiring non-desire. Only the object has changed, and they remain the same and their desiring remains the same. But now the desire has become more deceptive.

Because of this, Shiva proceeds immediately with no introduction whatsoever. He immediately starts talking about techniques. Those techniques, if followed, suddenly turn your mind: it comes to the present. And when the mind comes to the present it stops, it is no more. You cannot be a mind in the present, that is impossible. Just now, if you are here and now, how can you be a mind? Thoughts cease because they cannot move. The present has no space in which to move; you cannot think. If you are in this very moment, how can you move? Mind stops, you attain to no-mind.

So the real thing is how to be here and now. You can try, but effort may prove futile -- because if you make it a point to be in the present, then this point has moved into the future. When you ask how to be in the present, again you are asking about the future. This moment is passing in the inquiry, "How to be present? How to be here and now?" This present moment is passing in the inquiry, and your mind will begin to weave and create dreams in the future: some day you will be in a state of mind where there is no movement, no motive, no seeking, and then there will be bliss -- so how to be in the present?

Shiva doesn't say anything about it, he simply gives a technique. You do it, and suddenly you find you are here and now. And your being here and now is the truth, and your being here and now is the freedom, and your being here and now is the nirvana.

The first nine techniques are concerned with breathing. So let us understand something about breathing, and then we will proceed to the techniques. We are breathing continuously from the moment of birth to the moment of death. Everything changes between these two points. Everything changes, nothing remains the same, only breathing is a constant thing between birth and death.

The child will become a youth; the youth will become old. He will be diseased, his body will become ugly, ill, everything will change. He will be happy, unhappy, in suffering; everything will go on changing. But whatsoever happens between these two points, one must breathe. Whether happy or unhappy, young or old, successful or unsuccessful -- whatsoever you are, it is irrelevant -- one thing is certain: between these two points of birth and death you must breathe.

Breathing will be a continuous flow; no gap is possible. If even for a single moment you forget to breathe, you will be no more. That is why YOU are not required to breathe, because then it would be difficult. Someone might forget to breathe for a single moment, and then nothing could be done. So, really, YOU are not breathing, because YOU are not needed. You are fast asleep, and breathing goes on; you are unconscious, and breathing goes on; you are in a deep coma, and breathing goes on. YOU are not required; breathing is something which goes on in spite of you.

It is one of the constant factors in your personality -- that is the first thing. It is something which is very essential and basic to life -- that is the second thing. You cannot be alive without breath. So breath and life have become synonymous. Breathing is the mechanism of life, and life is deeply related with breathing. That is why in India we call it PRANA. We have given one word for both -- PRANA means the vitality, the aliveness. Your life is your breath.

Thirdly, your breath is a bridge between you and your body. Constantly, breath is bridging you to your body, connecting you, relating you to your body. Not only is the breath a bridge to your body, it is also a bridge between you and the universe. The body is just the universe which has come to you, which is nearer to you.

Your body is part of the universe. Everything in the body is part of the universe -- every particle, every cell. It is the nearest approach to the universe. Breath is the bridge. If the bridge is broken, you are no more in the body. If the bridge is broken, you are no more in the universe. You move into some unknown dimension; then you cannot be found in space and time. So, thirdly, breath is also the bridge between you, and space and time.

Breath, therefore, becomes very significant -- the most significant thing. So the first nine techniques are concerned with breath. If you can do something with the breath, you will suddenly turn to the present. If you can do something with breath, you will attain to the source of life. If you can do something with breath, you can transcend time and space. If you can do something with breath, you will be in the world and also beyond it.

Breath has two points. One is where it touches the body and the universe, and another is where it touches you and that which transcends the universe. We know only one part of the breath. When it moves into the universe, into the body, we know it. But it is always moving from the body to the "no-body," from the "no-body" to the body. We do not know the other point. If you become aware of the other point, the other part of the bridge, the other pole of the bridge, suddenly you will be transformed, transplanted into a different dimension.

But remember, what Shiva is going to say is not yoga, it is tantra. Yoga also works on breath, but the work of yoga and tantra is basically different. Yoga tries to systematize breathing. If you systematize your breathing your health will improve. If you systematize your breathing, if you know the secrets of breathing, your life will become longer; you will be more healthy and you will live longer. You will be more strong, more filled with energy, more vital, alive, young, fresh.

But tantra is not concerned with that. Tantra is concerned not with any systematization of breath, but with using breath just as a technique to turn inward. One has not to practice a particular style of breathing, a particular system of breathing or a particular rhythm of breathing -- no! One has to take breathing as it is. One has just to become aware of certain points in the breathing.

There are certain points, but we are not aware of them. We have been breathing and we will go on breathing -- we are born breathing and we will die breathing -- but we are not aware of certain points. And this is strange. Man is searching, probing deep into space. Man is going to the moon; man is trying to reach farther, from earth into space, and man has not yet learned the nearest part of his life. There are certain points in breathing which you have never observed, and those points are the doors -- the nearest doors to you from where you can enter into a different world, into a different being, into a different consciousness.

But they are very subtle.

To observe a moon is not very difficult. Even to reach the moon is not very difficult; it is a gross journey. You need mechanization, you need technology, you need accumulated information, and then you can reach it. Breathing is the nearest thing to you, and the nearer a thing is, the more difficult it is to perceive it. The nearer it is, the more difficult; the more obvious it is, the more difficult. It is so near to you that again there is no space between you and your breathing. Or, there is such a small space that you will need a very minute observation, only then will you become aware of certain points. These points are the basis of these techniques.

So now I will take each technique.

SHIVA REPLIES:
RADIANT ONE, THIS EXPERIENCE MAY DAWN BETWEEN TWO BREATHS. AFTER BREATH COMES IN (DOWN) AND JUST BEFORE TURNING UP (OUT) -- THE BENEFICENCE.

That is the technique:

RADIANT ONE, THIS EXPERIENCE MAY DAWN BETWEEN TWO BREATHS.

After breath comes in -- that is, down -- and just before turning out -- that is, going up -- THE BENEFICENCE. Be aware between these two points, and the happening. When your breath comes in, observe. For a single moment, or a thousandth part of a moment, there is no breathing -- before it turns up, before it turns outward. One breath comes in; then there is a certain point and breathing stops. Then the breathing goes out. When the breath goes out, then again for a single moment, or a part of a moment, breathing stops. Then breathing comes in.

Before the breath is turning in or turning out, there is a moment when you are not breathing. In that moment the happening is possible, because when you are not breathing you are not in the world. Understand this: when you are not breathing you are dead; you ARE still, but dead. But the moment is of such a short duration that you never observe it.

For tantra, each outgoing breath is a death and each new breath is a rebirth. Breath coming in is rebirth; breath going out is death. The outgoing breath is synonymous with death; the incoming breath is synonymous with life. So with each breath you are dying and being reborn. The gap between the two is of a very short duration, but keen, sincere observation and attention will make you feel the gap. If you can feel the gap, Shiva says, THE BENEFICENCE. Then nothing else is needed. You are blessed, you have known; the thing has happened.

You are not to train the breath. Leave it just as it is. Why such a simple technique? It looks so simple. Such a simple technique to know the truth? To know the truth means to know that which is neither born nor dies, to know that eternal element which is always. You can know the breath going out, you can know the breath coming in, but you never know the gap between the two.

Try it. Suddenly you will get the point -- and you can get it; it is already there. Nothing is to be added to you or to your structure, it is already there. Everything is already there except a certain awareness. So how to do this? First, become aware of the breath coming in. Watch it. Forget everything, just watch breath coming in -- the very passage.

When the breath touches your nostrils, feel it there. Then let the breath move in. Move with the breath fully consciously. When you are going down, down, down with the breath, do not miss the breath. Do not go ahead and do not follow behind, just go with it. Remember this: do not go ahead, do not follow it like a shadow; be simultaneous with it.

Breath and consciousness should become one. The breath goes in -- you go in. Only then will it be possible to get the point which is between two breaths. It will not be easy. Move in with the breath, then move out with the breath: in-out, in-out.

Buddha tried particularly to use this method, so this method has become a Buddhist method. In Buddhist terminology it is known as Anapanasati Yoga. And Buddha's enlightenment was based on this technique -- only this.

All the religions of the world, all the seers of the world, have reached through some technique or other, and all those techniques will be in these one hundred and twelve techniques. This first one is a Buddhist technique. It has become known in the world as a Buddhist technique because Buddha attained his enlightenment through this technique.

Buddha said, "Be aware of your breath as it is coming in, going out -- coming in, going out." He never

mentions the gap because there is no need. Buddha thought and felt that if you become concerned with the gap, the gap between two breaths, that concern may disturb your awareness. So he simply said, "Be aware. When the breath is going in move with it, and when the breath is going out move with it. Do simply this: going in, going out, with the breath." He never says anything about the latter part of the technique.

The reason is that Buddha was talking with very ordinary men, and even that might create a desire to attain the interval. That desire to attain the interval will become a barrier to awareness, because if you are desiring to get to the interval you will move ahead. Breath will be coming in, and you will move ahead because you are interested in the gap which is going to be in the future. Buddha never mentions it, so Buddha's technique is just half.

But the other half follows automatically. If you go on practicing breath consciousness, breath awareness, suddenly, one day, without knowing, you will come to the interval. Because as your awareness will become keen and deep and intense, as your awareness will become bracketed -- the whole world is bracketed out; only your breath coming in or going out is your world, the whole arena for your consciousness -- suddenly you are bound to feel the gap in which there is no breath.

When you are moving with breath minutely, when there is no breath, how can you remain unaware? You will suddenly become aware that there is no breath, and the moment will come when you will feel that the breath is neither going out nor coming in. The breath has stopped completely. In that stopping, THE BENEFICENCE.

This one technique is enough for millions. The whole of Asia tried and lived with this technique for centuries. Tibet, China, Japan, Burma, Thailand, Ceylon -- the whole of Asia except India has tried this technique. Only one technique and thousands and thousands have attained enlightenment through it. And this is only the first technique.

But unfortunately, because the technique became associated with Buddha's name, Hindus have been trying to avoid it. Because it became more and more known as a Buddhist method, Hindus have completely forgotten it. And not only that, they have also tried to avoid it for another reason. Because this technique is the first technique mentioned by Shiva, many Buddhists have claimed that this book, VIGYANA BHAIRAVA TANTRA, is a Buddhist book, not a Hindu book.

It is neither Hindu nor Buddhist -- a technique is just a technique. Buddha used it, but it was there already to be used. Buddha became a buddha, an enlightened one, because of the technique. The technique preceded Buddha; the technique was already there. Try it. It is one of the most simple techniques -- simple compared to other techniques; I am not saying simple for you. Other techniques will be more difficult. That is why it is mentioned as the first technique.

The second technique -- all these nine techniques are concerned with breath.

AS BREATH TURNS FROM DOWN TO UP, AND AGAIN AS BREATH CURVES FROM UP TO DOWN -- THROUGH BOTH THESE TURNS, REALIZE.

It is the same, but with a slight difference. The emphasis is now not on the gap, but on the turning. The outgoing and ingoing breath make a circle. Remember, these are not two parallel lines. We always think of them as two parallel lines -- breath going in and breath going out. Do you think that these are two parallel lines? They are not. Breath going in is half the circle; breath going out is the other half of the circle.

So understand this: first, breathing in and out creates a circle. They are not parallel lines, because parallel lines never meet anywhere. Secondly, the breath coming in and the breath going out are not two breaths, they are one breath. The same breath which comes in, goes out, so it must have a turn inside. It must turn somewhere. There must be a point where the incoming breath becomes outgoing.

Why put such emphasis upon turning? Because, Shiva says, AS BREATH TURNS FROM DOWN TO UP AND AGAIN AS BREATH CURVES FROM UP TO DOWN, THROUGH BOTH THESE TURNS, REALIZE. Very simple, but he says: realize the turns and you will realize the self.

Why the turn? If you know driving you know about gears. Each time you change the gear, you have to pass through the neutral gear, which is not a gear at all. From the first gear you move to the second or from the second to the third, but always you have to move through the neutral gear. That neutral gear is a turning point. In that turning point the first gear becomes the second and the second becomes the third. When your breath goes in and turns out, it passes through the neutral gear; otherwise it cannot turn out. It passes through the neutral territory.

In that neutral territory you are neither a body nor a soul, neither physical nor mental, because the

physical is a gear of your being and the mental is another gear of your being. You go on moving from gear to gear, but you must have a neutral gear where you are neither body nor mind. In that neutral gear you simply are: you are simply an existence -- pure, simple, unembodied, with no mind.

That is why there is the emphasis on the turn. Man is a machine -- a large, very complicated machine. You have many gears in your body, many gears in your mind. You are not aware of your great mechanism, but you are a great machine. And it is good that you are not aware; otherwise you could go mad. The body is such a great machine that scientists say if we had to create a factory parallel to the human body, it would require four square miles of land, and the noise would be such that one hundred square miles of land would be disturbed by it.

The body is a great mechanical device -- the greatest. You have millions and millions of cells and each cell is alive. So you are a big city of seventy million cells; there are seventy million citizens inside you, and the whole city is running very silently, smoothly. Every moment the mechanism is working. It is very complicated. These techniques will be related at many points with the mechanism of your body and the mechanism of your mind. But always the emphasis will be on those points where suddenly you are not part of the mechanism -- remember this. Suddenly you are not part of the mechanism. There are moments when you change gears.

For example, in the night when you drop into sleep you change gears, because during the day you need a different mechanism for a waking consciousness -- a different part of the mind functions. Then you drop into sleep, and that part becomes non-functioning. Another part of the mind begins to function, and there is a gap, an interval, a turning. A gear is changed. In the morning when you are again getting up, the gear is changed. You are silently sitting, and suddenly someone says something and you get angry -- you move into a different gear. That is why everything changes.

If you get angry, your breathing will suddenly change. Your breathing will become irritated, chaotic. A trembling will get into your breathing; you will feel suffocated. Your whole body would like to do something, shatter something, only then can the suffocation disappear. Your breathing will change; your blood will take a different rhythm, a different movement. Different chemicals will have to be released in the body, the whole glandular system will have to change. You become a different man when you are angry.

A car is standing... you start it. Do not put it in any gear, let it be in neutral. It will go on pulling, vibrating, trembling, but it cannot move; it will get hot. That is why, when you are angry and you cannot do something, you will get hot. The mechanism is ready to run and do something and you are not doing -- you will get hot. You are a mechanism, but, of course, not only a mechanism. You are more, but the "more" has to be found. When you get into a gear, everything changes inside. When you change the gear, there is a turning.

Shiva says,

> AS BREATH TURNS FROM DOWN TO UP, AND AGAIN AS BREATH CURVES FROM UP TO DOWN -- THROUGH BOTH THESE TURNS, REALIZE.

Be aware at the turn. But it is a very short turn; very minute observation will be needed. And we are just without any observing capacity; we cannot observe anything. If I say to you, "Observe this flower; observe this flower which I give to you," you cannot observe it. For a single moment you will see it, and then you will begin to think of something else. It may be about the flower, but it will not be THE FLOWER. You may think about the flower, about how beautiful it is -- then you have moved. Now the flower is no more in your observation, your field has changed. You may say that it is red, it is blue, it is white... then you have moved. Observation means remaining with no word, with no verbalization, with no bubbling inside -- just remaining WITH. If you can remain with a flower for three minutes, completely, with no movement of the mind, the thing will happen -- the beneficence. You will realize.

But we are not at all observers. We are not aware, we are not alert; we cannot pay attention to anything. We just go on jumping. This is part of our heritage, our monkey heritage. Our mind is just the growth of the monkey mind, so the monkey moves on. He goes on jumping from here to there. The monkey cannot sit still. That is why Buddha insisted so much on just sitting without any movement, because then the monkey mind is not allowed to go on its way.

In Japan they have a particular type of meditation which they call Zazen. The word 'zazen' in Japan means just sitting, doing nothing. No movement is allowed. One is just sitting like a statue -- dead, not moving at all. But there is no need to sit like a statue for years together. If you can observe the turn of your breath without any movement of the mind, you will enter. You will enter into yourself or into the beyond

within.

Why are these turnings so important? They are important because on turning, the breath leaves you to move in a different direction. It was with you when it was coming in; it will be with you again when it goes out. But at the turning point it is not with you and you are not with it. In that moment the breath is different from you, and you are different from it: if breathing is life, then you are dead; if breathing is your body, then you are no-body; if breathing is your mind, then you are no-mind... in that moment.

I wonder whether you have observed it or not: if you stop your breath, the mind stops suddenly. If you stop your breath just now, your mind will stop suddenly; the mind cannot function. A sudden stoppage of breath and the mind stops. Why? Because they are disjoined. Only a moving breath is joined with the mind, with the body; a non-moving breath is disjoined. Then you are in the neutral gear. The car is running, the power is on, the car is making a noise -- it is ready to go forward -- but it is not in gear, so the body of the car and the mechanism of the car are not joined. The car is divided into two. It is ready to move, but the moving mechanism is not joined with it.

The same happens when breath takes a turn. You are not joined with it. In that moment you can easily become aware of who you are. What is this being? What is it to be? Who is inside this house of the body? Who is the master? Am I just the house or is there some master also? Am I just the mechanism or does something else also penetrate this mechanism? In that turning gap, Shiva says, REALIZE. He says just be aware of the turning, and you become a realized soul.

The third technique:

> OR, WHENEVER IN-BREATH AND OUT-BREATH FUSE, AT THIS INSTANT TOUCH THE ENERGY-LESS, ENERGY-FILLED CENTER.

We are divided into the center and the periphery. The body is the periphery; we know the body, we know the periphery. We know the circumference, but we do not know where the center is. When the out-breath fuses with the in-breath, when they become one, when you cannot say whether it is the out-breath or the in-breath... when it is difficult to demarcate and define whether the breath is going out or coming in, when the breath has penetrated in and starts moving out, there is a moment of fusion. It is neither going out nor moving in. The breath is static. When it is moving out it is dynamic; when it is coming in it is dynamic. When it is neither, when it is silent, non-moving, you are near to the center. The fusion point of the in and outgoing breath is your center.

Look at it in this way: when the breath goes in, where does it go? It goes to your center, it touches your center. When it goes out, from where does it go out? It moves from your center. Your center has to be touched. That is why Taoist mystics and Zen mystics say that the head is not the center, the navel is your center. The breath goes to the navel, then it moves out. It goes to the center.

As I said, it is a bridge between you and your body. You know the body, but you do not know where your center is. The breath is constantly going to the center and moving out, but we are not taking enough breath. Thus, ordinarily it does not really go to the center -- now, at least, it is not going to the center. That is why everyone feels "off-center." In the whole modern world, those who can think at all feel they are missing their center.

Look at a child sleeping, observe his breath. The breath goes in; the abdomen comes up. The chest remains unaffected. That is why children have no chests, only abdomens -- very dynamic abdomens. The breath goes in and the abdomen comes up; the breath goes out and the abdomen goes down... the abdomen moves. Children are in their center, at their center. That is why they are so happy, so bliss-filled, so energy-filled, never tired -- overflowing, and always in the present moment with no past, no future.

A child can be angry. When he is angry, he is totally angry; he becomes the anger. Then his anger is also a beautiful thing. When one is totally angry, anger has a beauty of its own, because totality always has beauty.

You cannot be angry and beautiful, you will become ugly, because partiality is always ugly. And not only with anger. When you love you are ugly because you are again partial, fragmentary; you are not total. Look at your face when you are loving someone, making love. Make love before a mirror and look at your face -- it will be ugly, animal-like. In love also your face becomes ugly. Why? Love is also a conflict, you are withholding something. You are giving very miserly. Even in your love you are not total; you do not give completely, wholly.

A child even in anger and violence is total. His face becomes radiant and beautiful; he is here and now.

His anger is not something concerned with the past or something concerned with the future, he is not calculating, he is just angry. The child is at his center. When you are at your center you are always total. Whatsoever you do will be a total act; good or bad, it will be total. When you are fragmentary, when you are off-center, your every act is bound to be a fragment of yourself. Your totality is not responding, just a part, and the part is going against the whole -- -that creates ugliness.

We all were children. Why is it that as we grow our breathing becomes shallow? It never goes to the abdomen; it never touches the navel. If it could go down more and more it would become less and less shallow, but it just touches the chest and goes out. It never goes to the center. You are afraid of the center, because if you go to the center you will become total. If you want to be fragmentary, this is the mechanism to be fragmentary.

You love -- if you breathe from the center, you will flow in it totally. You are afraid. You are afraid to be so vulnerable, so open to someone, to anyone. You may call him your lover, you may call her your beloved, but you are afraid. The other is there. If you are totally vulnerable, open, you do not know what is going to happen. Then YOU ARE completely, in another sense. You are afraid to be so completely given to someone. You cannot breathe; you cannot take a deep breath. You cannot relax your breathing so that it goes to the center -- because the moment breathing goes to the center your act becomes total.

Because you are afraid of being total, you breathe shallowly. You breathe just at the minimum, not at the maximum. That is why life seems so lifeless. If you are breathing at the minimum, life will become lifeless; you are living at the minimum, not at the maximum. You can live at the maximum -- then life is an overflowing. But then there will be difficulty. You cannot be a husband, you cannot be a wife, if life is overflowing. Everything will become difficult.

If life is overflowing, love will be overflowing. Then you cannot stick to one. Then you will be flowing all over; all dimensions will be filled by you. And then the mind feels danger, so it is better not to be alive. The more you are dead, the more you are secure. The more you are dead, the more everything is in control. You can control; then you remain the master. You feel that you are the master because you can control. You can control your anger, you can control your love, you can control everything. But this controlling is possible only at the minimum level of your energy.

Everyone must have felt at some time or other that there are moments when he suddenly changes from the minimum level to the maximum. You go out to a hill station. Suddenly you are out of the city and the prison of it. You feel free. The sky is vast, and the forest is green, and the height touches the clouds. Suddenly you take a deep breath. You may not have observed it.

Now if you go to a hill station, observe. It is not really the hill station that makes the change. It is your breathing. You take a deep breath. You say, "Ah! Ah!" You touch the center, you become total for a moment, and everything is bliss. That bliss is not coming from the hill station, that bliss is coming from your center -- you have touched it suddenly.

You were afraid in the city. Everywhere there were others present and you were controlling. You could not scream, you could not laugh. What a misfortune! You could not sing on the street and dance. You were afraid -- a policeman was somewhere around the corner, or the priest or the judge or the politician or the moralist. Someone was just around the corner, so you could not just dance in the street.

Bertrand Russell has said somewhere, "I love civilization, but we have achieved civilization at a very great cost." You cannot dance in the streets, but you go to a hill station and suddenly you can dance. You are alone with the sky, and the sky is not an imprisonment. It is just opening, opening and opening -- vast, infinite. Suddenly you take a breath deeply, it touches the center and the bliss. But it is not so for long. Within an hour or two, the hill station will disappear. You may be there, but the hill station will disappear.

Your worries will come back. You will begin to think to make a call to the city, to write a letter to your wife, or you will begin to think that since after three days you are going back you should make arrangements. You have just reached and you are making arrangements to leave. You are back.

That breath was not from you really; it suddenly happened. Because of the change of situation the gear changed. You were in a new situation, you could not breathe in the old way, so for a moment a new breath came in. It touched the center, and you felt the bliss.

Shiva says you are every moment touching the center, or if you are not touching you CAN touch it. Take deep, slow breaths. Touch the center; do not breathe from the chest -- that is a trick. Civilization, education, morality, they have created shallow breathing. It will be good to go deep into the center, because otherwise you cannot take deep breaths.

Unless humanity becomes non-suppressive toward sex, man cannot breathe really. If the breath goes

deep down to the abdomen, it gives energy to the sex center. It touches the sex center; it massages the sex center from within. The sex center becomes more active, more alive. Civilization is afraid of sex. We do not allow our children to touch their sex centers, their sex organs. We say, "Stop! Don't touch!"

Look at a child when he first touches his sex center, and then say "Stop!" and then observe his breathing. When you say "Stop! Don't touch your sex center!" the breath will become shallow immediately -- because it is not only his hand which is touching the sex center, deep down the breath is touching it. And if the breath goes on touching it, it is difficult to stop the hand. If the hand stops, then basically it is necessary, required, that the breath should not touch, should not go deep. It must remain shallow.

We are afraid of sex. The lower part of the body is not only lower physically, it has become lower as a value. It is condemned as "lower." So do not go deep, just remain shallow. It is unfortunate that we can only breathe downwards. If some preachers were allowed, they would change the whole mechanism. They would only allow you to breathe upward into the head. Then you would absolutely not feel sex.

If we are to create a sexless humanity, then we will have to change the breathing system. The breath must go into the head, to the SAHASRAR -- the seventh center in the head -- then come back to the mouth. This should be the passage: from the mouth to the sahasrar. It must not go deep down because down is dangerous. The deeper you go, the nearer you reach to the deeper layers of biology. You reach to the center, and that center is just near the sex center -- just near. It has to be, because sex is life.

Look at it in this way: breath is life from above downwards; sex is life from just the other corner -- from down upwards. Sex energy is flowing and breath energy is flowing. The breath passage is in the upper body and the sex passage is in the lower body. When they meet they create life; when they meet they create biology, bio-energy. So if you are afraid of sex, create a distance between the two, do not allow them to meet. So really, civilized man is a castrated man; that is why we do not know about breath, and this sutra will be difficult to understand.

Shiva says, WHENEVER IN-BREATH AND OUT-BREATH FUSE, AT THIS INSTANT TOUCH THE ENERGY-LESS, ENERGY-FILLED CENTER. He uses very contradictory terms: "energy-less, energy-filled." It is energy-less because your bodies, your minds, cannot give any energy to it. Your body energy is not there, your mind energy is not there, so it is energy-less as far as you know your identity. But it is energy-filled because it has the cosmic source of energy, not because of your body energy.

Your body energy is just fuel energy. It is nothing but petrol. You eat something, you drink something -- it creates energy. It is just giving fuel to the body. Stop eating and drinking and your body will fall dead. Not just now, it will take three months at least, because you have reservoirs of petrol. You have accumulated much energy; it can run for at least three months without going to any petrol station. It can run; it has a reservoir. For an emergency, any emergency, you may need it.

This is "fuel" energy. The center is not getting any fuel energy. That is why Shiva says it is energy-less. It is not dependent on your eating and drinking. It is connected with the cosmic source; it is cosmic energy. That is why he says ENERGY- LESS, ENERGY-FILLED CENTER. The moment you can feel the center from where breath goes out or comes in, the very point where the breaths fuse -- that center -- if you become aware of it, then enlightenment.

The fourth technique:

> OR, WHEN BREATH IS ALL OUT (UP) AND STOPPED OF ITSELF, OR ALL IN (DOWN) AND STOPPED -- IN SUCH UNIVERSAL PAUSE, ONE'S SMALL SELF VANISHES. THIS IS DIFFICULT ONLY FOR THE IMPURE. But then it is difficult for everyone because, he says, THIS IS DIFFICULT ONLY FOR THE IMPURE. But who is the pure one? It is difficult for you; you cannot practice it. But you can feel it sometimes suddenly. You are driving a car and suddenly you feel there is going to be an accident. Breathing will stop. If it is out, it will remain out. If it is in, it will remain in. You cannot breathe in such an emergency; you cannot afford it. Everything stops, departs.

OR, WHEN BREATH IS ALL OUT (UP) AND STOPPED OF ITSELF, OR ALL IN (DOWN) AND STOPPED -- IN SUCH UNIVERSAL PAUSE, ONE'S SMALL SELF VANISHES: Your small self is only a daily utility. In emergencies you cannot remember it. Who you are -- the name, the bank balance, the prestige, everything -- just evaporates. Your car is just heading toward another car; another moment and there will be death. In this moment there will be a pause. Even for the impure there will be a pause. Suddenly breathing stops. If you can be aware in that moment, you can reach the goal.

Zen monks have tried this method very much in Japan. That is why their methods seem very weird, absurd, strange. They have done many inconceivable things. A master will throw someone out of the house.

Suddenly the master will begin slapping the disciple without any rhyme or reason, without any cause.

You were sitting with your master and everything was okay. You were just chit-chatting, and he will begin to beat you in order to create the pause. If there is any cause the pause cannot be created. If you had abused the master and he starts beating you there is a causality, your mind understands: "I abused him, and he is beating me."

Really, your mind was expecting it already, so there is no gap. But remember, a Zen master will not beat you if you abuse him, he will laugh, because then laughter can create the pause. You were abusing him and you were saying nonsense things to him, and you expected anger. But he starts laughing or dancing. That is sudden; that will create the pause. You cannot understand it. If you cannot understand the mind stops, and when the mind stops, breathing stops. Either way -- if breathing stops, mind stops; if mind stops, breathing stops.

You were appreciating the master and you were feeling good, and you were thinking, "Now the master must be pleased." And suddenly he takes his staff and begins to beat you -- and mercilessly, because Zen masters are merciless. He begins to beat you; you cannot understand what is happening. The mind stops, there is a pause. If you know the technique, you can attain to your self.

There are many stories that someone attained buddhahood because the teacher suddenly started beating him. You cannot understand it -- what nonsense! How can one attain buddhahood by being beaten by someone, or by being thrown out of the window by someone? Even if someone kills you, you cannot attain buddhahood. But if you understand this technique, then it becomes easy to understand.

In the West particularly, in the last thirty or forty years Zen has become very much prevalent -- a fashion. But unless they know this technique, they cannot understand Zen. They can imitate it, but imitation is of no use. Rather, it is dangerous. These are not things to be imitated.

The whole Zen technique is based on the fourth technique of Shiva. But this is unfortunate. Now we will have to import Zen from Japan because we have lost the whole tradition; we do not know it. Shiva was the expert par excellence of this method. When he came to marry Devi with his BARAT, his procession, the whole city must have felt the pause... the whole city!

Devi's father was not willing to marry his girl to this "hippie" -- Shiva was the original hippie. Devi's father was totally against him, and no father would permit this marriage. So we cannot say anything against Devi's father. No father would permit his daughter's marriage to Shiva. But Devi insisted so he had to agree -- unwillingly, unhappily, but he agreed.

Then came the marriage procession. It is said that people began to run, seeing Shiva and his procession. The whole barat must have taken LSD, marijuana. They were "high." And really, LSD and marijuana are just the beginning. Shiva knew and his friends and disciples knew the ultimate psychedelic -- SOMA RASA. Aldous Huxley has named the ultimate psychedelic "soma" only because of Shiva. They were high, just dancing, screaming, laughing. The whole city fled. It must have felt the pause.

Any sudden, unexpected, unbelievable thing can create the pause for the impure. But for the pure there is no need of such things. For the pure, the pause is always there. Many times, for pure minds, breathing stops. If your mind is pure -- pure means you are not desiring, hankering, seeking anything -- silently pure, innocently pure, you can be sitting and suddenly your breath will stop.

Remember this: mind movement needs breath movement. Mind moving fast needs fast movement in breath. That is why when you are in anger, breath will move fast. In the sex act, the breath will move very fast. That is why in Ayurveda- a system of herbal medicine in India- it is said that your life will be shortened if too much sex is allowed. Your life will he shortened, according to Ayurveda, because Ayurveda measures your life in breaths. If your breathing is too fast, your life will be shortened.

Modern medicine says that sex helps blood circulation, sex helps relaxation. And those who suppress their sex may get into trouble -- particularly heart trouble. They are right and Ayurveda is also right, but they seem contradictory. But Ayurveda was invented five thousand years before. Every man was doing much labor: life was labor, so there was no need to relax, there was no need to create artificial devices for blood circulation.

But now, for those who are not doing much physical labor, sex is their only labor. That is why modern medicine is also right for modern man. He is not doing any physical exertion, so sex gives the exertion: the heart beats more, the blood circulates faster, the breathing becomes deep and goes to the center. So after the sex act you feel relaxed and you can fall into sleep easily. Freud says that sex is the best tranquillizer, and it is -- at least for modern man.

In sex breathing will become fast; in anger breathing will become fast. In sex the mind is filled with

desire, lust, impurity. When the mind is pure -- no desire in the mind, no seeking, no motivation; you are not going anywhere, but just remaining here and now as an innocent pool... not even a ripple -- then breathing stops automatically. There is no need for it.

On this path, the small self vanishes and you attain to the higher self, the supreme self.

I think this will do for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #4
Chapter title: The deceptions of the mind

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HOW IS IT POSSIBLE THAT BY SIMPLY BECOMING AWARE AT A PARTICULAR POINT IN THE BREATHING PROCESS ONE CAN ATTAIN ENLIGHTENMENT? HOW IT IS POSSIBLE TO BECOME FREE FROM THE UNCONSCIOUS BY JUST BEING AWARE OF SUCH A SMALL AND MOMENTARY GAP IN THE BREATHING?

This question is significant, and this question is likely to have occurred to many minds, so many things have to be understood. First, it is thought that spirituality is a difficult attainment. It is neither: that is, it is neither difficult nor an attainment. Whatsoever you are, you are already spiritual. Nothing new is to be added to your being, and nothing is to be discarded from your being; you are as perfect as possible. It is not that you are going to be perfect sometime in the future, it is not that you have to do something arduous to be yourself. It is not a journey to some other point somewhere else; you are not going somewhere else. You are already there. That which is to be attained is already attained. This idea must go deep, only then will you be able to understand why such simple techniques can help.

If spirituality is some attainment, then of course it is going to be difficult -- not only difficult, but really impossible. If you are not already spiritual, you cannot be, you never can be, because how can one who is not spiritual be spiritual? If you are not divine already then there is no possibility, there is no way. And no matter what effort you will make, effort made by one who is not already divine cannot create divinity. If you are not divine, your effort cannot create divinity. Then it is impossible.

But the whole situation is totally opposite: you are already that which you want to attain. The end of longing is already there, present in you. Here and now, this very moment, you are that which is known as divine. The ultimate is here; it is already the case. That is why simple techniques can help. It is not an attainment, but a discovery. It is hidden, and it is hidden in very, very small things.

The persona is just like clothes. Your body is here, hidden in clothes; in the same way your spirituality is here, hidden in certain clothes. These clothes are your personality. You can be naked just here and now, and in the same way you can be naked in your spirituality also. But you do not know what the clothes are. You do not know how you are hidden in them; you do not know how to be naked. You have been in clothes so long -- for lives and lives and lives you have been in clothes -- and you have been so identified with the clothes, that now you do not think that these are clothes. You think these clothes are you. That is the only barrier.

For example, you have some treasure, but you have forgotten or you have not yet recognized that this is

a treasure, and you go on begging in the streets... you are a beggar. If someone says, "Go and look inside your house. You need not be a beggar, you can be an emperor this very moment," the beggar is bound to say, "What nonsense you are talking. How can I be an emperor this very moment? I have been begging for years and still I am a beggar, and even if I go on begging for lives together, I am not going to be an emperor. So how absurd and illogical your statement is, `You can be an emperor this very moment.'"

It is impossible. The beggar cannot believe it. Why? Because the begging mind is a long habit. But if the treasure is just hidden in the house, then from simple digging, removing the earth a little bit, the treasure will be there. And immediately he will not be a beggar again, he will become an emperor.

It is the same with spirituality: it is a hidden treasure. Nothing is to be achieved somewhere in the future. You have not yet recognized it, but it is there already in you. You are the treasure, but you go on begging.

So simple techniques can help. Digging the earth, removing a little bit, is not a big effort, and you can become an emperor immediately. You have to dig a little bit to remove the earth. And when I say remove the earth, it is not only symbolically that I am saying it. Literally your body is part of the earth, and you have become identified with the body. Remove this earth a little bit, create a hole in it, and you will come to know the treasure.

That is why this question will occur to many. Really, to everyone this question will occur: "So small a technique like this -- being aware of your breathing, being aware of the incoming breath and the outgoing breath, and then realizing the interval between the two -- is this enough?" Such a simple thing! Is this enough for enlightenment? Is this the only difference between you and Buddha, that you have not realized the gap between two breaths and Buddha has realized it -- only this much? It seems illogical. The distance is vast between a Buddha and you. The distance seems infinite. The distance between a beggar and an emperor is infinite, but the beggar can immediately become an emperor if the treasure is already hidden.

Buddha was a beggar like you; he was not a buddha always. At a particular point the beggar died, and he became the master. This is not a gradual process really; it is not that Buddha goes on accumulating and then one day he is not the beggar and he becomes the emperor. No, a beggar can never become an emperor if it is going to be an accumulation, he will remain a beggar. He may become a rich beggar, but he will remain a beggar. And a rich beggar is a bigger beggar than a poor beggar.

Suddenly, one day Buddha realizes the inner treasure. Then he is no more a beggar, he becomes a master. The distance between Gautam Siddharth and Gautam Buddha is infinite. It is the same distance that is between you and a buddha. But the treasure is hidden within you as much as it was hidden in Buddha.

Take another example.... One man is born with blind eyes, diseased eyes. For a blind man, the world is a different thing. A small operation may change the whole thing, because only the eyes have to be made all right. The moment the eyes are ready, the seer is hidden behind and he will begin to look from the eyes. The seer is already there, only windows are lacking. You are in a house with no windows. You can break a hole in the wall, and suddenly you will look out.

We are already that which we will be, which we should be, which we are to be. The future is already hidden in the present; the whole possibility is here in the seed. Only a window has to be broken, only a small surgical operation is needed. If you can understand this, that spirituality is already there, already the case, then there is no problem concerning how such a small effort can help.

Really, no big effort is needed. Only small efforts are needed, and the smaller the better. And if you work effortlessly it is still better. That is why it happens, many times it happens, that the more you try, the harder it is to attain. Your very effort, your tension, your occupiedness, your longing, your expectation, becomes the barrier. But with a very small effort, an effortless effort as they call it in Zen -- doing as if not doing -- it happens easily. The more you are mad after it, the less is the possibility, because where a needle is needed you are using a sword. The sword will not be helpful. It may be bigger, but where a needle is needed a sword will not do.

Go to a butcher -- he has very big instruments. And go to a brain surgeon: you will not find such big instruments with the brain surgeon. And if you do find them, then escape immediately! A brain surgeon is not a butcher. He needs very small instruments -- the smaller the better.

Spiritual techniques are more subtle; they are not gross. They cannot be, because the surgery is even more subtle. In the brain the surgeon is still doing something with gross matter, but when you are working on spiritual planes the surgery becomes more and more aesthetic. No gross matter is there. It becomes subtle -- that is one thing.

Secondly, the questioner asks, "If something is smaller, how can a bigger step be possible through it?"

This concept is irrational, unscientific. Now science knows that the smaller the particle, the more atomic, the more explosive -- the bigger really. The smaller it is, the bigger the effect. Could you have conceived before 1945, could any imaginative poet or dreamer have conceived that two atomic explosions would wipe out completely two big cities in Japan -- Hiroshima and Nagasaki? Two hundred thousand people were simply wiped out of existence within seconds. And what was the explosive force used? An atom! The very smallest particle blew up two big cities. You cannot see the atom. Not only with your eyes can you not see, you cannot see by any means. The atom cannot be seen with any instrument; we can only see the effects.

So do not think that the Himalayas are bigger because they have such a big body. The Himalayas are just impotent before an atomic explosion. One small atom can wipe out the whole Himalayas. Size in gross material is not necessarily power. On the contrary, the smaller the unit, the more penetrating. The smaller the unit, the more intensely it is filled with power.

These small techniques are atomic. Those who are doing bigger things do not know atomic science. You will think that a person who is working with atoms is a small person working with small things, and a person who is working with the Himalayas will look very big. Hitler was working with great masses; Mao is working with great masses. And Einstein and Planck, they were working in their laboratories with small units of matter -- energy particles. But ultimately, before Einstein's research politicians were just impotent. They were working on a bigger canvas, but they did not know the secret of the small unit.

Moralists always work on big planes, but these are gross. The thing looks very big. They devote their whole lives to moralizing, practicing this and that, to SANYAM -- control. They go on controlling; the whole edifice looks very big.

Tantra is not concerned with this. Tantra is concerned with the atomic secrets in the human being, in the human mind, in human consciousness. And tantra has achieved atomic secrets. These methods are atomic methods. If you can attain them, their result is explosive, cosmic.

Another point is to be noted. If you can say, "How is it that with such a small, simple exercise one can become enlightened?" you are saying this without doing the exercise. If you do it, then you will not say that this is a small, simple exercise. It looks this way because within two or three sentences the whole exercise has been given.

Do you know the atomic formula? Two or three words, and the whole formula is given. And with those two or three words, those who can understand, those who can use those words, can destroy the whole earth. The formula is very small.

These too are formulas, so if you just look at the formula it will look to be a very, very small, simple thing. It is not! Try to do it. When you do it, then you will know that it is not so easy. It looks simple, but it is one of the deepest things. We will analyze the process; then you will understand.

When you take your breath in, you never feel the breath. You have never felt the breath. You will immediately deny this. You will say, "This is not right. We may not be conscious continuously, but we feel the breath." No, you do not feel the breath, you feel the passage.

Look at the sea. Waves are there; you see the waves. But those waves are created by air, wind. You do not see the wind, you see the effect on the water. When you take breath in it touches your nostril. You feel the nostril, but you never know the breath. It goes down -- you feel the passage. It comes back -- again you feel the passage. You never feel the breath, you just feel the touch and the passage.

This is not what is meant when Shiva says, BE AWARE. First you will become aware of the passage, and when you have become completely aware of the passage, only then will you begin, by and by, to be aware of the breath itself. And when you become aware of the breath, then you will be capable of being aware of the gap, the interval. It is not so easy as it looks.

For tantra, for all seeking, there are layers of awareness. If I embrace you, first you will become aware of my touch upon your body; not of my love, my love is not so gross. And ordinarily we never become aware of love. We are aware only of the body in movement. We know loving movements, we know non-loving movements -- but we have never known love itself. If I kiss you, you become aware of the touch, not of my love; that love is a very subtle thing. And unless you become aware of my love the kiss is just dead, it means nothing. If you can become aware of my love, then only can you become aware of me, because that again is a deeper layer.

The breath goes in. You feel the touch, not the breath. But you are not even aware of that touch. If something is wrong, only then do you feel it. If you have some difficulty in breathing, then you feel it; otherwise you are not aware. The first step will be to be aware of the passage where breath is felt to be touching; then your sensitivity will grow. It will take years to become so sensitive that not the touch, but the

movement of breath is known. Then, says tantra, you will have known PRANA -- the vitality. And only then is there the gap where breath stops, where breath is not moving -- or the center where the breath is touching, or the fusion point, or the turning where the breath, the ingoing breath, becomes outgoing. This will become arduous; then it will not be so simple.

If you do something, if you go into this center, only then will you know how difficult it is. Buddha took six years to come to this center beyond the breath. To come to this turning, he had a long, arduous journey of six years; then it happened. Mahavir was working on it for twelve years; then it happened. But the formula is simple, and theoretically this can happen this very moment -- theoretically, remember. There is no barrier theoretically, so why should it not happen this very moment? YOU are the barrier. Except for you this can happen this very moment. The treasure is there; the method is known to you. You can dig, but you will not dig.

Even this question is a trick not to dig, because your mind says, "Such a simple thing? Don't be a fool. How can you become a buddha through such a simple thing? It is not going to be." And then you are not going to do anything, because how can this happen? Mind is tricky. If I say this is very difficult, the mind says, "This is so difficult it is beyond you." If I say this is very simple, the mind says, "This is so simple that only fools can believe in it." And mind goes on rationalizing things, always escaping from doing.

Mind creates barriers. It will become a barrier if you think this is so simple, or this is too difficult -- then what are you going to do? You cannot do a simple thing, you cannot do a difficult thing. What are you going to do? Tell me! If you want to do a difficult thing, I will make it difficult. If you are going to do a simple thing, I will make it simple. It is both -- it depends on how it is interpreted. But one thing is needed, that you are going to DO. If you are not going to do then the mind will always give you explanations.

Theoretically, it is possible here and now; there is no actual barrier. But there are barriers. They may not be actual, they may simply be psychological -- they may just be your illusions -- but they are there. If I say to you, "Do not be afraid -- go! The thing that you are thinking is a snake is not a snake, it is just a rope," still the fear will be there. To you it appears to be a snake.

So whatsoever I say is not going to help. You are trembling; you want to escape and run away. I say it is just a rope, but your mind will say, "This man may be in conspiracy with the snake. There must be something wrong. This man is forcing me toward the snake. He may be interested in my death, or something else." If I try to convince you too much that this is a rope, that will only show that I am somehow interested in forcing you toward the snake. If I say to you that theoretically it is possible to see the rope as a rope this very moment, your mind will create many, many problems.

In reality there is no dilemma; in reality there is no problem. There never has been, there never will be. In mind there are problems, and you look at reality through the mind; thus, the reality becomes problematic. Your mind works like a prison. It divides and creates problems. And not only that, it creates solutions which become deeper problems, because in fact there are no problems to be solved. Reality is absolutely unproblematic; there is no problem. But you cannot see anything without problems. Wherever you look, you create problems. Your "look" is problematic. I told you this breath technique; now the mind says, "This is so simple." Why? Why does the mind say this is so simple ?

When for the first time the steam engine was invented, no one believed it. It looked so simple -- unbelievable. Just the same steam that you know in your kitchen, in your kettle, the steam running an engine, running hundreds and hundreds of passengers and such a load? The same steam that you are so well-acquainted with? This is not believable.

Do you know what happened in England? When the first train started, no one was ready to sit in it -- no one! Many people were persuaded, bribed, they were given money to sit in the train, but at the last point they escaped. They said, "Firstly, steam cannot do such miracles. Such a simple thing as steam cannot do such miracles. And if the engine starts, that means that the devil is at work somewhere. The devil is running the thing, it is not the steam. And what is the guarantee that once the thing starts you will be capable of stopping it?"

No guarantee could be given because this was the first train. Never had it stopped before, it was only probable. There was no experience, so science could not say, "Yes it will stop." Theoretically it will stop... but the people were not interested in theories. They were interested if there was any actual experience of stopping a train: "If it never stops then what will happen to us who will be sitting in it?"

So twelve criminals from the jail were brought as passengers. Anyhow they were going to die, anyhow they were sentenced to death, so there was no problem if the train was not going to stop. Then the mad driver who thought that it was going to stop, the scientist who had invented it and these twelve passengers

who were anyhow going to be killed, they alone would all be killed. "Such a simple thing as steam," they said at that time. But now no one says this, because now it is working and you know it.

Everything is simple -- reality is simple. It seems complex only because of ignorance; otherwise everything is simple. Once you know it, it becomes simple. The knowing is bound to be difficult not because of reality, remember, but because of your mind. This technique is simple, but it is not going to be simple for you. Your mind will create difficulty. So try with it.

Another friend says, IF I TRY THIS METHOD OF BEING AWARE OF MY BREATHING, IF I PAY ATTENTION TO MY BREATHING, THEN I CANNOT DO ANYTHING ELSE, THE WHOLE ATTENTION GOES TO IT. AND IF I AM TO DO ANYTHING ELSE THEN I CANNOT BE AWARE OF MY BREATHING.

This will happen, so in the beginning choose a particular period in the morning, or in the evening, or at any time. For one hour just do the exercise; do not do anything else. Just do the exercise. Once you become attuned to it, then it will not be a problem. You can walk on the street and you can be aware.

Between `awareness' and `attention' there is a difference. When you pay attention to anything it is exclusive; you have to withdraw your attention from everywhere else. So it is a tension really. That is why it is called attention. You pay attention to one thing at the cost of everything else. If you pay attention to your breathing, you cannot pay attention to your walking or to your driving. Do not try it while you are driving because you cannot pay attention to both.

Attention means one thing exclusively. Awareness is a very different thing; it is not exclusive. It is not paying attention, it is being attentive; it is just being conscious. You are conscious when you are inclusively conscious. Your breathing is in your consciousness. You are walking and someone is passing, and you are also conscious of him. Someone is making noise on the road, some train passes by, some airplane flies by -- everything is included. Awareness is inclusive, attention exclusive. But in the beginning it will be attention.

So first try in selected periods. For one hour just be attentive to your breathing. By and by you will be able to change your attention into awareness. Then do simple things -- for example, walking, walk attentively with full awareness of walking and also of breathing. Do not create any opposition between the two actions of walking and breathing. Be a watcher of both. It is not difficult.

Look! For example, I can pay attention to one face here. If I pay attention to one face, all the faces will not be here for me. If I pay my attention to one face, then all the rest are bracketed out. If I pay attention only to the nose on that face, then the whole face, the remaining face, is bracketed out. I can go on narrowing down my attention to a single point.

The reverse is also possible. I pay attention to the whole face; then eyes and nose and everything are there. Then I have made my focus wider. I look at you not as individuals, but as a group. Then the whole group is in my attention. If I take you as different from the noise that is going on the street, then I am bracketing out the street. But I can look at you and the street as one whole. Then I can be aware of both you and the street. I can be aware of the whole cosmos. It depends on your focus -- on its becoming greater and greater. But first start from attention and remember that you have to grow into awareness. So choose a small period. The morning is good because you are fresh, energies are vital, everything is rising; you are more alive in the morning.

Physiologists say that not only are you more alive, but your height is a little more in the morning than in the evening. If you are six feet tall, then in the morning you are six feet and one half inch and in the evening you go back to six feet. Half an inch is lost because your spine settles down when it is tired. So in the morning you are fresh, young, alive with energy.

Do this: do not make meditation the last thing on your schedule. Make it the first. Then when you feel that now it is not an effort, when you can sit for an hour together completely immersed in breathing -- aware, attentive -- when you only know this, that you have achieved attention of breathing without any effort; when you are relaxed and enjoying it without any forcing, then you have attained it.

Then add something else -- for example, walking. Remember both; then go on adding things. After a certain period you will be capable of being aware of your breath continuously, even in sleep. And unless you are aware even in sleep you will not be able to know the depth. But this comes, by and by this comes.

One has to be patient and one has to start rightly. Know this, because the cunning mind will always try to give you a wrong start. Then you can leave it after two or three days and say, "This is hopeless." The mind will give you a wrong start. So always remember to begin rightly, because rightly begun means half done. But we start wrongly.

You know very well that attention is a difficult thing. This is because you are totally asleep. So if you

start being attentive to breathing while you are doing something else, you cannot do it. And you are not going to leave the task, you will leave the effort of being attentive to breathing.

So do not create unnecessary problems for yourself. In twenty-four hours you can find a small corner. Forty minutes will do... so do the technique there. But the mind will give many excuses. The mind will say, "Where is the time? There is already too much work to be done. Where is the time?" Or the mind will say, "It is not possible now, so postpone it. Sometime in the future when things are better, then you will do it." Beware of what your mind says to you. Do not be too trusting of the mind. And we are never doubtful. We can doubt everyone but we never doubt our own minds.

Even those who talk so much of skepticism, of doubt, of reason, even they never doubt their own minds. And your mind has brought you to the state you are in. If you are in a hell, your mind has brought you to this hell, and you never doubt this guide. You can doubt any teacher, any master, but you never doubt your mind. With unflinching faith, you move with your mind as the guru. And your mind has brought you to the mess, to the misery that you are. If you are going to doubt anything, doubt first your own mind. And whenever your mind says something, think twice.

Is it true that you do not have any time? Really? You do not have any time to meditate -- to give one hour to meditation? Think twice. Ask again and again to the mind, "Is this the case, that I do not have any time?"

I don't see it. I have not seen a man who does not have more than enough time. I go on seeing people who are playing cards, and they say, "We are killing time." They are going to the movies and they say, "What to do?" They are killing time, gossiping, reading the same newspaper again and again, talking about the same things they have been talking about for their whole lives, and they say, "We don't have any time." For unnecessary things they have enough time. Why?

With an unnecessary thing mind is not in any danger. The moment you think of meditation, mind becomes alert. Now you are moving in a dangerous dimension, because meditation means the death of the mind. If you move into meditation, sooner or later your mind will have to dissolve, retire completely. The mind becomes alert and it begins to say many things to you: "Where is the time? And even if there is time, then more important things are to be done. First postpone it until later. You can meditate at any time. Money is more important. Gather money first, then meditate at your leisure. How can you meditate without money? So pay attention to money, then meditate later on."

Meditation can be postponed easily, you feel, because it is not concerned with your immediate survival. Bread cannot be postponed -- you will die. Money cannot be postponed -- it is needed for your basic necessities. Meditation can be postponed, you can survive without it. Really, you can survive without it easily.

The moment you go deep in meditation, you will not survive on this earth at least -- you will disappear. From the circle of this life, this wheel, you will disappear. Meditation is like death, so the mind becomes afraid. Meditation is like love, so the mind becomes afraid. "Postpone," it says, and you can go on postponing ad infinitum. Your mind is always saying things like this. And do not think I am talking about others. I am talking particularly about YOU.

I have come across many intelligent people who go on saying very unintelligent things about meditation. One man came from Delhi; he is a big government official. He came only for the purpose of learning meditation here. He had come from Delhi, and he stayed seven days here. I told him to go to the morning meditation class on Chowpatty beach in Bombay, but he said, "But that is difficult. I cannot get up so early." And he will never think over what his mind has told him. Is this so difficult? Now you will know: the exercise can be simple, but your mind is not so simple. The mind says, "How can I get up in the morning at six o'clock?"

I was in a big city, and the collector of that city came to meet me at eleven o'clock at night. I was just going to my bed, and he came and said, "No! It is urgent. I am very disturbed. It is a question of life and death," he told me. "So please give me at least half an hour. Teach me meditation; otherwise I might commit suicide. I am very much disturbed, and I am so frustrated that something must happen in my inner world. My outer world is lost completely."

I told him, "Come in the morning at five o'clock." He said, "That is not possible." It is a question of life and death, but he cannot get up at five o'clock. He said, "That is not possible. I never get up so early."
Okay," I told him, "Then come at ten."

He said, "That will also be difficult because by ten-thirty I am to be present at my office."

He cannot take one day's leave, and it is a question of life and death. So I told him, "Is it a question of

your life and death or my life and death? Whose?" And he was not an unintelligent man, he was intelligent enough. These tricks were very intelligent.

So do not think that your mind is not playing the same tricks. It is very intelligent, and because you think it is your mind you never doubt it. It is not yours, it is just a social product. It is not yours! It has been given to you, it has been forced upon you. You have been taught and conditioned in a certain way. From the very childhood your mind has been created by others -- parents, society, teachers. The past is creating your mind, influencing your mind. The dead past is forcing itself upon the living continuously. The teachers are just the agents -- agents of the dead against the living. They go on forcing things upon your mind. But the mind is so intimate with you, the gap is so small, that you become identified with it.

You say, "I am a Hindu." Think again, reconsider it. YOU are not a Hindu. You have been given a Hindu mind. You were born just a simple, innocent being -- not a Hindu, not a Mohammedan. But you were given a Mohammedan mind, a Hindu mind. You were forced, encaged, imprisoned in a particular condition, and then life goes on adding to this mind and this mind becomes heavy -- heavy on you. You cannot do anything; the mind starts forcing its own way upon you. Your experiences are being added to the mind. Constantly, your past is conditioning your every present moment. If I say something to you, you are not going to think about it in a fresh way, in an open way. Your old mind, your past will come in between, will begin to talk and chatter for or against.

Remember, your mind is not yours, your body is not yours; it comes from your parents. Your mind is also not yours; it also comes from your parents. Who are you?

Either one is identified with the body or with the mind. You think you are young, you think you are old, you think you are a Hindu, you think you are a Jain, you are a Parsee. You are not! You were born as a pure consciousness. These are all imprisonments. These techniques which look so simple to you will not be so simple, because this mind will create constantly many, many complexities and problems.

Just a few days before, a man came to me and he said, "I am trying your method of meditation, but tell me, in what scripture is it given? If you can convince me that it is given in my religious scripture, then it will be easier for me to do." But why will it be easier for him to do if it is written in a scripture? Because then the mind will not create a problem. The mind will say, "Okay! This belongs to us, so do it." If it is not written in any scripture then the mind will say, "What are you doing?" The mind goes against it.

I said to the man, "You have been doing this method for three months. How are you feeling?" He said, "Wonderful. I am feeling very wonderful. But tell me... give some authority from the scriptures." His own feeling is not an authority at all. He says, "I am feeling wonderful. I have become more silent, more peaceful, more loving. I am feeling wonderful." But his own experience is not the authority. The mind asks for an authority from the past.

I told him, "It is not written anywhere in your scriptures. Rather, many things which are against this technique are written." His face became sad. And then he said, "Then it will be difficult for me to do it and to continue it."

Why is his own experience not of any value?

The past -- the conditioning, the mind -- is constantly molding you and destroying your present. So remember, and be aware. Be skeptical and doubting about your mind. Do not trust it. If you can attain to this maturity of not trusting your mind, only then will these techniques be really simple, helpful, functioning. They will work miracles -- they can work miracles.

These techniques, these methods cannot be understood intellectually at all. I am trying the impossible, but then why am I trying? If they cannot be understood intellectually, then why am I talking to you? They cannot be understood intellectually, but there is no other way to make you aware of certain techniques which can change your life totally. You can understand only intellect, and this is a problem. You cannot understand anything else; you can understand only the intellect. And these techniques cannot be understood intellectually, so how to communicate?

Either you should become capable of understanding without intellect being brought in, or some method should be found so that these techniques can be made intellectually understandable. The second is not possible, but the first is possible.

You will have to start intellectually, but do not cling to it. When I say "Do," try doing. If something begins to happen within you, then you will be capable of throwing your intellect aside and reaching toward me directly without the intellect, without any effort, without the meditator. But start doing something. We can go on talking for years and years, your mind can be stuffed with many things, but that is not going to help. Rather, it may harm you because you will begin to know many things. And if you know many things

you will become confused. It is not good to know many things. It is good to know a little and to practice it. A single technique can be helpful; something done is always helpful. What is the difficulty in doing it?

Deep down somewhere there is fear. The fear is that if you do it, it may be that something stops happening -- that is the fear. It may look paradoxical, but I have been meeting so many -- so many persons -- who think they want to change. They say they need meditation, they ask for a deep transformation, but deep down they are also afraid. They are dual -- double; they have two minds. They go on asking about what to do, never doing it. Why then do they go on asking? Just to deceive themselves that they are really interested in transforming themselves. That is why they are asking.

This gives a facade, an appearance that they are really, sincerely interested in changing themselves. That is why they are asking, going to this guru and that, finding, trying, but they never do anything. Deep down they are afraid.

Eric Fromm has written a book, FEAR OF FREEDOM. The title seems contradictory. Everyone thinks that they like freedom; everyone thinks that they are endeavoring for freedom -- in this world and in "that world" also. "We want MOKSHA -- liberation -- we want to be freed from all limitations, from all slaveries. We want to be totally free," they say. But Eric Fromm says that man is afraid of freedom. We want it, we go on saying that we want it, we go on convincing ourselves that we want it, but deep down we are afraid of freedom. We do not want it! Why? Why this duality?

Freedom creates fear, and meditation is the deepest freedom possible. You are not freed only from outward limitations, you are freed from inner slavery -- the very mind, the base of slavery. You are freed from the whole past. The moment you have no mind, the past has disappeared. You have transcended history; now there is no society, no religion, no scripture, no tradition, because they all have their abode in the mind. Now there is no past, no future, because past and future are part of the mind, the memory and the imagination.

Then you are here and now in the present. Now there is not going to be any future. There will be now and now and now -- eternal now. Then you are freed completely; you transcend all tradition, all history, body, mind, everything. One becomes free of the fearful. Such freedom? Then where will YOU be? In such freedom, can you exist? In such freedom, in such vastness, can you have your small "I" -- your ego? Can you say "I am?"

You can say, "I am in bondage," because you can know your boundary. When there is no bondage there is no boundary. You become just a state, nothing more... absolute nothingness, emptiness. That creates fear, so one goes on talking about meditation, about how to do it, and one goes on without doing it.

All the questions arise out of this fear. Feel this fear. If you know it, it will disappear. If you do not know it, it will continue. Are you ready to die in the spiritual sense? Are you ready to be NOT?

Whenever anyone came to Buddha he would say, "This is the basic truth -- that you are not. And because you are not you cannot die, you cannot be born; and because you are not you cannot be in suffering, in bondage. Are you ready to accept this?" Buddha would ask, "Are you ready to accept this? If you are not ready to accept this, then do not try meditation now. First try to find out whether you really are or you are not. Meditate on this first: is there any self? Is there any substance within or are you just a combination?"

If you manage to find out, you will find that your body is a combination. Something has come from your mother, something has come from your father, and all else has come from food. This is your body. In this body you are NOT, there is no self. Contemplate on the mind: something has come from here, something from there. Mind has nothing that is original. It is just accumulation.

Find out if there is any self in the mind. If you move deep, you will find that your identity is just like an onion. You peel off one layer and another layer comes up; you peel off another layer and still another layer comes up. You go on peeling layers off, and ultimately you come to a nothingness. With all the layers thrown off, there is nothing inside. Body and mind are like onions. When you have peeled off both body and mind, then you come to encounter a nothingness, an abyss, a bottomless void. Buddha called it SHUNYA.

To encounter this shunya, to encounter this void, creates fear. That fear is there. That is why we never do meditation. We talk about it, but we never do anything about it. That fear is there. You know deep down that there is a void, but you cannot escape this fear. Whatsoever you do, the fear will remain unless you encounter it. That is the only way. Once you encounter your nothingness, once you know that within you are just like a space, shunya, then there will be no fear. Then there cannot be any fear, because this shunya, this void, cannot be destroyed. This void is not going to die. That which was going to die is no more; it was nothing but the layers of an onion.

That is why many times in deep meditation, when one comes nearer to this nothingness, one becomes

afraid and starts trembling. One feels that one is going to die, one wants to escape from this nothingness back to the world. And many go back; then they never turn within again. As I see it, every one of you have tried in some life or other some meditative technique. You have been near to the nothingness, and then fear gripped you and you escaped. And deep in your past memories, that memory is there; that becomes the hindrance. Whenever you again think of trying meditation, that past memory deep down in your unconscious mind again disturbs you and says, "Go on thinking; do not do it. You have done it once."

It is difficult to find a man -- and I have looked into many -- who has not tried meditation once or twice in some life. The memory is there, but you are not conscious of it, you are not aware of where the memory is. It is there. Whenever you begin to do something that becomes a barrier, this and that begin to stop you in many ways. So if you are really interested in meditation, find out about your own fear of it. Be sincere about it: are you afraid? If you are afraid, then first something has to be done about your fear, not about meditation.

Buddha used to try many devices. Sometimes someone would say to him, "I am afraid of trying meditation." And this is a must: the master must be told that you are afraid. You cannot deceive the master... and there is no need -- it is deceiving yourself. So whenever someone would say, "I am afraid of meditation," Buddha would say, "You are fulfilling the first requirement." If you say yourself that you are afraid of meditation, then something becomes possible. Then something can be done because you have uncovered a deep thing. So what is the fear? Meditate on it. Go and dig out where it comes from, what the source is.

All fear is basically death-oriented. Whatsoever its form, mode, whatsoever its shape, name, all fear is death-oriented. If you move deep, you will find that you are afraid of death.

If someone came to Buddha and said, "I am afraid of death, I have found this out," Buddha would say, "Then go to the burning ghat, go to the cemetery, and meditate on a funeral pyre. People are dying daily -- they will be burned. Just remain there at the MARGHAT -- cemetery -- and meditate on the burning pyre. When their family members have gone, you remain there. Just look into the fire, at the burning body. When everything is becoming smoke, you just look at it deeply. Do not think, just meditate on it for three months, six months, nine months.

"When it becomes a certainty to you that death cannot be escaped, when it becomes absolutely certain that death is the way of life, that death is implied in life, that death is going to be, that there is no way out and you are already in it, only then come to me."

After meditating on death, after seeing every day, night and day, dead bodies being burned, dissolved into ashes -- just a smoke remains and then disappears -- after meditating for months together, a certainty will arise: the certainty that death is inevitable. It is the only certainty really. The only thing certain in life is death. Everything else is uncertain: it may be or it may not be. But you cannot say that it may be or it may not be for death. It is; it is going to be. It has already occurred. The moment you entered life, you entered death. Now nothing can be done about it.

When death is certain there is no fear. Fear is always with things which can be changed. If death is to be, fear disappears. If you can change, if you can do something about death, then fear will remain. If nothing can be done, if you are already in it, then it is absolutely certain that fear will disappear. When fear of death had disappeared, Buddha would allow you to meditate. He would say, "Now you can meditate."

So you also go deep into your mind. And listening to these techniques will be helpful only when your inner barriers are broken, when inner fears disappear and you are certain that death is the reality. So if you die in meditation there is no fear -- death is certain. Even if death occurs in meditation, there is no fear. Only then can you move -- and then you can move at rocket speed because the barriers are not there.

It is not distance that takes time, but the barriers. You can move this very moment if there is no barrier. You are already there but for the barrier. It is a hurdle race, and you go on putting up more and more hurdles. You feel good when you cross a hurdle; you feel good that now you have crossed the hurdle. And the idiocy of it, the foolishness of it, is that the hurdle was placed there by you in the first place. It was never there. You go on putting up hurdles, then jumping over them, then feeling good; then you go on putting up more hurdles, then jumping. You move in a circle and never, never reach to the center.

Mind creates hurdles because mind is afraid. It will give you many explanations as to why you are not doing meditation. Do not believe it. Go deep, find out the basic cause. Why does a person go on talking about food and yet never eat? What is the problem? The man seems mad!

Another man goes on talking about love and never loves, another man goes on talking about something else and never does anything about it. This talking becomes obsessive; it becomes a compulsion. One goes

on, one sees talking as a doing. By talking you feel that you are doing something, so you feel at ease. You are doing something -- at least talking, at least reading, at least listening. This is not doing. This is deceptive; do not fall into the deception.

I will be talking here about these one hundred and twelve methods not to feed your mind, not to make you more knowledgeable, not to make you more informed. I am not trying to make you a pundit. I am talking here in order to give you a certain technique which can change your life. So whichever method appeals to you, do not start talking about it -- do it! Be silent about it and do it. Your mind will raise many questions. Just inquire deeply first before asking me. Inquire deeply first whether those questions are really significant or if your mind is just deceiving you.

Do, then ask. Then your questions become practical. And I know which question has been asked through doing and which question has been asked just through curiosity, just through intellect. So by and by I will not answer your intellectual questions at all. Do something -- then your questions become significant. These questions which say, "This exercise is a very simple one," are not asked after doing. This is NOT so simple. In the end I must repeat again:

You are already the truth.

Only a certain awakening is needed.

You are not to go anywhere else. You are to go into yourself, and the going is possible this very moment. If you can put aside your mind, you enter here and now.

These techniques are for putting your mind aside. These techniques are not really for meditation; they are for putting the mind aside. Once the mind is not there, YOU ARE!

I think this is enough for today, or even more than enough.

Vigyan Bhairav Tantra, Vol 1

Chapter #5
Chapter title: Five techniques of attentiveness

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5. ATTENTION BETWEEN EYEBROWS, LET MIND BE BEFORE THOUGHT. LET FORM FILL WITH BREATH ESSENCE TO THE TOP OF THE HEAD AND THERE SHOWER AS LIGHT.

6. WHEN IN WORLDLY ACTIVITY, KEEP ATTENTION BETWEEN TWO BREATHS, AND SO PRACTICING, IN A FEW DAYS BE BORN ANEW.

7. WITH INTANGIBLE BREATH IN CENTER OF FOREHEAD, AS THIS REACHES HEART AT THE MOMENT OF SLEEP, HAVE DIRECTION OVER DREAMS AND OVER DEATH ITSELF.

8. WITH UTMOST DEVOTION, CENTER ON THE TWO JUNCTIONS OF BREATH AND KNOW THE KNOWER.

9. LIE DOWN AS DEAD. ENRAGED IN WRATH, STAY SO. OR STARE WITHOUT MOVING AN EYELASH. OR SUCK SOMETHING AND BECOME THE SUCKING.

When one of the great Greek philosophers, Pythagoras, reached Egypt to enter a school -- a secret esoteric school of mysticism -- he was refused. And Pythagoras was one of the best minds ever produced. He could not understand it. He applied again and again, but he was told that unless he goes through a particular training of fasting and breathing he cannot be allowed to enter the school.

Pythagoras is reported to have said, "I have come for knowledge, not for any sort of discipline." But the school authorities said, "We cannot give you knowledge unless you are different. And really, we are not interested in knowledge at all, we are interested in actual experience. No knowledge is knowledge unless it is lived and experienced. So you will have to go on a forty-day fast, continuously breathing in a certain manner, with a certain awareness on certain points."

There was no other way, so Pythagoras had to pass through this training. After forty days of fasting and breathing, aware, attentive, he was allowed to enter the school. It is said that Pythagoras said, "You are not allowing Pythagoras in. I am a different man, I am reborn. You were right and I was wrong, because then my whole standpoint was intellectual. Through this purification, my center of being has changed. From the intellect it has come down to the heart. Now I can feel things. Before this training I could only understand through the intellect, through the head. Now I can feel. Now truth is not a concept to me, but a life. It is not going to be a philosophy, but rather, an experience -- existential."

What was that training he went through? This fifth technique was the technique that was given to Pythagoras. It was given in Egypt, but the technique is Indian.

The fifth technique:
ATTENTION BETWEEN EYEBROWS, LET MIND BE BEFORE THOUGHT. LET FORM FILL WITH BREATH ESSENCE TO THE TOP OF THE HEAD AND THERE SHOWER AS LIGHT. This was the technique given to Pythagoras. Pythagoras went with this technique to Greece, and really, he became the fountainhead, the source of all mysticism in the West. He is the father of all mysticism in the West.

This technique is one of the very deep methods. Try to understand this: ATTENTION BETWEEN THE EYEBROWS... Modern physiology, scientific research, says that between the two eyebrows is the gland which is the most mysterious part of the body. This gland, called the pineal gland, is the third eye of the Tibetans -- SHIVANETRA: the eye of the Shiva, of the tantra. Between the two eyes there exists a third eye, but it is non-functioning. It is there, it can function any moment, but it does not function naturally. You have to do something about it to open it. It is not blind; it is simply closed. This technique is to open the third eye.

ATTENTION BETWEEN THE EYEBROWS... Close your eyes, then focus both of your eyes just in the middle of the two eyebrows. Focus just in the middle, with closed eyes, as if you are looking with your two eyes. Give total attention to it.

This is one of the simplest methods of being attentive. You cannot be attentive to any other part of the body so easily. This gland absorbs attention like anything. If you give attention to it, both your eyes become hypnotized with the third eye. They become fixed; they cannot move. If you are trying to be attentive to any other part of the body it is difficult. This third eye catches attention, forces attention; It is magnetic for attention. So all the methods all over the world have used it. It is the simplest to train you in attention because not only are you trying to be attentive, the gland itself helps you; it is magnetic. Your attention is brought to it forcibly. It is absorbed.

It is said in the old tantra scriptures that for the third eye attention is food. It is hungry; it has been hungry for lives and lives. If you pay attention to it, it becomes alive. It becomes alive! The food is given to it. And once you know that attention is food, once you feel that your attention is magnetically drawn, attracted, pulled by the gland itself, attention is not a difficult thing then. One has only to know the right point. So just close your eyes, let your two eyes move just to the middle, and feel the point. When you are near the point, suddenly your eyes will become fixed. When it becomes difficult to move them, then know you have caught the right point.

ATTENTION BETWEEN THE EYEBROWS, LET MIND BE BEFORE THOUGHT... If this attention is there, for the first time you will come to experience a strange phenomenon. For the first time you will see thoughts running before you; you will become the witness. It is just like a film screen: thoughts are running and you are a witness. Once your attention is focused at the third eye center, you become immediately the witness of thoughts.

Ordinarily you are not the witness, you are identified with thoughts. If anger is there, you become anger. If a thought moves, you are not the witness, you become one with the thought, identified, and you move with it. You become the thought; you take the form of the thought. When sex is there you become sex, when anger is there you become anger, when greed is there you become greed. Any thought moving becomes identified with you. You do not have any gap between you and the thought.

But focused at the third eye, suddenly you become a witness. Through the third eye you become the witness. Through the third eye you can see thoughts running like clouds in the sky or people moving on the street.

You are sitting at your window looking at the sky or at people in the street; you are not identified. You are aloof, a watcher on the hill -- different. Now if anger is there you can look at it as an object. Now you do not feel that YOU are angry. You feel that you are surrounded by anger -- a cloud of anger has come around you -- but you are not the anger. And if you are not the anger, anger becomes impotent, it cannot affect you; you remain untouched. The anger will come and go and you will remain centered in yourself.

This fifth technique is a technique of finding the witness. ATTENTION BETWEEN THE EYEBROWS, LET THE MIND BE BEFORE THOUGHT. Now look at your thoughts; now encounter your thoughts. LET FORM FILL WITH BREATH ESSENCE TO THE TOP OF THE HEAD AND THERE SHOWER AS LIGHT. When attention is focused at the third eye center, between the two eyebrows, two things happen. One is, suddenly you become a witness.

This can happen in two ways. You become a witness and you will be centered at the third eye. Try to be a witness. Whatsoever is happening, try to be a witness. You are ill, the body is aching and painful, you have misery and suffering, whatsoever -- be a witness to it. Whatsoever is happening, do not identify yourself with it. Be a witness, an observer. Then if witnessing becomes possible, you will be focused in the third eye.

The vice versa is the case also. If you are focused in the third eye, you will become a witness. These two things are part of one. So the first thing: by being centered in the third eye there will be the arising of the witnessing self. Now you can encounter your thoughts. This will be the first thing. And the second thing will be that now you can feel the subtle, delicate vibration of breathing. Now you can feel the form of breathing, the very essence of breathing.

First try to understand what is meant by "the form," by "the essence of breathing." While you are breathing, you are not only breathing air. Science says you are breathing only air -- just oxygen, hydrogen, and other gases in their combined form of air. They say you are breathing air! But tantra says that air is just the vehicle, not the real thing. You are breathing prana -- vitality. Air is just the medium; prana is the content. You are breathing prana, not only air.

Modern science is still not able to find out whether there is something like prana, but some researchers have felt something mysterious. Breathing is not simply air. It has been felt by many modern researchers also. In particular, one name is to be mentioned -- Wilhelm Reich, a German psychologist who called it "orgone energy." It is the same thing as prana. He says that while you are breathing, air is just the container and there is a mysterious content which can be called orgone or prana or ELAN VITAL. But that is very subtle. Really, it is not material. Air is the material thing -- the container is material -- but something subtle, non-material, is moving through it.

The effects of it can be felt. When you are with a very vital person, you will feel a certain vitality arising in you. If you are with a very sick person you will feel sucked, as if something has been taken out of you. When you go to the hospital, why do you feel so tired? You are being sucked from everywhere. The whole hospital atmosphere is ill, and everyone there needs more elan vital, more prana. So if you are there, suddenly your prana begins to flow out of you. Why do you feel suffocated sometimes when you are in a crowd? Because your prana is being sucked. While you are alone under the sky in the morning, under the trees, suddenly you feel a vitality in you -- the prana. Each person needs a particular space. If that space is not given, your prana is sucked.

Wilhelm Reich did many experiments, but he was thought to be a madman. Science has its own superstitions, and science is a very orthodox thing. Science cannot feel yet that there is anything more than air, but India has been experimenting with it for centuries.

You may have heard or you may have even seen someone going into SAMADHI, cosmic consciousness -- underground samadhi -- for days together, with no air penetrating. One man went into such underground samadhi in Egypt in 1880 for forty years. Those who had buried him all died, because he was to come out of his samadhi in 1920, forty years afterwards. In 1920 no one believed that they would find him alive, but he

was found alive. He lived afterwards for ten years more. He had become completely pale, but he was alive. And there had been no possibility of air reaching to him.

He was asked by medical doctors and others, "What is the secret of it?" He said, "We do not know. We only know this, that prana can enter and flow anywhere." Air cannot penetrate, but prana can penetrate. Once you know that you can suck prana directly, without the container, then you can go into samadhi for centuries even.

By being focused in the third eye, suddenly you can observe the very essence of breath -- not breath, but the very essence of breath, prana. And if you can observe the essence of breath, prana, you are at the point from where the jump, the breakthrough happens.

The sutra says, LET FORM FILL WITH BREATH ESSENCE TO THE TOP OF THE HEAD... And when you come to feel the essence of breathing, prana, just imagine that your head is filled with it -- just imagine. No need of any effort. I will explain to you how imagination works. When you are focused at the third eye center, imagine, and the thing happens -- then and there.

Now your imagination is just impotent; you go on imagining and nothing happens. But sometimes, unknowingly, in ordinary life also things happen. You are imagining about your friend and suddenly there is a knock on the door. You say it is a coincidence that the friend has come. Sometimes your imagination works just like coincidence. But whenever this happens, now try and remember and analyze the whole thing. Whenever it happens that you feel your imagination has become actual, go inside and observe. Somewhere your attention must have been near the third eye. Whenever this coincidence happens, it is not a coincidence. It looks that way because you do not know the secret science. Your mind must have moved unknowingly near the third eye center. If your attention is in the third eye, just imagination is enough to create any phenomenon.

This sutra says that when you are focused between the eyebrows and you can feel the very essence of breathing, LET FORM FILL. Now imagine that this essence is filling your whole head, particularly the top of the head, the SAHASRAR -- the highest psychic center. And the moment you imagine, it will be filled. THERE -- at the top of the head -- SHOWER AS LIGHT. This prana essence is showering from the top of your head as light. And it WILL begin to shower, and under the shower of light you will be refreshed, reborn, completely new. That is what inner rebirth means.

So two things: first, focused at the third eye your imagination becomes potent, powerful. That is why so much insistence has been given on purity. Before doing these practices, be pure. Purity is not a moral concept for tantra, purity is significant -- because if you are focused at the third eye and your mind is impure, your imagination can become dangerous: dangerous to you, dangerous to others. If you are thinking to murder someone, if this idea is in the mind, just imagining may kill the man. That is why there is so much insistence on being pure first.

Pythagoras was told to go through fasting, through particular breathing -- this breathing -- because here one is traveling in a very dangerous land. Because wherever there is power there is danger, and if the mind is impure, whenever you get power your impure thoughts will take hold of it immediately.

You have imagined many times to kill but the imagination cannot work, fortunately. If it works, if it is actualized immediately, then it will become dangerous -- not only to others, but to yourself also, because so many times you have thought to commit suicide. If the mind is focused at the third eye, just thinking of suicide will become suicide. You will not have any time to change, immediately it will happen.

You might have observed someone being hypnotized. When someone is hypnotized, the hypnotist can say anything and immediately the hypnotized person follows. Howsoever absurd the order, howsoever irrational or even impossible, the hypnotized person follows it. What is happening? This fifth technique is at the base of all hypnotism. Whenever someone is being hypnotized he is told to focus his eyes at a particular point -- on some light, some dot on the wall or anything, or on the eyes of the hypnotist.

When you focus your eyes at any particular point, within three minutes your inner attention begins to flow toward the third eye. And the moment your inner attention begins to flow toward the third eye, your face begins to change. And the hypnotist knows when your face begins to change. Suddenly your face loses all vitality. It becomes dead, as if deeply asleep. The hypnotist knows immediately when your face has lost the luster, the aliveness. It means that now attention is being sucked by the third eye center. Your face has become dead; the whole energy is running toward the third eye center.

Now the hypnotist immediately knows that anything said will happen. He says, "Now you are falling into a deep sleep" -- you will fall immediately. He says, "Now you are becoming unconscious" -- you will become unconscious immediately. Now anything can be done. If he says, "Now you have become

Napoleon," you will become. You will begin to behave like a Napoleon, you will begin to talk like Napoleon. Your gestures will change. Your unconscious will take the order and will create the actuality. If you are suffering from a disease, now it can be ordered that the disease has disappeared and it will disappear. Or any new disease can be created.

Just putting an ordinary stone from the street in your hand, the hypnotist can say, "This is fire in your hand," and you will feel intense heat; your hand will get burned -- not only in the mind, but actually. Actually your skin will get burned. You will have a burning sensation. What is happening? There is no fire, there is just an ordinary stone, cold. How? How does this burning happen? You are focused at the third eye center, your imagination is being given suggestions by the hypnotist, and they are being actualized. If the hypnotist says, "Now you are dead," you will die immediately. Your heart will stop. It WILL stop.

This happens because of the third eye. In the third eye, imagination and actualization are not two things. Imagination is the fact. Imagine, and it is so. There is no gap between dream and reality. There is NO gap between dream and reality! Dream, and it will become real. That is why Shankara has said that this whole world is nothing but the dream of the divine... the DREAM of the divine! This is because the divine is centered in the third eye -- always, eternally -- so whatsoever the divine dreams becomes real. If you are also centered in the third eye, whatsoever you dream will become real.

Sariputta came to Buddha. He meditated deeply, then many things, many visions started coming, as it happens with anyone who goes into deep meditation. He began to see heavens, he began to see hells, he began to see angels, gods, demons. And they were actual, so real that he came running to Buddha to tell him that such and such a vision had come to him. But Buddha said, "It is nothing -- just dreams. Just dreams!"

But Sariputta said, "They are so real. How can I say that they are dreams? When I see a flower in my vision it is more real than any flower in the world. The fragrance is there; I can touch it. When I see you," he said to Buddha, "I do not see you as real. That flower is more real than your being here just before me, so how can I differentiate between what is real and what is dream?" Buddha said, "Now that you are centered in the third eye, dream and reality are one. Whatsoever you are dreaming will be real, and vice versa also."

For one who is centered in the third eye dreams will become real and the whole reality will become just a dream, because when your dream can become real you know there is no basic difference between dream and reality. So when Shankara says that this whole world is just MAYA, a dream of the divine, it is not a theoretical proposition, it is not a philosophical statement. It is, rather, the inner experience of one who is focused in the third eye.

When you are focused in the third eye, just imagine that the essence of prana is showering from the top of the head, just as if you are sitting under a tree and flowers are showering, or you are just under the sky and suddenly a cloud begins to shower, or you are just sitting in the morning and the sun rises and rays begin to shower. Imagine, and immediately there is a shower -- a shower of light falling down from the top of your head. This shower recreates you, gives you a new birth. You are reborn.

The sixth technique:

WHEN IN WORLDLY ACTIVITY, KEEP ATTENTIVE BETWEEN THE TWO BREATHS, AND SO PRACTICING, IN A FEW DAYS, BE BORN ANEW.

WHEN IN WORLDLY ACTIVITY, KEEP ATTENTIVE BETWEEN THE TWO BREATHS... Forget breaths -- keep attentive in between. One breath has come: before it returns, before it is exhaled out, there is the gap, the interval. One breath has gone out; before it is taken in again, the gap. IN WORLDLY ACTIVITY KEEP ATTENTIVE BETWEEN THE TWO BREATHS, AND SO PRACTICING, IN A FEW DAYS, BE BORN ANEW. But this has to be done continuously. This sixth technique has to be done continuously. That is why this is mentioned: WHEN IN WORLDLY ACTIVITY... Whatsoever you are doing, keep your attention in the gap between the two breaths. But it must be practiced while in activity.

We have discussed one technique that is just similar. Now there is only this difference, that this has to be practiced while in worldly activity. Do not practice it in isolation. This practice is to be done while you are doing something else. You are eating -- go on eating and be attentive of the gap. You are walking -- go on walking and be attentive of the gap. You are going to sleep -- lie down, let sleep come, but you go on being attentive of the gap. Why in activity? Because activity distracts the mind, activity calls for your attention again and again. Do not be distracted, be fixed at the gap. And do not stop activity, let the activity continue. You will have two layers of existence -- doing and being.

We have two layers of existence: the world of doing and the world of being; the circumference and the

center. Go on working on the periphery, on the circumference; do not stop it. But go on working attentively on the center also. What will happen? Your activity will become an acting, as if you are playing a part.

You are playing a part -- for example, in a drama. You have become Ram or you have become Christ. You go on acting as Christ or as Ram, and still you remain yourself. In the center, you know who you are; on the periphery you go on acting as Ram, Christ or anyone. You know you are not Ram -- you are acting. You know who you are. Your attention is centered in you; your activity continues on the circumference.

If this method is practiced, your whole life will become a long drama. You will be an actor playing roles, but constantly centered in the gap. If you forget the gap then you are not playing roles, you have become the role. Then it is not a drama; you have mistaken it as life. That is what we have done. Everyone thinks he is living life. It is not life, it is just a role -- a part which has been given to you by the society, by the circumstances, by the culture, by the tradition, the country, the situation. You have been given a role and you are playing it; you have become identified with it. To break that identification there is this technique.

Krishna has many names. Krishna is one of the greatest actors. He is constantly centered in himself and playing -- playing many roles, many games, but absolutely non serious. Seriousness comes from identification. If you really become Ram in the drama then there are bound to be problems. Those problems will come out of your seriousness. When Sita is stolen you may get a heart attack, and the whole play will have to be stopped. If you really become Ram a heart attack is certain... even heart failure.

But you are just an actor. Sita is stolen, but nothing is stolen. You will go back to your home and you will sleep peacefully. Not even in a dream will you feel that Sita is stolen. When really Sita was stolen, Ram himself was weeping, crying and asking the trees, "Where has my Sita gone? Who has taken her?" But this is the point to understand. If Ram is really weeping and asking the trees, he has become identified. He is no more Ram; he is no more a divine person.

This is the point to remember, that for Ram his real life also was just a part. You have seen other actors playing Ram, but Ram himself was just playing a part -- on a greater stage, of course.

India has a very beautiful story about it. I think that the story is unique; nowhere else in any part of the world does such a thing exist. It is said that Valmiki wrote the RAMAYANA before Ram was born, and then Ram had to follow. So really, the first act of Ram was also just a drama. The story was written before Ram was born and then Ram had to follow, so what can he do? When a man like Valmiki writes the story, Ram has to follow. So everything was fixed in a way. Sita was to be stolen and the war had to be fought.

If you can understand this, then you can understand the theory of destiny, BHAGYA -- fate. It has a very deep meaning. And the meaning is, if you take it that everything is fixed for you, your life becomes a drama. If you are playing the role of Ram in the drama you cannot change it, everything is fixed, even your dialogue. If you say something to Sita it is just repeating something that is fixed. You cannot change it if life is taken as fixed.

For example, you are going to die on a particular day -- it is fixed. When you will be dying you will be weeping, but it is fixed. And such and such persons will be around you -- it is fixed. If everything is fixed, everything becomes a drama. If everything is fixed, it means you are just to enact it. You are not asked to live it, you are just asked to enact it.

This technique, the sixth technique, is just to make yourself a psychodrama -- just a play. You are focused in the gap between two breaths and life moves on, on the periphery. If your attention is at the center, then your attention is not really on the periphery -- that is just "sub-attention"; it just happens somewhere near your attention. You can feel it, you can know it, but it is not significant. It is as if it is not happening to you. I will repeat this: if you practice this sixth technique, your whole life will be as if it is not happening to you, as if it is happening to someone else.

The seventh technique: WITH INTANGIBLE BREATH IN CENTER OF FOREHEAD, AS THIS REACHES HEART AT THE MOMENT OF SLEEP, HAVE DIRECTION OVER DREAMS AND OVER DEATH ITSELF. More and more you are entering deeper layers. WITH INTANGIBLE BREATH IN CENTER OF FOREHEAD... If you have known the third eye then you know the intangible breath, the invisible prana in the center of the forehead, and then you know the showering -- the energy, the light showers. AS THIS REACHES HEART... When the shower will reach your heart... AT THE MOMENT OF SLEEP, HAVE DIRECTION OVER DREAMS AND OVER DEATH ITSELF.

Take this technique in three parts. One, you must be able to feel the prana in breath -- the intangible part of it, the invisible part of it, the immaterial part of it. It comes if you are attentive between the two eyebrows; then it comes easily. If you are attentive in the gap, then too it comes, but a little less easily. If

you are aware of the center at your navel where breath comes and touches and goes out, it also comes, but with less ease. The easiest way to know the invisible part of breath is to be centered at the third eye. But wherever you are centered, it comes, you begin to feel the prana flowing in.

If you can feel the prana flowing in you, you can know when you are going to die. Six months before the day of your death you begin to know, if you can feel the invisible part of breath. Why do so many saints declare the day of their death? It is easy, because if you can see the content of the breath, the prana flowing into you, the moment the process reverses you can feel it. Before you die, six months before you die, the process reverses: prana begins to flow out of you. Then the breath is not taking it in. Rather, on the contrary, the breath is taking it out -- the same breath.

You cannot feel it because you do not know the invisible part -- you know only the visible, you know only the vehicle. The vehicle will be the same. Now the breath is carrying prana in, leaving it there; then the vehicle goes back empty. Then again it is filled with the prana and it comes in. So the ingoing breath and the outgoing breath are not the same, remember. The ingoing breath and the outgoing breath are the same as vehicles, but the incoming breath is filled with prana and the outgoing breath is empty. You have taken in the prana and the breath has become empty.

The reverse happens when you are nearing death. The incoming breath comes prana-less, empty, because your body cannot suck prana from the cosmos. You are going to die; there is no need for it. The whole process has reversed. And when the breath goes out, it takes your prana out. One who has been able to see the invisible can know his day of death immediately. Six months before, the process reverses.

This sutra is very, very significant: WITH INTANGIBLE BREATH IN CENTER OF FOREHEAD, AS THIS REACHES HEART AT THE MOMENT OF SLEEP, HAVE DIRECTION OVER DREAMS AND OVER DEATH ITSELF. While you are falling into sleep this technique has to be practiced -- then only, not at any other time. While you are falling asleep, only then; that is the right moment to practice this technique. You are falling asleep. By and by, by and by, sleep is overtaking you. Within moments, your consciousness will dissolve; you will not be aware. Before that moment comes, become aware -- aware of the breath and the invisible part prana, and feel it coming to the heart.

Go on feeling that it is coming to the heart. The prana enters from your heart into the body. Go on feeling that the prana is coming into the heart, and let sleep come while you are continuously feeling it. You go on feeling, and let sleep come and drown you.

If this happens -- that you are feeling invisible breath coming into the heart and sleep overtakes you -- you will be aware in dreams. You will know that you are dreaming. Ordinarily we do not know that we are dreaming. While you dream you think that this is reality. That too happens because of the third eye. Have you seen anyone asleep? His eyes move upwards and become focused in the third eye. If you have not seen, then see.

Your child is sleeping... just open his eyes and see where his eyes are. His pupils have gone up and they are focused in the third eye. I say look at children, do not look at grown-ups -- they are not believable because their sleep is not deep. They will just be thinking that they are asleep. Look at children, their eyes move up. They become focused in the third eye. Because of this focusing in the third eye you take your dreams as real, you cannot feel they are dreams -- they are real. You will know when you get up in the morning. Then you will know that "I was dreaming." But this is the later, retrospective realization. You cannot realize in the dream that you are dreaming. If you realize it, then there are two layers: dream is there but you are awake, you are aware. For one who becomes aware in dreams, this sutra is wonderful. It says, HAVE DIRECTION OVER DREAMS AND OVER DEATH ITSELF.

If you can become aware of dreams, you can do two things. You can create dreams -- one. Ordinarily you cannot create dreams. How impotent man is! You cannot even create dreams. If you want to dream a particular thing you cannot dream it; it is not in your hands. How powerless man is! Even dreams cannot be created. You are just a victim of dreams, not the creator. A dream happens to you; you cannot do anything. Neither can you stop it nor can you create it.

But if you move into sleep remembering the heart being filled with prana, continuously being touched by prana with every breath, you will become a master of your dreams -- and this is a rare mastery. Then you can dream whatsoever dreams you like. Just note while you are falling asleep that "I want to dream this dream," and that dream will come to you. Just say, while falling asleep, "I do not want to dream that dream," and that dream cannot enter your mind.

But what is the use of becoming the master of your dreaming? Isn't it useless? No, it is not useless. Once you become master of your dreams you will never dream -- it is absurd. When you are master of your

dreams, dreaming stops; there is no need for it. And when dreaming stops, your sleep has a different quality altogether, and the quality is the same as of death.

Death is deep sleep. If your sleep can become as deep as death, that means there will be no dreaming. Dreaming creates superficiality in sleep. You move on the surface because of the dreams; because of hanging on to the dreams, you move on the surface. When there is no dreaming you just drop into the sea, its depth is reached.

Death is the same. That is why people in India have always been saying that sleep is a short duration of death, and death is a long sleep -- qualitatively they are the same. Sleep is a day-to-day death. Death is a life-to-life phenomenon, a life-to-life sleep. Every day you are tired. You fall into sleep and you regain your vitality, your aliveness in the morning; you are reborn. After a life of seventy or eighty years you are tired completely. Now such short durations of death won't do; you need a great death. After that great death or great sleep, you are reborn with a totally new body.

Once you can know dreamless sleep and can be aware in it, then there will be no fear of death. No one has ever died, no one can die -- that is the only impossibility.

Just a day before I was telling you that death is the only certainty, and now I say to you that death is impossible. No one has ever died and no one can die -- that is the only impossibility -- because the universe is life. You are again and again reborn, but the sleep is so deep that you forget your old identity. Your mind is washed clean of the memories.

Think of it in this way. Today you are going to sleep: it is just as if there were some mechanism -- and soon we will have this -- like that which can erase on a tape recorder, which can wipe a tape clean so that whatsoever was recorded is no more there. The same is possible with memory, because memory is really just a deep recording. Sooner or later we will have a mechanism which can be put on the head and it will clean your mind completely. In the morning you will no longer be the same person because you won't be able to remember who it was who went to sleep. Then your sleep will look like death. There will be a discontinuity; you won't be able to remember who went to sleep. This is happening naturally. When you die and you are reborn, you cannot remember who died. You start again.

With this technique, first you will become the master of your dreams -- that is, dreaming will cease. Or if you want to dream you will be able to dream, but dreaming will become voluntary. It will not be non-voluntary, it will not be forced upon you; you will not be a victim. Then the quality of your sleep will become just like that of death. Then you will know that death is sleep.

That is why this sutra says: HAVE DIRECTION OVER DREAMS AND OVER DEATH ITSELF. you will know that death is just a long sleep -- and helpful and beautiful because it gives you new life; it gives you everything anew. Death ceases to be... with cessation of dreaming, death ceases to be.

There is another meaning to gaining power over death, direction over death. If you can come to feel that death is just a sleep, you will be able to direct it. If you can direct your dreams, you can direct your death also. You can choose where you are to be born again, to whom, when, in what form; you will become master of your birth also.

Buddha died... I am not referring to his last life, but to his last-but-one life, before he became Buddha. Before dying he said, "I will be born to such and such parents; such will be my mother, such will be my father. But my mother will die immediately... when I am born my mother will die immediately. Before I am born my mother will have certain dreams." Not only do you gain power from your dreams, you gain power from others' dreams also. So Buddha, as an example, said, "Certain dreams will be there. When I will be in the womb, my mother will have certain dreams. So whenever any woman has these dreams in this sequence, know well I am going to be born to her."

And it happened. Buddha's mother dreamed the same sequence. The sequence was known all over India, because it was no ordinary statement. It was known to everyone, particularly those who were interested in religion and the deeper things of life and the esoteric ways of life. It was known, so the dreams were interpreted. Freud was not the first interpreter -- and, of course, not the deepest. Only in the West was he the first.

So Buddha's father immediately called dream interpreters, the Freuds and Jungs of those days, and he asked, "What does this sequence mean? I am afraid. These dreams are rare, and they go on repeating in the same sequence. There are one, two, three, four, five, six dreams continuously being repeated. There are the same dreams, as if one is seeing the same film again and again. What is happening?"

So they told him, "You are going to be the father of a great soul -- one who is going to be a buddha. But then your wife is going to be in danger, because whenever this buddha is born it is difficult for the mother to

survive."

The father asked, "Why?" The interpreters said, "We cannot say why, but this soul who is going to be born has made a statement that when he will be born again, the mother will die immediately."

Later on Buddha was asked, "Why did your mother die immediately?" He said, "Giving birth to a buddha is such a big event that everything else becomes futile afterwards. So the mother cannot exist. She will have to be born again to start anew. It is such a climax giving birth to a buddha, it is such a peak, that the mother cannot exist beyond it."

So the mother died. And Buddha had said in his previous life that he would be born while his mother was standing under a palm tree -- and it happened. The mother was standing under a palm tree -- standing while Buddha was born. And he had said, "I will be born while my mother is standing under a palm tree, and I will take seven steps. Immediately, I will walk. These are the signs I give to you," he said, "so that you will know that a buddha is born." And he carried out everything.

And this is not only so about Buddha. It is so about Jesus, it is so about Mahavir, it is so about many others. Every Jain TIRTHANKARA has predicted in his previous life how he is going to be born. And they have given particular dream sequences -- that such and such will be the symbols -- and they have told how it will happen.

You can direct. Once you can direct your dreams you can direct everything, because dream is the very stuff of this world. This life is made out of the stuff of dreams. Once you can direct your dreams you can direct everything. This sutra says, OVER DEATH ITSELF. Then one can give a certain birth, a certain life to oneself.

We are just victims. We do not know why we are born, why we die. Who directs us -- and why? There seems to be no reason. It all seems just a chaos, just accidental. It is because we are not masters. Once we are masters it is not like this.

The eighth technique: WITH UTMOST DEVOTION, CENTER ON THE TWO JUNCTIONS OF BREATH AND KNOW THE KNOWER. There is a slight difference in the techniques -- slight modifications. But though the differences are slight in the techniques, for you they may be great. A single word makes a great difference. WITH UTMOST DEVOTION, CENTER ON THE TWO JUNCTIONS OF BREATH. The incoming breath has one junction where it turns, the outgoing breath has another junction where it turns. With these two turnings -- and we have discussed these turnings -- a slight difference is made: that is, slight in the technique, but for the seeker it may be great. Only one condition is added -- WITH UTMOST DEVOTION -- and the whole technique becomes different.

In the first form of it there was no question of devotion, just a scientific technique. You do it, and it works. But there are persons who cannot do such dry, scientific techniques. Those who are heart-oriented, those who belong to the world of devotion, for them a slight difference has been made: WITH UTMOST DEVOTION, CENTER ON THE TWO JUNCTIONS OF BREATH AND KNOW THE KNOWER.

If you are not of the scientific bent, of the scientific attitude, if you are not a scientific mind, then try this: WITH UTMOST DEVOTION -- with faith, love, trust -- CENTER ON THE TWO JUNCTIONS OF BREATH AND KNOW THE KNOWER. How to do this? How? You can have devotion about someone: about Krishna, about Christ you can have devotion. But how can you have devotion about yourself, about this junction of breathing? The phenomenon seems absolutely non-devotional. But that depends....

Tantra says that the body is the temple. Your body is the temple of the divine, the abode of the divine, so do not treat your body as an object. It is sacred, it is holy. And while you are taking a breath in, it is not only you who is taking the breath, it is the divine within you. You are eating, you are moving or walking... look at it in this way: it is not you, but the divine moving in you. Then the whole thing becomes absolutely devotional.

It is said about many saints that they love their bodies. They treat their bodies as if their bodies belong to their beloveds. You can treat your body in this way or you can treat it just like a mechanism -- that again is an attitude. You can treat it with guilt, sin; you can treat it as something dirty; you can treat it as something miraculous, as a miracle; you can treat it as the abode of the divine. It depends on you. If you can treat your body as a temple, then this technique will be helpful -- WITH UTMOST DEVOTION...

Try it. While you are eating, try it. Do not think that YOU are eating. Think that it is the divine in you who is eating, and look at the change. You are eating the same thing, you are the same, but immediately everything becomes different. You are giving the food to the divine. You are taking a bath -- a very ordinary, trivial thing -- but change the attitude: feel that you are giving a bath to the divine in you. Then

this technique will be easy: WITH UTMOST DEVOTION, CENTER ON THE TWO JUNCTIONS OF BREATH AND KNOW THE KNOWER.

The ninth technique: LIE DOWN AS DEAD. ENRAGED IN WRATH, STAY SO. OR STARE WITHOUT MOVING AN EYELASH. OR SUCK SOMETHING AND BECOME THE SUCKING.

LIE DOWN AS DEAD. Try it: suddenly you have gone dead. Leave the body! Do not move it, because you are dead. Just imagine that you are dead. You cannot move the body, you cannot move the eyes, you cannot cry, you cannot scream, you cannot do anything, you are just dead. And then feel how it feels. But do not deceive. You can deceive -- you can slightly move the body. Do not move. If some mosquito is there, then treat the body as if it is dead. It is one of the most used techniques.

Raman Maharshi attained his enlightenment through this technique, but it was not a technique used by him in his life. In his life it suddenly happened, spontaneously. But he must have persisted with this in some past life, because nothing happens spontaneously. Everything has a causal link, a causality. Suddenly one night Raman felt -- he was just young, fourteen or fifteen at the time -- that he was going to die. And it was so certain in his mind that death had taken over. He couldn't move his body, he felt as if he was paralyzed. Then he felt a sudden choking, and he knew that now the heart was going to stop. He could not even cry and say to another, "I am going to die."

Sometimes it happens in some nightmare -- you cannot cry, you cannot move. Even when you become awake for a few moments you cannot do anything. That happened. He had absolute power over his consciousness, but no power over his body. He knew he was there, that he was present, conscious, alert, but he felt he was going to die. And the knowledge became so certain that there was no other possibility, so he just gave up. He closed his eyes and remained there, just waiting to die; he waited there just to die.

By and by the body became stiff. The body died, but then it became a problem. He knew that the body had died, but he was there and he knew it. He knew that he was alive and that the body had died. Then he came back. In the morning the body became okay but the same man never returned -- because he had known death. He had known a different realm, a different dimension of consciousness.

He escaped from the house. That death experience changed him completely. He became one of the very few enlightened persons of this age.

This is the technique. This happened spontaneously to Raman, but it is not going to happen spontaneously to you. But try it. In some life it may become spontaneous. It may happen while you are trying it. And if it is not going to happen, the effort is never wasted. It is in you; it remains in you as a seed. Sometime, when the time is ripe and the rains will fall, it will sprout.

Every spontaneity is just like this. The seed was sown some time ago, but the time was not ripe; there were no rains. In another life the time becomes ripe. You are more mature, more experienced, more frustrated with the world -- then suddenly, in a certain situation, there are rains and the seed explodes.

LIE DOWN AS DEAD. ENRAGED IN WRATH, STAY SO. Of course, while you are dying it will not be a happy moment. It is not going to be so blissful while you are feeling that you are dead. Fear will take you, anger may come in the mind, or frustration, sadness, sorrow, anguish... anything. It will differ from individual to individual.

The sutra says: ENRAGED IN WRATH, STAY SO. If you feel enraged, stay so. If you feel sad, stay so. If you feel anxiety, fear, stay so. You are dead and you cannot do anything, so stay so. Whatsoever is in the mind, the body is dead and you cannot do anything, so stay.

That staying is beautiful. If you can stay for a few minutes, suddenly you will feel that everything has changed. But we start moving. If there is some emotion in the mind, the body begins to move. That is why we call it "emotion" -- it creates motion in the body. If you are angry, suddenly your body begins to move. If you are sad, your body begins to move. That is why it is called emotion, because it creates motion in the body. Feel dead and do not allow emotions to move your body. Let them be there, but you STAY SO -- fixed, dead. Whatsoever is there... no movement. Stay! No movement.

OR STARE WITHOUT MOVING AN EYELASH. This OR STARE WITHOUT MOVING AN EYELASH was the method of Meher Baba. For years together he was staring just at the ceiling of his room. For years together he was just lying dead on the floor, staring at the ceiling without moving an eyelash, without moving his eyes. He would lie down for hours together, just staring, not doing anything. Staring with the eyes is good, because you become fixed again in the third eye. And once you are fixed in the third eye, even if you want to move the eyelids you cannot; they become fixed.

Meher Baba attained through this staring, and you say, "How with these small exercises...?" But for

three years he was staring at the ceiling not doing anything. Three years is a long time. Do it for three minutes and you will feel as if you have been lying there for three years. Three minutes will become very, very long. It will look as if time is not passing and as if the clock has stopped.

Meher Baba stared and stared and stared. By and by thoughts ceased, movement ceased, and he became just a consciousness, he became just a staring. Then he remained silent for his whole life. He became so silent inside by this staring that it became impossible for him to formulate words again.

Meher Baba was in America. There was one man who could read others' thoughts, who could do mind readings, and he was really one of the rarest mind readers. He would close his eyes, sit before you, and within a few minutes he would become attuned with you and he would begin to write what you are thinking. Thousands and thousands of times he was examined, and he was always right, always correct. So someone brought him to Meher Baba. He sat there, and this was the only failure of his life -- the only failure. But then again we cannot say it was a failure. He tried and tried, and he began to perspire, but he couldn't catch a single word.

Pen in his hand, he remained there and said, "What type of man is this? I cannot read because there is nothing to read. This man is absolutely vacant. I even forget that someone is sitting there. After closing my eyes, I have to open them again and look to see whether that man is there or whether he has escaped. So it is difficult to concentrate, because the moment I close my eyes I feel I am being deceived -- as if that man has escaped and there is no one before me. I have to open my eyes again, and I find that this man is there. And he is not thinking at all." That staring, that constant staring had stopped his mind completely.

OR STARE WITHOUT MOVING AN EYELASH. OR SUCK SOMETHING AND BECOME THE SUCKING. These are slight modifications. Anything will do... you are dead -- it is enough.

ENRAGED IN WRATH, STAY SO. Even this part can become one technique. You are in anger: lie down, remain in the anger. Do not move from it, do not do anything, just remain still.

Krishnamurti goes on talking about this. His whole technique depends on this single thing: ENRAGED IN WRATH, STAY SO. If you are angry then be angry, and remain angry. Do not move. If you can stay so, anger will go and you will come out a different man. If you are in anxiety, do not do anything. Remain there, stay there. The anxiety will go; you will come out a different man. And once you have looked at anxiety without being moved by it, you will be the master.

OR STARE WITHOUT MOVING AN EYELASH. OR SUCK SOMETHING AND BECOME THE SUCKING. This last one is physical and easy to do, because sucking is the first thing a child has to do. Sucking is the first act of life. When the child is born, he begins to cry. You may not have tried to penetrate into why there is this crying. He is not really crying -- it appears to us that he is crying -- he is just sucking air. And if the child cannot cry, within a few minutes he will be dead, because crying is the first effort to suck air. The child was not breathing while he was in the womb. He was alive without breathing. He was doing the same which yogis are doing underground. He was just getting prana without breathing -- pure prana from the mother.

That is why the love between the child and the mother is an altogether different thing from other loves, because the purest prana -- energy -- joins both. Now this can never happen again. There was a subtle pranic relationship. The mother was giving her prana to the child, and the child was not breathing at all. When he is born, he is thrown out of the mother into an unknown world. Now the prana, the energy, will not reach him so easily. He has to breathe himself.

The first cry is an effort to suck, and then he will suck the milk from the mother's breast. These are the first basic acts which you have done. Whatsoever YOU have done comes later -- these are the first life acts. They can be practiced also. This sutra says: OR SUCK SOMETHING AND BECOME THE SUCKING. Suck something -- just suck the air, but forget the air and become the sucking. What does this mean? You are sucking something; you are the sucker, not the sucking. You are standing behind and sucking.

This sutra says, do not stand behind, move in the act and become the sucking. Try anything that will work. You are running -- become the running, do not be the runner. Become the running and forget the runner. Feel that there is no runner inside, just the process of running. You are the process, a river-like process running. Nobody is there inside. It is quiet inside and there is only a process.

Sucking is good, but you will feel that it is very difficult because we have forgotten it completely -- but not really completely, however, because we go on substituting for it. The mother's breast is substituted by a cigarette; you go on sucking it. It is nothing but the nipple, the mother's breast and the nipple. And when the warm smoke flows in, it is just like warm milk.

So those who were not really allowed to suck the mother's breast as much as they wanted will smoke

later on. This is a substitute, but the substitute will do. While you are smoking a cigarette become the sucking. Forget the cigarette, forget the smoker: become the smoking.

There is the object you are sucking, there is the subject who is sucking, and the process in between of sucking. Become the sucking, become the process. Try it. You will have to try it with many things; then you will find out what is right for you.

You are drinking water, the cold water is going in -- become the drinking. Do not drink the water. Forget the water, forget yourself and your thirst, just become the drinking -- the very process. Become the coolness, the touch, the entry, and the sucking that has to be given to the process.

Why not? What will happen? If you become the sucking, what will happen? If you can become the sucking, immediately you will become innocent, like a first-day, newly-born child -- because that is the first process. You will be regressed in a way. But the hankering is there. The very being of man hankers after sucking. He tries many things, but nothing helps because the point is missed. Unless you become the sucking, nothing will help. So try it.

I gave this method to one man. He had tried many things; he had tried many, many methods. Then he came to me, so I asked him, "If I give you only one thing to choose in the whole world, what are you going to choose?" And I told him immediately to close his eyes and tell me, and not think about it. He became afraid, hesitant, so I told him, "Do not be afraid, do not be hesitant. Be frank and tell me."

He said, "This is absurd, but a breast appears before me."

And then he began to feel guilty, so I said, "Do not feel guilty. Nothing is wrong in a breast; it is one of the most beautiful things, so why be guilty?"

But he said, "This has always been an obsession with me." And he said to me, "Please tell me first, then you can proceed with your method and the technique: first tell me why I am so much interested in the breasts of women? Whenever I look at a woman, the first thing I see is the breast. The whole body is secondary."

And it is not so only with him, it is so with everyone -- with almost everyone. And it is natural, because the breast of the mother was the first acquaintance with the universe. It is basic. The first contact with the universe was the mother's breast. That is why breasts are so appealing. They look beautiful; they attract, they have a magnetic force. That magnetic force comes from your unconscious. That was the first thing with which you came in contact, and the contact was lovely, it felt beautiful. It gives you food, instant vitality, love, everything. The contact was soft, receptive, inviting. It has remained so in the mind of man.

So I told that man, "Now I will give you the method." And this was the method I gave him, to suck something and become the sucking. I told him, "Just close your eyes. Imagine your mother's breasts or anybody's breasts that you like. Imagine, and start sucking as if there is a real breast. Start sucking." He started sucking. Within three days he was sucking so fast, so madly, he became so much enchanted by it. He told me, "It has become a problem -- I want to suck the whole day. And it is so beautiful, and such deep silence is created by it."

Within three months the sucking became a very, very silent gesture. The lips stopped, you couldn't even have judged that he was doing something. But inner sucking had started. He was sucking the whole day. It became a mantra, a JAPA -- a mantra repetition.

After three months he came to me and said, "Something strange is happening to me. Something sweet is falling from my head onto my tongue continuously. And it is so sweet and so energy filling that I do not need any food, there is no hunger left. Eating has become just a formality. I take something in order not to create any problems in the family. But something is continuously coming to me. It is so sweet, life-giving."

I told him to continue. Three months more, and one day he came just mad, dancing to me, and he said, "Sucking has disappeared, but I am a different man. I am no more the same man who had come to you. Some door has opened within me. Something has broken and there is no desire left. Now I do not want anything -- not even God, not even MOKSHA -- liberation. I do not want anything. Now everything is okay as it is. I accept it and I am blissful."

Try this. Just suck something and become the sucking. It may be helpful to many because it is so basic.

This much for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #6
Chapter title: Devices to transcend dreaming

6 October 1972 pm in Woodlands, Bombay

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One friend has asked,

WILL YOU PLEASE EXPLAIN TO US WHAT ARE SOME OF THE OTHER FACTORS WHICH CAN MAKE ONE CONSCIOUS WHILE DREAMING?

This is a significant question for all those who are interested in meditation, because meditation is really a transcending of the process of dreaming. You are constantly dreaming -- not only in the night, not only while you are asleep; you are dreaming the whole day. This is the first point to be understood. While you are awake you are still dreaming.

Just close your eyes at any time of the day. Relax the body and you will feel that the dreaming is there. It never disappears, it is only suppressed by our daily activities. It is like the stars in the day. In the night you see the stars. In the day you cannot see them, but they are there always. They are simply suppressed by the sunlight.

If you go into a deep well, then you can see the stars in the sky even in the day. A certain darkness is needed to see the stars. So go into a deep well and look from the bottom, and you will be able to see the stars in the day also. The stars are there. It is not that in the night they are there and in the day they are not, they are always there. In the night you can see them easily. In the day you cannot see them because the sunlight becomes a barrier.

The same is true with dreaming. It is not that you dream while you are asleep. In sleep you can feel dreams easily because the activity of the day is no more there; thus that inner activity can be seen and felt. When you get up in the morning, the dreaming continues inside while you start acting on the outside.

This process of activity, of daily activity, simply suppresses the dreaming. The dreaming is there. Close your eyes, relax in an armchair, and suddenly you can feel: the stars are there; they have not gone anywhere. The dreams are there always. There is a continuous activity.

The second point. If the dreaming continues, you cannot be said to be really awake. In the night you are more asleep, in the day you are less asleep. The difference is relative, because if the dreaming is there you cannot be said to be really awake. Dreaming creates a film over the consciousness. This film becomes like smoke -- you are surrounded by it. You cannot be really awake while you are dreaming, whether in the day or in the night. So the second thing: you can only be said to be awake when there is no dreaming at all.

We call Buddha the awakened one. What is this awakening? This awakening is really the cessation of inner dreaming. There is no dream inside. You move there, but there is no dream. It is as if there were no star in the sky; it has become pure space. When there is no dreaming, you become pure space.

This purity, this innocence, this non-dreaming consciousness, is what is known as enlightenment -- the awakening. For centuries spirituality all over the world, East or West, has said that man is asleep. Jesus says this, Buddha says this, the Upanishads talk about this: man is asleep. So while you are asleep in the night you are just relatively more asleep; in the day you are less asleep. But spirituality says that man is asleep. This has to be understood.

What is meant by this? Gurdjieff, in this century, emphasized this fact that man is asleep. "In fact," he said, "man is a sort of sleep. Everyone is deeply asleep."

What is the reason for saying that? You cannot know, you cannot remember who you are. Do you know who you are? If you meet a person in the street and you ask him who he is and he cannot reply, what will you think? You will think that he is either mad, intoxicated, or just asleep. If he cannot answer who he is, what are you going to think about him? On the spiritual path everyone is like that. You cannot answer who you are.

This is the first meaning when Gurdjieff or Jesus or anyone says that man is asleep: you are not conscious about yourself. You do not know yourself; you have never met yourself. You know many things in the objective world, but you do not know the subject. Your state of mind is as if you had gone to see a film. On the screen the film is running, and you have become so absorbed in it that the only thing you know is the film, the story, whatsoever is appearing on the screen. Then if someone asks you who you are, you cannot say anything.

Dreaming is just the film -- JUST the film! It is the mind reflecting the world. In the mirror of the mind the world is reflected; that is what dreaming is. And you are so deeply involved in it, so much identified with it, that you have completely forgotten who you are. This is what being asleep means: the dreamer is lost in the dreaming. You see everything except yourself; you feel everything except yourself; you know everything except yourself. This self-ignorance is the sleep. Unless dreaming ceases completely, you cannot awaken unto yourself.

You might have felt it sometimes while looking at a film for three hours, and suddenly the film stops and you come back to yourself. You remember that three hours have passed, you remember that it was just a film. You feel your tears... you have been weeping because the film was a tragedy to you, or you were laughing, or you were doing something else, and now you laugh about yourself. What nonsense you were doing! It was just a film, just a story. There was nothing on the screen -- just a play of light and shadow, just an electrical play. Now you laugh: you have come back to yourself. But where were you for these three hours?

You were not at your center. You had moved completely to the periphery. There, where the film was moving, you had gone. You were not at your center; you were not with yourself. You were somewhere else.

This happens in dreaming; this is what our life is. The film is only for three hours, but this dreaming is running for lives and lives and lives. Even if suddenly the dreaming stops you will not be able to recognize who you are. Suddenly you will feel very faint, even afraid. You will try to move again into the film because that is known. You are acquainted with it, you are well adjusted to it.

For when the stopping of the dreaming happens there is a path, particularly in Zen, which is known as the path of sudden enlightenment. There are techniques in these one hundred and twelve methods, there are many techniques which can give you sudden awakening. But it can be too much, and you may not be capable of bearing it. You may just explode. You may die even, because you have lived with dreaming so long that you have no memory of who you are if there is no dreaming.

If this whole world should suddenly disappear and you alone are left, it would be such a great shock that you would die. The same would happen if suddenly all dreaming disappeared from the consciousness. Your world will disappear, because your world was your dreaming.

We are not really in the world. Rather, "the world" consists not of outside things to us, but of our dreams. So everyone lives in his own dream world.

Remember, it is not one world that we go on talking about. Geographically it is, but psychologically there are as many worlds as there are minds. Each mind is a world of its own. And if your dreaming disappears, your world disappears. Without dreams it is difficult for you to live. That is why sudden methods are not used generally, only gradual methods are used.

It is good to note this: gradual methods are used not because there is any need of gradual processes. You can suddenly jump into realization this very moment. There is no barrier; there has never been any barrier. You are already that realization, you can jump this very moment. But that may prove dangerous, fatal. You may not be capable of bearing it. It is going to be too much for you.

You are attuned only to false dreams. Reality you cannot face; you cannot encounter it. You are a hothouse plant -- you live in your dreams. They help you in many ways. They are not just dreams, for you they are the reality.

Gradual methods are used not because realization needs time. Realization needs no time! Realization needs no time at all. Realization is not something to be attained in the future, but with gradual methods you

will attain it in the future. So what are the gradual methods doing? They are not really helping you to "realize realization," they are helping you to bear it. They are making you capable, strong, so that when the happening happens you can bear it.

There are seven methods through which immediately you can force your way into enlightenment. But you will not be capable of bearing it. You may go blind -- too much of light. Or you may suddenly die -- too much of bliss.

This dreaming, this deep sleep we are in, how can it be transcended? This question is meaningful in transcending it: WILL YOU PLEASE EXPLAIN TO US WHAT ARE SOME OF THE OTHER FACTORS WHICH CAN MAKE ONE CONSCIOUS WHILE DREAMING? I will talk about two methods more. One we discussed yesterday. Today, two more that are even easier.

One is to start acting, behaving as if the whole world is just a dream. Whatsoever you are doing, remember this is a dream. While eating, remember this is a dream. While walking, remember this is a dream. Let your mind continuously remember while you are awake that everything is a dream. This is the reason for calling the world MAYA, illusion, dream. This is not a philosophical argument.

Unfortunately, when Shankara was translated into English, German and French, into Western languages, he was understood to be just a philosopher. That has created much misunderstanding. In the West there are philosophers -- for example, Berkeley -- who say that the world is just a dream, a projection of the mind. But this is a philosophical theory. Berkeley proposes it as an hypothesis.

When Shankara says that the world is a dream it is not philosophical, not a theory. Shankara proposes it as a help, as a support for a particular meditation. And this is the meditation: if you want to remember while dreaming that this is a dream, you will have to start while you are awake. Normally, while you are dreaming you cannot remember that this is a dream; you think that this is a reality.

Why do you think that this is a reality? Because the whole day you are thinking everything is a reality. That has become the attitude, a fixed attitude. While awake you were taking a bath -- it was real. While awake you were eating -- it was real. While awake you were talking with a friend -- it was real. For the whole day, the whole life, whatsoever you are thinking, your attitude is that this is real. This becomes fixed. This becomes a fixed attitude in the mind.

So while you are dreaming in the night, the same attitude goes on working, that this is real. So let us first analyze. There must be some similarity between dreaming and reality; otherwise this attitude would be somewhat difficult.

I am seeing you. Then I close my eyes and I go into a dream, and I see you in my dream. In both seeings there is no difference. While I am actually seeing you, what am I doing? Your picture is reflected in my eyes. I am not seeing YOU. Your picture is mirrored in my eyes, and then that picture is transformed through mysterious processes -- and science is still not in a position to say how. That picture is transformed chemically and carried somewhere inside the head, but science is still not able to say where -- where exactly this thing happens. It is not happening in the eyes; the eyes are just windows. I am not seeing you with the eyes, I am seeing you THROUGH the eyes.

In the eyes you are reflected. You may be just a picture; you may be a reality, you may be a dream. Remember, dreams are three-dimensional. I can recognize a picture because a picture is two-dimensional. Dreams are three-dimensional, so they look exactly like you. And the eyes cannot say whether whatsoever is seen is real or unreal. There is no way to judge; the eyes are not the judge.

Then the picture is transformed into chemical messages. Those chemical messages are like electrical waves; they go somewhere in the head. It is still unknown where the point is that the eyes come in contact with the surface of seeing. Just waves reach to me and then they are decoded. Then I again decode them, and in this way I know what is happening.

I am always inside, and you are always outside, and there is no meeting. So whether you are real or just a dream is a problem. Even this very moment, there is no way to judge whether I am dreaming or you are really here. Listening to me, how can you say that really you are listening to me, that you are not dreaming? There is no way. That is why the attitude which you maintain the whole day is carried over into the night. And while you are dreaming you take it as real.

Try the opposite; that is what Shankara means. He says that the whole world is an illusion, he says the whole world is a dreaming -- remember this. But we are stupid people. If Shankara says, "This is a dream," then we say, "What is the need to do anything? If this is just a dream, then there is no need to eat. Why go on eating and thinking that this is a dream? Don't eat!" But then remember -- when you feel hunger, it is a dream. Or eat, and when you feel that you have eaten too much, remember, this is a dream.

Shankara is not telling you to change the dream, remember, because the effort to change the dream is again falsely based on the belief that it is real; otherwise there is no need to change anything. Shankara is just saying that whatever is the case is a dream.

Remember this: do not do anything to change it, just remember it constantly. Try to remember for three weeks continuously that whatsoever you are doing it is just a dream. In the beginning it is very difficult. You will fall again and again into the old pattern of the mind, you will start thinking that this is a reality. You will have to constantly awaken yourself to remind yourself that "This is a dream." If for three weeks continuously you can maintain this attitude, then in the fourth or fifth week, any night while dreaming you will suddenly remember that "This is a dream."

This is one way to penetrate dreams with consciousness, with awareness. If you can remember in the night while dreaming that this is a dream, then in the day you will not need any effort to remember that this is also a dream. You will know it then.

In the beginning, while you are practicing this, it will be just a make-believe. You start just in faith..."This is a dream." But when you can remember in dreaming that this is a dream, it will become a reality. Then in the day, when you get up you will not feel that you are getting up from sleep, you will feel you are simply getting up from one dreaming to another. Then it will become a reality. And if the whole twenty-four hours becomes dreaming, and you can feel and remember it, you will be standing at your center. Then your consciousness will have become double-arrowed.

You are feeling dreams, and if you are feeling them as dreams you will start to feel the dreamer -- the subject. If you take dreams as real, you cannot feel the subject. If the film has become real, you forget yourself. When the film stops and you know that it was unreal, your reality erupts, breaks out; you can feel yourself. This is one way.

This has been one of the oldest Indian methods. That is why we have insisted on the world being unreal. We do not mean it philosophically; we do not say that this house is unreal so you can pass through the walls. We do not mean that! When we say that this house is unreal, it is a device. This is not an argument against the house.

So Berkeley proposed that the whole world is just a dream. One day, in the morning, he was walking with Dr. Johnson. Dr. Johnson was a hardened realist, so Berkeley said, "Have you heard about my theory? I am working on it. I feel that the whole world is unreal, and it cannot be proved that it is real. And the burden of proving it is on those who say that it is real. I say it is unreal -- just like dreams. Johnson was not a philosopher, but he had a very astute logical mind.

They are on the street, just walking in the morning on a lonely street. Johnson then takes one stone in his hand and hits Berkeley's leg. Blood oozes out, and Berkeley screams. Johnson says, "Why are you screaming if the stone is just a dream? Whatsoever you say, you believe in the reality of the stone. What you are saying is one thing, and your behavior is something different and contrary. If your house is just a dream, then to where are you returning? Where are you returning after the morning walk? If your wife is just a dream, you will not meet her again."

Realists have always argued this way, but they cannot argue this way with Shankara because his is not a philosophical theory. It is not saying anything about the reality; it is not proposing anything about the universe. Rather, it is a device to change your mind, to change the basic fixed attitude so that you can look at the world in a different, an altogether different way.

This is a problem, continuously a problem for Indian thought -- because for Indian thought everything is just a device for meditation. We are not concerned about its being true or untrue. We are concerned about its utility in transforming man.

This is emphatically different from the Western mind. When they propose a theory they are concerned with whether this is true or untrue, whether this can be proved logically or not. When we propose anything we are not concerned about its truth; we are concerned about its utility, we are concerned about its capacity, its capability to transform the human mind. It may be true, it may not be true. Really, it is neither -- it is simply a device.

I have seen flowers outside. In the morning the sun rises and everything is just beautiful. You have never been outside, and you have never seen flowers, and you have never seen the morning sun. You have never seen the open sky; you do not know what beauty is. You have lived in a closed prison. I want to lead you out. I want you to come out under the open sky to meet these flowers. How am I to do it?

You do not know flowers. If I talk about flowers, you think, "He has gone mad. There are no flowers." If I talk about the morning sun, you think, "He is a visionary. He sees visions and dreams. He is a poet." If I

talk about the open sky, you will laugh. You will start laughing, "Where is the open sky? There are only walls and walls and walls."

So what am I to do? I must devise something which you can understand and which helps you to go out, so I say that the house is on fire and I start running. It becomes infectious: you run after me and go out. Then you will know that what I said was neither true nor false. It was just a device. Then you will know flowers and then you can forgive me.

Buddha was doing that, Mahavir was doing that, Shiva was doing that, Shankara was doing that. We can forgive them later on. We have always forgiven them because once we go out we know what they were doing. And then we understand that it was useless to argue with them because it was not a question of arguing. The fire was nowhere, but we could not understand only that language. Flowers were, but we could not understand the language of the flowers, those symbols were meaningless for us.

So this is one way. Then there is a second method at the other pole. This method makes one pole; the other method makes another pole of the same thing. One method is to start feeling, remembering, that everything is a dream. The other is not to think anything about the world, but just to go on remembering that YOU ARE.

Gurdjieff used this second method. This second method comes from the Sufi tradition, from Islam. They worked on it very deeply. Remember "I am" -- whatsoever you are doing. You are drinking water, you are eating your food -- remember, "I am." Go on eating and go on remembering, "I am, I am." Do not forget it! It is difficult because you already think that you know you are, so what is the need to go on remembering this? You never remember it, but it is a very, very potential technique.

When walking remember, "I am." Let the walking be there, go on walking, but be constantly fixed in this self-remembering of "I am, I am, I am." Do not forget this. You are listening to me -- just do it here. You are listening to me. Do not be so much merged, involved, identified. Whatsoever I am saying, remember, go on remembering. Listening is there, words are there, someone is talking, you are -- "I am, I am, I am." Let this "I am" be a constant factor of awareness.

It is very difficult. You cannot remember continuously even for a single minute. Try it. Put your watch before your eyes and look at the hands moving. One second, two seconds, three seconds... go on looking at it. Do two things: look at the movement of the hand which is showing seconds, and continuously remember "I am, I am." With every second go on remembering "I am." Within five or six seconds you will feel that you have forgotten. Suddenly you will remember that "Many seconds have passed and I have not remembered `I am.'"

Even to remember for one complete minute is a miracle. And if you can remember for one minute, the technique is for you. Then do it. Through it you will be capable of going beyond dreams and of knowing that dreams are dreams.

How does it work? If the whole day you can remember "I am," then this will penetrate your sleep also. And when you will be dreaming, continuously you will remember, "I am." If you can remember "I am" in the dream, suddenly the dream becomes just a dream. Then the dream cannot deceive you, then the dream cannot be felt as reality. This is the mechanism: the dream is felt as reality because you are missing the self-remembering; you are missing "I am." If there is no remembering of oneself, then the dream becomes reality. If there is the remembering of oneself, then reality, the so-called reality, becomes just a dream.

This is the difference between dreaming and reality. For a meditative mind, or for the science of meditation, this is the only difference. If you are, then the whole reality is just a dream. If you are not, then the dreaming becomes reality.

Nagarjuna says, "Now I am, for the world is not. While I was not, the world was. Only one can exist." That doesn't mean that the world has disappeared. Nagarjuna is not talking about this world, he is talking about the world of dreaming. Either you can be or the dreams can be -- both cannot be.

So the first step will be to continue remembering "I am" constantly; simply, "I am." Do not say "Ram," do not say "Shyam." Do not use any name, because you are not that. Simply use, "I am."

Try it in any activity and then feel it. The more real you become inside, the more unreal becomes the surrounding world. The reality becomes "I", and the world becomes unreal. The world is real or the "I" is real -- both cannot be real. You are feeling that you are just a dream now; then the world is real. Change the emphasis. Become real, and the world will become unreal.

Gurdjieff worked on this method continuously. His chief disciple, P. D. Ouspensky, relates that when Gurdjieff was working on him with this method, and he was practicing for three months continuously this remembering of "I am, I am, I am," after three months everything stopped. Thoughts, dreaming, everything

stopped. Only one note remained inside like eternal music: "I am, I am, I am, I am." But then this was not an effort. This was a spontaneous activity going on: "I am." Then Gurdjieff called Ouspensky out of the house. For three months he had been kept in the house and wasn't allowed to move out.

Then Gurdjieff said, "Come with me." They were residing in a Russian town, Tiflis. Gurdjieff called him out and they went into the street. Ouspensky writes in his diary, "For the first time I could understand what Jesus meant when he said that man is asleep. The whole city looked to me as if it was asleep. People were moving in their sleep; shopkeepers were selling in their sleep; customers were buying in their sleep. The whole city was asleep. I looked at Gurdjieff: only he was awake. The whole city was asleep. They were angry, they were fighting, they were loving, buying, selling, doing everything."

Ouspensky says, "Now I could see their faces, their eyes: they were asleep. They were not there. The inner center was missing; it was not there." Ouspensky said to Gurdjieff, "I do not want to go there any more. What has happened to the city? Everyone seems asleep, drugged."

Gurdjieff said, "Nothing has happened to the city, something has happened to you. You have been undrugged; the city is the same. It is the same place you moved around in three months ago, but you couldn't see that other people are asleep because you were also asleep. Now you can see because a certain quality of awareness has come to you. With three months of practising "I am" continuously, you have become aware in a very small measure. You have become aware! A part of your consciousness has gone beyond dreaming. That is why you can see that everyone is asleep, dead, moving, drugged, as if hypnotized."

Ouspensky says, "I couldn't bear that phenomenon -- everyone asleep! Whatsoever they are doing, they are not responsible for it. They are not! How can they be responsible?" He came back and he asked Gurdjieff, "What is this? Am I deceived somehow? Have you done something to me that the whole city seems asleep? I cannot believe my own eyes."

But this will happen to anyone. If you can remember yourself, then you will know that no one is remembering himself, and in this way each goes on moving. The whole world is asleep. But start while you are awake. Any moment that you remember, start "I am."

I do not mean that you have to repeat the words "I am," rather, have the feeling. Taking a bath, feel "I am." Let there be the touch of the cold shower, and let yourself be there behind, feeling it and remembering "I am." Remember, I am not saying that verbally you have to repeat "I am." You can repeat it, but that repetition will not give you awareness. Repetition may even create more sleep. There are many people who are repeating many things. They go on repeating "Ram, Ram, Ram..." and if they are just repeating without awareness then this "Ram, Ram, Ram..." becomes a drug. They can sleep well through it.

That is why Mahesh Yogi has so much appeal in the West, because he is giving mantras for people to repeat. And in the West sleep has become one of the most serious problems. Sleep is totally disturbed. Natural sleep has disappeared. Only through tranquilizers and drugs can you sleep; otherwise sleep has become impossible. This is the reason for Mahesh Yogi's appeal. It is because if you constantly repeat something, that repetition gives you deep sleep; that is all.

So the so-called transcendental meditation is nothing but a psychological tranquilizer. It is nothing -- just a tranquilizer. It helps, but it is good for sleep, not for meditation. You can sleep well, a more calm sleep will be there. It is good, but it is not meditation at all. If you repeat a word constantly it creates a certain boredom, and boredom is good for sleep.

So anything monotonous, repetitive can help sleep. The child in the mother's womb sleeps for nine months continuously, and the reason for this you may not know. The reason is only the "tick-tock, tick-tock" of the heart of the mother. Continuously there is the beat, the heartbeat. It is one of the most monotonous things in the world. With the same beat continuously repeating, the child is drugged. He goes on sleeping.

That is why whenever the child is crying, screaming, creating any problem, the mother puts his head near her heart. Then suddenly he feels good and goes into sleep. Again it is due to the heartbeat. He becomes again a part of the womb. That is why even if you are not a child and your wife, your beloved puts your head on her heart, you will feel sleepy from the monotonous beat.

Psychologists suggest that if you cannot sleep, then concentrate on the clock. Just concentrate on the clock's tick-tock, tick-tock. It repeats the heartbeat, and you can fall asleep. Anything repetitive will help.

So this "I am," the remembering of "I am," is not a verbal mantra. It is not going to be repeated verbally -- feel it! Be sensitive to your being. When you touch someone's hand do not only touch his hand, feel your touch also, feel yourself also -- that you are here in this touch, present totally. While eating, do not only eat,

feel yourself eating as well. This feeling, this sensitivity must penetrate deeper and deeper into your mind.

One day, suddenly, you are awake at your center, functioning for the first time. And then the whole world becomes a dream, then you can know that your dreaming is a dreaming. And when you know that your dreaming is a dreaming, dreaming stops. It can continue only if it is felt as real. It is stopped if it is felt as unreal.

And once dreaming stops in you, you are a different man. The old man is dead; the sleepy man is dead. That human being which you were you are no more. For the first time you become aware; for the first time in the whole world that is asleep, you are awake. You become a buddha, an awakened one.

With this awakening there is no misery, after this awakening there is no death, through this awakening there is no more fear. You become for the first time free of everything. To be free of sleep, to be free of dreaming, is to be free of everything. You attain freedom. Hate, anger, greed disappear. You become just love. Not loving, you become just love!

One question more -- and it is relatively the same --

IF WE ARE ALL ACTORS IN A PLAY THAT IS ALREADY WRITTEN, HOW CAN MEDITATION TRANSFORM US WITHOUT THE PLAY ITSELF CONTAINING A CHAPTER FOR OUR TRANSFORMATION AT A SPECIFIC TIME? AND IF SUCH A CHAPTER IS THERE ALREADY WAITING TO UNFOLD AT ITS DUE TIME, WHY MEDITATE? WHY MAKE ANY EFFORT AT ALL?

This is the same; it contains the same fallacy. I am not saying that everything is determined. I am not proposing this as a theory to explain the universe. It is a device.

India has always been working with this device of fate. It is not meant by this that everything is predetermined. This is not meant at all! The only reason to propose this is that if you take it that everything is determined, everything becomes a dream. If you take things in this way, if you believe this way -- that everything is predetermined; that, for example, you are going to die on a particular day -- EVERYTHING becomes a dream. It is not determined, it is not fixed! No one is that much interested in you. The universe is completely unaware of you and when you are going to die. It is so useless a thing. Your death is irrelevant to the universe.

Do not think yourself so important that the whole universe is determining your day of death -- the time, the minute, the moment -- no! You are NOT the center. It makes no difference to the universe whether you are or you are not. But this fallacy goes on working in the mind. It is created in childhood and it becomes part of the unconscious.

A child is born. He cannot give anything to the world, but he has to take many things. He cannot repay, he cannot give back anything. He is so impotent -- just helpless. He will need food, he will need love, he will need shelter, he will need warmth. Everything is to be supplied.

A child is born absolutely helpless -- particularly man's child. No animal is so helpless. That is why no animal creates a family -- there is no need. But man's child is so helpless, so absolutely helpless, he cannot exist without there being a mother to protect, a father, a family, a society. He cannot exist alone. He would die immediately.

He is so much dependent. He will need love, he will need food, he will need everything, and he will demand everything. And the mother will supply, the father will supply, the family will supply. The child begins to think that he is the center of the whole world. Everything is to be supplied to him; he has but to demand. Just to demand is enough, no other effort is needed.

So the child begins to think of himself as the center, and everything just goes on around him, for him. The whole existence seems to be created for him. The whole existence was waiting for him to come and demand. And everything will be fulfilled. This is a necessity, that his demands should be fulfilled; otherwise he will die. But this necessity becomes very dangerous.

He grows up with this attitude that "I am the center." By and by he will demand more. A child's demands are very simple; they can be supplied. But as he will grow his demands will become more and more complex. Sometimes it will not be possible to supply them, to fulfill them. Sometimes it may be absolutely impossible. He may demand the moon, or anything....

The more he will grow, the more the demands will become complex, impossible. Then frustration sets in, and the child begins to think that now he is being deceived. He has taken it for granted that he was the center of the world. Now problems will be there, and by and by he will be dethroned. When he becomes an adult, he will be completely dethroned. Then he will know that he is not the center. But deep down the

unconscious mind goes on thinking in terms of him being the center.

People come and ask me whether their fate is determined. They are asking whether they are so important, so significant for this universe that their fate must be determined beforehand. "What is my purpose?" they ask. "Why was I created?" This childhood nonsense that you are the center creates these questions like, "For what purpose am I created?"

You are not created for any purpose. And it is good that you are not created for any purpose; otherwise you would be a machine. A machine is created for some purpose. Man is not created for some purpose, for something -- no! Man is just the outflowing, overflowing creation. Everything simply is. Flowers are there and stars are there and you are there. Everything is just an overflowing, a joy, a celebration of existence without any purpose.

But this theory of fate, of predetermination, is what creates problems, because we take it as a theory. We think that everything is determined, but nothing is determined. However, this technique uses this as a device. When we say everything is determined, this is not said to you as a theory. The purpose is this: that if you take life as a drama, predetermined, then it becomes a dream. For example, if I knew that this day, this night, I was going to talk to you, and it is predetermined what words I should speak on this day, and if it is so fixed that nothing can be changed -- that I cannot utter a single new word -- then suddenly I am not related at all with this whole process because then I am not the source of action.

If everything is determined and if every word is to be spoken by the universe itself or by the divine or by whatsoever name you choose, then I am no more the source of it. Then I can become an observer -- a simple observer.

If you take life as predetermined then you can observe it, then you are not involved. If you are a failure, it was predetermined; if you are a success, it was predetermined. If both are predetermined, both become of equal value -- synonymous. Then one is Ravan, one is Ram, and everything is predetermined. Ravan need not feel guilty, Ram need not feel superior. Everything is predetermined, so you are just actors, you are just on a stage playing a role.

To give you the feeling that you are playing a role, to give you the feeling that this is only a predetermined pattern that you are fulfilling, to give you this feeling so that you can transcend it, this is the device. It is very difficult because we are so much accustomed to thinking of fate as a theory -- not only as a theory, but as a law. We cannot understand this attitude of taking these laws and theories as devices.

I will explain this to you. One example will be helpful. I was in a city. One man came; he was a Mohammedan, but I didn't know, I was not aware. And he was dressed so that he looked like a Hindu. He not only looked like a Hindu, but he talked as if he was of the Hindu type. He was not a Mohammedan type.

He asked me one question. He said, "Mohammedans and Christians say that there is only one life. Hindus, Buddhists and Jains say there are many lives -- a long sequence of lives, so that unless one is liberated one goes on and on being reborn again and again. So what do you say? If Jesus was an enlightened man, he must have known. Or Mohammed, or Moses, they must have known too if they were enlightened men that there are many lives and not just one. And if you say that they are right, then what about Mahavir, Krishna, Buddha and Shankara? One thing is certain, that they cannot all be enlightened.

"If Christianity is right then Buddha is wrong, then Krishna is wrong, then Mahavir is wrong. And if Mahavir, Krishna and Buddha are right, then Mohammed, Jesus and Moses are wrong. So tell me. I am very much puzzled; I am in a mess, confused. And both cannot be right. How can both be right? Either there are many lives or there is one. How can both be right?" He was a very intelligent man, and he had studied many things, so he said, "You cannot just escape and say that both are right. Both cannot be right. It is logically so -- both cannot be right."

But I said, "This need not be; your approach is absolutely wrong. Both are devices. Neither is right, neither is wrong -- both are devices." It became impossible for him to understand what I meant by a device.

Mohammed, Jesus and Moses, they were talking to one type of mind, and Buddha, Mahavir, Krishna, they were talking to a very different type of mind. There are really two source religions -- the Hindu and the Jewish. So all the religions born out of India, all the religions born out of Hinduism believe in rebirth, in many births; and all the religions born out of Jewish thinking -- Mohammedanism, Christianity -- they believe in one life. These are two devices.

Try to understand it. Because our minds are fixed, we take things as theories, not as devices. So many times people come to me and say, "One day you said this is right, and another day you said that is right, and both cannot be right." Of course both cannot be right, but no one is saying that both are right. I am not concerned at all with which is right and which is wrong. I am only concerned with which device works.

In India they use this device of many lives. Why? There are many points. All the religions born in the West, particularly out of Jewish thinking, were religions of poor people. Their prophets were uneducated. Jesus was not educated, Mohammed was not educated, Moses was not. They were all uneducated, unsophisticated, simple, and they were talking with masses who were not sophisticated at all, who were poor; they were not rich.

For a poor man, one life is more than enough, more than enough! He is starving, dying. If you say to him that there are so many lives, that he will go on being reborn and reborn, that he will move in a wheel of a thousand and one lives, the poor man will just feel frustrated about the whole thing. "What are you saying?" a poor man will ask. "One life is too much, so do not talk of a thousand and one lives, of a million lives. Do not speak this. Give us heaven immediately after this life." God becomes a reality only if he can be achieved after this life -- immediately.

Buddha, Mahavir, Krishna, were talking to a very rich society. Today it has become difficult to understand because the whole wheel has turned. Now the West is rich and the East is poor. Then the West was poor and the East was rich. All the Hindu avatars, all the TIRTHANKARAS -- world teachers -- of the Jains, all the buddhas -- awakened ones -- they were all princes. They belonged to royal families. They were cultured, educated, sophisticated, refined in every way. You cannot refine Buddha more. He was absolutely refined, cultured, educated; nothing can be added. Even if Buddha comes today, nothing can be added.

So they were talking to a society which was rich. Remember, for a rich society there are different problems. For a rich society, pleasure is meaningless, heaven is meaningless. For a poor society, heaven is very meaningful. If the society is living in heaven, heaven becomes meaningless, so you cannot propose this. You cannot create an urge to do something for heaven; they are already in it -- and bored.

So Buddha, Mahavir, Krishna, do not talk about heaven, they talk of freedom. They do not talk of a pleasant world beyond, they talk of a transcendental world where there is neither pain nor pleasure. Jesus' heaven would not have appealed to them -- they were already in it.

And secondly, for a rich man the real problem is boredom. For a poor man, promise him pleasure in the future. For a poor man, suffering is the problem. For a rich man, suffering is not the problem; for a rich man, boredom is the problem. He is bored of all pleasures.

Mahavir, Buddha and Krishna, all used this boredom, and they said, "If you do not do anything you are going to be born again and again. This wheel will move. Remember, the same life will be repeated. The same sex, the same richness, the same food, the same palaces again and again: a thousand and one times you will be moving in a wheel."

To a rich man who has known all pleasures this is not a good prospect, this repetition. Repetition is the problem. That is the suffering for him. He wants something new, and Mahavir and Buddha say, "There is nothing new. This world is old. Nothing is new under the heavens, everything is just old. You have tasted all these things before and you will go on tasting them. You are in a wheel, moving. Go beyond it, take a jump out of the wheel."

For a rich man, if you create a device which intensifies his feeling of boredom, only then can he move toward meditation. For a poor man, if you talk about boredom you are saying meaningless things. A poor man is never bored -- never! Only a rich man is bored. A poor man is never bored; he is always thinking of the future. Something is going to happen and everything will be okay. The poor man needs a promise, but if the promise is a very long way away it becomes meaningless. It must be immediate.

Jesus is reported to have said that "In my lifetime, in your lifetime, you will see the kingdom of God." That statement has haunted the whole of Christianity for twenty centuries, because Jesus said, "In YOUR life, immediately, you are going to see the kingdom of God." And the kingdom of God has not come even yet, so what did he mean? And he said, "The world is going to end soon, so do not waste time! Time is short." Jesus said, "Time is very short. It is foolish to waste it. Immediately the world is going to end and you will have to answer for yourself, so repent."

Jesus created a feeling of immediacy through the concept of one life. He knew, and Buddha and Mahavir also knew. Whatsoever they knew is not told. Whatsoever they devised is known. This was a device to create immediacy, urgency, so that you would begin to act.

India was an old country, rich. There was no question of urgency in promises for the future. There was only one way possible to create urgency, and that was to create more boredom. If a man feels he is going to be born again and again, again and again, infinitely, ad infinitum, he immediately comes and asks, "How to be freed from this wheel? This is too much. Now I cannot continue it any more because whatsoever can be known I have known. If this is to be repeated it is a nightmare. I do not want to repeat it, I want something

new."

So Buddha and Mahavir say, "There is nothing new under the sky. Everything is old and a repetition. And you have repeated for many, many lives, and you will go on repeating for many, many lives. Beware of the repetition, beware of your boredom. Take a jump."

The device is different, but the purpose is the same. Take a jump! Move! Transform yourself! Whatsoever you are, transform yourself from it.

If we take religious statements as devices then there is no contradiction. Then Jesus and Krishna, Mohammed and Mahavir, mean the same thing. They create different routes for different people, different techniques for different minds, different appeals for different attitudes. But those are not principles to be fought and argued about. They are devices to be used, transcended, and thrown.

This much for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #7
Chapter title: Techniques to put you at ease

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10. WHILE BEING CARESSED, SWEET PRINCESS, ENTER THE CARESS AS EVERLASTING LIFE.

11. STOP THE DOORS OF THE SENSES WHEN FEELING THE CREEPING OF AN ANT. THEN.

12. WHEN ON A BED OR A SEAT, LET YOURSELF BECOME WEIGHTLESS, BEYOND MIND.

Man has a center, but he lives off of it -- off the center. That creates an inner tension, a constant turmoil, anguish. You are not where you should be; you are not at your right balance. You are off balance, and this being off balance, off center, is the base of all mental tensions. If it becomes too much, you go mad. A madman is one who has gone out of himself completely. The enlightened man is just the reverse of the madman. He is centered in himself.

You are in between. You have not gone completely out of yourself, and you are not at your center either. You just move in the gap. Sometimes you move very, very far away, so you have moments when you are temporarily mad. In anger, in sex, in anything in which you have moved too far away from yourself, you are temporarily mad. Then there is no difference between you and the madman. The difference is only that he is permanently there and you are temporarily there. You will come back.

When you are in anger it is madness, but it is not permanent. Qualitatively there is no difference; quantitatively there is a difference. The quality is the same, so sometimes you touch madness and sometimes, when you are relaxed, totally at ease, you touch your center also. Those are the blissful moments. They happen. Then you are just like a Buddha or like a Krishna, but only temporarily, momentarily. You will not stay there. Really, the moment you realize that you are blissful you have moved. It is so momentary that by the time you have recognized the bliss it is finished.

We go on moving between these two, but this movement is dangerous. This movement is dangerous

because then you cannot create a self-image, a fixed self-image. You do not know who you are. If you constantly move from madness to being centered in yourself, if this movement is constant, you cannot have a solid image of yourself. You will have a liquid image. Then you do not know who you are. It is very difficult. That is why you even become afraid if you are expecting blissful moments, so you try to fix yourself somewhere in between.

This is what we mean by a normal human being: he never touches his madness in anger and he never touches that total freedom, that ecstasy, either. He never moves from a solid image. The normal man is really a dead man, living between these two points. That is why all those who are exceptional -- great artists, painters, poets -- they are not normal. They are very liquid. Sometimes they touch the center, sometimes they go mad. They move fast between these two. Of course, their anguish is great, their tension is much. They have to live between two worlds, constantly changing themselves. That is why they feel that they have no identity. They feel, in the words of Colin Wilson, that they are outsiders. In your world of normality, they are outsiders.

It will be helpful to define these four types. First is the normal man who has a fixed, solid identity, who knows who he is -- a doctor, an engineer, a professor, a saint -- who knows who he is and never moves from there. He constantly clings to the identity, to the image.

Second are those who have liquid images -- poets, artists, painters, singers. They do not know who they are. Sometimes they become just normal, sometimes they go mad, sometimes they touch the ecstasy that a buddha touches.

Third are those who are permanently mad. They have gone outside themselves; they never come back into their home. They do not even remember that they have a home.

And fourth are those who have reached their home... Buddha, Christ, Krishna.

This fourth category -- those who have reached their home -- is totally relaxed. In their consciousness there is no tension, no effort, no desire. In one word, there is no becoming. They do not want to become anything. They are, they have been. No becoming! And they are at ease with their being. Whatsoever they are, they are at ease with it. They do not want to change it, do not want to go anywhere. They have no future. This very moment is eternity for them... no longing, no desire. That does not mean that a buddha will not eat or a buddha will not sleep. He will eat, he will sleep, but these are not desires. A buddha will not project these desires: he will not eat tomorrow, he will eat today.

Remember this. You go on eating in the tomorrow, you go on eating in the future; you go on eating in the past, in the yesterday. It rarely happens that you eat today. While you are eating today, your mind will be moving somewhere else. While you will be trying to go to sleep, you will start eating tomorrow, or else the memory of the past will come.

A buddha eats today. This very moment he lives. He does not project his life into the future; there is no future for him. Whenever future comes, it comes as the present. It is always today, it is always now. So a buddha eats, but he never eats in the mind -- remember this. There is no cerebral eating. You go on eating in the mind. It is absurd because the mind is not meant for eating. All your centers are confused; your entire body-mind arrangement is mixed up, it is mad.

A buddha eats, but he never thinks of eating. And that applies to everything. So a buddha is as ordinary as you while he is eating. Do not think that a buddha is not going to eat, or that when the hot sun is there he is not going to perspire, or when cold winds come he will not feel cold. He will feel it, but he will feel always in the present, never in the future. There is no becoming. If there is no becoming there is no tension. Understand this very clearly. If there is no becoming, how can there be any tension? Tension means you want to be something else which you are not.

You are A and you want to be B; you are poor and you want to be a rich man; you are ugly and you want to be beautiful; or you are stupid and you want to be a wise man. Whatsoever the wanting, whatsoever the desire, the form is always this: A wants to become B. Whatsoever you are, you are not content with it. For contentment something else is needed -- that is the constant structure of a mind that is desiring. When you get it, again the mind will say that "This is not enough, something else is needed."

The mind always moves on and on. Whatsoever you get becomes useless. The moment you get it, it is useless. This is desire. Buddha has called it TRISHNA: this is becoming.

You move from one life to another, from one world to another, and this goes on. It can continue ad infinitum. There is no end to it, there is no end to desire, desiring. But if there is no becoming, if you accept totally whatsoever you are -- ugly or beautiful, wise or stupid, rich or poor -- whatsoever you are, if you accept it in its totality, becoming ceases. Then there is no tension; then the tension cannot exist. Then there

is no anguish. You are at ease, you are not worried. This non-becoming mind is a mind that is centered in the self.

On quite the opposite pole is the madman. He has no being, he is only a becoming. He has forgotten what he is. The A is forgotten completely and he is trying to be B. He no longer knows who he is; he only knows his desired goal. He doesn't live here and now, he lives somewhere else. That is why he looks crazy to us, mad, because you live in this world and he lives in the world of his dreams. He is not part of your world, he is living somewhere else. He has completely forgotten his reality here and now. And with himself he has forgotten the world around him, which is real. He lives in an unreal world -- for him, that is the only reality.

A buddha lives this very moment in the being and the madman is just the opposite. He never lives in the here and now, in the being, but always in the becoming -- somewhere on the horizon. These are the two polar opposites.

So remember, the madman is not against you, he is against the buddha. And remember also, the buddha is not against you, he is against the madman. You are in between. You are both, mixed; you have madnesses, you have moments of enlightenment, but both are mixed.

Sometimes a glimpse into the center suddenly happens, if you are relaxed. There are moments when you are relaxed. You are in love: for a few moments, for a single moment, your lover, your beloved is with you. It has been a long desire, a long effort, and at last your beloved is with you. For a moment the mind goes off. There has been a long effort to be with the beloved. The mind has been hankering and hankering and hankering, and the mind has always been thinking, thinking about the beloved. Now the beloved is there and suddenly the mind cannot think. The old process cannot be continued. You were asking for the beloved; now the beloved is there, so the mind simply stops.

In that moment when the beloved is there, there is no desire. You are relaxed; suddenly you are thrown back to yourself. Unless a lover can throw you to yourself it is not love. Unless you become yourself in the presence of the beloved, it is not love. Unless mind completely ceases to function in the presence of the lover or the beloved, it is not love.

Sometimes it happens that mind ceases and for a moment there is no desire. Love is desireless. Try to understand this: you may desire love, but love is desireless. When love happens there is no desire; mind is quiet, calm, relaxed. No more becoming, nowhere to go.

But this happens only for a few moments, if it happens at all. If you have really loved someone, then it will happen for a few moments. It is a shock. The mind cannot work because its whole function has become useless, absurd. The one for whom you were longing is there, and the mind cannot think what to do now.

For a few moments the whole mechanism stops. You are relaxed in yourself. You have touched your being, your center, and you feel you are at the source of well-being. A bliss fills you, a fragrance surrounds you. Suddenly you are not the same man you were.

That is why love transforms so much. If you are in love you cannot hide it. That is impossible! If you are in love, it will show. Your eyes, your face, the way you walk, the way you sit, everything will show it, because you are not the same man. The desiring mind is not there. You are like a buddha just for a few moments. This cannot be continued for long because it is just a shock. Immediately the mind will try to find some ways and excuses to think again.

For example, the mind may start thinking you have attained your goal, you have attained your love, so now what? What are you going to do? Then the prophesying starts, the arguments start. You begin thinking, "Today I have reached my beloved, but will it be the same tomorrow also?" The mind has started working. And the moment mind is working you have moved again into becoming.

Sometimes even without love, just through fatigue, tiredness, one stops desiring. Then too one is thrown to oneself. When you are not away from yourself you are bound to be at your self, no matter what may be the cause of it. When one is tired totally, fatigued, when one does not even feel like thinking or desiring, when one is frustrated completely, without any hope, then suddenly one feels at home. Now he cannot go anywhere. All the doors are closed; hope has disappeared -- and with it desire, with it becoming.

It will not be for long because your mind has a mechanism. It can go off for a few moments, but suddenly it will come alive again because you cannot exist hopelessly, you will have to find some hope. You cannot exist without desire. Because you do not know how to exist without desire, you will have to create some desire.

In any situation where it happens that suddenly the mind ceases functioning, you are at your center. You are on a holiday, in a forest or at a hill station, or on a beach: suddenly your routine mind will not work. The

office is not there, the wife is not there, or the husband is not there. Suddenly there is a very new situation, and the mind will need some time to function in it, to be adjusted to it. The mind feels unadjusted. The situation is so new that you relax, and you are at your center.

In these moments you become a buddha, but these will only be moments. Then they will haunt you, and then you would like to reproduce them again and again and repeat them. But remember, they happened spontaneously, so you cannot repeat them. And the more you try to repeat them, the more it will be impossible for them to come to you.

That is happening to everyone. You loved someone, and in the first meeting your mind ceased for a few moments. Then you got married. Why did you get married? To repeat those beautiful moments again and again. But when they happened you were not married, and they cannot happen in marriage because the whole situation is different. When two people meet for the first time, the whole situation is new. Their minds cannot function in it. They are so overwhelmed by it -- so filled by the new experience, by the new life, the new flowering! Then the mind starts functioning and they think. "This is such a beautiful moment! I want to go on repeating it every day, so I should get married."

Mind will destroy everything. Marriage means mind. Love is spontaneous; marriage is calculating. Getting married is a mathematical thing. Then you wait for those moments, but they will never come again. That is why every married man and woman is frustrated -- because they are waiting for certain things that happened in the past. Why are they not happening again? They cannot happen because you are missing the whole situation. Now you are not new; now there is no spontaneity; now love is a routine. Now everything is expected and demanded. Now love has become a duty, not a fun. It was fun in the beginning; now it is a duty. And duty cannot give you the same bliss that fun can give. It is impossible! Your mind has created the whole thing. Now you go on expecting, and the more you expect the less is the possibility of its happening.

This happens everywhere, not only in marriage. You go to a master and the experience is new. His presence, his words, his way of life are new. Suddenly your mind stops functioning. Then you think, "This is the man for me, so I must go every day." Then you get married to him. By and by frustration sets in because you have made it a duty, a routine. Now those same experiences will not be coming. Then you think this man has deceived you or that you were fooled somehow. Then you think, "The first experience was hallucinatory. I must have been hypnotized or something. It was not real."

It was real. Your routine mind makes it unreal. And then the mind tries to expect, but the first time it happened you were not expecting. You had come without any expectations, you were just open to receive whatsoever was happening.

Now you come every day with expectations, with a closed mind. It cannot happen. It always happens in an open mind; it always happens in a new situation. That doesn't mean that you have to change your situation daily, it only means: do not allow your mind to create a pattern. Then your wife will be new every day, your husband will be new every day. But do not allow the mind to create a pattern of expectations; do not allow the mind to move in the future. Then your master will be every day new, your friend will be every day new. And everything is new in the world except the mind. Mind is the only thing which is old. It is always old.

The sun is rising anew every day. It is not the old sun. The moon is new; the day, the night, the flowers, the trees... everything is new except your mind. Your mind is always old -- remember, always -- because mind needs the past, the accumulated experience, the projected experience. Mind needs the past and life needs the present. Life is always blissful -- mind never is. Whenever you allow your mind to come in, misery sets in.

These spontaneous moments will not be repeated again, so what to do? How to be in a relaxed state continuously? These three sutras are for this. These are three techniques concerning the feeling of ease, techniques to relax the nerves.

How to remain in the being? How not to move into the becoming? It is difficult, arduous, but these techniques can help. These techniques will throw you upon yourself.

The first technique: WHILE BEING CARESSED, SWEET PRINCESS, ENTER THE CARESSING AS EVERLASTING LIFE. Shiva starts with love. The first technique is concerned with love, because love is the nearest thing in your experience in which you are relaxed. If you cannot love, it is impossible for you to relax. If you can relax, your life will become a loving life.

A tense man cannot love. Why? A tense man always lives with purposes. He can earn money, but he cannot love because love is purposeless. Love is not a commodity. You cannot accumulate it; you cannot

make a bank balance of it; you cannot strengthen your ego out of it. Really, love is the most absurd act, with no meaning beyond it, no purpose beyond it. It exists in itself, not for anything else.

You earn money FOR something -- it is a means. You build a house for someone to live in -- it is a means. Love is not a means. Why do you love? For what do you love? Love is the end in itself. That is why a mind that is calculative, logical, a mind that thinks in terms of purpose, cannot love. And the mind that always thinks in terms of purpose will be tense, because purpose can only be fulfilled in the future, never here and now.

You are building a house -- you cannot live in it just now, you will have to build it first. You can live in it in the future, not now. You earn money -- the bank balance will be created in the future, not now. Means you will have to use now, and ends will come in the future.

Love is always here; there is no future to it. That is why love is so near to meditation. That is why death is also so near to meditation -- because death is also always here and now, it can never happen in the future. Can you die in the future? You can die only in the present. No one has ever died in the future. How can you die in the future? Or how can you die in the past? The past has gone, it is no more, so you cannot die in it. The future has not yet come, so how can you die in it?

Death always occurs in the present. Death, love, meditation -- they all occur in the present. So if you are afraid of death, you cannot love. If you are afraid of love, you cannot meditate. If you are afraid of meditation, your life will be useless. Useless not in the sense of any purpose, but useless in the sense that you will never be able to feel any bliss in it. It will be futile.

It may seem strange to connect these three: love, meditation, death. It is not! They are similar experiences. So if you can enter in one, you can enter in the remaining two.

Shiva starts with love. He says, WHILE BEING CARESSED, SWEET PRINCESS, ENTER THE CARESSING AS EVERLASTING LIFE. What does it mean? Many things! One: while you are being loved the past has ceased, the future is not. You move in the dimension of the present. You move in THE NOW. Have you ever loved someone? If you have ever loved, then you know that the mind is no longer there.

That is why the so-called wise men say that lovers are blind, mindless, mad. In essence what they say is right. Lovers ARE blind because they have no eyes for the future, to calculate what they are going to do. They are blind; they cannot see the past. What has happened to lovers? They just move here and now without any consideration of past or future, without any consideration of consequences. That is why they are called blind. They are! They are blind for those who are calculating, and they are seers for those who are not calculating. Those who are not calculating will see love as the real eye, the real vision.

So the first thing: in the moment of love, past and future are no more. Then, one delicate point is to be understood. When there is no past and no future, can you call this moment the present? It is the present only between the two -- between the past and the future. It is relative. If there is no past and no future, what does it mean to call it the present? It is meaningless. That is why Shiva doesn't use the word `present'. He says, EVERLASTING LIFE. He means eternity... enter eternity.

We divide time into three parts -- past, present, future. That division is false, absolutely false. Time is really past and future. The present is not part of time. The present is part of eternity. That which has passed is time; that which is to come is time. That which is, is not time because it never passes -- it is always here. The now is always here. It is ALWAYS here! This now is eternal.

If you move from the past, you never move into the present. From the past you always move into the future; there comes no moment which is present. From the past you always move into the future. From the present you can never move into the future. From the present you go deeper and deeper, into more present and more present. This is everlasting life.

We may say it in this way: from past to future is time. Time means you move on a plane, on a straight line. Or we may call it horizontal. The moment you are in the present the dimension changes: you move vertically -- up or down, toward the height or toward the depth. But then you never move horizontally. A Buddha, a Shiva, live in eternity, not in time.

Jesus was asked, "What will happen in your kingdom of God?" The man who asked him was not asking about time. He was asking about what is going to happen to his desires, about how they will be fulfilled. He was asking whether there will be life everlasting or whether there will be death; whether there be any misery, whether there will be inferior and superior men. He was asking things of this world when he asked, "What is going to happen in your kingdom of God?" And Jesus replied -- the reply is like that of a Zen monk -- "There shall be time no longer."

The man who was replied to in this way may not have understood at all: "There shall be time no longer."

Only this one thing Jesus said -- "There shall be time no longer," because time is horizontal and the kingdom of God is vertical... it is eternal. It is always here! You have only to move away from time to enter into it.

So love is the first door. Through it, you can move away from time. That is why everyone wants to be loved, everyone wants to love. And no one knows why so much significance is given to love, why there is such a deep longing for love. And unless you know it rightly, you can neither love nor be loved, because love is one of the deepest phenomena upon this earth.

We go on thinking that everyone is capable of love as he is. This is not the case -- it is not so. That is why you are frustrated. Love is a different dimension, and if you try to love someone in time you will be defeated in your effort. In time, love is not possible.

I remember one anecdote. Meera was in love with Krishna. She was a housewife -- the wife of a prince. The prince became jealous of Krishna. Krishna was no more; Krishna was not present, Krishna was not a physical body. There was a gap of five thousand years between Krishna's physical existence and Meera's physical existence. So really, how can Meera be in love with Krishna? The time gap was so great.

One day the prince, her husband, asked Meera, "You go on talking about your love, you go on dancing and singing around Krishna, but where is he? With whom are you so much in love? With whom are you talking continuously?" Meera was talking with Krishna, singing, laughing, fighting. She looked mad -- she was, in our eyes. The prince said, "Have you gone mad? Where is your Krishna? Whom are you loving? With whom are you conversing? I am here, and you have completely forgotten me."

Meera said, "Krishna is here -- you are not here -- because Krishna is eternal; you are not. He will always be here, he was always here, he is here. You will not be here; you were not here. You were not here one day, you will not be here another day, so how can I believe that between these two non-existences you are here? How is an existence possible between two non-existences?"

The prince is in time, but Krishna is in eternity. So you can be near the prince, but the distance cannot be destroyed. You will be distant. You may be very, very distant in time from Krishna, but you can be near. It is a different dimension, however.

I look in front of me and there is a wall; I move my eyes and there is a sky. When you look in time there is always a wall. When you look beyond time there is the open sky... infinite. Love opens the infinity, the everlastingness of existence. So really, if you have ever loved, love can be made a technique of meditation. This is the technique: WHILE BEING LOVED, SWEET PRINCESS, ENTER LOVING AS EVERLASTING LIFE.

Do not be a lover standing aloof, outside. Become loving and move into eternity. When you are loving someone, are you there as the lover? If you are there, then you are in time and love is just false, just pseudo. If you are still there and you can say, "I am," then you can be physically near but spiritually you are poles apart.

While in love, YOU must not be -- only love, only loving. Become loving. While caressing your lover or beloved become the caress. While kissing, do not be the kisser or the kissed -- be the kiss. Forget the ego completely, dissolve it into the act. Move into the act so deeply that the actor is no more. And if you cannot move into love, it is difficult to move into eating or walking -- very difficult, because love is the easiest approach for dissolving the ego. That is why those who are egoists cannot love. They may talk about it, they may sing about it, they may write about it, but they cannot love. The ego cannot love!

Shiva says, become loving. When you are in the embrace, become the embrace, become the kiss. Forget yourself so totally that you can say, "I am no more. Only love exists." Then the heart is not beating but love is beating. Then the blood is not circulating, love is circulating. And eyes are not seeing, love is seeing. Then hands are not moving to touch, love is moving to touch.

Become love and enter everlasting life. Love suddenly changes your dimension. You are thrown out of time and you are facing eternity. Love can become a deep meditation -- the deepest possible. Lovers have known sometimes what saints have not known. And lovers have touched that center which many yogis have missed. But it will be just a glimpse unless you transform your love into meditation. Tantra means this: the transformation of love into meditation. And now you can understand why tantra talks so much about love and sex. Why? Because love is the easiest natural door from where you can transcend this world, this horizontal dimension.

Look at Shiva with his consort, Devi. Look at them! They don't seem to be two -- they are one. The oneness is so deep that it has even gone into symbols. We all have seen the Shivalinga. It is a phallic symbol -- Shiva's sex organ -- but it is not alone, it is based in Devi's vagina. The Hindus of the old days were very

daring. Now when you see a Shivalinga you never remember that it is a phallic symbol. We have forgotten; we have tried to forget it completely.

Jung remembers in his autobiography, in his memoirs, a very beautiful and funny incident. He came to India and went to see Konark, and in the temple of Konark there are many, many Shivalingas, many phallic symbols. The pundit who was taking him around explained everything to him except the Shivalingas. And they were so many, it was difficult to escape this. Jung was well aware, but just to tease the pundit he went on asking, "But what are these?" So the pundit at last said into his ear, in Jung's ear, "Do not ask me here, I will tell you afterwards. This is a private thing."

Jung must have laughed inside -- these are the Hindus of today. Then outside the temple the pundit came near and said, "It was not good of you to ask before others. I will tell you now. It is a secret." And then again in Jung's ear he said, "They are our private parts."

When Jung went back, he met one great scholar -- a scholar of oriental thought, mythology, philosophy -- Heinrich Zimmer. He related this anecdote to Zimmer. Zimmer was one of the most gifted minds who ever tried to penetrate Indian thought and he was a lover of India and of its ways of thinking -- of the oriental non-logical, mystic approach toward life. When he heard this from Jung, he laughed and said, "This is good for a change. I have always heard about great Indians -- Buddha, Krishna, Mahavir. What you relate says something not about any great Indians, but about Indians."

Love for Shiva is the great gate. And for him sex is not something to be condemned. For him sex is the seed and love is the flowering of it, and if you condemn the seed you condemn the flower. Sex can become love. If it never becomes love then it is crippled. Condemn the crippledness, not the sex. Love must flower, sex must become love. If it is not becoming it is not the fault of sex, it is your fault.

Sex must not remain sex; that is the tantra teaching. It must be transformed into love. And love also must not remain love. It must be transformed into light, into meditative experience, into the last, ultimate mystic peak. How to transform love? Be the act and forget the actor. While loving, be love -- simply love. Then it is not your love or my love or anybody else's -- it is simply LOVE. When you are not there, when you are in the hands of the ultimate source, or current, when you are in love, it is not you who is in love. When the love has engulfed you, you have disappeared; you have just become a flowing energy.

D. H. Lawrence, one of the most creative minds of this age, was knowingly or unknowingly a tantra adept. He was condemned in the West completely, his books were banned. There were many cases in the courts only because he had said, "Sex energy is the only energy, and if you condemn it and suppress it you are against the universe. Then you will never be capable of knowing the higher flowering of this energy. And when it is suppressed it becomes ugly -- this is the vicious circle."

Priests, moralists, so-called religious people -- popes, shankaracharyas and others -- they go on condemning sex. They say that this is an ugly thing. And when you suppress it, it becomes ugly. So they say, "Look! What we said is true. It is proved by you. Look! Whatsoever you are doing is ugly and you know it is ugly."

But it is not sex which is ugly, it is these priests who have made it ugly. Once they have made it ugly they are proved right. And when they are proved right you go on making it more and more ugly.

Sex is innocent energy -- life flowing in you, existence alive in you. Do not cripple it! Allow it to move toward the heights. That is, sex must become love. What is the difference? When your mind is sexual you are exploiting the other; the other is just an instrument to be used and thrown away. When sex becomes love the other is not an instrument, the other is not to be exploited; the other is not really the other. When you love, it is not self-centered. Rather, the other becomes significant, unique.

It is not that you are exploiting him -- no! On the contrary, you both are joined in a deep experience. You are partners of a deep experience, not the exploiter and the exploited. You are helping each other to move into a different world of love. Sex is exploitation. Love is moving together into a different world.

If this moving is not momentary and if this moving becomes meditative -- that is, if you can forget yourself completely and the lover and the beloved disappear, and there is only love flowing -- then, says Shiva, everlasting life is yours.

The second technique:

STOP THE DOORS OF THE SENSES WHEN FEELING THE CREEPING OF AN ANT. THEN.

This looks very simple, but it is not so simple. I will read it again: STOP THE DOORS OF THE SENSES WHEN FEELING THE CREEPING OF AN ANT. THEN. This is only an example; anything will

do. STOP THE DOORS OF THE SENSES WHEN FEELING THE CREEPING OF AN ANT, and then -- THEN -- the thing will happen. What is Shiva saying?

You have a thorn in your foot -- it is painful, you are suffering. Or one ant is there creeping on your leg. You feel the creeping and suddenly you want it to be thrown away. Take any experience! You have a wound -- it is painful. You have a headache, or any pain in the body. Anything will do as an object. It is only an example -- the CREEPING OF AN ANT. Shiva says: STOP THE DOORS OF THE SENSES WHEN FEELING THE CREEPING OF AN ANT. Whatsoever you are feeling, stop all the doors of the senses.

What is to be done? Close your eyes and think that you are just blind and you cannot see. Close your ears and think that you cannot hear. With all of the five senses, you just close them. How can you close them? It is easy. Stop breathing for a single moment: all your senses will be closed. When the breath has stopped and all the senses are closed, where is this creeping? Where is the ant? Suddenly you are removed -- far away.

One of my friends, an old friend, very aged, fell down the staircase, and doctors said that now he would not be able to move from his bed for three months, he would have to rest for three months. And he was a very restless man; it was difficult for him. I went to see him, so he said, "Pray for me and bless me so that I may die, because these three months are more than death. I cannot remain stone-like. And others are saying, `Don't move.'"

I told him, "This is a good opportunity. Just close your eyes and think that you are only a stone, you cannot move. How can you move? You are a stone -- just a stone, a statue. Close your eyes. Feel that you are now a stone, a statue." He asked me what will happen. I told him, "Just try. I am sitting here, and nothing can be done. Nothing can be done! You will have to be here for three months anyhow, so try."

He would have never tried, but the situation was so impossible that he said, "Okay! I will try because something may happen. But I don't believe it," he said. "I don't believe that something can happen just by thinking that I am stone-like, dead like a statue, but I will try." So he tried.

I was also not thinking that something was going to happen, because the man was such. But sometimes when you are in an impossible situation, hopeless, things begin to happen. He closed his eyes. I waited, because I was thinking that within two or three minutes he would open them and he would say, "Nothing happened." But he would not open his eyes, and thirty minutes passed. I could feel and see that he had become a statue. All the tension on his forehead disappeared. His face was changed.

I had to leave, but he would not open his eyes. And he was so silent, as if dead. His breathing calmed down, and because I had to leave, I had to tell him, "I want to go now, so please open your eyes and tell me what has happened."

He opened his eyes a different man. And he said, "This is a miracle. What have you done to me?"
I told him, "I have not done anything at all."

He said, "You must have done something because this is a miracle. When I began to think that I am just like a stone, like a statue, suddenly the feeling came to me that even if I wanted to move my hands it was impossible to do so. I wanted so many times to open my eyes, but they were like stone so I couldn't open them."

He said, "I even became worried about what you will be thinking, as it was so long, but what could I do? I couldn't move myself for these thirty minutes. And when every movement ceased, suddenly the world disappeared and I was alone, deep down in me, myself. Then the pain disappeared."

There was severe pain; he could not sleep in the night without a tranquilizer. But the pain disappeared. I asked him how he felt when the pain was disappearing. He said, "First I began to feel that it was somewhere distant. The pain was there, but very far away as if happening to someone else. And then by and by, by and by, as if someone is going away and away and you cannot see him, it disappeared. The pain disappeared! For at least ten minutes, the pain was no more. How can a stone body have pain?"

This sutra says, STOP THE DOORS OF THE SENSES. Become stone-like, closed to the world. When you are closed to the world, really, you are closed to your own body also, because your body is not part of you; it is part of the world. When you are closed completely to the world, you are closed to your own body also. Then, Shiva says, then the thing will happen.

So try it with the body. Anything will do, you will not need some ant creeping on you. Otherwise you will think, "When the ant will creep, I will meditate." And such helpful ants are difficult to find, so anything will do. You are lying on your bed, you feel the cold sheets -- become dead. Suddenly the sheets will go away, away, away, and they will disappear. Your bed will disappear; your bedroom will disappear; the

whole world will disappear. You are closed, dead, a stone, like a Leibnitzian monad with no window outside -- no window! You cannot move!

And then, when you cannot move, you are thrown back to yourself, you are centered in yourself. Then, for the first time you can look from your center. And once you can look from your center, you can never be the same man again.

The third technique: WHEN ON A BED OR A SEAT, LET YOURSELF BECOME WEIGHTLESS, BEYOND MIND. You are sitting here. Just feel that you have become weightless, there is no weight. You will feel that somewhere or other there is weight, but go on feeling the weightlessness. It comes. A moment comes when you feel that you are weightless, that there is no weight. When there is no weight you are no more a body, because the weight is of the body -- not of you. You are weightless.

That is why there were so many experiments done. Someone is dying... many scientists all over the world have tried to weigh the person. If there is a slight difference, if when a man is alive the weight is more and when a man is dead the weight is less, then scientists can say that something has moved from the body, that a soul or the self or something that was there is no more -- because for science nothing can be weightless, nothing!

Weight is basic to all matter. Even sunrays have weight. It is very, very slight, minute, and they are difficult to weigh, but scientists have weighed them. If you can collect all the sunrays on a five-square-mile plot of ground, their weight will be similar to that of a hair. But sunrays do have weight; they have been weighed. Nothing can be weightless for science. And if something can be weightless then it is immaterial, it cannot be matter. And science has believed for these twenty or twenty-five years that there is nothing except matter.

So when a man dies, if something leaves the body the weight must differ. But it never differs; the weight remains the same. Sometimes it even becomes more -- that is the problem. The alive man weighs less; the dead man becomes more weighty. That created new problems, because they were really trying to find out if some weight is lost; then they can say something has left. But it seems that, on the contrary, something has come in. What has happened? Weight is material, but you are not a weight. You are immaterial.

If you try this technique of weightlessness, you just have to conceive of yourself as weightless -- and not only conceive, but feel that your body has become weightless. If you go on feeling, feeling, feeling, a moment comes when suddenly you realize that you are weightless. You are already, so you can realize it anytime. You have only to create a situation in which you can feel again that you are weightless.

You have to dehypnotize yourself. This is the hypnosis, the belief that "I am a body and that is why I feel weight." If you can dehypnotize yourself into realizing that you are not a body, you will not feel weight. And when you do not feel weight you are beyond mind, says Shiva: WHEN ON A BED OR A SEAT, LET YOURSELF BECOME WEIGHTLESS, BEYOND MIND. Then the thing can happen. The mind also has weight; everyone's mind has a different weight.

At one time there were some proposals that the weightier the mind, the more intelligent. And generally it is true, but not absolutely, because sometimes very great men had very small minds, and sometimes some stupid idiot's mind weighed very much. But generally it is true, because when you have a bigger mechanism of the mind it weighs more. The mind is also a weight, but your consciousness is weightless. To feel this consciousness, you have to feel weightlessness. So try it: walking, sitting, sleeping, you can try it.

Some observations.... Why does the dead body become more weighty sometimes? Because the moment the consciousness leaves the body, the body becomes unprotected. Many things can enter it immediately. They were not entering because of you. Many vibrations can enter into a dead body -- they cannot enter into you. You are there, the body is alive, resistant to many things. That is why once you are ill, it begins to be a long sequence; one illness, then another, and then another -- because once you are ill you become unprotected, vulnerable, non-resistant. Then anything can enter into you. Your presence protects the body. So sometimes a dead body can gain weight. The moment you leave it, anything can enter into the body.

Secondly, when you are happy you always feel weightless; when you are sad you always feel more weight, as if something is pulling you down. The gravitation becomes much more. When you are sad, you are more weighty. When you are happy, you are light. You feel it. Why? Because when you are happy, whenever you feel a blissful moment, you forget the body completely. When you are sad, suffering, you cannot forget the body, you feel the weight of it. It pulls you down -- down to the earth, as if you are rooted. Then you cannot move; you have roots in the earth. In happiness you are weightless. In sorrow, sadness, you become weighty.

In deep meditation, when you forget your body completely, you can levitate. Even the body can go up with you. It happens many times. Scientists have been observing one woman in Bolivia. While meditating she goes up four feet, and now it has been observed scientifically; many films have been taken, many photographs. Before thousands and thousands of observers suddenly the woman goes up and gravity becomes nil, nullified. As of yet there is no explanation for what is happening, but that same woman cannot go up while not in meditation. And if her meditation is disturbed, suddenly she falls down.

What happens? Deep in meditation you forget your body completely, and the identification is broken. The body is a very small thing; you are very big, you have infinite power. The body has nothing in comparison to you.

It is as if an emperor has become identified with his slave, so as the slave goes begging, the emperor goes begging; as the slave weeps, the emperor weeps. When the slave says, "I am no one," the emperor says, "I am no one." Once the emperor recognizes his own being, once he recognizes that he is the emperor and this man is just a slave, everything will change suddenly.

You are infinite power identified with a very finite body. Once you realize your self, then weightlessness becomes more and the weight of the body less. Then you can levitate, the body can go up.

There are many, many stories which cannot yet be proven scientifically, but they will be proven... because if one woman can go up four feet, then there is no barrier. Another can go a thousand feet, another can go completely into the cosmos. Theoretically there is no problem: four feet or four hundred feet or four thousand feet, it makes no difference.

There are stories about Ram and about many others who have disappeared completely with the body. Their bodies were never found dead on this earth. Mohammed disappeared completely -- not only with his body; it is said he disappeared with his horse also. These stories look impossible, they look mythological, but they are not necessarily so.

Once you know the weightless force, you have become the master of gravity. You can use it; it depends on you. You can disappear completely with your body.

But to us weightlessness will be a problem. The technique of SIDDHASAN, the way Buddha sits, is the best way to be weightless. Sit on the earth -- not on any chair or anything, but just on the floor. And it is good if the floor is not of cement or anything artificial. Just sit on the ground so that you are the nearest to nature. It is good if you can sit naked. Just sit naked on the ground in the Buddha posture, siddhasan -- because siddhasan is the best posture in which to be weightless. Why? Because you feel more weight if your body is leaning this way or that way. Then your body has more area to be affected by gravity. If I am sitting on this chair then a greater area of my body is affected by gravity.

While you are standing less area is affected, but you cannot stand for too long. Mahavir always meditated standing -- always, because then one covers the least area. Just your feet are touching the ground. When you are standing on your feet, straight, the least amount of gravity works on you -- and gravity is weight.

Sitting in a Buddha posture, locked -- your legs are locked, your hands are locked -- also helps, because then your inner electricity becomes a circuit. Let your spine be straight.

Now you can understand why so much emphasis has been given to a straight spine, because with a straight spine less and less area is covered, so gravity affects you less. With closed eyes, balance yourself completely, center yourself. Lean to the right and feel the gravity; lean to the left and feel the gravity; lean forward and feel the gravity; lean backward and feel the gravity. Then find the center where the least pull of gravity is felt, the least weight is felt, and remain there. Then forget the body and feel that you are not weight -- you are weightless. Then go on feeling this weightlessness. Suddenly you become weightless; suddenly you are not the body; suddenly you are in a different world of bodilessness.

Weightlessness is bodilessness. Then you transcend mind also. Mind is also part of the body, part of matter. Matter has weight; you do not have any weight. This is the basis of this technique.

Try any technique, but stick to it for a few days so that you can feel whether it is working or not.

Enough for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #8
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WHAT DOES TANTRA MEAN BY PURITY?

One of the things being asked about is: WHAT DOES TANTRA MEAN BY PURIFICATION OF THE MIND, PURITY OF THE MIND, AS A BASIC CONDITION TO FURTHER PROGRESS? Whatsoever is ordinarily meant by purity is not what is meant by tantra. Ordinarily, we divide everything into bad and good. The division may be for any reason. It may be hygienically, morally or in any other way, but we divide life into two -- good and bad. And ordinarily, whenever we say purity we mean goodness -- the "bad" qualities should not be allowed and the "good" qualities should be there. But for tantra this division of good and bad is meaningless. Tantra does not look at life through any dichotomy, any duality, any division. Then "What is meant by purity in tantra?" is a very relevant question.

If you ask a saint, he will say that anger is bad, sex is bad, greed is bad. If you ask Gurdjieff, he will say that negativity is bad, that whatsoever emotion is negative is bad and to be positive is good. If you ask Jains, Buddhists, Hindus, Christians or Mohammedans, they may differ in their definition of good and bad -- but they have definitions. They call certain things bad and certain things good. So to define purity is not difficult for them. Whatsoever they take as good is pure, whatsoever they take as bad is impure.

But for tantra it is a deep problem. Tantra makes no superficial division between good and bad. Then what is purity? Tantra says that to divide is impure and to live in non-division is purity. So for tantra purity means innocence -- undifferentiated innocence.

A child is there; you call him pure. He gets angry, he has greed, so why do you call him pure? What is pure in childhood? Innocence! There is no division in the mind of a child. The child is unaware of any division into what is good and what is bad. That unawareness is the innocence. Even if he gets angry, he has no mind to be angry, it is a pure and simple act. It happens, and when anger goes, it goes. Nothing is left behind. The child is again the same, as if the anger has never been there. The purity is not touched; the purity is the same. So a child is pure because there is no mind.

The more mind grows, the more the child will become impure. Then anger will be there as a considered thing, not spontaneously. Then sometimes the child will suppress the anger -- if the situation does not permit it. And when anger becomes suppressed, then sometimes it will be transferred onto another situation instead. When there is really no need to be angry he will get angry, because the suppressed anger will need some outlet. Then everything will become impure because the mind has come in.

A child can be a thief in our eyes, but a child himself is never a thief because the very concept that things belong to individuals doesn't exist in his mind. If he takes your watch, your money, or anything, it is not a theft for him because the very notion that things belong to someone is non-existent. His theft is pure while even your non-theft is not pure -- the mind is there.

Tantra says that when someone becomes again like a child, he is pure. Of course, he is not a child -- only like a child. The difference is there and the similarity is there. The similarity is the innocence regained.

Again someone is like a child. A child is standing naked -- no one feels the nakedness because a child is still unaware of the body. His nakedness has a quality different from your nakedness. You are aware of the body.

The sage must regain this innocence. Mahavir stands again naked. That nakedness again has the same quality of innocence. He has forgotten his body; he is no longer the body. But one difference is also there, and the difference is great: the child is simply ignorant, hence the innocence. But the sage is wise, that is the reason for his innocence.

The child will one day become aware of his body and will feel the nakedness. He will try to hide, he will become guilty, and he will feel shame. He will come to be aware. So his innocence is an innocence of ignorance. Knowledge will destroy it.

That is the meaning of the biblical story of Adam and Eve being expelled from the garden of Eden. They were naked like children. They were not aware of the body; they were not aware of anger, greed, lust, sex or anything. They were unaware. They were like children, innocent.

But God had forbidden them to eat the fruit of the tree of knowledge. The tree of knowledge was forbidden but they ate, because anything forbidden becomes inviting. Anything forbidden becomes attractive! They were living in a big garden with an infinite number of trees, but the tree of knowledge became the most important and significant because it was forbidden. Really, this forbidden-ness became the attraction, the invitation. They were as if magnetized, hypnotized by the tree. They couldn't escape it, they had to eat.

But this story is beautiful because the tree is named the tree of knowledge. The moment they ate the fruit of knowledge they became non-innocent. They became aware; they came to realize that they were naked. Immediately, Eve tried to hide her body. With awareness of the body they became aware of everything -- anger, lust, greed, everything. They became adult, so they were expelled from the garden.

So in the Bible knowledge is sin. They were thrown out of the garden, they were punished, because of knowledge. Unless they become again like children -- innocent, not-knowing -- they cannot enter the garden. They can enter the kingdom of God again only if they fulfill this condition of becoming innocent again.

The whole thing is just the story of humanity. Every child is expelled from the garden, not only Adam and Eve. Every child lives his childhood in innocence without knowing anything. He is pure, but the purity is of ignorance. It cannot continue. Unless it becomes a purity of wisdom, you cannot rely on it. It will have to go, sooner or later you will have to eat the fruit of knowledge.

Each child will have to eat the fruit of knowledge. It was easy in the garden of Eden -- just the tree was there. As a substitute for the tree we have schools, colleges and universities. Each child will have to pass, will have to become non-innocent, will have to lose his innocence. The very world needs knowledge, the very existence needs knowledge. You cannot exist in it without knowledge. And the moment knowledge comes, division enters. You begin to divide between what is good and what is bad.

So for tantra the division into good and bad is impurity. Before it you are pure, after it you are pure; in it you are impure. But knowledge is a necessary evil, you cannot escape it. One has to go through it; that is part of life. But one need not remain in it always, one can transcend it. Transcendence makes you again pure and innocent. If divisions lost their meaning, if the knowledge which differentiates between good and evil were no more, you would again look at the world from an innocent attitude.

Jesus says, "Unless you become like children, you cannot enter into my kingdom of God." Unless you become like children... this is the purity of tantra.

Lao Tsu says, "One inch of division, and heaven and hell are set apart." No-division is the mind of the sage -- no division at all! A sage doesn't know what is good or what is bad. He is like children but unlike them also, because he has known this division. He has passed through this division and transcended it; he has gone beyond it. He has known darkness and light, but now he has gone beyond it. Now he sees darkness as part of light and light as part of darkness, now there is no division. Light and darkness have both become one -- degrees of one phenomenon. Now he sees everything as degrees of one; howsoever polar opposite they are, they are not two. Life and death, love and hate, good and bad, everything is part of one phenomenon, one energy. The difference is only of degrees, and they can never be divided. It cannot be demarked, that "From this point there is division." There is no division.

What is good? What is bad? From where can you define them and demark them as separate? They are always one. They are only different degrees of the same thing. Once this is known and felt, your mind becomes again pure. This is the purity meant by tantra. So I will define tantric purity as innocence, not as goodness.

But innocence can be ignorant -- then it is of no use. It has to be lost, you have to be thrown out of it; otherwise you cannot mature. Giving up knowledge and transcendence of knowledge are both part of maturing, part of being really adult. So go through it, but do not remain there. Move! Go on moving! A day comes when you are beyond it.

That is why tantric purity is difficult to understand and can be misunderstood. It is delicate! So to recognize a tantric sage is virtually impossible. Ordinary saints and sages can be recognized because they follow you -- your standards, your definitions, your morality. A tantric sage is even difficult to recognize because he transcends all divisions. So really, in the whole history of human growth we know nothing about tantric sages. Nothing is mentioned or recorded about them because it is so difficult to recognize them.

Confucius went to Lao Tsu. Lao Tsu's mind is that of a tantrically awakened sage. He never knew about the word `tantra'; the word is meaningless for him. He never knew anything about tantra, but whatsoever he has said IS tantra. Confucius is representative of our mind, he is the arch-representative. He continually thinks in terms of good and bad, of what should be done and what should not be done. He is a legalist -- the greatest legalist ever born. He went to see Lao Tsu, and he asked Lao Tsu, "What is good? What ought one to do? What is bad? Define it clearly."

Lao Tsu said, "Definitions create a mess, because defining means dividing: this is this, and that is that." You divide and say A is A and B is B... you have divided. You say A cannot be B; then you have created a division, a dichotomy, and the existence is one. A is always becoming B, A is always moving into B. Life is always becoming death, life is always moving into death, so how can you define? Childhood is moving into youth and youth is moving into old age; health is moving into disease and disease is moving into health. So where can you demark them as separate?

Life is one movement, and the moment you define you create a mess, because definitions will be dead and life is an alive movement. So definitions are always false. Lao Tsu said, "Defining creates non-truth, so do not define. Do not say what is good and what is bad."

So Confucius said, "What are you saying? Then how can people be led and guided? Then how can they be taught? How can they be made moral and good?"

Lao Tsu said, "When someone tries to make someone else good, that is a sin in my eyes. Who are you to lead? Who are you to guide? And the more guides there are, the more confusion. Leave everyone to himself. Who are you?"

This type of attitude seems dangerous. It is! Society cannot be founded on such attitudes. Confucius goes on asking, and the whole point is that Lao Tsu says, "Nature is enough, no morality is needed. Nature is spontaneous. Nature is enough, no imposed laws and disciplines are needed. Innocence is enough; no morality is needed. Nature is spontaneous, nature is enough. No imposed laws and disciplines are needed. Innocence is enough. Knowledge is not needed."

Confucius came back very much disturbed. He could not sleep for nights. And his disciples asked, "Tell us something about the meeting. What happened?" Confucius answered, "He is not a man, he is a danger, a dragon. He is not a man. Never go to that place where he is. Whenever you hear about Lao Tsu, just escape from that place. He will disturb your mind completely."

And that is right, because the whole of tantra is concerned with how to transcend the mind. It is bound to destroy the mind. Mind lives with definitions, laws and disciplines; mind is an order. But remember, tantra is not disorder, and that is a very subtle point to be understood.

Confucius could not understand Lao Tsu. When Confucius left, Lao Tsu was laughing and laughing and so his disciples asked, "Why are you laughing so much? What has happened?"

Lao Tsu is reported to have said, "The mind is such a barrier to understanding. Even the mind of a Confucius is a barrier. He could not understand me at all, and whatsoever he will say about me will be a misunderstanding. He thinks he is going to create order in the world. You CANNOT create order in the world. Order is inherent in it; it is always there. When you try to create order you create disorder." Lao Tsu said, "He will think that I am creating disorder, and really, he is the one who is creating disorder. I am against all imposed orders because I believe in a spontaneous discipline which comes and grows automatically. You need not impose it."

Tantra looks at things in this way. For tantra, innocence is spontaneity, SAHAJATA -- to be oneself without any imposition, to be simply oneself, growing like a tree. Not the tree of your garden, but the tree of your forest, growing spontaneously; not guided, because every guidance is a misguidance. For tantra, every guidance is a misguidance. Not guided, not guarded, not directed, not motivated, but simply growing.

The inner law is enough; no other law is needed. And if you need some other law, it only shows that you

do not know the inner law, you have lost contact with it. So the real thing is not something imposed. The real thing is again regaining the balance, again moving to the center, again returning to the home so that you gain the real inner law.

But for morality, for religions -- so-called religions -- order is to be imposed, goodness is to be imposed from above, from without. Religions, moral teachings, priests, popes, they all take you as inherently bad -- remember this. They do not believe in the goodness of man; they do not believe in any inner goodness. They believe that you are evil, that unless you are taught to be good you cannot be good; unless goodness is forced from without, there is no possibility of it coming from within.

So for priests, for religious people, for moralists, you are naturally bad. Goodness is going to be a discipline imposed from without. You are a chaos and order has to be brought in by them; they will bring the order. And they have made the whole world a mess, a confusion, a madhouse, because they have been ordering for centuries and centuries, disciplining for centuries and centuries. They have taught so much that the taught ones have gone mad.

Tantra believes in your inner goodness: remember this difference. Tantra says that everyone is born good, that goodness is your nature. It is the case! You are already good! You need a natural growth, you do not need any imposition; that is why nothing is taken as bad. If anger is there, if sex is there, if greed is there, tantra says they are also good. The only thing lacking is that you are not centered in yourself; that is why you cannot use them.

Anger is not bad. Really, the problem is that you are not inside, that is why anger creates havoc. If you are present there inside, anger becomes a healthy energy, anger becomes health. Anger is transformed into energy, it becomes good. Whatsoever is there is good. Tantra believes in the inherent goodness of everything. Everything is holy, nothing is unholy and nothing is evil. For tantra there is no devil, only divine existence.

Religions cannot exist without the devil. They need a God and they need a devil also. So do not be misguided if you see only a God in their temples. Just behind that God, the devil is hiding, because no religion can exist without the devil.

Something has to be condemned, something has to be fought, something has to be destroyed. The total is not accepted, only part. This is very basic. You are not accepted totally by any religion, only partially. They say, "We accept your love, but not your hate. Destroy hate." And this is a very deep problem, because when you destroy hate completely love is also destroyed -- because they are not two. They say, "We accept your silence, but we do not accept your anger." Destroy anger and your aliveness is destroyed. Then you will be silent, but not an alive man -- only a dead one. That silence is not life, it is just death.

Religions always divide you into two: the evil and the divine. They accept the divine and are against the evil -- the evil has to be destroyed. So if someone really follows them, he will come to conclude that the moment you destroy the devil, God is destroyed. But no one really follows them -- no one can follow them because the very teaching is absurd. So what is everyone doing? Everyone is just deceiving. That is why there is so much hypocrisy. That hypocrisy has been created by religion. You cannot do whatsoever they are teaching you to do, so you become a hypocrite. If you follow them you will die; if you do not follow them you feel guilty that you are irreligious. So what to do?

The cunning mind makes a compromise. It goes on paying lip service to them, saying, "I am following you," but it goes on doing whatsoever it wants to do. You continue your anger, you continue your sex, you continue your greed, but you go on saying that greed is bad, anger is bad, sex is bad -- that it is a sin. This is hypocrisy. The whole world has become hypocritical, no man is honest. Unless these dividing religions disappear, no man can be honest. This will look contradictory because all the religions are teaching to be honest, but they are the foundation stones of all dishonesty. They make you dishonest; because they teach you to do impossible things, which you cannot do, you become hypocrites.

Tantra accepts you in your totality, in your wholeness, because tantra says, either accept wholly or reject wholly; there is no in between. A man is a whole, an organic whole. You cannot divide it. You cannot say, "We will not accept this," because that which you reject is organically joined to that which you accept.

It is like this.... My body is there. Someone comes and says, "We accept your blood circulation, but we do not accept the noise of your heart. This continuous beating of your heart we do not accept. We accept your blood circulation. It is okay, it is silent." But my blood circulation is through my heart, and the beating is basically related with blood circulation; it happens because of it. So what am I to do? My heart and my blood circulation are an organic unity. They are not two things, they are one.

So either accept me totally or reject me totally, but do not try to divide me because then you will create a

dishonesty, a deep dishonesty. If you go on condemning my heartbeat, then I will also start condemning my heartbeat. But the blood won't be able to circulate and I cannot be alive without it. So what to do? Go on as you are, and go on all the time saying something else which you are not, which you cannot be.

It is not difficult to see how heart and blood circulation are related, but it is difficult to see how love and hate are related. They are one. When you love someone, what are you doing? It is one movement, like breath going out. When you love someone, what are you doing? You are going out to meet him, it is a breath going out. When you hate someone, it is a breath coming back in.

When you love, you are attracted to someone. When you hate, you are repelled. Attraction and repulsion are two waves of one movement. Attraction and repulsion are not two things; you cannot divide them. You cannot say, "You can breathe in but you cannot breathe out, or you can breathe out but you cannot breathe in. You are allowed only one thing. Either go on breathing out or go on breathing in, do not do both." How can you breathe in if you are not allowed to breathe out? And if you are not allowed to hate, you cannot love.

Tantra says, "We accept the whole man because man is an organic unity." Man is a deep unity; you cannot discard anything. And this is as it should be -- because if man is not an organic unity, then in this universe nothing can be an organic unity. Man is the peak of organic wholeness. The stone lying on the street is a unity. The tree is a unity. The flower and the bird are unities. Everything is a unity, so why not man? And man is the peak -- a great unity, a very complex organic whole. Really, you cannot deny anything.

Tantra says, "We accept you as you are. That does not mean there is no need to change; that does not mean that now you have to stop growing. Rather, on the contrary, it means that we accept the basis of growth." Now you can grow, but this growth is not going to be a choice. This growth is going to be a choiceless growth.

Look! For example, when a buddha becomes enlightened we can ask, "Where has his anger gone -- where?" He had anger, he had sex, so where has his sex gone? Where is it that his anger has gone? Where is his greed?" We cannot recognize any anger in him now. When he is enlightened we cannot recognize any anger in him.

Can you recognize the mud in the lotus? The lotus comes from the mud. If you have never seen a lotus growing from the mud and a lotus flower is brought to you, can you conceive that this beautiful lotus flower has come up from the ordinary mud of a pond? This beautiful lotus coming from ugly mud! Can you recognize the mud anywhere in it? It is there, but transformed. Its fragrance is coming from that same ugly mud. The rosiness of the petals is coming from the same ugly mud. If you hide this lotus flower in mud, within days it will disappear again into its mother. Then again you won't be able to recognize where that lotus has gone. Where? Where is the fragrance? Where are those beautiful petals?

You cannot recognize yourself in Buddha, but you are there -- of course, on a greater and higher plane, transformed. The sex is there, the anger is there, the hate is there. Everything which belongs to man is there. Buddha is a man, but he has come to his ultimate growth. He has become a lotus flower; you cannot recognize the mud, but that doesn't mean that the mud is not there. It is there, but not as mud. It is a higher unity. That is why in Buddha you can feel neither hate nor love. That is still more difficult to understand because Buddha appears totally loving -- never hating, always silent -- never angry. But his silence is different from your silence. It cannot be the same.

What is your silence? Somewhere Einstein has said that our peace is nothing but a preparation for war. Between two wars we have a gap of peace, but that peace is not really peace. It is only the gap between two wars, so it becomes a cold war. Thus, we have two types of war -- hot and cold.

After the second world war, Russia and America began a cold war. They are not at peace -- just in preparation for another war. They are getting ready. Each war disturbs, destroys. You have to get ready again, so you need a gap, an interval. But if wars really disappear from the world completely, then this type of peace which means cold war will also disappear, because it always happens between two wars. If war disappears completely, this cold war which we call peace cannot continue.

What is your silence? Just a preparation between two angers. When you seem at ease what is it? Are you really relaxed, really at ease, or are you just preparing for another outburst, for another explosion? Anger is a wastage of energy, so you also need time. When you get angry you cannot get angry again immediately. When you move into the sex act, you cannot move again immediately. You will need time, so you will need a period of BRAHMACHARYA -- celibacy -- for at least two or three days. It will depend on your age. This celibacy is not really celibacy, you are only preparing again.

Between two sex acts there can be no brahmacharya. You go on calling the period between two meals a fast. That is why in the morning you have `breakfast', but where is the fast? You were just preparing. You cannot go on thrusting food into yourself continuously, you have to have a gap, but that gap is not a fast. Really, it is only a preparation for another meal, not a fast.

So when we are silent, it is always between two angers. When we are at ease, it is always between two peaks of tension. When we are celibate, it is only between two sex acts. When we are loving, it is always between two hatreds -- remember this.

So when Buddha is silent, do not think this is your silence. When your anger has disappeared, your silence has disappeared also. They both exist together; they cannot be separated. So when Buddha is a brahmachari -- a celibate -- do not think this is your celibacy. When sex has disappeared, brahmacharya has also disappeared. They both were part of one thing, so they both have disappeared. With a Buddha a very different being is there such as you cannot conceive. You can only conceive of the dichotomy you know. You cannot conceive of what type of man this is, of what has happened to him.

The whole energy has come to a different level, a different plane of existence. The mud has become a lotus, but it is still there. The mud has not been discarded from the lotus; it has been transformed.

So all of the energies within you are accepted by tantra. Tantra is not for discarding anything whatsoever, but for transformation. And tantra says that the first step is to accept. The first step is very difficult -- to accept. You may be getting angry many times every day, but to accept your anger is very difficult. To be angry is very easy; to accept your anger is very difficult. Why? You do not feel so much difficulty in being angry, so why do you feel so much difficulty in accepting it? Getting angry seems not so bad as accepting it. Everyone thinks he is a good man and anger is just momentary, it comes and goes. It doesn't destroy your self-image. You go on remaining good. You say that "It just happened." It is not destructive to your ego.

So those who are cunning will repent immediately. They will get angry and they will repent, they will ask for forgiveness. These are the cunning ones. Why do I call them cunning? Because their anger gives a trembling to their self-image. They begin to feel uneasy. They begin to feel, "I get angry? I am so bad that I get angry?" So the image of a good man trembles. He has to try and make it established again. Immediately he says, "This was bad. I will never do it again. Forgive me." By asking for forgiveness his self-image is established again. He is okay -- back to his previous state when there was no anger. He has canceled his anger by asking for forgiveness. He has called himself bad just to remain good.

That is why you can go on for lives together being angry, being sexual, being possessive, being this and that, but never accepting. This is a trick of the mind. Whatsoever you do is just on the periphery. In the center, you remain good. If you accept that "I have anger," in the center you become bad. Then it is not just a question of getting angry, then it is not momentary. Rather, then anger is part of your constitution. Then it is not that someone irritates you into anger. Even if you are alone, the anger is there. When you are not getting angry the anger is still there, because anger is your energy, part of you.

It is not that sometimes it flares up and then goes off -- no! It cannot flare up if it is not always present. You can turn off this light, you can turn on this light; but the current must remain continuously there. If the current is not there, you cannot turn it on and off. The current, the anger current, is always there; the sex current is always there, the greed current is always there. You can turn it on, you can turn it off. In situations you change, but inwardly you remain the same.

Accepting means anger is not an act. Rather, YOU are anger. Sex is not just an act; YOU are sex. Greed is not just an act; YOU are greed. Accepting this means throwing away the self-image. And we all have built beautiful self-images. Everyone has built a beautiful self-image -- absolutely beautiful. And whatsoever you are doing never touches it, you go on protecting it. The image is protected, so you feel good. That is why you can become angry, you can become sexual, and you are not disturbed. But if you accept and say, "I am sex, I am anger, I am greed," then your self-image falls down immediately.

Tantra says this is the first step, and the most difficult: to accept whatsoever you are. Sometimes we try to accept, but whenever we accept we again do so in a very calculated way. Our cunningness is deep and subtle, and mind has very subtle ways to deceive. Sometimes you accept and say, "Yes, I am angry." But if you accept this, you accept only when you think of how to transcend anger. Then you accept and say, "Okay, I am angry. Now tell me how to go beyond it." You accept sex only to be non-sexual. Whenever you are trying to be something else you are able to accept, because your self-image is again maintained by the future.

You are violent and you are striving to be nonviolent, so you accept and say, "Okay, I am violent. Today

I am violent, but tomorrow I will be nonviolent, however." How will you become nonviolent? You postpone this self-image into the future. You do not think of yourself in the present. You always think in terms of the ideal -- of nonviolence, love and compassion. Then you are in the future. This present is just to become a past, your real self is in the future, so you go on identifying yourself with ideals. Those ideals are also ways of not accepting the reality. You are violent -- that is the case. And the present is the only thing that is existential; the future is not. Your ideals are just dreams. They are tricks to postpone the mind, to focus the mind somewhere else.

You are violent: this is the case, so accept it. And do not try to be nonviolent. A violent mind CANNOT become nonviolent. How is this possible? Look deep into it. You are violent, so how can you be nonviolent? Whatsoever you do will be done by the violent mind -- whatsoever! Even while striving to be nonviolent, the effort will be done by the violent mind. You are violent, so by trying to be nonviolent you will be violent. In the very effort to be nonviolent, you will try every type of violence.

That is why you go to these strivers for nonviolence. They may not be violent with others, but they are with themselves. They are very violent with themselves -- murdering themselves. And the more they get mad against themselves, the more they are celebrated. When they become completely mad, suicidal, then the society says, "These are the sages." But they have only transformed the object of violence, nothing else. They were violent with someone else, now they are violent with themselves -- but the violence is there. And when you are violent with someone else the law can protect, the court can help, the society will condemn you. But when you are violent against yourself there is no law. No law can protect you against yourself.

When man is against himself there is no protection, nothing can be done. And no one cares because it is your business. No one else is involved in it: it is your business. So-called monks, so-called saints, they are violent against themselves. No one is interested. They say, "Okay! Go on doing it. It is your business."

If your mind is one of greed, how can you be non-greedy? The greedy mind will remain greedy. Whatsoever is done by it to go beyond greed is not going to help. Of course, we can create new greeds. Ask a greedy mind, "What are you doing just accumulating wealth? You will die and you cannot take your wealth with you." This is the logic of the so-called religious preachers -- that you cannot take your wealth with you. But if someone could take it, then the whole logic would fail.

The greedy man feels the logic, of course. He asks, "How can I take wealth with me?" But he really wants to take it. That is why the priest becomes influential. He shows him that it is nonsense to accumulate things which cannot be taken beyond death. He says, "I will teach you how to accumulate things which can be taken. Virtue can be taken, PUNYA -- good deeds -- can be taken, goodness can be taken, but not wealth. So donate the wealth."

But this is an appeal to his greed. This is telling him, "Now we will give you better things which can be carried beyond death." The appeal obtains results. The greedy man feels, "You are right. Death is there and nothing can be done about it, so I must do something which can be carried beyond. I must create some kind of bank balance in the other world also. The world, this bank balance, cannot be with me forever." He goes on talking in these terms.

Go through the scriptures... they appeal to your greed. They say, "What are you doing wasting your time in momentary pleasures?" The emphasis is on `momentary'. So find some eternal pleasures; then it is okay. They are not against pleasures, they are just against their being momentary. Look at the greed!

Sometimes it happens that you may find a non-greedy man who is enjoying momentary pleasures, but you cannot find among your saints a man who is not asking, demanding for eternal pleasures. The greed in them is even more. You can find a non-greedy man among ordinary men, but you cannot find a non-greedy man among your so-called saints. They also want pleasures, but they are more greedy than you. You are satisfied with momentary pleasures and they are not. Their greed is bigger. Their greed can only be satisfied with eternal pleasures.

Infinite greed asks for infinite pleasures -- remember this. A finite greed is satisfied with finite pleasure. They will ask you, "What are you doing loving a woman? She is nothing but bones and blood. Look deep into the woman you love. What is she?" They are not against the woman, they are against the bones, against the blood, against the body. But if a woman is of gold, then it is okay. They are asking for women of gold.

They are not in this world, so they create another world. They say, "In heaven there are golden damsels -- APSARAS -- who are beautiful and who never age." In the Hindu heaven apsaras, the heavenly girls, remain always at sixteen. They never grow older, they are always sixteen -- never less, never more. So what are you doing wasting your time on these ordinary women? Think of heaven. They are not against pleasure. Really, they are against momentary pleasure.

If, through some whim, God gives this world eternal pleasure, your whole edifice of religion will fall down immediately; the whole appeal will be lost. If somehow bank balances can be carried beyond death, no one will be interested in creating bank balances in the other world. So death is a great help to the priests.

A greedy man is always attracted by another greed. If you tell him and convince him that his greed is the cause of his misery, and that if he leaves greed he will attain a blissful state, he may try -- because now you are not really against his greed. You are giving his greed new pastures. He can move into new dimensions of greed.

So tantra says that a greedy mind cannot become non-greedy, a violent mind cannot become nonviolent. But this seems very hopeless. If this is the case, then nothing can be done. Then what does tantra stand for? If a greedy mind cannot become non-greedy, and a violent mind nonviolent, and a sex-obsessed mind transformed beyond sex, if nothing can be done then what does tantra stand for? Tantra is not saying that nothing can be done. Something can be done, but the dimension is completely different.

A greedy mind has to understand that it is greedy and accept it -- not try to be non-greedy. The greedy mind has to go deep within itself to realize the depth of its greed. Not moving away from it, but remaining with it; not moving in ideals -- in contradictory ideals, in opposite ideals -- but remaining in the present, moving into the greed, knowing the greed, understanding the greed, and not trying to escape from it in any way. If you can remain with your greed, many things will happen. If you can remain with your greed, with your sex, with your anger, your ego will dissolve. This will be the first thing -- and what a great miracle it is!

Many people come to me and they go on asking how to be egoless. You cannot be egoless unless you look at the foundations of your ego to find it. You are greedy and you think you are non-greedy -- this is the ego. If you are greedy and you know and accept totally that you are greedy, then where can you allow your ego to stand? If you are angry and you say that you are angry -- you do not say it to others, but you feel it deep down, you feel the helplessness -- then where can your anger stand? If you are sexual, accept it. Whatsoever is there, accept it.

The non-acceptance of nature creates the ego, the non-acceptance of your suchness -- your TATHATA, that which you are. If you accept it, the ego will not be there. If you do not accept it, if you reject it, if you create ideals against it, there will be ego. Ideals are the stuff the ego is made of.

Accept yourself. But then you will look like an animal. You will not look like a man because your concept of man is in your ideals. That is why we go on teaching others not to be like animals, and everyone is an animal. What can you do? You ARE an animal. Accept your animality. And the moment you accept your animality, you have done the first thing to go beyond animals -- because no animal knows that it is an animal, only man can know. That is going beyond. You cannot go beyond by denying.

Accept! When everything is accepted, suddenly you will feel that you have transcended. Who is accepting? Who accepts the whole? That which accepts has gone beyond. If you reject, you remain on the same plane. If you accept, you go beyond. Acceptance is transcendence. And if you accept yourself totally, suddenly you are thrown to your center. Then you cannot move anywhere. You cannot move from your suchness, from your nature, so you are thrown to your center.

All these tantric techniques which we are discussing and trying to understand are different ways of throwing you to your center, of throwing you from the periphery. And you are trying to escape from the center in many ways. Ideals are good escapes. Idealists are the most subtle of egoists.

Many things happen.... You are violent and you create an ideal of nonviolence. Then you need not go into yourself, into your violence; there is no need. Then this is the only need -- to go on thinking about nonviolence, reading about nonviolence, and trying to practice nonviolence. You say to yourself, "Do not touch violence," and you are violent. So you can escape from yourself, you can go to the periphery, but then you will never come to the center. That is one thing.

Secondly, when you create the ideal of nonviolence, you can condemn others. Now it becomes very easy. You have the ideal to judge everyone with, and you can say to anyone, "You are violent." India has created many ideals; that is why India continuously goes on condemning the whole world. The whole mind of India is condemnatory. It goes on condemning the whole world: everyone else is violent, only India is nonviolent. No one seems to be nonviolent here, but the ideal is good for condemning others. It never changes you, but you can condemn others because you have the ideal, the criterion. And whenever you are violent you can rationalize it -- your violence is an altogether different thing.

These past twenty-five years we have been violent many times, but we have never condemned our violence. We have always defended and rationalized it in beautiful terms. If we are violent in Bengal, in

Bangladesh, then we say that it is to help the people there to obtain freedom. If we are violent in Kashmir, it is to help Kashmiris. But you know, all those who are warmongering say the same. If America is violent in Vietnam, it is for "those poor people." No one is violent for himself; no one ever has been. We are always violent to help someone. Even if I kill you it is for your own good, it is to help you. And even if you are killed, even if I kill you, just look at my compassion. Even for your own good I can kill you. So go on condemning the whole world.

When India attacked Goa, when India went to war with China, Bertrand Russell criticized Nehru, saying, "Where is your nonviolence now? You are all Gandhians. Where is your nonviolence now?" Nehru replied by banning Bertrand Russell's book in India. The book Russell wrote was banned. This is our nonviolent mind.

This was a good discussion. The book should have been distributed free, because he argued beautifully. He said, "You are a violent people. Your nonviolence was just political. Your Gandhi was not a sage, he was just a diplomatic mind. And you all talk about nonviolence, but when the moment comes you become violent. When others are fighting, you stand on your high altar and you condemn the whole world as violent."

With individuals, with societies, with cultures, with nations, this happens. If you have ideals, you need not transform yourself. You can always hope to be transformed in the future by the ideals themselves, and you can condemn others very easily.

Tantra says to remain with yourself. Whatsoever you are, accept it. Do not condemn yourself, do not condemn others. Condemnation is futile, energies are not changed by it.

The first step is to accept. Remain with the fact -- this is very scientific -- remain with the fact of anger, greed and sex. And know the fact in its total facticity. Do not just touch it from above, from the surface. Know the fact in its totality, in its total facticity. Move into it to the roots. And remember, whenever you can move to the roots of anything you transcend it. If you can know your sex to the very roots, you become the master of it. If you can know your anger to the very roots, you become the master of it. Then anger becomes just instrumental -- you can use it.

I remember many things about Gurdjieff. Gurdjieff taught his disciples to be rightly angry. We have heard about Buddha's words: right meditation, right thinking and right contemplation. We have heard about Mahavir's teaching of right vision and right knowledge. Gurdjieff taught right anger and right greed, and the teaching was influenced by the old tantra tradition. Gurdjieff was condemned very much in the West, because in the West he was a living symbol of tantra.

He would teach right anger; he would teach you how to be angry totally. If you were angry he would tell you, "Go on. Do not suppress it, let it come out in its totality. Move into it. Become anger. Do not withhold, do not stand aside. Take a deep jump into it. Let your whole body become a flare, a fire."

You have never moved this deeply and you have never seen anyone do so, because everyone is more or less cultured. No one is original; everyone is more or less imitating. No one is original! If you can move into anger totally, you will become just a fire, a burning. The fire will be so deep, the flames will be so deep, that the past and future both will cease immediately. You will become just a present flame. And when your every cell is burning, when every part of the body has become fiery and you have become just anger -- not angry -- then Gurdjieff will say, "Now be aware. Do not suppress. Now be aware. Now suddenly be aware of what you have become, of what anger is."

In this moment of total present-ness one can become suddenly aware, and you can start laughing at the absurdity of the whole thing, at the foolishness, at the stupidity of the whole thing. But this is not suppression; this is laughter. You can laugh at yourself because you have transcended yourself. Never again will anger be capable of mastering you.

You have known anger in its totality, and still you could laugh and still you could go beyond it. You could see from beyond your anger. Once you have seen its totality, you know what anger is. And now you also know that even if the whole energy transforms into anger, still you can be an observer, a witness. So there is no fear. Remember this: that which is not known always creates fear. That which is dark always creates fear. You are afraid of your own anger.

So people go on saying that we suppress anger because it is not good to be angry, it may hurt others. But that is not the real cause. The real cause is that they are afraid of their anger. If they really get angry, they do not know what may happen. They are afraid of themselves. They have never known anger. It is a very fearful thing, hidden inside, so they are afraid of it. That is why they fall in line with the society, with the culture, with the education, and they say, "We must not be angry. Anger is bad. It hurts others."

You are afraid of your anger, you are afraid of your sex. You have never been in sex totally. You have never been in sex so totally that you could have forgotten yourself. You were always there; your mind was always there. And if the mind is there in the sex act, then the act is just pseudo, bogus. The mind must dissolve; you must become just body. There must not be any thinking. If thinking is there, you are divided. Then the sex act is nothing but releasing overflowing energy. It is a release, nothing else. But you are afraid to be totally in sex. That is why you fall in line, why you toe the line with the society and say that sex is bad. You are afraid!

Why are you afraid? Because if you move into sex totally, you do not know what you can do, you do not know what can happen, you do not know what animal force may come up, you do not know what your unconscious may throw you into. You do not know! Then you will not be the master; you will not be in control. Your self-image may be destroyed. Thus you control the sex act. And the way to control it is to remain in the mind. Let the sex act be there, but local.

Try to understand this `local' and `general'. Tantra says a sex act is local when only your sex center is involved. It is local; it is a local release. The sex center keeps on accumulating energy. When it is overflowing you have to release it; otherwise it will create tensions, it will create heaviness. You release it, but it is a local release. Your whole body, your whole self is not involved. Non-local, total involvement means that every fiber of the body, every cell of the body, whatsoever you are, is in it. Your whole being has become sexual. Not only your sex center, your whole being has become sexual.

But then you are afraid because then anything is possible. And you do not know what can happen because you have never known the totality. You may do certain things of which you cannot conceive.

Your unconscious will explode. You will become not one animal, but many animals, because you have passed through many lives, through many animal bodies. You may start howling, you may start screaming, you may start roaring like a lion. You do not know.

Anything is possible -- that creates fear. You need to be in control so that you never lose yourself in anything. That is why you never know anything. And unless you know, you cannot transcend.

Accept, move deep, go to the very roots. This is tantra. Tantra stands for deep experiences. Anything experienced can be transcended; anything suppressed can never be transcended.

This much for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #9
Chapter title: Techniques for centering

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13. OR, IMAGINE THE FIVE-COLORED CIRCLES OF THE PEACOCK TAIL TO BE YOUR FIVE SENSES IN ILLIMITABLE SPACE. NOW LET THEIR BEAUTY MELT WITHIN. SIMILARLY, AT ANY POINT IN SPACE OR ON A WALL -- UNTIL THE POINT DISSOLVES. THEN YOUR WISH FOR ANOTHER COMES TRUE.

14. PLACE YOUR WHOLE ATTENTION IN THE NERVE, DELICATE AS THE LOTUS THREAD, IN THE CENTER OF YOUR SPINAL COLUMN. IN SUCH BE TRANSFORMED.

Man is born with a center, but he remains completely oblivious of it. Man can live without knowing his center, but man cannot be without a center. The center is the link between man and existence; it is the root. You may not know it, knowledge is not essential for the center to be, but if you do not know it you will lead a life that is rootless -- as if rootless. You will not feel any ground, you will not feel yourself based; you will not feel at home in the universe. You will be homeless.

Of course, the center is there, but by not knowing it your life will be just a drifting -- meaningless, empty, reaching nowhere. You will feel as if you are living without life, drifting, just waiting for death. You can go on postponing from one moment to another, but you know very well that that postponing will lead you nowhere. You are just passing time, and that feeling of deep frustration will follow you like a shadow. Man is born with a center, but not with the knowledge of the center. The knowledge has to be gained.

You have the center. The center is there; you cannot be without it. How can you exist without a center? How can you exist without a bridge between you and existence?... or if you like, the word 'God'. You cannot exist without a deep link. You have roots in the divine. Every moment you live through those roots, but those roots are underground. Just as with any tree, the roots are underground; the tree is unaware of its own roots. You also have roots. That rootedness is your center. When I say man is born with it, I mean it is a possibility that you can become aware of your rootedness. If you become aware, your life becomes actual; otherwise your life will be just like a deep sleep, a dream.

What Abraham Maslow has called "self-actualization" is really nothing but becoming aware of your inner center from where you are linked with the total universe, becoming aware of your roots: you are not alone, you are not atomic, you are part of this cosmic whole. This universe is not an alien world. You are not a stranger, this universe is your home. But unless you find your roots, your center, this universe remains something alien, something foreign.

Sartre says that man lives as if he has been thrown into the world. Of course, if you do not know your center you will feel a thrownness, as if you have been thrown into the world. You are an outsider; you do not belong to this world and this world doesn't belong to you. Then fear, then anxiety, then anguish are bound to result. A man as an outsider in the universe is bound to feel deep anxiety, dread, fear, anguish. His whole life will be just a fight, a struggle, and a struggle which is destined to be a failure. Man cannot succeed because a part can never succeed against the whole.

You cannot succeed against existence. You can succeed with it, but never against it. And that is the difference between a religious man and a non-religious man. A non-religious man is against the universe; a religious man is with the universe. A religious man feels at home. He doesn't feel he has been thrown into the world, he feels he has grown in the world. Remember the difference between being thrown and being grown.

When Sartre says man is thrown into the world, the very word, the very formulation shows that you do not belong. And the word, the choice of the word 'thrown' means that you have been forced without your consent. So this world appears inimical. Then anguish will be the result.

It can be otherwise only if you are not thrown into the world, but you have grown as a part, as an organic part. Really, it would be better to say that you are the universe grown into a particular dimension which we call "human." The universe grows in multi-dimensions -- in trees, in hills, in stars, in planets... in multi-dimensions. Man is also a dimension of growth. The universe is realizing itself through many, many dimensions. Man is also a dimension along with the height and the peak. No tree can become aware of its roots; no animal can become aware of its roots. That is why there is no anxiety for them.

If you are not aware of your roots, of your center, you can never be aware of your death. Death is only for man. It exists only for man because only man can become aware of his roots, aware of his center, aware of his totality and his rootedness in the universe.

If you live without a center, if you feel you are an outsider, then anguish will result. However, if you feel that you are at home, that you are a growth, a realization of the potentiality of the existence itself -- as if existence itself has become aware in you, as if it has gained awareness in you -- if you feel that way, if you really realize that way, the result will be bliss.

Bliss is the result of an organic unity with the universe, and anguish the result of an enmity. But unless you know the center you are bound to feel a thrownness, as if life has been forced upon you. This center which is there, although man is not aware of it, is the concern of these sutras which we will discuss. Before we enter into VIGYANA BHAIRAVA TANTRA and its techniques concerning the center, two or three things more.

One: when man is born he is rooted in a particular spot, in a particular CHAKRA -- center -- and that is

the navel. The Japanese call it HARA; hence the term HARA-KIRI. Hara-kiri means suicide. Literally, the term means killing the hara -- the spine, the center. Hara is the center; destroying the center is the meaning of hara-kiri. But in a way, we have all committed hara-kiri. We have not killed the center, but we have forgotten it, or we have never remembered it. It is there waiting, and we have been drifting away and away from it.

When a child is born he is rooted in the navel, in the hara; he lives through the hara. Look at a child breathing -- his navel goes up and down. He breathes with the belly, he lives with the belly -- not with the head, not with the heart. But by and by he will have to drift away.

First he will develop another center -- that is the heart, the center of emotion. He will learn love, he will be loved, and another center will develop. This center is not the real center; this center is a by-product. That is why psychologists say that if a child is not loved, he will never be able to love.

If a child is brought up in a non-loving situation -- a situation which is cold, with no one to love and give warmth -- he himself will never be able in his life to love anyone because the very center will not develop. Mother's love, father's love, family, society -- they help to develop a center. That center is a by-product; you are not born with it. So if it is not being helped to grow, it will not grow. Many, many persons are without the love center. They go on talking about love, and they go on believing that they love, but they lack the center, so how can they love? It is difficult to get a loving mother, and very difficult and rare to get a loving father. Every father, every mother, thinks that he or she loves. It is not so easy. Love is a difficult growth, very difficult. But if love is not there in the beginning for the child, he himself will never be able to love.

That is why the whole humanity lives without love. You go on producing children, but you do not know how to give them a love center. Rather, on the contrary, the more society becomes civilized, the more it forces into being a third center, which is intellect. The navel is the original center. A child is born with it; it is not a by-product. Without it life is impossible, so it is given. The second center is a by-product. If the child gets love, he responds. In this responding, a center grows in him: that is the heart center. The third center is reason, intellect, head. Education, logic and training create a third center; that too is a by-product.

But we live at the third center. The second is almost absent -- or even if it is present, then it is non-functioning; or even if it functions sometimes, it functions irregularly. But the third center, the head, becomes the basic force in life because the whole life depends on this third center. It is utilitarian. You need it for reason, logic, thinking. So everyone becomes, sooner or later, head-oriented; you begin to live in the head.

Head, heart, navel -- these are the three centers. The navel is the given center, the original one. Heart can be developed, and it is good to develop it for many reasons. Reason is necessary to develop also, but reason must not be developed at the cost of the heart -- because if reason is developed at the cost of the heart then you miss the link and you cannot come to the navel again. The development is from reason to existence to being. Let us try to understand it in this way.

The center of the navel is in being; the center of the heart is in feeling; the center of the head is in knowing. Knowing is the farthest from being -- feeling is nearer. If you miss the feeling center, then it is very difficult to create a bridge between reason and being -- really, very difficult. That is why a loving person may realize his at-homeness in the world more easily than a person who lives through intellect.

Western culture has basically emphasized the head center. That is why in the West a deep concern is felt for man. And the deep concern is with his homelessness, his emptiness, his uprootedness. Simone Weil wrote a book, THE NEED FOR ROOTS. Western man feels uprooted, as if with no roots. The reason is because only the head has become the center. The heart has not been trained, it is missing.

The beating of the heart is not your heart, it is just a physiological function. So if you feel the beating, do not misunderstand that you have a heart. Heart is something else. Heart means the capacity to feel; head means the capacity to know. Heart means the capacity to feel, and being means the capacity to be one -- to be one with something... the capacity to be one with something.

Religion is concerned with the being; poetry is concerned with the heart; philosophy and science are concerned with the head. These two centers, heart and head, are peripheral centers, not real centers, just false centers. The real center is the navel, the hara. How to attain it again? Or how to realize it?

Ordinarily it happens only sometimes -- rarely, accidentally it happens -- that you come near the hara. That moment will become a very deep, blissful moment. For example, in sex sometimes you come near the hara, because in sex your mind, your consciousness moves downwards again. You have to leave your head and fall down. In a deep sexual orgasm, sometimes it happens that you are near your hara. That is why there

is so much fascination about sex. It is not really sex which gives you the blissful experience, really, it is the hara.

In falling down toward sex you pass through the hara, you touch it. But for modern man even that has become impossible, because for modern man even sex is a cerebral affair, a mental affair. Even sex has gone into the head; he thinks about it. That is why there are so many films, so many novels, so much literature, pornography and the like. Man thinks about sex, but that is absurdity. Sex is an experience; you cannot think about it. And if you start thinking about it, it will be more and more difficult to experience it because it is not a concern of the head at all. Reason is not needed.

And the more modern man feels incapable of going deep in sex, the more he thinks about it. It becomes a vicious circle. And the more he thinks about it, the more it becomes cerebral. Then even sex becomes futile. It has become futile in the West, a repetitive thing, boring. Nothing is gained, you just go on repeating an old habit. And ultimately you feel frustrated -- as if you have been cheated. Why? Because really, the consciousness is not falling back down to the center.

Only when passing through the hara do you feel bliss. So whatsoever may be the cause, whenever you pass through the hara you feel bliss. A warrior on the field fighting sometimes passes through the hara, but not modern warriors because they are not warriors at all. A person throwing a bomb on a city is asleep. He is not a warrior; he is not a fighter; he is not a KSHATRIYA -- not Arjuna fighting.

Sometimes when one is on the verge of death one is thrown back to the hara. For a warrior fighting with his sword, any moment death becomes possible, any moment he may be no more. And when fighting with a sword you cannot think. If you think, you will be no more. You have to act without thinking because thinking needs time; if you are fighting with a sword you cannot think. If you think then the other will win, you will be no more. There is no time to think, and the mind needs time. Because there is no time to think and thinking will mean death, consciousness falls down from the head -- it goes to the hara, and a warrior has a blissful experience. That is why there is so much fascination about war. Sex and war have been two fascinations, and the reason is this: you pass through the hara. You pass through it in any danger.

Nietzsche says, live dangerously. Why? Because in danger you are thrown back to the hara. You cannot think; you cannot work things out with the mind. You have to act immediately.

A snake passes. Suddenly you see the snake and there is a jump. There is no deliberate thinking about it, that "There is a snake." There is no syllogism; you do not argue within your mind, "Now there is a snake and snakes are dangerous, so I must jump." There is no logical reasoning like this. If you reason like this, then you will not be alive at all. You cannot reason. You have to act spontaneously, immediately. The act comes first and then comes thinking. When you have jumped, then you think.

In ordinary life, when there is no danger you think first, then you act. In danger, the whole process is reversed; you act first and then you think. That action coming first without thinking throws you to your original center -- the hara. That is why there is the fascination with danger.

You are driving a car faster and faster and faster, and suddenly a moment comes when every moment is dangerous. Any moment and there will be no life. In that moment of suspense, when death and life are just as near to each other as possible, two points just near and you in between, the mind stops: you are thrown to the hara. That is why there is so much fascination with cars, driving -- fast driving, mad driving. Or you are gambling and you have put everything you have at stake -- the mind stops, there is danger. The next moment you can become a beggar. The mind cannot function; you are thrown to the hara.

Dangers have their appeal because in danger your day-to-day, ordinary consciousness cannot function. Danger goes deep. Your mind is not needed; you become a no-mind. YOU ARE! You are conscious, but there is no thinking. That moment becomes meditative. Really, in gambling, gamblers are seeking a meditative state of mind. In danger -- in a fight, in a duel, in wars -- man has always been seeking meditative states.

A bliss suddenly erupts, explodes in you. It becomes a showering inside. But these are sudden, accidental happenings. One thing is certain: whenever you feel blissful you are nearer the hara. That is certain no matter what the cause; the cause is irrelevant. Whenever you pass near the original center you are filled with bliss.

These sutras are concerned with creating a rootedness in the hara, in the center, scientifically, in a planned way -- not accidentally, not momentarily, but permanently. You can remain continuously in the hara, that can become your rootedness. How to make this so and how to create this are the concerns of these sutras.

Now we will take the first sutra which is another of the ways concerning the point, or center.

First:

OR IMAGINE THE FIVE-COLORED CIRCLES OF THE PEACOCK TAIL TO BE YOUR FIVE SENSES IN ILLIMITABLE SPACE. NOW, LET THEIR BEAUTY MELT WITHIN. SIMILARLY, AT ANY POINT IN SPACE OR ON A WALL -- UNTIL THE POINT DISSOLVES. THEN YOUR WISH FOR ANOTHER COMES TRUE.

All these sutras are concerned with how to achieve the inner center. The basic mechanism used, the basic technique used is, if you can create a center outside -- anywhere: in the mind, in the heart, or even outside on a wall -- and if you concentrate totally on it and you bracket out the whole world, you forget the whole world and only one point remains in your consciousness, suddenly you will be thrown to your inner center.

How does it work? First understand this... Your mind is just a vagabond, a wandering. It is never at one point. It is always going, moving, reaching, but never at any point. It goes from one thought to another, from A to B. But it is never at the A; it is never at the B. It is always on the move. Remember this: mind is always on the move, hoping to reach somewhere but never reaching. It cannot reach! The very structure of the mind is movement. It can only move; that is the inherent nature of the mind. The very process is movement -- from A to B, from B to C... it goes on and on.

If you stop at A or B or any point, the mind will fight with you. The mind will say, "Move on," because if you stop the mind dies immediately. It can be alive only in movement. The mind means a process. If you stop and do not move, mind suddenly becomes dead, it is no more there; only consciousness remains.

Consciousness is your nature; mind is your activity -- just like walking. It is difficult because we think mind is something substantial. We think mind is a substance -- it is not, mind is just an activity. So it is really better to call it "minding" than mind. It is a process just like walking. Walking is a process, if you stop, there is no walking. You have legs, but no walking. Legs can walk, but if you stop then legs will be there but there will be no walking.

Consciousness is like legs -- your nature. Mind is like walking -- just a process. When consciousness moves from one place to another, this process is mind. When consciousness moves from A to B, from B to C, this movement is mind. If you stop the movement, there is no mind. You are conscious, but there is no mind. You have legs, but no walking. Walking is a function, an activity; mind is also a function, an activity.

If you stop at any point, the mind will struggle. The mind will say, "Go on!" The mind will try in every way to push you forward or backward or anywhere -- but, "Go on!" Anywhere will do, but do not stay at one point.

If you insist and if you do not obey the mind... it is difficult because you have always obeyed. You have never ordered the mind; you have never been masters. You cannot be because, really, you have never disidentified yourself from the mind. You think you are the mind. This fallacy that you are the mind gives the mind total freedom, because then there is no one to master it, to control it. There is no one! Mind itself becomes the master. It may become the master, but that mastery is just seemingly so. Try once and you can break that mastery -- it is false.

Mind is just a slave pretending to be the master, but it has pretended so long, for lives and lives, that even the master believes that the slave is the master. That is just a belief. Try the contrary and you will know that that belief was totally unfounded.

This first sutra says, IMAGINE THE FIVE-COLORED CIRCLE OF THE PEACOCK TAIL TO BE YOUR FIVE SENSES IN ILLIMITABLE SPACE. NOW LET THEIR BEAUTY MELT WITHIN. Think that your five senses are five colors, and those five colors are filling the whole space. Just imagine your five senses are five colors -- beautiful colors, alive, extended into infinite space. Then move within with those colors. Move within and feel a center where all these five colors are meeting within you. This is just imagination, but it helps. Just imagine these five colors penetrating within you and meeting at a point.

Of course, these five colors will meet at a point: the whole world will dissolve. In your imagination there are only five colors -- just like around the tail of a peacock -- spread all over space, going deep within you, meeting at a point. Any point will do, but the hara is the best. Think that they are meeting at your navel -- that the whole world has become colors, and those colors are meeting at your navel. See that point, concentrate on that point, and concentrate until the point dissolves. If you concentrate on the point it dissolves, because it is just imagination. Remember, whatsoever we have done is imagination. If you concentrate on it, it will dissolve. And when the point dissolves, you are thrown to your center.

The world has dissolved. There is no world for you. In this meditation there is only color. You have

forgotten the whole world; you have forgotten all the objects. You have chosen only five colors. Choose any five colors. This is particularly for those who have a very keen eye, a very deep color sensitivity. This meditation will not be helpful to everyone. Unless you have a painter's eye, a color consciousness, unless you can imagine color, it is difficult.

Have you ever observed that your dreams are colorless? Only one person in a hundred is capable of seeing colored dreams. You see just black and white. Why? The whole world is colored and your dreams are colorless. If one of you remembers that his dreams are colored, this meditation is for him. If someone remembers even sometimes that he sees colors in his dreams, then this meditation will be for him.

If you say to a person who is insensitive to color, "Imagine the whole space filled with colors," he will not be able to imagine. Even if he tries to imagine, if he thinks, "Red," he will see the word `red', he will not see the color. He will say, "Green," and the word `green' will be there, but there will be no greenness.

So if you have a color sensitivity, then try this method. There are five colors. The whole world is just colors and those five colors are meeting in you. Deep down somewhere in you, those five colors are meeting. Concentrate on that point, and go on concentrating on it. Do not move from it; remain at it. Do not allow the mind. Do not try to think about green and red and yellow and about colors -- do not think. Just see them meeting in you. Do not think about them! If you think, the mind has moved. Just be filled with colors meeting in you, and then at the meeting point, concentrate. Do not think! Concentration is not thinking; it is not contemplation.

If you are really filled with colors and you have become just a rainbow, a peacock, and the whole space is filled with colors, it will give you a deep feeling of beauty. But do not think about it; do not say it is beautiful. Do not move in thinking. Concentrate on the point where all these colors are meeting and go on concentrating on it. It will disappear, it will dissolve, because it is just imagination. And if you force concentration, imagination cannot remain there, it will dissolve.

The world has dissolved already; there were only colors. Those colors were your imagination. Those imaginative colors were meeting at a point. That point, of course, was imaginary -- and now, with deep concentration, that point will dissolve. Where are you now? Where will you be? You will be thrown to your center.

Objects have dissolved through imagination. Now imagination will dissolve through concentration. You alone are left as a subjectivity. The objective world has dissolved; the mental world has dissolved. You are there only as pure consciousness.

That is why this sutra says: AT ANY POINT IN SPACE OR ON A WALL... This will help. If you cannot imagine colors, then any point on the wall will help. Take anything just as an object of concentration. If it is inner it is better, but again, there are two types of personalities. For those who are introvert, it will be easy to conceive of all the colors meeting within. But there are extroverts who cannot conceive of anything within. They can imagine only the outside. Their minds move only on the outside; they cannot move in. For them there is nothing like innerness.

The English philosopher David Hume has said, "Whenever I go in, I never meet any self. All that I meet are only reflections of the outside world -- a thought, some emotion, some feeling. I never meet the innerness, I only meet the outside world reflected in." This is the extrovert mind par excellence, and David Hume is one of the most extrovert minds.

So if you cannot feel anything within, and if the mind asks, "What does this innerness mean? How to go in?" then try any point on the wall instead. There are persons who come to me and ask how to go in. It is a problem, because if you know only outgoing-ness, if you know only outward movements, it is difficult to imagine how to go in.

If you are an extrovert then do not try this point inside, try it outside. The same will be the result. Make a dot on the wall; concentrate on it. Then you will have to concentrate on it with open eyes. If you are creating a center inside, a point within, then you will have to concentrate with closed eyes.

Make a point on a wall and concentrate on it. The real thing happens because of concentration, not because of the point. Whether it is out or in is irrelevant. It depends on you. If you are looking at the outside wall, concentrating on it, then go on concentrating until the point dissolves. That has to be noted: UNTIL THE POINT DISSOLVES! Do not blink your eyes, because blinking gives a space for the mind to move again. Do not blink, because then the mind starts thinking. It becomes a gap; in the blinking, the concentration is lost. So no blinking.

You might have heard about Bodhidharma, one of the greatest masters of meditation in the whole history of humankind. A very beautiful story is reported about him.

He was concentrating on something -- something outward. His eyes would blink and the concentration would be lost, so he tore off his eyelids. This is a beautiful story: he tore off his eyelids, threw them away, and concentrated. After a few weeks, he saw some plants growing on the spot where he had thrown his eyelids. This anecdote happened on a mountain in China, and the mountain's name is Tah, or Ta. Hence, the name `tea'. Those plants which were growing became tea, and that is why tea helps you to be awake.

When your eyes are blinking and you are falling down into sleep, take a cup of tea. Those are Bodhidharma's eyelids. That is why Zen monks consider tea to be sacred. Tea is not any ordinary thing, it is sacred -- Bodhidharma's eyelids. In Japan they have tea ceremonies, and every house has a tea room, and the tea is served with religious ceremony; it is sacred. Tea has to be taken in a very meditative mood.

Japan has created beautiful ceremonies around tea drinking. They will enter the tea room as if they are entering a temple. Then the tea will be made, and everyone will sit silently listening to the samovar bubbling. There is the steam, the noise, and everyone just listening. It is no ordinary thing... Bodhidharma's eyelids. And because Bodhidharma was trying to be awake with open eyes, tea helps. Because the story happened on the mountain of Tah, it is called tea. Whether true or untrue, this anecdote is beautiful.

If you are concentrating outwardly, then non-blinking eyes will be needed, as if you no longer have eyelids. That is the meaning of throwing away the eyelids. You have only eyes, without eyelids to close them. Concentrating until the point dissolves. If you persist, if you insist and do not allow the mind to move, the point dissolves. And when the point dissolves, if you were concentrated on the point and there was only this point for you in the world, if the whole world had dissolved already, if only this point remained and now the point also dissolves, then the consciousness cannot move anywhere. There is no object to move to -- all the dimensions are closed. The mind is thrown to itself, the consciousness is thrown to itself, and you enter the center.

So whether in or out, within or without, concentrate until the point dissolves. This point will dissolve for two reasons. If it is within, it is imaginary -- it will dissolve. If it is outside, it is not imaginary, it is real. You have made a dot on the wall and have concentrated on it. Then why will this dot dissolve? One can understand it dissolving inside -- it was not there at all; you just imagined it -- but on the wall it is there, so why will it dissolve?

It dissolves for a certain reason. If you concentrate on a point, the point is not really going to dissolve, the mind dissolves. If you are concentrating on an outer point, the mind cannot move. Without movement it cannot live, it dies, it stops. And when the mind stops you cannot be related with anything outward. Suddenly all bridges are broken, because mind is the bridge. When you are concentrating on a point on the wall, constantly your mind is jumping from you to the point, from the point to you, from you to the point. There is a constant jumping; there is a process.

When the mind dissolves you cannot see the point, because really, you never see the point through the eyes: you see the point through the mind AND through the eyes. If the mind is not there, the eyes cannot function. You may go on staring at the wall, but the point will not be seen. The mind is not there; the bridge is broken. The point is real -- it is there. When the mind will come back, you will see it again; it is there. But now you cannot see it. And when you cannot see, you cannot move out. Suddenly, you are at your center.

This centering will make you aware of your existential roots. You will know from where you are joined to the existence. In you, there is a point which is related with the total existence, which is one with it. Once you know this center, you know you are at home. This world is not alien. You are not an outsider. You are an insider, you belong to the world. There is no need of any struggle, there is no fight. There is no inimical relationship between you and the existence. The existence becomes your mother.

It is the existence that has come into you and that has become aware. It is the existence that has flowered in you. This feeling, this realization, this happening... and there can be no anguish again.

Then bliss is not a phenomenon; it is not something that happens and then goes. Then blissfulness is your very nature. When one is rooted in one's center, blissfulness is natural. One happens to be blissful, and by and by one even becomes unaware that one is blissful, because awareness needs contrast. If you are miserable, then you can feel it when you are blissful. When misery is no more, by and by you forget misery completely. And you forget your bliss also. And only when you can forget your bliss also are you really blissful. Then it is natural. As stars are shining, as rivers are flowing, so are you blissful. Your very being is blissful. It is not something that has happened to you: now it IS YOU.

With the second sutra, the mechanism is the same, the scientific basis is the same, the working structure is the same:

PLACE YOUR WHOLE ATTENTION IN THE NERVE, DELICATE AS THE LOTUS THREAD, IN THE CENTER OF YOUR SPINAL COLUMN. IN SUCH BE TRANSFORMED.

For this sutra, for this technique of meditation, one has to close his eyes and visualize his spinal column, his backbone. It is good to look up in some physiology book the structure of the body, or to go to some medical college or hospital and look at the structure of the body. Then close your eyes and visualize your backbone. Let the backbone be straight, erect. Visualize it, see it, and just in the middle of it visualize a nerve, delicate as the lotus thread, running in the center of your spinal column. IN SUCH BE TRANSFORMED.

If you can, concentrate on the spinal column, and then on a thread in the middle of it -- on a very delicate nerve like a lotus thread running through it. Concentrate on it, and this very concentration throws you to your center. Why?

The spinal column is the base of your whole body structure. Everything is joined to it. Really, your brain is nothing but one pole of your spinal column. Physiologists say it is nothing but a spinal column growth; your brain is really a growth of your spinal column.

Your spine is connected with your whole body -- everything is connected to it. That is why it is called the spine, the base. In this spine there is really a thread-like thing, but physiology will not say anything about it because it is not material. In this spine, just in the middle, there is a silver cord -- a very delicate nerve. It is not really a nerve in the physiological sense. You cannot operate and find it; it will not be found there.

But in deep meditation it is seen. It is there; it is non-material. It is energy, not matter. And really, that energy cord in your spinal column is your life. Through that you are related to the invisible existence, and through that also you are related to the visible. That is the bridge between the invisible and the visible. Through that thread you are related to the body, and through that thread also you are related to your soul.

First, visualize the spine. At first you will feel very strange, you will be able to visualize it, but as an imagination. And if you go on endeavoring, then it will not be just your imagination. You will become capable of seeing your spinal column.

I was working with a seeker on this technique. I gave him a picture of the body structure to concentrate upon so that he would begin to feel how the spinal column can be visualized inside. Then he started. Within a week he came and said, "This is very strange. I tried to see the picture you gave me, but many times that picture disappeared and I saw a different spine. It is not exactly like the picture you gave to me."

So I told him, "Now you are on the right path. Forget that picture completely, and go on seeing the spine that has become visible to you."

Man can see his own body structure from within. We have not tried it because it is very, very fearful, loathsome; because when you see your bones, blood, veins, you become afraid. So really, we have completely blocked our minds from seeing within. We see the body from without, as if someone else is looking at the body. It is just as if you go outside this room and look at it -- then you know the outer walls. Come in and look at the house -- then you can look at the inner walls. You see your body from outside as if you are somebody else seeing your body. You have not seen your body from inside. We are capable of it, but because of this fear it has become a strange thing.

Indian yoga books say many things about the body which have been found to be exactly right by new scientific research, and science is unable to explain this. How could they know? Surgery and knowledge of the inside of the human body are very recent developments. How could they know of all the nerves, of all the centers, of all the inner structures? They knew even about the latest findings; they have talked about them, they have worked upon them. Yoga has always been aware about all the basic, significant things in the body. But they were not dissecting bodies, so how could they know?

Really, there is another way of looking at your own body -- from within. If you can concentrate within, suddenly you begin to see your body -- the inner lining of the body. This is good for those who are deeply body-oriented. If you feel yourself a materialist, if you feel yourself to be nothing but body, this technique will be very helpful for you. If you feel yourself to be a body, if you are a believer in Charvak or in Marx, if you believe that man is nothing but a body, this technique will be very helpful for you. Then go and see the bone structure of man.

In the old tantra and yoga schools they used many bones. Even now a tantric will always be found with some bones, with a man's skull. Really, that is to help concentration from inside. First he concentrates on that skull, then he closes his eyes and tries to visualize his own skull. He goes on trying to see the outer

skull inside, and by and by he begins to feel his own skull. His consciousness begins to be focused. That outer skull, the concentration on it and the visualization, are just helps. Once you are focused inside, you can move from your toes to your head. You can move inside -- and it is a great universe. Your small body is a great universe.

This sutra uses the spinal column because within the spinal column there is the thread of life. This is why there is so much insistence on a straight backbone, because if the backbone is not straight you will not be capable of seeing the inner thread. It is very delicate, it is very subtle -- it is minute. It is an energy flow. So if the spinal column is straight, absolutely straight, only then can you have glimpses of that thread.

But our spinal columns are not straight. Hindus have tried to make everyone's spinal column straight from the very childhood. Their ways of sitting, their ways of sleeping, their ways of walking were all based, basically, on a straight spinal column. If the spinal column is not straight, then it is very difficult to see the inner core. It is delicate -- and really, it is not material. It is immaterial; it is a force. When the spinal column is absolutely straight, that thread-like force is seen easily.

... IN SUCH BE TRANSFORMED. Once you can feel, concentrate and realize this thread, you will be filled with a new light. The light will be coming from your spinal column. It will spread all over your body; it may even go beyond your body. When it goes beyond, auras are seen.

Everyone has an aura, but ordinarily your auras are nothing but shadows with no light in them -- just dark shadows around you. And those auras reflect your every mood. When you are angry, then your auras become as if blood-filled; they become filled with a red, angry expression. When you are sad, dim, down, then your auras are filled with dark threads, as if you are just near death -- everything dead, heavy.

When this spinal column thread is realized, your auras become enlightened. So a Buddha, a Mahavir, a Krishna, a Christ are not painted with auras just as decorations, those auras exist. Your spinal column begins to throw out light. Within, you become enlightened -- your whole body becomes a body of light -- then it penetrates the outer. So really, for a buddha, for anyone who is enlightened, there is no need to ask anyone what he is. The aura shows everything. And when someone becomes enlightened the master knows it, because the aura reveals everything.

I will tell you one story... Hui Neng, a Chinese master, was working under his master. When Hui Neng went to his master, the master said, "For what have you come here? There is no need to come to me." He couldn't understand. Hui Neng thought that he was not yet ready to be accepted, but the master was seeing something else. He was seeing his growing aura. He was saying this: "Even if you do not come to me, the thing is bound to happen sooner or later, anywhere. You are already in it, so there is no need to come to me."

But Hui Neng said, "Do not reject me." So the master accepted him and told him to go just behind the monastery, in the kitchen of the monastery. It was a big monastery of five hundred monks. The master said to Hui Neng, "Just go behind the monastery and help in the kitchen, and do not come again to me. Whenever it will be needed, I will come to you."

No meditation was given to Hui Neng, no scriptures to read, study or meditate upon. Nothing was taught to him, he was just thrown into the kitchen. The whole monastery was working. There were pundits, scholars, and there were meditators, and there were yogis, and the whole monastery was agog. Everyone was working and this Hui Neng was just cleaning rice and doing kitchen work.

Twelve years passed. Hui Neng didn't go again to the master because it was not allowed. He waited, he waited, he waited... he simply waited. He was just taken as a servant. Scholars would come, meditators would come, and no one would even pay any attention to him. And there were big scholars in the monastery.

Then the master declared that his death was near, and now he wanted to appoint someone to function in his place, so he said, "Those who think they are enlightened should compose a small poem of four lines. In those four lines you should put all that you have gained. And if I approve any poems and see that the lines show that enlightenment has happened, I will choose someone as my successor."

There was a great scholar in the monastery, and no one attempted the poem because everyone knew that he was going to win. He was a great knower of scriptures, so he composed four lines. Those four lines were just like this... the meaning of it was like this: "Mind is like a mirror, and dust gathers on it. Clean the dust, and you are enlightened."

But even this great scholar was afraid because the master would know. He already knows who is enlightened and who is not. Though all he has written is beautiful, it is the very essence of all the scriptures -- mind is like a mirror, and dust gathers on it; remove the dust, and you are enlightened -- this was the

whole gist of all the Vedas, but he knew that was all that it was. He had not known anything, so he was afraid.

He didn't go directly to the master, but in the night he went to the hut, to his master's hut, and wrote all the four lines on the wall without signing -- without any signature. In this way, if the master approved and said, "Okay, this is right," then he would say, "I have written them." If he said, "No! Who has written these lines?" then he would keep silent, he thought.

But the master approved. In the morning the master said, "Okay!" He laughed and said, "Okay! The man who has written this is an enlightened one." So the whole monastery began to talk about it. Everyone knew who had written it. They were discussing and appreciating, and the lines were beautiful -- really beautiful. Then some monks came to the kitchen. They were drinking tea and they were talking, and Hui Neng was there serving them. He heard what had happened. The moment he heard those four lines, he laughed. So someone asked, "Why are you laughing, you fool? You do not know anything; for twelve years you have been serving in the kitchen. Why are you laughing?"

No one had even heard him laugh before. He was just taken as an idiot who would not even talk. So he said, "I cannot write, and I am not an enlightened one either, but these lines are wrong. So if someone comes with me, I will compose four lines. If someone comes with me, he can write it on the wall. I cannot write; I do not know writing."

So someone followed him -- just as a joke. A crowd came there and Hui Neng said, "Write: There is no mind and there is no mirror, so where can the dust gather? One who knows this is enlightened."

But the master came out and he said, "You are wrong," to Hui Neng. Hui Neng touched his feet and returned back to his kitchen.

In the night when everyone was asleep, the master came to Hui Neng and said, "You are right, but I could not say so before those idiots -- and they are learned idiots. If I had said that you are appointed as my successor, they would have killed you. So escape from here! You are my successor, but do not tell it to anyone. And I knew this the day you came. Your aura was growing; that was why no meditation was given to you. There was no need. You were already in meditation. And these twelve years' silence -- not doing anything, not even meditation -- emptied you completely of your mind, and the aura has become full. You have become a full moon. But escape from here! Otherwise they will kill you.

"You have been here for twelve years, and the light has been constantly spreading from you, but no one observed it. And they have been coming to the kitchen, everyone has been coming to the kitchen every day -- thrice, four times. Everyone passes through here; that is why I posted you in the kitchen. But no one has recognized your aura. So you escape from here."

When the spinal column thread is touched, seen, realized, an aura begins to grow around you. ... IN SUCH BE TRANSFORMED. Be filled with that light and be transformed. This is also a centering -- a centering in the spinal column. If you are body-oriented, this technique will help you. If you are not body-oriented, it is very difficult, it will be very difficult to visualize from the inside. Then to look at your body from the inside will be difficult.

This sutra will be more helpful for women than for men. They are more body-oriented. They live more in the body; they feel more. They can visualize the body more. Women are more body-oriented than men, but for anyone who can feel the body, who feels the body, who can visualize, who can close his eyes and feel his body from within, this technique will be very helpful for him.

Then visualize your spinal column, and in the middle a silver cord running through it. First it may look like imagination, but by and by you will feel that imagination has disappeared and your mind has become focused on that spinal column. And then you will see your own spine. The moment you see the inner core, suddenly you will feel an explosion of the light within you.

Sometimes this can also happen without any effort. It happens sometimes. Again, in a deep sex act it sometimes happens. Tantra knows: in a deep sex act your whole energy becomes concentrated near the spine. Really, in a deep sex act the spine begins to discharge electricity. And sometimes, even, if you touch the spine you will get a shock. If the intercourse is very deep and very loving and long -- really, if the two lovers are just in a deep embrace, silent, non-moving, just being filled with each other, just remaining in a deep embrace -- it happens. It has happened many times that a dark room will suddenly become filled with light, and both bodies will be surrounded with a blue aura.

Many, many such cases have happened. Even in some of your experiences it may have happened, but you may not have noticed that in a dark room, in deep love, suddenly you feel a light around both of your bodies, and that light spreads and fills the whole room. Many times it has happened that suddenly things

drop from the table in the room without any visible cause. And now psychologists say that in a deep sex act, electricity is discharged. That electricity can have many effects and impacts. Things may suddenly drop, move or be broken, and even photographs have been taken in which light is visible. But that light is always concentrated around the spinal column.

So sometimes, in a deep sex act also -- and tantra knows this well and has worked on it -- you may become aware, if you can look within to the thread running in the middle of the spinal column. And tantra has used the sex act for this realization, but then the sex act has to be totally different, the quality has to be different. It is not something to be gotten over with; it is not something to be done for a release; it is not something to be finished hurriedly; it is not a bodily act then. Then it is a deep spiritual communion. Really, through two bodies it is a deep meeting of two innernesses, of two subjectivities, penetrating each other.

So I will suggest to you to try this technique when in a deep sex act -- it will be easier. Just forget about sex. When in a deep embrace, remain inside. Forget the other person also, just go inside and visualize your spinal column. It will be easier, because then more energy is flowing near the spinal column, and the thread is more visible because you are silent, because your body is at rest. Love is the deepest relaxation, but we have made love also a great tension. We have made it an anxiety, a burden.

In the warmth of love, filled, relaxed, close your eyes. But men ordinarily do not close their eyes. Ordinarily, women do close their eyes. That is why I said that women are more body-oriented while men are not. In a deep embrace in the act of sex, women will close their eyes. Really, they cannot love with open eyes. With closed eyes, they feel the body more from within.

Close your eyes and feel your body. Relax. Concentrate on the spinal column. And this sutra says very simply, IN SUCH BE TRANSFORMED. And you will be transformed through it.
Enough for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #10
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IS SELF-ACTUALIZATION A BASIC NEED?

There are many questions. The first: IS SELF-ACTUALIZATION A BASIC NEED OF MAN? First, try to understand what is meant by self-actualization. A. H. Maslow has used this term "self-actualization." Man is born as potentiality. He is not really actual -- just potential. Man is born as a possibility, not as an actuality. He may become something; he may attain actualization of his potentiality or he may not attain. The opportunity may be used or it may not be used. And nature is not forcing you to become actual. You are free. You can choose to become actual; you can choose not to do anything about it. Man is born as a seed. Thus, no man is born fulfilled -- just with the possibility of fulfillment.

If that is the case -- and that is the case -- then self-actualization becomes a basic need. Because unless you are fulfilled, unless you become what you can be or what you are meant to be, unless your destiny is fulfilled, unless you actually attain, unless your seed becomes a fulfilled tree, you will feel that you are

missing something. And everyone is feeling, that he is missing something. That feeling of missing is really because of this, that you are not yet actual.

It is not really that you are missing riches or position, prestige or power. Even if you get whatsoever you demand -- riches, power, prestige, anything -- you will feel this constant sense of something missing within you, because this something missing is not related with anything outward. It is related with your inner growth. Unless you become fulfilled, unless you come to a realization, a flowering, unless you come to an inner satisfaction in which you feel, "Now this is what I was meant to be," this sense of something missing will be felt. And you cannot destroy this feeling of something missing by anything else.

So self-actualization means a person has become what he was to become. He was born as a seed and now he has flowered. He has come to the complete growth, an inner growth, to the inner end. The moment you feel that all your potentialities have become actual, you will feel the peak of life, of love, of existence itself.

Abraham Maslow, who has used this term "self-actualization," has also coined another term: "peak experience." When one attains to oneself, he reaches a peak -- a peak of bliss. Then there is no hankering after anything. He is totally content with himself. Now nothing is lacking; there is no desire, no demand, no movement. Whatsoever he is, he is totally content with himself. Self-actualization becomes a peak experience, and only a self-actualized person can attain peak experiences. Then whatsoever he touches, whatsoever he is doing or not doing -- even just existing -- is a peak experience for him; just to be is blissful. Then bliss is not concerned with anything outside, it is just a by-product of the inner growth.

A buddha is a self-actualized person. That is why we picture Buddha, Mahavir and others -- why we have made sculptures, pictures, depictions of them -- sitting on a fully blossomed lotus. That fully blossomed lotus is the peak of flowering inside. Inside they have flowered and have become fully blossomed. That inner flowering gives a radiance, a constant showering of bliss from them. All those who come even within their shadows, all those who come near them feel a silent milieu around them.

There is an interesting story about Mahavir. It is a myth, but myths are beautiful and they say much which cannot be said otherwise. It is reported that when Mahavir would move, all around him, in an area of about twenty-four miles, all the flowers would bloom. Even if it was not the season for the flowers, they would bloom. This is simply a poetic expression, but even if one was not self-actualized, if one were to come in contact with Mahavir his flowering would become infectious, and one would feel an inner flowering in oneself also. Even if it was not the right season for a person, even if he was not ready, he would reflect, he would feel an echo. If Mahavir was near someone, that person would feel an echo within himself, and he would have a glimpse of what he could be.

Self-actualization is the basic need. And when I say basic, I mean that if all your needs are fulfilled, all except self-realization, self-actualization, you will feel unfulfilled. In fact, if self-actualization happens and nothing else is fulfilled, still you will feel a deep, total fulfillment. That is why Buddha was a beggar, but yet an emperor.

Buddha came to Kashi when he became enlightened. The king of Kashi came to see him and he asked, "I do not see that you have anything, you are just a beggar, yet I feel myself a beggar in comparison to you. You do not have anything, but the way you walk, the way you look, the way you laugh makes it seem as if the whole world is your kingdom. And you have nothing visible -- nothing! So where is the secret of your power? You look like an emperor." Really, no emperor has ever looked like that -- as if the whole world belongs to him. "You are the king, but where is your power, the source?"

So Buddha said, "It is in me. My power, my source of power, whatsoever you feel around me is really within me. I do not have anything except myself, but it is enough. I am fulfilled; now I do not desire anything. I have become desireless."

Really, a self-actualized person will become desireless. Remember this. Ordinarily we say that if you become desireless, you will know yourself. The contrary is more true: if you know yourself, you will become desireless. And the emphasis of tantra is not on being desireless, but on becoming self-actualized. Then desirelessness follows.

Desire means you are not fulfilled within, you are missing something so you hanker after it. You go on, from one desire to another, in search of fulfillment. That search never ends because one desire creates another desire. Really, one desire creates ten desires. If you go in search of a desireless state of bliss through desires, you will never reach. But if you try something else -- methods of self-actualization, methods of realizing your inner potentiality, of making them actual -- then the more you will become actual the less and less desires will be felt, because really, they are felt only because you are empty inside. When you are not

empty within, desiring ceases.

What to do about self-actualization? Two things have to be understood. One: self-actualization doesn't mean that if you become a great painter or a great musician or a great poet you will be self-actualized. Of course, a part of you will be actualized, and even that gives much contentment. If you have a potentiality of being a good musician, and if you fulfill it and you become a musician, a part of you will be fulfilled -- but not the total. The remaining humanity within you will remain unfulfilled. You will be lopsided. One part will have grown, and the remaining will have stayed just like a stone hanging around your neck.

Look at a poet. When he is in his poetic mood he looks like a buddha; he forgets himself completely. The ordinary man in the poetic mood is as if he is no more there. So when a poet is in his mood, he has a peak -- a partial peak. And sometimes poets have glimpses which are only possible with enlightened, buddha-like minds. A poet can speak like a buddha. For example, Khalil Gibran speaks like a buddha but he is not a buddha. He is a poet -- a great poet.

So if you see Khalil Gibran through his poetry, he looks like Buddha, Christ or Krishna. But if you go and meet the man Khalil Gibran, he is just ordinary. He talks about love so beautifully -- even a buddha may not talk so beautifully. But a buddha knows love with his total being. Khalil Gibran knows love in his poetic flight. When he is on his poetic flight, he has glimpses of love -- beautiful glimpses. He expresses them with rare insight. But if you go and see the real Khalil Gibran, the man, you will feel a disparity. The poet and the man are far apart. The poet seems to be something which happens to this man sometimes, but this man is not the poet.

That is why poets feel that when they are creating poetry someone else is creating; they are not creating. They feel as if they have become instruments of some other energy, some other force. They are no more. This feeling comes because, really, their totality is not actualized -- only a part of it is, a fragment.

You have not touched the sky. Only one of your fingers has touched the sky, and you remain rooted on the earth. Sometimes you jump, and for a moment you are not on the earth; you have deceived gravity. But the next moment you are on the earth again. When a poet is feeling fulfilled, he will have glimpses -- partial glimpses. When a musician is feeling fulfilled, he will have partial glimpses.

It is said of Beethoven that when he was on the stage he was a different man, altogether different. Goethe has said that when Beethoven was on stage directing his group, his orchestra, he looked like a god. It could not be said that he was an ordinary man. He was not a man at all; he was superhuman. The way he looked, the way he raised his hands, was all superhuman. But when he came back from the stage he was just an ordinary man. The man on the stage seemed to be possessed by something else, as if Beethoven was no more there and some other force had entered into him. Back down from the stage he was again Beethoven, the man.

Because of this, poets, musicians, great artists, creative people are more tense -- because they have two types of being. Ordinary man is not so tense because he always lives in one: he lives on the earth. But poets, musicians, great artists jump; they go beyond gravity. In certain moments they are not on this earth, they are not part of humanity. They become part of the buddha world -- the land of the buddhas. Then again they are back here. They have two points of existence; their personalities are split.

So every creative artist, every great artist is in a certain way insane. The tension is so much! The rift, the gap between these two types of existences is so great -- unbridgeably great. Sometimes he is just an ordinary man; sometimes he becomes buddha-like. Between these two points he is divided, but he has glimpses.

When I say self-actualization, I do not mean that you should become a great poet or you should become a great musician. I mean that you should become a total man. I do not say a great man because a great man is always partial. Greatness in anything is always partial. One moves and moves and moves in one direction, and in all other dimensions, all other directions, one remains the same -- one becomes lopsided.

When I say become a total man, I do not mean become a great man. I mean create a balance, be centered, be fulfilled as a man -- not as a musician, not as a poet, not as an artist, but fulfilled as a man. What does it mean to be fulfilled as a man? A great poet is a great poet because of great poetry. A great musician is great because of great music. A great man is a great man because of certain things he has done -- he may be a great hero. A great man in any direction is partial. Greatness is partial, fragmentary. That is why great men have to face more anguish than ordinary men.

What is a total man? What is meant by being a whole man, a total man? It means, firstly, be centered; do not exist without a center. This moment you are something, the next moment something else. People come to me and I generally ask them, "Where do you feel your center -- in the heart, in the mind, in the navel,

where? In the sex center? Where? Where do you feel your center?"

Generally they say, "Sometimes I feel it in the head, sometimes in the heart, sometimes I do not feel it at all." So I tell them to close their eyes before me and feel it just now. In the majority of cases this happens: they say, "Just now, for a moment, I feel that I am centered in the head." But the next moment they are not there. They say, "I am in the heart." And the next moment the center has slipped, it is somewhere else, at the sex center or somewhere else.

Really, you are not centered; you are only momentarily centered. Each moment has its own center, so you go on shifting. When mind is functioning you feel that the head is the center. When you are in love, you feel it is the heart. When you are not doing anything particularly, you are confused -- you cannot find out where the center is, because you can find this out only when you are working, doing something. Then a particular part of the body becomes the center. But YOU are not centered. If you are not doing anything, you cannot find where your center of being is.

A total man is centered. Whatsoever he is doing, he remains in the center. If his mind is functioning, he is thinking, thinking goes on in the head but he remains centered in the navel. The center is never missed. He uses the head, but he never moves to the head. He uses the heart, but he never moves to the heart. All these things become instruments, and he remains centered.

Secondly, he is balanced. Of course, when one is centered one is balanced. His life is a deep balance. He is never one-sided, he is never at any extreme -- he remains in the middle. Buddha has called this the middle path. He remains always in the middle.

A man who is not centered will always move to the extreme. When he eats he will eat much, he will overeat, or he can fast, but right eating is impossible for him. Fasting is easy, overeating is okay. He can be in the world, committed, involved, or he can renounce the world -- but he can never be balanced. He can never remain in the middle, because if you are not centered you do not know what middle means.

A person who is centered is always in the middle in everything, never at any extreme. Buddha says his eating is right eating; it is neither overeating, nor fasting. His labor is right labor -- never too much, never too little. Whatsoever he is, he is always balanced.

First thing: a self-actualized person will be centered.
Second thing: he will be balanced.

Thirdly: if these two things happen -- centering, balance -- many things will follow. He will always be at ease. Whatsoever the situation, the at-easeness will not be lost. I say whatsoever the situation -- unconditionally, the at-easeness will not be lost, because one who is at the center is always at ease. Even if death comes, he will be at ease. He will receive death as one receives any other guest. If misery comes, he will receive it. Whatsoever happens, it cannot dislodge him from his center. That at-easeness is also a by-product of being centered.

For such a man, nothing is trivial, nothing is great; everything becomes sacred, beautiful, holy -- everything! Whatsoever he is doing, whatsoever, it is of ultimate concern -- as if of ultimate concern. Nothing is trivial. He will not say, "This is trivial, this is great." Really, nothing is great, nor is anything small and trivial. The touch of the man is significant. A self-actualized person, a balanced, centered person, changes everything. The very touch makes it great.

If you observe a buddha, you will see that he walks and he loves walking. If you go to Bodhgaya where Buddha attained enlightenment, to the bank of the Niranjana -- to the place where he was sitting under the Bodhi tree -- you will see that the place of his steps has been marked. He would meditate for one hour, then he would walk around. In Buddhist terminology this is called CHAKRAMAN. He would sit under the Bodhi tree, then he would walk. But he would walk with a serene attitude, as if in meditation.

Someone asked Buddha, "Why do you do this? Sometimes you sit with closed eyes and meditate, then you walk." Buddha said, "Sitting in order to be silent is easy, so I walk. But I carry the same silence within. I sit, but inside I am the same -- silent. I walk, but inside I am the same -- silent."

The inner quality is the same... When he meets an emperor and when he meets a beggar, a buddha is the same, he has the same inner quality. When meeting a beggar he is not different, when meeting an emperor he is not different; he is the same. The beggar is not a nobody and the emperor is not a somebody. And really, while meeting a buddha, emperors have felt like beggars and beggars have felt like emperors. The touch, the man, the quality remains the same.

When Buddha was alive, every day in the morning he would say to his disciples, "If you have to ask anything, ask." The day he was dying, that morning it was the same. He called his disciples and said, "Now

if you want to ask anything, you can ask. And remember, that this is the last morning. Before this day ends, I will be no more." He was the same. That was his daily question in the morning. He was the same! The day was the last, but he was the same. Just as on any other day, he said, "Okay, if you have to ask anything, you can ask -- but this is the last day."

There was no change of tone, but the disciples began to weep. They forgot to ask anything. Buddha said, "Why are you weeping? If you would have wept on another day it would have been okay, but this is the last day. By the evening I will be no more, so do not waste time in weeping. Another day it would have been okay; you could have wasted time. Do not waste your time in weeping. Why are you weeping? Ask if you have anything to ask." He was the same in life and death.

So thirdly, the self-actualized man is at ease. Life and death are the same; bliss and misery are the same. Nothing disturbs him, nothing dislocates him from his home, from his centeredness. To such a man you cannot add anything. You cannot take anything out of him, you cannot add anything to him -- he is fulfilled. His every breath is a fulfilled breath, silent, blissful. He has attained. He has attained to existence, to being; he has flowered as a total man.

This is not a partial flowering. Buddha is not a great poet. Of course, whatsoever he says is poetry. He is not a poet at all, but even when he moves, walks, it is poetry. He is not a painter, but whenever he speaks, whatsoever he says becomes a painting. He is not a musician, but his whole being is music par excellence. The man as a totality has attained. So now, whatsoever he is doing or not doing... when he is sitting in silence, not doing anything, even in silence his presence works, creates; it becomes creative.

Tantra is concerned not with any partial growth, it is concerned with you as a total being. So three things are basic: you must be centered, rooted, and balanced; that is, always in the middle -- of course, without any effort. If there is effort you are not balanced. And you must be at ease -- at ease in the universe, at home in the existence, and then many things follow. This is a basic need, because unless this need is fulfilled you are a man only in name. You are a man as a possibility, you are not actually a man. You can be, you have the potentiality, but the potentiality has to be made actual.

The second question:

KINDLY EXPLAIN CONTEMPLATION, CONCENTRATION AND MEDITATION.

`Contemplation' means directed thinking. We all think; that is not contemplation. That thinking is undirected, vague, leading nowhere. Really, our thinking is not contemplation, but what Freudians call association. One thought leads to another without any direction from you. The thought itself leads to another because of association.

You see a dog crossing the street. The moment you see the dog, your mind starts thinking about dogs. The dog has led you to this thought, and then the mind has many associations. When you were a child, you were afraid of a particular dog. That dog comes to the mind and then the childhood comes to the mind. Then dogs are forgotten; then just by association you begin to daydream about your childhood. Then the childhood goes on being connected with other things, and you move in circles.

Whenever you are at ease, try to go backwards from your thinking to where the thoughts came from. Go back, retrace the steps. Then you will see that another thought was there, and that led to this. And they are not logically connected, because how is a dog on the street connected with your childhood?

There is no logical connection -- only association in your mind. If I was crossing the street, the same dog would not lead me to my childhood, it would lead to something else. In a third person it would lead to still something else. Everyone has associated chains in the mind. With any one person some happening, some accident will lead to the chain. Then the mind begins to function like a computer. Then one thing leads to another, another leads to another, and you go on, and the whole day you are doing that.

Write down on a sheet of paper whatsoever comes to your mind, honestly. You will be just amazed what is happening in your mind. There is no relation between two thoughts, and you go on doing this type of thinking. You call this thinking? This is just association of one thought with another, and they lead themselves... you are led.

Thinking becomes contemplation when it moves not through association, but is directed. You are working on a particular problem -- then you bracket out all associations. You move on that problem only, you direct your mind. The mind will try to escape to any bypath, to any side route, to some association. You cut off all the side routes; on only one road you direct your mind.

A scientist working on a problem is in contemplation. A logician working on a problem, a

mathematician working on a problem is in contemplation. A poet contemplates a flower. Then the whole world is bracketed out, and only that flower and the poet remains, and he moves with the flower. Many things from side routes will attract, but he does not allow his mind to move anywhere. Mind moves in one line, directed. This is contemplation.

Science is based on contemplation. Any logical thinking is contemplation: thought is directed, thinking guided. Ordinary thinking is absurd. Contemplation is logical, rational.

Then there is `concentration'. Concentration is staying at one point. It is not thinking; it is not contemplation. It is really being at one point, not allowing the mind to move at all. In ordinary thinking mind moves as a madman. In contemplation the madman is led, directed; he cannot escape anywhere. In concentration the mind is not allowed to move. In ordinary thinking, it is allowed to move anywhere; in contemplation, it is allowed to move only somewhere; in concentration, it is not allowed to move, it is only allowed to be at one point. The whole energy, the whole movement stops, sticks to one point.

Yoga is concerned with concentration, ordinary mind with undirected thinking, the scientific mind with directed thinking. The yogic mind has its thinking focused, fixed at one point; no movement is allowed.

And then there is 'meditation'. In ordinary thinking, mind is allowed to move anywhere; in contemplation, it is allowed only in one direction, all other directions are cut off. In concentration, it is not allowed to move even in one direction; it is allowed only to concentrate on one point. And in meditation, mind is not allowed at all. Meditation is no-mind.

These are four stages: ordinary thinking, contemplation, concentration, meditation.

Meditation means no-mind -- not even concentration is allowed. Mind itself is not allowed to be! That is why meditation cannot be grasped by mind. Up to concentration mind has a reach, an approach. Mind can understand concentration, but mind cannot understand meditation. Really, mind is not allowed at all. In concentration, mind is allowed to be at one point. In meditation, even that point is taken away. In ordinary thinking, all directions are open. In contemplation, only one direction is open. In concentration, only one point is open -- no direction. In meditation, even that point is not open: mind is not allowed to be.

Ordinary thinking is the ordinary state of mind, and meditation is the highest possibility. The lowest one is ordinary thinking, association, and the highest, the peak, is meditation -- no-mind.

And with the second question, it is also asked: CONTEMPLATION AND CONCENTRATION ARE MENTAL PROCESSES. HOW CAN MENTAL PROCESSES HELP IN ACHIEVING A STATE OF NO-MIND?

The question is significant. Mind asks, how can mind itself go beyond mind? How can any mental process help to achieve something which is not of the mind? It looks contradictory. How can your mind try, make an effort to create a state which is not of mind?

Try to understand. When mind is, what is there? A process of thinking. When there is no-mind, what is there? No process of thinking. If you go on decreasing your process of thinking, if you go on dissolving your thinking, by and by, slowly, you are reaching no-mind. Mind means thinking; no mind means non-thinking. And mind can help. Mind can help in committing suicide. You can commit suicide; you never ask how a man who is alive can help himself to be dead. You can help yourself to be dead -- everyone is trying to help. You can help yourself to be dead, and you are alive. Mind can help to be no-mind. How can mind help?

If the process of thinking becomes more and more dense, then you are proceeding from mind to more mind. If the process of thinking becomes less dense, is decreased, is slowed down, you are helping yourself toward no-mind. It depends on you. And mind can be a help, because really, mind is what you are doing with your consciousness this very moment. If you leave your consciousness alone, without doing anything with it, it becomes meditation.

So there are two possibilities: either slowly, gradually you decrease your mind, by and by. If one percent is decreased, then you have ninety-nine percent mind and one percent no-mind within you. It is as if you have removed some furniture from your room -- then some space is created there. Then you remove more furniture, and more space is created there. When you have removed all the furniture, the whole room becomes space.

Really, space is not created by removing the furniture, the space was already there. It is only that the space was occupied by the furniture. When you remove the furniture, no space comes in from outside; the space was there, occupied by furniture. You have removed the furniture, and the space is recovered, reclaimed. Deep down mind is space occupied, filled by thoughts. If you remove some thoughts, space is

created -- or discovered, or reclaimed. If you go on removing your thoughts, by and by you go on regaining your space. This space is meditation.

Slowly it can be done -- suddenly also. There is no need to go on for lives together removing the furniture, because there are problems. When you start to remove the furniture, one percent space is created and ninety-nine percent space is occupied. That ninety-nine percent occupied space will not feel good about the unoccupied space; it will try to fill it. So one goes on slowly decreasing thoughts and then again creating new thoughts.

In the morning you sit for meditation for some time; you slow down your process of thought. Then you go to the market, and again there is a rush of thoughts. The space is filled again. The next day you again do this, and you go on doing this -- throwing it out, and inviting it in again.

You can also throw all the furniture out suddenly. It is your decision. It is difficult because you have become accustomed to the furniture. You may feel uncomfortable without the furniture; you will not know what to do with that space. You may become afraid even to move in that space. You have never moved in such freedom.

Mind is a conditioning. We have become accustomed to thoughts. Have you ever observed -- or if you have not observed, then observe -- that you go on repeating the same thoughts every day. You are like a gramophone record, and then too not a fresh, new one -- old. You go on and on repeating the same things. Why? What is the use of it? Only one use, it is just a long habit; you feel you are doing something.

You are lying on your bed just waiting for sleep to come and the same things are repeated every day. Why are you doing this? It helps in a way. Old habits, conditionings, help. A child needs a toy. If the toy is given to him, he will fall into sleep; then you can take away the toy. But if the toy is not there, the child cannot fall into sleep. It is a conditioning. The moment the toy is given to him, it triggers something in his mind. Now he is ready to fall into sleep.

The same is happening with you. The toys may differ. One person cannot fall into sleep unless he starts chanting, "Ram, Ram, Ram..." He cannot fall into sleep! This is a toy. If he chants, "Ram, Ram, Ram..." the toy is given to him; he can fall into sleep.

You feel difficulty in falling asleep in a new room. If you are accustomed to sleeping in particular clothes, then you will need those particular clothes every day. Psychologists say that if you sleep in a nightgown and it is not given to you, you will feel difficulty in falling asleep. Why? If you have never slept naked and you are told to sleep naked, you will not feel at ease. Why? There is no relationship between nakedness and sleep, but for you there is a relationship, an old habit. With old habits one feels at ease, comfortable.

Thinking patterns are also just habits. You feel comfortable -- the same thoughts every day, the same routine. You feel everything is okay.

You have investments in your thoughts -- that is the problem. Your furniture is not just rubbish to be thrown; you have invested many, many things in it. All the furniture can be thrown immediately: it can be done! There are sudden methods of which we will speak. Immediately, this very moment, you can be freed of your whole mental furniture. But then you will be suddenly vacant, empty, and you will not know who you are. Now you will not know what to do because for the first time your old patterns are no more. The shock may be too sudden. You may even die, or you may go mad.

That is why sudden methods are not used. Unless one is ready, sudden methods are not used. One may go suddenly mad because one may miss all the moorings. The past drops immediately, and when past drops immediately you cannot conceive of the future, because the future was always conceived of in terms of the past.

Only the present remains, and you have never been in the present. Either you were in the past or in the future. So when you are just in the present for the first time, you will feel you have gone berserk, mad. That is why sudden methods are not used unless you are working in a school, unless you are working with a master in a group, unless you are totally devoted, unless you have dedicated your whole life for meditation.

So gradual methods are good. They take a long time, but by and by you become accustomed to space. You begin to feel the space and the beauty of it, and the bliss of it, and then your furniture is removed by and by.

So from ordinary thinking it is good to become contemplative -- that is the gradual method. From contemplation it is good to move to concentration -- that is the gradual method. And from concentration it is good to take a jump into meditation. Then you are moving slowly, feeling the ground at every step. And when you are really rooted in one step, only then do you begin to go for the next one. It is not a jump, it is a

gradual growth. So these four things -- ordinary thinking, contemplation, concentration, meditation -- are four steps.

The third question:

> IS THE DEVELOPMENT OF THE NAVEL CENTER EXCLUSIVELY FREE AND SEPARATE FROM THE GROWTH OF THE HEART AND HEAD CENTERS, OR DOES THE NAVEL CENTER DEVELOP SIMULTANEOUSLY WITH THE GROWTH OF THE HEART AND THE HEAD? AND ALSO, PLEASE EXPLAIN IN WHICH WAY THE TRAINING AND TECHNIQUES FOR THE NAVEL CENTER WILL DIFFER FROM THE TRAINING AND TECHNIQUES FOR THE DEVELOPMENT OF THE HEART AND HEAD CENTERS.

One basic thing to be understood: the heart and head centers are to be developed, not the navel center. The navel center is just to be discovered; it is not to be developed. The navel center is already there. You have to uncover, or discover it. It is there fully developed, you are not to develop it. The heart center and the head center are developments. They are not there to be discovered, they have to be developed. Society, culture, education, conditioning help to develop them.

But you are born with a navel center. Without the navel center you cannot be. You can be without the heart center, you can be without the head center. They are not necessities; it is good to have them, but you can be without them. It will be very inconvenient, but you can be without them. However, without the navel center you cannot be. It is not just a necessity, it is your life.

So there are techniques for how to develop the heart center -- how to grow in love, how to grow in sensitivity, how to become a more sensitive mind. There are methods and techniques for how to become more rational, more logical. Reason can be developed, emotion can be developed, but existence cannot be developed. It is already there; it has to be discovered.

Many things are implied in this. One: it may not be possible for you to have a mind, a reasoning faculty, like Einstein. But you can become a buddha. Einstein is a mind center functioning at its perfection. Or someone else... a lover. A Majnu is functioning at his heart center in its perfection. You may not be able to become a Majnu, but you can become a buddha because buddhahood is not to be developed in you: it is already there. It is concerned with the basic center, the original center -- the navel. It is already there. You are already a buddha, only unaware.

You are not already an Einstein. You will have to try, and then too there is no guarantee that you will become one. There is no guarantee because really, it seems impossible. Why does it seem impossible? Because to develop the head of Einstein needs the same growth, the same milieu, the same training as was given to him. It cannot be repeated because it is unrepeatable. First you will have to find the same parents, because the training begins in the womb. It is difficult to find the same parents -- impossible. How can you find the same parents, the same date of birth, the same home, the same associates, the same friends? You will have to repeat the life of Einstein exactly -- ditto! If even one point is missing, you will be a different man.

So that is impossible. Any individual is born only once in this world because the same situation cannot be repeated. The same situation is such a big phenomenon. It means there must be the same world in the same moment! It is not possible -- it is impossible. And you are already here, so whatsoever you do, your past will be in it. You cannot become an Einstein. Individuality cannot be repeated.

Buddha is not an individual, Buddha is a phenomenon. No individual factors are meaningful; just your being is enough to be a buddha. The center is already there, functioning; you have to discover it. So the techniques for the heart are techniques for developing something, and the techniques concerning the navel center are concerned with uncovering. You have to uncover. You are already a buddha, you only have to know the fact.

So there are two types of persons -- buddhas who know that they are buddhas, and buddhas who do not know that they are buddhas. But all are buddhas. As far as existence is concerned, everyone is the same. Only in existence is there communism; in everything else communism is absurd. No one is equal, inequality is basic in everything else. So it may look like a paradox if I say that only religion leads to communism, but I mean THIS communism: this deep equality of existence, of being. In this you are equal to Buddha, to Christ, to Krishna, but in no other way are two individuals equal. Inequality is basic as far as outer life is concerned; equality is basic as far as inner life is concerned.

So these one hundred and twelve methods are not really for developing the navel center; they are for uncovering it. That is why instantly sometimes one becomes a buddha, because there is no question of

creating something. If you can look at yourself, if you can go deep down into yourself, all that you need is already there. It is already the case, so the only question is how to be thrown to that point where you are already a buddha. Meditation doesn't help you to be a buddha, it only helps you to become aware of your buddhahood.

One question more:

ARE ALL ENLIGHTENED ONES NAVEL CENTERED? FOR EXAMPLE, IS KRISHNAMURTI HEAD OR NAVEL CENTERED? WAS RAMAKRISHNA HEART OR NAVEL CENTERED?

Every enlightened one is navel centered, but the expression of each enlightened one may flow through other centers. Understand the distinction clearly. Every enlightened one is navel centered; there is no other possibility. But the expression is a different thing.

Ramakrishna expresses himself from the heart. He uses his heart as the vehicle of his message. Whatsoever he has found at the navel he expresses through his heart. He sings, he dances -- that is his way of expressing his bliss. The bliss is found at the navel, nowhere else. He is centered at the navel, but how to say to others that he is centered at the navel? He uses his heart for the expression.

Krishnamurti uses his head for that expression; that is why their expressions are contradictory. If you believe in Ramakrishna you cannot believe in Krishnamurti. If you believe in Krishnamurti you cannot believe in Ramakrishna, because belief is always centered in the expression, not in the experience. Ramakrishna looks childish to a man who thinks with reason: "What is this nonsense -- dancing, singing? What is he doing? Buddha never danced, and this Ramakrishna is dancing. He looks childish."

To reason the heart always looks childish, but to the heart reason looks useless, superficial. Whatsoever Krishnamurti says is the same. The experience is the same as it was for Ramakrishna or Chaitanya or Meera. But if the person is head centered, his explanation, expression is rational. If Ramakrishna sees Krishnamurti he will say, "Come on, let us dance. Why waste your time? Through dance it can be expressed more easily, and it goes deeper." Krishnamurti will say, "Dance? One gets hypnotized through dance. Do not dance. Analyze! Reason! Reason it out, analyze, be aware."

These are different centers being used for expression, but the experience is the same. One can paint the experience -- Zen masters have painted their experience. When they became enlightened, they would paint it. They would not say anything, they would just paint it. The RISHIS, sages, of the Upanishads have created beautiful poetry. When they became enlightened they would create poetry. Chaitanya used to dance; Ramakrishna used to sing. Buddha and Mahavir used the head, reason, to explain, to say whatsoever they had experienced. They created great systems of thought to express their experience.

But the experience is neither rational nor emotional: it is beyond both. There have been few persons, very few, who could express through both the centers. You can find many Krishnamurtis, you can find many Ramakrishnas, but only sometimes does it happen that a person can express through both the centers. Then the person becomes confusing. Then you are never at ease with that man because you cannot conceive of any relationship between the two; they appear contradictory.

If I say something, when I say it I must say it through reason. So I attract many people who are rationalistic, head-oriented. Then one day they see that I allow singing and dancing and they become uncomfortable: "What is this? There is no relationship..." But to me there is no contradiction. Dancing is also a way of speaking -- and sometimes a deeper way. Reason is also a way of speaking -- and sometimes a very clear way. So both are ways of expression.

If you see Buddha dancing, you will be in difficulty. If you see Mahavir playing on a flute, standing naked, then you will not be able to sleep. What happened to Mahavir? Has he gone mad? With Krishna the flute is okay, but with Mahavir it is absolutely unbelievable. A flute in the hand of Mahavir? Inconceivable! You cannot even imagine it. But the reason is not that there is any contradiction between Mahavir and Krishna, Buddha and Chaitanya; it is due to difference of expression. Buddha will attract a particular type of mind -- the head-oriented mind -- and Chaitanya and Ramakrishna will attract quite the opposite -- the heart-oriented mind.

But difficulties arise. A person like me creates difficulties: I attract both, and then no one is at ease. Whenever I am talking, then the head-oriented person is at ease, but whenever I allow the other type of expression the head-oriented one becomes uneasy. And the same happens to the other -- when some emotional method is used the heart-oriented one feels at ease, but when I discuss, when I reason out something, then he is absent, he is not here. He says, "This is not for me."

One lady came just a day before, and she said, "I was at Mount Abu, but then there was a difficulty. The first day when I heard you it was beautiful, it appealed to me; I was just thrilled. But then I saw KIRTAN -- devotional chanting and dancing -- so I decided to leave immediately; that was not for me. I went to the bus station, but then there was a problem. I wanted to hear you talk, so I came back. I didn't want to miss what you were saying." She must have been in difficulty. She said to me, "It was so contradictory."

It appeared so because these centers are contradictory, but this contradiction is in YOU. Your head is not at ease with your heart; they are in conflict. Because of your inner conflict, Ramakrishna and Krishnamurti appear to be in conflict. Create a bridge between your head and your heart, and then you will know that these are mediums.

Ramakrishna was absolutely uneducated -- no development of reason. He was pure heart. Only one center was developed, the heart. Krishnamurti is pure reason. He was in the hands of some of the most vigorous rationalists -- Annie Besant, Leadbeater and the Theosophists. They were the great system-makers of this century. Really, theosophy is one of the greatest systems ever created, absolutely rational. He was brought up by rationalists; he is pure reason. Even if he talks about heart and love, the very expression is rational.

Ramakrishna is different. Even if he talks about reason, he is absurd. Totapuri came to him, and Ramakrishna began to learn VEDANTA from him. So Totapuri said, "Leave all this devotional nonsense. Leave this Kali, the mother, absolutely. Unless you leave all this I am not going to teach you, because VEDANTA is not devotion, it is knowledge." So Ramakrishna said, "Okay, but allow me one moment so that I can go and ask the mother if I may leave everything, this whole nonsense. Allow me one moment to ask the mother."

This is a heart-oriented man. Even to leave the mother he will have to ask her. "And," he said, "she is so loving, she will allow me, so you do not bother." Totapuri could not understand what he had said. Ramakrishna said, "She is so loving, she has never said no to me at any time. If I say, `Mother, I am to leave you because now I am learning VEDANTA and I cannot do this devotional nonsense, so allow me please,' she will allow. She will give me total freedom to drop it."

Create a bridge between your head and heart, and then you will see that all those who have ever become enlightened speak the same thing, only their languages may differ.

Vigyan Bhairav Tantra, Vol 1

Chapter #11
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15. CLOSING THE SEVEN OPENINGS OF THE HEAD WITH YOUR HANDS, A SPACE BETWEEN YOUR EYES BECOMES ALL INCLUSIVE.

16. BLESSED ONE, AS SENSES ARE ABSORBED IN THE HEART, REACH THE CENTER OF THE LOTUS.

17. UNMINDING MIND, KEEP IN THE MIDDLE -- UNTIL.

Man is as if he is a circle without a center. His life is superficial; his life is only on the circumference. You live on the outside, you never live within. You cannot, unless a center is found. You cannot live within, really you have no within. You are without a center, you have only the without. That is why we go on talking about the within, about how to go in, how to know oneself, how to penetrate inwards, but these words do not carry any authentic meaning. You know the meaning of the words, but you cannot feel what they mean because you are never in. You have never been in.

Even when you are alone, in your mind you are in a crowd. When no one is there outside, still you are not within. You go on thinking of others; you go on moving outwards. Even while asleep you are dreaming of others, you are not within. Only in very deep sleep, when there is no dreaming, are you within; but then you become unconscious. Remember this fact: when you are conscious you are never within, and when you are within in deep sleep you become unconscious. So your whole consciousness consists of the without. And whenever we talk about going within, the words are understood but the meaning is not -- because the meaning is not carried by the words, the meaning comes through experience.

Words are without meaning. When I say 'within', you understand the word -- but only the word, not the meaning. You do not know what within is, because consciously you have never been within. Your mind is constantly outgoing. You do not have any feel of what the inner means or what it is.

That is what I mean when I say that you are a circle without a center -- a circumference only. The center is there, but you drop into it only when you are not conscious. Otherwise, when you are conscious you move outwards, and because of this your life is never intense; it cannot be. It is just lukewarm. You are alive as if dead, or both simultaneously. You are deadly alive -- living a dead-like life. You are existing at the minimum -- not at the maximum peak, but at the minimum. You can say, "I am," that is all. You are not dead; that is what you mean by being alive.

But life can never be known at the circumference. Life can be known only at the center. On the circumference only lukewarm life is possible. So really, you live a very inauthentic life, and then even death becomes inauthentic -- because one who has not really lived cannot really die. Only authentic life can become authentic death. Then death is beautiful: anything authentic is beautiful. Even life, if it is inauthentic, is bound to be ugly. And your life is ugly, just rotten. Nothing happens. You simply go on waiting, hoping that something will happen somewhere, someday.

At this very moment there is just emptiness, and every moment has been like that in the past -- just empty. You are just waiting for the future, hoping that something will happen someday, just hoping. Then every moment is lost. It has not happened in the past, so it is not going to happen in the future either. It can happen only in this moment, but then you will need an intensity, a penetrating intensity. Then you will need to be rooted in the center. Then the periphery will not do. Then you will have to find your moment. Really, we never think about what we are, and whatsoever we think is just hokum.

Once I lived with a professor on a university campus. One day he came and he was very upset, so I asked, "What is the matter?"

He said, "I feel feverish."

I was reading something, so I said to him, "Go to sleep. Take this blanket and rest."

He went to the bed, but after a few minutes he said, "No, I am not feverish. Really, I am angry. Someone has insulted me, and I feel much violence against him."

So I said, "Why did you say that you are feeling feverish?"

He said, "I couldn't acknowledge the fact that I was angry, but really I am angry. There is no fever." He threw off the blanket.

Then I said, "Okay, if you are angry then take this pillow. Beat it and be violent with it. Let your violence be released. And if the pillow is not enough, then I am available. You can beat me, and let this anger be thrown out."

He laughed, but the laughter was false -- just painted on his face. It came on his face and then disappeared, it never penetrated in. It never came from within; it was just a painted smile. But the laughter, even false laughter, created a gap. He said, "Not really... I am not really angry. Someone said something before others, and I felt very much embarrassed. Really, this is the thing."

So I said to him, "You have changed your statement about your own feelings three times within half an hour. You said you were feeling feverish, then you said you were angry, and now you say that you are not angry but just embarrassed. Which one is real?"

He said, "Really, I am embarrassed."

I said, "Which? When you said you were feverish, you were also certain about that. When you said you were angry, you were also certain about that. And you are also certain about this. Are you one person or many persons? For how long a time is this certainty going to continue?"

So the man said, "Really, I do not know what I am feeling. What it is, I do not know. I am simply disturbed. Whether to call it anger or embarrassment or what, I do not know. And this is not the moment to discuss it with me." He said, "Leave me alone. You have made my situation philosophical. You are discussing what is real, what is authentic, and I am feeling very much disturbed."

This is not only with some other person -- X, Y or Z -- it is with you. You are never certain, because certainty comes from being centered. You are not even certain about yourself. It is impossible to be certain about others when you are never certain about yourself. There is just a vagueness, a cloudiness; nothing is certain.

Someone was here just a few days ago, and he said to me, "I am in love with someone, and I want to marry her." I looked into his eyes deeply for a few minutes without saying anything. He became restless and he said, "Why are you looking at me? I feel so awkward." I continued looking. He said, "Do you think that my love is false?" I didn't say anything, I just continued looking. He said, "Why do you feel that this marriage is not going to be good?" He said by himself, "I had not really thought it over very much, and that is why I have come to you. Really, I do not know whether I am in love or not."

I had not said a single word. I was just looking into his eyes. But he became restless, and things which were inside began to come up, to bubble up.

You are not certain, you cannot be certain about anything; neither about your love, nor about your hate, nor about your friendships. There is nothing which you can be certain about because you have no center. Without a center there is no certainty. All your feelings of certainty are false and momentary. One moment you will feel that you are certain, but the next moment the certainty will have gone because in each moment you have a different center. You do not have a permanent center, a crystallized center. Each moment is an atomic center, so each moment has its own self.

George Gurdjieff used to say that man is a crowd. Personality is just a deception because you are not a person, you are many persons. So when one person speaks in you, that is a momentary center. The next moment there is another. With every moment, with every atomic situation, you feel certain, and you never become aware that you are just a flux -- many waves without any center. Then in the end you will feel that life has been just a wastage. It is bound to be. There is just a wastage, just a wandering -- purposeless, meaningless.

Tantra, yoga, religion... their basic concern is how first to discover the center, how first to be an individual. They are concerned with how to find the center which persists in every situation. Then, as life goes on moving without, as the flux of life goes on and on, as waves come and go, the center persists inside. Then you remain one -- rooted, centered.

These sutras are techniques to find the center. The center is already there, because there is no possibility of being a circle without a center. The circle can exist only with a center, so the center is only forgotten. It is there, but we are not aware. It is there, but we do not know how to look at it. We do not know how to focus the consciousness on it.

The third technique about centering: CLOSING THE SEVEN OPENINGS OF THE HEAD WITH YOUR HANDS, A SPACE BETWEEN YOUR EYES BECOMES ALL INCLUSIVE.

This is one of the oldest techniques -- very much used, and one of the simplest also. Close all the openings of the head -- eyes, ears, nose, mouth. When all the openings of the head are closed, your consciousness, which is continuously flowing out, is stopped suddenly: it cannot move out.

You may not have observed, but even if you stop your breathing for a moment, suddenly your mind will stop -- because with breathing mind moves on. That is a conditioning with the mind. You must understand what `conditioning' means, then only will this sutra be easy to understand.

Pavlov, one of the most famous Russian psychologists, has created this term "conditioning" -- or "conditioned reflex" -- a day-to-day word used all over the world. Everyone who is acquainted with psychology even a little knows the word. Two processes of thought -- any two processes -- can become so associated that if you start with one, the other is also triggered.

This is the famous Pavlovian example. Pavlov worked with a dog. He found that if you put dog food before a dog, its saliva begins to flow. The tongue of the dog comes out and he begins to get ready, prepared

for eating. This is natural. When he is seeing the food, or even imagining the food, saliva starts flowing. But Pavlov conditioned this process with another. Whenever the saliva would start to flow and the food was there, he would do some other things. For example, he would ring a bell, and the dog would listen to the bell ringing. For fifteen days, whenever the food was placed, the bell would ring. Then on the sixteenth day food was not placed before the dog, only the bell was rung. But still the saliva started flowing and the tongue came out, as if the food was there.

But there was no food, only the bell ringing. There is no natural association between the bell ringing and saliva, the natural association is with food. But now the continuous ringing of the bell had become associated with it, and even the ringing of the bell would start the process.

According to Pavlov -- and he is right -- our whole life is a conditioned process. The mind is a conditioning. Thus, if you stop something in the conditioning, every other associated thing also stops.

For example, you have never thought without breathing. Thinking has always been with breathing. You are not conscious of breathing, but breathing is there continuously, day and night. Every thought, every thinking process is associated with breathing. If you stop your breathing suddenly, thought will also stop. And if all the seven holes -- the seven openings of the head -- are closed, your consciousness suddenly cannot move out. It remains in, and that remaining in creates a space between your eyes. That space is known as the third eye.

If all the openings of the head are closed you cannot move out, because you have always been moving out from these openings. You remain in, and with your consciousness remaining in it becomes concentrated between these two eyes, between these two ordinary eyes. It remains in between these two eyes, focused. That spot is known as the third eye.

This space BECOMES ALL INCLUSIVE. This sutra says that in this space everything is included; the whole existence is included. If you can feel the space, you have felt all. Once you can feel inside this space between the two eyes, then you have known existence, the totality of it, because this inner space is all inclusive. Nothing is left out of it.

The Upanishads say, "Knowing the one, one knows all." These two eyes can only see the finite. The third eye sees the infinite. These two eyes can only see the material. The third eye sees the immaterial, the spiritual. With these two eyes you can never feel the energy, you can never see the energy; you can see only matter. But with the third eye, energy as such is seen.

This closing of the openings is a way of centering, because once the stream of consciousness cannot flow out, it remains at its source. That source of consciousness is the third eye. If you are centered at the third eye, many things happen. The first is discovering that the whole world is in you.

Swami Ramateertha used to say that "The sun moves in me, the stars move in me, the moon rises in me. The whole universe is in me." When he said this for the first time, his disciples thought he had gone crazy. How can stars be in Ramateertha?

He was talking about the third eye, the inner space. When for the first time the inner space becomes illumined, this is the feeling. When you see that everything is in you, you become the universe.

The third eye is not part of your physical body. The space between our two eyes is not a space which is confined in your body. It is the infinite space which has penetrated in you. Once this space is known, you will never be the same person again. The moment you know this inner space, you have known the deathless. Then there is no death.

When you know this space for the first time, your life will be authentic, intense, for the first time really alive. Now no security is needed, now no fear is possible. Now you cannot be killed. Now nothing can be taken away from you. Now the whole universe belongs to you: you are the universe. Those who have known this inner space, they have cried in ecstasy, "AHAM BRAHMASMI! I am the universe, I am the existence."

The Sufi mystic Mansoor was murdered only because of this experience of the third eye. When for the first time he became aware of this inner space, he started crying, "I am God!" In India he would have been worshipped, because India has known many, many persons who have come to know this inner space of the third eye. But in a Mohammedan country it was difficult. And Mansoor's statement that "I am God -- ANA'L HAK!" -- was taken to be something anti-religious, because Mohammedanism cannot conceive that man and God can become one. Man is man -- the created -- and God is the creator, so how can the created become the creator? So this statement of Mansoor's, "I am God," could not be understood; thus, he was murdered. But when he was being murdered, killed, he was laughing. So someone asked, "Why are you laughing, Mansoor?"

Mansoor is reported to have said, "I am laughing because you are not killing me, and you cannot kill me. You are deceived by this body, but I am not this body. I am the creator of this universe, and it was my finger which moved this whole universe in the beginning."

In India he would have been understood easily. The language has been known for centuries and centuries. We have known that a moment comes when the inner space is known. Then one simply goes mad. And this realization is so certain that even if you kill a Mansoor he will not change his statement -- because really, you cannot kill him as far as he is concerned. Now he has become the whole. There is no possibility of destroying him.

After Mansoor, Sufis learned that it is good to be silent. So in Sufi tradition, after Mansoor, it has been consistently taught to disciples, "Whenever you come to the third eye, remain silent and do not say anything. Whenever this happens, then keep quiet. Do not say anything, or just go on formally saying things which people believe."

So Islam has now two traditions. One is just the ordinary, the outward, the exoteric; another, the real Islam, is Sufism -- the esoteric. But Sufis remain silent, because since Mansoor they have learned that to talk in that language which comes when the third eye opens is to be unnecessarily in difficulty -- and it helps no one.

This sutra says: CLOSING THE SEVEN OPENINGS OF THE HEAD WITH YOUR HANDS, A SPACE BETWEEN YOUR EYES BECOMES ALL INCLUSIVE. Your inner space becomes all the space.

The fourth technique:

BLESSED ONE, AS SENSES ARE ABSORBED IN THE HEART, REACH THE CENTER OF THE LOTUS.

Every technique is useful for a certain type of mind. The technique we have been discussing, the third -- closing the openings of the head -- can be used by many. It is very simple and not very dangerous. You can use it very easily, and there is also no need to close the openings with your hands. Closing is needed, so you can use ear plugs and you can use a mask for the eyes. The real thing is to close the openings of your head completely for a few moments -- for a few moments or for a few seconds. Try it. Do not practice it -- only suddenly is it helpful. When it is sudden it is helpful. When lying in your bed, suddenly close all your openings for a few seconds, and see what is happening within.

When you feel suffocated, go on -- unless it becomes absolutely unbearable, because breathing will be closed. Go on, unless it becomes absolutely unbearable. And when it is absolutely unbearable, you will not be able to close the openings any more, so you need not worry. The inner force will throw all the openings open. So as far as you are concerned, continue. When the suffocation comes, that is the moment -- because the suffocation will break the old associations. If you can continue for a few moments more, it would be good. It will be difficult and arduous, and you will feel that you are going to die -- but do not be afraid, because you cannot die. You cannot die just by closing the openings. But when you feel now you are going to die, that is the moment.

If you can persist in that moment, suddenly everything will be illumined. You will feel the inner space which goes on spreading, and the whole is included in it. Then open your openings. Go on trying it again and again. Whenever you have time, try it. But do not practice it. You can practice stopping the breath for a few moments. But practice will not help, a sudden jerk is needed. In that jerk, the flow into your old channels of consciousness stops, and a new thing becomes possible.

Many practice this even today -- many persons all over India. But they practice it, and it is a sudden method. If you practice, then nothing will happen. If I throw you out of this room suddenly, your thoughts will stop. But if we practice it daily, then nothing will happen. It will become a mechanical habit. So do not practice it. Just try it whenever you can. Then suddenly, by and by, you will become aware of an inner space. That inner space comes only to your consciousness when you are on the verge of death. When you are feeling, "Now I cannot continue for a single moment; now death is near," that is the right moment. Persist! Do not be afraid. Death is not so easy. At least up until now not a single person has died using this method.

There are built-in securities, that is why you cannot die. Before death one becomes unconscious. If you are conscious and feeling that you are going to die, do not be afraid. You are still conscious, so you cannot die. And if you become unconscious, then your breath will start. Then you cannot prevent it. So you can use ear plugs, etc. Hands are not necessary. Hands were used only because if you are falling into unconsciousness, the hands will become loose and the life process will resume again by itself.

You can use plugs for the ears, a mask for the eyes, but do not use any plugs for the nose or for the mouth, because then it can become fatal. At least the nose should remain open. Close it with your hands. Then when you are actually falling into unconsciousness, the hands will become loose and the breathing will come in. So there is a built-in security. This method can be used by many.

The fourth method is for those who have a very developed heart, who are loving, feeling types, emotional. BLESSED ONE, AS SENSES ARE ABSORBED IN THE HEART, REACH THE CENTER OF THE LOTUS. This method can be used only by heart-oriented persons. Therefore, understand first what is a heart-oriented person. Then this method can be understood.

With one who is heart-oriented, everything leads to the heart, everything. If you love him, his heart will feel your love, not his head. A head-oriented person, even when loved, feels it cerebrally, in the head. He thinks about it; he plans about it. Even his love is a deliberate effort of the mind.

A feeling type lives without reasoning. Of course, the heart has its own reasons, but it lives without reasoning. If someone asks you, "Why do you love?" if you can answer why, then you are a head-oriented person. And if you say, "I do not know, I just love," you are a heart-oriented person.

Even if you say that someone is beautiful and that is why you love, it is a reason. For a heart-oriented person, someone is beautiful because they love him. The head-oriented person loves someone because he is beautiful or she is beautiful. The reason comes first, and then comes love. For the heart-oriented, love comes first and then everything else follows. The feeling type is centered in the heart, so whatsoever happens touches his heart.

Just observe yourself. In your life, many things are happening every moment. Where do they touch you? You are passing, and a beggar crosses the street. Where are you touched by the beggar? Do you start thinking about economic conditions? Do you start thinking about how begging should be stopped by law, or about how a socialist society should be created so that there are no beggars? This is a head-oriented man. This beggar becomes just a datum for him. His heart is not touched, only his head is touched. He is not going to do something for this beggar here and now -- no! He will do something for communism, he will do something for the future, for some utopia. He may even devote his whole life, but he cannot do anything just now.

The mind is always doing in the future; the heart is always here and now. A heart-oriented person will do something now for this beggar. This beggar is an individual, not a datum. But for a head-oriented man, this beggar is just a mathematical figure. For him, how begging should be stopped is the problem, not that this beggar should be helped -- that is irrelevant. So just watch yourself. In many situations, watch how you act. Are you concerned with the heart or are you concerned with the head?

If you feel that you are a heart-oriented person, then this method will be very helpful to you. But know well that everyone is trying to deceive himself that he is heart-oriented. Everyone tries to feel that he is a very loving person, a feeling type -- because love is such a basic need that no one can feel at ease if he sees that he has no love, no loving heart. So everyone goes on thinking and believing this, but belief will not do. Observe very impartially, as if you are observing someone else, and then decide -- because there is no need to deceive yourself, and it will be of no help. Even if you deceive yourself, you cannot deceive the technique, so when you do this technique you will feel that nothing is happening.

People come to me, and I ask them to what type they belong. They do not know really. They have never thought about it -- about what type they are. They have just vague conceptions about themselves, and those conceptions are really just imagination. They have certain ideals and self-images, and they think -- or rather, they wish -- that they are those images. They are not, and often it happens that they prove to be just the contrary.

There is a reason for it. A person who insists that he is a heart-oriented person may be insisting only because he feels the absence of heart, and he is afraid. He cannot become aware of the fact that he has no heart.

Look at the world! If everyone is right about his heart, then this world cannot be so heartless. This world is our total, so somewhere, something is wrong. Heart is not there. Really, it was never trained to be there. Mind is trained, so it is there. There are schools, colleges, universities to train the mind, but there is no place to train the heart. And the training of the mind pays, but the training of the heart is dangerous. If your heart is trained you will become absolutely unfit for this world, because the whole world is run through reason.

If your heart is trained, you will just be absurd in the context of the whole pattern. When the whole world will be moving to the right, you will be moving to the left. Everywhere you will feel difficulty. Really, the more man becomes civilized, the less and less the heart is trained. We have really forgotten

about it -- that it exists, or that there is any need for its training. That is why such methods, which can work very easily, never work.

Most of the religions are based on heart-oriented techniques -- Christianity, Islam, Hinduism and many others. They are based on the heart-oriented person. The older the religion, the more it is based on heart-oriented persons. Really, when the Vedas were written and Hinduism was developing, there were people who were heart-oriented. And to find a mind-oriented person then was really difficult. But now the reverse is a problem. You cannot pray, because prayer is a heart-oriented technique. That is why even in the West, where Christianity -- which is a religion of prayer -- prevails, prayer has become difficult. Particularly, the Catholic Church is prayer-oriented.

There exists no such thing as meditation for Christianity, but now even in the West people are becoming crazy about meditation. No one is going to church -- and even if someone is going, it is just a formal thing, just Sunday religion -- because the heart-oriented prayer has become absolutely unknown for man as he is in the West.

Meditation is more mind-oriented, prayer is more heart-oriented. Or we can say that prayer is a technique of meditation for heart-oriented persons. This technique is also for heart- oriented persons: BLESSED ONE, AS SENSES ARE ABSORBED IN THE HEART, REACH THE CENTER OF THE LOTUS.

So what is to be done in this technique? AS SENSES ARE ABSORBED IN THE HEART... Try! Many ways are possible. You touch someone: if you are a heart-oriented person the touch immediately goes to your heart, and you can feel the quality. If you take the hand of a person who is head-oriented, the hand will be cold -- not just cold, but the very quality will be cold. A deadness, a certain deadness will be in the hand. If the person is heart-oriented then there is a certain warmth, then his hand will really melt with you. You will feel a certain thing flowing from his hand to you, and there will be a meeting, a communication of warmth.

This warmth comes from the heart. It can never come from the head, because the head is always cool... cold, calculative. The heart is warm, non-calculative. The head always thinks about how to take more; the heart always feels how to give more. That warmth is just a giving -- a giving of energy, a giving of inner vibrations, a giving of life. That is why you feel a different quality in it. If the person really embraces you, you will feel a deep melting with him.

Touch! Close your eyes; touch anything. Touch your beloved or your lover, touch your child or your mother or your friend, or touch a tree or a flower, or just touch the earth. Close your eyes and feel a communication from your heart to the earth, or to your beloved. Feel that your hand is just your heart stretched out to touch the earth. Let the feeling of touch be related to the heart.

You are listening to music. Do not listen to it from the head. Just forget your head and feel that you are headless, there is no head at all. It is good to have a picture of yourself without the head in your bedroom. Concentrate on it; you are without the head, do not allow the head to come in. While listening to music, listen to it from the heart. Feel the music coming to your heart; let your heart vibrate with it. Let your senses be joined to the heart, not to the head. Try this with all the senses, and feel more and more that every sense goes into the heart and dissolves into it.

BLESSED ONE, AS SENSES ARE ABSORBED IN THE HEART, REACH THE CENTER OF THE LOTUS. The heart is the lotus. Every sense is just the opening of the lotus, the petals of the lotus. Try to relate your senses to the heart first. Secondly, always think that every sense goes deep down into the heart and becomes absorbed in it. When these two things become established, only then will your senses begin to help you. They will lead you to the heart, and your heart will become a lotus.

This lotus of the heart will give you a centering. Once you know the center of the heart, it is very easy to fall down into the navel center, very easy. This sutra does not even mention this -- there is no need. If you are really absorbed in the heart totally, and reason has stopped working, then you will fall down. From the heart, the door is opened toward the navel. Only from the head is it difficult to go toward the navel. Or if you are between the two, between the heart and the head, then too it is difficult to go to the navel. Once you are absorbed in the navel, you have suddenly fallen beyond the heart. You have fallen into the navel center which is the basic one -- the original.

That is why prayer helps. That is why Jesus could say, "Love is God." It is not exactly right, but love is the door. If you are deeply in love -- with anyone, it doesn't matter who... Love matters; the object of love doesn't matter. If you are in deep love with anyone, so much in love that there is no relationship from the head, if just the heart is functioning, then this love will become prayer and your beloved or your lover will

become divine.

Really, the eye of the heart cannot see anything else, and that is why it happens with ordinary love also. If you fall in love with someone, that someone becomes divine. It may not prove to be very lasting, and it may not prove to be a very deep thing, but in that moment the lover or the beloved becomes divine. The head will destroy the whole thing sooner or later, because the head will come in and try to manage everything. Even love has to be managed. And once the head manages, everything is destroyed.

If you can be in love without the head's management coming in, your love is bound to become prayer and your beloved will become the door. Your love will make you centered in the heart -- and once you are centered in the heart, you automatically fall down deep into the navel center.

The fifth technique:

UNMINDING MIND, KEEP IN THE MIDDLE -- UNTIL.

Only this much is the sutra. Just like any scientific sutra it is short, but even these few words can transform your life totally. UNMINDING MIND, KEEP IN THE MIDDLE -- UNTIL.

KEEP IN THE MIDDLE... Buddha developed his whole technique of meditation on this sutra. His path is known as MAJJHIM NIKAYA -- the middle path. Buddha says, "Remain always in the middle -- in everything."

One Prince Shrown took initiation, Buddha initiated him into sannyas. That prince was a rare man, and when he took sannyas, when he was initiated, his whole kingdom was just amazed. The kingdom couldn't believe it, the people couldn't believe that Prince Shrown could become a sannyasin. No one had ever even imagined it, as he was a man of this world -- indulging in everything, indulging to the extreme. Wine and women were his whole milieu.

Then suddenly Buddha came to the town, and the prince went to see him for a DARSHAN -- A spiritual encounter. He fell at Buddha's feet and he said, "Initiate me. I will leave this world." Those who had come with him were not even aware... this was so sudden. So they asked Buddha, "What is happening? This is a miracle. Shrown is not that type of man, and he has lived very luxuriously. Up to now we couldn't even imagine that Shrown is going to take sannyas, so what has happened? You have done something."

Buddha said, "I have not done anything. Mind can move easily from one extreme to the other. That is the way of the mind -- to move from one extreme to another. So Shrown is not doing something new. It is to be expected. Because you do not know the law of the mind, that is why you are so much taken aback."

The mind moves from one extreme to another, that is the way of the mind. So it happens every day: a person who was mad after wealth renounces everything, becomes a naked fakir. We think, "What a miracle!" But it is nothing -- just the ordinary law. A person who was not mad after wealth cannot be expected to renounce, because only from one extreme can you move to another -- just like a pendulum, from one extreme to the other.

So a person who was after wealth, mad after wealth, will become mad against it, but the madness will remain -- that is the mind. A man who lived just for sex may become a celibate, may move into isolation, but the madness will remain. Before he was living only for sex, now he will be living only against sex -- but the attitude, the approach, remains the same.

So a BRAHMACHARI, a celibate, is not really beyond sex; his whole mind is sex-oriented. He is against, but not beyond. The way of beyond is always in the middle, it is never at the extreme. So Buddha says, "This could have been expected. No miracle has happened. This is how mind works."

Shrown became a beggar, a sannyasin. He became a BHIKKHU, a monk, and soon other disciples of Buddha observed that he was moving to the other extreme. Buddha never asked anyone to be naked, but Shrown became naked. Buddha was not for nakedness. He said, "That is just another extreme."

There are persons who live for clothes as if that is their life, and there are other persons who become naked -- but both believe in the same thing. Buddha never taught nakedness, but Shrown became naked. He was the only disciple of Buddha who was naked. He became very, very self-torturing. Buddha allowed one meal every day for the sannyasins, but Shrown would take only one meal on alternate days. He became lean and thin. While all the other disciples would sit for meditation under trees, in the shade, he would never sit under any tree. He would always remain in the hot sun. He was a beautiful man and he had a very lovely body, but within six months no one could recognize that he was the same man. He became ugly, dark, black, burned.

Buddha went to Shrown one night and asked him, "Shrown, I have heard that when you were a prince,

before initiation, you used to play on a VEENA, a sitar, and you were a great musician. So I have come to ask you one question. If the strings of the veena are very loose, what happens?" Shrown said, "If the strings are very loose, then no music is possible." And then Buddha said, "And if the strings are very tight, too tight, then what happens?" Shrown said, "Then too music cannot be produced. The strings must be in the middle -- neither loose nor tight, but just exactly in the middle." Shrown said, "It is easy to play the veena, but only a master can set these strings right, in the middle."

So Buddha said, "This much I have to say to you, after observing you for the last six months -- that in life also the music comes only when the strings are neither loose nor tight, but just in the middle. So to renounce is easy, but only a master knows how to be in the middle. So Shrown, be a master, and let these strings of life be just in the middle -- in everything. Do not go to this extreme, do not go to that one. Everything has two extremes, but you remain just in the middle."

But the mind is very unmindful. That is why the sutra says, UNMINDING MIND... You will hear this, you will understand this, but the mind will not take note. The mind will always go on choosing extremes.

The extreme has a fascination for the mind. Why? Because in the middle, mind dies. Look at a pendulum: if you have any old clock, look at the pendulum. The pendulum can go on moving the whole day if it goes to the extremes. When it goes to the left it is gathering momentum to go to the right. When it goes toward the right, do not think that it is going toward the right -- it is accumulating momentum to go toward the left. So the extremes are right-left, right-left.

Let the pendulum stay in the middle, then the whole momentum is lost. Then the pendulum has no energy, because the energy comes from one of the extremes. Then that extreme throws it toward another, then again, and it is a circle... the pendulum goes on moving. Let it be in the middle, and the whole movement will then stop.

Mind is just like a pendulum and every day, if you observe, you will come to know this. You decide one thing on one extreme, and then you move to another. You are angry; then you repent. You decide, "No, this is enough. Now I will never be angry." But you do not see the extreme.

"Never" is an extreme. How are you so certain that you will never be angry? What are you saying? Think once more -- never? Then go to the past and remember how many times you have decided that "I will never be angry." When you say, "I will never be angry," you do not know that by being angry you have accumulated momentum to go to the other extreme.

Now you are feeling repentant, you are feeling bad. Your self-image is disturbed, shaken. Now you cannot say you are a good man, you cannot say that you are a religious man. You have been angry, and how can a religious man be angry? How can a good man be angry? So you repent to regain your goodness again. At least in your own eyes you can feel at ease -- that you have repented and you have decided that now there will be no more anger. The shaken image has come back to the old status quo. Now you feel at ease, you have moved to another extreme.

But the mind that says, "Now I will never be angry," will again be angry. And when you are again angry, you will forget completely your repentance, your decision -- everything. After anger, again the decision will come and the repentance will come, and you will never feel the deception of it. This has been so always.

Mind moves from anger to repentance, from repentance to anger. Remain in the middle. Do not be angry and do not repent. If you have been angry, then please, at least do this: do not repent. Do not move to the other extreme. Remain in the middle. Say, "I have been angry and I am a bad man, a violent man. I have been angry. This is how I am." But do not repent; do not move to the other extreme. Remain in the middle. If you can remain, you will not gather the momentum, the energy to be angry again.

So this sutra says, UNMINDING MIND, KEEP IN THE MIDDLE -- UNTIL. And what is meant by UNTIL? Until you explode! Keep in the middle until the mind dies. Keep in the middle until there is no mind. So, UNMINDING MIND, KEEP IN THE MIDDLE -- UNTIL there is no mind. If mind is at the extremes, then the middle will be no-mind.

But this is the most difficult thing in the world to do. It looks easy, it looks simple; it may appear as if you can do this. And you will feel good if you think that there is no need for any repentance. Try this, and then you will know that when you have been angry the mind will insist on repenting.

Husbands and wives continue to quarrel, and for centuries and centuries there have been counsellors, advisors, great men who have been teaching how to live and love -- but they go on quarreling. Freud, for the first time, became aware of the phenomenon that whenever you are in love -- so-called love -- you are also in hate. In the morning it is love, in the evening it is hate, and the pendulum goes on moving. Every

husband, every wife knows this, but Freud has a very uncanny insight. Freud says that if a couple has stopped fighting, know well that love has died.

That love which existed with hate and fight cannot remain, so if you see a couple never fighting, do not think that this is the ideal couple. It means no couple at all. They are living parallel, but not with each other. They are parallel lines never meeting anywhere, not even to fight. They are both alone together -- parallel.

Mind has to move to the opposite, so psychology now gives better advice. The advice is better, more deep, more penetrating. It says that if you really want to love -- with the mind -- then do not be afraid to fight. Really, you must fight authentically so you can move to the other extreme of authentic love. So when you are fighting with your wife, do not avoid it; otherwise the love will also be avoided. When the time for fight is there, fight until the end. Then by evening you will be able to love: the mind will have gathered momentum. The ordinary love cannot exist without fight because there is a movement of the mind. Only a love which is not of the mind can exist without fight, but then it is a different thing altogether.

A Buddha loving... that is a different thing altogether. But if Buddha comes to love you, you will not feel good because there will be no fault in it. It will be simply sweet and sweet and sweet -- and boring, because the spice comes from fight. A Buddha cannot be angry, he can only love. You will not feel his love because you can feel only opposites; you can feel it only in contrast.

When Buddha came back to his home town after twelve years, his wife wouldn't come to receive him. The whole city gathered to receive him except his wife. Buddha laughed, and he said to his chief disciple, Ananda, "Yashodhara has not come. I know her well. It seems she still loves me. She is proud, and she feels hurt. I was thinking that twelve years is a long time and she might not be in love now, but it seems she is still in love -- still angry. She has not come to receive me. I will have to go to the house."

So Buddha went. Ananda was with him; it was a condition with Ananda. When Ananda took initiation he made a condition with Buddha, to which Buddha agreed, that he would always remain with him. He was an elder cousin-brother, so Buddha had to concede.

Ananda followed him into the house, into the palace, so Buddha said, "At least for this you remain behind and do not come with me, because she will be furious. I am coming back after twelve years, and I just ran away without even telling her. She is still angry, so do not come with me; otherwise she will feel that I have not even allowed her to say anything. She must be feeling to say many things, so let her be angry, do not come with me."

Buddha went in. Of course, Yashodhara was just a volcano. She erupted, exploded. She started crying and weeping and saying things. Buddha stayed there, waited there, and by and by she cooled down and realized that Buddha had not even uttered a single word. She wiped her eyes and looked at Buddha, and Buddha said, "I have come to say that I have gained something, I have known something, I have realized something. If you become cool I can give you the message -- the truth that I have realized. I have waited so much in order that you could go through a catharsis. Twelve years is a long affair. You must have gathered many wounds, and your anger is understandable; I expected this. That shows that you are still in love with me. But there is a love beyond this love, and only because of that love have I come back to tell you something."

But Yashodhara could not feel that love. It is difficult to feel it because it is so silent. It is so silent, it is as if absent. When mind ceases, then a different love happens. But that love has no opposite to it. When mind ceases, really, whatsoever happens has no opposite to it. With the mind there is always the polar opposite, and mind moves like a pendulum. This sutra is wonderful, and miracles are possible through it: UNMINDING MIND, KEEP IN THE MIDDLE -- UNTIL.

So try it. And this sutra is for your whole life. You cannot practice it sometimes, you have to be aware continuously. Doing, walking, eating, in relationship, everywhere -- remain in the middle. Try at least, and you will feel a certain calmness developing, a tranquility coming to you, a quiet center growing within you.

Even if you are not successful in being exactly in the middle, try to be in the middle. By and by you will have the feel of what middle means. Whatsoever may be the case -- hate or love, anger or repentance -- always remember the polar opposites and remain in between. And sooner or later you will stumble upon the exact middle point.

Once you know it you can never forget it again, because that middle point is beyond the mind. That middle point is all that spirituality means.

Vigyan Bhairav Tantra, Vol 1

Chapter #12
Chapter title: Beyond mind to the source

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There are many questions. The first question:

LAST NIGHT YOU SAID THAT WITH THE DAWN OF ENLIGHTENMENT, THE SPACE BETWEEN THE TWO EYEBROWS, THE THIRD EYE, BECOMES ALL INCLUSIVE. THE OTHER DAY YOU SAID THAT ALL ENLIGHTENED ONES ARE CENTERED IN THEIR NAVEL, AND ON STILL ANOTHER DAY YOU HAVE EXPLAINED ABOUT THE SILVER CORD IN THE MIDDLE OF THE SPINE. THUS, WE KNOW ABOUT THREE BASIC THINGS AS THE ROOTS OF MAN. PLEASE EXPLAIN THE RELATIVE SIGNIFICANCE AND RELATIVE FUNCTIONS OF THESE THREE THINGS: THE NAVEL CENTER, THE THIRD EYE AND THE SILVER CORD.

The basic thing to be understood about these centers is this: whenever you are centered within, the moment you are centered, whatsoever may be the center, you fall down to the navel. If you are centered at the heart, the heart is irrelevant -- centering is meaningful. Or if you are centered at the third eye, the third eye is not basic; the basic point is that your consciousness is centered. So whatsoever may be the point of centering, once you are centered -- anywhere -- you will fall down to the navel.

The basic existential center is the navel, but your functional center may be anywhere. From that center you will fall down automatically. There is no need to think about it. And this is not so only with the heart center or the third eye center. If you are really centered in reason, in the head, you will also fall down to the navel center.

Centering is the thing, but it is very difficult to be centered in reason, in the head. There are problems. The heart center is based on love, faith, surrender. The head is based on doubt and negation.

To be totally negative is really impossible; to be totally in doubt is impossible. But it has happened sometimes, because the impossible also happens. Sometimes, if your doubt comes to such an intensity that nothing remains which is believed, not even the doubting mind is believed, if the doubt turns upon itself and everything becomes doubt, then you will fall down to the navel center immediately. But this is a very rare phenomenon.

Trust is easier. You can trust totally more easily than you can doubt totally. You can say yes totally more easily than you can say no. So even if you are centered at the head, the CENTERING is what is basic: you will fall down to your existential roots. So be centered anywhere. The spine will do; the heart will do; the head will do. Or you can also find other centers in the body.

Buddhists talk about nine CHAKRAS -- nine dynamic centers in the body. Hindus talk about seven CHAKRAS -- seven dynamic centers in the body. Tibetans talk about thirteen centers in the body. You can find your own also, there is no need to study about these.

Any point in the body can be made an object of centering. For example, tantra uses the sex center for centering. Tantra works with bringing your consciousness to it totally. The sex center will do.

Taoists have used the big toe as the center. Move your consciousness down to the big toe; remain there, forget the whole body. Let your whole consciousness go to the toe. That will do, because really, on what

you are centering is irrelevant. You are centering -- that is what is basic. The thing happens because of centering, not because of the center -- remember this. The center is not significant, CENTERING is significant.

So do not be puzzled, because in so many methods, in one hundred and twelve methods, many centers will be used. Do not become puzzled over which center is more important or which is real, any center will do. You can choose according to your own liking.

If your mind is very sexual, it is good to choose the sex center. Use it, because your consciousness is naturally flowing toward it -- then it is better to choose it. But it has become difficult to choose the sex center. That is one of the most natural centers; your consciousness is attracted toward it biologically. Why not use this biological force toward inner transformation? Make it the point of your centering.

But social conditioning, sexually repressive teachings, moralizing, they have done a deep harm. You are disjoined from your sex center. Really, our image of our real selves excludes the sex center. Imagine your body: you will leave your sex organs out of it; that is why many people feel as if their sex organs are something different from them, that they are not part of them. This is why there is so much hiding, so much becoming unconscious.

If someone should come from space, from some other planet, and he should see you, he will not be able to conceive that you have any sex center. If he should listen to your talk, he will not be able to understand that there exists anything like sex. If he moves in your society, in the formal world, he will not know that anything like sex is happening.

We have created a division. A barrier is there, and we have cut off the sex center from ourselves. Really, because of sex we have divided the body into two. The upper means "higher" in our minds and the lower means "lower" -- it is condemned. So "lower" is not just some information about the location of the bottom half, it is an evaluation also. You yourself do not think that the lower body is you.

If someone asks you, "Where are you in your body?" you will point to your head, because that is the highest. That is why brahmins in India will say, "We are the head and the sudras, the untouchables, they are the feet." The feet are lower than the head. Really, you are the head, and the feet and the other parts only belong to you, they are not you. To make this division we have made clothes in two parts -- some for the upper body and some for the lower body. This is only to divide the body in two. There is a subtle division.

The lower body is not part of you. It hangs on you -- that is another thing. That is why it is difficult to use the sex center for centering. But if you can use it, that is the best, because biologically your energy is flowing toward that center. Concentrate on it. Whenever you feel any sexual urge, close your eyes and feel your energy flowing toward the sex center.

Make it a meditation; feel yourself centered in the sex center. Then suddenly you will feel a change of quality in the energy. Sexuality will disappear, and the sex center will become illumined, full of energy, dynamic. You will feel life at its peak at this center. And if you are centered, sex will really be forgotten completely at that moment. From the sex center you will feel energy flowing all over the body, even transcending the body and going into the cosmos. If you are totally centered at the sex center, suddenly you will be thrown to your basic root, at the navel.

Tantra has used the sex center, and I think tantra has been one of the most scientific approaches toward human transformation, because to use sex is very scientific. When the mind is already flowing toward it, why not use this natural flow as a vehicle?

That is the basic difference between tantra and so-called moralist teachings. Moralist teachers can never use the sex center for transformation -- they are afraid. And one who is afraid of sex energy will really find it very, very difficult to transform himself or herself because he is fighting against the current, unnecessarily flowing against the river.

It is easy to flow with the river, just float. And if you can float without any conflict, you can use this center for centering.

Any center will do. You can create your own centers... no need to be traditional. All centers are devices -- devices for centering. When you are centered you will come down to your navel automatically. A centered consciousness goes back to the original source.

The second question:

BUDDHA INSPIRED A LARGE NUMBER OF PERSONS TO BECOME SANNYASINS -- SANNYASINS WHO WOULD BEG FOR THEIR MEALS AND LIVE AWAY FROM SOCIETY, BUSINESS AND POLITICS. BUDDHA HIMSELF LIVED AN ASCETIC LIFE. THIS MONASTIC LIFE SEEMS TO BE THE OTHER

EXTREME OF THE WORLDLY LIFE. THIS DOESN'T SEEM TO BE THE MIDDLE PATH. CAN YOU EXPLAIN THIS?

It will be difficult to understand because you are not aware of what is the other end of worldly life. The other end of life is always death. There have been teachers who said that suicide is the only path. And not only in the past; even now, in the present, there are thinkers who say that life is absurd. If life as such is meaningless, then death becomes meaningful. Life and death are polar opposites, so the opposite to life is death. Try to understand it. And it will be helpful for you to find out the way for yourself.

If death is the polar opposite of life, then mind can move to death very easily -- and it happens. When someone commits suicide, have you ever observed that the person who commits suicide was attached too much to life? Only those who are too much attached to life can commit suicide.

For example, you are too attached to your husband or to your wife and you think you cannot live without him or her. Then the husband or the wife dies, and you commit suicide. The mind has moved to the other end because it was too attached to life. When life frustrates, the mind can move to the other end.

Suicides are of two types -- wholesale suicide and gradual suicide. You can commit gradual suicide by withdrawing yourself from life, cutting yourself off, cutting your moorings in life by and by, dying slowly, gradually.

In Buddha's time there were schools which preached suicide. These were the real opposites to life, to worldly life. There were schools which were teaching that to commit suicide is the only way out of this nonsense which we call life, the only way out of this suffering. "If you are alive you will have to suffer," they said, "and there is no way of going beyond misery while you are alive. So commit suicide, destroy yourself." When you hear this it looks like too extremist a view, but try to understand it deeply. It carries some meaning.

Sigmund Freud, after forty years of constant work with the human mind, one of the longest researches one individual can do, came to conclude that man as he is cannot be happy. The very way mind functions creates misery, so at the most less misery or more misery can be the choice. No misery cannot be the choice. If you adjust your mind you will be less miserable, that is all. It looks very hopeless.

The existentialists -- Sartre, Camus and others -- say that life can never be blissful. The very nature of life is dread, anguish, suffering, so the most one can do is to face it bravely, with no hope. You can only face it bravely, and that is all -- with no hope. The situation as such is hopeless. Camus asks, "Well, if this is the situation, then why not commit suicide? If there is no way to go beyond in life, then why not leave this life?"

One of Dostoevsky's characters in one of the greatest novels of the world, THE BROTHERS KARAMAZOV, says, "I am trying to find out where your God is just to return to him the entrance ticket -- the entrance ticket to life. I don't want to be here. And if there is any God, he must be very violent and cruel," the character says, "because without asking me he has thrown me into life. It has never been my choice. Why am I alive without my choosing it?"

There were many schools in Buddha's time. Buddha's time was one of the most intellectually dynamic periods in human history. For example, there was Ajit Kesh Kambal. You may not have heard the name because it is difficult to create a following around those who preach suicide. So no sect exists around Ajit Kesh Kambal, but he said continuously for five years that suicide alone is the only way.

It is reported that someone asked Ajit, "Then why have you not committed suicide up to now?" He said, "Just to preach, I have to suffer life. I have a message to give to the world. If I commit suicide, then who will preach? Who will teach this message? Just to give this message, I am here. Otherwise, life is not worth living." It is the opposite extreme of life, of this so-called life which we live.

Buddha's was the middle path. Buddha said, neither death nor life. That is what sannyas means: neither attachment to life nor repulsion, but just being in the middle. So Buddha says that sannyas is to be just in the middle. Sannyas is not negation of life. Rather, sannyas is the negation of both life and death. When you are concerned with neither life nor death, then you become a sannyasin.

If you can see the polar opposites of life and death, then Buddha's initiation into sannyas is just an initiation in the middle path. So a sannyasin is not really against life. If he is, then he is not a sannyasin. Then really, he is a neurotic; he has gone to the other extreme. A sannyasin has a very balanced consciousness -- balanced just in the middle.

"If life is misery," the mind says, "then move to the other end." But to Buddhists life is misery because you are at the extreme. That is the Buddhist idea: life is a misery because it is at one extreme, and death will also be a misery because it is another extreme. Bliss is just in the middle; bliss is balance.

A sannyasin is a balanced being -- neither leaning to the right nor to the left, neither a leftist nor a rightist: just in the middle -- silent, unmoving, not choosing this nor that, in a non-choice, remaining in the center.

So do not choose death. CHOICE is misery. If you choose death you have chosen misery, if you choose life you have chosen misery, because life and death are two extremes. And remember, they are two extremes of one thing. They are not really two, only one thing which has two poles: life and death.

If you choose one, you will have to go against the other pole. That creates misery, because death is implied in life. You cannot choose life without choosing death. How can you? The moment you choose life, you have chosen death. That creates misery because as a result of your having chosen life, death will be there. You have chosen happiness: simultaneously, without your knowing, you have chosen unhappiness, because that is part of it.

If you have chosen love, then you have chosen hate. The other is intrinsic in it; it is hidden there. And one who chooses love will suffer, because then he will hate -- and when he comes to hate he will suffer.

Do not choose, be in the middle. In the middle is the truth. At one end is death, at the other end is life. But this energy moving between these two, in the middle, is the truth. Do not choose, because choice means choice of one thing against another thing. To be in the middle means being choiceless. Then you will leave the whole thing. And when you have not chosen, you cannot be made miserable.

Man is made miserable through choice. Do not choose. Just be! It is arduous, it appears impossible -- but try it. Whenever you have two opposites, try to be in the middle. By and by you will know the hunch, the feel, and once you know the feel of how to be in the middle -- and it is a delicate thing, very delicate, the most delicate thing in life -- once you have the feel nothing can disturb you, nothing can make you suffer. Then you exist without suffering.

That is what sannyas means: to exist without suffering. But to exist without suffering you have to exist without choice, so be in the middle. And Buddha has tried for the first time, so consciously, to create a path of being always in the middle.

The third question:

ENLIGHTEN US ABOUT A FEW PRACTICAL POINTS FOR THE OPENING AND DEVELOPMENT OF THE HEART CENTER.

The first point: try to be headless. Visualize yourself as headless; move headlessly. It sounds absurd, but it is one of the most important exercises. Try it, and then you will know. Walk, and feel as if you have no head. In the beginning it will be only "as if." It will be very weird. When the feeling will come to you that you have no head, it will be very weird and strange. But by and by you will settle down at the heart.

There is one law... You may have seen that someone who is blind has more keen ears, more musical ears. Blind men are more musical; their feeling for music is deeper. Why? The energy that ordinarily moves through the eyes now cannot move through them, so it chooses a different path. It moves through the ears.

Blind men have a deeper sensitivity of touch. If a blind man touches you, you will feel the difference, because we ordinarily do much work with touch through our eyes; we are touching each other through our eyes. A blind man cannot touch through the eyes, so the energy moves through his hands. A blind man is more sensitive than anyone who has eyes. Sometimes it may not be so, but generally it is so. Energy starts moving from another center if one center is not there.

So try this exercise I am talking about -- the exercise in headlessness -- and suddenly you will feel a strange thing: it will be as if for the first time you are at the heart. Walk headlessly. Sit down to meditate, close your eyes, and simply feel that there is no head. Feel, "My head has disappeared." In the beginning it will be just "as if," but by and by you will feel that the head has really disappeared. And when you feel that your head has disappeared, your center will fall down to the heart -- immediately. You will be looking at the world through the heart and not through the head.

When for the first time Westerners reached Japan, they couldn't believe that Japanese had traditionally believed for centuries that they think through the belly. If you ask a Japanese child -- if he is not educated in Western ways -- "Where is your thinking?" he will point to his belly.

Centuries and centuries have passed, and Japan has been living without the head. It is just a concept. If I ask you, "Where is your thinking going on?" you will point toward the head, but a Japanese will point to the belly, not to the head. And one of the reasons why the Japanese mind is more calm, quiet and collected, is this.

Now this concept has been disturbed because the West has spread over everything. Now there exists no East. Only in some individuals here and there, who are like islands, does the East exist. Otherwise the East has disappeared; now the whole world is Western.

Try headlessness. Meditate standing before your mirror in the bathroom. Look deep into your eyes and feel that you are looking from the heart. By and by the heart center will begin to function. And when the heart functions, it changes your total personality, the total structure, the whole pattern, because the heart has its own way.

So the first thing: try headlessness. Secondly, be more loving, because love cannot function through the head. Be more loving! That is why when someone is in love, he loses his head. People say that he has gone mad. If you are not mad and in love, then you are not in love really. The head must be lost. If the head is there, unaffected, functioning ordinarily, then love is not possible, because for love you need the heart to function -- not the head. It is a function of the heart.

It happens that when a very rational person falls in love, he becomes stupid. He himself feels what stupidity he is doing, what silliness. What is he doing? Then he makes two parts of his life. He creates a division. The heart becomes a silent, intimate affair. When he moves out of his house, he moves out of his heart. He lives in the world with the head, and only comes down to the heart when he is loving. But it is very difficult, and ordinarily it never happens.

I was staying in Calcutta at a friend's house, and the friend was a justice of the High Court. His wife told me, "I have only one problem to tell you. Can you help me?"
So I said, "What is the problem?"

She said, "My husband is your friend. He loves you and respects you, so if you say something to him it may be helpful."

So I asked her, "What is to be said? Tell me." She said, "He remains a High Court judge even in the bed. I have not known a lover, a friend or a husband. He is a High Court judge twenty-four hours a day."

It is difficult, it is difficult to come down from your pedestal. It becomes a fixed attitude. If you are a businessman, you will remain a businessman in the bed also. It is difficult to accommodate two persons within, and it is not easy to change your pattern completely, immediately, anytime you like. It is difficult, but if you are in love you will have to come down from the head.

So for this meditation try to be more and more loving. And when I say be more loving, I mean change the quality of your relationship: let it be based on love. Not only with your wife or with your child or with your friend, but toward life as such become more loving. That is why Mahavir and Buddha have talked about nonviolence. It was just to create a loving attitude toward life.

When Mahavir moves, walks, he remains aware not even to kill an ant. Why? Really, the ant is not his concern. He is coming down from the head to the heart. He is creating a loving attitude toward life as such. The more your relationships are based on love -- all relationships -- the more your heart center will function. It will start working; you will look at the world through different eyes, because the heart has its own way of looking at the world. The mind can never look in that way -- that is impossible for the mind. The mind can only analyze! The heart synthesizes; the mind can only dissect, divide -- it is a divider. Only the heart gives unity.

When you can look through the heart, the whole universe looks like one unity. When you approach through the mind, the whole world becomes atomic. There is no unity, only atoms and atoms and atoms. The heart gives a unitary experience, it joins together, and the ultimate synthesis is God. If you can look through the heart, the whole universe looks like one. That oneness is God.

That is why science can never find God. That is impossible, because the method applied can never reach to the ultimate unity. The very method of science is reason, analysis, division. So science comes to molecules, atoms, electrons... They will go on dividing, but they can never come to the organic unity of the whole. The whole is impossible to look at through the head.

So be more loving. Remember, whatsoever you are doing, the quality of love must be there. This has to be a constant remembering. You are walking on the grass -- feel that the grass is alive. Every blade is as much alive as you are.

Mahatma Gandhi was staying with Rabindranath Tagore in Shanti Niketan. And look at their different approaches! Gandhi's nonviolence was a mind affair. He was always reasoning about it, rational about it. He thought about it, he struggled over it, he pondered, contemplated, and then he concluded; he experimented, then he concluded. If you have read his autobiography, you will recall that he has named the book, EXPERIMENTS WITH TRUTH. The very word EXPERIMENTS is scientific, of reason -- a lab word.

He was staying with Rabindranath the poet, and they both went for a walk in the gardens. The land was green, alive, so Gandhi said to Rabindranath, "Come out to the lawn." Rabindranath said, "That is impossible. I cannot walk over the lawn. Every blade is as much alive as I am. I cannot step over so alive a phenomenon."

And Rabindranath was not a preacher of nonviolence -- not at all. He never talked about nonviolence, but his approach was through the heart. He feels the grass. Gandhi pondered over what he said, and then answered, "You are right." This is a mind approach.

Be loving. Even with things, be loving. If you are sitting on a chair, be loving. Feel the chair; have a feeling of gratitude. The chair is giving comfort to you. Feel the touch, love it, have a loving feeling. The chair itself is not important. If you are eating, eat lovingly.

Indians say that food is divine. The meaning is that when you are eating, the food is giving you life, energy, vitality. Be grateful, be loving to it.

Ordinarily we eat food very violently, as if we are killing something, not as if we are absorbing -- as if we are killing. Or very indifferently you go on throwing things into your belly, without any feeling. Touch your food lovingly, with gratitude: it is your life. Take it in, taste it, enjoy it. Do not be indifferent and do not be violent.

Our teeth are very violent because of our animal heritage. Animals have no other weapons; nails and teeth are their only weapons of violence. Your teeth are basically a weapon, so people go on killing with their teeth -- they kill their food. That is why, the more violent you are, the more you will need food.

But there is a limit to food, so one goes on smoking or one goes on chewing gum. That is violence. You enjoy it because you are killing something with your teeth, grinding something with your teeth, so one goes on chewing gum or pan. This is a part of violence. Do whatsoever you are doing, but do it lovingly. Do not be indifferent. Then your heart center will start functioning, and you will come down deep into the heart.

First: try headlessness. Secondly: try love. Thirdly: be more and more aesthetic -- sensitive toward beauty, toward music, toward all that touches the heart. If this world can be trained more for music and less for mathematics, we will have a better humanity; if we can train the mind more for poetry and less for philosophy, we will have a better humanity. Because while you are listening to music or playing music the mind is not needed, you drop from the mind.

Be more aesthetic, more poetic, more sensitive. You may not be a great musician or a great poet or a great painter, but you can enjoy, and you can create something in your own right. There is no need to be a Picasso. You can paint your house yourself; you can paint some pictures.

No need to be a maestro, an Alauddin Khan. You can play something in your house; you can play on a flute, no matter how amateurish. But do something which is concerned with the heart. Sing, dance, do something which is concerned with the heart. Be more sensitive to the world of the heart -- and not much is needed to be sensitive.

Even a poor man can be sensitive; riches are not needed. You may not have a palace where you can be sensitive. If you are just lying on the beach, it is enough to be sensitive. You can be sensitive to the sand, you can be sensitive to the sun, you can be sensitive to the waves, to the wind, to the trees, to the sky. The whole world is there for you to be sensitive to it. Try to be more sensitive, alive -- and ACTIVELY sensitive, because the whole world has become passive.

You go to a cinema hall: someone else is doing something and you just sit there and watch. Someone else is loving on the screen and you are watching. You are just a voyeur -- passive, dead, not doing anything. You are not a participant. Unless you are a participant, your heart center will not function. So it is better sometimes to dance.

You are not going to be a great dancer -- there is no need. Howsoever awkward, just dance. That will give you the feeling of the heart. While you are dancing your center will be the heart; it can never be at the mind. Jump, play like children. Sometimes forget completely your name, your prestige, your degree. Forget them completely; be childlike. Do not be serious. Sometimes take life as a fun, and the heart will develop. The heart gathers energy.

And when you have a heart that is alive, the quality of your mind will also change. Then you can go to the mind, you can function through the mind, but the mind will become just an instrument -- you can use it. Then you are not obsessed with it, and you can move away from it any moment you like. Then you are a master. The heart will give you a feeling that you are a master.

And another thing: you will come to know that you are neither the head nor the heart, because you can move from heart to head, from head to heart. Then you know that you are something else -- X. If you remain

in the head and never move anywhere, you become identified with the head. You do not know that you are different. This movement from heart to head and from head to heart will give you the feeling that you are totally different. Sometimes you are at the heart and sometimes you are at the head, but you are neither heart nor head.

This third point of awareness will lead you to the third center -- to the navel. And the navel is not really a center. There, YOU ARE! That is why it cannot be developed, it can only be discovered.

The fourth question:

YOU SAID THAT WESTERN PSYCHOLOGISTS NOW SAY IT IS BETTER NOT TO AVOID FIGHTING IN A LOVE RELATIONSHIP, AND THAT FACING IT WHEN IT COMES MAKES THE LOVE MORE INTENSE. THEN YOU SPOKE OF BUDDHA'S MIDDLE PATH WHICH EXCLUDES BOTH EXTREMES. FOR THOSE WHO HAVE NOT YET TRANSCENDED INTO THE LOVE THAT IS BEYOND THE TWO POLES, WHICH WAY IS PREFERABLE FOR LOVERS IN YOUR OPINION?

Some basic points. Firstly, the love of the mind is bound to be a movement between two polar opposites of hate and love. With mind, duality is bound to be there. So if you are loving to someone with your mind, you cannot escape the other pole. You can hide it, you can suppress it, you can forget about it -- the so-called cultured are always doing that. But then they become numb, dead.

If you cannot fight with your lover, if you cannot be angry, then the authenticity of the love is lost. If you suppress your anger, that suppressed anger will become a part of you, and that suppressed anger will not allow you total let-go while in love. It is always there. You are withholding it; you have suppressed it.

If I am angry and I have suppressed it, then when I am loving the suppressed anger is there, and that will make my love dead. If I have not been authentic in my anger, I cannot be authentic in my love. If you are authentic, then you are authentic in both. If you are not authentic in one, you cannot be authentic in the other.

All over the world so-called teachings, civilization, culture, they have deadened love completely -- and in the name of love this has happened. They say, "If you love someone, then do not be angry -- your love is false if you are angry. Then do not fight, then do not hate."

Of course, it looks logical. If you are in love, how can you hate? So we cut off the hate part. But with the hate part cut off, the love becomes impotent. It is as if you have cut off one leg of a man and then you say, "Now you move! Now you can run, you are free to run." But you have cut off a leg, so the man cannot move.

Hate and love are two poles of one phenomenon. If you cut hate, love will be dead and impotent. That is why every family has become impotent. And then you become afraid of letting go. When you are in love you cannot let go completely because you are afraid. If you let go completely the anger, the violence, the hate that is hidden and suppressed may come out. Then you have to force it down continuously. Deep down you have to fight it continuously. And in fighting it you cannot be natural and spontaneous. Then you just pose that you are loving. You pretend, and everyone knows: your wife knows that you are pretending, and you know that your wife is pretending. Everyone is pretending. Then the whole life becomes false.

Two things have to be done in order to go beyond mind. First, go into meditation, and then touch the level of no-mind within you. Then you will have a love that will not have any polar opposite. But then in that love there will be no excitement, no passion. That love will be silent -- a deep peace with not even a ripple on it.

A Buddha, a Jesus, they also love. But in that love there is no excitement, no fever. The fever comes from the polar opposite; the excitement comes from the polar opposite. Two polar opposites create tension. But Buddha's love, Jesus' love, is a silent phenomenon, so only those who have reached to the state of no-mind can understand their love.

Jesus was passing, and it was hot, at noon. He was tired, so he just rested under a tree. He didn't know to whom the tree belonged. It belonged to Mary Magdalene. Mary was a prostitute.

She looked from her window and saw this very beautiful man -- one of the most beautiful ever born. She felt attracted, and not only attracted, she felt passion. She came out and she asked Jesus, "Come into my house. Why are you resting here? You are welcome." Jesus saw in her eyes passion, love -- so-called love. Jesus said, "Next time, when I am again tired while passing here, I will come to your house. But just now the need is fulfilled. I am ready to move again, so thank you."

Mary felt insulted. This was rare... really, she had never invited anyone before. People would come from far away just to have a look at her. Even kings would come to her, and here was this beggar refusing her.

Jesus was just a beggar, a vagabond -- just a hippie, and he refused her. So Mary said to Jesus, "Can't you feel my love? This is a love invitation. So come! Do not reject me. Don't you have any love in your heart?"

Jesus said to her in reply, "I also love you -- and really, all those who come pretending that they love you, they do not love you." He said, "Only I can love you."

And he was right. But that love has a different quality. That love does not have the polar opposite, the contrast. Thus the tension is missing, the excitement is missing. He is not excited about love, not feverish. And love is not a relationship for him, it is a state of being.

Go beyond mind; reach to a level of no-mind. Then love flowers, but that love has no opposite to it. Beyond mind there is no opposite to anything. Beyond mind everything is one. Within mind, everything is divided into two. But if you are within mind, it is better to be authentic than to be false.

So be authentic when you feel angry toward your lover or your beloved. Be authentic while you are in anger, and then with no repression, when the moment of love will come, when the mind will move to the other extreme, you will have a spontaneous flow. So with mind, take fighting as part of it. It is the very dynamism of the mind to work in polar opposites. So be authentic in your anger, be authentic in your fight; then you will be authentic in your love also.

So for lovers, I would like to say: be authentic. And if you are really authentic, a unique phenomenon will happen. You will become weary of the whole nonsense of moving in polar opposites. But be authentic; otherwise you will never become weary.

A repressed mind never becomes really aware that he is gripped in polar opposites. He is never really angry, he is never really in love, so he has no real experience of the mind. Thus, I suggest to be authentic. Do not be false. BE REAL! And authenticity has its own beauty. Your lover, your beloved will understand when you are really angry -- authentically angry. Only a fake anger or a false non-anger cannot be forgiven. Only a false face cannot be forgiven. Be authentic, and then you will be authentic in love also. That authentic love will compensate, and through this authentic living you will become wearied. You will come to wonder what you are doing -- why you are just a pendulum moving from one pole to another. You will be bored, and then only can you decide to move beyond mind and beyond polarity.

Be an authentic man or be an authentic woman. Do not allow any falsity; do not pretend. Be real and suffer reality. Suffering is good. Suffering is really a training, a discipline. Suffer it! Suffer anger and suffer love and suffer hate. Remember only one thing: never be false. If you do not feel love, then say that you do not feel love. Do not pretend; do not try to show that you are loving. If you are angry, then say that you are angry and be angry.

There will be much suffering, but suffer it. Through that suffering a new consciousness is born. You become aware of the whole nonsense of hate and love. You hate the person and you also love the same person, and you go on moving in a circle. That circle will become crystal clear for you, and it becomes crystal clear only through suffering.

Do not escape suffering. You need a REAL suffering. It is like a fire: it will burn you. All that is false will burn and all that is real will be there. This is what existentialists call authenticity. Be authentic, and then you cannot be anymore in the mind. Be non-authentic, and you will be for lives and lives in the mind.

You will get bored of the duality. But how can one get bored of the duality unless one is really in the duality, not pretending? Then you will know that the so-called love of the mind is nothing but a disease.

Have you observed that a lover cannot sleep? He is not at ease -- he is feverish. If you examine him, he will show many symptoms of many diseases. This love, the so-called love of mind and body, is really a disease, but one remains occupied -- that is the function of it. Otherwise you will feel unoccupied, as if you are not doing anything in this world. Your whole life will seem vacant, so love is good to fill it.

Mind itself is the disease, so whatsoever belongs to the mind is going to be a disease. Only beyond mind, where you are not divided in duality, where you are one, only there does a different love flower. Jesus calls it love. Buddha calls it compassion. This is just to make a distinction. It makes no difference what you call it.

There is a possibility of a love which has no opposite to it, but that love can come only when you go beyond this love. And to go beyond, I suggest that you be authentic. To be authentic -- in hate, in love, in anger. In everything, be authentic, real, not pretending, because only a reality can be transcended. You cannot transcend unreal things.

Vigyan Bhairav Tantra, Vol 1

Chapter #13
Chapter title: Entering the inner centering

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18. LOOK LOVINGLY AT SOME OBJECT. DO NOT GO TO ANOTHER OBJECT. HERE IN THE MIDDLE OF THE OBJECT -- THE BLESSING.

19. WITHOUT SUPPORT FOR FEET OR HANDS, SIT ONLY ON THE BUTTOCKS. SUDDENLY, THE CENTERING.

20. IN A MOVING VEHICLE, BY RHYTHMICALLY SWAYING, EXPERIENCE. OR IN A STILL VEHICLE, BY LETTING YOURSELF SWING IN SLOWING INVISIBLE CIRCLES.

21. PIERCE SOME PART OF YOUR NECTAR-FILLED FORM WITH A PIN, AND GENTLY ENTER THE PIERCING AND ATTAIN TO THE INNER PURITY.

The human body is a mysterious mechanism. Its working is two-dimensional. In order to go to the outside, your consciousness goes through the senses to meet the world, to meet matter. But this is only one dimension of your body's functions. Your body has another dimension also: it leads you in. If consciousness goes out, then whatsoever you know is matter; if consciousness goes in, then whatsoever you know is non-matter.

In reality, there is no division: matter and non-matter are one. But this reality -- X -- if looked at through the eyes, the senses, appears as matter. This same reality, the X, looked at from within -- not through the senses, but through centering -- looks like non-matter. The reality is one, but you can look at it in two ways. One is through the senses; another is not through the senses. All these techniques of centering are really to lead you to a point in yourself where senses are not working, where you go beyond senses.

Three things have to be understood first before we enter the techniques. Firstly, when you see through the eyes, the eyes are not seeing: they are only openings to see. The seer is behind the eyes. That which looks through the eyes is not the eyes. That is why you can close your eyes and still see dreams, visions, images. The seer is behind the senses; he moves through the senses to the world. But if you close your senses, the seer remains within.

If the seer, this consciousness, is centered, suddenly he becomes aware of himself. And when you are aware of yourself you are aware of the total existence, because you and existence are not two. But to become aware of oneself one needs centering. By centering I mean your consciousness not being divided in many directions, your consciousness not moving anywhere, remaining in itself... non-moving, rooted, without any direction, just remaining there: in.

It looks difficult to remain in, because for our minds even this thinking of how to remain in becomes a going out. We start thinking: the "how" starts thinking. To think about the in, the inner, is also a thought for us -- and every thought as such belongs to the outer, never to the inner, because in the innermost center you are simply consciousness.

Thoughts are like clouds. They have come to you, but they do not belong to you. Every thought comes from the outside, from without. You cannot produce a single thought inside, within. Every thought comes from the outside; there is no possibility of creating a thought within. Thoughts are like clouds coming to you. So whenever you are thinking, you are not in -- remember. To be thinking is to be out. So even if you are thinking about the inner, the soul, the self, you are not in.

All these thoughts about the self, about the inner, about the within, have come from without; they do not belong to you. To you belongs only simple consciousness, sky-like, without the clouds.

So what to do? How to gain this simple consciousness inside? Some devices are used, because directly you cannot do anything. Some devices are needed through which you are thrown in, thrown to it. This center always needs an indirect approach; you cannot approach it directly. Understand this clearly, because this is very basic.

You are playing, and later on you report that it was very blissful, that "I was feeling very happy, I enjoyed it. A subtle happiness has been left behind." Someone listens to you. He is also after happiness -- everyone is. He says, "Then I must play, because if through playing happiness is achieved, then I must achieve." He plays also, but he is directly concerned with happiness, with bliss, with enjoyment. Happiness is a by-product. If you are totally in your play, absorbed, happiness results, but if you are constantly hankering for happiness nothing happens. The play is the start.

You are listening to music. Someone says, "I feel very blissful." But if constantly you are directly concerned with bliss, you will not even be able to listen. That concern, that greed for bliss will become a barrier. Bliss is a by-product, you cannot grab it directly. It is so delicate a phenomenon that you have to approach it only indirectly. Do something else and it happens. You cannot do it directly.

Whatsoever is beautiful, whatsoever is eternal is so delicate that if you try to grab it directly it is destroyed. That is what is meant by techniques and devices. These techniques go on telling you to do something. That which you are doing is not significant; that which results is significant. But your mind must be concerned with doing, with technique, not with the result. The result happens -- it is bound to happen. But it always happens indirectly, so do not be concerned with the result. Be concerned with the technique. Do it as totally as possible, and forget the result. It happens, but you can become a barrier to it.

If you are concerned only with the result, then it will never happen. And then it becomes very strange. People come to me and say, "You said that if we do meditation this will happen, but we are doing it and this is not happening." And they are right, but they have forgotten the condition: you have to forget about the result, only then does it happen.

You have to be in the act totally. The more you are in the act, the sooner the result happens. But it is always indirect. You cannot be aggressive about it; you cannot be violent about it. It is such a delicate phenomenon; it cannot be attacked. It only comes to you while you are engaged somewhere else so totally that your inner space is vacant. These techniques are all indirect. There is no direct technique for spiritual happening.

Now the technique -- the sixth technique for centering:

LOOK LOVINGLY ON SOME OBJECT. DO NOT GO ON TO ANOTHER OBJECT. HERE IN THE MIDDLE OF THE OBJECT -- THE BLESSING.

I should repeat it: LOOK LOVINGLY ON SOME OBJECT. DO NOT GO ON TO ANOTHER. Do not move to another object. HERE IN THE MIDDLE OF THIS OBJECT -- THE BLESSING.

LOOK LOVINGLY ON SOME OBJECT... LOVINGLY is the key. Have you ever looked lovingly at any object? You may say yes because you do not know what it means to look lovingly at an object. You may have looked lustfully at an object -- that is another thing. That is totally different, diametrically opposite. So first, the difference; try to feel the difference.

A beautiful face, a beautiful body -- you look at it, and you feel that you are looking at it lovingly. But why are you looking at it? Do you want to get something out of it? Then it is lust, not love. Do you want to exploit it? Then it is lust, not love. Then really, you are thinking of how to use this body, how to possess it, how to make this body an instrument for your happiness.

Lust means how to use something for your happiness; love means your happiness is not at all concerned. Really, lust means how to get something out of it and love means how to give something. They are diametrically opposite.

If you see a beautiful face and you feel love toward the face, the immediate feeling in your

consciousness will be how to do something to make this face happy, how to do something to make this man or this woman happy. The concern is not with yourself, the concern is with the other.

In love the other is important; in lust you are important. In lust you are thinking how to make the other your instrument; in love you are thinking how to become an instrument yourself. In lust you are going to sacrifice the other; in love you are going to sacrifice yourself. Love means giving; lust means getting. Love is a surrender; lust is an aggression.

What you say is meaningless. Even in lust you talk in terms of love. Your language is not very meaningful, so do not be deceived. Look within, and then you will come to understand that you have not once in your life looked lovingly toward someone or some object.

The second distinction to be made: this sutra says, LOOK LOVINGLY ON SOME OBJECT. Really, even if you look lovingly at something material, insentient, the object will become a person. If you look lovingly at it, your love is the key to transform anything into a person. If you look lovingly at a tree, the tree becomes a person.

Just the other day I was talking with Vivek, a close disciple, and I told her that when we move to the new ashram we will name every tree, because every tree is a person. Have you ever heard of anyone naming a tree? No one names a tree because no one feels love for it. If the case were otherwise, a tree would become a person. Then it is not just one in a crowd, it becomes unique.

You name dogs and cats. When you name a dog and you call it Tiger or something else, the dog becomes a person. Then it is not just one dog amongst other dogs, it has a personality; you have created a person. Whenever you look lovingly at something, it becomes a person.

And the contrary is also true. Whenever you look with lustful eyes toward a person, the person becomes an object, a thing. That is why lustful eyes are repulsive -- because no one likes to become a thing. When you look at your wife with lustful eyes -- or at any other woman, or man, with lustful eyes -- the other feels hurt. What are you doing really? You are changing a person, a living person, into a dead instrument. You are thinking of how to "use," and the person is killed.

That is why lustful eyes are repulsive, ugly. When you look at someone with love, the other is raised. He becomes unique. Suddenly he becomes a person. A person cannot be replaced; a thing can be replaced. A `thing' means that which is replaceable; a `person' means that which cannot be replaced: there is no possibility of replacing him or her. A person is unique; a thing is not unique.

Love makes anything unique. That is why without love you never feel like a person. Unless someone loves you deeply, you never feel that you have any uniqueness. You are just one in a crowd -- just a number, a datum. You can be changed.

For example, if you are a clerk in an office or a teacher in a school or a professor in a university, your professor-hood is replaceable. Another professor will replace you; he can replace you at any moment because you are just used there as a professor. You have a functional meaning and significance.

If you are a clerk, someone else is easily able to do the work. The work will not wait for you. If you die this moment, the next moment someone will replace you and the mechanism will continue. You were just a figure -- another figure will do. You were just a utility.

But then someone falls in love with this clerk or this professor. Suddenly the clerk is no more a clerk; he has become a unique person. If he dies, then the beloved cannot replace him. He is irreplaceable. Then the whole world may go on in the same way, but the one who was in love cannot be the same. This uniqueness, this being a person, happens through love.

This sutra says, LOOK LOVINGLY AT SOME OBJECT. It makes no distinction between an object and a person. There is no need, because when you look lovingly anything will become a person. The very look changes, transforms.

You may or may not have observed what happens when you drive a particular car, say a Fiat. There are thousands and thousands and thousands of Fiats exactly similar, but your car, if you are in love with it, becomes unique -- a person. It cannot be replaced; a relationship is created. Now you feel this car as a person. If something goes wrong... a slight sound, and you feel it. And cars are very temperamental. You know the temper of your car -- when it feels good and when it feels bad. The car becomes, by and by, a person.

Why? If there is a love relationship, anything becomes a person. If there is a lust relationship, then a person will become a thing. And this is one of the most inhuman acts man can do -- to make someone a thing.

LOOK LOVINGLY AT SOME OBJECT... So what is one to do? When you look lovingly, what are you

to do? The first thing: forget yourself. Forget yourself completely! Look at a flower and forget yourself completely. Let the flower be; you become completely absent. Feel the flower, and a deep love will flow from your consciousness toward the flower. And let your consciousness be filled with only one thought -- how you can help this flower to flower more, to become more beautiful, to become more blissful. What can you do?

It is not meaningful whether you can do or not; that is not relevant. The feeling of what you can do -- this pain, this deep ache over what you can do to make this flower more beautiful, more alive, more flowering -- is meaningful. Let this thought reverberate into your whole being. Let every fiber of your body and mind feel it. You will be transfixed in an ecstasy, and the flower will become a person.

DO NOT GO ON TO ANOTHER OBJECT... You cannot go. If you are in a love relationship, you cannot go. If you love someone in this group, then you forget the whole crowd; only one face remains. Really, you do not see anyone else, you see only one face. All the others are there, but they are subliminal -- just on the periphery of your consciousness. They are NOT. They are just shadows; only one face remains. If you love someone then only that face remains, so you cannot move.

Do not go to another object, remain with one. Remain with a roseflower or remain with a beloved's face. Remain there loving, flowing, with just one heart, with the feeling of, "What can I do to make the loved one happier, blissful?"

HERE IN THE MIDDLE OF THE OBJECT -- THE BLESSING. And when this is the case you are absent, not concerned with yourself at all, not selfish, not thinking in terms of your pleasure, your gratification. You have forgotten yourself completely, and you are just thinking in terms of the other. The other has become the center of your love; your consciousness is flowing toward the other. With deep compassion, with a deep feeling of love, you are thinking, "What can I do to make the loved one blissful?" In this state, suddenly, HERE IN THE MIDDLE OF THE OBJECT -- THE BLESSING. Suddenly, as a by-product, the blessing comes to you. Suddenly you become centered.

This looks paradoxical because this sutra says to forget yourself completely, not to be self-centered, to move to the other completely. Buddha is reported to have said continuously that whenever you are praying, pray for others -- never for yourself. Otherwise the prayer is just useless.

One man came to Buddha and he said, "I accept your teaching, but only one thing is very difficult to accept. You say that whenever we do prayer we are not to think about ourselves, we are not to ask anything about ourselves. We have to say, `Whatsoever may be the result of my prayer, let that result be distributed to all. If blessing happens, let it be distributed to all.'"

The man said, "This is okay, but can I make only one exception? Not to my immediate neighbor -- he is my enemy. Let this blessing be distributed to all except to my immediate neighbor."

The mind is self-centered, so Buddha said, "Your prayer is useless. Nothing will come out of it unless you are ready to give all, to distribute all, and then all will be yours."

In love you are to forget yourself. It looks paradoxical: then when and how will the centering happen? By being totally concerned with the other, with the other's happiness, when you forget yourself completely and only the other remains there, suddenly you are filled with bliss -- the blessing.

Why? Because when you are not concerned with yourself you become vacant, empty; the inner space is created. When your mind is totally concerned with the other, you become mindless within. Then there are no thoughts inside. And then this thought -- "How can I be helpful? How can I create more bliss? How can the other be more happy?" -- cannot continue any more, because really, there is nothing you can do. This thought becomes a stop. There is nothing you can do. What can you do? If you think you can do, you are still thinking in terms of yourself -- ego.

With the love object one becomes totally helpless -- remember this. Whenever you love someone you feel totally helpless. That is the agony of love: one cannot feel what he can do. He wants to do everything, he wants to give the whole universe to the lover or the beloved -- but what can he do? If you think that you can do this or that, you are still not in a love relationship. Love is very helpless, absolutely helpless, and that helplessness is the beauty, because in that helplessness you are surrendered.

Love someone and you will feel helpless; hate someone and you can do something. Love someone and you are absolutely helpless -- because what can you do? Whatsoever you can do seems insignificant, meaningless; it is never enough. Nothing can be done. And when one feels that nothing can be done, one feels that one is helpless. When one wants to do everything and feels nothing can be done, mind stops. In this helplessness surrender happens. You are empty. That is why love becomes a deep meditation.

Really, if you love someone, no other meditation is needed. But because no one loves, one hundred and

twelve methods are needed -- and even they may not be enough.

Someone was here the other day. He was telling me, "It gives me much hope. I have heard for the first time from you that there are one hundred and twelve methods. It gives me much hope, but somewhere a depression also comes into the mind: only one hundred and twelve methods? And if these one hundred and twelve methods don't work for me, then is there no one hundred and thirteenth?"

And he is right. He is right! If these one hundred and twelve methods do not work for you, then there is no go. So as he suggests, a depression also follows hope. But really, methods are needed because the basic method is missing. If you can love, no method is needed.

Love itself is the greatest method, but love is difficult -- in a way impossible. Love means putting yourself out from your consciousness, and in the same place, where your ego has been in existence, putting someone else. Replacing yourself by someone else means love -- as if now you are not and only the other is.

Jean Paul Sartre says that the other is the hell, and he is right. He is right because the other creates only hell for you. But he is wrong also because if the other can be hell, the other can he heaven. If you live through lust, the other is a hell because then you are trying to kill that person. You are trying to make that person a thing. Then that person will also react and will try to make you a thing, and that creates hell.

So every husband and every wife, they are creating hell for each other because each one is trying to possess the other. Possession is possible only with things, never with persons. You can only be possessed by a person; you can never possess a person. A thing can be possessed, but you try to possess persons. Through that effort persons become things. If I make you into a thing, you will react. Then I am your enemy. Then you will try to make a thing out of me -- that creates hell.

You are sitting in your room alone, and then suddenly you become aware that someone is peeping through the keyhole. Observe minutely what happens. Have you felt any change? And why do you feel angry about this peeping Tom? He is not doing anything to you -- just peeping. Why do you feel angry? He has changed you into a thing. He is observing; he has made you into a thing, into an object. That gives you an uneasiness.

And the same will happen to him if you come near the keyhole and look through it. The other will become shattered, shocked. He was a subject just a moment before: he was the observer and you were the observed. Now suddenly he has been caught. He has been observed observing you, and now he has become a thing.

When someone is observing you, suddenly you feel your freedom has been disturbed, destroyed. That is why, unless you are in love with someone, you cannot stare. That stare becomes ugly and violent -- unless you are in love. If you are in love then a stare is a beautiful thing, because your stare is not changing the other into a thing. Then you can look directly into the eyes; then you can go deep into the eyes of the other. You are not changing him into a thing. Rather, through your love your look is making him a person. That is why only the stares of lovers are beautiful; otherwise stares are ugly.

Psychologists say there is a time limit. And you all know, observe and you will come to know, what the time limit is for how long you can stare into someone's eyes, if he is a stranger. There is a time limit. One moment more, and the other will become angry. Just a passing look in public can be pardoned because it seems as if you were just seeing, not looking.

A look is a deep thing. If I just see you when passing, no relationship is created. Or I am passing and you look at me, just while passing -- no offense is meant so it is okay. But if you suddenly stand and look at me, you become an observer. Then your look will disturb me and I will feel insulted: "What are you doing? I am a person, not a thing. This is not the way to look."

Because of this, clothes have become so meaningful. Only when you love someone can you be easily naked, because the moment you are naked your whole body becomes an object. Someone can look at your whole body, and if he is not in love with you his eyes will turn your whole body, your whole being, into an object. But when you are in love with someone you can be naked without feeling that you are naked. Rather, you would like to be naked, because you would like this transforming love to transform your whole body into a person.

Whenever you are turning someone into a thing, that act is immoral. But if you are filled with love, then in that love-filled moment with any object this phenomenon, this blessing, is possible. It happens.

IN THE MIDDLE OF THE OBJECT -- THE BLESSING. Suddenly you have forgotten yourself -- the other was there. Then when the right moment comes, when you are no longer present, absolutely absent, the other will also become absent. And between the two the blessing happens. That is what lovers feel. That blessing is also because of an unknown, unconscious meditation.

When two lovers are there, by and by they both become absent. A pure existence remains -- without any egos, without any conflict... just a communion. In that communion one feels blissful. It is wrongly inferred that the other has given that bliss to you. That bliss has come because unknowingly you have fallen into a deep meditative technique.

You can do it consciously -- and when you do it consciously it goes deeper, because then you are not obsessed with the object. This is happening every day. If you love someone, you feel blissful not because of him or her, but because of love. And why because of love? Because this phenomenon happens -- this sutra happens.

But then you become obsessed. Then you think that because of A, because of A's proximity, nearness, because of A's love this blessing happens. Then you think, "I must possess A, because without A being present I may not be able to get this blessing again." You become jealous. If someone else possesses A, then he will be blissful and you will feel miserable, so you want to take away all possibilities of A being possessed by anyone else. A should be possessed only by you, because you have glimpsed a different world through him. Then the moment you try to possess, you will destroy the whole beauty and the whole phenomenon.

When the lover is possessed, love is gone. Then the lover is just a thing. You can use it, but the blessing will never come again, because that blessing was coming when the other was a person. The other was made, created: you created the person in the other, and the other created the person in you. No one was an object. Both were subjectivities meeting -- two persons meeting, not one person and one thing.

But the moment you possess, this will become impossible. And mind will try to possess because mind thinks in terms of greed: "One day bliss has happened, so it must happen to me every day. So I must possess." But the bliss happens because there is no possession. And the bliss happens not because of the other, really, but because of you. Remember this, the bliss happens because of you. Because you are so absorbed in the other, the bliss happens.

It can happen with a roseflower, it can happen with a rock, it can happen with the trees, it can happen with anything. Once you know the situation in which it happens, it can happen anywhere. If you know that you are not, and with a deep love your consciousness has moved to the other -- to the trees, to the sky, to the stars, to anyone; when your total consciousness is addressed to the other it leaves you, it moves away from you -- in that absence of the self is the blessing.

The seventh technique:

WITHOUT SUPPORT FOR FEET OR HANDS, SIT ONLY ON BUTTOCKS. SUDDENLY, THE CENTERING.

This technique has been used by Taoists in China for centuries, and it is a wonderful technique -- one of the easiest. Try this: WITHOUT SUPPORT FOR FEET OR HANDS, SIT ONLY ON BUTTOCKS. SUDDENLY, THE CENTERING.

What is to be done? You will need two things. First, a very sensitive body, which you do not have. You have a dead body; it is just a burden to be carried -- not sensitive. First you will have to make your body sensitive; otherwise this technique will not work. So first I will tell you something about how to make your body sensitive, and particularly your buttocks, because ordinarily your buttocks are the most insensitive part in your body. They have to be. They have to be because you are sitting the whole day on your buttocks. If they are too sensitive, it will be difficult.

So your buttocks are insensitive -- they need to be. Just like the soles of the feet, they are insensitive. Continuously sitting on them, you never feel you are sitting on your buttocks. Have you ever felt it before this? Now you can feel you are sitting on your buttocks, but you have never felt it before -- and you have been sitting on your buttocks your whole life, never aware. Their function is such that they cannot be very sensitive.

So first you have to make them sensitive. Try one very easy method... And this method can be done to any part of the body; then the body will become sensitive. Just sit on a chair, relaxed, and close your eyes. Feel your left hand or your right hand -- either one. Feel your left hand. Forget the whole body and just feel the left hand. The more you feel it, the more the left hand will become heavy.

Go on feeling the left hand. Forget the whole body, just go on feeling the left hand as if you are just the left hand. The hand will go on becoming more and more and more heavy. As it goes on becoming heavy, go on feeling it becoming more heavy. Then try to feel what is happening in the hand. Whatever the sensation, note it down: any sensation, any jerk, any slight movement -- note down in the mind that this is happening.

And go on doing it every day for at least three weeks. At any time during the day, do it for ten minutes, fifteen minutes. Just feel the left hand and forget the whole body.

Within three weeks you will feel you have a new left hand, or a new right hand. It will be so sensitive. And you will become aware of very minute and delicate sensations in the hand.

When you succeed with the hand, then try with the buttocks. Then try: close your eyes and feel that only two buttocks exist; you are no more. Let your whole consciousness go to the buttocks. It is not difficult. If you try, it is wonderful. And the feeling of aliveness that comes in the body is in itself very blissful. Then, when you can feel your buttocks and they can become very sensitive, when you can feel anything happening inside -- a slight movement, a slight pain or anything -- then you can observe and you can know. Then your consciousness is joined to the buttocks.

First try it with the hand. Because the hand is very sensitive, it is easy. Once you gain the confidence that you can sensitize your hand, this confidence will help you to sensitize your buttocks. Then do this technique. So you will need at least six weeks before you can enter this technique -- three weeks with your hand and then three weeks with your buttocks, just making them more and more sensitive.

Lying on the bed, forget the whole body. Just remember that only two buttocks are left. Feel the touch -- the bedsheet, the coldness or the slowly coming warmth. Feel it. Lying down in your bathtub, forget the body. Remember only the buttocks -- feel. Stand against a wall with your buttocks touching the wall -- feel the coldness of the wall. Stand with your beloved, with your wife or husband, buttock to buttock -- feel the other through the buttocks. This is just to "create" your buttocks, to bring them to a situation where they start feeling.

Then do this technique: WITHOUT SUPPORT FOR FEET OR HANDS... Sit on the ground. WITHOUT SUPPORT FOR FEET OR HANDS, SIT ONLY ON THE BUTTOCKS. The Buddha posture will do; PADMASANA will do. Or SIDDHASANA will do, or any ordinary asana, but it is good not to use your hands. Just remain on the buttocks; sit only on the buttocks. Then what to do? Just close your eyes. Feel the buttocks touching the ground. And because the buttocks have become sensitive, you will feel that one buttock is touching more. You are leaning on one buttock, and the other is touching less. Then move the leaning to the other. Immediately move to the other; then come to the first. Go on moving from one to the other, and then by and by, balance.

Balancing means that both of your buttocks are feeling the same. Your weight on both of the buttocks is exactly the same. And when your buttocks are sensitive this will not be difficult, you will feel it. Once both your buttocks are balanced, SUDDENLY, THE CENTERING. With that balance, suddenly you will be thrown to your navel center, and you will be centered inside. You will forget the buttocks, you will forget the body. You will be thrown to the inner center.

That is why I say centers are not meaningful, but centering is -- whether it happens at the heart or at the head or at the buttocks, or anywhere. You have seen buddhas sitting. You may not have imagined that they are balancing their buttocks. You go to a temple and see Mahavir sitting, Buddha sitting; you may never have imagined that this sitting is just a balancing on the buttocks. It is -- and when there is no imbalance, suddenly that balance gives you the centering.

The eighth technique:

> IN A MOVING VEHICLE, BY RHYTHMICALLY SWAYING, EXPERIENCE. OR IN A STILL VEHICLE, BY LETTING YOURSELF SWING IN SLOWING INVISIBLE CIRCLES.

It is the same in a different way. IN A MOVING VEHICLE... You are traveling in a train or in a bullock cart -- when this technique was developed there was only the bullock cart. You are moving in a bullock cart on an Indian road -- even today the road is the same. But when you are moving, your whole body is moving. Then it is useless.

IN A MOVING VEHICLE, BY RHYTHMICALLY SWAYING... Sway rhythmically. Try to understand; this is very minute. Whenever you are in a bullock cart or in any vehicle, you are resisting. The bullock cart sways to the left, but you resist it. You sway to the right in order to balance; otherwise you will fall down. So you are constantly resisting. Sitting in a bullock cart, you are fighting its movements. It moves to this side, and you have to move to that.

That is why when sitting in a train you become tired. You have not been doing anything. Why do you become so tired? You have been doing much unknowingly. You were fighting the train continuously; there was resistance. Do not resist -- this is the first thing. If you want to do this technique, do not resist. Rather,

move with the movements, sway with the movements. Become part of the bullock cart, do not resist it. Whatsoever the bullock cart is doing on the road, become part of it. That is why children are never tired of journeying.

Poonam, a disciple, has just come from London with her two children, and she was afraid that they may get ill, that they may get tired because of such a long journey. She became tired, and they came laughing. She became completely tired when she came here. The moment she entered my room she was dead tired, and the two children started playing right then and there. An eighteen-hour-long journey from London to Bombay and they were not a bit tired. Why? Because they do not know how to resist yet.

So a drunkard can sit in a bullock cart for the whole night, and in the morning he will be as fresh as ever, but you will not be. It is because a drunkard cannot resist. He moves with the cart; there is no fight. The fighting is not there, he is one. IN A MOVING VEHICLE, BY RHYTHMICALLY SWAYING... So do one thing: do not resist. And the second thing, create a rhythm. Create a rhythm in your movements. Make it a beautiful harmony. Forget about the road; do not curse the road and the government -- forget them. Do not curse the bullock and the bullock cart, or the driver -- forget them. Close your eyes, do not resist. Move rhythmically and create a music in your movement. Make it as if it is a dance. IN A MOVING VEHICLE, BY RHYTHMICALLY SWAYING, EXPERIENCE. The sutra says the experience will come to you.

OR IN A STILL VEHICLE... Do not ask where to get a bullock cart; do not deceive yourself, because the sutra says, OR IN A STILL VEHICLE, BY LETTING YOURSELF SWING IN SLOWING INVISIBLE CIRCLES. Just sitting here, swing in a circle. First take a big circle, then go on slowing it... slowing, slowing, making it smaller and smaller and smaller, until your body is not visibly moving, but inside you feel a subtle movement.

Start with a bigger circle, with closed eyes. Otherwise, when the body will stop you will stop. With closed eyes make big circles; just sitting, swing in a circle. Go on swinging, making the circle smaller and smaller and smaller. Visibly you will stop; no one will be able to detect that you are still moving. But inside you will feel a subtle movement. Now the body is not moving, only the mind. Go on making it slower and slower, and experience. That will become a centering. In a vehicle, in a moving vehicle, a non-resisting rhythmical movement will create a centering within you.

Gurdjieff created many dances for such techniques. He was working on this technique. All the dances he was using in his school were, really, swaying in circles. All the dances were in circles -- just whirling but remaining aware inside, by and by making the circles smaller and smaller. A time comes when the body stops, but the mind inside goes on moving, moving, moving.

If you have been traveling in a train for twenty hours, after you have come home, after you have left the train, if you close your eyes you will feel that you are still traveling. Still you are traveling. The body has stopped, but the mind is still feeling the vehicle. So just do this technique.

Gurdjieff created phenomenal dances, very beautiful. In this century he worked miracles -- not miracles like Satya Sai Baba. Those are not miracles; any street magician can do them. But Gurdjieff really created miracles. He prepared a group of a hundred people for meditative dancing, and he was showing that dance to an audience in New York for the first time. A hundred dancers were on the stage whirling. Those who were in the audience, even their minds began whirling. There were a hundred white-robed dancers just whirling.

When he indicated with his hand, they would whirl, and the moment he would say, "Stop," there would be dead silence. That was a stop for the audience, but not for the dancers -- because the body can stop immediately, but the mind then takes the movement inside; it goes on and on. It was beautiful even to look at, because a hundred persons suddenly became dead statues. It created a sudden shock in the audience also, because a hundred movements -- beautiful movements, rhythmical movements -- suddenly stopped. You would be looking at them moving, whirling, dancing, and suddenly the dancers stopped. Then your thought would also stop.

Many in New York felt that it was a weird phenomenon: their thoughts stopped immediately. But for the dancers, the dance continued inside, and the inside whirling circles became smaller and smaller until they became centered.

One day it happened that they were coming just to the edge of the stage, dancing. It was expected, supposed, that Gurdjieff would stop them just before they danced down the stage onto the audience. A hundred dancers were just on the edge of the stage. One step more and they would all fall down into the hall. The whole hall was expecting that suddenly Gurdjieff would say stop, but he turned his back to light

his cigar. He turned his back to the dancers to light his cigar, and the whole group of a hundred dancers fell down from the stage upon the floor -- on a naked stone floor.

The whole audience stood up. They were screaming, shouting, and they were thinking that many must have broken their bones -- it was such a crash. But not a single one was hurt; not even a single bruise was there.

They asked Gurdjieff what had happened. No one had been hurt, and the crash was such that it seemed impossible. The reason was only this: they were really not in their bodies at that moment. They were slowing down their inner circling. And when Gurdjieff saw that now they were completely oblivious of their bodies, he allowed them to fall down.

If you are completely oblivious of your body, there is no resistance. A bone is broken because of resistance. If you are falling down, you resist: you go against the pull of gravity. That going against, that resistance, is the problem -- not gravity. If you can fall down with gravity, if you can cooperate with it, then no possibility of being hurt will arise.

This sutra: IN A MOVING VEHICLE, BY RHYTHMICALLY SWAYING, EXPERIENCE. OR IN A STILL VEHICLE, BY LETTING YOURSELF SWING IN SLOWING INVISIBLE CIRCLES. You can do it. There is no need of a vehicle, just whirl like children do. When your mind goes crazy, and you feel that now you will fall down, do not stop -- go on! Even if you fall down, do not worry about it, close your eyes and whirl. Your mind will get whirled, and you will fall down. When your body has fallen down, inside, feel! The whirling will continue. And it will come nearer and nearer and nearer, and suddenly you will be centered.

Children enjoy this very much because they get a great kick. Parents never allow their children to whirl. It is not good: they should be allowed -- rather, encouraged. And if you can make them aware of inner whirling also, you can teach them meditation through their whirling. They enjoy it because they have a bodiless feeling. When they whirl, suddenly children become aware that their body is whirling but they are not. Inside they feel a centering which we cannot feel so easily, because their bodies and souls are still a bit apart; there is a gap.

When you come into your mother's womb, you cannot immediately get totally in the body; it takes time. When a child is born, then too he is not absolutely fixed, his soul is not absolutely fixed to the body; there are gaps. That is why there are many things which he cannot do. His body is ready to do it, but he cannot do it.

If you have observed, you may have noticed that newly-born children cannot see with two eyes, they always see with one eye. If you observe, then you will see that when they observe and see anything, they cannot see with two eyes. They always look with one eye -- one eye gets bigger. The pupil of one eye will become bigger, and the other pupil will remain small. The consciousness of a newborn child is not yet fixed, it is loose. By and by it will become fixed, and then they will look with two eyes.

They cannot yet feel their own body and others' bodies as different. It is difficult. They are not yet fixed, but fixation will come, by and by.

Meditation is again trying to create a gap. You have become fixed, solidly fixed in your body. That is why you feel, "I am the body." If a gap can be created, then only can you feel that you are not the body but something beyond the body. Swaying and whirling are helpful. They create the gap.

THE NINTH TECHNIQUE: PIERCE SOME PART OF YOUR NECTAR-FILLED FORM WITH A PIN, AND GENTLY ENTER THE PIERCING AND ATTAIN TO THE INNER PURITY.

This sutra says, PIERCE SOME PART OF YOUR NECTAR-FILLED FORM... Your body is not just a body, it is filled with you, and that you is the nectar. Pierce your body. When you are piercing your body, you are not pierced -- only the body is pierced. But you feel the pierce as if you have been pierced; that is why you feel pain. If you can become aware that only the body is pierced, that you are not pierced, instead of pain you will feel bliss. There is no need to do it with a pin. Many things happen every day; you can use those situations for meditation. Or you can create a situation.

Some pain is there in your body. Do one thing: forget the whole body, just concentrate on the part of the body which is painful. And then a strange thing will be noted. When you concentrate on the part of the body which is painful, you see that part is shrinking. First you feel that the pain, the ache, is in your whole leg. When you concentrate, then you feel it is not in the whole leg. It was exaggerated -- it is just at the knee.

Concentrate more, and you will feel it is not on the whole knee but just on a pinpoint. Concentrate more

on the pinpoint; forget the whole body. Just close your eyes and go on concentrating in order to find where the pain is. It will go on shrinking; the area will become smaller and smaller. Then a moment will come when it will be just a pinpoint. Go on staring at the pinpoint, and suddenly the pinpoint will disappear and you will be filled with bliss. Instead of pain you will be filled with bliss.

Why does this happen? Because you and your body are two, they are not one. The one who is concentrating is you. The concentration is being done on the body -- that is the object. When you concentrate, the gap is broadened, the identification is broken. Just to have concentration you move inside, away from the body. To bring the spot of pain into perspective, you have to move away. That moving away creates the gap. And when you are concentrating on the pain, you forget the identification, you forget that "I am feeling pain."

Now you are the observer and the pain is somewhere else. You are observing the pain, not feeling the pain. This change from feeling to observation creates the gap. And when the gap is bigger, suddenly you forget the body completely; you are aware only of consciousness.

You can try this technique also: PIERCE SOME PART OF YOUR NECTAR-FILLED BODY WITH A PIN, AND GENTLY ENTER THE PIERCING. If there is pain, then first you will have to concentrate on the whole area; then by and by it will come to a pinpoint.

But there is no need to wait.You can use a pin. Use a pin on any part which is sensitive. On the body many spots are blind spots; they will not be useful. You may not have heard about blind spots on the body. Then give a pin to anyone, to your friend, and sit, and tell your friend to pierce your back with the pin at many points. At many points you will feel no pain. You will say, "No, you have not pierced yet. I am not feeling any pain." Those are blind spots. Just on your cheeks there are two blind spots which can be tested.

If you go to Indian villages, many times in religious festivals they will pierce their cheeks with an arrow. It looks like a miracle, but it is not. The cheeks have two blind spots. If you pierce through these blind spots, no blood will come out and there will be no pain. On your back there are thousands of dead spots, where you cannot feel any pain. Your body has two types of spots -- sensitive, alive ones, and those that are dead. So find a sensitive spot where you can feel even a slight touch. Then pierce the pin and ENTER THE PIERCING. That is the thing; that is meditation. And GENTLY enter the piercing. As the pin moves inside, into your skin, and you feel the pain, you also enter. Do not feel that the pain is entering you; do not feel the pain, do not be identified with it. Enter with the pin. Pierce with the pin.

Close your eyes; observe the pain. As the pain is piercing in, you also pierce you. And with the pin piercing you, your mind will become easily concentrated. Use that point of pain, of intense pain, and observe it. That is what is meant by GENTLY ENTER THE PIERCING.

AND ATTAIN TO THE INNER PURITY. If you can enter observing, unidentified, aloof, standing far away, not feeling that the pain is piercing you, but observing that the pin is piercing the body and you are an observer, you will attain to the inner purity; the inner innocence will be revealed to you. For the first time you will become aware that you are not the body. And once you know that you are not the body your life is changed completely, because your whole life is around the body. Once you know you are not the body, you cannot continue this life. The center is being missed.

When you are not the body, then you have to create a different life. That life is the sannyasin's life. It is a different life; the center is different now. Now you exist in the world as a soul, as an ATMAN, not as a body. If you exist as a body, then you have created a different world: of material gain, greed, gratification, lust, sex. You have created a world around you; this is the body-oriented world.

Once you know you are not the body, your whole world disappears. You cannot support it any more. A different world arises which is around the soul -- a world of compassion, of love, of beauty, of truth, of goodness, of innocence. The center is shifted, and it is not in the body now. It is in the consciousness.
Enough for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #14

Chapter title: Changing the direction of energy

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IF ENLIGHTENMENT AND SAMADHI MEAN TOTAL CONSCIOUSNESS, COSMIC CONSCIOUSNESS, ALL-PERVADING CONSCIOUSNESS, THEN IT SEEMS VERY STRANGE TO CALL THIS STATE OF COSMIC CONSCIOUSNESS CENTERING, AS THE WORD `CENTERING' IMPLIES ONE-POINTEDNESS. WHY IS COSMIC CONSCIOUSNESS, OR SAMADHI, CALLED CENTERING?

Centering is the path, not the goal. Centering is the method, not the result. Samadhi is not called centering; centering is the technique to samadhi. Of course, they look contradictory because when one realizes, becomes enlightened, there is no center left.

Jacob Boehme has said that when one comes to the divine it can be described in two ways: either the center is everywhere now, or the center is nowhere; both mean the same thing. So the word `centering' seems contradictory, but the path is not the goal and the method is not the result. And method can be contradictory. So we have to understand it because these one hundred and twelve methods are methods of centering.

But once you become centered you will explode. Centering is just to gather yourself totally at one point. Once you are gathered at one point, crystallized at one point, that point explodes automatically. Then there is no center -- or then the center is everywhere. So centering is a means to explode.

Why does centering become the method? If you are not centered your energy is unfocused, it cannot explode. It is spread out; it cannot explode. Explosion needs great energy. Explosion means that now you are not spread out -- you are at one point. You become atomic; you become, really, a spiritual atom. And only when you are centered enough to become an atom can you explode. Then there is an atomic explosion.

That explosion is not talked about because it cannot be, so only the method is given. The result is not talked about. It cannot be talked about. If you do the method the result will follow, and there is no way to express it.

So remember this: basically, religion never talks about the experience itself, it talks only about the method; it shows the how, not the what. The what is left to you. If you do the how, the what will come to you. And there is no way to convey it. One can know it, but he cannot convey it. It is such an infinite experience that language becomes useless. The vastness is such that no word is capable of expressing it. So only the method is given.

Buddha is reported to have said continuously for forty years, "Do not ask me about the truth, about the divine, about nirvana, liberation. Do not ask me anything about such things. Just ask me how to reach there. I can show you the path, but I cannot give you the experience, not even in words." The experience is personal; method is impersonal. Method is scientific, impersonal; experience is always personal and poetic.

What do I mean when I differentiate in this way? Method is scientific. If you can do it, centering will result. That centering is bound to result if the method is done. If the centering is not happening, then you can know that you are missing the point somewhere. Somewhere you have missed the method; you have not followed it. Method is scientific; centering is scientific; but when the explosion comes to you, it is poetic.

By poetic, I mean every one of you will experience it in a different way. Then there is no common ground. And everyone will express it in a different way. Buddha says something, Mahavir says something, Krishna says something else, and Jesus, Mohammed, Moses and Lao Tsu, they all differ -- not in methods, but in the way they express their experience. Only on one thing do they all agree, that whatsoever they are saying is not expressing that which they have felt. Only on that one point do they agree.

Still, they try. Still, they try to convey somehow, to hint. It seems impossible, but if you have a sympathetic heart something may be conveyed. But that needs a deep sympathy and love and reverence. So

really, whenever something is conveyed it doesn't depend on the conveyer, it depends on you. If you can receive it in deep love and reverence, then something reaches you. But if you are critical about it, then nothing reaches. Firstly, it is difficult to express. And even if it is expressed you are critical -- then the message becomes impossible; there is no communication.

The communication is very delicate. That is why in all these one hundred and twelve methods it has been left out completely -- only hinted at. Shiva says so many times: "Do this, and then the experience," and then he becomes silent. "Do this, and then the blessing," and then he becomes silent.

"The blessing, the experience, the explosion": beyond them there is personal experience. With that which cannot be expressed, it is better not to try to express it -- because if expression is tried with that which cannot be expressed, it will be misunderstood. So Shiva is silent. He is talking simply of methods, techniques, of how to do it.

But centering is not the end; it is just the path. And why does centering happen, develop, grow into an explosion? Because if much energy is centered at one point, the point will explode. The point is so small and the energy is so great, the point cannot contain it; hence the explosion.

This bulb can contain a particular quantity of electricity. If there is more electricity, the bulb will explode. That is the reason for centering: the more you are centered, the more energy is at your center. The moment there is much energy, the center won't be able to contain it. It will explode.

So it is scientific; it is just a scientific law. And if the center is not exploding, that means you are still not centered. Once you are centered, immediately the explosion follows. There is no time gap. So if you feel that the explosion is not coming, it means that you are still not focused. Still you do not have one center, still you have many centers, still you are divided, still your energy is dissipated, still your energy is moving out.

When the energy moves out you are just being emptied of energy, dissipated. Ultimately you will become impotent. Really, when death comes you have already died; you are just a dead cell. You have been constantly throwing energy outward -- so whatsoever may be the quantity of energy, within a period you will become empty. Outgoing energy means death. You are dying every moment; your energy is being emptied; you are throwing your energy, dissipating it.

They say that even the sun which has been there for millions and millions of years, such a great reservoir of energy, is being emptied constantly. And within four billion years it will die. The sun will die simply because there will be no energy to radiate. Every day it is dying because the rays are carrying its energy toward the boundaries of the universe, if there are any boundaries. The energy is going out.

Only man is capable of transforming and changing the direction of energy. Otherwise death is a natural phenomenon -- everything dies. Only man is capable of knowing the immortal, the deathless.

So you can reduce this whole thing into a law. If energy is moving out, death will be the result and you will never know what life means. You can only know a slow dying. You can never feel the intensity of being alive. If energy moves out then death is the automatic result -- of anything, whatsoever. If you can change the direction of energy -- energy not moving out, but moving in -- then a mutation, a transformation happens.

Then this energy coming in becomes centered at one point in you. That point is just near the navel -- because really, you are born as a navel. You are connected with your mother at the navel. The life energy of the mother is being poured into you through the navel. And once the navel cord is cut, you are separated from the mother, you become an individual. Before that you are not an individual, just part of your mother.

So real birth takes place when the navel cord is cut. Then the child takes its own life, becomes its own center. That center is bound to be just at the navel, because through the navel the energy comes to the child. That was the connecting link. And still, whether you are aware or not, your navel remains the center.

If energy begins to pour in, if you change the direction of the energy so that it comes in, it will hit the navel. It will go on coming in and become centered at the navel. When it is so much that the navel cannot contain it, that the center cannot contain it any longer, the center explodes. In that explosion, again you are no longer an individual. You were not an individual when you were connected with your mother; again you will not be an individual.

A new birth has taken place. You have become one with the cosmos. Now you do not have any center; you cannot say "I." Now there is no ego. A Buddha, a Krishna, goes on talking and using the word 'I'. That is simply formal; they do not have any ego. They are NOT.

Buddha was dying. The day he was to die, many, many people, disciples, sannyasi, gathered, and they were sad; they were weeping and crying. So Buddha asked, "Why are you weeping?" Someone said,

"Because soon you will be no more."

Buddha laughed and said, "But I have been no more for forty years. I died the day I became enlightened. The center has not been there for forty years. So do not weep, do not be sad. No one is dying now. I am no more! But still the word `I' has to be used even to denote that I am no more."

Energy moving in is the whole of religion, is what is meant by the religious search. How to move the energy, how to create a total about turn? These methods help. So remember, centering is not samadhi, centering is not the experience. Centering is the door to the experience, and when there is the experience there is no centering. So centering is just a passage.

You are not centered now: you are multi-centered really. That is why I say you are not centered now. When you become centered, there is only one center. Then the energy that has been moving to multi-centers has come back; it is a homecoming. Then you are at your center; then... explosion. Again the center is no more, but then you are not multi-centered. Then there is no center at all. You have become one with the cosmos. Then existence and you mean one and the same thing.

For example, an iceberg is floating in the sea. The iceberg has a center of its own. It has a separate individuality; it is separate from the ocean. Deep down it is not separate, because it is nothing but water at a particular degree of temperature. The difference between the ocean water and the iceberg is not in their nature -- naturally, they are the same. The difference is only of temperature. And then the sun rises, and the atmosphere becomes hot, and the iceberg begins to melt. Then there is no iceberg: it has melted. Now you cannot find it because there is no individuality, no center in it. It has become one with the ocean.

In you and in Buddha, in those who were crucifying Jesus and in Jesus, in Krishna and in Arjuna, there is no difference in nature. Arjuna is like an iceberg and Krishna is like an ocean. There is no difference in nature. They both are one and the same, but Arjuna has a form, a name -- an individual, isolated existence. He feels, "I am."

Through these methods of centering, the temperature will change, the iceberg will melt, and then there will be no difference. That oceanic feeling is samadhi; that being an iceberg is mind. And to feel oceanic is to be a no-mind.

Centering is just the passage, the point of transformation from which the iceberg will be no more. Before it there was no ocean -- only an iceberg. After it there will be no iceberg -- only ocean. The oceanic feeling is samadhi: it is to feel oneself one with the whole.

But I am not saying to think oneself one with the whole. You can think, but thinking is before centering; that is not realization. You do not know -- you have only heard; you have read. You wish that someday this may happen to you also, but you have not realized. Before centering you can go on thinking, but that thinking is of no use. After centering there is no thinker. You know! It has happened! You are no more; only the ocean is. Centering is the method. Samadhi is the end.

Nothing has been said about what happens in samadhi because nothing can be said. And Shiva is very scientific. He is not interested at all in telling. He is telegraphic; he will not use a single extra word. So he simply hints: "The experience, the blessing, the happening." Not only this, sometimes he will simply say, "Then." He will say, "Be centered between two breaths and THEN." And then he will stop. Then sometimes he will simply say, "Be in the middle, just in the middle between two extremes, and THAT."

These are indications -- "That, then, the experience, the blessing, the happening, the explosion." But then he stops completely. Why? We would like him to say something more.

Two reasons. One: THAT cannot be explained. Why can it not be explained? There are thinkers -- for example, modern positivists, language analysts and others in Europe -- who say that which can be experienced can be explained. And they have a point to make. They say if you can experience it, then why cannot you tell of it. After all, what is an experience? You have understood it, so why can you not make it understood for others? So they say that if there is any experience, then it can be expressed. And if you cannot express it, it shows simply that there is no experience. Then you are a muddlehead -- confused, blurred. And if you cannot even express it, then there is no possibility that you will be able to experience.

Because of this standpoint, they say religion is all hokum. Why can you not express it if you can say you have experienced? Their point appeals to many, but their argument is baseless. Leave aside religious experiences, ordinary experiences also cannot be explained and expressed -- very simple experiences.

I have a pain in my head, and if you have never experienced a headache, I cannot explain to you what a headache means. That doesn't mean that I am muddleheaded; that doesn't mean that I am only thinking and I am not experiencing. The headache is there. I experience it in its totality, in its full painfulness. But if you have not experienced a headache, it cannot be explained, it cannot be expressed to you. If you also have

experienced it, then of course there is no problem, it can be expressed.

Buddha's difficulty is that he has to talk with non-buddhas -- not non-Buddhists, because non-Buddhists can also be buddhas. Jesus is a non-Buddhist, but he is a buddha. Because Buddha is to communicate with those who have not experienced, there is a difficulty. You do not know what a headache is. There are many who have not known headaches. They have only heard the word; it means nothing to them.

You can talk with a blind man about light, but nothing is conveyed. He hears the word `light', he hears the explanation. He can understand the whole theory of light, but still the word `light' conveys nothing to him. Unless he can experience, communication is impossible. So note it: communication is possible only if two persons are communicating who have had the same experience.

We are able to communicate in ordinary life because our experiences are similar. But even then, if one is going to split hairs then there will be difficulties. I say the sky is blue and you also say the sky is blue, but how are we to decide that my experience of blue and your experience of blue is the same? There is no possible way to decide.

I may be looking at one shade of blue and you may be looking at a different shade of blue, but what I am looking at inside, what I am experiencing, cannot be conveyed to you. I can simply say "blue." You also say "blue," but blue has a thousand shades -- and not only shades, `blue' has thousands of meanings. In my pattern of mind, blue may mean one thing. To you it may mean something else, because blue is not the meaning. The meaning is always in the pattern of the mind. So even in common experiences it is difficult to communicate.

Moreover, there are experiences which are of the beyond. For example, someone has fallen in love. He experiences something. His whole life is at stake, but he cannot explain what has happened to him, what is happening to him. He can weep, he can sing, he can dance; these are indications that something is happening in him. But what is happening in him? When love happens to someone, what is happening really? And love is not very uncommon. It happens to everyone in some way or other. But still, we have not been able to express yet what happens inside.

There are persons who feel love as a fever, as a sort of disease. Rousseau says that youth is not the peak of human life, because youth is prone to the disease called love. Unless one becomes so old that love loses all meaning, mind remains muddled and puzzled. So wisdom is possible only in very, very old age. Love will not allow you to be wise -- that is his feeling.

There are others who may feel differently. Those who are really wise will become silent about love. They will not say anything -- because the feeling is so infinite, so deep, that language is bound to betray it. And if it is expressed then one feels guilty, because one can never do justice to the feeling of the infinite. So one remains silent: the deeper the experience, the less the possibility of expression.

Buddha remained silent about God not because there is no God. And those who are very much vocal about God really show they have no experience. Buddha remained silent. Whenever he would go to any town, he would declare, "Please, do not ask anything about God. You can ask anything, but not about God."

Scholars, pundits, who had no experience really but only knowledge, started talking about Buddha and creating rumors, saying, "He is silent because he doesn't know. If he knows then why will he not say?" And Buddha would laugh. That laughter could be understood only by very few.

If love cannot be expressed, then how can God be expressed? Then any expression is harmful -- that is one thing. That is why Shiva is silent about the experience. He goes to the point from where a finger can be used as an indication -- "Then, that, the experience" -- and then he becomes silent.

The second reason is: even if it can be expressed in a certain way, even if it can be expressed only partially... Even if it cannot be expressed, really, then too some parallels can be created to help. But those too Shiva is not using, and there is a reason. It is because our minds are so greedy that whenever something is said about that experience the mind clings to it. And then the mind forgets the method and remembers only the experience, because method needs effort -- a long effort which is sometimes tedious, sometimes dangerous. A long sustained effort is needed.

So we forget about the method. We remember the result and we go on imagining, wishing, desiring the result. And one can fool oneself very easily. One can imagine that the result has been achieved.

Someone was here a few days before. He is a sannyasin -- an old man, a very old man. He took sannyas thirty years ago; now he is near seventy. He came to me and he said, "I have come to make some inquiries, to know something."

So I asked him, "What do you want to know?"

Suddenly he changed. He said, "No, not to know really -- just to meet you, because whatsoever can be

known I have known already."

For thirty years he has been imagining, desiring -- desiring bliss, divine experiences -- and now, at this late age, he has become weak and death is near. Now he is creating hallucinations that he has experienced. So I told him, "If you have experienced, then keep silent. Be here with me for a few moments because then there is no need to talk."

Then he became restless. He said, "Okay! Then suppose that I have not experienced. Then tell me something."

So I told him, "There is no possibility with me to suppose anything. Either you have known or you have not known," I said. "So be clear about it. If you have known, then keep quiet. Be here for a few moments and then go. If you have not known, then be clear. Then tell me so."

Then he was puzzled. He had come to inquire about some methods. Then he said, "Really, I have not experienced, but I have been thinking so much about AHAM BRAHMASMI -- I am the BRAHMAN -- that sometimes I forget that I have only been thinking. I have repeated it so much, day and night, for thirty years continuously, that sometimes I completely forget that I have not known this. It is just a borrowed saying."

It is difficult to remember what is knowledge and what is experience. They get confused; they get mingled and mixed. And it is very easy to feel that your knowledge has become your experience. The human mind is so deceptive, so cunning, that that is possible. That is another reason why Shiva has remained silent about the experience. He will not say anything about it. He goes on talking about methods, remaining completely silent about the result. You cannot be deceived by him.

That is one of the reasons why this book, one of the most significant of books, has remained altogether unknown. This VIGYANA BHAIRAVA TANTRA is one of the most significant books in the world. No Bible, no Veda, no Gita is so significant, but it has remained completely unknown. The reason? It contains only simple methods without any possibility for your greed to cling to the result.

The mind wants to cling to the result. The mind is not interested in the method; it is interested in the end result. And if you can bypass the method and reach the result, the mind will be extremely happy.

Someone was asking me, "Why so many methods? Kabir has said, 'SAHAJ SAMADHI BHALI -- be spontaneous.' Spontaneous ecstasy is good, so there is no need of methods."

I told him, "If you have achieved SAHAJ SAMADHI -- spontaneous ecstasy -- then of course no method is useful; there is no need. Why have you come here?"

He said, "I have not achieved yet, but I feel that SAHAJ -- the spontaneous -- is better."

"But why do you feel that the spontaneous is better?" I said. Because no method is suggested, the mind feels good that you have nothing to do -- and without doing, you can have EVERYTHING !

Because of this Zen has become a craze in the West -- because Zen says, achieve it effortlessly; there is no need of effort. Zen is right; there is no need for an effort. But remember, to achieve this point of no-effort you will need a long, long effort. To achieve a point where no effort is needed, to achieve a point where you can remain in non-doing, a long effort will be needed. But the superficial conclusion that Zen says no effort is needed has become very appealing in the West. If no effort is needed then the mind says: this is the right thing, because you can do it without doing anything. But no one can do it.

Suzuki, who made Zen known in the West, has done a service and also a disservice. And the disservice will remain for a longer period. He was a very authentic man, one of the most authentic men of this century, and for his whole life he struggled to carry the message of Zen to the West. And alone, with his own effort, he made it known in the West. And now there is a craze; there are Zen friends all over the West. Nothing appeals like Zen now.

But the point is missed. The appeal has come only because Zen says no method is needed, no effort is needed. You do not have to do anything; spontaneously it flowers.

This is right -- but you are not spontaneous, so it will never flower in you. To be spontaneous... It looks absurd and contradictory, because for you to be spontaneous many methods are needed to purify you, to make you innocent so that you can be spontaneous. Otherwise you cannot be spontaneous in anything.

This VIGYANA BHAIRAVA TANTRA was translated into English by Paul Reps. He has written a very beautiful book, ZEN FLESH, ZEN BONES, and just in the appendix he included this book VIGYANA BHAIRAVA TANTRA. The whole book is concerned with Zen; just in the appendix he added this book also, the one hundred and twelve methods, and he called it a pre-Zen writing. Many Zen followers didn't like this because they said, "Zen says no effort is needed, and this book is concerned only with effort. This book is concerned only with methods, and Zen says no method, no effort is needed. So it is anti-Zen, not pre-Zen." Superficially they are right, but deep down they are not, because to achieve a spontaneous being

one has to travel a long way.

One of Gurdjieff's disciples, Ouspensky, used to say, whenever someone would come to him to ask about the path, "We don't know anything about the path. We only teach about some footpaths which lead to the path. The path is not known to us." Do not think that you are already on the path. Even the path is far away. From where you are, from that point, even the path is far away. So first you have to reach to the path. Ouspensky was a very humble man, and it is very difficult to be religious and to be humble -- very, very difficult, because once you begin to feel that you know, the head goes mad. He would always say, "We don't know anything about the path. It is very far away, and there is no need just now to discuss it." Wherever you are, first you have to create a link, a small bridge, a footpath which will lead you to the path.

Spontaneity -- SAHAJ YOGA -- is very far away from you. In the place where you are, you are totally artificial, cultivated and cultured. Nothing is spontaneous -- NOTHING, I say, is spontaneous. When nothing is spontaneous in your life, how can religion be spontaneous? When nothing is spontaneous, even love is not spontaneous. Even love is a bargain, even love is a calculation, even love is an effort. Then nothing can be spontaneous. And then to explode spontaneously into the cosmos is impossible.

From the situation you are in, from that situation it is impossible. First you will have to throw away all your artificiality, all your false attitudes, all your cultivated conventions, all your prejudices. Only then will a spontaneous happening be possible. These methods will help you to come to a point from where nothing is needed to be done -- just your being is enough. But mind can deceive. And mind easily deceives, because then it can get consolation.

Shiva never talks about any result, just methods. Remember this emphasis. Do something, so that a moment may be possible when nothing is needed, when your central being can just dissolve into the cosmos. But that has to be achieved. Zen's appeal is for the wrong reasons, and the same is true for Krishnamurti, because he says no yoga is needed, no method is needed. Really, he says there is no method of meditation. He is right.

He is right, but Shiva says these one hundred and twelve methods of meditation are there, and Shiva is also right. And as far as YOU are concerned, Shiva is more right. And if you have to choose between Krishnamurti and Shiva, then choose Shiva. Krishnamurti is of no use to you. Even this can be said to help you -- that Krishnamurti is absolutely wrong. Remember, I say to help you. And he is harmful. That too I say to help you, because if you get into his argument you will not achieve samadhi. You will achieve only one conclusion -- that no method is needed. And that is dangerous. For you method is needed!

There comes a moment when no method is needed, but that moment has not come for you yet. And before that moment, to know about something that is ahead is dangerous. That is why Shiva is silent. He will not say anything of the future, of what will happen. He simply sticks to you, to what you are and what is to be done with you. Krishnamurti goes on talking in terms which cannot be understood by you.

The logic can be felt. The logic is right; it is beautiful. It will be good if you can remember the logic of Krishnamurti. He says that if you are doing some method, then who is doing that method? The mind is doing it. And how can any method done by mind dissolve mind? Rather, on the contrary, it will strengthen it more; it will strengthen your mind more. It will become a conditioning, it will be false.

So meditation is spontaneous; you cannot do anything about it. What can you do about love? Can you practice any method for how to love? If you practice, then your love will be false. It happens, it cannot be practiced. If even love cannot be practiced, how can prayer be practiced? How can meditation be practiced?

The logic is exactly, absolutely right -- but not for you, because by listening to this logic continuously you will be conditioned by this logic. And those who have been listening to Krishnamurti for forty years are the most conditioned persons I have come across. They say there is no method, and still they are nowhere.

I say, "You have understood there is no method and you do not practice any method, but has the spontaneity flowered in you?" They say, "No!"

And if I tell them, "Then practice some method," immediately their conditioning comes in. They say, "There is no method."

They have not been practicing any method, and samadhi has not happened. And if you tell them, "Then try some method," they say there is no method. So they are in a dilemma. They have not moved an inch, and the reason is that they have been told something which was not for them.

It is like teaching a small child about sex. You can go on teaching, but you are saying something which is as yet meaningless for the child. And your teaching will be dangerous because you are conditioning his mind. It is not his need; he is not concerned with it. He doesn't know what sex means because his glands are still not functioning; his body is still not sexual. His energy has not yet moved biologically to the sex center,

and you are talking to him. Because he has ears, do you think that anything can be taught to him? Because he can nod his head, do you think you can teach him anything?

You can teach, and your teaching can become dangerous and harmful. Sex is not an inquiry for him, it has not become a problem for him. He has not reached that point of maturity where sex becomes significant. Wait! When he begins to inquire, when he matures and when he asks questions, then tell him. And never tell more than he can understand, because that more will become a burden on his head. It is the same with the phenomenon of meditation.

You can be taught only about methods, not about results -- that is taking a jump. And without getting a foothold on the method, taking the jump is simply a cerebral affair, a mental affair. And then you will always miss the method.

It is like small children doing arithmetic. They can always go to the back of the book and can know the answer. The answer is there; at the back of the book, the answers are given. They can look at the question, then they can go to the back and know the answer. And once a child knows the answer it is very difficult for him to learn the method, because there seems to be no need. When he already knows the answer, there is no need.

And really, he will do the whole thing in reverse order. Then through any false, pseudo method he will arrive at the answer. He knows the real thing, he knows the answer, so he can arrive at the answer by just creating a false method. And this happens so much in religion that it seems, as far as religion is concerned, everyone is just doing what children do.

The answer is not good for you. The question is there, the method is there, and the answer must be reached by you. No one else should give you the answer. The real teachers do not help you to know the answer before the process is done, they simply help you to go through the process. In fact, even if you have known somehow, even if you have stolen some answer from somewhere, they will say that this is wrong. It may not be wrong, but they will say, "This is wrong. Throw this -- it is not needed." They will debar you from knowing the answer before you really come to know it. That is why no answer is given.

Shiva's beloved, Devi, has asked him questions. He is giving simple methods. The question is there, the method is there. The answer is left for you to work out, to live out.

So remember, centering is the method, not the result. The result is cosmic, oceanic experience. There is no center then.

The second question:

> YOU SAID IF ONE CAN REALLY LOVE, THEN LOVE ALONE IS ENOUGH AND THE ONE HUNDRED AND TWELVE METHODS OF MEDITATION ARE NOT NEEDED. AS YOU HAVE EXPLAINED REAL LOVE, I FEEL REALLY THAT I LOVE, I BELIEVE. BUT THE BLISS I ENCOUNTER IN MEDITATION FEELS TO BE OF QUITE ANOTHER DIMENSION THAN THE DEEP CONTENTMENT I EXPERIENCE FROM LOVE, AND I CANNOT IMAGINE BEING WITHOUT MEDITATION ALSO. SO EXPLAIN MORE ABOUT HOW LOVE ALONE WITHOUT MEDITATION CAN BE ENOUGH.

Many things will have to be understood. One, if you are really in love you will not inquire at all about meditation -- because love is such a total fulfillment that it is never felt that something is lacking, that some gap is to be filled, that you need something more. If you feel that something more is needed, the gap is there. If you feel that something more is to be done and experienced, then love is just a feeling, not a reality. I do not doubt your belief, you may believe that you are in love. Your belief is authentic; you are not deceiving anyone. You feel that you are in love, but the symptoms show that you are not.

What are the symptoms of being in love? Three things. First, absolute contentment. Nothing else is needed; not even God is needed. Second, no future. This very moment of love is eternity. No next moment, no future, no tomorrow. Love is a happening in the present. And third, you cease to be, you are no more. If you still are, then you have still not entered the temple of love.

If these three things happen... If you are not, then who is going to meditate? If there is no future, then all methods become useless because methods are for the future, for a result. And if at this very moment you are content, absolutely content, where is the motivation to do anything?

There is a school of psychologists -- and this is one of the most significant trends in modern thinking -- that started with Wilhelm Reich. He said that every mental disease arises because of the lack of love. Because you cannot feel deep love, because you cannot be in it totally, this unfulfilled being craves for fulfillment in many dimensions.

When I say that "If you can love, nothing is needed," I do not mean that then love is enough. I mean that

once you love deeply, love becomes a door -- just like any meditation. What is meditation going to do? These three things: It will create contentment; it will allow you to remain in the present, help you to remain in the present; and it will destroy your ego. These three things meditation is going to do -- with any method. So you can say it this way: love is the natural method. If the natural method has been missed, then other artificial methods have to be supplied.

But one can feel that one is in love; then these three things will become criteria for him. He will think that these should be made the touchstones, the measures and he will observe whether these three things are happening. If they are not happening, then his feeling can be many other things, but not love. And the feeling of love is a great phenomenon, it can be many things. It can be lust; it can be simple sex; it can be just a possessive tendency. It can be just an occupation because you cannot be alone, and you need someone because you are afraid and you need security. The presence of the other helps you to be secure. Or it may be just a sexual relationship.

Energy needs outlets. Energy goes on accumulating -- then it becomes a burden. You have to throw it and release it. So your love may be just a release. Love can be many things, and love is many things. And ordinarily, love is many things except LOVE. To me, love is meditation. So try this: with your lover, be in meditation. Whenever your lover or beloved is present, be in deep meditation. Make this presence of each other a meditative state.

Ordinarily, you are doing the very opposite. Whenever lovers are together they are fighting. When they are separated then they are thinking of each other, and when they are together they are fighting. When they are separated again, then again they are thinking about each other. When they are put together, again the fight starts. This is not love!

So I will suggest some points. Make the presence of your beloved or lover a meditative state. Be silent. Remain close, but be silent. Use each other's presence to drop the mind; do not think. If you are thinking while your lover is with you, then you are not with your lover. How can you be? You are both there, but miles apart. You are thinking your thoughts, your lover is thinking his thoughts. You just appear to be near, but you are not -- because when two minds are thinking, they are poles apart.

Real love means cessation of thinking. In the presence of your beloved or lover, cease completely to think; then only are you near. Then suddenly you are one, then bodies cannot separate you. Then deep down within the body, someone has broken the barrier. The silence breaks the barrier -- that is one thing.

Make your relationship a sacred phenomenon. When you are really in love, the object of love becomes divine. If it is not, then know well it is not a love relationship; it is impossible. A love relationship is not a profane relationship. But have you ever felt any reverence for your beloved? You may have felt many other things, but never reverence.

It seems inconceivable, but India has tried many, many ways... That is why India has been insisting that this love relationship between man and woman should be a sacred phenomenon, not a worldly relationship. The lover, the beloved, they become divine. You cannot look at them in any other way.

I wonder, have you ever felt any reverence for your wife? The very thing seems irrelevant -- reverence for a wife? There is no question. You can feel condemnation, you can feel everything, but never reverence. The relationship is just worldly; you are using each other. The wife may say that she respects her husband, but I have not seen a single wife who really respects. Traditionally, because it has been a convention to respect the husband, the wife goes on saying she respects, and so she will not even utter his name. Not because of respect, because she can utter anything, but she will not utter his name just traditionally.

Reverence is the second thing. In the presence of your beloved or lover, feel reverence. If you cannot see the divine in your beloved or lover, you cannot see him anywhere else. How can you see him in a tree, where no relationship exists? When no deep intimacy prevails, how can you see him in a rock or a tree? They are unrelated. If you cannot see him in the person you love, if God is not felt there, he cannot be felt anywhere else. And if he can be felt there, sooner or later you will feel him everywhere -- because once the door is thrown open, once you have a glimpse of the divine in any person, then you cannot forget that glimpse. And because of that, then everything becomes a door. That is why I say love itself is a meditation.

So do not think in contrast -- whether to love or to meditate. That was not my meaning. Do not try to choose whether to love or to meditate. Love meditatively, or meditate lovingly. Do not create any division. Love is a very natural phenomenon, and it can be used as a vehicle. And tantra has used it as a vehicle -- not only love, even sex tantra has used as a vehicle.

Tantra says that in a deep sex act you can meditate more easily than in any other state of mind -- because this is a natural, biological ecstasy. But whatsoever is known by the sex act is in a very perverted

form. So whenever such things are said you feel uneasy, because whatsoever you have known in the name of sex is not sex. It is just a shadow, because the whole society has cultivated your mind against sex.

Everyone is a suppressed person, so natural sex is impossible. And whenever you are in a sex act, a deep guilt feeling is always present there. That guilt feeling becomes a barrier, and one of the greatest opportunities is lost. You could have used it to go deep down into yourself.

Tantra says, in the sex act be meditative. Feel the whole phenomenon as holy; do not feel guilty. Rather, feel blessed that nature has given you one source through which you can go deep into ecstasy immediately. And then, be totally free in it. Do not repress; do not resist. Let the sexual communion take hold of you. Forget yourself; throw all your inhibitions. Be absolutely natural, and then you will feel a deep music in the body.

When both bodies become one harmony, then you will forget completely that you are -- and still, you will be. Then you will forget the "I": there will be no "I", just existence playing with existence, one being with another. And the two will become one. There will be no thinking; future will cease and you will be in the present this very moment. Without any guilt, without any inhibition, make it a meditation, and then sex is transformed. Then sex itself becomes a door.

If sex becomes a door, by and by sex ceases to be sexual. And a moment comes when sex has gone -- only the perfume has remained. That perfume is love. And later on, even that perfume disappears, and then that which remains is samadhi.

Tantra says nothing has to be taken as an enemy. Every energy is friendly; one has just to know how to use it. So do not make any choice. Transform your love into meditation and transform your meditation into love. Then soon you will forget the word and you will know the real thing, which is not the word. The word `love' is not love, and the word `meditation' is not meditation, and the word `God' is not God. These are only words. And if you can penetrate in, then God, meditation, love; they all become one.

One more question:

WHAT ARE THE REASONS FOR MAN'S INSENSITIVITIES AND HOW TO REMOVE THEM?

When the child is born the child is helpless. The human child, particularly, is totally helpless. He has to depend on others to be alive, to remain alive. This dependence is a bargain. The child has to give many things in this bargain, and sensitivity is one. The child is sensitive; his whole body is sensitive. But he is helpless, he cannot be independent; he has to depend on parents, on family, on society; he will have to be dependent. Because of this dependence and helplessness, the parents, the society, go on forcing things on the child, and he has to yield. Otherwise he cannot remain alive, he will die. So he has to give many things in this bargain.

The first very deep and significant thing is sensitivity: he has to leave it. Why? Because the more the child is sensitive, the more he is in trouble, the more he is vulnerable. A slight sensation, and he begins to cry. The cry has to be stopped by the parents, and they cannot do anything. But if the child goes on feeling every detail of sensation, the child will become a nuisance. And children do become nuisances, so parents have to curtail their sensitivity. The child has to learn resistance, the child has to learn control. And by and by the child has to divide his mind into two. So there are many sensations which he just stops feeling because they are not "good" -- he is punished for them.

The child's whole body is erotic. He can enjoy his fingers, he can enjoy his body; the whole body is erotic. He goes on exploring his own body; it is a great phenomenon for him. But the moment comes in his exploration when the child gets to the genitalia. Then it becomes a problem because the father and mother are all repressed. The moment the child, boy or girl, touches the genitalia, the parents become uneasy. This is to be observed deeply. Their behavior suddenly changes, and the child notes it. Something wrong has happened. They start crying, "Don't touch!" Then the child starts feeling that something is wrong with the genitalia, he has to suppress. And the genitals are the most sensitive part of your body -- the most sensitive, the most alive part of your body, the most delicate. Once the genitalia are not allowed to be touched and enjoyed, you have killed the very source of sensitivity. Then the child will become insensitive. The more he will grow, the more he will be insensitive.

So first there is a bargain -- necessary, but evil. And the moment one begins to understand, this bargain has to be thrown and you have to regain your sensitivity. The second reason for this bargain is because of security.

I was with a friend for many years; I lived in his bungalow. From the very first day I observed that he would not look at his servants. He was a rich man, but he would never look at his servants, he would never look at his children. He would come running into the bungalow, then he would go running from his bungalow to his car. So I asked him, "What is the matter?"

He said, "If you look at your servants they start feeling friendly, and then they start asking about money and this and that. If you talk with your children, then you are not the master, then you cannot control them." So he created a facade of insensitivity around himself. He was afraid that if he talked with a servant, if he should feel that the servant was ill, if he sympathized, then he would have to give some money or some help.

Everyone learns sooner or later that to be sensitive is to be vulnerable to many things. You pull yourself in, you create a barrier around yourself that is a safeguard -- a safety measure. Then you can go on through the streets... beggars are begging and there are dirty, ugly slums, but you do not feel anything, you do not really see. In this ugly society one has to create a barrier around himself, a wall -- a subtle, transparent wall -- behind which he can hide. Otherwise, one is vulnerable, and it will be very difficult to live.

That is why insensitivity sets in. It helps you to be in this ugly world without being disturbed; but there is a cost -- and the cost is very much. You are at ease in this world without being disturbed, but then you cannot enter into the divine, into the total, into the whole. You cannot enter the other world. If for this world insensitivity is good and for that world sensitivity is good, that creates the problem.

If you are really interested in entering that world, you will have to create sensitivity, you will have to throw away all these walls, these securities. Of course, you will become vulnerable. You will feel much suffering, but that suffering is nothing in comparison to the bliss you can reach through sensitivity. The more sensitive you become, the more you will feel compassion. But you will suffer because all around you there is hell. You are closed -- that is why you cannot feel it. Once you become open, you will be open to both -- to the hell of this world and the heaven of that world. You will become open to both.

And it is impossible to remain closed at one point and open at another, because really, either you are closed or you are open. If you are closed, you are closed for both. If you are open, you will be open for both. So remember this: a buddha is filled with bliss, but also filled with suffering.

That suffering is not of his own, it is for others. He is in deep bliss, but he suffers for others. And Mahayana Buddhists say that when Buddha reached to the door of nirvana, the gatekeeper opened the door -- this is a myth, and very beautiful -- the doorkeeper opened the door, but Buddha refused to enter. The doorkeeper said, "Why are you not coming in? For millennia we have been waiting for you. Every day the news comes that `Buddha is coming, Buddha is coming!' The whole of heaven is waiting for you. Enter! You are welcome!"

Buddha said, "I cannot enter unless everyone else has entered before me. I will wait! Unless every single human being has entered, heaven is not for me."

Buddha has a suffering for others. As for himself, he is now deep in bliss. See the parallel? You are deep in suffering, and you go on feeling that everyone else is enjoying life. Quite the contrary happens to a Buddha. He is now in deep bliss, and he knows that everyone else is suffering.

These methods are the methods to remove this insensitivity. We will discuss more about HOW to remove it.

Enough.

Vigyan Bhairav Tantra, Vol 1

Chapter #15
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22. LET ATTENTION BE AT A PLACE WHERE YOU ARE SEEING SOME PAST HAPPENING, AND EVEN YOUR FORM, HAVING LOST ITS PRESENT CHARACTERISTICS, IS TRANSFORMED.

23. FEEL AN OBJECT BEFORE YOU. FEEL THE ABSENCE OF ALL OTHER OBJECTS BUT THIS ONE. THEN, LEAVING ASIDE THE OBJECT-FEELING AND THE ABSENCE-FEELING, REALIZE.

24. WHEN A MOOD AGAINST SOMEONE OR FOR SOMEONE ARISES, DO NOT PLACE IT ON THE PERSON IN QUESTION, BUT REMAIN CENTERED.

One of the great tantrics of this age, George Gurdjieff, says that identification is the only sin. The next sutra, the tenth sutra on centering -- which we are going to penetrate tonight -- is concerned with identification. So first be crystal clear on what identification means.

You were a child once; now you are not. Someone becomes young, someone becomes old, and childhood becomes a past thing. Youth has gone, but still you are identified with your childhood. You cannot see it as happening to someone else; you cannot be a witness to it. Whenever you see your childhood, you are not aloof from it, you are one with it. Whenever someone remembers his youth, he is one with it.

Really, now it is just a dream. And if you can see your childhood as a dream, as a film passing before you and you are not identified with it, you are just a witness, you will achieve a very subtle insight into yourself. If you see your past as a film, as a dream -- you are not part of it, you are just out of it... and really you are -- then many things will happen. If you are thinking about your childhood, you are not in it -- you cannot be. The childhood is just a memory, just a past memory. You are remaining aloof and looking at it. You are different: you are a witness. If you can feel this witnessing and then see your childhood as a film on a screen, many things will happen.

One: if childhood has become just a dream which you can see, then whatsoever you are just now will become a dream the next day. If you are young, then your youth will become a dream. If you are old, then your old age also will become a dream. One day you were a child; now the childhood has become just a dream and you can observe it.

It is good to start with the past. Observe the past and disidentify yourself from it; become a witness. Then observe the future, whatsoever you imagine about the future, and be a witness to that also. Then you can observe your present very easily, because then you know that whatsoever is present just now was future yesterday, and tomorrow it will become the past. But your witness is never past, never future. Your witnessing consciousness is eternal; it is not part of time. That is why everything that happens in time becomes a dream.

Remember this also: whenever you are dreaming something in the night you become identified with it, and you can never remember in your dream that this is a dream. Only in the morning, when you have awakened from the dream, can you remember that it was a dream and not a reality. Why? Because then you are aloof, not in it. Then there is a gap. Some space is there, and you can see that it was a dream.

But what is your whole past? The gap is there, the space is there. Try to see it as a dream. Now it is a dream; now it is nothing more than a dream, because just as the dream becomes a memory, your past has become just a memory. You cannot prove really that whatsoever you think was your childhood was real or just a dream. It is difficult to prove. It may have been just a dream, it may have been real. The memory cannot say whether it was real or a dream. Psychologists say that old men occasionally get confused between what they have dreamed and what was real.

Children always get confused. In the morning, small children cannot differentiate. Whatsoever they have seen in the dream was not real, but they may weep for a toy destroyed in the dream. And you also, for a few moments after sleep is broken, are still affected by your dream. If someone was murdering you in the dream, even though your sleep is broken and you are wide awake, your heart still beats fast, your blood circulation

is fast. You may be still perspiring, and a subtle fear is still there hovering around you. Now you are awake and the dream has passed, but you will take a few minutes to feel that it was simply a dream and nothing else. When you can feel that it was a dream, then you are out of it and there is no fear.

If you can feel that the past was just a dream -- you are not to project this and force the idea that the past was just a dream, it is a consequence -- if you can observe this; if you can be aware of it without getting involved in it, without being identified with it; if you can stand aloof and look at it, it will become a dream. Anything that you can look at as a witness is a dream.

That is why Shankara and Nagarjuna could say that this world is just a dream. Not that it IS a dream; they were not fools, not simpletons saying this world actually is a dream. They meant by saying this that they have become witnesses. Even to this world which is so actual, they have become witnesses. And once you become a witness of anything, it becomes a dream. That is the reason why the world is called MAYA, an illusion. It is not that it is unreal, but that one can become a witness to it. And once you become a witness -- aware, fully aware -- the whole thing drops just like a dream for you, because the space is there and you are not identified with it. But we go on being identified.

Just a few days before I was reading Jean Jacques Rousseau's CONFESSIONS. This is a rare book. It is really the first book in world literature in which someone bares himself, totally naked. Whatsoever sins he has committed, whatsoever immorality, he opens himself up, totally naked. But if you read the CONFESSIONS of Rousseau you are bound to feel that he is enjoying it; he feels very much elated. Talking about his sins, talking about his immoralities, he feels elated. It seems as if he is enjoying it with much relish. In the beginning, in the introduction, Rousseau says, "When the last day of judgement will come, I will say to God, to the almighty, `You need not bother about me. Read this book and you will know everything.'"

No one before him has ever confessed so truthfully. And at the end of the book he says, "Almighty God, eternal God, fulfill my only desire. I have confessed everything; now let a big crowd gather to listen to my confessions."

So it is rightly suspected that he may have confessed some sins also which he has not committed. He feels so elated and he is enjoying the whole thing. He has become identified. And there is only one sin which he has not admitted to -- the sin of being identified. With whatsoever sin he has committed or not committed he is identified, and that is the only sin for those who know deeply how the human mind functions.

When for the first time he read his confessions amongst a small group of intellectuals, he was thinking that something earthshaking would happen, because he was the first man to confess so truthfully, as he said. The intellectuals listened, and they became more and more bored. Rousseau felt very uneasy because he was thinking something miraculous was going to happen. When he ended, they all felt relieved, but no one said anything. There was complete silence for a few moments. Rousseau's heart was shattered. He was thinking that he had created a very revolutionary thing, earthshaking, historical, and there was simply silence. Everyone was just thinking about how to get away from there.

Who is interested in your sins except yourself? No one is interested in your virtues, no one is interested in your sins. Man is such that he becomes elated, he becomes strengthened in his ego, by his virtues and by his sins also. After writing CONFESSIONS, Rousseau began to think himself a sage, a saint, because he had confessed. But the basic sin remained. The basic sin is being identified with happenings in time. Whatsoever happens in time is dreamlike, and unless you get unattached from it, not identified with it, you will never know what bliss is.

Identification is misery; non-identification is bliss. This tenth technique is concerned with identification.

The tenth sutra:

LET ATTENTION BE AT A PLACE WHERE YOU ARE SEEING SOME PAST HAPPENING, AND EVEN YOUR FORM, HAVING LOST ITS PRESENT CHARACTERISTICS, IS TRANSFORMED.

You are remembering your past -- any happening. Your childhood, your love affairs, the death of your father or mother... anything. Look at it, but do not get involved in it. Remember it as if you are remembering someone else's life. And when this happening is being filmed again, is on the screen again, be attentive, aware, a witness, remaining aloof. Your past form will be there in the film, in the story.

If you are remembering your love affair, your first love affair, you will be there with your beloved; your past form will be there with your beloved. You cannot remember otherwise. Be detached from your past

form also. Look at the whole phenomenon as if someone else were loving someone else, as if the whole thing doesn't belong to you. You are just a witness, an observer.

This is a very, very basic technique. It has been used much, particularly by Buddha. There are many forms of this technique; you can find your own way of approaching this. For example, when you are just falling into sleep at night, just ready to fall into sleep, go backwards through the memories of the whole day. Do not start from the morning. Start right from where you are, just on the bed -- the last item -- and then go back. Then go back by and by, step by step, just to the first experience in the morning when you first became awake. Go back, and remember continuously that you are not getting involved.

For example, in the afternoon someone insulted you. See yourself, the form of yourself, being insulted by someone, but you remain just an observer. Do not get involved; do not get angry again. If you get angry again, then you are identified. Then you have missed the point of meditation. Do not get angry. He is not insulting you, he is insulting the form that was in the afternoon. That form has gone now.

You are just like a river flowing: the forms are flowing. In your childhood you had one form, and now you do not have that form; that form has gone. River-like, you are changing continuously. So when in the night you are meditating backwards on the happenings of the day, just remember that you are a witness -- do not get angry. Someone was praising you -- do not get elated. Just look at the whole thing as if you are looking indifferently at a film. And backwards it is very helpful, particularly for those who have any trouble with sleep.

If you have any trouble with sleep, insomnia, sleeplessness, if you find it difficult to fall into sleep, this will help deeply. Why? Because this is an unwinding of the mind. When you go back you are unwinding the mind. In the morning you start winding, and the mind becomes tangled in many things, in many places. Unfinished and incomplete, many things will remain on the mind, and there is no time to let them settle at the very moment that they happen.

So in the night go back. This is an unwinding process. And when you will be getting back to the morning when you were just on your bed, to the first thing in the morning, you will again have the same fresh mind that you had in the morning. And then you can fall asleep like a very small child.

You can use this technique of going back for your whole life also. Mahavir used this technique of going back very much. And now there is a movement in America called dianetics. They are using this method and finding it very, very useful. This movement, dianetics, says that all your diseases are just hangovers of the past. And they are right. If you can go backwards and unwind your whole life, with that unwinding many diseases will disappear completely. And this has been proven by so many successful incidents; there are so many successful cases now.

So many persons suffer from a particular disease, and nothing physiological, nothing medical helps; the disease continues. The disease seems to be psychological. What to do about it? To say to someone that his disease is psychological is no help. Rather, it may prove harmful, because no one feels good when you say his disease is psychological. What can he do then? He feels he is helpless.

This going backwards is a miraculous method. If you go back slowly -- slowly unwinding the mind to the first moment when this disease happened -- if by and by you go back to when for the first time you were attacked by this disease, if you can unwind to that moment, you will come to know that this disease is basically a complex of certain other things, certain psychological things. By going back those things will bubble up.

If you pass through that moment when the disease first attacked you, suddenly you will become aware of what psychological factors contributed to it. And you are not to do anything, you are just to be aware of those psychological factors and go on backwards. Many diseases simply disappear from you because the complex is broken. When you have become aware of the complex, then there is no need of it; you are cleaned of it, purged.

This is a deep catharsis. And if you can do it daily, you will feel a new health, a new freshness coming to you. And if we can teach children to do it daily, they will never be burdened by their past. They will not need ever to go to the past, they will be always here and now. There won't be any hang-up; nothing will be hovering over them from the past.

You can do it daily. It will give you a new insight for going backward through the whole day. The mind would like to start from the morning, but remember, then there is no unwinding. Rather, the whole thing is re-emphasized. If you start from the morning, you are doing a very wrong thing.

There are many so-called teachers in India who suggest to do it -- to reflect on the whole day -- and they always say to do it again from the morning. That is wrong and harmful, because then you are

re-emphasizing the whole thing and the trap will be deepened. Never go from the morning to the evening, always go backward. Only then can you clean the whole thing, purge the whole thing. The mind would like to start from the morning because it is easy: the mind knows it and there is no problem. If you start going backward, suddenly you will feel you have jumped into the morning and you have started going forward again. Do not do that -- be aware, go back.

You can train your mind to go back through other things also. Just go back from a hundred -- 99, 98, 97... go back. Go from a hundred to one, backwards. You will feel a difficulty because the mind has a habit to go from one to hundred, never from a hundred to one.

In the same way you have to go backward with this technique. What will happen? Going backward, unwinding the mind, you are a witness. You are seeing things that happened to you, but now they are not happening to you. Now you are just an observer and they are happening on the screen of the mind.

While doing this daily, suddenly one day you will become aware during the day, while working in the market, in your office or anywhere, that you can be a witness to events that are happening just now. If you can be a witness later on, and look back at someone who had insulted you without becoming angry about it, why not right now, to what is presently happening?

Someone is insulting you: what is the difficulty? You can pull yourself aside just now and you can see that someone is insulting you, and still you are different from your body, from your mind, from that which is insulted. You can witness it. If you can be a witness to this, you will not get angry; then it is impossible. Anger is possible only when you are identified. If you are not identified, anger is impossible -- anger means identification.

This technique says, look at any happening of the past -- your form will be there. The sutra says your form, not you. You were never there. Always your form is involved; you are never involved. When you insult me, you do not insult ME. You cannot insult me, you can insult only the form. The form which I am is there just here and now for you. You can insult that form and I can detach myself from the form. That is why Hindus have always been insisting on being detached from name and form. You are neither your name nor your form. You are the consciousness who knows the form and the name, and the consciousness is different, totally different.

But it is difficult. So start with the past, then it is easy, because now, with the past there is no urgency. Someone insulted you twenty years back, so there is no urgency in it. The man may have died and everything is finished. It is just a dead affair, just dead from the past; it is easy to be aware of it. But once you can become aware there is no difficulty in doing the same with what is happening just here and now.

But to start from here and now is difficult. The problem is so urgent and it is so near that there is no space to move. It is difficult to create space and move away from the incident. That is why the sutra says to start with the past: look at your own form, detached, standing aloof and different, and be transformed through it.

You will be transformed through it because it is a deep cleaning, an unwinding. Then you can know that your body, your mind, your existence in time are not your basic reality. The substantial reality is different. Things come and go upon it without touching it in the least. You remain innocent, untouched; you remain virgin. The whole thing passes, the whole life passes: good and bad, success and failure, praise and blame -- everything passes. Disease and health, youth and old age, birth and death -- everything passes, and you are untouched by it.

But how to know this untouched reality within you? That is the purpose of this technique. Start with the past. There is a gap when you look at your past; the perspective is possible. Or look at the future. But to look at the future is difficult. Only for a few persons is observing the future not difficult -- for poets, for people with imagination who can look into the future as if they are looking at reality. But ordinarily the past is good to use; you can look into the past. For young men it may be good to look into the future. It is easier for them to look into the future because youth is future-oriented.

For old men there is no future except death. They cannot look into the future; they are afraid. That is why old men always start thinking about the past. They always go again and again into their memories, but they commit the same mistake. They start from the past toward their present state of being -- that is wrong, they should go backward.

If they can go backward many times, by and by they will feel that their whole past is washed away from them. And then a person can die without the past clinging to him. If you can die without the past clinging to you, you will die consciously; you will die fully aware. Then death will not be a death to you. Rather, it will be a meeting with the deathless.

Clean the whole consciousness of the depth of the past, and your very being will be transformed through it. Try this. This method is not very difficult, only persistent effort is needed; there is no inherent difficulty in the method. It is simple, and you can start with your day. Just tonight on your bed go backward, and you will feel very beautiful, you will feel very blissful. And then the whole day will have passed. But do not be in a hurry, pass it slowly so that nothing is missed. It is a very strange feeling, because many things will come up before your eyes. Many things you have really missed while passing through the day because you were too much engaged. But the mind goes on collecting even when you are unaware.

You were passing through a street. Someone was singing, but you might not have paid any attention. You might not have even been aware that you have heard the sound, just passing in the street. But the mind has heard and recorded it. Now that will cling; that will become a burden to you unnecessarily. So go back, but go very slowly, as if a film is being shown to you in very slow motion. Go back and see the details, and then your one day will look very, very long. It is, really, because for the mind there has been so much information, and the mind has recorded everything. Now go back.

By and by you will become capable of knowing everything that has been recorded. And once you can go back, it is just like a tape recorder: it is washed away. By the time you will reach the morning you will fall asleep, and the quality of the sleep will be different -- it will be meditative. Then again, in the morning when you feel that you have awakened, do not open your eyes immediately. Go backward into the night.

It will be difficult in the beginning. You may go a little. Some part, some fragment of a dream which you were just dreaming before the sleep was broken may come to your mind. But by and by, with gradual effort, you will be able to penetrate more and more and more, and after a three-month period you will be capable of moving backward to the point when you fell asleep. And if you can go backward deep within your sleep, your quality of sleep and waking will change completely, because then you cannot dream; dreaming will have become futile. If you can go back in the day and in the night, dreaming is not needed.

Now psychologists say that dreaming is really an unwinding. If you yourself have done it, then there is no need. All that has been hanging in the mind, all that has remained unfulfilled, incomplete, tries to complete itself in the dream.

You were passing and you have seen something -- a beautiful house -- and a subtle desire arose in you to possess it. But you were going to your office and that was no time for daydreaming, so you just passed by. You did not even notice that the mind had created a desire to possess this house. But now that desire is hanging there, suspended, and if it cannot be removed it will be difficult to sleep.

Difficulties in sleep basically mean only one thing, that your day is still hanging over you and you cannot be relieved of it. You are clinging to it. Then in the night you will see a dream that you have become the owner of this house -- now you are living in this house. The moment this dream comes to you, your mind is relieved.

So ordinarily people think that dreams are disturbances to sleep -- that is absolutely wrong. Dreams are not disturbances to your sleep. They are not disturbing your sleep, they are really helping; without them you could not sleep at all. As you are you cannot sleep without dreams, because your dreams are helping to complete things which have remained incomplete.

And there are things which cannot be completed. Your mind goes on desiring absurd desires, and they cannot be completed in reality, so what to do? Those incomplete desires go on in you, and they keep you hoping, they keep you thinking. So what to do? You have seen a beautiful woman and you were attracted to her. Now the desire has arisen to possess her. It may not be possible, the woman may not even look at you. So what to do? The dream will help you.

In a dream you can possess the woman, and then the mind is relieved. As far as the mind is concerned, there is no difference between dream and reality. What is the difference? Loving a woman in reality and loving a woman in a dream, what is the difference for the mind? There is no difference. Or this may be the difference, that the dream phenomenon may be more beautiful, because then the woman will not disturb you. It is your dream and you can do anything, and the woman will not create any problems for you. The other is absent completely, you are alone. There is no barrier, so you can do whatsoever you like.

There is no difference for the mind; mind cannot make any distinction between what is dream and what is reality. For example, if you could be put in a coma for one whole year, and you dream on and on, for one year you will not be able to feel in any way that whatsoever you are seeing is a dream. It will be real, and the dream will continue for one year.

Psychologists say that if you can put a man in a coma for a hundred years he will dream for a hundred years, not for a single moment suspecting that whatsoever he is doing is just a dream. And if he dies he will

never know that his life was just a dream, that it was never real. For the mind there is no difference: reality and dream are both the same. So mind can unwind itself in dream.

If you do this technique, then there will be no need for dreams. The quality of your sleep will be changed totally, because without dreams you fall to the very bottom of your being, and without dreams you will be aware in your sleep.

That is what Krishna says in the Gita, that while everyone is deeply asleep the yogi is not, the yogi is awake. That doesn't mean that the yogi is not sleeping -- he is also sleeping, but the quality of the sleep is different. Your sleep is just like a drugged unconsciousness. A yogi's sleep is a deep relaxation with no unconsciousness. His whole body is relaxed; every fiber and cell of his whole body is relaxed, with no tension left. But he is fully aware of the whole phenomenon.

Try this technique. Start from tonight, try it, and then do it in the morning also. And when you feel that you are attuned to the technique, that you can do it, after one week try it for your whole past. Just take one day off. Go to some lonely place. It will be good if you fast -- fast and be silent. Lie down on some lonely beach or under some tree, and just move toward your past from this point: you are lying on the beach feeling the sand and the sun, and now move backward. Go on penetrating, penetrating, penetrating, and find out the last thing that you can remember.

You will be surprised. Ordinarily you cannot remember much, and you cannot pass the barrier of four or five years of age. Those who have a very good memory may go back to the age barrier of three years, but then suddenly a block comes and everything goes dark. But if you try with this technique, by and by you will break the barrier, and very easily you can come to remember the first day you were born. And that is a revelation.

Back again with your sun and beach, you will be a different man. If you make more effort, you can penetrate to the womb. And you have memories of the womb -- nine months of memories with your mother. That nine-month period is also recorded in the mind. When your mother was depressed, you have recorded it because you felt depressed. You were so connected with the mother, so united, so one, that whatsoever happened to your mother was happening to you. When she was angry, you were angry. When she was happy, you were happy. When she was praised, you felt praised. When she was ill, you felt the pain, the suffering, everything.

If you can penetrate to the womb, now you are on the right track. And then, by and by, you can penetrate more and you can remember the first moment when you entered the womb.

Only because of this remembrance, Mahavir and Buddha could say that there are past lives, rebirth. Rebirth is not really a principle, it is just a deep psychological experience. And if you can remember the first moment you entered the womb of your mother, then you can penetrate more and you can remember the death of your past life. Once you touch that point then the method is in your hands; then you can move very easily to all your past lives.

This is an experience, and the result is phenomenal, because then you know that through many, many lives you have lived the same nonsense that you are living now. You have been doing this whole nonsense so many times, repeatedly. The pattern is the same, the format is the same, only the details differ. You loved some other woman, now you love this woman. You gathered money... the coins were of one kind, now the coins are different. But the whole pattern is the same; it is repetitive.

Once you can see that for many, many lives you have lived the same nonsense, how stupid has been this whole vicious circle, suddenly you are awakened and the whole thing becomes a dream. You are thrown away from it, and now you do not want to repeat the same thing in the future.

Desire stops, because desire is nothing but the past being projected into the future. Desire is nothing but your past experience in search of another repetition again. Desire means just an old experience that you want to repeat again -- nothing else. And you cannot leave desire unless you become aware of this whole phenomenon. How can you leave it? The past is there as a great barrier, a rock-like barrier. It is upon your head; it is pushing you toward the future. Desires are created by the past and projected into the future. If you can know the past as a dream, all desires become impotent. They fall down, they just wither away -- and the future disappears. In that disappearance of past and future, you are transformed.

The eleventh technique:

FEEL AN OBJECT BEFORE YOU. FEEL THE ABSENCE OF ALL OTHER OBJECTS BUT THIS ONE. THEN LEAVING ASIDE THE OBJECT-FEELING AND THE ABSENCE-FEELING, REALIZE.

FEEL AN OBJECT BEFORE YOU -- any object. For example, a roseflower. Anything will do. FEEL AN OBJECT BEFORE YOU. First, feel it. Seeing won't do -- feel it. You see a roseflower, but your heart is not stilled, you are not feeling it; otherwise you may start weeping and crying, otherwise you may start laughing and dancing. You are not feeling it, you are just seeing it. And even that seeing may not be complete, because you never see completely. The past, the memory, says that this is a rose, and you pass on. You have not seen it really. The mind says that this is a rose. You know everything about it, as you have known roses before, so what about this one? So you pass on. Just a glimpse is enough to revive the memory of your past experience of roses, and you pass on. Even seeing is not complete.

Remain with the rose. See it, then feel it. What to do to feel it? Smell it, touch it, let it become a deep bodily experience. First close your eyes and let the rose touch your whole face. Feel it. Put it on the eyes, let the eyes touch it; smell it. Put it against the heart, be silent with it; give a feeling to the rose. Forget everything, forget the whole world. FEEL AN OBJECT BEFORE YOU AND FEEL THE ABSENCE OF ALL OTHER OBJECTS, because if your mind is still thinking of other things then this feeling will not penetrate deeply. Forget all other roses, forget all other persons, forget everything. Just let this rose remain there. Only the rose, the rose, the rose! Forget everything else, let this rose envelope you completely... you are drowned in the rose.

This will be difficult because we are not so sensitive. But for women it will not be so difficult; they can feel it more easily. For men it may be a little bit more difficult, unless they have a very developed aesthetic sense, like a poet or a painter or a musician -- they can feel things. But try. Children can do it very easily.

I was teaching this method to the son of one of my friends. He could feel very easily. When I gave him a roseflower and I told him all that I have told to you, he did it, and he enjoyed it deeply. And then I asked him, "How are you feeling?" He said, "I have become a roseflower -- that is the feeling. I have become a roseflower." Children can do it very easily, but we never train them; otherwise they could be the best meditators.

Forget all other objects completely. FEEL THE ABSENCE OF ALL OTHER OBJECTS BUT THIS ONE. This is what happens in love. If you are in love with someone, you forget the whole world. If you are still remembering the world, then know well that this is not love. You have forgotten the whole world; only the beloved or the lover remains. That is why I say love is a meditation. You can use this technique also as a love technique: forget everything else.

Just a few days ago a friend came to me with his wife. His wife was complaining about a certain thing; that is why she had come. The friend said, "I have been meditating for a year and now I am deep in it. And while I meditate I have found it helpful when a peak comes to my meditation to suddenly cry, `Rajneesh, Rajneesh, Rajneesh!' It helps me, but now a strange thing has happened. When I am making love to my wife, when I come to a sexual peak, I start crying, `Rajneesh, Rajneesh, Rajneesh!' Because of this my wife is very much disturbed, and she says, `Are you making love with me, are you meditating, or what are you doing? And why does this "Rajneesh" come in?'"

The man said to me, "It is now very difficult because if I do not cry, `Rajneesh, Rajneesh!' I cannot achieve a peak. And if I cry, my wife is very much disturbed. She starts crying and weeping and making a scene. So what to do? Thus, I have brought my wife." Of course, his wife's complaint is right, because she does not like for someone else to be present between them. That is why love needs privacy -- absolute privacy. The privacy is meaningful, just to forget all else.

In Europe and America, now they are working with group sex. That is nonsense -- many couples making love in one room. It is absolute nonsense because then love can never go very deep. It will become just a sex orgy. The presence of others becomes a barrier; then it cannot be meditative.

With any object, if you can forget the whole world you are in a deep love -- with a rose or with a stone or with anything. But the condition is to feel the presence of this object and feel the absence of all else. Let this object be the only existential thing in your consciousness. It will be easy if you try with some object you are naturally in love with.

It would be difficult for you to put a stone, a rock, before you and forget the whole world. It would be difficult, but Zen masters have done it. They have rock gardens for meditation. No flowers, no trees, nothing -- just rocks and sand. And they meditate on a rock because, they say, if you can have a deep love relationship with a rock, then no man can create a barrier for you. And men are like rocks. If you can love a rock, then you can love a man, then there is no problem. Men are like rocks -- even more stony. It is difficult to break them and penetrate them.

But choose some object you naturally love, and then forget the whole world. Relish the presence, taste

the presence, feel it, go deep into it and let it go deep into you. THEN, LEAVING ASIDE THE OBJECT... And then comes the most difficult part of this technique. You have left all other objects, and only one object has remained. You have forgotten all, only one has remained.

Now, LEAVING ASIDE THE OBJECT-FEELING... Now leave aside the feeling that you have for this object. LEAVING ASIDE THE OBJECT-FEELING AND THE ABSENCE-FEELING -- of other objects. Now there are only two things; everything else is absent. Now leave that absence also. Only this rose, this face, this woman, this man, this rock, is present. Leave this also, and leave the feeling as well. Suddenly you fall into an absolute vacuum and nothing remains. And Shiva says, REALIZE. Realize this vacuum, this nothingness. This is your nature, this is pure being.

It will be difficult to approach nothingness directly -- very difficult and arduous. So it is easy to pass through one object as a vehicle. First put one object in the mind, and feel it so totally that you need not remember anything else. Your whole consciousness is filled with this one object. Then leave this also, forget this also.

You fall into an abyss. Now nothing remains, no object. Only your subjectivity is there -- pure, uncontaminated, unoccupied. This pure being, this pure consciousness, is your nature. But do it in steps; do not try the whole technique at once. First create an object-feeling. For a few days only do this part, do not do the whole technique.

First, for a few days or for a few weeks, just do one part -- the first part. Create an object-feeling; be filled with the object. And use one object, do not go on changing objects, because with every object you will have to make the same effort again. If you have chosen one roseflower, then go on using that roseflower every day. Be filled with it so that one day you can say, "Now I am the flower." Then the first part is fulfilled. When only the flower is there and all else is forgotten, then relish this idea for a few days. It is beautiful in itself -- very, very beautiful, vital, powerful in itself.

Just feel it for a few days. And then, when you are attuned to it and it has become easy, then you need not struggle. Then the flower comes there suddenly, the whole world is forgotten and only the flower remains.

Then try the second part: close your eyes and forget the flower also. If you have done the first, the second will not be difficult -- remember. But if you try the whole technique in one sitting, the second will be impossible -- because if you can do the first, if you can forget the whole world for one flower, you can forget the flower also for nothingness. So the second part will come, but first you have to struggle for it. But the mind is very tricky. The mind will always say to try the whole thing, and then you will not succeed. Then the mind will say, "It is not useful," or, "It is not for me." Try it in parts if you want to succeed. Let the first part be complete, and then do the second. Then the object is not there and only your consciousness remains, just like a light, a flame without anything around it.

You have a lamp and the lamp's light falls on many objects. Visualize it. In your room there are many, many objects. If you bring one lamp into the darkness of the room, all the objects are lighted. The lamp radiates light on every object so that you can see them. Now remain with an object; let there be one object. The lamp is the same, but now only one object is there in its light. Now remove that object also: now light remains without any object.

The same happens with your consciousness. You are a flame, a light; the whole world is your object. You leave the whole world, and you choose one object for your concentration. Your flame remains the same, but now it is not occupied with multi-objects, it is occupied with only one. And then drop that object also. Suddenly there is simply light -- consciousness. It is not falling on anything. This Buddha has called NIRVANA; this Mahavir has called KAIVALYA -- the total aloneness. The Upanishads have called it the experience of the BRAHMAN, or the ATMAN. Shiva says that if you can do this single technique, you will realize the supreme.

The twelfth technique:

WHEN A MOOD AGAINST SOMEONE OR FOR SOMEONE ARISES, DO NOT PLACE IT ON THE PERSON IN QUESTION, BUT REMAIN CENTERED.

If hate arises for someone or against someone, or love arises for someone, what do we do? We project it on the person. If you feel hate toward me, you forget yourself completely in your hate; only I become your object. If you feel love toward me, you forget yourself completely; only I become the object. You project your love or hate or whatsoever upon me. You forget completely the inner center of your being; the other

becomes the center. This sutra says when hate arises or love arises, or any mood for or against anyone, do not project it on the person in question. Remember, you are the source of it.

I love you -- the ordinary feeling is that you are the source of my love. That is not really so. I am the source, you are just a screen on which I project my love. You are just a screen; I project my love on you and I say that you are the source of my love. This is not fact, this is fiction. I draw my love energy and project it onto you. In that love energy projected onto you, you become lovely. You may not be lovely to someone else, you may be absolutely repulsive to someone else. Why? If you are the source of love then everyone will feel loving toward you, but you are not the source. I project love, then you become lovely; someone projects hate, then you become repulsive. And someone else doesn't project anything, he is indifferent; he may not even have looked at you. What is happening? We are projecting our own moods upon others.

That is why, if you are on your honeymoon, the moon looks beautiful, miraculous, wonderful. It seems that the whole world is different. And on the same night, just for your neighbor, this miraculous night may not be in existence at all. His child has died -- then the same moon is just sad, intolerable. But for you it is enchanting, fascinating; it is maddening. Why? Is the moon the source or is the moon just a screen and you are projecting yourself?

This sutra says, WHEN A MOOD AGAINST SOMEONE OR FOR SOMEONE ARISES, DO NOT PLACE IT ON THE PERSON IN QUESTION -- or on the object in question. Remain centered. Remember that you are the source, so do not move to the other, move to the source. When you feel hate, do not go to the object. Go to the point from where the hate is coming. Go not to the person to whom it is going, but to the center from where it is coming. Move to the center, go within. Use your hate or love or anger or anything as a journey toward your inner center, to the source. Move to the source and remain centered there.

Try it! This is a very, very scientific, psychological technique. Someone has insulted you -- anger suddenly erupts, you are feverish. Anger is flowing toward the person who has insulted you. Now you will project this whole anger onto him. He has not done anything. If he has insulted you, what has he done? He has just pricked you, he has helped your anger to arise -- but the anger is yours. If he goes to Buddha and insults him, he will not be able to create any anger in him. Or if he goes to Jesus, Jesus will give him the other cheek. Or if he goes to Bodhidharma, he will roar with laughter. So it depends.

The other is not the source, the source is always within you. The other is hitting the source, but if there is no anger within you it cannot come out. If you hit a buddha, only compassion will come out because only compassion is there. Anger will not come out because anger is not there. If you throw a bucket into a dry well, nothing comes out. In a water-filled well, you throw a bucket and water comes out, but the water is from the well. The bucket only helps to bring it out. So one who is insulting you is just throwing a bucket in you, and then the bucket will come out filled with the anger, hate, or fire that was within you. You are the source, remember.

For this technique, remember that you are the source of everything that you go on projecting onto others. And whenever there is a mood against or for, immediately move within and go to the source from where this hate is coming. Remain centered there; do not move to the object. Someone has given you a chance to be aware of your own anger -- thank him immediately and forget him. Close your eyes, move within, and now look at the source from where this love or anger is coming. From where? Go within, move within. You will find the source there because the anger is coming from your source.

Hate or love or anything is coming from your source. And it is easy to go to the source at the moment you are angry or in love or in hate, because then you are hot. It is easy to move in then. The wire is hot and you can take it in, you can move inward with that hotness. And when you reach a cool point within, you will suddenly realize a different dimension, a different world opening before you. Use anger, use hate, use love to go within.

We use it always to move to the other, and we feel very much frustrated if no one is there to project upon. Then we go on projecting even on inanimate objects. I have seen persons being angry at their shoes, throwing them in anger. What are they doing? I have seen angry persons pushing a door in anger, throwing their anger on the door, abusing the door, using dirty language against the door. What are they doing?

I will end with one Zen insight about this. One of the greatest of Zen masters, Lin Chi, used to say, "While I was young I was very fascinated by boating. I had one small boat, and I would go on the lake alone. For hours together I would remain there.

"Once it happened that with closed eyes I was in my boat meditating on the beautiful night. One empty boat came floating downstream and struck my boat. My eyes were closed, so I thought, `Someone is here with his boat, and he has struck my boat.' Anger arose. I opened my eyes and I was just going to say

something to that man in anger, then I realized that the boat was empty. Then there was no way to move. To whom could I express the anger? The boat was empty. It was just floating downstream, and it had come and struck my boat. So there was nothing to do. There was no possibility to project the anger on an empty boat."

So Lin Chi said, "I closed my eyes. The anger was there, but finding no way out, I closed my eyes and just floated backward with the anger. And that empty boat became my realization. I came to a point within myself in that silent night. That empty boat was my master. And now if someone comes and insults me, I laugh and I say, `This boat is also empty.' I close my eyes and I go within."

Use this technique. It may work miracles for you.

Vigyan Bhairav Tantra, Vol 1

Chapter #16
Chapter title: Beyond the sin of unconsciousness

19 November 1972 pm in Woodlands, Bombay

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The first question:

THE LAST TECHNIQUE YOU DISCUSSED YESTERDAY SAID THAT WHEN A MOOD AGAINST SOMEONE OR FOR SOMEONE ARISES, NOT TO PLACE IT ON THE PERSON IN QUESTION BUT TO REMAIN CENTERED. BUT WHEN WE EXPERIMENT WITH THIS TECHNIQUE ON OUR ANGER, HATRED, ETC., WE FEEL THAT WE ARE SUPPRESSING OUR EMOTION AND IT BECOMES A SUPPRESSED COMPLEX. SO PLEASE CLARIFY HOW TO BE FREE FROM THESE SUPPRESSED COMPLEXES WHILE PRACTISING THE ABOVE TECHNIQUE.

Expression and suppression are two aspects of one coin. They are contradictory, but basically they are not different. In expression and in suppression, in both, the other is the center.

I am angry -- I suppress the anger. I was going to express anger against you; now I suppress the anger against you. But the anger goes on being projected onto you whether expressed or suppressed.

This technique is not for suppression. This technique changes the very base of expression and suppression both. This technique says, do not project it on the other, you are the source. Whether you express it or suppress it, you are the source. The emphasis is neither on expression nor on suppression. The emphasis is on knowing from where this anger arises. You have to move to the center, the source from where anger, hate and love arise. When you suppress you are not moving to the center, you are struggling with the expression.

Anger has arisen in me. Ordinarily, I can do two things: express it onto someone or repress it. But in both the cases I am concerned with the other and I am concerned with the energy of anger that has come to the surface -- not with the source.

This technique is to forget the other completely. Just look at your energy of anger arising and move deep down to find the source within yourself from where it is coming. And the moment you find the source, remain centered in it. Do not do anything with anger -- remember. In expression you are doing something with anger; in suppression also you are doing something with anger. Do not do anything with anger; do not touch it, just use it as a path. Just go deep down into it to know from where this has arisen. And the moment you will find the source, it is very easy to be centered there. Anger has to be used, really, as a path to find

the source. Any emotion can be used.

When you suppress you are not going to find the source, you are just struggling with energy that has come up and wants to be expressed. You can suppress it, but it will be expressed sooner or later because you cannot struggle forever with the energy that has come up. It has to be expressed. So you may not express it upon A, but then you will express it upon B or C. Whenever you find someone who is weaker than you, you will express the energy. And unless you express it you will feel burdened, tense, heavy and ill at ease.

So it will be expressed. You cannot suppress it continuously. From somewhere it will leak out, because if it is not going to leak out you will be constantly worried by it. So suppression is really nothing but postponing expression. You will simply postpone.

You are angry at your boss and you cannot express it; it is not economical. You will have to push it down, so you just wait until you can express it upon your wife or upon your child or somewhere -- upon your servant... And the moment you reach your home you will express it. You will find causes, of course, because man is a rationalizing animal. He will rationalize; he will find something -- something very trivial, but now that will become very meaningful because you have something to express.

Suppression is nothing but postponing. You can postpone for months, for years. And those who know say that you can postpone for lives also, but it will have to be expressed. This technique is not concerned at all with suppression or expression -- no! This technique uses your mood, your energy, as a path for you to go deep down within yourself.

Gurdjieff used to create situations in which he would force anger upon you, or hatred, or any other mood, and that was a created phenomenon. You would not be aware of what is going to happen.

Gurdjieff is sitting with his disciples, and as you enter you are not aware of what is going to happen, but they are ready to create anger in you. They will behave in such a way... Someone will say something, and the whole group will behave so insultingly that you will become furious. Suddenly anger will come up; you are aflame. And when Gurdjieff has seen that now a point has come from where you can either go deep down or you can go out, when the peak has come within you and you are just going to explode, then he will say, "Close your eyes. Now be aware of your anger and go back."

Only then would you realize that the situation was a created one. No one was interested in insulting you -- that was just a drama, a psychodrama -- but the anger has arisen. And even if you come to know that it was simply a drama, the energy cannot suddenly go down, it will take time. Now you can move down with the falling energy to the source. This energy will just help you to go down to where it has come from; you can connect now with the original source. And this is one of the most successful methods of meditation.

Create any mood... but there is no need because the whole day moods are there. Use any mood to meditate. Then you have forgotten the other completely, and you are not suppressing anything. You are just moving down with some energy which has come up. Every energy comes from the source, so right now the path is warm and you can use that path to go back. And the moment you reach to the original source, the energy will subside into the original source. It is not suppression: the energy has gone back to the original source. And when you become capable of reuniting your energy with your original source, you have become the master of your body, your mind, your energy. You have become the master. Now you will not dissipate your energy.

Once you can know how the energy falls back with you to the center, there is no need of any suppression and there is no need of any expression. Right now you are not angry. I say something -- you become angry. From where is this energy coming? A moment before you were not angry, but the energy was in you. If this energy can fall back again to the source, you will again be the same as you were a moment before.

Remember this: energy is neither anger nor love nor hate. Energy is simply energy -- neutral. The same energy becomes anger; the same energy becomes sex; the same energy becomes love; the same energy becomes hate. These are all forms of the same energy. You give the form, your mind gives the form, and the energy moves into it.

So remember, if you love deeply you will not have much energy to be angry. If you do not love at all, then you will have much energy to be angry, and you will go on finding situations in which to be angry. If your energy is expressed through sex, you will be less violent. If your energy is not expressed through sex, you will be more violent. That is why militaries will never allow sexual relationships for the soldiers. If it is allowed, the militaries will become absolutely impotent to fight.

That is why, whenever civilization comes to a peak, it cannot fight. So always, more cultured and more civilized societies are overrun and defeated by lesser civilizations -- always, because a more developed

society cares about its individuals' every need, and sex is included. So when a society is really established, affluent, everybody's sexual need is fulfilled -- but when the sexual need is fulfilled you cannot fight. You can fight very easily if the sexual need is not fulfilled. So if you want a world of peace, more freedom for sex will be needed. If you want a world of warring, fighting, then deny sex, suppress sex, create anti-sex attitudes.

This is a very paradoxical thing: the so-called saints and sages go on talking about peace, and they go on talking against sex also. They go on creating an anti-sex atmosphere, and at the same time they go on saying that the world needs peace, not war. This is absurd. Hippies are more correct; their slogan is right: "Make love, do not make war." That is right. If you can make love more, really you cannot make war.

That is why the so-called sannyasins who have suppressed sex will always be violent, angry about nothing: just angry, just violent, bubbling, waiting to explode. Their whole energy is unexpressed. Unless the energy falls down to the source, no BRAHMACHARYA, no real celibacy is possible. You can suppress sex -- then it will become violence. If the sex energy moves down to the center, you will be just like a child.

The child has more sex energy than you, but it is still in the source; it has not moved to the body yet. It will move. When the body will be ready and the glands will be ready and the body will be mature, the energy will move. Why does a child look so innocent? The energy is at the source; it has not moved. Again the same thing happens when someone becomes enlightened. The whole energy moves to the source, and the person becomes childlike. That is what Jesus means when he says, "Only those who are like children will be able to enter into my kingdom of God."

What does it mean? Scientifically it means your whole energy has moved back to the source. If you express, it has moved out. And when it is expressed, you are creating a habit for the energy to move out, to leak out. If you suppress, then the energy has not moved to the source and it has not moved out: it is suspended. And a suspended energy is a burden.

That is why, if you really express anger, you feel relief. If you go through sex, you feel relief. If you destroy something, your hate is released and you feel relief. Why is this relief felt? Because suspended energy is burdensome, heavy. Your mind is cloudy with it. You have to throw it out or allow it to move back to the original source; these are the only two things.

If it goes back to the source, it becomes formless. In the source, energy is formless. For example, electricity is formless. When it moves into a fan, it takes one kind of form. When it moves into a bulb, it takes a different form. You can use it in a thousand ways -- the energy is the same. The form is given by the mechanism through which it moves.

Anger is a mechanism, sex is a mechanism, love is a mechanism, hate is a mechanism. When energy moves into the channel of hate, it becomes hate. If the same energy moves into love, it becomes love. And when it moves into the source, it is formless energy -- pure energy. It is neither hate nor love nor anger nor sex, simply energy. Then it is innocent, because formlessness is absolute innocence. That is why Buddha looks so innocent, childlike. The energy has moved to the source.

Do not express, because you are wasting your energy and helping the other also to waste his. Do not suppress, because then you are creating a suspended phenomenon which will have to be released. Then what to do?

This technique says, do not do anything with the mood itself, just go back to the source from where the mood is coming. And while the mood is hot, the path is clear, visible inside; you can move on it. Use moods for meditation. The result is miraculous, unbelievable. And once you find the key that shows you how to pour the energy back to the source, you will have a different quality of personality. Then you will not be dissipating anything, then it will look stupid.

Buddha has said that whenever you are angry against someone, you are punishing yourself for the misdeed of the other. He has insulted you -- that is his deed -- and you are punishing yourself by being angry; you are dissipating your energy. This is stupid. But then, listening to Buddha, Mahavir, Jesus, we start repressing; we start suppressing our energy. Then we think that it is not good, that it is stupid to be angry.

So what to do? Suppress the anger, do not be angry, pull yourself in, close yourself. Fight with your anger and suppress it. But then you will be sitting on something which will explode any moment. You are sitting on a Vesuvius -- any moment it will explode.

You go on collecting. The whole day's anger is collected; the whole month's anger is collected; the whole year's anger, and the anger of your whole life, and then the anger of many lives, is collected. It is there; it can explode at any moment. Then you become very afraid of being alive even, because any moment

anything can go in and you will explode. You become afraid, every moment is an inner struggle.

Psychologists say it is better to express than to suppress, but religion cannot say this. Religion says both are stupid. In expression you are harming the other and also yourself. In suppression you are harming yourself, and you will harm someone else someday. Move to the source so that the energy falls back to the source and becomes formless. Then you will feel very powerful without being angry. Then you will feel energy -- vital energy. You will be alive, you will have an intense life without forms. Anyone will be impressed just by your presence. You need not dominate anyone, just your presence and they will feel that some powerful source has come.

Whenever someone goes to a Buddha or to a Krishna, suddenly his energy feels a change of climate because of such a powerful source. The moment you move near, you are magnetized. No one is magnetizing you, no one is trying anything, there is just the presence. You may feel that someone has hypnotized you, but no one is hypnotizing. The presence of a buddha -- whose energy has become formless, whose energy has gone to the source, who is centered at his source -- the very presence is hypnotizing. It becomes charismatic.

Buddha became enlightened. Before his enlightenment he had five disciples. They were ascetics and when Buddha himself was a great ascetic, torturing his body in many, many ways, inventing new and more sadistic techniques to torture himself, those five were his ardent followers. Then Buddha felt that this was wholly, absolutely absurd. Just by torturing one's body one is not going to realize oneself. When he realized this, he left ascetic ways. Those five followers left him immediately. They said, "You have fallen down. You are no more an ascetic." They left him.

When Buddha became enlightened, the first idea that came to his mind was about those five followers. Once they were his followers, so he must go to them. He felt a duty -- he must find them and tell them what he has found. So he searched for them, and he traveled in Bihar, from Bodhgaya to Benares, just to find them. They were at Sarnath. Buddha never came back to Benares again, never came back to Sarnath again, because he came only for those five disciples.

He came to Sarnath. It was evening time, the sun was setting, and those five ascetics were sitting on a hillock. They saw Buddha coming, so they said, "That fallen Gautam Buddha, that Gautam Siddharth who has fallen from the path, is coming. We must not pay any respect to him. We should not pay to him even ordinary respect."

So they closed their eyes. Buddha came nearer and nearer, and those five ascetics began to feel a change -- a change of mind. They became uneasy. When Buddha reached just near, suddenly all the five opened their eyes and fell at the feet of Buddha. Buddha said, "But why are you doing this? You decided not to give any respect to me, so why are you doing this?"

They said, "We are not doing it, it is happening. What have you gained? You have become a magnetic force. We are just being pulled. What are you doing to us? Have you hypnotized us?" Buddha said, "No! I have done nothing to you, but something has happened in me. All the energies have fallen to the source, so wherever I move, suddenly a magnetic force is felt."

That is why those who are against Buddha or Mahavir go on saying for centuries, "That man was not good; he was hypnotizing people." No one is hypnotizing. You become hypnotized -- that is another thing. When your energy falls back to the original source, you become a magnetic center. This technique is to create this magnetic center in you.

The second question:

> YESTERDAY YOU SAID THAT THE MEDITATION TECHNIQUE OF UNWINDING THE MIND IS VERY SIGNIFICANT. BUT IN THE WEST HUNDREDS OF FREUDIAN AND JUNGIAN PSYCHOANALYSTS AND PSYCHIATRISTS ARE PRACTICING THIS TECHNIQUE, BUT THEY ARE NOT GETTING VERY SIGNIFICANT RESULTS IN TRYING TO TRANSFORM THE BEING. WHAT ARE THE REASONS FOR THEIR BEING UNSUCCESSFUL?

There are many things to be noted. One: Western psychology does not yet believe in the being of man, it believes only in the mind. For Western psychology there is nothing beyond the mind yet. If there is nothing beyond the mind, then whatsoever you do is not going to help man really. At the most it can help man to be normal -- at the most!

And what is normal? What is normalcy? Just the average. If the average man himself is not normal, then being normal means nothing. It simply means you are adjusted to the crowd. So Western psychology is doing only one thing: whenever someone is maladjusted, Western methods make that man again adjusted to

the crowd. The crowd is not questioned at all; whether the crowd itself is okay is not the question.

For Eastern psychology, the crowd is not the criterion. Remember this distinction: for Eastern psychology the crowd is not the criterion, society is not the criterion. Society itself is ill. Then what is the criterion? For us a buddha is a criterion. Unless you become buddha-like, you are ill.

For Western psychology society is the criterion, because a buddha cannot be a criterion. They do not believe that there is such a thing as the inner being. If there is no such thing as the inner being, then there cannot be any enlightenment. But when the inner being becomes illuminated, then there is enlightenment.

So Western psychology is really just therapeutic, just a part of medicine. It tries, it helps you to be readjusted, but it is not a transcendence. The Eastern effort is for how to transcend the mind, because for us there are no mental diseases, remember. For us there are no mental diseases -- rather, the mind is the disease. For Western psychology the mind is not the disease. The mind is you, it is not the disease. The mind can be healthy, and the mind can be ill.

For us the mind is the disease, the mind can never be healthy. Unless you go beyond mind, you can never be healthy. You can be ill and adjusted or you can be ill and maladjusted, but you can never be healthy. So the normal man is not really healthy. He is just within the boundaries, he is ill within the boundaries. The abnormal person is one who has gone beyond the boundaries; and the difference between the two is only of degrees -- of quantity, not of quality.

A madman in a madhouse and you -- there is no qualitative difference, only one of degrees. He is a little bit more mad than you; you are within the boundaries. Functionally, you can switch on. He cannot switch on now; he has gone further than you. He has an advanced case, nothing else. You are just on the path and he has reached.

Western psychology tries to bring him back to the fold, to the herd, to the crowd. It makes him normal. It is good; as far as it goes, it is good. But for us, unless a man goes beyond mind he is mad, because for us the mind is madness.

So we are trying to unwind the mind just to know that which is beyond it. They also try unwinding methods just to adjust the mind, but the beyond is not there. And remember this: unless you can go beyond yourself, nothing worthwhile happens. Unless you can reach something which is beyond you, life is meaningless.

Certain other things also... For Freud and the Freudians, man is really a being that cannot be happy. The very being for them is such that man cannot be happy. If you are not unhappy, that is all. Remember, if you are not unhappy, be satisfied -- it is enough. You cannot be happy. Why? Because Freudian psychology says that happiness lies in being instinctual, happiness lies in being like an animal, and that man cannot be. Reason goes on continuously interfering. You can lose your reason and become like an animal; then you can be happy. But then you will not be aware of happiness. This is the paradox for them.

If you fall downward and become like an animal, you will be happy but you will not be aware. If you try to be aware you cannot be happy, because you cannot become like an animal. And reason goes on interfering in everything. Man cannot lose reason and also man cannot live with reason -- that is the problem. So you cannot be happy according to Freud. At the most, if you are wise, you can arrange your life in such a way that you will not be unhappy. This is a very negative thing.

For Eastern psychology or metaphysics or religion, a positive goal exists. You can be happy. Not only happy, you can be blissful. And Eastern psychology says that if you can feel that you are unhappy, that shows your potentiality, the possibility that you can be happy; otherwise you would not be able to feel this being unhappy either.

If a man can see darkness he has eyes, and one who can see darkness can see light. Remember, blind men cannot see darkness. You may have been thinking that blind men live in darkness -- forget it completely. They cannot see darkness, because even to see darkness eyes are needed. If you can feel unhappiness you have eyes, and if you can feel unhappiness you can feel happiness. Really, if you cannot feel happiness, there is no possibility of feeling unhappiness. These are polar opposites.

You are capable of being totally happy, but then the mind cannot be. Take it in this way: if you fall downward and become just a body, you will be happy. Freud also agreed with this. If you fall downward and forget your reason completely, if you become like an animal, just a body, you will be happy but you will not know it. With the mind you can know it, but then you cannot be happy because the mind goes on disturbing. The body can be happy, but the mind goes on disturbing.

There is another possibility which the East has worked out: go beyond. Freud says that if you fall downward and become an animal, you will be happy but you will not know it; if you are in the mind you

can know, but you cannot be happy. Eastern search says that if you go beyond mind you will be happy and also aware. That is a third point -- of the beyond.

So these are three points. Man is in the middle; below is the animal existence. Go to a forest and look at the animals. They may not be aware that they are happy, but you will feel that they are happy. Go to the beach in the morning, or go to a garden in the morning and listen to the singing of the birds. They may not know it, but you will feel they are happy. You have never been singing like that. Look deep down into their eyes -- they are so unclouded and innocent. They are happy, but you are not happy.

Fall downward and become a body only -- then you will be happy. Or go beyond and become the spirit or become the being, and you will be happy. But in the middle you will be always tense, because mind is really not the end. It is just a rope stretched between two realities: body and soul.

So you are just on the rope like a NATA, a tightrope walker. A tightrope walker cannot be at ease. Either he must go back or he must go forward, but he must not remain on the rope. He must get down from the rope, and there are two possibilities: he can go backward, or he can go forward and beyond. Mind is a rope, and to live with the mind is tightrope walking. You are bound to be unbalanced, uneasy; every moment there is anxiety, anguish. The mind's life is tension. That is why Western psychology succeeds in making you normal, but fails to make you a self-actualized person.

But there are new trends, and people are thinking, and the East is now penetrating the West very deeply. Really, that is the East's way to conquer. The West conquered the East -- their way was very gross. The East has its own ways of conquering -- very subtle ways, silent ways. Now the East is penetrating the Western mind deeply. Without any violence, without any visible conflict, the East is penetrating the West very deeply. And sooner or later Western psychology will have to evolve concepts about transcending, about how to transcend the mind.

Unwinding can be helpful in both the ways. If you are just trying to create a normal mind, unwinding will be helpful. But then your goal is not transcendence. If your goal is transcendence, then too unwinding can be helpful. All these techniques can be used for ordinary mental peace, and all these techniques can also be used for a real silence which is not of the mind.

There are two types of silence: one of the mind, in which the mind is silent, and another silence when the mind is no more. The silence when the mind is no more, is altogether different from mental peace. In mental peace the mind is there, only not very mad. The madness is slowed down -- that is all.

Western psychology must become a metaphysics, only then can man transcend. It must become a philosophy also, and ultimately it must become religion. Only then can man be helped to transcend.

The third question:

YOU HAVE BEEN EXPLAINING MANY MEDITATION METHODS TO US. HOWEVER, ISN'T IT TRUE THAT NO METHOD CAN BE ALL THAT POWERFUL UNLESS ONE IS INITIATED INTO IT?

A method becomes qualitatively different when you are initiated into it. I am talking about the methods -- you can use them. Once you know the scientific background and the way, the know-how, you can use it, but initiation makes it qualitatively different. If I initiate you into a particular method it will be a different thing, because many things are implied in initiation.

When I talk about a method and I explain it to you, you can use it on your own. The method is explained to you, but whether it will suit you or not, how it will work upon you, what type of person you are, is not discussed. It is not possible.

In initiation, you are more important than the technique. When the master initiates you, he observes you. He finds out what is your type, he finds out how much you have worked through in your past lives, where you are right at this moment, at what center you are functioning right now, and then he decides about the method; he chooses the method. It is an individual approach. The method is not important, you are important, you are being studied and observed and analyzed.

Your past lives, your consciousness, your mind, your body, they are dissected. You are felt deeply in terms of where you are, because the journey begins from that point -- the point where you are just now. Just any method will not do.

Then the master chooses a particular method for you, and if he feels that this particular method has to be changed for you, that minute alterations or some additions are needed, he adds, he deletes, he makes the method fit for you. And then he gives the initiation; then he gives the method to you. That is why it is insisted that whenever you are initiated in a method, you are not to talk about it. It has to be secret because

it is individual. If you tell it to someone else it may not be helpful, or it may even be harmful.

It has to be kept secret. Unless you achieve and your master says that now you can initiate others, it should not be talked about at all -- not uttered, not even to your husband or your wife or your friend. No, it is absolutely secret because it is dangerous, it is very powerful. It has been chosen and made for you. It will work for you, but it is not for any other individual in the world. Really, each individual is so unique that he needs a different method, and with a slight difference a method can become suitable for him.

What I am talking about -- these one hundred and twelve methods -- they are generalized methods. They are one hundred and twelve generalized methods, all the methods which have been used. This is a general form so that you become acquainted. You can try -- if something suits you, you can go on. But this is not initiation into a method. Initiation is a personal, individual affair between the master and the disciple. It is a secret transmission. And many other things are implied in initiation. Then the master chooses a right moment when he will give the method to you, so that it goes deep into the unconscious.

While I am talking, your conscious mind is listening. You will forget. When I have talked about one hundred and twelve methods, you will not even be able to rename them again -- the one hundred and twelve. You will forget many completely. You will be able to remember a few, and then you will be mixed up and confused. You will not know what is what.

The master has to choose a right moment when your unconscious is open, and then he gives you the method. Then it goes deep down into the unconscious. So many times initiation is given in sleep, not when you are conscious. Many times initiation is given to you in a deep hypnotic trance, when your conscious mind is completely asleep and your unconscious mind is open.

That is why surrender is so much needed in initiation. Unless you surrender initiation cannot be given, because unless you surrender your conscious mind is always alert and on guard. When you surrender, your conscious mind can then be relieved of its duty and your unconscious mind can come directly in contact with the master.

A right moment has to be chosen, and then you have to be prepared for initiation. It may take months to prepare you. There has to be the right food, the right sleep, and everything has to come to a tranquil point; only then can you be initiated, so initiation is a long process, an individual process. Unless someone is ready to surrender totally, initiation is not possible.

So I am not initiating you into these methods, I am just making you acquainted with these methods. If someone feels that some method suits him deeply and he feels that he should be initiated into that method, I can initiate him into that method. But then it is going to be a long process. Then your individuality has to be completely known. You have to become totally naked so that nothing remains hidden. And then things become very easy -- because when a right method is given to a right person at a right moment, it works immediately.

Sometimes it happens that while initiating the disciple, the disciple becomes enlightened, just the initiation becomes the enlightenment. Then the method becomes alive -- when it is given by a master privately, individually. Whatsoever I am doing now is not initiating, remember this. This is a scientific approach just to revive the one hundred and twelve methods, to make them known.

If someone is interested, he can be initiated. And when you are really interested you will seek initiation, because working alone on the method is a very long affair. It may take years, it may take lives, and you may not be able to sustain it for so long a period. Through initiation it becomes very easy, and then the method becomes a transmission. Then through the method the master starts working in you. Initiation is a living relationship with the master, and a long relationship, of course, goes deep. It changes you and transforms you.

The next question:

> YOU QUOTED GEORGE GURDJIEFF AS SAYING THAT IDENTIFICATION IS THE ONLY SIN, BUT IN MANY TECHNIQUES THE PROCESS OF IDENTIFICATION IS USED. THEY SAY, FOR EXAMPLE, BECOME ONE WITH THE BELOVED, BECOME ONE WITH THE ROSEFLOWER, OR BECOME ONE WITH THE MASTER. AND, MOREOVER, EMPATHY IS SUPPOSED TO BE A MEDITATIVE AND SPIRITUAL QUALITY, SO THE ABOVE SAYING OF GURDJIEFF'S SEEMS TO BE PARTIALLY TRUE AND USEFUL ONLY FOR CERTAIN TECHNIQUES.

No! It is not partially true, it is totally true. But you will have to understand. Identification is unconscious, but when you use identification in a meditative technique it is conscious.

For example, your name is Ram. Someone insults "Ram" -- immediately YOU feel insulted because you

are identified with the name Ram. But this is not a conscious thing for you, it is unconscious. Your mind doesn't work in this way: "I am called Ram. Of course, I am not Ram, this is only my name, and everyone is born nameless. This name is given, and it is arbitrary. This man is only insulting my arbitrary name, so am I to be angry or not?" You would never reason it out in this way. If you reasoned it out in this way, you would not be angry at all. Suddenly someone insults "Ram" and you are insulted, but this is just an arbitrary name. This identification is unconscious, it is not conscious.

When you are identifying with a rose, it is a conscious effort. You are not identified with the rose. You are TRYING to identify yourself with the rose, and you are trying to forget yourself. You are trying to become one with the rose, and you are deeply conscious, aware of the whole process. YOU are doing it. Even if identification is done consciously, it becomes a meditation. And if you do a certain technique of meditation unconsciously, it is not meditation -- remember.

You go on doing your prayer every morning or every night unconsciously, just as a routine affair. While doing it you are not conscious at all of what you are doing. You are not conscious at all of what words you are saying in prayer. You just repeat them like a parrot. This is not meditation. And if you are taking your bath consciously, it is a meditation. So remember this: whatsoever you are doing consciously, with alertness, fully aware, becomes meditation. Even if you kill someone consciously, while fully conscious, it is meditative.

That is what Krishna was saying to Arjuna: "Do not be afraid. Kill, murder, fully consciously, knowing fully that no one is murdered and no one is killed." Arjuna could very easily kill his enemies unconsciously. He could go mad in a rage and kill -- that is easy. But Krishna is saying, "Be alert, be fully conscious. Just become the instrument of divine hands, and know well that no one is killed, no one can be killed. The inner being is eternal, immortal. So you are only destroying forms, not that which is behind the forms. So destroy the forms." If Arjuna can be so meditatively aware then there is no violence, no one is killed, no sin is committed.

I will tell you one anecdote in Nagarjuna's life. Nagarjuna was one of the great masters India has produced -- of the caliber of Buddha and Mahavir and Krishna. And Nagarjuna was a rare genius. Really, on the intellectual level there is no comparison in the whole world; such a keen and penetrating intellect rarely happens. He was passing through a city, a capital city, and he always remained naked. The queen of that kingdom was a believer, a follower and a lover of Nagarjuna, a devotee. So Nagarjuna came to the palace to ask for food. He had one wooden begging bowl. The queen said, "Give this begging bowl to me. I will cherish it as a gift, and I have another made for you. You can take that."

Nagarjuna said, "Okay!" The other one was golden, and many precious stones were set in it; it was very valuable. Nagarjuna didn't say anything. Ordinarily no sannyasin would take it, he would say, "I cannot touch gold." But Nagarjuna took it. If really gold is just mud, then why make any distinction? He took it. Even the queen didn't feel it to be good. She felt, "Why? He should have said no. Such a great saint! Why has he taken such a valuable thing while he lives naked, without any clothes, without any possessions? Why should he not reject it?"

If Nagarjuna had rejected it, the queen would have insisted, requested, but then she would have felt better. Nagarjuna took it and went away. One thief saw him passing through the city, and the thief thought, "This man cannot keep this begging bowl, someone is bound to steal it or someone is bound to take it away from him. With the nakedness -- how can he protect it?" So he followed... the thief followed Nagarjuna.

Nagarjuna was staying outside the town in an old monastery, alone; the monastery was just in ruins. He went in, he heard the footsteps of the man, but he didn't look behind because he thought, "He must be coming for the begging bowl, not for me, because who would come? No one ever comes following me to these ruins."

He went in. The thief stood behind a wall and waited. Nagarjuna, seeing that he was waiting outside, threw the begging bowl out of the door. The thief couldn't understand: "What type of man is this? Naked, with such a precious thing, and he has thrown it out." So he asked Nagarjuna, "Can I come in, sir? I have to ask a question."

Nagarjuna said, "I have thrown the bowl out just so that you can come in -- to help you to come in, because I am just going to take my afternoon nap. You would have come for the begging bowl, but then there would have been no meeting with me. So come in."

The thief came in. He said, "Such a precious thing and you have thrown it? And you are such a sage that I cannot lie before you -- I am a thief." Nagarjuna said, "Do not be worried, everyone is a thief. You proceed on, do not waste time about such unnecessary things."

The thief said, "Sometimes, looking at persons like you, my mind also longs to know how this state can be attained. I am a thief; it seems impossible for me. But I hope and I pray that someday I will also be capable of throwing away such a precious thing. Teach me something. I go to many sages, and I am a well-known thief, so everyone knows me. They say, `First leave your business, your profession, only then can you proceed in meditation.' That is impossible, I cannot leave it, so I cannot proceed in meditation."

Nagarjuna said, "If someone says first leave thieving and then proceed in meditation, then he doesn't know meditation at all -- because how is meditation related with theft? There is no relationship. So you go on doing whatsoever you are doing. I will give you a technique; you practice this."

The thief said, "Now it seems we can go on together. So I can go on doing my profession? What is the technique? Tell me immediately!"

Nagarjuna said, "You just remain aware. When you go to steal something, just be fully conscious and aware. When you are breaking into some house, be fully conscious. When you are breaking into a treasury, be fully conscious. When you are taking something out of the treasury, be fully conscious. Do it consciously. Whatsoever you do is no concern of mine. And come after fifteen days, but do not come if you have not practiced. Practice for fifteen days: go on doing whatsoever you are doing, but do it fully consciously."

The third day the thief came back and he said, "Fifteen days are too long, and you are a very tricky fellow. You have given me such a technique that if I am fully conscious I cannot steal. The last three nights continuously I have been to the palace. I reached the treasury, I opened it, precious things were before me, but then I became fully conscious. And the moment I become fully conscious, I became like a Buddha statue. I could not proceed further; my hand would not move, and the whole treasury seemed useless. So I have been going back there again and again. What am I to do? And you said that leaving my profession was not a condition, but your method seems to have a built-in process."

Nagarjuna said, "Do not come to me again. Now you can choose. If you want to go on stealing, forget meditation. If you want meditation, then forget stealing. You can choose." The thief said, "You have put me in a dilemma. For these three days I have known that I am alive. And when I came back without taking anything from the palace, for the first time I felt that I was a sovereign, not a thief. These three days have been so blissful that now I cannot leave meditation. You have tricked me; now initiate me and make me your disciple. There is no need to go on trying, three days are enough."

Whatsoever may be the object, if you are conscious it becomes meditation. Try identification consciously -- it becomes meditation. Unconsciously, it is a great sin.

You are all identified with many things: "This is mine, that is mine..." You are identified! "This is my country, this is my nation, this is my national flag..." If someone throws your national flag you become furious -- what is he doing? You have no nation and all national flags are myths. It is good to play with them like children do; they are toys. But you can murder and be murdered for them, and countries can be created and destroyed for insulting a national flag. And it is just a piece of cloth.

What is happening? You are identified with it. That identification is unconscious. Unconsciousness is sin.

Enough for today.

Vigyan Bhairav Tantra, Vol 1

Chapter #17
Chapter title: Several stop techniques

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1. JUST AS YOU HAVE THE IMPULSE TO DO SOMETHING, STOP.

2. WHEN SOME DESIRE COMES, CONSIDER IT. THEN, SUDDENLY, QUIT IT.

3. ROAM ABOUT UNTIL EXHAUSTED AND THEN, DROPPING TO THE GROUND, IN THIS DROPPING BE WHOLE.

Life has two balances: one is of being and the other of doing. Your being is your nature. It is with you always; you have not to do anything to get it. It is already the case, you are it. It is not that you possess it, not even that a distance exists between you and it -- you are it. You are your being. Doing is an achievement. Whatsoever you do is not already the case. If you do it, it will happen; if you do not do it, it will not happen. All that is not already the case is not your being.

To exist, to survive, you have to do much. And then, by and by, your activity becomes a barrier to knowing your being. Your activity is your circumference -- you live on it, you cannot live without it. But it is only the circumference; it is not you, it is not the center. Whatsoever you have is the achievement of your doing; having is the result of doing. But the center is surrounded, engulfed by your doing and your having.

The first thing to note before we proceed into these techniques is that whatsoever you have is not your being, and whatsoever you do or can do is not your being. Your being precedes all doing. Your being precedes all your possessions, all your having. But the mind is constantly involved in doing and having. Beyond mind or below mind exists your being. How to penetrate into that center is what religions have been seeking. This is what has always been the search of all those who are interested in knowing the basic reality of human existence, the ultimate core, the substance of your being. Unless you understand this division between the circumference and the center, you will not be able to understand these sutras which we are going to discuss.

So note the distinction. Whatsoever you have -- money, knowledge, prestige, whatsoever you have -- it is not you. You have them, they are your possessions; you are different from them. Secondly, whatsoever you do is not your being. You may do it or you may not do it. For example, you laugh, but you may laugh or you may not laugh. You run, but you may run or you may not run. But you are and there is no choice. You cannot choose your being. You are already there.

Action is a choice. You may choose, you may not choose. You may do "this," you may not do "this." You may become a saint or you may become a thief, but your sainthood and your thiefhood are both doings. You can choose, you can change. A saint can become a thief and a thief can become a saint. But that is not your being: your being precedes your sainthood, your thiefhood.

Whenever you have to do something, you have to be there already; otherwise you cannot do it. Who runs? Who laughs? Who steals? Who becomes a saint? The being must precede all activity. The activity can be chosen, but being cannot be chosen. The being is the chooser, not the chosen, and you cannot choose the chooser -- he is already there. You cannot do anything about him. Remember this: having, doing, are with you just as a circumference is with the center, but you are the center.

This center is the self, or you may call it the ATMAN or whatsoever name you like. This center is your innermost point. How to reach it? And unless one reaches it, knows it, unless one realizes it, one cannot reach to a blissful state which is eternal, one cannot know the deathless, one cannot know the divine. Unless one realizes this center, one will remain in misery, anguish and suffering. The circumference is the hell. These techniques are the means to enter into this center.

The first technique:

JUST AS YOU HAVE THE IMPULSE TO DO SOMETHING, STOP.

All these techniques are concerned with stopping in the middle. George Gurdjieff made these techniques very well-known in the West, but he was not aware of VIGYANA BHAIRAVA TANTRA. He learned these techniques in Tibet from Buddhist lamas. He worked on these techniques in the West, and many,

many seekers came to realize the center through these techniques. He called them stop exercises, but the source of these exercises is VIGYANA BHAIRAVA TANTRA.

Buddhists learned from VIGYANA BHAIRAVA. Sufis also have such exercises; they are also borrowed from VIGYANA BHAIRAVA. Basically, this is the source book of all techniques which are known all over the world.

Gurdjieff used it in a very simple way. For example, he would tell his students to dance. A group would be dancing -- a group of, say, twenty people would be dancing -- and suddenly he would say, "Stop!" And the moment Gurdjieff would say stop, they would have to stop totally. Wherever the pause would fall, they would have to stop then and there. No change could be made, no adjustment could be made. If one of your feet was above the earth and you were just standing on one foot, you would have to remain that way. If you fell, that was another thing, but you were not to cooperate with the fall. If your eyes were opened, they had to remain opened. Now you could not close them. If they closed by themselves, that was another thing. But as far as you were concerned, consciously you had stopped, you had become just like a stone statue.

Miracles happened because in activity, in dance, in movement, when suddenly you stop, a gap happens. This sudden stoppage of all activity divides you into two: your body and you. Your body and you were in movement. Suddenly you stop. The body has the tendency to move. It was in movement, so there is momentum; you were dancing, and there is momentum. The body is not ready for this sudden stop. Suddenly you feel that the body has the impulse to do something, but you have stopped. A gap comes into existence. You feel your body as something distant, far away, with the impulse to move, with momentum for activity. And because you have stopped and you are not cooperating with the body and its activity and its impulse, its momentum, you become separate from it.

But you can deceive yourself. A slight cooperation and the gap will not happen. For example, you feel uncomfortable, but the teacher has said, "Stop!" You have heard the word, but still you make yourself comfortable and then you stop. Then nothing will happen. Then you have deceived yourself, not the teacher, because you missed the point. The whole point of the technique is missed. Suddenly, when you hear the word "Stop!" instantly you have to stop, not doing anything.

Perhaps the posture was inconvenient, you were afraid you might fall down, you might break a bone. But whatsoever happens, now it is not your concern. If you have any concern, you will deceive yourself. This suddenly becoming dead creates a gap. The stopping is at the body and the stopper is the center; the circumference and the center are separate. In that sudden stopping you can feel yourself for the first time; you can feel the center. Gurdjieff used this technique to help many.

This technique has many dimensions; it can be used in many ways. But first try to understand the mechanism. The mechanism is simple. You are in activity, and when you are in activity you forget yourself completely; the activity becomes the center of your attention.

Someone has died, and you are weeping and crying, and tears are falling down. You have forgotten yourself completely. The one who has died has become the center, and around that center this activity is happening -- your weeping, your crying, your sadness, your tears. If I suddenly say to you, "Stop!" and you stop yourself completely, you will be totally taken away from your body and the realm of activity. Whenever you are in activity, you are in it, deeply absorbed in it. Sudden stoppage throws you off balance; it throws you out of activity. This being thrown leads you to the center.

Ordinarily, what are we doing? From one activity we move to another. We go on from one activity to another, from A to B and from B to C. In the morning, the moment you are awake activity has started. Now you will be active the whole day. You will change to many activities, but you will not be inactive for a single moment. How to be inactive? It is difficult. And if you try to be inactive, your effort to be inactive will become an activity.

There are many who are trying to be inactive. They sit in a Buddha posture and they try to be inactive. But how can you try to be inactive? The very effort is again an activity. So you can convert inactivity also into activity. You can force yourself to be quiet, still, but that forcing is an activity of the mind. That is why so many try to go into meditation but never reach anywhere -- because their meditation is again an activity. They can change... If you were singing an ordinary song, you can now change to a BHAJAN, to a devotional song. You can sing slow now, but both are activities. You are running, you are walking, you are reading -- these are activities. You can pray -- that too is an activity. You move from one activity to another.

And with the last thing in the night, when you are falling into sleep, you are still active; the activity has not stopped. That is why dreams happen, because the activity goes on. You have fallen asleep, but the activity continues. In the subconscious you are still active -- doing things, possessing things, losing things,

moving. Dreaming means you have fallen asleep because of exertion, but the activity is still there continuously.

Only sometimes, for a few moments -- and these have become more and more rare for the modern man -- only for a few moments dreaming stops and you are totally asleep. But then that inactivity is unconscious. You are not conscious, you are fast asleep. The activity has ceased; now there is no circumference, now you are at the center -- but totally exhausted, totally dead, unconscious.

That is why Hindus have always been saying that SUSHUPTI -- dreamless sleep -- and SAMADHI -- the ultimate ecstasy -- are similar, the same, with only one difference. But the difference is great: the difference is of awareness. In sushupti, in dreamless sleep, you are at the center of your being -- but unaware. In samadhi, in the ultimate ecstasy, in the ultimate state of meditation, also you are at the center -- but aware. That is the difference, but it is a great difference, because if you are unaware, even if you are at the center it is meaningless. It refreshes you, it makes you more alive again, it gives you vitality -- in the morning you feel fresh and blissful -- but if you are unaware, even if you are at the center your life remains the same.

In samadhi you enter yourself fully conscious, fully alert. And once you are at the center fully alert, you will never be the same again. Now you will know who you are. Now you will know that your possessions, your actions are just on the periphery; they are just the ripples, not your nature.

The mechanism of these techniques of stopping is to throw you suddenly into inactivity. The point must come suddenly, because if you try to be inactive you will turn it into activity. So do not try, and suddenly be inactive. That is the meaning of "Stop!" You are running and I say, "Stop!" Do not try, just stop! If you try, you will miss the point. For example, you are sitting here. If I say stop, then stop immediately then and there; not a single moment is to be missed. If you try and adjust, and you settle down and then say, "Okay, now I will stop," you have missed the point. SUDDENLY is the base, so do not make any effort to stop -- just stop!

You can try it anywhere. You are taking your bath -- suddenly order yourself to "Stop!" and stop. Even if it is only for a single moment, you will feel a different phenomenon happening within you. You are thrown to the center and suddenly everything stops -- not only the body. When the body stops totally, your mind stops also. When you say, "Stop!" do not breathe then. Let everything stop... no breathing, no body movement. For a single moment remain in this stop, and you will feel you have penetrated suddenly, at rocket speed, to the center. And even a glimpse is miraculous, revolutionary. It changes you, and by and by you can have more clear glimpses of the center. That is why inactivity is not to be practiced. Use it suddenly, when you are unaware.

So a master can be helpful. This is a group method. Gurdjieff used it as a group method because if you say "Stop!" you can deceive yourself easily. First you make yourself comfortable and then you say "Stop!" Or even if consciously you have not made any preparation for it, unconsciously you may be prepared. Then you may say, "Now I can stop." If it is done by the mind, if there is a planning behind it, it is useless; then the technique will not be of any help. So in a group it is good. A master is working with you, and he says, "Stop!" He will find moments when you are in a very inconvenient posture, and then a flash happens, a sudden lightning.

Activity can be practiced; inactivity cannot be practiced -- and if you practice it, it becomes just another activity. You can be inactive only suddenly. Sometimes it happens that you are driving a car, and suddenly you feel there is going to be an accident, that another car has reached near yours and in just a moment there will be a crash. Suddenly your mind stops, breathing stops, everything stops. So many times in such accidents one is thrown to the center. But you may miss the point even in an accident.

I was in a car and there was an accident, and one of the most beautiful accidents possible. Three persons were with me, but they missed the whole thing completely. It could have been a revolution in their lives, but they missed. The car went down into a river bed, into a dry river bed, from a bridge. The car was totally upside down, and the three persons with me began crying; they began weeping.

One woman was there and she was crying. She was just beside me and she was crying, "I am dead! I am dead!"

I told her, "If you were dead, then no one would be here to say this."

But she was trembling, and she said, "I am dead! What will happen to my children?" Even after we carried her out of the car she was trembling and saying the same thing: "What will happen to my children? I am dead!" It took at least half an hour for her to calm down.

She missed the point. It was such a beautiful thing: suddenly she could have stopped everything. And

one couldn't do anything. The car was falling from the bridge, so her activity was not needed at all. One couldn't do anything. But still the mind can create activity. She started thinking about her children, and then she began crying, "I am dead!" A subtle moment was missed. In dangerous situations the mind stops automatically. Why? Because mind is a mechanism and it can work with only routine things -- that which it has been trained to do.

You cannot train your mind for accidents, otherwise they would not be called accidents. If you are ready, if you have passed through rehearsals, then they are not accidents. `Accident' means that the mind is not ready to do anything. The thing is so sudden, it leaps from the unknown -- mind cannot do anything. It is not ready, it is not trained for it. It is bound to stop unless you start something else, unless you start something for which you are trained.

This woman who was crying about her children was not at all attentive to what was happening. She was not even aware that she was alive. The present moment was not in her focus of consciousness. She had moved away from the situation to her children, to death and to other things. She had escaped. As far as her attention was concerned, she had escaped from the situation completely.

But as far as the situation was concerned, nothing could be done; one could only be aware. Whatsoever was happening was happening. One could only be aware. As far as the present moment is concerned, in an accident what can you do? It is already beyond you, and the mind is not prepared for it. The mind cannot function, so the mind stops.

That is why dangers have a secret appeal, an intrinsic appeal: they are meditative moments. If you race a car and it goes beyond ninety miles per hour, and then beyond one hundred and then beyond one hundred and ten and beyond one hundred and twenty, then a situation comes in which anything can happen and you will not be able to do anything. Now really, the car is beyond control, going beyond control. Suddenly the mind cannot function; it is not ready for it. That is the thrill of speed -- because a silence creeps in, you are thrown to the center.

These techniques help you to move to the center without any accidents, without any danger. But remember, you cannot practice them. When I say you cannot practice them, what do I mean? In a way you can practice them: suddenly you can stop. But the stopping must be sudden, you must not be prepared for it. You should not think about it and plan it and say that "At twelve o'clock I will stop." Let the unknown happen to you when you are unprepared. Move in the unknown, the uncharted, without any knowledge. This is one technique: JUST AS YOU HAVE THE IMPULSE TO DO SOMETHING, STOP. This is one dimension.

For example, you have the impulse to sneeze. You are feeling that the impulse is coming, you are feeling the sneeze coming. Now a moment comes when you cannot do anything -- it will happen. But in the very beginning of the feeling, when you feel the sensation of a sneeze coming to you, the moment you become aware, stop! What can you do? Can you stop the sneeze? If you try to stop the sneeze, the sneeze will come sooner, because stopping will make your mind more conscious about it and you will feel the sensation more. You will become more sensitive, your total attention will be there, and that attention will help the sneeze to come out sooner. It will become unbearable. You cannot stop the sneeze directly, but you can stop yourself.

What can you do? You feel the sensation that the sneeze is coming: stop! Do not try to stop the sneeze, just you yourself stop. Do not do anything. Remain completely unmoving, with not even your breath going in or coming out. For a moment, stop, and you will feel that the impulse has gone back, that it has dropped. And in this dropping of the impulse a subtle energy is released which is used in going toward the center, because in a sneeze you are throwing some energy out -- in any impulse.

`Impulse' means you are burdened with some energy which you cannot use and cannot absorb. It wants to move out, it wants to be thrown out; you want a relief. That is why after you sneeze you will feel good, a subtle well-being. Nothing has happened, you have simply released some energy which was superfluous, a burden. Now it is no more there; you are relieved of it. Then you feel a subtle relaxation inside.

That is why physiologists, Pavlov, B. F. Skinner and others, say sex is also like sneezing. They say physiologically there is no difference, sex is just like sneezing. You are overburdened with energy; you want to throw it out. Once it is thrown out your mechanism relaxes, you become unburdened. Then you feel good. That good feeling is just a release, according to physiologists, and as far as physiology goes they are right. Whenever you have some impulse, JUST AS YOU HAVE THE IMPULSE TO DO SOMETHING, STOP! Not only with a physiological impulse, any impulse can be used.

For example, you were going to drink a glass of water. You have touched the water, the glass --

suddenly stop. Let the hand be there, let the desire to drink, the thirst be there inside, but you stop completely. The glass is outside, the thirst is inside; the hand is on the glass, the eyes are on the glass -- stop suddenly. No breathing, no movement, as if you have become dead. The very impulse, the thirst, will release energy, and that energy is used for going to the center. You will be thrown to the center. Why? Because any impulse is a movement outward. Remember, `impulse' means energy moving outward.

Remember another thing: energy is always in movement -- either going out or coming in. Energy can never be static. These are the laws. If you understand the laws, then the mechanism of the technique will be easy. Energy is always in movement. Either it is moving out or moving in; energy can never be static. If it is static it is not energy, and there is nothing which is not energy, so everything is moving somewhere.

When an impulse, any impulse, comes to you, it means energy is moving out. That is why your hand goes to the glass -- you have moved out. A desire has come to do something. All activities are movements toward that which is without from that which is within -- movements from within to without.

When you stop suddenly, the energy cannot be static in you. You have become static, but the energy cannot be static in you, and the mechanism through which it was moving out is not dead, it has stopped. So what can the energy do? The energy cannot do anything other than move inward. Energy cannot be static. It was going out. You have stopped, the mechanism has stopped, but the mechanism which can lead it toward the center is there. This energy will move inward.

You are converting your energy and changing its dimension every moment without knowing it. You are angry, and you feel to beat someone or to destroy something or to do something violent -- try this. Take someone -- your friend, your wife, your child, anyone -- and hug, kiss or embrace him or her. You were angry, you were going to destroy something; you wanted to do some violent thing. Your mind was destructive; the energy was moving toward violence. Love someone immediately.

In the beginning you may feel that this is just like acting. You will wonder, "How can I love? How can I love in this moment? I am angry!" You do not know the mechanism. In this moment you can love deeply because the energy has been aroused, it has arisen. It has come to a point where it wants to be expressed, and energy needs movement. If you just start loving someone, the same energy will move into love and you will feel a rush of energy that you may not have ever felt.

There are persons who cannot go into love unless they are angry, unless they are violent. There are people who can only go into deep love when their energy is moving violently. You may not have observed, but it happens daily: couples will fight before they make love. Wives and husbands fight, become angry, become violent, and then they make love, and they may not have understood what was happening. Then it becomes a mechanical habit -- whenever they fight they will love. And the day they do not fight they will not be able to love.

Particularly in Indian villages, where wives are still beaten, if a certain husband stops beating his wife it is known that now he has stopped loving her. And even wives understand that if the husband has become totally nonviolent toward them, it means the love has stopped. He is not fighting, so it means he is not loving.

Why? Why is fight so associated with love? It is associated because the same energy can move in different dimensions. You may call it "love" or "hate." They look opposite, but they are not so opposite, because the same energy is moving. So a person who becomes incapable of hate becomes incapable of love, according to your definitions of love. A person who cannot be violently angry becomes incapable of the love which you know. He may be capable of a different quality of love, but that is not your love. A Buddha loves, but that love is totally different. That is why Buddha calls it compassion; he never calls it love. It is more like compassion, less like your love, because your love implies hate, anger, violence.

Energy can move, can change directions. It can become hate, it can become love -- the same energy. And the same energy can move inward also, so whenever you have the impulse to do something, Stop! This is not suppression. You are not suppressing anything, you are just playing with energy -- just playing with energy and knowing the workings of it, how it works inwardly. But remember, the impulse must be real and authentic; otherwise nothing will happen.

For example, when there is no thirst you move to a glass of water and then suddenly you stop. Nothing will happen because there is nothing to happen -- the energy was not moving. You were feeling love toward your wife, your husband, your friend. You wanted to hug, to kiss -- stop! But the impulse must be there authentically. If the impulse is not there and you were just going to console someone, to kiss because the kiss is expected, and then you stop, then nothing will happen because nothing was moving inside.

So first remember, the impulse must be authentic, real. Only with a real impulse does energy move, and

when a real impulse is suddenly stopped the energy becomes suspended. With no dimension from where to move out, it turns in. It has to move, it cannot remain there.

But we are so false that nothing seems real. You eat your meal because of the clock, because of the time, not because of hunger. So if you stop, nothing will happen because there was really no hunger behind it, no impulse. No energy was moving there. That is why if you take your meal at one o'clock, at one o'clock you will feel the hunger. But the hunger is false; it is just a mechanical habit, just a dead habit. Your body is not hungry. If you do not eat you will feel something is missing, but if you can remain for one hour without eating you will forget it, the hunger will have subsided.

A real hunger will grow more; it is bound to grow. If your hunger was real, then at two you will feel more hungry. If the hunger was false, then at two you will have completely forgotten. Really, there will be no hunger at two. Even if you want to eat, now you will not feel hungry. The hunger was just a false, mechanical feeling. No energy was moving, it was just the mind saying to you that now this is the time to eat, so eat.

If you are feeling sleepy, stop! But the feeling must be real; that is the problem. And that is the problem for us now. It was not so in Shiva's time. When the VIGYANA BHAIRAVA TANTRA was preached for the first time, it was not so. Man was authentic, humanity was real, pure, nothing was false about it. With us everything is false. You pretend that you love; you pretend that you are angry. You go on pretending and then you forget yourself whether you are pretending or whether anything real is left. You never say what is in you, you never express it. You go on expressing what is not there. Watch yourself and you will come to know it.

You say something, but you feel something else. Really, you wanted to say quite the opposite, but if you say the real thing you will become totally unfit -- because the whole society is false, and in a false society you can exist only as a false person. The more adjusted, the more false, because if you want to be real you will feel a maladjustment.

That is why renunciation came into existence, because of a false society. Buddha had to leave not because it had any positive meaning, but only a negative meaning -- because with a false society you cannot be real. Or at every moment you are in a constant struggle, unnecessarily and dissipating energy. So leave the unreal, leave the false, so that you can be real. That was the basic reason for all renunciation.

But watch yourself, how unreal you are. Watch the double mind. You are saying something, but you are feeling quite the contrary. Simultaneously, you are saying one thing in your mind and something else without. Thus, if you stop anything which is not real, the technique will not help. So find something authentic about yourself and try to stop that. Not everything has become false, many things are still real. Fortunately, everyone is real sometimes; in some moment everyone is real. Then stop it.

You are feeling angry, and you feel it is real. You are going to destroy something, beat your child, or do something: Stop! But do not stop with a consideration. Do not say, "Anger is bad, so I should stop" -- no ! Do not say, "This is not going to help the child, so I should stop." No mental consideration is needed, because if you consider, then the energy has moved into consideration. This is an inner mechanism.

If you say, "I should not beat my child because it is not going to do any good to him, and this is not good for me also. This is useless and this never helps," the same energy which was going to become anger has become consideration. Now you have considered the whole thing, and the energy has subsided. It has moved into consideration, into thinking. Then you stop, but then there is no energy to move in. When you feel angry, do not consider it, do not think about it being good or bad; do not think at all. Suddenly remember the technique and stop!

Anger is pure energy... nothing bad, nothing good. It may become good, it may become bad -- that will depend on the result, not on the energy. It can become bad if it goes out and destroys something, if it becomes destructive. It may become a beautiful ecstasy if it moves within and throws you to the center; it may become a flower. Energy is simply energy -- pure, innocent, neutral. Do not consider it. You were going to do something -- do not think, simply stop and then remain stopped. In that remaining you will have a glimpse of the inner center. You will forget the periphery and the center will come into your vision.

Just as you have the impulse to do something, Stop! Try it. Remember three things... One, try it only when a real impulse is there. Secondly, do not think about stopping, just stop. And thirdly, wait! When you have stopped, no breathing, no movement -- wait and see what happens. Do not try. When I say to wait, I mean do not try now to think about the inner center. Then you will again miss. Do not think of the self, of the atman. Do not think that now the glimpse is there, now the glimpse is coming. Do not think, just wait. Let the impulse, the energy move by itself. If you start thinking about the brahman and the atman and the

center, the energy will have moved into this thinking.

You can waste this inner energy very simply. Just a thought will be enough to give it a direction; then you will go on thinking. When I say stop, it means stop totally, fully. Nothing is moving, as if the whole time has stopped. There is no movement -- simply you are! In that simple existence, suddenly the center explodes.

The second technique:

WHEN SOME DESIRE COMES, CONSIDER IT. THEN, SUDDENLY, QUIT IT.

This is a different dimension of the same technique. WHEN SOME DESIRE COMES, CONSIDER IT. THEN, SUDDENLY, QUIT IT. You feel a desire -- a desire for sex, a desire for love, a desire for food, anything. You feel a desire: consider it. When the sutra says consider it, it means do not think for or against it, just consider the desire, what it is.

A sexual desire comes to the mind. You say, "This is bad." This is not consideration. You have been taught that this is bad, so you are not considering this desire, you are consulting the scriptures, you are consulting the past -- the past teachers, the RISHIS -- sages. You are not considering the desire itself, you are considering something else. You are considering many things; your conditioning, your upbringing, your education, your culture, your civilization, your religion -- but not the desire.

This simple desire has come. Do not bring in the mind, the past, the education, the conditioning; do not bring in values. Just consider this desire -- what it is. If your mind could be washed completely of all that has been given to you by the society, of all that your parents have given to you -- the education, the culture -- if your total mind could be washed out, the desire for sex will arise. It will arise, because that desire is not given to you by the society. That desire is biologically built in; it is in you.

For example, if a child is born and no language is taught, the child will not learn any language. He will remain without language. A language is a social phenomenon; it has to be taught. But when the right moment comes, the child will feel sexual desire. That is not a social phenomenon, it is biologically built in. The desire will come at the right mature moment. It is not social, it is biological -- deeper. It is built into your cells.

Because you were born out of sex, every cell of your body is a sex cell; you consist of sex cells. Unless your biology can be washed off completely, the desire will be there. It will come -- it is already there. When a child is born the desire is already there, because the child is a by-product of a sexual meeting. He comes through sex; his whole body is built with sex cells. The desire is there, only a time is needed before his body becomes mature enough to feel that desire, to enact that desire. The desire will be there whether you are taught that sex is bad or good, whether you are not taught that sex is hell or heaven, whether you are taught this way or that way, for or against -- because both are teachings.

The old traditions, the old religions, Christianity particularly, they go on preaching against sex. The new cults of hippies and yippies and others have started the opposite movement. They say sex is good, sex is ecstatic, sex is the only real thing in the world. Both are teachings. Do not consider your desire according to some teaching. Just consider the desire in its purity, as it is -- a fact. Do not interpret it.

Consideration here means not interpreting, but just looking at the fact as it is. The desire is there: look at it directly, immediately. Do not bring in your thoughts or ideas, because no thought is yours and no idea is yours. Everything has been given to you, every idea is a borrowed thing. No thought is original -- no thought can be original. Do not bring in thinking, just look at the desire, at what it is, as if you do not know anything about it. Face it! Encounter it! That is what is meant by CONSIDER IT.

WHEN SOME DESIRE COMES, CONSIDER IT. Just look at the fact -- at what it is. Unfortunately, it is one of the most difficult things to do. Compared to this, reaching to the moon is not so difficult or reaching to the peak of Everest is not so difficult. It is highly complicated -- reaching to the moon is highly complicated, infinitely complicated, a very complex phenomenon. But compared to living with a fact of the inner mind it is nothing, because the mind is so subtly involved in everything you do. It is always there. Look at the word... If I say, "Sex," the moment I say it you have decided for or against. The moment I say, "Sex," you have interpreted: "This is not good. This is bad." Or, "This is good." You have interpreted even the word.

Many persons came to me when the book FROM SEX TO SUPERCONSCIOUSNESS was published. They came and they said, "Please change the title. The very word `sex' makes them disturbed -- they have not read the book. And those who have already read the book also say to change the title.

Why? The very word gives you a certain interpretation. Mind is so interpretive that if I say "Lemon juice," your saliva starts flowing. You have interpreted the words. In the words `lemon juice' there is nothing like lemon, but your saliva starts flowing. If I wait for a few moments, you will become uneasy because you will have to swallow. The mind has interpreted; it has come in. Even with words you cannot remain aloof, without interpreting. It will be very difficult, when a desire arises, to remain aloof, to remain just a dispassionate observer, calm and quiet, looking at the fact, not interpreting it.

I say, "This man is a Mohammedan" The moment I say, "This man is a Mohammedan," the Hindu has thought that this man is bad. If I say, "This man is a Jew," the Christian has decided that this man is not good. The very word `Jew', and in the Christian mind comes the interpretation; the traditional, conventional idea flares up. This Jew is not to be considered, the old interpretation will have to be imposed on this Jew.

Every Jew is a different Jew. Every Hindu is a different, unique individual. You cannot interpret him because you know other Hindus. You may have come to conclude that all the Hindus you have known are bad, but this Hindu is not in your experience. You are interpreting this Hindu according to your past experience. Do not interpret, interpretation is not consideration. Consideration means consider THIS fact -- absolutely this fact. Remain with this fact.

Rishis have said that sex is bad. It may have been bad for them; you do not know. You have the desire, a fresh desire, with you. Consider it, look at it, be attentive to it. THEN, SUDDENLY, QUIT IT.

There are two parts to this technique. First, remain with the fact -- aware, attentive of what is happening. When you feel a sexual desire, what is happening in you? See how you become feverish, how your body begins to tremble, how you feel a sudden madness creeping in, how you feel as if you are possessed by something else. Feel it, consider it. Do not exercise any judgement, just move into this fact -- the fact of sexual desire. Do not say it is bad!

If you have said that, the consideration has stopped, you have closed the door. Now your face is not toward the desire -- your back is. You have moved away from it. You have missed a moment in which you could have gone deep down into your biological layer of being. You are clinging to the social layer, which is the uppermost.

Sex is deeper than your SHASTRAS -- scriptures -- because it is biological. If all the shastras can be destroyed -- and they can be destroyed, many times they have been -- your interpretation will be lost. But sex will remain; it is deeper. Do not bring superficial things in. Just consider the fact and move within, and feel what is happening to you. What happened to particular rishis, to Mohammed and Mahavir, is irrelevant. What is happening to you this very moment? This alive moment, what is happening to you?

Consider it, observe it. And then the second part... this is really beautiful. Shiva says, THEN, SUDDENLY, QUIT IT.

SUDDENLY -- remember. Do not say, "This is bad, so I am going to leave it. I am not going to move with this idea, this desire. This is bad, this is sin, so I will stop it, I will suppress it." Then a suppression will happen, but not a meditative state of mind. And suppression is really creating by your own hands a deceived being and mind.

Suppression is psychological. You are disturbing the whole mechanism and suppressing energies which are going to burst out any day. The energy is there, you have simply suppressed it. It has not moved out, it has not moved in, you have simply suppressed it. It has simply moved sideways. It will wait and it will become perverted, and perverted energy is the basic problem with man.

Psychological diseases are by-products of perverted energy. Then it will take such shapes, such forms, which are not even imaginable, and in those forms it will try again to be expressed. And when it is expressed in a perverted form, it leads you into a very, very deep anguish, because there is no satisfaction in any perverted form. And you cannot remain perverted, you have to express it. Suppression creates perversion. This sutra is not concerned with suppression. This sutra is not saying to control, this sutra is not saying to suppress. The sutra says, SUDDENLY, QUIT IT.

What to do? The desire is there; you have considered. If you have considered it, it will not be difficult; the second part will be easy. If you have not considered it, look at your mind. Your mind will be thinking, "This is good. If we can quit sexual desire suddenly, this is beautiful." You would like to do it, but your liking is not the question. Your liking may not be your liking, but just the society's. Your liking may not be your own consideration, but just tradition. First consider, do not create any liking or disliking. Just consider, and then the second part becomes easy -- you can quit the desire.

How to quit it? When you have considered a thing totally, it is very easy; it is as easy as dropping this paper from my hand. QUIT IT... What will happen? A desire is there. You have not suppressed it and it is

moving out, it is coming up; it has stirred your whole being. Really, when you consider a desire without interpretation your whole being will become a desire.

When sex is there and if you are not against it or for it, if you have no mind about it, then just by looking at the desire, your whole being will be involved in it. A single sex desire will become a flame. Your whole being will be concentrated in the flame, as if you have totally become sexual. It will not only be at the sex center, it will spread all over the body. Every fiber of your body will be trembling. The passion will have become a flame. Now, quit it. Don't fight with it, simply say, "I quit it."

What will happen? The moment you can simply say, "I quit," a separation happens. Your body -- your passionate body, your body filled with sex desire -- and you become two. Suddenly, in a moment, they are two poles apart. The body is writhing with passion and sex, and the center is silent, observing. No fight is there, just a separation -- remember this. In fight you are not separate. When you are fighting you are one with the object. When you have just quit it, you are separate. Now you can look at it as if someone else is there, not you.

One of my friends was with me for many years. He was a constant chain smoker, and he tried and tried, as smokers do, not to smoke. One day, suddenly in the morning, he would decide, "Now I am not going to smoke," and by the evening he would be smoking again. And he would feel guilty and he would defend it, and then for a few days he would not gather courage again to decide not to smoke. Then he would forget what happened. Then one day, again he would say, "Now I am not going to smoke," and I would just laugh because this had happened so many times. Then he himself became fed up with the whole thing -- with this smoking and then deciding not to smoke, and this constant vicious circle.

He wondered what to do. He asked me what to do, so I told him, "Do not be against smoking -- that is the first thing to do. Smoke, and be with it. For seven days do not be against it; do this thing."

He said, "What are you telling me? I have been against it, and even then I could not leave it, and you are saying not to be against it. Then there is no possibility of leaving it."

So I told him, "You have tried with the inimical attitude and you have been a failure. Now try the other -- the friendly attitude. Do not be against it for seven days."

Immediately he said, "Then will I be able to leave it?"

So I told him, "Then again... you are still inimical toward it. Do not think about leaving it at all. How can one think about leaving a friend? For seven days just forget it. Remain with it, cooperate with it, smoke as deeply as possible, as lovingly as possible. When you are smoking, just forget everything; become the smoking. Be totally at ease with it, in deep communion with it. For seven days, smoke as much as you like and forget about leaving it."

These seven days became a consideration. He could look at the fact of smoking. He was not against it, so now he could face it. When you are against something, or someone, you cannot face it. The very being against becomes a barrier. You cannot consider... How can you consider an enemy? You cannot look at him, you cannot look into his eyes; it is difficult to face him. You can look deeply only into the eyes of one you love; then you penetrate deep. Otherwise eyes can never meet.

So he looked into the fact deeply. For seven days he considered it. He was not against, so the energy was there, the mind was there, and it became a meditation. He had to cooperate with it; he had to become the smoker. After seven days he forgot to tell me. I was waiting for him to say, "Now the seven days have ended, so now how can I leave it?" He forgot completely about the seven days. Three weeks passed and then I asked him, "Have you forgotten completely?"

He said, "The experience has been so beautiful, I do not want to think about anything else now. It is beautiful, and for the first time I am not struggling with the fact. I am just feeling what is happening to me."

Then I told him, "Whenever you feel the urge to smoke, simply quit." He didn't ask me how to quit it, he had simply considered the whole thing and the whole thing became so childish, and there was no struggle. So I said, "When you feel again the urge to smoke, consider it, look at it, and leave it. Take the cigarette in your hand, stop for a moment, then leave the cigarette. Let it drop, and as the cigarette drops let the urge also drop inside."

He didn't ask me how to do it, because consideration makes one capable -- you can do it. And if you cannot do it, remember, you have not considered the fact. Then you were against it, all the time thinking how to leave it. Then you cannot quit it. When suddenly the urge is there and you quit it, the whole energy takes a jump inward. The technique is the same, only the dimensions differ: WHEN SOME DESIRE COMES, CONSIDER IT. THEN, SUDDENLY, QUIT IT.

Third:

ROAM ABOUT UNTIL EXHAUSTED AND THEN, DROPPING TO THE GROUND, IN THIS DROPPING BE WHOLE.

The same! This technique is the same. ROAM ABOUT UNTIL EXHAUSTED. Just run in a circle. Jump, dance, and run again until you are exhausted -- until you feel that now not a single step more can be taken. But you will have to understand that your mind will say that now you are completely exhausted. Do not pay any attention to the mind. Go on running, dancing, jumping. Go on! Do not pay any attention. The mind will say that now you are exhausted, now you cannot go on any more. Continue until you feel -- not think, until you feel -- that the whole body is tired, that "A single step more has become impossible, and if I move I will fall down."

When you feel that you are falling down and now you cannot move, that the body has become heavy and tired and completely exhausted, THEN, DROPPING TO THE GROUND, IN THIS DROPPING BE WHOLE. Then drop! Remember, be so exhausted that dropping happens of itself. If you continue, you will drop. The point has come -- you are just on the verge of dropping. Then, the sutra says, drop, and IN THIS DROPPING BE WHOLE.

That is the central point in the technique: when you are dropping, be whole. What is meant? Do not drop just according to the mind -- that is one thing. Do not plan it; do not try to sit, do not try to lie down. Drop as a whole, as if the whole body is one and it has dropped. And you are not dropping it, because if you are dropping it then you have two parts: you who is dropping it and the body which has been dropped. Then you are not whole. Then you are fragmentary, divided. Drop it as a whole; drop yourself totally. And remember, drop! Do not arrange it. Fall down dead. IN THIS DROPPING BE WHOLE. If you can drop in this way, you will feel for the first time your whole being, your wholeness. You will feel for the first time your center -- not divided, but one, unitary.

How can it happen? The body has three layers of energy. One is for day-to-day affairs, which is very easily exhausted. It is just for routine work. The second is for emergency affairs; it is a deeper layer. When you are in an emergency, only then is it used. And the third is the cosmic energy, which is infinite. The first can be easily exhausted. If I say to you to run, you will take three or four rounds and you will say, "I am feeling tired." Really, you are not feeling tired -- the first layer is exhausted. In the morning it will not be so easily exhausted; in the evening it will be exhausted very easily because the whole day you have been using it. Now it needs repair; you will need a deep sleep. From the cosmic reservoir it can again get energy enough to work. This is the first layer.

If I tell you to run just now, you will say, "I am feeling sleepy, I cannot run." And then someone comes and says, "Your house is on fire." Suddenly the sleepiness has gone. There is no tiredness, you feel fresh; you start running. What has happened so suddenly? You were tired, and the emergency has made you connected with the second layer of energy, so you are fresh again. This is the second layer. In this technique, the second layer has to be exhausted. The first layer is exhausted very easily. Continue. You will feel tired, but continue. And within a few moments a new surge of energy will come, and you will feel again renewed and there will be no tiredness.

So many people come to me and they say, "When we are in a meditation camp, it seems miraculous that we can do this much. In the morning, for one hour meditating actively, chaotically, going completely mad. And then in the afternoon we do an hour, and then in the night also. Three times a day we can go on meditating chaotically." Many have said that they feel that this is impossible, that they cannot continue and they will be dead tired, and the next day it will be impossible to move any limb of the body. But no one gets tired. Three sessions every day, doing such exertions, and no one is tired. Why? Because they are in contact with the second layer of energy.

But if you are doing it alone -- go to a hill and do it alone -- you will become tired. When the first layer is finished you will feel, "Now I am tired." But in a big group of five hundred people doing meditation, you feel, "No one is tired, so I should continue a little more." And everyone is thinking the same: "No one is tired, so I should continue a little more. If everyone is fresh and doing, why should I feel tired?"

That group feeling gives you an impetus, and soon you reach the second layer. And the second layer is very big -- an emergency layer. When the emergency layer is also tired, finished, only then are you in contact with the cosmic, the source, the infinite.

That is why much exertion is needed -- so much that you feel, "Now it is going beyond me." The first moment you feel it is going beyond you, it is not going beyond you -- it is just going beyond the first layer.

And when the first layer is finished, you will feel tired. When the second layer is finished, you will feel, "If I do anything now, I will be dead." So many come to me, and they say that whenever they reach deep in meditation, a moment comes when they become afraid and scared and they say, "Now I am afraid. It seems as if I am going to die. Now I cannot penetrate any further. A fear grips me, as if I am going to die, now I will not be able to come out of meditation."

That is the right moment -- the moment when you need courage. A little courage, and you will penetrate the third, the deepest, infinite layer.

This technique helps you very easily to fall into that cosmic ocean of energy: ROAM ABOUT UNTIL EXHAUSTED AND THEN, DROPPING TO THE GROUND, IN THIS DROPPING BE WHOLE. And when you drop to the ground totally, for the first time you will be whole, unitary, one. There will be no fragments, no divisions. The mind with its divisions will disappear, and the being that is undivided, indivisible, will appear for the first time.

Vigyan Bhairav Tantra, Vol 1

Chapter #18
Chapter title: Remaining with the facts

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The first question:

YOU SAID LAST NIGHT THAT MODERN MAN HAS BECOME INAUTHENTIC IN EXPRESSING ANGER, VIOLENCE, SEX, ETC. YOU SAY THAT IN INDIA STUDENTS AND THE YOUNGER GENERATION ARE LESS VIOLENT IN THEIR EMOTIONAL EXPRESSIONS THAN ARE WESTERN YOUTH DOES THIS MEAN THAT WESTERN YOUTH ARE BECOMING MORE AUTHENTIC IN THEIR EXPRESSIONS? IS PERMISSIVENESS IN THE EXPRESSION OF SEX AND ANGER A GROWTH TOWARD BEING AUTHENTIC IN EMOTIONAL EXPRESSIONS?

Many things have to be considered. One, to be authentic means to be totally factual. Ideologies, theories, isms, they distort you and they give you a false persona. You cultivate faces, then whatsoever you show you are not. The reality is missed and you are suddenly acting and acting. Your life becomes less alive and more a game in which you are enacting something - not your real soul, but the culture, the education, the society, the civilization. Man can be cultivated - and the more you are cultivated, the less real you are.

The reality is your uncultivated self, untouched by society. But that is dangerous. A child, if left to himself, will be just an animal. He will be authentic, but he will be an animal; he will not become a man. So that is not possible, that alternative is closed. We cannot leave a child to himself. We have to do something, and whatsoever we do will disturb the real self. It will give clothings, it will give faces and masks to the child. He will become a man, but then he will become an actor; he will not be real. If you leave him to himself he will be like an animal - authentic, real, but not a man. So it is a necessary evil that we have to teach him, we have to cultivate and condition him. Then he becomes a man, but unreal.

The third possibility opens with these techniques of meditation. All techniques of meditation are really "unconditionings." Whatsoever society has given to you can be taken away again, and then you will not be an animal. Then you will be something more than man. You will be a superman - real, but not an animal.

How does it happen? A child has to be given culture, education. There is no possibility of leaving him to himself. If you leave him to himself, he will never become a man; he will remain an animal. He will be real, but he will miss the world, the dimension of consciousness which opens with man. So we have to make him a man, and he becomes unreal.

Why does he become unreal? Because this man is just imposed from without. Inside he remains the animal. From outside we impose humanity on him. He is divided; he is split in two. Now the animal goes on living within, and the man without. That is why whatsoever you do and say is a double bind. You have to maintain a face which has been given to you, and you continuously have to satisfy your animal also. That creates problems, and everyone becomes dishonest. The more you are idealistic, the more you will have to be dishonest, because the ideal will say, "Do this," and the animal will be quite the contrary. He would like to do something else that is quite the opposite.

Then what can one do? One can deceive others and oneself; one can maintain a face, a false face, and go on living the life of the animal. That is what is happening. You live a life of sex, but you never talk about it. You talk about BRAMACHARYA -- celibacy. Your sex life is just pushed into the dark - not only from society, not only from your family, but even from your own conscious mind. You push it into the dark as if it is not a part of your being. You go on doing things which you are against because your biology cannot change just by education.

Remember, your inheritance -- your biological cells, your structure -- cannot be changed just by ideological education. No school, no ideology can change your inner animal. Only a scientific technique can change the inner being. Just moral teachings will not help unless you have a scientific technique to change your total inner consciousness. Only then will you not be double: you will become single.

The animal is single, unitary; the saint too is single and unitary. Man is double because man is just between the two, the animal and the saint - or, you can say between God and dog. Man is just in between. Inside he remains the dog; outside he pretends to be God. That creates a tension, anguish, and everything becomes false. You could fall down and become an animal; then you would be more authentic than man. But then you would miss much -- you would miss the possibility to become God.

The animal cannot become God because the animal has no problems to transcend. Remember, the animal cannot become God because there is nothing to be transformed. The animal is at ease with himself; there is no problem, no struggle, no need for transcendence. The animal is not even conscious, he is simply unconsciously authentic. But the animal IS authentic, although the authenticity is unconscious. No animal can lie; that is impossible. But it is not because animals maintain a morality, they cannot lie because they are not aware of the possibility that one can be false.

They are bound to be true, but that truth is not their choice, it is their slavery. An animal is bound to be true, not because he has chosen to be true, but because he cannot choose the other alternative. There is no alternative for him; he can only be himself. There is no possibility to be false because he is unconscious of possibilities.

Man is conscious of possibilities. Only man can be untrue. That is a growth! That is evolution! Man can be untrue and that is why he can be true. Man can choose. Animals are bound to be true; that is their slavery, not their freedom. If you are true, that is an achievement because you could always be untrue. The possibility is open, but you have not chosen it, you have chosen the other. It is a conscious choice.

Of course, then man is always in difficulties. Choosing is always difficult, and the mind wants to choose something which is easy to do. The mind wants to have the thing with the least RESISTANCE. To lie is easy; to be false is easy. To appear loving is easy; to BE loving is very difficult. To create a facade is easy; to create a being is difficult. So man chooses the simple, the easy, which can be done without any effort and without any sacrifice.

With man freedom comes into existence. Animals are just slaves. With man, freedom comes into existence, choice comes into existence -- then difficulties and anxieties. With man, the untrue, the false, enters. You can deceive. Up to this point it is a necessary evil.

Man cannot be simple and pure in the same way as animals, but he can be more simple and pure, and he can be more impure and more complex. He can be more simple and more pure and more innocent, but he cannot be simple and pure and innocent just like animals. That innocence is unconscious, and man has become conscious. Now he can do two things: he may go on with his falsities, with his falseness, and constantly remain a divided being in conflict with himself. Or he may become conscious of the whole phenomenon of what has happened and what is happening to him, and he may decide not to be false. He may leave all that is false. He may sacrifice, he may choose to sacrifice whatsoever can be gained by being

false. Then he becomes again authentic.

But this authenticity is different, qualitatively different from the authenticity of an animal. The animal is unconscious. He cannot do anything -- he is forced by nature to be authentic. When a man decides to be authentic, no one is forcing him; on the contrary, everything is forcing him to be inauthentic - the society, the culture, all that exists around him is forcing him to be inauthentic. He DECIDES to be authentic. This decision makes you a self, and this decision gives you a freedom which no animal can attain and no false man can attain.

Remember, whenever you lie, deceive, are dishonest, you are forced to do that. That is not your choice, not a real choice. Why do you lie? Because of the consequences, because of the society: you will suffer if you say the truth. You lie and you escape suffering.

Really, the society has forced you to lie; it was not your choice. If you say the truth, it is your choice, no one is forcing you to say the truth. Everything is forcing you to say a lie, to be dishonest. That is more convenient, safe, secure. Now you are entering danger, insecurity, but this is your choice. With this choice, for the first time you attain a self.

So animal authenticity is one thing, and man's authenticity is qualitatively different -- it is a conscious choice. So a buddha is one again. He is like an animal, with only one difference: he is simple, pure, innocent like an animal, but unlike an animal because he is conscious. Now everything is a conscious choice. He is alert, aware.

The question is, DOES THIS MEAN THAT WESTERN YOUTH IS BECOMING MORE AUTHENTIC? In a sense, yes. It is becoming more authentic because it is falling toward the animal. It is not a choice. Rather, again, it is the easiest course - to fall down. Western youth is more authentic than Eastern youth in the sense that they are now falling deeper down toward the animal. Eastern youth is false. Their behavior looks like a facade - not real, but phony. But these two are not really the only alternatives.

Eastern youth is false, cultured, cultivated, forced to be something which is not real. Western youth has revolted against this, revolted toward the authenticity of the animal. That is why sex and violence have taken more and more of a grip on the Western youth. In a way they are more authentic, but in a way the greater possibility is lost.

A buddha is in revolt and a hippie is also in revolt, but the revolts are different; the quality differs. A buddha is also revolting against the conditioning, but he is going beyond it - toward a unity which is higher than man and higher than the animal. You can revolt and go down toward the animal. Then you are also going toward a unity, but that is going down, below man.

But in a way, revolt is good - because once revolt comes into the mind, the day is not far off when you will come to understand that this revolt is just going backwards. A revolt is needed which must go forward. So Western youth may come to understand sooner or later that their revolt is good, but the direction is wrong. Then it will become possible in the West for a new humanity to be born.

In this sense, the Eastern phoniness is not worth anything. It is better to be authentic, to be revolting, because a revolting mind will not take much time to see that the direction is wrong. But a phony youth may continue for millennia, may not be even aware that there is a possibility to revolt and to go beyond. But between the two neither is worth choosing; the third alternative is the way.

Man must revolt against conditioning and go beyond. If you fall below then you may have the pleasure of revolting, but the revolt has become destructive -- it is not creative. Religion is the deepest revolt, but you may not have thought about it in that way. We take religion as the most orthodox thing - the traditional, the conventional. It is not. Religion is the most revolutionary thing in human consciousness, because it can lead you toward the unity which is higher than animal, higher than man. These techniques are concerned with that revolution.

So when Shiva says be authentic, he means do not be phony, do not continue to be phony. Be aware about your false persona, about your clothings, dresses, masks - and then be authentic. Whatsoever you are, realize it.

The real problem is that one becomes deceived by one's own deceptions. You talk about compassion... In India we talk so much about compassion, nonviolence, everyone thinks that he is nonviolent, but if you look at a person's acts, at his relationships, at his gestures, he is violent. But he is not aware that he is violent. He may be violent even in his nonviolence. If he is trying to force others to be nonviolent, that is violence. If he is forcing himself to be nonviolent, that is violence. To be authentic means he must understand and realize what is his real state of mind - not ideas, not principles, but the state of mind. What is his state of mind? Is he violent? Is he angry?

This is what is meant by Shiva when he says, be authentic. Know what is the real, your fact, because only a fact can be changed.If you want to transform yourself, you must know your facticity. You cannot change a fiction. You are violent and you think that you are nonviolent -- then there is no possibility of any transformation. That nonviolence is nowhere, so you cannot change. And the violence is there, but you are not aware of it, so how can you change it?

First know the facts as they are. How to know the facts? Encounter them without your interpretations. That is what yesterday's sutra said: CONSIDER. Your servant has come -- consider how you look at your servant. Your boss has come into the room -- consider how you look at your boss. Is the look the same when you look at your servant as when you look at your boss? Are your eyes the same, or is there any difference? If there is any difference you are a violent man.

You do not look personally at the man, at the human being, your look is an interpretation. If he is rich you look in a certain way; if he is poor you look in a different way. Your look becomes economical. You are not looking at the man right before you, you are looking at some bank balance. And if the man is poor, your look has a subtle violence in it, a degrading, insulting look. If the man is rich you have a subtle appreciation, a welcome. A deep concern is there always, whatsoever you are doing.

Look at your concern. You are angry at your son or at your daughter, and you say you are angry for his or her sake, for his or her good. Go deep down; consider whether it is true. Your son has been disobedient and you are angry. You say you want to change him because it is for his own good. Look within and consider the fact. Is the fact that you are thinking about his good, or do you simply feel insulted because he has disobeyed you? You feel hurt because he has disobeyed you. Your ego is hurt because he has disobeyed you.

If your ego is hurt, this is the fact, and you go on pretending that that is not the thing - that you are just thinking about his good, and that is why you are angry. You are angry just for him; you are not really angry. How can you be angry? You are a loving father, so you are not angry at all. How can you be angry? You love him so much, but because he is going on a wrong path, because of your love, you want to change him, and that is why you are angry. You are just pretending to be angry to help him.

But is this the fact? Are you just pretending, or do you feel hurt because he has disobeyed you? And are you so sure that whatsoever you say is right for him? Go deep down within yourself, look at the fact, consider it - and be authentic. If you are really offended by his disobedience, then know it well that you are offended and you feel hurt, and that is why you are angry. This is being authentic.

Then you can do much for a change in you because facts can be changed; fictions cannot be changed. With everything that you are doing or you are thinking, go deep down. Dig out the facts, and do not allow interpretations and words to color it.

If this consideration is there, by and by you will become authentic. And this authenticity will not be like that of an animal. This authenticity will be like that of a saint, because the more you know how ugly you are, the more you know how violent you are, the more you penetrate inside your facts and become aware of the nonsense that you are doing, the more this awareness will help you. And by and by your ugliness will drop away, will wither away, because if you are aware of your ugliness it cannot continue.

If you want it to continue, do not be aware of it and create a facade of beauty around it. Then you will see the beauty, and the ugliness will remain behind, never to be seen directly. Everyone else will see it -- that is the problem. The son will see that the father is not angry for his good. He will see that the father is angry because he has been disobeyed and he feels hurt; the son will know it. You cannot hide your ugliness from others. You can hide it only from yourself. Your look will reveal to everyone that there is violence.You can only deceive yourself that there was compassion.

That is why everyone thinks of himself as a very superior being, and no one else agrees with him. Your wife doesn't agree with you that you are a superior being. Your children are not in agreement with you that you are a superior being. Your friends do not agree, no one agrees with you, that you are a superior being.

They have a popular saying in Russia that if everyone says their mind totally, exactly as it is, there will not be four friends in the whole world. Impossible! Whatsoever your friend thinks about you, he never says to you. That is why friendship continues. But he is always saying things behind you, and you are saying what you think about your friend behind him. No one says honestly what he thinks because then there will be no possibility of any friendship. Why? No one agrees with you, and the reason is only this: you can only deceive yourself; you cannot deceive anyone else. Only self-deception is possible.

And when you think you are deceiving others you are simply deceiving yourself. It may be that others pretend to you that they have been deceived by you, because there are moments when it is convenient to

play the role of being deceived. It may be beneficial for the person. You talk to someone about your greatness... Everyone is talking directly or indirectly about his greatness, his superiority. Someone may agree with you. If it is beneficial to him he will pretend to you that he is being deceived by you, but he knows inside who you are.

You cannot deceive anyone unless someone is ready to be deceived; that is another thing. By authenticity I mean: remember your facticity. Always sort it out from your interpretations. Throw away your interpretations and look at the fact of what you are. And do not be afraid -- much ugliness is there. If you are afraid, then you will never be able to change it. If it is there, accept that it is there; consider it.

This is what consideration means: consider it, look at it in its total nakedness. Move around it, go to its roots, analyze it. See why it is there, how you help it to be there, how you feed it, how you protect it, how it has grown to be such a big tree. See your ugliness, your violence, your hatred, your anger, how you have protected it, how you have helped it to grow up to now. Look at the roots; look at the whole phenomenon.

And Shiva says That if you consider it totally you can drop it immediately, this very moment, because it is you who have been protecting it. It is you who have been helping it to become rooted in you. It is your creation. You can drop it immediately - just now. You can leave it, and then there is no need to look again toward it. But before you can do this, you will have to know it - what it is, the whole mechanism, the whole complexity of it, how you help it every moment.

If someone says something insulting to you, how do you react? Have you ever thought about it - that he may be right? Then look! He may be right. There is every possibility of him being more right than you are about yourself, because he is aloof, far away; he can observe.

So do not react. Wait! Tell him, "I will consider what you have said. You have insulted me, and I will consider the fact. You may be right. If you are right, then I will give you my thanks. Let me consider it. And if I find that you are wrong I will inform you." But do not react. Reaction is different.

If you insult me, I say to you, instead of reacting, "Wait. Come back after seven days. I will consider whatsoever you have said -- you may be right. I will put myself in your place and will observe myself; I will create a distance. You may be right, so let me look at the fact. It is very kind of you to have pointed it out, so I will look at it. If I feel that you are right, I will thank you; if I feel that you are wrong, I will inform you that you are wrong." But what is the need of reaction?

You insult me -- then what do I do? I insult you immediately then and there. I escape consideration: I have reacted. You insulted me, so I have insulted you.

And remember, reaction can never be right. It can NEVER be right! If you insult me, you create the possibility of my being angry. And when I am angry I am not conscious, I will say something which I have never thought about you. This very moment, because of your insults I react in a violent way. A moment later I may repent.

Do not react -- consider the facts. And if your consideration is total, you can drop anything. It is in your hands. Because you are clinging to it, it is there. But you can drop it immediately, and there will be no suppression - remember. When you have considered a fact, there will never be any suppression. Either you like it and you continue it, or you do not like it and you drop it.

The second question:

ACCORDING TO LAST NIGHT'S TECHNIQUE, WHEN ANGER, VIOLENCE, SEX, ETC., ARISES, ONE SHOULD CONSIDER IT AND THEN SUDDENLY QUIT IT. BUT WHEN ONE DOES IT, ONE SOMETIMES FEELS SICK AND UNEASY. WHAT ARE THE REASONS FOR THESE NEGATIVE FEELINGS?

Only one reason: your consideration is not total. Everyone wants to quit anger without understanding it; everyone wants to quit sex without understanding it. And there is no revolution without understanding. You will create more problems and you will create more misery for yourself. Do not think of renouncing anything, just think of how to understand it: understanding, not renunciation. There is no need of thinking to quit anything. The only need is to understand it in its totality. If you have understood it in its totality, the transformation will follow. If it is good for you, if it is good for your being, it will grow. If it is bad for you, it will drop. So the real thing is not quitting, it is understanding.

Why do you think about renouncing anger? Why? Because you have been taught that anger is bad. But have YOU understood it as bad? Have YOU come to a personal conclusion, through your own deepening insight, that anger is bad? If you have come to this conclusion through your own inner search, there will be no need to quit it -- it will have already disappeared. The very fact of knowing that this is poisonous is

enough. Then you are a different man.

But you go on thinking of leaving, quitting, renouncing. Why? Because people say that anger is bad, and you are simply influenced by whatsoever they say. Then you go on thinking that anger is bad, and when the moment comes you go on being angry.

This is how a double mind is created. you remain with anger, and yet you always think anger is bad. This is inauthenticity. If you think that anger is good, then do it and do not say that anger is bad. Or if you say anger is bad, then try to understand whether this is your realization or whether someone else has said it to you.

Everyone is creating misery around himself because of others. Someone says this is bad and someone says that it is good, and they go on forcing these ideas in your mind. The parents are doing this, the society is doing this, and then one day you are just following others' ideas. And the difference between your nature and others' ideas cause a split; you become schizophrenic. You will do something and you will believe in the very contrary. That will create guilt. Everyone feels guilty. Not that everyone IS guilty, everyone feels guilty because of this mechanism.

They say anger is bad. Everyone has said to you that anger is bad, but no one has told you how to know what anger is. Everyone says sex is bad. They have been teaching, teaching, that sex is bad, and no one says what sex is and how to know it. Ask your father, and he will become uneasy. He will say, "Do not talk about such bad things!" But these bad things are facts. Even your father could not escape it; otherwise you would not have been born. You are a naked fact. And no matter what your father says about sex, he couldn't escape it. But he will feel uneasy if you ask him because no one has told him; his parents never told him why sex is bad.

Why? And how to know it? And how to go deep into it? No one will tell this to you, they will just go on labelling things: this is bad and that is good. That labelling creates misery and hell.

So one thing to remember - for any seeker, a real seeker, this is a basic thing to be understood: remain with your facts, try to know them. Do not allow the society to force its ideology on you. Do not look at yourself through others' eyes. You have eyes; you are not blind. And you have the facts of your inner life. Use your eyes! That is what consideration means. And if YOU consider, then this will not be a problem.

BUT WHEN ONE DOES IT, ONE SOMETIMES FEELS SICK AND UNEASY. You will feel this if you have not understood the facts; you will feel uneasy, because it is subtle repression. You know already that anger is bad. If I say to consider it, you do consider so only that it can be renounced. That renouncing is there, always present in your mind.

Someone was here, a very old man, sixty years of age. He is a very religious man - and not only a religious man, but a type of religious leader. He has been teaching many people and he has written many books. He is a moralizer, and now, at the age of sixty, he comes to me and he says, "You are the only person to whom I can tell my real problems. How can I get rid of sex?"

And I have heard him speak about the misery of sex. He has written books, and he has tortured his sons and daughters. If you want to torture someone, morality is the best trick - the easiest. Immediately you create guilt in the other person. That is the subtlest torture. Talk about brahmacharya and you will create guilt, because it is so difficult to be a brahmachari, to be a pure celibate. It is so difficult, and when you talk about brahmacharya and the other cannot be he feels guilty.

You have created guilt; now you can torture. You have made the other man degraded, inferior. Now he will never be at ease. He will have to live in sex and he will feel guilty. He will always think about brahmacharya, and he won't know what to do. His mind will think of brahmacharya, and his body will live with sex. Then he will go against his body. Then he will think that "I am not my body. This body is an evil thing." And once you create guilt in someone, you have destroyed a mind, poisoned it.

The old man came and asked how to get rid of sex, so I told him first to be aware of the fact - and he had missed much opportunity. Now the sex will be weak, and the awareness will need more effort. When sex is violent and the energy is there and sex is young, you can be aware of it very easily. It is so forceful, it is not difficult to see and know and feel it. This man, at the age of sixty, now feeble, weak, ill, will have difficulty in being aware of sex.

When he was young he was thinking about brahmacharya. He couldn't have lived that; he has five children. Then he was thinking about brahmacharya and missing the opportunity. And now he is thinking of what to do about sex. So I told him to be aware of it - to forget his teachings and burn his books, and not to say anything about sex to anyone without knowing it himself. I told him to be aware of it.

So he said, "If I try to be aware, in how many days will I get rid of it?" This is how the mind works. He

is ready even to be aware, but just to get rid of it.

So I told him, "If YOU are not aware of it, who is deciding to get rid of it? How do you conclude that sex is bad? Is this taken for granted? Is there no need to discover it within yourself?"

Do not think of renouncing anything. Renunciation means you are just being forced by others. Be individual. Do not allow society too much domination over you, do not be a slave. You have eyes, you have consciousness, you have sex, anger and other facts. Use your consciousness, use your eyes. Be aware.

Think of yourself as if you are alone. No one is there to teach you. What will you do? Start from the very beginning, from ABC, and go inside. Be totally aware. Do not decide, do not be in haste; do not conclude so soon. If you can reach a conclusion through your own awareness, that very conclusion will become a transformation. Then you will not feel any unease, there will be no repression. Only then can you quit anything. I am not saying, be aware to quit. Remember, I am saying: if you are aware, you can quit anything.

Do not make awareness a technique to quit. Quitting is just a consequence. If you are aware you can quit anything, but you may not decide to quit; there is no necessity. You may never decide to quit. Sex is there -- if you become fully aware of it, you may not decide to quit it. If with full awareness you decide not to quit it, then sex has its own beauty. If with full awareness you decide to quit it, then your renunciation is also beautiful.

Try to understand me. Whatsoever comes, whatsoever happens through awareness is beautiful, and whatsoever happens without awareness is ugly. That is why your so-called brahmacharis, celibate monks, are basically ugly. Their whole way of life is ugly. That celibacy has not come as a consequence, it is not their own search. Now look at a person like D. H. Lawrence. His sex is beautiful more beautiful than the renunciation of your celibate monks, because his sex is with full awareness. Through inner search he has come to conclude that he is going to live with sex. He has accepted the fact; now there is no hitch, no guilt. Rather, sex has become glorious. So a D. H. Lawrence, fully aware of his sex, accepting it, living it, has a beauty of his own.

A Mahavir, fully aware of the fact and then coming to leave it, to quit it, has a beauty of his own. They both are beautiful - D. H. Lawrence and Mahavir. They BOTH are beautiful! But the beauty is not of sex and not of quitting sex, the beauty is of awareness.

This must also be constantly remembered - that you may not come to the same conclusion as Buddha; there is no necessity. You may not come to the same conclusion as Mahavir; there is no inevitability. If there is any inevitability there is only one, and that is of awareness. When you are fully aware, whatsoever happens to you is beautiful, is divine.

Look at the sages of the past: Shiva sitting with Parvati. Parvati is sitting in his lap in a deep love gesture. You cannot conceive of Mahavir in such a pose -- impossible! You cannot conceive of Buddha in such a pose. Just because Ram is pictured with Sita, Jains cannot accept him as an AVATAR, as a divine incarnation, because he is still with women. It is impossible for Jains to conceive of him as an incarnation of God, so they say he is a great man - a MAHAMANAVA, but not an avatar. He is a great man, but still a man because the woman is there. When the woman is there, you cannot go beyond man; the counterpart is there, so you are still a man. Of course, Ram was a great man, but not beyond man, Jains say.

If you ask Hindus, they have not talked about Mahavir at all - not even talked about him, not even mentioned him in their books - because for the Hindu mind, man alone without a woman is half, a fragment, not the whole. Ram alone is not the whole, so Hindus say "Sitaram." They put the woman first. They will never say "Ramsita," they will say "Sitaram." They will say "Radhakrishna." They will put woman first for a basic reason - because man is born out of woman and man alone is half. With woman he becomes whole.

So no Hindu god is alone. The other part, the other half, is there. Sitaram is really the whole; Radhakrishna is the whole. Krishna alone is half. There is no need for Ram to quit Sita and there is no need for Krishna to quit Radha. Why? They are fully aware.

You cannot find a more aware man, a more conscious man than Shiva, but he is sitting with Parvati in his lap. It creates problems. Then who is right? Is a Buddha right or is a Shiva right? Problems are created because we do not know that everyone flowers individually. Buddha and Shiva both are fully conscious, but it happens to Buddha that he leaves something in this full consciousness -- that is his choice. It happens to Shiva in his full consciousness that he accepts everything. They are both at the same point of realization, of awareness, but their expression is different.

So do not fall into any pattern. No one knows what will happen when you become aware. Do not decide before becoming aware that you are going to quit this and that. Do not decide -- no one knows. Wait! Be

aware, and let your being flower. No one knows what will happen. With everyone there is an unknown possibility of flowering. And you need not follow anyone - because every following is dangerous, destructive; every imitation is suicide. Wait!

These techniques are only to make you aware. And when you are aware, you can quit anything or you can accept anything. When you are not aware, remember what is happening: neither can you accept, nor can you quit. You have sex -- neither can you accept it totally and forget about it, nor can you quit it. I say either accept it and forget, or quit it and forget.

But you cannot do either of the two.; you will always be doing both. You will accept and then you will think of quitting, and this is a vicious circle. When you have had sex, then for a few hours or a few days you will think of quitting it. Really, you are doing nothing else but regaining energy. When you have regained energy, you will again think of having it. And this will go on for your whole life. It has been so for so many lives. When you become fully aware, you can decide. Either you accept it -- then that acceptance gives a beauty -- or you quit it -- then that quitting is also beautiful.

One thing is certain: when you are aware you can forget it - either way. It is not a problem then. Your decision is total and the problem drops. But if you feel any uneasiness, it means you have not considered, you have not been aware.

So be more aware. Consider the fact more - more deeply, more individually without the conclusions of others.

The third question:

WHEN AN IMPULSE IS AUTHENTIC, I AM UNAWARE. HOW CAN I EXERCISE "STOP!"?

This is a very significant question. It is easy to stop anything when you are false, and it is difficult to stop anything when you are authentic. When the anger is real, you will forget about the technique of Stop! When the anger is false you will remember, you can do it. But when the anger is false there is no meaning, there is no energy. You can stop it, but it is useless. When the anger is real, only then is the energy there, and if you stop it the energy will take an inner turn.

So what to do? Try to be aware not of anger directly, but of easier things. You are walking -- be aware of it. Do not start with anger, start with easier things. You are walking -- be aware of it, there is no problem. Then suddenly stop your walk. Start with easy things, and then go on to a deeper, more complex thing. Do not start with complex things, do not jump to sex immediately. It is more subtle, and you will need a more deep awareness for it.

So first create awareness with easier things. You are walking, you are taking a bath, you feel thirsty, you feel hungry -- start with these things, all very ordinary things. You were just going to speak something to someone: Stop! Even in the middle of a sentence. You were going to relate a story you have related a thousand times, and you have bored everyone with it. You were again starting, "Once there was a king..." Stop! Start with easy things more easy things.

There is a fly on your head and you were just going to send it away with your hand: Stop! Let the fly be there, let your hand remain stopped. Do it with easy things so that you have the feeling, the feel of stopping with awareness. Then move to complex things.

Anger is a very complex thing; take a mechanical thing. Every day in the morning you step out of your bed. Have you observed? You step out every day in the same way. If your right foot comes first, it comes first always. Tomorrow morning when the right foot is coming out, stop and let the left foot come.

Do it with easier things; then there is nothing to sacrifice but a habit. Always you start walking with the right foot first: Stop! Anything... anything can be used. Find something -- the easier, the better. And when you become a master of easier things and you can stop suddenly, and you can have the feel of awareness, a sudden calmness comes to you. For a second, an inner silence explodes.

Gurdjieff used to train his disciples in very easy things. For example, you say something and you nod your head. Then he would say to you, "Say the same thing, but do not nod your head." It is a mechanical habit. I am saying something; I make a gesture with my hand. Gurdjieff would say, "Do not make this gesture when you say this thing -- remember this. Make any other gesture, but remember only this: when you are saying this, do not make this gesture. Be aware of it."

Use anything -anything! You always start your conversation with a particular sentence -- do not start with it. Someone says something and you have a mechanical response -- do not respond that way, say something else. Or if you have started saying the old thing, stop in the middle. Stop with a jerk, suddenly.

Try this, and only when you feel a mastery, move to complex things.

This is one of the basic tricks of the mind, that it will always tell you to jump to a complex thing. Then you are a failure, then you will never try again; you know that it cannot be done. This is a trick of the mind. The mind will say, "Okay, now you know that the exercise of stopping will be a failure when you are angry, hot and angry." Then you will not try again.

Try with cold things; do not move to the hot. And when you can do it with cold things, then move to the hot. With gradual steps feel the path, and do not be hasty; otherwise nothing will be accomplished.

The last question:

AFTER HEARING ABOUT SO MANY MEDITATION TECHNIQUES IN VIGYANA BHAIRAVA TANTRA, I AM BEGINNING TO FEEL THAT THE INNER DOOR CANNOT REALLY OPEN BY TECHNIQUES, BUT THAT IT REALLY DEPENDS ON THINGS LIKE INITIATION, THE GRACE OF THE MASTER, ETC. IS THAT NOT REALLY THE CASE? AND WHEN AND HOW CAN ONE BECOME CAPABLE OF RECEIVING INITIATION?

Really, the grace of the master is again a technique. Just by changing the words nothing changes. It means surrender. You can receive the grace of the master only when you surrender, and surrender is a technique. If you do not know how to surrender, you will not receive any grace. So really, grace is not given, it is received. No one can give grace -- you can receive it. With an enlightened person the grace is flowing always. It is there; it is just his nature.

Just as a lamp is burning and the light is radiating, the enlightened person is always radiating grace. It is not any effort. It is flowing effortlessly, it is there. If you can receive, you can receive. If you cannot receive, you cannot receive.

So it may look paradoxical if I say this, but it is the truth: the grace is not given by the master. It is received by the disciple. But how to be a disciple? Again, it is a technique. How to surrender? How to become receptive? Surrendering is the most difficult of things. You cannot surrender your anger, you cannot surrender your sadness, so how can you surrender your total being? You cannot surrender nonsensical things, you cannot surrender your diseases, so how can you surrender yourself?

Surrendering means surrendering totally. You leave everything totally to your teacher, to your master. You say, "Now I am no more. Now you are -- do whatsoever you like." And when you wait, and when you do not again go and ask him when he is going to do this or that, you have surrendered, you are finished. There is nothing to be asked any more. In the right moment the thing will happen. But how to do it?

This also will need a very great awareness. Ordinarily, stupid people think that surrender is very easy. That is stupidity. They think that if you go and touch the feet of a master you have surrendered. Just touching the feet can be a surrender, but do not think that because you have touched the feet you have surrendered. Surrendering is an inner attitude. It is putting yourself off, forgetting yourself completely. Only the master remains; you are no more. Only the master is.

This can be done only with a very deep awareness. What is that awareness? That awareness will come if you go on doing these techniques and you feel continuously that you are helpless. But do not decide on your helplessness before doing them -- it will be false. First do them, and do them authentically. If the techniques happen to help you, there will be no need of surrender; you will be transformed. If you do them authentically, really, fully, if you are not deceiving yourself and still nothing happens, then you will feel a helplessness. You will feel, "I cannot do anything." If this goes deep in you, this feeling of helplessness, only then will you be capable of surrendering - not before.

Do you feel helpless? No one feels helpless. NO ONE feels helpless! Everyone knows," I can do, if I want I can do. It is because I do not want to that I am not doing." Everyone thinks that if they wish, if they will, they will do. They think, "The moment I will it, I will do. The only reason I am not doing is because I am not willing it just now."

But no one feels helpless. If someone says that through the grace of the master it can happen, you think you are ready just this very moment. If it is a question of doing something, you say you can do it whenever you want, but if it is a question of grace you say, "Okay! If it can be received from someone, I can receive it this very moment."

You are not helpless, you are just lazy, and there is a great difference. In laziness no grace can be received - only in helplessness. And helplessness is not part of laziness. Helplessness comes only to those who first make every effort to reach, to penetrate, to do. When you have done everything and nothing happens, you feel helpless. Only then can you surrender to someone. Then your surrendering will become a

technique.

That is the last of techniques, but people try it first. That is the last, the ultimate. When nothing happens by doing, if there is only helplessness and helplessness and helplessness, if you lose all hope and your ego is shattered, then you know that nothing can be done alone. Then your hand reaches to the feet of a master. It is a different type of reach: you are helplessly searching for him, your whole being moves to his feet. You become just a womb to receive.

Then the grace is available. It has never been unavailable; it is always available. In every age, in every period, there are enlightened persons. But unless you are ready to lose yourself, you will not be in contact with him. You may be just sitting behind him or just sitting by the side of him, but there will be no contact.

There are three types of distances. One distance is of space. You are sitting there, I am sitting here, and there is space between the two points. This is a distance in space. You can come near and the distance will be less. You can just touch me and the distance is lost - but only in space.

There is a second type of distance - in time. Your beloved has died, your friend has died. In space one point has disappeared completely; there is infinite distance. But in time, you will feel your friend just nearby. You close your eyes, and the friend is there. In time it may be that the person who is sitting by your side is more distant than your beloved who is no more in the world.The beloved is dead -- then by and by, by and by, there will be a greater distance of time. People say time heals. When that time is very, very, very distant, the memory becomes more and more faint, and it disappears.

A third distance exists a third dimension which is love. If you are in love with someone, then he be may be on another star, but in your love he is just near you. He may have died, there may be centuries of distance between you and him, but in love there is no distance.

Someone can be near Buddha just now. Twenty-five centuries means nothing because the distance is of love. In space there is no Buddha now; the body has disappeared. In time there is a distance of twenty-five centuries, but in love there is no distance. If someone is in love with Buddha, time and space distances disappear. He is just here, and you can receive his grace.

You may be just sitting by the side of a Buddha. There is no gap as far as space is concerned; there is no distance as far as time is concerned. But if there is no love, then there is infinite distance. So someone may have lived with Buddha without being in contact, and someone may be just here now who is in contact with Buddha.

Grace happens in the dimension of love. For love everything is always eternally present. So if you are in love, grace can happen. But love is surrendering; love means now the other has become more important than yourself. Now for the other's life, you are ready to die. For the other to live, you will sacrifice yourself. The other has become the center; you are just the periphery. By and by you disappear completely, and the other remains. In that right moment, grace is received.

So do not think of a master as one who can give you grace. Think of becoming a helpless disciple - totally surrendered, in love. The master will come to you. When the disciple is ready, the master always comes. It is not a question of physical presence; when you are ready, from an unknown dimension of love, grace happens. But do not think about grace as an escape.

Because I am talking about so many techniques, I know there are two possibilities: you may try some, or you may just become confused, and the latter is more possible. With one hundred and twelve techniques, listening to one and then another and then another continually, you will become confused. You will think it is beyond you -- so many techniques, so what to do and what not to do?

It may come to your mind that," It is better to receive grace - GURUKRIPA -- than to go into this jungle-like world of techniques. This is very complex, so it is easier to receive grace." But that will not happen to you if this is your way of thinking. Try these techniques, and try honestly. If you are a failure, then that very failure will become your surrender. That is the ultimate technique.

Okay?

Chapter title: A Technique for the intellectual and a technique for the feeling type

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SUTRAS:

4. SUPPOSE YOU ARE GRADUALLY BEING DEPRIVED OF STRENGTH OR OF KNOWLEDGE. AT THE INSTANT OF DEPRIVATION, TRANSCEND.

5. DEVOTION FREES.

For tantra, man himself is the disease. It is not that your mind is disturbed -- rather, your mind is the disturbance. It is not that you are tense within, but rather, you are the tension. Understand the distinction clearly. If the mind is ill then the illness can be treated, but if the mind itself is the illness, then this illness cannot be treated. It can be transcended, but it cannot be treated. That makes the basic difference between Western psychology, and Eastern tantric and yogic psychology; that is the difference between Eastern tantra and yoga, and Western psychology.

Western psychology thinks that the mind can be healthy, the mind as it is can be treated and helped -- because for Western thinking there is no transcendence, as there is nothing beyond mind. Transcendence is possible only if there is something beyond, so that you can live in your present state and move further. But if there is no beyond and the mind is the end, then transcendence is impossible.

If you think you are just a body, then you cannot transcend your body - because who will transcend and to where will you transcend? If you are simply the body, then you cannot go beyond the body. If you can go beyond the body, that means you are not simply the body, but something plus. That "plus" becomes the dimension to move into.

Similarly, if you are just the mind and nothing else, then no transcendence is possible. Then we can treat individual diseases... Someone is mentally ill -- we can treat the illness. We will not touch the mind, but we will treat the illness and make the mind normal. And no one will think about whether the normal mind itself is healthy or not.

The normal mind is just a sceptical mind. Freud says that as everyone is, we can only bring a diseased mind to normality. But whether everyone is healthy or not, that question cannot be raised. We take it for granted that the collective mind, the average mind, is okay. So whenever someone goes beyond that average mind, moves somewhere else, he has to be brought back and readjusted. Thus, the whole of Western psychology has been an effort toward readjustment - readjustment to the ordinary mind, the average mind.

In this sense, there are thinkers, particularly one very intelligent thinker, Geoffrey, who says that genius is a disease because genius is abnormal. If normality is health, then genius is disease. A genius is not normal; he is in a certain way mad. His madness may be useful, so we allow him to live.

An Einstein or a Van Gogh or an Ezra Pound - poets, painters, scientists, mystics - they are mad, but their madness is allowed for two reasons: either their madness is harmless or their madness is utilitarian. Through their madness they contribute something which normal minds cannot contribute. Because they are mad they have moved to one extreme, and they can see certain things that the normal mind cannot see. So we can allow these madmen - and we even make them Nobel laureates. But they are ill.

If normality is the criterion and the standard of health, then everyone who is not normal is ill. Geoffrey says that a day will come when we will treat scientists and poets in the same way we treat madmen: we will make them readjust to the average mind. This attitude is because of a particular hypothesis that mind is the end and there is no beyond.

Just opposite to this attitude is the Eastern approach. We say here that mind itself is the disease. So

whether normal or abnormal, we will make only the distinction of "normally ill" and "abnormally ill." A normal men is normally ill. He is not so much ill that you can detect it, he is just average. Because everyone else is like him, his illness cannot be detected. Even the person, the psychoanalyst who treats him, is himself a normally ill person. Mind itself is the disease for us.

Why? Why call mind itself the disease? We will have to approach it from a different dimension, then it will be easy. For us, the body is death; for the Eastern approach, the body is death. So you cannot create a perfectly healthy body; otherwise it will not die. You can create a certain balance, but the body as such, because it is going to die, is prone to be ill. So health can only be a relative thing. The body cannot be perfectly healthy -- it cannot be.

That is why medical science has no standard and no definition of what health is. They can define diseases, they can define a particular disease, but they cannot define what health is. Or at the most they can only define negatively that when a person is not ill, not particularly ill, he is healthy. But to define health in a negative way looks absurd, because then disease becomes the primary thing by which you define health. But health cannot be defined, because really, the body can never be really healthy. Every moment the body is only in a relative balance, because death is progressing with life; you are dying also. You are not simply alive, you are dying simultaneously.

Death and life are not two ends far away from each other. They are like two legs simultaneously walking - and they both belong to you. This very moment you are alive and dying both. Something is dying within you every moment. Within a span of seventy years, death will reach the goal. Every moment you will go on dying and dying and dying, and then you will die.

The day you were born you started dying. The birthday is also the death-day. If you are dying continuously - and death is not something which will come from without, but something which will grow within - then the body can never be really healthy. How can it be? When it is dying every moment, how can it be really healthy? It can only be relatively healthy. So if you are normally healthy, it is enough.

It is the same with the mind. The mind cannot be really healthy, whole, because the very existence of the mind is such that it is bound to remain diseased, ill at ease, tense, anxious in anxiety. The very nature of the mind is such, so we will have to understand what is this nature.

Three things... One, mind is a link between the body and the no-body which is within you. It is a link between the material and the non-material within you. It is one of the most mysterious bridges. It bridges two quite contradictory things - matter and spirit.

If you can, conceive the paradox. Usually you make a bridge over a river where both the banks are material. In this case, mind is the bridge between one bank which is material and the other which is non-material... between the visible and the invisible, between the dying and the non-dying, between life and death, between body and spirit - or whatsoever you name these two banks. Because mind bridges such contradictory things, it is bound to remain tense; it cannot be at ease.

It is always moving from the visible to the invisible, from the invisible to the visible. Every moment the mind is in deep tension. It has to bridge two things which cannot be bridged. That is the tension, that is the anxiety. You are every moment in anxiety.

I am not talking about your financial anxiety or other such anxieties -- they are boundary anxieties, frame anxieties. The real anxiety is not that, the real anxiety is that of the buddha. You are also in that anxiety, but you are so much burdened by your day-to-day anxieties, you cannot discover your basic anxiety. Once you find your basic anxiety, you will become religious.

Religion is a concern for the basic anxiety. Buddha became anxious in a different way. He was not worried about finance, he was not worried about a beautiful wife, he was not worried about anything. There was no worry; ordinary worries were not there. He was secure, safe, the son of a great king, the husband of a very beautiful wife, and everything was available. The moment he desired anything he would get it. All that was possible was possible for him.

But suddenly he became anxiety-ridden - and that anxiety was a basic anxiety, a primary anxiety. He saw a dead man being carried away, and he asked his chariot driver what had happened to this man. The driver said, "This man is dead now. He has died." This was Buddha's first encounter with death, so he asked immediately, "Is everyone prone to death? Am I also going to die?"

Look at the question. You may not have asked it. You may have asked who has died, why he has died, or you might have said that he looks too young and this is not the age to die. Those anxieties are not basic; they are not concerned with you. You may have felt sympathetic, you may have felt sad, but still that is just on the circumference - and you will have forgotten within a few moments.

Buddha turned the whole question toward himself and he asked, "Am I going to die?" The chariot driver said, "I cannot lie to you. Everyone is prone to death, everyone is going to die." Buddha said, "Then turn back the chariot. If I am going to die, then what is the use of life? You have created a deep anxiety in me. Unless this anxiety is resolved, I cannot be at ease."

What is this anxiety? It is a basic anxiety. So if you become aware of the very basic situation of life - of body, of mind -- a subtle anxiety will creep in, and then that anxiety will continue to tremble within you. Whatsoever you are doing or not doing, the anxiety will be there - a deep anguish. The mind is bridging an abyss, an impossible abyss. The body is going to die, and you have something - X - within you which is deathless.

These are two contradictions. It is as if you are standing in two boats which are moving in opposite directions. Then you will be in a deep conflict. That conflict is the conflict of the mind. The mind is between two opposites: -- that is one thing.

Secondly, mind is a process, not a thing. Mind is not a thing:,it is a process. The word mind is a false notion. When we say "mind," it appears as if there is something like a mind within you. There is nothing! Mind is not a thing, mind is a process. So it is better to call it "minding," not mind. We have a word in Sanskrit, CHITTA, which means minding. Not mind, but minding - a process.

A process can never be silent. A process will always be tense; a process means a turmoil. And mind is always moving from the past to the future. The past goes on being a burden on it, so it has to move into the future. This constant movement creates another tension within you. If you become too much conscious about it, you may go mad.

So that is why we are always engaged in something or other; we do not want to be unoccupied. If you are unoccupied, then you will become conscious of the inner process, of the minding, and that will give you very strange and peculiar tensions. So everyone wants to be occupied in some way or other. If there is nothing else to do, one goes on reading the same newspaper again and again. Why? Can you not sit silently? It is difficult, because if you sit silently you become aware of the totally tense process within.

So everyone is in search of escapes. Alcohol can give that -- you become unconscious. Sex can give that -- for a moment you forget yourself completely. Television can give that, music can give that... anything where you can forget yourself and become occupied so much that for the time being you are as if you are not. This constant escaping from oneself is really because of this process of minding. If you are unoccupied -- and unoccupied-ness means meditation -- if you are totally unoccupied, you will become aware of your inner processes. And mind is the basic process within.

That is why so many people come to me and say they have come to meditate, but when they start meditating they become more tense. They say, "We were not so tense before and we were not so worried before. Ordinarily the whole day we are not so much worried, but when we sit down quietly and start meditating, thoughts rush upon us; they crowd in." That is something new so they think it is because of meditation that thoughts are crowding them.

It is not because of meditation. Thoughts are crowding you every moment of your existence, but you are so occupied outwardly, you cannot be conscious of it. Whenever you sit down you become conscious, you become conscious of something you have been escaping constantly. Mind, minding, is a process, and a process is an effort. Energy is wasted in it, dissipated in it. It is necessary; it is needed for life, it is part of the struggle for survival. It is a weapon - and one of the most violent weapons.

That is why man could survive over other animals. The animals are more strong physically, but they lack a subtle weapon - minding. They have dangerous teeth, dangerous nails; they are more powerful than man; they can instantly kill a man completely. But they lack one weapon - minding. Because of that weapon, man could kill, survive.

So the mind is a survival measure. It is needed; it is necessary, and it is violent. The mind is violent, it is part of the long violence man has had to pass through. It has been built through violence. So whenever you sit down, you will feel inner violence -- thoughts rushing, violent thoughts, a turmoil, as if you are going to explode. That is why no one wants to sit silently.

Everyone comes and says, "Give me some support, some inner support. I cannot just sit silently. Give me a name that I can repeat like `Ram,Ram,Ram...' Give me a name that I can repeat; then I can be silent." Really, what are you doing? You are creating a new occupation. Then you can be silent because the mind is still occupied. Now you are focused on "Ram,Ram,Ram..." on chanting; the mind is still not unoccupied. The mind as a process is bound to be always ill; it cannot be so balanced as silence needs.

Thirdly, mind is created from without. When you are born you have just the capacity for mind, but no

mind - just a possibility, a potentiality. So if a child is brought up without society, without a society, the child will grow, he will have a body, but not a mind. He will not be able to speak any language; he will not be able to think in concepts. He will be like any animal.

Society trains your capacity into an actuality, it gives you a mind. That is why a Hindu has a certain mind and a Mohammedan has a different mind. Both are men, but their minds are different. A Christian has a different mind... These minds are different because different societies have cultivated them with different purposes, different goals.

A child, a boy, is born, or a girl is born -- they do not have minds, they have only the possibility that the mind can sprout. It can be there, but it is not there; it is just a seed. Then you train them. Then a boy becomes one mind and a girl becomes a different mind, because you teach them differently. Then a Hindu becomes different and a Mohammedan becomes different. Then a theist is different and an atheist is different. These minds are brought up in you. They are conditioned, forced upon you.

Because of this, mind as such is always old and orthodox. There can be no progressive mind. This statement may look strange: There can be no progressive mind. Mind is orthodox because it is a conditioning. So these so-called progressives are as much orthodox about their progressiveness as any orthodox person. Look at a communist. He thinks he is very progressive, but Marx's Das Capital is just as authoritative upon him as the Koran on any Mohammedan, or the Gita on any Hindu. And if you start criticizing Marx, the communist feels as much hurt as any Jain will feel if you start criticizing Mahavir. Mind is orthodox because it is conditioned by the past, by the society, by others, for certain purposes.

Why am I making you aware of this fact? Because life changes every moment and mind belongs to the past. Mind is always old and life is always new. There is bound to be tension and conflict.

A new situation arises... You fall in love with a woman, and you have a Hindu mind and the woman is Mohammedan. Now there will be conflict. Now there is going to be much anguish unnecessarily. The woman is Mohammedan, and life has brought you to a situation where you fell in love with her. Now life gives you a new phenomenon, and mind does not know how to deal with it. There is no know-how, so there will be conflict.

That is why, in a very changing world, people become uprooted; their lives become anxious. This was not so in past ages. Man was more silent - not so really, but he appeared more silent because the state of affairs around him was so static and the mind was not in much conflict. Now everything is changing so fast, and the mind cannot change so fast. Mind clings to the past, and everything changes every moment.

That is why there is so much anxiety in the West. In the East there is less anxiety. This is strange because the East has to face more basic problems. Food is not there, clothes are not there, houses are not there; everyone is just starved. But they are in less anxiety, and the West is in more anxiety. The West is affluent, scientifically and technologically developed, with a higher state of living so why so much anxiety? Because technology gives life such a rapid change that the mind cannot cope with it. Before you are adjusted to a new thing, the new has become old and has changed.

Again the gap! Life is bringing about new situations, and the mind always tries to react with the old conditioning. That gap goes on growing. The more the gap will be there, the more will be the anxiety. Mind is orthodox and life is not orthodox.

These are reasons why mind itself is the disease. So what to do? If you are going to treat the mind, there are easy ways. Psychoanalysis is easy. It may take a long time, it may not succeed, but still it is not difficult. But this transcendence of the mind is difficult, arduous, because you have to leave the mind completely. You have to take wing and go beyond, and leave the mind as it is -- do not touch it.

For example, I am here and the room is hot. I can do two things. I can air-condition the room, but I continue to live in the room. I can go on making arrangements so that the room is not hot, but then every arrangement has to be looked after and then every arrangement creates its own anxieties and problems. There is another possibility: I can leave the room and go out.

This is the difference. The West goes on living in the same room of the mind, trying to adjust, to make arrangements, so that living in the mind becomes at least normal. It may not be very blissful, but it becomes less and less unhappy. It may not reach a point, a peak of happiness, but one is saved from much suffering; there is less and less suffering.

Freud has said that there is no possibility for man to be happy. At the most, if you can arrange your mind in such a way that you are normal, you will be less unhappy than others, that is all. This is very hopeless. But Freud is a very genuine, authentic thinker, and his insight is right in a way because he cannot see beyond the mind.

That is why the East has not really developed any psychology comparable to Freud, Jung or Adler. And that is strange because the East has been talking about the mind for at least five thousand years.

With five thousand years of talking about mind, meditation, going beyond, why couldn't the East create psychology? Psychology is a very recent development in the West. Why couldn't the East create a psychology? Buddha was here who talked about the deepest layers of the mind. He talked about the conscious, he talked about the subconscious, he talked about the unconscious. He must have known. But why couldn't he develop psychologies about the conscious, subconscious and unconscious?

The reason is this: the East has not been interested in the room. It talks about the room a little in order to go beyond, to go out. We have been interested in the room just to find the door; that is all. We are not interested in details about the room; we are not going to live in it. So the only interest has been in knowing where the door is and how to go out. We have talked about the room only so that the door can be located - so that we can know how to open it and go out.

This has been our whole interest. That is why psychology could not be developed in India. If you are not interested in this room, you will not make maps of the room; you will not measure every wall and every inch of space. You are not bothered about these things. You are only interested in where the door is, where the window is, so that you can jump out. And the moment you are out you will forget the room completely, because then you are under the great infinite sky. You will not even remember that there was a room and you lived in a cave, while all the time the infinite sky was beyond -- and you could have moved out at any moment. You will forget the room completely. If you can go beyond the mind, what happens? The mind remains the same, you do not make any change in the mind, but you go beyond it and everything changes.

Then you can come back to the room again if you need to, but you will be a different person. This going out and coming in will have made you qualitatively different. A man who has been living in a room, and who has not known what it is like on the outside, is not really a man: he lives like a beetle, he lives like an insect. When he moves out to the sky - the open sky - and to the sun and the clouds and the infinite expanse, he becomes different immediately. This impact of the infinite makes him for the first time a man, a consciousness.

Now he can move into the room again, but he will be a different man. Now the room can only be something which is used. It is not now a prison; he can move out any moment. Then the room becomes just something to be used, something utilitarian. Previously he was imprisoned in it; now he is not imprisoned. He is now a master, and he knows the sky is outside and the infinite is awaiting him. And even this room is part of that infinite now, even this small, limited sky and space within the room is the space, the same space which is outside. The man comes in again and lives in the room, uses the room, but now he is not imprisoned in it. This is a qualitative change.

The East is concerned with how to go beyond the mind and then use it. Do not be identified with the mind -- that is the message. And all the techniques of meditation are concerned only about how to find the door, how to use the key, how to unlock the door and go out.

We will discuss two methods today. The first is concerned with stopping in the middle of an activity. We discussed three stop methods before; now this one remains.

The fourth method:

SUPPOSE YOU ARE GRADUALLY BEING DEPRIVED OF STRENGTH OR OF KNOWLEDGE. AT THE INSTANT OF DEPRIVATION, TRANSCEND.

You can do it in an actual situation or you can imagine a situation. For example: lie down, relax, and feel as if your body is going to die. Close your eyes; start feeling that you are dying. Soon you will feel that your body is becoming heavy. Imagine: "I am dying, I am dying, I am dying." If the feeling is authentic, the body will start becoming heavy; you will feel as if your body has become like lead. You want to move your hand, but you cannot move; it has become so heavy and dead. Go on feeling that you are dying, dying, dying, dying, dying, and when you feel that now the moment has come -- just a jump and you will be dead -- then suddenly forget your body and transcend.

SUPPOSE YOU ARE GRADUALLY BEING DEPRIVED OF STRENGTH OR OF KNOWLEDGE. AT THE INSTANT OF DEPRIVATION, TRANSCEND. When you feel that the body is dead, what is meant now by transcending? Look at the body. Up to now you were feeling that you are dying; now the body has become a dead weight. Look at the body. Forget that you are dying and now be the observer. The body is lying dead and you are looking at it. There will be a transcendence. You will be out of your mind,

because a dead body needs no mind. A dead body relaxes so much that the very process of the mind stops. You are there and the body is there, but the mind is absent. Remember, mind is needed for life, not for death.

If suddenly you come to know that within an hour you will die, what will you do in that hour? One hour left, and it is certain that you are going to die after one hour - exactly after one hour. What will you do? Your thinking will drop completely because the whole of thinking is concerned with either the past or the future.

You were planning to purchase a house or to purchase a car, or you were planning to marry someone or divorce someone. You were thinking many things, and they were constantly on your mind. Now, with only one hour more, there is no meaning in marriage and no meaning in divorce. Now you can leave all the planning to others, who are going to live. With death planning ceases, with death worrying ceases, because every worry is life-oriented.

You have to live tomorrow; that is why there is worry. So all those who have been teaching meditation to the world have always been saying: do not think of tomorrow. Jesus says to his disciples, "Do not think of the tomorrow," because if you think of the tomorrow you cannot go into meditation. Then you move into worries. But we are so fond of worries that not only do we think of the tomorrow, we think of the other life. So we plan not only for this life, we plan for the other life, beyond death, also.

One day I was passing through a street and someone gave me a pamphlet. A very beautiful house was painted on the cover and a very beautiful garden. It was lovely - divinely lovely. And in very big capital letters was the question: "Do you want such a beautiful house and such a beautiful garden? And without any price, without any cost -- for free?" I turned it over. The house was not of this earth. It was a Christian pamphlet, and it read, "If you want such a beautiful house and such a beautiful garden, believe in Jesus. Those who believe in him will get such houses free of cost in the kingdom of God."

The mind goes on not only thinking of tomorrow, but thinking of beyond death, arranging and making reservations for the afterlife. Such a mind cannot be a religious mind. A religious mind cannot think of tomorrow. So those who think of the afterlife are constantly worried about whether God will behave rightly with them or not.

Churchill was dying and someone asked him, "Are you ready to meet the Father there in heaven?" Churchill said, "That is not my worry. I am constantly worried whether the divine Father is ready to meet me."

But either way one goes on worrying about the future. Buddha said, "There is no heaven and no afterlife." And he said, "There is no soul, and your death will be total and complete; nothing will survive." People thought he was an atheist. He was not, he was just trying to create a situation in which you can forget the tomorrow and can remain in this very moment, here and now. Then meditation follows very easily.

So if you are thinking of death -- not the death which will come, or is to come later -- fall down on the ground and lie dead. Relax and feel, "I am dying, I am dying, I am dying." And not only think it, feel it in every limb of the body, in every fib of the body. Let death creep in. It is one of the most beautiful meditations. When you feel that the body is a dead weight and you cannot move your hand, you cannot move your head and everything has become dead, suddenly look at your own body.

Mind will not be there. You can look! You will be there; consciousness will be there. Look at your body -- it will not look like yours, it will be just a body. The gap between you and the body will be clear - crystal clear. There will be no bridge. The body is lying dead and you are there standing as a witness, not in it -- NOT in it!

Remember, the feeling that you are in the body is because of the mind. This feeling that you are in the body is because of the MIND! If the mind is not there, if it is absent, you will not say you are in the body or out of the body. You will simply be there, no in or out. "In" and "out" are both relative terms associated with the mind. Simply, you will be there witnessing. This is transcendence. You can do it in many ways.

Sometimes it is possible in actual situations... You are ill and you are feeling that there is no hope, you are going to die. This is a very useful situation. Use it for meditation. You can try it in other ways also. Suppose you are gradually being deprived of strength. Lie down and feel as if the whole existence is sucking your strength out. You are being sucked from everywhere -- your strength is being sucked. Soon you will be impotent, completely devoid of strength. Your energy is flowing out, being taken out. Soon nothing will be left inside. That is how life is: you are being sucked out, everything that is around you is sucking you out. One day you will be just a dead cell; everything will have been sucked out. The life will

have flown out of you, and only the dead body will remain there.

Even this very moment you can do it. Imagine this: lie down and feel that the energy is being sucked out. Within a few days you will have the knack of how energy goes out. And when you feel that everything has moved out, nothing is now left within you, TRANSCEND: AT THE INSTANT OF DEPRIVATION, TRANSCEND. When the last quantum of energy is leaving you, transcend. Be an onlooker; just become a witness. Then this universe and this body, both, are not you. You are looking at the phenomenon.

This transcendence will bring you out of the mind. This is the key. And you can do it in many ways, whatsoever is your liking. For example, we were talking about a run around. Exhaust yourself; go on running and running and running. Do not stop by yourself, let the body fall. When every fib is exhausted, you will fall down. When you are falling down, become aware. Just look and see that the body is falling down. Sometimes a very miraculous happening happens. You remain standing and the body has fallen down, and you can look at it. You can look, as only the body has fallen down and you are still standing. Do not fall with the body. Roam around, run, dance, exhaust the body -- but remember, you are not to lie down. Then the inner consciousness also moves with the body and lies down.

You are not to lie down, you just go on doing it until the body falls by itself. Then it falls like a dead weight. Immediately, you feel the body is falling and you cannot do anything. Open your eyes, be alert, do not miss the point. Be alert and see what is happening. You may be still standing, and the body has fallen down. And once you know it, you can never forget that you are different from the body.

This "standing out" is the real meaning of the English word ecstasy. Ecstasy means to stand out. And once you can feel you are out of the body, there is no mind in that moment, because mind is the bridge that gives you the feeling that you are in the body. If you are out of the body for a single moment, there will be no mind in that moment. This is transcendence. Then you can move in the body, then you can move in the mind, but now you cannot forget the experience . That experience has become part and parcel of your being; it will be there always. Go on doing it every day, and many things happen through such a simple process.

The West is always worried about how to tackle mind, and it tries to find many ways. But still, nothing works or seems to work. Everything becomes a fashion and then dies. Now psychoanalysis is a dead movement. New movements are there - encounter groups, group psychology, action psychology and many other things - but just like a fashion they come and go. Why? Because within mind, at the most you can only make arrangements. They will be disturbed again and again. Making arrangements with the mind is making a house on sand, or making a house of playing cards. It is always wavering, and the fear is always there that now it is going. At any moment it may not be there.

Going beyond the mind is the only way to be inwardly happy and healthy, to be whole. Then you can move in the mind and use the mind, but the mind becomes the instrument and you are not identified with it. So two things. Either you are identified with the mind -- this is illness for tantra -- or you are not identified with the mind. Then you use it as an instrument, and then you are healthy and whole.

The fifth technique is very simple in one sense and the most difficult in another, and it is only of two words. The fifth technique says, DEVOTION FREES.

Just two words: DEVOTION FREES. It is simply one word really, because FREES is the consequence of devotion. What is meant by devotion? In VIGYANA BHAIRAVA TANTRA, there are two types of techniques. One is for those who are intellectually oriented, scientifically oriented, and another is for those who are heart oriented, emotion oriented, poetically oriented. And there are only two types of minds: the scientific mind and the poetic mind - and these are poles apart. They meet nowhere, and they cannot meet. Sometimes they run parallel, but still, there is no meeting.

Sometimes it happens in a single individual that he is a poet and a scientist. Rarely, but sometimes it happens that he is both a poet and a scientist. Then he has a split personality. He is really two persons, not one. When he is a poet, he forgets the scientist completely; otherwise the scientist will be disturbing. And when he is a scientist, he has to forget the poet completely and move into another world with another arrangement of concepts - ideas, logic, reason, mathematics.

When he moves to the world of poetry, the mathematics is no more there -- music is there. Concepts are no more there: words are there - but liquid, not solid. One word flows into another, and one word can mean many things or it may not mean anything. The grammar is lost; only the rhythm remains. It is a different world.

Thinking and feeling - these are the two types, basic types. The first technique I taught was for a scientific mind. The second technique, DEVOTION FREES, is for a feeling type. Remember to find out

your type. And no type is higher or lower. Do not think that the intellectual type is higher or the feeling type is higher - no! They are simply types. No one is higher or lower. So just think factually what is your type.

This second technique is for the feeling type. Why? Because devotion is toward something else and devotion is a blind thing. In devotion the other becomes more important than you. It is a trust. The intellectual cannot trust anybody; he can only criticize. He cannot trust. He can doubt, but he cannot trust And if sometimes some intellectual comes to trust, it is never authentic. First he tries to convince himself about his trust; it is never authentic. He finds proofs, arguments, and when he is satisfied that the arguments help, the proofs help, then he trusts. But he has missed the point, because trust is not argumentative and trust is not based on proofs. If proofs are there, then there is no need of trust.

You do not believe in the sun, you do not believe in the sky -- you know. How can you believe in the sun rising? If someone asks what is your belief about the sun rising, you do not have to say, "I believe in it. I am a great believer." You say, "The sun is rising and I know it." No question of belief or disbelief. Is there someone who disbelieves in the sun? There is no one. Trust means a jump into the unknown without any proofs.

It is difficult - difficult for the intellectual type, because the whole thing becomes absurd, foolish. First proofs must be there. If you say, "There is a God. Surrender yourself to God," first God has to be proven. But then God becomes a theorem - of course proven, but useless. God must remain unproven; otherwise he is of no use, because then trust is meaningless. If you believe in a proven God, then your God is just a theorem of geometry. No one believes in the theorems of Euclid -- there is no need, they can be proven. That which can be proven cannot be made a basis of trust.

One of the most mysterious Christian saints, Tertullian, said, "I believe in God because he is absurd." That is right. That is the attitude of the feeling type. He says, "Because he cannot be proven, that is why I believe in him." This statement is illogical, irrational, because a logical statement must be like this: "These are the proofs of God; therefore I believe in him." And he says, "Because there are no proofs, and no argument can prove that God is, therefore I believe in him." And he is right in a way, because trust means a jump into the unknown without any reasons. Only a feeling type can do that.

Forget devotion, first understand love; then you will be able to understand devotion. You fall in love. Why do we say "falling in love"? Nothing falls - just your head. What falls in love but your head? You fall down from the head. That is why we say "falling in love" - because the language is created by intellectual types. For them love is a lunacy, love is madness. ; one has fallen in love. It means, now you can expect anything from him... now he is mad, now no reasoning will help, you cannot reason with him. Can you reason with someone who is in love? People try. People try, but nothing can be proven.

You have fallen in love with someone. Everyone says, "That person is not worthwhile," or "You are entering a dangerous terrain," or "You are proving yourself foolish; you can find a better partner." But nothing will help, no reasoning will help. You are in love -- now reason is useless. Love has its own reasoning. We say "falling in love." It means now your behavior will be irrational.

Look at two lovers, at their behavior, their communication. It becomes irrational. They start using baby talk. Why? Even a great scientist, when he falls in love, will use baby language. Why not use a highly developed, technological language? Why use this baby talk? Because highly technological language is of no use.

One of my friends married a girl. The girl was Czechoslovakian. She did know a little English, however, and this man knew a little Czechoslovakian; they got married. He was a highly educated man, a professor in a university, and the girl was also a professor. But the man said to me -- I was staying with him -- "It is very difficult because I know only technological Czech, technological terminology, and she also only knows technological English, so we cannot have baby talk. So it is strange. Our love is just that somewhere on the surface we feel; it cannot move deep. The language becomes the barrier. I can talk as a professor -- as far as my subject is concerned I can talk about it -- , and she can talk about her subject. But love has been neither of our's subject."

So why do you fall into baby talk? Because that was your first love experience, with your mother. Those words that you uttered first were love words. They were not head-oriented, they came from the heart; they belonged to feeling. They had a different quality.

So even when you have a very developed language, when you love you again fall back -- you fall back into baby talk. Those words are different. They do not belong to this category of the mind; they belong to the heart. They may not be so expressive, so meaningful. Still, they are more expressive and more meaningful -- but their meaning is of a different dimension altogether. Only if you are very deeply in love

will you fall silent. Then you cannot talk with your beloved, or you can talk just by the way, but really, there is no talk.

If the love goes deep, words become useless; you remain silent. If you cannot remain silent with your beloved, know well there is no love - because it is very difficult to live in silence with someone you are not in love with. With a stranger you immediately start talking. When you are riding in a train or in a bus you immediately start talking, because to sit by the side of a stranger silently is very difficult, awkward. There is no other bridge, so unless you create a language bridge there is no bridge.

No inner bridge is possible with that stranger. You are closed in yourself and he is closed in himself, and two enclosures are just side by side. There is every fear of colliding and of danger, so you create a bridge. You start talking about the weather or about anything, any nonsense that gives a feeling that you are bridged and you are communicating. Two lovers will fall silent, and when two lovers start talking again you can know well that the love has disappeared; they have become strangers.

So go and look... Wives and husbands, whenever they are alone, they will talk about anything. And they both know, they both are aware that there is no need to talk, but it is so difficult to remain silent. So anything, any trivia will do, but talk so that you can have the feeling that communication is there. But two lovers will fall silent. Language will disappear because language belongs to reason. First it will become a baby talk, and then this will disappear. Then they will be silently in communication. What is their communication? It is irrational. They feel attuned to a different dimension of existence, and they feel happy in that attunement. And if you ask them to prove what is their happiness, they cannot prove it.

No lover has been able to prove up to now why he is happy in love. Why? Because love implies much suffering. Still, lovers are happy. Love has a deep suffering, because when you become one with someone it is always difficult. Two minds become one... it is not only two bodies becoming one. That is the difference between sex and love. If only two bodies become one, it is not very difficult and there is no suffering. It is one of the easiest things; any animal can do it. It is easy. But when two people are in love it is very difficult, because two minds have to dissolve, two minds have to be absent. Only then is the space created, and love can flower.

No one reasons about love; no one can prove that love gives happiness. No one can even prove that love exists. And there are scientists, behaviorists, followers of Watson and Skinner, who say love is just an illusion. There is no love; you are just in an illusion. You feel that you are in love, but there is no love, you are just dreaming. And no one can prove they are wrong. They say that love is just a hallucination, a psychedelic experience. Nothing real, just body chemistry influencing you, just hormones, chemicals, influencing your behavior and giving a false well-being to you. No one can prove them wrong.

But the miracle is this, that even a Watson will fall in love. Even a Watson will fall in love, knowing well that this is just a chemical affair. And even a Watson will be happy. But love cannot be proven, it is so inner and subjective. What happens in love? The other becomes important - more important than you. You become the periphery and he becomes the center.

Logic always remains self-centered, mind always remains ego-centered: I am the center and everything just encircles around me -- for me, but I am the center. This is how reason works. If you move with reason too much, you will come to the conclusion to which Berkeley came. He said, "Only I exist, everything else is just an idea in the mind. How can I prove that you are there, sitting there just before me? How can I prove reasonably, rationally, that you are really there? You may be just a dream. I may be just dreaming and talking; you may not be there at all. How can I prove to myself that really you are there? I can, of course, touch you, but I can touch you even in a dream. And even in a dream I feel it when I touch someone. I can hit you and you will scream, but even in a dream, if I hit someone the dream figure screams. So how can I make a distinction that my audience here, just now, is not a dream but a reality? It may be just a fiction."

Go to a madhouse, and you will find people sitting alone talking. To whom are they talking? I may be talking to no one. How can I prove rationally that you are really here? So if reason goes to the extreme, to the very logical extreme, then only I remain and everything else becomes a dream. This is how reason works.

Quite the contrary is the path of the heart. I become the mystery and you -- thou, the other, the beloved -- become the real. If you move to the very extreme, then it becomes devotion. If your love comes to such an extreme point that you forget completely that you are, you have no notion of yourself and only the other remains, that is devotion.

Love can become devotion. Love is the first step; only then can devotion flower. But for us even love is a faraway reality, sex is the only real thing. Love has two possibilities: either it falls into sex and becomes a

bodily thing, or it rises into devotion and becomes a thing of the spirit. Love is just in between. Just below it is the abyss of sex, and beyond it is the open sky - the infinite sky of devotion.

If your love grows deeper, the other becomes more and more significant - so significant that you begin to call the other your god. That is why Meera goes on calling Krishna, God. No one can see Krishna, and Meera cannot prove that Krishna is there, but she is not interested in proving it at all. She has made that point, Krishna, her love object. And remember, whether you make a real person your love object or whether it is just your imagination, it makes no difference, because the whole transformation comes through devotion, not through the beloved - remember this. Krishna may not be there at all; it is irrelevant. For the lover, it is irrelevant.

For Radha, Krishna was there in reality. For Meera, Krishna was not there in reality. That is why Meera is a greater devotee than Radha. And even Radha would become jealous of Meera, because for Radha the real person was there. It is not so difficult to feel Krishna's reality when he is present. But when Krishna is no more there, Meera alone is living in a room and talking to Krishna, and living for him who is nowhere. For her, he is everything and all. She cannot prove it; it is irrational. But she took a jump and she became transformed. Devotion freed her.

I want to emphasize the fact that it is not a question of whether Krishna is there or not. It is not! This feeling that Krishna is there, this total feeling of love, this total surrender, this losing oneself into one who may be or may not be, this LOSING itself is the transformation. Suddenly one is purified - totally purified - because when the ego is not there you cannot be impure in any way. Because ego is the seed of all impurity.

The feeling of ego is the root of all madness. For the feeling world, for the world of the devotee, ego is the disease. Ego dissolves, and it dissolves in only one way; there is no other way. There is only one way: the other becomes so important, so significant, that by and by you fade out and disappear. One day you are no more; just a consciousness of the other remains.

And when you are no more, the other is also not the other, because he is the other only when you are there. When the "I" disappears, the "thou" also disappears. In love you take the first step -- the other becomes important. You remain, but for certain moments there may be a peak when you are not. Those are rare peaks of love, but ordinarily you remain and the lover is there. When the lover becomes more important than you, you can die for him or her. If you can die for someone, there is love. The other has become the meaning of your life.

Only if you can die for someone can you live for someone. If you cannot die for someone, you cannot live for someone. Life acquires a meaning only through death. In love, the other has become important, but you are still there. In some higher peaks of communication you may disappear, but you will come back; this will be only for moments. So lovers have glimpses of devotion. That is why in India the beloved used to call her lover her god. Only in peaks does the other become divine, and the other becomes divine only when you are not. This can grow. And if you make it a SADHANA -- a spiritual practice -- if you make it an inner search, if you are not just enjoying love but transforming yourself through love, then it becomes devotion.

In devotion you surrender yourself completely. And this surrender can be to a god who may not be in the sky or who may be, or to a master who may not be awakened or who may be, or to a beloved who may not be worthwhile or who may be -- that is irrelevant. If you can allow yourself to dissolve for the other, you will be transformed.

Devotion frees. That is why we have glimpses of freedom only in love. When you are in love, you have a subtle freedom. This is paradoxical because everyone else will see that you have become a slave. If you are in love with someone, those around you will think that you both have become slaves to each other. But you will have glimpses of freedom.

Love is freedom. Why? Because ego is the bondage; there is no other bondage. You may be in a prison and you cannot escape. If your beloved comes into the prison, the prison disappears that very moment. The walls are there still, but they do not imprison you. Now you can forget them completely. You can dissolve into each other and you can become for each other a sky in which to fly. The prison has disappeared; it is no more there. And you may be under the open sky without love, totally free, untethered, but you are in a prison because you have nowhere to fly. This sky will not do.

Birds fly in that sky, but you cannot. You need a different sky - the sky of consciousness. Only the other can give you that sky, the first taste of it. When the other opens for you and you move into the other, you can fly.

Love is freedom, but not total. If love becomes devotion, then it becomes total freedom. It means surrendering yourself completely. So those who are of the feeling type, this sutrais for them: DEVOTION

FREES.

Take Ramakrishna... If you look at Ramakrishna you will think that he is just a slave to the goddess Kali, to Mother Kali. He cannot do anything without her permission; he is just like a slave. But no one was more free than him. When he was appointed for the first time as priest in Dakshineshwar, at the temple, he started behaving strangely. The committee, the trustees gathered, and they said, "Throw this man out. He is behaving undevotionally." This happened because first he would smell a flower and then the flower would be put at the feet of the goddess. That is against the ritual. A smelled flower cannot be offered to the divine -- it has become impure.

First he would taste the food which was made for the offering, and then he would offer it. And he was the priest so the trustees asked him, "What are you doing? This cannot be allowed." He said, "Then I will leave this post. I will move out of the temple, but I cannot offer food to my Mother without tasting it. My mother used to taste... whenever she would prepare something, she would taste it first and then only would she give it to me. And I cannot offer a flower without smelling it first. So I can go out, and you cannot stop me, you cannot prevent me. I will go on offering it anywhere, because my Mother is everywhere; she is not confined in your temple. So wherever I will be, I will be doing the same thing."

It happened that someone, some Mohammedan, told him, "If your Mother is everywhere, then why not come to the mosque?" He said, "Okay, I am coming." He remained there for six months. He forgot Dakshineshwar completely; he was in a mosque. Then his friend said, "Now you can go back." He said, "She is everywhere." So one may think that Ramakrishna is a slave, but his devotion is such that now the beloved is everywhere.

If you are nowhere, the beloved will be everywhere. If you are somewhere, then the beloved will be nowhere.

Vigyan Bhairav Tantra, Vol 1

Chapter #20
Chapter title: Ordinary love and the love of a buddha

13 December 1972 pm in Woodlands, Bombay

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The first question:

IT SEEMS VERY DIFFICULT TO LOVE SOMEONE FOR TWENTY-FOUR HOURS A DAY. WHY DOES IT HAPPEN SO? SHOULD LOVE BE A CONTINUOUS PROCESS? AND AT WHICH STAGE DOES LOVE BECOME DEVOTION?

Love is not an act; it is not something that you do. If you do it, it is not love. No doing is involved in love; it is a state of being, not an act. No one can do anything continuously for twenty-four hours. If you are doing love, then of course you cannot do it for twenty-four hours. With any act you will get tired; with any act you get bored. And then, after any act, you have to relax. So if you are doing love, you will have to relax into hate, because you can relax only into the opposite.

That is why our love is always mixed with hatred. You love this moment, and the next moment you hate the same person. The same person becomes the object of both love and hate; that is the conflict of lovers. Because your love is an act, that is why there is this misery.

So the first thing to be understood is that love is not an act; you cannot do it. You can be in love, but you cannot "do" love. Doing is absurd. But other things are also implied. It is not an effort because if it were an effort you would get tired. It is a state of mind.

And do not think in terms of relationship, think in terms of states of mind. If you are in love, this is a state of mind. This state of mind may be focused on one person or it may be unfocused - on the whole. When it is focused on one person, it is known as love. When it becomes unfocused, it becomes prayer. Then you are just in love - not with someone, but just in love, as you are breathing.

If breathing were an effort you would get tired of it, and you would have to relax and then you would die. If it were an effort, then at some time you might forget to do it and then you would die. Love is just like breathing: it is a higher plane of breathing. If you do not breathe, your body will die. If you are not in love, your spirit cannot be born.

So take love as a breathing of the soul. When you are in love your soul becomes vital, alive, just like it is breathing. But think in this way. If I say to you, "Only breathe when you are near me and do not breathe anywhere else," then you will die. And the next time you will be near me you will be just dead and you will not even be able to breathe near me.

That has happened with love. We possess -- the love object is possessed and the lover says, "Don't love anybody else. Only love me." Then the love is atrophied and then the lover cannot love, it becomes impossible. It doesn't mean that you have to love everyone, but you have to be in a loving state of mind. It is just like breathing: even if your enemy is there you will breathe.

That is the meaning of Jesus' saying, "Love your enemy." It has been a problem for Christianity, how to understand this saying, "Love your enemy." It seems contradictory. But if loving is not an act, if it is just a state of mind, then there is no question of enemy or friend. You are in love.

Look at it from the other side. There are persons who are continuously in hate, and whenever they try to show love they have to make much effort. Their love is an effort because their continuous state of mind is hate. That is why effort is needed. There are persons who are continuously sad; then their laughter is an effort. They have to fight against themselves. Then their laughter becomes a painted laughter - just false, imposed, put together, not coming from deep within but just arranged, no spontaneity in it but just artificial.

There are persons who are continuously in anger - not angry at something or someone, just angry. Then love becomes an effort. On the other hand, if love is your state of mind, anger will be an effort. You can do it, but you cannot be angry. Then you will have to create it artificially; it will be false.

If a buddha tries to be angry, much effort will be needed, and then too it will be false. And only those who do not know him can be deceived. Those who know him, they know that that anger is false, just painted, created. It is not coming from within; that is impossible. A Buddha, a Jesus, cannot hate. Then effort is needed. If they want to show hatred, then they will have to do it.

But you do not need any effort to be hateful; you need effort to be loving. Change the state of mind. How to change the state of mind? How to be loving? And it is not a question of time, of how to be loving twenty-four hours a day. This is absurd -- this question is absurd.

It is not a question of time. If you can be loving in a single moment that is enough, because you never have two moments together. Only one moment is given. When one is lost, a second is given. You have only one moment always with you. If you know how to be loving in one single moment, you know the secret. You need not think about twenty-four hours, or of the whole life.

Only a single moment of love and you know how to fill a moment with love. Then the second moment will be given to you, and you can fill that second moment also with love. So remember, it is not a question of time. There is a question only of a single moment, and a single moment is not part of time. A single moment is not a process; a single moment is just now.

Once you know how to enter a single moment with love, you have entered eternity: time is no more. A buddha lives in the now; you live in time. Time means thinking of the past, thinking of the future. And while you are thinking of the past and of the future, the present is lost.

You are engaged with the future and the past, and the present is being lost - and the present is the only existence. The past is no more and the future has yet to be: they both are not, they are non-existential. This very moment, this single atomic moment, is the only existence - here and now. If you know to be loving, you know the secret. And you will never be given two moments together, so you need not bother about time.

A single moment is always - and it is always in the shape of now. Remember, there are not really two types of "nows." This single moment is the same; it doesn't differ in any way from the moment that has gone

before it, and it doesn't differ in any way from the moment that is going to follow it.

This atomic now is always the same. That is why Eckhart says, "It is not that time passes. Time remains the same. Rather, we go on passing." Pure time remains the same; we go on passing. So do not think about twenty-four hours, and then you need not think of the present moment.

One thing more. Thinking needs time; living doesn't need time. You cannot think in this very moment. In this very moment, if you want to be you will have to cease thinking, because thinking is basically concerned with either the past or the future. Of what can you think in the present? The moment you think, it has become the past.

A flower is there -- you say this is a beautiful flower. This saying is now no more in the present; it has become the past. When you come to grasp something in thinking, it has become the past. In the present you can be, but you cannot think. You can be with the flower, but you cannot think about it. Thinking needs time.

So in another way, thinking is time. If you do not think, there is no time. That is why in meditation you feel a timelessness. That is why in love you feel a timelessness. Love is not thinking, it is a cessation of thought. You are! When you are with your beloved, you are not thinking about love, you are not thinking about the beloved. You are not thinking at all. And if you are thinking, then you are not with your beloved, you are somewhere else. Thinking means absence from the now... you are not there.

That is why those who are too much obsessed with thinking cannot love, because even when they are there, even if they reach to the original divine source, even if they meet God, they will go on thinking about him and they will miss him completely. You can go on thinking about and about and about, but it is never the fact.

A moment of love is a timeless moment. Then there is no question of thinking how to love twenty-four hours. You never think about how to live twenty-four hours, how to be alive twenty-four hours. Either you are alive or you are not. So the basic thing to be understood is not time, but now - how to be here and now in a state of love.

Why is there hate? When you feel hatred, go to the cause of it. Only then can love flower. When do you feel hatred? When you feel that your existence, your life, is in danger, when you feel that your existence can be annihilated, suddenly hate surges in you. When you feel that you can be destroyed, you start destroying others. That is a safety measure. It is just a part of you that is struggling for survival. Whenever you feel that your existence is in danger, you are filled with hatred.

So unless you come to feel that your existence cannot be in danger, that it is impossible to annihilate you, you cannot be filled with love. A Jesus can be in love because he knows something which is deathless. You cannot be in love because you know only that which belongs to death. And every moment death is there; every moment you are afraid. How can you love when you are afraid? Love cannot exist with fear. And fear is there, so you can only create a make-believe that you love.

And again, your love is really nothing but a safety measure. You love so that you will not fear. Whenever you believe that you are in love, you are less afraid. For the moment you can forget death. An illusion is created in which you can feel that you are accepted by the existence; you are not denied, rejected. That is why there is so much need of love and of being loved.

Whenever you are being loved by someone, you create around you an illusion that you are needed by the existence - at least by someone. You are needed by someone, so you are not just futile. You are not just accidental -- you are needed somewhere. Without you the existence will miss something. That gives you a feeling of well-being. You feel a purpose, a destiny, a meaning, a worthiness.

When you are not loved by anyone you feel rejected, you feel denied, you feel meaningless. Then you feel there is no purpose, no destiny. If no one loves you and you die, there will be no feeling of your absence, it will not be felt that you are no more. No one will feel that you were, and now you are no more.

Love gives you the feeling of being needed. That is why in love one becomes or feels less afraid. Whenever love is not there you become more fearful, and in fear, as a protection, you become hateful. Hate is a protection. You are afraid of being destroyed; you become destructive.

In love, you feel that you are accepted, welcome -- not an uninvited guest, but rather that you are invited, welcome, waited for, received, that the existence is happy that you are. The one who loves you becomes the representative of the whole existence. But this love is basically fear-based. You are protecting against fear, against death, against the inhuman indifference of existence.

Really, existence is indifferent - at least on the surface. The sun, the sea, the stars, the earth, they are totally indifferent to you; no one is worried about you. And it is apparently clear that you are not needed.

Without you everything will be as good as it is with you; nothing will be lost. Look at the existence superficially: no one, nothing, cares about you. They may not even be aware of you. The stars are not aware of you; even the earth which you call Mother is not aware of you. And when you die, the earth will not be sad. Nothing will have changed; things will be as they are and as they always have been. With you or without you, there is no difference.

You feel you are just an accident. You were not needed; uninvited you have come... just a chance product. This creates fear. This is what Kierkegaard calls "anguish." There is a subtle continuous fear -- you are not needed.

When someone loves you, you feel that a different dimension has come into existence. Now at least one person will be there who will weep, who will feel sorry, who will be sad. There will be tears; you will be needed. At least there will be one person who will always feel your absence if you are not. At least for one you have gained a destiny, a purpose.

That is why there is so much need of love. And if you are not loved, you are uprooted. But this love is not the love I am talking about. This is a relationship and a mutual creation of illusion - a mutual illusion: "I need you, you need me. I give you this illusion that without you my purpose, my meaning, my life will be lost; you give me this illusion that without me everything will be lost. So we both are helping each other to be in an illusion. We are creating one separate, private existence in which we become meaningful, in which the whole indifference of this vast space is forgotten."

Two lovers live in each other; they have created a private world. That is why love needs so much privacy. If you are not in privacy, the world goes on impinging upon you. It goes on telling you that whatsoever you are doing is just a dream, and this is a mutual illusion. Love needs privacy because then the whole world is forgotten. Only two lovers exist, and the indifference, the total indifference of existence, is forgotten. You feel loved, welcomed. Without you nothing will be the same. At least in this private world nothing will be the same without you.Life is meaningful.

I am not talking about this love. This is really illusory. It is a cultivated illusion, and man is so weak that he cannot live without this illusion. Those who can, they live without this illusion. A buddha can live without this illusion, and then he will not create it.

When it becomes possible to live illusion-lessly - to live without illusion -- a second, a different dimension of love comes into being. It is not that one person needs you. It is coming to understand, to realize that you are not different from this existence which looks so indifferent. You are part of it, organically one with it. And if a tree is flowering, it is not separate from you. You have flowered in the tree and the tree has become conscious in you.

The sea and the sand and the stars, they are one with you. You are not an island, you are organically one with this universe. The whole universe is within you and the whole of you is in this universe. Unless you come to know it and feel it and realize it, you will not get that love which is a state of mind.

If you come to realize this, you will not need to create a private illusion that someone loves you. Then there is meaning, and if no one loves you, no meaning is lost. Then you are not afraid at all because even death will not annihilate you. It may annihilate the form, it may annihilate the body, but it cannot annihilate you because you are the existence.

This is what happens in meditation. This is for what meditation is meant. In it you become a part, an opening. You come to feel, "Existence and I are one." Then you are welcomed, and there is no fear and there is no death. Then love flows from you. Then love is not an effort -- you cannot do anything except love. Then it is like breathing. Deep inside you breathe love; in and out you breathe love.

This love grows into devotion. Then ultimately you will even forget, it just as you forget your breathing. When do you remember your breathing? Have you observed? You remember only when something is wrong. When you feel any difficulty, then you know that you have been breathing; otherwise there is no need even to be aware of it. And if you are aware of your breathing, that shows that something is wrong with your breathing process. There is no need of being aware of the breathing process. Silently it goes on.

So when you are aware of your love, the love that is a state of mind, it means that something is still wrong. By and by even that awareness is lost. You simply breathe love in and out. You have forgotten everything, even that you love. Then it has become devotion. That is the ultimate peak, the ultimate possibility -- you may call it anything.

Love can become devotion only when this awareness is lost, forgotten. It doesn't mean that you have become unconscious, it only means that the process has become so silent that there is no noise around it. You are not unconscious of it, but you are not conscious of it either. It has become so natural. It is there, but

it does not create any disturbance inside; it has become so harmonious.

So remember, when I am talking about love, I am not talking about your love. But if you try to understand your love, it will become a step toward growing into a different kind of love. So I am not against your love. I am simply stating the fact that if your love is fear-based, it is just ordinary, animal love. And no derogation, no condemnation is implied; it is simply a fact.

Man is afraid. He needs someone who gives him the feeling that he is welcomed, he need not be afraid. At least with one person you need not be filled with fear. This is good as far as it goes, but this is not what Buddha or Jesus called love. They called love a state of mind, not a relationship. So go beyond relationship, and by and by just be loving. First you will not be capable of it unless you move into meditation. Unless you come to know the deathless within, unless you come to know a deep unity between the inner and the outer, unless you feel that you are existence, it will be difficult.

So these techniques of meditation are just to help you grow from relationship into a state of mind. And do not think of time at all, time is irrelevant for love.

The second question:

MOST OF THE TECHNIQUES WHICH YOU HAVE DISCUSSED HAVE USED THE BODY AS AN INSTRUMENT. WHAT ARE THE REASONS FOR THE BODY TO BE GIVEN SO MUCH IMPORTANCE BY TANTRA?

Many basic points are to be understood. One, you are your body. Right now you are just your body and nothing else. You may have notions about the soul, the ATMAN, etc -- those are simply notions, just ideas.As you are right now you are just a body. And do not go on deceiving yourself that you are the deathless soul, the immortal atman. Do not go on deceiving yourself. That is just an idea, and that idea too is fear-based.

You do not know whether the soul exists or not; you have never penetrated to the innermost core where one realizes the deathless. You have only heard about it, and you cling to the idea because you are afraid of death. You know death is real, so you go on wishing and believing that something in you must be there which is deathless. This is a wish fulfillment.

I am not saying that there is no soul, I am not saying that there is nothing which is deathless. No, I am not saying that. But as far as you are concerned, you are just the body with an idea that there is a soul which is deathless. This is just in the mind, and this too you have collected because of the fear. That is why the weaker you will become, the older, the more you will become a believer in the immortal soul and God. Then you will go to the church or the temple or the mosque. If you go to the mosque or the church or the temple, you will find that old men, just on the verge of death, are gathered there.

Youth is basically atheistic; always this has been so. The younger you are, the less theistic. The younger you are, the more you are an unbeliever. Why? Because you are still strong and you feel less fear, and you are still ignorant of death. Death is far away somewhere, it happens only to others. It happens only to others, not to you. But the older you grow, you will by and by begin to feel that now it is going to happen to you also.

Death comes near, and one begins to believe. So all beliefs are fear-based. All beliefs are fear-based! And one who believes because of fear is really deceiving himself. You are the body right now -- this is a fact. You do not know anything about the deathless, you know only about the "deathful." But the deathless is there; you can know it. Believing won't do, only knowing can help. You can realize it, but just ideas are of no use unless they become a concrete experience.

So do not be deceived by ideas and do not take ideas and beliefs for experiences. That is why tantra always starts with the body -- because that is a fact. You have to start from the body because you are in the body. And that too is not right. When I say you are in the body, that too is not right. As far as you are concerned you ARE the body, not IN the body. You do not know anything about what is in the body, you know only the body. That experience of something beyond body is still far away.

If you go to metaphysicians, to theologians, they are going to start with the soul. But tantra is absolutely scientific. It starts from where you are, not from where you can be. Starting from where you can be is absurd -- you cannot start from where you can be, you can start only from where you are.

Tantra has no condemnation against the body. Tantra is a total acceptance of things as they are. Christian theologians, and those of other religions also, are condemnatory, against the body. They create a dualism, a dichotomy, that you are two. And the body is the enemy, the evil for them, so fight with it. This

duality is basically wrong, and this duality will divide your mind into two and will create a split personality.

Religions have helped the human mind to be schizophrenic. Any division will divide you deeply, and you will become two, or you will become many. And everyone is a crowd of many divisions, with no organic unity and with no center. You are not an individual as far as the meaning of the word is concerned. The word means indivisible: `individual' means indivisible. But you are just divided into many things.

Not only are your mind and your body divided, your soul and your body are divided also. The nonsense has gone so deep that even the body is divided: the lower body is evil and the upper body is good. It is stupid, but it is there. Even you yourself cannot feel at ease with your lower body. Some uneasiness creeps in. There is division and division and division...

Tantra accepts everything. Whatsoever is, is accepted wholeheartedly. That is why tantra could accept sex totally. For five thousand years tantra has been the only tradition which has accepted sex totally, the only one all over the world. Why? Because sex is the point where you are, and any movement is going to be from the point where you are.

You are at the sex center; your energy is at the sex center. And from that point it has to move up, far beyond. If you reject the center itself, then you can go on deceiving yourself that you are moving, but you cannot move. Then you are rejecting the only point from where movement is possible. So tantra accepts the body, accepts sex, accepts everything. And tantra says, wisdom accepts everything and transforms it; only ignorance rejects. Only ignorance rejects -- wisdom accepts everything. Even a poison can become a medicine, but only through wisdom.

The body can become a vehicle to that which is beyond body, and sex energy can become a spiritual force. And remember, when you ask, "what are the reasons that the body is given so much importance in tantra?" why do you ask? Why?

You are born as a body; you live as a body; you become ill as a body; you are treated, given medicine, helped, made whole and healthy, as a body. You become young as a body, you will become old as a body, you will die as a body. Your whole life is body-centered - centered around the body. You will love someone. You will make love to someone and you will create other bodies; you will reproduce other bodies.

What are you doing the whole life? Preserving yourself. What are you preserving with food, with water, with shelter? The body is preserved. What are you doing by reproducing children? The body is being reproduced. The whole life, ninety-nine point nine percent, is body-oriented. You can go beyond, but that journey has to be through the body, by the body, and you have to use the body. But why do you ask? Because the body is just the outer thing. Deep down the body is a symbol of sex.

So those traditions which are against sex will be against the body. Those traditions which are not against sex can only be friendly toward the body. Tantra is absolutely friendly, and tantra says that the body is sacred, holy. For tantra, to condemn the body is a sacrilege. To say that the body is impure or to say that the body is sin is nonsense for tantra - a very poisonous teaching. Tantra accepts the body - not only accepts it, but says that the body is holy, pure, innocent. You can use it and you can make it a vehicle, a medium, to go beyond! It helps even in going beyond.

But if you start fighting with body, you are lost. If you start fighting with it, you will become more and more diseased. And if you go on fighting with it, you will miss an opportunity. Fighting is negative; tantra is a positive transformation. Do not fight with it -- there is no need. It is as if you are sitting in a car and you start fighting with the car. Then you cannot move because you are fighting with the vehicle -- which has to be used, not fought against. And you will destroy the vehicle by your fighting, and then it will be more and more difficult to move.

The body is a beautiful vehicle - very mysterious, very complex. Use it, do not fight with it. Help it. The moment you go against it you are going against yourself. It is as if a man wants to reach somewhere, but he fights with his own legs and cuts them. Tantra says, know the body and know the secrets of it. Know the energies of it and know how those energies can be transformed - how they can be moved and turned into different dimensions.

For example, take sex, which is the basic energy in the body. Ordinarily, sex energy is just used for reproduction. One body creates another body and it goes on. The biological utility of sex energy is only in reproduction. But that is only one of the uses, and the lowest. No condemnation is implied, but it is the lowest. The same energy can do other creative acts also. Reproduction is a basic creative act -- you create something. That is why a woman feels a subtle well-being when she becomes a mother: she has created something.

Psychologists say that because man cannot reproduce like woman, because man cannot become a

mother, he feels a certain unease, and to destroy that unease or to overcome it he goes on creating other things. He will paint, he will do something in which he becomes a creator, in which he becomes a mother. That is one of the reasons why women are less creative and men are more creative - because women have a natural dimension in which to be creative. They can become mothers and they can have a fulfillment, an easy fulfillment. A deep biological creativity is felt.

But man lacks that and feels somewhere an imbalance. He wants to create, so he will substitute something. He will paint, he will sing, he will dance. He will do something in which he also becomes a mother. Sex energy, psychologists say now -- and tantra has always been saying that -- is always the source of all creation. So it happens that if a painter is really deep in his creation, he may forget sex completely. When a poet is very involved with his poetry, he will forget sex completely. He need not force any BRAHMACHARYA, any celibacy, upon himself.

Only monks, non-creative monks living in a monastery, need to force brahmacharya - because if you are creative, the same energy which moves through sex moves into creation. You can forget it completely, and there is no need to make any effort to forget it because that is impossible. You cannot make any effort to forget anything, because the very effort will make you remember it again and again. That is futile - in fact, suicidal. You cannot try to forget anything.

That is why those who force themselves to be brahmacharis ,celibates, become simply cerebral sex perverts. Then sex revolves in the mind: the whole thing goes on in the mind - not in the body, but in the mind. And that is worse, because then the mind becomes totally mad. Any creativity will help sex to disappear.

Tantra says, if you move into meditation sex will disappear completely; it can disappear completely. The whole energy is being absorbed at higher centers -- and your body has many centers. Sex is the lowest center, and man exists at the lowest center. The more energy moves higher, the more the higher centers begin to flower. When the same energy comes to the heart, then it becomes love. When the same energy comes higher still, new dimensions and new experiences begin to flower. And when the same energy is at the highest, at the last peak in your body, it has reached that which tantra calls SAHASRAR - the last chakra in the head.

Sex is the lowest chakra and sahasrar is the highest, and between these two the sex energy moves. It can be released from the sex center. When it is released from the sex center you become a cause to reproduce someone else. When the same energy is released from the sahasrar, from the head into the cosmos, you give a new birth to yourself. It is also reproduction, but not biologically. Then it is spiritually a reproduction; then you are reborn. In India we used to call such a person "twice-born" - DWIJ. Now he has given himself a new birth. The same energy has moved.

Tantra has no condemnations, only secret techniques for how to transform. That is why tantra talks so much about the body -- it is needed. The body has to be understood, and you can start only from where you are.

The third question:

YOU SAID THAT LOVE CAN MAKE YOU FREE. BUT ORDINARILY WE SEE THAT LOVE BECOMES ATTACHMENT, AND INSTEAD OF FREEING US IT MAKES US MORE BOUND. SO TELL US SOMETHING ABOUT ATTACHMENT AND FREEDOM.

Love becomes attachment because there is no love. You were just playing, deceiving yourself. The attachment is the reality; the love was just a foreplay. So whenever you fall in love, sooner or later you discover you have become an instrument - and then the whole misery begins. What is the mechanism? Why does it happen?

Just a few days ago a man came to me and he was feeling very guilty. He said, "I loved a woman. I loved her very much. The day she died I was weeping and crying, but suddenly I became aware of a certain freedom within me, as if some burden had left me. I felt a deep breath, as if I had become free."

That moment he became aware of a second layer of his feeling. Outwardly he was weeping and crying and saying, "I cannot live without her. Now it will be impossible, or the life will be just like death. But deep down," he said, "I became aware that I am feeling very good, that now I am free."

A third layer began to feel guilt. It said to him, "What are you doing?" And the dead body was lying there just before him, he said to me, and he began to feel a great deal of guilt. He said to me, "Help me. What has happened to my mind? Have I betrayed her so soon?"

Nothing has happened; no one has betrayed. When love becomes attachment, it becomes a burden, a bondage. But why does love become an attachment? The first thing to be understood is that if love becomes an attachment, you were just in an illusion that it was love. You were just playing with yourself and thinking that this was love. Really, you were in need of attachment. And if you go still deeper, you will find that you were also in need of becoming a slave.

There is a subtle fear of freedom, and everyone wants to be a slave. Everyone, of course, talks about freedom, but no one has the courage to be really free, because when you are really free you are alone. If you have the courage to be alone, then only can you be free.

But no one is courageous enough to be alone. You need someone. Why do you need someone? You are afraid of your own loneliness. You become bored with yourself. And really, when you are lonely, nothing seems meaningful. With someone you are occupied, and you create artificial meanings around you.

You cannot live for yourself, so you start to live for someone else. And the same is the case with the someone else also: he, or she, cannot live alone, so he is in search to find someone. Two persons who are afraid of their own loneliness come together and they start a play - a play of love. But deep down they are searching for attachment, commitment, bondage.

So sooner or later, whatsoever you desire happens. This is one of the most unfortunate things in this world. Whatsoever you desire comes to happen. You will get it sooner or later and the foreplay will disappear. When its function is done, it will disappear. When you have become a wife and husband, slaves to each other, when marriage has happened, love will disappear because love was just an illusion in which two persons could become slaves to each other.

Directly you cannot ask for slavery; it is too humiliating. And directly you cannot say to someone, "Become my slave."He will revolt. Nor can you say, "I want to become a slave to you," so you say, "I cannot live without you." But the meaning is there; it is the same. And when this - the real desire - is fulfilled, love disappears. Then you feel bondage, slavery, and then you start struggling to become free.

Remember this. It is one of the paradoxes of the mind: whatsoever you get you will get bored with, and whatsoever you do not get you will long for. When you are alone, you will long for some slavery, some bondage. When you are in bondage, you will begin to long for freedom. Really, only slaves long for freedom, and free people try again to be slaves. The mind goes on like a pendulum, moving from one extreme to the other.

Love doesn't become attachment. Attachment was the need; love was just a bait. You were in search of a fish named attachment: love was just a bait to catch the fish. When the fish is caught, the bait is thrown. Remember this, and whenever you are doing something, go deep within yourself to find out the basic cause.

If there is real love, it will never become attachment. What is the mechanism for love to become attachment? The moment you say to your lover or beloved, "Love only me," you have started possessing. And the moment you possess someone you have insulted him deeply, because you have made him into a thing.

When I possess you, you are not a person then, but just one more item amongst my furniture - a thing. Then I use you, and you are my thing, my possession, so I won't allow anyone else to use you. It is a bargain in which I am possessed by you, and you make me a thing. It is the bargain that now no one else can use you. Both partners feel bound and enslaved. I make a slave of you, then you in return make a slave of me.

Then the struggle starts. I want to be a free person, and still I want you to be possessed by me; you want to retain your freedom and still possess me -- this is the struggle. If I possess you, I will be possessed by you. If I do not want to be possessed by you, I should not possess you.

Possession should not come in between. We must remain individuals and we must move as independent, free consciousnesses. We can come together, we can merge into each other, but no one possesses. Then there is no bondage and then there is no attachment.

Attachment is one of the ugliest things. And when I say ugliest, I do not mean only religiously, I mean aesthetically also. When you are attached, you have lost your loneliness, your aloneness: you have lost everything. Just to feel good that someone needs you and someone is with you, you have lost everything, you have lost yourself.

But the trick is that you try to be independent and you make the other the possession - and the other is doing the same. So do not possess if you do not want to be possessed.

Jesus said somewhere, "Judge ye not so that ye should not be judged." It is the same: "Possess not so that ye should not be possessed." Do not make anyone a slave; otherwise you will become a slave.

So-called masters are always slaves of their own slaves. You cannot become a master of some one

without becoming a slave -- that is impossible.

You can only be a master when no one is a slave to you. This seems paradoxical, because when I say you can only be a master when no one is a slave to you, you will say, "Then what is the mastery? How am I a master when no one is a slave to me?" But I say only then are you a master. Then no one is a slave to you and no one will try to make a slave out of you.

To love freedom, to try to be free, means basically that you have come to a deep understanding of yourself. Now you know that you are enough unto yourself. You can share with someone, but you are not dependent. I can share myself with someone. I can share my love, I can share my happiness, I can share my bliss, my silence, with someone. But that is a sharing, not a dependence. If no one is there, I will be just as happy, just as blissful. If someone is there, that is also good and I can share.

When you realize your inner consciousness, your center, only then will love not become an attachment. If you do not know your inner center, love will become an attachment. If you know your inner center, love will become devotion. But you must first be there to love, and you are not.

Buddha was passing trough a village. One young man came to him and said, "Teach me something: how can I serve others?" Buddha laughed at him and said, "First be. Forget others. First be yourself and then everything will follow."

Right now you are not. When you say, "When I love someone it becomes an attachment," you are saying you are not, so whatsoever you do goes wrong because the doer is absent. The inner point of awareness is not there, so whatsoever you do goes wrong. First BE, and then you can share your being. And that sharing will be love. Before that, whatsoever you do will become an attachment.

And lastly: if you are struggling against attachment, you have taken a wrong turn. You can struggle. So many monks, recluses, sannyasins are doing that. They feel that they are attached to their house, to their property, to their wives, to their children, and they feel caged, imprisoned. They escape, they leave their homes, they leave their wives, they leave their children and possessions, and they become beggars and escape to a forest, to a loneliness. But go and observe them. They will become attached to their new surroundings.

I was visiting a friend who was a recluse living under a tree in a deep forest, but there were other ascetics also. One day it happened that I was staying with this recluse under his tree, and a new seeker came while my friend was absent. He had gone to the river to take a bath. Under his tree the new sannyasin started meditating.

The man came back from the river, and he pushed that new man away from the tree and said, "This is my tree. You go and find another, somewhere else. No one can sit under my tree." And this man had left his house, his wife, his children. Now the tree had become a possession -- you cannot meditate under his tree.

You cannot escape so easily from attachment. It will take new forms, new shapes. You will be deceived, but this will be there. So do not fight with attachment, just try to understand why it is there. And then know the deep cause: because you are not, this attachment is there.

Inside, you your own self is so much absent that you try to cling to anything in order to feel safe. You are not rooted, so you try to make anything your roots. When you are rooted in your self, when you know who you are, what this being is which is in you and what this consciousness is which is in you, then you will not cling to anyone.

That doesn't mean you will not love. Really, only then can you love because then sharing is possible - and with no conditions, with no expectations. You simply share because you have an abundance, because you have so much it is overflowing.

This overflowing of yourself is love. And when this overflowing becomes a flood, when by your own overflowing the whole universe is filled and your love touches the stars, in your love the earth feels good and in your love the whole universe is bathed, then it is devotion.

Chapter title: Three looking techniques

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6. EYES CLOSED, SEE YOUR INNER BEING IN DETAIL. THUS SEE YOUR TRUE NATURE.

7. LOOK UPON A BOWL WITHOUT SEEING THE SIDES OR THE MATERIAL. IN A FEW MOMENTS BECOME AWARE.

8. SEE AS IF FOR THE FIRST TIME A BEAUTEOUS PERSON OR AN ORDINARY OBJECT.

Tonight's techniques are concerned with the practice of looking. Before we enter these techniques, something has to be understood about the eyes, because all these seven techniques depend on that. The first thing: eyes are the most non-bodily part in the human body, the least bodily. If matter can become non-matter, then such is the case with eyes. Eyes are material, but simultaneously they are also non-material. Eyes are a meeting point of you and your body. Nowhere else in the body is the meeting so deep.

The human body and you are much separated, a great distance is there. But at the point of the eyes you are nearest to your body and the body is nearest to you. That is why eyes can be used for the inner journey. A single jump from the eyes can lead you to the source. That is not possible from the hand, not possible from the heart, not possible from anywhere else in the body. From elsewhere you will have to travel long; the distance is great. But from the eyes a single step is enough to enter into yourself. That is why eyes have been used continuously in religious yogic and tantric practices.

The first reason is because you are NEAREST from there. That is why, if you know how to look into someone's eyes, you can look into his depths. He is there. He is not so present anywhere else in the body, but if you can look into his eyes you will find him there. It is a difficult art to look into someone else's eyes, and it comes to you only when you have taken a jump from your own eyes within; otherwise you cannot look. If you have not looked within beyond your own eyes, you cannot have a look into someone else's eyes. But if you know how to look into the eyes, you can touch the depth of the person.

That is why only in love can you look straight and stare into another's eyes. Otherwise, if you stare into someone's eyes he will feel offended. You are trespassing; this is a trespass. You can look at the body -- there is no trespass. But the moment you stare into somebody's eyes, you are trespassing his individuality, you are trespassing his individual freedom, you are entering him without any invitation. That is why there is a limit, and now the limit can be measured. At the most you can be allowed to look for three seconds. You can be allowed just a casual look and then you have to move your eyes; otherwise the other will feel offended. This is violent, because you can have a glimpse of his inner secrets, and that cannot be allowed.

Only in deep love can you look into another's eyes, because love means that now you do not want to maintain any secrets. You are now open to the other and the other is always welcome and invited to enter you. And when lovers look into each other's eyes, there is a meeting which is non-bodily, there is a meeting which is not of the body. So the second thing to be remembered: your mind, your consciousness, your soul, whatsoever is within you, can be glimpsed through the eyes.

That is why a blind man has a dead face. It is not only that the eyes are lacking, but that the face is dead -- not alive. Eyes are the light of the face: they enlighten your face; they give it an inner aliveness. When the eyes are not there, your face lacks aliveness. And a blind man is really closed. You cannot enter him so easily. That is why blind men are very secretive and you can rely upon a blind man. If you give him a secret, you can rely upon him. He will maintain it, and it will be difficult to judge whether he has a secret. But with

a man who has alive eyes, it can be judged immediately that he has a secret.

For example, you are traveling without a ticket on a railway train. Your eyes will go on betraying you that you are without a ticket. It is a secret; no one knows, only you know. But your eyes will have a different look, and you will look at anyone who enters the train with a different quality. If the other could understand the quality, he would know immediately that you are without a ticket. The look will be different when you have a ticket. The look will be different!

So if you are hiding a secret, your eyes will reveal it. And to control the eyes is very difficult. The most difficult thing in the body to control is the eyes. So everyone cannot become a great detective because the basic training of the detective is the training of the eyes. His eyes should not reveal anything -- or on the contrary they should reveal the opposite. When he is traveling without a ticket, his eyes should reveal that he has a ticket. It is very difficult because eyes are not voluntary: they are non-voluntary.

Now many experiments are being done on the eyes. Someone is a BRAHMACHARI, a celibate, and he says he has no attraction toward women. But his eyes will reveal everything; he may be hiding his attraction. A beautiful woman enters the room. He may not look at her, but even his not looking at her will be revealing. There will be an effort, a subtle suppression, and the eyes will show it. Not only that, the surface of the eyes will expand. When a beautiful woman enters, the pupils of the eyes will expand immediately to allow the beautiful woman more space to go in. And you cannot do anything about it because those pupils and their expansion is non-voluntary. You cannot do anything! It is absolutely impossible to control them. So the second thing to remember is that your eyes are the doors to your secrets. If anyone wants to enter into your secret world, your privacy, your eyes are the doors.

If you know how to unlock them, you will become vulnerable, open. And if you want to enter into your own secret life, your inner life, then again you will have to use the same lock and unlocking system. You will have to work on your eyes, only then can you enter.

Thirdly, eyes are very liquid, moving, in constant movement, and that movement has its own rhythm, its own system, its own mechanism. Your eyes are not moving at random, anarchically. They have a rhythm of their own and that rhythm shows many things. If you have a sexual thought in the mind, your eyes move differently -- with a different rhythm. Just by looking at your eyes and the movement, one can say what type of thought is moving inside. When you feel hungry and a thought of food is inside, eyes have a different movement.

So now even your dreams can be penetrated. Your eye movements can be recorded while you are asleep. And remember, even in dreams your eyes behave similarly. If you are seeing a naked woman in your dream, this can be judged from your eye movements. Now they are mechanical devices to record what are the movements of the eyes.

These eye movements are called R.E.M. -- Rapid Eye Movements. They can be recorded on a graph, just like an electro-cardiogram. If you have been sleeping for the whole night, your eye movements can be continuously recorded. And then the graph can show when you were dreaming and when you were not, because when you are not dreaming the eyes stop and become static. When you are dreaming they move, and the movement is like when you are seeing something on the screen. If you are seeing a film, the eyes have to move. In the same way, in your dream your eyes move: they are seeing something. They follow the movements of the film. For your eyes there is no difference between an actual film being shown on the screen or just a dream film.

So these R.E.M. recorders tell how much you dreamt in the night and for how many moments you were not dreaming, because the eyes stop their movement when you are not dreaming. There are many persons who say they never dream. They just have a very absent-minded memory -- nothing else. They cannot remember, that is the only thing. They are actually dreaming, for the whole night they are dreaming, but they cannot remember. Their memory is not good, that is all. So in the morning when they say there was no dream, do not believe them.

Why do the eyes move when there is a dream, and why do the eyes stop when there is no dream? Each eye movement is joined to the thought process. If thinking is there, the eyes will move. If there is no thinking, the eyes will not move -- there is no need.

So remember this third point also, that eye movements and thinking are joined together. That is why if you stop your eyes and their movements, your thought process will stop immediately. Or if your thought process stops your eyes will stop automatically.

And one point more, the fourth. The eyes move continuously from one object to another. From A to B, from B to C, they go on moving. Movement is their nature. It is just like a river flowing: movement is their

nature! And because of that movement, they are so alive! Movement is also life.

You can try to stop your eyes at a particular point, at a particular object, and not allow them to move, but movement is their nature. You cannot stop movement, but you can stop your eyes: understand the distinction. You can stop your eyes at a particular fixed point -- on a dot on the wall. You can stare at the dot; you can stop your eyes. But movement is their nature. So they may not move from object A to object B because you have forced them to remain at A, but then a very strange phenomenon happens. Movement is bound to be there; that is their nature. If you do not allow them movement from A to B, they will move from outwards to inwards. Either they can move from A to B, or if you do not allow this outward movement they will move inwards. Movement is their nature; they need movement. If you suddenly stop and do not allow them to move outwards, they will start moving inwards.

So there are two possibilities of movement. One is from object A to object But -- this is an outward movement. This is how it is happening naturally. But there is another possibility which is of tantra and yoga -- not allowing movement from one outside object to another and stopping this movement. Then the eyes jump from an outside object to the inner consciousness, they begin to move inwards. Remember these four points; then it will be easy to understand the techniques.

The first technique:

EYES CLOSED, SEE YOUR INNER BEING IN DETAIL. THUS SEE YOUR TRUE NATURE.
EYES CLOSED...

Close your eyes. But this closing is not enough. Total closing means to close your eyes and stop their movements; otherwise the eyes will continue to see something which is of the outside. Even with closed eyes you will see things -- images of things. Actual things are not there, but images, ideas, collected memories -- they will start flowing. They are also from outside, so your eyes are still not totally closed. Totally closed eyes means nothing to see.

Understand the difference. You can close your eyes; that is easy, everyone closes them every moment. In the night you close your eyes, but that will not reveal the inner nature to you. Close your eyes so that nothing remains to be seen -- no outside object, no inside image of any outside object, just a blank darkness as if you have suddenly gone blind. Not blind only to reality, but to the dream reality also.

One has to practise it. A long period will be needed; it cannot be done suddenly. You will need a long training. Close your eyes. Anytime you feel that it is easy and you have time, close your eyes and then inwardly stop all movements of the eyes. Do not allow any movement. Feel! Do not allow any movement. Stop all movements of the eyes. Feel as if they have become stones, and then remain in that "stoney" state of the eyes. Do not do anything; just remain there. Suddenly, someday, you will become aware that you are looking inside yourself.

You can go just outside this building, move around the building and have a look, but that is looking at the building from the outside. Then you can enter into the room and you can stand in this room and have a look. That is looking at the building from the inside. When you are taking a round outside, you see the walls, but only one side; (The walls are the same, but) then you are seeing the outside of the walls. When you come in, the walls are the same, but now you will see the inside of the walls.

You have seen your body only from the outside. You have seen your body in a mirror or you have seen your hands from the outside. You do not know what the inside of your body is. You have never entered into your own self; you have never been at the center of your body and being, to look around at what is there from the inside.

This technique is very helpful for having a look from the inside, and that transforms your total consciousness, your total existence -- because if you can have a look from the inside, you immediately become different from the world. This false identity that "I am the body" is only because we have been looking at our bodies from the outside. If you can have a look from the inside, the looker becomes different. And then you can move your consciousness in your body, from your toe to your head; you can now have a round inside the body. And once you become capable of having a look from the inside and moving there, then it is not difficult to go outside at all.

Once you know how to move, once you know that you are separate from the body, you are freed from a great bondage. Now you have no gravitational pull; now you have no limitation. Now you are absolute freedom. You can go out of the body; you can go and come. And then your body becomes just an abode.

Close your eyes, see your inner being in detail and move from limb to limb inside. Just go to your toe.

Forget the whole body: move to the toe. Stay there and have a look. Then move through the legs, come on upwards, go to every limb. Then many things happen. MANY things happen!

Then your body becomes such a sensitive vehicle, you cannot even imagine it. Then if you touch someone, you can move into your hand totally and that touch will become transforming. That is what is meant by a master's touch: he can move to any limb totally, and then he is concentrated there. If you can move to any part of your body totally, that part becomes alive -- so much alive that you cannot imagine what happens to that part. Then you can move to the eyes totally. If you can move to your eyes totally and then look into someone's eyes, you will penetrate him; you will go to his very depths.

Now psychoanalysts are trying to go to the depths through psychoanalysis. Then they take one year, two years, three years... This is a sheer wastage of time. And life is so short that if three years are taken to analyze a person's mind, it is nonsense. And then too you cannot rely on whether the analysis is complete or not. You are groping in the dark. The Eastern approach has been through the eyes. No need of analyzing the person for such a long time. The work can be done by just entering through his eyes totally, touching his depths, knowing many things about him of which even he is not aware.

The master has many things to do. One of the basic things is this: to analyze you, to go deep into you, to move into your darker realms which are unknown to you. And if he says to you that something is hidden in you, you will not believe it. How can you believe it? You are not aware of it. You know only one part of the mind -- a very small fragment which is just the upper part, just the first layer. Behind it there are hidden nine layers which are not known to you, but through your eyes a penetration is possible.

Close your eyes; SEE YOUR INNER BEING IN DETAIL. The first, outer part of the technique is to look at your body inwardly -- from your inner center. Stand there and have a look. You will be separated from the body because the looker is never the looked at. The observer is different from the object.

If you can see your body totally from the inside, then you can never fall into the illusion that you are the body. Then you will remain different -- totally different: inside it but not it, in the body but not the body. This is the first part. Then you can move; then you are free to move. Once freed from the body, freed from the identity, you are free to move. Now you can move into your mind -- deep down. Those nine layers which are within and unconscious can now be entered into.

This is the inner cave of the mind. If you enter this cave of the mind, you will become separate from the mind also. Then you will see that the mind is also an object which you can look at, and that which is entering the mind is, again, separate and different. This entering into the mind is what is meant by: SEE YOUR INNER BEING IN DETAIL. Body and mind both should be entered and looked at from within. Then you are simply a witness, and this witness cannot be penetrated.

That is why it is your innermost core: that is you. That which can be penetrated, that which can be seen, is not you. When you have come to that which cannot be penetrated, that in which you cannot move, which cannot be observed, then only have you come to the real self. You cannot witness the witnessing source, remember -- that is absurd.

If someone says that "I have witnessed my witness," that is absurd. Why is it absurd? Because if you have witnessed your witnessing self, then the witnessing self is not the witnessing self. That who has witnessed it is the witness. That who you can see, you are not; that which you can observe, you are not; that which you can become aware of, you are not.

But a point comes beyond the mind where simply you are. Now you cannot divide your single existence into two: object and subject. Simple subjectivity is there, just witnessing. This is very, very difficult to comprehend through intellect because all the categories of the intellect are broken there.

Because of this logical difficulty, Charwak -- the expounder of one of the most logical philosophical systems in the world -- says that you cannot know the self; there is no self-knowledge. And because there is no self-knowledge, how can you say that there is a elf? Whatsoever you know is not the self. The knower is the self, not the known, so you cannot say logically that "I have known my self." That is absurd, illogical. How can you know your self? Then who will be the knower and who will be the known? Knowledge means a dichotomy, a division between object and subject, the knower and the known.

So Charwak says that all those who say they have known the self are talking nonsense. Self-knowledge is impossible because the self is irreducibly the knower. It cannot be converted into the known.

Then Charwak says that if you cannot know the self, how can you say that there is self? Those like Charwak, who do not believe in the presence of a self, are called ANATMAVADIN. They say no self is; they say there is no self -- that which cannot be known is not. And they are right logically. If logic is all, they are right. But this is the mystery of life, that logic is only the beginning -- not the end. A moment

comes when logic ends, but you do not end. A moment comes when logic is finished, but you are still there. Life is illogical. That is why it is difficult to comprehend, to conceive of what is meant when it is said that only the witness remains.

For example, if there is a lamp in this room, you see many objects around you. When the lamp is turned off, there is darkness and nothing can be seen. When the lamp is put on, there is light and you can see everything in the room. But have you ever observed what is happening? If there are no objects, will you be able to see the lamp and its light? You will not be able to see its light, because to be seen the light must reflect something. It must strike an object. The rays must go to an object and then be reflected, then they will reach to your eyes. So first you see objects, then you infer that light is there. When you burn a lamp or a candle, you never see the light first. First you see the objects, and because of the objects you come to know about the light.

Scientists say that if there are no objects then light cannot be seen. Look at the sky: it looks blue but it is not blue, it is filled with cosmic rays. It looks blue because there are no objects. Those rays cannot reflect and come to your eyes. If you go into space and there are no objects, then there will be darkness. Of course, rays will be passing just by your side, but there will be darkness. To know the light some objects have to be there.

Charwak says that if you enter within and come to the point where only the witness has remained and there is nothing to be witnessed, how can you know about it? Some object must be there to be witnessed; only then can you know the witnessing. Logically, scientifically, it is right. But existentially it is not right.

Those who really move inside come to a point where there is no object left but just the consciousness of being. You are, but nothing is there to be seen -- only the seer. ONLY the seer! There is simple subjectivity without any object around it. The moment you come to this point, you have entered your ultimate goal of being. You can call it the alpha -- the beginning, or you can call it the omega - the end. It is both, alpha and omega. This is called "self-knowledge."

Linguistically the word is wrong because linguistically nothing can be said about it. Language becomes meaningless when you enter the world of the one. Language is meaningful only when you are in the world of two. In the world of duality language is meaningful because language is created in, is part of the dualistic world. It becomes meaningless when you enter the one, the non-dual. That is why those who know have remained silent -- or even if they say something they hurriedly add that whatsoever they are saying is just symbolic, and whatsoever they are saying is not exactly true: it is false.

Lao Tsu said that that which can be said cannot be true, and that which is true cannot be said. He remained silent; for most of his life he would not write anything. He said, "If I say something it will be untrue, because nothing can be said about the realm where only the One remains."

EYES CLOSED, SEE YOUR INNER BEING IN DETAIL -- body and mind both. THUS SEE YOUR TRUE NATURE. See your body and mind, your structure. And remember, body and mind are not two things. Rather, you are both: body-mind -- psychosomatic. Mind is the finer part of the body and body is the grosser part of the mind.

So if you can become aware of the structure of body-mind, if you can become conscious of the structure, you are freed from the structure, you are freed from the vehicle, you have become different. And this knowing that you are separate from the structure is your true nature. That is what you really are. This body will die, but that true nature never dies. This mind will die and change, and die again and again, but that true nature never dies. That true nature is eternal. That is why that true nature is neither your name nor your form. It is beyond both.

So how to do this technique? Total closing of the eyes is needed. If you try it, close your eyes and then stop the movements. Let your eyes become just like stones. No movements allowed. Suddenly, any day while practising this, suddenly it will happen that you will be able to look within. The eyes which were always looking outside will turn in and you will have a glimpse inside.

Then there is no difficulty. Once you have the glimpse inside, you know what to do and how to move. Only the first glimpse is difficult; after that you have the knack. Then it becomes just like a trick. Any moment you can close your eyes, make your eyes static, and you can enter the realm.

Buddha was dying. It was the last day of his life, and he asked his disciples if they wanted to ask any questions. They were weeping, crying, and they said, "You have told us so much. Now nothing is left to ask." Buddha had a habit of asking thrice. He would never stop after asking once. He would ask again, and then he would ask still again whether you had any question to ask . Many times Buddha was asked, "Why do you ask a single thing three times?" He said, "Because man is so unaware, so unconscious, he may not

have heard the first time and he may have missed the second time."

Thrice he asked, and thrice his BHIKKHUS, monks, his disciples said, "Now we do not want to ask anything. You have said so much." Then he closed his eyes and said, "If you do not have anything to ask, before death occurs to the body I will move from it. Before death enters the body I will move from it."

He closed his eyes. His eyes became static and he started moving. It is said that there were four parts to his movement inwards. First he closed his eyes; secondly, his eyes became static, there were no movements. If you had then the instrument for recording R.E.M., the graph would not have come. The eyes became static -- that was the second thing. Thirdly, he looked at his body; then fourthly, he looked at his mind.

This was the whole journey. Before death occurred he was back at his center, in his original source. That is why this death is not called death: we call it NIRVANA, and this is the difference. We call it nirvana -- cessation -- not death. Ordinarily, we die because death occurs to us. It never occurred to Buddha. Before death came, he had already returned to the source.

Death occurred only to the dead body -- he was not there to be found. So in Buddhist tradition it is said that he never died. Death could not catch him. It followed as it follows him everyone, but he could not be trapped; he tricked Death out of it. He must have been laughing -- standing beyond, and Death was there only with a dead body.

This technique is the same. Make four parts of it and move. And when you know one glimpse, the whole thing will become very easy and simple. Then any moment you can move in and come out, and go in and come out, just like coming out of your house and going in... coming out and going in.

The second technique:

LOOK UPON A BOWL WITHOUT SEEING THE SIDES OR THE MATERIAL. IN A FEW MOMENTS BECOME AWARE.

Look at anything. A bowl or any object will do, but look with a different quality. LOOK UPON A BOWL WITHOUT SEEING THE SIDES OR THE MATERIAL. Look upon any object, but with these two conditions... Do not look at the sides, look at the object as a whole. Ordinarily, we look at parts. It may not be done so consciously, but we look at parts. If I look at you, first I see your face, then your torso, and then your whole body. Look at an object as a whole; do not divide it in parts. Why? Because when you divide something in parts, the eyes have an opportunity to move from one part to another. Look at a thing as a whole. You can do it.

I can look at all of you in two ways. I can look from this side and then move. I can look at A, then at B, then I look at C and go on moving. When I look at A, B and C, I am not present -- or just present on the fringe, but not focused. When I look at B, I am leaving A. When I look at C, A has been completely lost; he has gone out of my focus. I can look at this group in this manner, but I can look at the whole group without dividing it into individuals, into units, taking it as a whole.

Try it. First look at a thing moving from one fragment to another. Then suddenly look at this thing as a whole; do not divide it. When you look at a thing as a whole, the eyes have no need to move. In order not to give any opportunity for movement, this has been made a condition: look at an object totally, taken as a whole. And secondly, without seeing the material. If the bowl is of wood, do not see the wood: just see the bowl, the form. Do not see the substance.

It may be of gold, it may be of silver -- observe it. Do not look at the material of which it is made, just look at the form. The first thing is to look at it as a whole. Secondly, look at it as a form, not as a substance. Why? Because substance is the material part, form is the spiritual part, and you are to move from the material to the non-material. It will be helpful.

Try it. You can try it with anyone. Some man or some woman is standing: look, and take the man or woman wholly into your look, totally into it. It will be a weird feeling in the beginning because you are not habituated this way, but it is very beautiful in the end. And then, do not think about whether the body is beautiful or not, white or black, man or woman. Do not think; just look at the form. Forget the substance and just look at the form.

In a few moments become aware. Go on looking at the form as a whole. Do not allow the eyes any movement. Do not start thinking about the material. What will happen? You will suddenly become aware of your self. Looking at something, you will become aware of your self. Why? Because for the eyes there is no possibility to move outwards. The form has been taken as a whole, so you cannot move to the parts. The material has been dropped; pure form has been taken. Now you cannot think about gold, wood, silver, etc.

A form is pure form. No thinking about it is possible. A form is just a form; you cannot think about it. If it is of gold, you can think many things. You would like, you may like to steal it, or to do something with it, or to sell it, or you can think about the price -- many things are possible. But of pure form, no thinking is possible. Pure form stops thinking. And there is no possibility of changing from one part to another; you have taken it as a whole.

Remain with the whole and the form. Suddenly you will become aware of yourself, because now the eyes cannot move. And they need movement; that is their nature. So your look will move toward you. It will come back, it will return home, and suddenly you will become aware of your self. This becoming aware of one's self is one of the most ecstatic moments possible. When for the first time you become aware of your self, it has such beauty and such bliss that you cannot compare it with anything else you have known.

Really, for the first time you become your self; for the first time you know you are. Your being is revealed in a flash.

But why does it happen? You might have seen, in children's books particularly, a picture, or in some psychological treatises, but I hope everyone must have seen somewhere or other -- a picture of an old woman, and in the same lines a beautiful young woman is also hidden. There is one picture, the same lines, but two figures are in it: one old woman, one young woman.

Look at the picture: you cannot become aware of both simultaneously. You will become aware either of one or the other. If you have become aware of the old woman, you cannot see where the young woman is hiding. But if you try to find her, it will be difficult, and the very effort will become a barrier. Because you have become aware of the old woman, she will have become a fixed thing in your eyes. With this fixed thing, you are trying to find the young woman. It is impossible, you will not be able to find her. You have to do a technique.

Just stare at the old woman; forget the young woman completely. Stare at the old woman, at the old woman figure. Stare! Go on staring. Suddenly the old woman will disappear, and you will become aware of the young woman hiding there. Why? If you try to find her you will miss. This type of picture is given to children like a puzzle, and it is said to them, "Find the other." Then they start trying to find her, and because of that they miss.

The trick is not to try to find her: just stare at the figure and you will become aware. Forget the other, no need to think about it. Your eyes cannot remain at one point, so if you stare at the old woman figure the eyes will become tired. Then suddenly they will move from the figure, and in that movement you will become aware of the other figure which is hidden just by the old woman's side, in the same lines. But the miracle is that when you become aware of the young woman, you cannot see the old woman. But you know that both are there now.

In the beginning you may not have believed that the young woman is hiding, but now you know because you have seen the old woman first. Now you know that the old woman is there, but while looking at the young one you cannot simultaneously become aware of the old one. And if you become aware of the old one, you will miss the young are again. Both cannot be seen simultaneously; you can see only one at a time.

The same happens with the outside and the inside look. You cannot have both looks simultaneously. When you are looking at a bowl or at any object, you are looking out: the consciousness is moving out, the river is flowing out. You are focused on the bowl. Go on staring at it. That very staring will create the opportunity to move in. Your eyes will become tired; they would like to move. Finding nothing to move out toward, suddenly the river will turn back -- that remains the only possibility. You will have forced your consciousness to fall back. And when you will become aware of you, you will miss the bowl; it will not be there.

That is why a Shankara or a Nagarjuna says the whole world is illusory; they have known it so. When we come to know ourselves, the world is not. Really, the world is not illusory; it is there. But you cannot see both worlds simultaneously -- that is the problem. So when a Shankara enters into himself, when he comes to know his self, when he becomes a witness, the world is not there. So he is right. He says it is maya -- illusion. It simply appears to be; it is not there.

Be aware of the fact. When you know the world, you are not. You are there, but hidden, and you cannot believe that you are hidden there; the world is too much present for you. And if you start to look for yourself directly, it will be difficult, the very effort may become a barrier. So tantra says, fix your stare somewhere in the world, on any object, and do not move from there, remain there. This very effort to remain there will create the possibility for the consciousness to begin to flow upwards -- backwards. Then you will become aware of your self.

But when you become aware of your self, the bowl will not be there. It is there, but FOR YOU it will not be there. So Shankara says the world is illusory because when you come to know your self the world is not there. It disappears like a dream.

But Charwak and Epicurus and Marx, they are also right. They say the world is true, and your self is just false; it is nowhere to be found. They say science is real. Science says only matter is, only objects are; there is no subject. They are right, because the eyes are focused on the object.

A scientist is constantly focusing on objects. He forgets the self completely. Both Shankara and Marx are right in one sense and wrong in another. If you are fixed upon the world, if your look is fixed on the world, the self will look illusory -- like it is just a dream. If you are looking inwards, the world will become a dream. Both are real, but you cannot be aware of both simultaneously -- that is the problem. And nothing can be done. You will meet the old woman or you will meet the young woman, and one will become maya, illusory. But this technique can be used easily. It will take a little time, but it is not difficult.

Once you know the turning of consciousness, you can do it anywhere. Just riding in a bus or sitting in a train you can do it -- anywhere. No need of a bowl or any particular object: you can do it with anything. With anything, stare, stare, stare... and suddenly turn inwards, and the train disappears. Of course, when you come back from your inner journey you will have traveled, but the train will have disappeared. From one station you will reach to another, and in between there will have been no train -- just a gap. Of course, the train was there; otherwise how can you come to the other station? But it was not there for you; for you it was not.

Those who can practice this technique, they can live in the world very easily. Any moment they can make anything disappear -- remember this. You are bothered with your wife or with your husband -- you can have her or him disappear. The wife is there sitting just by your side and she is not there. She is maya, she has disappeared. Just by staring and then turning your consciousness inwards, she has ceased to be there. And it has happened many times.

I remember Socrates. His wife Xanthippe was very much worried about him, and any wife would have been in the same dilemma. To have a Socrates as a husband is one of the most difficult things to tolerate. Socrates is good as a teacher, but not as a husband.

One day it happened... and because of it his wife has been condemned for two thousand years continuously, but that is not just, I do not think she has done anything wrong. Socrates was sitting there, and he must have been doing something like this technique -- it is not recorded, I am just assuming. His wife came with a tray, a teapot to give him tea. She must have found that he was not there, so it is reported that she poured the tea upon Socrates, over his face. Then suddenly he came back.

His face remained burned for his whole life. And because of this his wife has been condemned very much, but no one knows what Socrates was doing there -- because no wife would do this suddenly, there is no need. He must have done something; something must have been happening there. That is why Xanthippe had to throw tea over him. He must have been in an inner trance, and the burning sensation of the tea must have brought him back, the consciousness must have returned.

I assume that this was the case because there are many other cases reported about Socrates which are similar. For forty-eight hours he was not found. He was sought all over, the whole Athens went in search of Socrates, but he was not to be found anywhere. Then he was found outside the city, miles away, standing under a tree. Half of his body was just under snow. Snow was falling, and he was just frozen, standing there with open eyes. But he was not looking at anyone.

When the crowd gathered around, they looked into his eyes and they thought that he was dead. His eyes were just like stones -- looking, but not looking at anyone; just static, unmoving. They felt his heart: It was beating slowly; he was alive. They had to give him shocks, only then did he come back to look at them. Immediately he asked, "What is the time now?" He had missed forty-eight hours completely, they never existed for him. He was not in this world of time and space.

So they asked, "What were you doing? We thought you were dead already... forty-eight hours!" He said, "I was staring at the stars, and just suddenly it happened that the stars disappeared. And then, I don't know... then the whole world disappeared. But I remained in such a cool, calm, blissful state that if it is death it is worth thousands of lives. If it is death, then I would like to enter it again and again."

It may have happened without his knowledge, because Socrates was not a yogi, not a tantric. He was not in any way concerned consciously with any spiritual practice. But he was a great thinker, and it may have happened as an accident that he was staring at the stars in the night, and suddenly his look returned back, inwards. You can do it. And stars are really good objects.

Lie down on the ground, look at the black sky, and then fix yourself on one star. Concentrate on it, stare at it. Narrow down your consciousness to one star; forget other stars. By and by, concentrate, narrow down your gaze. Other stars will be there just on the fringe, on the boundary. But by and by they will disappear, and only one star will remain. Then go on staring, go on staring. A moment will come when that star will disappear. And when that star disappears, you will appear to yourself.

The third technique:

SEE AS IF FOR THE FIRST TIME A BEAUTEOUS PERSON OR AN ORDINARY OBJECT.

Some basic things first; then you can do this technique. We look at things always with old eyes. You come to your home; you look at it without looking at it. You know it -- there is no need to look at it. You have entered it again and again for years together. You go to the door, you enter the door; you may unlock the door. But there is no need to look.

This whole process goes on robot-like, mechanically, unconsciously. If something goes wrong, only if your key is not fitting into the lock, then you look at the lock. If the key fits, you never look at the lock. Because of mechanical habits, repeatedly doing the same thing again and again, you lose the capacity to look; you lose the freshness to look. Really, you lose the function of your eyes -- remember this. You become basically blind, because eyes are not needed.

Remember the last time you looked at your wife. The last time you looked at your wife or at your husband may have been years ago. For how many years have you not looked? You just pass, giving a casual glimpse, but not a look. Go again and look at your wife or at your husband as if you were looking for the first time. Why? Because if you are looking for the first time, your eyes will be filled with a freshness. They will become alive.

You are passing through a street, and a beautiful woman passes. Your eyes become alive -- lighted. A sudden flame comes to them. This woman may be a wife to someone. He will not look at her; he may become as blind as you have become seeing your wife. Why? For the first time eyes are needed, the second time not so much, and the third time they are not needed. After a few repetitions you become blind. We live blindly.

Be aware. When you meet your children, are you looking at them? You are not looking at them. This habit kills the eyes; the eyes become bored -- repeatedly there is the old again and again. And nothing is old really, it is just that your habit makes you feel that it is so. Your wife is not the same as she was yesterday, she cannot be; otherwise she is a miracle. Nothing can be the same the next moment. Life is flux, everything is flowing, nothing is the same.

The same sunrise will not happen again. In a sense also, the sun is not the same. Every day it is new; basic changes have occurred. And the sky will not be the same again; this morning is not going to come again. Every morning has its own individuality, and the sky and the colors, they will not gather in the same pattern again. But you go on moving as if everything is just the same.

They say nothing is new under the sky. Really, nothing is old under the sky. Only the eyes become old, accustomed to things; then nothing is new. For children everything is new: that is why everything gives them excitement. Even a colored stone on a beach, and they become so excited. You will not be excited even seeing God himself coming to your house. You will not be so excited! You will say, "I know him, I have read about him." Children are so excited because their eyes are new and fresh, And everything is a new world, a new dimension.

Look at children's eyes -- at the freshness, the radiant aliveness, the vitality. They look mirror-like, silent, but penetrating. Only such eyes can reach within.

So this technique says, SEE AS IF FOR THE FIRST TIME A BEAUTEOUS PERSON OR AN ORDINARY OBJECT. Anything will do. Look at your shoes. You have been using them for years, but look as if for the first time and see the difference: the quality of your consciousness suddenly changes.

I wonder whether you have seen Van Gogh's painting of his shoe. It is one of the rarest things. There is just an old shoe -- tired, sad, as if just on the verge of death. It is just an old shoe, but look at it, feel it, and you will feel what a long, boring life this shoe must have passed through. It is so sad, just praying to be taken away from life, tired completely, every nerve broken, just an old man, an old shoe. It is one of the most original paintings. But how could Van Gogh see it?

You have even more old shoes with you -- more tired, more dead, more sad, depressed, but you have never looked at them, at what you have done to them, how you have behaved with them. They tell a life

story about you because they are your shoes. They can say everything about you. If they could write, they would write a most authentic biography of the person they had to live with -- every mood, every face. When their owner was in love he behaved differently with the shoes, when he was angry he behaved differently. And the shoes were not concerned at all, and everything has left a mark.

Look at Van Gogh's painting, and then you will see what he could see in the shoes. Everything is there -- a whole biography of the person who was using them. But how could he see? To be a painter, one has to regain the child's look, the freshness. He can look at everything -- at most ordinary things even. He can look!

Cezanne has painted a chair, just an ordinary chair, and you may even wonder... why paint a chair? There is no need. But he worked on that painting for months together. You may have stopped for a single moment to look at it, and he worked for months on it because he could look at a chair. A chair has its own spirit, its own story, its own miseries and happinesses. It has lived! It has passed through life! It has its own experiences, memories. They are all revealed in Cezanne's painting. But do you look at your chair? No one looks at it, no one feels it.

Any object will do. This technique is just to make your eyes fresh -- so fresh, alive, radiantly vital, that they can move within and you can have a look at your inner self. SEE AS IF FOR THE FIRST TIME. Make it a point to see everything as if for the first time, and sometime, suddenly, you will be surprised at what a beautiful world you have been missing. Suddenly become aware and look at your wife as if for the first time. And it will be no wonder if you feel again the same love you felt the first time, the same surge of energy, the same attraction in its fullest. But look as if for the first time at a BEAUTEOUS PERSON OR AN ORDINARY OBJECT. What will happen? You will regain your eyesight. You are blind. Just now, as you are, you are blind. And this blindness is more fatal than physical blindness, because you have eyes and still you cannot look.

Jesus says many times, "Those who have eyes, let them see. Those who have ears, let them hear." It seems that he was talking to blind men or to deaf men. But he goes on repeating it What was he - a superintendent in some institute for the blind ? He goes on repeating, "If you have eyes, look." He must be talking with ordinary men who have eyes. But why this insistence on, "If you have eyes, look"? He is talking about the eyes which this technique can give you.

Look at everything you pass as if for the first time. Make it a continuous attitude. Touch everything as if for the first time. What will happen? If you can do this, you will be freed from your past. The burden, the depth, the dirtiness, the accumulated experiences - you will be freed from them.

Every moment, move from the past. Do not allow it to enter within you; do not allow it to be carried -- leave it. Look at everything as if for the first time. This is a great technique to help you to be freed from the past. Then you are constantly in the present, and by and by you will have an affinity with the present. Then everything will be new. Then you will be able to understand Heraclitus' saying that you cannot step twice in the same river.

You cannot see a person twice - the same person -- because nothing is static. Everything is river-like, flowing and flowing and flowing. If you are freed from the past and you have a look which can see the present, you will enter the existence. And this entry will be double: you will enter into everything, into its spirit, and you will enter into yourself also because the present is the door. All meditations in one way or the other try to get you to live in the present. So this technique is one of the most beautiful techniques -- and easy. You can try it, and without any danger.

If you are looking afresh even when passing through the same street again, it is a new street. Meeting the same friend as if he is a stranger, looking at your wife as you looked for the first time when she was a stranger, can you really say that he or she is not still a stranger? You may have lived for twenty years or thirty years or forty years with your wife, but can you say that you are acquainted with her? She is still a stranger: you are two strangers living together. You know the outer habits of each other, the outer reactions, but the inner core of the being is unknown, untouched.

Look freshly again, as if for the first time, and you will see the same stranger. Nothing, nothing, has become old; everything is new. This will give a freshness to your look. Your eyes will become innocent. Those innocent eyes can see. Those innocent eyes can enter into the inner world.

Vigyan Bhairav Tantra, Vol 1

Chapter #22
Chapter title: The third eye and psychic eye power

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The first question:

EXPLAIN THE RELATIONSHIP OF THE TWO EYES WITH THE THIRD EYE. IN WHICH WAY DO THE TECHNIQUES CONCERNED WITH LOOKING AFFECT THE THIRD EYE?

Firstly, two points are to be understood. One, the energy of the third eye is really the same as that which moves in the two ordinary eyes -- the same energy. It begins to move in a new center. The third eye is already there, but non-functioning, and it cannot see unless these ordinary eyes become unseeing.

The same energy has to move in it. When the energy is not moving in the two eyes it can move in the third, and when it moves in the third the two eyes will become unseeing. They will be there, but you won't be able to see through them. That energy that looks through them will be absent; it will move through a new center. That center is between these two eyes. It is already there, complete; any moment it can function. But it needs energy to function, and that same energy has to be diverted.

Secondly, when you are seeing through the two eyes, you are seeing through the physical body. The third eye is not really a part of the physical body. It is part of the second body which is hidden -- the subtle body, the SUKSHMA SHARIR. It has a corresponding spot in the physical body, but it is not part of it. That is why physiology cannot believe that there exists a third eye or anything like it, because your skull can be analyzed, penetrated, x-rayed, and there is no point, no physical entity which can be said to be the third eye. The third eye is part of the subtle body, the sukshma sharir.

When you die your physical body dies, but your sukshma sharir, your subtle body, moves with you; it takes another birth. Unless the subtle body dies, you can never be freed from the circle of birth-death, rebirth-redeath. The circle moves on.

The third eye belongs to the subtle body. When the energy is moving through the physical body, you are looking through the physical eyes. That is why through the physical eyes you cannot look at anything other than the physical, than the material. The two eyes are physical. Through these eyes you cannot look at anything, cannot see anything which is not physical.

Only with the third eye functioning can you enter a different dimension. Now you can see things which are invisible to the physical eyes, but are visible to the subtle eyes. Then, with the third eye functioning, if you look at a person you look at his soul, at his spirit, not at his body -- just like you look at the physical body through the physical eyes, but you cannot see the soul. The same happens when you look through the third eye: you look and the body is not there, just the one who resides in the body.

Remember these two points. Firstly, the same energy has to move. It has to be taken away from the ordinary physical eyes and allowed to move through the third eye. Secondly, the third eye is not part of the physical body. It is part of the subtle body, the second body that is within. Because it is part of the subtle body, the moment you can look through it you look at the subtle world. You are sitting here. If a ghost is sitting here you cannot see it, but if your third eye is functioning you will see the ghost, because subtle existence can be seen only through the subtle eye.

How is the third eye related with this technique of looking? It is deeply related. Really, this technique is to open the third eye. If your two eyes stop completely, if they become non-moving, static, like stones, with no movement in these eyes, the energy stops flowing through them. If you stop them, the energy stops flowing through them. The energy flows; that is why they move. The vibration, the movement, is because of the energy. If the energy is not moving, your eyes will become just like a dead man's eyes -- stoney, dead.

Looking at a spot, staring at it without allowing your eyes to move anywhere else, will give a staticness. Suddenly the energy which was moving through the two eyes will not be moving through these eyes. And energy has to move; energy cannot be static. Eyes can be static, but energy cannot be static. When these eyes are closed to the energy, if suddenly the doors are closed and the energy cannot move through these eyes, it tries to find a new path. And the third eye is just near, just between the two eyebrows, half an inch deep. It is just near -- the nearest point.

If your energy is released from these eyes, the first thing that can happen is that it will move through the third eye. It is just as if water is flowing and you close one hole: it will find another -- the nearest which can be found with the least resistance. It will find it automatically; you do not have to do anything specifically. With these physical eyes, you just have to stop energy from moving through them, and then energy will find its own path and it will move through the third eye.

This movement through the third eye transforms you into a different world. You start seeing things you have never seen, you start feeling things you have never felt, you start smelling things you have never smelled. A new world, a subtle world, starts functioning. It is already there. The eye is there; the world, the subtle world, is already there. Both are there, but not revealed.

Once you function in that dimension, many things become apparent to you. For example, if a person is going to die, if your third eye is functioning you will become immediately aware that he is going to die. No physical analysis, no physical diagnosis can say that certainly he is going to die. At the most, we can talk about probabilities. We can say perhaps he will die, and this statement will be conditional: "If such and such remains the case, he may die; if something can be done he may not die."

Medical diagnosis cannot yet be certain about death. Why? So much development and yet so much uncertainty about death! Really, medical science is trying to deduce death, to infer death, through physical symptoms, and death is a subtle phenomenon, not physical. It is an invisible phenomenon of a different dimension. But with the third eye functioning, you suddenly feel that a man is going to die. How do you feel it? Death has an impact. If the man is going to die, then death has already cast its shadow there, and that shadow can be felt with the third eye at any time.

When a child is born, those who have had much deep practice using the third eye can see the time of his death that very moment. But then the shadow is very subtle. When a person is going to die in six months, then anyone whose third eye functions a little can see the death six months before it comes. The shadow darkens. Really, around you a dark shadow settles down and that can be felt, but not with these two eyes.

With the third eye, you begin to see auras. A person comes to you; he cannot deceive you, because whatever he says is meaningless unless it corresponds to his aura. He may say he is a person who never gets angry, but the red aura will show that he is filled with anger. He cannot deceive as far as his aura is concerned, because he is completely unaware about the aura. Whatsoever he says can be judged through his aura, whether it is right or wrong. With the third eye you start seeing radiations, auras.

In the old days, that was how someone was initiated. Unless the aura was right, the master would wait, because your wish fulfillment was not the question. You may have wanted to be initiated, but that was not enough unless your aura said that you were ready. So for years the disciple had to wait until the aura was ready; it had nothing to do with his desire to be initiated -- that is futile. Sometimes even for lives, one had to wait.

For example, Buddha resisted the temptation to initiate women for many years. So much pressure was put upon him; still he would reject this. Ultimately he agreed to initiate women, but then he said, "Now my religion will not be alive after five hundred years; I have compromised. But because you are forcing me, I will initiate women."

What was the reason why he would not initiate women? One basic reason was this: with man, sexual energy can be regulated very easily. A man can become a celibate very easily. With a woman's body it is difficult because menses is a regular phenomenon -- unconscious, uncontrollable, non-voluntary. Semen ejaculation can be controlled, but menses cannot be controlled. Or, if one tries to control it, then it will have very bad effects on the body.

The moment a woman enters her period of menses, her aura changes completely: it becomes sexual,

aggressive, depressed, all that is negative surrounds the woman, and this happens every month. Only because of this Buddha was not ready to initiate women. He said that it was difficult because every month the menses moves in a circle, periodically, and nothing can be done voluntarily. Something can be done, but it was difficult to do that in Buddha's time. Now it can be done.

Mahavir completely denied any possibility of a woman being liberated from a woman's body. He said that a woman has to be born again as a man, and only then can she be liberated. So all the effort should be channelled for a woman to enter a new birth as a man. Why? It was a problem of the aura.

If you initiate a woman, every month she will fall down and the whole effort will be lost. There was no discrimination, no evaluation about whether or not woman and man are equal; that was not the question. But for Mahavir the question was this: how to help? So he found an easier way: to help a woman to be reborn as a man. That was easier. It meant that a woman had to wait for another life, and the whole effort had to be directed toward the goal that she should be born in a male body.

This appeared easier to Mahavir than to initiate a woman, because every month she comes back down to the original state and all effort is lost. But these two thousand years have done much. Particularly, tantra has done much.

Tantra has found different doors, and tantra is the only system in the world which makes no differentiation between man and woman. Rather, on the contrary, it says that a woman can become easily liberated, and the reason is the same, only looked at from a different angle. Tantra says that because a woman's body is periodically regulated, she can detach herself from her body more easily than man. Because man's mind is more involved in the body, that is why he can regulate it. Man's mind is more involved in the body; that is why he can control his sex.

Woman's mind is not so involved in the body. The body functions as an automata -- different, on a different layer, and the woman cannot do anything about it. It is like an automatic mechanism; it goes on. Tantra says that because of this woman can detach herself from her body very easily. And if this becomes possible -- this detachment, this gap -- then there is no problem.

So it is a very paradoxical thing: if a woman decides to be celibate and to detach herself from her body, she can maintain her purity more easily than a man. Once the detachment is there, then she can forget the body completely. Man can detach himself very easily, can control very easily, but his mind is more involved in the body. That is why he can control, but then he will have to control every day, continuously. And because feminine sex is passive, it is very easy for a woman to be relaxed about sex. Man's sex is active. It is easy for him to control it, but difficult for him to relax about it.

So tantra has been trying to find many, many ways, and tantra is the only system which says there is no difference, that even a feminine structure can be used. So tantra is the only path which gives women equal status. Otherwise, every religion, whatsoever it may say, deep down feels that women are inferior. It may be Christianity, it may be Islam, it may be Jainism, it may be Buddhism, but deep down it feels this, and the reason is the diagnosis through the third eye, the aura -- the forming of the aura every month at the time of menses.

With the third eye you become capable of seeing things which are there, but which cannot be seen with ordinary eyes. All the methods about looking affect the third eye, because looking means a certain energy moving outward from you toward the world. If blocked, if suddenly blocked, the energy will find another path, and the third eye is just near.

In Tibet there were even surgical operations for the third eye. Sometimes it happens that your third eye is blocked because you have not used it for millennia. If the third eye is blocked and you stop your eyes, you will feel a certain uneasiness because the energy is there and there is no path where to move. In Tibet they devised certain operations to have the passage cleared. This can be done. And if it is not done, then many things can happen.

Just two or three days before, one sannyasin -- she is here -- came to me. She said, "There is a very hot sensation at the third eye." And not only was there the sensation, the skin had become burned as if really someone had burned it from the outside. The sensation, the burning, was inside, but the skin was affected. It became completely burned. She was afraid -- what had happened? The feeling was pleasant, the warmth was very pleasant as if something were melting. Something was happening, but even the physical body had become affected, as if actual fire had touched it.

The reason? The third eye had started functioning, the energy began to move in it. It had been cold for lives together; energy never moved through it. When for the first time energy moves there is the warmth. When for the first time energy moves there is the burning sensation. And because the passage has to be

created and forced, it may become like fire. It is concentrated energy hammering on the third eye.

In India we have been using sandalwood powder and other things, ghee and other things, just on the third eye spot. We call this mark a TILAK. It is put just on the third eye spot in order to give a certain coolness from the outside. So if warmth comes within and fire moves within, it should not affect the skin outside. Not only can the skin be burnt by it, sometimes even holes have appeared on the skull.

I was reading one of the most penetrating books about one of the very deep mysteries of human existence on the earth. There have always been proposals that man came from some other star, because there seems to be no possibility that man suddenly evolved on earth. There seems to be no possibility really that man could have evolved from a baboon or a chimpanzee. And there has been no link, because if man evolved from the chimpanzee to be man, there must be links -- something that is between man and chimpanzee -- but there is no such thing. With all the available data and discoveries, we have not yet found a single body structure, a skull or anything, which we can say is a link between the chimpanzee and man.

Evolution means steps. A chimpanzee cannot suddenly become a man -- stages must have been followed. But there is no proof, so Darwin's theory remains a hypothesis. There are no in-between links.

So there have always been fantastic proposals that man must have appeared on the earth suddenly. A man's skull dating very far back, a hundred thousand years back, has been found. But in comparison with other skulls there is nothing lacking in it. It is the same type of skull, with the same brain, with the same structure. We have not evolved really as far as mind structure is concerned.

So it seems man suddenly appeared on earth. He must have come from some other planet. For example, now we are traveling into space, and if we find some planet worth living upon we will populate it; then suddenly man will appear there. I was reading a book about such a proposal, and the author has been finding many things to help his hypothesis.

There is one thing that I wanted to tell you about in connection with this matter of looking. He has found one skull in Mexico and one in Tibet. Both of these skulls have holes at the third eye spot, and the holes are such that they could only have been made by a gun bullet. The skulls are at least one-half million to one million years old. If the holes were made by an arrow, they could not be round. They are so round that they could not have been made by an arrow; only a bullet could make such holes. So that author tries to prove by this that bullets existed one million years before. Otherwise how were these two men killed?

But really, that doesn't prove anything about bullets. Whenever the third eye is blocked completely and the energy moves suddenly, this hole can appear. The energy is just like a bullet coming from within -- just like a bullet. It is concentrated fire; it will create a hole. Those two skulls with holes show not that those men were killed by bullets, but simply that there was a third eye phenomenon. The third eye was blocked completely; energy became concentrated. The eyes were stopped completely; energy could not move, and it became fire. Then it exploded. Just so that there would not be such an accident, in Tibet they discovered and devised methods to make a hole so that the energy could move easily.

So whenever you are trying this looking, remember this: if you feel a burning sensation, do not be afraid. But if you feel that the energy has become a great fire as if a live bullet is there and wants to penetrate the skull -- stop the method and come immediately to me. Do not do it further. If you feel as if a bullet is there and it wants to penetrate the skull, stop. Open your eyes and move them as much as you can. Immediately the sensation will drop, the energy will have moved through the eyes. And unless I say something to you do not proceed, because sometimes it has happened that the skull is broken.

Nothing is wrong even if it happens. Even if one dies in it nothing is wrong, because one has achieved something which is beyond death. But just to be safe, stop whenever you feel that something wrong can happen -- with any method, not only with this. With any method, if you feel something wrong is possible, stop.

In India now, many methods are being taught and many, many seekers suffer unnecessarily, because those who teach are not even aware of the dangers. And those who follow, they follow in a blind way. They do not know where they are moving or what they are doing.

I am talking about these one hundred and twelve methods specifically because of this -- so that you become aware of all the methods, all the possibilities, the dangers, and so that you can then find out which will suit you best. Then if you proceed in any method, you will be fully aware of what can happen, what you have to be aware of, and when something happens how you have to tackle it.

The second question:

IT IS OBSERVED THAT THE PRACTITIONERS OF PSYCHIC SCIENCES POSSESS TENSE AND

FEARFUL EYES. EXPLAIN WHAT THIS INDICATES AND HOW TO OVERCOME THIS PHENOMENON.

Those who practice hypnotism, mesmerism, magnetism, or things like this, will have very tense eyes -- obviously, because they are trying to move their energy through the eyes forcibly. They are bringing their total energy near the eyes just to influence, impress or dominate someone. Their eyes will become tense because then their eyes are flooded with energy, more than they can tolerate. Their eyes will be red, tense, and if you look at them you will feel a sudden shivering: they are using their eyes in a very political way. If they look at you, they are sending their energy to dominate you. And through eyes, domination is very easy.

This was the case with Rasputin, who dominated Russia, before Lenin, just through his eyes. He was an ordinary peasant, uneducated, but with very magnetic eyes, and he came to know how to use this. The moment he would look at you, you would forget yourself, and in that moment he could send any suggestion to you telepathically and you would follow it. That is how he dominated the Czar and the Czarina, the royal family, and through them, the whole Russia. Nothing could be done without his will.

You can have those eyes also; it is not difficult. You have just to learn how to bring your total body energy to the eyes. They become flooded, and then, whenever you look at someone your energy starts flowing toward him. It envelopes the person, penetrates his mind, and in this flooded shock his thinking stops. And this is not a very rare thing that happens just with man, it happens all over the animal kingdom. There are many animals who will just look at their prey, and if the prey looks at them he is done for. Then the prey's eyes become fixed; he cannot move, he cannot escape.

Hunters know this well, and hunters develop very powerful eyes because they are always in search in the darkness for animals. Their eyes become powerful. Thieves and hunters by and by gather more energy in their eyes automatically, because of their work.

Suddenly a lion comes before a hunter, and he is without weapons and he cannot do anything. Then this is what has been done always: the hunter can stare into the eyes of the lion, and now it will depend on whether he has more magnetic eyes or the lion. If the lion is less magnetic and the hunter can bring his total energy to his eyes... And it is easy, he can do this, because when death is there one can do anything. When death is there the hunter can put his total energy at stake. If the hunter can look directly into the eyes of the lion and forget everything and just look, if he can just become the look, then the whole energy will move from his eyes and the lion will escape. He will be trembling with fear.

Through the eyes you can cause your whole energy to flood out, but when you do that your eyes will be tense: you will not be able to sleep, you will not be able to relax. So all those who are trying to dominate others will be restless. If you look at their faces their eyes will be alive, but their faces will be dead. Look at any hypnotist: his eyes will be very much alive, but his face will be dead, because his eyes are sucking the whole energy and nothing is left anywhere else.

Do not do this because it is useless to dominate anyone. The only useful thing is to dominate yourself. It is useless, a wastage of your energy. Nothing is achieved through it -- just an egoistic feeling that you can dominate. So this is evil, a black art. That is the difference between black magic and white magic. Black magic means using your energy, wasting it, in dominating others. White magic means using the same methods, but using your energy in dominating your own life, becoming a master of yourself.

And remember, sometimes similarities happen... If a Buddha moves amongst you, you will be dominated by him, although he is not dominating you. He is not trying to dominate you, but you will be dominated because he is the master of himself. And he is such a master that all around him whosoever moves will become a slave. But there is no conscious effort on his part. Rather, on the contrary, he will continually insist, "Be your own master -- remember this." And this insistence is because of this knowledge.

Buddha knows that whosoever comes around him will become a slave. He is not doing anything; he is not trying to dominate anyone, but he knows this will happen. His last dying words were, "Be a lamp unto yourself." He was dying, and Ananda asked him, just a day before his actual death, "When you will be no more, what shall we do?" He said, "It is good that I shall be no more. Then you can be your own master. Be a lamp unto yourself; forget me. It is good, because when I am no more you will be freed from my domination."

Those who try to dominate others will try in every way to make a slave of you. That is evil, satanic. Those who become their own masters will help you to become masters, and they will try in every way to cut their influence. That can be done in many ways.

For example, I will tell a more recent incident. Ouspensky, the chief disciple of Gurdjieff, was working under Gurdjieff for ten years. It was very difficult to work under Gurdjieff. He was a man of infinite

magnetism. Whosoever would come around him would be pulled.

With such people, either you are pulled or you become afraid and go against them, but you cannot remain indifferent. You are either for or against; you cannot be indifferent to such people. And that going against is just a safety measure. If you come around a person who is magnetic, either you will become a slave to him or, just to protect yourself, you will become an enemy, because that is a protection.

Ouspensky came to him, stayed with him, worked with him, and there was no theoretical knowledge to be imparted. He was a man of action. He would give techniques, and one had to work. Then Ouspensky achieved a certain crystallization. He became an integrated man; he was transformed. He was not fully enlightened yet, but he was not fast asleep as we are. He was in between, just on the verge.

When you feel that the morning is near, when you start listening to the noises which indicate morning is near, you are asleep, but not totally asleep. The sleep is just on the verge of going. You are not yet awake, you may again fall into a sleep. You are just on the surface, just near awakening.

And when Ouspensky was just near awakening, he was thinking that now Gurdjieff will help him more because this was the moment. But suddenly Gurdjieff started behaving in such a strange way that Ouspensky had to leave. He started up in such strange ways with him, did such absurd things, contradictory, nonsensical -- on the surface -- that Ouspensky had to leave him on his own account.

Gurdjieff never told him to leave. On his own account he left him, went against him, said that he had gone mad. He started teaching, and he always said, "I am teaching according to Gurdjieff, my teacher, but now he is mad." He would say, "According to the early Gurdjieff..." He would not talk about the later Gurdjieff.

But the basic reason why Gurdjieff did this is deep compassion. That was the moment when Ouspensky had to be left alone; otherwise he would have become a constant dependent. The moment came when he had to be thrown out, and in such a way that he would never become aware that he had been thrown out consciously.

Such persons like Buddha or Gurdjieff will affect you without their conscious effort and you will be pulled toward them. But they will try in every way that you are not pulled in that way: that you are not attracted hypnotically, that you are not dominated by them. And they will help to make you masters, standing on your own feet.

Those who are trying to dominate others, their eyes will be tense, evilish. You will not feel any innocence in their eyes, you will not feel purity in their eyes. You will feel attraction, but the attraction will be like alcohol. You will feel a magnetic pull, but the pull will be not to free you but to enslave you.

Remember, never use any energy to dominate anyone. Because of this, Buddha, Mahavir, Jesus, they made it a point, and they went on hammering, that the moment you enter the spiritual search, be filled with love for everyone, even for your enemy -- because if you are filled with love you will not be attracted to the inner violence which wants to dominate.

Only love can become an antidote. Otherwise when the energy comes to you and you are overfilled with it, you will start dominating. This happens every day. I have come across many, many people... I start helping them, they will grow a little, and the moment they feel that a certain energy is coming to them they will start dominating others, they will try now to use it.

Remember, never use spiritual energy to dominate. You are wasting your efforts. Sooner or later you will be empty again, and you will fall down suddenly. And this is pure wastage, but it is very difficult to control it because you become aware that now you can do certain things. If you touch someone who was ill and he becomes okay, how can you resist touching others now? How can you resist?

If you cannot resist, you will waste your energy. Something has happened to you, but soon you will throw it away unnecessarily. And really, the mind is so cunning that you may be thinking that you are helping others by healing them. That may be just a cunning trick of the mind, because if you have no love, how can you be so concerned with others' diseases, their illnesses, their health? You are not concerned. Really, now this is a power. If you can heal, you can dominate them.

You may say, "I am just helping them," but even in your help you are simply trying to dominate them. Your ego will be fulfilled. This will become a food for your ego. So all the old treatises say beware. They say beware because when the energy comes to you, you are at a dangerous point. You can waste it, you can throw it away. When you feel any energy, make it a secret; do not allow anyone to know about it.

Jesus said, "If your right hand is doing something, do not allow the left hand to know about it." In the Sufi mystic tradition, they say when energy starts coming, do not even pray before others, do not go to a mosque with others. Why? When the energy comes and someone is praying, and there are many persons

present, they will feel immediately that something is happening. So the Sufis say that then you should do your prayers deep in the night -- at midnight -- when everyone is asleep and no one can be aware of what is happening to you. Do not tell anyone what is happening to you.

But the mind is just a chattering box. If something happens, immediately you will go and spread the good news that something has happened to you. Then you have wasted it. And if people are impressed, then all you have gained is their good opinion and nothing else. This is not a good bargain. Wait! A moment will come when your energy becomes accumulated; it reaches a point where it becomes integrated, transformed. Then things will happen around you without your doing anything. And only then can you help others to be their own masters -- when you are your own master.

I remember one Sufi mystic, Junnaid. One day a man came to him and he said, "Junnaid, master, great master, I have come to know your inner secret. People say you have a golden secret and that you have not told it to anyone until now. I will do anything you say, but tell me the secret." Junnaid said, "I have been keeping it, hiding it, for thirty years, so how much time can you wait? You will have to go through a preparation. It is a thirty-year secret but I will tell it to you. But for how much time will you keep patient?"

The man became afraid, scared. He said, "How long do you suggest?" Junnaid said, "At least thirty years. It is not too much, I am not asking too much."

The man said, "Thirty years? I will think it over." Junnaid said, "Then if you come back again, I will not be ready to give it to you in thirty years. Remember, if you decide just now, then okay. Otherwise I will also have to think." So the man agreed.

It is said that he remained for thirty years with Junnaid. Then the last day came, and he went to Junnaid and said to him, "Now communicate your secret." Junnaid said, "I will give it to you on one condition: that you will keep it a secret. You are not to tell it to anyone. This secret must die with you, unknown."

The man said, "Why have you wasted my whole life? Thirty years I was waiting for the secret just to tell others, and now there is a condition! Then what is the use of knowing it if I cannot tell it to others? If you make this condition, then please do not tell it to me; otherwise it will haunt me, I will know something which I cannot tell to others. So be kind enough and do not tell it to me. You have wasted my thirty years. A little life is left, so let me live it relaxedly. This will be too much, knowing something without telling it to others."

Whatsoever you gain through any spiritual method, let it remain secret. Do not go on spreading it, do not try to use it in any way. Let it remain unused, pure. Only then will it be used for inner transformation. If you use it outwardly, it is a wastage.

The third question:

YOU MENTIONED THAT RAPID EYE MOVEMENTS INDICATE MENTAL PROCESSES AND THAT IF EYE MOVEMENTS ARE STOPPED THE MENTAL PROCESSES WILL ALSO STOP. BUT THIS PHYSIOLOGICAL CONTROL OF THE MENTAL PROCESSES, THIS STOPPING OF EYE MOVEMENTS, SEEMS TO CREATE PSYCHIC TENSIONS SUCH AS HAPPENS WHEN WE KEEP OUR EYES CLOSED UNDER A BLINDFOLD FOR A LONG TIME.

Firstly, your mind and your body are not two things as far as tantra is concerned. Remember that always. Do not say, "physiological process" and "mental process." They are not two -- just two parts of one whole. Whatsoever you do physiologically affects the mind. Whatsoever you do psychologically affects the body. They are not two, they are one.

You can say that the body is a solid state of the same energy and the mind is a liquid state of the same energy -- of the same energy! So no matter what you are doing physiologically, do not think that this is just physiological. Do not wonder how it is going to help any transformation in the mind. If you take alcohol, what happens to your mind? Alcohol is taken in the body, not in the mind, but what happens to the mind? If you take LSD, it goes into the body, not into the mind, but what happens to the mind?

Or if you go on a fast, fasting is done by the body, but what happens to the mind? Or from the other end: if you think sexual thoughts, what happens to your body? The body is affected immediately. You think in the mind of a sex object and your body starts getting ready.

There was a theory by William James. In the first part of this century it apparently looked very absurd, but in a sense it is right. He and another scientist named Lange proposed this theory which is known as the James-Lange theory. Ordinarily, we say you are afraid and that is why you escape and run away, or you are angry and that is why your eyes get red and you start beating your enemy.

But James and Lange proposed quite the contrary. They said that because you run away, that is why you

feel fear; and because your eyes get red and you start beating your enemy, you feel anger. It is just the opposite. They said that if this is not so, then we want to see even one instance of anger when the eyes are not red and the body is not affected and one is simply angry. Do not allow your body to be affected and try to be angry -- then you will know that you cannot be angry.

In Japan they teach their children a very simple method of controlling anger. They say, whenever you feel angry, do not do anything with the anger, just start taking deep breaths. Try it, and you will not be able to get angry. Why? Just because you take deep breaths, why can you not get angry? It becomes impossible to get angry. Two reasons... You start taking deep breaths but anger needs a particular rhythm of breathing. Without that rhythm anger is not possible. A particular rhythm in breathing or chaotic breathing is needed for anger to be.

If you start taking deep breaths it is impossible for the anger to come out. If you are consciously taking deep breaths, then the anger cannot express itself. It needs a different breathing which should be allowed. You need not do it; the anger will do it itself. With deep breathing you cannot be angry.

And secondly, your mind shifts. When you feel angry and you start to take deep breaths; your mind is shifted from anger to breathing. The body is not in a state to be angry, and the mind has shifted its concentration toward something else. Then it is difficult to be angry. That is why the Japanese are the most controlled people on earth. It is just a training from childhood.

It is difficult anywhere else to find such an incident, but in Japan it happens even today. It is happening less and less because Japan is becoming less and less Japanese. It is becoming more and more Westernized, and the traditional methods and ways are becoming lost. But it was happening, and it still happens today.

One of my friends was there in Kyoto, and he wrote me a letter saying, "I have seen such a beautiful phenomenon today that I want to write about it to you. And when I come back, I will want to understand how it is possible. One man was struck by a car. He fell down, stood up, thanked the driver, and went away -- he thanked the driver!"

In Japan it is not difficult. He must have taken a few deep breaths, and then it was possible. You are transformed into a different attitude, and you can thank even a person who was just going to kill you, or who has already tried to kill you.

Physiological processes and psychological processes are not two things, they are one, and you can start from either pole to affect and change the other. And any science will do that. For example, tantra believes deeply in the body. Only philosophy is vague, airy, verbal; it may start from something else. Otherwise, any scientific approach is bound to start from the body because that is within your reach. If I talk of something which is beyond your reach, you may listen to it, you may gather it in your memory, you may talk about it, but nothing happens. You remain the same. Your information is increased, but not your being. Your knowledge goes on increasing, but your being remains the same poor mediocrity; nothing happens to it.

Remember, the body is what is within your reach; just now you can do something with it and change your mind through the body. By and by you will become a master of the body, and then you will become a master of the mind. And when you become a master of the mind, you will change the mind by and by, and you will be moving beyond it. If the body changes, you move beyond body. If the mind changes, you move beyond mind. And always do something which you CAN do.

For example, you may not be capable of becoming a master of anger, like a Buddha, just now. How can you? But you can change your breathing and then you can feel the subtle effect, the change. Do it. If you feel filled with passion, sexual passion, take a few deep breaths and feel the effect: the passion will have dispersed.

Aldous Huxley's wife, Laura Huxley, has written a beautiful book -- just simple devices for doing certain things. If you feel angry, Laura Huxley says, just tighten up your face. You can tighten in such a way -- for example, in your closet -- so that no one will be able to see.

A person is sitting just in front of you and you feel angry -- so just tighten up your face. Go on tightening it as much as you can, and then suddenly relax and feel the difference. The anger will have gone. Or if it has not gone, do it again. Go on doing it -- twice, thrice... What happens? If you tighten your face muscles and you go on tightening and tensing them, the energy that was going to become anger moves into the face.

And it is very easy for it to move into the face. When you are angry, how do you feel? You feel you want to beat someone with your fists. The energy is there, so use it. If you can use it, it is dispersed. Your face will become relaxed, and the other person will not even be able to know that you were angry. It will appear as if nothing has happened to you. And once you know these things, you become more and more

aware that energy can be transformed, diverted, checked, released, or prevented from being released, or used in a different way. If you can use your energy you become the master. Then one day you may not use it at all; you may preserve it.

This exercise is not good for a Buddha -- to clench the fists. This is not good for a Buddha because this is wasting energy. But this is good for you. At least the other is saved from you, and a vicious circle is saved. If you get angry he will get angry, and there is no end to it. It may disturb your whole night, and it may continue as a hangover for a week. And then, because of this hangover, you may do many things you never intended to do. Do not say that this is just physiological. You are physiological, so what can be done? You are a physique; you cannot deny that fact. Use your energy. There is no need of denying it.

If you close your eyes, sometimes you may feel a certain tension gathering there, or an uneasiness. Then there are certain things you can do. One, when you close your eyes do not become tense about it, let them be relaxed. You can close your eyes forcibly -- then you will get tense. Then your eyes will get tired and inside you will feel uneasiness. Relax the face, relax the eyes, and let them be closed. I say, let them be closed; do not close them. Relax! Feel relaxed. Drop the eyelids and let the eyes be closed. Do not force them! If you force them, that is not good.

If you cannot feel the difference, then do this: first force them to close. Let your whole face become tense, strained, and then close your eyes forcibly. For a few moments remain strained, then relax. Then again close your eyes relaxedly. Then you will feel the difference. Do not strain to do anything -- that will tire you.

Two, when the eyes are closed and your face is relaxed, look as if everything has become dark. A deep darkness is around you. Imagine you are amidst darkness, in a deep, velvety darkness, surrounded by it, in a deep, dark night. Go on feeling this darkness. That will help your eyes to stop their movements. With nothing to be seen, the eyes will stop. Be in darkness.

You can do it in a dark room. Open your eyes, look at the darkness, then close them and feel the darkness. Again open your eyes, feel the darkness; close your eyes, feel it inside. Darkness is deeply relaxing. Darkness is outside and inside you; everything is dead -- dark and dead. Both are related. That is why we paint death as black, dark. All over the world death is painted as black, and people fear darkness.

While doing this method, feel darkness, love darkness, and feel inside that you are going to die. Darkness is all around, and you are dying. The eyes will stop. You will feel that they cannot move: they will have stopped. In that stopping, suddenly the energy will go up and start hammering the third eye. When it starts hammering, you will hear it, you will feel it. A warmth will come, a fire will flow -- a liquid fire trying to find a new path.

Do not be afraid. Help it, cooperate with it, let it move, become it. And when the third eye opens for the first time, the darkness will disappear and there will be light -- light without a source. You have seen light, but always with a source. Either it comes from the sun or from the stars or from the moon or from the lamp, but some source is there.

When your energy moves through the third eye, you will come to know a light without source. It is not coming from any source, it is simply there, not coming from anywhere. That is why the Upanishads say that God is not like the sun or like a flame. He is sourceless light. There is no source anywhere, simply light is there, just as if it is morning.

The sun has not arisen, but the night has disappeared. In between there is the dawn -- the pre-dawn. Or in the evening, the sun has set and the night has not yet come. Just in between there is the margin. That is why Hindus have chosen SANDHYA as a proper time for meditation. SANDHYA is the in between time -- neither night nor day, just the line that divides. Why? Just as a symbol. The light is there, but without a source. The same will happen inside, light will be there without a source. Wait for it; do not imagine it.

The last thing to be remembered: you can imagine anything, so it is dangerous to tell you many things. You can imagine them. You will close the eyes and you will feel and imagine that now the third eye has opened or is opening, and you can imagine light also. Do not imagine; resist imagination. Close your eyes. Wait! Whatsoever comes, feel it, cooperate with it, but wait. Do not jump ahead; otherwise nothing will happen. You will be having a dream -- a beautiful, spiritual dream, but nothing else.

People go on coming to me and they say, "We have seen this and we have seen that." But they have imagined it -- because if really they had seen, they would be transformed. But they are not transformed. They are the same persons, only now a spiritual pride is added. They have some dreams -- beautiful, spiritual dreams: someone is seeing Krishna playing on his flute, someone is seeing light, someone is seeing kundalini rising. They go on seeing things, and they remain the same -- mediocre, stupid, dull. Nothing has

happened to them; they go on relating that this is happening, that is happening, but they remain the same -- angry, sad, childish, stupid. Nothing has changed.

If you really see the light which is there waiting for you, to be seen through the third eye, you will be a different person. And then you need not tell anyone. People will come to know you are a different person. You cannot even hide it; it will be felt. Wherever you will move, others will feel that "Something has happened to this man."

So do not imagine; wait, and let things take their own course. You do the technique, and then wait. Do not jump ahead.

Vigyan Bhairav Tantra, Vol 1

Chapter #23
Chapter title: Several more looking methods

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9. SIMPLY BY LOOKING INTO THE BLUE SKY BEYOND CLOUDS, THE SERENITY.

10. LISTEN WHILE THE ULTIMATE MYSTICAL TEACHING IS IMPARTED. EYES STILL, WITHOUT BLINKING, AT ONCE BECOME ABSOLUTELY FREE.

11. AT THE EDGE OF A DEEP WELL LOOK STEADILY INTO ITS DEPTHS UNTIL -- THE WONDROUSNESS.

12. LOOK UPON SOME OBJECT, THEN SLOWLY WITHDRAW YOUR SIGHT FROM IT, THEN SLOWLY WITHDRAW YOUR THOUGHT FROM IT. THEN.

We live on the surface of ourselves -- just at the fringe, the boundary. The senses are just on the boundary and your consciousness is way deep down at the center. We live in the senses; that is natural. But that is not the ultimate flowering, it is just the beginning. And when we are living in the senses, we are basically concerned with objects, because senses are irrelevant unless there is concern with some object of enjoyment. For example, eyes are useless unless there is something to be seen, ears are useless unless there is something to be heard, and hands are useless unless there is something to be touched.

We live in the senses; therefore, we have to live in objects. The senses are just on the boundary of the being, in the body, and objects are not even on the boundary: they are beyond the boundary. So three points have to be understood before we enter the techniques.

First, the consciousness is at the center. Second, the senses through which the consciousness moves out are at the boundary. And third, the objects in the world to which the consciousness moves, through the senses, are beyond the boundary. These three things have to be remembered: consciousness at the center, senses at the boundary and objects beyond the boundary. Try to understand it clearly, because then the techniques will be very simple.

Look at it from many directions. One: senses are just in between, just in the middle. At one side is consciousness, at another side is the world of objects. Senses are just in the middle -- between the two. From the senses you can move either way: either you can go to the objects or you can go to the center. Either way the distance is the same. From the senses, doors open both ways -- move to the objects or move to the center.

You are at the senses. That is why one of the most famous Zen Masters, Bokuju, has said that NIRVANA and the world are the same distance away. So do not think that the nirvana is very far away. The world and the nirvana, this world and that other world, are both at the same distance.

This saying has created much confusion because we feel that nirvana is very, very far away - that Moksha, liberation, the kingdom of God, is very, very far away. We feel that the world is just near, just here. But Bokuju says, and he says rightly, that both are at the same distance.

The world is here, and nirvana is also here. The world is near, and nirvana is also near, For nirvana you have to move inwards, for the objects you have to move outwards; the distance is the same. From my eyes, my center is just as near as you are near me. I can see you if I move outward, I can see myself if I move inward. And we are at the doors of the senses, but naturally, the bodily needs are such that consciousness moves outwards. You need food, you need water to drink, you need a house where to live. These are your bodily needs and these can only be found in the world, so quite naturally, consciousness moves through the senses toward the world. Unless you create a need which can only be fulfilled when you move inward, you will never move inward.

For example, if a child were born self-sufficient, if he didn't need any food, he would not look at his mother at all. The mother would become irrelevant, meaningless, because for the child the mother is not the meaning: food is the meaning. The mother is his first food, and because the mother gives him food and satisfies a basic need, without which he will die, he starts loving the mother. That love comes secondly, as a shadow, because the mother is fulfilling a basic need.

So those mothers who are feeding their children through bottles should not expect much love because for the child food is the need, not the mother. The mother will come into his being, enter into his being only through food. That is why food and love are deeply related-very, very deeply related. If your love need is fulfilled, you will need less food. If your love need is not fulfilled, you will need more food. So those who love and who are loved will not gather much fat. There are other reasons also, but this is one of the most basic. They will not eat much. If love is not fulfilled, then food becomes a substitute. Then they will eat much.

For the child, food is the basic need. But if a child should be born who can be self-sufficient, who does not need any food, who does not need any outward help to be alive, he will not move in the world at all. Do you think he will move? There would be no need. And unless a need is there, the energy will never move. We move outwardly not because we are sinners. We move outwardly because we have needs which can be fulfilled only through objects-which can be gained if we move in the world of objects.

Why do you not move inward? Because you have not yet created the need to move inward. Once the need is there, it is as easy to move inward as to move outward. What is that need? That need is concerned with religion. You cannot be religious unless that need is there. How is that need created? By what process does one become aware of a deep need which helps you move inward?

Three things are to be remembered. Firstly, death. Remember, all life-needs force you to move outward. If you want to move inward, death must become a basic concern; otherwise you cannot move inward. That is why it happened that persons like Buddha, who became deeply conscious of death, started moving inward. Only when you become aware of death will you create the need to look back.

Life looks outward. Unless you become aware of death, religion is meaningless for you. That is why animals have no religion. They are alive, they are as much alive as man, or even more, but they cannot be conscious of death, they cannot conceive of death, they cannot see death in the future. They see that others are dying, but it never occurs to the animal mind that this death is an indication of his death also.

For the animal mind death always occurs to others. And if for you also death is just something which happens to others, you still live in the animal mind. If you are not aware of death, you have not yet become man. That is the basic difference between animal and man-because animal cannot be aware of death, only man can be. If you are not aware of death you are not a man yet, and only man creates the need to move inward.

To me, man means awareness of death. I am not saying become afraid of death; that is not awareness. Just be aware of the fact that death is coming nearer and nearer and you have to be prepared for it.

Life has its own needs; death creates its own needs. That is why younger societies are irreligious -- because younger societies are not yet aware of the phenomenon of death; it has not become a central concern for them. An older society -- for example, India, one of the oldest societies in existence -- is so much aware of death. Because of that awareness, deep down India is religious. So the first thing: become aware of death. Think about it, look at it, contemplate it. Do not be afraid, do not escape the fact. It is there and you cannot escape it! It has come into existence with you.

Your death is born with you; now you cannot escape it. You have hidden it in yourself -- become aware of it. The moment you become aware that you are going to die, that death is certain, your total mind will start looking in a different dimension. Then food is a basic need for the body, but not for the being, because even if you get food death will occur. Food cannot protect you from death, food can only postpone. Food can help you to postpone. If you get a good shelter, a good house, it will not protect you from death. it will only help you to die conveniently, comfortably. And death, whether it happens comfortably or uncomfortably, is the same.

In life you may be poor or rich, but death is the great equalizer. The greatest communism is in death. Howsoever you live, it makes no difference; death happens equally. In life, equality is impossible; in death, inequality is impossible. Become aware of it, contemplate it. And it is not only that death is certain somewhere in the future: with the idea that it is very far away, you will again not be able to contemplate it. The mind has a very small range; the focus of the mind is very small. You cannot think beyond thirty years. After thirty years there will be death... it is as if you are not going to die. Thirty years is so long, the distance is so much, it is as if death is not going to occur.

If you want to contemplate death, know another fact about it: it can occur the next moment; it is possible the very next moment. You may not be able to hear my whole sentence, I may not be able to complete it. My mother's father used to tell me that when I was born he consulted one astrologer, one of the best known astrologers of those days. The astrologer was to make my KUNDALI -- birth chart. But the astrologer studied it and he said, "If this child survives after seven years, only then will I make the chart. It seems impossible that he can survive for more than seven years, so it is useless. If the child is going to die in seven years it is useless to make the kundali; it will be of no use. And it has been my habit," the astrologer said, "that unless I am certain that the kundali will be useful I never make it." So he didn't make it.

Fortunately, or unfortunately, I survived. Then my mother's father went to the astrologer, but he was dead, so he never could make my kundali. He was dead, and I have been constantly wondering about this. He was aware of the fact that this child may die, but he was not aware of the fact that he may die. He was not aware! It seems that he was absolutely unconcerned -- and he was no ordinary man. But no one is concerned with his own death. Knowingly, cunningly, we are not concerned with it because it creates a fear. So I have always suspected that that astrologer might have never looked at his own kundali; otherwise he would have become aware.

Death is possible the very next moment, but the mind will not believe it. I say it and your mind will say, "No! How is it possible the next moment? It is far away." But that is a trick. If you postpone, you cannot contemplate. It must be so near that you can focus on it. And when I say that the next moment it is possible, I mean it. It can happen, and whenever it will happen it will be the next moment. Just before it, you could not have conceived that it was going to happen.

A person is dying: just a moment before he could never have thought that death is so near. It always happens in the next moment -- remember. It has always happened that way, and this will be the way always. It always happens in the next moment. Bring it near so that you can focus on it, and that very focusing will help you to enter in, a new need will be created.

Secondly, you go on living. You go on creating artificial meanings and purposes for this very moment. You never think of your life as a whole, whether it has any meaning or not. You go on creating new meanings, and you push yourself on with those meanings. That is why a poor man lives a more meaningful life than a rich man -- because a poor man has many things to get, and that gives a meaning to his life. If you are really rich, it means you have everything that is possible and this world cannot offer anything to you. Then your life becomes meaningless. Now you cannot create any meaning for this moment, for this day, to help you live. That is why the richer a society, the more affluent a culture, the more meaninglessness is felt. Poorer societies never feel meaninglessness.

A poor man is concerned with having a house. For years together he will work for it. His life has a meaning; something has to be achieved. And when he gets the house he will be happy for a few days at least, but then bigger houses are there... So he will go on moving, doing this and that, never thinking about

his life as a whole, whether it has any meaning or not. He never takes life as a whole.

Just imagine that you have everything -- the house, the car that you long for, and all your dreams are fulfilled. So now what? Just imagine that whatsoever you need is there, you have it. Now what? Suddenly meaning disappears. You are standing on an abyss; nothing can be done. You become meaningless. You are already meaningless, just not aware. Even if you get the whole world, then what? What is fulfilled?

Alexander was coming to India, and he met a great saint, Diogenes. Diogenes was one of the most penetrating minds ever born. He lived naked like Mahavir; he is the Mahavir of Greek civilization and culture. He left everything, renounced everything, not because through renouncing things he was going to get anything -- that is not real renouncing, not authentic renunciation. If you renounce something to get something, that is a bargain. If you think that you are going to have some reservation in heaven and that is why you renounce, it is not renunciation. If you renounce the bodily pleasures to have spiritual pleasures, this is not renunciation.

Diogenes renounced everything, not because out of it he was going to get something. He renounced just to see if when he has nothing, whether there is any meaning or not. He thought that if one possesses nothing, if even then one has a meaning, a purpose, a destiny, then death cannot annihilate anything, because death can annihilate only a possessions and the body is also possession. He left everything. He had only one thing: a wooden bowl out of which to drink water. He thought, "This is not much of a possession." Then one day he saw a child drinking water with his hands. He immediately threw away the bowl. He said, "If a child can drink water with his hands, am I more weak than a child?"

When Alexander was coming to India to conquer, to make a world empire, somebody informed him that just on the way, where he would be stopping, there lived a great sage who was just the opposite of him. He was told, "You are going to make a world empire, and he has even thrown away his bowl because he says that as he is happy without it, why carry this burden? And you say that unless the whole world becomes your empire, you cannot be happy. So he is just at the opposite pole, and it would be good if you meet him."

Alexander was fascinated. It happens that the opposite always fascinates. The opposite always fascinates; it has a deep sexual attraction. Just a man is attracted to woman or woman is attracted to man, there is the same attraction with the opposite. Alexander could not by-pass Diogenes, but it was not good for him to go to Diogenes, and it was impossible that Diogenes would come to him -- there was no solution.

Diogenes was informed. Many, many messengers came to inform him that "The Great Alexander is passing this way. It would be good if you meet him." He said, "The Great Alexander? Who has said this to you! I think he himself has. So tell your Great Alexander that he has nothing to give to me, and there is no need for him to meet me -- and I am a very small man." He used to say, "Really, I am a dog, not a man at all -- just a dog, so there is no need. It is below his dignity to meet this dog."

Then Alexander had to come. Diogenes is reported to have said, "I hear you are going to win the whole world, so I thought, I closed my eyes and thought, 'Okay! If I have won the whole world, then what?' This has been my problem constantly: if I have won the whole world, then what?" It is reported that Alexander, after hearing this, became very sad. "Then what?" he said to Diogenes. "Do not talk such things. You make me very sad."

Diogenes said, "But you will become very sad when you win the whole world. What can I do? I am just imagining, and I have come to conclude that this is useless. You are making a suicidal effort. You yourself are trying to win the whole world -- so then what? If you succeed, then what? "

Alexander returned from Diogenes very disturbed, upset, sad. He said to his companions, "This man is very dangerous. He has shattered my dreams." And he could never forget, could never forgive Diogenes. The day he died, he remembered him again, and he said, "It may be that that fellow was right: then what ?"

So the next thing is to remember always that whatsoever you are doing, whatsoever you are achieving, remember to ask, "If I succeed, then what?" Is there any meaning in it all, or is there just some artificial meaning given by you only to divide, to create an illusion around you so that you feel you are doing something worthwhile -- and all the time you are really wasting life and energy, not doing anything worthwhile! There is only one thing worthwhile: if you can become happy without anything, without any dependence: if you can be blissful alone, totally alone. If nothing is needed for your bliss, only then can you be blissful; otherwise you will be in misery, always in misery.

Dependence is misery, and those who depend on possessions, those who depend on accumulated knowledge, those who depend on this or that, they are helping their own misery to become accumulated more and more. So the next point to remember is to ask whether you have any meaning, or whether you are just floating along without any meaning. Are you just making believe that this or that is the meaning of your

existence?

One man used to come to me. He used to say that if his son gets into college, that would be all and he would be very happy. He was a poor man, a very ordinary clerk, and that was the only dream, that his son would get into college. Then the son got into college. Now the son has become a forest official. A few months back the son was here and he told me, "I am getting only six hundred rupees per month. I have two children and this is my only dream, that they can get a good education; that is all. I am working hard. If they can be well educated and if I can send one of my children to some foreign country to study, that is all I ask."

His father is no more; he has died. This was his meaning in life, his purpose -- to make his boy educated and well placed. Now the boy is well placed, and now the boy has the same purpose, to help his children become educated and well placed. And he will die, and those children will go on doing the same nonsense.

What is the meaning of all this? What are you doing? Just passing time? Just destroying life? Or have you got some authentic meaning which you can say makes you happy, blissful? This is the second consideration which will turn you inward.

And thirdly, man goes on forgetting. You go on forgetting things. You were angry yesterday, and you repented it. Now you have forgotten, and if the same stimulus is given again, you will be angry again. This has been so for your whole life: you go on repeating the same things.

It is said that it is very extraordinary to find a man who learns through life -- very rare. Really, no one learns. If you learn, then you cannot commit the same mistake twice. But you go on committing the same thing again and again. Rather, the more you commit, the more you become prone to commit it. You are angry again and again, and again and again you repent it, and you have not learned anything. Given the stimulus, you will be angry, and you will do the same madness, and then you will repent again -- that is also part of it. And then you will again be ready to be stimulated and to be angry.

The third thing: if you want to turn in, learn! Whatsoever you are doing, learn through it. Take the essential out of it. Look back at what have you been doing with your life and your energy and your time. The same mistakes, the same foolishnesses, the same stupidities, again and again.

So you move in a wheel. However, it is not good to say that you move the wheel: rather, the wheel moves you. Mechanically, you go on and on and on. That is why in India we have called the world SANSAR. SANSAR means the wheel which goes on, and you are just clinging to some spoke on it and you go on moving.

Unless you learn something about this wheel, this vicious circle, this sansar, unless you learn something about it, you will not leave the spoke and jump out of it. So three words, three key words:

Death: make it a constant contemplation.

Meaning: go on searching for it in your life.

And learn: learn through your life, because there is no other learning. Scriptures won't give you anything.

If your own life cannot give you something, nothing can give it to you. Learn through your own life, conclude through it. What have you been doing with yourself? If you are in a wheel, jump out of it. But to know that you are in a wheel, you will have to go deep into understanding and learning. These three things will help you to turn in.

Now the techniques:

SIMPLY BY LOOKING INTO THE BLUE SKY BEYOND CLOUDS, THE SERENITY.

That is why I have said so many things -- because the techniques are very easy, and you can do them and nothing will result. Then you will say, "What type of techniques are these? We can do them, they are so simple. SIMPLY BY LOOKING INTO THE SKY, THE BLUE SKY, BEYOND THE CLOUDS, THE SERENITY: one will become silent and serene, fulfilled."

You can look at the blue sky beyond the clouds and nothing will happen. Then you will say, "What type of technique is this? Shiva is not talking rationally, reasonably. He is saying anything, whatsoever comes to his mind. What kind of technique is this -- SIMPLY BY LOOKING INTO THE BLUE SKY BEYOND CLOUDS, THE SERENITY. One will become serene!"

But if you remember: death, meaning, learning, this technique will help you immediately to turn in. LOOKING INTO THE BLUE SKY BEYOND CLOUDS... Just looking, not thinking. The sky is infinite; it ends nowhere. Just look into it. There is no object; that is why the sky is chosen. The sky is not an object. Linguistically it is; existentially, the sky is not an object because an object begins and ends. You can go

around an object; you cannot go around the sky. You are in the sky, but you cannot go around it. So you may be the object for the sky, but the sky cannot be your object. You can look into it, but you cannot look at it, and that looking into it goes on and on... it never ends.

So look into the blue sky and go on looking. The object is infinite, there is no boundary to it. Do not think about it; do not say it is beautiful. Do not say, "How lovely!" Do not appreciate the color; do not start thinking. If you start thinking, you have stopped. Now your eyes are not moving into the blue, the infinite blue. Just move, just look -- do not think. Do not create words; they will become barriers. Not even "blue sky" should be said. Do not verbalize.

There should be just a pure, innocent look into the blue sky. It never ends. You will go on and on and on and on, and suddenly, because there is no object, just a vacuum, suddenly you will become aware of yourself. Why? Because if there is any vacuum your senses become useless. Senses are only useful if there is an object.

If you are looking at a flower, then you are looking at something -- the flower is there. The sky is not there. What do we mean by a sky? That which is not there. Sky means the space. All objects are in the sky, but the sky is not an object. It is just the vacuum, the space in which objects can exist. The sky itself is just pure emptiness. Look at this pure emptiness. That is why the sutra says: BEYOND THE CLOUDS. Because clouds are not the sky, they are objects floating in the sky. You can look at the clouds, but that will not help. Look into the blue sky -- not at the stars, not at the moon, not at the clouds, but at objectlessness, emptiness. Look into it.

What will happen? In emptiness, there is no object to be grasped by the senses. Because there is no object to be grasped, clung to, senses become futile. And if you are looking into the blue sky without thinking, without thinking, suddenly you will feel that everything has disappeared; there is nothing. In that disappearance you will become aware of yourself. Looking into this emptiness, you will become empty. Why? Because your eyes are like a mirror. Whatsoever is before them is reflected. I see you and you are sad -- then a sudden sadness enters into me. If a sad person enters into your room, you become sad. What has happened? You have looked at sadness. You are like a mirror: the sadness is reflected in you.

Someone laughs heartily -- suddenly you feel a laughter coming to you also. It has become infectious. What has happened? You are like a mirror, you are reflecting things. You look at a beautiful object -- it is reflected in you. You look at an ugly object -- it is reflected in you. Whatsoever you are seeing penetrates deep into you. It becomes part of your consciousness.

If you are looking into the emptiness, there is nothing to be reflected - or only the blue infinite sky. If it is reflected, if you feel the blue infinite sky within, you will become serene, you will find serenity. That is there. And if really you can conceive of emptiness - where sky, blue, everything disappears: just at emptiness - inside also emptiness will be reflected. And in emptiness, how can you be worried, how can you be tense?

In emptiness, how can the mind function? It stops; it disappears. In the disappearance of the mind - the mind that is tense, worried, filled with thoughts that are relevant, irrelevant - in that disappearance of the mind, THE SERENITY.

One thing more. Emptiness, if reflected in, becomes desirelessness. Desire is tension. You desire and you become worried. You look at a beautiful woman -- a sudden desire arises. You look at a beautiful house -- you want to possess it. You look at a beautiful car just passing by your side -- you want to be in it, you want to drive it. A desire has come in, and with the desire mind becomes worried: "How to get it? What to do to get it?" The mind becomes frustrated or hopeless or hopeful, but it is all dreaming. Many things can happen.

When desire is there, you are disturbed. The mind is shattered into fragments, and many plans, dreams, projections start; you become mad. Desire is the seed of madness.

But emptiness is not an object; it is just emptiness. When you look at emptiness, no desire arises; it cannot arise. You do not want to possess emptiness, you do not want to love emptiness, you do not want to make a house out of it. Emptiness? You cannot do anything with it! All movement of the mind stops, no desire arises, and with the non-arising of desire, THE SERENITY. You become silent, serene. A sudden peace explodes in you. You have become like the sky.

Another thing. Whatsoever you contemplate, you become like it, you become that, because mind can take infinite forms. Whatsoever you desire, your mind takes its form, you become it. That is why a person who is just after riches, gold, after money, his mind becomes just a treasure - nothing else. Shake him, and you will feel the rupees inside - the sound of rupees, nothing else. Whatsoever you desire, you become that.

So be conscious of what you are desiring because you are becoming that.

The sky is the most empty thing. It is just near you and it costs nothing, and you do not have to go somewhere -- to the Himalayas or to Tibet -- to find the sky. They have destroyed everything, technology has destroyed everything, but the sky is still there; you can use it. Use it before they destroy it -- any day they will destroy it. Look, penetrate into it. And the look must be a non-thinking one, remember this. Then you will feel the same sky within, the same dimension within, the same space and blueness and emptiness. That is why Shiva says, SIMPLY.

SIMPLY BY LOOKING INTO THE BLUE SKY BEYOND CLOUDS, THE SERENITY.

The next technique:

LISTEN WHILE THE ULTIMATE MYSTICAL TEACHING IS IMPARTED. EYES STILL, WITHOUT WINKING, AT ONCE BECOME ABSOLUTELY FREE."

LISTEN WHILE THE ULTIMATE MYSTICAL TEACHING IS IMPARTED. This is a secret method. In this esoteric tantra, the master gives you the teaching secretly, the doctrine secretly -- or the mantra secretly. When the disciple is ready, then the mantra, or the supreme secret, will be imparted, communicated to him, privately. Just in his ear it will be whispered. This technique is concerned with that whispering. LISTEN WHILE THE ULTIMATE MYSTICAL TEACHING IS IMPARTED.

When the master has decided that now you are ready and the secret of his own experience can be communicated, when the moment has come when he can say to you that which is unsayable, then this technique has to be used. EYES STILL, WITHOUT WINKING, AT ONCE BECOME ABSOLUTELY FREE. When master, is imparting his secret to you in your ear, whispering it, let your eyes be totally still: no movement of the eyes. That means the mind should be quiet, thoughtless.

No winking -- not even a slight movement, because that will show a disturbance within. Just become an empty ear with no movement within. The consciousness is just waiting to be impregnated, just open, receptive, passive... no activity on its own part. And when this will happen, this moment when you are totally empty, not thinking anything but just waiting... not waiting for something, because then it will become thinking, not waiting for something but just waiting; when this static moment, this non-dynamic moment will happen; when everything has stopped, time is not flowing and mind is totally vacant -- it becomes no-mind. Only into a no-mind can a master impart.

And he is not going to give a very long discourse: he will give just one or two or three words. In that silence those one, two or three words will penetrate to your very core, to the very center, and they will become a seed there. In this passive awareness, in this silence, AT ONCE BECOME ABSOLUTELY FREE.

One can become free only by becoming free of the mind; there is no other freedom. Freedom from the mind is the only freedom. Mind is the bondage, the slavery, the servitude. So a disciple has to wait with his master for the right moment when he will call him and impart. He is not to ask, because asking means desire. He is not to expect, because expectation means conditions, desire, mind. He is just to wait. And when he will be ready, when his waiting will become total, the master can do anything.

Sometimes the master can do very trivial things, and the thing will happen. And ordinarily, even if a Shiva goes on talking about one hundred and twelve methods, nothing will happen because the preparation is not there. You can throw seeds on stones, but nothing will happen. The fault is not of the seeds. You can throw a seed out of season, but nothing will happen. The fault is not of the seed. The right season is needed, the right moment is needed, the right soil is needed. Only then will the seed become alive and transform.

So sometimes very trivial things work. For example, Lin Chi became enlightened while he was just sitting on his master's verandah - on the verandah of his master, and the Master came out and just laughed. He looked at Lin Chi - into his eyes - and laughed uproariously. Lin Chi started laughing, bowed down, and left. But he had been waiting there for six years: that verandah was his abode for six years.

The master would come day after day, month after month, and he would not even look at him. And Lin Chi was waiting there. Then after two years, for the first time he looked at him. Then two more years passed, and for the first time he patted him. Then Lin Chi waited and waited, and after six years, one day suddenly he came out, stared into Lin Chi's eyes, and Lin Chi must have done this technique: LISTEN WHILE THE ULTIMATE MYSTICAL TEACHING IS IMPARTED. EYES STILL, WITHOUT WINKING, AT ONCE BECOME ABSOLUTELY FREE.

The master looked and used laughter as a medium. He was a great master. Really, words were not needed, just laughter. Suddenly there was that laughter, and something happened in Lin Chi. He bowed down, laughed, left, and told everyone that now he was no more, that he was liberated, free. He was no more: that is what liberation means. You are not liberated. You are liberated from yourself.

Lin Chi used to tell how it happened. For six years he was waiting. It was a long waiting, a patient waiting. He was just waiting on the verandah, and every day the master would come. And he would wait for the right moment -- when he would become ready, then the master would do something. Just by waiting for six years, you will fall into meditation. What can you do? He might have thought for a few days about old things, but if you do not give new food every day to the mind, by and by it stops. How long can you chew again and again on the same thing?

He might have been thinking about past things, and by and by, because no new stimulus was given, thinking stopped. He was not allowed to read, he was not allowed to talk, he was not allowed to move and meet anyone. He was just allowed to fulfill the basic bodily needs and wait on the verandah.

Silently he waited, day after day -- day in, day out, day and night. Summer would come and pass away, and winter would come and pass away, and there would be rain and it would pass away: he must have forgotten time. He must have forgotten for how many days he had been there. And then one day suddenly the master appeared, and he looked deeply into his eyes. Lin Chi's eyes must have suddenly become static, non-dynamic. This was the moment; six years were wasted for this. There was no movement of the eyes, because a single movement and he may miss. Everything must have become silent -- and then suddenly, the uproarious laughter: the master began laughing madly. That laughter must have been heard deep down at the very core; it must have reached.

So when Lin Chi was asked, "What happened to you?" he said, "When my master laughed, suddenly I recognized that the whole world is just a joke. In his laughter, this was the message: The whole world is just a joke, just a drama. An seriousness disappeared. And if the whole world is just a joke, who is in bondage? And who needs to be free?" So Lin Chi said, "There was no bondage at all. I was thinking that I was bound, and that is why I was trying to be free, and then suddenly the master laughed and the bondage fell away."

Sometimes it has happened with such things; you can never conceive of how it was possible. There are many Zen stories... One Zen master became aware when the gong was beaten. Just while he was hearing the gong being beaten, the sound, something shattered in him. One Zen nun became aware, enlightened, while she was carrying two pails of water. Suddenly the bamboo broke, and the earthen pots fell down. The sound, the breaking of the pots and the water flowing out of them, and she became enlightened.

What happened? You can break many pots, but nothing will happen. A right moment had come. She was coming back. Her master had said, "This night I am going to give you the secret, so go and take a bath, and bring two pails of water for me. I will take a bath and impart to you the secret for which you have been waiting." She must have felt ecstatic -- the moment had come. She took a bath, filled the pots, and carried them back.

It was a full-moon night, and just when she was passing on the footpath from the river to the ashram, suddenly the bamboo broke. When she reached, the master was waiting, and he looked at her and he said, "Now there is no need, it has happened. Now I have nothing to convey. You have already received."

That old nun used to say, "With that bamboo breaking, something broke in me -- something broke in me also. Those pails falling down, those broken earthen pots, and I saw my body broken. I looked at the moon. Everything was silent, serene, and I became silent and serene. From that moment, I have not been, I am no more." This is what liberation, freedom means.

The next technique:

AT THE EDGE OF A DEEP WELL LOOK STEADILY INTO ITS DEPTHS UNTIL -- THE WONDROUSNESS.

The techniques are similar, with a slight difference. AT THE EDGE OF A DEEP WELL LOOK STEADILY INTO ITS DEPTHS UNTIL -- THE WONDROUSNESS. Look into a deep well. The well will be reflected in you. Forget thinking completely; stop thinking completely. Just go on looking into the depth. Now they say mind has its own depth, like a well. Now in the West, they are developing depth psychology. They say mind is not just a surface. It is just a beginning; there are depths -- many depths, hidden depths.

Look into a well without thinking. The depth will be reflected in you, the well will become just an outer symbol of the inner depth. And go on looking UNTIL - THE WONDROUSNESS, until you feel wonder-filled.

Do not stop before this moment. Go on looking, go on looking, go on looking, day after day, month after month. Just go to a well, look deep, with no thoughts moving in the mind. Just meditate. Just meditate on the depth: meditate the depth, become one with it. Go on meditating; one day your thoughts will not be there. Any moment it can happen. Suddenly you will feel you have the same well within you, the same depth. And then a strange, very strange feeling will come to you: you will feel wonder-filled.

Chuang Tzu was passing over a bridge with his master, Lao Tsu. Lao Tsu is reported to have said to Chuang Tzu, "Remain here. Go on looking down from this bridge to the river until the river stops and the bridge starts flowing. Then come to me." The river is flowing; the bridge never flows. But Chuang Tzu was given this meditation - to wait on this bridge. It is said he made a hut on the bridge and remained there. Months passed... he would just sit on the bridge, looking down for the moment when the river would stop and the bridge would flow. Then he would go to the master.

One day it happened: the river stopped and the bridge started flowing. How can it happen? If thought stops completely, then anything is possible, because really, it is fixedness of thought which says that the river is flowing and the bridge is static. This is just relative - just relative!

Einstein says, and physics says, that everything is relative. You are traveling in a train, a fast train. What happens? The trees flow by, they run by. And if the train is really smooth and you do not feel that the train is running, you are just looking through the windows, the trees are moving, not the train.

Einstein has said that if in space two trains are running, or two spaceships are running side by side with the same speed, you will not be able to feel that they are moving. You can feel a moving train because you see the static things by the side. If there is nothing - for example, if the trees are also moving in the same direction with the same speed - you will feel static. Or when a train passes in the opposite direction, your speed is doubled. You feel your train has become faster.

It has not become faster. It is the same train with the same speed, but a train going in the opposite direction gives you the feeling of double speed. If speed is relative, then it is just a fixedness of the mind to think that the river is flowing and the bridge is static.

Continuously meditating, meditating, meditating, Chuang Tzu came to realize that everything is relative. The river is flowing because you take the bridge as static. The bridge is also flowing deep down. Nothing is static in this world. Atoms are moving, electrons are moving; the bridge is a constant movement within. Everything is flowing; the bridge is also flowing.

Chuang Tzu must have had a glimpse of the atomic structure of the bridge. Now they say this wall which looks static is not static. Movement is there, every electron is running, but the movement is so fast you cannot see it. That is why you feel it as static.

If this fan goes on with a faster movement, faster and faster, you will not be able to see its wings, the spaces between them. You will not be able to see this. And if it moves with the speed of light, you will see simply one circular disc that is static. Nothing will be moving in it because eyes cannot catch that fast movement.

So Chuang Tzu must have had a glimpse of the atomic structure of the bridge. He waited and waited, and the fixed mind dissolved. Then he saw that the bridge was flowing - and the movement was so fast that the river was just static in comparison to it. He came running to Lao Tsu and Lao Tsu said, "Okay! Now do not ask me. The thing has happened to you." What had happened? No-mind had happened.

In this technique, AT THE EDGE OF A DEEP WELL LOOK STEADILY INTO ITS DEPTH UNTIL - THE WONDROUSNESS. When you feel wonder-filled, when the mystery descends upon you, when mind is no more but simply mystery - a milieu of mystery -- then you will be capable of knowing yourself.

Another technique:

LOOK UPON SOME OBJECT, THEN SLOWLY WITHDRAW YOUR SIGHT FROM IT, THEN SLOWLY WITHDRAW YOUR THOUGHT FROM IT. THEN.

Look upon some object. Look at a flower, but remember what that LOOK means. Look! Do not think. I need not repeat it. Always remember that look means: look, do not think. If you think, it is not a look; then you have contaminated everything. It must be a pure look, a simple look.

LOOK UPON SOME OBJECT. Look at a flower,- a roseflower. THEN SLOWLY WITHDRAW YOUR SIGHT FROM IT - very slowly. The flower is there -- first look at it. Drop thinking; go on looking. When you feel that now there is no thought, simply the flower is there in your mind, nothing else, now slightly move your eyes away. By and by the flower recedes, goes out of focus, but the image will remain

with you. The object will have gone out of focus; you will have turned your look away. The image, the outer flower is no more there, but it is reflected - reflected in your mirror of consciousness. It will be there! THEN SLOWLY WITHDRAW YOUR SIGHT FROM IT, THEN SLOWLY WITHDRAW YOUR THOUGHT FROM IT.

So first, withdraw from the outer object. Then only the inner image remains - the thought of the roseflower. Now withdraw that thought also. This is very difficult, the second part, but if the first part is done exactly as it is said, it will not be so difficult. First withdraw your mind from the object, your sight. Then close your eyes, and just as you have removed your eyesight from the object, remove yourself from the image. Withdraw yourself; become indifferent. Do not look at it inside, just feel that you have gone away from it. Soon the image will also disappear.

First the object disappears, then the image disappears. And when the image disappears, Shiva says, THEN. Then you are left alone. In that aloneness one realizes oneself, one comes to the center, one is thrown to the original source.

This is a very good meditation -- you can do it. Take any object, but let the object remain the same every day so that the same image is created inside and you remove yourself from the same image. Images in the temples were used for this technique.Now images are there, but the technique is lost. You go to a temple -- this is the technique to do. Look at the statue of Mahavir or Buddha or Ram or Krishna or any other. Look at the statue, concentrate on it; focus the whole mind so that the statue becomes an image inside. Then close your eyes. Remove your eyes from the statue, then close them. And then remove the image, wipe it out completely.

Then you are there in your total aloneness, in your total purity, in your total innocence. Realizing that is freedom, realizing that is truth.

Vigyan Bhairav Tantra, Vol 1

Chapter #24
Chapter title: Doubt or faith, life or death; the bases of different paths

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The first question:

I FEEL THAT NEITHER AM I THE FEELING TYPE ALTOGETHER, NOR AM I THE INTELLECTUAL TYPE. I AM A MIXED TYPE. SHOULD I DO TWO DIFFERENT KINDS OF TECHNIQUES ALTERNATIVELY? PLEASE GUIDE.

This is a significant question. Many things will have to be understood. One: whenever you feel that you are neither the intellectual type nor the emotional type, know well that you belong to the intellectual type, because confusion is part of it. The emotional type is never confused. One who belongs to the emotional type will not feel such confusion. Emotion is always total and whole, intellect is always fragmented, divided, confused. That is the very nature of intellect. Why? Because intellect depends on doubt and emotion depends on faith. Wherever doubt is, division will be, and doubt can never be total. How can it be? The very nature of doubt is doubting. It can NEVER be total! You cannot doubt a thing totally. If you doubt a thing totally, it becomes faith.

Doubt is always confusion, and basically, when you doubt, you also doubt your doubt. You cannot be certain about it. A doubting mind cannot be even certain about doubt. So layers of confusion will be there, and each layer will be based on another layer of doubt and confusion.

The intellectual type always feels this way. The feeling will always be there that "I am nowhere, I do not belong anywhere," or "Sometimes I am here and sometimes there, sometimes this and sometimes that." But the emotional type is at ease with himself. Because trust is the base, emotion is not divided, it is whole, individual. So if you have any doubt, if you cannot feel certain to what type you belong, know well you belong to the intellectual type. Then practise techniques which are meant for the intellectual type. If you do not feel any confusion, then only do you belong to the emotional type, the feeling type.

For example, a Ramakrishna: he is a feeling type. You cannot create doubt in him; that is impossible, because a doubt can be created only when basically the doubt exists already. No one can create doubt in you if it is not already hidden there. Others can only help it to come out, they cannot create it. Neither can faith be created. That too others can help to manifest, to come out.

Your basic type cannot be changed, so it is very essential to know your basic type - because if you are doing something which doesn't suit you, fit with you, you are wasting time and energy. And you will get more and more confused because of your wrong efforts. Neither can doubt be created in you, nor faith. You already have the seed of either this or that. If you have doubt, then it is better not to think of faith at all, because that will be a deception and hypocrisy. If you have doubt, do not be afraid -- Even doubt can lead to the divine. You have to use it.

I will repeat, even doubt can lead to the divine - because if your doubt can destroy the divine, then it is stronger, more powerful than the divine. Even doubt can be used, it can be made a technique. But do not deceive. There are persons who go on teaching that if you have doubts, you can never reach to the divine. So what to do? Then you have to force it underneath, suppress it, hide it, create a false belief. But that will be only on the surface, it will never touch your soul. Deep down you will remain in doubt, and just on the surface a facade will be created of belief.

That is the difference between faith and belief. Belief is always false. Faith is a quality; belief is a concept. Faith is the quality of your mind; belief is just acquired. So those who have doubt and are afraid of it, they cling to beliefs; they say, "I believe," but they have no faith. Deep down they know their doubt. They are always afraid of it. If you touch, criticize their belief, they will immediately get angry. Why? Why the anger, this irritation? They are not irritated by you, they are irritated by their own doubt which you are helping to come up. If a man of faith is there you can criticize him and he is not going to get angry, because you cannot destroy faith.

A Ramakrishna is the type, or a Chaitanya or a Meera - they are feeling types. One of the most beautiful minds of Bengal, Keshav Chandra, went to meet Ramakrishna. He went not just to meet him, but to defeat him, because Ramakrishna was just an illiterate, not a scholar at all. And Keshav Chandra was one of the greatest minds ever born on Indian soil, one of the most keen, logical intellects. It was certain that Ramakrishna would be defeated. When Keshav Chandra came, all the intellectuals of Calcutta gathered at Dakshineshwar just to see Ramakrishna defeated. Keshav Chandra started arguing, but he must have felt very awkward because Ramakrishna enjoyed his arguments very much - in fact, too much. When he would propose some argument against God, Ramakrishna would start jumping, dancing.

He felt very awkward, so he said, "What are you doing? You have to answer my arguments." Ramakrishna is reported to have said, "By my seeing you, my faith is strengthened. Such an intellect is impossible without God." That is how a feeling type looks at things. "And I predict," said Ramakrishna, "that sooner or later you will be a greater devotee than me because you have a greater mind. With such a mind, how can you fight the divine? With such a keen mind? Even a fool, an idiot like me, has reached. How can you remain without reaching?"

He was not angry, not arguing, but he defeated Keshav Chandra. Keshav Chandra touched his feet and he said, "You are the first theist I have met with whom argument is futile. Looking at your eyes, looking at you and the way you have behaved with me, this is the first glimpse for me that the divine is possible. You are the proof without giving any proof." Ramakrishna became the proof.

The intellectual type has to proceed through doubt. Do not force any belief upon yourself; that will be deceiving yourself. You cannot deceive anyone else, you can only deceive yourself. Do not force; be authentic. If doubt is your nature, then proceed through doubt. Doubt as much as possible, and do not choose any technique which is based on faith -- that is not for you. Choose some technique which is scientifically experimental. No need to believe.

There are two types of methods. One is experimental. You are not told to believe, you are told to do it, and the consequence will be the belief, the faith. A scientist cannot believe. He can take a hypothesis to work on, to experiment with, and if the experiment comes out righ, if the experiment proves that the hypothesis is right, then he reaches to a conclusion. Faith is achieved through experiment. So there are techniques in these one hundred and twelve techniques which do not require any faith on your part.

That is why Mahavir, Buddha, they are intellectual types, just as Ramakrishna and Chaitanya are feeling types. Because of this Buddha says that there is no need to believe in God; there is no God. He says, "Do what I say, do not believe in me. Experiment with what I say, and if your experience proves it right then you can believe it."

Buddha says, "Do not believe in me, do not believe what I say. Do not believe something because I have said it. Experiment with it, go through it, and until you achieve your own conclusion remain in doubt. Your own experience will become your faith."

Mahavir said, "No need to believe in anyone - not even in the master. Just do the technique."

Science never says to believe. It says, do the experiment, go to the lab. This is for the intellectual type. Do not try faith before you do the experiment. You cannot try it -- you will falsify everything. Be real unto yourself. Remain real and authentic.

Sometimes it has happened that even atheists have reached the divine because of finding their truth about themselves. Mahavir is an atheist; he doesn't believe in God. Buddha is an atheist; he doesn't believe in any God. So a miracle happened with Buddha. It is said about him that he was the most godless man and the most god-like. Both - godless and god-like. He was absolutely intellectual, but he reached because he never deceived himself, he went on doing experiments. For six years continuously he was doing this experiment and that, and he did not believe. Unless something were proven true by experience, he would not believe it. So he would do something, and if nothing happened he would leave it.

One day he reached. Just by doubting and doubting and doubting, experimenting, a point came... a point came when nothing remained to be doubted. Without any object, the doubt fell. There was no object to doubt now. He had doubted everything, and even doubt became futile. Doubt dropped, and in that dropping he realized. Then he realized that the doubt was not the real thing: rather, the doubter was, and you cannot doubt the doubter. The doubter is there to say, "No, this is not right."

It may not be right, it may be right, but who is it who is saying that this is not right or this is right? That source of saying is right, is true. You can say there is no God, but you cannot say, "I am not," because the moment you say "I am not," you have accepted yourself. Who is making this statement? You cannot deny yourself without at the same time recognizing yourself. That is impossible.

Even to deny you have to be there. You cannot say to someone, some guest who is knocking on the door, that "I am not in the house."How can you say this? This is absurd,because your saying that "I am not in the house," proves that you are there.

Buddha doubted everything, but he could not doubt himself. When everything was doubted and became useless, ultimately he was thrown to himself. And there,doubt was impossible, so doubt fell. Suddenly he was awakened to his own reality, to his own source of consciousness, the very ground of consciousness. So he was godless, but he became god-like. Really, on this earth a more god-like person has never walked, but his instinct was intellectual.

Both types of techniques are there. If you feel you are intellectual, confused, doubting, do not try faith techniques, they are not for you. Every technique is not for everyone. If you have faith, there is no need to try any other method - no need ! If you have faith, then try those methods which require faith as a presupposition. But be authentic; that is basic. That is a very essential thing to remember continuously.

It is very easy to deceive - VERY easy to deceive, because we imitate. You may start imitating Ramakrishna without knowing that you are not of that type. If you imitate, you will be an imitation; nothing real will happen to you. You can imitate Buddha. This is happening every day because we are born into religions. Because of that, much nonsense continues. You cannot be born into a religion: you have to choose. Religion has nothing to do with blood, bones, birth - nothing!

Someone is born a Buddhist. He may be a feeling type, but he will follow Buddha. Then his whole life will be wasted. Someone is born an intellectual type. He may be born a Mohammedan or he may be born into a devotional cult. His life will be wasted and he will become false. The whole world is irreligious because religion is foolishly associated with birth. There is no relationship at all. You have to choose consciously, because first you have to understand your type and then you have to choose. The world will be deeply religious the day we allow everyone to choose his religion, method, technique, path.

But religion has become organizational, politically organizational. That is why the moment a child is born we force religion upon him, we condition him into a religion. The parents are afraid that he may move into another organization. Before he becomes conscious he must be destroyed, crippled, forced. Before he becomes conscious and can think about things, his mind must be conditioned so that he cannot think freely. You cannot think freely because whatsoever you think has been preconditioned.

I was reading Bertrand Russell. He says, "Intellectually, I conceive of Buddha as being greater than Jesus. But deep down in my heart, that is impossible: Jesus is greater than Buddha. At the most, if I force myself, then I will put them parallel, equal. Intellectually, I feel Buddha is a giant. Jesus is nothing before him."

Why this feeling? Because Bertrand Russell is himself the intellectual type, so Buddha has an appeal for him. Jesus has no appeal. But the mind has been conditioned into Christianity. This is not truth because these comparisons are meaningless, they simply show something about Bertrand Russell - neither about Buddha nor about Jesus, because no comparison is possible. For someone who is of the feeling type, Jesus will look greater than Buddha. But if he is a Buddhist, if he is born a Buddhist it will be difficult. His own mind will feel uneasy if he thinks that someone is greater than Buddha. It is difficult, impossible in a way, because whatsoever you think has been fed into you -- it has already been fed.in.

Your mind is something like a computer. The information has been fed in, evaluation has been fed.in. You are already based on some non-sensical concepts, traditions. You cannot throw them away easily; that is why religion is just a word. Very few people can become religious, because very few people can rebel against their own conditioning. Only a revolutionary mind can become religious - a mind which can see a thing, the facts of it, and then decide what to do.

But feel your type, try to feel your type. It is not difficult. The first thing: if you feel confused, you are the intellectual type. If you feel certain, trusting, then proceed with the different techniques which require trust as a basic thing. And secondly, remember, never do both the techniques. That will create more confusion in you. Nothing is wrong; both are right; Ramakrishna is right, Buddha is right. Remember one thing: in this world, many things can lead you to truth - many paths. There is no monopoly. Even contradictory paths, absolutely contradictory paths, can lead you to the same point.

There is no "one" path. On the contrary, if you go deep and realize, you will come to know that there are as many paths as there are travelers, because each individual has to proceed from the point where he is standing already. He cannot use a ready-made path. Basically, you create your path by your movement. There is no ready-made path already there, there are no highways that are ready-made. But every religion tries to force on you this idea that the path is ready and you have just to travel over it. That is wrong. This inner search is more like the sky than the earth.

A bird is flying: he will leave no footprints in the sky. The sky will remain a vacuum. The bird has flown -- he has not left any footprints. No bird can follow in his footprints; The sky is always empty. Another bird, any bird who has to fly, will create his own path.

Consciousness is like a sky, not like the earth. A Mahavir moves, a Buddha moves, a Meera moves, a Mohammed moves... You can see their movement, you can see their achievement, but the moment they move, the path disappears. You cannot follow, dead-like, you cannot imitate. You have to find your own path.

First think about your type and then choose methods. In these one hundred and twelve methods, many are for the intellectual type, many are for the emotional type. But do not think that because you are a mixed type you have to follow both. That will create more confusion, and you will be divided so deeply that you may even go mad, schizophrenic; you may become split. Do not do that.

The second question:

> TO KNOW DEATH IS CERTAIN,YOU SAID YESTERDAY. THIS SEEMS TO BE THE APPROACH OF BUDDHA, WHO WAS LIFE-NEGATIVE. BUT TANTRA'S APPROACH IS LIFE AFFIRMATIVE, NOT NEGATIVE, SO HOW CAN THIS DEATH ORIENTATION BE USED IN TANTRA?

Buddha is not really life-negative. He appears so: he appears to be live-negative because he focuses on death. To us he appears to be in love with death, but he is not. On the contrary, he is in love with eternal life. To find that life which is deathless, he focuses on death. Death is not his love, he has to focus on death just to find something which is beyond death. And Buddha says that if there is nothing beyond death then life is futile -- but only then is life futile. He never says life is futile,.he says that if nothing is beyond death,

then life is futile. And your life is futile, he says, because your life is not beyond death. Whatsoever you think is your life is just a part of death. You are fooled by that. You think it is life and it is nothing but death on its way.

A man is born -- he is on his way to die. Whatsoever he becomes, whatsoever he achieves, possesses, nothing will help: he is moving toward death. This so-called life is moving toward death. How can we call it life? That is Buddha's question. A life which moves toward death, how call it life? Life which implies death inevitably is just hidden death, not life; it is gradual death. By and by you are dying, and you go on thinking that you are living.

Right now you feel you are living, but you are dying. Every moment you are losing life and gaining death. A tree is known by its fruits, Buddha says, so your tree of life cannot be called life because death is the fruit. A tree is known by its fruit, and if on your tree of life only fruits of death come, then you were deceived by the tree. And another thing: if a tree gives a particular fruit, it shows that that particular fruit was the seed of the tree; otherwise that particular fruit could not come out of the tree. So if life gives the fruit of death, death must have been the seed.

Let us understand this. You are born, and you think that birth is the beginning -- it is not. Before this birth, you died in another life. That death was the seed of this birth, and then again, death will become the fruit. And that fruit will become the seed for another birth.

Birth leads to death, death precedes birth. So if you want to see life as it really is, it is rounded on both the sides by death. Death is the beginning and death is again the end, and life is just the illusion in between. You feel alive between two deaths; the passage joining one death to another you call life. Buddha says this is not life. This life is DUKKHA - misery. This life is death. That is why he appears to us who are deeply life-hypnotized, obsessed about being alive in any way, as life-negating. To us, just to be alive seems to be the end. We are so much afraid of death that Buddha appears in love with death, and that looks abnormal. He seems to be suicidal. This is what many have criticized Buddha for.

Albert Schweitzer has criticized Buddha because he feels that Buddha is obsessed with death. He is not obsessed with death: we are obsessed with life. He is simply analyzing things, finding out what are the facts. And the deeper you go, the more you will find he is right. Your life is just false, fake, overtaken by death, just a clothing -- inside there is death. Buddha focuses on death because he says, "If I can find out what death is, only then can I find out what life is. And if I can know what both death and life are, then there is a possibility that I may transcend both and know something which is beyond birth and death, beyond both." He is not negative, not life-denying, but he appears so.

Tantra appears life-affirmative, but that again is our interpretation. Neither is Buddha life-denying, nor is tantra life-affirmative; the source is the same. Buddha focuses on death, tantra focuses on life. And both are one, so wherever you want to start, start. But go so deeply that you come to know the other also.

Buddha focuses on the end - death. Tantra focuses on the beginning-life. That is why Buddha seems to be too much in love with death and tantra seems to be too much in love with sex, love, body, life. In the end there is death and in the beginning there is sex. Because tantra focuses itself on the beginning, sex becomes very important. So how to go deep and know what sex is, how to reveal the mystery of love, how to penetrate into the beginning, into the seed, so that you can go beyond -- that is tantra's approach.

Buddha focuses on death, and he says to meditate deeply on death, move into it and know the whole reality of it. Both are two ends of the same thing. Sex is death, and death is very sexual. It will be difficult to understand.

There are many insects which die with their first intercourse. The first sex act, and death occurs. There is a species of spider in Africa in which the male dies in copulation. He cannot come down from the copulation; he is just on the female, and he dies there. The first copulation becomes death, and it is very horrible. At the moment of ejaculation he dies. Actually, he is not even really dead: he is still in the pangs of death. The moment the spider, the male spider, ejaculates, death starts and the female starts eating him. He never dismounts. The female starts eating him, and by the time the sexual act is finished, he is half eaten.

Sex and death are so interconnected. Because of this, man became afraid of sex. Those who want to live more, who are fascinated with long life, they will be always afraid of sex, and those who think that they can become immortal, BRAHMACHARYA celibacy will be their cult. No one has yet been immortal and no one can be because you are born out of sex. If you were born out of BRAHMACHARYA, then it could be possible. If your father and mother were celibates, then, then only could you be immortal.

Sex has already entered with your birth. Whether you go into sex or not makes no difference: you cannot escape death. Your very being starts with sex, and sex is the beginning of death. Because of this Christians

say Jesus was born from a virgin mother. Just to say that he is no mortal, no ordinary mortal, they say he was born to a virgin mother. "He is no ordinary mortal"... just to say this, just to say that death has no power over him, they had to create this myth.

This is a part of a long myth. If he was born out of sex, then death would have its power over him. Then he could not escape death, as with sex, death enters. So they say that he was born without any sex act; he was not a by-productof sex. They say that because he was the son of a virgin mother, he could revive again - resurrect. They crucified him, but they could not kill him. He remained alive because he was not a by-product of sex. They could not kill him. If really Jesus was born out of a virgin mother, it is impossible to kill him. It is impossible to kill him! Death is impossible! When the beginning is not, how can the end be? If he was not born out of a virgin mother, then death will be the certain, inevitable end.

So the whole myth has to be maintained. If you say that he was not born out of a virgin mother, then the second part of the myth, resurrection, becomes false. If you say he resurrected, that he denied death, escaped death, that death could not kill him, that he could not be crucified really, that those who were crucifying him were deceived, that he was alive and he remained alive, then you have to maintain the first part of the myth.

I am not saying anything for or against, I am simply saying that the WHOLE myth has to be maintained, one part only cannot be maintained. If sex is there before birth, then death will be there. Because of this deep association, many times many societies have become afraid of sex. That fear is of death. Even if you accept sex, a certain fear remains there. Even if you move into sex, a certain fear remains there. No one allows himself a total let-go in it. The fear is there, you are on guard. You cannot go into it totally; you cannot let yourself go completely because that let-go is just like death.

Neither is tantra for your idea of life, nor is Buddha against the real life. Tantra starts from one part -- the beginning; Buddha starts with the end. And tantra is more scientific than Buddha, because it is always good to begin at the beginning. You are already born; death is far away. Birth has occurred -- you can work on it more deeply -- death has to occur. It is still in the imagination; it is not a reality to you. And when you see someone die, you never see death. You see someone dying, never the death -- the process which happens to him inside. You cannot see it; it is invisible, it is individual. And the individual himself cannot say anything because the moment he goes through the process he is no more. He cannot come back, he cannot step back and tell what has happened.

So whatsoever is known about death is just inference. No one knows anything about death actually. Unless you can remember your past lives, you cannot actually know anything about death. You have died many times; that is why Buddha had to revive many techniques about remembering past lives. Because your death of this life is in the future, how can you concentrate on it? How can you meditate on it? It has not happened yet. It is very vague, dark, unknown. What can you do? You can only think about it, but that thinking will also be borrowed. You will be repeating what others have said. Someone has said something about death, and you will be repeating it. How can you meditate on death? You can see others dying, but that is not a real entry into it. You are just an outsider.

It is just as if someone is eating a sweet... You look at him, but how can you feel what is happening to him, what taste, what sweetness, what fragrance is happening to him? What is going on in him you cannot know. You can just look at his mouth, his behavior, or you can see the expression on his face -- but this is all inference, not actual experience.

You cannot know what is happening to him unless he says something, but whatsoever he says will be words to you, and again not an experience. Buddha talked about his past deaths, but no one believed him. If I tell you something about my past deaths, deep down you will not believe it. How can you believe it? You do not have any access to the reality of it. You are just closed at this birth, and the death of this life has not come yet. It always happens to others; it has not happened to you yet.

It is difficult to meditate on death. As a base, you will have to move into past lives, you will have to go digging into past memories. Buddha, Mahavir, they both used the technique of JAATI SMARAN -- the technique of going into past lives. Only then can you meditate on death.

Tantra is more scientific. It starts with life, with birth, with sex, which is a fact to you. Death is still a fiction. But remember, the end of both is the same. They both are in search of eternal life -- life which is deathless. Either transcend the beginning or transcend the end, either jump from one pole or from another. And remember, you can jump out of it only from a pole, you cannot jump from the middle.

If I want to jump out of this room, either I have to move to this side to the extreme, or to that side to the extreme. I cannot jump out from the middle of the room, because jumping is possible only from the extreme pole. And there are two extreme poles in life - birth and death. Tantra starts from birth. It is more scientific,

more real. You are already in it, so you can meditate upon it. Sex is a fact, so you can meditate upon it: you can move deep within it.

Death is not a fact. A very rare mind is needed to conceive of death; a very keen intellect is needed to penetrate into the future. Rarely, it happens that a buddha will conceive of death so deeply that the future becomes the present. But it is always for rare individuals.

Tantra can be used by anyone who has any interest, who has any desire to search in order to know what real life is. But tantra also uses death just to help you move inwards - not for you to meditate on it, not for you to jump out of it, but to help you move inwards.

Buddha also talked about birth just to make it a part of the meditation on death. The other part can be used as a help, but is not the center. Tantra says, if you can think about death, your life will take a different meaning, shape and significance. Your mind will start thinking in new dimensions which without death would be difficult or even impossible. The moment you begin to feel that this life is going to end in death, death becomes a certainty and you cannot cling to this life: mind starts moving beyond. That is what I was saying yesterday.

If you think about just this life, your mind will go outwards: it will go out and out and out to the objects. If you begin to look and see that death is hidden everywhere, then you cannot cling to objects. Your mind will start moving inwards.

Just the other day a young girl came to me. She is an Indian girl who fell in love with an American boy. But after she fell in love and they were just thinking and planning to get married, the boy fell ill and it was discovered, diagnosed, that he had a certain type of cancer that is incurable. Death was certain. He could be alive two or three or four years at the most. The boy tried to persuade the girl not to marry him now. He said, "Death is so certain, why waste your life with me?"

But the more he insisted -- this is how the mind functions -- the more the girl became adamant about wanting to marry him. This is how mind works -- in paradoxes. If I would have been in the place of that boy, I would have insisted on marrying;then the girl would have escaped. Then there was no possibility of marriage. Then I would not have seen that girl again. But the boy insisted - out of his love, but out of a foolish mind, without knowing how mind functions -- that she should not marry him. Anyone would have done the same. And because he was insisting, the girl felt it to be a matter of conscience: she insisted to marry.

Then they got married. Now, after marriage, the girl is surrounded constantly by death. She is sad; she cannot love the boy. It is easy to die for anyone,.it is very difficult to live. It is very easy to die... to be a martyr is such an easy thing. It is such an easy thing to be a martyr because it is a momentary thing: you can do it in a single moment.

If you love me and I say, "Jump out of this building," you can jump because you feel you love me. But if I say, "Okay, now live with me for thirty years," it is very difficult - VERY difficult!

You can become a martyr in a single moment. To die for someone, for something, is the easiest thing in the world; to live for something is the most arduous and difficult thing. She became a martyr, but now she has to live enclosed in death's presence. She cannot love. She cannot see the face of her husband, because the moment she sees it the cancer is there, the death is there just by the corner. Any moment it can happen, so she is in constant agony.

What has happened? Death has become a certainty. Now life has no interest for her, everything has dropped and has become death. She came from America just to meet me . She wants to meditate because life seems futile. Life has become equivalent to cancer, so now she has come here to ask me, "Teach me meditation. How can I move beyond life?" Unless life becomes futile you never think about moving beyond it.

I told her that apparently her marriage looks very unfortunate, but it may prove very fortunate. Everyone's husband is going to die, but it is not certain. Everybody's wife is going to die, but it is not certain. Death is certain, only the date is not certain. And who knows, even the date may be certain -- you do not know. That is why ignorance is very blissful. She could have loved that boy if still they were ignorant; apparently nothing would be wrong. But now love has become impossible, life has become impossible. Death is always there, constantly present between the two of Them.

So I asked her, "Why are you not loving him more because he is going to die? Love him more."

She said, "How can I love? We are always three; the privacy is lost. I am there and my husband is there, and between we two, Death. There is no privacy left."

Death is too much; it is impossible to live with. It can become a turning. If you can become aware of

death, says tantra, use it as a turning inwards. No need to go into details about death, no need to go on contemplating about it. Do not make it an obsession. Just the awareness that death is there will help you to move inwards, to be meditative.
The third question :

HOW CAN THE MIND BE TRANSCENDED AND TRANSFORMED ONLY BY BRINGING THE BODY TO A DEATH-LIKE STATE?

The mind is constantly active. While you are active meditation is impossible, because meditation means a deep inactivity. You can know yourself only when everything has become still, silent and quiet. Only then, in that silence, do you happen to encounter yourself. Otherwise, in activity you are so much occupied with something or other, you cannot feel your own presence. You go on forgetting yourself. Continuously, with this or that object, you go on forgetting yourself.

Activity means being related with something outside. You are active because you are related with something outside, doing something outside. Inactivity means you have returned home; you are not doing anything. In Greek language, leisure is called schole. The English word school comes from this Greek word; School means leisure. You can learn something only when you are at leisure; learning happens in leisure. If you are active, doing this and that, you cannot learn.

Schools were for the leisure class - those who could afford leisure. Their children were sent to schools, to places of leisure. They were not to do anything but learn; they were allowed total inactivity as far as the world was concerned. They were freed from all worldly activity, and then they could learn.

The phenomenon is similar if you want to learn about your own presence: you will have to be completely inactive - COMPLETELY inactive, just being, not doing anything. All the ripples must cease, all activity must evaporate. You are, simply. YOU ARE! In that moment, for the first time you become aware of your own presence. Why? Because the presence is so subtle. Occupied with a gross object, engaged with gross activity, you cannot become aware of such a subtle presence. It is a very silent music, your presence. And you are so much filled with noise ,and every type of noise is occupying you, that you cannot hear that still, small voice within.

Cease being engaged in outward noises and activities. Then that still, small voice, for the first time is heard; that soundless sound, that soundless music is felt. You enter the subtle and leave the gross. Activity is gross; inactivity is subtle. And your presence is the most subtle thing in the world. To feel that, you will have to cease; you will have to be absent from everywhere so that your total presence comes in and you can encounter yourself. That is why in many techniques it is suggested to make your body as if it is dead. It means simply being inactive like a dead man.

While you are meditating, let your body enter death. It will be imagination, but even that will help. Do not ask how imagination can help. Imagination has its own function. For example, now scientific experiments are done... You sit down, there is a doctor, and he is observing your pulse rate. Inside, you just start being angry; you imagine that you are fighting, angry -- your pulse rate will go higher.

Inside, just imagine you are dying, that you are just going to die. Become silent and feel death descending. Your pulse rate will come down. The pulse rate is a physical thing, and you were just imagining. Imagination is not unreal; it is also real. If you can really imagine, even real death can occur. If you can really imagine, you can affect physical things.

You might have observed some display of hypnosis. Or if not, you can do this easily at home; it is not difficult, it is very easy. Use your child as the medium. If the child is a girl, it is better than using a boy, because a boy is more doubting than a girl, and a boy is always in a fighting mood instead of a cooperative mood. A boy means that - a fighting mood.

Cooperation is needed. Just tell the child to relax, and go on suggesting, "You are going into a deep trance, going into a deep trance, going into a deep trance, falling asleep. Your eyelids are becoming heavy, heavy, heavier..." And use a monotonous voice: "Heavier, heavier, heavier..." Let your voice be monotonous, as if you are also becoming sleepy.

Within five minutes the child will be fast asleep. This is not ordinary sleep, this is a hypnotic trance. It is basically, qualitatively different from sleep, because now the child can hear only your voice. There is nothing else that he or she can hear. If someone else talks, the child is deaf. If you talk -- the person who has hypnotized him -- he can still hear. he will follow your orders.

Try to do some experiments. Say to the child, "This is a burning hot coal that I am putting in your hand.

You will be burned." Put any ordinary thing in the child's hand - a piece of stone that is cold, with nothing hot about it. The child will throw it immediately because the mind has the suggestion that it is a burning coal, hot, and that his or her hand is going to be burned. He will throw it, he will scream as if he has touched something hot.

But a miracle happens. You will come to know that his hand is really burned. What is happening? There was no possibility of being burned by a cold stone, but the child is burned exactly as if there was a burning coal put in his hand. It was just imagination. That is why those who have penetrated the human mind, they say that imagination is as real a fact as anything. Imagination is not JUST imagination, because it results in actual fact.

Do this experiment... Fall down on the ground, lie still and feel you are going to die. The body is becoming dead. By and by you will feel a heaviness coming over the body. The whole body will become a dead weight, a lead weight. Tell yourself that "Even if I want to remove my hand from the position where it is, I cannot move it. "Then try to remove it, and you will not be able to do so. Now the imagination is working.

In this state where you feel the body has become a dead weight, you can cut yourself off from the world of activity easily. That is why this is suggested. You can now become inactive because you are dead. Now you can feel that everything has died and the bridge from you to the world is broken. The body is the bridge. If the body is dead, you cannot do anything. Can you do anything without the body? You cannot do anything without the body.

Any activity is through the body. Mind can think about it but cannot do it. You have become impotent; you cannot do anything. You are inside, the world is outside. the vehicle is dead and the bridge is broken. In this state of the body being dead and the bridge being broken, your energy will start moving inwards, because there is no way to move out. The outer way is closed and blocked, so now you move inwards. See yourself standing at the heart center; look within at the details of the body. You will feel very strange when for the first time you can look from within your own body.

Tantra, yoga, ayurveda, all the old physiologies, all the old physiological doctrines, their work was revealed and made known through such inner meditative techniques. Modern physiology is known through dissection, but ancient physiology was known through meditation, not dissection. And now there is a school, a school of very avant-garde medical thinkers who say that when you dissect a body and come to know something, you come to know something which is dead - and whatsoever is inferred from a dead part is irrelevant to a live body.

They may be right. If you take my blood out and then examine it, you are examining dead blood. It is not the same blood which was in me. Outwardly it is the same, but in me it was a live process, a live current, alive, part of a mechanism, of an organic whole. Now it is dead. It is as if you pull my eyes out and then examine them. When they were with me I was behind them and in them. Now they are dead stones, and whatsoever you come to know about those eyes is not about my eyes, because the basic, essential part is missing: I am not there.

Those eyes were part of a big whole. Their whole quality consisted in being part of a big whole. Now they are independent, not part of anything. The pattern is lost, the live contact is lost. All the traditions of yoga and tantra say that unless you can come to know the living body, your knowledge is false. But how to come to know the living body? There is only one way: you enter into yourself, and move within to see the details of the body. A different world was revealed through these techniques, an alive world.

So the first thing: be centered at the heart, and look around at your body, move. Two things will happen. One: you will not feel now that you are the body -- you cannot feel it. You are the observer, one who is aware, alert, looking at, not being looked at. For the first time the body will become just a clothing; you will be different from it. And the second thing: immediately you will feel, "I cannot die."

This will seem strange -- using a method, an imaginary method of death, and then coming to the deathless point. You will come to know suddenly, "I cannot die." You have seen others who have died. What happened to them? Their bodies became dead; that is why you inferred that they were dead. Now you can see that the whole body is lying dead, and you are alive.

So bodily death is not your death. The body dies, and you move on. And if you persist in this technique, the time is not very far away when you can come out of your body and look at your body from without, at your body lying dead just before you. It is not very difficult. Once you experience this, you will never be the same person again. You will be reborn; you will become DWIJ - twice born. Now a new life starts.

I was telling you yesterday about one astrologer who had promised to work on my life's birth chart. He

died before he had done it, so his son had to prepare the chart, but he was also puzzled. He said, "It is almost certain that this child is going to die at the age of twenty-one. Every seven years he will have to face death." So my parents, my family, were always worried about my death. Whenever I would come to the end of a seven-year cycle, they would become afraid. And he was right. At the age of seven I survived, but I had a deep experience of death - not of my own, but of the death of my maternal grandfather. And I was so much attached to him that his death appeared to be my own death.

In my own childish way I imitated his death. I would not eat for three days continuously, would not drink water, because I felt that if I did so it would be a betrayal. I loved him so much, he loved me so much, that when he was alive I was never allowed to go to my parents. I was with my maternal grandfather. He said, "When I die, only then can you go." He lived in a very small village, so I couldn't go to any school because there was no school. He would never leave me, but then the time came when he died. He was part and parcel of me. I had grown with his presence, his love.

When he died I felt that it would be a betrayal to eat. Now I didn't want to live. It was childish, but through it something very deep happened. For three days I remained lying down: I would not come out of the bed. I said, "Now that he is dead, I do not want to live." I survived, but those three days became a death experience. I died in a way, and I came to realize -- now I can tell about it, though at that time it was just a vague experience -- I came to feel that death is impossible. This was a feeling.

Then at the age of fourteen, my family again became disturbed that I would die. I survived, but then I again tried it consciously. I said to them, "If death is going to occur as the astrologer has said, then it is better to be prepared. And why give a chance to death? Why should I not go and meet it half way? If I am going to die, then it is better to die consciously."

So I took leave from my school for seven days. I went to my principal and I told him, "I am going to die." He said, "What nonsense you are talking! Are you committing suicide? What do you mean you are going to die?"

I told him about the astrologer's prediction that the possibility of death would confront me every seven years. I told him, "I am going into retreat for seven days to wait for death. If death comes, it is good to meet it consciously so that it becomes an experience."

I went to a temple just outside of my village. I arranged with the priest that he should not disturb me. It was a very lonely, unvisited temple - old, in ruins. No one ever came to it. So I told him, "I will remain in the temple. You just give me once a day something to eat and something to drink, and the whole day I will be lying there waiting for death."

For seven days I waited. Those seven days became a beautiful experience. Death never came, but on my part I tried in every way to be dead. Strange, weird feelings happened. Many things happened, but the basic note was this - that if you are feeling you are going to die, you become calm and silent. Nothing creates any worry then because all worries are concerned with life. Life is the basis of all worries. When you are going to die anyway one day, why worry?

I was lying there. On the third or fourth day a snake entered the temple. It was in view, I was seeing the snake, but there was no fear. Suddenly I felt very strange. The snake was coming nearer and nearer, and I felt very strange. There was no fear, so I thought, "When death is coming, it may be coming through this snake, so why be afraid? Wait!"

The snake crossed over me and went away. Fear had disappeared. If you accept death, there is no fear. If you cling to life, then every fear is there.

Many times flies came around me. They would fly around, they would creep over me, on my face. Sometimes I felt irritated and would have liked to throw them off, but then I thought, "What is the use? Sooner or later I am going to die, and then no one will be here to protect the body. So let them have their way."

The moment I decided to let them have their way, the irritation disappeared. They were still on the body, but it was as if I was not concerned. They were as if moving, as if creeping on someone else's body. There was a distance immediately. If you accept death, a distance is created. Life moves far away with all its worries, irritations, everything. I died in a way, but I came to know that something deathless is there. Once you accept death totally, you become aware of it.

Then again at the age of twenty-one, my family was waiting. So I told them, "Why do you go on waiting? Do not wait. Now I am not going to die."

Physically, someday I will die, of course. However, this prediction of the astrologer helped me very much because he made me aware very early on about death. Continuously, I could meditate and could

accept that it was coming.

Death can be used for deep meditation because then you become inactive. Energy is released from the world; it can move inwards. That is why a death-like posture is suggested. Use life, use death, for discovering that which is beyond both.

Vigyan Bhairav Tantra, Vol 1

Chapter #25
Chapter title: From words to pure sounds to being

22 January 1973 pm in Woodlands, Bombay

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13. DEVI, IMAGINE THE SANSKRIT LETTERS IN THESE HONEY-FILLED FOCI OF AWARENESS, FIRST AS LETTERS, THEN MORE SUBTLY AS SOUNDS, THEN AS MOST SUBTLE FEELING. THEN, LEAVING THEM ASIDE, BE FREE.

14. BATHE IN THE CENTER OF SOUND, AS IN THE CONTINUOUS SOUND OF A WATERFALL. OR, BY PUTTING THE FINGERS IN THE EARS, HEAR THE SOUND OF SOUNDS.

Jean Paul Sartre wrote an autobiography. He has called it WORDS. The name is very meaningful. It is the autobiography of every man -- words and words and words. You are filled with words, and this process of words continues the whole day, even in the mind. When you are sleeping, you are still filled with words, thoughts.

The mind is just an accumulation of words, and everyone is too much obsessed with the mind. That is why self-knowledge becomes more and more impossible. The self is beyond the words, or behind the words, or below the words, or above the words, but never in the words. You exist not in the mind, but just below the mind, behind the mind, above the mind -- never in the mind. You are focused in the mind, but you are not there. Standing out, you are focused in the mind. Because of this constant focusing, you have become identified with the mind. You think you are the mind, this is the only problem, the basic problem, and unless you are aware that you are not the mind, nothing meaningful can happen to you. You will live in misery.

This identification is the misery. It is as if one is identified with a shadow. Then the whole life becomes false. Your whole life is false, and the basic error is that you are identified with the mind. You think you are the mind: this is the ignorance. You can develop your mind, but in that way ignorance will not be dissolved. You can become very intelligent, you can become very talented, you may even become a genius. But if the identification with the mind is there, you remain basically mediocre because you remain identified with a false shadow. How does it happen? Unless you understand the mechanism of how it happens you cannot go beyond it, and all the techniques of meditation are nothing but processes to go beyond, to go beyond the mind.

Meditation techniques are not against the world, they are against the mind -- and not really against the mind, but against identification. How are you identified with the mind? What is the mechanism that is working? Mind is a need -- a great need, particularly for humanity. And that is the basic difference between man and the animals. Man thinks, and he has used thinking as a weapon for his struggle to survive. He

could survive because he could think; otherwise he is more helpless than any animal, more weak than any animal. Physically, it was impossible for him to survive. He could survive because he could think. Because of thinking, he has become the master of the earth.

If thinking has been so deeply helpful, then it becomes easy to understand why man has become identified with the mind. You are not so much identified with the body. Of course, religions go on saying, "Do not be identified with the body," but no one is really identified with the body -- no one! You are identified with the mind, not with the body, and this identification with the body is not so fatal as the identification with the mind -- because the body is more real. The body exists, it is related to existence very deeply. Mind is just a shadow.

Identification with the mind is more subtle than identification with the body, but we are identified with the mind because mind has been such a great help to survive -- not only against animals, against nature, but against other human beings also. If you have a keen, intelligent mind, you will win against other human beings as well. You will succeed, you will become more rich, because you will be more calculating and more cunning. Against other human beings also, mind is the weapon. That is why we are so much identified -- remember this.

Against death, against disease, against nature, against animals, against other human beings, mind has been your protection, your security. And mind has done much, so obviously we think of ourselves as mind. If someone says that your body is ill you do not feel offended, but if someone says that your mind seems ill you do feel offended. If your body is ill, you do not feel offended. Why? You are not identified with the body. But if your mind is ill and someone says you are psychologically ill, mentally ill, insane, you feel offended. Now this is something about you, not about your body.

You behave with the body as if it is a vehicle, something you possess, but not so with the mind. With the mind, you are the mind; with the body, you are the master. The body is a slave -- you possess it.

This mind has created a division in your being also, and that is the second basic cause of why we are identified with it. You think not only about external things, you think about internal things also. For example, the body has many instincts. You think about your instincts also. Not only do you think, you fight against your instincts, so there is a constant internal fight. There is sex: the mind fights it, or tries to mold it in its own way. It suppresses it, perverts it, tries to control it.

The mind is fighting inside also. That fight creates a division between you and your body. And really, you start thinking that the body is something inimical, not a friend, because the body goes on doing things which the mind is against. The body is not going to listen to the mind, so the mind feels offended, defeated. It attacks the body, and then a division is created. And you are always identified with the mind, never with the body.

The mind is your ego. That is your "I". If the body feels sexuality, you can divide. You can say, "This is the body, not me. I am against it. I have taken a vow of celibacy, I am against it. This is the body; this is not me." Then who are you? The mind which has taken a vow? This mind is your ego, and you go against the body because the body is very much ego-destroying. Whatsoever you decide, it never listens.

All the ascetic nonsense was born because of this: the body will not listen. The body is nature, the body is a part of the cosmic whole, the body has its own laws. Those laws are unconscious; it functions according to them. The mind tries to create its own laws over and above the body. Then a conflict is created. Then the mind starts fighting the body. Then the mind will starve the body; it will try in every way to kill it.

That is what has happened in the past: so-called religious people have been really mad against their bodies. And whatsoever they were doing was less for God and more against the body. Really, to be in search of God became synonymous with being against the body. Religious persons took the attitude, "Kill the body, destroy the body. The body is the enemy." And really, this is not a religious attitude, but one of the most irreligious attitudes, because it is the most egoistical. This is the ego, the ego feels offended.

You decide not to be angry again, and then anger comes: your ego feels defeated. Your decision is thrown overboard, and the anger comes. And when the anger comes you feel this is coming from the body. You decide against sex and sex comes: you feel offended, so you try to punish the body. Asceticism is nothing but punishment -- punishing your own body in order to force it to behave according to the ego.

This mind, this process of thinking, this ego, is just a fragment of your whole total being, and this fragment is trying to be the sovereign. This is not possible, the fragment cannot be the sovereign. It is going to fail; that is why there is so much frustration in life. You can never succeed -- you are trying the impossible. The fragment cannot be the sovereign. The whole is bigger and the whole is more powerful.

It is just as if a branch of a tree tries to control the whole tree, even the roots. How can a branch control

the whole tree, and how can it force the roots to follow it? That is impossible. Whatsoever it thinks, it is mad; the branch has gone mad. It may go on thinking and dreaming, conceiving of some future where the tree will be following it, but it is not possible; it will have to follow the tree. It is alive only because of the tree and the roots. And the roots were there before it was. The roots are the source of it also.

Your mind is just a fragment of your body; it cannot control it. The very effort to control the body will create frustration and failure. And the whole humanity has been a failure because of this. Everyone is suffering, in conflict, in anguish, in anxiety, trembling, because the impossible is being tried. But the ego always likes to try the impossible. The possible has no challenge for it; the impossible is a challenge. And if the impossible can be done, then the ego will feel very good -- because this cannot be done. You can try to do it, but you will waste your life trying that which cannot be done.

Because of this inner effort to become the master, you are identified with the mind. Who would like to be identified with a slave? Who would like to be identified with the unconscious? It is useless. The unconscious is negated because it cannot be grasped. And with the unconscious there is no ego; you cannot feel "I".

Try to understand it in this way: when sex overpowers you, really you cannot say "I". It is as if something greater than you has taken possession -- as if you are in a strong current. You are no more; something else is driving you. That is why these words are meaningful... that is why those who are against sex will say, "Sex possessed me."

Anger possesses you, hunger possesses you. They are something greater than you, and you are just taken by the current. It is fearful. It is very fearful because then you are no more. It is a sort of death. That is why you are so much against sex -- it is a sort of death. Those who are against sex will always be afraid of death, and those who are not against sex and can flow in it easily, spontaneously, will never be afraid of death. See the association: those who are against sex will always be afraid of death, and those who are afraid of death will be always against sex.

Those who are afraid of death will always create theories of immortality; they will always think about life beyond death. Those who think about immortality will always be against sex -- these are alternatives. Sex gives you a fear. What is the fear? You are no more in it, something greater than you possesses you. You are thrown overboard; you are no more in it.

So even those who are not against sex, they too never move really deep into sex. They never move; they are always holding back, trying to remain there, not allowing themselves, not ready for a let-go. That is why orgasm, such a natural thing, has become so impossible for man and woman. A deep orgasm means you have been in something which was greater than you. You have been in something where you were not, the ego was not.

The ego is struggling to control everything, and mind helps you. In the effort you become identified with the mind, and this identification is the misery, it is a false shadow. Mind is a very utilitarian instrument. You have to use it, but do not become identified with it. It is a good instrument -- necessary. Use it! But do not feel that YOU are the mind, because once you start feeling you are the mind, you cannot use it. The mind starts using you. Then you are simply drifting with the mind.

All the meditation techniques are an effort to give you a glimpse of that which is not mind. So how to go beyond it? How to leave it and look at it even for a single moment?

The first technique:

> DEVI, IMAGINE THE SANSKRIT LETTERS IN THESE HONEY-FILLED FOCI OF AWARENESS, FIRST AS LETTERS, THEN MORE SUBTLY AS SOUNDS, THEN AS MOST SUBTLE FEELING. THEN, LEAVING THEM ASIDE, BE FREE.

Words are sounds. Thoughts are words in sequence, in logical sequence, in a particular pattern. Sound is basic. With sound words are created, and then with words thoughts are created, and then with thoughts religion and philosophy, everything. Deep down is the sound.

This technique uses a reverse process. Shiva says: DEVI, IMAGINE THE SANSKRIT LETTERS IN THESE HONEY-FILLED FOCI OF AWARENESS, FIRST AS LETTERS, THEN MORE SUBTLY AS SOUNDS, THEN AS MOST SUBTLE FEELING. THEN, LEAVING THEM ASIDE, BE FREE.

We live in philosophy. One is a Hindu, one is a Mohammedan, one is a Christian, or something else. We live in philosophies, systems of thought, and they have become so important that we can die for them. Man can die for words, for mere words. Someone calls his conception of the absolute a lie, or someone calls Ram

or someone calls Christ or something else a lie -- then man can fight, for a mere word he can kill the other. The word has become so important. This is nonsense, but this is history and this is how we are still behaving.

A single word can create such a disturbance in you that you are ready to kill or to die for it. We live in philosophies, systems of thought. What are philosophies? Thoughts arranged logically, systematically, in a pattern. And what are thoughts? Words arranged in a system, meaningfully. And what are words? Sounds, upon which it is agreed that they mean either this or that. So sounds are basic; they are the basic structure of the mind. Philosophies are the peak, but the bricks by which the whole structure is raised are sounds.

What is wrong? A sound is just a sound, and the meaning is given by us, agreed upon by us; otherwise it has no meaning. The meaning is invested by us, projected by us; otherwise "Ram" is just a sound -- it is meaningless. We give it a meaning, and then we create a system of thought around it. Then this word becomes very significant, then we make a philosophy around it. Then you can do something, anything, for it. You can die or you can live for it. If someone insults this sound "Ram," you can become infuriated. And what is this? Just an agreement, a legal agreement that "This word means this." No word means anything in itself, it is simply a sound.

This sutra says to go in the reverse order -- go backwards. Come to the sounds, then, more basic than sounds, a feeling is somewhere hidden. This has to be understood. Man uses words. Words mean sounds with meanings that are agreed upon. But animals, birds use sounds without any linguistic meaning. They do not have any language, but they use sounds with feeling. A bird is singing: it has a "feeling" meaning in it, it is indicating something. It may be a call for the partner, for the beloved, or it may be a call for the mother, or the child may be feeling hungry and just showing his distress. It is indicating a feeling.

Above sounds there are words, thoughts, philosophies; below sounds are feelings. And unless you can get below feelings, you cannot get below mind. The whole world is filled with sounds, only the human world is filled with words. And even a child who cannot use language uses sounds. Really, the whole language developed because of particular sounds that every child is using all over the world.

For example, in any language the word `mother' is somehow related with `ma'. It may be `mater', it may be `Mutter', it may be `mata', it may be `ma', -- anything -- but somewhere it is related with the sound "ma" in all the languages, more or less. The child can utter "ma" most easily. The first sound which the child can utter is "ma." Then the whole structure is based on this "ma." A child utters "ma" because it is the first sound which is easy for the child to utter. This is the case anywhere, in any part of the world, in any time. Just because of the structure of the throat and the body, "ma" is the easiest sound to utter.

And the mother is the nearest and the first person who is meaningful. So the first sound becomes associated with the first person who is meaningful, and from this mother, mater, mata, ma, all the other words are derived. But when the child for the first time utters "ma," he has no linguistic meaning for it, but a feeling is there. And because of that feeling the word becomes associated with the mother. That feeling is more basic than the sound.

So this sutra says first to imagine the Sanskrit letters. Any language will do. Because Shiva was talking to Parvati, that is why he said Sanskrit. You can use English or Latin or Arabic, any language will do. Sanskrit has no significance except in that Shiva was talking to Parvati in Sanskrit. It is not that Sanskrit is something superior to any other language, any language will do. First feel inside, in your consciousness, THE HONEY-FILLED FOCI OF AWARENESS filled with letters: A, B, C, D... any letters of any language. This can be done, and it is a very beautiful exercise. If you want to do it, close your eyes and just see your consciousness inside being filled with words.

Think of consciousness as a blackboard, then: A, B, C... Visualize all the words, all the letters. Visualize these first as letters. "A": look at it as "A" as you write it. Write it with consciousness and look at it. Then by and by, forget the letter "A" and just remember the sound of "A" -- just the sound. Start with visualization -- because eyes are predominant for us. Ears are not so predominant. We are eye-oriented, eye-centered. Again, the reason is the same. Because eyes help us to survive more than anything else, our consciousness is ninety percent in the eyes. Conceive of yourself without eyes, and your whole life goes dead -- then a very minor part remains.

So first visualize. Use your eyes inwards and see the letters. Letters are more related to ears than eyes because they are sounds, but for us, because we are reading, reading, reading, they have become associated with eyes. Basically, they are associated with ears -- they are sounds. Start with the eyes, then forget the eyes by and by. Then move away from the eyes to the ears. First imagine them as letters, then see them, hear them MORE SUBTLY AS SOUNDS, THEN AS MOST SUBTLE FEELINGS. And this is a very beautiful

exercise.

When you say "A", what is the feeling? You may not have been aware of it. What is the feeling inside you? Whenever you use any sound, what type of feeling comes into existence? We are so feeling-less that we have simply forgotten. When you see a sound, what happens inside? You go on using it and the sound is even forgotten. You go on seeing it. If I say "A", you will see it first. In your mind, "A" will become visible; you will visualize it. When I say "A", do not visualize it. Just hear the sound "A", and then go and find out what happens in your feeling center. Does nothing happen?

Shiva says, move from letters to sounds, uncover sounds through the letters. Uncover sounds, and then, through the sounds also, uncover feelings. Be aware of how you feel. They say that man has now become very insensitive; he is the most insensitive animal on earth.

I was reading about one poet, a German poet, and he relates one incident of his childhood. His father was a lover of horses, so he had many horses at the house, a big stable, but he would not allow this child to go to the stable. He was afraid, as the child was very small. But when the father was not there the child would sometimes steal into the stable where he had a friend -- a horse. Whenever the child would go in, the horse would make some sounds.

And the poet has written, "Then I also started making sounds with the horse, because there was no possibility of language. Then, in communication with that horse, for the first time I became aware of sounds -- their beauty, their feeling."

You cannot be aware with a man because he is dead. A horse is more alive, and he has no language. He has pure sound. He is filled with his heart, not with his mind. So that poet remembers, "For the first time, I became aware of the beauty of sounds and their meaning. This was not the meaning of words and thoughts, but a meaning filled with feeling." If someone else was there, the horse would not make those sounds, so the child could understand that the horse meant, "Do not come in. Someone is here and your father will be angry."

When there was no one, the horse would make the sounds meaning, "Come in. There is no one." So the poet remembers that "It was a conspiracy, and he helped me very much, that horse helped me very much. And when I would go and love that horse, he would move his head in a particular way when he liked it. When he did not like it, he would not move his head in that way. When he liked it, then it was a certain thing, he would express it. When he was not in the mood, then he would not move in a certain way."

And this poet says, "This continued for years. I would go and love that horse, and that love was so deep, I never felt any affinity with anyone else so deeply. Then one day when I was stroking his neck and he was moving and enjoying it ecstatically, suddenly for the first time I became aware of my hand, that I was stroking, and the horse stopped. Now he would not move his neck." And that poet says, "Then for years I tried and tried, but there was no response, the horse would not reply. Only later on did I become aware that because I became aware of my hand and myself, the ego came in and the communication broke. I couldn't recapture again that communication with the horse."

What happened? That was a feeling communication. The moment ego comes, words come, language comes, thought comes, then the layer is changed completely. Now you are above sounds; then you were below sounds. Those sounds are feelings, and the horse could understand feelings. Now he couldn't understand, so the communication broke. The poet tried and tried -- but no effort is successful because even your effort is the effort of your ego.

He tried to forget his hand, but he couldn't forget. How can you forget? It is impossible. And the more you try to forget it, the more you remember. So you cannot forget anything with effort. Effort will simply emphasize the memory more. The poet says, "I became fixed with my hand; I couldn't move that horse. I would go up to my hand, and then there was no movement. The energy would not move into that horse and he became aware of this."

How did the horse become aware? If I suddenly start speaking some other language, then the communication is broken, then you will not be able to understand me. And if this language were not known to you, you would suddenly stop because now the language is unknown to you. Thus, the horse stopped.

Every child lives with feeling. First come sounds, then those sounds are filled with feeling. Then come words, then thoughts, then systems, religions, philosophies. Then one goes farther and farther away from the center of feeling.

This sutra says, come back, come down -- down to the state of feeling. Feeling is not your mind: that is why you are afraid of feeling. You are not afraid of reasoning. You are always afraid of feeling because feeling can lead you into chaos. You will not be able to control. With reason, the control is with you; with

the head, you are the head. Below the head you lose the head, you cannot control, you cannot manipulate. Feelings are just below the mind -- a link between you and the mind.

Then Shiva says, THEN, LEAVING THEM ASIDE, BE FREE. Then leave the feelings. And remember, only when you come to the deepest layer of feelings can you leave them. You cannot leave them just now. You are not at the deepest layer of feelings, so how can you leave them? First you have to leave philosophies -- Hinduism, Christianity, Mohammedanism -- then you have to leave thoughts, then you have to leave words, then you have to leave letters, then you have to leave sounds, then you have to leave feelings -- because you can leave only that which is there. You can leave that step upon which you are standing; you cannot leave a step upon which you are not standing.

You are standing at the step of philosophy, the farthest away one. That is why I insist so much that unless you leave religion you cannot be religious.

This sutra, this technique, can be done very easily. The problem is not with feelings, the problem is with words. You can leave a feeling, just as you can undress -- as you can get out of your clothes. You can throw off your clothes; you can leave feelings simply in that way. But right now you cannot do it, and if you try to do it, it will be impossible. So go step by step.

Imagine letters -- A, B, C, D -- then change your emphasis from the written letter to the heart sound. You are moving deep, the surface is left behind. You are sinking deep -- then feel what feeling comes through a particular sound.

Because of such techniques, India could discover many things. It could discover which sounds are related to particular feelings. Because of that science, the MANTRA was developed. A particular sound is related to a particular feeling, and it is never otherwise. So if you create that sound within you, that feeling will be created. You can use any sound, and then the related feeling will be created around you. That sound creates the space to be filled by a particular feeling.

So do not use just any mantra, that is not good; it may be dangerous for you. Unless you know, or unless a person who gives you the mantra knows, what particular sound creates what particular feeling, and whether that feeling is needed by you or not, do not use any mantra. There are mantras which are known as death mantras. If you repeat them, you will die within a particular time. Within a particular period you will die, because they create in you a longing for death.

Freud says that man has two basic instincts: libido -- eros -- the will to live, the will to be, the will to continue, the will to exist. And thanatos -- the will to die. There are particular sounds which, if you repeat them, the will to die will come to you. Then you would like just to drop into death. There are sounds which give you eros -- which give you more libido, which give you more lust to live, to be. If you create those sounds within you, that particular feeling will overwhelm you. There are sounds which give you a feeling of peace and silence, there are sounds which create anger. So do not use any sound, any mantra, unless it is given to you by a master who knows what is going to happen through it.

When you come down from sounds, you will be aware. Each sound has its counterpart in feeling. Each sound has a corresponding feeling that goes with it, just hidden behind it. Then move to the feeling; forget the sound and move to the feeling. It is difficult to explain, but you can do it. And there were techniques for this. Particularly in Zen, there were techniques. A particular mantra would be given to a seeker. If he was doing it rightly inside, the master could know from the face. The master could know from the face whether he was doing it rightly or not because a particular feeling would come. If the sound is created, then the feeling is bound to come, and it will be on the face. You cannot deceive a master. He knows by your face what is happening inside.

Dozo was a great master, but he himself was very much disturbed, when he was a disciple, about how his master came to know what he was experiencing. And the Zen master moved with his staff and he would hit you immediately. If something goes wrong with your sound inside, he will hit you immediately. So Dozo asked, "But how do you know? And you hit me exactly in the right moment. How do you know?"

The face expresses the feeling, not the sound. The sound cannot be expressed by the face, but the face is bound to express the feeling. And the deeper you move, the more your face becomes flexible to express, more liquid. It immediately shows what is happening inside. This face which you have right now will drop because this is a mask -- this is not a face. When you move in, masks fall down because they are not needed. Masks are needed for others.

Because of this, the old masters insisted on moving away from the world. This was so that you could move away from the mask easily; otherwise others will be there, and because of them you have to carry masks. You do not love your wife or your husband, but you have to carry a mask -- a loving face, a false

loving face. The moment you enter the house, you arrange the face: you come in and you start laughing. This is not your face.

Zen masters insisted that first one should attain the original face, because with the original face everything becomes easy. Then the master can simply know what is happening. So enlightenment was never reported. If some seeker attained enlightenment, he was not to report to the master that he had attained because the master would simply know. He would tell the disciple. No disciple was allowed to tell the master, "I have attained." There was no need. The face will show, the eyes will show, the very movement, the walking, will show. Whatsoever he does, every gesture will show that he has attained.

When you move from sounds to feelings, you move into a very, very ecstatic world, an existential world. You move away from the mind. Feelings are existential; that is what the word means -- you feel them. You cannot see them, you cannot hear them, you simply feel them. When you come to this point, you can take the jump. This is the last step. Now you are standing near an abyss; you can jump.

And if you jump from the feelings, you jump into yourself. That abyss is you -- not as your mind, but as your being; not as the accumulated past, but as the present, here and now.

You move from the mind to the being, and the bridge, the link, is the feelings. But to come to the feelings you will have to leave many things -- words, sounds, the whole deception of the mind. THEN, LEAVING THEM ASIDE, BE FREE.

You ARE free. This saying, BE FREE, doesn't mean that you have to do something to be free. THEN, LEAVING THEM ASIDE, BE FREE means you are free! Being is freedom; mind is bondage. That is why it is said that mind is the SANSAR, the world.

Do not leave the world... you cannot leave it. If the mind is there, you will create another world; the seed is there. You can move to a mountain, to a retreat, but you will move with the mind; you cannot leave it here. The world moves with you, you will create another world. Even in your retreat you will start creating it again, because the seed is there. You will create relationships again. It may be with the trees, it may be with birds, but you will create relationships again, you will create expectations again, and you will go on spreading the net because the seed is there. You will again be in a world.

Mind is the world, and you cannot leave mind anywhere. You can leave it only if you move within. So the only Himalaya is this; no other Himalaya will do. If you move within from words to feelings, and from feelings to being, you are moving away from the world. And once you know this inner abyss of being, then you can be anywhere, even in hell. Then it makes no difference. It makes no difference then! If you are without mind, hell cannot enter you, and with mind ONLY hell enters. The mind is the door to hell.

LEAVING THEM ASIDE, BE FREE. But do not try directly with feelings, you will not succeed. Try first with words. But with words also you will not succeed if you do not leave philosophies, if you do not leave thoughts. Words are just units -- and if you give significance to words you cannot leave them.

Know well that language is a human creation. It is utilitarian, necessary, and the meanings we have given to sounds are our own creation. If you can understand this well, then you can move easily. If someone is saying something against the Koran, or against the Vedas, how do you feel? Can you laugh about it or does something clench within you? Can you laugh about it? Someone is insulting the Gita or someone is saying some derogatory thing against Krishna or Ram or Christ -- can you laugh? Can you see through the words, that these are mere words? No, you will be hurt. Then it is difficult to lose words.

See that words are just words -- noises with agreed-upon meanings and nothing else. Be convinced of it. And it is so! First become detached from words. If there is detachment from words, then you can understand that these are just noises.

It is just like in the military where they use numbers. One soldier is number 101: he can become identified with `101'. And if someone says something derogatory against the number 101, he will feel insulted, he will start fighting. And `101' is just a number, but he has become identified with it. Your name is just a number, just an index number. Things will be difficult otherwise, so we have labelled you. That is just a label; any other label can do the same work. But it is not just a label for you, it has gone deep; your name has become the center of your ego.

So they say, the so-called wise ones, they say, "Live for your name. See that your name remains pure. Respectability of your name must be there, and even if you die your name will live." It was never there, it is just a code number. You will die and the name will live... When you yourself cannot live, how is the label going to live?

Look at words -- at their futility, their meaninglessness, and do not become attached to any word. Only then can you do this technique.

The second technique:

BATHE IN THE CENTER OF SOUND, AS IN THE CONTINUOUS SOUND OF A WATERFALL, OR BY PUTTING THE FINGERS IN THE EARS, HEAR THE SOUND OF SOUNDS.

This technique can be done in many ways. One way is to begin by just sitting anywhere. Sounds are always present. It may be in a market or it may be at a Himalayan retreat: sounds are there. Sit silently, and with sound there is something very special. Whenever there are sounds, you are the center. All the sounds come to you from everywhere, from all directions.

With sight, with eyes, this is not so. Sight is linear. I see you -- then there is a line toward you. Sound is circular, it is not linear. So all sounds come in circles and you are the center. Wherever you are, you are always the center of sound. For sounds, you are always God, the center of the whole universe. Every sound is coming to you, moving toward you, in circles.

This technique says, BATHE IN THE CENTER OF SOUND. Wherever you are, if you are doing this technique, just close your eyes and feel the whole universe filled with sound. Feel as if every sound is moving toward you and you are the center. Even this feeling that you are the center will give you a very deep peace. The whole universe becomes the circumference and you are the center, and everything is moving toward you, falling toward you.

... AS IN THE CONTINUOUS SOUND OF A WATERFALL. If you are sitting by the side of a waterfall, close your eyes and feel the sound all around you, falling on you from every side, creating a center in you from every side. Why this emphasis on feeling that you are in the center? Because in the center there is no sound. The center is without sound, that is why you can hear sounds; otherwise you could not hear them. A sound cannot hear another sound. Because you are soundless at your center, you can hear sounds. The center is absolute silence. That is why you can hear sounds entering you, coming to you, penetrating you, encircling you.

If you can find out where is the center, where is the field in you to where every sound is coming, suddenly sounds will disappear and you will enter into soundlessness. If you can feel a center where every sound is being heard, there is a sudden transference of consciousness. One moment you will be hearing the whole world filled with sounds, and another moment your awareness will suddenly turn in and you will hear the soundlessness, the center of life.

Once you have heard that, then no sound can disturb you. It comes to you, but it never reaches you. It is always coming to you, but it never reaches you. There is a point where no sound enters. That point is YOU. Do it in a market, there is no other place like a market. It is so much filled with sounds, mad sounds. But do not start thinking about sounds -- that this is good and that is bad, and this is disturbing and that is very beautiful and harmonious. You are not supposed to think about sounds, you are simply supposed to think of the center. You are not supposed to think about every sound moving toward you -- whether it is good, bad, beautiful. You are just to remember that you are the center and all the sounds are moving toward you -- every sound, whatsoever the sort.

In the beginning you will get dizzy because you have not been hearing whatsoever is happening all around. Your hearing is selective, your seeing is selective. And now scientific research says that ninety-eight percent is not heard, only two percent of whatsoever is happening all around you is heard. Otherwise, if you heard one hundred percent of what is happening all around you, you will simply go mad. Previously, it was thought that the senses are the doors, the openings, the windows for the outside to enter inside. Now they say they are not doors, and they are not so open as it was thought. Rather, they are like a watchman, a censor, who is every moment watching what is to be allowed in or not.

Only two percent of happenings are allowed in -- and you are already mad with two percent. With one hundred percent, with a total opening, with everything opened, every sense opened, functioning, and everything being allowed in, you will go mad. So when you try this method, in the first step you will feel a dizziness coming to you. Do not be afraid, go on feeling the center -- and allow everything, whatsoever is happening. Allow everything to move in.

Relax yourself, relax your watch towers, your senses; relax everything, let everything enter you. You have become more liquid, open; everything is coming to you, all sounds are moving toward you. Then move with the sounds, and come to the center where you hear them.

Sounds are not heard in the ears, the ears cannot hear them. The ears only do a transmission work, and in the transmission they cut out much which is useless for you. They choose, they select, and then those

Sanskrit sounds enter you. Now find out within where is your center. The ears are not the center, you are hearing from somewhere deep down. The ears are simply sending you selected sounds. Where are you? Where is your center?

If you are working with sounds, then sooner or later you will be surprised -- because the center is not in the head. It appears to be in the head because you have never heard sounds, you have heard only words. With words the head is the center, with sounds it is not the center. That is why in Japan they say that man thinks not through the head, but through the belly -- because they have been working with sounds for a long time.

You have seen in every temple a gong. That is placed there to create sounds around a seeker. Someone is meditating, and the gong is sounded or a bell is rung. A disturbance seems to have been created by the very sound of the bell; someone is meditating, and this bell or gong seems disturbing. In a temple, every visitor who comes will hit the gong or ring the bell. With someone meditating there, this would seem to be a constant disturbance. It is not, because the person is waiting for this sound.

So every visitor is helping. Again and again the bell is hit, and the sound is created and the meditator again enters himself. He looks at the center, where this sound goes deep. There is one hit on the bell -- the visitor has done that. Now the second hit will be inside the meditator, somewhere inside. Where is it? The sound always hits at the belly, at the navel, never in the head. If it hits in the head, you can understand well that it is not sound, it is words. Then you have started thinking about the sound. Then the purity is lost.

Now there is much research about children who are in the womb. They are also hit by sounds and they react to sounds. They cannot react to language. They have no head yet, they have no reasoning, and they do not yet know language and the agreed-upon customs of the society. They do not know about language, but they hear the sounds. And every sound affects the child more than it affects the mother, because the mother cannot hear the sounds -- she hears the words. And we are creating mad sounds, chaotic, and those sounds are hitting the unborn children. They will be born mad; you have already disturbed them too much.

Even plants are affected by sound. They grow more if some musical sounds are created around them; they grow less if some chaotic sounds are created around them. You can help them to grow. You can help them in many ways through sounds.

Now they say that because of traffic noises -- which are not harmonious and cannot be -- man is going mentally insane, and it seems that the limit has come. If it grows more, then there is no hope for man. These sounds are hitting you continuously, but if you think about them they will hit your head, and that is not the center: the navel is the center. So do not think about them.

All the mantras are meaningless sounds. And if some master says that "This is the meaning of this mantra," then it is not a mantra at all. A mantra needs to be, of necessity, without meaning. It has some work, but no meaning. It has to do something within you, but it has no meaning because it has just to be a pure sound within you. That is why we evolved the mantra AUM. It is meaningless, it is just a pure sound. If this pure sound is created within you, if you can create it within, then too the same technique can be used.

BATHE IN THE CENTER OF SOUND, AS IN THE CONTINUOUS SOUND OF A WATERFALL. OR, BY PUTTING THE FINGERS IN THE EARS, HEAR THE SOUND OF SOUNDS. You can create the sound just by using your finger, or with anything which closes your ears forcibly. Then a certain sound is heard. What is that sound, and why do you hear it when the ears are closed, when the ears are plugged?

It happened in America, that a train passed through a certain neighborhood in the middle of the night, somewhere about 2:00 a.m. A new line was inaugurated and the train stopped moving on the old route. But a very strange phenomenon happened. The people who were living in that neighborhood where the train had stopped moving complained to the police that at about 2:00 a.m. something mysterious was heard. There were so many reports, it had to be investigated what was the matter. Strange sounds were heard at about two. They were never heard when the train was passing; the people had become accustomed to the train. Now suddenly the train stopped. They were waiting to hear it in their sleep; they had become accustomed to it, conditioned. They were waiting, and the sound was not there. Absence was heard, and this absence was something new. They felt uneasy about it, they couldn't sleep.

So for the first time it was understood that if you are constantly hearing something and it stops, you will hear the absence of it. So do not think that you will simply not hear it. You will hear the absence, the negative part of it will be heard. If I look at you, and then if I close my eyes, I see your negative. If you look at the window and then close your eyes you will see the negative of the window, and the negative can be so forceful that if you suddenly look at the wall the negative will be projected on the wall. You will be seeing the negative.

Just as there are negatives of photographs, there are negative sounds. Not only can the eyes see the negative, the ears can even hear the negative. So when you close your ears, you hear the negative world of sounds. All the sounds have stopped. Suddenly a new sound is heard. This sound is the absence of sound. A gap has come in. You are missing something, and then you hear this absence.

OR, BY PUTTING THE FINGERS IN THE EARS, HEAR THE SOUND OF SOUNDS. That negative sound is known as the sound of sounds -- because it is not really a sound, but its absence. Or, it is a natural sound, because it is not created by anything.

All sounds are created. The sound you hear when you close your ears is not a created sound. If the whole world becomes absolutely silent, then you will hear the silence also. Pascal is reported to have said, "The moment I think about the infinite cosmos, the silence of the infinite cosmos makes me very much afraid." The silence makes him afraid because sounds are only on the earth. Sounds need atmosphere. The moment you go beyond the earth's atmosphere there are no sounds -- only absolute silence. That silence you can create even on the earth, if you close both of your ears completely. Then you are on the earth, but you have moved; you have dropped below sounds.

Astronauts are being trained for many things, and one thing is to be in the silence. They have to be trained in silent chambers so that they become accustomed to soundlessness; otherwise they will go mad. Many problems face them, and this is one of the deepest problems: how to be away from the human world of sounds. Then you become isolated.

If you are lost in the forest and you hear a certain word, you may not know the source but you are less afraid. Someone is there! You are not alone! In soundlessness, you are alone. In a crowd, if you close both of your ears totally and move in, you are alone. The crowd has disappeared, because it was through sounds that you could know others were there.

PUTTING THE FINGERS IN THE EARS, HEAR THE SOUND OF SOUNDS. This absence of sound is a very subtle experience. What will it give to you? The moment there are no sounds, you fall back upon yourself. With sounds we move away, with sounds we move to the other. Try to understand this: with sounds we are related to the other, we communicate with the other.

So even a blind man is not in so much difficulty as a man who cannot speak, who is dumb. Observe a person who is dumb: he looks inhuman. A blind man never looks inhuman, but a dumb person looks inhuman; the face gives a feeling of something which is not human. And a dumb person is in more difficulty than a blind man. With the blind man the problem is that he cannot see, but he can communicate. He can become a part of a greater humanity, he can become a part of a society, of a family; he can love, he can speak. A dumb man is suddenly out of society. He cannot speak, he cannot communicate, he cannot express.

Try to imagine yourself in an air-conditioned glass room, a soundproof room. No sound can enter to you, and you cannot scream, you cannot do anything to express yourself, the sound will not go out. In a glass room you can see the whole world moving around you, but neither can you speak to them nor can they speak to you. You will feel hopelessly frustrated, and the whole thing will become a nightmare.

A dumb man is in a nightmare continuously. Without communicating he is not part of humanity. Without expression he cannot flower. He cannot reach anyone and no one can reach him. He is with you and far away, and the gap is unbridgeable.

If sound is the vehicle to move to the other, then soundlessness becomes the vehicle to move to oneself. With sound you communicate with the other; with soundlessness you fall down into your own abyss, into yourself. That is why so many techniques use soundlessness to move within.

Become absolutely dumb and deaf -- even if only for a few moments -- and you cannot go anywhere else than to yourself. Suddenly you will find that you are standing within; no movement will be possible. That is why silence was practiced so much. In it, all the bridges for moving to the other are broken.

Gurdjieff used to give long silent periods to his disciples, and then he would insist that not only was language not to be used, but there was to be no communication, no gesture -- neither with the eyes nor the hands. No communication was to be used. Silence means NO communication. So he would force the group to live in a house -- twenty, thirty or forty people in one bungalow, in one house -- and than he would say, "Remain here in this house as if you are alone. You cannot go out." Forty persons would be there, and he would say, "Move in the house, live in the house as if you are alone. No communication! Do not recognize that the other is, not even by the eyes. Move completely as if you are the only person residing in the house." With three months of living in this way, absolutely dumb and deaf, with no possibility of communicating, there would be no possibility to move out.

I do not know whether you have observed or not, but in society those who can talk much become

prominent; those who can communicate their thoughts easily become leaders -- religious, political, literary, any type. Those who can communicate their thoughts, those who can talk efficiently, they become leaders. Why? They can reach more people, they can reach to greater masses.

Have you ever heard of any dumb person becoming a leader? You can find a blind man becoming a leader; there is no problem. And sometimes he may become a great leader, because all that his eyes are not doing, all those energies will be transferred to his ears. But a dumb man cannot become a leader in any walk of life. He cannot communicate, he cannot become social.

Society is a language. Language is basic to social existence -- to relationship. If you leave language, you are alone. The world may be filled with millions, but if you lose language you are alone.

Meher Baba stayed continuously for forty years in silence. What was he doing in silence? Really, you cannot do anything in silence because every act is somehow related with others. Even in imagination, if you do something you will have to imagine others; you cannot do it alone. If you are absolutely alone, action becomes impossible. Even the imagination to act becomes impossible. Acting is related to others. If you drop language inside, all doing drops. You are, but you are not doing anything.

Meher Baba would tell his disciples, by writing a note, "On this particular date I am going to break my silence," and then he would not break it. This continued for forty years, and then he died in silence. What was the problem? Why should he say, "Now, this year, on this day, on this date, I am going to speak?" And why should he postpone it again? What was happening inside? Why would he not keep his promise?

Once you know silence for such a long time, you cannot fall back to sounds again; it becomes impossible. There is a rule, and he didn't follow the rule so he could not come back. There is a rule that one should not remain silent for more than three years. Once you cross the limit, you cannot come back to the world of sounds. You may try, but it is impossible. It is easy to move from sounds to silence, but it is very difficult to move from silence to sounds. Beyond three years many things simply become impossible. The mechanism cannot function the same way again. It has to be used continuously; at the most, one can remain silent for three years. Beyond that, if you remain silent the mechanism which can produce sounds and words cannot be used again, it becomes dead.

Secondly, the person becomes so much silent remaining with himself alone that it will now be a misery to communicate. Then to say something to someone will be like talking to a wall, because the person who has remained silent for such a long time knows that you cannot understand whatsoever he is saying. Regardless of what he is saying, he knows he is not saying that which he wants to say. The whole thing has gone. After such a deep silence, he cannot move again to the world of sounds.

So Meher Baba tried and tried, but he couldn't bring himself to speak again. He wanted to say something, and he had something worth saying, but the mechanism and the movements necessary to come back to a lower realm were impossible. Thus, he died without saying what he wanted to say.

It will be helpful to understand this: whatsoever you are doing, always go on doing the opposite with it. Go on changing to the opposite always. Remain silent for a few hours, then talk. Do not become fixed in anything -- you will be more alive and more moving. Do meditation for a few days, and then stop suddenly and do everything that can create tension in you. Then move again to meditation.

Go on moving between the opposites, you will be more alive and dynamic. Do not get fixed. Once you get fixed, you will not be able to move to the other extreme, and the ability to move to the other extreme means life. If you are not able to move, you are already dead. This movement is very good.

Gurdjieff advised his disciples to have sudden changes. He would insist on fasting and then he would say, "Now eat as much as you can." Then suddenly he would say, "Go on a fast." Then again he would say, "Start eating." He would say, "Be awake for a few days and nights continuously, then fall asleep for a few nights." This movement between the polar opposites gives you a dynamism, an aliveness.

OR, BY PUTTING THE FINGERS IN THE EARS, HEAR THE SOUND OF SOUNDS. In one technique, two opposites have been shown. BATHE IN THE CENTER OF SOUND, AS IN THE CONTINUOUS SOUND OF A WATERFALL -- this is one extreme. OR, BY PUTTING THE FINGERS IN THE EARS, HEAR THE SOUND OF SOUNDS -- this is another extreme.

One part is to hear the sounds coming to your center; another part is to stop all sounds and feel the soundless center. These both have been given in one technique for a special purpose -- so that you can move from one to the other.

The OR is not a choice to do this or that. Do both! That is why both have been given in one technique. First do one for a few months, then do the other for a few months. You will be more alive, and you will know two extremes. And if you can move to the two extremes easily, you can remain young forever. Those

who get fixed at any extreme become old and die.

Vigyan Bhairav Tantra, Vol 1

Chapter #26
Chapter title: Tantra: an acceptance of the peaks and the valleys

23 January 1973 pm in Woodlands, Bombay

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The first question:

LAST NIGHT YOU DISCUSSED THE CENSORSHIP AND SUPPRESSION BY THE CONSCIOUS MIND OF THE UNCONSCIOUS INSTINCTS, AND YOU SAID THAT THE UNCONSCIOUS INSTINCTS BELONG TO THE ANIMAL HERITAGE IN MAN'S EVOLUTION. THEN IS IT NOT GOOD TO CHANNEL AND REGULATE THEM ACCORDING TO THE INTELLIGENCE, DISCRIMINATION AND ART OF LIVING WHICH BELONG TO THE CONSCIOUS MIND?

Man is an animal, but not only an animal: he is more also. But that "more" cannot deny the animal, it has to absorb it. Man is more than an animal, but the animal cannot be denied. It has to be absorbed creatively. You cannot leave it aside, it is in your very roots; you have to use it creatively. So the first thing to remember is not to be negative about your animal heritage. Once you start thinking in negative terms you will become destructive to yourself, because you are ninety-nine percent animal.

If you create a division, you are fighting a losing battle; you cannot win. The result of your fight will be quite the opposite, because ninety-nine percent is animal. Only one percent of the mind is conscious, and this one percent cannot win against the ninety-nine percent. It is going to be defeated. That is why there is so much frustration, because everyone is defeated by his own animal. You can never succeed. Of necessity you are going to be a failure, because that one percent cannot succeed against the ninety-nine percent. It cannot even be divided from the ninety-nine percent.

It is just like a flower: it cannot go against the roots, it cannot go against the whole tree. And while you are against your animal heritage, you are being fed by it. You are alive because of it. If your animal dies this moment, you will die immediately. Your mind exists as a flower; your animal heritage is the whole tree. Do not be negative -- that is suicidal. And if you are divided against yourself, you can never attain anything which is blissful.

You are creating a hell, and the hell is nowhere else but in a divided personality. In the split personality is the hell. And hell is not something geographical, hell is psychological -- and heaven also. The personality which is a whole, one unit, with no inner division and conflict, is heaven.

So the first thing I would like to say is, do not be negative. Do not divide yourself, do not go against yourself, do not become two. The animal that is there is not something bad. The animal in you is a great potential. That is your past and also your future, because much is hidden in it. Uncover it, develop it, allow it to grow and go beyond it, but do not fight with it. That is one of the basic teachings of tantra.

Other traditions are divisive. They divide you, they create a fight within you. Tantra is not divisive, it doesn't believe in fight. Tantra is absolutely positive; it doesn't believe in saying no. Tantra believes in saying yes -- yes to the whole of life. And through `yes' the transformation happens, and through `no' there is only disturbance -- no transformation is possible. Against whom are you fighting? Against yourself? How

can you win? And the major part of you is from the animal, so the major part will win. So those who fight, they are creating their own defeats. If you want to be defeated, fight. If you want to win, do not fight.

Victory needs knowledge, not fight. Fight is a subtle violence. And this is strange, but this has happened: those who talk about nonviolence to others are very much violent against themselves. There are teachings and traditions which say, "Do not be violent to anyone," but those same teachings are very much violent as far as you are inwardly concerned. They teach you to be violent with yourself, but not to be violent with others.

All types of asceticism, renunciation, negative attitudes, life-denying philosophies, are based on maintaining a violent attitude toward yourself. They tell you to be violent with yourself.

Tantra is absolutely nonviolent. It says, if you cannot be nonviolent with yourself, you cannot be nonviolent with anyone else -- that is impossible. A person who is violent to himself will be violent to everyone; in his nonviolence also he will be just hiding his violence. Aggression can be turned against yourself, but that aggressive attitude is destructive.

But that doesn't mean to remain the animal which you are. The moment you accept your heritage, the moment you accept your past, the future becomes an opening. Through acceptance is the opening. The animal is the past; it need not be the future. There is no need to go against the past -- and you cannot go. Use it creatively.

What can be done to use it creatively? The first thing is to be profoundly aware of its existence. Those who fight are not aware of it. Because they are afraid, they push the animal behind, they push the animal into the unconscious. Really, there need not be any unconscious, but because of suppression the unconscious is created. You feel many things within which you condemn without understanding them. A man who understands condemns nothing; there is no need. He can even use poison as a medicine because he knows. Everything can be used creatively. Because you do not know, in ignorance poison is poison. With wisdom it can become the elixir.

The person who is fighting against his sex, anger, greed, against the animal, what will he do? He will suppress. Fighting is suppression. He will push down anger, sex, greed, hatred, jealousy. He will push everything down somewhere underground, and he will create a false structure above ground. The structure will be false because the energies have not been transformed which can make it real. The structure is phony; underground, the real energies have been repressed. Those real energies will always remain there working, any moment they can explode. You are just sitting on a volcano, and every moment that volcano is trying to erupt. If it does, your structure will be shaken.

Whatsoever you have built in the name of religion, morality, culture, is a phony structure that is above ground -- just a false facade. Underground the real man is hiding. So your animal is not very far away; your facade is just skin-deep. Someone insults you, and the gentleman disappears and the animal comes out. The gentleman is just skin-deep; the volcano is just near. Any moment it can be brought out, and when it comes out, your intelligence, your morality, your religion, your so-called being above animal things, simply disappear. When the real asserts, the false disappears. Only when the real goes back underground does the false come again.

When you are angry, where is your mind, where is your consciousness, where is your morality? Where are your vows that you have taken so many times -- that "Now I am not going to be angry again?" When anger comes they all simply disappear. When anger has moved again to its cave, its underground cave, you start repenting. Those phony fellows have gathered again. They start talking, condemning, and planning for the future, and again in the future the same will happen; when anger will come the shadows will disappear.

Your consciousness right now is just a shadow. It is not a real thing; it has no substance in it. You can take a vow of BRAMACHARYA, of celibacy -- it makes no difference to your sex instinct. The sex instinct simply goes underground, and when it comes up, your vows of brahmacharya, of celibacy, will prove to be made of just very dream-like stuff. They cannot face the real thing.

So these are the two attitudes. You can either suppress sex -- then you will never go beyond it -- or you can use your sex energy in a creative way. Not saying no to it, but giving it a deep yes; not forcing it to go underground, but creating a structure above ground with it. Then you will be a real man. It will be difficult, obviously; that is why we choose the easier path. It is easier to have a false structure, because nothing is needed. Only one thing is needed: to deceive yourself, that is all. If you can deceive yourself, you can create a false structure very easily. Nothing will change really, but you will go on thinking that everything has changed.

This is easy, to create an illusion. To create a reality is a difficult task, it is arduous. But it is worthwhile,

because once you have created something with real energies, your structure cannot be shattered. If sex is above ground, then you can create something out of it -- for example, love. If sex is transformed, it becomes love; if it is suppressed, it becomes hatred.

You become afraid of love if you suppress sex. A person who has suppressed sex will always be afraid of love, because the moment love comes sex will follow. Love is of the soul and sex is of the body, so love cannot be allowed to happen because then sex will follow. It will be just somewhere near, by the corner. So a person who has suppressed sex cannot be loving. He may show it, he may pretend that he is very loving, but he cannot be because he is so afraid. He cannot touch you with a loving hand because the fear is there. The loving hand can any moment turn out to be a sexual touch, so he will be afraid; he will not allow you to touch him.

He may create many justifications for it but the real thing is fear -- fear of the instinct which he has repressed. And he will be filled with hatred, because any energy that is repressed reverses itself and goes to its original nature.

Sex moves easily toward love; that is a natural flow. If you prevent it, if you create hindrances to its path, it will become hatred. So your so-called saints and so-called moral teachers, if you look deep into them you will find them filled with hatred. And that is bound to be, it is natural. Sex is hidden there, any moment it can erupt. They are sitting on a dangerous volcano. If you push down energies, you are just postponing a task, and the more it is postponed, the more difficult it will be.

Tantra says, create your life with real energies -- and real energies are all animal energies. But when I say animal, there is no condemnation in it. The word `animal' for me is not condemnatory, as it is for you. The animal is beautiful in itself, the animal in itself is nothing to be condemned. The animal within you is pure energy, moving according to natural laws.

It has been asked, "What should we do consciously? Should we not channel? Should we not control?" No! Your consciousness is not to control, your consciousness is not to channel. Your consciousness can do only one thing: your consciousness is to understand, and understanding in itself becomes the transformation.

Tantra will say, understand sex, do not try to channel it. If you do not understand it, every effort is bound to be a failure, and harmful. So do not do anything. First understand it, and through understanding the path will be revealed. You are not to force your energies on that path. Through understanding you come to know the law, just like in science. What are you doing in science? You come to understand a law; a natural mystery is revealed. Once the natural mystery is revealed, you can use the energy creatively.

Without your knowing the inherent law, all efforts are doomed. So tantra says, understand the animal, because in the animal is hidden the potential for your future. Really, it can be said that in the animal God is hidden. The animal is your past, God is your future -- but the future is hidden in your past, in seed form. Understand whatsoever your natural forces are. Accept them, understand them. Your mind is not to be there mastering; it is not there to control them and fight with them, it is there to understand them.

Really, if you understand them, you are using your mind rightly. Understand sex, understand anger, understand greed. Be alert; try to find out their ways -- how they work, what are their functions. And be constantly aware of the very movement of these animal instincts within. If you can be conscious of these animal instincts, there will be no division, you will not have an unconscious mind. If you can move with these instincts deep within, you will have only a conscious mind; there will be no unconscious.

The unconscious is there because of repression. You have closed the major part of your being to consciousness because you are afraid. You cannot look at your own reality. You are so afraid that you have already moved out of the house -- you just live on the verandah. You never go in because the fear is there: if you come face to face with yourself, all your imagination, all your illusions about yourself will fall down.

You think yourself to be a saint, you think yourself to be a religious person, you think yourself to be this and that. If you face your reality, all these illusions will evaporate. And everyone has created an image of himself. That image is false, but we cling to the image and this clinging becomes the barrier toward moving within.

So the first thing is to accept the animal. It is there, and nothing is wrong about it. It is your past, and you cannot deny your past, you can only use it. If you are wise, you will use it and create a better future out of it. If you are foolish you will fight with it, and through fight the future will be destroyed. Fight with a seed, and you will destroy it. Use it, give it soil, help it, protect it so that the seed becomes a tree, an alive tree, and the future blossoms through it.

The animal is your seed. Do not fight with it. Tantra has no condemnation against it, simply love for it, because the whole future is hidden in it. Know it well, and then you can use it and you can thank it.

I have heard that when St. Francis died, when he was just on his deathbed, suddenly he opened his eyes and thanked his body before going to his death. Before moving to the other world, he thanked his body. He said, "Much was hidden in you, and you helped me so much. And I was so ignorant, and there were times when I even fought with you. There were times I even thought about you in inimical terms. But you were always a friend, and it is because of you I could move to such a state of consciousness."

This thanksgiving to the body is beautiful. But St. Francis could understand it only in the end. Tantra says, try to understand in the beginning. If you only thank your body when you are dying, it will be of no use.

Your body is a treasury of hidden forces, of mysterious possibilities. Tantra says that in your body is the whole cosmos in miniature: it is just a miniature of the whole cosmos. Do not fight with it. What is your sex if the body is a miniature? If really this is so, that your body is the whole cosmos in miniature, what is sex? That which is creation in the cosmos is sex in you. Throughout the whole cosmos, creation is going on every moment -- that is sex in you. And if there is so much force in it, it is because you are needed to be a creator.

If sex is so powerful, it only means for tantra that you cannot be allowed to be non-creative; you must create. If you cannot create something greater, then at least create life. If you cannot create anything better than you, then at least create someone who will replace you when you die. Sex is so forceful because the cosmos cannot allow you to be non-creative, and you are fighting with it. Use it.

There is no need to use sex only in reproduction. In every creation sex is used. That is why a great poet, a great painter, may not feel so much of an urge for sex. But the reason is not that he is a saint. The reason is simply, that he is creating something greater and the need is fulfilled.

A great musician is creating music. No father can feel so much fulfilled as a musician feels when great music is created, and no son can give so much happiness to any parent as a great piece of music can give to the musician, or great poetry can give to the poet. Because he is creating on higher realms, nature relieves him of lower creation: the energy has moved higher. Tantra says, do not fight with the energy, allow the energy to move higher. And there are many realms of higher movement and many dimensions.

Buddha is neither a painter nor a musician nor a poet, but he has gone beyond sex. What has happened to him? The highest creation is the creation of oneself. The highest creation is the creation of total consciousness within, creation of a whole within, oneness. That is the peak, the Himalayan peak. Buddha is at that peak, he has created himself. When you move in sex, you create your body; the replica is created. When you move higher, you create spirit, you create soul. Or if you will allow me the expression, you create God.

You have heard that God created the world, but I say to you that you have the potentiality to create God -- and unless you create him you will never be fulfilled. So do not think that God is in the beginning. Rather, it will be better to think that God is in the end. God is not the cause of the world, but the teleology, the very end, the very peak. If you flower in your totality, you will become a god. That is why we call Buddha a god -- and he never believed in God. This is very paradoxical. He never believed in God; he is one of the deepest atheistic minds ever born. He says there is no God, but we called Buddha himself divine.

H. G. Wells has written that Gautam Buddha was the most godless man and the most god-like. What happened to this Gautam? He created, he gave birth to the highest peak, the highest possibility. The ultimate had happened in him; then he was no longer creating anything -- there was no need. It would have been futile for Buddha to write poetry, it would have been futile for him to paint. It would have been childish. He created the ultimate; he gave himself a new birth. The old was used completely to give birth to the new. And because it is an ultimate phenomenon, the whole past had been used. The past disappeared, the animal was no more, because when the tree is born the seed disappears. The seed cannot be there.

Jesus says, unless a seed of corn falls to the ground and dies, nothing can happen. Once the seed falls to the ground and dies, the new life bubbles up through it. The death is only a death of the seed, of the past. But there can be no death without giving birth to the new; something new will come out of it.

Tantra says, do not try to control. Who are you to control, and how will you be able to control? Your control will be just illusory. Try to understand. Try to understand the inner nature, the phenomenon, the dynamics of the energies, and that understanding will automatically change you. Change is not an effort. If change is an effort, then it cannot create bliss.

Bliss never happens through effort. Effort is always tension-creating; it gives anguish. Effort is always ugly because you are forcing something. Understanding is not an effort; it is beautiful, it is a spontaneous happening. Do not control. If you try, you will be a failure, and you will destroy yourself. Understand! Let

understanding be the only law, the only SADHANA -- spiritual practice. Leave everything to understanding. If understanding cannot do anything then it cannot be done, so forget it. All that can be done can be done through understanding.

So tantra says, accept things because acceptance will be needed to understand. You cannot understand anything if you deny. If I hate you, I cannot look into your eyes, I cannot see your face. I will turn about, I will escape from you, I will not look at you directly. When I love you, only then can I look into your eyes. When I love you deeply, only then can I see your face.

Only love sees a face; otherwise you never see faces. You move, you look, but that look is just casual, not deep. It touches, but it never penetrates. But when you love, then your whole energy becomes your eyes. Then the energy moves, touches deep, goes deep down into the other person, meets at his center of being. Then only can you see and know.

That is why in the old biblical language they have used the word `know' for sex, for love -- for deep love. It is not coincidental. In the Bible it is reported that "Adam knew his wife Eve, and then Cain was born." This use of `know' for deep love, for sex, is strange but very meaningful, because when you know someone it means you have loved someone. There is no other way to know someone.

And it is not only with persons, it is so with energies also. If you want to know your inner being and the multi-dimensional phenomenon of energies, love! Do not hate the animal, love it. And you are not unrelated to it, you are part of it. The animal has pushed you to this point where you have become man -- be grateful to it.

It is sheer ungratefulness when people go on condemning the animal in man. This is sheer ingratitude. The animal has pushed you to this point where you have become man, and the animal can push you to the point where you can become God. It is the animal that is pushing you. Understand it -- its ways, how it works -- and that understanding will become transformation.

So no control, no effort to become the boss -- no! Why are you so afraid of your animal? Because your mind is really impotent; that is why you are so afraid. Why do you want to control it? If you are really the master, the animal will follow you. But you know well that the animal is the master and you have to follow him. That is why there is this whole effort to become the master.

You know very well that anything real that happens, happens through the animal, and anything bogus that happens, happens through the mind. This awareness creates fear. That is why you want to try to become the master, but a master is never born out of effort. Only slaves try to become masters. A master is simply a master.

I will tell you one story... It happened in the house of a great warrior. One night he suddenly became aware of a mouse. He was a great warrior, a great swordsman. He became very much angry because the mouse was sitting just in front of him and looking into his eyes. No one had ever dared so much as the mouse was daring. So he pulled out his sword, but the mouse would not run. Then he attacked the mouse, but suddenly the mouse jumped and the sword was broken in pieces; it fell on the floor.

Of course, the warrior became just mad. He tried and tried, and the more he tried, the more he was defeated. It is difficult to fight with a mouse, and once you have started fighting you have accepted defeat. The mouse became bold. With every failure of the warrior, the mouse became more bold. He simply jumped on the warrior's bed. The warrior went out and asked his friends what to do. "This has never happened in my life," he said. "No one can dare so much as an ordinary mouse! But it seems miraculous -- I am totally defeated." So the friends said, "It is nonsense to fight with a mouse. It is better to bring in a cat."

But the rumor went out that the warrior had been defeated -- and even the cats heard it, so no cat was ready to come. All the cats gathered. They elected a leader and said, "You go, because it is not an ordinary mouse -- the warrior has been defeated. We are ordinary cats, and this is a great warrior. If he is defeated, where are we? So we will wait outside and let you go in."

The leader became afraid -- leaders are always afraid. They are leaders because cowards are there, and those cowards choose them. They are leaders of the cowards. If there were no cowards, there would not be any leaders. Basically, they are chosen by cowards, so they are leaders of cowards.

The cat had to go, as every leader has to go -- because the followers were pushing him. Now that the leader was chosen, nothing could be done, the cat had to go. She entered, afraid, trembling, nervous. The mouse was sitting on the bed. The cat had never seen such a mouse: he was just sitting on the bed. She started thinking what to do, what method to apply, and while she was thinking what to do, what method to apply, what technique -- about old experiences and memories, about what to do with this situation -- while she was thinking, the mouse suddenly attacked. The cat ran away, because this had never happened in the

past! There is no mention in history of a mouse attacking a cat.

She came out and fell dead, so the warrior was advised by the neighborhood that "Now ordinary cats won't do. You go to the palace, bring the king's cat. Only a royal cat can do something. This is not an ordinary case." So the warrior had to go to the king and ask for the cat. The cat from the palace came. The warrior was very much afraid when the cat was coming with him because that cat looked just very ordinary. He was afraid that this was again going to be a failure, because the cat who had died was bigger, greater, a great leader, and this ordinary cat...? It seemed that the king was just joking -- this cat won't do. But the warrior couldn't say anything to the king.

He came with that ordinary cat. The cat entered, killed the mouse and came out. All the cats were waiting. They gathered around and they said, "What is the trick? Our leader has died, the warrior has been defeated by the mouse, and you simply killed him. You came out with the dead mouse." The cat said, "I am a cat and he is a mouse. There is no other technique. I am a cat -- that is enough. What is the use of any technique? Being a cat is enough. When I entered, it was enough that a cat should enter. I am a cat."

Really, this is a Zen story. If your mind were the master, there would be no need for effort. Every effort is just to deceive yourself: you are not the cat, and you are fighting with the mouse. Become a master! But how to become a master? Tantra says, understanding will make you a master, nothing else. Understanding is the secret of all mastery. If you know it well, you are the master. If you do not know, you will go on fighting. Then you will remain the slave, and the more you fight, the more you will be defeated. You are fighting with a mouse.

The second question:

ARE THERE NO HORRIBLE NOISES IF WE LISTEN FROM THE CENTER OF THE BODY? WHAT ABOUT THE SCREECHING CITY NOISES THAT HAVE BEEN A SOURCE OF IRRITATION TO US ALL OF OUR LIVES: CAN WE TURN THESE INTO POSITIVE SOUND?

This always remains a basic question: how to change something else, how to change negative sounds into positive ones. You cannot! If you are positive, then nothing is negative for you. If you are negative, then everything will be negative for you. You are the source of all that exists around you; you are the creator of your own world. And we are not living in one world, remember. There are as many worlds as there are minds. Each mind is living in its own world; it creates the world.

So if everything looks negative and everything looks destructive and everything looks inimical, against you, it is because you do not have the positive center in you. So do not think about how to change negative noises. If you feel negativity all around you, it simply shows you are negative within. The world is just a mirror, and you are reflected in it.

I was staying in a village rest house. It was a very poor village, but it was filled with many dogs. They all gathered in the night around the rest house; it must have been their usual habit. The rest house was a good place -- big trees, shadows, and they must have been resting there every night. So I was staying there, and one minister of a particular state was staying there. The minister became very much disturbed because the dogs were barking, creating much nuisance. Half the night passed and the minister couldn't sleep, so he came to me.

He said, "Are you asleep?" I was fast asleep, so he came near to me, made me wake up and asked me, "Please tell me how you could fall into sleep amid such noises all around. At least twenty to thirty dogs are there, and they are fighting and barking and doing everything that dogs ordinarily do. So what to do? I cannot sleep, and I am so tired after the whole day's journey. If I cannot sleep, it will be difficult for me. The next day I have to go again on a tour, and I will leave early in the morning. Sleep doesn't seem to come, and I have tried all the methods I have learned and heard about -- chanting a mantra, praying to God, etc. I have done everything, but nothing happens, so what to do now?"

So I told him, "Those dogs are not gathered here for you or to disturb you. They are not even aware that a minister is staying here; they do not read newspapers. They are completely ignorant. They are not here purposefully, they are not concerned with you. They are doing their work. Why are you getting disturbed?"

So he said, "Why should I not? How not to? With so much barking, how can I go into sleep?"

So I told him, "Do not fight with the barking. You are fighting -- that is the problem, not the noise. The noise is not disturbing you, you are disturbing yourself because of the noise. You are against the noise, so you have a condition. You are saying, 'If the dogs stop barking, then I will sleep.' The dogs won't listen to you. You have a condition. You feel that if the condition is fulfilled, then you can sleep. This condition is

disturbing you. Accept dogs! Do not make a condition that 'If they stop barking, then I will sleep.' Just accept.

"Dogs are there and they are barking; do not resist, do not fight, do not try to forget those noises. Accept them and listen to them, they are beautiful. The night is so silent, and they are barking so vitally -- just listen. This will be the mantra, the right mantra: just listen to them."

So he said, "Okay! I do not believe that this will help, but as there is nothing else to do, I will try." He fell asleep, and the dogs were still barking. In the morning he said, "This is miraculous. I accepted them; I withdrew my condition. I listened. Those dogs became very musical, and their barking, their noise, was not disturbing. Rather, it became a sort of lullaby, and I fell into deep sleep because of it."

It depends on your mind. If you are positive, then everything becomes positive. If you are negative, then everything turns negative, everything turns sour. So please remember this -not only about noises, but about everything in life. If you feel that something negative exists around you, go and find the cause within. It is you. You must be expecting something, you must be desiring something, you must be making some conditions.

Existence cannot be forced to go according to you; it flows in its own way. If you can flow with it, you will be positive. If you fight with it, you will become negative and the whole cosmos around you will turn negative.

It is just like a person who is trying to float upstream: then the stream is negative. If you are trying to float upstream in a river, then the river will seem negative and you will feel that the river is fighting you, that the river is pushing you downwards. The river is trying to move you downstream, not upstream, so it will seem as if the river is fighting you. The river is completely unaware of you, blissfully unaware. And it is good; otherwise the river will have to go into a madhouse. The river is not fighting with you, you are fighting with the river. You are trying to float upstream.

I will tell you one anecdote... A great crowd gathered around Mulla Nasrudin's house, and they said, "What are you doing? Your wife has fallen into the stream and the river is in a flood. Go immediately; otherwise the stream will take your wife to the sea." The sea was just near. So Mulla came running to the bank, jumped into the stream, and started swimming upstream to find where his wife was.

The crowd screamed, "What are you doing, Nasrudin? Your wife couldn't have gone upstream. She has gone downstream." Mulla said, "Do not disturb me. I know my wife very well. If anyone else had fallen into the stream, he would have gone downstream. Not my wife, however. She must have gone upstream. I know my wife well, I have lived with her for forty years."

The mind is always trying to go upstream, to move upstream. Fighting with everything, you create a negative world around you. Obviously, this has to happen. The world is not against you, but because you are not with the world, you feel it is against you. Float downstream, and then the river will help you to float. Then your energy will not be needed. The river will become a boat, it will take you. You will not lose any energy by floating downstream, because once you float downstream you have accepted the river, the current, the flow, the direction -- everything. Then you have become positive to it. When you are positive, the river is positive to you.

You can make everything positive only by making yourself positive toward life. But we are not positive toward life. Why? Why are we not positive toward life? Why are we negative? Why this constant struggle? Why can we not have a total let-go with life? What is the fear?

You may not have observed: you are afraid of life -- very much afraid of life. It may sound odd to say that you are afraid of life, because ordinarily you feel that you are afraid of death, not of life. This is the usual observation, that everyone is afraid of death. But I tell you, you are afraid of death only because you are afraid of life. One who is not afraid of life will not be afraid of death.

Why are we afraid of life? Three reasons. Firstly, your ego can exist only if it goes upstream. Floating downstream, your ego cannot exist. Your ego can exist only when it fights, when it says no! If it says yes, always yes, it cannot exist. The ego is the basic cause of saying no to everything.

Look at your ways, at how you behave and react. Look at how the no comes immediately to the mind, and how yes is very, very difficult -- because with no you exist as an ego. With yes your identity is lost, you become a drop in the ocean. Yes has no ego in it; that is why it is so difficult to say yes -- very difficult.

You understand me? If you are going upstream, you feel YOU are. If you just let go and you start floating with the stream wheresoever it leads, you do not feel that you are. Then you have become part of the stream. This ego, this thinking yourself to be isolated as an "I", creates the negativity around you. This ego creates the ripples of negativity.

Secondly, life is unknown, unpredictable, and your mind is very narrow: it wants to live in the known, in the predictable. Mind is always afraid of the unknown. There is a reason: it is because mind consists of the known. Whatsoever you have known, experienced, learned, mind consists of that. The unknown is not part of the mind. The mind is always afraid of the unknown, the unknown will disturb the mind, so the mind is closed for the unknown. It lives in its routine, it lives in a pattern. It moves in particular grooves, known grooves. It goes on moving, moving, just like a gramophone record. It is afraid to move into the unknown.

Life is always moving into the unknown, and you are afraid. You want life to go according to your mind, according to the known, but life cannot follow you. It always moves into the unknown. That is why we are afraid of life, and whenever we get any chance we try to kill life, we try to fix it. Life is a flux. We try to fix it because with the fixed, prediction is possible.

If I love someone, immediately my mind will start working on how to marry them, because marriage fixes things. Love is a flux, love cannot be predicted. No one knows where it will lead, or whether it will lead anywhere. No one knows! It is floating with the stream, and you do not know where the stream is going. It may not be there the next day, the next moment.

You cannot be certain of the next moment. But the mind wants certainty, and life is insecurity. Because the mind wants certainty, the mind is against love. The mind is for marriage because marriage is a fixed thing. Now you have fixed things, so now the flux is broken. Now the water is not flowing -- it has become ice. Now you have something dead; you can predict. Only dead things are predictable. The more something is alive, the more it is unpredictable. No one knows where life will move.

So we do not want life, we want dead things. That is why we go on possessing things. It is difficult to live with a person; it is easy to live with things. So we go on possessing things and things and things. It is difficult to live with a person. And if we have to live with a person, we will try to make a thing out of that person, we cannot allow the person.

A wife is a thing, a husband is a thing. They are not persons, they are fixed things. When the husband comes to the house, he knows that the wife will be there, waiting. He knows, he can predict. If he feels like loving, he can love -- the wife will be available. The wife has become a thing. The wife cannot say, "No, today I am not in the mood to love." Wives are not supposed to say such things. Not in the mood? They are not supposed to have moods. They are fixed institutions -- institutes. You can rely on the institute; you cannot rely on life. Thus, we turn persons into things.

Look at any relationship. In the beginning it is a relationship of "I" and "thou", but sooner or later it becomes a relationship of "I" and "it". The "thou" disappears, and then we go on expecting things. We say, "Do this. This is the duty of a wife and that is the duty of a husband. Do this!" You will have to do it. It is a duty; it has to be done mechanically. You cannot say, "I cannot do it."

This fixedness is a fear of life. Life is a flux; nothing can be said about life. I love you this moment, but the next moment the love may disappear. The moment before it was not there; this moment it is there. And it is not because of me that it is there, it just happened. I couldn't have forced it to be here. It just happened, and that which has happened can unhappen at any moment, you cannot do anything. The next moment it may disappear; there is no certainty for the next moment.

But the mind wants certainty, so it turns love into marriage. The living thing becomes dead. Then you can possess it; then you can rely on it. The next day also there will be love. This is the absurdity of the whole thing: you have killed the thing in order to possess it, and then you can never enjoy it because it is no more, it is dead.

In order that you could possess the wife, she has been killed. The beloved has become a wife, and now you expect that the wife should behave like the beloved. That is absurd, the wife cannot behave like the beloved. The beloved was alive, the wife is dead. The beloved was a happening, the wife is an institution. And when the wife is not behaving like the beloved, then you go on saying, "Don't you love me? You loved me before." But this is not the same person. This is not even a person: this is a thing. First you killed her to possess her, and now you want aliveness out of her. Then the whole misery is created.

We are afraid of life because life is a flux. The mind wants certainty. If you really want to be alive, be ready to be insecure. There is no security and there is no way to create security! There is only one way, do not live; then you will be secure. So those who are dead, they are absolutely secure. An alive person is insecure. Insecurity is the very central core of life, but the mind wants security.

Thirdly, in life, in existence, there is a basic duality. Existence exists as duality, and the mind wants to choose one part and deny the other. For example, you want to be happy, you want pleasure; you do not want pain. But the pain is part of pleasure, the other aspect of it. The coin is one. On one side is pleasure, on

another side is pain. You want pleasure, but you do not know that the more you want pleasure, the more pain will follow; and the more you become sensitive to pleasure, the more you become sensitive to pain also.

So a person who wants pleasure should be ready to accept pain. This is just like valleys and hills. You want peaks, hills, but you do not want valleys -- so where will the valleys go? And without the valleys, how can there be peaks? Without valleys there can be no peaks. If you love peaks, love valleys also. They become part of the destiny.

The mind wants one thing and it denies the other, and the other is part of it. The mind says, "Life is good, death is bad." But death is one part, -- the valley part, -- and life is the peak part. Life cannot exist without death. Life exists BECAUSE of death. If death disappeared, life would disappear, but the mind says, "I want only life, I do not want death." Then the mind moves in a dream world which exists nowhere, and it starts fighting with everything, because in life everything is related to the opposite. If you do not want the opposite, a fight starts.

A person who understands this -- that life is duality -- accepts both. He accepts death, not as against life, but as part of it, as the valley part. He accepts night as the valley part of the day. One moment you feel blissful; the next moment you are sad. You do not want to accept the next moment -- that is the valley part. And the higher the peak of bliss, the deeper will be the valley, because deeper valleys are only created by higher peaks. So the higher you move, the lower you will be falling. And this is just like waves rising high: then there is a valley part.

Understanding means being aware of this fact -- not only being aware, but having a deep acceptance of the fact, because you cannot move away from the fact. You can create a fiction... and we have been creating fictions for centuries. We have put hell somewhere deep down and heaven high up somewhere. We have created an absolute division between them, which is nonsense, because hell is the valley part of heaven. It exists with heaven; it cannot exist apart.

This understanding will help you to be positive; then you will be able to accept everything. By positive I mean that you accept everything because you know that you cannot divide existence.

I take a breath in, and immediately I have to throw it out. I inhale and then exhale. If I were only to inhale and not to exhale, I would die; or if I were only to exhale and not to inhale, then too I would die, because inhaling and exhaling are part of one process, a circle. I can inhale only because I exhale. Both are together and they cannot be divided.

This is what a liberated man is -- undivided. It happens if this understanding comes to him. I call a man liberated, enlightened, who accepts the very duality of existence.
Then he is positive.
Then whatsoever happens is accepted.
Then he has no expectations.
Then he makes no demands on existence.
Then he can float downstream.

Vigyan Bhairav Tantra, Vol 1

Chapter #27
Chapter title: Soundlessness, soundfulness and total awareness

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15. INTONE A SOUND, AS AUM, SLOWLY. AS SOUND ENTERS SOUNDFULNESS, SO DO YOU.

16. IN THE BEGINNING AND GRADUAL REFINEMENT OF THE SOUND OF ANY LETTER, AWAKE.

17. WHILE LISTENING TO STRINGED INSTRUMENTS, HEAR THEIR COMPOSITE CENTRAL SOUND; THUS OMNIPRESENCE.

I wonder whether or not you have heard about the concept of anti-matter. A new concept has entered recently in the world of physics -- the concept of anti-matter. It has been felt always that nothing can exist in the universe without its opposite. It is impossible to conceive of anything which exists alone without its opposite. The diametrically opposite must be there whether known or not.

The shadow cannot exist without light, life cannot exist without death, morning cannot exist without night, man cannot exist without woman -- or the same with anything you can think of.

The diametrically opposite pole is inevitably needed. This was always proposed in philosophy, but now this is a proposition of physics. And very absurd notions have developed because of this concept. Time moves from the past to the future, but now physicists say that if time moves from the past to the future, there must be somewhere the opposite time process, which moves from the future to the past; otherwise this time process cannot be -- but it is. The opposite, the diametrically opposite must be there somewhere -- anti-time. Moving from the future to the past? It looks very absurd. How can something move from the future to the past?

They also say that matter exists, so anti-matter must be existing somewhere. What will be the anti-matter? Matter is density. Suppose a stone is here in my hand. What is that stone? Around it is space and in the space there is a density of matter. That density is matter. What will be the anti-matter? They say anti-matter will be just a hole in space. Density is matter, and there is also a hole in space with nothing in it. A space will be around it, but it will be just a hole of nothingness. They say anti-matter must exist to balance matter. Why am I talking on this? Because these sutras which are to follow are based on this "anti"phenomenon.

Sound exists, but tantra says sound can exist only because of silence; otherwise sound will be impossible. Silence is anti-sound. So wherever there is sound, just behind it there is silence. It cannot exist without silence; it is the other aspect of the same coin. So I utter a word; for example, Aum. The more I utter it, just side by side, just behind it is the anti-phenomenon, soundlessness. So if you can use sounds as a technique to enter soundlessness, you will enter meditation. If you can use a word to go beyond words, you will move into meditation. Look at it in this way: mind is the word; meditation is no-mind. Mind is filled with sound and words and thought. Just by the corner is the other extreme -- no-mind.

Zen masters have called meditation the state of no-mind. What is mind? If you analyze it, it is a process of thought. Or if you analyze it in terms of physics, then it is a process of sounds. This sound process is mind, then just near it the no-mind exists. And you cannot move into the no-mind without using the mind as the jumping board, because you cannot even conceive of what no-mind is without understanding what mind is. Mind has to be used as a jumping board, and from that jumping board you can have a plunge into the no-mind.

There have been two opposing schools. One school is there -- it is known as "Sankya." Sankya says mind has not to be used, because if you use mind you cannot go beyond it. The same is the teaching of J. Krishnamurti; he is a Sankyaite. You cannot use mind. If you use mind you cannot go beyond it, because the very use of the mind will strengthen it, will make it more powerful. When you use it, you will be in its clutches. Using it, you cannot go beyond it. So don't use mind. That is why Krishnamurti is against all techniques of meditation: because any technique is bound to use mind as a base. Mind has to be used if you are going to use a technique. Any technique is bound to be a sort of conditioning -- or a reconditioning, or an unconditioning, or whatsoever name you give to it, but it is going to be with the mind.

Sankya philosophy says that mind cannot be used: just understand this and take a jump. But yoga says this is impossible. Even this understanding is to be done by mind. Even with this understanding -- that you cannot use mind, that no technique will be of help, that every technique will become a hindrance and

whatsoever you do will create a new conditioning -- you will still be using mind, you will move within mind. This too has to be understood by mind.

So yoga says there is no way in which mind is not used; mind will have to be used. It should not be used positively, it should be used negatively. It should not be used in such a way that it is strengthened, it should be used in such a way that it is weakened. And techniques are the ways to use the mind in such a way that you use it to jump beyond it. You use it just to go beyond it -- as a jumping board.

If mind can be used as a jumping board -- and yoga and tantra believe that it can -- then something which belongs to mind has to be trained. Sound is one of the basic things, you can use sound to go into soundlessness.

The third technique on sound:

INTONE A SOUND, AS AUM, SLOWLY. AS SOUND ENTERS SOUNDFULNESS, SO DO YOU.

INTONE A SOUND, AS AUM, SLOWLY. For example, take Aum This is one of the basic sounds. A-U-M: these three sounds are combined in it. A-U-M are three basic sounds. All sounds are made of them or derived from them; all sounds are combinations of these three sounds. So these three are basic. They are as basic as in physics the electron, neutron and proton are basic. This has to be deeply understood.

Gurdjieff speaks of "The Law Of The Three". He says existence in the absolute sense is one. In the absolute sense, in the ultimate sense, there is only one. But that is absolute, and whatsoever we see is relative. Whatsoever we see is never absolute; the absolute is always hidden. It cannot be seen, because the moment we see something, it is divided. It is divided in three: the seer, the seen, and the relationship. I am seeing you: I am here, you are there, and between the two there is the relationship of knowledge, of seeing, of vision, of cognition. The process is divided into three. The absolute is divided into three; the moment it is known it becomes three. Unknown, it remains one. Known, it becomes three. The known is relative; the unknown is absolute.

So even our talk about the absolute is not absolute, because the moment we say "the absolute," it has become known. Whatsoever we know, even the word `absolute' is relative. That is why Lao Tsu insists so much that truth cannot be said. The moment you say it, it has become untrue because it has become relative. So whatsoever word we use -- the truth, the absolute, PARA-BRAHMA, Tao -- whatsoever word we use, the moment we use it, it has become relative and it has become untrue. The one has become divided into three.

So Gurdjieff says that "The Law Of The Three" is basic for the universe that we know. And if we go deep we will find, we are bound to find, that everything will be reduced to three. This is "The Law Of The Three". Christians have called it the trinity -- God the father, Jesus the son, and the Holy Ghost. Indians have called it TRIMURTI: the three faces of Brahma, Vishnu, Mahesh or Shiva. Now physics says that if we move, if we go on moving through analysis to the very base, then matter will be reduced to three: the electron, neutron and proton.

Poets have said that if we go deep in search for human aesthetic feeling, emotion, then there is SATYAM, SHIVAM, SUNDARAM -- the true, the good and the beautiful. Human feeling is based on these three. Mystics have said that if we analyze ecstasy, SAMADHI, then there is SAT-CHIT-ANANDA -- existence, consciousness and bliss.

The whole human consciousness, in whatsoever dimension it works, comes to "The Law Of The Three". `Aum' is a symbol of The "Law Of The Three". A-U-M: these three are basic sounds. The atomic sounds, you can call them. These three sounds have been combined in Aum, so Aum is just near the absolute, just behind it is the absolute, the unknown. And Aum is the last station as far as sounds are concerned. If you move beyond Aum, you move beyond sound; then there is no sound. A-U-M: these three are the last, they are the boundary of existence. Beyond these three you move into the unknown, into the absolute.

Physicists say that now we have come to the electron, it seems we have come to the limit, to the very limit, because the electron cannot be said to be matter. Electrons are not visible; they have no material property. And they cannot be called non-matter either because all matter consists of them, is constituted of them. If they are neither matter nor non-matter, what to call them? No one has seen electrons, they are just inferred; it is mathematically assumed that they are there. Their effects are known, but they have not been seen. Now we cannot move beyond them. The "Law Of The Three" is the limit, and if you move beyond "The Law Of The Three" you move into the unknown. Nothing can be said then. Even about electrons very little can be said.

Aum is the limit as far as sound is concerned, you cannot move beyond. That is why Aum has been used so much, in India, and all over the world. The Christian-Mohammedan 'Amen' is nothing but Aum in a different form; the same basic notes are there. The English words 'omnipresent', 'omnipotent', 'omniscient' contain it: the prefix 'omni' is a derivation of Aum. So 'omnipresent' refers to that which is present in the whole of the Aum, in the whole of existence. 'Omnipotent' means that which is absolutely potent. 'Omniscient' means that which has seen the Aum, the whole, "The Law Of The Three". The whole universe comes under it.

Christians, Mohammedans, have been using after their prayers 'Amen'. But Hindus have made a complete science out of it -- the science of sound and the science of how to transcend sound. And if mind is sound, then no-mind must be soundlessness, or -- and both mean the same -- soundfulness.

This has to be understood. The absolute can be described in either of two ways -- negative or positive. The relative has to be described in both the ways -- negative and positive: it is a duality. When you try to express the absolute, you can use either positive terms or negative terms, because human languages have two types of terms -- negative and positive. When you are going to describe the absolute, the indescribable, you have to use some terms symbolically. So it depends on the mind.

For example, Buddha liked to use negative terms. He would say soundlessness; he would never say soundfulness. 'Soundfulness' is a positive term. Buddha would say soundlessness, but tantra uses positive terms. The whole thinking of tantra is positive. That is why the term used here is 'soundfulness': ENTER SOUNDFULNESS. Buddha describes his absolute in negative terms: SHUNYA, nothingness. The Upanishads describe the same absolute as the BRAHMAN -- absoluteness. Buddha will use nothingness and the Upanishads will use absoluteness, but both mean the same thing.

When words lose meaning you can use either the negative or the positive, because all words are either negative or positive; you just have to choose one. You can say for a liberated soul that he has become the whole. This is a positive way of saying it. Or you can say he is no more -- he has become nothingness. This is a negative way of saying it.

For example, if a small drop of water meets the ocean, you can say that the drop has become nothingness, the drop has lost its individuality, the drop is no more. This is a Buddhist way of saying things. It is good, it is right as far as it goes, because no word goes very far. So as far as it goes, it is good. The drop is no more" that is what is meant by NIRVANA. The drop has become non-being, it is not. Or you can use Upanishadic terms. The Upanishads will say that the drop has become the ocean. They are also right, because when the boundaries are broken, the drop has become the ocean.

So these are simply attitudes. Buddha likes negative terms, because the moment you say anything positive it becomes limited, it looks limited. When you say that the drop has become the ocean, Buddha will say that the ocean is also finite. The drop remains the drop; it has become a little bigger, that is all. Howsoever bigger makes no difference. Buddha will say that it has become a little bigger, but it remains. The finite has not become infinite. The finite remains finite, so what is the difference? A small drop and a big drop... for Buddha, that is the only difference between 'ocean' and 'drop' -- and it is right, mathematically it is so.

So Buddha says that if the drop has become the ocean, then nothing has happened. If you have become a god, then nothing has happened, you have only become a bigger man. If you have become the BRAHMAN nothing has happened, you are still finite. So Buddha says that you have to become nothing, you have to become SHUNYA -- empty of all boundaries and attributes, empty of everything that you can conceive of, just emptiness. But Upanishadic thinkers will say that even if you are empty YOU ARE. If you have become emptiness YOU are still there, because emptiness exists, emptiness is. Nothingness is also a way of being, a way of existence. So they say, why belabor the point and why unnecessarily use negative terms? It is good to be positive.

It is your choice, but tantra almost always uses positive terms. The very philosophy of tantra is positive. It says, do not allow no, do not allow the negation. Tantrics are the greatest of yea-sayers. They have said yes to everything, so they use positive terms. The sutra says, INTONE A SOUND, AS AUM, SLOWLY. AS SOUND ENTERS SOUNDFULNESS, SO DO YOU...

INTONE A SOUND, AS AUM, SLOWLY. The intoning of a sound is a very subtle science. First you have to intone it loudly, outwardly; then others can hear it. And it is good to start loudly. Why? Because you can also hear it clearly when you intone it loudly; because whatsoever you say it is to others, and this has become a habit. Whenever you are talking you are talking to others, and you hear yourself talk only when you are talking to others. So start from the natural habit.

Intone the sound Aum, then by and by, feel attunement with the sound. When you intone the sound Aum, be filled with it, forget everything else. Become the Aum, become the sound. And it is very easy to become the sound, because sound can vibrate through your body, through your mind, through your whole nervous system. Feel the reverberation of Aum. Intone it, and feel it as if your whole body is being filled with it, every cell is vibrating with it.

Intoning is also "in-tuning." Tune yourself with the sound, become the sound. And then, as you feel a deep harmony between you and the sound, and you develop a deep affection for it -- and the sound is so beautiful and so musical: Aum -- then the more you intone it, the more you will feel yourself filled with a subtle sweetness. There are sounds which are bitter, there are sounds which are very hard. Aum is a very sweet sound, the purest. Intone it and be filled with it.

And when you begin to feel harmonious with it, you can drop intoning loudly. Then close your lips and intone it inwardly, but inwardly also first try it loudly. Intone inwardly, but loudly, so that the sound spreads all over your body, touches every part, every cell of your body. You will feel vitalized by it, you will feel rejuvenated, you will feel a new life entering you -- because your body is a musical instrument. It needs harmony, and when the harmony is disturbed you are disturbed.

That is why when you hear music you feel good. Why do you feel good? What is music, but just some harmonious sounds? Why do you feel such a well-being when there is music around you? And when there is chaos, noise, why do you feel so disturbed? You yourself are deeply musical. You are an instrument, and that instrument re-echoes things.

Intone Aum inside, and you will feel that your whole body dances with it. You will feel that your whole body is undergoing a cleansing bath; every pore is being cleansed. But as you feel it more intensely, and as it penetrates you more, go on becoming more and more slow, because the slower the sound, the deeper it can go. It is just like homeopathy. The smaller the dose, the deeper it penetrates -- because if you want to go deeper, you have to go more subtly, more subtly, more subtly...

Crude, coarse sounds cannot enter your heart. They can enter your ears, but they cannot enter your heart. The passage is very narrow, and the heart is so delicate that only very slow, very rhythmic, very atomic sounds are allowed to enter it. And unless a sound enters your heart, the mantra is not complete. The mantra is complete only when the sound enters your heart -- the deepest, most central core of your being. Then go on being more slow, more slow, more slow.

And there are also other reasons for making these sounds slower and more subtle: the more subtle a sound is, the more intense an awareness you will need to feel it inside. The more coarse the sound, the less need there is of any awareness. A coarse sound will hit you, you will become aware of it; but then it is violent.

If a sound is musical, harmonious, subtle, then you will have to listen to it inside and you will have to be very alert to listen to it. If you are not alert, you will go to sleep and miss the whole point. That is the problem with a mantra, with any chanting, with any use of sound: it can create sleep. It is a subtle tranquilizer. If you continuously repeat any sound without being alert about it, you will fall asleep, because then the repetition becomes mechanical. "Aum, Aum, Aum..." becomes mechanical, and then repetition creates boredom.

Boredom is a basic necessity for sleep. You cannot get to sleep unless you are bored. If you are excited, you cannot get to sleep. That is why the modern man is becoming incapable of going to sleep. What is the reason? There is so much excitement. It was never like this before.

In the old, past world life was a deep boredom, a repetitious boredom. If you go to a village hidden somewhere in the hills, there life is a boredom. It may not look to you like a boredom because you have not lived there, and on a holiday you may feel very much excited. But that excitement is because of Bombay, not because of those hills. Those hills are completely boring. Those who are living there are bored and asleep. There is only the same thing, the same routine with no excitement, with no change, and nothing ever happens. There is no news. Things go on as they have always, they go on repeating in a circular way. As seasons repeat, as nature repeats, as day and night move in a circle, everything moves in a village, in an old village, in a circle. That is why villagers can fall to sleep so easily: everything is just boring.

Modern life has become so exciting -- nothing repeats. Everything goes on becoming new, changing. Life has become unpredictable, and you are so excited you cannot fall asleep. Every day you can see a new film, every day you can hear a new speech, every day you can read a new book, every day something new is possible.

This constant excitement continues. When you go to your bed, the excitement is there. The mind wants

to be awake; it seems futile to fall asleep. There are thinkers who are saying that this is pure wastage -- if you live for sixty years, twenty years are wasted in sleep. Sheer wastage! Life is so much excitement, why waste any of it? But in the old world, in the old days, life was not an excitement. It was a circular movement of the same repetition. If anything excites you, it means it is new.

If you repeat a particular sound, it creates a circle within you. It creates boredom; it creates sleep. That is why Mahesh Yogi's transcendental meditation is known in the West as a non-medical tranquilizer. It is because it is a simple repetition of a mantra. But if your mantra becomes just a repetition without an alert YOU inside, an alert YOU constantly listening to you, listening to the sound, it may help sleep, but it cannot help anything else. As far as it goes, it is good. If you are suffering from insomnia, transcendental meditation is good.

Otherwise, it helps -- but not unless you use the mantra with an alert inner ear. Then you have to do two things: go on reducing the pitch of the mantra, reducing the sound, making it more slow and more subtle, and at the same time simultaneously go on becoming more alert, more alert. As the sound becomes subtle, become more alert; otherwise, you will miss the whole point.

So two things have to be done: sound has to be slowed down, and you have to become more alert. The more sound becomes subtle, the more alert you are. To make you more alert the sound has to be made more subtle, and a point comes when sound enters soundlessness, or soundfulness, and you enter total awareness. When the sound enters soundlessness or soundfulness, by that time your alertness must have touched the peak. When the sound reaches the valley, when it goes to the down-most, deepest center in the valley, your alertness has gone to the very peak, to the Everest. And there, sound dissolves into soundfulness or soundlessness, and you dissolve into total awareness.

This is the method: INTONE A SOUND, AS AUM, SLOWLY. AS SOUND ENTERS SOUNDFULNESS, SO DO YOU. And wait for the moment when the sound has become so subtle, so atomic, that now, any moment, it will take a jump from the world of the laws, the world of the three, and it will enter the world of the one, the absolute. Wait! This is one of the most beautiful experiences possible to man -- when sound dissolves. Then suddenly you cannot find where the sound has gone.

You were hearing it subtly, deep down: "Aum, Aum, Aum..." and then it is no more there. You have entered the world of the one. The world of the three is no more. This, tantra says, is soundfulness; Buddha says soundlessness.

This is a way -- one of the most used, one of the most helpful. Mantra became so important because of this. Because sound is already there and your mind is so filled with it, you can use it as a jumping board. But there are difficulties, and the first difficulty is sleep. Whosoever uses a mantra must be aware of this difficulty. That is the hindrance -- sleep. You are bound to fall into sleep because it is so repetitious, it is so harmonious, it is so boring -- you will fall victim. And do not think that your sleep is your meditation. Sleep is not meditation.

Sleep is good in itself, but beware. If you are using the mantra for sleep, then it is okay. But if you are using the mantra for spiritual awakening, then beware of sleep. For those who use a mantra, sleep is the enemy -- and it so easily happens. And it is so beautiful, because it is a different type of a sleep: remember that too. When it comes from a mantra, this is not ordinary sleep. This is a different kind of sleep.

The Greeks have called it HYPNOS, and from hypnos the word hypnotism has been derived. In yoga, they call it YOGA TANDRA -- a particular sleep which happens to the yogi and not to the ordinary man. It is hypnos -- an induced sleep, not an ordinary sleep. And the difference is very basic, so try to understand it -- because if you try a mantra, any sound, this is going to be your problem. The greatest problem to face is sleep.

Hypnosis uses the same technique -- creating boredom. The hypnotist goes on repeating a certain word or certain sentences. He is continuously repeating, and you become bored. Or he gives you a light to concentrate on. Seeing a light continuously, you get bored.

In many temples, churches, people are fast asleep. Listening to scriptures, they fall asleep. They have heard those scriptures so many times, it has become a boredom. There is no excitement, they already know the story.

If you go on seeing the same film again and again, you will be fast asleep: no excitement for the mind, no challenge, and there is nothing to see. You have heard the RAMAYANA so many times, you can be asleep and without any difficulty you can go on hearing in your sleep. And you will never feel that you were asleep because you will never miss anything in the story: you know it already.

Preachers' voices are very deeply sleep- inducing, monotonous. You can talk monotonously, in the same

pitch, then sleep happens. Many psychologists advise their patients with insomnia to go and hear a religious talk, that gives sleep easily. Whenever you are bored, you will fall asleep, but that sleep is hypnosis, that sleep is yoga tandra. And what is the difference? That is not natural. It is unnatural, and with particular attributes.

One, when you fall asleep through a mantra or through hypnosis, you can create any illusion easily and the illusion will be as real as possible. In ordinary sleep you can create dreams, but the moment you are awake you will know that they were dreams. In hypnosis, in yoga tandra, you can create visions, and when you will be out of it you will not be able to say that they were dreams. You will say that they were more real than the life around you. That is one of the basic differences.

You can create any illusion. So if a Christian falls into hypnosis, he will see Christ. If a Hindu falls, he will see Krishna playing on his flute. It is beautiful! And the quality of hypnosis is that you will believe that this is real. That is the danger, and no one can convince you that this is unreal. The feeling is such that you KNOW this is real. You can say that the whole life is unreal, MAYA, illusion, but you cannot say that whatsoever you have seen in hypnosis, in yoga tandra, is unreal. It is so alive, so colorful, so attractive and magnetizing.

That is why if someone says something to you while you are hypnotized, you will believe him absolutely. There can be no doubt; you cannot doubt him. You may have seen some hypnotic sessions. Whatsoever the hypnotist says, the hypnotized person believes and starts acting out. If he says to a man, "You are a woman. Now walk on the stage," the man will walk like a woman. He cannot walk like a man because hypnosis is deep trust; it is faith. There is no conscious mind to think, no reasoning mind to argue. You are simply the heart, you simply believe. There is no way not to believe, you cannot question. The questioning mind is asleep -- that is the difference.

In your ordinary sleep, the questioning mind is present, it is not asleep. In hypnosis your questioning mind is asleep, and you are not asleep. That is why you can hear the hypnotist say anything to you and you will follow his instructions. In ordinary sleep you cannot hear, but your reasoning is not asleep. So if something happens which can be fatal to you, your sleep will be broken by your reason.

A mother is sleeping with her child. She may not hear anything else, but if the child gives even a very small sound, a small signal, she will be awake. If a child feels a little uneasy, she will be awake. The reasoning mind is alert. You are asleep, but your reasoning mind is alert. So even sometimes in dreams, you can feel that they are dreams. Of course, the moment you feel this your dream will be broken. You can feel that it is absurd, but the moment you feel it the dream will be broken. Your mind is alert, a part is constantly watching.

But in hypnosis, or in yoga tandra, the watcher is asleep. That is the problem with all those who want to use sound to go into soundlessness or soundfulness, to go beyond. They must be aware that the mantra should not become an auto-hypnotic technique. It must not create auto-hypnosis.

So what can you do? You can do only one thing: while you are using your mantra, while you are intoning your mantra, do not simply intone it. At the same time be alert and listen to it also. Intone it and listen to it both. Otherwise, if you are not listening consciously, it will become your lullaby and you will fall into deep sleep. That sleep will be very good -- you will feel refreshed after it, alive; you will feel a certain well-being -- but this is not the point.

The fourth technique on sound:

IN THE BEGINNING AND GRADUAL REFINEMENT OF THE SOUND OF ANY LETTER, AWAKE.

Sometimes teachers have used this technique very much. They have their ingenious ways. For example, if you enter a Zen master's hut, he may suddenly give a scream. You will become startled, but if you know why he is doing this you know he is doing it just to make you awake. Any sudden thing makes you awake. Any sudden sound can make you awake.

Suddenness breaks your sleep, and ordinarily we are asleep. Unless something goes wrong, we are not out of sleep, we go on doing things sleepily. That is why we never feel the sleep. You go to your office, you drive the car, you come back to your home, you love your children, you talk to your wife, so you think you are not sleepy at all. How can you do all of these things in a sleep? You think that isn't possible, but do you know anything about sleepwalkers -- about those who walk in their sleep? Their eyes are open, and they are asleep, and they can do many things. But they will not remember in the morning that they have done them.

They may go to the police station and report that something is wrong, that someone came into their

house at night and was creating mischief, and they themselves have been found to be responsible. But in the night, in their sleep, they walk and do certain things, then they come back into their beds and continue their sleep, and in the morning they cannot remember what has happened. They can open doors, they can use keys, they can do many things. Their eyes are open, and they are asleep.

In a deeper sense, we are all sleepwalkers. You can go to your office, you can come to your home, you can do certain things: you will repeat the same things you have always repeated. You will tell your wife, "I love you," and you will not mean anything by it. The words will be just mechanical. You are not even aware that you are telling your wife, "I love you." You are simply doing things as if you are fast asleep. This whole world is a world of sleepwalkers for a person who has become awakened. A Buddha feels that way, a Gurdjieff feels that way -- that everyone is fast asleep and still doing things.

Gurdjieff used to say that whatsoever is happening in this world is absolutely what can be expected -- wars, fights, riots, murder, suicide. Someone asked Gurdjieff, "Can something be done to stop wars?" He said, "Nothing can be done -- because those who are fighting, they are fast asleep, and those who are pacifists, they are fast asleep. And everyone is going on in a sleep. These happenings are natural, inevitable. Unless man is awake, nothing can be changed, because these are all just by-products of his sleep. He will fight; he cannot be stopped from fighting. Only the causes can be changed."

Once he was fighting for Christianity, for Islam, for this and that. Now he is not fighting for Christianity, now he is fighting for communism, for democracy. Causes will change, excuses will change, and the fight will continue, because man is asleep and you cannot expect anything else.

This sleepiness can be broken. You have to use certain techniques. This technique says, IN THE BEGINNING AND GRADUAL REFINEMENT OF THE SOUND OF ANY LETTER, AWAKE. Try with any sound, with any letter -- Aum, for example. In the beginning, when you have not yet created the sound, AWAKE. Or when the sound moves into soundlessness, then awake.

How can you do it? Go to a temple. A bell is there or a gong. Take the bell in your hand and wait. First become totally alert. The sound is going to be there and you are not to miss the beginning. First become totally alert, as if your life depends on this, as if someone is going to kill you this very moment, and you will be awake. Be alert -- as if this is going to be your death. And if there is thought, wait, because thought is sleepiness. With thought you cannot be alert. When you are alert, there is no thought. So wait. When you feel that now the mind is without thought, that there is no cloud and you are alert, then move with the sound.

Look when the sound is not there, then close your eyes. Then look when the sound is created, struck; then move with the sound. The sound will become slower and slower, subtler and subtler and subtler, and then it will not be there. Then go on with the sound. Be aware, alert. Move with the sound to the very end. See both the poles of the sound, both the beginning and the end.

Try it with some outer sound like a gong or a bell or anything, then close your eyes. Utter any sound inside -- Aum or anything -- and then do the same experiment with it. It is difficult; that is why we do it outwardly first. When you can do it outwardly, then you will be able to do it inwardly. Then do it. Wait for the moment when the mind is vacant, then create the sound inside. Feel it, move with it, go with it, until it disappears completely.

Until you can do this... it will take time. A few months will be needed, at least three months. In these three months, you will become more and more alert. The pre-sound state and the after-sound state have to be watched. Nothing is to be missed. Once you become so alert that you can watch the beginning and the end of a sound, through this process you will have become a totally different person.

Sometimes this looks very absurd. Such simple techniques, how can they change you? Everyone is so disturbed, in anguish, and these methods seem so simple. They seem like tricks. If you go to Krishnamurti and tell him that this is the method, he will say, "This is a mental trick. Do not be tricked by it. Forget it, throw it!"

It looks so. Obviously, it looks like a trick. How can you be transformed through such simple things? But you do not know -- they are not simple. When you do them, then you know that they are very arduous. If you just hear me telling about them, they are simple. If I tell you, "This is poison and if you take one drop of it you will die," if you do not know anything about poison you will say, "What are you talking about? Just a drop of this liquid, and a person like me who is healthy, strong, will die?" If you do not know anything about poison, then only can you say this. If you know something about it, you cannot say this.

This seems to be very simple: intoning a sound and then becoming aware in the beginning and in the end. But awareness is very difficult, and when you try it then you will know that it is not child's play. You are not aware -- and when you try it, for the first time you will know that you have been asleep your whole

life. Right now you think you are already aware. Try this. With any small thing, try this.

Tell yourself that "I will be awake, alert, for ten breaths," and then count the breaths. "For ten breaths only," tell yourself, "I will remain alert. And I will count from one to ten, the incoming breath, the outgoing, the incoming, the outgoing. I will remain alert."

You will miss. Two or three, and you will have moved somewhere else. Then suddenly you will become aware that "I have missed. I am not counting the breaths." Or you can count, but when you have counted to ten you will become aware that "I was counting in my sleep. I was not alert."

Alertness is one of the most difficult things. Do not think that the methods are simple. Whatsoever the technique, alertness is the thing to be attained. All else is just a help.

And you can devise your own methods. But remember only one thing: alertness must be there. You can do anything in sleep; then there is no problem. The problem arises only when it is a condition to do it alertly.

The fifth sound technique:

WHILE LISTENING TO STRINGED INSTRUMENTS, HEAR THEIR COMPOSITE CENTRAL SOUND; THUS OMNIPRESENCE.

The same! You are hearing an instrument -- a sitar, or anything. Many notes are there. Be alert and listen to the central core, the backbone of it around which all the notes are flowing, the deepest current which holds all the notes together -- that which is central, just like your backbone. The whole body is held by the backbone. Listening to the music, be alert, penetrate the music, and find the backbone of it -- the central thing which goes on flowing, holding everything together. Notes come and go and disappear, but the central core flows on. Become aware of it.

Basically, originally, music was used for meditation; particularly Indian music developed as a method of meditation, Indian dancing developed as a method of meditation. For the doer it was a deep meditation, and for the audience also it was a deep meditation. A dancer or a musician can be a technician. If there is no meditation in it, he is a technician. He can be a great technician, but then the soul is not there, only the body. The soul comes only when the musician is a deep meditator.

And music is just the outward thing. While playing on his sitar, one is not only playing on his sitar, he is also playing on his alertness inside. The sitar goes on outwardly and his intense awareness moves inside. The music flows outwardly, but he is alert, constantly aware of the innermost core of it. And that gives samadhi. That becomes ecstasy. That becomes the highest peak.

It is said that when the musician has really become the musician, he will break his instrument -- because it is of no use. If he still needs his instrument, he is not a real musician yet. He is just learning. If you can play with music, with meditation, sooner or later the inner music will become more important, and the outer will become not only less important: ultimately it will become a disturbance. If your consciousness moves inside and can find the inner music, then the outer music will be a disturbance. You will throw the sitar, you will throw the instrument away from you, because now you have found the inner instrument. But it cannot be found without the outer; with the outer you can become alert more easily. Once you have become alert, leave the outer and move inwards. And for the listener also, the same!

But what are you doing when you listen to music? You are not meditating. On the contrary, you are using music as something like alcohol. You are using it to be relaxed, you are using it for self-forgetfulness. This is the misfortune, the misery: the techniques which were developed for awareness are being used for sleep. And this is how man goes on doing mischief with himself.

If something is given to you which can make you awake, you will use it to make yourself more sleepy. That is why for millennia teachings were kept secret -- because it was thought to be useless to give techniques to a sleepy man. He will use them for sleep; he cannot do otherwise. So techniques were given only to particular disciples who were ready to shake their sleep, who were ready to be shattered out of their sleepiness.

Ouspensky dedicates one book to George Gurdjieff as "the man who disturbed my sleep." Such people ARE disturbers. Persons like Gurdjieff or Buddha or Jesus, they are disturbers. That is why we take revenge upon them. Whosoever disturbs our sleep, we will crucify him. He doesn't look good to us. We may have been dreaming beautiful dreams and he comes and disturbs our sleep. We want to kill him. The dream was so beautiful.

The dream may be beautiful and I may not be beautiful, but one thing is certain: it is a dream, and futile,

useless! And if it is beautiful, then it is more dangerous because it can attract you more, it can become a drug.

We have been using music as a drug, dancing as a drug. And if you want to use music and dancing as drugs, then they will become not only drugs for your sleep, they will become drugs for sexuality also. So remember this point: sexuality and sleep go together. The more sleepy the person, the more sexual; the more awake, the less sexual. Sex is basically rooted in sleep. When you awake you will be more loving, the whole energy of sex will have been transformed to love.

This sutra says: WHILE LISTENING TO STRINGED INSTRUMENTS, HEAR THEIR COMPOSITE CENTRAL SOUND -- their complete central sound -- THUS OMNIPRESENCE. And then you will know what is to be known, or what is worth knowing. You will become omnipresent With the music, finding the composite central core, you will become awake, and with that awakening you will be everywhere.

Right now, you are somewhere -- a point which we call the ego. If you can become awake, this point will disappear. You will not be anywhere then, you will be EVERYWHERE -- as if you have become the all. You will have become the ocean, you will have become the infinite.

The finiteness is with the mind.

The infiniteness enters with meditation.

Vigyan Bhairav Tantra, Vol 1

Chapter #28

Chapter title: Meditation: an unburdening of repressions

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The first question:

REPRESSION HAS BECOME AN AUTOMATIC REACTION IN OUR BODIES AND MINDS WHICH WE DO NOT EVEN RECOGNIZE OR WANT TO CHANGE ANY MORE. HOW CAN WE LEARN TO TELL BETWEEN A FALSE IMAGE AND A REAL ONE IN OURSELVES?

Many things have to be understood. One: all your faces are false; you do not have any real face. That is why the question arises over which is false and which is real. If you have the real, you know. Then the question never arises. All the faces are unreal, false, so you do not have any comparisons to make. You do not know the real -- that is the difficulty. You have not seen the real, and the real is not seen naturally; much effort is needed to find it.

In Zen they say that the real is the original face -- the face you had before your birth and the face you will have after your death. That means that all the faces in life, so-called life, are false. How to find out what is the real face? You will have to go back to before your birth. That is the only way to find the real face, because the moment you are born you have started being false. You have started being false because it pays to be false.

The child is born, and he has started to be a politician. The moment he is related to the world, to the parents, to the family, he is in politics. Now he has to take care about his faces. He will smile as a bribery.

He will try to find out in what ways he should behave so that he is accepted more, loved more, appreciated more. And sooner or later the child will find out what is condemmed by the parents, by the family, and he will start repressing it. Then the false has entered.

So all the faces you have are false. Do not try to find out the real one among your present faces. They are all false, similarly false. They are useful -- that is why they have been adopted -- utilitarian, but not true. And the deepest deception is that whenever you become aware that your faces are false, you will create another face which you will think is the real.

For example, a person who lives an ordinary life, in an ordinary world, with a business, a family, comes to realize the whole of his falseness, the whole inauthenticity of his life, so he renounces it. He becomes a sannyasin and leaves the world, and he may be thinking that now the face is real. It is again a false face. It has been adopted as a reaction to other faces, and with a reaction you can never get to the real. By reacting to a false face you will create another false face. So what is to be done?

The real is not something which has to be achieved. The false is your achievement. The real is not something to be achieved, it is not something to be cultivated. It is something to be discovered! It is already there. You need not try to attain it, because any effort will only lead to some other false face. For a false face effort is needed; it has to be cultivated. For the real face you have not to do anything, it is already there. If you simply leave your clinging to the false faces, the false will drop and that which is real will remain. When you have nothing to drop, and only that which cannot be dropped is there, you will come to realize what is real.

Meditation is the way to drop the false faces. That is why there is so much insistence on being thoughtless -- because without thought you cannot create a false face. In a thoughtless state of awareness, you will be real -- because it is basically thought which creates false faces and masks. When there is no thought there can be no face. You will be faceless, or with the real face -- and both mean the same.

So be aware of your thought process. Do not fight with it, do not repress it. Simply have awareness: the thoughts are there just like clouds in the sky, and you are looking at them without any prejudice, either for or against. If you are against, you will be fighting -- and that very fight will create a new thought process. If you are for them, you will forget yourself and you will float in the current of the thought process. You will not be there as a conscious witness. If you are for, you will be in the process. If you are against, you will create another process in reaction.

So do not be for and do not be against. Allow the thoughts to move, let them go wherever they are going, be in a deep let-go, and simply witness. Whatsoever is passing, witness. Do not judge; do not say, "This is good, this is bad." If the thought of a divine being comes, do not say, "Beautiful!" The moment you say this you are identified with it, and you are cooperating with the thought process. You are helping it, you are giving energy to it, you are feeding it. And if you are feeding it, it can never drop.

Or if there is a thought, a sexual thought, do not say, "This is bad; this is sin." Because when you say, "This is sin," you have created another series of thoughts. Sex is a thought, sin is a thought, God is a thought. Be neither for nor against. Simply look with unprejudiced eyes, just watching indifferently.

This will take time. Because your mind is so occupied with notions, it is very difficult. The moment we see something we have judged it. We do not wait; there is not even a single moment's gap. You see a flower, and you have already said, "It is beautiful." In the very seeing the interpretation comes in.

You will have to be constantly aware to drop this mechanical habit of judging. You see a face and you have already judged -- ugly, good, bad, or anything else. This judgement has become so deep-rooted that we cannot see anything simply. The mind enters immediately. It becomes an interpretation; it is not a simple vision. Do not interpret. Simply SEE.

Sit down in a relaxed posture or lie down. Close your eyes and allow your thoughts to move. If you say, "Bad!" if you condemn, then you start repressing them. Then you are not allowing them to move independently. That is why there is so much need for dreams, because whatsoever you are repressing during the day you will have to release in the night. That which is repressed goes on forcing its expression, it needs expression. So whatsoever you repress you dream. Dreams are cathartic.

Now modern sleep research says that you can be deprived of sleep and not much harm will result, but you cannot be deprived of your dreams. The old idea that sleep is very necessary has been found to be false. Instead of sleep, dreams are very necessary, and sleep is necessary only because you cannot dream without sleep.

Researchers have developed techniques with which it can now be judged from the outside whether you are dreaming or whether you are simply asleep. If you are simply asleep, they will disturb the sleep -- the

whole night long. When you are dreaming they will allow it, when you are not dreaming they will disturb the sleep, and no bad result comes out of it.

But if they should disturb you when you are dreaming and allow you to sleep when you are not dreaming, within three days you will begin to feel dizzy, and within seven days you will feel a deep uneasiness. Your body and mind both will feel ill. Within three weeks you will feel a certain type of insanity. What happens? It is because dreams are cathartic. If you go on repressing during the day and if the repressions are not allowed to be expressed, they will accumulate in you, and that accumulation of repression is insanity.

In meditation you are not to repress any thought. But it is difficult because your whole mind consists of judgments, theories, `isms,' doctrines, beliefs. So one who is very deeply obsessed with any idea, a philosophy or a religion, cannot really enter into meditation. It is difficult because his obsession will become the barrier. So if you are a Christian or a Hindu or a Jain, it will be difficult for you to enter meditation because your philosophy gives you judgements. -- This is good and that is not good, this has to be repressed, this is not to be allowed.

All philosophies are repressive and all religions, all ideologies, are repressive, because they give you interpretations. They do not allow you to see life as it is. They force interpretations on it.

One who wants to go deep into meditation has to be aware of this nonsense of ideology. Just be a simple man without any philosophy, with no attitude toward life. Just be a seeker -- one who is in an inquiry, in a deep inquiry to know what life is. Do not force any ideology over and above it. Then it will be very easy to move into meditation.

Because of this, the greatest meditator the world has ever known, Gautam Buddha, insisted that no ideology is needed, no philosophy is needed, no concepts about life are needed. Whether God is or is not is meaningless, irrelevant. Whether MOKSHA, liberation, exists or not is meaningless. Whether your soul is immortal or not is meaningless.

Buddha was so much anti-philosophy not because HE was anti-philosophy, but because anti-philosophy can become the basic ground for a meditator to jump into the unknown. Philosophy means knowing something about the unknown without knowing it. It is just preconceptions, hypotheses, man-constructed ideologies.

This is to be remembered as a very foundational fact: do not judge, let the mind flow easily. As the river flows, let the mind flow easily; just sit on the bank watching. And this watching should be pure -- without any interpretations. Sooner or later, when the water has flown, when the repressed ideas have moved, you will find gaps coming. A thought will go, and another thought will not be coming, and there will be a gap -- an interval. In that interval, nothingness happens. In that interval you will have the first glimpse of your real face, of the original face.

When there is no thought there is no society. When there is no thought there is no other. When there is no other, no society, you need not have any face. Thoughtlessness is facelessness. In that interval, when one thought has gone and another has not appeared, in that interval, for the first time you will know in reality what is your face -- the face you had when you were not born and the face you will have when you die.

All the faces in life are false. And once you know the real face, once you feel this inner nature which Buddhists call BUDDHA SWABHAVA -- the nature of the inner buddha -- when you come to feel this inner nature even once, even with a single glimpse, you will be a different person, because now you will constantly know what is false and what is real. Then you will have the criterion. Then you can compare, and there will be no need to ask what is real and what is unreal. The question comes only because you do not know what is real, and whatsoever you know is all unreal.

Only through meditation will you be able to learn what is a false image and what is a real, authentic face. Of course, the mind is automatic, and whatsoever you have done has become mechanical. It is hard to break this mechanicalness.

The first thing to be understood: mechanicalness is a necessity of life -- and your body has an inner mechanism. Colin Wilson has called it the inner robot, you have a robot within you. Once trained, once you are trained in anything, that training is passed to the robot. You can call it memory, you can call it mind, -- anything -- but the word robot is good because it is absolutely mechanical, automatic. It functions in its own way.

You are learning to drive. While you are learning, you will have to be aware, alert. A danger is there. You do not know how to drive and anything can happen, so you will have to be alert. That is why learning is so painful, one has to be alert constantly. When you have learned driving, the driving has been given to

the robot part of your mind. Now you can go on smoking, singing, listening to the radio or talking to a friend, or even loving your girlfriend. You can go on doing anything and the robot part of your being will drive.

You will not be needed; you are relieved of the burden. The robot will do everything. You will not even have to remember where to turn; you need not. The robot will know where to turn, where to stop, where not to stop, what to do and what not to do. You are not needed; you are relieved of the job. The robot does everything.

If something very sudden happens, some accident or something that the robot cannot tackle because it is not trained in it, only then will you be needed. Suddenly there will be a jerk in your body. The robot will be replaced and you will come in its place. You can feel that jerk. When suddenly you feel that an accident is going to happen, there is a jerk inside. The robot moves away; it gives place to you. Now YOU are driving. But when the accident is avoided, again the robot will take over. You will relax and the robot will drive.

And this is necessary for life because there are so many things to do -- so many things! And if there is no robot to do them, you will not be capable of doing them at all. So a robot is needed, it is a necessity.

I am not against the robot. Go and give unto the robot whatsoever you learn, but remain the master. Do not allow the robot to become the master. This is the problem: the robot will try to be the master, because the robot is more efficient than you. Sooner or later the robot will say to you, "Be completely retired. You are not needed. I can do things more efficiently."

Remain the master. What can be done in order for you to remain the master of the robot? Only one thing is possible, and that is: sometimes, without any danger, take the reins into your hands. Tell the robot to relax, come into the seat, and drive the car -- without any danger, because in danger it is again automatic, the jerk, the replacement of the robot by you is automatic.

You are driving: suddenly, without any necessity, tell the robot to relax. You come into the seat and drive the car. You are walking: suddenly remember and tell the body that "Now I will walk consciously. The robot is not allowed. I am the master and I will move the body consciously." You are hearing me: it is the robot part which is hearing me. Suddenly give a jerk to it; do not allow the mind to come in. Hear me directly, consciously.

What do I mean when I say hear consciously? When you are hearing unconsciously, you are just focused on me and you have forgotten yourself completely. I exist, the speaker exists, but the listener is unconscious. You are not aware of yourself as the listener. When I say take the reins in your hands, I mean be aware of the two points: the speaker and the listener. And if you are aware of the two points, the speaker and the listener, you have become the third -- the witness.

This witnessing will help you to remain the master. And if you are the master, your robot cannot disturb your life. It IS disturbing your life. Your total life has become a mess because of this robot. It helps, it is efficient, but it goes on taking everything from you -- even those things which should not be given to it.

You have fallen in love: it is beautiful in the beginning because it has not been given to the robot yet. You are learning. You are alive, aware, alert, and love has a beauty. But sooner or later the robot will take it over. You will become a husband or a wife, and you will have given the charge to the robot.

Then you will say to your wife, "I love you," but YOU will not be saying it. The robot will be saying it, the gramophone record. Then it is a recorded thing. You just play it again and again, and your wife will understand it -- because whenever your robot says, "I love you," it means nothing. And when your wife says, "I love you," you too will know it is nothing, because a sentence given by a gramophone record only creates noise. It makes no sense; there is no sense in it.

Then you will want to do everything, yet YOU are not doing it. Then love becomes a burden and one even wants to escape from love. All your feelings, all your relationships are now directed by the robot. That is why sometimes you insist on not doing a certain thing, but the robot insists that you do it because the robot is trained to do it. And you are always a failure and the robot always succeeds.

You say, "I am not going to be angry again," but your saying it is meaningless because the robot is trained. And the training has been long, so just a sentence in the mind that "I am not going to be angry again," will not have any effect. This robot has been long trained. So next time when someone insults you, your decision not to be angry will be of no help. The robot will take charge immediately and the robot will do whatsoever it is trained to do. And then in the end, when the robot has done it, you will repent.

But the difficulty, the deep difficulty is this, that even this repentance is done by the robot, because you have always done that -- after the anger you have repented. The robot has learned that trick also; it will repent, and again you will do the same thing.

That is why many times you feel that you have done something, said something, behaved in a certain way, in spite of yourself. What does this expression, `in spite of yourself,' mean? It means that there is another self within you which can act, which can do something in spite of you. Who is that self? The robot!

What to do? Do not take vows that "I will not be angry again." They are self-defeating; they will not lead you anywhere. Rather, on the contrary, whatsoever you are doing, do it consciously. Take charge from the robot -- with any ordinary thing. When eating, eat consciously. Do not do it mechanically, as you have done every day. When smoking, smoke consciously. Do not allow your hand to move to the packet unconsciously, do not bring the cigarette out unconsciously. Be conscious, alert -- and there is a difference.

I can raise my hand mechanically, just without any awareness; I can raise my hand with full awareness flowing in my hand. Try it! You will feel the difference. When you are aware, your hand will be raised very slowly, very silently, and you will feel that the hand is filled with the awareness. And when the hand is filled with the awareness, your mind will be thoughtless, because your whole awareness will have moved to the hand. Now no energy is left to think.

When you raise your hand automatically, mechanically, you go on thinking and your hand goes on moving. Who is moving that hand? Your robot. Move it yourself! Do it in the day at any time, any moment, while doing anything. Take charge from the robot. Soon you will be able to have a mastery over the robot. But do not try it with difficult situations -- that is suicidal. We always try with difficult situations, but because of the difficulty you never win. Start with simple situations, where even if you are not so efficient no harm is going to result.

We always try with difficult situations. For example, one man thinks, "I am not going to be angry." Anger is a very difficult situation and the robot will not leave it to you. And it is better that the robot should do it because he knows more than you. You decide about sex -- not to do something or to do something -- but you cannot follow it through. The robot will take over. The situation is very complex, and more efficient handling is needed than you can give it right now.

Unless you become so perfectly aware that you can tackle any complex situation without the help of the robot, the robot will not allow you to do it. And this is a very necessary defense mechanism. If it were otherwise, you would make a great mess of your life -- if you were to go on taking things away from the robot in difficult situations.

Try! Start with simple things such as walking. Try with this; there is no harm. You can say to the robot that "There is not going to be any harm. I am just walking, taking a walk, and I am not going anywhere -- just walking. So there is no need of you; I can be non-efficient."

And then be aware and walk slowly. Be filled with awareness throughout your whole body. When one foot moves, move with it. When one foot leaves the ground, leave the ground with it. When the other foot touches the ground, touch the ground with it. Be perfectly aware. Do not do anything else with the mind; just turn the whole mind into awareness.

It will be difficult because the robot will interfere continuously. Every moment the robot will try and will say, "What are you doing? I can do it better than you." And he CAN do it better. So try it with non-serious things, with non-complex things, simple things.

Buddha has told his disciples to walk, eat and sleep with awareness. If you can do these simple things, then you will also know how to enter into difficult things with awareness. Then you can try.

But we always try with difficult things; then we are defeated. Then the defeated feeling gives you a deep pessimism about yourself. You start thinking that you cannot do anything. That is very helpful for the robot. The robot will always help you to do something when you are in difficulty because then you are defeated. Then the robot can say to you, "Leave it to me. I can always do it better than you can do it."

Start with simple things. Zen Buddhists, Zen monks, have been so many times reported to have been doing this. When Bosho was asked, "What is your meditation? What is your SADHANA, spiritual practice?" he said, "When I feel hungry I eat and when I feel sleepy I go to sleep. This is all."

The man who was asking said, "But this we all do. What is special about it?" Bosho repeated it again. He said, "When I am hungry 'I' eat and when I feel sleepy 'I' sleep." And that is the difference. When you feel hungry your robot eats, when you feel sleepy your robot sleeps. Bosho said "I", and that is the difference.

If you become more aware in your day-to-day work, in your ordinary life, the awareness will grow. And with that awareness you will not be just a mechanical thing. For the first time you become a person -- now you are not one. And a person has a face and a mechanical thing has many masks -- no face.

If you are a person -- alive, alert, aware -- you can have an authentic existence. If you are just a

mechanical device, you cannot have any authentic existence. Each moment will change you; each situation will change you. You will be just a floating thing with no inner core, with no inner being. Awareness gives you the inner presence. Without it you feel that you are, but you are not.

Someone asked Buddha, "I want to serve humanity. Tell me how I can serve." Buddha looked at the man very deeply, penetratingly, with deep compassion, and then he said, "But where are YOU? WHO will serve humanity? You are not yet. First be, and when you are, you need not ask me. When you are, you will do something which just happens to you which is worth doing."

Gurdjieff noted that everyone comes with the notion that he is, that he already is. Someone came to Gurdjieff and asked, "I am very insane inside. My mind goes on in conflicts, in contradictions, so tell me what I can do to dissolve this mind, to have mental peace, inner calm." Gurdjieff said, "Do not think about the mind, you cannot do anything about it. The first thing is to be present. First YOU have to be; then you can do something. YOU are not."

What is meant by this "You are not?" It means that you are a robot, a mechanical thing, working according to mechanical laws. Start being alert. Join awareness with anything you are doing -- and start with simple things.

The second question:

EXPLAIN THE MEANING, PREPARATION AND PROCESS OF MANTRA DEEKSHA -- MANTRA INITIATION. AND WHAT ARE THE REASONS WHY INDIVIDUALS MUST KEEP THE MANTRA SECRET?

First try to understand what initiation is, what is DEEKSHA. It is a deep communion, a deep transfer of energy from the master to the disciple. Energy always flows downwards. Every energy flows downwards, just like water flows downwards. The master -- one who has attained, one who has known, one who has become -- is the highest peak of energy possible, of purest energy... the Everest of energy. This energy can flow downwards to anyone who is receptive, humble, surrendered. This surrendered attitude -- the receptive attitude, a deep humbleness -- will be needed to receive. Otherwise you yourself are a peak; you are not a valley. Then the energy cannot flow downwards to you.

You are a different sort of peak, the peak of ego -- not of energy, not of being, not of bliss, not of consciousness. You are a density of ego, of "I-ness." You are a peak, and with this peak no initiation is possible. Ego is the barrier because ego closes you and you cannot surrender.

To be a disciple, to be initiated, one has to surrender himself totally. And there is no partial surrender. Surrender means total. You cannot say, "I partially surrender" -- it makes no sense. Then you are still there with your ego. Ego has to be surrendered, and when you surrender the ego you become receptive, open. You become like a valley, and then the peak can flow downwards to you. And I am not talking symbolically, it is so actually.

Have you ever been in love? Then you can feel that love actually flows between two bodies, it is an actual flow. Energy is being transmitted, transferred, received, given. But love is on the same level. You both can remain peaks of ego, and still love can be.

But with a master you are not on the same level. And if you try to be on the same level, initiation becomes impossible. Love is possible, but initiation becomes impossible. Initiation is possible only when you are on a lower level -- just humble, surrendered, open to receive -- when the disciple is feminine, just womb-like, passive, able to receive. The master is the male factor in initiation.

This secret of initiation is now completely lost because the more we are educated, the more civilized, the more cultured, then the more egoistic we become. And now, to surrender has become very, very impossible. It has always been difficult, but now it is impossible.

Initiation is a transfer of inner energy, actual energy, and the master can enter in you and can transform you if you are ready and receptive. But then deep trust is needed -- more trust than is needed in love -- because you do not know what is going to happen. You are completely in the dark.

Only the master knows what is going to happen and what he is doing. He knows; you cannot know. And there are things that cannot be said about what is going to happen because with the human mind there are many problems. One problem is this: that if something is said before it happens, it will change the happening. It cannot be said.

So there are many things which the master cannot say to you. He can do them to you, but he cannot say them to you. That doing is initiation. He actually moves in you -- in your body, in your mind. He cleanses you, changes you. The only thing required is your total trust, because without it there is no opening and he

cannot enter you: your doors are closed.

You are always defending yourself. Life is a struggle -- a struggle for survival, to survive. This struggle gives you a closing. You are closed, afraid; you are afraid to be vulnerable. Someone may enter, someone may do something within you. So you shrink yourself, you remain closed -- just hiding behind, constantly defending.

In initiation you have to lose this defense; this armor of defense has to be thrown away. You become vulnerable, and then the master can enter you.

For example, it is just like a deep love act. You can rape a woman, but you cannot rape a disciple. You can rape a woman because it is a bodily rape, and the body can be raped and entered without any consent. Without the will of the woman you can rape. It is a forced thing. The body is material; things can be forced on it.

Something just like this happens in initiation. The master enters your spirit, not your body. Unless you are ready and receiving, the entrance is not possible. A disciple cannot be raped because it is not a bodily question. It is a question of spirit, and you cannot force entry into a spirit. No violence is possible with it.

So when the disciple is ready and open, just like a loving woman, inviting and receptive, ready, in a deep let-go, only then can the master enter and work. And centuries of work can be done in moments. You may not be able to do in many lives certain things which can be done in a moment. But then you have to be vulnerable, totally trusting. You do not know what is going to happen and what he will do inside you.

A woman is afraid because the sexual act is a journey into the unknown for her. Unless she loves the man, unless she is ready to suffer, to carry the burden of a child, to carry the child for nine months and then make a life commitment to it, unless she is deeply in love, she will not allow the man to enter her body -- because it is not simply her body, it is her whole life. When she is in deep love, then she is ready to suffer, to sacrifice. And to sacrifice and suffer in deep love is blissful.

But the problem with the disciple is deeper. It is not a question only of a physical birth, of a new child, it is HIS rebirth. He himself is going to be reborn. He will die in a certain sense and he will be born in a certain different sense. And this is possible if the master enters him, but the master cannot force it. No force is possible, the disciple can only invite it.

And that is the problem -- a very great problem in spiritual discipleship, because the disciple goes on defending himself or herself, goes on creating more and more armor around him. He behaves with his master in the same way he would behave with anyone in the world; the same defense mechanisms go on working. And then time is wasted unnecessarily, energy is wasted, and the moment is delayed which can happen right now. But this is natural, and sometimes even with great masters disciples have missed the chance.

Ananda, one of the great disciples of Buddha and the nearest, couldn't attain liberation while Buddha was alive. Buddha was with Ananda for forty years, and Ananda couldn't attain. But many who came after Ananda attained, and then it became a problem. And Ananda was one of the nearest -- the closest. He was sleeping in the same room with Buddha, he was moving with Buddha for forty years continuously. He was like a shadow to Buddha; as much as he knew about Buddha even Buddha might not have known.

But he couldn't attain; he remained the same. And a very ordinary thing was the only barrier: he was an elder cousin-brother of Buddha. This created the ego.

Buddha died... a great council met to write down whatsoever Buddha had said. It had to be written then. Soon those who lived with Buddha would be no more, so everything had to be recorded. But the council would not allow Ananda, and only he knew the greater experiences, the statements of Buddha, his life, his biography. This was all known to Ananda; no one knew so much.

But the council decided that Ananda could not be allowed because he was still unenlightened. He could not record Buddha's sayings because an ignorant man cannot be believed. He would not deceive, but with an ignorant man nothing is reliable. He may think that something happened, and he may relate it authentically as far as he knows, but he is a man who is not yet awakened. Whatsoever he has seen and heard in sleep could not be believed, so only those would record who had become awakened -- they decided.

Ananda was weeping just outside the door. The door was closed, and he remained just by the door for twenty-four hours, weeping, crying and screaming. But they would not allow him. For these twenty-four hours he was weeping, weeping, and then suddenly he became aware what had been the barrier -- why he hadn't been able to attain while Buddha was alive, what had been the barrier.

Then he went back into his memories. A forty-year-long life with Buddha! He remembered the first day when he came to him for initiation. But he had one condition, and that was why he missed the whole

initiation. He could not be initiated because be made a condition.

He came to Buddha and he said, "I have come to be a disciple of yours. Once I become your disciple, you will be the master and I will have to follow whatsoever you say, I will have to obey. But right now I am your elder brother, and I can order you and you will have to obey. You are not the master, I am not the disciple. Once I am initiated, you will be the master and I will be the disciple. Then I will not be able to say anything, so before I become a disciple these are my three conditions. Say yes to these three conditions; then initiate me."

The conditions were not very big, but a condition is a condition and then your surrender is not total. They were very small conditions, very loving conditions. He said, "One, I will always be with you. You cannot tell me to move anywhere else. While I am alive I will be your shadow; you cannot order me away. Give me the promise -- because later on I will be just a disciple, and if you order me away I will have to follow. This will be a promise given to an elder brother -- that I will be with you. You cannot tell me to move anywhere else. I will just be your shadow; I will sleep in the room where you sleep.

"Secondly, whenever I will say, `Meet this man,' you will have to meet him. Whatsoever your reason for not meeting, you will have to agree. If I want that someone should be given your DARSHAN -- spiritual presence -- you will have to give it.

"And thirdly, if I say that someone has to be initiated, you cannot refuse. Grant me these three conditions. Promise me and then initiate me. I will not ask anything again because then I shall be just a disciple."

When he remembered this, while he was weeping, crying before the door of the council, after he went back into his memories, he suddenly became aware that the initiation was not there because he had not been receptive. Buddha had agreed. He said, "Okay!" and he followed the three conditions his whole life. But Ananda missed, the nearest one missed.

And the moment he realized this he became enlightened. That which couldn't happen with Buddha happened when he was no more: he surrendered.

If there is surrender, even an absent master can help you. If there is no surrender, even an alive master who is present cannot help you. So in initiation, in any initiation, surrender is needed.

Mantra initiation means that when you have surrendered, the master will enter you -- your body, your mind, your spirit. He will move in you to find a sound for you, so that whenever you chant that sound you will be a different man in a different dimension.

A mantra cannot be given unless you have surrendered totally, because mantra giving means the master has entered you and felt the deep harmony, the inner music of your being. And then he gives a symbolic sound which is in harmony with your inner music. The moment you chant that sound you enter the world of your inner music, the inner harmony is entered.

That sound is just a key, and a key cannot be given unless the lock is known. So I cannot give you a key unless I know your lock, because a key is meaningful only when it can unlock. Any key will not do, and everyone is a particular lock -- you need a particular key. That is why mantras are to be kept secret.

If you give your mantra to someone he may experiment with it, but that key will not suit that lock. And sometimes, when you force a wrong key into a lock you can destroy the lock, you can disturb the lock. You can so much disturb it that even when a right key is found it may not work. That is why mantras are to be kept absolutely secret. They are not told to anyone; that is a promise you make. The master gives you a key, it is a key only for you. You cannot go on distributing it -- for many that would be harmful.

You will be allowed to give keys only when your lock is totally opened. But then you will not give THIS key to anyone. Then you will have become capable of entering into the other. Then you will be able to feel the lock and devise a key for it.

The key is always devised by the master. If there is a heap of keys, one who doesn't know may think all keys are the same. There may be only very small differences, minute differences, and even the same word can be used differently. For example, Aum. This has three sounds -- "A-U-M." If emphasis is given on the "U", the mid-sound, it is one key. If emphasis is given on the "A", it is a different key. If the emphasis is given on the "M", it is still a different key; it will open different locks. That is why there is so much emphasis on the exact use of the mantra as it is given by the master.

So the master gives the mantra in your ear; he chants it exactly as it should be used. He chants it in your ear, and you have to become so alert that your whole consciousness comes to the ear. He chants it, and then it enters into you. You have to remember it now -- the exact use of it.

That is why individuals must keep their mantras secret; they should not be made public. They are

dangerous, and if you are initiated you know it. If a master has really given you a key, you know it. You treasure it like anything; you cannot go on distributing it. It can be harmful for others and it can be harmful for you also -- for many reasons.

Firstly, you are breaking a promise, and the moment the promise is broken your contact with the master is broken. You will not be in contact with him again. If the promise is kept, there is a constant contact.

Secondly, if you give the mantra to anyone and talk about it, it comes to the surface of the mind. The deeper roots are broken, it becomes a gossip.

Thirdly, if you can keep anything secret, the more you keep it secret, the deeper it goes. It is bound to go deeper.

It is said of Marpa that when he was given the secret mantra by his master, the promise was there that the mantra would be kept absolutely secret. "You are not to talk about it," he was told.

Then Marpa's master appeared in his dream and he said, "What is your mantra?" Even in the dream Marpa kept his promise, he refused to tell it. And it is said that because of the fear that someday in a dream the master may come or send someone, and he may be so asleep that he would break the secret and the promise would be broken, he stopped sleeping altogether. He would not sleep!

He had not been sleeping for seven or eight days, and his master asked Marpa, "Why are you not sleeping? I see you do not go to sleep at all, so what is the matter?" Marpa said, "You are playing tricks with me. You came in a dream and you were asking for the mantra. I cannot tell even you. Once the promise is there, it will not come out of my mouth even in a dream. But then I became fearful. In sleep, who knows! Someday I may forget."

If you are so aware of keeping the promise that even in a dream you remember it, then it is going deep. It is going deep, it is entering inner realms. And the deeper it moves, the more it will be a key to you -- because the lock is at the deepest layer. Try with anything. If you can keep it a secret, it will move deep. If you cannot keep it a secret, it will move out.

Why do you want to say something to someone? Why do you chatter? Really, anything that you chatter about you are relieved of. Once you tell it you are relieved of it; it has moved out.

The whole psychoanalysis is nothing but this. The psychoanalyst is just listening and the patient goes on talking. It helps the patient -- because the more he talks about his problems, inner conflicts and associated ideas, the more he is relieved of them. The reverse happens when you can keep a secret. At no moment are you allowed to talk about it. It will enter deep, deep, and one day it will hit the exact lock.

One question more:

IN REFERENCE TO THE MEDITATION TECHNIQUES BASED ON SOUNDS, PLEASE EXPLAIN THE DIFFERENCE BETWEEN THE CHAOTIC MUSIC PLAYED IN YOUR DYNAMIC MEDITATION AND THE SHAKE OR ROCK MUSIC OF THE WEST.

Your mind is in chaos. That chaos has to be brought out, acted out. Chaotic music can be helpful, so if you are meditating and chaotic music is played or chaotic dancing is there around you, it will help to bring out your chaos. You will flow in it, you will become unafraid of expression. And this chaotic music will hit your chaotic mind within and will bring it out. It helps.

Rock, jazz, or other music which is chaotic in a way also help something to come out, and that something is repressed sexuality. I am concerned with all your repressions. Modern music is more concerned just with your repressed sex, but there is a similarity. However, I am not concerned only with your repressed sex, I am concerned with all your repressions -- sexual or not sexual.

Rock music, or other music like that, is so influential in the West because of Christianity. Christianity has been repressing sex for twenty centuries. They have forced sex to go so deep down inside that every man has become a pervert deep down. So the West has to relieve itself of the sin that Christianity has done with man, with his mind, through music, through dance, through chaotic painting, chaotic poetry -- in every dimension.

In the West mind has to be completely freed somehow from the whole centuries-long past of repression. In every way they are doing it. All that is influential today is chaotic. But sex is not the only thing, there are many other things also. Sex is the basic thing, it is very important, but there are other things also. Your anger is repressed, your sadness is repressed, even your happiness is repressed.

Man as he is is a repressed being. He is not allowed to do anything, he has just to follow rules. He is not a free agent but just a kept slave, and the whole society is a big prison. The walls are very subtle: they are

glass walls, transparent. You cannot see them, but they are, and everywhere. Your morality, your culture, your religion, they are all walls. They are transparent, you cannot see them, but whenever you want to cross them you are thrown back.

This state of mind is neurotic. The whole society is ill. That is why I so much insist on chaotic meditation. Relieve yourself, act out whatsoever society has forced on you, whatsoever situations have forced on you. Act them out, relieve yourself of them, go through a catharsis. The music helps.

Once you can throw out everything that has been repressed in you, you will become natural again, you will be a child again. And with that child many possibilities open. With you everything is closed. When you become again a child, then only can your energies be transformed. Then you are pure, innocent, and with that innocence and purity transformation is possible.

Perverted energies cannot be transformed. Natural, spontaneous energy is needed. That is why I insist so much on acting out things: so that you can throw the society out. The society has entered you very deeply. It has not left YOU anywhere; it has entered from everywhere. You are a citadel, and the society has entered from everywhere. Its police, its priests, they have done much to make you a slave. You are not free, and man can attain to bliss only when he becomes a total freedom.

For you to be made a total freedom the whole society has to be thrown out of you, but that doesn't mean that you are going to become anti-social. Once you throw the society out, once you become aware of your pure freedom inside, you can live with the society; there is no need to be anti. But then the society cannot enter into you. You can move in it, you can act in it, but then the whole thing becomes just a psychodrama -- you are acting. Now the society cannot kill you, cannot make a slave of you; you are acting knowingly.

Those who become anti-social simply show that they are still bound to the same society. All the anti-social movements in the West are reactionary, not revolutionary. You are reacting to the same society, you are related to the same society in a reverse manner. You are standing on your head, that is all. You are doing SHIRSHASANA -- the headstand posture -- but you are the same person. Whatsoever the society is insisting upon, you are doing quite the contrary -- but you are still following the society. This will not help.

If you are anti you will never be beyond the society, you will always be part of it. If the society dies, you will die. Think of what in the West they now call the establishment -- the society that is established -- and the alternate societies of hippies, yippies, or others. They exist as a part of this establishment. If the establishment is dissolved, they will be nowhere. They cannot exist by themselves; they are just a reaction.

You cannot create a society of hippies by itself. Hippies can exist only as an alternate society WITH an establishment -- just as a reaction. They cannot exist independently. So howsoever much they may think they are independent, they are not independent. The establishment is their source, their life. Once the establishment is not there, they will be at a loss where to move and what to do. Whatsoever they are doing is dictated by the establishment. They go against it, but the directions, the instructions are given by the establishment.

If the establishment says short hair, you can be long-haired. But if there is no establishment, then what to do? If the establishment says cleanliness, you can be dirty. But if there is no establishment and no fuss about cleanliness, you are nowhere. If the establishment says this, you can do that -- quite the reverse -- but you follow the establishment.

So anti-socials are not revolutionaries. They are reactionaries, a part and a product of the same society -- those who have moved against it in bitterness.

A meditator, a sannyasin, is not anti-society, he is beyond society. He is not against the establishment, neither is he for it -- but he takes it non-seriously. He knows it is just a play; he moves in it like an actor. And if you can move in the society like an actor on the stage, it never touches you; you remain beyond it. So do not be for it, do not be against it.

But how can you do it? You can do it only when you have thrown the society out of you. If it is there, then there are two paths open to you: follow it or go against it. But you are bound to it; you are in bondage. First one has to clean oneself of society, then for the first time you become an individual. Right now you are not, you are just a social unit.

When the society is thrown out, when its entire presence is thrown out, you are again back to your childhood: you have become innocent. And this innocence is deeper than that which any child can have, because you know the fall as well and now you have risen. It is a resurrection. You have experienced, you have known the whole nonsense. Now you are again pure. This purity becomes the temple for the divine.

Once you can throw the society out of you, without any bitterness, without going against it or being involved in any reaction... if you can simply throw society out of you, the divine can enter into you.

With society in, the divine will remain out; with society out, the divine can enter -- because the divine means existence. Society is a human, local phenomenon. Existence is greater, infinite. It is not concerned with man, morals, traditions, it is concerned with the very roots of being.

One has to be beyond society, not against it, remember. And this chaotic method helps you. It is a catharsis.

Vigyan Bhairav Tantra, Vol 1

Chapter #29
Chapter title: Sound methods for the dropping of mind

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18. INTONE A SOUND AUDIBLY, THEN LESS AND LESS AUDIBLY AS FEELING DEEPENS INTO THIS SILENT HARMONY.

19. WITH MOUTH SLIGHTLY OPEN, KEEP MIND IN THE MIDDLE OF THE TONGUE. OR, AS BREATH COMES SILENTLY IN, FEEL THE SOUND "HH".

20. CENTER ON THE SOUND "AUM" WITHOUT ANY "A" OR "M".

Tantra divides life into two dimensions: one is the SANSAR -- that which is, the world; and the other is MOKSHA -- that which can be, the ultimate, the hidden which can become manifest. But there is no contradiction between these two. The hidden is just here and now, in the world -- of course, unknown to you, but not non-existent. It is there. The ultimate and the immediate are not two things, but just two dimensions of one existence.

So for tantra there is no contradiction, there is no duality. The one appears as two because of our limitations; because we cannot see the whole. The moment we can see the whole, one appears as one. The division is not in reality, but in our limited knowledge. That which we know is SANSAR -- the world; and that which is unknown but which can be known is MOKSHA -- the transcendental, the ultimate, the absolute.

For other traditions, there is a conflict between the two; for tantra there is no conflict. This has to be understood very deeply in the mind and in the heart. Unless this is understood deeply, you will never be able to understand the viewpoint of tantra. And whatsoever is your belief, that belief is of duality. Whether you are a Christian or a Mohammedan or a Hindu or a Jain, your belief is of duality, of conflict. The world appears to be something which is against the divine, and you have to fight the world to reach the divine. This is the common belief of all so-called religions, particularly organized religions.

Mind can understand duality very easily. Rather, it can understand only duality because the very function of the mind is to divide. The very function of the mind is to cut the whole into fragments.

The mind works like a prism, and when a ray of light enters the prism it is divided into seven colors. Mind is a prism and reality is divided through it. That is why mind revels in analysis. It goes on dividing things into fragments, and it cannot prevent itself unless there is nothing to be divided anymore. So mind

has a tendency to reach to the atomic, the lowest division. It goes on dividing, dividing, until a moment comes when no division is possible. If division is still possible, it will divide still further.

Mind goes to the fragment, to the minutest fragment, and reality is a whole, not the fragment. So a completely reverse process is needed to know the real: a process which is of synthesis, not of analysis; a process which crystallizes, not one which divides. A no-mind process is needed.

Tantra denies divisions and tantra says that the whole is whole. The part that we know is the world, the part that is hidden is the divine, or God, or whatsoever you name it -- but the hidden is just here and now. You are not aware of it, but it is here and now. It is already. For you it will be in the future, but in the existence it is here and now. You may have to travel to it; you may have to attain a no-mind attitude of looking at things -- then it will be revealed. You are just standing and the morning sun is rising, but you are standing with closed eyes. The morning is here and now, but for you it is not here and now. When you will open your eyes, only then will it become a fact for you.

In the existence the morning exists, but not for you. You are closed to it, it is hidden for you. For you there is only darkness and the light is hidden. But if you open your eyes, any moment the morning will become a fact to you. It was already a fact, only you were blind.

Tantra says that the world is already the divine, but you are blind. So whatsoever you know in your blindness is to be called the world, and whatsoever is hidden because of your blindness is the divine. This is one of the basic tenets -- that this sansar is the moksha, this very world is divine, this very world is the ultimate. The immediate and the ultimate are not two, but one. The here and there are not two, but one. Because of this insistence, many things become possible for tantra. One: tantra can accept everything, and the deep acceptance relaxes you completely. Nothing else can relax you.

If there is no division between this world and that, if the transcendental is imminent here and now, if matter is just the body of the divine, then nothing is denied, nothing is condemned and you need not be tense. Even if it may take ages for you to come to realize the divine, there is no hurry for tantra. It is already there, and time is not lacking. It is eternally here; whenever you will open your eyes you will find it. And whatsoever you are already getting is the hidden divine.

So the Christian attitude of condemnation, of sin, or other such religious attitudes, is totally a lie to tantra -- and absurd, because if you condemn something you also become divided inwardly. You cannot divide things only outwardly. If you divide, you also will be divided in parallel. If you say that this world is wrong, then your body will become wrong because your body is part of this world.

If you say that this world is something which is a hindrance to reaching the ultimate, then your whole life will be condemned and you will feel guilty. Then you cannot enjoy, then you cannot live, then you cannot laugh. Then seriousness will become your face. You can be only serious; you cannot be non-serious, you cannot be playful.

That has happened to all the minds all over the world. They become dead, serious. Through seriousness they become dead because they cannot accept life as it is. They deny it, and they feel that unless they deny they cannot reach the other world.

So the other world becomes the ideal, the future, the desire, the vision, and this world becomes a sin. Then one feels guilty with it. And any religion that makes you guilty, makes you neurotic. It drives you crazy! In this sense, tantra is the only healthy religion. And whenever any religion becomes healthy, it becomes tantra -- it becomes tantric. So every religion has two aspects. One is the outer aspect: the church, the organization, the publicized, the public face, the exoteric. This aspect is always life-denying. The other aspect is the inner core. Every religion has that too: the esoteric. It is always tantric -- totally accepting.

Unless you accept the world totally, you cannot be at ease within. Non-acceptance creates a tension. Once you accept everything as it is, you are at home in the world. Tantra says this is a basic thing: you must be at home. Only then does something more become possible. If you are tense, divided, in conflict, in anguish, in guilt, how can you transcend? You are so much mad inside, you cannot travel further. You are so much engaged here, so much possessed by the here, you cannot go beyond.

This seems paradoxical. Those who are too much against the world are too much in it; they have to be. You cannot go away from your enemy, you are possessed by the enemy. If the world is your enemy, no matter what you do or pretend to do you will remain worldly. You may even renounce it, but your very approach will be worldly.

I have seen one saint, a very renowned one... He will not touch money, and if you put some coins before him, he will close his eyes. This is neurotic, this man is ill! What is he doing? But people worship him because of this. They think he is so otherworldly. He is not, he is too much in the world. Even you are not

so much in the world. What is he doing? He has just reversed the process; now he is standing on his head. He is the same man -- the same man who was greedy for money. Constantly he must have been thinking of money, accumulating possessions. Now he has become quite the opposite, but he remains the same within. Now he is against money, now he cannot touch it.

Why this fear? Why this hatred? Remember, whenever there is hatred it is love in reverse. You can hate a thing only if you have been in love with it. Hate is always possible only through love. You can be against something only if you have been so much for it, but the basic attitude remains the same: this man is greedy. I asked this man, "Why are you so much afraid?"

He said, "Money is the hindrance. Unless I use will against my greed toward money, I cannot reach the divine."

So now it is only a new sort of greed. He is in a bargain: if he touches money he loses the divine. And he wants to get the divine, he wants to possess the divine, so he is against the money.

Tantra says, do not be for the world, do not be against the world, just accept it as it is. Do not create any problem out of it. How is this going to help you? If you do not create any problem out of it, if you do not grow neurotic over it -- this way or that -- if you remain simply in it and accept it as it is, your whole energy is relieved from it and can move to the hidden realm, to the hidden dimension.

Acceptance in this world becomes transcendence for that. Total acceptance here will lead you, will transform you to the other dimension, the hidden dimension, because all your energy is relieved; it is not engaged here. Tantra believes deeply in the concept of NIYATI -- fate. Tantra says, take this world as your fate and do not be worried about it. Once you take it as your niyati, as your fate, you accept it, whatsoever it is. You are not worried about changing it, about making it different, about making it according to your desire. Once you accept it as it is and you are not bothered by it, your total energy is relieved, and then this energy can penetrate inwards.

These techniques can be helpful only if you take this attitude; otherwise they will not be helpful. And they look so simple. If you start them directly as you are, they will seem simple, but you will not succeed in them. The basic framework is lacking. Acceptance is the basic framework. Once the acceptance is there in the background, these very simple methods will work wonders.

The sixth method concerning sound:

INTONE A SOUND AUDIBLY, THEN LESS AND LESS AUDIBLY AS FEELING DEEPENS INTO THIS SILENT HARMONY.

Any sound will do, but if you love a certain sound it will be better, because if you love a certain sound then the sound is not just sound. When you intone the sound, then you are also intoning a hidden feeling with it, and by and by the sound will be dropped and only feeling will remain.

The sound has to be used as a passage toward feeling. Sound is mind and feeling is heart. Mind has to use a passage toward the heart. It is difficult to enter the heart directly. Because we have been missing it so much and for so many lives, we do not know from where to move to the heart. How to enter it? The door seems closed.

We go on talking about the heart, but that talk also is just in the mind. We say that we love through the heart, but this too is cerebral; in the head. Even the talk of the heart is in the head. And we do not know where the heart is. I do not mean the physical part of it, we know about that. But then physicians will say, medical science will say, that there is no possibility of love in it. It is just a pumping system. Nothing else is in it, and all else is just myth and poetry and dreaming.

But tantra knows a deep center hidden behind your physical heart. That deep center can only be reached through the mind because we are standing in the mind. We are there in the head, and any travel inwards has to begin from there. Mind is sound. If all sound stops, you won't have any mind. In silence there is no mind -- that is why there is so much insistence on silence. Silence is a no-mind state.

Ordinarily we say, "My mind is silent." This is absurd, meaningless, because mind means absence of silence. So you cannot say that the mind is silent. If mind is, there cannot be any silence, and when silence is, there is no mind. So there is no such thing as a silent mind; there cannot be. It is just like saying that someone is alive-dead. It makes no sense. If he is dead, then he is not alive. If he is alive, then he is not dead. You cannot be alive-dead.

So there is nothing like a silent mind. When silence comes, mind is not there. Really, mind goes out and silence comes in; silence comes in and mind goes out. Both cannot be there. Mind is sound. If the sound is

systematic you are sane, if the sound has gone chaotic you are insane; but in both the cases sound is there, and we exist at the point of the mind.

So how to drop from that point to the inner point of the heart? Use sound, intone sound. One sound will be helpful. If there are many sounds in the mind, it is difficult to leave them. If there is only one sound, it can be left easily. So first many sounds are to be sacrificed for one sound. That is the use of concentration.

Intone one sound. Go on intoning it, first audibly so that you can hear it, and then by and by, slowly, inaudibly. No one else can hear it then, but you can hear it inside. Make it more quiet, make it less and less audible, and then suddenly drop it. There will be silence, an explosion of silence -- but feeling will be there. Now there will be no thought, but feeling will be there.

That is why it is good to use a sound, a name, a mantra, for which you have some feeling. If a Hindu uses "Ram," he has some feeling for it. It is not simply a word for him, it is not only in his head. The vibrations reach to his heart also. He may not be aware, but it is deep-rooted in his bones, in his very blood. There has been a long tradition, a long conditioning, for many lives. If you have been attached to one sound continuously, it is very deep-rooted. Use it. It can be used.

A Christian can use "Ram," but it will remain in the mind, it will not go deep. It is better that he uses "Jesus" or "Maria" or something else. It is very easy to be influenced by a new idea, but it is difficult to use it. You do not have any feeling for it. Even if you are convinced in the mind that this will be better, this conviction is on the surface.

One of my friends was living in Germany. He was there for thirty years and he completely forgot his mother tongue -- he was a Maharashtrian and his mother tongue was Marathi. But he had forgotten it, for thirty years he was using German. German became just like his mother tongue. I say just like because no other tongue can become your mother tongue. There is no possibility because the mother tongue remains deep down inside of you. He consciously forgot it, and he was not able to speak or understand it.

Then he fell ill, and he was so ill that his whole family had to go there to see him. He was unconscious, but sometimes consciousness would come. Whenever he would become conscious he would speak German and whenever he would become unconscious he would mutter in Marathi. Consciously he couldn't understand anything of Marathi; unconsciously he couldn't understand anything of German.

Deep in the unconscious Marathi remained; it was the mother tongue. And you cannot replace the mother tongue. You can put other things over and above it, you can overimpose other things, but you cannot replace it. Deep down, it will remain.

So if you have a feeling for a certain sound, it is better to use it. Do not use an intellectual sound, it will be of no help because the sound has to be used to make a passage from the mind to the heart. So use some sound for which you have a deep love, a certain feeling.

If a Mohammedan uses "Ram," it is very difficult, the word means nothing to him. That is why the two oldest religions never believe in conversion -- Hinduism and Judaism. They are the two oldest religions, the two original religions, all other religions are just offshoots of these two. Christianity and Islam are offshoots of the Jewish tradition; Buddhism, Jainism, Sikhism are offshoots of Hinduism. These two original religions never believed in conversion, and the reason was this: that you can convert a man intellectually, but you cannot convert a man from his heart. You can convert a Hindu into a Christian, you can convert a Christian into a Hindu, but the conversion will remain of the mind.

Deep down a converted Hindu remains a Hindu. He may go to a church and he may pray to Mary or to Jesus, but his prayer remains of the head. You cannot change the unconscious. And if you hypnotize him, you will find he is a Hindu. If you hypnotize him and let him reveal his unconscious, you will find he is a Hindu.

Hindus and Jews never believed in conversion because of this basic fact. You cannot change a man's religion because you cannot change his heart and unconscious feelings. And if you try, then you disturb him, because you give him something which will remain on the surface and you divide him. Then he becomes a split personality. Deep down he is a Hindu; on the surface he is a Christian. He will use Christian sounds, mantras, which will not go deep, and he cannot use Hindu sounds which can go deep. You have disturbed his life.

So find a certain sound for which you have some feeling. Even your own name may be helpful. If you do not have any feeling for anything else, then your own name will be helpful. There are many cases on record... One very famous mystic, Bukkh, used his own name, because he said, "I do not believe in any God. I do not know about him, I do not know what his name is. There are names I have heard, but there is no proof that they are his name. And I am in search of myself, so why not use my own name?" So he would use

his own name, and just by using his own name he would drop down into silence.

If you do not have any love for anything else, use your own name. But it is very difficult because you are so condemning toward yourself that you do not have any feeling, you do not have any respect toward yourself. Others may be respectful toward you, but you are not respectful toward yourself.

So the first thing is to find any sound that will be helpful: for example, your lover's name, your beloved's name. If you love a flower, then "rose" will do, anything -- any sound that you feel good using, uttering, listening to, from which you feel a certain well -- being coming to you. If you cannot find one, then there are some suggestions from traditional sources. "Aum" can be used, "Amen" can be used, "Maria" can be used, "Ram" can be used, or Buddha's name, or Mahavir's name, or any name that you have a love for. But a feeling must be there. That is why the Master's name can be helpful, if you have the feeling. But feeling is essential!

INTONE A SOUND AUDIBLY, THEN LESS AND LESS AUDIBLY AS FEELING DEEPENS INTO THIS SILENT HARMONY. And go on reducing the sound. Intone it more slowly, more inaudibly so that even you have to make an effort to hear it inside. Go on dropping, go on dropping, and you will feel the change. The more sound will drop, the more you will be filled with feeling. When sound disappears, only feeling remains. This feeling cannot be named. It is a love, a deep love, but not toward anyone -- this is the difference.

When you use a sound or a word, the love is attached to a label. You say, "Ram, Ram, Ram..." You have a deep feeling for this word, but the feeling is addressed to "Ram," narrowed down to "Ram." When you go on reducing the "Ram," a moment will come when "Ram" disappears, the sound disappears. Now only the feeling remains, the feeling of love -- not toward Ram, it is now not addressed. There is simply a feeling of love -- not toward anyone, not even toward; there is simply a feeling of love, as if you are in an ocean of love.

When it is not addressed, then it is of the heart. When it is addressed, it is of the head. Love toward someone is through the head; simple love is of the heart. And when love is simple, unaddressed, it becomes prayer. If it is addressed, it is not yet prayer; you are just on the way. That is why I say if you are a Christian you cannot start as a Hindu, you should start as a Christian. If you are a Mohammedan you cannot start as a Christian, you should start as a Mohammedan. But the deeper you go, the less you will be a Mohammedan or a Christian or a Hindu.

Only the start will be Hindu, Mohammedan or Christian. The more you will proceed toward the heart, as the sound will be less and less and feeling more and more, you will be less a Hindu, less a Mohammedan. When the sound disappears, you will simply be a human being -- not Hindu, not Mohammedan, not Christian.

It is like the difference between 'sects' and 'religion'. Religion is one, sects are many. Sects help you to begin. If you think that they are the end, then you are finished. They are just the beginning. You have to leave them and go beyond, because the beginning is not the end. In the end there is religion; in the beginning there is just a sect. Use the sect to go toward religion; use the limited to go toward the unlimited; use the finite to go toward the infinite.

Any sound will do. Find your own sound. And when you intone it, you will feel whether you have a loving relationship with it, because the heart will start vibrating. Your whole body will begin to be more sensitive. You will feel as if you are falling into something warm, just like your beloved's lap; something warm begins enveloping you. And this is a physical feeling also, not simply a mental feeling. If you intone a sound which you love, you will feel a certain warmth around you, inside you. Then the world is not a cold world, it is warm.

If you have gone to a Hindu temple, then you must have heard of the GARBHAGRIHA -- the womb house. The innermost center of the temple is known as GARBHA -- the womb. You might not have observed why it is called the womb. If you intone the sound of the temple -- and every temple has its own sound, its own mantra, its own ISHTA DEVATA, its own deity, and the related mantra of the deity -- if you intone that sound, the same warmth as there is in the womb of the mother is created. That is why the garbha, the womb of the temple, is made just similar to the womb of the mother: round-shaped, almost closed, with only one opening.

When Christians came for the first time to India and discovered Hindu temples, they felt that these temples were really unhygienic -- not ventilated at all, with only one little door. But the womb is with only one door and not ventilated at all. That is why the temple was made only with one door, just like a womb, and if you intone that sound, that womb becomes alive. And also it is called the garbha because you can get

a new birth there, you can become a new man.

If you intone a sound that you love, that you have feeling for, you will create a sound-womb around you. So it is good not to practice this method under the open sky. You are very weak, you cannot fill the whole sky with your sound. It is better to choose a small room, and if the room is such that it vibrates your sound it is good, it will help you. And if you can choose the same place every day, it will be very good. It becomes charged. If the same sound is repeated every day, every atom, the very space becomes a milieu.

That is why followers of other religions are not allowed in the temples. In Mecca, no one can enter if he is not a Mohammedan, and this is good. Nothing is wrong in it, it is because Mecca belongs to a particular science. One who is not a Mohammedan goes there with a sound which will be disturbing to the whole milieu. If a Mohammedan is not allowed into a Hindu temple, there is no insult in it. And all those social reformers who do not know anything about temples, religion and esoteric science, they go on giving slogans, nonsense slogans, and they are disturbing everything.

A Hindu temple is for Hindus because a Hindu temple is a particular place -- a created place. For millennia they have been working on it to make it alive, and anyone can disturb it. That disturbance is very dangerous. A temple is not a public place. It is for a particular purpose and for particular people; it is not for visitors. That is why visitors were not allowed in the old days. Now they are allowed because we do not know what we are doing. A visitor should not be allowed. It is not a place to see, to go to for sightseeing. It is a created space filled with particular vibrations.

If it is a Ram temple and you were born in a family where Ram's name has been sacred, loved, then when you enter an alive space which is always filled with Ram's name, even if you do not want to chant, even if you are not using the Ram mantra, you will start chanting. The space all around will press you. Those vibrations all around will hit you, and you will start chanting from deep down. So use a place -- a temple is good.

These methods are temple methods. A temple is good, or a mosque or a church. Your own house is not good for these methods, because with so many sounds you have a chaotic space around you and you are not so strong that just by your sound you can change the space. So it is better to go to a certain place which belongs to a certain sound, and then use it. And it is good to go to the same place every day.

By and by you will become powerful. By and by you will drop down from the mind to the heart. Then you can do this method anywhere and the whole cosmos becomes your temple. Then there is no problem. But in the beginning it is good to choose the place, and if you can even choose the time, exactly the same time every day, it is good because then the temple waits for you. Right at that exact time, the temple waits for you. It is more receptive; it is happy that you have come. And I mean physically; this is not a symbolic thing, but a physical one.

It is just as if you take your meals every day at a particular time. At that particular time your whole body feels the hunger. The body has its own inner clock, it feels the hunger exactly at that time. If you go to sleep every day at a particular time, your whole body gets ready at that particular period. If you change every day your sleeping time and your food time, you are disturbing your body.

Now they say your age will be affected by it. If you go on daily changing your body routine, then if you were going to be alive for eighty years you will be alive only for seventy years. Ten years will be lost. And if you go regularly with the body clock, then if you were going to live for eighty years you will live for ninety very easily. Ten years can be added.

Exactly like this, everything all around you has its own clock, and the world moves in cosmic time. If you enter the temple at exactly the same time every day, the temple is ready for you and you are ready for the temple. These two readinesses meet, and the results are magnified a thousandfold.

Or you can create a small corner in your house. But then do not use that corner for any other purpose, because every purpose has its own vibrations. If you use that corner for a business purpose or you play cards there, that space becomes confused. And now these confusions can even be recorded on mechanical devices; it can be known if the space is confused.

If you can create a corner in your house, a small temple, it is very good. If you can afford a small temple, that is the first thing to be tried. But do not use it for any other purpose. Let it be absolutely private for you, and results will come very soon then.

The seventh sound technique:

WITH MOUTH SLIGHTLY OPEN, KEEP MIND IN THE MIDDLE OF THE TONGUE. OR, AS BREATH

COMES SILENTLY IN, FEEL THE SOUND "HH."

Mind can be focused anywhere in the body. Ordinarily, we have focused it in the head, but it can be focused anywhere. And with a change of the focus, your qualities change. For example, in many Eastern countries -- Japan, China, Korea -- traditionally it has been taught that mind is in the belly, not in the head. And because of this, those who thought that mind is in the belly had different qualities of mind. You cannot have those qualities because you think mind is in the head.

Really, the mind is nowhere. The brain is in the head; the mind is not there. "Mind" means your focusing. You can focus it anywhere, and once focused it is very difficult to remove it from that point.

For example, now psychologists and workers who are doing in depth human research say that when you are making love your mind must move from the head to the genital area; otherwise your sex will be a frustration. If it remains in the head, you cannot go deep into sex. No orgasm will result, the experience will not be orgasmic. It will not give you a peak. You may produce children, but you will not have known what is the highest peak of love.

You have not known that about which tantra talks or Khajuraho depicts, you cannot. Have you seen Khajuraho? Or if you have not seen Khajuraho, you might have seen pictures of the Khajuraho temple. Then look at the faces, at couples making love. Look at the faces, the faces look divine. They are in the act of sex, but the faces are as ecstatic as any buddha's face. What is happening to them? This sex is not cerebral. They are not making love through the head; they are not thinking about it. They have dropped down from the head. Their focusing has changed.

Because of this dropping from the head, the consciousness has moved to the genital area. The mind is no more. The mind has become no-mind. Their faces have the same ecstasy as a buddha has. This sex has become a meditation. Why? Because the focus has changed. If once you can change the focus of your mind, if you can remove it from the head, the head is relaxed, the face is relaxed. Then all tensions have dissolved. You are not there, the ego is not there.

That is why the more mind becomes intellectual, rational, the less capable it becomes of love, because love needs a different focusing. In love you need a focusing near the heart; in sex you need a focusing near the genital center. If you are doing mathematics, the head is okay. But love is not mathematics and sex is absolutely not. And if the mathematics continues in the head and you are making love, you are simply wasting energy. Then this whole effort will be disgusting.

But mind can be changed. Tantra says there are seven centers, and mind can be changed to any center. Each center has a different functioning. If you concentrate on a particular center, you become a different man.

In Japan there has been a military group, which is just like the KSHATRIYAS in India, known as the SAMURAI. They are trained to be soldiers, and their first training is to bring the mind down to just two inches below the navel. In Japan this center is called the HARA. The samurai are trained to bring the mind to the hara. Unless a soldier can bring his mind's focusing to the hara, he is not allowed to go to fight, and this is right. The samurai are the greatest fighters the world has ever known, the greatest warriors; in the world there is no comparison with a samurai. He is a different man, a different being, because his focusing is different.

They say that when you are fighting there is no time. Mind needs time to function; it calculates. If you are attacked and your mind thinks about how to protect, you have missed the point already, you have lost. There is no time. You must function timelessly and mind cannot function timelessly, mind needs time. Howsoever short, mind needs time.

Below the navel there is a center, the hara, which functions timelessly. If the focusing is at the hara and the fighter is fighting, then this fight is intuitive, not intellectual. Before you attack him, he knows. It is a subtle feeling in the hara, not in the head. It is not an inference, it is a psychic telepathy. Before you attack him, before you think of attacking him, the thought has reached him. His hara is hit and he is ready to protect himself. Even before you have attacked, he is in defense, he has protected himself.

Sometimes, if two persons are fighting and both are samurais, defeating the other is a problem. Neither can defeat the other; it is a problem. No one can be declared the winner. In a way it is impossible because you cannot attack the man -- before you attack, he knows.

There was one Indian mathematician... The whole world was wonderstruck because he would not calculate. Ramanujam was his name. You would give him the problem and he would give you the answer immediately. One of England's best mathematicians, Hardy, visited Ramanujam. Hardy was one of the best

mathematicians ever born, and he had to work with a particular problem for six hours. But Ramanujam was given the same problem and he answered immediately. There was no possibility for the mind to function in this way, as the mind needs time.

Ramanujam was asked again and again, "How do you do it?" He would say, "I don't know. You give me the problem, and the answer comes to me. It comes from somewhere below. It is not from my head." It was coming from the hara. He was not aware, he was not trained, but this is my feeling: he must have been a Japanese in his previous birth because in India we have not worked much upon the hara.

Tantra says, focus your mind on different centers and the results will be different. This technique is concerned with focusing on the tongue, in the middle of the tongue. WITH MOUTH SLIGHTLY OPEN -- as if you are going to speak. Not closed, but slightly open as if you are going to speak; not like when you are speaking, but like when you are just going to speak.

Then keep the mind in the middle of the tongue. You will have a very strange feeling, because the tongue has a center just in the middle which controls your thoughts. If you suddenly become aware and you focus on that, your thoughts will stop. Focus as if your whole mind has come to the tongue -- just in the middle. Let the mouth be slightly open as if you were going to speak, and then focus the mind as if it is not in the head. Feel it as if it is in the tongue, just in the middle.

The tongue has the center of speech, and thought is speech. What are you doing when you are thinking? Talking within. Can you think anything without talking within? You are alone; you are not talking to anyone, you are thinking. What are you doing while you are thinking? Talking within, talking to yourself. Your tongue is involved. Next time, while you are thinking, be aware: feel your tongue. It is vibrating as if you are talking to someone else. Then feel it again, and you can feel that the vibrations are centered in the middle. They arise from the middle and then they spread all over the tongue.

Thinking is talking within. If you can bring your total consciousness, your mind, to the center of the tongue, thinking stops. So those who have been practicing silence, they are simply practicing not talking. If you stop talking outwardly, then you will become very deeply aware of talking inside. And if you remain completely silent for one month or two months or one year, not talking, you will feel your tongue vibrating violently. You are not feeling it because you go on talking and the vibrations are released. But even now, if you stop and become conscious while thinking, you will feel your tongue vibrating a little. Stop your tongue completely and then try to think -- you cannot think. Stop your tongue completely as if it is frozen; do not allow it to move. You cannot think then.

The center is just in the middle, so bring your mind there. WITH MOUTH SLIGHTLY OPEN, KEEP MIND IN THE MIDDLE OF THE TONGUE. OR, AS BREATH COMES SILENTLY IN, FEEL THE SOUND "HH."

This is the second technique. It is just similar: OR, AS BREATH COMES SILENTLY IN, FEEL THE SOUND "HH."

With the first technique your thinking will stop, you will feel a solidity within -- as if you have become solid. When thoughts are not there you become immovable; thoughts are the inner movement. And when thoughts are not there and you have become immovable, you have become part of the eternal, which only appears to move but which is immovable, which remains unmoved.

In thoughtlessness you become part of the eternal, the unmoved. With thought you are part of the movement, because nature is movement. The world is movement, that is why we have called it the SANSAR, the wheel -- it is moving and moving and moving. The world is movement and the hidden, the ultimate, is unmoved, unmoving, immovable.

It is just like a wheel that is moving, but a wheel is moving on something which never moves. A wheel can move only because in the center there is something which never moves, which remains unmoved. The world moves and the transcendental remains unmoved. If your thoughts stop, suddenly you drop from this world to the other. With the movement stopped inside, you become part of the eternal -- that which never changes.

OR, AS BREATH COMES SILENTLY IN, FEEL THE SOUND "HH." Open your mouth slightly, as if you are going to speak. Then inhale, and be aware of the sound which is created by inhaling. It is just "HH" -- whether you are exhaling or inhaling. You are not to make the sound, you are just to feel the incoming breath on your tongue. It is very silent. You will feel "HH." It will be very silent, very slightly audible. You have to be very alert to be aware of it. But do not try to create it. If you create it, you have missed the point. Your created sound will be of no help, it is the natural sound that happens when you inhale or exhale.

But the technique says while inhaling, not exhaling -- because while exhaling you will go out, and with

the sound YOU will go out, while the effort is to go in. So while inhaling, hear the sound "HH." Go on inhaling and go on feeling the sound "HH." Sooner or later you will feel that the sound is not being created only at the tongue, it is being created in the throat also. But then it is very, very inaudible. With very deep alertness you can become aware of it.

Start from the tongue, then by and by be alert; go on feeling it. You will hear it in the throat, then you will start hearing it in the heart. And when it reaches the heart, you have gone beyond mind. All these techniques are just to give you a bridge from where you can move from thought to no-thought, from mind to no-mind, from the surface to the center.

The eighth sound technique:

CENTER ON THE SOUND "AUM" WITHOUT ANY "A" OR "M".

CENTER ON THE SOUND "AUM" -- A-U-M, AUM -- WITHOUT ANY "A" OR "M". Just the "U" remains. This is a difficult technique, but for some it may be suitable, particularly for those who work with sound: musicians, poets, those who have a very sensitive ear, for them this technique can be helpful. For others, those who have no sensitive ear, this is very difficult because it is very delicate.

You have to intone Aum, and you have to feel in this Aum three sounds separately: A-U-M. Intone Aum, and in the sound you have to feel three sounds -- A-U-M. They are there, infused together. A very delicate ear can be aware, can hear A-U-M separately while intoning. They are separate -- very close, but separate. If you cannot hear them separately, then this technique cannot be done. Your ears will have to be trained for it.

In Japan, particularly in Zen, they train the ears first. They have a method of training the ears. The wind is blowing outside -- it has a sound. The master will say, "Concentrate on it. Feel all the nuances, the changes: when the sound is angry, when the sound is furious, when the sound is compassionate, when the sound is loving, when the sound is strong, when the sound is delicate. Feel the nuances of the sound. The wind is blowing through the trees -- feel it. The river is running -- feel the nuances."

For months together the seeker, the meditator, will be sitting by the side of the bank of the river, listening to it. It has different sounds. Everything is changing. In the rain it will be flooded; it will be very much alive, overflowing. The sounds will be different. In the summer it will be reduced to nothingness, sounds will cease. But there will be inaudible sounds if one is listening, if you listen. All the year round the river will be changing, and one has to be aware.

In Hermann Hesse's book SIDDHARTHA, Siddhartha lives with a boatman. And there is no one, just the river, the boatman and Siddhartha. And the boatman is a very silent man. He has lived all his life with the river. He has become silent, he rarely speaks. Whenever Siddhartha feels lonely, he tells Siddhartha to go to the river, to listen to the river. It is better than listening to human words.

And then by and by, Siddhartha is attuned to the river. Then he begins to feel its moods -- the river changes moods. Sometimes it is friendly and sometimes it is not, and sometimes it is singing and sometimes it is weeping and crying, and sometimes there is laughter and sometimes there is sadness. And then he begins to feel the slight, delicate differences. His ear becomes attuned.

So in the beginning you may feel it to be difficult, but try. Intone Aum, go on intoning it, feeling A-U-M. Three sounds are combined together in it: Aum is a synthesis of three sounds. Once you start feeling them differently, then drop "A" and "M". Then you cannot say Aum: "A" will be dropped, "M" will be dropped. Then "U" will remain. Why? What will happen? The real thing is not the mantra. It is not A-U-M or the dropping. The real thing is your sensitivity.

First you become sensitive of three sounds, which is very difficult. And when you become so sensitive that you can drop the "A" and "M" and only the middle sound remains, in this effort you will lose your mind. You will be so much engrossed in it, so deeply attentive to it, so sensitive to it, that you will forget to think. And if you think, you cannot do this.

This is just an indirect way to bring you out of your head. So many ways have been tried, and they look very simple. You wonder, "What can happen? Nothing will happen by such simple methods." But miracles happen, because it is just indirect. Your mind is being focused on something very subtle. If you focus, you cannot go on thinking; mind will drop. Suddenly one day you will become aware, and you will wonder what has happened.

In Zen they use koans. One of the famous koans they tell to the beginner is, "Go and try to hear the sound of one hand. You can create a sound with two hands. If one hand can create a sound, hear it."

One small boy was serving a Zen master. He would see many people coming. They would come to the master, put their head at his feet, and then they would ask the master to tell them something to meditate on. He would give them a koan. The boy was just doing some work for the master, he was serving him. He was just nine or ten years of age.

Seeing every day many people coming and going, one day he also came very seriously, put his head at the master's feet, and then asked him, "Give me some koan, some object for meditation." The master laughed, but the boy was very serious, so the master said, "Okay! Try to hear the sound of one hand. And when you have heard it, then come to me and tell me."

The boy tried and tried. He couldn't sleep the whole night. In the morning he came and he said, "I have heard. It is the sound of the wind blowing through the trees." The master said, "But where is the hand involved in it? Go again and try." So he would come every day. He would find some sound and then he would come, and the master would say, "This is also not it. Go on trying, go on trying!"

Then one day the boy didn't come. The master waited and waited, and then he told his other disciples to go and find out what had happened -- it seemed the boy had heard. So they went around. He was sitting under a tree, absorbed -- just a newborn buddha. They came back and they said, "But we are afraid to disturb the boy. He is looking just like a newborn buddha. It seems he has heard the sound." So the master came, put his head at the boy's feet and asked him, "Have you heard? It seems you have heard." The boy said, "Yes, but it is soundlessness."

How did this boy develop? His sensitivity developed. He tried every sound, he listened attentively. Attention developed. He would not sleep. The whole night he would listen for what is the sound of one hand. He was not so intellectual as you are, so he never thought that there cannot be any sound of one hand. If the koan is given to you, you are not going to try. You will say, "What nonsense! There cannot be any sound with one hand."

But the boy tried. The master had said there must be something in it, so he tried. He was a simple boy, so whenever he would hear something, whenever he would feel this was something new, he would come again. But by this process his sensitivity developed. He became attentive, alert, aware. He became one-pointed. He was in search, and the mind dropped because the master said, "If you go on thinking you may miss. Sometimes there is the sound which is of one hand. Be so alert that you do not miss it."

He tried and tried. There is no sound of one hand, but that was just an indirect method to create sensitivity, awareness. And one day, suddenly, everything disappeared. He was so attentive that only attention was there, so sensitive that only sensitivity was there, so aware -- not aware of something, but simply aware! And then he said, "I have heard it, but it is soundlessness. It is soundlessness!" But you have to be trained to be attentive, to be alert.

This is just a method to make you very delicately aware of the subtle nuances of sound. Just doing this, you will forget Aum. Not only will "A" drop, not only will "M" drop, but one day suddenly you will also drop, and there will be soundlessness, and you will be a newborn buddha sitting under a tree.

Vigyan Bhairav Tantra, Vol 1

Chapter #30
Chapter title: Surrendering to a master

27 January 1973 pm in Woodlands, Bombay

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The first question:

LAST NIGHT YOU DISCUSSED THE ATTITUDE OF TOTAL ACCEPTANCE AS THE BASIC GROUND FOR ALL TANTRIC SADHANA -- SPIRITUAL PRACTICE. IF I REMEMBER CORRECTLY, ON ANOTHER DAY YOU SAID THAT THE SCIENCE OF TANTRA TEACHES TO BE IN THE MIDDLE IN EVERYTHING, BEING FREE FROM THE EXTREMES IN LIFE. IN THIS REFERENCE, EXPLAIN HOW ONE CAN COME TO UNDERSTAND THE DIFFERENCE BETWEEN INDULGENCE AND REPRESSION IN ONE'S SEX LIFE."

Accepting the total life means the middle path. If you deny, you move to the opposite extreme. Denial is extreme. If you deny anything, you deny it for something; then you move to one extreme. If one denies sex, he will move to BRAHMACHARYA, celibacy - to the other extreme. If you deny brahmacharya, you will move to indulgence - to the other extreme. The moment you deny, you have accepted the extreme path.

Acceptance of totality is to be automatically in the middle. You are neither for something nor against something. You have not chosen, you are just floating in the stream. You are not moving toward a goal -- you have no choice. You are in a let-go.

Tantra believes in a deep let-go. When you choose, your ego comes in. When you choose, your will comes in. When you choose, you are moving against the whole universe -- you have your own choice. When you choose, you are not choosing the universal flow: you are standing aloof, isolated; you are like an island. You are trying to be yourself against the whole flux of life.

Non-choosing means you are not to decide where life goes. You allow the life to move, to take you with it, and you have no fixed goal. If you have a fixed goal, you are bound to choose. Life's goal is your goal. You are not moving against life; you have no ideas of your own against life. You leave yourself, you surrender yourself, to the life force itself. This is what tantra means by total acceptance.

And once you accept life in its totality things start happening, because this total acceptance frees you from your ego point. Your ego point is the problem, because of it you create problems. There are no problems in life itself; existence is problem-less. You are the problem and you are the creator of the problem, and you create problems out of everything. Even if you meet God, you will create problems out of him. Even if you reach paradise, you will create problems out of paradise - because you are the original source of the problems. You are not going to surrender. This non-surrendering ego is the source of all problems.

Tantra says that it is not a question of achieving something; it is not a question of achieving brahmacharya. If you achieve brahmacharya - celibacy -- against sex, your brahmacharya will remain basically sexual. Two extremes, howsoever opposite, are parts of one whole - two aspects of one thing. If you choose one, you have chosen the other also. The other will be hidden now, repressed. What does repression mean? Choosing one extreme against the other, which is a basic part of it.

You choose brahmacharya against sex, but what is brahmacharya? It is just the reversal of sex energy, You have chosen brahmacharya, but you have also chosen sex with it. Now brahmacharya will be on the surface, and deep down there will be sex. You will be disturbed because your choice will create the disturbance. You can choose only one pole, and the other pole follows automatically. And you are against the other pole, so now you will be disturbed.

Tantra says, do not choose: be choiceless. Once you understand this, the question will never arise of what is indulgence and what is repression. Then there is no repression and no indulgence. The question arises only because you are still choosing. There are people who come to me and they say, "We will accept life, but if we accept life when will brahmacharya happen?" They are ready to be in total acceptance, but the readiness is false, just superficial. Deep down they are still clinging to the extremes.

They want brahmacharya - celibacy. They have not achieved it by fighting with sex, so when they hear me they think, "As we have not been able to achieve it through fighting, now we should achieve it through acceptance." But the achieving mind, the motivated mind, the greedy mind, is there - and the goal is there, the choice is there.

If you have something to achieve, you cannot accept the totality; the acceptance is not total. Then you are also trying acceptance as a technique to achieve something. Acceptance means: now you leave that achieving mind, that motivated mind that is always for something, hankering for something -- you leave it! You allow life to flow freely, just as the wind is flowing through the trees. You allow life to be free, to

move freely through you; you have no resistance. Wherever it leads, you are ready to move. You have no goal. If you have any goal then you will have to resist life, then you will have to fight it.

If a tree has some goal, some leaning, some idea, then it cannot allow the wind to move freely through it. If it wants to go south, then the wind which is forcing it north will be the enemy.

If you have some goal, you cannot accept life as a friend. Your goal creates the enmity. If you expect something out of life, you are forcing yourself on life, you are not allowing life to happen to you. Tantra says, things happen when you do not expect them, things happen when you do not force them, things happen when you are not hankering after them.

But this is a consequence, not a result. And be clearly aware of the difference between `consequence' and `result'. A result is consciously desired; a consequence is a by-product. For example, if I say to you that if you are playing happiness will be the consequence, any play, you will try it for a result. You go and you play, and you are waiting for the result of happiness. But I told you it will be the consequence, not the result.

Consequence means that if you are really in the play, happiness will happen. If you constantly think about happiness, then it is going to be a result; it will never happen. A result is a conscious effort; a consequence is just a by-product. If you are deep in play, you will be happy. But the very expectation, the conscious longing for happiness, will not allow you to be deep in play. The longing for the result will become the barrier and you will not be happy.

Happiness is not a result, it is a consequence. If I tell you that if you love you will be happy, happiness will be a consequence, not a result. If you think that because you want to be happy you must love, nothing will come out of it. The whole thing will be bogus because one cannot love for any result. Love happens! There is no motivation behind it.

If there is motivation, it is not love. It may be anything else. If I am motivated and I think that because I long for happiness I will love you, this love will be false. And because it will be false, happiness will not result out of it. It will not come; that is impossible. But if I love you without any motivation, happiness follows like a shadow.

Tantra says, acceptance will be followed by transformation, but do not make acceptance a technique for transformation. It is not! Do not long for transformation -- only then does transformation happen. If you desire it, your very desire is the hindrance. Then there is no question of what indulgence is and what repression is.

This question comes to the mind only because you are not ready to accept the whole. Accept it! Let it be indulgence and accept it! If you accept it, you will be thrown to the middle. Or let it be repression and accept it! If there is acceptance, you will be thrown to the middle. Through acceptance you cannot remain with the extreme. `Extreme' means denial of something - accepting something and denying something. `Extreme' means being for something and against something. The moment you accept whatsoever is the case you will be thrown to the middle, you will not remain with the extreme.

So forget any intellectual understanding of what repression is and what indulgence is. It is nonsense and it will not lead you anywhere. Just accept, wherever you are. If you are in indulgence, accept it. Why be afraid of it?

But there is a problem. If you are in indulgence, you can remain in indulgence only if you are simultaneously trying to transcend it. That gives a good feeling to the ego: you can feel good and you can postpone. You know this is not going to be forever. You feel, "Today I am indulgent, but tomorrow I will be beyond it." The tomorrow helps you to be in indulgence today. You know that "Today I am drinking alcohol or smoking, but this is not going to be for all my life. I know this is bad, and tomorrow I am going to leave it."

That hope for tomorrow helps you to indulge today, and that is a good trick. Those who want to indulge, they must have great ideals. Those ideals give you opportunity. Then you need not feel very guilty about whatsoever you are doing because in the future everything is going to be okay; this is just for the moment. This is a trick of the mind. So those who indulge, they always talk of non-indulgence. Those who indulge, they go to the masters, who are against it. And you can see a deep relationship...

If you are after riches, money, power, you will always worship someone who is against riches - the ascetic. One who has renounced will be your ideal. A rich society can worship and respect only one who has renounced riches. Look around and you will see. If you are indulging in sex, you must respect a person who has gone beyond it, who has become a brahmachari - a celibate. You will worship him. He is the ideal; he is your future. You are thinking that someday you are going to be like this man. You worship him.

And if one day some rumor comes to you that he is indulging in sex, the respect is gone, because you cannot respect yourself. You are so self-condemning of whatsoever you are that if you find that your master is just like you, the respect is gone. He must be just the opposite. Then he gives you hope. Then he can lead you to the opposite end. Then you can follow him.

So there is always a very deep relationship between the followers and the master. You will always see them on opposite poles: the follower will be just on the opposite pole, and he is a follower only because of this. If you are obsessed with food, then you can respect only a person who goes for long fasting. He is "the miracle." You hope someday to attain the same. He is your future. You can worship him and respect him. He is the image, but this image helps you to be whatsoever you are; it is not going to change you. The very effort to change, the very idea to change, is the hindrance. This is the insight of tantra.

Tantra says, whatsoever you are, accept it. Do not create any ideals. They are dreams - and false. Accept whatsoever is. Do not call it good or bad, do not try to justify it or rationalize it. Live in the moment and see that this is the case. Remain with the fact and accept it. This is difficult - very difficult, arduous. Why is it so difficult? Because then your ego is shattered. Then you know that you are a sexual animal. Then the high ideal of brahmacharya cannot help your ego at all. Then you know that you are ninety-nine percent an animal... and that one percent I leave you just not to shock you too much.

With the ideals of Mahavir, Buddha, Krishna, Christ, you feel you are ninety-nine percent divine and only one percent is lacking. So sooner or later, by the grace of God, you will attain it. You feel happy as you are. That will not help. That will not help at all! That can help only to postpone the real problem, the real crisis, and unless you face that crisis you will never be transformed. One has to pass through it; one has to suffer it. But only the facticity of life leads you toward the truth. Fictions will not help.

So remain with the fact. Whatsoever you are - animal or whatever - is okay. Sex is there, anger is there, greed is there: okay, so it is there. It is so, such is the case. The universe happens to you in this way; you have found yourself in this way. It is how life has made you; it is how life is forcing you, leading you to somewhere.

Relax and allow the life to lead you. What is the difficulty in relaxing? The difficulty is that if you relax, you cannot maintain the ego. Ego can be maintained only in resistance. When you say No, ego is strengthened. When you say Yes, ego simply disappears.

That is why it is so difficult to say Yes to anything. Even in ordinary things it is so difficult to say Yes. We want to say No. The ego, the "I", feels good only when it is fighting. If you are fighting with someone else, it is good, the ego feels good. If you are fighting with yourself the ego feels even more good, because to fight with someone else creates more problems around you. When you are fighting with yourself, there is no problem around you. When you are fighting with someone else, the society will create problems for you. When you are fighting with yourself, the whole society will worship you. It is good because you are not harming anyone.

And really, if you are someone who is harming yourself, if you are not allowed to harm yourself you will harm others. Otherwise where will that energy move? So society is always happy with those idiots who are harming themselves. The society feels good because the violence is redirected back; they will not do any harm.

That is why we call them SADHUS -the good ones. They are good ones because they can do much harm -- they ARE doing it -- but they are doing it to themselves. They are suicidal. A killer, a murderer, can become suicidal if he turns against himself, so the society feels good, unburdened of a murderer if he becomes suicidal. The society pays respect, appreciates him. But the person remains the same -- he remains violent. Now he is violent with himself, or he remains greedy but he talks of non-greed.

But look! Try to understand the talk of non-greed. The base is always greed. They say that if you are non-greedy, only then will you achieve paradise. And what is to be gained in paradise? Everything that greed would like.

So be non-greedy to achieve paradise. If you are not a celibate, you will not go to heaven. And what are you going to achieve in heaven? All that you condemn here on earth. Then beautiful women are allowed, and there is no comparison - because anyone who is beautiful on earth will become ugly. this is what the SHASTRAS, scriptures say. And the women that are in heaven never become old, they remain fixed at the age of sixteen. So be celibate here so that you can indulge there.

But what type of logic is this? The motivation remains the same. The motivation remains exactly the same! Only the objects change, the time sequence changes. You are postponing your desires for the future. This is a bargain.

Tantra says, try to understand this whole working of the mind, and then it is good not to fight, then it is good to flow as you are and accept it. We are afraid because if we accept, then how will we change? And tantra says, acceptance is transcendence. You have tried fighting and you have not changed. Look at your whole life, analyze it, and if you are honest you will find that you have not changed a single bit, not an inch. Move back toward your childhood. Analyze your whole life, and no matter what you may be talking and thinking, the exact, actual life has remained the same. And you have been fighting continuously. Nothing happens out of it.

So now try tantra. Tantra says, do not fight; no one ever changes with fight. Accept! Then there is no question of what is indulgence and what is repression, and what is brahmacharya and what is this and that. There is no question then! Whatsoever is, you accept it and flow with it. You dissolve your ego resistance, you relax into the existence and go wherever it leads. If the destiny of the existence is that you are meant to be an animal, then, says tantra, be an animal.

What will happen out of it and how does it happen? Tantra says, total transformation happens - because once you accept, the inner division dissolves, you become one. Then there are not two in you - the saint and the animal, the saint repressing the animal and the animal throwing the saint aside every moment. Then there is no two in you: you become one.

And this oneness gives energy. All your energy is wasted in inner fight and conflict. This acceptance makes you one. Now there is no animal who is to be condemned and no saint who is to be appreciated. You are whatsoever you are. You have accepted it, you have relaxed with it, so your energy becomes one. Then you are a whole and not divided against yourself.

This wholeness is an alchemical transformation. With this wholeness you have energy. Now you are not wasting your life. There is no inner conflict; you are at ease within. This energy which you gain through non-conflict becomes your awareness.

Energy can move in two dimensions. If it moves in fight, you are wasting it every day. If it accumulates and there is no fight, a moment comes just like when you go on heating water to a hundred degrees: then the water becomes something else, it evaporates. Then it is no more liquid, it becomes a gas. It will not become transformed at ninety-nine degrees. It will become transformed only at a hundred degrees.

The same happens inwards. You are wasting your energy every day, and the evaporating point never comes. It cannot come because energy is not accumulated at all. Once the inner fight is not there, energy goes on accumulating and you feel more and more strong.

But not the ego: the ego feels strong only when fighting. When there is no fight, the ego becomes impotent. YOU feel strong, and that "you" is a totally different thing. You cannot know about it unless you are whole. Ego exists with fragments, division. This "you," the self or what we call the ATMAN, exists only when there is no division, no inner fight. `Atman' means the whole; `Self' means the undivided energy.

Once this energy is undivided, it goes on accumulating. You are producing it every day, life energy is produced in you, but you are wasting it in fight. This same energy comes to a point where it becomes awareness -- this is automatic. Tantra says, this is automatic. Once you know how to be whole, you will become more and more aware, and the day will come when your total energy will be transformed into awareness.

When the energy is transformed into awareness many things happen, because then the energy cannot move to sex. When it can move to a higher dimension, it will not move to a lower dimension. Your energy goes on moving to the lower dimension because there is no higher for you. And you do not have the level of energy where it CAN move into the higher, so it moves into sex. It moves into sex and you become afraid of it, so you create the ideal of brahmacharya and you become divided. Then you become less and less energetic. You are wasting energy!

This is a very potent experience - that when you are weak you feel more sexual. This looks absolutely absurd in biological terms, because biology will say that when you are more potent you will feel more sexual. But this is not the case. When you are weak, ill, you will feel more sexual. When you are healthy and a subtle well-being is there, you will not feel so sexual.

And the quality of sex will also be different. When you are weak, the sexuality will be a sort of disease and a vicious circle will be created. Through sex you will become more weak, and the more weak you become the more sexual you will feel. And the sex will become cerebral; it will move into your head.

When you are healthy, when a well-being is there, when you feel blissful, relaxed, you are not so sexual. Then even if sex happens, it is not a disease. Rather, it is an overflowing. A totally different quality is there. When sex is an overflowing, it is just love expressing itself through bio-energy. It is creating a deep sharing,

a deep contact through bio-energy. It is a part of love.

When you are weak and sex is not overflowing it is a violence against yourself, and when it is a violence against yourself it is never love. A weak person can have sex, but his sex is never love. It is more or less rape - and rape to both the parties; to himself also it is a rape. But then a vicious circle is created: the more weak he feels, the more sexual he feels.

But why does this happen? Biology has no explanation for it, but tantra has an explanation. Tantra says that sex is an antidote against death. Sex is an antidote against death! Sex means life for society. You may die, but life will continue. So whenever you feel weak, death is near, tantra says that then sex will become very important because you may die at any moment. Your energy layer has gone down. You may die at any moment, so indulge in sex so someone can live. Life should go on.

For tantra, old men are more sexual than young men. And this is a very deep insight. Young men are more sexually potent, but not so sexual; old men are less sexually potent, but more sexual. So if we can enter an old man's mind, then we can know what is happening.

As far as sex energy is concerned, it is less in old men, more in young men. But as far as sexuality is concerned -- sexuality means thinking about sex -- it is more in old men than in young men. Death is coming near and sex is the antidote of death, so now the weakening energy would like to produce someone. Life must continue. Life is not concerned with you, life is concerned with itself. This is a vicious circle.

And the same happens in the reverse order also. If you are overflowing with energy, sex becomes less and less important and love becomes more and more important. And then sex can happen just as a part of love, as a deep sharing. The deepest sharing can be of bio-energy because that is the life force. To whomsoever you love you want to give something. Giving is part of love; in love you give things. The greatest gift can be of the life energy of yourself. In love, sex becomes a deep gift of bio-energy, of life. You are giving a part of yourself.

Really, in every act of sex you are giving yourself totally. Then a different circle is created: the more you feel love, the more you become strong. The more you feel love, the more you share love, then the more strong you become because in love the ego is dissolved. In love you have to flow with life.

You need not flow with life in politics. Rather, you will be a fool if you flow with life in politics, because there you have to force yourself against life; only then can you rise in politics. If you are doing business you will be a fool if you flow with life. You will be nowhere, because you have to fight, you have to compete, you have to be violent. The more violent and the more mad, the more you will succeed there. It is a struggle.

Only in love is there no competition, no fight, no violence. You succeed in love only when you surrender. So love is the only anti-worldly thing in the world, the only non-worldly thing in the world. And if you are in love you will become more a whole, undivided; more energy will be accumulated. The more the energy, the less will be the sexuality. And a moment comes when the energy comes to a point where transformation happens, and energy becomes awareness. Sex disappears, and only a loving kindness, a compassion, remains.

Buddha has a glow of loving compassion; this is sex energy transformed. But you cannot achieve it through fight, because fight creates division and division makes you more sexual. This is the insight of tantra - absolutely different from whatsoever you may have been thinking about sex and brahmacharya. Only through tantra does a real brahmacharya, a real purity and innocence, happen. But then it is not a result, it is a consequence. It follows total acceptance.

The second question:

> MY MIND THINKS THAT IT IS ANXIOUS TO RECEIVE YOUR MESSAGE, YET TOWARD THE END I FIND MYSELF RESISTING AND GETTING TIRED. I SUSPECT THAT IF I WERE OPEN SEXUALLY I WOULD ALLOW MYSELF TO RECEIVE WITHOUT ANY CLOSING. IS THERE ANY CONNECTION BETWEEN OPENING TO A MASTER AND OPENING UP IN SEX? MY BACKGROUND GIVES A NEGATIVE AND PASSIVE MEANING TO SURRENDER. I KNOW I WILL NOT GO DEEPER UNLESS I AM ABLE TO OVERCOME THIS NEGATIVITY THAT SEEMS TO BE ENGRAVED IN MY PSYCHE. IS SURRENDER POSSIBLE WHEN THE OPPOSITE IS PLANTED SO DEEPLY?

Yes, there is a connection between surrender and sex, because sex is the first surrender, a biological surrender - which you can experience easily. What does surrender mean? It means to be open, unafraid, vulnerable. It means allowing the other to enter you. Biologically, naturally, sex is the basic experience where without any effort you allow someone to enter you, or someone to be so deeply close to you that you

are not armored against him. You are not resisting, not holding yourself back, but you are flowing.. relaxed, not afraid, not thinking of the future, of the result, of the consequences, but just being in the moment. Even if death occurs you will accept it.

In deep love, lovers have always felt that this is the right moment to die. And if death occurs, then even death can be welcomed in this moment. They are open -- even for death they are open. If you are open for life, you will be open for death. If you are closed for life, you will be closed for death.

Those who are afraid of death are basically afraid of life. They have not lived; that is why they are so afraid of death. And the fear is natural. If you have not lived at all you are bound to be afraid of death, because death will deprive you of the opportunity to live and you have not lived yet. So if death comes, then when will you live ?

One who has lived deeply is not afraid of death. He is fulfilled, and if death comes he can welcome it, accept it. Now whatsoever life can give, life HAS given. Whatsoever can be known in life, he has known it. Now he can move into death easily. He would like to move into death so that he can know something unknown, something new. In sex, in love, you are fearless. You are not fighting for something in the future; this very moment is paradise, this very moment is eternal.

But when I say this, I do not necessarily mean that you have experienced it through sex. If are afraid, resisting, then in sex you can have a biological release, a sexual release, but you will not attain to the ecstasy tantra talks about.

Wilhelm Reich says you have not known sex at all unless in sex you can attain a deep orgasm. It is not only a release of sex energy, your whole body must become relaxed. Then the sex experience is not localized at the sex center, but it spreads all over the body. Your every cell is bathed in it, and you have a peak - a peak in which you are not a body. If you cannot attain a peak in sex, a peak in which you are not a body, you have not known sex at all. That is why Wilhelm Reich says a very paradoxical thing: he says sex is spiritual.

This is what tantra says, and the meaning is that in deep sex you will not be a body at all; you will become just a spirit that is hovering. Your body will be left far behind; you will have forgotten it completely. It will be no more. You will not be part of the material world, you will have become immaterial. Only then is there orgasm. That is what tantra says about SAMBHOG - intercourse.

There comes a total relaxation, a feeling that now you are fulfilled, a feeling that there is no need to desire anything. Unless this feeling happens to you in sex - this feeling of desirelessness -- you have not known sex at all. You may have produced children, but that is easy - and a different thing.

Only man can achieve this spirituality in sex; otherwise sex is just an animal instinct. But when teachers, monks condemn sex, you nod your head that they are right. When tantra says something it is difficult to believe in it because it is not your experience. That is why tantra couldn't become a universal message yet. But the future is good - because the more man will become wise and understanding, the more tantra will be felt and understood.

Only within these hundred years has psychology laid foundations for a world which will be tantric. But you nod your head with someone who is condemning sex because you also have the same experience. You know that nothing happens in it, and after sex you feel depressed. That is why there is so much condemnation. Everytime you move into it you feel depressed, later on you repent.

Tantra, Wilhelm Reich, Freud and others who know, agree absolutely that if you achieve an orgasm in sex the glow will last for hours afterwards and you will feel absolutely different - without any worries, without any tensions. Euphoria will result, they say; ecstasy will be there. And that ecstasy happens only when there is really a let-go - when you are not holding yourself back, you are not fighting; you are just moving with the life energy.

Life energy has two layers, and it will be good to understand this. I was talking about breath, and I told you that breath was something like a link between your voluntary system and your non-voluntary system. In your body the major part is non-voluntary. The blood circulates, and you are not asked to do anything. You cannot do anything, it just goes on circulating. Only during these last three hundred years could man know that blood circulates. Before that it was thought that blood just filled the body - not that it was circulating, because you cannot feel its circulation. It goes on working without you, without your knowledge. It is non-voluntary.

You eat food; then the body starts working. Beyond your mouth you are not needed. The moment food goes beyond your mouth the body takes it; the non-voluntary system goes on working on it. And it is good that it works this way. If it were left to you, you would create a mess. It is such a great work that if you had

to do it you would not be able to do anything else. If you had taken a cup of tea, it would be enough to keep you engaged the whole day - to work it out, to transform it into blood. And the work is so much.

The body works non-voluntarily, but there are a few things you can do voluntarily. I can move my hand, but I cannot move the blood that moves in the hand. I cannot do anything directly with the bone that moves in the hand. I cannot do anything with the system that works, but I can move my hand. I can move my body, but I cannot do whatsoever goes on within it, I cannot interfere. I can jump, I can run, I can sit, I can lie down, but inside I cannot do anything. Just on the surface I am allowed freedom.

Sex is a very mysterious phenomenon. You start it, but a moment comes when you are no more. Sex is started as a voluntary thing, then there is a limit. If you cross that limit you cannot come back; if you do not cross that limit you CAN come back. So sex is both voluntary and non-voluntary. There is a limit up to which your mind will be needed. But if you do not lose your mind, your head, your reason, your consciousness, your religion, your philosophy, your way of life, if you do not lose your mind, then the boundary will not be crossed and you will be experiencing sex in the voluntary realm.

This is what is happening. Then after sex you will feel depressed, against it - and you will be thinking of renouncing life and taking a vow against sex. Of course, these vows will not go on for long. Within twenty-four hours you will be okay and ready to move again into sex. But it becomes a repetition and the whole thing seems futile. You accumulate energy, then you throw it -- and nothing results out of it. And this is a long boredom, a drab thing. That is why monks and teachers who are against sex appeal to you: they are talking about something you can understand.

But you have not known the non-voluntary sex, - the deepest biological dimension. You have not touched it, and you always come back from the limit because that limit creates fear. Beyond that limit your ego will not be; beyond that limit you will not be. The sex energy will take hold of you, it will possess you. Then you will be doing something which you cannot control.

Unless you can move to this uncontrolled phenomenon, you cannot achieve orgasm. And once you know this uncontrolled life energy, you are no more in it. You have become just a wave in a great ocean, and things are just happening. You are not forcing them to happen.

Really, you are not active -- you have become passive. In the beginning you are active, and then a moment comes when you become passive. And when you become passive, only then does orgasm happen. If you have known it then you can understand many things. Then you can understand religious surrender also. Then you can understand the surrender of a disciple to a master. Then you can understand the surrender of someone to the existence itself. But if you do not know any surrender it is difficult even to conceive of what it means.

So it is right: sex is deeply related with surrender. If you have known deep sex you will be more capable of surrendering, because you have known a deep pleasure that follows surrender, you have known a bliss that comes as a shadow of surrender. Then you can trust.

Sex is biological surrender. SAMADHI -- cosmic consciousness -- is existential surrender. Through sex you touch life. Through samadhi, ecstasy, you touch existence, you move even deeper than life; the basic existence is touched. Through sex you move from yourself to another person; in samadhi you move from yourself to the whole, to the cosmos.

Tantra is, if you will allow me, "cosmic sex"! It is a falling in love with the whole cosmos, it is a surrender toward the whole cosmos. And you have to be passive. To a limit you have to be active, but beyond that limit you are not needed; you are a hindrance then. Then leave it to the life force, leave it to the existence.

The second thing: if you go on thinking about surrender as negative and passive, nothing is wrong in it. It IS passive and negative, but the negativity and the passivity is nothing condemnable. In our minds, the moment we hear the word `negative' some condemnation enters, the moment we hear `passive' some condemnation enters - because for the ego both of these are deaths.

Nothing is wrong in being passive. Passivity is a way to be in deep contact with the universe. And you cannot be active with it -- that is the difference between religion and science. Science is active with the universe, religion is passive with the universe. Science is just like the male mind - active, violent, forcing; religion is a feminine mind - open, passive, receptive. Receptivity is always passive. And truth is not to be created, it is to be received.

You are not going to create the truth. The truth is already there! You have to receive it. You have to become the host and then the truth will become your guest. And a host has to be passive. You have to be like a womb to receive it, but your mind is trained for activity - to be active, to do something - and this is the

realm where whatsoever you do will become a hindrance. Do not do -- just be! This is what passivity means: do not do anything. Just be, and allow that which is already there to happen to you. You are not needed creatively, actively, to do something. You are needed just to receive. Be passive; do not interfere. Nothing is wrong with passivity.

Poetry happens when you are passive. Even the greatest discoveries of science have happened in passivity. But the attitude of science is active. Even the greatest things in science happen only when the scientist is passive, just waiting, not doing anything. And religion is basically passive.

What is Buddha doing when he is meditating? Our language, our terms, give a false impression. When we say Buddha is meditating, it appears, because of the terms used, that he is doing something. But meditation means not doing. If you are doing something, nothing will happen.

But all doing is just like sex: in the beginning you have to be active; then a moment comes when activity ceases and you have to be passive. When I say "Buddha is meditating," I mean Buddha is no more. He is not doing anything, he is just passive - a host waiting, just waiting. And when you are waiting for the unknown, you cannot even expect anything. You do not really know what is going to happen, because if you know then the waiting becomes impure and the desire enters. You do not know anything!

All that you had known has ceased, all the known has dropped. The mind is not functioning, it is just simply awaiting, and then everything happens to you. The whole universe falls into you; the whole universe enters from all sides into you. All the barriers are withdrawn. You are not withholding yourself.

Nothing is wrong with passivity. Rather, your activity is the problem. But we are trained for activity because we are trained for violence, struggle, conflict. And it is good as far as it goes, because in the world you cannot be passive. In the world you have to be active, fighting, forcing your way. But that which is so helpful in the world is not helpful when you move toward a deeper existence. Then you have to reverse your steps. Be active if you are moving in politics, in society, for riches or for power. Be inactive if you are moving into God, into religion, into meditation. Passivity is the way there.

And nothing is wrong about the negative either - nothing is wrong! `Negative' only means that something has to be dropped. For example, if I want to create space in this room, what am I going to do? What is the process to create space? What am I going to do? Can I bring space from outside and fill this room? I cannot bring space from outside. The space is already here -- that is why it is a room -- but it is filled with people or furniture or things, so I take the things and people out of it. Then the space is discovered, not brought. It was already here, but filled. So I do a negative process: I empty it.

Negativity means emptying yourself, not doing something positive, because that which you are trying to discover is already there. Just throw out the furniture. Thoughts are the furniture in the mind. Just throw them out and the mind becomes a space, and when the mind is a space it becomes your soul - your atman. But when it is filled with thoughts, desires, it is mind; vacant, empty, it is not mind. Negation is a process of elimination. Eliminate things...

So do not be afraid of the words `negative' and `passive'. If you are afraid, you can never surrender. Surrender IS passive and negative. It is not something you are doing; rather, you are leaving your doings, you are leaving the very notion that you can do. You cannot do -- this is the basic feeling. Only then is there surrender. It is negative because you are moving into the unknown, the known is left.

When you surrender to a master it is one of the miracles, because you do not know what is going to happen and what this man is going to do to you. And you can never be certain whether he is real or not. You cannot know to whom you are surrendering and where he is going to lead you. You will try to make certain, but the very effort means that you are not ready for surrender.

If you are absolutely certain before you surrender that this man is going to lead you somewhere - to a paradise - and then you surrender, it is not a surrender at all. You have not surrendered. Surrender is always to the unknown. When everything is known, there is no surrender. You have already checked that this is going to happen, and that two and two are going to make four, then there is no surrender. You cannot say "I surrender" because the four is already made certain.

In uncertainty, in insecurity, is the surrender. So it is easy to surrender to God because really, there is no one to whom you are surrendering and you remain the master. It is difficult to surrender to a living master because then you are no longer a master. With God you can go on deceiving, because no one is going to ask you...

I was reading a Jewish anecdote. One old man was praying to God, and he said, "My neighbor `A' is very poor, and last year I prayed to you but you have not done anything for him. My other neighbor `B' is crippled, and I prayed last year also, but you have not done anything." And so on and so forth, he continued.

He talked about all the neighbors, and then in the end he said, "Now I will pray again this year. If you forgive me, I can also forgive you."

But he was talking alone. Every talk with the divine is a monologue; the other is not there. So it is up to you; what you are doing is up to you, and you remain the master. That is why there is so much insistence in tantra to surrender to a living master, because then your ego is shattered. And that shattering is the base. That shattering is the base, and only then something can arise out of it.

But do not ask me what you can do to surrender. You cannot do anything. Or, you can do only one thing: be aware of what you can do by doing, what you have gained by doing -- be aware! You have gained much: you have gained many miseries, anguishes, nightmares. You have gained! That is what you have gained through your own effort, this is what ego can gain. Be aware of it - of the misery that you have created - positively, actively, without surrendering. Whatsoever you have done to your life, be aware of it. That very awareness will help you one day to throw it all and to surrender. And remember that you will be transformed not by surrender to a particular master, but by surrender itself.

So the master is irrelevant; he is not the point. People go on coming to me and they say, "I want to surrender, but to whom?" That is not the point, you are missing the point. It is not a question of to whom. Just the surrendering helps, not the person to whom you have surrendered. He may not be there or he may not be authentic or he may not be an enlightened one. He may just be a rogue; that is not the point. It is irrelevant! You have surrendered -- that helps because now you are vulnerable, open. You have become feminine. The male ego is lost, and you have become a feminine womb.

The person you have surrendered to may be bogus or he may not be. That is not the point! You have surrendered; now something can happen to you. And many times it has happened that even with a false master disciples have become enlightened. You may be surprised, even with a false master disciples have become enlightened!

It is reported of Milarepa that he went to a master and he surrendered. Milarepa was a very faithful man, very trusting, so when the master said, "You will have to surrender to me, only then can I help," he said, "Okay, I surrender." But many persons were jealous. The old followers of that master were jealous of Milarepa because Milarepa was such a different type of man. He was a very magnetic force. They became afraid that if this man remained there he would become the chief disciple, the next master. So they said to their master, "This man seems to be false, so first check whether his surrender is real."

The master said, "How should we examine him?" They said, "Tell him to jump from this hill" -- they were sitting on a hill. So the master said, "Milarepa, if you have really surrendered, jump from this hill." So he did not wait even to say yes, he jumped. The disciples thought he would be dead; then they went down. It took hours for them to go to the valley. He was just sitting under a tree meditating, and he was happy - as happy as he had never been.

So they gathered, and the disciples thought that it must be a coincidence. The master was also surprised... how could this happen? So he asked Milarepa privately, "What did you do? How did it happen?" He said, "When I surrendered, there was no question of MY doing. YOU have done something."

The master knew well that he had not done anything, so he tried again. One house was on fire, so he told Milarepa to go in and sit there and only to come out when the whole house had become ashes. Milarepa went in. He stayed there for hours, then the house was just ashes. When they reached there he was just buried in the ashes - but as alive and as blissful as ever. Milarepa touched his master's feet and said, "You are doing miracles."

So the master said, "It is difficult to think that it is again a coincidence." But the followers said, "This is nothing but a coincidence. Try again. At least three trials are needed."

They were passing through a village and the master said, "Milarepa, the boat has not yet come and the ferryman has not kept his promise, so you go - walk on the water, go to the other bank and tell the ferryman to come." Milarepa walked, and then the master really thought it was a miracle. He walked and went to the other bank and brought the ferry.

The master said, "Milarepa, how are you doing it?" He said, "I just take your name and go on. It is your name, master, that helps me."

So the master thought, "If my name helps so much... " He tried to walk on the water also, but he drowned - and no one has ever heard about him again.

How did it happen? Surrender is the thing - not the master, not the thing to which you surrender. The statue, the temple, the tree, the stone - anything will do. If you surrender, you become vulnerable to the existence. Then the whole existence takes you into its arms.

This story may be just a parable, but the meaning is that when you surrender, the whole existence is for you. The fire, the hill, the river, the valley - nothing is against you because you are not against anything. The enmity is lost.

If you fall from a hill and your bones are broken, it is the bones of your ego. You were resisting; you didn't allow the valley to help you. You were helping yourself. You were thinking yourself more wise than the existence. Surrender means you come to realize that whatsoever you do will be stupid, foolish. And you have done many stupid things for many lives.

Leave it to the existence itself. YOU cannot do anything! You have to realize that you are helpless. This realization that "I am helpless" helps the surrender to happen.

Vigyan Bhairav Tantra, Vol 1

Chapter #31
Chapter title: From sound to inner silence

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21. SILENTLY INTONE A WORD ENDING IN "AH." THEN IN THE "HH," EFFORTLESSLY, THE SPONTANEITY.

22. STOPPING EARS BY PRESSING AND THE RECTUM BY CONTRACTING, ENTER THE SOUND.

23. ENTER THE SOUND OF YOUR NAME AND, THROUGH THIS SOUND, ALL SOUNDS.

Tantra is not a philosophy. Rather, it is a science with one difference: science is objective, tantra is subjective. But still, it is a science and not a philosophy. Philosophy thinks about the truth, the unknown, the ultimate; science tries to discover what is. Science enters the immediate; philosophy thinks of the ultimate. Philosophy is always looking toward the sky; science is more down to earth.

Tantra is not concerned with the ultimate. It is concerned with the immediate, the here and now. Tantra says, the ultimate is hidden in the immediate, so you need not worry about the ultimate. By worrying about the ultimate you will miss the immediate, and the ultimate is hidden in the immediate. So by thinking about the ultimate you will miss both. If the immediate should be missed, because of it you will miss the ultimate also. So philosophy is just smoke. The approach of tantra is scientific, but the OBJECT is different from that of so-called science.

Science tries to understand the object, the objective world, the reality that is before your eyes. Tantra is the science of the reality that is behind your eyes, the subjectivity, but the approach is scientific. Tantra doesn't believe in thinking, it believes in experimenting, in experiencing. And unless you can experience, everything is just a wastage of energy.

I am reminded of one incident. Mulla Nasruddin was crossing a street. Just in front of a church he was knocked down by a hit-and-run driver. He was an old man, and a crowd gathered. Someone was saying that "That man cannot survive." The priest of the church ran out. He came near and he found out that the old man was just going to die, so he prepared to administer the last rites. He came near and asked the dying

Mulla, "Do you believe in God the Father? Do you believe in God the Son? Do you believe in God the Holy Ghost?" Mulla opened his eyes and said, "My God! I am dying and he is asking me puzzles!"

All philosophy is like this: it is asking puzzles while you are dying. Every moment you are dying, every moment everyone is on his deathbed - because death can occur at any moment. But philosophy goes on asking and answering puzzles. Tantra says, it is good for children to philosophize but those who are wise will not waste their time in philosophy. They should try to know - not to think, because through thinking there is no knowledge. Through thinking you go on webbing words, creating patterns of words. It leads nowhere, you remain the same -- no transformation, no new insights. The old man just goes on gathering dust.

Knowing is a different phenomenon. It does not mean "thinking about," it means going deep into the existence itself in order to know, moving into the existence. Remember this, that tantra is not a philosophy. It is science - a subjective science. The approach is scientific and non-philosophic. It is very down to earth, concerned with the immediate. The immediate is to be used as a door to the ultimate, the ultimate happens if you enter the immediate. It is there, and there is no other way to reach to it.

Philosophy is not a way in the eyes of tantra. It is a false way! It only appears that this is a way. It is a door which is not; it simply appears to be a door. It is a false door. The moment you try to enter it you come to know that you cannot enter, it is just a painted door, there is no door in reality. Philosophy is a painted door. If you sit by its side and go on thinking and thinking, it is good. If you try to enter it, it is a wall.

So every philosophy is good for philosophizing. For experiencing, every philosophy is impotent. That is why there is so much insistence on technique in tantra - SO MUCH insistence on technique, because a science can do nothing but give technology, whether of the outside world or of the inside. The very word `tantra' means technique. The very word `tantra' MEANS technique! That is why, in this small and yet one of the greatest and deepest books, only techniques are given, no philosophy, just one hundred and twelve techniques to reach the ultimate through the immediate.

The ninth technique concerning sound:

SILENTLY INTONE A WORD ENDING IN "AH." THEN IN THE "HH," EFFORTLESSLY, THE SPONTANEITY.

SILENTLY INTONE A WORD ENDING IN "AH " Any word that ends in "AH" -- intone it silently. Emphasis should be given to the ending "AH." Why? Because the moment this sound "AH" is intoned, your breath goes out. You may not have observed it, but now you can observe: whenever your breath goes out you are more silent, and whenever your breath comes in you are more tense - because the outgoing breath is death and the incoming breath is life. Tension is part of life, not of death. Relaxation is part of death; death means total relaxation. Life cannot be totally relaxed; it is impossible.

Life means tension, effort. Only death is relaxed. So whenever a person becomes absolutely relaxed, he is both - alive outwardly and dead within. You can see in the face of a buddha both life and death simultaneously. That is why there is so much silence and calm, they are part of death. Life is not relaxation. You relax in the night when you are asleep. That is why the old traditions say that death and sleep are similar. Sleep is a temporary death and death is permanent sleep. That is why night relaxes you, it is the outgoing breath. The morning is the incoming breath.

The day makes you tense and the night relaxes you. Light makes you tense, darkness relaxes you. That is why you cannot sleep when there is light, it is difficult to relax because light is similar to life: it is anti-death. Darkness is similar to death: it is pro-death.

So darkness has deep relaxation in it, and those who are afraid of darkness cannot relax... impossible, because every relaxation is dark. And darkness surrounds your life on both the sides. Before you are born you are in darkness; when life ceases you are again in darkness. Darkness is infinite, and this light and this life is just a moment in it, just a wave arising and then falling back. If you can remember the darkness that surrounds both the ends, you will be relaxed here and now.

Life, death - they both are two sides of existence. The incoming breath is life, the outgoing breath is death. So it is not that you die someday, you are dying with every breath. That is why the Hindus have been counting life in breaths, they do not count life in years. Tantra, yoga, all the old Indian systems, they count life in breaths: how many breaths you are going to live. So they say if you breathe very fast, with too much breathing in a short time, you will die very soon. If you breathe very slowly and your breaths are less in an interval, you will live very long. And this is so.

If you go and observe animals, those animals whose breathing is very slow live long. Take the elephant:

the elephant lives long; the breath is very slow. Then there is the dog: the dog dies soon; the breath is very fast. Whenever you find an animal in which the breath is fast, any animal, the animal will not have a long life. A long life is always with slow breath.

Tantra and yoga and other Indian systems count your life in breaths. Really, with every breath you are born and with every breath you are dying. This mantra, this technique, uses the outgoing breath as the method, the medium, the vehicle, to go deep into silence. It is a death method. INTONE SILENTLY A WORD ENDING IN "AH." The breath has gone -- that is why a word ending in "AH."

This AH is meaningful because when you say AH it completely empties you. The whole breath has moved out; nothing remains within. You are totally empty - empty and dead. For a single moment, for a very small interval, life has moved out of you. You are dead - empty. This emptiness, if realized, if you can become aware of it, will change you completely. You will be a different man.

Then you will know well that this life is not your life and this death is also not your death. Then you will know something which is beyond the incoming and outgoing breath - the witnessing soul. And this witnessing can happen easily when you are empty of breath, because life has subsided and with it all tensions have subsided. So try it, it is a very beautiful method. But the ordinary process, the ordinary habit, is to emphasize the incoming breath, never the outgoing breath.

We always take the breath in. We ALWAYS take it in, but we never throw it out. We take it in and THE BODY throws it out. Observe your breathing and you will know. We take it in. We never exhale, we only inhale. The exhaling is done by the body because we are afraid of death, that is the reason. If it was in our power we would not exhale at all, we would inhale and then control it within. No one emphasizes exhaling -- inhaling is emphasized. Because we HAVE to do exhaling after inhaling, that is why we go on "suffering" it. We tolerate it because we cannot inhale without exhaling.

So exhaling is accepted as a necessary evil, but basically we are not interested in exhaling. And this is not only about breath, this is our whole attitude toward life. We cling to everything that comes to us; we will not leave it. This is the miserliness of the mind.

And remember, there are many implications in it. If you are suffering from constipation, this will be the basic cause: you always inhale and never exhale. The mind which never exhales but just inhales will suffer from constipation. The constipation is the other end of the same thing. He cannot exhale anything, he goes on accumulating, he is afraid. The fear is there. He can only accumulate, but anything that is accumulated becomes poisonous.

If you only inhale and do not exhale, your very breath becomes poison to you; you will die because of it. You can turn a life-giving force into poison if you behave in a miserly way, because the exhaling is absolutely necessary. It throws all the poisons out of you.

So really, death is a purifying process and life is a poisoning process. This will look paradoxical. Life is a poisoning process because to live you have to use many things - and the moment you have used them they turn into poison, they are converted into poisons. You take a breath in, you use oxygen, and then what remains becomes poison. It was life only because it was oxygen, but you have used it. So life goes on changing everything into a poison.

Now there is a great movement in the West - ecology. Man has been using everything and turning it into poison, and the very Earth is just on the verge of dying. Any day it can die because we have turned everything into poison. Death is a purifying process. When your whole body has become poisonous, death will relieve you of the body. It will renew you, it will give you a new birth; a new body will be given to you. Through death all the accumulated poisons are dissolved back into nature. You are given a new mechanism.

And this happens with every breath. The outgoing breath is similar to death -- it takes poisons out. And when it is going out, everything ebbs within. If you can throw the whole breath out, completely out so that no breath remains within, you touch a point of silence that can never be touched while the breath is in.

It is just like the ebb and tide: with every breath a tide of life comes to you; with every exhalation, everything ebbs - the tide has gone. You are just a vacant, empty shore. This is the use of this technique. SILENTLY INTONE A WORD ENDING IN "AH." Emphasize the exhaling breath. And you can use it for many changes in the mind. If you are suffering from constipation, forget intaking. Just exhale and do not inhale. Let the body do the work of inhaling; you just do the work of exhaling. You force the breath out and do not inhale. The body will inhale by itself; you need not worry about it, you are not going to die. The body will take breath in, you just throw it out and let the body take it in. Your constipation will go.

If you are suffering from heart disease, just exhale, do not inhale. Then you will not suffer from heart disease. If while just going upwards on a staircase, or anywhere, you feel tired - very much tired, suffocated,

breathless - simply do this: just exhale, do not inhale. Then you can climb up any amount of steps and you will not be tired. What happens? When you go with an emphasis on exhaling, you are ready to let go, you are ready to die. You are not afraid of death; that makes you open. Otherwise you are closed -- fear closes you.

When you exhale, the whole system changes and accepts death. There is no fear, you are ready to die. And one who is ready to die can live. Really, only one who is ready to die can live. He alone becomes capable of life - because he is not afraid.

One who accepts death, welcomes it, receives it as a guest, lives with it, goes deep into life. Exhale, do not inhale, and that will change your total mind. Because of simple techniques tantra never appeals, because we think, "My mind is such a complex thing." It is not complex - just foolish. And fools are very complex. A wise man is simple. Nothing is complex in your mind, it is a very simple mechanism. If you understand, you can change it very easily.

If you have not seen anybody dying, if you have been protected from seeing death as Buddha was protected, you cannot understand anything about it. Buddha's father was afraid because some astrologer said that "This boy is going to be a great sannyasin. He will renounce the world." The father asked, "What is to be done to protect him from doing such a thing?" So those astrologers thought and thought, and then they concluded and they said, "Do not allow him to see death, because if he is not aware of death he will never think of renouncing life."

This is beautiful - very meaningful. That means all religion, all philosophy, all tantra and yoga, is basically death-oriented. If you are aware of death, only then does religion become meaningful. That is why no animal except man is religious, because no animal is aware of death. They die, but they are not aware. They cannot conceive or imagine that there is going to be death.

When one dog dies, other dogs never imagine that death is going to happen to them also. Always someone else dies, so how can a dog imagine that "I am going to die"? He has never seen himself dying. Someone else, some other dog dies, so how can he connect that "I am going to die"? No animal is aware of death; that is why no animal renounces. No animal can become a sannyasin. Only a very high quality of consciousness can lead you to renounce - when you become aware of death. And if even by being a man you are not aware of death, you belong to the animal kingdom; you are not yet a man. You become a man only when you encounter death. Otherwise there is no difference between you and the animal.

Everything is similar; only death makes the difference. With death encountered, you are no more animal, something has happened to you which never happens to an animal. Now you will be a different consciousness.

So Buddha's father protected him from seeing any type of death - not only man's death, but the death of animals and even of flowers. So the gardeners were instructed not to allow the child to see a dead flower, a pale flower dying on the branch, a pale leaf, a dry leaf. No, nowhere should he come to realize that something dies -- he may infer from it that "I am going to die." And you do not infer it even seeing your wife dying, your mother, your father, your child. You weep for them, but you never conceive that this is a sign that "I am going to die."

But the astrologers said, "The boy is very, very sensitive, so protect him from any type of death." And the father was over-conscientious He would not allow even an old man or an old woman to be seen, because oldness is just death heard from a distance; death is there from a distance, just coming. So Buddha's father would not allow any old man or old woman to be seen by the child. If Buddha suddenly became aware that just by stopping the breath a man could die, it would be very difficult for him. "Just because no breath is coming in, how can a man die?" he would wonder. "Life is such a big, complex process."

If you have not seen anyone dying, even you cannot conceive that just by stopping the breath a man will die. Just by stopping the breath? Such a simple thing! And how can such a complex life die?

It is the same with these methods. They look simple, but they touch the basic reality. When the breath is going out, when you are completely emptied of life, you touch death: you are just near it, and everything becomes calm and silent within you.

Use it as a mantra. Whenever you feel tired, whenever you feel tense, use any word which ends in "AH." "Allah" will do - any word that brings your total breath out so that you exhale completely and you are emptied of breath. The moment you are emptied of breath you are emptied of life also. And all your problems belong to life: no problem belongs to death. Your anxiety, your anguish, your anger, your sadness, they all belong to life.

Death is non-problematic. Death never gives any problem to anyone. And even if you think that "I am

afraid of death and death creates a problem," it is not death that creates the problem but your clinging to life. Only life creates problems; death dissolves all problems. So when the breath has moved completely out, "AH," you are emptied of life. Look within at that moment when the breath is completely out. Before taking another breath in, go deep down in that interval and become aware of the inside calm, the silence. In that moment you are a buddha.

If you can catch that moment, you have known a taste of what Buddha might have known. And once known, you can detach this taste from the incoming-outgoing breath. Then the breath can go on coming in, going out, and you can remain in that quality of consciousness that you have come to know. It is always there; one has just to discover it. And it is easier to discover when life is emptied out.

SILENTLY INTONE A WORD ENDING IN "AH." THEN IN THE "HH," EFFORTLESSLY, THE SPONTANEITY. And when the breath goes out, "HH," everything is emptied. EFFORTLESSLY: in this moment, there is no need to make any effort. The SPONTANEITY: just be aware, be spontaneous, be sensitive, and realize this moment of death.

In this moment you are just near the door, just near the door!- very, very near to the ultimate. The immediate has moved out, the superfluous has moved out. In this moment you are not the wave: you are the ocean - just near, just near! If you can become aware you will forget that you are a wave. Again the wave will come, but now you can never be identified with it, you will remain the ocean. Once you have known that you are the ocean, you can never again be the wave.

Life is waves... death is the ocean. That is why Buddha so much insists about his NIRVANA that it is death-like. He never says you will attain life immortal, he says you will simply die totally. Jesus says, "Come to me and I will give you life, and life abundant." Buddha says, "Come to me to realize your death. I will give you death totally." And both mean the same thing, but Buddha's terminology is more basic. But you will become afraid of it. That is why Buddha had no appeal in India; he was uprooted completely. And we go on saying that this land is a religious land, but the most religious person couldn't get roots here.

What type of religious land is this? We have not produced another Buddha; he is incomparable. And whenever the world thinks India to be religious, the world remembers Buddha - no one else. Because of Buddha, India is thought to be religious. What type of religious land is this? Buddha has no roots here; he was totally uprooted. He used the language of death - that is the cause, and brahmins were using the language of life. They say THE BRAHMAN and he says NIRVANA: `Brahman' means life -- life, infinite life; and `Nirvana' means just cessation, death - total death.

Buddha says, "Your ordinary death is not total; you will be born again. It is NOT total! You will be born again! I will give you a total death, and you will never be born again." A total death means now no birth is possible. So this so-called death, Buddha says, is not death. It is just a rest period, you will become alive again. It is just a breath gone out. You will take the breath in again, you will be reborn. Buddha says, "I will give you the way so that the breath will go out and will never come in again - total death, nirvana, cessation."

We become afraid because we cling to life. But this is the paradox: the more you cling to life, the more you will die, and the more you are ready to die, then the more you become deathless. If you are ready to die, then there is no possibility of death. No one can give you death if you accept it, because through that acceptance you become aware of something within you which is deathless.

This incoming breath and outgoing breath are the life and death of the body, not of "me." But "I" do not know anything other than the body; "I" am identified with the body. Then it will be difficult to be aware when the breath comes in, easy to be aware when the breath goes out. When the breath is going out, for that moment you have become old, dying, emptied completely of the breath; you are dead for a moment.

IN THE "HH," EFFORTLESSLY, THE SPONTANEITY. Try it! Any moment you can try it. Just riding in a bus or traveling in a train or moving to the office, whenever you have time intone a sound like "Allah" - any sound ending with "AH." This "Allah" helped so much in Islam - not because of any Allah there in the sky, but because of this "AH." This word is beautiful. And then the more one goes on using this word "Allah, Allah..." it becomes reduced. Then what remains is "Lah, Lah..." Then it is reduced further; then it remains as "Ah, Ah..." It is good, but you can use any word that ends in "AH" - or just "AH" will do.

Have you observed that whenever you are tense you will sigh -- "AH" -- and you will feel relaxed. Or whenever you are in joy, overjoyed, you say "AH," and the whole breath is thrown out and you feel within a tranquility that you have never felt. Try this: when you are feeling very good, take the breath in and then see what you feel. You cannot feel that well-being that comes with "AH." It is coming because of the breath.

So languages differ, but these two things never differ. All over the world, whenever someone feels tired

he will say "AH." Really, he is calling for death to come and relax him. Whenever one feels overjoyed, blissful, he says "AH." He is so overfilled with joy that he is not afraid of death now. He can relieve himself completely, relax completely.

And what will happen if you go on trying it, trying it? You will become fully aware of something within you - the spontaneousness of your being; of SAHAJ of being spontaneous. That you are already, but you are too much engaged with life, too much occupied with life. You cannot become aware of the being which is behind.

When you are not occupied with life, with the incoming breath, the being behind is revealed; there is a glimpse. But the glimpse will become, by and by, a realization. And once it is known you cannot forget it - and this is not something which you are creating. That is why it is spontaneous: it is not something you are creating. It is there, you have simply forgotten. It is a remembrance! It is a rediscovery!

Try to see children, very small children, taking their breaths. They take them in a different way. Look at a child sleeping. His belly comes up and down, not the chest. If you are sleeping and you are being observed, your chest comes up and down; your breath never goes down to the belly. The breath can go down to the belly only if you exhale and do not inhale. If you inhale and do not exhale, the breath cannot go down to the belly. The reason why breath goes to the belly is that when one exhales, the whole breath is thrown out and then the BODY takes it in. And the body takes only that amount which is needed -- never more, never less.

The body has its own wisdom, and it is more wise than you. Do not disturb it. You can take more -- then it will be disturbed. You can take less -- then it will be disturbed. The body has its own wisdom, it only takes that amount which is needed. When more is needed, it creates the situation. When less is needed, it creates the situation. It never goes to the extreme, it is always balanced. But if YOU inhale it is never balanced, because you do not know what you are doing, you do not know what is the need of the body. And the need changes every moment.

Allow the body! You just exhale, you just throw it out, and then the body will take breath in - and it will take it deeply and slowly, and the breath will go down to the belly. It will hit the navel point exactly and your belly will go up and down. If you inhale then really, you never exhale totally. Then the breath is in and you go on inhaling, so the breath which is already in will not allow your breath to go down to the very bottom. Then just shallow breathing happens. You go on taking breath in, and the poisonous breath is there, filling you up.

They say that you have six thousand sacs in your lungs and only two thousand are touched by your breath. The four thousand are always filled with poisonous gases which need to be exhaled, and that two-thirds portion of your chest creates much anxiety, much anguish and misery in the mind, in the body. A child exhales, he never inhales. Inhaling is done by the body itself.

When the child is born, the first thing he is going to do is cry. With that cry his throat opens, with that cry comes the first "AH." The oxygen and air that had been given by the mother is exhaled. This is his first effort with breathing. That is why if a child is not crying, then the doctor will become uneasy, because he has not shown the sign of life. He still feels dependent on the mother. He must cry! That cry shows that now he is becoming an individual; the mother is not needed, he will take his own breath. And the first thing is that he is going to cry in order to exhale that which was given by the mother, and then his body will start functioning, inhaling.

A child is always exhaling, and when the child starts inhaling, when the emphasis moves to inhaling, be aware. He has already become old; he has learned things from you. He has become tense. Whenever you are tense, you cannot take a deep breath. Why? Your stomach becomes rigid. Whenever you are tense your stomach becomes rigid, it won't allow breath to go down. Then you have to take shallow breaths.

Try with "AH." It has a beautiful feeling around it. Whenever you feel tired, "AH" -- throw the breath. And make it a point to emphasize exhaling. You will be a different man, and a different mind will evolve. With the emphasis on breathing in, you have developed a miser mind and a miser body. With exhaling, that miserliness will disappear and with it many problems. Possessiveness will disappear.

So tantra will not say leave possessiveness. Tantra says, change your system of breathing; you cannot possess then. Observe your own breathing and your moods, and you will become aware. Whatsoever is wrong is always associated with the emphasis that is given to the incoming breath and whatsoever is good, virtuous, beautiful, true, is always associated with exhaling. Whenever you are speaking a lie, you will hold your breath in. Whenever you speak truth, you never hold the breath. You fear that "I am speaking a lie," so you hold the breath. You are afraid something may go out with it - the out-moving breath. Your hidden truth

may be revealed, so you are afraid.

Go on trying this "AH" more and more. You will be more healthy in body, more healthy in mind, and a different quality of calm, at-easeness, tranquillity will develop.

The tenth sound method:

STOPPING EARS BY PRESSING AND RECTUM BY CONTRACTING, ENTER THE SOUND.

We are not aware of the body even or how the body functions and what is its tao, what is its way. But if you observe, then you can become very easily aware. If you stop your ears and pull your rectum up, contract your rectum, everything will stop for you. It will be as if the whole world has become non-moving - as if everything has become static, stopped. Not only movements, you will feel as if time has stopped.

What happens when you pull the rectum up, contract it? What happens? When both the ears are closed simultaneously, with closed ears you will hear a sound within. But if the rectum is not pulled up, that sound is released by the rectum. That sound is very subtle. If the rectum is pulled up, contracted, and the ears are closed, you will see within you a pillar of sound - and that sound is of silence. It is a negative sound. When all sounds have ceased, then you feel the sound of silence or the sound of soundlessness. But it will be released from the rectum.

So close the ears and pull the rectum up. Then you are closed from both the sides, and your body becomes closed and just filled with sound. This feeling of being filled with sound gives a deep fulfillment. So we will have to understand many things around it, only then will it become possible for you to have the feeling of what happens.

We are not aware of the body -- that is one of the basic problems for a seeker. And the society is against becoming aware of the body because society is afraid of the body. So we train every child not to be aware of the body, we make every child insensitive. We create a distance between the child's mind and body, so he is not very much aware of the body, because body awareness will create problems for the society.

Many things are implied. If the child is aware of the body, he will become aware of sex sooner or later. And if he is too much aware of the body, he will feel too much sexual, sensuous. So we have to kill the very root. He should be "made dull" about his body, insensitive, so he never feels it. You do not feel your body. You feel it only when something wrong happens, when something goes wrong.

You have a headache in the head, then you feel your head. Some thorn is there, then you feel your leg, your feet. When your body aches, you feel that you have a body. You feel it only when something goes wrong, and then too not right away. You are never aware of your diseases immediately. You become aware only when a period has passed and when the disease goes on knocking at your consciousness that, "I am here." Only then do you become aware. So no one really goes to the doctor in time. Everyone reaches there late, when the disease has entered deep and has done much wrong.

If a child has grown up with sensitivity he will become aware of the disease even before the disease happens. And now, in Russia particularly, they are working on the theory that a disease can be known even six months before its happening if someone is very deeply sensitive about his body, because subtle changes start long in advance. They prepare the body for the disease. The impact is felt even six months before.

But never mind disease, we never become aware even of death! If you are going to die tomorrow, you are not aware even today. A thing like death which may happen the next moment, and you are not aware this moment. You are totally dead to your body, insensitive. This whole society, the whole culture up to now, creates this dullness, this deadness, because it has been against the body. You are not allowed to feel it. Only in accidents can you be pardoned, forgiven for being aware of it; otherwise "do not be aware of the body."

This creates many problems, particularly for tantra, because tantra believes in deep sensitivity and knowledge of the body. You go on moving and your body goes on doing many things and you are unaware. Now much work is being done on body language. The body has its own language, and psychiatrists and psychologists and psychoanalysts in particular are being trained for body language, because they say you cannot believe the modern man. Whatsoever he says cannot be believed. Rather, one must observe his body, that will give a more true clue.

A man enters a psychiatrist's office. The old psychiatry, Freudian psychoanalysis, will talk and talk with the man to bring out whatsoever is hidden in his mind. Modern psychiatry will observe his body because that gives clues. If a man is an egoist, if ego is his problem, he stands in a different way than a humble man. His neck has a different angle than a humble man, his spine is not flexible but dead, fixed. He looks

wooden, not alive. If you touch his body it has a wooden feeling, not the warmth of a living body. He is like a soldier just moving to the front.

Look at the soldier moving to the front. He has a wooden shape, a wooden feeling, and that is needed by a soldier because he is going to die or to kill. He must not be much aware of the body, so his whole training is to create a wooden body. Soldiers marching look like toys, like dead toys marching.

If you are humble you have a different body; you sit differently you stand differently. If you feel inferior, you stand differently; if you feel superior you stand differently. If you are always in fear, you stand in such a way as if you are protecting yourself from some unknown force. That is always there. If you are not afraid, you are just like a child playing with his mother; there is no fear. Wherever you go you are unafraid, at home with the universe around you. The man who is afraid is armored. And when I say armored it is not only symbolically, physiologically he is armored.

Wilhelm Reich was working very much on body structure, and he came to see some deep associations between mind and body. If a man is afraid, his stomach is not flexible. You touch his stomach and it is like a stone. If he becomes fearless, his stomach relaxes immediately. Or if you relax the stomach, then the fear disappears. Massage the stomach to relax, and you will feel more fearless, less afraid.

A person who is loving has a different quality of body and warmth -- he is warm bodily. A person who is not loving is cold, physiologically he is cold. Cold and other things have moved into your body and they have become barriers, they do not allow you to know about your body. But the body goes on working in its own way and you go on working in your own way -- a rift is created. That rift has to be broken.

I have seen that if someone is suppressive, if you have suppressed your anger, then your fingers, your hands, have the sensation of a suppressed anger. And a person who knows how to feel it can feel just by touching your hand that you have suppressed anger. And why in the hand? Because anger has to be released by the hands. If you have suppressed anger then in your teeth, in your gums, it is suppressed - and it can be felt by touching. It gives a vibration that "I am suppressed here."

If you have suppressed sex, then in your erotic zones it is there. If a person has suppressed sex, then if you touch his erotic zones you can feel it. With any erotic zone touched, sex is there if it has been suppressed. The zone will become afraid and will withdraw from your touch, it will not be open. Because the person inside is withdrawing, the part of the body will withdraw. It will not allow you to bring about an opening.

Now they say that fifty percent of women are frigid, and the reason is because we teach girls to be more suppressive than boys. So they have suppressed, and when a girl suppresses her sexual feelings up to the age of twenty, it has become a long habit - twenty years of suppression. Then when she will love, she will talk about love, but her body will not be open; the body will be closed. And then an opposite, a diametrically opposite phenomenon happens: two currents oppose each other. She wants to love but her body is repressive, the body withdraws; it is not ready to come closer.

If you see a woman sitting with a man, if the woman loves the man she will be inclining toward him, the body will be inclining. If they are sitting on a sofa, both of their bodies will be inclining toward each other. They are not aware, but you can see it. If the woman is afraid of the man, her body will be inclining to the opposite direction. If a woman loves a man she will never cross her legs when sitting near him. If she is afraid of the man she will cross her legs. She is not aware; this is not done consciously. It is body armor. The body protects itself and works in its own ways.

Tantra became aware of this phenomenon; the first awareness of such deep body feeling, sensitivity, was with tantra. And tantra says that if you can use your body consciously, the body becomes the vehicle to move to the spirit. Tantra says, it is foolish, absolutely idiotic, to be against the body. Use it! It is a vehicle! And use its energy in such a way that you can go beyond it.

Now, STOPPING EARS BY PRESSING AND RECTUM BY CONTRACTING, ENTER THE SOUND. Many times you have been contracting the rectum and sometimes the rectum is released even without your consciousness. If you suddenly become afraid, the rectum is released. You may defecate in fear, you may urinate in fear. Then you cannot control it. If a sudden fear grips you, your bladder will relax, your rectum will relax. What happens? In fear, what happens? Fear is a mental thing, so why do you urinate in fear? Why is the control lost? There must be some deep connecting root.

Fear happens in the head, in the mind. When you are unafraid this never happens. The child really has no mental control over his body. No animal controls his urine, bladder or anything. Whenever the bladder is full it is released. No animal controls it, but man has to control it of necessity. So we force a child to control when he should go to the bathroom and when not. We tell him he has to control; we give timings. So the

mind takes over the control of a function which is non-voluntary. That is why it is so difficult to train the child for the toilet. And now psychologists say that if we stop toilet training, humanity will very much improve.

Toilet training is the first repression of the child and its natural spontaneity, but it seems difficult to listen to these psychologists. We cannot listen to them because then the children will create many problems. We have to train them of necessity. Only a very, very rich, affluent society will be able not to bother. Poor societies have to manage. We cannot afford it. If the child urinates anywhere, we cannot afford it. If he urinates on the sofa we cannot afford it, so we have to train. This training is mental. The body really has no built-in program for it. The body has NO built-in program for it!

Man is an animal as far as body is concerned, and the body knows no culture, no society. That is why when you are in deep fear, the control mechanism that you have imposed on the body is relaxed. You are not in control; you are thrown off control. You can control only in normal conditions. In emergencies you cannot control because for emergencies you have never been trained. You have only been trained for the normal, day-to-day, routine world. In an emergency the control is lost, your body starts functioning in its own animal way. But one relationship can be understood, that with a fearless man this will never happen. So this has become a sign of a coward.

If in fear you urinate or defecate, this shows you are a coward. A fearless man will not behave in this way, because a fearless man is taking deep breaths. His body and his breathing system are related; there is no gap. With a man who is a coward there is a gap, and because of that gap he is always overburdened with urine and defecation. So whenever an emergency comes, that overburdenedness has to be thrown: he has to be unburdened. And it has a reason in nature. A coward who is unburdened can escape more easily with his stomach relaxed, can run more easily. A burdened stomach will become a hindrance, so it is helpful for a coward to be relaxed.

Why am I talking about this? I am just saying this, that you have to be aware of your mental processes and your stomach processes; they are deeply related. Psychologists say that fifty to ninety percent of your dreams are because of your stomach processes. If you have taken a very heavy meal you are bound to see nightmares. They are not related with the mind, it is just that the heavy stomach creates them.

Many dreams can be created by outside tricks. If you are sleeping, your hands can be crossed on your chest and immediately you will start dreaming some nightmare. A pillow can be put on your chest and you will dream that some demon is sitting on your chest just going to kill you. And this has been one of the problems. Why is there such a burden from the small weight of a pillow? If you are awake, there is no weight; you do not feel anything heavy. But why is it that a small pillow placed on you in the night when you are sleeping is felt as being so heavy that it is as if you have been burdened with a big stone or a rock? Why is so much weight felt?

The reason is this: when you are aware, when you are awake, your mind and body are not correlated; the gap is there. You cannot feel the body and its sensitivity. While asleep, the control, the culture, the conditioning, dissolves; you have again become a child and your body has become sensitive. Because of that sensitivity, a small pillow is felt as a rock. It is magnified because of sensitivity -- the sensitivity magnifies it. So body-mind processes are deeply related, and if you know what happens you can use this.

Rectum closed, pulled upwards, contracted, creates a situation in the body in which sound can be felt if present. You will feel a pillar of sound in silence within the closed space in your body. Close the ears and pull up the rectum, and then just remain with what is happening inside you. Just remain in that vacant state which is created by these two things. Your life energy is moving within and it has no way to go out. Sound goes out either from your ears or from your rectum. Those are the two doors from where the sound can move out. If is not moving out, you can feel it more easily.

And what will happen when you feel this inner sound? With the very phenomenon of hearing the inner sound, your thoughts dissolve. Just try it anytime during the day: just pull up the rectum and put your fingers in the ears. Press the ears and pull up the rectum. You will feel that your mind has stopped. It will not be functioning; thoughts will have stopped. That constant flow of thoughts is not there. It is good! And if one goes on doing it whenever there is time, in the day if you can do it for five or six times, within three or four months you will become an expert in it. And then such a well-being flows out of it!

And the inner sound, once heard, remains with you. Then you can hear it the whole day. The market is noisy, the road is noisy, the traffic is noisy, but if even in that noise you have heard the inner sound, you will feel the still small voice that goes on inside. And then nothing will disturb you. If you can feel your inner sound, then nothing from the outside can disturb you. You remain silent; whatsoever happens around

you makes no difference.

The last sound technique:

ENTER THE SOUND OF YOUR NAME AND, THROUGH THIS SOUND, ALL SOUNDS.

Your own name can be used as a mantra very easily, and it is very helpful because your name has gone very deep into your unconscious. Nothing else has gone so deep. If we are all are sitting here, and we all fall asleep and someone comes and calls "Ram," no one will listen except the person whose name is Ram. He will listen to it; he will be disturbed in his sleep. No one else will listen to the sound "Ram," but why does this man listen? It has gone down deep; it is not conscious now, it has become unconscious.

Your name has gone very deep within you, but there is a very beautiful phenomenon about your name: you never call it, others call it. Others use it; you never use it.

I have heard that in the first world war, for the first time in America rationing was created. Thomas Edison was a very great scientist, but he was very poor so he had to stand in the queue for his ration card. And he was such a great man that no one ever used his name before him. There was no need to use his name for himself, and no one else would use his name because he was so much respected. Everyone would call him Professor, so he had forgotten what was his name.

He was standing in the queue, and when his name was called, when it was asked who Thomas Alva Edison was, he just stared blankly. Again the name was called, then someone who was a neighbor to Edison said to him, "Why are you standing? Your name is being called. It is your name, Professor." Then he became aware and he said, "But how can I recognize it? No one calls me Edison. It has been so long... they just call me Professor."

You never use your own name. Only others use it -- you have heard it used by others. But it has gone deep, very deep. It has penetrated like an arrow into your unconscious. If you yourself use it, then it becomes a mantra. And for two reasons it helps: one, when you use your own name, if your name is "Ram" and you use "Ram, Ram, Ram...", suddenly you feel as if you are using someone else's name - as if it is not yours. Or if you feel that this IS yours, you feel that there is a separate entity within you which is using it. It may belong to the body, it may belong to the mind, but he who is calling "Ram, Ram..." becomes a witness.

You have always called others' names. When you call your own name it looks as if it belongs to someone else, not to you, and it is a very revealing phenomenon. You can become a witness to your own name, and with the name your whole life is involved. Separated from the name, you are separated from your whole life. And this name has penetrated deep within you because everyone has called you this from your very birth, you have always heard this. So use this sound, and with this sound you can go to the very depths to which the name has gone.

In the old days we gave everyone a name of God - everyone. Someone was Ram, someone was Narayan, someone was Krishna, someone was Vishnu, or something like that. They say all the Mohammedan names are the names of God - ALL the Mohammedan names! And all over the world that was the practice, to give a name which is really a name of God.

This was for good reasons. One reason was this technique -- because if your name can be used as a mantra it will serve you a double purpose. It will be YOUR name - and you have heard it so much, so many times, and all your life it has penetrated deep. Then also, it is the name of God. So go on repeating it inside, and suddenly you will become aware that "This name is different from me." Then by and by this name will have a sanctity of its own. You will remember any day that "Narayan" or "Ram," this is God's name. Your name has turned into a mantra.

Use it! This is very good! You can try many things with your name. If you want to be awakened at five o'clock in the morning, no alarm is so exact as your own name. Just repeat thrice inside, "Ram, you have to be awake by five o'clock sharp." Repeat it three times, and then just fall asleep. You will be awakened at five o'clock because "Ram," YOUR name, is very deep in the unconscious.

Call your name and tell yourself that "At five o'clock in the morning, let me be awakened." Someone WILL awaken you. And if you continue this practice, one day you will suddenly realize that at five o'clock someone calls you and says, "Ram, be awake." That is your unconscious calling you.

This technique says, ENTER THE SOUND OF YOUR NAME AND, THROUGH THIS SOUND, ALL SOUNDS. Your name becomes just a door for all names. But enter the sound. First, when you repeat "Ram, Ram, Ram..." it is just a word. But it means something when you go on repeating "Ram, Ram, Ram..."

You must have heard the story of Valmiki. He was given this mantra "Ram," but he was an ignorant

man - uneducated, simple, innocent, childlike. He started repeating "Ram, Ram, Ram..." but he was repeating so much that he forgot completely and reversed the whole thing. Instead he was chanting "Mara, Mara..." He was chanting "Ram, Ram, Ram..." so fast that it became "Mara, Mara, Mara..." And he achieved the goal through "Mara, Mara, mara..."

If you go on repeating the name fast inside, soon it will not be a word: it will become a sound, just meaningless. And then there is no difference between Ram and Mara - no difference! Whether you call Ram or Mara, it makes no sense, they are not words. It is just the sound, just the sound that matters. Enter the sound of your name. Forget the meaning of it, just enter the sound. Meaning is with the mind, sound is with the body. Meaning is in the head, sound spreads all over the body. So forget the meaning. Just repeat it as a meaningless sound, and through this sound you will enter all sounds. This sound will become the door to all sounds. And "all sounds" means all that exists.

This is one of the basic tenets of Indian inner search, that the basic unit of the existence is sound and not electricity. Modern science says that the basic unit of the existence is electricity, not sound, but they also say that sound is a form of electricity. Indians, however, have always been saying that electricity is nothing but a form of sound.

You may have heard that through a particular RAGA, a particular sound, fire can be created. It can be created - because this is the Indian idea, that sound is the basis of all electricity. So if you hit sound in a particular frequency, electricity will be created.

On long bridges, if a military, is passing, they are not allowed to march because many times it has happened that because of their march the bridge falls. It is because of sound, not because of their weight. They will be passing anyhow, but if they pass marching, then the particular sound of their feet breaks the bridge.

In old Hebrew history, the city of Jericho was very protected by great walls and it was impossible to break those walls by guns. But through a particular sound the walls were broken, and that sound was the secret of the breaking of those walls. If that sound is created before walls, the walls will give way.

You have heard the story of Ali Baba: a particular sound and the rock moves. These are allegories. Whether they are right or not, one thing is certain: if you can create a particular sound so continuously that meaning is lost, mind is lost, the rock at your heart will be removed.

Vigyan Bhairav Tantra, Vol 1

Chapter #32
Chapter title: The path of surrender

29 January 1973 pm in Woodlands, Bombay

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The first question:

BELOVED MASTER, PLEASE EXPLAIN WHETHER THE TECHNIQUES YOU HAVE DISCUSSED SO FAR FROM VIGYANA BHAIRAVA TANTRA BELONG TO THE SCIENCE OF YOGA INSTEAD OF TO THE ACTUAL AND CENTRAL SUBJECT MATTER OF TANTRA. WHAT IS THE CENTRAL SUBJECT MATTER OF TANTRA?

This question arises to many. The techniques that we have discussed also belong to yoga. They are the

same techniques, but with a difference: you can use the same techniques with a very different philosophy behind them. The framework, the pattern differs, not the technique. You may have a different attitude toward life, just the contrary to tantra.

Yoga believes in struggle; yoga is basically the path of will. Tantra does not believe in a struggle; tantra is not the path of will. Rather, on the contrary, tantra is the path of total surrender. Your will is not needed. For tantra your will is the problem, the source of all anguish. For yoga your surrender, your will-lessness is the problem.

Because your will is weak, that is why you are in anguish, suffering - for yoga. For tantra, because you have a will, because you have an ego, an individuality, that is why you are suffering. Yoga says, bring your will to absolute perfection and you will be liberated. Tantra says, dissolve your will completely, become totally emptied of it, and that will be your liberation. And both are right; this creates the problem. For me, both are right.

But the path of yoga is a very difficult one. It is just impossible, nearly impossible, that you can attain to the perfection of the ego. It means you become the center of the whole universe. The path is very long, arduous, and really, it never reaches to the end. So what happens to the followers of yoga? Somewhere on the path, in some life, they turn to tantra.

Intellectually yoga is conceivable; existentially it is impossible. If it is possible you will reach by yoga also, but generally it never happens. Even if it happens, it happens very rarely, such as to a Mahavir. Sometimes centuries and centuries pass and then a man like Mahavir appears who has achieved through yoga. But he is rare, an exception, and he breaks the rule.

But yoga is more attractive than tantra. Tantra is easy, natural, and you can attain through tantra very easily, very naturally, effortlessly. And because of this, tantra never appeals to you as much. Why? Anything that appeals to you appeals to your ego. Whatsoever you feel is going to fulfill your ego will appeal to you more. You are gripped in the ego; thus yoga appeals to you very much.

Really, the more egoistic you are, the more yoga will appeal to you, because it is pure ego effort. The more impossible, the more it is appealing to the ego. That is why Mount. Everest has so much appeal. There is so much attraction to reach to the top of a Himalayan peak because it is so difficult. And when Hillary and Tensing reached Mount. Everest, they felt a very ecstatic moment. What was that? It was because the ego was fulfilled -- they were the first.

When the first man landed on the moon, can you imagine how he felt? He was the first in all history. And now he cannot be replaced; he will remain the first in all the history to come. Now there is no way to change his status. The ego is fulfilled deeply. There is no competitor now, and there cannot be. Many will land on the moon but they will not be the first. But many can land on the moon and many can go to Everest -- yoga gives you a higher peak. And the more unreachable the end, the more there is the perfection of the ego -- pure, perfect, absolute ego.

Yoga would have appealed to Nietzsche very much because he felt that the energy which is working behind life is the energy of will -- the will to power. Yoga gives you that feeling. You are more powerful through it.

The more you can control yourself, the more you can control your instincts, the more you can control your body and the more you can control your mind, then the more you feel powerful. You become a master inside. But this is through conflict; this is through struggle and violence. And it always happens more or less that a person who has been practicing yoga for many lives comes to a point where the whole journey becomes drab, dreary, futile, because the more ego is fulfilled, the more you will feel it is useless. Then the follower of the path of yoga turns to tantra.

But yoga appeals because everyone is an egoist. Tantra never appeals in the beginning. Tantra can appeal only to the higher depths -- to those who have worked on themselves, who have really been struggling through yoga for many lives. Then tantra appeals to them because they can understand. Ordinarily you will not be attracted by tantra, and if you are attracted you will be attracted by the wrong reasons, so try to understand them also.

You will not be attracted by tantra in the first place because it asks you to surrender, not to fight. It asks you to float, not to swim. It asks you to move with the current, not to go upstream. It tells you, nature is good; trust nature, do not fight it. Even sex is good. Trust it, follow it, flow into it; do not fight it. "no-fight" is the central teaching of tantra. Flow. Let go! It cannot appeal, there is no fulfillment of your ego through it. In the first step it asks for your ego to be dissolved, in the very beginning it asks you to dissolve it.

Yoga also asks you, but at the end. First it will ask you to purify it. And if it is purified completely it

dissolves, it cannot remain. But that is the last in yoga, and in tantra that is the first.

So tantra will not appeal generally. And if it does appeal, it will appeal for wrong reasons. For example, if you want to indulge in sex then you can rationalize your indulgence through tantra. That can become the appeal. If you want to indulge in wine, in women, in other things, you can feel attracted toward tantra. But really, you are not attracted to tantra. Tantra is a facade -- a trick. You are attracted to something else which you think tantra allows you. So tantra always appeals for wrong reasons.

Tantra is not to help your indulgence, it is to transform it. So do not deceive yourself. Through tantra you can deceive yourself very easily, and because of this possibility of deception Mahavir would not describe tantra. This possibility is always there. And man is so deceptive that he can show one thing when he really means another, he can rationalize.

For example, in China, in old China, there was something like tantra -- a secret science. It is known as Tao. Tao has similar trends to tantra. For example, Tao says that it is good, if you want to be freed of sex, that you should not stick to one person -- to one woman or one man. You should not stick to one person if you want to be freed. Tao says that it is better to go on changing partners.

This is absolutely right, but you can rationalize it; you can deceive yourself. You may just be a sex maniac and you can think that "I am doing tantra practice, so I cannot stick to one woman. I have to change." And many emperors in China practiced it. They had big harems only for this.

But Tao is meaningful if you look deep down into human psychology. If you know only one woman, sooner or later your attraction for that woman will wither away, but your attraction for women will remain. You will be attracted by the other sex. This woman, your wife, will really not be of the opposite sex. She will not attract you, she will not be a magnet for you. You will have become accustomed to her.

Tao says that if a man moves amidst women, women, he will not only go beyond one, he will go beyond the opposite sex. The very knowledge of many women will help him to transcend. And this is right -- but dangerous, because you would like it not because it is right but because it gives you license. That is the problem with tantra.

So in China also that knowledge was suppressed; it had to be suppressed. In India tantra was also suppressed because it said many dangerous things - dangerous only because you are deceptive. Otherwise they are wonderful. Nothing has happened to the human mind that is more wonderful and mysterious than tantra; no knowledge is so deep.

But knowledge always has its dangers. For example, now science has become a danger because it has come to know many deep secrets. Now it knows how to create atomic energy. Einstein is reported to have said that if he is again given a life, rather than being a scientist he would like to be a plumber, because as he looks back, his whole life has been futile -- not only futile, but dangerous to humanity. And he has given one of the deepest secrets, but to a mankind which is self-deceptive.

I wonder... the day may come soon when we will have to suppress scientific knowledge. There are rumors that there are secret thoughts amid scientists about whether to disclose more or not -- whether they should stop the search or whether they should go further, because now it is dangerous ground.

Every knowledge is dangerous; only ignorance is not dangerous, you cannot do much with it. Superstitions are always good -- never dangerous. They are homeopathic. If the medicine is given to you, it is not going to harm you. Whether it is going to help you or not depends on your own innocence, but one thing is certain: it is not going to harm you. Homeopathy is harmless; it is a deep superstition. If it works, it can only help. Remember, if something can only help then it is deep superstition. If it can do both, help and harm, then only is it knowledge. A real thing can do both, help and harm. Only an unreal thing can just help. But then the help never comes from the thing, it is always a projection of your own mind. So, in a way, only illusory things are good; they never harm you.

Tantra is science, and it is deeper than atomic knowledge because atomic science is concerned with matter and tantra is concerned with you, and you are always more dangerous than any atomic energy. Tantra is concerned with the biological atom, with you -- the living cell; with life consciousness itself and how its inner mechanism works.

That is why tantra became so much interested in sex. One who is interested in life and consciousness will automatically become interested in sex because sex is the source of life, of love, of all that is happening in the world of consciousness. So if a seeker is not interested in sex, he is not a seeker at all. He may be a philosopher, but he is not a seeker. And philosophy is, more or less, nonsense - thinking about things which are of no use.

I have heard that Mulla Nasruddin was interested in girls, but he had very bad luck with girls, no one

would like him. He was going to meet a certain girl for the first time, so he asked a friend, "What is your secret? You are wonderful with women, you simply hypnotize them, and I am always a failure, so give me some clue. I am going on a date for the first time with a girl, so give me some secrets."

The friend said, "Remember three things: always talk about food, family and philosophy."

"Why about food?" Mulla asked. The friend said, "I talk about food because then the girl feels good - because every woman is interested in food. She is food for the child, for the whole humanity she is food, so she is basically interested in food."

Mulla said, "Okay. And why family?" So the man said, "Talk about her family so your intentions look honorable."

Then Mulla said, "And why about philosophy?" The man said, "Talk about philosophy. That makes the woman feel that she is intelligent."

So Mulla rushed. Immediately, when he saw the girl, he said, "Hello, do you like noodles?" The girl was startled and said, "No!"

Then the Mulla asked the second question: "Have you got two brothers?" The girl was even more startled and wondered, "What type of date is this?" She said, "No!"

So for a moment Mulla was at a loss. He wondered, "How to start talking about philosophy?" Just for a moment he was at a loss, and then he asked, "Now, if you had a brother would he like noodles?"

Philosophy is more or less nonsense. Tantra is not interested in philosophy; tantra is interested in actual existential life. So tantra never asks whether there is a God or whether there is MOKSHA, liberation, or whether there is hell or heaven. Tantra asks basic questions about life. That is why there is so much interest in sex and love. They are basic. YOU ARE through them; you are part of them.

You are a play of sex energy and nothing less, and unless you understand this energy and transcend it you will never be anything more. You are, right now, nothing but sex energy. You can be more, but if you do not understand this and you do not transcend it you never will be more. The possibility is just there as a seed. That is why tantra is interested in sex, in love, in natural life.

But the way to know it is not through conflict. Tantra says you cannot know anything if you are in a fighting mood because then you are not receptive. Then because you are fighting the secrets will be hidden from you -- you are not open to receive. And whenever you are fighting you are always outside. If you are fighting sex you are always outside; if you surrender to sex you reach the very inner core of it; you are an insider. If you surrender; then many things become known.

You have been in sex, but always with a fighting attitude behind it. That is why you have not known many secrets. For example, you have not known the life-giving forces of sex. You have not them known because you cannot know -- that needs you to be an insider.

If you are really flowing with sex energy, totally surrendered, sooner or later you will arrive at the point where you will know that sex cannot only give birth to a new life: sex can give you more life. To lovers sex can become a life-giving force, but for that you need a surrender. And once you are surrendered, many dimensions change.

For example, tantra has known, Tao has known that if you ejaculate in the act, then it cannot be life-giving to you. There is no need to ejaculate; ejaculation can be totally forgotten. Tantra and Tao both say ejaculation is because you are fighting; otherwise there is no need of it.

The lover and the beloved can be in a deep sexual embrace, just relaxing into each other with no hurry to ejaculate, with no hurry to end the affair. They can just relax into each other. And if this relaxation is total, they both will feel more life. They both will enrich each other.

Tao says a man can live for one thousand years if he is not in any hurry with sex, if he is deeply relaxed. If a woman and man are deeply relaxed with each other, simply melting into each other, absorbed into each other, not in any hurry, not in any tension, many things happen -- alchemical things happen -- because the life juices of both, the electricity of both, the bio-energy of both, meet. And just by this meeting -- because they are "anti"; one is negative, one is positive: they are anti-poles -- Just by meeting with each other deeply, they invigorate each other, make each other vital, more alive.

They can live for a long time, and they can live never becoming old. But this can only be known if you are not in a fighting mood. And this seems paradoxical. Those who are fighting sex, they will ejaculate sooner because the tense mind is in a hurry to be relieved of the tension.

New research says many surprising things, many surprising facts. Masters and Johnson, they have worked scientifically for the first time with what happens in deep intercourse. They have come to realize that seventy-five percent of men are premature ejaculators -- seventy-five percent Before there is a deep

meeting they have ejaculated and the act is finished. And ninety percent of women never have any orgasm; they never reach to a peak, to a deep, fulfilling peak -- ninety percent of women!

That is why women are so angry and irritated, and they will remain so. No meditation can help them to be peaceful and no philosophy, no religion, no ethics will make them at ease with the men with whom they are living. They are in frustration, in anger, because modern science and old tantra both say that unless a woman is deeply fulfilled orgasmically she will be a problem in the family. That which she is lacking will create irritations and she will be always in a fighting mood.

So if your wife is always in a fighting mood, think again about the whole thing. It is not simply the wife -- you may be the cause. And because women are not achieving orgasm, they become anti-sex. They are not willing to go into sex easily. They have to be bribed; they are not ready to go into sex. Why should they be ready if they never achieve any deep bliss through it? Rather, they feel after it that the man has been using them, that they have been used. They feel like a thing which has been used and then discarded.

The man is satisfied because be has ejaculated. Then he moves and goes to sleep, and the wife goes on weeping. She has been just used, and the experience has not been in any way fulfilling to her. It may have relieved her husband or lover or friend, but it has not been in any way fulfilling to her.

Ninety percent of women do not even know what orgasm is. They have never known it; they have never reached a peak of such a blissful convulsion of the body that every fiber vibrates and every cell becomes alive. They have not reached it, and this is because of an anti-sexual attitude in the society. The fighting mind is there, and the woman is so repressed that she has become frigid.

The man goes on doing the act as if it is a sin. He feels it as guilt: "It is not to be done." And while he is making love to his wife or beloved, he is thinking of some MAHATMA -- so-called saint -- of how to go to the mahatma and how to transcend this sex, this guilt, this sin.

It is very difficult to get rid of the mahatmas, they are already there even while you are making love. You are not two; one mahatma must be there. If there is no mahatma, then God is watching you doing this sin. The concept of God in people's minds is just that of a Peeping Tom -- he is always watching you. This attitude creates anxiety, and when anxiety is there ejaculation comes soon.

When there is no anxiety, ejaculation can be postponed for hours -- even for days. And there is no need of it. If the love is deep, both parties can invigorate each other. Then ejaculation completely ceases, and for years two lovers can meet with each other without any ejaculation, without any wastage of energy. They can just relax with each other. Their bodies meet and relax; they enter sex and relax. And sooner or later, sex will not be an excitement. It is an excitement right now. Then it is not an excitement, it is a relaxation, a deep let-go.

But that can happen only if you have first surrendered inside to the life energy -- the life force. Only then can you surrender to your lover or beloved. Tantra says, this happens, and it says how it can happen.

Tantra says, never make love while you are excited. This seems very absurd because you want to make love when you are excited. And normally, both partners excite each other in order that they can make love. But tantra says that in excitement you are wasting energy. Make love while you are calm, serene, meditative. First meditate, then make love, and when making love do not go beyond the limit. What do I mean by "do not go beyond the limit"? Do not become excited and violent, in order that your energy will not be dispersed.

If you see two persons making love you will feel that they are fighting. If small children sometimes see their father and mother making love, they think the father is going to kill the mother. It looks violent; it looks like a fight. It is not beautiful, it looks ugly.

It must be more musical, harmonious. The two partners must be as if they are dancing, not fighting -- as if singing one harmonious melody, just creating an atmosphere in which both may dissolve and become one. And then they relax. This is what tantra means. Tantra is not sexual at all, tantra is the least sexual thing and yet it has so much concern with sex. And if through this relaxation and let-go nature reveals to you its secrets, it is no wonder. Then you begin to be aware of what is happening. And in that awareness of what is happening many secrets come to your mind.

Firstly, sex becomes life-giving. As it is now it is death giving, you are simply dying through it, wasting yourself, deteriorating. Secondly, it becomes the deepest natural meditation. Your thoughts cease completely. When you are totally relaxed with your lover, your thoughts cease. The mind is not there, only your heart beats. It becomes a natural meditation. And if love cannot help you into meditation, nothing will help, because everything else is just superfluous, superficial. If love cannot help, nothing will help!

Love has its own meditation. But you do not know love; you know only sex and you know the misery of

wasting energy. Then you get depressed after it. Then you decide to take a vow of BRAHMACHARYA, celibacy. And this vow is taken in depression, this vow is taken in anger, this vow is taken in frustration. It is not going to help.

A vow can be helpful if taken in a very relaxed, deeply meditative mood. Otherwise you are simply showing your anger, your frustration and nothing else, and you will forget the vow within twenty-four hours. The energy will have come again, and just as an old routine you will have to release it.

Tantra says, sex is very deep because it is life. But you can be interested in tantra for the wrong reasons. Do not be interested in tantra for wrong reasons, and then you will not feel that tantra is dangerous. Then tantra is life transforming.

Some tantric methods have been used by yoga also, but with a conflict, a fighting attitude. Tantra uses the same methods, but with a very loving attitude -- and that makes a great difference. The very quality of the technique changes. The technique becomes different because the whole background is different.

It has been asked, "What is the central subject matter of tantra?" The answer is you! You are the central subject matter of tantra: what you are right now and what is hidden in you that can grow, what you are and what you can be. Right now you are a sex unit, and unless this unit is understood deeply you cannot become a spirit, you cannot become a spiritual unit. Sexuality and spirituality are two ends of one energy.

Tantra starts with you as you are; yoga starts with what your possibility is. Yoga starts with the end; tantra starts with the beginning. And it is good to start with the beginning. It is always good to begin with the beginning, because if the end is made the beginning, then you are creating unnecessary misery for yourself. You are not the end -- not the ideal. You have to become a god, the ideal, and you are just an animal. And this animal goes berserk because of the ideal of the god; it goes mad, it goes crazy.

Tantra says, forget the god. If you are the animal, understand this animal in its totality. In that understanding itself, the god will grow. And if it cannot grow through that understanding then forget it, it can never be. Ideals cannot bring your possibilities out; only the knowledge of the real will help. So you are the central subject matter of tantra, as you are and as you can become, your actuality and your possibility -- they are the subject matter.

Sometimes people get worried. If you go to understand tantra God is not discussed, moksha -- liberation -- is not discussed, nirvana is not discussed. What type of religion is tantra? Tantra discusses things which make you feel disgusted, which you do not want to discuss. Who wants to discuss sex? Everyone thinks he knows about it. Because you can reproduce, you think you know.

No one wants to discuss sex and sex is everyone's problem. No one wants to discuss love because everyone feels he is a great lover already. And look at your life! It is just hatred and nothing else. And whatsoever you call love is nothing but a relaxation, a little relaxation, of the hatred. Look around you, and then you will know what you know about love.

Baal Shem, a fakir, went to his tailor every day for his robe, and the tailor took six months to make a simple robe for the fakir. The poor fakir! When the robe was ready and the tailor gave it to Baal Shem, Baal Shem said, "Tell me, even God had only six days to create the world. Within six days God created the whole world and you took six months to make this poor man's robe?"

Baal Shem remembered the tailor in his memoirs. The tailor said, "Yes, God created the world in six days, but look at the world, at what type of world it is. Yes, he created the world in six days, but look at the world!"

Look around you; look at the world you have created. Then you will come to know that you do not know anything, you are just groping in the dark. And because everyone else is also groping in the dark, it cannot be that you are living in light. If everyone else is groping in the dark you feel good, because then you feel there is no comparison.

But you are also in the dark, and tantra starts with you as you are. Tantra wants to enlighten you about basic things which you cannot deny. If you try to deny them, it is at your own cost.

The second question:

HOW CAN ONE CONVERT THE SEX ACT INTO A MEDITATIVE EXPERIENCE? SHOULD ONE PRACTICE ANY SPECIAL POSITIONS IN SEX?

Positions are irrelevant; positions are not very meaningful. The real thing is the attitude - not the position of the body, but the position of the mind. But if you change your mind you may want to change your positions, because they are related. But they are not basic.

For example, the man is always on the woman -- on top of the woman. This is an egoist posture because the man always thinks he is better, superior, higher -- how can he be below the woman? But all over the world in primitive societies the woman is above the man. So in Africa this posture is known as the missionary posture, because for the first time when missionaries -- Christian missionaries -- went to Africa, the primitives just could not understand what they were doing. They thought it would kill the woman.

The man-on-top posture is known in Africa as the missionary posture. African primitives say this is violent that man should be on top of the woman. She is weaker, delicate, so she must be on top of the man. But it is difficult for man to think of himself as lower than woman, under her.

If your mind changes, many things will change. It is better that the woman should be on top, for many reasons. If the woman is on top she will be passive, so she is not going to do much violence; she will simply relax. And the man under her cannot do much, he will have to relax. This is good. If he is on top he is going to be violent, he will do much. And nothing is needed to be done on her part. For tantra you have to relax, so it is good that the woman should be on top. She can relax better than any man. The feminine psychology is more passive, so relaxation comes easy.

Positions will change, but do not be bothered about positions much. Just change your mind. Surrender to the life force, float in it. Sometimes, if you are really surrendered, your bodies will take the right position that is needed in that moment. If both partners are deeply surrendered, their bodies will take the right posture that is needed.

Every day situations change, so there is no need to fix postures beforehand. That is a problem, that you try to fix it beforehand. Whenever you try to fix it, this is a fixing by the mind; then you are not surrendering.

If you surrender then you let things take their own shape, and that is a wonderful harmony - when both partners have surrendered. They will take many postures or they will not take them and will just relax. That depends on the life force, not on your cerebral decision beforehand. You need not decide anything beforehand. Decision is the problem. Even to make love, you decide. Even to make love, you go and consult books.

There are books on how to make love. This shows what type of human mind we have produced. You even consult books on how to make love. Then it becomes cerebral; you think everything. Really, you create a rehearsal in the mind and then you enact it. Your action is a copy; it is never real then. You are enacting a rehearsal. It becomes acting; it is not authentic.

Just surrender and move with the force. What is the fear? Why be afraid? If you cannot be unafraid with your lover, then where will you be unafraid? And once you have the feeling that the life force helps by itself and takes the right path that is needed, it will give you a very basic insight into your whole life. Then you can leave your whole life to the divine. That is your beloved.

Then you leave your whole life to the divine. Then you do not think and you do not plan; you do not force the future according to you. You just allow yourself to move into the future according to Him, according to the total.

But how to make the sex act a meditation? Just by surrendering it becomes so. Do not think about it, let it happen. And be relaxed, do not move ahead. This is one of the basic problems with the mind: it always moves ahead. It is always seeking the result, and the result is in the future. You are never in the act; you are always in the future seeking a result. That seeking of a result is disturbing everything, it damages everything.

Just be in the act. What is the future? It is to come; you need not worry about it. And you are not going to bring it with your worries. It is already coming; it has already come. So you forget about it, you just be here and now.

Sex can become a deep insight in being here and now. That is, I think, the only act now left into which you can be here and now. You cannot be here and now while in your office; you cannot be here and now while you are studying in your college; you cannot be here and now anywhere in this modern world. Only in love can you be here and now.

But even then you are not. You are thinking of the result. And now many modern books have created many new problems. You read a book on how to make love, and then you are afraid about whether you are making it rightly or wrongly. You read a book on how a posture is to be taken, or what type of posture is to be used, and then you are afraid about whether you are taking the right posture or not.

Psychologists have created new worries in the mind. Now they say the husband must remember whether his wife is achieving orgasm or not, so he is worried over it. And this worry is not going to help in any way;

it is going to become a hindrance.

The wife is worried whether she is helping the husband to relax totally or not. She must show that she is feeling very blissful. Then everything becomes false. Both are worried about the result, and because of this worry the result will never come.

Forget everything. Flow in the moment and allow your bodies their expression. Your bodies know well; they have their own wisdom. Your bodies are constituted of sex cells. They have a built-in program; you are not asked at all. Just leave it to the body and the body will move. This leaving it to nature together, both together, this let-go, will create meditation automatically.

And if you can feel it in sex, then you know one thing: that whenever you surrender you will feel the same. Then you can surrender to a master. It is a love relationship. You can surrender to a master, and then while you are putting your head at his feet, your head will become empty. You will be in meditation.

Then there is even no need of a master. Then go out and surrender to the sky. You know how to surrender -- that is all. Then you can go and surrender to a tree. But it looks foolish because we do not know how to surrender. We see a person - a villager, a primitive man - going to the river, surrendering himself to the river, calling the river the Mother, the divine Mother, or surrendering himself to the rising sun, calling the rising sun a great god, or going to a tree and putting his head at the roots and surrendering.

For us it looks superstitious. You say, "What nonsense he is doing! What will the tree do? What will the river do? They are not goddesses. What is the sun? The sun is not a god." Anything becomes a god if you can surrender. So your surrender creates divinity. There is nothing divine, there is only a surrendering mind which creates divinity.

Surrender to a wife and she becomes divine. Surrender to a husband and he becomes divine. The divinity is revealed through surrender. Surrender to a stone and there is no stone now: that stone has become a statue, a person -- alive.

So just know how to surrender. And when I say "how" to surrender, I do not mean to know a technique; I mean you have a natural possibility of surrendering in love. Surrender in love and feel it there. And then let it spread all over your life.

The third question:

PLEASE EXPLAIN WHETHER THE ANAHAT NADA -- SOUNDLESS SOUND -- IS A TYPE OF SOUND OR WHETHER IT IS TOTAL SOUNDLESSNESS. AND ALSO EXPLAIN HOW THE STATE OF TOTAL SOUNDFULNESS CAN BE EQUAL TO TOTAL SOUNDLESSNESS.

ANAHAT NADA is not a type of sound, it is soundlessness, but this soundlessness is heard. To express it is difficult because then the logical question arises of how soundlessness can be heard.

Let me explain it.... I am sitting on this chair. If I go away from this chair, will you not see my absence in the chair? It cannot be seen by one who has not seen me sitting here, he will simply see the chair. But a moment before I was here and you have seen me sitting here. If I move away and you look at the chair, you will see two things: the chair and my absence. But that absence will be seen only if you have seen me and you have not forgotten me, that I was there.

We are hearing sounds; we only know sounds. So when that soundlessness comes, anahat nada, we feel that every sound has disappeared and absence is felt. That is why it is called anahat nada. It is also called nada; 'nada' means sound. But ANAHAT changes the quality of the sound. 'Anahat' means uncreated, so it is uncreated sound.

Every sound is a created sound. Whatsoever sounds you have heard, they are all created. That which is created will die. I can clap my hands -- a sound is created. It was not there before and now it is no more; it was created and it has died. A created sound is known as AHAT NADA. Uncreated sound is known as ANAHAT NADA - the sound that is always. Which is that sound that is always? It is not really a sound. You call it a sound because the absence is heard.

If you live by a railway station and one day the railway union goes on strike, you will hear something no one can hear. You will hear the absence of the trains coming and going and moving.

I was traveling in the past for at least three weeks every month. In the beginning it was very difficult to sleep in the train, and then it became difficult to sleep at home. When I was no longer sleeping only in trains, the sound of the train was missed. Whenever I would reach home it would be difficult, because I would miss and I would feel the absence of the railway sounds.

We are accustomed to sounds. Every moment is filled with sound. Our heads are constantly filled by

sounds and sounds and sounds. When your mind goes away, moves up or down, goes beyond or below, when you are not in the world of sounds, you can hear the absence. That absence is soundlessness.

But we have call it anahat nada. Because it is heard we call it nada -- sound; and because it is not really a sound we call it anahat -- uncreated. "Uncreated sound" is contradictory. Sound is created -- "uncreated" contradicts. So all deep experiences of life have to be expressed in contradictory terms.

If you go and ask a master like Eckhart or Jacob Boehme, or Zen masters like Hui Hai or Huang Po or Bodhidharma or Nagarjuna, or Vedanta and the Upanishads, everywhere you will find two contradictory terms whenever a deeper experience is talked about. The Vedas say, "he is and He is not" -- about God.

You cannot find a more atheistic expression: "He is and he is not." he is far away and He is near. He is far away and he is also near. Why contradictory statements? The Upanishads say, "You cannot see him, but unless you see him you have not seen anything." What type of language is this?

Lao Tsu says that "Truth cannot be said" -- and he is saying it! This too is a saying. He says that "Truth cannot be said, if it is said it cannot be true," and then he writes a book and says something about the truth. It is contradictory.

One student came to a great old sage. The student said, "If you can forgive me master, I want to relate to you something about myself. I have become an atheist; now I do not believe in God."

So the old sage asked, "For how many days have you been studying scriptures? For how many days?" So the man, the seeker, the student said, "Nearabout twenty years I have been studying the Vedas - the scriptures." So the old man sighed and said, "Just twenty years and you have the nerve to say that you have become an atheist?"

The student was puzzled. What was this old man saying? So he said, "I am puzzled. What are you saying? You make me more confused than when I came here." The old man said, "Go on studying the Vedas. In the beginning one says God is. Only in the end does one say God is not. To become an atheist you will have to travel much into theism. God is at the beginning; God is not at the end. Do not be in a hurry." The student was even more puzzled.

"God is and God is not" has been uttered by those who know. "God is" is uttered by those who do not know and "God is not" is also uttered by those who do not know. Those who know, they utter both simultaneously: God is and God is not.

"Anahat nada" is a contradictory term, but used with much consideration -- with deep consideration. It is meaningful. It says that the phenomenon is felt as a sound and it is not a sound. It is felt as a sound because you have only felt sounds, you do not know any other language. You know only the language of sounds; that is why it is felt as sound. But it is silence, not sound.

And the question further says: EXPLAIN IN WHICH WAY THE STATE OF SOUNDFULNESS CAN BE EQUAL TO TOTAL SOUNDLESSNESS. It is always so. The zero and the absolute both mean the same!

For example, if I have a jar which is completely empty and I have another jar which is completely filled, both are complete. One is completely empty, another is completely filled. But both are complete, both are perfect. If the jar is half-filled, it is half-filled and half-empty. You can call it half-empty, you can call it half-filled. But whether it is completely empty or completely filled, one thing is common to both: completeness!

Soundlessness is complete. You cannot do anything more to make it more soundless. Understand this: it is complete, nothing can be done. You have come to a point beyond which there is no movement possible. And if a sound is total you cannot add anything to it. You have come to another limit; you cannot go beyond it. This is common and this is what is meant.

One can say it is soundlessness because no sound is heard, everything has become absent. You cannot take anything further from it; it is complete. Or you can say it is a complete sound, a full sound, absolute sound; nothing can be added to it. But in both the cases the indication is for perfection, absoluteness, wholeness.

It depends on the mind. There are two types of minds and two types of expressions. For example, if you ask Buddha, "What will happen in deep meditation? When one achieves SAMADHI what will happen?" he will say, "There will be no DUKKHA -- there will be no pain." He will never say there will be bliss, he will simply say there will be no pain -- just painlessness. If you ask Shankara, he will never talk about pain. He will simply say, "There will be bliss -- absolute bliss."

And both are expressing the same experience. Buddha saying "no pain" refers to the world. He says, "All the pains I have known are not there. And whatsoever is there, I cannot relate it in your language."

Shankara says, "There is bliss, absolute bliss." He never talks about the world and its pain. He is not referring to your world; he is referring to the experience itself. He is positive; Buddha is negative. But their indications are toward the same moon.

Their fingers are different, but what their fingers indicate is the same.

Vigyan Bhairav Tantra, Vol 1

Chapter #33
Chapter title: The spirituality of the tantric sex act

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AT THE START OF SEXUAL UNION KEEP ATTENTIVE ON THE FIRE IN THE BEGINNING, AND SO CONTINUING, AVOID THE EMBERS IN THE END.

WHEN IN SUCH EMBRACE YOUR SENSES ARE SHAKEN AS LEAVES, ENTER THIS SHAKING.

EVEN REMEMBERING UNION, WITHOUT THE EMBRACE, TRANSFORMATION.

ON JOYOUSLY SEEING A LONG ABSENT FRIEND, PERMEATE THIS JOY.

WHEN EATING OR DRINKING, BECOME THE TASTE OF FOOD OR DRINK, AND BE FILLED.

Sigmund Freud has said somewhere that man is born neurotic. This is a half-truth. Man is not born neurotic, but he is born in a neurotic humanity and the society around drives everyone neurotic sooner or later. Man is born natural, real, normal, but the moment the newborn becomes part of the society neurosis starts working.

As we are, we are neurotic, and the neurosis consists of a split -- a deep split. You are not one: you are two or even many. This has to be understood deeply; only then can we proceed in tantra. Your feeling and thinking have become two different things: this is the basic neurosis. Your thinking part and your feeling part have become two, and you are identified with the thinking part, not with the feeling part. And feeling is more real than thinking; feeling is more natural than thinking. You have come with a feeling heart, but thinking is cultivated; it is given by society. And your feeling has become a suppressed thing. Even when you say that you feel, you only think that you feel. The feeling has become dead, and this has happened for certain reasons.

When a child is born, he is a feeling being: he feels things. He is not a thinking being yet. He is natural, just like anything natural in nature -- just like a tree or like an animal. But we start molding him, cultivating. He has to suppress his feelings because without suppressing his feelings he is always in trouble. When he wants to cry he cannot cry because his parents will not approve of it. He will be condemned. He will not be appreciated, he will not be loved. He is not accepted as he is. He must behave: he must behave according to a particular ideology, ideals. Only then will he be loved.

Love is not for him as he is. He can be loved only if he follows certain rules. Those rules are imposed;

they are not natural. The natural being begins to become suppressed, and the unnatural, the unreal, is imposed over it. This unreal is your mind, and a moment comes when the split is so great that you cannot bridge it. You go on forgetting completely what your real nature was -- or is. You are a false face; the original face is lost. And you are also afraid to feel the original, because the moment you feel it the whole society will be against you. So you yourself are against your real nature.

This creates a very neurotic state. You do not know what you want; you do not know what are your real, authentic needs. And then you go on after non-authentic needs because only the feeling heart can give you the sense, the direction, of what are your real needs. When they are suppressed you create symbolic needs. For example, you may go on eating more and more, stuffing yourself with food, and you may never feel that you are filled. The need is for love; it is not for food. But food and love are deeply related, so when the need for love is not felt, or is suppressed, a false need for food is created and you can go on eating. Because the need is false, it can never be fulfilled, and we live in false needs. That is why there is no fulfillment.

You want to be loved; that is a basic need -- natural. But it can be diverted into a false dimension. For example, the love need, the need to be loved, can be felt as a false need if you try to divert the attention of others to yourself. You want that others should pay attention to you, so you may become a political leader. Great crowds may pay attention to you, but the real basic need is to be loved. And even if the whole world is paying attention to you, that basic need cannot be fulfilled. That basic need can be fulfilled even by a single person loving you, paying attention to you because of love.

When you love someone, you pay attention to him. Attention and love are deeply related. If you suppress the need for love, then it becomes a symbolic need; then you need the attention of others. You may get it, but then too there will be no fulfillment. The need is false, disconnected from the natural, basic need. This division in the personality is neurosis.

Tantra is a very revolutionary concept -- the oldest and yet the newest. Tantra is one of the oldest traditions and yet non-traditional, even anti-traditional, because tantra says unless you are whole and one you are missing life altogether. You should not remain in a split state: you must become one. What to do to become one? You can go on thinking, but that is not going to help because thinking is the technique to divide. Thinking is analytical. It divides; it splits things. Feeling unites, synthesizes, makes things one. So you can go on thinking, reading, studying, contemplating. It is not going to help unless you fall back to the feeling center. But it is very difficult, because even when we think about the feeling center, WE THINK!

When you say to someone, "I love you," be aware of whether it is just a thought or whether it is a feeling. If it is just a thought, then you are missing something. A feeling is of the whole: your whole body, mind, everything you are, is involved. In thinking, only your head is involved, and that too not totally, but just a fragment of it. There is only a passing thought; it may not be there the next moment. Only a fragment is involved, and that creates much misery in life -- because with a fragmentary thought, you give promises which you cannot fulfill. You can say, "I love you and I will love you forever." However, the second part is a promise which you cannot fulfill because it is given by a fragmentary thought. Your whole being is not involved in it. And what will you do tomorrow when the fragment has gone and the thought is no more there? Now the promise will become a bondage.

Sartre said somewhere that every promise is going to be false. You cannot promise because you are not whole. Just a part of you promises, and when the part is no more there on the throne and another part has taken over, what are you going to do? Who will fulfill the promise? Hypocrisy is born because when you go on trying to fulfill, pretending that you are fulfilling, then everything becomes false. Tantra says fall down deep within to the feeling center. What to do and how to fall back? Now I will enter the sutras. These sutras, each sutra, is an effort to make you whole.

The first sutra:

"AT THE START OF SEXUAL UNION KEEP ATTENTIVE ON THE FIRE IN THE BEGINNING, AND SO CONTINUING, AVOID THE EMBERS IN THE END."

Sex can be a very deep fulfillment, and sex can throw you back to your wholeness, to your natural, real being, for many reasons. Those reasons have to be understood. One, sex is a total act. You are thrown off your mind, off balance. That is why there is so much fear of sex. You are identified with the mind, and sex is a no-mind act. You become headless; you do not have any head in the act. There is no reasoning, no mental process. And if there is any mental process, there is no real, authentic sex act. Then there is no orgasm, no fulfillment. Then the sex act itself becomes a local thing, something cerebral, and it has become

so.

All over the world, so much hankering, so much lust for sex, is not because the world has become more sexual. It is because you cannot even enjoy sex as a total act. The world was more sexual before. That is why there was no such hankering for sex. This hankering shows that the real is missing and there is only the false. The whole modern mind has become sexual because the sex act itself is no more there. Even the sex act is transferred to the mind. It has become mental; you think about it.

Many people come to me: they say they go on thinking about sex; they enjoy thinking about it, reading, seeing pictures, pornography. They enjoy this, but when the actual moment for sex comes they suddenly feel they are not interested. They even feel they have become impotent. They feel vital energy when they are thinking. When they want to move into the actual act, they feel there is no energy, even no desire. They feel that the body has become dead.

What is happening to them? Even the sex act has become mental. They can only think about it; they cannot do it because doing will involve their whole being. And whenever there is any involvement of the whole, the head becomes uneasy because then it can no more be the master; it can no more be in control.

Tantra uses the sex act to make you whole, but then you have to move in it very meditatively. Then you have to move in it forgetting all that you have heard about sex, studied about sex, all that the society has told you: the church, your religion, the teachers. Forget everything and get involved in it in your totality. Forget to control! Control is the barrier. Rather, be possessed by it; do not control it. Move in it as if you have become mad. The "no-mind" state looks like madness. Become the body, become the animal, because the animal is whole. And as modern man is, only sex seems to be the easiest possibility to make you whole because sex is the deepest, the biological center within you. You are born out of it. Your every cell is a sex cell; your whole body is a sex-energy phenomenon.

This first sutra says, "AT THE START OF SEXUAL UNION KEEP ATTENTIVE ON THE FIRE IN THE BEGINNING, AND SO CONTINUING, AVOID THE EMBERS IN THE END." And this makes the whole difference. For you, the sex act is a release. So when you move in it you are in a hurry. You just want a release. Overflowing energy will be released; you will feel at ease. This at-easeness is just a sort of weakness. Overflowing energy creates tensions, excitement. You feel something has to be done. When the energy is released, you feel weak. You may take this weakness as relaxation. Because the excitement is no more, the overflowing energy is no more, you can relax. But this relaxation is a negative relaxation. If you can relax just by throwing energy, it is at a very great cost. And this relaxation can only be physical. It cannot go deeper and cannot become spiritual.

This first sutra says don't be in a hurry and do not hanker for the end: remain with the beginning. There are two parts to the sex act -- the beginning and the end. Remain with the beginning. The beginning part is more relaxed, warm. But do not be in a hurry to move to the end. Forget the end completely.

"At the start of sexual union, keep attentive on the fire in the beginning." While you are overflowing, do not think in terms of release: remain with this overflowing energy. Do not seek ejaculation: forget it completely. Be whole in this warm beginning. Remain with your beloved or your lover as if you have become one. Create a circle.

There are three possibilities. Two lovers meeting can create three figures -- geometrical figures. You may have even read about it or even seen an old alchemical picture in which a man and woman are standing naked within three geometrical figures. One figure is a square, another figure is a triangle and the third figure is a circle.

This is one of the old alchemical and tantric analyses of the sex act. Ordinarily, when you are in the sex act, there are four persons, not two, and this is a square: four angles are there because you yourself are divided in two -- into the thinking part and the feeling part. Your partner is also divided in two; you are four persons. Two persons are not meeting there, four persons are meeting. It is a crowd, and there can be no deep meeting really. There are four corners, and the meeting is just false. It looks like a meeting, but it is not. There can be no communion because your deeper part is hidden and your beloved's deeper part is also hidden. And only two heads are meeting, only two thinking processes are meeting -- not two feeling processes. They are hidden.

The second type of meeting can be like a triangle. You are two -- two angles of the base. For a sudden moment you become one, like the third angle of the triangle. For a sudden moment your two-ness is lost and you become one. This is better than a square meeting because at least for a single moment there is oneness. That oneness gives you health, vitality. You feel alive and young again.

But the third is the best and the third is the tantric meeting: you become a circle. There are no angles,

and the meeting is not for a single moment. The meeting is really non-temporal; there is no time in it. And this can happen only if you are not seeking ejaculation. If you are seeking ejaculation, then it will become a triangle meeting -- because the moment there is ejaculation the contact point is lost.

Remain with the beginning; do not move to the end. How to remain in the beginning? Many things are to be remembered. First, don't take the sex act as a way of going anywhere. Don't take it as a means: it is the end in itself. There is no end to it; it is not a means. Secondly, do not think of the future; remain with the present. And if you cannot remain in the present in the beginning part of the sex act, then you can never remain in the present -- because the very nature of the act is such that you are thrown into the present.

Remain in the present. Enjoy the meeting of two bodies, two souls, and merge into each other, melt into each other. Forget that you are going anywhere. Remain in the moment going nowhere, and melt. Warmth, love, should be made a situation for two persons to melt into each other. That is why, if there is no love, the sex act is a hurried act. You are using the other; the other is just a means. And the other is using you. You are exploiting each other, not merging into each other. With love you can merge. This merging in the beginning will give many new insights.

If you are not in a hurry to finish the act, the act, by and by, becomes less and less sexual and more and more spiritual. Sex organs also melt into each other. A deep, silent communion happens between two body energies, and then you can remain for hours together. This togetherness moves deeper and deeper as time passes. But don't think. Remain with the moment deeply merged. It becomes an ecstasy, a samadhi, cosmic consciousness. And if you can know this, if you can feel and realize this, your sexual mind will become non-sexual. A very deep BRAHMACHARYA, CELIBACY, can be attained. Celibacy can be attained through it!

This looks paradoxical because we have been always thinking in terms that if a person has to remain celibate he must not look at the other sex, he must not meet the other sex. He must avoid, escape. A very false celibacy happens then: the mind goes on thinking about the other sex. And the more you escape from the other, the more you have to think, because this is a basic, deep need.

Tantra says do not try to escape; there is no escape possible. Rather, use nature itself to transcend. Don't fight: accept nature in order to transcend it. If this communion with your beloved or your lover is prolonged with no end in mind, then you can just remain in the beginning. Excitement is energy. You can lose it; you can come to a peak. Then the energy is lost and a depression will follow, a weakness will follow. You may take it as relaxation, but it is negative.

Tantra gives you a dimension of a higher relaxation which is positive. Both partners melting with each other give vital energy to each other. They become a circle, and their energy begins to move in a circle. They are giving life to each other, renewing life. No energy is lost. Rather, more energy is gained because through the contact with the opposite sex your every cell is challenged, excited. And if you can merge into that excitement without leading it to a peak, if you can remain in the beginning without becoming hot, just remaining warm, then those two "warmths" will meet and you can prolong the act for a very long time. With no ejaculation, with no throwing energy out, it becomes a meditation, and through it you become whole. Through it your split personality is no more split: it is bridged.

All neurosis is a "splitness." If you are bridged again, you become again a child -- innocent. And once you know this innocence you can go on behaving in your society as it requires. But now this behavior is just a drama, an acting. You are not involved in it. It is a requirement, so you do it. But you are not in it; you are just acting.

You will have to use unreal faces because you live in an unreal world; otherwise the world will crush you and kill you. We have killed many real faces. We crucified Jesus because he started behaving like a real man. The unreal society will not tolerate it. We poisoned Socrates because he started behaving like a real man. Behave as the society requires; do not create unnecessary troubles for yourself and others. But once you know your real being and the wholeness, the unreal society cannot drive you neurotic; it cannot make you mad.

"AT THE START OF SEXUAL UNION KEEP ATTENTIVE ON THE FIRE IN THE BEGINNING, AND SO CONTINUING, AVOID THE EMBERS IN THE END". IF ejaculation is there, energy is dissipated. Then there is no more fire. You are simply relieved of your energy without gaining anything.

The second sutra:

"WHEN IN SUCH EMBRACE YOUR SENSES ARE SHAKEN AS LEAVES, ENTER THIS SHAKING."

When in such embrace, in such deep communion with the beloved or the lover, your senses are shaken as leaves, enter this shaking. We have even become afraid: while making love you do not allow your bodies to move much, because if your bodies are allowed much movement the sex act spreads all over your body. You can control it when it is localized at the sex center. The mind can remain in control. When it spreads all over your body, you cannot control it. You may start shaking, you may start screaming, and you will not be able to control your body once the body takes over.

We suppress movements. Particularly, all over the world, we suppress all movements, all shaking for women. They remain just like dead bodies. You are doing something to them; they are not doing anything to you. They are just passive partners. Why is this happening? Why all over the world do men suppress women in such a way? There is fear -- because once a woman's body becomes possessed, it is very difficult for a man to satisfy her: because a woman can have chain orgasms; a man cannot have. A man can have only one orgasm; a woman can have chain orgasms. There are cases of multiple orgasms reported. Any woman can have at least three orgasms in a chain, but man can have only one. And with man's orgasm, the woman is aroused and is ready for further orgasms. Then it is difficult. Then how to manage it?

She needs another man immediately, and group sex is a taboo. All over the world we have created monogamous societies. We seem to feel that it is better to suppress the woman. So, really, eighty to ninety percent of women never know what orgasm is. They can give birth to children; that is another thing. They can satisfy the man; that is also another thing. But they themselves are never satisfied. So if you see such bitterness in women all over the world -- sadness, bitterness, frustration -- it is natural. Their basic need is not fulfilled.

Shaking is just wonderful because when you shake in your sex act the energy starts flowing all over the body, the energy vibrates all over the body. Every cell of the body is involved then. Every cell becomes alive because every cell is a sex cell.

When you were born, two sex cells met and your being was created, your body was created, those two sex cells are everywhere in your body. They have multiplied and multiplied and multiplied, but your basic unit remains the sex cell. When you shake all over your body, it is not only a meeting of you with your beloved. Within your body also, each cell is meeting with the opposite cell. This shaking shows it. It will look animal-like, but man IS an animal and there is nothing wrong in it.

This second sutra says, "WHEN IN SUCH EMBRACE YOUR SENSES ARE SHAKEN AS LEAVES..." A great wind is blowing and a tree is shaking. Even the roots are shaking, every leaf is shaking. Just be like a tree. A great wind is blowing, and sex IS a great wind -- a great energy blowing through you. Shake! Vibrate! Allow every cell of your body to dance, and this should be for both. The beloved is also dancing, every cell vibrating. Only then can you both meet, and then that meeting is not mental. It is a meeting of your bio-energies.

Enter this shaking, and while shaking don't remain aloof. Don't be a spectator, because mind is the spectator. Don't stand aloof! Be the shaking, become the shaking. Forget everything and become the shaking. It is not that your body is shaking: it is YOU, your whole being. You become the shaking itself. Then there are not two bodies, two minds. In the beginning, there are two shaking energies, and in the end just a circle -- not two.

What will happen in this circle? One, you will be part of an existential force -- not a societal mind, but an existential force. You will be part of the whole cosmos. In that shaking you will be part of the whole cosmos. That moment is of great creation. You are dissolved as solid bodies. You have become liquid -- flowing into each other. The mind is lost, the division is lost. You have a oneness.

This is ADVAITA, this is non-duality. And if you cannot feel this non-duality, then all the philosophies of non-duality are useless. They are just words. Once you know this non-dual existential moment, then only can you understand the Upanishads. Then only you can understand the mystics -- what they are talking about when they talk of a Cosmic oneness, a wholeness. Then you are not separate from the world, not alien to it. Then the existence becomes your home. And with that feeling that "Now I am at home in the existence," all worries are lost. Then there is no anguish, no struggle, no conflict. This is what Lao Tzu calls Tao, what Shankara calls ADVAITA. You can choose your own word for it, but through a deep love embrace it is easy to feel it. But be alive, shaking, and become the shaking itself.

The third sutra:

"EVEN REMEMBERING UNION, WITHOUT THE EMBRACE, THE TRANSFORMATION!"

Once you know this, even the partner is not needed. You can simply remember the act and enter into it. But first you must have the feeling. If you know the feeling, you can enter into the act without the partner. This is a little difficult, but it happens. And unless it happens, you go on being dependent, a dependency is created. For so many reasons it happens. If you have had the feeling, if you have known the moment when you were not there but only a vibrating energy had become one and there was a circle with the partner, in that moment there was no partner. In that moment only you are, and for the partner you are not: only he or she is. That oneness is centered within you; the partner is no more there. And it is easier for women to have this feeling because they are always making love with closed eyes.

During this technique, it is good if you have your eyes closed. Then only an inner feeling of a circle, only an inner feeling of oneness, is there. Then just remember it. Close your eyes; lie down as if you are with your partner. Just remember and start feeling it. Your body will begin to shake and vibrate. Allow it! Forget completely that the other is not there. Move as if the other is present. Only in the beginning is it "as if." Once you know, then it is not "as if," then the other is there.

Move as if you are actually going into the love act. Do whatsoever you would have done with your partner. Scream, move, shake. Soon the circle will be there, and this circle is miraculous. Soon you will feel that the circle is created, but now this circle is not created with a man and woman. If you are man, then the whole universe has become woman; if you are woman, then the whole universe has become man. Now you are in a deep communion with the existence itself, and the door, the other, is no more there.

The other is simply a door. While making love to a woman, you are really making love to existence itself. The woman is just a door, the man is just a door. The other is just a door for the whole, but you are in such a hurry you never feel it. If you remain in communion, in deep embrace for hours together, you will forget the other and the other will just become an extension of the whole. Once this technique is known you can use it alone, and when you can use it alone it gives you a new freedom -- freedom from the other.

It really happens that the whole existence becomes the other -- your beloved, your lover -- and then this technique can be used continuously, and one can remain in constant communion with the existence. And then you can do it in other dimensions also. Walking in the morning, you can do it. Then you are in communion with the air, with the rising sun and the stars and the trees. Staring at the stars in the night, you can do it. Looking at the moon, you can do it. You can be in the sex act with the whole universe once you know how it happens.

But it is good to start with human beings because they are nearest to you -- the nearest part of the universe. But they are dispensable. You can take a jump and forget the door completely -- "EVEN REMEMBERING UNION, THE TRANSFORMATION" -- and you WILL be transformed, you will become new.

Tantra uses sex as a vehicle. It is energy; it can be used as a vehicle. It can transform you, and it can give you transcendental states. But as we are using sex, it looks difficult for us -- because we are using it in a very wrong way, and the wrong way is not natural. Even animals are better than us: they are using it in a natural way. Our ways are perverted. Constant hammering on the human mind that sex is sin has created a deep barrier within you. You never allow yourself a total let-go. Something is always standing aloof condemning, even for the new generation. They may say they are not burdened, obsessed, that sex is not a taboo for them, but you cannot unburden your unconscious so easily. It has been built over centuries and centuries; the whole human past is there. So while you may not be condemning it as sin consciously, the unconscious is there constantly condemning it. You are never totally in it. Something is always left out. That left-out part creates the split.

Tantra says move in it totally. Just forget yourself, your civilization, your religion, your culture, your ideology. Forget everything. Just move in the sex act: move in it totally; do not leave anything out. Become absolutely non-thinking. Only then does the awareness happen that you have become one with someone. And this feeling of oneness can then be detached from the partner and it can be used with the whole universe. You can be in a sex act with a tree, with the moon, with anything. Once, you know how to create this circle, it can be created with anything -- even without anything.

You can create this circle within yourself because man is both man and woman, and woman is both woman and man. You are both because you were created by two, You were created by man and woman both, so half of you remains the other. You can forget everything completely, and the circle can be created within you. Once the circle is created within you -- your man is meeting your woman, the inner woman is meeting the inner man -- you are in an embrace within yourself. And only when this circle is created is real celibacy attained. Otherwise all celibacies are just perversions, and then they create their own problems.

When this circle is created inside, you are freed.

This is what tantra says: "Sex is the deepest bondage, yet it can be used as a vehicle for the highest freedom." Tantra says poison can be used as medicine, but wisdom is needed. So do not condemn anything. Rather, use it. And do not be against anything. Find out ways how it can be used and transformed. Tantra is a deep, total acceptance of life. It is the only approach of its kind. All over the world, in all the centuries that have gone by, tantra is unique. It says don't throw anything and don't be against anything and don't create any conflict, because with any conflict you will be destructive with yourself.

All the religions are against sex, afraid of it, because it is such a great energy. Once you are in it you are no more, and then the current will take you anywhere. That is why the fear. So create a barrier in which you and the current become two, and do not allow this vital energy to have any possession over you: be the master of it.

Only tantra says that this mastery is going to be false, diseased, pathological, because you cannot really be divided with this current. You are it! So all divisions will be false, arbitrary, and basically, no division is possible because you are the current -- a part and parcel of it, just a wave in it. You can become frozen and you can separate yourself from the current, but that frozenness will be deadness. And humanity has become dead. No one is really alive; you are just dead weights floating in the stream. Melt!

Tantra says try to melt. Do not become like icebergs: melt and become one with the river. Becoming one with the river, feeling one with the river, merging in the river, be aware and there will be transformation. There IS transformation. Transformation is not through conflict; it is through awareness. These three techniques are very, very scientific, but then sex becomes something other than what you know. Then it is not a temporary relief; then it is not throwing energy out. Then there is no end to it. It becomes a meditative circle.

A few more related techniques:

"ON JOYOUSLY SEEING A LONG ABSENT FRIEND, PERMEATE THIS JOY."

Enter this joy and become one with it -- any joy, any happiness. This is just an example: "On joyously seeing a long absent friend..." Suddenly you see a friend you have not seen for many, many days or many, many years. A sudden joy grips you. But your attention will be on the friend, not on your joy. Then you are missing something, and this joy will be momentary. Your attention is focused on the friend: you will start talking, remembering things, and you will miss this joy and this joy will go.

When you see a friend and suddenly feel a joy arising in your heart, concentrate on this joy. Feel it and become it, and meet the friend while being aware and filled with your joy. Let the friend be just on the periphery, and you remain centered in your feeling of happiness.

This can be done in many other situations. The sun is rising, and suddenly you feel something rising within you. Then forget the sun; let it remain on the periphery. You be centered in your own feeling of rising energy. The moment you look at it, it will spread. It will become your whole body, your whole being. And do not just be an observer of it; merge into it. There are very few moments when you feel joy, happiness, bliss, but you go on missing them because you become object-centered.

Whenever there is joy, you feel that it is coming from without. You have met a friend: of course, it appears that the joy is coming from your friend, from seeing him. That is not the actual case. The joy is always within you. The friend has just become a situation. The friend has helped it to come out, has helped you to see that it is there. And this is not only with joy, but with everything: with anger, with sadness, with misery, with happiness, with everything, it is so. Others are only situations in which things that are hidden in you are expressed. They are not causes; they are not causing something in you. Whatsoever is happening, is happening TO YOU. It has always been there; it is only that meeting with this friend has become a situation in which whatsoever was hidden has come out in the open -- has come out. From the hidden sources it has become apparent, manifest. Whenever this happens remain centered in the inner feeling, and then you will have a different attitude about everything in life.

Even with negative emotions, do this. When you are angry, do not be centered on the person who has aroused it. Let him be on the periphery. You just become anger. Feel anger in its totality; allow it to happen within. Don't rationalize; don't say that this man has created it. Do not condemn the man. He has just become the situation. And feel grateful towards him that he has helped something which was hidden to come into the open. He has hit you somewhere, and a wound was there hidden. Now you know it, so become the wound.

With negative or positive, with any emotion, use this, and there will be a great change in you. If the emotion is negative, you will be freed of it by being aware that it is within you. If the emotion is positive, you will become the emotion itself. If it is joy, you will become joy. If it is anger, the anger will dissolve.

And this is the difference between negative and positive emotions: if you become aware of a certain emotion, and by your becoming aware the emotion dissolves, it is negative. If by your becoming aware of a certain emotion you then become the emotion, if the emotion then spreads and becomes your being, it is positive. Awareness works differently in both cases. If it is a poisonous emotion, you are relieved of it through awareness. If it is good, blissful, ecstatic, you become one with it. Awareness deepens it.

So to me this is the criterion: if something is deepened by your awareness, it is something good. If something is dissolved through awareness, it is something bad. That which cannot remain in awareness is sin and that which grows in awareness is virtue. Virtue and sin are not social concepts, they are inner realizations.

Use your awareness. It is just as if there is darkness and you bring in light: the darkness will be no more there. Just by bringing light in, the darkness is no more there, because, really, it was not. It was negative, just an absence of light. But many things will become manifest which are there. Just by bringing in light, these shelves, these books, these walls, will not disappear. In darkness they were not; you could not see them. If you bring light in, darkness will be no more there, but that which is real will be revealed. Through awareness all that is negative like darkness will dissolve -- hatred, anger, sadness, violence. Then love, joy, ecstasy, will, for the first time, become revealed to you. So, "ON JOYOUSLY SEEING A LONG ABSENT FRIEND, PERMEATE THIS JOY."

The fifth technique:

"WHEN EATING OR DRINKING, BECOME THE TASTE OF THE FOOD OR DRINK, AND BE FILLED."

We go on eating things; we cannot live without them. But we eat them very unconsciously, automatically, robot-like. If the taste is not lived, you are just stuffing. Go slow, and be aware of the taste. And only when you go slow can you be aware. Do not just go on swallowing things. Taste them unhurriedly and become the taste. When you feel sweetness, become that sweetness. And then it can be felt all over the body -- not just in the mouth, not just on the tongue, it can be felt all over the body! A certain sweetness -- or anything else -- is spreading in ripples. Whatsoever you are eating, feel the taste and become the taste.

This is how tantra appears to be quite the contrary from other traditions. Jainas say, "No taste -- ASWAD." Mahatma Gandhi had it as a rule in his ashram -- "ASWAD: do not taste anything. Eat, but do not taste; forget the taste. Eating is a necessity, but do it in a mechanical way. Taste is desire, so do not taste." Tantra says taste it as much as possible; be more sensitive, alive. And not only be sensitive -- become the taste.

With ASWAD, with no taste, your senses will be deadened. They will become less and less sensitive. And with less sensitivity, you will not be able to feel your body, you will not be able to feel your feelings. Then you will just remain centered in the head. This centeredness in the head is the split. Tantra says do not create any division within yourself. It is beautiful to taste; it is beautiful to be sensitive. And if you are more sensitive you will be more alive, and if you are more alive, then more life will enter your inner being. You will be more open.

You can eat things without tasting; it is not difficult. You can touch someone without touching; it is not difficult. We are already doing it. You shake hands with someone without touching him because to touch, you have to come to the hand, you have to move to the hand. You have to become your fingers and your palm as if you, your soul, have come to the hand. Only then can you touch. You can take someone's hand in your hand and withdraw. You can withdraw; then the dead hand is there. It appears to be touching, but it is not touching.

We are not touching! We are afraid to touch somebody because symbolically touch has become sexual. You may be standing in a crowd, in a tram, in a railway compartment, touching many persons, but you are not touching them and they are not touching you. Only bodies are there in contact, but you are withdrawn. And you can feel the difference: if you really touch someone in the crowd, he will feel offended. Your body can touch, but you must not move in that body. You must remain aloof -- as if not in the body, as if there is only a dead body touching.

This insensitivity is bad. It is bad because you are defending yourself against life. You are so much afraid of death, and you are already dead. You need not really be afraid because no one is going to die; you are already dead. And that is why you are afraid -- because you have not lived. You have been missing life

and death is coming.

A person who is "alive" will not be afraid of death because he is living. When you are really living there is no fear of death. You can even live death. When death comes, you will be so sensitive to it that you will enjoy it. It is going to be a great experience. If you are alive you can even live death, and then death is no more there. If you can even live death, if you can even be sensitive to your dying body as you are withdrawing to the center and dissolving, if you can live even this, then you have become deathless.

"WHEN EATING OR DRINKING, BECOME THE TASTE OF THE FOOD OR DRINK, AND BE FILLED BY THE TASTE:" When drinking water, feel the coolness. Close your eyes, drink it slowly, taste it. Feel the coolness and feel that you have become that coolness, because the coolness is being transferred to you from the water; it is becoming a part of your body. Your mouth is touching, your tongue is touching, and the coolness is transferred. Allow it to happen to the whole of your body. Allow its ripples to spread, and you will feel a coolness all over your body. In this way your sensitivity can grow, and you can become more alive and more filled.

We are frustrated, feeling vacant, empty, and we go on talking that life is empty. But we are the reasons why it is empty. We are not filling it and we are not allowing anything to fill it. We have an armor around us -- a defense armor. We are afraid to be vulnerable, so we go on defending against everything. And then we become tombs -- dead things.

Tantra says be alive, more alive, because life is God. There is no other God than life. Be more alive, and you will be more divine. Be totally alive, and there is no death for you.

Vigyan Bhairav Tantra, Vol 1

Chapter #34
Chapter title: "Cosmic orgasm" through Tantra

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BEGIN....

Before I take your questions some other points have to be clarified, because those points will help you understand more what tantra means. Tantra is not a moral concept. It is neither moral nor immoral. It is amoral. It is a science, and science is neither. Your moralities and concepts concerning moral behavior are irrelevant for tantra. Tantra is not concerned with how one should behave; it is not concerned with ideals. It is concerned basically with what is, with what you are. This distinction has to be understood deeply.

Morality is concerned with ideals -- how you should be, what you should be. Therefore, morality is basically condemning. You are never the ideal so you are condemned. Every morality is guilt-creating. You can never become the ideal; you are always lagging behind. The gap will always be there because the ideal is the impossible, and through morality it becomes more impossible. The ideal is there in the future, and you are here as you are, and you go on comparing. You are never the perfect man; something is always lacking. Then you feel guilt; you feel a self-condemnation.

One thing, tantra is against self-condemnation because condemnation can never transform you. Condemnation can only create hypocrisy. Then you try to pretend, to show, that you are what you are not. Hypocrisy means you are the real man, not the ideal man, but you pretend, you try to show, that you are the ideal man. Then you have a split within you; you have a false face. The unreal man is born, and tantra is

basically a search for the real man, not for the unreal man.

Of necessity, every morality creates hypocrisy. It will do so inevitably. Hypocrisy will remain with morality. It is part of it -- the shadow. This will look paradoxical because moralists are the men who condemn hypocrisy the most, and they are the creators of it. And hypocrisy cannot disappear from the earth unless morality disappears. They both will exist together; they are two aspects of the same coin. Morality gives you the ideal and you are not the ideal; that is why the ideal is given to you. Then you start feeling that you are wrong, and that this wrongness is natural. It is given to you. You are born with it, and you cannot immediately do anything about it. You cannot transform it; it is not so easy. You can only suppress it; that is easy.

But there are two things you can do. You can create a false face; you can pretend to be something you are not. That saves you. Then you can move more easily in the society -- more conveniently. And inwardly you have to suppress the real because the unreal can be imposed only if the real is suppressed. So your reality goes on moving downward into the unconscious and your unreality becomes your conscious. Your unreal part becomes more dominant and the real recedes back. You are divided, and the more you try to pretend, the greater will be the gap.

The child is born as one, whole. That is why every child is so beautiful. The beauty is because of wholeness. The child has no gap, no split, no divisions, no fragments. The child is one. The real and unreal are not there. The child is simply real, authentic. You cannot say that the child is moral. The child is neither moral nor immoral. He is just unaware that there is anything moral or immoral. The moment he becomes aware, a split starts. Then the child begins behaving in unreal ways because to be real becomes more and more difficult.

This happens of necessity, remember, because the family has to regulate, the parents have to regulate. The child has to be civilized, educated, given manners, cultivated; otherwise it will be impossible for the child to move in the society. He has to be told, "Do this; don't do that." And when we say, "Do this," the child's reality may not be ready to do it. It may not be real; there may not be any real desire within the child to do it. And when we say, "Don't do this or don't do that," the child's nature may like to do it.

We condemn the real and we enforce the unreal, because the unreal is going to be helpful in an unreal society and the unreal is going to be convenient. Where everyone is false, the real is not going to be convenient. A real child will be in a basic difficulty with the society because the whole society is unreal. This is a vicious circle. We are born in a society, and hitherto not a single society has existed on the earth which is real. And this is vicious! A child is born in a society, and a society is already there with its fixed rules, regulations, behaviors and moralities which the child has to learn.

When he will grow he will become false. Then children will be born to him, and he will help make them false, and this goes on and on. What to do? We cannot change the society. Or if we try to change the society, we will not be there when the society will be changed. It will take an eternity of time. What to do?

The individual can become aware of this basic split within: that the real has been suppressed and the unreal has been imposed. This is pain, this is suffering, this is hell. You cannot get any satisfaction through the unreal because through the unreal only unreal satisfactions are possible, and this is natural. Only through the real can real satisfactions happen. Through the real you can reach reality; through the real you can reach the truth. Through the unreal you can only reach more and more hallucinations, illusions, dreams, and through dreams you can deceive yourself, but you can never be satisfied.

For example, in a dream, if you feel thirsty, you may dream you are drinking water. This will be helpful and convenient for the sleep to continue. If this dream where you dream you are drinking water is not there, your sleep will be broken. A real thirst is there. It will break the sleep; the sleep will be disturbed. Dream is a help; it gives you the feeling that you are drinking water. But the water is false. Your thirst is simply deceived; it is not removed. You may continue to sleep, but the thirst is there suppressed.

This is happening not only in sleep: in your whole life this is happening. You are searching for things through the unreal personality which is not there, which is just a facade. If you do not get them, you will be in misery; if you get them, then too you will be in misery. If you do not get them the misery will be lesser-remember. If you get them, the misery will be deeper and more.

Psychologists say that because of this unreal personality we basically never want to reach the goal -- never want to reach -- because if you reach the goal you will be totally frustrated. You live in hope; in hope you can continue. Hope is a dream. You never reach the goal, so you never come to realize that the goal is false.

A poor man struggling for riches is more happy in the struggle because in the struggle there is hope.

And with the unreal personality only hope is happiness. If the poor man gets riches, he will become hopeless. Now frustration will be the natural consequence. Riches will be there, but no satisfaction. He will have achieved the goal, but nothing will have happened. His hopes are shattered. That is why the moment a society becomes affluent it becomes disturbed.

If America is so much disturbed today, it is because hopes are achieved, goals are achieved, and now you cannot deceive yourself any more. So if in America the younger generation is revolting against all the goals of the older generation, it is because of this: that they all proved nonsense.

In India we cannot conceive of this. We cannot conceive of young people voluntarily going poor -- going hippie. Voluntarily going poor? We cannot conceive of it. We still have hope. We are hoping for the future: that someday the country will become rich and then there will be heaven. Heaven is always in the hoping.

Because of this unreal personality, whatsoever you try, whatsoever you do, whatsoever you see, becomes unreal. Tantra says truth can happen to you only if you are again grounded in the real. But to be grounded in the real you have to be very courageous with yourself because the unreal is convenient and the unreal is so much cultivated and your mind is so much conditioned, that you will become afraid of the real. Someone has asked,

> "YOU SAID YESTERDAY TO BE IN THE LOVE ACT TOTALLY -- TO ENJOY, TO FEEL THE BLISS OF IT, TO REMAIN IN IT, AND WHEN THE BODY STARTS SHAKING, TO BE THE SHAKING. THEN WHAT ARE YOU TEACHING US -- INDULGENCE?"

This is perversion! This is the unreal personality speaking to you. The unreal personality is always against enjoying anything. It is always against you: you must not enjoy. It is always for sacrificing things, for your sacrificing yourself for others. It looks beautiful because you have been brought up in it: "Sacrifice yourself for others." This is altruism. If you are trying to enjoy yourself this is selfish. And the moment someone says, "This is selfish," it becomes a sin.

But I tell you, tantra is a basically different approach. Tantra says that unless you can enjoy yourself you cannot help anyone to enjoy. Unless you are really contented with yourself, you cannot serve others; you cannot help others toward their contentment. Unless you are overflowing with your own bliss you are a danger to society, because a person who sacrifices always becomes a sadist.

If your mother goes on talking to you and says that "I have sacrificed myself for you," she will torture you. If the husband goes on saying to the wife that "I am sacrificing," he will be a sadistic torturer. He will torture because sacrifice is just a trick to torture the other.

So those who are always sacrificing are very dangerous -- potentially dangerous. Be aware of them, and do not sacrifice. The very word is ugly. Enjoy yourself; be bliss-filled. And when you are overflowing with your own bliss, that bliss will reach to others also. But that is not a sacrifice. No one is obliged to you; no one needs to thank you. Rather, you will feel grateful to others because they have been participating in your bliss. Words like `sacrifice', `duty', `service' are ugly; they are violent.

Tantra says that unless you are filled with light, how can you help others to be enlightened? Be selfish; only then can you be altruistic. Otherwise the whole concept of altruism is nonsense. Be happy; only then can you help others to be happy. If you are sad, unhappy, bitter, you are going to be violent with others and you will create misery for others.

You may become a MAHATMA, a so-called great saint; that is not very difficult. But look at your MAHATMAS. They are trying in every way to torture everyone who comes to them, but their torturing is very deceptive. They torture you for your own sake; they torture you for your own good. And because they are torturing themselves you cannot say to them, "You are preaching something to us which you are not practicing." They are already practicing it. They are torturing themselves; now they can torture you. And when a torture is for your own good, that is the most dangerous torture: you cannot escape it.

And what is wrong with enjoying yourself? What is wrong in being happy? If there is anything wrong it is always in your unhappiness, because an unhappy person creates ripples of unhappiness all around him. Be happy! And the sex act, the act of love, can be one of the deepest means through which bliss can be attained.

Tantra is not teaching sexuality. It is simply saying that sex can be a source of bliss. And once you know that bliss, you can go further because now you are grounded in reality. One is not to remain with sex forever, but you can use sex as a jumping point. That is what tantra means: you can use sex as a jumping

point. And once you have known the ecstasy of sex, you can understand what mystics have been talking about -- a greater orgasm, a cosmic orgasm.

Meera is dancing. You cannot understand her; you cannot even understand her songs. They are sexual; their symbology is sexual. This is bound to be because in human life the sex act is the only act in which you come to feel a non-duality, in which you come to feel a deep oneness, in which the past disappears and the future disappears and only the present moment -- the only real moment -- remains. So all those mystics who have really known oneness with the divine, oneness with existence itself, they have always used sexual terms and symbols for their experience to express it. There is no other symbology; there is no other symbology which comes near to it.

Sex is just the beginning, not the end. But if you miss the beginning, you will miss the end also, and you cannot escape the beginning to reach the end.

Tantra says take life naturally; do not be unreal. Sex is there as a deep possibility, a great potentiality. Use it! And what is wrong in being happy in it? Really, all moralities are against happiness. Someone is happy, and you feel something has gone wrong. When someone is sad, everything is okay. We live in a neurotic society where everyone is sad. When you are sad, everyone is happy because everyone can sympathize with you. When you are happy, everyone is at a loss. What to do with you? When someone sympathizes with you, look at his face. The face gleams; a subtle shining comes to the face. He is happy sympathizing. If you are happy, then there is no possibility for this. Your happiness creates sadness in others; your unhappiness creates happiness. This is neurosis! The very foundation seems to be mad.

Tantra says be real, be authentic to yourself. Your happiness is not bad; it is good. It is not sin! Only sadness is sin, only to be miserable is sin. To be happy is virtue because a happy person will not create unhappiness for others. Only a happy person can be a ground for others' happiness.

Secondly, when I say that tantra is neither moral nor immoral I mean that tantra is basically a science. It looks at you, at what you are. It means that tantra is not trying to transform you, but it actually does transform you through reality. The difference between magic and science is the same as between morality and tantra. Magic also tries to transform things simply through words, without knowing the reality. The magician can say that now the rains will stop; he cannot really stop them. Or he can say that rains will come -- but he cannot start them, he can just go on using words.

Sometimes coincidences will be there, and then he will feel powerful. And if the thing is not going to happen according to his magic prophecy he can always say, "What has gone wrong?" That possibility is always hidden in his profession. With magic everything starts with "if." He can say, "If everyone is good, virtuous, then the rains will come on a particular day." If the rains come it is okay; if the rains are not coming then "everyone is not virtuous, there is someone who is a sinner".

Even in this century, the twentieth century, a person like Mahatma Gandhi could say, when there was famine in Bihar, "It is because of the sin of the people living in Bihar that the famine has come" -- as if the whole world is not sinning, only Bihar! Magic starts with "if," and that "if" is great and big.

Science never starts with "if" because science first tries to know what is real -- what reality is, what the real is. Once the real is known it can be transformed. Once you know what electricity is, it can be changed, transformed, used. A magician does not know what electricity is. Without knowing electricity, he is going to transform, he is thinking to transform! Those kind of prophecies are just false -- illusions.

Morality is just like magic. It goes on talking about the perfect man, and without knowing what man is -- the real man. The perfect man remains as a dream. It is used just to condemn the real man. Man never reaches it.

Tantra is science. Tantra says first know what the reality is, what man is, and don't create values and don't create ideals right now: first know what is. Do not think of the "ought"; just think of the "is." And once the "is" is known, then you change it. Then you have the secret.

For example, tantra says do not try to go against sex, because if you go against sex and try to create a state of BRAHMACHARYA -- celibacy, purity, it is impossible. It is just magical. Without knowing what sex energy is, without knowing of what sex is constituted, without going deep into the reality of it, the secrets of it, you can create an ideal of BRAHMACHARYA. Then what will you do? You will simply suppress. And a person who is suppressing sex is more sexual than a person who is indulging in it because through indulgence the energy is released. Through suppression it is there, moving in your system continuously.

A person who suppresses sex starts seeing sex everywhere. Everything becomes sexual. Not that everything is sexual, but now he projects. Now he projects! His own hidden energy is now projected.

Everywhere he will look he will see sex, and because he is condemning himself he will start condemning everyone. You cannot find a moralist who is not violently condemning. He is condemning everyone; to him everyone is wrong. Then he feels good, his ego is fulfilled. Why is everyone wrong? Because he sees everywhere the same thing he is suppressing. His own mind will become more and more sexual, and more and more he will be afraid. This BRAHMACHARYA is perversion, it is unnatural.

A different quality, a different type of BRAHMACHARYA, happens to the follower of tantra, but the very process is totally, diametrically opposite. Tantra first teaches how to move in sex, how to know it, how to feel it, how to come to the deepest possibility hidden in it, to the climax, how to find the essential beauty, the essential happiness and bliss that is hidden there.

Once you know that secret you can transcend it because, really, in a deep sexual orgasm it is not sex which gives you bliss, it is something else. Sex is just a situation. Something else is giving you the euphoria, the ecstasy. That something else can be divided into three elements. But when I speak about those elements, do not think that you can understand them just from my words. They must become part of your experience. As concepts they are useless.

Because of three basic elements in sex you come to a blissful moment. Those three are, firstly, timelessness: you transcend time completely. There is no time. You forget time completely; time ceases for you. Not that time ceases, it ceases for YOU; you are not in it. There is no past, no future. In this very moment, here and now, the whole existence is concentrated. This moment becomes the only real moment. If you can make this moment the only real moment without sex, then there is no need of sex. Through meditation it happens.

Secondly, in sex for the first time you lose your ego, you become egoless. So all those who are very much egoistic, they are all always against sex, because in sex they have to lose their egos. You are not, nor is there the other. You and your beloved are both lost into something else. A new reality evolves, a new unit comes into existence in which the old two are lost -- completely lost. The ego is afraid. You are no more there. If without sex you can come to a moment when you are not, then there is no need of it.

And thirdly, in sex you are natural for the first time. The unreal is lost, the faces, the facades are lost; the society, the culture, the civilization, is lost. You are a part of nature. As trees are, as animals are, as stars are, you are a part of nature. You are in a greater something -- the cosmos, the Tao. You are floating in it. You cannot even swim in it; YOU are not. You are just floating -- being taken by the current.

These three things give you the ecstasy. Sex is just a situation in which it happens naturally. Once you know and once you can feel these elements, you can create these elements independently of sex. All meditation is essentially the experience of sex without sex, but you have to go through it. It must become part of your experience, not just be there as concepts, ideas, thoughts.

Tantra is not for sex, tantra is to transcend. But you can transcend only through experience -- existential experience -- not through ideology. Only through tantra does BRAHMACHARYA happen. This looks paradoxical, but it is not. Only through knowledge does transcendence happen. Ignorance cannot help you towards transcendence; it can only help you towards hypocrisy.

Now I will take more questions. Someone has asked,

"HOW OFTEN SHOULD ONE INDULGE IN SEX IN ORDER TO HELP AND NOT TO HINDER THE MEDITATION PROCESS?"

The question arises because we go on misunderstanding. Your sex act and the tantric sex act are basically different. Your sex act is to relieve; it is just like sneezing out a good sneeze. The energy is thrown out and you are unburdened. It is destructive, it is not creative. It is good -- therapeutic. It helps you to be relaxed, but nothing more.

The tantric sex act is basically, diametrically opposite and different. It is not to relieve, it is not to throw energy out. It is to remain in the act without ejaculation, without throwing energy out; to remain in the act merged -- just at the beginning part of the act, not the end part. This changes the quality; the complete quality is different then.

Try to understand two things. There are two types of climaxes, two types of orgasm. One type of orgasm is known. You reach to a peak of excitement, then you cannot go further: the end has come. The excitement reaches to a point where it becomes non-voluntary. The energy jumps into you and goes out. You are relieved of it, unburdened. The load is thrown; you can relax and sleep.

You are using it like a tranquilizer. It is a natural tranquilizer: a good sleep will follow -- if your mind is

not burdened by religion. Otherwise even the tranquilizer is destroyed. If your mind is not burdened by religion, only then can sex be a tranquilizing thing. If you feel guilt, even your sleep will be disturbed. You will feel depression, you will start condemning yourself and you will begin to take oaths that now you won't indulge anymore. Then your sleep will become a nightmare afterwards. If you are a natural being not too much burdened by religion and morality, only then can sex be used as a tranquilizer.

This is one type of orgasm -- coming to the peak of excitement. Tantra is centered on another type of orgasm. If we call the first kind a peak orgasm, you can call the tantric orgasm a valley orgasm. In it you are not coming to the peak of excitement, but to the very deepest valley of relaxation. Excitement has to be used for both in the beginning. That is why I say that in the beginning both are the same, but the ends are totally different.

Excitement has to be used for both: either you are going toward the peak of excitement or to the valley of relaxation. For the first, excitement has to be intense -- more and more intense. You have to grow in it; you have to help it to grow towards the peak. In the second, excitement is just a beginning. And once the man has entered, both lover and beloved can relax. No movement is needed. They can relax in a loving embrace. When the man feels or the woman feels that the erection is going to be lost, only then is a little movement and excitement required. But then again relax. You can prolong this deep embrace for hours with no ejaculation, and then both can fall into deep sleep together. This -- THIS -- is a valley orgasm. Both are relaxed, and they meet as two relaxed beings.

In the ordinary sexual orgasm you meet as two excited beings -- tense, full of excitement, trying to unburden yourselves. The ordinary sexual orgasm looks like madness; the tantric orgasm is a deep, relaxing meditation. Then there is no question of how often one should indulge. You can indulge as much as you like because no energy is lost. Rather, energy is gained.

You may not be aware of it, but this is a fact of biology, of bio-energy, that man and woman are opposite forces. Negative-positive, yin-yang, or whatsoever you call them, they are challenging to each other. And when they both meet in a deep relaxation, they revitalize each other. They both revitalize each other, they both become generators, they both feel livelier, they both become radiant with new energy, and nothing is lost. Just by meeting with the opposite pole energy is renewed.

The tantric love act can be done as much as you like. The ordinary sex act cannot be done as much as you like because you are losing energy in it, and your body will have to wait to regain it. And when you regain it, you will only lose it again. This looks absurd. The whole life is spent in gaining and losing, regaining and losing: it is just like an obsession.

The second thing to be remembered: you may or may not have observed that when you look at animals you can never see them enjoying sex. In intercourse, they are not enjoying themselves. Look at baboons, monkeys, dogs or any kind of animals. In their sex act you cannot see that they are feeling blissful or enjoying it -- you cannot! It seems to be just a mechanical act, a natural force pushing them towards it. If you have seen monkeys in intercourse, after the intercourse they will separate. Look at their faces: there is no ecstasy in them, it is as if nothing has happened. When the energy forces itself, when the energy is too much, they throw it.

The ordinary sex act is just like this, but moralists have been saying quite the contrary. They say, "Do not indulge, do not `enjoy'." They say, "This is as animals do." This is wrong! Animals never enjoy; only man can enjoy. And the deeper you can enjoy, the higher is the kind of humanity that is born. And if your sex act can become meditative, ecstatic, the highest is touched. But remember tantra: it is a valley orgasm, it is not a peak experience. It is a valley experience!

In the West, Abraham Maslow has made this term "peak experience" very famous. You go into excitement towards the peak, and then you fall. That is why, after every sex act, you feel a fall. And it is natural: you are falling from a peak. You will never feel that after a tantric sex experience. Then you are not falling. You cannot fall any further because you have been in the valley. Rather, you are rising.

When you come back after a tantric sex act, you have risen, not fallen. You feel filled with energy, more vital, more alive, radiant. And that ecstasy will last for hours, even for days. It depends on how deeply you were in it. If you move into it, sooner or later you will realize that ejaculation is wastage of energy. No need of it -- unless you need children. And with a tantric sex experience, you will feel a deep relaxation the whole day. One tantric sex experience, and even for days you will feel relaxed -- at ease, at home, non-violent, non-angry, non-depressed. And this type of person is never a danger to others. If he can, he will help others to be happy. If he cannot, at least he will not make anyone unhappy.

Only tantra can create a new man, and this man who can know timelessness, egolessness and deep

non-duality with existence will grow. A dimension has opened. It is not far away, the day is not very far away, when sex will simply disappear. When sex disappears without your knowledge, when suddenly one day, you realize that sex has disappeared completely and there is no lust, then BRAHMACHARYA is born. But this is arduous. It looks arduous because of too much false teaching, and you feel afraid of it also because of your mind's conditioning.

Of two things we are very much afraid -- sex and death -- and both are basic. A really religious seeker will enter both. He will experience sex to know what it is because to know sex is to know life. And he would also like to know what death is because unless death is known you cannot know what eternal life is. If you can enter sex to its very center you will know what life is, and if you can enter into death voluntarily, to its very center, then the moment you touch the center of death you become eternal. Then you are immortal because death is something that happens just on the periphery.

Sex and death both are basic for a real seeker, but for ordinary humanity both are taboo. No one talks about them, and both are basic and both are deeply related. They are so deeply related that even upon entering sex you enter a certain death -- because you are dying. The ego is disappearing; time is disappearing; your individuality is disappearing. You are dying! Sex is also a subtle death. And if you can know that sex is a subtle death, death can become a great sexual orgasm.

A Socrates entering death is not afraid. Rather, he is very much enthusiastic, thrilled, excited to know what death is. There is a deep welcome in his heart. Why? Because if you have known the small death of sex and you have known the bliss that follows it, you would like to know the greater death, the greater bliss that is hidden behind it. But for us both are taboo. For tantra, both are basic dimensions for search. One has to go through them.

Someone has asked,

> "IF ONE EXPERIENCES KUNDALINI -- THE RISING OF ENERGY UP THE SPINAL PASSAGE -- DOES NOT IT DEPLETE ONE'S MEDITATIVE ENERGIES TO HAVE ORGASM?"

All the questions are basically without understanding of what the tantric sex act is. Ordinarily, it is so. If your energy, your kundalini, goes up, rises and rushes up towards the head, you cannot have an ordinary orgasm. And if you try to have it, you will be in a deep conflict within, because energy is moving up and you are forcing it down. But the tantric orgasm is not a difficulty. It will be a help. Energy moving up is not contradictory to tantric orgasm. You can relax, and that relaxation with your beloved will help the energy move higher.

In the ordinary sex act it is a difficulty. That is why all those techniques which are not tantric are against sex -- because they do not know that a valley orgasm is possible. They know only one kind -- the ordinary orgasm, and then it is a problem for them. For yoga it is a problem because yoga is trying to force your sex energy upwards. Your sex energy moving upwards is what is called kundalini.

In the sex act it moves downwards. Yoga will say to be a celibate, because if you are doing both -- yoga and indulging in sex -- you are creating chaos in your system. On the one hand you are trying to pull energy up, and on the other hand you are "throwing energy out -- down. You are creating chaos.

That is why yoga techniques are against sex, but tantra is not against sex because tantra has a different type of orgasm, a valley orgasm, which can help. And no chaos, no conflict, is created; rather, it will be helpful. If you are escaping, if you are a man and you are escaping from woman or if you are a woman escaping from man, then whatsoever you do the other remains in your mind and goes on pulling you down. This is paradoxical, but this is a truth.

While in a deep embrace with your beloved you can forget the other. Only then do you forget the other. A man forgets that woman exists; a woman forgets that man exists. Only in a deep embrace the other is no more, and when the other is no more your energy can flow easily. Otherwise the other goes on pulling it down.

So yoga and ordinary techniques try to get you to escape from the other -- the opposite sex. You have to escape. You have to be aware -- continuously struggling and controlling. But if you are against the other sex, that very "againstness" is a constant strain and goes on pulling you down.

Tantra says no strain is needed; be relaxed with the other. In that relaxed moment the other disappears and your energy can flow up, but it flows up only when you are in a valley. It flows down when you are at a peak.

One more question:

> "LAST NIGHT YOU SAID THAT THE FULL ACT SHOULD BE SLOW AND UNHURRIED, BUT YOU ALSO SAID THAT ONE SHOULD NOT HAVE ANY CONTROL OVER THE SEXUAL ACT AND THAT ONE SHOULD BECOME TOTAL. THIS CONFUSES ME. PLEASE EXPLAIN THESE TWO THINGS."

It is not control. Control is a different thing and relaxation is totally different. In sex, you are relaxing in it, not controlling it. If you are controlling it, there will be no relaxation. If you are controlling it, sooner or later you will be hurried to finish it because control is a strain. And every strain creates tension, and tension creates a necessity, a need, to release. It is not a control; you are not resisting something. You are simply not in a hurry because sex is not happening in order to move somewhere. You are not going somewhere. It is just a play; there is no goal. Nothing is to be reached, so why hurry?

But a man who is always, in every act, present totally... If you are hurried in everything, you will be hurried in your sex act also, because YOU will be there. A person who is very much time-conscious will be hurried in his sex act also -- as if time is being wasted. So we ask for instant coffee and for instant sex. With coffee it is good, but with sex it is simply nonsense. There can be no instant sex. It is not work and it is not something which you can hurry. Through hurry you will destroy it; you will miss the very point. Enjoy it because through it a timelessness is to be felt. If you are in a hurry, then timelessness cannot be felt.

Tantra says go unhurriedly, slowly enjoying it just as if you are going for a walk in the morning -- not as if you are going to the office. That is a different thing. When you are going to the office you are in a hurry to reach somewhere, and when you are on a walk in the morning you are not in a hurry because you are not going anywhere. You are simply going, there is no hurry, there is no goal. You can return from any point.

This unhurriedness is basic to create the valley; otherwise the peak will be created. And when this is said, it does not mean that you have to control. You are not to control your excitement, because that is contradictory. You CANNOT control excitement. If you control it, you are creating a double excitement. Just relax! Take it as a play; do not make any end. The beginning is enough.

In the act, close your eyes. Feel the other's body, feel the other's energy flowing towards you and be merged in it, melt in it. It will come. The old habit may persist for a few days; then it will go. But do not force it to go. Just go on relaxing, relaxing, relaxing, and if there is no ejaculation do not feel that something has gone wrong. A man feels that something has gone wrong if there is no ejaculation.; he tends to feel that something has gone wrong. Nothing has gone wrong! And do not feel that you have missed something: you have not missed. In the beginning it will be felt as if you are missing something, because the excitement and the peak will not be there. Before the valley comes you will feel that you are missing something, but this is just an old habit. Within a period, within a month or three weeks, the valley will start appearing, and when the valley appears you will forget your peaks. No peak is worth this. But you have to wait, and do not force it and do not control it. Just relax.

Relaxation is a problem -- because when we say, "Relax," in the mind it is translated as if some effort is to be made. Our language gives this appearance. I was reading one book. The book is entitled, YOU MUST RELAX! You MUST! The very "must" will not allow you to relax, because when it becomes a goal, you "must," and if you are not able you will feel frustrated. The very "must" gives you a feeling of hard effort -- of an arduous journey. You cannot relax if you are thinking in terms of "must."

Language is a problem. There are certain things which language always expresses wrongly. For example, relaxation: if I say to relax, then too it becomes an effort and you will ask, "How to relax?" With "how" you miss the point. You cannot ask "How?" Then you are asking for a technique, and technique will create effort, effort will create tension. So if you ask me how to relax, I will say do not do anything: just relax. Just lie down and wait, do not do anything! All that you can do will be the barrier; it will create the hindrance.

If you start counting from one to a hundred and back from a hundred to one, you will remain awake the whole night. And if sometimes you have fallen asleep because of counting, it is not because of counting. It is because you counted and counted, and then you became bored -- because of that boredom. It is not because of counting -- only because of boredom. And then you forgot counting and then sleep came. But sleep comes, relaxation comes, only when you are not doing anything: this is the problem.

When I say "sex act" it looks like you need an effort. You do not! Just start playing with your beloved or your lover; just go on playing. Feel each other, be sensitive to each other, just like small children playing or

just like dogs playing -- animals playing. Just go on playing, and do not think about the sex act at all. It may happen, it may not happen.

If it happens through just playing, it will lead you to the valley more easily. If you think about it, then you are already ahead of yourself: you are playing with your beloved, but you are THINKING of the sex act. Then the playing is false. You are not here and the mind is in the future, and this mind will always move in the future.

When you are in the sex act, the mind is thinking about how to finish it. It is always ahead of you. Do not allow it! Just play, and forget about any sex act. It will happen. Then allow it to happen. Then it will be easy to relax, and when it happens just relax. Be together. Be in each other's presence and feel happy.

Negatively, something can be done. For example, when you get excited you breathe fast because excitement needs fast breathing. For relaxation it is good, helpful, if you breathe deeply -- not fast, but slow, breathing very easily -- being at ease. Then the sex act can be prolonged.

Don't talk, don't say anything, because that creates disturbance. Don't use mind, use bodies. Use mind only to feel what is happening. Don't think, just feel what is happening -- the warmth that is flowing, the love that is flowing, the energy that is encountered. Just feel it.

Be aware, and that too should not be made a strain. Float effortlessly. Then only will the valley appear, and once the valley appears YOU are transcended.

Once you feel and realize the valley, the relaxed orgasm, it is already a transcendence. Then sex is not there. It has become a meditation -- a SAMADHI.

Vigyan Bhairav Tantra, Vol 1

Chapter #35
Chapter title: Turning inward toward the real

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OH LOTUS-EYED ONE, SWEET OF TOUCH, WHEN SINGING, SEEING, TASTING, BE AWARE YOU ARE AND DISCOVER THE EVER-LIVING.

WHEREVER SATISFACTION IS FOUND, IN WHATEVER ACT, ACTUALIZE THIS.

AT THE POINT OF SLEEP, WHEN THE SLEEP HAS NOT YET COME AND THE EXTERNAL WAKEFULNESS VANISHES, AT THIS POINT BEING IS REVEALED.

ILLUSIONS DECEIVE, COLORS CIRCUMSCRIBE, EVEN DIVISIBLES ARE INDIVISIBLE.

Civilization is a training in how to become unreal. Tantra is the reverse process -- how to prevent yourself from becoming unreal, and if you have already become unreal, how to touch the reality which is hidden within you, how to contact it again, how to be again real. The first thing to be understood is how we go on becoming unreal, and once this process is understood many things change immediately. The very understanding becomes mutation.

Man is born undivided. He is neither a body nor a mind. He is born undivided, as one individual. He is both body and mind. Even to say that he is both is wrong. He is body-mind. Body and mind are two aspects of his being, not two divisions -- two polarities of something which we may call life, energy or anything -- X,Y,Z -- but body and mind are not two things.

The very process of civilization, education, culture, conditioning, starts with the division. Everyone is taught that he is two, not one, and then, of course, one begins to be identified with the mind and not with the body. The very thinking process becomes your center and the thinking process is just a periphery. It is not the center because you can exist without thinking. Once you existed without thinking: thinking is not a necessity to exist. If you go deep in meditation YOU will be, and there will be no thinking. If you become unconscious YOU will be, but there will be no thinking. Moving into deep sleep YOU will be, but there will be no thinking. Thinking is just on the periphery; your being is somewhere else -- deeper than thinking. But you are being taught continuously that you are two, body and mind, and that, really, you are the mind and you possess the body. The mind becomes the master and body becomes the slave, and you go on struggling against the body. This creates a rift, a gap, and that gap is the problem. All neurosis is born out of that gap; all anxiety is born out of that gap.

Your being is rooted in your body, and your body is not just something separate from existence. It is part of it. Your body is the whole universe. It is not something limited, finite. You may not have observed it, but try to observe where your body really ends -- where! Do you think that your body ends where your skin ends?

If the sun which is so far away just goes dead, instantly you will be dead here. If the sun rays stop coming, you will be no more here. Your body cannot exist without the sun being there so far away. The sun and you are somehow deeply related. The sun must be included in your body; otherwise you cannot exist. You are part of its rays.

In the morning you see flowers open: their opening is really the rising of the sun. In the night they will close: their closing is the setting of the sun. They are just rays that are spread out. You exist here because there, so far away, the sun exists. Your skin is not really your skin. Your skin goes on spreading; even the sun is included. You are breathing: you can breathe because the air is there, the atmosphere is there. Each moment you exhale and inhale the atmosphere in and out.

If for a single moment there were no air, you would be dead. Your breath is your life. If your breath is your life, then the whole atmosphere is part of you. You cannot exist without it. So where does your body really end? Where is the limit? There is no limit! If you observe, if you go deep, you will find there is no limit. Or, the limit of the universe is your body limit. The whole universe is involved in you, so your body is not just your body; it is your universe and you are grounded in it. Your mind too cannot exist without the body. It is part of it, a process of it.

Division is destructive, and with the division you are bound to become identified with the mind. You think, and without thinking there is no division. You think, and you become identified with your thinking. Then you feel as if you possess the body. This is a complete reversal of the truth. You do not possess the body; neither is the body possessing you. They are not two things. Your existence is one, a deep harmony of opposite poles. But opposite poles are not divided, they are joined together. Only then can they become opposite poles. And the opposition is good. It gives challenge, it gives stamina, it creates energy. It is dialectical.

If you were really one, without opposite poles within, you would be dull and dead. These two opposite poles, body and mind, give you life. They are opposite and at the same time complementary -- and basically and ultimately one. One current of energy runs in both. But once we get identified with the thinking process, we think that we are centered in the head. If your legs are cut, you will not feel that YOU are cut. You will say, "My legs are cut." But if your head is cut, YOU are cut. You are murdered.

If you close your eyes to feel where you are, immediately you will feel you are in your head. You are not there -- because when for the first moment you entered life in your mother's womb, when the male and female atoms met, there was no head. But life was started. You were there, and there was no head. In that first meeting of two alive cells, you were created. The head came later on, but your being was there. Where is that being? It is not in your head. Really, it is nowhere -- or everywhere in your body. It is nowhere; you cannot pinpoint where it is. And the moment you pinpoint it you miss the whole thing. It is everywhere. Your life is everywhere, it is spread out all over you. And not only all over you; if you follow it, you will have to go to the very ends of the universe. It is everywhere!

With the identification that "I am my mind," everything becomes false. You become unreal because this

identity is false. This has to be broken. Tantra techniques are to break down this identity. The effort of tantra is to make you headless, uncentered, everywhere or nowhere. And why does humanity, why do human beings become false and unreal with the mind? Because mind is an epiphenomenon -- a process which is necessary, useful, but secondary; a process which consists of words, not of realities. The word `love' is not love, the word `god' is not God. But mind consists of words, of a verbal process, and then love itself becomes less significant than the word `love'. For the mind, the word is more significant. God becomes less significant than the word `God'. For the mind it is so. Words become more meaningful, significant. They become primary, and we start living in words. And the more you live in words the more shallow you become, and you will go on missing the reality which is not words. Reality is existence.

Living in the mind is as if someone is living in a mirror. In the night, if you go to a lake and the lake is silent and there are no ripples, the lake becomes a mirror. You can look at the moon in the lake, but that moon is false -- just a reflection. The reflection comes from the real, but the reflection is not real. Mind is just a reflecting phenomenon. The reality is reflected in it, but reflections are not real. And if you get caught in reflections, you will miss reality completely. That is why, with the mind, with mind reflections, everything wavers. A slight wave, a slight wind, will disturb your mind. Reality is not disturbed, but the mind is disturbed by anything. Mind is a reflecting phenomenon, and we are living in mind.

Tantra says come down. Descend from your thrones, come down from your heads. Forget the reflections and move towards the reality. All the techniques which we are discussing are concerned with this: how to be away from the mind so that you can move into reality. Now we will discuss the techniques.

The first technique:

"OH LOTUS-EYED ONE, SWEET OF TOUCH, WHEN SINGING, SEEING, TASTING, BE AWARE YOU ARE AND DISCOVER THE EVERLIVING."

We are living, but we are not aware that we are or that we are living. There is no self-remembering. You are eating or you are taking a bath or you are taking a walk: you are not aware that you are while walking. Everything is, only you are not. The trees, the houses, the traffic, everything is. You are aware of everything around you, but you are not aware of your own being -- that you are. You may be aware of the whole world, but if you are not aware of yourself that awareness is false. Why? Because your mind can reflect everything, but your mind cannot reflect you. If you are aware of yourself, then you have transcended the mind.

Your self-remembering cannot be reflected in your mind because you are behind the mind. It can reflect only things which are in front of it. You can just see others, but you cannot see yourself. Your eyes can see everyone, but your eyes cannot see themselves. If you want to see yourself you will need a mirror. Only in the mirror can you see yourself, but then you will have to stand in front of the mirror. If your mind is a mirror, it can reflect the whole world. It cannot reflect you because you cannot stand before it. You are always behind, hidden behind the mirror.

This technique says while doing anything -- singing, seeing, tasting -- be aware that you are and discover the ever-living, and discover within yourself the current, the energy, the life, the ever-living. But we are not aware of ourselves.

Gurdjieff used self-remembering as a basic technique in the West. The self-remembering is derived from this sutra. The whole Gurdjieffian system is based on this one sutra. Remember yourself, whatsoever you are doing. It is very difficult. It looks very easy, but you will go on forgetting. Even for three or four seconds you cannot remember yourself. You will have a feeling that you are remembering, and suddenly you will have moved to some other thought. Even with this thought that "Okay, I am remembering myself," you will have missed, because this thought is not self-remembering. In self-remembering there will be no thought; you will be completely empty. And self-remembering is not a mental process. It is not that you say, "Yes, I am." Saying "Yes, I am," you have missed. This is a mind thing, this is a mental process: "I am."

Feel "I am," not the words "I am." Don't verbalize, just feel that you are. Don't think, FEEL! Try it. It is difficult, but if you go on insisting it happens. While walking, remember you are, and have the feeling of your being, not of any thought, not of any idea. Just feel. I touch your hand or I put my hand on your head: don't verbalize. Just feel the touch, and in that feeling feel not only the touch, but feel also the touched one. Then your consciousness becomes double-arrowed.

You are walking under trees: the trees are there, the breeze is there, the sun is rising. This is the world all around you; you are aware of it. Stand for a moment and suddenly remember that you are, but don't verbalize. Just feel that you are. This nonverbal feeling, even if for only a single moment, will give you a

glimpse -- a glimpse which no LSD can give you, a glimpse which is of the real. For a single moment you are thrown back to the center of your being. You are behind the mirror; you have transcended the world of reflections; you are existential. And you can do it at any time. It doesn't need any special place or any special time. And you cannot say, "I have no time." When eating you can do it, when taking a bath you can do it, when moving or sitting you can do it -- anytime. No matter what you are doing, you can suddenly remember yourself, and then try to continue that glimpse of your being.

It will be difficult. One moment you will feel it is there, the next moment you will have moved away. Some thought will have entered, some reflection will have come to you, and you will have become involved in the reflection. But don't be sad and don't be disappointed. This is so because for lives together we have been concerned with the reflections. This has become a robot-like mechanism. Instantly, automatically, we are thrown to the reflection. But if even for a single moment you have the glimpse, it is enough for the beginning. And why is it enough? Because you will never get two moments together. Only one moment is with you always. And if you can have the glimpse for a single moment, you can remain in it. Only effort is needed -- a continuous effort is needed.

A single moment is given to you. You cannot have two moments together, so don't worry about two moments. You will always get only one moment. And if you can be aware in one moment, you can be aware for your whole life. Now only effort is needed, and this can be done the whole day. Whenever you remember, remember yourself.

"OH LOTUS-EYED ONE, SWEET OF TOUCH, WHEN SINGING, SEEING, TASTING, BE AWARE YOU ARE, AND DISCOVER THE EVER-LIVING:" When the sutra says "Be aware you are", what will you do? Will you remember that, "My name is Ram" or "Jesus" or something else? Will you remember that you belong to such and such a family, to such and such a religion and tradition? To such and such a country and caste and creed? Will you remember that you are a communist or a Hindu or a Christian? What will you remember?

The sutra says be aware you are; it simply says "You are". No name is needed, no country is needed. Let there be simple existence: you are! So don't say to yourself who you are. Don't answer that, "I am this and that." Let there be simple existence, that you are.

But it becomes difficult because we never remember simple existence. We always remember something which is just a label, not existence itself. Whenever you think about yourself, you think about your name, religion, country, many things, but never the simple existence that you are.

You can practice this: relaxing in a chair or just sitting under a tree, forget everything and feel this "you-areness." No Christian, no Hindu, no Buddhist, no Indian, no Englishman, no German -- simply, you are. Have the feeling of it, and then it will be easy for you to remember what this sutra says: "BE AWARE YOU ARE, AND DISCOVER THE EVER-LIVING." And the moment you are aware that you are, you are thrown into the current of the ever-living. The false is going to die; only the real will remain.

That is why we are so much afraid of death: because the unreal is going to die. The unreal cannot be forever, and we are attached to the unreal, identified with the unreal. You as a Hindu will have to die; you as Ram or Krishna will have to die; you as a communist, as an atheist, as a theist, will have to die; you as a name and form will have to die. And if you are attached to name and form, obviously the fear of death will come to you, but the real, the existential, the basic in you, is deathless. Once the forms and names are forgotten, once you have a look within to the nameless and the formless, you have moved into the eternal.

"BE AWARE YOU ARE AND DISCOVER THE EVER-LIVING": This technique is one of the most helpful, and it has been used for millennia by many teachers, masters. Buddha used it, Mahavira used it, Jesus used it, and in modern times Gurdjieff used it. Among all the techniques, this is one of the most potential. Try it. It will take time; months will pass.

When Ouspensky was learning with Gurdjieff, for three months he had to make much effort, arduous effort, in order to have a glimpse of what self-remembering is. So continuously, for three months, Ouspensky lived in a secluded house just doing only one thing -- self-remembering. Thirty persons started that experiment, and by the end of the first week twenty-seven had escaped; only three remained. The whole day they were trying to remember -- not doing anything else, just remembering that "I am." Twenty-seven felt they were going crazy. They felt that now madness was just near, so they escaped. They never turned back; they never met Gurdjieff again.

Why? As we are, really, we are mad. Not remembering who we are, what we are, we are mad, but this madness is taken as sanity. Once you try to go back, once you try to contact the real, it will look like craziness, it will look like madness. Compared to what we are, it is just the reverse, the opposite. If you feel

that this is sanity, that will look like madness.

But three persisted. One of the three was P. D. Ouspensky. For three months they persisted. Only after the first month did they start having glimpses of simply being -- of "I am." After the second month, even the "I" dropped, and they started having the glimpses of "am-ness" -- of just being, not even of "I", because "I" is also a label. The pure being is not "I" and "thou"; it just is.

And by the third month even the feeling of "am-ness" dissolved because that feeling of am-ness is still a word. Even that word dissolves. Then you are, and then you know what you are. Before that point comes you cannot ask, "Who am I?" Or you can go on asking continuously, "Who am I?", just continuously inquiring, "Who am I ? Who am I?", and all the answers that will be provided by the mind will be found false, irrelevant. You go on asking, "Who am I? Who am I? Who am I?" and a point comes where you can no more ask the question. All the answers fall down, and then the question itself falls down and disappears. And when even the question, "Who am I?" disappears, you know who you are.

Gurdjieff tried from one corner: just try to remember you are. Raman Maharshi tried from another corner. He made it a meditation to ask, to inquire, "Who am I?" And don't believe in any answers that the mind can supply. The mind will say, "What nonsense are you asking? You are this, you are that, you are a man, you are a woman, you are educated or uneducated, rich or poor." The mind will supply answers, but go on asking. Don't accept any answer because all the answers given by the mind are false. They are from the unreal part of you. They are coming from words, they are coming from scriptures, they are coming from conditioning, they are coming from society, they are coming from others. Go on asking. Let this arrow of "Who am I?" penetrate deeper and deeper. A moment will come when no answer will come.

That is the right moment. Now you are nearing the answer. When no answer comes, you are near the answer because mind is becoming silent -- or you have gone far away from the mind. When there will be no answer and a vacuum will be created all around you, your questioning will look absurd. Whom are you questioning? There is no one to answer you. Suddenly, even your questioning will stop. With the questioning, the last part of the mind has dissolved because this question was also of the mind. Those answers were of the mind and this question was also of the mind. Both have dissolved, so now YOU ARE.

Try this. There is every possibility, if you persist, that this technique can give you a glimpse of the real -- and the real is ever-living.

The second technique:

"WHEREVER SATISFACTION IS FOUND, IN WHATEVER ACT, ACTUALIZE THIS."

You feel thirsty, so you drink water. A subtle satisfaction is attained. Forget the water, forget the thirst. Remain with the subtle satisfaction that you are feeling. Be filled with it; simply feel satisfied.

But the human mind is mischievous. It only feels dissatisfactions, discontent. It never feels satisfaction; it never feels content. If you are dissatisfied, you will feel it and you will be filled by it. When you are thirsty, you feel it: you are filled with thirst; you feel it in the throat. If it grows you feel it all over your body, and a moment will come when it is not that YOU are thirsty, you will feel that you have become the thirst. If you are in a desert and there is no hope of getting water, you will not feel that YOU are thirsty; you will feel that you have become the thirst.

Dissatisfactions are felt, miseries are felt, pains are felt. Whenever you suffer, you become the suffering. That is why the whole life becomes a hell. You have never felt the positive; you have always felt the negative. Life is not such a misery as we have made it; misery is just our interpretation. A Buddha is happy here and now, in this very life. A Krishna is dancing and playing on a flute. In this very life here and now, where we are in misery, Krishna is dancing. Life is neither misery, nor is life bliss. Bliss and misery are our interpretations, our attitudes, our approaches, how we look at it. It is your mind -- how it takes it.**********

Remember, and analyze your own life. Have you ever taken account of happy moments, of contents, of satisfactions, of blissful glimpses? You have not taken any account, but you have taken every account of your pain, suffering, misery, and you go on accumulating. You are an accumulated hell, and this is your own choice. No one else is forcing you into this hell; this is your own choice. The mind takes the negative, accumulates it and becomes negative itself. And then this is a self-perpetuating misery. The more negatives you have within the mind, the more negative you become, the more negatives are accumulated. The similar attracts the similar, and this has been for lives and lives. You miss everything because of your negative approach.

This technique gives you a positive approach, a total reversal to the ordinary mind and its process. Wherever satisfaction is found, in whatever act, actualize this, feel it, become one with it. Don't take it just as a passing phase. The satisfaction can become a glimpse of a greater positive existence.

Everything is just a window. If you become identified with a pain, you are looking from a window, and the window of pain, of suffering, opens only towards hell. If you are one with a satisfactory moment, a blissful moment, an ecstatic moment, you are opening another window. The existence is the same, but your windows are different.

Wherever satisfaction is found, in whatsoever act, actualize it -- wherever! No conditions: wherever! You see a friend and you feel happy; you meet your lover or beloved and you feel happy: actualize this. Be happiness in that moment, and make that happiness a door. Then you are changing the mind, and you will start accumulating happiness. Your mind will turn positive, and the same world will look different.

One Zen monk, Bokuju, is reported to have said, "The world is the same, but nothing is the same because the mind changes. Everything remains the same, but nothing is the same because I am not the same."

You go on trying to change the world, and no matter what you do the world will remain the same because you remain the same. You can get a bigger house, you can get a bigger car, you can get a more beautiful wife or a husband, but nothing will change. The bigger house will not be bigger. The beautiful wife or husband will not be more beautiful. The bigger car will remain the smaller one because you are the same. Your mind, your approach, your ways of seeing are the same. You go on changing things without changing yourself. So only a miserable person leaves a hut and moves to a palace, but the miserable person remains the same. He was miserable in a hut; now he will be miserable in a palace. This misery may be palatial, but he will be miserable.

You go on carrying your misery with you, and wherever you move you will be with yourself. So no outer change is basically a change; it is just an appearance. You simply feel that there has been a change, but there is no change. Only one change, only one revolution, only one mutation can be there, and that is if your mind changes from negative to the positive. If your outlook is focused on misery, you live in hell; if your outlook is focused on happiness, the very hell becomes the heaven. Try this! This will change your very quality of life.

But you are interested in quantity. You are interested in how to get more rich -- in quantity, not in quality. You can have two houses and two cars, a bigger bank account, many things. Quantity changes: it becomes more and more. But your quality remains the same, and richness is not of things. Richness is of the quality of your mind, of your life. Even a poor man can be a rich man as far as quality is concerned, and even a rich man can be a poor man. Almost always this is the case, because a person concerned with things and quantity is totally unaware that a different dimension is there within him -- the dimension of quality. And that dimension changes only when your mind is positive.

From tomorrow morning, for the whole day, remember this: whenever you feel something beautiful, satisfactory, something blissful -- and there are many moments in a twenty-four-hour day -- be aware of it. There are many moments when heaven is just near you, but you are so attached and involved with the hell that you go on missing it. The sun rises, the flowers open, the birds sing and the breeze blows through the trees. It is happening! A small child looks at you with innocent eyes, and a subtle feeling of bliss enters into you.; or someone smiles and you feel blissful.

Look all around, and try to find the blissful; be filled with it. In that moment forget everything. Be filled with it, taste it, and allow it to happen to your whole being. Be one with it. The fragrance of it will follow you. It will go on resounding within you the whole day, and the resounding, the echoing feeling, will help you to be more positive.

This is accumulative. If you start in the morning, in the evening you will be more open to the stars, to the moon, to the night, to the darkness. Do it for twenty-four hours experimentally, just to have a feeling of what it is. Once you can feel that the positive leads you to a different world because you become different, you are not going to leave it. The whole emphasis will have changed from negative to positive. Then you look at the world in a different, a new way.

I am reminded of one anecdote. One of Buddha's disciples was taking leave from his master. The disciple's name was Purnakashyapa. He asked Buddha, "Where am I to go? Where am I to go to preach your message?"

Buddha said, "You yourself can choose where "

So he said, "I will go to a far corner of Bihar" -- It was known as Sukha -- "I will move to Sukha

province."

Buddha said, "It is better if you change your choice because the people of that province are very cruel, violent, mischievous, and no one has yet dared to go there to teach them non-violence, love, compassion. So please change your choice."

But Purnakashyapa said, "Allow me to go there BECAUSE no one has gone there, and someone has to be there."

Buddha said, "Then I will ask you three questions before I allow you to go. If the people of that province insult you, humiliate you, how will you feel it?"

Purnakashyapa said, "I will feel they are very good if they simply insult me. Then they are not beating me. They are good people; they could have beaten me."

Buddha said, "Then the second question: if they start beating you, how will you feel?"

Purnakashyapa said, "I will feel they are very good people. They could have killed me, but they are simply beating me."

Then Buddha said, "Now the third question: if they really kill you and murder you, then at the moment when you are dying how will you feel?"

Purnakashyapa said, "I will thank you and them. If they kill me, they will have freed me of a life where many errors were possible. They will have freed me so I will feel thankful."

So Buddha said, "Now you can go anywhere. The whole world is heaven for you. Now there is no problem. The world is a heaven, so you can go anywhere."

With this mind, nothing is wrong with the world. With your mind, nothing can be right. With a negative mind, everything is wrong -- not that it is wrong; it is wrong because a negative mind can see only what is wrong.

"WHEREVER THE SATISFACTION IS FOUND, IN WHATEVER ACT, ACTUALIZE THIS:" This is a very delicate process, but very sweet also, and the more you proceed in it, the sweeter it becomes. You will be filled with a new sweetness and fragrance. Just look for the beautiful; forget the ugly. Then a moment comes when the ugly also becomes the beautiful. Just look to the happy moment, and a moment comes when there is nothing which you can call unhappy. There is no unhappy moment then. Be concerned with the blissful, and sooner or later there will be no misery. Everything is beautified by a positive mind.

The third technique:

"AT THE POINT OF SLEEP, WHEN THE SLEEP HAS NOT YET COME AND EXTERNAL WAKEFULNESS VANISHES, AT THIS POINT BEING IS REVEALED."

There are some turning points in your consciousness. At these turning points you are nearer to your center than at other times. You change gears, and whenever you change a gear you pass through the neutral gear. That neutral gear is nearer. In the morning, when sleep is going, vanishing, and you are feeling awake but not yet awake, just at the midpoint, you are in a neutral gear. There is a point when you are not asleep and not awake, just in the middle. There you are in a neutral gear. From sleep to waking, your consciousness changes the whole mechanism. It jumps from one mechanism to another. Between the two mechanisms, there is no mechanism; there is a gap. Through that gap you can have a glimpse of your being. The same happens in the night when you are again jumping from your waking mechanism to your sleeping mechanism, from your consciousness to the unconscious. For a single moment there is no mechanism, no grip of the mechanism on you, because you have to take a jump from one to another. Between the two if you can be awake, between the two if you can become aware, between the two if you can remember yourself, you will have a glimpse of your real being.

How to do it? While going to sleep, relax. Close your eyes, make the room dark. Just close your eyes and start waiting. The sleep is coming; just wait, don't do anything, just wait! Your body is relaxing, the body is becoming heavy: feel it. Have the feeling of it. Sleep has its own mechanism, it starts working. Your waking consciousness is vanishing. Remember, because the moment will be very subtle and the moment will be atomic. If you miss, you miss. It is not a very long period -- a single moment, a very small gap, and you will change from waking to sleep. Just wait, fully aware. Go on waiting. This will take time. It takes at least three months. Only then can you have the glimpse one day of the moment which is just in the middle. So don't be in a hurry. You cannot do it just now; you cannot do it tonight. But you have to start and you may have to wait for months.

Ordinarily, within three months, one day it happens. It is happening every day, but your awareness and

the meeting of the gap cannot be planned. It is a happening. You just go on waiting, and someday it happens. Someday, suddenly you become aware that you are neither awake nor asleep -- a very weird phenomenon. You may even become afraid because you have known only the two: you know when you are asleep, you know when you are awake. But you don't know a third point in your being when you are neither. At the first impact of it you may become afraid and scared. Don't get scared and don't be afraid. Anything which is so new, unknown previously, is bound to give a certain fear because this moment, when you will have experienced it again and again, will give you another feeling also: that you are neither alive nor dead, neither this nor that. This is an abyss.

These two mechanisms are like two hills; you jump from one peak to another. If you remain in the middle you fall into an abyss, and the abyss is bottomless: you go on falling, you go on falling. Sufis have used this technique, and before they give this technique to a seeker, they give another practice also just to safeguard. Whenever this technique is given in Sufi systems, before it another practice is given, and that is to imagine with closed eyes that you are falling into a deep well -- dark, deep and bottomless. Just imagine falling into a deep well -- falling and falling and falling, eternally falling. There is no bottom, you cannot reach to the bottom. Now this fall cannot stop anywhere. You can stop; you can open your eyes and say no more, but this fall in itself cannot stop. If you continue, the well is bottomless, and it gets more and more dark.

In Sufi systems, this well exercise -- this bottomless, dark well exercise -- is to be practiced first. It is good, helpful. If you have practiced it and you have realized the beauty of it, the silence, then the deeper you go into the well, the more silent you become. The world is left far away, and you feel that you have gone far away, far away, far away. Silence grows with darkness, and deep down there is no bottom. Fear comes to your mind, but you know that this is just imagination so you can continue.

Through this exercise, you become capable of this technique, and then, when you fall into the well between waking and sleeping, it is not imagination; it is a real fact. And it is bottomless, the abyss is bottomless. That is why Buddha has called this nothingness emptiness -- SHUNYA. There is no end to it. Once you know it, you also have become endless. It is difficult to have this glimpse while awake. Then it is impossible, of course, while you are asleep because then the mechanism is functioning, and it is difficult to detach yourself from the mechanism. But there is a moment in the night and in the morning another moment -- in twenty-four hours there are these two moments -- when it is very easy, but one has to wait.

"AT THE POINT OF SLEEP, WHEN SLEEP HAS NOT YET COME AND EXTERNAL WAKEFULNESS VANISHES, AT THIS POINT BEING IS REVEALED:" Then you know who you are, what is your real being, what is your authentic existence. We are false while we are awake, and you know it well. You are false while you are awake. You smile when tears would have been more real. Your tears are also not believable. They may be just a facade, ceremonial, a duty. Your smile is false, and those who study faces can say that your smile is just a painted smile. There are no roots within; the smile is just on your face, just on your lips. It is nowhere else in your being. There are no roots, there are no limbs. It is imposed. The smile is not coming from within to without; the smile has been forced from without.

Whatsoever you say and whatsoever you act is false, and it is not necessarily the case that you are doing this false business of life knowingly -- not necessarily! You may be totally unaware -- and you are! Otherwise it will be very difficult to carry such false nonsense continuously. It is automatic. This falseness continues while you are awake, and it continues even while you are asleep -- in a different way, of course. Your dreams are symbolic, not real. It is surprising that even in your dreams you are not real, even in your dreams you are afraid, and you create symbols.

Now psychoanalysis goes on doing this business of analyzing your dreams. They have a big business because you cannot analyze your own dreams. They are symbolic, they are not real. They say something only in metaphors. If you want to kill your mother and get rid of her, you are not going to kill her even in your dream. You will kill someone else who looks like your mother. You will kill your aunt or someone else, but not your mother. Even in dreams you cannot be real. Then psychoanalysis is needed; a professional is needed to interpret -- but you may describe the whole thing in such a way that even psychoanalysis is deceived.

Your dreams are also totally false. If you are real while you are awake, your dreams will be real. They will not be symbolic. If you want to kill your mother you will see a dream in which you kill your mother, and no interpreter will be needed to show you what your dream means. But we are so false. In dream you are alone, still afraid of the world and the society.

To kill a mother is the greatest sin, and I wonder whether you have ever thought about why to kill a

mother is the greatest sin. It is the greatest sin because everyone feels a deep enmity toward his mother. It is the greatest sin, and it is taught, your mind is conditioned, that even to think of harming your mother is a sin. She has given birth to you. All over the world, in all societies, the same is taught. There is not a single society on the earth which will not agree to this, that to kill a mother is the greatest sin. She has given you birth and you are killing her?

But why this teaching? Deep down there is the possibility that everyone goes against his mother of necessity -- because the mother has not only given birth to you, she has been the instrument of falsifying you; she has been the instrument of forcing you to be unreal. She has made you whatsoever you are. If you are a hell, she has a part in it, the greatest part. If you are miserable, your mother is there somewhere, hidden in you because the mother has given you birth, she has brought you up -- or, really, she has brought you "down" from your reality. She has falsified you. The first untruth happened between you and your mother; the first lie happened between you and your mother -- the first lie!

Even when there is no language and the child cannot speak, he can lie. The child sooner or later becomes aware that many of his feelings are not approved by his mother. Her face, her eyes, her behavior, her mood, everything shows that something in him is not accepted, appreciated. Then he starts suppressing. Something is wrong. There is no language yet; his mind is not functioning. But his whole body starts suppressing. Then be begins to feel that sometimes something is appreciated by the mother. He depends on the mother, his life depends on the mother. If the mother leaves him, he will be no more. His whole existence is centered on the mother.

Everything the mother shows, does, speaks, behaves, is significant. If the child smiles, and the mother loves him and gives him warmth and milk and hugs him, he is learning politics. He will smile while there is no smile in him because now he knows he can persuade the mother. He will smile a false smile. Then the liar is born; the politician has come into existence. Now he knows how to falsify, and this he learns in his relationship with his mother. This is the first relationship with the world. When he will become aware of his misery, of his hell, of his confusions, he will find that his mother is hidden somewhere.

There is every possibility that you may feel inimical towards your mother. That is why every culture insists that it is the greatest sin to kill your mother. Even in thought, even in dream, you cannot kill your mother. I am not saying that you SHOULD kill her, I am simply saying that your dreams are also false -- symbolic, not real. You are so false that you cannot even dream a real dream.

These are our two false faces: one is there while you are awake, one is there while you are asleep. Between these two false faces there is a very small door, an interval. In that interval you can have a glimpse of your original face when you were not related to your mother, and through the mother to the society; when you were alone with yourself; when YOU WERE -- not this and that, there was no division. Only the real was; there was no unreal. You can have a glimpse of that face, that innocent face between these two mechanisms.

Ordinarily we are not concerned with dreams, we are concerned with our waking hours. But psychoanalysis is more concerned with your dreams, not with your waking hours, because it feels that in waking hours you are a greater liar. In dreams something can be caught. You are less aware when you are asleep, and you are not forcing things, you are not manipulating. Then something real can be caught. You may be a celibate, a monk in your waking hours, but you have suppressed the sex urge. Then it will force itself into your dreams; your dreams are going to be sexual. It is very difficult to find a monk who is without sexual dreams -- rather, impossible. You can find a criminal without sexual dreams, but you cannot find a religious man without sexual dreams. A debauchee may be without sexual dreams, but not so-called saints, because whatsoever you force down while you are awake will erupt in your dreams and will color your dreams.

Psychoanalysts are not concerned with your waking life because they know it is totally false. If something of the real can be glimpsed, it can be glimpsed only through your dreams. But tantra says that even dreams are not so real. They are more real -- and this will look paradoxical because we think that dreams are unreal -- they are more real than your waking hours because then you are less on guard. The censor is asleep, and things can come up, and the suppressed can express itself -- of course symbolically, but symbols can be analyzed.

And all over the world human symbols are the same. You may speak a different language while awake, but while dreaming you speak the same language. All over the world the dream language is one. If sex is repressed, then the same symbols will come up. If the urge for food, the urge to eat, hunger, is repressed, then the same symbols will come -- or similar ones. The dream language is one, but in dreams there are still

problems because they are symbolic. And a Freud may interpret them in a different way, a Jung in a different way and an Adler still in a different way. And if you are analyzed by a hundred psychoanalysts, there will be a hundred interpretations. You will be still more confused than you were before, more confused with a hundred interpretations of one thing.

Tantra says in neither waking nor sleeping are you real. You are real only in between. So don't be concerned with the waking, and don't be concerned with dreaming and sleep. Be concerned with the gap; be aware of the gap. While passing from one state to another have a glimpse. And once you know when the gap comes, you become the master of it. You have the key; you can open that gap anytime and enter into it. A different dimension of being, the real dimension, opens.

The fourth technique, and the last:

"ILLUSIONS DECEIVE, COLORS CIRCUMSCRIBE, EVEN DIVISIBLES ARE INDIVISIBLE."

This is a rare technique, one not much used, but one of the greatest teachers in India, Shankara, has used it, and Shankara has based his whole philosophy on this technique. You know his philosophy of MAYA -- illusion. Shankara says everything is illusory. Whatsoever you are seeing, hearing, feeling, all is illusion. It is not real because the real cannot be contacted by senses. You are hearing me and I am seeing you hearing me: it may be just a dream, and there is no way how to judge whether it is a dream or not. I may be just dreaming that you are here listening to me. How am I to know that this is real and not a dream? There is no way.

Chuang Tzu is reported to have said that one night he dreamt that he had become a butterfly. In the morning he was very sad -- and he was not a man to have sadness, he was never known to be sad. His disciples gathered and said, "Chuang Tzu, Master, why are you so sad?"

Chuang Tzu said, "Because of a dream."

The disciples laughed and said, "Because of a dream you are sad -- you who have been always teaching us not to be sad even if the whole world causes you sadness? And just a dream has caused you sadness? What are you talking about?"

Chuang Tzu said, "It is such a dream that it causes me very, very deep confusion, sadness, misery. I dreamt in my dream that I had become a butterfly."

The disciples said, "What is so puzzling in it?"

Chuang Tzu said, "Now this is the puzzle: if Chuang Tzu can dream that he can become a butterfly, why not the reverse? The butterfly may dream that it has become a Chuang Tzu. So now I am disturbed. What is right and what is wrong? What is real and what is unreal? Was it Chuang Tzu who was dreaming of becoming a butterfly or has the butterfly now gone to sleep and dreamt that it has become a Chuang Tzu? If one is possible, then the other is possible." And it is said that Chuang Tzu never could get over this puzzle. This remained for his whole life.

How to decide that I am not in a dream talking to you? How to decide that you are not dreaming I am talking? With senses no decision is possible, because while dreaming, dreams look real -- as real as anything. When you dream, you always feel it is real. When dreams can be felt as real, why can reality not be felt as dream?

Shankara says with senses there is no possibility to know whether the thing confronting you is real or unreal. And if there is no possibility to know whether it is real or unreal, Shankara calls it MAYA: it is illusion. Illusion doesn't mean unreal. Illusion means an impossibility to decide whether it is real or unreal -- remember this.

In Western languages MAYA has been translated very wrongly, and it gives the feeling in Western terms that "illusion" means "unreal." It does not! "Illusion" means the inability to decide whether the thing is real or unreal. This confusion is MAYA.

This whole world is MAYA, a confusion. You cannot decide; you cannot be decisive about it. It is always escaping you, always changing, turning into something else. It is fantasy, a dreamlike thing. This technique is concerned with this philosophy. "ILLUSIONS DECEIVE:" or, that which deceives is illusion -- "COLORS CIRCUMSCRIBE, EVEN DIVISIBLES ARE INDIVISIBLE:" In this world of illusion nothing is certain. This whole world is like rainbows. They appear to be, but they are not. If you are far away they are, but if you come nearer they dissolve. The nearer you come, the more they are not. If you reach to a point where you were seeing a rainbow, it is no more there.

The whole world is like rainbow colors, and it is so. When you are far away everything is hopeful; when

you come nearer the hope disappears. And when you reach the goal, only ashes are there -- just a dead rainbow. The colors have disappeared, and things as they appeared are not. As you feel them to be, they are not.

"EVEN DIVISIBLES ARE INDIVISIBLE:" Your whole mathematics, your whole calculating system, all your concepts, all your philosophy, just become futile. If you try to understand this illusion, your very effort confuses you more. Nothing is certain there; everything is uncertain -- a flux, a flux of change, with no possibility for you to decide whether this or that is true or false. What will happen? If you take this attitude, what will happen? If you really go deep in this attitude that everything which cannot be decided is illusory, you will automatically, spontaneously turn to yourself. Then the only point where you can have a center is in your own being. That is certain.

Try to understand this: I may dream in the night that I have become a butterfly, and I cannot decide in that dream whether this is real or unreal. In the morning I may be puzzled like Chuang Tzu whether instead the butterfly may have been dreaming. These are two dreams, and there is no way to compare which is real and which is unreal.

But Chuang Tzu is missing one thing -- the dreamer. He is thinking only of dreams, comparing dreams and missing the dreamer -- the one who dreams that Chuang Tzu has become a butterfly, the one who is thinking that it may be quite the reverse: that the butterfly is dreaming that she has become Chuang Tzu. Who is this observer? Who was asleep and is now awake? You may be unreal, you may be a dream to me, but "I" cannot be a dream to myself, because even for a dream to exist a real dreamer is needed. Even for a false dream a real dreamer is needed. Even a dream cannot exist without a real dreamer. So forget dream. This technique says forget dream. The whole world is illusion, you are not. So don't go after the world, there is no possibility to gain certainty there. And now this appears to be proven even by scientific research.

For the last three centuries science was certain, and Shankara looked to be just a philosophical mind, poetic. For three centuries science was certain, but now, during these two last decades, science has become uncertain. Now the greatest scientists say nothing is certain, and with matter we will never be certain. Everything has again become uncertain. Everything looks like a flux, changing. Only appearance looks certain. The deeper you go, the more everything becomes uncertain, indefinite. Shankara says, and tantra has always been saying, that the world is illusory. Even before Shankara was born, tantra was preaching one technique -- that the whole world is illusory, so think of it as a dream. If you can think of it as a dream -- and if you think at all, you will come to realize it as a dream -- then your whole focus of consciousness will turn inwards, because there is a deep urge to find the truth, the real.

If the whole world is unreal, then there is no shelter in it. Then you are moving after, following shadows, and wasting time and life and energy. Then move inward.s One thing is certain: "I am." Even if the whole world is illusory, one thing is certain: there is someone who knows this is illusory. The knowledge may be illusory, the known may be illusory, but the knower cannot be. This is the only certainty, the only rock on which you can stand.

This technique says look at the world: it is a dream, illusory, and nothing is as it appears. It is just a rainbow. Go deep in this feeling. You will be thrown to yourself. With that coming to one's own self, you come to a certain truth, to something which is indubitable, which is absolute.

Science can never be absolute. It is going to be relative. Only religion can be absolute because it searches not the dream, it searches for the dreamer; not for the observed, but for the observer, the seer, the one who is aware.

Vigyan Bhairav Tantra, Vol 1

Chapter #36
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The first question:

"IN WHICH WAY CAN THE PRACTICE OF SELF-REMEMBERING TRANSFORM THE HUMAN MIND?"

Man is not centered in himself. He is born centered, but the society, the family, the education, the culture, they push him off-center, and they put him off-center in a very cunning way, knowingly or unknowingly. So everyone becomes, in a sense, "eccentric" -- off the center. There are reasons, survival reasons for it.

When a child is born he has to be forced into a certain discipline. He cannot be allowed freedom. If he is allowed total freedom, he will remain with the center -- spontaneous, living with himself, living himself. He will be original as he is. He will be authentic, and then there will be no need to practice any self-remembering. There will be no need to practice any meditation because he will never go off the center. He will remain with himself -- centered, rooted, grounded in his own being. But this has not yet been possible. Meditation is, therefore, medicinal. The society creates the disease, and then the disease has to be treated.

Religion is medicinal. If really a human society based in freedom can be evolved, there would be no need of religion. Because we are ill medicine is needed, and because we are off-center methods of centering are needed. If someday it becomes possible on earth to create a healthy society, healthy in the inner sense, there will be no religion. But it seems difficult to create such a society.

The child has to be disciplined. What are you doing when you are disciplining a child? You are forcing something which is not natural to him. You are asking and demanding something which he will never do spontaneously. You will punish him, you will appreciate, you will bribe him, you will do everything to make him social -- to take him away from his natural being. You will create a new center in his mind which was never there, and this center will grow and the natural center will go into oblivion, into the unconscious.

Your natural center has moved into the unconscious, into the dark, and your unnatural center has become your conscious. There is really no division between unconscious and conscious; the division is created. You are one consciousness. This division comes because your own center has been forced to some dark corner. Even you are not in contact with it; you are not allowed to be in contact with it. You yourself have become unconscious that you have a center. You live what the society, the culture, the family have taught you to live.

You live a false life. For this false life a false center is needed. That center is your ego, your conscious mind. That is why, no matter what you do, you will never be blissful -- because only the real center can happen, only the real center can explode, can come to the climax, the optimum, of the possibility of bliss. The false center is a shadow game. You can play with it, you can hope with it, but ultimately nothing but frustration comes out of it. With a false anxiety that is bound to be so.

In a way everything is forcing you not to be yourself, and this cannot be changed just by saying that this is wrong, because society has its own needs. A child, when born, is just like an animal -- spontaneous, centered, grounded, but so independent. He cannot become part of an organization. He is disturbing. He has to be forced, cultivated and changed. In this cultivation he has to be pushed off-center.

We live on the periphery and we live only to the extent that the society allows us. Our freedom is false because the rules of the game, of the social game, are so deeply fixed that you may feel that you are choosing this and that, but you are not choosing. The choice comes from your cultivated mind, and this goes on in a mechanical way.

I am reminded of a man who married eight women in his life. He married one woman, then divorced her, then married another -- very cautiously, very carefully, very carefully, in order not to fall into the old trap again. In every way he calculated, and he was thinking that this new woman was going to be totally different than the first one. But within a few days, with the honeymoon not yet even over, the new woman

started to prove herself to be just the same as the old one, the first one. Within six months the marriage was shattered again. He married a third woman and now he was still more cautious, but again the same thing happened.

He married eight women, and every time the woman turned out to be the same as the old one. What was happening? And he was choosing very cautiously now, very carefully. What was happening? The chooser was unconscious. He couldn't change the chooser, and the chooser was always the same so the choice was going to be the same. And the chooser works unconsciously.

You go on doing this and that, and you go on changing outward things, but you remain the same. You remain off-center. Whatsoever you do, howsoever it is apparently different, it ultimately proves to be the same. The results are always the same; the outcome is always the same; the consequence is always the same.

Whenever you feel you are choosing and you are free, then too you are not free and you are not choosing. The choice is also a mechanical thing. Scientists say, biologists particularly, that the mind becomes imprinted, and that happens very early. The first two or three years are the years for imprinting, and things become fixed in the mind. Then you go on doing the same; you go on repeating in a mechanical way. You are moving in a vicious circle.

The child is forced to be off-center. He has to be disciplined; he has to learn obedience. That is why we give so much value to obedience. And obedience destroys everyone, because obedience means now you are not the center: the other is the center; you are just to follow him.

Education is a necessity in order to survive, but we make this necessity to survive an excuse for submitting. We force everyone to be obedient. What does it mean? Obedient to whom? Always someone else -- the father, the mother, someone else is there, and you have to be obedient to him. Why so much insistence for obedience? Because your father was forced to be obedient when he was a child; your mother was forced to be obedient when she was a child. They were forced off their centers; now they are doing the same. They are doing the same with their children, and these children will do the same again. This is how the vicious circle moves on.

Freedom is killed, and with freedom you lose your center. Not that the center is destroyed; it cannot be destroyed while you are alive. It would be good if it was destroyed; you would be more at ease with yourself. If you were totally false and there was no real center hidden within you, you would be at ease. There would be no conflict, no anxiety, no struggle.

The conflict comes into existence because the real remains there. It remains in the center, and just on the periphery an unreal center is created. Between these two centers a constant struggle, a constant anxiety, tension, is created. This must be transformed, and there is only one way: the false must disappear and the real must be given its place. You must be regrounded into your center, into your being; otherwise you will be in anguish.

The false can disappear. The real cannot disappear unless you die. While you are alive the real will be there. The society can do only one thing: it can push it deep down and it can create a barrier so that even you become unconscious of it. Can you remember any moment in your life when you were spontaneous, when you just lived in the moment -- when you were living yourself and you were not following someone else?

I was reading one memoir of a poet. His father had died, and the dead body was put in a coffin. The poet, the son, was weeping, crying, and then suddenly he kissed the forehead of his father's dead body and said, "There, now that you are dead, I can do this. I always wanted to kiss you on your forehead, but while you were alive it was impossible. I was so afraid of you."

You can kiss only a dead father -- and even if the alive father allows you to kiss, the kiss is going to be false; it cannot be spontaneous. A young boy cannot even kiss his mother spontaneously because always the fear of sex is there; the bodies must not come too closely in contact, even with the mother. Everything becomes false. There is fear and falsity -- no freedom, no spontaneousness, and the real center can function only when you are spontaneous and free.

Now you will be able to understand what is my attitude towards this question: "IN WHICH WAY CAN THE PRACTICE OF SELF-REMEMBERING TRANSFORM THE HUMAN MIND?" It will reground you; it will give you again roots into your own center. By self-remembering, you are forgetting everything other than yourself: the society, the mad world around you, the family, the relationships, everything, you are forgetting. You are simply remembering that you are.

This remembrance is not given by the society to you. This self-remembrance will detach you from all

that is peripheral. And if you can remember, you will fall back to your own being, to your own center. The ego will be there just on the periphery, but you will be able to see it now. Like any other object, you will be able to observe it. And once you become capable of observing your ego, your false center, you will never be false again.

You may need your false center because you have to live in a society which is false. You will be able to use it now, but you will never be identified with it. It will be instrumental now. You will live on your center, in your center. You will be able to use the false as a social convenience, a convention, but you will not be identified with it. Now you know you can be spontaneous, free. Self-remembering transforms you because it gives you the opportunity to be yourself again -- and to be oneself is the ultimate and to be oneself is the absolute.

The peak of all the possibilities, of all the potentialities, is the divine -- or whatsoever you want to call it. God is not somewhere in the past; he is your future. You have heard it said again and again that God is the father. More significantly, he is going to be your son, not the father, because he is going to evolve out of you. So I say, "God the son," because the father is in the past and the son is in the future.

You can become divine, God can be born out of you; if you are authentically yourself, you have taken the basic step. You are going towards divinity, towards total freedom. As a slave you cannot move to that. As a slave, as a false person, there is no path leading towards the divine, to the ultimate possibility, the ultimate flowering of your being. First you must be centered in yourself. Self-remembering helps and only self-remembering helps; nothing else can transform you. With the false center there is no growth -- only accumulation -- and remember the distinction between accumulation and growth. With the false center you can accumulate: you can accumulate wealth, you can accumulate knowledge, you can accumulate anything, without any growth. Growth happens only to the real center. Growth is not an accumulation; you are not burdened by growth. Accumulation is a burden.

You can know many things without knowing anything. You can know much about love without knowing love. Then it is an accumulation. If you know love, then it is growth. You can know much about love with the false center; you can love only with the real center. Real centers can mature. The false can only get bigger and bigger without any growth, without any maturity. The false is just a cancerous growth, an accumulation, burdening you like a disease.

But you can do one thing: you can change your focus totally. From the false, you can move your eyes to the real. This is what is meant by self-remembering: whatsoever you are doing, remember yourself -- that you are. Don't forget it. The very remembering will give an authentic reality to whatsoever you are doing. If you are loving, first remember that you are; otherwise you will be loving from the false center. And from the false center you can only pretend; you cannot love. If you are praying, first remember that you are; otherwise the prayer is going to be just nonsense, just a deception. And you are not deceiving anyone else; you are deceiving yourself.

First remember that you are, and this remembering that "I am" must become so basic that it follows you like a shadow. Then even while asleep it will enter, and you will remember. If you can remember the whole day, by and by it enters even in your dreams, even in your sleep, and you will know that "I am."

The day you can know even in your sleep that you are, you are grounded in your center. Now the false is no more; it is not a burden to you. You can use it now, it is instrumental. You are not a slave to it, you have become the master.

Krishna says in the Gita that while everyone is asleep, the yogi is not: he is awake. It is not meant that the yogi lives without sleep, because sleep is a biological, bodily necessity. What is meant is that he remembers even in his sleep that he is -- that "I am." Sleep is just on the periphery. In the center the remembrance is there.

The yogi remembers even while he is asleep, and you are not remembering yourself while you are even awake. You are walking on the street, but you are not remembering that you are. Try, and you will feel a change of quality. Try to remember that you are. Suddenly a new lightness comes to you, the heaviness disappears; you become weightless. You are thrown off the false center to the real one again, but it is difficult and arduous because we are so much grounded in the false. It will take time, but no transformation is possible without self-remembering becoming effortless for you. You simply start remembering yourself; otherwise no transformation is possible.

The second question:

"LAST NIGHT YOU SAID THAT ONE SHOULD ALWAYS SEE LIFE IN ITS POSITIVE DIMENSIONS AND

ONE SHOULD NOT GIVE EMPHASIS TO THE NEGATIVE. IS THIS NOT A CHOICE? AND IS THIS NOT AGAINST ENCOUNTERING THE TOTAL REALITY -- THAT WHICH IS?"

It is a choice, but one who is negative cannot take a jump towards choicelessness. If he can take it, it is good, but it is impossible. From the negative, it is impossible to take a jump towards choicelessness because the negative mind means that you can see only the ugly, you can see only death, you can see only misery. You cannot see any positive elements in life. And, remember, it is difficult to lose misery.

It may look very strange when I say this, but it is difficult to take a jump from misery; it is easier to take a jump from happiness. It is easier to take a jump when you are happy because with happiness courage comes, with happiness the possibility of a higher bliss opens, with happiness the whole world looks like a home. With misery the world is like a hell, and there is no hope; everything is just hopeless. Then you cannot take any jump. In misery one becomes a coward, and one clings to misery because at least this misery is known.

You cannot be adventurous when you are unhappy. Adventure needs a subtle happiness in you. Then you can leave the known. You are so happy that you are not afraid of the unknown. And the happiness has become such a deep phenomenon to you that you know that wherever you will be you will be happy. With the positive mind you know there is no hell, and wherever you are the heaven will be. You can move into the unknown because now you know that heaven moves with you.

You have heard that you enter heaven or hell. This is nonsense. No one enters heaven, no one enters hell. You carry your own hell and heaven with you, and wherever you enter, you enter with your hell or heaven. Heaven and hell are not doors. They are burdens; you carry them with you.

Only with a dancing heart -- happy, blissful, positive -- can you take a jump into the uncharted. That is why I say that from the negative you cannot be choiceless. You cling to your misery. It is known. You are acquainted with it, you are related to it, and it is better to remain with the known misery than with the unknown. At least you have become accustomed to it, and you know its ways. You have created certain defense mechanisms, an armor around you to be safe from this misery. An unknown misery will create new defense mechanisms. It is always better to be with the known misery than with an unknown misery.

With happiness, quite the reverse is the case. With happiness, one wants to move into the unknown happiness because the known gets boring. You never get bored with the known misery; you enjoy it. Look at people talking about their misery: they enjoy it, they magnify their misery; they have a subtle happiness.

With happiness you get bored. You can move into the unknown. The unknown is alluring, and the choiceless is the door for the unknown. This is how one has to move: from the negative to the positive and from the positive to the choiceless. First make your mind positive. From hell move to heaven, and from heaven you can move to moksha -- to the ultimate which is neither. From misery move to bliss, and only then you can move to the beyond which is beyond both. That is why the sutra said first to transform your mind from negative to positive, and this change is just a change of focusing.

Life is both or neither. It IS both or neither; it depends on you, on how you see it. You can look at it with a negative mind, and then it looks like hell. It is not hell; this is only your interpretation.

You change your outlook: look positively. And this is what is meant by the attitude of the atheist. I don't call a man an atheist or theist because he believes in God or not. I call a man a theist if he has a positive attitude and an atheist if he has a negative attitude. It is not a question of saying no to God; it is a question of saying no to life. The theist is one who says yes and looks always from a yea-saying mind. Then everything changes totally.

If a negative mind comes to a rose, to a garden, many roses may be there, but he will count only the thorns. The first thing for the negative mind is the thorns; that is significant. Flowers are just illusory; only thorns are real. He will count, and, of course, for each flower a thousand thorns exist. And once he has counted a thousand thorns he cannot believe in one flower. He will say this one flower is just illusory. How can such a beautiful flower exist with such ugly thorns, violent thorns? It is impossible, it is unbelievable. And even if it exists, it means nothing now. One thousand thorns have been counted, and the flower disappears.

A positive mind will start with the rose, with the flower. And once you are in a communion with the rose, once you know the beauty, the life, the unearthly flowering, thorns disappear. And one who has known the rose in its beauty, in its highest possibility, one who has looked deep into it, for him now even thorns will not look like thorns. The eyes filled with the rose are different now. Now the thorns will look just like a protection for this flower. They will not be enemies; they will look just like part of the happening of flowers.

Now this mind will know that this flower happens and these thorns are needed, they protect. Because of these thorns this flower could happen. This positive mind will feel grateful even to thorns. And if this approach deepens, a moment comes when thorns become flowers. With the first approach the flower disappears -- or the flower even becomes a thorn. Only with a positive mind can you get the state of a non-tense mind. With a negative mind you will remain tense, with so many miseries all around. Such a negative, inventive mind goes on revealing miseries and miseries and hells and hells.

In Buddha's time, there was one really famous teacher. His name was Sanjaya Vilethiputta. He was an absolutely negative thinker. Buddha thought of seven hells, so someone came to Sanjaya Vilethiputta and told him that Buddha said there are seven hells. Sanjaya Vilethiputta said, "Go and tell your Buddha he doesn't know anything. There are seven hundred hells. He doesn't know anything! Only seven? There are seven hundred hells, and I have counted all of them."

If you have a negative mind, even seven hundred are not much. You will find more; there is no end to it. The positive mind can be non-tense. Really, if you are positive how can you be tense and if you are negative how you can be non-tense? With a negative mind there can be no association with meditation. The negative mind is anti-meditative; it cannot meditate. A single mosquito is enough to destroy all meditation. With a negative mind, the door is closed for tranquility, for stillness, for silence. The negative mind is self-perpetuating for misery. How can it take a jump toward choicelessness?

Krishnamurti goes on talking about choicelessness, and the audience is negative. They listen, but they never understand. And when they are not understanding, Krishnamurti gets disturbed because they are not understanding him. Only a positive mind can understand what he is saying, but a positive mind need not go anywhere -- neither to any Krishnamurti nor to any Rajneesh, nowhere. Only a negative mind is in search of a teacher, of a master.

To talk to the negative mind about choicelessness, about going beyond duality, about living both negative and positive, is meaningless. Not that this is untrue -- it is true, but meaningless. The one who is listening must be taken into account. He is more important than the one who is talking. As I see it, you are negative. First you need a transformation towards positivity. From your "no-saying" you must become a yea-sayer. You must look at life with a "yes" attitude, and with a "yes" attitude this very earth is totally transformed. Only then, when you have attained a positive attitude, can you take a jump towards choicelessness -- and that will be easy, very easy!

Misery cannot be renounced. It is difficult; you cling to it. Only happiness can be renounced because then you know that when you renounce the negative you gain the positive and a positive happiness. You renounce the negative and you gain happiness: just by renouncing the negative you attain to happiness. If you now renounce this happiness, this positive mind also, you open the doors for the infinite. But you must first have a feel of the positive. Only then, only then, can you take a jump.

The third question:

> "IN THE LAST TECHNIQUE YESTERDAY, YOU EXPLAINED THAT IN THIS WORLD OF MAYA, THE INNER CONSCIOUSNESS OF THE SEEKER IS THE ONLY REAL CENTER FOR HIM. IN THIS REFERENCE, PLEASE EXPLAIN THE SIGNIFICANCE AND ROLE OF THE GURU IN THIS WORLD OF MAYA."

This world of MAYA is not a world of MAYA for you; it is very real, and the role of the guru is to show you that it is not real. It is real for you, so how can you think that it is unreal? You can think about unreality only if you have a glimpse of the real; only then can you compare. This world is not MAYA illusory, for you. You have heard, you have read that this world is MAYA, and you may have memorized it just like a parrot, so you also call this world illusory.

Everyday someone comes to me who calls this world illusory and then he says, "My mind is very much bothered. I am very tense, so tell me how to attain peace?" And this world is "illusory"! If this world is illusory, how can your mind be tense? If you have known that this world is illusory, the world will have disappeared, and with the world all its misery. But the mind still is. You don't "know" that this world is illusory.

In the morning when the sleep has disappeared, and with it the dream, are you worried about the dream? Are you worried that in the dream you felt ill or that you were even dead? While the dream was there, you were worried, you were ill, you were asking for a doctor, for some medicine. But in the morning, the moment you are not asleep and the dream has disappeared, you are not worried. Now you know it was a

dream, and you are not ill.

If someone comes to me and says, "I know that it was a dream that I was ill, but now tell me something: where am I to get the medicine to get over that illness?" what will it show? It will show he is still asleep; it will show that he is still dreaming. The dream is still there.

In India, this parrot-like speech that "the whole world is illusory" has gone deep into the mind, but in the false center. It is not a growth. We have heard, the Upanishads, the Vedas and the RISHIS have been saying for centuries, that the world is illusory. They have propagated the idea so strongly that those who are asleep and dreaming, they think they are awake. The whole world is asleep, but their misery shows that the world is real, their anguish shows that the world is real.

The role of the guru is to give you a glimpse of the real -- not a teaching, but an awakening. The guru is not a teacher: the guru is an awakener. He has not to give you doctrines. If he gives you doctrines, he is a philosopher. If he talks about the world as illusory and argues and proves that the world is illusory, if he discusses, debates, if he intellectually gives you a doctrine, he is not a guru, he is not a master. He may be a teacher, a teacher of a particular doctrine, but he is not a master, not a guru.

A guru is not a giver of doctrines. He is a giver of methods -- of methods which can help you to come out of your sleep. That is why a guru is always a disturber of your dreams, and it is difficult to live with a guru. It is very easy to live with a teacher because he never disturbs you. Rather, he goes on increasing your accumulation of knowledge. He helps you to be more egoist; he makes you more knowledgeable. Your ego is more fulfilled. Now you know more, you can argue more. You can teach yourself, but a guru is always a disturber. He will disturb your dream and your sleep, and you may have been dreaming a very beautiful dream. You may have been on a trip, a beautiful trip. He will disturb it, and you will get angry.

A guru is always in danger from his disciples. Any moment they can kill him because he is going to disturb; that is what his work is. He cannot help you to be yourself as you are because you are false. He has to destroy your false identity. It is painful. That is why, unless there is a very deep love, the work is impossible. A very deep intimacy is needed; otherwise hate will be there. So a guru cannot allow you to be near him unless you have surrendered; otherwise you are going to be an enemy. Only with your total surrender can a guru work, because it is a spiritual surgery.

Of necessity, much suffering will be there for the disciple, and if he is not in deep intimacy with the guru it is impossible. He will not be ready to suffer so much. He has come in search of bliss and the guru gives him suffering. He has come to feel euphoria, and the guru creates a hell for him. In the beginning hell will be there because your image will be shattered, your expectations will be shattered. Whatsoever you have known, you will have to throw it. Whatsoever you are, he will undo it. Really, you are passing through a death.

In India, in the old days, we said, "ACHARYA MRITYUH." It means that the master, the guru, is a death. He is! And unless you trust him so totally, this surgical operation is impossible because in the beginning there will be suffering. Your anguish will come up; all your suppressed hells will be revealed. And only if you believe, if you have deep faith and trust in him, can you remain with him; otherwise you will escape, because this man is disturbing you completely.

So, remember, the guru's work is, his role is, to make you aware of your falsity, and because of your false center your world is false. The world is not really illusory, it is not MAYA. It is maya because your eyes are illusory. They are dream-filled. You project your dreams all around, and the reality is falsified. The same world will become real when your eyes are real. When the false center is broken and you are again rooted in your real center, in your being, this world will become the NIRVANA.

Zen Masters have been continuously saying that this world is NIRVANA, this very world is MOKSHA, liberation. It is only a question of eyes. With false eyes everything is falsified; with real eyes everything is real. Your false entity creates a false world around you. And don't think that you all live in one world. You cannot! Each one lives in his own world, and there are as many worlds as there are minds because each mind creates its own world, its own milieu. Even if you are living in a family, the husband lives in his own world and the wife in her own world, and there are collisions every day between these two worlds. They never meet; they collide. Meeting is impossible.

With mind there can be no meeting -- only collision, conflict. When mind is not, there can be a meeting. The wife lives in her own world, in her own expectations. The husband for her is not the real husband that is there in the world, he is just her own image. The husband lives in his own world, and the real wife is not his wife. He has an image of a wife, and whenever this wife falls short of his image there is struggle, conflict, anger, hatred. He loves his own image of a wife and the wife loves her own image of a husband, and these

both are illusory; they exist nowhere. This real wife is there and this real husband is there, but they cannot meet because between these two real things are the unreal wife and the unreal husband. They are always there; they won't allow a meeting of the real ones.

Everyone is living in his own world, in his own dreams, expectations, projections. There are as many worlds as there are minds. Those worlds are illusory, MAYA. When your false center disappears, the whole world changes. Then it is a real world. Then for the first time you see things as they are. Then there is no misery because with illusion expectation disappears, and with reality there can be no misery. Then one comes to feel, "It is so! Fact is fact!" Only with fictions are there problems, and fictions never allow you to know fact. These fictions of the mind are MAYA.

The role of the guru is to shatter the fictions so that the fact becomes available to you and you become available to the fact. That "facticity" is truth. Once you know that facticity, even the guru will be different. If you come to a guru now, you come with your own image of him. Someone comes to me: he comes with his own image of me. And then, if I am not following his image, he is in difficulty. But how am I to follow his image? And if I try to follow everyone's image, I will be in a mess. And every disciple thinks I should be like this or that; he has his own concept of a guru. If I am not fulfilling his concepts he becomes frustrated, but this is how it is going to be. A disciple comes with a mind, and this is the problem. I have to change his mind, to destroy it. He comes with a mind and he looks at me also with his mind.

I was staying in a home with a family. The family was Jaina, so they wouldn't eat in the night. The old man of the family, the grandfather, he was a lover of my books. He had never seen me, and it is easy to love a book: a book is a dead thing. He came to meet me. He was very old, and even to come from his room was difficult for him. He was ninety-two, and he came to meet me. I told him I would come to his room, but he said, "No! I respect you so much, I will come." So he came, and he was praising me very much.

He said, "You are just like a TIRTHANKARA, like the highest in Jaina mythology, Mahavira." The greatest teachers are known as TIRTHANKARAS, so he said, "You are just like a TIRTHANKARA." He was praising and praising me, and then evening came and darkness descended.

Someone from the house came and said, "Now it is getting late. You come for your evening meal."

So I said, "Wait a little because of this old man. Let him say whatsoever he wants to say; then I will come."

The old man said, "What are you saying? Are you going to eat in the night?"

I said, "It is okay with me."

So he said, "I take my words back. You are no TIRTHANKARA. A person who doesn't even know that to eat in the night is the greatest sin, what else can he know?"

Now this man cannot have any meeting with me. Impossible! If I was not eating in the night, I was a TIRTHANKARA, a great master. I had not eaten yet. I had just said that I would eat in the night, and suddenly I am no more a TIRTHANKARA. The old man said to me, "I have come to learn something from you, but now that is impossible. Now I feel I must teach you something."

When this world becomes an illusion, your guru will also be part of it and will disappear. That is why, when the disciple awakens, there is no guru. This will seem very paradoxical: when the disciple REALLY awakens, there is no guru.

There are beautiful songs of Saraha, a Buddhist mystic. With every song the last ending line is "and Saraha disappeared." He teaches something; he gives some teachings. He says, "Neither the world is nor the NIRVANA is, neither the good nor the bad. Go beyond, and Saraha disappears." It has been a puzzle. Why does Saraha go on saying "and Saraha disappears"?

If you really attain to the song, to whatsoever he has said -- "There is neither good nor bad, nor the world nor the NIRVANA" -- if the disciple really awakens to this, Saraha will disappear. Where will be the guru? The guru was part of the disciple's world. Now there will be no entities like the guru and the disciple; they will have become one. When the disciple awakens, he becomes the guru, and Saraha disappears. Then the guru is no more there. Even the guru is part of your dream, of your illusioned world. But because of this many problems arise.

Krishnamurti goes on saying there is no teacher -- and he is right. This is the ultimate truth. When you have awakened, you are the teacher and there is no other teacher. But this is the ultimate truth, and before this happens the teacher is because the disciple is. The disciple creates the teacher; it is the disciple's need.

So remember this: if you meet a wrong teacher, you deserve a wrong teacher; that is why you meet a wrong teacher. A wrong disciple cannot meet a right teacher. You create your teacher, your master. A small teacher or a great teacher depends on you; you will meet the person you deserve. If you meet a wrong

person it is because of you. You are responsible for it, not the wrong person. The guru also is part of your mind, it is part of the dreamworld. But unless you become awakened, you will need someone to disturb you, someone to help. This someone is a guru if he gives you methods. He is simply a teacher if he gives you only doctrines, principles, teachings, but you may need him right now.

Think of it in this way: even in a dream there is something which can help you to come out of it. Even in a dream something can help you to come out of it. You can try it just while falling asleep. Go on repeating in the mind, "Whenever there is a dream, my eyes will open." For three weeks go on continuously repeating it just when you are falling asleep: "Whenever there is a dream, my eyes will open; suddenly I will be awakened." And you will be awakened. Even from a dream you can be awakened by a certain method. Just when falling asleep, say to yourself -- if your name is Ram, say -- "Ram, awaken me at five o'clock in the morning." Repeat it twice, and then silently fall asleep. Sooner or later you will get the trick. Exactly at 5:00 someone will awaken you. Even in dream, even in sleep, methods can be used which will awaken you. The same is the case for the spiritual sleep you are in.

A master can give you methods which will be helpful for this. Then whenever you are falling into a dream, the methods will not allow you to fall, or whenever you have fallen into a dream suddenly you will be awakened. When this awakening becomes natural to you there is no need for the guru. When you have awakened the guru disappears, but you will still feel gratitude for the guru because he helped you.

Sariputta was one of the greatest disciples of Buddha. He became enlightened in his own right; he became a buddha himself. Then Buddha said to Sariputta, "Now you can go and move; now my presence is not needed for you. You yourself have become a master in your own right, so you can go and help others to come out of their sleep."

Sariputta, when leaving Buddha, touched his feet. Someone asked Sariputta, "You yourself have become enlightened, so why are you touching Buddha's feet?"

Sariputta said, "Now there is no need to touch his feet, but this situation could happen only because of him. Now there is no need, but this could happen only because of him."

Sariputta moved away, but wherever he was, in the morning he would prostrate himself in the direction where Buddha was; in the evening he would prostrate himself and everyone would ask, "What are you doing? To whom you are prostrating yourself?" because Buddha was far away, miles away.

He would say, "To my teacher who has disappeared. I am myself now the guru, but it was not possible before him. It became possible only because of him." So even when the teacher disappears, when the guru disappears, the disciple will feel a deep gratitude, the greatest gratitude that is possible.

There is a need while you are asleep for someone to disturb you. And if you allow someone, that is what surrender means. If you say, "Okay, I allow you to disturb me," that is what surrender means -- a trust. Trust means that now even if this man leads you towards misery, you will be ready to move. You will not question him anymore. Wherever he leads you, you trust in him. He is not going to harm you.

If you don't trust, then no progress is possible because you feel he is going to harm you. You feel, in your terms, that he is going to harm you in many ways, and if you think, "I am to protect myself," then no further work is possible. If you mistrust your surgeon, you will not allow him to make you unconscious. You don't know what he is going to do, and you will say, "Do the operation, but allow me to be conscious so I can go on seeing what you are doing. I cannot trust you."

You trust your surgeon. He makes you unconscious because things are such that in your conscious state surgery would be impossible to do; your consciousness would interfere. That is why trust is blind. It means you are ready even to become unconscious, even to become blind. You are ready to follow him wherever he leads. Only then does a deeper, inner surgery become possible. And it is not only a physical, physiological surgery; it is psychological. Much pain will be felt, much anguish, because catharsis is needed and you have to be thrown back to your own center which you have forgotten completely, pulled back to your roots again which you have left behind miles away.

This is going to be arduous and difficult; it even takes years. But if the disciple is ready to surrender, it can even happen in seconds. It depends on the intensity of surrender. Unnecessary time is wasted because the guru has to go slowly -- slowly so that you are prepared to trust more, and he has to do many things unnecessarily just to create trust. Just to do the surgery he has to create many things unnecessarily which can be discarded. No need to waste time and energy on them, but they are needed just to create trust.

I quoted Saraha; Saraha is one of the eighty-four SIDDHAS -- one of the eighty-four Buddhist mystics -- who attained. Saraha says to those disciples who have become masters, "Behave in such a way that others can trust you. I know now that you need no morality; I know now that you need no rules. You have gone

beyond, and you can do whatsoever you like and you can be whatsoever you like. Now, no system, no morality exists for you. But behave in such a way so that disciples can trust you." So great masters have behaved in such a way that the society approves. It is not because they need to behave in that way; it is only an unnecessary thing to create trust. So if Mahavira behaves in the pattern that Jainas have set, it is not because there is any inner necessity. He behaves that way only so that Jainas can follow and become disciples, so that they can trust.

That is why many problems arise whenever a teacher starts behaving in a new way. Jesus behaved in a new way which was not known to the Jewish community. There was nothing wrong in it, but this became the problem. Jews couldn't trust him. Their masters of old had behaved differently and this man was behaving differently. He was not following the rules of the game, so they couldn't trust him. Thus, they had to crucify him.

And why did Jesus behave in such a way? India was behind it. He was here for many years before he appeared in Jerusalem. He was taught here in a Buddhist monastery, and he tried to follow Buddhist rules there where no Buddhist society existed. In a Jewish community he was behaving as if he was living in a Buddhist community, and that created the whole problem. He was killed, misunderstood, murdered, and the reason was only this -- that Jews couldn't trust him.

A teacher, a guru, has unnecessarily to create many things around him, to do many things, just to create trust. But even then, problems arise because everyone comes with his own expectations: "The guru must be like this or like that."

Surrender means you leave your expectations, you allow the guru to be as he is and you allow him to do whatsoever he wants to do. Even if pain results, you are ready for it. Even if he leads you towards death you are ready for it, because ultimately he will lead you to a deep death. Only after it is rebirth possible. Resurrection is possible only when your old identity has been crucified.

Vigyan Bhairav Tantra, Vol 1

Chapter #37
Chapter title: Techniques to witness the flux-like film of life

26 February 1973 pm in Woodlands, Bombay

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IN MOODS OF EXTREME DESIRE, BE UNDISTURBED.

THIS SO-CALLED UNIVERSE APPEARS AS A JUGGLING, A PICTURE SHOW. TO BE HAPPY, LOOK UPON IT SO.

OH BELOVED, PUT ATTENTION NEITHER ON PLEASURE NOR ON PAIN, BUT BETWEEN THESE.

OBJECTS AND DESIRES EXIST IN ME AS IN OTHERS. SO ACCEPTING, LET THEM BE TRANSFORMED.

The original mind is like a mirror: it is pure, and it remains pure, but dust can gather upon it. The purity is not lost, the dust cannot destroy the purity -- but the purity can be covered up. This is the condition of the

ordinary mind -- covered with dust. Hidden behind the dust, the original mind remains pure. It cannot become impure; that is impossible. And if it was possible for it to become impure, then there would be no way to regain the purity again. In itself it remains pure, just covered by dust.

Our mind is the original mind plus dust, the buddha-mind plus dust, the divine mind plus dust. Once you know how to uncover it, how to reclaim it from the dust, you have known all that is worth knowing and you have attained all that is worth attaining. All these techniques are concerned with how to free your mind from the day-to-day dust that is bound to gather upon it. Dust is but natural. Just like with a traveler passing from many, many roads, dust is gathered -- and for many, many lives you have been a traveler. You have traveled long distances, and much dust has gathered.

Many points have to be understood before we enter the techniques. One, the East is basically different from the West in its attitude towards inner transformation. Christianity thinks that something has happened to man's being itself -- the sin. The East thinks that nothing has happened to the being itself; nothing can happen. The being remains in its absolute purity; there has been no sin. So man is not condemned in the East, he is not something degraded. On the contrary, he remains the divine that he is, that he has always been, and it is natural that dust will gather. Dust is bound to gather.

So there is no sin, just a false identification.

We become identified with the mind, with the dust. Our experience, our knowledge, our memories, all are dust. Whatsoever you have known, whatsoever you have experienced, whatsoever has been your past, is all dust. Regaining the original mind means regaining the purity -- without experiences, without knowledge, without memories, without the past.

The whole past is dust, but we are identified with the past and not with the consciousness that is always present. Think of it in this way: whatsoever you know is always of the past, and you are here and now in the present. All your knowledge is dust. "Knowing" is your purity, knowledge is dust. The capacity to know, the energy to know, knowing, is your original nature. Through that knowing you gather knowledge. That knowledge is dust-like. Here and now, this very moment, you are absolutely pure, but you are not identified with this purity, you are identified with the past, the accumulated past. So all meditative techniques are basically methods to remove yourself from the past and to allow you to plunge into the here and now.

Buddha was searching for how to regain this purity of consciousness, how to be free from the past, because unless you are free from the past you will remain in bondage, you will be a slave. The past is heavy on you, and because of the past the present is never known. The past is known; the present is a very minute atomic moment. You go on missing it because of the past, and because of the past you go on projecting into the future. The past is projected into the future, and both are false. The past is no more, the future is yet to be. Both are not, and that which is, is hidden between these two which are not.

Buddha was in search; he went from one teacher to another. He searched, and he went to many teachers, all of the known teachers. He consulted them, he allowed them to work upon him, he cooperated. He disciplined himself in many ways, but he was not fulfilled, and the difficulty was this: the teachers were interested in the future, in some liberated state somewhere beyond death, after the life is over. They were interested in some God, some nirvana, some moksha -some liberated state -- somewhere in the future, and Buddha was interested in the here and now, so there was really no meeting. He said to every teacher, "I am interested in the here and now, in how to be total, complete and pure here and now." And they would say, "Apply this method, do this, and if you do it rightly, someday in the future, in some future life, in some future state, you will attain."

Sooner or later he left every teacher, and then he tried by himself alone. What did he do? He did a very simple thing. Once you know it, it is very simple and obvious, but when you don't know it, it is so arduous and so difficult, it seems impossible. He did only one thing: he remained with the present moment. He forgot his past and he forgot his future. He said, "I will be here and now. I will simply exist." If you can exist even for a single moment, you have known the taste -- the taste of your pure consciousness. And once it is tasted you can never forget it. Then the taste, the flavor, remains with you, and that flavor becomes a transformation.

Many are the ways how to uncover yourself from your past, how to throw the dust and have a look into the mirror of your own mind. All these techniques are different ways, but with every technique a deep understanding is needed: remember that. These techniques are not mechanical because they are to uncover consciousness. They are not mechanical things. You can use these techniques mechanically, and if you use them as mechanical techniques you may gain a certain stillness of mind, but that won't be the original purity. You may gain a certain silence, but that silence will he cultivated. That too belongs to the dust part

of the mind, not to the original layer. Don't use them mechanically. A deep understanding is needed, and with understanding they can be helpful to uncover your being.

The first technique:

"IN MOODS OF EXTREME DESIRE, BE UNDISTURBED."

"IN MOODS OF EXTREME DESIRE, BE UNDISTURBED": When desire grips you, you are disturbed. Of course, that is natural. Desire grips you, then your mind starts wavering and many ripples go on, on the surface. The desire pulls you somewhere into the future; the past pushes you somewhere in the future. You are disturbed, you are not at ease. Desire is, therefore, a "dis-ease."

This sutra says, "IN MOODS OF EXTREME DESIRE, BE UNDISTURBED." But how to be undisturbed? Desire means disturbance, so how to be undisturbed -- and in extreme moments of desire? You will have to do certain experiments; only then will you understand what it means. You are in anger, anger grips you, you are temporarily mad, possessed, you are no more in your senses. Suddenly remember to be undisturbed -- as if you are undressing. Inside, become naked, naked from the anger, undressed. Anger will be there, but now you have a point within you which is not disturbed.

You will know that anger is there on the periphery. Like fever, it is there. The periphery is wavering; the periphery is disturbed. But you can look at it. If you can look at it, you will be undisturbed. Become a witness to it, and you will be undisturbed. This undisturbed point is your original mind. The original mind cannot be disturbed; it is never disturbed -- but you have never looked at it. When anger is there, you become identified with the anger. You forget that anger is something other than you. You become one with it, and you start acting through it, you start doing something through it.

Two things can be done. In anger you will be violent to someone, to the object of your anger. Then you have moved to the other. Anger is just in between you and the other. Here I am, then there is anger, and there you are -- the object of my anger. From anger I can travel in two dimensions: either I can travel to you; then you become my center of consciousness, the object of my anger. Then my mind becomes focused on you, the one who has insulted me. This is one way how you can travel from anger. There is another way: you can travel to yourself. You don't move to the person whom you feel has caused the anger. You move to the person who feels to be angry; you move to the subject and not to the object.

Ordinarily, we go on moving to the object. If you move to the object, the dust part of your mind is disturbed, and you will feel, "'I' am disturbed." If you move within to the center of your own being, you will be able to witness the dust part; you will be able to see that the dust part of the mind is disturbed, but "I am not disturbed." And you can experiment upon this with any desire, any disturbance.

A sexual desire comes to your mind; your whole body is taken by it. You can move to the sexual object, the object of your desire. The object may be there, it may not be there. You can move to the object in imagination also. But then you will get more and more disturbed. The further you go away from your center, the more you will be disturbed. Really, the distance and disturbance are always in proportion. The more distant you are from your center, the more you are disturbed; the nearer you are to the center, the less you are disturbed. If you are just at the center, there is no disturbance.

In a cyclone, there is a center which is undisturbed -- in the cyclone of anger, the cyclone of sex, the cyclone of any desire. Just in the center there is no cyclone, and a cyclone cannot exist without a silent center. The anger also cannot exist without something within you which is beyond anger.

Remember this: nothing can exist without its opposite. The opposite is needed there. Without it, there is no possibility of it existing. If there were no center within you which remains unmoved, no movement would be possible there. If there were no center within you which remains undisturbed, no disturbance could happen to you. Analyze this and observe this. If there were no center of absolute undisturbance in you, how could you feel that you are disturbed? You need a comparison. You need two points to compare.

Suppose a person is ill: he feels illness because somewhere within him, a point, a center of absolute health exists. That is why he can compare. You say that your head is aching. How is it that you know about this ache, this headache? If you were the headache, you could not know it. You must be someone else, something else -- the observer, the witness, who can say, "My head is aching."

This ache can be felt only by something which is not the ache. If you are ill, you are feverish, you can feel it because you are not the fever. The fever cannot feel that there is fever; someone is needed who is beyond it. A polarity is needed. When you are in anger, and if you feel you are in anger, it means that a point exists within you which is still undisturbed and which can be a witness. You may not look at that

point, that is another thing. You may not see yourself at that point, that is another thing. But it is there always in its pristine purity; it is there.

This sutra says, "IN MOODS OF EXTREME DESIRE, BE UNDISTURBED." What can you do? This technique is not for suppression. This technique is not saying that when there is anger suppress it and remain undisturbed -- no! If you suppress, you will create more disturbance. If the anger is there and an effort to suppress is there, it will double the disturbance. When anger is there, close your doors, meditate on the anger, allow the anger to be. You remain undisturbed, and don't suppress it.

It is easy to suppress; it is easy to express. We do both. We express if the situation allows, and if it is convenient and not dangerous for you. If you can harm the other and the other cannot harm you, you will express the anger. If it is dangerous, if the other can harm you more, if your boss or whoever you are angry at is more strong, you will suppress it.

Expression and suppression are easy, witnessing is difficult. Witnessing is neither; it is not suppressing, it is not expressing. It is not expressing because you are not expressing it to the object of anger. It is not being suppressed either. You are allowing it to be expressed -- expressed in a vacuum. You are meditating on it.

Stand before a mirror and express your anger -- and be a witness to it. You are alone, so you can meditate on it. Do whatsoever you want to do, but in a vacuum. If you want to beat someone, beat the empty sky. If you want to be angry, be angry; if you want to scream, scream. But do it alone, and remember yourself as a point which is seeing all this, this drama. Then it becomes a psychodrama, and you can laugh at it and it will be a deep catharsis for you. Afterwards you will feel relieved of it -- and not only relieved of it, you will have gained something through it. You will have matured; a growth will have come to you. And now you will know that even while you were in anger there was a center within you which was undisturbed. Now try to uncover this center more and more, and it is easy to uncover it in desire.

That is why tantra is not against desire. It says be in desire, but remember the center which is undisturbed. So tantra says that even sex can be used. Move in sex, but remain undisturbed. Be a witness. Go on being a deep observer. Whatsoever is happening, is happening on the periphery; you are just an onlooker, a spectator.

This technique can be very useful, and much benefit can happen to you through it. But it will be difficult because when you become disturbed, you forget everything. You may forget that you have to meditate. Then try it in this way: don't wait for the moment when anger happens to you. Don't wait for the moment! Just close your room, and think of some past experience of anger when you went mad. Remember it, and re-enact it. That will be easy for you. Re-enact it again, do it again, relive it. Do not just remember it, relive it. Remember that someone had insulted you and what was said and how you reacted to him. React again, replay it.

You may not know that mind is just a tape-recording device. And now scientists say, now it is a scientific fact, that if your memory centers are touched with electrodes, they start replaying. For example, you were once angry: the incident is recorded, in the same sequence as it happened, just as if on a tape-recording in your brain. If it is touched by an electrode, it mill start replaying. You will have the same feeling again. Your eyes will go red, your body will start trembling and will become feverish, the whole thing will be re-enacted. The moment the electrode is put away, it stops. If you give it energy again, it starts from the very beginning again.

Now they say that mind is a recording machine, and you can re-enact anything. But don't just remember: relive. Start feeling the experience again, and the mind will get the idea. The incident will come to you; you will relive it. In reliving it, remain undisturbed. Start from the past. This is easy because now it is a play, the actual situation is not there. And if you become capable of doing this, then you will be able to do it when the situation for anger is really there, when a real situation is there. And this can be done with every desire, and it is to be done with every desire.

This re-enacting something from the past will do much. Everyone has scars in his mind; unhealed wounds are there. If you re-enact them, you will be unburdened. If you can go to your past and do something which has remained incomplete, you will be unburdened from your past. Your mind will become fresher; the dust will be thrown away. Remember in your past something which you feel has remained suspended. You wanted to kill someone, you wanted to love someone, you wanted this and that, and that has remained incomplete.

That incomplete thing goes on hovering on the mind like a cloud. It influences everything that you are and that you are doing. That cloud has to be dispersed. Move back on the time track and bring back desires

which have remained incomplete, and relive the wounds which are still green. They will be healed. You will become more whole, and through this you will have the knack of how to remain undisturbed in a situation which is disturbed.

"IN MOODS OF EXTREME DESIRE, BE UNDISTURBED." Gurdjieff used this technique very much. He created situations, but to create situations a school is needed. You cannot do that alone. Gurdjieff had a small school in Fontainebleau, and he was a taskmaster. He knew how to create situations. You would enter the room, and a group would be sitting there. You would enter the room where a group was sitting, and something would be done so that you would get angry. And it would be done so naturally that you could never imagine that some situation was being created for you. But it was a device. Someone would insult you by saying something, and you would get disturbed. Then everyone would help the disturbance and you would become mad. And when you were right at the point where you could explode, Gurdjieff would shout, "Remember! Remain undisturbed!"

A situation can be created, but only in a school where many persons are working on themselves. And when Gurdjieff would shout, "Remember! Remain undisturbed," now you would know that this was a created situation. The disturbance cannot disappear so suddenly, so immediately, because it has physical roots. Your glands had thrown poison in the blood; your body had become affected.

Anger cannot disappear so immediately. Even now that you had come to know that you had been deceived, that no one was insulting you and no one meant anything by it, it would be difficult to do anything. The anger is there, your body is filled with it -- but suddenly your temperature cools down. Only on the body, on the periphery, does the anger remain. At the center you suddenly cool down, and you know that a point exists within you which is undisturbed. You start laughing. Your eyes are red with anger; your face is violent, animal-like, but you start laughing. You know two things now -- a point which is undisturbed and a periphery which is disturbed.

You can help. Your family can become a school; you can help each other. Friends can become a school and they can help each other. You can decide with your family... the whole family can decide that now a situation has to be created for the father or for the mother, and then the whole family works to create the situation. When the father or mother goes completely mad, then everyone starts laughing and says, "Remain completely undisturbed." You can help each other, and the experience is simply wonderful. Once you know a cool center within you in a hot situation, you cannot forget it, and then in any hot situation you can remember it, reclaim it, regain it.

In the West now one technique, a therapeutic technique, is used; it is called psychodrama. It helps, and it is also based on techniques like this. In psychodrama you just enact, you just play a game. In the beginning it is a game, but sooner or later you become possessed. And when you become possessed your mind starts functioning, because your mind and your body function automatically. They function automatically!

So if you see an actor acting in a psychodrama who, in a situation of anger, really becomes angry, you may think that he is simply acting, but it is not so. He might have really become angry; it may not be acting at all now. He is possessed by the desire, by the disturbance, by the feeling, by the mood, and if he is really possessed, only then does his acting look real.

Your body cannot know whether you are playing or whether you are doing it for real. You may have observed yourself at some time in your life that you were just playing at being angry, and you didn't know when the anger became real, or you were just playing and you were not feeling sexual. You were playing with your wife or with your girlfriend, or with your husband, and then suddenly it became real. The body takes it, and the body can be deceived. The body cannot know whether it is real or unreal, particularly with sex. If you imagine it your body thinks it is real.

Sex is one of the most imaginary centers in the body, so just by imagining, you can have a sexual orgasm. You can deceive the body. In dream, you can have a sexual release; even in dream, the body is deceived. You are not making love to anyone; just in dream, in fantasy, in imagination, you are making love. But the body can release sexual energy, and even a deep orgasm can be felt. What is happening? How is the body deceived? The body cannot know what is real and what is unreal. Once you start doing something, the body thinks it is real and it starts behaving in a real way.

Psychodrama is a technique based on such methods. You are not angry, you are simply acting angry -- and then you get into it. But psychodrama is beautiful because you know that you are simply acting, and then on the periphery anger becomes real, and just behind it you are hidden and looking at it. Now you know that you are not disturbed, but the anger is there, the disturbance is there. The disturbance is there, and yet the disturbance is not.

This feeling of two forces working simultaneously gives you a transcendence, and then in real anger also you can feel it. Once you know how to feel it, you can feel it in real situations also. Use this technique; this will change your total life. Once you know how to remain undisturbed, the world is not misery for you. Then nothing can create any confusion in you, really,.nothing can hurt you. Now there is no suffering for you, and once you know it you can do another thing.

Gurdjieff used to do it. He was able to change his face at any moment. He would be laughing, he would be smiling, he would be looking happy with you, and suddenly he would become angry without any cause. And it is reported about him that he became so proficient at this art that if two persons were sitting near him, one on each side, he could be angry with half of his face and he could be smiling with the other half of his face. Then one person would report, "What a beautiful man Gurdjieff is," and the other would say, "What an ugly man! " He would look at one person from one side smiling, and he would look at the other side angrily.

Once you can detach your center from the periphery, you can do it. Once the center is detached completely, if you can remain undisturbed in anger, in desire, you can play with desires, with anger, with disturbances.

This technique is to create a feeling of two extremes within you. They are there, two polar opposites are there. Once you become aware of this polarity, you become for the first time a master of yourself. Otherwise others are your masters; you are just a slave. Your wife knows, your son knows, your father knows, your friends know, that you can be pushed and pulled. You can be disturbed, you can be made happy and unhappy. If someone else can make you happy and unhappy, you are not a master, you are just a slave. The other has a hold. Just by a single gesture he can make you unhappy; just by a small smile be can make you happy.

So you are just at the mercy of someone else; the other can do anything to you. And if this is the situation, then all your reactions are simply reactions, not actions. You simply react. If someone insults you and you become angry, your anger is not an action, it is a reaction. If someone appreciates you and you start smiling and feeling good, great, this is a reaction, not an action.

Buddha was passing by a village, and some persons gathered there. They were against him, and they insulted him. Buddha listened, and then he said, "I am to reach to the other village in time, so can I go now? If you have said whatsoever you have come to say, if it is finished, then I can move. Or, if you have to say something more to me, while returning I will wait here. You can come and tell me."

Those persons were just surprised. They couldn't understand. They had been insulting him, using bad words, abusing him, so they said, "But we are not saying something to you, we are abusing and insulting you.

" Buddha said, "You can do that, but if you want any reaction from me you have come late. Ten years before, if you had come with such words, I would have reacted. But now I have learned how to act, I am a master of myself now; you cannot force me to do anything. So you will have to go back. You cannot disturb me; nothing can disturb me now because I have known my own center."

This knowledge of the center or this grounding in the center makes you a master. Otherwise you are a slave, and a slave of so many -- not only of one master, but of many. Everything is a master, and you are a slave to the whole universe. Obviously, you will be in trouble. With so many masters pulling you in so many directions and dimensions, you are never together; you are not in a unity, and pulled in so many dimensions, you are in anguish. Only a master of oneself can transcend anguish.

The second technique:

"THIS SO-CALLED UNIVERSE APPEARS AS A JUGGLING, A PICTURE SHOW. TO BE HAPPY LOOK UPON IT SO."

This whole world is just like a drama, so don't be too serious about it. Seriousness will force you into trouble, you will get into trouble. Don't be serious about it. Nothing is serious; this whole world is just a drama.

If you can look to the whole world as a drama you will regain your original consciousness. The dust gathers because you are so serious. That seriousness creates problems, and we are so serious that even while seeing a drama we gather dust. Go to a picture house and look at the spectators. Don't look at the screen, forget the picture; don't look at the screen; just look at the spectators in the hall. Someone will be weeping and tears will be rolling down, someone will be laughing, someone will become sexually excited. Just look at people. What are they doing? What is happening to them? And there is nothing on the screen, just

pictures -- pictures of light and shadow. The screen is vacant.

But how are they getting excited? They are weeping, crying, laughing. The picture is not just a picture; the film is not just a film. They have forgotten that it is just a story. They have taken it seriously. It has "become alive"! It is "real"! And this is happening everywhere, not only in a picture house. Look at the life that is all around you. What is it?

Many people have lived on this earth. Where you are sitting, at least ten dead bodies are buried in that place, and they too were serious like you. Now they are no more. Where have their lives gone? Where have their problems gone? They were fighting -- fighting for a single inch of earth, and the earth is there and they are no more.

And I am not saying that their problems were not problems. They were -- as your problems are problems. They were "serious" -- problems of life and death. But where are their problems? And if the whole humanity should disappear anyday, the earth will be there, the trees will grow, the rivers will flow and the sun will rise, and the earth will not feel any absence or wonder where humanity is.

Look at the expanse: look backwards, look forwards, look to all dimensions at what you are, what your life is. It looks like a long dream, and everything that you take so seriously this moment becomes useless the next moment. You may not even remember it.

Remember your first love, how serious it was. Life depended on it. Now you don't remember it at all, it is forgotten. And whatsoever you are thinking that your life depends on today will be forgotten. Life is a flux, nothing remains. It is like a moving film, everything changing into everything else. But in the moment you feel it is very serious, and you get disturbed. This technique says, "THIS SO-CALLED UNIVERSE APPEARS AS A JUGGLING, A PICTURE SHOW. TO BE HAPPY, LOOK UPON IT SO."

In India, we have called this world not a creation of God, but a play, a game, a LEELA. This concept of LEELA is beautiful, because creation seems serious. The Christian, the Jewish God is very serious. Even for a single disobedience, Adam was thrown out of the Garden of Eden -- and not only was he thrown out, because of him, the whole humanity. He was our father, and we are suffering because of him. God seems to be so serious. He should not be disobeyed. And if he is disobeyed, he is going to take revenge, and the revenge has been so long.

The sin doesn't seem to be so serious. Really, Adam committed it because of God's own foolishness. God the Father said to Adam, "Don't go near the tree, the Tree of Knowledge, and don't eat its fruit." This prohibition becomes an invitation, and this is psychological. In that big garden, only that Tree of Knowledge became attractive. It was prohibited. Any psychologist can say, God committed an error. If the fruit of that tree was not to be eaten, it was good not to talk about it at all. There was no possibility of Adam reaching to that tree, and the whole humanity would have been in the garden. But this saying, this order, "Don't eat," created the trouble; this "don't" created the whole trouble.

Because Adam disobeyed he was thrown out of heaven, and the revenge seems so long. And Christians say Jesus was crucified just to redeem us -- to redeem us from that sin that Adam committed. So the whole Christian concept of history hangs on two persons -- Adam and Jesus. Adam committed the sin, and Jesus suffered to redeem us from it and allowed himself to be crucified. He suffered so that Adam's sin may be forgiven. But it doesn't seem that God has forgiven yet. Jesus was crucified, but humanity goes on suffering in the same way.

The very concept of God as a father is ugly, serious. The Indian concept is not of a creator. God is just a player; he is not serious. This is just a game. Rules are there, but rules of a game. You need not be serious about them. Nothing is sin -- only error, and you suffer because of error, not because God punishes you. You suffer because of the rules you don't follow. God is not punishing you. The whole concept of LEELA gives life a dramatic color; it becomes a long drama. And this technique is based on this concept: "THIS SO-CALLED UNIVERSE APPEARS AS A JUGGLING, A PICTURE SHOW. TO BE HAPPY, LOOK UPON IT SO."

If you are unhappy, you have taken it too seriously. And don't try to find any way how to be happy. Just change your attitude. You cannot be happy with a serious mind. With a festive mind, you can be happy. Take this whole life as a myth, as a story. It is one, but once you take it this way you will not be unhappy. Unhappiness comes out of too much seriousness. Try for seven days; for seven days remember only one thing -- that the whole world is just a drama -- and you will not be the same again. Just for seven days! You are not going to lose much because you don't have anything to lose.

You can try it. For seven days take everything as a drama, just as a show. These seven days will give you many glimpses of your buddha nature, of your inner purity. And once you have the glimpse you cannot

be the same again. You will be happy, and you cannot conceive of what type of happiness can happen to you because you have not known any happiness. You have known only degrees of unhappiness: sometimes you were more unhappy, sometimes less unhappy, and when you were less unhappy you called it happiness. You don't know what happiness is because you cannot know. When you have a concept of the world in which you are taking it very seriously, you cannot know what happiness is. Happiness happens only when you are grounded in this attitude, that the world is just a play.

So try this, and do everything in a very festive way, celebrating, doing an "act" -- not a real thing. If you are a husband, play, be a play husband; if you are a wife, be a play wife. Make it just a game. And there are rules, of course; any game to be played needs rules. Marriage is a rule and divorce is a rule, but don't be serious about them. They are rules, and one rule begets another. Divorce is bad; because marriage is bad: one rule begets another! But don't take them seriously, and then look how the quality of your life immediately changes.

Go to your home this night, and behave with your wife or husband or your children as if you are doing a part in a drama, and see the beauty of it. If you are playing a part you will try to be efficient, but you will not get disturbed. There is no need. You will do the part and go to sleep. But remember, it is a part, and for seven days continuously follow this attitude. Then happiness can happen to you, and once you know what happiness is you need not move into unhappiness, because it is your choice.

You are unhappy because you have chosen a wrong attitude towards life. You can be happy if you choose a right attitude. Buddha pays so much attention to "right attitude." He makes it a base, a foundation -- "right attitude." What is right attitude? What is the criterion? To me this is the criterion: the attitude that makes you happy is the right attitude, and there is no objective criterion. The attitude that makes you unhappy and miserable is the wrong attitude. The criterion is subjective; your happiness is the criterion.

The third technique:

"OH BELOVED, PUT ATTENTION NEITHER ON PLEASURE NOR ON PAIN, BUT BETWEEN THESE."

Everything is polar, and mind moves from one polarity to another, never staying in between. Have you known any moment when you were neither happy nor unhappy? Have you known any moment when you were neither healthy nor sick? Have you known any moment when you were neither this nor that, when you were just in between, just in the middle, right in the middle? Mind moves from one pole to another immediately. If you are happy, sooner or later you will move to unhappiness, and you will move immediately: the happiness will disappear and you will be unhappy.

If you are feeling good, sooner or later you will feel bad, and there is no point where you stay in between. You move immediately from this to that. Just like the pendulum of an old clock, you move from left to right, from right to left, and the pendulum goes on moving. There is a secret law: when the pendulum is going to the left, it appears to be going to the left, but it is gathering momentum to go right. When it is going to the left, it is gathering energy, momentum, to go right; when it is going right, it is gathering momentum to go left. So what appears is not the whole. When you are becoming happy, you are gathering momentum to be unhappy. So whenever I see you laughing, the moment is not far away when you will be weeping.

In Indian villages, the mothers know this, so when a child starts laughing too much they say, "Stop him; otherwise he will weep." It is bound to be so. If a child is so much happy, the next step can be nothing but unhappiness. Thus, they stop him. Otherwise he will be unhappy. But the same applies to the reverse, and that is not known. When a child is weeping and you try to stop him, you are not only stopping his weeping; you are stopping his next step. He cannot be happy now. When a child is weeping, allow him. Help him to weep more so that when weeping is finished he has gathered momentum. Now he can move to the right, he can be happy.

Now psychoanalysts say that when a child is weeping and screaming, don't stop him, don't try to persuade him, don't distract him. Don't try to focus his mind somewhere else; don't bribe him to stop. Don't do anything. Just remain silent near him, and allow him to weep and cry and scream so that he can move easily to happiness. Otherwise, neither will he be able to weep nor will he be able to be happy. That is how we all have become. We cannot do anything. The smile is half-hearted, the tear is also half-hearted; everything is confusion.

But this is the natural law of mind. It moves from one pole to another. This technique is to change this natural law: "OH BELOVED, PUT ATTENTION NEITHER ON PLEASURE NOR ON PAIN, BUT

BETWEEN THESE." Any of the polarities can be chosen, and try to be just in between. What can you do to be in between? How will you be in between? One thing: when pain is there, what can you do? When pain is there, you want to escape from it. You don't want it; you try to go away from it. Your effort is to go to the opposite -- to be happy, to be joyful.

When there is happiness, what do you do? Your effort is to cling to it so that the other pole may not enter -- to CLING to it! When happiness is there you cling; when pain is there you escape. This is the natural attitude. If you want to change this natural law and transcend it, when pain is there don't try to escape. Remain with it. You will disturb the whole natural mechanism. You have a headache: remain with it. Close your eyes, meditate on the headache; remain with it. Don't do anything. Just be a witness; don't try to escape.

When happiness is there and you are feeling especially blissful in any particular moment, don't cling to it. Close your eyes and remain a witness to it all. Clinging or escaping are natural for the dust-covered mind. If you remain a witness, sooner or later you will fall in between because the natural law is to move to the polarity, to the polar opposite. If you remain a witness, you are in between.

Buddha has called his whole philosophy MAJJHIM NIKAYA -- the middle way, because of this technique. He says remain in the middle always; no matter what the polarity, remain always in the middle. By witnessing one remains in the middle. The moment you lose your witnessing you either become attached or repulsed. If you are repulsed you will go to the other extreme; if you are attached you will try to remain at this extreme, but you will never be in between. Just be a witness. Don't be attracted, don't be repulsed. The headache is there; accept it. It is there as a fact. As a tree is there, as the house is there, as the night is there, the headache is there. Accept it and close your eyes. Don't try to escape from it.

You are happy; accept the fact. Don't cling to it, and don't try not to become unhappy; don't try anything. If unhappiness comes, allow it. If happiness comes, allow it. Just remain a watcher on the hill, just seeing things. The morning comes, and then evening comes, and then the sun rises, and then the sun sets and there are stars and darkness, and again the sun rises -- and you are just a watcher on the hill. You cannot do anything. You simply see. The morning has come; you note the fact, and you know that now the evening will come because the evening follows the morning. And when the evening comes you note the fact, and you know that now the morning will be coming because the morning follows the evening.

When pain is there, you are just a watcher. You know that pain has come, and sooner or later it will go, and the polar opposite will come. And when happiness has come, you know that it is not going to remain always. Unhappiness will be just hidden somewhere, it will be coming. You remain a watcher. If you can watch without attraction and without repulsion you will fall in the middle, and once the pendulum stops in the middle you can look for the first time at what the world is.

While you are moving, you cannot know what the world is; your movement confuses everything. Once you are not moving, you can look at the world. For the first time you know what reality is. A non-moving mind knows what reality is; a moving mind cannot know what reality is. Your mind is just like a camera: you go on moving and taking shots, but whatsoever comes is just a confusion because the camera must not move. If the camera is moving, the pictures are going to be just a confusion.

Your consciousness is moving from one pendulum to another, and whatsoever you know of reality is just a confusion, a nightmare. You don't know what is what; everything is confused, missed. If you remain in the middle and the pendulum has stopped, if your consciousness is focused now, centered, then you know what reality is. Only a mind that is unmoving can know what the truth is. "OH BELOVED, PUT ATTENTION NEITHER ON PLEASURE NOR ON PAIN, BUT BETWEEN THESE."

The fourth technique:

> "OBJECTS AND DESIRES EXIST IN ME AS IN OTHERS. SO ACCEPTING, LET THEM BE TRANSFORMED."

This technique can be very helpful. When you are angry, you always justify your anger, but when someone else gets angry you always criticize. Your madness is natural, but others' madness is just "perversion." Whatsoever you do is good -- or even if it was not good, it was "necessary to do." You always find some rationalization for it.

The same is done by others, but then the same rationalization is not given. If you are angry, you say it was necessary to help the other. If you were not angry, the other would have been destroyed., he would have got a wrong habit, so it was good to give him punishment. It was just for his "good". But when someone

gets angry at you, the same rationalization is not applicable. Then he is "mad," he is "evil."

We have double standards -- one standard for one oneself and another standard for everyone else. This double-standard mind is going to be in deep misery always. This mind is not just, and unless your mind is just you cannot have a glimpse of the truth. Only a just mind can leave this double standard.

Jesus says, "Don't do to others what you would not like done to you." This means a similar standard is needed. This technique is based on the idea of a single standard: "OBJECTS AND DESIRES EXIST IN ME AS IN OTHERS...." You are not exceptional, although everyone thinks he is exceptional. If you think you are exceptional, know well this is how every ordinary mind thinks. To know that one is ordinary is the most extraordinary thing in this world.

Someone asked Suzuki about his teacher: "What was exceptional in your teacher, Suzuki?" Suzuki was a Zen master, so he said, "The only thing I will never forget is this, that I have never seen a man who thought himself so ordinary. He was just ordinary, and that is the most extraordinary thing, because every ordinary mind thinks he is exceptional, extraordinary."

But no one is extraordinary, and if you know this you become extraordinary. Everyone is just like everyone else. The same desires that hover around you hover around everyone else. But you call your sex love; others' love you call sex. Whatsoever you do, you protect it. You say it is good. That is why you are doing it, and the same thing done by others is "not the same." And this happens not only to persons; it happens to races, nations. This is why the whole world has become a mess, because of this.

If India goes on strengthening its army it is "for defense," and if China goes on strengthening its army it is "for attack." Every government in the world calls its military organization "defense." Then who attacks? If everyone is defending, who is the aggressor? If you move into history, you cannot find anyone who is an aggressor. Of course, the defeated ones prove to be aggressors. The defeated ones always prove to be aggressors because they cannot write history. The victorious ones write history.

If Hitler could have won, then the history would have been different. Then he would have been the savior of the world, not the aggressor. Then Churchill and Roosevelt and the other allies would have been the aggressors, and it would have been good if they were destroyed. But because Hitler couldn't win he was the aggressor, and Churchill and Roosevelt and Stalin and the other allies saved humanity. Not only with persons, but with everything we do -- as nations, as races -- the same logic moves. We are something different and the other is different.

No one is different! A religious mind knows that everyone is the same, so if you give rationalizations for yourself, please give the same rationalizations to others also. If you criticize others, then apply that same criticism to yourself. Don't create two standards. One standard will transform your being totally because with one standard you become just and for the first time you can look straight into reality, as it is. "OBJECTS AND DESIRES EXIST IN ME AS IN OTHERS. SO ACCEPTING, LET THEM BE TRANSFORMED": ACCEPT THEM AND THEY WILL BE TRANSFORMED."

What are we doing? We accept that they exist in others. Whatsoever is wrong exists in others; whatsoever is right exists in you. Then how can you be transformed? You are already transformed. You think that you are already good and everyone else is bad; the world needs a transformation, not you. That is why there are always leaders, movements, prophets. They go on crying from the rooftops to change the world, to create a revolution, and we have been making revolutions and revolutions and nothing changes.

Man remains the same and the earth remains in the same misery. Only faces and labels change, but misery continues. It is not a question of how to change the world. The world is not wrong; you are wrong. The question is how to change yourself: "How to change myself?" is the religious quest. "How to change everyone else?" is political. But the politician thinks he is okay; really, he is the model of how the whole world should be. He is the model, he is the ideal, and it is up to him to change the whole.

Whatsoever the religious man sees in everyone else he sees in himself also. If there is violence, he immediately wonders whether the violence exists in him or not. If there is greed, if he sees greed somewhere, his first reflection is over whether the same greed is in him or not. And the more he searches the more he finds that he is the source of all evil. Then it is not a question of how to change the world; it is a question of how to change oneself. And the change starts the moment you accept one standard. Then you are already changing.

Don't condemn others. I don't mean condemn yourself -- no! Just don't condemn others. And if you are not condemning others, you will have a deep compassion for them, because the same problems are there. If someone commits a sin, a sin in the eyes of the society, you start condemning him, never thinking that you also have the seed to commit that sin within you. If someone commits a murder you condemn him, but have

you not always been thinking to kill someone, to murder? Is not the potential seed there always? The man who has committed murder was not a murderer a moment before, but the seed was there. And the seed is with you also. A moment later, who knows? You may be a murderer. So don't condemn him. Rather, accept. Then you will feel a deep compassion for him because whatsoever he has done any man is capable of doing; you are capable of doing it.

A non-condemning mind will have compassion; a non-condemning mind will have a deep acceptance. He knows that this is how humanity is and that "this is how I am." Then the whole world will become just a reflection of your own self. It will become a mirror. Then every face becomes a mirror for you; you look at yourself in every face.

"OBJECTS AND DESIRES EXIST IN ME AS IN OTHERS. SO ACCEPTING, LET THEM BE TRANSFORMED." Acceptance becomes transformation. This is difficult to understand because we always reject, and then too we cannot transform anything. You have greed, but you reject it. No one wants to think of himself as greedy. You are sexual, but you reject it. No one wants to feel oneself as sexual. You are angry, you have anger, but you reject it. You create a facade, and you try to justify it. You never feel that you are angry or that you are anger.

But rejection never transforms anything. It simply suppresses, and that which is suppressed becomes more powerful. It moves to your roots, to your unconscious deep down within you, and it begins functioning from there. And from that darkness of the unconscious it becomes more powerful. You cannot accept it now because you are not even conscious of it. Acceptance brings everything up. There is no need to suppress.

You know you are greedy, you know you have anger, you know you are sexual, and you accept them as natural facts without any condemnation. There is no need to suppress them. They come to the surface of the mind, and from the surface of the mind they can be thrown very easily. From the deep center they cannot be thrown. And when they are on the surface you are always aware of them, but when they are in the unconscious you become unaware. And a disease of which you are aware can be cured; a disease of which you are unaware cannot be cured.

Bring everything up to the surface. Accept your humanity, your animality. Whatsoever is there, accept it without any condemnation. It is there, and be aware of it. Greed is there; don't try to make it non-greed. You cannot. And if you try to make it non-greed, you will simply suppress it. Your non-greed will simply be another form of greed and nothing else. Don't try to change it into the other; you cannot change it. If you want to try to change greed, what will you do? And a greedy mind can be attracted only towards the ideal of non-greed if some further greed is possible through it.

If someone says that "If you leave all your riches you will be allowed in my Kingdom of God," then you can even renounce. A further greed becomes possible. This is a bargain. Greed has not to become non-greed; greed is to be transcended. You cannot change it.

How can a violent mind become non-violent? If you force yourself to be non-violent, this will be a violence to yourself. You cannot change one into another, you can simply be aware and accepting. Accept greed as it is. By acceptance is not meant that there is no need to transform it. By acceptance is meant only that you accept the fact, the natural fact, as it is. Then move in life knowing well that greed is there. Do whatsoever you are doing, remembering well that greed is there. This awareness will transform you. It transforms because knowingly you cannot be greedy, knowingly you cannot be angry.

For anger, for greed, for violence, unawareness is a basic requirement, just as you cannot knowingly take poison, just as knowingly you cannot put your hand into a flame. Unknowingly you can put it. If you don't know what a flame is, what fire is, you can put your hand in it. But if you know that fire burns, you cannot put your hand in it.

The more your "knowingness" grows, the more greed becomes a fire and anger becomes poison. They simply become impossible. Without any suppression, they disappear. And when greed disappears without any ideal of non-greed, it has a beauty of its own. When violence disappears without making you non-violent, it has a beauty of its own.

Otherwise a non-violent man is deeply violent. That violence is there hidden, and you can have a glimpse of it from his non-violence also. He will force his non-violence upon himself and upon others in a very violent way. That violence has become subtle.

This sutra says that acceptance is transformation, because through acceptance awareness becomes possible.

Vigyan Bhairav Tantra, Vol 1

Chapter #38
Chapter title: Toward the authentic being

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The first question:

"IN WHICH WAY DOES THE MODERNIZED ORIGINAL MIND BECOME IDENTIFIED WITH THE DUST OF THE PAST KNOWLEDGE AND EXPERIENCE?"

Mind is pure, and no impurity can enter it. That is impossible. The mind is just the buddha-nature -- the ultimate. And when I say "mind," I don't mean your mind, I simply mean the mind where no I and you exist. You are the impurity. Just behind you is the original mind. You are the dust. So first try to analyze what you are, and then you will be able to understand how the original mind becomes identified with the past, with memories, with dust.

What are you? Right now, if I ask you what you are, you can answer in two ways. One will be a verbal answer, and in that verbal answer you will relate your past. You will say, "My name is this. I belong to this family or that, to this religion or that, to this country or that. I am educated or uneducated, rich or poor." These are all past experiences, they are not you. You have been through them, you have passed through them, they have been the passage, but your past goes on accumulating.

This will be the verbal answer, but this is not the real answer. This is your mind arguing, the false ego. Right now, if you leave all of your past -- if you forget your father, your parents, your family, your religion, your country, all which is accidental -- if you forget all that is accidental and just remain with yourself here and now, then who are you? No name will come to your consciousness, no form -- just a simple awareness that you are. You won't be able to say who you are. You will simply say, "I am." The moment you answer the "who," you move into the past.

You are a simple consciousness, a pure mind, an innocent mirror. Right now, this very moment, you are. Who are you? Just a simple awareness that "I am." Even the "I" is not needed. The deeper you move, the more you will feel just "am-ness," existence. This existence is the pure mind, but this existence has no form; this is formless -- NIRAKAR. This existence has no name; it is nameless -- ANAM.

It will be difficult for you to be introduced by this which you really are. In the society, relating with others, you will need some name, some form. Your past supplies you name and form. That name and form are useful. Without them it will be difficult to survive. They are needed, but they are not you; they are just labels. Because of this utilitarian need, the original mind becomes identified with name and form.

A child is born. He is a simple consciousness, but you have to call him, you have to give him a name. In the beginning, the child will use his own name. He will not say, "I am feeling hungry"; he will say, "Ram is feeling hungry." "Ram "is his name. He will say, "Ram is feeling very angry." Only later on will he learn that this cannot be used in this way; he cannot call himself "Ram". Ram is the name that he is to be called by others. Then he will learn the use of "I."

First he will become identified with "Ram," the name that others call him; then he will become identified with "I." This is utilitarian. You need it. Without it survival will be difficult. Because of this utilitarian necessity, one becomes identified. You can go beyond this identification, and the moment you

start going beyond and reclaiming your original consciousness, you have started meditation, and you can start meditation only when you become frustrated with your name and form and the world that belongs to it.

Religion starts when you become frustrated, totally frustrated, with the world of name and form and when the whole thing looks meaningless. It is! Ultimately it IS meaningless. This feeling of meaninglessness of the world that is created around name and form makes you uneasy. That uneasiness is the beginning of a religious search. You become uneasy because with this label you cannot become totally identified. The label remains a label; you remain what you are. This label covers you a little, but it cannot become your totality. And sooner or later you become fed up with this label. You want to know who you really are. And the moment you ask sincerely, "Who am I?" you are on a different journey; you are transcending.

This identification is natural. There is another reason why it is so easy to become identified. This is a room. If I say to you, "Look at the room," where will you look? You will look at the walls. The walls are not the room: the room is just "roominess"; it is not the walls, the walls are just the boundaries of the space that we call "room." But if I tell you to look at the room, you will look at the walls because the "roominess" cannot be looked at.

You are just inner space; your name and form are the walls. They give you a boundary, they give you a definition, they give you a definite place. You can be identified with that definiteness; otherwise you are just a zero, SHUNYA -- a nothingness. That nothingness is there, that inner space is there.

Look at it in this way. You breathe in, you breathe out. If you breathe in and breathe out silently and there is no thinking in the mind, if you are simply sitting under a tree breathing in and breathing out, what will you feel? You will feel that there is outer space, there is inner space. The breath comes into the inner space, the breath moves out to the outer space, but where are you? There are simply two spaces. Your throat is just a door, a swinging door. When the breath comes in, the breath forces the door and moves in. When the breath goes out, it again forces the door and goes out. Your throat is just a swinging door, and there are two spaces -- the outer and the inner. And if this door is broken, then there are not even two spaces -- just one space.

You will become afraid if you feel a nothingness within. You want to be something definable, definite. There is no one who is definite inside; the outer space is infinite and the inner space is also infinite. That is why Buddha insisted that there is no soul, no ATMAN. You are just a vacant space -- infinite.

It is difficult to feel oneself as this infinite space unless you make an arduous effort. One becomes identified with the boundaries. It is easier to feel oneself that way -- with the boundaries. Your name is just a boundary, your body is just a boundary, your thoughts are just a boundary. For outer utility, for your own convenience also, you become identified. Then, once you become identified, accumulation goes on and on and on, and with accumulation you feel a fulfillment of the ego. You are identified with your riches, then you go on accumulating. You have a feeling you are growing greater, bigger. You have a big house, then a bigger house, then a still bigger house, so you feel that you are getting bigger and bigger, and that is how greed is born.

Greed is nothing but an expansion, an effort to expand the ego. But howsoever great you become in your ego, you can never become infinite, and you ARE infinite within. If you can look into the nothingness you are infinite within. That is why ego is never satisfied. Ultimately it is frustrating. It cannot become infinite; it will remain finite.

This is how one always has a spiritual discontent. You are infinite. Nothing less will be helpful for you and nothing less will ever satisfy you. But every boundary is going to be finite. It is needed, it is necessary in a way, useful, but it is not true, it is not the truth. This inner mirror, this inner mind, is pure consciousness -- just consciousness.

Just look at the light. You say the room is filled with light, but how do you see the light? You have never seen light itself, you cannot see it; you always see something lighted. Light falls on the walls, light falls on the books, light falls on other persons. It is reflected on those objects. Because you can see objects, you say light is there. When you cannot see objects, you say there is darkness. You have never seen light pure in itself. It is always seen reflected on some object.

Consciousness is even purer than light. It is the purest possibility in existence. If you become totally silent, all boundaries disappear and you will not be able to say who you are. You simply are, because there is no object you can feel yourself to be in contrast with. You cannot say that you are a subject, soul, or even a consciousness. Because of this purity of consciousness, you always know yourself through something else; you cannot know yourself directly. So when you create boundaries, you feel that you know yourself.

With a name you feel you know yourself; with your riches you feel you know yourself. Something around you becomes the boundary and the pure consciousness is reflected back.

When Buddha attained enlightenment he said, "I am no more." When you attain to that state you will also say, "I am no more," because without a boundary how can you be? When Shankara attained, he said, "I am all." Both mean the same. If you are the "all," you are no more. All or nothing -- only two possibilities are there, but in both the possibilities you are not. If you are all, the BRAHMAN, then you are not. If you are not, totally a nothingness, then too you are not. Because of this, it is a necessary part of life to become identified. And it is good, because unless you become identified you cannot become unidentified. Unless you become identified, you cannot become unidentified! At least once, one has to become identified.

It is like this: if you are born healthy and have never been ill, you will never be aware of your health. You cannot be, because awareness of health needs a background of disease and illness. You will have to fall ill to know that you were healthy or what health is. The other pole will be needed. Eastern esoteric science says this is why the world is, so that you can experience that you are divine. The world gives a contrast.

Go into a school, and you will see that the teacher is writing on a blackboard with white chalk. He can write on a white board too, but then it will be meaningless because it will be invisible, it won't be seen. Only on a blackboard can one write with white chalk so that it is seen. The blackboard is a necessity for the white writing to become visible.

The world is just a blackboard, and you become visible because of it. This is an inherent polarity, and it is good. That is why in the East we have never said that the world is bad; we take it just as a school, a training. It is good because only in contrast will you be able to know your purity. When you come into the world you become identified. With identification you enter; the world starts. So you will have to fall ill to know your inner health.

This has been a basic question all over the world: Why is this world there? Why is it at all? Many answers have been given, but those answers are just superfluous. Only this attitude seems to be very deep and meaningful -- that the world is just a background; without it you cannot become aware of your inner consciousness.

I will tell you one story. One man -- very rich, the richest in his country -- became disturbed, became frustrated. He felt that life was meaningless. He had everything that could be purchased, but all that could be purchased proved meaningless. Only something that could not be purchased could have real meaning. He had everything he could purchase -- he could have purchased the whole world -- but what to do now? He was frustrated and deep discontent was within. So he gathered all his valuables, ornaments, gold, jewels, everything, into a big bag, and he started on a journey just to find a man who could give him something valuable, a glimpse of happiness. Then be would present his whole life's earnings to him. He went from one teacher to another, traveled and traveled, but no one was able to give him even a glimpse. And he was ready to give everything -- his whole kingdom.

Then he reached a village and asked for Mulla Nasruddin, who was a fakir living there. A village man told him, "Mulla Nasruddin is just sitting outside the town, meditating under a tree. You go there, and if he cannot give you a glimpse of happiness then forget it. Then you can go to all the corners of the world, but you will never get it. If this man cannot give you a glimpse, then there is no possibility."

So the man was very excited. He came to Nasruddin who was sitting under a tree. The sun was setting. The man said, "I have come for this purpose. My whole life's earnings are here in this bag, and I will give them to you if you can give me a glimpse of happiness.

" Mulla Nasruddin listened. The evening was descending; it was becoming dark. Without answering him, Mulla Nasruddin snatched the bag from the rich man and ran away. Of course, the rich man followed him crying, weeping and screaming. The village streets were known to Mulla Nasruddin; they were not known to the rich man as he was a stranger, so he couldn't find him. From all over the village people from the whole village started following them. Nasruddin was just running round and round. The man was mad. He was crying, "I have been robbed of all my life's riches. I am a poor man! I have become a beggar!" He was weeping -- weeping like anything.

Then Nasruddin reached the same tree, and he just put the bag before the tree and went behind the tree to hide there. The man came there, he fell on the bag, and started weeping in happiness. Nasrudin looked from behind the tree and said, "Are you happy, man? Have you had a little glimpse?

" The man said, "I am as happy as anyone can be on this earth."

What happened? To have a peak, a valley is needed. To feel happiness, unhappiness is needed. To know the divine, the world is needed. The world is just a valley. The man was the same, the bag was the same.

Nothing new had happened, but now he said that he was happy -- as happy as anyone can be on this earth -- and just a few minutes before he was miserable. Nothing had changed. The man was the same, the bag was the same, the tree was the same. Nothing had changed, but the man was now happy, dancing. The contrast had happened. Consciousness becomes identified because through identification the world is and through the world you can regain yourself.

When Buddha attained he was asked, "What have you achieved?" He said, "Nothing. On the contrary, I have lost much. I have not attained anything because now I know that whatsoever I have attained was always there; it was my nature. It was never taken away from me, so I have not achieved anything. I have achieved that which was already there, which was already achieved. I have lost only my ignorance."

Identification is ignorance. It is part of this great play -- this cosmic LEELA, this cosmic play -- that you will have to lose yourself to find yourself again. This losing yourself is just a way, and the only way, to regain yourself. If you have lost too much already, you can regain. If you have not yet lost yourself enough, you will have to lose more. And nothing can be done before that; no help is possible before that. Unless you are lost completely in the valley, in the darkness, in the SANSARA, in the world, nothing can be done. Lose so that you can gain. This looks paradoxical, but this is how the world is, how the very process is.

The second question:

IF ONE BEGINS TO FEEL THAT LIFE IS A PSYCHODRAMA, THEN ONE ALSO FEELS DETACHED AND LONELY. THUS, THE INTENSITY, SINCERITY AND DEPTH OF LIVING IS LOST. PLEASE SUGGEST WHAT TO DO IN THIS SITUATION. WHAT THEN IS THE RIGHT ATTITUDE TOWARD LIFE?"

"If one begins to feel that life is a psychodrama, then one also feels detached and lonely...." Then feel it! Why create a problem? If you feel detached and lonely, then feel it! But we go on creating problems. Whatsoever happens, we will create a problem out of it. Feel lonely and detached -- And if you can be at ease with your loneliness, it will disappear. If you start doing something with it to transcend it, it will never disappear; it will remain there. Now a modern trend in psychology and psychoanalysis says that anything can disappear if you remain with it without creating any problems, and this has been one of the oldest teachings of tantra.

For the last ten or twelve years, in Japan, a small psychotherapeutic technique has been in use. Western psychoanalysts and psychiatrists have been studying it. It is a Zen therapy, and it is wonderful. If someone goes neurotic or psychotic, that man or woman is simply put into a lonely room and he or she is told, "Remain with yourself, whatsoever you are. Neurotic? Okay! Then be neurotic and live with it." And the doctors do not interfere. Food is provided, needs will he fulfilled, attention will be given, but there is no interference. The patient has to live with himself, and within ten days he starts changing. Western psychoanalysis works for years, and basically nothing changes.

What happens to this Zen patient? There is no interference from outside. There is just acceptance of the fact that "Okay, you are neurotic. Nothing can be done." Zen says that one tree is small and another tree is very big, so okay: one is small, another is big, and nothing can be done. Once you accept a thing, you are already transcending it.

One of the most original psychiatrists of England, R. D. Laing, has now proposed that if we can leave a madman to himself, just paying loving attention to him, fulfilling his needs and not interfering with him, he will get over his madness within three or four weeks. His proposal is that no madness can last for more than ten days if it is not interfered with. If you interfere, then you prolong the process.

What happens when you are not interfering in anything? You feel lonely, so feel lonely: it is how you are. But when you feel lonely you start doing something, and then you are divided. Then one part of you feels lonely and another part tries to change it. This is absurd. It is just pulling yourself up by your legs or the strings of your shoes -- pulling yourself up to the sky. Absurd! You are lonely, so what can you do? There is no one else to do anything. You are alone, so be lonely. This is your fate; this is how you are. What will happen if you accept it? If you accept it, your fragmentariness will disappear, you will become one, you will be whole -- not divided.

If you are depressed, so be depressed; don't do anything. And what can you do? Whatsoever you do will be done out of depression, so it will create more confusion. You can pray to God, but you will pray so depressingly that you will even make God depressed through your prayers. Don't do that violence. Your prayer is going to be a depressed prayer.

You can meditate, but what will you do? The depression will be there. Because you are depressed,

whatsoever you do the depression will follow. More confusion will be created, more frustration, because you cannot succeed. And when you cannot succeed you will feel more depressed, and this can go on ad infinitum. It is better to remain with the first depression than to create a second circle and then a third circle. Remain with the first; the original is beautiful. The second will be false, and the third will be a far-off echo. Don't create these. The first is beautiful. You are depressed, so this is how existence is happening to you at this moment.

You are depressed, so remain with it. Wait and watch. You cannot be depressed for long because in this world nothing is permanent. This world is a flux. This world cannot change its basic law for you so that you remain depressed forever. Nothing is here forever; everything is moving and changing. Existence is a river; it cannot stop for you, just for you, so that you remain depressed forever. It is moving, it has already moved. If you look at your depression, you will feel that even your depression is not the same the next moment; it is different, it is changing. Just watch, remain with it and don't do anything. This is how transformation happens through non-doing. This is what is meant by "effortless effort."

Feel depression, taste it deeply, live it. It is your fate. Then suddenly you will feel it has disappeared because the man who can accept even depression cannot be depressed. A man, a mind, who can accept even depression cannot remain depressed! Depression needs a non-accepting mind. "This is not good, that is not good; this should not be, that should not be; this must not be like this. "Everything is denied, rejected -- not accepted. "No" is basic. Even happiness will be rejected by such a mind. Such a mind will find something to reject in happiness also.

One man came to me just the other day and he said, "Meditation is going deep and I am feeling very happy, but I am suspicious. This happiness must be illusory because I have never felt any happiness before. I must be in a delusion; so much doubt has come to me. Now, please clarify my doubt." Even if happiness happens to a mind who has been always rejecting, he will feel a doubt about it. He will feel that something has gone wrong. He is happy, so he will feel something has gone wrong. Just by meditating for a few days this is not possible.

A non-accepting mind will "non-accept" anything, but if you can accept your loneliness, your depression, your sadness, you are transcending already. Acceptance is transcendence. You have taken the very ground away, and then the depression cannot stand there.

Try this: Whatsoever your state of mind, accept it and wait for when the state changes itself. You are not changing it; you can feel the beauty that comes when states change by themselves. You can know that it is just like the sun rising in the morning and then setting in the evening. Then again it will rise and again it will set, and it will go on. You need not do anything about it. If you can feel your states of mind changing by themselves, you can remain indifferent, you can remain away, miles away, as if the mind is going somewhere else. The sun is rising, setting; the depression is coming, the happiness is coming, going: but you are not in it. It goes and comes by itself; the states come and move.

"IF ONE BEGINS TO FEEL THAT LIFE IS A PSYCHODRAMA, THEN ONE ALSO FEELS DEPRESSED AND LONELY." So feel it! "THUS, THE INTENSITY, SINCERITY AND DEPTH OF LIVING IS LOST." Let it be lost, because the sincerity and depth that can be lost was not real. It was pseudo, false, and it is better that the false thing is lost. How can a real depth be lost? The very definition of a "real depth" is that it cannot be lost, no matter what you do. If you can disturb a buddha, then he is not a buddha. Whatsoever you do, he remains undisturbed. That unconditional undisturbance is the buddha-nature. The real cannot be lost. The real is always unconditional.

If I love you and I say, "Don't be angry; otherwise my love will be lost," then the sooner such a love is lost, the better. If the love is real, whatsoever you do makes no difference; the love will remain. And only then does it have any worth.

So if just by looking at the world as a psychodrama, as a drama, your intensity, your depth of living is lost, then it is not worth preserving. It was false. Why is it lost? Because it was really an act in a drama, and you were thinking that it was real so you felt it was deeper. Now you know it was just a drama. If it was just a drama and the sincerity is lost, the sincerity was false. You were thinking it was real, and it was not real. Just by looking at life as a drama, it disappeared.

It is just as if a rope was there lying in a dark room and you felt that it was a snake, but there was no snake. Now you come with a lamp, and with the lamp the snake is lost and only the rope remains. If with the lamp the snake is lost, then it was never there.

If you look at life as a drama, that which is false will be lost and that which is real will, for the first time, appear in you. Wait! Let the false be lost, and wait! There will be a gap, an interval, before the false

disappears and the real comes. There will be a gap. When false shadows will have disappeared completely and your eyes will not be filled by them, and your eyes will have become detached from the false shadows, you will be able to look at the real that was always there. But one has to wait.

"PLEASE SUGGEST WHAT TO DO IN THIS SITUATION." Nothing! Please don't do anything. You have created a mess because of too much of your doing. You are such a good doer, you have confused everything around you -- not only for yourself, but for others also. Be a non-doer; that will be compassion towards yourself. Be compassionate. Don't do anything, because with a false mind, a confused mind, everything becomes more confused. With a confused mind, it is better to wait and not to do anything so that the confusion disappears. It will disappear; nothing is permanent in this world. You need only a deep patience. Don't be in a hurry.

I will tell you one story. Buddha was traveling through a forest. The day was hot -- it was just midday -- he felt thirsty, so he said to his disciple Ananda, "Go back. We crossed a little stream. You go back and bring, fetch, some water for me."

Ananda went back, but the stream was very small and some carts were passing through it. The water was disturbed and had become dirty. All the dirt that had settled in it had come up, and the water was not drinkable now. So Ananda thought, "I shall have to go back." He came back and he said to Buddha, "That water has become absolutely dirty and it is not drinkable. Allow me to go ahead. I know there is a river just a few miles away from here. I will go and fetch water from there."

Buddha said, "No! You go back to the same stream." As Buddha had said this Ananda had to follow it, but he followed it with half a heart as he knew that the water would not be brought. And time was being unnecessarily wasted and he was feeling thirsty, but when Buddha said it he had to go.

Again he came back and he said, "Why did you insist? That water is not drinkable."

Buddha said, "You go again." And as Buddha said it, Ananda had to follow.

The third time he reached the stream, the water was as clear as it had ever been. The dust had flowed away, the dead leaves had gone, and the water was pure again. Then Ananda laughed. He brought the water and he came dancing. He fell at Buddha's feet and he said, "Your ways of teaching are miraculous. You have taught me a great lesson -- that just patience is needed and nothing is permanent."

And this is Buddha's basic teaching: nothing is permanent, everything is fleeting -- so why be so worried? Go back to the same stream. By now everything should have changed. Nothing remains the same. Just be patient: go again and again and again. Just a few moments, and the leaves will have gone and the dirt will have settled again and the water will be pure again.

Ananda also asked Buddha, when he was going back for the second time, "You insist that I go, but can I do something to make that water pure?"

Buddha said, "Please don't do anything; otherwise you will make it more impure. And don't enter the stream. Just be outside, wait on the bank. Your entering the stream will create a mess. The stream flows by itself, so allow it to flow."

Nothing is permanent; life is a flux. Heraclitus has said that you cannot step twice in the same river. It is impossible to step twice in the same river because the river has flowed on; everything has changed. And not only has the river flowed on, you have also flowed on. You are also different; you are also a river flowing.

See this impermanency of everything. Don't be in a hurry; don't try to do anything. Just wait! Wait in a total non-doing. And if you can wait, the transformation will be there. This very waiting is a transformation. The third question:

> "THE PRACTICE OF WITNESSING MAKES ME QUIET, STILL, AND SILENT, BUT THEN THE FRIENDS AROUND ME SAY THAT I HAVE BECOME SERIOUS. THERE SEEMS TO BE SOME SUBSTANCE IN WHAT THEY SAY. PLEASE EXPLAIN HOW ONE CAN GROW SIMULTANEOUSLY IN STILLNESS AND PLAYFULNESS."

If you have really become silent, you will not pay attention to what others are saying. If others' opinions are still important, you are not silent. Really, you are waiting for them to say something or for them to approve and appreciate that you have become silent. Your silence needs their approval? You need them to certify it? Then you are not confident that you have become silent.

Others' opinions are meaningful only because you don't know anything. Opinion is never knowledge. You go on gathering others' opinions because you don't know what you are, who you are, what is happening to you. You have to ask others, "What is happening to me?" You have to ask others? If you are really silent,

quiet, still, then there are no friends and no opinion is meaningful. Then you can laugh. Let them say whatsoever they say.

But you become affected. Whatsoever they say goes deep in you; you become disturbed. Your silence is false, forced, cultivated. It is not a spontaneous flowering within you. You may have forced yourself to be silent, but you were boiling within. Then the silence is just on the surface. If someone says you are not silent, or if someone says this is not good, or if someone says this is false, then you are disturbed and the silence is gone. The silence is gone, that is why you are asking me this. "THERE SEEMS TO BE SOME SUBSTANCE IN WHAT THEY SAY." You have become serious. So what is wrong in being serious? If you are born serious, to be serious, you will be serious. You cannot force playfulness; otherwise your playfulness will be serious, and you will destroy the whole play. There are serious players. They get so serious in their games and plays that it becomes even more anxiety-creating.

I was reading the memoirs of someone who was a great industrialist, much worried with day-to-day problems. Someone suggested golf: "Play golf. That will be anxiety-reducing." He started playing golf, but he was the same man. He became so excited about his golf that he couldn't sleep, he was playing the whole night. The industry was a burden, and now golf became a second burden -- and a stronger one. He played golf, but with a serious mind, the same mind.

If you are serious, you are serious. Nothing can he done about it. Be serious and remain serious. Then you have already started being playful; then you are playful about your seriousness, not serious about it. You take it as a play, so you say, "Okay, God has given me this role, so I will be a serious man and I will play my seriousness." Then it will have disappeared deep down. Do you understand me?

You can create seriousness out of your playfulness or you can create playfulness out of your seriousness. If you are a sad one, a serious one, tell everyone, "I am born serious and I am going to remain so" -- and don't get serious about it. Be! Simply be, and then you can laugh about it and it will disappear. And you will not even become aware of when it has disappeared.

And don't pay attention to what others say. This is a disease. They will drive you crazy -- the others. Who are these others and why are you so much interested in them? They drive you crazy and you drive them crazy because you are the other to them. Why pay so much importance to others' opinions? Pay attention to your own experiences and remain true to your own experiences. If you feel good in being serious, it is okay! If you feel you have become quiet and silent and still through your practice of witnessing, why be interested and why be disturbed by what others say?

But we are not confident, so we must gather others' opinions. We must go on a signature campaign: "You think I have become a buddha, so please sign." When everyone signs it and you have gathered many signatures, at least the majority, you think you are a buddha. This is not the way to be an enlightened one.

"AND PLEASE EXPLAIN HOW ONE CAN GROW SIMULTANEOUSLY IN STILLNESS AND PLAYFULNESS." One grows! There has never been any case that is otherwise. One grows simultaneously in stillness and playfulness, but if your stillness is false then the problem arises. All those who have known silence have always been playful, non-serious. They could laugh, and they could laugh not only at others, they could laugh at themselves.

Bodhidharma entered China fourteen hundred years ago, from India. He put one of his shoes on his head; one was on one of his feet and one was on his head. The Emperor of China, Wu, had come to welcome him. He became disturbed. There were many, many rumors, of course, that this man was strange, but he was an enlightened one and the emperor wanted to welcome him to his Kingdom. He became disturbed. His courtiers, they also became disturbed. What type of man was this? And he was laughing.

It was not good to say anything before others, so when everyone had gone and Bodhidharma and the emperor retired into Bodhidharma's room, the emperor asked, "Please tell me, why are you making such a fool of yourself? Why are you carrying one shoe on your head?"

Bodhidharma laughed and said, "Because I can laugh at myself, and it is good to show you my reality. I am such a man, and I don't pay more importance to my head than I pay to my feet; both are the same to me. Higher and lower have disappeared. And, moreover, I want to tell you that I don't pay any significance to what others say about me. This is good. The first moment that I entered, I wanted you to know what type of man I am."

This Bodhidharma was a rare jewel; very few have existed who can be compared to him. What was he showing? He is simply showing that on this path of spirituality you are to go alone as an individual. Society becomes irrelevant.

Someone had come to do an interview with George Gurdjieff. The man who came was a big journalist.

Gurdjieff's disciples were very much excited because now the story was going to be in a big newspaper, and their master's photo and their master's news was going to be published. They cared very much; they paid much attention to the journalist. They virtually forgot their master, and they hung around the journalist. Then the interview began, but really, it never began. When the journalist asked some questions to Gurdjieff, Gurdjieff said, "Wait a minute."

Just by his side was sitting a lady. Gurdjieff asked, "What day is today?" The lady said, "Sunday." Gurdjieff said, "How is that possible? Just the day before it was Saturday, so how can it be Sunday today? Just the other day you said it is Saturday, and now it is Sunday. How, after Saturday, can Sunday come?"

The journalist stood up. He said, "I am going. This man seems to be mad." All the disciples just couldn't understand what had happened. When the journalist had left, Gurdjieff was laughing. What others say is not relevant. Be authentic to what you feel, but be authentic! If real silence happens to you, you will be able to laugh.

It is said about Do-zen, one Zen master, that when he attained enlightenment many people asked, "What did you do after that?" He said, "I ordered a cup of tea." What is there to do next? Everything is finished. And Do-zen was serious about his playfulness, playful about his seriousness. Really, what remains?

Don't pay much attention to what others say and remember only one thing: don't force and cultivate stillness. A cultivated stillness will be serious, ill, tense. But how can a real silence come to you? Try to understand this. You are tense, you are unhappy, you are depressed, angry, greedy, violent. A thousand diseases are there. Still, you can practice silence. These diseases will be within you, and you can create a layer of silence. You can do transcendental meditation; you can use a mantra. The mantra is not going to change your violence, neither is it going to change your greed. It is not going to change anything deep. The mantra can just give a tranquilizing effect. Just on the periphery, you will feel more silent. This is just a tranquilizer, a sound tranquilizer, and tranquilizing is possible through many ways -- many ways. When you repeat a mantra continuously, you become sleepy. Any continuous repetition of a sound creates boredom and sleep. You feel relaxed, but this relaxation is just on the surface. Within, you remain the same.

Go on practicing a mantra every day, and you will feel a certain stillness -- but not really, because your diseases have not changed, your personality structure remains the same. It is just whitewashed. Stop the mantra, stop the practice, and all your diseases will come up again.

This is happening everywhere. Seekers move from one teacher to another. They go on moving, practicing, and when they stop their practice they find they are the same; nothing has happened. Nothing will happen in this way. These are cultivated silences. You have to go on cultivating them. Of course, if you go on cultivating them, they remain with you just like a habit, but if you break the habit they disappear. A real silence comes not by just using some superficial technique, but by being aware of all that you are -- not only being aware, but remaining with the fact of what you are.

Remain with the fact. This is very difficult because the mind wants change. How to change violence, how to change depression, how to change unhappiness? The mind seeks change to create somehow a better image in the future. Because of this, one goes on seeking this and that method.

Remain with the fact, and don't try to change it. Do this for one year. Fix a date, and say that "From this date, for one year, I will not think in terms of change. I will remain with whatsoever I am; I will just be alert and aware." I am not saying that you are not to do anything, but that alertness is the only effort. You have to be alert, not thinking in terms of change; remaining whatsoever you are -- good, bad or whatsoever. One year, with no attitude of change, just being alert, suddenly one day you will find you are no more the same. Alertness will have changed everything.

In Zen, they call it "zazen" -- just sitting and doing nothing. Whatsoever happens, happens; you are just sitting. Zazen means just sitting, doing nothing. In Zen monasteries, monks will sit for years, the whole day. You will think they are meditating. They are not! They are just sitting silently. And by silence it is not that they are using some mantra to create any silence; they are simply sitting. If a leg goes dead, they feel it. They are alert. If the body feels tired, they are alert: the body feels tired. This is how the body has to feel. If thoughts are moving, they know it. They are not trying to stop them; they are not trying to push them away. They are not doing anything. Thoughts are just there like clouds in the sky, but they know the clouds cannot destroy the sky: they come and go.

So thoughts are moving in the sky of consciousness; they come and go. They don't force them, they don't stop them, they don't do anything;. They are just alert that the thoughts are moving. Sometimes depression comes, a cloud; everything becomes shadowy. Sometimes happiness comes, a sunshine; everything starts dancing, as if flowers have opened all over the consciousness. But they are not disturbed

by either this or that, by cloudy weather or by sunshine. They just wait and see that things are moving. They are just sitting on the bank of a river, and everything goes on moving. They don't try to change anything.

If a bad thought comes, they don't say, "This is bad," because the moment you say, "This is bad," you have a greed to change it. The moment you say, "This is bad," you have pushed it away; you have condemned it, and you would like to change it into something good. They simply say this is this, that is that -- no condemnation, no evaluation, no justification. Simply, watching, witnessing.

Sometimes they forget witnessing. Then too they are not disturbed. They know that "Of course it is so," that "I forgot to witness; now I remember and I will witness again." They don't create any problem. They live what is. Years come and go, and they go on sitting and seeing what is.

Then one day everything disappears. Just like a dream, everything disappears and you are awakened. This awakening is not a practiced thing; this awakening is not cultivated. This awakening is your nature, your basic nature. It has erupted because you could wait patiently and watch, and you didn't create any problems. Remember this as a very basic thing: don't create problems. don't create problems!

One lady was here just two or three days ago. She said, "My mind is sexual, so what can I do?" Someone else came and said, "I feel very inferior; an inferiority complex is there. What can I do?" So I told that man, "You feel inferior, so feel inferior; know that you feel like that. What to do? There is nothing to do. One feels sexual, so feel sexual. Know that you are sexual." But the moment I say such things to someone, he feels shocked. He had come for a technique to change himself.

No one accepts himself; you are such enemies to yourself. You have never had any love for yourself; you have never been at ease with yourself. And this is surprising: you expect everyone to love you, and you yourself cannot even love yourself. You are so against yourself, you would like to shatter yourself in every way and create another. If you were allowed you would create another man. And you would not be satisfied with that either because you would still remain behind it.

Love yourself, accept yourself, and don't create unnecessary problems. And all problems are unnecessary; there are no necessary problems. I have not come across any. Remain with your "facticity," and transformation will happen. But it is not a result, you cannot force it to happen. It is a consequence, not a result. If you accept yourself and remain alert, it comes. You cannot force it, you cannot say that "I will force it to come." And if you force, a false thing will happen to you, and then that false thing can be disturbed by anyone -by anyone --

The last question:

"YOU SAID THAT ACCEPTANCE TRANSFORMS BUT WHY IS IT THAT WHEN I ACCEPT MY SENSES AND DESIRES I FEEL THAT I HAVE BECOME ANIMAL-LIKE INSTEAD OF TRANSFORMED?"

This is your transformation; this is your reality. And what is wrong in being an animal? I have not seen a single man who can be compared to any animal. Suzuki used to say, "I love a frog, even a frog, more than a man. Look at a frog sitting near a pond: how meditatively a frog sits! Look at him, how meditative he is -- not disturbed by the whole world going on, just sitting and sitting and meditating, one with existence." Suzuki said, "When I was unenlightened I was a man, and when I became enlightened I became just like a cat."

Look at a cat: she knows the secret of how to relax and she has not read any books about relaxation. How to relax? Look at a cat. No man can be a better teacher than a cat. The cat is relaxed and alert. If you relax, you go to sleep. The cat is alert even in her sleep, and the body is so flexible, so relaxed in every moment.

What is wrong in being an animal? Man, through his ego, has created comparisons. He says, "We are not animals." But no animal would like to be a human being. They are at ease, at home in existence. They are not worried, they are not tense. Of course, they don't create any religion because they don't need to. They don't have any psychoanalysts -- not because they are undeveloped, but because they don't need any.

What is wrong with animals? Why this condemnation? This condemnation is part of the human ego. Man thinks in terms of being the superior one, the highest in the hierarchy. No animal has consented to this hierarchy. Darwin said that man has evolved out of monkeys, but if you ask monkeys I am afraid they will not say that man is an evolution; they will say he is a degradation. Man thinks himself as the center. There is no need for this. This is only egoistic nonsense.

If you feel like being an animal, nothing is wrong in it. Be one, and be one totally -- and be one with full alertness. That alertness will first uncover your animal because that is your reality. Your humanity is just

false, skin-deep. Someone insults you, and the animal comes out -- not the human being. Someone condemns you, and the animal comes out -- not the human being. It is there, and your humanity is just skin-deep. If you accept everything, this skin-deep humanity will disappear. This is a false thing, and you can become aware of your real animal. And it is good to become aware of reality. If you go on being alert, within this animal you will find the divine. And it is always better to be a real animal than to be an unreal man. Reality is the point.

So I am not against animals, I am only against falsities. Don't be a false human being. Be a real animal, and with that reality you will have become authentic, substantial. Now go on being alert, and by and by you will come to a deeper layer which is more real than the animal -- and that is the divine.

The divine is not only in you, remember; it is in all animals. It is not only that it is in animals: it is in all the trees, it is in the rocks. The divine is the basic center in everything. You can lose it only by being false, and you can gain it again by being real.

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Chapter #39
Chapter title: From the wave to the cosmic ocean

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SUTRAS

AS WAVES COME WITH WATER AND FLAMES WITH FIRE, SO THE UNIVERSAL WAVES WITH US.

WHEREVER YOUR MIND IS WANDERING, INTERNALLY OR EXTERNALLY, AT THIS VERY PLACE, THIS.

WHEN VIVIDLY AWARE THROUGH SOME PARTICULAR SENSE, KEEP IN THE AWARENESS.

Sri Aurobindo says somewhere that the whole life is yoga -- and it is so. Everything can become a meditation. And unless everything becomes a meditation, meditation has not happened to you. Meditation cannot be a part, a fragment. Either it is -- and when it is you are wholly in it -- or it is not. You cannot make a part of your life meditative. That is impossible, and that is what is being tried everywhere.

You can become meditative, not a part of you; that is impossible because meditation is a quality of your being. It is just like breathing: you go on breathing whatsoever you are doing. Irrelevant of what you are doing, you go on breathing. Walking, sitting, lying, sleeping, you continue breathing. You cannot arrange it in such a way that sometimes you breathe and sometimes you don't breathe. It is a continuum.

Meditation is an inner breathing, and when I say "an inner breathing," I mean it literally; it is not a metaphor. Just as you are breathing air you can breathe consciousness, and once you start breathing consciousness in and out you are no more just a physical body. And with that start, beginning with a higher breathing -- a breathing of consciousness, of life itself, as it were -- you enter a different realm, a different dimension. That dimension is metaphysics.

Your breathing is physical; meditation is metaphysical. So you cannot make a part of your life

meditative. You cannot meditate in the morning and then forget it. You cannot go to a temple or to a church and meditate there and come out of your meditation as you come out of the temple. That is not possible, and if you try it you will be trying a false thing. You can enter a church and you come out of it, but you cannot enter meditation and come out of it. When you enter, you have entered. Wherever you go now meditation will be you. This is one of the basic, primary, elemental facts to be remembered always.

Secondly, you can enter meditation from anywhere because the whole life is in a deep meditation. The hills are meditating, the stars are meditating, the flowers, the trees, the elements are meditating, the very earth is meditating. The whole life is meditating, and you can enter it from anywhere; anything can become an entrance. This has been used. That is why there are so many techniques; that is why there are so many religions; that is why one religion cannot understand another -- because their entrances are different. And sometimes there are religions which are not known even by the name of religion. You will not recognize certain persons as religious because their entrance is so different.

For example, a poet. A poet can enter meditation without going to any teacher, without going to any temple, without in any way being religious, so-called religious. His poetry, his creativity, can become an entrance; he can enter through it. Or a potter who is just creating earthen pots can enter meditation just by creating earthen pots. The very craft can become an entry. Or an archer can become meditative through his archery, or a gardener, or anyone can enter from anywhere. Whatsoever you can do can become a door. If the quality of awareness changes while you are doing something, it becomes a technique. So there can be as many techniques as you can imagine. Any act can become a door. So the act, the technique, the way, the method, is not primary, but the quality of consciousness that you bring to the act is the basic thing.

Kabir, one of India's greatest mystics, was a weaver, and he remained a weaver even when he attained. He had thousands and thousands of disciples, and they would come and they would tell him, "Now stop your weaving. You don't need it. We are here and we will serve you in every way.

" Kabir would laugh and he would say, "This weaving is not just weaving. I am making clothes -- that is the outer act -- but something goes on within me simultaneously that you cannot see. This is my meditation." How can a weaver be a meditator through weaving? If the quality of the mind that you bring to weaving is meditative, then the act is not relevant; it is irrelevant.

Another mystic was a potter; his name was Gora. He worked on earthen pots, and he would dance and he would sing while he was making his pots. While he was making a pot on the wheel, as the pot would center on the wheel he would also center within himself. One would see only one thing: the wheel was moving, the earthen pot was emerging and he was centering the earthen pot. You were seeing only one centering. Another centering was happening simultaneously: he was also being centered. While centering the pot, while helping the pot to emerge, he was also emerging in the unseen world of inner consciousness. When the pot was created, that was not the real thing he was working on; he was also creating himself.

Any act can become meditative, and once you know how an act becomes meditative you can transform all your acts into meditation. Then the whole life becomes yoga. Walking on the street or working in the office or just sitting and not doing anything -- just idling, or anything -- can become meditation. So remember, meditation doesn't belong to the act; it belongs to the quality you bring to the act. Now we will enter the techniques.

First:

"AS WAVES COME WITH WATER AND FLAMES WITH FIRE, SO THE UNIVERSAL WAVES WITH US."

First try to understand what a wave is, and then you can feel how this consciousness of waves can help you to enter into meditation. You see waves in the ocean. They appear; they are in a sense, and still in a deeper sense they are not. This is the first thing to be understood about a wave. The wave appears; it is there in a sense, but still it is not there in a deeper sense. In a deeper sense only the ocean is. You cannot have a wave without the ocean, and even while the wave is there, only the ocean is. The wave is just a form, not a substance. The ocean is substantial; the wave is just a form.

Because of language many problems are created. Because we say "wave," it looks as if a wave is some thing. It would be better if we use not wave, but "waving." There is no wave, just waving -- just an activity, not a thing; just a movement, not a substance; just a process, not matter. The matter is the ocean; the wave is just a form. The ocean can be silent. The waves will disappear, but the ocean will be there.

The ocean can be silent or in movement or in much activity or in no activity, but you cannot find a silent wave. A wave is activity, not a substance. When the activity is there, the wave is there: it is a waving, a

movement -- a simple form of movement. But when the silence comes, when inactivity comes, the wave is no more and the ocean is there. In both the cases the ocean is the reality. The wave is just a play-form. The wave happens and disappears, the ocean remains.

Secondly, waves appear as individuals. Each wave has its own personality -- unique, different from any other. No two waves are similar. Some waves are big, some waves are small. They have their own peculiar characteristics. Each wave has its own character, and, of course, each wave is different from the other. One wave may rise, another may die. While one is rising, another is dying. Both cannot be the same because one is rising, another is dying. Still, the reality behind both is the same. They look different, they look separate, they look individual, but the look is fallacious. Deep down only one ocean is, and no matter how they look unrelated they are related. And while one wave is rising and another is dying, you may not see any relationship; the relationship may not appear, because how can a rising wave be related to a dying wave?

An old man is dying and a child is born: how are they related? If they are related, they will die both together or they will be born together. The child is born and the old man has died; one wave is dying, another is arising. But the rising wave may be gathering energy from the dying wave. The dying wave may be helping it, by its death, to rise. The dispersing wave may be the cause of the wave that is rising.

Deep down they are related to one ocean. They are not different; they are not unrelated, they are not separate. Their individuality is false and illusory. They are non-individual. Their duality appears to be, but it is not so: their non-duality is the truth.

Now I will read the sutra again: "AS WAVES COME WITH WATER AND FLAMES WITH FIRE, SO THE UNIVERSAL WAVES WITH US." We are just waves in a cosmic ocean. Meditate on it, allow this feeling to go deep down within you. Start feeling your breathing as just the rising of a wave. You breathe in, you breathe out, and the breath that is entering you was someone else's breath just a moment before and the breath that is leaving you will become someone else's breath the next moment. Breathing is just waving in the ocean of life. You are not separate -- just waves. You are one deep down. We have a togetherness; individuality is false and illusory. Hence, the ego is the only barrier. Individuality is false. It appears to be, but it is not real. The real is the non-individual, the oceanic, the togetherness.

That is why every religion is against the egoistic attitude. The person who says there is no God may not be irreligious, but the person who says "I am" is irreligious.

Gautam Buddha was an atheist; he didn't believe in any God. Mahavira Vardhaman was an atheist; he didn't believe in any God. But they achieved, they arrived, they realized the totality, the wholeness. If you don't believe in any God you may not be irreligious, because God is not basic to religion. Non-ego is basic to religion. And even if you believe in God, with an egoist mind you are irreligious. With a non-egoistic mind there is no need to believe in a God. You fall into the divine automatically. With no ego you cannot cling to the wave; you have to fall to the ocean. With the ego, you go on clinging to the wave. Look at life as an ocean, and feel yourself just as a wave, and allow this feeling to enter in you.

You can use this technique in many ways. While breathing, feel that the ocean is breathing in you. The ocean comes to you, goes out, comes in, goes out. With every breath feel a wave rising, with every exhalation feel a wave dying. And between the two, who are you? Just a nothingness, shunya -- a void. With that feeling of the void you will be transformed. With that feeling of nothingness all your misery will disappear, because misery needs a center -- and a false center at that. The void is your real center. With it there is no misery; you are in a deep ease. Because you are not, who can be tense? You are bliss-filled. It is not that you are bliss-filled, but because you are not, only bliss is. Without you, can you create misery?

That is why Buddha never says that in that state, the ultimate state, there will be ANANDA -- bliss. He never says it. He says that there will be no misery, that is all. To talk about bliss may mislead you, so Buddha says don't ask about bliss; simply try to know how you can be without misery. And that means how you can be without yourself.

What is our problem? The problem is that the wave thinks itself separate from the ocean; then there are problems. If a wave thinks itself separate from the ocean, the fear of death will immediately come. The wave has to die and the wave can see all around dying waves. And you cannot deceive yourself for long. The wave is seeing that other waves are dying, and the wave knows that even in its rising, death is hidden somewhere, because those other waves a moment before were rising and now they are falling down, dispersing. So you are to die. If the wave thinks itself separate from the ocean the fear of death is bound to appear sooner or later. But if the wave knows that it is not and only the ocean is, there is no fear of death. Only a wave can die, not the ocean. I can die, but not life. You can die, you will die -- but not the cosmos, not the existence. The existence goes on waving. It has waved in you, it will wave in others. And while your

wave may be disappearing, just by your dispersal other waves will arise and the ocean continues.

Once you detach yourself from the wave form, and you become one and feel one and realize oneness with the ocean, the formless, there is no death for you. Otherwise the fear of death will create misery. In every pain, in every anguish, in every anxiety, the basic fear is of death. You are afraid, trembling. You may not be conscious of it, but if you penetrate within you will find that every moment there is a trembling because you are going to die.

You may create many securities, you may create a citadel around you, but nothing is going to help. Nothing is going to help! Dust unto dust! You are going to fall back down. Have you ever observed or have you ever meditated on the fact that when you are just walking on the road dust clings to your shoe? The dust may have been the body of a Napoleon, of an Alexander. Somewhere, Alexander is just dust now, and the dust clinging to your shoe may have once been the body of Alexander.

The same is going to be the case with you. Now you are here, and the next moment you will not be; the same is going to be the case with you! Sooner or later the dust will go unto dust, the wave will disappear. Fear grips. Just imagine yourself as dust clinging to somebody's shoe or imagine some potter making an earthen pot of you, of your body, or of your beloved's body, or imagine yourself moving into a worm or becoming a tree. But this is happening. Everything is a form and form has to die. Only the formless is eternal. If you cling to the form, if you identify yourself with the form, if you feel yourself as a wave form, you are getting into trouble by yourself. You are the ocean, not the wave.

This meditation can help; it can bring a metamorphosis for you, it can become a mutation. But allow it to spread all through your life. While breathing, think; while eating, think; while walking, think. Think two things -- that the form is always the wave and the formless is always the ocean. The formless is deathless; the form is mortal. And it is not that you will die someday, you are dying every day. Childhood dies and "youth-hood" is born; then "youth-hood" dies and the old age is born; then the old age dies and the form disappears.

Every moment you are dying into something else; something else is born. Your first day of birth is not the first day of your only birth; that is simply part of many more births to come. And your death of this life is not the first death: it is only the death of this life. You have been dying before. Every moment something is dying and something else is born. A part of you dies; another part is born.

Physiologists say that within seven years nothing old remains in your body; everything changes -- every cell. If you are going to live for seventy years, ten times over your body is renewed again and again. Every seven years you have a new body. Not suddenly, but every moment something is changing.

You are a wave, and that too not substantial; every moment you are changing. And a wave cannot be static, a wave has to be changing; a wave has to be constantly in movement. There can be no phenomenon like a non-moving wave. How can there be? A non-moving wave makes no sense. There is movement, process; you are a process, a movement. If you become identified with this movement and process and think yourself confined between birth and death, you will be in misery. Then you are taking appearance as reality. This is what Shankara calls MAYA -- illusion. The ocean is the BRAHMAN, the ocean is the truth.

So think yourself as a wave, or as a continuum of waves rising and falling, and just be a witness to this. You cannot do anything. These waves will disappear. That which has appeared will have to disappear; nothing can be done about it. Every effort is absolutely useless. Only one thing can be done, and that is to be a witness of this wave form. Once you become a witness, suddenly you will become aware of something which is beyond the wave, which transcends the wave, which is in the wave also and out of the wave also, which forms the wave and still goes beyond, which is the ocean.

"AS WAVES COME WITH WATER AND FLAMES WITH FIRE, SO THE UNIVERSAL WAVES WITH US." The universal waves with us. You are not, the universal is -- and he is waving through you. Feel it, contemplate over it, meditate on it. Allow it to happen to you in many, many ways.

I told you about breathing. A sex desire arises in you: feel it -- not as your desire, but just as the ocean waving in you, just as life pulsating, just as life having a wave in you. You meet in a love act: don't think of it as two waves meeting, don't think of it as two individuals meeting. Rather, think of it as two individuals merging. There are no more two individuals. Waves have disappeared; only the ocean has remained. Then the sex act becomes a meditation. Whatsoever happens to you, feel it not as if it is happening to you, but as if it is happening to the cosmos. You are just a part of it -- just a wave on the surface. Leave everything to the Universe.

Dogen, a Zen master, used to say, when he felt hungry he would say, "It seems the universal feels hungry through me." When he would feel thirsty he would say, "The existence is thirsty within me." This is

what this meditation will lead you to. Then everything disperses from your ego and becomes part of the universe. Then whatsoever happens, happens to existence itself; you are no more here. Then there is no sin, then there is no responsibility.

I don't mean that you will become irresponsible; I don't mean that you will become a sinner. Sin will be impossible because sin can happen only around an ego. There will be no responsibility because sin can happen only around an ego. There will be no responsibility because now you cannot be irresponsible. Only you are, so to whom can you be responsible? And now if you see someone dying, you will feel you are dying with him, within him. The Universe is dying and you are part of it. And if you will see some flower flowering, you will flower with it. The whole universe will become you now. To be in such a deep affinity and harmony is to be in SAMADHI.

Meditation is the way, and this harmony of oneness, this feeling of oneness with all, is the end, is the goal. Try it! Remember the ocean and forget the wave. And whenever you remember the wave and start behaving as the wave, remember, you are doing something wrong and you will create misery because of it.

There is no God who is punishing you. Whenever you fall a prey to some illusion, you punish yourself. The law, DHARMA, the Tao is there. If you move in harmony with it, you feel blissful. If you move against it, you feel yourself to be in misery. There is no one sitting there in the skies to punish you. There is no record of your sins; there is no need for this. It is just like gravity. If you walk rightly, the gravity is a help. You cannot walk without it. If you walk wrongly, you will fall down, you may get a fracture. But no one is punishing you; it is just the law, the gravity -- the impersonal gravity.

If you walk wrongly and you fall down, you will have a fracture. If you walk rightly, you use gravity. The energy can be used wrongly or rightly. When you feel yourself as a wave, you are against the universal law, you are against the reality. Then you will create misery for yourself. This is what the law of KARMA means. There is no law-giver; God is not a judge. To be a judge is ugly, and if God were a judge, he would be completely bored, or else he would have gone mad by now. He is not a judge, he is not a controller, he is not a law-giver. The universe has its own laws, and the basic law is that to be real is to be in bliss, to be unreal is to be in misery.

The second technique:

"WHEREVER YOUR MIND IS WANDERING, INTERNALLY OR EXTERNALLY, AT THIS VERY PLACE, THIS."

This mind is the door -- this very mind. Wherever it is wandering, whatsoever it is thinking, contemplating, dreaming, this very mind, this very moment, is the door. This is a very revolutionary method because we never think that the ordinary mind is the door. We think that some supermind -- a Buddha, a Jesus -- can enter, that they have some superhuman mind. This very mind that you have -- this mind which goes on dreaming and imagining relevant or irrelevant thoughts, which is crowded with ugly desires, passions, anger, greed, all that is condemned, which is there beyond your control, pulling you here and there, pushing you from here and there, constantly a madhouse -- this very mind, says this sutra, is the door. Wherever your mind is wandering -- wherever remember; the object is not relevant -- wherever your mind is wandering, internally or externally, "AT THIS VERY PLACE, THIS."

Many things have to be understood. One, the ordinary mind is not so ordinary as we think. The ordinary mind is not unrelated to the universal mind: it is part of it. Its roots go down to the very center of existence; otherwise you cannot be. Even a sinner is grounded into the divine; otherwise he cannot be. Even if the devil is there, he cannot be without divine support.

Existence itself is possible only because of the groundedness into the being. Your mind is dreaming, imagining, wandering, tense, in anguish, in misery. Howsoever it moves and wheresoever it moves, it remains grounded in the totality. Otherwise is not possible. You cannot go away from existence; that is impossible. This very moment you are grounded in it.

So what is to be done? If this very moment we are grounded in it, then it will appear to the egoist mind that nothing is to be done. We are already the divine, so why so much fuss? You are grounded in the divine, but you are unaware of the fact. When mind is wandering, there are two things -- the mind and the wandering, the objects in the mind and the mind itself, clouds wandering in the sky and the sky. There are two things -- the clouds and the sky.

Sometimes it may happen, it happens, that there are so many clouds that the sky disappears, you cannot see it. But even if you cannot see it, it has not disappeared; it cannot disappear. There is no way to help the

sky to disappear. It is there; hidden or unhidden, visible or invisible, it is there.

But clouds are also there. If you pay attention to the clouds, the sky has disappeared. If you pay attention to the sky, the clouds are just accidental, they come and they go. You need not be too much worried about them. They come and they go. They have been coming, they have been going. They have not been destroying the sky even an inch, they have not made the sky dirty; they have not even touched it. The sky remains virgin.

When your mind is wandering, there are two things: one is the clouds, the thoughts, the objects, images, and the other is the consciousness, the mind itself. If you pay too much attention to the clouds, to objects, thoughts, images, you have forgotten the sky. You have forgotten the host; you have become too much interested in the guest. Those thoughts, images, wandering, are just guests. If you focus yourself on the guests, you forget your own being. Change the focus from the guests to the host, from the clouds to the sky. Do it practically.

A sex desire arises: this is a cloud. Or a greed arises to have a bigger house: this is a cloud. You can become so obsessed with it that you forget completely to whom it has arisen, to whom it has happened. Who is behind it? In what sky is this cloud moving? Remember that sky, and suddenly the cloud disappears. You need just a change of focus from the object to the subject, from the outer to the inner, from the cloud to the sky, from the guest to the host -- just a change of focus.

Lin-Chi, one Zen master, was speaking. Someone said from the crowd, "Answer me only one question:Who am I?

"Lin-Chi stopped speaking. Everyone was alert. What answer was he going to give? But he didn't answer. He came down from his chair, walked, came near to the man. The whole crowd became attentive, alert. They were not even breathing. What was he going to do? He should have answered from the chair; there was no need. The man became afraid, and Lin-Chi came near him with his piercing eyes. He took the man's collar in his hand, gave him a shake and asked him, "Close your eyes! And remember who is asking this question, 'Who am I?'" The man closed his eyes -- afraid, of course. He went within to seek who had asked this question, and he would not come back.

The crowd waited and waited and waited. His face became silent calm, still. Then Lin-Chi had to shock him again. "Now come out and tell everybody, 'Who am I?'"

The man started laughing and he said, "What a miraculous way of answering a thing. But if someone asks me this now, I am going to do the same. I cannot answer."

It was just a change of focus. You ask the question "Who am I?" and your mind is focused on the question and the answer is hidden just behind the question in the questioner. Change the focus; return to yourself.

This sutra says, "WHEREVER YOUR MIND IS WANDERING, INTERNALLY OR EXTERNALLY, AT THIS VERY PLACE, THIS." Move from the objects to the mind itself, and you are no more an ordinary mind. You are ordinary because of the objects. Suddenly you become a buddha yourself. You are already a buddha, you are just burdened with many clouds. And not only are you burdened: you are clinging to your clouds, you won't allow them to move. You think that clouds are your property. You think that the more you have, the better: you are richer. And your whole sky, your inner space, is just hidden. In a way, it has disappeared amidst the clouds and clouds have become your life. The life of the clouds is sansara -- the world.

This can happen in a single moment even, this change of focus -- and it always happens suddenly. I don't mean that you need not do anything and it will happen suddenly; you will have to do much. But it will never happen gradually. You will have to do and do and do, and one day, suddenly, a moment comes when you are at the right temperature to evaporate. Suddenly there is no water; it has evaporated. Suddenly you are not in the object. Your eyes are not focused to the clouds: suddenly they have turned inward to the inner space.

It never happens gradually that one part of your eyes has turned inward and one part is with the outward clouds -- nor does it happen in percentages, that now you have become ten percent inner and ninety percent outer, now twenty percent inner and eighty percent outer -- no! When it happens it happens a hundred percent, because you cannot divide your focusing. Either you see the objects or you see yourself -- either the world or the BRAHMAN. You can come back to the world, you can change your focus again; you are the master. Really, only now are you the master -- when you can change your focus as you like.

I remember Marpa, one Tibetan mystic. When he realized, when he became a Buddha, when he turned inward, when he came to encounter the inner space -- the infinity, someone asked him, "Marpa, how are you

now?"

Marpa's answer is exceptional, unexpected. No buddha has answered that way. Marpa said, "As miserable as before."

The man was bewildered. He said, "As miserable as before?"

But Marpa laughed. He said, "Yes, but with a difference, and the difference is that now the misery is voluntary. Sometimes, just for a taste of the world, I move outwards, but now I am the master. Any moment I can go inwards, and it is good to move in the polarities. Then one remains alive. I can move!" Marpa said, "I can move now. Sometimes I move in the miseries, but now the miseries are not something which happen to me. I happen to them and I remain untouched." Of course, when you move voluntarily, you remain untouched.

Once you know how to change your focus inwards, you can come back to the world. Every buddha has come back to the world. Again he focuses, but now the inner man has a different quality. He knows that this is his focusing. These clouds are allowed to move. These clouds are not masters; they cannot dominate you. You allow them, and it is beautiful. Sometimes, when the sky is filled with clouds, it is beautiful; the movement of the clouds is beautiful. If the sky remains itself, the clouds can be allowed to move. The problem arises only when the sky forgets itself and only clouds are there. Then everything becomes ugly because the freedom is lost.

This sutra is beautiful. "WHEREVER YOUR MIND IS WANDERING, INTERNALLY OR EXTERNALLY, AT THIS VERY PLACE, THIS". This sutra has been used deeply in Zen tradition. Zen says your ordinary mind is the buddha-mind. Eating, you are a buddha; sleeping, you are a buddha; carrying water from the well, you are a buddha. You are! Carrying water from the well, eating your food, lying down on your bed, you are a buddha. Inconceivable! It looks puzzling, but it is the truth.

If when carrying water you simply carry the water, if you don't make any problem out of it and you simply carry water, if your mind is unclouded and the sky vacant, if you are just carrying water, then you are a buddha. Eating, just eat without doing anything else. When we are eating we are doing thousands and thousands of things. The mind may not be here at all. Your body may be eating just like a robot; your mind may be somewhere else.

One university student was here some days before. His examination is coming near, so he came to ask me, "I am very much confused and the problem is this: I have fallen in love with a girl. While I am with the girl, I think of my examination, and while I read I think only of my girl. So what to do? While reading, studying, I am not there, I am with my girl in my imagination. And with my girl, I am never with her; I am thinking about my problems, about my examination which is drawing near. So everything has become a mess."

This is how everyone has become a mess, not only that boy. While in the office you think of the house; while in the house you are in the office. And you cannot do such a magical thing. While in the house you can be only in the house, you cannot be in the office. And if you are in the office, you are not sane, you are insane. Then everything gets into everything else. Then nothing is clear. And this mind is a problem.

While drawing water from a well, carrying water from a well, if you are simply doing this simple act, you are a buddha. So many times, if you go to Zen masters and ask them, "What do YOU do? What is your SADHANA? What is your meditation?" they will say, "While feeling sleepy, we sleep. While feeling hungry, we eat. And that is all, there is no other SADHANA." But this is very arduous. It looks simple: if while eating you can just eat, if while sitting you can just sit -- not doing anything else, if you can remain with the moment and not move away from it, if you can be merged with the moment with no future, no past, if this moment now is the only existence, then you are a buddha. This very mind becomes a buddha-mind.

When your mind wanders, don't try to stop it. Rather, become aware of the sky. When mind wanders, don't try to stop it, don't try to bring it to some point, to some concentration -- no! Allow it to wander, but don't pay much attention to the wandering -- because for or against, you remain concerned with the wandering.

Remember the sky, allow the wandering, and just say, "Okay, it is just a traffic on the road. Many people are moving this way and that. The same traffic is going on in the mind. I am just the sky, not the cloud." Feel it, remember it, and remain in it. Sooner or later you will feel that the clouds are slowing down and there are bigger gaps between the clouds. They are not so dark, not so dense. The speed has slowed down, and intervals can be seen, and the sky can be looked at. Go on feeling yourself as the sky and not the clouds. Sooner or later, someday, in some right moment when your focus has really gone inwards, clouds will have disappeared and you are the sky, the ever-pure sky, the ever-virgin sky.

Once you know this virginity, you can come back to the clouds, to the world of the clouds. Then that world has its own beauty. You can move in it, but now you are a master. The world is not bad; the world as the master is the problem. With you as the master, you can move in it. Then the world has a beauty of its own. It is beautiful, it is lovely, but you need to know that beauty and that loveliness as a master within.

The third technique:

"WHEN VIVIDLY AWARE THROUGH SOME PARTICULAR SENSE, KEEP IN THE AWARENESS."

You see through your eyes. Remember, you see THROUGH your eyes. Eyes cannot see; you see through them. The seer is hidden behind, the eyes are just the opening, just the windows. But we go on thinking that we see by the eyes; we go on thinking we hear by the ears. No one has ever heard by the ears. You hear THROUGH the ears, not BY the ears. The hearer is hidden behind. The ears are just receptive organs.

I touch you: I give you a loving touch, a handclasp. The hand is not touching you: I am touching you, through the hand. The hand is just instrumental, so there can be two types of touch -- when I really touch you and when I just avoid touch. I can touch your hand and avoid touch. I may not be there in my hand, I may have withdrawn. Try this, and you will have a different, a distant feeling. Put your hand on someone and withdraw yourself. A dead hand is there, not you. And if the other is sensitive, he will feel a dead hand. He will feel insulted. You are deceiving; you are just showing that you are touching, and you are not touching.

Women are very sensitive about it; you cannot deceive them. They have a greater sensitivity of touch, of body touch, so they know. The husband may be talking beautiful things. He may have brought flowers and he may be saying, "I love you," but his touch will show that he is not there. And women have an instinctive feeling when you are with them and when you are not with them. It is difficult to deceive them unless you are a master. Unless you are a master of your own self, you cannot deceive them. But a master would not like to become a husband, that is the difficulty.

Whatsoever you say will be false; your touch will show it. Children are very sensitive, you cannot deceive them. You may pat them, but they know that this is a dead pat. If your hand is not a flowing energy, a loving energy, they know. Then it is just as if a dead thing is being used. When you are present in your hand in your totality, when you have moved, when your center of being has come to the hand, when your soul is there, then the touch has a different quality.

This sutra says that the senses are just doors, receiving stations, mediums, instruments, receptors. You are hidden behind. "WHEN VIVIDLY AWARE THROUGH SOME PARTICULAR SENSE, KEEP IN THE AWARENESS." While hearing music, don't forget yourself in the ear, don't lose yourself into the ear. Remember the awareness that is hidden behind. Be alert! While seeing someone... Try this. You can try it right now, looking at me. What is happening? You can look at me by the eyes, and when I say "by the eyes," it means you are not aware that you are hidden behind the eyes. You can look at me through the eyes, and when I say "through the eyes," then the eyes are just in between you and me. You are standing there behind the eyes, looking through the eyes, just as if someone looks through a window or specs.

Have you seen some clerk in a bank looking from above his specs? The specs have slipped down on his nose, and he looks. Just look that way at me, towards me, as if you are looking from above your eyes, as if the eyes have slipped down a little on your nose and you are standing behind looking at me. Suddenly you will feel a change in the quality. Your focus changes; eyes become just doors. This becomes a meditation.

When hearing, just hear through the ears and remain aware of your inner center. When touching, just touch through the hand and remember the inner one who is hidden behind. From any sense you can have a feeling of the inner center, and every sense goes to the inner center. It has to report. That is why, when you are seeing me and you are hearing me, when you see me through the eyes and you hear me through the ears, deep down within you know that you are seeing the same man whom you are also hearing.

If I have some body odor your nose will smell it. Then three different senses report to one center. That is why you can coordinate. Otherwise it will be difficult: if your eyes see and your ears hear, it will be difficult to know whether you are hearing the same man whom you are seeing or two different ones, because these two senses are different and they never meet. Your eyes have never known about your ears and your ears have not heard about your eyes. They don't know each other, they have never met; they have not even been introduced.

So how does everything become synthetic? Ears hear, eyes see, hands touch, the nose smells, and

suddenly somewhere inside you know that this is the same man that you are hearing and seeing and touching and smelling. This knower is different from the senses. Every sense reports to this knower, and in this knower, in the center, everything falls, fits and becomes one. This is miraculous.

I am one, outside you. I am one! My body and body's presence, my body odor, my speaking, are one. Your senses will divide me. Your ears will report if I say something, your nose will report if there is some odor, your eyes will report if I can be seen and am visible. They will divide me into parts. But again, somewhere within you, I will become one. Where I become one within you is your center of being. That is your awareness, and you have forgotten it completely. This forgetfulness is the ignorance, and the awareness will open the doors for self-knowledge. And you cannot know yourself in any other way.

"WHEN VIVIDLY AWARE THROUGH SOME PARTICULAR SENSE, KEEP IN THE AWARENESS." Remain with the awareness; keep in the awareness; remain alert. It is difficult in the beginning. We go on falling asleep, and it seems arduous to look through the eyes. It is easy to look "by" the eyes. In the beginning you will feel a certain strain -- if you try to look through the eyes. Not only will you feel a strain; the person you look at will also feel a strain.

If you look at someone through the eyes, he will feel as if you are trespassing upon him, as if you are doing something unmannerly. If you look through the eyes, the other will become aware suddenly that you are not behaving properly, because your look will become piercing, your look will go deeper. If it comes from your depth, it will penetrate to the other's depth. That is why society has a built-in security: don't look too deeply into anyone unless you are in love. If you are in love, you can look deeply into the other; you can penetrate to the very depth because the other is not afraid. The other can be naked, totally naked, the other can be vulnerable, the other can be open to you. But ordinarily, if you are not in love, you are not allowed to see directly, to see penetratingly.

In India, a person who looks in such a way, penetratingly at someone, is called a LUCHCHA. A LUCHCHA means a seer. The word LUCHCHA comes from LOCHAN; LOCHAN means eyes, and LUCHCHA means one who has become eyes towards you. So don't try it on someone you don't know; he will think you are a LUCHCHA.

First try with objects -- a flower, a tree, the stars in the night. They will not feel trespassed upon and they will not object. Rather, they will like it and will feel very good and appreciated. First try with them, then with loving persons -- your wife, your child. Sometimes take your child into your lap and look at him through the eyes, and the child will understand. He will understand more than anyone else because he is still uncrippled by the society, still unperverted, still natural. He will feel deep love if you look through the eyes; he will feel your presence.

Look at your lover or beloved, and then only, by and by, as you get the feel of it and as you become more artful about it, you will be able to look at anyone -- because then no one will be able to know that someone has looked so deeply. And once you have this art of standing always alert behind your senses, the senses cannot deceive you. Otherwise the senses deceive you.

In a world which is just an appearance, they have deceived you to feel it as real. If you can look through the senses and remain alert, the world will by and by appear to you as illusory, dream-like, and you will be able to penetrate to the substance -- to the very substance of it. That substance is the BRAHMAN.

Vigyan Bhairav Tantra, Vol 1

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The first question:

"YOU SAID THAT EITHER ONE SEES THE WORLD OR THE BRAHMAN AND THAT NO GRADUALLY INCREASING PERCEPTION OF THE BRAHMAN IS POSSIBLE. BUT IN EXPERIENCE WE FEEL THAT AS WE BECOME AWARE AND MORE SILENT AND STILL, THE FEELING OF THE DIVINE PRESENCE BECOMES GRADUALLY CLEARER AND CLEARER. WHAT IS THIS GRADUAL GROWTH AND CLARITY IF THE AUTHENTIC EXPERIENCE IS NEVER GRADUAL, BUT SUDDEN?"

This has been a very ancient problem: "Is enlightenment sudden or gradual?" Many things have to be understood. There has been a tradition which says that enlightenment is gradual and that everything can be divided into degrees, everything can be divided into steps -- that like anything else, knowledge can also be divided; you can become more and more wise, you can become more and more enlightened. This has been widely accepted because the human mind cannot conceive of anything sudden. Mind wants to divide, analyze. Mind is a divider. Degrees can be understood by the mind, but suddenness is non -- mental-beyond mind.

If I say to you that you are ignorant and that gradually you will become wise, this is comprehensible, you can comprehend it. If I say to you, "No, there is no gradual growth. Either you are ignorant or you become enlightened, there is a sudden jump," then the question arises of HOW to become enlightened. If there were no gradualness, there could be no progress. If there were no degree of growth, no degrees, then you could not make progress, you could not proceed. From where to begin? In a sudden explosion, the beginning and the end are both the same. There is no gap between the beginning and the end, so from where to begin? The beginning is the end.

It becomes a puzzle for the mind, it becomes a koan. But sudden enlightenment seems to be impossible. It is not that it is impossible, but that the mind cannot conceive of it. And, remember, how can the mind conceive of enlightenment? It cannot. It has been widely accepted that this inner explosion is also gradual growth. Even many enlightened persons have conceded that to your minds, and they have said, "Yes, there is a gradual growth."

It is not that there is. They have said it and accepted your attitude, your way of perception. They have been in a deep compassion for you. They know that if you start thinking that it is gradual, the start will be good, but there will be no gradual growth. But if you start, if you go on seeking it, someday the sudden thing will happen to you. And if it is said that enlightenment is only sudden and no gradual growth is possible, you are not even going to start and it will never happen. Many enlightened persons have said that enlightenment is a gradual thing just to help you, just to persuade you to start.

Something is possible through gradual process, but not enlightenment -- not enlightenment, something else. And that something else becomes helpful. For example, if you are making water to evaporate it, heating it, evaporation will come suddenly. At a certain point, at a hundred degrees, evaporation will happen -- suddenly! There will be no gradual growth between water and vapor. You cannot divide; you cannot say that this water is a little vapor and a little water. Either it is water or it is all vapor. Suddenly the water jumps into the state of vapor. There is a jump -- not gradual growth. But by heating you are gradually giving heat to the water. You are helping it to reach the hundred-degree point, the evaporating point. This is a natural growth. Up to the evaporating point, the water will grow in the sense of being more and more hot. Then evaporation will happen suddenly.

So there have been masters who were wise, compassionate, who used the language of the human mind which you can understand, telling you, "Yes, there is a gradual growth." It gives you courage and confidence and hope, and a possibility that it can happen to you also. You cannot attain in a sudden explosion, but by and by, step by step, with your limitations, with your weaknesses, you can grow to it. It may take many lives, but still there is hope. You will just get heated by all your efforts.

The second thing to remember: even hot water is still water. So even if you become more clear in your mind, more pure in your perceptions, more moral, more centered, you are still man, not a buddha, not enlightened. You become more silent, more still, calmer. You feel a deep bliss, but still you are a man, and your feelings are really negative, not positive.

You feel calm because you are now less tense. You feel blissful because now you are clinging less to your miseries; you are not creating them. You feel collected. It is not that you have come to realize the one, but only because now you are less divided. Remember this: your growth is negative. You are just hot water. The possibility is there that at any moment you will come to the point where evaporation happens. When it happens, you will not feel calmness, you will not even feel blissful, you will not feel silent, because these attributes are relative to their opposites. When you are tense, you can feel silence. When you feel noise, you can feel stillness. When you are divided, fragmentary, you can feel oneness. When you are in suffering, anguish, you can feel bliss.

That is why Buddha was silent -- because language cannot now express that which is beyond polarities. He cannot say, "Now I am filled with bliss," because even this feeling that "Now I am filled with bliss" is possible only with a background of suffering and anguish. You can feel health only with a background of illness and disease; you can feel life only with a background of death. Buddha cannot say, "Now I am deathless," because death has disappeared so completely that deathlessness cannot be felt.

If the misery has disappeared so completely, how can you feel blissful? If the noise and the anguish are so absolutely non-existent, how can you feel silence? All these experiences, feelings, are related to their opposites. Without their opposites they cannot be felt. If darkness disappears completely, how can you feel light? It is impossible.

Buddha cannot say, "I have become light!" He cannot say, "Now I am filled with light." If he says such things, we will say he is not yet a buddha. He cannot utter such things. Darkness must be there if you want to feel light; death must be there if you want to feel deathlessness. You cannot avoid the opposite. It is a basic necessity for any experience to exist. So what is Buddha's experience? Whatsoever we know, it is not that. It is neither negative nor positive, neither this nor that. And whatsoever can be expressed, it is not that.

That is why Lao Tzu insists so much that truth cannot be said, and the moment you say it you have falsified it. Already it is untrue. Truth cannot be said because of this: it cannot be divided into polar opposites, and language is meaningful only with polar opposites. Language becomes meaningless otherwise. Without the contrary, language loses meaning.

So there is a tradition which says that enlightenment is gradual, but that tradition is not really the truth. It is just a half-truth uttered in compassion for human minds. Enlightenment is sudden, and it cannot be otherwise. It is a jump! It is a discontinuity from your past! Try to understand: if something is gradual, the past goes on remaining in it. If something is gradual, then there is a continuity. There is no gap. If from ignorance to knowledge there is gradual growth, the ignorance cannot completely disappear. It will remain, it will continue, because there has been no discontinuity, there has been no gap. So the ignorance may become more polished, the ignorance may become more knowledgeable. The ignorance may appear wise, but it is there. The more polished it is, then, of course, the more dangerous. The more knowledgeable it is, then the more cunning one is and the more capable of deceiving oneself.

Enlightenment and ignorance are absolutely separate, discontinuous. A jump is needed -- a jump in which the past dissolves completely. The old is gone; it is no more, and the new has appeared which was never there before.

Buddha is reported to have said, "I am not that one who was seeking. The one who has appeared now never was before." This looks absurd, illogical, but it IS so. It is so! Buddha says, "I am not he who was seeking; I am not he who was desiring enlightenment; I am not he who was ignorant. The old man is dead completely. I am a new one. I never existed in that old man. There has been a gap. The old has died and the new is born."

For the mind to conceive of this is difficult. How can you conceive of it? How can you conceive of a gap? Something must continue. How can something disappear completely and something new appear? It was absurd for logical minds, it was absurd for scientific minds, just two decades before. But now, for science, it is not absurd. Now they say that deep down in the atom electrons appear and disappear, and they take jumps. From one point the electron takes a jump to another; in between the two it is not. It appears at point A, then disappears and reappears at point B, and within the gap it is no more. It is not there. It becomes absolutely non-existent.

If this is so, it means that non-existence is also a sort of existence. It is difficult to conceive of, but it is so: non-existence is also a sort of existence. It is as if something moves from the visible to the invisible, as if something moves from form to formlessness.

When Gautam Siddharth, the old man who died in Gautam Buddha, was seeking, he was a visible form. When the enlightenment happened, that form completely dissolved into the formless. For a moment there

was a gap; there was no one. Then from that formlessness a new form arose. This was Gautam Buddha. Because the body continues in the same way, we think that there is a continuity, but the inner reality changes completely. Because the body continues in the same way, that is why we say "Gautam Buddha" -- that "Gautam Siddharth has now become Gautam the awakened; he has become a buddha." But Buddha himself says, "I am not he who was seeking. I am a totally different one."

It is difficult for the mind to conceive of this -- and for the mind many things are difficult, but they cannot be denied just because they are difficult for the mind. The mind has to yield to those impossibilities which are incomprehensible to it. Sex cannot yield to the mind; the mind has to yield to sex. This is one of the most basic inner facts -- that enlightenment is a discontinuous phenomenon. The old simply disappears and the new is born.

There has been another tradition, a later tradition, of those who have been insisting all through history that Enlightenment is sudden -- that it is not gradual. But those who belong to it are very few. They stick to the truth, but they are bound to be very few because no following can be created if sudden Enlightenment is the case. You simply cannot understand it, so how can you follow it? It is shocking to the logical structure and it seems absurd, impossible. But remember one thing: then you move into deeper realms. Whether of matter or of mind, you will have to encounter many things of which a superficial mind cannot conceive.

Tertullian, one of the greatest Christian mystics, has said, "I believe in God because God is the greatest absurdity. I believe in God because mind cannot believe in God." It is impossible to believe in God; no proof, no argument, no logic can help the belief in God. Everything goes against him, against his existence, but Tertullian says, "That is why I believe -- because only by believing in an absurdity can I move away from my mind."

This is beautiful. If you want to move away from your mind, you will need something of which your mind cannot conceive. If your mind can conceive of it, it will absorb it into its own system, and then you cannot transcend your mind. That is why every religion has insisted on some point which is absurd. No religion can exist without some absurdity just as a foundation in it. From that absurdity you either turn back and say, "I cannot believe so I will go away." Then you remain yourself -- or you take a jump, you turn away from your mind. And unless your mind is killed the enlightenment cannot happen.

Your mind is the problem, your logic is the problem, your arguments are the problem. They are on the surface. They look true, but they deceive. They are not true. For example, look how the mind's structure functions. The mind divides everything in two, and nothing is divisible. Existence is indivisible; you cannot divide it -- but mind goes on dividing it. It says that "this" is life and "this" is death. What is the actual fact? The actual fact is that both are the same. You are both alive and dying this very moment; you are doing both. Rather, you ARE both -death and life.

Mind divides. It says, "this" is death and "this" is life. Not only does it divide; it says that both are opposites, enemies, and that death is trying to destroy life. And it looks okay: death is "trying to destroy life." But if you penetrate deeper, deeper than the mind, death is not trying to destroy life! You cannot exist without death. Death is helping you to exist. It is every moment helping you to exist. If for a single moment death stops working, you will die.

Death is every moment throwing away many parts in you which have become non-functional. Many cells die; they are removed by death. When they are removed, new ones are born. You are growing: something is dying and something is being born continuously. Every moment there is death and life, and both are functioning. In language I have to call them both two. They are not two; they are two aspects of one phenomenon. Life and death are one; "life-death" is a process. But mind divides. That division looks okay for us, but that division is false.

You say "this" is light and "that" is dark; you divide. But where does darkness start and where does light end? Can you demarcate them? You cannot demark them. Actually, whiteness and blackness are two poles of a long greyness, and that greyness is life. On one pole blackness appears and on another pole whiteness appears, but the reality is grey, and that grey contains both in itself.

Mind divides and then everything looks clear-cut. Life is very confusing; that is why life is a mystery. And because of this, mind cannot understand life. It is helpful to create clear-cut concepts. You can think easily, conveniently, but you miss the very reality of life. Life is a mystery, and mind demystifies everything. Then you have dead fragments, not the whole.

With the mind you will not be able to conceive of how enlightenment is sudden, how you will disappear and something new will be there which you had never known before. But don't try to understand through mind. Rather, practice something which will make you more and more hot. Rather, try to attain some fire

which will make you more and more hot. And then one day suddenly you will know that the old has disappeared; the water is no more. This is a new phenomenon. You have evaporated, and everything has changed totally.

Water was always flowing downwards, and after evaporation the new phenomenon is rising upwards. The whole law has changed. You have heard about one law, Newton's law of gravity, which says that the earth attracts everything downwards. But the law of gravity is only one law. There is another law. You may not have heard about it because science has yet to uncover it, but yoga and tantra have known it for centuries. They call it levitation. Gravity is the pull downwards and levitation is the pull upwards.

The story of how the law of gravity was discovered is well known. Newton was sitting under a tree, under an apple tree, and then one apple fell down. Because of this he started thinking, and he felt that something is pulling the apple downwards. Tantra and yoga ask, "How did the apple reach upwards in the first place? How?" That must be explained first -- how the apple reached the upward position, how the tree is growing upwards. The apple was not there; it was hidden in a seed, and then the apple traveled the whole journey. It reached the upward position and only then did it fall down. So gravity is a secondary law. Levitation was there first. Something was pulling the apple upwards. What is that?

In life we easily know gravity because we are all pulled downwards. The water flows downwards; it is under the law of gravity. When it evaporates, suddenly the law also evaporated. Now it is under levitation, it rises upwards.

Ignorance is under the law of gravity: you always move downwards, and whatsoever you do makes no difference. You have to move downwards. In every way you will have to move downwards, and struggle alone will not be of much help unless you enter a different law -- the law of levitation. That is what SAMADHI is -- the door for levitation. Once you evaporate, once you are no more water, everything changes. It is not that now you can control: there is no need to control, you simply cannot flow downwards now. As it was impossible before to rise upwards, now it is impossible to flow downwards.

It is not that a buddha tries to be non-violent; he cannot do otherwise. It is not that he tries to be loving; he cannot do otherwise. He has to be loving. That is not a choice, not an effort, not any cultivated virtue, it is simply that now this is the law: he rises upwards. Hate is under the law of gravity; love is under levitation.

This sudden transformation doesn't mean that you are not to do anything and that you are simply to wait for the sudden transformation. Then it will never come. This is the puzzle. When I say -- or someone else says -- that enlightenment is sudden, we think that if it is sudden nothing can be done that we must simply wait. When it will happen, it will happen, so what can one do? If it is gradual you can do something.

But I say to you that it is not gradual, and yet you can do something. And you have to do something, but that something will not bring you enlightenment. That something will bring you near the phenomenon of enlightenment. That something will make you open for the phenomenon of enlightenment to happen. So enlightenment cannot be an outcome of your efforts; it is not. Through your efforts you simply become available for the higher law of levitation. Your availability will come through your effort, not enlightenment. You will become open, you will become non-resistant, you will become cooperative for the higher law to work. And once you are cooperative and non-resistant, the higher law starts functioning. Your efforts will yield you, your efforts will make you more receptive.

It is just like this: you are sitting in your room with closed doors. The sun is outside, but you are in darkness. You cannot do anything to bring the sun in, but if you simply open the doors your room becomes available. You cannot bring the sun in, but you can block it out. If you open your doors, the sun will enter, the waves will come; the light will come into the room.

You are not really bringing the light, you are simply removing the hindrance. The light comes by itself. Understand it deeply: you cannot do anything to reach enlightenment, but you are doing many things to hinder it -- to hinder it from reaching to you. You are creating many barriers, so you can only do something negatively: you can throw the barriers, you can open the doors. The moment the doors are open, the rays will enter, the light will touch you and transform you.

All effort in this sense is to destroy the barriers, not to attain enlightenment. All effort is negative. It is just like medicine. The medicine cannot give you health; it can only destroy your diseases. Once the diseases are not there, health happens; you become available. If diseases are there, health cannot happen.

That is why medical science, Eastern or Western, has not yet been able to define what health is. They can define each disease exactly -- they know thousands and thousands of diseases and they have defined them all -- but they cannot define what health is. At the most they can say that when there is no disease you

are healthy. But what is health? Something which goes beyond mind. It is something which is there: you can have it, you can feel it, but you cannot define it.

You have known health, but can you define it -- what it is? The moment you try to define it you will have to bring disease in. You will have to talk something about disease, and you will have to say, "No-disease is health." This is ridiculous. To define health you need disease? And disease has definite qualities. Health also has its own qualities, but they are not so definite because they are infinite. You can feel them; when health is there you know it is there. But what is it? Diseases can be treated, destroyed. Barriers are broken and the light enters. Similar is the phenomenon of enlightenment. It is a spiritual health. Mind is a spiritual disease, and meditation is nothing but medicine.

Buddha is said to have said, "I am a medicine man, a VAIDYA -- a physician. I am not a teacher and I have not come to give you doctrines. I know a certain medicine which can cure your diseases. And don't ask about health. Take the medicine, destroy the disease, and you will know what health is. Don't ask about it." Buddha says, "I am not a metaphysician, I am not a philosopher. I am not interested in what God is, in what soul is, in what KAIVALYA, aloneness, MOKSHA, liberation, and NIRVANA is. I am not interested! I am simply interested in what disease is and in how it can be cured. I am a medicine man." His approach is absolutely scientific. He has diagnosed human dilemma and disease. His approach is absolutely right.

Destroy the barriers. What are the barriers? Thinking is the basic barrier. When you think, a barrier of thoughts is created. Between you and the reality a wall of thoughts is created, and thoughts are more dense than any stone wall can be. And then there are many layers of thought. You cannot penetrate through them and see what the real is. You go on thinking about what the real is and you go on imagining what the real is, and the real is here and now waiting for you. If you become available to it, it will happen to you. You go on thinking about what the real is, but how can you think if you don't know?

You cannot think about something which you don't know; you can only think about something which you already know. Thinking is repetitious, tautological; it never reaches to anything new and unknown. Through thinking you never touch the unknown; you only touch the known, and it is meaningless because you already know it. You can go on feeling it again and again; you may enjoy the feeling, but nothing new comes out of it.

Stop thinking. Dissolve thinking, and the barrier is broken. Then your doors are open and the light can enter. And once the light enters, you know that the old is no more. You know now that that which you are is absolutely the new. It never was before, you had never known it; but you may even say that this is the "ancient-most" -- it was there always, not known to you.

You can use both expressions, they mean the same. You can call it the "ancient-most" -- the BRAHMAN who has always been there, and you can say that you were missing it continuously. Or you can say that this is the most new -- that which has happened only now and never was before. That too is right because for you this is the new. If you want to speak about the truth, you will have to use paradoxical expressions. The Upanishads say, "This is the new and this is the old. This is the most ancient and this is the most new. It is the far and the near both." But then language becomes paradoxical, contradictory.

And you ask me, "WHAT IS THIS GRADUAL GROWTH AND CLARITY IF THE AUTHENTIC EXPERIENCE IS NEVER GRADUAL, BUT SUDDEN?" This clarity is of the mind; this clarity is of a lessening of disease; this clarity is of the falling of barriers. If one barrier falls you are less burdened, your eyes are less clouded. If another barrier falls you are still more unburdened, your eyes become still more clear. But this clarity is not of enlightenment; this clarity is only of a lessening disease, not of health. When all barriers disappear, with those barriers your mind also disappears. Then you cannot say, "Now my mind is clear, it is no more." Then you simply say, "Now there is no mind."

When there is no mind, then the clarity is of enlightenment. Then the clarity is of enlightenment! that is absolutely different. Then another dimension has opened. But you will have to pass through clarities of mind. Remember always that no matter how clear your mind becomes, it is still a barrier. No matter how transparent your mind becomes, even if it becomes a transparent glass and you can look to the other side, still it is a barrier and you will have to break it completely. So sometimes it happens that when one is meditating one becomes more and more clear, more sane, more still; silence is felt. Then one clings to meditation and thinks that everything is achieved. Great masters have always been emphasizing that a day comes when you have to throw your meditation also.

I will tell you one story -- one Zen story. Bokuju was meditating -- meditating very deeply, meditating with his whole heart. His master would come every day, and he would just laugh and go back. Bokuju became annoyed. The master would not say anything, he would just come and look at him, laugh and go

away. And Bokuju was feeling very good in meditation. His meditation was deepening, and he needed someone to appreciate him. He was waiting for the master to pat him and say, "Good, Bokuju. You did well." But the master just laughed. The laughter felt insulting -- as if Bokuju was not progressing, and he was progressing. As he progressed more, the laughter grew more and more insulting. It was impossible to tolerate it now.

One day the master came, and Bokuju was feeling absolutely silent as far as mind can go; there was no noise within, no thought. The mind was absolutely transparent; no barrier was felt. He was filled with a subtle deep happiness, joy was bubbling all over, he was in ecstasy. Thus, he thought, "Now my master will not laugh. Now the moment has come, and he is going to tell me, `Now Bokuju, you have become enlightened.'"

That day the master came: the master came with a brick in his hand, and he started rubbing that brick on the rock on which Bokuju was sitting. He was so silent, and the rubbing of the brick created noise. He became annoyed. At last he couldn't tolerate it, so he opened his eyes and asked his master, "What are you doing?"

The master said, "I am trying to make this brick a mirror, and by continuously rubbing it I hope that someday this brick will become a mirror."

Bokuju said, "You are behaving stupidly. This stone, this brick, is not going to become a mirror. No matter how much you rub it, it is not going to become a mirror."

The master laughed and said, "Then what are you doing? This mind can never become enlightened, and you go on rubbing and rubbing it. You are polishing it, and you are feeling so good that when I laugh you feel annoyed." And suddenly, as the master threw his brick, Bokuju became aware. When the master threw his brick, suddenly he felt that the master was right, and the mind broke. Then from that day on there was no mind and no meditation. He became enlightened.

The master said to him, "Now you can move anywhere. Go, and teach others also. First teach them meditation; then teach them non-meditation. First teach them how to make the mind clear, because only a very clear mind can understand that now even this clear mind is a barrier. Only a deeply meditative mind can understand that now even meditation has to be thrown.

You cannot understand it right now. Krishnamurti goes on saying that there is no need of any meditation, and he is right. But he is talking to wrong persons. He is right; there is no need for any meditation, but he is wrong because of to whom he is saying this. Those who cannot even understand what meditation is, how can they understand that there is no need for any meditation? This is going to be harmful for them because they will cling to this idea. They will feel that this idea is very good, there is no need of meditation, so "We are already enlightened."

Listening to Krishnamurti, many feel that now there is no need of meditation and that those who are meditating are foolish. They may waste their whole life because of this thought, and this thought is right. There comes a point when meditation has to be thrown; there comes a point when meditation becomes a barrier. But wait for this point to come. You cannot throw something which you don't have. Krishnamurti says, "No need of meditation; don't meditate." But you have never meditated, so how can you say, "Don't meditate"?

A rich man can renounce his riches, not a poor man. To renounce you need something to renounce in the first place. If you meditate, you can renounce it one day -- and that is the last renunciation, and that is the greatest. Wealth can he renounced, it is easy. Family can be renounced, it is not difficult. The whole world can be renounced because everything is outer and outer and outer. The last thing is meditation, the innermost wealth. And when you renounce it, you have renounced yourself. Then no self remains -- not even the meditating self, the great meditator. Even that image is broken. You have fallen into nothingness. Only in this nothingness, the discontinuity. The old has disappeared and the new has happened. You become available through meditation.

Whatsoever is felt through meditation, don't think that it is enlightenment. These are just glimpses of a lessening disease, of a dispersing disease. You feel good. The disease is less, so you feel relatively healthy. Real health is not yet there, but you are more healthy than before and it is good to be more healthy than before.

The second question:

"YOU SAID THAT LIFE EXISTS IN POLAR OPPOSITES LIKE LOVE AND HATE, ATTRACTION AND REPULSION, VIRTUE AND VICE, ETCETERA. BUT WHAT HAPPENS TO THESE POLAR OPPOSITES

WHEN ONE IS IN THE WITNESSING CONSCIOUSNESS?"

Don't ask, wait for the happening, for what happens. You can ask and some answer can be given, but that answer cannot become an authentic answer for you. And never jump ahead. Don't ask what happens when one dies. What happens? Whatsoever is said will be meaningless because you are still alive. What happens when someone is dead? You will have to pass through it. Unless you are dead you cannot know it. Whatsoever is said can be believed on trust, but this is meaningless.

Rather, ask how to be dead so that you can know what happens. No one else can die for you; no one else's experience can be an experience for you. You will have to die. Death cannot be another's experience for you, it has to be your own. Similar is the case here. What happens when polarities disappear? In a way nothing happens. "Happening" dissolves because all happening is polar. When love and hate both dissolve -- and they DO dissolve -- , what happens? When you love, you hate also -- and you hate the same person you love. Hate is just hidden, and when hate comes up love goes down.

Jesus says, "Love your enemies," and I say that you cannot do otherwise. You DO love your enemies. You hate them so much, and without love that is impossible. Love is just the other aspect of the coin. And where is the demarcation where love ends and hate begins? There is just a grey extension. When do you hate someone and when do you love? Can you demark it? You love and hate the same person; any moment hate can become love and love can become hate. This is the polarity of mind, this is how mind functions. Don't become worried about it. If you know, you will never become worried. If you love someone, you know hate will be there. If someone loves you, you will expect both -- love and hate.

But what happens in a buddha-like consciousness when love and hate both disappear? What happens? It is difficult to express what happens, but whatsoever has been felt around Buddha is more like love without hate. It has been felt around Buddha; it is not that Buddha feels it so. Buddha cannot feel love now because he cannot feel hate. He cannot feel love, but around him everyone has felt a deep love flowing. We can describe it as love without hate, but then the quality is different.

With our love, hate is inevitably present. It colors it, it changes the quality of it. Hate gives a passion to love, a force, an intensity, a focused quality, a concentration, while Buddha's love becomes a dispersed phenomenon. Intensity is not there. It cannot burn you, it can only warm you. It is not a fire, it is just a glow. It is not a flame, it is just like the morning light when the sun has not yet risen and the night has disappeared. It is just the moment of interval -- light without any fire, without any flame. We have felt it as love, and as the purest because there is no hate. Even to feel this type of love, you have to be a very deeply meditative mind. You need a mind which can meditate; otherwise such a delicate and diffuse phenomenon will not be felt. You have to be very deeply sensitive.

You can only feel gross love, and that grossness is given by hate. If someone simply loves you without any hate, it will be difficult for you to feel his love. You will have to grow to become more transparent, delicate, sensitive. You will have to become like a very sensitive musical instrument; only then will the breeze sometimes come to you. And the breeze is so non-violent now that it will not hit you. It will be just a delicate touch. If you are very, very aware, you will feel it; otherwise you will miss it.

But this is our feeling around a buddha, not Buddha's feeling. Buddha cannot feel love or hate. Really, the polar opposites disappear, and simple presence remains. Buddha is a presence, not a mood. You are moods, not a presence. Sometimes you are hate, one mood, sometimes you are love -- another mood; sometimes you are anger, another mood, sometimes you are greed -- another mood. You are moods, you are never a pure presence, and your consciousness goes on being modified by your moods. Each mood becomes the master. It modifies the consciousness, cripples it, changes it, colors it, deforms it.

A buddha is without moods. Now hate has gone, love has gone, anger has gone, greed has gone -- and non-greed also, non-anger also. They have disappeared! They both have disappeared! He is a simple presence. If you are sensitive, you will feel love flowing from him, you will feel compassion. If you are not sensitive, if you are gross, if your meditation has not developed, you will not feel him at all. A buddha will move amidst you, and you will not even become aware that some phenomenon is passing -- something rare, something which passes only once in centuries. You will not become aware!

Or, if you are very gross, anti-meditative, you will even become angered by his presence. Because his presence is subtle, you may even become violent because of his presence. His presence may be disturbing to you. If you are very gross, anti-meditative, you will become an enemy of a Buddha and he will not have done anything. If you are open, sensitive, you will become a lover, and he will not have done anything. Remember this: when you become an enemy, it is you; when you become a friend, it is you. A buddha is a

simple presence, he is available. If you become an enemy, you turn your back. You will simply miss something for which you may have to wait for lives to come again.

Ananda was weeping the day Buddha was passing away, and Buddha said in the morning, "Now this is my last day. Now the body is going to be finished." Ananda was near. He was the first to whom Buddha said, "This is my last day, so go and tell everyone that if they have to ask something they can ask."

Ananda started weeping and crying, so Buddha said, "Why are you weeping? For this body? I have been teaching and teaching and teaching that this body is false, it is already dead -- or are you weeping for my death? Don't weep, because I have died forty years ago. I died the day I became enlightened, so this body is only disappearing now. Don't weep."

Ananda said a beautiful thing. He said, "I am not weeping for your body or for you, I am weeping for myself. I am yet unenlightened, and now how many lives will pass before again a buddha will be available? And I may not be again able to recognize you."

Unless you become enlightened, your clarity of mind can be clouded at any moment. Before you become enlightened, you can fall back again and again. Nothing is certain. So Ananda said, "I am weeping for myself. I am yet unenlightened, I have not yet reached the goal, and you are entering nothingness."

Many, even Buddha's own father, couldn't recognize that his son was no more his son -- that something had happened into this body which rarely happens. The darkness had disappeared and the eternal light was burning there, but he couldn't recognize it. Many were against him; many tried to kill him. But it is all up to you: whether you become a friend, a lover or an enemy depends on you, on your sensitivity, on your mind -- how your mind feels.

But a buddha is not doing anything, he is simply a presence. Just by his presence much happens around him. Those who can feel love, they will feel he is in deep love with them. And the deeper you can feel, the more you will grow in the feeling that his love is deepening towards you. If you can become a real lover, you will feel that a buddha is a lover to you. If you become an enemy, and you feel hate, you will feel that a buddha is an enemy and you will feel that he has to be killed, destroyed. It depends on you. A buddha is a non-doer; he is simply being, he is there. So what happens is difficult to say because whatsoever we say will be a mood. If we say he becomes a lover, that he has a great love, it will be false. That will be our feeling.

Jesus's followers felt that he was simply love and Jesus' enemies thought he had to be crucified -- so it depends on you. It depends on you how you take it, how you are capable of taking it, how much open you are. But from the side of an enlightened one, nothing can he said. He can simply say that now he is: without doing anything he is -- just a presence, a being.

The third question:

> "YOU SAID THAT WHEN A PERSON IS TOTALLY IN THE PRESENT MOMENT WITHOUT ANY THOUGHT IN THE MIND, THEN HE IS A BUDDHA-MIND. BUT EVEN WHEN THERE IS NO THOUGHT IN ME AND I AM IN THE MOMENT, ABSORBED, WITH NO PAST OR FUTURE, I DO NOT FEEL THE BUDDHA-NATURE. PLEASE EXPLAIN WHEN IN THIS THOUGHTLESS AWARENESS THE BUDDHA-MIND IS REVEALED."

The first thing: if you are aware that there is no thought in your mind, there is thought. Even this is a thought, that now there is no thought in you. This thought is the last thought. Allow it also to disappear. And why are you waiting for when the buddha-nature is going to happen to you? That again is a thought. It will not happen in that way -- never!

I will tell you one story. One king came to Gautam Buddha. He was a devotee, a great devotee, and he had come for the first time for his darshan -- for his audience. In one of his hands, in his left hand, he had one beautiful golden ornament, priceless, with many jewels in it. It was the most precious that he had -- a rare piece of art. He had come to present it to Buddha just to show his devotion. He came near. In his left hand was that priceless jeweled ornament; he was going to present it. Buddha said, "Drop it!" He was disturbed. He never expected this. He was shocked. But because Buddha was saying "Drop it", he dropped it.

In his other hand, in his right hand, he had brought a beautiful rose. He thought that Buddha might not like stones. He might just think that this was a childish thing that he had brought. But it was good to have an alternative, so he brought a beautiful rose. A rose is not so gross, not so material. It has a spirituality, something of the unknown is there. And Buddha might like it because he says life is flux, and the flower is in the morning and in the evening it is no more. It is the most flux-like thing in the world. So he put his

other hand in front of Buddha and he wanted to present the flower. Buddha again said, "Drop it!" Then he felt very disturbed. Now he had nothing to present. But when Buddha again said to drop it, he dropped it.

Then suddenly he became aware of the "I." He thought, "Why am I presenting things when I can present myself?" When he became aware, with both his hands empty he presented himself. But Buddha again said, "Drop it!" Now he had nothing to drop -- just empty hands -- and Buddha said, "Drop it!"

Mahakashyapa, Sariputta, Ananda and his other disciples were there, and they started laughing. The man became aware that even to say that "I present myself to you" is egoistic. Even to say, "Now I am here and I surrender to you," is not surrender. So he himself fell down. Buddha smiled and said, "You understand well."

Unless you drop even this idea of surrendering, unless you drop even this idea of empty hands, it is not surrender. One has to drop even emptiness in the hand. It is easy to understand the dropping of things... but then the hands were empty and Buddha said, "Drop it! Don't even cling to this emptiness!" When you do meditation, you have to drop thoughts. When thoughts are dropped, a thought remains and the thought is, "Now I have become thoughtless." There is a subtle feeling, a thought that "Now I have achieved and now there is no thought. Now the mind is vacant. Now I am empty."

But this emptiness is filled with this thought. And whether thoughts are there or a thought is there makes no difference. Drop the thought also. And why are you waiting for the buddha-nature? YOU cannot wait because you will not be there. You will never meet Buddha; when Buddha happens you will not be there, so your hopes are futile. You are wasting time, you will not be there.

Kabir has said, "When I was you were not. Now you are, and where has Kabir gone? When I was seeking and seeking and desiring and hungering for you, you were not. I was there. Now you are there, and please tell me where has Kabir gone? Where is that seeker who was seeking and seeking and hungering and weeping and crying for you? Where has that Kabir gone?"

You will not be there when Buddha happens. So don't wait, don't desire, because your desire of "When will Buddha happen to me?" and "When will I become a buddha-nature? When will I become enlightened?" -this very desire will create a barrier, the last barrier. For the achieving of total freedom, the desire for freedom is the last barrier. To be enlightened, even this desire for enlightenment has to be thrown, has to be cast away.

One of the great Zen masters, Lin-Chi, used to say, "If you meet Buddha anywhere, kill him immediately! If you meet Buddha anywhere in your meditation, kill him immediately!" He means it. This desire to be a buddha, to be enlightened, if you meet it anywhere, kill it immediately. Only then does it happen. Total desirelessness is needed, and when I say, "total desirelessness," I mean that even the desire for total desirelessness must be dropped. You are, without any desire. You are, without any thought, not even aware that there is no thought, that there is no desire. Then it happens.

The last question:

> "WHAT ARE THE POSSIBLE REASONS FOR NOT HAVING AN EXPLOSIVE CATHARSIS? I CONSTANTLY, EVEN WITH TODAY'S SHAKTIPAT MEDITATION, HAVE ONLY A VERY MILD CATHARSIS. DOES IT NECESSARILY MEAN THAT I AM NOT OPEN OR NOT OPEN ENOUGH, OR ARE THERE OTHER POSSIBLE REASONS? MY CONCERN OVER THIS THEN BECOMES A DISTRACTION TO ME DURING THE MEDITATION AND AFTER."

The first thing to be noted, to be remembered: catharsis will happen deeply if you just help it to happen, if you just cooperate with it. Mind is so suppressed, and you have so much pushed things down, that to reach them your cooperation is needed. So whenever you feel even a light catharsis, help it to become stronger. Don't just wait. If you feel that your hand is trembling, don't just wait, help it to tremble more. Don't feel, think that it has to be spontaneous, so you have to wait. If it has to be spontaneous, then you will have to wait for years, because for years you have been suppressing and the suppression was not spontaneous. You have done it on purpose.

You will have to do quite the opposite now. Only then can the suppressions be brought to the surface. You feel like weeping; you weep mildly. Help it along! Make it a deep scream! You don't know that from the very beginning you have been suppressing your crying, you have not cried really. From the very beginning the child wants to cry, to laugh. The crying is a deep necessity in him. Through crying, every day he goes through catharsis.

The child has many frustrations. This is bound to be; it is of necessity. The child wants something, but

he cannot say what, he cannot express it. The child wants something, but the parents may not be in a position to fulfill it. The mother may not be available there. She may be engaged in some other work, and he may not be cared for. At that moment no attention is paid to him, so he starts crying. The mother wants to persuade him, to console him, because she is disturbed, the father is disturbed, the whole family is disturbed. No one wants him to cry, crying is a disturbance; everyone tries to distract him so that he may not cry. We can bribe him. The mother can give him a toy; the mother can give him milk -- anything to create a distraction or to console him -- but he should not cry.

But crying is a deep necessity. If he can cry and is allowed to cry, he will become fresh again; the frustration is thrown through crying. Otherwise, with a stopped crying, the frustration is stopped. Now he will go on piling it up, and you are a "piled-up" cry. Now psychologists say that you need "a primal scream." Now a therapy is developing in the West just to help you to scream so totally that every cell of your body is involved in it. If you can scream so madly that your whole body screams in it, you will be relieved of much pain, much suffering that is accumulated. You will become just like a child -- fresh and innocent again.

But that primal scream is not going to come suddenly. You will have to help it. It is so deep down, and there are so many layers of repression, that don't just wait: help it. When you want to cry, cry wholeheartedly! Give total energy to it and enjoy it. Help it. And the second thing -- enjoy it, because if you are not enjoying what you are doing it cannot go deep. It will be superficial. If you are screaming, then enjoy it. Enjoy the very thing; feel good. If you are feeling somewhere that "What I am doing is not good; what will others say? What a childish thing I am doing," even a slight feeling like this will become repression. Enjoy it and be playful about it. Enjoy and be playful. Just inquire more and more whether it can become deeper, whether you can help it along more -- in what ways you can help it along more.

If you are sitting and crying, then maybe if you start jumping the cry will become deeper. Or if you lie down on the floor and start thrashing about maybe it will become deeper. Try, help it along, and enjoy it -- and you will feel there are many ways in which you can help it along. Enjoy trying to deepen it, and once it takes over then you will not be needed. Once it comes to the right source where energy is hidden, once you touch the right source and the energy is released, then you are not needed. You can flow automatically, spontaneously. And when it starts flowing spontaneously, you will be cleansed completely.

It is just like flowers being cleansed after a rain. Then they become new. Every bit of dust, whatsoever has gathered upon one, is no more there; they are themselves. In life we gather dust. This catharsis is just a cleansing. Help it along, enjoy it and one day the primal scream will come. Just go on doing it. It cannot be predicted when it will come. When the primal scream will come cannot be said because man is very complex. It can come this very moment; it may take years. One thing is certain: if you help it, enjoy it and play with it, it is going to come.

Vigyan Bhairav Tantra, Vol 2

The Book of the Secrets: A New Commentary
Talks given from 25/03/73 pm to 08/11/73 pm
English Discourse series
40 Chapters
Year published:

The original series of 80 discourses were simply called "Vigyan Bhairav Tantra". For publication as books they were divided up into 5 volumes, called the "The Book of the Secrets Volume 1 - 5" (16 discourses each).
The books were later published as "Vigyan Bhairav Tantra Volumes 1 and 2",(40 discourses each). The two volumes also come with a deck of 112 cards to represent the various meditations.

Vigyan Bhairav Tantra, Vol 2

Chapter #1
Chapter title: Be a witness not a judge

25 March 1973 pm in Bombay, India

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AT THE START OF SNEEZING, DURING FRIGHT, IN ANXIETY, ABOVE A CHASM, FLYING IN BATTLE, IN EXTREME CURIOSITY, AT THE BEGINNING OF HUNGER, AT THE END OF HUNGER, BE UNINTERRUPTEDLY AWARE.

THE PURITY OF OTHER TEACHINGS IS AN IMPURITY TO US. IN REALITY, KNOW NOTHING AS PURE OR IMPURE.

Life is a paradox. To reach near you have to travel far, and that which is already achieved you have to achieve again. Nothing is lost. Man remains natural, man remains pure, man remains innocent; it is only that he forgets it. The purity is not disturbed, the innocence is not destroyed. Only a deep forgetfulness is there.

That which is to be achieved you are already. In essence, nothing new is to be achieved. You have only to discover, uncover, unfold that which is already the case; hence, both the difficulty of spiritual endeavor and the simplicity. I say "both".... It is very simple if you can understand, but it is very difficult because you have to understand that which you have completely forgotten, that which is so obvious that you never become aware of it, that which is just like your breathing. It goes on continuously, uninterruptedly, but because it goes on continuously, uninterruptedly, you need not be aware of it. Your awareness is not needed; it is not a basic requirement. You can forget it or you can remember it: it is a choice.

SANSARA and NIRVANA, the world and the liberated state of consciousness, are not two things -- just two attitudes, just two choices. You can choose either. You can be in the world because of a certain attitude, and the same world becomes NIRVANA, the same world becomes absolute bliss, just by changing the attitude. You remain the same, everything remains the same; just a change of focus, a change of emphasis, a change of choice, is required. It is easy. Once absolute bliss is achieved, you will laugh about it. Once it is known, you will not be able to understand why you were missing it, how you could miss it. It was there always just waiting to be looked at, and it was yours.

A buddha laughs. Anyone who achieves it laughs because the whole thing seems to be ridiculous. You were searching for something which was never lost. The whole effort was absurd. But this happens only when you have achieved it, so those who have achieved it say it is very simple. But those who have not achieved it, they say it is the most arduous thing, the most difficult -- really, not simply difficult, but the most impossible thing.

These methods which we will be discussing are told by someone who has achieved -- remember this. They will look too simple, and they are. To our minds things so simple cannot be appealing -- because if techniques are so simple and the abode is so near, if you are already in it, if techniques are so simple and the home is so near, you will look ridiculous to yourself. Then why are you missing it? Rather than feel the ridiculousness of your own ego, you will think that such simple methods cannot help.

That is a deception. Your mind will tell you that these simple methods cannot be of any help -- that they are so simple, they cannot achieve anything. To achieve divine existence, to achieve the absolute and the

ultimate, how can such simple methods be used? How can they be of any help? Your ego will say that they cannot be of any help.

Remember another thing: ego is always interested in something which is difficult, because when something is difficult there is a challenge, and if you can overcome the difficulty your ego will feel fulfilled. The ego is never attracted towards anything which is simple -- never! If you want to give your ego a challenge, then you have to have something difficult devised. If something is simple there is no appeal, because even if you can conquer it there will be no fulfillment of the ego. In the first place, there was nothing to be conquered, the thing was so simple. Ego asks for difficulties -- some hurdles to be crossed, some peaks to be conquered. And the more difficult the peak, the more at ease your ego will feel.

Because these techniques are so simple, they will not have any appeal to your mind. Remember, that which appeals to the ego cannot help your spiritual growth. Only that which has no appeal to your ego can be a help towards transformation. But this is what happens: if some teacher says that this or that is very difficult, very arduous, that only after lives and lives and lives will you have any possibility for any glimpse, your ego will feel good.

These techniques are so simple that right now, here and now, the thing is possible. But then there is no contact with your ego. If I say that right now, here, this very moment you can achieve all that is possible to man, that you can become a Buddha or a Christ or a Krishna in this very moment here and now without losing a single instant, then there will be no contact with your ego. You will say, "This is not possible. I must go somewhere else to search for it." And these techniques are so simple that you can achieve all that is possible to human consciousness at any moment that you decide to achieve it.

When I say that these techniques are simple, I mean many things. First, spiritual explosion is not caused by anything; it is not a causal phenomenon. If it were caused by something, then time would be needed, because time is necessary for the cause to take place. And if time is needed, then it cannot be the case, it cannot happen this very moment. Then you will have to wait for tomorrow or for another life. The next moment will be needed. If anything is causal, then the cause has to take place, and then after the cause the effect will follow,.and you cannot produce the effect right now without the cause; time will be needed. But a spiritual happening is not a causal phenomenon. You are already in that state; just a remembering is needed. It is not a causal phenomenon.

It is just like this: in the morning somebody has suddenly awakened you, and you cannot recognize where you are. For a moment you may not even recognize who you are. In a sudden awakening from deep sleep, you may not be able to recognize the place, the time, but within a moment you will recognize. The more alert you will become, the more you will recognize who you are, where you are and what has happened. This is not a causal thing -- just a question of alertness. With a growing alertness, you will recognize.

All these techniques are for a growing alertness. You are already the person you long to be, you are already where you want to reach. You have reached your home already. You have never left it really. You have always been there, but dreaming, asleep. You can fall asleep here and then you can dream, and in your dream you can move anywhere; you can go to hell or to heaven or anywhere.

Have you ever observed that whenever you are in your dream, one thing is certain? -- that you are never in the room in which you are asleep. Have you observed that fact? You can be anywhere, but you will never be in the same room, on the same cot where you are. Because you are already there, there is no need to dream about it. Dream means you have to trek away.

You may be sleeping in this room, but you will never dream of this room. There is no need, you are already there. The mind desires something which is not, so the mind moves. It may go to London, to New York, to Calcutta, to the Himalayas, to Tibet, to anywhere. It may go anywhere, but it will never be here. It can be anywhere, but never here -- and you are here. This is the case. You are dreaming. Your divine existence is here; you are THAT. But you have been trekking long.... And each dream creates a new sequence of dreaming. Each dream creates new dreams, and you go on dreaming and dreaming and dreaming.

All these techniques are just to make you alert so that you can come out of your dreams back to the place where you have always been, to the state which you have never missed. And you cannot miss it, it is your nature -- it is SWABHAV. It is your very being, so how can you miss it? These techniques are just to help your alertness to grow more, to help it become more intense. With the intensity of awareness, everything changes. The more intense the awareness, the less the possibility for dreaming; you become more and more alert about the real. The less intense the awareness, the more you drift into dreaming. So the

whole phenomenon is that a non-alert state of mind is the world, and an alert state of mind is NIRVANA. Non-alert, you are what you appear to be. Alert, you are what you are.

So the whole question is one of how to change your non-alert state of mind into an alert state of mind, how to become more aware, how to get out of sleep and dreaming. That is why techniques can be of help. Even an alarm clock can be of help -- just an artificial device, just an alarm clock. But if the alarm goes on, it can help to bring you out of your dreaming. But you can deceive it also; you can even dream about it, and then the whole thing is falsified. When the alarm goes, you can dream, you can make a dream around the alarm also. You can dream that you have entered a temple and the bells are going on. Now you have deceived the alarm. It could have broken your sleep, but you can change it into dream itself; you can make it part of your dreaming.

If you can make it part of your dreaming, if it can be absorbed into a dreaming process, then it cannot help you. You can dream anything, and then it will not look like an alarm. It will have become something else. You have entered a temple and the bells are....; now there is no need to wake up. You have changed the alarm, the real thing, into a dream, and a dream cannot be disturbed by another dream, it can only be helped.

These techniques are all artificial in a way. They are just devices to help bring you out of your dreaming state, but you can make them also part of your dream. Then you miss the point. Then you MISS the point! Try to understand this because this is very basic. And once understood, it will be helpful; otherwise you can go on deceiving yourself.

For example, I say, "Take a jump into sannyas." That is just a device. Your old identity is broken; your old name becomes as if it belongs to someone else. You can look at your past more detachedly. You can be a witness. You are aloof, a distance is created. I give you a new name and a new robe just to create the distance. But you can make it part of your dreaming; then you will miss the whole point. You can still think in terms of the old -- that the old man, A, has taken sannyas. You feel, "I have taken sannyas. " "I" remain the old. "I" have changed my robe, my name, but "I" remain the old,.and the old continues. Now this sannyas is just something added to the old. It is not discontinuous, it is continuous. If it is continuous, if YOU have taken sannyas, you the old one, if YOU have changed your robe and name, you have missed the point.

You must be dead, you must not be the old now. You must feel that the old has died, that this is a new entity which you never knew, that this is not a growth out of the old. This is discontinuous with the old. Then the device will have helped. Then the alarm will have worked and the technique is useful. You are not missing the point. All these techniques are such that you can miss or you can use them; it depends. But remember well, the techniques are just techniques. If you understand the spirit, you may become alert even without any technique.

For example, the alarm clock may not be needed. Go deeply into it. Why do you need an alarm clock? If you want to get up early in the morning at three, why do you need an alarm clock? Deep down you know that you can deceive yourself, and deep down you know that if you really want to get up at three, you will get up at three and no clock is needed. But with the clock, the responsibility is put off. Now you will not be responsible. Now if something goes wrong, the clock is responsible. You can sleep with ease now. Now the clock is there; you can sleep without any disturbance.

But if you really want to get up early at three, you will get up early at three. No clock is needed. This very intensity to get up will bring the happening. This will to get up at three may be so intense, you may not be able to sleep at all, and there will be no need to get up; you will already be awake the whole night. But to sleep well the clock is needed. Then you can go to sleep. But you can deceive. When the alarm goes off, you can deceive; you can dream about it.

These techniques are helpful only because your intensity is low. If you are really intense, there is no need of any technique; you can be alert. But your intensity is not such. Even with the technique you may start dreaming, and many possibilities are there. The first possibility is that you will not believe that such simple techniques can be of any help. This is the first thing. Then there is no contact. Secondly, you may think that a very, very long process is needed, that it will come gradually. But there are certain things that only happen suddenly, they never come gradually.

I am reminded that Mulla Nasruddin was asked to give his blessings to one of his neighbor's sons on his birthday. So he said, "Son, I hope you live One hundred and twenty years plus three months." Everyone was wondering at this "plus three months."

The son asked, "But why? It is okay -- one hundred and twenty years. Why plus three months?"

So Mulla Nasrudin said, "I would not like you to die so suddenly. Just one hundred and twenty years,

and suddenly you die? I would not like you to die so suddenly; that is why plus three months."

But even with "plus three months" you will die suddenly anyway. Whenever you are going to die, you will die suddenly. Every death is a sudden death. No death is gradual because either you are alive or dead. There is no gradual process. One moment you are alive and the next moment you are dead. There is no time process.

Death is sudden; SAMADHI is also sudden. Spiritual explosion is also sudden. It is like death. It is more like death than it is like life; it is sudden. It can happen at any moment. If you are ready, these techniques can be of help. They will not bring it gradually; really, they will gradually bring you to be ready for the sudden happening. Remember this distinction: they are preparing you so that the sudden SAMADHI happens.

These techniques are not techniques for SAMADHI; they are techniques to prepare you, and then SAMADHI happens. So how you use these techniques depends on you. So don't think that a very long process is needed, because that may be just a trick. The mind says a very long process is needed so that you can postpone. You can say, "Tomorrow I will do it or the day after tomorrow," and you can go on postponing forever. A postponing mind goes on always postponing. It is not a question of whether you are going to do it tomorrow; there is only a question because you are not going to do it today, that is all. Tomorrow will again be a today, and the same mind will say, "Okay, I am going to do it tomorrow."

And, remember, you never postpone for years. You postpone for one day because if you postpone for years you cannot deceive yourself. You say, "It is only a question of one day. Just today I am not doing it; tomorrow I will do it." And the gap is so small that you never feel you are postponing it forever.

Tomorrow never comes, it is always today. And this mind which thinks in terms of tomorrow will ALWAYS think in terms of tomorrow. And it never comes, it has never been, it will never be. All that you have is this very moment, so don't go on postponing. Now we will enter the techniques.

The first technique:

> "AT THE START OF SNEEZING, DURING FRIGHT, IN ANXIETY, ABOVE A CHASM, FLYING IN BATTLE, IN EXTREME CURIOSITY, AT THE BEGINNING OF HUNGER, AT THE END OF HUNGER, BE UNINTERRUPTEDLY AWARE."

It looks so simple: at the start of sneezing, during fright, in anxiety or before hunger or after hunger, "BE UNINTERRUPTEDLY AWARE." Many things have to be understood. Very simple acts like sneezing can be used as devices, because howsoever simple they look, they are very complex, and the inner mechanism is a very delicate thing. Whenever you feel that a sneeze is coming become alert, and the sneeze may not come at all. It may simply disappear, because a sneeze is a non-voluntary thing -- unconscious, non-voluntary.

You cannot sneeze voluntarily; you cannot "will" it. How can you? How helpless man is! You cannot "will" a single sneeze. Howsoever you may try, you cannot bring it out. A single sneeze -- such a small thing, but you cannot will it. It is non-voluntary; volition is not needed. It does not happen because of your mind; it is because of your total organism, your total body.

And the second thing: when you become alert, when the sneeze is coming -- you cannot bring it, but when it is coming -- if you become alert, it may not come, because you are bringing something new to the process: the alertness. It may disappear, but when the sneeze disappears and you are alert, there is a third thing. First, a sneeze is non-voluntary. You bring in a new thing -- alertness. When the alertness comes, the sneeze may not come. If really you are alert, it will not; it may not happen at all. Then a third thing happens. The energy that was going to be released through a sneeze, where does it move? It moves to your alertness. Suddenly there is a flash, a lightning. You become more alert. The energy, that was going to be thrown by the sneeze moves into alertness. Suddenly you become more alert.

In that flash, in that lightning, even enlightenment is possible. That is why I say that these matters are so simple, they look absurd. Their promise seems to be too much. Just through sneezing, how can one become enlightened? But sneezing is not just sneezing; you are totally involved in it. Whatsoever you do or whatsoever happens to you is a total involvement. Observe again: whenever a sneeze happens, you are totally in it with the whole body, the whole mind. It is not just your nose in which the sneeze is happening; every fiber, every cell of your body is involved in it. A subtle trembling, a subtle wavering goes all over the body, and with it the whole body becomes concentrated. And when the sneeze has happened, the whole body relaxes. But it is difficult to bring alertness to it. If you bring alertness to it, it will not happen, and if it

happens you can know that the alertness was not there. That is why you should be alert.

"AT THE START OF SNEEZING...", because if it has started, nothing can be done. The arrow has gone; you cannot change it now. The mechanism has started. The energy is on its way to being released, it cannot be stopped. Can you stop a sneeze in the middle? How can you stop it in the middle? By the time you are ready, it has already happened. You cannot stop it in the middle.

Just at the beginning, become alert. The moment you feel the sensation that it is coming, become alert. Close your eyes and be meditative. Bring your total consciousness to the focus just where you are feeling the sensation of an oncoming sneeze. Just at the beginning, remain alert. The sneeze will disappear, and the energy will be transformed into more alertness. And because in the sneeze the whole body is involved, the whole mechanism is involved -- it is a release mechanism and you are alert at this moment -- there will be no mind, there will be no thought, no meditation.

In a sneeze, thinking stops. That is why so many people like snuff. It unburdens them, their minds feel more relaxed because for a moment thinking stops. Snuff gives them a glimpse of no-thinking. Through snuff, when the sneeze comes, they are not minds, they become bodies. The head disappears for a single moment, but it feels good.

If you become habituated to snuff, it is very difficult to leave it. It is more penetrating a habit than smoking; smoking is nothing before it. It penetrates more deeply, because smoking is conscious and sneezing is unconscious. To leave snuff is more difficult than to leave smoking. And smoking can be changed, substitutes can be found -- but there is no substitute for snuff, because, really, sneezing is a very unique phenomenon in the body.

The only other thing that can be compared and which has been compared is the sex act. Those who think in terms of physiology, they say that the sex act is just sneezing through the sex organ -- and the similarity is there. It is not one hundred percent right because much more is involved in sex, greater things are involved in it. But in the beginning, just in the beginning, the similarity is there.

Something is thrown out from the nose and you feel relieved, and something is thrown out from the sex organ and you feel relieved. And both are non-voluntary. You cannot move into sex with will. If you try, you will be a failure -- particularly men, because man's sex organ has to do something. It is active. You cannot "will" its act, and if you try, then the more you try, the more it will be impossible. It can happen, but you cannot make it happen. Because of this, in the West sex has become a problem. This half century in the West sex knowledge has developed, and everyone has become so conscious about it that the sex act is becoming more and more impossible.

If you are alert, sex will be impossible. If a man is alert while making love, the more he is alert, the more it will be difficult. He will not be able to get an erection. It cannot be willed, and if you will it you will lose it. The same method, the same technique, can be used in sex. Just in the beginning, when you feel the sensation of an erection just coming to you but it has not yet come, you just feel the vibration, become alert. The vibration will be lost, and the same energy will move into alertness.

Tantra has used this. It has tried in many ways. A beautiful naked woman will be there just as an object for meditation, and the seeker, the meditator, will sit before the nude woman meditating on her body, her form, her proportions, just waiting for the first sensation in his sex center. The moment the sensation is there, be will close his eyes. He will forget the woman. He will close his eyes, and he will become alert of the sensation. Then sex energy is being transformed into alertness.

He is allowed to meditate on the nude woman only up to the point when the sensation is felt. When he has to close his eyes and move to his own sensation and become alert there, the same as is done in sneezing. And why does this flash happen? Because mind is not there. The basic thing is that if the mind is not there and you are alert, you will have SATORI, you will have the first glimpse of SAMADHI.

Thought is the barrier. So if thought disappears in any way, the thing will happen. But thought must disappear; only then is alertness there. Thought can disappear even in sleep; thought can disappear when you go unconscious; thought can disappear when you take some drug. Thought disappears, but then there is no alertness to be aware of the phenomenon that is hidden behind thought. So I define meditation as thoughtless consciousness. You can become thoughtless and unconscious; then there is no meaning. You can be conscious with thought; you are already that.

Bring these two things together -- consciousness and thoughtlessness. When they meet, meditation happens, meditation is born. And you can try with very small things because nothing is really small. Even a sneeze is a cosmic phenomenon. In existence, nothing is great and nothing is small. Even a minute atom can destroy the whole world, and even a sneeze, a very atomic phenomenon, can transform you.

So don't see things as small or big. There is nothing small and nothing big. If you have the penetrating eye, then very small things are vital. Between atoms universes are hidden, and between the universe and an atom you cannot say which is great and which is small. Even a single atom is a universe in itself, and the greatest universe is nothing but atoms. So don't think in terms of great and small. Just try. Don't say, "What can happen in a sneeze? I have been sneezing the whole life, and nothing has happened."

Bring in this technique: JUST "AT THE START OF SNEEZING, DURING FRIGHT...", when you feel afraid and fear enters, just when you feel the fear enter, become aware and fear will disappear. With alertness, there can be no fear. How can, you be afraid when you are alert? You can be afraid only when you lose alertness. Really, a coward is not a person who is afraid; a coward is a person who is asleep, and a brave man is a person who can bring his alertness to the moments of fear. So fear disappears.

In Japan, they train their warriors for alertness. The basic training is for alertness, and everything else is secondary: swordsmanship, archery, everything is secondary. It is known, it is said about the great Zen master Rinzai that he never succeeded -- never succeeded in his archery -- to get to the right point, to the right aim. His arrow always missed; it never reached to the right point. And he is known as one of the greatest archers, so it is asked, "How is Rinzai known as the greatest archer when he never succeeded in any aim and the point was always missed? His arrow never reached to the right point, so how is he known as one of the greatest archers?"

The followers of Rinzai say, "It is not the end, it is the beginning. We are not concerned with the arrow reaching to the end, we are concerned with when the arrow starts its journey. We are concerned with Rinzai. When the arrow leaves the bow, he is alert; that is all. It is not the result, that is irrelevant."

One man was a disciple to Rinzai. He was a great archer himself, he never missed his aim, and then he came to Rinzai to learn, so someone said, "To whom are you going to learn? He is not a master; he is not even a disciple. He is a failure, and you are a great master and you are going to Rinzai to learn?"

So that archer said, "Yes, because I have succeeded technically. But as far as my consciousness is concerned, I am a failure. He is technically a failure, but as far as his consciousness is concerned he is the archer and the master -- because when the arrow leaves he is alert, and that is the point."

This archer who was a master technically had to learn, for years under Rinzai, and every day he was one hundred percent accurate in his aiming. Rinzai would say, "No, you are a failure. Technically the arrow leaves rightly. But you are not there, you are not alert. You loose it in your sleep."

In Japan they have been training their warriors to be alert first, and everything else is secondary. A warrior is a brave man if he can be alert. And it was felt in the Second World War that you cannot match Japan's warriors; their bravery is incomparable. From where does it come? Physically they are not so strong, but in consciousness, in alertness, fear cannot enter. They are not afraid, and whenever fear comes they will try Zen methods.

This sutra says, "DURING FRIGHT, IN ANXIETY..." When you feel anxious, much anxiety-ridden, try it. What is one to do? What do you ordinarily do when anxiety is there? What do you do? You try to solve it. You try alternatives, and you get more and more into it. You will create a bigger mess because anxiety cannot be solved through thinking. It cannot be dissolved through thinking because thinking itself is a sort of anxiety. So you help it to grow more. Through thinking, you cannot come out of it; you will go deeper into it. This technique says don't do anything with anxiety. Just be alert. Just be alert!

I will tell you one old anecdote about Bokuju, another Zen master. He lived alone in a cave, all alone, but during the day, or even in the night, he would sometimes say loudly, "Bokuju" -- his own name, and then he would say, "Yes, I am here." And no one else was there.

Then his disciples used to ask him, "Why are you calling `Bokuju', your own name, and then saying, `Yes sir, I am here'?"

He said, "Whenever I get into thinking, I have to remember to be alert, and so I call my own name, `Bokuju.' The moment I call `Bokuju' and I say, `Yes sir, I am here,' the thinking, the anxiety disappears."

Then, in his last days, for two or three years, he never called "Bokuju," his name, and never had to reply, "Yes sir, I am here."

The disciples asked, "Master, now you never do this."

So he said, "But now Bokuju is always there. He is ALWAYS there, and there is no need. Before I used to miss him. Sometimes the anxiety would take me, cloud me all over, and Bokuju was not there. So I had to remember `Bokuju,' and the anxiety would disappear." Try your name. When you feel deep anxiety, just call Try this. This is a beautiful thing. Try your name. When you feel deep anxiety, just call your name -- "Bokuju" or any name, but your name -- and then reply to it, "Yes sir, I am here," and feel the difference.

Anxiety will not be there. At least for a single moment you will have a glimpse beyond the clouds, and that glimpse can be deepened. Once you know that if you become alert anxiety is not there, it disappears; you have come to a deep knowing of your own self and the mechanism of inner working.

"... Above a chasm, flying in battle, in extreme curiosity, at the beginning of hunger, at the end of hunger, be uninterruptedly aware."

You can use anything. Hunger is there, become alert. What to do when you feel hunger is there? What has happened? When you feel hunger you never see it as something happening to you. You become the hunger. You feel, "I am hungry." The real feeling is that "I am hunger," but you are NOT hunger; you are only conscious of it. It is something happening on the boundary. You are the center, you have become aware of it. It is an object. You remain the subject, you are a witness. You are not hunger; hunger is happening to you. You were there when hunger was not and you will be there when hunger will have gone. So hunger is an accident; it happens to you.

Become alert, then you will not be identified with it. If you feel hunger, become alert that hunger is there. Look at it, encounter it, face it. What will happen? The more you become alert, the farther away will the hunger be felt; the less alert, the nearer. If you are not alert, exactly at the center you will feel, "I am hunger." If you become alert, hunger is thrown away. Hunger is there, you are here. Hunger is an object, you are a witness.

Fasting has been used only because of this, for this technique. Fasting in itself is of no use. If you are not doing this technique with the hunger, fasting is foolish -- just foolish, of no use. Mahavira used fasting with this technique, and Jainas have been simply using fasting without this technique. Then it is foolish. You are just destructive, and it cannot be of any help. You can be hungry for months and identified with hunger, feeling that "I am hungry." It is useless, harmful. There is no need to go on a fast. Every day you can feel it, but there are problems. That is why fasting may be helpful.

Ordinarily, we stuff ourselves with food before we feel hunger. In the modern world there is no need to feel hunger. You have a time fixed for your meals, and you take them. You never ask whether the body is feeling hungry or not; at a fixed hour you take your meals. Hunger is not felt. You may say, "No, when it is one o'clock I feel hungry." That may be a false hunger; you feel it because it is one o'clock, your time. Someday you can play a trick. Tell your wife or your husband to change the clock. It is twelve, and the clock will show that it is one. You will feel hunger. Or it is already one hour fast: it is two exactly, and the clock shows one; then you will feel hunger. You look at the clock, and you feel hunger. This is artificial, false, it is not real.

So fasting may be helpful. If you fast, then for two or three days you will feel a false hunger. Only after the third or fourth day will real hunger be felt; your body will demand, not the mind. When mind demands, it is false. When the body demands, it is real. And when it is real and you become alert, you become totally different from your body. Hunger is a body phenomenon. Once you can feel that hunger is different from you and you are a witness to it, you have transcended the body.

But you can use anything, these are just examples. This technique can be used in many ways; you can devise your own way. But insist on one thing: if you are trying with hunger, then go on at least for three months with hunger. Then only will you be disidentified with your body someday. Don't change the device every day because a deepening is needed with any technique.

So choose anything for three months. Stick to it, apply the technique, go on working with it, and always remember to be aware in the beginning. In the middle it will be very difficult, because once the identity is felt that YOU are hungry, you cannot change it. You can get changed mentally. You can say, "No, I am not hunger, I am a witness." That is false. This is the mind talking, this is not a feeling experience. Just try to be aware in the beginning, and, remember, you are not to say that "I am not hunger." This is how mind can deceive. You can say, "The hunger is there, but I am not hunger. I am not body, I am the BRAHMAN." You are not to say anything. Whatsoever you say will be false because you are false.

This chanting that "I am not the body" will not help. You go on saying "I am not the body" because you know that you are body. If you really know that you are not the body, what is the use of saying "I am not the body"? There is no use, it will look stupid. Be aware, and then the feeling that "I am not the body" will be there. This will not be a thought, this will be a feeling. This will not be felt in the head, this will be felt all over your being. You will feel the distance -- that the body is far away, that "I am absolutely different." And there is not even a possibility of mixing both. You cannot. The body is the body; it is matter, and you are consciousness. They can live together, but they never mix. They cannot become mixed.

The second technique:

"THE PURITY OF OTHER TEACHINGS IS AN IMPURITY TO US. IN REALITY, KNOW NOTHING AS PURE OR IMPURE.

This is one of the basic messages of tantra. It is very difficult to conceive of it because it is absolutely non-ethical, non-moral. I will not say immoral because tantra is not concerned with morality or immorality. Tantra says it is irrelevant. This message is to help you to grow beyond purity and impurity, beyond division really, beyond dichotomy, duality. Tantra says, existence is non-dual, it is one, and all distinctions are man-created -- all distinctions, remember. Distinctions as such are man-created. Good-bad, pure-impure, moral-immoral, virtue-sin: all these concepts are man-created. They are attitudes of man; they are not real. What is impure and what is pure? It depends on your interpretation. What is immoral and what is moral? It depends on your interpretation.

Nietzsche has said somewhere that all morality is interpretation. So something can be moral in this country and immoral in the neighboring country, something can be moral to a Mohammedan and immoral to a Hindu, moral to a Christian and immoral to a Jaina. Or something can even be moral to the older generation and immoral to the younger generation. It depends; it is an attitude. Basically, it is a fiction. The fact is simply the fact. The naked fact is simply the fact; it is neither moral nor immoral, pure nor impure.

Think of the earth without human beings. Then what will be pure and what will be impure? Everything will be -- simply "be." Nothing will be pure and nothing will be impure; nothing will be good and nothing will be bad. With man, mind comes in. Mind divides. It says "this" is good and "that" is bad. This division not only creates a division in the world; this division creates a division in the divider also. If you divide, you are also divided in that division, and you cannot transcend your inner division unless you forget outer divisions. Whatsoever you do to the world, you have done to yourself also.

Naropa, one of the greatest masters of Siddha Yoga, says, "An inch division, and hell and heaven are set apart" -- an inch division! But we go on dividing; we go on labeling, condemning, justifying. Look at the bare fact of existence and don't label it. Only then can tantra's teachings be understood. Don't say good or bad; don't bring your mind to the fact. The moment you bring your mind to the fact, you have created a fiction. Now it is not a fact, it is not a reality: it is your projection. This sutra says, "THE PURITY OF OTHER TEACHINGS IS AN IMPURITY TO US. IN REALITY, KNOW NOTHING AS PURE OR IMPURE."

"THE PURITY OF OTHER TEACHINGS IS AN IMPURITY TO US:" Tantra says, "What is very pure for other teachings, a virtue, is a sin for us, because their concept of purity divides. For them something becomes impure."

If you call a man a saint, you have created the sinner. Now you will have to condemn someone somewhere because the saint cannot exist without the sinner. And look now at the absurdity of our efforts: we go on trying to destroy sinners, and we conceive of and hope for a world where there will be no sinners -- only saints. This is nonsense because saints cannot exist without sinners. They are the other aspect of the same coin. You cannot destroy one aspect of the coin, they both will exist. Sinners and saints are both part and parcel of one thing. If you destroy the sinners, saints will disappear from the world. But don't be afraid; let them disappear because they have not proved to be of any worth.

Sinners and saints are both part of one interpretation, of one attitude towards the world, in which one says, "This is good and that is bad." And you cannot say that "This is good" unless you say that "That is bad." The bad is needed to define the good. So the good depends on the bad, your virtue depends on sin, and your saints are impossible; they cannot exist without the sinners. So they must be grateful to the sinners; they cannot exist without them. In relation to them, in comparison to them, howsoever much they condemn the sinners, they are part and parcel of the same phenomenon. Sinners can disappear from the world only when saints disappear -- not before that; and sin will not be there when there is no concept of virtue.

Tantra says that the fact is real and the interpretation is unreal. Don't interpret. "IN REALITY, KNOW NOTHING AS PURE OR IMPURE." Why? Because purity and impurity are OUR attitudes imposed on reality. Try this. This technique is arduous, not simple -- because we are so much oriented towards dual thinking, based, rooted in dual thinking, that we are not even aware of our condemnations and justifications. If someone starts smoking here, you may not have consciously felt anything, but you have condemned. Deep down within you, you have condemned. Your look may have condemned or no look may have condemned. You may not have looked at the person, and you have condemned.

This is going to be difficult because the habit has become so deep-rooted. You go on -- just by your

gestures, your sitting, your standing -- you go on condemning, justifying, not even aware of what you are doing. When you smile at a person or when you don't smile at a person, when you look at someone or you don't look, you just ignore someone, what are you doing? You are imposing your attitudes. You say something is beautiful; then you will have to condemn something as ugly. And this dual attitude is simultaneously dividing you, so within you there will be two persons.

If you say that someone is angry and anger is bad, what will you do when you will feel angry? You will say that this is bad, then there will be problems because you say that "This is bad: this anger in me is bad." Then you have started to divide yourself into two persons -- a bad person, an evil person within, and a good person, a saint. Of course, you are bound to be identified with the saint within, so the devil, Satan, the evil within you is to be condemned. You are divided in two. Now there will be a constant fight, a conflict. Now you cannot be an individual; you will be a crowd, a house divided against itself. Now there will be no peace, no silence. You will feel only tensions and anguish. This is what you are feeling, but you don't know why.

A divided person cannot be at peace. How can he be? Where to put your devil? You have to destroy it, and it is you; you cannot destroy it. You are not two. The reality is one, but because of your divisive attitude you have divided the outer reality. Now the inner is also divided accordingly -- so everyone is fighting with himself. It is as if you are fighting against one hand -- fighting the right hand with the left hand -- and the energy is one. In my right hand and left hand, I am; I am flowing in both. But I can oppose one against the other, my right hand against my left hand, and I can create a conflict, a bogus fight. Sometimes I can deceive myself that the right hand has won, and now the left is down. But this is a deception, because I know that it is me in both and any moment I can put the left up and the right down. I am in both; both the hands are mine.

So howsoever much you think you have put your saint above and crushed the devil down, know that at any moment you can change the positions, and the saint will be down and the devil will be up. That creates fear, insecurity, because you know that nothing is certain. You know you are so loving this moment and you have crushed your hatred down, but you are afraid because at any moment the hatred can come up and the love will be just crushed down. And it can happen at any moment because you are within both.

Tantra says don't divide, be undivided; only then will you be victorious. How to be undivided? You don't condemn, don't say "this" is good and "that" is bad. Just withdraw all conceptions of purity and impurity. Look at the world, but don't say what it is. Be ignorant, don't be too much wise. Don't label, remain silent, non-condemnatory, non-justifying. If you can remain silent about the world, by and by this silence will penetrate within. And if the division is not there outwardly, the division will disappear from the inner consciousness, because both CAN exist together.

But this is dangerous for society. That is why tantra was suppressed. This is dangerous! Nothing is immoral, nothing is moral; nothing is pure, nothing is impure. Things are as they are. A real tantric will not say that a thief is bad; he will say that he is a thief; that is all. And by using the word `thief' there is no condemnation in his mind. This "thief" is just a fact, not a condemnation. If someone says that "Here is a man who is a great saint," he will say, "Okay! He is a saint." But there is no evaluation in it. He will not say, "He is good", he will say, "Okay! He is a saint and that man is a thief," just like this is a rose and that is not a rose, this tree is high and that tree is low, night is dark and day is light -- but without comparison.

But this is dangerous. Society cannot exist without condemning one thing and without appreciating the other -- society cannot exist! Society exists on duality. That is why tantra was suppressed. It was thought to be anti-social, but it is not. It is not! But that very attitude of non-duality is transcendental. It is not anti-society, it is transcendental; it is beyond society.

Try this. Just move in the world without any values, just with natural facts: someone is this, someone is that. And then, by and by, you will feel a non-division within yourself. Your polarities will be coming together, your "bad" and your "good" will be coming together. They will merge into one, and you will become one unity. There will be nothing as pure, nothing as impure. Know the reality.

"THE PURITY OF OTHER TEACHINGS IS AN IMPURITY TO US:" Tantra says that "What is basic for others is poisonous for us." For example, there are teachings which are based on non-violence. They say violence is bad, non-violence is good. Tantra says that non-violence is non-violence, violence is violence; nothing is good and nothing is bad.

There are teachings which are based on celibacy -- BRAHMACHARYA. They say that BRAHMACHARYA is good, sex is bad. Tantra says sex is sex, BRAHMACHARYA is BRAHMACHARYA. One is a BRAHMACHARI and one is not. But these are simple facts, no values are attached to them. And tantra will never say that BRAHMACHARYA is good -- the celibate is good -- and

that the one who is in sex is bad. Tantra will not say that. Tantra accepts things as they are. And why? Just to create a unity within you.

This is a technique to create a unity within you, to have a total existence within, undivided, non-conflicting, not opposed. Only then is silence possible. One who is trying to move to some place against something can never be at peace. How can he be? And one who is divided within himself, fighting with himself, how can he win? It is impossible. You are both, so who is going to win? No one is going to win, and you will be at loss because you will dissipate your energy in fighting unnecessarily. This is a technique to create a unity in yourself. Allow valleys to disappear; don't judge.

Jesus says somewhere, "Judge ye not so that ye may not be judged." But this was impossible for the Jews to understand, because the whole Jewish conception is morality oriented: "This is good and that is not good." Jesus in his teaching, "Judge ye not," is talking in terms of tantra. If he was murdered, crucified, it is because of this. He had a tantra attitude -- "Judge ye not."

So don't say that a prostitute is bad -- who knows? and don't say that a puritan is good. Who knows? And ultimately they both are part of one game. They are based on each other -- on a mutual existence. So Jesus says, "Judge ye not," and this is what this sutra means: "Judge ye not so that ye may not be judged."

If you are non-judging, not taking any moral standpoint, simply observing facts as they are, not interpreting them according to yourself, then you cannot be judged. You are transformed completely. Now there is no need for YOU to be judged by any divine power -- there is no need! You have become divine yourself; you have become God yourself. Be a witness, not a judge.

Vigyan Bhairav Tantra, Vol 2

Chapter #2
Chapter title: Alertness through tantra -- not principles

26 March 1973 pm in Bombay, India

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The first question:

"IS IT NOT TRUE THAT AN IMMORAL LIFE CREATES HINDRANCES IN MEDITATION?"

What is meditation? It is not your character, it is not what you do. It is what you are. It is not the character, it is the consciousness that you bring to whatsoever you do. The doing is irrelevant. Whether you are doing it consciously or not is the question, whether moral or immoral. Are you alert? If you are alert, meditation happens. If you are not alert, you live in sleep.

You can be moral while fully asleep, there is no problem. Rather, it is better to be moral if you want to be fully asleep because then society will not disturb you. Then no one will be against you. You can sleep conveniently. The society will help you.

You can be moral without being meditative, but the immorality will always be just behind you. Just like a shadow it will follow, and your morality will be just skin deep because your morality can only be imposed from without when you are asleep. It can only be pseudo, false, a facade, it cannot become your being. You will become moral outwardly, but inwardly you will remain immoral. And the more moral you become outwardly, the more immoral you will be within -- in the same proportion, because your morality is bound

to be nothing but a deep suppression. You cannot do anything else while asleep; you can only suppress.

And through this morality you will also become false. You will not be a person, but simply a "persona" -- just a pseudo entity. Misery will follow, and you will consequently be on the verge of explosion -- explosion of all that you have suppressed. It is there waiting for you. And if you are really honest in being moral while asleep, you will go mad. Only a dishonest person can remain moral without being mad. That is what hypocrisy means. Hypocrites just show that they are moral, that they are not, and they find ways and means to be immoral, constantly remaining moral on the surface or pretending to be moral. Then only can you remain sane; otherwise you will go insane.

This so-called morality leaves only two alternatives. If honest, you will become insane; if dishonest, you will become a hypocrite. So those who are clever, cunning, they are hypocrites. Those who are simple, innocent, who become victims of such teachings, go mad.

While asleep, real morality cannot happen to you. And what do you mean by "real morality"? Something which is a spontaneous flowering out of your being, not imposed from without. And real morality is not in opposition to immorality; a real morality is just an absence of immorality, it is not in opposition. For example, you can be taught to love your neighbors, to love everyone, to be loving. It can become a moral attitude, but the hate remains within. You force yourself to be loving, and a forced love cannot be real, cannot be authentic. It is not going to fulfill either you or the other person whom you love. No one is to be fulfilled by this false love.

It is just like false water. No one's thirst can be quenched by it. The hatred is there, and the hatred is trying to assert. And a false love cannot be a real hindrance to it. Rather, the hatred will penetrate the false love and will even poison it, and your loving will become just a sort of hatred. It is very tricky and cunning.

A real morality happens to a person who has gone deep within himself -- and the deeper you move, the more loving you become. It is not something forced against hatred; it is not something antagonistic to hatred. The deeper you move, the more love flows out of you. It has nothing to do with hatred at all; it is not concerned with hatred at all. The moment you reach to your center, you are loving without any moral imposition. You may not even be aware that you are loving. How you can be aware? This love will just be so natural that it will be just like breathing, just like your shadow following you. You will simply be loving.

Tantra teaches the inner journey. Morality will happen, but that will be a consequence, not a prerequisite. Be clear about this distinction. Tantra says don't be entangled with moral and immoral concepts. They are outer. Rather, move within. So the techniques are there for how to move within. And don't be concerned with moral and immoral, pure and impure; don't be concerned with distinctions. Just move within. Forget the outer -- the outer world, the society and whatsoever the society has taught you. All that society teaches is bound to be dualistic, it is bound to be suppressive; it is bound to be a conflict within you. And if the conflict is there, you cannot move within.

So forget the conflict and forget all that creates conflict. Simply move within. The deeper you go, the more moral you will become, but that morality will not be the morality of the society. You will be moral without "being moral" -- without being conscious that you are moral, because there is nothing opposed to it within you. You are simply loving because you feel blissful when you are loving. It is a bliss in itself. There is no end to it; no result is needed. It is not that you will get into the kingdom of God if you love. It is not a bargain. The morality that society preaches and so-called religions preach is a bargain: "Do this and you will get that. If you don't do this you will not get that. You will even be punished."It is a bargain.

Tantric morality is not a bargain, it is a happening. The deeper you move, the more you start living in the moment. You feel that to love is bliss. It is not a step, a condition, a bargain towards something else; it is enough unto itself. You love because you feel blissful in loving. You are not doing anything for your neighbor; you are not obliging anyone else. It is a pleasure to be loving. It is good for you right here and now. There is no future heaven or hell. Just now it creates the heaven, and the kingdom of God enters you. And this happens with all the virtues; they flower spontaneously.

Now look at the question: "IS IS NOT TRUE THAT AN IMMORAL LIFE CREATES HINDRANCES IN MEDITATION?" Really, the contrary is the truth. A meditative life creates hindrances in immoral life. Immoral life cannot create any hindrances. Immoral life means that you are non-meditative -- nothing else; you are fast asleep. That is why you are doing harm to yourself.

For tantra, the basic thing is meditation, alertness, awareness. Nothing else is more basic than that. When someone is immoral, it shows that he is not alert. It is just a symptom. The immoral life is just a symptom that he is not alert. What is ordinary teaching doing? Ordinary teachers will tell to this sleeping man who is immoral to be moral. He may change from immorality to morality, but the sleep continues.

So the whole effort is wasted because the real disease was not immorality; immorality was just a symptom. The disease was non-alertness, non-meditativeness. That is why he was immoral. You can convert him to morality. You can create fear, and you can make afraid only that person who is asleep; otherwise you cannot create fear. You can create a fear about hell and you can create a profit motive for heaven. Both of these things are possible only while you are asleep. If you are not asleep, you cannot be threatened and you cannot be motivated because of profit. Those two things are meaningful only to the mind that is asleep.

So create the fear of punishment, and a person will move from immorality to morality -- but he will move because of fear. Create a profit motive, and then he can move from immorality to morality -- but he will move because of lust, greed, profit motivation. Greed and fear are part of the sleeping mind. He remains asleep, nothing basic is changed.

He is good for the society; that is okay. For the society the immoral person is a problem, but the moral person is not a problem. So society has solved its problems, but the man remains asleep. For himself, nothing is solved; he is now more convenient for the society. Previously, he was inconvenient. Try to observe the fact: an immoral person is inconvenient to the society, but he is convenient for himself. A moral person becomes convenient to the society, but he becomes inconvenient to himself.

So it is only that the coin is put upside down. That is why immoral persons look more happy and gay, and a moral person is serious, sad, burdened. The immoral person is fighting with the society and the moral person is fighting with himself. The immoral person feels worried only because there is always a fear of being caught. He is afraid of being caught, but he is enjoying. If no one catches him, if there is no fear of being caught, he is okay.

The moral person is caught in a struggle with himself. Nothing is okay with him; he is only okay with the society. Morality is a lubricant, it helps you to move easily with others. But then you become uneasy with yourself. Uneasiness remains either with the society or with yourself. Only when you become awakened does uneasiness leave you.

Tantra is concerned with the basic disease, not with the symptoms. Morality is removing symptoms. So tantra says don't be concerned with moral or immoral concepts. It does not mean that tantra says become immoral. How can tantra tell you to become immoral when tantra cannot even tell you to become moral? Tantra says the whole thing is irrelevant: don't talk about morality and immorality; come to the root. You can be moral or immoral, but that is only the symptom. Come to the root! The root is that you are asleep -- fast asleep.

How to break this sleeping pattern? How to be aware and how not to fall again and again into sleep? That is what tantra is concerned with -- and once you become alert your character will change. But that is a consequence. Tantra says you need not worry about it.; that is a consequence. Inevitably, it happens, so you need not worry about it. You are not to bring it, it will happen. You simply become more and more alert, and you will be less and less immoral. But this morality that will happen to you is not forced; it is not something done by you on your part. You are just trying to be alert, and it happens.

How can an alert man be violent? How can an alert man feel hatred and anger? It may look paradoxical, but it is so. One who is asleep cannot be without hatred. It is impossible. He can only pretend that there is no anger, no hatred. He can only pretend that there is love, compassion, kindness, sympathy. Those are all pretensions. Quite the contrary happens to the one who has awakened. If anger is needed, he can only pretend. He cannot be angry.; he can only pretend! If anger is needed -- and sometimes it is needed -- he can only pretend. He cannot be sad, but if it is needed he can pretend that he is sad. Now these are impossible.

Love is natural now, as hatred was before. Love was a pretension before. Now hatred can only be a pretension -- if it is needed. Jesus fighting with the moneychangers in the great temple was pretending. He cannot be angry, but he has chosen to pretend. He cannot be really angry. He cannot be angry, but he can use anger -- as you use love and cannot be loving.

You use love for certain purposes. Your love is just to get something else; it is never simply love. You may be trying to get money, you may be trying to get sex, you may be trying to get something -- ego fulfillment, a victory, a feeling that you are very powerful. You may be trying to get anything else, but it is never love.

A buddha can be angry if he thinks that it is going to help. Because of his love sometimes he may be angry, but that is only a pretension and only fools are befooled by it. Those who know, they will simply laugh. As meditation deepens, says tantra, you start changing. And it is beautiful when change happens to you. If you "do" it, it can never be something very deep because doing is just on the surface. So tantra says,

allow it to happen from the being, from the very center. Let it flow from the center towards the periphery; don't force it from the periphery to the center. That is impossible.

Tantra will not say moral or immoral. The only thing is if you are asleep try to change it. Allow yourself to become more and more alert, wherever you are. If you are immoral, tantra says, "It is okay. We are not concerned with your immorality, we are concerned with your sleep and with how to transform it into alertness." Don't fight with the immorality. Just try to transform your sleep.

If you are moral it is okay. Tantra is not going to tell you first to become immoral and then to try. Neither does the immoral one have any need to transform himself into a moral person, nor does the moral person have to transform himself into an immoral one in order to get into meditation. All that they need is to change their quality of consciousness. So wherever you are, a sinner or a saint, for tantra there is no distinction. If you are asleep, then try the techniques for alertness. And don't try to change symptoms. The sinner is ill and the so-called saint is also ill because both are asleep.

The illness is the sleep, not your character. Your character is just a by-product. And whatsoever you do while remaining asleep will not make any basic change. Only one thing can change you and create a mutation and that is alertness. The question is one of how to become more and more alert. So whatsoever you do, make it an object of alertness. If you do some immoral act, do it meditatively. It will not be long before the act will dissolve by itself and disappear. Then you will not be able to do it -- not because you have created an armor against it, but because now you are more alert. And how can you do a thing which needs sleep as a requisite? You cannot do it.

Understand well this basic distinction between tantra and what others teach. Tantra is more scientific. It goes to the very root of the problem, transforms you from the very being -- not from your outer sheath of character, of morality and immorality, of acts and doings. Whatsoever you do is just on the periphery; whatsoever you are is never on the periphery. The quality of the act, not the act itself, is meaningful for tantra.

For example, one butcher came to Nan-in. He was a butcher and Nan-in was a Buddhist monk who believed in non-violence. His whole profession was of violence. The whole day he was killing animals. But when the butcher came to Nan-in, he asked him, "What am I to do? My profession is one of violence. So am I to leave my profession first and is it that only then I can be a new man, or is there some other way?"

Nan-in said, "We are not concerned with what you do. We are concerned with what you are. So you go on doing whatsoever you are doing, but be more alert. While killing, remain alert, meditative, and go on doing whatsoever you are doing. We are not concerned."

Nan-in's followers became disturbed -- because here was a person who was a follower of Buddha, a believer in non-violence, allowing a butcher to continue. One disciple said, "This is not good. And we never expected that a person like you would allow a butcher to remain a butcher. And when he was asking, you should have told him to drop this. He himself was ready."

Nan-in is reported to have said, "You can change the butcher's profession easily; he was himself ready. But in that way you cannot change his quality of consciousness. He will remain a butcher."

He may become a saint, but the quality of the mind will remain that of a butcher. That will be a deception for others and for himself also. Go and look at your so-called saints. Many of them remain butchers. The quality, the attitude, the violence, their very look towards you, is condemning, violent. You are a sinner and they are saints. When they see you, the very look is such that you are condemned, you are thrown into hell.

Nan-in said, "So it is not good to change his outer life; it is better to bring a new quality to his mind. And it is good to let him remain a butcher, because he is disturbed by his butchery and violence. If he becomes a saint he will remain a butcher, but then he will not be disturbed. His ego will be strengthened. So this is good. He is disturbed that violence is there, and he has become at least this much aware -- that this is not good. He is ready to change, but just readiness to change will not help. A new quality of the mind has to be developed. Let him meditate."

After one year had passed, the man came. He had become a different man. He was still a killer, but the man had changed although the doing remained the same. He came to Nan-in again and he said, "Now I am a different man. I meditated and meditated and meditated, and my whole life has become a meditation because you told me to meditate in whatsoever I am doing. I am butchering animals, but the whole day I am meditating. Now what do you tell me to do?"

So Nan-in said, "Now do not come to me. Allow your awareness to make a path for you. You need not come to me."

So the butcher said, "Now, only if you say remain in the profession will I pretend to be there. But as far as I am concerned, I am no more there. So if you allow me, I am not going back. But if you say to go, then it is okay. I will go and pretend, and I will continue."

This is how, when your quality changes -- your quality of consciousness -- you become a different person altogether. And tantra is concerned with you, not with what you do.

The second question:

"IF ONE FOLLOWS CERTAIN LAWS OF LIFE AND CALLS THIS MORAL, THEN IS THERE ANY OBJECTION FROM A TANTRIC?"

Tantra has no objections, but this having no objection is the problem. Tantra has no objection whatsoever; tantra is not in any way condemning. It is not concerned to tell you, "Do this," or "Don't do that." If you feel good, if you feel happy following certain principles, then follow them. But following certain principles can never lead you to happiness because you are not going to change through principles and through following them. You will remain the same.

Principles are always borrowed, ideals are always borrowed. Someone else has given them to you. They are not your own; they have not grown out of your own experience. They are without roots. The society, the religion to which you are born, the teachers you happened to be near, they have given them to you. You can follow them and you can force yourself accordingly, but then you will be a dead person -- not alive. You may create a certain peace around yourself, but that will be the peace of the cemetery -- dead. You may be less vulnerable to disturbances, more closed in because of the principles, but then you will become less sensitive and less alive. So so-called principled men are always dead.

Look at them: they look silent, still, peaceful, at ease, but a certain deadness is always around them. The aura of death is always there. You cannot feel the feast of life around them, the festivity of being alive, the celebration of being alive. You can never feel that around them. They have created an armor around them -- a safety armor. Nothing can penetrate them. The walls of their principles and character stop everything, but then they are behind the walls, imprisoned, and they are their own prisoners. If you choose this, tantra has no objection. You are free to choose a life which is not a life at all.

Once Mulla Nasruddin visited a cemetery, and he saw a very beautiful marble mausoleum. Inscribed on it was the name "Rothschild." Mulla is reported to have said, "Aha! Ahhh! This is what I call life. This is what I called living -- a beautiful marble mausoleum." But howsoever beautiful it is, it is not life. It is marble -- beautiful, rich -- but not life. You can create a mausoleum out of your life through principles, ideals, impositions, but then you will be dead, although less vulnerable because death is not vulnerable.

Death is a security; life is always insecure. Anything can happen to a live person; nothing can happen to a dead person. He is secure. There is no future, no possibility for change. The last thing has happened to him -- death. Now nothing can happen.

Principled personalities are dead personalities. Tantra is not interested in them. Tantra has no objection -- if you feel good being dead, it is your choice. You can commit suicide, and this is a suicide. But tantra is for those who want to be more alive, and the truth, the ultimate, is not death, it is life. Remember that: the ultimate is not death. It is life -- more life. Jesus has said, "Abundant life, infinite life."

So by being dead you can never reach to the ultimate. If it is life, and "abundant life," then by being dead you will never be in contact with it. Just by being more alive, more vulnerable, more sensitive, less principled and more alert, you will reach it. Why do you seek principles? You may not have observed why. It is because with principles you need not be alert. You need not be alert! If you live through principles you need not be alert.

Suppose I make a principle out of non-violence and then I stick to it, or I make it a principle to be truthful and I stick to it; then it becomes a habit. I create a habit of being truthful, of always speaking the truth. It becomes a mechanical habit; now there is no need to be alert. I cannot speak lies because a principle, a habit, will always create a barrier. The society depends on principles, on inculcating and educating the children with principles. Then they become incapable, really, of being otherwise. If a person becomes incapable, he is dead.

Your truth can be alive only if it comes through alertness, not through principle. Each moment you have to be alert in order to be true. Truth is not a principle; it is something born out of your alertness.

Non-violence is not a principle; if you are alert you cannot be violent. But that is difficult and arduous. You will have to transform yourself totally. It is easy to create a life according to principles, rules and regulations. Then you need not worry. You need not worry about being more alert and aware; you can follow the principles.

Then you are just like a railway train running on the tracks. Those tracks are your principles. You are not afraid because you cannot miss the path. Really, you don't have any path.; you have just mechanical rails on which your train is running. You will reach the destination, you need not be afraid. You will be asleep and the train will reach. It is running on dead paths; they are not alive.

But tantra says that life is not like that, it is more like a river. It is not running on iron rails, on tracks; really, it is like a river. The path has not even been charted before. As the river flows, the path is created. As the river moves, the path is created. The river will reach to the sea, and this is how life should be if you understand the tantra way.

Life is like a river. There is no precharted way; there are no maps to be given to you which are to be followed. Just be alive and alert, and then wheresoever life leads you go with full confidence in it. Tantra is a trust -- a trust in the life force. Allow it to lead you, don't force it. Surrender to it and allow it to lead you towards the sea. Just be alert, that is all. While life leads you towards the sea just be alert so that you don't miss anything.

It is very important to remember that tantra is not simply concerned with the end; it is also concerned with the means. It is also concerned with the path, not only the destination. If you are alert, even this life will be a bliss. The very movement of the river is a bliss in itself. Passing through the valleys, through the rocks, falling down from the hills, moving into the unknown is itself a bliss.

Be alert here also, because the ocean, the ultimate, cannot just be a happening in the end. It cannot be. It is a growth. The river is "growing" to be the sea. It is not simply going to meet the sea, it is "growing" to be the sea, and this is possible only through rich experience, alert experiences, moving, trusting. This is how tantra looks at the search -- at the human search. Of course, it is dangerous. If rivers can be run through predetermined paths, there would be less danger, fewer errors. But the whole beauty of aliveness would be lost.

So don't be a follower of principles. Just be a creator of more and more consciousness. Those principles will happen to you, but you will never feel imprisoned in them.

The third question:

> "THE SECOND SUTRA DISCUSSED YESTERDAY SAYS, `THE PURITY OF OTHER TEACHINGS IS AN IMPURITY TO US. IN REALITY, KNOW NOTHING AS PURE OR IMPURE.' IF NOTHING IS IMPURE, THEN HOW CAN THE TEACHINGS OF OTHERS BE IMPURE?"

Really, nothing is impure, but the teaching that something is pure and something is impure has to be discarded. Only in that sense does the sutra mean, "The purity of other teachings is an impurity to us." Nothing is pure and nothing is impure, but if someone teaches that something is pure and something is impure, tantra says that this has to be discarded. Only in this sense does the sutra say that "The purity of other teachings is an impurity to us." This is just a discarding. It is just saying don't make any distinctions, remain innocent.

But look at the complexity of life. If I say remain innocent, and if you then try innocence, that innocence will not be innocent. How can it be? If you have "tried" it, it has become a calculated thing. Then it cannot be innocent. If you try it, it cannot be! So what is to be done? Just discard those things which create cunningness. Don't try to create any innocence; you cannot. Just discard those things which create cunningness in your mind. This is negative. When you have discarded the root causes of cunningness, innocence will have happened to you. Nothing is pure or impure. But what is to be done then? Your mind is filled with distinctions: "This is pure and That is impure." So tantra says, "For us this is the only impurity. This mind filled with concepts of purity and impurity is the only impurity. If you can discard it, you have become pure."

This sutra is meaningful in another sense also. There are teachings with very fixed rules. For example, Catholic Christian teachings or Jaina teachings in India are against sex.; they say that sex is impure, ugly, sin. Tantra says that nothing is ugly, nothing is impure, nothing is sin. Even sex can become a path; even

sex can become a path toward salvation. It depends on you. It is not sex, it is you who determines the quality of it.

Even prayer can become a sin -- and sex can become a virtue. It depends on you. The value is not in the object, the value is brought to it by you. Look at it -- at this phenomenon -- in a different way. Tantra says that even sex can become salvation, but then come to sex without any notions of purity and impurity, good or bad, morality and immorality. Come to sex as pure energy, just energy. Move in that energy as if you are moving into the unknown. Don't fall asleep: be alert! When sex brings you to the very root of your being, be alert. Don't fall asleep, on the path. Be alert and experience everything, whatsoever is happening -- the relaxation that comes, the tension that happens, the peak that comes, and the valley in which you are thrown back.

Your ego dissolves for a moment; you become one with your beloved or with your partner. For a moment, the two are not there. The bodies are two, but deep down there is a communion and they have become one. Be alert! Don't miss this moment in sleep. Be alert; see what is happening. This oneness is what was hidden in the sex act. The sex was just the outer core. Now this is the meaning -- the central point. This is what you were longing for, this is what the hankering was for. This was for what there was the search -- this unity, this dissolving of the ego, this feeling of oneness, this ecstasy of non-tension, this ecstasy of relaxation. This was the meaning, the goal, and this is what you were searching for through this woman and that, through this man and that. You were searching and searching, but no woman can fulfill it, no man can give it.

Only through a deep tantric awareness does the sex act completely disappear, and a deep ecstasy is revealed. So tantra says it is you: if you can bring meditation to your love, to your sex, the sex is transformed. So tantra doesn't say that this is pure or that is impure -- and if you want to use the old terminology of purity and impurity, then I will say that for tantra sleep is impure, alertness is pure, and all else is just meaningless.

The fourth question:

> "IF AN EMOTIONAL DESIRE OR MOOD BECOMES EXHILARATING FOR US, AND IF WE DO NOT EXPRESS IT OUTWARDLY, DOES THIS ENERGY NECESSARILY GO BACK TO THE SOURCE AND MAKE THE PERSON FRESH AND ENERGETIC?"

Not necessarily! But if you are aware, then it is so, necessarily. Any energy, any energy, needs roots to move, and no energy can be destroyed. Energy is indestructible. It can only change into different forms; it can never become nothing. So when you try to suppress any energy, you are doing absolute nonsense with yourself. Energy cannot be suppressed: it can only be transformed. A suppressed energy will become a cancer. If you feel anger, two ordinary routes are available: either express it or suppress it. If you express it, then it becomes a chain, because then you create anger in the other person and he will express it -- and there is no end to it. Then you will express it, and it can continue for years. It continues! That is how everyone is living. It goes on and on.

Those who know deeply, they say that for lives also, for lives together, it goes on and on. You have been angry with a person in your past life, and still in this life you are repeating the same pattern with the same person. You are not aware, you are blissfully unaware. So it is good if you think something new is happening. Ninety-nine percent of the time nothing new is happening; old patterns are just being repeated again and again.

Sometimes you suddenly see a stranger, and you become angry. He has not done anything -- you have not even met him before -- but you feel depressed or angry or violent, or you want just to escape from this person. You feel bad. Why? It is some old pattern. Energy never dies, it remains, so if you express it, you are falling into an eternal chain. Someday you will have to come out of it. And the whole thing is useless, it is just wastage. Don't start the chain.

Then the other ordinary alternative is to suppress it, and when you suppress it you are creating a wound within yourself. That will be a suffering. That will create problems. And the anger will go on being suppressed, and you will become a volcano of anger.

So it may be that you are not now expressing your anger, but now your whole personality will become angry. There will be no eruptions, no one will see you beating someone and being violent, but now your

whole personality will become angry because so much anger within poisons you. Now whatsoever you do the angry part is there. Even while you are loving someone, the angry part is there -- in everything. If you are eating your food, the angry part will be there. You will be violent with your food, you will not be loving. If you are opening a door, the angry part will be there. You will be violent with the door.

One day in the morning, Mulla Nasruddin was passing down a street shouting oaths and saying very angrily, "The devil will take possession of your spirit and beets will grow in your belly" -- and so it went on and on.

One man looked at him and said, "Mulla, whom are you cursing so much so early in the morning?"

Mulla said, "Who? I don't know. But don't worry, someone will turn up sooner or later."

If you are filled with anger, this happens: you are just waiting, and sooner or later someone will turn up. Inside you are bubbling with fire, just waiting for some objects, some medium, someone who should help you to unburden yourself. Then your whole personality becomes angry or violent or sexual. You can suppress sex, and then the suppressed sex becomes your whole personality. Then wherever you look you will see sex, in whatsoever you touch you will see sex, whatsoever you do will be a sexual act. You can suppress sex very easily; it is not difficult. But then sex will spread all over you. Your every fiber, every cell will become sexual.

Look at the celibates. Their minds become totally sexual; they dream about sex, they fight with sex; constantly they fantasize about sex. They are obsessed. That which could have been natural has become perverted. If you express it you create a chain, if you suppress you create a wound, and both are not good. So tantra says that whatsoever you do -- for example, if you are angry, when you feel that anger is coming -- be uninterruptedly aware. Don't suppress it and don't express it. Do a third thing, take the third alternative: be suddenly aware that anger is coming. This awareness changes the energy that is moving as anger into a different energy. The very energy that is known as anger becomes compassion. Through alertness there is the transmutation.

The same energy which is known as sex becomes BRAHMACHARYA, spirituality, through awareness. Alertness is the alchemy. Through it everything changes. Try it, and you will come to know. When you bring alertness, awareness, to any mood, any feeling, any energy, it changes its nature and quality. It is never the same again, and a new route opens. It is not going back again to the same place where it was, from where it came; it is not moving outwards The horizontal movement has stopped. With alertness it becomes vertical, it moves upwards. That is a different dimension. A bullock cart moves horizontally; an airplane moves vertically -- upwards.

I would like to tell you one parable. One fakir, a Sufi, used to say that someone was presented an airplane, a very small aircraft, by a friend, who was a great king. But the man was poor. He had heard about airplanes, but he had never seen one. He knew only bullock carts, so he thought that this was a new device -- a new type of bullock cart. He used his two bullocks to bring the airplane home, and then he used the airplane as a bullock cart. He was very happy. Of course, the small aircraft worked as a bullock cart. But then, by and by, just from being curious he started studying it. Then he came to understand that bullocks were not needed. It had a motor and it was able to go by itself, so he fueled it and used it as a motor car.

But then by and by, he became aware of the wings, and he thought "Why are they there?" And it seemed to him that the man who had devised this machine must have been very intelligent, a genius; thus, he could not have added something unnecessarily. The wings showed that the machine could fly also. So he tried. Then the airplane came to its own; it became vertical.

You are using the mind that you have as a bullock cart. The same mind can become a motor car; then bullocks will not be needed. It has an inbuilt mechanism, but then too it will be moving horizontally. However, the same mind has wings. You have not observed, that is why you don't know that it has wings. It can fly! It can move upwards! And once it moves upwards, once your energies start moving upwards, the whole world is different. Your old questions simply fall down and your old problems are no more there, because you are now moving vertically.

All those problems were there because you were moving horizontally. The problems of a bullock cart are not problems for an airplane. The road was not good, so there was a problem. The road was blocked, so there was a problem. Now this is not a problem because the road is not used at all. Whether blocked or not, whether good or not, it is irrelevant.

Moral teachings are bullock-cart teachings; tantra's teaching is vertical. That's why all those problems are irrelevant for tantra. The energy that you know as anger, sex, greed or whatsoever, is moving horizontally. Once you bring your alertness to it, you have brought a new dimension. Just by being alert,

you move upwards.

Why? Observe the fact: when you are alert, you are always above the fact. Become alert about anything, and you are always above the fact. The fact is somewhere below, down, and you are looking from above, from a peak. Whenever you have witnessed something you have moved upwards, and the thing has remained below. If this attention is really authentic and you can be uninterruptedly aware, then the energy that was moving horizontally as anger, as sex, will move into this new dimension. It will come near to you, to the witness. Then you have started flying. And for lives and lives you have been using the device which is meant for flying as a bullock cart, unnecessarily creating problems because you were just not knowing what is possible for you.

The fifth question:

> "YOU SAID THAT ONE SHOULD NEITHER SUPPRESS NOR INDULGE IN ANGER, BUT THAT ONE SHOULD REMAIN PASSIVELY ALERT AND MEDITATIVE. OBVIOUSLY, IT WILL NEED A SORT OF INNER EFFORT TO AVOID SUPPRESSION OR INDULGENCE, BUT THEN IS THIS NOT ALSO A SORT OF SUPPRESSION?"

No! It is an effort, but not."a sort of suppression." Every effort is not suppression. There are three types of effort. One is the effort which is expression. When you express your anger, it is an effort. Then the second type of effort is when you suppress it. When you express what you are doing, you are forcing your energy outwards to the person, to the object; you are throwing out your energy, the other is the target. Energy moves to the other; it is an effort. When you suppress, you return the energy back to the original source, to your own heart. You force it back. It is an effort, but the direction is different. In expression it moves away from you; in suppression it again moves near you.

The third thing, alertness, passive alertness, is also an effort, but the dimension is different. The energy moves upwards. In the beginning it is an effort. When I say be passively alert, in the beginning even passivity is bound to be an effort. Only by and by, as you become more acquainted with it, will it not be an effort. And when it is not an effort, it becomes more passive -- and the more passive, the more magnetic. It pulls the energy upwards.

But in the beginning everything is going to be an effort, so don't become a victim of words. It creates problems. Mystics have always been talking about effortlessness. They say don't make any effort. But in the beginning even this is going to be an effort. When we say be effortless we only mean don't force the effort. Allow it to come through awareness. If you force it, you will become tense. If you become tense, anger cannot move upwards. Tension is horizontal; only a non-tense mind can be above, hovering like a cloud.

Look at the clouds floating with no effort. Just bring your witnessing in like a floating cloud. In the beginning it is going to be an effort, but remember only that it is going to become effortless. You will be forcing it and allowing it more and more.

This is difficult because language creates the difficulty. If I tell you to relax, what will you do? You will make a sort of effort. But then I tell you don't make any effort, because if you make any effort that will create tension and you will not be able to relax. I tell you to simply relax. Then you are at a loss, and you are bound to ask, "Then what do you mean? If I am not going to make any effort then what am I supposed to do?"

You are not supposed to do anything, but in the beginning that non-doing will look like a doing. So I will say, "Okay! Make a little effort, but remember that the effort is to be left behind. Use it as a starter just in the beginning. You cannot understand non-doing; you can only understand doing. So use the language of doing and action. Start, but use effort only as a starter. And remember, the sooner you leave it behind, the better.

I have heard that when Mulla Nasruddin became very old, he became a victim of insomnia, he couldn't sleep. Everything was tried -- hot baths, pills, tranquilizers, syrups -- but nothing was of any help. Everything was of no avail. And the children were disturbed because Mulla would not sleep himself, and he would not allow anyone in the house to sleep. So the whole night had become a nightmare for the whole family.

They searched desperately for any method, any medicine that would help Mulla to sleep, because the whole family was going crazy. So finally they brought a hypnotist. The children came very happily, and they told old Mulla, "Now you need not be worried, papa. This is a miracle man. He creates sleep within

minutes. He knows the very magic of it, so don't be worried. Now there is no fear, and you will sleep."

The hypnotist showed a watch with a chain to Nasruddin and said, "Only very little faith will do the miracle. You need a little trust towards me. Just trust me, and you will fall like a small babe into deep sleep. Look at this watch."

He started moving that watch left and right. Nasruddin looked at it, and the hypnotist said, "Left-right, left-right. Your eyes are becoming tired, tired, tired. You are falling asleep, asleep, asleep, asleep."

Everyone was in joy -- happy. Mulla's eyes closed, his head moved down, and he felt like a small babe going into deep sleep. A very rhythmic breathing came. The hypnotist took his fee, and he put his finger on his lips, just to indicate to the children not to be disturbed now. Then he sneaked out. The moment he was out, Mulla opened one eye and said, "That nut! Has he gone yet?"

He was making an effort to relax, so he relaxed "like a babe." He had started breathing rhythmically and closed his eyes, but it was all an effort. He was helping the hypnotist. He thought that he was helping the hypnotist. But it was effort on his part, so nothing happened. Nothing could happen. He was awake. If he could have just been passive, if he could have heard what was being said, looked at what was being shown, the sleep would have happened. No effort on his part was necessary; only passive acceptance was necessary. But even for you to bring your mind to that passive acceptance, in the beginning you will need effort.

So don't be afraid of effort. Start with effort, and just remember that effort has to be left behind and you have to move beyond effort. Only when you have moved beyond will you be passive, and that passive awareness brings the miracle.

With passive awareness, mind is no more there. For the first time your inner center of being is revealed, and there is a reason. Effort is needed for anything that is to be done in the world. If you want to do something in the world, anything, effort is needed. But if you want to do something in the inner, no effort is needed. Just relaxation is needed. Non-doing is the art there just as doing is the art in the outward, the outside world.

This passive alertness is the key. But don't become disturbed by language. Start with effort. Just keep in mind that you have to leave it, and go on leaving it. Even leaving will be an effort -- but a moment comes when everything has gone. Then you are there, simply there not doing anything -- just there, being. That "beingness" is SAMADHI, and all that is worth knowing, worth having, worth being, happens to you in that state.

Vigyan Bhairav Tantra, Vol 2

Chapter #3
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BE THE UNSAME SAME TO FRIEND AS TO STRANGER, IN HONOR AND DISHONOR.

HERE IS THE SPHERE OF CHANGE, CHANGE, CHANGE. THROUGH CHANGE CONSUME CHANGE.

Northrope says somewhere that the Western mind has been continuously searching for the theoretical

component of existence -- the causal link for how things happen, what is the cause, how the effect can be controlled, how man can manipulate nature. And the Eastern mind, says Northrope, has been on a different adventure. The search has been to find the aesthetic component of reality -- not the theoretical, but the aesthetic.

The Eastern mind has not been much involved with the search to know how to manipulate nature, but it has been interested in how to be one with nature -- not in how to conquer it, but in how to be in a deep friendship, a deep participation with it. The Western mind has been in a conflict, a struggle; the Eastern mind has been in a mystique, a love relationship. I don't know whether Northrope will agree with me or not, but my feeling is that science is a hatred, a relationship of hatred with nature; hence, struggle, fight, conquering, the language of victory.

Religion is a love relationship; hence, no conflict, no struggle. In another way, science is a male attitude and religion a female attitude. Science is aggressive, religion is receptive. The Eastern mind is religious. Or, if you allow me, I will say that wherever a religious mind is, it is Eastern. The scientific mind is Western. It makes no difference whether a man is born in the East or the West. I am using East and West as two attitudes, two approaches, not as two geographical denominations. You can be born in the West, but you may not belong there; you may be Eastern through and through. You may be born in the East, but you may not belong; you may be scientific, the approach may be mathematical, intellectual.

Tantra is absolutely Eastern. It is a way of participating with reality -- a way how to be one with it, how to dissolve boundaries, how to move in an undifferentiated realm. Mind differentiates, creates boundaries, definitions, because mind cannot work without definitions, without boundaries. The more clear-cut the boundaries, the better the possibility for the mind to work. So mind cuts, divides, chops everything.

Religion is a dissolving of boundaries in order to move to the undifferentiated where there is no definition, where there is no limit to anything, where everything moves into everything else, where everything is everything else. You cannot cut, you cannot chop existence. The consequences are bound to be very different in each approach. By the scientific approach, by dividing, chopping, you can come only to dead particles, atoms, because life is something which cannot be cut into divisions. And the moment you cut it, it is no more there. It is as if someone goes to study a symphony by studying each single note. Each single note is part of the symphony, but it is not the symphony. The symphony is created by many notes dissolving into each other. You cannot study a symphony by studying notes.

I cannot study you by studying your parts, You are not just a total of parts, you are more than that. When you divide and cut and analyze, life disappears; only dead parts are left. That is why science will never be capable of knowing what life is, and whatsoever is known through science will be about death -- matter -- it will never be about life. Science may become capable of manipulating life, of knowing the parts, the dead parts. It may be capable of manipulating life, but, still LIFE is not known, not even touched. Life remains unknowable for science. By the very method of its technology, its methodology, by the very approach, life cannot be known through it.

That is why science goes on denying -- denying anything else other than matter. The very approach debars any contact with that which is life. And the vice versa happens also: if you move deeply into religion, you will start denying matter. Shankara says that matter is illusion, it is not there; it simply appears to be. The whole Eastern approach has been to deny the world, matter, anything material. Why? Science goes on denying life, the divine, consciousness. Deeper religious experiences go on denying matter -- all that is material. Why? Because of the very approach. If you look at life without differentiation, matter disappears. Matter is life divided, differentiated. Matter means life defined, analyzed into parts.

So, of course, if you look at life undifferentiatedly and become part of it, in a deep participation, if you become one with existence as two lovers become one, matter disappears. That is why Shankara says that matter is illusion. If you participate in existence, it is. But Marx says that consciousness is just a by-product, it is not substantial; it is just a function of matter. If you divide life, then consciousness disappears, becomes illusory. Then only matter is.

What I am intending to say to you is this: Existence is one. If you approach it through analysis, it appears material, dead. If you approach it through participation, it appears as life, as divine, as consciousness. If you approach it through science there is no possibility of any deep bliss happening to you, because with dead matter bliss is impossible. At the most it can only be illusory. Only with a deep participation is bliss possible.

Tantra is a love technique. The effort is to make you one with existence. So you will have to lose many things before you can enter. You will have to lose your habitual pattern of analyzing things; you will have to

lose the deep-rooted attitude of fighting, of thinking in terms of conquering.

When Hillary reached to the highest peak of the Himalayas, Mount Everest, all of the Western world reported it as a conquering -- a conquering of Everest. Only in a Zen monastery in Japan, on a wall newspaper, it was written, "Everest has been befriended" -- not conquered! This is the difference -- "Everest has been befriended"; now humanity has become friendly with it. Everest has allowed Hillary to come to it. It was not a conquering. The very word `conquer' is vulgar, violent. To think in terms of conquering shows aggressiveness. Everest has received Hillary, welcomed him, and now humanity has become friendly; now the chasm is bridged. Now we are not unacquainted. One of us has been received by Everest. Now Everest has become part of human consciousness. This is a bridging.

Then the whole thing becomes totally different. It depends on how you look at it. Remember this before we enter the techniques. Remember this: tantra is a love effort towards existence. That is why so much of sex has been used by tantra: because it is a love technique. It is not only love between man and woman; it is love between you and existence, and for the first time existence becomes meaningful to you through a woman. If you are a woman, then existence becomes for the first time meaningful to you through a man.

That is why sex has been so much discussed and used by tantra. Think of yourself as absolutely asexual -- as if all sex were removed from you the day you were born. Just think: all sex was completely removed from you the day you were born. You will be unable to love; you will be unable to feel any affinity with anyone. It will be difficult to get out of yourself. You will remain enclosed, you will not be able to approach, to go out to meet someone. There in existence, you will be a dead thing, closed from everywhere.

Sex is your effort to reach out. You move from yourself; someone else becomes the center. You leave your ego behind, you go away from it to meet someone. If you really want to meet you will have to surrender, and if the other also wants to meet you he will also have to move out. Look at the miracle in love -- at what happens. You move to the other and the other moves to you. He comes into you and you go into him or into her. You have changed places. Now he becomes your soul and you become her soul or his soul. This is a participation. Now you are meeting. Now you have become a circle. This is the first meeting where you are not enclosed in the ego. This meeting can become just a stepping stone toward a greater meeting with universe, with existence, with reality.

Tantra is based not on intellect, but on heart. It is not an intellectual effort, it is a feeling effort. Remember this, because that will help you to understand the techniques. Now we will enter the techniques.

The first technique:

"BE THE UNSAME SAME TO FRIEND AS TO STRANGER, IN HONOR AND DISHONOR."

"BE THE UNSAME SAME" -- this is the base. What is happening in you? Two things are happening. Something in you remains continuously the same, it never changes. You may not have observed it, you may not have encountered it yet, but if you observe you will come to know that something in you remains constantly the same. Because of that sameness, you can have an identity. Because of that sameness, you feel yourself centered; otherwise you will be a chaos. You say, "My childhood." Now what has remained of it? WHO says, "My childhood"? Who is this "my, me, I"?

Nothing has remained of your childhood. If your pictures of your childhood are shown to you for the first time, you will not be able to recognize them. Everything has changed. Your body is no more the same; not a single cell has remained the same. Physiologists says that the body is a flux, it is river-like. Every moment many cells are dying and many new ones are born. Within seven years your body will have changed completely. So if you are going to live seventy years, ten times over your body has renewed itself completely.

Every moment your body is changing, and your mind. You cannot recognize a photograph of your childhood, and if it were possible to give you a photograph of your mind, of your childhood mind, it would be impossible to recognize it. Your mind is even more of a flux than your body. Every moment everything changes. Even for a single moment nothing remains the same. In the morning you were different as far as your mind is concerned. In the evening you are totally a different person.

When someone would come to meet Buddha, before the person would depart, take leave of him, Buddha would say, "Remember, the man who has come to meet me is not the man who is going back. You are totally different now. Your mind has changed." Meeting with a buddha is, of course, bound to change your mind for better or worse, but you cannot be the same.

You came here with a different mind; you will go with a different mind. Something has changed.

Something new has been added, something has been deleted. And even if you are not meeting anyone, if you are just remaining by yourself, then too you cannot remain the same. Every moment the river is moving.

Heraclitus has said, "You cannot step twice in the same river." The same can be said about man: you cannot meet the same man again -- impossible! And because of this fact, and because of our ignorance of it, life becomes a misery -- because you go on expecting the other to be the same. You marry a girl and you expect her to be the same. She cannot be! Unmarried, she was different; married, she is completely different. A lover is something else, a husband is something totally different. You cannot expect your lover to meet you through your husband. That is impossible. A lover is a lover; a husband is a husband. The moment a lover becomes a husband, everything has changed. But you go on expecting. That creates misery -- unnecessary misery. If we can recognize this fact that mind goes on moving and changing continuously, we will escape many, many miseries without any cost. All you need is simple awareness that mind changes.

Someone loves you and then you go on expecting love. But the next moment he hates you; then you are disturbed -- not because of his hate, but only because of your expectation. He has changed. He is alive, so he is bound to change. But if you can see the reality as it is you will not be disturbed. The one who was in love a moment before can be in hate a moment later, but wait! One moment later he will be in love again. So don't be in a hurry, just be patient. And if the other can also see this changing pattern, then he will not be fighting for changing patterns. They change; that is natural.

So if you look at your body, it changes. If you try to understand your mind, it changes. It is never the same. Even for two consecutive moments, nothing is the same. Your personality goes on like a flux. If this is all and there is nothing which remains the same continuously, eternally, timelessly, then who will remember that this was "my childhood"? Childhood has changed, the body has changed, the mind has changed. Then who remembers? Then who knows about childhood and about youth and about old age? Who knows?

This knower must remain the same; this witness must remain the same. Only then can the witness have a perspective. The witness can say, "This was my childhood, this was my young age, this was my old age. This moment I was in love, and this moment the love changed into hatred." This witnessing consciousness, this knower, is always the same.

So you have two realms or two dimensions existing together in you. You are both -- the changing which is always changing and the non-changing which is always remaining non-changing. If you become aware of these two realms, then this technique will be helpful: "BE THE UNSAME SAME." Remember this: "BE THE UNSAME SAME." You are bound to be "unsame" on the periphery, but at the center remain the same.

Remember that which is the same. Just remembering will be enough; you need not do anything else. It is non-changing. You cannot change it, but you can forget it. You can be so engrossed, obsessed with the changing world around you -- with your body, with your mind -- that you may completely forget the center. The center is so much clouded by the changing flux -- and, of course, there are problems: that which is constantly the same is difficult to remember because change creates problems.

For example, if a constant noise goes on around you, you will not be aware of it. If a clock on the wall goes on, tick-tock, tick-tock the whole day, you are never aware of it. But if suddenly it stops, you will immediately become aware. If something is constantly the same, there is no need to take any notice. When something changes, the mind has to take notice. It creates a gap, and the pattern vibrates. You were hearing it continuously, so there was no need to hear it. It was there, it became part of the background. But if now suddenly the clock stops, you will become aware. Your consciousness will suddenly come to the gap.

It is just as if one of your teeth falls out; then your tongue goes continuously to the place. When the tooth was there the tongue never tried to touch it. Now the tooth is not there -- just a gap is there -- then the whole day, howsoever you try, you cannot help it: the tongue goes to the gap. Why? Because something is missing and the background has changed. Something new has entered.

Whenever something new enters, you become conscious -- for many reasons. It is a safety measure. It is needed for your life -- to survive. When something changes you have to become aware. It may be dangerous. You have to take notice, and you have to adjust again to the new situation that has come into being. But if everything is as it was, there is no need. You need not be aware. And this same element in you, what Hindus have called ATMAN, the soul, has been there always from the very beginning, if there was any beginning. And it is going to the very end, if there is going to be any end. It has been eternally the same, so how can you be aware of it?

Because it is so permanently the same, eternally the same, you are missing it. You take notice of the body, you take notice of the mind because they are changing. And because you take notice of them, you

start thinking that you are them. You know only them; you become identified.

The whole spiritual effort is to find the same amidst the unsame -- to find the eternal in the changing, to find that which is always the same. That is your center, and if you can remember that center, only then will this technique be easy -- or if you can do this technique, remembering will become easy. From both the ends you can travel.

Try this technique. The technique is to "BE THE UNSAME SAME TO FRIEND AS TO STRANGER." To the friend and to the enemy, or to the stranger, be the "unsame same." What does it mean? It seems contradictory. In a way you will have to change, because if your friend comes to meet you, you will have to meet him differently, and if a stranger comes you will have to meet him differently. How can you meet a stranger as if you know him already? You cannot. The difference will be there, but still, deep down remain the same. The attitude must remain the same, but the behavior will be "unsame." You cannot meet an unknown person as if you know him already. How can you? You can pretend at the most, but pretensions will not do. The difference will be there.

There is no need to pretend with a friend that he is a friend. With a stranger, even if you try to act as if he is a friend, it will be pretension -- something new. You cannot be the same; unsameness will be necessary. As far as behavior is concerned you will be different, but as far as your consciousness is concerned you can be the same. You can look at the friend as at the stranger.

It is difficult. You may have heard, "Look at the stranger as if he is a friend," but that is not possible if what I am saying is not possible. First look at your friend as the stranger; only then you can look at the stranger as at the friend. They are correlated.

Have you ever looked at your friends as if they are strangers? If you have not, then you have not looked at all. Look at your wife: do you really know her? You may have lived with her for twenty years or even more, and the more you live with her, the more is the possibility that you will go on forgetting that she is a stranger -- and she remains a stranger. Howsoever you love her, it will not make any difference.

Really, if you love her more, the more strange she will look -- because the more you love, the deeper you penetrate and the more you know how river-like she is, moving, changing, alive, every moment different. If you don't look deeply, if you just stick to the level that she is your wife, that this is her name or that, then you have chosen a particular fragment, and you go on thinking of that particular fragment as your wife. And whenever she has to change, she has to hide her changes. She may not be in a loving mood, but she has to pretend because you expect love from your wife.

Then everything becomes false. She is not allowed to change; she is not allowed to be herself. Then something is being forced. Then the whole relationship goes dead. The more you love, the more you will feel the changing pattern. Then each moment you are a stranger. You cannot predict; you cannot say how your husband is going to behave tomorrow morning. You can predict only if you have a dead husband: then you can predict. Predictions are possible only about things, never about persons. If some person is predictable, know well he is dead; he has died. His living is just false, so you can predict. Nothing is predictable about persons because of the change.

Look at your friend as at a stranger; he is one! Don't be afraid. We are afraid of strangers, so we go on forgetting that even a friend is a stranger. If you can look at the stranger in your friend also, you will never get frustrated because you cannot expect anything from a stranger. You take your friends for granted; hence, expectations and then frustrations -- because no one can fulfill your expectations, no one is here to fulfill your expectations. Everyone is here to fulfill his own expectations; no one is here to fulfill you. Everyone is here to fulfill himself or herself, but you expect others to fulfill you and others expect you to fulfill them. Then there is conflict, violence, struggle and misery.

Go on always remembering the stranger. Don't forget, even your closest friend is a stranger -- as far removed from you as possible. If this feeling happens to you, this knowing, then you can look at the stranger and you can find a friend there also. If a friend can be a stranger, then a stranger can be a friend. Look at a stranger: he doesn't know your language, he doesn't belong to your country, he doesn't belong to your religion, he doesn't belong to your color. You are white and he is black or you are black and he is white. You cannot communicate through language; you don't belong to the same church. So there is no common ground in nation, religion, race or color -- no common ground! He is totally a stranger. But look into his eyes, and the same humanity is there, that is the common ground; and the same life, that is the common ground; and the same existence, that is the root of your being friends.

You may not understand his language, but you can understand him. Even silence can be communicative. Just by your looking deep down into his eyes, the friend will be revealed. And if you know how to look,

then even an enemy cannot deceive you. You can look at the friend in him. He cannot prove that he is not your friend. Howsoever far removed, he is near you because you belong to the same existential current, to the same river to which he belongs. You belong to the same earth of being.

If this happens, then even a tree is not far away from you, then even a stone is not far away from you. A stone is very strange. There is no meeting ground, no possibility of any communication -- but the same existence is there. The stone also exists, the stone also participates in being. He is there -- I call it "he" -- he also takes up space, he also exists in time. The sun also rises for him -- as it rises for you. One day he was not, as you were not, and one day you will die and he will also die. The stone will disappear. In existence we meet. The meeting is the friendship. In personality we differ, in manifestation we differ; in essence we are one.

In manifestations we are strangers, so howsoever close we come we remain far away. You can sit close, you can embrace each other, but there is no possibility to come more close. As far as your changing personality is concerned, you are never the same. You are never similar; you are always strangers. You cannot meet there because before you can meet you have changed. There is no possibility of meeting. As far as bodies are concerned and minds are concerned there can be no meeting, because before you can meet you are no more the same.

Have you ever observed? You feel love for someone -- a very deep upsurge. You are filled with it, and the moment you go and say, "I love you," it has disappeared. Have you observed? It may not be there now, it may be just a memory. It was there, but it is not there now. The very fact that you asserted it, made it manifest, has made it enter into the realm of change. When you felt it, it may have been deep in the essence, but when you bring it out you are bringing it into the pattern of time and change, it is entering into the river. When you say, "I love you," by then it may have disappeared completely. It is so difficult, but if you observe, it will become a fact. Then you can look. In the friend there is the stranger and in the stranger the friend. Then you can remain "THE UNSAME SAME." You change peripherally; you remain the same in the essence, in the center.

"IN HONOR AND DISHONOR..." Who is honored and who is dishonored? You? Never! Only that which is changing, and that you are not. Someone honors you; if you take it that he is honoring YOU, you will be in difficulty. He honors a particular manifestation in you, not you. How can he know you? You don't even know yourself. He honors a particular manifestation; he honors something which has come into your changing personality. You are kind, loving; he honors it. But this kindness and this love are just on the periphery. The next moment you will not be loving, you may be filled with hate. There may be no flowers -- only thorns. You may not be so happy. You may be just sad, depressed. You may be cruel, angry. Then he will dishonor you. Then again the loving manifestation. Others come in contact not with you, but with your manifestations.

Remember this, they are not honoring and dishonoring YOU. They cannot do either because they don't know you; they cannot know you. If even you are not aware of yourself, how can they be? They have their own formulas, they have their theories, they have their measurements and criteria. They have their touchstones and they say, "If a man is such and such we will honor him, and if a man is such and such we will dishonor him." So they act according to their criteria, and you are never near their touchstones -- only your manifestations.

They can call you a sinner one day and a saint another. They can call you a saint today, and the next day they may go against you, stone you to death. What is happening? They come in contact with your periphery, they never come in contact with you. Remember this, that whatsoever they are saying, it is not about you. You remain beyond; you remain outside. Their condemnations, their appreciations, whatsoever they do is not really concerned with you, just with your manifestations in time.

I will tell you one Zen anecdote. One young monk lived near Kyoto. He was beautiful, young, and the whole town was pleased. They honored him. They believed him to be a great saint. Then one day everything turned upside down. One girl became pregnant, and she told her parents that this monk was responsible. So the whole town turned against him. They came, and they burned his cottage. It was morning, and a very cold morning, a winter morning, and they threw the child onto the monk.

The father of the girl told him, "This is your child, so take the responsibility."

The monk simply said, "Is it so?" And then the child started weeping, so he forgot about the crowd and began caring for the child.

The crowd went and destroyed the whole cottage, burned it down. Then the child was hungry and the monk was without any money, so he had to go to beg in the city for the child. Who will give him anything

now? Just a few moments before he was a great saint, and now he is a great sinner. Who will give him anything now? Wherever he tried, they closed their doors in his face. They condemned him completely.

Then he reached to the same house -- to the house of the girl. The girl was very much distressed, and then she heard the child weeping and screaming, and the monk standing there just saying, "Don't give anything to me, I am a sinner. But the child is not a sinner; you can give milk to this child." Then the girl confessed that just to hide the real father of the child, she had taken the name of the monk. He was absolutely innocent.

So the whole town turned around again. They fell at his feet, started asking his forgiveness. And the father of the girl came, took the child back with weeping eyes, tears rolling down, and he said, "But why did you not say so before? Why did you not refuse in the morning? The child does not belong to you."

The monk is reported to have said again, "Is it so?" In the morning he had said, "Is it so? This child belongs to me?" And in the afternoon he said, "Is it so? This child doesn't belong to me?"

This is how this sutra has to be applied in life. In honor and dishonor, you must remain "THE UNSAME SAME." The innermost center must remain the same, whatsoever happens to the periphery. The periphery is bound to change, but you must not change. And because you are two, the periphery and the center, that is why opposite, contradictory terms have been used: "BE THE UNSAME SAME..." And you can apply this technique to all opposites: in love and hate, poverty and richness, comfort and uncomfort, or in anything, remain "THE UNSAME SAME."

Just know that the change is happening only to your periphery; it cannot happen to you, it is impossible. So you can remain detached, and this detachment is not forced. You simply know it is so. This is not a forced detachment; this is not any effort on your part to remain detached. If you TRY to remain detached, you are still on the periphery; you have not known the center. The center is detached; it has always been so. It is transcendental. It is always the beyond. Whatsoever happens below never happens to it.

Try this in polar situations. Go on feeling something in you which is the same. When someone is insulting you, focus yourself to the point where you are just listening to him -- not doing anything, not reacting -- just listening. He is insulting you, and then someone is praising you. Just listen. Insult-praise, honor-dishonor: just listen. Your periphery will get disturbed. Look at it also; don't change it. Look at it; remain deep in your center, looking from there. You will have a detachment which is not forced, which is spontaneous, which is natural.

And once you have the feeling of the natural detachment, nothing can disturb you. You will remain silent. Whatsoever happens in the world, you will remain unmoved. Even if someone is killing you, only the body will be touched -- not you. You will remain beyond. This "beyondness" leads you into existence, into that which is bliss, eternal, into that which is true, which is always, into that which is deathless, into life itself. You may call it God or you can choose your term. You can call it NIRVANA, whatsoever you like, but unless you move from the periphery to the center and unless you become aware of the eternal in you, religion has not happened to you, neither has life happened to you. You are missing, simply missing all. That is possible -- to miss the ecstasy of living.

Shankara says that "I call the man a SANNYASIN who knows what is changing and what is non-changing, who knows what is moving and what is non-moving." This, in Indian philosophy, is known as discrimination -- VIVEK. To discriminate between these two, the realm of the change and the realm of the unchanging -- this is called VIVEK, discrimination, awareness.

This sutra can be used very, very deeply and very easily with whatsoever you are doing. You feel hunger? Remember the two realms. Hunger can only be felt by the periphery because the periphery needs food, needs fuel. You don't need food, you don't need any fuel, but the body needs them. Remember, when hunger happens it is happening to the periphery; you are just the knower of it. If you were not there, it would not be known. If the body were not there, it would not happen. By your absence only knowledge will not be there because the body cannot know. The body can have it, but it cannot know it. You know it; you cannot have it.

So never say that "I am hungry." Always say within, "I know that my body is hungry." Give emphasis to your knowing. Then the discrimination is there. You are becoming old: never say, "I am becoming old." Just say, "My body is becoming old." Then in the moment of death also you will know, "I am not dying; my body is dying. I am changing bodies, just changing the house." If this discrimination deepens, one day, suddenly, there will be enlightenment.

The second sutra:

"HERE IS THE SPHERE OF CHANGE, CHANGE, CHANGE. THROUGH CHANGE CONSUME CHANGE."

The first thing to understand is that everything you know about is change; except for you, the knower, everything is change. Have you seen anything which is not change? This whole world is a phenomenon of change. Even the Himalayas are changing. They say -- the scientists who work on it -- that they are growing; these Himalayas are the youngest mountains in the world, still a child, really, still growing. They have not yet become mature; they have not reached to the point from where something begins to decline. They are still rising.

If you compare them with Vindhyachal, another mountain, they are just children. Vindhyachal is one of the oldest -- and some say the oldest mountain in the world. It is so old, it is decreasing -- coming down. For centuries, it is coming down -- just dying, in its old age. So even a Himalaya which looks so stable, unchanging, unmoving, is changing. It is just a river of stones. Stones make no difference; they are also river-like, floating. Comparatively everything is changing. Something looks more changing, something looks less changing, but that is only relative.

Nothing is unchanging that you can know. Remember my point: nothing that you can know is unchanging. Nothing is unchanging except the knower. But that is always behind. It always "knows"; it is really never known. It can never become the object; it is always the subject. Whatsoever you do or know, it is always behind. You cannot know it. When I say this, don't get disturbed. When I say that you cannot know it, I mean you cannot know it as an object. I can look at you, but how can I look at myself in the same way? It is impossible because to be in a relationship of knowledge two things are needed -- the knower and the known.

So when I look at you, you are the known and I am the knower, and the knowledge can exist as a bridge. But where to make the bridge when I look at myself, when I am trying to know myself? There only I am, alone -- totally alone. The other bank is missing, so where to create the bridge? How to know myself?

So self-knowledge is a negative process. You cannot know yourself directly; you can simply go on eliminating objects of knowledge. Go on eliminating the objects of knowledge. When there is no object of knowledge, when you cannot know anything, when there is nothing but the vacuum, the emptiness -- and this is what meditation is: just eliminating all objects of knowledge -- then a moment comes when consciousness is, but there is nothing to be conscious of; knowing is, but there is nothing to know. The simple, pure energy of knowing remains and nothing is left to be known. There is no object.

In that state when there is nothing to be known, it is said that you know yourself in a certain sense. But that KNOWLEDGE is totally different from all other knowledge. It is misleading to use the same word for both. There have been mystics who have said that self-knowledge is contradictory, the very term is contradictory. Knowledge is always of the other; self-knowledge is not possible. But when the other is not, something happens. You may call it "self-knowledge," but the word is misleading.

So whatsoever you know is change. Everywhere, even these walls, are constantly changing. Now physics supports this. Even the wall which looks so stationary, non-changing, is changing every moment. A great flux is on. Every atom is moving, every electron is moving. Everything is moving fast, and the movement is so fast that you cannot detect it. That is why the wall looks so permanent. In the morning it was like this, in the afternoon it was like that, in the evening it was like this, yesterday it was like this and tomorrow it will be like this. You look at it as if it is the same, but it is not. Your eyes are not capable of detecting such great movement.

The fan is there. If the fan is moving very fast, you will not be able to see the space, it will look like just one circle. Space cannot be seen because the movement is fast, and if the movement is so fast -- just as fast as electrons are moving -- you will not see that the fan is moving at all. You will not be able to detect the movement. The fan will look stationary; you will even be able to touch it. It will be stationary, and your hand will not even be able to enter into the gaps, because your hand cannot move so fast as to go into the gaps. Before you move, another blade will have come. Before you move, still another blade will have come. You will always touch the blade, and the movement will be so fast that the fan will look like it is non-moving. So things that are non-moving are very fast moving: that is why there is the appearance that they are stationary.

This sutra says that everything is change: "HERE IS THE SPHERE OF CHANGE..." On this sutra Buddha's whole philosophy stands. Buddha says that everything is a flux, changing, non-permanent, and that one should know this. Buddha's emphasis is so much on this point. His whole standpoint is based on it. He says, "change, change, change: remember this continuously." Why? If you can remember change,

detachment will happen. How can you be attached when everything is changing?

You look at a face; it is very beautiful. When you look at a face that is very beautiful, there is a feeling that this is going to remain. Understand it deeply. Never expect that this is going to remain. But if you know that this is changing fast, that this is beautiful this moment and it may be ugly the next, how can you feel any attachment? It is impossible. Look at a body: it is alive; the next moment it will be dead. All is futile, if you feel the change.

Buddha left his palace, his family -- his beautiful wife, his child -- and when someone asked him, "Why?" he said, "Where there is nothing permanent, what is the use? The child will die." And the night Buddha left, the child was born. He was just a few hours old. Buddha went into his wife's room to have a last look. The wife's back was towards the door. She was holding the child in her arms in sleep. Buddha wanted to say goodbye, but then he resisted. He said, "What is the use?"

A moment came in his mind when a thought flashed that "The child is just one day old, a few hours old, and I must have a look." But then he said, "What is the use? Everything is changing. This day the child is born, and the next day the child will die. And one day before he was not here. Now he is here, and one day again he will not be here. So what is the use? Everything is changing." He left -- turned back and left.

When someone asked, "Why have you left all that?" he said, "I am in search of that which never changes, because if I stick to that which changes there is going to be frustration. If I cling to that which is changing, I am stupid, because it will change, it will not remain the same. Then I will be frustrated. So I am in search of that which never changes. If there is anything which never changes, only then does life have any worth and meaning. Otherwise everything is futile." He based his whole teaching on change.

This sutra is beautiful. This sutra says, "THROUGH CHANGE CONSUME CHANGE." Buddha would never say the second part. The second part is basically tantric. Buddha will say that everything is change; feel it, and then you will not cling to it. And when you don't cling to it, by and by, by leaving everything that changes, you will fall into yourself to the center where there is no change. Just go on eliminating change, and you will come to the unmoving, to the center -- the center of the wheel. That is why Buddha has chosen the wheel as the symbol of his religion: because the wheel moves, but the center on which it moves remains unmoving. So the SANSARA -- the world -- moves like a wheel. Your personality moves like a wheel, and your innermost essence remains the center on which the wheel moves. It remains unmoving.

Buddha will say life is change. He will agree with the first part. The next -- the second part -- is typically tantric: "THROUGH CHANGE CONSUME CHANGE." Tantra says don't leave that which is changing; move into it. Don't cling, but move. Why be afraid? Move into it, live it out. Allow it to happen, and you move into it. Consume it through itself. Don't be afraid, don't escape. Where will you escape? How can you escape? Everywhere there is change. Tantra says everywhere is change. Where will you escape? Where can you go?

Wherever you go the change will be there. All escape is futile, so don't try to escape. Then what to do? Don't cling. Live the change, be the change. Don't create any struggle with it. Move with it. The river is flowing; you flow with it. Don't even swim; allow the river to take you. Don't fight with it, don't waste your energy by fighting with it; just relax. Be in a let-go and move with the river.

What will happen? If you can move with a river without any conflict, without any direction of your own, if the river's direction is your direction, suddenly you will become aware that you are not the river. You will become aware that you are not the river! Feel it. Some day try it in a river. Go there, relax, and allow the river to take you. Don't fight; become the river. Suddenly you will feel that the river is all around, but you are not the river.

In fighting you may forget this. That is why tantra says, "THROUGH CHANGE CONSUME CHANGE." Don't fight. There is no need because in you the change cannot enter. So don't be afraid. Live in the world. Don't be afraid because in you the world cannot enter. Live it. Don't choose this way or that.

There are two types of people: one that will cling to the world of change and one that will escape. But tantra says it is change, so to cling is futile and to escape also. What is the use? Buddha says, "What is the use of remaining in the world of change?" Tantra says, "What is the use of escaping from it?"

Both are futile. Rather, allow it to happen. You are not concerned with it; it is happening, you are not even needed for it. You were not and the world was changing, and you will not be and the world will go on changing -- so why create any fuss about it?

"CONSUME CHANGE THROUGH CHANGE." This is a very deep message. Consume anger through anger, consume sex through sex, consume greed through greed, consume the SANSARA through the sansara. Don't fight with it, be relaxed, because fight creates tensions and fight creates anxiety, anguish, and

you will be unnecessarily disturbed. Allow the world to be as it is.

There are two types of persons. One type is those persons who cannot allow the world to be as it is. They are called revolutionaries. They will change it, they will struggle to change it. They will destroy their whole life in changing it, and it is already changing. They are not needed, they will only consume themselves. They will burn out in changing the world, and it is already changing. No revolution is really needed. The world is a revolution; it is changing.

You may wonder why India has not created great revolutionaries. It is because of this insight that everything is already changing. Why are you disturbed to change it? You can neither change it nor stop the change. It IS changing. Why waste yourself?

One type of personality always tries to change the world. In religion's eyes he is neurotic. Really, he is afraid of coming to himself, so he goes on and becomes obsessed with the world. The state has to be changed, the government has to be changed, the society, the structure, the economics, everything has to be changed, and he will die, and he will never have a moment of ecstasy in which he could know what he was, and the world will continue and the wheel will go on moving. It has seen many revolutionaries, and it goes on moving. Neither can you stop it nor can you accelerate the change.

This is a mystic's attitude: mystics say there is no need to change the world. But mystics are also of two types. One will say there is no need to change the world, but there is a need to change oneself. He also believes in changing -- not in changing the world, but himself.

But tantra says there is no need to change anyone -- neither the world nor yourself. That is the deepest core of mysticism. You need not change the world and you need not change yourself. You are just to know that everything is changing, and to float in the change and relax in the change.

And the moment there is no effort to create any change, you can relax totally -- because if the effort is there you cannot relax. Then tension will be there because in the future something of value is going to happen: the world is going to change. The world is going to become communistic, or the earthly paradise is to come, or some utopia in the future, or you are going to enter into the Kingdom of God, or into MOKSHA. Somewhere in paradise the angels are waiting to welcome you -- but "somewhere" is the future. With this attitude you are going to be tense.

Tantra says forget it. The world is already changing and you are also already changing. Change is existence, so don't become worried about it. It is already happening without you; you are not needed. You just float in it with no anxiety for the future, and suddenly amidst change you will become aware of a center within you which never changes, which has remained always as it is -- the same.

Why does it happen? Because if you are relaxed, then the changing background gives you the contrast, and through it you can feel the non-changing. If you are in any effort to change the world or yourself, you cannot look at the small unmoving center within you. You are so much obsessed with change, you are not able to have a look at what is the case.

The change is all around. The change becomes the background, the contrast, and you are relaxed. So there is no future in your mind -- no future thoughts. You are here now; this moment is all. Everything is changing, and suddenly you become aware of a point within you which has never changed. "THROUGH CHANGE CONSUME CHANGE." This is what is meant by "THROUGH CHANGE CONSUME CHANGE."

Don't fight. Through death become deathless; through death allow the death to die. Don't fight with it. The tantra attitude is difficult to conceive of, because our minds want to do something and this is a non-doing. It is just relaxing, not doing, but this is one of the most hidden secrets. If you can feel this, you need not bother about anything else. This one technique can give you all.

Then you need not do anything because you have come to know the secret that through change, change can be consumed, and through death, death can be consumed, and through sex, sex can be consumed, and through anger, anger can be consumed. Now you have come to know the secret that through poison, poison can be consumed.

Chapter #4
Chapter title: Tantra's secrets of love and liberation

28 March 1973 pm in Bombay, India

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The first question:

"IN REFERENCE TO YOUR STATEMENT THAT TANTRA IS A LOVE TECHNIQUE, PLEASE EXPLAIN WHY MODERN MAN AND WOMAN HAVE BECOME INCAPABLE OF LOVE."

Love is spontaneous. It cannot be controlled. You cannot "make" love; you cannot do anything about it. And the more you do, the more you will miss it. You have to allow it to happen. You are not needed for it. Your presence is the hindrance. The more you are absent, the better. When you are not, love happens. Because of their inability to be absent, modern man and woman have become incapable of love.

They are capable of doing things. The whole modern mind is based on doing. Whatsoever can be done, modern man can do more efficiently than any man that has ever existed. Whatsoever can be done, we can do more efficiently. We are the most efficient century; we have turned everything into technology -- into a problem of how to "do" it. We have developed one dimension and that is the dimension of doing, but in developing this dimension we have lost much.

At the loss of being we have learned how to do things, so that which can be done we do better than anyone -- better than any society that ever existed on earth. But when the question of love comes, a problem arises because love cannot be done. And not only is this so with love; we have become incapable of all that cannot be done.

For example, meditation: we have become incapable of it; it cannot be done. Or play: we have become incapable of it; it cannot be done. Or joy, happiness: we have become incapable of them because they cannot be done. They are not acts; you cannot manipulate them. On the contrary, you have to let yourself go. Then joy happens to you, then happiness comes to you, then love enters you, then love takes possession. And because of this possession we have become afraid.

Modern man, the modern mind, wants to possess everything and not be possessed by anything. Modern man wants to be the master of everything, and you can only be the master of things -- not of happenings. You can be the master of a house, you can be the master of a mechanical device; you cannot be the master of anything which is alive. Life cannot be mastered; you cannot possess it. On the contrary, you have to be possessed by it. Only then is there contact with it.

Love is life, and it is greater than you. You cannot possess it. I would like to repeat it: love is greater than you; you cannot possess it. You can only allow yourself to be possessed by it; it cannot be controlled. The modern ego wants to control everything, and you become scared of whatsoever you cannot control. You become afraid; you close the door. You close that dimension completely because fear enters. You will not be in control. With love you cannot be in control, and the whole trend which has led to this century was one of how to control. All over the world, and particularly in the West, the trend is for how to control nature, how to control everything, how to control energies.

Man must become the master, and you have become the master -- of course, only of those things which are possible to possess, and side by side you have been developing an incapacity for those things which cannot be possessed. You can possess money; you cannot possess love. And because of this we have been turning everything into a thing. You even go on turning persons into things because then you can possess them. If you love a person, you are not the master; no one is the master. Two persons love each other, and no one is the master -- neither the lover nor the beloved. Rather, love is the master and both are possessed

by a greater force than themselves, encircled by a greater force -- a whirlwind. If they try to possess each other, they will miss. Then they can possess each other. Then the lover will become the husband and the beloved will become the wife. Then they can possess, but a husband is a thing and a wife is a thing. They are not persons. You can possess them. They are dead entities, legal labels -- not alive.

We go on turning persons into things just to possess them, and then we feel frustrated -- because we wanted to possess the person and the person cannot be possessed. When you possess a person, he is no more a person; he is a dead thing, and you cannot be fulfilled by a dead thing. Look at this contradiction: you can be fulfilled only by persons, never by things, but your mind desires possessions -- so you turn them into things. Then you cannot be fulfilled. Then frustration sets in.

Possessiveness, the attitude to possess, has killed the capacity to love. Don't think in terms of possession. Rather, think in terms of being possessed. That is what surrender means -- being possessed: you allow yourself to be possessed by something greater than you. Then you will not be in control. Then a greater force will take you. Then the direction will not be yours. Then you cannot choose the goal. Then the future is unknown; you cannot be secure now. Moving with a greater force than yourself, you are insecure, afraid.

If you are afraid and insecure, it is better not to move with great forces. Just work with lower forces than you; then you can be the master, and you can decide the goal beforehand. Then you will achieve the goal, but you will not get anything out of it. You will have just wasted your life.

The secret of love and the secret of prayer and the secret of anything that can make you fulfilled is surrender -- the capacity to be possessed. The problem with love exists because this capacity is not there. There are other reasons also, but this is the base. The first reason is too much emphasis on intellect, reason. So man is lopsided. Your head has grown and your heart has remained absolutely neglected. And love is not a capacity of the intellect. It has a different center; it has a different focus, source. It is in your heart, it is your feeling; it is not reasoning. But the whole modern education consists of reasoning, logic, intellect, mind. The heart is not even talked about. It is denied, really; it is just "a poetic fiction."

It is not! It is a reality! Just look at it in this way: if from the very beginning a child is brought up without any training of the mind or the reasoning, without any intellectual training, will he have an intellect? He cannot!

There have been such cases. Sometimes it has happened that wolves have brought up a human child. Just ten years before, one child was caught in a forest. The wolves had brought him up. He was fourteen years of age. He couldn't even stand on two legs; he would run on all fours. He couldn't speak a single word; he would roar like a wolf. He was in every way a wolf, and fourteen years of age. Those who caught him named him Ram. The child took six months to learn the name. Within a year the child died, and the psychologists who worked on him suspected that he died because of too much strain on the intellect. This forcing, this training to get him to stand on two feet, this memory training to get him to remember the name, the effort to make him a human being, killed him.

He was robust in health when he was caught -- more healthy than any human being ever is. He was just like an animal. But this training killed him. Every effort was made so that if you could have asked him, "What is your name?" he would be able to say "Ram." This was his whole intellect. After six months of constant training, punishment, creating a profit motive in him, the only proof that the child could give of his intellect was this much: he would be able to say "Ram." What happened? If someone from Mars could get hold of this child, he would think that humanity has no mind, no intellect, no reason.

The same has happened to the heart. Without training it is as if it is not. It has been completely neglected, so your whole life energy has been forced towards the head, not towards the heart, and love is a functioning of the heart center. This is why modern man has become incapable of love: modern man has become incapable of the heart. He calculates, and love is not a calculation. He knows arithmetic and love is not arithmetic. He thinks in terms of logic and love is illogical. He always tries to rationalize everything. Whatsoever he is doing reason must support it, and love is not supported by reason.

Really, when you fall in love you throw your reason completely. That is why we say man "falls" in love. Falls from where? Falls from the head down into the heart. We use this term of condemnation, "falling in love," because the head, the reason, cannot look at it without condemning it. It is a fall. Is love really a fall or a rising? Do you become more with it or do you become less? Do you expand or do you shrink? With love you become more! Your consciousness is more, your feeling is more; your ecstatic sensation is more, your sensitivity is more. You are more alive, but one thing is less: reasoning is less. You cannot reason it out; it is blind. As far as reason is concerned it is blind. The heart has its own reason -- that is another thing

-- and the heart has its own eyes, but that is another thing. The eyes of reason are not there, so reason says it is a fall; you have fallen.

Unless the heart center starts functioning again man will not be capable of love, and the whole misery of modern life is because unless he loves he cannot feel any meaning in his life. Life looks meaningless. Love gives it meaning; love is the only meaning. Unless you are capable of love you will be meaningless, and you will feel that you are existing without any meaning, futilely, and suicide will become attractive. Then you will like to kill yourself, to finish with yourself, to end, because what is the use of existing?

Mere existing cannot be tolerated. Existence must have a meaning; otherwise, what is the use? Why go on prolonging yourself unnecessarily? Why go on repeating the same pattern every day? Getting out of the bed and doing the same thing, and again falling asleep and the next day the same pattern: why?

You have done it so far, and what has happened? And you will do it unless death comes and relieves of you of your body. So what is the use? Love gives meaning. It is not that through love any result comes into being or any goal -- no! Through love every moment becomes of value in itself. Then you never ask this. If someone asks what is the meaning of life, know well that love is lacking. Whenever someone asks what is the meaning of life, he is asking because he has not been able to flower in a love experience. Whenever someone is in love, he never asks what is the meaning of life. He knows the meaning; there is no need to ask. He knows the meaning! The meaning is there: love is the meaning in life.

And through love prayer is possible because prayer is again a love relationship -- not between two individuals, but between one individual and existence itself. Then the whole existence becomes your beloved or lover. But it is possible only through love experience that you can grow into prayer or into meditation, and the ultimate ecstasy is just like love. That is why Jesus says that "God is love," not that "God is loving."

Christians have been interpreting it in this way -- that God is kind, loving. That is not the meaning. Jesus says that God is love. He simply equates God and love. You can say "love" or you can say "God"; they both mean the same. God is not loving; God is love itself. If you can love, you have entered the divine. And when your love grows to such an infinity that it is not concerned with anyone in particular -- rather, it has become a diffused phenomenon; when there is no lover for you -- rather, the whole existence, all that is, has become the lover or beloved -- then it has become prayer.

And tantra is a love method. So the first thing is how to love, and then the second thing is how to grow in love so that love becomes prayer. But one must start from love. And don't be afraid of love because that fear shows you are afraid of the heart. The head is cunning; the heart is innocent. With the head you feel protected; with the heart you become vulnerable, open. Anything can happen.

That is why we have become closed. The fear is there: if you are vulnerable, anything can happen to you; someone can deceive you. With the mind no one can deceive you; you can deceive others. But I tell you be ready to be deceived, but don't close the heart. Be ready to be deceived, but don't close the heart! That vulnerability to be deceived is of worth because you will not lose anything by it. And if you are ready to be deceived infinitely, only then can you believe in the heart. If you are calculative, cunning, clever, too much clever, then you will miss the heart, and modern man is so educated, so sophisticated, so clever; that is why he has become incapable of love.

Women were not like this, but they are following modern man fast, they are copying modern man fast. Sooner or later they will become just like man, or they may even overtake him. Now they are also becoming incapable because the same head orientation, the same effort to be cunning and clever, is there now. They may form a "Women's Liberation Movement" or anything like it, but it is not heart oriented. It is just a copy of the same stupidity that man has been doing with himself. You may go to the other extreme, but if you react, even in your reaction you are following.

A great crisis is there. It is difficult now to prevent women all over the world from copying man and his nonsense because man seems to be so successful. He is successful in a way; he has become the master of things. Now he possesses the whole world. Now he feels he has conquered nature, and "success succeeds; nothing succeeds like success."

Now women feel that man has succeeded and has become the master, so they must copy him. But look also at the thing in which man has failed completely. He has lost his heart; he cannot love. Reason alone is not enough, and reason in control is dangerous. The heart must be higher than reason because reason is just an instrument and the heart is you. The heart must be allowed to use reason -- not vice versa. But you have been doing that. The head is allowed to dominate; in its domination, the head has killed the heart.

And thirdly, one thing more has to be remembered as to why modern man has become incapable of love.

Love is basically a sort of madness, a sort of deep participation with nature, a sort of dissolving of the ego. It is primal. You are born out of love; your every cell of the body is a love cell. Your very energy, your life energy, is a love energy. You exist in it, but there is no ego in that energy. You cannot feel "I." That energy is unconscious, and when you move in love YOU become unconscious. Only a fragment of your mind is conscious, and in that fragment of the mind exists the ego.

The mind has three layers. First is the unconscious: when you are deeply asleep with no dreams, you are in it. The child in the mother's womb is absolutely unconscious, he is just part of the mother. The child is not aware that "I am separate"; he is just part of the mother. There is no separation, no defined existence. He is undifferentiated from the mother and from the existence itself. There is no fear because fear comes only when you become aware of yourself. The child is totally at ease; he is unconscious.

And the second layer is of consciousness. It is a very small fragment. One tenth part of the unconscious has become conscious in you through training, education, society, family. It was needed for survival, so a part of you has become conscious. But that part also gets tired very soon; that is why you need sleep. In sleep you become again a child in the womb. You have fallen back, the conscious is no more there. It has become part of the unconscious. That is why sleep is so refreshing. In the morning you feel alive again, fresh, because you have fallen back into the mother's womb.

You may not have observed this.... Observe someone who is deeply asleep. More or less, he will be in the same posture in which he was in his mother's womb. And if you can be in the right posture, sleep will follow more easily. If you feel any difficulty in falling asleep, just feel your mother's womb, as if you are in it. Imagine it, and take the posture in which you would have been in your mother's womb. In that posture you will fall deeply asleep. You need the same warmth; otherwise the sleep will be disturbed. You need the same warmth as there was in your mother's womb.

That is why hot milk is good. If you sip hot milk before you go to sleep it will be good, because that again makes you a child. Milk is child's food, and if it is hot you are again at your mother's breast. Hot milk is good for sleep only because of this reason: you fall back into childhood, you are reduced into a child. Sleep refreshes you. Why? Because the conscious mind gets tired. It is just a part, and the whole is unconscious. It has to fall back to the whole to become revived. It is again resurrected. That is why in the morning you feel good and morning looks beautiful -- not only because morning is beautiful, but because again you have a child's eyes. The afternoon is not so beautiful. The world is the same, but you have lost those innocent eyes again. And the evening becomes ugly because you are tired.

You have lived too much in the conscious. This conscious has ego as the center. These are two ordinary states which we know. The third state, that with which tantra and yoga are concerned, is the superconscious. "Superconscious" means that your whole unconscious has become conscious. In the unconscious there is no ego; you are total. In the superconscious, again there is no ego; you are total. But in between the two the conscious mind has a center -- the ego. This ego is the problem, this ego creates problems. You cannot fall in love because then you will have to become unconscious, just as unconscious as you become in sleep. Or, if you want to rise to prayer, you have to become totally conscious like a Buddha or like a Meera. So love becomes impossible, prayer becomes impossible.

The ego creates the barrier. You cannot lose yourself, and love is losing, dispersing, dissolving, melting. If you melt into the unconscious, it is love; if you melt into the superconscious it is prayer -- but both are a melting. So what is to be done? Remember this: you cannot do anything about it. Let it be deeply noted: you cannot do anything about love, about prayer. Your conscious mind is impotent; it cannot do anything. It has to be lost, it has to be put aside. And then remember surrender: whenever you want to move beyond yourself, surrender is the way -- either in love or in prayer.

Whenever you long to move beyond, somewhere else where you are not, then surrender, let-go is the path. Allow something to happen to you; don't manipulate. And once you know how to allow, many things will start happening. You may not be even aware of what is possible for you, of what a great, tremendous energy you have closed within yourself which can explode and then become an ecstasy. Your whole life will be filled with consciousness, light and bliss, but you don't know it. It is just as if every atom is an atom bomb: if one atom explodes, tremendous energy is released. And every heart is also an atom bomb. If it explodes in love or prayer, tremendous energy is released.

But you have to explode and lose yourself. The seed has to lose itself; only then is the tree born. And if the seed resists and says, "No, I must survive," then the seed can survive, but the tree will never be born. And unless the tree is born the seed will feel frustrated, because the tree is the meaning. The seed will feel frustrated! The seed can feel fulfilled only when the tree is there flowering. But then the seed has to lose

itself, die.

Modern man has become incapable of love because he has become incapable of death. He cannot die to anything. He clings to life; he cannot die to anything.

In old English, three or four hundred years ago, this was a usual expression. The lover would say to the beloved, "I want to die in you." This was a love expression. It is beautiful! "I want to die in you." Love is a death -- a death of the ego. Only then is your real self born, and modern man is very, very afraid of death. In every way, surrender is death, love is death, and life also is a continuous death. If you are afraid, you will miss life itself.

Be ready to die every moment. Die to the past, die to the future, and die in the present moment. Don't cling and don't resist. Don't make any effort for life, and you will have abundant life. Life will happen to you if you are ready to die. This looks paradoxical, but this is the law. Jesus says that one who is ready to lose will gain, and one who clings will lose everything.

The second question:

> "YOU SAID LAST NIGHT THAT THE PERIPHERY IS ALWAYS CHANGING, WHEREAS THE INNERMOST CENTER IS ETERNALLY UNMOVING. TO REALIZE THE CENTER IS IT NECESSARY THAT THE PERIPHERAL MOVEMENT MUST CEASE? CAN THAT BE? HOW AND WHEN?"

You have missed the whole point. The whole point was not to make any effort to change the periphery. Allow the periphery to be as it is. And you cannot change it. It is the nature of the periphery to move and change. You cannot make it static. Nature is a flux. It is so; you cannot make it static. And don't waste your time and opportunity of life trying to make it static. Just know it as change. Be the witness of it, and you will come to feel the innermost center which is not change. The world is change, your personality is change, your body-mind is change, but you are not; you are not the change. What is the use of struggling with change? No need!

Tantra says please be reestablished in your center, be aware of the center which is unmoving, and allow the whole existence to move. It is not a disturbance at all. It becomes a disturbance only if you cling to it or if you try to make it unmoving. Then you are falling into absurdities, foolish efforts. They will not succeed; you will be a failure. Know well that life is a change, but somewhere within this change there is an unmoving center also. Just become aware of it. That very awareness is enough to liberate you. That very feeling that "I am unmoving" liberates. That is the truth. You know it, and you are different.

Don't fight with shadows! And the whole life is a shadow because change is nothing but a shadow. The unchanging is the real; the changing is the unreal. So don't ask whether the peripheral change and movement has to be forced to cease in order to realize the center. There is no need, and you cannot force it. It cannot cease! The world goes on; only it will not go on in you. You can remain in the world, and there is no need for the world to be in you. The world is not the disturbance. When you get involved in it, when you become the change, when you feel that you have become the change, then it creates problems.

Problems are created not by the changing periphery. They are created by the identification that "I am this change." You have fallen ill; illness is not really the disturbance. When you feel that "I have fallen ill," it is a disturbance. If you can be a witness to that illness, if you can feel that illness is a happening somewhere on the periphery -- that it is not happening to you, it is happening to someone else and you are just the witness -- then death also can happen and you will be just a witness.

Alexander was returning from India. Some friends had requested him to bring back a sannyasin from India. They said, "When you come with conquered possessions, don't forget: bring a sannyasin also. We want to see what a sannyasin is -- what type of a man renounces the world. We want to know what has happened to one who has renounced all desires, what type of bliss comes to one who leaves all hankering, thirst or hunger for the future, for possessions and things."

Just at the last moment Alexander remembered. In the last town from where he was to leave India to go back to his country, he told his soldiers to go and find a sannyasin. They went to the town, and they asked an old man of the town. He said, "Yes there is a sannyasin, a great sannyasin, but it will be difficult. It will be very difficult to persuade him to go with Alexander to Athens."

But the soldiers were soldiers, so they said, "Don't you be worried about it. We can force anyone. Just tell us where he is. We know how to force him, so there is no need to persuade. If Alexander tells even the

whole town to follow him, you will have to follow, so what of a single sannyasin?"

But the old man laughed, and the soldiers couldn't understand because they had never encountered a sannyasin. They reached the sannyasin. He was standing naked on the bank of the river, and they told him, "Alexander orders that you have to come with us. Every care will be taken, there will be no inconvenience for you; you will be the royal guest. But you have to come with us to Athens."

The sannyasin laughed and he said, "It will be very difficult for your Alexander to take me with him. No force in this world can force me to follow. You will not be able to understand, but it is better that you bring your Alexander."

Alexander was disturbed. He felt insulted, but he wanted to see this man. He came with a naked sword and he said, "If you say no, then immediately you lose your life. I will cut your head." The name of the sannyasin was -- as it is reported in Alexander's records -- Dandami.

The sannyasin laughed and said, "You came a little late. You cannot kill me now because I have killed myself already. You are a little late. You can cut my head, but you cannot cut me because I have become a witness. So when this head will fall down on the earth, you will see it falling down and I will also see it falling down. But you cannot cut me; you cannot even touch me. So don't waste time, you can cut! Raise your sword and cut my head."

Alexander couldn't kill that man. It was impossible because it was useless. The man was so beyond death, it was impossible to kill him. You can only be killed if you cling to life. That clinging to the changing pattern makes you a mortal. If you don't cling, you are as you have always been -- immortal. Immortality is your birthright; it has always been there. You become a mortal only if you cling. So there is no question, there is no need to force the changing periphery to be static. There is no need, and you CANNOT make it static. It will go on, the wheel will go on. All that you can do is to know that you are not the wheel. You are the axis, not the wheel.

The third question:

> "MAN BEING AS HE IS, IS IT NOT DIFFICULT FOR HIM TO DISSOLVE CHANGE THROUGH CHANGE, SEX THROUGH SEX, ETCETERA, WITHOUT ATTACHMENTS AND WITH THEIR CONSEQUENT ANXIETY AND DISAPPOINTMENT?"

Man as he is CAN do this, and this is suggested ONLY for man as he is. Tantra is a medicine for YOU -- for those who are ill. So don't think that it is not for you. It is for you and you can do it, but you will have to understand what is meant when you say that there is the possibility of falling into attachments, and then the consequences will be there and frustration. You have not understood. "Consume change through change" means that even if there is attachment don't fight with it. Be attached, but be a witness also.

Let the attachment be there; don't fight with it. Tantra is a non-fighting process. Don't fight! Frustration will come, of course, so be frustrated. But be a witness also. You were attached, and you were a witness. Now the frustration has come, and you know well that it had to come. Now be frustrated, but be a witness. Then through attachment, attachment is consumed, and through frustration, frustration is consumed.

Try this when you feel miserable. Be miserable; don't fight with it. Try this, it is wonderful. When there is misery and you feel miserable, close your doors and be miserable. Now what can you do? You are miserable, so you are miserable. Now be totally miserable. Suddenly you will become aware of the misery. And if you try to change it you will never become aware, because your effort, your energy, your consciousness is directed towards change, towards how to change this misery. Then you start thinking about how it came, and what to do now to change it. Then you are missing a very beautiful experience -- the misery itself.

Now you are thinking about the causes and you are thinking about the consequences and you are thinking about the method for how to forget it, how to go beyond it, and you are missing misery itself, and misery is there and that can be liberating. Just don't do anything. Don't analyze how the misery is created; don't think about what consequences are going to follow. They will follow, so you can see later on. There is no haste. Be miserable, simply miserable, and don't try to change it.

Try this: see for how many minutes you can remain miserable. You will start laughing about the whole thing; the whole thing will look stupid, because if you are totally miserable, suddenly your center is beyond misery. That center can never be miserable, it is impossible! If you remain with the misery, the misery

becomes the background, and your center which can never be miserable suddenly rises above, and then you are miserable and you are not miserable: the "same unsame." Now you are consuming misery through misery. This is what is meant. You are not doing anything; you are simply consuming misery through misery. Misery will disappear as clouds disappear, and the sky will be open and you will be laughing, and you have not done anything. And you cannot do anything; all that you can do will create more confusion and more misery.

Who has created this misery? You, and now you are trying to change it. It will get worse. You are the creator of the misery. You have created it, you are the source, and now the source itself is trying. What can you do? Now the patient is treating himself, and he has created the whole thing. Now he is thinking of surgery. It is suicidal. Don't do anything. The inside is very deep. You have tried so many times to stop misery, to stop depression, to stop this and that, and nothing has happened. Now try this: don't do anything; allow the misery to be there in its totality. Allow it to happen in its full intensity, and remain non-doing. Just be with it and see what happens.

Life is change. Even the Himalayas are changing, so your misery cannot be unchanging. It will change by itself, and you will see that it is changing -- that it is disappearing and it is going away, and you feel unburdened and you have not done anything.

Once you know the secret you can consume anything through itself, but the secret is to be silently without doing anything. Anger is there, so be, just BE. Don't do anything. If you can do this much, this "non-doing," if you can just be there -- present, witnessing, but making no effort to change anything -- allowing things to have their own way, you will consume anything. You CAN consume anything.

The last question:

> "TANTRA SAYS DO NOT STRUGGLE OR SWIM, BUT LET GO AND FLOAT IN THE RIVER OF LIFE. BUT EXPERIENCE SHOWS THAT THE MODERN CITY LIFE OF SPEED AND HEAVY TECHNOLOGY CREATES CONSTANT TENSIONS AND EXERTIONS PHYSICALLY AND MENTALLY. WHAT WILL BE TANTRA'S ATTITUDE ABOUT IT? IS IT NOT GOOD TO AVOID UNNECESSARY EXERTIONS?"

Life has always been so, modern or primitive. Tensions are there, anxieties are there. Objects change, but man remains the same. Two thousand years back you were driving a bullock cart; now you are driving a car -- but the driver remains the same. The bullock cart has changed -- things are different now, you are driving a car -- but the driver remains the same. He was anxious about his cart, tense about his cart; now you are tense and anxious about your car. Objects change, but the mind remains the same.

So don't think that because of the modern life you are so much in anxiety. It is because of you, not because of modern life, and you will be in anxiety anywhere, in any type of civilization. Go to a village for a few days -- two or three days -- and you will feel good for a while because even diseases need readjustment. But within three days you will be adjusted to the village, and then anxieties will start coming, disturbances will be felt again. Now the causes will not be the same, but you are the same.

Sometimes it happens that you may be disturbed because of city traffic and noise, and you may be saying that you cannot sleep at night because there is so much traffic and noise. Then go to a village, and you will not be able to sleep because there is no traffic and no noise. You will have to come back because the village looks dead, dull -- because there is no life.

People go on reporting such feelings to me. I told one friend to go to Kashmir, to Pahalgam. He came back and said that life is dull there, that there is no life. You can enjoy for one or two days valleys and hills, and then one gets bored. He had been telling me here that city life was getting on his nerves, and now he said that those hills were getting boring and he began longing to come back home.

You are the problem; Kashmir will not be of any help. It is not Bombay that disturbs you or London or New York; it is YOU! And it is not that London has created you: you have created London. It is not the traffic and the noise and the mad rush: you have created this -- you and others like you. Look! The cause is within you. It is not that you are tense because of noise. The noise is there because you are tense, and you cannot live without it. That is why it is there. You need it, you cannot live without it. And in villages people are suffering. They want to come to Bombay or to New York or to London, and the moment they get the opportunity they run. And I have been listening to people who go on talking about the beautiful village life, but they never go to live there. They NEVER go to live there, they simply talk about it.

Who prevents you? Why not go? Go to the forest -- who prevents you? You will not like it, you cannot

like it. Right now you will like it for a few days because it is a change, and then? Then you will get bored. You will find it dull, and you will like to escape from there.

This city life is created by your mad mind. You are not becoming mad because of these cities; these cities are built because of your mad mind. They are built for you and by you, and they exist for you. And unless this mad mind changes, these cities cannot disappear, they will have to remain. They are your by-product.

Remember one thing: whenever you feel that something is wrong, first find out the cause in yourself. Don't go anywhere. Out of a hundred times, ninety-nine times you will find the cause within yourself. And if you find the cause within you, ninety-nine times out of a hundred, the hundredth cause will disappear by itself.

You are the cause of whatsoever is happening to you. YOU are the cause, and the world is just a mirror. But it is consolatory always to find the cause somewhere else. Then you never feel guilt, you never feel self-condemned. You can always point out that here is the cause, and unless this cause changes, "How can I change?" You can escape into it; this is a trick. So your mind always goes on projecting causes somewhere else. The wife is disturbed because of the husband; the mother is disturbed because of the children; the children are disturbed because of the father. Everyone is disturbed because of someone else, and everyone always thinks that the cause exists outside.

Mulla Nasruddin was passing down a street. It was evening, and the darkness was descending. Suddenly he became aware that the street was empty with no traffic, and he became afraid. A group of people were coming toward him, and he was reading about DACOITS, robbers, murderers. So he created fear, he started trembling. He thought, he projected, that now these murderers and dacoits were coming, and they were bound to kill him, so how to escape them? He looked all around.

There was a cemetery, so he jumped over the wall of the cemetery. There was a ready-made grave for someone, so he thought that it would be good to be dead in this grave. They will feel that he is dead, so there won't be any need to murder him.

So Mulla lay down. The group was just a marriage procession, but they saw this man trembling and jumping. Then they became afraid and wondered what was the matter and who this man was. They thought, "He seems to be up to some mischief. He is hiding there." So the whole procession stopped, and they jumped over the wall. Mulla became more afraid. Now they came near and they asked, "What are you doing here? Why are you here in this grave?"

So Mulla said, "You are asking a very difficult question. I am here because of you and you are here because of me."

And this is happening everywhere. You are disturbed because of someone else; he is disturbed because of you. And you are just creating everything around you, projecting, and then becoming afraid, scared, and making efforts to defend. And then there is misery and frustration and conflict and depression and fighting.

The whole thing is stupid, and it will remain unless you change your attitude. And always try first to find the cause within you. How can the traffic noise disturb you? How? If you are against it, it will disturb. If you have the attitude that it disturbs, it will disturb. But if you accept it, if you allow it to happen without any reaction, then you may even start enjoying it. It has its own melody, its own music. You have not heard it, but that doesn't mean that it doesn't have its own music. Someday forget yourself and listen to the traffic noise. Just listen, and don't bring in your attitudes that this is disturbing, that this is not good. Don't bring in your attitudes, just listen to the melody! In the beginning it will look chaotic. That too is because of the mind. If you relax totally, sooner or later everything will fit into a harmonious whole and even the traffic noise will become music. You can enjoy it and you can dance to its tune. It depends on you.

Nothing disturbs unless you think that it disturbs. For example I will tell you that many things have disturbed humanity because there was a certain concept that they disturb. When the concept changes the things remain the same, but they don't disturb. For example, masturbation disturbed the whole world. Just half a century before, the whole world was disturbed by masturbation. Every teacher, every father, every mother was disturbed, and every child was disturbed. And still in the larger, ignorant world, the disturbance remains. And then physiologists and psychologists discovered that masturbation cannot disturb anyone; it is natural, and nothing is wrong with it. There is absolutely nothing wrong with it, but the old teaching was that if you become mad, it was because of masturbation.

Everything was forced down, reduced to masturbation. And more or less every child was doing it, every boy was doing it, so every boy was afraid. He was doing it, and he was afraid that now he was going to be mad, inferior, crazy, eccentric, ill, and his life would be wasted. But he couldn't resist. He had to do it, and

these ideas entered into the mind and had effects. They affected him, and many went mad, many remained inferior, many remained stupid because of it, and it has no relationship at all.

Modern science, modern research says that rather it is healthy. Medical science says that it is good because a boy at the age of thirteen or fourteen or a girl at the age of twelve or thirteen becomes sexually mature. If nature were allowed they would have to get married immediately. They are ready to reproduce, but civilization of necessity forces that they will have to remain unmarried for ten years at least or even more. But medicine says that fourteen to twenty, these six years, are the most sexually potent. A boy is never so potent again as he is then. The energy is bubbling up; the whole body is ready to burst into sex. But the society says no, the energy should not be allowed to move. However, the energy is moving and the child cannot do anything, and whatsoever he is going to do will have effects because of the philosophy around him. He will feel he is doing something wrong, he will feel guilt, and that guilt will follow like a shadow. And many diseases will happen because of the idea, not because of the act.

Medicine says that it is healthy because he is relieved of unnecessary energy. That unnecessary energy would create problems otherwise, so it is healthy. Now, particularly in America and England and other Western developed countries who know much more about physiology, masturbation is being propagated. Now there are films on how to masturbate to show to the children, and every teacher will be teaching sooner or later how to masturbate rightly. They say it is healthy, and now those who think it is healthy feel very healthy about it.

I don't think it is either -- it is neither healthy nor unhealthy. The idea is the thing. If it is healthy and the concept is stretched, it will become healthy. Now in the West they say not only that masturbation never affected anyone's intelligence adversely, but that the better the intelligence, the more masturbation will be there. So a boy who is masturbating more will be of higher I.Q. than the boy who is not masturbating. And they have reasons for saying this, because even for a boy to discover masturbation is a sign of intelligence: he is finding out a way.

The society has closed the door for marriage, and the nature is forcing the energy. The intelligent one will find a way and the non-intelligent one will just be blocked, he will not be able to find the way. Now the studies show that those boys who masturbate are more intelligent. If this idea is spread, and it is bound to be there, sooner or later the whole world will be having this idea. Then masturbation will be healthy, and you will feel a well-being from it.

Now every parent is afraid because the parent knows what he did when he was young. When his boy comes to the same age, he becomes afraid and he starts looking around at what the boy is doing. He is afraid, and if he catches the boy he will punish him. But the new knowledge says don't punish the boy -- no! Rather, teach him. If he is not masturbating, then go to the doctor and find out what is wrong. If this knowledge becomes well spread, then this will happen.

But both are positions. BOTH are positions! And when some boy masturbates, he is very suggestive in that moment -- because when sexual energy is being released, he becomes vulnerable, open, flexible, and his mind is silent. Any idea put in at that moment will have its effects -- so if you tell him, "You are going to be ill because of it," he will feel ill. If you tell him, "You are going to be healthy because of it," he will become healthy. If you say to him, "You will be stupid for your whole life if you do this," he will remain a dunce. If you say, "Now this is a good sign of intelligence," he may develop a higher I.Q. You are simply suggesting something to him in a very vulnerable moment. Whatsoever you think starts happening.

Buddha is reported to have said that every thought will become actual, so be aware. If you think that the traffic noise disturbs you, it will disturb you: you are ready for disturbance. If you think that a family life is a bondage, it will be a bondage for you: you are ready for this. If you think that poverty will help to make you liberated, it will help. Ultimately it is you who is creating a world around you, and whatsoever you think becomes the noosphere, the milieu, and you exist in it.

Tantra says remember this causality, it is always within you. And if you know this, then you will not cause anything. If you know this, you will not cause anything for yourself. And when someone is not causing anything, he is liberated. Then he is not in misery and not in bliss. Bliss is your creation and misery is also your creation. You can change your misery into bliss because it is your creation.

The liberated one, the enlightened one, is really in neither because he has ceased to cause anything around him. He simply is! That is why Buddha never says that the enlightened one is blissful. Whenever someone asked him, "Tell us something about someone who has gone beyond -- whether he is in perfect bliss," Buddha laughed and said, "Don't ask. I can say only this much, that he is not in misery. I cannot say anything more. He is not in misery; that is all I can say."

Why so much insistence on the negative? Because Buddha knows. When you have come to know that you were the cause of your misery, then you know well that the bliss also was caused by you. Then one ceases to cause anything. That is what NIRVANA is: a cessation of causing anything around you. Then you are, simply -- no misery, no bliss. If you can understand, only this is bliss. There is no misery and no bliss, because if there is bliss then misery is there; you are still causing something. And if you can cause bliss, then you can cause misery, and you will become bored of the bliss also.

How much can you stand it -- how much? Have you ever thought about it? Twenty-four hours in bliss: will you be able to stand it? You will become bored, and you will go on seeking teachers who can teach you how to become miserable again. If the world becomes blissful, I cannot conceive that there won't be any teachers. There will be teachers, because then people will need misery. Someone will be needed to tell them how to become miserable again, just for a change. Then you can go back to your bliss, and you will feel it more -- because only then can you feel it more, when you have missed it.

Teachers will be there! Now they are teaching how to become blissful; then they will teach how to become miserable, how to have a taste of hell. A little change will be helpful, healthy.

But you are the cause, and you will become enlightened the moment you have known that the world you are living in was caused by you. When you will not cause it, it will have disappeared. The traffic will go on, the noise will be there, and everything will be there as it is, but you will not be there because you will have disappeared with the cause.

Vigyan Bhairav Tantra, Vol 2

Chapter #5
Chapter title: Remaining with the real

29 March 1973 pm in Bombay, India

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AS A HEN MOTHERS HER CHICKS, MOTHER PARTICULAR KNOWINGS, PARTICULAR DOINGS, IN REALITY.

SINCE, IN TRUTH, BONDAGE AND FREEDOM ARE RELATIVE, THESE WORDS ARE ONLY FOR THOSE TERRIFIED WITH THE UNIVERSE. THIS UNIVERSE IS A REFLECTION OF MINDS. AS YOU SEE MANY SUNS IN WATER FROM ONE SUN, SO SEE BONDAGE AND LIBERATION.

Hui-neng had asked a person, "What is the problem? What are the roots so that man can be solved and man can make some efforts to know who he is?"

Why shouldn't he know without any effort? Why should there be any problem at all? You are, you know you are -- so why can't you know who you are? Where do you miss? You are conscious. You are conscious that you are conscious. A life is there; you are alive. Why are you not aware who you are? What becomes the barrier? What prevents you from this basic self-knowledge? If you can understand the barrier, the barrier can be dissolved very easily.

So the real question is not how to know oneself. The real question is to know how you are not knowing yourself, how you are missing such an obvious reality, such a basic truth which is so near to you, how you

go on not seeing. You must have created a device; otherwise it is difficult to escape from oneself. You must have created walls; you must, in some sense, be deceiving yourself.

So what is that trick of escaping from oneself, of not knowing oneself? If you don't understand that trick, whatsoever you do will not be of any help -- because the trick remains, and you go on asking how to know oneself, how to know the truth, how to know the reality, and consequently you go on helping the barrier. You go on creating it also, so whatsoever you do will be of no use.

Really, nothing positive is needed to know oneself, only something negative. In a way, you have only to destroy the barrier that you yourself have constructed, and the moment that barrier is not there you will know. Knowing happens when the barrier is not; you cannot make any positive effort for it. You have just to be aware of how you are missing it.

So a few things have to be understood as to how you are missing it. One: you live in your dreams, and then dreams become barriers. Reality is not a dream. It is there, you are surrounded by it everywhere. Inside and outside, it is there -- you cannot miss it -- but you are dreaming. Then you move in a different dimension which is not a reality. Then you go on moving in a dreamworld. Then dreams become like clouds around you, and they create the barrier. Unless mind ceases dreaming, the truth cannot be known. And when you see through dreams the reality is distorted, and your eyes are filled with dreams, and your ears are filled with dreams, and your hands are filled with dreams.

So whatsoever you touch is touched through the dreams, and whatsoever you see is seen through dreams, and whatsoever you hear is heard through the dreams, and you distort everything. Whatsoever reaches you, reaches through dreams, and they change everything, they color everything. Because of the dreaming mind you are missing the reality outside and the reality inside. You can go on finding ways and means how to come to reality, but you will be trying that too through your dreaming mind. So you can dream religious dreams -- you can dream dreams about reality, about truth, about God, about Christ and Buddha -- but that too will be dreaming. Dreaming must cease, and dreaming cannot be used to know reality.

What do I mean when I say "dreaming"? You are hearing right now, but a dream is there, and that dream is constantly interpreting what is being said. You are not hearing me; you are hearing yourself, because simultaneously you are interpreting -- are you not? You are thinking about what is being said. What is the need to think? Just hear, don't think, because if you think you cannot hear, and if you go on thinking and hearing, then whatsoever you hear is your own noise. Then it is not what is being said. Stop thinking; let the passage of hearing be clear of thoughts. Then that which is said will be heard.

When looking at the flower, stop dreaming. Don't allow your eyes to be filled with thoughts and dreams about the past and future, with what you know about flowers. Don't even say that "This flower is beautiful," because then you are missing the reality. These words will become a barrier. You say, "This flower is beautiful," and words have come in: the reality is interpreted through the words. Don't allow words to gather around you. Look directly, hear directly and touch directly.

When you touch someone, just touch; don't say that the skin is beautiful, smooth. Then you are missing, you have moved in dream. Whatsoever the skin is, it is here now. Touch it and allow the skin itself to be revealed to you. You look at a beautiful face. Look at it, and allow the face to enter itself. Don't interpret it, don't say anything. Don't bring your past mind in.

The first thing: dreams are created by your past mind. It is the past mind continuously moving around you. Don't allow the past to come in and then don't allow the future. The moment you see a beautiful face, a beautiful body, immediately desire arises. You want to possess. You see a beautiful flower and you want to pluck it. Then you have moved. The flower is there, but you have moved into desire, into the future. Now you are not here. So either you are in the past which is not, or you are in the future which has not come yet, and you are missing that which is there right now.

So the first thing to remember: words should not be allowed to exist between you and reality. With less words there are less barriers; with no words there are no barriers. And then you face reality directly; immediately you are face to face. Words destroy everything because they change the very meaning.

I was reading someone's biography. She was describing one day after just coming out of her bed. The woman writes that "One day, in the morning, I opened my eyes." Then immediately, she says, "But it is not right to say that I opened my eyes. `I' didn't do anything. The eyes opened by themselves." She changes the sentence and she writes, "No, it is not good to say that I opened my eyes. I did not do anything. There was no effort on my part; it was not an action at all." Then she writes, "The eyes opened by themselves." But then she feels this is too absurd because the eyes belong to her, so how can they open themselves? So what

to do?

Language never says what is. If you say, "I opened my eyes," it is a lie. If you say, "The eyes opened by themselves," it is a lie again, because eyes are just fragments. They cannot open themselves. The whole organism is involved. And whatsoever we say is like that. If you go to aboriginal societies in India -- and there are many aboriginal tribes -- they have a different language structure. Their language structure is more basic and more real, but they cannot create much poetry. Their language structure cannot be helpful for dreaming.

If it is raining, we say, "It is raining." They ask, "What do you mean by `it'? What do you mean by `it'?" They have simply the word rain. What do you mean by "it"? What is raining? They just say "rain." Rain is the reality, but we go on adding things -- and the more words are added, the more we are lost, far away, thrown far away from reality.

Buddha used to say, "When you say, `A man is walking,' what do you mean? Where is the man? Only the walking is. What do you mean by `the man'?" When we say, "A man is walking," it appears that there is something like a man and something like walking -- two things added together. Buddha says there is walking.

When you say, "The river is flowing," what do you mean? There is just flowing, and that flowing is the river. The walking is the man, the seeing is the man, standing and sitting is the man. If you eliminate all these -- walking, sitting, standing, thinking, dreaming -- will there be a man left behind? There will be no man behind. But language creates a different world, and by constantly moving into words we go on moving away.

So the first thing to remember is how not to allow words unnecessarily. When there is a need, you can use them, but when there is no need remain empty, remain non-verbal, MOUNA, remain silent. There is no need to be constantly verbalizing things.

Secondly, don't project. Don't verbalize, don't project. Look at what is there. Don't add things and then look. You see a face. When you say, "It is beautiful," you are putting something into it, or if you say, "It is ugly," you are again putting something into it. A face is a face. Beauty and ugliness are your interpretations. They are not there, because the same face may be beautiful to someone and ugly to someone else, and to a third it may be neither. He may be indifferent; he may not even look at it -- at the same face. The face is simply a face. Don't put things into it; don't project. Your projections are your dreams, and if you project then you miss. And this is happening every day.

You see that a face is beautiful; then desire is created. The desire is not for that face or that body; it is for your own interpretation, your own projection. The person that is there, the real person, has been used as a screen, and you have projected yourself. And then disillusion is bound to be there because the real face cannot be forced into unreality by your projection. Sooner or later the projection will have to be dropped, and the real face will come out, and then you will feel that you have been cheated. You will say, "What has happened to this face? This face was so beautiful and this person was so beautiful, and now everything has gone ugly." Again you are interpreting. The person remains whatsoever he is, but your interpretations and projections go on, and you are never allowing energy to assert itself. You go on suppressing it. You are suppressing inwardly and outwardly also. You never allow the reality to assert itself.

I am reminded that one day a neighbor asked Mulla Nasruddin whether he could have his horse for a few hours. The Mulla said, "I would gladly give my horse to you, but my wife has gone with the horse and they will be out for the whole day." Just at this moment the neigh of the horse was heard from the stable, so the man looked at Mulla Nasruddin. Nasruddin said, "Okay, whom do you believe -- me or the horse? And the horse is a notorious liar to boot. Whom do you believe?"

We create an untrue world around us because of our projections, but if the reality asserts and the horse neighs from the stable, we ask, "Whom do you believe?" We always believe ourselves, not the reality that goes on asserting. It is asserting every moment, but we go on forcing our illusions. That is why every man feels disillusioned in the end. It is not because of reality. Every man and woman feels disillusioned in the end, as if the whole life has been a waste. But now you cannot do anything, you cannot undo it. Time is no more with you. Time has flown and death is near and you are disillusioned, and now the opportunity is lost.

Why does everyone feel disillusioned? Not only those who are unsuccessful in life, but those who are successful in life, they also feel the same. It is okay if unsuccessfuls feel disillusioned, but even those who succeed feel this way. Napoleons and Hitlers and Alexanders, they also feel disillusioned. The whole life has been a waste. Why? Is the cause really in reality, or is the cause in the dreams which you were projecting? And then you could not project them and the reality asserted itself, and ultimately reality wins

and you are defeated. You can win only if you are not projecting.

So remember the second thing: look directly at things as they are. Don't project, don't interpret, don't force your mind upon things. Allow the reality to assert itself, whatsoever it is. This is always good, and howsoever beautiful your dreams they are bad, because you are bound on a journey of disillusion. And the sooner you are disillusioned, the better, but once one illusion is gone, immediately you start creating another to replace it.

Allow a gap. Between two illusions, allow a gap. Allow an interval so the reality can be seen. This is very arduous -- to look at the reality as it is. It may not be according to your desires. There is no need for it to be according to your desires. But then you have to live with reality, to live in it -- and you ARE in it! It is better to come to terms with reality than to go on deceiving yourself, and you are not aware how you go on projecting. Someone says something, and you understand something else. And you base things on your understanding, and then you make a house of cards out of it, you create a palace of cards. It was never said! Something else was meant!

Always see what is there. Don't be in a haste. It is better not to understand something than to misunderstand. It is better to remain ignorant consciously than to think that you know. Look into your relationships -- at the husband, the wife, the friend, the teacher, the master, the servant -- look! Everyone is thinking in his own ways, interpreting the other, and there is no meeting, no communication. Then they are fighting, in constant conflict. The conflict is not between two persons, the conflict is between false images. Be alert so that you don't have any false image of anyone else. Remain with the real, howsoever hard, howsoever arduous and difficult, even if sometimes it seems impossible. But once you know the beauty of remaining with the real, you will never be a victim of dreaming.

And thirdly, why do you dream? It is a substitute. Dreaming is a substitute. If you cannot get whatsoever you desire in reality, then you start dreaming. For example, if you have fasted the whole day, in the night. You will dream: you will dream about food, of being invited by a great emperor, or some such thing. You will be eating and eating and eating in your dreaming. The whole day you were fasting, and now in the night you are eating. If you are sexually suppressive, then your dreams will become sexual. Through your dreams it can be known what you are suppressing in the day. Your daytime fast will be shown by your dream. Dreams are substitutes, and psychologists say that it will be difficult for man as he is to live without dreams. And they are right in a way. As man is it will be difficult to live without dreams, but if you want a transformation, then you have to live without dreams. Why are dreams created? Because of desires. Unfulfilled desires become dreams.

Study your desiring; be aware and observe it. The more you observe it, the more it will disappear. And then you will not create webs in the mind, and you will not move in a private world of your own. Dreams cannot be shared; even two intimate friends cannot share their dreams. You cannot invite anyone into your dreams. Why? You and your lover cannot both be in the same dream. Your dream is yours; another's dream is another's. They are private. Reality is not so private, only madness is private. Reality is universal, you can share it; you cannot share dreams. They are your private madness -- fictions. So what is to be done?

One can, in the day, live so totally that nothing is left suspended. If you are eating, eat totally. Enjoy it so totally that you don't need any dream in the night. If you are loving someone, love so totally that no love enters into your dreams. Whatsoever you do in the day, do it so totally that nothing is suspended on the mind, nothing is incomplete which has to be completed in dreams. Try this, and within a few months you will have a different quality of sleep. Dreams will go on becoming less and less, and deep sleep will deepen. And when in the night dreams are less, in the day projections will be less because, really, your sleep continues and your dream continues. With closed eyes in the night and with opened eyes in the day, they continue. Inside a current goes on.

Any moment, close your eyes and wait, and you will see that the film has come back; the dream is running. It is always there, just waiting for you. It is just like the stars in the day. They have not disappeared, but only because of the sunlight you cannot see them. They are there waiting, and when the sun will set they will start appearing.

Your dreams are just that way -- moving within you even while you are awake. They are just waiting. Close your eyes, and they start functioning. When dreams are less in the night, in the day you will have a different quality of waking. If your night changes, your day changes; if your sleep changes, your waking changes. You will be more alert. With less dreams running within, you will be less asleep. You will look more directly.

So don't leave anything suspended, that is one thing. And whatsoever you are doing, remain with the act.

Don't move anywhere else. If you are taking a shower, be there. Forget the whole world. Now this shower is the whole universe. Everything has ceased; the world has disappeared. There is only you and the shower. Remain there. Move with each act so totally that you are neither lagging behind nor jumping ahead; you are with the act. Then dreams will disappear, and with less dreaming you will be more able to penetrate the reality.

Now the technique. The technique is concerned with this.

> "AS A HEN MOTHERS HER CHICKS, MOTHER PARTICULAR KNOWINGS, PARTICULAR DOINGS, IN REALITY."

The key term is "IN REALITY." You are also mothering many things, but in dreams -- not in reality. You are also doing many things, but in dream -- not in reality. Don't mother dreams, don't help dreaming to grow more in you; don't give your energy to dreaming. Withdraw yourself from all dreams. It will be difficult because you have invested so much in your dreaming. If you suddenly withdraw yourself totally from dreaming, you will feel as if you are sinking and dying, because you have always lived in a postponed dream. You have never been here and now, you are always somewhere else. You have been hoping.

Have you heard the Greek parable of Pandora's box? To revenge a certain deed on the part of a man, Pandora was sent a box, and the box had all the diseases that are now rampant in humanity. They were not there before, and when the box was opened the diseases were released. Pandora, being afraid after seeing the diseases, closed the box. Only one disease remained there and that was hope; otherwise man would have dissipated, all these diseases would have killed him -- but because of hope he continued.

Why are you living? Have you ever asked? There is nothing to live for here and now. There is just hope. You are carrying a Pandora's box. Why are you living right now? Why do you get up every morning? Why do you start the whole day again -- again and again? Why this repetition? What is the reason? You cannot find any reason right now for why you are living, and if you find something it will be something in the future -- a hope that something is going to happen: someday "something" is going to happen. You don't know when that day will come; you even don't know what it is that is going to happen -- but someday "something is going to happen," and so you go on prolonging yourself, you go on carrying yourself.

Man lives just in hope, and this is not life because hope means dream. Unless you live here and now, you are not alive. You are a dead weight, and that tomorrow which will fulfill all your hopes is never to come. When death will come, then only will you realize that now there is no tomorrow, and now you cannot postpone. Then you will feel disillusioned, cheated -- but no one has cheated you; you are the master of the whole mess.

Try to live in the moment, in the present, and don't cherish hopes, whatsoever their nature. They may be worldly, they may be other-worldly; it makes no difference. They may be religious -- somewhere in future, in the other world, in heaven, in the NIRVANA, after death -- but it makes no difference. Don't hope. Even if you feel a subtle hopelessness here, remain here. Don't move from the moment here and now. Don't move! Suffer it, but don't allow the hope to enter in.

Through hope dreaming enters. Be hopeless. If life is hopeless, be hopeless. Accept it, but don't cling to any future event. Then suddenly there will be a change. Once you remain in the present moment, dreams stop -- because then they cannot arise. The source has been withdrawn. You cooperate with them, you mother them; that is why they arise. Don't cooperate with them, don't mother them.

This sutra says "... MOTHER PARTICULAR KNOWINGS." Why particular knowings? You also mother, but you mother particular theories, not knowings; particular scriptures, not knowings; particular hypotheses, systems, philosophies, world views -- but never particular knowings. This sutra says throw them away. Scriptures, theories, they are of no use. Have your own experience which is real, your own knowings, and mother them. Howsoever trivial, a real knowing is something. You can base your life upon it. Whatsoever they are, always think of real, particular knowings that YOU have known.

Have you known anything? You know many things, but everything is borrowed. Someone has said them, someone has given them to you. Teachers, parents, society, they have conditioned your mind. You "know" about God, you "know" about love, you "know" about meditation. You don't know anything really! You have not tasted anything, this all is borrowed. Someone else has tasted, the taste is not your own. Someone else has seen, but you have your eyes and you have not used them. Someone else has experienced -- a Buddha has experienced, a Jesus has experienced -- and you just go on borrowing their knowings. They are false! For you, they are of no use. They are more dangerous than ignorance, because ignorance is yours

and the knowledge is borrowed.

It is better to be ignorant; at least the ignorance is yours. It is authentic, it is real, sincere and honest! Don't go on with borrowed knowledge. Otherwise you will forget that you are ignorant, and you will remain ignorant.

This sutra says "... MOTHER PARTICULAR KNOWINGS." Always try to know something in a way that is fresh, direct, immediate. Don't believe in anyone. Your belief will lead you astray. Trust yourself -- and if you cannot trust yourself, how can you trust anybody else?

Sariputta came to Buddha, and he said, "I have come to believe in you. I have come! Help me to build faith in you."

Buddha is reported to have said, "If you don't believe in yourself, how can you believe in me? So forget me. First have trust in yourself, believe in yourself. Only then can you have trust in someone else."

So remember this: you cannot trust anybody if you cannot even trust yourself. The first trust is always within. Only then can it flow; only then can it overflow, it can reach to others. But how can you trust if you don't know anything? How can you trust in yourself if you don't have any experience? Try to trust in yourself. Don't think that this experience of looking through others' eyes is only with the absolute. It is with ordinary experiences also. But let them be your own. They will help you to grow, they will make you mature, they will make you ripened.

This is really strange: you look with others' eyes, you live with others' lives. You call a rose beautiful. Really, is it your feeling or just a teaching that is spread around you that a rose is beautiful? Is this your knowing? Have you known it? You say that moonlight is good, beautiful. Is it your knowing, or is it just that poets have been singing about it and you are repeating it? If you are like a parrot, you cannot live your life authentically. Whenever you assert anything and whenever you say anything, first check within whether it is your knowledge and your experience.

Throw out all that is not yours -- it is of no use -- and cherish and mother all that is yours, because only through that will you grow. "MOTHER PARTICULAR KNOWINGS, PARTICULAR DOINGS, IN REALITY." Always remember "in reality." Do something. Have you done anything ever, or have you been just following others, just following orders? "Love your wife": have you really loved her? Or are you just doing a duty because it has been said, because it has been taught, "Love your wife -- or love your mother, love your father, love your brother," so you are loving and you are following! Have YOU really loved any time when you were there? Was it ever the case that no teaching was working and no other was being followed? Were you ever authentically in love? You can deceive yourself; you can say, "Yes!" But find out before you say anything. If you have loved, you would be transformed; the particular act of love would have changed you. But it has not changed you because your love is false. And the whole life has become false. You go on doing things that are not your own. Do your own thing and mother it.

Buddha is good, but you cannot follow him. Jesus is good, beautiful, but you cannot follow him. And if you will follow, you will become ugly. You will be a carbon copy. You will be false, and you will not be accepted by the existence. Nothing false is accepted. Love a Buddha, love a Jesus, but don't be their carbon copies. Don't imitate. Always allow your own self to move in its own way. You will become Buddha-like one day, but the path will be basically your own. One day you will become a Jesus, but you will have traveled along a different route, you will have experienced different things. One thing is certain: whatsoever may be the route and whatsoever may be the experience, it must be authentic, real, and your own. Then you will reach one day. Through falsity you cannot reach the truth; falsity will lead to more falsity.

Do something, remembering well that it is you who are doing it without following anybody. Then even a very small act, just a smile, may become a source of SATORI, a source of SAMADHI, cosmic consciousness. You come back to your home and smile at your children. That smile is false; you are pretending. You are smiling because a smile is expected. It is a painted smile. Nothing else is smiling in you but the lips. They are manipulated; the smile is mechanical. And you can become so habituated in this that you may completely forget how to smile. You may laugh, but the laughter may not be coming from your center.

Always remember, no matter what you are doing, observe whether your center is involved in it or not, because if it is not involved it is better not to do a thing. Don't do it! No one is forcing you to do anything. Don't do it! Preserve your energy for the moment when something real happens to you; then do it. Don't smile, preserve the energy. The smile will come, and then it will change you completely. Then it will be total. Then every cell of your body will smile. Then it will be an explosion -- nothing painted.

And children know, you cannot deceive them. The moment you can deceive them, they are no more

children. They know when your smile is false, they can detect it; anyone who is real will detect it. Your tears are false, your smile is false. These are small acts, but you are made up of small acts. So don't think to do something big -- that then you will do this. If you are false in small things you will always be false.

It is easy to be false in big things. If you are false in small things, it is very easy to be false in big things, because big things because big things are always on exhibition. They are for others to see, so you can very easily be false. You can be a saint if saintliness is respected. Then you are on exhibition -- just an exhibition piece. You can be a saint because it is respected and ego-fulfilling, but everything will be false. Just think, if a society changes its attitudes as they have been changed in Soviet Russia or in China, immediately, saints disappear -- because there is no respect for them.

I remember one of my friends, a Buddhist BHIKKHU who went to Soviet Russia in Stalin's days. He told me that whenever somebody would shake hands with him, suddenly the man would shrink and would say, "You have the hands of a bourgeois." He had very beautiful hands. As a BHIKKHU he had never done anything; he was a beggar, a royal beggar, so there had been no labor. His hands were very smooth, beautiful, feminine. In India, whenever someone touched his hands he would say, "So beautiful!" In Russia, whenever someone would touch his hands, he would shrink away, and the condemnation would come into his eyes and he would say, "So you have bourgeois hands, the hands of an exploiter." He came back and told me, "I felt so condemned there that I longed to be a laborer."

Saints disappeared from Russia because now there is no respect. All that saintliness which was there was only on exhibition; it was a showpiece, painted. Only real saints can exist now in Russia. For unreal ones there is no possibility because you will have to struggle there to be a saint, and the whole society will be against you. In India, the easiest way to survive and exist is to be a saint. Everyone respects you. You can be false, and falsity pays.

Remember this: from the very morning, when you open your eyes, try to be real and authentic. Don't do anything which is false. Only for seven days, go on remembering. Don't do anything which is false. Whatsoever is lost, let it be lost. Whatsoever you lose, lose it. But remain real, and within seven days a new life will be felt within you. The dead layers will be broken and a new living current will come to you. You will feel alive again for the first time -- a resurrection.

"MOTHER DOINGS... MOTHER KNOWINGS.... IN REALITY" -- not in dream. Do whatsoever you like to do, but think -- really, are you doing it, or is your mother doing it through you or your father doing it through you? Because dead men, dead parents, societies, old generations gone long ago are still functioning within you. They have created such conditionings that you go on fulfilling THEM -- and they were fulfilling their dead fathers and mothers, and you are fulfilling your dead fathers and mothers, and no one is fulfilled. How can you fulfill someone who is dead? But the dead are living through you.

Always observe when you do something, whether your father is doing it through you or you are doing it. When you get angry, is it your anger or is it the way your father used to be angry? You are just imitating. I have seen patterns going on, being repeated. If you marry, your marriage is going to be just approximately the same as your father's and your mother's. You will act like your father, your wife will act like her mother, and you will create the same mess again. When you get angry, observe: are you there or someone else? When you love, remember, are you there or someone else? When you speak something, remember, are you speaking or your teacher? When you make a gesture, remember, is it yours or is someone else present in your hand? It will be difficult, but this is SADHANA. This is what spiritual effort means.

And leave all falsities. You may feel a certain dullness for a time being, because all your falsities will drop and the real will take time to come and assert itself. There will be a period of a gap. Allow that period, and don't be afraid and don't become scared. Sooner or later your false selves will drop, masks will drop, and your real face will come into being. Only through that real face can you encounter God. That is why this sutra says, "AS A HEN MOTHERS HER CHICKS, MOTHER PARTICULAR KNOWINGS, PARTICULARS DOINGS, IN REALITY."

The second sutra:

> "SINCE, IN TRUTH, BONDAGE AND FREEDOM ARE RELATED, THESE WORDS ARE ONLY FOR THOSE TERRIFIED WITH THE UNIVERSE. THIS UNIVERSE IS A REFLECTION OF MINDS. AS YOU SEE MANY SUNS IN THE WATER FROM ONE SUN, SO SEE BONDAGE AND LIBERATION."

This is a very deep technique, one of the deepest, and only very rare minds have tried it. Zen is based on this technique. This technique is saying a very difficult thing -- difficult to comprehend, not difficult to

experience. But first comprehension is needed.

This sutra says that the world and NIRVANA are not two things, they are one; that heaven and hell are not two things, they are one; and that bondage and liberation are not two things, they are one. It is difficult because we can only conceive of something easily if it is in terms of polar opposites.

We say that this world is bondage, so how to get out of this world and be liberated? Then liberation is something which is opposite, which is not bondage. But this sutra says that both are the same -- liberation and bondage -- and unless you are freed from both you are not freed. Bondage binds, and liberation also. Bondage is a slavery, and liberation is also.

Try to understand this. Look at a person who is trying to go beyond bondage. What is he doing? He leaves his home, he leaves his family, he leaves the riches, he leaves the things of the world, he leaves society just to get out of bondage, out of the fetters of the world. Then he creates new fetters for himself. Those fetters are negative.

I have seen one saint who cannot touch money. He is respected -- he is bound to be respected by those who are mad after money. He has moved to the other pole. If you put money in his hand, he will throw it as if there were some poison or as if you have put some scorpion in his hand. He will throw it and he will become scared. A subtle trembling comes to his body. What is happening? He has been fighting with money. He must have been a greedy man -- too much greed. Only then can he move to this extreme. He may have been too much obsessed with money. He is still obsessed, but now in the reverse direction. However, the obsession is still there.

I have seen one sannyasin who cannot look at any female face. He becomes afraid. He will always look down, he will never look up if some woman is there. What is the problem? He must have been too much sexual, obsessed with sex. He is still obsessed, but then he was running after this woman or that and now he is running from women -- from this one and that. But he is still obsessed with women. Whether he is running after or running from, his obsession remains. He thinks that now he is liberated from women, but this is a new bondage. You cannot become liberated by reaction. The thing you go against will bind you negatively; you cannot escape it. If someone is against the world and for liberation, he cannot be liberated; he will remain in the world. The attitude of being against is a bondage.

This sutra is very deep, it says "SINCE IN TRUTH, BONDAGE AND FREEDOM ARE RELATED..." They are not opposite, they are relative. What is freedom? You say, "Not bondage." And what is bondage? You say, "Not freedom." You can define them by each other. They are just like hot and cold, not opposite. What is hot and what is cold? They are just degrees of the same phenomenon -- degrees of temperature -- but the phenomenon is the same, and they are relative. If there is in one bucket cold water and in another there is hot water and you put in both your hands -- one hand in the hot and one in the cold -- what will you feel? A difference of degrees.

And if at first you cool down both your hands on ice and then you put both your hands into the hot and the cold water, what will happen? Now again you will feel a difference. Your cold hand will now feel more hot in the hot water than it felt before. And if your other hand has become cold, much colder than the cold water, then that water will now look hot; you will not feel it as cool. It is relative. There are only degrees of difference, but the phenomenon is the same.

Tantra says that bondage and liberation, SANSARA and MOKSHA, are not two things, but a relative phenomenon -- of the same thing. So tantra is unique. Tantra says that you have to be liberated not only from bondage; you have to be liberated from MOKSHA also. Unless you are liberated from both, you are not Liberated.

So the first thing: don't try to go against anything because you will move to something which belongs to it. It looks opposite, but it is not. Don't move from sex to BRAHMACHARYA. If you are trying to move from sex to BRAHMACHARYA, your BRAHMACHARYA will be nothing but sexuality. Don't move from greed to no-greed because that no-greed will again be a subtle greed. That is why if a tradition teaches to be non- greedy, it gives you some profit motive in it.

I was staying with a saint, and he told his followers, "If you leave greed you will get much in the other world. If you leave greed, you will gain much in the other world!" Those who are greedy, greedy for the other world, will be influenced by this. They may be motivated, and they will be ready to leave many things to gain. But the motive to gain remains; otherwise how can a greedy man move toward non-greed? Some motive must be there which fulfills his greed deeply.

So don't create opposite poles. All opposites are related; they are degrees of the same phenomenon. If you become aware of this, you will say that both poles are the same. If you can feel this, that both poles are

the same, and if this feeling deepens, you will be liberated from both. Then you are neither for SANSARA nor for MOKSHA. Really, then you are not asking for anything; you have stopped asking. In that stopping, you are liberated. In that feeling that everything is the same, the future will have dropped. Where can you move now? Sex and BRAHMACHARYA both are the same, so where is one to move? And if greed and non-greed are the same and violence and nonviolence are the same, where has one to move?

There is nowhere to move. Then movement ceases; there is no future. You cannot desire anything because all desires will be the same; the difference will be just of degrees. What can you desire? Sometimes I ask people -- when they come to me, I ask them -- "What do you really desire?" Their desire is based in them as they are. If they are greedy, they desire nongreed; if they are sexual, obsessed with sex, they desire BRAHMACHARYA, how to be beyond sex, because they are miserable in their sex.

But this desire for BRAHMACHARYA is based, rooted, in their sexuality. They ask, "How to get out of this world?" The world is too much on them, they are too much burdened and they are clinging too much, because the world cannot burden you unless you cling to it. The burden is in your head -- not because of the burden, but because of you, you are carrying it. And they are carrying the whole world; then they get burdened. And in this experience of misery there arises a new desire for the opposite, so then they start hankering for the opposite.

They were running after money, so now they run after meditation. They were running after something in this world; now they are running after something in that world. But the running remains, and the running is the problem. The object is irrelevant. Desire is the problem. What you desire is meaningless. You desire, that is the problem, and you go on changing objects. Today you desire A, tomorrow you desire B, and you think you are changing. Then the day after tomorrow you desire C, and you think you are transformed. BUT you are the same. You desired A, you desired B, you desired C, and A-B-C are not you. You desire -- that is you, and that remains the same. You desire bondage, then you get frustrated, fed up; then you desire liberation. You desire, and desire is the bondage.

So you cannot desire liberation. Desire is bondage, so you cannot desire liberation. When desire ceases, liberation is. That is why this sutra says, "IN TRUTH, BONDAGE AND FREEDOM ARE RELATIVE." So don't become obsessed with the opposite.

"These words are only for those terrified with the universe." These words of bondage and freedom are for those who are terrified with the universe.

"THIS UNIVERSE IS THE REFLECTION OF MINDS." Whatsoever you see in this universe is a reflection. If it looks like bondage, it means it is your reflection. If it looks like liberation, again it is your reflection.

"AS YOU SEE MANY SUNS IN WATER FROM ONE SUN, SO SEE BONDAGE AND LIBERATION." The sun rises, and there are many ponds -- dirty and pure, big and small, beautiful and ugly -- and one sun reflects in many ponds. One who goes on counting the reflections will think that there are many, many suns. One who looks not into the reflections but to the reality will see one. The world, as you look at it, reflects you. If you are sexual, the whole world seems sexual. If you are a thief, the whole world seems to be in the same profession.

Once Mulla Nasruddin and his wife were fishing, and the place was restricted; only license holders could fish there. Suddenly a policeman appeared, so Mulla's wife said, "Mulla, you have the license so you run away. Meanwhile, I will escape."

So Mulla started running. He ran and ran and ran, and the policeman followed. Of course, Mulla left the wife there, and the policeman followed him. Mulla ran and ran until he felt that now his heart would explode. But by that time the policeman caught hold of him. The policeman was also perspiring, and he said, "Where is your license?" So Mulla produced his papers. The policeman looked at them and they were okay. So he said, "Why are you running, Nasruddin? Why did you run away?"

Nasruddin said, "I am going to a doctor, and he says after every meal to run for half a mile."

The policeman said, "Okay, but you saw me running after you, chasing you, yelling, so why didn't you stop?"

Nasruddin said, "I thought that maybe you go to the same doctor."

It is logical; it is what is happening. Whatsoever you see all around you is more a reflection of you than of any real thing there. You look at yourself mirrored everywhere. The moment you change, the reflection changes. The moment you become totally silent, the whole world becomes silent. The world is not a bondage: bondage is a reflection. And the world is not liberation; liberation is again a reflection.

A Buddha finds the whole world in NIRVANA. A Krishna finds the whole world celebrating in ecstasy,

in bliss; there is no misery. But tantra says that whatsoever you see is a reflection unless all seeing disappears and only the mirror is seen with nothing reflected in it. That is the truth.

If something is seen, it is just a reflection. Truth is one; many can only be reflections. Once this is understood -- not theoretically, but existentially, through experience -- you are liberated, liberated from both bondage and liberation.

Naropa, when he became enlightened, was asked by someone, "Have you achieved liberation now?"

Naropa said, "Yes and no both. Yes, I am not in bondage, and no because that liberation was also a reflection of bondage. I thought about it because of bondage."

Look at it in this way: you are ill then you long for health. That longing for health is part of your illness. If you are really healthy, you will not long for health. How will you? If you are really healthy, where is the longing? What is the need? If you are really healthy, you never feel that you are healthy. Only ill, diseased persons feel that they are healthy. What is the need? How can you feel that you are healthy? If you are born healthy and you have never been ill, will you be able to feel your health? Health is there, but it cannot be felt. It can be felt only through contrast, through the opposite. Only through the opposite are things felt. If you are ill, you can feel health -- and if you are feeling health, remember, you are still ill.

So Naropa says, "Yes and no both. `Yes' because there is no bondage now, but with the bondage liberation has also disappeared; that is why `No'. It was part of it. Now I am beyond both -- neither in bondage nor in liberation."

Don't make religion a search, a desire. Don't make MOKSHA, Liberation, NIRVANA, an object of desiring. It happens when there is no desiring.

Vigyan Bhairav Tantra, Vol 2

Chapter #6
Chapter title: The tantric way to freedom from desires

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The first question:

"YOU SAID YESTERDAY THAT THE MOTIVATION TOWARDS LIBERATION OR SAMADHI IS ALSO A TENSION AND A BARRIER, BUT IS IT NOT CORRECT THAT IT IS NOT A DESIRE BUT AN ASPIRATION -- THE INTRINSIC THIRST OF THE HUMAN BEING?"

You must understand what desire means, and religions have confused you much about it. If you desire something of the world, they call it desire. If you desire something of the other world, they call it by a different name. This is absurd. Desire is desire! It makes no difference what the object of desire is. The object may be anything -- of this world, material, or of another world, spiritual -- but desiring remains the same.

Every desire is a bondage. Even if you desire God, it is a bondage; even if you desire liberation it is a bondage. And liberation cannot happen unless this desiring goes away totally. So remember, you cannot desire liberation, that is impossible; that is contradictory. You can become desireless, and then liberation happens. But that is not a result of your desire. Rather, it is a consequence of no-desire.

So try to understand what desire is. Desire means that right now you are not okay, you are not at ease.

This very moment you are not at ease with yourself, and something else in the future, if fulfilled, will bring you peace. The fulfillment is always in the future; it is never here and now. This tension of the mind for the future is desire. Desire means you are not in the present moment, and all that is there is only the present moment. You are somewhere in the future, and the future is not. It never has been, it will never be. All that is, is always the present -- this moment.

This projection of your fulfillment somewhere in the future is desire. So what that future fulfillment is, is irrelevant. It may be the kingdom of God, heaven, NIRVANA, it may be anything, but if it is in the future, it is desire. And you cannot desire in the present, remember; that is not possible. In the present you can only be, you cannot desire. How can you desire in the present?

Desire leads into the future, into fantasy, dreaming. That is why so much insistence by Buddha for no-desire -- because only in no-desire do you move into reality. With desire you move into dreams. The future is a dream, and when you project into the future you are going to be frustrated. You are destroying reality right now for future dreams, and this habit of the mind will remain with you. It is being strengthened every day. So when your future comes it will come in the form of the present, and your mind will again move to some other future. Even if you could reach God, you will not be satisfied. The way you are, it is impossible. Even in the presence of the divine, you will have moved away into the future.

Your mind is always moving into the future. This movement of the mind in the future is desire. Desire is not concerned with any object, with whether you desire sex or you desire meditation -- it makes no difference. Desiring is the thing -- that you desire. It means you are not here. It means you are not in the real moment, and the present moment is the only door into existence. The past and future are not doors, they are walls.

So I cannot call any desire spiritual. Desire as such is worldly. Desire is the world. There is no spiritual desire; there cannot be. That is a trick of the mind, a deception. You don't want to leave desiring, so you change the objects. First you were desiring wealth, prestige, power. Now you say you don't desire and that these are worldly things. You condemn them, and those who desire them are condemned in your eyes. Now you desire God, the kingdom of God, NIRVANA, MOKSHA, the eternal, SATCHITANANDA, the brahman. Now you desire these, and you feel very good. You think you are transformed, but you have not done anything. You remain the same.

You are just playing tricks with yourself, and now you are in a greater mess because you think that this is not desiring. You remain the same. The mind remains the same; the functioning of the mind remains the same. You are not yet here. The objects of desire have changed, but the running, the dreaming, remains, and the dreaming is the desire -- not the object.

So try to understand me. I say that every desire is worldly because desire is the world. So it is not a question of changing the desire, it is not a question of changing objects. It is a question of a mutation, of a revolution from desire to no-desire; from desire to no-desire, not from old desires to new desires, from worldly desire to otherworldly desires, from material desires to spiritual desires -- no! From desire to no-desire is the revolution!

But how to move from desire to no-desire? You can move only if there is some desire. If some profit motive, some greed, some gain is there, only then can you move from desire to no-desire. But then you are not moving at all. I say that with no-desire you will attain eternal bliss. This is right -- that with no-desire eternal bliss happens -- but if I say to you that with no-desire you will gain eternal happiness, you will make it an object of the desire and then you will have missed the point completely.

It is not a result, it is a consequence of deep understanding. So try to understand that with desire there is misery, and don't think that you know it already. You don't know; otherwise how can you move into desire? You have not yet become aware that desire is misery, desire is hell. Be aware When you desire something be aware. Then move with the desire in full alertness, and then you will reach hell.

Every desire leads to misery, whether fulfilled or not. If fulfilled, it leads sooner; unfulfilled it takes time -- but every desire leads to misery. Be alert of the whole process, and move with it. There is no hurry because nothing can be done in a hurry, and spiritual growth is not possible in a hurry. Move slowly, patiently. Watch every desire and then watch how every desire becomes a door to hell. If you are watchful, sooner or later you will realize that desiring is hell. The moment that realization happens, there will be no desire. Suddenly desires will disappear, and you will be in a state of no-desire. I don't say desirelessness, I simply say "no-desire."

You cannot practice it, remember; only desires can be practiced. How can you practice no-desire? You cannot practice it, you can only practice desires. But if you are alert, you will become aware that they lead

to misery. And when each desire leads to misery, when this becomes a realization to you -- not mere opinion and knowledge, but a realized fact -- desiring disappears, it becomes impossible. How can you lead yourself into misery? You are always "leading yourself to happiness" -- thinking that you are -- and always moving into misery. This has been happening for lives and lives. You always think this or that is the door of heaven, and when you have entered you always realize that this is hell. And this has been without any exception; it is always the case.

Move with mindfulness in every desire, and allow every desire to lead you to misery. Then, suddenly, one day the maturity will happen to you, this ripeness will happen to you: you will realize that every desire is misery.

The moment you realize it, desiring disappears. There is no need to do anything now; desiring simply falls away, withers away, and you are in a state of no-desire. In that no-desire NIRVANA is, the perfect, the absolute bliss is. You may call it God, the kingdom of God or whatsoever you choose to call it, but remember well that it is not a result of your desiring. It is a consequence of non-desiring, and non-desiring cannot be practiced.

Those who "practice" non-desiring, they are deluding themselves. There are many all over the world -- BHIKKHUS, sannyasins -- who are practicing non-desiring. You cannot practice non-desiring; no negative thing can be practiced. Underneath they are desiring, they are hankering after God, the peace that will happen, the bliss that is waiting for them somewhere in the future beyond death. They are desiring, and they call only their desiring "spiritual desire."

You can deceive yourself very easily. Words are very deceptive and you can rationalize. You call a poison "ambrosia," and when you call it ambrosia it appears as ambrosia. Words hypnotize; that is one thing. But this feeling, this realization that desire is misery, must be yours.

Mary Stevens has written somewhere that she was visiting a friend's home, and her friend's daughter was blind. Mary Stevens was very puzzled because the girl would say, "He is ugly, I don't like him"; and "The color of this dress is beautiful."

As she was blind, Mary Stevens asked, "How do you feel that someone is ugly and that a color is beautiful?"

The girl said, "My sisters say this to me." This is knowledge.

Buddha has said that desire is misery and you go on repeating. This is knowledge. You are desiring, and you have never seen that desire is misery. You have simply heard Buddha. This will not do. You are simply wasting your life and opportunity. Your own experience can change you; nothing else changes. Knowledge cannot be borrowed. If borrowed, it is just a fake. It looks like knowledge, but it is not. But why do we follow a Buddha or a Jesus -- why? Because of our greed. We look at Buddha's eyes, and they are so peaceful that greed arises, desire arises for how to attain this. Buddha is so blissful -- every moment in ecstasy. A desire arises for how to be Buddhalike. We also desire such states.

Then we go on asking how Buddha achieved this, how it happens. The "how" creates many problems because then Buddha will say that in "no-desire" it happens. And he is right, it HAS happened in no-desire. But when we hear that in no-desire it happens, we start practicing no-desire, we start leaving desires, and the whole effort is a desire to be Buddha-like.

Buddha was not trying to be like someone else; he was not asking to be a buddha. He was simply trying to understand his own misery -- and the more understanding dawned upon him, the more misery disappeared. Then one day he came to understand that desire is poison. If you have desire you have fallen a victim; now there is no possibility of your ever being happy. You can only hope -- have hope and frustration, then more hope and more frustration: this will be your circle. And when you become more frustrated you hope more, because that is the only consolation. You go on moving in the future because in the present you always have frustration, and the frustration is coming because of your past.

In the past this present was the future, and you hoped for it. Now it is a frustration. Then you hope again for the future, and when it will become the present you will again become frustrated. Then you will hope again. Then more frustration, more hope, and with more hope, still more frustration. This is a vicious circle. This is what the wheel of SANSARA is.

But no buddha can give you his own eyes. And it is good that be cannot give them to you; otherwise you will remain a fake always, eternally. Then you will never become authentic. It is good to suffer because only through suffering will you become authentic and real. So the first thing: move with your desires so that you can understand what they really are. Experience whatever suffering is hidden there. Let it be revealed to you. Only that is austerity -- only that is TAPASCHARYA.

Naropa has said that if you can be alert every desire leads you to NIRVANA, and this is the meaning, because if you are alert, you know that every desire is misery. And when you have searched every nook and corner of desiring, suddenly you stop. In that stopping is the happening, and it is always there. That happening is always waiting for you, just waiting to meet you in the present. But you are never in the present, you are always dreaming. Reality sustains you. Because of the real you are alive; because of the real you exist. But you go on moving in the unreal. The unreal is very hypnotizing.

I have heard one Jewish joke. Two old friends met after many, many years. Then one friend said to the other, "I have not seen you in twenty-five years. How is your son, your boy Harry?"

The other said, "There is a son; he is a great poet. All over the land his voice is heard, his songs are sung, and those who know poetry say that sooner or later he is going to become a Nobel laureate."

The other friend said, "Marvelous! And tell me about your second son, Benny. How is he?"

The friend said, "I am so happy about my second son. He is a leader, a great political leader. Thousands and thousands follow him, and I am sure that sooner or later he is going to be the prime minister of this land."

Then the friend said, "My! So fortunate you are! And what about your third son Izzie?"

The father became very sad and said, "Izzie? He is still Izzie. He is a tailor. But I tell you that if it was not for Izzie we would all be starving."

But the father was sad because Izzie is just a tailor. And the poet and the great politician, the great leader -- they are dreams. Izzie is the reality -- the tailor. "But if not for Izzie, we would all be starving," he said.

You could not exist were it not for this moment. THAT is real. But you are never happy about it. You are happy in your dreams for the future about Nobel laureates, prime ministers. Right now, "Izzie is just a tailor." Your reality is where you are grounded; your dreams are not your ground. They are false. Come to terms with your reality in the present moment. Encounter it, face it whatsoever it is, and don't allow the mind to move into the future. The future is desire. If you can be here and now, you are a buddha. If you cannot be here and now, then everything is just dream stuff.

And you will have to come back because dreams cannot lead you anywhere. They can only lead you to hope and frustration, but nothing real happens through them. But remember my point that you cannot imitate. You will have to pass through suffering. Suffering is the path. It purifies you, it makes you alert, it makes you aware. The more you are aware, the less you are desire-filled. If you are perfectly aware, no-desire happens, and meditation means nothing else but perfect awareness.

The second question:

> "PLEASE EXPLAIN HOW IT IS POSSIBLE THAT ONE CAN BE SPIRITUALLY TRANSFORMED BY BEING TOTAL IN ACTIONS THAT ARE OF ANGER, HATRED AND VIOLENCE."

Yes, you can be totally transformed through anger, through hatred, through violence. And there is no other way -- because you exist in violence, in anger, in greed, in passion. From where you exist, ONLY from there, does the way start. I will not tell you to create non-greed against your greed; I will tell you to be greedy totally, but with a fully alert mind -- to be violent, to be angry, but be total so that you suffer totally, so that you can feel the whole poison of it. You must pass through this fire. No one else can pass for you; no proxy is possible. You will have to pass through it, and you always think that someone else will do it.

Christians go on thinking that through Jesus there is salvation. It has not happened yet. The world remains the same. Two thousand years have passed since Jesus was crucified, but we go on hoping that someone else will suffer and we will reach to bliss. No! Everyone has to carry his own cross. Jesus was crucified; he reached the goal. You cannot reach. You will have to pass through that crucifixion yourself. And this is the crucifixion -- that anger is there, passion is there, violence is there, greed is there, jealousy is there.

What are you doing with them? The society teaches to create the anti pole. Greed is there, so suppress it and create a non-greedy mind. Anger is there, so suppress it. Don't be angry. Push the energy back and smile. What happens? Anger goes on being accumulated within, and you go on becoming more and more angry, because more and more energy is accumulated within as anger -- suppressed. It becomes your unconscious reservoir, and against this anger you go on smiling. That smile becomes false, because while

anger is knocking within how can you smile? You can smile, but then it will be just a false thing.

So you are divided into two -- a false smile and a real anger. The false smile becomes your personality and the real anger remains your soul. You are divided against yourself, and a constant fight will be there. And you cannot be happy with the false smile. No one else is deceived. You cannot be happy with a real anger hidden behind always trying to come out. A false smile and a real anger -- this is the situation. All that is good is false and all that is bad is real. The real you carry within and the false you show outside. This is schizophrenic, and every man has become schizophrenic, divided -- not only divided, but constantly fighting with himself. The whole life and energy is wasted and dissipated in this fight. And the fight is stupid, but this is happening.

What I am suggesting is, don't create any falsity around you. The false will never lead you to the real; the false will lead you to more that is false. Don't do the false, and allow the real total expression. When I say this you may become scared, because violence is there and you may want to kill someone. So do I mean to go and kill? No! Meditate on it. Close your room and allow your violence. You can express it on a pillow, on a picture, on anything. There is no need to go and kill someone, because that is not going to help. That will create more problems and a chain.

On the pillow, write the name of your enemy or your friend -- and remember, we are more angry at our friends than at our enemies. Just put a picture of your wife or husband on a pillow, and bring your violence out. Beat the pillow, kill the pillow, and do whatsoever you feel. And don't feel that you are doing a stupid thing. This is what you want to do with the real object, and that will be more stupid. Don't think that this is silly. This is how you are: you are silly, and you cannot change by just repressing it. Look at this silliness: see that this is how you are. Allow yourself full expression; act it out. And if you can be real, you will realize for the first time what anger, what violence is hidden within you. You are a volcano, and this can erupt from you at any moment.

In any situation, the volcano may erupt. It is erupting every day. Someone kills someone, and just a day before he was as normal as you. No one ever suspected that he was going to be a murderer. No one suspects about you, and you have so many thoughts in your mind to murder. You have thought, you have planned it many times. The idea to murder someone else or yourself has come to you. It has happened to you if you are not absolutely idiotic. Psychologists say that an intelligent man is bound to think of suicide at least ten times in his life -- at least ten times! -- and ten thousand times you think to murder someone. You never do it, that is another thing. But you can do it; the possibility is always there.

Make your anger a total act in meditation, and then see what happens. You will feel it coming from your whole body. If you allow it, then every cell of your body will be in it. Every pore, every fiber of the body will become violent. Your whole body will be in a mad situation. It will go mad, but allow it, and don't withhold. Move with the river, and after the cyclone is over, you will feel for the first time a deep center within you. A subtle calmness will happen. When the anger has gone, there will be no repentance because you have not done it to anyone. There will be no guilt. You will be unburdened. When this anger is thrown out and silence comes, that silence is real -- not forced.

You can sit down like a buddha in PADMASANA, in a yogic posture. You can force yourself, but the monkey within you goes on jumping. Now only the body is static. The mind is more mad than it ever was before. Whenever you sit for meditation, you feel what is happening. You are never so noisy within when you are not meditating, so why does so much noise happen whenever you meditate? Why does the mind go so vagrant? Why do so many thoughts come in a cloud? It is because your body is static, and through this staticness of your body you can feel the monkeyness of the mind more. The contrast is there.

But forced silence is of no use. Either you will not succeed in it or if you will succeed you will move into sleep. A forced silence, if successful, becomes sleep. It is good as far as sleep is concerned; otherwise it is useless. A real silence always happens only when some pent-up energy is released totally. The disturbance was because of that pent-up energy. That forced energy was trying to erupt, that was the problem, that was the disturbance within. When it is released, you are unburdened.

Then every fiber in your being is relaxed. In that relaxedness you can say that you are in a state of no-anger. It is not against anger; it is simply absence of anger. Remember, the real is always the absence, not the opposite -- NOT the opposite! It is always the absence -- an absence of greed, an absence of sex, an absence of jealousy -- but in that absence, your reality flowers because the diseases have gone. Now your inner health can flower. And once it starts flowering you will not accumulate anger. You accumulate anger only because you are missing yourself.

Really, you are not angry at anyone else, you are angry within yourself. But you go on projecting that

anger onto others; otherwise you will go mad, so you go on finding excuses. Really, you are angry because you are missing yourself, you are missing your destiny. That which is possible for you is not happening, and that is why you are angry. Nothing is happening to you, and time goes on flowing. Death is coming nearer, and you remain as unfulfilled as ever, and there seems to be no possibility to be fulfilled. Because of this, because you are not realizing your potentialities, because you have not become that which you can become, you are angry, violent. And then you go on finding excuses.

You throw your anger on this, on that. Really, it is not a question of anger, and if you make it a question of anger, your diagnosis is wrong. It is a question of self-realization. Why is one violent? Why is one destructive? Because he is angry against himself, against his very being -- because he is. And then he feels to be against the whole world.

A buddha is silent, non-violent, not because he has practiced it, but because now he has realized himself. Now the flower has come to its total flowering, so nothing is there to release. He is fulfilled. Simple gratefulness to the existence remains. Now there is no complaint; nothing is wrong. When you really flower, everything is okay; all is good. Because of this Buddha couldn't see problems. All is good! That is why Buddha is not a revolutionary. To be a revolutionary, you must be able to see misery, you must be able to feel the whole mess around, the hell. To be a revolutionary, you must have a feeling that everything is wrong. Only then are you a revolutionary. Buddha was here in this land, Mahavira was here in this land, but they were not revolutionaries. Why? This question arises: why?

When one is at ease with oneself, all is good. He cannot be destructive, he can only be creative. His revolution can only be a creative one, and you cannot see anything creative. When someone destroys something, only then does it become news; only then can you see it.

A Lenin is seen as a revolutionary, not as a buddha. All over the world now there are revolutionaries, and they go on growing. And the reason? It is because fewer and fewer persons are realizing their potentiality. They are violent and they want to destroy -- because if there is no meaning in their lives how can they feel that there can be meaning in others' lives? A Mahavira is even aware not to kill an insect, not even to kill a mosquito, because he has realized himself. Now he knows what is possible even for a mosquito. A mosquito is not just a mosquito; this is a possibility. An infinite possibility is there: this mosquito can become divine. He cannot destroy it, it is impossible. He can only help. He is only concerned with how to help so that the potential becomes the actual.

You are just seeds. A great destiny is hidden, but nothing is being realized. The potential is wasted; the seed remains the seed. You feel anger. The modern generation is much angrier than older generations because there is more awareness of the possibility and less fulfillment. Now the new generation knows what is possible much more than the older generation. This generation is alive to the fact that much is possible. But nothing is happening and nothing is becoming actual, so there is more frustration. If you cannot be creative, at least you can be destructive; you feel your power in being destructive. Anger, violence, are destructive forces. They are there because creativity is not there.

Don't go against them. Rather, help them to be released. Don't suppress them; allow them to evaporate from you. Then that which you think is opposite is absent. When they have evaporated, you will suddenly realize that silence is there, that love is there, compassion is there. They are not to be cultivated. They are just like a stream hidden in rocks. You remove the rocks and the stream starts flowing. The stream is not against the rocks, not the opposite of the rocks. Just the absence of the rocks, and an opening happens and the stream starts flowing.

Love is in you like a stream, anger is in you like a rock. Remove it. But you go on forcing it inside, more inside. Then you are forcing the stream as well to go more inside. Throw this rock. There is no need to hit someone with it. You want to hit someone because you don't know how to throw it without hitting anyone. That is what I am teaching: to throw it without hitting anyone. There is no need to hit anyone. And if you can throw this rock without hitting anyone, everyone will profit out of it. You may not be throwing it on others' heads, but it was always there and others feel it.

When you are angry, howsoever you suppress it your anger is felt. You vibrate it; around you a subtle sadness happens. Everyone becomes alert that some disease has entered. Everyone wants to leave you; you become repulsive. Your very attitude gives a bad odor to you.

You may not be aware, but biochemists say that when someone is in love or in anger or in sex, different odors are released from the body -- actually, not metaphorically. When you are in anger, a bad odor is released from your body. When you are in love, the quality is different. In sexual passion, a different odor is released.

Animals are attracted by odor -- because when the female is ready, a subtle odor is released from her sex glands and the male is attracted. Without that odor the female is not ready. That is why you see dogs smelling: they can smell sex. If you are sexual, you are also releasing a subtle odor. If you are angry, then too -- because different chemicals are released in the blood system. Consciously no one may notice, but unconsciously everyone notices it. You are a burden -- repulsive, destructive. Throw this poison out of your system.

So remember this: it is good to release in the vacuum. And the sky is big enough, it will not return it back to you. It will simply absorb it, and you will be released. So do anything meditatively and totally, even anger, even violence, even sex. It is easy to conceive of how to be angry alone, but you can also create a sexual orgy alone meditatively. And you will have a different quality after that.

While all alone, just close your room and move as if in the sex act. Allow your whole body to move. Jump and scream; do whatsoever you feel like doing. Do it totally. Forget everything -- societal inhibitions, etcetera. Move in the sex act alone meditatively, but bring your total sexuality to it.

With the other, the society is always present because the other is present. And it is so difficult to be in such a deep love that you can feel as if the other is not present. Only in a very deep love, in a very deep intimacy, is it possible to be with your lover or beloved as if he is not or she is not.

This is what intimacy means: if you are as if alone with your lover or beloved or your spouse in the room with no fear of the other, then you can move in the sex act totally; otherwise the other is always an inhibiting presence. The other is looking at you: "What will she think? What will be think? What are you doing? Behaving like an animal?"

One lady was here just a few days before. She came to complain against her husband. She said, "I cannot tolerate it. Whenever he loves me, he starts behaving like an animal."

When the other is present, the other is looking at you: "What are you doing?" And you have been taught that there are some things which you can do and some things which you are not to do. It inhibits; you cannot move totally.

If love is really there, then you can move as if you are alone. And when two bodies become one, they have a single rhythm. Then the two-ness is lost, and sex can be released totally. And it is not like in anger; anger is always ugly, but sex is not always ugly. Sometimes it is the most beautiful thing possible -- but only sometimes. When the meeting is perfect, when the two become one rhythm, when their breaths have become one and their PRANA, energy, flows in a circle, when the two have disappeared completely and the two bodies have become one whole, when the negative and positive, the male and female, are no more there, then sex is the most beautiful thing possible. But that is not always the case.

If it is not possible, you can bring your sex act to a climax of frenzy and madness while alone, in a meditative mood. Close the room, meditate in it, and allow your body to move as if you are not controlling it. Lose all control!

Spouses can be very helpful, and particularly in tantra: your wife, your husband or your friend can be very helpful if you both are experimenting deeply. Then allow each total uncontrol. Forget civilization as if it never existed; move back into the Garden of Eden. Throw that apple -- the fruit of the tree of knowledge. Be Adam and Eve in the Garden of Eden before they were expelled. Move back! Just be like innocent animals, and act out your sexuality in its totality. You will never be the same again.

Two things will happen. Sexuality will disappear. Sex may remain, but sexuality will disappear completely. And when there is no sexuality, sex is divine. When the cerebral hankering is not there, when you are not thinking about it, when it has become a simple involvement -- a total act, a movement of your whole being, not only of the mind -- it is divine. Sexuality will disappear first, and then sex may also disappear, because once you know the deeper core of it, you can achieve that core without sex.

But you have not known that deeper core, so how can you achieve it? The first glimpse comes through total sex. Once known, the path can be traveled in other ways also. Just looking at a flower, you can be in the same ecstasy in which you are when you meet with your spouse in a climax. Just watching the stars, you can move in it.

Once you know the path, you know it is within you. The spouse only helps you to know it, and you help your spouse to know it. It is within you! The other was just a provocation. The other was just a challenge to help you know something which was always within you.

And this is what is happening between a master and a disciple. The master can become only a challenge to you to show that which has always been hidden in you. The master is not giving you anything. He CANNOT give; there is nothing to give. And all that can be given is worthless because it will only be a

thing.

That which cannot be given but which can only be provoked is worthwhile. A master is just provoking you. He challenges you to help you to come to a point where you can realize something which is already there. Once you know it, there is no need of a master.

Sex may disappear, but first sexuality disappears. Then sex becomes a pure, innocent act; then sex also disappears. Then there is BRAHMACHARYA, celibacy. It is not opposite to sex; it is just its absence. And remember this difference. This is not in your awareness.

Old religions go on condemning anger and sex as if both are the same or as if both belong to the same category. They do not! Anger is destructive; sex is creative. All old religions go on condemning them in a similar way, as if anger and sex, greed and sex, jealousy and sex are similar. They are not! Jealousy is destructive -- ALWAYS! It is never creative; nothing can come out of it. Anger is always destructive, but not so with sex! Sex is the source of creativity. The divine has used it for creation. Sexuality is just like jealousy, anger and greed: it is always destructive. Sex is not -- but we don't know pure sex, we know only sexuality.

A person who is looking at a pornographic picture or one who is going to see a film, a movie of sexual orgies, is not seeking sex; he is seeking sexuality. There are persons I know who cannot make love to their wives unless they first go through some dirty magazines or books or pictures. When they see these pictures, then they are excited. The real wife is nothing to them. A picture, a nude picture, is more exciting to them. That excitement is not in the gut; that excitement is in the mind, in the head.

Sex transferred to the head is sexuality; thinking about it is sexuality. Living it is a different thing, and if you can live it you can go beyond it. Anything lived totally leads you beyond. So don't be afraid of anything. LIVE IT! If you think it is destructive to others, move in it alone, do not do it with others. If you think it is creative, then find a partner, find a friend. Become a couple, a tantric couple, and move in it totally. If you still feel that the other's presence is inhibiting, then you can do it alone.

The last question:

> "DOES AN ENLIGHTENED PERSON EVER DREAM? CAN YOU TELL US SOMETHING ABOUT THE QUALITY AND NATURE OF AN ENLIGHTENED PERSON'S SLEEP?"

No, an enlightened person cannot dream. And if you like dreams very much, never become enlightened. Beware! Dreaming is part of sleep. The first thing is that for dreaming to happen you have to move into sleep. For ordinary dreams you have to move into sleep. In sleep you become unconscious. When you are unconscious, dreams can happen. They happen only in your unconsciousness.

An enlightened person is conscious even while asleep. He cannot become unconscious. Even if you give him an anaesthetic -- chloroform or something like that -- only his periphery goes to sleep. He remains conscious; his consciousness cannot be disturbed.

Krishna says in the Gita that while everyone is asleep the yogi is awake. It is not that yogis are not going to sleep in the night; they also sleep, but their sleep has a different quality. Only their bodies sleep, and then their sleep is beautiful. It is a rest.

Your sleep is not a rest. It may even be an exertion, and in the morning you may feel more exhausted than you ever felt in the evening. A whole night's sleep, and in the morning you feel more exhausted -- what is happening? You are a miracle!

The whole night was an inner turmoil. Your body was not at rest because the mind was so active. And the activity of the mind is bound to be an exertion for the body, because without the body the mind cannot act. The activity of the mind means parallel activity of the body, so the whole night your body is moving and is active. That is why in the morning you feel more exhausted.

What does it mean for someone to become enlightened? It means one thing: now he is perfectly conscious. Whatsoever goes on in his mind, he is aware. And the moment you are aware, certain things completely stop. Just through awareness they stop. It is just like this room is dark and you bring a candle: the darkness will disappear. Everything will not disappear. These bookcases will be here, and if we are sitting here we will be here. By bringing the candle only darkness disappears.

When someone becomes enlightened, now he has an inner light. That inner light is awareness. Through that awareness sleep disappears -- nothing else. But because sleep disappears, the quality of everything

changes. Now whatsoever he is going to do will be in his perfect alertness, and that which needs unconsciousness as a prerequisite now becomes impossible.

He cannot be angry -- not because it is a decision not to be angry; he CANNOT be angry. Anger can exist only when you are unconscious. Now unconsciousness is not there, so the base is not there and anger is not possible. He cannot hate: hate exists only when you are unconscious. He becomes love -- not because of any decision on his part. When light is there, when consciousness is there, love flows; it is natural. Dreaming becomes impossible because dream needs, first of all, unconsciousness, and he is not unconscious.

Buddha's disciple, Ananda, said to him, after sleeping and living in the same room, in the same place with Buddha, "This is a miracle; this is very strange. You never move in your sleep." Buddha always remained in one posture the whole night. The way he would sleep in the beginning, that would be the way he would come out of it, and his hand would remain in the exact place where it was put.

You might have seen Buddha's picture showing him sleeping. His posture is called "the lying posture." He would remain in this same posture the whole night. Ananda watched him for years. Whenever he would look at Buddha sleeping, he would be the same the whole night. So Ananda asked, "Tell me, what are you doing the whole night? You remain in one posture."

Buddha is reported to have said, "Only once did I move in my sleep, but then I was not a buddha. Just before, just a few days before the enlightenment happened, I moved in my sleep. But then suddenly I became aware and I wondered, 'Why am I moving?' I moved unconsciously without any knowing on my part. But after enlightenment there is no need. If I want I can move, but there is no need. And the body is so relaxed..."

Consciousness penetrates even in sleep. But you can have a fixed posture the whole night and you will not be enlightened. You can practice it; it is not difficult. You can force yourself; then within a few days you will be able to do this. But that is not the point. If you look at a Jesus moving, do not think, "Why is he moving?" It depends. If Jesus moves in his sleep, he is conscious. If he wants to move, he moves.

For me, it happens quite the reverse. Before coming to awareness I slept always in one posture the whole night. I do not remember ever moving. But since then I have been moving the whole night. Even five minutes are enough for me in one posture. I have to move again and again. I am so aware that it is not a sleep at all really. So it depends. But you can never deduce anything from the outside. Always, this is only possible from the inside.

For an enlightened one, awareness will remain there even in his sleep, and then dreams are not possible. They require unconsciousness -- that is one thing -- and they require suspended experiences: that is the second thing. And for an enlightened one there is no suspended experience -- no incomplete experience. Everything is complete. He has eaten his food; now he is not thinking about eating again. When he feels hungry he will eat again, but meanwhile there is no thought of eating.

He has taken his bath; now he is not thinking of the bath tomorrow. When the time comes, if he is alive, he will take it. If the situation permits it will happen, but there is no thinking. Acts are there, but not any thinking about them.

What are you doing? You are constantly rehearsing -- constantly rehearsing for tomorrow as if you are an actor and you are to show someone. Why are you rehearsing? When the time comes, you will be there.

The enlightened person lives in the moment, in the act, and he lives so totally that it is not incomplete. If something is incomplete, then it will be completed in a dream. Dream is a completion. It happens because the mind cannot allow anything to be incomplete. If something is incomplete, there is an inner uneasiness. It wonders how to complete it. Then in a dream you complete it, and you are at ease. Even if it is completed in a dream, for the mind it is a relaxation.

What are you dreaming? You are just completing your incomplete acts which you could not complete in the day. In the day you may have wanted to kiss a woman, and you could not kiss. Now you will kiss her in your dream, and your mind will feel relaxed; a tension is released.

Your dreaming is nothing but your incompleteness, and an enlightened person is complete. Whatsoever he is doing, he is doing it so wholly, so totally, that nothing remains suspended. There is no need for any dreaming. Dreaming in the night will cease and thinking in the day will cease.

It is not that he will become unable to think. He can think if he needs. If you ask him a question he will think immediately, but no rehearsal is needed. First you think and then you reply, but his reply is his thinking. He thinks and replies. That is also not good to say, because actually there is no gap. It is simultaneous. He thinks out loud, but there is no rehearsal, no thinking, no dreaming. He lives life. With

thinking and dreaming you miss life.

Vigyan Bhairav Tantra, Vol 2

Chapter #7
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CONSIDER YOUR ESSENCE AS LIGHT RAYS FROM CENTER TO CENTER UP THE VERTEBRAE, AND SO RISES "LIVINGNESS" IN YOU.

OR IN THE SPACES BETWEEN, FEEL THIS AS LIGHTNING.

FEEL THE COSMOS AS A TRANSLUCENT EVER-LIVING PRESENCE.

Man can be considered in three ways: in terms of the normal, the abnormal and the supernormal. Western psychology is basically concerned with the abnormal, the pathological, with the man who has fallen down from the normal, who has fallen down from the norm. Eastern psychology, tantra and yoga, consider man from the standpoint of the supernormal -- of the one who has gone beyond the norm. Both are abnormal. One who is pathological is abnormal because he is not healthy, and one who is supernormal is abnormal because he is MORE healthy than any normal human being. The difference is of negative and positive.

Western psychology developed as part of psychotherapy. Freud, Jung, Adler and other psychologists were treating the abnormal man, the man who is mentally ill. Because of this the whole Western attitude towards man has become erroneous. Freud was studying pathological cases. Of course, no healthy man would go to him -- only those who were mentally ill. They were studied by him, and because of that study he thought that now he understood man. Pathological men are not really men, they are ill, and anything based on a study of them is bound to be deeply erroneous and harmful. This has proved harmful because man is looked at from a pathological standpoint. If a particular state of mind is chosen and that state is ill, pathological, then the whole image of man becomes disease-based. Because of this attitude, the whole Western society has fallen down -- because the ill man is the base, the perverted has become the foundation.

And if you study only the abnormal, you cannot conceive of any possibility of supernormal beings. A buddha is impossible for Freud, not conceivable. He must be fictitious, mythological. A buddha cannot be a reality. Freud has only come in contact with ill men who are not even normal, and whatsoever he says about normal man is based on the study of abnormal man. It is just like a physician who is doing a study. No healthy man will go to him, there is no need. Only unhealthy people will go. By studying so many unhealthy people, he creates a picture in his mind of man, but that picture cannot be of man. It cannot be because man is not only illnesses. And if you base your concept of man on illnesses, the whole society will suffer.

Eastern psychology, particularly tantra and yoga, also has a concept of man, but that concept is based on the study of the supernormal -- Buddha, Patanjali, Shankara, Nagarjuna, Kabir, Nanak -- on persons who have reached to the peak of human potentiality and possibility. The lowest has not been considered, only the highest. If you consider the highest your mind becomes an opening; you can grow because now you know

higher reaches are possible. If you consider the lowest, no growth is possible. There is no challenge. If you are normal you feel happy. It is enough that you are not perverted, that you are not in a mental asylum. You can feel good, but there is no challenge.

But if you seek the supernormal, the highest possibility that you can become, if someone has become that possibility, if that possibility has become actual in someone, then a possibility for growth opens. You can grow. A challenge comes to you, and you need not be satisfied with yourself. Higher reaches are possible and they are calling you. This must be understood deeply. Only then will the psychology of tantra be conceivable. Whatsoever you are is not the end. You are just in the middle. You can fall down, you can rise up. Your growth has not finished. You are not the end product; you are just a passage. Something is constantly growing in you.

Tantra conceives of and bases its whole technique on this possibility of growth. And remember, unless you become that which you can become, you will not be fulfilled. You MUST become that which you can become -- it is a must! Otherwise you will be frustrated, you will feel meaningless, you will feel that there is no purpose in life. You can carry on, but there can be no joy in it. And you may succeed in many other things, but you will fail with yourself. And this is happening. Someone becomes very rich and everyone thinks that now he has succeeded. Everyone except himself thinks that he has succeeded. He knows his failure. Wealth is there, but he has failed. You are a great man, a leader, a politician. Everyone thinks that they have succeeded, but they have failed. This world is strange: you succeed in everyone's eyes except your own.

People come to me daily. They say they have everything, but now what? They are failures, but where have they failed? As far as outward things are concerned they have not failed, so why do they feel this failure? Their inner potentiality has remained potent. They have not flowered. They have not achieved what Maslow calls "self-actualization." They are failures -- inner failures, and ultimately, what others say is meaningless. What you feel is meaningful. If you feel that you are a failure, others may think that you are a Napoleon or an Alexander the Great, but it makes no difference. Rather, it depresses you more. Everyone thinks that you are a success, and now you cannot say that you are not -- but you know you are not. You cannot deceive yourself. As far as self-actualization is concerned you cannot deceive. Sooner or later you will have to call upon yourself and look deeply into yourself at what has happened. The life is wasted. You have given up an opportunity and gathered things which mean nothing.

Self-actualization refers to the highest peak of your growth, where you can feel a deep content, where you can say, "This is my destiny, this is for what I was meant, this is why I am here on earth." Tantra is concerned with that self-actualization -- with how to help you grow more. And remember, tantra is concerned with you, not with ideals. Tantra is not concerned with ideals; it is concerned with you as you are and as you can become. The difference is great. All teachings are concerned with ideals. They say become like Buddha, become like Jesus, become like this or that. They have ideals, and you have to become like those ideals. Tantra has no ideal for you. Your unknown ideal is hidden within you; it cannot be given to you. You are not to become Buddha, there is no need. One Buddha is enough, and no repetition is of any value. Existence is always unique, it never repeats; repetition is boredom. Existence is always new, eternally new, so even a Buddha is not repeated -- such a beautiful phenomenon left unrepeated.

Why? Because even if a Buddha is repeated it will create boredom. What is the use? Only the unique is meaningful; copies are not meaningful. Only if you are firsthand is your destiny fulfilled. If you are secondhand, you have missed.

So tantra never says be like this or that; there is no ideal. Tantra never talks about ideals; hence, the name "tantra." Tantra talks about techniques -- never about ideals. It talks of HOW you can become; it never says what. It exists because of that how. Tantra means technique; the very word tantra means technique. It is concerned with "how" you can become, it is not concerned with what. That "what" will be supplied by your growth. Just use the technique, and by and by your inner potentiality will become actual. The uncharted possibility will become opened, and as it opens you will realize what it is. And no one can say what it is. Unless you become it, no one can predict what you can become.

So tantra gives you only techniques -- never ideals. This is how it is different from all moral teachings. Moral teachings always give ideals. Even if they talk about techniques, those techniques are always for particular ideals. Tantra gives no ideal to you; you ARE the ideal, and your future is unknown. No ideal from the past can be of any help because nothing can be repeated, and if it is repeated it is meaningless.

Zen monks say to remember and be alert. If you meet Buddha in your meditation, kill him immediately; don't allow him to stand there. Zen monks are Buddha's followers, and yet they say kill Buddha immediately

if you meet him in your meditation, because the personality, the ideal of Buddha may become so hypnotizing that you may forget yourself, and if you forget yourself you have missed the path. Buddha is not the ideal; you are the ideal, your unknown future. That has to be discovered.

Tantra gives you techniques of discovery. The treasure is within you. So remember this second thing: it is very difficult to believe that you are the ideal -- difficult for you to believe because everyone is condemning you. No one accepts you, not even you yourself. You go on condemning yourself. You always think in terms of being like someone else, and that is false, dangerous. If you go on thinking like that you will become a fake and everything will be phoney. Do you know from where the word `phoney' comes? It comes from telephone. In the early days of the telephone, the transmission was so false, so unreal, that a real voice and a phoney voice were heard from the telephone -- a phoney voice that was mechanical. The real voice was lost -- just in those beginning days. From there comes the word phoney. If you are imitating someone else, you will become phoney, you will not be real. A mechanical device will be there all around you, and your reality, your real voice, will be lost. So don't be phoney, be real,

Tantra believes in you. That is why there are so few believers in tantra -- because no one believes in himself. Tantra believes in you and says that you are the ideal, so don't imitate anyone. Imitation will create a pseudo personality around you. You can go on moving with that pseudo personality thinking it is yourself, but it is not. So the second thing to remember is that there is no fixed ideal. You cannot think in terms of the future; you can only think in terms of the present -- just the immediate future in which you can grow. No fixed future is there, and it is good that there is no fixed future; otherwise there would be no freedom. If there were a fixed future, man would be a robot.

You have no fixed future. You have multi possibilities; you can grow in many ways. But the only thing that will give you ultimate contentment is that you grow -- that you grow in such a way that every growth produces further growth. Techniques are helpful because they are scientific. You are saved from unnecessary wandering, unnecessary groping. If you don't know any techniques, you will take many lives. You will reach the goal because the life energy within you will move unless it comes to the point where no movement is possible. It will go on moving to the highest peak, and that is the reason why one goes on being born again and again. Left to yourself you will reach -- but you will have to travel very, very long, and the journey will be very tedious and boring.

With a master, with scientific techniques, you can save much time, opportunity and energy. And sometimes within seconds you can grow so much that within lives even you will not be able to grow that much. If a right technique is used growth explodes, and these techniques have been used in millions of years of experiments. They were not devised by one man; they were devised by many, many seekers, and only the essence is given here. In these one hundred and twelve techniques, all techniques from all over the world have been covered. Nowhere does there exist any technique which has not been covered in this one hundred and twelve; they are the whole spiritual search in essence. But all the techniques are not for everyone, so you will have to try them out. Only certain techniques will be helpful to you, and you will have to find them out. There are two ways: either by your own trial and error, until you stumble upon something which starts working and you start growing, and then you move in it; or you surrender to some teacher and he finds out what will suit you. These are the two ways. You can choose. Now the technique.

The first technique:

"CONSIDER YOUR ESSENCE AS LIGHT RAYS RISING FROM CENTER TO CENTER UP THE VERTEBRAE, AND SO RISES `LIVINGNESS' IN YOU."

Many yoga methods are based on this. First understand what it is; then the application. The vertebrae, the spine, is the base of both your body and mind. Your mind, your head, is the end part of your spine. The whole body is rooted in the spine. If the spine is young, you are young. If the spine is old, you are old. If you can keep your spine young, it is difficult to become old. Everything depends on your spine. If your spine is alive, you will have a very brilliant mind. If the spine is dull and dead, you will have a very dull mind. The whole yoga tries in many ways to make your spine alive, brilliant, filled with light, young and fresh.

The spine has two ends: the beginning is the sex center and the end is SAHASRARA, the seventh center at the top of the head. The beginning of the spine is attached to the earth, and sex is the most earthly thing in you. From the beginning center in your spine you are in contact with nature, with what Sankhya has called PRAKRATI -- the earth, the material. From the last center, or the second pole, SAHASRAR, in the head,

you are in contact with the divine. These are the two poles of your existence. First is sex and second is the SAHASRAR. There is no word for SAHASRAR in English. These are the two poles. Either your life will be sex oriented or SAHASRAR oriented. Either your energy will be flowing down from the sex center back to the earth, or your energy will be released from the SAHASRAR into the cosmos. From the SAHASRAR you flow into the BRAHMAN, into the absolute Existence. From sex you flow down into the relative existence. These are the two flows, the two possibilities. Unless you start flowing upwards, your misery will never end. You may have glimpses of happiness, but only glimpses -- and very illusory ones.

When the energy starts moving upwards you will have more and more real glimpses. And once it reaches the SAHASRAR and is released from there, you will have the absolute bliss with you. That is NIRVANA. Then there is no glimpse; you become the bliss itself. So the whole thing for yoga and tantra is how to move energy upwards through the vertebrae, through the spinal column, how to help it move against gravity. Sex is very easy because it follows gravitation. The earth is pulling everything down, back; your sex energy is pulled by the earth. You may not have heard it, but astronauts have felt this -- that the moment they move beyond the earth's gravity they don't feel much sexuality. As the body loses weight, sexuality dissolves, disappears.

The earth is pulling your life energy down and this is natural, because the life energy comes from the earth. You eat food and you are creating life energy within you; it comes from the earth, and the earth is pulling it back. Everything goes to its source. And if it continues to move in this way, life energy going back again and again, and you are moving in a circle, you will go on moving for lives and lives. You can go on moving this way infinitely unless you take a jump just like the astronauts. Like the astronauts, you have to take a jump and move beyond the circle. Then the pattern of earth's gravitation is broken. It can be broken!

The techniques for how it can be broken are here -- for how the energy can move vertically and rise up within you, reaching new centers; for how new energies can be revealed within you, making you a new person with every move. And the moment the energy is released from your SAHASRAR, the opposite pole of sex, you are no more man. Then you don't belong to this earth; you have become divine. That is what is meant when we say Krishna is God or Buddha is God. Their bodies are just like yours -- their bodies will have to fall ill and they will have to die -- everything happens in their bodies as it happens to you. Only one thing is not happening in their bodies which is happening to you: the energy has broken the gravitation pattern.

But that you cannot see, it is not visible to your eyes. But sometimes when you are sitting by the side of a Buddha, you can feel this. Suddenly you feel an upsurge of energy within you, and your energy starts moving upwards. Only then do you know that something has happened. Just by being in contact with a buddha your energy begins to move upwards towards the SAHASRAR. A buddha is so powerful that even the earth is less powerful; it cannot pull your energy downwards. Those who have felt this around a Jesus, a Buddha, a Krishna, have called them God. They have a different source of energy which is stronger than the earth.

How can the pattern be broken? This technique is very useful for breaking the pattern. First understand something basic. One, if you have observed at all you must have observed that your sex energy moves with imagination. Just through imagination your sex center starts functioning. Really, without imagination it cannot function. That is why if you are in love with someone it functions better -- because with love imagination enters. If you are not in love it is very difficult. It will not function.

This is the reason why male prostitutes were not found in the old days, only women prostitutes. It is difficult for a male prostitute if he has no love, and how can he have love just because of money? You can pay a man to have intercourse with you, but if he has no imagination for you he cannot function. Women can function because their sex is passive. Really, their functioning is not needed. They can be totally detached; they may not be feeling anything at all. Their bodies can just be there like corpses. With a prostitute you are not making love with a real body -- only with a dead corpse. But women can easily be prostitutes because their sex is passive.

The sex center functions through imagination. That is why even in dreams you can get erections and ejaculations. They are actual. Dreams are just imagination. It has been observed that every man, if physically fit, will have at least ten erections in the night. With every movement of the mind, with only a slight thought of sex, the erection will come. Your mind has many energies, many faculties, and one is will. But you cannot will sex. For sex will is impotent. If you try to love someone, you will feel you have gone impotent. So never try. Will never functions with sex; only imagination will function. Imagine, and the

center will start to function. Why am I emphasizing this fact? Because if imagination helps the energy to move, then you can move it upwards or downwards just by imagination. You cannot move your blood by imagination; you cannot do anything else in the body by imagination. But sex energy can be moved by imagination. You can change its direction.

This sutra says, "CONSIDER YOUR ESSENCE AS LIGHT RAYS" -- think of yourself, your being, as light rays -- "FROM CENTER TO CENTER UP THE VERTEBRAE" -- up your spine -- "AND SO RISES `LIVINGNESS' IN YOU." Yoga has divided your spine into seven centers. The first is the sex center and the last is SAHASRAR, and between these two there are five centers. Some systems divide into nine, some into three, some into four. Division is not very meaningful, you can make your own division. Just five centers are enough to work with; the first is the sex center, the second is just behind the navel, the third is just behind the heart, the fourth is behind your two eyebrows, just in between, in the middle of the forehead. And the fifth, SAHASRAR, is just on the peak of your head. These five will do.

This sutra says, "CONSIDER YOURSELF...", which means imagine yourself -- close your eyes and imagine yourself just as if you are light. This is not just imagination. In the beginning it is, but it is reality also because everything consists of light. Now science says that everything consists of electricity, and tantra has always said that everything consists of light particles -- and you also. That is why the Koran says that God is light. YOU are light! Imagine first that you are just light rays; then move your imagination to the sex center. Concentrate your attention there and feel that light rays are rising upwards from the sex center, as if the sex center has become a source of light and light rays are moving in an upsurge -- upwards towards the navel center. Division is needed because it will be difficult for you to connect your sex center with the SAHASRAR. So smaller divisions will be of help. If you can connect, no divisions are needed. You can just drop all divisions from your sex center onwards, and the energy, the life force will rise up as light towards the SAHASRAR. But divisions will be more helpful because your mind can conceive of smaller fragments more easily.

So just feel that the energy -- just the light rays -- is rising up from your sex center to your navel like a river of light. Immediately you will feel a warmth rising in you. Soon your navel will become hot. You can feel the hotness; even others can feel that hotness. Through your imagination the sex energy will have started to rise. When you feel that now the second center at the navel has become a source of light, that the rays are coming and being collected there, then start to move to the heart center. As the light reaches the heart center, as the rays are coming, your heartbeat will be changed. Your breathing will become deeper, and a warmth will come to your heart. Go on upwards.

"CONSIDER YOUR ESSENCE AS LIGHT RAYS FROM CENTER TO CENTER UP THE VERTEBRAE, AND SO RISES `LIVINGNESS' IN YOU." And as you will feel warmth, just side by side you will feel a "livingness," a new life coming to you, an inward light rising up. Sex energy has two parts: one is physical and one is psychic. In your body everything has two parts. Just like your body and mind, everything within you has two parts -- one material and the other spiritual. Sex energy has two parts. The material part is semen; it cannot rise upwards, there is no passage for it. Because of this, many physiologists of the West say that tantra and yoga methods are nonsense and they deny them completely. How can sex energy rise up? There is no passage and sex energy cannot rise. They are right and still wrong. Semen, the material part, cannot rise -- but that is not the whole of it. Really, it is only the body of sex energy, it is not the sex energy. The sex energy is the psychic part of it, and the psychic part can rise. And for that psychic part, the spinal passage is used -- the spinal passage and its centers. But that has to be felt and your feelings have gone dead.

I remember somewhere that a certain psychotherapist wrote about a patient, a woman. He was telling her to feel something, but the psychotherapist felt that whatever she did she was not feeling, but thinking about feeling -- and that is a different thing. So the therapist put his hand on the woman's hand and pressed it, telling her to close her eyes and relate what she felt. She said immediately, "I feel your hand."

But the therapist said, "No, this is not your feeling. This is just your thinking, your inference. I have put my hand in your hand; you say you are feeling my hand. But you are not. This is inference. What do you feel?"

So she said, "I feel your fingers."

The therapist again said, "No, this is not feeling. Don't infer anything. Just close your eyes and move to the place where my hand is; then tell me what you feel."

Then she said, "Oh! I was missing the whole thing. I feel pressure and warmth."

When a hand touches you, a hand is not felt. Pressure and warmth are felt. The hand is just inference, it

is intellect, not feeling. Warmth and pressure, that is feeling. Now she was feeling. We have lost feeling completely. You will have to develop feeling; only then can you do such techniques. Otherwise, they will not function. You will just intellectualize, you will just think that you are feeling, and nothing will happen. That is why people come to me and say, "You tell us this technique is so significant, but nothing happens." They have tried, but they are missing a dimension -- the feeling dimension. So first you will have to develop that, and there are some methods which you can try.

You can do one thing. If you have a small child in your house, follow the child around for one hour every day. It will be better and more fulfilling than following a buddha. Allow the child to move on all fours, and you also move on all fours. Just follow the child moving on all fours, and you will feel for the first time a new life energy coming to you. You will again become a child. Look at the child and just follow. He will go to every corner; he will touch everything -- not only touch, he will taste everything, he will smell everything. Just follow, and do whatsoever he is doing.

You were also a child once; you have done this. The child is feeling. He is not intellectualizing, he is not thinking. He feels a smell, so he moves to that corner from where it is coming. He sees an apple, so he tastes it. Just taste like a child. Watch when he is eating the apple, look at him: he is totally absorbed in it. The whole world has dropped, the world is no more there -- only the apple. Even the apple is not and the child is not -- only the eating. Just follow a small child for one hour. That hour will be so enriching, you will become again a child.

Your defense mechanisms will drop, your armor will drop, and you will start looking at the world as a child looks -- from the feeling dimension. When you feel that now you can feel, not think, you will enjoy the texture of the carpet on which you are moving like a child, the pressure, the warmth -- and just by innocently following a child. Man can learn much from children, and sooner or later your real innocence will erupt. You were once a child and you know what it means to be one. You have simply forgotten.

The feeling center must start functioning; only then will these techniques be of any help. Otherwise you will go on thinking that energy is rising, but there will be no feeling. And if there is no feeling, imagination is impotent, futile. Only a feeling imagination will give you a result. You can do many other things and there is no need to make a specific effort to do them. When you go to sleep just feel your bed, feel the pillow -- the coldness. Just turn onto it; play with the pillow.

Close your eyes and listen to the noise of the air conditioner, or of the traffic or of the clock or anything. Just listen. Don't label, don't say anything. Don't use the mind. Just live in the sensation. In the morning, in the first moment of waking, when you feel that now sleep has gone, don't start thinking. For a few moments you can again be a child -- innocent, fresh. Don't start thinking. Don't think about what you are going to do and when you are starting for the office and what train you are going to catch. Don't start thinking. You will have enough time for all that nonsense. Just wait. For a few moments just listen to the noise. A bird is singing or the wind is passing through the trees or a child is crying or the milkman has come and is making sounds or the milk is being poured. With anything that happens, feel it. Be sensitive to it, open to it. Allow it to happen to you, and your sensitivity will grow.

When taking a shower, feel it all over the body -- every drop of water touching you. Feel the touch, the coldness, the warmth! Try this the whole day whenever you have the chance, and everywhere there is a chance -- everywhere! When just breathing, feel the breath -- its movement within and its going out -- just feel it! Just feel your own body. You have not felt it.

We are so afraid of our own bodies. No one touches his own body in a loving way. Have you ever given any love to your own body? The whole civilization is afraid of anyone touching himself because from childhood touching has been denied. It appears to be masturbatory to touch oneself in a loving way. But if you cannot touch yourself in a loving way your body will go dull and dead. It has gone so. Touch your eyes with your palms. Feel the touch, and your eyes will feel fresh and alive immediately. Feel your body all over. Feel your lover's body, your friend's body. Massage is good. Two friends can massage each other and feel each other's bodies. You will become more sensitive.

Create sensitivity and feeling. Then it will be easy for you to do these techniques, and then you will feel "livingness" arising in you. Don't leave this energy anywhere. Allow it to come to the SAHASRAR. Remember this: whenever you do this experiment, don't leave it in the middle. You have to complete it. Take care that no one disturbs you. If you leave this energy somewhere in the middle, it can be harmful. It has to be released. So bring it to the head and feel as if your head has become an opening.

In India we have pictured SAHASRAR as a lotus -- as a thousand- petalled lotus. `SAHASRAR' means a thousandpetalled -- an opening of a thousand petals. Just conceive of the lotus with a thousand petals,

opened, and from every petal this light energy is moving into the cosmos. Again, this is a love act -- not with nature now, but with the ultimate. Again, it is an orgasm.

There are two types of orgasms: one is sexual and the other spiritual. The sexual comes from the lowest center and the spiritual from the highest center. From the highest you meet the highest and from the lowest you meet the lowest. Even while actually in the sex act, you can do this exercise; both the partners can do this. Move the energy upwards, and then the sex act becomes tantra SADHANA; it becomes meditation.

But don't leave the energy somewhere in the body at some center. Someone may come and you will have some business, or some phone call will come and you will have to stop. So do it at such a time that no one will disturb you, and don't leave the energy in any center. Otherwise that center where you leave the energy will become a wound, and you may create many mental illnesses. So be aware; otherwise don't do this. This method needs absolute privacy and no disturbance, and it must be done completely. The energy must come to the head, and it should be released from there.

You will have various experiences. When you will feel that the rays are starting to come up from the sex center, there will be erections or sensations at the sex center. Many, many people come to me very afraid and scared. They say that whenever they start meditation, when they start to move deep, there is an erection. They wonder, "What is this?" They are afraid because they think that in meditation sex should not be there. But you don't know life's functioning. It is a good sign. It shows that energy is now there alive. Now it needs movement. So don't become scared and don't think that something is wrong. It is a good sign. When you start meditation the sex center will become more sensitive, alive, excited, and in the beginning the excitement will be just the same as any sexual excitement -- but only in the beginning. As your meditation becomes deeper, you will feel energy flowing up. As the energy flows, the sex center becomes silent, less excited.

When the energy will really move to the SAHASRAR, there will be no sensation at the sex center. It will be totally still and silent. It will have become completely cool, and the warmth will have come to the head. And this is physical. When the sex center is excited, it becomes hot; you can feel that hotness, it is physical. When the energy will move, the sex center will become cooler and cooler and cooler, and the hotness will come to the head.

You will feel dizzy. When the energy comes to the head, you will feel dizzy. Sometimes you may even feel nausea because for the first time energy has come to the head and your head is not acquainted with it. It has to become tuned. So don't become afraid. Sometimes you may immediately become unconscious, but don't be afraid. This happens. If so much energy moves suddenly and explodes in the head, you may become unconscious. But that unconsciousness cannot remain for more than one hour. Within one hour the energy automatically falls back or is released. You cannot remain that way for more than one hour. I say one hour, but in fact it is exactly forty-eight minutes. It cannot be more than that. It never has been in millions of years of experiments, so don't be afraid. If you do become unconscious, it is okay. After that unconsciousness you will feel so fresh that it is as if you have been in sleep for the first time, in the deepest sleep.

Yoga calls it by a special name -- YOGA TANDRA: yogic sleep. It is very deep; you move to your deepest center. But don't be afraid. And if your head becomes hot, it is a good sign. Release the energy. Feel as if your head is opening like a lotus flower -- as if energy is being released into the cosmos. As the energy is released, you will feel a coldness coming to you. You have never felt the coldness that comes after this hotness. But do the technique completely; never do it incompletely.

The second technique:

"OR IN THE SPACES BETWEEN, FEEL THIS AS LIGHTNING."

This is a very similar method with a slight difference: "OR IN THE SPACES BETWEEN, FEEL THIS AS LIGHTNING." Between one center and another, as rays are coming, you can feel it like lightning -- just a jump of light. For some people the second will be more suitable and for others the first. This is why there is a modification. There are people who cannot imagine things gradually and there are people who cannot imagine in jumps. If you can think and imagine gradually, then the first method is good. But if you try the first method and you suddenly feel that from one center the rays jump directly to the second, then don't do the first method. The second is better for you. "FEEL THIS AS LIGHTNING" -- like a spark of light jumping from one center to the next. And the second is more real because, really, light jumps. There is no gradual step-by-step growth. Light is a jump.

Look at the electric light. You think it is constant, but that is illusory. There are gaps, but the gaps are so

small that you cannot detect them. Electricity comes in jumps. One jump, and then there is a gap of darkness. Another jump, and then there is a gap of darkness. But you never feel the gap because the jump is so fast. Otherwise, every moment there is darkness. Again there is a jump, light comes, then again darkness. Light jumps, it never travels. For those who can conceive of jumps, the second modification is best. "OR IN THE SPACES BETWEEN, FEEL THIS AS LIGHTNING." Just try it. If you feel good with the rays coming gradually, it is okay. If you don't feel good and rays are jumping, then forget about rays. Think of this as lightning in the sky, in the clouds, just jumping from one place to another.

For women the first technique will be easier and for men the second. The feminine mind can conceive of gradualness more easily and the male jumps more easily. The male mind is "jumpy"; it jumps from one thing to another. There is a subtle uneasiness in the male mind. The female mind has a gradual process, it is not jumpy. That is why female and male logic are very different. A man goes on jumping from one thing to another, and for women this is inconceivable. For them there must be growth -- gradual growth. But choose. Try these, and choose whichever you feel is good for you.

Two or three things more about this method. With lightning you may feel such hotness that it may seem unbearable. If you feel that, don't try it. Lightning can give you much heat. If you feel this, that it is unbearable, then don't try this. Then with the first method, if you are at ease, then it is good. Otherwise with uneasiness don't try it. Sometimes the explosion can be so great that you may become afraid of it, and once afraid you will never be able to do it again. Then fear enters.

So one has to be aware always not to become afraid of anything. If you feel that fear will come and it is too much for you, don't try it. Then the first method with light rays is best. If you feel that even with light rays too much hotness is coming to you -- and it depends because people differ -- then conceive of the rays as cool, imagine them as cool. Then instead of feeling warmth you will feel a coldness with everything. That too will be effective. So you can decide; try and decide. Remember, with this technique, and with others also, if you feel very uneasy or anything unbearable, don't do it. There are other methods, and this one may not be for you. With unnecessary disturbance inside, you will create more problems than you will solve.

In India, because of this, we have developed a particular yoga which we call SAHAJ YOGA. SAHAJ means spontaneous, easy, natural. Always remember SAHAJ. If you feel any technique spontaneously coming to you, if you feel more affinity with it, if you feel better with it -- more healthy, more alive, more at home -- then that is the method for you. Move with it; you can trust it. Don't create unnecessary problems. And the inner mechanism is very complex. If you do something which is too much for you, you may destroy many things. So it is better to move with something which feels harmonious to you.

The third technique:

"FEEL THE COSMOS AS A TRANSLUCENT EVER-LIVING PRESENCE."

This again is concerned with light: "FEEL THE COSMOS AS A TRANSLUCENT EVER-LIVING PRESENCE." If you have taken any drugs such as LSD or some such thing, the whole world around you becomes a light phenomenon of colors that are translucent, alive. This is not because of LSD. The world is such, but your eyes have become dull. The LSD is not creating a colorful world around you; the world is already colorful, nothing is wrong with the world. It is a rainbow of colors -- a mystery of colors and translucent light. But your eyes have become dull. That is why you can never feel it in such colorfulness.

LSD is just clearing your eyes. It is not making the world colorful; it is just helping your dullness to go chemically, and then the whole world erupts before you. It is a new thing. Even an ordinary chair becomes a marvelous phenomenon. Just a shoe on the floor takes on new colors, a new youth. Ordinary traffic noise becomes musical. Trees you have always seen but never looked at are born anew though you have always passed them by and you know you have seen them. Every leaf of a tree is a miracle.

And this is how reality is. It is not LSD which is creating this reality. LSD is just destroying your dullness, your insensitivity, and you look at the world as one should really look. But LSD can give you only a glimpse, and if you depend on it, sooner or later even LSD will not be able to remove your dullness. Then you will need greater doses, and then you will become immune to greater doses. And, really, if you then leave LSD or other drugs, the world will be duller than it has ever been. Then you will become even more insensitive.

Just a few days ago a girl came to see me. She said she could not feel any orgasm in the love act. She has tried many men, but she cannot feel any orgasm. The peak never comes, and she has become frustrated. So I asked her to tell me her whole love and sex life -- the whole story. Then I discovered that she had been

using an electric vibrator. Now in the West they are using these. Once you use an electric vibrator as a male penis, then no male can satisfy you because an electric vibrator is, after all, an electric vibrator. Then your vagina and clitoris will go dead, dull, and then orgasm will become impossible. Then there won't be any possibility of any orgasm. You will now need a more powerful electric vibrator, and this can go to such an extreme that your total sexual mechanism will become stony. And this is happening to our every sense. If you use any outer device, you will become dull.

LSD will make you dull ultimately because with it you are not growing. If YOU grow, then it is a different process. Then you become more sensitive, and as you become more sensitive the world becomes different. Now you can sense many things you never sensed before because you were not sensitive.

This technique is based on inner sensitivity. First grow in sensitivity. Just close your doors, make the room dark and light a small candle. Sit near the candle with a very loving attitude -- rather, with a prayerful attitude. Just pray to the candle, "Reveal yourself to me." Take a bath, throw cold water on your eyes, then sit in a very prayerful mood before the candle. Look at it and forget everything else. Just look at the small candle -- the flame and the candle. Go on looking at it. After five minutes you will feel that many things are changing in the candle. They are not changing in the candle, remember; your eyes are changing.

With a loving attitude, with the whole world closed out, with total concentration, with a feeling heart, just go on looking at the candle and the flame. Then you will discover new colors around the flame, new shades which you were never aware were there. They are there; the whole rainbow is there. Wherever light is, the rainbow is there because light is all color. You need a subtle sensitivity. Just feel it and go on looking at it. Even if tears start flowing, go on looking at it. Those tears will help your eyes to be more fresh.

Sometimes you may feel that the flame, the candle, has become mysterious. It is not the ordinary candle you brought with you; it has taken on a new glamor, a subtle divineness has come into it. Go on doing this. You can also do this with many other things.

One of my friends was telling me that a group of five or six persons had been experimenting with rocks. I had told them how to experiment, and then they reported to me. They were experimenting with rocks on the bank of a lonely river. They were trying to feel them with their hands, with their faces, touching the rocks with their tongues, smelling the rocks. In every way possible they were feeling the rocks -- just ordinary rocks which they found on the bank.

They tried this for a whole hour, everyone with a rock. And then, my friend reported, there was a miracle. Everyone said, "Could I keep this rock? I have fallen in love with it!" An ordinary rock! If you have a sympathetic relationship with it, you will fall in love. And if you don't have that sensitivity, then even with a very beautiful person you are with a rock; you cannot fall in love.

Sensitivity must grow. Your every sense must become more alive. Then you can experiment with this technique. "FEEL THE COSMOS AS A TRANSLUCENT EVER-LIVING PRESENCE." Everywhere light is -- in many, many shapes, forms, light is happening everywhere. Look at it! And everywhere light is because the whole phenomenon is based on the foundation of light. Look at a leaf or a flower or a rock, and sooner or later you will feel rays coming out of it. Just wait patiently. Don't be in a hurry because nothing is revealed when you are in a hurry. In a hurry you are dull. Wait silently with anything, and you will discover a new phenomenon which was always there, but of which you were not alert -- not aware of it.

"FEEL THE COSMOS AS A TRANSLUCENT EVER-LIVING PRESENCE," and your mind will become completely silent as you feel the presence of the ever-living existence. You will be just a part in it, just a note in the great symphony. No burden, no tension... the drop has fallen into the ocean. But great imagination will be needed in the beginning, and if you are also trying with other sensitivity training it will be helpful.

You can try many ways. Just take someone's hand into your hand. Close your eyes and feel the life in the other. Feel it, and allow it to move towards you. Feel your own life and allow it to move towards the other. Sit near a tree and touch the bark of the tree. Close your eyes and feel the life arising in the tree, and you change immediately.

I have heard about one experiment. A doctor was experimenting with people to see whether their feelings changed their biochemistry. Now he has reported that feeling changes biochemistry immediately. He experimented with a group of twelve persons. He collected their urine before the experiment, and the urine was ordinary, normal.

Each person was put under a different stress. One was shown a film of horror, anger, violence, cruelty -- it was just a film -- for thirty minutes he was shown a film of horror. Of course, with the film his emotions changed. He felt stress. To another a very joyful film was shown. He felt happy. And so on went the

experiment for twelve persons. Then their urine was taken again and the urine analysis showed that everyone's urine was different now. The chemicals had changed in the body. The person who felt horror was ill now; the person who felt hope, happiness, joy, was healthy now. His urine was different, the chemicals of the body were different.

You are not aware of what you are doing with yourself. When you go to see a murder film, you don't know what you are doing. You are changing your body chemistry. If you are reading a detective novel, you don't know what you are doing. You are killing yourself. You will become excited, you will become afraid, a tension will come to you. That is how you enjoy the detective novel. The more tense you become, the more you enjoy it. The more the suspense over what is going to happen, the more you get excited -- and you are changing your body chemistry.

All these techniques also change your body chemistry. If you feel the whole world as filled with life, light, then you are changing your body chemistry. And this is a chain reaction. When your body chemistry changes, you can look at the world and it will look more alive. And if it looks more alive, your body chemistry will change again, and then it becomes a chain.

If this method is done for three months, you will be living in a different world because you will be different now.

Vigyan Bhairav Tantra, Vol 2

Chapter #8
Chapter title: The potentiality of the seed

1 April 1973 pm in Bombay, India

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The first question:

"LAST NIGHT YOU SAID THAT A KRISHNA, A CHRIST, A BUDDHA, THEY ARE THE CLIMAX OF HUMAN POSSIBILITY AND GROWTH, AND THEN YOU SAID THAT YOGIC AND TANTRIC PSYCHOLOGY PUT NO IDEAL BEFORE MAN AND THAT TO HAVE AN IDEAL IS A MISTAKE ACCORDING TO TANTRA. IN THIS REFERENCE PLEASE EXPLAIN WHAT IS THE DIFFERENCE BETWEEN AN INSPIRATION AND AN IDEAL. WHAT IS THE SIGNIFICANCE OF INSPIRATION IN A SEEKER'S LIFE? PLEASE TELL WHETHER EVEN BEING INSPIRED BY A GREAT MAN IS A MISTAKE ON THE PATH OF A MEDITATOR."

A Buddha, a Krishna or a Christ, they are not ideals for YOU; you are not to follow them. If you follow them you will miss them, and your own buddhahood will never be achieved. Buddhahood is the ideal, not Buddha. Christhood is the ideal, not Jesus. Buddhahood is different from Gautam Buddha; christhood is different from Jesus. Jesus is only one of the christs. You can become a christ, but you can never become a Jesus. You can become a buddha, but you can never become Gautam. Gautam became a buddha and YOU can become a buddha. Buddhahood is a quality, it is an experience! Of course, when Gautam became a buddha, Gautam had his own individuality. You have your own individuality. When you will become a buddha, these two buddhas will not be the same. The inner most experience will be the same, but the expression will be different -- absolutely different. No comparison is possible. Only at the innermost core

will you be the same.

Why? Because at the innermost core there is no individuality. The individual is on the periphery. The deeper you move, the more the individual dissolves. At the innermost core you are as if no one. At the innermost core you are just a deep void, a nothingness -- a SHUNYA, a zero. And because of this nothingness there is no difference, because two nothings cannot be different. But two somethings are bound to be different. Two "somethings" can never be the same and two "nothings" can never be different. When one becomes just absolutely nothing, a zero point, that is similar in a Jesus, in a Krishna, in a Buddha. When you will reach to the ultimate, you will reach to this SHUNYA -- this nothingness.

But your personality, your expression of that ecstasy, is bound to be different. A Meera will dance; a Buddha can never dance. It is impossible to conceive of Buddha dancing, it looks absurd. But Meera sitting under a bodhi tree like a Buddha also looks absurd. She will lose everything, she will not be a Meera at all; she will be imitation. The real Meera can only be conceived of as dancing in ecstasy in her own love madness. That is her expression. The innermost core is the same. With Buddha sitting under the bodhi tree and Meera dancing in mad ecstasy, the innermost core is the same. In the dancing Meera and in the silently sitting Buddha who is just like a statue, the innermost core is the same but the periphery is different. The dancing and the silent sitting are just on the periphery. If you move within Meera, as you go deeper the dance will cease, the Meera will cease. If you go deep into Buddha, the sitting will cease, the Buddha will cease as an individual.

You can become a buddha, but you can never become a Gautam buddha: that is what is meant. Don't make them your ideals; otherwise you will start imitating them. And what can you do if you imitate? You can force something from without, but that will be a fake phenomenon. You will become pseudo -- just painted. You will look Buddha-like -- more than Buddha. You can look, but that will be just a look, an appearance; deep down you will remain the same -- and this will create a duality, a conflict, an inner anguish, and you will be in suffering.

You can be in bliss only where you are authentically yourself. You can never feel any happiness when you are acting as someone else. So remember tantra's message: YOU are the ideal. You are not to imitate anyone; you are to discover yourself. Looking at a buddha, there is no need to imitate him. When you are looking at a buddha, the possibility hits deep in you that something of the beyond can happen. Buddha is just a symbol that something has happened to this man -- and if it can happen to this man, it can happen to EVERY man. Then the whole possibility of humanity is revealed.

In a Jesus, in a Meera, in Chaitanya, just a possibility is revealed, the future is revealed. You need not be whatsoever you are. Something more is possible. So Buddha is just a symbol of the future. Don't imitate him; rather, let his life, his being, the phenomenon that is happening, become a new thirst in you, that is all. You must not be content with yourself as you are right now. Let Buddha become a discontent in you, a thirst to transcend, to go beyond, to move into the unknown. When you reach to the peak of your own being, you will know what happened to Buddha under the bodhi tree or what happened to Jesus on the cross or what happened to Meera when she was dancing in the streets. You will know, but your expression will be your own. You are not going to be a Meera or a Buddha or a Jesus. You are going to be yourself, and you have never been before. You are unique.

So nothing can be said; you are not predictable. No one can say what will happen, how you will manifest it. Whether you will sing, dance, paint or remain silent no one can say. And it is good that nothing can be said, nothing can be predicted. That is the beauty. If it is predictable that you will be like this or that, then you will become a mechanical thing.

Predictions are possible only about mechanical devices. Human consciousness is unpredictable; that is its freedom. So when tantra says don't follow ideals, it doesn't mean to deny Buddha. No, it is not a denial. Really, it is how you can find your own buddhahood. Following another, you will miss it. Following your own path, you can gain it, you can achieve it.

Someone came to a Zen master, Bokuju. Bokuju's master was very famous, well known, a very great man, so someone asked "Are you really following your master?"

Bokuju said, "Yes, I am following him."

But the man who asked the question was disturbed because it was well known all over the country that Bokuju was not following his master at all. So the man said, "Are you trying to deceive me? Everyone knows and you are also aware that you are not following your master at all, and still you say that you are following. What do you mean?"

Bokuju said, "I am following my master -- because my master never followed his master. This is what I

have learned from him. He was himself!"

This is how a Buddha, a Jesus is to be followed. This is how! They are unique! If you are really following them, YOU must be unique.

Buddha never followed anyone, and he achieved enlightenment only in that moment when he had completely stopped following. When he became himself, when he left all paths, all teachings, all doctrines, then he could achieve. If you follow him, you are not following him. It is not paradoxical, it only looks so. If you follow him as a dead routine, if you imitate him, you are not following him. He never followed anyone, and only then could he become the peak. Understand him, don't follow him; and then a subtle following will happen. But that is inner -- not an imitation.

In Nietzsche's great work THUS SPOKE ZARATHUSTRA, the last message of Zarathustra to his disciple is "Beware of me. Now I have told everything that was to be told to you. Now beware of me. Don't follow me; just forget me. Leave me and go away."

This is the last message of all the great masters. No great master would like to make you a puppet because then he is killing you. He is a murderer then. He will help you to be yourself. And if you cannot be yourself in the intimacy and communication with your master, then where will you be yourself?

The master means an opportunity for you to be yourself. Only small minds, narrow minds who pretend to be masters and who are not masters, will try to impose themselves on you. Great masters will help you to grow on your own path, and great masters will create every barrier so that you don't become a victim of following. They will create every barrier! They will not allow it because your tendency will be to follow. It is easy, imitation is easy; to be authentic is arduous. And when you imitate you don't feel responsible for it, the master is responsible. No great master has ever allowed anyone to imitate. He will create every hindrance so that you cannot imitate him. He will throw you by every means to yourself.

I am reminded of one Chinese saint who was celebrating his master's enlightenment day. Many followers had come. They said, "But we never heard that this man was your master. We never knew that you belonged to this man." That old man was dead. They said, "Only today did we come to hear and know that you are celebrating your master's enlightenment day. This man was your master? But how? We never saw you with him!"

The saint replied, "I had been with him, but he had refused. He had refused to become my master, and because of his refusal I could become myself. Now, whatsoever I am is because of his refusal. I am his disciple. He could have accepted me; then I would have thrown all responsibility on his shoulders. But he refused, and he was the last man. There was no comparison. When he refused, I could not go to anyone else because he was the only shelter. If he had refused, then there was no meaning, no purpose in going anywhere. I left going to anyone. He was the last. If he would have accepted me, I would have forgotten myself. But he refused, and he refused very rudely. The refusal became a shock and a challenge, and I decided that now I would not go to anyone. If this man had refused, then there was no one worth going to. Then I started working on my own, and only then did I realize by and by why he had refused. He had thrown me to myself, and only then did I know that he had accepted me. Otherwise why should he refuse?"

This looks contradictory, but this is how the deeper dynamism of consciousness works. Masters are mysterious. You cannot judge them; you cannot be sure what they are doing unless the whole thing happens. Then only retrospectively will you be able to know what they were doing. Now it is impossible. On the middle path you cannot judge what is happening, what is being done. But one thing is certain: imitation cannot be allowed.

Inspiration is a different thing. Through inspiration you start on the journey, not on any effort of copying. You move on your own path. Inspiration is just a challenge. A thirst arises, and then you move.

Tantra says be inspired, but don't become imitators. Always remember that you are your own goal. No one else can be, and unless you achieve that point from where you can say, "I have achieved my destiny and now I am fulfilled," don't stop. Go on transcending, go on being in discontent, go on moving. And if you don't make any ideal, then you can be enriched by everyone. The moment you become obsessed with an ideal, you are closed. If you become obsessed with Buddha, then Jesus is not for you, then how can Mohammed be for you? Then you are obsessed with an ideal; then you are trying to copy it. Then all the contrary ones, all the different ones are inimical in your mind. How can a follower of Mahavira conceive of being open to Mohammed? It is impossible. He is totally different. Not only different, they are contraries. They look like polar opposites. If you put both in your mind you will be in deep conflict, so you cannot put both.

That is why followers are always enemies of others' followers. They create enmity in the world. A

Hindu cannot conceive that Mohammed can be enlightened; a Mohammedan cannot conceive that Mahavira can be enlightened; a follower of Krishna cannot conceive that Mahavira can be enlightened, that Jesus can be enlightened. Jesus looks so sad and Krishna looks so blissful. Krishna's bliss and Jesus' sadness are total opposite poles. Jesus' followers cannot conceive of Krishna being enlightened. So much misery in the world and he is playing on his flute? It looks to be too selfish. The whole world is suffering, and he goes on dancing with his GOPIS?

The followers of Jesus will think this to be profane -- but I say "followers." A Jesus and a Buddha and a Krishna can exist together without any problem, without any conflict. Rather, they will enjoy each other very much -- but not the followers. Why? Why is this so? This will be so because there is a deep psychological reason. The follower is not concerned with Mohammed or Mahavira; he is concerned with himself. If he thinks both are good, he will be in difficulty. Then whom to follow and what to do? Mohammed is with his sword in his hand and Mahavira says that even to kill an insect means that for lives you will suffer. Mohammed is with his sword, so what to do? Mohammed goes to war, and Mahavira escapes from life completely. He escapes so much that he is afraid even to breathe, because while you breathe, many lives -- many, many lives -- are killed through it. He is afraid to breathe and Mohammed goes to war.

How can a follower of either make accommodations for the opposite? Then his heart will be divided and he will be in constant conflict. To avoid this, he says that everyone else is wrong and only this is right. But this is his problem. This is created because he is trying to imitate. There is no need. If you are not an imitator, then you can taste the water of many rivers and many wells, and there is no problem if the taste differs. Rather, it is beautiful. You are enriched by this. Then you are open to Mohammed and Mahavira and Christ and Zarathustra and everyone. They all inspire you towards yourself. They are not ideals; they all help you to be yourself. They are not pointing towards themselves, they are pointing towards you in different ways, in different methods. They are pointing to one goal, and that is YOU

Laura Huxley has written a book. The name of the book is YOU ARE NOT THE TARGET. But I tell you, you ARE the target of all these -- of Buddha, of Mahavira, of Krishna, of Christ. They all indicate towards you. You are the target, you are the goal. Through you life is trying, striving, to achieve a unique peak. Be happy about it! Be grateful about it! Life is trying to achieve a unique goal through you, and that goal can be achieved only through you. No one else can achieve it. You are meant for it, you are destined for it. So don't waste time following others. But that doesn't mean not to get inspired. Really, if you are not following anyone you can become inspired easily. If you are following, you have become dead. You will not get inspired. Inspiration is an openness; following is being closed.

The second question:

> "YOU SPOKE OF WESTERN PSYCHOLOGY BEING ROOTED IN FREUDIAN CONCEPTS OF PATHOLOGY AND OF EASTERN PSYCHOLOGY USING THE SUPERNORMAL AS THE BASE FROM WHICH TO EVALUATE A MAN. BUT AS I LOOK AROUND ME IN THE MODERN WORLD, I SEE THAT MOST PEOPLE FIT FREUD'S CATEGORIES OF PATHOLOGY. ONE IN A MILLION FITS THE CATEGORY OF SUPERNORMAL AND A SMALL NUMBER ACTUALLY FIT THE SOCIETAL IDEAL OF NORMAL. WHY IS THERE SO MUCH PATHOLOGY NOWADAYS AND WHAT WOULD YOU CONSIDER TO BE THE DEFINITION OF NORMAL?"

Many things will have to be understood. It is not so -- it is not that very few are there who achieve their peaks. Many are there, but you don't have the eyes to see them. Whenever you look around you, you see that which you can see. How can you see that which you cannot see? Your capacity to see determines many things. You hear that which you can hear, not that which is there. If a buddha passes, you may not be able to recognize. And you really were there when Buddha passed, but you missed him. You were there! You were there when Jesus was alive, but you crucified him. It is difficult to see because you see in your own ways. You have concepts, you have categories, you have attitudes. Through them you look at a Buddha and a Jesus.

Jesus looked like a criminal to you. When Jesus was crucified he was crucified with two other criminals; on each side there was a thief. Three persons were crucified together, and Jesus was just between two thieves. Why? He was considered to be an immoral criminal somehow and you were there to judge. Even if Jesus comes right now, you will judge again in the same way because your judgment, your criteria, have not

changed.

Jesus lived and stayed with anyone and everyone. He stayed in a prostitute's house, and the whole village went against him. But his values were different. The prostitute came, washed his feet with her tears and said, "I am guilty. I am a sinner and you are my only hope. If you come to my home, I will be relieved of my guilt. I will become alive again. If Jesus could come to my house, then I am accepted."

So Jesus went. He stayed there, but the whole town went against him. What type of man is he, staying with a prostitute? But for Jesus love is the value, and no one has given such a loving invitation ever. He couldn't say no. And if Jesus had said no, he could not have been an enlightened man. Then he would have just been seeking after social respectability. He was NOT seeking after respectability.

In another village, the whole town came to Jesus with a woman who had sinned. In the Old Testament it is written that if someone sins she should be stoned to death. It is not that HE should be, it is that SHE should be stoned to death, because only women sin; man never sins -- because all these scriptures are written by men. And this was a great problem, so they asked Jesus about it. They were playing a trick, because if Jesus would have said, "No, don't kill this woman, don't be the judges," then they could say, "You are against the scriptures." And if Jesus would have said, "Yes, kill this woman, stone her to death," then they would say, "Where has gone your message `Love your enemy' and where has gone your message `Judge ye not that ye should be not judged'?"

So they were playing a trick. They were creating a dilemma -- a logical dilemma. Whatsoever Jesus would have said, he would be trapped. But you cannot trap an enlightened man, it is impossible. It is impossible, and the more you try to trap him you will get trapped with him. So Jesus said, "The scripture is absolutely correct. But come forwards only those who have never sinned. Take these stones in your hands and murder this woman, but only those who have never sinned." The crowd started disappearing. Those who were standing in front went back -- because who will stone this woman?

But they became enemies of Jesus. And when I say "they," I mean you. You have always been here. You cannot recognize, you cannot see. You are blind! That is why you always feel that the world is bad and there is no enlightenment -- that everyone is pathological. It is not so, but you can only see pathology because you are pathological. You can understand illness because you are ill. You cannot understand health because you have never been healthy. The language of health simply escapes you.

I have heard about one Jewish mystic, Baal Shem. Someone came and asked Baal Shem, "Which is more significant, which is more valuable -- wealth or wisdom?"

The man was asking the question for a reason, so Baal Shem laughed and said, "Of course, wisdom is more significant, more valuable."

Then the man said, "Then, Baal Shem, the second question: I always see you, the wise man, waiting on the wealthy. You always go to rich people's houses. I have never seen any wealthy man waiting on you, the wise one, and you say that wisdom is more valuable than wealth. Then explain this phenomenon to me."

Baal Shem laughed and said, "Yes, wise men go to the wealthy ones because they are wise and they know the value of wealth, and the wealthy ones are just wealthy -- simply wealthy and nothing else -- and they cannot understand the value of wisdom. Of course, I go -- because I understand the value of wealth. And those poor idiots? They are just wealthy -- nothing else. They cannot understand the value of wisdom, so they never come to me."

If you see a saint going to a palace, you will say, "Okay! This man is not the saint." It is finished because you look through your own eyes. Wealth has meaning for you. You can only follow a saint who renounces wealth because you are wealth obsessed. You look through you, and whatsoever you say is more about you than about anyone else. It is always about you; you are the reference. When you say that Buddha is not enlightened, you don't mean that. You simply mean, "For me he does not look enlightened."

But who are you? And does his enlightenment depend in any way on your attitude, your approach, your standpoint? You have fixed categories of thought and you go on using them. To you pathology is recognizable, but enlightenment is not. And you cannot understand that which is higher than you -- remember. You can only understand that which is lower than you or at the most on the same level. You cannot understand the higher, that is impossible. To understand the higher you will have to move higher. You can understand the lower.

Look at it in this way: a madman cannot understand you. It is impossible for a madman to understand you; he looks through his madness. But you can understand a madman. He is lower than you. The normal human being can understand abnormals who have gone below, pathological, but he cannot understand higher ones. Even a Freud is afraid.

Jung has written in his memoirs that once it happened to him that he wanted to analyze Freud's dreams. He was one of Freud's greatest disciples. They were traveling to the United States on a ship, so for many days they were together. One day Jung gathered courage. He was the most intimate disciple in those days, and he asked Freud, "I would like to analyze your dreams, so just tell me any dream. For many, many days we will be together, so I will analyze it."

What did Freud say? Freud said, "What do you mean? If you analyze my dreams I will lose my authority. I cannot tell you my dreams."He was so afraid because in his dreams the same pathology, the same illnesses will be revealed as he is revealing in others' dreams. He said, "I cannot lose my authority. I cannot tell you about my dreams."

Freud, the greatest psychologist of this age, is prone to all the illnesses that anyone else is. When Jung said that "I am going to leave you," he fell from his chair and became unconscious. He swooned. For hours he was unconscious because he was so shocked just by the idea of a disciple leaving him, just by a disciple saying, "I am going to leave you."

If you say to a buddha, "I am going to leave you," can you conceive of him falling down and becoming unconscious? Even with all of the ten thousand disciples leaving him, he will be happy -- so happy that he will feel it will be good if you go. Why? Your psychologists are also like you. They are not from above. They have the same problems, so one psychologist goes to another psychologist to be analyzed. It is not like one doctor going to another doctor to be treated. For doctors it is okay; they can be forgiven. But for psychologists it seems absurd. One psychologist going to another to be analyzed? What does it mean? He is an ordinary man. Psychology is just a profession.

Buddha is not in any profession, he is not an ordinary man. He has awakened to a new reality; he has reached to a new state of being. Now he can look from a peak. He can understand you, but you cannot understand him. And howsoever he tries, it is really impossible to make you understand him. You will go on misunderstanding him unless you are caught not by his words, but by his personality -- unless you are caught by his magnetism, not by his words. Unless you become just like an iron piece and you are caught by his magnetism, you will not be able to understand him; you will misunderstand. That is why you cannot see. But the world always has its enlightened persons. Pathology is recognized because we are pathological, so we can see and understand it.

Secondly, even if there is only one -- only a single human being who has ever achieved enlightenment throughout human history, even if there is only one buddha, he is enough to show you the possibility. If it can happen to one human being, why can it not happen to you? If one seed can become a flower, then every seed has the potentiality to become a flower. You may be just a seed, but now you know your future. Now you are aware that much more is possible.

But with the human mind the reverse is happening. It has been happening always. You see a cocoon and then it breaks, and then the butterfly moves. With man it seems to be quite the reverse. Man is born as the butterfly, and then he enters the cocoon. Every child is more buddha-like than he will ever be again. Look at a child, look at the eyes. They are more buddha-like than any adult's eyes. The way he sits, the way he moves -- the grace, the beauty, the living in the moment, even his anger is beautiful. It is so total, and whenever anything is total it is beautiful.

Look at a child in anger jumping and screaming. Just look! Don't be concerned with yourself, that he is disturbing you. Just look at the phenomenon. The anger is beautiful -- because the child is so totally in it that nothing is left behind. He IS the anger, and he is so authentic that nothing is being suppressed. He is not withholding, he has moved and become anger. Look at the child when he loves, when he welcomes you, when he comes near to you: he is like a buddha. But soon you will help him, the society will help him to enter the cocoon, and then he will die in it.

From the cradle we enter into the grave immediately. That is why so much pathology is there -- because no one is allowed to be natural. The pathology is forced. You are caged, imprisoned in a dead pattern, and then your spontaneous being suffers and you cannot come out of it. That is why so much pathology is there. This pathology is man-created -- and the more man becomes civilized, the more pathological he becomes. So now this is a criterion: if in your country there are less madmen, know well that you are less civilized. If in your country the madmen are growing, and everyone is going insane and everyone is going to the psychoanalyst, know well you are the most civilized country in the world.

When any country achieves the optimum, everyone will have become mad. Civilization drives you mad because it is not allowing you to be your natural self. Everything is suppressed, and with suppression everything is disturbed. You cannot even breathe naturally; anything else is out of the question. Even your

breath is unnatural. You cannot breathe deeply because the society does not allow you deep breathing.

Breathe deeply, because if you take deep breaths you cannot suppress your instincts. If you want to suppress anything, you can observe the changes in breathing in yourself. If you are angry and you want to suppress it, what will you do? Immediately you will stop breathing. With anger breathing goes deep, because anger will need a hot flow of blood in you, anger will need more oxygen. Anger will need some chemical changes within you, and through breathing those changes happen. So whenever you feel angry and you want to repress it, you will not be able to breathe naturally. You will take shallow breaths.

Look at a child and tell him not to do something. Immediately his breathing will be shallow. Then he will not be able to breathe deeply, because if he takes deep breaths he cannot follow your commands. Then he will do whatsoever he likes to do. So no one is even taking deep breaths. If you take deep breaths, your sex center is massaged from within and the society is against this. Take slow breaths, shallow breaths. Don't go deep, then the sex center is not hit!

Really, civilized man has become incapable of deep sexual orgasm because he cannot take deep breaths. In the love act your breathing must be so deep that your whole body becomes involved. Otherwise you will not achieve orgasm, and then you will feel frustrated. So many people come to me and they say, "There is no pleasure in sex. We go on doing it like a mechanical act, and energy is only lost. After it we feel frustrated, depressed." The reason is not sex, the reason is only that they are not getting into it totally. It becomes local, so only semen is released. Then they feel weak, and nothing is gained through it.

If the whole body is involved like an animal, if every cell of the body is excited and starts shaking, if the whole body becomes like an electric force and feeling moves, if you become egoless, headless, and thinking is not there, if you are the body moving in a rhythm, vibrating in a rhythm, then you will have a deep pleasure out of it. You will feel relaxed -- in a certain sense, fulfilled.

But this cannot happen because you cannot take deep breaths. You are so afraid... Look at the body. The body has two poles. One pole is for intake -- your head is for intake. The upper pole is for intake of food, air, impressions, thoughts, anything. You take in from the upper part; this is one pole. The lower body is for release. It is not for intake, you cannot take anything in from the lower. The lower body is to release, to relax. You take from the upper, and from the lower you release it.

But the civilized man only takes in -- never releases. That creates pathology. You go mad. It is just like eating food and then continuing to store it, never defecating. You will go mad. The other pole has to be used. If someone is a miser, automatically he becomes constipated. Look at any miser: he will be suffering from constipation. Miserliness is a sort of spiritual constipation. So go on hoarding, don't leave anything.

Those who are against sex without knowing what they are doing are misers. They go on taking in food, but they will not release the sex energy. Then they will go mad. There is no need to release it only from the sex center. There is another possibility -- to release it from SAHASRAR, the highest center at the top of the head. That is what tantra teaches. But it must be released, you cannot hoard it. Nothing can be hoarded in the world. The world is a movement, it is a river. Take in and give out. If you take in and never give out, you will become mad.

That is what is happening: everyone is taking and no one is giving. You become afraid when a moment of giving comes. You want just to take -- even with love. You want that someone should love you. The basic need is that you should love someone, then you will be released. If someone loves you that will not help, because then you are taking in again. Both of these poles must be balanced; then health happens. And that is what I call a normal being. A normal being is one whose taking in and giving out is parallel, balanced. He is normal.

I call that man abnormal whose taking in is too much and whose giving out is unbalanced. He is not giving out at all. Even if he gives sometimes, it has to be forced. It is not his own. You can snatch something from him, you can force him to give, but he will not give. His giving out is just like an enema, it is not natural. You can force, so he will defecate. But HE is not defecating, he is not ready. It is abnormal to just go on hoarding everything. Then he will go mad, because the whole system is disturbed. This is abnormal, and supernormal is the one who gives and never takes in.

These are three things -- the abnormal one who takes in and never gives out, the normal one whose give and take are balanced, and the supernormal who never takes in and only gives. A buddha is a giver; a madman is a taker. He is at the opposite pole of a buddha. If both poles are balanced, you are a normal man. At least be normal, because if you cannot be normal you will fall down and you will become abnormal.

That is why DANA -- giving -- is so much emphasized in all religions. Give! Whatsoever it is, give, and don't think in terms of taking. Then you will become supernormal. But that is a very far-off thing. First be

normal, be balanced. Whatsoever you take in, give it back to the world. You just be the passage. Don't hoard. Then you will never become mad, you will never be neurotic, schizophrenic, psychotic or whatsoever you may call it.

My definition of a normal man is one who is balanced -- absolutely balanced. Nothing is retained. He takes the breath in and then he allows it to move out. The incoming breath and the outgoing breath are just the same -- balanced. Try to be balanced, and always remember that you must give back that which you have received. You will be alive, healthy, silent, peaceful, happy. A deep rhythm will happen to you, and this rhythm happens through a balance of give and take.

But we go on thinking in terms of taking in more and more. Whatsoever you take in without giving it out again will create disturbance, tension, suffering. You will become a hell. Before you take something in, always think to release something out. Have you observed that you always emphasize the breath that goes in? You never emphasize the breath that goes out. You take the breath in, and then the body throws the breath out. Reverse it: you will be more normal. Emphasize the outgoing breath. Throw the breath out as much as you can, and let the body take in.

When you take in and you have not released, your lungs become filled with carbon dioxide. Then you go on taking in, and you never release the entire lungs. You go on forcing the carbon dioxide inwards. Then your breathing becomes shallow, and the entire lungs are filled with carbon dioxide. First throw it out, and forget about taking in. The body will take care of that itself. The body has its own wisdom, and it is more wise than you. Throw the breath out and forget taking in. Don't be afraid, you are not going to die. The body will take in, and it will take in as much as is needed. As much as you have thrown out it will take in, and the balance will be there. If you take in, then you will disturb the balance because the hoarding mind is there.

I have stayed in many, many houses and I see that people have collected so many things that they cannot live, there is no space to live -- and they go on hoarding. They go on hoarding, and they think that someday the things will be needed. Whatsoever is not needed, don't hoard it. And if something is needed more by someone else than you, it is better to give it. Be a giver, and you will never be pathological. All the old civilizations were based on DANA -- on giving, and this modern civilization is based on hoarding. That is why more people are going abnormal, neurotic. Everyone is asking from where to get, and no one is asking where to go and give, to whom to give.

The last question:

> "DAILY IN EACH OF YOUR TALKS, YOU SPEAK OF AWARENESS -- TOTAL AWARENESS, UNINTERRUPTED AWARENESS, ETCETERA. YOU ALSO SAID THAT IT CANNOT BE ACHIEVED BY THE MIND, BY REPEATING A THOUGHT -- THAT IT IS TO BE FELT. BUT HOW CAN ONE FEEL UNLESS ONE ACHIEVES IT? WHAT IS THAT FEELING WHICH IS THE PRECURSOR OF ACHIEVEMENT? HOW TO IMAGINE OR PROJECT THAT WHICH HAS NOT YET HAPPENED? DOES THAT TOO HAPPEN BY EXCLUDING MIND? WHAT IS THE WHOLE PROCESS? HOW CAN IT BE MADE FEASIBLE?"

When I say that awareness cannot be attained by mind, I mean that you cannot attain it by thinking about it. You can go on thinking about and about, but you will be moving in a circle. When I say that it cannot be attained by the mind, I mean that it cannot be attained by thinking. You have to practice it, you have to DO it. It can be attained only by doing, not by thinking; that is the first thing. So don't go on thinking about what awareness is, how to achieve it or what will be the result. Don't go on thinking; start doing it.

When walking on the street, walk with awareness. It is difficult and you go on forgetting, but don't be afraid. Whenever you remember again, be alert. Take every step with full alertness, knowingly, remaining with the step, not allowing the mind to move somewhere else. While eating, eat; chew with awareness. Whatsoever you are doing, don't do it mechanically -- and that is different. And when I say that it can be felt only, the meaning is this: for example, I can raise my hand mechanically, but then I can also raise my hand with full alertness. My mind is conscious that my hand is being raised. Do it, try it -- once mechanically and then with alertness. You will feel the change. The quality changes immediately.

Walk with alertness, and you walk differently; a different grace comes to your walking. You move more slowly, more beautifully. If you walk mechanically -- only because you know how to walk and there is no need to be alert, then the walking is ugly, there is no grace in it. Do whatsoever you are doing with alertness, and feel the difference. When I say "feel," I mean observe. First do it mechanically and then with

awareness, and feel the difference. And you will be able to feel the difference.

For example, if you eat with awareness, then you cannot eat more than is needed by the body. People go on coming to me and they say, "Put us on a diet. My weight is constantly increasing, the body is constantly hoarding. Put us on a diet."

I tell them, "Don't think of diet, think of consciousness. By dieting nothing will happen. You cannot do it. You will do it one day and the next day it will go. You cannot continue it. Rather, eat with awareness."

The quality changes. If you eat with awareness, you will chew more. With unconscious, mechanical habits, you simply go on pushing things into your stomach. You are not chewing at all, you are just stuffing. Then there is no pleasure, and because there is no pleasure you need more food in order to get the pleasure. There is no taste, so you need more food.

Just be alert and see what happens. If you are alert, you will chew more, you will feel the taste more, you will feel the pleasure of eating, and much more time will be taken. If you take half an hour to eat your meal, then by taking the same quantity of a meal with full awareness you will need one and a half hours -- thrice the time. In half an hour you will have eaten only one-third of the quantity, and you will feel more fulfilled; you will have enjoyed the meal more. And when the body enjoys, it tells you when to stop. When the body has not enjoyed at all, it never says when to stop, so you go on. Then the body becomes dull. You never hear what the body is saying.

You are eating without being there; that creates the problem. Be there, and every process will be slowed down. The body will itself say, "No more!" And when the body says it, that is the right moment. If you are aware, you cannot trespass the body's order. You will stop. So allow your body to say something. The body is saying things every moment, but you are not there to hear it. Be alert and you will hear it.

And when I say, "feel it," I know it is difficult. How can you feel awareness without being aware? I am not saying that you can feel Buddha's enlightenment right now, but one has to start somewhere. You may not get the whole ocean, but a drop -- just a drop -- will give you the taste, and the taste is the same. If even for a single moment you become aware, you have tasted buddhahood. It is momentary, a glimpse of it, but now you know more. And this will never happen to you through thinking; it will happen only through feeling.

The emphasis is on feeling because the emphasis is on a "lived" experience. Thinking is false, you can go on thinking about love and creating theories. You can even get a doctorate on the thesis of love, on what love is, and without ever being in love. You may not know what love is; you may have never felt it. You can grow in knowledge without in any way growing in being. And these are two different dimensions. You can go on growing in knowledge. Your head will go on growing bigger and bigger, but you will remain the same tiny self.

Then nothing is growing really -- only accumulation. When you start feeling things, you grow, your being grows. And one has to start somewhere, so start! There will be errors, there are bound to be. You will go on forgetting, it is natural. But don't get frustrated, don't throw the effort away saying, "I cannot do it." You CAN do it! The same possibility exists in you that existed in Jesus or Buddha. You are the seed; you are not lacking anything at all. You are just an arrangement, you are just a chaotic whole; everything is there. You can become a buddha, but a reorganization of your qualities is needed.

Right now you are chaotic because there is no arrangement. The arrangement comes in when you start being aware. Just by your being aware things start falling in line, and this chaos that you are becomes a symphony.

Vigyan Bhairav Tantra, Vol 2

Chapter #9
Chapter title: Conscious doing

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IN SUMMER WHEN YOU SEE THE ENTIRE SKY
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SHAKTI,

SEE ALL SPACE AS IF ALREADY ABSORBED IN YOUR OWN HEAD
IN THE BRILLIANCE.

WAKING, SLEEPING, DREAMING, KNOW YOU AS LIGHT.

AS I LOOK IN YOUR EYES I never see you there -- as if you are absent. You exist absently, and this is the core of all suffering. You can be alive without being at all present, and if you are not present your existence will become a boredom. And this is what has happened. So when I look in your eyes I don't find you there. You have yet to come, you have yet to be. The situation is there, and the possibility is there -- you can be there any moment -- but yet you are not.

To become aware of this absence is to begin the journey towards meditation, towards transcendent. If you are aware that somehow you are missing... you exist but you don't know why, you don't know how, you don't know even who exists within you. This unawareness creates all suffering, because, unknowingly, whatsoever you do will bring suffering. It is not what you do that is basic; it is whether you do it with your presence or with your absence that is significant.

Whatsoever you do, if you can do it with your total presence, your life will become ecstatic; it will be a bliss. If you do something without your presence there, absently, your life will be a suffering -- bound to be. Hell means your absence.

So there are two types of seekers: one type of seeker is always in search of what to do. That seeker is on a wrong path, because the question is not of doing at all. The question is of being -- what to be, how to be. So never think in terms of action and doing, because whatsoever you do, if you are absent it will be meaningless.

Whether you move in the world or you live in a monastery; whether you function in the crowd or you move to an isolated spot in the Himalayas will make no difference. You will be absent here and you will be absent there, and whatsoever you do -- in the crowd or in the isolation -- will bring suffering. If you are not there, then whatsoever you do is wrong.

The second type, and the right type of seeker, is not in search of what to do, he is in search of how to be. The first thing is how to be.

One man came to Gautam Buddha. He was filled with much compassion, with much sympathy, and he asked Gautam Buddha, `What can I do to help the world?'

Buddha is reported to have laughed and said to the man, `You cannot do anything because you are not. How can you do anything when you are not? So don't think of the world. Don't think of how to serve the world, how to help others.' Buddha said, `First be -- and if you are, then whatsoever you do becomes a service, it becomes a prayer, it becomes compassion. Your presence is the turning point. Your being is the revolution.'

So these are the two paths: the path of action and the path of meditation. They are diametrically opposite. The path of action is basically concerned with you as a doer. It will try to change your actions; it will try to change your character, your morals, your relationships, but never you. The path of meditation is diametrically opposite. It is not concerned with your actions; it is directly and immediately concerned with you. What you do is irrelevant. What you are is relevant. And that is basic and primary, because all action springs from you.

Remember, your actions can be changed and modified, can even be replaced by diametrically opposite

actions, but they are not going to change you. Any outward change will not bring the inner revolution, because the outward is superficial and the innermost core remains untouched; by what you do it remains untouched. But the vice versa brings the revolution: if the innermost core is different, the surface automatically changes. So think a basic question; only then can we enter these techniques of meditation.

Don't be concerned with what you are doing. That may be a trick, that maya be a device to escape from the real problem. For example, you are violent. You can make every effort to be non-violent, thinking that by being non-violent you will become religious; by becoming non-violent you will come closer to the divine. You are cruel, and you may make every effort to be compassionate.

You can do it, and nothing will change and you will remain the same. Your cruelty will become a part of your compassion -- and that is more dangerous. Your violence will become a part of your non-violence -- that is more subtle. You will be violently non-v iolent. Your non-violence will have all the madness of violence, and through your compassion you will be cruel.

You can even kill through your compassion; people have killed. There are so many religious wars -- they are fought in the mood of compassion. You can kill very compassionately, very non-violently; lovingly you can kill and murder, because you are killing for the sake of the person you are killing. You are killing him for himself, for his own sake, to help him.

You can change your actions, and this effort to change the actions may be just a device to escape the basic change. The basic change is this -- first you must be. You must become more alert, more conscious of your being, only then a presence comes to you.

You never feel yourself, and even sometimes when you feel, you feel through others -- through excitement, through stimulation, through reaction. Someone else is needed, and via someone else you can feel yourself. This is absurd. Alone, without excitement, with no one there to become a mirror, you fall in sleep, you get bored. You never feel yourself. There is no presence. You live absently.

This absent existence is the non-religious mind. To become filled with your own presence, with the light of your own being, is to become religious. So remember this as a basic point: that my concern is not with your actions. What you do is irrelevant. What you are -- absent, present, aware, unaware -- that's my concern. And these techniques we will enter are techniques to make you more present, to bring you here and now.

Either someone else is needed for you to feel yourself, or the past is needed -- through the past, through past memories, you can feel your identity. Or the future is needed -- you can project in your dreams. You can project your ideals, future lives, moksha. Either you need past memories to feel that you are, or you need a future projection, or someone else, but you alone are never enough. This is the disease, and unless you alone become enough, nothing will be enough for you. And once you alone have become enough unto yourself, you have become victorious, the struggle is over. Now there will be no suffering any more. A point of no return has come.

Beyond this point there is beatitude, eternal bliss. Before this point you are bound to suffer, but the whole suffering, strangely, is your own doing. It is a miracle that you create your own suffering. No one else is creating it. If someone else is creating it then it is difficult to go beyond it. If the world is creating it then what can you do? But because you can do, it means no one else is creating your suffering -- it is your own nightmare. And these are the basic elements of it.

The first thing: you go on thinking that you are, you believe that you are. This is simply a belief. You have never encountered yourself, you have never come face to face with yourself; you have never met yourself, there has been no meeting. You simply believe that you are. Throw this belief totally. Know well that you are yet to be, that you are not, because with this false belief you will never be able to transform. On this false belief your whole life will become false.

Gurdjieff used to say to his disciples, `Don't ask me what to do. You cannot do anything, because to do something first you will be needed. And you are not there, so who will do it? You can think about doing, but you cannot do anything.'

These techniques are to help you, to bring you back; to help you to create a situation in which you can meet yourself. Much will have to be destroyed -- all that is wrong, all that is false. Before the real arises the false will have to leave; it must cease. And these are the false notions -- that you are. These are the false notions -- that you are a soul, atma, you are Brahma. Not that you are not, but these notions are false.

Gurdjieff had to insist that there is no soul in you. Against all the traditions he insisted, `Man has no soul. Soul is simply a possibility -- it can be, it may not be. It has to be achieved. You are simply a seed.'

And this emphasis is good. The possibility is there, the potentiality is there, but it is not yet actual. And

we go on reading the Gita and the Upanishads and the Bible, and we go on feeling that we are the soul -- the seed thinking that it is the tree. The tree is hidden there, but it is yet to be uncovered. And it is good to remember that you may remain a seed, and you may die a seed -- because the tree cannot come, the tree cannot sprout by itself. You have to do something consciously about it, because only through consciousness it grows.

There are two types of growth. One is unconscious, natural growth: if the situation is there, the thing will grow. But the soul, the atma, the innermost being, the divine within you, is a different type of growth altogether. It is only through consciousness that it grows. It is not natural, it is supernatural.

Left to nature itself it will not grow; just left to evolution it will never evolve. You have to do something consciously, you have to make a conscious effort about it, because only through consciousness it grows. Once the consciousness is focused there, the growth happens. These techniques are to make you more conscious.

Now we will enter the techniques.

The first technique:

IN SUMMER WHEN YOU SEE
THE ENTIRE SKY
ENDLESSLY CLEAR,
ENTER SUCH CLARITY.

IN SUMMER WHEN YOU SEE THE ENTIRE SKY ENDLESSLY CLEAR, ENTER SUCH CLARITY.

Mind is confusion; there is no clarity. And mind is always crowded, always cloudy; never the open sky, cloudless, empty. Mind cannot be that. You cannot make your mind clear; it is not the nature of the mind to be so. Mind will remain unclear. If you can leave the mind behind, if you can suddenly transcend the mind and come out of it, clarity will happen to you. You can be clear, but not the mind. There is not such a thing as a clear mind; never has been and never will be. Mind means the unclarity, the confusion.

Try to understand the structure of the mind, and then this technique will be clear to you. What is mind? A continuous process of thought, a continuous procession of thoughts -- associated, non-associated, relevant, irrelevant -- many multi-dimensional impressions gathered from everywhere. The whole life is a gathering, a gathering of the dust. And this goes on and on.

A child is born. A child is clear because the mind is not there. The moment mind appears, the unclarity, the confusion enters. A child is clear, a clarity, but he will have to gather knowledge, information, culture, religion, conditionings -- necessary, useful. He will have to gather many things from everywhere, from many sources -- opposite, contradictory sources. From thousands and thousands of sources he will gather. Then the mind will become a market-place, a crowd, and because of so many sources, confusion is bound to be there. And whatsoever you gather, nothing is certain, because knowledge is always a growing affair.

I remember, someone related an anecdote to me. He was a great searcher, and he told me this about his professor who taught him for five years in a medical college. The professor was a great scholar of his subject. The last thing he did was to gather his students and tell them, `One thing more I have to teach you. Whatsoever I have taught you is only fifty percent correct, and the remaining fifty percent is absolutely wrong. But the trouble, is, I don't know which fifty percent is correct and which fifty percent is incorrect -- I don't know.'

The whole edifice of knowledge is such. Nothing is certain, no one knows, everyone is groping. Through groping we create systems, and there are thousands and thousands of systems. Hindus say something, Christians say something else, Mohammedans still something else -- all contradictory, all contradicting each other; no agreement, no certainty -- and all these sources are the sources for your mind. You collect: your mind becomes a junk-yard; confusion is bound to be there. Only a person who doesn't know much can be certain. The more you know, the more uncertain you will become.

People, primitive people, were more certain and apparently appeared to be more clear. There was no clarity -- simply unawareness of facts which could contradict them. If the modern mind is more confused, the reason is that the modern knows more. If you know more you will be more confused, because now you have more knowledge, and the more you know, the more uncertain you become. Only idiots can be certain,

only idiots can be dogmatic, only idiots will never hesitate. The more you know, the more the earth is taken away from your feet, the more hesitant you become. What I mean to say is, the more the mind grows, the more you will know the nature of the mind is confusion.

When I say only idiots can be certain, I don't mean that a Buddha is an idiot -- because he is not uncertain. Remember the difference. He is not certain, he is not uncertain -- he is simply clear. With the mind, uncertainty; with the idiotic mind, certainty. With no mind both disappear -- certainty and uncertainty.

Buddha is a clarity, a space, open space. He is not certain -- there is nothing to be certain. He is not uncertain, because there is nothing to be uncertain. Only one who is seeking certainty can be uncertain. Mind is always uncertain and always seeking certainty; always confused and always seeking clarity. A Buddha is one who has dropped the mind; and with the mind all confusion, all certainty, all uncertainty, everything is dropped.

Look at it in this way: your consciousness is just like the sky and your mind is just like the clouds. The sky remains untouched by the clouds. They come and go; no scar is left behind. The sky remains virgin: no record, no footprints, nothing of the clouds, no memory. They come and they go; the sky remains undisturbed. This is the case within you also: the consciousness remains undisturbed. Thoughts come and go, minds evolve and disappear. And don't think that you have one mind; you have many minds, it is a crowd. Your minds go on changing.

You are a communist, so you have a certain type of mind. You can leave it and you can become anti-communist. Then you have a different mind; not only different, quite the opposite. You can go on changing your minds just like your dress. And you go on changing. You may not be aware of it -- these clouds come and go. Clarity can be achieved if you become aware of the sky; if your focus changes. You are focused on the clouds if you are unfocused on the sky. Unfocus on the clouds and focus on the sky.

This technique says:

IN SUMMER WHEN YOU SEE
THE ENTIRE SKY
ENDLESSLY CLEAR,
ENTER SUCH CLARITY.

Meditate on the sky; a summer sky with no clouds, endlessly empty and clear, nothing moving in it, in its total virginity. Contemplate on it, meditate on it, and enter this clarity. Become this clarity, this space-like clarity.

If you meditate on open unclouded sky, suddenly you will feel that the mind is disappearing, the mind is dropping away. There will be gaps. Suddenly you will become aware that it is as if the clear sky has entered in you also. There will be intervals. For a time being, thoughts will cease -- as if the traffic has ceased and there is no one moving.

In the beginning it will be only for moments, but even those moments are transforming. By and by the mind will slow down, bigger gaps will appear. For minutes together there will be no thought, no cloud. And when there IS no thought, no cloud, the outer sky and the inner become one, because only the thought is the barrier, only the thought creates the wall; only because of the thought the outer is outer and the inner is inner. When the thought is not there, the outer and the inner lose their boundaries, they become one. Really, boundaries never existed there. They appeared only because of the thought, the barrier.

To meditate on the sky is beautiful. Just lie down so you forget the earth; just lie down on your back on any lonely beach, on any ground, and just look at the sky. But a clear sky will be helpful -- unclouded, endless. And just looking, staring at the sky, feel the clarity of it -- the uncloudedness, the boundless expanse -- and then enter that clarity, become one with it. Feel as if you have become the sky, the space.

In the beginning, if you only meditate on the open sky, not doing anything else, intervals will start appearing, because whatsoever you see enters you. Whatsoever you see stirs you within; whatsoever you see is pictured, reflected.

You see a building. You cannot simply see it; something immediately starts happening within you. You see a man, a woman; you see a car -- you see anything. It is not just outside, something has started within, the reflection, and you have started reacting to it. So everything you see moulds you, makes you, modifies

you, creates you. The without is constantly related with the within.

To look into the open sky is good. Just the expanse is beautiful, with no boundaries there. Your own boundaries will disappear, because the no-boundary sky will reflect within you. And if you can stare without blinking your eyes it will be good. If you stare without blinking your eyes... because if you blink your eyes your thought-process will continue. Stare without blinking the eyes. Stare in the emptiness, move into that emptiness, feel that you have become one with it, and any moment the sky will enter within you.

First you enter into the sky and then the sky enters you. And there is a meeting: the inner sky meeting the outer sky. In that meeting is realization. In that meeting there is no mind, because the meeting can happen only when the mind is not there. In that meeting you are for the first time not your mind. There is no confusion. Confusion cannot exist without the mind. There is no misery, because misery also cannot exist without the mind.

Have you observed this fact anytime or not -- that misery cannot exist without your mind? You cannot be miserable without your mind. The very source is not there. Who will supply you with this misery? Who will make you miserable? And the same is true from the opposite direction also: you cannot be miserable without your mind and you cannot be blissful with your mind. The mind can never be the source of bliss.

So if the inner and outer sky meet and mind disappears, even for a moment, you will be filled with a new life. The quality of that life is absolutely different. It is life eternal, uncontaminated by death, uncontaminated by any fear. In that meeting you will be here and now, in the present -- because past belongs to thoughts, future belongs to thoughts. Past and future are part of your mind. Present is existence -- it is not part of your mind.

This moment doesn't belong to your mind. The moment that has gone belongs; the moment that has to come belongs to your mind. This moment never belongs to you. Rather, you belong to this moment. You exist here, right now here. Your mind exists somewhere else, always somewhere else.

Unload yourself.

I was reading one Sufi mystic. He was travelling on a lonely path, the way was deserted, and he saw a farmer with his bullock-cart. The cart was stuck in mud. The road was rough. The farmer was carrying a big load of apples in his bullock-cart, but somewhere on the rough road the tailboard of the wagon became unfastened and the apples were scattered. But he was not aware of it; the farmer was not aware of it.

When the cart got stuck in the mud, first he tried to bring it out somehow, but all efforts were in vain, so he thought, `Now I must unload my cart, then maybe I can pull it out.' He looked back. Hardly a dozen apples were left -- the load was already unloaded. You can feel his misery. The Sufi reports in his memoirs that that exasperated farmer made a remark. He said, `Stuck, by heck! Stuck! -- and not a damn thing to unload!' The only possibility was that if he could unload the cart it could come out; but now -- nothing to unload!

Fortunately you are not stuck in such a way. You can unload -- your cart is too much loaded. You can unload the mind, and the moment the mind is not there, you fly; you become capable of flying.

This technique -- to look into the clarity of the sky and to become one with it -- is one of the most practised. Many traditions have used this. And particularly for the modern mind it will be very useful, because on earth nothing is left. On earth nothing is left to meditate on -- only the sky. If you look all around, everything is man-made, everything is limited, with a boundary, a limitation. Only the sky is still, fortunately, open to meditate on.

Try this technique, it will be helpful, but remember three things. One: don't blink -- stare. Even if your eyes start to feel pain and tears come down, don't be worried. Even those tears will be a part of unloading; they will be helpful. Those tears will make your eyes more innocent and fresh -- bathed. You just go on staring.

The second point: don't think about the sky, remember. You can start thinking about the sky. You can remember many poems, beautiful poems about the sky -- then you will miss the point. You are not to think `about' it -- you are to enter it, you are to be one with it -- because if you start thinking about it, again a barrier is created. You are missing the sky again, and you are again enclosed in your own mind. Don't think about the sky. Be the sky. Just stare and move into the sky, and allow the sky to move in you. If you move into the sky, the sky will move into you immediately.

How can you do it? How will you do it -- this moving into the sky? Just go on staring further away and further away. Go on staring -- as if you are trying to find the boundary. Move deep. Move as much as you can. That very movement will break the barrier. And this method should be practised for at least forty

minutes; less than that will not do, will not be of much help.

When you really feel that you have become one, then you can close the eyes. When the sky has entered in you, you can close the eyes. You will be able to see it within also. Then there is no need. So only after forty minutes, when you feel that the oneness has happened and there is a communion and you have become part of it and the mind is no more, close the eyes and remain in the sky within.

The clarity will help the third point: ENTER SUCH CLARITY. The clarity will help -- the uncontaminated, unclouded sky. Just be aware of the clarity that is all around you. Don't think about it; just be aware of the clarity, the purity, the innocence. These words are not to be repeated. You have to feel them rather than think. And once you stare into the sky the feeling will come, because it is not on your part to imagine these things -- they are there. If you stare they will start happening to you.

The sky is pure, the purest thing in existence. Nothing makes it impure. Worlds come and go, earths are there and then disappear, and the sky remains pure. The purity is there. You need not project it; you are simply to feel it -- to be vulnerable to it so you can feel it -- and the clarity is there. Allow the sky to happen to you. You cannot force it; you can only allow it to happen.

All meditations are really allowing something to happen. Never think in terms of aggression, never think in terms of forcing something. You cannot force anything. Really, because you have been trying to force, you have created all misery. Nothing can be forced, but you can allow things to happen. Be feminine. Allow things to happen. Be passive. The sky is absolutely passive: not doing anything at all, just remaining there. Just be passive and remain under the sky -- vulnerable, open, feminine, with no aggression on your part -- and then the sky will penetrate you.

IN SUMMER WHEN YOU SEE
THE ENTIRE SKY
ENDLESSLY CLEAR,
ENTER SUCH CLARITY.

But if it is not summer what will you do? If the sky is clouded, not clear, then close your eyes and just enter the inner sky. Just close your eyes, and if you see some thoughts, just see them as if they are floating clouds in the sky. Be aware of the background, the sky, and be indifferent to thoughts.

We are too much concerned with thoughts and never aware of the gaps. One thought passes, and before another enters there is a gap -- in that gap the sky is there. Then, whenever there is no thought, what is there? The emptiness is there. So if the sky is clouded -- it is not summer-time and the sky is not clear -- close your eyes, focus your mind on the background, the inner sky in which thoughts come and go. Don't pay much attention to thoughts; pay attention to the space in which they move.

For example, we are sitting in this room. I can look at this room in two ways. Either I can look at you, so that I am indifferent to the space you are in, the roominess, the room you are in -- I look at you, I focus my mind on you who are here, and not on the room in which you are -- or, I can change my focus: I can look into the room, and I become indifferent to you. You are there, but my emphasis, my focus, is on the room. Then the total perspective changes.

Just do this in the inner world. Look at the space. Thoughts are moving in it: be indifferent to them, don't pay any attention to them. They are there; note it down that they are there, moving. The traffic is moving in the street. Look at the street and be indifferent to the traffic. Don't look to see who is passing; just know that something is passing and be aware of the space in which it is passing. Then the summer sky happens within.

There is no need to wait for the summer, because our minds are such that they can find any excuse. They will say, `Summer is not here, and even if it is summer, the sky is not clear.'

The second technique:

SHAKTI,
SEE ALL SPACE AS IF
ALREADY ABSORBED IN YOUR OWN HEAD
IN THE BRILLIANCE.

SEE ALL SPACE AS IF ALREADY ABSORBED IN YOUR OWN HEAD IN THE BRILLIANCE. Close your eyes for this technique. When you do it, close your eyes and feel as if the whole space is absorbed in your own head. It will be difficult in the beginning. It is one of the advanced techniques, so it will be good to proceed towards it in steps. Do one thing. If you want to do this technique, start in steps.

First: while going to sleep, when just ready to sleep, lie down on your bed, close your eyes and feel where your feet are. If you are six feet tall, or five feet tall, just feel where your feet are, the demarcation. Then just imagine one thing: you have become six inches longer. Your height has lengthened, it has become six inches more. Just with closed eyes feel this. In imagination, feel that your height has become six inches more.

Then the second step: feel your head, where it is, just inside, and then feel that your head has also become six inches longer. When you can feel this, everything will be easy. Then you make it more. You feel that you have become twelve feet all; or, that you have filled the whole room. Now in your imagination you are touching the walls -- you have filled the whole room. Then, by steps, feel that the whole house has come within you. And once you know the feel, it is very easy. If you can grow six inches taller, everything is easy then. If you can feel that you are not five foot, but you are five foot six, then nothing is difficult; this technique will be easy.

For three days go on feeling that; then for three days more, feel that you have filled the whole room. It is just a training of imagination. Then for three days the whole house is within you; then for three days you have become the sky. Then this technique will be very easy.

SHAKTI,
SEE ALL SPACE AS IF
ALREADY ABSORBED IN YOUR OWN HEAD
IN THE BRILLIANCE.

Then you can close your eyes and feel that the whole sky, the whole space, is absorbed by your head. The moment you can feel this, the mind disappears, because the mind needs a very narrow space. With such vastness the mind cannot exist; it simply disappears. In such vastness mind is impossible. Mind can only be narrow, limited. In such infinite space there is no place for the mind to exist.

This technique is good. Suddenly the mind explodes and the space is there. Within a three month period you can feel this. Your whole life will be different. But grow towards it in steps, because sometimes through this technique people become crazy, they lose balance. It is so tremendous, the impact is so tremendous -- suddenly if you become aware that your head has absorbed the whole space, and then you see stars and moons moving within you, the whole universe, you may become dizzy. In many traditions this technique is used very cautiously.

One of the Indian mystics of this century, Ramteerth, used this technique, and many suspect, many of those who know suspect that because of this technique he committed suicide. For him it was not a suicide, because for him -- one who has known that the whole space has come within him -- suicide is impossible, it cannot happen. No one is there to commit suicide. But for others, for those who were watching from outside, it was a suicide.

He started feeling that the whole universe was moving within him, within his head. His disciples thought that he was talking poetry. Then they started feeling that he had gone mad, because he started claiming that he was the universe and everything was within him. And then one day he just jumped from a mountain cliff into a river. Before jumping he wrote a beautiful poem saying, `I have become the universe. Now I feel this body as a burden, unnecessary, so I give it back. Now no boundary is needed. I have become the unbounded Brahma.'

Someone with a psychiatric training will think that he has gone mad, it is just neurosis, but one who knows deeper dimensions of human consciousness will say he has become a mukta, an enlightened one. But to the ordinary mind it is a suicide.

With such techniques there is danger. That's why I say grow towards them gradually, because you don't know -- anything is possible. Sometimes you are not aware of your own potentiality, sometimes you don't know how ready you are, and something can happen. So do it in steps.

First try your imagination with small things: just that the body has become bigger or has become smaller. You can go both the ways. You are five feet six: feel you have become four feet, three feet, two

feet, one foot; you have become just a seed. This is just a training; just a training so that you can feel whatsoever you want to feel. Your inner mind is absolutely free to feel; nothing can hinder it from feeling anything. It is your feeling. You can grow and you can be small. Suddenly you become aware that it is you.

And if you can work well through this, you can come out of your body very easily. If you can grow and become small through imagination, you are capable of coming out of your body. You simply imagine that you are standing outside of your body and you will stand -- but not immediately.

First work with small steps, and then when you feel that you are at ease and you don't become scared, then feel that you have filled the whole room -- actually you will feel the touch of the walls. And then feel that the whole house has come within you -- you will feel it within you. And then go on. Then, by and by, let the sky be felt in the head. And once you feel the sky in your head, absorbed there, the mind simply disappears. It has no business to do there.

For this technique it is good to be with someone: to be with a teacher, or to be with a friend. Don't do it alone. Someone must be there to take care of you, to watch you. This is a school method. Where many people are working in a school, it is very easy, less harmful, less dangerous -- because sometimes when the sky explodes within, for many days you may not become aware of your body. You may not come out, you may be so absorbed in the feeling, because time disappears; you cannot feel how much time has elapsed. The body disappears, you cannot feel the body. You become the sky. Someone must take care of your body; very loving care will be needed.

So with a master, or with a group, this technique is less harmful and less dangerous. And with a group that knows what is possible -- what can happen and what should be done... because if in such a state of mind you are suddenly awakened, you may go mad, because time will be needed for your mind to come back. If suddenly brought back to the body, your nervous system cannot bear it. It is not made for that. It has to be trained. So don't do it alone. You can do it in a group, with a few friends, in a lonely place. And do it in steps, not suddenly.

The third technique:

WAKING,
SLEEPING,
DREAMING,
KNOW YOU AS LIGHT.

WAKING, SLEEPING, DREAMING, KNOW YOU AS LIGHT. First start with waking. Yoga and Tantra divide the life of man's mind into three divisions -- the life of the mind, remember. They divide mind into three divisions: waking, sleeping, dreaming. These are not the divisions of your consciousness, these are the divisions of your mind, and the consciousness is the fourth.

They have not given any name to it in the east; they call it simply the fourth, turiya. These three have names. These are the clouds, they can be named -- a waking cloud, a sleeping cloud, a dreaming cloud. They are all clouds, and the space in which they move -- the sky -- in unnamed, left simply as the fourth.

Western psychology has only recently become aware of the dreaming dimension. Really, only with Freud, dreaming became important. But with Hindus, this is one of the most ancient concepts: that you cannot really know a man unless you know what he is doing in his dreams. Because whatsoever he is doing in his waking hours is more or less bound to be acting, false, because in the waking state of his mind he is forced to do many things.

He is not free. The society is there, rules are there, moralities are there. He is constantly struggling with his own desires: suppressing them, modifying them, moulding them in the mould the society allows. And the society never allows you to be your total being; it chooses. That is what a culture means -- culture means a choice.

Every culture is a conditioning: a choice of certain things and a denial of certain things. Your total being is not accepted anywhere; it is not -- nowhere. Certain aspects are accepted here, certain aspects are accepted there, in this country or that, but nowhere is the total human being accepted. So the waking consciousness is bound to be false, pseudo, artificial, forced. You are not real there -- just actors; not spontaneous -- manipulated. ONly in dreams are you free; only in dreams are you authentically yourself.

You can do whatsoever you like in your dreams. No one is concerned; you are alone. No one can

penetrate, no one can look into your dreams. And no one is bothered: what you do in your dreams is your business, no one is concerned. They are absolutely private. Because they are absolutely private and related to no one, you can be free. So unless your dreams are known, your real face cannot be known. Hindus have been aware of it: dreams must be penetrated. But they are still clouds -- private of course, freer, but still clouds, and one has to go beyond them also.

These are the three states: waking and sleeping and dreaming. Dreaming became very primary with Freud. Now sleeping has been touched. Now many sleep labs are working in the west to know what sleep is, because it seems to be very strange that we don't know what sleep is. What really happens to you in sleep is not yet known scientifically.

And if we cannot know what sleep is, it will be difficult to know what man is, because for one third of his life he will be sleeping. One third of your life! If you are going to live for sixty years, for twenty years you will be sleeping. It is such a major part. What are you doing while you are asleep? Something mysterious is going on, and it is so essential that life is not possible without it. Something deep is happening, but you are not aware.

Waking, you are a different person; dreaming, you are again a different person. In deep sleep, you are again a different person. You can't remember even your name while deep asleep. You don't know whether you are a Mohammedan or a Christian or a Hindu. Out of your deep sleep you can't answer who you are; rich or poor -- no identity, no image.

In the waking layer you exist with the society. In the dreaming layer you exist with your own desires. In deep sleep you exist with nature, deep in the womb of nature. And yoga and Tantra say that only beyond these three you exist in Brahma, in the cosmic whole. So these three must be crossed, passed, transcended.

There is one difference. The western psychology is now interested in studying these states. Eastern seekers were interested in these states, but not in studying them. They were interested only in how to transcend them. This technique is a transcendental technique.

WAKING,
SLEEPING,
DREAMING,
KNOW YOU AS LIGHT.

Very difficult. You have to start with waking. How can you remember in dreams? Can you create a dream consciously? Can you manipulate a dream? Can you have your own dreams of your own wishes? You cannot. How impotent man is! You cannot even create a dream of your own. They too happen to you; you are helpless. But there are certain techniques through which dreams can be created, and those techniques are very helpful in transcending, because if you can create, then you can transcend. But one has to start with waking.

While waking -- moving, eating, working -- remember yourself as light. As if in your heart a flame is burning, and your body is nothing but the aura around the flame. Imagine it. In your heart a flame is burning, and your body is nothing but a light aura around the flame; your body is just a light around the flame. Allow it to go deep within your mind and your consciousness. Imbibe it.

It will take time, but if you go on thinking about it, feeling it, imagining it, within a certain period you will be able to remember it the whole day. While awake, moving on the street, you are a flame moving. No one else will be aware of it in the beginning, but if you continue it, after three months others will also become aware. And only when others become aware can you then be at ease. Don't say to anyone. Simply imagine a flame, and your body as just the aura around it. Not a physical body, but an electric body. Go on doing it.

If you persist, within three months, or somewhere near about then, others will become aware that something has happened to you. They will feel a subtle light around you. When you come near them, they will feel a different warmth. If you touch them, they will feel a fiery touch. They will become aware that something strange is happening to you. Don't say to anyone. When others become aware, then you can feel at ease, and then you can enter the second step, not before it.

The second step is to take it into dreaming. Now you can take it into dreaming. It has become a reality. Now it is not an imagination. Through imagination you have uncovered a reality. It is real. Everything consists of light. You are light -- unaware of the fact -- because every particle of matter is light.

The scientists say it consists of electrons. It is the same thing. Light is the source of all. You are also condensed light: through imagination you are simply uncovering a reality. Imbibe it -- and when you have become so filled with it, you can carry it into dreams, not before.

Then, while falling asleep, go on thinking of the flame, go on seeing it, feeling you are the light. Remembering it... remembering... remembering... you fall down asleep. And the remembrance continues. In the beginning you will start having some dreams in which you will feel you have a flame within, you are light. By and by, in the dreams also you will move with the same feeling. And once this feeling enters the dreams, dreams will start disappearing. Dreams will start disappearing: there will be less and less dreams and more and more deep sleep.

When in all your dreaming this reality is revealed -- that you are light, a flame, a burning flame -- all dreams will disappear. Only when dreams disappear can you carry this feeling into sleep, never before. Now you are at the door. When dreams have disappeared and you remember yourself as a flame, you are at the door of sleep. Now you can enter with the feeling. And once you enter sleep with the feeling that you are a flame, you will be aware in it -- the sleep will now happen only to your body, not to you.

This technique is to help you go beyond these three states. If you can be aware that you are a flame, a light, that sleep is not happening to you, you are conscious. You are carrying a conscious effort. Now you are crystallized around that flame. The body is asleep, you are not.

This is what Krishna says in Gita: that yogis never sleep. While others are asleep, they are awake. Not that their bodies never sleep. Their bodies sleep -- but only bodies. Bodies need rest, consciousness needs no rest; because bodies are mechanisms, consciousness is not a mechanism. Bodies need fuel, they need rest. That's why they are born, they are young, then they become old, and then they die. Consciousness is never born, never becomes old, never dies. It needs no fuel, it needs no rest. It is pure energy, perpetual eternal energy.

If you can carry this image of flame and light through the doors of sleep, you will never sleep again, only the body will rest. And while the body is sleeping, you will know it. Once this happens, you have become the fourth. Now the waking and the dreaming and the sleeping are parts of the mind. They are parts, and you have become the fourth -- one who goes through all of them and is none of them.

Really, this is so simple. If you are in the waking state, and then you move into dreams, you cannot be either. If you are the waking state, then how can you dream? And if you are the dreaming state, how can you fall into sleep where there is no dream? You must be a traveller, and these states must be stations, so you can move from here and there and come back again. Again in the morning you will move into the waking state.

These are states, and the one who moves within these states is you. But that you is the fourth -- and that fourth is what you call the soul. That fourth is what you call divine, that fourth is what you call the immortal element, the life eternal.

WAKING
SLEEPING,
DREAMING,
KNOW YOU AS LIGHT.

This is a very beautiful technique. But try it first in the waking. And remember, when others become aware, then only have you succeeded in it. They will become aware. Then you can enter into dream, and then into sleep, and then you can awaken to that which you are -- the fourth.

Vigyan Bhairav Tantra, Vol 2

Chapter #10
Chapter title: Moving to the roots

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LAST NIGHT YOU SAID THAT BY CHANGING THE OUTER, THE INNER REMAINS UNCHANGED, UNTRANSFORMED. BUT IS IT NOT TRUE THAT THE RIGHT FOOD, RIGHT LABOUR, RIGHT SLEEP, RIGHT ACTIONS AND BEHAVIORS ARE ALSO IMPORTANT FACTORS FOR INNER TRANSFORMATION? ISN'T IT A MISTAKE TO IGNORE THE OUTER COMPLETELY?

THE OUTER CANNOT CHANGE THE INNER, but the outer can help, or it can hinder. The outer can create a situation in which the inner can explode more easily. The thing to be remembered is this: that the outer transformation is not the inner. Even if you have done everything and the situation is there, the inner is not going to explode. The situation is necessary, it is helpful, but it is not the transformation. And those who get involved with the outer....

The outer is a vast phenomenon. You can go on changing for lives and you will never be satisfied, and something or other will remain to be changed, because unless the inner changes, the outer can never be perfect. You can go on changing it and polishing it and conditioning it. You will never feel satisfied. You will never come to a situation where you can feel, `Now, the field is ready.' So many have wasted their lives.

If your mind becomes obsessed with the outer -- with the food, with the clothes, with the behavior... I am not saying to neglect them. No, what I am saying is, don't get obsessed with them. They can be helpful, but they can become great hindrances if your mind becomes obsessed. Then it becomes an escape, then you are just postponing the inner change. And you can go on changing the outer. The inner is not even touched by it, the inner remains the same.

You might have heard one old Indian fable. In `Panchtantra' it is said that a mouse was very much afraid of a cat; constantly in fear, anxiety. He couldn't sleep: he would dream about the cat and he would tremble. A magician, just out of pity, transformed the mouse into a cat. The outer was changed, but immediately the mouse within the cat now became afraid of a dog. The anxiety was the same; only the object had changed. Previously it was the cat, now it was the dog. The trembling continued, the anguish remained, the dreams were still of fear.

So the magician changed the cat into a dog. Immediately the dog became afraid of the tiger, because the mouse within remained the same. The mouse was not changed; only bodies, the outer. The same anxiety, the same disease, the same fear remained. The magician changed the dog into a tiger. Immediately the mouse within the tiger became afraid of a hunter. So the magician said to the mouse, `Now be a mouse again, because I can change your bodies, I cannot change you. You have the heart of a mouse, so what can I do?' The heart of a mouse.

You can go on changing the outer, but the heart of the mouse remains the same. And that heart creates the problems. The shape will change, the form will change, but the substance will remain the same. And it makes no difference whether you are afraid of a cat, or of a dog, or of a tiger. The question is not of whom you are afraid; the question is that you are afraid.

The emphasis is -- my emphasis is -- that you must remain aware that your outer effort should not become a substitute for the inner transformation. One thing. Take every help that can be taken. It is good to have right food, but it is nonsense and madness to become obsessed with food. It is good to have right behavior, but it is neurotic to become obsessed with it. You should not become mad about anything.

In India there are many sects of sannyasins who are obsessed with food. The whole day they are thinking only of food: what to eat and what not to eat; who should prepare the food and who should not prepare the food. Once I was travelling with a sannyasin. He would take only milk, and only cow's milk, and only from those cows which were white; otherwise he would go without food. This man is mad.

Remember this: that the inner is important, significant. The outer is helpful, it is good, but you must not

become focused with it. It must not become so important that the inner is forgotten. The inner must remain the inner and the central, and the outer, if possible, should be changed just as a help.

Don't ignore it completely. There is no need to ignore it, because really the outer is also part of the inner. It is not something opposite to it, it is not something contrary to it, it is not something imposed upon you -- it is you. But the inner is the central, and the outer is the periphery. So give as much importance as a periphery needs, as a circumference needs, as a boundary needs -- but the boundary is not the house. So take care of it, but don't become mad after it.

Our mind is always trying to find escapes. If you can become involved with food, with sex, with clothes, with the body, your mind will be at ease, because now you are not going towards the inner. Now there is no need to change the mind. Now there is no need to destroy the mind, to go beyond the mind. With the change of food, the same mind can exist. You may eat this or that -- the same mind can exist. Only when you move inwards... the more inner you reach, the more this mind which you have has to cease. The inward path is the path towards no-mind.

The mind becomes afraid. It will try to find some escape -- something to do with the outer. Then the mind can exist as it is. Whatsoever you do makes no difference. It is irrelevant what you do -- this mind can exist, and this mind can find ways for how to remain the same. And sometimes, when you struggle with the natural outlet, your mind will find some perverted outlets which are more dangerous. Rather than being a help, they will become hindrances.

I have heard that Mulla Nasrudin fell down his stairs. His leg was fractured, so it was put in a plaster cast, and he was told that for three months he was not to go up and down the stairs. After three months he came to the doctor and the plaster was removed. Mulla asked, `Now can I go up and down the stairs?'

The doctor said, `Now you can go. You are absolutely okay.'

Mulla said, `Now I am so happy, doctor. You cannot believe how happy I am. It was so awkward to go up and down the drain-pipe the whole day. For three months, every day going up and down the drain-pipe -- it was so awkward, and the whole neighborhood was laughing at me. But you had told me not to go up and down the stairs, so I had to find a way.'

This is what everyone is doing. If one outlet is blocked, then a perversion is bound to happen. And you don't know the ways of the mind -- =they are very cunning and very subtle. People come to me with their problems. The problem seems to be obvious -- it is not. All problems seem to be obvious, clear -- it is not so. Deep down something else is hidden, and unless that something else is known, discarded, gone beyond, the problem will remain. It will change its shape.

Someone is smoking too much and he wants to stop it. But smoking in itself is not a problem; the problem is something else. You can stop smoking, but the problem will remain, and it will have to come out in something else. When do you smoke? When you are anxious, nervous, you start smoking, and smoking helps you. You feel more confident, you feel more relaxed.

Just by stopping the smoking, your nervousness is not going to change. You will feel nervous, you will feel anxious; the anxiety will come. Then you will do something else. And you can find something which is a beautiful substitute; it looks so different. You can do anything. You can just use a mantra instead of smoking, and whenever you feel nervous you can say, RAM, RAM, RAM -- anything continuously.

What are you doing with smoke? It is a mantra. You smoke in and out, you smoke in and out -- it becomes a repetitive thing. Because of the repetition you feel relaxed. Repeat anything and the same will happen. But if you are using a mantra and saying, RAM, RAM, RAM, no one is going to say that you are doing something wrong. And the problem is the same.

The problem has not changed; only you have changed the trick. Previously you were doing it with smoke; now you are doing it with a word. Repetition helps; any nonsense thing will help. You just have to repeat it continuously. When you repeat a thing it gives relaxation, because it creates a sort of boredom. Boredom is relaxing. You can do anything that creates a sort of boredom. Boredom is relaxing. You can do anything that creates boredom.

If you are smoking, everyone will say that it is wrong. And if you are chanting a mantra, no one is going to say that it is wrong. But if the problem is the same, I am saying that it is also wrong -- rather, more dangerous than the previous one, because with smoking you were aware that it was wrong. Now, with this chanting of the mantra you are not aware, and this disease that you are unaware is more dangerous and more harmful.

You can do anything on the surface, but unless deeper roots are changed, nothing happens. So with the outer remember this: be aware of it, and move from the surface towards the roots and find the root -- why

are you nervous? Someone is eating too much food. It can be stopped. You can force yourself to not eat too much. But why is one eating too much food? Why? Because this is not a bodily need, so somewhere the mind is interfering. Something has to be done with the mind; it is not a question of the body. Why do you go on stuffing yourself?

Too much obsession with food is a love need. If you are not loved well, you will eat more. If you are loved and you can love, you will eat less. Whenever someone loves you, you cannot eat more. Love fills you so much, you don't feel empty. When there is not love, you feel empty; something has to be stuffed in -- you go on forcing food.

And there are reasons, root reasons, for it, because the first encounter of the child with love and food is simultaneous. From the same breast, from the same mother, he gets food and love -- food and love become associated. If the mother is loving, the child will never take too much mild. There is no need. He is always secure in his love; he knows that whenever there is a need the food will come, the milk will be there, the mother will be there. He feels secure. But if the mother is non-loving, then he is insecure. Then he doesn't know whether, when he feels hungry, food will come, because there is no love. He will eat more. And this will continue. It will become an unconscious root.

So you can go on changing your food -- eat this, eat that, don't eat this -- but it makes no difference, because the basic root remains there. Then if you stop stuffing yourself with food, you will start stuffing with something else. And there are many ways. If you stop eating too much you may start accumulating money. Then again you have to be filled by something; then you go on accumulating money.

Observe deeply, and you will see that a person who accumulates money is never in love, cannot be, because the money accumulation is really a substitute. With money he will feel secure now. When you are loved there is no insecurity; in love all fears disappear. In love there is no future, no past. This moment is enough, this very moment is eternity. You are accepted. There is no anxiety for the future, for what will happen tomorrow -- there is no tomorrow in love.

But if love is not there, then the tomorrow is there. What will happen? Accumulate money, because you cannot rely on any person. So rely on things, rely on money and wealth. There are people who say, `Donate your money. Don't accumulate money. Be non-attached to money.' But these are superficial things, because the inner need will remain the same -- then he will start accumulating something else.

Stop one outlet and you will have to create another -- unless roots are destroyed. So don't be too much concerned with the outer. Be aware of whatsoever your outer personality is. Be aware of it, be alert, and from the periphery always move towards the roots to find what the cause is there. Howsoever disturbing, move to the roots. Once you come to know the roots, once the roots are exposed.... Remember this law: the roots can exist only in darkness -- not only the roots of trees, but the roots of anything. They can exist only in darkness. Once they are brought to light, they die.

So move with your periphery; dig it deep and go to the roots, and bring the roots to consciousness, to light. Once you have come to the root, it simply disappears. You have not to do anything about it. You have to do something only because you don't know what the problem is. A problem rightly understood disappears. Right understanding of a problem, a root understanding of the problem, becomes the disappearance of it. The first thing.

The second thing: whatsoever you do is superficial; it is not you in your totality. So don't judge a man by his actions, because action is very atomic. You see a person in anger, and you can judge that this man is filled with hatred, violence, vengeance. But a moment later the anger disappears; the man becomes as loving as possible, and a different perfume, a different flowering, comes to his face. The anger was atomic. Don't judge the whole man. But this love is also atomic. Don't judge the whole man by this love.

Whatsoever you have done is not your total sum. Your actions remain just atomic -- part of you of course, but your totality transcends them. You can be different immediately. And whatsoever is known about you by your behavior, by your actions, by your doings, you can contradict. You may have been a saint: you can become a sinner this very moment. No one could imagine that you, a saint, could do this. You can do it. It is not inconceivable. You may have been a sinner up to this moment, and the next moment you can jump out of it.

What I am saying is, your inner is so vast and so great that by your outer it cannot be judged. Your outer remains superficial, accidental. I will repeat it. Your outer remains accidental, your inner is the essence. So remember to uncover the inner, and don't get entangled with the outer.

One thing more: outer is always of the past. It is always dead, because whatsoever you have done, you have done. It is always of the past, it is never alive. The inner is always alive, it is here and now, and the

outer is always dead. If you know me -- whatsoever I have done and said -- you know my past, you don't know me. I am here, the living. That is my inner point, and whatsoever you know about me is just the outer. It is dead, it is no more there.

Observe it in your own consciousness. Whatsoever you have done is not a bondage on you. It is no more really; it is just a memory. And you are greater than that. Your infinite possibilities are there. It was only accidental that you are a sinner or you are a saint. It was only accidental that you are a Christian or a Hindu. But your innermost being is not accidental; it is essential.

The emphasis on the inner is the emphasis on the essential. And that inner remains free, it is freedom. The outer is a slavery, because you can know the outer only when it has happened; then you cannot do anything about it. What can you do about your past? It cannot be undone, you cannot move backwards. You cannot do anything with the past; it is a slavery.

If you understand it rightly, then you can understand the theory of karma, the theory of actions. This theory -- one of the most essential parts of Hindu realization -- is that unless you go beyond karmas, you are not free; unless you have gone beyond all actions, you will remain in bondage. Don't pay much attention to the outer, don't get obsessed with it. Use it as a help, but continuously remembering that the inner has to be discovered.

These techniques we are discussing here are for the inner, for how to discover it. I will tell you one thing. There have been traditions.... For example, one of the most important religious traditions has been Jainism. But Jainism pays too much attention to the outer; too much, so much so that they completely forget that there is anything like meditation, that there is anything like a science of yoga. They forget it completely.

They are obsessed with food, with clothes, with sleep, with everything -- but with no effort towards meditation. Not that in their tradition originally there was no meditation, because no religion can be born without it, but they got obsessed somewhere with the outer. It became so important that they forgot completely that this whole situation is just a help; it is not the goal.

What you eat is not the goal. What you are is the goal. It is good if your eating habits help you to uncover the being. It is good. But if you become just obsessed with eating, continuously thinking about it, then you have missed the point. Then you are a food-addict. You are mad, neurotic.

ISN'T IT TRUE THAT ALL MEDITATION TECHNIQUES ARE REALLY DOINGS WHICH LEAD THE SEEKER TO HIS BEING?

In a way, yes; and in a deeper way, no. Meditation techniques are doings, because you are advised to do something. Even to meditate is to do something, even to sit silently is to do something, even to not do anything is a sort of doing. So in a superficial way, all meditation techniques are doings. But in a deeper way they are not, because if you succeed in them, the doing disappears.

Only in the beginning it appears like an effort. If you succeed in it, the effort disappears and the whole thing becomes spontaneous and effortless. If you succeed in it, it is not a doing. No effort on your part is needed then. It becomes just like breathing -- it is there. But in the beginning the effort is bound to be, because the mind cannot do anything which is not an effort. If you tell it to be effortless, the whole thing seems absurd.

In Zen, where much emphasis is paid to effortlessness, the masters say to the disciples, `Just sit. Don't do anything.' And the disciple tries. Of course, what can you do other than trying? The disciple tries to just sit, and he tries to just sit, and he tries to not do anything, and then the master hits him on his head with his staff and he says, `Don't do this! I have not told you to try to sit, because that becomes an effort. And don't try not to do anything, because that is a sort of doing. Simply sit!'

If I tell you to simply sit, what will you do? You will do something, which will make it not a simple sitting; an effort will enter. You will be sitting with an effort; a strain will be there. You cannot simply sit. It looks strange, but the moment you try to sit simply, it has become complex. The very effort to simply sit makes it complex. So what to do?

Years pass, and the disciple goes on sitting and being blamed, condemned by the master that he is missing the point. But he simply goes on, goes on, goes on, and every day he is a failure, because the effort is there. And he cannot deceive the master. But one day, just patiently sitting, even this consciousness to sit

simply disappears. One day suddenly he is sitting -- like a tree or like a rock -- not doing anything. And then the master says, `This is the right posture. Now you have attained it. Now remember this. This is the way to sit.' But it takes patience and long effort to achieve effortlessness.

In the beginning, effort will be there, doing will be there, but only in the beginning as a necessary evil. But you have to remember constantly that you have to go beyond it. A moment must come when you are not doing anything about meditation -- just being there and it happens; just sitting or standing and it happens; not doing anything, just being aware, it happens.

All these techniques are just to help you to come to an effortless moment. The inner transformation, the inner realization, cannot happen through effort, because effort is a sort of tension. With effort you cannot be relaxed totally; the effort will become a barrier. With this background in mind, if you make effort, by and by you will become capable of leaving it also.

It is just like swimming. If you know about swimming, you know that in the beginning you have to make effort -- but only in the beginning. Once you know the feel of it, once you know what it is, the effort has gone; you can swim effortlessly. And even a good swimmer cannot say what swimming is, what exactly he is doing. He cannot explain to you what he is doing. Really, he is not doing anything. He is simply allowing himself to be in a deep responsive relationship with the water, with the river. He is not doing anything really. And if he is still doing, he is still not an expert swimmer -- he is still amateur, still learning.

I will tell you one anecdote. In Burma, one Buddhist monk was ordered to make a design for the new temple, particularly for the gate. So he was making many designs. He had one very talented disciple, so he told that disciple to be near him. While he made the design the disciple was simply to watch, and if he liked it he had to say that it was okay, it was right. If he didn't like it then he had to say no. And the master said, `When you say yes, only then will I send the design. If you go on saying no, I will discard the design and will create a new one.'

Hundreds of designs were discarded in this way. Three months passed. Even the master became afraid, but he had given his word so he had to keep it. The disciple was there, the master would make the design, and then the disciple would say no. The master would start another one.

One day the ink was just about to be finished, so the master said, `Go out and find more ink.' The disciple went out. The master forgot him, his presence, and became effortless. His presence was the problem. The idea was constantly in his mind that the disciple was there, judging. He was constantly wondering whether he was going to like it or not, whether he would discard it again. This created an inner anxiety and the master could not be spontaneous.

The disciple went out. The design was completed. The disciple came in and he said `Wonderful! But why couldn't you do it before?'

The master said, `Now I understand why -- because you were here. Because of you -- I was making an effort to get your approval. The effort destroyed the whole thing. I couldn't be natural, I couldn't flow, I couldn't forget myself because of you.'

Whenever you are doing meditation, the very effort that you are doing it, the very idea of succeeding in it, is the barrier. Be conscious of it. Go on doing, and be conscious of it. A day will come... just through patience a day comes when effort is not there. Really, you are not there, only meditation is. It may take a long time. It cannot be predicted, no one can say when it will happen. Because if something is to be achieved by effort, it can be predicted -- that if you do this much effort you will succeed -- but meditation is going to succeed only when you become effortless. That's why nothing can be predicted. Nothing can be said about when you will succeed. You may succeed this very moment, and you may not succeed for lives.

The whole thing hinges on one thing -- when your effort drops and you become spontaneous, when your meditation is not an act but becomes your being, when your meditation is just like love....

You cannot do anything about love, or can you? If you do anything, you falsify it. It will become artificial. It will not go deep. You will not be in it. It will become an acting. Love IS -- you cannot do anything about it.

You cannot do anything about meditation also. But I don't mean don't do anything, because then you will remain whatsoever you are. You have to do something, perfectly conscious that by only doing you will not achieve. Doing will be needed in the beginning. One cannot leave it; one has to go through it. But one has to go through it, one has to transcend it, and an effortless floating has to be achieved.

The path is arduous and very contradictory. You cannot find anything more contradictory than meditation. Contradictory because it has to be started as an effort and it has to end as effortlessness. But it happens. You may not be able to conceive logically hot it happens, but in experience it happens. A day

comes when you just get fed up with your effort. It falls.

It happened to Buddha this way. For six years he was making every effort possible. No human being has been so obsessed with becoming enlightened. He did everything that he could do. He moved from one teacher to another, and whatsoever he was taught, he did it perfectly. That was the problem, because no teacher could say to him, `You are not doing well, that's why you are not achieving.' That was impossible. He was doing better than any master, so the masters had to confess. They said, `This much we have to teach. Beyond this we don't know, so you go somewhere else.'

He was a dangerous disciple -- and only dangerous disciples achieve. He studied everything that was possible. Whatsoever he was told, he would do it -- absolutely as it was told. And then he would come to the master and say, `I have done it, but nothing has happened. So what next?'

The teachers would say, `You go somewhere else. There is one teacher in the Himalayas -- go there.' Or, `There is one teacher in some forest -- go there. We don't know more than this.'

He went around and around for six years. He did all that can be done, all that is humanly possible, and then he got fed up. The whole thing appeared futile, fruitless, meaningless. One night he relaxed all efforts. He was sitting under the Bodhi tree, and he said, `Now everything is finished. In the world there is nothing, and in this spiritual search also there is nothing. Now there is nothing for me to do. Everything is finished. Not only this world, but the other world also. Suddenly all efforts dropped. He was empty. Because when there is nothing to do, the mind cannot move. The mind moves only because there is something to do -- some motivation, some goal. The mind moves because something is possible, something can be achieved, the future. If not today then tomorrow, but the possibility is there that one can achieve it -- the mind moves.

That night Buddha came to a dead point. Really, he died that very moment, because there was no future. Nothing was to be achieved, and nothing could be achieved -- `I have done everything. The whole world is futile and this whole existence is a nightmare.' Not only the material world became futile, but the spiritual also. He relaxed. Not that he did something to relax. This is the point to understand: there was nothing to be tense, therefore he relaxed. There was no effort on his part to relax.

Under the Bodhi tree he was not trying relaxation. There was nothing to do, nothing to be tense, nothing to desire, no future, no hope. He was absolutely hopeless that night -- relaxed. Relaxation happened. You cannot relax, because something or other is still there to be achieved. That goes on stirring your mind; you go on spinning and spinning around and around. Suddenly the spinning stopped, the wheel stopped -- Buddha relaxed and fell asleep.

In the morning when he awoke, the last star was setting. He looked at the last star disappear, and with that last star disappearing, he disappeared completely, he became an enlightened one. Then people started asking, `How did you achieve this? How? What was the method?'

Now you can understand Buddha's difficulty. If he said that he had achieved through some methods, then he was wrong, because he achieved only when there was no method. If he said that he had achieved through effort, then he was wrong, because he achieved only when there was no effort. But if he said, `Don't make any effort and you will achieve,' then too he was wrong, because to his no-effort those six years of effort were the background. Without that effort, that six years' arduous effort, this state of no-effort could not have been achieved. Only because of that mad effort he came to a peak and there was nowhere further to go; he relaxed and fell down in the valley.

This has to be remembered for many reasons. Spiritual effort is the most contradictory phenomenon. Effort has to be made, with full consciousness that nothing can be achieved through effort. Effort has to be made only to achieve no-effort, only to achieve effortlessness. But don't relax your effort, because if you relax you will never achieve that relaxation which came to Buddha. You go on doing every effort, so automatically a moment comes when just by sheer effort you reach a point where relaxation happens to you.

For example, you may take it in a different way. As I see it, in the west, ego has been the central point: the fulfillment of the ego, the development of the ego, the achievement of a strong ego, has been the whole western effort. In the east, it has been how to achieve egolessness, how to be a non-ego, how to forget, surrender, dissolve yourself completely so that you are not. The east has been trying for egolessness. The west has been trying for the perfect ego.

But this is the contradictoriness of things: if you don't have a very developed ego, you cannot surrender. You can surrender only if you have a perfectly clearcut ego. Otherwise you cannot surrender, because who will surrender? So to me, both are half and both are in misery -- east and west both. Because the east has taken egolessness, which is the end part, and the beginning part is missing.

Who will surrender the ego? The peak is not there, so who will create the valley? The valley is created

only around a peak. The greater the peak, the deeper the valley. If you don't have an ego, or a very lukewarm one, surrender is not possible. Or, your surrender will be a lukewarm surrender, just so-so. Nothing will happen out of it; there will be no explosion.

In the west, the beginning part has been emphasized. So you can go on growing with your ego. It will create more and more anxiety. And when you have really created it, you don't know what to do with it, because the end part is not there.

To me, the spiritual search is both. Create a very great peak, create a perfect ego, just to dissolve it. That seems absurd -- just to dissolve it, just to achieve a deep surrender, just to lose it somewhere. And you cannot lose something which you don't have. So in my view, humanity has to be trained for these two things together: help everyone to create a perfect ego, a fulfilled ego -- but this is only half the journey -- and then, help them to surrender it.

The greater the peak, the deeper will be the valley. The higher the ego, the deeper you will move in your surrender. And this is for everything. On the spiritual path, remember this continuous contradictoriness. Don't forget it even for a single moment. Become perfect egoists so that you can surrender, so that you can dissolve, melt. Do every effort that you can do, just to reach a point where effort leaves you and you are totally effortless.

YOU SAID LAST NIGHT THAT THE MORE THE MIND GROWS, THE MORE WE KNOW THAT THE NATURE OF THE MIND IS CONFUSION. BUT ISN'T IT TRUE THAT THIS GROWTH OF THE MIND ALSO LEADS TO CLARITY?

Whatsoever I was just saying is related to this.

Yes, it leads to clarity, because only when you have a very mature mind do you become aware that you are confused. Even to become aware that mind is confusion, a very developed mind is needed. Those who are not aware that their mind is confusion are really not mature minds. They are childish, juvenile, still developing. Only a very mature mind can become aware of the quality of the mind, that it is confusion. And when you have developed the mind, only then is meditation possible, because meditation is the opposite goal.

Meditation means no-mind. But how can you achieve a no-mind if you have not achieved a mind? So achieve a mind just to lose it. And don't think that if ultimately one has to reach the state of no-mind, then what is the use of achieving a mind? -- because if you don't achieve a mind, the ultimate is not going to happen to you. It can happen only if the mind is there. So I am not against mind, I am not against intellect. Really, I am not against anything. I am for everything, because everything can be used to reach the opposite pole.

There is a polarity, and the opposite pole cannot be reached if the polarity is not there. A madman cannot meditate. Why? Because he has no mind. But this no-mind is not the no-mind of Buddha. No-mind can have two dimensions: below mind and above mind. The above mind is also no-mind, and the below mind is also no-mind. You can fall down from the mind: the mind is not there, but it is not meditation. You have to go beyond mind, only then is the Buddha's no-mind achieved. And always remember it, because they are so similar you can misunderstand the whole thing. They are so similar.

For example, a child is innocent. A saint is also innocent -- a Jesus or a Krishna -- but their innocence is not childish. It is childlike, not childish; because a child is innocent only because he is ignorant. He is innocent only as a negative thing, just the absence. Sooner or later everything will erupt; he is a volcano waiting to erupt. The innocence is just the silence before the volcano erupts.

A saint is one who has gone beyond. The eruption has happened; the volcano is silent again. But this silence is different. The first silence was very pregnant; something was present there. The silence was just on the surface; deep down that child was getting ready to be disturbed. The saint has passed the disturbance. The cyclone has gone. This silence, the innocence, appears similar, but there is a deep difference.

So sometimes an idiot can also appear to be saint-like. And idiots are saint-like. They are not cunning; to be cunning, intelligence is needed. They are not calculating; to be calculating, mind is needed. Idiots are simple, innocent, non-cunning, non-calculating. They cannot deceive anyone. Not that they would not like to; they cannot. The very capacity is not there. They look like saints, and sometimes saints look like idiots, because the same thing has happened again, in a different, altogether different, dimension.

You can fall down below the mind: then too a no-mind happens, but it is not meditation. You have simply lost even that mind which was going to become a step towards meditation. So I am not against mind. Develop mind, develop intellect, but remember well -- this is just a means, and a means which has to be forsaken, thrown away. It has to be used like a boat. You reach the other shore, you leave the boat. You forget about the boat completely.

WE VERY OFTEN FEEL THAT WE CREATE OUR OWN SUFFERINGS. IN SPITE OF THIS, WHY DO WE CONTINUE CREATING THEM? AND WHEN AND HOW DOES ONE STOP CREATING ONE'S OWN SUFFERING?

The first thing, and very basic to be understood, is that whenever you say WE VERY OFTEN FEEL THAT WE CREATE OUR OWN SUFFERING, this is not the case. You never really feel that you are the creator of your own suffering. You may think so, because you have been taught so; because for centuries and centuries teachers have been teaching that you are the creator of your own suffering and no one else is responsible.

You have heard these things, you have read these things. They have become your blood and bone, they have become your unconscious conditionings, so sometimes you repeat like a parrot WE CREATE OUR OWN SUFFERING. But this is not your feeling, this is not your realization, because if you realize it, then the other thing is impossible. Then you cannot say, IN SPITE OF THIS, WHY DO WE CONTINUE CREATING IT?

If you really feel, and if it is your own feeling that you are the creator of your own suffering, any moment you can stop -- unless you want to create it, unless you enjoy it, unless you are a masochist. Then everything is okay, then there is no question. If you say, `I enjoy my suffering,' then it is okay; you can go on creating it. But if you say, `I suffer and I want to go beyond it. I want to stop it completely -- and I understand that I am the creator,' then you are wrong. You don't understand it.

Socrates is reported to have said that knowledge is virtue. And there has been a long discussion for these two thousand years over whether Socrates is right or wrong -- knowledge is virtue. Socrates says that once you know something, you cannot do contrary to it. If you know that anger is suffering, you cannot be angry. This is what Socrates means -- knowledge is virtue. You cannot say, `I know anger is bad; still I move in it. What to do about it now?' Socrates says that the first thing is wrong. You don't know that anger is bad; that's why you go on moving in it. If you know, you cannot move in it. How can you move against your own knowledge?

I know that if I put my hand in the fire it is going to be painful. If I know, I cannot put my hand in. But if somebody else has told me, if I have heard through the tradition, if I have read in the scriptures that fire burns, and I have not known fire, and I have not known any similar experience, only then can I put my hand into fire -- and that too only once.

Can you conceive it? That you have put your hand into fire and you have been burned and you have suffered, and again you go and ask, `I know that fire burns, but in spite of it I go on putting my hand into the fire. What to do about it?' Who will believe that you know? And what type of knowledge is this? If your own experience of suffering and burning cannot stop you, nothing is going to stop you. Now there is no possibility, because the last possibility has been missed. But no one can miss it; that is impossible.

Socrates is right, and all those who have know, they will agree with Socrates -- that agreement has a very deep point in it. Once you know.... But remember -- the knowledge must be yours. A borrowed knowledge won't do; borrowed knowledge is useless. Unless it is your own experience, it is not going to change you. Others' experiences are of no help.

You have heard that you are the creator of your own suffering, but this is just in the mind. It has not entered your being, it is not your own knowledge. So when you are discussing, you can discuss about it cerebrally, but when the actual phenomenon happens, you will forget, and you will behave in the way you know, not in the way others know.

When you are at ease, cool, collected, silently discussing anger, you can say it is poison, it is a disease, evil. But when someone makes you angry then a complete change occurs. Not it is not an intellectual discussion, now you are involved. And the moment you are involved, you become angry. Later on again, retrospectively, when you again get cool, the memory will come back, your mind will again start

functioning, and you will say, `That was wrong. It was not good of me to do that. I know anger is wrong.'

Who is this `I'? -- just intellect, just the superficial mind. You don't know -- because when someone pushes you into anger, you throw this mind away. It is useful as far as discussion is concerned, but when a real situation arises, only the real knowledge will help. When there is no situation, you can go on. Even in a discussion the real situation can arise. The other can go on contradicting you so much that you become angry and then you will forget.

Real knowledge means that which has happened to you. You have not heard about it, not read about it, you have not collected information about it -- it is your own experience. And then there is no question, because after that you cannot go against it. Not that you will have to make an effort not to go against it; simply you cannot go against it.

How can I? When I know this is a wall and I want to go out of this room, how can I try to pass through the wall? I know this is a wall, so I will search for the door. Only a blink man will try to go out through the wall. I have got eyes. I see what is a wall and what is a door.

But if I try to enter the wall and tell you, `I know very well where the door is, and I know this to be a wall, but in spite of this, how can I stop myself from trying to enter the wall?' then that means that as far as I am concerned that door looks false. Others have told me that it is the door, but as far as I am concerned, I know that door is false. And others have told me that this is a wall, but as far as I see, I see the door here in this wall, and that is why I try.

In this situation you have to make a clearcut distinction between what you know and what you have gathered as knowledge. Don't rely on information. From the greatest source -- even if you collect from the greatest source -- information is information. Even if a Buddha says it to you, it is not your own, and it is not going to help you in any way. But you can remain thinking that it is your knowledge, and this misunderstanding will waste your energy, time and life.

The basic thing is not to ask what to do so that suffering is not created. The basic thing is to know that you are the creator of your suffering. Next time whenever a real situation arises and you are in suffering, remember to find out whether you are the cause of it. And if you can find out that you are the cause of it, the suffering will disappear, and the same suffering will not appear again -- impossible.

But don't deceive yourself. You can -- that's why I say it. When you are suffering you can say, `Yes, I know I have created this suffering,' but deep down you know that someone else has created it. Your wife has created it, your husband has created it, someone else has created it, and this is simply a consolation because you cannot do anything. You console yourself: `No one has created it, I have created it myself, and by and by I will stop it.'

But knowledge is instant transformation; there is no `by and by.' If you understand that you have created it, it will drop immediately. And it is not going to come up again. If it comes again, it means the understanding has not gone deep.

So there is no need to find out what to do, and how to stop. The only need is to go deep and to find out who is really the cause of it. If others are the cause then it cannot be stopped, because you cannot change the whole world. If you are the cause, only then can it be stopped.

That's why I insist that only religion can lead humanity towards non-suffering. Nothing else can lead, because everyone else believes that the suffering is caused by others; only religion says that suffering is caused by you. So religion makes you the master of your destiny. You are the cause of your suffering, hence you can be the cause of your bliss.

Vigyan Bhairav Tantra, Vol 2

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IN RAIN DURING A BLACK NIGHT
ENTER THAT BLACKNESS AS THE FORM OF FORMS.

WHEN A MOONLESS RAINY NIGHT IS NOT PRESENT,
CLOSE EYES AND FIND BLACKNESS BEFORE YOU.
OPENING EYES, SEE BLACKNESS.
SO FAULTS DISAPPEAR FOREVER.

WHEREVER YOUR ATTENTION ALIGHTS,
AT THIS VERY POINT,
EXPERIENCE.

Once a doctor, a very well known historian and an eminent scholar, was staying in a village. The postmaster, the old postmaster of the village, became curious about this old man, this doctor. He was curious to know what kind of doctor he is, so one day he asked, `What kind of doctor are you sir?'
The man said, `Doctor of Philosophy.'

The old man had never heard about it. He was puzzled and he said, `I have never heard of any case of this disease here.'

Don't laugh about it, because that old postmaster was right in a way -- philosophy is a kind of disease. Of course, doctors of philosophy are not doctors; rather, they are the perfect victims of a disease.

Philosophy is not a specific disease, so you cannot think of it in terms of cases. It is born with the human being. It is as old as humanity or the human mind. And every human being is a victim, more or less -- because thinking leads nowhere; or, it leads you in circles, vicious circles. You move much, and if you are expert you can move fast, but you reach nowhere.

This has to be understood very deeply, because if you cannot understand and feel this, you cannot take a jump into meditation. Meditation means the very anti approach -- anti to philosophy. Philosophy means thinking and meditation means a state of non-thinking. They are polar opposites.

This is just human -- to think about questions and to try to find out answers. But philosophy comes to no answers. Science comes to certain answers, religion comes to certain answers, but philosophy comes to no answers. And all the answers that philosophy appears to come to are just facades: if you dig deep in them you will find more questions and nothing else. So every answer leads to more questions -- and this goes on and on.

Science comes to certain answers, because science depends not on thinking but on experimentation. Thinking is used as a help only, but the base is experimentation. That's why science has given some answers. Philosophers, known and unknown, have been working and working for centuries, but not a single answer, not a single conclusion has been achieved. It cannot be achieved. The very nature of thinking is such that if you use thinking as a help towards experimentation, something can be achieved; that's why science comes to certain answers.

But religion also comes to certain answers, because religion is also experimentation. Science experiments with the object, religion experiments with the subject, but both are experimentations and both depend on experiment. Between these two is philosophy -- just pure thinking, abstract thinking, with no experiment. You can go on, you can go on, but you reach nowhere. Abstract thinking, speculative thinking, is thinking ad infinitum. You can enjoy, you can enjoy the journey, but there is no goal.

Religion and science are similar in a way -- both believe in experiment. Religious experiment is of course deeper than scientific, because in science the experimenter himself is not involved. He is working with tools, working with things, working with objects; he remains aloof, he remains out of the experiment. Religion is a deeper science, because the experimenter himself becomes the experiment. There are no tools which are apart from him, no objects which are outside him. He is both -- his tools, his objects, his method;

he is everything. And he has to work upon himself.

It is arduous. Because you are involved, it is arduous. And because you are involved, the experiment will become experience. In science, the experiment will remain an experiment will remain an experiment. The scientist will not be touched by it, will not be transformed by it. The scientist will remain the same. But in religion, passing through the experiment, you will be a different man altogether. You cannot come out the same; you are bound to change. That's why religious experiment becomes experience.

Remember this: you can go on thinking about God, about soul, about the other world, and you may make believe that you know something about God just by thinking `about'. That will be false. You cannot know anything about God -- the word `about' is absurd. You can know God, but you cannot know `about' -- that `about' creates philosophy.

How can you know about God? Or, for example, how can you know about love? You can know love, you cannot about love, because `about' means someone else knows and you believe in his knowledge. You collect and gather opinions. You say, `I know something about God.' All knowledge which is `about' is false, dangerous, because you can be deluded by it.

You can know God, you can know love, you can know yourself, but forget that `about'. That `about' is philosophy. The Upanishads say something, the Vedas say something, the Bible says something, the Koran says something, but for you, all that will become `about'. Unless it becomes your experience it is futile, wasted.

This point must go deep within you, because you can go on thinking, and the mind is such that you can start thinking about meditation. You can make anything an object for meditation, for thinking. Even about meditation you can think, and you can go on thinking about it -- nothing will happen.

I am talking about so many methods. There is a danger: you may start thinking about these methods, you may become knowledgeable. That won't do, that is of no use. Not only is it of no use, it is dangerous -- because meditation is experience, knowing `about' is worthless.

Remember this word `experience'. Life's problems, all the problems of life, are existential, they are not speculative. You cannot solve them by thinking; you can solve them only by living them. Through living the future opens. Through thinking the future never opens. On the contrary, even the present closes.

You may not have observed: whenever you think, what happen? Whenever you think, you are closed. All that is present drops. You move on a dream-path in your mind. One word creates another, one thought creates another, and you go on moving. The more you move in thinking, the further away you go from existence. Thinking is a way to go away. It is a dream-way; it is dreaming in concepts. Come back to the earth. Religion is very earthly in this sense; not worldly but very earthly, substantial. Come back to existence.

Life's problems can be solved only when you become deeply rooted in existence. Flying in thoughts you move away from the roots, and the further away you are, the less is the possibility of solving anything. Rather, you will confuse everything, and everything will become more entangled. And the more entangled, the more you will think, and the further away you will move. Beware of thinking!

Now we will enter the techniques.

The first technique:

IN RAIN DURING A BLACK NIGHT,
ENTER THAT BLACKNESS AS THE FORM OF FORMS.

There has been one very old esoteric school about which you may not have heard. The school was known as the school of Essenes. Jesus was taught in that school; he belonged to the Essenes group. That Essenes group is the only group all over the world who thinks of God as absolute darkness. The Koran says God is light, the Upanishads say God is light, the Bible says God is light. The Essenes group is the only tradition in the world which says that God is absolute blackness, absolute darkness, just an infinite black night.

This is very beautiful; strange, but very beautiful -- and very meaningful. You must understand the meaning, then this technique will be very helpful, because this is the technique used by the Essenes to enter darkness, to become one with it.

Reflect. Why has God been symbolized everywhere as light? Not because God is light, but because man

is afraid of darkness. This is human fear -- we like light and we are afraid of darkness, so we cannot conceive God as darkness, as blackness. This is human conception. We conceive God as light because we are afraid of darkness.

Our gods are created out of our fear. We give them shape and form. That shape and form is given by us -- it shows something about us, not about our gods. They are our creations. We are afraid in darkness, so God is light. But these techniques belong to the other school.

Essenes say that God is darkness, and there is something in it. One thing: darkness is eternal. Light comes and goes and darkness remains. In the morning the sun will rise and there will be light; in the evening the sun will set and there will be darkness. For darkness nothing will rise -- it is always there. It never rises and never sets. Light comes and goes; darkness remains. Light always has some source; darkness is without source. That which has some source cannot be infinite; only that which is sourceless can be infinite and eternal. Light has a certain disturbance; that's why you cannot sleep in light. It creates a tension. Darkness is relaxation, total relaxation.

But why are we afraid of darkness? Because light appears to us as life -- it is; and darkness appears to be death -- it is. Life comes through light, and when you die it appears you have fallen into eternal darkness. That's why we paint death as black, and black has become a color for mourning. God is light, and death is black. But these are our fears projected. Actually, darkness has infinity; light is limited. Darkness seems to be the womb out of which everything arises and into which everything falls.

Essenes took this standpoint. It is very beautiful and very helpful also, because if you can love darkness you will become unafraid of death. If you can enter into darkness -- and you can enter only when there is no fear -- you will achieve total relaxation. If you can become one with darkness, you are dissolved, it is a surrender. Now there is no fear, because if you have become one with darkness, you have become one with death. You cannot die now. You have become deathless. Darkness is deathless. Light is born and dies; darkness simply is. It is deathless.

For these techniques, first you will have to remember that there should be no fear in your mind about darkness, about blackness, otherwise how can you do this experiment? First the fear must be dropped. So do one thing as a preliminary step: sit in darkness, put off the lights, feel darkness. Have a loving attitude towards it; allow the darkness to touch you. Look at it. Open your eyes in a dark room or in a dark night; have a communion, be together, imbibe a relationship. You will become afraid -- then these techniques cannot be of any help, you cannot do them.

First a deep friendship with darkness is needed. Sometimes in the night when everyone has gone to sleep, remain with the darkness. Don't do anything, just remain with it. And just remaining with it will give you a deep feeling towards it, because it is so relaxing. You have not known it simply because of the fear. If you are not feeling sleepy, you will put on the light immediately, you will start reading or doing something, but you will not remain with the darkness. Remain with it. If you can remain with it, you will have new openings, new contacts with it.

Man has closed himself completely against darkness. There were reasons, historical reasons -- because the night was very dangerous, and man was in the caves or in the jungles. In the day he was more secure: he could see all around, and no wild animals could attack him; or, he could make some arrangements, some defence -- at least he could escape. But in the night everywhere was darkness and he was helpless, so he became afraid -- and that fear has gone into the unconscious; still we are afraid.

We are not living in caves now and we are not at the mercy of wild animals, no one is going to attack us -- but the fear is there, it has gone deep, because for millions of years the human mind was afraid. Your unconsciousness is not your own; it is collective, it is hereditary, it has come down to you. The fear is there, and because of that fear you can have no communion with darkness.

One thing more: because of this fear, man started to worship fire. When fire was discovered, fire became a god. Not that fire is a god, but because of the fear of darkness. In the day there was light and no fear -- man was more protected. In the night there was darkness, so when fire was discovered, of course, fire became a god -- the greatest. The Parsees still go on worshipping fire. The worship of fire came into being because of the fear of darkness. In the night the fire became the friend, the protector, the divine security.

That fear is still there. You may not be aware of it, because no situations are there in which you can become aware of it, but one day put off the light in the night and sit -- and the primitive fear will come to you. In your own house you will start feeling that some wild animals are around. Some noise will come, and you will become afraid of wild animals -- some danger is around. That danger is not around; that is in your unconscious.

So first you have to overcome your unconscious fear, and then you can enter these techniques, because these techniques are concerned with darkness. And Shiva is giving all the techniques that are possible.

My own experience with these techniques is very beautiful. If you can do them they are wonderful. You will enter such a deep relaxation that you have never known. But first uncover your unconscious fears and try to live and love darkness. It is very blissful. Once you know, and once you are in contact with it, you are in contact with a very deep cosmic phenomenon.

So whenever you have the opportunity to be in the dark, and awake.... Because you can do two things: either you can put on the light or you can go to sleep. Both are tricks to escape the darkness. If you are asleep then you are not afraid, because you are not conscious. Or, if you are conscious, then you will put on the light. Don't put on the light and don't go to sleep. Remain with darkness.

Many fears will be felt. Feel them. Be aware of them. Bring them to your conscious. They will come by themselves, and as they come, you remain just a witness.. They will disappear, and very soon a day will come when you can be in darkness with total surrender, with no fear. With a total let-go you can be in darkness. Then a very beautiful phenomenon happens. Then you can appreciate the saying of Essenes that God is darkness, absolute darkness.

IN RAIN DURING A BLACK NIGHT,
ENTER THAT BLACKNESS AS THE FORM OF FORMS.

All forms arise out of darkness and dissolve into darkness. Worlds come, are created out of darkness, and they fall back into darkness. Darkness is the womb, the cosmic womb. The undisturbed, the absolute stillness is there.

Shiva says that it will be good to do this technique in a rainy night when everything is black, when clouds are there and no stars can be seen and the sky is completely dark. In a black night when there is no moon... ENTER THAT BLACKNESS AS THE FORM OF FORMS. Be a witness to that blackness, and then dissolve yourself into it. It is the form of all forms. You are a form -- you can dissolve into it.

When there is light, you are defined. I can see you, the light is there. Your body has a definition. You are defined, you have boundaries. Boundaries exist because of the light. When the light is not there, boundaries are dissolved. In blackness nothing is defined, everything merges into every other thing. Forms disappear.

That may be one of the causes of our fear -- because then you are not defined, then you don't know who you are. The face cannot be seen, the body cannot be known. Everything merges into a formless existence. That may be one of the causes of fear -- because you cannot feel your defined existence. Existence becomes vague and fear enters, because you don't know now who you are. The ego cannot exist: undefined, it is difficult to exist as an ego. One feels afraid. One wants light to be there.

Contemplating, meditating, merging, it will be easier to merge into darkness than to merge into light, because light gives distinctions. Darkness takes away all distinctions. In the light you are beautiful or ugly, rich or poor. The light gives you a personality, a distinctness -- educated, uneducated, saint or sinner. The light reveals you as a distinct person. Darkness envelops you, accepts you -- not as a distinct person; it simply accepts you without any definitions. You are enveloped and you become one.

The darkness is doing it always, but because you are afraid you cannot understand it. put aside your fear and become one.

ENTER THAT BLACKNESS AS THE FORM OF ALL FORMS.

ENTER THAT BLACKNESS... How can you enter blackness? Three things. One: stare into blackness. Difficult. It is easy to stare at a flame, at any source of light, because it is there as an object, pointed; you can direct your attention to it. Darkness is not an object; it is everywhere, it is all around. You cannot see it as an object. Stare into the vacuum. All around it is there; you just look into it. Feel at ease and look into it. It will start entering your eyes. And when the darkness enters your eyes you are entering into it.

Remain with open eyes when doing this technique in the dark night. Don't close your eyes, because with closed eyes you have a different darkness. That is your own, mental; it is not real. If is not real. Really, it is a negative part; it is not positive darkness. Here is light: you close your eyes and you can have a darkness,

but that darkness is simply the negative of the light. Just as when you look at the window and then you close your eyes you have a negative figure of the window. All our experience is of light, so when we close our eyes we have a negative experience of light which we call darkness. It is not real, it won't do.

Open your eyes, remain with open eyes in darkness, and you will have a different darkness -- the positive darkness that is there. Stare into it. Go on staring into darkness. Your tears will start, your eyes will get sore, they will hurt. Don't get worried, just go on. And the moment the darkness, the real darkness which is there, enters in your eyes, it will give you a very deep soothing feeling. When real darkness enters in you, you will be filled by it.

And this entering of darkness will empty you of all negative darkness. This is a very deep phenomenon. The darkness that you have within in a negative thing; it is against the light. It is not the absence of light; it is against the light. It is not the darkness that Shiva is speaking of as the form of all forms -- the real darkness that's there. We are so afraid of it that we have created many sources of light just as protection, and we live in a lighted world. Then we close our eyes and the lighted world reflects negatively inside. We have lost contact with the real darkness that is there -- the darkness of the Essenes, or the darkness of Shiva. We have no contact with it. We have become so much afraid of it that we have turned ourselves completely away. We are standing with our backs to it.

So this will be difficult, but if you can do it, it is miraculous, it is magical. You will have a different being altogether. When darkness enters you, you enter into it. It is always reciprocal, mutual. You cannot enter into any cosmic phenomenon without the cosmic phenomenon entering in you. You cannot rape it, you cannot force any entry. If you are available, open, vulnerable, and if you give way for any cosmic realm to enter in you, then only will you enter into it. It is always mutual. You cannot force; you can only allow it.

It is difficult to find real darkness in cities now; difficult in our houses to find real darkness. With the unreal light we have made everything unreal. Even our darkness is polluted, it is not pure. So it is good to move to some remote place only to feel darkness. Just go to a very remote village where there is no electricity, or move to a mountain peak. Just be there for one week to experience pure darkness.

You will come back a different man, because in those seven days of absolute darkness, all the fears, all the primitive fears, will come up. You will have to face monsters, you will have to face your own unconscious. The whole humanity will... it will be as if you are passing through the whole passage that has passed, and deep from your unconscious many things will arise. They will look real. You may get afraid, scared, because they will be so real -- and they are just your mental creations.

Many madmen in our mad asylums are suffering not from anything else but just from the primitive fears inside them which have erupted. The fears are there; the madmen are afraid, scared every moment of their lives. And we don't yet know how to allow those primitive fears to evaporate. If madmen can be helped to meditate on darkness, madness will disappear.

But only in Japan do they work a little towards this. With their madmen they behave absolutely differently. If someone goes mad, psychotic or neurotic, the Japanese method is to allow him to live in isolation for three weeks or for six weeks, as the case may need. They just allow him to live in isolation. No doctor, no psychoanalyst goes to him. Food is supplied, his needs are taken care of, and he is left alone.

In the night there is no light;in darkness he is alone -- suffering of course, passing through many phases. Every care is taken, but no companionship is given to him. He has to face his own madness immediately and directly. And within three to six weeks, the madness starts disappearing. Nothing has been done really; he has simply been left alone. This is the only measure that has been taken.

Western psychiatrists have become amazed. They can't understand really how it can happen, because they work for years. They psychoanalyze, they treat, they do everything, but they never leave the man alone. They never leave him to face his inner unconscious totally on his own. Because the more help you give, the more you make him helpless, because the more he depends on you. And the question is of an inner encounter; no one can help really. So those who know, they will leave you to face yourself.

You have to come to terms with your unconscious. And this meditation on darkness will absorb all your madness completely. Try it. Even in your home you can try it. Every night, for one hour remain with darkness. Don't do anything, just stare into darkness. You will have a melting feeling, and you will feel that something is entering you and you are entering into something.

Staying, living with darkness for three months, for one hour a day, you will lose all feeling of individuality, of separation. Then you will not be an island; you will become the ocean. You will be one with darkness. And darkness is so oceanic: nothing is so vast, nothing is so eternal. And nothing is so near you, and of nothing are you so scared and afraid. It is just by the corner, always waiting.

IN RAIN DURING A BLACK NIGHT,
ENTER THAT BLACKNESS AS THE FORM OF FORMS.

Stare so that it enters in your eyes.

Secondly: lie down and feel as if you are near your mother. The darkness is the mother, the mother of all. Think: when there was nothing, what was there? You cannot think of anything else than darkness. If everything disappears, what will be there still? Darkness will be there.

Darkness is the mother, the womb, so lie down and feel that you are lying in the womb of your mother. And it will become real, it will become warm, and sooner or later you will start feeling that the darkness, the womb, is enveloping you from everywhere. You are in it.

And thirdly: moving, going to work, talking, eating, doing whatsoever, carry a patch of darkness within you. The darkness that has entered in you, just carry it. As we were discussing about the method of carrying a flame, carry darkness. And as I said to you that if you carry a flame and feel you are light, your body will start radiating a certain strange light and those who are sensitive will start feeling it, the same will happen with darkness.

If you carry darkness within you, your whole body will become so relaxed and calm, so cool, that it will be felt. And as when you carry light within you some people will become attracted to you, when you carry darkness within you some people will simply escape from you. They will become afraid and scared. They will not be able to bear so silent a being; it will become unbearable to them.

If you carry darkness within you, those who are afraid of darkness will try to escape from you; they will not come near you. And everyone is afraid of darkness. You will start feeling that friends are leaving you. Your family will get disturbed when you enter, because you enter like a pool of coolness, and everyone is agitated and excited. It will be difficult for them to look into your eyes, because your eyes will become deep like valleys, an abyss. If someone looks into your eyes he will become dizzy, such a deep abyss will be felt there.

But you will feel many things. It will be impossible for you to get angry. Carrying darkness within, you cannot be angry. Carrying a flame you can be angry very easily, more easily than ever, because the flame can excite you. Carrying a flame you will feel more sexual than ever, because the flame will excite you, it will create passion. But carrying darkness within you, you will feel a deep asexuality happening to you. You will not feel sexual; you will not be able to easily get into anger. Passion will disappear. You will not feel that you are a man or a woman. You will feel that those words have become irrelevant, meaningless. You simply are.

Carrying darkness within for the whole day will help you very much, because then when you contemplate and meditate on darkness in the night, the inner darkness that you have carried the whole day will help you to meet -- the inner will come to meet the outer.

And just be remembering that you are carrying darkness -- you are filled with darkness, every pore of the body, every cell of the body is filled with darkness -- you will feel so relaxed. Try it. You will feel so relaxed. Everything in you will be slowed down. You will not be able to run, you will walk, and that walk also will be slowed down. You will walk slowly, just as a pregnant woman walks. You will walk slowly, very carefully. You are carrying something.

And quite the opposite will happen when you are carrying a flame: your walk will become faster; rather, you would like to run. There will be more movement, you will become more active. Carrying darkness you will be relaxed. Others will start feeling that you are lazy.

In the days when I was at university, I was doing this experiment for two years. I became so lazy that even to get out of bed in the morning was difficult. My professors became very much disturbed about it, and they thought something had gone wrong with me -- either I was ill, or I had become absolutely indifferent. One professor who loved me very much, the head of my department, became so worried that on my examination days he would come to fetch me from the hostel in the morning just to lead me to the examination hall so that I could be there on time. Every day he would see that I had entered the hall, and only then would he feel okay and go home.

Try it. It is one of the most beautiful experiences in life to carry darkness in your womb, to become dark. Walking, eating, sitting, doing whatsoever, remember, the darkness is filled in you; you are filled with it. And then see how things change. You cannot get excited, you cannot be very active, you cannot be tense.

Your sleep will become so deep that dreams will disappear and the whole day you will move as if intoxicated.

Sufis have used this method, a particular sect of Sufis, and those Sufis are known as drunken Sufis. They are drunk with this darkness. They make holes in the ground, and they lie down in the holes every night, and they meditate lying down in their holes -- meditating darkness, becoming one with it. And their eyes will show you that they are intoxicated. You can feel from their eyes such deep relaxation, such a relaxed vibration, that it can happen only if you are deeply intoxicated or feeling very sleepy. Only then can your eyes show that expression. They are known as drunken Sufis -- and they are drunk with darkness.

The second technique:

WHEN A MOONLESS RAINY NIGHT IS NOT PRESENT
CLOSE EYES AND FIND BLACKNESS BEFORE YOU.
OPENING EYES, SEE BLACKNESS.
SO FAULTS DISAPPEAR FOREVER.

I said that if you close your eyes the blackness will be false, so what to do if there is no moonless night, no dark night? If there is a moon and the moonlight is there? This sutra gives a key.

WHEN A MOONLESS RAINY NIGHT IS NOT PRESENT
CLOSE EYES AND FIND BLACKNESS BEFORE YOU.

This blackness will be false in the beginning. You can make it real, and the method to make it real is -- OPENING EYES, SEE BLACKNESS. First close your eyes, see blackness. Then open the eyes, and the blackness that you have seen within, see it without. If it disappears without, that means that your blackness that you have seen within was false.

This is a little bit more difficult. In the first you carry the real darkness within. In the second you carry the false out -- go on carrying it. Close your eyes, feel darkness; open your eyes, and with open eyes see the darkness out. This is how you throw the inner false darkness out -- go on throwing it. It will take at least three to six weeks, and then one day suddenly you will be able to carry the inner darkness out. The day you can carry the inner darkness out, you have come upon the inner real darkness. The real can be carried; the false cannot be carried.

And it is a very magical experience. If you can carry the inner darkness out, even in a lightened room you can carry it out, and a patch of darkness spreads before you. The experience is very weird, because the room is lightened. Or even in sunlight... if you have come to the inner darkness you can bring it out. Then a patch of darkness comes before your eyes. You can go on spreading it.

Once you know that it can happen, you can have darkness, dark as the darkest night, in the full sunny day. The sun is there, but you can spread the darkness. The darkness is always there; even while the sun is there the darkness is there. You cannot see it; it is covered by the sunlight. Once you know how to uncover it, you can uncover it.

In Tibet they have many methods just like this. They can bring things from the inner world to the outer world. You may have heard of one very famous technique; they call it `heat yoga'. The night is cold, ice-cold, snow is falling, and a Tibetan monk, a Tibetan lama, can sit under the open sky with snow falling all around, the temperature below zero, and he can start perspiring. This is a medical miracle. How is he perspiring? He is bringing the inner heat out.

And the inner coolness or inner cold can also be brought out. In Mahavir's life it is related.... No one has tried to explain it up to now. Jains think that he was just doing an austerity; it is not so. It is related that whenever it was summer, the hot season, and the sun was burning hot, he would always stand somewhere where there was no shade, no tress, none at all. He would stand in the burning sun in the days of summer, and in winter he would find a cool place, the coolest -- under a tree, a shady tree, or near a river, or just where the temperature had gone below zero.

In the cold season he would find a cool place to meditate, and in the hot season he would find the hottest place to meditate. People thought that he was mad, and his followers think he was just doing austerities. It is not so. He was really trying some inner techniques like this.

When it was hot he was trying to bring his inner cold -- and it can be felt only in a contrast. When it was cold outside he was bringing his inner heat -- and it can be felt only when there is a contrast. He was not a body enemy, he was not against his body, as Jains think. They think that he was killing his body, because if you can kill your body, you can kill your desire. This is sheer nonsense. He was doing nothing of the sort. He was bringing the inner out, and he was protected by the inner. Just as Tibetan lamas can create heat and they can perspire while snow is falling, Mahavir would stand under a hot burning sun and he would not perspire. He was bringing his inner cold, and that inner cold would come out and protect his body.

Similarly you can bring your inner darkness, and that feeling is very cool. If you can bring it, you are protected by it: no excitement, no passion will disturb you. Try it. These three things: stare in darkness with open eyes and allow the darkness to enter within. Secondly: feel darkness as a mother's womb all around; live with it; forget yourself more and more in it. And thirdly: carry a patch of darkness in your heart wherever you go.

If you can do this, the darkness will become the light. You will be enlightened through darkness.

WHEN A MOONLESS RAINY NIGHT IS NOT PRESENT, CLOSE EYES AND FIND BLACKNESS BEFORE YOU. OPENING EYES, SEE BLACKNESS.

That's the method. First feel it inside, feel it deeply so you can perceive it out. Then open the eyes suddenly and feel it out. It will take time.

SO FAULTS DISAPPEAR FOREVER.

And if you can bring the inner darkness outside, faults disappear forever, because if the inner darkness is felt, you have become so pool, so silent, so unexcitable, that faults cannot remain with you.

Remember this: faults can exist only if you are prone to be excited, if you tend to be excited. They don't exist in themselves; they exist in your capacity to get excited. Someone insults you, and you have no darkness within to absorb the insult; you become inflamed, you get angry, you get fiery, and then everything is possible. You can be violent, you can kill, you can do what only a madman can do. Anything is possible -- you are now mad. Someone praises you: you again go mad to the other extreme.

All around you there are situations, and you are not capable of absorbing. Insult a Buddha: he can absorb it, he can simply swallow it, digest it. Who digests that insult? An inner pool of darkness, silence. You throw anything poisoned; it is absorbed. No reaction comes out of it.

Try this, and when someone insults you, just remember that you are filled with darkness, and suddenly you will feel there is no reaction. You pass through a street; you see a beautiful woman or a man -- you get excited. Feel that you are filled with darkness; suddenly the passion will disappear. You try it. This is absolutely experimental, there is no need to believe it.

When you feel that you are filled with passion or desire or sex, simply remember the inner darkness. For a single moment close your eyes and feel darkness and see -- the passion has disappeared, the desire is no more there. The inner darkness has absorbed it. You have become an infinite vacuum into which anything can fall and it will not return. You are now like an abyss.

That's why Shiva says: SO FAULTS DISAPPEAR FOREVER. These techniques appear so simple -- they are. But don't leave them without trying them because they appear so simple. They may not challenge your ego, but still try them. It always happens that we never try simple things, because we think they are so simple they cannot be true. And truth is always simple, it is never complex. There is no need for it to be complex. Only lies are complex. They cannot be simple, because if they are simple they will be caught immediately.

And because something appears simple we think nothing is possible out of it. Not that nothing is possible out of it, but because our ego gets challenged only when something is very difficult. Many schools and many systems have simply complicated their methods because of you. There is no need, but they have to create complexities, unnecessary hurdles, to make them difficult so that you feel good because your ego is challenged. If something is very difficult and only few can do it, then you feel, `Now, this is something to do, because only a few can do it; rarely can someone do it.'

These methods are absolutely simple. Shiva is not taking you into account. He is simply describing the

exact method as it is -- as simply as possible, as telegraphically as possible, only the bare essentials. So don't seek any ego challenge. These techniques are not to send you on an ego trip. They may not challenge you, but if you can try them, they will transform you. And challenge is not good, because with challenge you get feverish, you get mad.

The third technique:

WHEREVER YOUR ATTENTION ALIGHTS,
AT THIS VERY POINT,
EXPERIENCE.

WHEREVER YOUR ATTENTION ALIGHTS, AT THIS VERY POINT, EXPERIENCE. What? What experience? In this technique, firstly you have to develop attention. You have to develop a sort of attentive attitude, only then will this technique become possible, so then wherever your attention alights you can experience -- you can experience yourself. Just by looking at a flower you can experience yourself. Then looking at a flower is not looking at the flower only, but at the looker also -- but only if you know the secret of attention.

You also look at a flower, and you may think you are looking at the flower, but you have started thinking about the flower, and the flower is missed. You are no more there, you have gone somewhere else, you have moved away. By attention is meant that when you are looking at a flower, you are looking at a flower and not doing anything else -- as if the mind has stopped, as if now there is no thinking and only a simple experience of the flower there. You are here, the flower is there, and between you two there is no thought.

Suddenly -- if this is possible -- suddenly, from the flower your attention will come back, bounce back to yourself. It will become a circle. You will look at the flower and the look will come back; the flower will reflect it, rebounce it. If there are no thoughts, this happens. Then you are not looking at the flower only, you are looking at the looker also. Then the looker and the flower have become two objects and you have become a witness of both.

But first attention has to be trained, because you have no attention at all. Your attention is just flickering, moving from this to that, from that to something further. Not for a single moment are you attentive. Even if I am talking here, you never hear all my words. You hear one word, then your attention goes somewhere else; then you come back, you hear another, then your attention goes somewhere else. You hear a few words, and you fill the gaps, and then you think you have heard me.

And whatsoever you carry with yourself, it is your own business, it is your own creation. Just a few words you have heard from me, and then you have filled the gaps, and whatsoever you fill in the gaps changes everything. I say a word, and you have started thinking about it. You cannot remain silent. If you can remain silent while hearing, you will become attentive.

Attention means a silent alertness with no thoughts interfering. Develop it. You can develop it only by doing it; there is no other way. Do it more and you will develop it. Doing anything, being anywhere, try to develop it.

You are travelling in a car, or in a train. What are you doing there? Try to develop attention; don't waste time. For half an hour you will be in a train: develop attention. Just be there. Don't think. Look at someone, look at the train or look outside, but be the look, don't think anything. Stop thinking. Be there and look. Your look will become direct, penetrating, and from everywhere your look will be reflected back and you will become aware of the looker.

You are not aware of yourself because there is a wall. When you look at a flower, first your thoughts change your look; they give their own color. Then that look goes to the flower. It comes back, but then again your thoughts give it a different color. And when it comes back it never finds you there. You have moved somewhere else, you are not there.

Every look comes back; everything is reflected, responsed, but you are not there to receive it. So be there to receive it. The whole day you can try it on many things, and by and by you will develop attentiveness. With that attentiveness do this:

WHEREVER YOUR ATTENTION ALIGHTS,

AT THIS VERY POINT,
EXPERIENCE.

Then look anywhere, but simply look. The attention has alighted -- and you will experience yourself. But the first requirement is to have the capacity to be attentive. And you can practise it. There is no need for it to take some extra time.

Whatsoever you are doing -- eating, taking a bath, standing under a shower -- just be attentive. But what is the problem? The problem is that we do everything with the mind, and we are planning continuously for the future. You may be travelling in a train, but your mind may be arranging other journeys; programming, planning. Stop this.

One Zen monk, Bokuju, has said, `This is the only meditation I know. While I eat, I eat. While I walk, I walk. And while I feel sleepy, I sleep. Whatsoever happens, happens. I never interfere.'

That's all there is -- don't interfere. And whatsoever happens, allow it to happen; you be simply there. That will give you attentiveness. And when you have attention, this technique is just in your hand.

WHEREVER YOUR ATTENTION ALIGHTS,
AT THIS VERY POINT,
EXPERIENCE.

You will experience the experiencer; you will fall back to yourself. From everywhere you will be rebounded; from everywhere you will be reflected. The whole existence will become a mirror; you will be reflected everywhere. The whole existence will mirror you, and only then can you know yourself, never before.

Unless the whole existence becomes a mirror for you, unless every part of existence reveals you, unless every relationship opens you.... You are such an infinite phenomenon -- ordinary mirrors won't do. You are such a vast existence within, that unless the whole existence becomes a mirror you will not be able to get a glimpse. When the whole universe becomes a mirror, only then will you be mirrored. In you exists the divine.

And the technique to make existence a mirror is this: create attention, becomes more alert, and then wherever your attention alights -- wherever, on any object you alight -- suddenly experience yourself. This is possible, but right now impossible, because you don't fulfill the basic requirement.

You can look at a flower, but that is not attention. You are just running near the flower, around and around. You have seen the flower while running; you have not been there for a single moment. Then the whole life becomes meditative.

WHEREVER YOUR ATTENTION ALIGHTS,
AT THIS VERY POINT,
EXPERIENCE.

Just remember yourself.

There is a deep reason because of which this technique can be helpful. You can throw a ball and hit the wall -- the ball will come back. When you look at a flower or at a face, a certain energy is being thrown -- your look is energy. And you are not aware that when you look, you are investing some energy, you are throwing some energy. A certain quantity of your energy, of your life energy, is being thrown. That's why you feel exhausted after looking in the street the whole day: people passing, advertisements, the crowd, the shops. Looking at everything you feel exhausted and then you want to close your eyes to relax. What has happened? Why are you feeling so exhausted? You have been throwing energy.

Buddha and Mahavir both insisted that their monks should not look too much; they must concentrate on the ground. Buddha says that you can only look up to four feet ahead. Don't look anywhere. Just look on the path where you are moving. To look four feet ahead is enough, because when you have moved four feet, again you will be looking four feet ahead. Don't look more than that, because you are not to waste energy unnecessarily.

When you look, you are throwing a certain amount of energy. Wait, be silent, allow that energy to come

back. And you will be surprised. If you can allow the energy to come back, you will never feel exhausted. Do it. Tomorrow morning, try it. Be silent, look at a thing. Be silent, don't think about it, and wait patiently for a single moment -- the energy will come back; in fact, you may be revitalized.

People continuously ask me... I go on reading continuously so they ask me, `Why are your eyes still okay? You must have needed space long ago.'

You can read, but if you are reading silently with no thought, the energy comes back. It is never wasted. You never feel tired. My whole life I have been reading twelve hours a day, sometimes even eighteen hours a day, but I have never felt any tiredness. In my eyes I have never felt anything, never any tiredness. Without thought the energy comes back; there is no barrier. And if you are there you reabsorb it, and this reabsorption is rejuvenating. Rather than your eyes being tired they feel more relaxed, more vital, filled with more energy.

Vigyan Bhairav Tantra, Vol 2

Chapter #12
Chapter title: Enter this moment

27 May 1973 pm in Bombay, India

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THE OTHER NIGHT YOU SAID THAT PHILOSOPHIES ARE ANTI-MEDITATION. BUT ON THE OTHER HAND YOU AGREE THAT THE EASTERN PHILOSOPHIES SUCH AS TANTRA, YOGA AND VEDANT, ARE THE WRITINGS OF ENLIGHTENED SAGES. WHY DO THE ENLIGHTENED SAGES LEAVE BEHIND THEM A STRONG STRUCTURE OF PHILOSOPHICAL CONTEMPLATION, IF PHILOSOPHIES ARE ANTI-MEDITATION?

Philosophy is not darshan. Darshan is the eastern term. Darshan means perception, philosophy means thinking. Herman Hesse has coined a new word to translate darshan into western languages. He calls it `philosia' -- `sia' from `to see'.

Philosophy means to think, and darshan means to see. Both are basically different; not only different, but diametrically opposite. Because when you are thinking you cannot see. You are so filled with thoughts that perception is blurred, perception is clouded. When thinking ceases, you become capable of seeing. Then your eyes are opened, they become unclouded. Perception happens only when thinking ceases.

For Socrates, Plato and Aristotle, and the whole western tradition, thinking is the base. For Kanad, Kapil, Patanjali, Buddha, and the whole eastern tradition, seeing is the base. So Buddha is not a philosopher, not at all; neither is Patanjali, nor Kapil or Kanad. They are not philosophers. They have seen the truth; they have not thought about it.

Remember well that you only think when you cannot see. If you can see, there is no reason to think. Thinking is always in ignorance. Thinking is not knowledge, because when you know, there is no need to think. When you don't know, you will the gap by thinking. Thinking is groping in the dark. So eastern philosophies are not philosophies. To use the word philosophy for eastern darshan is absolutely wrong. Darshan means to see, to attain the eye, to realize, to know -- immediately, directly, without the mediation

of thinking and thought.

Thinking can never lead to the unknown. How can it lead? It is impossible. The very process of thinking has to be understood. When you think, what do you really do? You go on repeating old thoughts, memories. If I ask you a question -- does God exist? -- you can think about it. What will you do? All that you have heard, all that you have read, all that you have accumulated about God, you will repeat. Even if you come to a new conclusion, the newness of it will only be apparent, not real. It will be simply a combination of old thoughts. You can combine many old thoughts and create a new structure, but that structure will be apparently new, not new at all.

Thinking can never come to any original truth. Thinking is never original; it cannot be. It is always of the past, of the old, of the known. Thinking cannot touch the unknown; it is repetitively moving in the circle of the known. You don't know truth, you don't know God. What can you do? You can think about it. You will move in circles, around and around. You can never come to any experience of it.

So the eastern emphasis is not on thinking, but on seeing. You cannot think about God, but you can see. You cannot come to any conclusion about God, but you can realize. It can become an experience. You cannot get to it through information, through knowledge, through scriptures, through theories and philosophies; no, you cannot get to it. You can get into it only if you throw all knowledge. All that you have heard and read and collected, all the dust that your mind has collected, the whole past, must be put aside. Then your eyes are fresh, then your consciousness is unclouded, and then you can see it.

It is here and now -- you are clouded. You have not to go somewhere else to find the divine or the truth -- it is here. It is right there where you are. And it has always been so -- only you are clouded, your eyes are closed. So the question is not to think more; the question is how to come to a non-thinking consciousness. That's why I say that meditation and philosophy are anti each other. Philosophy thinks, meditation comes to a no-thinking consciousness. And eastern philosophies are not really philosophies. In the West, philosophies exist; in the East, only religious realizations.

Of course, when a Buddha happens, or a Kanad or a Patanjali happens, when someone comes to realize the absolute, he makes statements about it. Those statements are different from the Aristotelan statements, from western philosophical conclusions. The difference is this: a Kanad, a Buddha, first comes to realize -- the realization is the first thing -- and then he makes statements about it. Experience is primary, and then he expresses it. Aristotle, Hegel and Kant, they think, and then through thinking and logical argument and dialectics, they reach particular conclusions. These conclusions are reached through thinking, through mind, not through any practice of meditation. Then they make assertions, then they make statements. The source is different.

For a Buddha, his statements are only as a vehicle to communicate. He never says that through his communication you will achieve the truth. If you can understand Buddha, that doesn't mean you have achieved the truth; that simply means you have gathered knowledge. You will have to pass through meditations, deep ecstasies, deep pools of the mind, only then will you come to the truth.

So truth is reached through a certain existential experience. It is existential, it is not mental. You must change to know it and to be it. If you remain the same and go on collecting information, you will become a great scholar, a philosopher, but you will not be enlightened. You will remain the same man; there will have been no mutation.

That's why I said that philosophy is one dimension Meditation is quite the contrary, the very opposite, the polar-opposite dimension. So don't think about life; rather, live it in depth. And don't think about ultimate problems; rather, enter this very moment in the ultimate. And the ultimate is not in the future. It is always there, timelessly there.

Someone else has also asked a similar question. He has asked:

CAN PROBLEMS BE SOLVED THROUGH THINKING?

Yes, certain problems can be solved through thinking -- only those problems which are created by thinking can be solved by it. But no real problem can be solved by it, no lived problem can be solved by it. It is not created by it; it is there in life itself. Thinking will not be of much help. Only in one way can thinking help you, and that is that through thinking and thinking and thinking, you will stumble upon the truth that thinking is futile. And the moment you realize that thinking is futile for existential problems, it has

helped you in a way. It is through thinking that you have come to this realization.

But problems which are created by thinking can be solved by thinking itself. For example, a mathematical problem: it can be solved by thinking, because the whole mathematics is created by thinking. For example, if there is no man on earth, will there be mathematics? There will be no mathematics. With the disappearance of human mind, mathematics will disappear. There is no mathematics in life and existence. In the garden, trees are there, but when you count ONE, TWO, THREE, three trees are not there, because the THREE is a mental thing. The trees are there, but the figures are not there. The figure three is in your mind. If you are not there, the trees will be there, but not three trees, only trees. The THREE is a quality given by the mind, it is a projected quality.

Mind creates mathematics, so any problem of mathematics will be solved by mind, it will be solved by thinking. Remember, you cannot solve a mathematical problem through non-thinking. No meditation will be of help, because meditation will dissolve the mind, and with the mind the whole mathematics will dissolve. So there are problems which are created by the mind; they can be solved. But there are problems which are not created by the mind, but are existential. Those problems cannot be solved by the mind. You will have to move deep in existence itself.

For example, love. It is an existential problem. You cannot solve it by thinking; rather, you will get more puzzled. The more you think, the less you will be in touch with the source of the problem. Meditation will be of help. It will give you insight, it will lead you to the unconscious roots of the problem. If you think about it, you will remain on the surface.

So remember, life problems cannot be solved by thinking. On the contrary, really, because of too much thinking you are missing all solutions, and more problems are created. For example, death. Death is not a problem created by thinking; you cannot solve it by thinking. Whatsoever you think, how can you solve it? You can console, and you can think that consolation is a solution -- it is not. You can deceive yourself; that's possible through thinking. You can create explanations, and through explanations you can think that you have solved it. You can escape the problem through thinking, but you cannot solve it. And see the distinction clearly.

For example, death is there. Your beloved dies, or your friend, or your daughter -- the death is there. Now what can you do? You can think about it. You can think and you can say that the soul is immortal -- because you have read it. In the Upanishads it is said that the soul is immortal, only the body dies. You don't know it at all, because if you really know, there is no problem -- or is there a problem? If you really know that the soul is immortal, then death has not occurred; there is no problem at all. But the problem is there: death has occurred, and you are disturbed and deep in sorrow. Now you want to escape this sorrow. Now somehow you want to forget this sorrow.

You can take the explanation that the soul is immortal -- now this is a trick. Not that the soul is not immortal -- I am not saying that -- but for you this is a trick. You are trying to deceive yourself. You are in sorrow, and now you want to escape this sorrow, so this explanation will be helpful. Now you can console yourself that the soul is immortal, no one dies, only the body -- just as if one changes the clothes, or one changes the abode -- so from one house to another the soul has gone. You can go on thinking, but you don't know anything about it. You have heard, you have collected information; but through these explanations you will be at ease. You can forget the death.

Really this is no solution to the problem. Nothing has been solved. The next day someone else will die and the same problem will be there. Again someone will die and the same problem will be there. And deep down you know that you will have to die. You cannot escape death -- and the fear is there. But you can go on postponing, and you can go on escaping through explanations. This won't do.

Death is an existential problem. You cannot solve it through thinking. You can create only fake solutions. What to do then? Then there is another dimension -- the dimension of meditation; not of thinking, not of mentation. You just encounter the situation.

Death has occurred. Your beloved is dead. Don't move in thinking. Don't bring the Upanishads and the Gita and the Bible. Don't ask the Christs and Buddhas. Leave them alone. Death is there: face, encounter. Be with this situation totally. Don't think about it. What can you think? You can only repeat old rubbish. The death is such a new phenomenon, it is so unknown, that your knowledge is not going to help in any way. So put aside your mind. Be in a deep meditation with death.

Don't do anything, because what can you do which can be of any help? You don't know. So be in ignorance. Don't bring false knowledge, borrowed knowledge. Death is there; you be with it. Face death with total presence. Don't move in thinking, because then you are escaping from the situation, you are

becoming absent from here. Don't think. Be present with the death.

Sadness will be there, sorrow will be there, a heavy burden will be on you -- let it be there. It is part -- part of life, and part of maturity, and part of the ultimate realization. Remain with it, totally present. This will be meditation, and you will come to a deep understanding of death. Then death itself becomes eternal life.

But don't bring the mind and knowledge. Remain with death; then death will reveal itself to you, then you will know what death is. You will move into the inner mansions of it. Then death will take you to the very center of life -- because death is the very center of life. It is not against life; it is the very process of life. But mind brings the contradiction that life and death are opposites. Then you go on thinking, and because the root is false, the opposition is false, you can never come to any conclusion which can be true and real.

Whenever there is a lived problem, be with the problem without your mind -- that's what I mean by meditation -- and just being there with the problem will solve it. And if you have really been there, death will not occur to you again, because then you know what death is.

We never do this -- never with love, never with death, never with anything that is authentically real. We always move in thoughts, and thoughts are the falsifiers. They are borrowed, not your own. They cannot liberate you. Only the truth which is your own can become your liberation. And you can only come to your own truth through a very silent presence. With any problem, that fails. Thinking will not solve the real problems, but thinking can solve unreal problems created by thinking itself -- because those problems follow the rules of logic. Life doesn't follow the rules of logic. Life has its own hidden laws, and you cannot force logic on them.

One point more about this: wherever you bring the mind, the mind dissects, analyzes. Reality is one, and mind always divides. And when you have dived a reality, you have falsified it. Now you can struggle for your whole life -- nothing will be achieved, because basically the reality was one and the mind divided into two, and now you are working with the division.

For example, as I was saying, life and death are one, but for the mind they are two and death is the enemy of life. It is not, because life cannot exist without death. If life cannot exist without death, how can death be the enemy? It is the basic situation. It makes life possible. Life grows in it; it is the soul. Without it life is impossible. But mind, thinking, divides it and puts it as a polar opposite. Then you can go on thinking about. Whatsoever you think will be false, because in the beginning you have committed a sin -- the sin of division.

When you meditate, divisions disappear. When you meditate, there cannot be divisions, because how can you divide in silence?

We are here. Everyone is thinking in his own mind something or other; then we are different, everyone is different, because your thought is yours, and my thought is mine. In my mind I have my own dreams and you have your own. There are many individuals here, but if we all are meditating -- neither you are thinking nor I am thinking, the thinking has ceased -- then there will not be so many individuals. Really, there will not be individuals at all. If we are all meditating then limitations have disappeared.

When I am meditating and you are meditating, there are not two persons, there cannot be, because two silences become one. They cannot be two, because how can you demark one silence from another silence? You cannot demark. You can demark one thought from another, one mind from another, but two silences are simply one -- just like two zeros. Two zeros are not two; two zeros are one. You can put a thousand zeros, but they are one.

Meditation is creating a zero within -- all limitations, all divisions disappear. And that gives you the real eye, the third eye, darshan. Now you have the real eyes to see. For these real eyes reality is clear, open, revealed. And with the reality revealed, there are no problems.

WHAT IS THE DIFFERENCE BETWEEN GAZING AT AN OPEN CLEAR SKY, GAZING AT AN ENLIGHTENED MASTER'S PHOTO, AND GAZING AT THE DARKNESS?

The technique of gazing is not concerned really with the object; it is concerned with gazing itself. Because when you stare without blinking your eyes, you become focused, and the nature of the mind is to be constantly moving. If you are really gazing, not moving at all, the mind is bound to be in a difficulty.

The nature of the mind is to move from one object to another, to move constantly. If you are gazing at

darkness or at light or at something else, if you are really gazing, the movement of the mind stops. Because if the mind goes on moving, your gaze will not be there; you will go on missing the object. When the mind has moved somewhere else, you will forget, you will not be able to remember what you were looking at. The object will be there physically, but for you it will have disappeared because your are not there; you have moved in thought.

Gazing means, TRATAK means, not allowing your consciousness to move. And when you are not allowing the mind to move, in the beginning it struggles, struggles hard, but if you go on practising gazing, by and by the mind loses struggling. For moments it stops. And when mind stops there is no mind, because mind can exist only in movement, thinking can exist only in movement. When there is no movement, thinking disappears, you cannot think, because thinking means movement -- moving from one thought to another. It is a process.

If you gaze continuously at one thing, fully aware and alert... because you can gaze through dead eyes. Then you can go on thinking -- only eyes, dead eyes, not looking at... just with dead men's eyes you can look, but your mind will be moving. That will not be of any help. Gazing means not only your eyes, but your total mind focused through the eyes.

So whatsoever the object.... It depends: if you like light, it is okay. If you can like darkness, good. Whatsoever the object, deeply it is irrelevant. The question is to stop the mind completely in your gaze, to focus it, so the inner movement, the fidgeting, stops; the inner wavering stops. You are simply looking at, not doing anything. That deep looking will change you completely. It will become a meditation.

And it is good; you can try it. But remember that your eyes and your consciousness should meet in the focusing. You must be really looking through the eyes; you must not be absent there. Your presence is needed -- totally present. Then you cannot think, then thinking is impossible. There is only one danger: you may become unconscious, you may fall asleep. Even with open eyes it is possible that you may fall asleep. Then your gaze will become stony.

In the beginning the first trouble will be that you will be looking at, but you will not be present. This is the first barrier. Your mind will move. Your eyes will be fixed, your mind will be moving -- there will be no meeting of the eyes and the mind. This will be the first difficulty. If you win over it, the second difficulty will be that gazing with no movement, you will fall asleep. You will move into auto-hypnosis, you will be hypnotized by yourself. That's natural, because our mind knows only two states: either the constant movement or sleep. The mind knows only two states naturally: constant movement, thinking, or falling into sleep. And meditation is a third state.

The third state of meditation means your mind is as silent as a deep sleep, and as alert and aware as in thinking -- both these must be present. You must be alert, completely alert, and as silent as if deep in sleep. So Patanjali's Yoga Sutras say that meditation is a sort of deep sleep, with only one difference -- that you are alert. Patanjali equates sushupti and samadhi: deep sleep and ultimate meditation. The difference is only that in deep sleep you are not aware, and in meditation you are aware, but the quality of both is deep silence -- unrippled, unwavering silence, unmoving silence.

In the beginning it may happen that through staring you may fall asleep. So if you have become capable of bringing your mind to your focus and the mind is not moving, then remain alert, don't fall asleep. Because if sleep comes, you have fallen in the abyss, the ditch. Just between these two ditches -- constant thinking and sleep -- is the narrow bridge of being in meditation.

YOU HAVE SAID THAT SCIENCE EXPERIMENTS WITH THE OBJECTIVE, AND RELIGION WITH THE SUBJECTIVE. BUT NOW THERE IS A NEW GROWING SCIENCE, PSYCHOLOGY, OR MORE ACCURATELY, DEPTH PSYCHOLOGY, WHICH IS BOTH SUBJECTIVE AND OBJECTIVE. SO SCIENCE AND RELIGION MEET IN DEPTH PSYCHOLOGY.

They cannot meet. Depth psychology, or the study of psychic phenomena, is again objective. And the method of depth psychology is the method of objective science.

Try to see the distinction. For example, you can study meditation in a scientific way. You can observe someone who is meditating, but then this has become objective for you. You meditate and I observe. I can bring all the scientific instruments to observe what is happening to you, what is happening there in you, but the study remains objective. I am outside. I am not meditating. You are meditating; you are an object to me.

Then I can try to understand what is happening to you. Even through instruments much can be known about you, but that will remain objective and scientific. So really, whatsoever I am studying is not the real

thing that is happening to you, but the effects that your body is recording.

You cannot penetrate a Buddha, what is happening to him, because really nothing is happening there. The deepest center of an enlightened man is nothingness. Nothing is happening there. And if nothing is happening, how can you study it? You can study something. You can study the Alpha waves; what is happening to the mind, to the body, to the chemistry, you can understand. But really deep down, when someone becomes enlightened, there is not anything happening. All happening has ceased.

This is what is meant -- the world has ceased. Now there is no sansar, no happening. He is as if he is not. That's why Buddha says, `Now I have become a no-atman, no-self. There is no one inside me. I am just an emptiness. The flame has disappeared, and the house is vacant.' Nothing is happening. What can you record about it? At the most you can record that nothing is happening. If something happens it can be recorded objectively.

The method of science remains objective, and science is very much afraid of the subjective, for many reasons. Science and the scientific mind cannot believe in the subjective, because firstly, it is private and individual and no one can enter in it. It cannot become public and collective, and unless something is public and collective, nothing can be said about it. The person who is saying may be deceived, or may be deceiving others. He may be a liar. Or, he may be just in an illusion, not a liar. He may be thinking and believing that this has happened to him, and this may be just a delusion, a self-deception.

So for science the truth must be objective. Others must be able to participate in it, so we can judge whether it is happening or not. Secondly, it must be that it can be repeated; it must be repeatable. If we heat water it evaporates at a certain degree -- it must be repeatable. So we repeat and repeat and again and again it evaporates at a certain degree. If it evaporates only once at a hundred degrees and never gain, or sometimes at ninety and sometimes at eighty, it cannot become a scientific fact. It must be repeatable, and the same conclusion should be achieved through many repeated experiments.

But the subjective realization is not repeatable -- it is not even predictable. And you cannot invite it; it happens. You cannot force it. You may achieve a deep meditation, you may have a very elated peak experience, but if someone says, `Repeat it here,' you may not be able to repeat it. On the contrary, because someone says, and you make an effort to repeat it, this very effort may become the barrier. Even the presence of observers may be distracting. You may not be able to repeat it.

Science needs objective, repeatable experiments. And psychology, if it wants to be a science, must follow scientific rules. Religion is subjective. It is not concerned with proving any fact; rather, it is concerned with coming to an individual experiencing of it. And the deepest must remain individual, and the ultimate must remain private; it cannot become collective. Because unless everyone has come to the status of an enlightened one, it cannot become collective. You have to grow to achieve it.

So science and religion really cannot meet, because their approaches are different. Religion is absolutely private -- the concern of the individual with himself. Because of this, those countries which in the past have been more religious than others have remained individualistic. For example, India. India is individualistic. Sometimes it appears even selfish. Everyone is concerned with himself, his own growth, his own enlightenment; not concerned with others, indifferent to others, indifferent to society, social conditions, poverty, slavery. Everyone is concerned with himself, with growing to the ultimate peak. It also looks selfish.

Western countries are more socialistic, less individualistic. That's why the very concept of communism was impossible with the Indian mind. We have given a Buddha and a Patanjali, but we couldn't give a Marx. It had to come from the West where the society, the collective whole, is more important than the individual; where science is more important than religion; where that which happens objectively is more important than that which happens in your absolute privacy. That which happens in the privacy is dream-like for the West.

Look at this: that which happens publicly we have called maya, illusion. Shankara says the whole world is illusion; only that which happens deep down within you, the ultimate, the Brahma that happens there is real, and everything is unreal. Quite the opposite is the western scientific attitude: that which happens within you is illusory; that which happens outside is the real. The reality is there outside, and the dream-world is there inside.

These are the two attitudes -- so different, the approach so diametrically opposite, that there can be no meeting. There is no need also. Their dimensions are different, their spheres are different. They never trespass on each other; there is no conflict at all. And there need be no conflict. Science works with the objective world, and religion works with the individual, subjective world. They never cross each other. There cannot be any conflict.

And to me, when you are working with the outside world, work with a scientific attitude. When you are working with yourself, work with a religious attitude. And don't create any conflict; there is no need. Don't bring science for the inner world, and don't bring religion for the outer world.

If you bring religion to the outer world, you will create chaos. In India we have created it -- it is a mess. If you bring a scientific attitude for the inner, you will create madness -- the West has created it. Now the West is completely neurotic. And both have made the same mistake. Don't confuse the two, and don't try to bring the outer to the inner, or the inner to the outer. Let the subjective be subjective and let the objective be the objective. While you move outwards be scientific and objective, and while you move inwards be religious and subjective.

There is no need to create any conflict. There is none. The conflict arises only because we want to impose one attitude on both realms. We want either to be scientific totally, or to be religious totally -- that's wrong. With the objective, the subjective approach will be false, dangerous, harmful, and vice versa.

YOU HAVE SPOKEN ABOUT SO MANY METHODS AND TECHNIQUES. THE YEARNING TO SUCCEED IN THEM IS VERY GREAT. HOW CAN WE OVERCOME OUR GREAT IMPATIENCE?

Two things to be remembered. One: spirituality cannot be an outcome of desire, because desire is the root cause of all our anxiety and anguish. And you cannot direct your desires to the spiritual realm. But it happens, it is natural, because we know only one movement -- that is desire. We desire the things of the world. Someone desires riches, someone desires fame, someone desires prestige and power, or something else. We desire things of the world, and through this desiring we are frustrated.

And we are bound to be frustrated -- it is irrelevant whether a desire is fulfilled or not. If it is not fulfilled, obviously we will be frustrated. If it is fulfilled, then too we will be frustrated, because whenever a desire is fulfilled, the desire is fulfilled, but the hope, the promise, is not fulfilled. You can get as much wealth as you desire, but the wealth was not desired really; something else was desired through it -- that is never fulfilled.

You can achieve wealth, but the hope that was lingering around -- the dream of happiness, of bliss, of some ecstatic life -- that is not fulfilled. If wealth is not achieved you will feel frustrated. If wealth is achieved then too you will feel frustrated, because the promise is not fulfilled, the dream is not fulfilled. Everything is there. The means are there, and the end has escaped. The end is always elusive.

Through desire one comes to deep frustration. When this frustration happens you start looking for something absolutely other than this world -- religious yearning is born, a religious longing, but again you start desiring. You become impatient; you want to achieve this and that. The mind has not changed. The object of desire is different: it was wealth, now it is meditation. It was power and prestige, now it is silence and peace. Before it was something, now it is something else. But the mind, the mechanism, the very working of your being, is the same. You were desiring A, now you are desiring B -- but the desiring is there.

And desiring is the problem, not what you desire; that is not the problem. What you desire is not the problem -- that you desire is the problem. Now you are again desiring and you will be frustrated again. If you achieve, you will be frustrated. If you don't achieve, you will be frustrated. The same will happen to you, because you have not been able to see the point, you have missed the point.

You cannot desire meditation, because meditation happens only when there is no desire. You cannot desire liberation, nirvana, because it happens only in a desireless state. It cannot be made an object of desire. So to me, and to all those who know, desiring is the world; not that you desire worldly things. Desiring, the very phenomenon of desiring, is the world.

And when you desire, impatience is bound to be there, because the mind doesn't want to wait, the mind doesn't want to postpone. It is impatient. Impatience is the shadow of desire. The more intense the desire, the more impatience will be there. And impatience will create disturbance. So how will you achieve meditation? Desire will create movement of the mind, and then desiring will create impatience, and impatience will bring you to more disturbances.

So it happens, and I observe it daily, that a person who was living a very worldly life was not ordinarily so disturbed. When he starts to meditate, or to seek the religious dimension, he becomes more disturbed, more than ever. The reason is that now he has an even keener desire, more impatience. And with the worldly things, things were so real and objective that he could wait for them. They were always in his reach. Now in the spiritual realm things are so elusive, so far away, they never seem to be in reach. Life seems to

be very short, and now the object of desires seems to be infinite -- there is more impatience and then more disturbance. And with a disturbed mind, how can you meditate?

So this is the puzzle. Try to understand it. If you are really frustrated and you have come to feel that all that is outside is futile -- money or sex or power or prestige just futile -- if you have come to this realization, then a deeper realization is also needed. If these things are futile, then desiring is even more futile: you desire and desire and nothing happens -- and your desiring creates the misery.

Look at the fact that desiring creates misery. If you don't desire, there is no misery. So drop desiring. And don't create a new desire; simply drop desiring. Don't create a spiritual desire. Don't say, `Now I am going to seek God. Now I am going to find this and that. Now I am going to realize the truth.' Don't create a new desire. If you create, it shows you have not understood your misery.

Look at the misery that desire creates. Feel that desire is misery and drop it. No effort is needed to drop it. Remember, if you make an effort you will create another desire. That's why you need some other desire, because then you can leave it. If some other desire is there, you can hang onto it. You can cling to the new desire and you can leave the old one. To leave the old is easy if some new is to be gained, but then you are missing the whole point. Simply leave desire because it is misery, and don't create a new desire.

Then there will be no impatience. Then meditation is not be practised really; it will start happening to you, because a non-desiring mind is in meditation. Then you can play with these techniques. And I say play. Then you can play with these techniques; there is no practice. Practice is not a good word the very word is wrong. Then you can play with these techniques, and you can enjoy playing, because there is no desire to achieve something and there is no impatience to reach somewhere.

You can play, and through play, when meditation is a play, everything is possible. And everything is possible immediately, because you are not disturbed, you are not impatient, you are not in any hurry, you are not going somewhere, not reaching somewhere. You are here and now. If meditation happens, okay. If it doesn't happen, it is still okay. Nothing is wrong with you because there is no desire, no expectation, no future.

And remember, when meditation or no-meditation are similar to you, meditation has happened to you. You have reached. Now the goal has come, the ultimate has descended in you. This will look strange -- that I say don't make meditation a practice, rather make it a play, a fun. Enjoy it while doing it, not for any result.

But our minds are very serious, deadly serious. Even if we play, we make it a serious thing. We make it a work, a duty. Play just like small children. Play with meditation techniques, and then much more is possible through them. Don't be serious about them; take them as fun. But we make everything serious. Even if we are playing, we make it serious. And with religion we have always been very serious. Religion has never been fun, that's why the earth has remained irreligious. Religion must become a fun and a festivity,, a celebration -- a celebration of the moment, enjoying whatsoever you are doing; enjoying so much and so deeply that mind ceases.

If you really understand me, these 112 techniques will show you that everything can become a technique -- if you really understand. That's why there are 112. Everything can become a technique if you understand the quality of the mind which brings meditation. Then whatsoever you do can become a technique. Be playful, celebrate it, enjoy it. Move so deeply in it that time ceases.

But time cannot cease if desire is there. Really, desire is time. When you desire, future is needed, because desire cannot be fulfilled here and now. Desire can be fulfilled only in the future somewhere, so you will need future to move. And then time destroys you. You miss eternity. Eternity is here.

So take meditation as a fun, a festivity, a celebration of anything. You are just digging outside in the garden -- it can become a technique. Simply dig and enjoy and celebrate the very act. Become the act and forget the actor. The `I' is not there, only the action remains, and you are present to the action, blissfully present. Then ecstasy is there -- no impatience, no desire, and no motivation.

If you bring motivation, desire and impatience to meditation, you will destroy the whole thing. And then the more you do, the more frustrated you will feel. You will say, `I am doing so much and nothing is happening.' People come to me. They say, `I am doing this and I am doing that, and for so many months and for so many years, and nothing has happened.'

One seeker from Holland was here, and he was doing a particular technique three hundred times every day. So he told me, `For two years I have been doing this technique three hundred times every day. Not a single day has been missed. I have left everything, because I have to do this three hundred times every day -- and nothing has happened.' And he was just on the verge of a nervous breakdown, because of the

technique.

So I said, `The first thing is to leave this. Do anything whatsoever, but don't do this. You will go mad.' He was deadly serious about it. It was a life-and-death problem for him. It had to be achieved.

And he said, `Who knows how many days are left? Time is short, and I must achieve it in this life. I don't want to be born again. Life is much a misery.'

He will be born again and again. The way he is doing, he will go more and more mad. But it is wrong -- the whole attitude is wrong. Take meditation as a play, a fun, enjoy it, and then the very quality changes. Then it is not something you are doing as a cause to gain some effect. No, you are enjoying it here and now. It is the cause and it is the effect, both. It is the beginning and it is the end.

And then you cannot miss meditation. You cannot miss it, it will happen to you, because now you are ready to take it in. You are open. No one has said that meditation should be taken as a fun, but I say it. Make it a play. Just like small children, play with it.

THE OTHER DAY YOU SAID THAT DARKNESS IS MORE FUNDAMENTAL TO EXISTENCE, WHILE MOST RELIGIONS HOLD THE CONTRARY VIEW. WILL YOU KINDLY SHED SOME MORE LIGHT ON THIS QUESTION, PARTICULARLY IN VIEW OF WHAT MODERN SCIENCE HAS TO SAY ABOUT IT? DOES IT NOT SAY THAT THE LAST DIVISIBLE COMPONENTS OF MATTER ARE JUST ELECTRIC ENERGY?

Again the same division -- light and darkness. They are two if you look at them through the mind. They are one if you meditate upon them. Whether you meditate on light or on darkness, it makes no difference. If you meditate, the other is dissolved into it. Then light is nothing but less darkness and darkness is nothing but less light; the difference is of degree. They are not two things opposed to each other; rather, two degrees of one phenomenon. And that one phenomenon is neither light nor darkness. That one of which these two are degrees is neither light nor darkness; or, it is both. You can enter into it from light, you can enter into it from darkness.

Many religions have used light because it is more comfortable, easier. Darkness is difficult, more uncomfortable, and if you try to enter through darkness, you have chosen a more arduous path. That's why many religions have chosen light. But you can choose either; it depends on you. If you are adventurous, courageous, choose darkness. If you are afraid, and don't want to go on an arduous path, choose light. Because both belong to one phenomenon which appears at one point as light, at another point as darkness.

For example, this room is filled with light. But it is not filled with the same light for everyone, or is it? If my eyes are weak then the light is not as light as it is for you. I see it as a little darker. Imagine if someone from Mars or from some other planet comes, who has very penetrating eyes. Then where you see light, he will see much light, more light then you see. And where you see darkness, he will see light. There are animals and birds who see in the night where you cannot see. For them it is light, for you it is darkness.

So what is light? And what is darkness? -- one phenomenon. And how much you can penetrate into it, and how much it can penetrate into you... it depends on that penetration whether you call it light or darkness. These polar opposites just appear to be opposites. They are not, they are relative degrees of one phenomenon. So scientists say that the last divisible components of matter are just electric energy. But they don't say they are light; they say electric energy. Darkness is also electric energy, and light is also electric energy. Electric energy is not synonymous with light. If you give it the name electric energy, then light is one expression and darkness is another.

But there is no need to move into scientific discussion about it. It is useless. Rather, think about your own mind, what you like. If you feel at ease with light, enter through light. That is your door. If you feel at ease with darkness, enter through darkness. And both will lead to the same.

Many methods in these 112 are concerned with light; a few are concerned with darkness. And Shiva is trying to explain all the methods possible. He is not talking to particular types; he is talking to all types. But there are a few persons who will like to enter through darkness. For example, a feminine mind, more passive, more receptive, will like to enter through darkness; it will be more acceptable. A male mind will like the light more.

You may not have observed the fact that many poets of the past and the present, many philosophers, and many others who have a deep insight into the human mind, have always compared the female with darkness, and the male with light. Light is aggressive, a male element; darkness is receptive, a female element. Darkness is like a womb.

So it depends: if you like darkness, good, enter through it. If you like light, enter through it. Sometimes

even the opposite becomes appealing. You can try that also. There is no danger in trying anything, because every path leads to the same goal.

But don't go on thinking about what to choose. Don't waste time; rather, try. Because you can go on thinking forever about what will be suitable, what to do and what not to do, and why so many religions have insisted on light, and so few on darkness. Don't get worried about these things; they don't help. Rather, you think about your own type, about what will be suitable for you, in what you will feel more comfortable, and then start it.

And then forget all others, because all of these 112 methods are not for you. Even if you choose one method, for you it is enough. You need not go through 112 methods; one method will do. So just be receptive and aware so that you can catch the method that is for you. You need not get worried about every other method; that is unnecessary. Choose one, play with it, and if you feel good and something is happening, then move into it and forget all the other 111. If you feel you have chosen wrongly, then throw it, choose another, and play with it. If you try this with four or five or six methods, you will fall upon the right one. But don't be serious -- just play.

Vigyan Bhairav Tantra, Vol 2

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FOCUS ON FIRE
RISING THROUGH YOUR FORM
FROM THE TOES UP
UNTIL THE BODY BURNS TO ASHES
BUT NOT YOU.

MEDITATE ON THE MAKE-BELIEVE WORLD AS BURNING TO ASHES AND BECOME BEING ABOVE HUMANAS,

AS SUBJECTIVELY,
LETTERS FLOW INTO WORDS AND WORDS INTO SENTENCES,
AND AS, OBJECTIVELY,
CIRCLES FLOW INTO WORLDS AND WORLDS INTO PRINCIPLES,
FIND AT LAST THESE CONVERGING IN OUR BEING

All the enlightened ones, all the religions, agree on one thing only. Their disagreements are many, but there is one agreement amongst all, and that is that man, because of his ego, is closed to the reality. The ego is the only barrier; the feeling that I AM.

On this point Buddhas and Christs and Krishnas all agree. And because they all agree it seems to me that

this is the basic thing in all religious endeavor. All else is accidental; this is essential -- that you are debarred because of your own ego.

What is this ego? Of what does it consist? How does it arise? And why does it become so important?

Look at your mind -- because you cannot understand the phenomenon of ego theoretically; you can only understand it existentially. Look at your mind, observe it, and you will come to a deep understanding. And if you can understand what the go is, there is no problem; it can be dropped easily. Rather, there is no need to drop it. If you can understand it, the very understanding becomes the dropping, because the ego is created through your non-understanding, it is created through your sleepiness.

If you become alert about it, if you focus your consciousness towards it, it disappears. It disappears -- just as when you bring light in a room and the darkness disappears. Even if you bring light to look at darkness, to see what darkness is... if you bring light it disappears. The ego exists because you have never been alert to your existence; it is a shadow of your non-alertness. So really, there is no need to drop it. If you can look at it, it drops by itself.

What is it? Have you ever felt any moment when there is no ego? Whenever you are silent, the ego is not. Whenever your mind is in turmoil, chattering, restless, the ego is there. Whenever you are relaxed, silent and calm, the ego is not. Just now, if you are silent, where is the ego? You will be there, but no feeling of `I'. So try to understand it existentially.

Right now as I am speaking, you can observe the fact that if you are silent, totally alert, you are there, but with no feeling of `I'. And just the contrary happen: if you are troubled, in conflict, in anxiety, you feel a centered ego within you. When you are in anger, in passion, violent, aggressive, you feel a crystallized ego within you. Whenever you are in love, in compassion, it is not there.

That's why we cannot love, because with the ego, love is impossible. That's why we go on talking so much about love, but we never are in love. And whatsoever we call love is more or less sex, it is not love; because you cannot lose your ego, and love cannot exist unless the ego has disappeared. Love, meditation, God, they all require one thing -- the ego must not be there. That's why Jesus is right in saying that God is love, because both phenomena happen only when the ego is not.

If you know love, there is no need to know God -- you have known him already. Love is just another name for it. If you know love, there is no need to go into meditation -- you have gone already. Love is just another name for it. So many techniques of meditation are needed, and so many teachers, and so many schools of meditation are needed, because there is no love. If love exists, there is no need to practice anything, because the thing has happened already. And the thing is the disappearance of the ego.

So the first thing to be understood: whenever you are silent, the ego is not. And don't believe in me. I am not talking about a theory; this is a fact. You need not take my opinion; you can observe it in yourself. And there is no need to postpone it for the future; right now you can observe the fact that if you are silent, you are -- but with no limitation, with no center. You exist without the center, there is no crystallized I. The presence is there, the consciousness is there, but there is no one who can say `I am'.

When you are silent, the ego is not. And when you are not silent, the ego is. So ego is the disease, all diseases combined together, hence the emphasis to surrender the ego. The emphasis is to surrender the disease.

Secondly: if in silence, for even a single moment you have the glimpse of your existence as egoless, then you can analyze it, and then you can enter the phenomenon of ego, of what it is. Thew mind is accumulated past. The mind is never here, it is never now. It is always from the past. It is accumulation. Mind is memory: all the experiences that you have gone through, all the information that you have come across, all the knowledge that you have gathered, heard, listened to, read -- that is accumulated. The mind is constantly accumulating.

The mind is the greatest accumulator; it goes on accumulating. Even while you are not conscious it goes on accumulating; even while you are asleep the mind is accumulating. You may not be aware of it. While you are asleep, and there is noise in the road, the mind is accumulating. You can be hypnotized in the morning and you can be asked about it, and you will say everything, you will relate everything -- whatsoever the mind has accumulated in the night. Even if you have fallen in a coma, or you are unconscious, or you have fallen in a fit, the mind is accumulating.

The mind doesn't need your consciousness to accumulate; it goes on accumulating. Even while you were in the womb of your mother the mind was accumulating. And through hypnosis the memories of your days in the womb of your mother can be awakened. You don't remember anything about taking birth, but the mind was accumulating. Whatsoever was happening, the mind was accumulating. And now it can be

awakened again. Through hypnosis the memory can be brought again to your focus. And millions of memories are being accumulated -- this accumulation is the mind. Memory is the mind.

How is the I, the ego, created? The consciousness is within you, and around the consciousness all these memories are accumulated on the periphery. They are useful, and you cannot survive without them, they are needed, but then a new thing happens between these two, an epi-phenomenon.

Consciousness is within, you are within, without the I. There is no I within. You are, without a center. On the periphery, every moment knowledge, experience, memories, accumulate. This is the mind. And whenever you look at the world, you look through the mind. Whenever you pass through a new experience, you look through the memories, you interpret it through the memories. You look at everything through the past. The past becomes a mediator.

Constantly looking through the past, you get identified with it -- that identification is the ego. Let me put it in this way: the identification of the conscious with the memories is the ego. You say `I am a Hindu' or `I am a Christian' or `I am a Jain'. What are you doing? No one is born as a Christian, or a Hindu, or a Jain. You are simply born as a human being. Then you are taught, then you are conditioned to think that you are a Christian, a Hindu, or a Jain. This is a memory. You have been taught that you are a Christian. This is a memory, and now, whenever you look through this memory, you feel, `I am a Christian.'

Your consciousness is not Christian; it cannot be. It is simply consciousness. You have been taught that you are a Christian. This teaching is accumulated on the periphery. Now you look through the glasses and the whole world is colored. Those glasses stick too much and too deeply with you, and you are never away from them, you never put them aside. You have become so accustomed to them that you have forgotten that there are spectacles on your eyes. Then you say, `I am a Christian.'

Whenever you get identified with any memory, any knowledge, any experience, any name and form, that I is born. Then you are young, you are old; you are rich, you are poor; you are beautiful or you are not beautiful; you are educated or you are not educated; you are respected or you are not respected -- then you go on getting identified with things which accumulate around you and the ego is born. Ego is identification with the mind.

That's why when you are silent the ego is not, because when you are silent the mind is not functioning. That's what silence means. Whenever the mind is functioning you are not silent. You cannot be -- the functioning of the mind is the inner noise, the chattering, the constant chattering within you. When the chattering stops, or it is not there, or you have gone beyond it, or you have gone within, moved within, there is silence, and in that silence there is no ego.

But it happens only sometimes, and only for a moment, that you are silent. That's why you feel that those situations in which this happens are lovely. You start desiring those situations. You go to a hill, and while the sun is rising in the morning you look at it. Suddenly you have an upsurge of joy. You feel blissful, a beatitude descends upon you.

What has happened really? Because of the silent morning, and the silent rising of the sun, and the greenery, and the hill, suddenly your inner chattering has stopped. The phenomenon is so great -- all around you such beauty, such peace and tranquility -- that you have stopped for a moment. In that stopping you have realized a non-ego state -- for a single moment of course.

This can happen through many situations. In sex it happens, in music it can happen; in anything which is so great that you are overwhelmed, overpowered, and your constant chattering is put aside, forced aside for a moment, it will come again. Whenever you are egoless, accidentally or through some practice, you feel a subtle bliss which you have not felt before.

The bliss is not coming from outside. It is not coming from the hills or from the rising sun or from beautiful flowers; it is not coming from the sex act. It is not coming from outside. The outside is only creating an opportunity -- it is coming from inside. So if you repeat the outer situation again and again, it will not come, because you will get immune to it, you will get accustomed to it.

The same hill and the same morning... again you go there and you don't feel. You feel something is missing. Because for the first time it was so new that it stopped your mind completely. The wonder was so great and the miracle was so new, you couldn't continue with the past chattering. It stopped -- just in awe it stopped -- but next time you go there you know everything. There is no awe, no mystery -- the mind continues. This happens with every experience. In any experience, if you feel a joy, it will be destroyed if you repeat it, because then, in a repeated experience, you cannot put aside the mind.

So the second thing to remember is that mind is accumulation. Your consciousness is just hidden behind this accumulated past, and you are identified with it. Whenever you say `I am this, I am that', you are

creating the ego.

Thirdly: if you can understand this, then the third point is not difficult, and that third point is that mind has to be used. There is no need to get identified; you can use it as an instrument -- and it is an instrument. There is no need to get identified with it. Remain always above it.

And really, you are always above it, because you are here, now, always present, and mind is always past. You are always ahead of it. It is just lagging behind you; it is a shadow. This very moment is a new thing; your mind cannot have it. A moment later it will be absorbed in the memory; then the mind can have it. Every single moment you are free.

That's why Buddha has emphasized the moment so much. He says, `Remain in the moment and there will be no mind.' But the moment is very atomic, it is very subtle; you can miss it easily. The mind is always the past -- whatsoever you have known -- and the reality that is passing just now is not part of the mind. It will become part of the mind a moment later.

If you can be aware of the reality here and now, you will remain always transcendental to the mind. And if you can remain transcendental to the mind -- always above, never entangled in it, using it, but never getting involved in it, using it as an instrument, never getting identified with it -- the ego will disappear. You will be egoless, and when you are egoless, nothing else is to be done. Then all else happens to you. You have become vulnerable, you have become open. Then the whole existence happens to you, then all the ecstasies are yours, then suffering is impossible. Suffering comes through the ego. Bliss comes through the egoless gate.

Now we will enter the techniques -- because these techniques are concerned with being egoless. Very simple techniques, but if you understand this background then you can do them, and much becomes possible through them.

The first technique:

FOCUS ON FIRE
RISING THROUGH YOUR FORM
FROM THE TOES UP
UNTIL THE BODY BURNS TO ASHES
BUT NOT YOU.

FOCUS ON FIRE RISING THROUGH YOUR FORM, FROM THE TOES UP, UNTIL THE BODY BURNS TO ASHES BUT NOT YOU. A very simple technique and very wonderful, very easy to do, but some basic requirements are to be fulfilled beforehand. Buddha liked this technique very much; he initiated his disciples into this technique.

Whenever someone was initiated by Buddha, the first thing was this: he would tell him just to go to the burning place and observe a body being burned, a dead body being burned. For three months he was not to do anything, but just sit there and watch. So the seeker would go to the burning place of the village. He would stay there for three months, day and night, and whenever a dead body would come there he would just sit and meditate. He would just look at the dead body; then the fire would be created and then the body would start burning. And for three months continuously he would not do anything else -- just look at dead bodies being burned.

Buddha said, `Don't think about it. Just look at it." And it is difficult not to come upon the thought that sooner or later your body is going to be burned. Three months is a long time, and continuously, day and night, whenever there was a body to be burned, the seeker was to meditate. Sooner or later he would start seeing his own body on the burning pyre. He would start seeing himself being burned.

It will be helpful; if you want to do this technique, go to the burning place. Watch -- not for three months -- but at least watch one body being burned; observe it. Then you can do this technique easily with yourself. Don't think: simply watch the phenomenon, watch what is happening.

People go to burn their relatives' bodies, but they never watch. They start talking of other things, or about death; they argue and discuss. They do many things. They talk many things and gossip, but they never watch. It should be made a meditation. No talking should be allowed there, because it is a rare experience to see someone you loved being burned. You are bound to feel that you are also burning there. If you are seeing your mother being burned, or your father, or your wife, or your husband, you are bound to see

yourself also there in the flames. That experience will help for this technique. The first thing.The second thing: if you are very much afraid of death you cannot do this technique, because the very fear will protect you. You cannot enter into it. Or, you can just imagine on the surface, but your deep being will not be in it. Then nothing will happen to you. So remember, the second thing: whether you are afraid or not, death is the only certainty.

It makes no difference whether you are afraid or not; it is irrelevant. In life, nothing is certain except death. Everything is uncertain; only death is not accidental. And look at the human mind. We always talk about death as if it is an accident. Whenever someone dies we say his death was untimely. Whenever someone dies we start talking as if it has been an accident. Only death is not an accident -- only death. Everything else is accidental. Death is absolutely certain. You have to die.

And when I say you have to die, it seems in the future, very far away. It is not so -- you have already died. The moment you were born, you died. With birth, death has become a fixed phenomenon. One part of it has already happened -- the birth; now only the second, later part has to happen. So you are already dead, half-dead, because once one is born, one has come into the realm of death, entered into it. Now nothing can change it, now there is no way to change it. You have entered into it. You are half-dead with birth.

Secondly: death is not going to happen in the end; it is already happening. It is a process. Just as life is a process, death is a process. We create the n -- but life and death are just like your two feet, your two legs. Life and death are both one process. You are dying every moment.

Let me put it in this way: whenever you inhale, it is life, and whenever you exhale, it is death. The first thing a child does is to inhale. A child cannot exhale. The first thing is inhalation. He cannot exhale, because there is no air within his chest; he has to inhale. The first act is inhalation. And the old man, while dying, will do the last act, which will be exhalation. Dying, you cannot inhale -- or can you? When you are dying, you cannot inhale. The last act cannot be inhalation; the last act will be exhalation. The first act is inhalation and the last is exhalation. Inhalation is birth and exhalation is death. But every moment you are doing both -- inhaling, exhaling. Inhalation is life, exhalation is death.

You may not have observed, but try to observe it. Whenever you exhale, you are more at peace. Exhale deeply and you will feel a certain peace within. Whenever you inhale, you become intense, you become tense. The very intensity of inhalation creates a tension. And the normal, ordinary emphasis is always on inhalation. If I tell you to take deep breaths, you will always start with inhalation.

Really, we are afraid of exhaling. That's why breathing has become shallow. You never exhale, you go on inhaling. Only the body goes on exhaling, because the body cannot exist with inhalation alone. It needs both: life and death.

Try one experiment. The whole day, whenever you remember, exhale deeply and don't inhale. Allow the body to inhale; you simply exhale deeply. And you will feel a deep peace, because death is peace, death is silence. And if you can pay attention, more attention, to exhalation, you will feel egoless. With inhalation you will feel more egoistic; with exhalation you will feel more egoless. Pay more attention to exhalation. The whole day, whenever you remember, exhale deeply and don't inhale. Allow the body to inhale; you don't do anything.

This emphasis on exhalation will help you very much to do this experiment, because you will be ready to die. A readiness is needed, otherwise the technique will not be of much help. And you can be ready only if you have tasted death in a certain way. Exhale deeply and you will have a taste of it. It is beautiful.

Death is just beautiful, because nothing is like death -- so silent, so relaxing, so calm, so unperturbed. But we are afraid of death. And why are we afraid of death? Why is there so much fear of death? We are afraid of death not because of death -- because we don't know it. How can you be afraid of something you have never encountered? How can you be afraid of something that you don't know? At least you must know it to be afraid of it. So really you are not afraid of death; the fear is something else. You have never really lived -- that creates the fear of death.

The fear comes because you are not living, so you are afraid -- `I have not lived yet, and if death happens then what? Unfulfilled, unlived, I will die.' The fear of death comes only to those who are not really alive. If you are alive, you will welcome death. Then there is no fear. You have known life; now you would like to know death also. But we are so afraid of life itself that we have not know it, we have not entered deep into it. That creates the fear of death.

If you want to enter this technique you must be aware of this deep fear. And this deep fear must be thrown away, purged, only then can you enter the technique. This will help: pay more attention to exhalation. And really, if you can pay all attention to exhalation and forget inhaling.... Don't be afraid that

you will die; you will not die -- the body will take inhalation by itself. The body has its own wisdom: if you deeply exhale, the body will take a deep inhalation by itself. You need not interfere. Then a very deep relaxation will spread all over your consciousness. The whole day you will feel relaxed, and an inner silence will be created.

You can deepen this feeling more if you do another experiment. Just for fifteen minutes in the day exhale deeply. Sit in a chair or on the ground, exhale deeply, and while exhaling close the eyes. When the air goes out, you go in. And then allow the body to inhale, and when the air goes in, open the eyes and you go out. It is just the opposite: when the air goes out, you go in; when the air goes in, you go out.

When you exhale, space is created within, because breath is life. When you exhale deeply, you are vacant, life has gone out. In a way you are dead, for a moment you are dead. In that silence of death, enter within. Air is moving out: you close your eyes and move within. The space is there and you can move easily.

Remember, when you are inhaling, to move inwards is very difficult, because there is no space to move. While exhaling you can move within. And when the air goes in, you go out; open the eyes and move out. Create a rhythm between these two. Within fifteen minutes you will feel so deeply relaxed, and you will be ready to do this technique.

Before doing this technique, do this for fifteen minutes so that you are ready -- not only ready, but welcoming, receptive. The fear of death is not there, because now death appears like relaxation, death appears like a deep rest. Death appears not antagonistic to life, but the very source of it, the very energy of it. Life is just like ripples on the face of a lake, and death is the lake itself. When ripples are not there the lake is there. And the lake can exist without the ripples, but the ripples cannot exist without the lake. Life cannot exist without death. Death can exist without life, because it is the source. Then you can do this technique.

FOCUS ON FIRE
RISING THROUGH YOUR FORM
FROM THE TOES UP...

Just lie down. First conceive of yourself as dead; the body is just like a corpse. Lie down, and then bring your attention to the toes. With closed eyes move inwards. Bring your attention to the toes and feel that the fire is rising from there upwards, everything is being burned. As the fire rises, your body is disappearing. Start from the toes and move upwards.

Why start from the toes? It will be easier, because the toes are very far away from your I, from your ego. Your ego exists in the head. You cannot start from the head, it will be very difficult, so start from the far away point. The toes are the most far away point from the ego. Start the fire from there. Feel that the toes are burned, only ashes remain, and then move slowly, burning everything that the fire comes across. Every part -- the legs, the thighs -- will disappear.

And just go on seeing that they have become ashes. The fire is rising upwards, and the parts it has passed are no more there; they have become ashes. Go on upwards, and lastly the head disappears. Everything has become... the dust has fallen unto dust... UNTIL THE BODY BURNS TO ASHES BUT NOT YOU.

You will remain just a watcher on the hill. The body will be there -- dead, burned, ashes -- and you will be the watcher, you will be the witness. This witness has no ego.

This technique is very good to reach the egoless state. Why? -- because so many things are implied in it. It appears simple; it is not so simple. The inner mechanism is very complex. First thing: your memories are part of the body. Memory is matter; that's why it can be recorded. It is recorded in the brain cells. They are material, part of the body. Your brain cells can be operated on, and if certain brain cells are removed, certain memories will disappear from you. Memories are recorded in the brain cells. Memory is matter; it can destroyed. And now scientists say it can be replanted, it can be transplanted again.

Sooner or later we will find ways so that when a person like Albert Einstein dies we will be able to save his brain cells. And those brain cells will be able to be transplanted into a child, and that child will have all the memories of Albert Einstein without going through all those experiences. It is part of the body, memory is part of the body, and if the whole body is burned and has become ashes, you will not have any memory.

Remember, this is the point to understand: if the memory is still there, then the body remains and you

have been playing tricks. If really you go deep in the feeling that the body is dead, burning, and the fire has completely destroyed it, you will not have any memory in that moment. In that moment of watching, there will be no mind. Everything will have stopped -- no movement of thought, just watching, just seeing what has happened.

And once you know this, you can remain in this state continuously. Once you have known that you can separate yourself from the body.... This technique is just a method to separate yourself from the body, just to create a gap between you and the body, just for a few moments to be out of the body. If you can do this, then you can remain in the body and you will not be in the body. You can go on living as you were living before, but you will not be the same again.

This technique will take at least three months. Go on doing it. It is not going to happen in one day, but if you go on doing it every day for one hour, within three months, some day suddenly your imagination will have helped and the gap will be created, and you will actually see the body gone to ashes. Then you can watch.

In that watching you will realize a deep phenomenon -- that the ego is a false entity. It was there because you were identified with the body, with the thoughts, with the mind. You are neither -- neither the mind nor the body. You are different from all that surrounds you; you are different from your periphery.

Apparently the technique seems simple, but it can bring you a deep mutation. But first go and meditate on the burning ghat, on the burning ground, so you can see how the body burns, how the body turns to dust again -- so you can imagine easily. Then start from the toes and move very slowly. And before doing this technique, pay more attention to exhalation. Right before entering the technique, for fifteen minutes exhale and close the eyes; allow the body to inhale and open the eyes. For fifteen minutes feel a deep relaxation and then enter into it.

The second technique:

> MEDITATE ON THE MAKE-BELIEVE WORLD AS BURNING TO ASHES, AND BECOME BEING ABOVE HUMAN.

If you can do the first, the second will be very easy. If you can come to imagine that your body is burning, it is not difficult to imagine that the whole world is burning -- because your body is the world, and through your body you are related to the world. Really, only for your body are you related to the world -- the world is extended body. If you can think and imagine that your body is burning, there is no difficulty in imagining it with the whole world. And the sutra says it is a make-believe world -- just because you believe, it is there. The whole world is burning, disappearing.

But if you feel the first is very difficult, you can even start with the second. The second is very easy if you can do the first. And there is no need really to do the second if you have done the first. With your body, everything disappears automatically. But you can do the second directly also, if the first is very difficult.

I said start with the toes because they are very far away from the head, from the ego, but you may not even feel like starting from the toes. Then move still further away: start with the world, and then move nearer and nearer towards yourself. Start with the world and then come nearer. And when the whole world is just burning, it will be easy for you to burn in that whole burning world.

The second is:

> MEDITATE ON THE MAKE-BELIEVE WORLD AS BURNING TO ASHES AND BECOME BEING ABOVE HUMAN.

If you can see the whole world burning, you have gone above human, you have become superhuman. You have come to know a superhuman consciousness. You can imagine it, but a training of imagination is needed. jOur imaginations are not very trained. They are very untrained, because there is no schooling for imagination. Intellect is trained, schools and colleges exist and a major part of life is spent in training the intellect. Imagination is not trained. And imagination has a very wonderful dimension of its own. If you can train your imagination, you can do wonders through it.

Start with small things, because it is difficult to jump to bigger things and you may be a failure. For

example: this imagination that the whole world is burning -- it cannot go very deep. First, you know it is imagination, and even if in imagination you think that the flames are everywhere, you will feel that the world is not burned, it is there still, because it is only your imagination. You don't know how imagination can become real. You have to feel it first.

Try a simple experiment before you enter this technique. Just close both your hands together, close your eyes, and just imagine that now your hands cannot be opened, they have gone dead, locked, and you cannot do anything to open them. In the beginning you will feel that you are just imagining and you can open them. But for ten minutes go on thinking that you cannot open them, you cannot do anything, your hands cannot be opened. And then after ten minutes try to open them.

Out of ten, four persons will immediately succeed, forty percent of people will immediately succeed: after ten minutes they cannot open their hands -- the imagination has become real. Howsoever they struggle... and the more they struggle to open, the more difficult it will be. You will start perspiring. You are seeing your own hands and you cannot open them. They are locked!

But don't be afraid. Just close your eyes again, and again imagine that now you can open them; only then will you be able to open them. Forty percent will succeed immediately. Those forty percent can move in this technique easily; there is no problem for them.

For the other remaining sixty percent it will be difficult, it will take time. Those who are very sensitive can imagine anything and it will happen. And once they feel that imagination can become real, then they have a feeling and they can move. Then you can do many things with your imagination. Already you are doing it without knowing it. Already you are doing it, but you are not aware.

A certain disease comes to the city -- a French 'flu comes -- and you become a victim of it. You can never think that out of one hundred cases, seventy percent are just because of imagination. Because the 'flu is there you start imagining that now you are going to fall prey to it -- and you will fall. Many diseases are just caught through your imagination, many problems you create because of your imagination. You can also solve them once you know that it is you who are creating them. Train your imagination a little, and then this technique will be very helpful.

The third technique:

AS, SUBJECTIVELY,
LETTER FLOW INTO WORDS AND WORDS INTO SENTENCES,
AND AS, OBJECTIVELY,
CIRCLES FLOW INTO WORLDS AND WORLDS INTO PRINCIPLES,
FIND AT LAST THESE CONVERGING IN OUR BEING.

That too is an imaginative technique. The ego is always afraid -- afraid of being vulnerable, open; afraid something may enter and destroy it. So the ego creates a citadel around it; you start living in a walled prison. Nothing should be allowed to enter in you. You are afraid -- if something comes in and disturbs, then what to do? -- so it is better not to allow anything to come in. All communication stops. Even with those you love or you think that you love, there is no communication.

Look at a wife and husband talking. They are not talking to each other; there is no communication. Rather, they are avoiding each other through words. They are talking so that the communication can be avoided. In silence they will become vulnerable, in silence they will come closer, because in silence the ego, the wall, will not be there. So the husband and wife, they will never be silent. They will be talking about something or other just to fill in time, and just so as not to be open to each other. We are so afraid of the other.

I have heard about Mulla Nasrudin, that one day as he was just walking out of his house his wife said, `Nasrudin, have you forgotten what day today is?'

Nasrudin knew about it -- it was their twenty-fifth wedding anniversary -- so he said, `I know it. I know it well.'

The wife persisted, `Then how are we going to celebrate it?'

So Nasrudin said, `Darling, I don't know.' And then he scratched his head, puzzled, and said, `How would it be if we keep two minutes' silence to celebrate it?'

You cannot remain silent with someone; you begin to feel restlessness. In silence, the other enters you. You are open, your doors are open, your windows are open. You are afraid. You go on talking, you go on

creating devices to remain closed.

The ego is an enclosure, it is a prison, and the prison is accepted because we feel so insecure. The prison gives a certain feeling of security: you are protected, guarded. To do this technique, this third technique, the first and most basic thing is: know well that life is insecurity. There is no way to make it secure. Whatsoever you do is not going to help. You can create only a fiction of security -- life remains insecure. It is the very nature of it, because death is involved in it, so how can life be secure?

And think for a moment: if life is really secure, it will be already dead. An absolutely totally secure life cannot be alive, because the very adventure is lost. If you are protected from all dangers you will be dead. In the very being of life there is adventure, danger, insecurity. Death is involved.

I love you. I have entered a dangerous path. Now nothing can be secure, but now I will try to make everything secure. For tomorrow, I will kill everything that is alive, because only then can I feel secure tomorrow also. Love is transformed into marriage -- marriage is a security. Love is insecure -- the next moment everything can change. And you have invested so much, and in the next moment the beloved leaves you, or the friend leaves you, and you are left in a vacuum. Love is insecure. You cannot fix the future, you cannot predict. So live is killed and a secure substitute is found -- that is marriage.

With marriage you can be secure; it is predictable. The wife will be your wife the next day; the husband will be your husband in the future also -- but just because you have secured it. And now there is no danger. It is dead. The relationship is dead now, because only dead things can be permanent; alive things are bound to be changing. Change is the very quality of life, and in change is insecurity.

Those who want to enter deeper realms of life must be ready to be insecure, must be ready to be in danger, must be ready to move into the unknown, and must not try in any way to fix the future. The very effort will kill everything. And remember this also: that insecurity is not only alive, it is beautiful. Security is dull, ugly. Insecurity is alive and beautiful. You can be secure if you close your doors and windows and everything. Neither light enters nor air enters; no one enters. You are secure in a way, but you are not living, you have already entered your tomb.

This technique is possible if you are vulnerable, open, not afraid, because this technique is allowing the whole universe to enter in you.

AS, SUBJECTIVELY,
LETTERS FLOW INTO WORDS AND WORDS INTO SENTENCES,
AND AS, OBJECTIVELY,
CIRCLES FLOW INTO WORLDS AND WORLDS INTO PRINCIPLES,
FIND AT LAST THESE CONVERGING IN OUR BEING.

Everything converging in my being... I am standing under the open sky, and the whole existence, from everywhere, from every nook and corner, is converging in me -- your ego cannot exist. In that openness where the whole existence is converging in you, you cannot exist as an I. You will exist as an open space, but not as a crystallized I.

To do this technique start with a small step. Just sit under a tree. The breeze is blowing and the leaves of the tree are rustling. The wind touches you, it moves around you, it passes. But don't allow it just to pass you; allow it to move within you and pass through you. Just close your eyes, and as it is passing through the tree and there is a rustling of the leaves, feel that you are also like a tree, open, and the wind is blowing through you -- not by your side but right through you.

The rustling of the tree will enter in you, and you will feel that from every pore of your body the air is passing. It is really passing through you. It is not only imagination, it is a fact -- you have forgotten. You are not only breathing through the nose, you are breathing through the whole body -- from every pore of it, from millions of pores. If you are allowed to breathe through your nose, but all the pores of your body are closed, painted, you will die within three hours. You cannot be alive just by breathing through the nose. Every cell of your body is a living organism, and every cell is breathing. The air is really passing through you, but you have lost the contact. So sit under a tree and feel.

In the beginning it will look like imagination, but soon it will turn into a reality. It is a reality -- that the air is passing through you. Then sit under a rising sun, and not only feel that the rays of the sun are touching you, but that they are entering you and passing through you, so you become vulnerable, you begin to feel open.

And this can be done with everything. For example, I am speaking here and you are hearing me. You

can hear just through the ears, or you can hear through the whole of the body. You can just try it right here, just with a change of the emphasis: you are not hearing my words through the ears only, you are hearing me through the whole of your body. And when you really hear, and when you really listen, it is the whole body that listens. It is not only a part, it is not a fragmented energy that listens, it is the whole of you. The whole of your body is involved in listening -- then my words are passing through you; from every cell, from every pore, you are drinking them. They are being absorbed from everywhere.

You can do this. Just go and sit in a temple. Many worshippers will be coming and going, and the bell of the temple will be hit again and again. Just listen with the whole of your body. The bell is ringing and the whole temple is agog; every wall of it is reflecting. To reflect this, in order to feel that the sound is converging on you, we created a round shape. So from everywhere the sound is thrown back, it converges upon you from everywhere, and you can listen to it through your whole body -- every pore, every cell, listening, drinking, absorbing it, and it is passing through you. You have become porous; everywhere the door is open. You are not a barrier now to anything -- the air, or the words, or the sound, or the rays, or anything. You are not a barrier, you don't resist anything.

When you come to feel that now you don't resist, you are not in a struggle, suddenly you will become aware that the ego is not there, because the ego exists only when you struggle. It is a resistance. Whenever you say no, the ego comes into existence; whenever you say yes, the ego is not there. So I call a man an ASTIK, a real theist, who has said yes to the whole existence; there is no `no' in him, no resistance. He accepts everything, he allows everything to happen. Even if death comes, he will not close his door. The doors will remain open.

This openness has to be brought, only then can you do this technique, because this technique is saying that the whole existence is falling, converging on you -- no resistance, welcoming, allowing it to converge. You will simply disappear, you will become a space, infinite space, because this infinite universe cannot converge on such a narrow atomic thing as the ego. It can converge only when you have become infinite like it, when you have yourself become an infinite space. But this happens. Slowly you have to become more and more sensitive and you have to become aware of your resistances.

We are very resistant. If I touch you, you can feel that you are resisting the touch, you are creating a barrier, so my warmth cannot enter you, my touch cannot enter you. We don't allow each other to touch. If someone touches you, you become alert and the other says `Excuse me'. There is resistance everywhere. If I look at you, you resist, because the look can enter in you, it can penetrate deep, it can stir you, and then what will you do?

And this is not only with strangers. There is no need even with strangers, because no one is a stranger or everyone is a stranger. Just by living under one roof, how can the strangeness be destroyed? Do you know your father who has given you birth? He is a stranger. Do you know your mother? She remains a stranger. So either everyone is a stranger, nor no one is a stranger. But we are afraid and create barriers everywhere. These barriers make us insensitive; then nothing can enter into us.

People come to me and they say, `No one loves. No one loves me.' And I touch that man and I feel he is afraid even of touch. There is a subtle withdrawal. I take his hand in my hand and he has withdrawn. He is not there in the hand; only a dead thing is in my hand -- he has withdrawn. And he says, `No one loves me.' How can anyone love you? And even if the whole world loves, you will not feel it, because you are closed. Love cannot enter you; there is no gate, no door. And you are suffering in your own prison.

If the ego is there, you are closed -- for love, for meditation, for God. So first try to be more sensitive, more vulnerable, open, allowing things to happen to you. Only then can the divine happen, because that is the last happening. If you cannot allow ordinary things to happen to you, how can you allow the ultimate? Because when the ultimate happens to you, you will be no more. You will be simply no more.

Kabir has said, `When I was seeking you, you were not there. And now, when you are there, where is that seeker Kabir? He is no more. So what type of meeting is this?' Kabir wonders, `What type of meeting is this? When I was there, the divine was not. Now the divine is there, but I am not. So what type of meeting is this?'

But really this is the only meeting, because two cannot meet. Ordinarily we think two are needed to meet -- how will the meeting be there if there is only one? So the ordinary logic says that for a meeting at least two are needed, the other is needed. But for a real meeting, for a meeting which we call love, for a meeting which we call prayer, for a meeting which we call samadhi, ecstasy, one is needed. When the seeker is there, the sought is not; and when the sought has come, the seeker has disappeared.

Why is this so? -- because the ego is the barrier. When you feel you are, you are so much that nothing

can enter in you. You are filled with your own self. When you are not, then everything can pass through you. You have become so vast that even the divine can pass through you. The whole existence is now ready to pass through you, because you are ready.

So the whole art of religion is how not to be, how to dissolve, how to surrender, how to become an open space.

Vigyan Bhairav Tantra, Vol 2

Chapter #14
Chapter title: The fire of awareness

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A MEDITATOR WHO IS VULNERABLE, PASSIVE, OPEN AND RECEPTIVE, FEELS THAT WITH THESE CHARACTERISTICS HE SUFFERS DUE TO THE INFLUENCE OF THE NON-MEDITATIVE, NEGATIVE AND TENSE VIBRATIONS AROUND HIM. PLEASE EXPLAIN HOW HE CAN PRESERVE HIS VULNERABLE PSYCHE FROM THE HARMFUL VIBRATIONS.

If you are really vulnerable, nothing is negative for you -- because the negative is your interpretation. Nothing is harmful to you -- because the harmful is your interpretation. If you are really open, then nothing can harm you, nothing can be felt as harmful. You feel something is negative and something is harmful because you resist, because you are against it, because there is no acceptance of it. This has to be deeply understood.

The enemy exists there because you are protecting yourself against him. The enemy is there because you are not open. If you are open, then the whole existence is friendly; it cannot be otherwise. Really, you will not even feel it as friendly -- it is simply friendly. There is no feeling even that it is friendly, because that feeling can exist only with the contrary feeling of enmity.

Let me put it in this way: if you are vulnerable, it means you are ready to live in insecurity. Deep down it means you are ready even to die. You will not resist, you will not oppose, you will not stand in the way. If death comes, there will be no resistance. You will simply allow it to happen. You accept existence in its totality. Then how can you feel it as death?

If you deny, then you can feel it as the enemy. If you don't deny, how can you feel it as the enemy? The enemy is created by your denial. The death cannot harm you, because the harm is your interpretation. Now no one can harm you; it has become impossible.

This is the secret of Taoist teaching. Lao Tzu's basic teaching is this: if you accept, the whole existence is with you. It cannot be otherwise. If you deny, you create the enemy. The more you deny, the more you defend, the more you protect, the more enemies are created. The enemies are your creation. They are not there outside; they exist in your interpretation.

Once you can understand this, then this question can never arise. You cannot say, `I am meditative, I am vulnerable, open. So now how am I to defend myself against negative vibrations around me?' Nothing can be negative now. What does the negative mean? The negative means that which you want to deny, that which you don't want to accept, that which you think is harmful. Then you are not open, then you are not in

a meditative state.

This question arises only intellectually, this is not a felt question. You have not tasted meditation, you have not known it. You are simply thinking, and that thinking is just a supposition. You suppose, `If I meditate and become open, then I will be in insecurity. The negative vibrations will enter in me and they will be harmful. Then how am I to defend myself? This is a supposed question. Don't bring supposed questions to me. They are futile, irrelevant.

Meditate, become open, and then you will never bring this question to me, because in the very opening, the negative will have disappeared. Then nothing is negative. And if you think that something is negative, you cannot become open. The very fear of the negative will create the closure. You will be closed; you cannot open. The very fear that something can harm you... how can you become vulnerable? That's why I emphasize the fact that unless the fear of death disappears from you, you cannot become vulnerable, you cannot be open. You will remain closed in your own mind, in your own imprisonment.

But you can go on supposing things, and whatsoever you suppose will be wrong, because the mind cannot know anything about meditation, it cannot penetrate that realm. When it ceases completely, meditation happens. So you cannot suppose anything, you cannot think about it. Either you know it, or you don't know it -- you cannot think about it.

Be open -- and in the very opening of yourself, all that is negative in existence disappears. Even death is not negative then. Nothing is negative. Your fear creates the negativity. Deep down you are afraid; because of that fear you create safety measures. Against those safety measures the enemy exists.

Look at this fact -- that you create the enemy. Existence is not inimical to you. How can it be? You belong to it, you are just a part of it, an organic part. How can existence be inimical to you? You are existence. You are not separate; there is no gap between you and the existence.

Whenever you feel that the negative, the death, the enemy, the hate, is there, and if you are open, unguarded, existence will destroy you, you feel that you have to defend yourself. And not only defend -- because the best way to defend is to be aggressive, to offend. You cannot be simply defensive. When you feel that you have to defend yourself, you become offensive, because to offend, to be aggressive, is the best way to defend yourself.

The fear creates the enemy, and then the enemy creates defence, and then defence creates offence. You become violent. You are constantly on guard. You are against everybody. This point has to be understood: that if you are in fear, you are against everybody. Degrees may differ, but then your enemy and your friend are both your enemy. The friend is a little less, that's all. Then your husband or your wife is also your enemy. You have made an arrangement, that's all. You have become adjusted. Or it may be that you both have a common and a greater enemy, and against that common and greater enemy you both have become joined, you both have become one party, but the enmity is there.

If you are closed, the whole existence is inimical to you. Not that it is so. It appears to you that it is inimical. When you are open, the whole existence has become your friend. Now, when you are closed, even the friend is the enemy. It cannot be otherwise. Deep down you are afraid of your friend also.

Somewhere, Henry Thoreau or someone else has written that he prayed to God, `I will take care of my enemies, but you take care of me from my friends. I will fight with my enemies, but protect me from my friends.'

Just on the surface is friendship; deep down is enmity. Your friendship may be just a facade to hide the enemy. If you are closed you can create only the enemy, because when you are open only then is the friend revealed. When you are open totally to someone, the friendship has happened. It cannot happen in any other way.

How can you love when you are closed? You live in your prison, I live in my prison, and whenever we meet, only the prison walls touch each other and we are hiding behind. We move in our capsules: the capsules touch each other, the bodies touch each other, but deep down we remain isolated.

Even while making love, when your bodies have entered into each other, you have not entered. Only bodies are meeting; you remain still in your capsule, in your cell. You are just deceiving yourselves that there is communion. Even in sex, which is the deepest relationship, communion is not. It cannot happen because you are closed. Love has become an impossibility. And this is the reason -- you are afraid.

So don't ask such questions; don't bring false questions. If you have known openness, you cannot feel that something can be harmful to you. Now nothing is harmful. That's why I say even death is a blessing. Your approach has become different. Now wherever you look, you look with an open heart -- that open

heartedness changes the quality of everything. And you cannot feel that something is going to be harmful; you cannot ask how to defend -- there is no need. The need arises because you are closed.

But you can go on supposing questions. People come to me and they say, `Okay, if we have realized God, then what?' They start with the question -- if? There are no `ifs'. In existence you cannot raise such questions. They are absurd, stupid, because you don't know what you are saying. `If I have realized God, then what?'

That `then what?' never arises, because with the realization, you are no more, only the God is. And with the realization, there is no future, only the present is. And with the realization, there is no worry, because you have become one with existence. So the question `then what?' never arises. This question arises because of the mind which is in constant worry, constant struggle, constantly thinking for the future.

WHEN I BECOME MORE AND MORE AWARE, MY ATTENTION DEVELOPS AND THERE REMAINS A FEELING THAT I EXIST, I AM PRESENT, I AM AWARE. PLEASE EXPLAIN HOW THIS FEELING CAN BE DISSOLVED INTO AN EGOLESS STATE OF JUST AWARENESS.

This is again a supposed question. WHEN I BECOME MORE AND MORE AWARE, MY ATTENTION DEVELOPS AND THERE REMAINS A FEELING THAT I EXIST, I AM PRESENT, I AM AWARE. This never happens, because as awareness grows, I decreases. In full awareness, you are, but there is no sense that I AM. In words, at the most, this can be said -- that you feel a subtle AMNESS, but there is no I.

You feel existence, and you feel it in abundance, a fulfilled moment, but the I is not there. You cannot feel I EXIST; you cannot feel I AM PRESENT; you cannot feel I AM AWARE. That I is part of unawareness, inattention; part of your sleeping state. It cannot exist. It cannot exist when you are really alert and aware and conscious.

This is how supposed questions can arise. You can go on thinking about them, and nothing will be solved. If this happens -- that you feel I AM; I AM AWARE -- then you only have to note one thing, and that is that you are not alert, you are not aware. Then these feelings -- I AM AWARE, I AM CONSCIOUS, I EXIST -- these are thoughts, you are thinking them. They are not realized moments. You can think I AM AWARE; you can go on repeating I AM AWARE -- that will not do. Awareness is not this repetition. And when you are aware, there is no need to repeat I AM AWARE. You are simply aware; the I is no more.

Try awareness. Right now be alert. Where is the I? You are -- rather, you are more intensely -- but where is the I, the ego? In the very intensity of consciousness, the ego is no more. Later on, when you lose awareness and thinking starts, you can feel I AM, but in the moment of awareness there is no I. Right now experience it. Silently you are here, you can feel your presence, but where is the I? The I never arises. It arises only when retrospectively you think. When you lose awareness the I arises immediately.

Even if for a single moment you can experience simple awareness, you are, and the I is not there. When you lose awareness, when the moment has slipped, gone, and you are thinking, the I comes back immediately. It is part of the thought process. The very concept of I is a thought, it belongs to thinking. I AM is a thought.

When you are alert and there is no thought, how can you feel that I AM? The AMNESS is there -- but that too is not a thought, it is not thinking. It is there existentially, it is a fact. But you can turn the fact into thinking immediately, and you can think about this gap that existed where there was no I. And the moment you think, the I has come back. With thinking, the ego enters -- thinking is the ego. With no-thinking, the ego is not.

So whenever you want to ask a question, first make it existential. Before giving me the question, test whether whatsoever you are asking is relevant or not. Such questions look relevant, just verbally, but they are like this: I say that the light has been put on, and then I ask, `The light has been put on and still the darkness remains, so what is to be done with darkness?' The only thing is that the light is still off, it has not been put on, otherwise how can the darkness remain? And if the darkness is there, then the light is not there. And if the light is there, then the darkness is not there. They cannot be both together.

Awareness and the ego cannot be together. If awareness has come on, if it is there, the ego has disappeared. This is simultaneous; there is not even a single second's gap. The light is on and the darkness has disappeared. It is not that it disappears by and by, in steps, gradually. You cannot see it going outside; you cannot say that now the darkness is going out.

The light is there, and the darkness is immediately not there. There is not a single moment's gap, because if there is a gap then you can see darkness moving out. And if there is a single moment's gap, then there is no reason why there can't be a gap of one hour. There is no gap. The act is simultaneous. Really, the coming of the light and the going out of the darkness are two aspects of one phenomenon.

The same happens with awareness: when you are aware, the ego is not. But the ego can go on playing tricks, and the ego can say, `I am aware.' The ego can say, `I am aware,' and can n you. Then the question will arise. And the ego wants to accumulate everything, even awareness. The ego not only wants wealth, power, and prestige; it wants meditation also, it wants samadhi also, it wants enlightenment also.

The ego wants everything. That which is possible must be possessed. The ego wants to possess everything -- even meditation, samadhi, nirvana. So the ego can say, `Now I have achieved meditation,' and then the question will arise. The meditation has been achieved, the awareness has come, but the ego remains, the misery remains. The whole burden of the past remains. Nothing changes.

The ego is a very subtle braggart. Be aware of it. It can deceive you. And it can use words, it can verbalize things. It can verbalize anything, even nirvana.

I have heard that once it happened that two butterflies were winging their way through the canyons of New York. Just passing near the Empire State Building, the male butterfly said to the female, `You know, if I wanted to, just with one blow I could cause this Empire State Building to collapse.'

One wise man happened to be there who heard this remark, so he called that male butterfly and asked, `What were you saying? You know very well that you cannot cause that Empire State Building to collapse with a single blow. You know it well, there is no need to tell you, so why did you say such a thing?'

The male butterfly said, `Excuse me, sir. I am very sorry. I was just trying to influence my girl friend.'

The wise man said, `Don't do it,' and dismissed the butterfly.

The male butterfly went back to his girl friend. Of course, the girl friend asked, `What was the wise guy saying to you?'

So the male braggart said, `He begged me and said, "Don't do it!" He was so afraid, trembling, nervous. He had heard that I was going to cause this Empire State Building to collapse, so he said, "Don't do it~"'

The same is happening continuously. Those words were uttered by the wise man with a very different meaning. He meant, `Don't say such things,' but the ego exploited him. Your ego can exploit anything, it is deeply cunning. And it is so experienced in cunning -- experiences of millennia -- that you cannot even detect where the cunning enters.

People come to me and they say, `The meditation has happened. Now what to do about my worries?' This is how the ego goes on playing tricks -- and they are not even aware of what they are saying. `The meditation has happened, the kundalini has arisen -- so what to do? The worries still continue.'

Your mind wants to believe things, so without doing anything you go on believing, deceiving -- wish-fulfillments. But the reality doesn't change by your wish-fulfillments: the worries continue. You can deceive yourself, you cannot deceive the worries. They will not just disappear because you say, `The meditation has happened and the kundalini has arisen, and now I have entered the fifth body.' Those worries will not even hear what you are saying. But if meditation really happens, where are the worries? How can they exist in a meditative mind?

So remember this: that when you are aware, you are, but you are not the ego. Then you are unlimited, then you are infinite expanse, but with no center. There is no focused feeling of I; just unfocused existence, beginning nowhere, ending nowhere -- just infinite sky. And when this I disappears, automatically the YOU disappears, because the YOU can exist only in reference to the I. I am here; that's why you are there. If this I disappears from me, you are no more there. You cannot be. How can you exist?

I don't mean that you will not be there bodily, that you will not be there physically. You will be there as you are, but for me, you cannot be you. The you is meaningful in reference to my I; my I creates YOU. One part disappears; the other disappears for me. Then simple existence is there; all the barriers have dissolved. With the ego disappearing, the whole existence becomes one. The ego is the divider -- and the ego exists because you are inattentive. The fire of awareness will destroy it.

Try it more and more. Suddenly become alert. Walking on the street, immediately stop, take a deep breath, become alert for a moment. And when I say alert, I mean simply alert of whatsoever is happening -- the traffic noise, people passing and talking, everything that is all around. Simply become alert. You are not there in that moment: existence is and the beauty of it.

Then the traffic noise doesn't appear to be noise, it doesn't look like a disturbance, because there is no one to resist it and fight it. It simply comes to you and passes; it is heard and heard no more. It comes and

passes. There is no barrier against which it can strike. It cannot make a wound in you, because all wounds are made in the ego. It will pass. There will be no barrier to it on which it can strike; there will be no fight, no disturbance.

Remember this: the noise on the street is not the disturbance. When the noise of the street struggles against you, when you have a fixed notion that it is a disturbance, it becomes disturbance. When you accept it, it comes and passes. And you are simply bathed by it; you come out of it more fresh. And nothing tires you then. The only tiring thing, that which goes on dissipating your energy, is this resistance which we call the ego.

But we never look at it in this way. The ego has become our life, the very gist of it. Really, there is no ego. If I say to someone.... Many times it happens. If I say to someone to dissolve this ego, immediately he stares at me as if with the question, the nude question, that `If ego is dissolved, then where is life? Then I am no more'.

I have heard that one very great politician, a big leader of a country, was asked, `You must be getting tired. The whole day, wherever you move, there is a crowd of autograph seekers.'

That politician, that leader said, `It almost kills me -- but this is only half of the truth.' He must have been a very rare, honest man. He said, `It almost kills me -- but almost. If there was no one seeking my autograph, it would kill me completely. This continuous crowd almost kills me, but the other thing would be more dangerous. It would kill me completely if there was no one to ask for my autograph.'

So howsoever tiring the ego, howsoever wearing, you still feel it is life, and if the ego is not there, you feel life will disappear from your mind. You cannot conceive how life can exist without you, without there always being a reference point of I. It is logical in a way, because we have never lived without it. We have lived through it, we have lived around it; we know only one type of life, which is based on ego. We don't know any other life.

And because we have lived through it, we have not been really able to live. We are simply struggling to live, and the life never happens to us, it just by-passes us. It is always just in the reach, in the hope -- just tomorrow, the next moment, and we will be living. But it never comes, it is never achieved. It always remains a hope and a dream -- but we go on moving. And because it is not coming, we move fast. That too is logical: if life is not happening to us, the mind can think only one thing -- that we are not moving fast enough. So make hurry, be in a speed.

Once it happened that one of the great scientists, T.H. Huxley, was going to deliver a talk somewhere in London. He came to the station, to the suburban station, but the train was late, so he jumped into a cab and told the driver, `Hurry! Go at top speed!'

They were racing fast, when suddenly he realized that he had not given the address. But then he also remembered that he had himself forgotten the address. So he asked the driver, `Cabby, do you know where I am supposed to be going?'

He said, `No, sir. But I am going as fast as possible.'

This is happening. You are going as fast as possible. Where are you moving? Why are you moving? What is the destination? -- the hope that someday life will happen to you. And why is it not happening right now? You are alive -- why is it not happening right now? Why is the nirvana always in the future, always in the tomorrow? Why is it not today? And the tomorrow never comes -- or whenever it comes it will always be the today and you will miss again. But we have lived only in this way. We know only one dimension of living -- this so-called living we are already living -- just dead, not alive at all, just pulling together anyhow, just waiting.

With the ego it will always remain a waiting -- and a hopeless waiting. You can do it fast, you can make haste, but you will never reach anywhere: just by hurrying you will dissipate energy and you will die. And you have done that so many times. You have always been in a hurry, and in that hurry dissipating energy, and then only death comes and nothing else. You are hurrying for life, and only death comes and nothing else. But the mind, because it is accustomed to only one dimension, because it has known only one way -- which is not even a way, but just appears to be a way -- will say that if there is no ego, where is life?

But I say to you, if there is ego, there is no possibility of life, only promises. The ego is a perfect promise-maker. It goes on promising you. And you are so unaware -- no promise is ever fulfilled, but again you believe. When the new promises are given, you again believe.

Look back! The ego promised many things, and nothing has been achieved through it. All the promises have fallen down. But you never look back, you never compare. When you were a child there were promises for youth: life will be there when you are young. Everyone was saying it, and you also were hoping that

when you become young, all that was to happen would happen. Now those days have passed, the promise remains unfulfilled, but you have forgotten. You have forgotten the promise, you have forgotten that is has not been fulfilled. It is so painful to look at it that you never look at it.

Now you hope for the old age -- that in old age the sannyas will flower, the meditation will happen to you. Then the worries will be over: your children will have gone to the college, and everything will have become established. Then there will be no responsibility on you. Then you will be able to seek the divine. Then, in the old age, the miracle is going to happen. And you will die unfulfilled.

It is not going to happen, because it never happens in the hope, it never happens with the hope. It never happens with the promise of the ego. It can happen right now. It can only happen right now. But then a very intense awareness is needed, so that you can throw all the promises, and all the hopes, and all the future programs, and all the dreams, and look directly here and now at what you are.

In that returning to yourself -- your consciousness not moving somewhere ahead but returning to yourself -- you become a circle of consciousness. This moment becomes eternal. You are alert and aware. In that alertness, in that awareness, there is no I; simple existence, simple being. And simplicity comes out of that awareness.

Simplicity is not a loin-cloth, simplicity is not living in poverty, simplicity is not becoming a beggar. Those are very complex and very cunning things, very calculated. Simplicity is born when you have achieved a simple existence where no I exists. Out of that, simplicity arises; you become humble. Not that you practise it, because a practised simplicity can never be simplicity. A practised humbleness is just a hidden ego.

It happens: if you can be aware, it starts flowing through you. You become humble; not against the ego, because a humbleness against the ego is again a different sort of ego -- a more subtle ego and more dangerous, more poisonous. It is humbleness as the absence of ego; not as the opposite of the ego, just the absence. The ego has disappeared. You have come to yourself and known that there is no ego: simplicity arises, humbleness arises -- they simply flow. You have not done anything for them; they are by-products -- by-products of intense awareness.

So this type of question is foolish. If you feel that you are aware and still the I remains, know well that you are not aware. Make effort to be aware. And this is the criterion: when you are aware, the I is not; when you are aware, the I is not; when you are aware, the I is not found there. This is the only criterion.

ONE DAY YOU EXPLAINED ABOUT THE IMBALANCE OF OBJECT-CENTERED WESTERN CULTURE AND SUBJECT-CENTERED EASTERN CULTURE, AND YOU ALSO MENTIONED THAT NOWHERE IN ANY CULTURE IS THE TOTAL HUMAN BEING ACCEPTED. DO YOU VISUALIZE SUCH A COMING CULTURE WHICH WILL BE ABLE TO ACCEPT AND DEVELOP THE HUMAN BEING IN HIS TOTALITY -- OBJECTIVE AS WELL AS SUBJECTIVE?

This one-sided development has occurred as a natural fallacy, as a very natural fallacy. Try to understand the natural fallacy, because many things depend on it.

Whenever something is said, the opposite of it is denied. Whenever something is said, something is simultaneously denied. If I say `God is within;, `God is without' is denied. I have not mentioned it at all. But if I say `God is without', then `God is within' is denied. If I say, `To be silent you have to move inwards,' it is implied that if you move outwards, you will never be silent. So whatsoever is said in language always negates something.

This means that language can never cover the whole of life. Or, if you try to cover the whole of life, language becomes illogical, irrational. If I say, `God is within and God is without,' it becomes meaningless. If I say, `Everything is God,' it becomes meaningless. If I say, `Whether you go out or whether you go in, silence can be achieved,' no meaning is carried then because I am saying both -- both the opposites simultaneously. I am putting them together; they negate each other -- and then nothing is said.

It has been tried. It has been tried many times that the whole of life be covered by linguistic expression. It has never been successful, and it cannot be. You can do it, but then your assertions become mystic; they don't carry any meaning. Logic has some requirements to be fulfilled -- and language is logic.

If you ask me, `Are you here?' and I say, `Yes, in a sense I am here, and in a sense I am not here,' or I say, `Both yes and no,' then if you love me you will call me a mystic; if you don't love me, you will call me a madman -- because how can both be? Either I am here -- then I must say yes; or I am not here -- then I must say no. But if I say yes and no both together, I am taking a jump out of the logical structure of the

language.

Language is always a choice. Because of this, all the cultures, all the societies, all the civilizations become one-sided. And no culture can exist without language. Really, language creates the culture. Man is the only language animal; no other animal creates any culture or society or civilization. Only man creates culture and civilization and society. And with language, choice enters; and with choice, imbalance. No animal is imbalanced, remember. Only man is imbalanced. All animals exist in deep balance: trees and rocks and everything. Everything is balanced; only man is imbalanced. What is the problem? -- that man lives through language. Language creates choice.

If I say to someone that he is both beautiful and ugly, the sentence carries no meaning. Ugly and beautiful both? -- what do you mean? If I say, `You are beautiful,' it is meaningful. If I say, `You are ugly,' it is meaningful. But if I say, `You are both. You are wise and foolish both,' it cannot carry any meaning. But reality is so. Really, no one is simply ugly and no one is simply beautiful. Wherever beauty exists, ugliness exists; wherever ugliness exists, beauty exists. They are part of one whole. And wherever wisdom exists, foolishness exists. You cannot find a wise man who is not also a fool, and you cannot find a fool who is not also a wise man.

It may be difficult for you to conceive, because whenever you say, `This man is a fool,' you stop searching, you are closed, you have closed the door. You say, `This man is a fool.' Now you are not going to search for his wisdom. And even if his wisdom is revealed to you, you will not listen to it. You will say, `This man is a fool. How can he be a wise man? It is impossible; something wrong has happened. He must have done it in a foolish way. This is something accidental. He cannot be wise.' If you decide that this man is wise and then something foolish comes out of him, you cannot believe it, or you will have come explanations and you will rationalize it -- that this must be wise.

Life is both together, but language divides. Language is a choice. Because of this, every culture creates its own choice-pattern. In the east they developed technology, they developed scientific research; they developed all that is now developed in the west. Five thousand years ago they developed everything, and then they felt the meaninglessness of it -- as it is now felt in the west. They felt that it was useless.

When they felt that it was useless, they turned to the opposite extreme. They said, `Now turn within. Whatsoever is without is illusory, it leads nowhere. Turn within.' Then science stopped growing, then technology stopped. Not only stopped: when they turned within, they started condemning all that was without. `Just live the life which is in! Leave all that is without!' They became against the world, life-negative, denying all that is material... only the spiritual, the pure spiritual.

Life is both. Really, to say life is both is not right. Life is one. That which we call material is just one expression of the spiritual, and that which we call spiritual is nothing but one expression of the material. Life is one. The within and without are not two opposite things, just two poles of one existence.

But whenever a society reaches to the extreme of one choice -- because one choice is bound to be extremist -- immediately you will miss the other, and that which you miss, you feel more. That which you have, you can forget, but that which you miss, you feel more. So the east, at the peak of scientific and technological development, felt the absurdity of it: it is useless, you cannot attain silence through it, you cannot attain bliss through it, so throw it away, renounce it, move inward, move to the inner world. And then this inner movement automatically became a denial of the outer.

In the west that is happening now. Now the west has attained to a technological height; now the meaninglessness is felt. Now India has gone to the depths of poverty. It was bound to happen, because the eastern mind started moving inwards. When you move inwards at the cost of all that is without, you are going to be poor, and you are going to be in bondage, and you are going to be in disease and suffering. That is bound to be so.

Now India is not interested in meditation, India is not interested in the inner world, India is not interested in the nirvana. India is interested in the modern technology. The Indian student is interested in engineering, in medical science. The Indian genius is going to the west to learn the know-how, the atomic energy. And the western genius is interested in coming to the east to know what meditation is, to know how to move in the inner space.

And they have achieved. For the first time in the history of man they have known how to move in the outer space. They have reached the moon. Now that they have reached the moon the thing has become absurd. Now they are asking, `What will come out of it? Even if we have gone to the moon, what has happened? -- man remains in the same misery.' The moon is not going to help, because you can transfer man to the moon, but he remains the same man. So movement in the outer space seems to be of no use, a wastage

of energy. How to move in the inner space?

Now they turn to the east, and the east is turning to the west -- again the choice. If the west turns to the east completely, within two or three centuries the west will become poor. Look at the hippies -- they are already doing that. And if the new western generation turns absolutely hippie, then who is going to work for the technology, and who is going to work for the industry, and who is going to work for the civilization that the west has achieved? It takes centuries and centuries to achieve something; you can lose it within a generation.

If the generation denies and says, `We are not going to the universities,' what can you do? The old generation -- how long can it prolong it? Twenty years and everything can disappear, just through the denial of the new generation -- `I am not going to the university~' And they are leaving, they are becoming dropouts. They say, `What is the use of big cars, of big houses, of a big technology, when there is no love? When there is no peace of mind, what is the use of all this wealth? What is the use of this high standard of living when there is no life? So leave this!'

Within two centuries the west can go to the very depths of poverty. It has happened in the east. In the days of the Mahabharat, almost the same technology was developed in the east. Then it was found to be of no use. And if the Indian mind turns to technology, within two generations religion will disappear -- it has already disappeared -- and just the word `meditation' will look out of date. If you talk about the inner, people will think you are not in your senses: `What do you mean by the inner? There is no inner.'

This happens because of the language -- because language is a choice, and the mind moves to the extreme. And when it moves to one extreme, the other is lost. And with the other, many qualities disappear, and when they disappear you feel the hunger for them. Then you again move to the other extreme. Then something else is lost.

So no total culture has been born yet, and it cannot be born unless man learns to remain silent, unless silence becomes the very core of human mind. Not language but silence -- because in silence you are whole, in language you are always part. Unless humanity starts living through silence -- not through language, not through mind, but through the totality of the being -- no total culture is possible. Only total human beings can constitute a total culture.

The human being is partial and fragmented. Every human being is just a fragment of that which he can be, that which he should be. He is just a fragment of his potentiality. These fragmentary human beings create fragmentary societies. Fragmentary societies have always been there. But now it seems possible that we may become aware of this whole nonsense of turning to extremes. And if this awareness becomes intense, and we don't move to the opposite, but rather we start to look at the whole....

For example, myself. I am not against the material, I am not against the spiritual. I am not for the spiritual, and I am not for the material. I am for both. There is no choice for me between the material and the spiritual, the inner and the outer. I am for both, because if you accept both, only then you become total and whole. But this is difficult to understand, to grasp, because of the heritage.

Whenever you see a spiritual man, you start looking to see whether he is poor or not. He must be poor, he must be living in a hut, he must be starving. Why? Why should he be poor and why should he be starving? -- because the inner has to be chosen against the outer; that has become a part of the heritage. If you see a man living in luxury, you cannot believe that he is spiritual. How can he be spiritual?

What is wrong in luxury? And how is spirituality against luxury? Really, spiritually is the ultimate luxury. Really, only a spiritual man can be in luxury. He knows how to relax, and he knows how to enjoy, and he knows how to carry bliss wherever he moves. But the heritage has gone into the very cells of your brain. If you see a spiritual man walking in poverty, you feel that he must be authentic. How is poverty related to spirituality? And why? We have been choosing extremes. This is difficult to understand because of a long tradition -- and you are not even aware.

Someone was just here, and he told me that in Wardha where Vinoba lives, it is very hot now the whole day -- and he will not use a fan, he will not use a cooler, he will not use an air-conditioner. Impossible! How can a spiritual man use an air-conditioner? He cannot even use a fan. The man who had come from there was very much impressed. He said, `See, what a great spiritual man! He is not even using a fan.'
Then I asked, `What is he doing?'

He said, `The whole day, from ten to five, for seven hours, he goes on putting cold cloths on his head and on his stomach.'

Seven of Vinoba's hours wasted every day! -- and what is the cost of a fan or a cooler or an air-conditioner? And Vinoba's seven wasted hours every day...? But if there was a fan, this man would have

felt that Vinoba is not spiritual. And somehow Vinoba is also agreeing with this type of attitude -- that Vinoba's seven hours every day are not important.

Life is very short, and a genius like Vinoba is wasting seven hours unnecessarily. But he himself also feels that technology is somehow anti-spiritual. The outside and the inside -- he has chosen the inside. But if you are choosing the inside, even putting on the wet cloth is outside. It is doing the same thing, only in a very primitive way. What are you doing? You are creating a sort of cooling. And you are wasting seven hours for it! This is at a very great cost. But we will say, `No, this is austerity, this is spirituality, and this man is great.' This has gone to the very cells of our brains.

I accept life in its totality. The outer and the inner both are there, and they both belong to me. And they must be balanced. You need not choose one at the cost of the other. And if you choose, you are falling a victim -- victim of an extreme -- and you will suffer for it.

Create a balance. The outer and the inner are not opposed. They are movements of the same energy, two banks of the same river, and the river cannot flow with only one bank. You can forget the other, but the other will be there. And the river can exist only if the other is there. You can forget it completely: then hypocrisy is born, because unnecessarily you have to go on hiding the other. There is no need. The river cannot flow.

Life flows between the inner and the outer, and both are essential. Life cannot exist with one. And the two are not really two. The two banks of the river only appear two; if you go deep in the river they are joined -- the same ground is appearing as two banks. The outer and the inner are the same ground, the same phenomenon.

If this insight goes deep, and human beings... and I am interested in human beings, not in cultures, not in societies, not in civilizations. If human beings become total and balanced, it is possible that some day humanity can become a balanced society. And only then will man be at ease. And only then will it be possible to grow without any unnecessary difficulty.

Now, rarely it happens that someone grows -- rarely. Almost all the seeds are wasted. In millions, one seed grows and comes to flower. This seems sheer wastage. But if society is balanced -- nothing is denied, nothing is chosen, but the whole is accepted in a deep harmony -- then many will grow. Really, quite the reverse will be the case: it will happen rarely that someone will not grow.

Vigyan Bhairav Tantra, Vol 2

Chapter #15
Chapter title: Only the unreal dissolves

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FEEL: MY THOUGHT, I-NESS, INTERNAL ORGANS -- ME.

BEFORE DESIRE AND BEFORE KNOWING,
HOW CAN I SAY I AM?
CONSIDER. DISSOLVE IN THE BEAUTY.

Once a visitor asked many people in a small town about the mayor: `What type of man is your mayor?'
Said the priest, `He is no good.'
Said the filling-station attendant, `He is a bum.'

And said the barber, `I never in my life voted for that rascal.'

Then the visitor met the mayor, a much maligned man, and the visitor asked, `What pay are you getting for your job?'

Said the mayor, `My goodness, I am not getting any pay for it. I have accepted this job just for the honor of it!'

This is the situation of the ego -- only YOU think about your ego, no one else. Only you think that your ego is enthroned; for everyone else it is not so. No one agrees with your ego except you; everyone else is against it. But you go on living in a dream, in a delusion. You create your own image. You feel that image, you protect that image, and you think the whole world exists for it. This is a delirium, a madness. This is not reality.

The world is not existing for you. No one is concerned with your ego; no one at all. Whether you are or you are not, it makes no difference. You are just a wave. The wave comes and goes; the ocean is not worried about it. But you think yourself very important.

Those who want to dissolve the ego have first to recognize this fact. And unless you can put aside your egoistic structure, you will not be able to see the reality, because whatsoever you see, whatsoever you perceive, your ego distorts it. It tries to manipulate everything for itself. And nothing is for it, because reality cannot help anything which is false. Remember that.

Reality cannot support anything which is not, and your ego is the most impossible thing, the greatest falsity. It is not there; it is your creation, your imaginative creation. The reality cannot help it. The reality is always shattering it, always destroying it. Whenever your ego comes in contact with reality, the reality proves shocking. Just to defend yourself against these shocks which are always coming, continuously coming to destroy your ego, by and by you avoid seeing reality.

Rather than lose your ego, you try to avoid seeing the reality. And then around your ego you create a false world which you think is the reality. Then you live in your own world. You are not in contact with the real world, you cannot be, because you are afraid. You are living in a glasshouse of the ego. The fear is there: whenever the reality comes in contact, your ego may be destroyed, so it is better not to come in contact with the reality. We go on escaping from reality just to protect, to defend, this impossible ego.

Why do I call it impossible? Why do I say it is false? Try to understand this. The reality is one: the reality exists as a whole, as a totality. You cannot exist alone, or can you? If the trees are not existing you will not be able to exist, because they are producing oxygen for you. If the air disappears you will simply die, because that air is giving you vitality, life. If the sun goes out you will be no more here, because thew warmth, the rays, they are your life.

Life exists as a cosmic totality. You are not alone, and you cannot exist alone. You exist in a world. You exist not as an atomic, separate, isolated existence; you exist in the cosmic whole as a wave. You are interrelated. And the ego gives you the feeling that you are individual, alone, separate, isolated. The ego gives you the feeling that you are in island -- you are not. That's why the ego is false. It is unreal, and the reality cannot support it.

So there are only two ways. If you come in contact with reality, if you become open to it, your ego will dissolve. Or, you have to create your own dream-world, and then live in it. And you have created that world. Everyone is living in his own dream.

People come to me and I look at them, and I see that they are fast asleep, dreaming. Their problems are out of their dreams, and they want to solve them. They cannot be solved because they are not real. How can you solve an unreal problem? If it exists, it can be solved -- but it is nowhere; it cannot be solved. An unreal problem -- how can it be solved? It can be solved only by an unreal answer. But that unreal answer will create other problems which again will be unreal. And then you fall ad nauseum; there is no end to it.

If you want to come to meet reality.... And to meet reality is to meet God. God is not something hidden somewhere in the sky; it is the reality around you. God is not hidden; you are hidden in an unreality. God is the nearest immediate presence, but you are hidden in a capsule of your own unreal world and you go on protecting it -- and the center of it is the ego.

The ego is unreal, because you are not isolated; you are one with reality. You exist as an organic part of

it. You cannot be separated from it. If separated, not even for a single moment can you be alive. Every breath, and you are bridged with the cosmos; every moment you are moving in and out, meeting the real and coming back.

You are a pulsation, not a dead entity, and that pulsation exists in a deep harmony with the real. But you have forgotten that pulsation. You have created a dead ego, a concept -- I AM -- and this I AM is always against the whole: defending itself, struggling, in conflict, in war. Hence the emphasis of all religions to dissolve the ego.

The first thing: it is unreal; that's why it can be dissolved. Nothing real can be dissolved. How can you dissolve it? If something is real, it cannot be destroyed; it will remain. And it will remain whatsoever you do. Only unreal things can be dissolved. They can disappear, they can simply evaporate into nowhere, into nothingness. Your ego can dissolve because it is unreal. It is just a thought, a notion; it has no substance to it.

Secondly: you cannot even carry this ego continuously for twenty-four hours. It is so unreal that you have to constantly fuel it, feed it. While you are asleep, the ego is not there. That's why in the morning you feel so fresh, because you have been in a deep contact with reality. The reality has rejuvenated you, revitalized you.

In deep sleep, your ego is not. Your name, your form, all have dissolved. You don't know who you are -- educated or uneducated, poor or rich, a sinner or a saint -- you don't know. In deep sleep you have fallen back to the cosmic whole; the ego is not there. In the morning you feel vitalized, fresh, young. Energy has come to you from some deep source. You are again alive. But if in the night there are dreams and dreams and dreams, in the morning you feel tired because in the dreams the ego persists. In the dreams the ego persists, it is there, so it is not allowing you to fall into the original source. You will feel tired in the morning.

In deep sleep, the ego is not. When you are in deep love, the ego is not. When you are relaxed, silent, the ego is not. When you are absorbed in something so totally that you have forgotten, the ego is not. Listening to music, you have forgotten that you are -- the ego is not. And really, the peace that comes to you is not coming through music; it is coming because you have forgotten the ego. The music is instrumental.

Looking at a beautiful sunrise or sunset, you forget yourself. Then suddenly you feel that something has happened to you. You are not there; something greater than you is there. This presence of the great... Jesus calls it God -- that word is just symbolic. Mohammed calls it God -- that word is just symbolic. `God' means greater than you -- a moment when you feel that something greater than you is happening to you. And you can feel this only when you are not. While you are there, the greater cannot happen to you, because you are the barrier.

In any moment, if you are absent, the God is present there. Your absence is the presence of the divine. Remember it always: your absence is the presence of the divine; your presence is the absence of the divine. So really the question is not how to reach God, the question is not how to attain God; the question is how to be absent.

You need not worry about the divine, you can forget it completely. There is no need to remember even the word god. It is irrelevant, because the basic thing is not God, the basic thing is your ego. If it is not there, God happens to you. And if you try, if you make effort to reach God, to attain God, or to be liberated, you may miss, because this whole effort may be ego-centered.

That's the problem for the spiritual seeker. It may be just the ego which is thinking to attain God. You cannot be satisfied by your worldly successes. You have achieved; in the outer world you have reached a certain status, position, prestige. You are powerful, you are rich, knowledgeable, respected, but your ego is not satisfied. The ego is never satisfied. And the reason? -- the same. A real hunger can be satisfied. The hunger of the ego is false; it cannot be satisfied. Whatsoever you do will be futile. Because the hunger is false, no food can satisfy it. If the hunger is real, it can be satisfied.

All natural hungers can be satisfied -- it is nothing, not a problem at all -- but unnatural hungers cannot be satisfied. In the first place they are not hungers -- how can you satisfy them? And they are unreal; just emptiness exists there. You go on throwing food, and you are throwing food into an abyss, a bottomless abyss. You will not reach anywhere. The ego cannot be satisfied.

I have heard that when Alexander was coming to India someone said to him, `Have you ever meditated upon the fact that there is only one world, and if you win it then what will you do?'

And it is reported that upon hearing this Alexander became very sad and he said, `I have not thought about it, but it makes me very very sad. Really, there is only one world and I am going to win it. And when I

have won it, what am I going to do then?'

Even this whole world will not quench your thirst, because the thirst is false, unreal. The hunger is not natural.

The ego can go in search of God. In almost ninety-nine cases out of a hundred this has been my feeling -- that the ego is in search. And then the search is bound to be doomed from the very beginning, because the ego cannot meet the divine, and the ego is making every effort to reach it. Remember well, your meditation, your prayer, your worship, should not be an ego-trip. If it is, you are unnecessarily wasting your energy. So be perfectly aware.

And this is only a question of awareness. If you are aware, you can find out how your ego moves and works. It is not difficult; no particular training is needed. You can close your eyes and you can see what the search is. You can ask the question whether you are really seeking the divine, or whether it is again just an ego-trip -- because it is respectable, because people think you are religious, because deep down you think, `How can I be satisfied -- I -- unless I possess God?'

Is God going to be your possession? The Upanishads say that one who says that he has achieved God, has not achieved, because the very assertion that `I have achieved God', is an ego-assertion. The Upanishads say that one who claims that he has known, has not known. The very claim shows that he has not known, because the claim that `I have known', comes from the ego. And the ego cannot know. The ego is the only barrier.

Now we will enter the techniques. First:

FEEL:
MY THOUGHT,
I-NESS,
INTERNAL ORGANS
-- ME.

A very simple and a very beautiful technique. Feel: MY THOUGHT, I-NESS, INTERNAL ORGANS -- ME. The first thing is not to think but to feel. These are two different dimensions. And we have become so intellect-oriented that even when we say that we are feeling, really we are not feeling, we are thinking. Feeling has completely stopped; it has become a dead organ in you. Even when you say, `I love,' it is not a feeling, it is again a thought.

And what is the difference between feeling and thought? If you feel, you will feel yourself centered near the heart. If I say, `I love you,' this very feeling of love will flow from my heart, the center will be near the heart. If it is just a thought, it will come from my head. When you love someone, try to feel whether it is coming from the head, or whether it is coming from the heart.

Whenever you deeply feel, you are headless. In that moment there is no head; there cannot be. The heart becomes your whole being -- as if the head has disappeared. In feeling, the center of being is the heart. While you are thinking, the center of being is the head. But thinking proved very useful for survival, so we have stopped everything else. All other dimensions of our being have been stopped and closed. We are just heads, and the body is just a situation for the head to exist. We go on thinking; even about feelings we go on thinking. So try to feel. You will have to work on it, because that capacity, that quality, has remained retarded. You must do something to re-open that possibility.

You look at a flower and immediately you say it is beautiful. Ponder over the fact, linger over the fact. Don't give a hurried judgement. Wait -- and then see whether it is just from the head that you have said it is beautiful, or whether you have felt it. Is it just a routine thing, because you know a rose is beautiful, supposed to be beautiful? People say it is beautiful, and you have also said many times that it is beautiful.

The moment you see the rose, the mind supplies you; the mind says it is beautiful. Finished. Now there is no contact with the rose. There is no need; you have said. Now you can move to something else. Without any communion with the rose... the mind didn't allow you even a glimpse of the rose. The mind came in between, and the heart couldn't come in touch with the rose. Only the heart can say whether it is beautiful or not, because beauty is a feeling, it is not a concept.

You cannot say from the head that it is beautiful. How can you say? Beauty is not mathematics, it is not measurable. And beauty is not really just in the rose, because to someone else it may not be beautiful at all; and someone else may just pass without looking at it; and to someone else it may even be ugly. The beauty

doesn't exist simply in the rose; the beauty exists in a meeting of the heart with the rose. When the heart meets with the rose, beauty flowers. When the heart comes in deep contact with anything it is a great phenomenon.

If you come in deep contact with any person, the person becomes beautiful. The deeper the contact, the more beauty is revealed. But beauty is a phenomenon that happens to the heart, not to the mind. It is not a calculation, and there is no criterion by which to judge it. It is a feeling.

So if I say, `This rose is not beautiful,' you cannot argue about it. There is no need to argue. You will say, `That is your feeling. And the rose is beautiful -- this is my feeling.' There is no question of argument. Heads can argue. Hearts cannot argue. It is finished, it is a full stop. If I say, `This is my feeling,' then there is no question of argument.

With the head, argument can continue and we can come to a conclusion. With the heart, the conclusion has already happened. With the heart, there is no procedure towards the conclusion; the conclusion is immediate, instantaneous. With the head, it is a process -- you argue, you discuss, you analyze, and then you come to a conclusion about whether this is so or not. With the heart, it is an immediate phenomenon -- the conclusion comes first. Look at it: with the head, conclusion comes in the end. With the heart, conclusion comes first, and then you can proceed to find the process -- but that is the work of the head.

So when such techniques have to be practised, the first difficulty will be that you don't know what feeling is. Try to develop it. When you touch something, close your eyes; don't think, feel. For example, if I take your hand in my hand and I say to you, `Close your eyes and feel what is happening,' immediately you will say, `Your hand is in my hand.' But this is not a feeling, this is a thinking.

Then I again say to you, `Feel. Don't think.' Then you say, `You are expressing your love.' That too is again thinking. If I insist again, `Just feel, don't use your head. What are you feeling right now?' only then will you be able to feel and say, `The warmth.' Because love is a conclusion. `Your hand is in my hand' -- this is a head-oriented thought.

The actual feeling is that a certain warmth is flowing from my hand to your hand, or from your hand to my hand. Our life energies are meeting and the point of meeting has become hot, it has become warm. This is the feeling, the sensation, the real. But we go on with the head continuously. That has become a habit; we are trained for it. So you will have to re-open your heart.

Try to live with feelings. Sometimes in the day when you are not doing any particular business -- because in business, in the beginning it will be difficult to live with feeling. There, head has proved very efficient, and you cannot depend on feeling. While you are at home playing with your children, the head is not needed, it is not a business -- but there too you are with the head. Playing with your children or just sitting with your wife, or not doing anything, relaxing in a chair, feel. Feel the texture of the chair.

Your hand is touching the chair: how are you feeling it? The air is blowing, the breeze is coming in. It touches you. How do you feel? Smells are coming from the kitchen. How do you feel? Just feel. Don't think about them. Don't start brooding that this smell shows that something is being prepared in the kitchen -- then you will start dreaming about it. No, just feel whatsoever is the fact. Remain with the fact; don't move in thinking. You are surrounded from everywhere. Everywhere so much is converging on you. The whole existence is coming to meet you from everywhere, from all your senses it is entering you, but you are in the head, and your senses have become dead; they don't feel.

A certain growth will be needed before you can do this, because this is an inner experiment. If you cannot feel the outer, it will be very difficult for you to feel the inner, because the inner is the subtle. If you cannot feel the gross, you cannot feel the subtle. If you cannot hear the sounds, then it will be difficult for you to hear the inner soundlessness -- it will be very difficult. It is so subtle.

You are just sitting in the garden, the traffic is passing by and there are many noises and many sounds. You just close your eyes and try to find the most subtle sound there around you. A crow is cawing: just concentrate yourself on that crow's noise. The whole traffic noise is going on. The sound is such, it is so subtle, that you cannot be aware of it unless you focus your awareness towards it. But if you focus your awareness, the whole traffic noise will go far away and the noise of the crow will become the center. And you will hear it, all the nuances of it -- very subtle, but you will be able to hear it.

Grow in sensitivity. When you touch, when you hear, when you eat, when you take a bath, allow your senses to be open. And don't think -- feel.

You are standing under the shower: feel the coolness of the water falling on you. Don't think about it. Don't immediately say, `It is very cool. It is cold. It is good.' Don't say anything. Don't verbalize, because the moment you verbalize, you miss feeling. The moment words come in, the mind has started to function.

Don't verbalize. Feel the coolness and don't say that it is cool. There is no need to say anything. But our minds are just mad; we go on saying something or other.

I remember, I was working in a university, and there was a lady professor who would always be saying something or other. It was impossible for her to be silent in any situation. One day I was standing on the verandah of the college and the sun was setting. It was tremendously beautiful. And she was just standing by my side, so I told her, `Look!' She was saying something or other, so I said, `Look! Such a beautiful sunset.' So, very reluctantly she conceded. She said, `Yes, but don't you think there should be a little more purple just on the left?' It was not a painting; it was a real sunset!

We go on saying things, not even aware of what we are saying. Stop verbalizing; only then can you deepen your feelings. If feelings are deepened, then this technique can work miracles for you.

FEEL:
MY THOUGHT,

Close your eyes and feel the thought. A continuous flow of thoughts is there, a continuum, a flux; a river of thoughts is flowing. Feel these thoughts, feel their presence. And the more you feel, the more will be revealed to you -- layers upon layers. Not only thoughts that are just on the surface; behind them there are more thoughts, and behind them there are still more thoughts -- layers upon layers.

And the technique says:FEEL: MY THOUGHT. And we go on saying, `These are my thoughts.' But feel -- are they really yours? Can you say `my'? The more you feel, the less will it be possible for you to say that they are yours. They are all borrowed, they are all from the outside. They have come to you but they are not yours. No thought is yours -- just dust gathered. Even if you cannot recognize the source from where this thought has come to you, no thought is yours. If you try hard, you can find from where this thought has come to you.

Only the inner silence is yours. No one has given it to you. You were born with it, and you will die with it. Thoughts have been given to you; you have been conditioned to them. If you are a Hindu, you have a different type, a different set of thoughts; if you are a Mohammedan, of course, a different set of thoughts; if you are a communist, again a different set of thoughts. They have been given to you, or you may have taken them voluntarily, but no thought is yours.

If you feel the presence of thoughts, the crowd, you can feel this also -- that they are not yours. The crowd has come to you, it has gathered around you, but it doesn't belong to you. And if this can be felt -- that no thought is mine -- only then you can throw the mind. If they are yours, you will defend them. And the very feeling that `this thought is mine' is the attachment. Then I give it roots in myself. Then I become the soil and the thought can remain rooted in me. If anything that I can see is not mine is uprooted, then I am not attached to it. The feeling of `mine' creates attachment.

You can fight for your thoughts, you can even become a martyr for your thoughts. Or, you can become a killer, a murderer for your thoughts. And thoughts are not yours. Consciousness is yours, but thoughts are not yours. And why will this help? -- because if you can see that thoughts are not yours, then nothing is yours because thought is the root of all. The house is mine and the property is mine and the family is mine -- these are the outer things. Deep down the thoughts are mine. Only if thoughts are mine can all these things, the superstructure, be mine.

If thoughts are not mine then nothing matters, because this too is a thought -- that you are my wife, or you are my husband. This too is a thought. And if basically thought itself is not mine, then how can the husband be mine? Or how can the wife be mine? Thoughts uprooted, the whole world is uprooted. Then you can live in the world and not live in it.

You can move to the Himalayas, you can leave the world, but if you think that your thoughts are yours, you have not moved a single inch. Sitting there in the Himalayas, you will be as much in the world as here because thoughts are the world. You carry your thoughts to the Himalayas. You leave the house -- but the real house is inner, and the real house is built by the bricks of thought. It is not the outer house.

So this is strange, but this happens every day: I see a person who has left the world but still he remains a Hindu. He becomes a sannyasin and still he remains a Hindu or remains a Jain. What does it mean? He renounces the world but he doesn't renounce the thoughts. He is still a Jain, he is still a Hindu -- the thought-world is carried still. And that thought-world is the real world.

If you can see that no thought is yours.... And you will see, because you will be the seer and thoughts

will become the objects. When you silently look at the thoughts, thoughts will be the objects and you will be the looker. You will be the seer, the witness, and thoughts will be flowing before you.

And if you look deeply and feel deeply, you will see that there are no roots. Thoughts are floating like clouds in the sky; they have no roots in you. They come and go. You are just a victim, and you unnecessarily become identified with them. About every cloud that passes by your house you say, `This is my cloud.' Thoughts are like clouds: in the sky of your consciousness they go on passing and you go on clinging to each one. You say, `This is mine' -- and this is only a vagrant cloud that is passing. And it will pass.

Go back in your childhood. You had certain thoughts, and you used to cling to them and you used to say that they were your thoughts. Then the childhood disappeared, and with that childhood those clouds disappeared. Now you don't even remember. Then you were young: then other clouds which are attracted when you are young came to you and then your started clinging to them.

Now you are old: those thoughts are no more there, you don't even remember them. And they were so significant that you could have died for them, and now you don't even remember. Now you can laugh at the whole nonsense that you once thought that you could die for them, you could become a martyr for them. Now you are not ready to even give a single penny for them. They don't belong to you now. Now those clouds have gone but other clouds have come, and you are clinging to them.

Clouds go on changing but your clinging never changes. That's the problem. And it is not that only when you are no longer a child they will change; every moment they are changing. A minute ago you were filled with certain clouds; now you are filled with other clouds. When you came here, certain clouds were hovering on you; when you leave this room, other clouds will be hovering on you -- and you go on clinging to every cloud. If in the end you find nothing in your hand, it is natural because nothing can come of clouds -- and thoughts are just clouds.

This sutra says: FEEL. Be established in feeling first. Then MY THOUGHT. Look at that thought which you have always been calling MY -- MY THOUGHT. Established in feeling, looking at thought, the MY disappears. And MY is the trick because out of many MY'S, out of many ME'S, the I evolves -- this is MINE, this is MY. So many MINE'S; out of them the I evolves.

This technique starts from the very root. Thought is the root of all. If you can cut the feeling of MY at the very root, it will not appear again, it will not be seen anywhere again. But if you don't cut it down there, you can go on cutting everywhere and it is useless; it will go on appearing again and again.

I can cut it. I can say, `My wife? No, we are strangers, and marriage is just a social formality.' I cut myself away. I say, `No one is my wife' -- but this is very superficial. Then I say, `MY religion,' Then I say, `MY sect.' Then I say, `This is MY religious book. This is the Bible. This is the Koran. This is MY book.' Then the MY continues in some other field and you remain the same.

MY THOUGHT, and then I-NESS. First look at the traffic of thought, the process of thought, the river-like flow of thought, and find out whether any thought belongs to you or whether they are just passing clouds. And when you have come to feel that no thought is yours, to attach MY to any thought is an illusion, then the second thing; then you can move deeper. Then be aware of I-ness. Where is this I?

Raman used to give a technique to his disciples: they were just to enquire, `Who am I?' In Tibet they use a similar technique, but still better than Raman's. They don't ask, `Who am I?' They ask, `Where am I?' -- because the WHO can create a problem. When you enquire, `Who am I?' you take it for granted that you are; the only question is to know who you are. You have presupposed that you are. That is not contested. It is taken for granted that you are. Now the only question is WHO you are. Only the identity is to be known, the face is to be recognized, but it is there -- unrecognized it is there.

The Tibetan method is still deeper. They say to be silent and then search within for where you are. Go on in the inner space, move to every point and ask, `Where am I?' You will not find it anywhere. And the more you seek, the more it will not be there. And asking `Who am I?' or `Where am I?' a moment comes when you come to a point where you are, but no I -- a simple existence has happened to you. But it will happen only when thoughts are not yours. That is a deeper realm -- I-NESS.

We never feel it. We go on saying I. The word I is used continuously -- the most used word is I -- but you have no feeling. What do you mean by I? When you say I, what do you mean? What is connoted through this word? What is expressed? I can make a gesture. Then I can say, `I mean this.' I can show my body -- `I mean this.' But then it can be asked, `Do you mean your hand? Do you mean your leg? Do you mean your stomach?' Then I will have to deny, I will have to say no. Then the whole body will be denied.

Then what do you mean when you say I? Do you mean your head? Deep down, whenever you say I, it is a very vague feeling, and the vague feeling is of your thoughts.

Established in feeling, cut from thoughts, face I-ness, and as you face it, you find that it exists not. It was only a useful word, a linguistic symbol -- necessary, but not real. Even a Buddha has to use it, even after his enlightenment. It is just a linguistic device. But when a Buddha says I, he never means I, because there is no one.

When you face this I-NESS it will disappear. Fear can grip you at this moment, you can be scared. And it happens to many who move in such techniques deeply that they become so afraid that they run out of it. So remember this: when you feel and face your I-NESS you will be in the same situation as you will be when you die -- the same. Because I is disappearing, and you feel death is occurring to you. You will have a sinking sensation, you will feel you are sinking down and down. And if you get afraid, you will come out again and you will cling to thoughts because those thoughts will be helpful. Those clouds will be there: you can cling to them, and then the fear will leave you.

Remember, this fear is very good, a very hopeful sign. It shows that now you are going deep -- and death is the deepest point. If you can go into death you will become deathless, because one who goes into death cannot die. Then death is also just around; never in the center, just on the periphery. When I-NESS disappears you are just like death. The old is no more and the new has come into being.

This consciousness which will come out is absolutely new, uncontaminated, young, virgin. The old is no more -- and the old has not even touched it. That I-NESS disappears, and you are in your pristine virginity, in your absolute freshness. The deepest layer of being has been touched.

So think of it in this way: thoughts, then below them I-NESS, and thirdly:

FEEL:
MY THOUGHT,
I-NESS,
INTERNAL ORGANS
-- ME.

When thoughts have disappeared or you are not clinging to them -- if they are passing it is none of your business, you are aloof and detached and unidentified, and the I-NESS has disappeared -- then you can look at the internal organs. These internal organs.... This is one of the deepest things. We know the outer organs. With hands I touch you, with eyes I see you -- these are the outer organs.

The internal organs are those through which I feel my own being. The outer are for others. I know about you through the outer. How do I know about me? Even that I am -- how do I know about it? Who gives me the sensation of my own being? There are internal organs. When thoughts have stopped and when I-NESS is no more, only then, in that purity, in that clarity, can you see the internal organs.

Consciousness, intelligence -- they are internal organs. Through them I am aware of my own being, of my own existence. That's why if you close your eyes, you can forget your body completely, but your own feeling that you are, remains. And it is conceivable that when a person dies.... It is a fact. When a person dies, for us he is dead, but it takes a little time for him to recognize the fact that he is dead because the internal feeling of being, remains the same.

In Tibet they have special exercises for dying and they say one must be ready to die. One of the exercises is this: whenever someone is dying, the master or the priest or someone who knows the bardo exercises will go on saying to him, `Remember, be alert, you are leaving the body.' Because even when you have left the body it will take time to recognize that you are dead because the internal feeling remains the same; there is no change.

The body is only to touch and feel others. Through it you have never touched yourself, through it you have never known yourself. You know yourself through some other organs which are internal. But this is the misery -- that we are not aware of those internal organs and our image in our own eyes is created by others. Whatsoever others say about me is my knowledge about myself. If they say I am beautiful or if they say I am ugly, I believe in it. Whatsoever my senses say to me through others, reflected through others, is my belief of myself.

If you can recognize the internal organs you are freed from society completely. That is what is meant when it is said in old scriptures that a sannyasin is not part of the society, because now he knows himself through his own internal organs. Now his knowledge about himself is not based upon others, it is not a

reflected thing. Now he doesn't need any mirror to know himself. He has found the inner mirror, and he knows through the inner mirror. And the inner reality can be known only when you have come to the inner organs.

INTERNAL ORGANS. You can then look through those internal organs. And then -- the ME. It is difficult to express it in words, that's why ME is used. Any word will be wrong -- ME is also wrong -- but the I has disappeared. So remember, this ME doesn't have anything to do with I. When thoughts are uprooted, when I-NESS has disappeared, when internal organs are known, the ME appears. Then for the first time my real being is revealed -- that real being is called ME.

The outer world is no more, thoughts are no more, the feeling of ego is no more, and I have come to recognize my own internal organs of knowing, consciousness, intelligence -- or whatsoever you call it -- awareness, alertness. Then, in the light of this internal organ, ME is revealed.

This ME doesn't belong to you. This ME is your innermost center, unknown to you. This ME is not an ego. This ME is not against any YOU. This ME is cosmic. This Me has no boundaries. In this ME everything is implied. This ME is not the wave. This ME is the ocean.

FEEL: MY THOUGHT, I-NESS, INTERNAL ORGANS. Then there is a gap, and suddenly the ME is revealed. When this ME is revealed, then one comes to know, `Aham Brahmasmi. I am the God.' This knowing is not any claim of the ego; the ego is no more there. You can mutate yourself through this technique, but first get established in feeling.

The second technique:

BEFORE DESIRE AND BEFORE KNOWING,
HOW CAN I SAY I AM?
CONSIDER.
DISSOLVE IN THE BEAUTY.

BEFORE DESIRE AND BEFORE KNOWING, HOW CAN I SAY I AM?

A desire arises: with the desire, the feeling that I AM arises. A thought arises: with the thought, the feeling that I AM arises. Look for it in your own experience. Before desire and before knowing, there is no ego.

Sit silently. Look within. A thought arises: you get identified with the thought. A desire arises: you get identified with the desire. In the identification you become the ego. Then think: there is no desire and there is no knowledge and no thought -- you cannot get identified with anything. The ego cannot arise.

Buddha used this technique and he said to his disciples not do anything else but just one thing: when a thought arises, not it down. Buddha used to say that when a thought arises, note down that a thought is arising. Just inside, note it: now a thought is arising, now a thought has arises, now a thought is disappearing. Just remember that now the thought is arising, now the thought has arisen, now the thought is disappearing, so that you don't get identified with it.

It is very beautiful and very simple. A desire arises. You are walking on the road; a beautiful car passes by. You look at it -- and you have not even looked and the desire to possess it arises. Do it. In the beginning just verbalize; just say slowly, `I have seen a car. It is beautiful. Now a desire has arisen to possess it.' Just verbalize.

In the beginning it is good; if you can say it loudly, it is very good. Say loudly, `I am just noting that a car has passed, the mind has said it is beautiful, and now desire has arisen and I must possess this car.' Verbalize everything, speak loudly to yourself and immediately you will feel that you are different from it. Note it.

When you have become efficient in noting, there is no need to say it loudly. Just inside, note that a desire has arisen. A beautiful woman passes; the desire has come in. Just note it -- as if you are not concerned, you are just noting the fact that is happening -- and then suddenly you will be out of it.

Buddha says, `Note down whatsoever happens. Just go on noting, and when it disappears, again note that now that desire has disappeared, and you will feel a distance from the desire, from the thought.'

This technique says:

BEFORE DESIRE AND BEFORE KNOWING,
HOW CAN I SAY I AM?

And if there is no desire and if there is no thought, how can you say I AM? How can I say I AM? Then everything is silent, not a ripple is there. And without any ripple how can I create this illusion of I? If some ripple is there I can get attached to it and through it I can feel I AM. When there is no ripple in the consciousness, there is no I.

So before desire, remember; when the desire comes in, remember; when the desire goes out, go on remembering. When a thought arises, remember. Look at it. Just note that a thought has arisen. Sooner or later it will go because everything is momentary, and there will be a gap. Between two thoughts there is a gap, between two desires there is a gap, and in the gap there is no I.

Note a thought in the mind and then you will feel that there is an interval. Howsoever small, there is an interval. Then another thought comes; then again there is an interval. In those intervals there is no I -- and those intervals are your real being. Thoughts are moving in the sky. In those intervals you can look between two clouds, and the sky is revealed.

CONSIDER.
DISSOLVE IN THE BEAUTY.

And if you can consider that a desire has arisen and a desire has gone and you have remained in the gap and the desire has not disturbed you.... It came, it went. It was there, and it is now not there, and you have remained unperturbed, you have remained as you were before it. There has been no change in you. It came and it passed like a shadow. It has not touched you; you remain unscarred.

Consider this movement of desire and movement of thought but no movement in you. CONSIDER AND DISSOLVE IN THE BEAUTY. And that interval is beautiful. Dissolve in that interval. Fall in the gap and be the gap. It is the deepest experience of beauty. And not only of beauty, but of good and of truth also. In the gap you are.

The whole emphasis has to go from the filled spaces to the unfilled spaces. You are reading a book. There are words, there are sentences, but between the words there are gaps, between the sentences there are gaps. In those gaps you are. The whiteness of the paper you are, and the black dots are just clouds of thought and desire moving on you. Change the emphasis, change the gestalt. Don't look at the black dots. Look at the white.

In your inner being, look at the gaps. Be indifferent to the filled spaces, the occupied spaces. Be interested in the gaps, the intervals. Through those intervals you can dissolve into the ultimate beauty.

Vigyan Bhairav Tantra, Vol 2

Chapter #16
Chapter title: Discovering the emptiness

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IN MEDITATION, WHEN THE `I' DROPS TEMPORARILY AND AN EMPTINESS IS CREATED WITHIN, AFTER IT A FRUSTRATION IS FELT WHEN THAT EMPTINESS IS NOT FILLED BY THE ENTRY OF THE UNKNOWN. HOW CAN ONE LEARN TO LIVE WITH THAT EMPTINESS?

Emptiness is the unknown. Don't wait and don't hope that something is going to fill the emptiness. If you are waiting, hoping, desiring, you are not empty. If you are waiting that something, some unknown force, will descend upon you, you are not empty -- this hope is there, this desire is there, this longing is there. So don't desire for something to fill you. Simply be empty. Don't even wait.

Emptiness is the unknown. When you are really empty the unknown has descended upon you. It is not that first you become empty and then the unknown enters. You are empty, and the unknown has entered. There is not a single moment's gap. The emptiness and the unknown are one.

In the beginning it appears to you as emptiness; that is only appearance, because you have always been filled by the ego. Really, you are feeling the absence of the ego; that's why you feel empty. First the ego disappears -- but the feeling that the ego is no more creates the feeling of emptiness. Just the absence... something was there, and now it is not there. The ego has gone, but the absence of the ego is felt. First the ego will disappear, and then the absence of the ego will disappear. Only then will you be really empty. And to be really empty is to be really filled.

That inner space which is created by the absence of the ego is the divine. The divine is not to come from somewhere else; you are already that. Because you are filled with the ego you cannot realize it, you cannot see it, you cannot touch it. A filmy barrier of the ego prevents you.

When the ego has dropped, the barrier has dropped. The curtain is no more there. Nothing is to come; whatsoever is to come is already there. Remember this: that nothing new is going to come to you. Whatsoever is possible is already there, actual. So the question is not of achieving; the question is only of discovering. The treasure is there, just covered -- you uncover it.

When he became a realized man, Buddha was asked so many times, `What have you gained? What have you achieved?'

Buddha is reported to have said, `I have not achieved anything. Rather, on the contrary, I have lost myself. And that which I have achieved was already there, so I cannot say I have achieved it. I was unaware of it. Now I have become aware. But I cannot say I have achieved it. Rather, on the contrary, now I wonder how it was possible that I didn't know it before. And it was always there just by the corner -- just a turning was needed.'

The divinity is not a future. Your divinity is the present. It is here and now. This very moment you are that -- unaware, not looking in the right direction, or not tuned to it, that's all.

A radio is there: the waves are passing right now, but if the radio is not tuned to a particular wave, the wave is unmanifest. You tune the radio and the wave becomes manifest. A tuning is needed. Meditation is a tuning. When you are tuned, that which is unmanifest becomes manifest.

But remember, don't desire, because the desire will not allow you to be empty. And if you are not empty nothing is possible, because the space is not there, so your own unmanifest nature cannot be revealed. It needs space to be revealed. And don't ask how to live with emptiness. That is not the real question. Just be empty. You are not yet empty.

If once you know what emptiness is, you will love it. It is ecstatic. It is the most beautiful experience possible to mind, to man, to consciousness. You will not ask how to live with emptiness. You are asking that as if emptiness is something like a misery. It appears so to the ego. The ego is always afraid of emptiness, so you ask how to live with it as if it is some enemy.

Emptiness is your innermost center. All the activity is on the periphery; the innermost center is just a zero. All the manifest is on the periphery; the deepest core of your being is the unmanifest vacuum. Buddha has given it a name -- shunyata. It means nothingness or emptiness. That's your nature, that's your being, and out of that nothingness everything comes, and everything goes back to it.

That emptiness is the source. Don't ask to fill it, because whenever you ask to fill it you will create more and more ego -- ego is the effort to fill the emptiness. And even this desire that now something must descend upon you -- a god, a divinity, a divine power, some unknown energy -- this is again a thought. Whatsoever you can think about God is not going to be God; it is simply going to be a thought.

When you say the unknown, you have made it the known. What do you know about the unknown? Even

to say that it is the unknown, you have known some quality about it -- the quality of its being unknown. The mind cannot conceive the unknown. Even the unknown becomes known, and whatsoever the mind says is going to be just a verbalization, a thought process.

God is not the word `God'. The thought of God is not God. Ans when there is no thought, only then will you come to feel and realize what it is. Nothing else can be said about it. It can only be indicated. And all indications are erroneous because they are all indirect.

This much can be said -- that when you are not.... And you are not, only when there is no desire, because you exist with desire. Desire is the food through which you exist. Desire is the fuel. When there is no desire, no longing, no future, and when you are not, that emptiness is the fullness of existence. In that emptiness the whole existence is revealed to you. You become it.

So don't ask how to live with emptiness. First be empty. There is no need to ask how to live with it. It is so blissful -- the deepest bliss it is. When you ask how to live with emptiness, you are really asking how to live with oneself. But you have not known yourself. Enter more and more into it.

In meditation sometimes you feel a sort of emptiness; that is not really emptiness. I call it just a sort of emptiness. When you are meditating, for certain moments, for a few seconds you will feel as if the thought process has stopped. In the beginning these gaps will come. But because you are feeling as if the thought process has stopped, this is again a thought process, a very subtle thought process. What are you doing? You are saying inside, `The thought process has stopped.' But what is this? This is a secondary thought process which has started. And you say, `This is emptiness.' You say, `Now something is going to happen.' What is this? Again a new thought process has started.

Whenever this happens again, don't become a victim of it. When you feel a certain silence is descending, don't start verbalizing it, because you are destroying it. Wait -- not for something -- simply wait. Don't do anything. Don't say, `This is emptiness.' The moment you have said, you have destroyed it. Just look at it, penetrate into it, encounter it, but wait -- don't verbalize it. What is the hurry? Through verbalization the mind has again entered from a different route, and you are deceived. Be alert about this trick of the mind.

In the beginning it is bound to happen, so whenever this happens again, just wait. Don't fall in the trap. Don't say anything -- remain silent. Then you will enter, and then it will not be temporary, because once you have known the real emptiness you cannot lose it. The real cannot be lost; that is its quality.

Once you have known the inner treasure, once you have come in contact with your deepest core, then you can move in activity, then you can do whatsoever you like, then you can live an ordinary worldly life, but the emptiness will remain with you. You cannot forget it. It will go on inside. The music of it will be heard. Whatsoever you are doing, the doing will be only on the periphery; inside you will remain empty.

And if you can remain empty inside, doing only on the periphery, whatsoever you do becomes divine, whatsoever you do takes on the quality of the divine because now it is not coming from you. Now it is coming directly from the original emptiness, the original nothingness. If then you speak, those words are not yours. That's what Mohammed means when he says, `This Koran is not said by me. It has come to me as if someone else has spoken through me.' It has come out of the inner emptiness. That's what Hindus mean when they say, `The Vedas are not written by man, they are not human documents, but the divine, the God himself has spoken.'

These are symbolic ways of saying something which is very mysterious. And this is the mystery: when you are deeply empty, whatsoever you do or speak is not from you -- because you are no more. It comes from the emptiness. It comes from the deepest source of existence. It comes from the same source from which this whole existence has come. Then you have entered the womb, the very womb of existence. Then your words are not yours, then your acts are not yours. It is as if you are just an instrument -- an instrument of the whole.

If emptiness is felt only momentarily, and then it comes and goes like a flash, it is not real. And if you start thinking about it, even the unreal is lost. Not to think in that moment takes great courage. It is the greatest control I know. When the mind becomes silent and when you are falling empty, it takes the greatest courage not to think, because the whole past of the mind will assert. The whole mechanism will say, `Now think!'

In subtle ways, indirect ways, your past memories will force you to think -- and if you think, you have come back. If you can remain silent in that moment, if you are not tempted by the mechanism of your memory and mind.... This is really the satan -- your own mind which tempts you. Whenever you are falling empty, the mind tempts you and creates something to think about -- and if you start thinking, you are back.

It is said that when one of the great masters, Bodhidharma, went to China, many disciples gathered

around him. He was the first Zen master. One disciple, who was to become his chief disciple, came to him and said, `Now I have become totally empty.'

Bodhidharma slapped him immediately and said, `Now go and throw this emptiness also! Now you are filled with emptiness -- throw this also. Only then will you be really empty.

You understand? You can be filled by the idea of emptiness. Then it will hover on you, it will become a cloud. He said, `Throw this emptiness also, and then come to me.' If you say you are empty, you are not empty. Now this word `empty' has become meaningful and you are filled with it. The same I say to you -- throw this emptiness also.

YOU HAVE TALKED ABOUT TRANSFORMATION AND MUTATION OF MAN'S MIND, OF MAN'S UNCONSCIOUS INTO SUPERCONSCIOUS, AND YOU HAVE SAID THAT SPIRITUALITY IS AN EXISTENTIAL EXPERIMENTATION. BUT LAST NIGHT YOU SAID THAT THE EGO IS A FALSE ENTITY AND IT HAS NO SUBSTANCE AND REALITY TO IT. THEN DOES IT MEAN THAT THE WHOLE SPIRITUAL EXPERIMENTATION IS AN EXISTENTIAL TRANSFORMATION OF THE EGO WHICH IS NON-EXISTENTIAL?

No. The spiritual transformation is not the transformation of the ego; it is the dissolution of it. You are not going to transform the ego, because howsoever transformed, the ego will remain the ego. It may become superior, more refined, more cultured, but the ego will remain the ego. And more cultured; it becomes more poisonous. The more subtle, the more you will be in its grip, because you will not be able to be aware of it. You are not even aware of such a gross ego. When it becomes subtle you will not be aware of it; there will be no possibility.

There are ways to refine the ego, but those ways are not of spirituality. Morality exists on those methods. And that is the difference between morality and religion. Morality exists on methods of refining the ego; morality exists on respectability. So we say to a person, `Don't do this. If you do this, your respect is at stake. Don't do this. What will others think about you? Don't do this. You will not be honored. Do this and everyone will honor you.'

The whole morality depends on your ego, a subtle ego. Religion is not a transformation of the ego, it is a transcendence. You simply leave the ego. And it is not that you leave it because it is wrong. Remember this distinction. Morality always says, `Leave that which is wrong, and do that which is right,' Religion says, `Leave that which is false -- not wrong, but false. Leave that which is unreal, and enter the real.' With spirituality, truth is the value, not right. Because right may itself be false, and in a false world we need false rights to oppose wrongs.

Spirituality is not a transformation of the ego, it is a transcendence. You go beyond the ego. And this going beyond is really an awakening; it is a deep alertness to see whether the ego exists or not. If it exists, if it is a part, a real part of your being, you cannot go beyond it. If it is false, only then is transcendence possible. You can awaken out of a dream. You cannot awaken out of reality, or can you? You can transcend a dream, but you cannot transcend reality.

The ego is a false entity. And what do we mean when we say that the ego is a false entity? We mean that it exists only because you have not encountered it. If you encounter it, it will not exist. It exists in your ignorance; because you are not aware, it is there. If you become aware, it will not be there. If you become aware and some entity disappears just by your becoming aware, it means it was false. The real will be revealed in awareness and the false will disappear.

So really this too is not right to say -- leave your ego -- because whenever it is said to leave your ego, it gives a sense that the ego is something and you can leave it. You can even start struggling to throw this ego. The whole effort will be absurd. You cannot throw it, because only a reality can be thrown. You cannot fight with it. How can you fight with a shadow? And if you fight, remember, you will be defeated. Not because the shadow is very powerful, but because the shadow is not; you cannot defeat it. You will be defeated by your own stupidity.

Fight with a shadow and you cannot win -- that is certain. You will be defeated. That too is certain, because you will dissipate your own energy in the fight. Not that the shadow is very powerful, but because the shadow is not. You are fighting with your own self, wasting your energy. Then you will be exhausted and you will fall down. And you will think that the shadow has won and you are defeated -- and the shadow has not been there at all. If you fight with the ego you will be defeated. Rather, enter and try to find out where it is.

It is said that the Emperor of China asked Bodhidharma, `My mind is very restless. I am in constant inner turmoil. Give me some peace or give me some secret key to how I can enter into the inner silence.'

So Bodhidharma said, `You come early in the morning, four o'clock, when there is no one here. When I am alone here in my hut you come. And remember, bring your restless mind with you. Don't leave it at home.'

The king was very much disturbed, thinking that this man was mad. He says, `Bring your disturbed mind with you. Don't leave it at home, otherwise who am I going to silence? I will make it still, but bring it! Remember well.'

The emperor left, but more disturbed than ever. He had been thinking that this man was a sage, a wise man, and he would give him some key, but whatsoever he said seemed to be foolish -- how can one leave one's mind at home? He couldn't sleep. The eyes of Bodhidharma and the way he had looked at him... he was hypnotized -- as if a magnet was pulling. He couldn't sleep the whole night, and at four he was ready. He didn't really want to go because this man was mad. And going so early, in darkness, when no one was there -- this man could do anything.

But still, he was so attracted that in spite of himself he went. And the first thing that Bodhidharma asked.... He was sitting before his hut with his staff in his hands, and he said, `Okay. So you have come. Where is your restless mind? Have you brought that? I am ready to silence it.' The emperor now said, `What are you talking about? How can one forget the mind? It is always there.'

Bodhidharma said, `Where? Where is it? Show it to me so I can silence it, and you can go back.'

The emperor said, `But it is not something objective. I cannot show it to you, I cannot put it in my hand. It is within me.'

So Bodhidharma said, `Okay, close your eyes and try to find out where it is. And the moment you catch hold of it, open your eyes and tell me and I will still it.'

In that silence and with this madman, the emperor closed his eyes. He tried and tried. And he was afraid also, because Bodhidharma was sitting with his staff -- any moment he would hit. He tried and tried and tried. He looked everywhere, in every nook and corner of his being -- where is that mind which is restless> And the more he looked, the more he realized that the restlessness had disappeared. The more he tried to search... like a shadow it was not there.

Two hours passed, and he was not even aware of what had happened. His face became silent, he became like a Buddha statue, and then with the rising sun Bodhidharma said, `Now open your eyes. It is enough. Two hours are more than enough. Now can you tell me where it is?'

The emperor opened his eyes. He was as silent as a human being can be. He bowed down his head at Bodhidharma's feet and said, `You have already silenced it.'

Emperor Wu has written in his autobiography, `This man is miraculous, magical. Not doing anything he silenced my mind. And I also didn't do anything. I just entered myself and tried to find where it is. Of course he was right: first locate it, where it is. And just the effort to locate it, and it was not found there.'

You will not find the ego. If you go in, if you search for it, you will not find it there. It has never existed. It is just a false substitute. It has some utility, that's why you have invented it. Because you don't know your real being, the real center, and without a center it is difficult to function, you have created a fiction, a fictitious center, and you function through it.

The real center is hidden. You have created a false center -- the ego is a false center, a substitute center. Without a center it is difficult to exist, difficult to function. You need a center to function. And you don't know your real center, so the mind has created a false center. Mind is very skilled in creating substitutes. It always gives you a substitute if you cannot find the real, because otherwise you will go mad. Without a center you will go mad. You will get scattered, you will become fragmented; there will be no unity. So the mind creates a false center.

It is just like in dreaming. You dream you are feeling thirsty. Now if this thirst becomes penetrating, the sleep will be disturbed, because then you will have to get up to drink water. Now your mind will give a substitute: the mind will create a dream. You need not get up, the sleep need not be disturbed -- you dream that you are drinking water. From the fridge you are taking water and drinking. The mind has given you a substitute. Now you feel okay. The real thirst has not been quenched, simply deceived. But now you feel that you have drunk, you have taken water. Now you can sleep; the sleep can continue undisturbed.

In dreams the mind is constantly giving you substitutes just to protect sleep. And the same is happening while you are awake. The mind is giving you substitutes just to protect your sanity; otherwise you will be scattered in fragments.

Unless the real center is known, the ego has to function. Once the real center is known, there is no need to dream about water. When you have got the real water you can drink it. There is no need to dream about it. Meditation brings you to the real center. And with that very happening, the utility for the false disappears.

But this must be kept in consciousness -- that the ego is not your real center. Only then can you start a search for the real. And spirituality is not a transformation of it. It cannot be transformed. It is unreal, it is simply not. You cannot do anything with it. If you are aware, alert, if you watch it within yourself, it disappears. Just the flame of your awareness and it is not there. Spirituality is a transcendence.

IF THE EGO IS UNREAL, THEN DOES IT NOT MEAN THAT THE UNCONSCIOUS MIND, THE ACCUMULATION OF MEMORIES IN THE BRAIN CELLS, AND THE PROCESS OF TRANSFORMATION THAT IS THE SUBJECT MATTER OF SPIRITUALITY, IS ALSO UNREAL, A DREAM PROCESS?

No. Ego is unreal; brain cells are not unreal. Ego is unreal; memories are not unreal. Ego is unreal; thought process is not unreal. Thought process is a reality. Memories are real, brain cells are real, your body is real. Your body is real, your soul is real. These are two realities. But when your soul gets identified with the body, the ego is formed -- that is unreality.

It is just like this. I am standing before a mirror: I am real, the mirror is real, but the reflection in the mirror is not real. I am real, the mirror is also real, but the reflection in the mirror is a reflection, it is not a reality. Brain cells are real, consciousness is real, but when consciousness gets involved, attached, identified with the brain cells, the ego is formed. That ego is unreal.

So when you have awakened, when you have become enlightened, your memory is not going to disappear. The memory will be there. Really, it will be more crystal-clear. Then it will function more accurately because there will be no disturbance from the false ego. Your thought process will not disappear. Rather, for the first time you will be capable of thinking. Before that you were simply borrowing things. Then you will really be able to think. But then you, not the thought process, will be the master.

Before, the thought process was the master. You couldn't do anything about it. It continued on its own; you were just a victim. You wanted to sleep and the mind continued thinking. You wanted to stop it, but it would not stop. Really, the more you tried to stop it, the more stubborn it became. It was your master. When you become enlightened it will be there, but then it will be instrumental. Whenever you need it, you will be able to use it. Whenever you don't need it, it will not crowd your consciousness. Then it can be called and then it can also be stopped.

Mind cells will be there, the body will be there, memory will be there, thought process will be there. Only one thing will not be there -- the feeling of I will not be there. This is difficult to understand.

Buddha walks, Buddha eats, Buddha sleeps, Buddha remembers. He has memory, his brain cells function beautifully. But Buddha has said, `I walk, but no one walks in me. I talk, but no one talks in me. I eat, but no one eats in me.' The inner consciousness is no more the ego. So when Buddha feels hungry, he cannot feel like you. You feel, `I am hungry.' When Buddha feels hungry, he feels, `The body is hungry. I am just the knower.' And that knower is without any feeling of I.

The ego is the false entity, the only false entity -- everything else is real. Two realities can meet, and in their meeting, a third epi-phenomenon can be created. When two realities meet, something false can happen. But the false can happen only if there is consciousness. If there is no consciousness, the false cannot happen. Oxygen and hydrogen meet: a false water cannot happen. The false can happen only when you are conscious, because only consciousness can err. Matter cannot err, matter cannot be false. Matter is always true. Matter cannot deceive and cannot be deceive -- only consciousness can. With consciousness is the possibility to err.

But remember another thing: matter is always real, never false, but also never true. The matter cannot know what truth is. If you cannot err, you cannot know what truth is. Both the possibilities open simultaneously. Human consciousness can err and can know that it has erred and can move away from it. That is the beauty of it. The danger is there, but danger is bound to be there. With every growth new dangers come in. For matter, there is no danger.

Look at it in this way. Whenever a new thing grows in existence, a new thing evolves, now dangers come with it into existence. For a stone there is no danger. There are small bacteria. In those bacteria sex doesn't exist in the way it exists in man or in animals. They simply divide their bodies. When one bacterium grows bigger and bigger, when it grows to a certain extent, its body automatically divides into two. The

parent body divides into two. Now there are two bacteria. Those bacteria can live eternally -- because there is no birth, so there is no death.

And the reverse process also happens. If food is not available, two bacteria will come nearer and nearer and they will become one, their bodies will become one. No birth, no death. With sex entered birth; with birth entered death; with birth entered individuality; with individuality entered ego.

Every growth has its own potential dangers, but they are beautiful. If you can understand, there is no need to fall into them, and you can transcend them. And when you transcend, you mature and you achieve a greater synthesis. If you fall a victim, the greater synthesis is not achieved.

Spirituality is the peak, the last, the ultimate synthesis of all growth. The false is transcended and the real absorbed. And only the real remains; all the false drops away. But don't think that the body is unreal -- it is real. Brain cells are real, the thought process is real. Only the relationship between the consciousness and the thought process is unreal. That is a tie. You can untie it. And the moment you untie it, you have opened the door.

HOW CAN ONE KNOW THAT THE SPIRITUAL SEARCH IN WHICH ONE IS INVOLVED IS NOT AN EGO-TRIP, BUT IS AN AUTHENTIC RELIGIOUS SEARCH?

If you don't know, if you are confused, then know well that this is an ego-trip. If you are not confused, if you know well that this is authentic, if there is no confusion at all, then it is authentic. And it is not a question of deceiving someone else. It is a question of deceiving or not deceiving oneself. If you are confused, in doubt, it is an ego-trip, because the moment the authentic search is there, there is no doubt. Faith happens.

Let me put it in some other way. Whenever you phrase such problems, the very confusion exactly shows that you are on the wrong path. Someone comes to me and he says, `Tell me. I don't know whether my meditation is going deep or not.'

So I say, `If it is going deep, there is no need to come and ask me. The depth is such an experience, you will know it. And if you cannot know your depth, who is going to know about it? You have come to ask me only because you are not feeling the depth. Now you want someone else to certify you. If I say, "Yes, your meditation is going very deep," you will feel very good -- this is an ego-trip.'

When you are ill, you know that you are ill. It may sometimes happen that illness may be very very hidden. You may not be aware of it. But the reverse never happens: when you are perfectly healthy, you know it. It is never hidden. When you are healthy, you know it. It may be that for your illness you may not be so aware, but for health -- if health is there -- you are aware of it, because the very phenomenon of health is a phenomenon of well-being. If you cannot feel your health, who is going to feel it? For your ill-health there may be experts to tell you what type of disease you have; there is no expert to tell you about your health. There is no need. But if you ask whether you are healthy or nor, you are unhealthy; that much is certain. This very confusion shows it.

So when you are on a spiritual search, you can know whether it is an ego-trip or an authentic search. And the very confusion shows that this is not an authentic search; this is a sort of ego-trip. What is the ego-trip? You are less concerned with the real phenomenon; you are more concerned with possessing it.

People come to me and they say, 1You know, and you can know about us. Tell us whether our kundalini has arisen or not.' They are not concerned with kundalini, not concerned really; they need a certificate. And sometimes I play and I say, `Yes, your kundalini has arisen,' and immediately they are so happy. The person came very very gloomy and sad, and when I say, `Yes, your kundalini is awakened,' he is happy like a child.

He goes away happy, and when he is just going out of my room, I call him back and I say, `I was just playing. It is not real. Nothing has happened to you.' He is again sad. He is not really concerned with any awakening; he is simply concerned with feeling good: now his kundalini has awakened, now he can feel superior to others.

And this is how many so-called gurus go on exploiting, because you are for your ego. They can give you certificates, they can tell you, `Yes, you are already awakened. You have become a Buddha.' And you are not going to deny. If I say this to ten persons, out of ten, nine are not going to deny it. They will just feel happy. They were in search of such a guru who would say that they are awakened.

False gurus exist because of your need, because no authentic guru is going to say this to you, or give you any certificate -- because any certificate is a demand from the ego. No certificate is needed. If you are

experiencing it, you are experiencing it. If the whole world denies it, let them deny. It makes no difference. If the real experience is there, what does it matter who says that you have achieved and who says you have not achieved? It is irrelevant. But it is not irrelevant, because your basic search is the ego. You want to believe that you have achieved all.

And this happens many times: when you become a failure in the world, when you are in misery in the world, when you cannot succeed there and when you feel that your ambition remains unfulfilled and life is passing, you turn to spirituality. The same ambition now asks to be fulfilled here. And it is easy to be fulfilled here -- easy, because in spirituality you can deceive yourself easily. In the real world, in the world of the matter, you cannot deceive so easily.

If you are poor, how can you pretend that you are rich? And if you pretend, no one is deceived. And if you go on insisting that you are rich, then the whole society, the whole crowd around you, will think you have gone mad.

I once knew a man who started thinking that he was Pundit Jawaharlal Nehru. His family, his friends, everyone tried to persuade him, `Don't talk such nonsense, otherwise you will be thought to be mad.'

But he said, `I am not talking nonsense. I am Pundit Jawaharlal Nehru.'

He started signing `Jawaharlal Nehru'. He would send telegrams to circuit houses, to officials, to collectors, to commissioners saying that, `I am coming -- Pundit Jawaharlal Nehru.'

He had to be caught and chained in his house. I went to meet him. He lived in my village. He said, `You are a man of understanding. You can understand. These fools, no one understands me -- I am Pundit Jawaharlal Nehru.'

So I said, `Yes, that's why I have come to meet you. And don't be afraid of these fools, because great men like you have always suffered.'

He said, `Right.' He was so happy. He said, `You are the only man who can understand me. Great men have to suffer.'

In the outer world, if you try to deceive yourself you will be thought mad, but in spirituality it is very easy. You can say that your kundalini has arisen. Just because you have a certain pain in your back, your kundalini has arisen. Because your brain is feeling a little unbalanced, you think centers are opening. Because you have a headache constantly, you think the third eye is opening. You can deceive and no one can say anything, and no one is interested. But there are false teachers who will say, `Yes, this is the method.' And you will feel very happy.

An ego-trip means that you are not interested in really transforming yourself; you are only interested in claiming. And the claim is easy, you can purchase it cheaply. And it is a mutual thing. When a guru, a so-called guru, says that you are an awakened man, of course he has made you awakened, so you have to pay respect to this guru. This is a mutual thing. You pay respect to him. And now you cannot leave that guru, because the moment you leave that guru what will happen to your awakening, your kundalini? You cannot leave. That guru depends on you because you give respect and honor to him, and then you will depend on him because no one else is going to believe that you are awakened. You cannot leave. This is a mutual bluff.

If you are really in search it is not so easy. And you don't need any witness. It is difficult and arduous; it may take even lives. And it is painful, it is a long suffering, because much has to be destroyed, much has to be transcended, long-established chains have to be broken. It is not easy. It is not a child's play. It is arduous, and suffering is bound to be there because whenever you start changing your pattern, all that is old has to be dropped. And all your investments are in the old. You will have to suffer.

When you start looking inwards for your ego and you don't find it, what will happen to your image that you have lived with? You have always thought you were a very good man, moral, this and that -- what will happen to that? When you find that you are nowhere to be found, where is that good man? Your ego implies all that you have thought about yourself. Everything is implied in it. It is not something that you can throw easily. It is you, your whole past. When you drop it you become like a zero, as if you never existed before. For the first time you are born; no experience, no knowledge, no past -- just like an innocent child. Daring is needed, courage is needed.

Authentic search is arduous. Ego-trip is very easy. And it can be fulfilled very easily, because nothing is really fulfilled. You start believing; you start believing that something has happened to you. You are simply wasting time and energy and life. So if you are really with a master, he will constantly pull you back from your trip. He will have to watch that you don't become mad, that you don't start thinking in dreams. He will have to pull you back.

And it is a very very difficult thing, because whenever you are pulled back you take revenge on the master. `I was going so high, and was just on the verge of exploding, and he says, "Nothing is happening. You are just imagining."' You are pulled back to the earth.

With a real master it is difficult to be a disciple. And disciples almost always go against their masters, because they are on their ego-trips and the master is trying to bring them out of that. And these disciples create false masters. They have a need, such a great need, that anyone who fulfills their need will become their master. And it is easy to help your ego grow, because you are for it. It is very difficult to help your ego to disappear.

Remember well, and check every day and every moment that your search is not an ego-trip. Go on checking it. It is subtle, and the ways of the ego are very very very cunning. They are not on the surface. The ego manipulates you from within; deep down from the unconscious. But if you are alert, the ego cannot deceive you. If you are alert, you will come to know its language, you will come to know its feeling, because it is always going after experience. This is the key word.

The ego is always looking for the experience -- sexual or spiritual, it makes no difference. The ego is greedy to experience this and to experience that: to experience kundalini and to experience the seventh body. The ego is always after experiences. The real search is not a greed for any experience, because any experience is going to frustrate you, is bound to frustrate you -- because any experience is going to be repetitive. Then you will get fed up with it; then you will again demand some new experience.

The search for the new will remain with the ego. You will meditate, and if you are only meditating just to get a new thrill, because your life has become boring -- you are fed up with your ordinary routine life, so you want to get some thrill.... You may get it, because man gets whatsoever he tries to find. That is the misery -- whatsoever you desire, you will find. And then you will repent. You will get the thrill. Then what? Then you get fed up with it also. Then you want to take LSD or something else. Then you go on moving from this master to that, from this ashram to that, just in search of a new thrill.

The ego is a greed for new experiences. And every new experience will become old, because whatsoever is new will become old -- then again.... Spirituality is not a search for experience really. Spirituality is a search for one's being. Not for any experience -- not even for bliss, not even for ecstasy -- because experience is an outer thing; howsoever inner, it is outer.

Spirituality is the search for the real being that is inside you: I must know what my reality is. And with that knowing, all greed for experiencing ceases. And with that knowing, there is no urge -- no urge to move for any new experience. With the knowing of the inner true reality, the authentic being, all search ceases.

So don't move for an experience. All experiences are just tricks of the mind, all experiences are just escapes. Meditation is not an experience, it is a realization. Meditation is not an experience; rather, it is a stopping of all experience. Because of this, those who have really tried to express the inner happening -- for example, Buddha -- they say, `Don't ask what happens there.' Of, if you insist, they will say, `Nothing happens there.'

If I say to you that nothing will happen in meditation, what will you do? You will stop meditating. If nothing is going to happen there, what is the use? -- that shows you are on an ego-trip. If I say nothing happens there, and you will say, `Okay, I have known many happenings and I have known many experiences, and every experience proved to be frustrating....' You pass through it and then you know it was nothing. And then an urge to repeat, and then repetition also becomes a boredom. Then you move to something else.... This is how you have been moving for lives and lives; for thousands and thousands of lives you have been moving for experience. You say, `I have known experience. Now I don't want any new experience. I want to know the experience.' The whole emphasis changes.

Experience is something outside you. The experiencer is your being. And this is the distinction between true spirituality and false: if you are for experiences, the spirituality is false; if you are for the experiencer, then it is true. But then you are not concerned about kundalini, not concerned about chakras, not concerned about all these things. They will happen, but you are not concerned, you are not interested, and you will not move on these by-paths. You will go on moving towards the inner center where nothing remains except you in your total aloneness. Only the consciousness remains, without content.

Content is the experience. Whatsoever you experience is the content. I experience misery -- then the misery is the content of my consciousness. Then I experience pleasure -- then pleasure is the content. Then I experience boredom -- then boredom is the content. And then you can experience silence -- then silence is the content. And then you can experience bliss -- then bliss is the content. So you go on changing the content. You can go on changing ad infinitum, but this is not the real thing.

The real is the one to whom these experiences happen -- to whom boredom happens, to whom bliss happens. The spiritual search is not WHAT happens, but to WHOM it happens. Then there is no possibility for the ego to arise.

Vigyan Bhairav Tantra, Vol 2

Chapter #17
Chapter title: Searching for freedom

28 June 1973 pm in Bombay, India

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TOSS ATTACHMENT FOR BODY ASIDE,
REALIZING I AM EVERYWHERE.
ONE WHO IS EVERYWHERE IS JOYOUS.

THINKING NO THING
WILL LIMITED-SELF UNLIMIT.

I have heard a story about an old doctor. One day his assistant phoned him because he was in very great difficulty -- his patient was choking himself to death. A billiard ball was stuck in his throat, and the assistant was at a loss for what to do. So he asked the old doctor, `What am I supposed to do now?' The old doctor said, `Tickle the patient with a feather.'

After a few minutes the assistant phoned again, very happy and jubilant, and said, `Your treatment proved wonderful -- the patient started laughing and he spat the ball out. But tell me from where you learned this remarkable technique.'

The old doctor said, `I just made it up. This has always been my motto: When you don't know what to do, do something.'

But this will not do as far as meditation is concerned. If you don't know what to do, don't do anything, because mind is very intricate, complex, delicate. If you don't know what to do, it is better not to do anything, because whatsoever you do without knowing, is going to create more complexities than it can solve. It may even prove fatal, it may even prove suicidal.

If you don't know anything about the mind.... And really, you don't know anything about it. Mind is just a word. You don't know the complexity of it. Mind is the most complex thing in existence; there is nothing comparable to it. And it is the most delicate -- you can destroy it, you can do something which cannot then be undone. These techniques are based on a very deep knowledge, on a very deep encounter with the human mind. Each technique is based on long experimentation.

So remember this, don't do anything on your own, and don't mix two techniques, because their functioning is different, their ways are different, their bases are different. They lead to the same end, but as means they are totally different. Sometimes they may even be diametrically opposite. So don't mix two techniques. Really, don't mix anything -- use the technique as it is given.

Don't change it, don't improve it, because you cannot improve it, and any change you bring to it will be fatal. And before you start doing a technique, be fully alert that you have understood it. If you feel confused

and you don't know really what the technique is, it is better not to do it, because each technique is to bring about a revolution in you.

These techniques are not evolutionary. By evolution I mean that if you don't do anything and just go on living, in millions of years the meditation will happen automatically to you, in millions of lives you will evolve. In the natural course of time, you will come to the point to which a Buddha comes through a revolution. These techniques are revolutionary. Really, they are shortcuts; they are not natural. Nature will lead you to Buddhahood, to enlightenment -- you will come to it one day -- but then it is up to nature; you cannot do anything about it except just go on living in misery. It will take a very long time; really, millions of years and lives.

Religion is revolutionary. It gives you a technique which can shorten the lengthy process, and with which you can take a jump -- a jump which will avoid millions of lives. In a single moment you can travel millions of years. So it is dangerous, and unless you understand it rightly, don't do it. Don't mix anything on your own. Don't change.

First try to understand the technique absolutely rightly. When you have understood it, then try it. And don't use this old doctor's motto that when you don't know what to do, do something. No, don't do anything. Non-doing will be more beneficial to you than any doing. This is so because the mind is so delicate that if you do something wrongly it is very difficult to undo it -- very difficult to undo it. It is very easy to do something wrong, but very difficult to undo it. Remember this.

The first technique:

TOSS ATTACHMENT FOR BODY ASIDE,
REALIZING I AM EVERYWHERE.
ONE WHO IS EVERYWHERE IS JOYOUS.

TOSS ATTACHMENT FOR BODY ASIDE, REALIZING I AM EVERYWHERE. ONE WHO IS EVERYWHERE IS JOYOUS. Many points have to be understood. First: TOSS ATTACHMENT FOR BODY ASIDE. There is a deep attachment to the body -- bound to be, it is natural. You have been living in the body for many, many lives, from the very beginning. Bodies have changed, but you were always with a body, you were always embodied.

There have been certain moments and times when you were not embodied, but then you were not conscious. When you die from one body, you die in unconsciousness and then you remain unconscious. Then you are born again in a new body, but then too you are unconscious. The gap between one death and another birth is unconscious, so you don't know how you will feel when not embodied. You don't know who you are when you are not in a body. You know only one phenomenon, and that is of embodiment; you have always known yourself in the body.

This has been so long, so continuous, that you have forgotten that you are different from it. This is a forgetfulness -- natural, bound to happen in the circumstances -- hence the attachment. You feel you are the body -- this is the attachment. You feel that you are not anything other than the body, not anything more than the body. You may not agree with me at this point, because many times you think that you are not the body, you are the soul, the self. But this is not your knowing; this is simply what you have heard, what you have read, and what you have believed without knowing.

So the first thing to be done is that you have to realize the fact that really this is your knowing -- that you are the body. Don't deceive yourself, because deception will not help. If you think that you already know that you are not the body, then you cannot toss aside the attachment, because really for you there is no attachment, you already know. Then many difficulties arise which cannot be solved. A difficulty has to be solved at the beginning. Once you lose the beginning, you can never solve it; you have to come back again to the beginning. So remember well, and realize well that you don't know yourself as anything other than the body. This is the first basic realization.

This realization is not there. Your mind is befogged by whatsoever you have heard; your mind is conditioned by the knowledge of others -- it is borrowed, it is not real. Not that it is false -- those who have said it, they have known it -- but for you it is false unless it becomes your own experience. So whenever I say something is false, I mean it is not your experience. It may be true for someone else, but it is not true for you. And truth is individual in this sense -- that truth is truth only when experienced; not experienced, it is

untrue. There are no universal truths. Every truth has to be individual before it becomes true.

You know, you have heard; this is part of your knowledge, part of an inheritance -- that you are not the body -- but it is not real for you. First toss aside this unreal knowledge. Face the fact that you know yourself only as the body. That will create a great tension in you -- it was just to hide that tension that you gathered this knowledge. You go on believing that you are not the body and you go on living as the body, so you are divided, and your whole being becomes non-authentic, pseudo.

Really this is a paranoid condition. You live as the body and you think and talk as the soul -- then there is a struggle and a conflict and then you are constantly in an inner turmoil, a deep unease which cannot be bridged. So first encounter the fact you don't know anything about the soul, the self -- all that you know is about the body.

This will release a very uneasy condition in you. All that is hidden will come up to the surface. In realizing this fact that you are the body, you will literally start perspiring. In realizing this fact that you are the body, you will feel very uneasy, strange, but that feeling has to be gone through; only then can you know what attachment to the body means.

Teachers go on saying that you should not be attached to your body, but the basic thing -- what the attachment to the body is -- is unknown to you. Attachment to the body is a deep identification with the body, but first you have to realize what this identification is. So put aside all your knowledge that has given you an illusory sense that you are the soul. Realize that you know only one thing, and that is the body. How does this create and how does this release hidden turmoil and a hidden hell within you?

The moment you realize you are the body, for the first time you realize the attachment. For the first time you grip the fact in your consciousness that this body which is born, and this body which is gong to die, is you. For the first time you realize the fact that these bones, this bones -- this is you. For the first time you realize the fact that this sex, this anger -- this is you. So all the false images fall. You become real.

The reality is painful, very painful -- that's why we go on hiding it. It is a deep trick. You go on thinking about yourself as the self, and everything that you don't like, you throw on the body. So you say sex belongs to the body, love belongs to you. Then you say greed and anger, they belong to the body; compassion belongs to you. Compassion belongs to the self, and cruelty belongs to the body. Forgiveness belongs to the self, and anger belongs to the body. So whatsoever you feel is wrong, ugly, you throw to the body, and whatsoever you feel is beautiful, you go on being identified with. You create a division.

This division will not allow you to know what attachment is, and unless you know what attachment is and unless you suffer the misery of it and the hell of it, you cannot put it aside. How can you put it aside? You can put something aside only when it proves a disease, when it proves a heavy burden, when it proves a hell; only then can you put it aside.

Your attachment has not proved a hell yet. Whatsoever Buddha says and Mahavir says is irrelevant. They may go on saying that attachment is hell, but this is not your feeling. That's why you again and again ask how to be detached, how to be not attached, how to go beyond attachment. You go on asking this `how' only because you don't know what attachment is. If you know what attachment is, you will simply jump out of it. You will not ask `how'.

If your house is on fire you will not ask anyone, you will not go seeking a master to ask how to come out of it. If the house is on fire you will simply get out of it. You will not lose a single moment. You will not search for the teacher, you will not consult the scriptures. And you will not try to choose in what ways one has to come out, what means have to be adopted, and which door is the right door. These things are irrelevant when the house is on fire. When you know what attachment is, the house is on fire. You can put it aside.

To enter in this technique, first you have to throw the false knowledge of the self so that attachment with the body is revealed in its totality. It is going to be very difficult; it is going to be a deep anxiety and anguish to face it. It is not going to be easy, it is arduous, but once you face it, you can put it aside. And there is no need to ask how. It is absolutely a fire, a hell. You can jump out of it.

This sutra says:

TOSS ATTACHMENT FOR BODY ASIDE,
REALIZING I AM EVERYWHERE.

And the moment you toss aside the attachment, you will realize you are everywhere. Because of this

attachment you feel you are limited by the body. It is not the body which is limiting you; it is your attachment to it. It is not the body which is making a barrier between you and the reality; it is your attachment to it. Once you know what the attachment is not there, there is no body to you. Rather, the whole existence becomes your body; your body becomes a part of the total existence. Then it is not separate.

Really, your body is nothing but existence comes to you, existence reached to you. It is the nearest existence to you, that's all -- and then it goes on spreading. Your body is just the nearest corner of it, and then the whole existence is there -- it goes on spreading. Once your attachment is not there, there is no body to you; or, the whole existence has become your body. You are everywhere.

In the body you are somewhere; without the body you are everywhere. In the body you are confined to a particular space; without the body you have no confinement. That's why those who have known, they say the body is the imprisonment. Not that the body is the imprisonment; really, the attachment to it is the imprisonment. Once your eyes are not focused on the body, you are everywhere.

This looks absurd. To the mind who is in the body, this looks absurd, a madness -- how can one be everywhere? To a Buddha, whatsoever we say -- that `I am here' -- really looks like madness. How can you be somewhere? Consciousness is not a space concept. That's why if you close your eyes and try to find out where in your body you are, you will be at a loss. You cannot find out where you are.

There have been many religions and many sects which have preached that you are in the navel. Some say that you are in the heart, some say that you are in the head, some say that you are in this center and that center, but Shiva says you are nowhere. That's why if you close your eyes and try to find out where you are, you cannot say. You are, but there is no `where' to you. Simply you are.

In deep sleep you are not aware of the body. YOu are. In the morning you will say that the sleep was very deep, very blissful. You were aware of a deep bliss running throughout, but you were not aware of the body. In deep sleep where are you? When you die, where do you go? Continuously people ask, `When someone dies, where does he go?' But the question is absurd, foolish. It is related to our embodied consciousness -- because we think that we are somewhere, so then when we die, where do we go? -- nowhere.

When you die, you are not somewhere, that's all. You are not confined to a space, that's all. But if you have a desire to be confined, you will be confined again. Your desire leads you to new confinements. But when you are not in the body, you are nowhere, or, everywhere -- this depends on which word appeals to you.

If you ask Buddha, he will say you are nowhere. That's why he chooses the word `nirvana'. Nirvana means you are nowhere. Just like a flame which has gone out -- how can you say where the flame is then? He will say it is nowhere. The flame has simply ceased to be. Buddha uses a negative term -- nowhere. That's what nirvana means. When you are not attached to the body you are in nirvana, you are nowhere.

Shiva chooses a positive term -- he says everywhere -- but both the terms mean the same. If you are everywhere, you cannot be somewhere. If you are everywhere, it is saying almost the same thing as saying that you are nowhere.

But in the body we are attached, and we feel that we are confined. This confinement is a mental act; it is your own doing. And you can confine yourself to anything. You have a valuable diamond. Your being can be confined to it, and if the diamond is stolen you may commit suicide or you may go mad. What has happened? There are so many persons without a diamond: no one is committing suicide, no one is feeling any difficulty without a diamond, but what has happened to you?

Once you were also without a diamond; there was no problem. Now you are again without a diamond, but there is a problem. How is this problem created? It is your own doing. Now you are attached, confined. The diamond has become your body. Now you cannot live without it; it is impossible to live without it.

Wherever you get attached, it becomes a new imprisonment. And whatsoever we are doing in life is this: we go on creating more and more imprisonments, bigger and bigger jails to live in. Then we go on decorating those jails so that they look like home, and then we forget completely that they are jails.

This sutra says that if you toss aside the attachment with the body, realization happens that I AM EVERYWHERE. You have an oceanic feeling, your consciousness exists without any location. Your consciousness exists without being tethered anywhere. You become just like a sky, enveloping all; everything is in you. Your consciousness has expanded to the infinite possibility. And then the sutra says:

ONE WHO IS EVERYWHERE IS JOYOUS.

Confined to a place you will be in misery, because you are always bigger than where you are confined. This is the misery -- as if you are forcing yourself into a small bowl; the ocean is being forced into a small pot. The misery is bound to be there. This is the misery, and whenever this misery has been felt, the search for enlightenment arises, the search for the Brahma. Brahma means the infinite one. The search for moksha means the search for freedom. In a limited body you cannot be free; somewhere you will be a slave. Nowhere or everywhere you can be free.

Look at the human mind: whatsoever the direction, it is always for freedom, searching for freedom. It may be political, it may be economic, it may be psychological, it may be religious -- whatsoever the direction, but the human mind is always groping for freedom. Freedom seems to be the deepest need. Wherever human mind finds any barrier, any slavery, any limitation, it fights against t. The whole human history is a fight for freedom.

Dimensions may be different. A Marx, a Lenin, they are fighting for economic freedom. A Gandhi, a Lincoln, they are fighting for political freedom. And there are thousands and thousands of slaveries, and the fight goes on. But one thing is certain -- that somewhere, deep down, man is searching continuously for more and more freedom.

Shiva says, and all the religions say, that you can become politically free, but the struggle will not cease. Only one type of slavery will be no more, but there are other types of slaveries there, and when you are politically free then you will become aware of other slaveries. Economic slavery can cease, but then you will become aware of other slaveries -- sexual, psychological. This struggle cannot cease unless you begin to feel and know that you are everywhere. The moment you feel you are everywhere, freedom is attained.

This freedom is not political, this freedom is not economical, not sociological. This freedom is existential. This freedom is total. That's why we have called it moksha, total freedom. And then only can you be joyous. Joy or bliss is possible only when you are totally free.

Really, to be totally free means joy. The joy is not a consequence, it is the very happening. When you are totally free you are joyous, you are blissful. This bliss is not happening as an effect. Freedom is bliss, slavery is misery. The moment you feel limited you are miserable; wherever you feel limited you feel miserable. When you feel unlimited, misery disappears. So misery exists in barriers, and bliss exists in a no-barrier land, in a no-barrier existence.

Whenever you feel this freedom, joy happens to you. Even now, whenever you feel a certain freedom, even if it is not total, joy comes to you. You fall in love with somebody: a certain joy, a certain bliss happens to you. Why does it happen? Really, whenever you are in love with somebody, you have tossed aside your own attachment to the body. In a deep sense, now the other's body has also become your body. You are not confined to your own body now; somebody else's body has also become your body, it has also become your home, it has also become your abode. You feel a freedom Now you can move into the other and the other can move into you. In a limited way a barrier has fallen You are more than before.

When you love someone you are more than you ever were; your being has increased, expanded. Your consciousness is not limited like it was before; it has reached a new realm. You feel a certain freedom in love. It is not total, and sooner or later you will feel again confined. You feel extended, but still finite. So those who really love, are sooner or later bound to fall into prayer.

Prayer means a greater love. Prayer means a love with the whole existence. You now know the secret. You know a key, a secret key -- that you loved a person, and the moment you loved, the doors opened and the barriers dissolved, and at least for one person more your being was expanded, increased. Now you know the secret key. If you can fall in love with the whole existence, you will not be the body.

In deep love you become bodiless. When you are in love with someone you don't feel yourself as a body. When you are not loved, when you are not in love, you feel yourself more as a body, you become more aware of the body. The body becomes a burden; you have to carry it. When you are loved, the body has lost weight. When you are loved and you are in love, you don't feel gravitation has any effect on you. You can dance, you can fly really. In a deeper way the body is no more -- but this is in a limited way. The same can happen when you are in love with the total existence.

In love, joy comes to you. It is not pleasure. Remember, joy is not pleasure. Pleasure comes to you through the senses; joy come to you through being non-sensuous. Pleasures comes to you through the body; joy comes to you when you are not the body. When for a moment the body has disappeared and you are simply consciousness, then joy comes to you. When you are the body, pleasure can happen to you. It is

always through the body. Pain is possible, pleasure is possible through the body. Joy is possible only when you are not the body.

It happens ordinarily also, accidentally also. You are listening to music and suddenly gravitation is lost. You are so absorbed in it, you have forgotten your body. You are filled with music and you have become one with music. There is not a listener to it: the listener and the listened have become one. Only music exists; you are no more. You have expanded. Now you are flowing with musical notes, now there is no limit to you. The notes are dissolving into silence, and you are also dissolving into silence with them. The body is forgotten.

Whenever the body is forgotten, it is tossed aside unknowingly, unconsciously, and joy happens to you. Through Tantra and Yoga you can do it methodologically. Then it is not an accident; then you are the master of it. Then it is not happening to you; then you have the key in your hands and you can open the door whenever you want. Or, you can open the door forever and throw away the key; no need to close the door again.

Joy happens in ordinary life also, but you don't know how it happens. The happening is always when you are not the body -- remember this. So whenever you again feel any moment of joy, become aware of whether you are the body in that moment or not. You will not be. Whenever joy is, the body is not. Not that the body disappears -- the body remains, but you are not attached to it. You are not attached to it, you are not tethered to it. You have jumped out.

You may have jumped out because of music, you may have jumped out because of a beautiful sunrise, you may have jumped out because a child was laughing, you may have jumped out because you were in love. Whatsoever the cause, but you have jumped out for a moment -- out of the body. The body is there, but tossed aside; you are not attached to it. You have taken a flight.

Through this technique, you know that one who is everywhere cannot be miserable; he is joyous, he is joy. So the more you become confined, the more miserable. Expand, push your boundaries away, and whenever you can, leave the body aside. You look in the sky and clouds are floating: move with the clouds, leave the body here on the earth. And the moon is there: move with the moon. Whenever you can forget the body, don't miss the opportunity -- go on a journey. And then you will become accustomed to what it means to be out of the body.

And this is only a question of attention. Attachment is a question of attention. If you pay attention to the body, you are attached. If the attention has moved away, you are not attached.

Look, for example: you are playing on the sports-grounds; you are playing hockey or volley-ball or something else. When you are deep in play, your attention is not on the body. Someone has hit your feet and the blood is flowing -- you are not aware. The pain is there, but you are not there. The blood is flowing but you are out of the body. Your consciousness, your attention, may be flying with the ball, may be running with the ball. Your attention is somewhere else. The game finishes: suddenly you come back to the body, and the blood is there and the pain. And you wonder how it happened -- when it happened and how it happened and how you were not aware of it.

To be in the body, your attention is needed to be there. So remember it -- wherever your attention is, you are there. If your attention is in the clouds, you are there. If your attention is in the flower, you are there. If your attention is in money, you are there. Your attention is your being. And if your attention is nowhere, you are everywhere.

So the whole process of meditation is to be in such a state of consciousness where your attention is nowhere, there is no object to it. When there is no object to it, there is no body to you. Your attention creates the body. Your attention is your body. And when attention is nowhere, you are everywhere -- joy happens to you. It is not good to say that it happens to you -- you are it. It cannot leave you now; it is your very being. Freedom is joy, that's why so much hankering after freedom.

The second technique:

THINKING NO THING
WILL LIMITED-SELF UNLIMIT.

That's what I was saying. If there is no object to your attention, you are nowhere; or, you are everywhere, you are free. You have become freedom. This second sutra says: THINKING NO THING --

OR, THINKING NOTHING -- WILL LIMITED-SELF UNLIMIT.

If you are not thinking, you are unlimited. Thinking gives you a limit, and there are many types of limits. You are a Hindu -- it gives a limit. Hindu, to be a Hindu, is to be attached to a thought, to a system, to a pattern. You are a Christian -- then again you are limited. A religious man cannot be a Hindu or a Christian. And if someone is a Hindu or a Christian, he is not religious -- impossible -- because these are thoughts. A religious man means not thinking thoughts; not limited by any thought, by any system, by any pattern; not limited by the mind, living in the unlimited.

When you have a certain thought, that thought becomes your barrier. It may be a beautiful thought -- still it is a barrier. A beautiful prison is still a prison. It may be a golden thought but it makes no difference, it imprisons you all the same. And whenever you have a thought and you are attached to it, you are always against someone, because barriers cannot exist if you are not against someone. A thought is always a prejudice; it is always for and against.

I have heard about a very religious Christian man who was a poor farmer. He belonged to the Society of Friends, he was a Quaker. Quakers are non-violent; they believe in love, in friendship. He was coming from the city to his village on his mulecart, and suddenly, apparently without any cause, the mule stopped and he would not budge. He tried, he persuaded the mule in Christian ways, he persuaded the mule in a very friendly way, a non-violent way. He was a Quaker: he couldn't beat the mule, he couldn't use strong words, he couldn't abuse, scold, but he was filled with anger. But how to beat the mule?

He wanted to beat him, so he said to the mule, `Behave rightly, because I am a Quaker -- I cannot beat you, I cannot scold you, I cannot be violent -- but remember, mule, that I can sell you to someone who is not a Christian!'

The Christian has his own world, and the non-Christian is opposite. The Christian cannot conceive that the non-Christian can reach the kingdom of God. A Hindu cannot conceive, a Jain cannot conceive, that others can enter into that realm of bliss -- impossible. Thought creates a limitation, a barrier, a boundary, and all those who are not for are taken to be against. One who is not in agreement with me is against me.

How can you be everywhere? You can be with the Christian; you cannot be with the non-Christian. You can be with the Hindu, but you cannot be with the non-Hindu, with the Mohammedan. Thought is bound to be somewhere against -- against someone or something. It cannot be total. Remember: thought cannot be total; only no-thought can be total.

Secondly: thought is always from the mind, it is always a by-product of the mind. It is your attitude, your speculation, your prejudice; it is your reaction, your formulation, your concept, your philosophy, but it is not existence itself. It is something about the existence; it is not existence itself.

A flower is there. You can say something about it; that is a thought. You can say it is beautiful, you can say it is ugly, you can say it is sacred, but whatsoever you say about the flower is not the flower. The flower exists without your thoughts, and whenever you are thinking about the flower, you are creating a barrier between you and the flower.

The flower doesn't need your thoughts. It exists. Drop your thoughts, and then you can drop yourself into the flower. Whatsoever you say about a rose is meaningless, howsoever meaningful it appears, it is meaningless. What you say is not needed. It is not giving any existence to the flower. It is creating a film between you and the flower; it is creating a limitation. So whenever there is thought, you are debarred; the door is closed to existence.

This sutra says:

THINKING NO THING
WILL LIMITED-SELF UNLIMIT.

If you don't think, if you simply are, fully alert, aware, but without any clouds of thought, you are unlimited. The body is not the only body -- a deeper body is the mind. Body consists of matter; mind also consists of matter -- subtle, more refined. Body is the outer layer, mind is the inner layer. And it is easy to be detached from the body. It is more difficult to be detached from the mind, because with the mind you feel you are more yourself.

If someone says that your body looks ill, you don't feel offended. You are not so attached; it is a little away from you. But if someone says your mind seems to be pathological, ill, you feel offended. He has insulted you. With the mind you are nearer. If someone says something about your body you can tolerate it.

If someone says something about your mind, it is impossible to tolerate it, because he has hit deeper.

The mind is the inner layer of the body. Mind and body are not two: the outer layer of your body is the body and the inner layer is the mind. Just as if you have a house: you can see the house from the outside, and you can see the house from the inside. From the outside the outer layer of the walls will be seen; from the inside the inner layer. The mind is your inner layer. It is nearer to you, but it is still a body.

In death your outer body drops, but you carry the inner, subtle layer with you. You are so attached to it that even death cannot separate you from your mind. Mind continues. That's why your past births can be known, because you are still carrying all the minds that you ever had. They are there. If you were a dog once, the dog mind is still with you. If you were a tree once, the tree mind is still with you. If you once were a woman or a man, you carry those minds. All the minds are carried by you. You are so attached to them that you never lose the grip.

In death the outer dissolves, but the inner is carried. It is a very subtle material thing. Really, just vibrations of energy, thought vibrations. You carry them, and according to your thought pattern that you carry, you enter a new body. According to the thought pattern, the desire pattern, the mind, you again create a new body for yourself. The blue-print is in the mind, and the outer layer is again accumulated.

The first sutra is to put aside the body. The second sutra is to put aside the mind, the inner body. Even death cannot separate you -- only meditation can separate. That's why meditation is a greater death, it is a deeper surgery -- deeper than death itself. That's why so much fear. People go on talking about meditation but they will never do it. They will talk, they can write about it, they can preach about it, but they will never do it. A deep fear exists about meditation, and the fear is of death.

Those who do meditation, they come one day or another to the point where they are scared, thrown back. They come to me and they say, `Now we cannot enter more. It is impossible.' A point comes where one feels that one is dying. And that point is of a deeper death than any death, because now the innermost is being separated; the most inner identity is being shattered. One feels one is dying; one feels now one is moving into non-existence. A deep abyss opens, infinite emptiness opens. One is scared, runs back to cling to the body so that one is not thrown, because the earth beneath is moving, is being removed. A valley is opening, a nothingness.

So people, even if they try, they always try superficially; they play with meditation. They are unconsciously aware that if they move deep they will be no more. And that's right, the fear is true -- you will not be yourself again. Once you have known that abyss, that shoonya, the void, you will not be the same again.

You come back, but you are resurrected, a new man. The old has disappeared. You cannot find even a trace of it, of where it has gone. The old was the identity with the mind. Now you cannot be identified with the mind. Now you can use the mind, you can use the body, but they have become instruments; you are above them. Whatsoever you do, you can do, but you are not one with them. This gives freedom. But this can happen only when THINKING NO THING.

Hmm -- this is very paradoxical -- THINKING NO THING. You can think about things. How can you think about no thing? What does this `no thing' mean? And how can you think about it? Whenever you think about something it becomes a thing, it becomes an object, it becomes a thought, and thoughts are things. How can you think no thing? You cannot, but in the very effort -- the effort to think no thing -- thinking will be lost, thinking will be dissolved.

You may have heard about Zen koans. Zen masters give an absurd puzzle to the seeker to think about -- and it is something which cannot be thought. It is given knowingly just to stop thinking. For example, they say to the seeker: `Go and find out what your original face is: the face you had when you were not born. Don't think about this face which you have got; think of the face you had before birth.'

How can you think about it? There was no face before birth; the face comes with the birth. The face is part of the body. You have no face; only the body has a face. Close your eyes and you have no face. You know about your face through the mirror. You have not seen it yourself, and you cannot see it, so how can one think about the original face?> But one can try; the very effort will help.

The seeker will try and try -- and it is impossible. He will come to the master again and again, asking, `Is this the original face?' And before he says it to the master, the master says, `It is wrong. Whatsoever you bring is going to be wrong.'

For months together the seeker comes again and again. He finds something, imagines something, and he sees the face -- `The original face is like this?' And the master says, `No.' And every time this `No, no', and by and by he becomes more and more puzzled. He cannot think. He tries and tries and tries and fails -- that

failure is the basic thing. One day he comes to a total failure. All thinking stops in that total failure and he comes to realize that the original face cannot be thought. Thinking stops.

And whenever this last time happens to a seeker, when he comes to the master, the master says, `Now there is no need. I see the original face.' The eyes have become vacant. The seeker has come not to say something, but just to be near the master. He has not found any answer. There was none. He has come for the first time without the answer. There is no answer to it. He comes silently.

Every time he had come he had some answer. The mind was there, the thought was there -- he was limited by that thought. He had found or imagined some face -- he was limited by that face. Now he has become original; now there is no limit. Now he has got no face, no idea, no thought. He has come without any mind. This is the state of no-mind.

In this state of no-mind, the limited-self unlimits. The limits are dissolved. Suddenly you are everywhere, suddenly you are everyone. Suddenly you are in the tree and in the stone and in the sky and in the friend and in the enemy -- suddenly you are everywhere. The whole existence has become just a mirror -- you are everywhere, mirrored. This state is the state of bliss. Now nothing can disturb you, because nothing exists except you. Now nothing can destroy you; nothing exists except you. Now there is no death, because even in death you are. Now nothing is opposed to you. Alone, you exist.

This aloneness Mahavir has called KAIVALYA, total aloneness. Why alone? -- because everything is involved, absorbed, has become you. You can express this state in two ways. You can say, `Only I am. Aham Brahmasmi -- I am the God, the divine, the total. Everything has come unto me; all the rivers have dissolved into my ocean. Alone I exist. Nothing else exists.' Sufi mystics say this, and Mohammedans could never understand why Sufis say such things. A Sufi says, `There is no God. Alone I exist.' Or, `I am the God.' This is a positive way of saying that now no separation is there. Buddha uses a negative way. He says, `I am nor more. Nothing exists.'

Both are true, because when everything is included in me, there is no sense in calling myself. The I is always opposed to the YOU; I is always opposed to THOU. In relation to YOU it is meaningful. When there is no YOU, I becomes meaningless. So Buddha says there is no I, nothing exists. Either everything has become you, or you have become a non-being and you dissolve into everything.

Both the expressions are true. Of course, no expression can be totally true, that's why the opposite expression is always also true. Every expression is partial, part; that's why the opposite expression is also true -- that too is part of it. Remember this. Whatsoever you express may be true and the opposite also may be true -- the very opposite. Really, it is bound to be true, because every expression is only a part.

And there are two types of expression: you can choose the positive or you can choose the negative. If you choose the positive, the negative seems to be untrue. It is not; it is complementary. It is not really opposed to it. So whether you say Brahma -- the total -- or you say Nirvana -- the nothingness -- it is the same. Both connote the same experience, and the experience is this -- thinking no thing, you come to know it.

Some basic things have to be understood about this technique. One: thinking, you are separated from existence. Thinking is not a relation, it is not a bridge, it is not a communication -- it is a barrier. Non-thinking you are related, bridged; you are in communion. When you are talking to someone, you are not related. The very talk becomes a barrier. The more you talk, the further away you move. If you are with someone in silence, you are related. If the silence is really deep and there are no thoughts in your mind and both the minds are totally silent, you are one.

Two zeros cannot be two. Two zeros become one. If you add two zeros they don't become two, they become a bigger zero -- one. And, really, a zero cannot be bigger -- more big, or less big. A zero is simply a zero. You cannot add something to it, you cannot deduct something from it. A zero is whole. When ever you are silent with someone, you are one. When you are silent with existence, you are one with it.

This technique says be silent with existence and then you will know what God is. There is only one dialogue with existence and that is in silence. If you talk with existence, you miss. Then you are enveloped in your own thoughts.

Try this as an experiment. Try it with anything as an experiment -- even with a rock. Be silent with it -- take it in your hand and be silent -- and there will be a communion. You will move deep into the rock and the rock will move deep into you. Your secrets will be revealed to the rock and the rock will reveal its secrets to you. But you cannot use language with it. The rock doesn't know any language. Because you use language, you cannot be related to it.

And man has lost silence completely. When you are not doing anything, then too you are not silent; the mind goes on doing something or other. Because of this constant inner talk, this continuous inner chattering, you are not related to anything. Not even to your beloved ones are you related, because this chattering goes on.

You may be sitting with your wife: you are chattering in your own mind; she is chattering in her own mind. Both are chattering. They are far away from each other, poles away. It is as if one is on one star, and the other on another star, and there is infinite space between them. Then they feel that the intimacy is not there, and then they blame each other -- `You don't love me.'

This is not the question really. Love is not possible. Love is a flower of silence. It flowers only in silence, because it flowers in communion. If you cannot be without thoughts, you cannot be in love. And then to be in prayer is impossible -- but even if we do prayer we chatter. To us, prayer is just chattering with God.

We have become so conditioned to chattering that even if we go to the church or to the temple we continue chattering there also. We chatter with God, we talk with God. This is absolute nonsense. God, existence, cannot understand your language. Existence understands only one language -- that is of silence. And silence is neither Sanskrit nor Arabic nor English nor Hindi. Silence is universal; it doesn't belong to anyone.

There are at least four thousand languages on earth, and everyone is enclosed in his own language. If you don't know his language you cannot be related to him. You cannot be related. If I don't understand your language and you don't understand my language, we cannot be related. We are strangers. We cannot penetrate each other, we cannot understand, we cannot love. This is happening only because we don't know a basic universal language -- that is silence.

Really only through silence is one related. And if you know the language if silence then you can be related to anything, because rocks are silent, trees are silent, the sky is silent -- it is existential. It is not only human, it is existential. Everything knows what silence is; everything exists in silence.

If a rock is there in your hand, the rock is not chattering within itself and you are chattering -- that's why you cannot be related to the rock. And the rock is open, vulnerable, inviting. The rock will welcome you, but you are chattering and the rock cannot understand the chattering -- that becomes the barrier. So even with human beings you cannot be in a deep relationship; there can be no intimacy. Language, words, destroy everything.

Meditation means silence: not thinking about anything. Not thinking at all, just being -- open, ready, eager to meet, welcoming, receptive, loving, but not thinking at all. Then infinite love will happen to you, and you will never say that no one loves you. You will never say it, you will never feel it. Now, whatsoever you do, you will say this and you will feel this. You may not even say it. You may pretend that someone loves you, but deep down you know.

Even lovers go on asking each other, `Do you love me?' In so many ways they go on enquiring continuously. Everyone is afraid, uncertain, insecure. In many ways they try to find out whether really the lover loves them. And they can never be certain, because the lover can say, `Yes, I love you,' but it will not give any guarantee. How can you be at ease? How can you know whether he is deceiving you or not? He can argue, he can convince you. He can convince you intellectually, but the heart will not be convinced. So lovers are always in agony. They cannot be convinced of the fact that the other loves. How can you be convinced?

Really there is no way to convince through language. And you are asking through language, and while the lover is there you are chattering in the mind, questioning, arguing. You will never be convinced, and you will always feel that you have not been loved, and this becomes the deepest misery. And this is happening not because someone is not loving you. This is happening because you are closed in a wall. You are closed within your thoughts; nothing can penetrate. The thoughts cannot be penetrated unless you drop the. If you drop them the whole existence penetrates you.

This sutra says:

THINKING NO THING
WILL LIMITED-SELF UNLIMIT

You will become unlimited. You will become whole. You will become universal. You will be

everywhere. And then you are joy. Now you are nothing but misery. Those who are cunning, they go on deceiving themselves that they are not miserable, or they go on hoping that something will change, something will happen, and they will achieve at the end of life -- but you are miserable.

You can create faces, deceptions, false faces; you can go on smiling continuously, but deep down you know you are in misery. That is natural. Confined in thoughts you will be in misery. Unconfined, beyond thoughts -- alert, conscious, aware, but unclouded by thoughts -- you will be joy, you will be bliss.

Vigyan Bhairav Tantra, Vol 2

Chapter #18
Chapter title: In your hands

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TECHNIQUES ARE SHORTCUTS, REVOLUTIONS, BUT ARE NOT THESE AGAINST TAO, SWABHAV, THE NATURE?

They are. They are against tao, they are against swabhav. Any effort is against shabhav, tao; effort as such is against tao. If you can leave everything to swabhav, tao, nature, then no technique is needed, because that is the ultimate technique. If you can leave everything to tao, that is the deepest surrender possible. You are surrendering yourself, your future, your possibilities. You are surrendering time itself, all effort. This means infinite patience, awaiting.

If you can surrender everything to nature then there is no effort, then you don't do anything. You just float. You are in a deep let-go. Things happen to you, but you are not making any effort for them -- you are not even seeking them. If they happen, it is okay; if they don't happen, it is okay -- you have no choice. Whatsoever happens, happens; you have no expectations and of course, no frustrations.

Life flows by, you flow in it. You have no goal to reach, because with the goal effort enters. You have nowhere to go, because if you have somewhere to go, effort will come in; it is implied. You have nowhere to go, nowhere to reach, no goal, no ideal; nothing is to be achieved -- you surrender all.

In this surrendering moment, in this very moment, all will happen to you. Effort will take time; surrender will not take time. Technique will take time; surrender will not take time. That's why I call it the ultimate technique. It is a no-technique. You cannot practise it -- you cannot practise surrender. If you practise, it is not surrender. Then you are relying on yourself; then you are not totally helpless; then you are trying to do something -- even if it is surrender, you are trying to do it. Then technique will come in, and with technique time enters, future enters.

Surrender is non-temporal; it is beyond time. If you surrender, this very moment you are out of time, and all that can happen, will happen. But then you are not searching for it, not seeking it; you are not greedy for it. You have no mind for it at all: whether it happens or not, it is all the same to you.

Tao means surrender -- surrender to swabhav, to nature. Then you are not. Tantra and Yoga are techniques. Through them you will reach to swabhav, but it will be a long process. Ultimately after every

technique you will have to surrender, but with techniques it will come in the end; with tao, in tao, it comes in the beginning. If you can surrender right now, no technique is needed, but if you cannot, and if you ask me how to surrender, then a technique is needed. So, rarely in millions and millions of men, one can surrender without asking how. If you ask `how', you are not the right type who can surrender, because the `how' means you are asking for a technique.

These techniques are for all those who cannot get rid of this `how'. These techniques are just to get rid of your basic anxiety about `how' -- how to do it. If you can surrender without asking, then no technique is needed for you. But then you would not have come to me, you could have surrendered any time, because surrender needs no teacher. A teacher can teach only technique.

When you seek, you are seeking technique; every seeking is a seeking for technique. When you go to someone and ask, you are asking for a technique, for a method. Otherwise there is no need to go anywhere. The very search shows that you have a deep need for technique. These techniques are for you.Not that without technique it cannot happen. It can happen, but it has happened to very few persons. And those few persons are also really not rare: in their past lives they have been struggling with techniques, and they have struggled so much with techniques that now they are fed up, they are bored. A saturation point comes when you have asked again and again `How? How? How? -- and ultimately the `how' falls. Then you can surrender.

In every way technique is needed. A Krishnamurti, he can say that no technique is needed -- but this is not his first life. And he couldn't have said this in his past life. Even in this very life many techniques were given to him, and he worked on them. You can come to a point through techniques where you can surrender -- you can throw all techniques and simply be -- but that too is through techniques.

It is against tao, because you are against tao. You have to be deconditioned. If you are in tao then no technique is needed. If you are healthy then no medicine is needed. Every medicine is against health. But you are ill; medicine is needed. This medicine will kill your illness. It cannot give you health, but if the illness is removed, health will happen to you. No medicine can give you health. Basically every medicine is a poison -- but you have gathered some poison; you need an antidote. It will balance, and health will be possible.

Technique is not going to give you your divinity, it is not going to give you your nature. All that you have gathered around your nature it will destroy. It will only decondition you. You are conditioned, and right now you cannot take a jump into surrender. If you can take it, it is good -- but you cannot take it. Your conditioning will ask, `How?' Then techniques will be helpful.

When one lives in tao, then no yoga, no tantra, no religion is needed. One is perfectly healthy; no medicine is needed. Every religion is medicinal. When the world lives in total tao, religions will disappear. No teacher, no Buddha, no Jesus will be needed, because everyone will be a Buddha or a Jesus. But right now, as you are, you need techniques. Those techniques are antidotes.

You have gathered around yourself such a complex mind that whatsoever is said and given to you, you will complicate it. You will make it more complex, you will make it more difficult. If I say to you, `Surrender,' you will ask, `How?' If I say, `Use techniques,' you will ask, `Techniques? Are not techniques against tao?' If I say, `No technique is needed; simply surrender and God will happen to you,' you will immediately ask, `How?' -- your mind.

If I say, `Tao is right here and now: you need not practise anything, you simply take a jump and surrender,' you will say, `How? How can I surrender?' If I give you a technique to answer your `how', your mind will say, `But is not a method, a technique, a way, against swabhav, against tao? If divinity is my nature, then how can it be achieved through a technique? If it is already there, then the technique is futile, useless. Why waste time with the technique?' Look at this mind!

I remember, once it happened that one man, a father of a young girl, asked composer Leopold Godowsky to come to his house and give an audition to his daughter. She was learning piano. Godowsky came to their house; patiently he heard the girl playing. When the girl finished, the father beamed, and he cried in happiness and asked Godowsky, `Isn't she wonderful?'

Godowsky is reported to have said, `She is wonderful. She has an amazing technique. I have never heard anyone play such simple pieces with such great difficulty. She has an amazing technique. Playing such simple pieces with such great difficulty, I have never seen anyone do before!'

This is what goes on happening in your mind. Even a simple thing you will make complicated, you will make difficult for yourself. And this is a way of defence, this is a defence measure, because when you create difficulty you need not do it -- because first the problem must be solved and then you can do it.

If I say surrender, you ask how. Unless I answer your `how', how can you surrender? If I give you a technique, your mind immediately creates a new problem. `Why the technique? Swabhav is there, tao is there, God is within you, so why this endeavor, this effort?' Unless this is answered, there is no need to do anything.

Remember, you can go on in this vicious circle continuously for ever and ever. You will have to break it somewhere and come out of it. Be decisive, because only with decision is your humanity born. Only with decision do you become human. Be decisive. If you can surrender, surrender. If you cannot surrender, then don't create philosophical problems; then use some technique.

In both the ways the surrender will happen to you. If you can surrender right now, it is okay. If you cannot surrender, then pass through techniques -- that training is needed. It is needed because of you, not because of swabhav, not because of tao. Tao needs no training. It is needed because of you. And the techniques will destroy you. You will die through the techniques, and the innermost nature will evolve. You have to be shattered completely. If you can shatter it in a jump -- surrender. If you cannot, then piecemeal -- through techniques work on it.

But remember one thing: your mind can create problems which are tricks -- tricks to postpone, to postpone decision. If the mind is not settled, you don't feel guilty. You feel, `What can I do? Unless something is absolute, clearcut, transparent, what can I do?' Your mind can create clouds around you, and your mind will not allow you to be transparent ever -- unless you decide. With decision clouds disappear. Mind is very diplomatic, mind is political, and it goes on playing politics on you. It is very tricky, cunning.

I have heard, once Mulla Nasrudin came to visit his son and daughter-in-law. He had come for three days, but then he stayed for one week. Then the one week passed, and he stayed for one month. Then the young couple started worrying -- how to get rid of the old man? So they discussed how to get rid of him, and they hit upon a plan.

The husband said, `Tonight you prepare soup, and I will say that there is too much salt in it, it cannot be eaten, it is impossible to eat. And you have to say that there is not enough salt in it. We will argue and we will start quarrelling, and then I will ask my father what his opinion is, what he says. If he agrees with me, then you get mad and tell him to go away. If he agrees with you, I will get sore and I will tell him to go away immediately.'

The soup was prepared, and as it was planned, they started quarrelling and arguing. And then the climax came. They were just on the verge of hitting each other and Nasrudin was sitting silently watching. And then the son turned towards him and said, `Pa what do you say? Is there too much salt or not?'

So Nasrudin dipped his spoon in the soup, tasted it, meditated a moment upon the taste, and then said, `It suits me perfectly.' He didn't take any side. The whole plan was futile.

Your mind goes on working in this way. It will never take any side, because the moment you take a side, action has to be there. It will not take any side; it will go on arguing. It will never decide anything; it will be always in the middle. Whatsoever is said will be argued, but it will never become a decision. And you can argue ad infinitum; there is no end to it. Only decision will give you action, and only action will become transformation.

If you are really interested in a deep revolution within you, then decide -- and don't go on postponing. Don't be too philosophical; that is dangerous. For a seeker it is dangerous. For one who is not seeking really but just passing time, it is good, it is a good game. Philosophy is a good game if you can afford it. But I don't see that anyone can afford it because it is wasting time.

So be decisive. If you can surrender, then surrender. Then there is no `how' to it. If you cannot, then practise some technique, because only then through technique will you come to a point where surrender will happen.

IN THE NATURAL COURSE, AFTER MILLIONS OF YEARS AND LIVES, ONE WILL BE ENLIGHTENED. BUT WE MIGHT HAVE ALREADY PASSED THROUGH MILLIONS OF YEARS AND LIVES AND YET ARE NOT ENLIGHTENED. WHY?

You cannot ask why. You can ask why only if you are doing something. If nature is dong something you cannot ask why; it is up to nature. And nature is not responsible; it is not going to answer you. It is completely silent. And for nature, millions of lives are nothing; for nature it may be just seconds. To you, millions of lives and years is a long history; for nature it is nothing. Nature is not worried, and nature is not

interested in you particularly. Nature goes on working -- someday it will happen, but you cannot ask why, because nature is silent.

If you are worried about why it has not happened yet, then you have to do something. If worry has entered you, then you have to do something. Only your doing will help you to come to a point where enlightenment can happen. Nature's ways are very patient, slow. There is no hurry, because for nature there is no limit to time. It is eternal. There is no beginning and no end. But man has come to a point: he has become conscious, he has started asking.

A tree never asks -- even the Bodhi tree under which Buddha became enlightened. The tree will never ask, `Why have I not become enlightened? -- because I have also been existing for as many millions of years as you have existed, Gautam. Why?' The tree will never ask. The tree is absolutely natural. The questioning makes man unnatural. The unnatural has entered in you: you have started questioning why -- why it has not happened yet.

This questioning is good, because it can lead you to a decisive moment where you can start working upon yourself. And man cannot leave it to nature, because man has become conscious. You cannot leave it to nature now. That's why man has created religions. No animal has any religion. There is no need: they are not asking, they are not in a hurry. In nature everything is unhurried -- moving so slowly as if not moving at all; continuously repeating the same pattern, infinitely repeating the same circle.

Man has become conscious. Man has become conscious of time, and the moment you become conscious of time, you are thrown out of eternity. Then you are in a hurry. So as man's consciousness evolves more, he is more hurried, he becomes more and more time conscious. Go to a primitive society: they are not time conscious. The more civilized a society, the more time conscious. A primitive society is nearer nature: unhurried, it moves slowly. Just as nature moves, it moves. The more you become civilized, the more you become conscious of time. Really, time can be the criterion: how civilized a society is can be known by how time conscious it is. Then you are in a hurry, then you cannot wait, then you cannot leave it to nature. You have to take it in your own hands.

And man can take it in his own hands: he can do something and the process can be finished sooner. It can even be finished in a single moment. All that millions of years have not done, have not been able to do, you can do in a single moment. In that single moment you can become so intense that millions of years and millions of lives are travelled simultaneously.

That's possible -- because it is possible you are worried. Your worry is a symptom that something which is possible you are not making actual -- that is the worry, that is the human dilemma. You can do it and you are not doing it -- that creates an inner worry, anguish. When you cannot do it the question never arises, there is no worry. The worry shows that it is possible now that you can jump -- many lives which are unnecessary you can just by-pass -- and you are not by-passing. You have become conscious, and you have come above nature.

Consciousness is a new phenomenon. You have come above nature and now you can consciously evolve. Conscious evolution is revolution. You can do something about it. You are not just a victim, not just a puppet. You can take your destiny in your hands. That is possible, and because it is possible and you are not doing anything, it creates inner anxiety. And the more you become aware that this is possible, the more the anxiety will be felt.

A Buddha is very worried; you are not so worried. Buddha was very worried, in deep anguish, suffering. Unless he attained he would live in hell, because he was perfectly aware that something was absolutely possible, was just at hand, just by the corner, and he felt, `Still I am missing it. If I just stretch my hand it will happen -- and my hand is paralyzed. Just a step and I will be out of it -- and I cannot take that step. I am afraid of taking a jump.'

When you are near the goal, and you can feel it and you can see it and still you go on missing, then you feel anguish. When you are very far away and you cannot feel it, you cannot see it, you are not even aware that there is a goal, you are perfectly unaware of any destiny, then there is no anxiety.

Animals are not in anguish. They appear happy -- happier then man. What is the reason? Trees are even more happy than animals. They are perfectly unaware of what can happen, of what is possible, of what is just near at hand. They are blissfully unaware. There is no anxiety. They drift. Man becomes anxious, and the greater a man, the more anxiety will be there.

If you simply live, you are living an animal existence. Religious anguish arises the moment you become aware that something is possible -- 1The seed is there and I have to do something. I have to do something and the seed will sprout. The flowers are not very far away, and I can reap this crop' -- but still nothing is

happening. A very impotent state is felt.

That was the Buddha's condition before he became a Buddha. He was just on the verge of committing suicide. You will have to pass through that. And you cannot leave it to nature; you have to do something about it -- and you can do. And the goal is not very far.

So don't be depressed if you feel anxiety. If you feel a very tense anguish within you, a suffering, agony, don't feel depressed about it -- that's a good sign. That shows you are becoming more and more aware of that which is possible, and now you will never be at ease unless it becomes actual.

Man cannot leave it to nature because man has become conscious. Only a very minor part of his being is conscious, but that changes everything. And unless your total being becomes conscious, you cannot know again the simple happiness of the animal or of the trees. There is only one way to know it now: to become more and more alert, more and more aware, and more and more conscious. You cannot regress. There is no process for going back; no one can go back. You can either remain where you are and suffer, or you have to go forward and go beyond suffering. You cannot go back.

Total unconsciousness is blissful, total consciousness is blissful -- and you are in between. A part of you has become conscious, and the major part of you is still unconscious. You are divided. You have become two, you are not one. The integration is lost. Animals are integrated and then saints are integrated. Man is disintegrated: a part remains animal and a part has become saintly. There is a struggle, conflict, and whatsoever you do you can never do with one heart.

So there are two ways. One is just to deceive yourself -- that is to become totally unconscious again. You can take drugs, you can take alcohol, you can take intoxicants -- you fall back to the animal world. You drug the part that has become conscious; you become totally unconscious. But this is a temporary deception; you will arise again. The effect of the chemical will be lost and your consciousness will become conscious again. The part which you have forcibly suppressed with alcohol or drugs or something else will arise again, and then you will feel more suffering, because then you can compare. You will feel more suffering.

You can go on drugging yourself. There are many methods -- not only chemical. There are religious methods. You can use a japa, a mantra: you can chant it and create an intoxicating effect. You can do many things which can make you unconscious again, but that is going to be temporary, you will have to come out -- and you will come out with a deeper suffering with you, because then you will be able to compare. If in unconsciousness this is possible, what will be possible in total consciousness? You will become more hungry for it, you will feel more starved.

Remember one thing: totality is bliss. If you are unconscious totally then too it is bliss, but you are not aware of it. Animals are happy but they are not aware of their happiness. So it is futile. It is just like when you are asleep you are happy, and whenever you are awake you are unhappy. Totality is bliss.

You can be total in consciousness also. Then there will be bliss and you will be perfectly aware of it. This is possible through sadhana, through methods, through practising techniques which increase your consciousness. You are not enlightened because you have not done anything for it, but you have become aware that you are not enlightened. This has been done by nature; in millions of years nature has made you aware.

You may not be aware of the fact that man has stopped growing as far as body is concerned. We have skeletons that are millions of years old, but there is no visible change; they are similar to our skeletons. So for millions of years there has been no growth in the body, it has remained the same. Even the brain has not grown; it has remained the same. As far as body is concerned, evolution has done whatsoever could have been done. In a sense, man is now responsible for his own growth. And the growth is not going to be of the physical; the growth is going to be of the spiritual.

The skeleton of a Buddha and your skeleton are not basically different, but you and Buddha are absolutely different. Evolution is working horizontally; methods, techniques, religions, they work vertically. Your body has stopped: it has come to a point, an omega point. Now there is no further growth for it. Horizontally, evolution has stopped; now a vertical evolution starts. Now, wherever you are, you have to take a jump vertically. That vertical evolution will be of consciousness, not of body. And you are responsible for it.

You cannot ask nature why, but nature can ask you why you are not enlightened yet, because everything is provided now. Your body has all that which is needed; you have a Buddha's body. Exactly whatsoever is needed for the buddha to happen to you, you have got. Only a new arrangement, a new synthesis of all the elements that are given, and the buddha will happen to you. Nature can ask you why you are not enlightened yet, because nature has provided you with everything.

And nature asking you will not be irrelevant, but you asking nature is absurd. You cannot be allowed to ask. Now you are aware and you can do something. All the elements are given to you. The hydrogen is there, the oxygen is there, the electricity is there; you have to just make certain efforts and experiments and the water will happen.

All that is needed for you to be enlightened is with you, but it is scattered. You have to combine it, synthesize it, you have to make a harmony of it, and suddenly the flame will arise which becomes enlightenment. All these techniques are for that. You have got everything; just a know-how is needed, what to do, so that enlightenment happens to you.

YOU SAY THAT MILLIONS OF LIVES AND MILLIONS OF YEARS OF NATURAL EVOLUTION CAN BE AVOIDED THROUGH REACHING TOTAL AWARENESS AND TOTAL FREEDOM CAN IT NOT BE ARGUED THAT KARMA, WITH ITS NATURAL FORCES OF CAUSE AND EFFECT, SHOULD NOT BE INTERFERED WITH BY ANY SHORTCUTS, OR IS IT ALSO THE WAY OF DIVINITY TO BRING SUCH A POSSIBILITY WITHIN THE REACH OF THE EVOLVING WORLD, THE EVOLVING SOUL?

Everything can be argued, but argument leads nowhere. You can argue, but how is that argument going to help you? You can argue that the natural process of karma should not be interfered with -- don't interfere then. But then be happy in your misery -- and you are not. You want to interfere. If you can rely on the natural process, it is just wonderful -- but then don't make any complaint. Don't ask, `Why is this so?' It is so because of the natural process of karma. You are suffering? -- you are suffering because of the natural process of karma, and otherwise is not possible; don't interfere.

This is what the doctrine of fate, of kismat is -- the doctrine of believing in fate. Then you are not to do anything: whatsoever is happening is happening, and you have to accept it. Then too it becomes a surrender, and you need not do anything. But the total acceptability is needed. Really there is no need to interfere, but can you be in such a state where you don't interfere? You are constantly interfering with everything. You cannot leave it to nature. If you can leave it, then nothing else is needed and everything will happen to you. But if you cannot leave it, then interfere. And you can interfere, but the process has to be understood.

Really, meditating is not interfering in the process of karma; rather, it is taking a jump out of it. Exactly it is not interfering; it is taking a jump out of the vicious wheel, out of the vicious circle. The circle will go on, and the process will come to an end by itself. You cannot put an end to it, but you can be out of it, and once you are out of it, it becomes illusory.

For example, Raman died of cancer. His disciples tried to persuade him to go for treatment. He said, `Okay. If you like it and if it will make you happy, then treat me. But as far as I am concerned it is okay.' The doctors were surprised, because his body was suffering, it was in deep pain, but his eyes were without any pain. His body was suffering deeply, but he was not suffering.

The body is part of the karma, it is part of the mechanical circle of cause and effect, but the consciousness can be beyond it, it can transcend it. He was just a witness. He was seeing that the body was suffering, that the body was going to die, but he was a witness. He was not interfering with it, not interfering at all. He was just watching whatsoever was happening, but he was not in the vicious circle, he was not identified, he was not within it then.

Meditation is not an interference. Really, without meditation you are interfering every moment. With meditation you go beyond; you become a watcher on the hill. Deep down in the valley things go on, they continue, but they don't belong to you. You are just an onlooker. It is as if they are happening to somebody else, or as if they are happening in a dream, or in a film on the screen. You are not interfering. You are just not within the drama itself -- you have come out. Now you are not an actor, you have become a spectator. This is the only change.

And when you are just a witness, the body will complete immediately whatsoever, has to be completed. If you have many karmas for suffering, and now that you have become a witness you are not going to be reborn again, the body will have to suffer in this life all the suffering that would have been in many lives. So it happens many times that an enlightened man has to suffer many bodily ills, because now there is no future birth, no future life. This is going to be the last body, so all the karmas and the whole process has to be completed, finished.

So it happens that if we look at Jesus' life through eastern eyes, then the crucifixion is a different phenomenon. To the western mind there is no succession of lives, no rebirth, no reincarnation, so they don't really have a very deep analysis of the crucifixion. They have a myth that Jesus suffered for us, his suffering

was a salvation for us. But this is absurd; and this is not true to the facts also, because if Jesus' suffering has become a salvation for you, then why is humanity still suffering? It is suffering more than it ever suffered before.

After Jesus' crucifixion humanity has not entered into the kingdom of God. If he suffered for us, if his crucifixion was a repentance of our guilt and sin, then he is a failure, because the guilt continues, the sin continues, the suffering continues. Then his suffering was in vain, then the crucifixion didn't succeed.

Christianity has simply a myth. But the eastern analysis of human life has a different attitude. Jesus' crucifixion was all his suffering accumulated through his own karmas. And this was his last life, he would not enter the body again, so the whole suffering had to be crystallized, concentrated, in a single point. That single point became the crucifixion.

He did not suffer for anyone else -- no one can suffer for anyone else. He suffered for himself, for his past karmas. No one can make you free, because you are in the bondage because of your karmas, so how can Jesus make you free? He can make himself a slave, he can make himself a free man, he can liberate himself. Through the crucifixion the account of his own karmas closed. He was finished, the chain had come to an end. Cause and effect -- they had come to an ed. This body would not be born again; he would not enter into another womb. If he was not an enlightened person, then he would have had to suffer all this for many lives. It became concentrated in one point, in one life.

You cannot interfere, and if you interfere you will create more misery for yourself. Don't interfere with karmas, but go beyond, be a witness to them Take them as a dream, not real; just look at them and be indifferent. Don't get involved. Your body suffers -- look at the suffering. Your body is happy -- look at the happiness. Don't get identified -- that's all that meditation means.

And don't find alibis, don't find excuses. Don't say that this can be argued. You can argue anything, you are free to, but remember that your argument may be suicidal. You can argue against yourself, and you can create an argument which is not going to help you, which is not going to transform you, rather, which is going to become a hindrance. We go on arguing.

Just today one girl came to meet me. She asked me, `Tell me, is there really a God?' She was ready to argue that there is no God. I looked at her face, her eyes. She was tense, filled with argument; she wanted to fight about the point. Really deep down she wanted that there is no God, because if there is God you are in trouble. If there is God then you cannot remain whatsoever you are; then a challenge comes. God is a challenge. It means you cannot be satisfied with yourself; something higher than you is possible. A higher state, an absolute state of consciousness is possible. That's what God means.

So she was ready to argue, and she said, `I am an atheist and I don't believe in God.'

I told her, `If there is no God, how can you not believe in him? And God is irrelevant. Your belief and your disbelief, your argument for and your argument against is related to you; it is not related to God. Why are you concerned? If there is no God, why have you travelled so long, and why have you come to me to argue about something which is not? Forget and forgive him. Go to your home, don't waste your time. If he is not, then why are you worried? Why this effort to prove that he is not? This effort shows something about you. You are afraid. If God is, then it is a challenge. If God is not, then you can remain whatsoever you are; there is no challenge to life.'

A person who is afraid of challenges, risks, dangers, of changing himself, of mutation, will always deny that there is God. The denial is his mind; the denial shows something about him, not about God.

I told her that God is not a thing which can be proved or disproved. God is not an object about which we can take some opinion for or against. God is a possibility within you. It is not something without; it is a possibility within you. If you travel to that possibility, he becomes real. If you don't travel up to that point, he is unreal. And if you argue against him then there is no point in travelling; you remain the same. And this becomes a vicious circle.

You argue that God is not, and because of it you never travel towards him -- because it is an inner travel, an inner journey. You never travel, because how can you travel towards the point which is not? So you remain the same. And when you remain the same you never meet, you never encounter God. You never come to any feeling, to any vibration from him. Then it is proved more for you that he is not. And the more it is proved, the more you are far away, the more you are falling, the more the gap increases.

So it is not a question of whether God is nor not, I told her. It is a question of whether you want to grow or not. If you grow, your total growth will be the meeting, your total growth will be the communion, your total growth will be the encounter. I told her one anecdote.

One windy morning, just as the spring was ending, a snail started travelling upwards on a cherry tree.

Some sparrows which were just on a neighboring oak started laughing, because it was not the season and there were no cherries on the tree, and this poor snail was making so much effort to reach the top. They laughed at his expense.

Then one sparrow flew down, came near to the snail and said, `Darling, where are you going? There are no cherries yet on the tree.'

But the snail never even paused; she continued her upward journey. Without pausing, the snail said, `But they will be there when I reach. They will be there when I reach there. It will take a long time for me to reach to the top, and by that time cherries will be there.'

God is not, but he will be there by the time you reach. It is not something which is already there -- it is never there. It is a growth. It is your own growth. When you reach to a point where you are totally conscious, God is. But don't argue. Rather than wasting your energy in arguing, use your energy in transforming yourself.

And energy is not much. If you divert your energy into argument you can become a genius in arguing. But then you are wasting, it is at a great cost, because the same energy can become meditation. You can become a logician: you can make very logical arguments, you can find very convincing proofs or disproofs, but you will remain the same. Your arguments are not going to change you.

Remember one thing: whatsoever changes you is good. Whatsoever gives you growth, expansion, increase in consciousness, is good. Whatsoever makes you static and whatsoever protects your status quo is not good; it is fatal, suicidal.

SOMETIMES I FEEL IN A STATE OF NON-DOING, VERY PASSIVE, BUT MAY AWARENESS OF WHAT IS HAPPENING AROUND ME SEEMS LESS. IN FACT, I FEEL DETACHED FROM THINGS AROUND ME. THIS SOMEHOW MEANS FALSE PASSIVITY, AS I IMAGINE ON-DOING SHOULD BE SYNONYMOUS WITH INCREASED AWARENESS. CAN YOU PLEASE DEFINE THIS STATE?

Ordinarily we are in a feverish state -- active, but feverishly. If you become passive the fever will be lost. If you become passive, non-doing, if you relax within yourself, activity will be lost, fever will be lost, and the intensity that comes through fever will not be there. You will feel a little dull, you will feel as if your awareness is decreasing. It is not decreasing; only the feverish glow is decreasing.

And it is good, so don't be afraid of it, and don't think that this passivity is not real. This is being said by your mind which needs and wants the feverish activity and the glow that comes through fever. Fever is not awareness, but in fever you can have a very unhealthy awareness, alertness. That is diseased; don't hanker for it. Allow it to go, fall into passivity.

In the beginning it will look like your awareness is decreasing rather than increasing. Allow it to decrease, because whatsoever decreases with passivity was feverish, that's why it decreases. Allow it to decrease. A moment will come when you will gain a balance. In that point of balance there will be no increase and no decrease. That is a healthy point; now the fever has gone.

On that point of balance, whatsoever awareness you have, that is real, that is not feverish. And if you can wait for that moment to come.... It is difficult, because in the beginning you feel that you are losing grip, you are becoming really dead; your activity, your alertness, everything has gone -- you are relaxing into death. It appears that way because whatsoever you know about life is feverish. It is not really life but just a fever, just a state of tension, just a state of hyper-activity. So in the beginning.... And you know only one state -- this state of fever. You don't know anything else so how can you compare?

When you become passive, relaxed, you will feel that something is lost. Allow i to be lost. Remain with passivity. A balancing point will come soon when you will be right at the point where there is no fever. You will be simply your own self -- not pushed by someone else into activity, not pulled by someone else into activity. Now activity will start happening to you, but it will be spontaneous, it will be natural. You will do something, but you will not be pulled and pushed.

And what is the criterion by which to know whether this activity is not forced on you, is not feverish? This is the point: if the activity is spontaneous you will not feel any tension through it, you will not feel any burden. You will enjoy it. And the activity will become an end unto itself; there will be no end. This will not be a means to reach somewhere else; it will be just an overflow of your own energy. And this overflow will be here and now; it will not be for something in the future. You will enjoy it.

Whatsoever it is -- digging a hole in the garden, or pruning the trees, or just sitting, or walking, or eating -- whatsoever you are doing will become absolute in itself, total action. And after it you will not be tiered;

rather, you will feel refreshed. A feverish activity tires you; it is ill. A natural activity nourishes you; you feel more energetic, more vital after it. You feel more alive after it. It gives you more life.

But in the beginning when you start becoming passive and you fall into non-doing, it is bound to be felt that you are losing awareness. No, you are not losing awareness. You are simply losing a feverish type of mentation, a feverish type of alertness. You will settle into passivity and a natural awareness will happen.

This is the difference between a feverish alertness and natural awareness; this is the difference: in feverish alertness there is a concentration; it excludes everything. You can concentrate on a thing. You are listening to me. If it is a feverish alertness then you listen to me and you are totally unaware of anything else. But if it is a passive awareness, not feverish, but balanced, natural, then if a car passes by, you hear that car also. You are simply aware. You are aware of everything; of whatsoever is happening around you. And this is the beauty of it -- that the car passes by and you hear the noise but it is not a disturbance.

If you are feverishly attentive and you hear the car, you will miss listening to me; it will be a disturbance, because you don't k now how to be totally, simply aware of everything that is happening. You know only one way: how to be alert of one thing at the cost of everything else. If you move to something else then you lose the contact with the first thing. If you are listening to me in a feverish mind, then anything can disturb you. Because your alertness goes there, then you are cut off from me. It is one-pointed; it is not total. A natural, passive awareness is just total; nothing disturbs it. It is not concentration, it is meditation.

Concentration is always feverish, because you are forcing your energy to one point. Energy by itself flows in all directions. If has no direction in which to move; it simply enjoys flowing all over. We create conflict because we say, `This is good to listen to; that is bad.' If you are doing your prayer and a child starts laughing, it is a disturbance -- because you cannot conceive of a simple awareness in which the prayer continues and the child goes on laughing and there is no conflict between the two; they both are part of a bigger whole.

Try this: be totally alert, totally aware. Don't concentrate. Every concentration is tiring, you feel tired, because you are forcing energy unnaturally. Simple awareness is inclusive of all. When you are passive and non-doing then everything happens around you. Nothing disturbs you and nothing by-passes you. Everything happens and you know it, you witness it.

A noise comes: it happens to you, it moves within you, then it passes, and you remain as you were. Just as in an empty room: if there was no one here the traffic would go on passing, the noise would come into this room, then it would pass==and the room would remain unaffected, as if nothing had happened. In passive awareness you remain unaffected. Everything goes on happening; just passes you, but never touches you. You remain unscarred. In feverish concentration everything touches you, impresses you.

One more point about this. In the eastern psychology we have a word, SANSKAR -- conditioning. If you are concentrating on something you will be conditioned, you will get a sanskar, you will get impressed by something. If you are simply aware -- passively aware, not concentrating, not focusing yourself, just being there -- nothing conditions you. Then you don't accumulate any sanskar, you don't accumulate any impressions. You go on remaining virgin, pure, unscarred; nothing touches you. If one can be passively aware, he passes through the world but the world never passes through him.

One Zen monk, Bokuju, used to say, `Go and cross the stream, but don't allow the water to touch you.' And there was no bridge over the stream near his monastery.

Many would try, but when they crossed, of course the water would touch them. So one day one monk came and he said, `You give us puzzles. We try to cross that stream; there is no bridge. If there was a bridge, of course we could have crossed the stream and the water would not have touched us. But we have to pass through the stream -- the water touches.'

So Bokuju said, `I will come and I will cross and you watch.' And Bokuju crossed. Of course, water touched his feet, and they said, `Look, the water has touched you!'

Bokuju said, `As far as I know, it has not touched me. I was just a witness. The water was touching my feet, but not me. I was just witnessing.'

With passive alertness, with witnessing, you pass through the world. You are in the world, but the world is not in you.

Vigyan Bhairav Tantra, Vol 2

Chapter #19
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SUPPOSE YOU CONTEMPLATE SOMETHING
BEYOND PERCEPTION,
BEYOND GRASPING,
BEYOND NOT BEING.
-- YOU.

I AM EXISTING.
THIS IS MINE.
THIS IS THIS.
OH BELOVED,
EVEN IN SUCH KNOW ILLIMITABLY.

Man is Janus-Faced -- animal and divine both. Animal belongs to his past, divine belongs to his future, and this creates the difficulty. The past has passed, it is no more; just a shadow of it lingers on. And the future is still the future, it has not yet come; it just a dream, just a possibility. And between these two exists man -- the shadow of the past and the dream of the future. He is neither and he is both.

He is both because the past is his -- he was animal. He is both because the future is his -- he can be divine. And he is not both, because the past is no more and the future is yet to be.

Man exists as a tension between these two: that which was and that which can be. This creates a conflict, a constant struggle to realize, to be something. In a sense, man is not. Man is just a step from the animal to the divine -- and a step is nowhere. It was somewhere and it will be somewhere, but right now it is nowhere, just hanging in the air.

So whatsoever man is doing -- whatsoever I say -- he is never satisfied in it, never content, because two diametrically opposite existences meet in him. If the animal is satisfied then the divine is in discontent. If the divine is satisfied then the animal is in discontent. A part is always in discontent.

If you move to the animal, in a way you satisfy part of your being, but immediately in that satisfaction dissatisfaction arises, because the opposite part, your future, is just contrary to it. The satisfaction of the animal is the dissatisfaction of the possibility of your future. If you satisfy your divine possibility the animal revolts; it feels hurt. A definite discontent arises within you. You cannot satisfy both, and satisfying one, the other is dissatisfied.

I remember one anecdote. One sports car enthusiast reached the pearly gates, and St. Peter welcomed him. He had come with his Jaguar, and the first thing he asked St. Peter was this: `Are there beautiful highways in heaven?'

St. Peter said, `Yes, they have the most beautiful highways, but there is one difficulty -- in heaven they don't allow automobiles.'

The speed-fiend said, `Then it is not for me. Then please arrange for me to be sent to the other place. I

would like to go to hell. I cannot leave my Jaguar.'

So it was arranged. He reached hell, he came to the gates, and Satan welcomed him and said that he was very happy to see him. He said, `You are just like me; I am also a lover of Jaguars.'

The speed-fiend said, `Fine, give me the map of your highways.'

Satan became sad. He said, `Sir, we don't have any highways down here -- that is the hell of it!'

This is the situation of man. Man is Janus-faced, a double being, split in two. If you satisfy one thing, then something becomes frustrating to your other part. If you do otherwise, then the other part is dissatisfied. Something is always lacking. And you cannot satisfy both, because they are diametrically opposite.

And everyone is doing this impossible thing, trying to do this -- to have a compromise somewhere so both heaven and hell can meet; so body and soul, the lower and the higher, the past and the future, can somewhere meet and have a compromise. We have been doing that for many lives. It has not happened, and it is not going to happen. The whole effort is absurd, impossible.

These techniques are not concerned with creating a compromise within you. These techniques are to give you a transcendence. These techniques are not to satisfy the divine against the animal. That is impossible. That will create more turmoil within you, more violence, more struggle. These techniques are not to satisfy your animal against the divine. These techniques are just to transcend the duality. They are neither for the animal nor for the divine.

Remember, that is the basic difference between other religions and tantra. Tantra is not a religion, because religion basically means: for the divine against the animal -- so every religion is part of the conflict. Tantra is not a struggle technique, it is a transcendence technique. It is not to fight with the animal, it is not for the divine. It is against all duality. It is neither for nor against really. It is simply creating a third force within you, a third center of existence where you are neither animal nor divine. For tantra that third point is ADVAITA, that third point is non-duality.

Tantra says you cannot reach the one by fighting through duality. You cannot come to a non-dual point by choosing one thing in the struggle in duality. Choice will not lead you to the one; only a choiceless witnessing.

This is very foundational to tantra, and because of this tantra was never really understood rightly. It has suffered a long, a centuries-old misunderstanding, because the moment tantra says it is not against the animal, you start feeling as if tantra is for the animal. And the moment tantra says it is not for the divine, you then start thinking that tantra is against the divine.

Really, tantra is for a choiceless witnessing. Don't be with the animal, don't be with the divine, and don't create a conflict. Just go back, just go away, just create a gap between you and this duality and become a third force, a witnessing, from where you can see both the animal and the divine.

I told you that the animal is the past and the divine is the future, and past and future are opposed. Tantra is in the present. It is neither past nor future. Just this very moment, don't belong to the past and don't hanker for the future. Don't long for the future and don't be conditioned by the past. Don't allow the past to become a hangover and don't create any projections in the future. Remain true to this very moment, here and now, and you transcend. Then you are neither animal nor divine.

For tantra, to be such is to be God. To be such, in this suchness of the moment, where past is unrelated and future is not created, you are free, you are freedom.

These techniques are not religious in this sense, because religion is always opposed to the animal. Religion creates a conflict. So if you are really religious you will become schizophrenic, you will be split. All religious civilizations are split civilizations. They create neurosis, because they create inner conflict. They divide you into two, and one part of your being becomes the enemy. Then your whole energy is dissipated fighting with yourself.

Tantra is not religious in that sense, because tantra doesn't believe in any conflict, in any violence. And tantra says don't fight with yourself. Just be aware. Don't be aggressive and violent with yourself. Just be a witness, a watcher. In the moment of witnessing you are neither; both the faces disappear. In that moment of witnessing you are not human. You simply are. You exist without any label. You exist without any name. You exist without any category. You are without being anyone in particular -- a simple amness, a pure being. These techniques are for that pure being.

Now I will discuss the techniques.

The first technique:

SUPPOSE YOU CONTEMPLATE SOMETHING
BEYOND PERCEPTION,
BEYOND GRASPING,
BEYOND NOT BEING
-- YOU.

SUPPOSE YOU CONTEMPLATE SOMETHING BEYOND PERCEPTION -- that which cannot be seen, which cannot be perceived. But can you imagine something which cannot be seen? Imagination is always of that which can be seen. How can you imagine something, how can you suppose something, which cannot be perceived?

That which you can perceive you can imagine. You cannot even dream something which is not capable of being seen and perceived. That's why even your dreams are shadows of reality. Even your imagination is not pure imagination, because whatsoever you can imagine you have known somehow. You can create new combinations, but all the elements of the combination are known and perceived.

You can imagine a golden mountain flying in the sky like a cloud. You have not perceived such a thing ever, but you have perceived a cloud, you have perceived a mountain, you have perceived gold. These three elements can be combined. Imagination is not original; it is always a combination of something you have perceived.

This technique says:

SUPPOSE YOU CONTEMPLATE SOMETHING
BEYOND PERCEPTION

It is impossible, b ut that's why it is worth doing, because in the very effort something will happen to you. Not that you will become capable of perceiving -- if you try to perceive something which cannot be perceived, all perception will be lost. In the very effort, if you try to see something which you have never seen, all that you have ever seen will disappear.

If you persist in the effort, many images will come to you -- you have to discard them, because you know that you have seen this; this can be perceived. You may not have seen it actually as it is, but even if you can imagine it, it can be perceived. Discard it. Go on discarding. This technique says to persist for that which cannot be perceived.

What will happen? If you go on discarding, it is going to be an arduous effort, because many images will bubble up. Your mind will supply many images, many dreams; many conceptions will come, many symbols. Your mind will create now combinations, but go on discarding unless something happens which cannot be perceived. What is that?

If you go on discarding, nothing will happen to you as an object; only the screen of the mind will be there with no image, with no symbol, with no dream on it, no picture on it. In that moment a metamorphosis happens. When the screen is simply there without any image, you become aware of yourself. You become aware of the perceiver. When there is nothing to be perceived, the whole attention changes. The whole consciousness reflects back. When you have nothing to see, for the first time you become aware of your own self. You start seeing yourself.

This sutra says:

SUPPOSE YOU CONTEMPLATE SOMETHING
BEYOND PERCEPTION,

BEYOND GRASPING,
BEYOND NOT BEING
-- YOU.

Then you happen to yourself. For the first time you will become aware of the one who has been perceiving, who has been grasping, who has been knowing. But this subject is always hidden in objects.

You know certain things but you never know the knower. The knower is lost in knowledge.

I see you, then I see someone else, and this procession goes on. From birth to death I will see this and that and that, and I will go on seeing and seeing. And the seer, the one who was seeing this procession, is forgotten; it is lost in the crowd. The crowd is of objects, and the subject is lost.

This sutra says if you try to CONTEMPLATE SOMETHING BEYOND PERCEPTION, BEYOND GRASPING -- which you cannot grasp by the mind -- BEYOND NOT BEING... Immediately the mind will say that if there is something which cannot be seen and cannot be grasped, it is not. The mind will immediately react that if something is not seeable, not perceivable, not graspable, then it is not. The mind will say that it doesn't exist. Don't become a victim of the mind.

This sutra says: ... BEYOND PERCEPTION, BEYOND GRASPING, BEYOND NOT BEING. The mind will say that this is nothing, this cannot exist, this is a not-being. The sutra says, don't believe in it. There is something which is being beyond not-being, which exists and which cannot be perceived, and which is not graspable: that is you.

You cannot perceive yourself, or can you? Can you imagine any situation in which you can encounter yourself, in which you can know yourself? You can go on using the word `self-knowledge', which is absolutely absurd, because you cannot know the self. The self is always the knower. It cannot be reduced to a known, it cannot be reduced to an object.

For example, if you think that you can know the self, then the self that you know will not be your self, but the one who is knowing the self will be the self. You will always remain the knower; you cannot become the known. You cannot put yourself in front of you; you will always recede back. Whatsoever you know cannot be yourself -- this means that you cannot know it. You cannot know it the way you know other things.

I cannot see myself the way I see you. Who will see? Because every relationship of knowledge, seeing, perception, melans that there are at least two things: the known and the knower. Self-knowledge is not possible in this sense, because there is only one. There the knower and the known are one; the observer and the observed are one. You cannot convert yourself into an object.

So the word `self-knowledge' is just wrong, but it connotes something, it says something which is true. You can know yourself in a very different sense, in an altogether different sense than from how you know other things. When there is nothing to be known, when all objects have disappeared, when all that can be perceived and grasped is no more, when you have discarded all, suddenly you become aware of yourself. And this awareness is not dual: there is no object and no subject. There is simply subjectivity.

This awareness is a different type of knowing. This awareness gives you a different dimension of existence. You are not divided in two. You are aware of yourself. You are not perceiving, you cannot grasp it, and yet it is existential -- the most existential.

Try to think in this way. We have energy: that energy goes on moving to objects. Energy cannot be static. Remember it as one of the ultimate laws: energy cannot be static, it is dynamic. It cannot be otherwise. Dynamism is its very nature -- energy moves. When I see you, my energy moves towards you. When I perceive you, a circle is made. My energy moves to you, then it comes back to me -- a circle is made.

If my energy moves to you and doesn't come back, I will not know you. A circle is needed: the energy must go and then come back to me. With its coming back it bring you to me. I know you. Knowledge means that energy has made a circle. It has moved from the subject to the object, and then it has moved again and come back to the original source. If I go on living in this way -- making circles with others -- I will never know myself, because my energy is filled with energies of others. It brings those images, it delivers those images to me. This is how you gather knowledge.

This technique says to allow the object to disappear from there. Allow your energy to move in a vacuum, in emptiness. It goes from you, but there is no object to be grasped by it, not object to be perceived by it. It moves and comes back to you through emptiness; there is no object. It brings no knowledge to you. It comes vacant, empty, pure. It brings nothing. It brings only itself. It comes virgin -- nothing has entered into it; it remains pure.

This is the whole process of meditation. You are sitting silently, your energy is moving. There is no object with which it can be contaminated, with which it can become entangled, with which it can become impressed, with which it can become one. Then you bring it back to yourself. There is no object, no thought, no image. Energy moves, the movement is pure, and then it comes back to you -- virgin. As it left you it

comes; it carries nothing. An empty vehicle, it comes to you, it hits you. There is no knowledge carried by it; it is coming only by itself. In that penetration of pure energy you become aware of yourself.

If your energy is bringing something else, then you will become aware of that something. You look at a flower. The energy is bringing the flower to you -- the image of the flower, the smell of the flower, the color of the flower. The energy is bringing the flower to you. It is introducing you to the flower. Then you become acquainted with the flower. The energy is covered by the flower. You never become acquainted with the energy, the pure energy which is you. You are moving to the other and coming back to the source.

If there is nothing to impress it, if it comes unconditioned, if it comes as it had gone, if it brings itself, nothing else, you become aware of yourself. This is a pure circle of energy -- energy moving not to something else, but within you, creating a circle within you. Then there is no one else, only you moving within yourself. This movement becomes self-knowledge, self-illumination. Basically, all meditation techniques, all of them, are different variations of this.

SUPPOSE YOU CONTEMPLATE SOMETHING
BEYOND PERCEPTION,
BEYOND GRASPING,
BEYOND NOT BEING
-- YOU.

If this can happen, then for the first time you will become aware of yourself, of your being, of your existence -- the subjectivity.

Knowledge is of two kinds: knowledge of objects, and knowledge of the subjectivity. Knowledge of the known, the knowable, and knowledge of the knower. And a man can know millions and millions of things, he can become acquainted with the whole world, but if he is not aware of the knower he is ignorant. He may be knowledgeable, but he is not wise. He may have collected much information, much knowledge, but the basic thing which makes one a knower is lacking -- he is not aware of himself.

In the Upanishads there is a story. Svetaketu, a young boy, came back from his master to his home. He had passed all his examinations, and he had passed well. All that the master could give him, he had collected. He had become very egoistic.

When he reached his father's house, the first thing the father asked Svetaketu was this: `You seem to be too filled with knowledge, and your knowledge is making you very egoistic -- the way you walk, the way you have entered the house. I have only one question to ask you. Have you known that who knows all? Have you known that by knowing which everything is known? Have you known yourself?'

Svetaketu said, `But there was no course for it in the school, and the master never discussed it. I have known everything that can be known. You ask me anything and I will answer you. But what type of question are you raising? It was never discussed.'

The father said, `Then you go back, and unless you know that by knowing which everything is known, and without knowing which nothing is known, don't come back. First know yourself.'

Svetaketu went back. He asked the master, `My father says I cannot be allowed to go back home, I cannot be welcomed there, because he says that in our family we have been Brahmins not only by birth. We have been knowers, knowers of Brahma, Brahmins, not only by birth but by real authentic knowledge. So he said, "Unless you become a real Brahmin, not by birth, but by knowing the Brahma, by knowing the ultimate, don't enter the house. You are not worthy of us." So now teach me that.'

The teacher said, `All that can be taught I have taught you. And that is something which cannot be taught. So you do one thing: you simply be available for it. It cannot be directly taught. You simply be receptive; some day it will happen. You take all the cows of the ashram...' The ashram had many cows; they say four hundred. `You take all the cows to the forest. Remain with the cows: stop thinking, stop verbalizing, just become a cow. Remain with the cows, love them, and be silent as cows are silent. When the cows become one thousand, come back.'

So Svetaketu went with four hundred cows to the forest. There was no use in thinking, there was no one to talk to. By and by his mind became just like a cow. He sat silently under the trees, and for many years he had to wait, because only when the cows became one thousand could he come back. By and by language disappeared from his mind. By and by society disappeared from his mind. By and by he became not a human being at all. His eyes became just like cows'.

And the story is very beautiful. The story says he forgot how to count -- because if language disappears

and verbalizations disappears.... He forgot how to count, he forgot when he had to return. The story is beautiful. The cows said, `Svetaketu, now we are one thousand. Now let us go back to the master's house. He must be waiting.'

Svetaketu came back, and the master said to the other disciples, `Count the cows.'

The cows were counted and the disciples said, `Yes, there are one thousand cows.'

And the master is reported to have said, `Not one thousand, one thousand and one -- that's Svetaketu.'

He was standing amidst the cows, silent, just being there, with no thought, with no mind. Just like a cow -- pure, simple, innocent. And the master said, `You need not enter. Now go back to your father's house. You have known; it has happened to you. Why have you come again to me? It has happened to you.'

It happens: when there is no object in the mind to know, the knower happens to you. When the mind is not filled by thoughts, when there is not a single ripple, when there is not a single wave, you are there alone. There is nothing other than you. Obviously you become aware of your self; for the first time you become filled by yourself. A self-illumination happens.

This sutra is one of the foundational ones. Try it. It is arduous, because the habit of thinking, the habit of clinging to objects, to that which can be perceived and that which can be grasped, is so deep-rooted, so ingrained, that it will take time and a very persistent effort not to be involved in objects, not to be involved in thoughts, but to just become a witness and discard them and say, `No, not this, not this.'

The whole technique of the Upanishads is condensed in two words; NETI, NETI -- not this, not this. Whatsoever comes to the mind, say, `Not this.' Go on saying and discarding and throwing all the furniture out. The room has to be empty, totally empty. When emptiness is there, then that happens. If something else is there you go on being impressed by it, and you cannot know yourself. Your innocence is lost in objects. A thought-ridden mind is moving outwards. You cannot be related to yourself.

The second technique:

I AM EXISTING.
THIS IS MINE.
THIS IS THIS.
O BELOVED,
EVEN IN SUCH KNOW ILLIMITABLY.

I AM EXISTING. You never enter deeply into this feeling. I AM EXISTING. You are existing, but you never dig deep into this phenomenon. Shiva says: I AM EXISTING. THIS IS MINE. THIS IS THIS. OH BELOVED, EVEN IN SUCH KNOW ILLIMITABLY.

I will tell you one Zen anecdote. Three friends were walking along a road. Evening was just falling and the sun was setting when they become aware of a monk standing on a nearby hill. They started talking about the monk, wondering what he was doing there. One of them said, `He must be waiting for his friends. He must have gone for a walk from his hermitage and his friends are left behind, so he is waiting for them to come.'

The other denied that and said, `This is not right, because if a person waits for someone, sometimes he will look backwards. But he is not looking backwards at all. So my assumption is this -- that he is not waiting for anyone. Rather, he must have lost his cow. Evening is coming near, and the sun is setting, and soon it will be dark, so he is looking for his cow. He is standing there on the hilltop, and looking for where the cow is in the forest.'

The third one said, `This cannot be right, because he is standing so silently, not moving at all, and it seems that he is not looking at all; his eyes are closed. He must be in prayer. He is not looking for any lost cow or waiting for some friends who have been left behind.;'

They couldn't decide. They argued and argued and then they said, `We must go to the top of the hill and ask the man himself what he is doing.'

So they reached the monk. The first one said, `Are you waiting for your friends who are left behind to come?'

The monk opened his eyes and said, `I am not waiting for anyone. And I have neither friends nor enemies to wait for.' He closed his eyes again.

The other one said, `Then I must be right. Are you looking for your cow which is lost in the forest?'

He said, `No, I am not looking for anyone -- for any cow or anyone. I am not interested in anything

except myself.'

So the third one said, `Then certainly, definitely, you are doing some prayer or some meditation.'

The monk opened his eyes and said, `I am not doing anything at all. I am just being here. I am just being here, not doing anything at all. I am just being here.'

This is what Buddhists say meditation is. If you do something, it is not meditation -- you have moved far away. If you pray, it is not meditation -- you have started chattering. If you use some word, it is not prayer, it is not meditation -- the mind has entered in. That man said the right thing. He said, `I am just being here, not doing anything.'

This sutra says this: I AM EXISTING. Go deep into this feeling. Just sitting, go deep into this feeling -- I AM EXISTING, I AM. Feel it, don't think it, because you can say it in the mind -- I AM -- and it is futile. Your head is your undoing. Don't go on repeating in the head I AM, I AM EXISTING. It is futile, it is useless. You miss the point.

Feel it deep down in your bones. Feel it all over your body. Feel it as a total unit, not in the head. Just feel it -- I AM. Don't use the words `I am'. Because I am relating to you, I am using the words. `I am'. And Shiva was relating to Parvati, so he had to use the words `I am existing'. Don't. Don't go on repeating. This is not a mantra. You are not to repeat I AM EXISTING, I AM EXISTING. If you repeat this you will fall asleep, you will become self-hypnotized.

If you go on repeating a certain thing, you become auto-hypnotized. First you get bored, then you feel sleepy, and then your awareness is lost. You will come back from it very much refreshed, just like after a deep sleep. It is good for health, but it is not meditation. If you are suffering from insomnia you can use chanting, a mantra. It is as good as any tranquillizer, or even better. You can go on repeating a certain word: repeating constantly in a monotonous tone you will fall asleep.

Anything that creates monotony will give you deep sleep. So psychoanalysts and psychologists go on telling people who suffer from insomnia to just listen to the tick-tock of the clock. Go on listening to it and you will fall asleep, because the tick-tock becomes a lullaby.

The child in the mother's womb sleeps continuously for nine months, and the heart of the mother goes on... tick-tock. That becomes a conditioning, a deep conditioning -- the continuous repetition of the heart. That's why whenever someone takes you near his heart, you feel good. Tick-tock -- you feel sleepy, relaxed. Anything that gives monotony gives relaxation; you can fall asleep.

In a village you can sleep more deeply than in a city, because a village is monotonous. The city is not monotonous. Every moment something new is happening; the traffic noises go on changing. In a village everything is monotonous, the same. Really, in a village there is no news, nothing happens; everything moves in a circle. So villagers sleep deeply, because life around them is monotonous. In a city, sleep is difficult, because life around you is very sensational; everything changes.

You can use any mantra: RAM, RAM, AUM, AUM -- anything. You can use Jesus Christ; you can use Ave Maria. You can use any word and monotonously chant it; it will give you deep sleep. You can even do this: Raman Maharshi used to give the technique WHO AM I? And people started using it as mantra. They would sit with closed eyes and they would go on repeating. `Who am I? Who am I? Who am I?' It had become a mantra. That was not the purpose.

So don't make it a mantra, and sitting, don't say, `I am existing.' There is no need. Everyone knows, and you know already that you are existing; there is no need, it is futile. Feel it -- I AM EXISTING. Feeling is a different thing, totally different. Thinking is a trick to escape from feeling. It is not only different, it is a deception.

What do I mean when I say to feel I AM EXISTING? I am sitting in this chair. If I start feeling I AM EXISTING, I will become aware of many things: the pressure on the chair, the touch of the velvet, the air passing through the room, the noise touching my body, the blood circulating silently, the heart, the breathing that goes on continuously, and a subtle vibrating feeling of the body. Because the body is a dynamism; it is not a static thing. You are vibrating. Continuously there is a subtle trembling and while you are alive it will continue. The trembling is there.

You will become aware of all these multidimensional things. And the more you become aware of the many things that are happening.... If right now you become aware of whatsoever is happening within you and without, this is what is meant by I AM EXISTING. If you become aware in this way, thinking will stop, because when you feel you are existing it is such a total phenomenon that thinking cannot continue.

In the beginning you will feel thoughts floating. By and by, the more you get rooted in existence, the more and more you settle down in the feeling of being, the thoughts will be far away, you will feel a

distance -- as if those thoughts are not now happening to you, but they are happening to someone else, very very far away. There is a distance. And then, when you are really rooted, grounded in the being, mind will disappear. You will be there with not a single word, not a single mental image.

Why does this happen? -- because mind is a particular activity for relating with others. If I am to relate with you I will have to use my mind, language, words. It is a social phenomenon; it is a group activity. So even if you are talking while alone, you are not alone -- you are talking to someone. Even when you are alone, when you are talking you are talking to someone; you are not alone. How can you talk alone? Someone is present in the mind and you are talking to him.

I was reading the autobiography of a professor of philosophy. He relates that one day he was going to take his daughter, who was five years old, to school, and after leaving her at the school he was going to go to the university to deliver his lecture. So he was preparing his lecture on the way, and he forgot all about his daughter who was sitting just by his side in the car, and he started lecturing loudly. The girl listened for a few moments and then she asked, `Daddy, are you talking with me or without me?'

Even when you are talking it is never without, it is always with -- with someone. He may not be present, but to you he is present; for your mind he is there. All thinking is a dialogue. Thinking as such is a dialogue, it is a social activity. That's why if a child is brought up without any society, he will not know any language. He will not be able to verbalize. It is society which gives you language; without society there is no language. Language is a social phenomenon.

When you get grounded within yourself, there is no society, there is no one. You alone exist. Mind disappears. You are not relating to anyone, not even in imagination, so mind disappears. You are there without the mind, and this is what meditation is -- being without the mind. Being perfectly alert and conscious, not unconscious, feeling existence in its totality, in its multidimensionality, but the mind has suddenly disappeared.

And with the mind many things disappear. With the mind, your name, with the mind, your form; with the mind, that you are a Hindu or a Mohammedan or a Parsee; with the mind, that you are good or bad; with the mind, that you are a saint or a sinner; with the mind, that you are ugly or beautiful -- everything disappears. All that is labelled on you suddenly is not there. You are in your pristine purity. In your total innocence you are there; in your virginity -- grounded, not floating, rooted in that which is.

With the mind you can move into the past. With the mind you can move into the future. Without mind you cannot move into the past or into the future. Without mind you are here and now -- just this moment is all eternity. Nothing exists except this moment. Bliss happens. You need not go in any search. Rooted in the moment, rooted in the being, you are blissful. And this bliss is not something which is happening really to you -- you are it.

I AM EXISTING. Try it. And you can do it anywhere. Just riding in a bus, or travelling in a train, or just sitting, or lying down on your bed, try to feel existence as it is; don't think about it. Suddenly you will become aware that you have not known many things which are continuously happening to you. You have not felt your body. You have your hands, but you have not ever felt it -- what it says, and what it continuously goes on informing you; how it feels.

Sometimes it is heavy and sad, sometimes it is happy and light. Sometimes everything flows in it, sometimes everything is dead. Sometimes you feel it alive, dancing, sometimes as if there is no life in it -- frozen, dead; hanging on you, but not alive.

When you start feeling your being, you will come to know the moods of your hands, of your eyes, of your nose, of your body. It is a big phenomenon; there are subtle nuances. The body goes on telling you and you are not there to hear it. And existence all around you goes on penetrating you in subtle ways, in many ways, in different ways, but you are not aware. You are not there to receive it, to welcome it.

When you start feeling existence, the whole world becomes alive to you in a totally new way; you have not known it. Then you pass through the same street and the street is not the same, because now you are grounded in existence. You meet the same friends but they are not the same, because you are different. You come back to your house and the wife you have lived with for years is not the same.

Now you are aware of your own being, you become aware of the other's being. When the wife becomes angry, you can enjoy even her anger, because now you can feel what is happening. And if you can feel it, anger my not look like anger; it may become love. If you can feel it deep down, then anger shows that she still loves you. Otherwise she would not be angry; she would not bother. She still waits for you the whole day. She is angry because she loves you. She is not indifferent.

Remember, anger or hate or not the real opposites of love -- indifference is the real opposite. When

someone is indifferent to you, love is lost. If someone is not even ready to be angry with you, then everything is lost. But ordinarily if your wife is angry you react more violently, you become aggressive. You cannot understand the symbolic meaning of it. You are not grounded in yourself. You have not really known your own anger; that's why you cannot understand others' anger.

If you know your own anger, if you can feel it in its total mood, then you know others' anger also. You are angry only when you love someone, otherwise there is no need. Through anger the wife is saying that she still loves you, she is not indifferent to you. She has been waiting, waiting, and now the whole waiting has become anger.

She may not say it directly, because the language of feeling is not direct. And that has become a big problem today -- because you cannot understand the language of feeling, because you don't know your own feelings. You are not grounded in your own being. You can understand only words, you cannot understand feelings. Feelings have their own way of expression, and they are more basic, more real.

Once you get acquainted with your own existence, you will become aware of others' existence also. And everyone is so mysterious, and everyone is such a deep abyss to be known -- an infinite possibility of being penetrated and known. And everyone is waiting that someone should penetrate, go deep, and feel his or her heart. But because you have not known your own heart, you cannot know anyone else's. The nearest heart remains unknown, so how can you know others; hearts?

You move as a zombie, and you move in a crowd of zombies; everyone is fast asleep. You have only this much alertness: that you pass through fast-asleep people and without any accident you come to your home, that's all. This much alertness you have got. This is the minimum which is possible to man, that's why you are so bored, so dull. Life is just a long heaviness, and deep down everyone is waiting for death, in order to be delivered from life. Death seems to be the only hope.

Why is this happening? Life can be infinite bliss. Why is this so boring? You are not grounded in it. You are uprooted; uprooted, and living at the minimum. And life really happens when you live at the maximum.

This sutra will give you a maximum of existence. Thought can give you only a minimum; feeling can give you the maximum. Through mind there is no way to existence; through heart is the only way.

I AM EXISTING. Feel it through the heart. And feel THIS EXISTENCE IS MINE. THIS IS MINE. THIS IS THIS. This is very beautiful I AM EXISTING. Feel it, be grounded in it; then know THIS IS MINE -- this existence, this overflowing being is mine.

You go on saying that this house is mine, this furniture is mine. You go on talking about your possessions, and you never know what you really possess. You possess total being. You possess the deepest possibility, the center-most core of existence in you. Shiva says: I AM EXISTING. Feel this. THIS IS MINE.

This too is not to be made a thought; remember that continuously. Feel it -- this is mine, this existence -- and then you will feel gratitude. How can you thank God? Your thankfulness is superficial, formal. And look what a misery... even with God we are formal. How can you be grateful? You have not known anything to be grateful for.

If you can feel yourself rooted in existence, merged in it, overflowing with it, and allow even dancing with it, then you will feel, `This is mine. This existence belongs to me. This whole mysterious universe belongs to me. This whole existence has been existing for me. It has created me. I am a flower of it.'

This consciousness that has happened to you is the greatest flower that has happened to the universe. And for millions and millions of years this earth was preparing for you to exist.

THIS IS MINE AND THIS IS THIS. To feel, `This is what life is, THIS IS THIS -- this suchness. I was unnecessarily worried. I was unnecessarily a beggar, unnecessarily thinking in terms of begging. I am the master.'

When you are rooted, you are one with the whole, and the existence exists for you. You are not a beggar; you become an emperor suddenly. THIS IS THIS.

OH BELOVED,
EVEN IN SUCH KNOW ILLIMITABLY.

And while feeling this, don't create a limit to it. Feel it illimitably. Don't create a boundary to it; there is none. It ends nowhere. The world begins nowhere; the world ends nowhere. Existence has no beginning and no end. You also don't have any beginning; you also don't have any end.

Beginning and end are because of the mind -- mind has a beginning and mind has an end. Go backwards, travel backwards into your life: there comes a moment where everything stops -- there is a beginning. You can remember back to when you were three years of age, or, at the most, two years of age -- that is rare -- but then memory stops. You can travel backwards to when you were two years of age. What does it mean? And you cannot remember anything previous to that, previous to that age of two years. Suddenly there is a blank, you don't know anything.

Do you remember anything about your birth? Do you know anything about the nine months in your mother's womb? You were, but the mind was not there. Mind started around the age of two; that's why you can remember back to that age. Then there is no mind, memory stops. Mind has a beginning, mind has an end, but you are beginningless.

If in deep meditation, in such meditation you can come to feel existence, then there is no mind -- a beginningless, endless flow of energy, of cosmic force; an infinite ocean around you, and you are just a wave in it. The wave has a beginning and an end -- the ocean has none. And once you know that you are not the wave but the ocean, all misery has disappeared.

What is deep down in your misery? -- deep down there is death. You are afraid of some end which is going to be there. It is absolutely certain; nothing is so certain as death -- the fear, the trembling. Whatsoever you do, you are helpless. Nothing can be done -- death is going to be there. And that goes on and on inside in the conscious and unconscious mind. Sometimes it erupts in the conscious -- you become afraid of death. You push it down, and then it continues in the unconscious. Every moment you are afraid of death, of the end.

Mind is going to die, you are not going to die -- but you don't know yourself. You know something which is just a created thing: it has a beginning, it is going to have an end. That which begins must end. If you can find within your being something which never begins, which simply is, which cannot end, then the fear of death disappears. And when the fear of death disappears, love flows through you, not before it.

How can you love when there is going to be death? You can cling to someone, but you cannot love. You can use someone, but you cannot love. You can exploit someone, but you cannot love.

Love is not possible if fear is there. Fear is the poison. Love cannot flower with fear deep inside. Everyone is going to die. Everyone is standing in a queue waiting for his time. How can you love? Everything seems nonsense. Love appears nonsense if death is there, because death will destroy everything. Even love is not eternal. Whatsoever you do for your beloved, for your lover, you cannot do anything because you cannot avoid death -- it is just waiting behind everything.

You can forget it, you can create a facade, and you can go on believing that it is not going to be there, but your belief is just superficial -- deep down you know it is going to be there. And if death is there, then life is meaningless. You can create artificial meanings, but they won't help much. Temporarily, for some moments, they can help, and again the reality erupts and the meaning is lost. You can just deceive yourself continuously, that's all -- unless you come to know something which is beginningless and endless, which is beyond death.

Once you come to know it, then love is possible, because then there is no death. Love is possible. Buddha loves you, Jesus loves you, but that love is absolutely unknown to you. That love has come because fear has disappeared, and your love is just a mechanism to avoid fear. So whenever you love, you feel fearless. Someone gives you strength.

And this is a mutual phenomenon: you give strength to someone and someone gives strength to you. Both are weak, and both are seeking someone, and then two weak persons meet and they help each other to be strong -- this is just wonderful! How does it happen? It is just a make-believe. You feel that someone is there behind you, with you, but you know no one can be with you in death. And if someone cannot be with you in death, how can he or she be with you in life? Then it is just postponing, just avoiding death. And because you are afraid, you need someone to make you fearless.

It is said, somewhere Emerson has written, that even the greatest warrior is a coward before his wife. Even a Napoleon is a coward, because the wife knows that he needs her strength, he needs her in order to be himself. He depends on her. When he comes back from the war, from the fighting, he is trembling, afraid. He rests in her, he relaxes in her. She consoles him; he becomes just like a child. Every husband is a child before the wife. And the wife? -- she depends on the husband. She lives through him. She cannot live without him;he is her life.

This is a mutual deception. Both are afraid -- death is there. They both try to love each other and forget death. Lovers become, or appear to be, fearless. Lovers even sometimes can face death very fearlessly, but

that is just appearance.

Our love is part of fear -- just to escape from it. Real love happens when there is no fear -- when death has disappeared, when you know you never begin and you are never going to end. Don't think it. You can think it, because of the fear. You can think, `Yes, I know I am not going to end, there is no death, the soul is immortal.' You can think because of fear -- that will not help.

If you move deep in meditation it will happen. Fear will disappear, because you know yourself endlessly. You go on spreading endlessly -- back into the past, forward into the future, and this very moment, this present moment, in the depth of it you are there. You simply are -- you never begin, you are never going to end.

FEEL THIS ILLIMITABLY -- infinitely.

Vigyan Bhairav Tantra, Vol 2

Chapter #20
Chapter title: Liberation from yourself

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YOU SAY THAT RELIGION IS TOTAL FREEDOM OR MOKSHA, AND YOU ALSO STRESS THE IMPORTANCE OF SURRENDER IN RELIGION. BUT ARE NOT FREEDOM AND SURRENDER CONTRADICTORY IN TERMS?

They appear contradictory but they are not. And they appear so because of the language; existentially they are not. Try to understand two things. First: you cannot be free remaining as you are, because as you are is your bondage. Your ego i s the bondage. You can be free only when this ego point disappears -- this ego point is the bondage.

When there is no ego, you become one with existence, and only that oneness can be freedom. While you exist separate, this separation is false. Really, you are not separate; you cannot be. You are part of existence -- and not a mechanical part, but an organic part. You cannot exist for a single moment separated from existence. You breathe it every moment; it breathes you every moment. You live in a cosmic whole.

Your ego gives you a false feeling of separate existence. Because of that false feeling, you start fighting existence. When you fight you are in bondage. When you fight you are bound to be defeated, because the part cannot win against the whole. And because of this fight with the whole, you feel in bondage; everywhere limited. Wherever you move, a wall comes. That wall is nowhere in existence -- it moves with your ego, it is part of your separate feeling. Then you struggle against existence. In that struggle you will be defeated constantly; in that defeat you feel bondage, limitation.

By surrender it is meant that you surrender the ego, you surrender the separating wall, you become one. That is reality, so whatsoever you are surrendering is just a dream, a concept, a false notion. You are not surrendering reality; you are just surrendering a false attitude. The moment you surrender this false attitude you become one with existence. Then there is no conflict.

And if there is no conflict you have no limitation; nowhere there comes a bondage, a boundary. You are

not separate. You cannot be defeated, because there is no one to be defeated. You cannot die, because there is no one to die. You cannot be in misery, because there is no one to be in misery. The moment you surrender the ego, the whole nonsense is surrendered -- misery, bondage, dukkha, hell -- everything is surrendered. You become one with existence. This oneness is freedom.

Separation is bondage. Oneness is freedom Not that you become free, remember this -- you are no more. So it is not that you become free -- you are no more. Really, when you are not, freedom is. How to express it is a problem. When you are not, freedom is. Buddha is reported to have said, `You are not going to be in bliss. When you are not, the bliss is. You are not going to be liberated. You are going to be liberated from yourself.'

So freedom is not freedom of the ego. Freedom is freedom from the ego. And if you can understand this -- that freedom is freedom from the ego -- then surrender and freedom become one, then they mean one. But if you take the ego as the standpoint from which to think, then the ego will say, `Why surrender? -- because if you surrender, then you cannot be free. Then you become a slave. When you surrender, you become a slave.'

But really, you are not surrendering to someone. This is the second point to be understood: you are not surrendering to someone; you are simply surrendering. There is no one who will take your surrender. If there is someone and you surrender to him, then it is a sort of slavery. Really, there is not even a god to whom you are surrendering. And when we talk about a god, that is just to find you something to help you to surrender.

In Patanjali's 1Yoga Sutras', God is talked about just to help you to surrender. There is no God. Patanjali says there is no God, but it will be difficult for you to surrender to one ; it will be difficult for you to simply surrender. To help surrender, God is talked about. So God is just a method. This is rare, very scientific -- God is just a method to help you surrender. There is no one who is going to take your surrender. If there is someone and you surrender, then it is a slavery, a bondage. This is a very subtle and deep point: there is no God as a person; God is just a way, a method, a technique.

Patanjali relates many techniques. One of them is ISHWARA PRANIDHAN -- the idea of God. There are many methods to reach the surrender; one method is the idea of God. That will help your mind to surrender, because if I say, `Surrender,' you will ask, `To whom?' If I say, `Simply surrender,' it will be difficult for you to conceive. Try to understand in a different way. If I say to you, `Simply love,' you will ask, `Whom? What do you mean by "simply love"? If there is no one to be loved, how to love?' If I say, `Pray,' then you will ask, `To whom? Worship to whom?' Your mind cannot conceive non-duality. It will ask, it will raise a question, `To whom?'

Just to help your mind, so that the mind's question is satisfied, Patanjali says that God is just a way, a technique. Worship, love, surrender -- to whom? Patanjali says, `To God.' Because if you surrender, then you will come to know that there is no God -- or you yourself are that to which you have surrendered. But this will happen when you have surrendered. God is just a trick.

It is said that even to surrender to a god who is nowhere seen, who is invisible, is difficult, so scriptures say, `Surrender to the guru, to the master.' The master is visible and a person, so then the question becomes relevant -- if you surrender to a master then it is a slavery, because a person is there and you are surrendering to him. But then too you will have to understand again a very subtle point -- even more subtle than the notion o God. A master is a master only when he is not. If he is, then he is not a master. A master becomes a master only when he is not. He has achieved non-being; there is no one.

If someone is sitting here in this chair, then there is no master; then it is going to become a slavery. But if there is no one sitting in this chair, a non-being, one who is not centered anywhere, one who has surrendered -- not to anyone, but simply surrendered and achieved non-being, has become a non-person -- who is simply there, not concentrated in an ego, diffused, not concentrated anywhere, then he can become a master. So when you are surrendering to a master, again you are surrendering to nobody.

This is a deep question for you. When you are surrendering, if you can understand that this is simply surrendering, not a surrender -- surrendering, not a surrender.... A surrender is to someone. A surrendering is something on your part. So the basic thing is surrendering -- the act, not the object. The object should not be important, but the one who is surrendering is important. The object is just an excuse -- just an excuse.

If you can understand, then there is no need to surrender to anyone -- you can simply surrender. Then there is no need to love someone -- you can simply love. You are significant, not the object. If the object is significant, you will create a bondage out of it. So even a god who is not, will become a bondage; even a master who is not, will become a bondage. But that bondage is created by you; it is a misunderstanding.

Otherwise surrendering is freedom They are not contradictory.

WHILE `THIS IS THIS' ALSO INCLUDES `THIS IS THAT,' AND `THAT IS BRAHMA,' HOW IS IT THAT THE SUTRA EMPHASIZES ONLY `THIS IS THIS'?

For a very particular reason -- because tantra, deep down, is interested only in the here and now. THIS IS THIS means that which is here and now. THAT goes a little further away.

Secondly, for tantra there is no division between this and that. Tantra is non-dualistic. This is the world, and that is Brahma. This is the mundane, the material, and that is consciousness, the spiritual. For tantra there is no distinction like this. THIS is all -- THAT is included in it. This very world is divine.

And tantra makes no distinction and no categorization of higher and lower: THIS means the lower, and THAT means the higher; THIS means that which you can see and touch and know, and THAT means the invisible that you cannot see and cannot touch, you can only infer. For tantra there is no distinction of higher and lower, of visible and invisible, of matter and mind, of life and death, of world and Brahma -- no distinction.

Tantra says THIS IS THIS, and THAT is included in it. But the emphasis on THIS is beautiful. It says here and now, whatsoever is, this is all. And everything is in it; nothing is excluded. The near, the intimate, the ordinary, is all.

It is a very well known saying of Zen mysticism that if you can become just ordinary, you have become extraordinary. Only the person who is at ease with his ordinariness is extraordinary. Because everyone hankers to be extraordinary, so the desire to be extraordinary is very ordinary. Everyone -- you cannot find a person who is not trying to be extraordinary in some way, so the desire, the lust to be extraordinary, is a part, a basic part of the ordinary mind. Zen masters say, `So to be ordinary is the most extraordinary thing in the world. To be just ordinary. It is rare. Very rarely it happens that someone is simply ordinary.

One Japanese emperor was in search of a master, so he went from one teacher to another, but no one could satisfy him, because one old man had said that the real master would be most ordinary. He went on searching, but he couldn't find an ordinary man. He came back to the old man who was just on his dying bed, and he said, `You have put me to great trouble. The way you defined the master -- that he will be simple, ordinary -- has become a problem for me. I have been searching all over the country, and no one satisfies me. So give me some clue how to find the master.'

The dying man said, `You have been searching in wrong places. You have been searching in wrong places! You have been going to persons who are in some way extraordinary, and then you try to find the ordinary. Move in the ordinary world. And really you are still trying to find the extraordinary. Now you define him as ordinary, but you are still searching for the extra-ordinary. Now the definition has changed. Now you define him as the most ordinary, but the rare, the exceptional. You are still in this search. Don't do that, and the moment you are ready and not searching in this way, the master will come to you.

The next morning while he was sitting, he tried to understand what the old man had said, and he felt that he was right. The desire left him. A beggar appeared -- and he was the master. And he had known that beggar his whole life. He was always coming, that beggar was coming daily to the palace, so the emperor asked the beggar, `How did it happen that I couldn't recognize you before?'

The beggar said, `Because you were searching for the extra-ordinary. I was here, but you were searching THERE. You missed me continuously.'

Tantra says THIS not THAT, particularly in this technique. There are techniques in which THAT is discussed, but THIS is most tantric -- this, here and now, the most intimate. Your wife, your husband, THIS, your friend, the beggar, may be the master. But you are not looking at THIS; you are looking at THAT, there, somewhere in the clouds. You cannot even conceive that near you can be that quality of being. You cannot conceive; because you think you already know the near, so you search for it far away. You already feel that you know THIS, so now the only thing to be found is THAT.

This is not true. You don't know THIS, you don't know the near. The near is as unknown as the far away. Have a look around you. You are not acquainted with anybody. You don't have any knowledge of anybody. Do you know the tree you pass every day? Do you know your friend with whom you have lived your whole life? Or do you know yourself, who is the nearest? Do you know your body, the breath that comes and goes continuously? Do you know it? Nothing is known. Even THIS is not known, so why hanker after THAT?

This technique says, if THIS is known, THAT will be known automatically, because THAT is implied in THIS. The far away is hidden in the near, in the intimate. But the human mind hankers for the far away. This is an escape. It is an escape to think of the far away, because then you can go on thinking forever, and you can go on postponing the living, because life is THIS. If you think about it and if you contemplate about it, you will have to change yourself.

I am reminded of one anecdote. Once it happened, a Zen master was appointed as a preacher in a temple. No one knew that he was a Zen master. The congregation gathered and the first sermon was delivered. Everyone was thrilled; it was just beautiful. No one had heard such a thing before. The next day an even greater crowd came to the temple, but the master repeated the same sermon. So they got bored -- `What type of man is he?'

Then on the third day they came again, not in so great a number, but the master repeated the same sermon again. So many left just in the middle; only very few were left, and those few were there only to ask. `Have you got only one sermon? And are you going to deliver it every day?' One spokesman blurted out and asked the priest, `What type of preaching is this? Thrice we have heard you, and you go on repeating exactly the same thing, in exactly the same words. Don't you have any other lectures, any other sermons?'

The priest said,`I have quite a few, but you have not done anything about the first one. Unless you do something about the first one, I am not going to deliver the second. It is unnecessary.'

The crowd stopped coming. No one would come near the temple, because the moment anyone would come, the Zen priest would start the first sermon. It is said that people stopped passing that way, that temple -- `That priest is there, and if you happen to be there he will give you the same sermon again.'

He must have been a very deep knower of the human mind. The human mind wants to think but never wants to do anything -- action is dangerous. Thinking is good, because you go on being the same. If you think about the far away, the distant, there is no need to change yourself. The Brahma, the absolute, cannot change you, but the neighbor, the friend, the wife, the husband -- if you look at them, you will have to change yourself. And it is a trick not to look at them.

You look at the THAT to forget the THIS -- and THIS is the life, and THAT is simply a dream. You can think about God, because that thinking is impotent; it is not going to do anything. You will continue thinking about God and you will remain the same. This is a trick to remain the same. If you think about your wife, if you think about your child, if you penetrate deep in the intimate near, you cannot remain the same -- action will come out of it.

Tantra says, `Don't go far away. He is here, this very moment, just near you. Be open, and look at the THIS, and the THAT will take care of itself.'

YOU HAVE SAID THAT TANTRA TEACHES MAN TO TRANSCEND BOTH HIS CRAVING FOR HIS ANIMALISTIC PAST, AND ALSO HIS CRAVING FOR THE DIVINE. DOES IT MEAN THAT DIVINITY IS PART OF THE WORLD, AND THAT TOO HAS TO BE TRANSCENDED? AND WHAT IS IT THAT GOES BEYOND BOTH?

You will have to understand many things. First: the nature of desire. Divinity is not what you call it. The god that you talk about is not the god of reality; it is the god of your desire. So it is not a question of whether the divine is part of the world. That is not the question. The real question is, can you desire the divine without making him part of the world?

Look at it in this way. It has been said again and again that unless you leave desiring, you cannot attain to him, the ultimate. You cannot attain to the divine if you don't leave desiring. Leave desiring and you can attain to him. You have heard it many times, but I wonder whether you understand it or not. More or less, you will be misunderstanding it. Hearing this, you start desiring the divine -- and that is to miss the whole point.

If you leave desiring, the divine will happen to you. Then you start desiring the divine, so your divine will be part of the world. That which can be desired is the world. This is how I define it: that which can be desired is the world. So the divine cannot be desired, and if you desire it, it has become part of the world.

When desiring stops, the divine happens. When you are not desiring anything, the divine is there -- then the whole world is divine. You will not find the divine somewhere in contradiction, in opposition to the world -- contrary to the world. When you are not desiring, everything is divine; when you are desiring, everything is the world. Your desiring creates the world: whatsoever you desire becomes the world. This is not the world that you see -- the trees, and the sky, and the sea, and the rivers, and the earth, and the stars.

This is not the world -- that which you desire is the world.

A flower is there in the garden. The moment you pass the tree, and you look at the flower, and the smell of the flower comes to you, look within. If you are not desiring that flower, if there is not even a slight urge to possess it, not even a slight ripple of desire to have it, that flower becomes divine. You will have the divine face through it. But if the desire is there to possess it, or a jealousy arises about the owner of the tree, you have created a world; the divine has disappeared. It is your desire that changes the quality of existence; your desire makes it the world. When you are non-desiring, the whole world becomes divine.

Now I will read this question again. YOU HAVE SAID THAT TANTRA TEACHES MAN TO TRANSCEND BOTH HIS CRAVING FOR HIS ANIMALISTIC PAST, AND ALSO HIS CRAVING FOR THE DIVINE.

Tantra teaches only to transcend craving. It is irrelevant what you crave -- that you crave is the point. You can go on changing the objects. You crave money, you crave power, you crave prestige -- you crave for the world. Then you change. You get fed up with it, you are bored. Or, you have attained whatsoever you craved, and now you are not fulfilled; you feel frustrated. You start a new craving.

Now you crave the divine. You crave moksha, nirvana, liberation -- now you crave for the god. The object has changed; you have not changed -- your craving remains the same. It was running after prestige and power and money. Now it is running after divine power. It is running after the ultimate, moksha, the absolute freedom, but the craving is there.

Ordinarily, religious people go on changing their objects of desire. Desire remains the same, unchanged. And it is not the objects which create the problem; it is the desire, the craving, which creates the problem. Tantra says it is futile to go on changing objects. It is wasting time and life and energy. Changing objects won't help -- drop craving. Don't crave. Don't crave for freedom, because craving is bondage. Don't crave for the divine, because craving is the world. Don't crave for the inner, because craving is the outer. So it is not a question of transcending this craving or that -- simply drop craving. Don't crave, don't desire. Just be yourself.

When you don't desire, what happens? When you don't crave, what happens? You are non-moving; all movement ceases. You are not in a hurry to reach anywhere. You are not serious. There is no hope and there is no frustration. You don't expect anything; nothing can frustrate you. There is no desire; you cannot be a failure. Of course, there is not going to be any success either.

When you are not craving, not desiring, what happen? You are simply left alone, moving nowhere. There is no goal, because craving creates the goal. There is no future, because craving creates the future. There is no time, because craving needs time to move. Time stops. Future drops. And when there is no craving, mind drops, because mind is nothing but craving, and because of that craving you have to plan and think and dream and project.

When there is no craving, everything drops. You are simply in your purity. You exist without moving anywhere; inside, all ripples disappear. The ocean remains, but the waves are not there. This is what divineness is for tantra.

So look at it in this way: craving is the barrier. Don't think of the object, otherwise you will be deceived by yourself. You will change one object for another, and then time will be wasted. Again you will get frustrated, and then you will again change the object. You can go on changing objects infinitely, unless you realize that it is not the object which creates the problem, it is your craving. But craving is subtle and the object is gross. The object can be seen, and craving can be seen only when you go deep down and meditate upon it; otherwise, craving is not seen.

You can marry a woman or a man with great dreams and hope, and the greater the dreams, the greater the hope, the greater will be the frustration. An ordinary arranged marriage cannot be such a failure as a love-marriage is bound to be, because with an ordinary arranged marriage there is not much hope, there is not much dreaming. It is business-like; there is no romance, no poetry. There is no peak to it; you are travelling on plain ground. So arranged marriages never fail. They cannot fail, because there is no point. How can you fail in an arranged marriage? You were never on a height, so you cannot fall. Love-marriages fail. Only love-marriages can fail, because with a great poetry, with a great dreaming force, they come up. They touch heights, on the waves you rise high, and then you will have to fall down.

So old countries, those who have knowledge, experience, they have come to settle for arranged marriages. They don't talk about love-marriages. In India they never talk about love-marriages. They have also tried in the past, and then they felt that a love-marriage is going to be a failure. Because you expect too much, you will be frustrated, and the proportion of frustration will be the same. Whatsoever you desire and

dream gives you expectations -- they cannot be fulfilled.

You marry a woman; if it is a love-marriage, you expect much. Then you get frustrated. The moment you get frustrated, immediately you start thinking about another woman. So if you say to your wife, `I am not interested in any other woman,' and she feels you have become indifferent to her, you cannot convince her -- it is impossible, it is unnatural. The moment you become indifferent to your wife, the wife knows instinctively that you have become interested in someone else.

This is how mind functions. You become aware of the woman that you have married, and you feel the frustration is coming because of her -- `This was not a right choice.' This is ordinary logic. `This was not a right choice. This woman is not for me. I have chosen a wrong partner, so the conflict has arisen.' Now you will try to find another partner.

You can go on that way ad infinitum. You may marry all the women on the earth, and still you will be thinking in the same way -- that `This woman is not right for me'. And the subtle craving which is creating all trouble is not seen. It is subtle. The woman is seen; the craving is not seen. It is not the woman or the man who is frustrating you; it is your craving, your desire, which is frustrating you.

If you can come to understand this, you have become wise. If you go on changing objects, you are ignorant. If you can come to feel yourself and the craving which is creating the whole thing, you have become wise. Then you don't go on changing one object for another; you simply drop the very effort to possess, to desire, to crave.

The moment this craving is not there, the whole world becomes divine. It has always been so, only your eyes were not open to see. Your eyes were filled with craving. Eyes filled with craving, the divine appears as the world. Open eyes, unfilled, unclouded by craving, the world appears as the divine.

The world and the divine are not two things, not two existences, but two ways of looking at the same thing, two approaches to the same thing, two outlooks, two types of perception. One perception clouded with craving, another perception unclouded with craving. If you can look unclouded, and your eyes are not filled with tears of frustration and dreams of hope, there is nothing like the world; only the divine exists -- existence is divine. This is what tantra means. And when tantra says transcend both, tantra is not concerned with either this or that -- tantra is concerned only with transcendence, so there is no craving.

AND WHAT IS IT THAT GOES BEYOND BOTH? That cannot be said, because the moment anything is said about it, it comes within the two. Whatsoever can be said about God will be false, just because it is said.

Language is dualistic. There is no non-dual language; cannot be. Language is meaningful only because of dualism. I say `light'; immediately in your mind bubbles up the word `darkness' or `black'. I say `day', and immediately in your mind comes `night'. I say `love', and just behind it is hidden `hate'. If I say light and there is no darkness, how will you define it?j

We can only define words because of their opposite terms. I say light, and if you ask me what light is, I say that which is not darkness. If someone asks you what mind is, you say that which is not body. If someone asks what body is, you have to say that which is not mind. All terms are circular, so, basically meaningless, because neither you know anything about the mind, nor do you know anything about the body. When I ask about the mind, you define it with the body, and the body is undefined. When I ask you about the body, you define it with the mind, which is itself undefined.

This is good as a game. Language is good as a game -- language is a game. But we never feel that the whole thing is absurd, circular; and nothing is defined, so how can you define anything? When I ask about the mind, you bring in the body -- and the body is undefined. With an indefined term, you define mind. And then when I ask, `What do you mean by body?' you have to define it with the mind. This is absurd -- but there is no other way.

Language exists through the opposite, so language is dualistic. It cannot be otherwise. So nothing can be said about the non-dual experience. Whatsoever is said will be wrong. It can be indicated, symbols can be used for it, but silence is the best. That which can be said about it is silence. Everything else can be defined, talked about -- not the ultimate. You can know it, taste it, you can be it, but nothing can be said about it. Only negatively we can say something, but only negatively. We cannot say what that is; we can only say what that is not.

The whole mystic tradition is simply using negative terms for it. If you ask what that ultimate is, they will say, `That ultimate is not this, not that. It is neither life nor death. It is neither light nor darkness. It is neither near nor far. It is neither I nor you.' They will say in this way, but this makes no sense.

Drop craving and you come to know it face to face. And the experience is so deep and individual,

non-verbal, non-linguistic, that even when you come to know it, you cannot say anything about it. You will become silent. Or, at the most, you can say this that I am saying. You can say, `Nothing can be said about it.'

Then what is the point of talking so much? Then why do I go on saying something to you if nothing can be said? Just to bring you to that point where nothing can be said. Just to push you to that abyss where you can take a jump out of language. Up to that point, language can be helpful. Up to the point when you take the jump, language can be helpful, but the moment you have taken the jump, it is silence, it is beyond language.

So I can push you to the very end of the world through language -- to the very end of the world -- but not a single inch into the divine through language. But this pushing you up to the very end will be helpful, because then you can see with your own eyes that there is this blissful abyss beyond. And then that beyond will call you by itself; then the beyond will attract you; then the beyond will become a magnet, a pull. It is impossible then for you to come back, to retreat. The abyss is so enchanting -- the abyss of silence -- that before you know, you will have taken a jump.

That's why I go on talking, knowing well that all that I am saying will not help you to know it. But it will help you to take a jump. It is methodological. It will look contradictory, paradoxical, if I say that all language that I am using, or that the mystics have ever used, is to bring you to the temple of silence; to force you into silence, to call you unto silence. It looks paradoxical. Then why use language? I can use silence also, but then you will not understand.

When I have to talk to madmen. I have to use a mad language. It is because of you I am using language. It is not that anything can be expressed by it; only your inner chattering can be destroyed by it. It is just as if you have a thorn in your foot -- another thorn can pull it out. The other one is also a thorn. Your mind is filled with words, with thorns. What I am trying to do is to pull those words out of you. What I am using are also words. You are filled with poison. What I am giving you is again a dose of poison, just an antidote. It is also a poison. But a thorn can pull out another thorn -- then they both can be thrown.

When I have talked to you to the point where you are ready to be silent, throw all that I have said to you; it is useless, it is even dangerous to carry it. When you have come to realize that language is useless, dangerous, that inner verbalization is the only barrier, and when you are ready to be silent, then remember well -- don't carry whatsoever I have said to you. Because the truth cannot be said, and all that can be said cannot be true. Be unburdened of it.

The last thing Zarathustra said to his disciples is very beautiful. He had taught them. He had given them glimpses. He had stirred their souls. He had challenged them to the ultimate adventure. The last thing he said to them was, `Now I am leaving you. Now beware of Zarathustra.'

So they asked, `What are you saying? Beware of Zarathustra? You are our teacher, our master, our only hope.'

And Zarathustra said, `All that I have said to you, now beware of it. Don't cling to me, otherwise I will become a bondage to you.'

When one thorn has pulled out your thorn, throw the other one also with it. When I have prepared you to move into silence, then beware of me. Then whatsoever I have said has to be thrown; it is rubbish, of no use. It has utility only up to the point before you are ready to take a jump into silence. Nothing can be said about that which transcends both. Only this much can be said -- and this is too much really. If you can understand, this is enough to indicate towards it.

I am saying this -- that if your mind becomes totally vacant of words, you will know it. When you are not burdened with thoughts, you will realize it, because it is already there. It is not something which is going to happen; it has already happened within you. You are just an expression of it. But you are so much engrossed, involved, with thoughts, with clouds, that you miss the key. You are too concentrated on the clouds; you have forgotten the sky. Allow the clouds to disperse, and the sky has always been there just waiting for you. The beyond is waiting for you. Just drop the duality and it is there.

YOU HAVE SAID THAT ONE WHO IS IN FEAR CANNOT LOVE, NOR CAN HE REACH GODHOOD. BUT HOW IS ONE TO GET RID OF HIS FEAR ACCORDING TO TANTRA?

Why do you want to get rid of fear? Or have you become afraid of fear? If you have become afraid of fear, this is a new fear. This is how mind goes on creating the same pattern again and again. I say, `Don't

desire and then you will reach the divine.' So you ask, `Really, if we don't desire, then will we reach the divine?' You have started desiring the divine.

I say to you, `If there is fear, love cannot be,' so you become afraid of fear. You ask, `How can one get rid of fear?' This is again a fear, and more dangerous than the first one, because the first one was natural; the second one is unnatural. And it is so subtle that you are not aware of what you are asking -- how to get rid of fear?

The question is not of getting rid of anything; the question is only of understanding. Understand fear, what it is, and don't try to get rid of it, because the moment you start trying to get rid of anything, you are not ready to understand it -- because the mind which thinks to get rid of is already closed. It is not open to understand, it is not sympathetic. It cannot contemplate quietly; it has already decided. Now the fear has become the evil, the sin, so get rid of it. Don't try to get rid of anything.

Try to understand what fear is. And if you have fear, then accept it. It is there. Don't try to hide it. Don't try to create the opposite. If you have fear, then you have fear. Accept it as part of your being. If you can accept it, it has disappeared already. Through acceptance, fear disappears; through denial, fear increases.

You come to a point where you know that you are afraid, and you come to understand, `Because of this fear, love cannot happen to me. So, okay, what can I do? The fear is there, so only one thing will happen -- I will not pretend love. Or, I will say to my beloved or my lover that it is because of fear that I am clinging to you. Deep down I am afraid. I will become frank about it; I will not deceive anyone, nor myself. I will not pretend that this is love. I will say this is simply fear. Because of fear, I cling to you. Because of fear, I go to the temple, or to the church, and pray. Because of fear, I remember God. But then I know that this is not prayer, this is not love, this is only fear. I am fear, so whatsoever I do, it is there. I will accept this truth.'

A miracle happens when you accept a truth. The very acceptance changes you. When you know that there is fear in your being and you cannot do anything about it, what can you do? All that you can do is pretend, and pretensions can go to the very extreme, to the other extreme.

A very fearful man can become a very brave man. He can create an armour around him. He can become a dare-devil, just to show that he is not afraid; just to show others that he is not afraid. And if he can go into danger, he can deceive himself that he is not afraid. But even the bravest man is afraid. His whole bravery is just around him; deep down he trembles. Not to be aware of it, he takes a jump into danger. He becomes engaged with the danger so that he is not aware of the fear, but the fear is there.

You can create the opposite, but this is not going to change anything. You can pretend that you are not afraid -- that makes no change again. The only transformation that can happen is that you become simply aware that `I am fear. My whole being is trembling, and whatsoever I do is because of the fear.' You have become true to yourself.

Then you are not afraid of fear. It is there, a part of you; nothing can be done about it. You have accepted it. Now you don't pretend, now you don't deceive anyone, nor yourself. The truth is there, and you are not afraid of it. The fear starts disappearing, because a person who is not afraid to accept his fear has become fearless -- that is the deepest fearlessness that is possible. He has not created the opposite, so there is no duality in him. He has accepted the fact. He has become humble before it. He doesn't know what to do -- no one knows -- and nothing can be done, but he has stopped pretending; he has stopped using masks, faces. He has become authentic in his fear.

This authenticity, and this fearlessness to accept the truth, changes you. And when you don't pretend, don't create a false love, don't create a deception around you, don't become a pseudo-person, you have become authentic. In this authenticity, love arises; fear disappears, love arises. This is the inner alchemy of how love arises.

Now you can love. Now you can have compassion, sympathy. Now you don't depend on anyone, because there is no need. You have accepted the truth. There is no need to depend on anyone; there is no need to possess and be possessed. There is no hankering for the other. You accept yourself -- through this acceptance, love arises. It fills your being. You are not afraid of fear, you are not trying to get rid of it. Simply it disappears when accepted.

Accept your authentic being and you will be transformed. Remember: acceptability, total acceptability, is the most secret key of tantra. Don't reject anything. Through rejection you will be crippled. Accept everything -- whatsoever it is. Don't condemn it, and don't try to get rid of it.

There are many things implied in it. If you try to get rid of it, you will have to cut your being into departments, fragments, parts. You will be crippled. When you throw one thing, something else is also thrown with it -- the other part of it -- and you become crippled. Then you are not total. And you cannot be

happy unless you are total and whole. To be whole is to be holy. To be in fragments is to be ill and diseased.

So I will say, try to understand fear. Existence has given it to you. It must have some deep meaning, and it must have some hidden treasure, so don't throw it. Nothing is given without any meaning. Nothing exists within you which cannot be used in a higher symphony, in a higher synthesis.

All that exists in you, whether you understand it or not, can become a step. Don't think of it as a hindrance; allow it to become a step. You can take it that it is hindering the path -- it is not hindering. If you can ride above it, if you can use it, stand on it, a new view of the path will be revealed to you on a higher level. You will be able to look deep into the possibility, into the future, into the potentiality.

Fear is there for certain purposes. Try to understand this. One: if there is no fear, you will become too egoistic, and there will be no going back. If there is no fear, as you are, you will never try to merge into existence, into the cosmos. Really, if there is no fear you will not be able to survive at all. So it is doing something for you. Whatsoever you are, it is playing a role in it.

But if you try to hide it, destroy it, create the opposite of it, you will be divided and you will become fragmentary, disintegrated. Accept it and use it. And the moment you know that you have accepted it, it disappears. Just try to think: if you accept your fear, where is it?

One man came to me and he said, `I am very much afraid of death.' He had cancer, and death was very near; any day it could happen. And he could not postpone it. He knew it was going to happen. Within months it would be there, or even within weeks.

He was really physically, literally, trembling, and he said, `Just give me one thing: how can I get rid of this fear of death? Give me some mantra, or something which can protect me and give me courage to face death. I don't want to die trembling in fear.' The man said, `I have been to many saints. Many things they have given. They were very kind. Someone has given me a mantra, someone has given me some sacred ashes, someone has given me his picture, someone has given something else, but nothing helps. Everything is in vain. Now I have come to you as the last resort. Now I will not go to anyone any more. Give me something.'

So I told him, `Still you are not aware. Why are you asking for something? -- just to get rid of fear? Nothing will help. I cannot give you anything, otherwise, as others have proved failures, I will also prove a failure. And they gave you something because they don't know what they are doing. I can say only one thing to you. Accept it. Tremble if trembling is there -- what to do? Death is there, and you feel a trembling, so tremble. Don't reject it, don't suppress it. Don't try to be brave. There is no need. Death is there. It is natural. Be afraid totally.'

He said, `What are you saying? You have not given me anything. Rather, on the contrary, you say to accept.'

I said, `Yes, you accept. You just go and die peacefully with total acceptance.'

After three or four days he came again, and said, `It works. I couldn't sleep for so many days, but for these four days I slept deeply, because it is right, you are right.' He said to me, `You are right. Fear is there, death is there, nothing can be done. All the mantras are just hocus-pocus; nothing can be done.'

No doctor can help, no saint can help. Death is there, a fact, and you are trembling. It is just natural. A storm comes and the whole tree trembles. It never goes to any saint to ask how not to tremble when a storm is passing by. It never goes for a mantra to change it, to protect it. It trembles. It is natural; it is so.

And the man said, `But a miracle has happened. Now I am not so afraid.' If you accept, fear starts disappearing. If you reject, resist, fight, you give energy to fear. That man died peacefully, unafraid, fearless, because he could accept fear. Accept fear and it disappears.

BY THE USE OF TECHNIQUES SIMILAR TO THE SECOND TECHNIQUE YOU DISCUSSED YESTERDAY, I HEAR SOME SOUNDS LIKE THE FLOWING OF A RIVER OR A STREAM. MAY I KNOW WHAT THAT SOUND IS? IF I HAVE UNDERSTOOD RIGHTLY, THERE SHOULD BE NO THOUGHTS OR SOUND, AND THERE SHOULD BE COMPLETE SILENCE. THEN WHAT IS THIS SOUND?

In the beginning, before silence happens to you, sound will happen. So this is a good sign. Words, language, verbalization, disappear; the second layer is of sound. But don't fight with it; enjoy it. It will become musical, beautiful, You will be filled by its music, and you will become more alive through it.

When mind disappears, a natural inner sound appears. Allow it to happen. Meditate on it. Don't fight with it; just be a witness to it -- it will deepen. And if you don't fight with it, and don't create any struggle, it will disappear by itself, and when it disappears, you will fall into silence. Words -- sound -- silence. Words

are human, sounds are natural, silence is cosmic.

So this is a good sign. This is what is called nada, the inner sound. Hear it, enjoy it, be a witness to it. It will disappear. And don't be disturbed and feel that it should not be there. If you say it should not be there, or if you hurry to get rid of it in any way, you will come to the first layer again -- to the words. Remember this. If you fight with this second layer of sound, you have started thinking about it and words have entered. If you say anything about this sound, you have lost the second deeper layer, and you are thrown back again to the first. You have come to the mind.

Don't say anything, don't think about it. Don't even say that this is sound. Just listen to it. Don't create any word around it. Don't give it any name or form. Let is be as it is. Allow it to flow, and you be a witness. The stream flows, and you are sitting on the bank, just a witness -- not even knowing the name of the stream, not knowing where it is going, not knowing from where it is coming.

Just sit near by the sound, and sooner or later it will disappear, and when it disappears there will be silence. This is a good sign -- you have touched a second layer -- but if you try to think about it, you will lose it; you will be thrown back to the first. If you don't think about it and can enjoy in witnessing, you will go deeper to the third layer.

Vigyan Bhairav Tantra, Vol 2

Chapter #21
Chapter title: Techniques to become one with the whole

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EACH THING IS PERCEIVED THROUGH KNOWING.
THE SELF SHINES IN SPACE THROUGH KNOWING.
PERCEIVE ONE BEING AS KNOWER AND KNOWN.

BELOVED,
AT THIS MOMENT
LET, MIND, KNOWING, BREATH, FORM,
BE INCLUDED.

I have heard one anecdote. In a conservative party rally, Lord Mancroft was invited to speak. He came right on time, reached the rostrum and said to the public -- he was looking a little flustered -- he said, `Forgive me for shortening my speech a little, but the fact is that my house is on fire.'

And that fact is everybody's fact. Your house is also on fire, but you don't even seem a little flustered.

Everybody's house is on fire, but you are not aware -- not aware of death, not aware that your life is just passing through your hands. Every moment you are dying, every moment you are losing an opportunity which cannot be regained. The time that is lost, is lost: nothing can be done to regain it, and your life becomes shorter and shorter every moment.

This is what I mean when I say that your house is also on fire. But you don't seem even a little flustered. You don't even seem to be worried about it. You are not aware of the fact that the house is on fire. The fact

is there, but your attention is not there. And everybody thinks that there is enough time to do something. There is not enough time, because whatsoever has to be done is so much that the time is never enough.

Once it happened that the Devil was waiting for years and years and nobody was coming to hell. He was waiting to welcome people, but the earth was running so well and people were so good that no one was coming to hell. Of course he became very worried. He called an emergency council. His greatest disciples gathered together to discuss the situation. Hell was passing through a great crisis and this could not be tolerated. Something had to be done. So he asked for advice: `What should we do?'

One disciple suggested, `I would go to the earth and I would talk to people and try to convince them that there is no God and religions are false, and whatsoever the Bible, the Koran and the Vedas say is nonsense.'

The Devil said, `This won't do, because we have been doing this since the very beginning and it has not influenced people very much. Through such teaching you can convince only those who are already convinced. So it is of no use; it is not of much use.'

Then the second disciple, subtler than the first, said, `I will go and teach people and try to convince people that whatsoever the Bible, the Koran and the Vedas say is right. There is heaven, there is God, but there is no Devil and no hell, so don't be afraid. And if we can make them less afraid, they will not bother about religion at all, because all religion is based on fear.'

The Devil said, `Your proposal is a little better. You may be able to, you may succeed in convincing a minority, but the majority will not listen to you. They are not as much afraid of hell as they are greedy of heaven. Even if you convince them that there is no hell, they will still want to enter into heaven, and they will try to be good for that. So this also won't do much.'

Then the third disciple, the subtlest of them all, said, `I have an idea. Give me a chance to try it. I will go and say that whatsoever religion says is absolutely true -- there is God and there is Devil and there is heaven and there is hell -- but there is no hurry.'

And the Devil said, `Right? You have the right system. You go!'

And it is said that since then there has never been a crisis in hell. Rather, they are worried about the over-population.

This is how our minds are functioning: we always think there is no hurry. These techniques we are talking about will be of no use if your mind thinks there is no hurry. Then you can go on postponing and death will come first. That day will not come when you think there is a hurry, when you think that now the moment has come. You can go on postponing. This is what we have been doing with our lives.

You have to be decisive to do something. You are in a crisis -- the house is on fire. Life is always on fire because death is always there hidden behind it; any moment and you may not be any more. And you cannot argue with death. You cannot do anything. When death happens, it happens. Time is very short. Even if you live for seventy years or for a hundred years, it is very short. What you have to do with yourself to transform, to mutate, to become a new being, is such a great work. Don't go on postponing.

Unless you feel it as an emergency, a deep crisis, you will not do anything. Unless religion becomes a very critical process for you, and you feel that unless something is done to transform you, your whole life is just wasted.... If you feel this very keenly and deeply and honestly, only then will these techniques be of any help. Because you can understand them -- understanding is of no use unless you do something about it. Really, unless you do something about it, you have not understood them, because understanding must become action. If it is not becoming action then it is only acquaintance, not understanding.

Try to understand this distinction. Acquaintance is not understanding. Acquaintance will not force you to actions. It will not force you to any change. It will not force you to do something about it. You will gather it in the mind; it will become information. You will become more knowledgeable. But at death everything stops. You go on collecting many things, never doing anything about them. They become just a burden on you.

Understanding means action. When you understand a thing, immediately you start working on it, because if it is right and you feel it is right, you have to do something about it. Otherwise everything remains borrowed, and borrowed knowledge cannot become understanding. You can forget that it is borrowed -- you would like to forget that it is borrowed, because to feel that it is borrowed means that your ego is hurt. So you go on forgetting that it is borrowed. By and by you start feeling that it is your own. That is very dangerous.

I have heard an anecdote. The congregation of a church was very bored by the minister. A point came when the members of the church said directly to the minister, `Now you have to leave.'

The minister said, `Give me one more chance, only one chance, and if then you say so, I will leave.'

So next Sunday the whole town gathered in the church to see what that minister was going to do now that only one chance was given to him. They never suspected, they never imagined, that such a beautiful sermon was going to be delivered on that day. They had never heard such a thing.

Surprised, delighted, they enjoyed it, and when the sermon was finished they gathered around the minister and they said, `You need not leave. You remain here. We have never heard such a thing before -- never in our lives. Be here and remain here, and of course, with an increase in your stipend.'

But then one man, a very prominent member of the congregation, asked, `Tell me one thing only. When you started your lecture you raised your left hand with two fingers raised, and when you closed your lecture you raised your right hand, again with two fingers raised. So what is the meaning of this symbol?`

The minister said, `The meaning is easy. Those fingers are symbolic of quotation marks. That sermon was not mine -- it was borrowed.'

Always remember those quotation marks. It is very good to forget them, you feel good, but all that you know is within quotation marks; it is not your own. And you can drop those quotation marks only when something has become your own experience.

These techniques are to change knowledge into experience. These techniques are to change acquaintance into understanding. That which belongs to a Buddha or to a Krishna or to a Christ, through these techniques can belong to you -- that can become your own. And unless it becomes your own, no truth is true. It may be a grand lie, a beautiful lie, but no truth is true unless it becomes your experience -- individually, authentically your own.

Three things. First: always remember that your house is on fire. Second: don't listen to the Devil. He will constantly say to you that there is no hurry. And thirdly: remember, acquaintance is not understanding.

Whatsoever I am saying here will make you acquainted. It is needed, but it is not enough. It starts you on a journey, but it is not the end. Do something so that knowledge doesn't remain knowledge, doesn't remain as memory, but becomes your experience and your life.

Now the first technique:

EACH THING IS PERCEIVED THROUGH KNOWING.
THE SELF SHINES IN SPACE THROUGH KNOWING.
PERCEIVE ONE BEING AS KNOWER AND KNOWN.

Whenever you know something, it is known through knowing. The object comes to your mind through the faculty of knowledge. You look at a flower. You know this is a rose flower. Thew rose flower is there and you are inside. Something from you comes to the rose flower, something from you is projected on the rose flower. Some energy moves from you, comes to the rose, takes its form, color and smell, and comes back and informs you that this is a rose flower.

All knowledge, whatsoever you know, is revealed through the faculty of knowing. Knowing is your faculty. Knowledge is gathered through this faculty. But knowing reveals two things: the known and the knower. Whenever you are knowing a rose flower, your knowledge is half if you forget the knower who is knowing it. So while knowing a rose flower there are three things: the rose flower -- the known; and the knower -- you; and the relationship between the two -- knowledge.

So knowledge can be divided into three points: knower, known and knowing. Knowing is just like a bridge between two points -- the subject and the object. Ordinarily your knowledge reveals only the known; the knower remains unrevealed. Ordinarily your knowledge is one-arrowed: it points to the rose but it never points to you. Unless it starts pointing to you, that knowledge will allow you to know about the world, but it will not allow you to know about yourself.

All the techniques of meditation are to reveal the knower. George Gurdjieff used a particular technique just like this. He called it self-remembering. He said that whenever you are knowing something, always remember the knower. Don't forget it in the object. Remember the subject. Just now you are listening to me. When you are listening to me, you can listen in two ways. One: your mind can be focused towards me -- then you forget the listener. Then the speaker is known but the listener is forgotten.

Gurdjieff said that while listening, know the speaker and also know the listener. Your knowledge must be double-arrowed, pointing to two points -- the knower and the known. It must not only flow in one direction towards the object. It must flow simultaneously towards two directions -- the known and the

knower. This he called self-remembering.

Looking at a flower, also remember the one who is looking. Difficult, because if you do try it, if you try to be aware of the knower, you will forget the rose. You have become so fixed to one direction that it will take time. If you become aware of the knower, then the known will be forgotten. If you become aware of the known, then the knower will be forgotten.

But a little effort, and by and by you can be aware of both simultaneously. And when you become capable of being aware of both, this Gurdjieff calls self-remembering. This is one of the oldest techniques that Buddha used, and Gurdjieff again introduced it to the western world.

Buddha called is samyak smriti -- right-mindfulness. He said that your mind is not in a right-mindfulness if it knows only one point. It must know both. And then a miracle happen: if you are aware of both the known and the knower, suddenly you become the third -- you are neither. Just by endeavoring to be aware of both the known and the knower, you become the third, you become a witness. A third possibility arises immediately -- a witnessing self comes into being -- because how can you know both? If you are the knower, then you remain fixed to one point. In self-remembering you shift from the fixed point of the knower. Then the knower is your mind and the known is the world, and you become a third point, a consciousness, a witnessing self.

This third point cannot be transcended, and that which cannot be transcended is the ultimate. That which can be transcended is not worthwhile, because then it is not your nature -- you can transcend it.

I will try to explain it through an example. In the night you sleep and you dream. In the morning you wake and the dream is lost. While you are awake there is no dream; a different world comes into your view. You move in the streets, you work in a factory or in an office. Then you come back to your home, and again you fall asleep at night. Then this world that you knew while you were awake disappears. Then you don't remember who you are. Then you don't know whether you are black or white, poor or rich, wise or foolish. You don't know anything. You don't know if you are young or old. You don't know if you are man or woman. All that was related with the waking consciousness disappears; you enter the world of dreams. You forget the waking world; it is no more. In the morning, again the dreaming world disappears. You come back.

Which is real? -- because while you are dreaming, the real world, the world that you knew when you were awake, is no more. You cannot compare. And while you are awake, the dreaming world is no more. You cannot compare. Which is real? Why do you call the dreaming world unreal? What is the criterion?

If you say, `Because it disappears when I am awake,' this cannot be the criterion, because your waking world disappears when you are dreaming. And really, if you argue this way, then the dreaming world may be more real, because while you are awake you can remember the dream, but while you are dreaming you cannot remember the waking consciousness and the world around it. So which is more real and more deep? The dreaming world completely washes away the world that you call real. Your real world cannot wash away the dreaming world so totally; it seems more solid, more real. And what is the criterion? How to say? How to compare?

Tantra says that both are unreal. Then what is real? Tantra says that the one who knows the dreaming world and the one who knows the waking world, he is real -- because he is never transcended. He is never cancelled. Whether you dream or whether you are awake, he is there, uncanceled.

Tantra says that the one who knows the dream, and the one who knows that now the dream has stopped, the one who knows the waking world, and the one who knows that now the waking world has disappeared, is the real. Because there is no point when it is not; it is always there. That which cannot be cancelled by any experience is the real. That which cannot be transcended, beyond which you cannot go, is your self. If you can go beyond it, then it was not your self.

This method of Gurdjieff's, which he calls self-remembering, or Buddha's method, which he calls right-mindfulness, or this tantra sutra, lead to one thing. They lead within you to a point which is neither to known nor the knower, but a witnessing self which knows both.

This witnessing self is the ultimate, you cannot go beyond it, because now whatsoever you do will be witnessing. Beyond witnessing you cannot move. So witnessing is the ultimate substratum, the basic ground of consciousness. This sutra will reveal it to you.

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If you can perceive in yourself one point which is both knower and known, then you have transcended object and subject both. Then you have transcended the matter and mind both; then you have transcended the outer and inner both. You have come to a point where the knower and the known are one. There is no division.

With the mind, division will remain. Only with the witnessing self, division disappears. With the witnessing self you cannot say who is the known and who is the knower -- it is both. But this has to be based on experience, otherwise it becomes a philosophical discussion. So try it, experiment.

You are sitting near a rose flower: look at it. The first thing to do is be totally attentive, give total attention to the rose, so that the whole world disappears and only the rose remains there -- your consciousness is totally attentive to the being of the rose. If the attention is total then the world disappears, because the more the attention is concentrated on the rose, the more everything else falls away. The world disappears; only the rose remains. The rose becomes the world.

This is the first step -- to concentrate on the rose. If you cannot concentrate on the rose, it will be difficult to move to the knower, because then your mind is always diverted. So concentration becomes the first step towards meditation. Only the rose remains; the whole world has disappeared. Now you can move inwards; now the rose becomes the point from where you can move. Now see the rose, and start becoming aware of yourself -- the knower.

In the beginning you will miss. When you shift to the knower, the rose will drop out of consciousness. It will become faint, it will go away, it will become distant. Again you will come to the rose, and you will forget the self. This hide-and-seek play will go on, but if you persist, sooner or later a moment will come when suddenly you will be in between. The knower, the mind, and the rose will be there, and you will be just in the middle, looking at both. That middle point, that balancing point, is the witness.

Once you know that, you have become both. Then the rose -- the known, and the knower -- the mind, are just two wings of you. Then the object and the subject are just two wings; you are the center of both. They are extensions of you. Then the world and the divine are both extensions of you. You have come to the very center of being. And this center is just a witness.

PERCEIVE ONE BEING AS KNOWER AND KNOWN.

Start by concentrating on something. When the concentration has come to be total, then try to move inwards, become mindful of yourself, and then try to balance. It will take time -- months, even years. It depends on how intense is your effort, because it is the most subtle balancing to come between the two. But it happens, and when it happens you have reached the center of existence. In that center you are rooted, grounded, silent, blissful, in ecstasy, and duality is no more. This is what Hindus have called samadhi. This is what Jesus called the kingdom of God.

Just understanding is verbally will not be of much help, but if you try, from the very beginning you will start to feel that something is happening. When you concentrate on the rose, the world will disappear. This is a miracle -- when the whole world disappears. Then you come to understand that it is your attention which is basic, and wherever you move your attention, a world is created, and from wherever you remove your attention, the world drops. So you can create worlds through your attention.

Look at it in this way. You are sitting here. If you are in love with someone, then suddenly only one person remains in this hall; everything else disappears, it is not there. What happens? Why does only one person remain when you are in love? The whole world drops really; it is phantom-like, shadows. Only one person is real, because now your mind is concentrated on one person, your mind is totally absorbed in one person. Everything else becomes shadow-like, a shadow existence -- it is not real for you.

Whenever you can concentrate, the very concentration changes the whole pattern of your existence, the whole pattern of your mind. Try it -- on anything. You can try it on a Buddha statue or a flower or a tree or anything. Or just on the face of your beloved or your friend -- just look at the face.

It will be easy, because if you love some face it is very easy to concentrate. And really, those who tried to concentrate on Buddha, on Jesus, on Krishna, they were lovers; they loved Buddha. So it was very easy for Sariputta or for Modgalayan or for the other disciples to concentrate on Buddha's face. The moment they looked at Buddha's face they were easily flowing towards it. The love was there; they were infatuated.

So try to find a face -- any face you love will do -- and just look in the eyes and concentrate on the face. Suddenly the whole world drops; a new dimension has opened. Your mind is concentrated on one thing -- then that person or that thing becomes the whole world.

When I say this, I mean that if your attention is total towards anything, that thing becomes the whole world. You create the world through your attention. Your world you create through your own attention. And when you are totally absorbed, flowing like a river towards the object, then suddenly start becoming aware of the original source from where this attention is flowing. The river is flowing; now become aware of the origin.

In the beginning you will get lost again and again; you will shift. If you move to the origin, you will forget the river and the object; the sea towards which it is flowing. It will change: if you come to the object, you will forget the origin. It is natural, because the mind has become fixed to either the object or to the subject.

That's why so many persons go into retreat. They just leave the world. Leaving the world basically means leaving the object, so that they can concentrate on themselves. It is easy. If you leave the world and close your eyes and close all your senses, you can be aware of yourself easily, but again that awareness is false because you have chosen one point of duality. This is another extreme of the same disease.

First you were aware of the object -- the known, and you were not aware of the subject -- the knower. Now you are fixed with the knower and you have forgotten the known, but you remain divided in duality. And this is the old mind again in a new pattern. Nothing has changed.

That's why my emphasis is not to leave the world of the objects. Don't leave the world of the objects. Rather, try to become aware of both the subject and the object simultaneously, the outer and the inner simultaneously. If both are there, only then can you be balanced between them. If one is there you will get obsessed with it.

Those who go to the Himalayas and close themselves, they are just like you standing in a reverse position. You are fixed with the objects, they are fixed with the subject. You are fixed with the outer, they are fixed with the inner. Neither you are free nor they, because you cannot be free with the one. With the one you become identified. You can be free only when you become aware of the two. Then you can become the third, and the third is the free point. With one you become identified. With two you can move, you can shift, you can balance, and you can come to a midpoint, an absolute midpoint.

Buddha used to say that his path is a middle path -- majjhim nikaya. It has not been really understood why he insisted so much on calling it the middle path. This is the reason: because his whole process was of mindfulness -- it is the middle path. Buddha says, `Don't leave the world, and don't cling to the other world. Rather, be in between. Don't leave one extreme and move to the other; just be in the middle, because in the middle both are not. Just in the middle you are free. Just in the middle there is no duality. You have come to one, and the duality has become just the extension of you -- just two wings.'

Buddha's middle path is based on this technique. It is beautiful. For so many reasons it is beautiful. One: it is very scientific, because only between two can you balance. If there is only one point, imbalance is bound to be there. So Buddha says that those who are worldly are imbalanced, and those who has renounced are again imbalanced in the other extreme. A balanced man is one who is neither in this extreme nor that; he lives just in the middle. You cannot call him worldly, you cannot call him other-worldly. He is free to move; he is not attached to any. He has come to the midpoint, the golden mean.

Secondly: it is very easy to move to the other extreme -- very easy. If you eat too much you can fast easily, but you cannot diet easily. If you talk too much you can go into silence very easily, but you cannot talk less. If you eat too much, it is very easy not to eat at all -- this is another extreme. But to eat moderately, to come to a midpoint, is very difficult. To love a person is easy; to hate a person is easy. To be simply indifferent is very difficult. From one extreme you can move to the other.

To remain in the middle is very difficult. Why? Because in the middle you have to lose your mind. Your mind exists in extremes. Mind means the excess. Mind is always extremist: either you are for or you are against. You cannot be simply neutral. Mind cannot exist in neutrality: it can be here or there -- because mind needs the opposite. It needs to be opposed to something. If it is not opposed to anything it disappears. Then there is no functioning for it; it cannot function.

Try this. In any way become neutral, indifferent -- suddenly mind has no function. If you are for, you can think; if you are against, you can think. If you are neither for nor against, what is left to think? Buddha says that indifference is the basis of the middle path. UPEKSHA indifference -- be indifferent to the extremes. Just try one thing: be indifferent to the extremes. A balancing happens.

This balancing will give you a new dimension of feeling where you are both the knower and the known, the world and the other world, this and that, the body and the mind. You are both, and simultaneously neither -- above both. A triangle has come into existence.

You may have seen that many occult, secret societies have used the triangle as their symbol. The triangle is one of the oldest occult symbols just because of this -- because the triangle has three angles. Ordinarily you have only two angles, the third is missing. It is not there yet, it has not evolved. The third angle is beyond both. Both belong to it, they are part of it, and still it is beyond and higher than both.

If you do this experiment you will help to create a triangle within yourself. The third angle will arise by and by, and when it comes then you cannot be in misery. Once you can witness, you cannot be in misery. Misery means getting identified with something.

But one subtle point has to be remembered -- then you will not even get identified with bliss. That's why Buddha says, `I can say only this much -- that there will be no misery. In samadhi, in ecstasy, there will be no misery. I cannot say that there will be bliss.' Buddha says, `I cannot say that. I can simply say there will be no misery.'

And he is right, because bliss means when there is no identification of any type -- not even with bliss. This is very subtle. If you feel that you are blissful, sooner or later you will be in misery again. If you feel you are blissful, you are preparing to be miserable again. You are still getting identified with a mood.

You feel happy: now you get identified with happiness. The moment you get identified with happiness, unhappiness has started. Now you will cling to it, now you will become afraid of the opposite, now you will expect it to remain with you constantly. You have created all that is needed for misery to be there and then misery will enter, and when you get identified with happiness, you will get identified with misery. Identification is the disease.

At the third point you are not identified with anything: whatsoever comes and passes, comes and passes; you remain a witness, just a spectator -- neutral, indifferent, unidentified.

The morning comes and the sun rises and you witness it. You don't say, `I am the morning.' Then when the noon comes, you don't say, `I have become the noon.' You witness it. And when the sun sets and darkness comes and the night, you don't say, `I am the darkness and the night.' You witness it. You say, `There was morning, then there was noon, then there was evening and now there is night. And again there will be morning and the circle will go on and I am just an onlooker. I go on witnessing.'

If the same becomes possible with your moods -- moods of the morning and moods of the noon and moods of the evening and the night, and they have their own circle, they go on moving -- you become a witness. You say, `Now happiness has come -- just like a morning. And now night will come -- the misery. The moods will go on changing around me, and I will remain centered in myself. I will not get attached to any mood. I will not cling to any mood. I will not hope for anything and I will not feel frustrated. I will simply witness. Whatsoever happens, I will see it. When it comes, I will see; when it goes, I will see.'

Buddha uses this many times. He says again and again that when a thought arises, look at it. A thought of misery, a thought of happiness arises -- look at it. It comes to a climax -- look at it. Then it starts falling down -- look at it. Then it disappears -- look at it. Arising, existing, dying, and you remain just a witness; go on looking at it. This third point makes you a witness, SAKSHI, and to be a witness is the highest possibility of consciousness.

The second technique:

BELOVED,
AT THIS MOMENT
LET MIND, KNOWING, BREATH, FORM,
BE INCLUDED.

BELOVED, AT THIS MOMENT LET MIND, KNOWING, BREATH, FORM, BE INCLUDED.

This technique is a little difficult, but if you can do it, then very wonderful, beautiful. Sitting, don't divide. Sitting in meditation, be inclusive of all -- your body, your mind, your breath, your thinking, your knowing, everything. Be inclusive of all. Don't divide, don't create any fragmentation. Ordinarily we are fragmenting; we go on fragmenting. We say, `The body is not me.' There are techniques which can use that

also, but this technique is totally different; rather, the opposite.

Don't divide. Don't say, `I am not the body.' Don't say, `I am not the breath.' Don't say, `I am not the mind.' Just say, `I am all' -- and be all. Don't create any fragmentation within you. This is a feeling. With closed eyes include everything that exists in you. Don't get yourself centered anywhere -- be uncentered. The breath comes and goes, the thought comes and moves. The form of your body will go on changing. You have not observed this.

If you sit with closed eyes, you will feel that sometimes your body is big, sometimes your body is small; sometimes it is very heavy, sometimes just light, as if you can fly. You can feel this increasing and decreasing of the form. Just close your eyes and sit and you will feel that sometimes the body is very big -- filling the whole room; sometimes it is so small -- just atomic. Why does this form change? As your attention changes, the form of the body changes. If you are inclusive, it will become big; if you exclude -- this is not I, this is not I -- then it will become very minute, very small, atomic.

This sutra says:

BELOVED,
AT THIS MOMENT
LET MIND, KNOWING, BREATH, FORM,
BE INCLUDED.

Include everything in your being and don't discard anything. Don't say, `This is not I,' say, `I am,' and include everything in it. If you can do this just sitting, wonderful, absolutely new happenings will happen to you. You will feel there is no center; in you there is no center. And with the center gone, there is no self, there is no ego; only consciousness remains -- consciousness like a sky covering everything. And when it grows, not only your own breath will be included, not only your own form will be included; ultimately the whole universe becomes inclusive to you.

Swami Ramteerth used this technique for his own sadhana. A moment came when he started saying, `The whole world is in me, and the stars move in me.' Somebody was talking to him and he said, `It is very beautiful here in the Himalayas.' Ramteerth was staying in the Himalayas, and the man said to him, `It is very beautiful here in the Himalayas.' And Ramteerth is reported to have said, `Himalayas? The Himalayas are in me.'

The man must have thought that he was mad. How could the Himalayas be in him? But if you practise this meditation, you can feel that the Himalayas are in you. Let me explain how it is possible.

Really, when you look at me you cannot look at the one who is here sitting in the chair. Really, you are looking at a picture of me which is in you, in your mind. How can you know me here on this chair? Your eyes carry just a picture. Not even a picture -- just rays of light enter in your eyes. And then the eyes don't go themselves to the mind; just rays passing through the eyes go inside. And your nervous system which carries those rays cannot carry them as rays; it transforms them into chemicals. So only chemicals travel, and these chemicals are decoded and you see me in your mind.

You have never been out of your mind. The whole world that you know, you decode it in your mind, you know it in your mind. All the Himalayas and all the suns and the stars and the moons, they are there in your mind in a very subtle existence. If you close your eyes and feel that everything is inclusive, you will know that the whole world is moving within you. And once you feel this -- that the whole world is moving within you -- all your individual misery is lost. You are no more an individual. You have become the absolute, the non-individual. You have become the whole existence.

This technique expands your consciousness. Now in the west, many drugs are being used to expand consciousness -- LSD, marijuana, and other drugs. In India also, in the old days, they were used, because they give a false feeling of expansion. All those who use drugs, for them this technique will be beautiful, very helpful, because their hankering is for expansion.

When you take LSD, you are no more confined in yourself, you have become inclusive of all. There have been cases.... One girl jumped from a seven-storey building because she felt that she could not die, death was impossible. She felt that she could fly, and she felt that there were no barriers, there was no fear. She jumped out of a seven-storey building and died, shattered. But in her mind, under the influence of the drug, there was no limitation, no death.

Expansion of consciousness has become a fad, because when you expand you feel high. The whole

world, by and by, becomes included in you. You become great, infinitely great, and with greatness, with expansion, all your individual miseries fall. But through LSD or marijuana or other drugs, this is only a false feeling.

Through this technique, this feeling becomes real -- really the whole world comes within you. There are two reasons for this. One: our individual consciousness is not really individual; deep down it is collective. We look like islands, but all the islands deep down are connected to the earth. We look like islands, different -- I am conscious, you are conscious -- but your consciousness and my consciousness somewhere deep down is one. It is connected to the earth, the basic ground.

That's why many things happen which look inexplicable. If you meditate alone it will be more difficult to enter into it, but if you meditate with a group it is very easy, because the whole group works as a unit. In meditation camps I have felt and observed that after two or three days your individuality is no more; you become part of a greater consciousness. And very subtle waves are being felt, very subtle waves start moving, and the group consciousness evolves.

So when you dance, you are not really dancing, but the group consciousness is dancing; you are just a part of it. The rhythm is not only within you, the rhythm is also without you. The rhythm is all around you. In a group you are not. The superficial phenomenon of being islands is forgotten and the deeper phenomenon of being one is realized. In a group you are nearer to the divine; alone you are further away, because again you become concentrated on the ego, on the superficial difference, on the superficial separation. This technique helps, because really you are one with the universe. It is only a question of how to dig it or how to fall into it and realize it.

Being with a friendly group always gives you energy. Being with someone who is antagonistic, you always feel that your energy has been drained out. Why? If you are with a friendly group, in a family, and you are sitting, relaxing, just being together, you feel energized, vitalized. Meeting a friend, you feel more alive than you were before. Just passing an enemy, you feel that you have lost some energy, you feel tired. What happens?

When you are meeting a friendly sympathetic group, you forget your individuality; you drop down to the basic level where you can meet. When someone is antagonistic, you become more individual, egoistic; you cling to your ego. Because of that clinging you feel tired. All energy comes from the roots; all energy comes with the feeling of a collective being.

In the beginning, doing this meditation you will feel a collective being arising, and then ultimately a cosmic consciousness arises. When all differences are lost, all boundaries disappear and existence remains as one piece, one unit, one whole; then everything is included. This effort to include everything starts from your own individual existence. Include.

BELOVED,
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The basic point is to remember inclusiveness. Don't exclude. This is the key for this sutra -- inclusiveness, include. Include and grow. Include and expand. Try it with your body, and then try it with the outside world also.

Sitting under a tree, look at the tree, then close your eyes and feel that the tree is within you. Look at the sky, then close your eyes and feel that the sky is within you. Look at the rising sun, then close your eyes and feel that the sun is rising within you. Feel more inclusive.

A tremendous experience will happen to you. When you feel that the tree is within you, immediately you will feel more young, more fresh. And this is not imagination, because the tree and you both belong to the earth. You both are rooted in the same earth and ultimately rooted in the same existence. So when you feel that the tree is within you, the tree IS within you -- this is not an imagination -- and immediately you will feel the effect. The tree's aliveness, the greenery, the freshness, the breeze passing through it, will be felt within you in your heart. Include more and more existence and don't exclude.

In many ways, many world teachers have been teaching this. Jesus says, `Love your enemy as yourself.' This is an experiment in inclusiveness. Freud used to say, `Why should I love my enemy as myself? He is my enemy, so why should I love him as myself? And how can I love?' His question seems relevant, but he is

not aware of why Jesus says to love your enemy as yourself. It is not for any social politics, not for any change in society, not to create a better society, but to give you an expanded feeling of being and consciousness.

If you can include the enemy within yourself, he cannot harm you. That doesn't mean that he cannot kill you: he can kill you, but he cannot harm you. The harm comes when you exclude him. The moment you exclude him, you become the ego, separate, alone, cut off from existence. If you include the enemy within you, then everything is included. When the enemy can be included, then why not the tree and why not the sky?

The emphasis for the enemy is that if you can include the enemy in your being, you can include everything; then there is no need to exclude anything. If you feel that your enemy is included within you, then even your enemy will give you vitality, energy. He cannot be harmful to you. He can kill, you, but even while he is murdering you, he cannot harm you. That harm comes from your own mind when you exclude.

But the case with us is totally diametrically opposite -- even friends are not included. Enemies are excluded, and even friends are not included. Even your lover, your beloveds, are not included. While being with your lover, you are not merging in him or her. You remain separate, you control yourself. You don't want to lose your identity. Because of this, love has become impossible.

Unless you lose identity how can you love? You want to remain yourself, and your lover wants to remain himself, and no one is ready to merge, no one is ready to include. Both exclude, both are bracketed in themselves: there is no meeting, no merging, no communion. If even lovers are not included, then it is bound to be that your existence is the poorest possible. You are alone, poor, a beggar. With the whole existence included, you are the emperor.

So remember this: make it a style of life to include. Not only meditation, but a style of life, a way of living. Try to include more and more. The more you include, the more you expand, the more your boundaries recede to the very corners of existence. One day only you are; the whole existence is included. This is the ultimate of all religious experience.

BELOVED
AT THIS MOMENT
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BE INCLUDED.

Vigyan Bhairav Tantra, Vol 2

Chapter #22
Chapter title: Right now is the goal

3 July 1973 pm in Bombay, India

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YESTERDAY YOU SAID THAT ONE SHOULD HURRY TOWARDS THE GOAL BECAUSE WHATEVER TIME WE HAVE IS VERY LITTLE. HOWEVER, SOME TIME AGO YOU ALSO SAID THAT THE WHOLE PROCESS OF ATTAINING THE GOAL SHOULD BE AN EFFORTLESS PLAY. HOW WOULD YOU RECONCILE THE TWO WORDS `HURRY' AND `PLAY'? -- BECAUSE THE ONE WHO HURRIES NEVER

GETS THE JOY OF PLAYING.

The first thing: don't try to reconcile different techniques. When I say don't be in a hurry, forget time completely, don't be serious, don't make any effort, surrender, be in a let-go, this is a different technique. This is suitable only for a part of humanity -- all cannot do this technique -- and the type of person who can do this cannot do the opposite one.

This technique is for the feminine mind. All females are not necessarily feminine, and all males are not necessarily male, so when I say a feminine mind, I don't mean females. A feminine mind means a mind who can surrender, who can be receptive like a womb, who can be open, passive. Half of the humanity can be of this type, but the other half is totally opposite. As man and woman are the two halves of humanity, in just the same way the feminine mind and the masculine mind are the two halves of the human mind.

The feminine mind cannot make effort. If it makes effort it will never reach anywhere. The effort will be the undoing for it; it will only create anguish and tension and no achievement. The very working of the feminine mind is to wait and allow things to happen.

Just like a woman: even if she is in love, she will not take the initiative. And if a woman takes the initiative, you have every reason to be afraid and escape, because that attitude is the male attitude -- in the feminine body there is a masculine mind, and you will be in difficulty. If you are really male, immediately the woman will lose attraction. If you are feminine -- male in the body but feminine in the mind -- only then can you allow the woman to take initiative and you will be happy. But then physically she is a woman and you are a man; mentally you are feminine and she is masculine, she is male.

A woman will wait. She will never utter the words `I love you' before you have uttered them and you have committed yourself. In the very waiting is the feminine power. The male mind is aggressive. It has to do something. It has to move and go and take initiative.

The same happens on the spiritual path. If you have an aggressive mind, a male mind, effort is necessary. Then make hurry; then don't lose time and opportunity. Then create an urgency and crisis so that you can put all your being into your effort. When your effort has become total you will achieve. If your mind is feminine, then there is no hurry at all. There is no time.

You may or may not have observed that women have no sense of time -- they cannot have. So the husband is standing outside the house and he is honking the horn and saying, `Come down!' And the wife says, `I have told you a thousand times that I am coming in one minute. Continuously for two hours I have been telling you that I am coming in one minute. So don't get mad. Why are you honking the horn?'

The feminine mind cannot have a sense of time. It is the male, aggressive mind who is time-worried, time-conscious. They are totally different.

The feminine is not in any hurry -- there is no hurry. Really, there is nowhere to reach. That's why women cannot become great leaders, great scientists, great warriors -- they cannot become. And if sometimes there are freak women, they have a male mind. For example, Joan of Arc, or Laxmi Bai: they are only feminine in body; the mind is not feminine at all. It is masculine.

For the feminine mind there is no goal, and our world is man-oriented. So women cannot be really great in a man-oriented world, because greatness is related to the goal. Some goal has to be achieved; then you become great -- and the feminine mind is not after any goal. Here and now she is happy. Here and now she is unhappy. There is nowhere to move.

The feminine mind exists in the moment. That's why the feminine curiosity is never for the far-away; it is always about the neighborhood. She is not interested in what is happening in Vietnam. She is interested in what is happening in the other house -- the intimate, the here. The man looks absurd: `Why are you worried about what Nixon is doing or what Mao is doing?' The woman is interested in the love affairs that are going on in the neighborhood. She is curious about the near; the far is meaningless. Time doesn't exist.

Time exists for those who have a goal to reach. Remember, time can exist only when you have to reach somewhere. If you don't have to reach anywhere, what is the meaning of time? Then there is no hurry.

Look at this situation from a different angle. The east is feminine and the west is masculine. The east has never been concerned much about time; the west is mad after time. The east has been very leisurely: moving slowly as if not moving at all; no change, no revolution. Such a silent evolution that it creates no noise anywhere. The west is just mad: every day revolution is needed, and everything has to become a revolution. Unless everything is changing, it seems we are not going anywhere; we have become static. If everything is changing and everything remains in an upheaval, then the west feels that something is happening. And the east thinks that if there are upheavals, it means we are diseased. Something is wrong; that's why there is

change. If everything is okay, there is no need for any revolution, for any change.

The eastern mind is feminine. That's why in the east, we have praised all the feminine qualities: compassion, love, sympathy, non-violence, acceptance, contentment -- all feminine qualities. In the west, all the masculine qualities are praised: will, willpower, ego, self-esteem, independence, rebellion -- these are the values praised there. In the east -- obedience, surrender, acceptance. The basic attitude is feminine in the east and masculine in the west.

These techniques are not to be compromised, are not to be in any way synthesized. The technique of surrender is for the feminine mind. The technique of effort, will, endeavor, is for the masculine mind. And they are bound to be polar opposites, so if you make any synthesis between the two you will create a hodge-podge -- meaningless, absurd, and even dangerous. It will not be of use for anyone.

So remember this. These techniques many times will look contradictory, because they are meant to be for different types of mind, and there is no effort to make any synthesis. So if you feel something is contradictory, don't get uneasy about it -- it is. And only very small minds become afraid of contradiction -- very small minds, petty minds. They become uneasy, they feel a discomfort. They think everything must be non-contradictory, everything must be consistent. This is nonsense, because life is inconsistent.

Life is contradictory itself, so truth cannot be uncontradictory; only lies can be uncontradictory, only lies can be consistent. Truth is bound to be inconsistent, because it has to cover everything that is in life. It has to be total. And life is contradictory. There is man and there is woman: what can I do and what can Shiva do? And man is totally the polar opposite to woman; that's why they are attracted. Otherwise there would be no attraction. Really, the opposite type of being, the difference, creates the attraction. The polar opposite becomes a magnetic force. That's why when man and woman meet there is happiness, because when two polar opposites meet they negate each other. They negate each other because they are opposites. They negate each other, and for a single moment when man and woman really meet -- not just bodily, but totally; when their beings meet in love -- for a single moment both disappear. Then there is neither man nor woman; pure existence exists -- that's the bliss of it.

The same can happen within you also, because deep analysis shows that within you also there is a polarity. Now modern deep psychoanalytic approaches have revealed that the conscious mind and the unconscious mind are polar opposites within you also. If you are a man, your conscious mind is masculine, your unconscious mind is feminine. If you are a woman, your conscious mind is feminine, your unconscious mind is masculine. The unconscious is the opposite of the conscious. In deep meditation there comes a deep orgasm, an intercourse, a love, between your conscious and unconscious -- they become one. When they become one you attain to the highest bliss possible.

So man and woman can meet in two ways. You can meet a woman outside you: then this meeting can be only momentary, very momentary. For a single second the peak comes, and then things start falling away. There is another meeting of man and woman that happens within you: your conscious and unconscious mind meet. When this happens, this meeting can be eternal. The sexual pleasure is also a glimpse of the spiritual -- only momentary -- but when the real meeting happens within, then it becomes samadhi, then it becomes a spiritual phenomenon.

But you have to start from your conscious mind, so if your conscious mind is feminine, surrender will be helpful. And remember, being a woman is not necessarily synonymous with having a feminine mind. That creates the difficulty. Otherwise everything would be very easy: then women would follow the path of surrender and men would follow the path of will. But it is not so easy. There are women who have masculine minds -- their very approach towards life is aggressive. And they are growing every day.

The women's lib. movement will create more and more masculine women. They will be more and more aggressive, and the path of surrender will not be for them then. And because women are becoming competitive with man, man is regressing from aggression; he is becoming more and more feminine. More and more the path of surrender will be useful for man in the future.

So you have to decide about yourself. And don't think in terms of valuation. Don't think that you are a man, so how can you have a feminine mind? You can have, and nothing is wrong in it; it is beautiful. And don't think that you are a woman, so how can you have a masculine mind? Nothing is wrong in it; it is beautiful. Be authentic towards your own mind. Try to understand what type of mind you have, then follow the path that is for you, and don't try to create any synthesis.

Don't ask me how I am going to reconcile these two. I am not going to. I am never for reconciliation, and I am not for non-contradictory statements. They are stupid and childish. Life is contradictory, and that's why life is alive. Only death is consistent and non-contradictory. Life lives through opposition, through

encountering the opposite pole, and this opposition, challenge, creates energy. It releases energy, and life moves through it. This is what Hegelians say: a dialectical movement -- thesis, antithesis, and then the synthesis again becomes a thesis and creates its own antithesis, and this goes on. Life is not monotonous. It is not logical. It is dialectical.

You must understand the difference between logical and dialectical. The question is because you think life is logical, so you ask how you will reconcile, because logic always reconciles; logic cannot tolerate the contradictory. Logic cannot tolerate the contradictory. Logic has to somehow explain that it is not contradictory, and if it is contradictory then both cannot be true; then one must be wrong. Both can be wrong, but both cannot be true. Logic tries to find non-contradiction everywhere.

Science is logical. That's why science is not totally true to life, cannot be. Life is contradictory, illogical. It works through the opposite. It is not afraid of the opposite; it uses the opposite. The opposites are only apparently opposite; deep down they work together. It is dialectical, not logical. It is a dialogue between the opposites -- a continuous dialogue.

Think for a single moment: if there is no contradiction, life will be dead, because from where will come the challenge? From where will come the attraction? From where will the energy be released? It will be monotonous, dead, Life is possible only because of dialectics, because of the opposite. Man and woman is the basic opposition, and then the challenge creates the phenomenon of love. And the whole life moves around love. If your lover and you become so totally one that there is no gap at all, you both will be dead. You will not be able to exist then. You both will disappear from this dialectical process.

You can only exist in this life if oneness is never total, and you have to move away again and again to come near. That's why lovers fight. That fight creates dialectics. The whole day they will fight. They will go far away from each other, they will become enemies. This means that they have now come to be really polar opposites; they have moved as far away as possible. The lover starts thinking how to kill this woman, and the woman starts thinking how to get rid of this man. They have moved to the very farthest corner possible. And then again in the evening they are making love.

When they are far away, so far away, again the attraction comes. Again they look from such a faraway point that they feel attracted. Then they have become simply man and woman again, not lovers. Then they are man and woman, strangers. They will fall in love again. They will come near. A point will come when they will become one for a single moment, and that will be their happiness, their joy.

But the moment they have become one, the process to go away starts again. In the very moment when the wife and husband are one, if they can be a witness to it, they will see they have started being separate again. The very moment the peak comes, the process starts to be different, to be separate, to be opposite. This goes on moving -- again and again you come near and go away.

This is what I mean -- life creates energy through polarities. Without polarities life cannot exist. If two lovers really become one, they disappear from life. They are liberated really. They will have no rebirth again; there will be no life in future. If two lovers can become so totally one, their love has become the deepest meditation possible. They have achieved what Buddha achieved under the Bodhi tree. They have achieved what Jesus achieved on the cross. They have achieved non-duality. Now they cannot exist.

Existence as we know it is dual, dialectical, and these techniques are for you who exist in duality. So there will be many contradictions, because these techniques are not philosophy; these techniques are meant to be done and lived. They are not mathematical formulas; they are actual life processes. They are dialectical, they are contradictory. So don't ask me to reconcile them. They are not the same, they are opposite.

Try to find out what is your type. Can you relax? Can you let go? Can you be in a passive moment, not doing anything? -- then all the techniques which require will are not for you. If you cannot relax, and if I say to you to relax and you immediately ask me how to relax, that `how' shows your mind. That `how' shows that you cannot relax without making an effort. Even for relaxation you need some effort, so you ask `how;. Relaxation is relaxation; there is no `how' to it. If you can relax, you know how to relax. You simply relax. There is no effort, no method.

Just as in the night, you go to sleep. You never ask how to go to sleep. But there are persons who have insomnia. If you say to them, `I just put my head on the pillow, and it's okay, I am asleep,' they cannot believe you. And their suspicion is meaningful. They cannot believe you; you are deceiving -- because they also put their head on the pillow. They go on putting their head the whole night -- nothing happens.

They are going to ask how -- how to put the head on the pillow? There must be a secret which you are not telling them. You are deceiving; the whole world is deceiving them. Everybody says, `We just go to

sleep. There is no `how' to it. There is no technology.' They cannot believe you, and you cannot blame them. You say, `We simply put down our heads, close our eyes, put off the light, and we are asleep.'

They also do the same procedure, they do the same ritual, and they do it more correctly than you have ever done, but nothing happens. The light is off, they have closed eyes, lying on their bed -- nothing is happening. Once you lose the capacity to relax, then technique is needed. Then they need technique; then without technique they will not be able to sleep.

So if you have a mind which can relax, then surrender is for you. And don't create any problems -- then simply surrender. At least half of you can do this. You may not be aware, but fifty percent is the possibility, because masculine and feminine minds exist in a proportion. They are always fifty-fifty, almost fifty-fifty, in every realm, because a man cannot exist without a woman opposing him. There is a deep balance in nature.

Do you know? -- one hundred and fifteen boys are born to one hundred girls, because boys are weaker than girls -- so by the time they are sexually mature fifteen boys will have died. One hundred and fifteen boys are born for every one hundred girls. Girls are stronger: they have more stamina, more resistance. Boys are weak, they don't have so much resistance, so one hundred and fifteen boys are born for one hundred girls. Then fifteen boys die. The moment they become sexually mature, by the age of fourteen, the number will be the same. For each man a woman exists, for each woman a man exists, because there is an inner tension. They cannot exist without it; that polar opposite is needed.

And similar is the case with the inner mind also. The existence, the nature, needs a balance, so half of you are feminine and can be deeply in surrender very easily. But you can create problems for yourself. You may feel that you can surrender, but you think, `How can I surrender?' You feel that your ego may be hurt. You become afraid of surrendering, because it has been taught to you: `Be independent. Remain independent. Don't lose yourself. Don't give your control to someone else. Always be in control.'

This has been taught; these are taught difficulties. So you can feel that you can surrender, but then other problems arise which have been given to you by society, culture and education. And they create problems. If you really feel that surrender is not for you, then forget it. It is not to be worried about. Then put all your energy in effort.

So these are the two extremes. One: if you are a really feminine mind, you have nowhere to go. There is no goal, no God to be achieved, no future heaven -- nothing. Don't be in any hurry now, remain true to the moment, and all that can be achieved by the male mind through hurry, effort, you will achieve here and now without any effort. Right now you are at the goal, if you can relax.

The male mind will have to run round about and round about until it is tired completely, and then it falls down; only then it can relax. Aggression, effort, endeavor, are necessary for the male mind to be exhausted. When that exhaustion happens, then it is possible for it to relax and to surrender. That surrender will come only in the end; for the feminine mind it is always in the beginning. You reach the same happening but the ways of reaching are different.

So when I said yesterday, `Don't waste time,' I said it to the male mind. If I said be in a hurry and create such an emergency that your total energy and being becomes pinpointed, concentrated, and only in that concentrated effort your life will become a flame, this is for the male mind, the masculine mind. For the feminine mind, relax and you are already a flame.

Because of this, you have Mahavir, you have Buddha, you have Jesus, Krishna, Ram, Zarathustra, Moses, but you don't have a similar list of women. Not because women have not achieved such a state of mind. They have achieved, but their ways are different. And this whole history has been recorded by man, and man can understand only the masculine mind. Man cannot understand the feminine mind. That's the problem. It is really very difficult.

A man cannot understand that a woman, just by being a simple housewife, can achieve something which a Buddha achieves with so much difficulty, so arduously. A man cannot conceive, it is impossible for him to conceive that a woman can achieve just by being a housewife: living moment to moment, enjoying moment to moment, just near and here and now, and not bothering about anything else -- no goal, no spirituality; just loving the children, loving the husband, just being an ordinary woman, but blissful. No need to make such arduous effort as a Mahavir is making -- twelve years of long arduous effort. But man will appreciate Mahavir, because he can appreciate effort.

If you achieve a goal without the effort, for man it is not worth it. He cannot appreciate it. He can appreciate someone, a Tensing, a Hillary, reaching the Everest -- not because Everest is worth it, but because so much effort is needed and it is so dangerous. And if you say that you are already on the Everest

he will laugh, because Everest is not meaningful -- the effort to reach it is meaningful. The moment Everest becomes easy to reach, for the masculine mind all attraction is lost. There is nothing to be achieved on the Everest. When Hillary and Tensing reached there, nothing was there to be achieved, but the masculine mind feels such a glory.

When Hillary reached, I was in a university; all the professors were just thrilled. I asked one woman professor, `What do you say about Hillary and Tensing who have reached Everest?'

She said, `I cannot understand why there is so much fuss about it. What is the point? What have they gained by reaching there? Even reaching to the market, to a shop, would have been better.'

For the feminine mind it is useless. Going to the moon? -- why such danger? There is no necessity. But for the masculine mind, it is not the goal. Really, the effort is the thing, because then he proves that he is masculine. They very effort, the very aggression, and the very possibility of death, gives him the thrill.

Danger is very appealing to the masculine mind. For the feminine mind it has no appeal at all. Because of this, human history is really half-recorded. The other half has been totally unrecorded, left unrecorded. We don't know how many woman became Buddhas; it is impossible to know, because our measurement, our criterion, cannot be applied to the feminine mind.

So first decide about your own mind. First meditate about your own mind -- what type of mind you have got -- then forget all those methods which don't belong to you. And don't try to reconcile them.

YOU HAVE SAID, `LEARN TO INCLUDE MORE AND MORE OF EXISTENCE INTO YOUR BEING. DRAW ENERGY FROM THE ROOT SOURCE OF ALL EXISTENCE. BE INCLUSIVE EVEN OF YOUR ENEMY.' HOW CAN I BE INCLUSIVE OF MY ENEMY WHILE AT THE SAME TIME GOING FULLY INTO THE EMOTION OF HATRED? DOES THIS NOT LEAD TO SUPPRESSION?

I have said to be inclusive even of your enemy, but I have not said to start from the enemy. Start from the friend. As you are right now, you are not even inclusive of the friend. Start from the friend. Even that is difficult -- to include the friend into your being, to allow him to enter in you and penetrate you, to be open to him, vulnerable. Start from the friend. Start from the lover, the beloved. Don't jump to the enemy.

And why do you jump to the enemy? -- because then you can say, `It is impossible, it cannot be done,' so you can discard it. Start from the first step. You start from the last. How can the journey become possible? You always start from the last step. The first has not been taken yet, so the last is only in the imagination. And you feel it is impossible. Of course, it is impossible. How can you start from the end? The enemy is the last point to be included.

If you can include your friend it becomes possible, because only friends become enemies. You cannot make someone an enemy without making him first your friend. Or can you? Friendship will be needed first if you want to make someone your enemy. Friendship will be the first step.

Buddha is reported to have said, `Don't make friends, because that is the first step towards making enemies.' Buddha says, `Be friendly; don't make friends. If you make friends you have already taken the first step; now it is not very far from when you will make the enemy.'

Include the friend. Start from the near, begin from the beginning. Only then is it possible. You don't feel any difficulty. When you have to include the friend and be inclusive of the friend, it is difficult, because it is not a question of the friend or the enemy. It is a question of your opening. Even for the friend you are closed; even with the friend you remain guarded; even with the friend you have not revealed your being totally, so how can you include him?

You can include him only when there is no fear, when you are not afraid, when you can allow him to move within you, and you are not making any security arrangements. Even with the beloved you are closed; you have not opened your mind. Still there are a few things which are secret, private. If you have privacy you cannot be open, you cannot be inclusive, because then the privacy can be known, then your secrets can become public. It is not easy to include even a friend, so don't think it is difficult to include an enemy -- it is impossible right now.

That's why Jesus' teaching became impossible, and Christians became pseudo. They had to, because Jesus says, `Love your enemies,' and you are not even capable of loving your friends. He gives you an impossible goal. You are bound to become hypocrites, pseudo; you will not be authentic. You will talk about loving -- loving your enemies -- and you will hate your friends. I am not saying that.

So the first thing: don't think of the enemy right now. That's a trick of your mind. Think of the friend. The second thing: the question is not to include someone; the question is to be inclusive. That's a quality of

your consciousness. Create the inclusiveness, create the quality.

How can you create the quality? -- for that is the technique. You are sitting near a tree. Look at the tree. It is outside you, but if it is really outside you, you cannot know it. Something of it has already travelled within you; that's how you can know the tree is there. It is green. But do you know that the green exists in you, not in the tree? When you close your eyes, the tree is not green.

Now scientists say this -- that the color is given by you. Everything in nature is colorless; there exists no color. Color comes into being when rays travelling from a particular object meet your eye. Then the color is created. So color is given by your eye. It is a meeting of the tree and you where green-ness happens. The flowers are there in bloom: the scent comes to you, and you smell it. But that fragrance also is given by you; it is not in nature. Only waves are coming towards you which you translate as smell. It is your nose which smells it. If you are not there, there will be no smell.

There have been philosophers like Berkeley or Nagarjuna, Shankara, who say the world is unreal, it exists in your mind, because whatsoever we know about the world is really given by us. Because of this, Immanuel Kant, a German thinker and philosopher, says that the thing-in-itself cannot be known. Whatsoever we know is not the thing; it is our projection.

Your face looks beautiful to me. Your face is neither beautiful nor ugly; it is my attitude. It is I who make you beautiful or ugly. It depends on me: it is my feeling. If you are alone in the world and there is no one to say that you are ugly or beautiful, you will not be either. Or will you be? If you are alone on the earth, will you be beautiful or ugly? Will you be intelligent or foolish? You will be nothing. Really you cannot exist alone on the earth. You cannot be.

If you are sitting near a tree, meditate. Open your eyes and look at the tree, and then close your eyes and look at the tree within. If you try it -- again open the eyes, meditate on the tree and then close the eyes and look at the tree within -- in the beginning the tree within will be a faint shadow of the tree without, but if you go on continuing, by and by it will come to have the same reality and being as the tree without.

And if you continue and persist, which is difficult, a moment comes when the outer tree becomes just a shadow of the inner. The inner becomes more beautiful, more alive, because now your inner consciousness is the soil for it. Now it is rooted in the inner consciousness. Now it is feeling on the consciousness, really. It is something rare.

So when Jesus or people like Jesus talk about the kingdom of God, they talk in such colorful language that we think that either they are mad, or just in hallucination. They are neither. They have learned how to include existence. Their own inner consciousness has become now a life-giving phenomenon. Now whatsoever is planted within becomes alive. It is more colorful, more fragrant, more vital -- as if it doesn't belong to this world, this mundane world; it belongs to some other world. Poets know this a little. Mystics know it very deeply, but poets also know it a little. They have a glimpse. They can feel the world included in them.

Try it -- to be inclusive. This is what I mean when I say to be inclusive: let the tree go in and be rooted there. Let the flower go in and allow it to flower there. You cannot believe it, because there is no way unless you experience it. Concentrate on a bud, a bud of a rose flower. Concentrate on it, go on concentrating on it, and allow it to be transferred to the inner.

And when really your inner experience of the bud has become so real that the outer, the real bud, the so-called real bud, appears to be just a shadow of it -- the real idea is now inside, the real essence is inside, and the outer is just a faint copy -- when you have come to this point, close your eyes and concentrate on the inner bud. You will be amazed, because the inner bud will start opening. It will become a flower, and such a flower that you have not known. And you cannot meet that flower outside. Now this is a rare phenomenon when something starts growing within you, opening, blooming.

In this way be inclusive, and then by and by allow your boundaries to expand. Include your lovers, your friends, your family, include strangers, and then by and by you will be able to include the enemy. That will be the last point. And when you can include the enemy and you can allow him to enter in you and be rooted there and become part of your consciousness, then nothing is inimical to you. Then the whole world has become your home. Then nothing is strange, no one is alien, and you are at ease in it.

But be aware of the cunning mind. The mind will always say to you something which you cannot do, and when you cannot do it, the mind will say, `These are absurd things. Leave them.' The mind will set a target which cannot be reached. Always remember that, and don't be a victim of your own mind. Always start from somewhere which is possible; don't jump to the impossible. If you can grow in the possible, the impossible is only the other end of it. It is not opposite to it; it is only the other end. It is the same spectrum

-- the other end of the spectrum.

ONE QUESTION MORE IS INCLUDED IN IT: HOW CAN I BE INCLUSIVE OF MY ENEMY WHILE AT THE SAME TIME GOING FULLY INTO THE EMOTION OF HATRED? DOES THIS NOT LEAD TO SUPPRESSION?

This is a subtle point to be understood deeply. While you hate, I don't say suppress it, because whatsoever is suppressed is dangerous. And if you suppress something you cannot be open ever. Then you create a private world which will not allow you to include others. You will always be afraid of this which you have suppressed, because any moment this can come out. So first thing: don't suppress anger, hatred, or anything. But there is no need to express it on someone.

You express it on someone because you feel the other is responsible -- that is wrong. The other is not responsible; only you are responsible. You feel hate because you are hateful, and the other only gives you an opportunity, nothing else. If you come and abuse me, you simply give me an opportunity to bring out whatsoever is in me. If there is hate, hate comes out. If there is love, then love will come out. If there is compassion, then compassion will come out. You are just an opportunity for me to be revealed.

If hate comes out, don't feel that the other is responsible. He is just instrumental. We have a beautiful word in Sanskrit for it -- nirmit -- instrumental. He is not the cause; the cause is always within. He is just the instrument to bring the cause out. So just be thankful to him -- be thankful that he makes you aware of your own hidden hate. He is a friend. You convert him into an enemy because you impose all responsibility on him. You think that he is creating the hatred. No one can create anything in you, remember that forever.

If you go to Buddha and abuse him, he is not going to hate you, he is not going to be angry with you. Whatsoever you do, you cannot make him angry. Not because your effort is less, but because the anger is not there; you cannot bring it out. The other is not the source of hate, so don't throw it on him. Just be thankful to him, be grateful to him, and the hate that is within you, throw it out unto the sky. The first thing.

The second thing: be inclusive about hate also. That's a deeper realm, a deeper dimension. Be inclusive of hate also.

What do I mean when I say this? Whenever there is something bad, whenever something which you call bad, evil, happens, you never include it in yourself. Whenever something good happens, you include it. If you are loving, you say, `I am love.' When you hate, you never say, `I am hate.' When you have compassion, you say, `I am compassion.' When you are angry, you never say, `I am anger.' You always say, `I am angry' -- as if anger has happened to you; as if you are not anger -- it is just a happening from outside, something accidental. And when you say, `I am love,' it seems something essential; not something accidental that has happened to you, not something that has come from without. It is coming from within.

Whatsoever is good, you include it. And whatsoever is bad, you don't include it. Be inclusive of the bad also. Because you are hate, you are anger, and unless you feel this deeply -- that `I am hate' -- you will never go beyond it.

If you can feel, `I am anger,' a subtle process of transformation sets in immediately. What happens when you say, `I am anger'? Many things happen. First: when you say, `I am angry,' you are different from the energy you call anger. This is not true, and from an untrue base nothing true can happen. This is not true -- this anger is you; this is your energy. It is not something separate from you.

You separate it because you create a false image of yourself -- that you are never angry, that you are never hateful, that you are always loving, that you are always kind and sympathetic. You have created a false image of yourself. This false image is your ego. This ego goes on saying to you, `Cut anger, cut hate, they are not good.' Not because you know they are not good, but because they don't give you the image; they don't feed your ego and your image.

You are a good man, respectable, nice, cultured -- you have an image. Sometimes you fall down from the image -- those are accidents. You regain your image again. Those are not accidents. Really, they are more true about you. When you are angry, your true self is revealed more truly than when you are smiling falsely. When you show your hate, you are more authentic than when you pretend love.

The first thing is to be authentic, true. Include hate, include anger, include everything that is in you. What will happen? If you include everything, your false image will fall forever, and that's very good. That's just beautiful that you are relieved of the false image, because it goes on creating complexities. With the

image falling your ego will fall, which is a door to spirituality.

When you say, `I am anger,' how can you have your ego? When you say, `I am hate, I am jealousy, I am cruelty. I am violence,' how can you have the ego? The ego can be had easily when you say, `I am Brahma. I am the supreme God.' Then it is easy. `I am atma, the supreme self' -- then it is easy. But when you say, `I am jealousy, hate, anger, passion, sex,' you cannot have the ego. With the false image the ego falls; you become true, natural. Then it is possible to understand your reality. Then you can approach your anger without any anti-attitude. It is you. You have to understand that it is your energy.

And if you can be understanding about your anger, the very understanding changes and transforms it. If you can understand the whole process of anger and hate, in the very process of understanding it disappears, because a basic ingredient to be angry and to be hateful is to be ignorant about it, to be unaware about it, to be unalert about it. So whenever you are not alert, you can be angry. When you are alert, you cannot be angry. The alertness absorbs all energy which becomes anger.

Buddha has said again and again to his monks, `I don't say not to be angry. I say while you are angry, be alert.' This is really one of the fundamentals for mutation. `I don't say not to be angry. I say: while angry, be alert.' Try it. When anger comes, be alert. Look at it. Observe it. Be conscious of it. Don't be sleepy. And the more alert you are, the less anger. In a moment when you are really alert, anger is not -- the same energy becomes alertness.

Energy is neutral. The same energy becomes anger. The same energy becomes hate. The same energy becomes love. The same energy becomes compassion. The energy is one; these are all expressions. And there are basic situations in which energy can become a particular mood. If you are unalert, energy can become anger, energy can become sex, energy can become violence. If you are alert, it cannot become -- the alertness, awareness, consciousness, doesn't allow it to move in those grooves. It moves on a different plane -- the same energy.

Buddha says, `Walk, eat, sit. Whatsoever you do, do, but do fully conscious, mindful, aware that you are doing it.'

Once it happened that Buddha was walking and a fly came and sat on his head, on his forehead. He was talking to some monks, so without really paying any attention to the fly, he just waved his hand and the fly left his forehead. Then he became aware that he had done something not fully aware, because his awareness was towards the monks to whom he was talking, so he said to the monks, `Excuse me for a single minute.' He closed his eyes and he raised his hand again. The monks were amazed at what he was doing, because now there was no fly. He raised his hand again and waved his hand near the spot where the fly was -- it was not there now. He brought his hand back and then he opened his eyes and said, `You can ask now.'

But those monks said, `We have forgotten what we were asking. Now we want to ask you what you did. There was no fly -- it was there previously -- so what did you do?'

Buddha said, `I did as I should have done before -- fully consciously raising the hand. It was not good of me. Something had been done unconsciously, automatically, robot-like.'

Such alertness cannot become anger, such alertness cannot become hate -- impossible. So first include hate, anger, all that is thought to be bad. Include it in yourself, include it in your image, so that your ego falls down. You come down on the ground from the sky. You become true.

Then don't throw it on someone else. Let it be there; express it to the sky. Be fully alert. If you are angry, move in a room, be alone, and be angry and express your anger -- and be alert. Do whatsoever you would have done with the person who was instrumental. You can take his picture there, or just put a pillow there and say, `You are my father,' and give a good beating. Be fully alert. Be fully alert about what you are doing, and do it.

It will be a deep realization. The anger will be expressed, and you will be alert. And you will be able to laugh; you will be able to know what stupid things you are doing. But you could have done this to your real father -- you are only doing it to the pillow. And if you really do it authentically, you will feel very kindly, very loving towards your father. When you come out of the room and when you look at your father's face you will feel very sympathetic, very loving. You would even like to ask him to forgive you.

This is what I mean by being inclusive. No suppression is meant. Suppression is always dangerous, poisonous. With whatsoever you suppress, you are creating inner complexes which will continue and which will make you ultimately mad. Suppression is bound to become madness. Express, but don't express on anyone. There is no need. That is stupid, and creates a vicious circle. Express alone meditatively, and be alert while expressing.

Vigyan Bhairav Tantra, Vol 2

Chapter #23
Chapter title: No map to follow

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TOUCHING EYEBALLS AS A FEATHER,
LIGHTNESS BETWEEN THEM OPENS INTO HEART
AND THERE PERMEATES THE COSMOS.

KIND DEVI,
ENTER ETHERIC PRESENCE
PERVADING FAR ABOVE AND BELOW YOUR FORM.

Once it happened in a church that after a very long dry sermon, the minister announced that there would be a meeting, a brief meeting of the board, right after the benediction. After the services a stranger approached the minister; he was the first man. The minister thought, `There has been some misunderstanding,' because the man was absolutely a stranger. He didn't even look like a Christian; his appearance was that of a Mohammedan, so the minister said, `It seems you have misunderstood the announcement. There is going to be a meeting of the board.'

The stranger said, `So I have also heard -- and if there was someone here more bored than me then I would like to meet him.'

But this seems to be the situation of everyone. Look at people's faces, or at your own face in a mirror, and you will feel you are the most bored, and it seems impossible that there can be someone else who is more bored than you. The whole life seems to be a long boredom -- dry, dreary, meaningless; somehow you are carrying it as a burden.

Why has this happened? Life is not meant to be a boredom. Life is not meant to be a suffering. Life is a festival, a celebration, a peak of joy -- but that is only in poetry, in dreams, in philosophies. Sometimes a Buddha, a Krishna, appears to be in a deep celebration, but they look like exceptions. Really, unbelievable; not real, just ideal. It seems they never happen. They are our wish-fulfillments, myths, dreams and hopes, but not realities. The reality seems to be our face -- bored, in anguish, and with suffering impressed on it -- and the whole life is just a `carrying on anyhow'.

Why has this happened? And this must not be the basic reality of life, this cannot be, because this happens only to man. The trees, the stars, the animals, the birds... nowhere else does it happen. Except for man, no one is bored. And even if sometimes pain happens, it is momentary; it never becomes an anguish. It never becomes a constant obsession; it is not always on the mind. It is a momentary thing, an accident; it is not carried over.

Animals can be in pain, but they are not in suffering. Pain looks like an accident; they get over it. They don't carry it. It doesn't become a wound. It is forgotten and forgiven. It goes into the past; it never becomes a part of the future. When pain becomes a constant thing, a wound, not an accident but a reality, essential, as if you cannot exist without it, then it becomes a problem -- and that problem has arisen only for the human

mind.

Trees are not in suffering. There seems to be no anguish. Not that death doesn't occur to them; death occurs, but it is not a problem. Not that painful experiences are not there; they are there, but they don't become life itself. Just on the periphery they happen and disappear. Deep down in the inner core, life remains celebrating.

A tree goes on celebrating. Death will happen, but it happens only once. It is not carried over constantly. Except for man, everything is in a festive mood. Only man is bored -- boredom is a human phenomenon. What has gone wrong? Something must have gone wrong.

In a way this can be a good sign also. Boredom is human. You can define the human being through boredom. Aristotle has defined the human being as rational. That may not be exactly true; it is not a hundred percent true, because the difference is only of degree. Animals are also rational -- less rational, but not absolutely irrational. There are animals which are just below the human mind. They too are rational in their own way; not as much as man, but not completely devoid of reason. The difference is only of degrees, and man cannot be defined by reason alone. But through boredom you can define him: he's the only bored animal.

And this boredom can come to such a climax that man can commit suicide. Only man can commit suicide; no animal commits suicide. That is an absolutely human phenomenon. When boredom comes to such a point that even hope becomes impossible, then you drop dead by yourself, because then there is no sense in carrying all this. You can carry this boredom, this pain, because somewhere the tomorrow is yet hopeful. This is bad today, but tomorrow something will happen. Because of that hope you go on carrying.

I have heard, once it happened one Chinese emperor sentenced his prime minister to death. The day the prime minister was to be hanged, the emperor came to see him to say a good-bye. He had been his devoted servant for many many years, but he had done something which irritated the emperor so much that he had sentenced him to death. But remembering that this was going be the last day, the emperor came to meet him.

When the emperor came, he saw the prime minister weeping, and tears were rolling down from his eyes. He couldn't imagine that death could be the cause, because he was a brave man, so he asked, `It is impossible to imagine that you are weeping because you are going to die this evening. It is impossible to conceive. You are a brave man, and I have known your bravery so many times, so it must be something else. What is it? If I can do something I will do it.'

The prime minister said, `Now nothing can be done and it is of no use to say to you, but if you insist, then I am still your servant -- I will obey you and tell you.'

The emperor insisted, so the prime minister said, `It is not my death, because that is not of much importance -- man has to die one day; any day death will be -- but I am weeping because I have seen your horse standing outside.'

The emperor asked, `Because of the horse? Why?'

The prime minister said, `I was looking for my whole life for this type of horse, because I have learned one ancient secret -- that I can teach horses to fly -- but only of a particular type. This is the type, and this is my last day. I am not worried about my death, but just that one ancient art will be lost with me. That's why I am weeping.'

The emperor was thrilled, excited -- if the horse could fly, this would be something -- so he said, `How many days will it take?'

The prime minister said, `At least one year -- and then this horse will start flying.'

So the emperor said, `Okay, for one year I will make you free, but remember, if in one year the horse is not flying, you will be again sentenced and hanged. But if the horse is flying, you will be forgiven. And not only forgiven, I will give you half of my kingdom, because I will be the first emperor in history who has a flying horse. So come out of the jail and don't weep.'

The prime minister rode, happy and laughing, on the horse to his house. But the wife was still weeping and crying and she said, `I have heard, the news has reached before you -- but one year only? And I know you know no art, and this horse cannot fly. This is just a trick, a deception, so if you could ask for one year why couldn't you ask for ten years?'

The prime minister said, `That would be too much. As it is, it is already too much. The horse flying is already too much. Then asking for ten years would have been obviously a trick. But don't weep.'

But the wife said, `It makes me still more sad that now I will be living with you and after one year you will be hanged. This one year is going to be a suffering.'

The prime minister said, `Now I will tell you one ancient secret you don't know. In this one year the

king can die, the horse can die, I can die. Or, who knows? -- the horse can learn to fly! One year!'

Just hope -- and man lives through hope because he is so bored. When boredom comes to a point where you cannot hope, when hopelessness is absolute, you commit suicide. Boredom and suicide are both human. No animal can commit suicide, no tree can commit suicide.

Why has this happened? What is the reason behind it? Has man forgotten completely how to live, how to celebrate, how to be festive? While the whole existence is festive, how has man retreated out of it and created a sad milieu around him?

It has happened. Animals live through instinct; they don't live through awareness. They live through instinct, mechanically. Nothing has to be learned. They are born with whatsoever they need to know. Their life runs on a smooth instinctive plane; there is no learning. They have an inbuilt program, a blueprint in their cells, for all that they need to live and be happy, so they go on living mechanically.

Man has lost instinct; now there is no blueprint to live. You are born without any blueprint, without any inbuilt program. No mechanical lines are available for you to move on. You have to create your own path. You have to substitute instinct with something which is not instinct, because instinct has dropped. You have to substitute your instinct with intelligence, with awareness. You cannot live mechanically. You have gone beyond that stage where mechanical life is possible -- it is not possible for you. You cannot live like animals and you don't know how t live in some other way -- this is the problem.

You don't have a natural inbuilt program to follow. Without a program you have to face existence. And boredom, suffering, is bound to be your destiny if you cannot create such awareness that you can live through awareness rather than living through instinct. You have to learn everything. This is the problem. No animal needs to learn anything. You have to learn everything, and unless you learn it, you cannot live it. You have to learn how to live. No animal needs it.

This learning is the problem. You learn many things: you learn how to earn money, you learn mathematics, you learn history, you learn science, but you never learn how to live. That is creating the boredom. The whole of humanity is bored because a basic thing remains untouched. And it cannot be left to instinct, because there are now no instincts to live. For man, instinct has dropped; that door is closed. You have to build your own program. You are born without a map.

This is good, because existence thinks you are so responsible you will create your own map. This is a glory. This is magnificent. This makes man the highest, the peak of existence, because existence leaves you free. No animal is free: he has to live and follow a particular program that existence gives to him. When he is born, he is born with a program -- he has to follow it. He cannot go astray, he cannot choose. There are no alternatives given to him. For man, all alternatives are open, and with no map to move with.

If you don't learn how to live, your life will become a dreary affair. This has happened. Then you can go on doing many things and still you will feel you are not alive -- dead. Deep down something is dead, not alive. You go on doing things because you have to. Just to live you go on doing things, but that `just to live' is not life. There is no dance in it, no song in it. It has become a business. There is no play in it, and obviously you cannot enjoy it. These techniques of tantra are to teach you how to live. They are to teach you not to depend on animal instinct, because it is no more there. It has become so faint it cannot work for you, it cannot function.

It has been noted, observed, that if a human child is brought up without the mother, he will never be able to learn love, he will never be able to love. For his whole life he will remain without love, because now there is no instinct; he has to learn it. Even love has to be learned. A human child who is brought up without love cannot learn it. He will not be able to love. If a mother is not there, and if a mother doesn't become a source of happiness, of ecstasy, then no woman can become a source of happiness and ecstasy for that child. When he becomes mature, grown-up, he will not be attracted to women, because now instinct is not functioning.

This will not happen to animals: in the right moment they will start functioning. They will become sexual; they will move towards the opposite sex -- that is instinctive, mechanical. With man nothing is mechanical. If you don't teach a human child language, he will not learn it. If you don't teach it, he is not going to have it. It is not natural; there is no instinct for it. Whatsoever you are is because of your learning. Man is less nature and more culture. Animals are simply nature.

Man is less natural and more cultural, but one dimension, the basic and the most foundational, remains uncultured -- that is the dimension of being alive. You take it as if you already have it; it is taken for granted -- that is wrong. You don't know how to live, because just to breathe is not synonymous with living. Just to eat and sleep and just carry on the bodily affairs is not synonymous with living. You are existing, that's

right, but you re not alive.

A Buddha is alive, not simply existing. That aliveness can come only if you learn it, if you become aware of it, and if you search for it and if you create situations in which it can evolve. Remember this: for man, mechanical evolution is not. Conscious evolution has taken place, and now you cannot do anything about it -- you have to move into conscious evolution. You cannot fall back. You can stick where you are -- then you will get bored.

That's what is happening. You are not moving. You go on accumulating physical things, so things are moving, not you. Your riches go on accumulating, they are growing -- your bank balance is growing, not you. You are not increasing at all. On the contrary, you may be shrinking, decreasing, but you are not increasing. Unless you do something consciously, you are lost. A conscious effort is needed. It is not asked from the animals because they are not responsible. So you have to understand one very basic thing: with freedom comes responsibility. And you can be free only if you are responsible.

Animals are not responsible, but they are also not free. They are not free; they have to follow a particular pattern. They are happy because nothing can go wrong. They are following a predetermined course: they are following a pattern which has been worked out in millennia, in centuries of evolution. It has been worked out and found correct. They are following that. There is no possibility of going wrong.

There is every possibility for you to go wrong, because there is no plan, there is no map, there is no pattern. Your life ahead is not charted. You are free. But then a great responsibility falls on you, and that responsibility is to choose rightly, to work rightly, and to create your future through your effort. Really, the human being has to create himself through his own effort.

What existentialists in the west say is true. They say man is born without an essence, or you can say without a soul. Sartre, Marcel, Heidegger, they say that man is born without an essence. He is born as an existence, and then through his own effort he creates the essence. He is born only as a possibility, and then through his own effort he creates the soul. He is born only as a form, and then through his own conscious effort he creates the substance.

Just the contrary is the case for all nature: every animal, every plant, is born with an essence, with a soul, with a program, with a fixed destiny. Man is born as an opening with no fixed destiny -- this creates burden, this creates responsibility. This gives you fear, anguish, anxiety. And then wherever you are, if you don't do anything you get stuck. That getting stuck creates boredom.

You can be alive, happy, festive, joyful, only when you are moving when you are growing, when you are increasing, when you are creating the soul; really when you are pregnant with the divine, and when the divine is growing in your womb, when you are going to give birth.

For tantra, God is not the beginning, God is in the end. God is not the creator, but the ultimate peak, the omega point, of evolution. It is the last, not the first; not the alpha but the omega. And unless you become pregnant and unless you carry a child within you, you will be bored, because then your life is futile -- nothing is going to come out of it; no fruit is going to come out of it. That creates boredom.

You can make this opportunity a source of evolution, or you can miss the opportunity and can make it a point of suicide. It depends on you.

Because man can commit suicide, only man can grow spiritually. No animal can grow spiritually. Because man can destroy himself, he can also create. Remember, both the possibilities move simultaneously. No animal can destroy himself -- impossible. You cannot conceive of a lion thinking about suicide, to jump from a cliff and end the whole thing -- no, impossible. No lion can think of it. Howsoever brave, no lion can think of ending himself, destroying himself. He's not free.

You can conceive of destroying yourself. It is impossible to find a human being who has not thought many times to destroy himself. And if you can find a human being who has not thought of committing suicide, then either he is animal or God. That is very basically human -- the possibility to destroy. But that also opens another door; simultaneously both the doors open -- you can create also. You can create yourself, because you can destroy yourself.

No animal can create himself. You can create yourself, and unless you start creating, you will be destroying. Unless you create yourself, start creating.... And it is not a thing to create yourself, it is a process -- you have to go on creating. Unless you reach to the ultimate, you have to go on creating. Unless the God is born within you, you have to go on creating. If you are not creating, you will be bored -- uncreative life is boredom. All these techniques are to help you to create, to be reborn, to become pregnant. Now I will take the techniques.

The first technique. This technique is very easy and really wonderful. You can do it, anyone can do it. There is no question of type: anyone can do this technique, and for everyone this will be helpful. Even if you cannot move very deeply in it, then too it will be helpful. It will refresh you.

Whenever you are bored, it will immediately refresh you. Whenever you are tired, it will immediately revitalize you. Whenever you are in a mood where you feel fed up with the whole thing, immediately a new surge of energy will flow within you. So for everyone, even if you are not meditation on it, it will be helpful, a medical help. It will give you health. And it is very easy to do; no prerequisites.
The sutra is:

TOUCHING EYEBALLS AS A FEATHER,
LIGHTNESS BETWEEN THEM OPENS INTO HEART
AND THERE PERMEATES THE COSMOS.

Before entering the technique, some introductory remarks about it. First, something has to be understood about the eye, because the whole technique depends on it.

The first thing: whatsoever you are, whatsoever you appear from without, is false, but you cannot deceive your eyes. You cannot create false eyes. You can create a false face; you cannot falsify your eyes. That is impossible -- unless you become a perfect master like a Gurdjieff. Unless you become a perfect master of all your energies, you cannot falsify your eyes. No ordinary human being can do that. You cannot falsify your eyes.

That's why if someone looks in your eyes, stares in your eyes, you feel offended, because he is trying to find the real thing. And at that point you cannot do anything -- your eyes will reveal the true self. So it is not good manners to stare in anybody's eyes. Even while talking you go on avoiding the eyes. Unless you are in love with someone, unless someone is ready to be true with you, you cannot stare. There is a limit.

Psychologists have observed that thirty seconds is the limit. With a stranger you can stare for thirty seconds, not more. If you stare more, you have started being aggressive, and the other will immediately start to feel uneasy. You can stare from a far-away point, because then no one is aware. If you are a hundred feet away I can go on staring at you, but if you are just two feet away it becomes impossible.

In a crowded train, or in a crowded elevator, sitting or standing just close together, you never look at each other's eyes. You can touch the body -- that is not so offensive -- but you never look into each other's eyes because that will be too much, too near, and you will penetrate the real man. The first thing to remember: eyes have no personality. They are pure nature. They have no personality.

The second thing to remember: you move into the world almost only through the eyes; they say eighty percent. Those who have been working with eyes, the psychologists, they say that eighty percent of contact with the world is through the eyes. Eighty percent of your life moves out through the eyes.

That's why whenever you see a blind man, you feel pity. You never feel so much pity and sympathy when you see a deaf man, but when you see a blind man, suddenly you feel sympathy and compassion. Why? -- because he is eighty percent non-alive. A deaf man is not so non-alive. Even if your feet are cut and your hands are cut, you will not be so unalive, but a blind man is eighty percent closed; he lives only twenty percent.

Through your eyes eighty percent of your energy moves out. You are moving into the world through the eyes. So when you get tired, the first thing is the eyes. Later on, other parts of the body will be affected; the eyes will be the first to be drained of energy. If you can refresh your eyes, you can refresh your whole body, because they are eighty percent of your energy. If you can revitalize your eyes, you have revitalized yourself.

In a natural surrounding you never feel as tired as you feel in an unnatural city, because in a natural surrounding your eyes are continuously fed. The greenery, the fresh atmosphere -- everything relaxes your eyes and feeds them. In a modern city everything exploits your eyes and nothing feeds them. So move to a remote village, or to a hilltop where nothing artificial is in the milieu, where everything is natural, and you will see a different type of eyes. The twinkling, the quality, will be different -- fresh, animal-like, penetrating, alive, dancing.

In a modern city, eyes are dead; just living on the minimum. They don't know what festivity is. They don't know what freshness is. The eyes are unaware of any life flowing through them; they are just being exploited. Eighty percent of your energy moves from your eyes, so you have to be perfectly aware, and you

have to learn an art about this movement, this energy, and the possibility of the eyes.

In India we have been calling blind men PRAJNA-CHAKSHU -- wisdom-eye -- for a particular reason, because every misfortune can be transformed into a great opportunity. Eighty percent of the energy moves through the eyes, and when a person is blind, he is eighty percent not alive; with the world eighty percent of his contact is lost.

He is very poor as far as the world without is concerned, but if he can use this opportunity -- this opportunity of being blind -- then he can use this eighty percent of his energy for his inner world; this eighty percent that you cannot use ordinarily unless you know the art. So eighty percent of his energy is with him, it is a reservoir, and the energy that normally moves out can move within. If he knows how to allow it to move within, he will become a wisdom-eye.

A blind man is not a PRAJNA-CHAKSHU, a wisdom-eye, just by being blind, but he can be. He doesn't have ordinary eyes, but he can get the eyes of wisdom. The possibility is there. We named him PRAJNA-CHAKSHU just to make him aware that he should not be sorry that he doesn't have eyes. He can create an inner eye, and eighty percent of energy is with him which is not with those who have eyes. He can move it. He can use it.

Even if the blind man is not aware, he becomes more silent than you are. He becomes more relaxed. Look at a blind man. He is more silent. His face is more relaxed. He seems to be at ease with himself; no discontent. This will not be the case with a deaf man. He will be more restless than you, and he will become cunning. But a blind man is never cunning, never restless, never calculative; basically trusting, in a deep faith with existence.

Why does this happen? -- because the eighty percent of energy, even if he doesn't know anything about it, is moving within. It becomes a constant fall, just like a waterfall. Even unaware, it goes on falling on his heart. The same energy that moves out, goes on falling on his heart -- that changes the quality of his being. In ancient India the blind man was very much respected -- very much respected. In deep respect we called him PRAJNA-CHAKSHU, wisdom-eye.

The same you can do with your eyes, and this technique is for that: to help your energy which moves out to fall back upon yourself, upon your own heart center. If it falls on the heart, you become as light as possible. You feel as if the whole body has become a feather; as if gravitation has absolutely no effect on it. And immediately you are connected with the deepest source of your being, which revitalizes you.

For tantra, deep sleep revitalizes you not because of sleep, but just because the energy which was moving out, moves in. If you know the secret, then what an ordinary man is doing in six hours or eight hours sleep, you can do within minutes. What an ordinary man is doing in eight hours, really he is not doing. He is allowing nature to do something, and he is not aware of what it is. A mysterious process is happening in your sleep. One of the basic things is that your energy is not moving out; it goes on falling on your heart, and that revitalizes you. You are in a deep bath with your own energy.

Something more about this moving energy. You might have observed that whenever there is a dominant man, he always stares in your eyes. Whenever there is a dominated man, he looks down. Slaves, servants, or anyone who is inferior to someone, will never stare in the eyes of the superior. But the superior can stare. Kings can stare, but standing before a king, standing in the audience of the king, you are not supposed to stare. That would be an offence. You have to look down.

Really, with your eyes your energy moves. It can become a subtle violence. And not only in man, even in animals. When two strangers meet, two animals meet, they stare each other in the eye just to judge who is going to be the superior and who is going to take the role of the inferior. And once one animal looks down, the thing is decided. Then they will not fight; the thing is over. It is now taken for granted who is superior.

Even children play the game of staring into each other's eyes, and whoever looks away is defeated. And they are right. When two children stare into each other's eyes, whosoever becomes first uncomfortable and starts fidgeting and starts looking away and avoiding the look of the other, is defeated. The one who goes on staring is stronger. If your eyes can defeat the other's eyes, it is a subtle indication that you are stronger than the other.

On the stage when someone comes to speak or to act, he becomes very afraid, a great trembling happens. Even with those who are long in the profession, old actors... even when they come on the stage a fear grips them, because so many eyes are staring; there is so much aggressive energy. There is so much energy from the thousands of people staring at them that they suddenly start trembling deep down. A fear grips them. A subtle energy is flowing through the eyes, a very subtle energy. The subtlest, the most refined of physical forces, is flowing through the eyes. And the quality of the energy changes with you.

From the eyes of a Buddha a different type of energy is flowing. From the eyes of a Hitler a totally different type. If you look at Buddha's eyes, they accept you, they welcome you, they become a door. If you look at Hitler's eyes, they reject you, they condemn you, they push you away, they throw you away. For Hitler, his eyes are like weapons; for Buddha, his eyes are compassion. The quality of the eyes changes. Sooner or later we must come to measure the eye-energy, and then there will be no need to know much about the man. Just the eye-energy and its quality will show what type of man is hidden behind. Sooner or later that will be possible.

This sutra, this technique:

> TOUCHING EYEBALLS AS A FEATHER,
> LIGHTNESS BETWEEN THEM OPENS INTO HEART
> AND THERE PERMEATES THE COSMOS.

TOUCHING EYEBALLS AS A FEATHER... Use both your palms, put them on your eyes, and allow the palms to touch the eyeballs -- but just like a feather, with no pressure. If you press you miss the point, you miss the whole technique. Don't press; just touch like a feather. You will have to adjust, because in the beginning you will be pressing. Put less and less pressure until you are just touching with no pressure at all -- just your palms touch the eyeballs. Just a touch, just a meeting with no pressure, because if the pressure is there, then the technique will not function. So -- LIKE A FEATHER.

Why? Because a needle can do something which a sword cannot do. If you press, the quality has changed -- you are aggressive. And the energy that is flowing through the eyes is very subtle: a small pressure and it starts fighting and a resistance is created. If you press, then the energy that is flowing through the eyes will start a resistance, a fight; a struggle will ensue. So don't press; even a slight pressure is enough for the eye-energy to judge.

It is very subtle, it is very delicate. Don't press -- like a feather, just your palm is touching, as if not touching. Touching as if not touching, no pressure; just a touch, a slight feeling that the palm is touching the eyeball, that's all.

What will happen? When you simply touch without any pressure, the energy starts moving within. If you press, it starts fighting with the hand, with the palm, and moves out. Just a touch and the energy starts moving within. The door is closed; simply the door is closed and the energy falls back. The moment energy falls back, you will feel a lightness coming all over your face, your head. This energy moving back makes you light.

And just between these two eyes is the third eye, the wisdom-eye, the PRAJNA-CHAKSHU. Just between these two eyes is the third eye. The energy falling back from the eyes hits the third eye. That's why one feels light, levitating, as if there is no gravitation. And from the third eye the energy falls on the heart. It is a physical process: just drip, drip, it drops, and you will feel a very light feeling entering in your heart. The heartbeats will slow down, the breathing will slow down. Your whole body will feel relaxed.

Even if you are not entering deep meditation, this will help you physically. Any time in the day, relax on a chair -- or if you don't have any chair, when just sitting in a train -- close your eyes, feel a relaxed being in the whole of your body, and then put both your palms on your eyes. But don't press -- that's the very significant thing. Just touch like a feather.

When you touch and don't press, your thoughts will stop immediately. In a relaxed mind thoughts cannot move; they get frozen. They need frenzy and fever, they need tension to move. They live through tension. When the eyes are silent, relaxed, and the energy is moving backwards, thoughts will stop. You will feel a certain quality of euphoria, and that will deepen daily.

So do it many times in the day. Even for a single moment, touching will be good. Whenever your eyes feel exhausted, dry of energy, exploited -- after reading, seeing a film, or watching TV -- whenever you feel it, just close the eyes and touch. Immediately there will be the effect. But if you want to make it a meditation, then do it for at least forty minutes. And the whole thing is not to press. Because it is easy for a single moment to have a feather-like touch; it is difficult for forty minutes. Many times you will forget and you will start pressing.

Don't press. For forty minutes, just remain aware that your hands have no weight; they are just touching. Go on being aware that you are not pressing, only touching. This will become a deep awareness, just like

breathing. As Buddha says to breathe with full awareness, the same will happen with touching, because you have to be constantly mindful that you are not pressing. Your hand should just be a feather, a weightless thing, simply touching.

Your mind will be totally there, alert, near the eyes, and the energy will be flowing constantly. In the beginning it will be just dropping in drops. Within months you will feel it has become a river-like thing, and within a year you will feel it has become a flood. And when it happens -- TOUCHING EYEBALLS AS A FEATHER, LIGHTNESS BETWEEN THEM -- when you touch you will feel lightness. You can feel it right now. Immediately, the moment you touch, a lightness comes. And that LIGHTNESS BETWEEN THEM OPENS INTO THE HEART; that lightness penetrates, opens into the heart. In the heart, only lightness can enter; nothing heavy can enter. Only very light things can happen to the heart.

This lightness between the two eyes will start dropping into the heart, and the heart will open to receive it -- AND THERE PERMEATES THE COSMOS. And as the falling energy becomes a stream and then a river and then a flood, you will be washed completely, washed away. You will not feel that you are. You will feel simply the cosmos is. Breathing in, breathing out, you will feel you have become the cosmos. The cosmos comes in and the cosmos goes out. The entity that you have always been, the ego, will not be there.

This technique is very simple, without any danger, so you can experiment with it as you like. But because it is so easy, you may not be able to do it. The whole thing depends on touch without pressure, so you will have to learn it. Try it. Within a week it will happen. Suddenly some day when you are just touching with no pressure, immediately you will feel what I am saying -- a lightness and an opening in the heart, and something dropping from the head into the heart.

The second technique:

KIND DEVI,
ENTER ETHERIC PRESENCE
PERVADING FAR ABOVE AND BELOW YOUR FORM.

KIND DEVI, ENTER ETHERIC PRESENCE PERVADING FAR ABOVE AND BELOW YOUR FORM. The second can be done only if you have done the first. It can be done separately also, but then it will be very difficult. But if you do the first, then it is good to do the second and very easy.

Whenever this happens -- that you feel light, levitating, as if you can fly -- suddenly you will become aware that around your body form there is a bluish light. But that you can see only when you feel that you can levitate, that your body can fly, that it has become light, completely free of any burden, completely free of any gravitation towards the earth.

Not that you can fly; that is not the point. Sometimes it happens. Sometimes it happens that it comes to such a balancing point that your body goes up. But that is not the goal, and don't think about it at all. This much will do: if you feel with closed eyes that your body has gone up. When you open your eyes you will see you are just sitting on the ground, so don't become worried about it. If with closed eyes you feel as if your body has gone up and you feel there is no weight to it, this is enough.

For meditation this is enough. But if you are trying to learn levitation, then it is not enough. But I am not interested in that, and I will not tell you anything about it. This much is enough -- that you feel that your body has no weight, it has become weightless.

Whenever you feel this weightlessness, just with closed eyes become aware of the form of your body. Just with closed eyes, feel your toes and their form, and the legs and their form, and then the form of the whole body. If you are sitting in siddhasana, just like a Buddha, then feel the form while sitting like a Buddha. Just inside try to feel the form of your body. It will become apparent, it will appear before you, and you will simultaneously become aware that just around the form there is a bluish light.

Do it with closed eyes in the beginning. And when this light goes on spreading and you feel an aura, a bluish aura, all around the form, then sometimes while doing it in the night with no light in a dark room, open your eyes and you will see it exactly around your body -- a bluish form, just light, blue light, all around your body. If you want to see it actually, not with closed eyes but with open eyes, do it in a dark room with no light at all.

This bluish form, this bluish light, is the presence of the etheric body. You have many bodies. This technique is concerned with the etheric body, and through the etheric body you can enter into the highest

ecstasy. There are seven bodies, and every body can be used to enter into the divine; every body is just a door.

This technique uses the etheric body, and the etheric body is the easiest to realize. The deeper the body, the more difficult; but the etheric body is just near you, just near the physical. It is just near. The second form is of the etheric -- just around you, just around your body. It penetrates your body and it is also around your body just like a hazy light, a blue light, hanging all around like a loose robe.

KIND DEVI,
ENTER ETHERIC PRESENCE
PERVADING FAR ABOVE AND BELOW YOUR FORM.

Far above, below -- everywhere around your form. If you can see that blue light around you, thinking will stop immediately, because for the etheric body, no thinking is needed. And the blue light is so calming, so soothing, so relaxing. Even ordinarily blue light is so soothing. Why? -- because it is the light of your etheric body. The blue sky is so soothing. Why? -- because it is the color of your etheric body. And the etheric body is very soothing.

Whenever someone loves you, whenever someone touches you with deep love, he touches your etheric body. That's why you feel it as such a soothing thing. It has even been photographed. Two lovers in deep love, making love: if their intercourse can continue for a certain limit, beyond forty minutes, and there is no ejaculation, around both the bodies, deep in love, a blue light appear. It has even been photographed.

And sometimes there have been very strange phenomena, because this light is a very subtle electric force. All around the world, many times it has happened that a new couple, staying in a new room on their honeymoon, or on their first night when they don't know each other's body and they don't know what is possible.... If both the bodies are in a certain vibration of love, of attraction, of deep involvement and commitment -- open, vulnerable to each other, ready to become one space -- then sometimes it has happened accidentally that their bodies have become so electrified, their etheric body becomes so alive, that things in the room start falling.

Very strange phenomena: a statue is there on the table -- suddenly it falls down. The glass on the table suddenly breaks. There is no one else, only the couple making love, and they have not even touched the glass. Or suddenly something catches fire. These cases have been reported to many police stations all around the world, and much investigation has been done, and then it was found that two persons in deep love can create such an electric force that it may affect things around them.

That force also comes through the etheric body. Your etheric body is your electric body. Whenever you are overflowing with energy, you have a bigger range to your etheric body. Whenever you are sad, depressed, you don't have any etheric body near your body. It recedes back into the body. So with a sad person, depressed person, you will also feel sad. If a really sad person enters in this room, you will feel that something has gone wrong, because his etheric body affects you immediately. He becomes an exploiter, because his own etheric forces are so depressed they start feeding on others.

A sad person will make you sad, a depressed person will make you depressed, an ill person will make you ill, because it is not only that which you see that he is; something hidden is constantly working. Even if he has not said anything, even if he is smiling outwardly, if he is depressed he will exploit you. Your etheric body will lose its energy -- he will exploit, he will feed on you. When someone is happy and he enters, immediately you feel a happiness around you, because he is throwing so much etheric force. He is really giving you a feast; he is feeding you. He has so much he is overflowing.

When a Buddha moves around, or a Christ, or a Krishna, they are constantly giving you a feast, constantly you are guests. And when you come after seeing a Buddha, you feel so refreshed, so alive, so vitalized, so rejuvenated. What has happened? Buddha may not have said anything. Even a darshan, just a look, and you feel something has changed within you, something has entered within you.

What is entering? He is so overflowing with his energy.... And whosoever is at peace with himself is always overflooded, because his energy is not wasted in unnecessary nonsense in which you are wasting your energy. He is always overflooded, and whosoever comes can take. Jesus says, `Come unto me. If you are heavily burdened, come unto me. I will unburden you.' Really he is not doing anything; it is just his presence.

It is said that whenever a god-man, a teerthankara, an avatar, a Christ, moves on the earth, around him a

particular milieu is created. Jain yogis have even measured it. They say it is twenty-four miles. Twenty-four miles is the radius around a teerthankara, and for twenty-four miles in the whole radius everyone is flooded with his energy: knowing, not knowing, friend or enemy, following him or opposing him, it makes no difference.

If following, you are flooded more, because you are more open; if opposing, you are flooded, but not so much because you are closed -- but the energy is flooding. A single man is such a reservoir; a single man, if undisturbed, silent, at ease, at home, is such a reservoir that for twenty-four miles around him in all directions a milieu is created. And in that milieu you are on a constant feast.

This happens through the astral body. The astral body is your electric body. The body that we see is the physical, the material. This is not really life. Life comes to this body because of the electric, the etheric body. That is your prana, that is your vitality.

So Shiva says:

KIND DEVI,
ENTER ETHERIC PRESENCE...

First you will have to become aware of the form that surrounds your physical form, and when you have become aware, then help it to grow, help it to increase and expand. What can you do?

Just sitting silently, looking at it; not doing anything, just looking at the bluish form around you; not doing anything, just looking at it, you will feel it is increasing, spreading, becoming bigger and bigger. Because when you are not doing anything, the whole energy goes to the etheric. Remember this. When you are doing anything, the energy is taken out of the etheric.

Lao Tzu says, `Non-doing, no one is stronger than me. Not doing anything at all, and no one is stronger than me. Those who are strong by doing can be defeated.' Says Lao Tzu, `I cannot be defeated, because my energy comes from non-doing.' So the secret is not doing anything.

What was Buddha doing under the Bodhi tree? -- not doing anything. He was not doing in that moment. He was not. Just sitting he achieved the ultimate. It looks puzzling. We are doing so much effort and nothing is achieved, and Buddha was not doing anything under the Bodhi tree and he achieved the ultimate.

When you are not doing anything, your energy is not moving out. It goes to the etheric. It is accumulated there. Your etheric body becomes an electric reservoir. And the more it grows, the more you become silent. The more you become silent, the more it grows. And once you know how to give energy to the etheric body and how not to waste it unnecessarily, you have come to realize, you have come to know about a secret key.

Then you can be festive. Really, only then can you be festive. As you are now, drained of energy, how can you be festive? How can you celebrate? How can you blossom? Flowers are part of the luxury. When the tree is overflowing with energy, then flowers come. Flowers are always luxury.

If the tree is starved, flowers won't come, because even for the leaves there is not enough food. There is a hierarchy: first the roots will be fed, because they are the most basic. If they disappear, then there is no possibility for the flowers. Then the trunk will be fed, then the branches will be fed. If everything goes okay and energy is still there, then the leaves will be fed, and if still the food is there and the tree is totally satisfied and no food is needed, no energy is needed to exist and survive, suddenly it blooms. The overflowing energy becomes flowers. Flowers are a feast for others. It is a presentation. It is a gift from the tree to you.

And the thing happens in man also. A Buddha is a tree which has flowered. Now the energy is so overflowing that he has invited all and sundry to come and share.

First try the first technique and then try the second. You can do it separately also, but it will be more difficult to realize the bluish form of the ethereal body.

Vigyan Bhairav Tantra, Vol 2

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IS IT THAT THERE ARE ONLY TWO ALTERNATIVES BEFORE MAN -- A LIFE OF ABIDING SORROW AND SUFFERING OR ONE OF DIVINITY AND BLISS -- AND THIS CHOICE LIES WITH HIM? HOW IS IT THAT MOST HAVE CHOSEN THE PATH OF SORROW AND SUFFERING?

It is a very significant question, but very delicate also. The first thing to be understood is that life is very paradoxical, and because of that many things happen. These are the two alternatives: either man can be in heaven or hell. And there is no third possibility. Either you can be in deep suffering, or you can be without suffering and in deep bliss. These are the only two possibilities, two openings, two doors, two modes of being.

Then the question necessarily arises why man chooses to be in suffering. Man never chooses to be in suffering, man always chooses to be in bliss -- and there comes the paradox. If you choose to be in bliss, you will be in suffering, because to be in bliss means to be choiceless. This is the problem. If you choose to be in bliss you will be in suffering. If you don't choose, if you simply remain a witness, non-choosing, you will be in bliss. So it is not a question of choosing between bliss and suffering; deep down it is a question of choosing between choosing and non-choosing.

Why does it happen that whenever you choose you are in suffering? -- because choice divides life: something has to be cut and thrown away. You don't accept the total. You accept something in it and you deny something, that's what choice means. And life is a totality. If you choose something and deny something, that which you deny will come to you, because life cannot be divided. And that which you deny, just because you deny it, becomes a powerful thing over you. You really become afraid of it.

Nothing can be denied. You can only close your eyes to it. You can only escape. You can become inattentive towards it, but it is always there hidden, waiting for the moment to assert. So if you deny suffering -- if you say you are not going to choose suffering -- then in a subtle you have chosen it. Now it will always be around you. One thing.

Life is totality -- the first thing; and life is change -- the second thing. These are basic truths. You cannot divide life. Secondly: nothing is stagnant, and nothing can be. So when you say, `I am not going to suffer. I am going to choose a blissful mode of living,' you will cling to happiness. And whenever you cling to something, you want it, you hope it to be permanent. And nothing can be permanent in life. Life is a flux.

So when you cling to happiness, you are again creating suffering, because this happiness will pass away; nothing can remain. It is a river, and the moment you cling to a river, you are creating a situation in which you will be frustrated, because the river will move. Sooner or later you will find that the river has gone far away. It is not now with you: your hands are empty and your heart is frustrated.

If you cling to bliss, there will be moments of bliss, but they are going to pass away. Life is a flux. Nothing can be permanent here except you. Except you, nothing is eternal here, and if you cling to a changing thing, when it is gone you will suffer. And it is not only that when it is gone you will suffer; if you

have the mind of clinging, while it is there you will not be able to enjoy it, because you will be constantly afraid that it is going to be lost.

If you cling you will miss the opportunity also. Later on you will suffer and right now you will not enjoy, because the fear is just around the corner -- sooner or later it has to go. The guest has come to your house, and you know he is a guest and tomorrow morning he will leave. You start suffering for the future -- tomorrow morning he will leave -- and that pain, that suffering, that anguish, comes upon you right now. You cannot be happy while the guest is in your home. While the guest is with you, you cannot be happy because you are already in anxiety and anguish that tomorrow morning he will leave. So while he is there you will not be happy, and when he is gone you will be unhappy. This is what is happening.

The first thing: life cannot be divided. If you divide, only then can you choose. And that which you choose is flux-like -- sooner or later ut will be gibe -- and that which you have denied will fall over you; you cannot escape it. You cannot say, `I will live only in the days and I will escape the nights.' You cannot say, `I will live only with the ingoing breath and I will not allow the outgoing breaths.'

Life is a rhythm of opposites. The breath comes in and goes out: between these two opposites -- ingoing and outgoing -- you exist. Suffering is there, happiness is there. Happiness is just like the ingoing breath, suffering is just like the outgoing breath; or day and night -- the rhythm of opposites. You cannot say, `I will live only if I am happy. When I am not happy, I will not live.' You can take this attitude, but this attitude will make you suffer more.

No one chooses suffering, remember. You ask why man has chosen to suffer. No one has chosen to suffer. You have chosen not to suffer, you have chosen to be happy, and you have chosen strongly. You are doing everything to be happy and that's why you are in suffering, why you are not happy.

So what is to be done? Remember that life is total. You cannot choose -- the whole life has to be lived. There will be moments of happiness and there will be moments of suffering, and both have to be lived; you cannot choose. Because life is both -- otherwise the rhythm will be lost, and without rhythm there will be no life.

It is just like music. You hear some music: there are notes, sounds, and after each sound there is silence, a gap. Because of that gap, that interval of silence, and the sound -- because of both the opposites -- music is created. If you say, `I will choose only sounds and I am not going to take the gaps,' there will be no music. It will be a monotonous thing, it will be dead. Those gaps give life to sound. This is the beauty of life -- that through opposites it exists. Sound and silence, sound and silence -- that creates music, the rhythm. The same is with life. Suffering and happiness are two opposites. You cannot choose.

If you choose you have become a victim; you will suffer. If you become aware of this totality of the opposites and the way that life functions, you don't choose -- the first thing. And when you don't choose there is no need to cling, there is no meaning in clinging. When suffering comes you enjoy the suffering, and when happiness comes you enjoy the happiness. When the guest is at home you enjoy him, when he has gone you enjoy the suffering, the absence, the pain. I say enjoy both. This is the path of wisdom: enjoy both, don't choose. Whatsoever falls upon you, accept it. It is your fate, it is how life is, and nothing can be done about it.

If you take this attitude, there is no choosing. You have become choiceless. And when you are choiceless, you will become aware of yourself, because now you are not worried about what happens, so you are not outgoing. You are not worried about what is happening around you. Whatsoever happens you will enjoy it, you will live it, you will go through it, you will experience it, and you will gain something out of it, because every experience is an expansion of consciousness.

If there is really no suffering you will be poor for it, because suffering gives you depth. A man who has not suffered will always remain on the surface. Suffering gives you depth. Really, if there is no suffering you will be saltless. You will be nothing, just a boring phenomenon. Suffering gives you tone, a keenness. A quality comes to you which only suffering can give, which no happiness can give. A man who has remained always in happiness, in comfort, who has not suffered, will not have any tone. He will be just a lump of being. There cannot be any depth. Really, there cannot be any heart. The heart is created through suffering; through pain you evolve.

If a man has only suffered and he has not known any happiness, then too he will not be rich, because richness comes through opposites. The more you move in opposites, the higher, the deeper you evolve. A man who has simply suffered will become a slave. He who has not known any moments of happiness will not be really alive. He will become an animal; he will just exist anyhow. There will be no poetry, no song in the heart, no hope in the eyes. He will settle down to his pessimistic existence. There will be no struggle, no

adventure. He will not move. He will be simply a stagnant pool of consciousness, and a stagnant pool of consciousness is not conscious -- by and by he will become unconscious. That's why if there is too much pain you fall unconscious.

So just happiness will not be of much help, because there will be no challenge. Just pain will not be of much growth, because there will be nothing to struggle, to hope, to dream; there will be no fantasy. Both are needed, and life exists between both as a very delicate tension, a subtle tension.

If you understand this, then you don't choose. Then you know how life functions, how life is. This is the way, this is the way of life -- it moves through happiness, it moves through suffering and gives you tone, and gives you meaning, and gives you depth. So both are good.

I say both are good. I don't say choose between the two -- I say both are good, don't choose. Rather, enjoy both; rather, allow both to happen. Be open without any resistance. Don't cling to one and don't resist the other.

Let no-resistance be your motto: I will not resist life. Whatsoever life gives to me, I will be ready to take it, available, and I will enjoy it. The nights are also good and beautiful, and suffering has a beauty of its own. No happiness can have that beauty. Darkness has its own beauty; day has its own beauty. There is no comparison and there is no choice. Both have their own dimensions to work in.

The moment this consciousness arises in you, you will not choose. You will be just a witness, and you will enjoy -- this choicelessness will become bliss. This choicelessness will become bliss. Bliss is not contrary to suffering; bliss is a quality which you can bring to anything whatsoever -- even to suffering.

A Buddha cannot suffer, but that doesn't mean that suffering doesn't happen to him. Remember, suffering happens as much to Buddha as it happens to you, but he cannot suffer because he knows the art of enjoying it. He cannot suffer because he remains blissful. Even in suffering he remains festive, meditative, alive, enjoying, open, non-resistant. Suffering happens to him, but he is not touched. Suffering comes and goes, just like a breath coming in and going out. He remains himself. The suffering cannot push him aside. The suffering cannot push him off his feet. Nothing can push him -- neither suffering nor happiness. You exist like a pendulum: everything pushes you -- everything. You cannot even be really happy, because happiness will also kill you. You get so involved in it.

I remember, once it happened that a poor schoolmaster -- very old, poor, retired -- won a lottery. The wife was afraid and she thought, `This is going to be too much for the old man. Five thousand dollars is too much for him. Even a five dollar note gives him so much happiness, so five thousand dollars may kill him.'

She ran to the church, to the nearby church, and went to the priest and told him what had happened. She said, `The old man is out, but he is just coming back, this is his time to return, so do something. Five thousand dollars -- just the news will kill him!'

The priest said, `Don't be afraid. I know the human mind and the way it functions. I know the psychology. I will come.'

So the priest came to the house. The moment they arrived the old man also arrived, so the priest started. He said, `Suppose you won a lottery of five thousand dollars -- what would you do?'

The old man thought about it, pondered over it, and he said, `I would give half of the money to the church.'

The priest fell down dead. It was too much.

Even happiness will kill you, because you get so involved. You cannot remain out of anything. Suffering or happiness, whatsoever comes to your door, you get so involved in it you are just pushed off your feet. You are no more there. Just a breeze comes in the house and you are no more there.

What I am saying is that if you don't choose, if you remain alert and aware that this is how life is -- days and nights come and go, suffering and happiness -- you just witness. There is no clinging to happiness, no hankering for happiness, and no escape from suffering. You remain in yourself -- centered, rooted. This is what bliss is.

So remember, bliss is not something opposite to suffering. Don't think that when you become blissful there will be no suffering -- nonsense. Suffering is part of life. It ceases only when you are not. When you completely disappear from the body, suffering ceases. When there is no birth, suffering ceases. But then you are lost in the totality, then you are no more -- just a drop has fallen into the ocean and is no more.

While you are, suffering will continue. It is part of life. But you can become aware: then suffering happens somewhere around you, but it never happens to you. But then happiness also never happens to you. Don't think that happiness will go on happening to you and suffering will not happen -- both will not happen to you. They will just happen around, just on the periphery, and you will be centered in yourself. You will

see them happening, you will enjoy them happening, but they will happen around you; they will not happen to you.

This becomes possible if you don't choose. That's why I said this is delicate, subtle. Because of the paradoxical life, you choose happiness and you fall in suffering. You try to escape from suffering, and more and more suffering is invited. So you can take it as an ultimate law: whatsoever you choose, the opposite will be your fate. say it as an ultimate law: whatsoever you choose, the opposite will be your fate.

So whatsoever is your fate, remember, you have chosen it by choosing the opposite. If you are suffering, you have chosen your suffering by choosing happiness. Don't choose happiness and suffering disappears. Don't choose at all. Then nothing can happen to you, and everything is a flux except you. That has to be understood very deeply.

Only you are the constant factor in existence, nothing else. Only you are the eternity, nothing else. Your awareness is never a flux. Suffering comes, you witness it. Then happiness comes, you witness it. Then nothing comes, you witness it. Only one thing remains constant -- witnessing -- and witnessing is you.

You were a child.... Or, if you move even further backwards, once you were just an atomic cell. You cannot even imagine it -- just an atomic cell in your mother's womb, not even visible to the naked eyes. If that cell comes before you and you encounter it, you will not be able to recognize that once you were that. Then you were a child, then you became young, and now you are old, or lying on your deathbed. Many things happened. Your whole life has been a flux; nothing remained the same for even two moments.

Heraclitus says you cannot step twice in the same river -- and this he says for the river of life. You cannot have two similar moments. The moment that has gone cannot be repeated. It is gone forever; you cannot have it again. The same cannot exist. In such a great flux, only one thing within you remains the same -- the witnessing.

If you could have witnessed in your mother's womb, the quality of consciousness would have been the same. If you could have witnessed when you were a child, the quality of witnessing would have been the same. Young or dying, while just dying on your bed, if you can witness, the quality of consciousness will be the same.

The only one thing deep down within you is your witnessing self, your consciousness -- that remains the same; everything else changes. And if you cling to any object of the world of change, you will suffer. Nothing can be done about it. You are trying to do the impossible, that's why you suffer. I know you never choose, but that is not the point. If you suffer, you have chosen it indirectly.

Once you become aware of this indirectness of life, this paradoxical quality of life, you will stop choosing. When choice falls, the world has disappeared. When choosing falls, you have entered the absolute.

But that is possible only when the choosing mind disappears completely. A choiceless awareness is needed and then you will be in bliss. Rather, you will be the bliss. And I will repeat again: suffering will continue to happen, but now nothing can make you suffer. Even if you are suddenly thrown into hell, just by your presence there, for you it will be a hell no more.

Someone asked Socrates where he would like to go, so Socrates said, `I don't know whether there is a hell and a heaven. I don't know whether they are there or not, but I will not choose between them. My only prayer will be this: allow me to be alert wherever I am. Let me be fully aware wherever I am. Whether it is hell or heaven, that is irrelevant.' Because if you are fully alert, hell disappears -- hell is your being not aware. If you are fully aware, heaven appears -- heaven is your being fully aware.

Really there are no such geographical places as hell or heaven. And don't go on thinking in childish terms that someday you will die and God will send you to heaven or hell according to your doings, according to whatsoever you have done on earth. No, you carry your hell and heaven within you. Wherever you move, you carry your hell or heaven with you.

Even God cannot do anything. If suddenly you meet him, he will look like a hell. You carry your hell within you; you project it wherever you are. You will suffer. The encounter will be just death-like, intolerable. You may become unconscious. Whatsoever happens to you, you carry within you. The seed of consciousness is the seed of the whole existence.

So remember, if you suffer you have chosen it: consciously, unconsciously, directly, indirectly, you have chosen it. It is your choice and you are responsible. No one else is responsible.

But in our mind, in our confused mind, everything is upside-down. If you suffer, you think you suffer because of others. You suffer because of you. No one can make you suffer. That is impossible. And even if someone makes you suffer, it is your choice to be in suffering through him. You have chosen him and you

have chosen a particular type of suffering through him. No one can make you suffer -- it is your choice. But you always go on thinking that if the other changes, or if the other is doing something else, you will not suffer.

I have heard. Mulla Nasrudin was filling out a report because he had crashed his car into a parked car. He was filling out a report, and many things were asked. When he came to the part where it was asked what the driver of the other vehicle could have done to avoid the accident, he filled it, `He should have parked the car somewhere else. The car was parked there; he should have parked it somewhere else -- because of him the accident has happened.'

And this is what you are doing. Always the other is responsible: he should have done something or other and there would have been no suffering. No, the other is not responsible at all. You are responsible, and unless you take this responsibility consciously upon you, you will not change. The change will become possible, easily possible, the moment you realize that you are responsible for it.

If you have suffered, it was your choice. This is what the law of karma is, nothing else: you are wholly responsible. Whatsoever happens -- suffering or happiness, hell or heaven -- whatsoever happens, ultimately you are totally responsible. This is what the law of karma is: total responsibility is with you.

But don't be afraid, don't be scared by it, because if the total responsibility is with you, then suddenly a door of freedom opens -- because if you are the cause of your suffering, you can change. If others are the cause, then you cannot change. Then how can you change? Unless the whole world changes, you will suffer. And there seems to be no way to change others -- then suffering cannot end.

But we are so pessimistic that even such beautiful doctrines as the law of karma we interpret in such a way that they don't free and liberate us, but rather, on the contrary, they make us more burdened. In India the law of karma has been known for at least five thousand years or even more, but what have we done? It is not that we have taken responsibility upon ourselves; we have thrown all the responsibility on the law of karma -- that it is happening because of the law of karma and we cannot do anything, nothing can be done; because of the past lives this life is such.

The law of karma was to free you. It was giving you total freedom towards yourself. No one else can make any suffering for you -- this was the message. If you are suffering you have created it. You are the master of your fate, and if you want to change it, immediately you can change it and the life will be different. But the attitude....

I have heard, once two friends were talking. One was a bonafide optimist, the other a bonafide pessimist. Even the optimist was not too happy about the situation. The optimist said, `If this economic crisis continues and these political catastrophes continue and the world remains the same as it is, immoral, then we are going to be reduced to begging soon.'

Even he was not too hopeful about it -- the optimist. When he said, `We are going to be reduced to begging,' the pessimist said, `From whom? From whom are you going to beg if this condition continues?'

You have a mind, and you goon bringing your mind to everything. Really, you transform the quality of every teaching and doctrine. You defeat Buddhas and Krishnas so easily because you convert the whole thing; you color it in your own way.

You are totally responsible for whatsoever you are and for whatsoever world you are living in. It is your creation. If this goes deep in you, you can change everything. You need not suffer. Don't choose, be a witness, and bliss will happen to you. Bliss is not a dead state. Suffering will go on continuing around you. So it is not a question of what happens to you; it is a question of how you are. The total ultimate meaning comes from you, not from the happening.

LAST NIGHT YOU TALKED ABOUT BOREDOM. HOW CAN WE HOPE FOR AN ENLIGHTENED SOCIETY WHEN IN ORDER TO MAINTAIN SOCIETY MOST PEOPLE MUST PERFORM BORING, MONOTONOUS AND REPETITIVE TASKS?

Again: nothing is boring, nothing is repetitive and monotonous -- you are, and you bring your quality to everything that you do. No act is boring in itself, and no act can be non-boring in itself -- it is you who make it boring or non-boring. And the same act can be a boredom to you this moment and the next moment it may become a blissful thing. Not that the act has changed; your mood, the quality you bring to the act, has changed.So remember, you are not bored because repetitive acts have to be done. Rather, on the contrary, you are bored -- that's why they appear repetitive.

For instance, children want to repeat things. They go on playing the same game again and again. You get bored. What are they doing? The same game again and again? They go on asking for the same story. They enjoy it again and again, and they say, `Tell me that story again.'

What is the matter? You cannot conceive it. It looks stupid. It is not. They are so alive that nothing is repetitive for them. You are dead and everything is repetitive for you. They go on repeating the same game. The whole day they can go on, and if you stop them they will scream and cry and they will resist you, saying, `Don't destroy our game.' And you cannot understand what they are doing the whole day.

They have a different quality of consciousness. Nothing is repetitive for them. They enjoy it so much that the very enjoyment changes the quality, and then they enjoy it again -- and they enjoy it more, because now they know the know-how. The third time they enjoy it even more, because now they are acquainted with everything. They go on enjoying; their enjoyment goes on increasing. Your enjoyment goes on decreasing.

What is the matter? Is the act itself boring, or is something wrong with your mode of being, your mode of consciousness?

Look at it from another angle. Two lovers will go on repeating the same acts every day. They will kiss and they will hug -- they are the same acts. And they would like to go on doing that ad infinitum. If you give them time, they will go on repeating to the very end of existence. Looking at two lovers, you will get bored. What are they doing? -- the same thing every day? And if you give them the whole day, they will go on hugging, loving, embracing, kissing. What are they doing?

Lovers have again become children. That's why love is so innocent -- it makes you a child again. Now they are enjoying the game. They are again children. The whole nonsense of maturity they have thrown. They are planing with each other's body, and to them nothing is repetitive. Each kiss is something absolutely new, unique. It was never so before, it will never be the same again. Each moment of love has its own individual existence, non-repetitive; that's why they goon enjoying.

The economic law of diminishing returns doesn't apply to it. For love, there is no law of diminishing returns; rather, increasing returns. That's why economists cannot understand love, mathematicians cannot understand love. All those who are efficient in calculation cannot understand love, because this is absurd: it defies all laws, all mathematics -- it goes on increasing.

When I was a student, when my teacher of economics explained to us about the law of diminishing returns, I asked him about love, `What do you say about love?' He became disturbed, and when I said that just the contrary -- the law of increasing returns -- applies to love, he said to me, `You go out of the class. You cannot understand economics.' He said, `This law is universal.' I said,`Don't say it is universal, because what about love?'

Two lovers appear to us as if they are repeating. To them, they are not repeating. But to a prostitute the law of economics will apply, because for her, love is not love, it is a commodity -- something to be sold, something which can be purchased. So if you go and kiss a prostitute, for her it is boredom, repetition, and some day she will say. `This is nonsense. I am bored of being kissed and kissing the whole day. It is intolerable.' She will say that it is a repetitive act.

That's what I want to show you -- the distinction. For a lover it is not repetitive; for a prostitute it is repetitive. So, really, the act itself is not repetitive; it is your quality that you bring to it. Whatsoever you do, if you love it, it will never be repetitive. If you love your doings, your acts, there will be no boredom. But you don't love.

I go on talking to you every day. I can goon ad infinitum. I love it. It is not repetitive for me. From eternity to eternity I can goon talking with you. Communication, to communicate with your heart, is love to me. It is not a repetitive act, otherwise I would get bored.

I have heard, one small child went with his father and mother to the church one Sunday, and then the next and the next. On the third Sunday this little child asked his father, `The God must be getting bored, because there are the same faces every day in the church. For three Sundays we have been coming here -- the same faces! The God must be bored, seeing them turning up again and again every Sunday.'

But the God is not bored.The whole existence has been repeating continuously. It looks like repetition to us, but if there is a being, a total being, something like a God, he is not bored. If he is bored there is no need to continue. He can stop. He can say, `No more!' He can say, `Finished!' But he is not bored. Why?

He loves -- whatsoever is happening is his love. He is a creator, not a worker, not a laborer. He is a creator.

A Picasso is not bored, he is a creator. If your act becomes creation, you will not be bored. And your act

becomes creation if you love it. But the basic difficulty is that you cannot love whatsoever you do because you hate yourself -- that's the problem. So whatsoever you do, you hate it, because basically you hate yourself.

You have not yet accepted yourself, you have not yet thanked existence for your existence. From your heart there is no thank-you towards God. Really, you have a grudge -- `Why have you created me?' Deep down you go on asking. `Why have I been thrown into existence? What is the purpose?' Think, if suddenly God meets you, what will be the first question you will ask? You will ask, `Why have you created me? To suffer? To be in agony? To be unnecessarily wandering through lives and lives? Why did you create me? Answer!'

You have not accepted yourself so how can you accept your acts? Love yourself. Accept yourself as you are. Because action is secondary -- it flows from your being. If I love myself then whatsoever I do, I love it. And if I don't love it, I stop it. What is the need to continue?

But you don't love, and the source is unloved so the products of that source cannot be loved. Whatsoever you do -- you may be an engineer or you may be a doctor or a chemist or a scientist -- whatsoever you do, you will bring hate to it. Your hate makes it repetitive. You hate it, and you go on finding excuses for why you are doing it. You say, `I am doing it for my wife, for my children.' And your father was doing it for you, and his father was doing it for him, and your children will do it for their children, and no one will enjoy life.

These are tricks. You are simply a coward. You cannot escape from it, because it gives you security, safety, income, bank balance. Because you are a coward, you cannot stop doing it and you cannot start doing that which you love. Then you go on putting everything on your children, on your wife, and they are also doing the same.

Ask the child. He is going to the school, he is bored. He says, `I am going for my father. He feels happy. If I don't go he feels very miserable.' And your wife? -- she is doing everything just for you and the children. No one is really existing for himself. No one loves himself enough to exist for himself. Then everything goes wrong. The source is poisoned, and then all that comes out of that source is poisoned.

And don't think that if you change your job, you will love it. No, you will bring your quality to the new job also. In the beginning it may be a sensation, something new, but sooner or later you will settle down and it will be the same. Change yourself, love yourself, and love whatsoever you do; howsoever small it makes no difference.

I am reminded of an anecdote. It happened that when Abraham Lincoln became President, on the first day when he was inaugurating the senate, someone who was very jealous of his power, his prestige, his success, stood and said to Abraham Lincoln, `Lincoln, don't forget that your father was a shoemaker.'

It was absolutely irrelevant, absurd, and the man who said this added, `Your father was a shoemaker, and he used to make shoes for my family. Don't forget him.'

It was just to insult him, and the whole senate laughed because everyone was jealous. Deep down everyone was feeling, `This chair belongs to me, and this man has usurped it.' Of course, whenever someone succeeds, he succeeds in some cunning way; only you succeed rightly. This is how we adjust to others' successes -- it was cunning, by some wrong techniques somehow he has reached. This is how w can tolerate it and console ourselves. So the whole senate laughed.

But Abraham Lincoln said something which is beautiful. He said, `It is so good of you to remind me of my father. I know he was a shoemaker -- but I have never seen such a shoemaker. He was unique, he was a creator, because he loved shoemaking. And I cannot think myself as successful as he was, because I don't love this presidency as much as he loved shoemaking. He enjoyed it, he was blissful. I will never be as blissful in this presidency as he was just as a shoemaker.

`But why have you remembered him this moment? I know,' said Abraham Lincoln, `that my father was making shoes for your family, but they never complained, so I hope the shoes were alright. But you remember him in this moment, without any relevance -- I feel some shoe is still pinching. I am his son, I can repair it.'

If you love yourself, if you love your work, you live in a different milieu. In that milieu nothing is repeated. Repetition appears only to a bored mind. Don't say that you are bored because of repetitive acts. Acts appear repetitive because you are bored -- then whatsoever you do will appear repetitive.

But look at life -- life enjoys repetition. The seasons move in a circle. The sun moves in a circle -- every day, every morning, it arises. And the summer comes and the winter comes and the rains come and they go on moving. In a deep way the whole existence is repetitively moving. It seems creation is just like a child's

play. The trees are not bored, and the sky is not bored. The sky never says, `Now, again the clouds?' For so many many millennia the sky has been seeing the clouds -- every rainy season the clouds come and they start moving. Look at life? It is repetitive.

The word is not good; the word `repetitive' is not good. Rather it will be better to say it goes on playing the same game. It enjoys it so much that it wants to repeat it again. And it goes on increasing; it goes on moving towards a climax. Why does man get bored with repetition? Not because repetition is boring, but because you are so bored that everything will be boring.

Once it happened that Sigmund Freud was asking a patient questions; just the preliminary basic questions that he asked before the psychoanalysis could start. He asked, `Look at the book-case, and what does it immediately remind you of?'

The man looked at the books, not really looking at all, and he said, `It reminds me of a woman, a beautiful woman.' This was good for Freud, because it was falling under his theory that everything is sexual, so he said, `Okay.' Then he took his handkerchief and said, `Look at this. What does this remind you of immediately? Whatsoever comes to your mind."

The man laughed and said, `A beautiful woman.'

Freud was overjoyed. Really that was his theory -- that every man is basically concerned with sex and nothing else. Man thinks of woman, woman thinks of man, and that is all thinking. So he said, `Look at the door.' There was no one at the door, there was no one even moving in the street. He said, `Look, there is no one. This absence -- what do you feel? What do you immediately remember?'

The man said, `A beautiful woman.'

Now even Freud was a little disturbed whether this man was just deceiving him or not, so he said, `It seems too much. Everything makes you remember a woman~'

The man said, `That is not the point. Whether it is a bookcase or a handkerchief or an empty door is not the point. Really, I never think of anything except of women. I never think of anything else, so whatsoever you say is irrelevant. I think only of women. It is not that everything reminds me of them; I am thinking only of women -- it is not a question of any reminding.'

So really it is not a question that this act makes you bored or that act makes you bored, or repetition or monotony or tedious jobs make you bored. The real thing is that you are bored whether you do something or not. If you are simply relaxing in a chair you will be bored. Not doing anything you will be bored. You will say, `There is nothing to do and I am bored. Nothing to do -- I am bored.' The whole week you are bored because of the tedious job, and on the week-end you are bored because there is nothing to do. The whole life you are bored because of doing a repetitive job in a factory, in an office, in a shop. Then when you retire you are bored, because now there is nothing to do.

It is not a question of anything else. Something is not creating boredom in you; you are bored, and you go on bringing your boredom to everything that you touch. You have heard of King Midas -- whatsoever he touched became gold. You are also a King Midas -- whatsoever you touch becomes boredom. You have an alchemical touch: you can change everything into a boredom; everything, I say.

Don't think of changing j obs, actions; think of changing the quality of your consciousness. Be more loving to yourself. The first thing to remember is to be more loving to yourself. The moralists have poisoned the whole world. They say, `Don't love yourself. This is selfishness.' They say, `Love others, don't love yourself. The love of the self is sin.'

And I say to you that this is absolute nonsense -- and not only nonsense; it is dangerous nonsense. Unless you love yourself you cannot love anybody, it is impossible, because a man who is not in love with himself cannot be in love with anybody. If you are in love with yourself, only then can your overflowing love reach somebody.

A man who has not loved himself will hate himself, and if you yourself hate yourself, how can you love anybody? You will hate others also. You can only pretend. And when you cannot love yourself, how do you expect others to love you? Everyone is condemned in his own eyes. The whole moralistic teaching gives you only one thing: techniques of self condemnation -- how to condemn yourself, how you are bad, a criminal, guilty, a sinner.

Christianity says that your being a sinner is not a question of what you do/ you are born a sinner. It is not a question of whether you do some sin or not; no, you are a born sinner. Man is born in sin. Adam, the first man, committed the sin, and you are descendants. The sin has been committed, nothing can be done. Now it cannot be undone, and you are born into sin -- Adam's sin.

If you are born in sin, how can you love yourself? If your very being is guilt, how can you love

yourself? And if you cannot love yourself, you cannot love anybody. The love must happen at home first -- you are the home -- and only when it overflows can it reach to others. And when it overflows, it overflows into your acts, into whatsoever you do. Whether you paint or make a shoe or anything -- just cleaning the street -- whatsoever you do, if you are in deep love, if you are in deep love with yourself, it flows into everything you do. It flows even when you are not doing anything. It goes on flowing, it becomes your very existence, and then nothing is boring.

People come to me; sometimes very sympathetically some friends ask me, `The whole day you are sitting in one room, not even looking out of the window. Don't you get bored?' I am with myself. Why should I get bored? They say, `Just sitting alone, don't you get bored?'

If I hate myself I will get bored, because you cannot live with a person you hate. You get bored with yourself. You cannot be alone. Even if you are alone for a few moments you get fidgety, you get uncomfortable, an uneasiness comes into your being. You long to meet someone, because you cannot remain with yourself. The company is so boring -- your own company. You cannot look at your own face. You cannot touch your hand lovingly; no -- impossible.

They ask me -- and their asking is relevant to their own reference, because they will get bored if they are alone -- they ask me, `Don't you go out sometimes?' There is no need. Sometimes they ask me, `People come to you with the same problem again and again. Don't you get bored?'

Because everyone has the same problem. You are so unoriginal you cannot even create an original problem. Everyone has the same problem. Some are related with your love, with your sex, with your peace of mind, with your confusion, or something else -- some psychology, some pathology, something -- but man can be easily divided into seven categories, and there are the same questions, the seven basic questions, and people go on asking them. So friends ask me, `Don't you get bored?'

I never get bored, because each individual is unique to me, and because of the individual, the problem he brings is not a repetition because the context is different, the individual is different. You come with your love problem, another comes with his love problem: both look similar but they are not, because two individuals are so different -- their difference changes the quality of the problem.

So if you categorize, you can categorize into seven categories, but I never categorize. Each individual is so unique that he cannot be put with anyone else. No category can be made. But then you have to have a very keen awareness to penetrate to the very root where the individual is unique. Otherwise, on the surface everyone is alike.

Just on the surface everyone is alike, with the same problems, but if you penetrate deep, if you are alert and ready to move with the person to the deeper core of his being, the deeper you go, the more original, individual and unique a phenomenon comes into being. If you can see to the very center, this person before you is unrepeatable. He has never been before, he will never be again. He is just unique. And the mystery then overfills you -- the mystery of the unique person.

Nothing is a repetition if you know how to penetrate, how to be loving and alert. Otherwise everything is repetitive. You are bored because you have a consciousness which creates boredom. Change the consciousness, and there will be no boredom. But you go on changing objects -- that will not make any difference.

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PUT MINDSTUFF
IN SUCH INEXPRESSIBLE FINENESS
ABOVE, BELOW AND IN YOUR HEART.

CONSIDER ANY AREA OF YOUR PRESENT FORM
AS LIMITLESSLY SPACIOUS.

Life is not a problem but a mystery. For science life is a problem, but for religion it is a mystery. A problem can be solved, a mystery cannot be solved -- it can be lived but it cannot be solved. Religion offers no solutions, no answers. Science offers answers; religion has none.

This is the basic difference, and before you make any effort to understand what religion is, this basic difference in the very approach of a religious mind and a scientific mind is to be deeply understood.

When I say that science looks at life as a problem, as something which can be solved, the whole approach becomes intellectual. Then the mind is involved, not you. You are out of it. The mind manipulates, the mind tackles, the mind penetrates and analyses. The mind argues, doubts, experiments, but you as a totality are out of it. Hence this very puzzling phenomenon: a scientist may be a very keen intellectual as far as his own department of research is concerned, but in ordinary life he will be just as ordinary a human being as anyone else -- nothing special, just ordinary. In his own branch of knowledge he may be a genius, but in life he is just ordinary.

Science includes only your intellect, not your totality. An intellect has a violence, it is aggressive. That is why very few women can be scientists -- aggression is not natural to them. Intellect is male, aggressive, violent: that is why men are more scientific and women are more religious. Intellect tries to dissect, divide, analyze, and whenever you dissect an alive thing, the life disappears. Only dead parts are left in your hands.

That is why science never touches life. Really, whatsoever it touches becomes dead. When science says there is no soul or there is no God it is meaningful, not because their is no soul or no God, but because this shows that the very approach of the scientific mind is such that you cannot touch life anywhere. Wherever science touches, death happens. In the very method, in the very way, in the very approach of division, analysis, dissection, life is bracketed out.

One thing: intellect is violent and aggressive, so the ultimate outcome through intellect can only be death, not life. It is partial, not total, and parts are dead. Life is an organic unity. You can know life through synthesis, not through analysis. The greater the synthesis the higher the forms of life that evolve. God is the ultimate synthesis, the total unity, the wholeness of existence. God is not a puzzle but the ultimate synthesis of all that is -- matter is the ultimate analysis of all that is.

So science comes to atomic materiality and religion comes to cosmic consciousness. Science moves downwards to the last, lowest denominator and religion moves upwards to the highest denominator. They move in opposite dimensions. So science transforms everything into a problem, because if you have to tackle it scientifically, you first have to decide whether it is a problem or not. Religion takes mystery as the base. There is no problem, life is not a problem. The emphasis is that it cannot be solved. A problem means something solvable, something which can be known, something knowable. It may not be known right now, but it is not unknowable. At the most it may be unknown, but that unknownness will disappear and it will be transformed into a known thing.

So really, religion cannot ask a question like, "What is life?" This is absurd. Religion cannot ask such a question as, "What is God?" This is nonsense. The very approach of religion is not to create problems. Religion can ask how to be more alive, how to be in the very current of life, how to live abundantly; religion can ask how to be a God -- but it cannot ask what God is.

We can live mysteries, we can become one with them, we can lose ourselves in them, we can have a totally difference existence, the very quality changes -- but nothing is solved, because nothing can be solved. And all that appears to be solvable, all that appears to be knowable, is only because we are taking it

in fragments. If we look at the whole then nothing is knowable, we just go on pushing the mystery backwards. All our questions are temporary, they appear to be answers only to lazy minds. If you have a penetrating mind you will come again upon the same mystery, only it has been pushed back, a step back. Just behind the answers the question is hidden. You have simply created a facade of an answer, just a curtain over the mystery.

If you can feel the distinction, then from the very beginning religion takes on a different shape, a different color and a different view. The whole perspective changes. These techniques that we are discussing here are not to solve anything -- they don't take life as a problem. Life is there. It has been a mystery and will remain a mystery. Whatsoever we do we cannot demystify it, because to be mysterious is the very quality of it. That life is mysterious is not something accidental, it is not something which can be separated, it is the very life itself. So to me, the more you enter into the mysterium, into the mysterious, the more religious you become.

A really religious man will not say that he believes in God; he will not say that God exists. These things seem to be very superficial, they seem to be like answers given to certain questions. A religious man cannot utter such profanities -- that God is. It is such a profound phenomenon, such a mysterious thing, that to say anything will be profane. So whenever someone asked Buddha whether God existed or not, he remained silent. You are asking a thing which cannot be answered. Not that there is no God, but to answer such a thing will make it answerable. Then life will become a problem which can be answered. Then the mystery disappears. So Buddha said, "Don't ask me any metaphysical questions."

Questions can only be physical. Physics can answer them. Metaphysical questions are not there, they cannot be, because metaphysics means the mystery.

These techniques are to help you to move more deeply into mystery, not into knowledge.

Or you can look at it in a different way: these techniques are to help you to be unburdened of your knowledge. They are not to help you to increase your `knowledgeability', because `knowledgeability' is the barrier. The door is then closed for the mystery. The more you know, the less you are capable of penetrating deep into life. The original wonder must be recaptured, because in a childlike sense of wonder nothing is known and everything becomes a mystery. And if you move into the mystery, the deeper you move, the deeper the mystery becomes. Then a moment comes when you can say that you don't know anything. That is the right moment.

Now you have become meditative. When you can feel a deep ignorance, when you become aware that you don't know anything, you have come to the right balancing point from where the door of the mystery can open. If you know, then the door is closed; if you are ignorant, fully alert that you don't know anything, the door suddenly opens. The very feeling that you don't know opens the door.

So take these techniques not as knowledge, but as a help to make you more innocent. Ignorance is innocent, knowledge is always a sort of cunningness, cleverness. If you can use your knowledge to be ignorant again, then you have used it rightly. This is the only use of all the scriptures, of all the knowledge, of all the Vedas -- to make you childlike again.

Now the first technique:

> PUT MINDSTUFF IN SUCH INEXPRESSIBLE FINENESS
> ABOVE, BELOW AND IN YOUR HEART.

Three things. First, if knowledge is important then the head is the center; if childlike innocence is important then the heart is the center. The child lives in the heart; we live in the head. The child feels; we think. Even when we say that we feel, we think that we feel. Thinking becomes primary for us, feeling becomes secondary. Thinking is the tool for science, feeling is the tool for religion.

You must start to be a feeling organism again. And both the dimensions are different. When you think, you remain separate; when you feel, you melt.

Think about a flower, a rose flower. When you think, you are separate, there is a gap, a distance, a space. For thinking, space is needed; for thoughts to move, distance is needed. Feel the flower and the gap disappears, the distance drops. Because for feeling, distance is the barrier. The closer you come, the more you feel. A moment comes when even closeness appears to be a sort of distance -- and then melting happens. Then you cannot feel the boundaries of where you are and where the flower is, of where you end and where the flower begins. Then boundaries melt into each other: the flower enters you in a way, you enter the flower in a way. Feeling is losing the boundaries; thinking is creating the boundaries. That is why thinking always insists on definitions, because without definitions you cannot create boundaries.

Thinking says define first, and feeling says don't define. If you define, feeling stops.

The child feels; we think. The child comes close to existence, he melts and allows the existence to melt into him. We are isolated, imprisoned in the head. We are like islands.

This sutra says to come back to the heart center. Start feeling things. It will be a great experiment if you start feeling things. Whatsoever you do, give a certain amount of your time and energy to feeling. You are sitting here, you can listen to me -- but that will be part of thinking. You can also feel me here but that will not be a part of thinking. If you can feel my presence, then definitions are lost. Then really, if you come to a moment of feeling, you don't know who is speaking and who is listening. This can happen right this very moment. Then the speaker becomes the listener and the listener becomes the speaker. Then really they are not two, rather, they are two poles of one phenomenon: on one pole is the speaker, on another pole is the listener. But these are just poles, isolated. They are not real. The real thing is just in-between these two -- the life, the flow. Whenever you feel, something other than your ego becomes important. Object and subject lose their definitions. A flow, a wave, exists -- on one pole the speaker, on another pole the listener, but the life is the wave.

Head gives you clarity, and because of this clarity much confusion has come into being because the head defines clearly, marks boundaries, makes maps. With reason, everything is clear-cut: no vagueness, no mystery is allowed. All that is vague is rejected, only the clear is real. Reason gives you a clarity, and because of clarity, a great misunderstanding arises. Clarity is not reality. Reality is always unclear, vague. Concepts are clear, reality is mysterious; concepts are rational, reality is irrational.

Words are clear, logic is clear life is not clear. The heart gives you a melting vagueness. It reaches reality more intimately, but it is not clear. And because we have chosen clarity as the goal, we have been missing reality. You must have unclear eyes to enter reality again. You must be vague, you must be ready to enter into something which cannot be conceptualized, into something which is not logic, into something which is staggering and real, staggering and alive.

Clarity is dead. It remains fixed. Life is a flux, nothing is fixed, nothing remains the same the next moment. How can you be clear about it? If you insist too much on clarity you will lose contact with it. That is what has happened.

This sutra says that the basic thing is to come back to the heart center -- but how to come to it? PUT MINDSTUFF IN SUCH INEXPRESSABLE FINENESS ABOVE, BELOW AND IN YOUR HEART.

The word `mindstuff' is not a good translation of the original Sanskrit word CHITT. But English has no other equivalent. So it is good in a way, it carries the meaning, not of `mind' but of `mindstuff'.

Mind means mentation, thinking, thought, and mindstuff means the background upon which these thoughts float -- just as in the sky the clouds move. Clouds are the thoughts and the sky is the background upon which they move. That sky, consciousness, has been called mindstuff. Your mind can be without thoughts; then it is chitt, then it is pure mind. When it has thoughts it is impure mind.

If your mind can be without thought, then it is very subtle, the subtlest thing possible in existence. You cannot conceive of a more subtle possibility. Consciousness is the most subtle thing. So when there are no thoughts in the mind, you have pure mind. The pure mind can move towards the heart, the impure mind cannot. By impurity I don't mean any immoral thoughts in the mind, by impurity I mean all thoughts -- thought as such is impure.

Even if you are thinking of God it is an impurity, because the cloud is moving. The cloud is very white, but the cloud is there and the purity of the space is not there. A cloudless sky is not there. A cloud may be a black cloud, a sexual thought moving in the mind, or the cloud may be a white cloud, beautiful, a prayer moving in the mind, but in both cases the pure mind is not there. It is impure, clouded. And if the mind is clouded you cannot move in the heart.

This has to be understood because with thoughts you cling to the head. Thoughts are the roots, and unless those roots are cut you cannot fall back to the heart.

The child remains in the heart only up to the moment that thoughts crystalize, that thoughts start floating in his mind. Then they take root; then through education, culture, cultivation, they become rooted; then by and by the consciousness moves from the heart to the head. The consciousness can remain in the head only if there are thoughts. This is basic. If there are no thoughts, consciousness immediately drops back to its original innocence in the heart.

Hence so much emphasis on meditation, so much emphasis on non-thinking, on thoughtless awareness, on choiceless awareness, or on Buddha's `right mindfulness', which is just mindfulness without any thought, just being aware. What happens then? A very great phenomenon happens because when the roots are cut,

immediately consciousness drops back to the heart, to the original place where it had been. You become a child again.

Jesus said, "Only those who are like children will enter into the kingdom of my God." He refers to those persons whose consciousness has come back to the heart. They have become innocent, childlike.

But the first basic requirement is to PUT MINDSTUFF IN SUCH INEXPRESSIBLE FINENESS....

Thoughts can be expressed. There is not a single thought which is inexpressible, nor can there be. If it is inexpressible you cannot think it; if you can think it, it is expressible. There is not a single thought which you can say is inexpressible. The moment you can think it, it has become expressible -- you have already expressed it to yourself.

Consciousness, pure consciousness, is inexpressible. That is why mystics go on saying that they cannot express what they know. Logicians always raise the question that if you know, then why can't you say it? And their argument has meaning and significance. If you really say that you know then why can't you express it?

For a logician, knowledge must be expressible -- that which can be known can be made known to others, there is no problem. If you have known it, then where is the problem? You can make it known to others. But the mystic's knowledge is not of thoughts. He has not known it as a thought, he has known it as a feeling. So really, it is not good to say, "I know God." It is better to say, "I feel." It is not good to say, "I have known God." It is better to say, "I have felt him." That is a more accurate description of the phenomenon because the `knowledge' is through the heart it is like feeling, it is not like knowledge.

PUT MINDSTUFF IN SUCH INEXPRESSIBLE FINENESS.... Mindstuff, consciousness, CHITT, is inexpressible. If a single thought is moving, it is expressible. So, to PUT MINDSTUFF IN SUCH INEXPRESSIBLE FINENESS means to come to a point where you are conscious, but not conscious of any thought; where you are alert, but there is no thought moving in the mind. This is a delicate point and very difficult -- you can miss it easily.

We know two states of mind. One is when thoughts are there. When thoughts are there, you cannot move to the heart. Then we know another state of mind -- when thoughts are not there. When thoughts are not there, you fall asleep. Then too, you cannot move to the heart. Every night, for a few moments, for a few hours, you fall out of thinking. Thoughts cease, but you don't reach to the heart because you are unconscious. So a very delicate balance is needed. Thoughts must cease as they cease in deep sleep, when there is no dream -- and you must be as alert as you are while awake. These two points must meet. Mind must be as thoughtless as it is in deep sleep, but you must not be asleep, you must be perfectly alert, aware.

When awareness and this thoughtlessness meet, it is meditation. That is why Patanjali says that samadhi is like SUSHUPTI. The highest ecstasy, samadhi, is like the deepest sleep, with only one difference: in it you are not asleep. But the quality is the same -- thoughtless, dreamless, undisturbed, without a single ripple, totally calm and quiet, but alert. When you are aware and there is no thought, you will feel a sudden transformation in your consciousness. The center changes. You are thrown back. You are thrown to the heart. And from the heart, when you look at the world, there is no world, there is only God. From the head, when you look towards existence, there is no God, there is only material existence.

Matter, material existence, the world, and God are not two things, two outlooks, two perspectives. They are the same phenomenon looked at from two centers of being.

PUT MINDSTUFF IN SUCH INEXPRESSIBLE FINENESS, ABOVE, BELOW AND IN YOUR HEART. Be totally in it, merged, immersed. Be simply consciousness, above, below, in the heart; the whole heart surrounded by simple consciousness; not thinking anything in particular, just being aware, with no word, with no verbalization, not thinking at all, just being.

Put mindstuff above, below, and in your heart, and everything will become possible to you. All the doors of perception will be cleansed and all the doors of mysteries will be opened. Suddenly there will be no problem, and suddenly there will be no misery -- it is as if the darkness has disappeared completely. Once you know this you can move back to the head but you will not be the same. Now you can use the head as an instrument. You can work with it, but now you are not identified with it, and even while working with it and looking at the world through it, you will know that whatsoever you are seeing is because of the intellect. Now you are acquainted with a higher standpoint, a deeper view -- and any moment you want to you can drop back.

Once you know the passage and how consciousness drops back; how your age, your past, your memory and your knowledge, disappear and you become a newborn child again -- once you know this secret, this passage, you can travel to that point as many times as you like, and you can be refreshed again and again. If

you have to move to the head, you can use it; you can move in the ordinary world, working but not getting involved in it, because deep down you know that that which is known by the intellect is partial. It is not the whole truth. And a partial truth is more dangerous than a lie, because it appears to be true and you can be deceived by it.

Some more points. When you move to the heart, you look at existence as a total being. The heart is not departmental, the heart is not a fragment of you, the heart means you in your totality. Mind is a fragment, hand is a fragment, leg is a fragment, stomach is a fragment, the whole body taken in parts is fragmented. The heart is not a fragment. That is why my hand can be cut off and I will be alive. Even my brain can be removed and I will be alive, but if the heart is gone, I am gone.

Really, my whole body can be removed but if my heart is beating I am alive. The heart means your wholeness, so when the heart fails, you are no longer there. All other things are just parts, disposable. If the heart is beating you will remain intact. The center of the heart is the very core of your existence. I can touch you with my hand. That touch will give me a certain knowledge about you, about your skin, whether it is smooth or not. The hand will give a certain knowledge to me, but that knowledge will be partial because the hand is not my wholeness. I can see you. My eyes will give a certain knowledge from a different standpoint but that will not be the whole. I can think about you -- again the same thing. But I cannot feel you in part. If I feel you at all I feel you in your wholeness. That is why, unless you know through love, you never know the wholeness of any person.

Only love can reveal the whole personality to you, the whole being, the essential, the total. Because love means knowing through the heart, feeling through the heart. So to me, feeling and knowing are not two fragments of your being. Feeling is your whole being and knowing is just a fragment of it.

To religion love is the highest knowledge. That is why religion is expressed more in poetic terms than in scientific ones. Scientific terms cannot be used, they belong to the realm of knowing. Poetry can be used. And those who have come to know reality through love, whatsoever they say becomes poetry. The Upanishads, the Vedas, the sayings of Jesus or Buddha or Krishna, they are all poetic statements.

It is not just a coincidence that all the old religious scriptures are written in poetry. It has a significance. It shows that there is some affinity between the world of a poet and the world of a mystic. The mystic is also using the language of the heart.

The poet is only a mystic in certain moments of flight, just as when you jump you can go away from the gravitation of the earth, but you again come back to it. A poet means a person who has been for some seconds on a flight into the world of the mystics. He has had some glimpses. A mystic is one who has gone beyond gravitation completely, who lives in the world of love, who lives through the heart. This has become his very abode. For the poetic person it is just a glimpse: sometimes he falls down from the head to the heart. But this is just for the time being -- again he goes back to the head. So if you see a beautiful poem, don't try to see the poet who has written it because you will not meet the same person. You will be disappointed because you will meet a very ordinary man. He had a glimpse. For certain moments reality was revealed to him and he came down to the heart. But he doesn't know the passage. He is not the master of it. It has been a happening and he cannot move to it by his own will.

When Coleridge died he left about forty thousand incomplete poems. He really completed only seven poems in his whole life. He became a great poet, one of the greatest in the world, but he was asked many times, "Why do you go on piling up incomplete poems, and when are you going to complete them?" He said, "I cannot do anything. Sometimes a few lines come to me and then they stop. So how can I complete them? I will wait. I will have to wait. If it happens again and the glimpse comes to me, and I again have the world revealed to me, the reality, then I will complete it. But on my own I can do nothing." He must have been a very sincere poet. To find such sincere poets is difficult, because the tendency of the mind is to supply. If three lines have come then you will supply the fourth, and the fourth will kill all the three because it will come from a very lower state of mind -- when you are back on the earth.

When you jumped, and you were freed for some moments from gravitation, you had a different dimension of being.

A poet moves on the earth but sometimes he jumps. In those jumps he has glimpses. A mystic lives in the heart. He doesn't move on the earth, the heart has become his abode. So he doesn't really create poetry but whatsoever he does becomes poetic, whatsoever he says becomes poetry. Really, a mystic cannot use prose because his prose is also poetry -- it is coming through the heart, it is coming through love.

PUT MINDSTUFF IN SUCH INEXPRESSIBLE FINENESS, ABOVE, BELOW AND IN YOUR HEART. The heart is your total being, and when you are total you can know the total -- remember this.

Only the similar can know the similar. When you are fragmentary you cannot know the total. As within, so without. When you are total within, the total reality without is revealed to you; you have become capable of knowing it, you have earned the right to know it. When you are fragmented within, the reality is fragmented without. So whatsoever you are within will be the without for you.

Deep in the heart the whole world is different, the gestalt is different. I am looking at you. If I am looking at you through the head, through intellect, through one of my parts of knowing, then a few friends are here, individuals, egos -- separate. But if I am looking at you through the heart, then individuals are not here. Then just an oceanic consciousness is here and individuals are just waves. If I look at you through the heart, then you and your neighbor are not two, then the reality is between you and your neighbor. You are just two poles, and the real is just in-between. Then here there is an ocean of consciousness in which you exist as waves. But waves are not separate, they are linked together. And you are melting every moment into the other, whether you know it or not.

The breath that was within you just a moment ago has left you -- now it is moving into your neighbor. Just a moment before, it was your life and you would have died without it, and now it is moving into your neighbor. It is his life now. Your body is continuously radiating vibrations, you are a radiator, so your life energy is constantly moving into the neighbor and his life energy is moving into you.

If I look at you from my heart, if I look at you with loving eyes, if I look at you totally, then you are just radiating points, and life is moving continuously from you to others and from others to you....

And not only just in this room, this whole universe is a constant flux of life energy. It goes on moving. There are no individual units, it is a cosmic whole. But through intellect the cosmic never appears, only fragments, atomic fragments, appear. And this is not a question which can be comprehended through intellect. If you try to comprehend through intellect it will be impossible to comprehend it. It is a totally different outlook, from a different point of existence.

If you are total within, the totality without is revealed to you. Some have called that revelation God-realization: some have called it moksha, liberation; some have called it nirvana, cessation. Different words, altogether different words, but they signify the same core, the same essence.

One thing is basic to all these expressions -- the individual disappears. You may call it God-realization, then you are no longer an individual; you can call it liberation, then you are no longer a self; you can call it cessation -- as Buddha has called it -- then just as a lamp, a flame, ceases to be, disappears, disperses, you cannot find it anywhere again, you cannot locate it, it has gone into non-being, so the individual disappears. But this point has to be pondered over. Why do all religions say that the individual, the self, the ego, disappears when you realize the truth? If all religions emphasize this, this means that the self must be illusory -- otherwise how can it disappear? The self must not be there really, only then can it disappear. This may seem paradoxical, but this is so: only that which is not can disappear. That which is will persist in being, it cannot disappear.

Just because of the head a false entity has come into being -- the individual. If you come down to the heart, the false entity disappears. It was a creation of the head. From the heart the cosmic is, the individual is not; the whole is, the parts are not. And remember, when you are not, you cannot create a hell; when you are not, you cannot be in misery; when you are not, there can be no anxiety, no suffering. All anxiety, all suffering, exists because of you -- the shadow of the shadow. The self is unreal, the ego is unreal, and because of that unreal self many unreal shadows are created. They follow you, you go on fighting with them, but you will never be victorious because the base goes on being hidden within you.

Swami Ramteerth has said somewhere that he was staying in a house, in a poor villager's house. The small child of the villager was playing just in front of the hut, and the sun was rising and the child saw his shadow. He tried to catch it, but the more he moved, the more the shadow would move ahead. The child started crying. He was a failure. He tried in every way to catch it, but it was impossible. To catch a shadow is impossible -- not because a shadow is such a difficult thing to catch, it is impossible because the child was moving to catch it. When he was moving, the shadow moved ahead. You cannot catch a shadow because a shadow has no substance, and only a substance can be caught.

Ramteerth was sitting there. He was laughing and the child was crying, and the mother was at a loss about what to do. How to console the child? So she said to Ramteerth, "Swamiji, can you help me?" Ramteerth went to the child, caught the child's hand and put it on his head -- the shadow was caught. Now that the child had put his hand on his head, the shadow was caught. The child started laughing. Now he could see that his hand had caught the shadow.

You cannot catch a shadow, but you can catch yourself. And the moment you catch yourself, the shadow

is caught.

Suffering is just a shadow of the ego. We are all like that child, fighting with suffering, anxiety, anguish, and trying to disperse them. We can never be victorious. It is not a question of strength -- the whole effort is absurd, impossible. You must catch the self, the ego, and once you catch it, suffering suddenly disappears. It was just a shadow.

There are persons who start fighting with the self. It has been taught, "Disperse the self, be egoless, and you will be in bliss," so they start fighting the self, the ego. But if you fight you are still believing that the self exists. Your fight will give food to it, it will become an energy-giving thing to it, you will be feeding it. This technique says don't think of the ego, just move from the head to the heart and the ego will disappear. The ego is a projection of the head. Don't fight with it. You can go on fighting for lives together, but if you remain in the head you cannot win.

Just change the standpoint, just move from the head to a different standpoint, to a deeper standpoint of the being, and the whole thing changes because now you can look from a different perspective. From the heart there is no ego. Because of this we have become afraid of the heart. We never allow it to have its own way, we always interfere with it, we always bring mind into it. We try to control the heart through the mind because we have become afraid -- if you move to the heart, you lose yourself. And this losing is just like death. Hence the incapacity to love, hence the fear of falling in love. Because you lose yourself, you are not in control. Something greater than you grips you and takes possession. Then you are not on sure ground and you don't know where you are moving. So the head says, "Don't be a fool, move with reason. Don't be mad."

Whenever someone is in love everyone thinks that he is mad. He himself thinks that something has gone crazy, "I am not in my senses!" Why does it happen? Because now there is no control. Something is happening that he cannot control, he cannot manage and manipulate. Rather, something is manipulating him, a greater force has taken him over. He is possessed....

But unless you are ready to be possessed there can be no God for you. Unless you are ready to be possessed there is no mystery for you, and no bliss, no benediction. One who is ready to be possessed by love, by prayer, by the cosmos, means one who is ready to die as an ego. Only that one can know what life really is, what life has to give. What is possible becomes immediately actual, but you must put yourself at the stake.

This technique is beautiful. It doesn't say anything about your ego. It doesn't say anything about it. It simply gives you a technique, and if you follow the technique, the ego will have disappeared.

The second sutra:

CONSIDER ANY AREA OF YOUR PRESENT FORM AS LIMITLESSLY SPACIOUS.

This is the same, through a different door. The basic essential is the same, that is, to destroy limits. Mind creates limits. If you don't think, you move into the unlimited. Or, from a different door, you can try with the unlimited and you will fall from the mind. The mind cannot co-exist with the unlimited, with the undefined, unbordered, infinite. The mind cannot exist with the unbordered, so if you can try something limitless, the mind will disappear.

This technique says, CONSIDER ANY AREA OF YOUR PRESENT FORM AS LIMITLESSLY SPACIOUS. Any area. You can just close your eyes and imagine that your head has become infinite. Now there are no boundaries to it. It goes on and on and on and there is no boundary to it. Your head has become the whole cosmos, without any boundaries. If you can imagine this, suddenly thoughts will stop. If you can imagine your head as infinite, thinking will not be there. Thinking can exist only in a very narrow mind. The narrower it is, the better for thinking. The greater the mind, the less the thinking, and when the mind becomes total space, there is no thinking at all.

Buddha is sitting under his Bodhi tree. Can you imagine what he is thinking? He is not thinking at all. His head is the whole cosmos. He has become spacious, infinitely spacious. This technique is good for those who can imagine, it will not be good for all. For those who can imagine, and for whom the imagination becomes so real that you cannot really say whether it is imagination or real, it will work. Otherwise it will not be of much use. But don't be afraid, because at least thirty per cent of people are capable of such imagination. These people are very powerful.

If your mind is not very educated it will be easy for you to imagine. If it is educated then the creativity is lost, then your mind is just a storage space, a bank. And the whole education system is a banking system. They go on banking and dumping stuff onto you. Whatsoever they feel has to be dumped onto you, they do. They use your mind for storage-then you cannot imagine. Then whatsoever you do is just repeating that

which has been taught to you.

So those who are uneducated, they can use this technique very easily. And those who have come out of university without being distorted by it, they can also use it. Those who are really still alive, even after so much education, they can do it. Women can do it more easily than men. All those who are imaginative, dreamers, they can do it very easily.

But how to know whether you can do it or not?

You can do a small experiment before entering it. Just lock both your hands together and close your eyes. For five minutes, any time, relax in a chair, lock both your hands together, and just imagine that the hands are so locked that even if you try, you cannot open them. It will look absurd to you because they are not locked but you just go on imagining that they are.

For five minutes go on thinking, and then say three times in your mind, "Now I will try to open my hands but I know it is impossible. They are locked and they cannot be opened."

Then try to open them. Thirty per cent of you will not be able to open your hands. They will be really locked, and the more you try, the more you will feel that it is impossible. You will start perspiring -- you cannot open your own hands. Then this method is for you. Then you can try this method.

If you can easily open your hands and nothing has happened, this method is not for you. You will not be able to do it. But don't get scared if your hands do not open, and don't try too much, because the more you try, the more difficult it will be. Just close your eyes again and imagine that now your hands are unlocked. You will need five minutes again to go on imagining that when you try to open them, they will open immediately.

Unlock the same way as you locked them, just through imagination. And if this is possible, that your hands become locked just by imagination and you yourself cannot open them, then this technique will work miracles for you. And in these one hundred and twelve techniques there are many which work with imagination. For all those techniques this hand-locking experiment will be good. Just remember, experiment whether or not the technique is for you.

CONSIDER ANY AREA OF YOUR PRESENT FORM AS LIMITLESSLY SPACIOUS. Any area.... You can consider the whole body. Just close your eyes and consider that the whole body is spreading, spreading, spreading, and then the boundaries are lost. It has become infinite. What will happen? You cannot even conceive of what will happen. If you can conceive that you have become the cosmos -- that is the meaning, the infinite -- all that is bound up with your ego will not be found there. Your name, your identity, all will be lost. Your poorness or richness, your health or your disease, your miseries -- all will be lost, because they are part of the finite body. With an infinite body they cannot exist. And once you know this, come back to your finite body. But now you can laugh. And even in the finite you can have the sense, the feel of the infinite. Then you can carry it.

Try. And it will be good if you try from the head, because that is the base of all illness. Close your eyes, lie down on the ground or sit on a chair and relax. Just look within the head. Feel the walls of the head spreading, expanding. If you feel that it will be very staggering, then try it slowly. First think that your head has come to occupy the whole room. You will actually feel your skin touching the walls. If you can lock your hands, this will happen. You will feel the coolness of the walls which your skin is touching. You will feel the pressure.

Go on moving. Your head has gone beyond -- now the house has come within your head, then the whole town has come within your head. Go on spreading. Within three months, slowly, you can come to the point where the sun rises in your head, it starts moving in your head. Your head has become infinite. This will give you a deep freedom such as you have never known. And all the misery that belongs to this narrow mind will disappear. In such a state, Upanishadic seers could say, `AHAM BRAHMASMI' -- "I am the Divine, I am the Absolute." In such ecstasy `ANALAHAK' was uttered.

Mansoor cried in ecstasy, "ANALAHAK, ANALAHAK -- I am the God." Mohammedans couldn't understand him. Really, no sectarian will be able to understand such things. They thought he had gone mad, but he was not mad, he was the sanest person possible. They thought he had become an egoist. He said, "I am the God." So they killed him. While he was being killed, with his hands cut off, he was laughing and he was saying, "ANALAHAK, AHAM BRAHMASMI -- I am the God." Someone asked, "Mansoor, why are you laughing? You are being murdered." He said, "You cannot murder me. I am the whole."

You can murder only a part. How can you murder the whole? Whatsoever you do to it cannot make any difference.

Mansoor is reported to have said, "If you really wanted to kill me, you should have come at least ten

years before. Then I was. Then you could have killed me, but now you cannot kill me, because I am no more. I myself have killed the ego which you could have killed and murdered."

Mansoor was practising certain Sufi methods of this type, the type in which one goes on expanding until the expanse becomes so infinite that one is no more. Then the whole is and the individual is not. In these past few decades, these past two or three decades in the West, psychedelic drugs have become very significant. And the attraction is really one of expansion, because under the influence of the drug your narrowness, your limitations, are lost. But it is a chemical change, nothing spiritual happens out of it. It is just a forced violence on the system -- you force the system to break.

You can have a glimpse that you are no longer confined to anything, that you have become infinite, liberated. But this is because of the chemical enforcement. Once back, you will be again in the narrow body, and now this body will feel more narrow than before. Again you will be confined to the same imprisonment, but now the imprisonment will be more intolerable because you have had a glimpse. And because that glimpse was through a chemical you are not master of it, you will become a slave, you will become addicted. Now you will need it more and more.

This technique is a spiritual psychedelic. If you practise it, a spiritual change will take place which will not be chemical and of which you will be the master.

Take it as a criterion: if you are the master, then the thing is spiritual. If you are the slave, then beware -- the thing may appear to be spiritual, but it cannot be. Anything that becomes addictive, powerful, enslaving, imprisoning, is leading you towards more slavery, more `unfreedom' -- whatsoever the appearance.

So take it as a criterion that whatsoever you do, your mastery must grow through it. You must become more and more the master of it. It is said, and I repeat it again and again, that when meditation has really happened to you, you will not need to do it. If you still need to do it, it has not yet really happened. Because that too has become a slavery. Even meditation must disappear. A moment must come when you need not do anything. Then just as you are, you are Divine; just as you are, you are the bliss, the ecstasy.

But this technique is good for expansion, for expanding the consciousness. Before trying it, try the hand-locking experiment, so that you can feel. If your hands become locked, you have a very creative imagination, it is not impotent. Then you can work miracles through it.

Vigyan Bhairav Tantra, Vol 2

Chapter #26
Chapter title: Enlightenment -- the most ordinary

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The first question:

LAST NIGHT YOU SAID THAT WHEN THERE ARE NO THOUGHTS IN THE MIND, THE MIND BECOMES AN EMPTY SPACE AND THE DOORS TO ALL THE MYSTERIES ARE OPENED. I FEEL THIS INNER SPACE DEEPLY AND CLEARLY BUT THERE IS NOTHING SPECIAL THAT I FEEL AS MYSTERY. WILL YOU EXPLAIN WHAT YOU MEAN BY THE MYSTERY AND HOW IT IS FELT?

The inner emptiness itself is the mystery. You cannot feel it and you cannot know it. You become it. You are IT. When the inner space is there, then you are not. You cannot observe it. If you observe it, then the inner space has not yet appeared. Who will observe it? If you can observe it you are separate from it, so it is not inner, it is outer. It is `out' to you. The inner has not yet become empty, it is filled. The ego is there -- in a very subtle form; as an observer or onlooker, it is there. The inner is not empty yet, because when the inner is empty, you are not.

So the first thing to remember is that you will not be a witness to the mystery, you will be the mystery. You will not be able to observe it because you cannot be separate, there cannot be any duality.

One thing... when the inner is really empty, you are not, because you are the thing by which the inner is filled. Because of you it is not empty; because of you the space is covered, occupied. When you dissolve, when you simply disappear, only then the inner emptiness is there. So you will not be a witness to the mystery. Until you are not, the mystery will not be revealed; when you are not, the mystery will be revealed. So if you say that you feel inner emptiness it means you are not the emptiness; emptiness is something that is happening to you, around you, but you are not empty. So really this emptiness is just a `thought' of emptiness -- that is why you can say that now your inner space has become empty. This is a thought: this emptiness is not real, this emptiness is just part of the mind. The observer is there so the object must be there. You can make emptiness an object, a thought.

It is reported that Bokuju became empty like this. He must have come across this type of emptiness. He came to his master and he said, "Now there is nothing, I have become empty." The master said, "Go out and throw this nothingness also. This nothingness is still something, why are you carrying it? If you have really become nothing you will not be able to report it. Who will carry it? Who will feel in it a certain achievement?" The master said to Bokuju, "You have done well, you have become empty, now go and throw out this emptiness also."

You can be filled with emptiness -- that is the problem. And if you are filled with emptiness you are not empty.

The second thing... what do I mean by mystery? Whatsoever you understand, I don't mean, because you think that a mystery will be something very amazing, staggering, shocking, that you will be thrown off the ground. That is not the point. Mystery is the simple pure existence with nothing amazing about it, nothing staggering. You will not be pushed aside, not thrown, not shocked, not puzzled. Mystery is nothing mysterious really. This very ordinary existence -- accept it as it is without creating any problem. When you don't create a problem this existence is the mystery; when you create the problem you are destroying the mystery. Now you are in search of a solution, some answer. The same mind goes on. If you hear me talking about the mystery then you think about something very special. There is nothing special in existence. Only for the ego does the word `special' exist.

It is reported that when Lin Chi achieved enlightenment he laughed. His disciples asked, "Why are you laughing?" He said, "I am laughing for this. I was endeavoring for thousands and thousands of lives for this -- it is so ordinary."

This is the mystery -- nothing special.

It is said of Do-zen, another Zen master, that when he achieved enlightenment disciples asked him, "What was the first thing that you wanted to do after it?" Do-zen is reported to have said, "I wanted a cup of tea."

It was so ordinary. But for the ego these things are not appealing. If I say that enlightenment is so ordinary that you would like to have a cup of tea after it, then you will feel that the whole thing is nonsense -- why endeavor? Then the ego comes in. The ego wants something special, something rare, something that does not usually happen, that has happened only to you, which has not happened to just anyone. The ego wants something special, extraordinary.

Reality is not extraordinary; it is happening everywhere. And if it has not happened to you than that is special! Because it is there, always present. Not for a single moment is it absent. Enlightenment is happening every moment, it is the very core of existence -- but you are deaf and blind. It is nothing special.

To be a Buddha, to be enlightened, is the most ordinary phenomenon. When I say `ordinary' I mean: it must be so. If it looks very extraordinary it is because of you, because you create so many hurdles -- and you love them. First you create the obstacle, and then you try to cross it. And then you feel very elated. In the first place, there is no obstacle. But your ego will not feel good -- you must create a long route to come to the point that was the nearest, the most intimate one. And you had never missed it!

So don't seek something mysterious. Just be simple and innocent. And then the whole existence opens to

you. You will not go mad, you can simply smile at the absurdity of the whole thing that was so near but you could not attain it. And there was no barrier. It was, in a sense, always within you. It was a miracle how you went on missing it.

If the emptiness is real, all that is there, the whole of it, the reality, will be opened to you. Not that it is closed right now, it is open. You are closed. Your mind is occupied. When your mind is empty, unoccupied, you will be open to it, and there will be a meeting. And then everything is beautiful in its total ordinariness. Hence it is said that one who has known becomes absolutely ordinary. He is one with the reality. To be hankering for the special is the way of the ego, and all the ways of the ego create gaps and distances between you and the real. Be empty and everything will have happened to you.

Not that you will have must to report: there is nothing to be reported. It is thought that Buddhas and Krishnas or those who have attained the ultimate, cannot describe it because it is so simple. Complex things can be described, remember. Simple things cannot be described. The more complex a thing is, the easier the description is, because in a complexity you can divide, contrast, compare. With a simple thing you cannot do anything.

For example, if I ask you, "What is yellow?" what will you say? Yellow is so simple, there is nothing complex about it. If I ask, "What is water?" you can say, "H20." It is complex: there is hydrogen, there is oxygen, so you can define it. But if I ask you, "What is yellow?" at the most you can say that yellow is yellow. But that is a tautology, it makes no sense. What will you do if I say, "What is yellow?" You may indicate a yellow flower, you may indicate a yellow sun rising, but you are not saying anything, you are indicating.

A simple thing can only be indicated; a complex thing can be defined, divided, analyzed. Buddhas are silent, not because they have encountered a very complex reality, they are silent because of a phenomenon so simple that it can only be indicated, not defined. So they can lead you towards it but they cannot say anything about it.

That mystery is not a complex thing, it is very simple, the simplest possible. But you can only meet with it when you have also become simple. If you are complex, you cannot meet it. There is no meeting ground. Only when you have become simple, totally simple, innocent, empty, the reality and you meet. Then there is a reflection of it in you. It echoes in you. It enters into you.

But don't wait for anything special. Nirvana is nothing special. When I say this, what is happening to your mind? When I say this nirvana is nothing special, what do you feel? How do you feel? You feel a little disappointed. In the mind the question must be arising -- then why struggle? Then why make any effort? Then why meditate? Then why these techniques?

Look at that mind, that mind is the problem. The mind wants something special. And because of that desire the mind goes on creating special things. In reality there is nothing special: either the whole of reality is special or nothing is special.

Because of this desire, the mind has created heavens, paradises. And it is not satisfied with one, it goes on creating many. Christians have one heaven, Hindus have seven -- because there are so many good people, there must be a hierarchy. The supreme good, where should they go? There is no end to it. In Buddha's days there was a sect who believed in seven hundred heavens. You have to place the egos: the highest ego must go to the highest heaven.

I was looking at a book of the Radha swamis. They say there are many divisions -- fourteen divisions. Only their guru has reached to the last. Buddha is somewhere in the seventh, Krishna somewhere in the fifth, Mohammed somewhere in the third. Only their guru has reached to the fourteenth. And everyone else is given a place, categorized. Only their guru is special. This is the desire to be special. And everyone is according to his desire.

I have heard an anecdote. In a Sunday school the priest was giving a religious lesson to the very small boys of the neighborhood. He talked much about what good people would achieve -- the crowns of glory and a heavenly reward. Those who are good would be crowned in heaven. Then at the end of his talk he said, "Who will get the biggest crown?" There was silence for a while, then a little boy, the hatmaker's son, stood up confidently and said, "The one who has the biggest head."

This is what we are all doing. Our definition of the biggest head may differ but we have a conception of something special in the end, and because of that `special' we go on moving. But remember, because of that `special' you are not moving anywhere at all, you are moving in desires. And a movement in desire is not a progress, it is circular.

If you can still meditate -- knowing well that nothing special is going to happen, that you will just come

to a reconciliation with the ordinary reality, that you will be in harmony with this ordinary reality -- if with this mind you can meditate, then enlightenment is possible this very moment. But with this mind you won't feel like meditating -- you will say, "Leave everything if nothing special is going to happen."

People come to me and they say, "I have been meditating for three months and nothing has happened yet." A desire... and that desire is the barrier. It can happen in a single moment if desire is not there.

So don't desire the mysterious. Really, don't desire anything. Just be at ease, at home with reality as it is. Be ordinary -- to be ordinary is wonderful. Because then there is no tension, no anguish. To be ordinary is very mysterious because it is so simple. To me, meditation is a play, a game; it is not a work. But to you it goes on being work; you think in terms of work.

It will be good to understand the distinction between work and play. Work is end-oriented, not enough in itself. It must lead somewhere, to some happiness, to some goal, to some end. It is a bridge, a means. In itself it is meaningless. The meaning is hidden in the goal.

Play is totally different. There is no goal to it, or, it itself is the goal. Happiness is not beyond it, outside it; to be in it is to be happy. It will not give you any happiness outside of it, there is no meaning beyond it -- all that is there is intrinsic, internal. You play, not because of any reason, but because you enjoy it right now. It is purposeless.

That's why only children can play really; the more you grow, the less capable you become of playing. Because of more and more purpose, more and more you ask why, why should I play? More and more you become end-oriented: something must be achieved through it, in itself it has no meaning. Intrinsic value loses meaning for you. Only children can play because they don't think of the future. They can be here timelessly.

Work is time; play is timeless. Meditation must be like play, not end-oriented. You must not meditate to achieve something because then the whole point is lost. You cannot meditate at all if you are meditating for something. You can meditate only if you are playing with it, enjoying it, if nothing is to be achieved out of it, if it is beautiful in itself. Meditation for meditation's sake... then it becomes timeless. And then the ego cannot arise.

Without desire, you cannot project yourself into the future, without desire you cannot start expectations, and without desire you will never be disappointed. Without desire, time really disappears: you move from one moment of eternity to another moment of eternity. There is no sequence... and then you will never ask why nothing special is happening.

For myself, I have not come to know the mystery yet. The very play is the mystery; being timeless, desireless, is the mystery. And to be ordinary is the `goal', if you allow me to use the word. To be ordinary is the goal. If you can be ordinary you are liberated, then there is no SANSAR for you, no world for you.

This whole world is a struggle to be extraordinary. Some try it in politics, some try it in economics, some try it in religion. But the lust remains the same.

The second question:

NOT ONLY IN MEDITATION BUT IN ROUTINE LIFE ALSO, I CONSTANTLY FEEL A ONENESS WITH THE EXISTENCE, EGOLESSNESS, TIMELESSNESS. YET I FEEL MYSELF ORDINARY. AND I DO NOT FIND IN ME THE TOTAL TRANSFORMATION ABOUT WHICH YOU TALK VERY OFTEN.

This is good. This is the goal. You should not create a problem out of it. You should relax and be ordinary.

But why do you feel it? Why do you feel that you remain ordinary? Somewhere there must be the desire to be extraordinary, to be not ordinary. Only in contrast to that can you feel ordinary, and then a certain sadness will follow. But why not be ordinary? What do I mean when I say, "Be ordinary?" I mean that whatsoever the case is -- be.

One young man came to me just a few days ago, and he said, "I am an egoist and whenever I listen to you, I feel that I am wrong. So how to be egoless?" I told him, "You be simply egoistic, and accept the fact that you are so and don't struggle. Don't try to be egoless. You are an egoist, so feel it and be it."

He felt very disappointed because really he was searching for a new way for the ego. He was searching for egolessness. And I said, "Be whatsoever you are," so that that desire would be cut and the ego couldn't move. And I told him, "For three months don't come to me and don't fight the ego -- accept it, it is there. It is part of you, it is how you are. Don't fight with it, and don't think in terms of the contrary, how to be

egoless, because that is the way of the ego. Accept it. Acceptance is the death."

But the young man said, "But every religion says be egoless, and I want to be egoless." Who is this`I' that wants to be egoless? The ways of the ego are very subtle. When I was talking to him I felt he was not listening to me. If I gave him some technique to do to be egoless, he would be ready and accepting, receptive, because then the ego could start work. But I was saying, "Don't talk about egolessness, just be whatsoever you are. And for three months don't struggle, then come to me."

He tried. After three months he came again and he said to me, "It has been very hard to accept, but because you told me, I tried. Now give me some technique, give me some key to go beyond this ego." The whole effort was false, because if you accept then there is no desire to go beyond.

Whenever you feel yourself to be ordinary you try to be extraordinary in some way. But everyone is ordinary: to be ordinary is to be real. It may be that to you someone looks extraordinary because you compare him with yourself, but a genius in himself is as ordinary as anybody, and he feels himself ordinary. A rose flower is ordinary, a lotus flower is ordinary, but if the rose starts comparing and starts thinking about how to be a lotus flower then problems arise. And if the lotus starts thinking about the beautiful perfume that comes from the rose flower, then the rose flower becomes extraordinary.

When you compare, in comparison extraordinariness happens -- otherwise everything is ordinary. In itself everything is as it is. Don't compare and don't hanker after it. If you hanker then meditation will disappoint you, because meditation will bring you to a point where you feel your total ordinariness. Be receptive to it, welcome it. It is good. It shows that meditation is progressing, deepening. But somewhere the desire for the extraordinary is still there and that is creating the barrier.

If that desire disappears, you will not feel yourself as ordinary. You will simply be. How can you feel that you are ordinary? You will simply be, and to be, to be so simple that you don't feel whether you are ordinary or extraordinary, is to attain.

It is good, don't be disappointed by it. If you are disappointed then remember that you are carrying a desire, and that desire is creating poison. Why is there this madness? Why does it come and happen to everyone? This whole world is mad because of this: everyone is trying to be something special, somebody.

Life happens to you only when you are nobody. When you are so empty that there is no one, then the whole of life flows through you without any barrier, without any obstacle, without any hindrance. Then the flow is total and complete.

When you are somebody, you become a rock, you disturb the flow -- life cannot move through you. There is a struggle, a resistance, and of course you create much noise. And you may think that because you are creating so much noise that you are something extraordinary.

Be an empty vessel, passage, with no resistance, so that life can flow through it, flow through it easily. Then no noise will be created. You may not be able to feel that you are, because you only feel that you are when you fight. The more you fight, the more you feel.

Life flows so smoothly through you that you may even completely forget that you exist. There is no barrier, no resistance, no rejection, no negation. And you are so welcoming that you even forget that you are.

It was heard about one Zen master that he would call his own name many times during the day. In the morning he would call, "Bokuju?" and then he would say, "Yes sir, I am here." Bokuju was his name. And his disciples would ask why he did this. He would say, "I go on forgetting. I have become so smooth that I have to remind myself -- `Bokuju?' And then I say, `Yes sir, I am here.'"

Life can become such a smooth flow, such a silent river, that no noise is created. But if you are bent upon being something, somebody, extraordinary, special, then life cannot flow through you. Then there is a constant struggle between life and you, between your small ego and the cosmos.

This is creating madness. The whole earth has become a mad planet. And this madness cannot be helped by treatments, therapies, because it is so basic a style of life that it is not a pathology. This is how we are living. Our whole style of life is mad. So you cannot be helped through therapies unless the whole life-style changes.

There are only two life-styles: ego-oriented and egoless-oriented. You must be somebody... this is one way of life. Then madness is the outcome. Really, the madman is the most extraordinary man. He has achieved extraordinariness because now he is completely uprooted from reality, he is not concerned with the reality at all. Now he lives isolated in himself, he has created his own world. Now the dream is the real and the real has become just a dream. Everything is upside down.

You cannot convince a madman that he is wrong, because he is very logical. Madmen are very rational

and logical.

One madman used to come out of his house every day in the morning and chant some mantras and make some gestures. So, whosoever was passing would ask, naturally, what he was doing. And the madman would say, "I am protecting this neighborhood from ghosts." So the person who was asking would say, "But there are no ghosts in this neighborhood." And the man would say, "See, because of my chanting mantras, there are no ghosts."

He is rational, you cannot convince him -- ghosts are not there because of his chanting. But he lives now in his own subjective dream-world and you cannot pull him out.

If you think yourself somebody -- nobody can be somebody that is not in the nature of things -- but if you think yourself somebody, then a part of you has gone mad. That somebodiness is your madness. And the more this cancer of somebodiness grows, the more you will be cut off from reality.

A Buddha is a nobody. All his doors are open. The wind comes and blows, the rains come and blow, the sun-rays enter and pass, the life flows, but he is not there. This is what I mean when I say meditation has happened to you. And this is very ordinary, natural, real.

The third question:

YOU ARE OFTEN SAYING THAT THIS IS GOOD OR BAD, OR THIS IS RIGHT OR WRONG. IS THIS A LANGUAGE JUST FOR US AS WE ARE NOT ABLE TO REALIZE THE ONENESS OF EVERYTHING, OR IS THERE SUCH A THING AS GOOD AND BAD?

No, it is simply a language. For me there is nothing good and nothing bad. But this will be too dangerous for you. Truth can be dangerous. Really, only truth can be dangerous -- lies are never so dangerous because they are not potential. They have no force in them.

Truth can be very shattering. It is the truth that there is no good, no bad, that nothing is right, nothing is wrong. Everything is as it is, all condemnation, division, is futile -- but this will be dangerous for you. This will be too much for you, you will misunderstand it. You cannot understand it; when there is nothing good, nothing bad, you cannot understand it, and you will have your own interpretation of it.

If I say there is nothing good, nothing bad, you will think that now whatsoever you have been thinking of up to now as bad, there is no need to think of it as such. So it will become a licence for you and you will start double thinking. You will think that for yourself there is nothing good, nothing bad, but for others you will not allow the same. If you can allow the same for others also, then you have understood; then it is not a licence, it is a freedom. But the mind must be one; there should not be double standards.

Why do I say that there is nothing good and nothing bad? Because goodness and badness are interpretations, they are not reality.

If there is a flower outside in the garden, you can call it beautiful and somebody else can call it ugly. The flower is neither. The flower exists there as it is in its authenticity. And it is not bothered about your interpretations. But to you it is either beautiful or not. That beauty and ugliness is interpretation, not reality. It is your mind which says that it is beautiful or ugly. The flower will not be affected by it, but you will be. If you say that it is beautiful, your behavior will be of one kind; if you say that it is ugly, your behavior will be different. You will be affected by your interpretation.

And I am talking to you, so I have to constantly remember that whatsoever I say, your behavior will be affected. Unless you come to a point where the whole emphasis has changed from doing to being, when you are not interested in doing and you are only interested in being, you cannot understand what I mean when I say that there is nothing good or bad. Things are as they are.

But it is only possible to understand this when you are deeply centered in the being. And if you are centered in the being, then whatsoever you do will be good. Then there is no danger. But right now you are not centered in the being, you are centered on the periphery. You are continuously choosing what to do and what not to do.

Really, you have not asked the question, "What to be?" You have always been asking what to do and what not to do and whether it will be good or not. You never ask the question, "What to be?" And unless being becomes more important than doing, there is good and there is bad -- for you. Then something has to be done and something has not to be done.

How do I make this difference and why? If there is really no good and no bad then how and why is this difference made?

To me, this is again a difference I make for you: I call something good if it leads to your being, where

everything will become good, and I call something bad if it leads you away from the being. If you go on being away from yourself, everything will become bad.

To help you to come to yourself, to your home, I call something good and bad, or, something right and wrong. It is better to use the words `right' and `wrong' than the words `good' and `bad' because I am more concerned with techniques of how to bring yourself to your being. So, a technique can be right if it brings you to your being; a technique can be wrong if it doesn't bring you to your being or if it becomes a hindrance, or moves you into by-paths, or moves you on ways which will become cul-de-sacs and will not lead you anywhere.

But if you ask me, ultimately there is nothing good, nothing bad, nothing right, nothing wrong. And if you can understand this right now, then start living in a way where nothing is wrong and nothing is right -- and this is for you as far as you are concerned with others, and for others as far as they are concerned with you.

Jesus says, "Do unto others as you would like them to do unto you." This is the basic principle of `one standard' and this is the whole of the teaching of all those who want to help you to come to yourself -- there is one standard where nothing is good and nothing is bad, not only for you but for everyone.

It is easy to say that to steal is not bad if you are stealing, but if someone else is stealing something from you then it becomes difficult to say that stealing is not bad.

I have heard about a thief. For the fourth time he was caught and the judge asked him, "You get caught again and again, what is the matter? If you are not so efficient, why go on doing it?" The man said, "It is not a question of efficiency. I am alone and the work is too much." So the judge said, "Then why don't you have a companion, a partner?" The thief said, "Morals have become so low that you cannot depend on any partner."

Even a thief thinks in terms of morality, for others -- "Morals have gone so low that you cannot depend on a partner. So I have to do all the work myself and the work is too much."

This is the deepest teaching of all the knowers: there is nothing to choose. Everything is accepted. If you can accept it in its totality, you are transformed. But if you are cunning and want to deceive yourself, then this total acceptability will be dangerous.

So, I say many things to you just because of you. And just in-between I also go on communicating that which I would really like to say to you. But it can be given only very indirectly. You are so dangerous, so suicidal, that you can commit something which will be harmful to you.

I am talking about a higher truth -- not only a higher truth, but an ultimate truth. Naropa, in his song, says that only an inch difference sets heaven and hell apart. An inch difference between what is good and what is bad sets heaven and hell apart.

And you will have to live in anguish because you have created the division. Bring all the dualities nearer, closer, and let them merge. Let the good and bad merge into each other, the darkness and the light merge into each other, life and death merge into each other. Then there is ADVAIT, then there is oneness. That oneness brings freedom, transformation.

The fourth question:

> IT IS OUR IMAGINATION, THROUGH AUTO-SUGGESTIONS, THAT HAS ESTABLISHED US IN THE WORLD OF THE FINITE, IN THE WORLD OF NAMES AND FORMS, IN THE WORLD OF PAINS AND PLEASURES. CAN THE SAME INSTRUMENT BE USED TO REACH THE INFINITE, THE ABSOLUTE, THE BLISSFUL? THE SAME INSTRUMENT IN THE REVERSE ORDER?

You have come to this house, soon you will be going back, and the same path will be used again -- but in the reverse order. While you were coming here your face was towards me and when you go back, your back will be towards me. But the path will be the same. No other path is needed to go back home. Only the direction changes.

The way which you have traveled to come into darkness will be the way, is the way, the only way. You will have to travel back that way. The way that has brought you into misery and anguish will be the way which will lead you towards bliss and ecstasy. There is no other way, there is no need. And remember, don't follow any other way otherwise you will never reach home.

You have to be alert to follow the same path again. The only change is in the direction -- it is a total about-turn. Hypnosis, auto-suggestion, they create this world; de-hypnosis, de-auto-suggestion will lead you back to the real. There is no finite world, the world is infinite. It is your super-imposition, your hypnosis,

that makes it look finite. Withdraw your hypnosis and the world is infinite -- it has always been so.

All techniques of meditation are similar to hypnosis. This creates a problem. It creates a problem when people go on asking about the difference between hypnosis and meditation. There is no difference. The path is the same but the direction is different.

In hypnosis you are falling more and more asleep, losing awareness; in meditation you are coming out of sleep, gaining awareness. It is the same path. In hypnosis you are conditioning yourself, in meditation you are unconditioning yourself -- but the process is the same. Meditation is hypnosis in reverse. So whatsoever you have done with yourself you have to undo it. That's all.

Try to do a very simple experiment which will be revealing: you can hypnotize yourself. Close your room and make it completely dark, then put a small candle just in front of your eyes. Then without blinking your eyes, stare at the flame, and just go on thinking that you are falling asleep, you are falling asleep. A deep sleep is descending upon you -- just let this thought be floating there, within. Go on staring at the candle and let this thought be there as a cloud hovering over you. You are falling asleep, you are falling asleep. When you do it, you have to say, "I am falling asleep. Sleep is descending. My limbs are relaxing."

You will immediately feel a subtle change, and within three minutes you will feel that the body has become heavy. Any moment you can fall. The lids of the eyes are heavy and now it is very difficult to go on staring at the flame. The eyes want to close. Everything has become numb.

Now you can feel that this is what hypnosis is: being more sleepy, falling into unawareness, becoming more unconscious. Feel the feel of it, what is happening, how your mind has become cloudy. The clarity has gone, aliveness has gone, you are becoming dead. Your body feels more weighty. This will give you the sensation of how your consciousness can become unconsciousness.

Try this for seven days so that you can feel completely what it is, and how you descend into the well. With more and more darkness, more sleep, more unconsciousness, at the last moment suddenly you will not be there and the flame will have disappeared. You are fast asleep. You can feel the grave.

Then after one week try the other experiment. Have the same room, the same flame, the same way of staring, but a different thought in the mind, "I will become more alert, I am becoming more and more alert, more alive, more alert. The body is becoming more and more weightless." Let this thought be there and go on staring at the flame -- you will feel a sudden surge of life awareness and consciousness.

Within seven days you can come to a point where you will feel so alert that you will feel as if the body is not. On one pole the whole spectrum is deep sleep where you forget yourself completely; on the other pole there is deep awareness where everything is forgotten, you remember only yourself.

Then there are many mid-stages. The stage we are in is just in the middle -- half asleep, half awake. So whatsoever you do, you are doing it half asleep, half awake. Both the processes are the same, they are the same process.

Thought in an intense state becomes reality; thought condensed becomes a thing. One thought kept continuously in the consciousness transforms you, becomes a seed. So if you are struggling to be more and more alert, you are deconditioning yourself, moving in the other direction. Gurdjieff calls it self-remembering -- he says, "Continuously remember yourself." Buddha says, "Don't forget yourself whatsoever you are doing; continuously go on hammering that you are doing it." And he is so particular that he says to his monks, "While you are walking and your left foot comes up, remember that your left foot is coming up: now the foot is going down, now the right one is coming up, now the right is going down. Remember that the breath is coming in, that the breath is going out. Remember continuously, whatsoever is happening and use every happening as a situation to remember. Don't do anything in an unconscious state, a sleepy state." And Buddha says that this is enough. If you can work like this for twenty-four hours, sooner or later you will have de-hypnotized yourself. You will have become aware, alert.

Hypnosis and meditation are the same process in diametrically opposite directions. You can use hypnosis to awaken you; you can use hypnosis to fall deep into sleep. And if you become master of the art of hypnosis, you have got the key to open all the doors of life.

If you are not the master of the key of hypnosis, then you are a victim of many, many forces. This is worth understanding: if you don't know what hypnosis is then you are a victim. Everybody is trying hypnosis on you -- I say everybody! They may not be doing it knowingly, but everybody is trying. There are different ways, methods. The whole world is filled with hypnotic tricks: the same advertisement in the newspaper, on the television and on the radio. It goes on hammering, it becomes a hypnotic thing.

In the mind you go on repeating, "Lux is the best soap." You go on repeating it. Wherever you move it is written on the walls; in films you see it, on the T.V. screen it is there, on the radio it is there, in

magazines, in newspapers, in anything: "Lux Toilet Soap." It goes on and on. You become hypnotized by it. Then you go to the shop and the man behind the counter asks you, "What soap do you need?" You say, "Lux Toilet Soap." You are asleep. You are not saying it consciously, it has been hammered in and now it is built in.

Crores of rupees are spent on advertising just to hypnotize you. Those advertisements have to be repeated continuously. Repetition is the way. Then there is imprint, and you become unconscious about it; then suddenly it comes out of your mouth, "Lux Toilet Soap." And you think that you are choosing. You are not the chooser.

The whole education system is hypnotic. That's why for the teacher a higher place is needed. It must be measured scientifically because there is a particular point -- the way I am sitting here is at a wrong point, this is not right. Your eyes should be in a tension looking at me, in much tension, not relaxed -- then you are easily hypnotized.

Hitler used every proportion. He had an expert committee to measure how much distance from the audience and how much height was needed so that the eyes are correctly at a tension where they become easily hypnotized and sleepy. And then all the lights would be put off -- in Hitler's lecture hall the only lights would be on Hitler. Nobody could see anywhere else, and so you were forced to look only at him. In a particular situation a particular tension was created. In this tension he would go on saying something for a while. The things that he wanted to put into you would be said later on, when the whole audience had become sleepy. Then the words would simply move into the unconscious and start functioning.

Now they have invented subliminal advertisements in films. As you watch a film, between two scenes, just for a fraction of a second, the advertisement will be flashed. You will not be able to read it, you will not even know what has happened. Simply watching the film, suddenly for a few seconds the advertisement will be there -- but you will not be continuously aware of it.

Only two persons in a hundred can feel that something has happened. Only those who have very keen eyes can feel that something was in-between. Ninety-eight per cent will not feel it, but the unconscious has read it. It has entered you.

There was one experiment about it in an American film. They flashed a particular brand of cold drink on the screen, something new. Only two per cent of the people became aware that there was an advertisement, ninety-eight per cent were fully unaware, but in the interval many people went out and asked for the drink. They were not aware that there had been an advertisement because it had been so fast.

Hypnosis is all around. Education uses it, politics uses it, the market uses it -- everyone is using it. And if you are not aware then you are a victim. Become aware. If you become aware, you can use it; not to hypnotize others, but to de-hypnotize yourself. And if you can become completely de-hypnotized, you are free, you are liberated.

And there is no conflict between meditation and hypnosis. The conflict is in the directions -- the process is the same.

Vigyan Bhairav Tantra, Vol 2

Chapter #27
Chapter title: Neither mind nor matter

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FEEL YOUR SUBSTANCE, BONES, FLESH, BLOOD, SATURATED WITH THE COSMIC ESSENCE.

FEEL THE FINE QUALITIES OF CREATIVITY PERMEATING YOUR BREASTS' AND ASSUMING DELICATE CONFIGURATIONS.

Philosophers all over the world have been arguing for centuries about what basic stuff the universe is made of, what the substance is. There have been propositions, systems, that say that matter is the basic reality and mind is just an outgrowth, that matter is basic and mind is just a by-product, that mind is also material, only subtle. Charwak proposed this in India, Epicurus in Greece, and even today, Marxists and other materialists go on talking in terms of matter. Just opposite to this, there has been a second system of thinking which says that mind rather than matter is the basic stuff, and that matter is nothing but a form of mind. Vedanta and other idealist philosophies of the world have reduced everything to mind.

Just at the beginning of this century, it was thought that the materialists had become victorious because physics and other scientific investigations were proving, or appeared to be proving, that matter was the basic substance. But just two or three decades ago the whole thing changed completely. One of the greatest scientists of this age, Eddington, said, "Now we can say that the universe appears to be more like a thought than like a thing." And as the physicists, Max Planck and Einstein, worked deeper, they came to realize that the deeper one penetrates matter, the more matter disappears -- something more than matter, more beyond than matter, appears to be there. You can call it mind more easily than matter because it is a form of energy. One thing is certain: it is not material in the old sense at all.

For Tantra, for yoga, there has been no choice. Tantra doesn't say that either matter or the mind is the basic reality. Tantra has a third standpoint, and I think that that standpoint is ultimately going to win. Tantra says mind and matter are both forms of something which we can call `X'. Neither matter nor mind is substantial but a third entity, which exists in both but which is not confined to either, is the real -- these two are the manifestations. Matter and mind are not realities, but forms of a third reality, a basic reality, which remains hidden. Whenever it manifests itself, it manifests itself either as matter or as mind.

So the whole conflict between mind and matter, and their followers, is baseless, because the ultimate substratum that physics has now come to know is really neither like matter nor like mind. The division has disappeared, the duality has disappeared. The behavior of the basic substance is very vague: sometimes it behaves like matter, and sometimes it behaves like mind. You may be surprised to know that physics cannot say anything about individual atoms -- they are unpredictable, just like any human being. Nothing can be said about the individual atom and how it is going to behave. It appears that it has a certain independence; no causality can predict how it is going to behave. We can predict mass behavior, but we cannot predict the behavior of an individual atom. Sometimes it behaves in cause-effect terms, like matter, and sometimes it behaves like mind, as if it has a will of its own, as if it has a choice.

With Tantra, this idea of physics fits very well. But why does Tantra say that the basic reality is the third, the unknown, the `X'? Not because Tantra is interested in propounding any theory about reality, no. It is proposed just as a help for SADHANA, just as a help for spiritual growth. If it is so -- that the reality is the third, and mind and matter are just two manifestations -- then you can enter the reality through two doors: either from matter or from mind. If you try to enter from matter, then there are certain techniques to use. Hatha Yoga is a technique to enter the reality through matter, through the body. You have to do something with the body, you have to transform the body, you have to crystalize certain chemical phenomena in the body, and then you will enter into the reality.

Or, you can enter directly through the mind. Raja Yoga and other methods are used to enter through the mind. And for Tantra, both are right.

You cannot say to Tantra, "How can a body posture, a particular body posture, be helpful to enter reality?" Tantra says it can be helpful. A certain body posture is not a mere body posture, because body is the manifestation of the reality. So when you give your body a certain posture, you are giving the reality a certain form. And there are postures with which you can easily enter into yourself. A certain food can be helpful. A certain practice of breathing can be helpful. These are material things -- food, breathing, body.

But you can enter through them.

And similar is the case with mind: just working with mind also you can enter. Many times the question may have arisen in your mind about Shiva telling Parvati certain techniques which look just imaginary. The question is bound to arise -- how can imagination be helpful?

Even imagination is a mode of reality because the mind is a manifestation of reality. And when you change the imagination in the mind, you are changing the mode of reality. For Tantra nothing is unreal. Even a dream has its own reality -- and it affects you. So a dream is not a mere dream. A dream is as real as anything else because it affects you, it changes you. You are different because you dreamed it; you will never be the same because a certain dream has happened. So if you dream that you are a thief, in the morning you will say that it makes no different, it was just a dream. But for Tantra it is not so. A dream of stealing, of theft, has changed you. Your reality is different in the morning; you cannot be the same. Whether you recognize it or not, it has affected you. It will affect your behavior, your future -- it has become a seed.

Even a dream is not irrelevant. And you think that dreams are just dreams. That is not so, because you cannot create a dream consciously, you cannot choose a dream. It happens to you as anything else happens to you. Can you choose a dream? Can you think about a dream that you will dream tonight? Can you choose it? Can you will it? You cannot will it, because to will a dream will need many changes in your reality. Only then will a dream come. A dream is just like a flower. A rose flower comes on a rose bush, and you cannot change the flower unless you change the whole process, from the seed onwards. You cannot just change the flower. A dream is a flowering. If you can change the dream, you can change reality.

So, many times, many techniques will appear imaginary -- but they are also real. And Tantra is trying to change your imagination. If the imagination can be changed, then the hidden reality behind it will automatically be different.

The techniques that we will discuss today start from your imagination, from your dreaming, from your mind. Three things have to be remembered. One: whatsoever happens to your mind is not superficial -- it is happening because of you, it is happening because you happen to be in a certain situation. So two things can be done: either change the situation, then you will have to start from the body because body is the situation; or if you are not starting with the situation, then change the happening. It will persist, it will not be easy to change it, but if you make an effort and you go on making the effort, if you are stubborn and are not defeated, then the very effort will change it.

One thing is certain: you may not achieve the goal that you were thinking of, but the fact that you make this effort will bring a change. You will be different: whether you succeed or fail, you will be different. The very effort will be counted.

Thirdly, don't think that mind is just mind, and don't think that dreaming is just dreaming. If you can direct your dreaming -- and now there is a therapy in the West called `Directed Daydreaming' -- if you can direct your dreaming, you are directing yourself. And many things will become different.

There is an old Tibetan technique called `The Lion's Roar'. If you are angry, sexual, filled with hatred, jealousy, then the Tibetan master will give you this technique, `The Lion's Roar'. You have to sit before a mirror, and you are to imagine that you are a lion, not a man. You have to make your face like a lion, you have to put your tongue out, and you have to roar. And you have to practise it so that the imagination becomes so true that you forget that you are a man daydreaming that he is a lion. And when the point comes when you have really fallen prey to your own imagination, and you have become the lion, and a real roar comes out of you, suddenly you are transformed. In that roar, all hatred, anger, sex, disappears, and you will fall into a deep silence such as you have not known before. In old Tibetan monasteries they have a special room with many mirrors. Whenever someone is suffering from something like anger, hatred, or jealousy, he is to be sent to that mirrored room and he has to remain there until he comes to a climax. And when he comes to the climax, the whole monastery will know, because a real lion will be roaring there. To us, he has gone mad. The whole monastery will gather and welcome the man, and he will come out a totally different man. It may take three days, it may take seven days. Food will be supplied to him, but he is not allowed to come out. He has to persist in imagining that he is a lion, until from the very roots of the unconscious the roar comes. The whole body is involved, every cell of it; every cell in it roars, and in that roar everything is thrown out. It is the deepest catharsis possible. And you will never see that man angry again because now the poison is not there. For the first time the face will become human.

Your face cannot be human because so much is suppressed there. The jealousy, the hatred, the anger that you have suppressed, is there -- layers upon layers are just hidden under the skin. They are making your

face. But they can be released -- just by this daydream, a directed daydream.

In the West they now have another technique they call psychodrama. That too is one of the oldest Buddhist methods -- to become a part of a drama, to act it so totally that you forget that you are simply acting. The acting becomes action, and you are not the actor, you become a real doer in it. It changes you.

Tantra says that if you can change dreaming, imagination, if you can change your mind and the pattern of it, the reality behind will be different. Because it is deeply rooted in reality, you can move through the mind. These techniques are just to change the way and the style in which your mind has been behaving up to now.

The first technique:

FEEL YOUR SUBSTANCE, BONES, FLESH, BLOOD, SATURATED WITH THE COSMIC ESSENCE.

Try with simple experiments. For seven days try one simple experiment: feel your blood, your bones, your flesh, your body, filled with sadness -- every cell of the body sad; dark night around you; very heavy, depressed; not a single ray of light; no hope, gloomy, just as if you are going to die. Life is not throbbing in you; you are just waiting for death. It is as if death has already settled, or is settling. For seven days contemplate on the feeling that death has entered throughout the body; it has penetrated deep to the bone, to the very marrow. Go on thinking in this way, don't disturb this mood. And then, after seven days, see how you feel.

You will be just a dead weight. All feeling will have disappeared, the body will not be felt as alive. And what have you done? You have been eating, you have been doing everything the same as you have always been doing; the only change has been in the imagination -- there is a new pattern of imagination around you.

If you succeed in it.... You will succeed. Really, you have already succeeded in it; you are doing it, you are expert in doing this, unknowingly. That's why I say start with sadness. If I say be filled with bliss, it will be very difficult. You cannot conceive of it. But if you can do it with sadness, then you will become aware that if sadness can happen to you, why not happiness? If you can create a sad milieu around you and become a dead thing in it, then why can't you create an alive milieu around you and be alive, dancing? The other becomes conceivable.

Secondly, you will become aware that whatever sadness you have been suffering was not real. You were the creator of it, you were the author; unknowingly you have been doing this. It seems difficult to believe that your sadness is your imagination, because then the whole responsibility falls on you. Then no one else is responsible, then you cannot throw it on God, on fate, on others, on society, on wife, on husband -- you cannot throw it anywhere. You are the creator, and whatsoever is happening to you, you are creating it.

Try it for seven days, consciously. And then, I say, you will never be sad again -- because you will have known the key.

Then for seven days try just being in a stream of bliss -- floating in it, every breath giving you ecstasy: just feel it. Start with sadness for seven days and then for seven days move to the contrary. And when you move to the direct opposite, you will feel it better because the contrast will be there.

Then only can you try this experiment -- because it is deeper than happiness. Sadness is the surface, happiness is the middle, and this is the last core, the innermost core, the cosmic essence. FEEL YOUR SUBSTANCE, BONES, FLESH, BLOOD, SATURATED WITH THE COSMIC ESSENCE, with eternal life, with Divine energy, with cosmic essence. But don't start it directly because then you will not be able to touch it. Start from sadness, then move to happiness, and then try the origin, the very origin of life -- the cosmic essence. And feel yourself filled with it.

In the beginning you will become aware again and again that you are simply imagining it, but don't stop. Even imagination is good. Even that you can imagine something worthwhile is good. You are imagining, and in the very imagination you are changing. It is you who are imagining. Go on imagining, and by and by you will forget completely that you are imagining it -- it will have become a reality.

One of the greatest books ever written is the Buddhist scripture, `Lankawatar Sutra'. Buddha says again and again to his disciple Mahamati, he goes on saying again and again, "Mahamati, this is only mind. Hell is mind. Heaven is mind. The world is mind. Enlightenment is mind." Mahamati asks again and again, "Just mind? Just mind? Even nirvana, enlightenment, just mind?" And Buddha says, "Just mind, Mahamati."

When you understand that everything is just mind, you are freed. Then there Then there is no bondage, then there is no desire. In `Lankawatar Sutra', Buddha says that the whole world is just like a magical world,

a city of Gandharwa, as if a magician has created a world. Everything appears to be there, but it is there only because of the thought form.

But don't start with outer reality, that is too far. That too is mind, but it is very away from you. Start from the very near, you own moods; and you will be the master if you can feel and know that they are your own creation.

Whenever you start thinking in terms of sadness, you become sad, and you become receptive to all the sadness around you. Then everybody helps you to be sad. Everybody helps, the whole world is always ready to help you, whatsoever you do. When you want to be sad, the whole world is helpful, cooperative. You have become receptive. Really, you fall to a certain wave-length where only sadness can be received. So even if someone comes to cheer you up, he will make you more sad. He will not look friendly, he will not look understanding; you will feel that he is insulting you because you are so sad and he is trying to cheer you up. He thinks your sadness is superficial. He is not taking you seriously.

And when you are ready to be happy, you are on a different wave-length. Now you are attuned to all the happiness that this world can give, now everywhere flowers start flowering, now every sound and noise becomes musical -- and nothing has happened. The whole world remains the same, but you are different. You have a different pattern of looking, a different attitude, a different perspective; through that perspective a different world comes to you.

But start with sadness because you are expert in that. I was reading a sentence of some old Hassid mystic -- I liked it very much. He says there are certain people, who, if their whole life becomes a bed of roses, will not be happy until they develop some allergy towards the roses. Roses cannot make them happy... only when they become allergic will they start feeling alive. They can be attuned only to sadness, to illness, to disease, they cannot be aware of anything else. They go on finding sadness. They are searchers after wrong -- something wrong, something sad, depressed, dark. They are death-oriented.

I have been meeting hundreds and hundreds of persons deeply, intimately, closely. When they start talking about their sadness I have to be serious -- otherwise they will not feel that I am sympathetic, they will not feel good about it. Then they will never turn to me again. I have to be sad with their sadness and serious with their seriousness to help bring them out of it.. and this is their own creation, and they are making every effort to create it. And if I try to bring them out, they create every type of barrier -- not knowingly of course, because no one will do it knowingly.

This is what the Upanishads call ignorance. Unknowingly you go on disturbing your own life, you go on creating more problems and anxieties, and whatsoever happens will not make any difference because you have a pattern -- whatsoever happens. There are persons who come to me and say, "We are lonely." So they are unhappy. And the next moment someone comes and says he cannot find a place where he can be lonely. So he is unhappy. Then there are persons who have too much work on their minds, so they are unhappy, and there are persons who have no work, so they are unhappy. A person who is married is unhappy, a person who is not married, he is unhappy. It seems it is impossible for man to be happy. That's what I mean when I say you are experts -- you are very efficient in finding ways and means to be unhappy. And you always succeed.

Start from sadness, and for seven days be completely unhappy for the first time. That will transform you totally. Because once you know that consciously you can be unhappy, you will become conscious whenever you become unhappy. Then you will know what you are doing: it is your own doing. And if you can be unhappy by your own mind, then why can't you be happy? There is no difference, the pattern is the same. And then you can try this.

FEEL YOUR SUBSTANCE, FLESH, BLOOD, BONES, SATURATED WITH THE COSMIC ESSENCE. Feel as if the Divine is flowing through you: you are not, but the cosmic exists in you, God exists in you. When you feel hungry, he feels hungry -- then to give food to the body becomes worship. When you feel thirsty, he feels thirsty -- the cosmic in you. When you feel sleepy, he feels sleepy, he wants rest, relaxation. When you are young, he is young in you. When you fall in love, he falls in love. Be saturated with him, and be TOTALLY saturated with him. Don't make any distinction. Good or bad, whatsoever happens is happening to him. You just withdraw, you are no longer there, only he is there. So good or bad, hell or heaven, whatsoever happens, happens to him. All the responsibility is thrown onto him and you are no more. The `no-moreness' that this technique can bring you is the ultimate in religion.

But you have to be saturated with it. And you don't know any saturation, you don't feel your body as porous, you don't feel that in your body a life energy is flowing. You think of yourself as something solid, dead, closed. Life can happen only when you are vulnerable, open, not closed. Life moves through you, and

whatsoever happens is happening to the life energy, not to you -- you are just a fragment. And all the boundaries that you have created around you are false, they are not real.

You cannot exist alone. If you are alone on the earth, can you exist? You cannot exist alone. You cannot exist without the stars. Somewhere Eddington says that the whole existence is like a spider's web -- the whole existence is a spider's net. If you touch the net anywhere, the whole vibrates; if you touch existence anywhere, the whole vibrates. It is one. If you touch a flower you have touched the whole cosmos; if you look into your neighbors eyes you have looked into the cosmos. Because the whole net is one. You cannot touch any part without touching the whole, and no part can exist without the whole.

When you start feeling this, the ego will disappear. The ego exists only when you take a certain part as the whole. When you make a part the whole, the ego exists. When you come to know the right proportion, that the part is part, and the whole is whole, the ego disappears. Ego is just a misunderstanding.

And this technique, to feel oneself saturated with the cosmic, is just wonderful!

From the very early morning, when you feel life awakening, when you feel that the sleep has gone, the first thought must be of this saturation -- now the Divine is opening, coming back out of sleep, not you. So Hindus, who have been one of the most penetrating races in the world, will start their first breath with the name of God. Now it has become a formality and the essential has been lost, but this was the root of it -- that at the moment you become alert in the morning you must not remember yourself, you must remember the Divine. The Divine must become the first remembrance -- and the last, at night, when you are falling asleep. The Divine must be remembered: he must be the first and the last. And if he is really the first in the morning and the last at night, he will be with you the whole day, in the middle also.

You must drop into sleep saturated with him. You will be surprised, because the quality of your sleep will be different. While falling into sleep tonight, please don't you fall into sleep, let the Divine fall into sleep. While you are preparing the bed, prepare it for the Divine -- the guest is coming. And while you are lying on the bed, let the Divine be there, not you -- treat yourself as the guest. And while dropping into sleep go on feeling that the Divine exists, he saturates every breath, he pulsates in the blood, he beats in the heart. Now he is tired after a whole day of work, now he wants to sleep.

And in the morning you will feel that you have been sleeping in a different way. The quality of the sleep will be cosmic, because the meeting will be deep at the source.

When you feel yourself as Divine, you fall into the abyss because then there is no fear. Otherwise, even in the night while you are sleeping you are afraid to fall deeply into it. Many people are suffering from sleeplessness -- not because of any other tension, but because they are afraid to fall asleep, because sleep appears like an abyss, a bottomless thing. I have known a few persons who are afraid.

One old man came to me and said that he could not sleep because he was afraid. I asked, "Why are you afraid?" He said, "I am afraid because if I really sleep, and I die, I will not be conscious, alert. And I can die because now I am old -- and I don't like the idea of dying in sleep. At least let me be aware and alert of what is happening."

You go on clinging to something so that you cannot fall into sleep, but when you feel that the Divine is there, you have accepted. Then the abyss is also Divine. Then you fall very deeply into the very original sources of your being -- and the quality will be different. And when you arise in the morning and you feel that sleep has gone, remember that the Divine is arising. The whole day will be different.

And be saturated -- whatsoever you do, or you don't do, let the Divine do it -- simply allow it to be done. Eat, sleep, work, but let the Divine do it. Only then can you be saturated, can you become one with it. And once you feel, even for a single moment -- even for a single moment, I say -- that the peak has come, that you are not, that the Divine has saturated you completely, you are enlightened. In that single moment, that timeless moment, you will become aware of the whole mystery of life. Then there is no fear and then there is no death. Now you have become life itself. It goes on and on; it never ends, it never begins. Then life is ecstasy.

And the concepts of MOKSHA, of heaven and paradise, are just childish, because they are not really something geographical. They are symbols of this ultimate state of being: when the individual has dissolved into the cosmos or when the individual has allowed the cosmos to dissolve into him; when the two have become one, when mind and matter, both the manifestations, have come back to the original source, the third. The whole search is for that. That is the only search, and you will not be satisfied until this is achieved. Nothing can be a substitute for it. You can go on moving for lives and lives, but unless this is achieved, your search will be constantly haunting you. You cannot rest.

This technique can be very helpful and there is no danger in it; you can practise it without a master.

Remember this: all the techniques that start with the body are dangerous without a master -- because the body is a very complex phenomenon, very complex. It is a mechanism, and without someone who knows exactly what is going on, it is dangerous to start -- you may disturb the mechanism, and then it will be difficult to repair it. All the techniques that start directly from mind are based on imagination, and are not dangerous because the body is not touched at all. They can be done even without a master -- although it will be difficult because you don't have any self-confidence. A master is not really going to do anything, but he becomes a catalytic agent. He is not going to do anything -- really nothing can be done -- but with just his presence, your confidence and trust are touched, and it helps. With just the feeling that the master is there, you move confidently. Because he is present, you are not afraid; because he is with you, you can move into the unknown, the uncharted. But with body techniques he is very necessary, because the body is a mechanism and you can do something which cannot be easily undone. You can harm yourself.

One man came to me, he was doing SIRSHASAN -- standing on his head for hours together. In the beginning it was very good and he felt very relaxed and cool the whole day. But then problems followed, and he became very disturbed when the coolness disappeared and he became hot all over. He became almost mad. And because he thought that SIRSHASAN helped in the beginning, and he became very cool, and felt very collected, silent, relaxed, he did it more because now he felt so disturbed. He thought more SIRSHASAN would help him -- and SIRSHASAN was really the cause.

The mind mechanism, the brain, needs only a certain amount of blood to circulate through it; if less blood is circulating, you will be in difficulty. And with everyone it is different. It depends. That's why you cannot sleep without pillows. If you try to sleep without pillows, you cannot sleep, or you will sleep less because more blood flows into the head. Those pillows help you. Your head is high so less blood flows, and for sleep, less blood is needed. If more blood flows, then the brain is alert, it cannot relax. If you do too much of SIRSHASAN, your sleep may be completely lost. You may not be able to sleep at all. And there are dangers. It has been recorded that seven days is the longest you can go without sleep. Only seven days, after that you will go mad, because very subtle tissues of the brain will break, and they cannot be replaced easily. While you are standing on your head in SIRSHASAN, all the blood is flowing downwards towards the head. So I have not seen anyone doing SIRSHASAN who is in any way intelligent. If a person is doing much SIRSHASAN, he is bound to become stupid, because the very subtle tissues of the brain will be destroyed. With so much blood passing through, delicate tissues cannot exist.

So it has to be decided by a master who knows how much will be helpful to you -- a few seconds, or a few minutes. And this is just an example. All the bodily postures, asanas, techniques, have to be done with a master. They are never to be done alone because you don't know your body. Your body is such a big thing, you cannot even conceive of it. The small head, your head, has seven crores of cells in it. And those seven crores of cells are interrelated. Scientists say that the interrelationship is as complex as the whole universe.

Old Hindu seers have said that the whole cosmos exists in the head in miniature. The whole complexity of the universe is there in miniature. If the whole relationship of all the cells can be understood, you have understood the whole complexity of the universe. You are not aware of any cells, and about any relationship you are not aware. And it is good that you are not aware, otherwise you will go mad with such a big war going on. It can go on only unconsciously. The blood circulates, but you are not aware of it.

Only just three centuries ago it was discovered that blood circulates in the body. Before that it was thought that the blood was static, not circulating. Circulation is a very recent concept. And man has been in existence for millions of years but no one could feel that the blood was circulating. You cannot feel it. Much speed, much work is going on there. It is a big factory, your body, and one of the most delicate ones. It is constantly repairing itself, constantly renewing itself. For seventy years, if you don't make any trouble for it, it will run smoothly. We have not created any mechanism up to now that can take care of itself for seventy years. So when you start any work on your body remember to be near a master who knows about what he is telling you to do. Otherwise don't do it.

But with imagination there is no problem. It is a simple phenomenon. You can start it.

The second technique:

> FEEL THE FINE QUALITIES OF CREATIVITY PERMEATING YOUR BREASTS AND ASSUMING DELICATE CONFIGURATIONS.

A few important points before I enter this....

Shiva is talking to Parvati, to Devi, his consort, so this technique is specifically for women. There are a few points to be understood. One: the male body and the female body are similar, but still, different in many, many ways. And the difference is always complementary. Whatsoever is positive in the male body will be negative in the female body; and whatsoever is positive in the female body will be negative in the male body. That is why when they meet in deep orgasm, they become one organism. The positive meets the negative, the negative meets the positive, and both become one -- one circle of electricity. Hence, so much attraction for sex, so much appeal. This appeal is not because man is a sinner or immoral, it is not because the modern world has become too licentious, it is not because of obscene films and literature -- it is very deep rooted, very cosmic.

The attraction is because both male and female are half circuits, and there is an inherent tendency in existence to transcend whatsoever is incomplete and to become complete. This is one of the ultimate laws -- the tendency towards completion. Wherever you feel something is lacking, you feel that you would like to fill it, to make it complete. Nature abhors incompleteness, any type of incompleteness. The male is incomplete, the female is incomplete, and they can have only one moment of completion -- when their electric circuits become one, when the two are dissolved. That's why the two most important words in all languages are love and prayer. In love you become one with a single individual; in prayer you become one with the whole cosmos. And love and prayer are similar as far as their inner workings are concerned.

Male and female bodies are similar, but their positive and negative poles are different. When a child is born in the mother's womb, for a few weeks, at least for six weeks I think, he is neutral -- he is neither male nor female. He has the tendency, but the body is still just in the middle. Then after six weeks the body will become either male or female. If it becomes female, then the polarity of sex energy will be near the breasts, the positive pole -- because the female vagina is the negative pole. If the child is male, the sex center, the penis, will be the positive pole, and the breasts are also there -- the whole mechanism is there -- but they are negative. In the female body a counterpart to the penis exists, the clitoris, but it is non-functional -- it has no function.

Physiologists have been raising questions about why there are breasts in the male body when there appears to be no need because a child is not going to be fed. What is the need? They are negative poles. Hence so much attraction of the male mind towards female breasts -- they are positive electricity. So much poetry, literature, painting, sculpture, everything, is concerned with female breasts. Really, it seems man is less concerned with the whole of the feminine body, and more concerned with the breasts. And this is not something new. The oldest primitive paintings in the caves are of breasts, so emphatically of breasts that the whole body is just around them. Breasts are basic.

This technique is for women because their positive electricity pole is in the breasts. Really, as far as the vagina is concerned, it is more or less insensitive. The breasts are the most sensitive parts, and the whole creativity of the feminine body is around the breasts.

That is why Hindus have been saying that unless a woman becomes a mother she is not fulfilled. The same is not true for men -- no one will say that unless a man becomes a father he is not fulfilled. To be a father is accidental. It may be, it may not be. It is not very basic, and a man can remain without being a father without losing anything. But a woman will lose something because her whole creativity, her whole functioning, comes only when she becomes a mother. When her breasts become the center of her being she becomes total. And she cannot come to the breasts unless a child is there to call. So men marry women to get wives, and women marry men to become mothers -- not to get husbands. Their basic sole interest is to have a child who will call their womanhood. So really, husbands are always afraid, because the moment a child is born they move to the periphery of the woman's interest -- the child becomes the center. So fathers always feel jealous because the children come in-between. And now the woman is more interested in the children than in the father of the children. He has become a peripheral existence -- necessary for survival but non-essential. Now the basic need has been fulfilled.

In the West now there is a trend, a fashion, not to feed children directly from the breasts. This is very dangerous because it means that the woman will not come to the creative center of her being. When a man loves a woman he can lover her breasts, he will love them, but he cannot call them mother. Only a small child can call them mother. Or if the love is very deep -- so deep that the husband becomes just like a child -- then it is possible. Then the woman forgets completely that she is just a consort and she becomes a mother to her lover. Then there will be no need for a child; she can become a mother and the center of being can happen near the breasts.

This technique says: FEEL THE FINE QUALITIES OF CREATIVITY PERMEATING YOUR

BREASTS AND ASSUMING DELICATE CONFIGURATIONS. The whole creativity of feminine existence is rooted in motherhood. That is why women are not interested in any other type of creativity. Man is a creator; woman is not a creator. She has not painted, she has not created great poetry, she has not written big books, she has not created great religions -- she has not done anything really. But man goes on creating, he is mad. He goes on inventing, creating, making, constructing. Tantra says that this is because man is not a creator by nature -- he remains unfulfilled, tense. He wants to become a mother, he wants to become a creator, so he creates poetry, he creates books, he creates many things, he will `mother' many things. But a woman is at ease. If she can really become a mother she is fulfilled, she is not interested. It is only when a woman cannot become a mother, cannot love, cannot really come to the peak of her creativity, that she will start thinking about doing something else. So basically, uncreative women will become creators -- poets and painters -- but they will always be second-rate, they cannot be first-rate. It is just as impossible for them to be creators of paintings and poetry and other things, as it is impossible for man to create a child. He cannot become a mother, that is biologically impossible. And he feels the gap. To fill the gap he goes on doing many things -- but still even a great creator is not as fulfilled, or only very rarely, as a woman is if she really becomes a mother.

A Buddha is fulfilled because he has created himself. He is reborn, he has given rebirth to himself, he is a new man, he is both father and mother to himself now. He can feel fulfilled.

A woman can feel fulfilled more easily. Her creativity is just around the breasts. That's why all over the world, women are concerned so much with their breasts -- it is as if their whole existence is concentrated there. They are always alert about their breasts -- hiding or exhibiting, but always concerned. The breasts are their most secret part, their treasure, their center of being; of being mother, of being a creator.

Shiva says: FEEL THE FINE QUALITIES OF CREATIVITY PERMEATING YOUR BREASTS AND ASSUMING DELICATE CONFIGURATIONS. Just concentrate on the breasts, become one with them, forget the whole body. Move your total consciousness to the breasts and many phenomena will happen to you. If you can do this, if you can concentrate totally near the breasts, the whole body will lose weight, and a very sweet, deep sweetness will envelop you. It will pulsate around you, within you, above, below, everywhere -- a deep feeling of sweetness.

Really, all the techniques that have been developed have been developed more or less by man, so they always give centers which are easier for men to follow. As far as I know, only Shiva has given some techniques which are basically for women. A man cannot do this. Really if a man tries to concentrate near the breasts he will become very uneasy. Try it. Even within five minutes you will start perspiring and you will become very uneasy, because male breasts are negative, they will give you negativity. You will feel uneasy, uncomfortable, that something is going wrong in the body, ill.

But female breasts are positive. If women concentrate near the breasts, they will feel very happy, very blissful, a sweetness will pervade all over their being and their body will lose gravity. They will feel light, as if they can fly. And with this concentration many things will change: you will become more motherly. You may not become a mother but you will become more motherly. To everyone your relationship will become motherly -- more compassion, more love will happen. But this concentration near the breasts should be done very relaxedly, not tensely. If you are tense about it there will be a division between you and the breasts. Relax and melt into them, and feel that you are no more, that only the breasts are there.

If man has to do the same he will have to do it with the sex center, not with the breasts. Hence the importance of the first chakra in all kundalini yogas. He has to concentrate just at the root of the penis -- there he has the creativity, there he is positive. And remember this always: never concentrate on anything negative because with the negative everything negative will follow. With the positive, everything positive will follow.

When the two poles of man and woman meet, negative is in the upper part of man, positive is in the lower; and negative is in the lower part of woman and positive in the upper. These two poles of positive and negative meet and a circle is created. That circle is blissful, but it is not ordinary. In ordinary sexual acts, the circle does not happen -- that is why you feel so attracted towards sex, and so repelled also. You feel so much for it, you need it so much, you ask for it so much, but when it is given, when it is there, you feel frustration -- nothing happens. It is possible only when both the bodies are very relaxed and very open to each other without any fear, without any resistance. Then the let-go is so complete that the electricities can merge and meet and become a circle.

Then there is a very strange phenomenon.... Tantra has recorded it but you may not have heard of it. This phenomenon is a very strange one. When two lovers really meet and become a circle then a flickering

happens. For a moment the lover becomes the beloved and the beloved becomes the lover, and the next moment, again the lover is lover and the beloved is the beloved. The male becomes the female for a moment, then the female becomes the male for the moment -- because the energy is moving, and it has become one circle. So it will happen that the male will be active for a few minutes and then he will relax and the female will become active. That means that now the male energy has passed to the female body and she will act while the male will remain passive. And this will go on. Ordinarily you are man, and woman. In deep love, in deep orgasm, it will happen that for moments man will become woman, and the woman will become man. It will be felt, absolutely felt and recognized, that the passivity changes.

In life there is rhythm; in everything there is rhythm. When you take a breath, the breath goes in -- then for a few seconds it stops, there is no movement. Then again it moves, out it goes -- and again there is a stop, a gap, no movement. Movement, no movement, movement. When your heart beats, there is one beat, gap, another beat, gap. The beat means male, the non-beat gap means female.

Life is rhythm. When two persons meet, male and female, it becomes a circle: there will be gaps for both. You will be a woman and suddenly there will be a gap and you are no longer a woman, you have become a man. You will be man and woman and man. When these gaps are felt you can feel that you have achieved a circle. This circle is represented in Shiva's symbol-the shiva-linga. This circle is represented by the yoni of Devi and linga of Shiva. It is a circle. It is one of the peak phenomena of two high energies meeting.

This technique will be good. FEEL THE FINE QUALITIES OF CREATIVITY PERMEATING YOUR BREASTS AND ASSUMING DELICATE CONFIGURATIONS. Simply relax, move into the breasts, let your breasts become your whole being. Let the whole body be just a situation for the breasts to exist, your body has become secondary, just a background, and the breasts are emphasized. And you are totally relaxing in them, moving in them. Then your creativity will arise. The feminine creativity arises only when the breasts become active. Merge into them and you will feel creativity arising.

What does it mean when creativity arises? You will have many visions around you. Buddha and Mahavir have said in their past lives that when they are born their mothers will see certain visions, certain dreams. Because of those dreams, it could be predicted that a Buddha was going to be born. Sixteen visions would follow each other.

I have been experimenting with this. If a woman really melts into her breasts, certain visions will follow in a certain sequence. She will start seeing certain things. To different women there will be different sequences, but I will tell you a few. One, there will be figures, human figures, and if the woman is going to give birth to a child, then the figure of the child will appear. If total melting has happened in the breasts then the woman can see what type of child is going to be born to her. The figure will appear, and then it will be more clear. If she is not going to be a mother soon or she is not pregnant, then very unknown scents, perfumes will happen around her. The breasts can become sources of very delicate perfumes which are not of this world, which cannot be created chemically; sounds, harmonious sounds will be heard; all the realms of creativity can appear in new and many configurations. All that has happened to great painters and poets will happen to the woman if she can melt into her breasts.

And this will be so real that it will change her total personality -- she will become different. And if she goes on with these visions, by and by they will drop, and a moment will come when nothingness, void, emptiness will happen -- SHUNYATA will happen. This SHUNYATA is the highest of meditations.

So remember this: if you are a woman, don't concentrate on the third eye. It will be better for you to concentrate near the breasts -- on the breasts, right on the two nipples of the breasts. Concentrate there. And the second thing: don't concentrate on one breast -- concentrate on both simultaneously. If you concentrate on one, your body will immediately be disturbed. Even paralysis is possible if you concentrate on only one. So just concentrate on both simultaneously, melt into them and allow whatsoever happens to happen. Just go on watching and don't get attached to any rhythm because the rhythms will be very beautiful, just heavenly. Don't get attached. Go on watching them and be a witness. A moment will come when they will start disappearing -- and when SHUNYATA, nothingness, happens, when just space, just space remains and the breasts have disappeared, then you are under the Bodhi tree.

Vigyan Bhairav Tantra, Vol 2

Chapter #28
Chapter title: If you get serious you lose the point

28 July 1973 pm in Bombay, India

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The first question:

IT HAS BEEN SAID THAT NO DESIRE, NEITHER WORLDLY NOR RELIGIOUS, CAN LEAD TOWARDS FREEDOM. BUT A POSITIVE IMAGINATION OF HAPPINESS AND BLISS IS ALSO A SORT OF DESIRE. THEN ISN'T IT TRUE THAT IMAGINATION IS ALSO DESIRE AND HENCE CREATES TENSIONS?

Imagination is not desire. Imagination is just a play.

Desire is a totally different thing. You can base your imagination on desire, you can project your imagination through desire -- then it will be a bondage. If you simply play with imagination without any desire -- not to reach anywhere, not to get anything out of it, but just as a game, then it is not desire and not binding. These techniques of imagination can be helpful only if you are playing with them. If you get serious, you lose the point.

But the question is relevant because, really, you cannot conceive of anything which you can do without desire. Even if you are playing, you can play only to reach somewhere, to get something, to win. If there is nothing in the future, you will lose interest. You will say, "Then why? Then why play at all?"

We are so end-oriented that we turn everything into a means. This must be remembered: meditation is the ultimate play, it is not a means to something, it is not a means to enlightenment. Enlightenment happens in it, but it is not a means to it. It is not a means to ultimate freedom. Ultimate freedom happens in it, but it is not a means to it. You cannot use it as a cause to effect something. This has been one of the most puzzling things -- all through the centuries, those who have known go on insisting on meditation for meditation's sake. Don't desire anything out of it, enjoy it in itself, don't move out of it -- and the consequence will be enlightenment. Remember, consequence -- not effect. Meditation is not a cause, but if you are deep in meditation, enlightenment happens. Really, being deep in the play is enlightenment.

But the mind always turns everything into work. It says, "Do something because this will be the profit from it." Imaginary or real, the mind needs something to hang onto, to project onto. Only then can it devote itself. That is how mind functions -- it functions in the present for the future. The future may be illusory, it may not ever happen, but if the mind can hope for the future then it can work. This is what is called desire: working in the present for the future. The end is always somewhere else; the means are here but the end is somewhere else. This division of end and means, this gap, is desire. If you are playing, there is no desire because the end is here and the means are also here. While playing there is no future; you are simply merged so much in it that the future disappears.

Look at children playing. Look at their faces, at their eyes. Now they are in eternity. They are happy because they are playing. Happiness will not result in an end, it is here right now. Moment to moment they are happy -- not that something great is going to happen later on -- it is happening already. They are in eternity. But their minds are still not developed. We will force them to develop because this play will not be of much help in the world. They will have to learn work. They will have to divide means and end. They will

have to create a gap between this moment and the future, and we will teach them to sacrifice the present for the future. This is the way of the world, the way of the market, the way of desire. Desire makes everything utilitarian.

In meditation you will become a child again, playing, with no idea of the future, enjoying this very moment, enjoying the very act in itself, intrinsically. Then imagination is not desire. Then you can play with it, and it is one of the most beautiful things possible. And this playing, this being in the moment, totally absorbed, is enlightenment. The moment it happens you are transformed.

So enlightenment is never in the future, it is always in the present; and it is not a work to be done, it is a game to be played.

That is the meaning of the Indian concept of LEELA. God is playing; he is not engaged in work. This world is not utilitarian, it is just a play of energy. Energy enjoys itself playing; it divides itself and then plays the game of hide and seek. So, really, Indian seers have never said that God is the creator, they say that God is the player -- because the very word `creation' carries much seriousness about it, as if there is some end and something has to be achieved. God creating the world? This is absurd. Because it means that something is lacking, so God is creating the world to achieve something. Or it means that there is a future, so God also lives in desire.

Jains and Buddhists could not understand the Hindu concept of LEELA, so they completely denied God. Because if God creates the world, then he desires -- so Jains and Buddhists say that if God desires, then God is part of the world. He himself is not free, he himself is not liberated. So they completely denied the concept of God because they say that God means one who is beyond desire. And they say that Mahavir is a God, he is beyond desire, but Brahma is not a God because he creates the world, he desires the world. They couldn't follow the concept of LEELA.

The concept of LEELA is totally different from the concept of creation. God is just playing and you cannot ask "Why?" because a play has no "Why?" to answer. If children are playing can you ask, "Why are you playing?" They will say, "We are playing, so we are playing." Playing is good in itself -- the energy is moving, abundant energy is overflowing.

The more you grow the less you play. Why? Because now your energy is not so overflowing. Now you have become economical. Now you know that you have a certain amount of energy and you have to channel that energy for work, to achieve something. Children are just overflowing. Their energy is so much that they have to play. The play is just overflowing energy, too much energy moving. Then they enjoy the very moment. A child is jumping, running, but not to reach some goal. Running itself is a beautiful experience of vital energy, an experience of vitality, an experience of being alive, of overflowing so abundantly that you can throw out the energy without any economical mind behind it.

God means absolute energy, infinite energy. God cannot be economical. He has so much, so infinitely much, that he can only play. And this play goes on and on, there is no end to it. There cannot be because the energy is infinite. And you cannot ask "Why?" Energy moves, there is no "Why?" to it. If God created the world you can ask, "Why? Why have you created the world?" But if he is simply playing you cannot ask "Why?"

When you also become a player, you become Divine. If you are a worker you are human; if you are a player you have become Divine. Then you share in the game. That's why we have called Krishna the absolute AVATAR. We have not called Ram the absolute AVATAR, we call him a partial AVATAR -- a partial coming of the Divine to the world. But Krishna we call an absolute coming. The difference is that Ram is serious. He is still utilitarian, end-oriented: this is right and that is wrong. Only in work do right and wrong exist: this should be done and that should not be done, this is good and that is bad. For Krishna everything has become a play so everything is arbitrary -- just rules of the game.

If you follow the rules, and if you follow them knowing that this is a game and that the rules have to be followed, it is good. If you don't follow, nothing is wrong; really, you are playing the reverse game of not following. If you obey, you follow the game of obedience; if you don't obey, you follow the game of disobedience, the game of rebelliousness. But nothing is wrong. What you want to play is your choice. And if you are not serious and are happy whatsoever you do, you are enlightened.

There are rules because a game has to be played with others. If you are playing alone there is no question of rules; then you can change your rules any moment you like. But because you are playing with others, rules have to be followed so that you can play with them. There isn't any other reason behind it. Morality is a rule, love is a rule, society is just a rule -- agreed-upon rules that we are going to play a game so we will agree. If you don't want to play the game then you can be rebellious, but don't be serious about it.

Then play the game of being rebellious. And if someone kills you, murders you, or crucifies you, you know that you were playing the game of a rebellious leader, so you have been killed. There is no condemnation. You were not with the established rules, so the established rules were against you -- it is okay. Then nothing is wrong, and you don't have to complain.

Once you become aware that the concept of work, utility, reaching somewhere, the goal, is the bondage, it doesn't mean that you stop playing the dame in the market -- you go on playing. But you know that this is a game. It doesn't mean that you divorce your wife -- you go on playing the game of marriage. But know well that this is a game. Don't get serious about it. And if you want to play the game of divorce, you can play it, but remember, don't get serious about it. Divorce or marriage -- these are alternative games; being a worldly man or becoming a sannyasin -- these are alternative games. But don't be serious about it. Be light-hearted, festive. And whatsoever you choose, you can play; and whatsoever consequences follow, you will welcome them because there is nothing serious about them.

Once this deepens in your consciousness -- and it will deepen if you start playing with meditation -- it will be a good beginning. Because in meditation you alone are the player. That's why it can be a good beginning, the right beginning. You are alone playing the game so you can forget society and society will not come to interfere. This is a solo game, meditation, a solo game. You play alone.

So whatsoever you want to play you can play, but forget the ends. If there are ends you have also turned meditation into a work. Just play it, enjoy it, love it. It is beautiful in itself. There is no need for any other end to beautify it.

People come to me and they say, "We are enjoying meditation, but tell us what is going to happen. What will be the end result?" I tell them, "This IS the end result -- that you are enjoying. Enjoy it more!" But they go on insisting, "Tell us something about it. What will be the end result? Where will we reach to?" They are not concerned at all where they are: they are always concerned with where they will reach to. The mind cannot exist in the present so it goes on giving you excuses to move into the future. These excuses are the desires. So if you desire to be a god, to be a buddha, your meditation will be a sort of desire, and then it is not meditation. If you don't desire anything, you just enjoy being here, you just celebrate being alive, you enjoy the inner energy playing in imagination, in visions, in emptiness, whatsoever you choose, and you are totally one with this moment of enjoyment, then it is meditation. Then there is no desire, and, with no desire, the world drops. With a non-desiring, playful mind you have entered. You are already in it.

But this has to be hammered into your mind again and again because your mind is a transformer. It transforms anything into a desire -- anything -- it can transform even non-desire into a desire. People come to me and they say, "How does one achieve the state of non-desire?" How to achieve the state of non-desire? Now this has become the desire. Your mind has a transforming mechanism: whatsoever you put in will come out as a desire.

Be alert of this and enjoy moments so much that no energy is left to move into the future. Then, any day, any moment, it will happen to you that suddenly all the darkness falls; suddenly all that is a burden disappears; suddenly you are freed. But the emphasis should be more and more on play, the present, here and now -- and less and less on the future.

The second question:

YESTERDAY, YOU SAID THAT MIND IS REALITY, DREAM IS REALITY. THEN WHY DO GURUS LIKE YOU TAKE THE TROUBLE TO TEACH US THAT MIND IS THE ONLY BARRIER, MIND IS THE ONLY OBSTACLE?

Gurus and disciples are mind phenomena. Because your mind needs gurus, there are gurus. You create them. Because you want to be taught, there are teachers. You need them.

This is a game. When I say marriage is a game, don't think that I would not say that `guru and disciples' is not a game. It is a game. Some people enjoy it, so they play it. If you enjoy it, play it deeply; if you don't enjoy it, forget it. But this is one of the most beautiful of games. It goes even deeper than marriage.

It is one of the most beautiful, most refined of games -- and only when a culture reaches the peak does this dame develop, never before. So, really, only in India has the game developed. The game of the guru and the disciple came into being here. Now the West is discovering it for the first time because now the West is reaching to a peak. This game is the most luxurious. It is not ordinary, so only people who can afford it can

play it. And if you know that this is a beautiful game and you enjoy it, you can play it. But don't get serious about it. And disciples can be forgiven if they are serious, but when teachers are serious it is absurd. It cannot be forgiven if they are not even aware that this is a game.

In reality all games disappear, but for the mind, games exist. By this I am not saying that you should stop playing, I am only saying that you should become aware that this is a play and then if you enjoy it go on playing it. If you don't enjoy it, then stop. Once you become aware that everything in life, every relationship, is a sort of game, you are already free, because you are in bondage only because of the seriousness. You are in bondage because you think everything is so serious. Nothing is so serious. But it is difficult to conceive of this whole life as a game.

Why is it so difficult? Because then the ego falls flat. If everything is a game, the ego cannot stand. The ego needs food. Seriousness is the food. It feeds on it. So when you become a disciple, if you are just playing, your ego cannot get strong through it because you know that this is a play.

What is there to be so egoistic about? People start thinking that they are disciples of a very great guru. The guru may not be great or he may be great, that is not the point -- but the disciple thinks, "I am the disciple of the greatest guru." That becomes a vitamin and the ego grows on it, becomes stronger.

That's why disciples go on fighting about gurus. No one can believe that his guru is number two, he is always number one. And it is not about whether he is number one or not -- that is not the point -- it is because you can be number one only if your guru is number one. The ego of the disciple depends on the height of the guru. If someone says something against your guru, why do you feel so hurt? Your ego is hurt. YOUR guru means YOUR ego, embodied, and if someone says something against your guru, you cannot tolerate it. It is impossible because it is a direct hit at your ego.

But for disciples it can be tolerated. They are ignorant and whatsoever they do, they will do wrongly. That is agreed upon. But so-called gurus are also playing the game very seriously. They cannot laugh; it is impossible for them to laugh about the whole game. A guru is really a guru when he knows that the whole thing is a game and that in the game he is helping to make you more aware. And a moment will come when you will also laugh, a moment will come when you will be able to look back -- and then you will feel very grateful because for you it was so serious and for the guru it was never anything. But he was playing the game so seriously with you and making every effort -- as if he was leading you somewhere.

Remember, it is `as if' because there is nowhere to lead you to. You have to be here. So all the efforts which appear to be leading you somewhere are just devices. You cannot be led anywhere. You are already at home, you have never left it. You are rooted in the reality, in the truth. So all these games of leading, guidance, guru-dom, are to bring you to situations where you will find everything that you wanted to find already there.

But you cannot understand non-seriousness. The ego doesn't know that language. Every religion is born as a play, and every religion becomes a church, very serious, deadly serious. Every religion is born as a dance, as a song, as a festivity, and then everything goes dead and serious. Religion cannot be serious really. It must be ecstatic. It must be the highest peak of bliss. How can it be serious?

Christians go on thinking and believing that Jesus never laughed. Look at Krishna -- you cannot find any common ground between them. Not that Jesus was like that, but Christians have made him serious because only around a serious Jesus is a serious church possible. And then the whole game of popes -- so serious, so burdened. Jesus must have been a very light-hearted man, laughing, enjoying, eating, drinking, dancing. He must have loved life very deeply.

That was the sin. That was the reason why he was crucified. Those who crucified him were very serious. They were the old established church. Really, they did not crucify Jesus -- they crucified the festivity of him. And there would have been no Christianity if he had not been crucified, because he was a very joyous man. The moment Jews crucified him the whole thing became very serious. Death became the point. And the figure on the cross is of course very serious -- dead. And Christianity arose around the dead body and the cross. The cross became the symbol -- not Jesus laughing in a village, drinking at a party, eating with friends, or staying in a prostitute's home. No, they were not to become the symbols. The cross became the symbol, and with the cross, seriousness -- dead seriousness. And because of that cross and the crucified Jesus, Christianity went against life. All that is alive became sin.

And every religion goes on doing this in its own way.

Those who are very sophisticated will not do it in this way, they will do it in another way. We have not transformed Krishna -- India is a very sophisticated land, it will not do such a thing -- but we have never taken him to our heart. He is just a myth, beautiful.

The Gita became more important than Bhagvad. Krishna's life is not so important for Hindus, but his message delivered on the war field is very important. Why? Because it is a serious thing. A war field is nearer to death than to life. Krishna's life is very much alive, but that has become a myth and nobody bothers about it. His few words uttered on the war field have become more important than his whole life. And then there are pundits who go on explaining that his life is just symbolic, it is not real. His playing with the GOPIS is not real -- GOPIS are just symbols of senses, not real. They are not real women of bone and flesh, no. GOPIS are not women, they are symbolic. And pundits are very efficient in doing such tricks. They say that Krishna is the soul and the GOPIS are the senses of the body -- the senses are dancing around the soul. This is a sophisticated country. They kill Krishna, they crucify Krishna, but in a very sophisticated way. His festivity is killed; it becomes symbolic, meaningless. And his whole real life is pushed aside.

He was dancing with real women, but that is shocking because we cannot conceive of Krishna dancing with real women. We can allow him to dance with symbolic women but not with real women. We will be shocked. Life shocks us. We have become so dead that anything alive shocks us.

Every religion is born in festivity -- and when the festivity dies know well that the religion is dead. Whenever a new religion is born, all the old religions will be against it because again the festivity will be there. Just as when a child is born -- every child is born as a player, festive, alive, celebrating, irresponsibly celebrating, not believing in the future, believing in the here and now -- the whole society will be against him; the whole society will try to put him right before he goes astray. He must be put on the right track.

The same happens with every new religion. So when I talk of meditation as a dance, or when I talk about SANNYAS as an inner celebration and happiness, an affirmation of life, of course all those who belong to old traditions will say, "You call this SANNYAS?" And in a way they are right because whatsoever they have been believing that SANNYAS is, is not this. They have been believing in dead men -- the more dead, the more they say, "Now this is real renunciation." When life has been renounced, they call it SANNYAS -- but I call it SANNYAS when life is being lived in its totality.

But this is how it will be always. When I am no more, you will turn it into a serious thing. You will give explanations of what the real meaning is. But the real meaning is always obvious, there is no need to give any explanation. All explanations are to explain away -- to bring in something which was not there.

Gurus, disciples, awakened ones and ignorant ones... this is a great play, a cosmic play. Ignorant ones need awakened ones; awakened ones cannot play solo, alone -- they need ignorant ones. But the master knows that this is a play and is not serious about it.

The third question:

> YOU SAID LAST NIGHT THAT A CHANGE IN THE OUTER OR INNER AND PHYSICAL OR MENTAL ASPECTS CAN BRING A CHANGE IN CONSCIOUSNESS. THAT MEANS THAT CHANGES ON THE PERIPHERY ALSO AFFECT THE CONSCIOUSNESS, THE CENTER. BUT THEN WHY DO YOU EMPHASIZE CHANGING THE CENTER, INSTEAD OF CHANGING THE OUTER, THE PERIPHERY?

This is the trouble: you go on catching the words and missing the meaning.

The periphery also belongs to you; it is part of the center. The periphery is part of the center, it is the outer part of the center, but it is not different from the center. Can you create a periphery without the center? Or can you create a center without the periphery? They are not separate, they are one. The periphery is the center looked at from without. If you change your periphery, the center will also be affected for two reasons: firstly, the periphery is part of the center, and secondly, what will change the periphery but the center? What will change the periphery? The center will change the periphery.

But my emphasis on starting the work from the center is still there because if you start changing the periphery it will take a longer time to reach to the center. That which can be done in a single moment may take many lives, because you have to travel from the periphery to the center -- backwards from the superficial to the depth. If you start work from the center, the periphery automatically changes. When the center is different, the periphery will follow it because the periphery cannot go away from you. For example, I will not tell you to try to be non-violent at the periphery -- it is an unnecessary wastage of time and effort. Be non-violent at the heart, be compassionate, loving, at the heart -- and the periphery will follow. You can forget it completely because whatsoever happens at the periphery comes from the center, so if at the center you are compassionate, the periphery will follow. And this compassion will be totally different because the periphery will not know that this is compassion; the periphery will not feel elated that this is compassion; the periphery will be blissfully unaware -- the compassion will follow you like a

shadow. This is the easiest course.

What I mean is this: if you want to change a tree, change the roots. Of course, the leaves of the tree are also the tree, and you can also try to change the leaves. If you change the leaves the roots will be affected but it is going to be a very long process because the flow is from the roots to the leaves, the flow is not from the leaves to the roots. You are following a reverse direction from that of nature. If you go on changing the leaves, after many, many lives you may affect the pattern of the roots, but this is going to be unnecessarily long. You can do it immediately if you change the pattern at the roots. The leaves will change and will become different.

So when I emphasize the center, I don't mean that the periphery is separate from the center. And when I emphasize the center, I don't mean that you cannot affect the center from the periphery -- you can, but this is the longest route possible. If you choose to travel the long route it is up to you. Nothing is wrong in it. If you enjoy the journey, then the long route is good. If you just want to see the side views then the long route is good. Otherwise start from the center.

It is like this: we are sitting here and you are listening to me, so a center is created in this room -- you become the periphery, I become the center. A group soul exists. You are centered towards me. If someone wants to affect this room and this group soul, it is better to start from me than from you. Because if I change my mind, effects will come soon, but if someone starts from you, it is going to be a very long effort. Because for one thing, you are many and first he has to change you one by one, and then he must try to change me through you. This is going to be very long, and it may not succeed ever. The other is easier. If he changes me and if you are attached to me as the center, immediately there will be effects.

In your body, in your being, the same phenomenon is happening. There is the center and there is the periphery of your life. With a direct hit at the center the periphery will follow -- it has to follow, there is no other way to go. Changing the periphery is a piecemeal affair: you change one fragment and ninety-nine other fragments remain as the old; then when you move to another fragment, those ninety-nine others will change the one you tried to change -- they will make it again the old. The whole pattern will be against it. I can change one habit -- much effort will be needed -- but not your whole pattern because your center goes on giving you all the old habits. I have changed only one habit and there are thousands of habits. This changed habit is just from the surface, forced. The moment you become unaware, all the other habits and the pattern will change it again into the old. So much effort is wasted working on the periphery.

I have seen people who have been working their whole life for ordinary things. For example, someone has been trying for his whole life to stop smoking -- this has been the whole aim, the only aim, and he has not achieved it. I tell such a person that even if you achieve it, what is achieved? The while life is lost just in trying to stop smoking. It is not worth it. When you reach to the Divine source, to God, you will only be able to say that you have stopped smoking. This won't be worth telling. And the whole life has been spent trying to stop smoking and even that has not been achieved. This is piecemeal work. And the problem is not smoking: you are fighting against a current by changing a small wave -- and the whole river goes on flowing. If you change a wave, the whole river will change the wave back again into itself, because the pattern, the built-in pattern, goes on being flashed from the center to the periphery. It is a built-in program: whatsoever is happening on the periphery has happened already in the center. That's why it is happening there. The periphery comes to know about things which have been happening very deeply.

Move to the cause and don't be too much concerned with the effect.

This is scientific. Change the center. Don't try to stop smoking, don't try to stop this and that -- follow the deepest pattern. Why is smoking there? Why is this obsession with sex there? Why is this obsession with money there? Why are you a miser? Why do you go on clinging to dead money? You can donate it -- it will not make any difference. Donating will not help, you will again gather. And donating in itself will be an investment for the future, it will be part of your bank balance. You cannot donate just in play, can you? You can donate very seriously when it is said that the donation will lead you to heaven. Then you can donate. To me a donator who is giving his money for some future end in paradise is more clinging to his money than a person who can throw away all his fortune in a game of cards. This person is less greedy. He can play with it, and his achievement is deeper. He may look immoral because morality is created by the donators. They will say, "You are wasting money." They never waste money; they always invest it. And this man is mad, immoral, wasting money. But this man is less greedy, and this man can move deeper more easily than the greedy man who is donating for some paradise or something.

You can change outer things, but even the change will deep down have the same pattern. The pattern has to be uprooted and transformed. That's why I emphasize starting from the center. But don't think that I mean

that if you cannot start from the center, don't start from the periphery. That is not what I mean. If you can't start from the center, please start from the periphery. Something is better than nothing. It will take much time, or you may not ever be able to do it, but still the very effort will be good.

I am reminded of an incident. In a waiting room of an airport, a young woman was crying steadily. Everyone around was aware of it, but no one know what to do. Then one fellow took courage. He came near the woman, tried to console her, said some soothing things, put his arm around her, and asked, "What can I do? Is there anything I can do to help you to stop crying?" But she was not listening. She continued crying, so he squeezed her a little more tightly and then again asked, "Is there anything I can do to stop you from crying?" The woman said at last, "I am afraid not. This is hayfever, but, still, please, keep on trying."

That's what I say to you. From the periphery it is difficult because it is like hayfever. It is almost impossible, but please, keep on trying. Something may happen. Who knows?

But if you are really interested, start from the center.

The fourth question:

WHY SHOULD THERE BE A DIFFERENCE IN TECHNIQUES FOR MEN AND WOMEN?

Because they are different. They are as different as possible. They are polar opposites. Really, the more relevant question would be this: Why should there be similar techniques?

There are techniques which are being used by both men and women, not because they are suited to women, but really because special techniques were never developed for them. They have been a neglected part of humanity. All the techniques were developed by men. Basically man was experimenting with himself: he knew about his energy pattern, his routes of energy, his passages of energy. He worked on these. And then he was talking to other men -- so techniques were developed by men for men. Women were never considered.

Women cannot enter a Mohammedan mosque. They are not to be a part of Islam really: the mosque exists only for men. For many years Buddha insistently denied women initiation. Mahavir initiated many women, he never denied them initiation, but no techniques were developed for them. All the techniques were for men. Women worked through them. That's why the results were never so miraculous, never; they were always so-so, bound to be. Really, there is no need for three hundred religions in the world, there is only need for two religions: one for men and one for women. And those two religions need not be in conflict, they can be married together. They will become one. There is no need of any conflict. If a man and a woman can fall in love and live together as a single unit, those two religions can fall in love -- they should.

The whole physiology, the whole psychology, every layer of the feminine consciousness is different from man's -- not only different, just the opposite. For example, kundalini yoga... it is not for women at all. But many will be shocked if I say that. And women particularly will be shocked. They will think that something has been taken out of their hands. It is not for them at all because kundalini is based on the positive sex center for man. The positive sex center is at the root of the penis -- for men not for women. For women that center is negative, and energy cannot be raised from a negative center. So almost always it is the case -- this is my observation -- that whenever women say they are feeling kundalini arising in the, they are imagining. It cannot happen but they are very imaginary, more imaginary than men. So if I work with ten women and ten men, nine women will feel the energy arising and only one man will feel the energy arising. This is miraculous because it cannot happen! They go on coming to me and I say, "Okay, it is happening." What to do? It is impossible, scientifically impossible, because energy can come only from a positive pole.

Totally different techniques should be developed, totally different techniques -- but because man and woman live so near, so close together, they go on forgetting that they are different. Nothing is similar, and it is good that nothing is similar, because that's why they can become one circle of energy. They are complementary, they fit into each other. But because they fit that doesn't mean that they are similar -- they fit because they are not similar.

And whenever two similar types of bodies and minds try to fit into each other, this is perversion. So I say that homosexuality is a perversion. In the West, now, it has become more and more prevalent. Now homosexuals think they are progressive: they have their clubs, parties, institutions, magazines, propaganda, everything. And their number is rising. In certain countries it has come to near about forty per cent. Sooner or later homosexuality will become a pattern all over, a normal pattern. Now even certain states in America

are allowing homosexual marriage. If people insist, you have to allow it because the government has to serve the people. If two men want to live together in marriage, it is no one's business to create obstacles. It's okay. If two women want to live together, married, it's no one's business. It's their own affair. But this is basically unscientific. It is their affair, but unscientific. It is their affair and no one needs to interfere, but their minds are unenlightened about the very basic pattern of human energy and its movement. Homosexuals cannot develop spirituality. It is very difficult. Their whole pattern of energy movement is disturbed. The whole mechanism is shocked, perverted. And now if homosexuality grows too much in the world, very different techniques will have to be developed, unknown before, to help them to move towards meditation.

When I say a man and woman are two counterparts of one whole, I mean they are complementary. And the complementariness is possible only when their opposite poles meet. Look at it in this way: the vagina is the negative pole in the feminine body and the breasts are the positive pole. This is the rod of magnetism: the positive pole near the breasts, the negative pole near the vagina. For man the negative pole is at the breasts, and the positive pole is at the penis. So when breasts meet -- male and female -- negative and positive are meeting; and when sex centers meet in coitus, negative and positive are meeting. Now both magnetic rods are meeting at their opposite poles, now there is a circle -- the energy can flow, the energy can move. But this circle will happen only when a man and woman are in love. If they are not in love, then only their sex centers will meet -- one positive pole will meet with one negative pole. There will be an exchange of energy, but linear. A circle cannot be made. That's why without love you never feel satisfied.

Sex without love becomes just a trifle. It is not deep moving. Energy moves, but in a line -- a circle is not made. And when a circle is there you become one, not before. When you are deep in love, then breasts also meet, never before. So the sex act is very easy, the love act is more complex. The sex act is just physical -- two energies meeting and dissipating. Hence, if there is only sex, sooner or later you will feel frustrated: you waste energy and nothing is gained. The gain happens only when there is a circle. If the circle is totally there, then both the partners will come out of the sex act more energetic, more alive, more charged, with more energy flowing. If there is only the sex act, both partners will come out of it discharged, faint. They have lost energy. Sleep will follow because all they are feeling is weak.

In this `one pole meeting', men are at more of a loss than women. That's why women can become prostitutes -- because the positive pole is man and the negative pole is woman. Energy flows from man to woman but not vice versa. So a woman can be in twenty or thirty sex acts in one night, a man cannot. A man cannot be in two. It depends on age, how his energy is moving -- because nothing is gained. So to me, if prostitution is bad it is not because of prostitution, it is because a circle is impossible. You are not charged. You simply waste your energy. If there is love, then man and woman meet on two poles. Man gives to the woman and the woman returns it back. This is reciprocal, mutual.

For females, meditation will be good if it starts from the breasts. That is their positive pole. Because of this, many strange things become possible, happen. Man always likes to enter the woman immediately. He is not interested in foreplay because his positive pole is always ready. And women are always reluctant to enter into the sex act immediately, without any foreplay, because their negative pole is not ready. And it cannot be ready. Unless the man starts loving the woman from the breasts, the negative pole will not be ready. They can yield but they will not participate. And man thinks the sex act is simple. Why waste time? Enter the woman immediately -- and he is finished within minutes. But the woman was not a part, she was not aroused. That's why women have a hankering that their lovers should touch their breasts, love their breasts -- a deep hankering. Only when their breasts have become filled with energy does their second pole of the magnetic rod, which is negative, respond. Then they are alive to it, then they can participate, then communication is possible -- and then they will melt. Foreplay is a must.

Marriages become dry because in the beginning when you meet a new woman you play with her body before. You are not certain whether she will allow you a direct approach, so you play. You just feel the ground to see whether she is ready. But when she is your wife, you take her for granted -- there is no need. Wives are so dissatisfied with their husbands, not because their husbands are not loving but because they are wrongly loving. They don't think that a woman exists in a different way; that her body responds in a different way just opposite to them.

This concentration at the breasts, melting into them, will give a new feeling to the female meditator -- a new feeling about her own body, because now from the center she can feel the whole body vibrating. Just by loving the breasts of a woman she can be brought to a deep orgasm because the negative pole will automatically go on responding.

There are many other things. If you start from the breasts, meditating on the nipples, don't follow the route that you have read in books because that is meant for men. Simply don't follow any chart, just allow the energy itself to move. It will happen in this way: with just a vague suggestion your breasts will become filled with energy, they will radiate energy, they will become hot, and then immediately your vagina will respond. And only after your vagina responds and vibrates, will your kundalini start working. The route will be different and the way the kundalini will arise will be different.

In man it arises very actively, forcibly. That's why they have called it a serpent rising. Very forcibly, suddenly, with a jerk, the serpent unfolds. And it is felt on many points. Those points are called chakras. Wherever there is resistance, the snake forces itself. Just as the penis enters the vagina, so the passage is similar for man. When the energy arises it is as if the penis inside is moving.

And the snake is a phallic symbol. Really, not to use direct language, not to call it penis, they have called it a snake. You must have heard the story of the Garden of Eden where the serpent persuaded Eve to eat the fruit of the Tree of Knowledge. Now scholars are working and they say that this serpent is also just a phallic symbol, used so as not to say it directly. So it is not a question, really, of eating the Fruit of Knowledge; it is a question of sexuality.

The same symbol has been used similarly in India: the serpent rises just like a penis erecting in jerks, and moving inwards.

This will not be the feeling for woman. The feeling will be quite the opposite. As a woman feels when the penis has entered the vagina -- the melting sensation, the welcoming, the vagina giving way, vibrating very, very delicately, in a very receptive mood, loving, welcoming -- the same will be the phenomenon inside. When the energy rises, it will be a receptive, passive rise, as if a passage is opening -- not a serpent rising, but a door opening, and a passage opening, and something giving way. It will be passive and negative. With men something is entering; with women something is opening, not entering.

But no one has worked on it, never before, because no one has taken any cognisance of women. But for the future, I think that now it is a must -- the feminine body should not be neglected. Much research and work is needed, but it is very difficult to work because of so much puritanical, moralistic nonsense. It is very difficult to work and to create a map of how the feminine body will respond to the phenomena.

But this is how I feel it will be; everything will be just the opposite. It must be so. It cannot be similar. But the ultimate thing will be the same.

Vigyan Bhairav Tantra, Vol 2

Chapter #29
Chapter title: You are unknown to yourself

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ABIDE IN SOME PLACE ENDLESSLY SPACIOUS, CLEAR OF TREES, HILLS, HABITATIONS. THENCE COMES THE END OF MIND PRESSURES.

CONSIDER THE PLENUM TO BE YOUR OWN BODY OF BLISS.

Man is born alone and dies alone, but between these two points he lives in society, he lives with others.

Aloneness is his basic reality; society is just accidental. And unless man can live alone, can know his aloneness in its total depth, he cannot be acquainted with himself. All that happens in society is just outer: it is not you, it is just your relations with others. You remain unknown. From the outside you cannot be revealed.

But we live with others. Because of this, self-knowledge is completely forgotten. You know something about yourself, but indirectly -- it is said to you by others. It is strange, absurd, that others should tell you about yourself. Whatsoever identity you carry is given to you by others; it is not real, it is just a labelling. A name is given to you. That name is given as a label because it will be difficult for society to be related to a nameless person. Not only is the name given, the very image that you think yourself to be is given by society: that you are good, that you are bad, that you are beautiful, that you are intelligent, that you are moral, a saint, or whatsoever. The image, the form, is also given by society, and you don't know what you are. Neither your name reveals anything, nor the form that society has given to you. You remain unknown to yourself.

This is the basic anxiety. You are there, but you are unknown to yourself. This lack of knowledge about oneself is the ignorance, and this ignorance cannot be destroyed by any knowledge which others can give to you. They can say to you that you are not this name, you are not this form, you are `soul eternal', but that too, is given by others, that too is not immediate. Unless you come to yourself directly, you will remain in ignorance. And ignorance creates anxiety. You are not only afraid of others, you are afraid of yourself -- because you don't know who you are and what is hidden in you. What is possible, what will erupt out of you the next moment, you don't know. You go on trembling and life becomes a deep anxiety. There are many problems which create anxiety, but those problems are secondary. If you penetrate deeply, then every problem will ultimately reveal that the basic anxiety, the basic anguish, is that you are ignorant of yourself -- of the source from where you come, of the end to where you are moving, of the being whom you are right now.

Hence every religion says to move into solitude, into aloneness, so that you can for a time leave society and all that society has given to you, and face yourself directly.

Mahavir lived for twelve years alone in the forest. He would not speak during those days, because the moment you speak you have moved into society. Language is society. He remained completely silent, he would not speak. The basic bridge had been cut so that he would be alone. When you don't speak you are alone, deeply alone. There is no way to move to the other. For twelve long years he lived alone without speaking. What was he doing? He was trying to find out who he was. It is better to put away all labels, it is better to move away from others so that there is no need for the social image. He was destroying the social image. He was throwing away all the garbage that society had given; he was trying to be totally naked, without any name, without any form. That;s what Mahavir;s nakedness means. It was not just throwing away the clothes. It was deeper. It was the nudity of being totally alone. You also use clothes for society: they are to hide your body, or they are to cover you in the eyes of others, because society doesn't approve of your whole body. So whatsoever society doesn't approve of, you have to hide. Only particular parts of the body are allowed to be in the open. The society chooses you in parts. Your totality is not approved of, not accepted.

The same is happening with the mind -- not only with the body. Your face is approved of, your hands are approved of, but your whole body is not approved of, particularly the parts of the body that can give any hint of sex. They are disapproved of, not accepted. Hence the importance of clothes. And this is happening with the mind also: your total mind is not accepted, only parts of it. So you have to hide the mind and suppress it. You cannot open your mind. You cannot open your mind to your deepest friend because he will judge. He will say, "This is what you think? This is what goes on in your mind?" So you have to give him only that which can be accepted -- a very minute part -- and all else that is in you has to be hidden completely. That hidden part creates many diseases. The whole psychoanalysis of Freud consists only of bringing the hidden part out. It takes years before the person is healed. But the psychoanalyst is not doing anything, he is simply bringing the suppressed part out. Just to bring it out becomes a healing force.

What does it mean? It means the suppression is the illness. It is a burden, a heavy burden. You wanted to confess to someone; you wanted to tell, to express; you wanted someone to accept you in totality. That is what love means -- you will not be rejected. Whatsoever you are -- good, bad, saint, sinner -- someone will

accept you in your totalness, he will not reject any part of you. That;s why love is the greatest healing force, it is the oldest psychoanalysis. Whenever you love a person you are open to him, and just by being open, your cut, divided parts are brought together. You become one.

But even love has become impossible. Even with your wife you cannot tell the truth. Even with your lover you cannot be totally authentic, because even his or her eyes are judging. He or she also wants an image to be followed, an ideal -- your reality is not important, the ideal is important. You know that if you express your totality you will be rejected, you will not be loved. You are afraid, and because of this fear love becomes impossible. Psychoanalysis brings the hidden part out, but the psychoanalyst is not doing anything, he is simply sitting there listening to you. No one has listened to you it seems. That is why you now need professional help. No one is ready to listen to you. No one has the time. No one has much interest in you. So professional help has come into being -- you are paying someone to listen. And then year in, year out, he will listen to you every day, or twice a week, or thrice a week, and you will be healed. This is miraculous! Why should you be healed just by listening? It is because someone pays attention to you without any judgement and you can tell anything that is in you. And just by telling, it comes up and becomes a part of the conscious. When you cut off something, deny something, prohibit something, suppress something, you are creating a division between the conscious and the unconscious, the accepted and the rejected. This division has to be thrown.

Mahavir moved into aloneness so that he could be as he was with no fear of anybody. Because he didn't have to show a face to anybody he could throw away all the masks, all the faces. Then he could be alone, totally naked, as he is under the stars, by the river and in the forest. No one would judge him and no one would say, :You are not allowed to be like this. You should behave. You should be like this." Leaving society means leaving the situation where suppression has become inevitable. So nudity means to be as one is, with no barriers, no withholding. Mahavir moved into silence, into loneliness, and he said, "Unless I find myself -- not the self that others have given to me, that is false, but the self that I am born with -- I will not return to society. Unless I know who I am I will not return to society. Unless I have come directly face to face with my reality, unless I have encountered the essential in men, not the accidental, I will not speak, because it is useless to speak."

You are the accidental. Whatsoever you think you are is the accidental part. For example, you are born in India. You could have been born in England or in France or in Japan. That is the accidental part. But just by being born in India, you have a different identity. You are a Hindu. You think yourself a Hindu -- but you would have thought yourself a Buddhist in Japan, or a Christian in England, or a communist in Russia. You have not done anything to be a Hindu, it is just an accident. Wherever you were you would have joined yourself with the situation. You think yourself religious but your religion is just accidental. `If you have been born in a communist country, you would not have been religious, you would have been as irreligious there as you are religious here. You are born into a Jain family so you don;t believe in God without your having discovered that there is no God. But just by the side of your house another child is born on the same day, and he is a Hindu. He believes in God and you don;t. This is accidental, it is not essential. It depends on circumstances. You speak Hindi, someone speaks Gujarati, someone speaks French -- these are accidents. Language is accidental. Silence is essential; language is accidental. Your soul is essential; your self is accidental. And to find the essential is the search, the only search.

How to find the essential? Buddha moved in silence for six years. Jesus also moved into a deep forest. His followers, the apostles wanted to go with him. They followed him and at a certain moment, at a certain point, he said, "Stop. You should not come with me. Now I must be alone with my God." He moved into the wilderness. When he came back he was a totally different man; he had faced himself.

Loneliness becomes the mirror. Society is the deception. That;s why you are always afraid of being alone -- because you will have to know yourself, and you will have to know yourself in your nudity, in your nakedness. You are afraid. To be alone is difficult. Whenever you are alone, you immediately start doing something so you are not alone. You may start reading the newspaper, or you may put on the T.V., or you may go to some club to meet some friends, or you may go to visit some family -- but you must do something. Why? Because the moment you are alone your identity melts, and all that you know about yourself becomes false and all that is real starts bubbling up.

All religions say that man must move into solitariness to know himself. One need not be there forever, that is futile, but one has to be in solitude for a time, for a period. And the length of the period will depend on each individual. Mohammed was in solitude for a few months; Jesus for only a few days; Mahavir for twelve years and Buddha for six years. It depends. But unless you come to the point where you can say,

"Now I have know the essential," it is a must to be alone.
This technique is concerned with loneliness.

> ABIDE IN SOME PLACE ENDLESSLY SPACIOUS, CLEAR OF TREES, HILLS, HABITATIONS. THENCE COMES THE END OF MIND PRESSURES.

Before we enter this technique three other points about loneliness must be understood. One: to be alone is basic, foundational -- that is how your being is. In the mother;s womb you are alone, totally alone, and psychologists say that the hankering for nirvana, for enlightenment, for salvation, for paradise, is really a deep imprinted memory of the experience of the mother;s womb. You have known it -- the total aloneness -- and the bliss of it. You were alone, you were God. No one else was there. No one disturbed you, no one interfered. Alone, you were the master. With no conflict the peace was intrinsic. Silence was there, no language. You were deep in yourself. You are not consciously aware of the fact but it is deeply imprinted, it is there hidden in the unconscious.

Because of this, psychologists say that everyone thinks that life in childhood was beautiful. And ever country and every race thinks that somewhere in the past was the Golden Age -- somewhere in the past, life was blissful. Hindus call it SATYA-YUG, age of truth. In the past, somewhere, the very, very past, before history began, everything was beautiful and blissful. There was no conflict, no strife, no violence. Only love prevailed. That was the Golden Age. Christians say that Adam and Eve lived in Eden, in the garden, in absolute innocence and blissfulness. Then came the fall. So the Golden Age is before the fall. Every country, every race, every religion, believes that the Golden Age was somewhere in the past. And the strangeness is that howsoever deeply into the past you move, this was always believed to be so, always.

In Mesopotamia a stone has been found which is six thousand years old. There is an inscription on it. If you read it you will feel that it is the editorial of today's morning newspaper. The inscription says that this age is the age of sin. Everything has gone wrong. The son doesn't believe in the father, the wife doesn't believe in the husband. Darkness has set. Where are those days, the days of the past, those golden days? This is a six thousand-year-old inscription! Lao Tzu says that in the days of the past, in the days of the ancients, everything was beautiful. Then Tao prevailed, then there was nothing wrong, and because there was nothing wrong, no one preached. There was nothing wrong to be changed, transformed, and there was no priest, no preacher, no moral leaders, because everything was so right. Lao Tzu says that in those days, those old days, there was no religion. There was no need because Tao prevailed. Everyone was so religious that there was no need for religion. There were no sages then, because there were no sinners. Everyone was such a sage that, naturally, no one was aware of who was a sage and who was a sinner.

Psychologists say that this past never existed. This past is just the deep memory within every individual of the womb. It existed. Really, Tao was in the womb, and everything was beautiful, everything was as it should be. Completely unaware of the world, the child is moving in bliss. The situation of the child in the womb is just as it is for Vishnu on his SHESHNAGA. Hindus believe that Vishnu is lying on his couch, a serpent couch, floating on the ocean of bliss. Really, that is the child's position in the womb. The child floats. The mother's womb is just like the ocean. And you may be surprised to know that the water in which the child floats in the mother's womb has the same constituents as the ocean water -- very similar, the same salts, everything. It is ocean water, soothing. And the womb always keeps the right temperature for the child. The mother may be shivering with cold, that makes no difference. For the child it is always the same temperature in the womb. He is warm, blissfully floating, with no worries, no anxieties, no responsibilities, alone. He is not aware of the mother; mother doesn't exist for him. This SANSKAR, this imprint, is carried on by you. This is the basic reality, how you were before you entered society, and this will be the reality again when you go out of society and die. You will again be alone.

And between these two points of loneliness your life is filled with many events. But those events are accidental. Deep down you remain alone because that is your basic reality. Around that aloneness many things happen: you get married, you become two, then you have children and you become many. Everything goes on happening -- but just on the periphery. The deep stratum remains totally alone. That is your reality. You may call this your ATMA, your essence.

In deep solitude this essence has to be recaptured. So when Buddha says that he has achieved nirvana, really he has achieved this loneliness, this basic reality. Mahavir says he has achieved KAIVALYA. The very word KAIVALYA, means loneliness, the alone. Just below the turmoil of events that aloneness is there. It runs through you like a thread running in a mala. The beads are apparent, but the thread is not. But the beads are hanging on the thread, and the beads are many and the thread is one. Really, the mala is a

symbol of this reality. The thread is the reality and the beads are just the events which go on hanging on it. And unless you penetrate and come to the basic thread, you will be in anguish, you will be in suffering.

You have a history -- that history is accidental. And you have a nature -- that nature is non-historical. You are born on a certain date, to certain parents, in a certain society, in a certain age. You are educated in a certain way. Then you enter a particular profession, you fall in love with a woman, you have children. These dramas are beads, events, history, but deep down you are always alone. And if you forget yourself completely because of these events you have missed the very purpose of being here. Then you have lost yourself in the drama and you have forgotten the actor who was not part of it, who was just playing the role. All these things are roles.

Because of this India does not have written histories. Really, it is very difficult to be certain about when Krishna was born, when he died; when Ram was born, when he died -- or whether he was ever born or not or is just a myth. We have not written his history, and this is the reason: we in India are concerned with the thread and not with the beads. Really, in the religious world, Christ is the first historical person, but had he been born in India he would not have been historical. We in India are always looking for the thread, the beads are irrelevant. But the West is more oriented towards events, facts -- temporal things -- than to the essential and the eternal. History is the drama. In India, we say that Ramas and Krishnas go on being born in every age. They have been repeated many times before and they will be repeated many times afterwards. So there is no need to carry on the records. When they are born is irrelevant. What their being is -- the thread -- that is the meaningful. So we are not concerned if they were really historical persons or not, we are not concerned with outer things that happen to a being, we are concerned with the being itself and whether anything happens to it or not.

When you move into solitude you are moving to the thread; when you move into solitude, you are moving into nature. If you are really alone, not even thinking of others, you will feel the world of nature around you for the first time. You will become attuned to it. Right now you are attuned to society. If you fall from this attunement to society, you will be attuned to nature. When the rains come -- they are always coming but you cannot understand the language of the rains -- they don't say anything to you, they don't mean anything to you; at the most some utilitarian thing about water being needed is realized. So there is some use, but you don't have any dialogue, you cannot understand the language of the rains, the rain has no personality for you. But if you leave society for a time and remain in aloneness, you will start feeling a new phenomenon: the rains will come and they will talk to you. Then you will feel their moods -- some day the rain is very angry and some day it is very soothing and loving. Some day the whole sky is depressed, and some day it is dancing. Some day the sun rises as if without any will of its own, forced, doing the work; and some day on its own -- now it is not a work but a play.

You will feel all the moods around you. Nature has its own language but it is silent, and unless you are silent you cannot understand it.

The first layer of attunement is with society, the second layer of attunement is with nature, and the third layer, the deepest, is with Tao or DHARMA. That is the pure existence. Then the tree, then the rains, then the clouds, they are also left behind. Then, just existence.... Existence has no moods. Existence is always the same. Existence is always the same: always festive, exploding with energy. But one has first to move from society to nature -- then from nature to existence. When you are attuned with existence you are totally alone, but this aloneness is different from that of the child in the womb. The child is alone, but it is not that he is really alone, he is unaware of anything else. He is enclosed in darkness, that's why he feels alone. The whole world exists around him but he is not aware of it. His aloneness is that of ignorance. When you become consciously silent, one with existence, your aloneness will not be surrounded by darkness, it will be surrounded by light.

For the child in the womb the world is not, because he is unaware. For you the world will not be, because the world and you have become one.

When you reach the deepest being you are alone again because the ego is lost. The ego is given by society. It can persist a little even when you are in nature although it will not be as much as it is in society. When you move alone, your ego starts disappearing -- because it is always in relationship. Look at this phenomenon: with every individual your ego changes. If you are talking to your servant, look inside, look at the ego, see how it is. If you are talking to your friend, look within, see how the ego is. You are talking to your beloved, look within, see whether the ego is or is not. If you are talking to an innocent child, look within -- the ego will not be there because it will be stupid to be an egoist with an innocent child. You will feel that this would be stupid, so while playing with children you become a child. The child doesn't know

the language of ego. And being egoistic with a child you will look awkward. So when you play with children they pull you down. They bring you back to your own childhood. When you are talking with a dog, or playing with a dog, the ego that the society has given to you cannot exist because with a dog there is no question of ego. If you are walking with your dog -- a very beautiful and costly dog -- and someone crosses the street, even the dog seems to give you ego. But the dog is not giving you ego, it is the man who is passing. You become straight, you feel elated because you have a very beautiful dog and the man looks jealous.

The ego is there. If you move into a forest the ego disappears. Hence the insistence of all religions to move, at least for a time, into the world of nature.

This sutra is simple: ABIDE IN SOME PLACE ENDLESSLY SPACIOUS -- on some hilltop from where you can see endlessly, from where the vision never comes to any end. If you can see endlessly and there is no end to your vision, the ego will dissolve. Ego needs limits, boundaries. The more defined the boundaries, the easier it is for the ego to exist.

> ABIDE IN SOME PLACE ENDLESSLY SPACIOUS, CLEAR OF TREES, HILLS, HABITATIONS. THENCE COMES THE END OF MIND PRESSURES.

Mind is very subtle. You can live on a hilltop where there is no one, but if you can see a cottage deep down in the valley you will start talking with that cottage, you will be in relationship with it -- the society has come. You don't know who lives there, but someone lives there, and that becomes the boundary -- you will start dreaming about who lives there and your eyes will search each day to see who lives there. The cottage will become a symbol of humanity. So the sutra says WITHOUT HABITATIONS -- even without trees, because it has been known that people who live alone start talking with trees. They make friendships, they create a dialogue. You cannot understand the difficulty of a man who has gone to be lonely. He wants someone so he will say "Hello" to the tree and "How are you?" And trees are beings. If you are really honest, they will start replying, there will be a response. So you can create a society.

The meaning is this: be in some place and be alert that you don't create a society again. You may start tending a tree, loving a tree. You may feel that the tree is feeling thirsty so you should bring some water -- you have started a relationship and with a relationship you are not alone. So this is the emphasis: move to such a place but have it in your mind that you are not going to create any relationship. Leave all relationship and the world of relationship behind, and be alone there. In the beginning it is going to be very difficult because your mind is created by society. You can leave society but where will you leave the mind? The mind will follow you like a shadow. The mind will haunt you. The mind will start torturing you. Faces will come in your dreams -- they will try to pull you. You will try to meditate but thoughts will not cease. You will start thinking of your house, you will start thinking of your wife, of your children. It is human.

And it does not happen to you only -- it has happened to Buddha and to Mahavir. It has happened to everyone. Even a Buddha is bound to think of Yashodhara during six long years of loneliness. In the beginning, when the mind was following him, he must have been sitting under a tree pretending to meditate, and Yashodhara must have followed him. He loved that woman. And he must have felt guilty because he had left her -- and without saying anything to her. Nowhere is it mentioned that he thought about Yashodhara, but I say he must have thought of her. It is so human; it is so natural. To think that he never thought again of Yashodhara would be very inhuman and would not be fair to Buddha. Only by and by, after a long struggle, would he have been able to throw off the mind.

But mind will persist because it is nothing but society -- society internalized. Society has entered into you -- that is your mind. You can escape from society, the outer reality, but the inner will follow you.

Many times Buddha must have been talking with Yashodhara, with his father, with the small child he left behind. The face of his child must have followed him. It was there in his mind when he left. The night he left he went into Yashodhara's room, just to see the child for the last time. The child was only one day old. Yashodhara was sleeping and the child was clinging to her breast. He looked at the child. He wanted to take the child into his hands because this was his last opportunity. He had not touched him yet and now he might never return so there would be no meeting. He was leaving the world. He wanted to touch and kiss the child but then he became afraid because if he took the child up in his hands, Yashodhara might be awakened. Then it would be very difficult for him to leave -- she would start weeping and crying. He had a human heart. It was beautiful that he thought of it: that if she started crying it would be very difficult for him to leave. Then all that he had created in his mind -- that this world was useless and futile -- would disappear. He would not be able to see Yashodhara crying. He loved that woman. So he left. He moved out

of the room without making any noise.

This man could not leave Yashodhara and the child easily. No one could. When he was begging it was bound to come to his mind -- his palace and everything. He was a beggar of his own accord. The past would persist, it would hammer the mind again and again, "Come back." Many times he would think, "I have made a mistake." It is bound to be so. Nowhere is this recorded and sometimes I think about making a diary about what happened to Buddha's mind during those six years -- a diary about what happened to his mind, what was going on.

Mind will follow like a shadow wherever you go. So it is not going to be easy. It has never been easy for anyone. It will be a long struggle to make yourself again and again alert; again and again to be a witness; again and again not to fall a victim. And to the very last the mind follows. Unless you are desperate, unless you feel that you are incurable, that nothing can be done, the mind will go on haunting you. It will try in every way. It will create fantasies, reveries, dreams; it will create all types of allurements, seductions. It is written in the lives of all the seers that Satan comes, the Devil comes, to seduce. No one comes -- only your mind. Your mind is the only Devil and no one else. It will try in every way. It will say to you, "I will give you the whole world, come back." It will make you depressed, "You are a fool -- the whole world is enjoying and you have come to this hilltop. You are mad. All this religious stuff is humbug, come back. Look, the whole world is not insane and they are enjoying." And the mind will give such beautiful pictures of everyone who is enjoying and the whole world will be more attractive to you than ever. All that you have left behind will pull you backwards.

This is the basic struggle. And this is just because the mind is a mechanism of habits, of mechanical persistence. On the hilltop the mind will feel like hell -- nothing is good there, everything is wrong. The mind will create negativity all around you, "What are you doing here? Have you gone mad?" The world that you have left behind will become more and more beautiful to your eyes and the place that you are in will become more and more ugly. But if you persist and you remain aware that this is what the mind is doing, this is what the mind is bound to do, and if you don't get identified with the mind, a moment comes when the mind leaves you, and with it all the pressures. When the mind leaves you, you are unburdened, because it is the only burden. Then there is no worry, no thought, no anxiety, you have entered the womb of existence. Unworried, you float. A deep silence explodes within you.

The sutra says, THENCE COMES THE END OF MIND PRESSURES. In such solitude, in such loneliness, one thing more has to be remembered: the crowd exerts a deep pressure on you, whether you know it or not.

Now, after working on animals, scientists have come to a very basic law. They say that every animal has a certain space as his territory. If you enter that space then the animal becomes tense and he will attack you, Every animal has a certain space around him. He will not allow anybody to enter, because the moment someone enters, he feels the pressure. You hear many birds singing in the trees. You don't know what they are doing. Scientists say now, after years of study, that whenever a bird is singing in the trees he is doing many things. One, he is calling for his girlfriend. Another, he is alerting all the male competitors that this is his territory -- don't enter it. And if someone enters the territory a fight will ensue. And the girlfriend will just wait and see who wins, because whoever gets the territory will get her/ She will just wait, and the one who wins will stay there and the one who is defeated will have to leave. By many means every animal creates territory: by sound, by singing, by body odor. No other competitor should enter that territory.

You may have seen dogs pissing all around. Scientists say that they create their territory by pissing. The dog will go and piss on this pole and on that pole. He will not piss on one place -- why? You can do it on one place, why move so much? He is creating territory. His urine has a particular odor and with it he creates a territory. No one should enter, it is dangerous. He lives secluded in his own territory, master of it.

There are many studies going on. They have tried putting many animals in one cage with all their needs fulfilled -- better than they can fulfil them themselves in a forest. But they go mad because they don't have space. When someone is always around they are tense, afraid, ready to fight. This constant readiness to fight gives such tensions that there heart failures or they go mad. Animals even commit suicide because the pressure becomes so much. And many abnormalities develop which are never found in the wild state. Monkeys in the wild are totally different. When caged in a zoo they start behaving abnormally. In the beginning it was thought that it was the bondage that was creating the problem. Now it is known that it is not the bondage. If you give them the proper space that they need in a cage they are happy. Then there is no problem. But they have an intrinsic feeling of space. When someone enters that space, pressure comes to their minds. Their minds start to be tense, strained; they cannot sleep right, they cannot feed right, they

cannot love right.

Because of these studies, scientists now say that the whole of humanity is going crazy and mad because of too much over-population. The pressure is so great. You are never left alone: in the train, in the bus, in the office, everywhere, crowds and crowds. Man also has a need of space, to be left alone. But there is no place, you are never alone. When you come to your home, your wife is there, the children are there, and the relatives keep on coming. And they still think that the guest is God! You are already crazy because the pressure is too much all around you. You cannot say to anyone, "Leave me alone." If you say to your wife, "Leave me alone," she will get angry, "What do you mean?" She has been waiting for you the whole day. Mind needs space to be relaxed.

This sutra is really beautiful and very scientific. THENCE COMES THE END OF MIND PRESSURES.

When you move alone on a solitary hilltop you have space all around you, endless space. The pressure of the crowd, the pressure of others around you, leaves you. You will sleep more deeply. You will have a different quality of awakening in the morning. You will feel free. An inner pressure circle is not there. You will feel unimprisoned, unfettered.

This is good. But we have become so addicted to crowds that only for a few days -- three or four days -- will you feel good, then the desire will arise to go again to the crowd. Every holiday you go on, you want to come back after three days. Because of the pattern, the habit, you feel useless. Alone, you feel useless, alone you cannot do anything, and even if you do something, no one will know about it, no one will see you doing it, no one will appreciate it. You cannot do anything alone because all your life you have been doing something for others. You feel useless.

So remember, if you ever try this solitary madness, drop the idea of utility. Be useless. Only then can you be alone. Because really, utility has been forced on your mind by society. Society says, "Be of some utility. Don't be useless." Society want you to be an economic unit, a thing, efficient, utilitarian. Society doesn't want you to be just a flower. No, even if you are a flower then you must be worth being sold. Society needs you to be in the market, you must have some utility. Only then are you of use, otherwise not. Society goes on preaching that use is the goal of life, the purpose of life. This is nonsense.

I am not saying be useless. I am saying that this use is not the goal. You have to live in society, to be useful to it, but to remain capable of being useless at any moment. That capacity must be retained otherwise you become a thing and not a person. When you move into solitariness, aloneness, this will become a problem. You will feel yourself useless.

I have been working with many people. Sometimes I suggest that they go for three weeks or three months into total loneliness, silence. And I tell them that after seven days they will want to come back and their mind will find all the reasons for not being there so that they can come back. I tell them not to listen to those arguments and to make it a point that for the time they have decided upon they will not leave. They say to me that they are going of their own will, so why should they leave? I tell them that they don't know themselves. This will not be there for more than three to seven days; afterwards they will long to return, because society has become alcoholic, it is an intoxicant. In sober moments you can think about being alone, but when you are alone, within three days you will think, "What am I doing?" Remember, use is for society. Society uses you and you use society. This is a reciprocal relationship.

But life is not for use. It is non-utilitarian, purposeless, it is a play, a celebration. So when you move into solitariness to do this technique, be prepared from the very beginning that you are going to be useless, and enjoy it, don't feel sad about it. You cannot conceive of what arguments the mind will bring. You will say, "The world is in such trouble and you are sitting in silence here. Look what is happening in Vietnam and what is happening in Pakistan and what is happening in China; and your country is dying, there is no food, there is no water. What are you doing here meditation? What is the use? Will it bring socialism to the country?" Mind will bring beautiful arguments; mind is the great arguer. It is the Devil -- it will try to persuade you, it will convince you that you are wasting time. But don't listen to it. From the very beginning be prepared, "I am going to waste time. I will not be of any use. I will simply enjoy being here."

And don't be concerned with the world. The world goes on. It is always in trouble. It has been always in trouble and it will remain always in trouble. That is the way of the world. You cannot do anything so don't try to be a great world reformer, a revolutionary, a messiah. Don't try.

You simply be yourself and enjoy your solitariness, just like a rock or a tree or a river. Useless! What is the use of a rock just lying there under the rains, under the sun, under the stars? What is the use of this rock? No use -- the rock enjoys itself being that way. Just be a rock. There are rock gardens in Japan, in Zen monasteries; they make rock gardens particularly for this. There are no trees in the garden, just sand and

rock. A solitary rock, just sits there, and the master says to the disciple, "Go, and be just a rock, just like that rock. Don't be bothered about the world. That rock remains there whatsoever happens to the world. It is not worried. It is always in meditation."

Unless you are really prepared to be useless, you cannot be solitary, you cannot be in solitude. And once you know the depth of it you can come back to society. You must come back because solitariness is not a style of life -- it is just a training. It is not a way of life, it is just a deep relaxation to change the perspective. It is just falling out of step with society to have a look at yourself, who you are, alone. So don't think that this is a style of life. Many have made it a style of life. They are in error. They are absolutely in error. They have made a medicine food. It is not a style of life, it is just medicinal. You fall out for a time being just to have a perspective, a distance, to see what you are and what society is doing to you. When you are out of it, you can have a better look. You can observe. Without being concerned, without being in it, you can become an observer from the hilltop, you can become a witness. You are so far away. Unprejudiced, undisturbed, you can look.

So note it, this is not a way of life. I am not saying leave the world and become hermits somewhere in the Himalayas -- no. But sometimes leave, relax, be useless, be alone, exist like a rock, be independent, free from the world, be a part of nature -- and you will be rejuvenated, reborn. Then come back and move in society and in the crowd again. And try to carry that beauty, that silence that happened to you when you were alone. Now carry it, don't lose contact with it. Move deep into the crowd but don't become a part of it. Let the crowd be there outside you -- you remain alone.

And when you become capable of being alone in the crowd, you have achieved real aloneness. It is easy to be alone on a hilltop. The whole of nature helps you, and nothing is a barrier. To be back in the market-place, in the shop, in the office, in the family, and to remain alone -- that is an achievement. Then it is something you have achieved and it is not just accidental, something that happened because of the hills. Now the quality of consciousness has changed. So remain alone in the crowd. The crowd will be there outside but don't allow it to enter in. Protect whatsoever you have gained. Defend it, don't allow it to be disturbed. And whenever you feel that the feeling has become dull, that you are missing it, that society has disturbed it, that the dust has gathered around, that the fresh spring is no longer fresh, that it is polluted -- move again. Fall out of society to renew it, to make it alive again. Then come back and move in the crowd. And then a moment will come when that original spring will remain fresh and no one will be able to pollute it or contaminate it. Then there is no need to move anywhere.

So this is just a technique, not a style of life. Don't become a monk, don't become a nun, don't move to a monastery to live there forever. That is nonsense. If you live forever in a monastery you will never be able to know whether you have attained what you have attained, or whether the monastery has just given it to you. It may be accidental, not essential. The essential has to be tested. The essential has to be set against society; it has to be brought to the touch-stone. And when it never breaks, when you can depend on it, when nothing can change it, then it has become a crystallization.

The second technique:

CONSIDER THE PLENUM TO BE YOUR OWN BODY OF BLISS.

This second technique is concerned with the first. Consider space to be your own body of bliss. Meditating on a hilltop with endless space before you, you can do it. Consider it to be filled with your own body of bliss.

There are seven bodies. The bliss body is the last body, so the more you enter within, the more you feel yourself to be blissful. You are nearing the bliss body, the layer of bliss. It is just around your essential soul, which is the first body from within outwards, or the last body from without inwards. Just around your being, the essential soul, is the layer of bliss. It is called the bliss body. Sitting on a hilltop, looking at the endless sky, feel that the whole space, the whole plenum, is filled with your bliss body. Feel that your bliss body has increased and the whole space is filled with it.

How will you feel it? You don't know what bliss is so how to imagine it? It will be better to try first to feel that the whole space is filled with silence, not with bliss. Feel it filled with silence. Nature will be helpful about it because in nature even noises are silent. In cities even silence is noisy. Natural sounds are silent because they don't disturb. They are harmonious. So don't think that silence is necessarily soundlessness. No, a musical sound can be silence because it is so harmonious -- it doesn't disturb you. Rather, it deepens your silence. So when you move into nature, the breeze blowing, the stream, the river, the wind or whatsoever sounds there are, are harmonious, they make a whole. They are not disturbing. You can

listen to them and the very listening will deepen your silence. So first feel that the whole space is filled with silence; feel deeply that it is growing more and more silent, that the sky has become silence around you.

And when you feel that the sky has become silence, only then should you try to be filled with bliss. As silence deepens you will have the first glimpse of bliss. As tension increases, you have the first glimpse of misery, strain; as silence deepens you will feel at ease, at home, relaxed, and the first glimpse of bliss will come to you. And when that glimpse comes, then you can imagine that the whole space is now filled with that bliss. CONSIDER THE PLENUM TO BE YOUR OWN BODY OF BLISS. The whole sky becomes your body of bliss.

You can do it separately, there is no need to join it to the first, but the same requirements are needed -- endless space, silence, no human beings around you. Why this insistence on no human beings around you? Because the moment you see a human being you will start reacting in the old ways. You cannot see a human being without reacting. Something or other will happen to you immediately. He brings you back to your old patterns. If you don't see human beings you forget that you are human, and to forget that you are human, part of society, is good. It is good to remember that simply you are, even if you don't know what. You don't belong to anybody, to any society, to any group, to any religion. This non-belonging will be helpful.

So it will be good if you move alone somewhere and do this, practise this. Alone this technique will be helpful, but remember to start with something that you can feel. I have seen people doing techniques which they cannot feel. If you cannot feel, if you don't have any experience, even a glimpse, then the whole thing becomes false. A man came to me and he said, "I am practising that God is everywhere." So I asked him, "How can you practise? What do you imagine? Have you any taste, any feeling of God? Only then will it be easy to imagine. Otherwise, you will be simply thinking that you are imagining and nothing will happen."

Remember this for any technique you do -- at the start you must do something you are acquainted with; you may not be totally acquainted with it, but a little glimpse will be necessary. Only then can you progress, step by step. But don't jump into something which is absolutely unknown to you because then you cannot feel it and you cannot imagine it. Because of this, many masters, particularly Buddha, completely dropped the word `God'. Buddha said, "You cannot work with it. It is the very end, and you cannot bring the end into the beginning. So begin from the very beginning." He said, "Forget the end, the end will follow automatically." And he said to his disciples, "Don't think of God. Think of compassion. Think of love." So he doesn't say that one should feel that God is everywhere, one should simply feel compassion for everyone who is there -- for the tree, for human beings, for animals. Simply feel compassion. Feel sympathetic, create a love... because love you know, howsoever little. There has been something like love in everybody's life. You may not have loved, but someone may have loved you, your mother at least. You must have looked into her eyes: she loved you.

"Just be motherly to existence," Buddha says, "and feel deep compassion. Feel that the whole world is filled with your compassion. Then everything else will follow."

Remember this as a basic law: always start with something you can feel because only then can the unknown enter through it.

Vigyan Bhairav Tantra, Vol 2

Chapter #30
Chapter title: Aloneness is pain

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The first question:

CONFRONTATION OF ONESELF IN ALONENESS IS VERY FEARFUL, VERY PAINFUL. WHAT TO DO?

It is fearful and it is painful, and one has to suffer it. Nothing should be done to avoid it, nothing should be done to divert the mind, nothing should be done to escape form it. One has to suffer it and go through it. This suffering, this pain, is just a good sign that you are near a new birth, because every birth is preceded by pain. It cannot be avoided, and it should not be avoided because it is part of your growth. This pain and this suffering is known traditionally as TAPASHCHARYA, austerity. This is the meaning of TAPAS -- arduous austerity, effort.

But why is this pain there? This should be understood because understanding will help you to go through it, and if you go through it knowingly, you will come out of it more easily, and sooner.

Why is there pain when you are alone? The first thing is that your ego gets ill. Your ego can exist only with others. It has grown in relationship, it cannot exist alone. So if the situation is one in which it can exist no more, it feels suffocated, it feels just on the verge of death. This is the deepest suffering. You feel just as if you are dying, but it is not you who is dying but only the ego which you have taken to be yourself, with which you have become identified. It cannot exist because it has been given to you by others. It is a contribution.

When you leave others you cannot carry it with you. Think of it in this way: when you are in society, people think you are a very good person. This goodness cannot exist when you are lonely and alone because this is what people thought about you. Now those people are there no more. Your image cannot be helped. It has become foundationless. By and by it will disappear and you will feel very bad because you were such a good person and now you are no more. And not only good people will suffer, if you are a bad person that too was given by others to you. That too is a way of getting attention. When many people consider you bad they give you attention. They cannot be indifferent to you, they have to be aware of you. You are somebody, a bad man, dangerous. When you move into loneliness, you become nobody. That bad image will disappear and you were feeding on it, your ego was feeding on it. So bad men and good men are not basically different -- both are gaining their egos. Their mediums differ, but their goals are the same.

The bad depends on others, the good also. They exist in society. The saint and the sinner, they exist in society. Alone you are neither a saint nor a sinner. So in aloneness all that you know about yourself will fall; by and by it will disappear. You can prolong your ego for a certain period -- and that too you will have to do through imagination -- but you cannot prolong it for long. Without society you are uprooted; the soil is not there from where to get food. This is the basic pain. You are no longer sure who you are: you are just a dispersing personality, a dissolving personality. But this is good, because unless this false you disappears, the real cannot emerge. Unless you are completely washed and become again clean, the real cannot emerge.

This false you is occupying the throne. It must be dethroned. By living in solitariness all that is false can go. And all that is given by society is false -- really, all that is given is false, all that is born with you is real. All that is you by yourself, not contributed by someone else, is real, authentic. But the false must go. And the false is a great investment: you have invested so much in it, you have been looking after it so much. All your hopes hang on it. So when it starts dissolving you will feel fearful, afraid, trembling. What are you doing to yourself? You are destroying your whole life, the whole structure.

There will be fear. But you have to go through this fear, only then will you become fearless. I don't say you will become brave, no. I say you will become fearless. Bravery is just part of fear. Howsoever brave you are, the fear is hidden behind. I say fearless. You will not be brave, there is no need to be brave when there is no fear. Bravery and fear both become irrelevant. They are both aspects of the same coin. So your brave men are nothing but you standing on your head -- just in SHIRSHASAN. Your bravery is hidden within you and your fear is on the surface; their fear is hidden within and their bravery is on the surface. So when you are alone you are very brave, when you think about something you are very brave, but when a real situation comes you are fearful. It is said about soldiers, the greatest of them, that before going to the front they are as afraid as anyone.

The inside is trembling, but they will go. They will push this trembling aside into the unconscious; and

the more the inner trembling is there, the more they will create a facade that they are brave around them. They will create an armor. You look at that armor -- it looks brave, but deep down they are filled with fear. One becomes fearless only when one has gone through the deepest fear of all -- that is the dissolving of the ego, the dissolving of the image, the dissolving of the personality.

This is death because you don't know if a new life is going to emerge out of it -- during the process you will know only death. Only when you are dead as you are, as the false entity, only then will you know that the death was just a door to immortality. But that will be the end. During the process you are simply dying. Everything that you cherished so much is being taken away from you -- your personality, your ideas, all that you thought was beautiful.

All is leaving you. You are being denuded. All the roles and robes are being taken away. In the process fear will be there, but this fear is basic, necessary, inevitable -- one has to pass through it. You should understand it, but don't try to avoid it, don't try to escape from it because every escape will bring you back again, you will move back into the personality.

Those who go into deep silence and solitude, they always ask me, "There will be fear, so what to do?" I tell them not to do anything, just to live the fear. If trembling comes, tremble, why prevent it? If an inner fear is there, and you are shaking with it, so shake with it. Don't do anything. Allow it to happen. It will go by itself. If you avoid it -- and you can avoid it. You can start chanting Ram, Ram, Ram; you can cling to a mantra so that your mind is diverted. You will be pacified and the fear will not be there -- you have pushed it into the unconscious. It was coming out -- which was good, you were going to be free from it -- it was leaving you and when it leaves you, you will tremble. That is natural because from every cell of the body, of the mind, some energy which has always been there pushed down, is leaving. There will be a shaking, a trembling; it will be just like an earthquake. The whole soul will be disturbed by it but let it be. Don't do anything. That is my advice. Don't even chant the name of Ram. Don't try to do anything with it because all that you can do will again be suppression. Just by allowing it to be, by letting it be, it will leave you -- and when it has left, you will be altogether a different man.

The cyclone has gone and you will now be centered, centered as you never were before. And once you know the art of letting things be, you will know one of the master keys which opens all the inner doors. Then whatsoever the case is, let it be, don't avoid it.

If just for three months you can be in total solitude, in total silence, not fighting with anything, allowing everything to be, whatsoever it is, within three months the old will be gone and the new will be there. But the secret is allowing it to be, howsoever fearful, painful, howsoever apparently dangerous, deathlike. Many moments will come when you will feel as if you will go mad if you don't do something and involuntarily you will start to do something. You may know that nothing can be done, but you will not be in control and you will start to do something.

It is just as if you are moving through a dark street in the night, midnight, and you feel fear because there is no one around and the night is dark and the street is unknown -- so you start whistling. What can whistling do? You know it can do nothing. Then you start singing a song. You know nothing can be done by singing a song, the darkness cannot be dispelled, you will remain alone, but still, it diverts the mind. If you start whistling, just by whistling you gain confidence and you forget the darkness. Your mind moves into whistling and you start feeling good.

Nothing has happened. The street is the same, the darkness is the same, the danger, if there is any, is there, but now you feel more protected. All is the same, but now you are doing something. You can start chanting a name, a mantra, Ram, Ram, that will be a sort of whistling. It will give you strength. But that strength is dangerous, that strength will again become a problem, because that strength is going to be your old ego. You are reviving it again.

Remain a witness, and allow whatsoever happens to happen. Fear has to be faced to go beyond it. Anguish has to be faced to transcend it. And the more authentic the encounter, the more face to face, the more looking at things as they are, the sooner the happening will be there.

It takes time only because your authenticity is not intense. So you may take three days, three months, or three lives -- it depends on the intensity. Really, three minutes can also do -- three seconds can also do. But then you will have to pass through a tremendous hell, with such an intensity that you may not be able to bear it, to tolerate it. If one can face whatsoever is hidden in oneself, it passes, and when it has gone, you are different. Because all that has left you was part of you before, and now it is no longer a part.

So don't ask what to do. There is no need to do anything. Non-doing, witnessing, effortlessly facing whatsoever is, not even making a slight effort, just allowing it to be... remain passive and let it pass. It

always passes. When you do something, that is the undoing because then you interfere.

And who will interfere? Who is afraid? The same which is the disease will interfere. The same ego which has to be left behind, will interfere.

I told you that the ego is part of the society. You left the society but you don't want to leave the part that society has given to you. It is rooted in society; it cannot live without society. So either you have to leave it or you have to create a new society in which it can live.

So you can create an alternative society. That is one of the greatest tricks of the mind. It has always been so. You can create a different society. You can create an ashram. Twenty people who think they want to live in solitude can create a monastery -- then the monastery has become an alternative society. So they move from society but they create another society, so basically nothing changes. They remain the same. Rather on the contrary, they may become more egoistic because now they are the chosen few, the elect. They have left the world but they have created another world, and the same pattern of relationship moves again. Then there is the chief, then there are the disciples, then there is a master, and all hierarchy and everything comes in, in miniature form. And then there are good disciples, there are bad disciples, there are successful ones and the unsuccessful ones... so it is the same. In a small group the whole society is there.

That will not do. Now this is happening in the West. A great number of young people are leaving society because they feel that society is rotten, decadent, dying, and they feel it is so decadent that it cannot be changed. This is a very new thing. Young people always think that the society is rotten, but they think it can be changed, transformed, so a revolution is needed. Only in the last stage of a society or civilization does this happen -- people start thinking that nothing can be done, that revolution is nonsense, that society is so dead that no one can revive it, that you cannot change it. So you just drop out of it.

You cannot do anything, the house is on fire -- so you simply escape from it. This is what is happening in the West: hippies, beatniks, yippies, others, all dropping out of society. But they are creating another society, an alternative society. Hippies themselves have become an alternative society.

In ordinary society if you have long hair, others will look at you as if you have gone astray. Something is wrong. In the hippie society if you have short hair, you are wrong! Something is wrong with you. What is the difference?

In ordinary society if you live in a dirty way you are wrong -- you are unmannerly, uncultivated, uneducated, unacceptable. But in a hippie society if you live very cleanly then something is wrong with you. Then you are still clinging to the old mind which said that cleanliness is next to God, God has died a long time ago, now the second thing, cleanliness, has also died. It cannot exist without God.

The same condemnation and the same appreciation is there. You can create an alternative society with just the opposite rules but it makes no difference -- your ego can be fed again. It has been transplanted. A new soil has been formed.

To be solitary means not to create an alternative society. Just move out of society, and then whatsoever society has given you will leave you. It can exist only in a milieu, in the social milieu, it cannot exist out of it. You will have to drop it It will be painful because you are so adjusted to it, everything is so arranged. It has become such a comfort to be adjusted, where everything is convenient. When you change and move alone, you are leaving all comforts, all conveniences, all that society can give -- and when society gives something to you, it also takes something from you: your liberty, your soul.

So it is an exchange -- and when you are trying to get to your soul in its purity you have to stop the bargaining. It will be painful, but if you can pass through it, the highest bliss is just near. Society is not as painful as loneliness; society is tranquillizing; society is convenient, comfortable. But it gives you a sort of sleep. If you move out of it inconvenience is bound to be there. All types of inconveniences will be there. Those inconveniences have to be suffered with the understanding that they are part of solitude, part of regaining yourself.

This is TAPAS, this is austerity, and you will come out of it new, with a new glory and dignity, a new purity and innocence.

The second question:

LAST NIGHT YOU SAID THAT TOTAL ALONENESS IS THE ESSENTIAL NATURE, IS THE ULTIMATE REALITY OF MAN. ANOTHER DAY YOU EXPLAINED THAT INDIVIDUALITY IS FALSE AND MAN IS A WAVE IN THE ORGANIC WHOLE OF EXISTENCE. HOW IS A RECONCILIATION POSSIBLE BETWEEN ALONENESS AND WHOLENESS?

There is no need of reconciliation. Aloneness is wholeness. But aloneness doesn't mean individuality. You are an individual because of society. When you are totally alone you will not be an individual.

An individual means a part of a society, a unit of a society. When you are in the crowd you are an individual; when you move out of the crowd not only is the crowd dropping behind, the individual also is dropping behind. That individuality was given to you. Individuality and society are two poles of one phenomenon. Alone you are not an individual; the individual has to exist in a pattern of society. It is just as when I said that alone you are neither good nor bad, alone you are neither sage nor sinner, alone you are neither beautiful nor ugly, alone you are neither wise nor foolish. Both the dualities drop. The dichotomy drops.

The individual exists in society; the individual is the unit of society. Alone you are not an individual, so don't think that you will become an individual when alone. No, you will not be an individual. If there is no society how can you be an individual? You will be there, and that aloneness will be wholeness. The ego will drop, and it is the ego that gives you the feeling of individuality.

Alone doesn't mean that you are an individual, alone means that now the dichotomy of society and individual is no longer there. This will give you wholeness. You are not part of anything now. You have become the whole.

This is difficult to express because in language it appears absurd. You cannot imagine how you will not be an individual if you are alone, because if you think and imagine yourself on a hilltop, sitting alone somewhere in a Himalayan cave, you will think of yourself as an individual -- because you don't know what aloneness is. Aloneness means that all thought, all mind, all individuality that was given by society has been left behind. You will become just a space, an emptiness, nobody. Sitting in a Himalayan cave there will be no one who is sitting, just a space.

Buddha was meditating under a tree. It was a full moon night and some young people had come to the forest. They had brought much alcohol with them and a young prostitute. But they took so much alcohol and they became so intoxicated that the prostitute escaped. When they became aware that the girl had left them, they started to search for her. Where did she go?

In their search they reached Buddha who was sitting under a tree meditating. So they said to him, "You must have seen a young, beautiful, nude girl passing by here because this is the only way and it is a full moon night. So you must have seen a beautiful young girl, nude, passing by. Did you see her?"

Buddha opened his eyes and said, "Someone passed by, but I cannot say whether the one who passed was a woman or a man. I cannot say whether the person who passed was beautiful or ugly. And I cannot say whether the person who passed was clothed or naked. Someone did pass -- I heard the foot-steps."

They were amazed and they said, "This is impossible!" Buddha said, "I would not have believed this myself before. When I was a part of society it would have been impossible, but now that I have left society I have left all the conceptions of society as well. Now only nature happens around me. So I heard the sound of someone passing; there was just a sound which reached into my inner space, that is all. Someone passed."

You become a silent inner space. You are not an individual because you are not a mind. To drop the mind solitude is suggested. And with the mind everything drops. A moment comes when you don't know who you are -- and that is the moment from where real knowledge will start.

A moment comes when you forget completely who you are, and all that you knew before is no longer there, all the old leaves have fallen. Now this is the moment, and now there will be an interval for a time being. This interval will be of much anguish because the old has left and the new has not yet come. When the old leaves drop from the tree, the tree will be naked for a few days, just waiting for the new to emerge. The new leaves are coming, they are on the way, the old have left a place. Now that the place is vacant the new are flowing towards the space and sooner or later they will emerge. But you will have to wait. While meditating in aloneness, society will drop, the mind will drop, the ego will drop and there will be a gap. You will have to pass through that gap also. Now the tree is awaiting for the new leaves to come, but one cannot do anything. What can the tree do? Nothing can be done to bring them sooner, they will take their own course.

It is good that the old have dropped -- because now the place is there. Space is there for the new to emerge. Now there will be no barrier.

So there is an autumn of the inner mind. Leaves will drop. It will be painful. You have lived with those old leaves for so long that you will feel that you are losing something. And then there will be a winter of waiting, an inner winter, when you will be nude -- with no leaves, a naked tree against the sky. And you don't know what is going to happen. Now everything has stopped. Now no bird comes to sing on your

branches; now no one comes to sit under you, under your shadow to wait, to relax. Now you are not in any way aware of whether you are dead or whether a new life is going to happen to you. This is the gap, the interval.

Christian mystics have called it the dark night of the soul -- before the sunrise. All artificial lights have been put off. The night has become very dark. And the moment nearest to the sunrise will be the darkest.

So there is a winter of the inner soul when there are no leaves, and no birds sing, and no one comes to wait under you and relax. You feel dead. Everything has stopped. All movement is gone. This has to be passed -- because then there will be spring, new leaves will come, new life, new flowers. A totally new dimension will appear within you.

But remember the autumn, remember the winter -- only then is spring possible. The autumn is also part of the spring -- if you can understand -- it is making the way for the spring to happen. So autumn is not against spring, it is just the beginning of it. And the gap is also necessary, because in the gap you become ready. The old has left. You are not tormented by it now, not burdened by it. You are pregnant -- but pregnancy is waiting, the new child is growing. Before it emerges, manifests itself in the world, it will have to hide deep in the unconscious, because every seed has to go deep into darkness, underneath, hidden. Only then does life happen to it. If you put the seed in the sunlight nothing will happen to it. It needs deep darkness, a womb. So there will be winter while you are pregnant: all movement ceases, you just have to carry the burden, consciously, understandingly, lovingly, hoping, praying, waiting.

And then there will be spring. It has been always so. Man is also a tree.

And remember, aloneness is wholeness, they are not contradictory. Ego is part, ego is fragmented, ego cannot be whole, ego is against the whole. In aloneness ego disappears. You become one with the whole and the boundary disappears. When you are really alone you are the cosmos, you are Brahma.

The third question:

IN THE FIRST TECHNIQUE TAKEN LAST NIGHT IT IS SAID THAT TO ABIDE IN LONELINESS IS TO MINIMIZE RELATIONSHIP. BUT ON PREVIOUS OCCASIONS YOU SAID THAT ONE SHOULD MAXIMIZE THE RELATIONSHIP WITH LIMITLESS EXPANSION.

Do either. Either expand yourself so much that nothing remains unrelated to you, then you will disappear; or be so totally alone that nothing remains related to you, then too you will disappear.

You are in the middle, where something is related and something is not related, where someone is a friend and someone is an enemy, where someone belongs to you and someone doesn't belong to you, where there is a choice. You are in the middle. Move to either extreme. Become related to everyone, to everything that exists and you will disappear. It is so tremendous a phenomenon to be related to everything that you cannot exist, you will be flooded. Your ego is so narrow, it can exist with only a few relationships -- and that in those too it is against something, otherwise it could not exist. If you are friendly to everything that is in the world, you disappear. If you want to exist as an ego you can be friendly; but you must also be inimical to someone. You must love someone and you must hate. Then you can exist between these two contradictions -- the ego can exist. Either love everything that is and you will disappear, or hate it and you will disappear. They look contradictory. They are not. The technique is the same. The technique is the same whether you love all or whether you hate all. The hatred of everything is known in the East as VAIRAGYA, as renunciation. This is hatred of everything, withdrawing your love completely, feeling that everything is useless, not worth anything.

If you can hate so totally you will become total -- then you cannot exist. You can exist only when two contradictions are there: love and hate. Between these two you balance. It is just like a man walking on a rope. He has to balance between right and left. If he moves to the left completely he will fall; if he moves completely to the right he will fall. So whether you move to the right or to the left makes no difference. Choose one. You will fall down from the rope.

If you want to be a man on a rope, you have to balance, sometimes to the left, sometimes to the right. And really the balance is a science. Whenever you lean to the left you will immediately have to lean to the right because the left will create the possibility of falling. To counter-balance it you will have to lean to the right, and when you lean to the right the possibility comes that you can fall. So you will have to lean to the left. That is why you go on moving between love and hate, between friend and enemy, between this and that, like and dislike, attraction and repulsion. You are moving on a rope, continuously. If you don't

understand this your life will be a total misunderstanding.

I have been studying many, many people and this is one of the basic problems of all. They love, then they hate, and they cannot understand why they hate when they love also. This is how they balance -- and this balancing gives you the ego, your personality. If you really want to be without the ego, choose either extreme. Move to the left, love, and don't balance it by the right -- you will fall from the rope. Or move to the right, hate, and hate totally, and don't move to the left. You will fall from the rope.

Mahavir says be detached from everything -- that is hate. And Krishna says love. That is why Jains can never understand the message of Krishna. Impossible. And Hindus have not taken any note of Mahavir. They have not even mentioned his name in their scriptures. Not a single mention. They have not even taken note because he says be so unattached from everything that it becomes hatred. Krishna says love, and love so deeply that hate falls completely from the mind. Both are the same. They look contradictory to you. They are not.

Either you lean to the left or to the right -- it makes no difference, you will fall to the ground, you will not be on the rope. That is certain. That rope is the ego or the world, the SANSAR, and you are balancing yourself. Many people love me but I know that sooner or later they will balance and they will hate. And when they hate they get disturbed. They should not get disturbed because that is how they can be on the rope. But the cannot hate long. Again they will have to balance.

In the morning you love, in the evening you hate, in the morning you love again. Unless you are ready to leave the ego the balancing will continue. It can continue infinitely -- infinitely it can continue. The rope is endless. But once you get fed up with the whole game, once you feel that this is nonsense -- balancing each time with hate and love and each time moving to the opposite direction again and again; this is nonsense -- then you can move to one, either love or hate, and drop from the rope. And once you drop from the rope, you are enlightened. The balance is SANSAR, the world.

The fourth question:

MAN HAS AN INHERENT LONGING TO ENTER INTO THE WOMB. KINDLY EXPLAIN WHETHER OR NOT MAN'S LUST FOR THE SEXUAL ACT, PENETRATION, SYMBOLIZES HIS INHERENT LONGING FOR THIS RETURN.

Yes. It is part of it. Everything in nature wants to return to the source. This is one of the laws. Whatsoever happens in-between is irrelevant, every circle comes to the end or to the very beginning -- to the original source.

Man is born out of the womb. Whenever he is in distress or depression, whenever there is too much responsibility in the world, too much burden, things become heavy, he wants to return back to the womb. Hence this attraction, lust, to enter the woman. You cannot enter, you cannot become a child again, so the sexual act becomes a symbolic act. The penetration becomes symbolic. You are again in the womb. That is why sex is so relaxing, so soothing. All the tensions are gone, your mind is unburdened. In this moment at least you are ecstatic. It is a catharsis: you are purged of much dirt.

So sex becomes a release, a relaxation. And the woman becomes a womb. This is part of the attraction, part of the lust. You may not be aware of it, but all that we have created for comfort is womb-like. In a room, closed, at body temperature, silent, you can relax easily. It is womb-like. And if all the qualities of the womb are there, in your sleeping room, you will sleep deeply. Even a clock on the wall helps you. It goes on tick-tock, tick-tock. It is the same as the heart of the mother going tick-tock, tick-tock, for the child in the womb. He goes on listening to it. The tick-tock rhythm is helpful; the mattress, the pillows, all the things we use are really womb-like. Now scientists are of the mind that sooner or later we will make exactly womb-like sleeping chambers, exactly the same, because they will give you the deepest sleep possible.

The ultimate conception of nirvana is also womb-like. In the womb the child is so free, free of all responsibilities. He never comes to know any desire. Before the desire is there it is fulfilled. That is what Hindus call KALPAVRIKSHA. In heaven there are trees under which you sit and when a desire comes to your mind, immediately it is fulfilled. There is no gap, no time gap, between desire, demand, and supply. There is no time gap. When the desire is there it is fulfilled.

This is happening in the womb, it is KALPAVRIKSHA, the wish-fulfilling tree. A child never becomes aware that he is hungry -- before there is hunger, it is fulfilled. The child never becomes aware that he is thirsty -- before there is thirst, the thirst is fulfilled. He never becomes aware of any strife, any strain; he is

silently served by the cosmos around him. Psychologists say that that is why the child in the womb cannot be conscious. Because for consciousness, strife is needed, struggle is needed. Consciousness grows only when there is demand, then a time gap, and then supply. That time gap makes you conscious. If there is no time gap, if whatsoever you need is fulfilled immediately, you will fall asleep. So the child is asleep for nine months together -- not for a single moment does he become alert. There is no need to be alert. All needs are fulfilled. There is no pain, no suffering, no tension, so alertness is not possible.

The child sleeps, and when he is born it is such a shock that Freud says that no one ever recovers from it. It is traumatic. It remains like a wound in you. And I think he is right. When the child is born it is a shock! He is thrown out of the Garden of Eden, out of paradise. Everything was so beautiful -- it was so beautiful that he was asleep. It was so comfortable that there was no need to be awake for even a single moment. It was a dream land, and now he has been thrown out forcibly. There is every possibility that the unconsciousness of the child struggles to remain in the womb. It is difficult to say whether it is so or not, but there is every possibility that the unconsciousness of the child struggles to remain in the womb. He creates every difficulty in coming out. Hence the pain and the struggle. He is being thrown out, expelled. And the first moment out of the womb is bound to be the greatest suffering that the child will ever suffer again. Even death will not be such a suffering. Because in the first moment on his own he will have to breathe -- and the world has started with all its worries. Now he will be the center and he will be responsible and he will have to carry his own burden. He is thrown out of the mother. He will have to breathe and to cry when he is hungry. And now nothing is certain: whether when he is hungry he will be fulfilled or not, is not certain. It will depend. He has become dependent. Now for every need he has to struggle. But then we provide every comfort for our children, in every way, so the shock is not so much, not too much. The mother goes on fulfilling his needs immediately.

Because of this the child comes to feel that he is the center of the world and the whole world has to follow him. Just a cry and the whole world has to fall at his feet. This gives a very egoistic beginning. So every child is very egoistic. And then other shocks are bound to follow because this is only the first birth, just the beginning of births. Those who know human phenomena deeply say that the whole life is a continuous birth. There are many births. A day will come when the mother will refuse to breast-feed the child. Now he has to depend on foods. He has to chew it. Responsibility grows. Now the food has to be chewed, digested. The milk was something else. The child was not doing anything, simply sucking. He was a sucker.

Every day responsibilities will grow and he will be thrown away, away from the mother. And the further away he is thrown, the more the world surrounds him. The world is hostile -- the womb was never hostile, it was so friendly,. The world is not friendly: there is competition, and everyone is interested in himself and no one is interested in you. The world is not your mother.

When a child moves to the school he is moving into a hostile world, with traumas and traumas and many shocks. And it goes on. The ultimate break happens when the child falls in love with a woman. He is becoming grown up. This is the last break with the mother; now the last link is broken. But still this man-child will go on behaving as if his wife is his mother. She is not. She is interested in herself, and he is interested in himself. Both are interested in themselves. They are egos. And every husband goes on trying to get the wife to behave like his mother. That is the struggle. She cannot behave like that -- she has her own interests. The mother was totally devoted.

So every man is frustrated with his wife because no wife can be a mother. It is not a question of good and bad wives -- no wife can be a mother. Every man is frustrated. I have not yet seen a man who is not frustrated with his wife. It seems impossible not to be frustrated because the desire is so impossible.

But the husband feels good when he enters the woman, the wife. Again he is in the womb. This is a symbolic penetration. In those few moments he forgets all the worries, the world, everything. He is again a child. Look at a man deep in love with his wife, or beloved -- his face will look like a child. All the tensions have gone. So it is not just coincidence that when in love the wife will call the husband `baby'.

I was just reading an anecdote. It was midnight and a house was on fire. At the last moment a woman was pulled out of it. She was mad and crying, "My baby has remained inside." And then suddenly the baby appeared -- on the balcony stood a three hundred and sixty pound man and he said, "Don't get worried, I am alive and I am coming." And the whole crowd was wondering what the matter was!

But they were deep in love, just lying together, and the man was a baby at that moment. In all ways mind is seeking a womb-like state again, but you cannot enter the womb, even in a sexual act. You just seem to be.

The only possibility of entering the womb again is not physical, it is psychological, or, on deeper layers, spiritual. If you can be one with the cosmos you will be in the womb again, and this is something which cannot be taken away from you. Then the whole existence becomes a mother. So to me, those religions that have said that God is not a father but a mother, are more scientific. Those who have called their God `father' are not so scientific. Because a father is not a very essential thing. It is just accidental. `Father' has not always existed. The word `mother' is very very much older than `father'. Even the word `uncle' is older than `father'. Because five thousand years back there was no marriage -- groups lived together. The child knew his mother but he didn't know who the father was, so all the male members of the group were uncles. `Uncle' is an older word than `father.' All the males were uncles because there was no certainty who the father was.

Father is a later arrival. When one male dominated a woman and pushed away all the other males, father came into being. And it is not certain whether it is going to remain, because the family is dispersing. It is not something eternal, just institutional. The father seems to be going; in the future he cannot say. For father there is no hope! He will drop. Uncles will again become important. Mother is basic; father is social and can be discarded. It depends on the institution, on the way society thinks. But mother cannot be discarded. So those religions that think of God as the Mother are really deeper -- when you enter God the mother, and become one with it, you have entered the eternal womb. Now there will be no pain, there will be no suffering. Now you will never be thrown out.

The last question:

> YOU SAID WE ARE CONCERNED WITH THREADS, NOT THE ESSENCE. BUT WHOM DO YOU MEAN BY `WE ARE'? BECAUSE AS WE ARE WE ARE CONCERNED WITH BEADS, WITH EVENTS. WE LIVE IN EVENTS.

When I say that we are concerned with the thread, with the essence, the foundational, the real, by `we' I don't mean you. You as you are, no. But you as you can be, yes. You are double, and that which you are right now is not the real. It is just a false thing, just an image which can be discarded easily. The real you is that which can be known only when all the masks are thrown away. So when I say `we' are concerned with the thread, I include you in your reality -- not as egos, but as souls. You are two: one as you appear to be and one as you are. The appearance is concerned with events, concerned with beads, the superficial. The inner, the one that you are, is not concerned with events: it is not concerned with time at all. It is concerned with the eternal.

I will tell you a story of one of Buddha's past lives, when he was not yet a Buddha; in that life Buddha was as ignorant as anyone. He heard about a man who had become enlightened. So he went to touch his feet and to have a DARSHAN. He touched the feet of the enlightened one, and when he was rising, he was amazed to see the enlightened man touching his feet. He said, "What are you doing? I am ignorant, unenlightened, a sinner, and you are enlightened, the purest light I have ever seen. Why should you touch my feet? I have come to touch your feet. Why should you touch my feet?"

The enlightened one laughed and said, "I am not touching your feet. I am touching the feet of the essential, of the soul that is hidden within you. That is already enlightened. You may know it, later on, and when you know, remember. One day you will come to know the reality before which I have bowed down. You don't know it right now, your own treasure you don't know, but I know my treasure and the moment I have known my treasure, I have known everybody else's treasure."

The enlightened one said to Buddha, "The moment I became enlightened I knew the essential reality of all. You can go on deluding yourself, that is up to you, but I can penetrate and I can see the purest light within you. Remember me when you realize it."

And when Buddha became enlightened in his next life, he said to his disciples, "I didn't understand what that awakened one was saying. It was a mystery. But now I can see what he meant. Now the appearance has come. And whatsoever I am now I was at the moment also. He must have bowed to this."

So when I say `we', I include you in your possibility, not in your appearance. Your appearance is just a dream. But you are not aware of it because if you become aware that you are dreaming, the dream has ceased. You are not aware of the real you. If you become aware, the appearance will disappear.

I am aware. So you can understand my difficulty -- I see you as enlightened ones. You are already that. You are just playing the game of being ignorant, just trying to deceive yourself, but whatsoever you do

makes no difference to the innermost reality. It remains innocent, pure, absolutely pure. You are here. If I look at your surface, you have to be taught many things. But if I look to your inner, there is no need to teach you anything, there is no need to do anything. That is what I mean when I say, "We are concerned with the thread, the essence, not with the beads, the events, the outer."

Remember this. Some day when you become enlightened you will know what my meaning was when I said `we', and who was included. It is certain that you are not included as you are here, just before me, the appearance, no -- but as you have always been and as you will always be when this curtain is thrown away, when these clouds disappear and the sun rises. I can see the sun behind the clouds.

You are so identified with the clouds that you cannot even believe me. If I say you are already enlightened, how can you believe it? You will say I must be deceiving you or playing a trick. This is the truth, but truth is difficult to understand. And you have to travel long before you come to yourselves, you have to travel long before you come to realize that your home is the goal, that you have been always in the place that you wanted to reach.

Vigyan Bhairav Tantra, Vol 2

Chapter #31
Chapter title: Forget the periphery

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IN ANY POSITION GRADUALLY PERVADE AN AREA BETWEEN THE ARMPITS INTO GREAT PEACE.

FEEL YOURSELF AS PERVADING ALL DIRECTIONS, FAR, NEAR.

Life without is a cyclone -- a constant conflict, turmoil, struggle. But it is only so on the surface -- just as on the surface of the ocean are waves, maddening noise, constant struggle. But this is not all of life. Deep down there is also a center -- soundless, silent, no conflict, no struggle. In the center, life is a noiseless flow, relaxed, a river moving with no struggle, with no fight, no violence Towards that inner center is the search. You can get identified with the surface, with the outer. Then anxiety and anguish follows. This is what has happened to everyone: we are identified with the surface and with the struggle that goes on there.

The surface is bound to be disturbed, nothing is wrong in it. And if you can be rooted in the center, the disturbance on the surface will become beautiful it will have a beauty of its own. If you can be silent within, then all the sounds without become musical. Then nothing is wrong; it becomes a play. But if you don't know the inner core, the silent center, if you are totally identified with the surface, you will go mad. And everyone is almost mad.

All religious techniques, techniques of yoga, meditation, Zen, are basically to help you to be again in contact with the center; to move within; to forget the periphery; to leave the periphery for a time being and to relax into your own being so deeply that the outer disappears completely and only the inner remains. Once you know how to move backwards, how to step down into yourself, it is not difficult. It becomes as easy as anything. But if you don't know, if you know only the mind clinging to the surface, it is very

difficult. Relaxing into one's self is not difficult: non-clinging to the surface is.

I have heard a Sufi story. Once it happened that a Sufi fakir was traveling. It was a dark night and he lost his way. It was so dark he couldn't even see where he was moving -- then suddenly he fell into an abyss. He was terrified. He didn't know what was down there in the darkness or how deep the abyss was. So he caught hold of a branch and started praying. The night was cold. He cried but there was no one to listen, only his own voice echoed back. And the night was so cold that his hands were becoming frozen and he knew that sooner or later he would have to leave the branch -- it was going to be difficult to keep on holding it. His hands were getting so frozen that they were already slipping from the branch. Death was absolutely near. Any moment he would fall and die. And then the last moment came. You can understand how terrified he was. Dying moment by moment, then the last moment came and he saw the branch slipping out of his hand. And his hands were so frozen that there was no way to hold on, so he had to fall.

But the moment he fell he started dancing -- there was no abyss, he was on clear ground. And he had suffered all night....

This is the situation. You go on clinging to the surface, afraid that if you leave the surface you will be lost. Really, clinging to the surface you are lost. But deep down there is darkness and you cannot see any ground; you cannot see anything else than the surface. All these techniques are to make you courageous, strong, adventurous, so that you can stop the holding on and fall within yourself. That which looks like an abyss, dark, bottomless, is the very ground of your being. Once you leave the surface, the periphery, you will be centered.

This centering is the aim. Once you are centered you can move to the periphery but you will be totally different. The quality of your consciousness will have changed altogether. Then you can move to the periphery but you will never be the periphery again -- you will remain at the center. And remaining centered at the periphery is beautiful. Then you can enjoy it; it will become a beautiful play. Then there is no conflict; it is a game. Then it will not create tensions within you and there will be no anguish and no anxiety around you. And any moment that it becomes too much, too heavy on you, you can go back to the original source -- you can have a dip. Then you will be refreshed, rejuvenated, and you can move to the periphery again. Once you know the way.... And the way is not long. You are not going anywhere else than into your own self, so it is not long. It is just near. The only barrier is your holding on, holding to the periphery, afraid that if you leave it you will be lost. The fear feels just as if you are going to die. Moving to the inner center is a death -- death in the sense that your identity with the periphery will die, and a new image, a new feeling of your being will arise.

So if we want to say in a few words what Tantra techniques are, we can say that they are a deep relaxation into oneself, a total relaxation into oneself.

You are always tense, that is the holding, the clinging. You are never relaxed, never in a state of let-go. You are always doing something: that doing is the problem. You are never in a state of non-doing, when things are happening and you are just there not doing anything. Breath comes in and goes out, the blood circulates, the body is alive and throbbing, the breeze blows, the world goes on spinning around -- and you are not doing anything. You are not a doer. You are simply relaxed and things are happening. When things are happening and you are not a doer, you are totally relaxed. When you are a doer and things are not happening but are being manipulated by you, you are tense.

You relax partially while you are asleep, but it is not total. Even in your sleep you go on manipulating, even in your sleep you don't allow everything to happen. Watch a man sleeping: you will see that he is very tense, his whole body will be tense. Watch a small child sleeping, he is very relaxed. Or watch an animal, a cat -- a cat is always relaxed. You are not relaxed even while asleep; you are tense, struggling, moving, fighting with something. On your face there are tensions. In dreams you may be fighting, protecting -- doing the same things as when you were awake, repeating them in an inner drama. You are not relaxed; you are not in a deep let-go. That's why sleep is becoming more and more difficult. And psychologists say that if the same trend goes on, soon the day will come when no one will be able to sleep naturally. Sleep will have to be chemically produced because no one will be able to fall naturally into sleep. The day is not very far. You are already on the way towards it because even while asleep you are only partially asleep, partially relaxed.

Meditation is the deepest sleep. It is total relaxation plus something more; you are totally relaxed and yet alert. Awareness is there. Total sleep with awareness is meditation. Fully alert, things are happening but you are not resisting, not fighting, not doing. The doer is not there. The doer has gone into sleep. Only a witness is there a `non-doer alertness' is there. Then nothing can disturb you.

If you know how to relax then nothing can disturb you. If you don't know how to relax then everything

will disturb you. I say everything. It is not really something else that disturbs you, everything else is just an excuse. You are almost always ready to be disturbed. If one thing doesn't disturb you, then something else will; you will get disturbed. You are ready, you have a tendency to get disturbed. If all the causes are withdrawn from you even then you will get disturbed. You will find some cause, you will create some cause. If nothing comes from without, you will create something from within -- some thought, some idea -- and you will get disturbed. You need excuses. Once you know how to relax nothing can disturb you. Not that the world will change, not that things will be different. The world will be the same. But you don't have the tendency, you don't have the madness; you are not constantly ready to be disturbed. Then all that happens around you is soothing -- even the traffic noise becomes soothing if you are relaxed. Even the market-place becomes soothing. It depends on you. It is an inner quality. The more you go towards the center the more the quality arises and the more you move towards the periphery the more you will be disturbed. If you are too disturbed or if you are prone to be disturbed that shows only one thing: that you are existing near the periphery -- nothing else. It is an indication that you have made your abode near the surface. And this is a false abode because your real home is at the center, the very center of your being.
Now we will enter the techniques.

IN ANY EASY POSITION GRADUALLY PERVADE AN AREA BETWEEN THE ARMPITS INTO GREAT PEACE.

This is a very simple method but it works miraculously -- try it. And anyone can try it, there is no danger. The first thing is to be in an easy relaxed position -- relaxed in a position that is easy for you. Don't try a particular position or ASANA. Buddha sits in a particular posture. It is easy for him. It also can become easy for you if you practise it for a time being, but in the very beginning it will not be easy for you. And there is no need to practise it: start from any posture that comes easy to you right now. Don't struggle with the posture. You can sit in an easy chair and relax. The only thing is your body must be in a relaxed state.

So just close your eyes and feel all over the body. Start from the legs -- feel whether there is some tension or not. If you feel there is some tension, do one thing: make it more tense. If you feel there is some tension in the right leg, then make that tension as intense as possible. Bring it to a peak -- then suddenly relax so that you can feel how the relaxation settles there. Then go all over the body just looking everywhere for some tension. Wherever you feel the tension make it more so, because it is easy to relax when it is intense. In just a mid-state it is very difficult because you cannot feel it. It is easy to move from one extreme to another, very easy, because the very extreme creates the situation to move to the other. So if you feel some tensions in the face then strain all the face muscles as much as possible, create tension and bring it to a peak. Bring it to a point where you feel that no more is possible -- then suddenly relax. In this way see that all parts of the body, all the limbs are relaxed.

And be particular about the face muscles, because they carry ninety per cent of the tensions -- the rest of the body carries only ten per cent. All your tensions are in the mind so the face becomes the storage. So strain your face as much as possible, don't be shy about it. Make it intensely anguished, anxious -- and then suddenly relax. Do it for five minutes so that you can feel that every limb in the whole body is relaxed. This is an easy posture for you.

You can do it sitting, or lying in bed or howsoever you feel is easy for you. IN ANY EASY POSITION GRADUALLY PERVADE AN AREA BETWEEN THE ARMPITS INTO GREAT PEACE.

The second thing: when you feel that the body has got to an easy posture, don't make much fuss about it. Just feel that the body is relaxed, then forget the body. Because really, remembering the body is a sort of tension. That's why I say don't make much fuss about it. Relax it and forget it. Forgetting is relaxation. Whenever you remember too much, that very remembering brings a tension to the body.

You may not have observed this, but there is a very easy experiment to try. Put your hand on your pulse and count it. Then close your eyes, bring your attention to your pulse for five minutes, and then count. The pulse will now be beating faster because the attention for five minutes gives tension to it. So really, whenever a doctor counts your pulse it is never the real count -- it is always more than it was before the doctor started counting it. Whenever the doctor has taken your hand in his hand you have become alert. And if the doctor is a lady doctor you will be more alert, and it will go faster. So whenever a lady doctor counts your pulse reduce it by ten. Then that will be exactly your pulse count -- otherwise there will be ten more counts per minute.

Whenever you bring your consciousness to any part of the body, that part becomes tense. You become

tense when someone observes you; the whole body becomes tense. When you are alone you are different. When someone enters the room you are not the same. The whole body is going at a faster rate. You have become tense. So don't make much fuss about relaxation or you will be obsessed with it. For five minutes simply relax easily and forget. Your forgetting will be helpful and it will bring a deeper relaxation to the body.

.... GRADUALLY PERVADE AN AREA BETWEEN THE ARMPITS INTO GREAT PEACE. Close your eyes and just feel the area between the two armpits: the heart area, your chest. First feel it just between the two armpits with your total attention, total awareness. Forget the whole body, remember just the heart area between the two armpits, the chest, and feel it filled with great peace. The moment the body is relaxed, peace automatically happens in your heart. The heart becomes silent, relaxed, harmonious. And when you forget the whole body and bring your attention just to the chest and consciously feel it filled with peace, much peace will happen immediately.

There are areas in the body, particular centers, where particular feelings can be created consciously. Between the two armpits is the heart center, and the heart center is the source of all the peace that happens to you, whenever it happens. Whenever you are peaceful, the peace is coming from the heart. The heart radiates peace. That is why people all over the world, every race, without any distinction of cat, religion, country, cultured or uncultured, have felt this: that love arises from somewhere near the heart. No scientific explanation exists. Whenever you think of love you think of the heart. Really, whenever you are in love you are relaxed, and because you are relaxed you are filled with a certain peace. That peace arises from the heart. So peace and love have become joined, associated. Whenever you are in love you are peaceful; whenever you are not in love you are disturbed. Because of peace the heart has become associated with love.

So you can do two things. You can search for love, then sometimes you will feel peace. But this path is dangerous, because the other person whom you love has become more important than you. And the other is the other, and you are becoming in a way dependent. So love will give you peace sometimes but not always. There will be many disturbances, many moments of anguish and anxiety, because the other has entered. Whenever another enters there is bound to be some disturbance, because you can meet with the other only on your surface. The surface will be disturbed. Only sometimes when the two of you will be so deeply in love with no conflict, only then will you sometimes be relaxed and the heart will glow with peace.

So love can only give you glimpses of peace but nothing really established, rooted. No eternal peace is possible through it, only glimpses. And between two glimpses there will be deep valleys of conflict, violence, hatred and anger.

The other way is to find peace not through love, but directly. If you can find peace directly -- and this is the method for it -- your life will become filled with love. But now the quality of love will be different. It will not be possessive; it will not be centered around one. It will not be dependent and it will not make any one dependent on you. Your love will become just a lovingness, a compassion, a deep empathy. And now no one, not even a lover, can disturb you, because your peace is already rooted and your love comes as a shadow of your inner peace. The whole thing has become reversed. So Buddha is also loving but his love is not an anguish. If you love you will suffer, if you don't love you will suffer. If you don't love you will suffer the absence of love; if you love you will suffer the presence of love. Because you are on the surface and whatsoever you do can only give you momentary satisfaction -- then again the dark valley.

First be established in peace on your own, then you are independent, then love is not your need. Then you will never feel imprisoned when you are in love; you will never feel that love has become a sort of dependence, a slavery, a bondage. Then love will be just a giving: you have too much peace so you want to share it. Then it will be just a giving with no idea of return; it will be unconditional. And it is one of the secrets that the more you give, the more it happens to you. The more you give and share, the more it becomes your own. The deeper you enter into the treasury, which is infinite, the more you can go on giving to everybody. It is inexhaustible.

But love must happen to you as a shadow of inner peace. Ordinarily the reverse is the phenomenon: peace happens to you just as a shadow of love. Love must happen to you as a shadow of peace, then love is beautiful. Otherwise love also creates ugliness, it becomes a disease, a fever.

.... PERVADE AN AREA BETWEEN THE ARMPITS INTO GREAT PEACE.

Become aware of the area between the armpits and feel that it is filled with great peace. Just feel peace there and you will feel it is filled. It is always filled but you have never been alert about it. This is only to

increase your alertness, to bring you nearer home. And when you feel this peace you are farther away from the surface. Not that things will not be happening there -- but when you try this experiment and when you are filled with peace you will feel a distance; the noise is coming from the street but there is a great distance now, a great space. It happens, but it brings no disturbance; rather, it brings you a deeper silence. This is the miracle. The children will be playing, someone will be listening to the radio, someone will be quarrelling and the whole world will be going around, but you feel that a great distance has come between you and everything. That distance comes because you have retreated from the periphery. Things are happening on the periphery and they will appear to you as if they are happening to someone else. You are not involved. Nothing disturbs you so you are not involved -- you have transcended. This is the transcendence.

And the heart is naturally the source of peace. You are not creating anything. You are simply coming to a source which is always there. This imagining will help you become aware that the heart is filled with peace -- it is not that the imagining will create the peace. This is the difference between the Tantra attitude and Western hypnosis. Hypnotists think that you are creating it by imagination but Tantra thinks that you are not creating it by imagination, you are simply becoming attuned to something that is already there. Because whatsoever you can create by imagination cannot be permanent: if it is not a reality then it is false, unreal, and you are creating a hallucination. So it is better to be disturbed and real than to be in a hallucination of peace, because that is not a growth, you are simply intoxicated by it. Sooner or later you will have to come out because sooner or later the reality will shatter the illusion. Reality has to shatter all illusions; only a greater reality cannot be shattered.

A greater reality will shatter the reality which is on the periphery, hence Shankara and others say that the world is illusion. Not that the world is illusion, but they have come to know a higher reality and from that altitude this world looks dreamy. It is so far away, the distance is so infinite that it cannot be felt as real. The noise on the street will be as if you are dreaming about it -- it is not real. It cannot do anything. It just happens and passes and you remain untouched. And when you are untouched by reality how can you feel that it is real? The reality is felt only when it penetrates you deeply. The deeper the penetration, the more you feel it as real.

Shankara says the whole world is unreal. He must have come to a point from where the distance is so vast, so tremendously vast, that all that happens there becomes just like a dream. It comes but no reality comes with it because it cannot penetrate. Penetration is the proportion of reality. If I throw a stone at you it hits you. The hit penetrates you and that penetration makes the stone real. If I throw a stone and it touches you but doesn't penetrate you, deep down you will hear the thud of the falling stone on you, but there will be no disturbance. You will feel it as false, unreal, MAYA, illusory. But you are so near the periphery that if I throw a stone at you, you will be hurt. Not the body -- the body will be hurt in either case. If I throw a stone at a Buddha the body will be hurt as your body will be hurt, but Buddha is not on the periphery, he is rooted in the center. And the distance is so great that he will hear the thud of the stone without being hurt. The being will remain untouched, unscarred. This unscarred being will feel the stone as if it is something thrown in a dream. It is illusory. So Buddha says that nothing has substance to it, everything is `substanceless', without any substance. The world is empty of substance -- which is the same thing as Shankara saying that the world is illusory.

Try this. Whenever you are able to feel the peace between your two armpits filling you, pervading your heart center, the world will look illusory. This is a sign that you have entered meditation -- when the world feels and appears to be illusory. Don't think that the world is illusory, there is no need to think it -- you will feel it. It will suddenly occur to your mind, "What has happened to the world?" The world has suddenly gone dreamy. It is there, a dreamlike existence, without any substance. It looks so real, just like a film on the screen. It can even be three dimensional. It looks like something, but it is a projected thing. Not that the world is a projected thing, not that it is really unreal -- no. The world is real but you create the distance, and the distance gets more and more. And you can understand whether the distance is getting more and more or not by knowing how you are feeling about the world. That's the criterion. That is a meditative criterion. It is not a truth that the world is unreal -- if the world has become unreal, you have become centered in the being. Now the surface and you are so far away that you can look at the surface as being something objective, something other than you. You are not identified.

This technique is very easy and will not take much time if you try it. With this technique it sometimes even happens that with the very first effort you will feel the beauty and the miracle of it. So try it. But if you don't feel anything with the first effort, don't be disappointed. Wait. And go on doing it. And it is so easy that you can go on doing it any time. Just lying on your bed at night you can do it; just in the morning when

you feel that you are now awake you can do it. Do first and then get up. Even ten minutes will be enough. Ten minutes at night just before falling asleep, do it. Make the world unreal, and your sleep will be so deep that you may not have slept like that before. If the world becomes unreal just before falling asleep, dreaming will be less. Because if the world has become a dream then dreams cannot continue. And if the world is unreal, you are totally relaxed because the reality of the world will not impinge itself upon you, hammer on you.

I have suggested this technique to people who suffer from insomnia. It helps deeply. If the world is unreal, tensions dissolve. And if you can move from the periphery, you have already moved to a deep state of sleep -- before the sleep comes you are already deep into it. And then in the morning it is beautiful because you are so fresh, so young; your whole energy is vibrating. It is because you are coming back to the periphery from the center.

And the moment you become alert that now sleep is no more, don't open your eyes. First do this experiment for ten minutes, then open the eyes. The body is relaxed after the whole night and is feeling fresh and alive. You are already relaxed; so it will not take much time. Just relax. Bring your consciousness to the heart just between the two armpits: feel it filled with deep peace. For ten minutes remain in that peace, then open the eyes. The world will look totally different because that peace will also be radiated from your eyes. And the whole day you will feel different -- not only will you feel different but you will feel that people are behaving differently with you. To every relationship you contribute something. If your contribution is not there, people behave differently because they feel you are a different person. They may not be aware of it. But when you are filled with peace everyone will behave differently towards you. They will be more loving and more kind, less resistant, more open, closer. A magnet is there. Peace is the magnet. When you are peaceful people come nearer to you; when you are disturbed everyone is repelled. And this is so physical a phenomenon that you can observe it easily. Whenever you are peaceful you will feel everyone wants to be closer to you because that peace radiates, it becomes a vibration around you. Circles of peace move around you and whosoever comes near wants to be nearer to you -- like you want to move under the shadow of a tree and to relax there.

A person who is peaceful within has a shadow around him. Wherever he goes everyone would like to be closer to him, open, trusting. A person who has inner turmoil, conflict, anguish, anxiety, tensions, repels persons. Whosoever come near becomes afraid. You are dangerous. To be near you is dangerous. Because you will give whatsoever you have, you are constantly giving it. So you may want to love someone but if you are very disturbed within, even your lover will be repelled and he will want to escape from you because you will drain his energy and he will not feel happy with you. And whenever you leave him, you will leave him tired, exhausted, because you don;t have a life-giving source, you have a destructive energy within you.

So not only will you feel you are different, others will also feel that you are different.

Your whole life-style can change if you move a little closer to the center -- and the whole outlook and the whole outcome. If you are peaceful the whole world becomes peaceful to you. It is just a reflection. Whatsoever you are is reflected all over. Everyone becomes a mirror.

The second technique:

FEEL YOURSELF AS PERVADING ALL DIRECTIONS, FAR, NEAR.

Tantra and yoga both think that your narrowness is the problem. Because you have made yourself so narrow, so tightly narrow, you feel always in bondage. The bondage is not coming from anywhere else: the bondage is coming from your narrow mind. And it goes on being narrower and narrower and you are very confined. That confinement gives you the feeling of bondage. You have an infinite soul and an infinite being but that infinite being feels imprisoned. So whatsoever you do, you feel limitations everywhere. Wherever you move, a point of cul de sac comes. You cannot move beyond it. Everywhere there is a boundary. There is no open sky to fly. But that boundary is created by you -- that boundary is your own creation. You have created it for certain reasons: for security, safety. You have created a boundary. And the narrower the boundary, the more you feel secure. If you have a very large boundary you cannot watch over all of it, you cannot be alert and watchful everywhere. It becomes vulnerable. Narrow the boundary and you can watch it, you can remain closed, you are not vulnerable, you feel safe. The safety, the security has created the boundary. But then you feel a bondage.

This is how the mind is paradoxical. You go on asking for more safety and you go on asking for more freedom. Both cannot be together. If you want freedom you will have to lose safety, security -- in any case the safety is just illusory, it is not really there. Because death is going to happen -- whatsoever you do, you

are going to die. All your safety, security, is just a facade, nothing will help. But afraid of insecurity you create boundaries, you create big walls around you and then the open sky is closed. And then you suffer! And then you say, "Where is the open sky?" and "I want freedom and I want to move!" But you have created these boundaries.

So this is the first thing to remember before you do this technique otherwise it will not be possible to do it. With your boundaries intact you cannot do it. Unless you stop creating boundaries you will not be able to feel or do it.

.... PERVADING ALL DIRECTIONS, FAR, NEAR. No boundaries, becoming infinite, becoming one with infinite space.... This will be impossible with your mind. How can you feel it? How can you do it? First you will have to stop doing certain things.

The first thing is that if you are too concerned about security and safety then remain in bondage. Really, prison is the most secure place. No one can harm you there. No one out of prison is as secure, as guarded, as the prisoners. You cannot kill, you cannot murder a prisoner. It is difficult. He is more guarded than a king. You can murder a president or a king, it is not so difficult. Every day they go on killing them. But you cannot kill a prisoner. He is so safe that those who want to be safe, really, must be in prisons, they must not live outside. To live out of a prison is dangerous, it is full of hazards. Anything can happen. So we have created mental prisons around us, psychological prisons around us, and we carry those prisons with us, they are portable. You need not remain with them, they move with you. Wherever you go, your prison goes with you.

You are always behind a wall. Only sometimes, rarely, do you stretch your hand out of it to touch someone. But only a hand -- you never come out of your prison. So whenever we meet, it is simply meeting hands out of prisons. Out of windows we stretch a hand, afraid, scared, and ready any moment to withdraw the hand. Both the parties are doing the same -- only hands touch. And now psychologists say that even that is just an appearance, because hands have their own armor around them. No hand is ungloved. Not only Queen Elizabeth uses gloves, you also have gloves so that no one can touch you. Or even if someone touches, there is only a hand, dead. You are already withdrawn, afraid. Because the other creates fear. As Sartre says, "The other is the enemy." The other will look like an enemy if you are so armored. With an armored person there can be no friendship. Friendship is impossible, love is impossible, communion is impossible. You are afraid. Someone may make you a possession, someone may overpower you, someone may make you a slave... afraid of this, you have created a prison, a safety wall around you. Cautiously you move, cautiously you take every step. Life becomes a drudgery, life becomes a boredom. If you are too cautious, life cannot be an adventure. If you are protecting yourself too much, hankering after security too much, you are already dead.

So remember one basic law: life is insecurity. And if you are ready to live in insecurity, only then will you be alive. Insecurity is freedom. If you are ready to be insecure, constantly insecure, you will be free. And freedom is the door to the Divine.

Afraid, you create a prison -- you become dead, more and more dead. And then you call, "Where is God?" And then you question, "Where is life? What does life mean? Where is bliss?" Life is there waiting for you, but you have to meet it on its own terms. You cannot have your own terms, life has its own terms. And the basic term is: remain insecure. Nothing can be done about it. You can only create an illusion and in that illusion you can waste your life. Nothing can be done about it. Whatsoever you do is just a deception.

If you fall in love you become afraid that this woman can leave you or this man can leave you. Fear enters immediately. You were never afraid when you were not in love. Now you are in love: life has entered and insecurity has entered with it. One who never loves anybody is never afraid that anyone will leave him. The whole world can leave him, he is not afraid. You cannot harm him. He is secure. The moment you love someone, insecurity has entered because life has entered. And with life, death has entered. The moment you love you have become afraid: this person can die, this person can leave, this person can love somebody else! Now to make things secure, you must do something -- you must get married. So a legal bondage is made so that it is now difficult for this person to leave you. \Now society will protect you, the law will protect you, the policeman, the judge, will all protect you. Now if this person wants to leave, you can drag him to the court, and if he wants a divorce he will have to prove something against you. Even then it will take three or five years. Now you have created safety around you. But the moment you are married you are dead. The relationship is not alive. Now it has become a law, not a relationship. Now it is a legal phenomenon, not an alive thing. The court cannot protect life; the law can only protect laws. Now marriage is something which is dead. It can be defined. Love cannot be defined. Marriage is definable, love is indefinable. Now you have

come under the world of definitions.

But the phenomenon is already dead. The moment you wanted it to be secure, the moment you wanted to enclose it so that no new thing happens to it, you are imprisoned in it. Then you will suffer. Then you will say that this wife has become a bondage to you. The husband will say this wife has become a bondage to him. And then you fight because you have each become an imprisonment for the other. Now you fight. Now love has disappeared, there is only conflict. That is what happens because of the hankering for security.

And this has happened in everything. Remember it as something basic: life is insecure. This is the very nature of it. So when there is love, suffer the fear that the beloved can leave you, but don;t create security. Then love will grow. The beloved can die and you cannot do anything, but that will not kill love. Security can kill. Love will grow more.

Really, if man were immortal, I say love would be impossible. If man were immortal it would be difficult to love anybody. It would be so dangerous to fall in love. Death is there and life is just like a dew drop on a trembling leaf. Any moment the breeze will come and the dew drop will fall and disappear. Life is just a wavering. Because of that wavering, because of that movement, death is always there. It gives intensity to love. Love is possible only because there is death. Love becomes intense because there is death. Think... if you know your beloved is going to die the next moment, all meanness will go, all conflict will go. And this one moment will become eternity. And there will be so much love that your whole being will be poured into it. But if you know the beloved is going to live, there is no hurry. You can fight and you can postpone the loving for later on. If life is eternal, if the body is immortal, you cannot love.

Hindus have a beautiful myth. They say in heaven where Indra rules -- Indra is the king of heaven -- there is no love. There are beautiful girls, more beautiful than on the earth, and deities. They have sex but there is no love because they are immortal.

So it is recorded in one of the Indian stories that Urvashi, the chief of the heavenly girls, asked permission of Indra to move to earth for a few days to love a man. "What nonsense!: Indra said. "You can love here! And you will not find such beautiful persons on the earth." Urvashi said, "They are beautiful but they are immortal, so there is no charm. They are really dead."

They are really dead because there is no death to make them alive. They will always be there. They cannot die, so how can they be alive? That aliveness exists against death. A man is alive because death is there constantly, fighting. Against the background of death life exists.

So Urvashi said, "Give me permission to move to the earth. I want to love someone." Permission was given so she came down to earth and fell in love with Pururuwa, a young man.

But there was a condition from Indra. Indra made the condition that she could go to the earth, she could love someone, but she must tell the man who loved her not to ask anything about who she was. This is difficult for love because love is curious. Love wants to know everything about the beloved, everything. The whole unknown has to be made known. The whole mystery has to be entered and penetrated. So Indra cunningly made a condition which Urvashi didn't understand the craftiness of. So she said, "Okay. I will tell my lover not to be curious about me, not to ask who I am. And if he asks, immediately I will leave him, I will come back." And she said to Pururuwa, "Don't ever ask anything about me, who I am. The moment you ask I will have to leave earth."

But love is curious. Because of this Pururuwa must have become more curious about who she was. He could not sleep. He would go on looking at Urvashi. Who is she? Such a beautiful woman, made of dreamy stuff, doesn't look earthly, doesn't look substantial. Perhaps she comes from somewhere else, some unknown dimension. He became more and more curious. But he also became more and more afraid, because she might leave. He became so afraid that in the night when he went to sleep he would take a fragment of her saree in his hand because he was not confident about himself. Any moment he could ask, the question was always there. Even in his sleep he could ask. And Urvashi said that even in sleep he could not ask about her. So he slept with a part of her saree in his hand.

But one night he couldn't contain himself -- and he thought that now she loved him so much that she would not leave. So he asked. And Urvashi had to disappear -- only a fragment of her saree remained in Pururuwa's hand. And it is said that he is still searching for her.

In heaven there cannot be love because there is no life really. Life exists here on earth, where death exists. Whenever you make anything secure, life disappears. Remain insecure, that is the very quality of life itself. Nothing can be done about it. And it is beautiful!

Just think if your body was immortal -- it would be ugly. You will start finding ways and means of committing suicide. And if it is impossible, against the law, you will suffer so much you cannot even

imagine. Immortality is a very long thing. Now in the West they go on thinking about euthanasia because people are now living longer. So a person who reaches the age of a hundred wants the right to kill himself. And really, the right will have to be given. We made it a law not to commit suicide when life was very short. Really in Buddha's age to be forty or fifty was much. The average life was just about twenty. In India, just two decades ago the average life was twenty-three. Now in Sweden the average life is eighty-three. So people can very easily live to be a hundred and fifty. In Soviet Russia there are fifteen hundred people who have reached the mark of a hundred and fifty. Now if they say they have the right to kill themselves, because now it is too much, we will have to give them the right. It cannot be denied them. Sooner or later suicide will be one of the birth rights. You cannot deny it if a person wants to die -- not for any reason, just because now life has no meaning. It has been too long already. A person living at a hundred doesn't feel like living. Not that he is frustrated, not that there is no food. Everything is there, but life has no meaning.

So think of immortality. Life will be totally meaningless. The meaning comes with death. Love has meaning because love can be lost. Then it throbs, vibrates, pulsates. It can be lost! You cannot be certain about it! You cannot think anything about it for tomorrow because it may not be there. You have to love the lover and the beloved with the view that tomorrow may never be there at all. Then love becomes intense.

So first, withdraw your efforts to create a secure life. Just by withdrawing, your walls around you will fall. For the first time you will feel rains coming to you directly, the wind blowing at you directly, the sun rising to you directly. You will be under the open sky. It is beautiful. And if it looks horrible to you it is only because you have become accustomed to living in a prison. You will have to get accustomed to this new freedom. This freedom will make you more alive, more flowing, more open, more rich, more radiant. But the more radiant you are, the higher the peak of your aliveness, the deeper will be the death near you. Just near. You can rise only against death, the valley of death. The peak of life and the valley of death are always near and in proportion.

That's why I always say that Nietzsche's dictum is to be followed. It is a very religious dictum. Nietzsche says, "Live dangerously." Not that you have to seek danger positively, there is no need to seek danger positively. Don't create protections. Don't create walls around you. Live naturally, and that will be dangerous, dangerous enough. There is no need to seek any danger.

Then you can do this technique. FEEL YOURSELF AS PERVADING ALL DIRECTIONS, FAR, NEAR. Then it is very easy. If walls are not there, you will already be feeling yourself pervading everywhere. Then there is no point at where you end. You simply begin in the heart and end nowhere. You have a center and no periphery. The periphery goes on expanding -- on and on. The whole space is surrounded by it. Stars move in it. Earths are born and dissolve. Planets arise and set. The whole cosmos becomes your periphery. In this vastness where will your ego be? In this vastness where will your suffering be? In this vastness where will your mean mind be? The mediocre mind, where will it be? It cannot be there in such vastness, it simply disappears. It can exist only in a narrow field. It can exist only when it is walled, enclosed, encapsulated. The encapsulation is the problem. Live dangerously and be ready to live in insecurity.

And the beauty is that even if you decide not to live in insecurity, you will! You cannot do anything!

I have heard about a king. He was very afraid of death....

Kings are more afraid. They are more afraid because they have exploited so many people; they have pushed, crushed; they have played many political games on so many people. They have made many enemies. A real king has no friend. He cannot have. Because the closest friend is also an enemy, just waiting for an opportunity to kill him, to be in his place. A man in power cannot have any friends. A Hitler, a Stalin, a Nixon, they cannot have friends. They just have enemies who are parading around them as friends and just waiting for the right chance to push them aside from the throne. Whenever they get the chance they do everything. Just a moment ago they were friendly, but their friendliness is a strategy. Their friendliness is a tactic. A man who is in power cannot have friends. So Lao Tzu says, "If you want friends, don't be in power." Then the whole world will be friendly to you. If you are in power, then you are your only friend, everyone is your enemy.

.... So the king was very afraid. He was very scared of death, it was all around. He was haunted by the idea that everyone around him was going to kill him. He couldn't sleep. So he asked his wise men, his counsellors, what to do. They told him to make a palace with only one door. At the door he should put seven rings of military men: the first watching the palace, the second watching the first, the third ring watching the second. With only one door no one could enter and the king would be safe.

The king built the palace with only one door and with seven rings of soldiers watching each other. The

news spread all over and another king from a nearby state came to see it. He was also afraid. News had reached him that his neighbor had built such a secure palace that it was impossible to kill him. He came to visit his neighbor and together they appreciated very much the idea of only one door and every safety; no danger.

While they were looking at the door a beggar just sitting at the corner of the street started laughing. So the king, the owner of the palace, asked the beggar, "Why are you laughing?" The beggar replied, "I am laughing because you have made one error. You should go inside and close, seal this door also. This door is dangerous, someone can enter it. A door means that somebody can enter. So you do one thing: go inside and let this door be also closed. Then you will be really safe because death cannot enter." But the king said, "That means I would be already dead if I closed this door also." The beggar said, "You are already ninety-nine per cent dead -- you are only as much alive as this door. That is the danger, this much alive. Leave this aliveness also."

Everyone in his own way is creating a palace around him where nothing can enter and he can remain in peace. But then you are already dead. And peace happens only to those who are alive; peace is not a dead thing. Remain alive, live dangerously, live a vulnerable life, open, so that everything can happen to you. And let everything happen to you. The more that happens to you the richer you will be.

Then you can practise this technique. This technique is then very easy, you will not even need to practise it. Just think, and you will be pervading the whole space.

Vigyan Bhairav Tantra, Vol 2

Chapter #32
Chapter title: Falling in love with an enlightened person

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The first question:

YOU SAID THAT LOVE IS POSSIBLE ONLY WITH DEATH. THEN WILL YOU PLEASE EXPLAIN BUDDHA'S LOVE.

For an ignorant person love is always part of hate, it always goes with hate. For the ignorant mind hate and love are just two aspects of the same coin. For the ignorant mind love is never pure.

And that is the misery of love -- because the hate becomes a poison. You love a person and you hate the same person also. But you may not be doing both simultaneously so you are not aware of it. When you love a person you forget about the hatred part, it goes below, it goes into the unconscious and it waits there. Then when your love is tired, it falls into the unconscious and the hate part comes up. Then you hate the same person.

And when you hate you are not aware that you also love -- now the love has gone deep down into the unconscious. This goes on, just like night and day. It goes on moving in a circle. It becomes a misery.

But for a Buddha, for one who is enlightened, the dichotomy, the dualism, disappears. Everywhere -- not only as far as love is concerned -- the whole life becomes a oneness. Then there is no dichotomy, the opposite doesn't exist.

So really, to call Buddha's love `love' is not good, but we have no other term. Buddha himself never

used the word `love'. He used the word `compassion'. But that too is not very good. Because your compassion is always mixed with your cruelty, your non-violence is always mixed with your violence -- whatsoever you do will have its opposite just nearby. You exist between contradictions; hence the tension, the anguish, the anxiety. You are not one; you are always two. You are a crowd, divided into many fragments, and those fragments are opposing each other. Your being is a tension; Buddha's being is a deep relaxation. Remember, tension exists between two opposite poles, and relaxation is just in the middle, where two opposing poles are no longer opposing. They negate each other -- and there is a transcendence. So Buddha's love is basically different from what you know as love.

Your love is a dis-ease; Buddha's love is total relaxation. There is no head part to it, so the quality of it changes completely. Many things will be in Buddha's love which cannot be in ordinary love. First, it cannot be hot. The hotness comes from hate. It is not passion, rather it is compassion. It is not hot, it is cool. To us, a cool love means something which has gone wrong. Buddha's love is cool, there is no heat to it. It is not like the sun, it is like the moon. It will not create passion in you, it will create a deep coolness.

Secondly, Buddha's love is not really a relationship -- your love is a relationship. Buddha's love is his state of being. Really, he does not love you, he IS love. This distinction must be understood clearly. If you love a person, your love is an act, you do something, you behave in a certain way, you create a relationship, a bridge. Buddha's love is just his being, it is just how he is. He is not loving towards you, he is just love. He is just like a flower there in the garden -- you pass by and the perfume comes to you. It is not that the flower is sending its perfume to you especially -- when there was no one passing by, the perfume was there. And if no one ever passes by, the perfume will still be there.

When your lover is not with you, when your beloved is not with you, the love disappears, the perfume is not there. It is an effort on your part, it is not simply your being. You have to do something to bring it out. When no one is there and Buddha is sitting alone under his Bodhi tree, then too he is a lover. It looks absurd that then too he is a lover. There is no one to be loved but still he is a lover. This being a lover is his state. And because it is his state, it is never a tension. Buddha cannot get tired of his love. You will get tired, because it is something you are doing. So lovers get tired of each other if there is too much love. They get tired, they need gaps, intervals, to recuperate. If you are with your lover for twenty-four hours he will get fed up because it is too much attention. Twenty-four hours of doing something is too much.

Buddha is not doing something, he is not tired of his love. It is his very being, it is just as if he is breathing. As you are never tired of breathing, you are never tired of being, so he is not tired of his love.

And then the third thing follows: you will be aware that you love, Buddha will not be at all aware. Because awareness needs the contrary. Buddha is so filled with love that he will not be aware. If you ask him he will say, "I love you." But he is not aware of it. It is flowing so silently from him, it has become so intrinsic a part, that he cannot be aware of it. You will become aware that he loves, and if you are open and receptive you will become more aware that he loves you more. It depends on your capacity, on how much you can receive. But to him it is not a gift. He is not giving anything to you -- he is this way, he happens to be this way. Whenever you become aware of your total being, enlightened, liberated, the dichotomy from your life drops. Then there is no duality. Then life becomes a harmony -- nothing is against anything.

Because of this harmony, much peace happens. There is no disturbance. Disturbance is not created from without, it is within you. The contradiction goes on creating the disturbance although you may find excuses without. For example, watch what happens with your lover, or a friend, a deep friend, very intimate, close. Live with him, and just watch what is happening to you. When you meet you are very elated, ecstatic, dancing. But how much can you dance? And how ecstatic can you feel? Minutes later you are down, the elation has gone, and after a few hours you are bored, you are thinking of escaping to somewhere else. And after a few days you will be fighting. Just watch what is happening. This is all coming from within, but you will find excuses outside. You will say that now this man is not as loving as he was when he came; now this man is disturbing me, he is making me angry. And you will always find that he is doing something to you, you will never be aware that your dichotomy, your duality of mind, the opposites within, are doing something. We are never aware of our own workings of the mind.

I have heard that a very famous, glamorous, Hollywood actress went to a studio for her photograph. The photograph had been taken the day before. The photographer presented the photograph to her, but she was annoyed, furious. She said, "What have you done? You have taken my photographs before and they were heavenly!" The photographer said to the actress, "Yes, but you have forgotten that I was twelve years younger when I took your photographs. I was twelve years younger, you forget that."

We never look within at what is happening. If the photograph is not okay to you, something is wrong

with the photographer. It is not that twelve years have passed and you are older -- it is an inner process, the photographer is not concerned at all. But the photographer must have been a very wise man! He said, "You forget that I was twelve years younger then."

Buddha's love is totally different, but we don't have any other word for it. The best that we have is `love'. But, if you can remember this, then the quality changes completely.

And note one thing, think about it deeply. If Buddha is your lover, will you be satisfied? You will not be. Because you will feel that it is cold, that there is no passion in it. You will feel that he loves you as he loves everyone -- you are nothing special. You will feel that his love is not a gift -- he is this way, that is why he is loving.

You will feel his love to be so natural that you will not be satisfied with it. Think inside. You cannot be satisfied with a love which is without hate. And you cannot be satisfied with a love which is with hate. This is the problem. Either way you will be unsatisfied. If love is with hate, you will be unsatisfied, always ill, because the hate part will disturb you. If love is without hate, you will feel that it is cold. And it is happening to Buddha so naturally that even if you were not there it would be happening -- so it is nothing special for you. So your ego will feel unsatisfied. And it is my feeling that if you have a Buddha or a non-Buddha to choose as your lover, you will choose the non-Buddha... because you can understand his language. The non-Buddha is at least just like you. You will be fighting, you will be quarrelling, the whole thing will be just a mess, a mad mess, but still you will choose a non-Buddha. Because Buddha will be so high that you cannot understand the way that Buddha loves unless you rise.

With a non-Buddha, with an ignorant person, you need not transform yourself. You can remain the same. He is not a challenge. Really just the contrary happens to lovers. When two lovers meet and fall in love, they both try to convince each other that they are very high. They bring out the best that is within them. They appear to be on the peak. But it takes much arduous effort! You cannot remain on this peak. So when you start settling down you come back down to the earth.

So lovers are always frustrated with each other because they thought the other was just divine, and when they settle, when everything becomes just mundane, just ordinary, they think the other was deceiving. No, he was not deceiving, he was just presenting himself in his best colors. That is all. He was not deceiving anybody, he was not consciously doing anything. He was just presenting himself in his best colors. And the same was done by the other. But you cannot go on presenting yourself like that for long because it becomes arduous, difficult, heavy. So you come down.

When two lovers settle, when they start to take each other for granted, then they appear very mean, very mediocre, very ordinary -- just the opposite to what they appeared to be before. Then they were angels; now they appear to be just disciples of the devil. You fall down, you come to your ordinary level.

Ordinary love is not a challenge, but it is rare to fall in love with someone who is enlightened. Only very fortunate ones fall in such a love. It is rare. It happens only when you have been searching for an enlightened person for lives together. Only if this has happened do you fall in love with an enlightened person. Fall in love with an enlightened person is in itself a great achievement -- but then there is a problem. The problem is that the enlightened person is a challenge. He cannot come down to your level, that is not possible, that is impossible. You have to go to his peak; you have to travel, you have to be transformed.

So love becomes a SADHANA if you fall in love with a Buddha. It becomes a SADHANA, the greatest SADHANA that is possible. Because of this, whenever there is a Buddha or a Jesus, or a Lao Tzu, many around them are able to reach to peaks in one life that they could not have reached in many lives. But the secret is if they can fall in love. It is not unimaginable, it is imaginable. You may have been there in the time of Buddha, you must have been somewhere around. Buddha might have passed through your village or town and you may not have even heard him, you may not have seen him. Because even to hear a Buddha or to see a Buddha or to come near to him, a certain love is needed, a certain search is needed on your part.

When someone falls in love with an enlightened person it is meaningful, very meaningful. But arduous will be the path. It is easy to fall in love with an ordinary person, there is no challenge, but with an enlightened person the challenge will be much, and the path will be difficult, because you will have to travel all above. And those things will be disturbing. His love will be cold, his love will look as if it is for everyone, his love will not have the hatred part.

This has been my experience. Many people fall in love with me, and then they start to play the game -- the ordinary game. Knowingly or unknowingly, they start to play it. In a way it is natural. They start expecting things from me, ordinary expectations, and their mind works in the duality. For example, if you love me you will feel happy if you can make me happy. This is how love feels, it wants to make the other

happy. If you can make me happy, you will feel happy -- but you cannot make me happy, I am already.

If you fall in love with me, you will feel dejected, you will feel very disappointed because you cannot make me happy, you cannot make me more happy, there is nothing more. If you cannot make me happy you will feel unhappy, and so you will try to make me unhappy! Because at least if you can do that, that too will be a satisfaction. You will try to make me unhappy -- unknowingly, you are not alert, you are not aware of it. If you are aware you will not do it. But you will try -- your unconscious mind will try to make me unhappy. If you can make me unhappy then you can be certain that you can make me happy also. But if you cannot make me unhappy you are totally disappointed. Then you will feel that you are not related to me at all, because this is what relationship means to you.

Ordinary love is a disease because the duality goes on persisting. And to understand the love of an enlightened person is difficult. Intellectually there is no way to understand it. You have to fall in love. And then you have to be alert about your own mind because that mind will go on disturbing.

Buddha became enlightened, then he came back to his home -- he came back after twelve years. His wife, whom he had loved very much, was very angry, furious. All these twelve years she had been waiting and waiting -- someday this man will come back. And she had much revenge in her mind because this man had done an injustice to her, he was unfair. Suddenly one night he had disappeared. At least he could have said something, then it would have been fair, but without saying anything he simply disappeared, leaving her and their small child. For twelve years she waited, and then Buddha came. She was furious, she was mad.

Buddha's nearest, closest disciple was Anand. Anand had always followed him like a shadow. When Buddha was entering the palace he said to Anand, "Please don't come with me." Anand asked why, because he had an ordinary mind, he was not enlightened. He became enlightened only when Buddha died. He said, "Why? Are you still thinking in terms of wife and husband? That you are going to meet your wife? Are you still thinking in terms of wife and husband?" He was shocked. How can a Buddha, an enlightened person, say, "Don't come with me. I am going to meet my wife?"

Buddha said, "That is not the point. She will get more furious seeing that I have come with someone. She has been waiting for twelve years. Let her be mad alone. She belongs to a very ancient family, very cultured So she will not be angry before you, she will not express anything -- and she has been waiting for twelve years. So let her explode, don't come with me. I am not a husband to her now, but she is still a wife. I have changed, bust she has not changed."

Buddha went alone. Of course she was furious, she started crying and weeping and screaming and saying things. And Buddha listened. She asked again and again, "If you loved me at all, why did you leave? Why did you go away? And without telling me. If you loved me at all, tell me this." And Buddha said, "If I didn't love you, why should I have come back?"

But these are two different things, totally different. She was not ready to hear what he would say. She went on insisting, "Why did you leave me alone? You tell me that you never loved me, then everything is settled." And Buddha said, "I did love you. I still love you. That is why I have come back after twelve years." But this love is different: she was angry and Buddha was not angry. If he had also been angry because she was screaming and weeping and crying, she could have understood. If he had also been angry and had beaten her, she could have understood. Then everything would have been okay. He was the old man. The twelve years would have disappeared completely and they would have loved again. There was no problem. But he was standing silently and she was mad. Only she was mad, he was smiling. This was too much! What type of love is this? It must have been very hard for her to understand.

Just to taunt Buddha she told her son, who was not twelve years old, "This is your father, look at him, an escapist. You were just one day old when he escaped. This is your father. He is a beggar, and he gave birth to you. Now ask about the heritage. Spread your hands before him, he is your father. Ask him what he has to give to you." She was taunting Buddha, she was angry, naturally. And Buddha called Anand who was standing outside and said, "Anand, come and bring my begging bowl." When the begging bowl was given to Buddha, he gave it to his son, Rahul, and said, "This is my heritage. I initiate you into SANNYAS." This was his love. But Yashodhara got more mad. She said, "What are you doing? If you love your son, you will not make him a beggar, a SANNYASIN." Buddha said, "I make him a beggar because I love him. I know what real heritage is, and that I am giving to him. My father was not so wise, but I know what is worth giving and I am giving it."

These are two different dimensions, two different languages, never meeting anywhere. He is loving. He must have loved his wife; that is why he came back. He must have loved his son; that is why he initiated

him. But no father can understand this.

When Buddha's father heard about this -- he was an old man, ill -- he came running out and he said, "What have you done? Are you bent on destroying my whole family? You escaped from the house, you were my only son. Now my hopes are on Rahul, he is your only son. And you have initiated him into SANNYAS. So my family is cut. Now there is no possibility for the future. What are you doing? Are you an enemy?"

And Buddha said, "Because I love my son, I give him what is worth giving. Neither your kingdom nor your family and its tree is significant. It will make no difference to the world whether this tree goes on growing further or not. But the phenomenon of SANNYAS that Rahul is initiated into is something significant. I also love my son."

Two fathers talking.... Buddha's father was again pleading to him, "You come back. I am your father. I am old. I am angry. You have disappointed me. But still I have a father's heart and I will forgive you. Come, my doors are open. Come back. Throw this sannyas, come back, my doors are open. This kingdom is yours, I am waiting. I am very old but I have a deep love for you and I can forgive." This is love.

Then there is the other father, Gautam Buddha himself, giving initiation to his son to leave the world. That too is love.

But both loves are so different that it is not good to call them by one name, one word -- but we don't have any other.

The second question:

LAST NIGHT YOU SAID THAT LOVE IS ALIVE BECAUSE IT IS INSECURE, AND MARRIAGE IS DEAD BECAUSE IT IS SECURE. BUT ISN'T IT TRUE THAT LOVE IN THE SPIRITUAL DEPTH BECOMES MARRIAGE?

No! It never becomes marriage. The deeper it goes the more love it becomes, but never a marriage. By marriage I mean an outer bond, a legal sanction, social approval. And I say that love never becomes a marriage because it is never secure. It remains love. It becomes more love, more and more, but the more it is, the more insecure it is. There is no security. But if you love, you don't care about security at all. When you don't love, only then you care about security. When you love, the very moment is so much that you don't care about the next moment, you don't care about the future. What happens tomorrow is not your concern -- because what is happening right now is so much. It is too much. It is unbearably much. You don't care. Why does security come to the mind? It comes because of the future. Really, you are not rooted in the present. You are not living in the present. You are not enjoying it. It is not a bliss. The present is not a bliss. Then you hope for the future, then you plan for the future, then you want to make every security for the future.

Love never wants to make any security, it is secure in itself. That is the point. It is so secure in itself that it never thinks about any security; what will happen in the future is not a concern at all -- because the future is going to grow out of the present, and if the present is so alive, so blissful, the future will grow out of it. Why worry about it?

When the present is not a bliss, when it is a misery, then you are worried about the future. Then you want to make it secure, safe. But remember, no one can make anything secure. That is not in the nature of things. The future will remain insecure. You can do only one thing: live the present more deeply. That is all you can do. If any security happens through that, that is the only security. And if it is not happening, it is not happening -- nothing can be done.

But our mind works in a completely suicidal way. The more miserable the present is, the more you think about the future and want to make it secure. And the more you move into the future, the more the present will be miserable. Then you are moving in a vicious circle. This circle can be broken, but the only way to break it is to live the present moment so deeply that this moment becomes the eternity in its depth. The future is going to be born out of it -- it will take its own course, you need not worry about it.

So I say that love never thinks of security because love is so secure in itself. Love is never afraid of insecurity. If it is there at all, if love is there at all, it is not afraid of insecurity. Life is insecure, but love is not afraid of insecurity. Rather, love enjoys insecurity because it gives color to life, changing seasons and moods. It gives tone. It is beautiful. The changing life is beautiful because there is always something to discover, there is always something to encounter which is new.

Really, two lovers move in a constant discovery of each other. And the landscape is infinite. A loving

heart is an infinite landscape. You can never finish it. There is no end to it. It goes on and on. It is as spacious as space itself. Love is not worried about insecurity, love can enjoy it. It gives a thrill. Only those who cannot love are afraid of insecurity, because they are not rooted in life. Those who cannot love are always secure in life. They waste their life just making it secure -- and it is never secure. It cannot be.

Security is the quality of death; safety is the quality of death. Life is insecure, and love is not afraid of it. Love is not afraid of life, insecurity, because it is so grounded. If you are not grounded and you feel a cyclone coming, you will be afraid. But if you are grounded you will welcome the cyclone, it will become an adventure. If you are rooted, the passing cyclone will become a challenge. You will be shaken to the very roots by it; every fibre will become alive. Then when the cyclone has gone you will not think that it was bad, a misfortune. You will say it was fortunate, a blessing, because all the deadness has been taken away by the cyclone. All that was dead has moved with it and all that was alive has become more alive.

Look at the trees after the cyclone has gone. They are vibrating with life, pulsating with life, radiant, vital; energy is filling them. Because the cyclone gave then an opportunity to feel their roots, to feel their `groundedness.' It was an opportunity to feel themselves.

So one who is rooted in love is never afraid of anything. Whatsoever comes is beautiful, a change -- insecurity. Whatsoever happens is beautiful. But it never becomes a marriage. When I say it never becomes a marriage I don't mean that lovers should not marry, but that marriage should not become a substitute for love. It should only be the outer garb, it should not be the substitute. And it will never become a marriage because lovers never take each other for granted. What I mean is that it is deeply psychological -- lovers never take each other for granted. Once you start taking the other for granted, the other has become a thing. Now he is not a person. So marriage reduces the partners into things. A husband is a thing, a wife is a thing -- predictable, very predictable.

I have been staying in many families all over this country and I have come to know many wives and many husbands. They are not persons at all. They are predictable. If the husband asserts a sentence it can even be said what the wife will say. How the wife will react is predictable. And if the wife says something mechanically the husband will reply to it mechanically. It is certain. They are playing the same role again and again. Their life is just like a gramophone record when something goes wrong, when the needle sticks at a point and it goes on repeating. It is as predictable as that. You can tell what is going to happen again and again -- the husband and wife are stuck somewhere, they have become phonograph records. Then they go on repeating. That repetition creates boredom.

I was staying with a family. The husband said to me, "I have become afraid to be alone with my wife. Only when someone else is there are we both happy. We cannot even go for a holiday without taking someone with us because that someone gives something new. Otherwise we know what is going to happen. It is so predictable that it is not worth anything. We know it already."

It is just as if you are reading the same book, again and again and again.... Lovers are not predictable. That is the insecurity. You don't know what is going to happen -- and that is the beauty. You can be fresh and young and alive. But we want to make a thing of each other because a thing can be manipulated easily. And you need not be afraid of a thing. You know its whereabouts, its behavior. You can plan beforehand what to do and what not to do. By marriage I mean an arrangement in which two persons fall to the level of things. Love is not an arrangement: it is a moment to moment encounter, alive. Full of danger of course, but life is so. Marriage is safe, there is no danger; love is unsafe. You never know what is going to happen, the next moment is unknown, remains unknown.

So love is entering every moment into the unknown -- that is what Jesus means when he says, "God is love." God is as unknown as love. And if you are not ready to be alive and in love and insecure, you cannot move into God, because that is a greater insecurity, a greater unknownness. So love prepares you for prayer. If you can love, and remain with an unknown person without reducing him to a thing, without becoming predictable, encountering moment to moment, you are getting ready for prayer.

Prayer is nothing but love -- love for the whole existence. You are living with existence as you are living with your lover: you don't know the mood, you don't know the season, you don't know what is coming. Nothing is known. You go on uncovering it -- it is an endless journey.

The third question:

CAN ONE WHO IS NOT ENLIGHTENED LIVE IN TOTAL INSECURITY AND NOT BE ANXIOUS, DEPRESSED AND MISERABLE?

Total insecurity and the capacity to live in it are synonymous with enlightenment. So one who is not enlightened cannot live in total insecurity, and one who cannot live in total insecurity cannot become enlightened. These are not two things, they are just two ways of saying the same thing. So don't wait until you have become enlightened to live in insecurity, no! Because then you will never become enlightened.

Start living in insecurity -- that is the way towards enlightenment. And don't think about total insecurity. Start from where you are. As you are you cannot be total in anything, but one has to make a start. In the beginning it will create anxiety, in the beginning you will feel miserable -- but only in the beginning. If you can pass the beginning, if you can tolerate the beginning, the misery will disappear, the anxiety will disappear.

The mechanism has to be understood. Why do you feel anxiety when you feel insecure? It is not because of insecurity, but because of the demand for security. When you feel insecure you feel anxious, anxiety arises. It is not arising because of insecurity, it is arising because of the demand to make life a security. If you start living insecurely and don't demand security, the anxiety will disappear when the demand goes. The demand is creating the anxiety.

Insecurity is the very nature of life. It is an insecure world for a Buddha; for a Jesus it is also insecure. But they are not anxious because they have accepted the fact. They have become mature enough to accept a reality.

This is my definition of maturity and immaturity. A person I call immature is one who goes on fighting against reality for fictions and dreams. This man is immature. Maturity means coming to terms with reality, throwing away dreams, and accepting the reality as it is. Buddha is mature. He accepts. It is so. For example, although there is death, an immature person goes on thinking that everyone may die but he is not going to die. An immature person goes on thinking that by the time he dies something will be discovered, some medical elixir, which means he will not die. An immature person goes on thinking that it is not the rule to die. Of course, many have died, but in everything there are exceptions, and he goes on thinking that he is an exception.

Whenever someone dies you feel sympathetic, you feel, "Poor man, he has died." But it never comes to your mind that his death is your death also. No, you by-=pass it. You just don't touch such delicate matters. You go on thinking that something or other will save you -- some mantra, some miracle-maker guru. Something will happen and you will be saved. You are living in stories, children's stories. A mature person is one who looks at the fact and accepts that life and death are together. Death is not the end, it is the very peak of life. It is not something like an accident which happens to life, it is something which grows in the very heart of life. It grows and comes to a peak. So he accepts and then there is no fear of death. He accepts that security is not possible. You can create a facade, you can have a bank balance, you can donate much money to have some security in heaven, you can do everything, but deep down you know nothing is really secure. The bank can cheat you, and no one knows that the priest is not a cheat, the greatest cheat. No one knows. They write letters....

In India, there is a Mohammedan sect, the head priest of which writes letters to God. You donate a particular amount of money and he will write a letter. The letter will be put with you in your tomb, in your grave. It will be put with you so you can produce the letter. The money goes to the priest, the letter goes with you. But nothing is secure.

A mature person comes to terms with reality, he accepts it as it is. he doesn't demand. He is not a demander. He doesn't say, "It should be so." He looks at the fact and says, "Yes, it is so." This coming to terms with reality will make it impossible for you to be miserable -- because misery comes when you demand. Really, misery is nothing else than an indication that you are moving against reality. And reality cannot be changed by you, you will have to be changed by reality. You will have to come to terms. You will have to yield.

This is what the meaning of surrender is: you will have to yield. The reality cannot yield, the reality is as it is. Unless you yield, you will suffer. The misery is created by you because you go on fighting. It is just as if the current of a river is flowing towards the sea and you are trying to swim upcurrent. You feel the river is against you. The river is not against you. It has not even heard about you. It doesn't know you at all. The river is simply flowing to the sea. It is a river's nature to flow to the sea, to move to the sea and to fall into it. You are trying to move upstream.

And there may be some foolish fellows sitting or standing on the bank who go on inspiring you, "You are doing well. You shouldn't be worried because sooner or later the river will have to yield. You are simply great, go on doing it! Those who are great, they have won over the river." There are always foolish people

who go on giving you inspiration, giving you more enthusiasm. But no Alexander, no Napoleon, no great man, no one has ever been able to go upstream. Sooner or later the stream takes over. But when you are dead, you cannot enjoy the bliss that was possible while you were alive; the bliss of surrendering, of accepting, of becoming so one with the stream that there is no conflict.

But those foolish people on the bank will say, "You have yielded, you are defeated, you are a failure." Don't listen to them, just enjoy the inner freedom that comes with yielding. Don't listen to them.

When Buddha stopped trying to flow upstream, all those that knew him said, "You are an escapist. You are a failure. You have accepted defeat." Don't listen to what others say. Feel the inner feeling. Feel what is happening to you. If you feel good flowing with the stream, this is the way. This is Tao for you. Don't listen to anybody, just listen to your own heart. Maturity accepts, whatsoever there is.

I have heard an anecdote. A Mohammedan, a Christian and a Jew were asked a question. The question was the same. Someone asked all three, "What would you do if a tidal wave forces the ocean onto the land and you are drowned in it?" The Christian said, "I will make the sign of the cross on my heart, and pray to God to allow me into heaven, to open the doors." The Mohammedan said, "I will take the name of Allah, and will say that this is KISMAT, this is fate -- and drown." The Jew said, "I will thank God and accept his will and learn to live under water."

This has to be done. One has to accept the will of existence, the will of the universe, and learn how to live in it. This is the whole art. A mature person accepts whatsoever is here, doesn't demand, doesn't talk about any heaven. The Christian was doing, he was asking, he was saying, "Open the doors of heaven." But he was also not a pessimist who simply accepts and is drowned. The Mohammedan was doing that. The Jew accepted, welcomed rather, and said, "This is the will, now I must learn how to live under water. This is God's will."

Accept the reality as it is and learn how to live in it with a yielding heart, with a surrendered ego.

The last question:

YOU SAID YESTERDAY THAT LIFE EXISTS WITH DEATH. THEN PLEASE EXPLAIN WHAT IS THE NEED OF TRANSCENDENCE.

This is the need. There is the need. Life exists with death... if you can understand this, you have transcended.

You accept life, you don't accept death. Or do you? You accept life but you reject death, and because of that you are always in trouble. You are in trouble because death is part of life. When you accept life, death is going to be there, but you reject death. When you reject death you have rejected life also because they are not two. So you will be in trouble. Either accept the whole, or reject the whole. That is transcendence.

And there are two ways of transcending. Either accept both, life and death together, or reject both, life and death together -- then you have transcended. These are the two ways, the negative and the positive. The negative says, "Reject both." The positive says, "Accept both" but the emphasis is that BOTH should be there, whether accepted or rejected. When both are there they negate each other, just like minus and plus. They negate each other, and when they are not, you have transcended. You are either attached to life or attached -- sometimes -- to death, but you never accept both. I have come across many people who are so dejected about life that they have started to think about committing suicide. First they are attached to life, then life frustrates -- not that life frustrates, attachment frustrates, but they think life is frustrating -- so they become attached to death. Now they start thinking about how to destroy themselves, how to commit suicide, how to die. But the attachment is there. Previously it was to life, now it is to death. So a person who is attached to life and a person who is attached to death are not different. Attachment is there and that attachment is the problem. Accept both.

Just think. What will happen if you accept both, life and death? Immediately a silence will come to the mind, because they negate each other. Life and death both disappear when you accept them -- then you have transcended, you have gone beyond. Or reject both -- it is the same thing.

Transcendence means going beyond duality. Attachment means remaining within duality, attached to one against the other. When you accept both or reject both, attachment falls. Your tie is unlocked. Suddenly you float into a third dimension of being, where neither life is nor death. That is nirvana, that is moksha -- where both the dualities are not, but oneness, isness, is. And unless you transcend, you will always be in misery.

You can change your attachment from this to that, but you will be in misery. Attachment creates misery.

Rejection also creates misery. Whatsoever you choose, it is up to you. You can choose a positive path, like Krishna. He says "Accept. Accept both." Or you can choose a path like Buddha, who says, "Reject both." But do something with both together, then transcendence follows immediately. Even if you THINK of both, there will be transcendence. And if you can do it in real life, a new being is born. That being doesn't belong to the earth of duality, that being belongs to an unknown realm -- the realm of nirvana.

Vigyan Bhairav Tantra, Vol 2

Chapter #33
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THE APPRECIATION OF OBJECTS AND SUBJECTS IS THE SAME FOR AN ENLIGHTENED AS FOR AN UNENLIGHTENED PERSON. THE FORMER HAS ONE GREATNESS: HE REMAINS IN THE SUBJECTIVE MOOD, NOT LOST IN THINGS.

BELIEVE OMNISCIENT, OMNIPOTENT, PERVADING.

Many people seem to be interested in meditation, but that interest cannot be very deep because so very few are transformed through it. If the interest is really deep, it becomes a fire by itself. It transforms you. Just through intense interest you start becoming different. A new center of being arises. So many people seem to be interested but nothing new arises in them, no new center is born, no new crystallization is achieved. They remain the same.

That means they are deceiving themselves. The deception is very subtle but it is bound to be there. If you go on taking medicine, having treatments, and the illness remains the same -- rather on the contrary, it goes on increasing -- then your medicine, your treatment, is bound to be false. Maybe deep down you don't want to be transformed. That fear is very real -- the fear of transformation. So on the surface you go on thinking that you are deeply interested, but deep down you go on deceiving.

The fear of transformation is just like the fear of death. It is a death, because the old will have to go and the new will come into being. You will be there no more, something totally unknown to you will be born out of you. Unless you are ready to die, your interest in meditation is false, because only those who are ready to die will be reborn. The new cannot become a continuity with the old. The old must be discontinued. The old must go. Only then can the new come into being. The new is not an outgrowth of the old, the new is not continuous with it -- the new is totally new. And it comes only when the old dies. There is a gap between the old and the new -- that gap gives you the fear. You are afraid. You want to be transformed but simultaneously you want to remain the old. This is the deception. You want to grow, but you want to remain you. Then growth is impossible; then you can only deceive; then you can go on thinking and dreaming that something is happening, but nothing will happen because the basic point has been missed.

So there are many people all over the world who are very interested in meditation, moksha, nirvana, and nothing is happening. There is so much noise about it but nothing real is happening. What is the matter?

Sometimes the mind is so cunning that because you don't want to be transformed, the mind will create a superficial interest so that you can say to yourself, "You are interest, you are doing whatsoever can be

done." And you remain the same. And if nothing happens, you think that the technique you are using is wrong, the guru you are following is wrong, the scripture, the principle, the method, is wrong. You never think that even with a wrong method transformation is possible if the real interest is there; even with a wrong method you will be transformed. If you are really interested in transformation, you will become different even if following a wrong guru. If your soul and your heart is in your effort, no one can mislead you except yourself. And nothing is a barrier to your progress except your own deceptions.

When I say that even a wrong master, a wrong method, a wrong principle, can lead you to the real, I mean that the real transformation happens when you are intensely involved in it, not through any method. The method is just a device, the method is just a help, the method is secondary -- your being involved in it is the fundamental thing. But you go on doing something -- not even doing, you go on talking about doing. And words create an illusion: because you think so much about it, you read so much about it, you listen so much about it, that you start feeling you are doing something. So-called religious persons have developed many deception devices.

I have heard that a motorist, driving along a road, saw the school building on fire. The teacher of the small school of that small village was Mulla Nasruddin. He was sitting under a tree. The motorist called to him, "What are you doing there? The school building is on fire!" Mulla Nasruddin said, "I know about it." The motorist was much excited. He said, "Then why are you not doing something?" Mulla Nasruddin said, "Ever since it started I have been praying for rain. I am doing something."

Prayer is a trick to avoid meditation, and the so-called religious mind has developed many types of prayer. Prayer can also become a meditation -- when it is not only a prayer, it is a deep effort, a deep involvement. Prayer can also become meditation, but ordinarily prayer is just an escape. To avoid meditation, people go on praying. To avoid doing anything they pray. Prayer means that God must do something. Someone else must do. Prayer means that we are passive -- something must be done to us. Meditation is not prayer in that sense: meditation is something you do to yourself. And when you are transformed, the whole universe behaves differently to you, because the universe is nothing but a response to you, whatsoever you are. If you are silent, the whole universe responds to your silence in thousands and thousands of ways. It reflects you. Your silence is multiplied infinitely. If you are blissful, the whole universe rejects your bliss. If you are in misery, the same happens. The mathematics remains the same, the law remains the same: the universe goes on multiplying your misery. Prayer won't do. Only meditation can help because meditation is something to be done authentically by you, it is a doing on your part.

So the first thing I would like to say to you is be constantly alert that you are not deceiving yourself. You may be doing something and still deceiving yourself.

I have heard that Mulla Nasruddin once came running into a post office, grasping the postmaster by the lapel, shook him, and said, "I have gone crazy. My wife has disappeared!" The postmaster felt sorry and he said, "Really, she has disappeared? Unfortunately this is a postal department -- you have to go to the police department to report this disappearance." Mulla Nasruddin shook his head negatively and said, "I am not going to be caught again. In the past my wife also disappeared and when I reported it to the police department, they found her. I am not going to be caught again. If you can take the report, take it, otherwise I am going."

He wants to report to feel good, to feel that he has done whatsoever can be done. But he doesn't want to report to the police department because he is afraid.

You go on doing things just to feel good, just to feel that you are doing something. But really you are not ready to be transformed. So all that you do just passes as useless activity -- not only useless, harmful also, because it is a wastage of time, energy, and opportunity. These techniques of Shiva are only for those who are ready to do. You can ponder over them philosophically -- that means nothing. But if you are actually ready to do, then something will start happening to you. They are alive methods, not dead doctrines. Your intellect is not needed; your totality of being is required. And any method will do. If you are ready to give it a chance, any method will do. You will become a new man.

Methods are devices, I will repeat again. If you are ready, then any method can do. They are just tricks to help you to take the jump, they are just like jumping boards. From any jumping board you can jump into the ocean. The jumping boards are insignificant: what color they are, what wood they are made of is irrelevant. They are simply jumping boards and you can take a jump from them. All these methods are jumping boards. Whatsoever method takes your fancy, don't go on thinking about it, do it!

Difficulties will arise when you start doing something -- if you don't do anything there will be no difficulty. Thinking is very easy doing because you are not really traveling, but when you start doing

something, difficulties arise. So if you see that difficulties have arisen, you can feel that you are on the right track -- something is happening to you. Then old barriers will break, old habits will go, there will be change, there will be disturbance and chaos. All creativity comes out of chaos. You will be created anew only if all that you are becomes chaotic. So these methods will destroy you first, then only will a new being be created. If there are difficulties, feel fortunate -- that shows growth. No growth is smooth... and spiritual growth cannot be smooth, that is not its nature. Because spiritual growth means growing upwards, spiritual growth means reaching into the unknown, reaching into the uncharted. Difficulties will be there. But remember that with each difficulty that is passed you are crystalized. You become more solid. You become more real. For the first time you will feel something centering within you, something becoming solid.

As you are now you are just a liquid phenomenon, changing every moment, nothing stable. Really you cannot claim any `I' -- you don't have one. You are many `I's' just in a flow, a river-like flow. You are a crowd, not an individual yet. But meditation can make you an individual.

This word `individual' is beautiful: it means indivisible. Right now as you are, you are divided. You are only many fragments clinging together anyhow without any center being there, without any master in the house, with only servants. And for a moment any servant can become the master.

Every moment you are different because you are not -- and unless you are, the Divine cannot happen to you. To whom can it happen? You are not there. People come to me and they say, "We would like to see God." I ask them, "Who will see? You are not there. God is always there, but you are not there to see. It is just a passing thought that you want to see God." The next moment they are not interested; the next moment they have forgotten all about it. A persistent, intense effort and longing is needed. Then any method will do.
Now, we should enter the methods.
The first method:

> THE APPRECIATION OF OBJECTS AND SUBJECTS IS THE SAME FOR AN ENLIGHTENED AS FOR AN UNENLIGHTENED PERSON. THE FORMER HAS ONE GREATNESS: HE REMAINS IN THE SUBJECTIVE MOOD, NOT LOST IN THINGS.

There is a very beautiful method. You can start it as you are; no other prerequisite is needed. The method is simple: you are surrounded by persons, things, phenomena -- every moment something is around you. Things are there, events are there, persons are there -- but because you are not alert, you are not there. Everything is there but you are fast asleep. Things move around you, persons move around you, events move around you, but you are not there. Or, you are asleep.

So whatsoever happens in your surroundings becomes a master, becomes a force over you; you are dragged by it. You are not only impressed, conditioned by it, you are dragged by it.

Anything can catch you, and you will follow it. Somebody passes -- you look, the face is beautiful -- and you are carried away. The dress is beautiful, the color, the material is beautiful -- you are carried away. The car passes -- you are carried away. Whatsoever happens around you, catches you. You are not powerful. Everything else is more powerful than you. Anything changes you. Your mood, your being, your mind, depend on other things. Objects influence you.

This sutra says that enlightened persons and unenlightened persons live in the same world. A Buddha and you both live and move in the same world -- the world remains the same. The difference is not in the world, the difference happens in the Buddha: he moves in a different way. He moves among the same objects but he moves in a different way. He is his own master. His subjectivity remains aloof and untouched. That is the secret. Nothing can impress him; nothing from the outside can condition him; nothing can overpower him. He remains detached; he remains himself. If he wants to go somewhere, he will go, but he will remain the master. If he wants to pursue a shadow, he will pursue it, but it is his own decision.

This distinction must be understood. By `detachment' I don't mean a person who has renounced the world -- then there is no sense and no meaning in detachment. A detached person is a person who is living in the same world as you -- the difference is not in the world. A person who renounces the world is changing the situation, not himself. And you will insist on changing the situation if you cannot change yourself. That is the indication of a weak personality. A strong person, alert and aware, will start to change himself... not the situation in which he is. Because really the situation cannot be changed -- even if you can change the situation, there will be other situations. Every moment situations go on changing so every moment the problem will be there.

This is the difference between the religious and the non-religious attitude. The non-religious attitude is

to change the situation, the surrounding. It doesn't believe in you, it believes in situations: when the situation is okay, you will be okay. You are dependent on the situation: if the situation is not okay, you will not be okay. So you are not an independent entity. For communists, Marxists, socialists, and all those who believe in changing the situation, you are not important; really, you don't exist. Only the situation exists and you are just a mirror which reflects the situation. The religious attitude says that as you are you may be a mirror, but this is not your destiny -- you can become something more, someone who is not dependent.

There are three steps of growth. Firstly, the situation is the master, you are just dragged by it. You believe that `you are', but you are not. Secondly, `you are', and the situation cannot drag you, the situation cannot influence you because you have become a will, you are integrated and crystalized. Thirdly, you start influencing the situation: just by your being there, the situation changes.

The first state is that of the unenlightened; the second state is of the person who is constantly aware but as yet unenlightened -- he has to be alert, he has to do something to be alert. The alertness has not become natural yet so he has to fight. If he loses consciousness or alertness for a single moment, he will be in the influence of the thing. So he has to stand on his toes continuously. He is the seeker, the SADHAK, the one who is practising something. The third state is that of the SIDDHA, the enlightened one. He is not trying to be alert, he simply is alert -- there is no effort to it. Alertness is just like breathing: it goes on, he does not have to maintain it. When alertness becomes a phenomenon like breathing, natural, SAHAJ, spontaneous, then this type of person, this type of centered being, automatically influences situations. Situations change around him -- not that he wishes them to change, but he is powerful.

Power is the thing to be remembered. You are powerless so anything can overpower you. And power comes through alertness, awareness: the more alert, the more powerful; the less alert, the less powerful. Look... while you are asleep even a dream becomes powerful because you are fast asleep, you have lost all consciousness. Even a dream is powerful, and you are so weak that you cannot even doubt it. Even in an absurd dream you cannot be skeptical, you will have to believe it. And while it lasts, it looks real. You may see just absurd things in the dream, but while you are dreaming, you cannot doubt. You cannot say this is not real; you cannot say this is a dream; you cannot say this is impossible. You simply cannot say it because you are so fast asleep. When consciousness is not there even a dream affects you. While awake, you will laugh and you will say, "It was absurd, impossible, this cannot happen. This dream was just illusory." But you have not noticed that while it was there you were influenced by it, you were totally taken over by it. Why was a dream so powerful? The dream was not powerful -- you were powerless. Remember this: when you are powerless even a dream becomes powerful.

While you are awake, a dream cannot influence you, but reality, the so-called reality around, does. An awakened person, an enlightened person, has become so alert that your reality also cannot influence him. If a woman passes, a beautiful woman, you are suddenly carried away. Desire has arisen, the desire to possess. If you are alert, the woman will pass by, but the desire will not arise -- you have not been influenced, you have not been taken over. When this happens for the first time, when things move around you and you are not influenced, you will feel a subtle joy of being. For the first time really you feel that you are; nothing can drag you out of you. If you want to follow, that is another thing. That is your decision. But don't deceive yourself. You can deceive. You can say, "Yes. The woman is not powerful, but I want to follow her, I want to possess her." You can deceive. Many people go on deceiving. But you are deceiving nobody except yourself -- then it is futile. Just take a close look: you will know the desire is there. The desire comes first, and then you start rationalizing it.

For an enlightened person, things are there and he is there but there is no bridge between him and the thing. The bridge has broken. He moves alone. He lives alone. He follows himself. Nothing else can possess him. Because of this feeling we have called this attainment MOKSHA -- total freedom, MUKTI. He is totally free.

All over the world, man has searched for freedom; you cannot find a man who is not hankering after freedom in his own way. Through many paths man tries to find a state of being where he can be free, and he resents anything that gives him a feeling of bondage. He hates it. Anything that hinders, that makes him imprisoned, he fights. He struggles against it. Hence so many political fights, so many wars, revolutions; hence so many continuous family fights -- wife and husband, father and son, all fighting each other. The fight is basic. The fight is for freedom. The husband feels confined, the wife has imprisoned him -- now his freedom is cut. And the wife feels the same. They both resent each other, they both fight, they both try to destroy the bondage. The father fights the son because every stage of growth in the son means more freedom for him. And the father feels he is losing something: power, authority. In families, in nations, in

civilizations, man is hankering after only one thing -- freedom.

But nothing is achieved through political fights, revolutions, wars. Nothing is achieved. Because even if you get freedom, it is superficial -- deep down you remain in bondage. So every freedom proves a disillusionment. Man longs so much for wealth, but as far as I understand it, it is not a longing for wealth, it is a longing for freedom. Wealth gives you a feeling of freedom. If you are poor, you are confined, your means are limited -- you cannot do this, you cannot do that. You don't have the money to do it. The more money you have, the more you feel you have freedom, you can do anything you like. But when you have all the money and you can do all that you wish, imagine, dream about, suddenly you feel this freedom is superficial, because inside your being knows well that you are powerless and that anything can attract you. You are impressed, influenced, possessed by things and persons.

This sutra says that you have to come to a state of consciousness where nothing impresses you, you can remain detached. How to do it? Throughout the whole day the opportunity is there to do it. That is why I say this method is good for you to do. Any moment you can become aware that something is possessing you. Then take a deep breath, inhale deeply, exhale deeply, and look at the thing again. While you are exhaling look at the thing again, but look just as a witness, as a spectator. If you can achieve the witnessing state of mind for even a single moment, suddenly you will feel you are alone, nothing can impress you; at least in that moment nothing can create desire in you. Take a deep breath and exhale it whenever you feel that something is impressing you, influencing you, dragging you away from you, becoming more important than yourself. And in that small gap created by the exhalation look at the thing -- a beautiful face, a beautiful body, a beautiful building, or anything. If you feel it is difficult, if just by exhaling you cannot create a gap, then do one thing more: exhale, and stop inhalation for a single moment so the exhalation has thrown all the air out. Stop, don't inhale. Then look at the thing. When the air is out, or in, when you have stopped breathing, nothing can influence you. In that moment you are unbridged -- the bridge is broken. Breathing is the bridge. Try it. It will be only for a single moment that you will have the feeling of witnessing, but that will give you the taste, that will give you the feeling of what witnessing is. Then you can pursue it. Throughout the whole day, whenever something impresses you and a desire arises, exhale, stop in the interval, and look at the thing. The thing will be there, you will be there, but there will be no bridge. Breathing is the bridge. Suddenly you will feel you are powerful, you are potential. And the more powerful you feel, the more YOU will become. The more things drop, the more their power over you drops, the more crystalized you will feel. Individuality has begun. Now you have a center to refer to, and any moment you can move to the center and the world disappears. Any moment you can take shelter in your own center, and the world is powerless.

This sutra says, THE APPRECIATION OF OBJECTS AND SUBJECTS IS THE SAME FOR AN ENLIGHTENED AS FOR AN UNENLIGHTENED PERSON. THE FORMER HAS ONE GREATNESS: HE REMAINS IN THE SUBJECTIVE MOOD, NOT LOST IN THINGS. He remains in the subjective mood, he remains within himself, he remains centered in consciousness. Remaining in the subjective mood has to be practised. As many opportunities as you can get, try it. And every moment there is an opportunity, every single moment there is an opportunity. Something or other is impressing you, dragging you out, pulling you out, pushing you in.

I am reminded of an old story. A great king, Bharthruhari, renounced the world. He renounced the world because he had lived in it totally and he had come to realize that it was futile. It was not a doctrine to him, it was a lived reality. He had come to the conclusion through his own life. He was a man of strong desire, he had indulged in life as much as possible, then suddenly he realized it was useless, futile. So he left the world, he renounced it, and he went to a forest.

One day he was meditating under a tree. The sun was rising. Suddenly he became aware that just on the road, the small road which passed nearby the tree, lay a very big diamond. As the sun was rising, it was reflecting the rays. Even Bharthruhari had not seen such a big diamond before. Suddenly, in a moment of unawareness, a desire arose to possess it. The body remained unmoved, but the mind moved. The body was in the posture of meditation, SIDDHASANA, but the meditation was no longer there. Only the dead body was there, the mind had moved -- it had gone to the diamond.

Before the king could move, two men came from different directions on their horses and simultaneously they became aware of the diamond lying on the street. They pulled out their swords, each one claiming that he had sene the diamond first. There was no other way to decide so they had to fight. They fought and killed each other. Within moments two dead bodies were lying there next to the diamond. Bharthruhari laughed, closed his eyes, and went into meditation again.

What happened? He again realized the futility. And what happened to these two men? The diamond became more meaningful than their whole life. This is what possession means: they threw away their life just for a stone. When desire is there, you are no more -- desire can lead you to suicide. Really, every desire is leading you to suicide. When you are in the power of a desire, you are not in your senses, you are just mad.

The desire to possess arose in Bharthruhari's mind also; in a fragment of a moment the desire arose. And he might have moved to get it but before he could, the other two persons came and fought, and there were two dead bodies lying on the road with the stone there in its own place. Bharthruhari laughed, closed his eyes, and went into his meditation again. For a single moment his subjectivity was lost. A stone, a diamond, the object, became more powerful. But again the subjectivity was regained. Without the diamond the whole world disappeared, and he closed his eyes.

For centuries meditators have been closing their eyes. Why? It is only symbolic that the world has disappeared, that there is nothing to look at, that nothing is worth anything, even to look at. You will have to remember continuously that whenever desire arises, you have moved out of your subjectivity. This is the world, this movement. Regain, move back, get centered again! You will be able to do it: the capacity is there with everyone. No one ever loses the inner potential, it is always there. You can move. If you can move out, you can move in. If I can go out of my house, why can I not come back within it? The same route is to be traveled; the same legs are to be used. If I can go out, I can come in. Every moment you are moving out, but whenever you move out, remember -- and suddenly come back. Be centered. If you feel it difficult in the beginning then take a deep breath, exhale, and stop. In that moment look at the thing which was attracting you. Really, nothing was attracting you, YOU were attracted. That diamond lying there on the road in the lonely forest was not attracting anybody, it was simply lying there being itself. The diamond was not aware that Bharthruhari had been attracted, that someone had moved from his meditation, from his subjectivity, had come back into the world. The diamond was not aware that two persons had fought for it and lost their lives.

So nothing is attracting you -- YOU get attracted. Be alert and the bridge will be broken and you will regain balance inside. Go on doing it more and more. The more you do, the better. And a moment will come when you will not need to do it because the inner power will give you such a strength that the attraction of things will be lost. It is your weakness which is attracted. Be more powerful and nothing will attract you. Only then for the first time are you master of your own being.

That will give you real freedom. No political freedom, no economic freedom, no social freedom, can be of much help. Not that they are not desirable, they are good, good in themselves, but they will not give you the things which the innermost core of your being is longing for -- the freedom from things, from objects, the freedom to be oneself without any possibility of being possessed by anything or anybody.

The second technique is similar in a way, but it is from a different dimension.

BELIEVE OMNISCIENT, OMNIPOTENT, PERVADING.

This too is based on inner power, inner strength. It is very seed-like. Believe that you are omniscient, all-knowing; believe that you are omnipotent, all-powerful; believe that you are pervading, all-pervading.... How can you believe it? It is impossible. You know you are not all-knowing, you are ignorant. You know you are not all-potent, you are absolutely powerless, helpless. You know you are not all-pervading, you are confined in a small body. So how can you believe it? And if you believe it, knowing well that this is not the case, the belief will be useless. You cannot believe against yourself. You can force a belief, but it will be useless, meaningless. You know it is not so. A belief becomes useful only when you know that it is so.

This has to be understood. A belief becomes powerful if you know that this is the case. True or untrue is not the point. If you know that this is the case, a belief becomes truth. If you know that this is not the case, then even a truth cannot become a belief. Why? Many things have to be understood.

Firstly, whatsoever you are is your belief: you believe in that way, you have been brought up in that way; you have been conditioned in that way, so you believe in that way. And your belief influences you. It becomes a vicious circle. For example, there are races where man is less powerful than woman, because those races believe that a woman is stronger, more powerful, than man. Their belief has become a fact. In those races, man is weaker and woman is stronger. The women do all the work that ordinarily, in other countries, men would do, and men do the work that in other countries women would do. Not only that, their bodies are weak, their structure is weak. They have come to believe that this is so. The belief creates the phenomenon. Belief is creative.

Why does this happen? Because mind is more powerful than matter. If mind really believes something, matter has to follow. Matter cannot do anything against the mind because matter is dead. Even impossibilities happen. Jesus says, "Faith can move mountains." Faith CAN move mountains. If it cannot, it only means that you don't have faith -- not that faith cannot move mountains. Your faith cannot move them because you don't have the faith.

Now much research is going on on this phenomenon of belief, and science is coming to many unbelievable conclusions. Religion always believed in them but science is finally coming to the same conclusions. It has to because many phenomena are being investigated for the first time. For example, you may have heard about placebo medicines. There are hundreds and hundreds of `pathies' in the world -- allopathy, ayurvedic, unani, homeopathy, naturopathy -- hundreds, and they all claim that they can cure. And they do cure. Their claims are not false. This is the rare thing -- their diagnosis is different, their treatment is different. There is one illness and there are a hundred and one diagnoses, and a hundred and one treatments, and every treatment helps. So the question is bound to be raised whether it is really the treatment that helps or the belief of the patient. This is possible.

In many ways, in many countries, in many universities, in many hospitals, they are working. Just water or something non-medicinal is given but the patient believes that a medicine has been given. And not only the patient, the doctor also believes it, because he also is not aware. If the doctor is aware whether it is medicine or not, it will have an effect, because the doctor gives a belief to the patient more that a medicine. So when you pay more and you have a greater doctor, you get well better and sooner. It is a question of belief. If the doctor gives you a four-penny medicine, just four pennies, you know well that nothing is going to happen. How can such a big patient with such a disease, such a great phenomenon, be cured by four pennies? Impossible! The belief cannot be created. Every doctor has to create around him an aura of belief. It helps. So if the doctor knows that it is just water that he is giving, he will not give his belief with faith. His face will show, his hands will show, his whole attitude and behavior will show that he is giving just water, and the unconscious of the patient will be affected. The doctor must believe. The more he believes the better, because his belief is infectious. The patient looks at the doctor. If the doctor feels confident -- "Don't worry, this is a new treatment, a new medicine and this is going to help you. It is a hundred per cent certain. There is no doubt about it" -- if the whole personality of the doctor gives the impression of a hundred per cent hope, then already, even before taking the medicine, the patient is being cured. The cure has already started. Now they say that whatsoever you use, thirty per cent of the patients will be cured almost immediately; whatsoever you use -- allopathy, naturopathy, homeopathy, or any `pathy' -- whatsoever you do, thirty per cent of the patients will be cured immediately.

Those thirty per cent are believers. That's the ratio. If I look at you, into you, thirty per cent are potential, are ones who can immediately be transformed. Once they get the belief, it will immediately start working. One third of humanity can be immediately transformed, changed, to new orders of being without any difficulty. The question is only how to create the belief in them. Once the belief is there, nothing can debar them. You may be one of those fortunate ones, one of the thirty per cent. But a great misfortune has happened to humanity, and that is that those thirty per cent are condemned. Society, education, civilization, all condemn them. They are thought to be stupid people. No, they are more potential people. They have a great power but they are condemned, and impotent intellectual people are praised -- because they can praise with language, words, reason, they are praised. Really, they are simply impotent. They cannot do anything in the real world of inner being, they can just go on with their mind. But they possess the universities, they possess the news media, they are the masters in a way. And they are artists in condemnation. They can condemn anything. And this thirty per cent of potential humanity, those who can believe and can get transformed, they are not so articulate -- they cannot be. They cannot reason, they cannot argue, that's why they can believe. But because they cannot argue their case they have themselves become self-condemning. They think something is wrong. If you can believe, you start feeling that something is wrong with you; if you can doubt, you think something is great with you. But doubt is not a force. Through doubt no one ever got to the innermost being, to the ultimate ecstasy, no one, ever.

If you can believe, then this sutra will be helpful. BELIEVE OMNISCIENT, OMNIPOTENT, PERVADING. You are that already so just by believing it, all that is hiding you, all that is covering you, will fall down immediately. But even for those thirty per cent it will be difficult because they are also conditioned to believe in something which is not the case. They are also conditioned to doubt; they are also trained to be skeptical; and they know their limitations, so how can they believe? Or, if they believe, people will think they are mad. If you say that you believe that inside you is the all-pervading, the omnipotent, the

Divine, the all-powerful, then people will look at you and think you have gone crazy. How can you believe such things unless you are mad?

But try something. Start from the very beginning. Get a little feeling of this phenomenon, then belief will follow. If you want to use this technique, do this. Close your eyes and just feel that you have no body, feel as if the body has disappeared, melted away. Then you can feel your all-pervadingness. With the body it is difficult. That's why many traditions go on teaching that you are not the body because with the body, limitation comes in. It is not difficult to feel that you are not the body, because you are not the body. It is just a conditioning, it is just a thought that has been forced upon your mind. Your mind has been impregnated with the thought that you are the body.

There are phenomena which demonstrate this. In Ceylon, Buddhist monks walk on fire. They do in India also, but the Ceylonese phenomenon is very rare -- they walk for hours and they are not burned.

It happened once, just a few years ago, that a Christian missionary went to see the fire-walk. They do it on the night when Buddha became enlightened, a full moon night -- because they say that on that day it was revealed to the world that the body is nothing, matter is nothing; that the inner being is all-pervading and the fire cannot burn it. But to do this for one year the monks who walk on the fire purify their bodies, through PRANAYAMA, breathing processes, and fasting. They meditate to purify their minds, empty their minds. For one year continuously they prepare. They live in isolated cells just feeling that they are not in their bodies. For one year continuously a group of fifty or sixty monks goes on thinking that they are not their bodies. A year is a long time. Thinking every moment only one thing -- that they are not their bodies -- continuously hammering that the body is illusory, they come to believe it. Then too they are not forced to walk on the fire. They are brought to the fire and then whosoever thinks that he will not be burned, jumps into it. A few remain doubting, hesitating -- they are not allowed to jump because this is not a question of fire burning or not, this is a question of their doubt. If they hesitate a little they are stopped. So sixty are prepared and sometimes twenty, sometimes thirty people jump into the fire and they dance in it for hours together without getting burned.

A missionary came to see it in nineteen-fifty. He was very surprised but he thought that if belief in Buddha could do this miracle, then why not belief in Jesus? So he thought for a while, hesitated a little, but then, with the idea that if Buddha could help, Jesus would also help, he jumped. He got burned, badly burned; he had to be hospitalized for six months. And he couldn't understand the phenomenon. It was not a question of Jesus or Buddha, it was not a question of belief in someone, it was a question of belief. And that belief has to be hammered into the mind. Unless it reaches to the very core of your being, it will not start working.

That Christian missionary went back to England to study about hypnosis, mesmerism, and allied phenomena, and what happens during fire-walking. Then they invited two monks to Oxford University to give a demonstration. The monks went. They walked on fire. The experiment was tried many times. Then the two monks saw that one professor was looking at them, and he was looking so deeply and he was so involved that his eyes, his face, were ecstatic. The two monks went to the professor and said to him, "You can also come with us." Immediately he ran with them, jumped into the fire, and nothing happened. he was not burned. The Christian missionary was also present, and he knew well that this professor was a professor of logic, a man who is professionally doubtful, whose profession is based on doubt. So he said to the man, "What! You have done a miracle. I couldn't do it, and I am a believer." The professor said, "In that moment I was a believer. The phenomenon was so real, so fantastically real, it gripped me. It was so clear that body is nothing and mind is everything and I felt so ecstatically in tune with the two monks that when they invited me, there was not a single hesitation. It was simple to walk, it was just as if there was no fire."

There was no hesitation, no doubt -- that is the key.

So first try this experiment. Sit with closed eyes for a few days just thinking that you are not your body -- not only thinking but feeling that you are not your body. And if you sit with closed eyes a distance is created. Your body goes on moving away and away. You go on moving inwards. A great distance is created. Soon you can feel that you are not the body. If you feel you are not the body, then you can believe you are all-pervading, omnipotent, omniscient, all-knowing, all-powerful. This all-powerfulness or this all-knowingness is not concerned with so-called knowledge: it is a feeling, an explosion of feeling -- that you KNOW. This has to be understood, particularly in the West, because whenever you say that you know, they will say, "What? What do you know?" Knowledge must be objective. You must know something. And if it is a question of knowing something you cannot be all-pervading, no one can be, because there are infinite facts to be known. No one can be all-knowing in that sense.

That's why in the West they laugh when Jains claim that Mahavir was SARVAGYA, all-knowing. They laugh, because if Mahavir was all-knowing, then he must have known all that science is discovering now and even that which science will discover in future. But that doesn't seem to be the case. He says many things which are obviously contradictory to science, which cannot be true, which are not factual. His knowledge, if it is all-pervading, should never be erroneous. But there are errors.

Christians believe that Jesus was all-knowing. But the modern mind will laugh because he was not all-knowing -- all-knowing in the sense of knowing all about the facts of the world. He didn't know that the earth was circular, that the earth was a globe -- he didn't know. He knew that the earth was flat ground. He didn't know that the earth had been in existence for millions and millions of years, he believed that God created it just four thousand years before him. As far as facts, objective facts are concerned, he was not all-knowing.

But this word `all-knowing' is totally different. When the Eastern sages say `all-knowing', they don't mean knowing all about the facts -- they mean all-conscious, all-aware, fully inside, fully conscious, enlightened. They are not concerned with knowing something, they are concerned only with the pure phenomenon of knowing -- not knowledge, but the very quality of knowing. When we say that Buddha knows we don't mean that he knows what Einstein knows. He doesn't know that. He is a knower. He knows his own being and that being is all-pervading. That feeling of isness is all-pervading. And in that knowing nothing remains to be known, that is the point. Now there is no curiosity to know anything. All questions have dropped. Not that all answers have been achieved, all questions have dropped. Now there is no question to be asked. All curiosity has gone. There is no problem to be solved. This inner quietness, this inner silence, filled with inner light, is infinite knowing. This is what is meant by omniscient. It is subjective awakening.

This you can do. But it will not happen if you go on adding more knowledge to your mind. You can go on adding knowledge for lives together -- you will know something but you will never know all. The all is infinite; it cannot be known in that way. Science will always remain incomplete, it can never be complete -- that's impossible. It is inconceivable that it can be complete. Really, the more science knows, the more it comes to know that more has to be known.

This all-knowingness is an inner quality of awakening. Meditate, and drop your thoughts. When you don't have any thoughts you will feel what this omniscience is, what this all-knowledge is. When there is no thought, consciousness becomes pure, purified; in that purified consciousness you don't have any problem. All questions have dropped. You know yourself, your being, and when you know your being, you have known all, because your being is the center of everybody's being. Really your being is everybody's being. Your center is the center of the universe. In this sense, Upanishads have declared, "AHAM BRAHMASMI -- I am the Brahman, I am the Absolute." Once you know this little phenomenon of your being you have known the infinite. You are just like a drop of the ocean: if even one drop is known, all the secrets of the ocean become revealed.

BELIEVE OMNISCIENT, OMNIPOTENT, PERVADING. But this will come through faith, this you cannot argue with yourself. You cannot convince yourself with some argument, you will have to dig deep within you for such feelings, for sources of such feelings.

This word `believe' is very significant. It doesn't mean that you have a conviction, because conviction means a rational thing: you are convinced, you have argued it over, you have proofs for it. Belief means you don't have any doubts about it, not that you have proofs. Conviction means you have proofs. You can prove, you can argue. You can say, "This is so." You can reason it out. Belief means you don't have any doubts. You cannot argue it, you cannot rationalize, you will be defeated if you are asked. But you have an inner grounding -- you feel it is so. It is a feeling, not a reasoning.

But remember that such techniques can work only if you work with your feeling, not with your reasoning. So it has happened many times that very ignorant people, uneducated, uncultured, reach heights of human consciousness and those who are very cultured, educated, reasonable, rational, miss.

Jesus was just a carpenter. Friedrich Nietzsche writes somewhere that in the whole New Testament there was only one person really worth something, who was cultured, educated, philosophically knowledgeable, wise -- that man was Pilate, the Roman governor who ordered Jesus to be crucified. Really he was the most cultured man, the governor-general, the viceroy. And he knew what philosophy was: at the last moment, when Jesus was going to be crucified, he asked, "What is truth?" It was a very philosophical question. Jesus remained silent -- not because this puzzle was not worth answering, Pilate was the only person who could have understood deep philosophy -- Jesus remained silent because he could speak only to those who could

feel. Thinking was not of any use. He was asking a philosophical question. It would have been good if he had asked in a university, in an academy, but asking Jesus a philosophical question was meaningless. He remained silent because it was futile to answer. No communication was possible. But Nietzsche, himself a man of reason, condemns Jesus. He said he was uneducated, uncultured, unphilosophical -- and he couldn't answer, that's why he remained silent. Pilate asked a beautiful question. If he had asked it of Nietzsche, Nietzsche would have talked about it for years together. "What is truth?" This one question is enough to talk about and discuss for years. All of philosophy is just this business: "What is truth?" One question and all the philosophers are involved in it.

Nietzsche's criticism is really a criticism by reason, a condemnation by reason. Reason has always condemned the dimension of feeling because feeling is so vague, so mysterious. It is there, and you cannot say anything about it. Either you have got it or you haven't got it; either it is there or it is not there. You cannot do anything about it and you cannot discuss it. You also have many beliefs but those beliefs are just convictions; they are not beliefs because you have doubts about them. You have crushed those doubts by your arguments, but they are there. You are sitting on top of them, but they are there. You go on fighting with them, but they are not dead. They cannot be. That's why your life may be that of a Hindu, or a Mohammedan, or a Christian, or a Jain, but it is only because of conviction. Faith is not there.

I will tell you an anecdote. Jesus told his disciples to go by boat to the other bank of a lake where they were staying. And he said, "I will be coming later." They went. When they were just in the middle of the lake a great wind came and there was much turmoil and they were afraid. The boat was rocking and they started crying and screaming. They started crying, "Jesus, save us!" The bank where Jesus was was very far away, but Jesus came. It is said that he came running on the water. And the first thing he said to his disciples was, "Men of little faith, why are you crying? Don't you believe?" They were scared. Jesus said, "If you believe, then come out of the boat and walk towards me." He was standing on the water. They saw with their own eyes that he was standing on the water, but still it was difficult to believe. They must have thought in their minds that it was a trick, or it was maybe just an illusion, or this was not Jesus. Maybe it was just the Devil, luring them or something. So they started looking at each other, "Who will walk?" Then one disciple got out of the boat and walked. Really, he could walk. He couldn't believe his own eyes. He was walking on the water. When he came close to Jesus he said, "How? How is it happening?" Immediately the whole miracle disappeared. The "How?" -- and he was under water. Jesus pulled him out and said, "Man of little faith, why do you ask how?"

But reason asks "Why?" and "How?" Reason asks, reason questions. Faith is the dropping of all questions. If you can drop all questions and believe, then this technique can work miracles for you.

Vigyan Bhairav Tantra, Vol 2

Chapter #34
Chapter title: The greater the sensitivity, the greater the detachment

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The first question:

WITH DEEPENING MEDITATION, ONE BECOMES MORE AND MORE SENSITIVE TO OBJECTS, EVENTS AND PERSONS. BUT DUE TO THIS HEIGHTENED SENSITIVITY ONE FEELS A SORT OF DEEP INTIMACY WITH EVERYTHING, AND THIS USUALLY BECOMES A CAUSE OF SUBTLE ATTACHMENTS. HOW TO BE SENSITIVE AND YET DETACHED?

How to be sensitive and yet detached? These two things are not contraries, they are not opposites. If you are more sensitive, you will be detached; or, if you are detached, you will become more and more sensitive. Sensitivity is not attachment, sensitivity is awareness. Only an aware person can be sensitive. If you are not aware you will be insensitive. When you are unconscious you are totally insensitive -- the more consciousness, the more sensitivity. A Buddha is totally sensitive, he has optimum sensitivity, because he will feel and he will be aware to his total capacity. But when you are sensitive and aware you will not be attached. You will be detached, because the very phenomenon of awareness breaks the bridge, destroys the bridge, between you and things, between you and persons, between you and the world. Unconsciousness, unawareness, is the cause of attachment.

If you are alert, the bridge suddenly disappears. When you are alert there is nothing to relate you to the world. The world is there, you are there, but between the two the bridge has disappeared. The bridge is made of your unconsciousness. So don't think and feel that you become attached because you are more sensitive. No. If you are more sensitive you will not be attached. Attachment is a very gross quality, it is not subtle.

For attachment you need not be aware and alert. There is no need. Even animals can be attached very easily, rather, more easily. A dog is more attached to his master than any man can be. The dog is completely unconscious so attachment happens. That is why in the countries where human relationship has become poor, such as in the West, man goes on seeking relationship with animals, with dogs, with other animals, because the human relationship is no longer there. Human society is disappearing and every man feels isolated, alienated, alone. The crowd is there but you are not related to it. You are alone in the crowd and this aloneness scares. One becomes afraid and fearful.

When you are related, attached to someone, and someone is attached to you, you feel you are not alone in this world, in this strange world. Someone is with you. That feeling of belonging gives you a sort of security. When human relationship becomes impossible then men and women try to make relationships with animals. In the West they are very deeply related to dogs and other animals, but here in the East, although you may be worshipping cows you are not related to them. You may go on saying that you worship the cow as a divine animal, but your cruelty has no end.

In the East you are so cruel with your animals that the West cannot even conceive of how you can go on thinking that you are non-violent. All over the world, particularly in the West, there are many societies to protect animals from the cruelty of men. You cannot beat a dog in the West. If you beat it, it will be a criminal act and you will be punished for it. What is happening really, is that human relationship is dissolving -- but man cannot live alone. He must have a relationship, a belonging, a feeling that someone is with him. Animals can be very good friends because they get so attached; no one, no man, can get that attached.

For attachment, awareness is not necessary; rather, awareness is the barrier. The more aware you become the less you will be attached, because the need for attachment disappears. Why do you want to be attached to someone? Because alone you feel you are not enough. You lack something. Something is incomplete in you. You are not a whole. You need someone to complete you. Hence, attachment. If you are aware, you are complete, you are a whole; the circle is now complete, nothing is lacking in you -- you don't need anyone. You, alone, feel a total independence, a feeling of wholeness.

That doesn't mean that you will not love persons; rather, on the contrary, only you can love. A person who is dependent on you cannot love you: he will hate you. A person who needs you cannot love you. He will hate you because you become the bondage. He feels that without you he cannot live, without you he cannot be happy, so you are the cause of both his happiness and unhappiness. He cannot afford to lose you. This will give a feeling of imprisonment: he is imprisoned by you and he will resent it, he will fight against it. Persons hate and love together, but this love cannot be very deep. Only a person who is aware can love, because he doesn't need you. But then love has a totally different dimension: it is not attachment, it is not dependence. He is not dependent on you and he will not make you dependent on him; he will remain a freedom and he will allow you to remain a freedom. You will be two free agents, two total, whole beings,

meeting. That meeting will be a festivity, a celebration -- not a dependence. That meeting will be a fun, a play.

That is why we have called Krishna's life KRISHNA-LEELA, the play of Krishna. He loves so many persons but there is no attachment. The same is not true on the part of the GOPIS and the GOPALS, the friends and the girl friends of Krishna. The same is not true. They have become attached, so when Krishna moves from Brindavan to Dwaraka, they weep and cry and suffer. Their anguish is great because they think that Krishna has forgotten them. He has not forgotten, but there is no pain because there was no dependence; he is as whole and happy in Dwaraka as he was in Brindavan and his love is flowing as much in Dwaraka as it was in Brindavan. The objects of love have changed but the source of love remains the same. So whosoever comes near him receives the gift. And this gift is unconditional: nothing is required as a return, nothing is asked as a return.

When love comes through an aware consciousness it is just a pure gift with no condition, and the person who is giving it is happy because he is giving it. The very act of giving is his bliss, his ecstasy.

So remember that if you feel that through meditation you have become more sensitive, then automatically you will become less attached, more detached. Because you will be more grounded in yourself, you will be more centered in yourself, you will not use somebody else as your center. What does attachment mean? Attachment means that you are using someone else as your center of being, Majanu is attached to Laila: he says he cannot live without Laila. That means the center of being has been transferred. If you say that you cannot live without this or that, then your soul is not within you. Then you are not existing as an independent unit, your center has moved somewhere else.

This movement of the center from yourself to something else, to the other, is attachment. If you are sensitive, you will feel the other, but the other will not become the center of your life. You will remain the center and out of this centering the other will receive many gifts from you. But they will be gifts, they will not be bargains. You will simply give because you have too much, you are an overflowing. And you will be thankful that the other has received it. That will be enough and that will be the end.

That is why I go on saying that the mind is a great deceiver. You think that you are meditating and that that is why you have become sensitive. Then the question of why you get attached arises. If you get attached, that is a clear symptom that the sensitivity is not because of awareness. Really, it is not sensitivity at all. It may be sentimentalism: that is a totally different thing. You can be sentimental: you can cry and weep over small things, you can be touched, and a storm can be created very easily within you -- but that is sentimentalism, not sensitivity.

Let me tell you a story. Buddha was staying in a village. A woman came to him, weeping and crying and screaming. Her child, her only child, had suddenly died. Because Buddha was in the village, people said, "Don't weep. Go to this man. People say he is infinite compassion. If he wills it, the child can revive. So don't weep. Go to this Buddha." The woman came with the dead child, crying, weeping, and the whole village followed her -- the whole village was affected. Buddha's disciples were also affected; they started praying in their minds that Buddha would have compassion. He must bless the child so that he will be revived, resurrected.

Many disciples of Buddha started weeping. The scene was so touching, deeply moving. Everybody was still. Buddha remained silent. He looked at the dead child, then he looked at the weeping, crying mother and he said to the mother, "Don't weep, just do one thing and your child will be alive again. Leave this dead child here, go back to the town, go to every house and ask every family if someone has ever died in their family, in their house. And if you can find a house where no one has ever died, then from them beg something to be eaten, some bread, some rice, or anything -- but from the house where no one has ever died. And that bread or that rice will revive the child immediately. You go. Don't waste time."

The woman became happy. She felt that now the miracle was going to happen. She touched Buddha's feet and ran to the village which was not a very big one, very few cottages, a few families. She moved from one family to another, asking. But every family said, "This is impossible. There is not a single house -- not only in this village but all over the earth -- there is not a single house where no one has ever died, where people have not suffered death and the misery and the pain and the anguish that comes out of it."

By and by the woman realized that Buddha had been playing a trick. This was impossible. But still the hope was there. She went on asking until she had gone around the whole village. Her tears dried, her hope died, but suddenly she felt a new tranquility, a serenity, coming to her. Now she realized that whosoever is born will have to die. It is only a question of years. Someone will die sooner, someone later, but death is inevitable. She came back and touched Buddha's feet again and said to him, "As people say, you really do

have a deep compassion for people." No one could understand what had happened. Buddha initiated her into SANNYAS, she became a BHIKKHUNI, a SANNYASIN. She was initiated.

Anand asked Buddha, "You could have revived the boy. He was such a beautiful child and the mother was in such anguish." But Buddha said, "Even if the child was resurrected, he would have had to die. Death is inevitable." Anand said, "But you don't seem to be very sensitive to people, to their misery and anguish." Buddha replied, "I am sensitive; you are sentimental. Just because you start weeping, do you think you are sensitive? You are childish. You don't understand life. You are not aware of the phenomenon."

This is the difference between Christianity and Buddhism. Christ was reported to have done many miracles of reviving people. When Lazarus was dead, Jesus touched him and he came back to life. We in the East cannot conceive of Buddha touching a dead man and bringing him back to life. To ordinary persons, to the ordinary mind, Jesus would look more loving and compassionate than Buddha. But I say to you that Buddha is more sensitive, more compassionate, because even if Lazarus was revived, it made no difference. He still had to die. Finally Lazarus had to die. So this miracle was of no use, of no ultimate value. One cannot conceive of Buddha doing such a thing.

Jesus had to because he was bringing something new, a new message to Israel. And the message was so deep that people would not understand it so he had to create miracles around it -- because people can understand miracles but they cannot understand the deep message, the esoteric message. They can understand miracles, so through miracles they might become open and able to be receptive to the message. Jesus was carrying a Buddhist message to a land which was not Buddhist; an Eastern message to a country which had no tradition of enlightenment, of many Buddhas.

We can conceive that Buddha was more sensitive than his disciples who were weeping and crying. They were sentimental.

Don't misunderstand your sentimentality for sensitivity. Sentimentality is ordinary; sensitivity is extraordinary. It happens through effort. It is an achievement. You have to earn it. Sentimentality is not to be earned; you are born with it. It is an animal inheritance which you already have in the cells of your body and your mind. Sensitivity is a possibility. You don't have it already. You can create it, you can work for it -- then it will happen to you. And whenever it happens, you will be detached.

Buddha was totally detached. The dead child was there but he didn't seem to be affected at all. The woman, the mother, was miserable and he was playing a trick on her. This man seems to be cruel and this playing of a trick seems to be too much for a mother whose child has died. He gave her a riddle, and he knew well that she would come back empty-handed. But I say again that he has real compassion because he was helping this woman to grow, to be mature. Unless you can understand death you are not mature; and unless you can accept death, you don't have a center within your being. When you accept death as a reality, you have transcended it.

Buddha used the situation. He was less concerned with the dead child and more concerned with the alive mother because he knew that the dead child would come back to life again -- there was no need for the miracle. But if the child was revived the mother might have lost an opportunity. For lives together she might not again have a meeting with a Buddha. So in the East only third-rate SADDHUS have been doing miracles; the first-rate have never done any -- they work on a higher level. Buddha is also doing a miracle but the miracle is being done on a very high level. The mother is being transformed.

But it is difficult to understand because our minds are gross and we only understand sentimentality, we cannot understand sensitivity. Sensitivity means an alertness which feels everything that happens around. And you can feel only when you are not attached. Remember this: if you are attached you are no longer there to feel, you have moved out of you. So if you want to know the truth about someone don't ask his friends. They are attached. And don't ask his enemies. They are also attached, in the reverse order. Ask someone who is neutral, neither a friend nor an enemy. Only he can say the truth.

Friends cannot be believed, enemies cannot be believed; but we believe either the friends or the enemies. Both are bound to be wrong because they don't have a neutral witnessing, they don't have a detached view. They cannot stand aloof and look because they have an investment in the person. Friends have an investment and enemies have an investment. They see according to particular viewpoints, and with those viewpoints they are attached. The moment you feel you are attached, you have taken a viewpoint. The totality is lost; only a fragmentary thing is in your hands. And fragments are always lies because only the whole is true.

Meditate, become more sensitive, and take it as a criterion that you will go on becoming more and more detached. If you feel that attachment is growing, then you are erring somewhere in your meditation. These

are the criteria. And to me, attachment cannot be destroyed and detachment cannot be practised. You can only practise meditation -- and detachment will follow as a consequence, as a by-product. If meditation really flowers within you, you will have a feeling of detachment. Then you can move anywhere and you will remain untouched, unafraid. Then when you leave your body, you will leave it unscratched. Your consciousness will be absolutely pure, nothing foreign has entered into it. When you are attached, impurities enter into you. This is the basic impurity: that you are losing your center and somebody else or something else is becoming your center of being.

The second question:

IF FAITH CAN MOVE THE MOUNTAINS, WHY CAN YOU NOT HEAL YOUR OWN BODY?

I don't have any body.

This feeling that you have a body is absolutely wrong. The body belongs to the universe; you don't have it, it is not yours. So if the body is ill or if the body is healthy the universe will take care of it. And a person who is in meditation should remain a witness, whether the body is healthy or ill.

The desire to be healthy is part of ignorance. The desire not to be ill is also part of ignorance. And this is not a new question -- this is one of the oldest questions. It has been asked of Buddha; it has been asked of Mahavir. Ever since there have been enlightened persons, the unenlightened have always asked this question.

Look... Jesus said faith can move mountains, but he died on the cross. He couldn't move the cross. You or someone like you must have been present there waiting. The disciples were waiting because they knew Jesus, and he had been saying again and again that faith could move mountains. So they were waiting for some miracle to happen -- and Jesus simply died on the cross. But this was the miracle: he could be a witness to his own death. And the moment of witnessing one's own death is the greatest moment of being alive.

Buddha died of food poisoning. He suffered for six months continuously. And there were many disciples who were waiting for him to do a miracle. But he suffered silently and died silently. He accepted death. There were disciples there who were trying to cure him, many medicines were given to him.

A great physician of those days, Jeevak, was Buddha's personal physician. He used to move with him wherever he went. Many times people must have asked, "Why does this Jeevak go with you?" But it was Jeevak's own attachment. Jeevak was moving with Buddha because of his own attachment, and the disciples who were trying to help Buddha's body remain alive longer in this world, even if only for a few days more, were also attached.

For Buddha himself, illness and health were the same. That doesn't mean that illness will not give pain. It will! Pain is a physical phenomenon, it will happen. But it will not disturb the inner consciousness. The inner consciousness will remain undisturbed, it will remain as balanced as ever. The body will suffer, but the inner being will remain just a witness of the whole suffering.

There will be no identification -- and this I call the miracle. This is possible through faith. And no mountain is bigger than identification -- remember. The Himalayas are nothing; your identification with your body is a greater mountain. The Himalayas may be moved or not moved through faith, that is irrelevant, but your identification can be destroyed.

But we cannot conceive of anything which we do not know, we can think only according to our minds. We think according to where we are; the pattern remains the same.

Sometimes my body is ill, and people come to me and they say, "Why are you ill? You should not be ill; an enlightened person should not be ill." But who told you that it is so? I have never heard about any enlightened person who was not ill. Illness belongs to the body. It has no concern with your consciousness or whether you are enlightened or not.

And sometimes it happens that enlightened persons are more ill than unenlightened ones. There are reasons.... Now that they don't belong to the body, they don't co-operate with the body; deep down they have broken themselves from the body. So the body remains but the attachment and the bridge is broken.

Many illnesses happen because of the separation that has happened. They are in the body but their co-operation is no longer there. That is why we say an enlightened person will never be born again -- because now he cannot make any bridge with any body again. The bridge is broken. While he is in the body, then too, really, he is dead.

Buddha attained enlightenment when he was near about forty. He died when he was eighty so he lived

forty years more. On the day he was dying, Anand started crying and said, "What will happen to us? Without you we will fall into darkness. You are dying and we have not yet become enlightened. Our own light is not yet lit and you are dying. Do not leave us!"

Buddha is reported to have said, "What? What are you saying, Anand? I died forty years before. This existence was just a phantom existence, a shadow existence. It was running along somehow, but the force was not there. It was just a momentum from the past."

If you are pedalling a bicycle, and then you stop and there is no pedalling, you are not giving any co-operation to the cycle, it will go on moving for a little whole just because of the momentum, the energy that you gave it in the past.

The moment someone becomes enlightened, the co-operation is broken. Now the body will take its own course. It has a momentum. From many lives in the past, momentum has been given to it. It has a life span of its own which will be completed, but now, because the inner force is no longer with it, the body is prone to be more ill than ordinarily. Ramakrishna died of cancer; Raman died of cancer. To the disciples it was a great shock, but because of their ignorance they could not understand.

One thing more has to be understood. When a person becomes enlightened, this is going to be his last life. So all the past karmas and the whole continuum has to be fulfilled in this life. The suffering -- if he has anything to suffer -- will become intense. For you there is no hurry, your suffering will be spread out over many lives. But for a Raman this is the last. All that is there from the past has to be completed. There will be an intensity of everything, of all karmas. This life will become a condensed life.

Sometimes it is possible -- this is difficult to understand -- to suffer in a single moment the sufferings of many lives. In a single moment, the intensity becomes much because time can be condensed or spread out.

You know already that sometimes when you sleep you see a dream, and when you are awake again you know that you have been asleep for only a few seconds. But you have seen such a long dream. It is possible that even a whole life can be seen in a single dream.

What has happened? In such a small period of time how could you see such a long dream? There is not a single layer of time as we ordinarily understand -- there are many layers of time. Dream time has its own existence. Even while awake time goes on changing. It may not change according to the clock because a clock is a mechanical thing, but psychological time goes on changing.

When you are happy, the time flows fast. When you are unhappy, the time slows down. A single night can be eternity if you are in suffering, and a whole life can become a single moment if you are happy and blissful.

When a person becomes enlightened, everything has to be closed: this is a closing time. Many millions of lives have to be closed and all the accounts have to be cleared, because there will be no chance any more. After his enlightenment and enlightened person lives in a different time altogether and whatsoever happens to him is qualitatively different. But he remains a witness.

Mahavir died of stomach pain, something like an ulcer -- for many years he suffered. His disciples must have been in difficulty because they have created a story around it. They could not understand why Mahavir should suffer, so they have created a story which shows something about the disciples, not about Mahavir.

They say that a person who had a very evil spirit, Goshalak, was the cause of Mahavir's suffering. He threw his evil force on Mahavir and Mahavir absorbed it only because of his compassion -- and that is why he suffered. This shows nothing about Mahavir but something about the difficulty of the disciples. They cannot conceive of Mahavir suffering so they had to find a cause somewhere else.

One day I was suffering from a cold -- it is my constant companion. So somebody came and he said, "You must have taken somebody else's cold." That doesn't show anything about me, it shows something about him. It is difficult for him to conceive of me suffering. So he said, "You must have somebody else's cold." I tried to convince him, but it is impossible to convince disciples. The more you try to convince them, the more they believe that they are right. In the end he said to me, "Whatsoever you say I am not going to listen. I know! You have taken somebody else's illness."

What to do? The body's health and illness is its own affair. If you want to do something about it, you are still attached to it. It will take its own course; you need not be much worried about it.

I am only a witness. The body is born, the body will die; only the witnessing will be there. It will remain forever. Only witnessing is something absolutely eternal -- everything else goes on changing, everything else is a flux.

The third question:

LAST NIGHT YOU EXPLAINED IN DETAIL ABOUT HOW SEEKERS DECEIVE THEMSELVES BY NOT MAKING EARNEST AND SINCERE EFFORTS TOWARD MEDITATION. BUT WITH MANY OF THE SEEKERS WHO EARNESTLY ASK YOU FOR MEDITATION TECHNIQUES, YOU SIMPLY SAY TO THEM TO LEAVE EVERYTHING TO YOU AND THAT YOU WILL LOOK AFTER THEIR SPIRITUAL PROGRESS. BUT MANY SEEKERS FEEL DISSATISFACTION ABOUT THEIR SPIRITUAL TRANSFORMATION THAT WAY. IN THIS CASE, PLEASE EXPLAIN HOW THESE SEEKERS ARE DECEIVING THEMSELVES.

Firstly, when they ask for a technique, I give them a technique. This is a technique: LEAVE EVERYTHING TO ME. This is one of the most powerful techniques possible. And don't think that it is easy; it is very difficult, sometimes impossible. It is difficult to leave everything to somebody, but if you can, in that very surrender your ego has disappeared; in that very surrender, your past has disappeared; in that very surrender a new point is born -- you are different. Up to now you were living with your own ego; from now onwards you will be living without the ego, you will be following a path of surrender.

So don't think that this is not a technique! It is a technique -- one of the very basic techniques. And I don't give it to any and everybody. I give it only to particular persons who are very egoistic, because for them any technique will create trouble. Their ego will exploit it. They will become more egoistic through it. They can practise anything else except this, but by that practise their ego is not going to be destroyed; rather, it will be more fulfilled. They will become great `meditators'. They can renounce the world, but their ego will be strengthened whatsoever they do. Whenever I feel that this seeker has such a subtle ego that any method will be poisonous to him, then only do I say, "Leave everything to me." Not that this is going to be the end, but this is going to be the beginning. And this is going to be the right beginning for all those who are ego-centered. If they can leave everything to me, then I will start giving them other techniques -- but only then. Then other techniques will not prove poisonous. Once the ego is not there those techniques will transform them. And if their surrender is so total that nothing is left to be transformed, then there will be no need for any other technique. This too is possible, and this is possible only for those who are very egoistic; only they can surrender totally.

This will look confusing, paradoxical -- but remember, you can leave something only if you have it. If you don't have a very strong ego, what can you leave? What can you surrender? It is just like asking a beggar to surrender all his riches. He will be ready, he will say, `Okay,' but his okay means nothing. It is absolutely futile because he has nothing to lose. And if you have a very strong ego, that means a very concentrated ego, crystallized, you can leave it totally because it will be difficult to leave it in parts. It is so concentrated and crystalized that it will be difficult to leave it in fragments. Either you can leave it or not. It is one of the paradoxes of life that for surrender a very authentic ego is needed to be there in the first place. So to me, a right education will consist in creating strong egos, to the very extreme, where a great suffering is born out of them, and then -- surrender. Only the is surrender possible.

This has been my experience. Persons coming from the West have stronger egos than the Eastern persons because in the West there is no concept of surrender, no concept of obedience, no concept of guru and disciple. Really, the Western mind cannot conceive of what a guru is. And they cannot conceive of someone surrendering to anybody. The whole Western education, culture and civilization is based on ego, ego-fulfillment. And Western psychologists say that to be mentally healthy, you must have a strong ego. So all the Western psychologies help the ego to be strong: a child's ego must be strengthened in every way otherwise he will become mentally ill. But Eastern religions say that unless you leave the ego you cannot know the ultimate truth, you cannot know what life's mystery is. Both seem to be contradictory, but they are not. To me, the Western training must be there in the beginning with every person all over the world. Every person should be given a strong ego. By the age of thirty-five you should reach to the peak of your ego; at the age of thirty-five it should be at its peak, strong, as strong as possible. Only then will surrendering happen. So whenever Western seekers come to me and I tell them to leave things to me, they are very hesitant, resistant. And it seems impossible, but sometimes, when surrender happens, they achieve a much deeper realization.

With Eastern persons surrender is not very difficult. They are ready. You say, `Surrender,' they say, `Yes.' There is not a single hesitation on their part. They don't have very strong, developed egos. They can surrender it -- but that surrender is impotent. It will not help. So it almost always happens that with the Eastern person I immediately give him a technique to work on, so that it helps his ego. With Western persons I immediately say, `Surrender.' They have already reached that point within them so they can surrender; their very hesitancy shows that they can surrender. But their surrender is going to be a struggle, and when it is a struggle it is a SADHANA. When it is a struggle it means something; it is going to

transform them.

So firstly, when I say, "leave everything to me," this is a technique; and I say it only to persons who have very developed egos. Secondly... BUT MANY SEEKERS FEEL DISSATISFACTION ABOUT THEIR SPIRITUAL TRANSFORMATION THAT WAY. Right, these are the people to whom I say, `Surrender.' They feel very dissatisfied. They want something to do, they don't want to surrender. I know they will feel dissatisfied because their ego will resist; it will try in every way not to surrender. But that cannot be helped. They will have to pass through this dissatisfaction, and they will have to understand that leaving everything to me is just the beginning. If they cannot do that, I am not going to give them any technique right now. They can leave me, or leave everything to me. There is no other alternative. Once I say to someone, "Leave everything to me," I am not going to give any technique to him. I know that it will be difficult and arduous -- but it has to be so. The more difficult, the more arduous, the better, because that means he has a more evolved ego, and it is struggling. He will have to come some day -- to me or to someone else, it is irrelevant -- and he will have to surrender it.

The master is not so relevant; the surrendering is relevant. Where you surrender is of no significance. You can surrender to a stone Buddha. That will do. Surrendering transforms you. It is putting your ego aside, unburdening yourself; living for the first time not out of the past but moving into the present, fresh and young, unburdened.

And the third thing: IN THIS CASE, PLEASE EXPLAIN HOW THESE SEEKERS ARE DECEIVING THEMSELVES. They can deceive themselves. They can say to me, "Yes, we leave everything to you," and go on withholding everything. They can deceive themselves that they have surrendered and they can go on insisting on their own ways. Surrender cannot be partial, it can be only total -- and then you cannot set your conditions, your likes and dislikes.

It happened just a few days ago. A man came to me and he said, "I will leave everything to you. Whatsoever you say, I will do." I told him, "Repeat it again slowly, "Whatsoever you say, I will do.'" He repeated it. I told him to repeat it again and go more slowly. He became a little disturbed and said, `Why?' And he also became aware of why I was saying go slowly. He said, "You may be right. I should not say this, because it is very difficult to leave everything to you and it will be difficult to follow whatsoever you say." So I told him to make it conditional, to be exact so that he could not change. He said, "Right, Whatsoever I like -- give me the freedom to choose."

This is how you can deceive. Inside YOU remain the master; you go on choosing what to do and what not to do. And as it happens, whatsoever you choose is going to be wrong because the mind that is choosing is wrong, otherwise there would have been no need to come to me. When I say surrender it means that now you will not choose, now I will choose and you will follow. And if you can follow totally, the day is not far away when I will say, "Now there is no need. Now you can choose."

You must disappear: the surface, the superficial ego must disappear. Then your own being comes into being. I am not going to keep you following me forever and ever. That is not a very happy business. When your ego is no longer there, your own guru, the inside master, has come into being. The outer guru is nothing but a representative of the inner one. Once the inner is there, the outer is not needed. And your own guru will say to you, "Now follow yourself. Move alone. Now you don't need anybody to guide you, the inner guide has come into being. Now you have your own inner light. You can see through it. It will show you the path."

But right now, as you are, it is not possible. You don't have any light. You cannot see. And wherever your mind leads you it will be wrong. This mind has been leading you for lives and it always leads you into particular patterns. It has old habits and it leads you accordingly. It is a mechanical thing. Just to create a break, surrender is needed. If you surrender to something, even for a few days, there will be a gap between now and your past. A new force has entered within you. Now you cannot continue with the past; your way, as it has always been, cannot be any more. A turning will happen. This gap is what is meant by surrender.

But you can deceive. You can say, "Yes, I surrender," and you may not have surrendered. Or you may think that you have surrendered but unconsciously you are fighting. Not only in surrender, but in everything where a `let-go' is needed, we fight.

In the West much research is going on about the phenomenon of sex, because people are becoming less and less capable of deep orgasms. They have sex but no ecstasy comes out of it. It has become a boring affair. They feel only frustrated, only weakened through it. And then it becomes a routine. They don't know what to do. A deep ecstasy through the orgasm is its significance. If it doesn't happen it is futile and useless and even harmful. Many schools of psychology go on working on the questions: "What has happened to

man? Why is he not achieving orgasm through sex? Why is there so much dissatisfaction?" All the researches indicate that the reason is that man cannot surrender -- that is why he cannot achieve orgasm. Even while making love, while deep in sex, your mind remains in control. You go on controlling. You are not in a `let-go'. You are afraid to let go because if you allow the sex energy to move uncontrolled you don't know where it will lead. You may go mad, you may even die. That is the fear. So you remain in control.

You go on manipulating your body. This manipulation from the mind doesn't allow the whole body to become a flow of energy. Then sex becomes a local affair, the whole body is not involved, the whole body is not in an inner dance; the ecstasy is missed. You lose energy and you don't gain anything -- there is bound to be frustration. So psychologists say that you will not achieve a deep ecstasy unless you are in a deep `let-go', unless the mind is not there and the ego is not there; unless the body has taken over with its own force, its own momentum, and is moving by its own unconscious sources; unless YOU are not there. That ecstasy can give you a first glimpse of the ultimate ecstasy that happens in a total `let-go' of your ego with the Divine, with the universe.

Samadhi, the ultimate goal of all yoga and Tantra, is a deep orgasm with the universe itself, with the existence itself. The guru is just trying to help you, to bring you to a point where you can at least surrender the ego. Then a deep ecstasy will happen between you and your master. Wherever there is a `let-go', ecstasy happens -- that is the law.

So if you can surrender to a guru, don't listen to anybody. Even if the whole world says that this guru is wrong, don't listen to it. If you can surrender, this guru is right. You will achieve an ecstatic moment through him. And if the whole world says that this guru is right, and you cannot surrender, he is useless for you. So wherever you have the feeling of surrendering, there is your guru, your master.

Search for the place, search for the person in whose presence you can allow a `let-go', in whose presence you can drop your mind even for a time. Once this force from the outside enters into you, your path will be different, your life will have taken a new turning.

You can deceive yourself: you can go on thinking that you have surrendered but you know well inside that you have not surrendered. And remember: you cannot deceive a master -- he knows. And he will go on insisting unless the `let-go' really happens. You can manoeuvre, you can play a game, but you cannot deceive a master. You can put your head to his feet but that gesture means nothing. It may be just a superficial gesture, you are not bowing down at all. But if bowing down really happens, the master can work.

So whenever I say, "Surrender," or "Leave it to me and I will take care," I mean it. Exactly whatsoever I say I mean it. I want to create a gap within you, a discontinuity with the past. Once the gap is there, you will sooner or later become capable of going on your own. But before that, if you go on your own, you will continue the past story. Nothing new is possible. For the new, something from the outside must enter you, must push you onto a new path.

The last question:

> YOU SAID THAT JESUS DIDN'T KNOW THAT THE EARTH IS ROUND. SO FOR CHRISTIANS WHO BELIEVE THAT JESUS WAS GOD, THIS SEEMS VERY STRANGE. ISN'T IT IMPLIED THAT AN ENLIGHTENED ONE LIKE JESUS, WHO KNEW DEEP OCCULT SCIENCES, MUST ALSO KNOW MANY ASTRONOMICAL AND ASTROLOGICAL FACTS ABOUT PLANETS, THE UNIVERSE, AND THE INTER-RELATIONSHIP OF CELESTIAL BODIES? PLEASE EXPLAIN.

No, Jesus was not concerned. When Jesus said that the world was flat, he was using the knowledge that was prevalent in those days. He was not concerned about whether the world was round or flat; it was meaningless to him. He was more concerned about those persons who were living on this `flat' or `round' earth.

The concern has to be understood. It is absolutely futile for Jesus to discuss these things. What difference does it make? For example, you know from the geography books that the world is round. If your geography books were teaching that the world is flat, as they were teaching in the past, what difference will it make to you? Will you be a better man? Will you be more meditative on a `flat' world or on a `round' earth? What difference will it make to your being and the quality of your consciousness? It is irrelevant.

Jesus was concerned with your consciousness, and he will not unnecessarily argue about things which are useless. Only unenlightened persons are dragged into unnecessary things. If you had told Jesus that the world was round, he would have said yes. It makes no difference to him because that was not his concern. The prevalent idea was that the world was flat. And really, to the ordinary mind, the world is still flat. It

looks flat. The roundness is a scientific fact, but Jesus was not a scientist.

For example, I know that it is a scientific fact that the sun never rises and never sets. The earth is moving around, the sun is not moving. But still I sue the words `sunset' and `sunrise'. Sunrise is basically wrong. The very word is wrong, because the sun never rises. Sunset is wrong, the sun never `sets'. So after two thousand years, someone can say that this man was unenlightened because he said `the sun rises', `sunrise', `sunset'. Didn't he know these small things?

But if I am to change every word then I will be fighting unnecessarily and that is not going to help anybody. Jesus simply used the prevalent knowledge -- and the prevalent idea was that the earth was flat. He was not concerned about it. If he were here today, he would say that the earth is round. But even that is not exactly scientific, because the earth is not exactly round. Now they say it is like an egg, not exactly round. The shape is like an egg. But who knows? -- the next day they may change and say that this is not so. Science goes on changing, because as it becomes more accurate, as it attains to more knowledge, as more facts are known, as more experiments are done, things change. But a person like Jesus or Buddha is not concerned about these facts.

Remember one thing: science is concerned with facts, religion is concerned with truth. Facts are not its concern, truth is its concern. Facts are about objects, truth is about you, your consciousness. So every enlightened person has to use the prevalent knowledge about facts. But you should not judge Jesus or Buddha by that -- you are judging wrongly. They can be judged only by what they have said about the truth, about the intrinsic truth of human consciousness. About that they are always absolutely right although their language differs.

A Buddha speaks in one language, Jesus in a different one, Krishna in another. They use different factual knowledge, they use different techniques, devices, but the central core of their teaching is the same. And that, if you allow me to say it, is how to attain to total awareness.

Awareness is the basic teaching of all the enlightened ones. They use many parables, techniques, devices, symbols, myths, but those are irrelevant. You can cut them away, you can put them aside and just bring out the basic core. The basic core of all the awakened persons is awareness. So Jesus goes on telling his disciples how to be more awake -- not to be sleeping, not to move in dreams, but to be alert, awake.

He used to tell a parable. He said that it happened once that a great lord, a great master, a very rich man, went on a far-away journey. He told his servants that they had to be always alert because he would be back any moment, ANY moment. And whenever he came back, the house should be ready to receive him. He could come back, any moment. The servants had to be alert, they couldn't even sleep. Even at night they had to be ready because the master could come any moment.

Jesus used to say that you have to be alert every moment because any moment the Divine can descend into you. You may miss. If the Divine knocks at your door and you are fast asleep, you will miss. You have to be alert. The guest can come at any moment, and the guest is not going to inform you beforehand that he is coming.

Jesus said just like the servants of that master, remain alert continuously, remain aware, waiting, watchful because any moment the Divine can penetrate you. And if you are not alert, he will come, knock and go back. And that moment may not repeated soon; no one knows how many lives it may take before the Divine will again knock at your door. And if you have become habitually asleep, you may have missed that knock many times already and you may miss it again and again.

Be alert. That is the basic core. All else is only to be used to reach it. So just because Jesus says the earth is flat, he doesn't become unenlightened. And just because you know the earth is round, you don't become enlightened. It is not so easy!

Vigyan Bhairav Tantra, Vol 2

Chapter #35
Chapter title: The search for the rhythm of the opposites

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IMAGE SPIRIT SIMULTANEOUSLY WITHIN AND AROUND YOU UNTIL THE ENTIRE UNIVERSE SPIRITUALIZES.

WITH YOUR ENTIRE CONSCIOUSNESS IN THE VERY START OF DESIRE, OF KNOWING, KNOW.

O SHAKTI, EACH PARTICULAR PERCEPTION IS LIMITED, DISAPPEARING IN OMNIPOTENCE.

IN TRUTH FORMS ARE INSEPARATE. INSEPARATE ARE OMNIPRESENT BEING AND YOUR OWN FORM. REALIZE EACH AS MADE OF THIS CONSCIOUSNESS.

One of the greatest poets, Walt Whitman, is reported to have said, "I contradict myself because I am big, I contradict myself because I contain all the opposites, because I am all." The same thing can be said about Shiva, about Tantra.

Tantra is the search for the rhythm of opposites, of contradictions. Contradictory, opposite standpoints become one in Tantra. This has to be deeply understood, only then will you be able to understand why there are so many contradictory, different techniques. Life is a rhythm between opposites: male and female, positive and negative, day and night, birth and death. Between these opposites moves the river of life. The opposites are the banks -- they appear to be contradictory, but they are co-operative. The appearance is false. Life cannot exist without this rhythm between the opposites. And life contains all. Tantra is neither for this nor for that -- Tantra is for all. Tantra has no standpoint of its own really. All standpoints that are possible are contained in it. It is big. It can contradict itself because it contains all. It is not partial, it is the whole. Hence it is holy.

All partial standpoints are bound to be profane; they cannot be holy if they don't contain the opposite. They may be logical and rational, but they cannot be alive. Wherever life exists, it exists through its opposite. It cannot exist alone, the opposite is a must.

In Greek mythology, two gods are at polar opposites: Apollo and Dionysius. Apollo is the god of order, discipline, virtue, morality, culture, and Dionysius is the god of disorder, chaos, freedom, nature. Both are polar opposites. Almost all religions are more or less based on the Apollonian standpoint. They believe in reason, they believe in order, they believe in virtue, they believe in discipline, control... really they believe in the ego.

But Tantra is basically different: it contains both. It contains the Dionysian standpoint also. It believes in nature, it believes in chaos, it believes in laughing and dancing and singing; it is not just serious, it is both. It is BOTH serious and non-serious. Nietzsche writes in one of his letters, "I can believe only in a dancing god." He couldn't find any dancing god. Had he known something about Shiva then the story of his life would have been totally different. Shiva is the dancing god. Nietzsche knew only about the Christian god. That is the only standpoint -- very serious. Sometimes the seriousness of the Christian god looks absurd, childish, because the opposite is denied completely. You cannot conceive of a Christian god dancing. Impossible! Dancing looks too earthly. And you cannot conceive of a Christian god laughing -- or can you? It is impossible. The Christian god cannot laugh. Laughter will look too worldly. The Christian god is the very spirit of seriousness and Nietzsche couldn't believe in it.

And I think that no one can believe in such a god because it is half, it is not the whole. Only persons like Billy Graham can believe in it. Somewhere Billy Graham says very seriously that when you are reading sexy magazines you must remember that God is looking at you. This looks foolish. You are reading a sexy magazine and God is reading you reading the sexy magazines! This very attitude is stupid. It is stupid because it doesn't contain the opposite. You will become stupid and dead if the opposite is denied. But if

you can move to the opposite easily with no contradiction, if you can be serious and you can be laughing, if you can sit like a Buddha and you can dance like a Krishna and there is no inherent opposition between these two -- you can move from being a Buddha towards being a Krishna easily and smoothly -- if you can do this, you will be alive. And if you can do this you will be a Tantric, because Tantra is the basic search for the rhythm which exists between the opposites, for the river which flows between the opposites.

So Tantra goes on working on all and every technique possible. Tantra is not for someone, it is for all. Every type of mind can move through Tantra. Every type of mind cannot be Christian, every type of mind cannot be Hindu, every type of mind cannot be Buddhist. A particular type of mind will be attracted by Buddha, a particular type by Jesus, a particular type by Mohammed. Shiva contains all. Shiva can have an appeal for every type possible. The total, the whole has been included, it is not a partial standpoint. That is why Tantra has no sect. You cannot create a sect around the whole you can create a sect only around a fragment. You can live the whole, but you cannot create a sect. A sect can be created only when you are for something and against something else. If both the opposites are contained, how can you create a sectarian mind? Tantra is the essential religion, it is not a sect. Hence so many techniques.

People keep on coming to me and asking, "There are so many techniques and one technique contradicts the other?' Yes, it contradicts the other because it is not meant for a particular mind. In these hundred and twelve techniques, all the types, all the possible types of humanity have been included. Please don't be concerned with all the techniques, otherwise you will get confused. You simply find that which suits you, that which appeals to you. Towards it you will feel a deep affinity, an attraction; you will fall in love with it. Then forget all the remaining one hundred and eleven techniques Forget them. You just stick to the one that works for you. In these one hundred and twelve techniques, only one technique is for you. If you try many techniques you will get confused, because to try so many techniques you will need a very big mind which can absorb contradiction. That is not possible right now. One day it may become possible. You can become so complete, so total, that you can move easily with many techniques. Then there will be no problem. But then there will also be no need! Right now is the need. Find your technique.

I can be helpful to you in finding which technique will be suitable for you. And if you feel that other techniques are contradictory to the technique that suits you, don't think about them. They are contradictory. But they are not for you. At least they are not for you now. One day it may become possible that when you don't have the ego within, you can move to the opposite without any problem. The ego creates the problem. It is stuck somewhere, it clings to something, it is not liquid, it cannot flow. And Shiva is flowing in all directions.

So remember, don't start thinking about these techniques: that this technique is against that. Shiva is not trying to create a system, he is not a system-maker. Shiva is giving all the techniques without any systematizing. They cannot be systematized, because a system means that the contradictory, the opposite, must be denied. And here the opposite is included. It is both Apollo and Dionysius; it is both serious and laughing; it is both immanent and transcendent; it is both earthly and unearthly -- because it is all.
Now we should enter the techniques:

The first technique:

> IMAGINE SPIRIT SIMULTANEOUSLY WITHIN AND AROUND YOU UNTIL THE ENTIRE UNIVERSE SPIRITUALIZES.

First you must understand what imagination is. It is condemned very much nowadays. The moment you hear the word "imagine' you will say this is useless, we want something real, not imaginary. But imagination is a reality, it is a capacity, it is a potentiality within you. You can imagine. That shows that your being is capable of imagination. This capacity is a reality. Through this imagination you can destroy or you can create yourself. That depends on you. Imagination is very powerful. It is potential power.

What is imagination? It is getting into an attitude so deeply that the very attitude becomes reality. For example, you may have heard about a technique which is used in Tibet. They call it heat yoga. The night is cold, snow is falling, and the Tibetan lama will be standing naked under the open sky. The temperature is below zero. You would simply start dying, you would freeze. But the lama is practicing a particular technique. That technique is that he is imagining that his body is a burning fire and he is imagining that he is perspiring -- the heat is so much that he is perspiring.. And he actually starts perspiring although the temperature is below zero and even the blood should freeze. He starts perspiring. What is happening? This

perspiration is real, his body is really hot -- but this reality is created through imagination.

You just try some simple technique so that you can feel how reality can be created through imagination. Unless you feel it, you cannot work with this technique. Just count your pulse. Sit in a closed room and count your pulse. And then for five minutes just imagine that you are running. Imagine that you are running, it is hot, you are taking deep breaths, you are perspiring, and your pulse rate is going high. After imagining this for five minutes again count your pulse. You will see the difference: your pulse rate will be high. You have worked it just by imagination, you were not really running.

In old Tibet, Buddhist monks used to do exercise only through imagination. And those techniques can be of much use for modern man, because it is difficult to run in the street, difficult to have a long walk, difficult to find a lonely street. You can just lie down on the floor in your room and imagine that for one hour continuously you are taking a long fast walk. Just in imagination go on walking. And now even medical experts say that the effect would be the same as if it were a real walk. Once you get in tune with your imagination, the body starts functioning. You are already doing many things without knowing that it is your imagination working. Many times you create many illnesses just through imagination; you imagine that now this disease is there, infectious, it is all over the place. You have become receptive, now there is every possibility that you will fall ill -- and that illness is real. But it has been created through imagination. Imagination is a force, an energy, and the mind moves through it. And when the mind moves through it, the body follows.

It happened once in a university hostel in the United States that four students were trying an experiment in hypnosis. Hypnosis is nothing but imagination power. When you hypnotize a person, he is really falling into deep imagination, and whatsoever you suggest will start happening. So they suggested many things to a boy that they had hypnotized. Four boys tried hypnosis on one. They tried many things and whatsoever they said, the boy immediately followed. When they said, "Jump," the boy started jumping. When they said, "Weep," the boy started weeping. When they said, "Tears are flowing from your eyes," tears started flowing. Then just as a joke they said, "Now lie down. You are dead!" And the boy lay down and he was dead.

This happened in nineteen fifty-two. After that they made a law against hypnosis in the United States. No one should try hypnosis unless some research work is involved; unless some medical institute, or some psychological department of some university authorizes you. Only then can you experiment. Otherwise it is dangerous -- the boy simply believed, imagined, that he was dead, and he was dead.

If death can occur through imagination, why not life, why not more life?

This technique is based on the power of imagination. IMAGINE SPIRIT SIMULTANEOUSLY WITHIN AND AROUND YOU UNTIL THE ENTIRE UNIVERSE SPIRITUALIZES.

Just sit in a lonely place where no one will disturb you -- a lonely secluded room will do. Or if you can get somewhere outside it will be better, because when you are near nature you are more imaginative. When there are only man-made things around you, you are less imaginative. Nature is dreaming, and it gives you a dreaming force. Alone you become more imaginative: that's why you are afraid when you are alone. It is not that ghosts are going to trouble you, but alone your imagination can work. And your imagination can create ghosts or anything you want it to. When you move alone, your imagination is more potential; when someone else is there, your reason is in control Because without reason you cannot be related to the others; to others goes on working. When there is no one there, the mind goes on working. When there is no one there, the mind relaxes and you regress to a deeper imaginative layer of the being. When you are alone, imagination starts functioning.

Many experiments have been done with sensory deprivation. If a person can be deprived of all sensory stimuli -- if you are closed in a soundproof room with no light entering it, no possibility of being related to any other human being, no pictures on the walls, nothing in the room to which you can relate -- after one, two or three hours you will start relating to yourself. You will become imaginative. You will start talking to yourself. You will question and you will answer. A monologue will start in which you will be divided. Then suddenly you will start feeling many things which you cannot understand. You will start hearing sounds, but the room is soundproof, no sound can come in. Now you are imagining. You may start smelling perfumes, but no perfume is there. Now you are imagining. After thirty-six hours of sensory deprivation, you cannot make any difference between what is real and what is imaginary -- impossible. After thirty-six hours of sensory deprivation, imagination becomes reality and reality becomes illusory.

That is why seekers in the old days would move to the mountains, to the lonely places, where they could lose the distinction between the real and the unreal. Once the distinction is lost, your imagination is in full

force. Now you can use it and you can be creative through it.

For this technique sit in a lonely place: if the surrounding is natural, it is good, it not, then a room can also do. Then close your eyes and imagine a spiritual force is felt within and without. Within you a river of consciousness is flowing and it is going all over the room, overflowing. Within and without, around you, everywhere, spirit is present, energy is present. And don't only imagine it only in the mind, start feeling within the body -- your body will start vibrating. When you feel that the body has started vibrating, it shows that the imagination has started functioning. Feel that the whole universe by and by is spiritualized -- everything, the walls of the room, the trees around you, everything has become no-material, it has become spiritual. Matter is no more.

That is the reality also. Physicists say that matter is illusory and energy is real, and wherever you see solid things, that solidity is just an appearance, it is not there. As physics enters deeper into the world of matter, matter disappears. Only energy, immaterial energy, remains indefinable.

Through imagination you are reaching to a point where, by your conscious effort, you are destroying the structures of the intellect, the patterns of the intellect. You feel that there is no matter, only energy, only spirit, within and without. Soon you will feel that within and without have disappeared. When your body becomes spiritual and you feel it is energy, then there is no distinction between the within and the without. The boundaries are lost. Now there is only a flow, an ocean, vibrating. This is the real also -- you are reaching to the real through imagination.

What is imagination doing? Imagination is only destroying the old concepts, matter, old patterns of the mind which go on looking at things in a certain way. Imagination is destroying them. And then the reality will be revealed.

IMAGINE SPIRIT SIMULTANEOUSLY WITHIN AND AROUND YOU UNTIL THE ENTIRE UNIVERSE SPIRITUALIZES -- until you feel that all distinctions have disappeared, all boundaries have dissolved and the universe has become just an ocean of energy. That is the fact, also. But the deeper you proceed in the technique, the more scared you will become. You will feel as if you are going mad. Because your sanity consists of distinctions, your sanity consists of this so-called reality and when the reality starts disappearing, you will feel that simultaneously your sanity is disappearing. Saints and insane persons move in a world which is beyond our so-called reality. They both move, but the insane persons fall and saints go beyond. The difference is very small but it is very great also. If without any effort on your part you lose your mind and the distinctions, the real and the unreal, you will become insane. But if you destroy the concepts with conscious effort, you will become "un-sane," not insane. That "un-sanity" is the dimension of religion. It is beyond sanity. But conscious effort is needed. You should not be a victim, you should remain a master. When it is your effort which is destroying the patterns of the mind, you look into the unpatterned reality.

The unpatterned reality is the only reality; the patterned reality is just imposed. That's why now anthropologists say that every society, every culture, looks at the same reality but finds a different reality there, because their patterns, their concepts are different. There are many cultures in the world, primitive cultures. They look at the same world in a very different way; their interpretation is totally different. The reality is the same for us and for them, but the pattern looked through is different. For example, Buddhists say that there is no substance in the world, the world is a process. There is nothing substantial. Everything is in movement -- or even that may not be the right thing to say. Movement is the only thing. When we say that everything is in movement, again there is the old fallacy -- it is as if there is something which is moving. Buddha says there is nothing which is moving -- only movement is there. That is all that there is. So in a Buddhist country like Thailand or Burma, they don't have any corresponding word for "is" in their languages. When the Bible was translated into Thai for the first time, it became a problem to translate it because in the Bible it is said that "God is." You cannot say that "God is" in Burmese or in Thai; you cannot say it. Whatsoever they say will mean, "God is becoming." Everything is moving, nothing is. When a Burmese looks at the world, he looks at movement. When we look, when particularly the Greek-oriented Western mind looks, there is no process, only substance. There are dead things, not movements. Even when you look at a river, you see the river as "is." The river is not there -- the river just means a movement, something which is constantly becoming. And a point never comes where you say it has become, it is a process without end. When we look at a tree, we see the tree "is". The Burmese language has nothing to say. They can only say that the tree is becoming, the tree is flowing, the tree is growing, the tree is in process. If the child is brought up with this pattern in the mind -- then everything is a process -- the world, the reality, will be totally different. For you it is different and the reality is one and the same. But what mind do you

bring to it to interpret it? Then it changes.

Remember one basic thing: unless the pattern of your mind is thrown away, unless you are "de-patterned", unless your conditioning is thrown away and you are deconditioned, you will not know what reality is -- you will know only interpretations. Those interpretations are the workings of your own mind. Unpatterned reality is the only reality. And this technique is to help you to unpattern, to decondition, to dissolve from the mind the words which have gathered there. You cannot look because of them. Whatsoever looks real to you let it be dissolved.

Imagine energy, not substance, nothing static, but process, movement, rhythm, dance, and go on imagining until the entire universe spiritualizes. If you persist, within three months of intensively working for just one hour every day, you can move to this feeling. Within three months you can have a different feeling of the whole existence around you. Matter is no longer there, only immaterial, oceanic existence, just waves, vibrations. When this happens then you know what God is. That ocean of energy is God. God is not a person. God is not somewhere sitting on a throne in heaven. The whole creative energy of existence is God. But we have a pattern of thinking. We say God is the creator. God is not the creator. Rather, God is the creative force, the very creation itself.

It has been forced again and again on our minds that somewhere in the past, God created the world -- and then and there creation finished. Christians have a story that within six days God created the world and on the seventh day he rested. That's why the seventh day, Sunday, is a holiday. God took a holiday on that day. In six days he created the world, forever and ever -- and since then there has been no creation. Since the sixth day there has been no creation. This is a very dead concept. Tantra says God is the very creativity. Creation is not a historical event that happened somewhere in the past -- it is happening every moment, God is creating every moment. But again language creates a problem and we say, "God is creating." It feels that God is someone who goes on creating. No, the very creativity that goes on moving and moving every moment, that very creativity is God. So you are in creation every moment. This is a very alive concept. It is not that God has created something somewhere and since then there has been no dialogue between man and God, there has been really no connection, no relationship -- he created and the thing was finished. Tantra says that every moment you are being created, eery moment you are in deep relationship with the divine, with the source of creativity. This is a very alive concept.

Through this technique you will have glimpse of the creative force, within and without. And once you can feel the creative force and the touch, the impact of it, you will become totally different, you will never be the same again. God has entered you.You have become an abode.

The second technique:

WITH YOUR ENTIRE CONSCIOUSNESS IN THE VERY START OF DESIRE, OF KNOWING, KNOW.

The basic thing about this technique is ENTIRE CONSCIOUSNESS. If you can bring your entire consciousness to anything, it will become a transforming force. The transformation happens whenever you are entire in it -- in anything. But that is difficult, because wherever we are, we are only there in part, never in entirety.

You are here listening to me. This very listening can become a transformation. If you are entirely here, this very moment here and now, if listening is your entirety, that listening will become a meditation: you will enter a different realm of ecstasy, a separate reality. But you are not entire. That is the problem with the human mind, it is always partial. A part is listening. Other parts may be somewhere else, or may be asleep, or may be thinking about what is being said, or arguing inside. That creates a division and division is a dissipation of energy. So when doing anything bring your entire being to it. When you are not holding anything back, not even a minor part is separate, when you have taken a jump, total, whole, your whole being has come into it, then any act becomes meditative.

It is reported that one day Rinzai was working in his garden -- Rinzai was a Zen master -- and somebody approached. The man had come to ask some philosophical questions. He was a philosophical seeker. He didn't know that the man who was working in the garden was Rinzai himself. He thought he must be a gardener, a servant, so he asked, "Where is Rinzai?" Rinzai said,"Rinzai is always here." Of course, the man thought that this gardener seemed to be mad because he said that Rinzai was always here. So he thought it would not be good to ask anything of this man again and he started moving off to ask someone else. Rinzai said, "Don't go anywhere, because you will not find him anywhere. He is always here." But he escaped from

this madman.

Then he inquired from others and they said, "The first man you met is Rinzai." So he came back and said, "Forgive me, I am sorry, I thought you were mad. I have come to inquire about something. I want to now what truth is. What should I do to know it?" Rinzai said, "Do whatsoever you want to do, but do it entirely."

The point is not what you do, that is irrelevant. The point is that you do it entirely.

"For example," Rinzai said, "when I am digging this hole in the earth, my entirely is there in the act of digging. There is no Rinzai left behind. The whole has gone into the digging. Really there is no digger left, only the digging. If the digger is left, then you are divided."

You are listening to me. If the listener is left, then you are not entire. If there is only listening and there is no listener left behind you are entire, here and now. Then this very moment becomes a meditation. In this sutra Shiva says, WITH YOUR ENTIRE CONSCIOUSNESS IN THE VERY START OF DESIRE, OF KNOWING, KNOW. If a desire arises within you, Tantra doesn't say to fight it. That is futile. No one can fight a desire. It is foolish also, because whenever you start fighting with something within you, you are fighting with yourself, you will become schizophrenic, your personality will be split. And all these so-called religions have helped humanity to by and by become schizophrenic. Everybody is split, everybody is divided and fighting with himself because so-called religions have told you, "This is bad. Don't do this." If the desire comes, what to do? You go on fighting with the desire. Tantra says don't fight the desire. But that doesn't mean that you become a victim of it. That doesn't mean that you indulge in it. Tantra gives you a very subtle technique. When desire arises, be alert just at the beginning with your entirety. Look at it with your entirety. Become the look. Don't leave the looker behind. Bring your total consciousness to this arising desire. This is a very subtle method, but wonderful. Miraculous are its effects.

Three things have to be understood. Firstly, when desire has already arisen you cannot do anything. Then it will take its full course, it will complete its circle, and you cannot do anything. Just in the beginning something can be done -- the seed should be burned then and there. Once the seed has sprouted and the tree has started growing, it is difficult, almost impossible, to do something. Whatsoever you do will create more anguish, dissipation of energy, frustration, weakness. When the desire arises, just at the beginning, just at the first glimpse, the first flicker that a desire is arising, bring your total consciousness, the entirety of your being to look at it. Don't do anything. Nothing else is needed. With the entire being the look is so fiery that the seed is burned, with no struggle, with no conflict, with no antagonism. Just a deep look with the entire being and the arriving desire disappears completely. And when a desire disappears without a fight, it leaves you so powerful, with such immense energy, with such tremendous awareness, you cannot imagine it. If you fight, you will be defeated. Even if you are not defeated and you defeat the desire, that too will amount to the same thing. No energy will be left. You will feel frustrated whether you win or get defeated. In both cases you will be weak in the end, because the desire was fighting with your energy and you were fighting with the same energy. The energy was coming from the same source, you were taking from the same source -- so the source will be weakened whatsoever the result. But if the desire disappears just in the beginning, without any conflict -- remember, this is basic -- without any fight, with just a look, not even an antagonistic look, not even with a mind to destroy, with no enmity, just a total look, in the intensity of that total look the seed is burnt. And when the desire, arising desire, disappears, just like smoke in the sky, you are left with tremendous energy -- that very energy is bliss. That will give you a beauty of its own, a grace.

The so-called saints who are fighting their desires are always ugly. When I say ugly, I mean they are always mean, fighting. Their whole personality becomes graceless. And they are always weak, always lacking energy, because all their energy is used up in the inner fight. A Buddha is totally different. And the grace that has come to Buddha's personality is the grace of desires disappearing without any struggle or fight, without any inner violence.

WITH YOUR ENTIRE CONSCIOUSNESS IN THE VERY START OF DESIRE, OF KNOWING, KNOW. In that very moment simply know, look, see. Don't do anything. Nothing else is needed. All that is needed is that your total being should be there present. Your total presence is needed. This is one of the secrets of achieving the ultimate enlightenment without any violence. And remember, you cannot enter into the kingdom of God with violence. No, those doors shall never open for you, howsoever much you knock. Knock and go on knocking. You may break your head but those doors will never open. But for those who deep inside are non-violent and not fighting with anything, those doors are always open, they were never closed. Jesus said, "Knock and the doors shall be opened unto you." I say to you that there is no need even to knock. Look, the doors are open. They have always been open. They were never closed. Just take a deep

look, entire, total, whole.

The third technique:

O SHAKTI, EACH PARTICULAR PERCEPTION IS LIMITED, DISAPPEARING IN OMNIPOTENCE.

Whatsoever we see is limited, whatsoever we feel is limited, all perceptions are limited. But if you can become aware, then every limited thing is disappearing into the unlimited. Look at the sky. You will see a limited part of it, not because the sky is limited by because your eyes are limited, your focus is limited. But if you can become aware that this limitation is because of the focus, because of the eye, it is not the sky that is limited, then you will see the boundaries melting into the unlimited. Otherwise existence is unlimited, otherwise everything is melting into something else. Everything is losing its boundary, every moment waves are disappearing into the ocean -- and there is no end to anything and there is no beginning. Everything is everything else also.

Limitation is forced by us. It is because of us, because we cannot see the infinite, that we divide it. We have done it in everything. You make a fence around your house and you say, "This land belongs to me and beyond the fence is somebody else's land." But deep down your land and your neighbor's land are one. The fence is just because of you. The land is not divided, the neighbors and you are divided -- because of your mind.

Nations are divided because of your mind. Somewhere India ends and Pakistan starts, but just a few years back India was where Pakistan now is. At that time India used to continue up to the limits of Pakistan, the present day limits. But now Pakistan is divided, there is a barrier. But the land remains the same.

I have heard a story that happened when India and Pakistan were divided. There was a madhouse, a mad asylum, just on the boundary of India and Pakistan. The politicians were not very worried about where the madhouse went, to Pakistan or to India, but the superintendent was very worried. So he asked where the madhouse was going to be, whether it was going to be in India or in Pakistan. Somebody from Delhi informed him that he should ask the inmates, the madmen, and take a vote as to where they wanted to go.

The superintendent was the only man who was not insane and he tried to explain. He gathered all the madmen together and told them, "Now it is up to you, wherever you want you can go. If you want to go to India, you can go to India. If you want to go to Pakistan, you can go to Pakistan." But the madmen said, "We want to remain here. We don't want to go anywhere." He tried and tried to explain. He said, "You will remain here. Don't worry about it. You will remain here, but where do you want to go?" Those madmen said, "People say we are mad, but you look more mad. You say you will remain here, and we will remain here, so why worry about going anywhere?" The superintendent was at a loss as to how to explain the whole thing.

There was only one way. He erected a wall, and divided the madhouse into two equal parts. One part became India, another part became Pakistan. And it is reported that sometimes madmen from the Pakistan madhouse came over the wall, and the madmen from India they also jumped over the wall, and they're still much confused about what is happening. "We are in the same place, and you have gone to Pakistan, and we have gone to India, and no one has gone anywhere!"

Those madmen are bound to be at a loss, they will never be able to understand, because in Delhi and Karachi there are bigger madmen.

We go on dividing. Life, existence, is not divided. All demarcations are man-made. They are useful, if you don't go mad about them, and if you know that they are just artificial, man-made, utilitarian, not real, not true, that they are just myths, that they help but they don't go any deeper.

O SHAKTI, EACH PARTICULAR PERCEPTION IS LIMITED, DISAPPEARING IN OMNIPOTENCE. So, whenever you see anything limited, always remember that beyond the limit it is disappearing, the limitation is disappearing. Always look beyond and beyond.

This you can make a meditation. Just sit under a tree and look, and whatsoever comes into your view, just go beyond, look beyond, and don't stop anywhere. Just find where this tree is melting. This tree, this small tree just in your garden, has the whole of existence in it. It is melting every moment. If the sun does not rise tomorrow this tree will die, because this tree's life is bound together with the life of the sun. The distance between them is very long -- for the sun-rays to reach earth takes time, ten minutes' time. Ten minutes' time is very long, because light travels at a very fast speed, tremendous. Light travels one hundred and eighty-six lahk miles in one second and it takes ten minutes for light to reach this tree from the sun. The

distance is tremendous, vast. But if the sun is no longer there, the tree will immediately disappear. They exist together. The tree is melting every moment into the sun and the sun is melting into the tree. Every moment the sun is entering into the tree, making it alive.... The other things is as yet unknown to science, but religion says another thing is also happening -- because in life nothing can exist without response. If the sun is giving life to the tee, the tree must be giving life back to the sun, because in life there is always a response. And energy equalizes. The tree must be giving life to the sun. They are one. Then the tree has disappeared, the limitation has disappeared.

Wherever you look, look for the beyond and don't stop anywhere. Go on and on and on, until you lose your mind, until you lose all your limited patterns. Suddenly you will be illumined. The whole existence is one. That oneness is the goal. And suddenly mind is tired of pattern, limitation, boundary -- and as you insist on going beyond, as you go on pulling it beyond and beyond, the mind slips, suddenly it drops, and you look at existence as a vast oneness, everything melting into each other, everything changing into the other.

O SHAKTI, EACH PARTICULAR PERCEPTION IS LIMITED, DISAPPEARING IN OMNIPOTENCE. You can make a meditation out of it. Sit for one hour and work it out. Don't create any limitation anywhere. Whatsoever the limitation just try to find the beyond, and move and go on moving. Soon the mind becomes tired because mind cannot cope with the unlimited. Only with the limited can it be related. With the unlimited, it cannot be related: it gets bored, it gets tired, it says, "Enough, now stop!" But don't stop, go on moving. A moment will come when mind is left behind and only consciousness is moving. In that moment you will have the illumination of oneness, of non-duality. That is the goal. That is the highest peak of consciousness. And that is the greatest ecstasy possible to human mind, and the deepest bliss.

The fourth technique:

> IN TRUTH FORMS ARE INSEPARATE. INSEPARATE ARE OMNIPRESENT BEING AND YOUR OWN FORM. REALIZE EACH AS MADE OF THIS CONSCIOUSNESS.

In truth forms are inseparate. They appear separate, but every form is joined together with other forms. Our reality is a co-existence. It is really an inter-reality, an inter-subjectivity. For example, think of yourself alone on this earth. What will you be? The whole of humanity has disappeared, you are left alone after a third world war, alone in the world, alone on this big earth. Who will you be?

The first thing is that it is impossible to conceive of yourself alone. It is impossible, I say, to conceive of yourself alone. You will try and try and you will see that someone is just standing there -- your wife, your children, your friends -- because you cannot exist alone, even in imagination. You exist with others. They give you existence. They contribute. You contribute to them and they contribute to you.

Who will you be? Will you be a good man or a bad man? Nothing can be said, because goodness and badness exist in relation. Will you be beautiful or ugly? Nothing can be said. Will you be man or woman? Nothing can be said, because whatsoever you are, you are related to someone else. Will you be wise or foolish? By and by you will see that every form has disappeared. And with these other forms, all forms within you have also disappeared. You are neither foolish nor wise, neither good nor bad, neither ugly nor beautiful, neither man nor woman. Then what will you be? If you goon eliminating all forms, soon you will realize that only nothing remains. We see forms as separate, but they are not. Every form is linked with others. Forms exist in a pattern.

This sutra says, IN TRUTH FORMS ARE INSEPARATE. INSEPARATE ARE OMNIPRESENT BEING AND YOUR OWN FORM. Even your form and the form of the whole existence is inseparate. You are one with it. You cannot be without it. And the other thing is also true but difficult to conceive: the universe cannot be without you. The universe cannot be without you just as you cannot e without the universe. You have been existing in many, many forms always and you will exist always in many, many forms. But you will be there. You are an intrinsic part of this universe. You are not alien, you are not a stranger to it, you are not an outsider. You are an insider, an intrinsic part. And the universe cannot afford to lose you because if it loses you, it will lose itself. Forms are not separate, they are inseparate. They are one. Only the appearance gives demarcations and boundaries. This can become a realization if you ponder over it, penetrate into it; it becomes a realization, not a doctrine, not a thought, but a realization that, "Yes, I am one with the universe and the universe is one with me."

This is what Jesus was saying to the Jews. But they felt offended because Jesus said, "I and my father in heaven are one." Jews felt offended. What was he claiming? Was he claiming that he and God are one? This was blasphemy. He must be punished. But he was simply teaching a technique, nothing else. He was simply teaching a technique that forms are not separate, that you and the whole are one -- "I and my father in heaven are one." But this was not a claim, this was just a suggested technique. And when Jesus said, "I and my father are one," he didn't mean that you and the father and the Divine are separate. When he said `I', every `I' is represented. Whenever `I' exists, that `I' and the Divine is one. But it can be misunderstood, and both Jews and Christians misunderstood. Even Christians misunderstood, because they say he was the only begotten son of God, the only begotten son, so that no one else can claim that he also is a son of God.

I was reading a very funny book. The title is THREE CHRISTS. In a madhouse, there were three men, and all the three claimed that they were Christ. This is an actual fact not a story. So one psychoanalyst studied all three. Then the thought came to his mind that it would be very funny to introduce them to each other to see what would happen -- how they would introduce themselves and what their reaction would be. So he brought all three together and left them in a room to introduce themselves. The first one said, "I am the only begotten son, Jesus Christ." The other laughed and in his mind he thought he must be mad! He said, "How can you be? I am Jesus Christ. You are also part of that whole. A fragment of that consciousness is in you also. But Jesus Christ, the only son of God -- that I am."

The third thought that both were foolish, that both had gone insane. He said, "What are you talking about? Look at me. The son of God is here."

Then the psychoanalyst asked them separately, "What is your reaction?" They all said, "Both the others are mad. The other two have gone crazy."

And this is not only the case with madmen. (f you ask Christians what they think about Krishna, because he claims that he is God, they will say that there is only one, one penetration of the beyond, and that is Jesus Christ. At only one time in history did God penetrate into the world, and that was with Jesus Christ. Krishna is good, a great man but not Divine, not God himself.

If you ask Hindus, they will laugh at Jesus. The same madness goes on, and the reality is that everyone is the only begotten son of God -- everyone. The otherwise is not possible. You come from the same source, whether you are Jesus or Krishna or A, B, C, anybody or anybody, you come from the same source. And every `I', every consciousness, is immediately related to the Divine. Jesus was giving only a technique. He was misunderstood.

This technique is the same. In truth forms are inseparate. Inseparate are omnipresent being and your own form. Realize each as made of this consciousness. Not only realize that you are made of this consciousness, realize that everything around you is made of this consciousness. Because it is very easy to realize that you are made of this consciousness, it can give you a very egoistic feeling, it can be a deep fulfillment to the ego. But realize that the other is also, then it become a humbleness. When everything is Divine you cannot have any egoistic mind. When everything is Divine, you are humbled. Then there is no question of your being somebody, or something above, then the whole of existence is Divine, and wherever you look, you look at the Divine. The looker and the looked-at are both Divine because forms are not separate. Underneath all forms is hidden one formlessness.

Vigyan Bhairav Tantra, Vol 2

Chapter #36
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The first question:

WE HAVE ALWAYS HEARD THAT TANTRA IS BASICALLY CONCERNED WITH SEX ENERGY AND SEX CENTER TECHNIQUES, BUT YOU SAY THAT TANTRA IS ALL-INCLUSIVE. IF THERE IS ANY TRUTH IN THE FORMER STANDPOINT, THE MAJORITY OF TECHNIQUES IN VIGYANA BHAIRAVA SEEM TO BE NON-TANTRIC. IS THIS TRUE?

The first thing is to understand sex energy. As you understand it, it is just a part, one part, one fragment of the life force, but as Tantra understands it, it is just synonymous with life. It is not a part, not a fragment -- it is life itself. So when Tantra says "sex" energy it means "life" energy.

The same is true about Freudian concepts of sex energy. Freud was also very much misunderstood in the West. It appeared to people that he was reducing life to sex, but he was doing the same thing that Tantra has been doing for so long. Life is sex. The word "sex" is not confined to reproduction, the whole play of life energy is sex. Reproduction is just a part of that play. Wherever two energies are meeting -- negative and positive -- sex has entered.

It is difficult to understand. For example: you are listening to me. If you ask Freud, or if you ask Tantra masters, they would say that listening is passive, feminine, and speaking is male. Speaking is a penetration of you and you are receptive to it. Between a speaker and a listener a sex act is happening because the speaker is trying to penetrate you and the listener is receiving. The energy in the listener has become feminine, and if the listener has not become feminine there will be no phenomenon of listening. That is why the listener has to be totally passive. He should not think while listening because thinking will make him active. He should not go on arguing within between argument will make him active. While listening, he should be simply listening, not doing anything else. Only then can the message penetrate and become illumined. But then the listener has become feminine.

Communication happens only when one party has become male and the other party has become female, otherwise there can be no communication. Wherever negative and positive meet, sex has happened. It may be on the physical plane -- positive and negative electricity meet and sex has happened. Wherever polarities meet, opposites meet, it is sex. So sex is a very wide, a very spacious term, it is not concerned only with reproduction. Reproduction is only one type of phenomenon which is included in sex. Tantra says that when the ultimate bliss and ecstasy comes inside you, it means your own positive and negative pole have come to a meeting -- because every man is both man and woman, and every women is both man and woman. You are born not only from woman or from man, you are born out of a meeting of the opposites. Your father has contributed, your mother has contributed. You are half your mother and half your father and they both co-exist within you. When they meet within, ecstasy happens.

Buddha sitting under his Bodhi tree is in a deep inner orgasm. The inner forces have met, they have melted into each other. Now there will be no need to seek a woman outside because the meeting has happened with the inner woman. And Buddha is non-attached to, or detached from, woman outside, not because he is against woman, but because the ultimate phenomenon has happened within. Now there is no need. An inner circle has become whole, now it is complete. That is why such grace comes to Buddha's face. It is the grace of being complete. Now nothing is lacking, a deep fulfillment has happened, now there is no further journey. He has achieved the ultimate destiny. The inner forces have come to a meeting and now there is no conflict. But it is a sexual phenomenon. Meditation is a sexual phenomenon, that is why Tantra is said to be sex-based, sex-oriented -- and all these hundred and twelve techniques are sexual.

Really, no meditative technique can be non-sexual. But you have to understand the wideness of the term "sex". If you don't understand you will be confused, and misunderstanding will follow.

So whenever Tantra says "sex-energy" it means the "elan-vital", the life-energy itself. They are synonymous. Whatsoever we call sex is just one dimension of life-energy. There are other dimensions. And really it should be so. You see a seed sprouting, somewhere flowers are coming on a tree, the birds are singing -- the whole phenomenon is sexual. It is life manifesting itself in many ways. When the bird is singing it is a sexual call, an invitation. When the flower is attracting butterflies and bees it is an invitation,

because the bees and butterflies will carry the seeds of reproduction. Stars are moving in space.... No one has yet worked on it but it is one of the oldest Tantra concepts that there are male planets and female planets -- otherwise there would be no movement. It must be so because the polarity is needed, the opposite is needed to create magnetism, to create attraction. Planets must be male and female. Everything must be divided into these two polarities. And life is a rhythm between these two opposites. Repulsion and attraction, coming nearer and going far... these are the rhythms.

Tantra uses the word "sex" wherever the opposites meet. It is a sexual phenomenon. And how to make your inner opposites meet, is the whole purpose of meditation. So all these hundred and twelve methods are sexual. There cannot be anything else, there is no possibility. But try to understand the wideness of the term "sex".

The second question:

> YOU SAID THAT EXISTENCE IS A WHOLENESS, THAT EVERYTHING IS RELATED, THAT THINGS ARE MELTING INTO EACH OTHER, THAT THE TREE CANNOT BE WITHOUT THE SUN AND THE SUN ALSO CANNOT EXIST WITHOUT THE TREE. IN REFERENCE TO THE ABOVE, PLEASE EXPLAIN HOW IGNORANCE AND ENLIGHTENMENT ARE RELATED TO EACH OTHER.

They are related. Enlightenment and ignorance are two polar opposites. Enlightenment can exist only because there is ignorance. If ignorance disappeared from the world, enlightenment would disappear simultaneously. But because of our dualistic thinking we always think that opposites are opposites. They are complementary, they are not really opposite. They are complementary because one cannot exist without the other. So they are not enemies. Birth and death are not enemies because death cannot exist if there is no birth. Birth creates the base for death to exist but if there were no death, birth could not exist.

Death creates the base -- so whenever someone is dying, someone else is being born. At one point there is death, at the next point immediately there is birth. They look opposite, they work in opposition as far as the surface is concerned, but deep down they are friends helping each other. It is easy to understand about ignorance and enlightenment because we think that when a man becomes enlightened, ignorance has disappeared completely. This is the ordinary standpoint about enlightenment -- that ignorance has disappeared completely. No. That is not right. Rather, on the contrary, when a person becomes enlightened, enlightenment and ignorance have both disappeared. Because if one is there the other is bound to be there; one cannot exist without the other. They exist together or they disappear together. They are aspects of one thing, two faces of one coin. You cannot make one face of the coin disappear and retain the other.

So when a person becomes a Buddha, really, at that moment both have disappeared -- ignorance and enlightenment both. Just consciousness is left, pure being is left, and the conflicting, opposing, helping opposites have disappeared. That is why when Buddha is asked what happens to an enlightened man, he remains silent many times. He says, "Don't ask this because whatsoever I say will be untrue. Whatsoever I say will be untrue. If I say that he has become silent it means the opposite of silence must exist there, otherwise how can you feel silence? If I say he has become blissful, then anguish must exist side by side. How can you feel bliss without anguish?" Buddha says, "Whatsoever I say will be untrue." So he remains consistently silent about the state of an enlightened person, because all our terms are dual. If you say light, and if someone insists, "Define it," how are you going to define it? You will have to bring darkness in, only then can you define it. You will say that light is where darkness is not -- or something like that.

One of the greatest thinkers of the world, Voltaire, used to say that you can communicate only if you define your terms first. But that is impossible. If you have to define light, you will have to bring darkness in. And then if it is asked what darkness is, you will have to define it by light, which is undefined. All definitions are circular. They used to say, "What is mind?" and the definition was, "Not matter." And, "What is matter?" and the definition was, "Not mind." Both terms are undefined and you are playing a trick with yourself. You define one term by another term which itself needs definition. The whole language is circular and the opposite is necessary.

So Buddha says, "I will not even say that the enlightened person exists." Because existence is possible only if non-existence is also present. So, he will not even say that you exist after enlightenment, because existence has to be defined by non-existence. Nothing can be said then because all language consists of the polar opposite. That is why in the Upanishads it is said that if someone says that he is enlightened, know well that he is not. Because how can he feel that he is enlightened? Some ignorance must have remained because a contrast is needed.

If you write on a blackboard with white chalk -- the blacker the board the whiter will be the writing. You cannot write on a white board with white chalk. If you do, there will be no writing. The contrast is needed. If you feel that you are enlightened that shows that the blackboard is right there -- only then could you feel it. If the blackboard has really disappeared, the writing would have also disappeared. It happens simultaneously. So a Buddha is neither ignorant nor wise, he simply is. You cannot put him on any pole of any duality. Both the poles have disappeared.

When they disappear how does it happen? When both poles meet they negate each other and disappear. In another way you can say Buddha is both the most ignorant person and the most enlightened. The polarity has come to its extreme point, there has been a meeting, and the meeting has cancelled both. The minus and plus have come together. Now there is neither minus nor plus, because they cancel each other. The minus has cancelled the plus and the plus has cancelled the minus, they have both disappeared and a pure being, an innocent being is left. You cannot say it is wise, you cannot say it is ignorant -- or, you can say it is both.

Enlightenment means the point from where you take a jump into the non-dual. Before that point is duality. Everything is divided.

Someone asked Buddha, "Who are you?" He laughed and said, "It is difficult to say." But the man insisted. He said something can be said because you are. Something meaningful can be asserted because you are. But Buddha said, "Nothing can be said. I am, but even to say this leads me into untruth." Then the man took another route. He asked "Are you a man or a woman?" Buddha said,"It is difficult to say. Once I was a man, but then my whole being was attracted towards women. When I was a man, my mind was filled with women, and when women disappeared from my mind, my man also disappeared with them. Now I cannot say. I don't know who I am and it is difficult to define."

When duality is no more, nothing can be defined. So if you are aware that you have become wise it means that foolishness persists. If you think that you have become blissful, it means that you are still in the world, in the realm of anguish. If you say that you feel a very deep well-being, a health, that means that disease is still possible. The opposite will follow you; if you carry one the other will follow. You have to drop both. And the dropping happens when both meet. So the basic science of all religion is how to allow your inner opposites to meet so that they disappear and not a trace is left. You will disappear with the disappearance of the opposite. You as you are will no longer be there and something totally new and unknown, something unimaginable, will come into being. That something is called Brahma, you can call it God. Buddha prefers the term "nirvana". The word "nirvana" simply means cessation of all that was, total cessation of the past. And you cannot use your past experience and knowledge to define this new. This new is indefinable.

Ignorance and enlightenment are also part of duality. For us Buddha looks enlightened because we are in ignorance. For Buddha himself he is neither. It is impossible for him to think in terms of duality.

The third question:

WILL YOU PLEASE TELL US WHY KRISHNAMURTI IS AGAINST TECHNIQUES, WHEREAS SHIVA IS FOR SO MANY TECHNIQUES.

Being against techniques is simply a technique. Not only Krishnamurti is using that technique, it has been used many times before. It is one of the oldest techniques, nothing is new about it.

Two thousand years ago Bodhidharma used it. He introduced into China what is now known as Chan or Zen-Buddhism. He was a Hindu monk, a monk from India. He believed in no-technique. Zen is based on no-technique. Zen masters say that if you do something you will miss, because who will do? You? You are the disease, and out of you nothing else can be born. Who will make the effort? Your mind, and your mind has to be destroyed -- and you cannot destroy the mind itself with help from the mind. Whatsoever you do, your mind will be more strengthened.

So Zen says there is no technique, no method, there is no scripture and there can be no guru. But the beauty is that Zen has created the greatest of gurus and Zen masters have written the best scriptures in the world. And through Zen thousands and thousands of people attained nirvana -- but they say there is no technique.

So it has to be understood that no-technique is really one of the foundational techniques. The emphasis is on "no" so that your mind is negated. Mind can have two attitudes -- yes or no. These are the two possibilities, the two alternatives, just as they are in everything. No is the feminine and yes is the male. So

you can use the method of no, or you can use the method of yes. If you follow the method of yes, then there are many methods -- but you have to say yes and there can be many yes's. If you follow no, then there are not many methods, only one, because there cannot be many no's.

Look at this point: there are so many religions in the world, so many types of theists. There are at least three hundred religions in existence right now. So theism has three hundred temples, churches, scriptures. But there is only one type of atheism, there cannot be two. Atheists have no sects. When you say there is no God, the thing is finished. You cannot differentiate between two no's, you cannot make any difference. But when you say,"Yes there is God," then there is a possibility of difference. Because my yes will create my own God and your yes will create your own God. Your yes may be said to Jesus, my yes may be said to Krishna -- but when you say no, then all no's are similar. That is why on the earth there are no sects in atheism.

Atheists are all alike. They don't have any scripture, they don't have any church. When they don't have any positive attitude there is nothing to differ about, a simple no is enough. The same has happened about techniques: no has only one technique, yes has one hundred and twelve, or many more even are possible. You can create new combinations.

Someone has said that the method I teach, the dynamic method of meditation, is not included in these one hundred and twelve methods. It is not included because it is a new combination, but all that is in it is there in the hundred and twelve methods. Some parts are in one technique, some other part is in some other technique. These hundred and twelve are the basic methods. You can create thousands out of them. There is no end to it. Any number of combinations is possible.

But those who ay there is no method can have only one method. You cannot create much out of no. So Bodhidharma, Lin Chi, Bokuju, Krishnamurti, have only one method. Really Krishnamurti comes just after a succession of Zen masters. He is talking Zen. Nothing is new about it. But Zen always looks new, and the reason is because Zen doesn't believe in scriptures, doesn't believe in tradition, doesn't believe in techniques.

So whenever no arises again it is fresh and new. Yes believes in tradition, in scriptures, in masters. Whenever yes is there, it will have a long beginningless tradition. Those who have said yes, Krishna or Mahavir, they go on saying that they are not saying anything new. Mahavir says,"Before me twenty-three TEERTHANKARAS have taught the same." And Krishna says, "Before me, this seer gave this message to that seer, that seer gave the message to that and it has been coming down. I am not saying anything new."

Yes will always be old, eternal. No will always look new, as if it has suddenly come into being. No cannot have traditional roots. It is unrooted. That is why Krishnamurti looks new. He is not.

What is this technique of "denying technique"? It can be used. It is one of the subtlest ways to kill and destroy the mind. Mind tries to cling to something that is a support; mind needs support to be there, it cannot exist in a vacuum. So it creates many types of supports -- churches, scriptures, Bible, Koran, Gita -- then it is happy, there is something to cling to. But then with this clinging the mind remains.

This technique of no-technique insists on destroying all supports. So it will insist that there is no scripture. No Bible can be of help because the Bible is nothing but words; no Gita can be of any help because whatsoever you come to know through Gita will be borrowed, and truth cannot be borrowed. No tradition is of any help because truth has to be achieved authentically, individually. You have to come to it, it cannot be transferred to you. No master can give it to you because it is not something like property. It is not transferable, it cannot be taught because it is not information. If a master teaches you, you can learn only words, concepts, doctrines. No master can make you a realized one. That realization has to happen to you and it has to happen without any help. If it happens through some help then it is dependent and then it cannot lead you to ultimate freedom, to MOKSHA.

These are the parts of this no-technique. Through these criticisms, negations and arguments, supports are destroyed. Then you are left alone with no guru, no scripture, no tradition, no church, nowhere to move, nowhere to go, nowhere to be dependent. You are left in a vacuum. And really, if you can conceive of this vacuum and are ready to be in it, you will be transformed. But mind is very cunning. If Krishnamurti says to you that these are things -- no support, no clinging, no master, no scripture, no technique -- you will cling to Krishnamurti. There are many clinging to him. The mind has again created a support and then the whole point is lost.

Many people come to me and they say, "Our minds are in anguish. How to come to the inner peace, how to attain the inner silence?" And if I give them some technique they say, "But techniques cannot help because we have been listening to Krishnamurti." Then I ask them, "Then why have you come to me? And what do you mean when you ask, `How to attain silence?' You are asking for a technique and you are still

going to listen to Krishnamurti. Why? If there is no master and if the real cannot be taught, then why are you going on listening to him? He cannot teach you anything. But you go on listening to him and you are being aught. And you have now started to cling to this no-technique. So whenever someone gives you technique, you will say, `No, we don't believe in techniques.' And you are still not silent. So what has happened? Where have you missed the train? If you really need no-technique, if you don't have any technique -- you must have attained. But you have not attained."

The basic point has been missed; the basic point is that for this no-technique technique to work you must destroy all support, you must not cling to anything. And it is very arduous. It is almost impossible. That is why so many people for these last forty years have been listening to Krishnamurti but nothing has happened to them. It is so arduous and difficult, almost impossible to remain unsupported, to remain totally alone and to be alert that the mind is not allowed to create any support. Because mind is very cunning, it can create subtle supports again and again. You may throw away Gita, but then you fill the space with Krishnamurti's books. You may laugh at Mohammed, you may laugh at Mahavir, but if someone laughs at Krishnamurti you get angry. Again in a roundabout way you have created a support, you are clinging.

Non-clinging is the secret of this method. If you can do it, it is good; if you cannot do it, then don't deceive. Then there are methods. Use them! Then be clear that you cannot be alone so you will take someone's help. Help is possible. Through help also, transformation is possible.

These are the opposites -- no and yes, these are opposites. You can move from either but you must decide about your own mind and its working. If you feel that you can be alone....

Once it happened that when I was staying in a village a man came and he said to me, "I am confused. My family is trying to arrange a marriage for me." He was a young man, just fresh from university. He said, "I don't want to be involved in all that. I want to become a SANNYASIN, I want to renounce all. So what is your advice?" I told him, "I never went to ask anybody, but you have come to take my advice. When you have come to take advice it shows that you need support, that you need. It will be difficult for you to live without a wife. That too is a support,"

You cannot live without a wife, you cannot live without your husband, but you think you can live without a guru? Impossible! Your mind needs support in every way. Why do you go to Krishnamurti? You go to learn, you go to be taught, you go to borrow knowledge. Otherwise there is no need. Many times it has happened that friends will say, "It would be good if you and Krishnamurti meet." So I tell them, "You go and ask Krishnamurti and if he wants to meet, I will come. But what is going to be there? What will we do? What will we talk about? We can remain silent. What is the need? But they say, "It would be good if you both meet. It would be good for us. We will be happy to listen to what you say."
So I tell them a story.

Once it happened that a Mohammedan mystic, Farid, was traveling. When they came near the village of Kabir, another mystic, the followers of Farid said that it would be very good if they both meet. And when it became known to Kabir's disciples, they also insisted that, As Farid was passing, they should invite him in. So Kabir said, "It is okay." Farid also said, "It is okay. We will go, but don't say anything when I enter Kabir's hut, remain quite silent."

For two days Farid stayed in Kabir's hut. There was total silence. They sat silently for two days and then Kabir came to the edge of his village to give a send-off to Farid -- and in silence they departed. The moment they departed the followers of both started asking. The followers of Kabir asked him, "What was this? It became a boredom. You were sitting silently for two days, not even a single word was spoken, and we were so eager to hear." Farid's followers also said, "What was this? It seems weird. For two days continuously we were watching and watching and waiting and waiting for something to come out of this meeting. But nothing came out."

Farid is reported to have said, "What do you mean? Two persons who know, cannot talk; two persons who don't know, can talk much, but it is useless, even harmful. The only possibility is one person who knows, talking to one who doesn't know" And Kabir said,"Whoever uttered a single word would have proved that he didn't know."

You go on asking for advice, you go on searching for supports. Realize it will that if you cannot remain without support, then it is good to find a support, a guide, knowingly. If you think that there is no need, that you are enough unto yourself, then stop seeking Krishnamurti or anybody. Stop going and remain alone.

It has happened also to persons who were alone but the phenomenon is very rare. Sometimes to one person in millions it happens -- and that too is not without any cause. That person may have been seeking for many lives; he may have been finding many supports, many masters, many guides, and now a point has

come where he can be alone. Only then it happens. But whenever it happens to a person, that he achieves the ultimate alone, he starts saying that it can happen to you also. It is natural.

Because it happened to Krishnamurti alone, he goes on saying that it can happen to you. It cannot happen to you! You are in search of support and that shows that alone you cannot do it. So don't be deceived by yourself! Your ego may feel good that, "I don't need any support!" Ego always thinks in terms of, "I alone am enough," but that ego will not help. That will become the greatest barrier possible. No-technique is a technique but only for very specific people; for those who have struggled in many lives and have now come to a point where they can be alone, that technique is a help. And if you are that type of person, I know well you will not be here. So I am not worried about that person, he will not be here. He cannot be here. Not only here, he cannot be anywhere with any master, listening, seeking, searching, practicing. He will not be found anywhere. So we can leave him, we need not discuss him.

These techniques are for you. So this is how I will conclude. Krishnamurti is talking for the person who cannot be there and I am talking for persons who are here. Whatsoever Krishnamurti is saying is absolutely right but the persons to whom he is saying it are absolutely wrong. The person who can be alone, who without any method, any support, any scripture, any guru, can reach, is not going to listen to Krishnamurti because there is no need, there is no meaning. And those who are going to listen, they are not of that type, they will be in deep difficulty -- and they are. They need support and their mind goes on thinking that there is no need for support. They need a guru and their mind goes on saying that the guru is a barrier. They need techniques and logically they have concluded that techniques cannot help. They are in deep trouble, but the trouble is created by themselves.

Before you start doing something you must try to understand what type of mind you have got, because ultimately the guru is not meaningful, ultimately our mind is meaningful. The ultimate decision is going to come through your mind, the destiny is to be fulfilled through your mind -- so understand it, without any ego confusing you. Just understand if you need support, guidance, techniques, methods to work with. If you need them, find them. If you don't need them, there is no question: be alone, unclinging, move alone, unclinging. The same will happen through both ways.

Yes and no are two opposites and you have to find out what your path is.

The last question:

> YOU SAID THAT SHIVA IS NOT A SYSTEM-MAKER AND SECTS CANNOT FORM AROUND HIS TEACHINGS. BUT PERSONS LIKE BUDDHA, MAHAVIR, JESUS, GURDJIEFF, SEEM TO BE GREAT SYSTEM-MAKERS. WHY DO THEY HAVE TO BE SYSTEM-MAKERS? PLEASE EXPLAIN THE PRO'S AND CON'S OF SYSTEM-MAKING. ARE YOU A MULTI-SYSTEM-MAKER?

There are two possibilities: you can create a system to help people, create multi-systems to help people, or the other, you can try to destroy systems to help people. Again the yes and no. Again the polar opposites. And in both ways you can help people.

Bodhidharma is a system-destroyer, Krishnamurti is a system-destroyer, the whole tradition of Zen is system-destroying. Mahavir, Mohammed, Jesus, Gurdjieff, are great system-makers. The problems is always that we cannot understand these two contradictory things simultaneously together: we think that either one can be right but both cannot be. If system-makers are right, then our mind says that system-destroyers must be wrong. Or if the system-destroyers are right, then system-makers must be wrong. No, both are right.

A system means a pattern to follow, a clear-cut map to follow so that no doubt arises, no indecisiveness arises and you can follow with absolute faith. Remember this: a system is created to create faith, to create trust. If everything is clear, then there will be trust more easily. If all your questions are answered mathematically, then you will be in a state of no doubt and you can proceed. So sometimes Mahavir answers your absurd questions also. They are futile questions, meaningless, but he will answer. And he will answer in such a way that it helps you to have trust, because that quality of trust is needed.

When someone tries to penetrate into the unknown a deep trust is needed otherwise it will be impossible to move. It will be so dangerous you will get scared. It is dark, the path is not clear, everything is chaos and every step leads you into more and more insecurity. Hence system-making is needed so that everything is planned: you know everything about heaven and hell and the ultimate moksha, and from where you will move, from where you will pass. Every inch has been mapped. That gives you a security, a feeling, that everything is okay. People have been there before and you are not moving into a no-man's land, you are not

moving into the unknown. A system makes it appear as if it is known. That is to help you, just to give you support. And if you have faith then you will have energy to move. If you are doubtful, you will dissipate energy and movement will be difficult.

System-makers have tried to answer all types of questions and they have created a neat and clean map. With that map in your hand you feel everything is okay, you can proceed. But I tell you, every system is just artificial. Every system is just to help you. It is not true. No system can be true. It is a device. But it helps because your whole personality is so untrue that even untrue devices help. You live in lies and you cannot understand truth. A system means less lies and then even less lies and then by and by, by and by, you will come nearer and nearer to the truth. When the truth is revealed to you the system will become meaningless, it will simply drop.

When Sariputta became enlightened, came to the ultimate goal, he looked back from that point and saw that the whole system had disappeared. Whatsoever he had been taught was not there. So he said to Buddha, "The whole system that was taught to me has disappeared." Buddha said to him, "Keep silent, don't tell the others! It has disappeared, it has to disappear because it was never there, it was a make-believe -- but it helped you to come to this point. Don't tell those who have not come yet, because if they know that there is no knowledge where they are going to they will drop. They cannot go into the unknown unguarded, alone they cannot go."

It happens many times. It has been my own experience that people come to me and they say, "Now meditation is going deep but we are scared." An ultimate feeling is bound to come when you feel a "dying" fear, as if death is approaching near. When meditation comes to its peak it is death-like. I tell them, "Don't worry, I am with you." Then they feel okay. I cannot be there -- impossible! No one can be there. This is untrue. No one can be there, you will be alone. That point is one of total aloneness. But when I say, "I will be there, you don't worry, you go ahead," they feel okay and they move. If I say, "You will be alone and no one is going to be there," they will step back. The point has come where fear is bound to be there. The abyss is there and they are going to fall -- I must help them to fall. So I say that I am there, you just take the jump. And they take the jump! After the jump they will come to know that no one was there, but now, now the whole thing is finished. They cannot come back. This is a device.

All systems are devices to help: to help people who are full of doubts, to help people who have no trust, to help people who have no confidence. To help people to move into the unknown without fear, systems are created. In those systems everything is just like a myth, that is why there are so many systems. Mahavir creates his own -- that system is created according to the needs of his followers. So he creates a system. It is a myth, but very helpful, because many moved through it and reached to the truth. And when they reached they knew that the system was false -- but it worked.

Buddha defines truth as "That which works". His definition of truth is "That which works". If a lie can work, it is true, and if a truth cannot work, it is false.

There are so many systems, and every system helps. But every system cannot help everybody. That is why the old religions insisted that a person should not be converted into a new religion, because although the mind can after a time be conditioned in a system and can be changed, deep down you will never change, and a new system will never become useful for you. A Hindu can become a Christian, a Christian can become a Hindu, but after the age of seven the mind is almost fixed, conditioned. so if a Hindu becomes a Christian he will remain a Hindu deep down and the Christian system will not help him. And he has lost contact with his own system which might have worked.

Hindus and Jews have always been against conversion. Not only against conversion -- if someone wants to enter into their religion voluntarily, they will resist. They will say, "No, follow your own path." Because a system is a great unconscious phenomenon; it has to be deep in the unconscious, only then can it help. Otherwise it cannot help and it is an artificial thing. It is just like language. You can never speak any language as you speak your mother-tongue, it is impossible. Nothing can be done about it. Howsoever efficient you become in somebody else's language it will remain superficial. Deep down your mother-tongue will continue to influence it. Your dreams will be in your mother-tongue; the unconscious will function with the original language. Anything can be imposed on and above it, but it cannot be replaced.

Religious systems are like language, they are language. But if they penetrate deep, they help because you feel confident. The system is irrelevant but the confidence is relevant. You feel trusting so you move with a sure step -- you know where you are moving. And this knowing helps.

But there are system-destroyers also and they also help. There is a rhythmic circle, just like day and night -- again day comes, again night comes. They help because sometimes it happens that when there are

so many systems people get confused, and rather than moving with the maps, the maps become so heavy that they cannot carry them. It happens always.

For example, a tradition, a very long tradition, is helpful because it will give confidence because it is so long. But because it is so long it is heavy also, it has become a dead weight. So rather than helping you to move, you cannot move because of it. You have to be unburdened. So there are system-destroyers who destroy the system from your mind and unburden you and help you to move. They both help, but it depends. It depends on the age, it depends on the person who is to be helped.

In this age systems have become very heavy and confused. For many reasons the whole point has been lost. Before, each system lived in its own world: a Jain was born Jain, lived Jain, died Jain. He did not study Hindu scriptures, it was prohibited. He did not go to the mosque or the church, that was a sin. He lived in the walls of his system. Nothing alien ever penetrated his mind, so no confusion was there.

But all that has been destroyed and everyone is acquainted with everything else. Hindus are reading the Koran and Mohammedans are reading the Gita. Christians are moving to the East and the East is moving to the West. Everything is confused. The confidence that used to come from a system is no longer there. Everything has penetrated your mind and things are jumbled up. Jesus is not alone there, Krishna has penetrated and Mohammed has also penetrated. And they have contradicted each other within you. Now nothing is certain.

The Bible says this, the Gita says exactly the contrary. Mohammed says this, Mahavir is just the opposite. They have contradicted. You are no longer anywhere. You don't belong, you are simply standing there confused. No path is yours. In such a state of mind, system-destroying can be helpful. Hence the great appeal of Krishnamurti in the West. He does not have so much appeal in the East because the East is still not as confused as the West, because the East is still not as educated about others. The West is obsessed about knowing about others. They know too much. Now no system is real, they know that everything is a make-believe, and once you know it, it will not work.

Krishnamurti appeals to them because he says leave all systems. If you can leave all systems you will become unconfused -- but it depends on you. It may happen, as it happens almost always, that all the systems will remain there and this new system of destroying all systems will also enter. So one more disease is added.

Jesus goes on speaking, Krishna goes on speaking -- and then Krishnamurti also enters. Your mind becomes the Tower of Babel -- so many tongues and you cannot understand what is happening. You just feel crazy.

If you can believe in a system, so far so good; if you cannot believe in any system, then drop all. Then be completely clean, unburdened. But don't be just in the middle of these two alternatives. And it appears that everyone is just in the middle. Sometimes you move to the right, sometimes to the left, then again to the right and then to left -- just like the pendulum of a clock. You go from this side to that, this side to that. This movement may appear to you that you are proceeding. You are not proceeding anywhere. Every step cancels some other step, because when you move to the right and then to the left you go on contradicting yourself. In the end you are just confused, puzzled, a chaos.

Either be unburdened completely -- that will be helpful. You will be clean, innocent, childlike, and you can fly -- or if that understanding seems too dangerous to you, if you are afraid of unburdening because that will lead you into a vacuum, into an emptiness, if that unburdening looks dangerous and you are scared, then choose a system. But there are many who go on saying to you that everything is the same -- the Koran says the same, the Bible says the same, the Gita says the same, their message is the same. These people are the great confusers. The Koran, the Bible, the Gita, they don't say the same, they are systems. Clear-cut systems. Different. Not only different, but sometimes contradictory and opposite.

For example, Mahavir says that non-violence has to be the key. If you are violent, even slightly violent, the door of ultimate reality is closed for you. This is a technique. To become totally non-violent needs a complete cleansing of your mind and body -- both. You have to be purified completely, only then will you become non-violent. This process of becoming no-violent will purify you so totally that the very process will become the end.

Just the opposite is Krishna's message. He says to Arjuna, "Don't be afraid of killing because the soul cannot be killed. You can kill the body but you cannot kill the soul. So why be afraid? And the body is already dead, so that which is dead will be dead and that which is alive will remain alive. You need not be concerned. It is just a play." He is also right, because if you can come to realize this point -- that the soul cannot be destroyed -- then the whole life becomes a play, a fiction, a drama. And if the whole life becomes

a drama, even murder and suicide become a drama to you, not just in thinking, but you realize the fact that everything is just a dream. Death too will make you a witness, and that witnessing will become transcendence... you will transcend the world. The whole world becomes a drama -- there is nothing good, nothing bad, just a dream. You need not worry about it.

But these two things are totally different. They lead to the same point ultimately but you should not mix them. If you mix them, you will suffer. System-makers have been there to help you, system-destroyers have been there to help you. But it seems that no one has been able to help. You are such, so adamant and so cunning, you always find some loopholes to escape through.

Buddha and Krishna and Jesus -- every century they go on teaching certain things. You go on listening but you are very clever. You listen and yet you don't listen. And you always find something, some hole, from where you can escape. Now the trick of the modern mind is that if there is a system, if Gurdjieff is teaching, then people will go to him and say, "Krishnamurti says no system." These same people will go to Krishnamurti -- Krishnamurti teaches no-system -- and they will say, "But Gurdjieff says that without a system nothing can be done." So while near Gurdjieff they use Krishnamurti as a loophole to escape; while near Krishnamurti they use Gurdjieff as a trick to escape. But they are not deceiving anybody, they are simply destroying themselves.

Gurdjieff can help, Krishnamurti can help, but they cannot help against you. You must be certain about certain things. One, either you need help or you don't need it. Second, either you can move into the unknown without any fear or you cannot. And third, without any method, without any technique, without any system, can you proceed a single inch or can't you? These three things you have to decide within you: analyze your mind, open it, look into it and decide what type of mind you have got. If you decide that you cannot do it alone then you need a system, a master, a scripture, a technique. If you think that you can do alone then there is no need for anything else. You are the master, you are the scripture, you are the technique. But be honest, and if you feel that it is impossible to decide -- it is not easy to decide -- if you feel confused, then first try a master, a technique, a system. And try it hard, to the very extreme, so that if something is going to happen, it happens. If nothing is going to happen then you come to a point where you can decide that now you will have all, you will be alone. That too will be good.

But my suggestion is that you should always start with a master, a system, a technique, because in both ways it will be good. If you can achieve through it, it is good; if you cannot achieve through it, then the whole thing becomes futile and you can drop it and then you can proceed alone. Then you will not need Krishnamurti to tell you that no master is needed, you will know it. Then you will not need any Zen teaching to tell you to throw away your scriptures and burn them, you will have already burned them.

So it is good to proceed with a master, with a system, with a technique -- but be sincere. When I say be sincere I mean that you should do whatsoever you can do with a master, so that if something can happen, it happens. If nothing can happen, then you can conclude that this is not the path for you and you can move alone.

Vigyan Bhairav Tantra, Vol 2

Chapter #37
Chapter title: Become each being

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FEEL THE CONSCIOUSNESS OF EACH PERSON AS YOUR OWN CONSCIOUSNESS.
SO, LEAVING ASIDE CONCERN FOR SELF, BECOME EACH BEING.

THIS CONSCIOUSNESS EXISTS AS EACH BEING, AND NOTHING ELSE EXISTS.

THIS CONSCIOUSNESS IS THE SPIRIT OF GUIDANCE OF EACH ONE. BE THIS ONE.

Existence as such is one. The human problem arises because of human self-consciousness. Consciousness gives everyone a feeling that they are separate, and the feeling that you are separate from existence creates all the problems. Basically this feeling is false, and whatsoever is based on a falsity will create anguish, will create problems, will create confusion. And whatsoever you do, if it is based on this false separateness, it will go wrong.

So from the very beginning the problem of human anguish has to be tackled: how does it arise? Consciousness gives you a feeling that you are the center of your being, and consciousness makes you aware that others are `other', that you are different from them. This difference is just because you are conscious. While you are asleep there is no difference -- you are again merged with the universe. Hence so much bliss comes out of sleep. In the morning you feel refreshed, rejuvenated, again alive, fresh.

What is happening in deep sleep? You are losing your ego, you are losing yourself, you are falling into a unity with the universe. That falling back int the unity makes you fresh and alive, and in the morning you feel blissful. All the anguish disappears; all conflict, all disturbance, disappears; all fear, all death disappears -- because death is possible only if you are separate. If you are not separate, then death is impossible. Who is going to die if you are not separate? Who can suffer if you are not separate? So all Tantra, yoga and other methods of meditation are just to make you aware that separateness is false and inseparateness is real. And if you can become aware of that you will be totally different, because the center will have disappeared from you and it will take its right place in the universe. You will be just a wave on this vast ocean. You will not be separate so you will not be afraid. You will not feel insecure. You will not feel the anguish of approaching death and annihilation. All that disappears with the ego.

Hindus have always believed that samadhi is conscious sleep.In sleep it happens automatically that you are no more. The existence is, and you are no more; but you are deeply unconscious so you don't know what is happening. If this same phenomenon can happen consciously, you become enlightened. Buddha moves to the same source, to the same source that you move every night in deep sleep, in dreamless sleep. But Buddha moves to that source consciously, alert, aware. He knows where he is moving to, he knows what is happening, and when he comes back from that deep source, he comes totally different. The old has disappeared and a new being, a new energy has arisen out of it. Of this being, the center is the universe; and with this transfer of the center, all your worry, all your anguish, all your hell disappears, simply disappears. It is not solved, it is simply not there. It cannot exist there without the ego.]

So how to be consciously deep asleep? How to move into sleep consciously? How to remain alert while you are losing the ego? The ego is a by-product, a by-product of your whole upbringing, a by-product of the natural course of life. It has to be there. There is no other way. No being can evolve without being involved with the ego. But a point comes when the ego can be dropped and should be dropped, and the being should transcend it.

The ego is just like the shell of the egg. It is needed, it protects. Just like the shell of a seed, it is needed, it protects. But the protection can become dangerous also, if it protects too much. If it goes on protecting and doesn't allow the seed to sprout, then it becomes a hindrance. It must dissolve into the earth so that the inner life evolves out of it. It must die.

The seed must die. Every man is born as a seed. The ego is the outer covering; it protects the child. If a child is born without the ego, without the feeling that "I exist", he cannot survive. He will to be able to protect himself, he will not be able to struggle, he will not be able in any way to exist. He needs a strong center. Even if it is false, it is needed. But a moment comes when this help becomes a hindrance. It protects you from outside, but it become so strong that it will not allow you, the inner being, to spread, to go beyond it, to sprout. So ego is needed -- and then ego-transcendence is needed.

If someone dies with the ego, he has died as a seed. He has died without really attaining the destiny that was possible, without attaining existence consciously These techniques are for how to destroy this seed.

The first technique:

FEEL THE CONSCIOUSNESS OF EACH PERSON AS YOUR OWN CONSCIOUSNESS.
SO, LEAVING ASIDE CONCERN FOR SELF, BECOME EACH BEING.

FEEL THE CONSCIOUSNESS OF EACH PERSON AS YOUR OWN CONSCIOUSNESS. In reality it is so, but it is not felt so. You feel your consciousness as yours, and others' consciousnesses you never feel. At the most you infer that others are also conscious. You infer because you think that because you are conscious, other beings like you must be conscious. This is a logical inference; you don't feel them as conscious. It is just like when you have a headache you feel your headache, you have a consciousness of it. But if someone else has a headache, you infer -- you cannot feel the other's headache. You simply infer that whatsoever he is saying must be true and he must have something like you. But you cannot feel it.

The feeling can come only if you become conscious about others' consciousnesses -- otherwise it is a logical inference. You believe, you trust, that others are saying something honestly, and whatsoever they are saying is worth believing because you also have similar types of experiences.

There is a logical school which says that nothing can be known about the other, it is impossible. At the most there can be an inference but nothing certain can be known about others. How can you know that others have pain like you, that others have anxieties like you? Others are there but we cannot penetrate them, we can only just touch their surface. Their inner being remains unknown. We remain closed in ourselves.

The world around us is not a felt world, it is just inferred -- logically, rationally. The mind says it is there but the heart is not touched by it. That is why we behave with others as if they are things not persons. Our relationship with persons is also as it is with things. A husband behaves towards his wife as if she is a thing: he possesses her. The wife possesses the husband just like a thing. If we behaved with the other as if they were persons then we would not try to possess them, because only things can be possessed.

A person means freedom. A person cannot be possessed. If you try to possess them, you will kill them, they will become things. Our relationship with others is really not an `I-thou' relationship, deep down it is just an `I-it' relationship. The other is just a thing to be manipulated, to be used, exploited. That is why love becomes more and more impossible, because love means taking the other as a person, as a conscious being, as a freedom, as something as valuable as you are.

If you behave as if everything is a thing, then you are the center and things are just to be used. The relationship becomes utilitarian. Things have no value in themselves -- the value is that you can use them, they exist for you. You can be related to your house -- the house exists for you. It is a utility. The car exists for you, but the wife doesn't exist for you and the husband doesn't exist for you. The husband exists for himself and the wife exists for herself. A person exists for himself; that is what being a person means. And if you allow the person to be a person and don't reduce him to being a thing, you will by and by start feeling him. Otherwise you cannot feel. Your relationship will remain conceptual, intellectual, mind to mind, head to head -- but not heart to heart.

This technique says, FEEL THE CONSCIOUSNESS OF EACH PERSON AS YOUR OWN CONSCIOUSNESS. This will be difficult because first you have to feel the person as a person, as a conscious being. Even that is difficult.

Jesus says, "Love your neighbor as you love yourself." This is the same thing -- but the other must first become a person for you. He must exist in his own right, not to be exploited, manipulated, utilized, not as a means but an end in himself. First, the other must become a person; the other must become a `thou', as valuable as you are. Only then can this technique be applied. FEEL THE CONSCIOUSNESS OF EACH PERSON AS YOUR OWN CONSCIOUSNESS. First feel that the other is conscious, and then this can happen -- you can feel that the other has the same consciousness that you have. Really, the `other' disappears, only a consciousness flows between you and him. You become two poles of one consciousness flowing, of one current.

In deep love it happens that the two persons are not two. Something between the two has come into being and they have just become two poles. Something is flowing between the two. When this flow is there you will feel blissful. If love gives bliss, it gives bliss only because of this: that two persons, just for a single

moment, lose their egos -- the `other' is lost and oneness comes into being just for as ingle moment. If it happens, it is ecstatic, it is blissful, you have entered paradise. Just a single moment, and it can be transforming.

This technique says that you can do this with every person. In love you can do it with one person, but in meditation you have to do it with every person. Whosoever comes near you, simply dissolve into him and feel that you are not two lives, but one life, flowing. This is just changing the gestalt. Once you know how, once you have done it, it is very easy. In the beginning it seems impossible because we are so stuck in our own egos. It is difficult to lose it, difficult to become a flow. So it will be good if in the beginning you try with something that you are not very scared or afraid of.

You will be less afraid of a tree so it will be easier. Sitting near a tree, just feel the tree and feel that you have become one with it, that there is a flow within you, a communication, a dialogue, a melting. Sitting near a flowing river just feel the flow, feel that you and the river have become one. Lying under the sky, just feel that you and the sky have become one. In the beginning it will be just imagination but by and by you will feel that you are touching reality through imagination.

And then try it with persons. This is difficult in the beginning because there is a fear. Because you have been reducing persons to things, you are afraid that if you allow someone to be so intimate he will also reduce you to a thing. That is the fear. So no one allows much intimacy: a gap is always to be kept and guarded. Too much closeness is dangerous because the other can convert you into a thing, he can try to possess you. That is the fear. You are trying to convert others into things, and others are trying to convert you -- and no one wants to be a thing, no one wants to become a means, no one wants to be used. It is the most degrading phenomenon to be reduced to just a means to something, not valuable in yourself. But everyone is trying. Because of this there is a deep fear and it will be difficult to start this technique with persons.

So start with a river, with a hill, with the stars, with the sky, with trees.Once you come to know the feeling of what happens when you become one with the tree; once you come to know how blissful you become when you become one with the river, how without losing anything you gain the whole existence -- then you can try it with persons. And if it is so blissful with a tree, with a river, you cannot imagine how much more blissful it will be with a person, because a person is a higher phenomenon, a more highly evolved being. Through a person you can reach higher peaks of experience. If you can become ecstatic with even a rock, with a person you can feel a Divine ecstasy happening to you.

But start with something that you are not much afraid of, or, if there is a person you love, a friend, a beloved, a lover, of whom you are not afraid, with whom you can be really intimate and close without any fear, with whom you can lose yourself without getting scared deep down that he may turn you into a thing -- if you have someone like that, then try this technique. Lose yourself consciously into him. When you lose yourself consciously into someone, that someone will lose himself into you; when you are open and you flow into the other, the other starts flowing into you and there is a deep meeting, a communion. Two energies melt into each other. In that state there is no ego, no individual -- simply consciousness. And if this is possible with one individual, it is possible with the whole universe. What saints have called ecstasy, samadhi, is just a deep love phenomenon between a person and the whole universe.

FEEL THE CONSCIOUSNESS OF EACH PERSON AS YOUR OWN CONSCIOUSNESS. SO,LEAVING ASIDE CONCERN FOR SELF, BECOME EACH BEING. We are always concerned with our own self. Even while we are in love, we are concerned with our own self, that is why love becomes a misery. It can become heaven but it becomes a hell, because even lovers are concerned with their own selves. The other is loved because he gives you happiness, the other is loved because you feel good with him, but the other is still not loved as if he is something valuable in himself or herself. The value comes through your enjoyment. You are gratified, you are satisfied in some way, that is why the other has become significant. This is also using the other.

Concern for the self means exploitation of the other. And religious consciousness can come into existence only when the concern for the self is lost, because then you become non-exploitive. With existence your relationship becomes one, not of exploitation, but of sheer sharing, sheer bliss.You are not using, you are not being used -- it becomes a sheer celebration of being.

But concern for the self has to be thrown away... and it is very deep-rooted. It is so deep-rooted that you are not even aware of it. In one of the Upanishads it is said that the husband loves his wife, not for the wife, but for himself; and the mother loves the child, not for the child, but for herself. The concern for the self is so deep-rooted that whatsoever you do, you do for yourself. This means that you are always gratifying the

ego, feeding the ego, feeding a false center which has become a barrier between you and the universe.

Lose the concern for the self. If even sometimes, even for a few moments, you can lose concern for the self and can become concerned with the other, with the other's self, you will be entering a different reality, a different dimension. Hence so much emphasis on service, love, compassion. Because compassion, love, service, mean concern for the other's self, not your own.

But look... human mind is so cunning that it has converted service, compassion and love into concerns for the self. A Christian missionary serves, and his service is sincere. Really, no one else can serve so deeply and intensely as a Christian missionary. No Hindu can do that, no Mohammedan can do that, because Jesus has emphasized service so much. A Christian missionary is serving poor people, ill people, diseased people, but deep down he is concerned with himself not with them. This service is just a method to reach heaven. He is not concerned with them, he is not really concerned with them at all, he is concerned with his own self. Through service he can achieve a greater self, so he is doing service. But he has missed the basic point, because service means the concern for the other -- the other is the center and you have become the periphery.

Try it some time. Make someone the center -- then his happiness becomes your happiness, his misery becomes your misery. Whatsoever happens, happens to him and flows to you. But he is the center. If once, even once, you can feel that the other is the center and you have become just a periphery to him, you have entered a different type of existence, a different dimension of experience. Because in that moment you will feel a deep bliss, unknown before, unexperienced before. Just by making the other the concern, you will lose all misery. In that moment there will be no hell for you; you have entered paradise.

Why does it happen? It happens because the ego is the root of all misery. If you can forget it, if you can dissolve it, all misery dissolves with it.

FEEL THE CONSCIOUSNESS OF EACH PERSON AS YOUR OWN CONSCIOUSNESS. SO, LEAVING ASIDE CONCERN FOR SELF, BECOME EACH BEING. Become the tree, become the river, become the wife, become the husband, become the child, become the mother, become the friend -- it can be practiced every moment of life. But in the beginning it will be difficult. so do it for a least one hour every day. In that hour, whatsoever passes around you, become that. You will wonder how it can happen. There is no other way to know how it can happen -- you have to practice it.

Sit with the tree and feel that you have become the tree. And when the wind comes and the whole tree starts shaking and trembling, feel that shaking and trembling in you; when the sun rises and the whole tree becomes alive, feel that aliveness in you; when a shower of rain comes and the whole tree is satisfied and content, a long thirst, a long awaiting has disappeared and the tree is completely satisfied and content, feel satisfied and content with the tree. and then you will become aware of the subtle moods, of the nuances of a tree.

You have seen that tree for many years, but you don't know its moods. Sometimes it is happy; sometimes it is unhappy. Sometimes it is sad, dead, worried, frustrated; sometimes it is very blissful, ecstatic. There are moods. The tree is alive and it feels. And if you become one with it, then you will feel it. Then you will feel whether the tree is young or old; whether the tree is dissatisfied with its life or satisfied; whether the tree is in love with existence or not -- is anti, against, furious, angry; whether the tree is violent or there is a deep compassion in it. As you are changing every moment, the tree is also changing -- if you can feel a deep affinity with it, what they call empathy.

Empathy means you have become so sympathetic that really you become one. The moods of the tree become your moods. And then, if this goes deeper and deeper and deeper, you can talk, you can have a communication with the tree. Once you know its moods you start understanding its language, and the tree will share its mind with you. It will share its agonies and ecstasies.

And this can happen with the whole universe.

For at least one hour every day try to be in empathy with something. In the beginning you will look foolish to yourself. You will think,"What kind of stupidity am I doing?" You will look around and you will feel that if someone looks or someone sees or someone comes to know, they will think you have gone crazy. But only in the beginning. Once you enter this world of empathy the whole world will look crazy to you. They are missing so much unnecessarily. Life gives in such abundance and they are missing it. They are missing because they are closed: they don't allow life to enter into them. And life can enter you only if you enter life through many, many ways, through many paths, through multi-dimensions. Be in empathy for at least one hour every day.

This was the meaning of prayer in the beginning of every religion. The meaning of prayer was to be in

an affinity with the universe, to be in a deep communication with the universe. In prayer you are talking to God -- God means the totality. Sometimes you may be angry with God, sometimes thankful, but one thing is certain -- you are in communication. God is not a mental concept, it has become a deep, intimate relationship. That is what prayer means.

But our prayers have gone rotten because we don't know how to communicate with beings. And if you cannot communicate with beings, you cannot communicate with the Being -- Being with a capital `B' -- it is impossible. If you cannot communicate with a tree, how can you communicate with the total existence? And if you feel foolish talking to a tree, you will feel more foolish talking to God.

Leave one hour aside every day for a prayerful state of mind, and don't make your prayer a verbal affair. Make it a feeling thing. Rather than talking with the head, feel it. Go and touch the tree, hug the tree, kiss the tree; close your eyes and be with the tree as if you are with your beloved. Feel it. And soon you will come to a deep understanding of what it means to put the self aside, of what it means to become the other.

FEEL THE CONSCIOUSNESS OF EACH PERSON AS YOUR OWN CONSCIOUSNESS. SO, LEAVING ASIDE CONCERN FOR SELF, BECOME EACH BEING.

The second technique:

THIS CONSCIOUSNESS EXISTS AS EACH BEING, AND NOTHING ELSE EXISTS.

Scientists used to say in the past that only matter existed, nothing else. Great systems of philosophy arose based on the concept that only matter existed. But even those who believed that matter existed had to concede that there was something like consciousness. Then what was it? They said that consciousness was just an epi-phenomenon, just a by-product of matter. It was nothing but matter in disguise, something very subtle but still material. But this half century has seen a very great miracle happen.

Scientists tried and tried to find out what matter was, but the more they tried, they more they came to realize that there was nothing like matter. Matter was analyzed and it was found that it had disappeared. Nietzsche had said just a hundred years before, "God is dead." With God dead there can be no consciousness because God means the totality of consciousness. But within a hundred years matter is dead -- and it is dead not because religious people believe it so but because scientists have come to a definite conclusion that matter is just appearance. It appears to be as it is because we cannot see very deeply. If we can see deeply it disappears, and then energy is left.

This phenomenon of energy, this non-material energy force, has been known by mystics since long ago.In the Vedas, in the Bible, in the Koran, in the Upanishads -- all over the world mystics have penetrated into existence and have always concluded that matter is just an appearance; deep down there is no matter, only energy. With this science now agrees. And the mystics have said one thing more which science has yet to agree with -- but with which it will have to agree one day! The mystics have come to another conclusion also. They say that when you penetrate deep into energy, energy also disappears and only consciousness remains.

So these are the three layers. Matter is the first layer, the surface. If you penetrate the surface then the second layer becomes apparent: you can perceive the second layer which is energy. Then if you penetrate energy, the third layer becomes illumined -- that third layer is consciousness. In the beginning, science said that mystics were just dreaming, because science saw only matter and nothing else. Then science tried to penetrate, and the mystics' second layer was uncovered: matter is just apparent -- deep down it is nothing but energy. And the mystics' other claim is: penetrate more into energy and energy also disappears, then there remains only consciousness. That consciousness is God. That is the deepest-most core.

If you penetrate into your body, these three layers are there. Just on the surface is your body. The body looks material, but deep down there are currents of life, PRANA, vital energy. Without that vital energy your body would be just a corpse. It is alive, with something flowing in it. That flowing `something' is energy. But deeper, still deeper, you are aware, you can witness. You can witness both your body and your vital energy. That witnessing is your consciousness.

Every existence has three layers. The deepest is the witnessing consciousness. In the middle is vital energy and just on the surface is matter, a material body.

This technique says, THIS CONSCIOUSNESS EXISTS AS EACH BEING, AND NOTHING ELSE EXISTS. WHAT ARE YOU? Who are you? If you close your eyes and try to find out who you are,

ultimately you are bound to come to a conclusion that you are consciousness. Everything else may belong to you, but you are not that. The body belongs to you, but you can be aware of the body -- and that which is aware of the body becomes separate. The body becomes an object of knowledge and you become the subject. You can know your body.Not only can you know, you can manipulate your body, you can activate it or make it inactive. You are separate. You can do something with your body.

And not only are you not your body, you are not your mind either. You can become aware of your mind also. If thoughts move, you can see them, and you can do something with them: you can make them disappear completely, you can become thoughtless. Or, you can concentrate your consciousness on one thought and not allow it to move from there. You can focus yourself on it and make it remain there. Or, you can allow a riverlike flow of thoughts.You can do something with your thoughts. You can even dissolve them completely until there is no thought -- but still you are. You will know that there are no thoughts, that a vacuum has come into being; but you will be there, witnessing that vacuum.

The only thing you cannot separate yourself from is your witnessing energy. That means you are that. You cannot separate yourself from it. You can separate yourself from everything else: you can know that you are not your body, not your mind, but you cannot know that you are not your witnessing because whatsoever you do you will be the witness. You cannot separate yourself from witnessing. That witnessing is consciousness. And unless you come to a point from where separation becomes impossible, you have not come to yourself.

So there are methods by which the seeker goes on eliminating. He goes on eliminating -- first the body, then the mind, and then he comes to the point where nothing can be eliminated. In the Upanishads they say, NETI, NETI. This is a deep method: "This is not, that is not." So the seeker goes on knowing, "This is not, this is not me, this is not I." He goes on and on until ultimately he comes to a point where he cannot say. "This is not I." Just a witnessing self remains. Pure consciousness remains. This pure consciousness exists as each being.

Whatsoever is in existence is just a phenomenon of this consciousness, just a wave, just a crystallization of this consciousness -- and nothing else exists. But this has to be felt. Analysis can be helpful, intellectual understanding can be helpful, but it has to be FELT that nothing else exists, only consciousness. Then behave as if only consciousness exists.

I have heard about Lin Chi, a Zen master. As he was sitting one day in his hut someone came to see him. The man who came was angry. He may have been fighting with his wife or with his boss or something -- but he was angry. He pushed open the door in anger, he threw down his shoes in anger and then he came, very respectfully, and bowed down to Lin Chi. Lin Chi said, "First go and ask forgiveness from the door and from the shoes." The man must have looked at Lin Chi very strangely. There were other people also sitting there and they started laughing. Lin Chi said, "Stop!" and then said to the man, "If you don't do it then leave. I will have nothing to do with you." The man said, "It will look crazy to ask forgiveness from the shoes and from the door." Lin Chi said, "It was not crazy when you expressed anger. Will it now be crazy? Everything has a consciousness. So you go, and unless the door forgives you, I am not going to allow you in."

The man felt awkward but he had to go. Later on he became a monk himself and became enlightened. When he became enlightened, he related the whole anecdote and he said, "When I stood before the door, asking forgiveness, I felt awkward, foolish. But then I thought that if Lin Chi says so, there must be something in it. I trusted Lin Chi, so I thought that even if it was foolish do it. In the beginning whatsoever I was saying to the door was just superficial, artificial; but by and by I started to get warm. And Lin Chi was waiting and he said that he would watch. If the door forgave me, only then could I come in; otherwise I had to stay there until I had persuaded the door and the shoes to forgive me. By and by I became warm. I forgot that many people were looking. I forgot about Lin Chi -- and then the concern became sincere and real. I started to feel the door and the shoes were changing their mood. And the moment I realized that the door and the shoes had changed and that they are feeling happy, Lin Chi immediately said that I could come. I had been forgiven."

This incident became a transforming phenomenon in his life because for the first time he became aware that everything is really a crystallization of consciousness. If you cannot see it, it is because you are blind. If you cannot hear it, it is because you are deaf. There is nothing the matter with the things around you. Everything is condensed consciousness. The problem is with you -- you are not open and sensitive.

This technique says, THIS CONSCIOUSNESS EXISTS AS EACH BEING, AND NOTHING ELSE EXISTS. Live with this notion. Be sensitive to this and wherever you move, move with this mind and this heart -- that everything is consciousness and nothing else exists. Sooner or later, the world will change its

face. Sooner or later, objects disappear and persons start appearing everywhere. Sooner or later, the whole world will be suddenly illumined and you will know that you were living in a world of dead things just because of your insensitivity. Otherwise everything is alive -- not only alive, everything is conscious.

Everything deep down is nothing but consciousness. But if you leave it as a theory, if you believe in it as a theory, then nothing will happen. You will have to make it a way of life a style of life -- behaving as if everything is conscious. In the beginning it will be an `as if', and you will feel foolish, but if you can persist in your foolishness, and if you can dare to be foolish, soon the world will start revealing its mysteries.

Science is not the only methodology to use to enter the mysteries of existence. Really, it is the crudest methodology, the slowest. A mystic can enter existence in a single moment. Science will take millions of years to penetrate that much. The Upanishads say that the world is illusory, that matter is illusory, but only after five thousand years can science say that matter is illusory. The Upanishads say that deep down energy is conscious -- science will take another five thousand years more. Mysticism is a jump; science is a very slow movement. The intellect cannot jump; it has to argue -- argue every fact, prove, disprove, experiment. But the heart can jump immediately.

Remember, for the intellect a process is necessary, then comes the conclusion -- process first, then the conclusion -- logical. For the heart, conclusion comes first, then the process. It is just the reverse. That is why mystics cannot prove anything. They have the conclusion, but they don't have the process.

You may not be aware, you may not have noticed, that mystics simply talk about conclusions. If you read the Upanishads you will find only conclusions. When for the first time they were translated into Western languages, Western philosophers couldn't see the point -- because there was no argument. How do you reach this conclusion? What is the proof? On what premises do you declare, "There is Brahma"? The Upanishads don't say anything, they simply come to a conclusion. The heart reaches a conclusion immediately. And when the conclusion is reached, you can create the process. That is the meaning of theology.

Mystics reach the conclusion and theologians create the process. Jesus reached the conclusion and then the theologians -- St. Augustine, Thomas Aquinas -- they created the process. That is secondary. The conclusion has been reached, now you have to find the proofs. The proof is in the life of the mystic. He cannot argue about it. He himself is the proof -- if you can see it. If you cannot see, then there is no proof. Then religion is absurd.

Don't make these techniques theories. They are not. They are jumps into experience, jumps into conclusion.

The third technique:

THIS CONSCIOUSNESS IS THE SPIRIT OF GUIDANCE OF EACH ONE. BE THIS ONE.

The first thing is that you have the guide within you but you don't use it. And you have not used it for so long, for so many lives, that you may not even be aware that a guide exists within you. I was reading Castaneda's book. His master, Don Juan, gives him a beautiful experiment to do. It is one of the oldest experiments.

On a dark night, on a very hilly track, dangerous, without any light, Castaneda's master said, "You simply believe in the inner guide and start running." It was dangerous. It was a hilly track, unknown, with trees, bushes, abysses. He could fall anywhere. Even in the daylight he had to be alert walking there, and at night everything was dark. He could not see anything and his master said, "Don't walk, run!" He couldn't believe it! It was simply suicidal. He became scared -- but the master ran. He ran off just like a wild animal, and came running back. And Castaneda could not understand how he was doing it. Not only was he running in this darkness, but each time he came running directly to him, as if he could see. Then by and by Castaneda gathered courage. If this old man could do this, why not he? He tried, and by and by he felt an inner light coming in. Then he started running.

You only ARE whenever you stop thinking. The moment you stop thinking, the inner happens. If you don't think, everything is okay -- it is as if some inner guide is working. Your reason has misguided you. And the greatest misguidance has been this: you cannot believe in the inner guide.

First, you have to convince your reason. Even if your inner guide says, "Go ahead," you have to convince your reason and then you miss opportunities. Because there are moments... you can use them or you can miss them. Intellect takes time, and while you are pondering, contemplating, thinking, you miss the

moment. Life is not waiting for you. One has to live immediately. One has to be really a warrior -- as they say in Zen -- because when you are fighting in the field with your sword, you cannot think. You have to move without thinking.

Zen masters have used the sword as a technique for meditation, and they say in Japan that if two Zen masters, two meditative persons, are fighting with those swords, there can be no conclusion. No one can be defeated and no one is going to win, because both are not thinking.. The swords are just not in their hands, they are in the hands of their inner guide, the non-thinking inner guide, and before the other attacks, the guide knows and defends. You cannot think about it because there is no time. The other is aiming at your heart. In a flash of a moment the sword will penetrate to the heart. There is no time to think about it, about what to do. When the thought, "penetrate the heart" occurs to him, simultaneously the thought, "defend" must occur to you -- simultaneously, with no gap -- only then can you defend. Otherwise you will be no more.

So they teach swordsmanship as a meditation and they say, "Be moment to moment with the inner guide, don't think. Allow the inner being to do whatsoever happens to it. Don't interfere with the mind." This is very difficult because we are so trained with our minds. Our schools, our colleges, our universities, the whole culture, the whole pattern of civilization, teach our heads. We have lost contact with the inner guide. Everyone is born with that inner guide but it is not allowed to work, to function. It is almost paralyzed, but it can be revived.

This sutra is for that inner guide. THIS CONSCIOUSNESS IS THE SPIRIT OF GUIDANCE OF EACH ONE. BE THIS ONE. Don't think with the head. Really, don't think at all. Just move. Try it is some situations. It will be difficult, because the old habit will be to start thinking. You will have to be alert: not to think, but to feel inwardly what is coming to the mind. You may be confused many times because you will not be able to know whether it is coming from the inner guide or from the surface of the mind. But soon you will know the feeling, the difference.

When something comes from the inner, it comes from your navel upwards. You can feel the flow, the warmth, coming from the navel upwards. Whenever your mind thinks, it is just on the surface, in the head, and then it goes down. If your mind decided something, then you have to force it down. If your inner guide decides, then something bubbles up in you. It comes from the deep core of your being towards the mind. The mind receives it, but it is not of the mind. It comes from beyond -- and that is why the mind is scared about it. For reason it is reliable because it comes from behind -- without any reason with it, without any proofs. It simply bubbles up.

Try it in certain situations. For example, you have lost your path in a forest. Try it. Don't think -- just close your eyes, sit down, be meditative, and don't think. Because it is futile -- how can you think? You don't know. But thinking has become such a habit that you go on thinking even in moments when nothing can come out of it. Thinking can think only about something which is already known. You are lost in a forest, you don't have any map, there is nobody you can ask. What are you thinking about? But still you think. That thinking will be just a worry, not a thinking. And the more you get worried, the less the inner guide can be competent.

Be unworried. Sit down under a tree, and just allow thoughts to drop and subside. Just wait, don't think. Don't create the problem, just wait. And when you feel a moment of non-thinking has come, then stand up and start moving. Wheresoever your body moves, allow it to move. You just be a witness. Don't interfere. The lost path can be found very easily. But the only condition is, "Don't interfere with the mind."

This has happened many times unknowingly. Great scientists say that whenever a great discovery has been made, it was never made by the mind; it was always made by the inner guide.

Madame Curie was trying and trying to solve a mathematical problem. She did her best, all that was possible. Then she got fed up. For days together, weeks together, she had been working and nothing had come out. She was feeling just mad. No path was leading to the solution. Then one night, just exhausted, she fell down and slept. And in the night, in a dream, the conclusion bubbled up. She was so concerned with the conclusion that the dream was broken, she awoke. Immediately she wrote down the conclusion -- because there was no process in the dream, just a conclusion. She wrote it down on a pad and then slept again. In the morning she was puzzled; the conclusion was right, but she didn't know how it had been achieved. There was no process, no method. Then she tried to find the process; now it was an easier affair because the conclusion was in the hand, and it is easy to go back from the conclusion. She won the Nobel Prize because of this dream -- but she always wondered how it happened.

When your mind gets exhausted and cannot do any more, it simply retires. In that moment of retirement

the inner guide can give hints, clues, keys. The man who won the Nobel Prize for the inner structure of a human cell, saw it in a dream. He saw the whole structure of the human cell, the inner cell, in a dream, and then in the morning he just made a picture of it. He himself couldn't believe that it could be so, so he had to work for years. After years of work he could conclude that the dream was true.

With Madame Curie it happened that when she came to know this inner process of the inner guide, she decided to try it. Once there was a problem which she wanted to solve, so she thought, "Why worry about it, and why try? Just go to sleep." She slept well, but there was no solution. So she was puzzled. Many times she tried: when there was a problem immediately she would go to sleep. But there was no solution. First, the intellect has to be tried, completely; only then can the solution bubble up. The head has to be completely exhausted otherwise it goes on functioning, even in a dream.

So now scientists say that all the great discoveries are intuitive, not intellectual. This is what is meant by the inner guide.

THIS CONSCIOUSNESS OF THE SPIRIT OF GUIDANCE OF EACH ONE. BE THIS ONE. Lose the head and drop into this inner guide. It is there. Old scriptures say that the master or the guru -- the "outer" guru -- can be helpful only in finding the inner guru. That is all. Once the outer guru has helped you to find the inner guru, the function of the outer guru is no more.

You cannot reach to the truth through a master; you can reach only to the inner master through a master -- and then this inner master will lead you to the truth. The outer master is just a representative, a substitute. He has his inner guide and he can feel your inner guide also, because they both exist on the same wavelength -- they both exist in the same tuning and the same dimension. If I have found my inner guide, I can look into you and feel your inner guide. And if I am really a guide to you, all my guidance will be to lead you to your inner guide.

Once you are in contact with the inner guide, I am no longer needed. Now you can move alone. So all that a guru can do is to push you down from your head to your navel, from your reasoning to your intuitive force, from your argumentative mind to your trusting guide. And it is not like this with only human beings, it is so with animals, with birds, with trees, with everything. The inner guide exists, and many new phenomena have been discovered which are mysteries.

There are a number of cases. For example, the mother fish dies immediately after she lays the egg. Then the father helps the egg to be fertilized, and then he dies. The egg remains alone without a mother and without a father. It matures. Then a new fish is born. This fish doesn't know anything about father, mother, parents; she doesn't know from where they came. But although this particular fish lives in a particular part of the sea, she will move to the part from where the father and mother came to lay the eggs. She will move to the source. This has been happening again and again, and when she wans to lay an egg she will come to this bank, lay the egg, and die. So there is no communication between parents and their children but the children somehow know where they have to go, where they have to move -- and they never miss. And you cannot misguide them. It has been tried, but you cannot misguide them. They will reach to the source. Some inner guide is working.

In Soviet Russia they have been experimenting with cats, with rats, and with many small animals. A cat, a mother cat, was separated from her children and the children were taken deep down into the sea; she could not know what was happening to her children. Every type of scientific instrument was attached to the cat to measure what was going on within her mind and her heart, and then one child was killed, deep in the sea. Immediately the mother became aware. Her blood-rate changed. She became puzzled and worried, her heartbeat increased.. as soon as the child was killed. And the scientific instrument said that she was feeling severe pain. Then after a while everything became normal. Then another child was killed -- again the change. And the same with the third child. It happened every time, exactly at the same time, without any time-gap. What was happening?

Now Soviet scientists say the mother has an inner guide, an inner feeling-center and it is joined to her children, wherever they are. And she immediately feels a telepathic relationship. The human mother will not feel so much. This is puzzling. It should be quite the otherwise: the human mother should feel more because she is more evolved. But she will not because the head has taken everything into its hands and the inner centers are all lying paralyzed.

THIS CONSCIOUSNESS IS THE SPIRIT OF GUIDANCE OF EACH ONE. BE THIS ONE. Whenever you are puzzled in a situation and you cannot see how to get out of it, don't think; just be in a deep non-thinking and allow the inner guide to guide you. In the beginning you will feel afraid, insecure, but soon, when you come every time to the right conclusion, when you come every time to the right door,

you will gather courage and you will become trusting.

If this trust happens, I call it faith. This really is religious faith -- the trust in the inner guide. Reasoning is part of the ego. It is you believing in yourself. The moment you go deep within you, you have come to the very soul of the universe. Your inner guide is part of the Divine guidance. When you follow it, you follow the Divine; when you follow yourself, you are complicating things, and you don't know what you are doing. You may think yourself very wise. You are not.

Wisdom comes from the heart, it is not of the intellect. Wisdom comes from the innermost depth of your being, it is not of the head. Cut your head off, be headless -- and follow the being, whatsoever, wheresoever it leads. Even if it leads into danger, go into danger, because that will be the path for you and your growth. Through that danger you will grow and become mature. Even if the inner guide leads you to death, go into it, because that is going to be the path for you. Follow it, trust it, and move with it.

Vigyan Bhairav Tantra, Vol 2

Chapter #38
Chapter title: The inner guide

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The first question:

SOME OF THE TECHNIQUES IN THE ONE HUNDRED AND TWELVE METHODS SEEM TO BE END RESULTS AND NOT TECHNIQUES, SUCH AS THOSE THAT SAY TO "BECOME UNIVERSAL CONSCIOUSNESS" OR "BE THIS ONE" ETC. IT SEEMS THAT WE NEED TECHNIQUES TO ACHIEVE THESE TECHNIQUES. WERE TECHNIQUES LIKE THESE MEANT FOR VERY ADVANCED PERSONS WHO COULD JUST BECOME COSMIC AT A MERE SUGGESTION?

Such techniques were meant, not for very advanced persons, but for very innocent persons -- simple, innocent, trusting. Then just a suggestion is enough. You have to have something to do because you cannot trust.You don't have faith. Unless you do something, nothing can happen to you because you believe in action. If something happens to you suddenly without any doing on your part, you will be scared and you will not believe it. You may even bypass it; you may not even record in the mind that it happened. Unless you DO, you cannot feel something happening to you -- this is the way of the ego. But for an innocent person, for an innocent, open mind, just a suggestion is enough. Why? Because really, the innermost being is not something to be achieved in the future -- it is here and now, it is already the case. Whatsoever is to be attained is here, present in you right this very moment. If you can trust without any effort, it can become revealed. It is not a question of time, of you having to work it out. It is not somewhere far away that you have to travel to. It is you. You may call it God, you may call it nirvana or whatsoever you like -- it is you already. So even a suggestion , if believed totally, can reveal it to you. That's why so much significance is given to SHRADDHA, trust, faith. If a person can believe in the master, just a hint, a suggestion, an indication -- and in a flash everything will be revealed.

The basic point to be understood is this: there are things which you cannot attain right now because time

will be needed to produce them. They are not with you. If I give you a seed, it cannot immediately become a tree. Time will be needed, and you will have to wait and work. Then the seed cannot become the tree immediately. But you are really the tree already. It is not a seed which has to be worked, it is a tree hidden in darkness, it is a tree which is covered, it is a tree which you are inattentive too -- that's all. Your inattention is the cover. You are not looking at it, that's all. You are looking somewhere else and that's why you are missing it. In a trusting moment the master can tell you, just by a suggestion, that it is here. And if you can believe, if you can look in that dimension in trust, it will be revealed to you.

These techniques are not for advanced people; they are for simple, innocent people. Advanced people are, in a way, difficult. They are not innocent, they have been working, they have attained something, and they have a subtle ego behind it. They know something so they are not innocent, they cannot believe. You will have to argue and convince them -- and then too they will have to make some efforts. By an innocent mind, I mean a mind which is not arguing. It is just like a small child. The child goes with his father hand in hand, he is not afraid. Whatsoever the father is leading, he must be leading in the right direction. The father knows -- so the child need not worry about it. He is not thinking of the future, what is going to happen is not his concern. He is enjoying the very journey; the end is not the problem at all. For the father it may be a problem. He may be afraid. He may be wondering whether they have lost the path or not, whether they are on the right path or not. But for the child it is not a problem. He knows that the father knows. That's all. And wherever the father leads, he will follow -- and he is happy at this very moment.

A trusting disciple, an innocent mind is just like a child -- and the master is more than a father. Once the disciple surrenders, he trusts. Then at any moment, when the master feels that the disciple is tuned, that the disciple is in harmony, he will just give a hint.

I have heard about a Zen master, Bokuju. He struggled hard to attain enlightenment, but nothing happened. Really, with a hard struggle sometimes nothing will happen, because the hard struggle is through the ego. And through hard struggle the ego becomes more hard. He did whatsoever could be done but the goal was no nearer. Rather, on the contrary, it was further away; further away than when he had started the journey. He was puzzled, confused, so he came to his master. The master said, "For a few years just completely stop any effort, any goal, any destination. Just forget, and live moment to moment near me. Don't do anything. Simply eat, sleep, walk, and just be near me. And don't raise any question... just see me, my presence. And don't make any effort because nothing is to be achieved. Forget the achieving mind because the achieving mind is always in the future -- that's why it goes on missing the present. Just forget that you have to achieve anything."

Bokuju believed in his master. He started living with him. For a few days, a few months, ideas floated in, thoughts came, and sometimes he would become uneasy and would think, "I am wasting time. I am not doing anything. How can it happen without doing anything? If it couldn't happen through such hard effort, how is it going to be easily attained by not doing anything?" But, still, he believed in the master. By and by the mind slowed down, and in the present of his master he started to feel a subtle calm flowing -- a silence would fall from the master onto him. He started feeling a merging. Years passed. He completely forgot that he was. The master became the center and he started to live like a shadow.

Then the miracle is possible -- this happening itself is the miracle. One day, suddenly, the master called his name, "Bokuju, are you here?" Just this, "Bokuju, are you here?" And he said, "Yes, master." And, it is said, he became enlightened.

There was nothing like a technique, not even a suggestion -- just, "Bokuju, are you here?" The total presence had been called, "Are you here, not moving anywhere, not gone somewhere else? With total intensity, are you present here?" And Bokuju said, "Yes, master." In that "yes" he became totally present there.

It is said that the master started laughing and Bokuju started laughing, and the master said, "Now you can go. Now you can move out there and help people by your presence." Bokuju never taught any method. He would simply ask this much, "Just be near. Remain present." And whenever a disciple was in tune, he would call the name of the disciple and ask, "Are you here?" This was the whole technique.

But this technique will need a grounding of your mind, a deep innocence. There are many techniques which are simple, the simplest possible: just a saying, "Be this one" -- just a hint. But it must have been said by the master in a certain moment. "Be this one" cannot always be said. It must have been said in a certain tuning, when the disciple was totally one with the master, or totally with the universe, merged. Then the master says, "Be this one" -- and suddenly the focus will change and the last part of the ego will dissolve.

These methods worked in the past but now it is difficult, very difficult, because you are so calculating,

you are so clever. And being clever is just against being innocent. You are so calculating, you know too much arithmetic. This calculation goes on and on in the mind: whatsoever you do, it is always calculated, planned. You are never innocent, never open, receptive; you believe too much in yourself. Hence you go on missing. These methods won't be helpful for you unless you prepare. That preparation can be very long, and you are very impatient.

This age is basically the most impatient age that has ever happened on this earth. Everyone is impatient, everyone is too time-conscious, and everyone wants to do everything immediately. Not that it cannot be done -- it can be done immediately. But with such time-consciousness it is impossible. People come to me and they say that they have come only for one day. The next day they are going to Sai Baba, and after meeting him they will go to Rishikesh, and then they will go somewhere else. Then they return frustrated and they think there is nothing India can give. It is not a question of whether India can give something or not, the question is always whether you can receive it or not. You are in such a hurry and you want something immediately. Just like instant coffee, you think of instant meditation, instant nirvana. It is not possible. Nirvana cannot be packed, cannot be made instant. Not that it is impossible to make it instant, it can become instant -- but it can become instant only with the mind which is not after the instant. That's the problem. It can become instant. Immediately, this moment, it can happen. Not even a single moment is needed. But only to one who is relaxed about time completely, to one who can wait for infinity -- for him it will happen instantly.

This looks paradoxical but this is the case. If you can wait for eternity, you will not need to wait at all. But if you cannot wait for even a single moment, you will have to wait for eternity. You will have to wait because the mind which says, "Let it happen immediately," is a mind which has already moved from the moment. It is running, it is standing nowhere, it is just on the move. A mind which is on the move, on the way, cannot be innocent.

You may not be aware of it but innocent people are always without time-consciousness. Time lingers slowly. There is no hurry to go anywhere, they are not running. They are enjoying moment to moment. They are chewing each moment. And each moment has its own ecstasy to deliver. But you are in such a hurry that it cannot be delivered. While you are here, your hands are in the future, your mind is in the future -- you will miss this moment. And this will be always the case; you will always miss the now. And NOW is the only time! The future is false, the past is just memory. The past is no more, the future is yet to be -- and all that ever happens is the now. Now is the only time.

So if you can be prepared to slow down a little, to become non-calculating, playing like children, here and now, then these simple techniques can work miracles. But this century is too time-conscious. That's why you ask, IT SEEMS THAT WE NEED TECHNIQUES TO ACHIEVE THESE TECHNIQUES. No. These are techniques, not end-results. They look like end-results because you cannot conceive of how they can work. They can work in particular mind; they cannot work in other types of mind. And really, those who know, they say that all the techniques will ultimately bring you to the innocence where the phenomenon happens. When the phenomenon happens, it will be because the techniques will have brought you to that innocence -- if the innocence is there.

But it is difficult now because nowhere is innocence taught; everywhere we are teaching cleverness. Universities are not to make you innocent, they are to make you clever, cunning, calculating. The more clever you are, the better you will be in the struggle of life. You can gain much wealth, prestige, power, if you are calculating. If you are innocent, you will prove to be stupid; if you are innocent, then you will be nowhere in this competitive world. This is the problem: in this competitive world you may not be anywhere, but in that non-competitive world of nirvana, if you are innocent, you will be somewhere. If you are calculating you will not be anywhere in the world of nirvana, but in this world you will be somewhere. And we have chosen this world to be our goal.

Old universities differed completely, their orientation was totally different. Nalanda, Takshila -- they did not teach calculation, they did not teach cleverness. They were teaching innocence. Their orientation was different from Oxford or Kashi or Cambridge. Their orientation was totally different -- they were creating a different type of mind. So it almost always happened that a person who studied in Takshshila or Nalanda would become a BHIKKHU, a SANNYASIN, in the end. By the time he graduated from university he would renounce this world. Those universities were anti-world; they were preparing for some other dimension. They were preparing you for something else which cannot be measured in terms of this world. These techniques were for those type of people. Either they were innocent by their nature or they were training themselves to be innocent.

When Jesus said to his followers, "If someone hits you on one cheek, you give him the other," what is he intending to do? He is trying to make you innocent. Only a foolish person would do this. When someone hits you on one cheek, a calculating mind will say, "Hit him hard, immediately." And a really calculating mind will say, "Before someone hits you, hit him. Because attack is the best defense." Ask Machiavelli -- he is the cleverest mind. He says, "Before someone attacks you, you attack him, because attack is the best defense. Once someone has attacked you, you are already weak; he has already gained over you. Now the race is not equal. He is ahead of you. So don't allow the enemy to go ahead. Attack before anybody attacks you."

This is a calculating mind; this is a clever mind. Machiavelli was read by every prince and every king in medieval Europe -- but he was such a clever person that no king would employ him. He was read -- his book was the bible for power-politics, every prince would read his book The Prince and they would follow it -- but no king was ready to employ him because he was such a clever man. It was better to keep him away -- he was dangerous; he knew too much. He said, "Virtue is not good, but pretending to be virtuous is. Don't be virtuous, but pretend always that you are virtuous. That is the real good because then you gain from both the ends: from vice you gain, and from virtue also." This is the calculating mind. Go on pretending that you are virtuous, and always praise virtue. But never be really virtuous. Always praise virtue so others know that you are a virtuous person. Always condemn vice -- but don't be afraid to use it.

Jesus says, "When someone hits you on one cheek, give him the other. And if someone takes your coat, snatches it, give him your shirt also. And if someone forces you to carry his load for one mile, tell him that you are ready to carry it for two miles." This is patent foolishness, but very meaningful. If you can do this, these techniques will be for you. Jesus is preparing his disciples for sudden enlightenment. Just think about it. If you can be so innocent, so trusting, that if the other is hitting you, he must be hitting you for your good -- so give him the other cheek also, and let him hit it. The other's goodness is believed in, trusted in; no one is your enemy. When Jesus says, "Love your enemies," this is the meaning. No one is your enemy; don't see the enemy anywhere. That doesn't mean that there will not be enemies and there will not be people who will exploit you. There will be. They will exploit you. But be exploited -- and don't be cunning. Just look at that dimension: be exploited but don't be cunning. Be exploited but don't be mistrusting, don't disbelieve, don't lose faith. That is more valuable than anything others can cheat you of. Nothing else is so valuable.

But how do our minds function? If one man deceives you, the whole of humanity is evil. If one man is dishonest or you think that he is dishonest, then you don't believe in man at all. Then the whole of humanity has become dishonest. If one Jew is a miser, then the whole race of Jews is miserly. If one Mohammedan is bigoted, then all Mohammedans are. Just one is enough for us to lose our faith in all. Jesus says, "Even if all are dishonest, you should not lose faith, because faith is more valuable than what these dishonest people can take from you by their dishonesty." So really, if you lose faith you are losing something; otherwise nothing is lost.

For such innocent people these techniques are enough, they will not ask for anything more. You say, and it happens to them. Just on hearing the master many have become illumined -- but in the past, not in this age.

I have heard a story about Rinzai. He was a very poor BHIKKHU, a poor SANNYASIN, a beggar. As he was sleeping in his hut a thief entered. There was nothing in the hut except a blanket that he himself was using. He was sleeping on the floor, covered with his blanket. Then he became very uncomfortable and stared to think, "What an unfortunate fellow! He has come so far from the village to find something, and there is nothing in my hut. What misery! How to help him? The only thing is this blanket." And he was under it and the thief would not have the courage to snatch the blanket, so he slipped out from under it, left it there and slipped into a dark corner. The thief took the blanket and went away. The night was very cold, but Rinzai was happy that the thief had not gone back empty-handed.

Then he sat at the window of his hut. The night was cool, and the full moon was in the sky. He wrote a small haiku, a small poem. In the haiku he said, "If I could have given this moon to that thief, I would have." This mind! What has he lost? Just a blanket. What has he gained? The whole world, all that can be gained. He has gained innocence, trust, love.

For this man no technique is needed. His master would say, "Just look. Be aware. Be alert." And that would do.

The second question:

HOW TO DIFFERENTIATE BETWEEN THE DICTATES OF THE UNCONSCIOUS MIND AND THAT OF THE

The first thing: because of Freud, much misunderstanding has arisen around the word "unconscious". Freud completely misunderstood it, misinterpreted it. And he has become the very basis of modern knowledge about mind. To Freud, unconscious meant simply the repressed conscious, the suppressed part of the conscious. So all that is evil and bad, immoral, has been suppressed. Because the society cannot allow it, it has to be suppressed within. For Freud, that repressed part is the unconscious -- but not for mystics. Freud is not a mystic; he has not entered his own unconscious. He has been simply observing cases of patients: ill people, abnormal people, mad, insane, pathological. He has been studying the pathological mind, and through the study of the pathological mind -- and that, too, from without -- he concluded that just underneath the conscious there is an unconscious mind. That unconscious mind carries all that has been suppressed from the childhood, all that society has condemned. The mind has suppressed it, just to forget that it is there.

But it is there -- and it goes on functioning. And it is very powerful: it goes on changing the conscious, it goes on playing tricks with the conscious. The conscious is really impotent before it, because whatsoever is repressed is repressed only because it is so powerful that society cannot cope with it. So society has been repressing it and society doesn't know what else to do with it. For example, sex. It is so powerful that if you don't repress it you won't know what to do with it. It will lead you into dangerous paths. And it is such a forceful energy that the whole society will become chaotic if it is allowed completely.No marriage could exist, no love could exist, everything could be just a chaos if it was allowed total freedom -- because then man would behave like an animal. If there were no marriage, no family, the whole society would be destroyed. Society depends on the unity of the family; the family depends on marriage; marriage depends on sex-suppression. Everything that is natural, forceful, has been inhibited, tabooed -- so forcibly that you feel guilty about it and you go on fighting with it. Society has not only created policemen outside, it has created inner policemen, your conscience -- a double arrangement so that you don't go astray so that you cannot be natural, you have to be unnatural.

Now modern psychologists say that insanity is part of civilization -- no civilization can be without madness. But mad people are suffering because you have forced such an order over them that their natural instincts are crushed. They have been crippled. It may be that your madmen are more powerful than you, that's why their inner instincts have revolted and they have thrown their conscience, their mind, everything, overboard. That's why they are mad. A better concept of humanity, a better organization, a better discipline with more knowledge and wisdom, may use them. They may prove geniuses; they may prove very talented people. They are. But they have such a force in them that they cannot repress themselves. And society will not allow them to move because they are wild. Freud came to the conclusion that civilization needs the unconscious, the repressed part.

But really, for Tantra and yoga this unconscious is not the unconscious, it is just between the conscious and the unconscious, a small boundary. It is subconscious. The conscious has forced something down, but the conscious knows about it. It is not really unconscious, you know about it. You may not want to recognize it, you may not want to be attentive to it, because you are afraid that if you give it attention it will come up. You have forced it into darkness but you are conscious bout it. The Freudian unconscious is not really unconscious, it is only subconscious. It is not dark night, it is in the light, you can see it.

Tantra talks about the real unconscious which is not suppressed by you but which is your deepest being. And your conscious is just one part of it which has come into light, the one-tenth part which has seen the light, which has become conscious. Nine parts, nine-tenths, are just hidden underneath. That unconscious is really your source of life-energy, of being. Your conscious mind is one-tenth of the whole mind and this conscious mind has created its own center: that center is the ego. This center is false because it doesn't belong to the whole mind, it is not the center of the whole mind. It is just a center of the conscious part, a fragment. The fragment has created its own center and that center goes on pretending it is the center of the whole being. No, your total mind has a center: that center is called the guide. That center is in the unconscious and it will be revealed only when five fragments, or half of the mind, come into light. Then the center which is the guide will be revealed. It is hidden in the unconscious.

So you need not be afraid of the unconscious; it is the Freudian unconscious you are afraid of. It is something to be afraid of. But this Freudian unconscious can be thrown out in catharsis. Hence my great insistence on catharsis. This Freudian unconscious can be thrown out in catharsis: whatsoever you wanted to do and you have not done, do it, meditatively. Don't do it to anyone because that will create a chain of

events -- and you will not be in control. Just do it in a vacuum. If you are angry, do it in a vacuum. If you feel sexuality, throw it into the sky. If you feel anything, just allow it to move from your inwards outwards. Express it. A meditative catharsis will relieve you of the Freudian unconscious. With the technique that I am teaching -- if it is followed -- the Freudian unconscious will simply disappear. And only when this Freudian unconscious disappears can you penetrate the real unconscious. It is just in-between, between the conscious and the unconscious. You just go on throwing your rubbish things into a room and you close it; you go on accumulating a junkyard -- Freudian unconscious is just a junkyard. Don't throw it in -- I say, throw it out. When it moves in, you will become pathological, you can go insane. When it moves out you will become fresh, young, unburdened. For this age, catharsis is a must. No one can reach the inner guide without catharsis. And once you are in deep catharsis you need not be afraid. Then the real unconscious will start revealing itself; then it will penetrate into your conscious, and then for the first time you will become aware of your vast territory. You are not such a small fragment, you have a very vast being, and this vast being has a center -- that center is the inner guide.

How to differentiate between the unconscious and the inner guide? How to differentiate between the Freudian unconscious and the inner guide? It will be difficult if you don't go through catharsis. But you can feel a difference by and by because the Freudian unconscious is just a repressed thing. If something appears in you with a violent force, know well that this violent force is coming because you have repressed it in the first place. If something simply appears in you without any violence, just bubbles up silently, easily, without any sounds, even soundlessly, then know that this is the real unconscious. From the guide something is coming to you. But you will become proficient only when you go through catharsis. Then you will know what is happening. Whenever anything comes from the Freudian unconscious you will feel disturbed, it will make you uneasy, uncomfortable; and whenever something comes from the guide you will feel such serenity, you will feel so happy, so at ease, so at home, that you cannot imagine it. You will simply feel that this is the thing. Your total being is in harmony with it, there is no resistance. You know this is the right, this is the good, this is the truth -- and nobody can convince you otherwise. With the Freudian unconscious you can never be serene, you can never be still and calm; you will be disturbed. It is a sort of disease that has come up -- and there will be a fight with it. So it is better if you pass through deep catharsis, then the Freudian unconscious will become silent, by and by.

And just as bubbles come up from a riverbed, come up to the very surface of the water, you will feel bubbles coming up from the very bed of your being. They will come to your conscious mind. But their very coming will give you a deep tranquility -- a feeling that nothing can be more right than this. But before it happens you have to unburden yourself of the Freudian unconscious. And that can happen only if you are in a let-go, because the innermost being is so nonviolent that it will not assert itself. The Freudian unconscious will want to assert itself; every moment it is trying to assert itself and you are pushing it back. This is the difference. It wants to assert itself, it wants to become active, it wants to lead you somewhere, it wants to manipulate you -- and you are resisting it, fighting it. The real unconscious, the guide, is not assertive. If you allow it, if you invite it, prayerfully, it will come to you just like an invited guest. You have to be in a let-go. Only then will it come. When it feels you are ready, when it feels it will not be denied, rejected, when it feels it will be welcomed, then it will come to you. So, you have to do two things: catharsis for the Freudian unconscious, and training in let-go and surrender for the real guide, the real unconscious. These two things done, you will know the difference.

The difference really cannot be taught to you -- you will know it. When it happens, you will know it. How do you know the difference between when there is pain in your body and when the whole body feels a well-being? When the whole body is filled with well-being and when your head has a headache, how do you feel what the difference is? You simply know it. You cannot define it, you simply know it: you know what a headache is and you know what well-being is.

The real guide will always give you a feeling of well-being, and the Freudian unconscious will always give you a feeling of headache. It is a turmoil, it is an inner conflict, it is anguish, it is pain suppressed. So whenever it comes you will feel painful all over.

Because of this Freudian unconscious, many things have become painful which are not naturally painful For example, sex. Because society has repressed sex, it has become painful. One of the most blissful things in natural life is sex. But it has become painful. If you move into sex you will feel frustrated, you will feel guilty, at the end you will feel weakened. And you will decide never to have sex again. This is not because of natural sex, this is because of the unconscious. Sex has become painful. It has been so repressed that it has become ugly and painful Otherwise it is one of the most natural ecstasies. If a child is never taught that

sex is bad and a sin he will enjoy it, and every time he will feel a deep well-being flowing all over the body.

Men feel more well-being than women -- because women are repressed more. No one requires that a boy should be a virgin but everyone requires, even the boy himself, that the girl he is going to marry should be a virgin. Even playboys require that the girl should be a virgin. Women's unconscious has been repressed ore than men's, that's why only a few women achieve orgasm. And that, too, in the West -- in the east not more than five per cent of women, at the most, achieve any enjoyment in sex. Ninety-five percent are simply fed up with it. That's why when sadhus and monks teach that sex is sin, women always agree. They gather in multitudes around monks because the thing appeals to them, it is right. Because they are so suppressed they have never known any bliss out of it. In India, while making love, woman are not supposed to move, be active. They have to lie still like a corpse. If they are active their man will become suspicious: they are enjoying sex and this is not the sign of a good woman. A good woman is one who doesn't enjoy. In the East they will say that if you want to marry, marry a good woman, and if you want to enjoy, then have a friendship with a bad woman -- because only bad women can enjoy. This is unfortunate. The woman is not supposed to move, to be active, she should be just dead. How can she achieve orgasm when the energy is not moving?

And if she cannot enjoy it she is bound to be against the husband and she is bound to think that the husband is evil. Every day Indian women come to me and they say that they are fed up with sex and their husbands are forcing them again and again to have sex. They don't like it, they are disgusted. And why are the husbands not so disgusted? Why are the women disgusted? The reason is that they have a greater repressed unconscious about sex than men.

Sex will become painful. If you have suppressed it, it is a headache. Anything can become a headache -- just suppress it, that is the trick. It will become a suffering. And anything can become blissful -- just express it, don't suppress it.

This Freudian unconscious is all that you know right now. You don't know about the real unconscious, the Tantra unconscious -- that's why you are afraid. And afraid, you cannot let go. Afraid, you cannot lose control. You know that if you lose control, immediately the suppressed instincts will take over. Immediately, whatsoever you have repressed will come to the mind and it will insist on being acted out. That's why you are afraid. Catharsis is needed first so the fear goes. And then you can let go. And if you let go, a very silent force will start flowing to your conscious mind and you will feel a well-being, you will feel that you are at home, you will feel that everything is good, you will feel that you are blessed.

HOW CAN ONE RECOGNIZE THAT THE INNER GUIDE HAS COME INTO FUNCTION? This will be the first sign: you will start feeling good, good about yourself. Remember, you always feel bad about yourself. I almost never come across a person who feels good about himself. Everyone is condemning himself, everyone thinks he is bad. And when you think you are bad how do you suppose that someone else is going to love you? And when no one loves you, you feel frustrated. But you yourself don't love you. You have never touched your hand lovingly, you have never felt your body lovingly, you have never thanked God that he has given you such a beautiful body, such a beautiful organism. No, you just feel disgusted. And the religions, the so-called religions have taught you to feel condemned -- this body is a bag of sins. You are carrying a burden.

When the unconscious is released you will feel suddenly that you are accepted, you are not bad. Nothing is bad. The whole of life becomes deep down a blessing. You feel blessed. And the moment you feel blessed, all others around you become blessed; you can bless them, you can feel happy. Because you feel condemned, you feel bad about yourself and you think the same about others. How can you love another's body if you condemn your own body? If you are against your own body, how can you love another body? You will condemn -- deep down you will condemn. Really, religions have prepared you to become just ghosts. They don't want you to be with the body, they want you to be just unembodied spirits. Everything has been so condemned..and you have taken it for granted. I have seen in scriptures, in many scriptures, that it written that your body has nothing but blood, fat, phlegm -- just to condemn it. I don't know what these persons who were writing these scriptures wanted. Did they want gold to be there? Why is blood bad? Blood is life! But they have condemned it and we have accepted the condemnation. They must be mad, insane.

Jains always say that their TEERTHANKARAS never urinated, they don't defecate. Such bad things. But why is urine bad? What do you want to urinate instead of urine? And what is bad in it? But it is such a bad thing. And psychologists say that because the sex center and the urinating organ are the same in man, sex has become condemned. And in woman the sex center is just in the middle, on one side defecation and

on the other side urination, sex cannot be good if it is between two such bad things. The condemnation of sex has come because we have condemned defecation. But why? Why condemn it? What is bad? But we accept condemnation and when we accept, then there are problems.

Your whole body is condemned by neurotic people. They may have written scriptures but that doesn't make any difference. They may have been great leaders -- neurotics almost always are. They are great leaders because they are so fanatic that they can immediately get a following. And there are always people who worship fanaticism. Anyone who says something strongly will have people falling at his feet saying he is the right leader. and he may be just neurotic, just mad. These neurotic people have condemned you and you have accepted them, you have been conditioned by them.

When the unconscious flows in you, a subtle well-being will come. You will feel good: everything is good, and everything is Divine. Your body comes from the Divine, your blood also, your urine also. Everything is Divine. When the unconscious flows in you, everything is Divine, everything becomes spiritual. Nothing is bd, nothing is condemned. This will be the feeling, and then you will fly. You will become so light you cannot walk. Then nothing is a burden on your head. Then you can enjoy small things in a very great way. Then every trivial things becomes a beauty. But that beauty is given by you -- whatsoever you touch becomes golden because deep down you are so filled with bliss.

This will be the first thing that will happen to you -- a goodness about yourself. And, when the unconscious starts flowing into your conscious, the second thing will be that you will become less world-oriented, less intellectual, more total. Then if you are happy you will not just simply say that you are happy -- you will dance. Just saying, "I am happy," is pale, meaningless. I see people who say, "I am happy" -- but just look at their faces! I know people who say, "I love you," but their body is not expressing anything. Words are dead but we have substituted them for life. When the unconscious flows in you, this will be the difference: you will live with your total being. When you feel happy, you will dance. Then you will not simply say, "I am happy"-you will be happy: that's the difference. You will not say, "I am happy" -- there is no need to say it because you will be happy. Then there will be no need to say to someone, "I love you" -- you will be love. Your whole being will show the feeling, you will vibrate with love. Anybody passing nearby will feel that you love; anyone just touched by your hand will feel a subtle energy has entered into him. There is a warmth in your presence, a happiness.

This will be the second thing. First, you will feel a goodness about yourself and about everything; and second, you will become total. When the guide takes you, you will be total.

The third question:

> WHEN THAT INTUITION STARTS FUNCTIONING, IS SURRENDER THE ONLY TECHNIQUE FOR THAT INTUITION, OR THE INNER GUIDE? DOES A PERSON LIVING THROUGH INTUITION ALWAYS SUCCEED? HOW DO YOU VALUE SUCCESS AND FAILURE? IS IT NOT TRUE THAT THE PERSON LIVING INTUITIVELY WILL BECOME WEAK INTELLECTUALLY?

Surrender is the only technique for the inner being to become active.

DOES A PERSON LIVING THROUGH INTUITION ALWAYS SUCCEED? No, but he is always happy -- whether he succeeds or not. And a person not living intuitively is always unhappy whether he succeeds or not. Success is not the criterion because success depends on many things. Happiness is the criterion because happiness depends only on you. You may not succeed because others are competitors there. Even if you are working intuitively, others may be working more cunningly, more cleverly, more calculatingly, more violently, more immorally. So success depends on many other things; success is a social phenomenon. You may not succeed.

Who can say that Jesus succeeded? Crucifixion is not a success, it is the greatest failure. A man crucified when he was just thirty-three -- what type of success is this? No one knew about him. Just a few villagers, uneducated people, were his disciples. He had no position, no prestige, no power. What type of success is this? Crucifixion cannot be said to be a success. But he was happy. He was totally blissful -- even when being crucified. And those who were crucifying him would remain alive for many years but they would remain in misery. So really, who was undergoing crucifixion? That is the point. Those who crucified Jesus, were they undergoing crucifixion? Or was Jesus, who was crucified? He was happy. How can you crucify happiness? He was ecstatic. How can you crucify ecstasy? You can kill the body but you cannot kill the soul. Those who crucified him, they lived, but their life was nothing but a long slow crucifixion --

misery and misery and misery.

So the first thing is that I don't say that if you follow the inner guide you will always succeed -- in the sense that the world recognizes success; but in the sense that a Buddha or a Jesus recognizes success, you will succeed. But that success is measured by your happiness, your bliss -- whatsoever happens is irrelevant, you will be happy. Whether the world says that you have been a failure, or the world makes you a star, a success, it doesn't make any difference. You will be happy whatsoever the case; you will be blissful. Bliss is success to me. If you can understand that bliss is success, then I say you will succeed always.

But to you bliss is not success; success is something else. It may even be misery. Even if you know that it is going to be a misery, you long for success. Ask political leaders -- they are in misery. I have not seen any political leader who is happy. They are just miserable, but still they are trying for higher posts, trying to get still higher on the ladder. And those who are already above him are in misery, and he knows it. But we are ready to be miserable if success comes to us. So what is success to us? Success is egoistic fulfillment, not bliss. It is just so that people will say that you have succeeded. You may have lost everything -- you may have lost your soul; you may have lost all that innocence that gives bliss; you may have lost all that peace, silence, that brings you nearer to the Divine; you may have lost all, and become just a madman -- but the world will say you are a success.

For the world, ego gratification is the success; for me it is not. For me, to be blissful is success -- whether anyone knows about you or not. It is irrelevant whether anyone knows about you or not, whether you live totally unknown, unheard of, unnoticed. But if you are blissful, you have succeeded.

So remember this distinction because there are many people who would like to be intuitive, who would like to find the inner guide, just to succeed in the world. For them the inner guide will be a frustration. In the first place, they cannot find it. In the second place, even if they can find it, they will be miserable. Because what they are aiming at is recognition by the world, ego fulfillment -- not bliss.

Be clear in the mind -- don't be success-oriented. Success is the greatest failure in the world. So don't try to succeed otherwise you will be a failure. Think of being blissful. Every moment think of being more and more blissful. Then the whole world may say you are a failure but you will not be a failure. You have attained.

Buddha was a failure in the eyes of his friends, family, wife, father, teachers, society -- he was a failure. He had become just a beggar. What type of success is this? He could have been a great emperor: he had the qualities, he had the personality, he had the mind. He could have been a great emperor but he became a beggar. He was a failure -- obviously. But I say to you he was not a failure. If he had become an emperor then he would have been a failure because he would have missed the real life. What he attained under the Bodhi Tree was the real and what he lost was unreal.

With the real you will succeed in the inner life; with the unreal... I don't know. If you want to succeed in the unreal then follow the path of those who are working in cunningness, cleverness, competition, jealousy, violence. Follow their path, the inner guide is not for you. If you want to gain something of the world, then don't listen to the inner guide.

But ultimately you will feel that although you have won the whole world, you have lost yourself. Jesus says, "And what does a man get if he loses his soul and gains the whole world?" Who will you call a success: Alexander the Great or Jesus the Crucified? So if -- and that `if' has to be understood well -- if you are interested in the world, then the inner guide is not a guide for you. If you are interested in the inner dimension of being then the inner guide, and only the inner guide, can help.

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SUPPOSE YOUR PASSIVE FORM TO BE AN EMPTY ROOM WITH WALLS OF SKIN -- EMPTY.

GRACIOUS ONE, PLAY. THE UNIVERSE IS AN EMPTY SHELL WHEREIN YOUR MIND FROLICS INFINITELY.

SWEET HEARTED ONE, MEDITATE ON KNOWING AND NOT-KNOWING, EXISTING AND NOT-EXISTING. THEN LEAVE BOTH ASIDE THAT YOU MAY BE.

ENTER SPACE, SUPPORTLESS, ETERNAL, STILL.

These techniques are concerned with emptiness -- they are the most delicate, the most subtle. Even to conceive of emptiness seems impossible. Buddha used all these four techniques for his disciples and BHIKKHUS, and because of these four techniques he was totally misunderstood. Buddhism got completely uprooted from Indian soil just because of these four techniques.

Buddha said that there is no God. If there is God, you cannot be totally empty. You may not be there but the God will be there, the Divine will be there. And your mind can deceive you, because your Divine may be just your mind playing tricks. Buddha said that there is no soul, because if there is any soul, ATMA, you can hide your ego behind it. Your ego will be difficult to leave if you feel that there is some self within you. Then you cannot be totally empty because you will be there.

Just to prepare the ground for these techniques of emptiness, Buddha denied everything. He was not an atheist but he appeared to be an atheist because he said that there is no God, he said there is no soul, he said there is nothing substantial in existence -- existence is empty. But this was just to prepare the ground for these techniques. Once you enter emptiness you have entered all -- you may call it the Divine, you may call it God, or ATMA, soul, whatsoever you like -- but you can enter the truth only when you are totally empty. Nothing should be left of you.

Hindus thought that Buddha was destroying religion, that he was teaching irreligion. And people who heard him, even they couldn't follow, because whenever you go somewhere, you go to seek something -- you never go to seek emptiness. So those who went to hear him were seeking something -- nirvana, moksha, the other world, heaven, truth -- but they were seeking something. They had come to gratify their ultimate desire: to find the truth. That is the last desire. And unless you are completely desireless, you cannot know the truth; the very condition of knowing is to be totally desireless.

So one thing is certain, you cannot desire truth. If you desire it, the very desire will become the barrier. There were masters before Buddha who were teaching, "Don't desire, be desireless." But they were talking about God, about the kingdom of God, heaven, paradise, moksha, the ultimate freedom and liberation -- and they were saying, "Be desireless." Buddha felt that you cannot be desireless if there is something to be attained. You may pretend that you are desireless, but this pretension, desirelessness, is also from some desire to be fulfilled. It is false. The masters say that you cannot attain to ultimate bliss with desire, and you want to attain ultimate bliss -- so you start being desireless, you try to be desireless, so that you can attain the ultimate bliss. But the desire is there.You are trying to be desireless just because of the desire. So Buddha said that there is no God to be attained. Even if you desire, there is no one to be attained... so be desireless. There is no moksha somewhere, there is no goal. Life is meaningless and goal-less.

His emphasis is beautiful and wonderful -- no one has tried that way. He destroyed all the goals just to help you to be desireless. If the goals are there, how can you be desireless? And if you are not desireless, you will not attain to the goal -- this is the paradox. He destroyed all the goals -- not that those goals are not there, they are there and they can be attained -- but if you want to attain them, if you desire to attain them, it becomes impossible. The very basic condition is you must be desireless -- then the ultimate happens to you.

So Buddha says there is nothing to be desired, desires are futile. Drop all desires and when there is no desire you will be empty.

Just imagine, if there is no desire within you, what will you be? You are nothing but a bundle of desires. If all desires go, you simply disappear. Not that you will not exist -- you will exist, but as an emptiness. You will be there, just like a vacant room: no one is there, just a SUNYA, a nothingness. Buddha has called this nothingness ANATMA, ANATTA, no-soulness. You will not feel any center, that "I am"; there will be just "am-ness", no "I" to it, because "I" is nothing but accumulated desires, condensed desires, crystallized desires -- many, many desires have become your "I".

It is just as in physics. Physicists say that if you analyze matter, then matter is nothing but atoms; there is nothing to join the atoms, each atom is surrounded by vacant space. If you have a rock in your hand, there is no rock, just atoms of energy, and between two atoms, infinite space. Even a rock is spacious, porous. They say that soon we will be able to pull that space out from anything.

H.G. Wells has written a story.

In the twenty-first century, a passenger starts calling for coolies in a big station. Other passengers who are traveling in the same compartment with this passenger cannot understand, because he has no luggage, just a packet of cigarettes and a small matchbox. That is all his luggage. And he goes on calling for coolies. A big group gathers and a passenger asked, "Why? Why are you calling? You don't have anything. You can carry this matchbox and this packet of cigarettes yourself. What are you going to do with these two dozen coolies?" The passenger laughs and he says, "Try, try that matchbox. That matchbox is not ordinary. One railway engine is condensed into it."

It is possible soon. Space can be pulled out and then it can be again forced in, and the engine will take its shape again. Then big things can be carried without much problem. The weight will remain the same but the shape, the form, will become smaller and smaller. A matchbox can contain a railway engine, but the weight will remain the same, because space has no weight. You can pull out the space but you cannot pull out the weight. The weight will remain the same because weight is contained by the atoms, not by the space. They say that the whole earth can be condensed into the form, the shape, of one apple, but the weight will remain the same. And if you pull apart all these atoms; if you take one atom out, and then another, and then another; if you take all the atoms out, nothing will be left behind -- so matter is just an appearance.

Buddha has analyzed the human mind in a simpler way: he is one of the greatest scientists possible. He says your ego is nothing but desires, atomic desires. There are millions of desires; they make you. If you go on pulling out desires one by one, a moment will come when there is no desire left, you have disappeared... just space, just vacant space remains. And this, Buddha says, is nirvana. This is the cessation of your being completely; you are no more. And Buddha says this is silence: unless you are completely gone, silence cannot descend on you. Buddha says you cannot be silent because you are the problem; you cannot be peaceful because you are the disease; and you can never be blissful because you are the only barrier. The bliss can come at any moment but you are the barrier. When you are not, bliss will be there; when you are not, peace will be there; when you are not, silence will be there, when you are not, ecstasy will be there. When your inner being is totally empty, this emptiness itself is bliss. That's why Buddha's teachings are called SUNYAWAD, the philosophy of emptiness, or the philosophy of zero.

These four techniques are to attain this state of being, or you can call it this state of no-being -- there is no difference. You can give it a positive term, as Hindus and Jains have called it, soul, or you can give it a more appropriate but negative term, as Buddha has called it, ANATTA, no-selfness or no-soulness. It depends on you. But whatsoever you call it, there is no one to be named and called, there is just infinite space. That's why I say that these are the ultimate techniques, the most delicate, the most difficult -- but the most wonderful. And if you can work with any of these four techniques, you will gain the unattainable.

The first technique:

SUPPOSE YOUR PASSIVE FORM TO BE AN EMPTY ROOM WITH WALLS OF SKIN -- EMPTY.

SUPPOSE YOUR PASSIVE FORM TO BE AN EMPTY ROOM WITH WALLS OF SKIN... but inside, everything empty. This is one of the most beautiful techniques. Just sit in a meditative posture, relaxed, alone, your backbone straight and the whole body relaxed -- as if the whole body is hanging on the backbone. Then close your eyes. For a few moments go on feeling relaxed, more relaxed, becoming calmer and calmer and calmer. Do this for a few moments, just to be in tune. And then suddenly start feeling your

body is just walls of skin and there is nothing inside, there is no one inside, the house is vacant. Sometimes you will feel thoughts passing, clouds of thoughts moving, but don't think that they belong to you. You are not. Just think that they are roaming in a vacant sky -- they don't belong to anyone, they don't have any roots.

Really this is the case: thoughts are just like clouds moving in the sky. They don't have any roots and they don't belong to the sky, they simply roam in the sky. They come and they go and the sky remains untouched, uninfluenced. Feel that your body is just walls of skin and there is no one inside. Thoughts will still continue -- because of old habit, old momentum, old cooperation, thoughts will go on coming. But just think that they are rootless clouds moving in space -- they don't belong to you, they don't belong to anybody else. There is no one to whom they can belong -- you are empty. It will be difficult, but because of the old habits, nothing else. Your mind would like to catch some thought, be identified with it, move with it, enjoy it, indulge in it. Resist! Just say there is no one to indulge, there is no one to fight, there is no one to do anything with this thought. Within a few days, a few weeks, thoughts will slow down, they will become less and less. The clouds will start disappearing, or, even if they come, there will be great gaps of cloudless sky when there will be no thought. One thought will pass. Then another will not come for a period. Then another will come and then there will again be an interval. In those intervals you will know for the first time what emptiness is. And the very glimpse of it will fill you with such deep bliss you cannot imagine.

Really it is difficult to say anything about it, because whatsoever is said in language will refer to you, and you will not be there. If I say that you will be filled with happiness it will be nonsense. You will not be there, so how can I say you will be filled with happiness? Happiness will be there. Just within the four walls of your skin, happiness will be there, vibrating -- but you will not be there. A deep silence will descend on you, because if you are not, no one can create a disturbance. You always go on thinking that somebody else is disturbing you; the traffic noise on the road, children playing around you, the wife working in the kitchen... somebody is disturbing you. Nobody is disturbing you; you are the cause of the disturbance. Because you are there, anything can disturb you. If you are not there, then disturbances will come and pass through the emptiness without touching it. You are there -- very touchy, a wound; anything immediately hurts you.

I have heard about a scientific story. It happened after the third world war that all were dead; now there was no one on the earth, only trees and hills were there. One big tree thought to create a great noise, as it used to create in the past. It fell down from a big rock, it did everything that was possible, but there was no noise. Because for noise your ears are needed, for sound your ears are needed. If you re not there, sound cannot be created. It is impossible. I am speaking here. I am making sound because you are here. If no one is here, I may go on speaking, but sound cannot be created. But I can create it myself because I myself can hear it. If no one is there to hear, sound cannot be crated, because sound is a reaction of your ears.

If no one is there on the earth, the sun will rise but it cannot create light. It seems absurd. We cannot conceive of it because we always think that the sun will rise and there will be light. Your eyes are needed. Without your eyes, the sun cannot create light. It may go on rising but it will be futile because the rays will pass in emptiness. There will be no one who can react and who can say that this is light. Light is a phenomenon of your eyes. You react. Sound is a phenomenon of your ears. You react. What do you think... a rose is there in the garden, but if no one passes, will there be perfume? A rose alone cannot create perfume. Impossible. You and your nose are needed -- someone to react and interpret that this is perfume, this is rose-perfume. However hard a rose tries, without a nose it will not be a rose at all.

The disturbance on the street is not there really, it is within your ego. Your ego reacts and says that this is a disturbance. It is your interpretation. Sometimes in a different mood you may enjoy it. Then it will not be a disturbance. You may enjoy it in a different mood. And then you will say, "This is beautiful. What music!" But in a sad moment even music will become a disturbance. But if you are not there, just space, emptiness, there can be neither disturbance nor music. Things will just pass through you, unnoticed. Because unstruck, there is no wound to react, there is no one to respond; not even an ego will be created. This is what Buddha calls nirvana.

And this technique can help you.

SUPPOSE YOUR PASSIVE FORM TO BE AN EMPTY ROOM WITH WALLS OF SKIN -- EMPTY. Sit in a passive state, inactive, not doing anything.... Because whenever you do something the doer comes in. Really there is no doer. Only because of the doing you imagine that there is one. Buddha is difficult only because of this. Only because of linguistic forms have problems arisen. We say a man is walking. If you analyze this sentence, it means that there is someone who is walking. But Buddha says there is only a

process of walking, there is no one who is walking. You are laughing. Because of language it appears that there is someone who is laughing. Buddha says there is laughter but no one inside who is laughing. When you laugh, remember this, and find out who laughs. You will never find anyone -- there is simply laughter. There is no one behind it doing it. When you are sad, there is no one who is sad, there is simply sadness. Look at this. Simply sadness. It is a process: simply laughter, simply happiness, simply unhappiness. There is no one behind it.

Only because of language do we go on thinking in terms of two. If there is movement, we say there must be someone who has moved -- the mover. We cannot conceive of movement alone. But have you ever see the mover? Have you ever seen the one who laugh? Buddha says there is life, the process of life, but no one inside who is alive. And then there is death, but no one dying. For Buddha you are not a duality -- the language creates a duality. I am speaking, there is no one who is speaking. It is a process. It belongs to no one.

But for us this is difficult because our mind is deeply rooted in dualism. Whenever we think of some activity, we conceive of some actor inside, some doer. That's why a passive, inactive form is good in meditation because then you can fall into emptiness more easily. Buddha says, "Don't meditate. Be in meditation." The difference is vast. I will repeat. Buddha says, "Don't meditate. Be in meditation." Because if you meditate, the doer has come in -- you will go on thinking that you are meditating. Then meditation has become an act. Buddha says, "Be in meditation." That means be totally passive, don't do anything, and don't think that there is any doer. That's why sometimes, when the doer is lost in the doing, you feel a sudden upsurge of happiness. It comes because you have become one. With a dancer a moment comes when dance takes over the dancer disappears -- then happens a sudden blessing, a sudden beatitude, a sudden ecstasy. He is filled with unknown bliss. What has happened? Only the doing remained and the doer was no more.

At the war-front, soldiers sometimes attain to very deep bliss. It is difficult to conceive of because they are so near death -- at any moment they can die. In the beginning it makes them afraid; they tremble in fear. But you cannot continue trembling and fearing every day, continuously. One becomes accustomed, one accepts death -- then the fear disappears. And when death is so near and with any wrong movement you may be dead immediately, the doer is forgotten, and only duty remains, only doing remains. And one has to be so deeply in the doing that one cannot go on remembering that "I am". That "I am" will create trouble. You will miss. You will not be totally in the activity. And life is at stake so you cannot afford duality. Action becomes total. When action is total, you suddenly feel you are happy as you have never been before. Warriors have known very deep springs of joy that ordinary life cannot give to you. That may be the reason why war is so appealing. And that may be the reason why KSHATRIYAS, warriors, have attained to moksha more than brahmins; because brahmins are always thinking and thinking -- much mental activity. Twenty-four Jain TEERTHANKARAS, Ram, Krishna, Buddha, were all KSHATRIYAS, warriors. They have attained to the highest peak.

No businessman has ever been heard to attain to that peak. He lives in such security that he can afford to be dual. Whatsoever he is doing, it is never total. Profit cannot be a total activity. You can enjoy it, but it is never a life-and-death problem. You can play with it, but nothing is at stake. It is a game. A business is playing a game, the game of money. The game is not very dangerous so businessmen almost always remain mediocre.. Even a gambler may attain to higher peaks of bliss than a businessman, because a gambler moves into danger. He stakes everything that he has got -- in that moment of total stake the doer is lost.

That may be the reason why gambling is so appealing, war is so appealing. As far as I understand, behind whatsoever is appealing, there must be some ecstasy lurking somewhere, some hint of the unknown somewhere, some glimpse of the deep mystery of life hidden somewhere there. Otherwise nothing can be appealing.

Passivity.... Any posture that you take in meditation should be passive. In India we have evolved the most passive ASANA, the most passive posture, that is SIDDHASANA. And the beauty of it is that in this SIDDHASANA posture, as Buddha sits, the body is in the deepest of passive states. Even while lying down you are not so passive; even while sleeping, your posture is not so passive, it is active. Why is a SIDDHASANA so passive? For many reasons. In this posture the body is locked, closed. The body has an electric circle: when the circle is closed and locked, the electricity moves round and round inside the body, it does not leak out. Now it is a proved scientific phenomenon that in certain postures your body leaks energy. When the body is leaking energy, it has to create energy continuously. It is active. The body dynamo has to work continuously because you are leaking. When energy is leaking from the outside body,

the inside body has to be active to replace it. So the most passive state will be when no energy is leaking.

Now in Western countries, particularly in England, they treat patients just by making a circle of their body electricity. In may hospitals these techniques are being used and they are very helpful. A person lies on the floor on a net of wires. The net of wires is just to make a circle of his body electricity. Just half an hour is enough, and he will feel so relaxed, so filled with energy, so strong, that he cannot believe that when he came he was so weak.

In all the old cultures, people used to sleep in a particular direction in the night just so that energy didn't leak out -- because the earth has a magnetic force. To use that magnetic force you have to lie in a particular direction -- then the force in the earth will magnetize you the whole night. If you are lying opposite to it the force is fighting with you and your energy will be destroyed. Many people in the morning feel very depressed, very weakened. This should not be so, because sleep is meant to rejuvenate you, to give you more energy. But there are many people who are energetic when they go to bed but in the morning they are just dead. There can be many reasons for it but this may be one: they are lying in the wrong direction. If they are lying against the earth magnet they will feel dissipated.

So now scientists say that the body has an electric circuit which can be locked, and they have studied many yogis sitting in SIDDHASANA. In that state the body is leaking the minimum energy; energy is preserved. When energy is preserved the inner batteries need not work, there is no need for any activity. So the body is passive. In this passivity, you can become more empty than if you are active.

In this SIDDHASANA posture your backbone is straight and the whole body is also straight. Now many studies have been done. When your body is straight, totally straight, you are least influenced by the gravitation of the earth. That's why if you sit in a posture which is inconvenient, which you call inconvenient, the inconvenience is caused because your body is affected by more gravitation. If you are sitting straight then gravitation is least effective, because it can pull only your backbone, nothing else. That's why it is difficult to sleep while standing. It is almost impossible to sleep while standing in a SHIRSHASANA, on your head. For sleep you have to lie down. Why? Because then the earth has the maximum pull on you -- and the maximum pull makes you unconscious. For sleep you have to lie down on the ground, so the earth's gravitation touches the whole of your body and pulls every cell of it. Then you become unconscious. Animals are more unconscious than man because they cannot stand erect. Evolutionists say that man could evolve because he could stand erect, on two feet. The gravitation pull is less. Because of that he could become a little more aware.

In siddhasana, the gravitational pull is at its minimum. The body is inactive and passive, closed inside, it has become a world unto itself. Nothing is moving out, nothing is coming in .Eyes are closed, hands are locked, feet are locked -- energy moves in a circle. And whenever energy moves in a circle, it creates an inner rhythm, an inner music. The more you hear that music, the more you feel relaxed.

SUPPOSE YOUR PASSIVE FORM TO BE AN EMPTY ROOM -- just like an empty room -- WITH WALLS OF SKIN -- EMPTY. Go on dropping into that emptiness. A moment will come sometime when you feel everything has disappeared; that there is no one, nobody, the house is vacant, the lord of the house has disappeared, evaporated. In that gap, in that interval, when you are not present inside, the Divine will be present. When you are not, God is. When you are not, bliss is. So try to disappear. Try to disappear from within.

The second technique:

> GRACIOUS ONE, PLAY. THE UNIVERSE IS AN EMPTY SHELL WHEREIN YOUR MIND FROLICS INFINITELY.

GRACIOUS ONE, PLAY. THE UNIVERSE IS AN EMPTY SHELL WHEREIN YOUR MIND FROLICS INFINITELY. This second technique is based on the dimension of play. That has to be understood. If you are inactive, it is good to fall into deep emptiness, into the inner abyss. But you cannot be empty the whole day and you cannot be passive the whole day. You will have to do something. Activity is a basic requirement, otherwise you cannot be alive. Life means activity. So you can be inactive for a few hours, but for twenty-four hours you will have to be active. And meditation should be something which becomes your style of life, it should not be a fragment. Otherwise you will gain it and lose it. If you are inactive one hour then for twenty-three hours you will be active. The active forces will be more, and they will destroy whatsoever you attain in your inactivity. The active forces will destroy it. And the next day you

will again do the same: for twenty-three hours you will accumulate the doer and in one hour you will have to drop it. It will be difficult. So your mind must change its attitude about work and activity. Hence the second technique.

Work should be considered as play, not as work. Work should be considered as play, just a game. You should not be serious about it; you should be just like children playing. It is meaningless, nothing is to be achieved; just the very activity is enjoyed. You can feel the distinction if you play sometimes. When you work it is different: you are serious, burdened, responsible, worried, anxious, because the result, the end-result, is the motive. The work itself is not worth enjoying. The real thing is just in the future, in the result. In play there is no result, really. The very process is blissful. And you are not worried, it is not a serious thing. Even if you look serious, it is just pretending. In play you enjoy the very process; in work the process is not being enjoyed -- the goal, the end, is important. The process has to be tolerated anyhow. It has to be done because the end has to be achieved. If you could achieve the end without this, you would drop activity and jump to the end.

But in play you would not do that. If you could achieve the end without playing, then the end would be futile. It has meaning only through the process. For example, two football teams are on the playing-ground. Just by throwing a coin they can decide who will win and who will be defeated. Why go through so much effort, unnecessarily exerting yourself? The thing can be decided very easily just by tossing a coin. The end will be there. One team can win, another can be defeated. Why work for it? But then there will be no meaning, no significance. The end is not meaningful, the very process is the meaning. Even if no one wins and no one is defeated the game was worth it. The activity in itself is enjoyed.

This dimension of play has to be applied to your whole life: whatsoever you are doing, be there in that activity so totally that the end is irrelevant. It may come, it has to come, but it is not on your mind. You are playing, you are enjoying.

That's what Krishna means when he tells Arjuna to leave the future in the hands of the Divine. The result of your activity is in the hands of the Divine, you simply do. This simply doing becomes a play. That's what Arjuna finds difficult to understand, because he says that if it is just play, then why kill, why fight? He understands what work is but he cannot understand what play is. And Krishna's whole life is just a play. You cannot find such a non-serious man anywhere. His whole life is just a play, a game, a drama. He is enjoying everything but he is not serious about it. He is enjoying it intensely but he is not worried about the result. What happens is irrelevant.

It is difficult for Arjuna to understand Krishna because he calculates, he thinks in terms of the end-result. He says in the beginning of the Gita, "This whole thing seems to be absurd. On both sides my friends and my relatives are standing to fight. Whosoever wins, it will be a loss, because my family, my relatives, my friends, will be destroyed. Even if I win, it will not be worth anything because to whom am I going to show my victory? Victories are meaningful because friends, relatives, family will enjoy them. But there will be no one, the victory will be just over dead bodies. Who will appreciate it? Who will say, `Arjuna, you have done a great deed'? So whether I am victorious or I am defeated, it seems absurd. The whole thing is nonsense." He wants to renounce. He is deadly serious. And anyone who calculates will be that deadly serious.

The setting of the Gita is unique: war is the most serious affair. You cannot be playful about it, because lives are involved, millions of lives are involved -- you cannot be playful. And Krishna insists that even there you have to be playful. You don't think about what will happen in the end, you just be here and now. You just be a warrior playing. Don't get worried about the result because the result is in the hands of the Divine. And it is not even the point if the result is in the hands of the Divine or not. The point is that it should not be in your hands. You should not carry it. If you carry it then your life cannot become meditative.

This second technique says, GRACIOUS ONE, PLAY. Let your whole life be just a play. THE UNIVERSE IS AN EMPTY SHELL WHEREIN YOUR MIND FROLICS INFINITELY. Your mind goes on playing infinitely: the whole thing is just like a dream in an empty room. While meditating, one has to look at the mind just frolicking, just like children playing, jumping out of overflowing energy, that's all. Thoughts jumping, frolicking, just a play -- don't be serious about them. Even if a bad thought is there, don't feel guilty. Or, if there is a very great thought, a very good thought -- that you want to serve humanity and transform the whole world; and you want to bring heaven onto earth -- don't get too much ego through it, don't feel that you have become great. This is just a frolicking mind. Sometimes it goes down, sometimes it comes up -- it is just overflowing energy, taking many shapes and forms. Mind is just an overflowing

spring, nothing else.

Be playful, Shiva says, Gracious one, play. The attitude of the player means he is enjoying the activity, it is good in itself. No profit motive is involved; he is not calculative. Just look at a businessman. Whatsoever he is doing, he is calculating about the profit, what he is going to attain out of it. A customer comes. The customer is not a person, he is just a means. What can be profited out of him? How can he be exploited? Deep down he is calculating what is to be said, what is to be done. Everything is calculated just to manipulate, just to exploit. He is not concerned with this person, he is not concerned with the deal, he is not concerned with anything -- he is concerned only with the future, the profit.

Look at the East:in the villages still, a businessman is not just a profit-maker, and the customer has not come just to purchase something. They enjoy it. I remember my old grandfather. He was a cloth merchant and I and my whole family was puzzled because he enjoyed it so much. For hours together it was a game with the customers. If something was worth ten rupees, he would ask fifty rupees for it, and he knew this was absurd. And his customers knew it too, they knew that it must be near about ten rupees, and they will start from two rupees. Then a long haggling would follow -- hours together. My father any my uncles would get angry. "What is going on? Why don't you simply say what the price is?" But he had his own customers. When they came, they would ask, "Where is Dada, where is grandfather? Because with him it is a game, a play. Whether we lose one rupee or two, whether it is more or less, that is not the point!"

They enjoyed it. The very activity in itself was something worth pursuing. Two persons were communicating through it. Two persons were playing a game and both knew it was a game -- because of course a fixed price was possible.

In the West now they have fixed prices because people are more calculating and more profit-motivated. They cannot conceive of wasting time. Why waste time? The thing can be settled within minutes. There is no need. You can just write the exact price. Why fight for hours together? But then the game is lost and the whole thing becomes a routine. Even machines can do it. The businessman is not needed; the customer is not needed.

I have heard about a psychoanalyst who was such a busy man and who had so many patients that it was difficult to have personal contact with everyone. So he would feed his tape-recorder for a particular patient and the tape-recorder would say whatsoever that psychoanalyst wanted to say to the patient.

Once it happened that it was the appointed time of a patient who was a very rich man. The psychoanalyst was entering a hotel. Suddenly he saw the patient sitting there. So he asked, "What are you doing here? It was your time with me." The patient said, "I am so busy that I have fed my words to my own tape-recorder. Both the tape-recorders are talking to each other. Whatsoever you have to say to me, my tape-recorder has recorded, and whatsoever I have to say to you, your tape-recorder has recorded it from my tape-recorder. This same time, and we are both free."

If you are too calculating then persons disappear, and more and more mechanization comes in. Even now in villages in India the haggling goes on. It is a game and worth enjoying. You are playing. It is a match between two intelligences, and two persons come in deep contact. But it is not time-saving. Games can never be time-saving. And in games you don't worry about the time. You are carefree, and whatsoever is going on, you enjoy it right in that moment. Being playful is one of the deepest bases of all meditative processes. But we are businesslike; we are trained for it. So even when we meditate, we are looking for the end, for the result. And whatsoever happens, you will be unsatisfied.

People come to me and they say, "Yes, meditation is growing, progressing. I'm feeling more happy, a little more silent, at east, but nothing else is happening." What nothing else? I know that people like this are bound to come some day and say, "Yes, I am feeling nirvana, but nothing else is happening. I am blissful, but nothing else is happening." What nothing else? He is looking for some profit and unless some very visible profit comes into his hands, something which he can deposit in a bank, he cannot be satisfied. Silence and happiness are so vague, you cannot possess them, you cannot show them to anyone.

Every day it happens that people come to me and they say that they are sad. They are expecting something which should not be expected even in businesses -- and they are expecting in their meditations. The business mind comes into meditation with the whole training of business -- what profit can be made out of it?

The businessman is not playful. And if you are not playful, you cannot be meditative. Be more and more playful. Waste time in play. Just playing with children will do. Even if there is no one, you can jump and dance alone in the room and be playful. Enjoy. But your mind will go on insisting, "What are you doing, wasting time? You can earn something out of this time. You can do something, and you are just jumping,

singing, and dancing. What are you doing? Have you gone mad? Try it. Snatch whatsoever time you can get out of your business, and be playful. Whatsoever. You can paint, you can play on a sitar, anything you like -- but be playful. Look for no profit out of it, see no future in it, just the present. And then, then you can be playful inside also. Then you can jump on your thoughts, play with them, throw them here and there, dance with them, but not be serious about them.

Many people are just unconscious as far as their mind is concerned. Whatsoever happens in their mind, they are unconscious about it; they are drifting in it without knowing where the mind leads them. If you can be aware of any track of the mind you will be puzzled at what is happening. Mind moves through associations. A dog barks on the street. The bark comes to your head -- and now you have started. You may move to the very end of the world through this barking of the dog. You may remember some friend who had a dog. Then this dog is dropped and that friend has come into the mind and he had a beautiful wife and the wife was beautiful... and now you are moving. You can go to the very end of this world and you will never remember that just a dog played a trick on you; it just barked, and put you on the track, and you started to move.

You will feel very awkward at what scientists say about this. They say that this track is fixed in your mind. If the same dog in the same situation barks again, you will follow this track again: the friend, the dog, the wife -- the beautiful wife -- you will go the same way again.

Now they have tried many experiments with electrodes in the human brain. They touch a particular spot in the brain and then a particular memory is released. Suddenly you see that you are five years old, playing in a garden, running after a butterfly. Then the whole sequence is there: you feel pleasant, everything is nice, the air, the garden, the smell, everything comes alive. It is not simply memory, you relive it. Then the electrode is pulled out and the memory stops. If the electrode again touches the same spot, again the same memory comes again. It is just as if you are remembering something mechanical. And it always starts from a certain beginning and ends at a particular end; and then starts from the beginning... just as you record something on a tape-recorder. Your brain has millions of memories, millions of cells recording, and it is all mechanical.

These experiments on the human brain are very strange and very revealing. Memories can be revived again and again, again and again. One experimenter tried three hundred times and the memory was the same -- it was recorded. The person on whom the experiment was done became aware and he felt that it was very, very weird because he was not the master, he could not do anything. When the electrode touched the place, the memory started and he had to see it. During three hundred times he by and by became a witness. He started seeing the memory but then he became aware that he was different and this memory was different. This experiment can be helpful, very helpful, for meditators, because when you know your mind is nothing but a mechanical recording around you, you are separate.

This mind can be touched. Now scientists say that sooner or later we will cut all the centers which give you anguish, anxiety, because again and again the same thing is touched and the whole thing has to be relived.

I have been trying many experiments with many disciples. Do the same thing and they move in the same vicious circle, again and again, again and again -- unless they become a witness that this is a mechanical thing. You are aware that if you say the same thing to your wife each week, the same thing, she will react. After seven days, when she has forgotten, say the same thing: she will react. Then record -- the reaction is going to be the same. You know, your wife knows, a pattern becomes fixed -- and it goes on. Even a dog can start your pattern just by barking. Something is touched, an electrode has entered. You have started on a journey.

If you are playful in life then you can be playful inside with the mind also. Then be as if you are watching something on a TV screen: you are not involved, you are just a spectator, an onlooker. Look, and enjoy it. Don't say good, don't say bad, don't condemn, don't appreciate, because these are serious things. If a naked woman comes onto your screen, don't say that this is bad, that some devil is playing a trick on you. No devil is there to play a trick upon you. Look at it as if it is just on the screen, a film screen. And be playful about it: say to the lady, "Wait". Don't try to push her out because the more you push her out, the more she will come in -- ladies are difficult. And don't follow her. If you follow then you will be in trouble. Don't follow, don't fight -- this is the rule. Just look and be playful. Just say a "hello" or "good morning". Just look and don't be disturbed at all. Let the lady wait. She will go by herself, as she came: she moves on her own. She is not related to you, she is just something in the memory. Struck by some situation she came there, just a picture. Be playful with it. If you can be playful with your mind it will drop very soon, because

mind can be there only if you are serious. Seriousness is the link, the bridge.

GRACIOUS ONE, PLAY. THE UNIVERSE IS AN EMPTY SHELL WHEREIN YOUR MIND FROLICS INFINITELY.

The third technique:

SWEET-HEARTED ONE, MEDITATE ON KNOWING AND NOT-KNOWING, EXISTING AND NOT-EXISTING. THEN LEAVE BOTH ASIDE THAT YOU MAY BE.

... MEDITATE ON KNOWING AND NOT-KNOWING, EXISTING AND NOT-EXISTING. Meditate on the positive aspect of life and then on the negative -- then put both aside because you are neither. THEN LEAVE BOTH ASIDE THAT YOU MAY BE.

Look at it this way. Meditate on a birth: a child is born, you are born. Then you grow, you become young -- meditate on this whole growth. Then you become old, then you die. From the very beginning, imagine the very moment when your father and mother conceived you, and into the womb of the mother you came. Just the first cell. From there look to the very end, where your body is burning on a funeral pyre and all your relative are standing around you. Then put both aside -- the one who was born and the one who has died. Just put both aside and then look within. There you are -- that which is never born and which is never going to die.

... knowing and not-knowing, existing and not-existing. Then leave both aside that you may be. You can do it with any positive-negative polarity. You are sitting here. I look at you. I know you. When I close my eyes, you are no longer there, I don't know you. Then put aside both the knowledge that I have known and the knowledge that I don't know -- you will be empty. Because when you put both knowledge and no-knowledge aside, you will be empty.

There are two types of people: some are filled with knowledge and some are filled with ignorance. There are people who say, "We know." Their ego is bound up with their knowledge. And there are people who say, "We are ignorant." They are filled with their ignorance. They say, "We are ignorant. We don't know." One is identified with knowledge, the other is identified with ignorance, but both possess something, both cherish something. Push both aside, knowing and not-knowing, so that you are neither -- neither ignorant nor knowing. Put aside both positive and negative. Then who are you? Suddenly the who will be revealed to you. You will become aware of the beyond, that which transcends. Putting aside both positive and negative, you will be empty. You will be no one, neither wise nor ignorant. Put both hate and love aside, put both friendship and enmity aside... when both the polarities are put aside you are empty.

But this is a trick of the mind: it can put one aside but never the two together. It can put one aside -- you can put ignorance aside, then you cling to knowledge. You can put pain aside, but then you cling to pleasure. You can put enemies aside, but then you cling to friends. And there are a few people who do just the verse: they will be put friends aside and cling to the enemies, they will put love aside and cling to hate, they will put wealth aside and cling to poverty, and they put knowledge, scriptures, aside and cling to ignorance. These people are great renouncers. Whatsoever you cling to they put it aside and cling to the opposite -- but they cling all the same

Clinging is the problem, because if you cling you cannot be empty. Don't cling -- this is the message of this technique. Just don't cling to anything positive or negative because with non-clinging you will find yourself. You are there but because of the clinging, you are hidden. With non-clinging you will be exposed, you will be uncovered. You will explode.

The fourth technique:

ENTER SPACE, SUPPORTLESS, ETERNAL, STILL.

Enter space, supportless, eternal, still. Three qualities of space have been given in this technique. Supportless: there can be no support in space. Eternal: it can never end. Still: it will be soundless, it will be silent. Enter this space, it is within you.

But the mind always asks for support. People come to me and if I say to them, "Just sit silently, with closed eyes, and don't do anything," they say, "Give me some AVALAMBAN, some support. Give me some

mantra as a support, because I cannot sit." Just sitting is difficult. If I give them a mantra, it is okay. They can go on repeating the mantra. Then it is easy. With support you are never empty, that's why it is easy. Something must go on, you must be doing something. Doing, the doer remains: doing, you are filled. You may be filled with Aumkar, Aum, Ram, Jesus, Ave Maria, anything -- you may be filled with anything, but you are filled. Then you are okay Mind resists emptiness. It wants always to be filled by something else, because if it is filled it can be. If it is not filled it will disappear. In emptiness you will attain no no-mind. That's why mind asks for support.

If you want to enter inner space, don't ask for support. Drop all supports, mantras, gods, scriptures, whatsoever gives you a support. If you feel you are supported, drop it, and just move inside -- supportless. It will be fearful; you will feel scared. You are moving to where you can be lost completely. You may not be able to come back because all supports will be lost. Your contact with the bank is lost and where this river will lead you, no one knows. Your support is lost. You may fall into an infinite abyss. Hence, fear grips you, and you ask for some support. Even if it is a false support, you enjoy it. Even a false support is helpful. Because for the mind it makes no difference whether a support is real or false -- it must be a support, that's the point. You are not alone, something is there and supporting you.

It happened once that a man came to me. He was living in a house where he felt there were spirits and ghosts. And he was very worried. Through worries, he started seeing more illusions. Through worries, he became ill, weak. His wife said, "If you live any longer in this house, I am leaving." His children were sent to some relative's house.

The man came to me and he said, "It has become very difficult now. I see them clearly. They walk in the night. The whole house is filled with spirits.You help me." So I gave him one of my pictures and said, "Take it. Now I will tackle those spirits. You simply sleep silently, you need not worry. Really, I will tackle them, I will see to them. Now it is my business. And don't interfere. Now you need not be concerned." The man came the next day. He said, "I slept, it was so beautiful! You have done a miracle!"

And I had not done anything but give a support. Through support the mind was filled. It was no longer vacant; someone was there.

In ordinary life you are leaning on many false supports, but they help. And unless you become strong enough, you will need them. That's why I say that this is the ultimate technique -- no support.

Buddha was dying and Anand asked him, "Now you are leaving us, what shall we do? How shall we attain? How shall we proceed now? When the master is gone, we will be wandering in darkness for many, many lives. No one is there to lead us, to guide us, the light is going out." So Buddha said, "It will be good for you. When I am no more, you become your own light. Move alone, don't ask for any support, because support is the last barrier."

And it happened. Anand had not become enlightened. For forty years he was with Buddha, he was the closest disciple, he was just like a shadow to Buddha, moving with him, living with him; he had had the longest contact with him. For forty years Buddha's compassion was falling over him, raining over him -- for forty years. But nothing happened, Anand remained as ignorant as ever. And the day after Buddha died, Anand became enlightened -- the next day, the very next day. The very support had been the barrier. When there was no more Buddha, Anand could not find any support. It is difficult. If you live with a Buddha, and the Buddha goes, then no one can be a support to you. Now no one will be worth clinging to. One who has been clinging to a Buddha cannot cling to anybody else in this world. This whole world will be vacant. Once you have known a Buddha and his love and compassion, then no love, no compassion can compare. Once you have tasted that, nothing else is worth tasting. So Anand was alone for the first time in forty years, totally alone. There was no way to find a support. He had known the highest support; now lower supports would not do. The next day he became enlightened. He must have moved into the inner space, supportless, eternal, still.

So remember, don't try to find any support. Be supportless. If you are trying to do this technique, then be supportless. That is what Krishnamurti is teaching, "Be supportless. Don't cling to a master. Don't cling to a scripture. Don't cling to anything."

That is what every master has been doing. A master's whole effort is first to attract you towards him, so that you start clinging to him. When you start clinging to him, when you become close and intimate with him, then he knows that the clinging must be cut. And you cannot cling to anyone else now -- that is finished. You cannot move to anyone else -- that is impossible. Then he cuts the clinging and suddenly you are left supportless. It will be miserable in the beginning. You will cry and you will weep and you will scream and the whole being will feel that you are lost. Into the very deepest depth of misery you will fall.

But from there one arises alone, supportless.

ENTER SPACE, SUPPORTLESS, ETERNAL, STILL. That space has no beginning, no end. And that space is absolutely soundless. There is nothing -- not even a sound vibrating, not even a ripple. Everything is still.

That point is just within you. Any moment you can enter it. If you have the courage to be supportless, this very moment you can enter it. The door is open. The invitation is for all, all and everyone. But courage is needed; courage to be alone, courage to be empty, courage to dissolve and melt, courage to die. And if you can die within to your inner space, you will attain to the life which never dies, you will attain to AMRIT, to immortality.

Vigyan Bhairav Tantra, Vol 2

Chapter #40
Chapter title: All and nothing mean the same

8 November 1973 pm in Bombay, India

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The first question:

YOU SAID THAT REALLY THERE IS NO ONE INSIDE US, THERE IS ONLY A VOID, AN EMPTINESS, BUT THEN WHY DO YOU OFTEN CALL IT THE BEING, THE CENTER?

Being or non-being, nothing or all -- they look contradictory but they both mean the same. All and nothing mean the same. In dictionaries they are opposites but in life they are not.Nobody understands. Look at it in this way: if I say that I love all, or if I say that I love no one, it means the same. If I love someone, then only is there a difference. If I love all, it means the same as loving no one. There is no difference then. The difference is always in degrees, relative. And these are both two extremes, they have no degrees: the total and the zero have no degrees. So you can call the total a zero, or you can call a zero the total. That's why some enlightened persons have called the inner space emptiness, SUNYA, the void, nothingness, non-being, ANATMA -- and some have called it the inner being, the absolute being, the BRAHMA, ATMA, the supreme self. These are the two ways to describe it. One is positive, the other is negative. Either you have to include all or have to exclude all -- you cannot describe it with any term which is relative. An absolute term is needed. Both the contradictory poles are absolute terms.

But there have been some enlightened persons who have remained totally silent. They have not called it anything, because whatsoever you call it -- whether you call it being or non-being -- the moment you give it a name, a term, a word, you have erred, because it includes both.

For example, if you say, "God is alive," or "God is life," it is meaningless, because then who will be death? He includes all. He must have death in him as completely as life, otherwise to whom will death belong? And if death belongs to someone else and life belongs to God -- then there are two Gods, and then there will be many problems which cannot be solved. God must be both life and death. God must be both the creator and the destroyer. If you say God is the creator, then who is the destroyer? If you say God is good, then who will be evil? Because of this difficulty, Christians, Zoroastrians, and many other religions have created a Devil side by side with God, because to whom will the evil belong? They have created a

Devil. But nothing is solved -- the problem is only pushed one step back because then it can be relevantly asked, "Who has created the Devil?" If God himself creates the Devil, then he is responsible. And if the Devil is something independent, not related to God, then he himself becomes a God, a supreme power. And if God has not created the Devil, how can God destroy him? It is impossible. Theologians go on giving some answers to a question but that answer again creates more questions.

God created Adam, then Adam became evil. He was expelled. He disobeyed God and he was expelled from the heavenly world. It has been asked again and again, and relevantly, why did Adam become evil? The possibility must have been created by God in him -- the possibility to be evil, to go wrong, to disobey. If there was no possibility, no inherent tendency, then how could Adam go wrong? God must have created the tendency. And if the tendency for evil was there, another thing is also certain: the tendency to overcome it was not so strong. the tendency to fight it was not so strong. The evil tendency was stronger. Who created this strength? No one except God can be responsible. Then the whole thing seems to be a hoax. God creates Adam: he creates an evil tendency in him, a strong evil tendency which he cannot control; then he goes wrong; then he is punished. God should be punished, not Adam! Or, you have to accept that some other force exists side by side with God. And that other force must be stronger than God, because the evil can tempt Adam and God cannot protect him. The Devil can provoke and seduce and God cannot protect. The Devil seems to be a stronger God.

There is a church, recently born in America, called the church of Satan, the church of the Devil. They have a high priest, just like the pope of the Vatican. And they say that history proves that the real God is the Devil. And they look logical. They say, "Your God, the God of good, has always been defeated, and the Devil has always been the victorious. The whole of history proves it. So why worship a weak God who cannot protect you? It is better to follow a strong God who can seduce you but who can protect you also -- because he is stronger." The church of the Devil is now a growing church. And they seem logical. This is what history proves.

This duality -- to save God from the negative pole -- creates problems. In India we have not created the other pole. We say God is both: the creator and the destroyer, the good and the bad. This is difficult to conceive of because the moment we say "God" we cannot conceive of him being bad. But in India we have tried to penetrate the deepest mystery of existence -- that is, oneness. Somehow, good and bad, life and death, negative and positive, meet somewhere, and that meeting point is existence, oneness. What will you call that meeting point? Either you will have to use a positive term, or a negative one, because we don't have any other terms. If you use positive terms, then you call it "Being" with a capital B -- God, Absolute, BRAHMA. Or if you want to use s negative term, then you call it nirvana, nothingness, SUNYA, non-being, ANATMA. Both indicate the same. It is both and your inner being is also both. That is why sometimes I call it being, and sometimes I call it non-being. It is both. It depends on you. If the positive appeals to you, then call it being. If the negative appeals to you, then call it non-being. It depends on you. Whatsoever feels good, whatsoever you feel will give you maturity, growth, evolution, call it that.

There are two types of persons: one who cannot feel any affinity with negativity and the other who cannot feel any affinity with the positive. Buddha is the negative type. He cannot feel affinity with the positive, he feels affinity with the negative. He uses all negative terms. Shankara doesn't feel affinity with the negative. He talks about the ultimate reality in positive terms. Both say the same thing. Buddha calls it SUNYA, and Shankara calls it BRAHMA. Buddha calls it the void, nothing, and Shankara calls it the Absolute, the All. But they are saying exactly the same thing.

Ramanuja, one of Shankara's greatest critics, says that Shankara is just a hidden Buddhist. He is not a Hindu, he only appears to be because he uses positive terms. That is all the difference there is. Wherever Buddha says nothing, he says BRAHMA -- all else is the same. Ramanuja says that Shankara is the great destroyer of Hinduism because he has brought Buddhism in from the back door by just using a trick -- wherever a negative term is used, he uses a positive term, that's all. He calls him a "PRACHANNA-BOUDDHA", a crypto-Buddhist. And he is right in a way because there is no difference. The message is the same.

So it depends on you. If you feel an affinity with silence, nothingness, then call that great being Emptiness. If you don't feel an affinity, if you feel afraid, then call that emptiness The Great Being. But then your techniques will be different. If you feel scared with emptiness, aloneness, nothingness, then the four techniques I talked about last night will not be of much use to you. Forget them. There are other methods about which I have been talking. Use positive techniques.

But if you are ready and have the courage to be supportless, to move into emptiness, alone, ready to

cease completely, then these four techniques will help you tremendously. It depends on you.

The second question:

> IF THERE IS ABSOLUTE EMPTINESS INSIDE AN ENLIGHTENED ONE, THEN HOW IS IT THAT HE SEEMS TO BE MAKING DECISIONS, DISCRIMINATING, LIKING THIS OR DISLIKING THAT, SAYING YES OR NO?

This will really look a paradox. If an enlightened one is simply emptiness, then for us it becomes a paradox. Then why does he say yes or no? Why does ht choose? Why does he like some things and dislike other things? Why does he talk? Why does he walk? Why does he live at all?

For us this is a problem; but for the enlightened one it is not a problem. Everything is done out of emptiness. The enlightened one is not choosing. It looks like choice to us but the enlightened one simply moves in one direction -- that direction comes from the emptiness itself.

It is just like this. You are walking. Suddenly a car comes in front of you and you feel that an accident will happen. You don't decide what to do. Do you decide? How can you decide? There is no time. A decision will take time. You will have to ponder and think, weigh up the pros and cons, decide whether to jump this way or that. You don't decide. You simply jump. From where does that jump com? Between the jump and you there is no thinking process. Suddenly you become aware that the car is in front of you and you jump. The jump happens first. Then later on you can think. In that moment you jump through hastiness; your whole being jumps without any decision.

Remember, decision is always of the part, it can never be of the whole. Decision means that there was a conflict. One part of your being was saying, "Do this," another part was saying, "Don't do this." That's why the decision was needed. You had to decide, argue, and one part had to be pushed aside. That's what decision means. When your totality is there, there is no need to decide. There is no alternative. An enlightened one is total within himself, total emptiness. So whatsoever comes out, it comes out of his totality, not out of any decision. If he says "yes" it is not a choice: there was no "no" to be chosen, there was no alternative. "Yes" is the response of his total being. If he says "no", then "no" is the response of his total being. That's why an enlightened man can never repent. You will repent always. Whatsoever you do, it makes no difference -- whatsoever you do, you will repent. If you want to marry a woman, if you decide "yes", you will repent, if you decide "no", you will repent. Because whatsoever you decide is a partial decision, the other part is always against. If you decide, "Yes, I will marry this woman," one part of your being is saying, "Don't do this, you will repent." You are not total.

When difficulties arise.... They are bound to arise because when two different persons start living together, difficulties are bound to arise. There will be conflicts, there will be a struggle to dominate, there will be power politics. Then the other part will say, "Look! What did I say? I was insisting that you shouldn't do this, and you have done it." But that doesn't mean that if you had followed the other part, there would have been no repentance. No! The repentance would have been there, because then you would have married some other woman, and the conflict and the struggle would have happened. Then the other part would go on saying, "I was saying marry the first woman. You have missed an opportunity. A heaven is lost, and you are married to a hell."

You will repent, whatsoever the case, because your decision cannot be total. It is always against a part, and that part will take revenge. So whatsoever you decide, if you do good you will repent, if you do bad you will repent. If you do good, then your mind, the other part, will go on saying that you have missed an opportunity. If you do bad, then you will feel guilty. An enlightened being never repents. Really he never looks backwards. There is nothing to look backwards at. Whatsoever is done is done with his totality.

So the first thing to be understood is that he never chooses. The choice happens to his emptiness; he never decides. That doesn't mean that he is indecisive. He is absolutely decisive, but he never decides. Try to understand me. The decision happens in his emptiness. This is how his whole being acts: there is nothing more to it. If you are walking and a snake crosses your path, you jump suddenly -- that's all. You don't decide. You don't consult a master and a guide. You don't go to look into books in the library about what to do when a snake crosses the path -- how to do it, what the technique is. You simply jump. And remember, that jump is coming from your total being, it has not been a decision. Your total being has acted that way. That is all. There is nothing more to it. To you it seems as if an enlightened one is choosing, deciding,

discriminating, because you are doing that every moment. And you cannot understand something which you have not known at all. An enlightened one happens to be doing things without any decision, without any effort, without any choice -- he is choiceless. But that doesn't mean that if you give him food and stones, he will start eating stones. He will eat the food. To you it will look as if he has decided not to eat the stones, but he has not decided. That is simply foolish. It doesn't occur to him. He eats the food. This is not a decision -- only an idiot person would decide whether to eat stones or food. Stupid minds decide; enlightened minds simply act. And the more mediocre the mind, the more effort has to be made for a decision.

That's what worry means. What is worry? There are two alternatives and no way to decide between them -- and the mind goes on, one moment this side, another moment that side. This is what worry is. Worry means you have to decide and you are trying to decide, but you cannot decide. So you are worrying, puzzled, moving in vicious circles. An enlightened one is never worried. He is total. Try to understand this. He is not divided, he is not split, there are not two beings in him. But in you there is a crowd: not only two, there are many, many persons living in you, many voices, just a crowd. An enlightened one is a deep unity, he is a universe. You are a "multiverse". This word "universe" is beautiful. It means one -- "uni". You are a "multiverse", there are many worlds in you.

The second thing to be understood is that whatsoever you do, before doing it, there is thinking, thought. Whatsoever an enlightened person is doing, there is no thinking, no thought. He is doing it.

Remember, thinking is needed because you have no eyes to see. Thinking is a substitute. It is just like a blind man groping his way on a path with a stick. A blind man can ask people who have eyes how they grope, what type of sticks they use to grope their way on the path. And they will simply laugh; they will say that they don't need sticks. They have eyes. They simply see where the door is, they need not grope for it. And they never think about where the door is. They see and they pass through it. But a blind man cannot believe that you can simply pass through a door. First you will have to think about where the door is. First you will have to inquire. If someone is there you will have to ask where the door is. And even if the direction is given, you will have to grope for it with your stick -- and then too there may be many pitfalls. But when you have eyes, if you want to go out, you simply look... you don't think about where the door is, you don't decide. You simply look, the door is there, you pass through it. You never think that this is a door -- you simply use it and you act.

The same is the situation with unenlightened minds and enlightened minds. An enlightened mind simply looks. Everything is clear. He has a clarity. His whole being is light. He looks around and he simply moves, acts -- he never thinks. You have to think because you don't have eyes. Only blind men think; they have to think because they don't have eyes. They need substitute eyes, and thinking provides that.

I never say that Buddha or Mahavira or Jesus are great thinkers. That would be just nonsense. They are not thinkers at all. They are knowers, not thinkers. They have eyes, they can see, and through their seeing they act. Whatsoever comes out of a Buddha comes out of emptiness, not out of a mind filled with thoughts. It has come out of an empty sky. It is the response of emptiness.

But for us it is difficult because nothing comes to us in that way. We have to think about it. If someone asks a question, you have to think about it. And even then you can never be certain that whatsoever you are saying is the answer. A Buddha answers; he doesn't think. You question him, and the emptiness simply responds. That response is not a thought-over thing. It is a total response. His being behaves that way. That's why you cannot ask for consistency from a Buddha. You cannot. Thought can be consistent, a thinker is bound to be consistent -- but an enlightened person cannot be consistent, because each moment the situation changes. And each moment things come out of his emptiness. He cannot force. He cannot think. He does not really remember what he said yesterday. Every question creates a new answer. And every question creates a new response. It depends on the questioner.

Buddha enters a village. One man asks, "Is there God?" Buddha says, "No." In the afternoon, another man asks, "Is there God?" Buddha says, "Yes." Then in the evening, a third one asks, "Is there God?" Buddha remains silent. In just one day: in the morning, no; in the afternoon, yes; in the evening, silence -- neither yes nor no.

Buddha's disciple, Anand, became puzzled. He had heard all three answers. In the night when everyone had retired, he asked Buddha, "Can I ask you a question? Just in one day you have answered one question in three ways, not only differently, contradictorily. My mind is puzzled. I cannot sleep if you don't answer. What do you mean? In the morning you say yes, in the afternoon no, in the evening you remain silent. And the question was the same." Buddha said, "But the questioners were different. And how can different

questioners ask the same question?" This is really beautiful, very deep. He said, "How can different questioners ask the same question? A question comes out of a being, it is a growth. If the being is different, how can the question be the same? In the morning when I said yes, the man who was asking was an atheist. He had come to get my confirmation that there is no God. And I could not confirm his atheism, because he was suffering because of it. And because I could not be a part in his suffering, and I wanted to help him, I said, "Yes, God exists." That's how I tried to destroy his so-called atheism. In the afternoon, when the other person was there, he was a theist and he was suffering through his theism. I couldn't say yes to him because that would have been a confirmation -- which he had come for. Then he would go and say, `Yes, whatsoever I was saying is right. Even Buddha says so.' And the man was wrong. I could not help a wrong man in his wrongness so I had to say no to destroy whatsoever he is, to shatter his mind. And the man who came in the evening was neither. He was a simple, innocent man and he was not asking for any confirmation. He had no ideology; he was really a religious person. So I had to be silent. I said to him, "Be silent about this question. Don't think about it." If I had said yes, it would have been wrong because he was not there to find a theology. If I had said no, it would have been wrong, because he was not to be confirmed in any atheism. He was not interested in thoughts, in ideas, in theories, doctrines, no; he was a real religious man. How can I utter any word before him? I had to be silent. He understood my silence. When he went away, his religiousness had deepened."

Buddha said, "Three persons cannot ask the same question. They can formulate it in a similar way -- that is another thing. The questions were all "Does God exist?" Their formulation was the same, but the being from where the question was coming was totally different. They meant different things by it; their values were different; their associations with words were different."

I remember, once it happened that Mulla Nasruddin came back to his house one evening. The whole day he had been involved in a football match. He was a fan. IN the evening when he entered the house, his wife was reading a newspaper, and she said, "Look, Nasruddin, there is something for you. It is reported here that a man has given his wife in return for a season ticket for the football matches. You are also a fan, a mad fan, but I cannot conceive that you would do the same. Or would you? Could you exchange me just to get a season ticket for the football matches?"

Nasruddin thought hard, and then he said, "Of course I would not -- because it is ridiculous and criminal. The season is half over."

Every mind has its own orientation. You may use the same words but because you are different, those same words cannot be the same.

Then Buddha said another thing, and that is even more significant. He said, "Anand, why are you disturbed? You were not a party. You should not listen, because not a single answer was given to you. You should remain indifferent, otherwise you will go mad. Don't move with me because I will be involved with many, many types of persons. And if you listen to everything that is not said to you, you will get confused and crazy. You just leave me. Otherwise remember to listen only when I speak to you; at other times don't listen. Whatsoever I say is not your business. It was not said to you and it was not your question at all. So why should you be worried? You were not related. Someone asked, someone else replied. Why are you unnecessarily worried about it? If you have the same question, ask, and then I will answer. But remember, my answers are not to the questions, but to the questioners. I respond. I look at the man, I see through the man, the man becomes transparent -- and this is my response. The question is irrelevant; the questioner is relevant."

You cannot ask for consistency from an enlightened person. Only unenlightened, ignorant persons can be consistent, because they don't have to look. They just follow some ideas. They carry dead ideas, consistently. For their whole life they will carry something and they will remain consistent to it. They are stupid, that's why they can remain consistent. They are not alive. They are dead. Aliveness cannot be consistent. That doesn't mean that it is wrong -- aliveness is consistent, but very deeply, not on the surface. Buddha is consistent in all the three answers, but his consistency is not in the answers -- his consistency is in his effort to help. He wanted to help the first man. He wanted to help the second man. He wanted to help the third man. For all three, compassion was there, love was there. He wanted to help them -- that is his consistency. But it is a deep current. His words are different, his answers are different, but his compassion is the same.

So when an enlightened person speaks, answers, that answer is a total response of his emptiness, of his being. He echoes you, he reflected you, he is a mirror. He has no face of his own. Your face is mirrored in his heart. So if an idiot comes to meet a Buddha, he will meet an idiot -- Buddha is just a mirror. And that

man will go and spread the rumor that Buddha is an idiot. He has seen himself in Buddha. If someone sensitive, understanding, mature, grown up comes, he will see something else in Buddha: he will see his own face. There is no other way -- you go on seeing mirrors in persons who are totally empty. Then whatsoever you carry is your interpretation.

It is said in old scriptures that when you reach an enlightened person, remain totally silent. Don't think, otherwise you will miss the opportunity of meeting him. Just remain silent. Don't think. Absorb him, but don't try to understand him through your head. Absorb him, drink him, allow your total being to be open to him, let him move within you, but don't think about him -- because if you think, then your mind will be echoed. Let your total being be bathed in his presence. Only then will you have a glimpse of what type of being, of what type of phenomenon you have come in contact with. Many came to Buddha. They came and went. They carried their own opinions, and they went out and they spread them. Very few, really very few, understood -- and that is how it should be, because you can understand only according to you. If you are ready to melt and change and be transformed, only then can you understand what an enlightened person, what an enlightened being is.

The third question:

YOU SAID THAT NOISE AND DISTURBANCES ARE NOT OUTSIDE IN THE WORLD, BUT ARE BECAUSE OF YOUR OWN MINDS AND EGO. BUT WHY DO THE SAINTS AND MYSTICS ALWAYS LIVE IN UNNOISY, UNCROWDED PLACES?

Because they are still not saints and mystics. They are still endeavoring, still working. They are seekers, not SIDDHAS. They have not reached. Noise will disturb them, the crowd will disturb them. The crowd will pull them back to its own level. They are still weak, they need protection. They are still not confident. They cannot move into temptation. They have to protect themselves in the lonely solitude where they can grow and become strong. When they are strong there will be no problem. Mahavir moved into the wilderness. For twelve years he was alone, silent, not talking, not moving in villages or cities. Then he became enlightened. Then he came back to the world. Buddha was in total silence for six years. Then he came back to the world. Jesus or Mohammed, or anyone -- when they are growing they need protected conditions. When they have grown, then there is no problem.

So if you find a mystic afraid of moving in a crowd, then know well that he is still a child, growing. Otherwise why should a mystic be afraid of moving in crowds? Nothing can be done to him by the crowd, by the noise, by the world, by the objects of the world. With all this madness around him, nothing can be done to him. He cannot be touched. He can move and he can live -- anywhere it happens for his emptiness to live, he can live.

But in the beginning it is good to be alone, to be in a harmonious, natural surrounding. So remember, don't think that because you live in a noisy Bombay you are a mystic, or you have grown up and have become a SIDDHA. If you want to grow you will also have to move sometimes, for some definite periods, into loneliness -- out of the crowd, out of the concerns of the world, relations of the world, objects of the world -- into such a place where you can be alone and not disturbed by others. As you are now you can be disturbed, but once you have the strength, once you have the inner power, once you are crystallized and you know that now no one can shatter your inner center, you can move anywhere. Then the whole world is lonely. Then wherever you are is wilderness. Then the space of silence moves with you because you are the creator of it. Then around you, you create your own inner silence, and wherever you move, you are in silence. No one can penetrate that silence. No noise can disturb it.

But unless the crystallization has happened, don't believe that you will not be disturbed. You are disturbed, whether you know it or don't know it. Really, you are so disturbed that you cannot know it. You have become accustomed to disturbance. Every nerve is on edge; you are continuously disturbed. Right now you don't feel the disturbance -- to feel the disturbance sometimes you need to be not disturbed. Only then can you feel it in contrast. You are continuously disturbed but you have become accustomed to it, habituated to it. You think this is how life is. It would be good if you move into the Himalayas for some time. It would be good to go into some remove village, a remote forest, and be alone for a few days' silence -- as if the whole of humanity has disappeared. Then come back to Bombay. Then you will know what disturbance you have been living in. You will be suddenly disturbed. Now you have a contrast. You had an

inner music, now it is shattered. For seekers solitariness is good; for SIDDHAS it is irrelevant.

And there are two types of wrong people. With the first type, if you say to them that it is they who are disturbed, the situation is irrelevant, then they will never go into solitariness to have a glimpse of what silence is. Then they will remain here and they will say, "Nothing disturbs us. It is us really, not the surrounding. So we remain here." And they are disturbed but their theory will become a rationalization. Then there are other people, the other type of wrong people, who, if you tell them to move into silence, to solitude, because it will help, they will move -- but then they will never come back. Then it becomes an addiction and they will remain weak forever, they will always feel afraid of coming back to the world. Then their solitariness has not been a help; rather, it has become a hindrance. They are not stronger through it, they have become weaker. Now they cannot move in the world. Both these types are wrong.

Be the third type, which is the right type. In the beginning, know well that you are disturbed by circumstances; so sometimes try, manage, to move out of them. Then when you are out of them, whatsoever silence you attain, bring it back to your circumstances and try to preserve it. If you can preserve it in the circumstances, then only will the theory have become an experience. Then you know that nothing disturbs. Then you know it is you ultimately who are disturbed or not disturbed. But make it an experience -- just as a theory it is useless.

The fourth question:

> IT IS ONE THING TO REALIZE COSMIC CONSCIOUSNESS ON EARTH, AND TRANSCEND BODY. BUT HOW DO REALIZED ONES KNOW FOR SURE THAT THIS CONSCIOUSNESS IS ETERNAL AND WILL REMAIN AFTER THE DEATH OF THE BODY?

The first thing is they don't bother about it. They are not worried about whether it will remain or not. It is you who are worried. They don't think of the next moment. The next life is just irrelevant; even the next day, the next moment, is not a point of concern. It is you who always ask about something in the future, something of the future. Why? Because your present is just empty, your present is just nothing, your present is just rotten, your present is such a suffering that you can tolerate it only if you go on thinking of the future and the paradise and the life ahead. Just here now there is no life so you pitch your mind into the future just to escape from the present, the ugly present. One who is realized is here and now, totally alive. All that can happen has happened. There is no future to it. Whether death is going to kill him or not is not a concern at all. It is the same. Whether he disappears or remains, it makes no difference. This moment is so rich, so absolutely rich, this moment is so intense, that his whole being is here and now.

Anand asked Buddha again and again, "What will happen to you when your body dies?" And Buddha insisted again and again, "Anand, why are you so concerned about the future? Why don't you look at me, at what is happening now?" But again, after a few days, he will ask, "What happens to an enlightened one when his body dies?" He is afraid about himself. He is afraid. He knows that when the body dies there is no possibility of reviving it, there is no possibility of remaining, there is no possibility of being. And he has not attained anything. The light will just go out -- it has been a futile thing. If that happens without his attaining anything, he will simply disappear. So the whole thing was meaningless, the whole suffering was meaningless, leading nowhere. He was concerned; he wanted to know if something survives after the body. But Buddha says, "I am here and now. What will happen in the future is not a concern at all."

So the first thing is that a realized one is not bothered. That is one of the signs of a realized one -- he is not bothered by the future.

And the second thing -- you asked, how does he know for sure? Knowledge is always sure. Certainty is inherent, intrinsic, to knowledge. You have a headache. Can I ask you, "How can you say for sure that you have a headache?" You will say, "I know." I can ask, "But how are you sure that your knowledge is right and not wrong?" But no one asks such nonsensical questions. When the headache is there, it is there -- you know it. Knowledge is intrinsically certain. When one is enlightened, he knows he is enlightened; he knows that he is not this body; he knows that inside he is just a vast space. And space cannot die. Things can die, space cannot die.

Just think about this room. We can destroy this building, this "Woodlands", but we cannot destroy the roominess in this room. Can you destroy it? The walls can be destroyed, but we are sitting here in this roominess, space. The walls can be destroyed, but how can you destroy this room -- not the walls, the space

here? The whole of "Woodlands" may disappear -- it will disappear one day -- but this space will remain. Your body will disappear and because you don't know the inner space, you are afraid. You want to know it for sure. But an enlightened man knows that he is the space -- not the body, not the walls, but the inner space. The walls will drop, they have dropped many times, but the inner space will remain. It is something he has to find proofs for, it is his immediate knowledge. He knows it, that's all. Knowledge is intrinsically certain.

If your knowledge is uncertain, then remember it is not knowledge. People come to me and they say, "Our meditation is going very well. We are feeling very happy." And then suddenly they ask me, "What do you say about it? Is our happiness really there? Are we really happy?" They ask me! They are not certain about their happiness. What type of knowledge is this? They are simply pretending. But they cannot deceive themselves. They are thinking, they are hoping, they are wishing -- but they are not happy. Otherwise what is the need to ask me? I will never go to ask anybody whether I am happy or not. Why should I? If I am happy, I am happy. If I am not, I am not. Who else can give proof of it? If I cannot be a witness, who will be a witness for me, and how can the other be a witness? So sometimes I play games. Sometimes I say, "Yes, you are happy. You are absolutely happy." And they become more happy just by hearing me. And sometimes I say, "No, you don't show anything. There is no indication. You are not happy. You must have been dreaming." And they drop, their happiness disappears, they become sad. What type of happiness is this? Just by saying that you are happy it increases; and just by saying that you are not, it disappears! They are just trying to be happy but they are not. This is not knowledge, this is just wish-fulfillment. They hope, and they think they can deceive themselves. By thinking that they are happy, believing that they are happy, finding some proof, finding some certificate from somewhere that they are happy, they think that they will create happiness. It is not so easy. When something happens in the inner world, you know it has happened. You don't need any certificate, you don't need one! The very search for someone to approve is childish. It shows that you long for happiness, but you have not attained it. You don't know it. It has not happened to you.

One who has realized is always certain, and when I say certain, sure, absolutely sure, I don't mean that he feels some uncertainty somewhere, and against that uncertainty he feels certain -- no. He is simply certain. There is no question of uncertainty. I am alive. Am I certain about it, sure about it? There is no question. There is no question of certainty. It is absolutely certain. It does not have to be decided. I am alive.

Socrates was dying and someone asked him, "Socrates, you are dying so easily, so happily. What is the matter? Are you not afraid? Are you not scared?" Socrates said a very beautiful thing. He said, "Only two things are possible after I am dead: either I will be or I will not be. If I am not, then there is no question. No one is there to know it, to know that `I am not'. The whole thing simply disappears. And if I am there, then there is no question -- `I am'. Only two are the possibilities: either I will be, or I will not be, and both are okay. If I am, then the whole thing continues. If I am not, then there is no one to know, so why be worried?"

He is not an enlightened one, but he is a very wise man. Remember, this is the difference between a wise one and an enlightened one. A wise one thinks deeply, penetrates intellectually into everything, and comes to a conclusion. He is a very wise man. He says that there are two alternatives. Logically he penetrates into the phenomenon of death: "only two are the possibilities: either I simply disappear, I am no more; or I will remain." Is there any third alternative? There is no third alternative. So Socrates says, "I have thought about both. If I remain, then there is no question to be worried about. If I am no more, there is no one to worry. So why be worried now? I will see what happens." He is not in the know, he doesn't know what is going to happen, but he has thought about it wisely. He is not a Buddha, he is the keenest intellectual possible. But if you can become wise -- not enlightened, because enlightenment is neither wisdom nor ignorance, the duality has been transcended -- even if you can become wise, you will feel relaxed; even if you can become wise, you can feel very contented.

But wisdom is not the goal of Tantra or yoga. Tantra and yoga aim for the superhuman, the point where wisdom and ignorance are both transcended: where one simply knows and does not think, where one simply looks and is aware.

The last question:

> I CERTAINLY WANT TO BECOME ENLIGHTENED. BUT IF I DO, WHAT DIFFERENCE DOES IT MAKE FOR THE REST OF THE WORLD?

But why are you worried about the rest of the world? Let the world worry about itself. And you are not worried about what will happen to the rest of the world if you remain ignorant....

If you are ignorant, what happens to the rest of the world? You create misery. Not that you knowingly do it, you are misery -- so whatsoever you do, you sow seeds of misery all around. Your hopes are meaningless; your being is significant. You may think you are helping others -- you hinder them. You may think you love others -- you may be simply killing them and murdering them. You may think you are teaching others, but you may be simply helping them to remain ignorant forever -- because what you hope, what you think, what you wish, is not significant. What you are is significant.

Every day I see people around who are loving to each other -- but they are killing each other. They think they are loving, and they think they are living for the other, and without them the life of their family, their beloveds, their children, their wives, their husbands, will be miserable -- but it is miserable with them. And they try in every way but whatsoever they do, it goes wrong. It is bound to be so, because they are wrong. Doing is not of much importance, the being from where it comes, originates, is. If you are ignorant, you are helping the world to become a hell. It is already. This is what has happened through you. Wherever you touch, you will create hell.

If you become enlightened, whatsoever you do -- or you need not do anything -- just your being, your presence will help others to flower, to be happy, to be blissful.

But that should not be your concern. The first thing is how to be enlightened. You ask me, "I want to be enlightened." But that wanting seems to be very impotent because immediately you say "but". Whenever "but" comes in, it shows the desire is impotent. "But what will happen to the world?" Who are you? What do you think about yourself? Does the world depend on you? Are you running it? Managing it? Are you responsible? Why give so much importance to yourself? Why feel so important?

This feeling is part of the ego and this worrying about others will never allow you to move to a peak of realization, because that peak is achieved only when you drop all worries. And you are so efficient in accumulating worries that you are simply wonderful. Not only your own, you go on accumulating others' worries -- as if yours are not enough. You go on thinking about others, and what can you do? You can only get more and more worried and mad.

I was reading a viceroy's journal. Lord Wavell's journal. The man seems to be very sincere, deeply honest, because some remarks he makes are just superb. One remark he makes in a journal is, "Unless these three old men, Gandhi, Jinnah, and Churchill, die, India will be in trouble." These three men, Gandhi,Jinnah, Churchill -- and these three were helping in every way! Churchill's own viceroy writes in a journal that these three men should die soon. And he hopefully even gives their ages: Gandhi, 75,Jinnah, 65, Churchill, 68. Because these three are the problems. Can you think of Gandhi imagining that he is the problem -- or Jinnah, or Churchill? All are doing their best to solve the problem of this country! And Wavell said that these three are the problem, because all the three are adamant, stubborn; every one of these three has the absolute truth and the other two are absolutely wrong. These three absolutes cannot meet anywhere -- the other two are simply wrong. There is no question about it.

Everyone thinks as if he is the center and he has to worry about the whole world, and change the whole world, transform the whole world, create a utopia. All that you can do is just change yourself. You cannot change the world. You can create more mischief trying to change it; you can create more chaos; you can harm; and you can puzzle. Already the world is too puzzled. You can puzzle it more and confuse it more.

Please leave the world to itself. You can do only one thing, and that is, you can achieve inner silence, inner bliss, inner light. If you achieve this, you have helped the world very much. Just by changing one ignorant spot into an enlightened flame, just by changing one person from darkness into light, you have changed apart of the world. And this changed part will have its own chain reactions. Buddha is not dead. Jesus is not dead. They cannot be dead because there is a chain reaction -- from one lamp, from one flame, another flame takes over. And a successor is created, and they go on living.

But if your light is not there, if your lamp is without a flame, you cannot help anyone. The first basic thing is that you must attain your inner flame. Then others can share. Then you can kindle others' light also. Then it becomes a succession. Then you may disappear from the body but your flame goes on passing from hand to hand. Up to eternity it goes on and on. Buddhas never die, enlightened persons never die, because their light becomes a chain reaction. And unenlightened persons never live, because they cannot create any chain, they don't have any light to share, no flame to kindle someone else's flame.

Please be concerned with yourself only. Be selfish, I say, because that is the only way you will become selfless, that is the only way you can become a help and a blessing to the world. Don't be worried about it; that is not your concern. The greater your worries are, the greater you think your responsibilities are. And the greater your responsibilities, the more you feel yourself as being great. You are not. You are simply mad. Get out of this madness of helping others. Just help yourself. That's all that can be done.

And then many things happen... but they happen as a consequence. Once you become a source of light, things start happening. Many will share it, man will be enlightened through it, many will attain life, more life, abundant life through it. But don't think about it. You cannot do anything about it consciously. Only one thing can be done and that is: you can become conscious. Then everything follows.

Jesus says somewhere, "Enter into the kingdom of God first. Seek ye first the kingdom of God, then all else shall be added unto you." I repeat the same.

Walk Without Feet, Fly Without Wings and Think Without Mind

Responses to Disciples Questions
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The first question:

OSHO, WHAT EXACTLY, IN SIMPLE WORDS, ARE YOU TRYING TO TEACH? WHAT IS YOUR EXACT MESSAGE TO HUMANITY AT LARGE? -- AGAIN IN SIMPLE LANGUAGE THAT I CAN UNDERSTAND.

WALK WITHOUT FEET
FLY WITHOUT WINGS AND

THAT'S MY TEACHING. It cannot be made more exact than that. Life is so mysterious that you cannot reduce it to exact formulas. That is not possible. That will be unjust and unfair to life. A mystery has to remain a mystery.

If you reduce the mystery to a formula, you are being violent to reality. No explanation can explain away life. No fact can contain its truth.

You ask me: WHAT EXACTLY, IN SIMPLE WORDS, ARE YOU TRYING TO TEACH?

Only some negative things can be said -- that I am trying to destroy the mind; that I have come to destroy, not to fulfill... because unless the old mind is destroyed utterly, the new will not be born. It is out of destruction that creativity arises. It is out of death that life blooms.

My whole work here consists in destroying the mind, its hold upon you; in destroying the roots of the mind so that you can be free in each moment of your life, so that you can be without a past. To be with a past is to be in a prison. The bigger the past, the more you are burdened with it. The more you are burdened with the past, the more you become in-capable of living in the present. Then the present is only a word -- you don't experience it. And truth is always in the present. Past is only memory, and future imagination. One is no more; one has yet to be. Between the two is this small precious moment.

And you can be in contact with this precious moment only if there is no mind. Mind means past and future. Either the mind thinks of that which has gone, or of that which is to come; either of yesterdays or of tomorrows.

Jesus says to his disciples: Look at the lilies in the field -- how beautiful they are! Even Solomon in all his glory was not arrayed as one of these. And they spin not, they weave not, they work not. They don't think of the morrow... What is the beauty of the lilies in the field? They live in the present.

Except for man, the existence knows no past, no future. Except for man, there is no misery. Except for man, there is no hell.

By destroying your mind and your past, I am bringing you back home so Adam can enter again into the Garden of Eden.

But don't ask me to be exact -- that I cannot do. I cannot do it because I respect life so much. And I cannot be untrue to life. How can I be exact about a roseflower? And how can I be exact about the innocent eyes of a child? And how can I be exact about the beautiful form of a woman? How can I be exact about the clouds in the sky, and the rivers and the mountains and the stars? Life is so elusive, so mysterious, and life is such flux... everything continuously changing.

If you become too exact, you start losing contact with life. You have to be as inexact as life is. You have to be as volatile as life is. You have to be continuously on the move! Life is not a noun -- -it is a verb. You have to be as much of a verb as life is... it is a process.

About dead things you can be exact, because they are no longer growing. All their potential is exhaus-ted; there is no more to them. Definition is possible. You can be exact about a corpse, but you cannot be exact about a child. He may be here this moment and the next moment he may be outside in the courtyard. You cannot be exact! But if a corpse is lying there in the room, you can be exact that it will be lying there in the morning too.

Life is dynamic. Life is a dynamism. And I teach LIFE itself, so I cannot be exact.

That's where I differ -- I differ from theologians, theoreticians, philosophers. They ARE exact. Their very exactness destroys their beauty and their truth. If they are so exact, they can only be wrong, they cannot be true. How can you define something which is growing? Here you define... and the thing has moved beyond your definition. While you are defining, the thing has been moving beyond your definition. How can you demark something which is expanding? There is no way.

And if you demark, then you will start looking at your demarcation and you will start forgetting life -- because life will be very disturbing to you. That's why philosophers don't look at life; they are never existential. Even the philosophers who call them-selves existentialists, even they are not existential. They are speculative. They weave theories in their minds. And they force life to conform to their theories. Life becomes crippled and paralyzed.

That's what Hindus and Mohammedans and Christians have done to truth -- they have ALL para-lyzed it. And they feel very sorry: "Why has truth died in the world?" They are the murderers! Who has killed

God? Not the atheists, certainly. How can they kill? -- they don't even believe. How can they kill? -- they cannot find Him. To kill the God, you will need to find Him first. Who has killed the God? -- these theoreticians, these people who are very exact, these clever and cunning and calculating people, these mathematicians, these systematizers. Their theory is more valuable than life itself. They become obsessed with the theory.

I have no theories. I am like a mirror. If it is morning, I say it is morning. If it is no more morn-ing, I don't say it is morning -- then it is no more morning! Each moment I reflect whatsoever is the case. I live in suchness.

And you ask me: WHAT EXACTLY, IN SIMPLE WORDS, ARE YOU TRYING TO TEACH?

Why do you ask this question? You would like to cling to some theory. You cannot get hold of me -- that is your trouble. You want to catch hold of me.

One day, a professor came to see me and he said, "Why don't you write a small book in which all that you want to say is contained? -- like the Christian catechism."

That is ugly. To me, that is ridiculous. He wants me to say how many gods there are -- one, two or three? When God created the world -- four thou-sand years before Jesus? On what day, in how many days He created the world. Whether He rested on Sunday or not. How many souls there are in the world. Whether there is rebirth or not. What the virtues are and what the sins are. He wants me to be very definite and clear.

It is not possible -- because the thing that is virtue in the morning may become sin in the evening. And the thing that was sin in the morning may become virtue in the afternoon -- one never knows. Something is true in one context and becomes untrue in another context. Something is beautiful one moment, and the next moment it turns ugly, sour, bitter.

LIFE IS NOT A THING! Things can be defined. Matter can be defined. That's why science is exact and religion can never be exact. The day religion is exact, it is dead. Don't ask me to be exact. How can one be exact? You can be exact about water, that it evaporates at a hundred degrees heat -- you cannot be exact about man.

Man is unpredictable. The higher you go, the more unpredictable you become. A Buddha is absolutely unpredictable. You cannot catch hold of him; you cannot have him in your fist. He is like the vast sky. And there are so many nuances and so many colours and so many songs! And there is such variety! How can one be exact? And there is so much contradiction and there is so much paradox -- how can one be exact?

No, I cannot be disrespectful to life -- just to provide you with an exact answer? so that you can cling to it, so that you can become knowledgeable? so that you can go back home and say to your people that this is the teaching, this I have learnt?

The question is asked by Dr. B. P. Arya, from Nairobi. He must be in a hurry to catch hold of what my teaching is and go to Nairobi and tell people that "This is his teaching!" No, I will not allow you that knowledgeability. I DESTROY KNOWLEDGE! I don't help you to become knowledgeable -- I help you to be-come more ignorant, more innocent, because life happens when you are innocent. When you don't know, you are available: when you know, you are closed.

So this is my teaching:

WALK WITHOUT FEET
FLY WITHOUT WINGS and
THINK WITHOUT MIND.

Mind means knowledgeability. Who is asking this question about exact teaching? -- the mind. The mind cannot tackle the elusive, the mysterious. The mind can only tackle the arithmetic, the logical. The mind is incapable of understanding a song. The mind can only understand a syllogism. It is the mind that is asking... and I am the enemy of the mind.

And you ask: IN SIMPLE WORDS...

NO WORD CAN CONTAIN IT. There exists NO word that can contain life. There exists NO word that can contain love! There exists no word that can contain God!

Sufis have ninety-nine names for God. One wonders: Why not a hundred? Ninety-nine? One more they could have created. But there is a great message in it. They say: The real name is left blank, the hundredth, because God cannot be contained in any word. Ninety-nine are just toys to play with -- because you ask, because you CANNOT be at ease with a nameless God, because you feel uncomfortable. You want some name for God so that you can address Him. If God is nameless, you feel impotent -- what to do then? How to address...? where to look for...? what name to repeat?

So ninety-nine names are given, but even those ninety-nine names do not indicate anything. They indicate the hundredth, and the hundredth is just no word, emptiness. These ninety-nine names are nothing but ninety-nine names of nothingness, and the hundredth is nothingness itself. Those are toys for children to play with. But they are dangerous toys, because children have forgotten the hundredth completely and they have become engrossed in the ninety-nine.

Once a Sufi was staying with me and he used to repeat God's names, chanting morning, evening, in the night.... And I would ask him again and again "When will you remember God?" And he was a little worried why I asked -- he was remembering continuously, morning, evening, night. Two, three days and I was asking again and again, "When will you remember God?"

He said, "What do you mean? I go on re-membering Him. Can't you see my lips moving continuously? Can't you see my rosary? I am moving the beads!"

I said, "These are ninety-nine names, but when will you remember God? When will you throw these beads? When will you stop your movement of the lips? When will you stop your inner chattering, inner talk, this constant repetition of those ninety-nine names? They have to go -- only then does silence descend. And silence is mysterious. And silence cannot be contained in any sound. Truth cannot be forced into a word; the word is so small."

And you ask me IN SIMPLE WORDS -- simple or difficult, it makes no difference. ALL WORDS ARE EQUALLY INADEQUATE. There are not a few words which are less inadequate and a few which are more adequate -- all are absolutely inadequate. If you want to know what truth is, you will have to listen to my silence, you will have to listen to my being.

And you ask: WHAT EXACTLY, IN SIMPLE WORDS, ARE YOU TRYING TO TEACH?

I am not trying -- I am simply teaching! Why should I try? But I know from where the question comes: you are always trying. People are trying to love, trying to pray, trying to meditate, and BECAUSE they are trying, they never love. How can you love when you are trying to love? If you are trying to pray, YOU CANNOT pray, because your energy will be moving in your trying. When you are trying to meditate, who will meditate? You are involved in the trying.

A Zen Master dropped his handkerchief on the floor, and a disciple was there and the Master said, "Try to pick it up and give it back to me. Try!"

And the disciple immediately took the handkerchief from the ground and gave it to the Master, but the Master dropped it again and he said, "I am saying try to get it!"

Six times the Master goes on dropping, and the disciple is puzzled as to what he means. Then suddenly the idea struck him: "The Master is saying try to get it." He said, "But how can I try? Either I pick it up or I don't. How can I try?"

And the Master said, "That's what you have been doing for three years -- trying to meditate. Either you meditate or you don't! How can you try?"

Trying is a device. Trying is a trick. When you don't want to do a thing, you try. When you want to do a thing, you simply DO it!

Your house is on fire -- do you try to get out? You simply get out! You don't try -- you don't consult maps, you don't look into the scriptures. You don't think, "From where and how should I get out? Whom to ask? Where to find a Master who knows how to get out?" You don't think whether it is right to jump from the window, whether the book of etiquette allows it or not. Should one go from the front door or from the back door? You may even escape from the toilet! rt doesn't matter -- when the house is on fire, these things are immaterial, irrelevant. And you don't try... you simply get out! In fact, you don't even think; you will

think when you are out. Then you will stand under a tree and you will take a good breath and you will say, "Thank God that I managed to get out!" But in fact you were not even thinking when you were getting out of the house. It was SO immediate.

When you come across a snake on the path, what do you do? Do you try to think how to jump, from where, how to escape? You simply jump! That action is total and that action is not of the mind.

That s what I mean:
THINK WITHOUT MIND
WALK WITHOUT FEET
FLY WITHOUT WINGS

Move into the immediacy of life.

I am not trying to teach: I am my teaching. The way I am, the way I look at you, the way I talk to you, the way I say something or I don't say something -- all that is part. It is not that I am separate from my teaching and trying to teach you. I am my teaching. And if you want to learn, you will have to be in tune with me.
Don't ask such foolish questions.

And you ask: WHAT IS YOUR EXACT MESSAGE TO HUMANITY AT LARGE?

WHERE IS HUMANITY? Have you ever come across humanity? You always come across human beings, never humanity. Humanity is an abstraction, just an empty word. The concrete and the real is the human being, not humanity. Don't be befooled by such great words.

People ARE befooled. I know a man: he was a colleague; while I was teaching in a university he was also a professor there. He is incapable of love, but he loves humanity. He is INCAPABLE of love, but he can-not accept that incapacity. It hurts. He cannot love any human being because his expectations are too great. He asks perfection. Now, you cannot find a perfect human being. This is a trick to pro-tect yourself from love. This is a way to avoid: ask the impossible -- it will never be fulfilled and you will never come to know your impotence.

He cannot love a woman, he cannot love a man -- he cannot love. He is simply cold. And natu-rally so: he is a professor of logic -- very cold. His heart has stopped beating; only his head is becoming bigger and bigger and bigger. He is becoming top-heavy. Any day he will topple. And he will say always that he loves humanity.

I asked him, "How do you manage to love humanity? Just give me a few instances. I would like you to be in love with humanity, but where do you find humanity? I would like to see you holding hands with humanity, embracing humanity, kissing humanity -- I would like to see it."

He said, "What are you talking about? -- humanity is not a person."

Then what is humanity? Has anybody ever seen humanity? 'Humanity at large' means nothing; it is just an abstraction. It is the idea of Plato. It is like you have seen one horse, another horse, another horse, and then you start thinking of the idea of 'horseness'. Have you ever come across a person who loves horseness? That will look foolish. Either you love horses or you don't -- but horseness? What is that thing?

It is the same with 'humanity'. You come across this woman, this man, this saint, this sinner, but you never come across humanity. Humanity is just an idea created by the philosophers. But you can become obsessed with the idea and that can function like a protection. It protects that man from falling in love with an ordinary human being. And still he can go on thinking that he is a great lover -- he loves humanity at large.

I am not concerned with humanity at all. I am not concerned with abstractions. I love human beings. And I have no expectations from them. I simply love them as they are. I don't ask for per-fection. I don't ask that they should fulfill any conditions. As they are they are beautiful.

The moment you ask anybody to fulfill a condi-tion, you are destroying, you are violent. You are not respecting the person. You are degrading him, you are insulting, humiliating him. If you say, "Be such and then I will love you," then you don't know what love is. Love is unconditional.

My love is for human beings, and my message too is for human beings. I have nothing to do with abstractions like humanity. I deal with the concrete, with the real.

You ask: WHAT IS YOUR EXACT MESSAGE TO HUMANITY AT LARGE?

No message for humanity, but for human beings:

WALK WITHOUT FEET
FLY WITHOUT WINGS and
THINK WITHOUT MIND

For human beings, for you, for him, for her -- but not for humanity. Not for Hinduism, not for Mohammedanism, not for Christianity, but for concrete human beings.

My message is: Drop the mind and you will become available to God. Become innocent and you will be bridged with God. Drop this ego, drop this idea that you are somebody special, and suddenly you will become somebody special. Be ordinary and you will become extraordinary. Be true to your inner being and an religions are fulfilled.

And when you don't have a mind, then you have a heart. When you don't have a mind, only then does your heart start pulsating, then you have love. No mind means love. Love is my message.

The second question:

YOU HAVE SAID ALL ENLIGHTENED ONES, ALL RELIGIONS, AGREE ON ONE THING ONLY. THEIR DISAGREEMENTS ARE MANY, BUT THERE IS ONE AGREEMENT AMONGST ALL AND THAT IS THAT MAN, BECAUSE OF HIS EGO, IS CLOSED TO REALITY -- THE EGO IS THE ONLY BARRIER.
WHY IS IT THAT ALL ENLIGHTENED ONES AGREE ON ONLY ONE THING WHEN THEY CAN EXPERIENCE REALITY AS IT IS? WOULD NOT THEY AGREE ON MANY THINGS SINCE THEY DON'T HAVE THE CLOUDS OR BARRIERS OF THE EGO PRESENT TO COLOUR THEIR PERCEPTIONS?

WHEN THERE ARE NO MORE ANY CLOUDS, when your perception is clear, you see the sky -- but the sky is indefinable, indescribable, AWACHYA, unspeakable. Nothing can be said about it, and whatsoever you say will be wrong. But the enlightened ones HAVE to say something about it, because you go on asking and you are not capable of listening to silence -- so they have to say something!

Buddha says one thing, Christ says another thing; they are invented things. They cannot agree about those things. That is Buddha's choice: when he faces you he has to say something to you, to convey something to you, knowing perfectly well that whatsoever he is saying is going to be misunderstood. But there is no other way to have communication with you! Even if he wants you to come closer to him, to understand his silence, even if he wants to share his joy with you, he will have to use words to call you closer and closer.

Now, it is HIS choice to use certain words. Christ chooses different words; that is his choice. Patanjali chooses still others, Lao Tzu still others. They don't agree about those words, they can't agree. There is no need -- they are all arbitrary. They agree about only one thing: drop the ego, drop the mind. About that they all agree.

Then what happens? -- they have different stories to tell. Those stories are all invented stories; they have nothing to do with reality. They are just com-promises with you, just to hold your hand a little longer so you can become infected with the Buddha. Just to hold your hand a little longer, a Buddha has to talk to you.

If he is allowed his own way, he will never talk. Exactly that happened: when Buddha became enlightened, for seven days he remained silent. There was no point in talking! That which had exploded in his being was so vast, there was no way to relate it to others. There was not a single word to indicate towards it. His silence was absolute. The story is beautiful:

Gods in heaven became very much disturbed, because it rarely happens that a man becomes a Buddha, and if Buddha kept quiet then the message would be lost. And a few beings were there who could be helped by the Buddha. And the gods came to Buddha and prayed to him: "You speak, sir!"

Buddha said, "But what is the point? First, whatsoever I say will not be true."

The gods said, "We know it will not be true, but it will attract a few people, and then slowly, slowly, you can lead them towards truth. Let them come! If you don't speak, nobody will ever come -- then how will you lead them to silence? Let words be just traps, just traps, to catch hold of people. Let words be just

seductions, because people only understand words. Once they are caught in the net of words, then you can take them anywhere you want -- but first let them be caught!"

Buddha again said, "But they will not under-stand -- they will MISUNDERSTAND. They have ALWAYS done that -- misunderstanding -- they will do that again. What is the point?"

The gods said, "But there are a few people, very few, certainly, who can be counted on the fingers -- they will understand."

Buddha insisted again; he said, "Those few who will be able to understand me will be able to reach on their own. I don't think that they really need me. Maybe on their own they will take a little longer, but those who can understand me are aware enough -- they.will reach the truth on their own. I need not bother about them. And those who will NOT understand me, why should I bother about them?"

The gods were in much difficulty as to how to convince Buddha. Then they conferred amongst themselves: "What to do? This man seems to be stub-born!" They discussed, argued among themselves, and they brought a legal point. They said to Buddha, "You are right: there are many who will not under-stand you, who will CERTAINLY misunderstand you; for them, your speaking is not needed. And there are a few who WILL understand you, but they are very few, and you are right: they will reach the truth even with-out you. But between these two, do you think there is nobody? Between these two there are a few who will not go to truth if they don't get caught by you. And they will not misunderstand you. They may not be able to understand you immediately, but they will not misunderstand you! There is a category between these two categories: think of those."

And Buddha could not find anything against it. It looked so logical -- and Buddha was a man of logic. He spoke for those few. But whatsoever he says, there are two thing in it: one, the negative part of it. The negative part is: drop the ego, drop the concept of self. About that ALL enlightened people are in agreement. Once the ego is dropped, then what happens? Then they are not in agreement -- not that truth is separate, but truth is vast.

Just think: three blind men are told by a physician, "This medicine will help you, this will cure your eyes. One thing is certain," says the physician, "that your eyes have to be cured, that your blindness has to be dropped." Now, all these three blind men are cured and they are standing here in the garden, and they go home and they all three relate what they have seen -- do you think they will agree about it? they will say the same things? About one thing they will agree, that their blindness has disappeared. But what happened after the blindness disappeared will be totally different. Somebody may have seen the colours of the trees, the rainbow, the sun. Somebody else may not have been interested in the trees and the rainbow and the sun; may have looked at people, the faces, eyes, children laughing, joking; and somebody else may have seen something else.

Those three blind people will agree on one thing, that blindness has to be dropped. But what happens after blindness is dropped will be different -- although the world they open their eyes on is the same; but it is a vast world, multi-dimensional. They will choose according to themselves. And their choice will depend on their likings, dislikings, aptitudes, types.

For example, Buddha says: When the ego is dropped THERE IS NO MISERY. Just look at his words: no misery. He never uses the word 'bliss'; whenever he says it, he says 'no misery'. Now this seems to be a little roundabout. Why should he say 'no misery'?

Mahavir says 'bliss'; when the ego is dropped, you are utterly blissful. And Buddha says: Misery disappears; you are in a state of no misery. There is a great difference, their choice is different, their framework is different. Mahavir always likes positive words. Buddha always likes negative words.

And Buddha says: With positive words there is a difficulty, and the difficulty is that they create greed -- so he will never use them. For example, if you talk about blissfulness then people become greedy, desire arises. Everybody starts thinking, "I should become blissful! I should have this bliss this Buddha is talking about -- I MUST have it." And the problem is: if you become desirous of bliss, you will not have bliss. The very desire will be the obstruction.

So Buddha says: By talking positively you have destroyed the possibility. The man has become more greedy! First he was greedy about the house and the money and the power and the prestige, now he is greedy about God and bliss and SATCHITANAND and truth -- but he is still greedy. Now his desire is even bigger. He is entangled more in desire. You have not helped him -- you have even harmed him. So Buddha says: I am not going to use any positive words. All positive words create desire in people's minds. I will say only that there is no misery.

It has some point, some valuable point in it. You don't become greedy about no misery. Just think of the

words 'no misery', 'there will be no misery' -- you don't feel any greed, you don't feel very enthusiastic about that state of no misery. It does not create desire. And Buddha says: Only WITHOUT desire can that state be attained.

But Mahavir also has a point. He says: If you talk about no-misery, no-self, people will not feel enthusiasm. Now what Buddha thinks will not create desire, Mahavir thinks people will feel no enthusiasm for. Who feels enthusiasm for no-misery? Why should one meditate for years and years just to attain a state of no-misery? That does not look very appealing. Why should one go into SADHANA -- into work upon oneself -- just to attain a state of no-selfhood? You will not be there. Just to attain no-selfhood, who will bother? People will become unenthusiastic; they will lose nerve, they will not be attracted towards religion. So Mahavir says: I have to use positive words -- 'bliss', 'freedom', 'absolute selfhood'.

Both are right and both are wrong. With words, that is the problem. No word is absolutely right and no word is absolutely wrong -- it depends on how you look at those words.

That's why they don't agree in anything else. Just about one thing they agree: that the ego has to be dropped.

The third question:

ONE DAY, AS YOU TALKED ABOUT THE NEW COMMUNE, I FELT AS THOUGH SOMEONE WAS HITTING ME AGAIN AND AGAIN IN MY STOMACH UNTIL I THOUGHT I WOULD VOMIT. WAS THAT YOU? IF IT WAS, WHAT ARE YOU UP TO?

HAVE YOU EVER HEARD that St. John of the Cross used to vomit during his ecstasies? Vomit can be of infinite significance. It can be a kind of unburdening. It can be not only indicative that the body wants to unburden -- it can be indicative of the deeper psyche too, because the body and the soul are not separate, they are one.

Whatsoever happens in the body happens in the soul too; whatsoever happens in the soul happens in the body too -- they vibrate together.

It happens many times that when your inner being wants to release some garbage, your body will also release some garbage. And when your body releases some garbage, you will feel as if your mind has also become clean. Have you not felt that kind of cleanliness after a good vomit? Have you not felt a quality of calmness after a good vomit? It not only relieves your stomach, it not only relieves your physical system of some poison -- corresponding to it, something in your psyche is also released.

You say, Shaila: AS YOU TALKED ABOUT THE NEW COMMUNE...

The day I was talking about the new commune, many of you felt many things.... When I was talking about the new commune, it is natural that you started thinking about yourself -- whether you will be acceptable in the new commune? whether you are worthy enough for the new commune? That is natural; for that idea to arise is natural -- because the new commune will be the birth of a new man.

We will be creating an alternative world, a small alternative world. We will be moving in different dimensions than the people outside. We will be dropping all taboos, inhibitions, repressions. We will be vomiting all that the society has forced on you, that the society has stuffed you with. That's why the hammering was felt in the stomach.

All the languages of the world have such expressions: when you cannot accept something you say, "I cannot stomach it." When you have to accept something against yourself, you say, "I had to swallow it somehow." The stomach is not just physical -- it is as much psychological as it is physical; it is psychosomatic. That's why whenever your emotions are disturbed, your stomach is immediately disturbed.

A man who is constantly angry cannot have a good stomach. A man who is aggressive cannot have a good stomach. A man who is worried will have ulcers, cannot have a good stomach. The stomach is the place where you are joined together: the soma and the psyche, both are joined there in the stomach, in the navel. The navel is the meeting point of matter and soul.

That's why in Japan to commit suicide people hit just under the navel. The navel is called HARA -- that's why in Japanese suicide is called HARAKIRI.

Have you not watched it, observed it, that fear is felt just exactly two inches below the navel? If you are driving and suddenly you see some accident is going to happen and it is beyond control, where are you hit? Where do you feel hit? Deep in the stomach below the navel.

Listening to me, Shaila, on that day, you must have felt this hammering in the stomach, because to become real sannyasins you will have to vomit much. You will have to vomit all your education and all your religion and all your culture and all your civilization. To become a real sannyasin you will have to become primally innocent -- you will have to become children again.

And that is going to be the work in the Commune: to efface all that the society has burdened you with, to make you a clean slate; to make you again wild, to make you again as innocent as children are, as innocent as animals; to make you again as innocent as the trees and the rocks. Certainly, much will have to be vomited; your stomach will have to be cleaned physically and spiritually.

Yes, it was I who was hitting -- excuse me...!

The fourth question:

HOW CAN I SEE YOU, HOW CAN I RECOGNIZE YOU, OSHO?

An ancient saying:

When the sun rises
we know this,
not by staring at it,
but because we can see everything ELSE clearly.

HOW DO YOU RECOGNIZE THE SUN? You don't stare at the sun -- you look at the trees, you look at the people... you look all around: everything is so clear. Because everything is so clear, you know the sun has risen.

The only way to see me is if I can help you to see clearly around yourself. That's what I am doing here: making things clear, giving you a clarity, sorting things out, putting things in their right places, giving you vision and insight.

The day you can see things clearly -- your desires, your greed, your anger, your rages, your violence, your misery -- the day you can see that it is you who are creating all this hell, the day you can see that you have NEVER been out of paradise, that you were just under a nightmare, the deeper you recognize it, the deeper you see it, the deeper your clarity, the more you will see me, the more you will recognize me. There is no other way!

I cannot give you any proof. What proof can the sun give to you that "I have come"? Should it bring some certificates from some court? Should it quote scriptures: "Look! In every scripture it is written that I will be coming"? No, that is not the point.

That's what people were asking Jesus. "How should we recognize you? How can we believe that you are the Messiah? Prove it!" And the Christians have been doing that for two thousand years, trying to prove from the Old Testament and other scriptures that "Yes, the old Prophets declared, and this is the man about whom they declared that he would be coming."

This is foolish. This is absurd. Jesus cannot be proved by any declaration by anybody else. Who are these prophets to declare? And who are these old scriptures? and why should they control' Jesus stands in his own right -- -and those who want to see him should see him by the clarity that he brings. There is no other way.

If I bring some clarity to you, then you have seen me and you have recognized me. Don't look for any other proofs. There are none, and I am not interested in them at all.

But that seems easier, to have a proof: so that you need not think, so that you need not bother, so that you can accept something because of the old, ancient authorities. No, I stand here on my own feet. I am not standing on anybody's shoulders. I will not take the help of Buddha. Buddha has declared, "I will be coming after twenty-five centuries," and the time has come. People write letters to me: "Are you the Buddha?" No. I stand on my own feet. I would not like to burden Buddha and stand on his shoulders -- mm? -- that will be

so unmannerly. I can stand on my own feet.

Then the sun rises
we know this
not by staring at it
but because we can see everything else clearly.

Another ancient saying says:

> There are none so blind as those who do not wish to see.

Remember it: if you DON'T wish to see, then there is no way. If you wish to see, then you cannot avoid me. Just search for the wish, just search in your inner desire. If you have the passion to see me, the nothing can hinder you -- you will be able to see me.

But if you don't want to see me, if you have some investment in NOT seeing me, not recognizing me, then there is a problem.

Somebody has written that "I am a Christian and I cannot believe that you are the Messiah." Now this is an investment. That's what the investment was with the Jews: they could not recognize Jesus because they were Jews. Now, you are a Christian and you cannot recognize me.... Hindus could not recognize Buddha because he had gone out of the tradition. Buddhists cannot recognize Kabir because he is not a Buddhist.

Just a few days ago, a man came to me from far away. And he said, "I have come to you to be-come a sannyasin because I am a follower of Kabir, and you have spoken such beautiful words about Kabir -- that's why I have come."

He was not interested in me at all. I could see that he was not seeing me at all. Just to be respectful to him, I gave him sannyas. And I asked him, "Will you be staying here?" He said, "No, there is no need." "Would you like to do some meditations?" He said, "I am doing -- I am following Kabir."

Now, this man, even though he thinks he has taken sannyas from me, has not even come to me. He is befooling himself. He has only come to me because I have spoken so beautifully on Kabir.

There are many who have come to me because I have spoken so beautifully on Christ, or so beauti-fully on Gurdjieff, or so beautifully on somebody else -- but they have not come to me. They are not my people. Even if they are here they will not be able to see me -- they have their investments.

The last question:

> BELOVED OSHO, YOU WONDERFUL, BEAUTIFUL, MARVELLOUS TRICKSTER! HERE WE ARE -- BODHI, VIDYA AND ARUP -- WALKING HOME IN THE MIDDLE OF THE NIGHT, IN DRUNKEN STUPOR OF PUNCH, BEER, FRENCH WINE AND CHAMPAGNE, AFTER TWO YEARS OF TOTAL ABSTENTION, JUST REPEATING IN TRUE BUDDHIST FASHION "STUMBLING, STUMBLING, DRUNK, DRUNK" READY TO TUMBLE INTO BED AND ALCOHOLIC OBLIVION -- AND THERE IS THE NOTE THAT SUDDENLY TOMORROW IS QUESTION AND ANSWER DAY!
> AND TWO HOURS OF TYPING, CUTTING AND BEING AWARE, ARE AHEAD. AND, LO AND BEHOLD! WHERE IS THE DRUNKENNESS? GURDJIEFF IS NOTHING COMPARED TO THIS. ROARS OF LAUGHTER AND CLARITY IN THE HEAD. SPELLING MISTAKE, SPELLING MISTAKE.
> THANKYOU FOR THE DEVICE.
>
> This is from Arup....

ARUP IF YOU HAD INVITED ME TOO, then I would not have troubled you at all. I had to change suddenly. I was going to start a series of talks on Shankaracharya's Atma-Bodha -- self-knowledge. Looking into the sutras, it looked like an anti-climax to Buddha. The heights that we were flying with Buddha... and then the very ordinary and traditional sayings of shankaracharya I felt it would not be good. It would be like falling from the peaks into the valleys. It would be like one had suddenly cut your wings.

Buddha was talking of no-self; and shankaracharya's statements are very, very traditional Hindu.

I could have managed, but it would have been too much effort. Hence, I thought it was better to say goodbye to shankaracharya -- and I have said goodbye to him forever!

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #2
Chapter title: First Taste Your Own Being

2 January 1978 am in Buddha Hall

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The first question:

DO YOU BELIEVE IN YOU?
DO YOU BELIEVE IN GOD?
WHO IS GOD?

NO, I DON'T BELIEVE IN ME... I CANNOT, BECAUSE I AM NOT. There is nobody I to be believed in, and nobody to believe in it either.

If you believe in yourself, you believe in an illu-sion. The very belief will prevent you from knowing the reality.

Once you start believing in an illusion, you start losing contact with the real. To know the real, all illusions have to be dropped -- and the greatest illusion of all is the ego, the 'I'.

You ask me: DO YOU BELIEVE IN YOU?

No, not at all. That's why I am able to know.

You ask: DO YOU BELIEVE IN GOD?

No again -- because to believe in God is not to know Him. Belief is always out of ignorance. Those who don't know, they believe. If you know, what is the point of believing in? When you know, you know!

You don't believe in the morning sun. You don't believe in the trees and in the mountains. You NEED not! You know the sun is there. You know the people are there, you know the trees are there. There is NO question of belief. Why do you believe in God? Because you don't know.

You substitute your knowledge by belief. You hide your ignorance behind the belief. The belief gives you a pretension of knowing. All beliefs are pretentious. All beliefs are deceptions. Whom are you deceiving? You yourself are deceived.

When a man says, "I believe in God," he is saying he has not been able to know God -- that's all he is saying. He is not strong enough to say it that way. He is not strong enough to see his own ignorance and accept it. Hence, he says, "I believe in God!" What is the need of believing in God if you know?

Knowledge never becomes belief. Knowledge remains knowledge. Ignorance tries to become belief. Remember always: whenever you believe, it is just to hide your ignorance. It is a cheap knowledge that belief gives.

I don't believe in God -- because any relationship of belief is a wrong relationship. I know God... but to know God the only requirement is that I should not be. The moment you disappear, God appears. Only when you are spacious enough to contain Him, when you are no more there occupying inner space -- in fact, absence of yourself is the presence of God.

Remember: you will never meet God. You cannot, because the meeting will mean you are also real and

God is also real -- then there will be two realities, not one. And reality is one. If you are, God cannot be. If God is, you cannot be.

And the third thing you ask: WHO IS GOD?

God is not a 'who', He is not a person. God is the totality, the sum total of the whole existence. God is not somebody: God is 'allness'.

I am God, you are God -- everybody is God, all is God. In fact, to use the word 'God' is not right. There is godliness and no God at all. To be really true to reality, 'godliness' is the right word to use, not 'God'. The moment you say 'God', many things arise out of that word....

First: God becomes a person -- and God is not a person. God is impersonal existence; God is impersonal 'beingness'. Once you say 'God', God becomes a 'he' -- that is male chauvinistic, that is ugly. God is neither a 'he' nor a 'she'. And if you decide to use 'he' or 'she', then 'she' is far better -- because 'she' includes 'he', but the 'he' does not include 'she'. 'She' is far bigger -- naturally so. Man is born out of the woman. The woman can contain the man, the man cannot contain the woman. The man has no womb to contain anything.

But both are wrong. God is neither man nor woman, because He is not a person at all.

Then what is God? Don't ask 'who is God?' ask 'what is God?' Life is God. Love is God. Light is God. It is an existential experience. You never come across God like an object. You come across godliness -- like an inner upsurge. Something blooms in you... and you cannot even find the flower, just a fragrance. God is not a flower but a fragrance.

I cannot indicate where God is, who God is. I can simply relate my experience of fragrance to you.

Existence is full of godliness. Everything is divine -- the flowers, the birds, the rocks, the rivers.... Not that you have to create a temple for God and a church for God -- that is stupid, because God is everywhere! For whom are you creating the temple and the church and the mosque? If you want to pray, you can pray anywhere. Wherever you bow down you bow down to God, because none else exists.

You will have to understand MY language. 'Belief' is a dirty word here. And by belief you are prevented from knowing; you are not helped. And it is because of belief that man is divided. It has not helped man's spiritual growth; it has been one of the greatest barriers. It is belief that divides you as a Christian, a Hindu, a Mohammedan. It is belief that divides the earth. It is belief that creates wars.

The MOMENT YOU believe, you are no more one with humanity: you are a Christian or a Hindu or a Mohammedan. You have gone ugly, you are poisoned! And now you will be continuously fighting for your belief. And all these people fighting for their beliefs are blind people fighting for their belief in light -- and nobody knows what light is.

I have heard:

The policeman was walking his beat when he saw two men fighting and a little boy standing alongside them crying, "Daddy, Daddy!"

The officer pulled the two men apart and, turning to the boy, asked, "Which one is your father, lad?"

"I don't know," the boy said, rubbing the tears from his eyes, "That's what they're fighting about."

Do you really know who God is? You don't know even who you are -- how can you know who God is? You have not even become acquainted with the closest reality -- that is beating in your heart, that is breathing in you, that is alive in you -- and you are thinking to become acquainted with the totality of existence? the infinite, the vast, the eternal? And you have not even been able to have a taste of your OWN being. You have not even tasted a single drop of the sea, and you want to taste the whole sea?

And you NEVER go to the sea! You go to the scriptures. You never go to the sea -- you go to the priests. And then you create belief, and the belief comes out of your fear, not out of your love, not out of your knowing, not out of your experience -- it simply comes out of your fear. You believe because alone you feel afraid; because you are childish, you want somebody to hang on to, to cling to. You need a father-figure! so that you can always look up to him, so that you can always throw the responsibility, so that you can always cry and weep and remain helpless.

It is out of your fear that you have created God. And a God created out of fear is ill, it is pathological. It will not bring you well-being: it will make you more and more pathological.

The so-called religious man is almost pathological; he is neurotic. Go to the monasteries, look around with open eyes, and you will be simply surprised that in the name of religion a thousand and one kinds of pathologies are practised. People don't become healthy and whole -- they become more and more helpless, more and more frightened, more and more eccentric. Of course, their neurosis is such that it is respected.

Freud is right when he says that religion is a collective neurosis. I agree with him. The so-called religious ARE neurotic. If a single person behaves in that way, you will think he is mad; but if a big crowd behaves in that same way, you think it is religious.

Just the other night I was talking about a follower of Mahatma Gandhi; his name was Professor Bhansali. He took a vow of silence. Now, the real silence never arises out of vows. The very phenomenon of the vow indicates that the silence is imposed, false, pseudo, violent; otherwise, there is NO need to take a vow. If you have understood the beauty of silence, you will be simply silent! Why take a vow? Why decide for tomorrow? Why say that "From now onwards I will remain silent and I will not speak a single word"? Against whom are you taking the vow?

If you have known the beauty of silence, if you have experienced the joy of it, if you have melted in it, if you have flowed into it -- what is the point? You never take a vow that "I will love my whole life -- I take the vow." You don't take the vow that "I will eat my whole life." You don't take the vow that "I will go on breathing till I die." This will look foolish! You enjoy love -- there is no need to take the vow. People take vows for celibacy, not for love -- why? Because celibacy is unnatural, imposed. When celibacy is also natural, spontaneous, no vow is taken.

Now this man, Professor Bhansali -- I knew the man -- took a vow of silence, went to the Himalayas. For two years, three years, he remained in silence. It was a hard struggle; it was a continuous fight with himself -- it was repression, great repression. He must have become split: the one who is trying to impose the vow and the one, the natural one, who wants to have a little chit-chat with people, or to talk, or to relate, communicate.

One night he was sleeping and somebody in the darkness walked over him. He was fast asleep. In sleep you cannot remember your vow. He shouted, "Who are you? Are you blind or something? Can't you see I am sleeping here?" Then he remembered that he had broken his vow. Naturally, he felt very guilty; great guilt arose in him. He had taken the vow and he had broken it! And he was really a masochist -- otherwise, why should one take the vow of being silent?

Talking, communicating to people is such a joy! Why should one become enclosed into one's being? This is morbid. But now he was guilty -- to punish himself he started eating cow-dung! But that was not enough. To punish himself, he sewed up his lips with a copper wire. Even that was not enough -- insanity knows no limitations. He jumped into a cactus bush and rolled naked, thousands of thorns in his body, and he would not allow the thorns to be removed by anybody. There were wounds and wounds all over the body.

But he became very famous -- he became a mahatma. People started coming towards him, worshipping him. Now, what will you call this man? Will you call him a mahatma? If you have any senses left in you, you will call him pathological. He needs psychiatric treatment, maybe electric shocks; he needs psychoanalysis. But he was a famous disciple of Mahatma Gandhi -- just next to Mahatma Gandhi.

This has been happening down through the ages. There have been Christian saints who have been beating themselves every morning, wounding their bodies; and people would come to worship them and to see who was wounding himself more. And the person who was wounding himself more than others, of course, was a greater saint.

Now, these people who were wounding themselves, killing themselves slowly, they WERE pathological; and the people who used to come to see them, they were also pathological. The saints were masochists and the onlookers and the worshippers were sadists -- they both were in a subtle ill state of affairs.

There have been saints who cut their genital organs. There have been women saints who cut their breasts. What will you call these people? But they live according to the belief -- they are believers!

Man has to get rid of ALL this stupid kind of religiousness. Man has to get rid of all this nonsense that has persisted down the ages. It is because of this nonsense that religion has not become part of everybody's life.

No, religion need not be based on belief. Religion has to be based on experience -- not on fear but on love; not on negation of life but on affirmation of life. Religion has not to be a belief -- it has to be a knowing, an experiencing. That's why I say 'belief' is a dirty word here. 'Knowing', 'loving', 'being' -- these are real words.

And, belief hinders them: you cannot know if you believe, you cannot love if you believe, you cannot see if you believe. And remember: I am not saying that you have to disbelieve, because disbelief is again belief. The atheist and the theist are not different -- they are in the same boat, they are fellow-travellers. The

theist believes God is, the atheist believes God is not -- but BOTH believe. Their beliefs are antagonistic, but as far as belief is concerned both are believers. There is not much difference.

What I am saying is: neither belief nor disbelief is needed -- because you don't know, so how can you believe? and you don't know, so how can you disbelieve? When belief and disbelief are both dropped, there is silence. When belief and disbelief have both disappeared, you are open to truth; then you don't have any prejudice, then your mind is no more projecting. Then you become receptive.

Neither believe nor disbelieve. Just be watchful, receptive, open! -- and you will know.

And what you call that knowing does not matter -- whether you call it God, or you call it enlightenment, or you call it nirvana, does not matter! These words are just words. Any word will do: X,Y,Z will do. But first you have to get rid of belief and disbelief.

Getting rid of belief and disbelief, you get rid of the mind. And only a state of no-mind comes to know. The state of no-mind is blissful....

The second question:

IS NOT SHANKARACHARYA ENLIGHTENED? -- THEN WHY DID YOU DROP THE PROPOSED SERIES OF TALKS ON HIM?

HE IS ENLIGHTENED, PERFECTLY ENLIGHTENED. My dropping of the proposed series of talks does not mean that I am saying he is not enlightened. But his expression is run of the mill, very ordinary, mundane, traditional, conventional. His expression of his experience is ordinary.

Buddha's expression is extraordinary. Buddha's expression is special. That does not mean that their experiences are lower or higher -- no. Enlightenment is enlightenment -- there is no higher, no lower. What Buddha knows, Shankaracharya knows.

It is like this: you go to the Himalayas; you see the beauty of the Himalayas and the virgin silence, and those peaks covered for millions of years by pure snow -- you feel it in every pore of your being; your every fibre vibrates with that benediction that the Himalayas is. You come back and somebody asks, "Would you please paint a little picture so I can see something of your experience? I have not been fortunate enough to go to the Himalayas, but can't you paint a little picture?" Now there will be differences.

If a Van Gogh had gone to the Himalayas, he would have painted a totally different kind of picture; if you paint, it will not be a Van Gogh -- you don't know how to paint. Still you have been to the Himalayas as much as Van Gogh has.

Or somebody says to you, "Can't you sing a song about your experience?" Now, songs will be different... they are bound to be different. A poet will be able to sing beautifully, will be able to compose poetry. Your poem will not be much of a poem; at the most a limerick -- it cannot be great art. It will depend on your skill.

Buddha is a Van Gogh of that world, so is Tilopa, so is Saraha, so is Hakuin. These are aristocrats of that world! Shankara is ordinary. Even when chose him, I had chosen very reluctantly. I was thinking to drop many sutras. There ARE a few diamonds, but ninety-nine percent is rubbish. If you search deep enough you will find a few diamonds, but ninety-nine percent is valueless.

Buddha's sayings are all diamonds -- you will not find rubbish at all. In Shankara you may be able to miss the diamonds, but in Bud&a it is impossible to miss, it is almost impossible to miss. You can miss one, you can miss two, you can miss three -- how can you miss so many diamonds? a row of diamonds?

Shankara is enlightened as much as Buddha is, but his expression is mediocre. That's why he has impressed the Indians very much! Buddha has not impressed; Bud&a remained so high that he passed over their heads. Shankara has impressed them very much. Shankara is one of the most important names in Hinduism. Bud&a has no place. What happened?

The mediocre mind found Shankara very appeal ing, close; there was some affinity between Shankara and the mediocre mind. And the crowd is mediocre. To understand Buddha you will have to become an individual; to understand Shankara will be difficult if you are an individual -- you will have to be of the crowd.

Shankara's statement is for the crowd. He went deep into the Indian mind; he impressed the Indian mind very much.

Buddha disappeared! The Indian mind lost track of Buddha; there was great distance. But if you want to go to the Himalayas, why not go to Everest?
That's why I dropped that series.

The third question:

WHY ARE PARENTS SO CRUEL TO THEIR CHILDREN? IS THERE ANY SENSE IN MAKING THEM RESPONSIBLE? AND HOW CAN ONE AVOID MAKING THE SAME MISTAKE?

PARENTS ARE CRUEL TO THEIR CHILDREN because parents have some investment in them. Parents have some ambitions they would like to fulfill through their children -- that's why they are cruel. They want to use the children. The moment you want to use somebody, you are bound to be cruel. In the VERY idea of using somebody as a means, cruelty has entered, violence has come in.

Never treat another person as a means! -- because each person is an end unto himself.

Parents are cruel because they have ideas: they want their children to be this and that. They would like their children to be rich, famous, respected; they would like their children to fulfill their unfulfilled egos. Their children are going to be their journeys.

The father wanted to be rich but could not succeed, and now death is approaching; sooner or later he will be cut off from life. He feels frustrated: he has not yet arrived. He was still searching and seeking... and now comes death -- this looks so unjust. He would like his son to carry on the work, because his son represents him. He is his blood, he is his projection, his part -- he is his immortality. Who knows about the soul? Nobody is definite about it. People believe, but belief is out of fear, and deep down the doubt remains.

Each belief carries the doubt in itself. Without the doubt there cannot be any belief. To repress the doubt, we create the belief -- but the doubt remains gnawing in the heart like a worm in the apple; it goes on eating inside you, it goes on rotting you from the inside. Who knows about God and who knows about soul? They may not be.

The only immortality known to man is through children -- that is actual. The father knows, "I will be living in my son. I will be dead, soon I will be under the earth, but my son will be here. And my desires have remained unfulfilled." He imposes those desires, implants those desires, in the consciousness of his son: "You have to fulfill them. If you fulfill them, I will be happy. If you fulfill them, you have paid your debts to your father. If you don't fulfill them, you have betrayed me."

This is from where cruelty comes in. Now, the father starts moulding the child according to HIS desire. He forgets that the child has his own soul, that the child has his own individuality, that the child has his own inner growth to unfold. The father imposes HIS ideas. He starts destroying the child.

And he thinks he loves: he loves only his ambition. He loves the son also because he is going to become instrumental; he will be a means. This is what cruelty

You ask me: WHY ARE PARENTS SO CRUEL TO THEIR CHILDREN?

They cannot help it, because they have ideas, ambitions, desires -- unfulfilled. They want to fulfill them, they want to go on living through their children. Naturally, they prune, they cut, they mould, they give a pattern to the children. And the children are destroyed.

That destruction is bound to happen -- unless a new human being arises on the earth, who loves for love's sake; unless a new parenthood is conceived: you love the child just for the sheer joy of it, you love the child as a gift from God. You love the child because God has been so... such a blessing to you. You love the child because the child is life, a guest from the unknown who has nestled into your house, into your being, who has chosen you as the nest. You are grateful and you love the child.

If you really love the child, you will not give your ideas to the child. Love never gives any ideas, never any ideology. Love gives freedom. You will not mould. If your child wants to become a musician, you will not try to distract him. And you know perfectly well that being a musician is not the right kind of job to be in, that he will be poor, that he will never become very rich, that he will never become a Henry Ford. Or the child wants to be a poet and you know he will remain a beggar. You know it! but you accept it because you respect the child.

Love is always respectful. Love is reverence. You respect! because if this is God's desire to be fulfilled through the child, then let it be so. You don't interfere, you don't come in the way. You don't say, "This is not right. I know life more, I have lived life -- you are just ignorant of life and its experiences. I know what money means. Poetry is not going to give you money. Become a politician, rather! or at least become an engineer or a doctor." And the child wants to become a woodcutter, or the child wants to become a cobbler, or the child simply wants to become a vagabond, and he wants to enjoy life... rest under trees, and on the sea beaches, and roam around the world.

You don't interfere if you love; you say, "Okay, with my blessings you go. You seek and search your truth. You be whatsoever you want to be. I will not stand in your way. And I will not disturb you by my experiences -- because my experiences are my experiences. You are not me. You may have come through me, but you are not me -- you are not a copy of me. You are NOT to be a copy of me. You are not to imitate me. I have lived my life -- you live your life. I will not burden you with my unlived experiences. I will not burden you with my unfulfilled desires. I will keep you light. And I will help you -- whatsoever you want to be, be! with all my blessings and with all my help."

The children come through you, but they belong to God, they belong to totality. Don't possess them. Don't start thinking as if they belong to you. How can they belong to you?

Once this vision arises in you, then -- then there will be no cruelty.

You ask: WHY ARE PARENTS SO CRUEL TO THEIR CHILDREN? IS THERE ANY SENSE IN MAKING THEM RESPONSIBLE?

No, I am not saying there is any sense in making parents responsible -- because they have suffered because of THEIR parents, and so on and so forth.... Understanding is needed. Finding scapegoats is of no help. You cannot simply say, "I am destroyed because my parents have destroyed me -- what can I do?" I know, parents ARE destructive, but if you become alert and aware you can get out of that pattern that they have created and woven around you.

You ALWAYS remain capable of getting out of any trap that has been put around you! Your freedom may have been encaged, but the freedom is such, is so intrinsic, that it cannot be utterly destroyed. It always remains, and you can find it again. Maybe it is difficult, arduous, hard, an uphill task, but it is not impossible.

There is no point in just throwing the responsibility, because that makes you irresponsible. That's what Freudian psychoanalysis has been doing to people -- that is its harm. You go to the psychoanalyst and he makes you feel perfectly good, and he says, "What can you do? Your parents were such -- your mother was such, your father was such, your upbringing was wrong. That's why you are suffering from all these problems." You feel good -- now you are no more responsible.

Christianity has made you feel responsible for two thousand years, has made you feel guilty, that you are the sinner. Now psychoanalysis goes to the other extreme: it simply says you are not the sinner, you are not to feel guilty -- you are perfectly okay. You forget about all guilt and you forget all about sin. Others are responsible!

Christianity has done much harm by creating the idea of guilt -- now psychoanalysis is doing harm from the other extreme, by creating the idea of irresponsibility.

You have to remember: the parents were doing something because they were taught to do those things -- their parents had been teaching them. They were brought up by parents also; they had not come from heaven directly. So what is the point of throwing the responsibility backwards? It doesn't help; it will not help to solve any problem. It will help only to unburden you from guilt. That is good, the good part; the beneficial part of psychoanalysis is that it unburdens you from guilt. And the harmful part is that it leaves you there; it does not make you feel responsible.

To feel guilty is one thing: to feel responsible is another thing. I teach you responsibility. What do I mean by responsibility? You are not responsible to your parents, and you are not responsible to any God, and you are not responsible to any priest -- you are responsible to your inner being. Responsibility is freedom! Responsibility is the idea that "I have to take the reins of my life in my own hands. Enough is enough! My parents have been doing harm -- whatsoever they could do they have done: good and bad, both they have done. Now I have become a mature person. I should take everything in my own hands and start living the way it arises in me. I should devote all my energies to my life now." And immediately you will feel a great strength coming to you.

Guilt makes you feel weak: responsibility makes you feel strong. Responsibility gives you heart again, confidence, trust.

That is the meaning of sannyas. Sannyas wants you to be free from Christianity, Hinduism, Jainism, Mohammedanism, and sannyas wants you to be free from Freudian psychoanalysis and things like that too. Sannyas wants you to live your life authentically, according to your innermost voice, not according to any other voice from anywhere. Not according to the Bible or according to the Koran. If God has spoken in a certain way in the Koran, it was specifically meant for Mohammed, not for you. It was God's dialogue with Mohammed, not with you. You will have to find your own dialogue with God. You will have to find your own Koran!

If Jesus has spoken those beautiful words, they are out of the dialogue that happened between him and the totality. Now don't go on repeating them. They are meaningless for you. They are not BORN in you, they are not PART of you! They are like a plastic flower: you can bring a plastic rose and hang it on the rosebush -- yes, they are like that -- it is not the same as when a roseflower comes out of the rosebush itself.

You can deceive people. Those who don't know may be deceived. They may see so many beautiful flowers are blooming on the rosebush, and they are all plastic. But you cannot deceive the rosebush -- you cannot deceive yourself. You can go on repeating Jesus, but those words have not been uttered in your cars by God; they are not addressed to you. You are reading a letter addressed to somebody else! It is illegal; you should not open that envelope. You should search and find your own relationship with the totality.

That relationship I call responsibility. Response means spontaneous capacity to relate. Response means capacity to respond tc life situations according to your heart, not according to anybody else. When you start feeling that, you become an individual. Then you stand on your own feet.

And remember, if you stand on your own feet, then only one day will you be able to walk without feet and fly without wings. Otherwise not.

And you ask: AND HOW CAN ONE AVOID MAKING THE SAME MISTAKES?

JUST TRY TO UNDERSTAND THOSE MISTAKES. If you see the point, why they are committed, you will not commit them. Seeing a truth is transforming. Truth liberates. Just see the point! -- why your parents have destroyed you. Their wishes were good, but their awareness was not good; they were not aware people. They wanted you to be happy, certainly, they wished you all happiness. That's why they wanted you to become a rich man, a respected man; that's why they curbed your desires, cut your desires, moulded you, patterned you, structured you, gave you a character, repressed many things, enforced many things. They did whatsoever they could. Their wish was right: they wanted you to be happy, although they were not aware of what they were doing, although they themselves had never known what happiness is. They were unhappy people! and unaware.

Their wish was good -- don't feel angry about them. They did whatsoever THEY could. Feel sorry for them, but never angry at them. Don't feel any rage! They were helpless! They were caught in a certain trap. They had not known what happiness is, but they had some ideas that a happy person is one who has much money. They worked for it their whole lives; they wasted their whole lives in earning money, but they remained with that stupid idea that money brings happiness. And they tried to poison your being too. They were not thinking to poison you -- they were thinking they were pouring elixir in you. Their dreams were good, their wishes were good, but they were unhappy people and unaware people -- that's why they have done harm to you.

Now be aware. Search for happiness. Find out how to be happy. Meditate, pray, love. Live passionately and intensely! If you have known happiness, you will not be cruel to anybody -- you cannot be. If you have tasted anything of life, you will never be destructive to anybody. How can you be destructive to your own children? You cannot be destructive to ANYBODY at all.

If you have known awareness, then that's enough. You need not ask "And how can one avoid making the same mistakes?" If you are not happy and aware, you cannot avoid making the same mistakes -- you will make the same mistakes! You are bound to, you are doomed to make the same mistakes.

So I cannot give you a clue as to how to avoid -- I can only give you an insight. The insight is: your parents were unhappy -- please, you be happy. Your parents were unaware -- you be aware. And those two things -- awareness and happiness -- are not really two things but two aspects of the same coin.

Start by bang aware and you will be happy! And a happy person is a non-violent person.

And always remember: children are not adult; you should not expect adult things from children. They

are children! They have a totally different vision, a different perspective. You should not start forcing your adultish attitudes upon them. Allow them to remain children, because they will never be again; and once lost, everybody feels nostalgia for the childhood, everybody feels those days were days of paradise. Don't disturb them.

Sometimes it is difficult for you to accept the children's vision -- because you have lost it yourself! A child is trying to climb a tree; what will you do? You immediately become afraid -- he may fall, he may break his leg, or something may go wrong. And out of your fear you rush and you stop the child. If you had known what joy it is to climb a tree, you would have helped so that the child could learn how to climb trees! You would have taken him to a school where it is taught how to climb trees. You would not have stopped him. Your fear is good -- it shows love, that the child may fall, but to stop the child from climbing the tree is to stop the child from growing.

There is something ESSENTIAL about climbing trees. If a child has NEVER been doing it, he will remain something poor, he will miss some richness -- for his whole life. You have deprived him of something beautiful, and there is no other way to know about it! Later on it will become more difficult for him to climb on the tree, it will look stupid or foolish or ridiculous.

Let him climb the tree. And if you are afraid, help him, go and teach him. You also climb with him! Help him learn so he doesn't fall. And once in a while, falling from a tree is not so bad either. Rather than being deprived forever....

The child wants to go out in the rains and wants to run around the streets in the rain, and you are afraid he may catch a cold or get pneumonia or something -- and your fear is right! So DO something so that he is more resistant to colds. Take him to the doctor; ask the doctor what vitamins should be given to him so that he can run in the rains and enjoy and dance and there is no fear that he will catch cold or will get pneumonia. But don't stop him. To dance in the streets when it is raining is such a joy! To miss it is to miss something very valuable.

If you know happiness and if you are aware, you will be able to feel for the child, how he feels.

A child is jumping and dancing and shouting and shrieking, and you are reading your newspaper, your stupid newspaper. And you know what is there -- it is always the same. But you feel disturbed. There is nothing in your newspaper, but you feel disturbed. You stop the child: "Don't shout! Don't disturb Daddy! Daddy is doing something great -- reading the newspaper." And you stop that running energy, that flow -- you stop that glow, you stop life. You are being violent.

And I am not saying that the child has always to be allowed to disturb you. But out of a hundred times, ninety times you are unnecessarily disturbed. And if you don't disturb him those ninety times, the child will understand. When you understand the child, the child understands you -- children are very very responsive. When the child sees that he is never prevented, then once you say, "I am doing something please..." the child will know that it is not from a parent who is constantly looking to shout at him. It is from a parent who allows everything.

Children have a different vision.

"Now, I want it quiet " said the teacher, "so quiet you can hear a pin drop."

A deep silence descended on the classroom. After about two minutes an anguished voice from the back shouted, "For Pete's sake, let it drop!"

It was the little boy's first day at school, and as soon as his mother had left him, he burst into tears. Despite all efforts on the part of his teacher and the headmistress, he went on crying and crying until finally, just before lunch, the teacher said in exasperation, "For heaven's sake, shut up child! It's lunch-time now, and then in a couple more hours you'll be going home and you'll see your mummy again."

At once the little boy stopped crying, "Will I?" he said. "I thought I had to stay here until I was sixteen!"

They have their vision, their understanding, their ways. Try to understand them. An understanding mind will always find a deep harmony arising between him and the child. It is the stupid, the unconscious, the non-understanding people, who go on remaining closed in their ideas and never look at the other's vision.... Children bring freshness into the world. Children are new editions of consciousness. Children are fresh entries of divinity into life. Be respectful, be understanding.

And if you are happy and alert, there is no need to be worried about how not to commit the same mistakes -- you will not commit. But then you have to be totally different from your parents. Consciousness

will bring that difference.

The fourth question:

I CAME TO POONA BECAUSE YOU ARE A MASTER AND I HAVE BEEN SEEKING FOR ONE FOR A LONG TIME. HOW CAN I FIND OUT WHETHER YOU ARE MY MASTER? WILL I ONLY HAVE TO BELIEVE WHAT YOU SAY ABOUT THAT OR WILL I BE ABLE TO RECOGNIZE YOU? SOMEHOW I AM WAITING FOR SOMETHING TO HAPPEN WHICH WILL MAKE MY INNER VOICE SAY "YES" AND SURRENDER. MY RELATIONSHIP WITH YOU JUST SEEMS TO BE IN MY HEAD, BUT I DON'T FEEL THAT I CAN DO ANYTHING TO CHANGE IT. CAN YOU?

FIRST, YOU SAY, I CAME TO POONA BECAUSE YOU ARE A MASTER." Don't believe rumours. And you say, "I have been seeking for one for a long time." Why are you so against a Master? Why are you seeking for so long a time? Why should you be so much interested in a Master? For what? You should seek yourself.

If you seek yourself, you will find the Master. The ancient saying is: When the disciple is ready, the Master appears. How can you seek a Master? You will not even be able to recognize one. You may come across... you may not be able to see.

Seek your own being! Go deeper into your own being, go deeper into your own silence. And then suddenly, when you need a Master, he will appear -- he always appears.

Now, you are on a wrong track. And if you are looking too much for a Master, you will go on missing. At least while you are here for a few days, drop that search. Just be here and you may find. Meditate, dance, sing, and be here! Forget that search. Don't go on looking from the corner of your eye for the Master. Your very look, your very effort, your seeking, will prevent you. The very desire comes in between.

The relationship with a Master is possible only when there is no desire. In a non-desiring mind it happens.

And you ask: WILL I ONLY HAVE TO BELIEVE...?

No not at all. I am the last person to tell you to believe in me. Just be here with me, that's enough. If you ARE here with me, I am going to happen to you. It is a promise -- but don't seek and search.

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #3
Chapter title: Love is a Resurrection

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The first question:

WHAT IS HERENOW?
DOES 'THOUGHT' FORM PART OF IT?
IF SO, THEN ALL-TIME AND ALL-THINGS ARE NOW.
OR... IS HERENOW ONLY IN NO-MIND?

DIVYA, THOUGHT IS THE CAPACITY OF NOT BEING HERE -- so thought cannot exist in the herenow, it cannot be part of it. That is impossible. Thought can only be either of the past or of the future. Thought can never be of the present. In the VERY process of thinking, that is implied; it is intrinsic to it.

The moment you think, either you think of the past or you think of the future. It may be the immediate past, but it is still past -- it is never the present, it cannot be the present.

Thought needs space. And the present moment has no space in it. Thought creates the past and the future to live in. The bigger the past, the more easily thought can move; the bigger the future, again, the more easily thought can move. The present is not capable of giving that space for thought to move.

The present moment is a moment of no-mind. Whenever you are in the present you don't function as a mind. Your body is in the present but your mind is never. Your body IS ALWAYS in the present -- that's why the body is so beautiful and mind is so ugly.

And, down the ages, you have been taught to be with the mind and against the body. That has been the greatest calamity humanity has suffered up to now. If a new humanity is to be, we will have to put things right -- you have to be with the body and not with the mind.

Use the mind, but never get identified with it. The mind is a good slave, but a very bad master. The body is wiser.

When you are hungry, you are hungry herenow; you cannot be hungry in the future and you cannot be hungry in the past. When you are feeling thirsty, your throat is feeling it right now -- it is immediate, it has a presence. But your mind is running in all directions... so your body and mind never meet. That's how you have become split, that's how schizophrenia has entered into the very being of man.

Get out of the mind and get into the body. The more you are in your body, the more natural you will be. The more you are in the body, the closer to God you will be.

Mind is just a device. Good! Helpful! Can be used in a thousand and one ways! But it is from there that the problem arises -- because it can be used in so many ways, you start becoming dependent on it and by and by you lose consciousness of the present and you become focussed with the mind. Then your life will be dry, a wasteland.

And suddenly questions will arise: What is the meaning of life? -- because mind cannot supply any meaning. Mind cannot give you any end. Mind cannot help you to live. It cannot give you life! It can give you technology, it can give you bigger machines, it can give you more affluence -- but it cannot give you more life, more being.

So riches go on growing. Technology goes on becoming more and more sophisticated... and man becomes more and more poor. This is strange! that outside riches go on accumulating and inside man becomes a beggar. Never before in the history of man was there such inner emptiness, such inner meaninglessness, such inner poverty.

The reason is: significance comes from the body -- the body is the body of God. Mind is man-created: body is still in God, it still exists in God, it still breathes God.

You ask: WHAT IS HERENOW?

Now, if any mind answer is given to you, that won't be the right answer -- because anything that the mind can say as a definition of herenow will be wrong; anything whatsoever, it will be wrong. Mind knows nothing of herenow! How can it define it? Just be silent; for a moment, just be... and it is there.

THIS is herenow! I will not give you a definition, because definitions come from the mind, and definitions will be taken by the mind, and herenow is an existential experience... these trees, this bird calling, and the traffic noise, and the train, and the sun and the trees... and you, and me... and this silence, this presence....

When not even a single thought is stirring in you, when the screen is utterly empty, not even a single picture moves... this is... and this cannot be defined. You can experience it; it is available. It is everybody's RIGHT to experience it, but how to define it? If you try to define it you will have to bring past and future.

Go to the dictionaries, go to the Encyclopedia Britannica -- what will they say? They will say the present is a moment between the past and the future -- that's the only way to define it! Now can there be a more wrong way to define the present? If you have to bring past and future into the definition, if you cannot define the present without bringing past and future into it, how are you going to define it?

The present is neither past nor future -- AND IT IS NOT BETWEEN THE TWO! It CANNOT be between the two, because the past is no more and the future is not yet. How can the present be between two non-existentials? The present is existential; how can existence be defined by something which is not? That is utter absurdity! But that's where logic moves. Logic appears very logical, but remains rooted in absurdity.

The present is not between the past and the future: the present is beyond past and future. The present is eternity. The present is not even part of time! And it is not that the time passes: we pass, time remains; we come and go, time remains. It is not that the moment that was here just a moment before has become past, no. It is a single moment, utterly one. It is eternity. It is not passing, it is not going anywhere.

Have you not observed some time, sitting in a train, waiting on a station, and your train starts moving and you feel the other train has started moving which is just on the other track? Or, the other train starts moving and you feel your train has started moving, and then you look closely and you find that, no, your train is not moving, the other train is moving.

Time remains there -- we go on moving, we change. The ocean of time is there -- the fish goes on moving. The movement is in our minds. Mind is movement. Truth is unmoving; it is always the same.

Just see: when you were born... have you changed since then? Yes, on one level you have changed, certainly -- your body has grown, you are young or old, and so many things you have lived through, and experiences, and frustrations, and ex-citements, and ecstasies, and all that life gives.... But go deep down: have you really changed on THAT plane? at the very core of your being? Are you not the same? There nothing has changed. It is where you were, and it is where you will ever be -- it is always the same there, it is one climate.

On the surface things go on changing. The wheel of the cart goes on moving, but it moves on something which remains unmoving: the axle. You are both the circumference and the axle, the centre. Even the cyclone is not there at the centre -- there is silence. Nothing ever moves there.

THAT IS YOUR BEING! What name you give to it matters not. That centre of the cyclone... that centre of the cyclone is herenow; it is not part of time. It is eternity.

You ask me: WHAT IS HERENOW?

Feel it! Experience it! That's what we are doing here! What is meditation? -- getting into here... now. What is love? -- getting into herenow. What is celebration? -- getting into herenow. But no definition is possible.

Getting-into is possible, because in fact you have never got out of it. It is there! You can again turn and face it.

While making love to a woman or to a man, have you not felt the herenow? If you have not felt it then you have not loved. Making love to a woman, have you not forgotten the past? has not the past utterly disappeared in that moment? In that moment do you have a past, a history, an autobiography? If you have, then you don't know how to love. Then you have been just playing the game of love not knowing exactly what it is -- you have not loved.

While making love, your autobiography simply disappears. There is no more any past -- as if you had never existed. You are not OLD -- in that moment you are virgin newness; in that moment you are born for the first time; in that moment there is rebirth. Love is resurrection. And there is NO future. Is there tomorrow? While making love to your woman, are you thinking of the tomorrow? what you are going to do tomorrow? Then you are not with the woman and you are not in love either. All thinking stops -- that's the joy of love!

That's why I say that sex and samadhi are joined together. Sex is the lowest rung, samadhi is the highest rung, of the same ladder. They belong to the same ladder -- sex the lowest rung, samadhi the highest rung. But the ladder is the same. There is an affinity.

Man got the idea of samadhi from two things: sex and sleep. Deep sleep is also on the same ladder. Man became alert to the phenomenon of samadhi, became excited, intrigued, by the phenomena of love and sleep -- because in both these moments, time disappears, time stops, mind stops, thinking no longer functions -- and because thinking no longer functions and time stops, there is such ecstasy and such joy. Then man

became intrigued: Is it possible to attain this joy without falling into sleep? -- because in sleep it happens, but you are not aware of it; it is very uncon-scious. Only in the morning do you hear the distant sound of it, or the later effects. If you slept deeply in the night, in the morning you feel renewed, rejuvenated -- but you had not been there exactly while it was happening. What was it?

In sex, you are more aware, but then the sex moment is so small that rather than satisfying you it leaves you very much frustrated. The greater the experience of love, the greater will be the frustration that comes in its wake. Remember: only great lovers are frustrated with love; ordinary lovers are not frustrated with love -- because the higher the peak, the greater will be the fall. And the peak exists only for a single moment. It comes and it is gone... it is like lightning.

And when the peak is gone, you have known the taste of it and now NOTHING will taste better and everything will look ordinary compared to it, and everything will look mundane. You have experienced something of the sacred. You have experienced something of God -- God flashed like lightning, but you could not catch hold of His face, you could not figure it out, how He looks, and He was gone. It was so fast and so sudden.

Man became interested: Is it possible to prolong that experience? Is it possible to remain in that ex-perience a little longer? Is it possible to go into it a little deeper? Is it possible to have that experience without moving into sex? -- because sex by its very nature depends on the other. It is a kind of dependence, and all kinds of dependence destroy your freedom. That's the eternal fight between the lovers.

They are giving something to each other which is immensely valuable, but mixed with poison. They cannot live separately and they cannot live together. If they are separate they start missing the joy that was happening through the other; if they are together, the poison is too much -- and one starts thinking: Is the joy worth it? Because you have to depend on the other! When you depend on the other, your freedom is destroyed, your freedom becomes defined, confined, limited. You cannot open yourself as you would like to open. You have always to look to the other and the other's feelings. You feel prevented, hindered. And the other starts possessing you, the other starts becoming powerful over you -- because the other knows that it is through him or her that you feel joy.

Man started looking for the same experience without becoming dependent on the other. Then, if it depends only on sexual experience, it cannot last forever. You can have sex once in a while -- and what about the other times? All other times you will remain dull and dead. Is it possible to have that joy continuously, as a continuum, like a river flowing always?

These were the speculations of man, but they came from sleep and love. In love sometimes it happens, and that is the moment which is called orgasm. If time stops, if thinking stops, and you are UTTERLY herenow, it is orgasmic.

This orgasmic experience will give you the taste. I cannot define it, but I can indicate ways how to feel it.

IF YOU HAVE SOME AESTHETIC SENSE, then some aesthetic experience will give you the taste. Seeing a sunset, if you have the heart of a painter, the heart stops; you start missing beats. The sun is setting, just falling and falling... and a moment more and it will be gone. And all that colour in the clouds, and all that sublime beauty! And the birds returning back to their homes, and the silence settling on the earth, and the trees getting ready to go to bed, and the whole of nature saying goodbye to the sun.... If you have the aesthetic heart, if you are a poet or a painter or a musician, if you know what beauty is, if YOU ARE affected by beauty, not so-so but tremendously, if beauty gives you awe -- then you will know what herenow is.

Or listening to music it happens sometimes. There is nothing more meditational than music. Or if you can play some instrument yourself, then it is far better -- because Listening you remain on the periphery; playing you are at the centre. If playing some instrument -- playing a flute or sitar or guitar -- and you are LOST into it, absolutely lost into it, time stops, mind is no more there, a Buddha moment arrives, and you know what herenow is.

Or if you can dance -- which seems to me the most profound experience -- if you can dance and dance so deeply that the dancer disappears, only the dance remains, then again YOU will be herenow.

I cannot define it, but I can indicate a few things. You will have to experience it. It is a taste! If you ask me how sugar tastes, how can I define it? I can say it is sweet, but that will not make much sense -- it will be a tautology. You were asking what sweet is; I have simply substituted another word for it. If I say to be herenow means to be in the present, I am not saying anything -- I am simply substituting another word for it.

That's what dictionaries go on doing.

All dictionaries live on tautologies. And if you look into the dictionary you will be surprised: ask the philosopher or the philologist "What is mind?" and he says "Not matter"; and then ask him "What is matter?" and he says "Not mind" -- but what is the point of it? You don't know either. When it comes to defining matter you use 'mind' as if you know mind, and you say "Not mind"; and when it comes to defining the mind you start using 'matter' as if you know matter, and you say "Not matter" -- but you don't know either. Now, two things themselves undefined, how can they define each other? -- that is not possible.

Ask the philologist who knows words and languages -- what does he go on saying? You ask one word, he substitutes another word for it -- but the real problem remains.

A Zen Master was dying and the disciples had gathered. And his whole life he had been talking about herenow -- that's what Masters have been doing down through the ages. The disciples asked again, "Master, you are leaving us and we will be left in darkness. Is there any last message so that we can cherish it and remember it forever? We will keep it as a sacred memory in our hearts."

The Master opened his eyes... at that moment on the roof of his hut, a squirrel ran making noise -- TIT TIT, TEEVEE, TIT TIT -- and the Master raised his hand and said, "THIS IS IT!" and died.

What is he saying "This is it"? He is simply indicating. He-is simply saying there is nothing to say -- there is much to see, but there is nothing to say.

You ask: DOES THOUGHT FOR MY PART OF IT?

No, thought cannot form part of it. It is asking: Does darkness form part of light? Just like that. Darkness cannot form part of light. When light is present, dark-ness is absent; when light is absent, darkness is present -- they never meet. So is the state of mind and herenow -- they never meet.

Herenow means no-mind. No-mind means no thought. And you know it! Many times it happens to you: there are moments, small, but they ARE there, when you suddenly see no thought stirring in you, no ripple arising -- those are Buddha moments! You just have to get more in tune with them, you just have to get deeper into them, you just have to change your emphasis.

For example, you read a book. Naturally, you read the words printed on the paper; you don't see the paper. The paper remains in the background. The words written with the black ink, they are the figure, and the white paper is the background. You may not even see the white paper while you are reading -- although it is there! Without it, those words -cannot exist; they exist because of it, against it, in contrast to it.

It happened: a psychologist did a small experiment. He fixed a big piece of white paper over the whole blackboard, and the students watched. Then he brought his pen and on that big sheet of white paper he made just a small dot, a black dot -- just a small one, barely visible. The students had to look very very closely, only then could they see it. And then he asked, "What do you see?" They all said, "A small dot." And nobody had seen the white paper -- nobody, not a single student out of the fifty, said "We see a big white sheet of paper over the whole blackboard." Not a single student said! They all said, "A black dot." And he had simply asked, "What do you see?"

What happened?! Emphasis. Continuously reading, you emphasize the dots, the black marks on the paper; you don't see the white paper. ~

Just change the emphasis. Start looking at the white paper rather than at the black dot -- and that brings great revolution.

When two thoughts are moving in you, between the two thoughts there is a gap, an interval, a pause. When two-words move-in you, between these two words there is a gap again. Just look-into the gaps more; become negligent of the words -- look at the gaps.

Just standing on the road, try one experiment: you are standing on the road and cars are passing; maybe it is an international car rally and cars are passing. One car has gone, another car has gone, another car, but between two cars there are gaps... the road remains empty. Just change the emphasis! Just change the gestalt, as the Germans would like to say -- change the gestalt, change the pattern.

Start looking between one gap and another gap. Rather than thinking one car has passed, another car has passed, another car has passed, start looking at the one gap that has passed, another gap, another gap -- forget about the cars, start counting the gaps, how many gaps are passing. And you will be surprised -- -so

many gaps are passing and you had never seen them before!

Just a change of emphasis: move from the figure to the background. Thoughts are figures, conscious-ness is the background. Mind consists of figures and no-mind is the background. Just start looking into the gaps. Fall in love with the intervals! Go deeper into them, search more into them -- they have real secrets in them. The mystery is hidden there. It is not in the words that pass in your mind; those words are trivia, impressions from the outside. But see on what they pass, those ripples; look into that conscious-ness. And it is infinite. It is your being.

THAT consciousness is called no-mind.

That is the meaning of the English expression 'reading between the lines'. Read between the lines and you will become a wise man. Read the lines and you will become an ugly scholar, a pundit, a parrot, a computer, a memory -- a mind. Read between the lines and you will become a no-mind.

And no-mind is herenow.

The second question:

YOU OFTEN SAY SANNYAS IS TO LIVE IN THE UTMOST INSECURITY, BUT MY EXPERIENCE HAS BEEN DIFFERENT. I HAVE FELT MORE SECURE IN MY HEART ONLY SINCE TAKING SANNYAS. WHAT SHOULD I LISTEN TO? I AM CONFUSED.

YOGA BHARTI, BOTH THINGS ARE TRUE -- life is very paradoxical. I say to you: Sannyas is to live in utmost insecurity... but the moment you start living in ut-most insecurity, all insecurity disappears. Then you are secure for the first time.

Why does it happen?

The moment you accept insecurity, you stop asking for security. The moment you understand that insecurity is the nature of life, the moment you see that asking for security is asking for death... a secure person is a dead person. If you are alive you will have to live in insecurity.

Life is insecure, rooted in insecurity. One day you will have to die -- how can you be secure? And you love a woman, and the woman is still alive -- she can fall in love with somebody else. Nobody knows the ways of life -- they are mysterious. And she is still alive; she is not dead. You can trust only a dead woman or a dead man.

That's why, the moment people fall in love they start killing each other -- to create security. If you have killed the woman she becomes a wife; if you have killed the man he becomes a husband. Now you can be secure. There is security with a husband, but no life; and there is security with a wife, but no life. You have killed her so much that she cannot fall in love again. But remember: she cannot fall in love with anybody else -- she cannot fall in love with you either. You have destroyed love.

You catch hold of a bird, and you had loved see-ing it flying in the sky, it was so beautiful -- it was freedom on wings. Now you are afraid: the bird may fly again. So you cut the wings and put him in a beautiful cage. Do you think it is the same bird that you had seen in the sky on the wing, whispering with the clouds? Do you think it is the same bird? It is a corpse, although it breathes. And it will never give you that joy.

That joy was not only because of the bird -- many many things were involved in it... the open sky, the clouds, the sun, the wind. The FREEDOM was implied there! Now you have destroyed freedom, you have taken the sky away; you have taken the bird out of the WHOLE context. Now it has no meaning any more.

You see a beautiful flower on the rosebush and you cut it and you bring it home, and you put it on your table in a flowerpot -- but it is no more the same flower. You have kiLled it! It is dying. And you will never see THAT beauty -- because the juice was flowing, the flower was rooted in the earth. The earth was nourishing it and the sun was nourishing it and the wind was playing with it, and the fragrance was there... and all! You have taken it out of context. Now, in your plastic flowerpot you have encaged this beautiful flower, but it is dead.

That's what we go on doing.... You love a woman, and she was so alive -- that's why! She was pure life. She was joy, she was dance, a song, and you had fallen in love with ALL those things together. Then you make a prisoner of her. You go to the court, you make legal conditions on her -- you reduce her from the woman to a wife. This is an ugly pheno-menon: to reduce any woman to a wife, to reduce any man to a

husband. You have taken away ALL that was beautiful and glorious, all that was divine.

And now you are stuck with the woman and you wonder what has happened. Now you don't feel so much joy in her being. Now being with her is a tedium, a boredom. Have you not seen husbands and wives sitting together, how bored they look -- utterly bored? If a friend comes or a neighbour, they start becoming a little alive; otherwise, they are utterly bored... looking into each other and finding nothing. They both have killed each other! And, naturally, they are angry too, because how can you forgive your murderer? You cannot.

The idea of security brings death in life. Afraid you may catch cold, you don't go into the rains. Afraid you may harm your body, you don't go to the playground. Afraid that you may fall from the tree, you don't climb. Afraid that death may happen, you don't go to the mountains. Afraid, afraid, afraid... you go on withdrawing yourself from life.

A moment comes -- you are there but all life has disappeared. Then you are secure, but at what cost? And the more you make yourself secure, the more fear arises.

Have you not seen it? Poor people are less afraid than rich people -- naturally, because they have much to lose, so more fear of insecurity. A rich man feels more insecure, because communism can come. What does a beggar bother about communism? He says, "Okay, let communism be! It doesn't matter." The rich man is always afraid the bank may fail, the business may fail... this may happen, that may happen. He is continuously worried.

It is not accidental that the rich man cannot sleep; the rich man suffers from insomnia. It is very rare to find a beggar suffering from insomnia; I have not found. I have been searching for a beggar who suffers from insomnia -- I have not found. That is the rich man's disease. The beggar has nothing to worry about! He has nothing to LOSE! The rich man has a thousand and one things to worry about. He goes to bed, but the mind goes on spinning, weaving; it goes on working -- a thousand and one things have to be settled, arranged, planned. Something may go wrong -- how can he sleep? How can he afford sleep? A rich man is so poor, he cannot afford sleep; only a poor man is so rich that he can afford sleep.

Just watch how life functions: the more secure you become, the more afraid, frightened. And when you are more afraid, you want more security. When you have more security, you become more afraid... it is a vicious circle.

That's why I say sannyas is to live in utmost in-security.

What do I mean by saying it? I mean that insecurity is life. There is no life without insecurity. That is the BEAUTY of life! that all can be lost. Hence the joy of the game. If it is certain that you will win, what will be the joy of it? If winning is certain, abso-lutely certain7 there cannot be any joy in it. The more uncertain the victory is, the more joy, the more search for it.

Life is insecure. This, when understood deeply, brings a kind of security -- then you are no more afraid. Life is insecure! You know perfectly well you have fallen in love with this woman and this woman can still fall in love, because she will still breathe, she will still be alive. Who knows about tomorrow? You are not the only man in the world. What foolish-ness to think that this woman cannot fall in love with anybody else! She CAN fall! And because she can fall, love her intensely -- because who knows about tomorrow? Tomorrow she may go and may not turn again and may not see you again. This may be your last time -- make as much of it as you can.

This is the understanding of sannyas, that tomorrow is not certain, only this moment is my moment -- I have to live it in totality.

And I am not saying that she WILL leave you, or she has to leave you. In fact, if you love her totally in this moment, how can she leave you? If you have loved her so much, how can she leave you? Out of today will come tomorrow. Out of this moment will follow the next. If this moment has been of such ecstasy, how can she leave you? Out of insecurity, security is born -- she cannot leave you. It is impossible to leave you -- not because of the law and the court and the marriage and the society, but just because you loved her so much.

You have given her the first insight into no-time, no-mind. You have been a door to the divine -- -how can she leave you? She has already become part of you; you have become part of her. But this is happening of its own; it is unmanaged. Out of insecurity you loved her totally, and out of total love life becomes secure.

So, Bharti, you are right -- what I say is true, what you feel is true too. Sannyas is uttermost inse-curity, and once you are a sannyasin you start having a new vision of life. And that new vision KNOWS NOTHING OF INSECURITY.

Because it is such a paradox, the problem arises: WHAT SHOULD I LISTEN TO? I AM CONFUSED.

You need not be confused. Always remember: anything, to be true, has to be paradoxical. Truth is paradoxical. Only lies are not paradoxical. Whenever you see that something is not paradoxical, beware! -- there must be some lie.

Truth IS paradox. That is an absolute quality of truth.

The third question

WHAT IS DESIRELESSNESS? IS IT TO BE TOTALLY WITHOUT DESIRE OR TO BE TOTALLY FREE TO HAVE OR NOT HAVE DESIRE?

TO BE TOTALLY FREE OF DESIRE WILL MAKE YOU DEAD -- -you will not be alive any more. That's what has been taught: Be desireless! But what can you do? You can go on cutting desires; the more desires are cut, the poorer your life becomes. If all desires are destroyed, then you have committed suicide, spiritual suicide.

No, desire is the energy of life, desire is life. Then WHAT DO I mean when I say be free of desire?

The second is my meaning: to be free, totally free, to have or not have desire. Desire should not be an obsession -- that is the meaning. You should be capable... for example, you see somebody's beautiful house, newly built, and a desire arises in you to have such a house. Now, are you free to have this desire or not? If you are free, I will say you are desireless. If you say, "I am not free. This desire persists. Even if I want to drop it, I cannot drop it -- it haunts me. I see dreams of that house, I think about it. I am afraid to go on that road, because that house creates jealousy in me, that house creates disturbance in me." If you say, "I am not capable of either having or not having the desire," then you are not in a healthy shape -- then desires are your masters, you are a victim. And you will suffer much because there are millions of things going around, and if so many desires take possession of you, you will be torn apart.

That's how it is happening: somebody has become the prime minister, now you want to become the prime minister; somebody has become very rich, now you want to become very rich; somebody has become a famous writer, now you want to become a famous writer. And somebody is something else... and somebody is something else... and all around there are millions of people doing millions of things. And from every nook and corner a desire arises and jumps on you and takes possession of you, and you are not capable of saying yes or no you will go mad.

That's how the whole of humanity is mad. All those desires are pulling you into so many directions. You have become fragmentary, because many desires have possessed parts of your being.

AND those desires are contradictory too. Then it is not only that you are fragmentary: you become a contradiction. One part of you wants to become very rich, another part of you wants to become a poet -- now, this is difficult. It is very difficult to become rich and remain a poet. A poet cannot be that cruel; it will be very difficult for him to become rich.

Money is not poetry: money is blood, money is exploitation. A poet worth the name cannot exploit. And a poet worth the name will have some vision of beauty. He cannot be so ugly himself as to deprive so many people just for his desire to hoard money.

Now, you want to become a politician, and you also want to meditate; you want to become a medita-tor too. This is not possible. Politicians cannot be religious. They can pretend to be religious, but they cannot be religious. How can a politician be religious? -- because religion means non-ambitiousness and politics is nothing but pure ambition.

Religiousness means: I am happy as I am. Politics means: I will be happy only when I am at the top -- I am not happy as I am. I have to run and rush, and I will destroy if it is needed. If by right means, okay; if not, then by wrong means -- but I have to be at the top, I have to prove myself.

A politician naturally suffers from an inferiority complex. A religious man has no complex -- inferi-ority or superiority.

Politicians pretend to be religious because that pays in politics. Morarji Desai pretends to be religious -- that pays in politics. Now, look at the disgusting thing Jimmy Carter has done: he came to India and he asked, first thing in India, three hours for prayer. He knows India is a religious country -- three hours for prayer?! Prayer is nothing to be bragged about. You can do it in your bedroom -- three minutes are enough

-- three seconds are enough -- just a single moment is enough -- because prayer has nothing to do with time: it needs intensity. Now, a three-hour prayer! think of God also a little bit: listening to Jimmy Carter for three hours... poor old man! Nobody thinks of God. And what will you be saying for three hours? You will bore Him to death! But he knows that India is a religious country, people will be impressed by the idea.

And what can Jimmy Carter do for three hours, what will he pray for three hours? A politician can-not pray even for three minutes; he will be thinking all the time about politics.

To be religious means to be non-ambitious, to have no ambitions of being somewhere else, somebody else -- to be herenow!

Now, if you have these two ideas together, that you want to be a politician and you also want to be a meditator, you will be in difficulty -- you will drive yourself crazy. If you are honest, you will go mad; if you are dishonest, then you will not go mad -- then you will become a hypocrite. That's what your politicians are.

And I am not saying that all those who are in reli-gion are not politicians: out of a hundred there are also ninety-nine who are politicians. They are there in a different kind of politics: the religious politics. They have THEIR hierarchy and the priest wants to become the Pope -- again it is politics. Or, the sinner wants to become the saint -- again it is politics, again it is inferiority complex; again, once you have started doing something holy, religious, saintly, you will carry around yourself that ego of 'holier than thou'. Then you will have a condemnation of others in your eyes; then everybody is doomed and only you are going to be saved. Then you can look at others with pity: These people are going to hell.
This is again politics.

A religious man knows no ego. He is not even humble -- remember -- he is so egoless he is not even humble. Humbleness is also a pretension of ego; the humble person is also TRYING to be humble and trying to prove that "I am humble"; or even may have ideas deep inside his heart that "I am the MOST humble man in the world." Again it is the ego!

Many desires will take possession of you and many will be contradictory and you will be pulled apart and you will start falling into pieces, you will lose integrity, you will no more be an individual.

You ask: WHAT IS DESIRELESSNESS?

Now, these are the two things: you know desireless-ness, then you have to cut your life completely, then everything has to be cut. Then you become a Jain monk -- just an empty shell utterly discontented with everything, with yourself; uncreative, no celebration, no flowers ever bloom. Or you know desirefulness: then you become torn apart. Both are ugly states.

The right thing to do is to be so totally free from desire that you can choose, that you are always able to choose: to have or not to have. Then you are really free. And then you will have both the creativity, the celebration, the joy of desires, AND the silence and the peace and the calmness of desirelessness.

The fourth question:

> BELOVED MASTER, I KNOW WE ARE NOT THE BODY, OR THE 'CLOUD' AS YOU CALLED IT... BUT WHEN I OPEN MY EYES I CAN'T HELP NOTICING THAT YOUR TOES ERE TURNING BLUE FROM THE COLD! WHY WON'T YOU WEAR A WRAP OR A SHAWL, OR WHY WON'T YOU LET US PUT A QUILT OR SOMETHING OVER YOUR LEGS?!

THIS QUESTION IS FROM DIVYA -- but there are four other questions similar, all from women sannyasins: Pradeepa, Gyan Bhakti, Krishna Priya.

Thank you, but you don't know anything about my toes -- they enjoy cold like anything. I under-stand your sympathy, but from my very childhood I have enjoyed cold like anything. Just as you enjoy ice-cream my toes enjoy cold. Don't feel sorry for them -- they are very happy.

The fifth question:

YOU ALWAYS SPEAK SO BEAUTIFULLY OF CREATIVITY AND AESTHETICS...! WILL THERE BE WORK FOR POETS, PAINTERS, SCULPTORS, DESIGNERS, MUSICIANS, CRAFTSMEN, ETC. AT THE NEW COMMUNE?

YES, KATYAYANI -- art is going to be the religion of the new commune.

And the sixth question:

I DO NOT TRUST YOUR WORDS. AT FIRST I COULD GRAB ON TO A PHRASE OR A THEME AND HUG IT TO MY BOSOM -- PASTE IT ON MY WALL -- REPEAT IT AS A MANTRAM -- AHA! NOW I HAVE A KEY -- BUT THE NEXT DAY OR THE NEXT WEEK YOU SAY THE OPPOSITE.
NOW I AM AFRAID TO LISTEN TO YOU.

THAT IS THE WHOLE PURPOSE OF LISTENING TO ME: so that you don't become a hoarder, so that no thought becomes so important to you that it takes possession of you.

I would like you to become a no-mind. And those phrases, howsoever beautiful they are, if you hug them to the bosom and paste them on the wall and repeat them as a mantram, they will create mind.

That's why I have to go on destroying myself. I say one thing, and before you can hoard it, I destroy it. I will do it so continuously, so consistently, that sooner or later you will not hug any phrase to your heart, and you will not paste any phrase on your wall, and you WILL NOT take ANYTHING as a mantram!

That day, Amida, will be a great day of liberation for you. Then you will simply listen as you listen to music. Why can't you listen to me as you listen to music? Why listen to me with a business mind, with some purpose in it? Why jump upon things and start collecting them? Why not listen simply, innocently, without catching hold of anything? Listen just as you listen to music, and that will be far more enriching. Then mind will not be nourished.

And my work here is to destroy your mind, so that your no-mind becomes available to you.

The seventh question:

WHAT IS A QUESTION? AND IS THERE AN ANSWER TO EVERY QUESTION? AND WHY DO YOU ANSWER OUR QUESTIONS?

A QUESTION IS A MISUNDERSTANDING. You have misunderstood life as a problem -- hence questions arise. Life is not a problem: life is a mystery.

But the misunderstanding is possible because a mystery looks like a problem, a mystery looks like a riddle -- and the ego starts trying to solve it. Hence the question. But a mystery means a mystery -- it is a riddle which cannot be solved. A mystery is by its very definition insoluble. So ALL questions are irrelevant.

And when questions are irrelevant, naturally answers are also irrelevant. A question is a misunderstanding about life: you think it can be solved -- this is the misunderstanding. Nobody has ever solved anything. Great philosophies have been evolved, but not a single question has been answered ever.

One can BELIEVE that one has got the answer, but that is just a belief. Just look a little bit more and you will find that your answer was just a make-believe.
There are no answers.
All questions are meaningless.

But then the question arises: AND IS THERE AN ANSWER TO EVERY QUESTION?

There is not a single question which can be answered. Small questions: What is yellow? -- cannot be answered. All your science and all your philosophy and all your religions cannot answer a simple, silly question: What is yellow? How can you answer it?!

A great philosopher, G. E. Moore, has written a BOOK PRINCIPIA ETHICA. In two hundred pages he goes on asking one question only: What is good? And he was one of the most important philosophers of this

century and one of the most logical minds. You cannot improve upon Moore. And he asks a simple question: What is good? And he asks in a thousand ways, and answers and answers and answers... and finally, in the end, he says: The good is indefinable.
It is like yellow -- what is yellow?
All philosophies have failed.

So it is not that there are questions which can be answered and there are a few questions which cannot be answered -- not a single question can be answered. Questioning is a wrong approach towards reality. You question: you go wrong.

Then, naturally, you ask: AND WHY DO YOU ANSWER OUR QUESTIONS? -- if no question can be answered, then why do I go on answering you?

Just to help you know that no questions can be answered. Just to destroy your questions -- not to answer but to destroy.

Watch my answers! They are not really answers to your questions -- they are just like hammers. I try to destroy your questions -- sometimes politely and sometimes not so politely. But the whole effort is to destroy the question.

Naturally, I destroy one, you produce another -- -then I have to destroy that. This is the fight between a Master and a disciple. It goes on and on. But the disciple has always been defeated.

How long can you go on asking? Many of you have stopped asking, but neW people go on coming so the story continues. One day, all of you will have stopped -- stopping, not out of defeat, not out of des-peration, but out of understanding. Seeing the point, that life is a mystery to be lived, not a problem to be solved -- that is metanoia. You are converted. You have moved from mind to no-mind.

And the last question:

THIS CRAZY, SWEET, TOTALLY DEMANDING AND PHYSICALLY EXHAUSTING, DELIGHTFUL MARATHON CALLED MOTHERHOOD.... SINCE THIS FIREBALL CAME TO US -- ALMOST TWO YEARS NOW -- NOT ONE UNINTERRUPTED NIGHT'S SLEEP, NOT ONE DAY OF REST. AND FEELING NOTHING SO IMPORTANT AS SIMPLY BEING PRESENT FOR HIM -- AND SO VERY OFTEN INADEQUATE AND TENSE AND TIRED IN THAT.
WHERE IS LAUGHTER IN THIS?
HELP! HELP! YUCK, YUCK, YUCK.
YET ANOTHER 'JEWISH MOTHER'
MA PREM PUNITA

PUNITA, JUST TO GIVE BIRTH TO A CHILD IS ONE THING -- to be a mother is totally different. Any woman can give birth to a child; that's a very simple phenomenon. But to be a mother needs great art, needs great under-standing.

You are creating a human being -- that is the greatest creation! A painter paints a picture; we call it great art. Picasso -- we call him a great artist. But what about the mother who created Picasso? A poet writes beautiful poems, but what about the mother who created Shakespeare? We don't think about mothers as the greatest creative people on the earth.

That is one of the reasons why women are not great painters and great poets -- they need not be: they can be great mothers. Why does man try to become a great scientist, poet, painter, this and that? -- he is jealous of women: he cannot create children. He feels impotent.

Sigmund Freud has talked much about phallic Jealousy -- that women suffer from a jealousy because they don't have penises. Now this is utterly meaning-less, absurd. It is as if a woman Sigmund Freud is born and starts talking about men suffering from breast-jealousy because they don't have breasts.

But, one thing is certain: deep down man always feels jealous that he cannot mother, that he cannot carry an alive life in him, that he cannot reproduce life. To substitute it he paints, he sculpts, he writes poetry, he composes music; he goes to the moon, he goes to Everest. He wants to prove at least to his woman that "I can also do something," otherwise he feels impotent. Compared to woman's capacity, he looks like a child, looks almost accidental. His work is not much: giving birth to a child, he simply triggers the process. A small injection can do that; that is not much of a work.

The woman passes through those nine months of agony and ecstasy. And then the work is not finished!

In fact, then the work, the real work, starts -- when the child is born. And the child brings again a fresh quality to life. Every child is primitive, a barbarian; now the mother has to civilize. Every child is a barbarian, remember; he is animal, wild. And the mother has to give him culture, has to teach him the ways of life, the ways of man. It is a great work.

Punita, you have to remember that -- that your work has not finished, it has started. Take it joyously! You are creating something immensely valuable -- you are carving a life, you are protecting a life. The work is such that no sacrifice is great enough for it -- any sacrifice can and should be made. One thing.

Second thing: don't take it too seriously, otherwise you will destroy the child. Your seriousness will become destructive. Take it playfully. The responsibility is there! but it has to be taken very playfully. Play upon the child as one plays upon a musical instrument -- and she knows how to play on musical instruments. Let the child be your instrument now. Play carefully but play playfully. If you become serious, then the child will start feeling your seriousness and the child will be crushed and crippled. Don't burden the child; don't start feeling that you are doing something great to the child. When I say you are doing something great, you are doing something great to yourself. By helping this child to grow into a beautiful human being, into a Buddha, you will be becoming the mother of a Buddha. You will not be obliging the child: you will be simply enjoying your own life; your own life will become a fragrance through the child. This is an opportunity, a God-given opportunity.

And these are the two pitfalls: either you neglect the child, you are tired of it; or you become too serious about the child, and you start burdening him, obliging him. Both are wrong. Help the child -- but for the sheer joy of it. And never feel that he owes any debt to you. On the contrary, feel thankful that he has chosen you to be his mother. Let your motherhood bloom through him.

If you can bloom into your motherhood, you will feel thankful to the child forever.

And, naturally, there will be sacrifices, but they have to be made... joyously. Only then is it a sacrifice! If you DO it without joy it is not sacrifice. Sacrifice comes from the word 'sacred'. When you do it joyfully, it is sacred. When you don't do it joyfully, then you are just fulfilling a duty -- and all duties are ugly, they are not sacred.

This is a great opportunity. Meditate over it, go into it deeply. You will never find such a deep involvement -- in fact, there is none as it is between a child and the mother. Not even between the husband and the wife, the lover and the beloved -- the involvement is not so deep as it is between the mother and the child. It cannot be so deep with anybody ever -- because the child has lived in you for nine months as you; nobody else can live in you for nine months as you.

And the child will become a separate individual sooner or later, but somewhere deep down in the un-conscious the mother and the child remain linked.

If your child can become a Buddha, you will be benefited by it; if your child grows and becomes a beautiful human being, you will be benefited by it -- because the child will always remain connected with you. Only the physical connection has been disconnected; the spiritual connection is never disconnected. Thank God! Motherhood is a blessing.

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #4
Chapter title: I Am Happening to You

4 January 1978 am in Buddha Hall

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The first question:

LISTENING TO YOU IN THE DISCOURSE, IT IS THE PAUSES, THE GAPS, BETWEEN TWO SENTENCES, TWO WORDS, THAT ROLL IN MY EARS LIKE THUNDER, TEARING ME OPEN AND TEARING ME APART.
I AM BEING TAKEN TO A SPACE BEYOND TEARS OR LAUGHTER BY YOUR SILENCE. WHAT IS HAPPENING TO ME?

PREM DAS -- I AM HAPPENING TO YOU. ALLOW IT. Sometimes it will be frightening, scary, because you will be going into spaces you are not acquainted with.

You will be moving beyond yourself. You will be entering into the unknown. And the unknown is always frightening. The new always creates great fear. With the old, one feels perfectly comfortable. The old always feels cozy, snug. With the new, you have to learn again. With the new you have to become a child again. The new happens only to those who are ready to become children again and again and again -- because the old knowledge, the old experience, the old life, will have no meaning in the new. It will be irrelevant. You will suddenly feel ignorant facing the unknown.

Hence the fear! Hence the clinging to the past.

Remember: the journey to truth is a journey from the old to the new, from the known to the unknown, from the closed to the open. And I can happen to you only in the pauses.

Words are used to create the pauses -- not vice versa. I am saying things and talking to you just to give you an experience of silence. Those pauses are the most significant thing that is being delivered to you, being transferred to you. Be available in those pauses.

They will tear you apart. They will destroy you. That's why I say I have come to destroy, not to fulfill. But remember: the ONLY way to fulfillment is through destruction. If you are destroyed utterly, only then will you be utterly new. Through crucifixion is resurrection.

Let me first become your crucifixion. Let me first become your cross. And then the second thing follows naturally... nothing has to be done about it. To die is to be reborn.

Die in those pauses, in those silences, in those gaps! In those gaps, MY meditativeness is flowing towards you -- receive it. Receive it with great joy. Receive it as you would receive a guest, a cherished guest. Open the doors of your heart.

And, yes, there will be great chaos with it -- I will bring chaos in you -- but that is the only way stars are born: out of chaos. I will bring great upheavals in your being, I will uproot you from where you are, because that is the only way to transform, to transplant you onto higher plenitudes of being. And there are higher and higher plenitudes, there is no end to it. This is an eternal pilgrimage.

I know fear is natural! But don't get caught by it. Leave it aside. Move in spite of it.

Always remember: the difference between a courageous man and a coward is not that the courageous man has no fear and the coward has fear -- no. That is not the difference. BOTH have fear! in the SAME proportion. Then where is the difference? The difference is that the courageous man goes in spite of the fear, and the coward stops because of the fear. Both have fears!

If you can find a courageous man who has no fear, then how will you call him courageous? He will be a machine, not a man. Only machines don't have fear. But you don't call machines courageous. How can you call a machine courageous? Courage simply means that something is happening in spite of the fear. The fear is there, the trembling is there, but it is not stopping you, you are not being blocked by it. You use it as a stepping-stone. Shaking, trembling, but still you go into the unknown.

To be a sannyasin is to choose courage.

Both possibilities exist in every human being! fear and courage. All will depend on which you choose between the two. Never choose fear. It cripples. It paralyzes. It destroys you without giving you a chance of resurrection. Courage will ALSO destroy you, but that destruction is very creative -- it will give you rebirth.

Fear and courage, both destroy -- but fear simply destroys. The seed simply goes rotten. When you sow the seed of courage in the soil, then too it dies -- but it doesn't go rotten. It dies... it dies into a new

phenomenon. A sprout comes up.

Courage will kill you as much as fear, but fear will simply kill you without giving you a new life. Courage will give you a new life. Choose courage -- always choose courage.

Arduous it is, but it is adventurous too. Difficult it is, uncomfortable, inconvenient it is, but it brings great ecstasies too. One has to pay the price for those ecstasies.

The second question:

IF MY MIND STILL CONTROLS AND BLOCKS MY FEELINGS, HOW DO I DISCOVER WHAT IS THE NEXT APPROPRIATE STEP FOR ME TO TAKE?

LISTEN TO THIS QUESTION AGAIN, very carefully: IF.... It is not a true question; it starts with 'if'. It is as if you are asking a hypothetical thing. You are supposing a question.

Never ask such questions. At least be honest about your questions. If they ARE there, then ask. And I know the question is there, but you don't even want to take the responsibility for it. The question is valid -- but you start by an 'if'? Can't you say that "this is my problem"? You want it to appear theoretical? You want it to appear impersonal? Then you will miss the answer -- because I don't give answers to theoretical questions.

This is not a philosophy class -- I am not teaching you philosophy -- I am teaching you life. NOT a philosophy of life, but life itself.

Remember: when you ask a question, let it be true. Don't camouflage it, don't cover it. Don't try to be clever with me, otherwise you will be at a loss.

It may have happened unconsciously; I am not saying that you have put that 'if' consciously. You are not that conscious, I know. It must have happened mechanically. You may have learnt the trick of how to ask questions -- and remain aloof, and detached, and out of them.

This is not the way to write or ask a question! -- with me at least. You have to be in your question. I am going to be in my answer, and if you are not in your question, where and how shall we meet? If I am in my answer, I am absolutely there.

You have to be in your question -- only then is the meeting possible. And the meeting is the solution -- not the answer, not the question: the meeting. The point where my consciousness touches your consciousness. But if you are not in your question and I answer it, how am I going to touch your consciousness? You will be absent! I will be knocking on a door where you are not.

Don't be so much afraid of the answer. Be authentic. Be existential! Let the question have the flavour of your being! Let the question have a LIFE -- it should have a heart which beats, it should BREATHE! Then only is there some possibility....

You kill the question from the very beginning: 'if'?

IF MY MIND STILL CONTROLS... as if it is not controlling and you are asking for others' sake.

IF MY MIND STILL CONTROLS... and just watch how many times in such a small sentence 'I', 'my', 'mine', have come.

IF my MIND STILL CONTROLS AND BLOCKS MY FEELINGS, HOW DO I DISCOVER WHAT IS THE NEXT APPROPRIATE STEP FOR me TO TAKE?

With so much 'I', whatever step you take will be wrong. With so much 'I', a right step cannot be taken at all. The 'I' is the poison. It will destroy whatsoever you do.

With so much 'I', if you love, your love will turn into hatred. With so much 'I', if you meditate, your meditation will be nothing but a madness inside. With so much 'I', if you look at the flowers, you will not see the beauty.

The 'I' is ugly, and it creates ugliness all around it.

In fact, the very question:... WHAT is THE NEXT appropriate STEP? IS because of the 'I'. The 'I' wants to control not only THIS step but the next too. It has been controlling all your past steps, it is controlling your present step, it wants to control the next step too. What do you mean by APPROPRIATE? That which fits with your ideas of right, true; that which fits with your idea of religion, spirituality. And what do you

know of religion and spirituality? What do you know of truth? How can your next step be adequate? appropriate?

Any step which is in accordance with the truth, any step which has the quality of suchness in it, is appropriate. But what do you know about suchness? You have lived in the mind -- with the 'I', 'me', 'mine'. All that you know is just rubbish. And out of that rubbish, you want to take an appropriate step? Remember: out of mind there is no appropriate step; out of mind all steps are inappropriate. Why? What do I mean when I say that?

Let us move slowly into this phenomenon.

Life brings a situation. Those situations are always new. Life is immensely creative; it never repeats. Even if you feel it is a repetition, it is not. There are vital differences, subtle differences... may not be available to you on the surface, but have you seen two mornings exactly the same? Have you ever come across two roseflowers exactly the same? Have you come across two human beings exactly the same? What to say about human beings? -- you cannot find two pebbles exactly the same. You can search the whole earth....

Life is always fresh. That is the MEANING of being alive -- life is always moving into new spaces. And your mind is always old; it knows nothing of the new. It knows only of the past. It knows only of that which has happened. It accumulates experiences. 'Experience' means it has happened. And remember: life is never going to repeat the same situation in which that experience happened. And you act out of the mind, hence there is always a gap between you and life -- and nothing is appropriate. How can it be appropriate?

You act out of the past experiences and life is always creating new spaces. You never meet with life, you never merge with life. You are always inappropriate. Your answers don't fit the questions that life raises. Your responses are not responses but reactions.

To be appropriate means to me to be spontaneous. Not to act out of the mind is to be appropriate: to act in THIS moment, to act utterly in this moment, to see the situation and to act, respond to the situation.

Don't search in your memory for what is appropriate, because the memory will supply you with answers which are NOT appropriate and cannot be appropriate. The memory is always irrelevant. You have to put the memory aside. You have to be in a kind of absolute exposure to the reality, to the situation that is.

And let your total being respond. Don't decide about it. Don't rehearse it. Don't prepare for it. Let it respond! And then it will be appropriate.

When you are not, it will be appropriate. When the mind is not brought in, it will be appropriate. When it is spontaneous, it will be appropriate. Bring a little preparation in it, just a little bit, and you have poisoned it, then it is never appropriate.

Life is not a school examination where you go prepared. That's why schools are so ugly -- they don't prepare you for life, they destroy all possibilities of life. Schools have to disappear from the world, and the colleges and the universities. They are anti-life. They believe in rehearsals. They believe in giving you fixed answers -- as if there are fixed challenges! -- the basic fallacy.

And one third of the life is wasted in the university. By the time you are ready with a Ph. D. one third of the life has gone down the drain. And what are you ready for? You have simply bookish answers crammed into your head; you have become a computer. And now, with all that knowledge, whatsoever you do will be INAPPROPRIATE!

A knowledgeable man has never been known to be appropriate -- never. He always goes on missing the train; he is always late. He is never to the point -- he cannot be. His arrows never reach the target -- they cannot reach, because the target is moving! and his ideas of it are fixed.

Education no longer prepares you for life: it prepares you for death. Your universities are cemeteries where the past lives and goes on killing the present -- and the future too. Education, as it is in the world now, is very reactionary. A totally different kind of education is needed -- not that which simply goes on helping you to cram answers, but that which helps you to be open, which helps you to function from a state of not knowing.

Mm? -- that's what meditation is all about: a state of not knowing. Then whatsoever you do is going to be appropriate, because then you are no more the doer -- then God is the doer. Then life itself is responding.

Just try to observe a few moments when you are spontaneous -- they will give you such joy.

For example: somebody is drowning in the river, and you stand there and you think about it -- "What should I do? What is appropriate?" If you are a Christian missionary, you will think this is a great opportunity to help and serve humanity -- this is a way to reach heaven and be special there. And you repeat in your head all the quotes from the Bible, what Jesus has said -- that service is the way to God... and you

jump! You are not concerned with this poor human being who is drowning: you are concerned with your ego trip you call spirituality. You want to be virtuous.

This is so ugly! This spirituality, this religiousness, this service, is so ugly. It is not a spontaneous act, it is not out of your heart it is out of your head.

And if your head has been prepared in a different way, for example, if you had been born in another religion... there exists a religion in India, a sect of Jains -- Terapanth: if you had been born into that sect, then these ideas wouldn't come to you. A follower of Terapanth will stand there on the bank, he will also think just like you are thinking, but he will think... his scriptures say: Everybody suffers according to his karmas. Now, this man is drowning, he must have done some bad karmas in the past. And his scriptures say: 'Don't come in the way of anybody's karmas. Now, he is being punished by his own karmas -- you need not jump and save him. That will not be a help; you will be hindering, you will be delaying! If you get him out of the river and you save him, some day he will again have to fall into the river and drown. Mm?' the mathematics of karma: he HAS to. Maybe he killed his wife in some past life by drowning her in water -- now he HAS to suffer!

Now think! From these two different minds: the Christian thinks this is the opportunity to go to God and the Jain thinks this is the opportunity not to get emotional -- mm? -- this is foolish to jump; it is emotional, sentimental. He has to control himself not to jump and not to save this human being, because he is suffering his karmas -- let him suffer so that he can be finished with it. Next life he will be born in a better life, in a better way.

Now both these people are acting out of their memories. Can't you see a third possibility: just acting out of the spontaneity of the moment, on the spur of the moment -- neither a Hindu, nor a Christian, nor a Mohammedan, nor a Jain, nor a Buddhist... nobody? Just acting out of the situation itself? Then it is appropriate.

That is my definition of 'appropriate'. Act out of the mind and it is inappropriate; it is not true to the situation. Act without mind and it is appropriate.

Now I will read the question again:

IF MY MIND STILL CONTROLS AND BLOCKS MY FEELINGS, HOW DO I DISCOVER WHAT IS THE NEXT APPROPRIATE STEP FOR ME TO TAKE?

Don't think of the morrow. Just be in this moment, spontaneous, and out of the spontaneity of this moment the spontaneity of the next will follow of its own accord. You are not to plan for it.

But we have become great planners. You come from the office and you start planning on the way what your wife will ask and how you will answer, and you prepare everything. You go to the office from the house and you know what your boss is going to say and what you are going to answer.

You go on preparing! You don't trust life.

To trust life is to be appropriate. What do I mean by trusting life? I mean let the moment come... let it happen... you be there present... you be available! And then whatsoever happens through you is good, is virtue.

Virtue is not a decision on your part. Sin is a decision on your part. Whatsoever you decide becomes a sin. The word 'decision' is beautiful. It is made of two words: 'de', 'cision' -- it means 'cut off'. Every decision cuts you off from life. When you act out of decisions, you act against life. When you allow life to take possession of you, everything is appropriate.

The third question:

I AM GATHERING COURAGE TO ASK THIS QUESTION. NO BUDDHA EVER HUNG HIS PICTURE ROUND THE NECK OF HIS DISCIPLES -- YET YOU ARE DOING IT.
IS THERE ANY PURPOSE BEHIND IT?

MOHAN BHARTI, EVERY BUDDHA HAS HIS OWN ECCENTRICITIES AND CRAZINESSES -- this is mine! And I am not supposed to repeat anybody else's eccentricities -- I can have my own.

And remember: there is no purpose behind it -- there is no purpose behind ANY of my activities here! It

is just to make you a fool, that's all -- so that when you go into the world, you look ridiculous.

The fourth question:

YOU HAVE SAID NOT TO CONDITION CHILDREN WITH OUR IDEAS. WHAT ABOUT SANNYASIN CHILDREN? WHY NOT LET THEM CHOOSE CONSCIOUSLY WHETHER AND WHEN TO TAKE SANNYAS? FOR EXAMPLE, FOR CHILDREN LIVING IN THE WEST -- OUTSIDE OF THE ASHRAM ANYWAY -- CANNOT THE FACT OF THEIR BEING SANNYASINS CONDITION THEM IN THEIR RELATIONSHIP TO OTHER CHILDREN OR TO THEIR ENVIRONMENT?

DEVA MAJID, CAN I ASK YOU A QUESTION? -- Have you taken sannyas consciously? Who has taken sannyas consciously? If you are conscious, then what is the need, in fact, of taking sannyas? In that way, everybody is the same as children, grown-up, makes no difference.

Children are truer. It often happens: a sannyasin mother or father brings a child to take sannyas and he falls asleep -- and that is the true picture of a sannyasin! But he is authentic and you keep your eyes open, that's the only difference. You are fast asleep with open eyes and the child is true: he is asleep so he has closed his eyes -- that's all. Why keep your eyes open when you are asleep? What is the point of it?

The only difference I see between you and the children is that you are asleep with open eyes, unnecessarily straining your eyes, and the child is perfectly at ease.

Sometimes it happens: I give sannyas to children when they are snoring but that is my experience with you too. So I don't see the point, why they should be prevented. If they are to be prevented from sannyas, then EVERYBODY has to be prevented. And if you are not prevented, then why be hard on children?

Sannyas is just an initiation towards consciousness. It can't be expected from you that you should be conscious when you take sannyas.

Sannyas is medicinal. When you are ill, medicine is needed. If a doctor makes it a condition that "Come only when you are healthy -- I am not going to pour my medicine into such an ill body. First get healthy and then come," then what is the point? Sannyas is medicinal -- because you are unconscious, it is needed. I cannot expect you to take sannyas consciously; that is impossible. If you can take sannyas consciously, then you can do ANYTHING consciously. Then what is the problem? If you can take sannyas consciously, why can't you eat consciously? Why can't you walk consciously? Why can't you love consciously? Where is the problem then? Then you will be conscious! You will be a Buddha and sannyas will not be needed.

You cannot be conscious, that's why sannyas is needed. Sannyas is a beginning, not an end -- first thing.

Second thing: the question is -- YOU HAVE SAID NOT TO CONDITION CHILDREN.... Sannyas is a process of unconditioning, remember it. It is not a process of conditioning: it is a process of unconditioning.

What am I doing here? I am not giving you knowledge -- I am taking your knowledge away. It is a kind of mind-wash. I am simply cleaning your mind, effacing things, taking your ideas, helping you to drop those stupid fixations. I am not giving you anything as a substitute for them! You would like that very much.

People come to me, they say, "But give us some philosophy to live for!" Life is enough! What do you need a philosophy to live for? Life in itself is more than enough. They say, "That's right -- but something to live for, something to hope for, something for inspiration" -- something so that they can plan, so that they can destroy the future, so that they can stop being spontaneous.

People ask me, "Some discipline is needed" -- particularly religious people, when they come to me they are very much shocked that I don't give any particular discipline to sannyasins. Do you think wearing orange is a discipline? or having the mala around your neck is a discipline? or the change of your name is a discipline? Do you think these are disciplines? These are games! These are not disciplines!

Discipline is when you move into a Christian monastery. Discipline is when you become a Jain monk -- then what to eat, what not to eat, how much to eat, when to go to sleep, how much to sleep, then a twenty-four-hour programme is given to you. Sooner or later you become a robot, you become just a machine a perfect machine; efficient, but a machine. You are no more human beings.

I am not giving you any discipline. I give you only awareness -- because to me awareness is the fundamental thing. If you are aware, you will find your discipline yourself. Who am I to give it to you?

And ANY fixed discipline will create problems -- it will be inappropriate. How can you decide for tomorrow? And when you have a character, you have decided for tomorrow -- that is the meaning of character. That's why in society people who have character are respected, because they are predictable

people, you can rely upon them. You know that this man NEVER speaks a lie; he can be used in business -- you can rely upon him, he will never speak a lie -- he has character. This man will not steal -- he has character; you can rely on him, otherwise he will take your money. This man will not start an affair with your wife -- he has character. You can rely on him; he can be allowed to remain in your house and work. This man will not suddenly jump upon you and kill you -- you can rely on him, he has character. He has never done anything like that. He has certificates.

A man of character simply means one whose past is so fixed that you can rely on it that he will not be able to change it in the future either.

I don't give you any discipline, any character. My basic approach is that one has to be utterly characterless! To be characterless means to be without the past. I am not saying that you have to commit murder and you have to start stealing and robbing people -- I am not saying that. But I am saying this: that you should not be predictable like a man of character.

Yes, you will not commit murder -- not because it is your character but because of your awareness you cannot do such an ugly thing. Not because it is against the Ten Commandments and Moses and Manu and Mahavir, no -- but because your inner voice is against it. You will not rob anybody, not because it is written in the scriptures that you will suffer in hell, but because the very idea does not arise in a conscious mind.

A conscious mind has a fluid discipline about it, but fluid -- it changes according to circumstances.

A man of character is like one who goes out to the market and it starts raining but he will not open his umbrella because he has never opened it before -- he is a man of character. But my sannyasin will open the umbrella! and when it stops raining will close the umbrella. The umbrella is to be USED; it is not a fixation. When it is too hot, you move inside the house, you seek coolness. When it is too cool and getting cold in the house, you start moving outside to seek the sun's warmth.

Life should be fluid, natural. That's what sannyas is: it is an unconditioning. It takes your character, your knowledge, your past -- you -- away from you. It makes you fluid. It helps you to melt. It is unconditioning.

You ask: YOU HAVE SAID NOT TO CONDITION CHILDREN.

Yes, don't condition them -- and sannyas is a way to protect them from conditioning.

YOU HAVE SAID NOT TO CONDITION CHILDREN WITH OUR IDEAS.

SANNYAS IS NOT AN IDEA. It is a device. It is a method, not an idea. Just by becoming a sannyasin, you stop being a Christian, a Jew, a Hindu, a Buddhist. Just by becoming a sannyasin, you stop being an American, an Indian, a Japanese, a German -- these are ugly boundaries. They are not any more valuable than what dogs do -- they urinate and make a boundary, and that becomes their territory. These national boundaries are nothing but dog boundaries made by urinating. Ugly they are.

By becoming a sannyasin you become a citizen of the earth -- you are no more an Indian, no more a Tibetan, no more a Chinese. You claim the whole earth, and that is the beginning of claiming the whole universe. Passports are ugly, visas are ugly. They simply show that the world is not yet free. They simply show that there is NO freedom of movement in this world, that you cannot enter a country freely, that there are a thousand and one obstructions, that you cannot choose your country freely, that this whole earth is not available to you, that these nations are nothing but big prisons. Inside you are allowed to move, but outside you are not allowed to move. This is ugly.

A sannyasin is a world citizen. Sannyas is the beginning of a new concept of consciousness, that we are all one. This may be the only place on the earth where nobody bothers who is a Jain, who is a Hindu, who is a Mohammedan....

I was worried about my old parents when they came and stayed here -- I was worried that it would be too much for them. But I was very happy when they went to take their meals with Krishna Mohammed and Radha -- I was so happy! That was a great step! Otherwise, they are orthodox Jains.

In my childhood I HAD a Mohammedan friend. It was very difficult for me to invite him some time for tea or for food, very difficult. And even if I would insist, my family would allow, but then we would have to sit outside the house to eat, because the Mohammedan cannot sit inside. And when I insisted again and again, then they had to prepare separate pots and things for my friend. They were kept only for him; nobody else would touch them.

The world has lived like that, with a thousand and one divisions -- of religion, of sect, of politics. To be

a sannyasin means you are dropping all divisions. You are declaring humanity is one, and this whole planet belongs to us. This is our home.

And when we have a really great number of sannyasins roaming around the world, then many things can become possible. It depends. If we have enough numbers of sannyasins around the world, it can usher a new era. Passports should be dropped some day, visas should be dropped some day. We should declare that we are free to move! Nobody can prevent us! We are free to live wherever we want. And the freedom of movement is one of the basic freedoms.

Why are nations so much afraid? Why so many visas and passports and boundaries and borders? There are very very deep reasons you may not be aware of. In fact, the traveller is a dangerous phenomenon for closed societies. Why? Because the traveller brings new concepts of life; his existence is disruptive to the orthodox, to the conventional.

For example, my sannyasins moving in India are a problem. What is the problem? They don't do any harm to anybody.

Just the other day, a couple was just holding hands outside the ashram -- not doing anything! -- just sitting silently holding hands, and a man jumped upon them and started shouting and abusing: "You are destroying our Hindu culture! I don't allow my children to come in Koregaon Park, because if they see you people they will be destroyed."

I would like my sannyasins to roam around the earth as much as possible, to destroy children, to destroy these chauvinists -- Hindu, Christian, Mohammedan -- it doesn't matter who they are. Roam around the earth, be mobile, and with you the fragrance will spread.

That's why Russia does not allow people to enter -- great fear is there. Communist countries are very much afraid. If hippies start moving in Russia, communism will be gone -- because then the Russian youth will see what is happening in other parts of the world: "People have become SO free, and we are prisoners!" They are not to be allowed to see that.

That's why people in Poona are against my sannyasins. What is the fear? If you are right and your religion is right and your morality is right, then why be afraid? The fear is that your morality is NOT right -- it is repressive, it is forced, it is violent. And if your children see my free people, of course they would also like to be free. That is the fear. They would also like to hold the hand of some woman -- which is NATURAL! graceful, lovely, divine. But Hindus are very much repressed -- even to hold the hand of your own wife is a great revolution; even to talk to your own wife one feels guilty.

Now, these ugly hangovers of the past can be protected only if new fresh winds are not allowed to blow.

Sannyas is the beginning of a world citizenship. It is the beginning of a world which will be religious but without religions. Sannyas is not an idea, it is a device, it is a method -- a method to uncondition you. And it is very good that children should be sannyasins from the very beginning -- so nobody can condition them. Once they have tasted of freedom....

Neerja was telling me that little Siddartha falls in love with little girls -- little Siddartha! -- and not only that: sometimes he tries to make love to them. Now this is great! Now he has no inhibitions, no taboos. He will grow up into a beautiful human being.

To be a sannyasin means you will be allowing freedom to the children, you will not impose anything on them, you will not impose your ideas; you will NOT like them to become imitators. Sannyas is just symbolic of a great freedom!

WHY NOT LET THEM CHOOSE CONSCIOUSLY WHETHER AND WHEN TO TAKE SANNYAS?

In fact, many of them choose as consciously as you choose -- many of them. When their parents become sannyasins, they are thrilled with the idea. Sometimes it happens just otherwise.

Geet Govind is here from Esalen: his daughter took sannyas first -- just a small daughter! She has turned Esalen on -- a small daughter, five or six years old. She became interested first in dynamic meditation and now it is difficult to prevent her -- she goes on doing it, morning, evening; whenever she has time she does dynamic. Geet Govind was asking me how to stop her. And she enjoys it and she is going crazy in it. She became the catalytic agent... then the father, then the mother, then other people.

Life is so mysterious! One never knows from where the thing will start. And it is not the first case: many times it has happened that children have taken sannyas first, because they are of course more courageous. They don't CARE about others' opinions. They are not calculative. They are not worried about their Jobs they have none. They are not worried about their wives or husbands -- they have none. They are not worried

about their children -- they have none. They have no investment yet in life -- they are free.

It happens many times: children take sannyas first, then the mother starts feeling, then the father starts feeling; then they also gather courage. So, many times children take the sannyas on their own. Sometimes the parents take first, then the children... they ARE interested. They also want to be orange people -- what is it? -- they want to be insiders! They don't want to be left outside.

And sometimes, only sometimes, very small children have been initiated -- because their parents would like to protect them, to protect them from Christianity, to protect them from Mohammedanism, to protect them from Hinduism. I cannot say no because I know sannyas will be protective.

Sannyas gives NO ideology, but it protects you from other ideologies. Otherwise you cannot avoid it -- your children will be conditioned. The church is after them, the politician is after them. You have to create some protection for your children, so that the priest and the politician don't come in; otherwise, they will grab hold of them -- in the name of religious education, in the name of Sunday school, Bible class, this and that, they will catch hold of the child.

And once the child is conditioned, it becomes an unnecessary wastage of life and time and energy to un-condition him. It is better to leave him wild, leave him open.

And with sannyas, one thing is there: if your child when he is grown up wants to leave sannyas, nobody is there to prevent him. I am not preventing anybody from leaving! The moment you want to leave, you can leave without any guilt. That is for you! If the child later on feels that he does not want to be a sannyasin, then who is after him? -- he can leave it.

Sannyas is given easily and sannyas can be dropped as easily. There is no commitment as such. If there is any commitment, that is of your consciousness, that is your inner feeling -- but nobody is after you, nobody will condemn you that "You have become a sinner and now you are bound for hell!"

The fifth question:

TODAY YOU TOLD US TO BECOME RESPONSIBLE FOR OUR OWN LIVES AND BE RESPONSIVE TO OUR OWN INNER BEING, AND THUS TO TAKE THE REINS BACK INTO OUR OWN HANDS FROM THE HANDS OF OTHERS. HOW DOES THIS FIT IN WITH SURRENDERING THE REINS TO YOU? I LISTEN TO MY INNER VOICE AND SOMETIMES IT REVOLTS AGAINST WHAT YOU WANT ME TO DO. AM I ONLY HEARING MY EGO? ARE THERE ANY LIMITS TO SURRENDERING TO A MASTER?

The question is from Swami Prem Pramod.

FIRST THING, PRAMOD, do you think you have surrendered to me? ever? for a single moment? My observation is that you have never surrendered. What do you want to take back? You have never surrendered! Those reins you have never surrendered -- they are in your hands.

You were just befooling yourself that you had surrendered. What happens actually is: you ask me if you can do something with a decision already in the mind. If I say something which goes with your decision, you feel surrendered. You say, "Perfectly good how deeply I am surrendered to Osho!" If it does not go with your idea and your decision, then your inner voice says, "This is not right."

Surrender comes only when things go against your decision -- not when they go with your decision. Then what is the point of surrender?

And I have been watching Pramod: if things go HIS way, then he is absolutely surrendered. If even a slight thing goes against his idea, then the revolt....

Nobody is telling you to be in such a trouble. You can drop sannyas! Why create anguish unnecessarily for yourself? And I am interested now in helping many people to drop sannyas. Before the new commune, I want to sort my people. Either you are with me or you are not with me -- both are good. Don't feel guilty! If you cannot surrender anything, at least you can surrender your sannyas to me -- and that will be a great favour.

And you have some idea that you are obliging me by surrendering -- what are you surrendering to me? I am not obliged to you. I am not gaining anything from your surrender, remember it perfectly well. What do you have to surrender to me? Your diseases, your madnesses, your ego, your mind, your past. I don't gain anything out of your egos or out of your illnesses and anxieties. So don't think that I am obliged to you, that you have done something great, a great favour to me by surrendering. Don't be stupid!

And when you surrender to me, do you think anything reaches to me? I am just an excuse. If you can

surrender without any excuse, perfectly good. I am just a peg -- you can hang your things on me, so that you are unburdened. That's the point. And once you have known the freedom of unburdening, once you have known the freedom that non-ego brings, then you will see the point: what surrender was. Then you will see that nothing was to be surrendered. You had nothing to surrender -- just the idea of 'I', a very illusory idea, has been destroyed by surrender.

Surrender is like a thorn: you have a thorn in your foot; you have been walking in the garden and you have got a thorn in your foot -- I supply you another thorn. This thorn can help the other thorn -- you can take the other thorn out with it. When it is taken out, you have to throw both! because both are thorns.

Ego is a thorn, surrender is a thorn -- it is just to take the ego out of you. It is a device. Once the ego is gone, SURRENDER IS GONE TOO! When the illness is gone, the medicine has no more relevance; you don't carry the bottle of it and the prescription of it. It is finished. But you will always be grateful, because without the other thorn you would have suffered from the first.

Surrender is a device to bring you out of your ego. If YOU DON'T want to come out of your ego, I am not much interested in bringing you out of your ego; it is none of my business. If you are interested, I am available. If you are not interested, perfectly good. The door is open....

And what inner voice can you have? The inner voice comes only when the ego has gone; otherwise, the ego goes on pretending to be your inner voice. The ego is a great pretender -- beware of it.

And the last question:

IS THE QUALITY AND EXPRESSION OF ONE'S ENLIGHTENMENT RICHER, DEEPER AND MORE CREATIVE IF ONE ALLOWS ONESELF TO COMPLETE ONE'S WORLDLY TRIPS, RATHER THAN DROPPING THEM IN THE NAME OF SPIRITUALITY?

CERTAINLY! How can you drop if you have not lived your life totally? If you have not known sex, how can you drop it? It will linger, it will surround you in subtle ways; it will become an undercurrent in your unconscious. How can you drop anger if you have not lived it?

Nothing can be dropped without experiencing it in totality. Only total experience helps you to go beyond.

The spirituality that comes without experiencing life is impotent. That is the difference that I want to bring to your consciousness. That kind of spirituality has existed on the earth down the ages... and that's why man is so ugly. It is because of that kind of spirituality. It has made you repressed; it has not transformed you. It was against this, against that -- against everything! It was against life, it was anti-life. It has not allowed you to live your life joyously -- to see, to feel, to experience, and to go beyond through experiencing.

Knowledge liberates -- not the knowledge that you gather from scriptures, but the knowledge that comes through experience. You become angry again and again and again... and you start feeling the foolishness of it, the utter ridiculousness of it, the poisonousness of it, the destructiveness of it. One day the fruit is ripe -- not that you decide: "I will never be angry" -- but just the fruit is ripe and it falls of its own accord. And anger disappears as if it had never existed in you; it simply evaporates.

Live your life. Live a life of variety, a multi-dimensional life, and you will be richer. And, naturally, when a man has lived in all the dimensions of his life and comes to enlightenment, his experience is going to be richer. At least his expression is going to be richer.

And finally: you can only come to enlightenment when you have lived truly. Those who think that they have come to enlightenment without living life are only deceiving themselves and nobody else. They are carrying the whole world in them -- unlived, it remains there. Seeds they are carrying.

Patanjali divides samadhi, enlightenment, into two types: samadhi with seed and samadhi without seed. What he calls SABEEJ SAMADHI -- samadhi with seed -- is when you have not lived and subtle desires are still hankering to be fulfilled. You have repressed the seed but it is there, and it will assert itself when the right season arrives. When the spring comes, it may start sprouting again.

You can repress your sex for your whole life, but even at the moment of death it may assert itself.

Repression is not revolution. Revolution is through experience. Maturity is through experience. Enlightenment is ultimate maturity, beyond which there is none else. How can you find a shortcut to it? --

there is none. You have to go through the whole life... tasting its sweetness and its bitterness, feeling its agonies and its ecstasies, watching its ups and downs, the sunlit peaks and the dark nights in the valley, the sadness and the joy of it -- all has to be lived.

You have to be a sinner and a saint! One who is only a saint is a poor saint, and one who is only a sinner is a poor sinner -- you have to be saintsinner or sinnersaint. You have to live ELL that God makes available to you. You have to live it unconditionally. And then one day... the quantum leap, the enlightenment.

A beautiful story for you to meditate:

Pope Paul XV lay in the Vatican close to death. Scores of doctors were consulted, but none could come up with an answer. A pall of anxiousness hung in the air. All the possibilities were cancelled out. Finally one doctor came and said that the Pope's state was due to his life-long celibacy and the only thing to do was for him to make love -- once would be enough.

A very embarrassed bishop came to break the awful news. "Your-a Holiness-a," he began, "You hafta maka da love to a woman-a to save-a your life-a. Terrible-a news-a I have-a to geeve-a you."

The Pope looked up slowly. "Dees is a sad-a, sad-a day-a for da Catholic-a church-a; there's-a no-a other-a way-a?"

The bishop shook his head. "No-a, Your-a Holiness-a, I'm afraid-a not-a!"

"Well-a," said the Pope. "Eef I-a must-a, den I-a must-a do-a dees-a terrible-a thing-a. But I do eet on-a four-a condeetions-a only-a."

"Yes, yes-a, anything-a," said the bishop, some-what relieved. "And what-a are your-a four condee-tions-a?"

The Pope drew a long breath.

"First-a, she must-a be a Catholic-a."

"Of course-a, Your Holiness-a."

"Second-a, she-a must-a be a virgin-a."

"Yes, Your Holiness-a."

"Third-a, she must-a wear-a a blind-a fold-a so-a she-a does-a not see-a who ees-a doing dees thing-a to her-a."

"Yes-a, Your Holiness-a, and-a da fourth-a?"

"Fourth-a, fourth-a, she gotta have da beeg-a tits-a and da nice-a bum-bum!"

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #5
Chapter title: Playfulness is Heaven

5 January 1978 am in Buddha Hall

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The first question:

I LIVE IN THE LAND OF SERIOUSNESS, IMPRISONED IN ITS BORDERS. CAN YOU DRAW ME A

ROAD-MAP TO YOUR LAND OF LEELA? HAVE I A DEFECTIVE GENE? I CANNOT FIND MY LAUGHTER OR LIGHT-HEARTEDNESS. I SEE IT AROUND ME, BUT DO NOT FEEL IT IN ME.

SARJANA, THERE CANNOT BE ANY MAP TO THE LAND OF PLAYFULNESS. All maps lead to seriousness. Playfulness is when all maps have been burnt down. There is no way to playfulness, because playfulness is not a goal and cannot be a goal. When you forget about goals, when you are not going anywhere, when the very idea of going is dropped, then herenow playfulness starts growing in you, happening in you.

Playfulness is not then and there: it is herenow. So how can there be a road-map? You are not to go: you are just to be.

Seriousness is goal-oriented. And even when a serious person starts playing, he transforms the quality of the play -- it becomes a game; it is no more play.

That is the difference between a game and a play. When a play becomes serious, it becomes a game.

People go to see wrestling, people go to see bull-fights or American football -- ugly, violent, inhuman. The people who are going to see these things are immature, a little perverted too. The spectators are as ungrown as the gladiators. And both are in some way catharting; in the name of the game, they are throwing their rubbish, they are simply vomiting their violence.

This is a very violent, violent world! That's why love cannot exist here. When human beings will really be human beings, things like bullfighting and wrestling will be unheard of, they will become part of history. Just to imagine that thousands of people have come to see a bullfight looks so ugly, disgusting. But people are serious. They change the play also into seriousness.

A play is something in which a goal is not at all concerned. The very being together is beautiful! for the sheer joy of it! In a better world, with more understanding, games will disappear -- there will only be plays. There will be nobody as a winner, nobody as the defeated -- because the very idea of defeating and winning is inhuman. There is no NEED for it! Why can't we enjoy the sheer togetherness? There should be no counting, no marking. There should not be any result out of it.

If you are in love with playing football, play football! Just play it! Don't look for the result. If the result comes in, you become serious, the play is destroyed; it has become almost businesslike. Enjoy the sheer outpour of energy. Enjoy the moment -- don't sacrifice it for anything else.

That's what LEELA IS, playfulness is. But you are in love and it becomes serious, and you start thinking of marriage and you start thinking of having children and you start thinking of having a family -- and the whole thing has gone ugly! If these things happen, let them happen as by-products, not as results. Yes, if you love a woman, you would like to be with her -- this is marriage! There should be no other marriage. There should not even be the idea, because the VERY idea makes things down-to-earth; the poetry is destroyed. It becomes mundane; the romance is destroyed.

But the moment you are in love, immediately your mind starts weaving and spinning... about family, how to have a family of one's own. Why should you need 'a family of one's own'? People possess things and people possess people too. If you possess things, it can be forgiven, but how can it be forgiven when you start possessing people? You say 'my wife', 'my husband', 'my child' -- what have you DONE to call this child yours? Who are you? How do you come in? Can you create a child? Can you create the child according to your own desire?

A child comes from the unknown, is a gift. You are not the creator, how can you be the possessor? It IS NOT according to you that the child takes shape and form and being. You were longing for a beautiful child and you are hit with a lulu and still you call it 'my child'. You have been just a passage in the great play of existence.

Just as there are liberation movements, women's lib movement, so a new movement should be mounted: children's liberation movement. Nobody should be allowed to possess children. Possessiveness should not be allowed! Nobody should say 'my child'. All children are of God. You can only be a caretaker, not more than that. And you should be grateful that you have been chosen to be a caretaker of a new life evolving. That is more than enough! Enjoy the game of it! of being a caretaker of an evolving life, but don't start possessing.

But our mind is possessive. The possessiveness has gone to the very roots, and that has been the greatest hindrance in human growth.

When love is possessive it becomes exclusive. Then 'this woman is mine, and exclusively mine!' -- then she cannot laugh with anybody else, then she cannot hold hands with anybody else, then she cannot look

into the eyes of somebody else. What nonsense! Why? Who am I to possess? And how can love be possessive?

Love is always inclusive; it can never be exclusive. If I love the woman, I will love to see her happy in a thousand and one ways, with a thousand and one people. I would like her to be happy. That will be my joy. If she is happy dancing with somebody, I should not feel jealous -- I love her! how can I feel jealous? I should be thrilled that she is happy. But when you claim that she is your wife, then you cannot allow this. You start crippling her. She starts paralyzing you in revenge. You both become destructive to each other.

Love is the greatest creative energy, but up to now it has been a misfortune, the greatest misfortune. People have not been killed because of hatred: people have been killed because of love. Life has become so bitter, not because of anger: it has become so bitter because of love.

You fight for the love of a woman or a man; you fight for the love of your family or clan. You fight for the love of your ideology or religion; you fight for the love of your mother-country or father-country, father-land, motherland. You go on fighting for your love! All murders, all killings -- all kinds of sufferings exist because of your so-called love.

Something is basically wrong with your love -- your love is a fixated love; it is not a flowing play. It is serious, it is exclusive, it is possessive. It is full of stupidity.

One should be able to see all this -- and just SEEING it, you start relaxing. You see the point of it and you start relaxing, and a new awareness arises in you.

Just.... I am surprised when I come across a man whose wife has died -- and he is still crying and in anguish: his beloved has died. Why be so monopolistic? There are so many beautiful women still alive! This makes no sense. Your husband has died and for your whole life you will remain in a nightmare -- because you cannot love anybody else? Your love is so tiny? so fixated? it was a kind of obsession? It was neurotic, it was not healthy. Otherwise, when the husband is dead, yes, there will be sadness, but you will say goodbye and you will move. You will not sacrifice your life -- because sacrificing your life is dangerous. If you sacrifice your life and you become a martyr, you will take revenge on life; you will create guilt in your children, you will create guilt all around. And you WILL suffer! And when a person suffers, he creates vibes of suffering all around.

No, this makes no sense! The world is full of so many people, why should you be so fixated? But the fixation comes from the very beginning: the moment a child says 'my mother', and the mother feels very happy, the fixation has started. Now the child will remain obsessed his whole life.

And when the child is small, he is naturally dependent on the mother -- and mothers and fathers have exploited that dependence immensely. He is helpless, he cannot survive on his or her own; he HAS to look up to the mother and the father. His helplessness is exploited. He knows if the mother is gone, he will be dead. If the mother is no more available, he will be dead, he will not be able to survive. This idea goes on and on getting deeper and deeper.... And the mother helps it, because the mother enjoys the ego trip that "You cannot survive without me." She threatens many times, "Listen to me, otherwise I will leave and go forever, or I will die -- and THEN YOU will know!" And the child is shaken to the very roots -- he cannot survive without the mother.

This becomes, by and by, a conditioning. Later on it will be reflected in all his relationships. He will think the same about his wife: if the wife is no more, he will not be able to survive. This will become unconscious. He will think the same again and again about everything: "If this job is gone, then I am finished. If this house is no more with me, then where will I be? If this bank balance is no more with me, then where will I be?" His whole life he will think in terms of fixation, and his whole life will be a long long, unnecessary suffering. He is no more a child, but he remains childish because of the conditioning.

Love, and immediately you turn it into bitterness because you become serious about it. You start thinking of the future. Think of the future -- marriage, children, security -- and you have destroyed the play and it has become a game, and a very dangerous game. And you will be a loser -- nobody is ever a winner.

With play, everybody is a winner. With seriousness, nobody is ever a winner -- all are losers.

You come to meditate here and you become serious about it. And I go on insisting: Don't become serious. Meditation can happen only in playfulness, in utter playfulness, when you are not searching and seeking for anything, when you are simply dancing or singing or chanting; when you are not asking, when the activity is all and all in itself, no future is provoked, no future is involved in it... then it happens. Meditation is a happening. You cannot snatch it from God's hands. You cannot desire it and you cannot have it. You can only do one thing: you can become an empty receiving end -- an;d that's what happens when you are playful.

Meditation is fun! Even the word looks absurd with meditation -- meditation and fun? Down the ages, you have been taught that this is the seriousmost thing: go into the church and become serious -- even if you don't have one, create a long face, then you will look as if you are in the church. Don't laugh, don't dance, don't be playful! -- it is a serious affair. You are facing God.

This God seems to be somehow very strange! He cannot allow laughter, He cannot allow dance, He cannot allow love, He cannot allow joy. The Gods of the past were very revengeful, jealous Gods, violent Gods; ready to crush you and destroy you, ready to throw you into hell-fire. Even the idea of God was ugly.

Here with me, you will have to learn a new language: meditation is fun, prayer is love and laughter; and the temple, the church, the mosque, is the place to enjoy, the place to be drunk with life; the place to dance and hold hands, the place to share what God has given to you, the place to be absorbed utterly into the moment. That is the meaning of fun, that is the meaning of laughter, that is the meaning of joy: to be utterly absorbed in the moment as if no other moment exists. So how can you ask for a result? Result needs another moment in the future.

Become like small children -- dancing, singing, shouting -- and God will come to you unawares. Suddenly one moment, you will find He is surrounding you; suddenly you will find you are not holding the hands of a woman -- God is holding your hands; you are not holding the hands of a man -- it is God. Looking into the eyes of the other, playfully, joyously, suddenly you will fall into a depth unknown to you, unknown to your mind. You will start disappearing into a deep abyss.

That's what God is! God is not in the scriptures -- it is in the eyes of people, and in the flowers and in the rivers and in the moons. God is written all over the place! Don't go to the scriptures. And if you cannot find God in alive trees, green and red and gold, if you cannot find God there, you will not find Him in the Bible, the Koran and the Vedas. How can you find Him there if you cannot find Him here? Once you have found it here, you will find it anywhere... then He is everywhere.

Once found, God is everywhere -- but you will have to find Him in life, in playfulness.

Playfulness makes you alive to the maximum. Seriousness cripples you. You become shrunken, frozen. You become closed, you become isolated. You become egoistic. That's why seriousness has been so much cherished by people because seriousness gives you the ego, and playfulness takes the ego away.

You ask me, Sarjana: I LIVE IN THE LAND OF SERIOUSNESS, IMPRISONED IN ITS BORDERS.

YOU CAN EXIST ONLY IN THE LAND OF SERIOUSNESS -- you as an 'I'; and you can exist only imprisoned in the borders of seriousness -- as an 'I'. If you want to be playful, you will have to drop the idea of 'I'. The 'I' cannot be playful; it resists play, because play is death to it. The 'I' is always serious.

Have you not watched it? When you laugh, just have a look inside: the 'I' disappears. That's why egoistic people cannot laugh -- impossible! When you are dancing, a moment comes when the 'I' disappears. But egoistic people cannot dance; they cannot allow the 'I' to disappear ever. Naturally, they will remain imprisoned, they will be prisoners. But this is your choice!

If you want the ego, you will have to accept the prison, you will have to accept the boundaries. If you want a bigger and still bigger ego, the prison will become smaller and smaller, and the walls of the prison will come closer and closer. If you want to become the greatest ego in the world, you will be nothing but a prison, you will be surrounded by China Walls from everywhere, you will live in a straitjacket, behind iron walls.

But if you want to be alive, then the ego has to be dropped. Ego is a distraction from life.

I LIVE, you say, IN THE LAND OF SERIOUSNESS, IMPRISONED IN ITS BORDERS. CAN YOU DRAW ME A ROAD-MAP TO YOUR LAND OF LEELA?

And you are again asking about a road-map -- that is a serious thing. I have none. If you want road-maps you will have to go to the churches and to the priests -- they have. Actually! -- in Indian temples there are maps of heaven, hell, and how to reach there, and what you will find... the whole geography! Who is who, and where God lives, and where the great saints live -- everything you will find.

They have charted all the maps -- all imaginary! because God cannot be caught in any map. And heaven is not a map, neither is hell; they are not geographical at all -- they are psychological states. When you are serious, you are in hell; seriousness is hell, playfulness is heaven.

You ask me: CAN YOU DRAW ME A ROAD-MAP TO YOUR LAND OF LEELA? HAVE I A DEFECTIVE GENE?

No -- nobody has a defective gene. And a defective gene does not create the problem: the problem comes from the ego. And the ego has nothing to do with the body; the ego is a mind attitude.

You have a mind and that is your defect. I will not say that you have a defective mind -- mind is the defect. You will have to drop the mind. And dropping it, suddenly you will find you have always been in the land of leela; not for a single moment had you left it -- nobody can leave it. We can just forget about it. We can become serious and we can forget about it.

You are still the children playing on the sea beach. You are still the children searching for sea-shells on the beach. You are still the children collecting wild flowers. You are still the children trying to catch hold of a butterfly. That purity of childhood is still there; it has not been taken away from you -- it has only been superimposed by seriousness, ego, mind. It is there! The rock is blocking the fountain, but the fountain has not disappeared. Remove the rock and the fountain flows again in all its splendour.

You say: I CANNOT FIND MY LAUGHTER OR LIGHT-HEARTEDNESS.

Seeking, you will never find it. Finding, or the effort to find it, is a serious thing. IT IS HERE! -- you need not find it. Start enjoying it! Start being cheerful this very moment! Don't try to find it, because if you try to find it you will remain serious. How can a seeker be non-serious?

You are searching for happiness and laughter and joy -- you have to be serious, otherwise how will you search? Meanwhile you will remain serious, and the seriousness is getting stronger every moment. Tomorrow again you will search; but one day has passed -- twenty-four hours' more conditioning of seriousness is on you. You will find less laughter tomorrow; the day after tomorrow it will become even more difficult... and so on and so forth. And you will always be searching and seeking and trying to find.

Just be cheerful THIS moment! Just see the point of it! Don't postpone it -- these are tricks of postponing, Sarjana. You don't WANT to be happy; you still want to remain unhappy. You still want some new excuse to be unhappy. Now this is the excuse: "I am searching for happiness, I am searching for joy. Right now I am unhappy. I will be happy when I have found -- but how can I be happy right now? I will have to find, and the journey is long and the path is arduous, an uphill task." So you can be happy with your unhappiness right now, and tomorrow we will see... and tomorrow never comes.

Don't try to postpone -- these are tricks the mind goes on playing upon you. Be happy! Have a good laugh! Have a good dance!

In the beginning it may look a little awkward, because you have not laughed for so long. The lips may have lost their elasticity. But it will come... just give a little opportunity for the lips to learn it again. They cannot lose it. Maybe forgotten -- it will be revived again.

One can never forget how to laugh. It is like swimming: you cannot forget it. Once you have known it, you cannot forget. You may not go to the river for fifty years; after fifty years, suddenly, you can swim. You will not even need to remember it.

And you have been laughing when you were a child. Every child is born laughing, and there are very very few fortunate people who die laughing. One who can die laughing has arrived. But if you want to die laughing, you will have to live laughing.

Once an old Parsi came to see me and he said, "Do you know? We have a beautiful story about Zarathustra -- that he was born laughing."

I said, "That is nothing special -- every child is born laughing."

Zarathustra is simply a symbol. Every child is born alive, full of joy! great energy, great love for life, great curiosity, infinite wonder, awe for small things. Every child is born an adventurer, an explorer. And every child is born with great courage to go into the unknown. We cripple him. We stop him. We prevent him. We start cultivating -- and whatsoever we call cultivation is nothing but destroying all the possibilities, allowing only small holes for him to live in, taking his whole sky away and giving him a very small corner in the world.

He was born as all men, all women, all animals, all trees, all rivers, all mountains are. And what do we do with the child? We take all that he has brought away from him; we make him a doctor, an engineer, a businessman, a soldier, a politician -- we confine him. He was born as all, as infinity; all the alternatives were open. We close all the alternatives and leave only one alternative open. We have killed him! We allow

only a minute part of him to live.

Just think of a businessman: he simply lives as a businessman. Morning, afternoon, evening, night, he lives as a businessman. He dreams of business, he talks of business, he reads of business -- his whole life has become business. What have you done to this man? What misfortune has happened to this man? He cannot be anything else! He does not know how to relax. He does not know how to slip out small hole in which he has started living -- he calls it businessman, doctor, engineer, professor.

A man should be liquid; he should be able to be all. You should not live only as you -- you should live as all humanity, past, future, present. You should live as a totality; multi-dimensional you should live, not one-dimensional, not linear. To live like a line is to live a very poor life.

There is no need! But we have all become focussed in small corners, tethered in small corners we call our minds, egos, this and that. And we are so much obsessed with those small places, caves -- -dirty and dark, dismal and sad. But we have become accustomed to those places and we are afraid of the open air and we are afraid of the open sky and the sun and the sand, and we never go out of those small spaces. Hence, laughter has disappeared.

Life has disappeared! -- how can laughter live without life? Your spirit is dead. And this is a miracle, that your so-called spiritual people are the MOST spiritless people -- and you call them spiritual. My definition of the word 'spiritual' is: one who is spirited, one who lives a passionate life, with intensity; who lives at the maximum, not at the minimum; who does not live a lukewarm life.

Be courageous! and laughter will follow. Be courageous and live intensely! and you will not need to ask how to be playful. Out of the maximum, playfulness happens of its own accord -- because when you live at the maximum you start overflowing. That overflowing of energies is what playfulness is -- there is no map to it, there is no technique to it. Just understanding.

The second question:

THE HUMAN CIVILIZATION IS COLLAPSING ALL AROUND THE WORLD. WHAT DO YOU HAVE TO SAY ABOUT IT?

Rejoice in its collapse!

The third question:

WHY IS IT THAT 'GOING WITH THE FLOW' MAKES ME FEEL GUILTY? PLEASE TALK ABOUT GUILT . IT IS THE GUILT FACTOR THAT MAKES FLOATING SO UNATTRACTIVE.

PADMA, GUILT IS ONE OF THE GREATEST PROBLEMS everybody has to encounter. The whole past of humanity has been guilt-ridden. And each generation goes on giving its diseases to the new generation. And they go on becoming more and more. Naturally. They accumulate with each generation. And each new generation is more burdened than the previous one.

But guilt has been one of the basic strategies of the priests to exploit people. The priest cannot exist without guilt. When you feel guilty, remember, the priest is around you. When you feel guilty, remember, the priest's hands are around your neck -- he is killing you. Guilt is a strategy to exploit people, to turn people into slaves.

Try to understand the mechanism of it. Only that understanding will help you to get out of it. What exactly is guilt?

First: it is a condemnation of life; it is a life-negative attitude. You have been told something is basically wrong with life; you have been told that you are born a sinner. You have been told that nothing good can come out of life or out of you or out of anybody else. Nothing good is possible on this earth! Good is with God. And you have to find a saviour -- a Christ, a Krishna -- you have to find a saviour who can save you from yourselves, who can take you to God.

Life is not worth living -- -avoid living! If you live, you will get deeper and deeper into sin -- life is sin. Avoid life. Withdraw yourself from life. And whenever you feel you are attracted towards life, guilt arises.

You start feeling you are going to do something wrong.

And life is immensely beautiful. It has great attraction, gravitation to it. It is natural to be attracted by life. It is natural to be in love. It is natural to enjoy, it is natural to laugh, it is natural to dance. But ALL that is natural has been condemned. You have to go against nature -- that has been the teaching down the ages.

The puritans have poisoned your natural sources of life; they have made you against yourself! They have created a split in you. They could not corrupt the body, but they have corrupted the mind. So the mind exists according to the priests, and the body exists according to nature -- and there is no meeting.

The body desires the joys of life -- all joys. The body is life-affirmative and the mind is life-negative. The mind represents the priests -- Christian, Hindu, Jain. The mind goes on talking in the language of the priests; it goes on saying "This is wrong!" If you are eating food and you enjoy the taste, Mahatma Gandhi speaks from your mind: "This is wrong -- don't enjoy the taste. To enjoy taste is sin."

In Mahatma Gandhi's ashram one of the basic disciplines was ASWAD -- no taste. You have to eat just to fulfill bodily needs, but you should not take any taste, you should not enjoy the flavour of the food, the smell of the food. You should destroy the food so it doesn't taste, and you should destroy your tongue too so it loses sensitivity to taste. When you lose taste, you have become a mahatma.

The same has been true about other things: if you fall in love with a woman, you are falling in sin, something wrong is happening. If you see the beautiful face of a woman or a man, and you are thrilled, fascinated, great guilt arises what are you doing? This is irreligious!

And if you are a married man, then more so. You have a wife, you have committed yourself to her. Now, even to appreciate the beauty of another woman is impossible. You will go home feeling guilty. You have not done anything! You had just seen a beautiful woman pass by. Now, this is an ugly state of affairs. You will feel guilty; you will feel defensive. When you go back home you will try to hide yourself. You will not allow your wife to know that on the road you saw a beautiful woman and it was a great joy to see her -- because if you say that, there will be trouble. And why create trouble? You will lie. And when you lie you will feel guilty again because you are lying, and one should not lie to one's own wife. Now, so on and so forth.... One guilt creates another, and so on and so forth, ad nauseam. It goes on and on. There is no end to it. Then you become guilt-ridden; you carry a Himalaya of guilt on your heart.
And EACH thing has been condemned.

You will not get rid of the guilt unless you understand the whole mechanism of it -- how it is through guilt that the priest has dominated humanity, how the priest has created a slavery, and a subtle slavery. You don't have chains on your hands, you don't have chains on your feet, but you have chains deep inside your soul.

To be free of guilt is to be free of all priesthood. To be free of guilt is to be free of all past. And to be free of guilt is to become one, because then the split disappears. To be free of guilt is to drop schizophrenia. And then there is great joy, because you are no longer fighting with yourself. You start living!

How can you live if you are continuously fighting? You cannot live if you go on fighting with yourself. You can live only when the fight has been dropped. Then life has its own rhythm, its own melody. And life is such a blessing. And only in that harmony, when you are one, with NO guilt, with NO repression, with no taboos, with NO inhibitions, with NO priest interfering in your life -- Hindu, Mohammedan, Christian -- when you are on your own, uninterfered with, your own master, then only can you contact God.

The priest has made it impossible! If you cannot contact life, how can you contact life abundant? If you cannot contact flowers, how can you contact the one who has created them? If you Cannot contact beauty, joy, love, how can you contact the one from where all beauty, love and joy comes, flows? Impossible. The priest has made it impossible.

The priest is the cause why the earth has become irreligious. Without destroying priesthoods and the old churches and old religions, the world will remain irreligious.

I teach you a new religion! Not Christianity, not Hinduism, not Jainism, not Buddhism. I teach you a new kind of religiousness -- guilt-free, tabooless, non-repressive. I teach you a religion of joy, acceptance, naturalness, spontaneity.

Padma, you ask: WHY IS IT THAT 'GOING WITH THE FLOW' MAKES ME FEEL GUILTY?

BECAUSE GOING WITH THE FLOW MAKES YOU FEEL HAPPY -- that's why. And you cannot allow happiness. Happiness has become associated' with guilt. Go back, Padma, to your childhood -- you will find causes there. Just remember, go backwards; try to find out when it happened.

A small child knows nothing of guilt; he is wild and primitive. That's why to see a small child is such a joy. He is as yet uncrippled, he is as yet uncivilized. He has not been introduced to the disease called civilization -- that's why he has so much energy, so much flow. The child is streaming, vibrating; he is a great dynamo; he is all dance. He cannot contain himself -- he has so much that he is overflowing. You cannot make a child sit silently. Why? Because the energy is so much, uncontainable.

The child wants to enjoy everything, and the parents are guilt-ridden. The child wants to shout and he enjoys shouting; that is his expression, that is his creativity. That shout, if helped and not destroyed, will become his song -- that is the beginning of the song. But we stop him. We say, "Don't shout! This is ugly, this is bad, this is unmannerly. This is not done in the society. You belong to a famous family, you belong to a great, respectable family -- you should not do this. This is okay for the urchins, but not for you. You represent us: look how serious we are. We never shout -- and you are shouting?"

And the child was enjoying the shouting so much. In fact, when you stop him shouting you have condemned his joy -- that's what he will understand deep down, existentially. What will happen to him? He cannot understand why shouting is wrong; he has as yet no mind to understand that kind of rubbishness. He was enjoying -- that he understands; that shouting brings such joy, such flow. He feels so high, he feels so turned on. Just by shouting, his energy starts moving, he becomes a riverlike flow, he becomes a roaring phenomenon, a tidal wave.

Now you say, "Don't shout -- this is bad." What are you saying actually? How will the child translate it? The child will think, "My joy is not accepted."

The child does not want to go to sleep; he is feeling so alive and you force him and you drag him to the bed. He is trying to get away from you and he is saying, "I am NOT feeling like sleep. I DON'T want to go to sleep. I want to play a little more!" But you don't listen. You say, "It is time and you have to go to sleep."

Now what are you doing to the child? You are rejecting -- you are rejecting his instinctive understandings. He does not feel like going to sleep right now -- how can he be made to sleep? There is no way! You can force him; he will lie there underneath the blanket and will weep and cry and will feel rejected, will feel unaccepted by the family, will feel guilty about why he cannot go to sleep when the mother wants him to. Now, what can he do? The sleep is not coming. And in the morning when he is feeling sleepy, you drag him out and you say, "Get out! It is time to get up." And he wants to sleep a little more.

Now you interfere -- wherever he feels joy, you interfere. Naturally, you make him feel again and again that his joy is wrong.

That gets deep into your bloodstream. That's what has happened to you, Padma. So whenever you are going with the flow it means something is wrong. You are feeling happy? you immediately hear your mother's voice: "Padma, what are you doing? Feeling happy? Betraying me? Betraying your dad, betraying your family? Look how serious we are -- and is it good to betray your mother? Look at what long faces we have -- and what are you doing? flowing with the flow? going with the flow? Never has it happened in our family! And it should not happen. "

You start feeling guilty. Just watch when you start feeling guilty, listen silently... you will find your parental voices, your mother, your father, your teacher, saying, "This is not right."

While you make love to a man, you will feel guilty, because your mother has told you that this is wrong, this is the greatest sin. When you start making love to a man, something in you feels it is not right -- -the mother is standing there, the father is standing there, and it looks so embarrassing with the parents standing... and you are making love to a man?! What are you doing? Stop it! You may not stop, but you will not go totally into it -- which is far worse than stopping. It is better to stop! You cannot stop either, because then your whole nature feels discontented. And you cannot go totally in it because your mind says this is wrong. So you go half-heartedly, half way, and you exist in a limbo. You never go to the totality of it -- SO YOU NEVER FEEL SATISFIED. Out of it you only gather more frustration; you again find you have failed once more, that's all. It has not happened this time again.

And you start wondering whether this orgasm is just an invention, whether some masochistic people have invented it, or some sadistic people have invented it, just to make people feel tortured -- because it is not happening to me!

You will be surprised: this is the first century after at least five thousand years that a few women are feeling orgasm. For five thousand years, women have NOT felt orgasm. That too is happening only in the Western hemisphere. I have not come across a single Indian woman who feels orgasm -- she has not even heard about the word. In Indian languages we don't have any word for orgasm -- because the thing has not existed so the word was never needed. Even in the West, only ten, twelve percent of women are feeling

orgasm. This is ugly!

And what to say about men? Do you think men feel orgasm? Ejaculation is not orgasm. Orgasm is a very very different phenomenon. So man can deceive himself easily because he can feel ejaculation, so he thinks he has orgasm -- that is not so. Ejaculation is a very local phenomenon, just the triggering of a physical mechanism -- a release, a relief, nothing more.

Orgasm is ecstasy. Orgasm is getting lost into timelessness. Orgasm is when your whole body vibrates with some unknown energy that you have never come across. Orgasm is when you are very close to God.

The word orgasm comes from ORGIA -- it was a religious ceremony, a pagan ceremony, when people became ecstatic, so ecstatic, that their whole body was full of divine energy, and they were bursting with energy, and they were lost in that energy -- that was called ORGIA. It was a religious pagan ceremony; it was something like Tantra. It was Dionysian. The word 'orgasm' comes from that ceremony.

Men also rarely feel it. When your whole body throbs, not only your sexual organ but your whole body throbs, from toe to head you become a sexual orgasm, you become a sexual organ.... That is the symbol of Shiva; you must have seen in India the Shiva-linga. You may sometimes be wondering, "Where are the eyes and where is the nose and where is the mouth and where are the legs? and what kind of image is this?"

This is the symbol of orgasm: when the whole body turns into a sexual organ. From eyes, mouth, body, mind -- all disappear into sexuality, into sensuality, into a kind of immense sensitivity. That is the meaning of Shiva-linga.

Orgasm has become impossible because you cannot go totally with the flow. And with orgasm becoming impossible, a thousand and one diseases have become prevalent in man. Wilhelm Reich is right that if we can bring orgasm back to humanity, almost ninety percent of mental diseases will IMMEDIATELY disappear -- like dewdrops in the morning when the sun comes.

Ninety percent of mental diseases exist because man has forgotten how to be rejuvenated with God, how to fall into divine energy, and come back again resurrected. Those blocked energies are creating problems. But now... first the priest created the guilt, now the psychoanalyst is against Wilhelm Reich -- because, the psychoanalyst, where will he go if ninety percent of mental diseases disappear? If Reich is right, then what about the Freudians and the Adlerians and the Jungians and others -- what will happen to them? Reich was condemned as mad, was forced into imprisonment -- and he was one of the greatest geniuses of this age, who had a real insight. But this is what we always do: we crucify! He died condemned as a madman in a prison.

Man has not changed much Two thousand years have passed, but we go on doing the same as w e did with Jesus. Now, this man was releasing a very very significant truth -- that man's mental illnesses will continue and will go on becoming bigger and bigger, and soon it will be impossible to treat man. Out of four, three persons are already abnormal, and the fourth is just on the way, any moment.... This is not a good situation!

Reich is right that something has to be done. First the priest was involved, now the modern priest is the psychoanalyst. First the priest had the investment in making people feel guilty; he created guilt. Because of guilt, he stopped people's being orgasmic. And now the psychoanalyst is enjoying the results -- his profession is flourishing like anything. His is the most needed profession, and the most respected.

Physicians are no more needed as much as the psychoanalyst is needed, because the body is getting better and better every day and mind is getting worse and worse every day.
Guilt has created human pathology.

In the future, the priest is not needed, neither is the psychoanalyst needed. Both those professions are anti-human; they should go. But they can go only if man is freed of guilt, otherwise they cannot go.

So, Padma, even if you feel guilty, go with the flow. Ignore the guilt. Let the guilt be there; in spite of it, go with the flow! The more you go with the flow, the more you will become able to catch yourself and avoid getting caught into the trap of guilt you will be able to catch yourself in time. You will be able to slip out of that guilt prison.

One has to get out of it, otherwise life will be a long, sad, meaningless anguish.

The fourth question:

OSHO, IF ONE WERE TO MAKE ONLY ONE NEW YEAR'S RESOLUTION, WHAT WOULD YOU SUGGEST?

ANURAG, THIS AND ONLY THIS CAN BE THE NEW YEAR'S RESOLUTION: I resolve never to make any resolutions because all resolutions are restrictions for the future. All resolutions are imprisonments. You decide today for tomorrow? You have destroyed tomorrow.

Allow the tomorrow to have its own being. Let it COME in its own way! Let it bring its own gifts.

Resolution means you will allow only this and you will not allow that. Resolution means you would like the sun to rise in the west and not in the east. If it rises in the east, you will not open your windows; you will keep your windows open to the west.

What is resolution? Resolution is struggle. Resolution is ego. Resolution is saying, "I cannot live spontaneously." And if you cannot live spontaneously, you don't live at all -- you only pretend.

So let only one resolution be there: I will never make any resolutions. Drop all resolutions! Let life be a natural spontaneity. The only golden rule is that there are no golden rules.

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #6
Chapter title: Think Without Mind

6 January 1978 am in Buddha Hall

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The first question:

OSHO, YOU SAY WE CANNOT TAKE FULL RESPONSIBILITY FOR OURSELVES UNTIL WE ARE 'AWAKENED '. THE WESTERN GROWTH MOVEMENT SAYS WE CANNOT BE AWAKENED UNTIL WE TAKE FULL RESPONSIBILITY FOR OURSELVES. IS THERE A CONFLICT?
PLEASE COMMENT.

ANAND SALAM, THERE IS NO CONFLICT AT ALL -- it is just seeing the same phenomenon from two different angles. They are two aspects of the same event; they are together, they are simultaneous. There is no contrariness in them: they are complementary.

When I say you can take full responsibility for yourselves only when you are awakened, I mean that you don't even know who you are -- how can you take responsibility for something you are not even aware of? You are acquainted only with the tip of the iceberg -- how can you take responsibility for the unconscious, which is nine times more than the conscious? The conscious, at the most, can take responsibility for the conscious. Even that is difficult because it is constantly influenced by the unconscious. You are pulled, dragged into things by the unconscious -- you don't know why.

You fall in love with a man or a woman -- how can you take responsibility for it? because falling in love is not a conscious decision on your part. It is an unconscious phenomenon. It simply overwhelms you; suddenly one day, you find that you are in love. You have not done anything for it, you have not prepared for it, you were not planning for it. It comes out of nowhere, out of the blue... and you are possessed by it, you are madly possessed by it. How can you take responsibility for your love? Love comes from roots about

which you are not aware.

That's why I say unless you are awakened you will not be able to take total responsibility. Your responsibility will be fragmentary, superficial, shallow.

And the growth movement people are also true: they say we cannot be awakened until we take full responsibility for ourselves. Yes, how will you be awakened? You have to start taking responsibility. It cannot be total right now -- let it be partial. It cannot be absolute right now -- let it not be absolute. It can only be fragmentary; it cannot be total. No need to worry. Even a fragmentary responsibility is far better than irresponsibility. Even to be aware about a small part of your being is far better than not to be aware.

The choice is not between total awareness and partial awareness: the choice before you is between partial awareness and NO awareness. Choose partial awareness; that's what the growth people say -- they are true. And when you choose to be responsible for a few things, you will become a little more alert. When you become a little more alert, you will be able to become a little more responsible... and so on and so forth.

The more responsible you become, the more alert; the more alert you become, the more responsible. They will go hand in hand.

The growth movement is a gradual process of enlightenment. What I am saying is not a process but a metanoia, a metamorphosis, a transformation, a sudden transformation. rf you understand me, in a single moment, like lightning, you can become enlightened. But if you don't understand me, then you will have to crawl slowly through group methods, meditations, prayers, Yoga, Tantra, Tao... you will have to move slowly, slowly. Either you become enlightened instantly, this moment, or you have to grow into it slowly, slowly. The growth movement is a movement for growth; growth can only be gradual.

What I am teaching to you is sudden enlighten-ment. It needs NO time; not even a single moment is needed. Listen to me! and in this very moment... because what I am saying or what I am trying to say is that YOU ARE already enlightened. You need not be enlightened. You have simply forgotten; it is a kind of forgetfulness. Not that you have to become -- you ARE that. Just a recognition, just a turning in, just a deep look inside yourself... and you will start laughing. You have always been there! You had never left i n the first place.

Enlightenment is your nature.

But there are two types of people and you cannot clo anything about your type. Either like a Hui Neng, listening to the four lines of the Diamond Sutra, you become enlightened. Now, you cannot ask how to become Hui Neng; that is not possible. Either you are or you are not; there is no more to it.

Hearing about Hui Neng, down the centuries, many people have been cramming the Diamond Sutra, particularly those four lines. Day in, day out, people have been repeating them. "If Hui Neng can become enlightened just by hearing four lines of the Diamond Sutra, then why can't I?" But you go on repeating -- the more you repeat, the more unenlightened you will be. It can't happen that way! You are not a Hui Neng; things are finished there.

With sudden enlightenment that is the problem: either it happens or it doesn't happen. You cannot do anything about it. It is beyond you. The BHAKTAS have called it the grace of God -- as if it comes from Him, it is a gift; you need not be worthy of it. Only one person in thousands, or even in millions, is capable of that. All the remaining ones have to move slowly, have to move gradually.

That's why here I go on talking about instant enlightenment, and I go on sending you into groups, meditations, processes. Sometimes people come to me and ask, "If enlightenment is possible right now then why do you send us? Why do you make us suffer -- in the Primal, in the Encounter, in the Gestalt? Why do you send us to these Rolfers who are very skillful torturers?" What can I do? If you cannot listen to me, you will have to go to the Rolfers. Either you become awakened right now -- it is your choice -- or go on... then I will send you to the groups. They will torture you, goad you, provoke you, pull you this way and that. They will create such misery for you that you will decide finally that it is better to become enlightened rather than suffer so much.

And unless you say to me "Now I am enlightened" I will go on sending you. They help.

You have to follow the long, the hard way, if you cannot understand the shortcut, if you cannot take the jump, then you will have to get down by the ladder, rung by rung. Finally you reach the same place. One who has jumped into the valley and one who has been coming down by a ladder, finally they reach the same point.

And remember: even descending by a ladder, when you come to the last rung, you jump! What will you do when you have come to the last rung? Your jump will be small, the other person's jump has been big -- he jumped from the top of the hill, you jump only from the last rung. But the LAST moment is ALWAYS of

jump. It cannot be otherwise.

Whether you follow the gradual path or the sudden -- the sudden is, of course, a pathless path, a gateless gate -- whatsoever you follow, finally, at the last moment, the quantum leap has to happen. It depends how much courage you have. If you have real courage to risk all, to stake all, to surrender all, it will happen THIS moment. If you are miserly, business-like, clever, cunning, conditional, then it will happen slowly.

For the majority, growth groups are of immense importance. They prepare you, they help you to come to the point from where, even if you are not very courageous, you can take the jump. But the jump has to happen because you have to become discontinuous with yourself.

Don't see any conflict between these two. It has always been thought that there is a conflict between the sudden and the gradual. This may be the first place in the world where the sudden and the gradual are meeting. Otherwise, those who have been teaching sudden enlightenment... Hui Neng. Of course, Hui Neng became suddenly enlightened -- how can he teach you gradual enlightenment? And his followers, although they are not enlightened they go on talking about sudden enlightenment, and they are against the gradual, antagonistic to the idea of gradual growth.

And the people like, for example, Patanjali, who have grown from a seed to a big tree, not like a jump, who have grown like a small child growing towards youth, step by step -- he charts the whole map: from the body to the mind, from the mind to the soul, from the soul to the infinite. He charts the WHOLE process; he is gradual. Now, he will be against Hui Neng, because when Patanjali talks about the eight limbs of Yoga, Hui Neng talks only about the eighth -- samadhi -- the seven are dropped, the seven are not included at all. For Hui Neng, those seven are a kind of postponement: Why waste time with yoga asanas -- yoga postures -- what are you doing? Enlightenment has nothing to do with the body. In what posture you are, enlightenment has nothing to do with that. You can be standing on your head, you can be sitting Buddhalike, you can be lying down -- it can happen! It can happen in any posture because it is not a physical phenomenon at all.

No yoga posture has any relevance! certainly not for Hui Neng, because he was passing through the market, somebody else was reading the Diamond Sutra, he simply heard it... and hearing it, it happened. There is no question of any yoga posture. There is no question of a certain diet. There is no question of any practice of breathing. All the seven limbs are dropped; only the eighth -- samadhi, ecstasy.... He immediately became ecstatic. It happened to him, so he is right; he says, "It has happened to me -- -it can happen to you, it can happen to everybody. Why waste your time practising un-necessary things? All else is arbitrary. The essential is samadhi."

Now, Patanjali knows differently. Samadhi has not happened immediately to him; he has been growing towards it, slowly, slowly. It has been a growth -- not only of one life, but many lives. It has been gradual, it has been slow; it has been like a seed becoming a tree. And he will say, "Don't listen to such people -- these people are mad. Things don't happen like that! No seed has ever been known to suddenly become a great cedar of Lebanon -- no seed has ever been known to. This Hui Neng has gone mad!"

Or, Patanjali will find some way to explain it. He will say, "Hui Neng must have been doing all the other things in his past lives; he was ready -- he had fulfilled the seven limbs in his past lives. That's why suddenly the eighth has happened, but the eighth Cannot happen unless those seven have been fulfilled. Hui Neng LOOKS sudden, but is not sudden."

And ask Hui Neng, "What about Patanjali?" and he will say, 'He is befooling himself. The thing could have happened directly -- he was unnecessarily going round and round. He could have jumped." And the difference.... Hui Neng will say, "Man is not a seed -- man is already a cedar of Lebanon. Just forgotten! If man is a seed, then time is a must to become a tree" -- -but Hui Neng's whole point is: "Man is ALREADY the tree. Just fallen asleep. In sleep dreaming that 'I am a seed.' He has to be simply shocked and awakened. Just the dream has to be broken. Once the tree opens its eyes, it will KNOW that there is no need for any growth."

For Patanjali, 'becoming' is the most valuable word; for Hui Neng, 'being' is the most valuable word.

To me, both are true. I am a bridge between Patanjali and Hui Neng. And I understand: Hui Neng is ultimately true, but 'ultimately' true; and very rarely will you be able to find a person who becomes enlightened by hearing four lines... it is not easy to find such a person. But it is possible; I don't say it is impossible.

For ninety-nine percent? Patanjali will be the way. So I don't discard Patanjali -- I don't discard anything. Everything is accepted and used. Use all the methods skillfully and you will be benefited by all.

And don't become obsessed with a method. Don't say that "I believe in gradual growth." If you say, "I believe in gradual growth," then you are preventing the possibility of sudden enlightenment. Maybe you are the person -- who knows? -- you are Hui Neng! Even Hui Neng was not aware until he became enlightened. Who knows?! Somebody may be here who is a Hui Neng, a potential Hui Neng, and if he starts thinking that "No, it is not possible. I don't believe in sudden enlightenment," that very idea will prevent him. Then he will listen to the four lines of the Diamond Sutra and will not become enlightened because of his idea.
I would like you to remain open.

But I am not saying that everybody is going to become enlightened just by listening to those four lines of the Diamond Sutra, because then there is again a danger: listening to those four lines, you may start believing you have become enlightened. That will be a pretension, that will be delirium, that will be madness. Both dangers are there.

I make you aware of all the dangers, all the possibilities; I make all the paths available to you.

Don't believe in any path. Don't discard any path offhand, a priori, no. Keep open. And use whatsoever feels right in this moment. And everything will help and everything will support and everything will strengthen, and everything will open you up. All things can be used. And you can be benefited by al the paths.

The second question:

I AM FRUSTRATED -- YOU SAY BE HERENOW, DROP THE MIND, BE SPONTANEOUS -- TO ME THIS WOULD BE AN ENLIGHTENED STATE. I DON'T EXPERIENCE BEING ENLIGHTENED, SO WHAT DOES THIS ASSHOLE DO IN THE MEANTIME?

MEANTIME, ENJOY BEING UNENLIGHTENED -- because, knows, tomorrow you may become enlightened.

I make you beware: meanwhile enjoy being unen-lightened -- because once enlightened, you are en-lightened forever. Watch out! Then don't come to me and say that "Now I have become enlightened and I want to enjoy things which only can be enjoyed in a state of unenlightenment." Then I will not be of much help.

I can help you from unenlightenment towards en-lightenment; I cannot help you from enlightenment towards unenlightenment. That is not possible. That has never happened! That is not possible -- once you know, you know. Then a thousand and one things will immediately become impossible. So don't waste time -- enjoy!

You ask me: I AM FRUSTRATED...

Because you are carrying an idea of becoming enlightened -- and you are unenlightened! And the idea of becoming enlightened is continuously hammering, and continuously you know you are unenlightened, so frustration....

You misunderstand me. You continuously misunderstand me. I am not giving you a goal, enlightenment is not a goal. Naturally, you will ask, "Then how does it come?" If you can start enjoying your unenlightened state, it will come on its own -- enjoyment bridges both. That's why my emphasis is on joy, celebration, happiness -- because happiness bridges both.

The unenlightened person can also be happy, and the enlightened person is necessarily happy. That is the only quality that they share; that is the only quality that overlaps. I have not come across any other quality that overlaps. Hence, I say: The quality that overlaps can be used as a bridge.

The unenlightened person can be joyous only momentarily -- obviously, because his mind is wavering. He is continuously dragged to the past, to the future, here and there, and he cannot remain here. But for moments he can... just coming from the past and going to the future, he can for a moment be in the present. Coming from the future, going to the past, he can have a halt, just a little holiday in the present. He passes many times in the day, again and again; he shuttles back and forth. Shuttling back and forth he crosses the present many times. In those fragmentary spaces he can be happy. His happiness cannot be eternal. But happiness is happiness, eternal or momentary.

When you are dancing and celebrating, your dance and celebration has the same quality as when Kabir is dancing or Meera is dancing the SAME quality. The difference is of quantity, not of quality. It is only momentary; it comes and it goes. It does not stay; it is like a flash. By the time you become aware of it, it is gone. But it is the same thing!

It becomes a sun to a Kabir, to a Meera; it becomes a constant source of light. But lightning in the clouds has the SAME quality -- it is not different. It is the SAME light -- although you cannot read a book, and you cannot write a letter. By the time you take the pen in your hand, the lightning is gone and it is deep darkness. But still, remember, the quality of fire, the quality of electricity is the same -- whether it is a constant source like the sun or a very momentary flash of lightning, the difference is only of time.

Happiness overlaps. When Buddha is, he is happy, he is simply happy; it remains. It is like breathing; it is a climate around him -- it never leaves him. To you it comes like a fragrance: for a moment your nostrils are full of it and the next moment it is gone and you are full of the stink of the world -- but it is the same fragrance. In Buddha's life the flower has bloomed, in your life the flower has not bloomed -- it comes and goes.

You are feeling frustrated because this idea of enlightenment is becoming a heavy phenomenon for you. You are making a goal out of it, and you will create misery. And a miserable person can never become enlightened.

Drop misery!... And you will ask: "How to drop misery?" Drop goals. Goals create misery. When you are hankering for something and you cannot get it, you become miserable. When you don't hanker for anything, but start moving in a new dimension, whatsoever you have, you start enjoying it.... You may be sitting in the small garden of your cottage and thinking of the great palace -- how to get it? In that very idea of the great palace which you can see far away in the sunlight, the marble palace, you are becoming miserable. The more you become focussed on THAT palace, the more you forget the beauties of this small cottage -- the flowers are there, the lawn is green, the trees are happy, the wind is blowing, the sun is showering, the birds are singing.... For the birds there's not much difference between a palace and a hut. And the flowers bloom the same, and the sun showers the same -- on the just, on the unjust, on the poor, on the rich, on the beautiful, on the ugly, on the successful, on the failures.
You are missing.

Forget the palace! In forgetting the palace, you will not be miserable. Start moving with this bird that is blessing you, sitting on your small tree singing a song. Listen to it! And these rays of the sun that are falling on you, rejoice! sing a song! dance with the trees! Lie down on the grass; feel the wetness of it and the aliveness of it.

That's what I mean: Meanwhile enjoy your unenlightenment.

And if you can enjoy your unenlightenment, you will be surprised that the hut has become a palace. You will be surprised by the transformation that happens around you -- because it has happened inside you. When you change, the whole world changes.

If you can enjoy your unenlightened state, enlightenment is going to happen to you. It cannot happen by desiring -- it happens only by rejoicing. Jesus says again and again: Rejoice! Rejoice! Why? There is a key, a golden key: if you can rejoice, you will become capable of more rejoicings. If you can rejoice, your heart will dance, throb, will be able to open more... and more will be coming.

You always get that for which you are ready. More you cannot get.

You say: I AM FRUSTRATED. YOU SAY BE HERENOW, DROP THE MIND, BE SPONTANEOUS...

You go on misunderstanding me. When I say to you, "Be spontaneous," you make a goal out of it -- and that's what I am saying not to do, please. Be spontaneous means don't have any goals. You make a goal out of being spontaneous. You start trying: How to be spontaneous? The moment you bring 'how', you can never be spontaneous, because there is no how to it. How always leads into the future. How always prepares, plans. How can you plan to be spontaneous? Spontaneity is an understanding that "I have not to run after the desires." Seeing the futility of desires, one no more runs after them and there is spontaneity.

When I say drop the mind, you start trying to drop the mind. Who is trying? The mind starts trying to drop the mind itself. Now, this is impossible the mind cannot drop the mind. You have to understand these things!

What I am teaching you here is not something that has to be done: it is something that has to be

understood. And you are much too interested in doing. You are in such a hurry to do something that you don't listen to what I am saying, you don't get the point, and immediately you start planning how to drop the mind. Now, WHO IS this planning? Who is this thinking how to drop the mind? It is the mind itself. Now a new desire has arisen in you of dropping the mind -- now a new marble palace, now a new goal.
Mind is desiring. Mind is goal-orientation.

To drop the mind means: see the point! that mind leads you astray; it never allows you to be herenow. Seeing that, be finished with goals. Seeing that, don't create new goals of dropping the mind and being spontaneous and being herenow. Seeing the point, have a good laugh... relax, rejoice. And you are herenow, and in the herenow there is no mind. And when there is no mind, there is spontaneity. Meanwhile, enjoy!

I DON'T EXPERIENCE BEING ENLIGHTENED.

You will never experience being enlightened. How can you experience being enlightened? You are the barrier. And enlightenment is not an experience -- because there is no experiencer in it. Enlightenment is experiencing, not experience. In experience there is division -- the experiencer, the experienced. Between the two exists experience. When the experiencer and the experienced are no more separate, they have melted into each other, when the observer has become the observed, when the knower and the known are no more separate, then there is a totally new phenomenon for which I would like to use the word 'experiencing'. I would like to use a verb: experiencing.

Experience is a noun, closed, finished. Experiencing is ongoing, it is riverlike. Those two, the duality of the knower and the known, have dissolved into the river. There is nobody who knows enlightenment, and there is not anything like enlightenment which can be known as an object.

Forget about these complex things. Simply start enjoying. That simple thing can be done easily -- you can dance, you can sing, you can love, you can eat, you can go for a walk, you can have a good sleep. All these activities are beautiful if you can be totally in them, dissolved.

Mind will go on trying its ways on you, its tricks on you. And you will be led astray by the mind many times. Whenever you remember, again have a good laugh, rejoice. Don't start fighting with the mind. Neglect. Ignore. This is just an old habit. Watch. Don't pay much attention.

By not giving attention, slowly, slowly you will starve the mind. It will start shrinking. One day, it will not be there. When the mind is gone, you are gone. When you are gone, there is enlightenment.

You say: I DON'T EXPERIENCE BEING ENLIGHTENED, SO WHAT DOES THIS ASSHOLE DO IN THE MEANTIME?

You ARE enlightenment... you have simply forgotten it. A remembrance will come to you -- not by your effort, but by being in tune with existence.

An old boxer phoned his manager. "Harry," he said, "you gotta ged me anudder fight, I wanna fight Slasher Delaney."
"No, boy," replied Harry. "You're over the hill, no more fights. How many times do I hafta tell ya?"
"But please Harry; just this one, I know I can beat 'im. Please Harry, one more fight!"
"No! You're past it. Quit while you're still on yer feet. You can't fight again."
"But Harry," pleaded the old fighter, "why can't I fight Slasher Delaney?"
"Why can't you fight Slasher Delaney?" yelled the manager, "because, you stupid shit, you are Slasher Delaney!"

Third question:

ALTHOUGH I HAVE BEEN STANDING ON MY HEAD FOR LIFETIMES, I CANNOT WALK WITHOUT FEET. WHY?

YOU CAN GO ON STANDING ON YOUR HEAD FOR MANY more lifetimes... that has nothing to do with it. To walk without feet you need not stand on your head. That has no relevance. It has no

relationship.

To walk without feet and to fly without wings, you need not do any unnecessary things like standing on your head. Standing on your head you will not even be able to walk with your feet -- what to say about walking without feet? Standing on your head you will not be able to walk at all. Standing on your head you will be dead, you will not be alive.

When I say walk without feet, what am I saying? I am saying, first: learn how to walk with feet, and then be very very watchful inside, be alert. Create a luminous consciousness. See who is walking when you are walking. Are you really walking? You have come from England to India, or from Japan to India -- has anything really moved inside you? You have not walked. The body has been carried from Japan to India, but your consciousness is the same.

You were a child; now you are a young man or an old man, you have walked a long way -- but have you really changed? Deep at the very core of your being you have not walked at all; there has been no journey. You are exactly the same at the very core of your being.

Walking, if you watch, you will know there is no walking. Talking, if you watch, you will see there is no talking. Thinking, if you watch, you will see there is no thinking. The deepest core of your being remains untouched, untouchable. It is a lotus in the water -- remains in the water but untouched.
Knowing that witness is what I mean...

THINK WITHOUT MIND
FLY WITHOUT WINGS
WALK WITHOUT FEET

I am not teaching you some circus tricks here -- that you can fly, so stand on your head.

A circus manager was interviewing people for jobs in his circus. By the end of the day he had hired very few and turned down many, while getting very bored with all their tricks. As he was ready to leave his office, a man walked in and said, "I would like to get a job in your circus."
Without giving him a glance, the manager asked, "And what can you do?"
"I can fly like a bird," said the man.
"Sorry, we have no need for that, and all jobs are taken," said the manager.
"Oh well," said the man, disappointed -- and flew out of the window.

But, Parinirvana, I am not teaching those tricks here. You have to drop all tricks -- these are all tricks! People become very much interested, because ego feels very much fulfilled if you can do something which nobody else can do: if you can walk without feet, if you can fly without wings, you will feel greatly happy -- although you have not achieved anything! Stupid birds are flying, so what have you achieved? There is no achievement in it.

It happened: a man came to Ramakrishna, and he was very haughty and very arrogant, and he said, "Do you know? -- I can walk on the river." They were sitting on the bank of the Ganges in Dakshineshwar. Ramakrishna laughed. He was a very very innocent man. He said, "You can walk on the river?"
And the man said, "Yes."
And Ramakrishna said, "How many years did it take you to learn the trick?"
He said, "Eighteen years."
Ramakrishna laughed; said, "You fool -- eighteen years?! When I want to go to the other side, just two paise... something worth two paise -- eighteen years?! I have never come across such a fool," he said. "You have wasted your life! I just go by the ferryboat. There is no need...!"

But these things attract; the mind becomes very much interested if something miraculous can happen to you. And miracles are happening continuously, but you don't see them -- that you are breathing, that you are alive, that you are loving, that you are seeing the sunrays, the sky, that the world is such a benediction. Miracles are happening every moment! But you would like to fly like a stupid bird, and then you will feel very good that you have become a great yogi or something.

Remember: be ordinary; don't try to be special in any way, otherwise you will be moving in a wrong direction. To be special means to be egoistic, and ego is the only Problem. There is no other problem.

Forget about being special. Just be ordinary. And there is great joy in being ordinary. Just be human.

And by being ordinary you will come to know -- you will know the art of walking without feet and flying without wings. That art simply means that "I am not the doer. I have relaxed. Now God walks in me, God talks in me, God loves through me, but I am a hollow bamboo. I have no special goal in life -- His goal is my goal. And if He has no goals, I am perfectly happy with no goal. I am flowing with the river. Wherever it leads, that is my home -- if it leads anywhere. If it doesn't lead anywhere, then that is my home."

This is relaxation. And to relax in reality is to attain, is to be enlightened. Enlightenment is an utter let-go.

The fourth question:

IF PEOPLE HAVE BEEN SO MUCH DESTROYED BY GUILT AS YOU SAY THEY HAVE BEEN, THEN HOW DO THEY MANAGE TO LIVE AT ALL?

I ALSO WONDER! It is a great mystery, a riddle, how they manage to live at all. Their sources of life are poisoned. In fact, they are not living -- they are only managing to live. Managing to live is not living. Managing to live is just somehow dragging, pretending; it is pseudo, phoney.

All your life sources have been poisoned. And unless you get rid of the priest and the politician, you will never be able to really live. At the most you can manage. But by managing you can only postpone death, you cannot really live. You can go on postponing death one day more, one day more -- but this is not life!

Life needs passion. Life needs intensity. Life needs fire -- because only when fire is there and flame is there do you bloom; otherwise, you are just lukewarm, so-so.

What is your love? How can you LOVE? For five thousand years love has been condemned, so much so that even if you think that you are no more part of any church, that you don't go to the priest, it doesn't matter much. The poisoning has gone so deep in the blood, in the bones and the marrow that even if you don't go to the church, the church continues in you; deep down it goes on pulling you, controlling you.

Still you manage! Still one has to love and one has to live, so one lives and one loves, but love creates only agony, not ecstasy. And each agony proves that the priest is right. And the priest is the cause of the agony! That is the beauty of the whole thing. But each time you feel the agony of it, you are reminded again that the priest was right, that love is misery.

Love is not misery! Love is sheer joy. But it has been contaminated, polluted, so many things have been forced into it, that it is no more love, it is something else. Each time you feel frustration, the priest stands proved: "He was right, I was wrong; I should have listened. I should have been wiser." Each love relationship proves the priest was right, because no love relationship is a love relationship at all. It is possessiveness, it is jealousy, it is domination, it is anger, it is violence -- it is hatred.

The very idea that you possess a person is the ugliest that you can invent. Psychological monopoly destroys all love7 and when love is destroyed, naturally you feel in agony, because the ecstasy is missing and you invested so much for the ecstasy. And the ecstasy is not there and you are left crushed, in a collapse. Deep down, the priest speaks: "Listen, I have been telling you -- had I not told you before that love is illusory? that love is misery? that love brings anguish? Be alert in future. Escape!"

The priest has made you so much against life. He could not destroy life completely, that is true. He cannot. It is like a tree, but you have poisoned the roots. He could not destroy life; life is irrepressible, life is divine, life is God. The priest was impotent to kill it completely, but at least he succeeded in poisoning lt.

I have heard:

At a mountain resort, a man who was on vacation without his wife, and a woman who was on vacation without her husband, met at table. After a few days of pleasant conversation, they both grew fond of each other and eventually found themselves in bed together. But they felt very guilty and conscience-stricken.

"My wife," said the errant husband, "works and slaves to make a nice home for my children." And he burst into tears.

"My husband is so good to me," said the cheating wife. "He is working his fingers to the bone to send me on vacation, and I wind up in bed with a lover." And then she burst into tears too.

This kept on for five days. So what happened? They spent the whole week long making love and crying, and crying and making love.

This is what is happening all over the world. You cannot go totally into anything. You cannot escape totally either. You are hanging in the middle; you don't belong to this side and you don't belong to that side. You cannot escape from love, because when you escape from love you feel utterly lonely and there is misery. That misery is brought by nature, because nature intends you to relate; nature intends you to fall in tune with the total, and to fall in tune with the total you have to start with individuals.

Individuals are the doors for the total. So if you escape to the Himalayan caves or to a Catholic monastery, nature will take revenge, nature will never forgive you. You will be lonely, sad; your life will be a kind of vegetation. You will vegetate. Your prayers will also be dull, because without a loving heart how can prayers be alive? Your reading of the Bible or the Diamond Sutra will not have any flame, because when love dies, all flame dies. You will be just dragging, dull, dead. You will somehow live, waiting for death. Death will be your delivery. Life will be a constant burden.

Nature will take revenge and nature will tell you, "Go back to life. Relate with people. Life is in relationship and joy is in relationship. Go and love! Prayer arises out of love. Merged in love, one comes to experience meditation for the first time. Go into life!" Life will go on goading you. Life cannot leave you so easily. It never leaves. It has never left anybody!

So you will be miserable. Your only joy will be one, that you are going to paradise and heaven and there you will enjoy all things, and all these worldly people, these are going to hell and they will be burnt. And your only joy will be this fantasy, that everybody else who is enjoying in the world is going to hell. You can have a vicarious enjoyment. It is a kind of sadism. You want the whole world to go to hell; just because you are suffering, you would like everybody else to suffer. You are angry; deep down you are envious and jealous. You cannot forgive these people who are dancing in the streets, who are making love, who are living, who are singing songs. Those songs go on floating in the monastery. You have to take revenge.

Hell is created by the monks just as a kind of revenge. Hell exists not. It is a pure invention of those who have left life and cannot enjoy their seclusion. And for themselves they have created a heaven. In the heaven they will enjoy all the things that they have left here -- all the things!

In the Mohammedan paradise, wine flows in rivers. Here they have left wine; in the paradise they will be rewarded a thousandfold, a millionfold. In heaven there are beautiful women who never go beyond eighteen. They are stuck there; their growth stops. Eighteen is the only age. And their beauty is not the ordinary beauty of this world, not muddy; they don't smell of sweat, they are fragrant. They have bodies of gold.

Mm? -- these are fantasies. These people have missed women here; now they are fantasizing. They are somehow consoling themselves: "Just wait a little more. Death will come and you will be delivered, and God is going to repay you infinitely." They have done a great job because they have left life. And life is persistent inside them -- that life is creating fantasies.

When you fast your hunger creates fantasies of eating. When you become a celibate, a forced celibate, your hunger for the warmth of a woman or a man's body creates fantasies. If you escape, life will not forgive you, nature will not forgive you, God will not forgive you! You have gone against God, because this life is God's: if you go against life, you go against its creator.

If you don't escape and you don't listen to the priest, and you go against the priest, the priest will never forgive you. So whenever you are with a woman, the priest is there inside destroying the joy of it. He is creating your so-called conscience, morality, puritanism; he is condemning you there. And you start self-condemning. And because you can't go deep into love, this priest is pulling you back, love becomes agony. Rather than becoming an ecstasy it turns into an agony -- then the priest is proved right. And you start thinking about how to go into a monastery, how to leave all this love.

The priest cannot forgive you if you are alive. And if you become dead in a monastery, life cannot forgive you. You are in this dilemma.

Listen to life and not to the priest. The priest has been in the service of the Devil; he is Satan's disciple. Listen to life. Go deep in life. If love brings misery, then find out -- it cannot be love. Something else is pretending to be love, something else is masquerading as love. Analyze it, and drop all that is not love from love. And, slowly slowly, you will start moving towards prayer and meditation.

The last question:

MUST BE YOUR RELIGIOUS UPBRINGING -- Sunday school; otherwise, there is no need to be interested in pornography. When you are against the real, you start imagining.

The day religious upbringing disappears from the earth, pornography will die. It cannot die before it.

This looks very paradoxical. Magazines like PLAYBOY exist only with the support of the Vatican. Without the Pope there will be no PLAYBOY magazine; it cannot exist. It will not have any reason to exist. The priest is behind it.

Why should you be interested in pornography when alive people are here? And it is so beautiful to look at alive people. You don't become interested in the picture of a naked tree, do you? because all trees are naked! Just do one thing: cover all the trees... and sooner or later you will find magazines circulating underground -- naked trees! And people will be reading them, putting them inside their Bibles and looking at them and enjoying. Try it and you will see.

Pornography can disappear only when people accept their nudity naturally. You don't want to see cats and dogs and lions and tigers naked in pictures -- they ARE naked! In fact, when a dog passes you, you don't even recognize the fact; you don't take note of it that he is naked. There are a few ladies in England, I have heard, who cover their dogs with clothes. They are afraid -- the nudity of the dog may disturb some religious, spiritual soul.

I have heard, Bertrand Russell has written in his autobiography that in his childhood days those were the days, Victorian days -- that even the legs of the chairs were covered, because they are LEGS.

Let man be natural and pornography disappears. Let people be nude... not that they have to sit nude in their offices; there is no need to go that far. But on the beaches, on the rivers, or when they are at ease, relaxing in their homes, resting under the sun in their gardens, they should be nude! Let children play around nude, around nude mother and father. Pornography will disappear! Who will look at the PLAYBOY magazine? for what? Something is being deprived, some natural curiosity is being deprived, hence pornography.

You ask: WHY AM I SO MUCH FASCINATED BY PORNOGRAPHY?

You will be surprised to know that the word 'fascinated' comes from the word 'phallus'. Man has been pathologically fascinated by the phallus -- for NO reason. The only reason is that people have been hiding it. Even if you go to a nude primitive community, the WHOLE body is nude, but the sexual organ they will hide -- so at least that much pornography Will continue.

Why this fear? How did it come? It must have a deep root cause somewhere in the past, maybe lost to human consciousness, but it is there.

The word 'phallus' in its turn comes from a Sanskrit root PHALA. PHALA means the fruit. Reaching to the roots of this word 'fascination' is very paying: first it comes from 'phallus', and 'phallus' comes from PHALA; PHALA means fruit, bearing fruit. Man became aware that the sexual organ is the most important organ because it gives birth to life; he became aware that somehow life must be residing in it. It is precious -- hide it! It is a treasure. Don't let anybody see it. Somebody may take your treasure, somebody may steal it, somebody may harm it.

This idea got deep into the unconsciousness of man. There is no reality behind it. There is no reason. Pornography is a by-product. And the priest became aware of one thing -- it was obvious -- that people fall in love and they forget the whole thing, the whole world. Falling in love, or making love, they simply disappear from this world, they move into another dimension. And that dimension is the priest's dimension -- he wants monopoly over it. He does not want any other way for you to approach God; he wants you to come through the right way that he provides: the prayer, the meditation, this and that. And he became aware that people have a natural key with them, a natural door opens into the divine -- that has to be stopped. Otherwise who will be interested in their prayer and in their meditations? Who will be interested in churches and temples? First people's natural capacity to enter into God has to be stopped and destroyed, then the profession can flourish.

That's how it has happened.

Get rid of the priest within you, say goodbye. And then suddenly you will see that pornography has

disappeared. Kill the priest in your unconscious and you will see a great change happening in your being. You will be more together.
A small beautiful story for you to meditate...

Three priests went to Grand Central Station to get a train to Buffalo. The older two appointed the youngest one to go to the counter to buy three tickets. Behind the wicket stood a gorgeously buxom young lady wearing a dress of outrageous decollete. The young priest was visibly flustered.

Finally, he blurted out, "Please let me have three pickets for Titsburgh."

When he realized what he had said, he was mortified, and ran back to the other two priests.

The second took the money and approached the window. Here he too encountered the same upset, but managed to say, "Can I have three tickets for Pittsburgh?" And then, laying down a $50 bill, he continued, "And I would like my change in nipples and dimes."

Realizing what he had said, he was so abashed he left the tickets on the counter and ran back to the other two priests.

The third, the eldest, then strode up to the counter to ask for the tickets and the change. Regarding at length the female clerk dressed in such a revealing fashion, he considered it his duty to admonish her.
"Young lady," he said, "you know if you go around dressed in such a provocative manner, you will most certainly obtain your just desserts in the life to come. It is my bounden duty to tell you that when you pass to the Great Beyond, St. Finger will certainly be there pointing his peter at you...."

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #7
Chapter title: Any Moment!

7 January 1978 am in Buddha Hall

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The first question:

YOU IMPLORE US CONSTANTLY TO GIVE UP MEMORY, TO LIVE IN THE HERENOW. BUT IN GIVING UP MEMORY I MUST ALSO GIVE UP MY GREATIVE IMAGINATION, FOR I AM A WRITER AND ALL THAT.I WRITE ABOUT HAS ITS ROOT.S IN WHAT I REMEMBER.
I WONDER -- WHAT WOULD THE WORLD BE LIKE WITHOUT ART AND THE CREATIVE IMAGINATION THAT MAKES ART POSSIBLE?
A TOLSTOY COULD NEVER BECOME A BUDDHA, BUT THEN COULD A BUDDHA WRITE War and Peace?

PRAMADA, YOU HAVE NOT UNDERSTOOD ME, but that's natural. It is impossible to understand me, because to understand me you will have to drop your memory. Your memory interferes. You only listen to my words, and then you go on interpreting those words according to your memory, according to your past. You cannot understand me if you are not herenow... only then the meeting. Only in that moment you ARE with me; otherwise, you are physically present here, psychologically absent.

I have not been telling you to drop your factual memory. That will be stupid! Your factual memory is a

must. You must know your name, who your father is and who your mother is and who your wife is and who your child is and your address; you will have to go back to the hotel, you will have to find your room again. Factual memory is not meant -- -psychological memory is meant. Factual memory is not a problem, it is pure remembrance. When you become psychologically affected by it, then the problem arises. Try to understand the difference.

Yesterday somebody insulted you. Again he comes across you today. The factual memory is that "this man insulted me yesterday." The psychological memory is that seeing that man you become angry; seeing that man, you start boiling up. And the man may be coming just to ask for your apology; the man may be coming to be excused, to be forgiven. He may have realized his mistake; he may have realized his unconscious behaviour. He may be coming to befriend you again, but you become boiled up. You are angry, you start shouting. You don't see his face herenow; you go on being affected by the face which was yesterday. But yesterday is yesterday! How much water has flowed down the Ganges? This man is not the same man. Twenty-four hours have brought many changes.

And YOU are not the same man either.

The factual memory says, "This man insulted me yesterday," but that 'me' has changed. This man has changed. So it is as if that incident had happened between two persons with whom you have nothing to do any more -- then you are psychologically free. You don't say, "I still feel angry." There is no lingering anger. memory is there, but there is no psychological affectation. You meet the man again as he is now, and you meet him as you are now.

A man came and spat on Buddha's face. He was very angry. He was a Brahmin and Buddha was saying things which the priests were very angry about. Buddha wiped it off and asked the man, "Have you anything more to say?"

His disciple, Ananda, became very angry . He was so angry that he asked Buddha, "Just give me permission to put this man right. This is too much! I cannot tolerate it."

Buddha said, "But he has not spat on your face. This is my face. Secondly just look at the man! In what great trouble he is -- just look at the man! Feel compassion for him. He wants to say something to me, but words are inadequate -- that is my problem, my whole life's long problem. And I see the man in the same situation. I want to relate things to you that I have come to know, but I cannot relate them because words are inadequate. And this man is in the same boat: he is so angry that no word can express his anger. Just as I am in so much love that no word, no act, can express it. I see this man's difficulty -- hence he has spat. Just see!"

Buddha is seeing, Ananda is also seeing. Buddha is simply collecting a factual memory; Ananda is creating a psychological memory.

The man could not believe his ears, what Buddha was saying. He was very much shocked. He would not have been shocked if Buddha had hit him back, or Ananda had jumped upon him. There would have been no shock; that would have been expected, that would have been natural. That's how human beings react. But Buddha FEELING for the man, seeing his difficulty.... The man went, could not sleep the whole night, pondered over it, meditated over it. Started feeling a great hurt, started feeling what he had done. A wound opened in his heart.

Early in the morning, he rushed to Buddha's feet, fell down on Buddha's feet, kissed his feet. And Buddha said to Ananda, "Look, again the same problem! Now he is feeling so much for me, he cannot speak in words. He is touching my feet.

"Man is so helpless. Anything that is too much cannot be expressed, cannot be conveyed, cannot be communicated. Some gesture has to be found to symbolize it. Look!"

And the man started crying and he said, "Excuse me, sir. I am immensely sorry. It was absolute stupidity on my part to spit on you, a man like you."

Buddha said, "Forget about it! The man you spat upon is no more, and the man who spat is no more. You are new, I am new! Look -- this sun that is rising is new. Everything is new. The yester-day is no more. Be finished with it! And how can I forgive? because you never spat on me. You spat on somebody who has departed."

Consciousness is a continuous river.

When I say drop your memory, I mean psycho-logical memory; I don't mean factual memory. Buddha remembers perfectly that yesterday this man had spat on him, but he also remembers that neither this man is

the same nor is he the same. That chapter is closed; it is not worth carrying it your whole life. But you go on carrying. Somebody had said something to you ten years before and you are still carrying it. Your mother was angry when you were a child and you are still carrying it. Your father had slapped you when you were just small and you are still carrying it, and you may be seventy years old.

These psychological memories go on burdening you They destroy your freedom, they destroy your aliveness, they encage you. Factual memory is perfectly okay.

And one thing more to be understood: when there is no psychological memory, the factual memory is very accurate -- because the psychological memory is a disturbance. When you are very much psychologically disturbed, how can you remember accurately? It is impossible! You are trembling, you are shaking, you are in a kind of earthquake -- how can you remember exactly? You will exaggerate; you will add something, you will delete something, you will make something new out of it. You cannot be relied upon.

A man who has no psychological memory can be relied upon. That's why computers are more reliable than men, because they have no psychological memory. Just the facts -- bare facts, naked facts. When you talk about a fact, then too it is not fact: much fiction has entered into it. You have moulded it, you have changed it, you have painted it, you have given it colours of your own it is no more a fact! Only a Buddha, a Tathagata, an enlightened person, knows what a fact is; you never come across a fact, because you carry so many fictions in your mind. Whenever you find a fact, you immediately impose your fictions on it. You NEVER see that which is. You go on distorting reality.

Buddha says a Tathagata is always true, because he speaks in accordance with reality. A Tathagata speaks truth, never otherwise. A Tathagata is synonymous with suchness. Whatsoever it is, a Tatha-gata simply reflects it; it is a mirror.

That's what I mean: Drop psychological memories and you will become a mirror.

You have asked: YOU IMPLORE US CONSTANTLY TO GIVE UP MEMORY, TO LIVE INT HE HERE AND NOW.

That does not mean that your past cannot be remembered, because past is part of the present. Whatsoever you have been in the past, whatsoever you have done in the past, is PART of your present, it IS HERE. Your child is in you, your young man is in you... all that you have been doing is in you. The food that you have eaten, it is past, but it has become your blood; it is circulating herenow; it has become your bone, it has become your marrow. The love that you went through may be past, but it has transformed you. It has given you a new vision of life; it has opened your eyes. Yesterday you were with me -- it is past, but is it really totally past? How can it be totally past? You were changed by it; you were given a new spur, a new fire -- that has become part of you.

Your present moment contains your whole past. And if you can understand me, your present moment also contains ~our whole future -- -because the past as it has happened has been changing you, it has been preparing you, and the future that is going to happen will happen the way you live in the present. The way you live herenow will have a great impact upon you future.

In the present moment all past is contained, and in the present moment all future is potential. But you need not be psychologically worried about it. It is already there! You need not carry it psychologically, you need not be burdened by it. If you understand me, that it is contained already... the tree is not thinking about the water that it soaked up yesterday, but it is there! thinking or not thinking. And the sunrays that feel on it yesterday, it is not thinking about them. Trees are not so foolish, not as stupid as men.

Why bother about the rays of yesterday? They have been absorbed, digested, they have become part the green, the red and the gold. The tree is enjoying THIS morning's sun, with no psychological memory of yesterday. Although the yesterday is contained in the leaves, in the flowers, in the branches, in the roots, in the sap. It is contained! And the future is also coming: the new buds which will become flowers tomorrow are there. And the small new leaves which will become foliage tomorrow are there, on the way.
The present moment contains all. Now is eternity .

So I am not saying to forget the factual past; I am simply saying don't be disturbed by it any more. It should not be a psychological investment: it is a physical fact. Let it be so. And I am not saying become incapable of remembering it -- it may be needed! When it is needed, the need is present, remember, and you have to respond to the need. Somebody asks you your phone number. The need is present because somebody is asking now, and you say, "How can I say my phone number? because I have dropped my past."

Then you will get into unnecessary troubles; your life, rather than becoming free, rather than becoming a great joy and celebration, will be hampered at every step; you will find a thousand and one problems unnecessarily being created by you. There is no need.
Try to understand me.

And you say: BUT IN GIVING UP MEMORY I MUST ALSO GIVE UP MY CREATIVE IMAGINATION...

WHAT DOES MEMORY HAVE TO DO WITH CREATIVE IMAGINATION? In fact, the more memory you have, the less creative you will be -- because you will go on repeating the memory! And creativity means allowing the new to happen. Allowing the new to happen means: put aside the memory so the past does not interfere. Let the new penetrate you. Let the new come and thrill your heart. The past will be needed, but not now; the past will be needed when you start expressing this new experience. Then the past will be needed, because the language will be needed -- language comes from the past. You cannot invent language right now, or if you do invent it, it will be gibberish; it will not mean anything. And it will not be a communication; it will be talking in tongues, it will be baby talk. Not much creativity will come out of it. You will be talking nonsense.

To talk sense language is needed; language comes from the past. But language should come only when the experience has happened! Then use it as a technique. It should not hinder you.

When you see the rose opening in the early morn-ing sun, SEE it, let it have an impact, ALLOW it to go deepest in you! Let its rosiness overpower you, overwhelm you. Don't say anything! Wait. Be patient. Be open. Absorb. Let the rose reach you, and you reach to the rose. Let there be a meeting, a communion of two beings -- the rose and you. Let there be a penetration, an interpenetration.

And remember: the deeper the rose goes in you, the deeper you can go into the rose; it is always in the same proportion. A moment comes when you don't know who is the rose and who is the spectator. A moment comes when you become the rose and the rose becomes you, when the observer is the observed, when all duality disappears. In THAT moment you will know the reality, the suchness of the rose. Then, catch hold of your language, catch hold of your art. If you are a painter, then take your brush and colour and your canvas, and paint it. If you are a poet, then rush into your factual memory for right words so that you can express this experience.

But WHILE the experience is happening, don't go on talking inside yourself. The inner talk will be an interference. You will never know the rose in its in-tensity and depth. You will know only the super-ficial, the shallow. And if you know the shallow, the shallow is going to be your expression; your art will not be of much value.

You ask me: BUT IN GIVING UP MEMORY I MUST ALSO GIVE UP MY CREATIVE IMAGINATION...

You don't understand the meaning of 'creative'. Creative means the new, the novel, the original; creative means the fresh, the unknown. You have to be open for it, vulnerable for it.

Put aside the memory. Its use is later on. Right now it will be an interference.

Right now, for instance, you are listening to me put your memory aside. When you are listening to me, are you repeating inside yourself all the mathematics that you know? Are you counting figures inside? Are you repeating geography that you know? Are you repeating history that you know? You have put them aside. Do the same with language too, as you do with history and mathematics and geography. Do the same with language -- do the same with your memory! Put it aside! It will be needed, but when it is needed, only then use it. Put the WHOLE mind aside!

You are not destroying the mind: you are simply giving it a rest. It is not needed. You can give it a holiday. You can say to the mind, "Rest for one hour and let me listen. And when I have listened, when I have absorbed, when I have eaten and drunk, then I will recall you, then your help will be needed -- your language, your knowledge, your information will be needed. Then I am going to paint a picture or write a poem, or write a book, but RIGHT now, you can rest." And the mind will be more fresh after a rest. You don't allow the mind rest, that's why your mind remains mediocre.

Just think of a man who wants to participate in an Olympic race, and he continuously goes on running twenty-four hours a day preparing for an Olympic race. By the time the race happens he will not even be

able to move, he will be so dead tired. Before the race, you will have to rest, you will have to get AS deep a rest as possible so the body is rejuvenated.

Exactly the same has to be done with the mind. Creative imagination has nothing to do with memory only then is it creative. If you understand me, and you drop psychological memory, you will become creative. Otherwise, what you call creation is not really creation -- it is just a composition. There is a great difference between creation and composition. You go on arranging your old known things in different ways, but they are old; nothing is new there. You simply manage to change the structure.

It is like arranging your drawing-room: the furniture is the same, the pictures on the wall are the same, the curtains are the same, but you can arrange again. You can put this chair there and that table here, and you can change this picture from this wall to the other. It may look new, but it is not new. It is a composition; you have not created anything.

That's what ninety-nine percent of authors, poets, painters, go on doing. They are mediocre; they are not creative.

The creative person is one who brings something from the unknown into the world of the known, who brings something from God into the world, who helps God to utter something; who becomes a hollow bamboo and allows God to flow through him. How can you become a hollow bamboo? If you are too full of the mind, you cannot become a hollow bamboo. And creativity is from the creator. Creativity is not of you or from you. You disappear, then the creativity is -- when the creator takes possession of you.

The real creators know it perfectly well, that they are not the creators -- they were just instrumental, they were mediums. Something happened through them, true, but they are not the doers of it.

Remember the difference between a technician and a creative person. A technician just knows how to do a thing. Maybe he knows perfectly how to do a thing, but he has no insight. A creative person is one who has insight, who can see things which nobody has ever seen before -- who can see things which no eye has ever been able to see -- who hears things which nobody has heard before. Then there is creativity.

Just see.... Jesus' statements are creative -- nobody has spoken like that before. He is not an educated person. He knows nothing of the skill; he knows nothing about eloquence -- but he is eloquent as rarely very few people ever have been. What is his secret? He has insight. He has looked into God. He has looked into the unknown. He has encountered the unknown and the unknowable. He has been into that space; from that space he brings a few fragments. Only fragments can be brought, but when you bring some fragments from the unknowable you transform the whole quality of human consciousness on the earth.

He IS creative. I will call him the artist. Or a Buddha, or a Krishna, or a Lao Tzu -- these are real artists! They make the impossible happen. The impossible is the meeting of the known with the unknown, the meeting of the mind with the no-mind -- that is the impossible. They make it happen.

You say: BUT IN GIVING UP MEMORY I MUST ALSO GIVE UP MY CREATIVE IMAGINATION...

No. That has nothing to do with creative imagination. In fact, if you put your memory aside, you will have creative imagination. You cannot have creative imagination if you are too much burdened by the memory.

You say:... FOR I AM A WRITER AND ALL THAT I WRITE ABOUT HAS ITS ROOTS IN WHAT I REMEMBER.

Then you are not much of a writer. Then you go on writing about the past. Then you go on writing memoirs. You don't bring the future in. You go on writing records. You are a file-keeper! You CAN become a writer, but then you will have to make contact with the unknown -- not that which you remember. The remembered is already dead. You will have to make contact with that which is, not that which you remember. You will have to make contact with the suchness that surrounds you. You will have to go deep into the present so that something of the past also can be caught in your net.

The real creativity is not out of remembrance but out of consciousness. You will have to become MORE conscious. The more conscious you are, the bigger the net you have, and of course the more fish will be caught.

You say: I WONDER -- WHAT WOULD THE WORLD BE LIKE WITHOUT ART AND THE

CREATIVE IMAGINATION THAT MAKES ART POSSIBLE?

NINETY-NINE PERCENT OF ART IS JUST NOT ART AT ALL. It is rubbish. Rarely is there a work of art, very rarely. Others are just imitators, technicians, skillful people, clever people, but not artists. And that ninety-nine percent of art disappearing from the earth will be a blessing -- because it is more like a vomit rather than anything Greative.

NOW there is something very meaningful around: art therapy. It is meaningful! It has got the point. When people are ill, mentally ill, art can be of help. A mentally ill person can be given canvasses and colours and brush and told to paint whatsoever he wants to paint. Of course, whatsoever he paints will be mad, maddening. But after painting a few mad things, you will be surprised that he is coming back to sanity. That painting has been like a catharsis; it was a vomit. His system has thrown it out.

NOW, the so-called modern art is nothing but that. Picasso's paintings may have saved Picasso from becoming mad, but that's all there is to it. And they are dangerous for you to meditate upon because if you meditate upon somebody's vomit, you will go mad. Avoid! Never keep a Picasso painting in your bedroom, otherwise you will have nightmares.

Just think: keep the Picasso painting for fifteen minutes in front of you and go on looking at it... and you will start feeling restlessness, discomfort, giddy, nauseous. What is happening? It is somebody's vomit! It has helped him, it was good for him, but it is not good for others.

Look at a Michelangelo and you can meditate for hours. And the more you meditate, the more silent and peaceful you will become. It is not a vomit. He has brought something from the unknown. It is not his madness that he has thrown out of his system through the painting or through the sculpture or through the poetry or through music. It is NOT that he was ill and that he wanted to get rid of his illness. No. It was just the opposite: he was pregnant, not ill. He was pregnant -- pregnant with God. Something had taken root into his being and he wanted to share it. It is a fruitfulness, a fulfillment. He has LIVED in a creative way. He has LOVED life in a creative way. He has allowed life to enter into his deepest shrine, and there he has become pregnant with life -- or pregnant with God. And when you are pregnant you have to give birth.

Picasso is vomiting. Michelangelo is giving birth. Nietzsche is vomiting. Buddha is giving birth. There is AS much difference between these two as there can be. To give birth to a child is one thing and to vomit is another. Beethoven is giving birth.

Something immensely valuable is descending through him. Listening to his music you will be transformed, you will be transported into another world. He will give you a few glimpses of the other shore.

Ninety-nine percent of modern art is pathological. If it disappears from the world, it will be very very healthy, it will be helpful. It will not harm. The modern mind is an angry mind -- angry because you cannot contact your being, angry because you have lost all meaning, angry because you don't know what significance is.

One of the famous books of Jean Paul Sartre is NAUSEA. That is the state of the modern mind; the modern mind is nauseous, in a great torture. And the torture is its own creation.

Friedrich Nietzsche declared God is dead. The day he declared God is dead, he started becoming insane -- because by your declaration that God is dead... God cannot be dead just by your declaration. Your declaration does not make any difference. But the moment Nietzsche started believing this, that God is dead, HE started dying, he started losing sanity. A world without a God is bound to be an insane world -- because a world without God will not have any context in which to become significant.

Just watch.... You read a poem; those words in the poem have meaning only in the context of the poem. If you take a word out of the context, it has no meaning. It was so beautiful IN the context! You cut out a piece of a painting -- and it has no meaning, because it has lost its roots in the context. In the painting it was so beautiful; it was fulfilling some purpose, it had some meaning. Now it has no meaning.

Just... you can take one of my eyes out of its socket, and it will be a dead eye, and there will be no meaning in it. Right now if you look into my eyes, there is great meaning -- because they exist in my total context; they are part of a poetry, they are part of a bigger painting. Meaning is always in reference to something bigger than you.

The day Nietzsche declared there is no God and God is dead, man fell out of context HE fell, at least, out of context. Without God man cannot have any significance, because man is a small word in the great epic of God, man is a small note in the great orchestra of God. That small single note will be monotonous; it will be jarring to the ears, it will be maddening.

That's what happened to Nietzsche. He authentically believed in his own statement. He was a believer --

a believer who believes in himself. He believed that God is dead AND man is free. But he simply became mad, not free. And this century has followed Friedrich Nietzsche in a thousand and one ways, and the whole century has gone mad. There has never been any other century in world history which was so mad as this century. Future historians will write of it as the age of madness. It is mad -- mad because it has lost context.

Why are you alive? For what? You shrug your shoulders. That does not help much. You look accidental. If you were not, there would have been no difference. If you are, there is no difference. You don't make any difference! You are unneeded. You are not fulfilling anything here. Your being or your not being is all the same. How can you feel happy? And how can you remain sane? Accidental? just accidental? Then anything is right, then murder is right! because if everything is accidental, then what does it matter what you do? No action carries any value -- then suicide is okay, then murder is okay, then everything is okay!

But everything is not okay, because there are a few things which give you joy and a few things which make you miserable, a few things which create ecstasy and a few things which create only agony, a few things which create only hell and a few things which take you to a world of paradise. No, all things are not the same. But once God is thought to be dead, once you lose contact with the totality -- and God is nothing but the totality.... What is a wave when it has forgotten about the ocean? Then it is nothing. It was a great tidal wave when it was part of the ocean.

Remember: the real art arises out of real religion, because religion is finding a communion with reality. Once you are in communion with reality, then real art arises.

You say: I WONDER -- WHAT WOULD THE WORLD BE LIKE WITHOUT ART AND THE CREATIVE IMAGINATION THAT MAKES ART POSSIBLE?

If the ninety percent so-called art disappears, the world will be far richer -- because then there will be real art. If these mad pretenders go... and I am not saying that they should not paint -- they should paint, but as therapy. It IS therapeutic. Picasso needs therapy; he should paint, but those paintings should not be on exhibition -- or if they are, then only in madhouses. They may help a few mad people to have a release; they are cathartic.

Real art means something that helps you to be meditative. Gurdjieff used to call real art objective art -- that helps you to meditate. The Taj Mahal is real art. Have you gone to the Taj Mahal? It is worth going to. On a full-moon night, just sitting there and looking at that beautiful masterpiece you will be filled with the unknown. You will start feeling something from the beyond.

I would like to tell you the story of how the Taj Mahal came into existence.

A man came from Shiraz, Iran. He was called Shirazi because he had come from Shiraz. He was a GREAT artist, the most famous from Shiraz. And he was a miracle man; a thousand and one stories had come before he came to India. Shah Jehan was the emperor; he heard about those stories. He invited the sculptor to come to the court. And Shirazi was a mystic, a Sufi mystic.

Shah Jehan asked him, "I have heard that you can sculpt the whole body of a man or a woman just by touching his or her hand and not seeing his or her face at all. Is it true?"

Shirazi said, "Give me a chance -- but with one condition. Put twenty-five beautiful women from your palace behind a screen, behind a curtain. Let their hands simply be available to me outside the curtain. I will touch their hands and I will choose the person -- but with one condition. Whomsoever choose I will make an image of: if the image comes absolutely true and you are satisfied, your whole court is satisfied, then that woman will be my woman want to get married to her, I want a woman from your palace."

Shah Jehan was ready. He said, "That's perfectly okay."

Twenty-five slave girls, beautiful slave girls, were put behind a curtain. He went from the first to the second to the twenty-fifth, rejecting all. Just out of playfulness, Shah Jehan's daughter, just to play a joke, was also standing behind the screen -- when twenty-five were rejected, she put out her hand. He touched her hand, closed his eyes, felt something, and said, "This is my hand." And he put a ring on the daughter's hand to signify that "If I succeed, then she is going to be my wife."

The emperor reached behind the screen and he was terrified: "What has this girl done?" But he was not worried because it was almost impossible to make a statue of the whole woman just by touching her hand.

For three months, Shirazi disappeared into a room; day and night he worked. And after three months he asked the emperor and the whole court to come -- and the emperor could not believe his eyes. It was exactly the same! He WAS capable. He could not find a single fault; he WANTED to find a fault, because he was

not willing that his daughter should be married to a poor man. But now there was no way. He had given his word.

He was so disturbed, and his wife was so much disturbed that his wife fell ill. She was pregnant, and while giving birth to the child, she died -- out of agony. Her name was Mumtaj Mahal.

And the king became so desperate: how to save his daughter? He asked the sculptor to come and he told him the whole thing, "It has been a mistake. And the girl is at fault, but look at my situation: my wife has died and the reason is that she could not agree to the idea of her daughter going with a poor man. And I cannot agree either -- although I have given you my promise."

The sculptor, the artist, said, "There is no need to be so much worried. You should have told me. I will go back. No need to be worried. I will not ask; I will go back to Shiraz. Forget about it!"

But the king said, "That is not possible; I cannot forget. I have given you a promise, my word. You wait. Let me think."

The prime minister suggested, "You do one thing: your wife has died and this is a great artist and he has proved himself -- tell him to make a model in the memory of your wife. You should create a beautiful tomb, the most beautiful in the world. And make it a condition that if you approve of his model, then you will have to give your daughter to him in marriage. If you don't approve, it is finished."

The matter was talked over with the artist and he was willing; he said, "Perfectly okay."

"Now," the king thought, "I will never approve."

And Shirazi made many models, and they were so beautiful, but still the king persisted and he said, "No, no, no."

The prime minister became desperate, because those models were rare. EACH model was rare, and to say no to it was unjust. HE rumoured around, particularly to the sculptor, "The girl that you have chosen, the daughter of the king, is very ill." For one week she was very ill, then the next week she became very very ill, and the third week she died -- in the rumours.

When the rumour reached the sculptor that the girl had died, he made his last model. The girl was dead. His heart was broken. And this was going to be the last model. He brought it to the king and he approved of it. The trick was that the girl was dead so there was no question of marrying.

That model became the Taj Mahal. That model was created by a Sufi mystic. How could he create the whole image of the woman just by touching her hand once? He must have been in a different kind of space. He must have been in that moment without mind. That moment must have been a moment of great meditation. In that moment he touched the energy, and just by feeling the energy he created the whole shape.

Now this can be understood far more logically because of Kirlian photography, because each energy has its own pattern. Your face is not accidental; your face is there because you have a particular energy pattern. Your eyes, your hair, your colour, all are there because you have a particular energy pattern.

Meditators have been working on energy patterns down the ages. Once you know the energy pattern, you know the whole personality. You know in and out, all -- because it is the energy pattern that creates everything. You know past, you know present, you know future. Once the energy pattern has been understood, there is the key, the nucleus, of all that has happened to you and all that is going to happen.

This is objective art. This man created the Taj Mahal.

On a full-moon night, meditating on the Taj Mahal, your heart will throb with new love. The Taj Mahal carries that energy of love still. Mumtaj Mahal died because of her love for the daughter; Shah Jehan suffered because of the love; and this Shirazi created this model because he suffered deeply, he was wounded deeply, because his future was dark. The woman he had chosen was no more. Out of great love and meditativeness the Taj Mahal came into existence. It still carries the vibe. It is not an ordinary monument; it is special. So are the pyramids in Egypt, and there are many many things in the world created as objective art -- created by those who knew what they were doing, created by great meditators. So are the Upanishads, so are the sutras of Buddha, so are Jesus' statements.

Remember, to me, creativity means meditativeness, creativity means a state of no-mind -- then God descends in you, then love flows out of you. Then something happens out of your well-being, overflowing well-being. It is a blessing. Otherwise it is a vomit.

You can paint, you can write, as a therapy, but burn your paintings and burn your poetry. You need not go on exhibiting your vomit to people.

And the people who become interested in your vomit must be ill themselves; they also need therapy --

because if you become interested in something, you show who you are, where you are.

I am all for objective art, I am ALL for a meditative art, I am all for something from God to descend. You become the vehicle.

And you ask: A TOLSTOY COULD NEVER BECOME A BUDDHA

WHO HAS TOLD YOU THIS? A Tolstoy CAN become a Buddha, WILL become a Buddha sooner or later.

And you say:... BUT THEN COULD A BUDDHA WRITE War and Peace?

And what has Buddha been doing? What am I doing here? Have you read Krishna's Gita? -- it is WAR AND PEACE! Tolstoy could write WAR AND PEACE, ANNA KARENINA and many other beautiful things, not because he was Tolstoy but in spite of being a Tolstoy.

Dostoyevsky has written THE IDIOT, CRIME AND PUNISHMENT, and, one of the most beautiful things, BROTHERS KARAMAZOV -- not because he was Dostoyevsky but in spite of it. Something of him was that of a Buddha; something of him was immensely religious. Dostoyevsky was a religious man -- not totally, but a part, a fragment of him, was immensely religious. That's why THE BROTHERS KARAMAZOV has such a beautiful quality in it. It is not just out of an ordinary man; something has come from the divine. Dostoyevsky has been taken possession of by the God, he has become a vehicle. Of course, he is not a perfect vehicle, so many things go on from HIS mind. Still, BROTHERS KARAMAZOV IS beautiful. If there had been no Dostoyevsky, no memory, no ego, no pathology, then BROTHERS KARAMAZOV would have been another New Testament; it would have been the same as Jesus' statements or a Diamond Sutra or an Upanishad. He has the quality!

The second question:

IT KEEPS OCCURRING TO ME THAT IS IS INCREDIBLY EASY FOR ALL MY RUBBISH TO JUST FALL AWAY AND DISAPPEAR -- THAT I COULD JUST CHOOSE TO BE DELIGHTED ALL THE TIME RIGHT NOW. AM I KIDDING MYSELF? IS IT REALLY THAT EASY? THAT'S RIDICULOUS.

VANDANA, IT IS RIDICULOUS, BUT STILL IT HAPPENS, It is unbelievable, but it is true. Truth is always unbelievable because truth is a mystery. That which you can believe, cannot be true. Just because YOU can believe, it can't be true. All that you can believe must be a lie. You ARE a lie; you can believe only in lie. Truth is too much -- it looks ridiculous, it looks absurd, because it is paradoxical and illogical. Yes, it is so.

You say: IT KEEPS OCCURRING TO ME THAT IT IS INCREDIBLY EASY FOR ALL MY RUBBISH TO JUST FALL AWAY AND DISAPPEAR...

Yes, it is so, Vandana. It is absolutely easy. In fact, you need not drop it even. Just don't go on holding it, that's all. It is like a fist -- I can go keeping my fist closed, I am putting effort in closing it. But if I drop that effort, if I don't close it, the fist opens of its own accord. Not that I open it -- I close it, but I don't open it. Once I stop closing it, it own accord.

Truth is your nature, God is your nature. It can happen right now -- you are just not to prevent it. You cannot manage to make it happen, but you can go on preventing it for lives together. That's what you have been doing.

It is unbelievable, it is incredible, it doesn't seem that it is possible. You cannot believe it that you yourself are preventing your bliss, that you yourself are destroying your paradise, that you yourself are the problem. That hurts, that idea hurts. You say, "No, it can't be so. There must be some cause which is beyond me." Then you feel good because then the responsibility is no more on you. You have to find some scapegoat to keep your ego intact. It is be-cause of your past karmas that you are suffering -- then it is perfectly okay; you have found a rational explanation. Or it is because you are punished for Adam and Eve's

sin -- then you have found a rationalization. Or maybe there is no God and you are just accidental, so one has to suffer -- you have found an explanation.

Your so-called philosophies and religions are nothing but explanations which keep you miserable. They are tricks just to save your face. I would like you to be reminded again and again that it if you and you alone and nobody else. The moment you recognize it, the moment you allow this insight to penetrate your whole being the fist will open of its own accord.

You say, Vandana, IT KEEPS OCCURRING TO ME THAT IT IS INCREDIBLY EASY...

Yes, it is incredibly easy. Even to say 'easy' is not right, because 'easy' also means a little bit difficult, something of the difficult still remains in it. Because easy is not very difficult, not so difficult, but something of the difficulty hangs around it. It is NOT even easy, because it is not difficult at all. It is NOT even close, because it is NOT far at all. It is within you, it is you, it has already happened.

IT KEEPS OCCURRING TO ME THAT IT IS INCREDIBLY EASY FOR ALL MY RUBBISH TO JUST FALL AWAY AND DISAPPEAR -- THAT I COULD JUST CHOOSE TO BE DELIGHTED ALL THE TIME RIGHT NOW.
Yes, it is your choice.
AM I KIDDING MYSELF?
No, not at all.
IS IT REALLY THAT EASY?
Yes. A story for you, Vandana.

A man went to a prostitute and asked if she could do something special for him. She agreed for an extra fifty pounds. "Right," he said. "Put on this raincoat and these rubber boots and put up this umbrella."
"Strange," thought the prostitute, but she did as he asked.
"Now," he said, "get up on the table and bang this drum like thunder, at the same time switching the light on and off like lightning."

Again she did as he asked. Then he got a bucket of water and started pouring it over both their heads.

This continued for four hours until, soaking wet and tired, the prostitute said, "Enough! Enough! I know fifty quid is fifty quid, but don't you ever want to make love to me?"
"What?" exclaimed the man. "In weather like this? You must be crazy!"

The weather is created by you. You can stop it ANY moment.

And the last question:

WHY DO I GO ON MISUNDERSTANDING YOU?

BECAUSE YOU ARE NOT CONSCIOUS. It is natural in an unconscious state. Rather than trying to understand me, start becoming more conscious.

And you cannot simply understand me and remain unconscious the remaining time; it can't happen that way. You will have to bring the quality of consciousness to your twenty-four-hour life. You cannot just be conscious listening in the morning -- and then you fall asleep. That is not possible. Consciousness is a continuum -- if you are asleep twenty-three hours, you will be asleep here too. You can be asleep with open eyes.

You will have to bring more and more Consciousness -- not only while you are listening to me. Walking, be more conscious. Talking, be more conscious. Even listening to your wife, be more conscious! Who listens to his own wife? She goes on saying things and you know what she is saying, you have heard them so many times. Who listens to her own husband? Who listens? People go on talking -- who bothers?

Listen even when the dog is barking. Listen attentively. Only then will you be able to listen to me too. Listen attentively when there is traffic noise. Don't close yourself to it -- you tend to. And the only way to close yourself is to become unconscious. There is no other way. You can put off your consciousness -- then

the traffic goes on roaring and you need not be disturbed. You become insensitive to it. The train passes by and you are insensitive. The plane is passing and you are insensitive. That's how you have become.

Scientists say we are only two percent alert; ninety-eight percent we are insensitive. We are afraid. There are so many things happening -- if all those things become available we will go mad.

Become more sensitive. You will not go mad. Closing yourself to life you have become mad. Open up, listen to everything. Noise also has to be listened to as you listen to music. And if you listen attentively you will be surprised -- noise is music. And if you don't listen attentively, music is noise. If you listen attentively, the barking dog is a Buddha-sermon. If you don't listen attentively, when Buddha is speaking only a dog is barking.

You try to understand me; you make all the effort, I know, but that is not going to help. You will have to bring awareness from as many doors as possible. Eating, smell the food. Let your nose become alive again -- it has been dead. Man has completely lost his nose, his smelling capacity. While eating food, taste with great awareness. Food is God. It is nourishment, something of God is in it -- otherwise how will it nourish you? Something of life is in it. Packaged life, packaged sun, is in it. That's what the trees are doing continuously -- you cannot absorb sun directly, they do the job for you. They absorb the sun and then you eat the apple -- the apple is packaged sun, ready for you.

In the future there is a possibility... and I would like it to happen -- because only then can poverty disappear from the world, and starvation and hunger. If trees can do it, why cannot man do it directly? Everybody just has to wear a cap, a special cap made to absorb the sun directly. And it can be automatic too -- whenever you are hungry it will absorb, and whenever you are not hungry it will not absorb. If trees can do it -- that they can transform sun into food -- why not you? Man has not looked into these possibilities, because man's whole mind is concerned with war. Man has created the atom bomb and the hydrogen bomb -- why can't man make small things like these which can change the whole earth? And once you have a special arrangement for absorbing food direct from the sun, all the problems will disappear -- because ninety percent of illnesses come from the stomach.

And this continuous inequality in the world -- that a few people have more than they need and a few people don't have what they need -- it can be dropped. Sooner or later it is going to happen. It has to happen, otherwise the earth cannot be saved.

When you are eating an apple, remember, be grateful to the tree. It has done something for you that you cannot do on your own. Be grateful to the sun -- you are eating the sun, you are eating energy. Taste it, smell it, touch it, be sensitive to it, be open to it, and you will find windows opening in you. Taking a bath, be open to it. Eighty percent of your body is water -- be thankful, enjoy this shower, this water falling on you. Let your inside water be thrilled.

Become more and more aware and conscious of whatsoever you are doing, and then you will be able to understand me more and more. Right now you are in a drunken state.

A small story to meditate...

It happened in Africa. A political rebel had been condemned to death. However, the sultan was in an indulgent frame of mind. When the prisoner was brought before him, his majesty declared: "I'm going to give you a chance for your life. Before us there stand three tents. In each tent there is an almost superhuman task to perform. If you succeed in all three tents, I will pardon you.

"In the first tent is a gallon of wine: you must drink it all down within fifteen minutes. In the second tent is a ferocious tiger suffering from a horrible toothache: you must extract the tooth in fifteen minutes. In the third tent there is a powerfully built Amazonian virgin who has resisted the advances of the strongest men in my realm. You cannot overpower her, but you have fifteen minutes to seduce her."

The prisoner thanked the sultan for being given a chance to live, and then proceeded to the first tent. In ten minutes he emerged staggeringly drunk, holding upside-down an empty wine jug in one hand. On unsteady feet he plunged into the second tent. Seconds later, everyone's blood curdled because of the terrible screams and roars which came forth from that tent. About eight minutes later, the prisoner emerged from the second tent, a horrible bloody mess, covered with long scratches, deep bites and fearful gouges from the tiger's claws. To look at him was sickening.

Reeling up to one of the royal attendants, the prisoner demanded: "Now where is the girl with the toothache?"

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #8
Chapter title: The Tender Trap

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The first question:

IF TRUTH CANNOT BE EXPRESSED IN WORDS, THEN WHY HAVE ALL THE BUDDHAS USED WORDS?

A parable:
THE GREAT MYSTIC, Rabia of Basra, was immensely beautiful. And a beauty not of this world. Once a rich young man from Iran comes to Basra. He asks people, "Is there anything that is out of the way, something special here?"
"Yes," they all tell him. "We have the most beautiful woman of the world!"
The young man naturally becomes interested and he asks, "Where can I find her?"
And they all laugh and say, "Well, where else?... in a brothel!"
That repulses the rich young man, but finally he decides to go. And when he gets there, the matron asks for an exorbitant fee. He pays the fee and is ushered in. There, in a silent and simple room, a figure is praying. What beauty she has! He has never seen such beauty and grace, not even in his dreams. Just to be there is a benediction, and the prayerful atmosphere starts affecting him. He forgets about his passion. He is entering into another kind of space. He is drugged. He is turned on to God.
An hour passes and he intensely feels he is in a temple! Oh, such joy and such purity! He goes on feasting on her beauty. But it is no more the beauty of a human being -- it is God's beauty. It no more has anything to do with the body -- it is utterly other-worldly.
And then Rabia opens her eyes, those lotus eyes, and he looks into them, and there is no woman in front of him -- he is facing God. And this way the whole night passes, as if it were only a moment.
The sun is rising and its rays are coming through the windows, and he feels it is time to go. He says to Rabia, "I am your slave. Tell me anything, anything in the world that I can do for you."
She says, "I have only one little request."
He asks, "What is it?"
Rabia says, "Never tell anybody what you have seen and experienced here. Allow the people to come to me -- this beauty is nothing but a trap set for them. I use it as a door for them to enter God. Please, promise me that you will never tell others what you have experienced here tonight. Let them come to a whore and a brothel, because otherwise they will never come to me."
"Oh!" he says, "So this is the secret of this city. The whole city clamours after your beauty, yet nobody tells me about his experience."
Rabia laughs and says, "Yes, I extract the promise, this promise, from all of them."

Rabia used her beauty as a trap. Buddha used his words as a trap. Krishna used his flute as a trap. Meera

used her dance as a trap.

You have to be trapped. And you can only be trapped in ways that you Gan understand. You have to be taken from the known into the unknown, but the beginning has to be in the known.

You understand passion. The young man was not in search of God, but he became interested in a beautiful body, in a beautiful woman -- and was trapped. He had gone there because of his passion. Once he was there in the presence of Rabia, the passion started changing -- it became prayer.

You can understand words, that's why all the Buddhas have used words, knowing perfectly well, saying again and again, that the truth cannot be expressed in words. But you understand words and the truth cannot be expressed in words, then how to communicate? The journey has to start from where you are. The Buddhas have to speak words. Words will bring you closer to the Buddhas; words will not give you truth, but they will bring you closer to the Buddhas. Once you are close to them, you will start forgetting the words; you will start falling into silence.

The words cannot express truth, but they can bring you close to a Buddha. And that is more than you can expect of poor words! That's why Buddhas go on saying on the one hand words are meaningless, on the other hand they go on using words.

They ARE meaningful for you -- you don't know the language of silence, you don't know the language of being. You know only your mind; you have forgotten all else. If I am to bring you out of your mind, I will have to start from the mind, I will have to take your mind in confidence -- then only the pilgrimage towards no-mind.....

The second question:

YOU HAVE SPOKEN ABOUT ART. YOU HAVE SAID THAT MOST OF IT IS ILL, THAT PICASSO'S PAINTINGS ARE ONLY MAD AND A THERAPY FOR HIM. I AGREE WITH YOU -- BUT I ALSO KNOW THAT I LOVE THE AESTHETICS OF DECADENCE. I KNOW TOO THAT IT IS MY MIRROR OF MY ILLNESS -- BUT I TOO BELIEVE THAT THERE EXISTS A LITTLE MORE AS WELL.
THIS LITTLE DIFFERENCE IS IMPORTANT. IN THE LITTLE DIFFERENCE, LIFE IS HIDDEN. I LOVED YOU SPEAKING ABOUT AESTHETICS. DON'T YOU THINK THERE IS A BEAUTY IN THE LEAVES OF AUTUMN? DON'T YOU THINK THERE CAN ALSO BE AN ACCEPTANCE OF MADNESS? A SURRENDER AND KNOWING THAT ALL IS GOOD? THE SETTING SUN -- WHAT COLOURS! DON'T YOU THINK THERE EXISTS A GLIMPSE OF THE UNKNOWN IN THE PAINTINGS OF PICASSO? DON'T YOU THINK THERE EXISTS A MADNESS WITHOUT CONSCIOUSNESS AND A MADNESS WITH CONSCIOUSNESS.? IN REAL BEAUTY I FIND ALWAYS LIFE AND DEATH. FOR ME THIS PROBLEM IS NOT ABSTRACT -- I LIVE IT. I LOVE A DYING VIOLET, The question is from Prem Ashok.

IT IS SIGNIFICANT to go into the aesthetics of life.

First thing: while listening to me, remember you are neither to agree with me nor to disagree with me. If you agree or disagree, you miss the point. Agreement, disagreement, is of the mind. When you say you agree with me, what are you saying? You are really saying, "I agree with you." You are saying, "Whatsoever you are saying is in tune with my own thinking." But if this is agreement, then I will not be able to transform you.

If you disagree with me, that is also the same: something is going against your prejudice, your idea, then you disagree. When something goes with your idea, you agree; when something goes against your idea, you disagree -- but you remain there, agreeing, disagreeing. And in both ways, you will not be able to understand what I am making available to you.

You, please, forget about agreeing, disagreeing -- this is not a philosophical discourse. I am not teaching you philosophy or aesthetics. I am simply opening my heart to you. You just listen! Don't be in a hurry to agree or disagree; don't go on agreeing, disagreeing while I am speaking to you; otherwise, your agreements, disagreements will become a barrier.

First listen. First get in tune with me! First fall in harmony with me. Let there arise an accord. Accord does not mean agreement. Accord simply means you are in love with me -- not with what I say. You are simply in love with my being. My saying this or that is irrelevant.

First you fall in accord with me... and from THERE insights will start exploding in you. They will be transforming.

You say: YOU HAVE SPOKEN ABOUT ART. YOU HAVE SAID THAT MOST OF IT IS ILL, THAT PICASSO'S PAINTINGS ARE ONLY MAD AND A THERAPY FOR HIM. I AGREE WITH YOU...

You miss the point. It was not a statement to be agreed with or disagreed with. I was opening a door. I was not saying anything about Picasso; I was just illustrating a point; I was just giving you an example so that things could become more concrete. I was not condemning Picasso!

You say you agree with me? That means these were your ideas before you heard me, and you jumped upon them. You said, "Right! Osho, you are right because you agree with me. You must be right."

If you feel that way, you have protected yourself. You will remain the same; in fact, you have become more strong, you have strengthened yourself. Can't you avoid agreement, disagreement? It is difficult, because the mind is so accustomed to agreeing, disagreeing -- immediately.

The moment you hear something, either you say yes or you say no. Can't you avoid saying yes and no? Can't you simply listen? There is no hurry to say yes or no. Let the thing SOAK into your being. Drink it! Let it move into your bloodstream. Let it go into your very marrow. From THERE something will arise, sprout -- and that will be new.

And for that new I am working here. Whatsoever I say is only a device. It has nothing absolute about it; it is arbitrary. And that's why with the agreement there is disagreement too.

You say: I AGREE WITH YOU -- BUT I ALSO KNOW THAT I LOVE THE AESTHETICS OF DECADENCE.

The mind is very clever and diplomatic. It says: "On one point I agree with you; on another point I don't." But you remain the same! You have not changed a little bit. You have not even taken a single step towards me.

I KNOW TOO THAT IT IS MY MIRROR OF MY ILLNESS BUT...

And remember, those 'buts' are very very significant: those 'buts' are your diplomatic strategies. You are only half-heartedly saying:

I KNOW THAT IT IS MY MIRROR OF MY ILLNESS BUT I TOO BELIEVE THAT THERE EXISTS A LITTLE MORE AS WELL.

No, there exists nothing more.

THIS LITTLE DIFFERENCE IS IMPORTANT, YOU SAY. IN THE LITTLE DIFFERENCE LIFE IS HIDDEN. I LOVED YOU SPEAKING ABOUT AESTHETICS. DON'T YOU THINK THERE IS A BEAUTY IN THE LEAVES OF AUTUMN?

Yes, there is beauty in the leaves of autumn -- but those leaves don't know that they are dying; those leaves don't know that they are decadent. Those leaves are STILL living! They have no fear of death. Those leaves are living their autumn! They have lived their spring, now they are living their autumn. Those leaves have lived their life, now they are living their death. And there is a great difference.

When you see autumn leaves, the idea of death arises in you, not in the leaves. The leaves are uncorrupted by any idea. They are in total suchness. Spring was good, so is autumn. And life was beautiful -- those green days and the winds and the clouds... they were beautiful and so are these days! Leaves are drying and becoming pale and falling to the ground -- and they are enjoying! because they are going back to the source. It is from where they had come in the first place. They were born out of the earth, they played in the winds, they rose high in the sky, they had their day -- now they are tired, now they want to be rejuvenated, they want to fall back into the womb. They are perfectly happy! There is no hitch, no complaint, no grudge, there is no fear, no apprehension.

Autumn leaves are not decadent. Nature knows NO decadence! Nature is ALWAYS alive, even in death. Nature knows no death. Death is a human invention. And why does man have to invent death? -- because man has invented the ego. Death is a by-product of the ego. The MOMENT YOU say "I am," death

has entered. The leaves have never said that they are -- death cannot enter.

If you don't say "I am," how can you die? To die, first you have to be.

Just meditate over it. Don't agree and disagree with me! just meditate over it. If you DON'T say 'I', then where is the problem? You are not there. There is eternal silence... absolute emptiness, what Buddha calls SHUNYATA. Now, who is there to die? From where is decadence possible now?

That's why I repeat again: nature knows no death -- because in death also there is life. Death is a phase of life, an inactive phase of life is death, a silent phase of life. Death is life relaxing. Death is life gone to sleep, to rest. Death is a pause -- to rejuvenate oneself. Death is a cleansing. Death is a process of destroying the unnecessary and the unessential that gathers around oneself in the process of life. Death is an unburdening.

But, if you don't burden yourself, there is no death. If you unburden yourself, then there is no death. If you don't have the idea that "I am separate from existence," how can you think that "I will die"? In the separation, behind the separation, comes the shadow of death.

Those leaves have never thought they are separate, so don't impose your ideas upon the autumn leaves. That is not fair.

You say: DON'T YOU THINK THERE IS A BEAUTY IN THE LEAVES OF AUTUMN?

There IS beauty! because there is no decadence. There IS beauty because there is no death. There IS beauty, because there is eternity.

DON'T YOU THINK THERE CAN ALSO BE AN ACCEPTANCE OF MADNESS?

I KNOW THERE CAN BE AN ACCEPTANCE OF MADNESS -- but the moment you accept madness, you are no more mad. Madness exists only in its rejection. Have you ever found any madman who agrees that he is mad? Then go to a madhouse and ask all the mad people who are there -- nobody will accept that he is mad. And if somebody accepts that he is mad, that means he is no more mad. How can madness accept? Only wisdom can accept.

In accepting madness, the quality, the very quality of madness is transformed. You have brought a light and the darkness disappears.

Remember: madness exists only in rejection, and the more you reject, the more you will be mad. The foolish man goes on rejecting his foolishness, and becomes more of a fool. The ugly man goes on rejecting his ugliness and becomes uglier. And the madman goes on rejecting his madness, and becomes more and more mad.

Accept... and ugliness disappears, grace arises. Accept... and sin is transformed into saintliness. Accept... and madness is no more madness.

Acceptance is the alchemical process of transforming everything. Whatsoever is, accept it. From where does the rejection come? The rejection comes because of some idea in you of how things should be. You cannot accept your foolishness because you have this idea that you should be wise. You cannot accept your madness because you have this idea that you should be sane. You cannot accept anything because you have the opposite idea.

In acceptance, all ideals have to be dropped. When you are not searching for wisdom, only then can you accept your foolishness. But in accepting foolishness, one becomes wise.

This is the secret. In accepting your ugliness, beauty arises. That's why you don't see an ugly tree, and you don't see an ugly animal, and you don't see an ugly bird. Why? Because there is no rejection. There is great acceptance. They live in suchness -- tathata. Whosoever they are and whatsoever they are, they don't hanker for something else, they don't hanker to be otherwise -- they are in tune with themselves. In that very harmoniousness is grace. Grace is a quality that comes when you accept life as it is -- and grace is beauty.

I know madness can be accepted, but mad people don't accept it. If they accept, they will become enlightened.

Have you accepted things that you find in yourself? or do you go on rejecting them? do you go on hiding them? do you go on covering them? do you pretend to be somebody else that you are not? Have you accepted yourself as you are? Are you ready to expose yourself as you are? in your utter nudity? If you are not ready then you are also mad. Sooner or later you will accumulate so much rejection and so much madness that you will not be able to control it.

Civilization drives people mad because civilization forces ideals on people's minds. Man is the only animal on earth who goes mad, because only man has perfectionist ideas. A dog is simply a dog; and perfectly happy with being a dog. And no dog is trying to become a super-dog. But man, EVERY man, is trying to become a superman hence the madness.

And you say:... A SURRENDER END KNOWING THAT ALL IS GOOD?

When you say "all is good," all is not good, something is wrong. This is again covering. When you say "all is good," it is a consolation. If all is good, there is no need to say anything about it. If all is good, all IS good -- saying betrays you. You only say all is good when you know that all is not good.

Whom are you trying to befool? You are trying to befool yourself. You are trying to create a kind of auto-hypnosis by saying all is good. You are following Emile Coue. You know you are ill, but you go on saying, "I am not ill. Who says I am ill? I am perfectly happy and perfectly okay." And you know all the time. In fact, because you know you are ill, that's why you are repeating this.

Coue was teaching -- he had a great following once -- to go on repeating, "Every day, in every way, I am getting better and better. I am healthy, I am wise, I am beautiful." But when you say "I am wise," what exactly are you saying? If YOU ARE wise, then what is the point? Deep down you know you are not. Because you know you are not, you are trying to become wise by saying it, by imposing it.

When somebody says, "All is good," look into his eyes and you will find something is gnawing his heart, something is disturbing him. He does not want to get disturbed; he wants to pretend all is good. These pretensions won't help.

ALL IS CERTAINLY good! but there is no need to say it.

Lao Tzu has said: There was a time when people were religious, but then there was no religion. Then came religion, and people became irreligious.

A strange statement, but of great significance and of great profundity, and great truth is contained in it. When people are moral, they are oblivious of the fact. When people are really healthy, they are not aware of it. Have you not watched it, healthy people? Healthy people are NOT aware of it. Healthy people don't read literature on naturopathy. Healthy people are simply oblivious of the body.

In the ancient Indian scriptures, health is defined as 'bodilessness'. I have never come across a better definition. One should be unaware of the body, then one is healthy. But you go on thinking about your illnesses, and you go on reading about health, nature foods, naturopathy -- and there are a thousand and one fads around the world. And the more you read these things, the more ill you will be, and the more unnatural you will be, because the more conscious you will become.

I have seen people who are in search of health -- they are continuously conscious of it. Just a little movement of the wind in their stomachs and they are there. Just a little heaviness in the head and they are there. Just a little pain somewhere and they are there. Now, the body is a complex and big mechanism; a thousand and one things are going on. If you are continuously looking inside you will go mad.

Just try it for twenty-four hours, just go on looking inside at what is happening there -- blood is circulating or not? the intestine is working or not? the stomach is digesting or not? Just look inside your body, and within twenty-four hours you will be as ill as one can be. Twenty-four hours' work, and you will be on the bed....

The body, when healthy, remains in darkness. There is no need even to think about it. Healthy roots remain underneath the earth in darkness. All that is healthy remains unaware.

In Sanskrit, we have a word VEDANA. It has two meanings, very strange meanings; one meaning is knowledge, the other meaning is suffering. Knowledge is suffering. One word has two meanings: knowledge and suffering. You know only when you suffer. You know about your head only when there is a headache. When the headache is gone, the head too is gone.

Now, Ashok, you say: DON'T YOU THINK THERE CAN ALSO BE AN ACCEPTANCE OF MADNESS? A SURRENDER AND KNOWING THAT ALL IS GOOD?

Yes, there is, but it is not a consolation. It is not even a statement. One lives in it. It is an existential experience.

But I would like you to remember that Picasso had not accepted his madness. If he had accepted it, his paintings would have changed. If he had accepted it, he would have become a Buddha. Nietzsche did not

accept his madness. If he had accepted there would have been a great change, mutation; he would not have died mad.

Van Gogh did not accept his madness; if he HAD accepted he would not have committed suicide. Now, Van Gogh committing suicide at the age of thirty-three, so young... life was still ahead. And Van Gogh committing suicide simply shows what kind of paintings he was doing -- they are suicidal. Before he committed suicide he became mad; for one year he was continuously mad. In fact, his best paintings are those that he painted in his madness. They ARE bizarre, they are overflowing neurosis; they depict, they mirror a madman's mind. He painted even that day when he committed suicide; even in that painting there is the shadow of suicide. He must have been brooding, he must have been thinking... he was continuously thinking about suicide! He had not even accepted life -- how could he accept death? But he was a genius; about that there is no doubt.

Picasso is a genius. But to be a genius is not necessarily to be a wise man. A genius can be mad. A genius can be a wise man. Buddha is also a genius, but one who has awakened to his innermost core. Van Gogh is also a genius, but lives in absolute mechanicalness. Even without being sane he has painted so beautifully -- had he been sane, you can imagine what his creation would have been. That would have been a great gift to the world. The world has missed something beautiful.

You say: THE SETTING SUN -- WHAT COLOURS!

BUT DO YOU KNOW? THE SUN NEVER SETS. It is only setting for you. It is rising somewhere else. The sun knows NO setting. It is always rising, it is continuously rising -- each moment is a new birth. For you, it looks like the sun is setting; but for the sun, it is always rising and rising and rising. It is eternal rising.

And so is the vision of an enlightened man. Life knows no death. Life has never known death. The sun never sets. Even if this sun dies, it will be born somewhere else again. Every star melts as surely as every snowflake, only to be born in another time, another place. Nothing ever dies. Death is improbable, impossible. Death exists not.

It is in your mind, Ashok. The sunset is beautiful -- because it is another rise, it is another kind of morning. Have you not seen old trees, how beautiful they are? -- because they don't know of oldness. In their ancientness, they have such beauty. It rarely happens with man that an old man is beautiful, but whenever it happens you can be certain that man has lived his life to the full.

A Rabindranath becomes more and more beautiful as he become old, as his hair starts turning grey and white, as his body starts turning older and older. He attains to a new quality of beauty -- which no young man can have. Youth has its own beauty, but it is shallow; it can't have depth. It is more of the physical and less of the spiritual. It is more of the body; it can't have much profundity.

Youth has not lived yet to be so profound. An old man, a Rabindranath, who has lived life -- its joys, its sadnesses, its blessings, its curses, its days, its dark nights -- who has seen life in its variety and richness, who has suffered and who has been blessed, naturally becomes profound, naturally gains depth. In his old age, you can see a kind of luminosity, something like a flame inside, very deep, filtering through; the rays come outside too. With his white hair and old age, he looks like Everest -- that white hair has become like ancient virgin snow on the Himalayan peak.

If a man lives his life totally, is not afraid to live, he will become every day more and more beautiful.

The child has a kind of beauty, youth has another kind of beauty, old age has another kind of beauty -- and death is also beautiful. But ONLY if you have lived, otherwise death is very ugly -- because life has been ugly, how can death be beautiful? Death is simply the last statement, the testament: your whole life is condensed in that last statement.

A man who has not lived rightly, or who has lived half-heartedly, will not be able to relax in death -- he will cling to life. He will shout deep in his heart, "Give me a little time more! Don't take me away -- I have not lived yet! I am not yet ripe! I have missed opportunities. A little more opportunity I need." There will be great longing and there will be great sadness. The man is not ripe. He will hold on to the shore: he will try hard to be here. He will cling, and that clinging will create his ugliness.

When a man has lived, loved, meditated, danced, prayed, and has done all kinds of things, whatsoever... has moved in all kinds of desires, has not left anything unexperienced; has lived in sin and saint-hood, has gone to the deepest darkness and has arisen to the highest sunlit peak, has moved freely and wildly... a man whose whole commitment was with life and there was NO other commitment; a man who has not sacrificed

his life for some stupid idea: God, heaven, motherland, religion, politics, communism, socialism; a man who has not sacrificed his life for anything... because life is so valuable that it cannot be sacrificed for anything else. Everything else can be sacrificed to life -- life to none. Life is God! A man who has lived life with reverence, with totality, will be able to relax. When death comes he will simply relax, as the child relaxes in his mother's lap. He will close his eyes, he will say goodbye -- his statement will be that of fulfillment, gratitude. There will be a prayer on his lips that "I am thankful. All that happened was incredible. I was not worthy of it, but you made me worthy. I had not earned it, but you went on pouring your grace. I cannot pay it back." He will die in deep gratitude, and there will be grace and there will be joy. And there will be that luminosity which always comes with fulfillment. He is dying a ripe man, mature, wise. Life has made him wise.

But... this is not the setting of a sun. He is simply going into rest, will rise again. Every star melts as surely as every snowflake, only to be born in another time, another place.

You say: THE SETTING SUN -- WHAT COLOURS! DON'T YOU THINK THERE EXISTS A GLIMPSE OF THE UNKNOWN IN THE PAINTINGS OF PICASSO?

Yes, it is there, but it is a very perverted glimpse. It is there! distorted -- because Picasso's mirror is distorted. It is like a mirror broken in a thousand pieces and you have somehow put it together, and it reflects -- that reflection is a distorted reflection.

Buddha is one piece. He also reflects the same reality, but because he is one piece, he is no more in fragments, he is integrated, he has become a silent pool of energy, a reservoir with no ripples, with no thoughts, with NO madness... because mind is madness. And Buddha exists without mind -- there is no possibility of any madness. Only the mind can go mad!

It is the SAME reality that is reflected in a madman and in a wise man, but the difference is in the mirrors, not in the reality. When I see the trees and you see the trees, the trees are the same -- but there is a great difference. If your mirror is broken, if your mirror is covered with dust, layers of dust, of ancient dust of many many lives, your reflection cannot be true to reality, it cannot be of suchness.

Yes, there is a glimpse, EVEN in Picasso, but that glimpse could have been far truer to reality. If Picasso had known something of meditation, if he had known how to drop his continuous thought process, how to drop his mind... the West has forgotten the ways.

And you say: DON'T YOU THINK THERE EXISTS A MADNESS WITHOUT CONSCIOUSNESS AND A MADNESS WITH CONSCIOUSNESS?

I have never heard of a madness with consciousness. All madness is without consciousness. To be conscious and mad is impossible. It is as impossible as it is to have light in the room and darkness too. When the room is lighted, you cannot bring darkness in the room. When you bring light in, darkness is no more.

So is consciousness -- consciousness is light, it is a flame, it is a fire. Madness is like darkness. It exists only in an unconscious being.

That's why I say if Picasso had known something of meditation, he would have been benefited immensely and the world would have been benefited immensely too. His creation would have been a great blessing. Right now, as it is, it is simply a statement of madness and nothing else.

And, finally, you say: IN REAL BEAUTY I FIND ALWAYS LIFE AND DEATH.

In real beauty there is neither life nor death -- there is eternity. Life and death are our ideas. We go on imposing.... If man disappears from the earth, life and death will both disappear. Trees will live and die, but there will be no life and no death. Birds will sing and one day fall and disappear -- there will be life and death, but no idea of life and death. Ideas are all man-made.

And beauty is only when you have pushed aside all man-made ideas. Beauty is eternal -- it is beyond life and death. Truth is eternal; it is beyond life and death. Beauty is truth: truth is beauty.

IN REAL BEAUTY I FIND ALWAYS LIFE AND DEATH.

And what do you mean by 'real beauty'? Have you ever seen unreal beauty too? BEAUTY IS REALITY!

There is no unreal beauty. But we go on making distinctions because the mind cannot allow you to see the distinctionless. Everywhere it will make distinctions -- real and unreal, good and bad, moral and immoral, holy and unholy, material and spiritual. The mind goes on making distinctions because the mind cannot see the distinctionless -- and that which is is distinctionless.

FOR ME THIS PROBLEM IS NOT ABSTRACT -- I LIVE IT.

Nobody can live a problem! And if you live a problem, you will be mad. You can live a mystery, not a problem. A problem necessarily goads you for its solution. What is a problem? A problem is something that you cannot leave as it is; it has to be solved. You cannot live a problem! And the problem will not allow you to LIVE at all, unless you solve it. And you have so many problems, and they all clamour for their solution, and they all destroy your life.

Mysteries can be lived. What is the difference between a mystery and a problem? A problem can be solved, a mystery cannot be solved, a mystery is insoluble. A mystery is not a question, and there is no answer for it. You have simply to live it. You have to trust it.

Mind creates problems out of the mystery because the mind cannot trust. Mind is doubt. It goes on putting 'why?' -- it goes on creating the question mark everywhere.

Why is the rose beautiful? Now it has become a problem; it has to be solved -- why? Some answer has to be found. The beauty of the rose is a mystery -- there is no answer. It is simply there. There is no why to it. So is love. So are people. So is music. So is silence. So are the stars and the seas and the mountains... so is this whole.

If you make problems out of it, you will create philosophy. If you don't make any problem out of existence, religion is born in you. Religion knows no problems and no answers. Religion lives life like a child -- in absolute awe, wonder, in reverence. In fact, to ask a question is to be irreverent. The question is the beginning of the murder of the mystery. The question is the beginning of demystification.

That's what science has been continuously doing -- demystifying. It cannot succeed! It has failed utterly, but it goes on trying. The more it fails, the more madly it tries. The whole effort behind science is: how to demystify existence; how to know every answer for every question -- how to make man knowledgeable. If science succeeds, then there will come one day when all questions have been answered. Just think of it! Beyond that will be sheer boredom.

Just think of it! -- a day when all questions have been solved, mysteries dissolved, you know every answer. You can go and consult a computer or an encyclopedia; or you can ask the expert but all questions are solved, there are no more questions left. That will be the day of utter doom. There will be sheer boredom beyond that. Then there cannot be any joy.

Knowledge kills joy -- knowledge is a killjoy. Religion does not trust in knowledge. Religion trusts in ignorance -- because ignorance is innocent.

You say: FOR ME THIS PROBLEM is NOT ABSTRACT...

Problems as such are always abstract. You cannot live a problem: you can live only a mystery. But for that you will have to drop all problems.

I LOVE A DYING VIOLET.

But why? Why can't you love just a violet? Why does it need to die? Why can't you just love a violet? Why 'dying'? Somehow you must be suicidal. Somehow you are death-oriented. Somehow you are destructive. Somehow you enjoy only sadness.

And again, let me repeat: the violet is not dying; the violet is only reborn. It is only in your mind that the violet is dying. But you enjoy death. There is something obsessive in you. It may be just because you are incapable of enjoying life -- you have created a substitute: you enjoy death.

I am NOT against enjoying death, but I would like to say to you: if you CANNOT enjoy life, you cannot enjoy death -- because death is the culmination, death is the crescendo. Death is the LAST touch, the finishing touch.... Death is not against life: it is life's greatest peak.

The third question:

HOW TO KNOW WHEN IT IS APPROPRIATE TO END A LOVE RELATIONSHIP?
HOW CAN ONE GO DEEP WITH A PERSON WHEN HE IS AFRAID?

MANTRA, RELATIONSHIP AND LOVE ARE TOTALLY different things. Love is never a relationship, and relationship is never love. Love relates, but it is not a relationship. Relationship is a dead thing, a closed thing. Love is a flowing.

You ask me: HOW TO KNOW WHEN IT IS APPROPRIATE TO END A LOVE RELATIONSHIP?

So the first thing to be reminded of: love is never a relationship. Then something else is masquerading as love. Maybe you are searching for a husband or a wife -- you are searching for some security, you are searching for some structure. A structured life is a murdered life.

There is a fixation in the human mind for structures, because in a structured life one feels secure, one knows where one is, one knows where one stands in relationship to the other. It seems that because man is born in the womb of the mother and for nine months remains in a structure, that continues deep down in the psyche -- and man is always trying to find a structure somewhere.

If he loves, he wants to make a relationship out of it immediately! He wants to get married. He wants to create a certain conditioning. He wants to make it a contract. Or he enters a church, or he enters a political party, or he enters into ANY club and he wants to be structured, he wants to know where he stands in the hierarchy, in what relationship. He wants to have an identity -- that "I am this." He does not want to remain uncertain.

And life is uncertain. Only death is certain.

Remember: in your whole life, once you have taken birth, only death is certain and everything else is uncertain. Uncertainty is the very core of life. Insecurity is its very spirit.

But we are always hankering for a structure.

Relationship is a structure, and love is unstructured. So love relates, certainly, but never becomes a relationship. Love is a moment-to-moment process. Remember it. Love is a state of your being, not a relationship. There are loving people and there are unloving people. Unloving people pretend to be loving through the relationship. Loving people need not have any relationship -- love is enough.

Be a loving person rather than in a love relationship -- because relationships happen one day and disappear another day. They are flowers; in the morning they bloom, by the evening they are gone.

You be a loving person, Mantra.

But people find it very difficult to be a loving person, so they create a relationship -- and befool that way that "Now I am a loving person because I am in a relationship." And the relationship may be just one of monopoly, possessiveness, exclusiveness.

Relationship may be just out of fear, may not have anything to do with love. Relationship may be just a kind of security -- financial or something else. The relationship is needed only because love is not there. Relationship is a substitute.

Become alert! Relationship destroys love, destroys the very possibility of its birth. One thing.

Second thing. You say:

HOW TO KNOW WHEN IT IS APPROPRIATE TO END A LOVE RELATIONSHIP?

As far as I know, Mantra is still alone. As far as I know, it will be very difficult for her to move in love -- that's what my feeling is about her. Whenever I have looked into her eyes, I have found a very stony heart. In fact, the relationship has not even started and she is asking how to end it. Clever mind. Wants to have everything clear. Even before it has started, you want to be certain how to end it.

Fear of going into love is such that one wants to be perfectly alert and capable so that if things are too much and one needs to get out, one knows when and how to know when it is time to get out. And Mantra has not yet entered into love and she is asking how to end it! She wants to know every possibility

beforehand. She wants to go into it prepared -- and nobody can go prepared into a love relationship.

Nobody can go prepared. When you are too much prepared, that very preparedness prevents. Love has to happen! When it happens it is almost from the unknown. It comes... surrounds you... drives you crazy... into unknown directions... into unknown dimensions. It takes you away. It IS ALWAYS a surprise. You cannot plan for it. The more you plan for it, the less is the possibility of its happening.

And that's what Mantra is doing -- planning, thinking about it, brooding, preparing. And now this is the last thing that one can ask: HOW TO KNOW WHEN IT IS APPROPRIATE TO END A LOVE RELATIONSHIP? It has not even started! The marriage has not happened and you have gone to the lawyer to ask about divorce.

And third thing: love happens on its own and ends on its own. You need not be worried about it. YOU CANNOT MAKE it happen and you cannot end it. It is beyond you. It is far bigger than you. Your ego is not capable of controlling it. And this is why Mantra is not moving into love energy, and is completely unaware of what it is. She keeps herself in control. She is a disciplined lady. If she had been around in the old days she would have been appreciated very much -- she is a lady. Now she has fallen in wrong company here. This place is not for ladies and gentlemen. For ladies and gentlemen there are other places -- cemeteries. This place is for people who are alive -- for men, for women, certainly, but not for ladies and gentlemen.

A lady is such a diluted woman -- it is worthless. A gentleman is no more a man at all -- that's why he is called 'gentleman'. He has lost all energy; he is lukewarm, he has no fire any more, no passion. His fire has gone out. He is mannerly, he knows all about etiquette, but he is dead.

One cannot start love. It is not like a switch that you put on and off. You can only make yourself available: when it happens, it happens. It always comes from the blue -- and like a jolt it comes. And it shakes you and uproots you -- it is an earthquake. The ground beneath your feet disappears. Suddenly you are.falling into a bottomless abyss.

That's why love has been called 'falling in love'. You lose balance. You are no more yourself. You are drunk. You walk like a drunkard. The control, the discipline, can't exist with love. You cannot begin it -- how can you end it?

Sometimes it happens: love has ended and you can go on living with the man or the woman, but love has ended. Sometimes the opposite also happens: the woman has died, but love continues; the man has died, but love continues. The ways of love are very mysterious.

You can go on living with the woman and the man, and you can go on reproducing children, and love is not there. Or, the woman has left you, has gone with somebody else; for her, love has taken a different route -- but you go on crying for her, you go on feeling for her; your heart still spins and weaves for her. Your heart still sings and dances for her.

Or the woman is dead and there is no possibility of meeting her again, but still it continues.

Love's ways are beyond you. It is not possible for you to know when it is appropriate. Love is such a dangerous thing -- you cannot know the appropriate time to begin it, and you cannot find the appropriate time to stop it. It happens in inappropriate times -- when you were not even waiting, not thinking, and even when you feel embarrassed. But the God of love takes possession of you.

If you want to start it and end it according to you, then it will not be love. It will be something plastic, synthetic.

HOW TO KNOW WHEN IT IS APPROPRIATE TO END A LOVE RELATIONSHIP?
HOW CAN ONE GO DEEP WITH A PERSON WHEN HE IS AFRAID?

That's HIS problem that he is afraid. You need not be worried about it. Never ask about problems which are not yours.

Now, if you choose a person who is afraid, that simply means you have some problem deep down, that's why you choose a person who is afraid. Maybe you are afraid and you don't want to go with a courageous person, because then he will take you into unknown territories. So you manage a relationship.

Remember: only relationships can be managed. You manage a relationship with a coward. You know that he will not go very far; you know that "He is more of a coward than me." You know that he will become a hen-pecked husband, that "He will follow me like a shadow." Now this is a problem, a dilemma.

Nobody, not even the wife, loves the hen-pecked husband, cannot -- because love always longs for something great. Love always longs for the divine. Now the hen-pecked husband looks so ugly, so unloving,

unworthy of love. Even the wife cannot love him.

A woman who is just a slave to you, how can you love her? Love happens amongst friends, not between masters and slaves. You cannot love a woman who is a slave. You can order her, but you cannot love her; you can use her but you cannot love her. It will be a kind of prostitution, it cannot be love. One loves only equals.

So, Mantra, I don't know about whom you are asking, but that is his problem. He should come to me; he can inquire. But one thing is certain about you: if you fall with a man who is afraid of going into depth, then really you are afraid of going into depth -- that's why you have chosen the man.

We always choose the person according to our innermost characteristics. We always fall in love with a person because our mind only allows that.

I have heard about a man who divorced eight times, and again and again was surprised that he always found the same type of woman. And eight times he tried -- he tried hard! What more can you do? After each one or two years, he divorced the woman, started looking, and was very alert that he should never fall in the same trap, but again, after six months, eight months, he would find a woman.... For a few days things would go okay... and then the same rut, and he would see that he had again found the same type of woman.

After eight marriages he became aware of the fact that "The real problem is with my type. Only THESE women appeal to me, and unless I change my type, just changing the woman is not going to help."

You have a certain type of mind; for that mind a certain type of man or woman looks appealing. And you will find him or her again and again -- unless you change.

You ask: HOW CAN ONE GO DEEP WITH A PERSON WHEN HE IS AFRAID?

Why did you choose this man? You can choose the dangerous kind -- if you want to go really deep.

And EVERYBODY IS afraid of going deep -- because in depth is death, because every depth relaxes you so much that it looks like death. Every depth takes you out of the ego. That's why people are afraid of love. They hanker for relationship, but they are afraid of love.

And a love which is open-ended creates more fear -- because one never knows where it is going to land you. To remain open-ended, to remain in love without creating a relationship, takes real courage. And if you have that courage, love will come in a thousand and one ways, will sing a thousand and one songs in your heart, will dance in a thousand and one ways in your being.

The last question:

WHY CAN'T I FOLLOW SOMEONE WHO KNOWS? WHAT IS THE NEED TO SEARCH FOR TRUTH MYSELF?

HOW ARE YOU GOING TO KNOW THAT THE OTHER KNOWS? It will be just a belief. How are you going to know that the other has known the truth? You don't have any experience. The other may be deceiving -- or may himself be deceived. The other may be mad or may be cunning. How are you going to decide that the other has REALLY known? There is no way.

Out of fear you can follow the other, but you will be following blindly. And who knows? The one you are following may be blind himself; he may be following somebody else. That's how things are. That's how priests go on following each other. Nobody knows when the man with the eyes was there.

For example, Jesus was the man with eyes, but then the Christian priests during these two thousand years have been following each other... a long line of blind people. The blind leading the blind.

You ask: WHY CAN'T I FOLLOW SOMEONE WHO KNOWS?

And EVEN if someone knows for the argument's sake, let us accept that someone knows even then he cannot transfer his truth to you. He can only indicate the way; you will have to go on the way. He can only give you a prescription; you will have to follow the prescription, you will have to DO things.

Truth cannot be transferred -- you will have to arrive at it on your own.

WHAT IS THE NEED TO SEARCH FOR TRUTH MYSELF?

Because without truth life is meaningless. Because truth is always individual; it is not a collective phenomenon. Truth does not belong to the crowd. Each one has to come to it on his own.

Remember, borrowed knowledge is not going to help. It may even be that the man you borrowed your knowledge from was a real knower, but the moment the knowledge comes to you it is borrowed -- and borrowed knowledge is always false. The source may have been true but the moment it comes into you, you are untrue, it becomes untrue.

For the truth to exist in you, you will have to become true yourself. One has to go into one's own being to find the truth.

And without truth there is no joy. And without truth there ;s no significance. And without truth you live in vain.

Two tramps were talking. One, who was skinny and starved, said, "Hey, how come you always look so well-fed and never seem to go hungry?"

The second said, "I've got me this system. I get some horse manure off the road, go up to one of the great big fine houses, knock on the door, and ask for a bit of salt and pepper to put on it. Of course, the people always say, 'You can't eat that! Come on inside for a decent meal.' Or they give me a few rupees and I go eat at a cafe."

So the skinny tramp thought he'd give it a try. He found some really, really old manure, knocked on the door of the biggest house on the street, and said, "Excuse me, lady, could you spare me a pinch of salt and pepper for my bit of food here?"

"You can't eat that, you poor man!" said the woman.

"It's working," thought the tramp, pleased with himself.

"No, you can't eat that," repeated the woman, "you'll be ill! Go round to the stables and get yourself a fresh bit!"

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #9
Chapter title: This Very Ancientmost New Commune

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The first question:

WHY CAN'T I KNOW GOD?

FOR YOU ARE IT! Knowledge is not possible. Knowledge pre-supposes division, split. The knower has to be separate from the known. That's why God cannot be known. You can be God -- you are -- but you cannot know Him. The very effort to know Him is based on separation. Knowledge separates, divides; it never bridges you. That's why I insist again and again: Be innocent, not knowledgeable -- then you will be in harmony with existence. Then you will be existence! Be ignorant. Blessed are the ignorant.

Why? Because when there is no knowledge, no effort to know, divisions disappear. You merge... you meet... you become one.

You cannot know God because God is hiding in you. God cannot be reduced to an object. God cannot become the known. God is the KNOWER; God is your subjectivity. It is not the goal, it is the seeker. It is not at the end of the journey, it is in the beginning -- in the very beginning. It is the don't try to know God, otherwise you will fail and there will be great frustration.

Become God! Be God! And when I say become God, I am using language which is not adequate. YOU ARE GOD! Recognize it -- that's all that I mean by becoming it. LOOK within yourself. Don't seek God -- FIND Him! Without seeking He has to be found. All search leads astray, because the search starts from the very false idea that He is separate, that He is far away, that He is somebody else.
He is in the seeker -- He is the search!

The second question:

PLEASE EXPLAIN 'RIGHT-MINDFULNESS'. IF NOT A GOAL OR SOMETHING TO PRACTISE, WHAT IS IT?

SAMBUDDHA, RIGHT-MINDFULNESS IS A STRANGE WORD. First: there is no mind in it -- hence it is called 'right-mindfulness'. Secondly, there is nothing right and wrong in it -- hence it is called right-mindfulness. This is a Buddhist way of saying things.

It can't be a goal, because when there is a goal you are always in the wrong. Why are you in the wrong when there is a goal? because when there is a goal there is desire, when there is desire you are unhappy, discontented. When there is desire, there is anxiety -- whether you will be able to make it or not? Will it be possible or not?

When there is desire there is future, and with the future anxiety enters into your being. With the desire you have lost contact with the present.

Right-mindfulness is not a goal, cannot be a goal -- because when ALL desires disappear and all goals disappear and you are herenow... that is the moment of right-mindfulness.

Why is it called 'right'? It is called right be-cause it knows no division between right and wrong. Nothing is wrong! and nothing is right. All judgements have disappeared. One is utterly innocent.

When you see a roseflower, does the idea arise in you: "It is right, it is wrong"? When you see the morning star disappearing, does the idea arise in you: "Is it right or is it wrong?" When you start looking at life with no judgement, with no prejudice, then you are in the state of right-mindfulness.

Jesus has said: Judge ye not. Jesus has also said: Resist not evil -- not even evil has to be resisted, then arises right-mindfulness. When you are neither moral nor immoral, when you are amoral like trees and animals and birds and beasts, when you are like a small innocent child who has just opened his eyes, with no ideas... then, in that silence, in that purity, it is right-mindfulness.

Why is it called right? It is called right be-cause now it knows nothing as right and wrong -- it knows no division, it is indivisible. The acceptance is total! -- that's why it is called right. You have fallen into the suchness of existence. You are no longer standing there like a judge.

Judging is wrong. To be in a state of non-judgement is right. Right, NOT against wrong right because all wrong and right have disappeared. You have no opinion. You don't carry a philosophy in the mind. You are simply a mirror!

When you come before the mirror, the mirror does not say, "You are beautiful, you are ugly" -- it simply reflects. It reflects without condemnation, without appreciation -- it reflects choicelessly. It JUST reflects.

When your consciousness has become a mirror and simply reflects whatsoever is the case, it is right-mindfulness. That mirrorlike quality....

And it is not a goal, because EVERY goal will bring dust on the mirror. Every goal will stir desires, and desires surround your mirror like mist -- then reflection is not true, then suchness is not reflected. When you have some idea, you cannot be true to reality. You distort reality according to your idea. You try to mould reality according to your idea. You are to modify reality. You go on looking for your idea. You are searching for support: you would like reality to support YOUR idea, you would like reality to agree with you -- -and then you distort. Then you start seeing things which are not there, and you stop seeing things

which ERE there. Then you start living in a mind-world.

To live in the mind is wrong. To live without mind is right, because without mind, the consciousness exists in its purity, mirror-like -- it simply reflects. It says nothing! It has NO INTERPRETATION.
It interprets not.

And why is it called mindfulness? This is the translation of a Buddhist term SAMMASATI. SAMMA means right -- the translation is not very correct, cannot be. SAMMA IS a very strange word, very significant, has many meanings; 'right' is only one of its meanings. SAMMA IS the root from where SAMADHI arises; the word SAMADHI comes from SAMMA.
SAMMA means many things. One: tranquillity, silence, equanimity, balance, undisturbedness, undistractedness, centredness, groundedness -- they are all aspects of SAMMA. 'Right' is a very poor translation of SAMMA.

And SATI -- SAMMASATI. SATI can mean mindfulness, can mean remembrance, can mean reflection, can mean recollectedness, can mean presence. All those meanings are involved in it. Mindfulness is only one of the meanings. It is a very potential and pregnant word -- -sammasati.

It is the seventh step in Buddha's eight steps -- you are very close to reality. The eighth is samadhi. The seventh is SAMMASATI. YOU have come very very close; you are just on the threshold of reality -- it has to be very very significant. When you are utterly present in the presence, when you don't have any past and don't have any future... when this cuckoo calling, this train passing, this dog barking, is all... when THIS is all and there is no that, when the word 'here' is your whole reality and there is no there, when now contains ALL time and there is no then... then you are in the state of SAMMASATI.

That's what I go on calling 'herenow' -- that is SAMMASATI. Then you are utterly present, absolutely present. When something is going on in your mind about the past, you are not here; a part of you is travelling towards the past, and a part of you is travelling towards the future -- only a small fragment is here.

When ALL the parts of your being are here, when you are totally at home, nothing is missing, when you are integratedly here, then it is right-mindfulness. In that moment you will reflect reality -- as it is, without any distraction, without any distortion. Because you don't have any thought in the mind, how can you distort it? Thought distorts, thinking is destructive. It goes on imposing -- it does not allow you to see that which is.

Right-mindfulness is a state of no-mind, no-thought!

And remember: it is also a state of no-feeling -- otherwise, you may think it is a state of feeling. No, it is not -- because feeling again creates ripples and the surface of the lake is disturbed, and again the moon is not reflected as it is.
Neither thought disturbs you, nor feeling.

These are the three states: one is thinking -- the most disturbed state; second is feeling -- less disturbed than thinking, but still disturbed; third is being -- no disturbance at all. One is in the head, second is in the heart, third is in your guts. Right-mindfulness is a gut-state: no head, no heart. You are simply there undefined, undefinable.
Sambuddha, you ask me:

PLEASE EXPLAIN WHAT 'RIGHT-MINDFULNESS' IS. IF NOT A GOAL OR SOMETHING TO PRACTISE, WHAT IS IT?

And, yes, it is not a practice. You cannot practise it, because practice brings goal! Practice is desire, practice is mind. And remember: whenever you practise something, you are imposing something against yourself, otherwise why practise it? against whom are you practising? When you practise truth, what will you do? You will repress the untruth -- but the untruth will remain there, deep inside you, ready to explode any moment. It will go on accu-mulating.

When you practise love, what will you do? You will repress hatred. When you practise com-passion, what will you do? You will repress anger. And all that is repressed will go on remaining in you, and all that is practised will remain on the surface, and all that is rejected will go deep into your being. The rejected will become part of your being and the practised will remain just a coating, a painting on the surface.

And remember: whenever you practise anything, you are angry at it. Naturally so -- because all practising divides you, makes you schizophrenic.

One part of you is trying to manipulate the other part. One part of you is trying to enforce some ideas on the other part. And the part that is trying to enforce is a very impotent part, but articulate -- your head. It has NO power, but it is very articulate, very clever, very cunning, very argumentative. And the head goes on

imposing on your body, on your heart, which are far more potential, far more powerful; they have energy sources, but they are not articulate, they are not argumentative -- they are silent. And the head goes on pretending that it has practised... and then a situation arises and all practice is thrown away -- because the head has no energy.

You think for years that you will never be angry, then one day somebody insults you and in a single moment you have forgotten all that practice. And YOU ARE angry! By the time you come to know that you are angry, anger has already happened. You are burning, you are fire. From where does this fire come? And YEARS of practice! That practice was just on the surface. Mind was pretending; because there was no situation provoking you, mind was able to pretend. Now the situation has arisen and mind is not able to pretend. The reality asserts itself.

That's why down the ages, through the ages, the so-called religious people have been escaping from society, from life. Why? They are escaping from situations where their practice can be proved wrong; nothing else are they doing. Going to the Himalayas they are simply escaping from the world -- because the world brings situations! And their so-called practice and their religion and their discipline is broken again and again. Somebody insults, or a beautiful woman passes by, and all their celibacy and all their brahmacharya and all their ideas are gone. A single beautiful woman is enough to destroy all their years of celibacy.

They escape from women, they escape from the world, they escape from money and the market -- they know that they can be moral and religious and saintly only when there is no situation which provokes their reality. Then the mind can go on playing the game in a monastery. When there is no challenge, mind seems to be the master. When there is challenge, mind is no more a master.

Whatsoever you practise remains false. Never out of practice has anything real happened. Beware of this. The real happens only through understanding, not through practice. And what is the difference?

Understanding will say: Remain where situations arise, remain where challenges surround you. Be there where provocations and temptations exist. Test yourself there. Go into situations! Understanding will say: If anger comes, then go into anger and see what it is. See yourself -- don't trust anybody else's judgement about it. Go into it! Be burnt by it. Let it leave scars on your being -- because one learns only through the hard way. Only your experience will tell you again and again and again that anger is stupid -- not that it is a sin! it is simply stupid. And as the understanding grows deeper, anger will be coming less and less. One day... the understanding has touched your very core of being, the light has penetrated you. You have seen through and through that anger is futile: in that very moment anger has disappeared and there has not been any repression.

Remember this: repression is the pitfall for ALL those people who want to transform their lives -- they have to avoid repression. Indulgence is not so bad, because indulgence can one day bring understanding, but repression can never bring understanding. How can you understand something which you go on repressing and you don't look into? -- you go on covering it, go on throwing it in the basement of your being.

And remember: the more you practise, the more you pretend, the more you are angry at your own practice. Your real parts, your guts are angry.

The intellectual young man was telling off his girlfriend. "Jane," he remonstrated, "I don't think you are the girl for me. My interests are in art, literature and in music. You are only concerned with sports, with gambling and with common activities that are altogether alien to me. In fact, to be blunt about it -- you are downright uncouth!"
"Uncouth!" she exploded. "Me?! WHAT ARE YOU TALKING ABOUT? Uncouth? Didn't I go along with you to them operas, them concerts, them lectures, and all that sort of shit?!"

That's what will happen. You can go on practising, but deep down you know that you are repressing, that you are rejecting, that you are denying some essential parts of your being.

Right-mindfulness is the flavour of understanding, not the outcome of practice. Right-mindfulness is the fragrance -- the fragrance of seeing into things deeply, the fragrance of insight.

The third question:

IS THERE ANY PAIN WORSE THAN THIS? YOU HAVE TOUCHED MY SECRET; ALL MY SOURCES ARE

POISONED AND YET I MANAGE TO GO ON LIVING AND IT IS NOT POSSIBLE -- that IS WHAT I WANT TO HIDE FROM EVERYONE. YOU PUT THE FINGER ON MY DEEPEST WOUNDS, AND MAKE ME SCREAM OUT IN PAIN AND THEN YOU LEAD ME TO THE ONLY LIFE-GIVING SOURCE -- ACCEPTANCE.
NO WORDS ANY MORE
ONLY TEARS....

Neerjo, ecstasy is only out of agony -- and the deeper the agony, the deeper the ecstasy will be; total the agony, total will be the ecstasy. Everything has to be paid for. For ecstasy, we have to pay in agony. One has to go through deep pain to get rid of pain. Pain is cleansing. Pain is a fire; it burns the rubbish in you, it destroys the unessential. Just as we purify gold through fire, consciousness is purified through pain. Pain has something to deliver to you.

Don't avoid pain! If you avoid pain, you are avoiding pleasure. Don't avoid the world! If you avoid the world, you have avoided God. Don't avoid darkness. If you avoid darkness, dawn will never come. It is out of the dark night that the morning is born. And when the night is darkest, the sunrise is closest.

Remember this fundamental law of life, this paradox.

If I have to cleanse you, purify you, I have to become a fire to you. Jesus has said: I am fire and I have come to burn you! Every Master is a fire. If you come across a Master who is not a fire, but just a kind of ointment, escape from there! He will give you consolations, but he will not be able to transmute your life-energies. He may be able to make you comfortable in life, but he will not be able to help you to transcend life.

The real Master is always a fire. A real Master is always there to destroy.

Yes, I will touch your wounds again and again, Neerjo. You are hiding them. You are hiding them, That's why they are not healing. They have to be brought to sunlight, to fresh air. They have to be exposed. Only in that exposure will they start healing. And, yes, when I touch your wound it hurts. The more you want to be healed, the more it will hurt, because much pus is there. You have been hiding the wounds for so long -- much pus has gathered there. The pus has to be thrown out of your system, the poison has to be thrown out of your system.

This agony is not a curse, it is a blessing -- because out of this agony, slowly slowly you will arise in a totally different dimension. Acceptance is the bridge. Accept the pain, accept the wounds, accept yourself as you are! Don't try to pretend to be somebody else, don't try to show that you are not this. Don't be egoistic, and don't go on pre-tending and laughing while your heart is crying. Don't smile if your eyes are full of tears. Don't be inauthentic, because by being inauthentic you are simply protecting your wounds from being healed. Your whole being will become rotten.

That's how people are! Pus and pus and pus.... And they are somehow managing so that nobody should know how much it stinks inside them. They don't go inside themselves because it stinks too much, it is horrible. And they don't allow anybody to enter their being -- that's why they don't love, because love will need exposure. They don't make contact, because if you contact somebody he may smell things that you are hiding. You know. You keep aloof, you go only so far.

You don't go inside yourself, you don't allow anybody else to go inside you. But, Neerjo, when you have come to me you have to allow me to come inside you. That's what sannyas is all about. A declaration that for me your doors are open. By becoming a sannyasin, you have handed the key to me. Now, pain is going to be there, because sannyas is a surgery. Many rotten parts have to be cut and much poison has to be taken out of your system -- it is going to be painful. But be courageous. Go through it and great will be your joy.

The fourth question:

WHY SHOULD ONE SEARCH FOR GOD?
IS NOT LIFE ENOUGH?

LIFE IS GOD! GOD IS LIFE! those two words are synonymous, synonyms. Forget about God! Search for life -- it is the same search.

Using the word 'God' does not change anything. But I know why the question has arisen. The question has arisen because the priests have been telling you that life and God are not only separate but opposite.

They have been telling you that if you want to search and seek God, you will have to renounce life -- hence the question. They have been telling you that God is very angry at you because you are living, God is very angry at you because you are loving, God is very angry at you that you are happy here on this earth. Be sad! be miserable! and pray and ask for the other world. Feel yourself a stranger here; feel as if you have been thrown into a prison. This is a kind of punishment, this life.

That's what your priests have been telling you down the ages. They have created the idea, a very false idea and a very irreligious idea, that God and life are not only separate but antagonistic. If you search for life, you will be against God. If you want to search for God, you have to be against life. Now this is utter stupidity! God is life, God is the very centre of life. Life is the circumference of God's centre. Life is the cyclone and God is the centre of the cyclone.

Searching for God you will come to know the deepest meaning of life. Searching for life you will start falling into God unawares. If you go deep into life, you will find God. If y you go deep into God, you will find life abundant.

But the religious people have destroyed a beautiful word -- -'God' is a beautiful word, but it has been used by wrong people. It has become asso-ciated with wrong meanings. When I use the word 'God', I mean the innermost core of life -- not that you have to renounce life, but that you have to love life, that you have to dive deep into life.

Why do I use the word 'God'? Why can't drop it and simply use 'life'? The problem is that with life you have the idea that life finishes in the mundane -- the market, the money, the power, the prestige, the politics, the family, and the rut and the routine. You think this is life. This is just the very periphery of life. You are standing in the porch and you think this is the palace. It is part of the palace, but it is just the entrance. There are great treasures in the palace.

That's why I don't use just the word 'life', because that will give you again a wrong notion. So I have to go on using both the words: life and God -- and go on insisting that they are synonyms.

Search for the centre of life and you will be searching for God.

Jesus has said: Seek ye first the Kingdom of God, then all else shall be added unto you. Life comes on its own -- all else shall be added unto you. If you seek the centre, then the periphery follows, the circumference follows. When you are standing at the centre, the whole life is available to you. But it is not so if you are standing on the circumference. You may not be even aware of the centre.

From the centre, the circumference remains available; but from the circumference you may not even become alert, you may not be even conscious that there is a centre also.

I have heard a beautiful story:

Once Haroun-Al Rashid, the Caliph of Baghdad, was celebrating a royal occasion. He ordered a grand display of all manner of jewellery and artwork for the occasion, and invited not only courtiers and nobles but many commoners also.

At the height of the celebrations, the Sultan developed a magnanimous mood and all of a sudden he ordered every person present to touch any article they liked, and that article, no matter how precious, would belong to that person. No sooner was the royal command given than a rush was made to possess the costliest thing within reach.

A beautiful slave girl, remaining composed and serene by the side of the throne asked the Sultan to reaffirm his command. On receiving affirmation, the slave girl immediately touched the Caliph himself on the arm saying, "Why should I run after those things when the master of them all is here?"

The Sultan, in admiration of the insight shown by the girl, complimented her and said, "Now that you possess me, the whole of my kingdom is yours."

Life is the circumference: God is the centre. If you touch God, all is yours; if you have arrived at the centre, then the whole belongs to you.

You ask: WHY SHOULD ONE SEARCH FOR GOD? IS NOT LIFE ENOUGH?

You will know life only when you have touched God. By being divine, life will be revealed to you in all its dimensions. It has multi-facets to it, it is multi-dimensional. Just eating, drinking and merrying is not all. And I am not against it, remember! It is perfectly good as it is. It is beautiful as it is, but it is not all.

I am a spiritual hedonist. I am a synthesis of Buddha and Epicurus. Nobody has tried that yet. There have been people who are absolutely concerned with eating, drinking and merrying, and they don't bother a

bit about God and all that nonsense. There are people who are absolutely concerned with God and don't bother about eating, drinking and merrying and all that nonsense. I love both. I am totally in love with both. And I don't see any contradiction between the two.

Eating, drinking, merrying, is the circumference. It is good! God IS there too, but very dilute. When you start moving towards the centre, God becomes more concentrated. When you drink, you attain to a forgetfulness which is momentary. When you drink out of God, you attain to a forgetfulness which is eternal. When you fall in love with somebody's body, it is going to be a very temporary affair. When you fall in love with somebody's spirit, it is going to be an eternal phenomenon. Loving the body is good, but nothing compared with the love of the soul. Loving the visible is good, but don't get caught there -- there is more to it. Hiding behind it is the invisible.

Eating is joyful, but when you start eating consciousness... that is what meditation is. When you start nourishing consciousness, then you know what real eating is. That's what Jesus said to his disciples when he was departing: Eat me, drink me -- -let me be your food. Each disciple has to become a cannibal because he has to eat the Master. And each Master is already a skilled cannibal -- he goes on eating his disciples.

There are things on the periphery, and there are things at the centre. The circumference cannot exist without the centre and the centre cannot exist without the circumference. That's why I say they both are together, they are part of each other.

Epicurus lives on the circumference. Buddha lives at the centre. I live together in both the spaces. And that is my message to you: Be available to the circumference as much as to the centre; and go on moving in and out. Fall in love and meditate! Be in the body and be the soul! Be the visible and be the invisible! And you will be the richest sannyasins that have ever existed on this earth.

Epicurus' followers were rich -- they knew how to eat and drink and be merry; but they were a little poor in the sense that they didn't know how to meditate. They knew how to love, how to relate, but they were not aware at all that there exists something like meditation. And they were beautiful people! Their dance was something of the eternal, but they were not awake of the eternal. Their joy was a reflection of something very deep, but they were not *awar e of the depth. They lived on the waves -- -although the waves were living on the ocean, in the ocean, but they lived on the waves. They sailed in small boats, and they were happy with the sun and the sea, and their joy was great, and I am ALL for it -- but there are deeper treasures also. There are pearls which can only be found by diving. Buddha's followers dived deep into the sea and forgot all about the sun and the waves and the joy and surfing -- they forgot all about that. They were rich; they attained to the centre -- but they were poor also.

My own approach is that there is no need to choose -- be choicelessly available to all. Sometimes it is good to be on the waves, in the sun, and sometimes it is good to go to the depth, to the pacific depth of life, to those dark silences where the sun has never penetrated. To be available to both the world and God, life and God, is freedom. To me, the Epicureans are not free because they cannot go into the depth; and Buddhists are not free either because they cannot go back to the surface. Their freedom has limitations.

I give you absolute freedom without any limitations; I make available to you all that God has made available to you. You are the most courageous experiment on the earth hitherto! It needs guts to be available to these two places together -- it needs guts to be in love and still be in meditation, to meditate and yet to love. It is very easy, comfortable, to be in love and forget about meditation; it is simple, it has no complexity in it -- because when you love, you forget yourself, you remember the other, you become other-oriented. It is a simple process to forget yourself and to become other-oriented. To love and to meditate is difficult, complex, because to meditate means to forget the other and become self-oriented. Now you will be moving between pola-rities -- you will have to become a swinger. But out of complexity is richness.

The fifth question:

OSHO,
WHENEVER I AM WITH SOMEBODY FUNNY, I BECOME FUNNY.
WITH SOMEBODY SAD, I FEEL SAD,
SOMEBODY ECSTATIC, I FEEL BLISSFUL,
AND WITH A REAL SCHMUCK,
I BECOME A SCHMUCK TOO.
AND SITTING WITH YOU IN LECTURE,

ENLIGHTENMENT.
WHAT IS HAPPENING?
AND WHERE IS ME?

CHAITANYA HARI, I MUST MAKE YOU AWARE that you are very close to enlightenment. If you want to escape, escape now -otherwise it will be too late!

It is beautiful... the ego is disappearing. That's how it should be! You are melting; you are no more an iceberg. You are becoming a mirror! -- so somebody is sad, you reflect sadness; and somebody is ecstatic and you express ecstasy. And somebody is dancing and a dance arises in you. And somebody sings a song and you echo it. You are becoming a mirror!

Don't be afraid, don't be worried, don't create a problem out of it. Relax into it... this is how it should be.

Forget about yourself. Don't ask: AND WHERE IS ME? 'Me' is a false entity, it is a shadow, it is illusion... it is disappearing. You are becoming a hollow bamboo. It will be frightening, because to you it will look as if you are dying. In fact, it is true that you are dying -- the ego is dying. It is true that you will not be able to feel your personality. How can you feel your personality? -- when somebody laughs, there is laughter in you, and somebody cries and tears come to you. How can you feel your personality?

A personality means resistance: somebody is crying and you are still happy -- that is personality. Somebody is laughing and you are still crying that is personality. You are separate, that is personality -- you resist. You demark yourself. You say, "I am THIS, and I will remain this. You can go on laughing -- I don't care. I am sad and I won't allow you to disturb my sadness. I will persist. This is me!"

The ego is like ice, frozen. It is a resistance, a continuous resistance.

Now that is dissolving -- you are blessed, Chaitanya Hari. Help it to go. Soon greater things will happen. Looking at a tree you will become a tree; you will forget to go back to your room and Krishna will have to come and find you.

It happened to Socrates: one night he went outside and he started looking at the stars and he became a star. He was looking at a star and it was fascinating. It was so beautiful that he could not look away from it. He became one with it. And the snow started falling and he was frozen -- he was almost dead by the morning when he was found. His disciples searched for him the whole night; only in the morning was he found, covered with snow... but still his eyes were looking at the sky. He was not there! They had to shake him and shock him and warm him and massage him to come back. Slowly, slowly, he came back and they asked, "What has happened?"

And he laughed. He said, "This is strange! I became the star."

That used to happen to Ramakrishna almost every day. Anywhere, any excuse, and he would fall into samadhi. For hours. Walking on the road, his disciples were always in trouble. Even somebody passing by, and in India just anybody can say, HARE KRISHNA, HARE RAMA... just any word that reminded him of God. People ordinarily salute in India: JAI RAMJI -- hail God! Anybody. And Ramakrishna coming -- anybody would say it. Just hearing the word 'Ram' and he is gone! standing on the road, in the middle of the traffic. And the crowd gathers, and the policeman comes and tells the disciples: "Take your Master away from here!"

And they have to carry his body and he is just gone. Enough it was!

Once it happened that for six days continuously he remained like a corpse. His disciples had to feed him, to wash him, and cry and pray to God, "Send our Master back!"

Yes, it is possible. Standing by the side of a pine tree, you can become a pine. Touching a rock, you can become a rock -- because really there are no divisions. We are part of one reality. WE ARE NOT APART! -- we are one with the whole.

When somebody is crying, you are crying. And when somebody is dancing, you are dancing. We are joined together. We are interlinked. We are not independent, we are not dependent either -- we are interdependent. One consciousness, one life, sur-rounds you, within and without. It is oneness.

Something beautiful is very close by -- if you can allow it, you will be gone and God will be there. But it almost always happens that in such moments one becomes very frightened. One starts asking: "And where is me?" When resistance starts disappearing and personality starts disappearing, naturally one becomes frightened: "What is happening to me? Am I going mad? Why should I cry if somebody else is crying?" -- because you have been taught that you are separate. But that teaching is simply false; it is a make-believe.

And for one reason more there will be fear: because now there are so many people -- somebody is crying and somebody is laughing, now what will you do? You will have to cry and laugh together. And then people

will certainly think you have gone mad! It is okay that somebody is crying and you feel empathy and you cry, and somebody is laughing, naturally laughter is infectious and you start laughing. But what will you do when one person is crying and another person is laughing? And if you do both together you are very contradictory -- but that's what is possible. That is divine madness; that is the greatest experience that is possible to man. Allow that too!

That is my purpose here. Why am I creating this commune? Just to create a certain milieu where everything is allowed, nobody interferes. If you are crying and laughing together, nobody comes and condemns you; people respect you, they have reverence for you. They know that something is happening to you; they will not interpret and they will not condemn -- not even in their eyes will there be any indication that this is not good.

That is a spiritual community: where all is allowed, unconditionally; where everybody is helped into whatsoever space he is moving; where all kinds of spaces are respected; where nobody enforces any particular pattern and particular character. And all kinds of things are going to happen in my commune, because I am making available to you ALL the paths that have happened in the past, AND things which are going to happen in the future too.

So, many things are going to happen. Somebody may become a Socrates and somebody may become a Ramakrishna and somebody may become a Mahavir and somebody may become a Buddha and somebody a Meera and somebody a Jesus -- all that is possible. You ALL are carrying seeds for that. Just right soil is needed and you will start sprouting. You need support.

So support! If something is happening to somebody, even if your old mind brings interpretations, drop that mind; be respectful to the person and the space that he is moving in.

Now, if you find Chaitanya Hari somewhere crying and laughing together, help him, tickle him, make him cry, so that he can go as deep as possible. All kinds of experiences have to be gone through, only then one day does one transcend experiences. Then a day arrives when you have passed through experiencing.

Then somebody cries and nothing happens to you, and somebody laughs and nothing happens to you... then simply nothing happens to you because you have become a nothing. But before that this is going to happen, that you will be affected, that you will become very vulnerable, that you will start soaking everything that is around you, that you will start becoming all kinds of things. That you will be very much confused! That there will be CHAOS in you -- but remember, only out of chaos are stars born. And one has to be ready to go into chaos.

When you come back, all will be gone. Then nothingness pervades. Buddha has called that noth-ingness 'nirvana'. Then nothing affects, because there is nobody to he affected and there is nobody to affect. Then all is a dream and you are just a witness to it....

The sixth question:

OSHO, AS MORE PEOPLE COME AND TAKE SANNYAS AND MORE DAYS PASS, IT SEEMS THAT MANY OF US GROW TOGETHER -- STRONGER AND STRONGER WITHOUT EVEN MEETING MUCH. IT SEEMED TO ME WHEN YOU SPOKE OF THE 'NEW COMMUNITY' THAT SOMEHOW IT IS AN OLD COMMUNITY OF FRIENDS, REUNITING AGAIN THROUGH YOUR LOVE AND GRACE.
THANKYOU, OSHO.

YES, PRASAD, that's how it is. Many of you have been with me in the past. Many of you have been together with each other in the past. It is a meeting of old friends. You have forgotten -- I have not forgotten. And sooner or later you will also start remembering.

This new commune is going to be one of the oldest things on the earth, very ancientmost. And travellers from different paths have come -- travellers from different directions and dimensions. Jews are here and Mohammedans are here and Hindus and Jains and Buddhists and Christians and Taoists -- all kinds of people are here. All cultures are meeting here; all religions pouring into each other. And a natural synthesis will arise. We are not creating any synthesis, but it is happening on its own.

The universal man can be born only out of such a commune -- the man who will not be a Christian and will not be a Jew and will not be a Hindu and will not be Indian and will not be Chinese and will not be German. All boundaries are dissolving here.

And you are certainly not new. You have been here long enough, you have lived long enough. Many

many lives you have been passing. And you have brought many riches; you have brought great heritages with you. And once all those heritages are poured into one pool, it will be one of the richest phenomena that has ever happened or can ever happen.

The seventh question:

SOMETIMES I FEEL SO JEALOUS OF ALL THOSE PEOPLE WHO LIVE CLOSE TO YOU -- THE ONES IN LAO TZU HOUSE AND THOSE WHO SEE YOU EVERY NIGHT IN DARSHAN. I TELL MYSELF THAT LAO TZU HOUSE IS IN MY OWN HEART, BUT THIS IS JUST KNOWLEDGE. JUST GOING THROUGH THE GATES OF YOUR HOUSE IS LIKE FALLING INTO ANOTHER WORLD -- I CAN FEEL IT. AND TO LIVE THERE WITH YOU MUST BE LIKE A MIRACLE. MEANWHILE, I EAT MY HEART OUT.

PREM GARJAN, YOU ARE FORTUNATE that you are not in the Lao Tzu house -- for many reasons. One is: those who are in the Lao Tzu house, I torture them very much -- you don't know about it outside. They are continuously crucified. Sooner or later, I am going to make my whole campus Lao Tzu house so everybody will be inside -- and then you will know.

Meanwhile, enjoy as much as you can.

And secondly, what almost always happens is: when you are too close to me you start forgetting about me. That too is a misfortune. When you are for twenty-four hours in the same place where I am, naturally you start taking my presence for granted. You become oblivious. That's how the human mind functions.

The gardener who lives the whole day in the garden has stopped seeing the trees long ago. The man who lives in the Himalayas knows nothing of the beauty of the Himalayas. When you go to the Himalayas, you know the beauty of it. But if you start living there, how long will you be able to know the beauty of it? After a few days the honeymoon is over -- and then those Himalayan peaks are taken for granted. Not that they have become less beautiful -- they are exactly the same -- but you have become insensitive.

The obvious is almost always forgotten.

That's how we have forgotten God! because we LIVE IN HIS HOUSE, and He is ALWAYS around -- and we have forgotten about Him.

Go and ask the fish in the ocean -- the fish has forgotten about the ocean. The fish only knows, Garjan, when it is thrown out of the ocean, when it is on the sands, in the sun -- then it knows what the ocean was, what the ocean is. Now it is thirsty for the ocean. Now there is great longing for the ocean. But it has lived in the ocean for years and it has not even thought for a single moment, it has not even thanked God for the whole ocean that was given to her.

That's how it happens. It is very natural to our minds because our minds are not very sensitive, they are very dull.

You love a woman -- there is great joy; you feel so happy. And then the woman starts living with you and after a few days you have forgotten about her! You don't even look at her! Still you touch her hand, but nothing flows. She has forgotten you, you have forgotten her. Familiarity makes people very unfamiliar. And the obvious becomes non-existential.

I have heard:

In an anthropological institute in Vienna, there used to be great interest in the various love postures of the races. Two professors, one a Frenchman and the other a German, devoted most of their waking hours to the matter, consulting such ancient texts as THE KAMA SUTRA and THE PERFUMED GARDEN. When they finally conferred to compare notes, they disagreed on only one point: the German said there were 138 postures; the Frenchman claimed there were 139. A hot argument ensued. It was decided to enumerate the positions.

"Well," the Frenchman began, "first, of course, there is the good old way."

"Ach!" exclaimed the German professor disgustedly. "You win -- I forgot about that one."

And the last question:

OSHO,YOU ARE HERE -- THEN WHY DO I STILL GO ON DOUBTING?

THIS ANECDOTE:

Sinclair had been married for ten years and had lived all of them in agony. He was unbelievably jealous of his coquettish wife; for years he had suspected she was having an affair with his business partner. Finally, he could stand the tension no longer and hired a detective to trail her.
A few days later, the detective reported to Sinclair.
"Well, did you follow them?"
"Oh, yes," said the detective. "I have the report here. Last night she left your home about eight thirty, and then she met a man on the corner of Reid Street and Montgomery Place. They strolled around for about fifteen minutes, then they got into a car and went down to Patmore Lane. There they parked for a half hour and he made advances to her to which she ungrudgingly responded. Then they drove to the Franconia Hotel; I checked at the desk and found out that they were occupying room 301. Fortunately, room 301 faced the street, so I climbed a tree opposite their window, peered in and saw them both standing there completely nude, fondling each other..."
"And then?!" cried Mr. Sinclair. "What happened then?"
"Oh, well, then they pulled down the shade."
"Oh," moaned Sinclair, "what a tragedy! Always to doubt, never to know...!"

I AM HERE, but that will not make much difference -- you have learnt the habit of doubt. It has become ingrained, it has become unconscious. It is not that you doubt -- it is that you have become doubt. So even if I am here confronting you, you go on missing me. The doubt goes on arising. If one doubt disappears, you produce another. If that disappears, you produce another. Doubts come to you just like leaves come to a tree.

You will have to see the point. You will have to see me without your doubting mind. What are you expecting? Your expectation is that by and by I will argue against all your doubts, I will prove things so that your doubts are dissolved -- then you will be able to see me. That is not going to happen. I can go on and on talking to you, I can go on and on showering myself on you, but that will not help much -- the doubting mind will go on creating new doubts, fresh doubts.

If you are waiting for that moment when all doubts are gone, then you will look at me, then that moment will never come -- I will be gone. That moment will never come. If you want that moment, then you have to put your doubts aside.

Just once, look at me... without any doubt, and that will suffice. That will trigger a process of trust in you. Only through trust is the meeting with me possible. And only through trust is transformation.

Walk Without Feet, Fly Without Wings and Think Without Mind

Chapter #10
Chapter title: You Can't Win 'em All

10 January 1978 am in Buddha Hall

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The first question:

I'M NOT SKILLED IN ANY ART. POETRY SOMETIMES HAPPENS. DANCE HAPPENS THROUGH ME. I FEEL NOW THERE IS SUCH A THING AS THE ART OF LIVING, OF LIFE. HAVE YOU A COMMENT?

Amrita, that is the right way. Poetry cannot be done, it can only be allowed. Poetry is not a technique, you cannot learn it. It is a happening -- so is all art. Skill is not the central core of any art. Skill is of course needed, but that is secondary. And if the essential is there, one learns the skill easily, it comes. If the essential is not there, then you can become very skillful, you can know all the technique of it, and still you will never become an artist, you will remain a technician.

And there is NO need to become a technician. Poetry should not be there as a performance -- it should be a sheer joy, a celebration of life. You need not bother whether somebody comes to know about your poetry or not.

The wild flower -- nobody may come to know about it -- still blooms! Be a wild flower. And don't think of exhibitions. Dance as the dance comes to you. There is NO need to be skillful about it. If the skill starts coming to you slowly, slowly, without any effort on your part, that's good; but there is no need to go in search of it.

You say: I AM NOT SKILLED IN ANY ART.

Then art is possible. The skilled person is a closed person. Have you ever heard of anybody becoming a poet by learning the art of poetry? In fact, the universities and the colleges put people off poetry. The more they teach, the more it becomes impossible for anybody to become a poet. They destroy something rather than create something.

The moment you start thinking about poetry as a craft, as skill, as technique, you have missed the point.

Poetry is like love: you need not learn it. It is LOVE of life! When you are happy, it flows. When you are overflowing, it flows in many ways. Sometimes in colour -- painting is poetry in colour. Sometimes in dance -- dance is poetry in movement. Sometimes in song... and then by and by it starts transforming your whole life. Then your whole life becomes poetry.

Buddha is poetry lived, so is Jesus.

You say: POETRY SOMETIMES HAPPENS.

Don't hanker and don't desire that it should happen at other times too. If you try for other times too, you will destroy the spontaneity of it. One has to wait. One has to be patient. One has to remain open... just like you wait for a guest: your doors open, you stand on the threshold and you go on looking down the road. Your heart is throbbing. But what else can you do? When the guest comes, the guest comes.

Poetry is a guest -- become a host! But don't try to pull, don't try to manipulate -- poetry cannot be manufactured. It is not man-made: it is God-made. All poetry has the signature of God; if it is true poetry then it is always God-made.

Yes, you can compose, you can manage to create an appearance of poetry, but it will be false, it will not have life in it, it will not have spirit in it. It will be dead, it will be soul-less.

Wait for those moments... they will be rare, once in a while. But it is good! Poetry is a rare phenomenon; it is not the ordinary rut. The dance will be rare, once in a while, but it HAS to be so! Allow it. When it comes, go totally into it. When it is not coming, don't try to manage it. If you try to manage, you will start creating false things, pseudo things. And not only that: if you manage, those real moments of happening will stop. You will become closed to them.

All desiring is destructive.

And you say: DANCE HAPPENS THROUGH ME.

Right, you are on exactly the right track, Amrita. When dance happens through you, it is divine dance.

When you dance, it is very ordinary, mundane; it has not the touch of the unknown in it; it has no inspiration. It is just gymnastics, a body exercise you have learnt a few steps and movements and you are twisting your body. You are not possessed by God!

When a dance comes to you, you are possessed, you are no more yourself. God has penetrated you. Then there is a totally different quality to it. Then you are not the dancer: you are being danced. And the difference is immense. There is no effort on your part. You are simply taken over. You don't know what is happening. You are neither the doer nor the knower, and then something great happens -- something which is not of this earth. Those are the religious moments.

A dancer can know God more easily than a thinker. And a painter can know God more easily than a businessman. And a poet is certainly closer to God than any politician. These are the people of God! The artist comes closest.

In a better world, with better understanding, the poet should be the only priest. Only he can be the priest -- not the theologian, nor the trained priest, but a wild poet. That used to be so in primi-tive societies. It is still so in primitive societies. The madman is the priest, the poet is the priest -- the inspired is the priest. He does not preach on his own; he simply lets himself go into the unknown. He becomes possessed. He dances a wild dance, he sings a wild song -- for hours -- he goes on dancing and dancing. And then there comes a moment when the man disappears and God takes possession. Then his eyes change -- they roll upwards. Then his body has a totally different energy. It is felt by the people who are present there -- the presence is felt, the transformation is felt. The man is meta-morphosed, the man is drunk with the divine, then he speaks -- sometimes in a language that cannot be understood, sometimes in words which are not together, with no grammar, with no rules, he utters. But those few words that he utters can become the keys to the unknown, to God.

That's how the Vedas were uttered. That's how the Upanishads were uttered. That's how Jesus is so beautiful! I have never come across a greater poet than Jesus, although nobody thinks about him as a poet -- but he is one of the greatest poets that has ever walked on the earth. Just see the poetry of his sayings -- the Sermon on the Mount. Each single word is so full of poetry. He must have been possessed in that moment when he delivered that sermon; God must have spoken through him. He must have been one with God in those moments. It is not HE who is speaking; he is just a vehicle, a passage, a medium, a messenger.

And that is the meaning of the word 'Christ', 'Messiah' -- he brings the message. He allows the message to come to you; he becomes a bridge.

So when the poetry comes, let it come. Be thankful. When the dance comes, let it come. Be grateful. But never try to bring it. And I know -- the human mind is greedy; it continuously wants more and more. Once something has happened, you want it to be repeated again and again. You will destroy it -- don't be greedy!

With greed, God disappears. God is possible only with a non-greedy mind. Hope and wait and pray, but don't be greedy.

And you ask: I FEEL NOW THERE IS SUCH A THING AS THE ART OF LIVING, OF LIFE TOO.

There is no separate art of life. If you know how to allow poetry, if you know how to allow dance, if you know how to allow love -- if you know how to ALLOW, then you know the art of life. In the allowing, in the let-go, in the surrender, is the art of life. How not to be and to let God be -- that is the only art of life.

And one has to learn through many many ways. Poetry is one way, song is another, dance still another. Learn allowing. Learn receptivity. Learn becoming a womb. Learn to be feminine. Don't be masculine. Don't be aggressive. Don't try to conquer God, life, love, truth! Don't go like a soldier: go like a beloved, a woman.

Science is masculine, religion is feminine. That's why science has destroyed the whole earth -- the technology of it has been destructive. The ecology has been disrupted so badly that there seems to be no possibility of putting it right again. The circuit is broken everywhere. And the reason is that science became too much and lost track of the feminine qualities in human consciousness. Man became un-balanced, lopsided.

Religion has to be brought back. And by 'religion' I mean the feminine; by 'religion' I mean receptivity --not going to conquer, but waiting for the guest to come; not doing, but happening.

The second question:

OSHO, TODAY AFTER LECTURE, AS I WAS KNEELING BEFORE YOUR PLATFORM, SEXUAL FANTASIES CONCERNING YOU FILLED MY HEAD. ON THE ONE HAND, MY BODY WAS FILLED WITH ENERGY AND IT FELT GOOD; ON THE OTHER HAND I BEGAN TO FEEL GUILTY, THAT IT WAS WRONG TO HAVE SUCH THOUGHTS ABOUT YOU AND I SHOULDN'T ALLOW THEM TO CONTINUE. THEN MY STOMACH BEGAN CRAMPING AND I HAD TO RUN TO THE BATHROOM WITH DIARRHOEA. WHAT IS HAPPENING? AND IS IT OKAY TO HAVE SUCH FANTASIES?

BARKHA, SEX IS AS SACRED AS SAMADHI. The lowest and the highest are part of one continuum. The lowest rung is as much part of the ladder as the highest rung; they are nowhere divided. And if you deny the lower, you will never be able to reach to the higher.

Sex is nothing to feel guilty about! It is your life. It is where you ARE -- how can you avoid it? If you avoid it, you will be pseudo, inauthentic, untrue. If you avoid it, if you repress it, you will not be able to move upwards because the energy will be repressed through it.

Right now, it is at the stage of sexuality that you are. When you listen to me, when you start feeling me, naturally your energy is stirred. And it can only be stirred WHERE it is. Listening to me, feeling me, being in love with me, your samadhi cannot bloom right now. But if your sexuality starts moving, that's a good sign. That shows you have been contacted, that something has stirred in you, that something has become a movement in you, that you are no more a stagnant pool, that you have started flowing towards the ocean.

Certainly, the ocean is far away. It will come in the very end. But if you stop this small muddy pool from flowing, you will never reach to the ocean. I know the mud of it, but it has to be accepted. You have to start flowing! Don't be worried about sexual fantasies; they are just natural.

The serpent and the saviour are not two -- they are one. In fact, there is an ancient tradition that says that when God created Adam and Eve and told them that they should not go to the Tree of Knowledge, and they should not eat the fruit of it -- then He became the serpent! coiled around the tree, and seduced Eve to eat the fruit of the tree. God Him-self became the serpent!

I love this story. Christians will be very much shocked. But only God can do such a thing -- nobody else. From where can the serpent come? And without God's help, how can the serpent convince Eve? In fact, the whole thing was decided beforehand: God wanted man to go astray, because only by going astray does one become mature. God wanted man to commit sin, because only through sin does one one day arrive at sainthood. There is no other way.

That's why God said: "Don't eat the fruit of this tree!" This is simple psychology. What Christians say, if THEY are true, means that God is not even as much a psychologist as Freud is. This is simple psychology, that if you prevent somebody from some-thing, that something becomes more attractive, more magnetic.

If you say, "DON'T do this!" you can be sure it will be done. Every parent knows this, and God is the ultimate parent. Will He not know it?

There is a story: Freud had gone in a garden with his wife and child, and they walked around and it was a beautiful spring evening. They forgot about the child, and then it was time for the closing; the bell was ringing and everybody was to get out. The wife was very much disturbed and she said, "But where is the child? He has disappeared!" And it was a big park.

Freud said, "Tell me only one thing: did you prevent him from going somewhere?"

And she said, "Yes, I told him not to go to the fountain."

Then he said, "Let us go. If my insight is right, he will be there at the fountain."

And he was found at the fountain.

The wife was very much puzzled; she said, "How could you know?"

Freud said, "This is simple psychology. Every parent should know."

No, I cannot trust the Christian interpretation, because that makes God look very foolish. I would like Him to do what I am saying! He must have planned it, knowing perfectly well that if Adam is prevented from eating, is told, commanded, ordered, if an absolute order is given, "NEVER touch the fruit of that tree!" then it is absolutely certain that he will eat it.

But maybe... Adam was the first man and was not aware of the ways of man yet, was the first child and may have been an obedient child. There are obedient people also. And God must have waited for a few days and Adam had not gone to the tree; He must have become the serpent. Now He must have tried through the

woman, because when you cannot do anything to the man, the right way is through the woman. He must have tried through the woman. He must have talked to Eve. He succeeded.

That's why I say the serpent and the saviour are one.

And in the East, the serpent has never been in the service of the Devil; it has always been in the service of God. In the East, this is our symbology: that the serpent is inside you, coiled at your sex centre; it is called KUNDALINI -- coiled serpent. It is THERE, asleep, at the lowest rung. The tree of life is your spine -- that holds your life, it is your trunk. It nourishes you, your shape runs through it, and the serpent is lying there.

When anything stirs you it will stir the serpent too -- because that is your energy. That is WHERE your energy is. So, Barkha, don't be worried, don't feel guilty. That's my essential message to you: Never feel guilty for anything! All that happens is good. THE BAD DOES NOT HAPPEN and cannot happen, because the world is SO full of God, how can the bad happen? The bad must be our interpretation.

So let me say to you: sex and samadhi are the same energy. The serpent and the saviour are not two. There is a link between the lowest and the highest. There is a sequence that leads from one to the other, a way of life, a way of love, natural and inevitable as the way of a growing tree.

Have you watched a tree growing, how it grows, how it goes on groping and growing? What method does it follow? From the seed, the sprout, and then slowly, slowly, it starts rising upwards. It comes from deep down in the earth, and then it starts rising into the sky. From root to trunk and branch and leaf and flower and fruit.... This is my message for your tree of life too.

There is no distinction between the sacred and the profane, no separation between God who is love and the human-animal four-lettered love. It is one continuity. Your love and God's love are two ends of the same phenomenon, of the same energy.

Your love is too muddy, true; too full of many other things -- hatred, anger, jealousy, possessiveness true. But still it is gold -- mixed with mud, but still it is gold. You have to pass through fire, and all that is not gold will be gone and only gold will remain.

And I am the fire! the Master is the fire. Pass through me -- unafraid, unashamed. Pass through me fearlessly. I accept you as you are: you also accept yourself, because only through acceptance is the transformation possible, otherwise not. If you start feeling guilty, you will become repressive.

Have you gone to Khajuraho or Konarak? There you will see what I am saying to you. Those are Tantra temples, the MOST sacred temples that still exist on the earth; all other temples are ordinary, bourgeois. Only Khajuraho and Konarak, these two temples, have a different message which is not ordinary, which is extraordinary. Extraordinary because it is true.

What is their message?

If you have been to these temples, you will be surprised that on the outer sunlit walls there are ALL kinds of sexual postures -- men and women making love in so many postures! conceivable and inconceivable, possible and impossible. All the walls are full of sex. One is shocked. One starts feeling: What obscenity! One wants to condemn, one wants to lower one's eyes. One wants to escape. But that is not because of the temple but because of the priest AND his poison inside you.

Go inside. As you start moving inside the temple, the figures are less and less, and love starts changing. On the outer walls it is pure sexuality; as you start entering inside, you will find sex is disappearing. Couples are still there, in deep love, looking into each other's eyes, holding hands, embracing each other, but sexuality is no more there. Go still deeper figures are even less. Couples are still there, but not even holding hands, not even touching. Go still deeper -- and the couples have disappeared. Go still deeper....

At the innermost core of the temple what in the East we call the GHARBA, the womb -- there is not a single figure. The crowd is gone, the many is gone. There is not even a window for the outside! No light comes from the outside; it is utter darkness, silence, calm and quiet. And there is not even a figure of a god -- it is emptiness, it is nothingness.

The innermost core is nothingness and the outermost core is a carnival. The innermost core is meditation, samadhi, and the outermost core is sexuality. This is the whole life of man depicted.

But remember: if you destroy the outer walls, you will destroy the inner shrine too -- because the innermost silence and darkness cannot exist without the outer walls. The centre of the cyclone cannot exist without the cyclone. The centre cannot exist without the circumference. They are together!

Your outermost life is full of sexuality -- per-fectly good and perfectly beautiful! Khajuraho simply depicts you. It is the human story in stone; it is the human dance in stone -- from the lowest to the highest rung, from the many to one, from love to meditation, from the other to one's own emptiness and aloneness.

Courageous were the people who created these temples. And they had a vision that is my approach too. Tantra is my approach. The still point is shown together with the turning world.

The way of Tantra is not one of blind sensuality -- and not only of spirituality either. It is of both/and. Tantra does not believe in the philosophy of either/or: it believes in the philosophy of both/and. It does not reject anything -- it transforms everything. Only cowards reject. And if you reject something you will be that much poorer -- because something has been left untransformed. A part of you will remain ungrown; a part of you will remain childish. Your maturity will never be total. It will be like your one leg remains on the first rung and your hand has reached to the last rung: you will be stretched along this polarity and you will be in anguish, in agony; your life will not be of ecstasy.

That's why I say I preach Epicurus and Buddha together to you. Epicurus remains with the outer wall of the Khajuraho temple; he is right as far as he goes, but he does not go far enough. He simply takes a walk around the temple and goes home; he is not aware that he has missed the very point of the temple Those outer walls are only outer walls; they exist for the inner shrine.

Buddha goes into the inner shrine, sits there. In that silence he remains, but he forgets about the outer wall. And without the outer wall there is no inner shrine.

To me, both are lopsided, half-half. Something has been rejected and something has been chosen -- they have not been choiceless. I say to you: Accept all! the outer and the inner, the without and the within, and you will be the richest sannyasins upon the earth.

Drop guilt!

Tantra is the whole way -- neither obsession with the world, nor withdrawal from it. It is being in the world lightly, with a little smile. It is playful-ness. It doesn't take things seriously. It is light of heart, it laughs. It is unashamedly earthly and infinitely other-earthly. The earth and the sky meet in Tantra; it is the meeting of polar opposites.

SO, BARKHA, YOU NEED NOT BE WORRIED about a sudden stirring of your sexual energy. It is how it should be!

You say: TODAY AFTER LECTURE, AS I WAS KNEELING BEFORE YOUR PLATFORM, SEXUAL FANTASIES CONCERNING YOU FILLED MY HEAD. ON THE ONE HAND, MY BODY WAS FILLED WITH ENERGY AND IT FELT GOOD...

Listen to the body. The body is wiser than your so-called mind. The body knows much more, and the body is ninety-nine percent of your energy; mind is a small fragment -- making too much fuss.

ON THE OTHER HAND, I BEGAN TO FEEL GUILTY...

The priest came in; the Christian started speak-ing, the church. You have to be aware. You are not to allow the church to go on victimizing you forever. You have to drop the church, not your sexuality! because the sexuality will become the outer wall of your temple, and the church will never allow you growth.

AND ON THE OTHER HAND I BEGAN TO FEEL GUILTY, THAT IT WAS WRONG TO HAVE SUCH THOUGHTS ABOUT YOU AND I SHOULDN'T ALLOW THEM TO CONTINUE. THEN MY STOMACH BEGAN CRAMPING AND I HAD TO RUN TO THE BATHROOM WITH DIARRHOEA. WHAT IS HAPPENING? AND IS IT OKAY TO HAVE SUCH FANTASIES?

The diarrhoea came because you crushed your rising energy, you repressed. The priest poisoned your stomach. Now, if you go to the priest he will say it is because of your sexuality that you got disturbed. He will use it again to give you new guilt. He will say, "Look: it is your sexuality that has disturbed you." It is NOT your sexuality that has disturbed you: it is your idea of guilt that has disturbed you. Sexuality was innocent and pure. The idea of guilt is impure, calculating, cunning.

Drop such ideas! Listen to the body and go with the body. And soon you will see... sexuality is changing into spirituality.

I have heard:

The sculptor, Bernini, made the moment of orgasm his model for St. Teresa's experience of union with

God.

He searched for a model. He wanted to make a statue of St. Teresa in the state of samadhi. He searched for the model -- he could not find... except a woman in orgasm.

I love the story. Yes, that is true -- I agree with Bernini absolutely. You cannot find anything else which can depict ecstasy, which can symbolize ecstasy. For the moment, a woman in orgasm IS in samadhi -- although for the moment only. Soon the moment will be gone and she will plunge into deep darkness.

And the woman's orgasm is deeper than the man's, because the man's orgasm has become very local. It is confined to his genitalia; his whole body remains unaffected. But if a woman goes into orgasm, if she goes, then her whole body goes into it. She is more total, more rounded, more of a whole. And when her whole body is throbbing with joy, is moving in a timeless moment, is no more part of a thinking process, all thoughts have dis-appeared, and there is great silence -- yes, only that can depict....

And that has been the insight of all the saints who have attained. Whenever they have talked about God and the experience of God's meeting, they have always brought the metaphor from sex. It has to be orgasm -- it is the ULTIMATE orgasm, it is the TOTAL orgasm, it is the ETERNAL orgasm. But where can you find the right expression for it? You can find it only in the moment, the momentary orgasm, that sex makes possible for humanity to attain.

If you go to Khajuraho, you will see that: on every lover's face that is sculpted on the outer walls, great ecstasy. So many people go to Khajuraho and Konarka, but they only look at the lower half of these figures; they become concentrated on the genitalia. Very few people have been able to see the whole figures. And, certainly, rarely has somebody been able to see the faces of the figures -- because you are so much obsessed with sexuality, for or against, that you remain confined to the lower.

If you go and see Khajuraho, don't miss the FACES of the lovers -- they have the real message. Those faces are so blissful, so calm, so meditative, that you will not find such faces sculpted anywhere else. Such great ecstasy! Even the stone has bloomed in those faces; those faces have transformed the stone into roseflowers, into lotuses. Seeing those faces you will be able to see that these lovers are no more part of time and space; they have gone beyond.

The figures are sexually active, but they are not obsessed with sex -- neither for nor against. Both are obsessions -- for and against simply means things are no longer natural. When things are natural, you are neither for nor against.

Are you for sleep or against sleep? If you are for, you have become unnatural; if you are against, you have become unnatural. One is not for or against sleep! It is just a natural thing so is sex. And when sex is accepted naturally, it starts growing higher. Then one day, the bud spontaneously becomes a flower. Not that you have to DO something -- just let the energy move! let the sap flow and the bud WILL become the flower.

Those faces are utterly at ease, in a state of let-go. They are in the world, but not of it. And they are not doing anything; they are just like small children playing on the sea beach. They are playful. But sexually obsessed people have been very much against Khajuraho. Mahatma Gandhi wanted it to be covered with mud so that only once in a while, when some special guest came from the West or from the East it could be uncovered for him. It should be closed for ordinary people.

Mahatma Gandhi represents the mediocre mind -- he is the mahatma of the mediocres. He repre-sents the sexual obsession. His whole life he was obsessed against sex. Now, if Mahatma Gandhi goes to see Khajuraho, I don't think he will be able to see the faces of the figures; I don't think he will be able to go inside the temple -- the outer will be enough to prevent him. And I don't think he will be able to watch even the outer; he will be so angry, he will feel so guilty, he will feel so ashamed! If you talk to the so-called educated Indians about Khajuraho, you will see they feel ashamed. They will say to you, "We are sorry, but these temples don't represent our mainstream. They are not represen-tative of our culture. They are AGAINST our culture. They are freak events in our culture -- they don't represent us. We are very sorry that they exist."

But they represent one of the most wholistic attitudes towards life -- all is accepted, because all is divine.

So, Barkha, allow your sexual energies to move. Go with them. Don't fight with them; they are your energies. Float with them and they will take you to the ocean. They INEVITABLY take you! You just have to be capable of letting go.

To me, the final stage of a human being is not the sage, not the Buddha, but Shiva Nataraj -- Shiva the

Dancer. Buddha has gone very deep, but the outer wall is missing, the outer wall is denied. Shiva contains all, contains all contradictions -- contains the whole of God choicelessly. He lives in the innermost core of the shrine and dances on the outer walls too.
Unless the sage can dance, something is missing.

Life is a dance. You have to participate in it. And the more silent you become, the deeper your participation. Never withdraw from life. Never renounce life, because in renouncing life you will be renouncing God Himself. Be true to life, be committed to life. Be utterly for life.

It happens when you have reached to the innermost core of the temple... there is no reason for you to dance; you can remain there silent. Just as Buddha says: When you have attained enlightenment, then there are two paths open for you -- either you can become an ARHAT, YOU can go to the other shore, or you can become a BODHISATTVA, YOU can remain on this shore. In fact, there is no reason to be on this shore when you have become enlightened. But Buddha says for the sake of others, for com-passion's sake, create great compassion in yourself so that you can linger a little longer and help people.

In the same way I would like to say to you: When you become enlightened, two possibilities open -- either you can remain inside the temple, in the womb of the temple... dark, windowless, not going out at all, not even a light penetrates; no sound from the outside, nothing of the marketplace. You sit silently there, in absolute silence, in timeless silence. There is NO reason why you should come out and have a dance, but still I would like you to come back, although there is no reason. You can stop there; your journey is complete -- but something is still missing. You have learnt how to be silent, now you have to show whether you can be silent in sound. You have learnt how to be alone, now you have to show whether you can be alone and love too. You have to come back to the marketplace from the mountains. The ultimate test is there.

There is NO reason for this, that I would like to repeat. There is no reason for this world, but there is a rhyme and a rhythm -- no reason, but a rhyme and a rhythm. When you have become silent, create sound -- and your silence will go deeper because of the contrasting sound. When you have known what aloneness is, be together with people -- and the people and their presence will help you to know your aloneness far more deeply. When you have known how to remain still, dance -- and the dance will give you the background in which the stillness will come very loud and very clear.

There is no reason for it, but there is a rhyme and a rhythm in it. Go to the opposite! And that is the meaning of Shiva Nataraj -- Shiva the Dancer of dancers. It is hard, he is a Buddha, but in his outer activities he is a worldly man.

This is the ultimate for Tantra, and this is the ultimate for me too. I would like you to become gods and yet part of this world. No withdrawal is needed. But if you have a guilt feeling somewhere, the moment you become silent you will not be able to come back to the world of sound and noise. Drop all guilt feelings. That will help you to grow to the ultimate, and that will help you to come back to the world too.

When you can come back to the marketplace with a wine bottle in your hand, the ultimate is achieved.

The fourth question: THAT IS PHILOSOPHY?

A small anecdote:

A SPORTING GENTLEMAN at a bar insisted that blind-folded, he could taste any liquor and identify it, and tell the name of the company that produced it.

The bartender accepted the challenge. After the gentleman was blindfolded, the barflies gathered round to witness the first test. The expert took a sip, and immediately declared: "Four Roses, put out by Frankfort Distillers."
"Right," replied the bartender. They would try again. On his next turn, the expert again took only the one sip and announced, "Canadian Club, put out by Hiram Walker."
"Right again," said the bartender. "Let's try just once more."

This time the gang thought they'd play a trick on him. Instead of whiskey, the bartender filled the bottle with urine.

When the expert tasted this, he remarked excitedly, "Why, this is piss!"
"Right you are!" acknowledged the bartender. "But whose?"

Philosophy is unnecessary curiosity. Pointless cur-iosity. And you can go on and on... ad nauseam.

Avoid! Philosophy has trapped many people and destroyed their lives.

Philosophy is mind gymnastics, hair-splitting. One can become very much, deeply involved in it. It is very very engrossing, because one question leads to ten new questions and so on and so forth.... But you are in a mind trip; it leads you away and away from life and life's real problems. It leads you away from existence. You become obsessed with specu-lation and you forget living.

That's why I say art is far better, because it is far more earthly. Philosophy is abstract. Avoid ab-stractions, because through abstraction you will never come to reality. And we HAVE to come to reality -- because you can only eat real bread, not a philosophic concept of bread. You can love only a real woman, not a philosophic abstraction of womanhood. When you want to drink water and you are thirsty, you would not like any philosophy about water; you would like real water -- howsoever muddy and dirty, but real water. Even Poona water will do! But you would not like philosophy about water.

Philosophy is always about and about; it goes round and round in circles -- it never arrives anywhere.

The fifth question:

YOUR WORDS ABOUT PRIESTS RING SO TRUE TO ME AND ARE BODY BLOWS TO MY EGO. YET MY MIND GOES ON ASKING: WAS THE CELIBATE MONK, FRANCIS OF ASSISI, NOT ENLIGHTENED?

SAMUDRA, FRANCIS OF ASSISI WAS ENLIGHTENED -- not because he was a monk, but in spite of it. It is like a man taking part in a race carrying two rocks in his two hands and he arrives first -- not because of those two rocks that he has been carrying in his hands, but in spite of them. It is a miracle that St. Francis ever became enlightened.

You need not carry those rocks.

He must have been a rare man -- that even re-maining a Christian he became enlightened.

The sixth question:

I WANT TO BECOME A SANNYASIN, BUT I AM VERY SERIOUS ABOUT IT. AND I HAVE BEEN THINKING AND THINKING, BUT NO CONCLUSION SEEMS TO BE IN SIGHT.

TO TAKE SANNYAS SERIOUSLY IS TO MISS THE WHOLE point of it. Sannyas is laughter, playfulness, fun. Laughter is at the very heart of it. You can only take it playfully, not seriously.

If you decide out of long long thinking about it, your decision will be wrong. If you come to a conclusion I will not suggest to you that you take sannyas. You have started from a wrong beginning. The whole point of sannyas is to take life non-seriously, playfully, lightly. And if you can take life lightly, you will be able to walk without feet, fly without wings, think without mind.

I have heard that angels in heaven can fly, not because they have wings, but because they take themselves very lightly.

Bonhoeffer, a Christian mystic who was murdered by Adolf Hitler, wrote from prison his last letter to his friends. In that letter I have come across a great message. He says: "Make the most of the beautiful country you are in. Spread HILARITAS around you -- and mind you keep it yourself too!"

Hilaritas -- hilarity -- this country is beautiful! This moment, this space is beautiful, where you find yourself. Nothing is missing except your laughter. If you can laugh, you will fall in tune with the cosmic energy. I teach you laughter. I am against all seriousness.

Either take sannyas or don't take it -- but don't think about it, because that is a sure way to miss it. You can take it after thinking but you will miss it all the same.

Sannyas is a state of living unison, of being who we are and where, with widest eyes. Paradise is regained in the recognition that it was never lost. We waken from the long dream of having left it, and find ourselves at home all the while.

You have not gone anywhere, you have not left the home. You have NOT fallen! You are ALREADY in the Garden of Eden, just fallen asleep. Sannyas is an awakening. And if you can laugh, you will awaken and you will awaken others too.

I teach you a life of joy, celebration, delight. I don't teach you long faces. The days of the sad saint are no more. The future belongs to the laughing saints.

And the last question:

THERE IS NO DOUBT THAT FOR NINETY-NINE PERCENT OF THE LECTURES I AM VERY BUSY THINKING. BUT STRANGE ARE THE WEIRD TRIPS I GET INTO! NOW FOR THE LAST TEN DAYS, I AM MOST OF THE TIME INVOLVED IN THESE BALLERINA FANTASIES -- SEEING MYSELF IN THIS BEAUTIFUL TUTU, WHIRLING IN FRONT OF YOU IN A GREAT SYMPHONY!
THE DREAM OF A POOR LITTLE ELEPHANT?

RADHA, THAT IS GREAT! Forget all about the lectures! You are having such a beautiful experience -- even I felt jealous.

And the really really last one:

I HAVE KNOWN MANY MANY SUCCESSES AND ONLY A FEW FAILURES IN MY LIFE, BUT STILL THOSE FEW FAILURES ARE HEAVY ON ME, THEY HURT. WHY?

BE A LITTLE PLAYFUL, MAN. If you go on succeeding in everything, then everybody else will go on failing. A few chances to others too -- be a little fair.
A story for you to meditate...

Joe the gambler walked into a saloon and said to the bartender, "Bet you a dollar I can bite my right eye."
The bartender said, "Okay. It's a bet."
So Joe took out his glass eye and bit it. The bartender paid up, and then challenged, "Bet you a dollar you can't bite your left eye."
Joe accepted the challenge. A crowd gathered. He then removed his dental plates from his mouth and bit his left eye. The bartender smiled and paid up.
Then Joe said, "I'll bet you a dollar I can piss on you without getting you wet."
This offer was promptly accepted, and then Joe proceeded to do his thing. The bartender jumped back, drenched, and exclaimed, "What? What the hell are you doing?"
"Well," answered Joe ruefully, as he slapped a buck on the bar, "You can't win 'em all!"

Walking in Zen, Sitting in Zen

Zen Stories
Talks given from 05/03/80 am to 10/05/80 am
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16 Chapters
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Walking in Zen, Sitting in Zen

Chapter #1
Chapter title: The Breath of the Soul

5 March 1980 am in Buddha Hall

Archive code: 8003050
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The first question

OSHO,
WHY HAVE YOU CALLED THIS SERIES OF DISCOURSES: "WALKING IN ZEN, SITTING IN ZEN"?

I AM NOT TO BLAME. The whole blame goes to this old guy Yoka. Yoka is one of the rarest enlightened people; his sayings are tremendously beautiful. Very few sayings are available, but each saying is a diamond unique in itself.
Reading his sayings, I came across this statement:

A MAN OF ZEN WALKS IN ZEN AND SITS IN ZEN. WHETHER HE SPEAKS OR ACTS, WHETHER HE IS SILENT OR INACTIVE, HIS BODY IS ALWAYS PEACEFUL. HE SMILES, LOOKING STRAIGHT AT THE SWORD WHICH TAKES HIS LIFE. HE KEEPS HIS BALANCE EVEN AT THE MOMENT OF DEATH.

I love the statement that the "man of Zen walks in Zen and sits in Zen" for the simple reason that meditation cannot be just a part of your life. You cannot make a fragment of your life meditative; it is not possible to be meditative for one hour and then non-meditative for twenty-three hours. It is absolutely impossible. If you are doing that, that means your meditation is false.

Meditation can either be a twenty-four-hour affair or it cannot be at all. It is like breathing: you cannot breathe for one hour and then put it aside for twenty-three hours, otherwise you will be dead. You have to go on breathing. Even while you are asleep you have to go on breathing. Even in a deep coma you have to go on breathing.

Meditation is the breath of your soul. Just as breathing is the life of the body, meditation is the life of the soul.

The people who are not aware of meditation are spiritually dead.

George Gurdjieff used to say that very few people have souls -- and he is right. One is born not with a soul but only with a seed which can grow into a soul -- which may not grow. It will depend on you. You will have to create the right soil, the right climate for it to grow, to bloom. You will have to provoke the spring into coming to you so that your soul can flower, otherwise you are just a body-mind. The soul is only an empty word. Meditation makes it a reality. Meditation is the climate in which the soul happens.

Zen is another name for meditation. The word *zen* comes from the Sanskrit root *dhyan* -- it has traveled far. *Dhyan* means a state of absolute silence, of thoughtless silence, but full of awareness. Even the thought that "I am aware" is enough to distract you from your meditation. Even to know that "I am in meditation" is enough to destroy it.

A state of meditation is an innocent, silent state. You are blissfully unaware of your awareness. You *are*, but you are utterly relaxed. You are not in a state of sleep; you are fully alert, more alert than ever. You are alertness, rather.

Dhyan is the greatest contribution of the East to the evolution of humanity.

Buddha himself never used Sanskrit; he used a language that was used by the masses of those days, he used Pali. In Pali, *dhyan* becomes *jhan*. When Buddha's message reached China, *jhan* became *chan*. And when it traveled from China to Japan, it became *zen*. But it originates from *dhyan*. *Dhyan* means meditation, but the English word "meditation" does not have that flavor, it has a long association with contemplation. The English word "meditation" means meditation upon something; there is an object of meditation.

And in Zen there is no object at all, only pure subjectivity. You are aware, but not aware of something. There is nothing to be aware of; everything has disappeared. You are not even aware of nothingness, because then nothingness becomes your object, then nothingness becomes your thought. You are not aware of emptiness either. You are simply aware; there is no object to your awareness. The mirror is empty, reflecting nothing, because there is nothing to reflect.

You have to remember it, otherwise "meditation" can give you a wrong impression. Whenever the word "meditation" is used, immediately the question arises, "On what?" That question is irrelevant. If you are asking, "On what?" then you are asking what to think about, contemplate about, concentrate on -- and that is not meditation.

Concentration is not meditation, concentration is an effort of the mind to focus itself. It has certain purposes of its own. It is a method in science -- useful, but it is not meditation.

Contemplation is a little vague, more abstract. In concentration, the object is more visible; in contemplation, the object is abstract. You concentrate on a flame of light; you contemplate on love. And in Christianity, contemplation and meditation have become synonymous.

Meditation should be given a new meaning, a new fragrance -- the fragrance of Zen. Concentration is of the mind, meditation is not of the mind at all, and contemplation is just in between, in a limbo. It is something of the mind and something of the no-mind, a mixture; a state where mind and no-mind meet, the boundary.

One has to reach to the absolute state of awareness: that is Zen. You cannot do it every morning for a few minutes or for half an hour and then forget all about it. It has to become like your heartbeat. You have to sit in it, you have to walk in it. Yes, you have even to sleep in it.

Ananda, one of Gautam Buddha's chief disciples, asked Buddha, "One thing always puzzles me and I cannot contain my curiosity anymore although my question is irrelevant. The question is that when you go to sleep you remain the whole night in the same posture. Wherever you put your hands, your feet, whatsoever side you lie on, you remain exactly the same, like a statue. You don't move, you don't change your side, you don't move your hands,. your feet -- nothing changes. You wake up in the morning in exactly the same posture that you had gone to sleep in. One night, just out of curiosity, I looked at you the whole night -- not a single movement. Are you controlling yourself even in your sleep?"

Buddha said, "There is no question of control. I am awake, I am in meditation. I sleep in meditation. Just as I wake up early in the morning in meditation, every night I go to sleep in meditation. My day is my meditation, my night too. I remain absolutely calm and quiet because deep down I am perfectly aware. The flame of meditation goes on burning smokeless. That's why there is no need to move."

Yoka says:

A MAN OF ZEN WALKS IN ZEN AND SITS IN ZEN.

This is of great significance for you all. Meditation has to become something so deep in you that wherever you go it remains, abides with you; whatsoever you do it is always there. Only then can your life be transformed. Then not only will you be meditative in your life, you will be meditative in your death too. You will die in deep meditation.

That's how Buddha died. That's how all the Buddhas have always died: their death is something exquisitely beautiful. Their life is beautiful, their death too. There is no gap between their life and death. Their death is a crescendo of their life, the ultimate peak, the absolute expression.

When Buddha died he was eighty-two years old. He called his disciples together -- just as he used to when he talked to them every morning. They all gathered. Nobody was thinking at all about his death.

And then Buddha said, "This is my last sermon to you. Whatsoever I had to say to you I have said. Forty-two years I have been telling you, saying to you... I have poured out my whole heart. Now, if somebody has any question left he can ask, because this is the last day of my life. Today I leave for the other shore. My boat has arrived."

They were shocked! They had come just to listen to the daily discourse. They were not thinking that he was going to die -- and without making any fuss about death! It was just a simple phenomenon, a simple declaration that "My boat has come and I have to leave. If you have any question left you can ask me, because if you don't ask me today, I will never again be available. Then the question will remain with you. So please, be kind and don't be shy," he told his disciples.

They started crying. And Buddha said, "Stop all this nonsense! This is no time to waste on crying and weeping! Ask if you have something to ask, otherwise let me go. The time has come. I cannot linger any longer."

They said,'We have nothing to ask. You have given more than we would have ever asked. You have answered all the questions that we have asked, that we could have asked. You have answered questions which for centuries will be fulfilling for all kinds of inquirers."

Then Buddha said, "So I can take leave of you. Good-bye."

And he closed his eyes, sat in a lotus posture, and started moving towards the other shore.

It is said: the first step was that he left his body, the second step was that he left his mind, the third step was that he left his heart, the fourth step was that he left his soul. He disappeared into the universal so peacefully, so silently, so joyously. The birds were chirping; it was early morning -- the sun was still on the horizon. And ten thousand sannyasins were sitting and watching Buddha dying with such grace! They forgot completely that this was death. There was nothing of death as they had always conceived it. It was such an extraordinary experience.

So much meditative energy was released that many became enlightened that very day, that very moment. Those who were just on the verge were pushed into the unknown. Thousands, it is said, became enlightened through Buddha's beautiful death.

We don't call it death, we call it *Mahaparinirvana*, dissolving into the absolute -- just like an ice cube melting, dissolving into the ocean. He lived in meditation, he died in meditation.

It is because of Yoka that I have chosen this title'Walking in Zen, Sitting in Zen." In this simple phrase, the whole experience of all the awakened ones is condensed.

Yoka also says:

> THE FEARLESS THOUGHT OF ZEN IS LIKE THE POWERFUL ROARING OF A LION, STRIKING TERROR INTO THE HEARTS OF ALL OTHER ANIMALS. EVEN THE KING OF THE ELEPHANTS RUNS OFF FORGETTING HIS DIGNITY. DISCIPLES OF GOOD HEART, THEY ALONE, LIKE THE OLD DRAGON HEAR THAT ROARING WITH CALM DELIGHT.

Yes, Zen is like the roar of a lion. All other religions speak in a way that does not hurt so much. They are compromising; they compromise with your sleep. Zen is non-compromising. It does not care about your sleep and your beautiful dreams. It shocks you, it shatters you. Its whole effort is to wake you, whatsoever the cost. Yes, it is like a lion's roar.

> ONLY DISCIPLES OF GOOD HEART, THEY ALONE, LIKE THE OLD DRAGON HEAR THAT ROARING WITH CALM DELIGHT.

It can be heard only with a deep love for truth. It can be heard only by those who are real inquirers, not just curious, not just spectators, not just philosophers, but who are really ready to go through a radical transformation -- who are ready to die and be reborn. It is only for those few people who have guts and courage, because it is not a Sunday religion like Christianity, that each Sunday you go to the church and your paradise is assured. It is not like Mohammedanism, that you pray five times, go on repeating like a

parrot the same words, which are not your words, which are not spontaneous to you, which have been imposed by others on you -- you may not even know their meaning.

It is such a stupid world! Mohammedans pray in Arabic, which they don't understand; Hindus pray in Sanskrit, which they don't understand; and now Buddhists pray in Pali, which they don't understand -- for the simple reason that priests have been very much insistent on keeping the dead language because those prayers are very poor if they are translated into the language which you understand. You will be at a loss -- you will not be able to see what there is to pray in them; they will lose all the mystery. The mystery is because you don't understand them. Hence Latin, Greek, Arabic, Sanskrit, Pali, Prakrit -- dead languages which nobody understands anymore. Priests go on insisting that prayers should be in those dead languages.

You are saying something the meaning of which is not known to you. What kind of prayer is this? To whom are you addressing it? You don't know anything about God. And what you are saying is not arising out of your heart, you are just being a gramophone record -- His Master's Voice.

Zen is not interested in such compromises. It wants you to really wake up. And it is hard work, a thankless job. A Zen Master has chosen something for which nobody is going to thank him. Everybody will feel sabotaged by him and everybody will feel hurt by him. Everybody will feel he is disturbing their sleep. Only very few people, who are real inquirers, who are ready to risk all, will be able to understand, because Zen says your *whole* life has to be transformed, not just a part of your life.

When you are in the temple, in the mosque, in the synagogue, you become religious, and when you are outside of it you are irreligious, just the old self. Then your being in the temple is a pretension. It divides you, it creates a schizophrenic humanity, it creates people who have split minds. If you go and see them praying in the mosques, in the temples, you will say, "How beautiful they are!" And the same people in the marketplace become so ugly. And the same people will kill each other with such cruelty you could not have conceived of it! If you had seen them praying in the mosque, in the church, you would not have believed that they would butcher each other so cruelly, so mechanically.

Christians have killed thousands of Mohammedans, Mohammedans have killed thousands of Christians Hindus have killed Mohammedans, Mohammedans have killed Hindus, Hindus have killed Buddhists, and so on and so forth. All these religions have been enemies to each other. They talk of love, but that is only mere talk; the reality is totally different. And why is it so?because their prayer is false.

Zen wants you to be religious, not in a formal way, but to be really religious in your day-to-day life. Zen does not divide your life into the mundane and the sacred, it says *everything is* sacred. So eating, be meditative. Walking, be meditative. Whatsoever you are doing... taking a bath, be meditative. Wherever you are, you *are* in the temple. This whole existence is God's temple! Behave as you would like to behave in a temple. God is present everywhere.

Zen does not talk about God at all, but only of godliness: a certain quality, a fragrance which is everywhere. Only when you have the capacity to learn will you be able to see it. All that is needed on your part is the capacity to be silent, receptive, welcoming, open.

The second question

OSHO,
IT IS CLAIMED THAT WE LEARN FROM CHAOS.
HOW MUCH MORE DOES MAN NEED TO AWAKEN?

Sol Lewis,

Chaos is not there outside -- the outside is a cosmos -- but inside there is a chaos. And it is because of the chaos inside that people don't look inwards. They are afraid to look, very frightened of looking in. They keep themselves occupied in every possible way so that there is no time left, no space left to look in. They go on listening to the Buddhas, who say, "Know thyself." They understand what is meant by "knowing thyself", but they don't make any effort to know themselves. They are afraid of the chaos.

Inside there is chaos. Outside there is no chaos. The stars are moving in a rhythm, the whole existence is rhythmic, it is in absolute accord. It is just man's mind which is in a chaos. And if you see any chaos outside, that is man-made, man-created.

Man remains a chaos unless he becomes a no-mind. Mind is a chaos -- mind is bound to be a chaos --

and you have become identified with it. What is mind? Past plus future. The present is not part of the mind at all, the present belongs to existence -- and the present is an absolute harmony. The past is no more and the future is not yet, and your mind consists of these two non-existential things: memories and imaginations, memories and desires, memories and hopes. It is because of this that you are living in a mad state.

Everybody is insane inside. We don't call anybody insane unless he moves too much to the extreme; but the difference between insane people and the so-called sane is only of degree -- and anything can trigger it. You are just boiling somewhere near ninety-nine degrees; just one degree more -- your business fails, you go bankrupt, your wife dies -- and that one degree is added to your ninety-nine degrees, and you start evaporating; you are insane.

The psychiatrists, the psychotherapists, all function only to keep you within limits. They keep you normally abnormal -- that is their function. They are the agents of society, just as in the old days, priests were the agents of the society. Psychotherapists are the new priests, a new priesthood which functions to keep this society running, which keeps this society believing that everything is okay.

Nothing is okay. Everybody is on the verge of a breakdown and anything, any accident, can push you into the world of the insane. You are getting ready, you are always getting ready. The more sensitive you are, the more alive you are, the greater the possibility that you may go insane.

At the funeral of his wife Perelli made a terrible scene, so terrible and heart-rending, in fact, that friends had to forcibly restrain him from jumping into the grave and being buried with his beloved Maria. Then, still overcome with grief, he was taken home in the rented limousine and immediately went into complete seclusion.

A week passed and nothing was heard of him. Finally, worried about the poor guy, his late wife's brother went to the house. After ringing the doorbell for ten minutes -- and still worried -- the brother-in-law jimmied the front door, went upstairs and found his dead sister's husband busily banging the maid.

The bedroom was a mess -- empty champagne bottles everywhere.

"This is terrible, Perelli! " the brother-in-law declared in shocked tones. "Your dead wife, my sister, has been dead only a week and you're doing this! You're doing THIS!"

So busy in the saddle was Perelli that he managed only to turn his head. "How do I know what I'm doing?" he said. "I got such grief! I got such grief!"

People are in a mess! They are just keeping face somehow, managing a facade, pretending that everything is okay. But nothing is okay.

You ask me, Sol: IT IS CLAIMED THAT WE LEARN FROM CHAOS.

Yes, it is true. But we learn from chaos only if we go inwards, if we enter into the chaos consciously, deliberately, knowingly. If we encounter the chaos, of course, we learn -- there is no other way of learning. It is really out of this chaos that stars are born. It is out of this chaos that Buddhas are born -- but you have to encounter it.

And we go on doing just the opposite: we go on hiding it, covering it. We don't want to show it to anybody and we don't want to see it ourselves. We are so frightened, we are so scared. We are afraid that we may not be able to manage. We are afraid that if we go in we may not be able to come back. So we cling to anything on the outside; any excuse is enough to cling. We go on clinging to something or other -- we just go on avoiding ourselves.

The person that you are avoiding the most in your life is you. Your whole life is managed in such a way that you never come across yourself. You have been trained, brought up, educated, cultured, civilized in such a way that you will never meet yourself. You will meet everybody except yourself, you will be introduced to everybody except yourself for the simple reason that the society does not know how to cope with the inner chaos.

It is only in the presence of a Master, in a Buddhafield, that people gather courage to face themselves. And in the beginning it is a breakdown, but if you are moving into it consciously, soon the breakdown becomes a breakthrough.

To transform breakdowns into breakthroughs is the whole function of a Master. The psychotherapist simply patches you up. He puts a few bandages on you, a little ointment here and a little ointment there. He

helps you to stand on your own two feet again, back in the old way. He makes you your old self again. You start functioning, you start doing the old things that you have always been doing. That is his function. He is not there to transform you.

You need a metapsychology, the psychology of the Buddhas.

It is the greatest adventure in life to go through a breakdown consciously. It is the greatest risk because there is no guarantee that the breakdown will become a breakthrough. It does become, but these things cannot be guaranteed. Your chaos is very ancient -- for many many lives you have been in chaos. It is thick and dense. It is almost a universe in itself. So when you enter into it with your small capacity, of course, there is danger. But without facing this danger nobody has ever become integrated, nobody has ever become an individual, indivisible.

Sol, the claim is absolutely right: we learn only from chaos. But we learn only if we go through the chaos, and we have to go through the chaos in a particular way, with a style, with a method. Just going into chaos without any method will be a breakdown -- you will go mad.

Zen, or meditation, is the method which will help you to go through the chaos, through the dark night of the soul, balanced, disciplined, alert. The dawn is not far away, but before you can reach the dawn, the dark night has to be passed through. And as the dawn comes closer, the night will become darker.

This is really the function of religious communes, because alone you may not be able to do it, but in a commune where many people are ahead of you, many people are behind you, with a Master who has attained to the dawn, who goes on calling you forth, who goes on saying to you, "Don't be worried, the goal is not far away."... And there are people ahead of you who say, "Don't be worried. We have passed through such a state and you will also pass through it. Just a little more perseverance, a little more awaiting, a little more patience!"

And there is the Master like a shining star. And he goes on helping you in every way, holding your hand in moments when you would like to run away, to escape, to go back to your old world, to forget all about it because it is such a nightmare.

Yes, Sol, one learns, but one learns the hard way; there is no shortcut.

You say: HOW MUCH MORE DOES MAN NEED TO AWAKEN?

It is not a question of how much more, it is not a question of quantity; either you are asleep or you are awake. No one is more asleep than anybody else. The people who are asleep are asleep in the same way. It does not matter how deeply you are asleep -- it is not a question of quantity -- you are asleep, that is enough. And the same is the case with awakening: if you are awake, you are simply awake. Nobody is more awake or less awake.

For centuries theologians have been discussing... theologians always discuss stupid things. In India they have been discussing for centuries "Who is more awake, Mahavira or Buddha?" Jainas say Mahavira is more awake, Buddha's followers say Buddha is more awake. And the whole point is nonsensical, the whole argument is foolish. There is no question of more or less: if somebody is awake, he is awake. Buddha is awake, Mahavira is awake. The night is over; the chaos has been transformed into a cosmos.

And this is the miracle: when you are perfectly awake your very chaos becomes a cosmos, because it starts settling into an orchestra; the noise becomes music. Suddenly, all that was insanity, madness, is transformed into Buddhahood, into enlightenment -- the same energy! Chaos means energy -- energy of which you are unconscious. If you become conscious, the very phenomenon of consciousness is a transforming phenomenon. You need not do anything else; just being conscious is enough.

The spring has come. Suddenly, buds start opening, flowers bloom -- thousands of flowers; the inner world becomes full of fragrance.

Man is absolutely asleep.

The drunk Mulla Nasruddin noticed one parrot perched atop a farmhouse gable. Attracted by the bright plumage, he ran to fetch a ladder, climbed onto the roof, and was about to clap his cap over the bird when the parrot fixed him with a beady eye and asked, "What the hell do you think you're doing?"

"Gosh, I didn't mean nothing!" said the Mulla, "I thought you was a bird!"

People are not in their senses! You think you are awake, and that is one of the greatest mistakes -- it keeps you unawake. The very idea that you are awake is a deception. If you think you are already awake,

then there is no need to do anything to be awakened.

You have to realize that you are drunk, drunk with many things: with greed, with lust, with anger, with ambition, with ego. These are all drugs! It is a very strange world: ordinary drugs, which are not so harmful, are prohibited. People are continuously talking against smoking, which is not very harmful. It is a kind of *pranayama*: breathing in, breathing out -- of course, a little foolish because you can breathe pure air and you are breathing dirty smoke, and paying for it, but it is nothing much to be worried about. Or people are against alcohol. One in a while a little bit of alcohol is not bad, it is fun! And it is purely vegetarian! You are not harming anybody. But there is so much antagonism against alcohol and smoking.

And the new drugs are far better than alcohol. For example, LSD is far better, less harmful than alcohol. Taken in right doses, with a right guide, in a right atmosphere, it can reveal many things to you. It can become a method of encountering yourself. It can give you new visions, new insights into your being and into existence itself. But people are against it, although they are not against greed, they are not against ego trips, they are not against ambition.

Just a few months ago Morarji Desai was the Prime Minister of India. He is very much against alcohol, obsessed, he wanted absolute prohibition. But he is not aware that he is more alcoholic than anybody else. He is such an egoist -- very rare to find -- and so full of greed and ambition. He has been trying to occupy some post or other his whole life. Now he is eighty-five, but still, a few days ago he said, "If people want me again, then I will stand in the elections." It is a well-known fact that he was even willing to become Chief Minister of Gujarat -- after being the Prime Minister of India he was ready to be just a chief minister of one of the small states. Such power-hungry people!

But nobody thinks that these are all intoxicants: ambition, greed, lust for power. These are keeping humanity in a chaos. These are the people -- and they are not alone. We are all in the same boat. A few are very madly after power, a few are not so madly after power, but everybody thinks in terms of power, money, prestige, respectability. These things go on keeping you drunk. And then a person can do anything.

Morarji Desai wants to live as long as he can. Maybe deep down he thinks that he can become physically immortal by drinking his own urine! He is against alcohol, but not against drinking his own urine. Now, alcohol is pure fruit juice -- far better than drinking your own urine! But he does not call it urine, he calls it "water of life".

Just the other day Indira moved into the Prime Minister's house. For two, three months, she didn't move. Why? For the simple reason that the whole house had to be cleaned because Morarji lived there for two, three years! Every utensil had to be cleaned and changed and the bathroom tiles had to be removed and demolished. The whole house was stinking!

I have heard that when he went to America he was very puzzled. Wherever he went -- he was invited to many parties -- ladies would always gather in the other corner of the room. He inquired, but nobody was answering. People politely tried to change the subject, but he insisted. Finally somebody said, "Sir, if you insist, then we have to say: those ladies are afraid that if you suddenly feel thirsty, then? So they keep aloof, a little far away."

These people have been dominating humanity -- ambitious! Now he wants to live. For what? Just to have more power, to have more power for a longer time.

Man is not destroyed by other small things -- marijuana, LSD, etcetera -- he is destroyed by something far deeper. Ambition is the most poisonous thing. We *are* unconscious.

Sol, unless we become very aware of our inner poisons we will not be able to transform our beings from darkness into light. We will remain dark holes -- and we have the capacity to become eternal light.

Three Irishmen, none too sober, were talking together in a bus terminal. They got so engrossed comparing their bowling scores that they didn't notice the bus had pulled in. As the driver sang out, "All aboard," they looked up, startled, and dashed from the platform. Two of them managed to hop on the bus, but the third didn't make it.

As he stood sadly watching the bus depart in the distance, a stranger tried to cheer him up, saying, "You shouldn't feel too bad. Two out of three made it and that's a pretty good average." The Irishman shook his head. "But *they* came to see *me* off.

And it is not only so with the people who are drunk, it is not only so with the people who are politically drunk, it is so with your so-called religious people too. Those who think they are helping mankind -- great missionaries, public servants -- they are the most mischievous people for the simple reason that they

themselves are in chaos and they are trying to help others. They double your chaos, they multiply your chaos. The world would be far happier and far saner if there were no missionaries, no public servants. If people are left to themselves they will come to their senses sooner. But there are public servants; they cannot leave you, they cannot leave you alone.

A man was beating an old woman on the street. A crowd gathered. The man was very strong, tall, muscular, but finally somebody in the crowd gathered courage and asked, "What's the matter? Why are you beating that poor old woman?" He said, "I want to help her to go to the other side, but she insists on not going. And I am here to help old people to cross the road. The traffic is dangerous."

That's what is happening: missionaries, public servants, are bent upon helping you!

Jake the barber, passing by a tenement house in the pre-dawn hours of the morning, saw a man leaning limply against the doorway.
"What's the matter?" he asked sympathetically. "Drunk?"
"Yeah, I'm afraid sho."
"Do you live in this house?"
"Yep."
"Want me to help you upstairs?"
"Yeah, shank you."
"What floor do you live on?"
"Shecon'."
With much difficulty, Jake half dragged, half carried the wilting figure up the dark stairway to the second floor.
"Is this your apartment?" he asked.
"Yep," affirmed the man, his eyes already closed in alcoholic slumber.
Jake opened the unlocked door and shoved the drunk inside. He then groped his way back downstairs. But as he was going through the vestibule, he made out the dim outline of another man, apparently in worse condition than the first, staggering in front of the house.
"What's the trouble, mister?" he asked. "Are you drunk, too?"
"Yesh," came the feeble reply.
"Do you live in this house also?"
"Yesh."
"Don't tell me you live on the second floor, too?"
"Yesh."
Again Jake half carried the stranger to the second floor. He pushed open the same door and shoved the man inside the darkened room.
As Jake was emerging from the building he discerned yet a third man, evidently worse off than either of the other two. This poor fellow was dishevelled and bleeding from cuts and bruises on his head and face. He was about to approach him and offer him assistance when the object of his solicitude darted into the street and threw himself into the arms of a policeman.
Offisher," he gasped, pointing a quivering finger at Jake, "perteck me from this man. All night long he's done nothin' but drag me upstairs an' throw me down the elevator shaft!"

Sol, it is not a question of how much more man needs to awaken; man simply needs to be awake. And the only way to be awake is through meditation; there is no other way. Zen is the only way..."Walking in Zen, sitting in Zen."

The third question

OSHO,
AFTER LISTENING TO YOU THE OTHER DAY AND HEARING SEX IS STUPID, WE TRIED IT RIGHT AWAY. WE DON T UNDERSTAND! WHAT DO YOU FIND STUPID?

Ritmo and Deva Mastanando,

I have been telling you of other things. Have you ever tried them right away? I am telling you about meditation every day and you go on postponing it! And sex you tried right away! You did me a great favor -- you did not try it here! That shows its stupidity.

Sex is not stupid, you are stupid! It is because of you that poor sex also becomes stupid. And you will never know unless you rise a little higher. Unless you become a little more alert, you will not see the stupidity. You can't see it remaining on the same level -- nobody can see it.

Go to the madhouse, ask any madman, "Are you mad?" He will be mad at you! But no madman will accept that he is mad. He will say, "What are you talking about? The whole world is mad except me. I am perfectly sane." No madman accepts he is mad. If a madman accepts he is mad, that is a sure sign that he is getting out of his madness, he is becoming sane.

You will not be able to see the stupidity of it unless you learn a little more meditativeness so that you can observe, so that you can remain detached, so that you can see from a vantage point, so that you can have a little perspective. Right now you don't have any perspective; you are too close.

Just stand very close to the mirror, your nose touching the mirror, and you will not be able to see your own face. That is not the fault of the mirror. You have to give it a little space, then the mirror can reflect you. You are too close.

Sex seems to be the greatest obsession. The priests have to be given all credit for it. For centuries they have been condemning sex as sin and they have made it an obsession.

I don't call sex a sin, I simply call it stupid. I am not saying that you will suffer hell -- what more hell do you need to suffer? You are already suffering in it. And what does it go on giving to you? It just keeps you engaged -- engaged in the other so that you can avoid yourself. That is its basic stupidity: it keeps you ignorant because it keeps you ignoring yourself. The man is interested in the woman, the woman is interested in the man. Everybody is interested in the other. It seems as if the other has all that you need, and the other is also thinking that you have all that he or she needs. Both are beggars -- and believing that the other has the kingdom.

Sooner or later you feel frustrated, but your frustration never teaches you anything. It is very. difficult to learn anything. If one woman has failed you you start looking to other women. If one man has not been up to your standards -- and no man can be, no woman can be because that is not possible, that is not in the nature of things -- then you start looking to other men.

And all kinds of perversions are there, but if you ask any perverted person, he will not say that he sees any stupidity in it.

A Frenchman was making love to someone's wife when the husband returned two days early from his business trip. Quick as a wink, the Frenchie scrambled out of the sack and took off like a big big bird. However, the angry husband was just as fast on his feet and he grabbed a rifle and shot the Frenchman's balls off. Not at all perturbed, the Frenchman stuck out his very long tongue and shouted, "Missed me!"

Now if you ask this Frenchman, he will not say that he is doing anything stupid; he is doing the most fantastic thing in the world!

Three woodcutters came down to the town after a long four-month work period, during which they had not seen or heard a thing except trees and their axes. Within hours they were totally drunk and decided to visit the local whorehouse.

The madam of the institution found herself in a fix, as she could only offer two girls and didn't want to lose her third customer. So she told one of the girls to put the inflatable tailor's dummy into one bed.

While two of the woodcutters were escorted to the beds with the real girls, the most drunk of them was put to bed with the dummy.

As the three met the next morning, they exchanged the reports of their experiences. When the turn to share his experience came for the one who had been in bed with the air-filled rubber woman, he said, "First it was really nice, but she was too quiet. Then, when I bit her nipple, she gave one big fart and flew out the window."

Ritmo and Mastananda, you will not be able to see what you are doing. Be a little more meditative and

don't be in such a hurry: that I told you and right away... It seems it was just an excuse. You believed that you were experimenting, you believed that you were doing something in order to know. People can believe all kinds of things -- but you cannot deceive me! People can go on rationalizing. You think you did it because I said sex is stupid? You would have done it anyway! Even if I had said that sex is very intelligent, then too you would have done it. If I had not said anything about sex, then too you would have done it.

Have a look at your mind. Try to understand how you go on rationalizing and deceiving yourself. And you cannot understand what I am saying unless you rise a little higher from the state of consciousness where you are right now. If you want to see more you have to rise a little higher.

It is as if you are standing on the road and I am sitting on the treetop. I say to you, "A bullock cart is coming down the road." You say, "I don't see any bullock cart. There is no bullock cart." But I can see; my perspective is greater because I am on a height. You will only see the bullock cart when it comes very close to you, and then after a few yards it will disappear again. And I will say to you, "It has not disappeared. It is still there on the road." You will say, "It is no longer there, it is gone."

The higher you rise, the more you can see. And when you reach the ultimate height, Buddhahood, you can see everything. Then there is no past and no future; then there is only present. And in that clarity, sex is the most stupid thing because it keeps you in bondage the longest. I am not condemning it, I am simply stating a fact. It is your bondage. It keeps you unconscious. It does not allow you to see what you are doing. You are possessed by it.

Back in the early 1960's when France was fighting its last colonial war, a draft-dodger from Paris pretended to have poor eyesight during his physical at the army induction center.

The army doctor didn't buy that, so he sent for a gorgeous young nurse and told her to take off her clothes.

"Describe what you see, young man," the doctor asked.

"All I see is a blur, doctor," the slacker replied.

Said the military M.D., "Your eyes may not be as good as they should be my lad, but your prick is pointing straight toward Algeria!"

That's why I call it stupid: it keeps you unconscious, it keeps you in a kind of possession. It is hormonal, it is chemical. It is not you; it is just your biology that goes on forcing you to do certain things. If you watch, you will be surprised: What are you doing? And why are you doing? If you watch you will be surprised: What are you gaining out of it? What have you gained up to now? And in your saner moments you know perfectly well what I am saying, you understand it; but those saner moments are very superficial -- they come and go -- and soon you are back in the same trap again.

Mastananda, go back again, do it right away, but be watchful, be meditative. And I will be there, standing by your side, and let us see what happens. Either you will not be able to do it at all or you will find that it is a biological compulsion, it is an obsession, it is not you. Your consciousness will remain floating up; deep down in the valley it will happen, but you will remain detached, unconcerned, cool. And that will give you the insight.

Sex becomes a tantric experience when meditation is added to it.

The fourth question

OSHO,
WHY DO WIVES ALWAYS CLOSE THEIR EYES DURING LOVE-MAKING?

Gyanesh,
THEY CAN'T BEAR to see their husbands having a good time!

And the last question

OSHO, I AM SURE MY HUSBAND IS DECEIVING ME. LAST NIGHT HE CAME HOME WITH LIPSTICK ON

HIS SHIRT, BUT WHEN I ASKED HIM ABOUT IT HE SAID IT WAS TOMATO JUICE. WHAT SHOULD I DO?

Vandana,
ASK HIM, "Who is this tomato?"

Walking in Zen, Sitting in Zen

Chapter #2
Chapter title: This Is Sacred, This Is Divine

6 March 1980 am in Buddha Hall

Archive code: 8003060
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The first question

OSHO, WHAT IS ZEN?

Sagar,
IT IS ALMOST IMPOSSIBLE TO ANSWER because Zen is not a philosophy, it is not a doctrine. It is an experience, an experience of your own interiority, of your own subjectivity -- not an objective experience. If it were some object outside you, there would be a possibility of describing it, of analyzing it, of defining it. It is indefinable by its very nature; it is not within the grasp of intellect. It is an experience of dropping out of your mind, disappearing from your mind into your being, slipping out of the mind and entering into your being.

The mind is a false entity; your being is your real face, your original face. The mind is created by the society, hence there are different kinds of minds -- Hindu mind, Christian mind, Jewish mind -- but the being is one; it is neither Christian nor Hindu nor Mohammedan. Being is not even individual, it is universal.

It is like a dewdrop slipping into the ocean. It disappears as a dewdrop; nothing remains of it as a dewdrop. It dies, but, on the other hand, it is reborn. It becomes the ocean. But there is nobody to say what has happened and there is no way to say it; no words are adequate enough.

I can tell you how it happens, but I cannot tell you what it is. I can indicate towards it... fingers pointing to the moon... but fingers are not the moon. And there are millions of people who go on worshiping the fingers. The more attached you become to the fingers the less capable you will be of seeing the moon. The fingers have to be forgotten. Once you have got the point where to look, then forget the fingers and look at the moon.

Zen is one of the purest spiritual experiences, uncontaminated by any thought, any theology, any speculation. It is non-argumentative, it simply is.
Listen to Yoka. Yoka says:

DEAR FRIEND, DO YOU KNOW THE TRUE MAN OF ZEN? HE HAS FORGOTTEN THE INTELLECTUAL UNDERSTANDING OF WHAT HE HAS LEARNED IN ORDER TO REACH PROFOUND UNDERSTANDING.

HE LIVES IN EQUANIMITY, CALM AND CONTENT. HE IS FREE FROM ALL CARE, AND HE ACTS NATURALLY AND REASONABLY. HE DOES NOT STRUGGLE TO AVOID ILLUSION NOR DOES HE SEEK FOR SATORI.

HE KNOWS THAT ILLUSION IS UNFOUNDED AND THAT SATORI IS NONE OTHER THAN HIMSELF. HE SEES THE REAL NATURE OF NOT-KNOWING AS THE NATURE OF THE BUDDHA AND HE SEES THAT THE REALITY OF HIS ILLUSORY BODY IS EQUIVALENT TO... THE ETERNAL BODY OF THE BUDDHA.

WHEN HE FULLY REALIZES the body of the Buddha, the body of the universal law, HE HAS NOTHING. He becomes nothing.

HE HIMSELF IS THE SOURCE OF ALL THINGS AND HIS ORDINARY LIFE IS ANOTHER NAME FOR THE ETERNAL BUDDHA.

If you live in this understanding, you can change in a single moment. You can transform yourself absolutely, without wasting any time.

Beautiful hints. First, you have to forget all that you have learned. All your learning is a barrier. Put it aside. Zen cannot be learned and cannot be taught, but you can imbibe it, you can imbibe the spirit of it.

Living with a Master you can drink, you can drink the invisible nectar, you can be filled with it, but you will have to fulfil one condition: you have to put the mind aside.

Gayan has written to me that while listening to me she feels like dancing. That's how the disciple is bound to feel: something inside you starts dancing, singing. Something inside you rejoices. Something inside you immediately falls in tune with the Master; a deep synchronicity happens. It cannot be taught, it cannot be learned, but it can be transferred. That transfer is beyond words and beyond scriptures. It needs a totally new art: the art of surrender, the art of total let-go.

The first condition is: forget all that you have learned. The second condition is: be calm, quiet, contented. Desire keeps you away from the present moment, far away. And Zen is the taste of reality here and now. It is the *feel* of the here and now. Zen is not concerned with any God after death, Zen is concerned with the godliness that surrounds you right now.

These sounds, these birds, these trees, these people, this silence... three thousand people disappearing into a silence, losing their identities, egos... and suddenly Zen is there! It becomes almost tangible. You can touch it, you can eat it, you can drink it. But there is no way to convey it through words. You have to be calm and quiet and contented so that you can be in the present. You have to be free of all care.

Care simply means you are not trusting existence; you are trying to be careful on your own. You are afraid. You are not yet aware that existence cares for you, that it mothers you, that it fathers you. Once you start feeling the mothering, the fathering that surrounds you, in the air, in the sun, in the moon, in the stars, you drop caring for yourself. There is no need to be worried. You start flowing with existence. You drop pushing the river. And then, Sagar, you will be able to understand what Zen is. You have to live naturally and reasonably.

Remember, the society has made you absolutely artificial. It has given you ideas, it has imposed certain moralities, characters upon you. It has destroyed your spontaneity. You have to regain it, you have to reclaim it. That is the most essential thing to be done.

Once you have claimed your naturalness, Zen starts welling up within you. Zen is your nature, your very nature. When you are spontaneous and responsible, responding to reality moment to moment without any ready-made formulas, reflecting reality like a mirror, *you are* living the life of Zen. And that is the reasonable life -- not rational, remember, but reasonable.

A reasonable man is not rational. They are not equivalent, they are not synonymous. The rational man is never reasonable, the rational man tries to deny all that is irrational. And life consists of both the rational and the irrational. The reasonable man accepts both. He accepts the paradox of life: he accepts the rational, he accepts the irrational; he sees no inconsistency in them. Hence he remains undivided; nothing can divide him. No division exists in his being and he sees no division anywhere. Life and death are one to him, summer and winter are one to him, men and women are one to him. He knows that divisions are superficial; deep down everything is one. He knows the oneness of life, hence he is not disturbed by any contradictions.

The man of Zen contains all contradictions. He is vast enough, he can contain contradictions. He enjoys paradoxes. He does not make life a problem. He looks at life as a mystery. He is not interested in solving it, he is interested only in living it -- living it to the uttermost.

HE KNOWS THAT ILLUSION IS UNFOUNDED.

Hence he is not worried like the Hindu monks who escape from the world because the world is illusory. Do you see the stupidity of it? If the world is illusory, why are you escaping from it? For what? If it is not, if it is not really there, then why are you escaping?

If you see a man running and you ask him, "Where are you going?" and he says, "There is a rope which only *appears* to be a snake -- it is not a snake -- and I am running away from that appearance of a snake," you will say, "You are stupid! If you know it is a rope, then stop running. And if you know it is not a rope, then stop saying that it is illusory, that it is only an appearance."

But that's what Hindu monks have been doing for thousands of years: calling the world *maya*, illusory, and yet renouncing it. Renounce your wife because the wife is illusory, renounce your children because they are illusory, renounce your day-to-day, ordinary life because it is illusory. Escape to the Himalayas -- everything is illusory. But then why are you escaping? From what?

That is the beauty of Zen. Zen says:

HE KNOWS THAT ILLUSION IS UNFOUNDED AND THAT SATORI IS NONE OTHER THAN HIMSELF.

He knows that all is illusory so there is no need to escape. It is unfounded, you need not be worried about it. It is a rope -- it *appears* to be a snake. So why escape? Why renounce? Let it appear to be a snake, let it be there as a rope. Whatsoever it is, the appearance is unfounded, hence there is no need to renounce.

Zen does not teach renunciation. It teaches understanding, awareness, alertness, the capacity to see things as they are. And then there is no need to escape from anywhere. Wherever you are, Zen helps you to relax.

And there is no need to search for God, to search for *satori*, *samadhi*, enlightenment -- the very search is a barrier. We search for things only if they are not within our being; if they are within our being, there is no need to seek and search. Just relax! In that very relaxation you have found them. Satori *is* our nature. Samadhi *is* our nature. God is our nature. Hence, the man of Zen goes nowhere; he simply rests in himself.

HE SEES THE REAL NATURE OF NOT-KNOWING AS THE NATURE OF THE BUDDHA...

To function from the state of not-knowing is to function in the present. If you function from the state of knowing you are functioning out of the past. All knowing is from the past. Knowledge means the past: your experiences, your memories. If you function through them you are not responding to reality. The only way to respond to reality is to be utterly innocent.

When you function from the state of not-knowing, your response is total and always adequate. It always brings fulfillment, it is liberating. Hence Yoka says it is: "the nature of the Buddha".

And when you realize this totally, you are nothing. Not that you become an enlightened soul, no; you disappear The ego is found no more. There is nobody to become enlightened: that is enlightenment. According to Zen, when there is nobody to be enlightened, enlightenment has happened. When you are just a pure nothing, a silence so profound, so unfathomable that there is no way to measure it; so virgin, so pure that nobody has ever walked into it -- even you cannot enter into it -- only when you disappear, is it there.

This nothingness is the ultimate truth. Buddha calls it *shunya*, the void. And if you can live in this nothingness, then your ordinary life is another name for the sacred life.

That is one of the greatest messages of Zen. It does not destroy your ordinary life, it enriches it. All other religions have been destructive, they have been poisoners, they have been condemnors. They have been condemning your ordinary life and praising some ideal life which exists nowhere. They condemn that which is and they praise that which is not.

Zen says: This is all. There is no other life, there is no other existence. This ordinary existence is

beautiful. There is no need for any other world; this world is more than enough. Zen is the greatest alchemy. It transforms your ordinary, mundane life into a sacred, holy life.

A Zen Master, Rinzai, was asked, "What did you used to do before your enlightenment?"

He said, "I used to do the same as I am doing now. I used to carry water from the well for my Master and I used to chop wood for my Master and for the commune. I continue to do the same: I carry water from the well and I chop wood for my disciples."

The man said, "But then what is the difference between an enlightened man and an unenlightened man?"

Rinzai said, "The unenlightened man thinks that this is an ordinary life -- chopping wood, carrying water from the well -- and the enlightened man knows this is holy, this is sacred, this is divine."

And the last thing to be remembered, Sagar, is that Zen does not believe in a gradual process. It says: Because your nature is Buddha, because your very nature is enlightenment, you can get it right now. There is no need to wait even for a single moment. Zen believes in sudden enlightenment, hence Yoka says it can happen in a moment.

All other religions are postponements. Hindus say you will have to be born many many times; only then can you get enlightened. Why? -- because first you have to undo all the bad karmas that you have done in your past lives. Now, you have lived for millions of lives, how long is it going to take to undo those karmas? And while you are undoing those karmas you will be doing other karmas, so again you will be accumulating bad karma. That means it is impossible to become enlightened or next to impossible.

Zen says: Whatsoever you have done has been done in a dream. Wake up, and it is finished. It is not that when you wake up you first have to undo what you have done in your dream; just by waking up all dreams are finished. Knowing that they were dreams is to end them. You have lived your sleepy life for many lives and whatsoever you have done has been done in your sleep. It is nothing very important: it is of the same stuff that dreams are made of.

Just wake up!

The second question

OSHO,
WHY DO ALL THE AWAKENED ONES SAY THAT MAN IS ASLEEP? I DON'T AGREE. I THINK I AM FULLY AWAKE. WHAT DO YOU SAY?

Niraj,

It is impossible to understand what the awakened ones say unless you are also awakened. They speak your language -- they have to speak your language out of sheer necessity, because there is no other language -- but their meaning is totally different.

When the Buddhas say that you are asleep, they don't mean ordinary sleep. Of course, you are not ordinarily asleep, you are awake. You go to the marketplace, you go to the office, you do your things. Of course, in the night you sleep. But Buddhas say you are asleep twenty-four hours a day. Certainly they are not using the word "sleep" in the same sense which you are acquainted with; they mean something else, something totally different. They are talking about a metaphysical sleep. They are talking about an inner state of unconsciousness.

You walk, you talk, you do a thousand and one things, but like a zombie. You live mechanically. You don't live in awareness. When you listen to the awakened ones you are listening again through all the barriers that you have created in your sleep, through all the layers of your sleep. You go on misinterpreting them. Of course, you are right -- you are awake, Niraj. In that sense, all the Buddhas are wrong. They too know it. But when they say you are asleep they mean something more fundamental, not the ordinary sleep, not the ordinary awakening.

When they tell you, "Wake up!" they mean: Be totally conscious so that nothing unconscious and dark remains in your being, so that no nook or corner of your being remains dark and unconscious. Right now only a very small part is conscious -- one-tenth -- very fragile; nine-tenths of your being is unconscious. You are just like an iceberg: just a little fragment of it shows on the surface -- one-tenth, exactly one-tenth

-- and nine-tenths is underneath the water.

When you listen to the awakened ones you will have to learn to understand their language, not according to you but according to them.

As the Prime Minister was waiting to board the special plane that was taking him to the capitals of Europe, the Home Secretary, who had come along to see him off, whispered, "What is your advice on the Homosexual Bill?"

"Oh... yes... hmm," said the Prime Minister. "Tell him we'll pay him off when I get back!"

You listen according to yourself. You don't listen silently. You don't listen having put your mind aside.

"Have you ever had an X-ray before this?" the doctor asked the sexy Italian girl.

"No, doc," she said, "but I have been ultra-violated a couple of times."

Your mind is constantly distorting; it is giving its own color to everything that it hears. Your mind is making you stupid, although you think your mind is making you intelligent.

Listening to the Buddhas needs a certain space, a different kind of space. You have to listen very silently, you have to listen without any thoughts. You have not to listen with any prejudice, you have not to decide for or against. You are not to be in a hurry to decide whether they are right or wrong. Just listen without being for or against. Don't be in a hurry, otherwise you will do something stupid.

The Polish rapist is standing in the "line-up" of criminals at the police station. Bright lights blaze in his face. There are sleazy characters to either side of him.

The police bring in the rape victim, and he jumps forward and shouts, "That's her!"

Keep your stupid mind silent. Tell the mind, "Please be quiet." It is okay in the ordinary world but not with the Buddhas, not with the awakened ones.

Whenever new disciples used to come to Gautam the Buddha he would say to them, "For two years just sit by my side silently, then something will be possible. Then I can say something to you and then you will be able to understand."

Once a great philosopher, Maulingaputta, came to see him. He had thousands of disciples of his own. He was a well-known philosopher, very much respected, a great scholar. When Buddha said to him, " For two years be here and be silent, then there will be a possibility of something transpiring between me and you," of course he was offended.

He said, "Do you think I am an ignorant person that cannot understand you? You can say whatsoever you want to say right now; there is no need for me to wait for two years. I can understand the Vedas, the Upanishads, the Gita -- why not you?"

Buddha said, "If you have understood the Vedas, the Upanishads, the Gita, why have you come here? For what? Your questions are answered! If you have understood the Upanishads, then what is left? Then don't waste my time. You know already. So get lost!"

He must have felt very shocked. He had come with five hundred disciples; they were also shocked. But he must have been a man of great guts -- he understood the point. He said, "That's right. If I had understood -- really understood -- then there would have been no need to come to you. I have come to you because my questions have not yet been answered. I know all the Vedas and the Upanishads, but they have not transformed my being."

Then Buddha said, "Follow what I am saying. For two years no asking of questions. Unlearn everything. For two years keep quiet and be silent and sit here."

When this was happening, Sariputta, one of Buddha's great disciples who was sitting there, started laughing.

Maulingaputta said,'Why is this man laughing? Is he crazy or something?"

Buddha said, "You ask him."

Sariputta was asked. Sariputta said, "I am laughing because this man is really very cunning" -- he is talking about Buddha -- "I came just like you and he told me to be quiet and silent for two years. And in those two years all my questions disappeared. Now I have nothing to ask! And he goes on asking

me,'Sariputta, why don't you ask now?' So my suggestion to you is: if you want to ask, ask now; if you don't want to ask, then listen to him. Then be silent for two years."

And this happened. After two years Buddha asked Maulingaputta -- exactly after two years -- "Where are your questions?"

And he laughed, bowed down, touched his feet, and he said, "They have disappeared in silence. Just watching you, just seeing you, slowly slowly my clarity became more and more transparent. The mind disappeared and I could see you with a no-mind. A totally different kind of relating has happened. Something has transpired. There are no questions, no answers either, but I am utterly contented. I have arrived home."

A man says to his friend,'When you get to New York, call up my college chum, Jimmy Sexover. He is now working at the XYZ Company."

When the out-of-towner reached New York he phoned the XYZ Company and asked the receptionist, "Have you a Sexover there?"

"Sex hour? Hell!" she replied. "We don't even have a coffee break!"

You say, Niraj: WHY DO ALL THE AWAKENED ONES SAY THAT MAN IS ASLEEP?

Because man *is* asleep! It is a simple fact. Watch yourself and you will find the truth of it.

You say: I DON'T AGREE.

YOU CAN'T agree. You will have to disappear for the agreement to happen. If you persist, agreement is not possible. Both things are not possible: you and the agreement. Either the agreement is possible, then you will not be there, or you are possible, then agreement will not be there.

You also say: I THINK I AM FULLY AWAKE.

If you are awake there is no need to think that you are awake. When you love a woman you don't say, "I think I love you." If you say that she will slap your face! If you love her you love her. What is the point of saying, "I think"? When you are thirsty you don't say, "I think I am thirsty." If you are thirsty you *are* thirsty. You simply say, "I am thirsty."

You say: I THINK I AM FULLY AWAKE.

You are fully asleep! Maybe dreaming in your sleep that you are awake... that is possible. That's what thinking is all about: dreaming, dreaming with open eyes.

Listen to the Buddhas. Be more silent, quiet, calm. In your silence you will disappear, and then the agreement, then the harmony... It is not a question of agreeing philosophically, it is a question of being harmonious with the awakened one, falling in tune with his being. That's what real agreement is.

Niraj, if you go on thinking like this you will miss me totally. Here, thinking is not required, non-thinking awareness is required. It is hard to put thinking aside because we are so much accustomed to thinking and we think it is very clever to think about everything. There are things you cannot think about; either you know or you don't know. And the things I am talking about belong to that category: either you know or you don't.

If you are fully awake, what are you doing here? Such a nice guy, what are you doing here? If you are fully awake, go and help other people to be fully awake. But you are *not* awake. I know you, I know your sleep -- it is deep. You need a real hammering on your head. Unless your skull is broken you will not awaken, you will not be able to wake up.

Ordinary alarms won't do. I am creating extraordinary alarms. So I go on sending you from one group to another group. That means being pulled and pushed and beaten and shaken and shocked. We don't leave any opportunity for you to remain asleep. Only when a little bit of awakening happens to you will you understand what is happening here, what is transpiring here between me and the mad people who have gathered here.

OSHO, CAN AFFIRMATIONS BE HELPFUL FOR DECONDITIONING THE MIND?

Anne Halpa,
Deconditioning is possible only through negations, never through affirmations. Affirmation is the way of conditioning the mind. You have to negate: *neti neti*. The Upanishads say: "Neither this nor that." You have to go on negating till nothing is left to negate. When there is absolute emptiness and no content is left to be negated anymore, this is the state of a deconditioned mind.

A deconditioned mind is not a mind at all, it is a nomind. And how can you achieve a no-mind through affirmations? Affirmations mean that you are repeating something constantly, creating an atmosphere of autohypnosis. That's what people have been doing for thousands of years. Go on telling the child, "God is. He created the world," again and again and again -- and the whole society goes on repeating it in the home, in the school, in the church -- everywhere you go on repeating it -- and the child becomes conditioned. Then he starts thinking as if he knows that God is. He is simply a gramophone record! It has become imprinted on his mind that God is. If he had been born in Soviet Russia the situation would have been just the opposite, because there they go on repeating, "There is no God."

One of my friends visited Soviet Russia. He was a teacher, and he was very interested in the Soviet system of education, so he visited schools, colleges, universities -- many schools. And he told me that even small children laugh at the idea of God.

On his first visit he went to a small school and asked the small children, "Do you believe in God?" They all laughed. They said, "Do you?" And he said, "Yes, I believe in God." And they said, "In the past, primitive people used to believe in God, ignorant people used to believe in God. Now nobody believes in God." These children are conditioned to believe that there is no God.

Just because of the word "no", don't think that it is a negation -- it is an affirmation. Affirmation can be of belief, affirmation can be of disbelief.

Real negation means helping people to get rid of all kinds of beliefs and disbeliefs, helping them to get rid of all the conditionings that the society enforces upon you.

Adolf Hitler in his autobiography writes: "There is only a very small difference between truth and untruth. Truth is untruth repeated many times, that's all."

And he is right in many ways. Repeat any untruth, just go on repeating it, and sooner or later people will start believing it. People have believed in all kinds of things for the simple reason that the people who were in authority were believers, they believed in these things. If they believed in God, then the masses believed in God. People look up to the authorities: the priests, the politicians, the rich people, the scholars, the professors. If they are all believers, then there must be a God. If they believe that there is no God, then the masses start following them. The masses are simply imitators. And the society -- every society -- creates a certain atmosphere of conditioning. No society exists in the world yet which does not live through this process of conditioning.

And the whole process of conditioning is harmful, poisonous, because it destroys the freedom of the individual. It destroys his capacity to inquire into truth. It destroys his adventure into life. It destroys his initiative to explore what is. Before he ever asks a question, the answer is imprinted upon him. And the people who go on doing this have vested interests. The priests would like you to believe in God. The communists would like *you not* to believe in God. There is *nobody* who is interested in you; they are all interested in their vested interests.

So, Anne Halpa, affirmations cannot be helpful. All affirmations are conditionings. You need total negativity.

That's what Zen is: it negates. It says there is no God, it says there is no soul, it says there is no paradise, it says there is *nothing*. It leaves you nothing to believe in. Even if you start believing in nothing, the Zen Master is going to hit you hard.
It happened:

A disciple of Bokuju would again and again bring his new experiences -- that he had experienced energy rising in his spine -- and he would be beaten. And Bokuju said, "Get out of here! Don't bring such nonsense

to me! You are not it. You are the watcher who watched the energy rising. So don't get identified with it, otherwise it is again a new identification, a new ego: the birth of a new ego, a spiritual ego, which is far more dangerous than ordinary egos."

Then he came one day and said, "You are right. Now I am seeing great light. I am full of light, all is light!"

He was beaten again and he was told, "You are not light either, you are the watcher. Who is seeing the light? You are the seer."

And it went on this way again and again for years. After ten years he came really happy, fell at the feet of the Master and said, "Now you will be happy with me -- no need to beat. I have experienced nothingness!"

And this time the Master was so angry! He threw him physically out of the window -- of a two-story house. He fell on a rock, and the Master looked from the window and said, "How are you feeling now?"

And the hit was so hard that it really brought him to his senses! He started laughing. Lying down there on the rock he started laughing. The Master also jumped from the window, embraced the disciple and told him, "Now I am happy, really happy!"

The other disciples asked, "What has transpired? It is so mysterious!"

Bokuju said, "To say,'I have experienced nothingness,' is wrong because then you have made an object of nothingness. Nothingness has again become your affirmation -- a thought, a content. You have to get rid of nothingness too! When he laughed, then, in his laughter, I could see nothingness. There was nobody who was laughing, there was simply laughter -- no claim, no claimer, just simple laughter, pure laughter. There was nobody who was laughing."

And that very moment the Master felt connected with the disciple for the first time. Otherwise, all those experiences were creating barriers.

Affirmations can't help. All affirmations are conditionings.

"Cats, my dear," said the spinster, "I hate the very sight of them. I had a sweet little canary and some cat got that. I had a perfect parrot, and some cat got that. I had an adorable fiance, and -- oh, don't mention cats to me!"

This is how things become conditionings. Now the very word "cat" has become associated with many many bad experiences. The word "cat" has nothing to do with those experiences.

It is said of Napoleon that he was defeated because of cats. The enemy general brought seventy cats in front of the army because he came to know that the moment Napoleon saw cats he went crazy. He would lose all balance, he would lose all intelligence and become very nervous.

And that was a truth, because when Napoleon was only a six-month-old child, a wild cat had jumped on his chest, and since then, although he could fight with lions, don't mention cats! That had become a very deep conditioned reflex.

Behaviorists all over the world are trying to manipulate this process of conditioning in order to create a robot-like humanity. Skinner says that we can change the whole of humanity within a few years. There is no need for a Buddha or a Jesus or a Mohammed to change humanity -- and they have not changed it. For centuries they have been teaching, and nothing has happened; humanity has remained the same. We can change humanity very easily. All that is needed are methods of conditioning people.

If you want somebody not to steal there is no need to put him into prison for ten years. That is not going to help; in fact, that will condition him to be a bigger thief than he ever was, because he will be living with thieves. He will be living with greater experts than himself and all that he is going to learn is why he got caught in the first place. Next time he is not going to commit the same mistake.

That's why once a person goes to jail he becomes a regular. Then he comes again and again. Then the jail becomes his home -- he becomes a jail-bird. He goes outside only to practice his art, and he comes back again to do the homework. The homework he does in the jail.

Skinner says there is no need to waste time, just give him electric shocks and within two, three weeks we will condition him. He will never think of stealing. Even the idea of stealing will be enough, and he will start trembling and he will fall down on his knees. Just the very idea will be enough to make him so nervous... All those electric shocks will be remembered by him.

He proposes that every vice can be dropped from humanity just by giving electric shocks or with

methods like that, and all virtues can be established by giving rewards, beautiful rewards.

For example, they have found that in your head there are different centers for different experiences. There is a pleasure center: when you are making love, the pleasure that you derive from it has nothing to do with your genital organs, it happens in your head. The genital organs simply trigger a process. In fact, the pleasure happens in your head, in your brain.

Now, Skinner says there is no need to go into such a long process of courtship and talking nonsense to a woman or to a man and then getting caught and married and having a thousand and one troubles. He says simple things are possible. You just have to keep a small box in your pocket which will be connected with the pleasure center in your head -- without any wires, it will be a wire-less connection. So don't be worried that people will see wires coming out of your head and going into your pocket, and everybody will know what you are carrying in your pocket! Just a small box in the pocket, and you can push the button, and suddenly you have a great orgasm and you are all smiles!

Skinner says to reward people for their virtue, for their good deeds, by manipulating their pleasure center, and then they will keep doing those things.

For example, if whenever you go into the church suddenly you have great orgasms, naturally you will go more often. In fact, you will not leave the church at all! You will have to be forced to go out and do something else.

Skinner was working on a rat. He connected the rat's pleasure center with a small box and taught the rat to push the button. You will be surprised what the rat did: six thousand times he pushed the button; until he fell dead he went on pushing! He forgot everything else. He forgot food, he forgot to drink, he forgot everything else. He just went on and on pushing -- six thousand times. Poor rat! Could not bear that much joy! Died, but died in ecstasy!

This can be done to man. This is going to be done because the idea is simple, very simple, and the process is simple. And governments are bound to use it because it is easy to condition people not to do certain things and to do certain other things. Then everybody will be a saint and nobody will be a sinner. But saints or sinners, they will all be robots. They will not have any choice of their own.

Ultimately it can happen that there is no need to have your own small boxes. Just in every country's capital -- in New Delhi, in Washington, in London -- the prime minister or the president holds the key. And every once in a while he pushes the button and the whole country goes into an orgasmic joy! Then everybody will be obedient. Nobody will break any commandments, nobody will go against them. And the whole country can be punished just by pushing a button, because just as there is a pleasure center in the brain there is a pain center in the brain. Just push the pain center and you are in such agony, you are in hell.

But this is not going to bring freedom to humanity. This will be the destruction of all freedom and all possibility of freedom. It has to be stopped.

Anne Halpa, affirmations, whether repeated in the old, primitive way or done by a more scientific, technological methodology, are the same. Man needs to be totally free of all conditionings. And that is possible only through absolute negation. Only pure consciousness is left and everything else is negated. Just the watcher is left and nothing to watch. The seer is left and nothing to see. The experiencer is left and nothing to experience.

That's what we in the East have called "the witness". And that is transcendence -- transcendence of all bondage, transcendence from body, mind, and all the limitations that body and mind impose upon you. *Nirvana is* possible, absolute freedom is possible, but only via the negative.

The fourth question

OSHO,
WHAT IS COMPASSION?

Anand Shama,

We know what passion is hence it is not very difficult to understand what compassion may be. Passion means a state of biological fever -- it is hot. You are almost possessed by biological, unconscious energies. You are no longer your own master, you are just a slave.

Compassion means you have transcended biology, you have transcended physiology. You are no more a

slave, you have become a master. Now you function consciously. You are not driven, pulled and pushed by unconscious forces, you can decide what you want to do with your energies. You are totally free. Then the same energy that becomes passion is transformed into compassion.

Passion is lust, compassion is love. Passion is desire, compassion is desirelessness. Passion is greed, compassion is sharing. Passion wants to use the other as a means, compassion respects the other as an end unto himself or herself. Passion keeps you tethered to the earth, to the mud, and you never become a lotus. Compassion makes you a lotus. You start rising above the muddy world of desires, greed, anger. Compassion is a transformation of your energies.

Ordinarily you are scattered, fragmentary. Some energy is being absorbed by your anger, some energy is being absorbed by your greed, some energy is being absorbed by your lust, and so on and so forth. And there are so many desires surrounding you that you are left without any energy; you are left hollow, empty.

And remember what William Blake says -- there is great insight in it -- he says, "Energy is delight." And you don't have any energy left; all your energy keeps on going down the drain. When all these energies are no longer being wasted they start filling your inner lake, your inner being. You become full. A great delight arises in you. When you start overflowing, you have become a Buddha and you have come upon an inexhaustible source.

Compassion is a key word, but you will understand it only if you go deep into meditation. Meditation is the key to transform passion into compassion. You will have to become more conscious. Right now you are unconscious -- notwithstanding what you think, you *are* unconscious.

A girl taking a job in an office is asked by her intended employer how much she hopes to earn.
"Twenty dollars a week," she answers.
"Twenty dollars?" he says. "I'll give you that with pleasure."
"With pleasure, that will be thirty dollars," she replies.

Watch what you do, what you say, what you think, and you will be surprised: without taking any alcoholic beverages, without taking any drugs, you are in a mess.

Mrs O'Brien was berating her husband for his drunken behavior at the party the previous night.

"Sure, and you were making an ass of yourself," she asserted, "cavorting around like that!"

"I was not cavorting or nothing!" O'Brien defended himself. "I was walking as straight a line as any man there... till all those people started stepping on my fingers!"

Just look at what you have been doing to yourself, to your life. What have you made of yourself? What have you gained? What meaning have you attained? What significance have you experienced? People don't ask such embarrassing questions because then they feel very depressed. But these questions have to be asked. Unless you ask these questions you are not going to change.

An Irish immigrant walked up to a vending machine, put in a coin, and pressed the button labelled "Coffee, double cream, sugar". No cup appeared. Then two nozzles went into action, one sending forth coffee, the other, cream. After the proper amounts had gone down the drain where the cup should have been, the machine turned off.

"Now, that's real automation!" the Irishman exclaimed. "This thing even drinks it for you."

Man goes on living like a robot, functioning well, efficiently. In fact, the more like a robot you are, the better you function, the better the society feels with you -- because it is a society of robots. To be awakened, alert, conscious here is dangerous. It is a society of blind people; to have eyes is to invite danger.

But without creating consciousness you will never be able to know the beauty, the blessing that God has bestowed upon you. You will never know the great opportunity that has been given for you to grow, to become. You can be sunlit peaks and you are just dark holes!

"Shit!" said Polaris. "I got a real jolt in court this morning. The judge fined me five hundred dollars for attempting to rape some broad I met on the subway. And then when he took a good look at her he fined me an extra ten dollars for being drunk!"

If you become alert to at least one thing -- that you are not alert -- that's a great beginning.

A big Irishman said to a homely woman on the subway, "My God, you're looking lovely tonight."
"Oh, thank you, sir."
"But don't mind what I say, I'm drunk."

Even if you are aware of that much -- that you are drunk -- you are not absolutely drunk.

Socrates says, "If you know that you don't know, that is a great beginning. Then it is possible for you to know." To be aware that "I am ignorant" creates the possibility of seeking, searching in your own interiority for the truth -- for your truth.

Compassion is the ultimate transformation of passion. You are in passion, but you go on thinking that you are right as you are. You go on defending yourself. And anything that disturbs your comfortable, mechanical life, you go against.

One visitor has written to me: "Your medicine seems to be too bitter. Are you sure, Osho, that you are a physician and not a horse doctor?" When I look at all the monkeys and the donkeys and the Yankees surrounding me, I wonder myself! I must be a horse doctor. The medicine *is* bitter and it is difficult to push it down your throat.
I have heard:

Mulla Nasruddin went to the horse doctor and said "My horse has become so lazy that something has to be done. He does not run. He does not even walk! What to say about running? So give me something really vital."

The doctor said, "We have the medicine, but it is very bitter and the horse may not take it, so you will have to use a certain device. Take this bamboo pipe, it is hollow within. Fill it with the medicine -- it is a powder." He gave the powder. "Put one end of the pipe into the horse's mouth and the other in your own mouth and then blow so that it will go down the horse's throat."

Everything went well up to the last moment... the horse blew first! Nasruddin, an eighty-year-old man, jumped the fence of his garden and ran so fast that no Olympic runner would have been able to compete with him.

His wife rushed to the horse doctor. She said, "Give me a double dose immediately because I have to catch him! He has escaped!"

Looking at you, I can only say that I must be a horse doctor. But I take every care so that you cannot blow before I blow!

The medicine is bitter because the first thing to be understood is that you don't know anything. It is bitter to accept. The second thing: you are a machine. It is very bitter to accept. The third thing: you are just living in mud, crawling into dark holes, while you are meant to be flying into the sky towards the sun. It is hard to accept. You want lullabies, you want me to sing beautiful songs to you so that you can fall asleep, so that you can dream better dreams.

When you come to me you don't come to be awakened, you come to me so that you can dream beautiful, sweet dreams. That is *your* purpose in coming; that is not *my* purpose in being here. Once you are here you are caught. Then, slowly slowly, I start taking your dreams away. Then, slowly slowly, I go on destroying your illusions. Once your illusions are dropped, your dreams shattered, a great awakening is waiting for you -- a great awakening which makes you a Buddha.

And when you are a Buddha, only then will you experience what compassion is. It is cool love -- not cold, mind you -- cool love. It is a sharing of your joy with the whole of existence. You become a blessing to yourself and a blessing to the whole existence. That is compassion. Passion is ugly, compassion is beautiful. Passion is a curse, compassion is a blessing.

The last question

OSHO, I WROTE TWENTY QUESTIONS AND TORE THEM ALL UP. I REALIZED THAT ALL I WANTED WAS TO SAY, "HELLO, OSHO. I AM STILL HERE," AND TO HEAR YOU SAY MY NAME IN LECTURE.

Hello, Deva Mohan. How do you do?

Walking in Zen, Sitting in Zen

Chapter #3
Chapter title:... And Something More

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The first question

OSHO, YOU SAY: GO BEYOND THE MIND. DO NOT LISTEN TO ITS CHATTER. DISCIPLINE IT AND MAKE IT A SERVANT. DO NOT BE ITS SLAVE. BUT HOW TO KNOW WHEN THE MIND IS BEING DISCIPLINED AND WHEN IT IS BEING REPRESSED? ALSO, WHEN I TOOK SANNYAS THE OTHER NIGHT YOU SAID NOT TO GET HOOKED ON YOU. I HAVE TO TELL YOU THAT YOU ARE CLOSING THE STABLE DOOR AFTER THIS PARTICULAR HORSE HAS ALREADY BOLTED.

Prem Lisa,
THE DIFFERENCE IS SO GREAT that it is impossible to miss it. Repression happens through fighting with your mind. Discipline happens through being watchful, aware, alert. In discipline, there is no fight implied. In discipline, there is no condemnation, no evaluation. One simply looks at the mind silently, seeing the whole traffic, without saying what is right and what is wrong, what should be and what should not be, just as, standing by the side of the road, you watch the people walking by -- saints and sinners, beautiful people, ugly people, good people, bad people -- but you are unconcerned. It has nothing to do with you; you are out of it.

That's exactly the meaning of the English word "ecstasy". Ecstasy means to be out of the mind. You are just looking, as one looks at the clouds moving in the sky or at the river flowing by -- cool, detached. Neither are you trying to cling to something nor are you trying to push something away from you.

This is pure awareness: you are only a mirror. And in just being a mirror, the miracle happens -- the miracle of discipline. Slowly slowly, the traffic starts disappearing. Less and less thoughts are moving on the road, less and less pictures are appearing on the screen, less and less memories, fantasies. Gaps start appearing.

A mother was telling her child, "Be very careful when you go to school because the traffic is dangerous at rush hour time."

The child said, "Don't be worried. I always wait by the side of the road. When a gap comes by, then I cross the road."

"When a gap comes by..." As you are looking at your mind you will be surprised: gaps come by, intervals when there is nothing to be seen. The observer remains alone and because it is alone it is no longer

an observer either. You can't call it an observer because there is nothing to observe. The mirror is there, but it is not reflecting anything. There is no duality of the seen and the seer. In these intervals discipline arises.

The word "discipline" is also beautiful. It is sometimes very significant to go to the roots of words. "Discipline" comes from a root which means learning. When you are looking at a gap, learning happens. Learning about what? Learning about yourself, because there is nothing else. You are full of awareness. You are just full of your own being, overflowing. And this experience of just being yourself, overflowing, undistracted by anything, undisturbed by anything, is the greatest learning, the greatest possibility of knowing the truth. This is discipline.

From the same root comes the word "disciple." "Disciple" means one who is becoming capable of being utterly silent in the presence of the Master. The disciple is one who allows the interval to happen when he is with the Master. With the Master you are bridged only through silence; when there is nothing in your mind you are bridged. Something then transpires between the Master and the disciple. A flame jumps from the Master into the heart of the disciple. The unlit candle of the disciple suddenly becomes lit. All is joy and light and love, and a great dance arises.

Lisa, discipline can never be misunderstood as repression. Repressions are totally different. In repression you have already decided what is wrong -- *a priori* decisions. In fact, others have decided for you what is wrong and what is right. Now you are simply trying to impose the ideas and opinions of others upon yourself. You will have to repress your nature. You will have to force that which is wrong -- or which you have been told is wrong -- deep into the unconscious. There will be a fight, great turmoil. Instead of bringing silence to you, every method of repression brings more turmoil.

That's why the so-called religious people are more restless, more worried. You are worried only about this world, they are worried even about the other. You are worried only about this life, they are worried about many many past lives and future lives. Your worries are nothing compared to the worries of the so-called religious people. And they are sitting on a volcano, because whatsoever is repressed *is* there; it is not destroyed. Repression never destroys anything; you are simply sitting on top of it. And the danger is that you cannot sit on top of it for twenty-four hours a day; you have limitations. You will get tired, you will need some rest. And whenever you will be tired and you will need rest, repressions will start arising in you.

Hence, even your greatest saints go on thinking, fantasizing, dreaming about all those things that they have repressed.

Mahatma Gandhi has written in his autobiography: "I have been able to control my sexuality as far as my *day* is concerned, but in the night, in my dreams, it comes with a vengeance." This he was writing at the age of seventy... a whole life of repression!

Yes, in the day you can somehow manage, but in the night, in the dreams, that which you have repressed in the day is bound to take revenge. It will come back, it will explode in you.

Hence, down the ages your saints have been very much afraid of sleep. They go on cutting down on their sleep -- five hours, four hours, three hours, two hours. And the less they sleep the greater the danger, because all their repressions have to come in those two hours in a very condensed way. Then they are crowding in from everywhere. And people worship them! The less a saint sleeps, the more people worship him. They say, "Look how much he has sacrificed! What a great austerity he is doing -- he is not even sleeping! Or he sleeps for only two hours or one hour."

The reality is that he is afraid of sleep. And from where is the fear coming? The fear is coming from the fact that when you are awake you can control, but when you are asleep, who is there to control? The controller is asleep, is in a relaxed state. He cannot sit on top of all the repressions, and they will assert themselves.

So, Lisa, if you are fighting with anything, then it is not discipline. I don't teach fight, I teach awareness. It is useless to fight with the darkness, utterly useless and stupid. Bring the light in. Why fight with darkness? And how can you ever hope to win by fighting with darkness? Bring the light in and the darkness is found no more.

You are surrounded by many darknesses: greed, anger, jealousy, lust, ambition, ego. These are layers of darkness. If you start fighting with all these layers of darkness you are not going to win, because there is no way to fight with darkness directly. Darkness does not exist in the first place; it is only the absence of light. So if you want to do something with darkness, don't try to do it directly, do something with light. If you want darkness, put the light out. If you don't want darkness, put the light on. But do something with the light, forget about darkness. If the light is there, darkness is not there. If the light is not there, you cannot avoid darkness. You can close your eyes, you can try to forget about it, you can become occupied

somewhere else, you can take your mind far far away from it, but it is there all the same. And it will show in your acts, in your thoughts, in your behavior. It will come up again and again. You cannot hide it -- it is impossible to hide it. The truth of your being, whatsoever it is, is bound to surface.

Lisa, become aware. And I am not saying what is wrong and what is right. I am simply saying: Be aware; or, awareness is right and unawareness is wrong. When you are aware, things will start changing of their own accord, and then the mind functions as a servant. It is a machine, a beautiful machine, one of the most complex machines invented by nature in thousands of years. Man has not yet been able to create anything comparable to it. Even the best computer is not yet so capable.

A single human mind can contain all the libraries of the world. It is almost infinite. Its capacity is great, its *use is* great, but it should be your servant not your master. As a servant it is beautiful; as a master it is dangerous.

Let consciousness be your master and mind your servant. It happens through awareness. And I am not telling you to control it, because all control is repression. I am not telling you to fight, because all fight is a sheer waste of energy. You are fighting with your own servant -- you are wasting your energy. You need not fight with your servant, you have simply to say, "I am the master"; that's all. You have simply to *be* the master, that's all, and the servant bows down. The servant immediately understands that the master has come in. And how does the master come in? The moment you become awake, the master comes in.

You ask me, Lisa: You SAY: GO BEYOND THE MIND. DO NOT LISTEN TO ITS CHATTER. DISCIPLINE IT AND MAKE IT A SERVANT. DO NOT BE ITS SLAVE. BUT HOW TO KNOW WHEN THE MIND IS BEING DISCIPLINED AND WHEN IT IS BEING REPRESSED?

It is very simple. Nobody can ever mistake the two, nobody can ever confuse the two. They are so different -- just like light and darkness, just like love and hate, just like flowers and thorns, just like poison and nectar. They are so totally different! But if you *think* about them you may get confused. In thinking you cannot make the distinction. Don't think about them -- experiment, experience, and the distinction will be absolutely clear.

You also say: OSHO... WHEN I TOOK SANNYAS THE OTHER NIGHT YOU SAID NOT TO GET HOOKED ON YOU. I HAVE TO TELL YOU THAT YOU ARE CLOSING THE STABLE DOOR AFTER THIS PARTICULAR HORSE HAS ALREADY BOLTED.

Lisa, I am not only a horse doctor but a horse lover too! And when I see a good horse I immediately fall in love. I believe in love at first sight, because it saves time! The moment I saw you, Lisa, the moment I saw tears of joy, love, trust and surrender in your eyes, I accepted you deep down as part of the orange Mafia!

And I say, "Don't get hooked on me," only when I know that you are absolutely hooked and there is no way to escape! I don't say it to everybody. I say it only to those who are already in. They may not be aware of it; they may become aware of it later on.

I have seen it. You *are* hooked, you are stoned on me. Now there is no going back. Now this is going to be your whole world. I am your home. I say it only when I am absolutely certain, categorically certain, that there is no possibility of your going away, when I see that you are melting and merging. Then only, just to be generous, do I say, "Don't get hooked on me." I can afford to say it when I know that Lisa is finished!

The second question

OSHO, WHAT IS THE ESSENCE OF BUDDHA DHARMA -- THE RELIGION OF THE BUDDHA?

Mouna,

YOKA SAYS
IF YOU REACH THE ZEN OF BUDDHA, AT THAT VERY MOMENT YOU ACCOMPLISH EVERYTHING.

IN YOUR DREAM THERE ARE MANY PATHWAYS, BUT WHEN YOU WAKE UP, THEY ARE REDUCED

TO NOTHING. NEITHER ERROR, NOR HAPPINESS, NOR LOSS, NOR GAIN.
DO NOT TRY TO FIND ANYTHING IN THE ESSENCE OF YOUR BEING. IT IS A LONG TIME SINCE YOU WIPED THE DUST FROM YOUR MIRROR, NOW IT IS TIME FOR YOU TO SEE ITS BRILLIANCY PERFECTLY.

WHO CAN NOT-THINK, ALL IS HIS. IF YOU PRACTICE CHARITY IN ORDER TO BECOME BUDDHA WHEN WILL YOU SUCCEED? NEVER -- A THOUSAND TIMES NEVER.
DRINK AND EAT ACCORDING TO YOUR TRUE NATURE. ALL THINGS IN THE UNIVERSE ARE IMPERMANENT, AND THEREFORE ALL EXISTENCE IS VOID. THAT IS THE WHOLE UNDERSTANDING OF BUDDHA.

This is the essence of Buddha Dharma, the religion of the Buddha. First: it is not a philosophy that you can understand intellectually; you have to become a Buddha to know it. Hence Yoka says:

IF YOU REACH THE ZEN OF BUDDHA -- the state of the Buddha -- AT THAT VERY MOMENT YOU ACCOMPLISH EVERYTHING.

Nothing is missing when you reach the ultimate state of awakening; all is fulfilled, you are utterly contented. Life is known for the first time as a great significance, as a great dance, a celebration. Life is known for the first time as absolutely perfect. There is no complaint, no desire, no hankering for things to be other than they are. One is simply contented, totally contented. All desiring disappears.

And what is the state of Buddha? What is this "Zen of Buddha" Yoka is talking about? It is the state of nomind. Hence Yoka says:

WHO CAN NOT-THINK, ALL IS HIS.

The greatest thing in life to experience is a state of nothought. The greatest art of life is to be able to be without mind. Even if it happens for a single moment -- just a glimpse -- you have reached the beyond and you have crossed the point of no-return.

Don't go on thinking about it -- what it is. By thinking you will go on missing it. Thinking is the sure way of missing the Buddha Dharma; non-thinking is the way to achieve it. It is your own nature!

Buddha does not talk about some great mysteries, hidden secrets, esoteric knowledge. He does not believe in mythology; he is not an occultist. He is a very simple man, very ordinary. He believes in the ordinary existence. He says your day-to-day life is all there is. If you can live it joyfully, silently, understandingly, watchfully, there is nothing else to be done. Your very ordinary life starts becoming extraordinary.

DRINK AND EAT, YOKA SAYS, ACCORDING TO YOUR TRUE NATURE.

Just remember: don't distort your nature, remain true to your nature. Listen to your own nature and follow it. Don't follow anybody else.

Buddha says, "Even if you meet me on the way, kill me immediately." He is saying: Don't follow me, just take the hints. Try to understand, imbibe the spirit. Feel my presence and then go on your way. Live according to your own light, howsoever small it is; but if it is yours and you live according to it, it will go on growing.

Buddha says, "Be a light unto yourself." That is his greatest message. Nobody else in the whole world, in the whole history of humanity, has been so respectful towards others as Gautam the Buddha. "Be a light unto yourself."

Buddhas only point the way -- fingers pointing to the moon. You have to follow, and you have to follow according to your nature. You have to be silent, quiet, so you can listen to the still small voice within you, and then follow it. Wherever it leads it is good. Go in deep trust, following your own voice. Be spontaneous, natural, ordinary. This is the way of being extraordinary. Be ordinary but aware, and the ordinary becomes the sacred.

So don't be worried. All things are impermanent: pleasure and pain, friendship and enmity, poverty and richness, success and failure, birth and death. All is in a flux, all is impermanent, so why be worried? Everything goes on changing. Don't cling -- clinging brings misery, clinging shows your misunderstanding. The moment you cling to something you are living with the idea that it can be permanent. Nothing can be permanent, and nothing can be done about it. It is just the nature of things to be impermanent.

You are trying to catch hold of rainbows. They are beautiful, but you cannot catch hold of them -- one moment they are there and another moment they are gone. So don't cling to anything because everything is impermanent. And don't desire anything because even if you get it, you will lose it. If you don't get it, you will be frustrated. If you get it *and* lose it, you will be frustrated. Either way you will be in misery, you are inviting misery. So don't desire anything and don't cling to anything.

Whatsoever comes, accept it. Buddha calls it *tathata*, suchness. Just accept it, live through it silently, without being disturbed by it. Misery comes, it will go. Happiness comes, it will go. Everything passes away, nothing abides, so there is nothing to worry about.

Go on passing through all kinds of experiences, and then you will know that one can pass through the world uncontaminated, uncorrupted. One can live in the palaces without clinging, then he is a sannyasin; and one can live in a hut and can cling to the hut, then he is not a sannyasin.

That's why I don't tell you to renounce the world, I simply say: Be watchful. That is the essence of Buddha's message.

People ask me, "But Buddha *renounced* the world. Why did *he* renounce?" He renounced when he was not a Buddha. He renounced when he was as ignorant as anybody else. He renounced in ignorance.

When he attained the truth, when he experienced the truth and came back home, his wife asked him only one question. "Just tell me one thing," she asked. "Whatsoever you have attained... I can see you are a transformed being. You have become luminous, you are no longer the same person. The old is gone, you are reborn. It is so clear to me -- even a blind person like me can see it. But just answer me one question. Whatsoever you have attained, was it not possible to attain it living here with me in this palace?"

And the story is: Buddha remained silent, looking downwards. The wife was right. He didn't say anything.

In the East, not saying anything is thought to be a sign of agreement: MOUNAM SAMMATI LAKSHANAM. "To be silent means I agree with you." It says more than Buddha saying yes. His silence says more, it is more pregnant with meaning.

He immediately felt it: "She is right." Whatsoever he had attained could have been attained anywhere. There was no need to go into the jungle.

There is no need for you to go anywhere. Wherever you are you can assert your Buddhahood, you can become awakened.

The essence is to slip out of the mind, to get out of the mind. The mind is the world. The mind is full of desires, full of clingings, attachments, longings. Get out of the mind! Create a little distance between you and the mind. Be a watcher, a watcher on the hills, and you will be surprised: as you watch the mind, the distance becomes bigger and bigger. As you watch the mind, as you become more and more established in watching, the mind recedes farther and farther away. One day it happens: you cannot hear the chatter of the mind; it is no longer there. It is simply, absolutely silent. In that silence, truth descends in you. In that silence, you encounter yourself, you encounter your innermost core. And that is the innermost core of the whole existence. Your being is the being of all.

We are separate as minds, as bodies, but not as consciousness. In consciousness we meet, we are one. That consciousness is God. That meeting, that oneness where all differences dissolve, where we are no longer separate ice cubes, where we have melted and disappeared into the universal, Buddha calls *nirvana*. The word is beautiful; it means cessation of the ego. When the ego ceases you are God, you are a Buddha, you are a Christ. It is the ego that is giving you a limitation. It is the ego that is making you live in a prison. Get out of the ego! And nobody is preventing you -- it is your own clinging, it is your own attachment. You have become too attached to your chains, you have become too attached to your prison cell. You think it is your home, and it is not. Come out of it! Wake up!

To be awake is to be a Buddha. And Yoka is right.

IF YOU REACH THE ZEN OF BUDDHA -- the state of Buddha -- AT THAT VERY MOMENT YOU ACCOMPLISH EVERYTHING.

The third question

OSHO,
WHEN YOU SPEAK OF RELIGIONS, YOU USUALLY MENTION CHRISTIANS, MOHAMMEDANS AND HINDUS, BUT NOT JEWS. IS THERE A REASON FOR IT?

Veet Ateet,
THERE IS A REASON: I am the only Jew in India!

Once I was taken in a Cadillac car; the owner wanted to sell it. I was interested -- I have used all kinds of cars except the Cadillac. It was a beautiful car, specially made. I loved it.

He asked me, "What do you say? How did you feel in it?"

I said, "I felt just like a Jew! I will not purchase this car -- this will show my identity. I am already in more trouble than a man can manage. Now to declare myself a Jew will be inviting even more trouble. Jews are experts at inviting trouble!"

One old Jew was praying to God for years and never asking for anything. God became fed up. If you ask for something, something can be done and he can get rid of you! But he was not asking for anything; he was just praying and praying and praying.

So one day God said, "Listen! What do you want? Why don't you say exactly what you want? I am ready to fulfil it."

The old Jew said, "Is it true that we are your chosen people?"

God said, "Yes, that's true."

The Jew said, "Now please choose somebody else. For three thousand years, just because of you, we have suffered so much. Enough is enough! Now you choose somebody else!"

Veet Ateet, you must be a Jew also, otherwise why this question? Jews are always thinking, in every possible way, about Jews.

The Friends of the Elephant Society -- a society created to help sick, old or homeless elephants -- decided that although most people knew what an elephant was, there had never been any serious, definitive study conducted about the huge animal. They therefore decided to hold a competition with a prize of a thousand dollars to be given for the best book on the subject of the elephant.

An Englishman enters his book entitled: "The History and Statistics of the Elephant."

A German enters a three-volume set entitled: "The Anatomy and Physiology of the Elephant."

A Frenchman enters a slim, hundred-page volume entitled: "The Amorous Affairs of the Elephant."

An Italian seriously considers the project for about five minutes, then drops it and joins his friends for some spaghetti.

And a Jew enters an epic effort entitled: "The Elephant and the Jewish Problem."

Now, Ateet, why does this question come to your mind? I don't say much about Judaism because in India there are no Jews. Hindus are there, Christians are there, Mohammedans are there, Jainas are there, Buddhists are there; only Jews are missing, so I don't mention them much. Of course, Jews are not missing here. This must be the only place in the whole of India where you can find thousands of Jews -- but they are no longer Jews.

Ateet, this must be a hangover with you. Do you know what your name means? *Veet Ateet* means going beyond the past. You still seem to have a hangover of being Jewish. And having thousands of Jews here, it is better not to talk about them because they are very argumentative people.

A Christian visiting the Holy Land struck up a conversation with an Israeli.

"I am really surprised that you and the Arabs can't get together peacefully."

"My dear man," said the Israeli, "the Jews are a very argumentative people. The only thing you can get two Jews to agree upon is what a third Jew should give to charity."

That is true.

Jimmy finally got Sadat and Begin together for a resumption of the Mid-East peace talks.

Afterwards Sadat said, "I'm glad we buried the hatchet. In the future I wish you everything you wish me."

Begin answered, "See, you're starting up again."

That's why, Ateet, I don't mention Jews very much. It is dangerous! Surrounded by thousands of Jews it is better not to mention Jews at all.

And, moreover, Judaism is a dead religion, just as Hinduism is. In fact, there have been only two source religions in the world: Hinduism and Judaism. Both are dead. Jainism and Buddhism are offshoots of Hinduism but because the root is dead the branches are dead too. And Christianity and Islam are branches of Judaism, and because the root is dead the branches are dead too. These are dead phenomena. I am not much concerned with the past.

Yes, something beautiful has happened in Judaism, too, and that is Hassidism -- and I have talked about it a lot. Just as I love Zen people in the tradition of the Buddha, I love Hassids in the tradition of Moses and I love Sufis in the tradition of Mohammed. These three are still alive in some small way because these three have never become established religions; they have always been anti-establishment, they have always been alternatives to the established religion, they have always been rebellious.

Hassidism is worth talking about, not Judaism -- and I have talked about Hassidism. I have been approaching Hassidism with my own experience. I have been bringing Hassidism up to date, trying to make it part of the twentieth century. Hassidism is the essence of Judaism, the very fragrance of it.

And I have something of the Hassids in me, that's why I sometimes call myself a Jew. The Hassids love life, they are life-affirmative. They don't believe in renunciation, they believe in rejoicing. They believe in dancing, singing, celebrating -- and that's exactly my approach too.

My religion is something of a meeting of Zen, Sufism and Hassidism -- and something more thrown in.

The fourth question

OSHO,
ACTUALLY, I LOVE TO PHILOSOPHIZE. WHAT TO DO WITH THAT ABILITY IN A PLACE LIKE THIS?

Deva Anurati,

PHILOSOPHY IS A SHEER WASTE of your energy. The same energy can become your meditation, the same energy can become your awakening. Philosophy is like dreaming: you can dream beautiful dreams, but dreaming is dreaming. You can think of God, but to *think* of God is not to know God. To know *about* God is not to know God. The word "about" means around. You can go on around and around... you will be moving in a circle and you will never reach the target, because the target is the center not the circumference.

Philosophy is circumferential, peripheral. It can deceive you; it has deceived millions of people because it talks about love, about God, it even talks about meditation. It philosophizes about everything.

But philosophy means that your mind remains your master; it is *mind* that philosophizes. You have to go beyond mind, Anurati -- and it is not going to happen through philosophy. It can happen only through meditation.

Now you must be philosophizing about meditation: what it is, how to define it. There are thousands of definitions and you can be lost in the jungle of definitions.

And I can understand your difficulty. You must be feeling a little out of place, because here philosophy is debarred. I am creating a non-philosophical atmosphere. The whole effort here is to help you go beyond mind. I don't want you to think about love, I want you to love. I don't want you to think about God, I want

you to KNOW God, to BE God.

What is the point when you are thirsty to go on thinking about water? Even if you discover by your thinking that water consists of H20, that is not going to quench your thirst. And that's what philosophy is: H20. You are thirsty, and philosophy says, "Don't be thirsty. Water is simply H20. Just write H20 on the paper and eat the paper!"

Philosophers go on eating the papers. They eat great things: Upanishads, Vedas, Korans, Bibles. They have a great appetite for paper! That's why there is such a shortage of paper in the world: there are so many paper-eaters. Crazy people!

Yes, once in a while philosophy may be good, just for a change.

Molly Landau was learning to drive a car. Regrettably, as it turned out, she thought she already knew how so she dismissed her driving instructor and ventured forth upon the public highway, unaccompanied by either an experienced hand or a driver's license.

As she wobbled in an uncertain course along Southern Boulevard in the Bronx, a milkman driving a well-behaved horse turned a corner. Mrs Landau tried simultaneously to do several things: apply the brakes, avoid a collision, turn out, turn in, veer left, veer right, speed up, slow down, and who knows what else.

The "what else" was that she banged squarely into the side of the milk-wagon, leaving it turned over on its side in the middle of the street, with the horse and driver entangled in the wreckage.

The lady, losing her head, at the same time lost control of the car. She sped away, swerved out of sight and on squealing tires she circled the block. A minute later she reappeared at the scene of the accident, still wrestling with the steering wheel. The dairyman, who had managed to extricate himself from the mess, was cutting his struggling horse loose from the twisted harness when he heard the clatter and roar of an approaching, wide-open engine. He looked up to see the same car and the same woman again bearing down on him. Just in time to save himself, he jumped aside.

There was a second crash and once more the green motorist proceeded on her devastating way. But now the capsized wagon was a total loss. The milkman was a natural-born philosopher. As he stood in the midst of the ruins, he shrugged his shoulders and remarked to the curious citizens who had gathered around, "About that lady's driving, I can't say she's an expert. But you have to give her credit -- she's thorough!"

Yes, in such situations, a little philosophy is good: it helps you to keep cool. But more than that it is of no use, Anurati. You will have to learn a new way of being. If you *are* here -- and you *are* here -- stop philosophizing. Start experiencing, because it is only through experience that one comes to know the truth.

Truth is not a conclusion arrived at by logical argumentation, truth is not arrived at through syllogism, truth is an experience of a silent, still consciousness.

Learn to be more silent and still.

This is the first question from Anurati that I am answering. She must have asked hundreds of questions -- I go on throwing them away. The moment I see Anurati's name, the question goes into the wastepaper basket for the simple reason that I don't want to nourish her philosophical mind. If I start talking about her philosophical problems she will get more and more into them.

She goes on asking me, "You answer everybody's question. Why don't you answer my question?" So today I decided that at least one question should be answered.

Philosophy is a disease -- and I know it first-hand! I have been a professor of philosophy -- you can trust me! I have suffered from it and I know it is very chronic. Once it enters into your system it is very difficult to throw it out. I have every sympathy for Anurati, but if the right effort is made you can get rid of it; it is not incurable. And because it never gives you anything... It promises much, but it never supplies any goods.

Just look back. What has it given to you? It makes people great bullshitters, that's all! They go on talking about great things they know nothing of. It may give you a very polished ego, but this is the problem that has to be solved, it is not the solution.

Anurati, wake up from your philosophical dream! Howsoever sweet it is, it is a dream. And it is so useless that you can always find an argument for anything. Philosophy is a prostitute: it can go with anybody.

Meditate on Murphy's maxim: To every Ph.D. there is an equal and opposite Ph.D.

You can argue for, you can argue against. Philosophy has no anchor. It is a game, like chess: it keeps you occupied and gives you a sense of doing something great. But remember, it is all dreaming.

One night Zorba the Greek dreamed that he had to leave his island. So he went down to the port and stepped aboard a boat.

The captain stopped him and said, "You'll have to pay one hundred drachmas."

"That's sheer robbery!" exclaimed Zorba. "I won't give you more than fifty drachmas."

"One hundred or you will have to swim!"

"Is that so?" Zorba said. "You better take me for fifty drachmas or I'll wake up and you'll lose everything!"

Anurati, please wake up! But people are afraid to wake up. The fear is they will lose everything because all that they have is nothing but dream stuff. Their philosophy is their dream, their religion is their dream, their knowledge is their dream, their ego is their dream. In their dream they have gathered many things, hence they are afraid to wake up, because the moment they wake up all is lost.

One night Mulla Nasruddin dreamed that a man wanted to give him some money. He was very generous, but Mulla was insistent, "Give me a hundred rupees."

And the man was saying, "Take ninety... ninety-one... ninety-two... ninety-three."

But Mulla was insistent on a hundred rupees because Mulla could see that the man was so generous, he looked so kind that he might agree on a hundred rupees, so why settle for less?

The man said, "Listen. For the last time, take ninety-nine.

Mulla said, "One hundred!" But he said it so loudly that he woke up. He opened his eyes -- the man had disappeared and the money had disappeared.

He immediately closed his eyes and he said, "Okay, okay. Give me ninety-nine!" But now there was nobody there. He said, "Don't be so angry. Ninety-eight... ninety-seven..." But there was nobody there at all. It was all a dream.

You are dreaming beautiful dreams. Philosophy is a very clever dream.

Anurati, get out of it! And this is not the place to philosophize; you can do it anywhere else. Such stupid things can be done anywhere. For such stupid things you need not come from America to India! Do something real, do something authentic. Do something that will transform your life, that will give you a new birth.

"Unless you are born again you cannot enter into my kingdom of God."

The fifth question

OSHO,
I HAVE TRAVELED ALL OVER INDIA, BUT I HAVE NEVER HEARD AN ILL WORD SPOKEN OF THIS TOWN, POONA.

Naresh,
PERHAPS IT IS because one should not speak ill of the dead!

The sixth question

OSHO, WHY ARE YOU AGAINST THE GREEKS? WHY DO YOU CALL THEM THE "GODDAMNED GREEKS"?

Veera,
THE GREEKS ARE GREAT PEOPLE -- I love them. I love Socrates, I love Pythagoras, I love Heraclitus -- and, of course, I love Mukta. But they are "goddamned."

A Russian can be cheated only by a gipsy, a gipsy by Jew, a Jew by a Greek, and a Greek only by the devil.

The seventh question

OSHO, I AM BRITISH. ANYTHING I CAN DO ABOUT IT?

Mark,
THIS TIME IT IS TOO LATE. Next time be a little more careful in choosing your parents!

The eighth question

OSHO, CAN CHILDREN UNDERSTAND THE TRUTH?

RAJ,
CHILDREN CAN UNDERSTAND THE TRUTH but cannot understand that they understand it. They understand more clearly than you can understand because they are more clean, more innocent; but they are so innocent that they cannot understand that they understand.

Hence you need another childhood, a second childhood. First you have to lose your first childhood. That is the whole meaning of the biblical story of Adam and Eve losing paradise: that is losing the first childhood. It is a tremendously significant story. It has so many meanings, it is such a multi-dimensional parable, that I don't think there exists any other parable comparable to it.

You can look at it from many aspects. It is losing the first childhood -- which is inevitable. Adam and Eve are not committing a sin. In fact, the word "sin" comes from a root which means forgetting, and that is a beautiful meaning: they are simply forgetting something.

Every child has to forget his innocence. Every child has to get lost in the world. Every child has to go astray has to make many many mistakes, has to suffer, has to pass through pain and pleasure and all kinds of dualities so that one day he can again start feeling a great longing to go back home. Lost in the deserts of the world, a longing arises one day to go back home.

That longing is sannyas, that longing is religion. And then one consciously comes back again to one's childhood; this is the second childhood. Now one understands and also understands that one understands. The first childhood is very innocent; it is bound to be lost because it is a natural gift, God's gift. The second childhood is never lost because it is your earning, you have become worthy of it. It is no longer a gift; you deserve it. It is growth, not a gift. It is your maturity.

Adam and Eve lose their first childhood, and it is in people like Buddha and Jesus Christ and Zarathustra and Moses that the second childhood happens. In Christ, Adam starts moving back towards paradise. If Adam is the going away from paradise, Jesus is the coming back home.

But if you watch children you will see how clear they are about things -- far more clear than you are. You are very much confused; you have so many thoughts to confuse you. Children are not confused -- they don't have any thoughts to confuse them. Their flames are burning bright with no smoke. They are full of wonder and awe, and the moment they see something they immediately understand, because there is no barrier.

If we can help children to be meditative we can change the whole world -- its energy, its consciousness. But we teach them something else, never meditation -- geography, history, and all kinds of nonsense which is absolutely useless. Now, what does it matter where Timbuktoo is? 1 don't know; I simply love the name Timbuktoo -- wherever it is! But children are being taught about stupid kings -- Genghis Khan and Nadir Shah and Tamburlaine. For what? Why are you filling their heads with rubbish?

This is the moment to make them aware because they are naturally aware. If we help them to understand their awareness and their innocence, the first childhood can become a movement into the second childhood.

A French farmer's son missed a day in school and explained to the teacher that he was absent because of important family business.
"I had to take the bull to the cows," he explained.
"But couldn't your father do that better?" the teacher wanted to know.

"I suppose my father is a pretty good lover," the French lad said, "but in this case I think the bull does it better."

They are more clear about things than your so-called knowledgeable people.

California is full of crazies. Even the doctors are crazy. A troubled young lady went to consult an M.D., complaining that she was having trouble with her menstrual cycle.

"No problem, chick," said the medico.'Why don't you just trade it in for a Honda?"

During a visit to the zoo a youngster asked his mother, "Mom, how do lions screw?"

She replied, "I really don't know, dear, most of your father's friends are Rotarians."

"My new husband is a sex maniac," complained the young lady to the judge. "Ever since the honeymoon he has been making non-stop love to me. I can't get no rest day or night. I want a divorce."

"All right," said the judge, "but first you'll have to file your application."

"File my application!" exclaimed the lady indignantly. "Why, that poor thing is so sore I can't even bear to touch it!"

A schoolteacher bent too low over her desk to mark a paper and little Johnny in the front seat said, "Teacher, I see something.

"That's very rude, Johnny. Tomorrow don't come to school," the teacher admonished.

A week later, the teacher bent down to pick up a piece of chalk. Johnny, still in a ringside seat, got up and started to walk to the door. "Where are you going?" asked the teacher sternly.

"Teacher, my schooldays are over."

Children see very clearly; their eyes are transparent. But soon they have to lose their innocence. We *force* them to lose it. We fill their heads with such rubbish that their eyes stop seeing. Every parent is trying, every society is trying, every church is trying to fill the child's mind with stupid things before he starts becoming aware on his own; otherwise he will be a rebel. So by the time you are three or four years old, things have already started being poured into you. You are sent to the church, you are being taught religion -- as if religion can be taught.

Religion cannot be taught, it can only be caught. You can catch it only when you are in the company of a man like Jesus or Buddha. When you are in the company of a man like Yoka, Rinzai, Bodhidharma, you can catch it; it is infectious. But it cannot be taught. A religion that is taught -- it is rubbish. But we are very interested in making our children Christian, Hindu, Mohammedan as soon as possible.

In a better world, in a more human world, at least up to the age of twenty-one, children should not be taught any Christianity, Hinduism, Jainism, Judaism, no. Up to the age of twenty-one -- when they become capable of voting -- they should be left to inquire on their own. And I assure you, Christianity, Jainism, Buddhism, Judaism, Mohammedanism, will all disappear from the world. Just leave children to themselves up to their twenty-first year and then try to teach them Christianity! They will raise such questions that even you will start suspecting whether Christianity is of any worth. But you force poor children three years of age... They cannot resist, they cannot protect themselves. They depend on you for their survival, so you can do anything.

And this is the greatest crime that can be done to children. Parents have been criminals throughout the whole past, and the greatest crime is that you condition your children's minds and you don't allow them the freedom to seek and search and inquire for themselves. Of course, parents have not done it knowingly; their parents had conditioned them and they were simply repeating a pattern. And they were thinking that they were doing it for your own good. In fact, the greatest crimes have been committed for your own good. Whenever somebody says, "I am doing it for your own good," beware, because nobody needs to do anything for your own good.

Yes, parents need to feed you, to clothe you, to support you, to make you strong in body, to support you in your inquiry, in your questioning, to give you every kind of support and protection so that you can freely inquire. The whole world will be full of agnostics, inquirers, and that will be the beginning of a true religion on the earth. And it has to happen from the very childhood because it is such a stupid waste of time to first destroy their minds, because then it becomes very hard, very difficult to uncondition them. They start resisting because then they start getting identified with their own minds.

Every day I receive questions -- rude questions, ugly questions -- because whenever somebody feels hurt, immediately his conditioned mind reacts and he writes something in anger.

I am trying to help you to be on your own, to be free, and you get angry because you don't want to be free. You have become accustomed to being slaves. But you don't think it is slavery; you think it is knowledge, it is wisdom. You think you know the Bible, you know the Gita, you know the Koran. And when I go on destroying, negating, you become scared. If all your knowledge is taken away, what is left? You are very afraid of nothingness -- and that is the true beginning, that is the beginning of a new birth.

Everybody has to become again a nothing, again a child, again innocent; only then will you be able to understand truth.

Children *are* capable of understanding it, but they are not capable of understanding that they understand it. For that you have to wait a little. But we can prepare the children. We can use their capacity to understand to make them more free, to make them more adventurous, to make them more courageous.

If you really love your children you will help them to go on an adventure so that they can find God by themselves. It is beautiful to find truth; it is ugly to carry somebody else's truth on your shoulders. It is simply a dead weight. It cripples, kills; it poisons you.

The last question

OSHO, THERE'S NO QUESTION ABOUT IT, SARJANO IS MY LSD: A LATIN-SEDUCING-DON JUAN. THE ASHRAM SEEMS TO BE THE RIGHT ENVIRONMENT AND I KNOW YOU ARE GUIDING ME THROUGH THE TRIP, BUT WHAT'S THE RIGHT DOSE TO TAKE HIM IN?

Satya Bharti,
SARJANO IS a ladies' man, so don't waste your time in thinking about the right dose to take him in because tomorrow he may not be available. Eat him totally if you can! There is just one thing you have to be aware of: if you don't like spaghetti, then eating him is going to be a torture -- it will be all spaghetti!

What did the cannibal say after he ate the Italian? "The meat's a little on the greasy side."

So eat him while he is available and don't waste time in thinking about right proportions -- how much and how much not.

Sarjano is like the wind: today he is here, tomorrow somewhere else. And remember perfectly well: eat him before he eats you, because these Italians are really dangerous people!

Just the other day there was a question: "What is more dangerous than an Italian?" Of course, two Italians!

Walking in Zen, Sitting in Zen

Chapter #4
Chapter title: A Question Of Being

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The first question

OSHO, THE VISION "NEITHER THIS NOR THAT" FEELS SO NEGATIVE. HOW CAN I BE ACCEPTING OR EVEN CREATIVE WITH THIS? I FEEL TOTALLY CONFUSED.

Prem Helmut,
MIND LIVES IN THE DUALITY of the positive and the negative. It lives like a pendulum, moving from yes to no, from no to yes. It cannot live in the absolute yes, it cannot live in the absolute no. Absolute yes means now there is no possibility for the pendulum to move anywhere. Absolute no also means the same: no space for the mind to play games. Anything absolute is a death for the mind.

There are two possibilities of killing the mind, of transcending the mind: either absolute yes or absolute no. The Upanishads have used the first possibility, absolute yes, and Buddha has used the second possibility, absolute no. But look deeply and you will find they are not different, they are bridged by the same phenomenon - absoluteness. Anything absolute becomes the grave of the mind; it needs duality to exist.

That's why you are so afraid of the absolute negative, because in the absolute you start disappearing. You are your mind. Of course, there is something more in you than your mind, but you are not aware of it. And as you start disappearing, fear arises, confusion arises; one is scared, one wants to cling to whatsoever is available to cling to.

It is because of this miracle of the absolute that God has been synonymous with the absolute. God means the absolute. Either say absolute yes and your mind disappears, or say absolute no and your mind disappears.

Why has Buddha chosen to say absolute no, why not absolute yes? For a certain reason: with the absolute yes there is one danger. The danger is that you may not understand the absoluteness of the yes; you may still go on thinking that it is your old positivity. With the absolute no that danger is not possible. With the absolute no, death seems so clear that you cannot miss it - hence the confusion.

This confusion is good. Don't try to escape from it, go deeper into it. Soon it will become a chaos - not just confusion but chaos. When all that you have known about yourself is shattered, when all that you have believed in has evaporated, when all that you were identified with has slipped out of your hands - the very earth beneath you is no longer available, you are falling and falling into a bottomless abyss - that is chaos. And only out of chaos are stars born. Out of chaos is creativity.

You ask: How can I be accepting or even creative with this?

There is no question of accepting because every acceptance means that deep down there is rejection. Otherwise, why the question of acceptance? Why in the first place do you think of accepting? You must be rejecting somewhere.

I don't accept life because I don't reject it in the first place. It is simply there, neither rejected nor accepted. It is so. Buddha calls it tathata, suchness.

A man came to Buddha and asked, "What should we do with death? Should we accept it?"

Buddha said, "There is no question of accepting or rejecting. Death is! It is so. Such is the nature of things: they are born one day, one day they die."

Why do you think of rejecting or accepting? If you try to accept, that simply means a kind of repression. First you must have rejected; you must be still rejecting and you are covering up your rejection with acceptance. Deep down you are angry and on the surface you are smiling, you are all smiles. Deep down you are sad; on the surface you are laughing and trying to hide the fact not only from others but from

yourself too.

Friedrich Nietzsche has said, "I laugh because I am afraid that if I don't laugh I will start crying and weeping. I go on laughing just to avoid the possibility of crying and weeping. I don't want to cry and weep. I want to forget that there are tears in me."

But this is just a cover-up; this laughter is not true. This is not the laughter of the Buddhas - it can't be. It is the desperate effort of a split mind. This is schizophrenia: one part wants to cry, another part is trying to hide it. You are in conflict. But we are brought up in conflict, we have learned how to live in conflict - this has become our very life style. It is not a question of accepting.

True acceptance is not an acceptance at all. You will be surprised by my statement: true acceptance is not an acceptance at all. True acceptance is absence of rejection and acceptance. One simply knows that this is how things are - the suchness of things, tathata.

Hence one of the beautiful names of Buddha: Tathagata. The Buddhist scriptures always use the word tathagata for Buddha: one who lives in suchness, neither rejecting nor accepting, simply seeing whatsoever is the case, only reflecting.

And you ask me: How is creativity possible out of this absolute negativity? You don't know anything about creativity. Creativity comes only out of total negation, it comes out of absolute emptiness. The whole world has come out of nothingness and the whole world will one day move into nothingness.

Now the scientists have stumbled upon one of the most important discoveries ever: the discovery of the black hole. They say there are a few spots in existence, which can be called black holes, where if anything comes close it is sucked in by the black hole and it disappears, it becomes nothing.

But this is only half the story; the other half has still to be discovered. I can predict it will be discovered soon: the white hole, the other side of the black hole, from which things start coming out of nothingness. Existence goes into rest, then nothingness prevails. When the rest is over, existence again becomes active, manifest; then creativity prevails. Creativity comes out of nothingness.

The more you are a nobody, the more you know that there is no ego in you, the more creativity will flow through you. You will become a vehicle, you will become a passage. Songs will pour out of you - and music and love and joy. And whatsoever you touch will be transformed into gold, and whatsoever you say will have something poetic in it, and whatsoever you do will have grace, will have something divine about it, something sacred and holy.

Creativity is nothing that you have to do; you are the barrier - it is because of you that creativity is prevented. Make way. Don't stand in between. Move yourself away and let your void, your inner void, face existence. And the inner void will reflect the existence and, out of that reflection, creativity is born.

But I am not talking about ordinary creativity: that you compose a poem or you paint a small painting or you sculpt. These things can be done without being creative; all that you need to know is the art, the technique of doing them. Out of one hundred so-called creators it is very rare to find even one or two who are real creators; ninety-nine percent are only composers, not creators. They know how to put words together, they are clever, they are cunning, they are crafty; what they are doing is not creativity. They are putting things together - maybe in new arrangements, but there is nothing original.

The original always comes from an egoless state, it always comes when you are absent. When you are absent, consciousness is present, God is present. And then something miraculous starts happening, not by you but through you. It gives you a great feeling of humbleness and gratitude.

So don't be worried about absolute negativity; that is one of the most beautiful spaces to be in. One can be in that space through absolute positivity also, but there is a danger: your mind can play tricks with the absolute positive. But it cannot play tricks with the absolute negative. With the absolute positive it can still hope to remain in some way or other; the positive seems to be sheltering, safe.

Hence, except with Gautam the Buddha, every other religion has used the positive. It is only Buddha who has used the negative. But you must know that more people have become enlightened through Gautam Buddha's approach than through all the other approaches put together for the simple reason that with the absolute negative there is no safety, no shelter at all for the mind, for the ego. It is total death.

That's why you are confused. I am happy that you are confused. I will be more happy if your confusion becomes a chaos. I will be still more happy if you disappear into a black hole, because then the only thing possible is that you will come out of a white hole. You will be resurrected.

Crucifixion is the way of resurrection. Death is the way of being reborn.

The second question

OSHO,
WHAT IS SATORI AND HOW TO ATTAIN IT?

Pratima,
SATORI IS EXACTLY YOUR ORDINARY NATURE; it is not anything special. Hence there is no question of attaining it - it is already the case. You are in it, you have just forgotten. You have become too occupied with the outside world. You have forgotten your own kingdom, you have forgotten your own treasure, you have forgotten yourself. You have become too concerned with others. You are too much in the world and you don't give any time, any space for your inner nature to have a dialogue with you, to whisper a few things to you. You have become artificial.

You have created a false ego because nobody can live without a center. You have forgotten your real center, and nobody can live without a center, so you have created a false center as a substitute. That's the ego. Ego simply means living with a false center.

Satori is dropping the false, entering into the real; just being yourself, your natural self, your ordinary self.

The word "ordinary" has to be remembered because the mind is not interested in the ordinary at all; it wants to be extraordinary, it wants to be special. It is through being special that the ego survives. It is constantly striving to be more special, more special. It wants to be more rich, more powerful, more respectable; it is ambitious. Hence the word "ordinary" has no appeal for the mind. And that is the beauty of the word "ordinary" - because it has no appeal for the mind.

Mind is an achiever and the ordinary need not be achieved; it is already the case. The extraordinary has to be achieved, the extraordinary becomes the goal. It is far away; you have to make all kinds of efforts, you have to struggle for it, you have to fight for it because there are so many competitors.

To be ordinary... and there is no competition at all. You can just be ordinary, nobody has any objection. People will simply feel sorry for you that you have dropped out of the competitive race. One competitor less - they will feel good but sorry for you. They will say, "Poor fellow! What happened to him? Why did he have to drop out?" The dropouts are not respectable people.

Buddha is a dropout. All real Masters are dropouts. To be a sannyasin means to be a dropout. To drop out of the rat race is to drop in, because when you are in the race you cannot enter in. When you are no longer in the race there is nowhere to go. You start moving inwards because life is a flow: if there is no outer direction it takes the inner direction. If the goal is not there far away in the future, then you start moving into your nature in the present. That is satori.

Satori is very ordinary. Satori means your nature. You have come with it; it is your original face - all other faces are masks.

YOKA SAYS:
A DISCIPLE SPEAKS IN ACCORDANCE WITH THE ULTIMATE, THE ABSOLUTE TRUTH. REMEMBER THAT ONE SHOULD CUT THE ROOT AND NOT THE BRANCHES AND THE LEAVES.

What is the root of your misery? The root is your ambition, desiring. One wants to be this and that, one wants to possess this and that, one wants to be somebody, one wants to be significant.

Yoka says: Cut the root... only then are you a disciple. And the moment you cut the root - not the branches, not the leaves - you attain the ultimate truth. The ultimate truth is not far away; it is the immediate truth, it is your truth, it is your very being.

Most people do not recognize the perfect jewel, the jewel of supreme wisdom, satori. It is hidden in the secret place of Tathagata, awaiting its discovery.

It is to live in your suchness; it is hidden in your suchness. Whatsoever you are, live in it. Don't create any conflict, don't live through the ideal. Don't be an idealist, just be natural.

But everybody is being taught to be an idealist: "Become a Jesus" or "Become a Buddha" or "Become a Krishna." Nobody tells you just to be yourself! Why should you be a Jesus? One Jesus is enough and one Jesus is beautiful - he enriches the existence. Many Jesuses just carrying crosses, and wherever you go you meet them... It won't look beautiful, it won't add to the beauty of existence; it will make the whole world ugly. Wherever you go you meet a Mahavira standing naked....

It is because of this that God never creates the same person again. He never repeats; he is original. He always creates a new person. You have never been before, and there is no one who is like you, and there will never be anybody else like you again. In the whole of eternity you alone are just like you. Look at the beauty of it and the glory of it and the respect that God has shown to you! What more respectability do you need? See the uniqueness of yourself. There is no need to be unique; you are already unique, just as everybody else is unique. You are unique in your ordinariness, in your suchness.

SATORI IS HIDDEN, SAYS YOKA, IN THE SECRET PLACE OF YOUR SUCHNESS, AWAITING ITS DISCOVERY.

It has not to be created, it is already there; you just have to discover it. Go in and discover it! It is waiting and waiting. And centuries have passed and many many lives have passed, and you have become addicted to extroversion. You never move in.

The first step towards satori is meditation. Satori is the ultimate experience of meditation when meditation is fulfilled, when meditation has reached to its ultimate flowering .

YOKA SAYS:
THE WORLD IS COMPLETE ILLUSION, YET NOTHING EXISTS WHICH MIGHT BE CALLED ILLUSION.

The world that you have created through your mind is illusory, but there is another world which is not your creation. When your mind disappears you discover that world: the world of suchness. That is a totally different experience. No words can describe it. Thousands of mystics have tried to describe it, but nobody has ever been able and nobody will ever be able to describe it. It is so mysterious, it is so beautiful that all words fall short. No poetry reaches to its level, no music even touches its feet.

THE PERFECT LIGHT OF THIS WISDOM ENLIGHTENS ONE.

The moment you have put your mind aside - mind means ambition, the ego trip of being this and that - the moment you have put the whole mind aside, a great light explodes in you and you are enlightened. This is satori. It does not come from the outside: you are not delivered by somebody else, you are delivered by your own being, by your own nature.

THAT IS POSSIBLE ONLY BY PRACTICING ZAZEN BEYOND SPECULATION. YOU CAN SEE CLOUDS NATURALLY IN THE MIRROR BUT TO HOLD ON TO THE REFLECTION IS IMPOSSIBLE.

That is possible only by practicing zazen... Satori is possible only by practicing zazen. Zazen means:

JUST SITTING, DOING NOTHING,
THE SPRING COMES AND THE GRASS GROWS BY ITSELF.

You are simply relaxing into your own being, not doing anything at all. It is not a question of doing, it is simply a question of being. You go on relaxing into your being. A moment comes when you are in your utter purity, in your utter simplicity, in your utter innocence. That is satori.

Zazen is a beautiful word. It simply means just sitting - not even doing meditation. In fact, you cannot do meditation. Meditation is just sitting silently; it is not a question of doing. If you are doing something you are disturbing your meditation.

Somebody is chanting a mantra; he is disturbing his meditation. Somebody is focusing on something; he is disturbing his meditation. Somebody is concentrating, somebody is praying, somebody is thinking of God: they are disturbing their meditation. All these are the doings of the mind, and if the doing continues the mind continues. Stop doing, and where is the mind? When the doing disappears, mind disappears. And the disappearance of the mind is satori.

It is beyond speculation, says Yoka. You cannot think about it, you can only experience it. It is the ultimate experience, and the immediate experience, too, of truth, of beauty, of love, of bliss, of God, of nirvana.

The third question

OSHO, I STILL DON'T BELIEVE THAT SEX IS STUPID.

Yogesh,
IT IS NOT A QUESTION of your believing or not believing it; such is the case. What can I do? Sex is stupid. I feel sorry for you, but I have to tell the truth some day or other. Yes, I have been telling you, "From sex to superconsciousness," and you have been very happy - you only hear "from sex," you don't hear "to superconsciousness."

And this is the case with those who are against me and with those who are in favor of me - the same. Man is almost the same; friends and enemies are not very different. I am being misunderstood by the opponents, and that is understandable, but I am also being misunderstood by the followers; that is not understandable at all. The opponents can be forgiven, but the followers cannot be forgiven.

Because I said, "Sex is stupid," many angry questions have come to me. One of my sannyasins, Maya, has written to me: "You have some nerve to say that sex is stupid!" She must have felt hurt. And I can understand: when you are living in a certain way you don't want it to be described as stupid. Nobody wants to be called stupid. It is not over the question of sex that you are disturbed, it is your life. If it is stupid and you are living it, then you are being stupid. That hurts. But I have to say it even if it hurts because that is the only way to make you aware that there is something more in life, something higher, something greater, something far more blissful, far more orgasmic.

Sex is only a beginning but not the end. And nothing is wrong if you take it as a beginning; if you start clinging to it, then things start going wrong. If I say anything against homosexuality, immediately the homosexuals start writing to me. If I say anything against anything, there are people who will start writing. If it hurts your ego, then you are immediately ready to defend - not only to defend but to attack.

Yogesh, whatsoever you are doing is going to be stupid because unless something comes out of meditation it remains stupid. It is not only a question of sex. The way you eat is stupid, the things that you eat are stupid, not for any other reason than the simple reason that whatsoever you are doing is being done without any awareness. Stupidity is sleep. Stupidity is unintelligence.

Just watch people - what they are doing, what kinds of things they are doing. And whatsoever they are doing they are doing with the feeling that this is the right thing to do, that this is the most intelligent thing to do.

Abby, a well-stacked coed, was undressing when her roommate, Jean, said, "Do you know there is the impression of a large M on your stomach?"

"My fiance is in town this weekend," confided Abby, "and he likes to make love with his football-letter sweater on."

"Which school does he attend, Michigan or Minnesota?" questioned Jean.
"Neither," giggled Abby, "he goes to Wisconsin."

But tell her fiance that this is stupid and he will hit you on the head!

An ugly-looking little Italian guy always succeeded in picking up the best-looking girls in his favorite bar every night. The other guys in the car just couldn't understand how such a creep could be so irresistible to women.

One night they asked the bartender, "The guy's scoring so much - what is his secret?"

"Well," said the bartender, "I don't know if the guy's hung, but he's the only guy who comes in here who can lick his eyebrows with his tongue."

But nobody can tell the guy, "You are stupid."

Whatsoever you are doing seems to be the most intelligent thing in the world to do. Whatsoever space you are in seems to be the right space. Everybody else may be wrong, but not you. You have to become aware of this phenomenon; this is one of the greatest illusions of humanity. You have to be watchful. You have to learn to see that, yes, there are many things that you are doing which are stupid. How can it be otherwise? You are not meditative.

Yogesh, you are not a Buddha, you are not awakened. How is it possible that you can do something which is not stupid? So whatsoever you are doing is bound to be stupid - it is out of unawareness. You go on doing things, not exactly knowing why. How did you learn them? From whom did you learn them? Why did you learn them? There are millions of stupid people just like you, and you go on imitating them, you go on learning things from them.

Sex is one of the greatest intoxicants. It is in your very biology. It releases a certain drug in your very bloodstream and you become possessed; you are no longer in your senses, you don't know what you are doing. You are being forced to do it. Some unknown force - call it nature, biology, chemistry, hormones - whatsoever you want to call it - some unknown force, XYZ, forces you to do something. In your saner moments you also know that this is stupid: "What was I doing, and why? And what have I gained out of it?" And you know those saner moments also.

That's why, after making love, many women will cry and weep, for the simple reason that the whole thing seems to be so meaningless. Why? It may be a titillation for the moment, but the same titillation again and again is a repetition; you are not reaching anywhere. And the man immediately goes to sleep after making love, for the simple reason that he wants to avoid the saner moment so he need not think about it. And by the morning he will have forgotten all about it.

After making love, at least for one hour sit in zazen and you will see what I am saying. You will understand what I mean when I say sex is stupid. After making love make it a point to sit in zazen for one hour just watching what has happened. Were you the master of it or just a slave? If you were the master of it, then it is not stupid. If you were a slave, it is stupid, because by repeating it you are making your slavery more and more strong, you are feeding your slavery.

Yogesh, it is only through meditation that you will be able to understand what I have been telling you. It is not a question to be decided by argument, it can only be decided by your own meditation, your own understanding, your own awareness.

The fourth question

OSHO, I'M IN VIPASSANA. TELL ME A JOKE!

Anand Sundardas,

I DO FEEL FOR YOU! Vipassana is really serious! Buddha invented it so that you can pass through hell on this earth and you need not go to the real hell. It is a process of cleansing you of all your past karmas. Better finish it! It is a torture because you don't know how to sit silently for so long. Your mind goes on thousands of trips. Sitting, sitting, sitting.... You feel sleepy and that is not allowed. And if you start dozing, a hit comes on your head - a really good hit to bring you back to your senses! You cannot escape either because I go on praising vipassana so much, saying that without vipassana there is no satori, no enlightenment.

So you say, "Okay, somehow I will pass through it. It is only a question of a few days. And one thing is certain: that many have survived, so there is no danger to life." Yes, your knees hurt and your body aches and you feel very restless and you are not allowed to move; you have to sit just like a Buddha-statue, doing a very stupid thing - watching your breath. Now what kind of thing is this for an intelligent man to do? And thousands of doubts arise: "What are you doing? Such a nice guy, sitting and watching your breath?" You would have made love to your girlfriend, you would have done a thousand and one things. And delicious foods appear . . . and it looks far better to sit in the Blue Diamond than to sit in zazen! "Why am I sitting

here? What am I doing here?"

The mind goes on questioning you and there really seems to be no escape because it is all voluntary; nobody has forced you. Not only that - you have to pay for it! Have you ever heard of anybody paying to suffer in hell? But when you have to pay for it, then you think it is worth the suffering.

Mulla Nasruddin was saying that when he came to India for the first time, he was feeling very hungry. As he entered through the Himalayas he came across a man selling some strange fruit, very red, very beautiful. He asked the price. The man said, "Just two paise for the whole bucketful." So he purchased the whole bucket and then he started eating it - and it was fire! Tears were rolling down.

And a man was watching and he said, 'What are you doing? This is not a fruit. You will kill yourself ! This is a medicinal herb; it has to be taken only in very small amounts for particular diseases. What are you doing? You will go mad!"

He said, "Whatsoever happens, happens, but since I have paid two paise for it, I have to eat it!"

And he said, "I went on crying and tears went on flowing, but I finished it. I ate the whole bucketful of that nasty thing!"

When you pay, then you cannot escape. And we don't leave any loopholes; we make every effort so that nobody can escape.

The man was in jail for rape, murder, kidnapping and blackmail.

The lawyer said, "I found a loophole in your case. According to Abramovitz vs. Arcaro, January 6, 1911: Book III, Section II, page 6, paragraph 13, I think I've got the answer. Don't worry, I'll get you out. Just leave it to me. Now I'm leaving for Washington on Monday and I'll be back Friday. Meanwhile - try to escape!"

We don't leave any loopholes in the first place. There is no possibility to escape either, because whenever somebody escapes from Vipassana I send him back again. Vipassana has to be suffered for the simple reason that it makes you encounter yourself, it forces you to encounter yourself - your fidgetiness, your restlessness, your ugliness, your madness. It forces you to see all the rubbish that you are carrying within yourself. And that is one of the most essential steps to go beyond.

If you want to go beyond anything, first you have to encounter it. Without encountering it there is no transcendence. There is no shortcut, there is no way of bypassing it.

It is not that Buddha is a sadist and he is trying to torture you; he is simply making you aware of what you are. And you can never become aware if you remain occupied in your day-to-day business, in your day-today engagements. You are so engaged from morning till night that you don't have any time, any space to look within, to feel yourself, to see who you are, where you are, what you are doing.

Vipassana forces you - there is nowhere to go. You have to watch your breath, you have to look at your thoughts day in, day out.

After the seventh day, something starts settling. If you persist, if you persevere, if you are patient enough, your body learns to settle, your mind learns to settle, your breathing becomes calm and cool, almost invisible. But you can feel that something has changed; the climate is different: you are not fidgety, you are not restless. And suddenly, as if the sun had risen, all that neurotic fight disappears. The hell is over. A great peace descends on you, the silence that comes after the storm and everything seems to be clean, very clean, spotlessly pure, innocent, as if a layer of dust has disappeared from your consciousness. Your consciousness seems to be transparent. You can see for the first time the green, the red, the gold of the trees. You can hear for the first time the song of the birds - as if something which was in your ears blocking them and something which was in your eyes like a curtain has disappeared. Suddenly you feel light, very light.

It is said: Angels fly because they take themselves lightly. You suddenly feel like light, so full of light and so light, that you can fly, almost fly. Gravitation has disappeared. You have entered into a different world: the world of grace.

And then, Sundardas, you will know a different quality of laughter arising in you. It will not be painted on the lips, it will be coming from your depth. And you will be laughing for no reason at all; you will be laughter. That is Zen laughter - unmotivated, out of sheer joy, out of sheer delight, out of sheer insight into things.

Yes, you need a beautiful joke!

After a day of long discussions at the World Religions Conference in Geneva, Rabbi Zuckerman found himself seated at the same dinner table as Father O~alley.

The rabbi was partaking of koshered veal, while the priest was cutting into a thick slice of ham.

"Would ya like to try some of this ham, Rabbi?" asked the priest. "It's really good!"

"Ach, no," replied Rabbi Zuckerman, "it is against our religion."

"Ah, but it's so delicious! Are ya sure ya wouldn't like a taste?"

"Thank you, no," said the rabbi. "Since the time of Abraham, the flesh of the swine has been regarded as unclean by our people, and pork in all its forms is forbidden to us."

"Ah! Ya don't know what you're missin', Rabbi," said the priest, shoving down another mouthful of ham.

"Ach! But you have not tasted the gefiltefish that my wife makes, Father. How about your wife, Father? Is she a good cook?"

"Ah... well, Rabbi, that I cannot say, for I am not married."

"Not married? So what do you do for a screw?"

"For a... what?~

"I mean - where do you get your sex?"

"Sex?!" said the priest. "Alas, Rabbi, in my religion it is forbidden unto us, the servants of Our Lord, to partake of the ways of the flesh."

"You mean - you've never had sex?" asked the rabbi. "No, I have not!" replied the priest. "Oho! You ought to try it... it's better than pork!"

The fifth question

OSHO, DO YOU REALLY THINK THAT NOTHING BEAUTIFUL HAS EVER COME OUT OF ITALY?

Gautama,

I AM NOT AN EXPERT ON ITALY. I have not even tasted spaghetti!

My first Italian sannyasin, Veet Sandeh, once prepared spaghetti for me, but it smelled so awful - it smelled just like the Italians! - that I could not eat it. And Veet Sandeh was one of the most perfect Italians. I don't think she has ever taken a bath in her whole life!

So I don't really know whether anything beautiful has ever come out of Italy or not, but I can tell you what the experts say. They say that two things have come out of Italy, two beautiful things, but both are possessed by Sophia Loren.

The sixth question

OSHO, I MUST BE THE MOST GREEDY PERSON IN THE WHOLE WORLD. WHAT SHOULD I DO ABOUT IT?

Kamal,

ARE YOU CONFESSING or bragging? The world is very big and what do you know about the whole world? It is impossible to be first in anything; not even in greed can you be the first, because people are moving in circles. Nobody is the first. Don't become so concerned with your greed and don't feel guilty either. Everybody is greedy.

Unless you know that you are deathless you will remain greedy; greed comes because of death. You may never have thought about it, but greed exists because we are afraid of death. Because death is there we want to have as much of life as possible; we are greedy. We want to eat more, we want to have as many women or men as possible, we want to have as much money as possible, because death is there. "Soon everything will be finished, so before it happens have all that is possible, don't miss a thing." That's how greed arises. Greed is nothing but fear of death. Greed is out of fear; it is the fearful person who becomes

greedy.

The really fearless person is not greedy at all; he shares. He is not possessive, he is very happy to give. He goes on giving whatsoever he has; he goes on giving for the sheer joy of giving.

You will remain greedy, Kamal, unless you experience your eternity: that death is not going to make any dent in you, that death is not going to make any change in you, that death is only of the body, your consciousness continues. Your consciousness is the only eternal phenomenon. Everything else changes, but not your consciousness. But you don't know anything about consciousness, hence the greed.

All the religions of the world have been teaching, "Don't be greedy," but that has not made any difference. That has made people greedy for the other world, that's all. That has made people greedy for heaven and heavenly joys, that's all. But that has not changed their greed; it has even increased their greed. I don't tell you not to be greedy. I say be conscious, be more conscious, and you will be surprised: as your consciousness grows, greed starts disappearing. Like dead leaves it starts falling; it leaves no trace behind.

Skolnik, the Scarsdale skinflint, awoke one morning to find that during the night his wife had died. After one glance at the stark form lying there beside him, he leaped out of bed and ran into the hall.

"Daisy," he called down to the maid in the kitchen "come to the foot of the stairs, quick!"

'Yes," she cried. "What is it?"

"Only one egg for breakfast this morning!"

Can you beat that?

When the Internal Revenue Service hauled him in and wanted to know why he claimed his mother as an exemption in spite of the fact that she had been dead for five years, Bernstein said, "Oh, but Mom is still very much alive in my heart."

A Jewish couple went to a shopping center and left their child and carriage with the other carriages in front of the place. After shopping, they started for home. A few blocks later, the wife turned to her husband, who was wheeling the carriage, and cried in panic, "That's not our child!"

"Shut up your big mouth!" he replied. "This is a better carriage."

People are living in greed. Kamal, it will be difficult to be the first! Even to be aware that you are greedy is a good sign: it is a beginning, a good beginning, if you become aware of it. And remember, don't become guilty about it because that is a way of losing your awareness again. Don't start repenting of it because repenting means you are thinking about the past, which is no more. Don't start trying to be non-greedy because whatsoever you do will be greed-even the effort to be nongreedy will only be rooted in greed. One can become so greedy about being non-greedy!

I have seen people who have become so greedy about being non-greedy that they go on and on renouncing this and that. Their greed has taken a new turn: it is standing upside down, it is doing a sirshasan, a headstand. Now they are greedy about non-greed; non-greed has become their possession, their money, their power. Now they are respected for their non-greed. They were respected first for their money; now they are respected for renouncing the money. Now they go on renouncing as much as they can - to the fullest extreme. They can renounce clothes, they can stand naked. They can renounce everything, but deep down the greed is there, they are still greedy. It is simply greed and nothing else. Now they are hoping that they will be rewarded in paradise - a great reward is waiting for them.

So don't try to become non-greedy. A greedy person cannot do anything about greed. And that's so about other things also. An angry person trying to be nonangry is not going to change his being. A violent person trying to be non-violent will still remain violent; his violence will now take subtle forms.

The only thing that is possible is to be conscious of your greed. And I am not saying that you will be rewarded in paradise, I am not saying anything about the future. I am simply saying that if you become aware of greed it disappears. And when it disappears, life is bliss here and now - not in the future, not as a reward.

Greed cripples you, anger cripples you, violence cripples you. When they all disappear.... And they all disappear through one method. A single method is enough - meditation is enough. All the diseases disappear through taking a single medicine.

The words "medicine" and "meditation" come from the same root. Meditation is the ultimate medicine:

it cures you of all ills.

Remember Yoka again. He says: Don't cut the branches, cut the root.

Unconsciousness is the root, Kamal. Cut the root, be conscious, and then, herenow, you are a new person. Herenow, your life is transformed, you become luminous, you radiate bliss, you radiate benediction, you become paradise.

Wherever a man of awareness moves there is paradise. You cannot send a man of bliss, of awareness, of meditation, of satori, to hell, because if he reaches hell hell will be paradise for him. And you cannot send an unconscious man into paradise because wherever he is he will find his hell. If it is not there he will invent his hell - his unconsciousness will project his hell.

Reduced to a simple principle, the whole philosophy of all the awakened ones is: Unconsciousness is hell, consciousness is heaven.

The seventh question

OSHO, I WAS BORN ON FEBRUARY 29TH, HENCE MY BIRTHDAY COMES ONLY ONCE IN FOUR YEARS. IS THERE SOME SIGNIFICANCE IN IT?

Gandharva,

JANUARY OR FEBRUARY OR MARCH February 28th or 29th - these are all arbitrary. These are our imposed ideas. Existence knows nothing of February, March. Even if you were born on April 1st there is no significance in it! You will not be a bigger fool than you are, you will be the same. What significance can February 29th have? But people want some significance.

I have heard about only one accident that has happened on February 29th: that is the birth of Morarji Desai.

Zoo keeper to tourists: "In this cage we see the leopard. This animal has one black spot for every day of the year."

Old lady: "What about a leap year?"

Zoo keeper, thinking fast: "Ah yes - behold, madam, I lift his tail thus - behold the 29th of February!"

And the last question

OSHO,
HOW DO YOU MANAGE TO DELIVER SO MANY BEAUTIFUL DISCOURSES?

Devakar

WHAT DISCOURSES? You call this yakkety-yak discourse? Discourse is a serious phenomenon! Discourse is something religious, holy, sacred. It is delivered in churches, temples. This place is not a church. This place belongs to the drunkards - it is a pub! What discourse? I have never delivered any discourse. Yes, I gossip, that is true, but there is no gospel in it and there is no art, no secret in it. It is very simple - my method is very simple.

A great emperor was passing through a village. He was one of the most famous warriors of those days and he was a lover of archery. He loved the people who were perfect archers. Passing through the village he saw on many trees, lampposts, and garden fences, arrows sticking exactly in the middle of circles - exactly in the middle, at the centers, of circles. So many arrows everywhere... he was surprised.

He asked, "Who is this man? I have never seen such a perfect archer! His aim is perfect, he never misses, not even by a fragment of an inch. The arrow always goes exactly into the center. Each target is a proof of it." He stopped his chariot, he called the people of the village. He said, "Who is this man?"

And they all laughed and said, "Don't be worried about him. He is a madman!"

He said, "What do you mean by madman? He may be mad, but he is the greatest archer I have seen."

They said, "It is nothing to do with archery. He knows nothing about archery."
The king said, "But then it is a puzzle. How does he manage?"
They said, "It is simple. First he shoots the arrow at the tree and then he goes and makes a circle around it!"

That's exactly my method. It is simple! Hence you can ask anything. Whatsoever I want to say, I say it. First I shoot the arrow and then I draw a circle around it - just as a finishing touch!

A parish priest was having a few words with his bishop and in the course of conversation said, "It's all right for you, my Lord. When you prepare a sermon you can deliver it to several churches in the diocese, but I have to give two new sermons every Sunday."
The bishop replied, "You should be able to give a sermon on almost any subject at a moment's notice, as I can."
"I'll take you up on that," said the parson. "You come to my church next Sunday and I will put you to the test."
The bishop agreed and in due course went to the pulpit to find a card with the one word "constipation" written on it. Without hesitation he started, "And Moses took two tablets and went out onto the mountain side."

Walking in Zen, Sitting in Zen

Chapter #5
Chapter title: Playing On The Path

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The first question

OSHO, IT FEELS THAT TO BE A WITNESS IS ALSO A KIND OF THOUGHT. SO WHAT IS THE DIFFERENCE BETWEEN THE WITNESS AND A THOUGHT OF THE WITNESS?

Satyendra Saraswati,
WITNESSING IS NOT A THOUGHT but you can start thinking about witnessing, you can make it a thought. The moment you make it a thought, it is no longer witnessing. Either it is witnessing or it is a thought, it cannot be both together.
When you are witnessing you are not thinking that you are witnessing. If you are thinking that you are witnessing, this is not witnessing at all, it is another kind of thought. If the witnessing is simple, there is no thought of witnessing at all. If the thoughts are just passing in front of your vision and you are witnessing them, and no idea arises in you that "I am witnessing," then it is pure witnessing. It is not a thought at all, it is a state of no-thought, no-mind. You are simply reflecting whatsoever is passing by.
The moment you say, "Aha! This is witnessing. So I am witnessing. This is what meditation is. This is awareness," you have missed the point. You have fallen back into the mud of the mind. You are no longer a

witness. You have become identified. Witnessing cannot be reduced to a thought.

But your problem is significant. It is encountered by almost every meditator. We have become so habituated to witnessing in a wrong way. We *think* that we witness. We judge, we evaluate, but we think that we witness. We think that we witness, and it is not witnessing. We are associated with a wrong kind of witnessing, and that idea lingers for a long time.

Secondly: we have become so conditioned to immediately reducing every experience into a thought. We never allow any experience to remain just a pure experience, even for a few moments.

You come across a beautiful rose flower in the garden. The moment you see it, almost instantly you say inside, "How beautiful!" You can't let that beauty sink in. The thought of beauty becomes a barrier. The moment you say, "How beautiful!" you have already started comparing it with other roses that you have seen in the past. You have started comparing it with all that you have heard about roses. You are no longer seeing *this* rose. You are missing its suchness. You have gone into the past. You are searching in your memory to discover how many roses you have seen before: "And this is the best one." But this rose is no longer there in your awareness. Your awareness has become very clouded. So much smoke has come from the past, so much dust has arisen that your mirror is no longer reflecting the beauty. You are not now-here.

Allow the rose and its fragrance and its beauty and its dance in the wind and the sun to penetrate you. Don't bring your mind in. There is no need to say that this is beautiful. If it is, there is no need to say it; if it is not, then it is false to say it. Either it is or it is not. To create a thought about it in any way is to create ripples in your consciousness. It is like throwing a pebble into a silent lake. Just a moment ago it was reflecting the moon and the stars so beautifully, and your pebble has created ripples, and the moon and the stars have all become distorted.

That's what happens whenever a thought arises in you: your consciousness is disturbed, starts wavering. Waves start arising in you. Now you are not capable of reflecting that which is.

You will have to learn this new art of seeing things without judging, of seeing things without verbalizing, of seeing things without evaluating. See the rose, see the bird on the wing, see the night full of stars, see the river passing by, see the traffic. Listen to the songs of the birds or a train passing by. Start learning a new art of just being reflective, not bringing any thought in, not saying anything at all.

It will take a little time -- old habits die hard -- but one day it happens. If you persist, if you are patient enough, if you go on and on working at cleaning your inner world, one day it happens. And the benediction of that day is immense. In fact, that day you are born anew. You start seeing the same world with new eyes because your eyes are so clear, your mirror reflects so deeply, so totally, without distortion, that trees -- the same trees that you have seen before thousands of times -- are far more green than they have ever been. And their greenness is no ordinary greenness: it is luminous, it is radiating light.

It is the same world, the same people.... A Buddha walks, a Jesus walks in the same world -- the same trees, the same rocks, the same people, the same sky -- but they live in paradise and you live in hell. The difference is created by the mind.

It will take a little while to drop this mind. It has dominated you for so long that it is difficult in the beginning to suddenly disassociate yourself from it. It clings. It can't leave its power over you so easily. Hence it goes on coming in from the back door.

You are sitting silently and a beautiful stillness arises, and the mind comes in from the back door and says, "Look, how beautiful this moment is!" And it has taken you away! It came so silently, without making any noise, and you were caught by it in such a subtle way that you could not have been aware of it. You rejoiced, you thanked the mind... but it has destroyed your stillness.

When stillness is really true there is no mind to say anything about it. When witnessing is true you are simply a witness-. You don't think, "I am witnessing." There is no "I," there is no thinking, there is only the witness, because all thinking, and the "I" -- they have all become contents, objects of your witnessing. And witnessing itself cannot be its own object. No mirror can reflect itself. Your eyes cannot see themselves. Your witness cannot witness itself, that's impossible.

Your question is relevant. And you will have to be very very careful, watchful. It is a razor's edge. One has to be very cautious because if you fall, you fall into a deep abyss. The ordinary people cannot fall; they have nowhere to fall to -- they are already at the bottom. But as you start moving higher, the possibility of falling down grows every day. When you reach the Everest of your consciousness, just a little slip, just a little wrong step, and you will go rolling down into a deep abyss.

The greater the meditation, the greater the danger of losing it -- naturally; only a rich man can be robbed, not a poor man. That's why a beggar can sleep under a tree in the afternoon and the noise of the

traffic and the marketplace... nothing disturbs him. He can sleep anywhere, he can sleep deeply. He has nothing to lose -- no fear.

Once, at night, a king came across a very strange man, a very luminous man, standing alert underneath a tree -- so silent, so quiet and so alert. The king was curious: "Why is he standing there?" From his appearance he looked like a monk, one who has renounced the world. The king was a very cultured man and he thought, "It is not right to disturb him." But every night it happened.

That was the routine of the king: to go around the capital at night in disguise to see how things were going -- whether the guards were on duty or not; mixing and meeting with people, going into the hotels and the theaters to find out how things were going -- whether things were all right or not.

Every night he would come across this man. He saw this man so many times that it became impossible to resist the temptation. One day he approached him and asked, "Excuse me, sir, I should not interfere -- you look so silent -- but why do you go on standing the whole night? What are you guarding? Is there any treasure underneath this tree?"

The mystic laughed. He said, "Not underneath this tree, but within me there *is* a treasure and I am watching it. And the treasure is growing every day, it is becoming bigger and bigger, hence I have to be more and more alert."

The mystic said to the king, "You can sleep, you have nothing to lose. I cannot, I have much to lose; and if I can remain awake I have much to gain."

The king was very much impressed. He asked him to come to his palace, he invited him. The monk agreed. The king was a little puzzled: a monk agreeing so soon without even refusing once is not thought to be right. A monk should say, "No, I cannot come to the palace. I have renounced the world. It is all futile. It is all dream, illusion, maya I cannot come back to the world. I am happy wherever I am."

But this monk didn't say anything. He was a Zen Master. The king started thinking in his mind, "Have I been deceived by this man? Was he simply standing there every night just to catch hold of me?"
But now it was too late; he had invited him.

The mystic came to the palace, lived with the king. And, of course, he lived more joyously than the king because he had no worries, no cares about the empire, no problems and no anxieties. He enjoyed good food, and the king had given him the best room in the palace -- he lived just like an emperor!

Six months passed. Now the king was boiling within himself to ask him, "What kind of renunciation is this? You are enjoying everything -- servants and good food and good clothes and a beautiful palace."

One day, walking in the garden, he asked the mystic, "Can I ask you a question? Forgive me if you feel offended. This is my question: What is the difference now between me and you?"

The mystic looked at the king and he said, "Why did you wait for six months? This question you could have asked me the very first night. The moment you invited me and I accepted your invitation, this question arose in your mind. Why did you wait for six months? You tortured yourself unnecessarily. I was expecting it at any moment. There is no question of my feeling offended -- it is a natural question.

"There *is* a difference, but it is very subtle. And if you really want to know the difference, then come with me. I cannot tell you here. I will tell you in a certain space, at a certain place. Come along with me."

They both went outside the city. The king said, "Now can you tell me?"
The mystic said, "Come along."

When they were crossing the boundary of his empire -- it was evening -- the king said,'What are you doing? Where are you taking me? Now this is the end of my empire. We are entering somebody else's kingdom and I would like to be answered. What is your answer? And I am feeling very tired."

And the mystic said, "My answer is that I am going. Are you coming with me or not? I am not going back."

The king said, "How can I come with you? I have my whole empire, my wife, my children. How can I come with you?"

The mystic said, "That's the difference. But I am going!"

Again the king saw the light, the beauty of the man, and fell at his feet. He said, "Come back! I am just stupid. I have missed these six months. I have been thinking things which are really ugly. Forgive me and come back."

The mystic said, "There is no problem for me. I can come back, but you will again think the same. It is better for me now to go ahead -- that story is finished, that chapter is closed -- so that you can remember the difference."

The witness lives in the world just like a mirror, reflecting everything. He may be in a hut, he may be in a palace; it makes no difference. What difference does it make to a mirror whether the mirror is in a hut or in a palace? What difference does it make to the mirror whether the mirror is reflecting beautiful diamonds or just ordinary stones? It makes no difference to the mirror.

Witnessing is the art of transcending the world. Witnessing is the very essence of Zen, of religion itself. But don't make it a thought -- it is not a thought at all. Thoughts have to be witnessed. Even if the thought of witnessing arises, witness that thought. Remember that it is not witnessing, it is only a thought -- it has to be witnessed. It is there in front of you. You are not it.

The witness is irreducible to any thought; it always goes on sliding back. You cannot catch hold of it through any thought. It can witness each and every thought, the thought of witnessing included; hence, it can never itself become a thought.

Next time when you are meditating, Satyendra Saraswati, remember it. Don't start enjoying the thought that "This is a beautiful moment. My mind is silent, my being is still. This is witnessing!" The moment you say it, you have lost it.

The second question

OSHO,
PLEASE SAY SOMETHING MORE ABOUT THE MAN OF ZEN.

Pratibha,
THE MAN OF ZEN IS VERY ORDINARY extraordinarily ordinary. He is so ordinary that there is every possibility if you meet him you will not be able to recognize him. He lives just like you, eats like you, sleeps like you. He is in every way just like you. As far as his outside is concerned he is not different from you at all.

The difference is certainly there, but that difference is inner. He has an insight, he has a clarity. He has eyes and you are blind. He is awake and you are asleep. You are drunk: drunk with greed, drunk with lust, drunk with anger, ambition, ego.

The man of Zen is simply not drunk; he is in his senses. He walks consciously, he sits consciously: "walking in Zen, sitting in Zen." He is not in any way special. He is not like other so-called saints. He will not lie down on a bed of thorns or on a bed of nails, he will not stand on his head. He is not stupid, he is not an exhibitionist. He will not walk naked in the streets. He is not mad, he is not neurotic! He lives in the very ordinary way, in the very normal way.

That's why it is the most difficult thing to recognize the man of Zen. You can recognize a saint who walks on water -- naturally, it is so obvious that he is special. But a man of Zen does not walk on water. He does not perform any miracles. He does not play any kind of egoistic games. He is not an ego, he is not even a person. He is just a presence, a nonentity. He is absolute nothingness. Only when one is absolute nothingness is one full of awareness. Whatsoever he does, he does with totality. Only a man who is not drunk can do things totally. Otherwise one remains partial; only a part goes on doing something and at the same time other parts may be going against it, being destructive. You may be creating something with one hand and destroying it with the other.

A man who is drunk does not know where he is going. He thinks he is on the right path, but that is only his dreaming.

Barry Higgins, a traveling salesman, was driving home to London one afternoon after a hard-drinking lunch with a prospective customer. Through the rearview mirror he spied the flashing blue light of a police car behind. A shiver went up his spine and he grasped the steering wheel tightly to steady his driving. The blue light approached, a siren wailed, and a police car overtook him with a hand signalling him to pull to a stop.

Barry was nervous as he saw the policeman get out of his car. His breath was heavy and his hands were moist on the steering wheel. He wondered what he was going to say.

The policeman came up and bent to speak through the car window. "Ay, ay, now then, had a few, eh?"

Barry could not stop himself and blurted, "Ohh... g... good onsternoon, afterble, I... I'm not as think as you drunk I am!"

The man of Zen is absolutely conscious -- no greed, no anger, no jealousy, no ambition. These are all intoxicants, these are all drugs: they go on keeping you sleepy. It is a miracle how you manage your life with so many poisons running in your bloodstream, in your very being. That is the only difference; otherwise, from the outside, you will not know.

There are other so-called saints who make outside differences because there is no inner difference. They have to stand naked, they have to torture their bodies, they have to go on fasting. They have to distort their bodies, cripple their bodies. They have to do something that makes them more special than you, "holier than thou. "

A Zen man is not "holier than thou." He has no idea of being in any way higher than you. He is simply living his nature.

Yoka says: The man of Zen goes alone.

That is his first characteristic. He is not part of a mob psychology. He is not Hindu, he is not Mohammedan, he is not Christian, he is not Jewish. He is not Indian, he is not Japanese, he is not Chinese -- he cannot be. He never belongs to any crowd. He is alone. He is a rebel. He lives according to *his* light. He does not follow, he does not imitate. He has reached the goal.

What is the goal? The goal is not somewhere outside you. It is not there, far away like a star; it is within you, it is your own interiority. He has entered his own interiority. And the man who has reached his goal...

... CAN PLAY ON THE PATH OF NIRVANA.

He is playful, he is not serious. He cannot be serious: the whole of life is a divine play, LEELA, and he is part of it. He is just playing a role. He acts the role as beautifully as he can, as perfectly as he can, but he knows that the whole world is a big stage, a great drama -- but nothing more. So he is not serious about it.

THE MAN OF ZEN HAS NATURAL MANNERS AND IS HARMONIOUS.

He does not pretend to be special, he has natural manners. He is very human, utterly human. His humanity is superb, intense, absolute. He does not claim any sacredness -- and because he does not claim he is sacred. He is harmonious. He is not divided within himself, he is not in a constant fight with himself, he is not in a constant civil war. He has a melody, a music. If you sit by his side you will be able to listen to the music.

Navanit asked just the other day: "Osho, whenever I come close to you I immediately smell a certain fragrance. What fragrance is it?" I don't use any perfume -- I cannot. Navanit is a doctor, he knows; hence the question has become more pertinent to him. And he says that he always finds the same fragrance whenever he is close to me.

That fragrance has nothing to do with any perfume. It is the fragrance of harmony, it is the music. It expresses itself in a multi-dimensional way. Sometimes you will hear it as a silent sound like a murmur, the wind passing through the pine trees, or the sound of running water. Sometimes you will hear it as music and sometimes you will experience it as a smell, a beautiful fragrance. Sometimes you will see it as an aura, a light, very mysterious.

But the man of Zen simply lives in harmony, and out of harmony all these things are manifested.

HIS SPIRIT IS SIMPLE, CLEAN, PURE AND SINCERE. HIS ZEN, WHICH NO ONE SEES, IS TREASURE BEYOND ALL VALUE.

You can see his body, you cannot see his Zen. You cannot see his inner meditativeness, you cannot see his awareness unless you become aware yourself. You can know only that much which you have experienced.

Navanit, you are blessed that you are experiencing a certain fragrance. That means you are reaching to a

certain depth, a certain height in your being.

HIS ZEN, WHICH NO ONE SEES, IS TREASURE BEYOND ALL VALUE. THIS JEWEL, RARE AND OF INCALCULABLE VALUE, NEVER CHANGES HOWEVER ONE USES IT. AND OTHERS CAN FREELY BENEFIT FROM IT ON ALL OCCASIONS.

The man of Zen is always overflowing with joy. You can share it. He is a giver: he gives delight, he gives joy, he gives beauty, he gives truth. He radiates truth, he radiates God, but so silently... without any declaration. He goes on pouring his blessings into existence. He is a blessing to the world.

The third question

OSHO,
I KNOW MY LOVE STINKS, SO WHY DO I CLING TO THE SMELL?

Prem Amrito,
WE LIVE according to the past: our lives are rooted in the dead past, we are conditioned by the past. The past is very powerful, that's why you go on living in a certain pattern; even if it stinks, you will go on repeating it. You don't know what else to do; you have become conditioned to it. It is a mechanical phenomenon. And this is not only so with you, Amrito, it is so with almost every human being -- unless he becomes a Buddha.

To become a Buddha means to get rid of the past and to live in the present. The past is immense, very huge, enormous, of millions of lives. You have lived in a certain way. Now, being here, you may have become aware that your love stinks, but that awareness is also not very deep, it is very superficial. If it becomes really deep, if it penetrates to the very core of your being, you will immediately jump out of it.

It is like if your house is on fire you will not ask anybody how to get out of it. You will not consult the ENCYCLOPAEDIA BRITANNICA, and you will not wait for some wise man to come and tell you, and you will not consider whether it is appropriate to jump out of the window or not -- you won't bother about anything. Even if you are taking a bath naked you will jump naked out of the window; you won't even bother about clothes. When the house is on fire, your life is at risk; now everything else is secondary.

If your love stinks -- this has become your experience -- then you will come out of it. You will not simply ask a question, you will jump out of it.

But I think that it is just an intellectual idea, because each time you are in love, some misery arises. Each time there is some conflict, some struggle, some fight, some jealousy, some possessiveness. So you have started taking an intellectual standpoint: "My love stinks, so why do I cling to the smell?" Because it is not yet really an existential experience for you.

And it is your own smell. One becomes accustomed to one's own smell. That's why when people are alone they don't experience that smell, they experience it only when they are together with somebody.

When you are in love, then you start showing your real face. Love is a mirror. The other starts functioning a mirror. Every relationship becomes a mirror. Alone, you don't experience your own smell -- you cannot; one becomes immune to it. You have lived with it so long, how can you smell it? It is only with the other that you start feeling that *he* stinks and he starts feeling that you stink. And the fight starts.... That is the story of all the couples all over the world.

"Where are you going with that goat, Juan?" asked the policeman.
"I'm taking him home to keep as a pet!" replied Juan.
"In the house?"
"Sure thing."
"But what about the smell?"
"So what? He ain't gonna mind the smell!"

Your own smell is not disturbing to you. In fact, if it suddenly disappears you will feel a little jolted, you will feel a little uprooted, you will not feel your natural self; you will feel something has gone wrong.

If you love and there is no jealousy you will start wondering whether you love or not. What kind of love is this? There seems to be no jealousy! You love a man, and if the man goes with another woman once in a while, you don't make much fuss about it. You take it for granted -- it is perfectly good for a change. And if your man is happy, why not let him be happy? You love him. If you really love him you will respect his happiness too. And he is not going forever.

In fact, if once in a while couples are allowed a little freedom, they will not separate; the divorce rate will drop in the world. Divorce exists only because marriage is too tight. Let marriage be a little more relaxed and divorce will disappear. Divorce is only a by-product of marriage. The tighter the marriage system, the more divorce becomes an absolute need. And if divorce is not allowed, then you have double lives: one to show to the society and one to live.

It is because of marriage that prostitution exists in the world. The whole blame goes to the marriage system. If people are a little more loving and less jealous and if they understand human nature, it is simple.

You eat the same food every day; you get fed up with it and once in a while you would like to go to the hotel. And the hotel food may be worse than what you get in your home, but even that is good -- at least that makes your home food look better. And when you come back the next day you feel so relieved that you are back home, and you are so happy to have the same food again!

The more man's mind is understood, the more and more marriage will have to be relaxed. It is perfectly okay to give a few days off in marriage. The woman should be allowed to have her boyfriends and the man should be allowed to have his girlfriends -- at least, just as you have Sunday religion, a Sunday marriage! And you will be surprised that your own wife looks far better. Again a honeymoon starts -- a mini-honeymoon. You again start from ABC.

And being with many women and with many men does not destroy marriage -- no, not at all. It is a very nonsensical idea that has prevailed over humanity: that it is destructive to marriage and family. It is not so -- it is very supportive. It will help the family to be more joyous, less quarrelsome. Otherwise, the woman is constantly spying on the husband and the husband is constantly spying on the woman. And what love can exist between two persons who are constantly at each other's throats?

Yes, your love stinks, as everybody else's love stinks, but you feel it only when you are in relationship. You have not yet felt that it really has something to do with you. Deep down you still feel it must be something wrong with the other. That's how the mind functions: it throws the responsibility on the other. It accepts itself and it is always finding faults in others.

Several people are sitting in the front row of a movie theater. The show has already begun when suddenly there is a terrible smell.

One of the spectators turns to the man sitting beside him and asks, "Did you shit in your trousers?"
The man beside him answers, "Yes, why?"

People accept themselves totally! Whatsoever *they* are doing is right: "Why? What is wrong in it? They are his own trousers, so who are you to interfere? And freedom is everybody's birthright!"

Amrito, if your love stinks, then try to find out what exactly it is that stinks. It is not love, it is something else. Love itself has a fragrance; it can't stink, it is a lotus flower. Something else must be in it -- jealousy, possessiveness. But you have not mentioned jealousy and possessiveness. You are hiding them. Love never stinks, it cannot; that is not the nature of love. Please try to see exactly what it is that creates the trouble. And I am not saying to repress it. All that is needed is a clarity about it -- what it is.

If it is jealousy, then I would only suggest one thing: be more watchful of your jealousy. When it arises next time, rather than becoming mad, close your doors, sit silently, sit in meditation, watch your jealousy. See exactly what it is. It will surround you like smoke, dirty smoke. It will suffocate you. You would like to go out and do something. But don't do anything; just be in a state of non-doing, because anything done in a moment of jealousy is going to be destructive. Just watch. And I am not saying repress it, because that is again doing something.

People are either expressive or repressive, and both ways are wrong. If you express you become destructive to the other person. Whosoever is your victim suffers, and he is going to take revenge. He may not take revenge consciously, but unconsciously it is going to happen.

Just a few months ago, Krishna Bharti fell in love with a woman. Nothing extraordinary about it, but Deeksha got mad! Deeksha could not accept the idea. For centuries we have been told that if a man loves you or a woman loves you and the man or the woman goes to somebody else, that is a rejection of you.

That is utter nonsense. It is not rejection; in fact, it is just the opposite. If a man loves the woman and he enjoys the woman, he starts fantasizing how it will be with other women. It is really the joy that this woman has given him that triggers his fancy. It is not that he is rejecting this woman; it is really an indication that this woman has been such a nourishment that he would like to see and know how other women are. And if a little rope is given he is not going to go very far, he will come back, because with the other woman it may be novelty, it will be something new, but it can't be that nourishing because there will not be any intimacy. It will have something empty about it. It will be sex without love.

Love needs time to grow, it needs intimacy to grow. It needs a really long time. It is not a seasonal flower that is there within three, four weeks, but then within three, four weeks it is gone too. It is a long long process of intimacy. Slowly slowly, two persons melt and merge into each other; then it becomes nourishing. The other woman or the other man cannot be nourishing. It may be just an adventure, a thrill. But then suddenly the feeling will arise -- it is bound to arise -- that it is good as fun, but it is not nourishing. And the person will be back.

And Krishna Bharti would have been back, but Deeksha went mad. She behaved just like any other woman! But I was waiting... sooner or later she was going to take revenge. Now she is taking revenge. Krishna Bharti fell ill, he was in hospital, and Deeksha had a little freedom. She fell in love with her own handyman! He really proved handy! Now K.B. is in hell.

There is no need to be so worried about it. I have given K.B. a message: "Wait, don't be worried. Just let her take revenge. And it is good that unconscious burden is finished."

If we understand each other a little more, if we understand human nature a little more, there should be no jealousy. But it is a past heritage of centuries.

So, Amrito, I cannot say you can drop it right now. You will have to meditate over it. Whenever it possesses you, meditate over it. Slowly slowly, the meditation will create the distance between you and the jealousy. And the greater the distance, the less jealousy will arise. And one day, when there is no jealousy, your love releases such a fragrance that no flower can compete with it. All flowers are poor compared to the flowering of love.

But your love is crippled because of jealousy and possessiveness and anger.

It is not love that stinks, remember, because I have seen people who think it is love that stinks so they close up, they become closed, they stop loving.

That's what has happened to millions of monks and nuns down the ages: they became closed to love, they dropped the whole idea of love. Rather than dropping jealousy, which would have been a revolution, rather than dropping possessiveness, which would have been something of immense value, they dropped love. That is easy, that is not much; anybody can do that. To be a monk or a nun is very easy, but to love and not to be jealous, to love and not to be possessive, to love and let the other have the whole freedom is really a great achievement. Only then will you feel love and its fragrance.

The fourth question

OSHO, WHAT DO YOU THINK? IS JESUS COMING BACK TO EARTH AGAIN AS HE HAD PROMISED OR NOT?

Sujata,

ONCE A MAN becomes awakened he cannot come back. He promises out of his compassion, but it is not possible. It is not possible because it is against the law of life. Jesus *has* promised to come back, Buddha also has promised to come back, Krishna has also promised to come back. Nobody has come yet and nobody is going to come back. It is against the law of life. They promise because of their compassion, their love. They promise because they see your misery, they see your sad state of affairs, they see your tears. So they promise, and their promise fulfils a certain purpose. Because of their promise you go on remembering them and that remembrance helps you. Because of their promise you go on connecting yourself to them, surrendering to them, and that surrendering helps. But they cannot fulfil their promise.

Once a man is awakened there is no possibility of his being born again. One can be born only if something in him has still remained unconscious. Life is an opportunity to become conscious. It is a school, a training school, where people become centered, rooted, integrated. Once they have become integrated,

once they have attained self-realization, they cannot be allowed back into the school. They disappear into the universal. They become part of God.

So the first thing to be remembered: Jesus, Krishna or Buddha cannot come, but that does not mean that awakened people will not be there. There will be people like Jesus, like Buddha, like Krishna -- of the same quality. Maybe their faces will not be the same and their bodies may not be the same....

And who would like to have a body like Jesus? You don't know about Jesus, that's why. He was only four feet five inches, and a hunchback! And it is said in the old scriptures that he was the ugliest man who has walked on the earth. Who would like to have his body?

But his disciples have said he was the most beautiful man. They saw his beauty; that is of the inner, hence there is no contradiction. The disciples saw the inner. They saw the real Jesus, the pillar of his consciousness. They saw his interiority. They communed with his *being*. And, yes, there has never been such a beautiful man.

But the others saw only his body; the others could not see his soul, the others could not see his Zen. Only his disciples could see his Zen, his meditativeness, his love. Only his disciples could feel who he was, his divineness. They could say, "He is the most beautiful man who has ever walked on the earth."

And the descriptions are so contradictory that it has been a problem for the historians how to decide what is right. Both are right; there is no need to decide. It is not a question of choosing this or that.

And, in the second place, even if it were possible for him to come back, do you think he is mad? What did you do with him when he was here? Just remember it: you tortured him as you have never tortured anybody else before him.

Socrates' death was not a torture. He was given poison and within minutes he was dead. His death was a silent one.

The way Jesus was crucified is one of the most violent ways... sometimes it takes three days for the person to die. Just nailing a man on a cross cannot kill him immediately. Blood starts oozing from his body slowly slowly. Life starts oozing out, but very slowly. Even the weakest man will take at least six to eighteen hours to die, and if the man is healthy he can take even three days or more. This is real hell! This is real torture!

He was dying on the cross, and people were throwing stones and abuse. Soldiers were poking their spears into his body, and blood was coming out of his body. He was alive, he was thirsty, and they would not give him water. He was crying for water. And one hundred thousand people had gathered to see this torture.

What did you do with Jesus when he was here? I think that was enough to keep him away from this earth forever!

A new arrival knocked on heaven's door. Jesus was on duty and opened the door.
"Who are you?" he asked.
"Adolf Hitler," came the reply.
"Adolf Hitler! You cannot come here. You are a megalomaniac bent on world domination. Get away!"
"But I want to mend my ways!"
"No way! Get out!"
"Ah, if you will let me in, I will give you something."
"Well," said Jesus, weakening a little, "what is it?"
Hitler, in dress uniform, pulled off his special Iron Cross and showed it to Jesus. "Well," he asked, "can I come in?"
"You just wait here. I'll go and ask my dad."
Jesus found God in his study. "Dad, there's a newcomer at the gate who wants to come in."
"Who is he?"
"Adolf Hitler."
"Adolf Hitler! That megalomaniac bent on world domination? He can't come in here!"
"But he has something very special to give me."
"What is it?"
"His Iron Cross."
God thumped his chair. "What do you need an iron cross for? Hell, you couldn't even carry that wooden one!"

You forced poor Jesus to carry his own cross. He was weak; he had not slept the whole night -- the whole night he was tortured and questioned and investigated. And then he had to carry that big wooden cross. He fell thrice on the road under the burden of the cross. He was hurt and wounded, but the soldiers whipped him again and forced him to carry his cross.

He was only thirty-three years old. He had not seen much of life yet; in fact, it was just the beginning. Had he lived as long as Buddha, the world would have been enriched far more. Buddha lived eighty-four years, Mahavira lived eighty years, Krishna almost the same age. They died at a ripe old age. They saw the whole of life with all its ups and downs, success and failure, misery and joy, ecstasy and agony. They became mature and ripe. They could give to the world something immensely valuable.

Jesus was allowed only three years. He started his ministry when he was thirty years old and he was killed when he was thirty-three. Just three years! He could not do much. He could have done great work for humanity, but we killed him. And now we are waiting for his next coming.

And if he comes you will do the same again, because you are doing the same again to people of that quality, of that insight. You have always been behaving as inhumanly as possible with the Buddhas.

Jesus is a Buddha. That is exactly the meaning of the word "Christ." "Christ" and "Buddha" are synonymous. Buddha means the awakened one, Christ means the crowned one. It is awakening that becomes your crowning, that makes you an emperor, that takes all suffering away from you and gives you the kingdom of God.

No, even if he *could* come he will not decide to come.

And man has not learned anything. After Jesus, you did the same with Al-Hillaj Mansur. Even more ugly was the behavior with Al-Hillaj Mansur. And the same is the attitude of the masses even today. Nothing has changed. Man seems to be stagnant, stubborn, just living an unconscious life and repeating it.

But, Sujata, why should you be waiting? You can find the awakened ones any time; they are always available. Fortunately, there is always somebody who is a Buddha. And those who are real seekers are bound to find him because he is also seeking and searching for the real seekers. It is not a one-way search.

If you have come here in search of me, I am also searching in my own way for you. It is not one-way. If you are here, you are here only because I have invited you to be here. You are here only because I have called you forth to be here.

Now don't waste your time thinking about whether Jesus will come or not. What do you want with Jesus? I am ready to give you all that Jesus can give to you. Be receptive, be surrendered, because he will ask for the same conditions to be fulfilled. He cannot just deliver you as you are; you will have to fulfil a few conditions. You will have to drop your ego; that is the basic requirement. Fulfil that.

And I am your Jesus. Of course, the body is different, the mind is different, but the consciousness is never different. Two awakened persons are exactly the same. They belong to the same dimension, the same fragrance, the same harmony, the same bliss, the same godliness.

The fifth question

OSHO,
IS THERE A PLACE FOR COMPETITIVE SPORT IN THE NEW COMMUNE?

Anand Murti,
IN THE NEW COMMUNE there will be a new organization called "Athletics Anonymous." When you get the urge to play golf, baseball, or anything else involving physical activity, someone will be sent over to drink with you until the urge passes.

The sixth question

OSHO, I AM A JEW, ITALIAN, AND A PSYCHOLOGIST! IS THERE ANY HOPE FOR ME?

Anand Shravan,

YOU ARE REALLY FORTUNATE! There is every hope for you; in fact, you cannot miss. Even if you want to miss you cannot, because the Jew is going to kill the poor Italian, and the psychologist is going to kill the poor Jew, and when there is nothing left for the psychologist, they almost always tend to commit suicide!

And the last question

OSHO,
ARE YOU PUSHING MY PLEASURE BUTTON? WHEN I SIT IN LECTURE I AM ALL SMILES AND IT TAKES ME HOURS TO WIPE IT OFF MY FACE.

Parmita,
YOU FOOL! Why do you try to wipe it off? I make so much effort to create it and you take hours to wipe it off! Never do it again -- so that it becomes something permanent, something essential with you, something natural, something that surrounds you.

But I know people are afraid of smiling, because if you are caught red-handed by others smiling for no reason at all, they think you are crazy. So people repress their smiles. That's why Parmita must have been trying to wipe it off.

But when I push the button I really push the button, and now I am going to push harder! You will not be able to wipe it off even if you make effort for hours or for days! Enjoy it! And what does it matter if people think you are crazy? Why be worried about it? There is nothing wrong in being crazy. Here, at least, everything is crazy!

Just the other day somebody asked, "Osho, there are so many clocks in the ashram. Why do they all show different times?" Just crazy -- cuckoo clocks! And if they all show the same time, then what would be the need for so many clocks? Then one would be enough!
Parmita, one joke for you:

A young nurse's first duty on her new job was to bathe the man in room 305. She performed her task and quickly returned to the nursing station.

"How was he?" asked her supervisor, an old, seasoned nurse.

"He was doing fine," she said, "but there was a very strange thing... he had the word'little' tattooed on his prick."

The older nurse was very curious and decided to check it out. She returned forty-five minutes later, hair messed up, clothes askew, and said to the young nurse, "Honey, that tattoo does not say 'little.' It says, 'Little Rock, Arkansas, Pride of the South'!"

Walking in Zen, Sitting in Zen

Chapter #6
Chapter title: Absolute Love In Absolute Freedom

10 March 1980 am in Buddha Hall

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The first question

OSHO, WHY DO I WANT TO WAKE UP WHEN, AS YOU SAY, AWAKENING ONLY HAPPENS WHEN I AM NOT? THIS SEEMS VERY PARADOXICAL.

Deva Satyarthi,
THE EGO IS NOT YOUR REAL SELF; the ego is a false entity, arbitrary. It is the ego that is your sleep, that surrounds you like a darkness, like a cloud. Hidden behind this darkness is your real self, your real being, which wants to wake up, which wants to get out of all this smoke, out of all this darkness, which wants to get out of the prison of the ego.

There is really no paradox, it only appears so. It *appears* paradoxical. Your question seems relevant... but you have two selves. One is the real: the one that you were born with, the one that was even before your birth, the one that will be there even when death has happened, the one that is running underneath like a hidden current. And the other is created by you, by your family, by your church, by your society, by your state, by the crowd.

This false one is a pretender: it pretends to be the real self. And the real self wants to come out of this unreal one surrounding it. It is a constant suffering for the real self because the real is being suffocated by the unreal; the real feels imprisoned in a dark cell. The real self is vast and has become confined in a very small space. It is crippling and paralyzing.

So when I say awakening happens only when you are not, I mean when your false ego is no more. And that is the only "I" you are aware of right now -- that is the "I" you are identified with. Hence I say whatsoever you know of yourself will not be there when awakening happens. That does not mean you will not be there. You will be there, but that "you" will be so new, so utterly discontinuous with THIS "YOU" that you are living right now, that it is better not to mention it at all.

Hence Buddha is silent about it. Not only that... if you insist, he calls your real self *anatta*, a no-self, for the simple reason that to call it also a self may be confusing. The false is known as the self; if the real is also called a self, you may get confused. You are already too much confused! Buddha calls it a no-self.

But don't lose heart. Don't be worried, don't be afraid that you will die completely. As you *are*, *you* will not be there, but you will be there *as you should be*. Your natural, your spontaneous being will be there.

And Buddha is also right in calling it a no-self because when the real self is there you don't have any idea of "I." The "I" is also a thought. The real self has no idea of "I"; the real self is one with the universal self. It is not separate from existence, it is not an island. The unreal self is separate, the unreal self creates separation, hence, the unreal self creates misery. To be separate from the whole is to be miserable. To be one with the whole is bliss.

And the paradox is only apparent; there is no paradox in reality.

One Sunday morning at the parish of St. Mary's, Little Wakefield, the signboard announcing the subject of the day's sermon read: "And forgive us our trespasses." A few yards away, stuck into the grass, was another sign which read: "Trespassers will be prosecuted."

Just like that: there is no real contradiction, but it appears to be there. On the one hand, a sign says: "And forgive us our trespasses," and on the other hand another sign says: "Trespassers will be prosecuted." But they are not concerned with the same object; their meaning is totally different.

When I say you will not be there, I am talking about the artificial self -- which you are not but which you have come to believe that you are. Your real self will be there -- which you *are* but which you have forgotten completely.

The second question

OSHO, PLEASE COMMENT ON THESE WORDS OF YOKA: BY ZAZEN WE CAN OBTAIN DIRECTLY THE ULTIMATE TRUTH. THE SCHOLARS LIKE TO TEACH OTHERS BUT HAVE NO DEEP CONVICTIONS THEMSELVES. ONCE YOU HAVE REVEALED YOUR PREJUDICES YOU CAN SEE YOUR TRUE SELF. HOW CAN YOU WANDER OFF INTO EXTERNAL STRUGGLES?

Anurag,

YOKA'S WORDS are always tremendously beautiful. He is one of the greatest Zen Masters. There have been many Zen mystics, but there is a difference between a Master and a mystic.

A mystic is one who has known the truth, but is absolutely incapable of relating it to others. He has no means, he cannot devise methods, he has no skills. He cannot paint it, he cannot sing it, he cannot dance it, he cannot say it. He is utterly dumb. The experience leaves him almost drunk -- utterly drunk. You can see that something has happened, something of tremendous import. You can feel a certain vibe around him. You can try to understand what has happened. But from his side there is no effort to communicate, to commune. He is so dazed by what he has seen, he is in such awe that he has forgotten language. He has entered into the no-mind and he has forgotten the way to the old mind. First he used to live in the mind, then he tried hard to find the way towards the no-mind. Now he *is* in the no-mind, but he has forgotten the way to the mind. He cannot use the mind -- he has lost his mind. He is almost, to all practical purposes, mad -- absolutely joyous, overflowing with bliss, beauty, grace; something worth seeing, something of the beyond, but of no practical use.

The Master is one who has reached to the ultimate but is capable of coming back down to the world where you are. The Master is one who has reached to the Everest of consciousness but is able to come down back to the dark valley where millions of people are still living, and to communicate to them something about the incommunicable, to make a few gestures towards the highest peak. Maybe one in a million will be able to look at the moon where his fingers are pointing, but even that is more than enough.

The Master is something plus. The mystic knows but cannot help you to know. The Master knows and can help you to know.

Yoka is a Master, a Master of great skill. Hence his words have to be meditated upon -- each word is significant. He says:

BY ZAZEN WE CAN OBTAIN DIRECTLY THE ULTIMATE TRUTH.

First: BY ZAZEN... zazen means just sitting and doing nothing. That is the most unique phenomenon in Zen; nowhere else has it happened. No other religion has been able to create this device of just sitting. Every religion provides you with something to do: chant a mantra, utter a prayer, repeat certain words from the holy scriptures or go through a ritual, but do something: physical exercises -- yoga -- or some mental exercises -- visualization, concentration, contemplation. But one thing is certain: all the religions have provided you with something to do.

And Zen says -- and there is great insight in it -- that if you go on doing something, the mind will go on living; you will never be able to transcend it. You may be able to control it, but control is not transcendence. You may be able to make it more virtuous, but to be virtuous is not to know the unknowable. To be virtuous is a choice, and whenever you choose you are choosing bondage. All choices lead to bondage.

Somebody becomes a sinner -- he has chosen iron chains; and somebody becomes a saint -- he has chosen golden chains, beautiful chains, valuable chains. But chains are chains; whether they are made of gold or of iron makes no difference. In fact, golden chains are far more dangerous, because with the iron chains sooner or later you will get fed up, you would like to get out of them -- they are humiliating. With the golden chains you may feel that they are not chains at all, they are ornaments. You may start loving them, you may start clinging to them -- they are so valuable! You will be happy that you have them. You will look on others who don't have them as poor people, unfortunate people.

Your saints look on sinners as unfortunate. They feel sorry for them because they think that the sinners are bound for hell and they are going to heaven. Both are in hell!.

Hell is divided in two parts -- let me tell you the truth! In one part saints live, in the other part, sinners. Sinners live a little more uncomfortable life -- a third-class prison you can call it. In India there used to be class divisions during the British Raj: third class for the criminals and first class for the political leaders --

for Mahatma Gandhi and Pundit Jawaharlal Nehru, etcetera. Just like that, in hell there are two divisions: one is for sinners, the other is for saints.

Saints are provided with a little comfort. They have already suffered too much in being saintly, hence they have to be compensated. The sinners have enjoyed too much, hence a little suffering will bring a balance, but there is not much difference. Whenever you choose you are in bondage.

Zen teaches choiceless awareness: neither this nor that, *neti neti*. It teaches you absolute negation. And that is the meaning of zazen: doing nothing, neither singing a film song nor saying a prayer, just sitting silently, doing nothing.

The moment you do something the mind becomes powerful, because the mind is the doer. And the moment you are a doer, the ego comes back. The ego is a doer. When you are in a state of non-doing, the mind has to cease, the ego has to disappear.

Non-doing is the death of the mind and the ego: that is the meaning of zazen.

Yoka says:

BY ZAZEN WE CAN OBTAIN DIRECTLY THE ULTIMATE TRUTH.

And there is no need to wait, there is no need to grow gradually; one can know the truth directly. Nothing else is needed; one can know the ultimate truth immediately. It is a quantum leap from the mind to the no-mind.

Learn the art of just sitting silently, doing nothing... and spring comes and the grass grows by itself.

Zen is a method of sudden enlightenment, not of gradual enlightenment. There is no question of gradual enlightenment, there is no question of degrees. Either you have it or you don't have it. And Zen says: Take the jump, be courageous, and have it in its totality. And it is possible *right now*. It is possible *only* now. Either now or never!

THE SCHOLARS LIKE TO TEACH OTHERS BUT HAVE NO DEEP CONVICTIONS THEMSELVES.

Avoid the scholars -- they don't know themselves. They have learned from the scriptures; they have not experienced it directly, they have not seen it directly. They have not realized it; it is not their own experience. Avoid the scholars.

ONCE YOU HAVE REVEALED YOUR PREJUDICES YOU CAN SEE YOUR TRUE SELF.

All that is needed is to drop your prejudices. Your mind consists of your prejudices: being Indian, being Japanese, being Italian, being German; being Hindu, being Jewish, being Mohammedan.

That's why I go on hitting the Italians and the Germans and the British and the Indians. Now I am getting so many requests from Spanish sannyasins who are writing letters: "Osho, why are you leaving us out?" And Australian sannyasins are writing: "Have you completely forgotten about Australia?" Wait! Turn by turn I am going to hit everybody! I am not going to leave anybody out.

All your prejudices have to be destroyed, demolished. Then only can you come to your reality.

Yoka says:

HOW CAN YOU WANDER OFF INTO EXTERNAL STRUGGLES?

Once you have dropped all your prejudices -- your mind -- all your extroversion disappears, all your ambitions disappear. Then there is nothing to achieve. You have already found the treasure of treasures, the kingdom of God.

The third question

OSHO, WHY CAN I TAKE ALMOST EVERYTHING LIGHTLY EXCEPT MY HUSBAND, PRAVASI? WHY DO I FIGHT HIM SO? WHY DO I ALWAYS TRY TO CHANGE HIM?

Deva Nirdosh,
IT IS THE MOST ANCIENT STORY. It has nothing to do with you or Pravasi in particular. The institution of marriage is an ugly institution -- the ugliest, in fact. All other ugly institutions are based on the institution of marriage.

The day marriage disappears from the world, states will disappear, nations will disappear, because they all need the family as a base. Churches will disappear, religions will disappear. The whole past is rooted in family, and the family is rooted in the invention of marriage.

Marriage is ugly because it destroys the freedom of two persons. Freedom is the ultimate value for me. Anything that destroys freedom is against human nature. And when your freedom is destroyed you are angry, you are in a rage. And on whom are you going to throw all your rage? The wife finds the husband, the husband finds the wife. They are close, available, and bound together in such a way that escape is not easy. The society has made it in every way difficult or almost impossible.

Marriage has an entrance but no exit. Or, even if the exit has become possible in a few countries, it is not really respected; it is condemned, a subtle condemnation. Marriage is praised. The priests go on saying, "Marriages are made in heaven," and they go on saying, "This is something sacred." The whole establishment depends on the sacredness of marriage. But it is not sacred, it is really very ugly. It has destroyed the whole of humanity.

And you cannot take revenge on the priest because he is not directly there; he functions in a very indirect way. You cannot take revenge on the politician; he is very diplomatic. All that you can find is the other person -- the wife, the husband -- tangibly, physically present, so your anger starts pouring on the other.

Husbands and wives are continuously quarrelling, fighting, as if they were enemies. It is very rare to find a couple which is friendly. They show friendliness when they are with others; when guests come, immediately they start smiling. They wear masks before their children, they avoid clashes. They don't fight on the streets, but they are fighting twenty-four hours a day. Their fight takes so many forms; it is multi-dimensional. It dissipates their energy. And then they have to live together, so somehow they have to make it up.

Sex just becomes a method for making things smooth, for making it up. First fight, then, because you have to live with the other person, use sex to show love and tenderness to the other so that for the time being there is peace. But that peace does not last long; it is just a cold war, not peace. Again the war will erupt. In the morning, again the same story will be repeated.

Unless we become aware that something very stupid has been propounded in the name of marriage, Nirdosh, this is going to continue.

My sannyasins, at least, should become aware: your husband has not done anything wrong to you, nor has your wife done anything wrong to you. If anything is wrong it is the very bondage, the very feeling of bondage that is wrong. Drop that bondage. Give each other more freedom. Respect freedom more than anything else because freedom is the highest value -- even higher than love. If your love brings freedom, it is good. If your love does not bring freedom, it is not good -- it is not even love either.

Your love brings jealousy, possessiveness; it never brings freedom. It destroys all possibilities of freedom. And it started at the very beginning....

Forget what your rabbi told you! What does he know about romance? Here's the way it *really* happened!

"Adam, baby," said Eve as she presented him with a bouquet of forget-me-nots she had picked in the Garden of Eden, "do you absolutely and truly love me?"
"Sure," said Adam. "Who else?"

Nirdosh, your story started then!

I have heard that every day when Adam would come back after his day's adventures, in the night Eve would count his ribs!

It is a very ancient story. In the very beginning, something went wrong.

You may know, you may not know: Eve was not the first woman. God first created Adam and Lilith. And the first night, the honeymoon night -- the first honeymoon -- and a quarrel started because there was only one bed. And in those days double beds were not available! This is the story of the beginning: there was just a single bed. So who should sleep on the bed and who should sleep on the floor?

Of course, Adam was as much a male chauvinist pig as anybody! He was muscular, more powerful, so he possessed the bed. But Lilith was not willing. She said, "We are equal, we are made equal." She was the founder of the Lib Movement, the real founder!

They fought so much. I don't know whether clothes were thrown at each other or not, but they must have been thrown if there were clothes! In the middle of the night they knocked on God's door and Lilith said, "This cannot go on. Either I have to be accepted as an equal or I am finished with this man."
So the marriage was not consummated.

And God, being himself a man, of course favored Adam. So he dissolved Lilith and he created Eve, taking out a rib from Adam's body to make sure that Eve was always going to be secondary, just a part of Adam's body, not more than that, so that she could not claim equality. She would have to sleep on the floor!

Now what kind of foolishness is this? Just a double bed was needed! Our Asheesh could have done it -- it was so simple! But God was very miserly.

Nirdosh, you are simply repeating an old story, an old pattern. Get out of this old pattern! Being a sannyasin, that should be the first thing.

There is no need to take your husband Pravasi seriously. Why that poor man? What has he done to you? If you can take everything else lightly, then why take your husband seriously?

Seriousness is a disease. And when you take somebody seriously, sooner or later you will take revenge, because you cannot remain serious for long. One wants to be happy and take things in fun.

But you alone are not at fault. Pravasi must also be making sure that he is being taken seriously. Every husband has been doing that for thousands of years: he should be taken seriously -- he is no ordinary person, he is your husband!

In India, husbands have taught the women that "Your husband is your god." Husbands themselves teaching the wives! And they have forced the poor women to accept them as their gods. But they take revenge -- they are bound to take revenge. They cannot accept it. No being can accept such indignity.

But the way of the woman is more subtle. The way of the man is gross: he imposes his superiority by beating the wife. And the wife imposes her superiority by torturing him in very subtle ways -- in such subtle ways that he cannot even defend himself.

When somebody is fighting with you, attacking you in a gross way, there is a possibility of defending yourself. You can learn karate -- Satchidananda can help you -- you can give him a few good kicks. Every woman should learn karate because enough is enough! So when your husband tries to force you, "Take me seriously," you can give him a few good karate kicks! And you should learn karate shouts so that the whole neighborhood knows what is happening!

Life has to be light. Neither the wife has to be taken seriously nor has the husband to be taken seriously. Seriousness is not a good thing. Between two persons, seriousness creates a wall; it destroys intimacy. But if you are bent upon dominating each other, naturally you have to be serious. You cannot dominate playfully. If you become playful and take things in fun, you cannot be dominant, you cannot have any ego trip. Ego functions only in the climate of seriousness.

"Dear," asked the husband, "exactly what is hypnotism?"

"Hypnotism," replied his wife, "is getting a man into your power and then making him do whatever you want him to do."

Snorted the husband, "That's not hypnotism -- that's marriage!

Husbands are trying to force the wives to be just shadows to them. And the wives are trying to force the husbands to be just shadows to them. The whole idea is inhuman, irreligious, insane, neurotic!

If you really want to celebrate life, don't make such demands on life. Take things non-seriously Remember how long it has been since you laughed with your husband, how long it has been since you danced with your husband informally -- not in a formal setting, not at some marriage, or in some Rotarians' meeting or Lions' meeting -- not in some formal setting, but just out of sheer joy. How long has it been since

you sat silently together listening to music, not arguing, not talking, not nagging, not doing all that nonsense that goes on in the name of marriage?

A wall is created between the wife and the husband. The society perpetuates the wall, and you are so stupid that you go on helping the society to destroy your relationships, to destroy the beauty of your relationships.

Walking down M.G. Road, the middle-aged guy said to his wife, "Hey, did you see that pretty girl smiling at me?"

"That's nothing," said the wife, "the first time I saw you I laughed out loud!"

A Frenchman came home early one day and found his best friend in bed with his wife.

Shaking his head in disbelief, he said, "You know I have to, Pierre -- but you!"

Mr Schmendrick came home earlier than expected and found his wife in bed with a strange man.
'What are you two doing?" he bellowed.

"See what I mean?" said the wife to her lover. "A schnook! "

The Bravermans married off their last daughter and decided to sell their house and move into a furnished apartment.
Mr Braverman showed his wife the apartment he rented.
"I don't like it," said Mrs Braverman.
"Why not?" asked Mr Braverman.
"There are no curtains in the bathroom. Every time I take a bath the neighbors will be able to see me in the nude!"
"Don't worry," said her husband, "when the neighbors see you in the nude, they'll buy the curtains!"

"Ah, yes, my late wife was a most remarkable woman," the mild old Englishman told one of his cronies on a park bench in London. "A very religious woman," he continued. "Never missed a day in church and at home it was prayers and psalm-singing from morning to night."
"How did she come to die?" the friend inquired.
"I strangled her."

Nirdosh, you say: WHY DO I ALWAYS TRY TO CHANGE HIM?

Stop! Otherwise, if he strangles you, it will be difficult to save you. Every wife goes on trying to change the husband; that is a subtle strategy to dominate. It is a condemnation: "You are wrong and you have to be put right." And husbands can't defend themselves because they do a few things which they themselves think are bad, so they can't defend themselves.

For example, they smoke and they themselves say that it is wrong, so the wife goes on nagging, "Stop smoking!" In fact, the more she nags, the more the husband has to smoke because he becomes more nervous. And when he is nervous, there is no other escape than smoking. If he does not smoke, he will strangle the wife! So he strangles a cigarette, or he starts chewing gum; otherwise he will chew the wife! He has to do something just to keep himself engaged so that this moment of anger passes by.

And the wife has a good point there: she is just doing it for your sake -- for your health, for you to live a long life. And the husband wants to die as soon as possible! With this woman... to live a long life! He goes on smoking more in the hope that smoking really does kill!

He drinks and you are against it -- and he is against himself because the whole atmosphere is that he has been told it is wrong and he has accepted the idea. So he cannot say that he is right -- he has no guts to say that he is right. He has to accept that the wife is right. And wives don't smoke, they don't drink, they don't gamble, they don't do anything wrong. They are so saintly!

That is one thing good about being saintly: you can torture everybody! In fact, if you cannot torture everybody you will not be a saint at all -- the whole joy is lost!

Wives are very holy and very religious for the simple reason that they can torture the husbands, they can torture the children, they can torture everybody. They are so holy! In comparison to them, everybody is a sinner.

The husband comes home shaking, trembling. He knows that he is doing wrong things. And there is nothing wrong in smoking! There is nothing wrong if you drink once in a while; it is absolutely human. Have you ever seen any animal smoking? That makes you distinct! Otherwise, what is distinctive about you? Have you seen any animal drinking, going to the pub, carrying bottles of beer? That makes you human! There is nothing wrong in it.

Just the other day I received a letter. One woman from Vinoba Bhave's ashram had come to see our ashram.... She could not see anything else. She writes that she had no time to come and listen to the lecture, no time to participate in the meditations, but she had enough time to go to the Blue Diamond and to other hotels to see what sannyasins are eating. She writes: "I have found that sannyasins are not all vegetarians and they also drink. And, Osho, you should stop them from doing this because if they are religious, if they are meditators, how can they be non-vegetarians and how can they drink?"

I don't see that there is any problem. Jesus used to drink, and he was religious -- as religious as Buddha -- in fact, a little more religious, because Buddha must have been a little afraid that if he drank, his religiousness might be lost. Jesus must have been absolutely certain about his religiousness: that a little drink here and there did not make much difference. And, as far as alcohol is concerned, it is absolutely vegetarian -- nothing wrong in it!

But the woman took note of these things. In the first place, a woman; in the second place, coming from a Gandhian ashram... so, doubly wrong! That was all that she could find.

Mohammed was not a vegetarian, neither was Ramakrishna a vegetarian. And I don't think that Krishna was a vegetarian or Rama was a vegetarian or the seers of the Upanishads were vegetarians or the *rishis* of the Vedas were vegetarians. They were not vegetarians, and still they attained to the ultimate. So just what you eat and what you drink can't make much difference.

And I am not telling you to eat meat. I am simply telling you that if it is possible it is cleaner not to eat meat. But it has nothing spiritual about it. It is aesthetic not to eat meat, it is poetic not to eat meat, but it has nothing religious about it. And I am not telling you to become drunkards, but I cannot say that it is unspiritual; once in a while, getting a little ecstatic from a little drink is perfectly okay and human.

My whole approach is human. I don't want you to become sad and serious holy people. We are tired of all these saints!

Please, Nirdosh, don't try to change him. Love means acceptance, accepting the other as he is. These are the ways of hate.... Trying to change someone is not love. And don't be after him. He has not done anything wrong in getting married to you! Don't make him suffer too much. He has not done anything wrong, so why punish him so much? Give him freedom. And in giving freedom you will find your freedom too, because we can get freedom only if we give freedom.

And when two persons give freedom to each other, then only can love grow. In absolute freedom, absolute love grows. And when love and freedom are together, their beauty is immense.

My sannyasins have to live freedom, love, meditation, bliss. Drop all these wrong patterns of creating misery for each other.

The fourth question

OSHO,
WHY ARE YOU SO MUCH AGAINST KNOWLEDGE?

Pragito,

KNOWLEDGE IS DESTRUCTIVE of something immensely valuable in you: it destroys your wonder. And it is through wonder that one becomes aware of God, not through knowledge. You need wondering eyes like small children. You need the capacity to feel awe before the sunrise, before the sky full of stars, before a roaring ocean. If you cannot feel awe you cannot feel God, because God is a mystery and he is available only to those who are capable of feeling awe, who are capable of being mystified.

Knowledge destroys wonder, destroys the capacity to feel awe. It makes you capable of explaining away everything. It takes away all poetry from life. It takes away all meaning from life. The knowledgeable person is never surprised by anything. He has explanations for everything -- why should he be surprised? And, in fact, no explanation is true. Explanations don't explain anything at all. The mystery remains. The

mystery is infinite.

But the knowledgeable person becomes so burdened by his knowledge that he loses the mirror-like quality of reflecting the beauty, the benediction, the dance, the ecstasy of existence.

Hence I am against knowledge, because I am in favor of knowing. Knowing is a totally different phenomenon. Knowing means innocence, knowledge means cleverness, knowledge is cunning. Knowing is simply a heart phenomenon, knowledge is a head thing. Knowledge means you have a lot of information, you have gathered much information in your memory; your memory has become a bank. Your memory is nothing but a biocomputer. It does not make you wise -- no, not at all; you can repeat only that which has been put into your memory in the first place. Memory can never give you any original experience, any original insight. It takes away many things and gives you nothing -- except that you feel more egoistic because you think you know.

Strolling through the card room of a business club, Stimson was surprised to see three men and an Airedale terrier playing poker. Pausing to watch, he commented on the extraordinary performance of the dog.

"He's not so smart," said the Airedale's owner. "Every time he gets a good hand he wags his tail!"

Perkins dropped over to visit Nelson, a new neighbor. They were sitting in the den talking, when a dog came in and asked if anyone had seen the SUNDAY TIMES. He was handed the newspaper and left.

"That's remarkable," exclaimed Perkins. "A dog that reads!"

"Oh, don't let him fool you," said Nelson. "He just looks at the comics."

Dixon, seated in a movie theater, noticed that the man in front of him had his arm around the neck of a huge Afghan hound that occupied the seat next to him.

The dog was watching the picture with obvious understanding for he snarled softly when the villain spoke and yelped joyously at the funny lines.

Dixon leaned over and tapped the man in front of him on the shoulder. "Excuse me, but I can't get over your dog's behavior."

"Yeah, I'm surprised too," said the man. "He hated the book."

The knowledgeable person becomes absolutely incapable of experiencing surprise, of experiencing the mysterious, the miraculous. Even if God stands in front of him he will say, "So what?" Nothing can surprise him, hence nothing delights him.

Jesus says, "Unless you are like small children you will not enter into the kingdom of God."

Knowledge has to be put aside so that you can reclaim again those beautiful moments of your childhood when you were running after butterflies and you were collecting seashells and colored stones on the seashore, and you were thinking that you had found a treasure. Those colored stones were far more significant to you than Kohinoors. You have to regain that fairyland. You again have to look with those eyes at the world; then it is full of God. Then the birds singing, and a distant call of the cuckoo, and the flowers... then everything is so wonderful that wherever you look, wherever you move, you would like to give thanks, you will feel grateful. You would like to kneel down on the earth and pray. You will not need to go to any church or to any temple; there is no need. The whole existence becomes His temple -- it is His temple.

Pragito, I am against knowledge because knowledge hinders your wisdom. Unless you put the knowledge aside, your nature cannot explode into intelligence. Put the knowledge aside and you will be in for a great surprise: you start behaving in a different way, in a spontaneous way.

Knowledge is ready-made; it keeps you tethered to the past. Hence all your responses are out of date, are never to the point, are always falling short, are never adequate, *can* never be adequate. Life goes on changing every moment, it is always new. And your response is not a response, it is a reaction; it comes from the past. You have a ready-made answer. You have not even looked at the situation and you have repeated the readymade answer like a gramophone record.

Hence you lag behind life. And if you lag behind life you can't have blissfulness in your being. You will always feel you are missing, you will always feel something is missing. And what is that something? You are not in step with life. You will always dream that you are rushing and running towards a station; by the time you reach it, the train is moving away from the platform. That dream is symbolic: that simply shows that you are never alive to the moment, you are always late. It is because of your past, because you think

you already know the answers. Hence you never listen to the questions, you never listen to the situation that is confronting you.
A Zen story:

Two temples were traditionally antagonistic to each other. Both priests had a small boy to run errands and both priests told the boys, "Don't talk to the boy from the other temple. We are enemies!" They were afraid that boys being, after all, boys they may start becoming friendly to each other. If the priests had not said anything they may not have thought about it, but when they insisted that they should not talk to each other, of course, the temptation was too great.

So one day, one boy asked the other boy when they met on the road, "Where are you going?"
The other boy said, "Wherever the wind takes me."

Listening to philosophical discussions and discourses, he had also become philosophical.

The other boy was almost dumb. He could not think what to say now. And then he thought, "My Master is right -- these people are dangerous! I am asking a simple question,'Where are you going?' and he is talking metaphysics!"

He went back. He told the Master, "I am sorry that I didn't obey you, but this has happened."

The Master said, "This is very bad -- we have to defeat him! It has never been so. We have always been victorious in every argument with the other temple. So tomorrow you ask him again, Where are you going?' and when he says, Wherever the wind takes me,' ask him,'And if the wind is not blowing at all, then?' "

The boy was very happy! He arrived a little earlier, stood there, waited, and repeated many times what he was going to say to become perfectly clear about it.

The other boy came and he asked,'Where are you going?"
And the other boy said,'Wherever my feet take me."

Now the answer was irrelevant; whatsoever he had prepared was meaningless. He was again at a loss. He asked the Master again.

The Master said, "Those people are cunning and crafty! Now, whenever he says,'Wherever my feet take me,' you ask him,'If you were born paralyzed, then what?' "
Again the boy came. He asked,'Where are you going?"
And the boy said, "I am going to fetch vegetables."

Life is like that. You come with a prepared question and it changes, it says, "I am going to fetch vegetables." No prepared answer is going to help. Knowledge is not going to help as far as life is concerned. The knowledgeable person is almost a dead person; he lives in his grave.

Come out of your graves! Live more spontaneously, more responsibly. Respond to the moment. Listen to the moment and act accordingly. Then your act will be total because it will arise out of the present; it will reflect the actual situation. It will be really meaningful, significant, satisfying, fulfilling. And you will find that you are no longer missing. You are in step with life, you are in harmony with life.

Innocence is always in harmony with life. And to be harmonious is to be enlightened. To be harmonious is the only way to know the ultimate truth.

The fifth question

OSHO,
WHY DO THE JAINA MONKS LIVE NAKED?

Bhagawato,
THEY SUFFER from clothestrophobia!

The sixth question

OSHO, WHENEVER I GET OFF ON THE JOKES YOU CRACK, UNDERNEATH MY LAUGHTER I GET RUN OVER BY A BULLDOZER AND END UP FEELING LIKE A MASHED POTATO! HOW LONG CAN AN OVER-

AND OVER-MASHED POTATO SURVIVE?

Anand Bhagawati,
Have you survived yet? Are you still there?

The distraught woman went to the hospital and said "It is my husband -- he was run over by a steam roller. Could you tell me which ward he's in?"
The nurse said, "Ah, he must be the one who is in wards four, five and six!"

Here you see all mashed potatoes! It is very difficult to know who is who -- just orange potatoes!
Your question is coming a little too late, Bhagawati. You are finished already! Now nothing can be done. You can't put a mashed potato back together again. That is impossible!

The last question

OSHO,
I WORK FOR THE SHREE RAJNEESH ASHRAM, POONA INDIA. PLEASE... TELL ME A JOKE!

Deva Yashen,
WHY A JOKE? I am not miserly! I will tell you three jokes!

The Italian bride and groom went into the honeymoon suite. The bride, eager to go but still a trifle bashful, insisted that they turn off the light and undress in the dark.
The bride made it into bed in seconds and she lay there sighing deeply. "Oh, my darling," she said, "I just can't believe I'm really married."
She heard a scuffling sound in the darkness, and she repeated, "Oh, my darling, I can't believe that I'm really married! "
From out of the darkness, the bridegroom's voice said furiously, "If I ever manage to get this zipper unjammed you will!"

The second:

An old philosopher goes to see the doctor and says, "Doc, I've got a question you can probably help me with. When I was a young man in my twenties I used to get an erection once in a while and I'd grab it with both hands and I couldn't bend it. Then later on in my forties I would get a hard-on and I'd grab it with both hands and I couldn't bend it. Now, doc, I'm in my seventies and you know -- the other day I was surprised! I got a hard-on and I grabbed it with both hands and I could bend it. Now, doc, does this mean I'm getting stronger?"

And the third:

An American tourist's pretty wife said she didn't feel well and went to consult a well-known French doctor. Worried, the American followed her to the doctor's office to make sure everything was alright. To his anger and dismay, he found her in bed with the doctor when he got there.
'What in hell do you think you're doing?" he raged.
Said the foxy Frenchman, "Do not excite yourself, my friend. I am merely taking the lady's temperature."
"Okay, doc," said the burly American, doubling his big fists. "But that thing better have numbers on it when you take it out!"

Walking in Zen, Sitting in Zen

Chapter #7
Chapter title: Better Mad Than Stupid

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The first question

OSHO,
WHAT IS THE DIFFERENCE BETWEEN LONGING FOR THE DIVINE AND LOVING ANOTHER?

Prem Neeto,
THERE IS NO DIFFERENCE AT ALL -- all desires are the same. You can desire money, you can desire meditation, you can long for power, you can long for God, but you remain the same. What you long for cannot change you, the object of longing has no effect on your inner being; it is the same game played again with new words, with new objects of desire.

You long for a person, you desire a person. Why?because you are feeling lonely. In yourself you don't feel sufficient. There is a kind of emptiness in you which you would like to be filled by the presence of the other. You feel meaningless and you want the other to impart meaning to your life. It never happens; it is only a longing and a hope. It is never fulfilled -- it cannot be fulfilled in the very nature of things. It is impossible because the other is desiring you for the same reason; he is also feeling empty. Now two empty persons are hoping to be fulfilled through each other: two meaningless lives are hoping from each other to become meaningful and significant.

This is the utmost absurdity. Sooner or later one becomes aware of the phenomenon because again and again there is frustration, again and again there is failure, again and again the hope evaporates and you are left in a far deeper mess than you were ever in before. Again and again you are disillusioned.

It is because of this that Jean-Paul Sartre used to say: "The other is hell." He is unconsciously groping in the dark and has unknowingly stumbled upon a fact, although the way he expresses it is not exactly what it should be. The other is not hell, your *desire* for the other is hell -- that's what all the Buddhas have said down the ages -- not the other, because when Sartre says, "The other is hell," it seems as if the other is responsible for your misery, disappointment, disillusionment. The other is not responsible, it is your own expectation that has been shattered. The greater the expectation the more will be the frustration.

Hence wherever arranged marriages have disappeared and love marriages have become prevalent there is more frustration. In an arranged marriage your expectations are not very big; it is not a romantic affair at all, you are not hoping to reach to paradise through it. It is a mundane phenomenon, arranged by your parents, grandparents, arranged by the society, the family, the priest, the astrologer, arranged by others. Your dreams are not very involved in it. Hence the arranged marriage moves on far smoother ground: it has no peaks, no ups and no downs. It is just like a plain superhighway -- not even an Indian one but a German superhighway. Nothing grows on it, it is dead; made of asphalt or tarmac or cement -- utterly dead, but safe. It is not a hilly track. You are not moving in the unknown. You can have a map and there are milestones everywhere, pointers indicating where you are, where you are moving, how far the destination is, how far

you have moved from your place. Everything is clear; that's how the arranged marriage functions.

And if the arranged marriage happens when you are just a small child, with no idea of love, of sex, of romance, then you start taking your wife for granted or your husband for granted, just as you take your brothers and sisters for granted. Nobody ever thinks of changing one's mother. If the marriage happens when you are a child, a small child, then you never think of divorce. You grow together; the husband and the wife grow together just as brothers and sisters grow together. They have lived together so long, as long as they can remember.

When my mother got married she was only seven years old. My father was not more than twelve years old. Now what dreams are possible? What can they hope for? In fact they were enjoying the whole show of marriage, they were enchanted with the music, the bands and all kinds of fireworks -- it was a really enjoyable experience -- with no idea of what they were getting into. And by the time they became aware they were already rooted; they had become indispensable to each other.

But in a love marriage it is going to be difficult. In America, out of two marriages one is going to be shattered. That is the proportion of divorce: one divorce out of two marriages. And remember, the one marriage that has not shattered is not moving in a joyous world; it is not moving, it is simply because of cowardice, security, safety that people go on clinging. As they become more courageous, the divorce rate is going to become higher and higher, it is going to become bigger and bigger.

Why do love marriages fail? -- for the simple reason that there is deep expectation and it cannot be fulfilled. Soon you have to realize that you have been a fool. Soon, even before the honeymoon is over, the marriage is over. It may linger on... it depends how much courage you have. If you are a coward it may linger on your whole life. If you are courageous and if you can see the point you may divorce immediately after your honeymoon is over because the marriage will also be over, because you will have seen that all those illusions that you were carrying were just illusions. You were living in a world of rainbows, you were living in a world of poetry, not of reality.

Sartre is not right when he says that the other is hell, but in an unconscious way he has come very close to the truth.

The Buddhas say: Not the other but the *desire* for the other is hell. To make the other responsible is a very common characteristic of human beings.

One of Murphy's maxims says: To err is human and to blame the other for it is even far more human.

That's what Sartre has done: you have erred, now you are blaming the other. If you really see the point, then you will see that desire is the cause; if you don't see that, then you will change the other. Then this other is causing you problems -- change him. So after one divorce another marriage, and then another marriage and then another marriage. And it is the same illusion you live again and again! And people are so unintelligent, so unaware that they never see the point: that you can go on changing the whole world, again and again you can change the partner, but it will remain the same story because you are the same. Wherever you go you will remain the same; your heart is in the same state. There is confusion, there is no light inside you, there is only darkness.

When one becomes too fed up with ordinary relationships with people one starts imagining a relationship with God; that is the longing for the divine. Now God is a little better in the sense that you can never be disappointed because you will never meet him; for the simple reason that there is going to be no honeymoon, the honeymoon can never be over; for the simple reason that there is going to be no living together with God, you can go on hoping. Now you are alone: it is a monologue, it is not a dialogue.

All human relationships fail because the other is there and you start clashing with each other, you start dominating each other, you start being jealous of each other, you start being possessive of each other. You are afraid that you may lose the other. And then one day you see that there is nothing to lose -- the other is as empty as you are. One dream is shattered, then another dream....

That is the beauty of the religious dream: you can go on dreaming, it can't be shattered. The relationship with God can never be on the rocks -- it is impossible because you are simply alone. When you are praying, what are you doing? Talking to yourself! It is like whistling in the dark -- there is nobody to listen.

God is not a person with whom you can have any relationship. God is not somebody in particular whom you can address, whom you can long for. But all your frustrations, all your relationships, which have failed, have not made you alert enough to the fact that it is better to drop the whole idea of desiring the other. Now you are trying to desire something which you are never going to get. One thing is good about it: you can go on hoping for lives. There is never going to be any end to it; the journey is unending. The other does not exist at all; now you are living in pure dreams. First you were living in dreams but the other was there, so

between the two realities the dreams were bound to be crushed -- and they *were* crushed. But now there is nobody else, you are alone. You can make your God the way you want.

In India people worship God in such ways that one feels sorry for them. Once I was staying with a woman; she was a great lover of Krishna, so much so that she had stopped sleeping with her husband -- how can you love two persons? That is a betrayal. She believed that her true husband was Krishna. Her poor husband was really in a very mad state. He could not say that she was wrong because he was also brought up in the same Krishnaite tradition. He could not say it, although he was a doctor, well educated. But in India education makes no difference to people, not at all. Their conditioning is so old and so ancient and so deep rooted that education remains just on the surface. Scratch any educated Indian and inside you will find the whole rotten past. So intellectually he knew that the wife was crazy but only intellectually; deep down he himself was afraid that she might be right, because Meera used to think the same way: that Krishna is her true husband. She left her own husband.

At least this woman had not left her husband, she simply had stopped sleeping with the husband. She used to sleep in another room; she would lock the room from inside. She would sleep with Krishna's statue.

When I stayed in their home I watched the whole game. In the morning she would sing songs to wake up Krishna. Now Krishna needs to wake you up! But she would sing songs to wake Krishna up. And then Krishna would be up and then the whole morning routine: he would take a bath, he would be given a bath, and then breakfast... the whole day was devoted to Krishna. And it was just a statue made of silver -- there was nobody there! But she used to talk to Krishna. And if you could have seen her you would have been impressed because she would cry tears of joy and she would dance in utter ecstasy -- at least on the surface it would look like that.

And the more repressive she became about her sex -- because she was not having any sexual relationship with the husband -- the more and more obsessed she became with Krishna. Then she started dreaming that Krishna was making love to her in the night. Once she even got falsely pregnant -- just hot air in her belly and nothing else.

When I talked to her.... It was really cruel of me, but I am a cruel man -- I have to be. I had gone for only three days; I stayed there for seven days just to bring her to her senses. And finally she understood the point -- she was an intelligent woman. She presented the statue to me and she said, "Now you take it from here, otherwise I can again get entangled into this stupidity. I have wasted my whole life. And I can see the point that I am just living in my own dream. There is no Krishna, nobody comes to make love to me, it is all my dream. It is just sexual repression." And this whole nonsense of waking him up and giving him a bath and then breakfast and then lunch and then Krishna retires for the afternoon sleep and then tea -- and everything, as if she were really serving a real person!

The statue remained with me for many days; I think I gave it to Mukta. Mukta must have it even now. But the woman was freed, freed from that stupid monologue.

It is madness. It is the same madness, even a little worse, because when you love a real person there is at least somebody real, good or bad, frustrating or not frustrating. But when you start longing for the divine it is simply living absolutely in the abstract.

Neeto, you ask me: WHAT IS THE DIFFERENCE BETWEEN LONGING FOR THE DIVINE AND LOVING ANOTHER?

There is no difference at all -- longing is longing. Then what will I suggest? Try to understand the nature of longing, the nature of desire. When you understand the nature of desire, in that very understanding the desiring disappears. Then you start enjoying your aloneness, you become utterly joyous with yourself. There is no need for the other, there is no dependence on the other.

I am not saving that you will not be able to love then. In fact you will be able to love then and only then because then love will have a totally different quality, the quality of sharing. You will not be a beggar, you will be an emperor. You will love because you have something to give, not to get something. You will love because you are overflowing with joy and you would like to share it with people. But then it will not be a relationship at all.

I call it relating. You can relate, but there is no need to create any bondage, there is no need to create any marriage. You can relate with somebody, you can relate to the same person your whole life, but tomorrow remains open, it is not closed. Tomorrow is not settled today, you cannot take it for granted; tomorrow you may feel like sharing with the same person, the same person may like sharing or may not like

sharing. Even if one of the two decides not to share, then you say good-bye to each other with great gratitude because all that joy and all that has happened before and all that has transpired before one is grateful for. With no grudge, with no complaint, with no quarrel, you simply depart. You know, "Our ways are parting now, we may not meet again," so you depart with a song in the heart, with a smile on the lips; with a hug, with a kiss you depart. You depart in deep friendliness. It is not a divorce because there has not been any marriage at all in the first place. You were not bound to each other so you are not getting free from each other. You had always been free, you had always remained individuals.

Two individuals relating remain individuals; two individuals getting into a relationship lose their individuality. They become a couple, and to be a couple is an ugly thing. That means you have lost your freedom, you are no more yourself; the other is also no more himself or herself. Both have lost their freedom and nobody has gained anything out of it.

That's why Sartre says, "The other is hell." But still I would like to remind you: it is not the other it is the desire for the other. When you have understood the futility of desire, the utter stupidity of desire, then you relate in a totally different way; a qualitative change happens to you. You are happy with yourself; you are not seeking happiness through the other. You are so happy that you would like to share it with somebody, that's why you relate.

Relationship originates in misery, relating originates in bliss.

And when you start relating with people you also start relating with existence. And that's what true religion is: relating with existence. It is not a longing for God. You can call existence God, there is no problem in it, but it is better to call it existence because once you call it God, all the old associations with the word creep in and you start thinking of an old man sitting somewhere on a golden throne above in the sky looking at you, watching you, and then strange ideas happen out of it.

Carl Gustav Jung remembers in his memoirs that throughout his whole childhood he was obsessed with only one idea: that if God sits above and sometimes he pisses, then? -- or shits, then? And his father was a priest so he used to ask his father and the father would get very angry. He would say, "Stop! Never ask such questions!" So he had to repress those questions. The more he repressed them the more they were there. He was continuously obsessed with the idea: what happens then? He must be eating, he must be drinking, and sitting above the head, anytime.... Then he started dreaming that God was urinating and it was falling all over the earth and his shit was falling all over the earth. He himself became very guilty, "What am I...?" See! If you think of him above, this is what is going to happen -- any moment!

Then stupid questions arise; out of a stupid idea they are bound to come.

God is not a person at all, God is a quality -- godliness, not God. Existence is full of godliness. When you are capable of feeling joyous, fulfilled, contented, then meditating on desires, seeing the futility of desires, desires disappear and you are left without desires. Suddenly a great peace descends on you. In that peace your self-nature starts exploding. That is bliss. That bliss radiates as love, it reaches to people, it reaches to trees, it reaches to animals, it reaches to the clouds and the stars. It starts reaching finally to the whole existence. That's what relating to existence is. Then you see the sunset and in the very sunset you see God -- not Jesus crucified or Krishna playing on his flute; those are all childish ideas. You see godliness.

Have you ever observed a beautiful sunset? What more godliness can there be? You see a rose flower -- what more godliness can there be? Or just leaves of grass swaying in the wind.... All this green and the red and the gold! This whole existence is so full, so overfull, overflowing with silence, with peace, with joy, with ecstasy. When you are able to be silent, peaceful, joyous, you start relating with it. That relating is religion.

Religion is not a desire for God, it is an experience of godliness. And the question is not how to find God, the question is how to drop desiring. This has to be remembered, very emphatically remembered: if you start seeking and searching for God you will remain the same person, you will never change. If you start trying to understand the nature of desire you are bound to go through a radical revolution because anybody who is a little bit intelligent is bound to see the utter futility of desire -- it leads nowhere. And the moment desire disappears from your being you have arrived.

You have always been there; it was only desire that was distracting you. Sometimes the desire was for money, sometimes for God, sometimes for power, prestige, sometimes for heaven, paradise, but any desire is enough to distract you from your nature. When there is no desire, where can you go? All desires lead you away from yourself. When there is no desire you are simply centered in your being. That very centeredness is bliss, is ecstasy, is *samadhi*, is *nirvana*.

OSHO, WHY ARE PEOPLE CONSTANTLY POURING SCORN ON YOU? WHY?

Pradeepo,
IT IS ABSOLUTELY NATURAL. If they were not pouring scorn on me, that would have been very unnatural. This is expected, this is how it should be. This is how people have always behaved. They are very predictable; they function like machines. They go on functioning in the same way; their consciousness has not changed at all. Although they are Christians and they are Hindus and they are Mohammedans and they are Jainas and they are Buddhists, these are only words; deep down they are as unconscious as ever. It makes no difference to them what philosophy they believe in, it is only a belief -- convenient, comfortable, consolatory -- a kind of solace but not a transformation. They don't want any transformation, they are afraid of transformation. Hence, whenever there is a person with whom transformation is possible, they naturally behave in a very antagonistic way.
Yoka says:

SOME MEN POUR SCORN ON ZEN OR HOLD IT IN QUESTION. THEY PLAY WITH FIRE, TRYING IN VAIN TO BURN THE SKY. A TRUE STUDENT OF ZEN SHOULD HEAR WHAT THEY SAY AS IF THEIR WORDS WERE SWEET DROPS OF DEW, FORGETTING EVEN THEIR SWEETNESS HOWEVER WHEN HE ENTERS INTO THE REALM OF THE NON-MENTAL.
I CONSIDER HURTFUL WORDS AS VIRTUOUS ACTIONS
AND I TREAT THOSE WHO HURT ME AS GOOD MASTERS, FOR I FEEL NEITHER FOR NOR AGAINST THE MAN WHO INSULTS ME.
I DO NOT NEED TO EXPLAIN THE TWO POWERS OF PERSEVERANCE, THE UNDERSTANDING OF WITHOUT-BIRTH AND WITHOUT-DEATH, SUCHNESS, NIRVANA.

THE BUDDHAS, AS NUMBERLESS AS THE SANDS OF THE GANGES, ALL BEAR WITNESS TO THIS FACT.

Once you have known yourself, nothing disturbs you, no insult can insult you. The people who go on pouring scorn on me will burn their own fingers, they will suffer, because what they are doing and what they are saying is absolutely untrue. But we cannot expect truth from them -- they don't know what truth is.

But, Pradeepo, you need not be worried about them -- they are Lying. Everybody lies, but it does not matter since nobody listens. And, remember, a man like me is bound to be punished. Virtue is its own punishment! Virtuous actions will never go unpunished, otherwise why is Jesus crucified? Why is Socrates poisoned? Why is Mansur murdered? Virtuous actions will never go unpunished. Why? -- for the simple reason that a man like Socrates is a danger to the society, which is rooted in lies. A man of truth is dangerous to all those who are living in lies. A man with eyes living with people who are blind cannot be tolerated because it is this man who has eyes who makes the blind people feel that they are blind. If he were not there they would have never felt themselves blind. Now his presence hurts them; his very presence shows them that something is wrong with them. And of course, there are millions of them and how can millions of people be wrong? Obviously this man must be wrong; the crowds cannot be wrong. The crowds have to defend themselves

Pouring scorn on me is nothing but sheer self-defense, but it is a good sign -- a good sign in the sense that they have become aware that I am here, that I am a danger to them and to their society and to their structures, to their minds, to their philosophies and ideologies. Now they will find every possible way to distract people from coming to me, to prevent people from reaching me. They will do all that they can do.

But truth, even if crucified, becomes victorious, and lies, even if crowned, are bound to be defeated. That is the ultimate law. Buddha says: *Ais dhammo sanantano*, this is the eternal law of existence. So let them do what they want to do.

Pradeepo, don't be worried about what they say; in fact, be happy that they have started taking note of me. The only thing that can be bad is if they ignore me.

Just think, if they had ignored Jesus, if they had behaved as if he never existed, he would have died by himself; there would have been no need to crucify him. He may have lived a few more years, but he was

bound to die. If they had ignored him there would have been no Christianity. Christianity exists because they could not ignore Jesus.

If they had ignored Socrates you would have never heard the name of Socrates. Now we don't know who the people were who insulted him, who the people were who gathered together to kill this beautiful man. But Socrates has become immortal, his message has become immortal, his message still resounds, and wherever someone is searching for truth, he is bound to feel tremendous respect for Socrates. No country, no race, can prevent Socrates from penetrating the heart of a true seeker. If they had ignored this man -- he was already very old when they poisoned him -- he would not have survived more than another five to ten years at the most.

What wrong could he have done in five, ten years? But they could not ignore him, and it is good that they became very antagonistic. They created so much fuss about this single individual with no power that twenty-five centuries have passed and thousands of powerful people have been born but nobody has that power over seekers of truth that Socrates has.

The same is true about Buddha: they could not tolerate his existence. Many times attempts were made on his life. They could not succeed in killing him -- that is another matter -- but they tried their best. Now nobody knows those people, who they were -- they must have been just like people you come across everywhere -- the crowds, the mob -- but Buddha became the greatest star in the whole history of human consciousness; nobody shines so brilliantly as he. If they had ignored him we would have missed him, we would have missed something of tremendous value.

So, Pradeepo, don't be worried about what people say about me. Be happy that they are becoming interested. And not only in this country, all over the world....

One bishop in England has written to one of my sannyasins who is also a priest -- he is a chaplain at the University of Cambridge. The bishop has written to him: "We have heard that you have also become involved with this dangerous man, and this is not right for a Christian priest. Please explain." Our sannyasin -- Chinmaya is his name -- has written a beautiful letter to the bishop saying: "Listening to this man I became convinced that Jesus was a reality. Coming closer to this man, for the first time I became aware that Jesus is not a myth." Now, from a chaplain at Cambridge University, an important person... the bishop must be feeling very disturbed -- "What to do with this man? And now Dynamic Meditation is being done in his church in Cambridge!

The Protestant Church of Germany has circulated an order to all Protestant churches in Germany that my name should not be mentioned in any church. No books, no quotations should be quoted. That simply shows that they must be being used, people must be quoting me, otherwise why should they get worried? A committee was appointed to investigate and just the other day the West German government published a pamphlet to make people aware of the danger, particularly young people. The pamphlet says: "Although this man says that you need not leave the marketplace, that you need not renounce your home, your job, still people become so magnetized that they leave their jobs. And so many people are missing from Germany that it is not a small problem; it is taking on epidemic proportions."

When a government becomes worried -- and a faraway government.... Seminars are being arranged all over the world, for and against me. I don't even go outside my room, but they cannot even ignore a man who just lives in his room, who never goes outside. I have even stopped walking in the garden -- it may be objectionable to somebody! But this is, in a way, a good sign.

Jesus was only criticized in the small vicinity where he lived. Buddha was critized only in the small province where he moved, Bihar. The name comes from his movement -- the name Bihar means "where Buddha moved." So just in that small province he was criticized. I may be the first man who is being criticized all over the world; irrespective of race, country, religion -- all are agreed about one thing: "This man is dangerous!" This is really something to make one happy! You should rejoice -- something great is going to happen out of it. If the criticism of Buddha in only a small province created so much energy, if the ciriticism of Jesus in a small area around Jerusalem created such an impact on history, then there is great promise.

The criticism of me around the world is going to affect the whole of humanity, the whole future of humanity. Right now you cannot visualize it because right now you are in the very birth pains of the whole process. The followers of Jesus could have never conceived.... When he was being crucified they escaped. And there were not many followers, only twelve apostles, and not more than one hundred people who were deeply devoted to him, and not more than one thousand people who were in some way related to him. Everybody was against him. Who would have conceived that this carpenter's son who was being crucified in

such a humiliating way, with a thief on either side, just like an ordinary criminal, would have such an impact on history that history would be divided with his name, that his name would become a demarcation line: "Before Christ" and "After Christ"? Who would have conceived it? It would have been impossible.

You cannot conceive right now what is happening, but I can see. All these things are good tidings. Don't be worried, Pradeepo. Go on continuing in your way, go on living in your suchness, go on living in your meditation, in your celebration. That is the only message that I have given to you: Celebrate life, rejoice in life. Don't be bothered about what others say; that is *their* business.

The third question

OSHO,
SOMETIMES I DO NOT KNOW WHETHER I AM STUPID OR JUST MAD. WHAT IS THE DIFFERENCE BETWEEN STUPIDITY AND MADNESS?

Prem Raquibo,
YOU CAN'T BE STUPID because the stupid person cannot ask such a question. The stupid person cannot ask any question at all. The stupid person has no curiosity, has no inquiry. He does not live, he vegetates.

This question arising in you, "What is the difference between stupidity and madness?" shows a clear sign of intelligence.

And certainly you are not mad either because a mad person never thinks that he is mad. That is one of the essential qualities of madness, that a mad person never thinks that he is mad; he thinks the whole world is mad except him. The moment the mad person starts inquiring, questioning, "Am I mad?" that is a good sign. That shows that some sanity is happening, that he is coming back to his senses. To know that "I am mad" is to be free of madness.

You can go to any madhouse, ask people; they don't think that they are mad.

Kahlil Gibran remembers one of his friends who went nuts and was put in a mental asylum. Gibran went to see him. He was sitting underneath a tree enjoying himself, singing a song; he was very happy. Gibran sat by his side and said to him, "You must be feeling worried that you have been put inside these walls?"

The man said, "What are you talking about? Sorry? Sad? Why should I feel sorry and sad? In fact I am feeling very happy. These walls are not around me, these walls are around all the mad people of the world. Only a very few, sane people live here. We have left all the insane outside. Since I have come in I have come across such intelligent people, such beautiful people, and outside everybody is ugly."

Naturally, because everybody was telling him, "You are mad"; now nobody here is telling him he is mad. In fact everybody is enjoying everybody else's madness, accepting it. It's perfectly okay, there is no problem in it.

Raquibo, you are neither stupid -- otherwise the question could not arise -- nor are you mad; you are only asleep. And that is far more dangerous, because a madman can be cured, a stupid man can be helped to become intelligent, but the man who is asleep and is dreaming is really in bad shape because if you try to wake him up he becomes angry -- you are disturbing his dreams. He has invested so much in his dreams; he is seeing such great dreams and you are disturbing him.

Now to tell some president that all power is just a childish desire is to shatter his dream. To tell a rich man that money is nothing but an effort to stuff yourself somehow with things, with junk, so that you can feel that you are not empty, will make him angry at you. To tell people that whatsoever they are doing in their lives is nothing but playing with toys will drive them crazy against you; they will jump upon you. How dare you to call their lives sleep? That's why they cannot forgive the Buddhas.

But, Raquibo, you are my sannyasin and you have to forgive me. There is no problem, you are only asleep. And all that is needed is a clear-cut awareness, consciousness, wakefulness, watchfulness that can bring you out of your sleep. But if you want to remain in your sleep, nobody can pull you out; that is impossible. Only you can bring yourself out of your sleep. Madness can be cured by others, but not sleep. Stupidity can be cured, it can be helped, because no child is born really stupid.

Every child learns stupidity from the stupid people all around. He imitates -- he has to imitate. If you

have to live with stupid people you have to behave like them, otherwise you start becoming separate. And they want you to be part of the collective mind; they don't like individuals. So everybody has to become stupid in some way or other -- Catholic stupid or Protestant stupid, Hindu stupid or Mohammedan stupid, but some kind of stupid you have to become. Maybe a communist stupid, an atheist stupid, but you have to bring yourself to some kind of stupidity so that you can belong to a crowd.

But there is a clear-cut difference between madness and stupidity. Mad people are the people who are really more sensitive than others, that's why they go mad. They are more intelligent than others, that's why they go mad. They are so intelligent that they cannot cope with all the stupid masses around and they are so intelligent that they cannot force themselves to behave stupidly. They start functioning like individuals and that creates trouble. They are so intelligent that they can see the futility of many projects that have been imposed upon you.

You have been taught to be ambitious. An intelligent person can immediately see that this is nonsense -- it can never give you any joy. Yes, it will destroy many other people's lives -- it is violent, it is ugly, it is destructive -- and it is not going to give you anything in return. The ambitious person is a stupid person. The intelligent person is not ambitious, he simply lives with no hankering to compete with others because he knows everybody is unique. There is no question of competition. He never compares. The really intelligent person never compares himself with anybody. He never thinks himself higher or lower. He never suffers from a superiority complex or an inferiority complex -- which are two sides of the same coin. He simply knows, "I am who I am and you are who you are," and there is no question of comparison. How can you compare a rose with a lotus? All comparison will be wrong from the very beginning. Each individual has such a beauty, and such a *unique* beauty, that there is no comparison possible.

Then what is the point of becoming ambitious? Ambition means I have to be superior, I have to prove that I am superior to others. Now for this you have to lose your intelligence, you have to become stupid. That's why politicians are utterly stupid people, they can't be otherwise. They are all bananas, and rotten bananas at that!

A man was driving along an outer suburban road and was just passing a hospital for the mentally insane when his car got a flat tire.

He got out of his car, got his tools out of the trunk undid the wheel-nuts and put them in the hubcap in the gutter of the road beside him. Just then there was a burst of thunder and torrents of rain started to fall. In his hurry to change the wheel he knocked over the hubcap and the wheel-nuts were washed down a drain just near him.

Now he was in trouble, but after puzzling for ten minutes or so he heard someone calling to him. Looking up, he saw a head poking over the top of the high wall opposite him. This guy had been watching all that was going on and said, "Why don't you take one nut off each of the other wheels and put the wheel back on and drive to the next garage where you can get some more?"

The driver was pleased and did what had been suggested to him. Then looking over to this man on the wall he said, "Hey, what are you doing inside that place? You're supposed to be mad!"

The guy on the wall yelled back, "Maybe we are mad in here, but we're not stupid!"

A very sensitive person in this stupid world is bound to become mad. He has to learn the art of meditation otherwise he is bound to become mad. Only meditation can save him from becoming mad.

Now even psychologists are becoming aware of the phenomenon that mad people are very sensitive and vulnerable people, intelligent people who cannot cope with the reality that surrounds them. It is too much and they are too fragile for it. They break down under its weight. If they can be helped through meditation their breakdowns can become breakthroughs.

Meditation is the only hope, otherwise as people become more intelligent, more and more people will go mad. And that is happening.

In backward countries fewer people go mad; in advanced countries more people go mad. Why? For example, in a country like India, utterly poor, dying of starvation, illness, disease, not so many people go mad as they do in America. And the Hindu swamis and the Hindu mahatmas brag about it. They go on talking around the world -- the Muktanandas and Maharishi Mahesh Yogis, etcetera -- they go on bragging: "Why don't Indians go mad? -- for the simple reason that they are religious people." It is not so; the fact is something else, something totally different. The fact is that because India is undernourished it can't have that much intelligence with which to go mad.

The Indian mind is undernourished. How many Nobel Prizes does India get? Such a vast country, one-sixth of the whole globe! Out of six people one is an Indian; one out of six Nobel Prizes should go to India, but how many Nobel Prizes...? Why is it not happening? Why can't Indians be great discoverers? -- for the simple reason that their bodies are undernourished; they are lacking the essential ingredients that make intelligence bloom. Intelligence does not grow on an empty stomach. If you want beautiful roses and big roses you have to have a rich soil. You have to give fertilizers and manure and you have to take every kind of care. But in India people are undernourished; what they eat is not sufficient. It does not provide the right vitamins, the right proteins, the right amount of chemicals to their brains. Hence all they can do is stand on their heads and do yoga postures. That does not need any intelligence. All they can do is repeat like parrots scriptures thousands of years old, which are really irrelevant.

One sannyasin has written that he. was in New York and Muktananda was answering questions. All the answers were absolutely patent answers which one can find in the Gita, which one can find in any Hindu book. Only one question was such that the Gita has no answer for it and the Vedas have no reference to it -- they cannot have. The question was: "What do you think about Shree Rajneesh and his Tantra?" Now his mind must have ceased completely! My name functions like a sword. The answer was: "We are doing research on this matter. When the research is complete we will answer."

These are the enlightened people! These are the people who go on trotting around the world initiating people. They are doing research on Tantra, on me. The simple reason why he could not answer is because no patent answer is available. And he goes on asking people about me; that's what he calls "research."

Nirgrantha has come. Muktananda saw Nirgrantha walking on the beach in Miami. He called him -- he must have seen the mala and the locket -- and wanted him to stay with him. Nirgrantha stayed there for two days, and there were long interrogations, three-hour-long interrogations: "Has Rajneesh said this against me?" Nirgrantha said, "They are all openly-said things, they are all published. You need not inquire of me, you can just look in the books." This is the research work that is going on!

They don't have intelligence, they don't even have guts, but they go on telling the whole world that Indians don't go mad, Indians don't commit so many suicides because they are religious. They are not religious -- not at all. They are not mad because to become mad first you need intelligence. Have you ever heard of any stupid person going mad? That is impossible. Have you ever heard of any idiot going mad? How can an idiot go mad? To go mad you need some intelligence in the first place; to lose it you have to have it!

Only very intelligent people can commit suicide -- and these are the same people who can become sannyasins. The same people who can commit suicide can become sannyasins for the simple reason that they have seen that this life is useless. Now either they have to find another life, another way of living, or it is pointless to continue. And they have courage enough, guts enough.

It does not need much intelligence to see that this life is really futile.

Murphy says: If the shoe fits it is ugly. If you like it, they don't have it in your size. If you like it and it is in your size, it doesn't fit anyway. If you like it and it fits, you can't afford it. If you like it, it fits and you can afford it, it falls apart the first time you wear it.

Just a little intelligence and you will be able to see that's what life is! Then if you have guts, either you commit suicide, you simply say to God, "Enough is enough!" or you transform your being -- you become a sannyasin.

Many people ask me, "Why aren't Indians coming to you?" Because they are not religious people, they are not intelligent, they don't have guts and they don't yet have the intelligence to see that life is futile, although they go on repeating like parrots that life is futile, life is illusion, it is all maya. But it is just a way of talking. Just as the English talk about the weather, Indians talk about metaphysics! Neither do the English mean anything....

One Englishman was coming from another town where he had gone to visit some friends. His horse, who was pulling his cart, suddenly said, "It is too hot."

The Englishman could not believe his ears! And there was nobody else there, just his dog was sitting in the cart, so he said to the dog, "Have you heard?" He had to say it to somebody! "Have you heard?"

The dog said, "I have heard it many times. Everybody talks about the weather and nobody does anything about it!"

So English horses and dogs also talk about the weather. Indian horses and dogs talk about metaphysics,

God-realization; they recite the Gita and the Vedas. But you don't see any intelligence, you don't see any brilliance, you don't see any light in their eyes, you don't see any response to reality.

It is better to be mad than to be stupid. But ordinarily, Raquibo, people are not mad, they are just on the verge of going mad at any moment. If you don't turn your energies to meditation you will go mad.

And the difference between you and the mad people is only one of degree, remember. Maybe you are at ninety-nine degrees and the madman has crossed the boundary of one hundred degrees. And any small incident, any accident, can push you one degree more. Your wife escapes with somebody and that's enough. Your business fails, the bank goes bankrupt, the government nationalizes -- anything, just one degree, and you can be mad at any moment. But remember, it is better to be mad than to be stupid.

But there is no need to be mad. Why not meditate? And I have created so many mad kinds of meditations that you can be both together -- mad and meditators! Slowly slowly meditation is bound to win over.

Sujata has asked, "Osho, I have three questions to ask you. How did you discover Kundalini meditation?" -the first question. Simple, Sujata: Meditating down by the river upon a hill of red ants!

And second: "And Dynamic?" That is even more simple, Sujata; it was almost impossible not to discover it. I came upon it driving on Indian roads in Indian cars!
And third: "And what about Nadabrahma?" Hm!

And the last question

OSHO, WHY AM I AFRAID OF YOU?

Yogesh,
IT IS A GOOD SIGN: it means something is on the way. You become afraid of me only when you start coming closer to me; it is natural. To be close to a Master is to be close to a certain kind of death. Only stupid people are not afraid because they can't see what is going to happen: that I am taking you slowly slowly to the cliff. And once you are there and enjoying a joke, I will push you!

Sitting in an armchair at his club, a retired British colonial army officer was recounting one of his heroic adventures to a young captain.

"There I was, me boy, stalking through the jungle, when out jumps this enormous great tiger right in front of me."
"Gosh, golly, sir, what happened?"
"It stood there and went 'ROAR'!"
"Gosh, golly, sir, what happened next?"
"I fouled me breeches."
"Great Scot! That must have been incapacitating -- what happened next?"
"No, no, no," stuttered the old colonel, "I fouled me breeches."
"Yes?" said the young captain, watching the old man evidently in some discomfort.
"No, no, no, I fouled me breeches when I went 'ROAR'!"

Get it?

Walking in Zen, Sitting in Zen

Chapter #8
Chapter title: The Head And The Heart

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The first question

OSHO, HOW IS IT POSSIBLE THAT GURDJIEFF NEEDED ANOTHER HEAD, AN OUSPENSKY, TO WORK ON A THIRD PSYCHOLOGY, THE PSYCHOLOGY OF THE BUDDHAS, WHILE YOU WORK BY YOURSELF AND YOU CAN BE BOTH IN THE STATE OF MIND AND NO-MIND?

Prem Sanatana,
THERE HAVE BEEN TWO KINDS OF MASTERS in the world. One kind, the first, has always needed somebody else to express, to interpret, to philosophize, to communicate what the Master has experienced. Gurdjieff is not alone in that; he needed P.D. Ouspensky -- without Ouspensky he would not have been known at all. Ramakrishna comes in the same category; he needed a Vivekananda -- without Vivekananda Ramakrishna would have remained absolutely unheard of.

So has been the case with many Masters, for the simple reason that their whole work concerned the heart center. They became crystallized in the heart center -- so much so that it was impossible for them to move to the head and to use their own heads. It appeared far easier for them to use somebody else's head rather than their own.

But there was a difficulty in it. One thing was good about it: the Master himself was not constantly moving between two extremes from mind to no-mind, from no-mind to mind -- there was no movement in his being; he was absolutely crystallized. But another kind of trouble was there: the man who was being used as a medium -- Ouspensky, Vivekananda, or others -- was himself not an enlightened person. Gurdjieff could use Ouspensky's head, but not exactly the way he would have liked to. Ouspensky's own mind was bound to color Gurdjieff's experience; he was bound to bring his own prejudices, his own philosophy, his own understanding to it. He had no experience of his own, he was simply a medium. But the medium is not just an empty vehicle, he has his own mind, and anything passing through his mind is going to be changed a little bit here, a little bit there.

Ouspensky introduced Gurdjieff to the world, but he introduced Gurdjieff in his own way. One cannot blame Ouspensky. What could he do? He tried his best. I think he was one of the best interpreters that any Master has ever been able to find; but still an interpreter is an interpreter. It can't be the same; it is impossible to be the same. Hence sooner or later they had to part from each other.

In the last days of Ouspensky's life he became almost an enemy to Gurdjieff. He started saying, "Now Gurdjieff has gone mad. At first he was moving in the right direction, but the later Gurdjieff has gone astray." He could not say that the whole of Gurdjieff's teaching was wrong because his own teaching was based on Gurdjieff's teaching, but he divided Gurdjieff in two: the first part of Gurdjieff -- when Ouspensky was with him -- was right and the later part was wrong. In fact, the later part was the culmination of the first part.

But why did this happen? It was almost bound to happen because sooner or later Ouspensky's own mind was going to become a barrier. When he first came to Gurdjieff he was absolutely surrendered to him -- surrendered in the sense that he was fascinated by his personality, fascinated intellectually -- because he was a great intellectual -- absolutely surrendered in the intellectual sense, not in the existential sense. If he had been existentially surrendered he would have been of no use because Gurdjieff needed a head, he was in search of a head. He had many other followers who were devoted to him from their very innermost core, but they were not going to become his interpreters to the world.

When Ouspensky came to Gurdjieff he was already a world-famous mathematician, a philosopher. His own book, TERTIUM ORGANUM, had already been translated into almost all the great languages of the

world. And that book, TERTIUM ORGANUM, *is* really something tremendous; coming out of a man who was unenlightened it is almost a miracle. Intellectually he managed something which nobody has ever been able to manage. He knew nothing, he had not experienced anything, but his intellectual grasp... his intellect was really sharp. He belongs to the topmost intellectuals of the whole history of humanity; there are very few competitors to rival him. Only once in a while....

Socrates had such a man, Plato. Socrates was the heart of the teaching, Plato was the head. Exactly the same was repeated in the case of Gurdjieff: Gurdjieff was the heart, Ouspensky became the head. And if I have to choose between the two my choice will be Ouspensky, not Plato. Ouspensky is simply unbelievable; his insight, without any self-realization, is so accurate that anybody who has not experienced will think that Ouspensky was a Buddha, a Christ. Only a Buddha will be able to detect the flaws, not anyone else. The flaws are there but ordinarily undetectable.

He started writing books on Gurdjieff. He wrote one of his greatest contributions, IN SEARCH OF THE MIRACULOUS, then he wrote THE FOURTH WAY. And these two books introduced Gurdjieff to the world; otherwise, he would have remained an absolutely unknown Master. Maybe a few people would have come in personal contact with him and would have been benefited, but Ouspensky made him available to millions.

But as those books spread all over the world and thousands of people started moving towards Gurdjieff, Ouspensky also became very egoistic -- naturally, because he was the cause of the whole thing. In fact, he started thinking, "Without me, what is Gurdjieff? Who is Gurdjieff without me? Who was he? When I met him he was just a refugee living in a refugee camp in Constantinople, almost starving. Nobody had ever heard about him. I have made him world famous; the whole credit goes to me." This idea went to his head -- it became too much for him -- and in subtle ways he started to dominate the movement. And you cannot dominate a man like Gurdjieff, you cannot dictate to a man like Gurdjieff. They had to part.

In the last days of his life Ouspensky was so against Gurdjieff that he would not tolerate anybody mentioning Gurdjieff's name to him; in his presence Gurdjieff's name was not mentioned. Even in his books Gurdjieff's name was reduced to only "G"; the full name disappeared. After the break just "G" remained -- somebody anonymous, "'G' said...," not "Gurdjieff." And he made it clear, very clear: "We have parted and I have developed my own system." He started gathering his own followers. Those followers were not allowed to read Gurdjieff's books, those followers were not allowed to go and see Gurdjieff. While Ouspensky was alive he was very suspicious of anybody who wanted to go to Gurdjieff or who even wanted to study his books.

But Gurdjieff was aware that this was going to happen. Still, there was no other way; some head had to be used. Gurdjieff's work was such that he was absolutely crystallized in his heart; he could not move to the head.

So was the case with Ramakrishna. Vivekananda was an ordinary intellectual, not even of the caliber of Ouspensky, but he made Ramakrishna world famous. Ramakrishna died very early, that's why Vivekananda and Ramakrishna never parted; otherwise the parting was absolutely certain. But Ramakrishna died and Vivekananda became his whole and sole representative. He dominated all the followers, he dominated the whole movement; he became for them the representative of Ramakrishna. If Ramakrishna had lived, the same thing would have happened sooner or later because Vivekananda was just head and nothing else, nothing of the heart. Even if he talks about the heart it is just head-talk, the head talking about the heart, it is not heart-full. There is no love in it, there is no meditation in it, there is no prayer in it, just intellectual analysis. He knew the scriptures and he forced his ideas on Ramakrishna's ideas. And Ramakrishna had died so there was nobody to say no to it.

Vivekananda destroyed the whole beauty of Ramakrishna. But that was going to happen because Ramakrishna was not a man of the head at all.

But this has not always been the case. Buddha never depended on anybody else. He was capable of moving from mind to no-mind, from no-mind to mind; that is his greatness. That is a far greater achievement than that of Gurdjieff or Ramakrishna because their achievements are in a way limited. Buddha is very liquid; he is not solid like a rock, he is more fluid -- like a river.

So was the case with Lao Tzu: he never depended on anybody else, he said whatever he had to say. He said it himself, and as beautifully as it could be said. And their philosophies are bound to be far more pure because they come from the original man, they come from the original realization, from the very source; there is no VIA MEDIA. So is the case with Zarathustra, Jesus, Krishna, Mahavira.

This is the second category of Masters. The first category is easier in a way; it is easy to be crystallized

at one center. It is a far more complex process, a longer and far more arduous journey, to remain alive at both extremes. These are the two extremes: the head and the heart. But it is possible. It has happened before. It is happening right now in front of you.

I live in silence, but my work consists of much intellectual communication. I live in silence, but I have to use words. But when I use words, those words contain my silence. I don't need anybody else to interpret me, hence there is a far greater possibility that whatsoever I am saying will remain pure for a longer period of time.

And now, since Buddha, many scientific developments have happened....

We don't know what Buddha actually said although he never used anybody like Ouspensky or Plato or Vivekananda; he himself was his own interpreter. But there arose a problem when he died. He spoke for forty-two years -- he became enlightened when he was about forty and then he lived to eighty-two. For forty-two years he was speaking morning, afternoon, evening. Now there were no scientific methods for recording what he was saying. When he died the first question was how to collect it all. He had said so much -- forty-two years is a long time, and many had become enlightened in those forty-two years. But those who became enlightened had become crystallized in the heart because that is easier, simpler, and people tend to move to the simplest process, to the shortcut. Why bother? If you can reach a point directly, straight, then why go roundabout? And when Buddha was alive there was no need for anybody else to interpret him; he was his own spokesman, so the need was never felt.

There were thousands of *arhats* and *bodhisattvas*; they all gathered. Only those were called to the gathering who had become enlightened -- obviously, because they would not misinterpret Buddha. And that's true, they could not misinterpret him -- it was impossible for them. They had also experienced the same universe of the beyond, they had also moved to the farther shore.

But they all said, "We have never bothered much about his words since we became enlightened. We have listened to him because his words were sweet. We have listened to him because his words were pure music. We have listened to him because just listening to him was a joy. We have listened to him because that was the only way to be close to him. Just to sit by his side and listen to him was a rejoicing, it was a benediction. But we did not bother about what he was saying; once we attained there was no need. We were not listening from the head and we were not collecting in the memory; our own heads and memories stopped functioning long ago."

Somebody became enlightened thirty years before Buddha died. Now for thirty years he sat there by the side of Buddha listening as one listens to the wind passing through the pine trees or one listens to the song of the birds or one listens to the rain falling on the roof. But they were not listening intellectually. So they said, "We have not carried any memory of it. Whatsoever he must have said was beautiful, but what he said we cannot recollect. Just to be with him was such a joy."

It was very difficult now -- how to collect his words? The only man who had lived continuously with Buddha for forty-two years was Ananda; he was his personal attendant, his caretaker. He had listened to him, almost every word that he had uttered was heard by Ananda. Even if he was talking to somebody privately, Ananda was present. Ananda was almost always present, like a shadow. He had heard everything -- whatsoever had fallen from his lips. And he must have said many things to Ananda when there was nobody there. They must have talked just on going to bed in the night. Ananda used to sleep in the same room just to take care of him -- he may need something in the night. He may feel cold, he may feel hot, he may like the window to be opened or closed, or he may feel thirsty and may need some water or something, or -- he was getting old -- he may feel sick. So Ananda was there continuously.

They all said, "We should ask Ananda." But then there was a very great problem: Ananda was not yet enlightened. He had heard everything that Buddha uttered publicly, uttered privately. They must have gossiped together; there was nobody else who could have said, "I am friendly with Buddha," except Ananda. And Ananda was also his cousin-brother, and not only a cousin-brother but two years older than Buddha. So when he had come to be initiated he asked for a few things before his initiation, because in India the elder brother has to be respected just like your father. Even the elder cousin-brother has to be respected just like your father.

So Ananda said to Buddha, "Before I take initiation.... Once I become your *bhikkhu*, your sannyasin, I will have to follow your orders, your commandments. Then whatsoever you say I will have to do. But before that I order you, as your elder brother, to grant me three things. Remember these three things. First: I will always be with you. You cannot say to me,'Ananda, go somewhere else, do something else.' You cannot send me to some other village to preach, to convert people, to give your message. This is my first order to

you. Second: I will be always present. Even if you are talking to somebody privately I want to hear everything. Whatsoever you are going to say in your life I want to be an audience to it. So you will not be able to tell me,'This is a private talk, you go out.' I will not go, remember it! And thirdly: I am not much interested in being enlightened, I am much more interested in just being with you. So if enlightenment means separating from you I don't care a bit about it. Only if I can remain with you even after enlightenment, am I willing to be enlightened, otherwise forget about it."

And Buddha nodded his yes to all these three orders -- he had to, he was younger than Ananda -- and he followed those three things his whole life.

The conference of the *arhats* and the *bodhisattvas* decided that only Ananda could relate Buddha's words. And he had a beautiful memory; he had listened to everything very attentively. "But the problem is he is not yet enlightened; we cannot rely upon him. His mind may play tricks, his mind may change things unconsciously. He may not do it deliberately, he may not do it consciously, but he still has a great unconscious in him. He may think he has heard that Buddha said this and he may never have said it. He may delete a few words, he may add a few words. Who knows? And we don't have any criterion because many things that he has heard only he has heard; there is no other witness."

And Ananda was sitting outside the hall. The doors were closed and he was weeping outside on the steps. He was weeping because he was not allowed inside. An eighty-four-year-old man weeping like a child! The man who had lived for forty-two years with Buddha was not allowed in! Now he was really in anguish. Why did he not become enlightened? Why did he not insist7 He made a vow, a decision: "I will not move from these steps until I become enlightened." He closed his eyes, he forgot the whole world. And it is said that within twenty-four hours, without changing his posture, he became enlightened.

When he became enlightened he was allowed in. Then he related... all these scriptures were related by Ananda. But who knows? He became enlightened afterwards. All those memories belong to the mind of an unenlightened person; even though he had become enlightened, those memories were not those of an enlightened person. It is not absolutely certain that what is reported is exactly what Buddha said.

But now science has given all the technology. Each single word -- not only the word but the pauses in between -- the very nuances of the words, the way they are uttered, the very gestures, all can be recorded. The words can be recorded, the gestures can be photographed, films can be made, tapes can be made.

Now the best way for any enlightened person is not to depend on anybody else, although that path is difficult, far more difficult, because you have to do two things together. You have to constantly shuttle back and forth, back and forth. You have to constantly go into wordlessness and come out from that emptiness into the world of words. It is a difficult phenomenon, the most difficult phenomenon in the whole of existence, because when you enter into silence it is so beautiful that to come back to the universe of words looks absurd, meaningless. It is as if you have reached to the sunlit peaks and then you come back to the dark holes where people live in the valley, the slums. When you have touched the sunlit peaks, when you can live there and you can float like a cloud in the infinite sky, to come back to the muddy earth, to crawl again with people who *are* living in mud seems to be very absurd. But there is no other way. If you have compassion enough you have to go into this difficult process.

It depends on many things too. It depends on the whole process by which a Master has reached through many lives. Ramakrishna was never an intellectual in any of his lives. A simple man -- in this life he was a simple man. Even if he had wanted to it would have been impossible for him to become a Vivekananda too. It was easier to find somebody who could do that work.

Gurdjieff, when he was very young, only twelve years of age, became part of a party of seekers: thirty people who made a decision that they would go to the different parts of the world and find out whether truth was only talk or there were a few people who had known it. Just a twelve-year-old boy, but he was chosen to join the party for the simple reason that he had great stamina, he had great power. One thing was certain about him: whatsoever he decided, he would risk all for it. He would not look back, he would never escape even if he had to lose his life he would lose his life. And three times he was almost shot dead -- almost, but he pulled himself back into life somehow; the purpose was still unfulfilled.

Those thirty people traveled all over the world. They came to India, they went to Tibet and the whole Middle East, all the Sufi monasteries, all the Himalayan monasteries. And they had decided to come back to a certain place in the Middle East and to relate whatsoever they had gained; after each twelve years they were going to meet. At the end of the first twelve years almost half of them did not return; they must have died somehow, or forgotten the mission, or become entangled somewhere. Somebody must have got married, fallen in love. A thousand and one things can happen -- people are accident-prone. Only fifteen

people returned. And after the next twelve years only three people came back. And the third time only Gurdjieff was there, all the others had disappeared. What happened to them nobody knows.

But this man had very great decisiveness: if he had decided then nothing was going to deter him. He was almost killed three times; the only thing that saved him was his mission, that he had to go back, and he pulled himself out of his death. It needed great inner power.

He had no time to become an intellectual. He was moving with mystics -- from one monastery to another monastery, from one cave to another cave, from one country to another country. He came to India, he went to Tibet, he went up to Japan; he gathered knowledge from all over the world. By the time he himself became enlightened there was no time left for him to intellectualize it, to put it into words. He knew the taste, but the words were not there. He needed a man like Ouspensky.

My own approach has been totally different. I began as an intellectual -- not only in this life but in many lives. My whole work in many lives has been concerned with the intellect -- refining the intellect, sharpening the intellect. In this life I began as an atheist with an absolute denial of God. You cannot be an atheist if you are not supraintellectual, and I was an absolute atheist. People used to avoid me because I was doubting each and every thing and my doubt was contagious. Even my teachers would avoid me.

One of my teachers was dying; I went to see him. He said, "Please... I am happy that you have come, but don't say a single word because this is not the time. I am dying and I want to die believing that God is."

I said, "You cannot. Seeing me, the doubt has already arisen.'

He said, "What do you mean?"

And the thing started! Before he died, just after twelve hours, he died an atheist. And I was so happy! I had to work for twelve hours continuously. Out of desperation he said, "Okay, let me die peacefully. I say that there is no God. Are you happy? Now leave me alone!"

My university professors were always in difficulties. I was expelled from one college, then another, and then thrown out of one university. Finally one university admitted me with the condition -- I had to sign it, a written condition -- that I would not ask any questions and I would not argue with the professors.

I said okay. I signed it and the Vice-Chancellor was very happy. And I said, "Now, a few things. What do you mean by'argument'?"

He said, "Here you go!"

I said, "I have not written that I would not ask for any clarification. I can ask for a clarification. What do you mean by an'argument'? And if I cannot ask a question, what is the point of your whole department of philosophy? -- because all your philosophers ask questions. The whole of philosophy depends on doubt; doubt is the base of all philosophy. If I cannot doubt your stupid philosophers, your stupid professors, then how am I going to learn philosophy?"

He said, "Look at what you are saying! You are calling my professors, in front of me, stupid!"

I said, "They *are* stupid, otherwise why these conditions? Can you think of somebody being intelligent and asking his students not to question him? Is this a sign of intelligence? A professor will *invite* questions. An intelligent professor will be happy with a student who can argue well."

That remained a problem. My whole approach from the very beginning was not that of a Ramakrishna. I am not a devotional type, not at all. I have arrived at God through atheism, not through theism. I have arrived at God not by believing in him but by absolutely doubting him. I have come to a certainty because I have doubted and I went on doubting till there was no possibility to doubt anymore, till I came across something indubitable. That has been my process.

That was not the process of Gurdjieff. He was learning from Masters, moving from one Master to another Master, learning techniques and methods and devices. He learned many devices, but he learned in a very surrendered spirit, that of a disciple.

I have never been anybody's disciple; nobody has been my Master. In fact, nobody was ready to accept me as a disciple, because who would like to create trouble?

One of my professors, who is now dead, Dr. S.K. Saxena, loved me very much. The only man out of all my professors... because I came across many professors; I had to leave many colleges and many universities. Rarely does one come across as many professors as I came across. He is the only man that I had some respect for because he never prevented me from doubting, from questioning, even though a thousand and one times he had to accept defeat. I respected him because he was capable of accepting defeat even from a student. He would simply say, "I accept defeat. You win. I cannot argue anymore. I have put forward all the arguments that I can muster and you have destroyed them all. Now I am ready to listen to

you if you have something to say."

He was very afraid.... When I was doing my final M.A. examination in philosophy he was very afraid because he loved me so much. He wanted me to get through the examination, but he was afraid -- afraid that I might write things which were not according to the textbooks or were against the textbooks. I might say things which were not acceptable to the ordinary professors. Just to save me he gave all the papers to such people all over the country as were his friends and he informed them: "Please take care of this young man, don't be offended by him; that is his way. But he has great potential."

Only one thing he could not manage, that was something to be decided by the Vice-Chancellor himself: the verbal examination, and that was the last thing. And the professor had invited a Mohammedan professor from Aligarh University, the head of the department of philosophy there, a very fanatic Mohammedan. My professor was very worried. He said to me again and again, "Don't argue with this man. In the first place, he is a Mohammedan -- Mohammedans don't know what argument is. He is very fanatical; if he cannot argue with you he will take revenge. And I know he cannot argue -- I know him, I know you. But you just remain quiet because this is the last thing. Don't destroy the whole effort that I have made for you." He said to me, "It is not your examination, it seems that I am being examined!"

I said, "I will see."

And the first question the Mohammedan professor asked was: "What is the difference between Indian philosophy and Western philosophy7"

I said, "This is something stupid. The very idea! This is nonsense. Philosophy is philosophy. How can philosophy be Indian? And how can philosophy be Eastern or Western? If science is not Eastern and science is not Western, then why philosophy? Philosophy is a quest for truth. How can the quest be Eastern or Western? The quest is the same!"

My professor started pulling my leg underneath the table. I said, "Sir, you stop! Don't pull my leg! Forget all about the examination -- now this thing has to be decided! "

The Mohammedan professor was at a loss. What was going on? He said, "What is the matter?"

I said, "He is pulling my leg. He is telling me that you are a Mohammedan -- and a fanatic Mohammedan. And he says that if you cannot argue well with me you will take revenge! So do whatsoever you want, but I have to say what I feel. I don't believe in all these distinctions. In fact, to me the very idea of somebody being a philosopher and yet a Mohammedan is simply illogical, it is ridiculous. How can you be a real inquirer if you have already accepted a certain dogma, a certain creed? If you start from *a priori* assumptions, if you start from a belief, you can never reach the truth. Real philosophy starts in a state of not-knowing. And that is the beauty of doubt: it destroys all beliefs."

For a moment he was shocked, felt almost dumb, but he had to give me ninety-nine marks out of a hundred. I asked him, "What happened to the last one?"

He said, "This is something! In my whole life I have never given anybody ninety-nine marks out of a hundred, and you are asking me,'What happened to the last one?' "

I said, "Yes! Since you are giving me ninety-nine I have every right to ask why you are so miserly. Just one! Make it a hundred -- at least be generous for once!"

He had to make it a hundred.

My whole approach has been a totally different approach than that of Ramakrishna and Gurdjieff. I have arrived through doubt, I have arrived through deep and profound skepticism. I have arrived not through belief but through the denial of all belief and disbelief too, because disbelief is belief in a negative form.

A moment came in my life when all beliefs and all disbeliefs disappeared and I was left utterly empty. In that emptiness the explosion happened. Hence it is not so difficult for me, so I can argue easily. I can even argue against argument; that's what I am going to continue to do. I can argue against intellect because I know how to use intellect.

Ramakrishna had never used his intellect; he started from the heart. And the same is the case with Gurdjieff. Buddha could use the intellect because he was the son of a king, well educated, well cultured. All the great philosophers of the country were called to teach him; he knew what the intellectual approach was. And then he became fed up with it.

The same happened with me. I know what can be achieved through intellectual effort: nothing can be achieved through it. When I say it I say it through my own experience.

But it has been beautiful in one way. It did not result in giving me truth -- it cannot give truth to anybody -- but in an indirect way it has cleansed the ground, it has prepared the ground. It has not helped

me to realize myself, but it has helped me to communicate whatsoever I have realized.

I can communicate with you very easily, with no problems. You can ask all kinds of questions, you can ask, you can doubt, because I know that all these questions and doubts can be quashed, they can be destroyed. And it is good that you should ask because then I can destroy your questions. Once all your questions are destroyed, the answer arises in your own being. In that utter emptiness something wells up; it is already there.

I am not in favor of repressing doubt by believing. You are not here to believe in me, you are here to bring out all your disbelief. Your doubts, your questions, all are respected, welcome, so that they can be taken out from you. Slowly slowly a silence, a state of not-knowing arises. And the state of not-knowing is the state of wisdom, is the state of enlightenment.

The second question

OSHO,
I BELONG TO THE LEGAL PROFESSION AND HAVE A VERY LEGAL MIND. CAN I ALSO BECOME A SANNYASIN?

Devakar,
SANNYAS PLACES NO CONDITIONS ON YOU. Everybody is welcome -- sinner and saint, legal experts, lawbreakers, virtuous people, criminals -- all are welcome. Sannyas makes no precondition, although it will be a little difficult for you. But that is your problem, not my problem. If you belong to the legal profession and have a very legal mind then it is going to be a little difficult for you. So what? Accept it as a challenge! Let it be difficult! In fact, the more difficult it is, the more challenging it is, the more interesting, intriguing it should be, the more attractive it should be. When something is very simple, who wants to do it? When something is difficult it provokes a challenge in you, it provokes intelligence in you.

It is difficult, certainly difficult for a person who has a legal mind because a legal mind means a cunning mind. It is not necessarily intelligent; in fact, if it is intelligent it will not be cunning. Cunningness is a poor substitute for intelligence. And the legal profession is the most cunning profession in the world.

It is known that Jesus moved with drunkards and gamblers and even a prostitute, but I have not heard that he moved with legal experts. In fact, the Jewish rabbi is nothing but a legal expert because the Jewish religion is more or less law and less of a religion. It is more or less a legal code. It does not have much metaphysics, it does not have great flights; it is very earthly. It tells you in detail what to do and what not to do. Those ten commandments -- that may have been the beginning of the legal profession.

You can become a sannyasin. Even if the desire has arisen in you there seems to be a spark of intelligence. Behind all your cunningness there must be a little fire still left.

Devakar, don't be worried. Come into this orange fire -- it burns everything; it will burn you too. It consumes everything; it will consume the legal expert too -- but only if you are ready to be consumed, if you are ready to drop your cunningness, because that will have to be dropped. Not that I say it is a condition, but as you become a sannyasin and as you move into meditation you will start becoming more and more intelligent and then, naturally, as a by-product, cunningness disappears.

If the legal profession disappears from the world, ninety percent of cunningness will disappear with it. It is the people who know the law who go on creating confusion.

One of my Vice-Chancellors was a great law expert, a world-renowned law expert. He used to tell again and again that once it happened that he was fighting a case for an Indian maharajah in the Privy Council. And he was such a drunkard... on the last night he had drunk too much, the hangover was still there, so he forgot whether he was against the maharajah or for the maharajah. So for one hour he spoke *against* the maharajah! The maharajah was perspiring, his assistants were trembling: "What is he doing?" And in the tea break they told him, "What have you done? You have destroyed our client! Now there is no way to save him."
He said, "What has happened?"
"You have been speaking against our own client!"
He said, "Don't be worried, there is still time."

And then when the court started again he said, "You heard me, Your Honor, for one hour. Thank you for your patience, because I was only giving all those arguments that are possible from the opposite side. Now I will defend my client."

And he destroyed his own arguments and won the case!

The legal expert has no dedication to truth, he does not care about truth, he simply cares about whosoever pays the money. He is far worse than a prostitute. The prostitute only sells her body and the legal expert sells his mind. He is ready to be purchased by anybody -- whosoever is ready to pay the price. He does not care about what is right and what is wrong.

But if you become a meditator you will start caring about what is right and what is wrong. Not that you will have to, not that it is a commandment, not that it is something like a character that has to be cultivated; it happens naturally that cunningness starts disappearing.

So you have to be alerted. You can become a sannyasin; there is no problem for me -- I never ask anybody, "Who are you?" If you want to take sannyas I give you sannyas, unconditionally. Out of my love I give you sannyas, out of my respect for you I give sannyas. I respect each and every individual because to me each and every individual represents God, godliness. Even if the god has fallen very low and has become a legal expert, still the god is a god! Even in your fallen state, Devakar, I respect you, I will give you sannyas. It is for you to decide, because this is risky -- risky for you, for your profession.

In the days of the Raj in India, a British soldier was expected to do his duty and very little else. Any display of human weakness by the troops was regarded as letting the side down in front of the natives.

So naturally, the new commanding officer was very worried when an angry crowd of Hindus approached the barracks, complaining that one of their sacred cows had been outraged by an infantryman. They demanded an immediate court martial.

"Don't worry, sir," said an experienced law expert. "Our man is bound to get off. This cow has a very bad reputation -- it has already been cited in seven previous cases."

You get the idea?

You will have to drop such legal expertise, you will have to drop such cunning approaches. You will have to become more human. But these are the consequences of meditation; nothing is imposed here.

Just the other day I was reading an article written by a bishop in THE TIMES against me. He says: "Beware of this man." He quotes me: "This man says,'Character is the concern of the stupid. The really intelligent people are only concerned with consciousness.' " He is quoting me to make people beware because this is a dangerous statement. He says: "Rather than publishing articles on this man, THE TIMES should publish more articles on Mother Teresa of Calcutta, who teaches character. And character is the only thing, the real thing."

Character is not the real thing at all. But the poor bishop has not been able to understand what I have been saying. He does not understand the consequences of consciousness. Character is a consequence of consciousness. If character comes out of your consciousness then it has a beauty of its own; if it is just imposed from the outside then it is ugly. But that's what Christians are doing all over the world -- and Hindus and Mohammedans; they are all in the same boat.

My whole concern is consciousness. I teach you how to be more conscious because I know one thing for certain: that if you are more conscious your character will change of its own accord. A conscious person lives in a totally different way: he is more compassionate. Mother Teresa of Calcutta is not compassionate -- she behaves compassionately but is not compassionate. All her compassion is nothing but a means to reach to heaven. And to reduce compassion to a means is ugly; compassion is an end unto itself.

An ancient Taoist parable says:

A man fell into a well. He started shouting loudly, "Save me! I am drowning!"

A Buddhist monk passed by. He looked in the well and he said, "Be calm, be quiet, don't be disturbed. Life is a flux. It comes, it goes. And remember what Gautam the Buddha has said: It is all dream. Your drowning is a dream, my seeing is a dream. Don't shout. And even if you are saved, what is the point? Sooner or later you will have to die, so why not now? Why postpone it? Die silently, peacefully, so that you are not born again. Get out of the wheel of birth and death!"

The man was aghast. He said, "What nonsense you are talking! You can sermonize later on. First take

me out! This is no time to teach me great philosophy!"

But the Buddhist said, "I cannot be distracted by things. The Buddha has said:'Walk on undistracted.' Good-bye." And he walked on undistracted!

Then a Confucian monk looked in the well, and the man said, "Now please save me. Don't waste time!"

And the Confucian monk said, "Do you know what the Master has said? Confucius has said that each well should have a protective wall around it. Don't be worried. I will create a great movement all over the country so that no well is unprotected like this."

The man said, "But that is not going to save me!"

The Confucian monk said, "It is not a question of individuals. The Master says the question is always of the society, the question is of the future. Think of the future and think of the society. Don't be so selfish!"

And he went into the marketplace and started teaching the people: "Look at this example of what is happening. Our Master has already said that each well should have a protective wall. He is always right, but people have not listened to the Master and they are suffering."

Then a Christian missionary looked into the well and the man said, "It seems my death is certain. Today no layman is coming to the side of the well! Now you will teach me your gospel!"

But the Christian said, "Don't be worried." Out of his bag he pulled a rope, threw the rope in, told the man to tie the rope around his waist and he would pull him out. The man was surprised -- no metaphysics, no religion. He was pulled out, he was very thankful. He fell at his feet and he said, "You are the only really religious person! But only one curiosity -- how come you were carrying a rope in your bag?"

He said, "We always keep all kinds of arrangements with us. Who knows what opportunity will arise to serve? -- because service is religion and it is through serving people that one can reach to heaven. I am not concerned with you," said the missionary, "my concern is with my own place in heaven. Now I have scored! In fact, I am grateful to you. Go on falling in! Help us poor missionaries to serve you. Go on teaching that to your children and don't listen to these Confucian people who say that every well needs a wall to protect it. If every well has a wall, nobody will fall in and then how are we going to save people? And without saving people there is no way to heaven. Go on falling into wells, go on making wells without walls. Teach your children to fall in, because unless we serve you there is no way to God!"

Don't laugh at it -- this is the real situation. Just think: if there were no poverty in India, no orphans, no paralyzed people, no people suffering from leprosy, where would Mother Teresa of Calcutta be? Then no Nobel Prize either! These people are needed to create a Mother Teresa. These missionaries will not like a world where all are rich, happy.

Bertrand Russell used to say -- and I agree with him absolutely -- that much of religion will disappear if the world becomes rich, people are healthy, people live long. lives, people's lives are joyous; much of religion will disappear. It is true because much of religion depends on all these things; particularly Christianity depends on all these things.

Now, that bishop in London is saying that Mother Teresa is doing great work. But how will you do great work if poor people are no longer there, if blind people are not there, if lepers are not there? What are you going to do? The missionaries will be at a *loss*! You have to keep this world in the same misery and mess as it is in. Just think of the poor missionaries, otherwise they will be nowhere.

My concern is certainly with consciousness, not with character. My concern is to make you more aware, alert, and out of that alertness whatsoever happens is good. If out of that alertness service happens it is good, if love happens it is good, if compassion happens it is good, if sharing happens it is good, because out of that awareness evil is impossible.

Devakar, you are welcome. I am not concerned with what you are doing. My whole concern is with your being, not with your doing.

And the last question

OSHO,
NO! NO! I DON'T GET IT! BREECHES? ROAR? WHAT? AM I JUST DUMB OR SOMETHING?

Prem Katina,
NEITHER ARE YOU DUMB nor "something". Either you are British or you must have been British in your past life!

A seventy-five-year-old British field marshal tells his adjutant to bring his brigade to attention and announces: "Gentlemen, I am proud to tell you that at 08.30 hours, Greenwich Mean Time, my wife gave birth to a seven-and-a-half-pound baby boy! Gentlemen, I thank you!"
Katina, get it?

This very proper Englishman walks into a pet shop. As he closes the door behind him he hears a voice welcoming him, "I know something about you! I know something about *you*!"

Embarrassed, he looks around and finds that it is but a parrot. Impressed, he asks to buy the bird.

"So sorry, sir," replies the owner, "I cannot sell it. But I can sell you a couple of eggs which after incubation will give you the same breed."

The man buys the eggs, takes them home and puts them in the incubator. After ten days two little ducklings crawl out of the eggshells. Furious, he goes back to the shop to complain. As he enters he hears, "I know something about you! I know something about you!"

Walking in Zen, Sitting in Zen

Chapter #9
Chapter title: To Enjoy Life Is Bliss

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The first question

OSHO, I HAVE BEEN HERE NOW FOR ALMOST TWO AND A HALF YEARS, BUT I STILL FEEL THAT SOMETHING IN MY LIFE GOES BASICALLY WRONG. EXCEPT FOR SHORT GLIMPSES, I AM UNABLE TO FIND ANY LASTING MEANING IN IT. MOST OF THE TIME I'M HANGING IN A BOTTOMLESS, QUITE FRIGHTENING, UNCOMFORTABLE "NOWHERE." WHAT IS WRONG? PLEASE COMMENT.

PREM GAYAN,
THE WHOLE PROBLEM is rooted in the desire of attaining a permanent meaning for life. Life is not a problem at all, but we expect things which are against the fundamental law of life and then we are in trouble. Life is constantly changing and it is good that it is constantly changing; that's its beauty, its splendor. If it were permanent, static, it would be not life but death and it would be utterly boring. It would stink because it would be stagnant. And the mind is constantly asking for something permanent. The mind is the desire for the permanent, and life is impermanence.

Hence if you really want to be blissful you have to live the impermanent life as it is, without any expectation, without any imposition on your part. Flow with life. It changes -- you change with it. Why bother about a permanent meaning? What will you do with a permanent meaning?

And meaning exists only when something functions as a means to some other end. Life is not a means to some other end, it is an end unto itself, hence really it cannot have any meaning. That does not mean it is meaningless, it simply means it is transcendental to meaning or no-meaning. Those words are irrelevant.

What is the meaning of a rose flower? And what is the meaning of a sunset? What is the meaning of love? What is the meaning of beauty? There are no meanings because they are not *means* to anything else. A sunset is simply beautiful just for its own sake; it has no utility, you cannot use it as a commodity. A car has meaning, a machine has meaning, a house has meaning, but what is the meaning of a rose flower? There is no meaning in it, but because there is no meaning in it it has tremendous beauty. A machine, howsoever meaningful, is never beautiful; it can't be -- it is a commodity, it is utilitarian; it is not poetry.
Life is poetry, life is a song, life is a dance.

Gayan, your very approach is wrong, that's why you go on missing.

You say: EXCEPT FOR SHORT GLIMPSES, I AM UNABLE TO FIND ANY LASTING MEANING IN IT.

Just meditate over those short glimpses. Those glimpses must have happened when you were not seeking for meaning, when you were relaxed, when you had forgotten all about meaning, when you were not concerned about meaning. Then suddenly there was joy, there was bliss. The moment you start grabbing, clinging to those beautiful glimpses, those moments, the moment your mind says, "Make it permanent. Now this is the thing that I have been always asking for, now don't let it go," you destroy it, you kill it. The glimpse disappears; it remains only a memory and it goes on fading far away. Soon you will not be able even to believe that it had existed. It will happen again only when you have forgotten again the constant desire for meaning, the constant desire for permanency, the constant desire that things should be according to you.

No, that is not the way of a sannyasin, Gayan. A sannyasin has no expectations from existence; he simply flows with the existence without any resistance. The sannyasin allows existence to have its own course; wherever it leads, the sannyasin is ready to go with it. The sannyasin has no destination, no goal as such. And then these glimpses will be coming more and more.

But you have to meditate on these glimpses -- when they happen, how they happen, what makes them happen. And you will find a few essential things: you are relaxed when they happen, you are at rest when they happen, you have no desire when they happen, you are not greedy when they happen, you are not thinking of meaning, significance, value when they happen. There is the secret. Drop all these hindrances forever. Let life exist according to its own harmony; simply be a part in it, just a wave in the ocean. Don't try to dominate the ocean; that very effort is an ego trip.
Meditate over Murphy's maxim:
If you don't care where you are you ain't lost.
And also:
Nothing is ever so bad that it can't get worse.

Rejoice! And why be afraid of the "nowhere"? Everywhere is nowhere. Wherever you are it is nowhere. Existence is infinite, so you will always be in the nowhere. You have to accept it. Buddha calls it *tathata* -- suchness. Such is the case: wherever you are it is nowhere, whoever you are you are a nobody.

Once these truths are accepted, life starts happening in a totally different way, because in this acceptance the ego dies. The ego can exist only through resistance, through fight, through struggle.

That's what you have been doing, Gayan. But it is nothing special about you, that's how the whole German mind is conditioned.

Gayan is a German -- one hundred percent German. Once I wanted to choose her as one of my mediums, but I had to drop that idea at least for the time being for the simple reason that the German conditioning is very deep-rooted in her. She could not flow with my energy -- unconsciously, she was not aware. She wanted to be a medium, she was immensely happy that I had called her; she was hoping that she would be chosen. She would have been chosen, but there was deep unconscious resistance. Consciously she was totally in my hands, but unconsciously she was trying to give my energy a certain shape, a certain pattern, a certain flow. Hence I thought it better to wait a little longer.

Gayan, you will have to drop your German conditioning. That conditioning is good if you want to become a soldier, but it is not good if you want to become a sannyasin; they are poles apart -- they are just the opposite of each other. The sannyasin has to be utterly restful, relaxed, resistanceless -- a hollow

bamboo -- so he can become a flute for the divine lips, so a song can flow through him.

It will happen, Gayan, it is going to happen. If glimpses are happening then there is no problem. If once in a while a few windows open then doors will also open, and you can escape through those windows into the open sky. But you are too much after becoming perfect. Drop that idea. Imperfection is perfectly good. Don't try to do the impossible. Just being ordinary is immensely beautiful.

But I can see her problems. The fundamental problem is: she is a German. The second problem: she has worked as a fashion model so she has the idea of how to be perfectly beautiful. Those things have gone deep into her. She is a perfectionist, so wherever she has been in these two and a half years she has come into conflict with people. Because this place is not for perfectionists, this place is a crazy place -- it is absolutely un-German! And the problem is that I have got so many German sannyasins! And I can understand why the German government is so worried, because I am destroying their young people -- I am destroying their conditioning as Germans. Once they have been sannyasins, once they have understood the art of being a sannyasin, no Adolf Hitler can ever dominate them; that is impossible.

Perfectionism is a kind of neurosis; it *is* neurotic -- it is a beautiful name for neurosis.

Gayan, drop that idea. Just be ordinary, simple, nobody, and then things will start happening in leaps and bounds.

I am sending her back for a few days to Germany just to see and compare what has happened to her. She will not be able to realize it here; she will be able to realize it only in Germany. There she will be able to see that in these two and half years much water has gone down the Ganges; she is no more the same person. And there she will be able to recognize how people are behaving, how people are being trained to be neurotics. And when she is back I hope she will come with a better understanding, more relaxed, more restful.

I have great hopes about you, Gayan -- much *is* possible. You are just on the verge. If you start accepting things as they are and you drop the idea of how they should be, if you drop the "shoulds" and "should-nots," then there is not much trouble. Life starts helping you, caring about you. Life is very caring, very loving; we just never allow it. We are always trying to force it to go our way, and that is not possible. Life cannot go our way, *we* have to go life's way.

That's what I mean when I emphasize again and again the philosophy of let-go. Let-go is my only approach towards life and existence.

The second question

OSHO, I JUST DECIDED TO TAKE SANNYAS BECAUSE I WANTED TO DO IT ANYWAY (DURING MY FIVE WEEKS OF BEING HERE). NOW INNER STRUGGLE STARTS AGAIN; I FEEL UNDER PRESSURE AND THAT IT WAS NOT A FREE DECISION AND DID NOT REALLY COME FROM MY HEART.

Helga Szelinsky,

PLEASE DON'T TAKE SANNYAS. Wait. This is not the right time. If it is not really coming from your heart then don't force it upon yourself; it will be something imposed and ugly. Anything imposed becomes ugly, even sannyas. It will be plastic; it will not be real, it will not be alive. There is no need. If it happens spontaneously without any feeling of pressure, only then; otherwise it will create trouble for you, and I am not here to create unnecessary trouble for you. Once you are a sannyasin there are many many *necessary* troubles, so avoid unnecessary troubles as far as possible because there are too many necessary ones.

And never do anything for wrong reasons -- because so many people are taking sannyas, because your friends have taken sannyas, "There must be something in it -- why so many people are attracted." These are all wrong reasons.

Murphy says: Nothing is ever done for the right reasons.

He is right in almost ninety-nine point nine percent cases: nothing is ever done for the right reasons. People go on doing things for wrong reasons and then they complain that their life is miserable; it is bound to be so. They are responsible for it; nobody else is responsible for it.

Do things always for the right reasons. And the right reasons always come from your heart, not from your head.

Murphy also says: No matter where you go, there you are.

So how is it going to help? You may become a sannyasin, Helga, you may wear orange, but there you are underneath the orange clothes, behind a new name. Everything will be old, just the label will be changed. By changing the label you don't go through a revolution, you are not reborn. And unless you are reborn you cannot be a sannyasin.

Wait. This is not the right time. And never be in a hurry about such important matters. It is a question of life and death -- in fact far more important than life and death because it can take you beyond life and death. That's the whole alchemy of sannyas: to take you beyond life and death. It is far more important than anything else, so one should not be in a hurry. Don't be impatient.

In these five weeks just be here, meditate, do a few groups, watch sannyasins, then go back home. Don't create this anxiety in your mind: "To be or not to be..." otherwise your five weeks will be wasted. You will not be able to participate in anything totally because your constant worry will be: "When am I going to take sannyas?" If you don't take sannyas you will feel you are missing; if you do you will think you have done something which was not coming out of your heart. Either way you will be a loser.

There is a season, a right season, when things happen easily, when you need not do them, when they simply happen; you are only a witness to the fact that they are happening. Just as the snake leaves the old skin one day, slips out of it -- it did not make the decision; the time had come. One day the child is born out of the womb; nine months are over. It is not a decision on the child's part that "Now is the time for me to be born." Spring comes, and flowers and flowers... the whole earth rejoices.

Sannyas also happens like that. Then there is beauty, then there is grace, and only then are you a sannyasin. It is not a question of being recruited, it is not some discipline that has to be forced on you, it is not a question of arguing for or against. When it comes from your heart there is no alternative, there is no either/or; it is not philosophy.

Soren Kierkegaard has written one beautiful book; the name of the book is EITHER/OR. And it is not only the name of the book, his whole life can be called an experiment in either/or. In his whole life he was never decisive -- always thinking whether to do it or not to do it.

For years a woman waited for him and he was unable to decide whether to marry her or not to marry her. He pondered and pondered, he consulted encyclopaedias, great treatises on marriage and love, took many notes for and against, weighed it this way and that, but could not come to a conclusion. All the arguments came out almost equal. Much could be said for, much could be said against, and it was so equally balanced -- how to decide? Tired, the woman married somebody else.

And this was his whole life: about everything he went on pondering and pondering; he never could do anything If death had also been a question to be decided by him he would not have died yet; he would be sitting in Copenhagen and pondering over death. If birth had been a question of a decision on his part he would have never been born; he would have pondered and pondered in the mother's womb, sitting there -- to come out or not? His approach, this stupid approach towards life, became so famous that when he used to pass down the streets -- only once a month; he had to go to the bank to draw some money.... His father, seeing his son and his inability to decide about everything, had deposited some money in his name because it was absolutely certain he would not be able to do anything in his life. A good offer had come for a professorship; he pondered so long that the university decided to appoint somebody else. So he lived in a very poor way, because the money in the bank was limited -- that was his only money, and he had to live his whole life on that money. Once every month, the first day of the month, he would go to the bank to withdraw a small sum of money and come back home. Even going to the bank he would ponder whether to go this way or that. He would stand at the crossroads for hours-and not just once, it was an every-month affair, and every month he had to decide again and again. His approach became so famous that urchins used to follow him from his house to the bank and from the bank to the house, calling behind him, "Either/Or, Either/Or, Either/Or!" Copenhagen knew him not by his name, Soren Kierkegaard, his name became Either/Or.

Helga, wait. Next time when you come -- if I am still here.... Until then, wait. And there is no better time than the present when you want to postpone a thing. And who knows? We may not be made for each other. I am not saying you are not made for me, that I cannot say, but I may not be made for you; that much I can say. I may not deserve you! So leave it aside; the very question has to be put aside.

She has also asked another question: "Osho, when you tell jokes I cannot laugh. I can only listen to serious things." That's enough indication that we don't deserve each other. Certainly I don't deserve you -- I take the whole responsibility on myself. Then this place will not fit with you and it will be difficult for me

to make the whole lot fit with you and according to you. If you can only listen to serious things... Listen! The world is full of serious things.

This is a place of laughter and love. We don't believe in serious things, we believe in living non-seriously.

The third question

OSHO,
WHAT IS GAUTAM THE BUDDHA'S MESSAGE IN SHORT?

Gautami,
ALL THINGS BEING EQUAL YOU LOSE. All things being in your favor, you still lose. Win or lose, you lose.

The fourth question

OSHO, I AM A FOOL. WHAT SHOULD I DO?

Muktananda,
THAT'S JUST FAR OUT! Don t do a thing. Please remain as you are. Remember, fools rush in and get the best seats!

The fifth question

OSHO, YOU SAID TODAY THAT ALL WOMEN ARE ESSENTIALLY NUNS BUT THAT NO MEN ARE MONKS. BUT SINCE I CAME TO LIVE IN POONA MY SEXUAL ENERGY SEEMS TO HAVE DISAPPEARED -- I THINK I'M JUST TERRIFIED OF ALL THE VIBRANT, ALIVE WOMEN HERE!

Swami Anand Neeraj,
I THINK YOU ARE turning into a nun -- miracles happen! I will have to change your name; just wait a little longer. If you finally decide that it has really happened and it was not just a passing phase, you will be known as Ma Anand Neeraj.

An old man phoned his son-in-law -- he had just got married to his daughter -- and asked him, "How are things going?"

The son-in-law said, "I am sorry to say, sir, but it seems I am married to a nun."

The old man said, "What do you mean -- 'married to a nun?

The young man said, "None in the night, none in the morning."

The old man laughed and he said, "Now I understand. Then tonight you come for dinner to my home and see the Mother Superior."

If, Neeraj, you have turned into a nun, slowly you will grow into a Mother Superior! Don't be worried. Growth is all that is needed -- this is a growth center. Just go on growing. Don't be worried about what you are growing into; growth is the point. If you are growing, all is right.

The sixth question

OSHO,
A FEW QUESTIONS...

Now I always get puzzled with Dutch names. The spelling says "Joke," but Dutch people are strange, they pronounce it as "Yokay" -- they destroy the whole beauty of it! Okay, Yokay....

The first question:
How many Women Libbers does it take to screw in a light bulb?
Five: one to screw it in and four to consider the implications.

Second:
And how many Buddhists does it take to screw in a light bulb?
Two: One to screw it in and one not to screw it in.

Third: And how many Jewish mothers does it take to screw in a light bulb?
None: the Jewish mother says, "So? I will sit in the dark! "

And fourth: And how many sannyasins does it take to change a light bulb?
Only one to screw in the light bulb and ten thousand to celebrate the great occasion!

The seventh question

OSHO,
WHAT IS BEING OPEN?

Devena,
BEING OPEN SIMPLY MEANS being without mind. If the mind is there you are closed. Mind is a wall surrounding you. It is a transparent wall, hence you can see through it and you can go on living behind it without ever becoming aware that you are living in a prison cell. Prisons should be made of glass, then very few people will suffer so much in prisons. They will be able to see the people walking on the road, talking; they will be able to see everything, and they will believe that they are free. If they are not going out and mixing with the people, that is simply their own decision that they don't want to mix with the crowds. They are "aristocrats," they are not ordinary people, they are "special" people. And these walls which cannot be seen will not be thought of as walls, they will look like protection.

That's how the mind is: mind is a transparent wall of glass, very transparent glass -- Belgian-made, not Indian, because in India you cannot make transparent glass; it is impossible.

If you have a mind then politically the mind is going to be either communist or socialist or fascist; religiously it is going to be Catholic, Protestant, Christian, Hindu, Mohammedan; philosophically it will belong to a certain school of philosophy. It can't be free. Mind can't have freedom -- its very existence is a slavery -- and mind keeps you closed. You always look from a certain fixed angle, from a certain fixed obsession; you can't see things as they are. It is impossible for the mind to see things as they are -- it is inevitable that it will distort them according to its own *a priori* conclusions.

Just the other day I was telling you I received a letter from an Irish mother written to her daughter who is a sannyasin here, saying that she has been reading my books, she has looked at pictures of me, she felt something -- the books are beautiful. The only question she wants to ask is: Is this man a Catholic or not? "If he is a Catholic then everything is okay; if he is not a Catholic, then come back home as soon as possible."

And Irish Mukta has also received a letter from her mother, a totally different letter but in a way the same. Mukta's mother says, "As I have understood, you are in the best of places in the world. The only thing that disturbs me is that it is a religious place; if it were not for the religion, then it would be one hundred percent beautiful." Now, for one the word "religion" is creating trouble; for the other, if it is not Catholic then there is trouble.

People go on inquiring who I am, Hindu, Christian, Mohammedan. And I say I am neither this nor that, I am simply a blissful man who is enjoying life in totality. And I call *this* religion -- the only real

religiousness.

Devena, dropping the mind is becoming open. Meditation is an effort to dismantle the wall brick by brick. Sannyas is a decision that we will behead ourselves and we will start living as no-minds. We will function from a state of not-knowing, because only then are you innocent and only then are you open. And that's the really scientific attitude, the scientific approach towards life.

At the ultimate peak, science and religion have to meet. If both are seeking truth -- and both *are* seeking truth -- then at the ultimate peak they are bound to meet. Howsoever different the paths are that they follow, their fundamental, their essential core cannot be different. The essential core of the scientific approach is that you should not approach any fact with any conclusion; you should approach the fact in a state of not-knowing; only then will you be able to encounter it as it is. If you have a certain idea then your idea is going to influence your conclusion; your observation will become prejudiced. And a prejudiced mind can never be scientific; in fact, a prejudiced mind is the only mind there is. Hence I say a mind can never be scientific, nor can a mind be religious.

Science approaches the outer world of facts without any fanatical attitudes and religion approaches the inner world of facts without any fanatical attitudes. The fanatic believes more in his fiction than in the facts; he imposes his fictions on the facts.

A certain Dr. Banerjee came to me; he wanted my help. He said, "I am a scientist." He is the head of a department at Rajasthan University, doing some research work in parapsychology; he is the head of the parapsychology department. He told me that he wanted my help because he was doing some scientific work on the theory of reincarnation: that man is born many times again and again.

I talked with him and I said, "Do you believe in reincarnation?"

He said, "Certainly. I am a Hindu and I believe that it is true. Now I want to prove it scientifically."

I said, "Then your research is unscientific from the very beginning. If you are a Hindu and you believe that it is true without experimenting, without going into the process of experimentation, without gathering facts, and already the belief is there, then you will impose your belief. You will not listen to the facts; you will try to distort the facts according to your theory, according to your a priori belief. You are not a scientist at all. Forget that idea that you are a scientist. Who has given you a Ph.D.? And what nonsense are you doing in your parapsychology department? Better call it the teaching of Hindu religion. Why call it parapsychology? Then some Christian will try to prove scientifically that there is no reincarnation, there is only one life. And if it is to be proved democratically, then Christians, Jews and Mohammedans outnumber Hindus and if it is to be decided democratically, by vote, then they will win because how many Hindus are there? Almost half of humanity is Christian, the second great religion is Mohammedanism, then there are Jews -- all three together are enough to defeat a small community of Hindus very easily. If everybody sets out with his belief to find out facts to prove it, then it is not scientific."

He had come to stay for a few days; he escaped immediately, and I have not heard of him anymore since then. He was not interested in inquiring, he did not have an open mind, but he confessed to me that he was a Hindu thinking that I was also a Hindu. He would not have said that to any Christian or to a Mohammedan or to a Jew. He was very embarrassed when I said these things to him. The last thing that he asked me was, "Are you not a Hindu?"

I said, "I am nobody. Why should I be a Hindu? Blood is neither Hindu nor Mohammedan nor Christian, nor are bones Hindu, Mohammedan, Christian. How can consciousness be Hindu, Mohammedan and Christian? I am just my consciousness, I am my bliss. How can bliss be Hindu or Mohammedan?"

Devena, being open means dropping your mind politically, religiously, philosophically; dismantling it brick by brick. It is a painful process, but it is the only way to know the truth and it is the only way to be free from all kinds of superstitions, from all kinds of fanatical beliefs. The idea of the fanatic is: "My religion is true, and don't be misled by the facts!" He does not trust the facts; he believes his dogma. And the more ancient it is the more he believes in it. His idea is: "How could people have believed in it for such a long period? It must be true."

But the Jews are as old as the Hindus and they have always believed that there is only one life, and Hindus have always believed that there are many lives. The religions that were born out of Hinduism -- Jainism and Buddhism -- both believe in many lives, and the religions that were born out of Judaism -- Christianity and Islam -- both believe that there is no other life, only one life. Time cannot be decisive. nor can numbers be decisive.

Only a scientific approach or a religious approach... it is the same to me. I call it science when your inquiry is objective, I call it religious when your inquiry is subjective, but for both inquiries an open consciousness is absolutely required. That is the first, fundamental requirement: a consciousness without any mind -- and that can happen only through meditation. Meditation is the only magic that can help you to be free from the mind, can help you to be free from yourself, your past and all the burden of the past.

The eighth question

OSHO, WHAT IS THE DIFFERENCE BETWEEN AN OPTIMIST AND A PESSIMIST?

Suriyo,
NOT MUCH. An optimist believes we live in the best of all possible worlds. A pessimist fears this is true.

The ninth question

OSHO, CAN I COUNT ON YOU TO KILL ME?

Prem Kavita,
CERTAINLY but you are not ready yet. I am ready to kill, but you can be killed only at the right moment, not even a single minute before. And you are not yet ready. Your desire is good, but it is only a desire. You will have to deserve it.

Just last night I killed Magga. Now she is crying, not understanding what has happened. She was a medium; suddenly I dropped her. It is ego-shattering. The mediums are bound to feel special; they can start gathering a certain ego in themselves -- they can become serious.

I have been looking at your questions, Kavita. All your questions show a certain sarcastic attitude. This is the first question that I have chosen as being worth answering, otherwise I simply throw them in the wastepaper basket. They don't show love, they don't show trust, they don't show surrender. And if I kill you without your love it will be murder. If I kill you with your love it is transformation. You will have to look deep within yourself; somewhere the bridge has not happened yet. You are here, but your questions show that you are still functioning from knowledge.

Kavita is a breath therapist here; that may be the cause of the whole trouble. If you are a therapist here you start feeling a certain ego, a subtle ego. The cleaners, the toilet cleaners are in a far better situation: they cannot carry any ego. And it has been my experience that they come far closer to me than the therapists because the therapist comes with the idea that he "knows." Somewhere deep down he also carries the idea that he is helping Osho's work, that he is very essential to the work, that he is indispensable, that without him there will be a gap; he is needed. The cleaner cannot feel that, hence sometimes the toilet cleaners blossom.

Just three days ago I chose Nandan as a new medium. She has been a cleaner, but I am surprised at her availability, at her total surrender, at her absolute trust. I can flow through her just as the wind can pass through the pine trees -- no hindrance, no obstruction.

Kavita, I don't feel that in you yet. I am ready to kill -- that's my whole function here. A Master is needed only because you cannot kill your own ego, it is a difficult task. It can be done, but it is a very difficult task. It is almost like pulling yourself up by pulling your shoestrings. It is difficult; some help is needed. Some help can be given, but it can be given only when there is no ego.

Kavita, meditate over it. The day you are ready... my sword is always ready! What am I doing the whole day in my room? -- polishing my sword so it does not gather rust!

The tenth question

OSHO, YOU SAID THAT THERE IS A RUSSIAN HERE. WHAT DO YOU THINK OF RUSSIANS? WILL

Anand Devendra,
RUSSIANS ARE BEAUTIFUL PEOPLE but they are victims of a very stupid philosophy, of a very stupid political ideology. The people are beautiful but they are dominated by the most ugly regime ever.

A few of my sannyasins in Russia -- of course they are underground sannyasins -- have sent me a few jokes. Just the other day I received them. They have been translating jokes, Newsletters, SANNYAS and circulating them underground. They gather once in a while to listen to a tape, to meditate. And they have been hearing so many jokes about everybody that they must be feeling that I am not paying any attention to them, so they have sent me two beautiful jokes.
First:

A man goes into a food shop in Moscow and asks for two kilos of meat. As usual, the shop-girl answers, "No meat today, Comrade."

"No meat!" he shouts. "No meat! They haven't got any meat!" He runs into the street with both arms raised, shouting at the top of his voice, "No meat! No meat! They haven't got any meat!" Then on he continues down the street shouting at everyone, "They haven't got any meat! No meat!"

He makes such a noise that the police come running. They see him shouting his head off, immediately arrest him and take him off to prison. In his cell he continues to cry out as he shakes the bars, "No meat! They haven't got any meat!"

"We'll have to teach this chap a lesson," says the prison officer. "Take him out into the yard and pretend you're going to shoot him. That'll soon shut him up!"

So the guard marches the man, still shouting, into the yard. They line him up against the wall, load the rifles with empty cartridges, take aim and fire.

There are a few seconds' silence and then suddenly the cry goes up. "No bullets! No bullets! They haven't got any bullets either!"

And the second:

A Swede, a Pole and a Russian met together and naturally their conversation got round to sex.

"Sex in Sweden," said the Swede, "is a group of people getting together in someone's flat and having an orgy."

"Sex in Poland," said the second man, "is a group of people watching a program on TV about people having an orgy in a flat in Sweden."

"What does sex mean in Russia?" they both asked the third man.

"Sex in Russia," said the man sadly, "is a group of people meeting someone from Poland who saw the TV program about the Swedish people having an orgy...."

They are beautiful people but under a rotten regime. They need to be freed -- they need to be freed from this violence, this dictatorship that is imposed on them against their will. But the imposers say this is for their own sake. In the beginning the communists used to say that the dictatorship was only a temporary phenomenon; soon it would disappear. Once socialism was established even the state would wither away, so what to say about dictatorship? But now sixty years have passed since the Revolution; just the contrary has happened: the state has become more and more powerful. There seems to be no sign of its ever withering away. It is the first time in the whole history of humanity that a state is so powerful that there is no possibility of any revolution against it. No people have been so crippled and paralyzed. Before there was always at least a possibility of rebelling against a regime. If it was too much you could always throw it away. But now for the first time it has happened: the Russian government is so powerful, so immensely powerful, that the individual is nothing.

And they have learned one thing: how to prevent a revolution from the very beginning, from the very seeds of revolution, so not even freedom of opinion is allowed. You are even afraid to talk to your own wife because, who knows? -- she may be an informer. Nobody knows about anybody. You are afraid to talk to your own children because they belong to the Young Communists' League and they inform against their parents. Only in Russia do walls have ears -- only in Russia. Everywhere else it is only a proverb, in Russia it is a reality. You cannot even think independently because to think independently you need certain things

to be made available. If Marx had been born in Russia he would not have been able to write DAS KAPITAL because there is no British Museum where he could have gone and consulted all kinds of books.

My books cannot enter Russia legally. They enter illegally, but not legally. The government watches everything that comes in. For freedom of thought you need some kind of climate; that climate has been destroyed. And every child is conditioned according to the state religion -- communism is the state religion.

Russians are beautiful people as *all* people are beautiful. They deserve the love and sympathy and compassion and help of the whole world because there is only one possibility: if the free world helps them from the outside, only then they can be free; otherwise now, scientifically, technologically, the government is so powerful it is impossible to overthrow it, absolutely impossible to throw it. Even to talk about throwing it is enough and you will disappear; you will never be found again, no one will know where you have gone. Anybody who disagrees politically is immediately declared a mental case. According to their definition, according to their belief, only a madman can disagree with communism. How can a sane man disagree with communism? That's what fanaticism is. Even if the person is a Nobel prize-winner it does not matter -- if he disagrees about anything he is insane. Now, he is not even declared a political prisoner, he is not thrown in jail, because that has certain respect.

Jesus was crucified; that was respectful. At least they accepted him as a dangerous man. But if Jesus was born in Russia he would not be crucified, remember; they would simply declare him mad. They would give him electric shocks, not crucifixion. They would give him insulin shocks, they would operate on his brain, they would destroy his whole nervous system -- they would make him a wreck of a man. They would not kill him; that way they would look very compassionate. They would not crucify him; there is no need to crucify now. He would be put in a mental hospital where he would be given treatment along with the mad people; that would be far more dangerous.

Socrates being treated in a madhouse would be far more disrespectful. At least the Greeks were respectful: they poisoned him -- that's okay. If you don't agree with the man and the man is not ready to agree with you, you kill him! It seems perfectly okay. But to make him a madman and then torture him and slowly slowly destroy his whole mechanism of thinking, his whole brain system, to operate on his brain and do damage to his brain, that is ugly. That's what is happening in Russia.

Russians are beautiful people, Devendra, but they are living under a very ugly regime. And it is the responsibility of the whole of humanity to help them to be free of this big prison, these iron walls that surround them.

And you also ask me: WILL THERE BE A THIRD WORLD WAR?

It is impossible. A Third World War is not possible for the simple reason that science has given us so much technology to destroy each other that a Third World War means a total world war. A total world war means that nobody will be the survivor -- neither will there be any winner or any loser. For the first time war has lost all its meaning. It is not because of Buddha or Christ that the Third World War is not going to happen; it is because of scientific technology -- atom bombs, hydrogen bombs, super-hydrogen bombs, death rays. They have made it impossible. Unless we decide on a global suicide, a Third World War is impossible.

Small conflicts will go on happening because they are needed; they are an economic need. Sometimes in Vietnam, sometimes in Korea, sometimes in Israel, sometimes in Kashmir, sometimes in Afghanistan -- small wars, not a Third World War. Small wars have to happen, otherwise where are these big powers going to sell their weapons? And those weapons are accumulating and every day new developments are happening so their old weapons become out of date. Who is going to use them? They cannot use them; they cannot be used by themselves. Poor countries, backward countries, like India, Pakistan, Bangladesh, Afghanistan, Iran, these small countries can be sold out-of-date weapons. So these countries have to be continuously quarreling with each other -- small quarrels, lukewarm fights. The superpowers, America and Russia, need these wars to sell their weapons, otherwise their stockpile of weapons will be so great that they themselves will die under the burden. So these small wars are an absolute necessity.

And these backward countries are so foolish that they can't see the point, so somewhere or other a war erupts. One country starts purchasing weapons from America, another country starts purchasing weapons from Russia. Both are in a way in the same business. Those who can see, they can see they are partners -- they both need wars to continue somewhere or other. But they should not trigger a Third World War, no, because a Third World War means those two superpowers coming in conflict directly.

If Russia attacks America, then it will take only ten minutes for America to retaliate; or if America attacks Russia, it will take only ten minutes for Russia to retaliate. There will be only a ten-minute gap, that's all. If you think that is victory, then it is okay. After those ten minutes both are finished. In fact, if these superpowers come in conflict there is every possibility that people who are very primitive and living far away in the forests of South Africa or in the Himalayas, in Tibet, may be the only survivors. They will be the only people who will be benefited. For the first time their backwardness will pay; for the first time they will be the winners and the winners will be the losers. But that too is a far, far-away, remote possibility because a Third World War will trigger so much fire around the earth that there seems to be no possibility that anybody can survive. Not only human beings -- trees, birds, animals, all will be gone.

Hence I can say it categorically: there is not going to be any Third World War. With the Second World War, world wars were finished. Now there will be only small fights -- battles but not wars.

The last question

OSHO, I AM LEAVING FOR ITALY. WOULD YOU PLEASE TELL ME A JOKE TO TELL TO THE ITALIANO?

Sarjano,
NEVER ASK FOR ONE JOKE. You can ask Laxmi: whenever I order one thing she always orders two -- she knows me! So whenever you ask for one joke you have to suffer two.
First:

Two Italian nuns were sitting at the table talking about the beauty of the flowers, plants and vegetables in the garden of their nunnery.

One of the nuns says, "Did you see the big, red, juicy tomatoes in the vegetable garden?"

As she is talking the nun joins both hands into a circle, showing the size of the tomatoes

"Yes," answers the other nun, "and did you see the size of the cucumbers this year?"

While she is describing them, her hands indicate the size of the long cucumbers

An elderly nun sitting in the corner of the same room, nearly deaf but not blind yet, asks with an eager voice, "Which Father are you talking about?"

And second:

An explosion once happened in an Italian salami factory and one of the salamis is blown into heaven. An angel flying around heaven bumps into the salami and grabs it with her wing. "This is a funny thing," she says. "I wonder what it is?"

She flies to Joseph and asks him, "Have you ever seen such a thing before?" swinging the salami in front of his nose.

Joseph, staring at the salami, says, "No, I've never seen one before!"

The angel flies away and meets Mary. "Mary, do you know what this is?" she says, swinging the salami in front of her.

"Oh!" exclaims Mary, "You know, if there wasn't that funny net around it I would say it is the Holy Ghost!"

Walking in Zen, Sitting in Zen

Chapter #10
Chapter title: The Garden Of Tathagata

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OSHO, WHAT IS THE GOAL OF MEDITATION?

Prageeta,
THERE IS NO GOAL OF MEDITATION. Meditation is the dropping of all goals, hence it can't have a goal of its own; that would be against its very nature. Goals exist in the future; meditation is to be in the present. There is no meeting ground between the present and the future -- the future exists not -- how can the non-existential meet the existential? That is impossible The future is our creation, it is our imagination. We create it for a certain purpose; the purpose is to avoid the present. We don't want to be in the present, we want to escape from the present. The future gives us an escape. To live in the future iS to be an escapist.

Whatsoever the goal -- it does not matter what that goal is -- it may be God-realization, it may be attainment of *nirvana* -- still it is a goal and any goal is against meditation. But our whole mind exists in the future; our mind is against the present. In the present the mind dies. How can the mind exist in the present? If you are utterly now, utterly here, there is no question of mind. You cannot think because thinking needs space and the present has no space in it. It is just like a needle point: it cannot contain anything, not even a single thought.

Hence if you want to live in the mind, either you have to live in the past or in the future; these are the two ways. The old-fashioned, the orthodox, the conventional -- the Christians, the Mohammedans, the Hindus -- they live in the past, and the so-called revolutionaries, the progressives, the avant-garde, they live in the future. The communists, the socialists, the Fabians, the utopians, all kinds of idealists, they live in the future. On the surface they seem to be very different -- the Catholic and the communist seem to be antagonistic -- t deep down they are not antagonistic at all. They belong to the same category, they are doing the same work: they both are escaping from the present.

The Hindu lives in the golden age that has passed; his golden age was somewhere far far away in the past, it is only a memory, it has never been there. That past is simply a creation of imaginative people, but it helps them to escape from the present. Hindus call it *ramrajya* -- the kingdom of God. It existed in the past and since then man has been falling down. Hence Hindus cannot agree with Charles Darwin, with the idea of evolution. Hindus have a totally different idea: the idea of involution, not evolution. Man is not progressing, man is regressing Man is falling every day, man is going downhill. The peaks are left in the past -- the golden peaks, the sunlit peaks.

The communist lives in the future; his golden age has still to come. It will come one day, somewhere far away in the future when the state withers away, when the society becomes classless, when there is no exploitation when there is no need for any government, when people live in equality. That will be the kingdom of God -- but that is in the future; that too is never going to happen.

The communist and the Hindu both are doing the same thing, they are partners in the same business: the business is how to escape from the present, how not to live in the present. Hence you will see a strange thing happening: Hindus are against me, Mohammedans are against me, Christians are against me, communists are against me. On one thing they all agree -- at least on one thing they all agree. At least I am happy that I give them one point to agree about! But in fact they agree because my insistence is against the past and against the future, my insistence is on being in the present. Hence meditation cannot allow any desire for goals.

I can understand your question, Prageeta, because the mind always asks, "Why are you doing it?" It can't do anything simply, spontaneously -- the "why" is always there. You don't know any action in your life which is spontaneous, you don't know any response. All that you do is not action in fact but reaction. You do it because there are reasons for doing it, there are motives for doing it, there are desires behind it. Something is either pushing from behind or pulling from the front. You are never acting out of freedom, you are a slave. Hence you always ask "Why?"

A man was sent by his psychiatrist to the mountains just for a change to rest, to relax, to enjoy nature. The next day his telegram arrived: "I am feeling very happy. Why?"

One cannot accept anything without asking "Why?" Now one thing about happiness has to be understood: misery may have causes, happiness has no cause. And if it has a cause it is nothing but misery masquerading as happiness. When happiness is true -- that's what is meant by bliss -- it has no cause, no causality. It is beyond cause and effect; it is beyond the chain of cause and effect. You cannot answer why.

Buddha was asked many times, "Why are you so blissful, so peaceful?n He always said, "Such is the nature of awareness -- TATHATA. "

Now his answer has to be deeply pondered over. He says, "There is no'why' to it -- such is the case. The trees are green and the flowers are red, and the man who is awakened is blissful. There is no'why' to it."

But the people who were asking again and again.... I think he must have been asked the same question thousands of times by different people. The people may look different from the outside, but deep down they are all unconscious, so the same question arises again and again out of their unconscious mind: "Why? There must be some reason. Have you discovered some treasure? Have you found some Kohinoor? Have you found some alchemy so that you can transform baser metal into gold? Have you found some secret that can make you immortal? *Why* are you so blissful?"

The people who are asking are saying something about themselves; they are not really asking why Buddha is blissful -- they can't understand Buddha -- they know only themselves. They know they are miserable and that their misery has a cause, and once in a while when they feel happy that happiness is also caused by something. You win a lottery and you are happy; without the lottery how can you be happy? And Buddha has not won any lottery. In fact he has renounced his palace and kingdom and all the riches. The people must be searching, trying to find out: "There must be something that he has found which he is hiding and not telling us. What is it? Why do you look so happy?"

Prabhu Maya has asked me a question -- the same question that Buddhas have always been asked is being asked again and again here too. She asks, "Osho, I have recently been discovering the phoniness behind the smile I sometimes wear. Now I wonder about you -- the same face, the same smile every morning, year in, year out. Is it for real?"

I can understand her question because whenever she is smiling she knows it is phony, and I am constantly smiling. Naturally, year in and year out, it must be phony; otherwise there must be some hidden cause for it which is not visible to you. Either it is phony or I have discovered something which I am not telling you, which I am hiding from you.

Even Ananda, Buddha's closest disciple, asked one day when they were walking through a forest. It was autumn and leaves were falling from the trees and the whole forest was full of dry leaves and the wind was blowing those dry leaves about and there was a great sound of dry leaves moving here and there. They were passing through the forest and Ananda asked Buddha, "Bhagwan, one question persists. I have been repressing it, but I cannot repress it anymore. And today we are alone; the other followers have been left behind so nobody will know that I have asked you. I don't want to ask it before others. My question is: Are you telling us all that you have discovered or are you still hiding something? -- because what you are telling us does not clarify your bliss, your peace. It seems you are hiding something. "

And Buddha laughed and he showed a fist to Ananda and asked, "Ananda, do you see what it is?"

He said, "Yes, I can see it is a fist -- your hand is closed."

Buddha said, "A Buddha is never like a fist." He opened his hand and he said, "A Buddha is like an open hand -- he hides nothing. There is nothing to hide! I have said everything, I am absolutely open."

Ananda still insisted, "But we cannot explain your constant bliss -- and I have been watching you day in, day out. In the day you are blissful, in the night when you go to sleep you are blissful. Your face seems so innocent even in sleep. Even in sleep you look so peaceful, so serene, so tranquil, so calm, as if not a dream is passing within you. You are always a still pool with no ripples. How is it possible? I have also tried, but I can do only a little bit and then I feel tired.

If you are trying you will feel tired.

Prabhu Maya, if you try to wear a smile you will feel tired because wearing a smile means making great effort. You have to practice it like Jimmy Carter... then it is not a smile at all; your mouth is simply open, your teeth are simply showing, that's all.

I have heard that his wife has to close his mouth every night because once a rat went in his mouth. She

phoned the doctor and the doctor said, "I am coming, but it will take time. Meanwhile you hang cheese in front of his mouth."

When the doctor came he was very surprised: she was hanging up another rat! He said, "What are you doing? I told you to hang cheese in front of his mouth!"

She said, "That's right, but a cat has entered behind the rat, so first the cat has to be taken out!"

Since then she has to close his mouth every night forcibly. It is dangerous! And the White House is an old building -- it has many rats. In fact, who lives in the White House except rats? Who is interested in living in the White House? And because rats live there, cats also live there.

Meditation has no goal; it has no desire to attain anything. The dropping of the achieving mind is what meditation is all about. The understanding of desire and the understanding of the constant ambition for goals for achievement, for ambition brings you to a point, a point of tremendous awareness, when you can see clearly that all goals are false, that you need not go anywhere, that you need not attain anything to be blissful, that to be blissful is your nature. You are missing it because you are running here and there, and in that running, in that hustle and bustle, you go on forgetting yourself.

Stop running here and there and discover yourself. The discovery of yourself is not a goal. How can it be a goal? A goal needs a distance between you and itself The discovery of yourself is not a goal because you are already it! All that is needed is that you stop running here and there, you sit silently, you relax, you rest. Let the mind become calm and cool. When the mind is no longer running towards the past and towards the future, when all running has disappeared, when there is no mind as such, when you are simply there doing nothing just being, this is meditation. Suddenly you know who you are. Suddenly you are overflooded with bliss overwhelmed by light, by eternity. And then your life becomes a natural phenomenon. Then you need not *wear* smiles -- a smile becomes natural. Then you need not pretend to be happy.

Only an unhappy person pretends to be happy. A happy person has no idea even that he is happy, he is simply happy. Others may think that he is happy; he has no idea. He is simply just being himself.

Yoka says:

THOSE WHO UNDERSTAND ALWAYS ACT NATURALLY.

Out of his understanding his actions are natural -- his laughter is natural, his smile is natural, his whole life is natural. Your whole life is artificial, arbitrary. You are always trying to do something which is not really there. You are trying to love. Now, trying to love is to start in a wrong way from the very beginning. You are trying to be happy. How can you be happy? It is not a question of trying. You are making all kinds of efforts to be graceful. Now, grace is not an effort; if there is effort, there is no grace. Grace is an effortless beauty. The really graceful person knows no effort.

Yoka says:

THOSE WHO UNDERSTAND ALWAYS ACT NATURALLY. MOST MEN LIVE IN IMPERMANENCE, THE UNREAL, BUT THE MAN OF ZEN LIVES IN THE REAL.

You live in the phony, in the unreal, and when you come across a man of Zen -- remember the man of Zen means the man of meditation -- then there is a problem for you. Never try to understand the man of Zen according to *your* ideas; they are irrelevant. You can understand the man of Zen only through meditation. Learn the art of meditation, of being here and now -- not for peace, not for bliss, not for anything. *Effort without goal*... that's what meditation is: effort without goal.

Now, you only know effort when there is goal. Otherwise you will ask, "This is illogical -- effort without goal? Then why should we make an effort?" You have been making efforts for goals -- what have you attained? It is time to try something else. Enough is enough!

Yoka says:

EFFORT WITHOUT GOAL IS QUITE DIFFERENT --

Quite different from all that you have done up to now.

IT OPENS THE DOOR OF TRUTH WHICH LEADS TO THE GARDEN OF TATHAGATA.

The word *tathagata* comes from the same word I used just a few moments ago: *tathata*. Buddha says, "I am peaceful because this is my suchness, my *tathata*." Ask him anything and he always says, "This is my nature my *tathata*." Slowly slowly it became known to his disciples that *tathata* is his most important word, his key word. Hence he is called *tathagata*: one who lives in suchness, one who lives now and knows no other time one who lives here and knows no other space.
If you can also be here and now,

IT OPENS THE DOOR OF TRUTH WHICH LEADS TO THE GARDEN OF TATHAGATA. A TRUE STUDENT OF ZEN IGNORES THE BRANCHES AND THE LEAVES, AND AIMS FOR THE ROOT.

What is the root of your misery? This goal-oriented mind. What is the root of your misery? This constant escape into goals. What is the root of your misery? Your mind is the root of your misery. But you never cut the root; you go on pruning the branches, you go on pruning the leaves. And remember, the more you prune the leaves and the branches, the thicker will be the foliage the tree will become stronger.

I have initiated more than one hundred thousand sannyasins and I have been teaching meditation for twenty years to millions of people, but not a single person has come with a root question to ask. They all come with "How to cut this branch?" and "How to cut this leaf?" Somebody says, "I am suffering from anger. What should I do with it?" And somebody says, "I am suffering from too much greed. What should I do about it? How can I drop greed?" Somebody is suffering from jealousy and somebody is suffering from something else -- and these are all branches and leaves. Nobody comes and says, "I am suffering from my mind. How should I get rid of it?" And that is the root question.

The day you see the root, things are very easy. Cut the root and the whole thing withers away of its own accord. Anger and greed and sexuality and jealousy and possessiveness -- everything disappears.

But you don't want to cut the root. You are living a very paradoxical life: you go on watering the root, you go on training and refining your mind, you go on making your mind more informed, more nourished, and on the other hand you go on desiring that there should be less anger, less ambition, less greed, less ego. "How to be humble?" you ask. And you go on giving water and you go on giving fertilizers to the roots and you go on cutting the leaves. You cut one leaf and three leaves will come in its place. The tree immediately accepts your challenge and instead of one it brings three leaves!

Hence a society that has been against sex becomes morbid, becomes sexually obsessed. It has happened in India; you will not find such a sex-obsessed country anywhere else for the simple reason that they have been cutting the leaf again and again. They are constantly cutting that leaf and the tree goes on growing more leaves. So sexuality has penetrated in such subtle ways that unless you are very alert you will not be able to see how it has penetrated in different ways, how the Indian mind has become more and more sexual than that of anybody else.

Do you know? India was the first country to think about sexual postures. The KAMA SUTRA was written in India -- the first treatise on sexology. Sigmund Freud came after five thousand years. And Masters and Johnson, and other researchers into sex, are just breaking ground in the West. And they have not yet the sophistication which Vatsyayana's KAMA SUTRA has -- even the French are not as sophisticated. Vatsyayana has discovered almost everything about sex; nothing is left -- his treatise is almost complete. And it is a "how to" book; it gives you all the techniques.

Why did India discover the KAMA SUTRA? The country which has been celebrating celibacy for centuries, which has been teaching and preaching celibacy, this country discovers the KAMA SUTRA. This country gives birth to a man like Vatsyayana. And then came Pundit Koka, another Vatsyayana. Now, modern pornography is nothing compared to Koka! Modern pornography is very ordinary. Pundit Koka is a perfect pornographer.

But why were these people born in India? And thousands of temples are devoted to the *shivalinga*; that is a phallic symbol. No other country worships phallic symbols except India. And it is both; it represents man and woman -- both. If you go to a Shiva temple observe well. It represents the feminine sexual organ, it represents the masculine sexual organ, and it represents them in a state of meeting, in a state of orgasm. And

this is worshipped.

People have completely forgotten what they are worshipping. If you look into Indian scriptures you will be surprised. You will find them so obsessed with sex: on the one hand continuously condemning, and on the other hand continuously, in subtle ways, depicting it. No other country has temples like Khajuraho, Konarak, Puri. Why? Why did this have to happen in India? For the simple reason that if you cut one leaf, three arrive. You cut three and nine leaves arrive. You cut nine -- remember it -- twenty-seven leaves will arrive. Nature believes in the magic number three. It believes in trinity.

This is not the way to transform a man, this is a way to deform humanity.

So on the surface the Indian tries to show that he is not interested in sex at all and deep down he is boiling with sexuality, he is constantly looking for sexuality. His whole mind is full of sexuality. If we could make windows in the heads of people, then Indian heads would be really worth seeing!

This was bound to happen. Whatsoever you repress, whatsoever you cut, if it is not cut at the roots, it is bound to grow, it is bound to grow in subtle ways. It may start asserting itself in morbid and perverted ways.

Yoko says:

A TRUE STUDENT OF ZEN IGNORES THE BRANCHES AND THE LEAVES, AND AIMS FOR THE ROOT. LIKE THE IMAGE OF THE MOON REFLECTED IN A JADE BOWL I KNOW THE TRUE BEAUTY OF THE JEWEL OF FREEDOM. FOR MYSELF AND FOR OTHERS.

There is only one freedom: the freedom from all goals.

Prageeta, don't ask me what the goal of meditation is. Try to understand why you are constantly hankering for goals, and in that very understanding meditation will arise in you, meditation will flower in you.

Meditation is not something that you can enforce, that you can practice; it is something very mysterious, tremendously vast. It comes only when your heart opens its doors to understand everything with no prejudice, with no *a priori* conclusions.

Being here with me, learn to be without goals. My sannyasins have to know perfectly well that we are not working for any goal at all. Our whole point is to live in the present moment so totally that all past and all future disappear. Who cares about that which is already gone? And who cares about that which has not come yet? Enough is the moment unto itself. And that is the way of meditation: enough is the moment unto itself. Living the moment in its totality, in joy, diving deep into it without holding anything back, is bliss. Getting rid of all goals -- worldly and other-worldly, material and spiritual -- one knows the taste of meditation. It is the taste of absolute freedom.

The second question

OSHO, WHY DOES EVERYONE HERE UNDERSTAND YOU IN HIS OWN WAY?

Leeladhar,

IT IS JUST NATURAL -- TATHATA. How can it be otherwise? Everybody has to understand me in his own way, because everybody has a mind -- and right now the understanding is happening through the mind. When mind disappears then of course everybody will understand in my way. Then there will be no problem, then there will be no question. Then there will be no need for me to say anything -- I will be sitting in silence, you will be sitting in silence, and we will enjoy silence; there will be communion, a heart-to-heart communion.

But right now you have minds and there is no other way for me to communicate with you. And one has to accept this: that when you are communicating with minds you have to accept that they will understand differently, they will understand in their own way.

Each mind is different. And here we have all kinds of minds -- this is not a community of people from one certain society.

If only Hindus were here they would understand or misunderstand in the same way. But here are Hindus

and Mohammedans and Jainas and Buddhists and Christians and Jews and Zarathustrians -- they have all their own religious backgrounds and all kinds of political ideologies. And we have people from all the nations of the world; nearabout forty nations are represented here. How can you expect...? This is not a Catholic church this is not a Hindu temple, this is a miniature universe! In fact it is a miracle that some understanding is happening, that people are not cutting each other's throats, that people are being very friendly and loving.

These are the people who have been cutting each other's throats for centuries: Hindus killing Mohammedans, Mohammedans killing Hindus. And here you will see the miracle: you will find a man called Krishna Mohammed. You cannot find this anywhere else in the world. Krishna Mohammed?

In fact I am very worried. When I die and I go to the other world then all these people -- Krishna and Moses and Mohammed and Mahavira and Buddha -- they will jump upon me. They will say, "What have you been doing? Calling a man Krishna Mohammed?" Because I have heard that even in heaven they have compartments: Hindus live in one compartment, the Hindu colony, and Mohammedans live in another compartment, and they don't see each other eye to eye. In fact everybody believes he is in heaven and nobody else is in heaven. God has to maintain that illusion, otherwise they will be creating trouble for God. So big walls surround those sections.

Now God is also going to be in trouble. Where will he put Krishna Mohammed -- in the Hindu section or in the Mohammedan section? Our people will be flying all over the place!

It is natural, Leeladhar, that people should understand differently -- people have different minds.

Julius: "How many Commandments are there?"
Julia: "Ten."
Julius: "What would happen if you -- er -- well -- know -- if you broke one of them?"
Julia: "So, there'd be nine!"

On Mother's Day her husband presented her with a beautiful skunk coat.
"I can't see how such a beautiful coat comes from such a foul-smelling beast," said the mother.
"I don't ask for thanks, dear," replied the husband, "but I do demand respect."

An Italian calls Alitalia's office and is answered by the office boy.
"Please, sir, is-a that-a the Alitalia office?"
"Yes," answers the boy.
"Can you tell-a me how long-a it takes from Roma to Poona?"
"Just a minute, sir."
"Thank-a-you!" answers the Italian and hangs up.

"Have you ever been bedridden?" the new doctor asked Mrs Longo.
"Sure I have. And I've been screwed lots-a other ways, too," the lady said proudly.

"What do you want for your birthday, son?" the indulgent Italian father asked his kid.
"I want-a watch," the kid said.
Shrugged the father, "If it's all right with your mother, it's okay by me."

During an official ceremony in a European country, the Brazilian ambassador is in a carriage with the Queen of England when suddenly the horse farts noisily.
Very embarrassed, the Queen apologizes, "I'm very sorry, Ambassador."
"It was nothing, Your Majesty, it happens. Mind you, I even thought it was the horse!"

The third question

OSHO,
WHAT IS COURAGE?

Prem Leela,

THERE IS ONLY ONE COURAGE and that is the courage to go on dying to the past, not to collect it, not to accumulate it, not to cling to it. We all cling to the past, and because we cling to the past we become unavailable to the present. And the mind has reasons, valid reasons, for clinging to the past.

First: mind itself is the past. Just look at your mind -- what it is. It is nothing but the past: all that you have read, listened to, experienced, observed, all that *has been*. Mind never is; it consists of the past tense. So naturally mind feeds on the past, it clings to the past, because that gives it strength, power, energy, life. But the more the past accumulates around you, the more you become like a mirror covered with layers of dust. And, of course, the past is comfortable, it feels cozy, because you are well-acquainted with it. You know it perfectly well, so you know how to deal with it. You are skillful with it, you are artful with it; your whole intelligence depends on it. To drop it will mean you will have to learn again and again, and that is inconvenient, uncomfortable.

To drop the past will mean you will have to become a child every day, and your ego wants to be an adult not a child. Your ego wants to pile up the past and sit upon it so that it looks higher than others. Without the past you will always remain a child with no knowledge, but full of wonder, of awe.

That is the only courage: to drop the known and to move into the unknown. And it has not to be done only once, it has to be done every moment. It is not a question that once done it is done forever, you have to do it every moment, every day, till the very last moment of your life when you are dying on your bed. Then too you have to continue the process of dying to the past so that you can live each moment with pristine clarity, with no dust on your mirror. When you can reflect the present as it is you know what God is, what godliness is. God is another name for what is, for that which is.

But you are collecting information about God, and that is one of the greatest barriers. Hence I have heard of sinners reaching God, but I have never heard of scholars ever reaching God. Pundits are the most impossible people. The more they know the farther away they are from God. So many scriptures are preventing them. They cannot reach God and God cannot reach them. They are absolutely closed in their knowledge.

Courage means courage to drop knowledge, courage to be innocent again, courage to function from a state of not-knowing. I don't know of any other courage.

When I use the word "courage" I don't mean the courage of a soldier. That is just stupidity, that is not courage. That is just stubbornness, that is not courage. That is just forced, you have to train the soldier so that he becomes dull. It is unintelligence, not intelligence. Hence soldiers become unintelligent people. The more medals they have, you can be certain, the more unintelligent they are. Just count the medals on their chest and you know how foolish they are.

The whole process of the army is to destroy intelligence because an intelligent person will not be able to kill. And an intelligent person will ask a thousand and one questions before killing somebody for no reason at all.

An Indian killing a Pakistani whom he had never met before, whom he had never seen before, with whom there is no enmity, and a Pakistani killing an Indian for no reason at all, who has not done any harm to him....

If they were a little bit intelligent would they be able to do it? Would the Indian or the Pakistani be able to do it without thinking of this man's wife who is waiting at home just as his wife is waiting at home for him, and his small children are waiting just as his small children are waiting for him, and his old mother and his old father who depend on him just as his mother and his father depend on him? Would he be able to do this stupidity of killing or being killed?

If soldiers are allowed to be intelligent, wars will disappear from the earth. Wars can exist only if soldiers are made in such a way, conditioned in such a way that they lose all intelligence. That's why unintelligent training has to be forced on them for years. Now the soldier goes on doing things which make no sense for years.

Early in the morning he gets up, he has to line up and the parade begins. And "left turn," and "right turn," and "about turn," and "go forward," and "go backward." For what? And for hours together.

In the Second World War a philosopher was recruited. When the commanding officer said, "Right turn!" everybody turned right except the philosopher. The commanding officer asked, "Why? Why are you not turning right?"

He said, "Why should I turn? I have no business there; I don't see the need. And I think all these people are fools. You just say'Right turn' and they have turned. You will have to prove to me what the purpose of it

is. Why should I turn right?"

The commanding officer knew that he was a famous philosopher. He said, "This man is not right for the military. This type of person is not needed." Even the other soldiers started thinking, "That's right! Why? We are certainly fools. This man just says,'Right turn!' and he has no answer for it and we turned right!"

The commanding officer thought, "This man will create trouble. Not only will he be a trouble to me, even the others will start getting ideas from him." He took him out and he said, "This is not for you. You come into the kitchen. I will give you some other job, some simple job which will be good." So he gave him a pile of potatoes and told him, "You just sort them out -- bigger ones on one side, smaller ones on the other side."

When he came after one hour the philosopher was sitting silently, just in zazen -- sitting silently, doing nothing. He had not even touched a single potato. The commanding officer said, "Can't you even do that?"

He said, "I can do it but there is a great problem. Yes, there are a few potatoes which are big and a few which are small, but a few are in between. First it has to be settled where those in between ones go. Unless everything is clear I never take any step. What about the middle-class potatoes?"

He had to be freed. This man was not for the army. In fact no intelligent man is for the army. Parading six hours per day, turning right, turning left, being ordered to do stupid things and following those orders... then one day the commanding officer says, "Shoot!" and they just function like machines. Just as they were turning left and right they shoot, without a single thought of what they are doing -- destroying life.

A sannyasin needs a totally different kind of courage. This is not courage, this is simply dullness, stupidity -- thickness of the head and nothing else. Their intelligence has been completely destroyed, they have been conditioned to be robots. That's why all army races prove to be very unintelligent.

In India the Punjabis, particularly the Sikhs, the Sardars, they are the most warlike people, and the most unintelligent people too. Very courageous, because where an intelligent person will think twice, they will rush in; they will not bother. You just order and they will go into the fire. This type of courage has been taught to humanity for centuries. This is a wrong type of courage. When I use the word "courage" I am using it with a totally different connotation, a different meaning.

Leela, courage to me means courage to be intelligent against this unintelligent crowd that surrounds you. Courage means fearlessness. The society will try in every way to force you according to its ideas. It is better to suffer than to compromise, because through suffering your soul will be born. Through compromise you may save your skin but your soul will be lost.

Courage means to be an individual; not to be a sheep but to be a lion. Courage means the capacity to assert: "I am myself, and my life is *my* life, and I am going to live it in *my* way. I am not here to live according to others, and I won't allow anybody to dictate to me how I should live, what I should do. I will live according to my light whatsoever the cost, even if I go astray." It is better to go to hell by your own decision rather than to go to heaven by somebody else's order, because then heaven will be just slavery.

Courage means the courage to be free. Courage means freedom. And if you reduce it to the essential core it is in fact dying to the past. If you die to the past you die to the tradition you are born in, you die to the religion you are born in, you die to the society you are born in, you die to the whole past, you die to history and time, and you are born anew -- a new human being who belongs to no race, to no country, to no religion, but who belongs to God; a religious person but not a Christian, not a Hindu, not a Mohammedan.

The fourth question

OSHO,
WHAT IS YOUR ENGLISH -- BRITISH OR AMERICAN?

Sanjeeva,
IT IS CERTAINLY NOT BRITISH. To be British is not easy. One has to be born British at least seven times. It takes a very long time to be British. And it is not American either because I am not a tourist. You know I don't even leave my room -- what kind of American can I be?

And why should my English be British or American? My English is MY English -- Rajneesh English! And this is a democratic country and the constitution declares freedom of speech as one of the fundamental rights. I speak my own language. Why should I speak American or English? In fact, English is too uptight,

it is too tense, and American has become too lousy -- just the opposite; it is a reaction.

"Mine American-born daughter she's telling me: 'Yeah, Popsi-wopsi, I gotcha, but you'll hafta lay some heavy bread on me so's I kin strut new threads at the establishment bust-out, ya dig?'

"So I am digging for maybe a half-hour to learn she needs money she should have a new dress by the school dance.... And she is criticizing *mine* dialect!" her father was saying to me.

Now it is very difficult for me to understand....

"Yeah, Popsi-wopsi, I gotcha, but you'll hafta lay some heavy bread on me so's I kin strut new threads at the establishment bust-out, ya dig?"

I don't dig it at all! And why should I dig? I have never done such a job in my whole life.

So I simply speak whatsoever way comes to me, whatsoever way comes spontaneously to me. You will have to be a little patient with me

The fifth question

OSHO,
HAVE YOU FORGOTTEN US POOR AUSTRALIANS COMPLETELY?

Shahida,
I HAVE NOT FORGOTTEN. I am collecting jokes about the Australians. Everybody is welcome to send me jokes about Australians. I have only one.

A man walked into a London pub and ordered twelve pints of bitter. He put them on a tray, took them outside to a car and passed them through the window. Later he brought back the empty glasses, bought another round and passed them into the car.

Curious, the bartender went outside with the next round, and looking into the car, saw twelve midgets carousing and drinking beer.

"Who are they?" he asked.

"Oh," said the man, "they're just Australians with all the bullshit knocked out of them!"

The sixth question

OSHO, YOU ALWAYS TALK ABOUT MASTERS, AND ALL OF THEM ARE MEN. DOES THAT MEAN THAT A WOMAN CAN'T BECOME A MASTER?

Ananda Maite,
NO, THAT DOES NOT MEAN that a woman cannot become a Master; many women have become Masters. But then there is a problem. The problem is: unless a man becomes a Master he is not allowed to speak by the wife. And he has not been a Master for thousands of lives, so when he becomes a Master he starts speaking. And when a woman becomes a Master she becomes silent -- she is tired. For thousands of lives she has been speaking and speaking and speaking, she has done enough speaking, so she becomes silent.

Now it is very difficult -- how to know about silent Masters? Unless you speak nobody will know about you. If Buddha had not spoken, if there had not been any *dhammapada*, then I would not have talked on his sutras.

A man takes revenge when he becomes a Master. And, do you see? Whenever there is a Master more women gather to hear him than men. In fact the proportion is: in four, three are women, one is a man. That was the proportion with Buddha's disciples, that was the proportion with Mahavira's disciples. So he really takes revenge -- so many women! And he remembers all those wives. Many of them may have been his

wives in past lives. Wives, mothers, daughters, sisters -- they have all tortured him. Now he says to himself, "Now it is my turn! Nobody can prevent me now!"

But women, by the time they become Masters, have run out of gas.

The seventh question

OSHO,
PLEASE, BEFORE I LEAVE SAY SOMETHING TO ME WITHOUT WORDS.

Prem Patipada,
OKAY.
Dig it? Get it?
It is not difficult for me, it will be difficult for you.
But a little more....

The eighth question

OSHO, HOW DO THEY CATCH A LION IN RUSSIA?

Prem Amir,
PLEASE DON'T ASK such difficult questions!
They arrest a cat and torture him until he admits he is a lion.

The ninth question

OSHO, WHAT IS THE SECRET OF SUCCESS?

Dharmendra,
YOU ARE ASKING ME -- a man who is an utter failure?
The secret of success is sincerity. Once you can fake that you've got it made.

The tenth question

OSHO, WHAT IS THE RIGHT CATHOLIC CHRISTIAN WAY TO PREVENT POPULATION EXPLOSION IN THE WORLD?

Pragyan,
YOU SHOULD GO TO THE VATICAN and ask the Polack. I'm not a Catholic, I'm not a Pope. You create trouble for me. But I can suggest.... This is only a piece of advice:

Sow your wild oats on Saturday night, then on Sunday pray for crop failure!

And the last question

OSHO,
WHAT IS A BLOW JOB?

Muktananda,

YOU FOOL! Now this question is just the right question from you. I always knew you would ask something really great. The moment I saw you I immediately realized that here is a great fool, hence the name Muktananda -- although I didn't explain it to you that way. I give beautiful explanations just to be polite. Truth can be said only later on when you are ready.

For example, you know our great guard, Sant. Somebody has asked me, "Why, Osho, have you given him the name Sant?" In Hindi *sant* means saint, the English word "saint" comes from *sant*. But in Hindi we also have one beautiful expression: *ant sant*. *Ant sant* means "nonsense." So when I saw Sant for the first time, I said, "Here comes *ant sant*!" But *ant* I had to drop because that would have been too much just in the beginning. So I called him Sant. But now it can be said. There is no trouble.

Muktananda, I immediately saw the fool in you. But even I was not so sure that you would be a perfect fool. Otherwise I would have called you Paramahansa Muktananda. *Paramahansa* means perfect. Now you deserve to be called Paramahansa Muktananda.

Now, what kind of question is this?

"Drinks on the house," the Italian said to the bartender. "I feel great -- just had my first blow job."
"What was it like?" the barkeep asked.
"Okay, I guess," the wop said. "But it did taste kind-a funny."

A brave young Irish Revolutionary comes to London to blow up a bus and burns his mouth on the exhaust-pipe.

An Italian dwarf was very famous among his friends for the size of his prick. A sex-starved American female tourist heard about him and visited his home to offer him twenty dollars to see his massive member.
Luigino agreed and pulled down his zipper to display his pride and joy.
The American lady was awe-struck at the sight and asked hesitantly, "Is it all right if I kiss it?"
"Please, Missus," said the dwarf, "no more blow jobs! Ten years ago I was seven feet tall with a tiny prick. Just look at what all these blow jobs have done to me!"

Muktananda, never ask me such dangerous questions. You are expected to ask spiritual questions, esoteric questions, supramental questions -- and you are asking such questions which no Buddha had to answer before. And I don't think anybody else in future will have to answer them because I will finish them all!

Walking in Zen, Sitting in Zen

Chapter #11
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OSHO, WHAT IS THE MEANING OF EXISTENCE?

Pravino,

MEANING IS A HUMAN INVENTION. There is no meaning in existence itself, it is beyond meaning. It is not meaningless either because a thing can be meaningless only if it is possible for it to have meaning. Meaning and meaninglessness are two sides of the same coin. As far as existence is concerned meaning is totally irrelevant, so is meaninglessness.

For centuries man has been imposing meaning on existence because it needs guts to live joyously without meaning. It needs real intelligence to live in ecstasy without any meaning at all. The crowds don't have that much intelligence, they need some excuse. Howsoever false the excuse is it does not matter -- even a false excuse is good enough for them to live for. But they are absolutely in need of a meaning. It is man's need that imposes meaning on existence. The more immature a man is the more his need for meaning. As he becomes mature the need becomes less.

When man really comes of age there is no need for meaning at all. One simply lives, for no other reason; one lives for life's sake. Then existence is not a means to something else, it is beautiful as it is; it is not fulfilling any purpose. In fact, it is because it is not fulfilling any purpose that it is so beautiful, so utterly beautiful. It has no utility, it is not full of commodities, it is full of poetry. What meaning does a poem have, what purpose? What meaning does a rose flower have, what purpose? What is the meaning of a night full of stars? And what is the meaning of love? What is the meaning of all that you are surrounded by? There is no meaning in it. And if you are in need of meaning, then you will project. Then existence becomes just a screen and you project your meaning on it.

For centuries humanity has done that and because of it now we are suffering tremendously. Now man has become more mature; he is not as childish as he was before and he can see that all those projections are nothing but projections. All the meanings are collapsing and now a great chaos is created by the collapsing meanings which we have believed in for thousands of years. A great meaninglessness is felt all over the world.

All modern thinkers from Soren Kierkegaard to Martin Heidegger are concerned with one single question and that question is the question of meaning. And all are convinced that there is no meaning in life. But then why live? Naturally, inevitably, the second question arises: If there is no meaning then why live? Then why not commit suicide?

Marcel used to say that the only significant philosophical question is suicide. Why go on living when there is no meaning? It is sheer cowardice to live when there is no meaning. And Marcel has some relevance in the context of the whole human history of thought, philosophy, religion. All the values are disappearing and man wants anything to cling to. Because the old gods have failed, man is inventing new gods.

It is difficult now to believe in the Christian trinity: God the Father, Christ the Son and the Holy Ghost. It is almost impossible for any contemporary person to believe in this nonsense. But when this belief disappears a vacuum is felt; you start missing something. You cannot continue in the old belief and you cannot tolerate the emptiness that is left behind. Then something has to be substituted -- anything will do. And then there are many substitutes.

Communists have provided their own unholy trinity: Karl Marx, Friedrich Engels and Lenin. You see the point? The Christian trinity was all male, the communist trinity is also all male. There was no woman in the Christian trinity, there is no woman in the communist trinity. It is a replica, exactly the same. Many theologians have tried to bring Christ's mother Mary into the trinity from the back door, but they have all failed. For centuries, again and again, the effort has been made, but it has not succeeded. And the same has happened with the communist trinity. Stalin tried to become one of the parts, but the magic number of three cannot be disturbed. So while he was alive he imposed himself, he became one; the trinity was no more a trinity, it started consisting of four persons. The moment he died the fourth was dropped. Even his grave was removed from the close proximity of Lenin's grave; they could not even tolerate his dead body there.

Mao Tse Tung tried in China to enter into the trinity; the day he died he was removed.

When old gods fail a great vacuum is felt. It is not accidental that in this century Adolf Hitler, Joseph Stalin, Mao Tse Tung and people like them became so powerful. Their power was not their own, their power existed in the vacuum that was left in the human heart because of the old values disappearing. And man has lived for so long with a certain meaning in life that he has become incapable of living without meaning. Either commit suicide or invent a new meaning.

My own approach is totally different. There is no need to commit suicide; that is sheer stupidity. There is no need to invent any new meaning; that is falling back, that is regressive, that is again becoming immature. It is a great opportunity that is knocking on your doors. Humanity as a whole has come to a

certain point of growth from which a quantum leap is possible. Man can start living without any meaning and still live beautifully, still with tremendous joy.

That was one of the greatest contributions of Gautam the Buddha. He has not been understood yet, but now his time has come. He came a little too early -- twenty-five centuries before his time -- but he speaks like a contemporary. Jesus speaks the old language, the language which children can understand. And so is the case with many others -- with Moses, with Mohammed. But Buddha speaks the language of maturity. He says there is no meaning in life and there is no need for any meaning. Drop the hankering and don't try to fill this vacuum. This vacuum is good, it is healthy. Abide in this emptiness, rejoice in this emptiness! Don't go on stuffing it with unnecessary things. It has a purity -- this emptiness which is being felt now by many more people than it was ever felt before. Only once in a while has a man like Buddha felt that all ideals are false, imaginary inventions -- toys to play with, to keep children engaged so they don't create mischief.

Temples, churches, mosques, *gurudwaras*, these are places to keep children engaged so they don't create any trouble, so they don't create any mischief. These are sedatives so that you go on sleeping; these are sleeping pills, tranquilizers which help you to remain nonviolent, to remain non-destructive, to remain peace- fully sleepy; otherwise there is danger. You cannot be trusted, you cannot be allowed freedom.

These are your bondages. These are prisons which you think of as temples; they are not temples. And the gods you worship are not gods; they are just play-things to keep you occupied, to keep you afraid, to keep you frightened, to keep you greedy. They don't transform you; their whole function is to serve the status quo, to serve the vested interests of the society.

Buddha says: The inner emptiness is so beautiful, don't stuff it with junk, leave it as it is. And that's what meditation is all about, that's what Zen is. It means living out of emptiness, asking nothing from life, living moment to moment for no other reason, just enjoying being alive. It is more than you can ask for! What more meaning do you need? Is breathing not enough? Is this chirping of the birds not enough? Is the green and the red and the gold of the trees not enough? Is this vast existence with all its splendor not enough? You want some meaning?

Yoka says:

> THE MOON RISES ABOVE THE RIVER. ON THE BANK THE WIND PLAYS SOFTLY IN THE PINES ALL NIGHT LONG, PURE AND CALM. WHAT IS THE MEANING OF THAT SERENITY? LOOK ON THE BUDDHA'S PRECEPTS OF NATURE. WINTER AND AUTUMN MISTS, DEW, CLOUDS, SPRING MISTS ARE THE TRUE ROBE WHICH COVERS OUR BODY.
> WHAT IS THE MEANING OF THAT SERENITY?

There is no meaning at all, but]et me remind you again, I am *not* saying life is meaningless. You are so much obsessed with meaning that the moment I say there is no meaning, immediately you conclude the opposite. Immediately something inside you says, "So there is no meaning in life, that means life is meaningless?" I am not saying life is meaningless, I am simply saying meaning is absolutely irrelevant. Life is more than meaning, far more. Machines have meaning, flowers don't have meaning; meaning means utility. A car has meaning because it serves a certain purpose. A railway train has meaning, an airplane has meaning; they are utilitarian. But what is the meaning of a beautiful sunset and the clouds turning all the colors of the rainbow? What is the meaning of it? What is the meaning of a rainbow?

Can't you see things just as they are? Can't you just be a mirror without projecting any meaning? If you can be just a mirror, there is no meaning and no meaninglessness. You rise above both, you rise above duality, and then there is great serenity.

> THE MOON RISES ABOVE THE RIVER. ON THE BANK THE WIND PLAYS SOFTLY IN THE PINES ALL NIGHT LONG, PURE AND CALM. WHAT IS THE MEANING OF THAT SERENITY?

And realize it this very moment! Don't think about it. If you think, you have already gone astray. A single thought and you are as far away from the truth as you can be. Just see it! I am not preaching a certain ideology to you, I am not imparting any information, I am not concerned with any creed, I am simply sharing my vision. Just for a moment, look through my eyes. For a moment, feel through my heart. Let your heartbeats be rhythmic with my heartbeats. That is *satsang*. That is communion with the Master. For a

moment, breathe with me. For a moment disappear, for a moment don't think, for a moment forget that you are. Then only will you be able to understand. Seeing is understanding; it is not a question of thinking.

And once you are freed from meaning *and* meaninglessness you are freed from all the prisons of beliefs, ideologies, scriptures -- Hindu, Mohammedan, Christian, Jaina. You are suddenly out of all the prisons; for the first time you are under the sky. When you are utterly empty, just as the sky is outside you, infinite, so there is a sky within you as infinite as the outer one. And when you are not asking for any meaning, both these skies meet, merge into oneness. That experience is God. God is not a person, that *experience is* God.

The second question

OSHO, IT IS IMPOSSIBLE TO FIND JOKES ABOUT AUSSIES: THEY ARE SO LUKEWARM, SO BORING, SO NICE, THEY NEVER OFFEND ANYONE. THERE IS NO CHARACTER TO POKE FUN AT. HAVE YOU NOTICED?

Prabhu Maya,
IN A CERTAIN WAY YOU ARE RIGHT: they *are* lukewarm and they are nice. And certainly lukewarm people are boring; to be interesting you need a certain intensity. Nice people are boring. You can have nice people around only for a little while, you cannot live with nice people for long: they will kill you with boredom. They don't have any spice in them, they don't have any salt, they don't have any taste at all -- they are tasteless. In that sense you are right. But that is enough to create many jokes. In fact, that is a perfectly beautiful jumping board, Prabhu Maya!

An Englishman decided that he wanted to become Irish. After much research he discovered that the only way to become truly Irish was to have half his brain removed. He managed to find a surgeon who would operate, but during the operation the doctor made a dreadful mistake and removed his entire brain.

When the man woke up, the doctor said, "I'm very sorry, I've made a mistake. Instead of taking half your brain, I removed it all!"
To which the patient replied, "No worries, cobber!"

He had become an Australian!

A young Australian got married.
"Look, son," said his father. "When you are alone tonight with your bride, take her clothes off, take your clothes off, put your hand on her belly and say,'I love you, darling!'"
"Yes, pa," said the young man.
When the feast was over he took his eager bride to the room, dimmed the lights, stripped off all her clothes, sat naked by her side, laid his hand on her stomach and said, "I love you, darling!"
"Ah, lower, lower!" groaned the girl, patting his hand.
"Mm," says the Aussie (lower), "I love you, I love you!"

The third question

OSHO,
PLEASE TALK ABOUT SURRENDER AND OBEDIENCE.

Mahasatva,
ON THE SURFACE they appear alike, but they are polar opposites. One who is surrendered need not be obedient; obedience is needed only if there is no surrender. You will be a little puzzled because you have been told and taught and conditioned that obedience and surrender are synonymous. Obedience means you are not surrendered, so you are forced to be obedient -- there is ego inside you which you are repressing, hence obedience is needed. In the army obedience is needed, obedience has to be enforced. Those who are obedient have to be rewarded and those who are not obedient have to be punished. Slowly slowly everybody

becomes obedient.

This is just a conditioned reflex. This is what they do with rats in psychology labs, this is how they train the rats. Psychologists don't think there is any difference between rats and man, and about ninety-nine point nine percent of people they are right, there is not much difference.

Only once in a while a Socrates, a Zarathustra, a Lao Tzu, a Buddha may not fit their idea, but they never come across such people. And even if they do come across a Buddha they will not be able to persuade Buddha to come to their lab so that they can experiment on him. They can get hold of rats, they can get hold of monkeys, they can purchase ordinary human beings who are ready to be experimented upon if they are paid well. And anything can be taught to you.

For example, now Skinner and company propose that there is no need to tell people that smoking is bad or dangerous to their health, there is no need to tell them that it is a sin, immoral; all that is needed is to give them a few electric shocks. Whenever the urge to smoke arises in them, the moment they take out a cigarette from the packet, give them an electric shock so that a shiver goes down their spine. Soon just the idea of smoking a cigarette will be enough -- there will be no need to give them electric shocks -- they will get the shock; the cigarette will drop from their hands. Slowly slowly even the urge will disappear.

They say, "We can condition a man in whatsoever way you want. There is no need to follow these very long, old, rotten tracks of moral preaching and teaching which still have no effect. Nobody is afraid of them." Who is afraid of hell now? Maybe in the beginning it was like an electric shock, but now people have become accustomed to it, they have become adjusted to the shock, now hell is not a shock at all. If somebody says to you, "Don't smoke cigarettes -- you will go to hell!" it is no shock to you. But five thousand years ago it was enough to give you a shock. The idea was the same: make people frightened.

Modern technology makes it easier; they have found short cuts. And they think that there is no difference between rats and man because rats learn the same way. Punish them and they will stop doing a certain thing, reward them and they will start doing it again and again. That is the way to create obedience. That's how it is created in the army, that's how it is created in the scouts, that's how it is created in the police. That's how it is imposed on the whole society.

Surrender is a totally different phenomenon. Surrender means you are in deep love and a great trust has arisen in you -- such trust that there is no question of repressing yourself.

You are sannyasins here. I have nothing to reward you with; in fact, you have to go through all kinds of difficulties here. You come from far better, far more advanced countries, you have had beautiful homes, you have lived more comfortably, with all the luxuries, with all the gadgets that science has made available. You would have never thought that you would have to suffer this nightmare in Poona -- this heat, mosquitoes, rats, cockroaches. In the West many things have disappeared, but here you have to live in very primitive conditions. You have to live almost two thousand years back.

I am not offering you any reward, I am not promising you any paradise either, because I say drop the very idea of the future, live in the moment. And to live in the moment and in Poona... it is arduous, it is difficult.

Then why are you here? I don't promise you anything at all. You are here just out of sheer love -- you have fallen in love with me. It is not a question of obedience. You are not drilled to be obedient, you are not conditioned in any way to be obedient.

Just the other day Prem Zareen asked a question: "Osho, you say,'I give freedom to my sannyasins.' Is this applicable to sannyas, too?"

She means: is she free to drop sannyas? Yes, Zareen, I give you total freedom. Total means total, without any exception.

If you have taken sannyas out of love, then there is no question of dropping it. If sannyas has really happened, then how can you drop it? It is not something that you have put upon yourself, it is something that has grown in you. Just as you cannot drop your heart, how can you drop your sannyas? If it is your heart you cannot drop it. From my side yes, absolutely yes. I give you total freedom -- there is no question about it -- you are free to drop sannyas. It was your freedom to be a sannyasin, it is your freedom not to be a sannyasin. But the whole question hangs on something very deep: if sannyas has happened out of a love affair then it is impossible to drop it even though the freedom is available. But if you have taken sannyas for some other, ulterior motives then of course it can be dropped. And then it is better to drop it because it has not happened in the first place. Why carry an unnecessary burden?

In short, if sannyas has happened you cannot drop it; if you can drop it, it had not happened in the very first place and then you must drop it. Not only do I give you freedom to drop it, I will *help you* to drop it

because I am not in favor of you being burdened by anything that is not growing in you.

You are already too burdened, Zareen. A thousand and one things have been imposed upon you. I will be the last person to make your life more of a burden.

Sannyas is not like an arranged marriage, it is a love affair. In a love affair there is no question of divorce because we are never married, so the question of divorce does not arise at all. And if love is authentic, if love *is* really there, it is forever, there is no end to it. It begins but it never ends. Hence I can give you total freedom because I am not imposing any obedience on you. Where obedience is imposed freedom cannot be given, because if you give freedom then obedience will disappear.

Here trust is happening, surrender is happening, love is happening. From your side, trust, surrender; from my side, freedom. From the disciple's side, surrender, and from the Master's side, freedom. Where this freedom and surrender meet there is communion, there is satsang. It is not a question of obedience.

When I say something to you and you do it, you do it out of your love, not because it is an order and you have to do it. There is no question of forcing yourself to do it. In obedience you are doing it even against yourself, even in spite of yourself. In surrender the ego is no longer there to resist; the ego is absent.

When I move my hand, what is happening? Is the hand obeying me or is the hand totally surrendered to me? The hand is totally surrendered to me; there is no question of obeying me. The hand no longer exists as a separate entity.

Zareen, in sannyas the disciple disappears, becomes part of the Master. He becomes his hands, his eyes.

Ramakrishna was dying. He had cancer of the throat, and in his last days it became impossible for him even to drink water.

Vivekananda said to him, "Bhagwan, can't you ask God to do you just a little favor? If you simply ask God that at least you should be allowed to eat and drink it is bound to happen. It is becoming too great a suffering for your body -- and not only for your body but for us all. We cannot eat because we know you cannot eat. It has become impossible for us to drink because we know you cannot drink. How can we drink? So if you don't care about yourself, okay, but think of us -- we are also suffering. Just for our sake close your eyes and say to God,'Do me just a small favor.'"

Ramakrishna closed his eyes, opened them and started laughing. He said, "You fool! If I listen to your advice God will laugh at me. I asked him...." That was his way. He had not asked -- there is nobody to ask -- that was his way. He would not hurt Vivekananda. He closed his eyes, he may have even moved his lips to show Vivekananda that he was praying to God. And then he opened his eyes and he said, "God laughed at me and he said,'Ramakrishna, you are listening to these fools? You follow their advice? Are they your disciples or are you their disciple? Who is who? You have eaten with this throat for so many years -- can't you now eat and drink with the throats of your disciples?' " And Ramakrishna said, "Vivekananda, his argument appeals to me. So stop torturing yourself, suffering, because now that I have lost my throat, I have to depend on your throats. Eat as much as you can -- a little more than usual, because a part of it has to go to me. Drink a little more than usual because there will be my share, too. So eat, drink and rejoice, because God has said,'Ramakrishna, you can eat through your disciples' bodies. Why depend on this body? And this body is gone and rotten!' "

There is a certain invisible unity, an organic unity, between the Master and the disciple.

Zareen, one is free, absolutely free with me. If one wants to drop sannyas one should not think twice, one should simply drop it and forget all about it. If it can be dropped it should be dropped; if it cannot be dropped, only then is it worthwhile. I give you total freedom. But if surrender is there, there is not going to be any difference; in fact, total freedom will make your surrender easier. When there is somebody to impose something upon you, a natural resistance arises. It is very natural. If I am here to impose something upon you and to make you obedient, then you will resist; then it is just human. But I am not imposing anything.

That is the beauty of this commune. That is something unique that is not happening anywhere else in the world. Everywhere obedience is being imposed in subtle ways or not even in such subtle ways, either directly or indirectly: "Do this, don't do that." People are being treated like slaves, with no respect.

I respect you. I love you far more than you can ever love me, I respect you far more than you can ever respect me, because whatsoever you can do will be limited and whatsoever I can do will be unlimited.

Your so-called gurus and your pseudo Masters all depend on your obedience; they force it upon you. And you are willing for the simple reason that when somebody is there to impose something upon you he becomes a father figure for you. He takes the responsibility -- you need not feel responsible for yourself.

You need to depend on somebody and you have to pay the price for that Then they go on ordering you about as if you were small children.

A little boy went to the school for the first time and the teacher asked, "What is your name?"
He said, "Johnny Don't."

The teacher said, "I have never heard such a name before -- Johnny Don't?"

He said, "That's my name. Whatsoever I do, my mother shouts,'Johnny, don't!' my father shouts'Johnny, don't!' Wherever I go somebody or other immediately says,'Johnny, don't!' So I assume that this is my name. This must be my name."

And because from the very beginning your father, your mother, your parents, your teachers, your priests are all teaching you, "Do this, don't do that," they all create a certain obedience in you. You become addicted to obedience; it is a drug.

So when you come to me you would like.... People go on asking me -- I never answer their questions -- they go on asking me, "Give us detailed instructions what we should do and what we should not. We want clear instructions from you." I give you clarity not clear instructions, because my instructions may be right today and tomorrow they may not be right. My instructions may be a hindrance to your growth tomorrow because nobody knows about tomorrow -- it is unpredictable. So I give you clarity so that you can find your own way of life today and tomorrow and the day after tomorrow. Wherever you are, if you have clarity, you will be able to find your way.

I give you total freedom. I share my light with you, I share my joy with you, I share my freedom with you. I don't want to become in any way a father figure for you. Always remember me only as a friend.

You ask me, Mahasatva: PLEASE TALK ABOUT SURRENDER AND OBEDIENCE.

Surrender happens through love, trust, egolessness; surrender means surrendering the ego. Obedience is a cultivation of the ego, of pruning the ego here and there, of bringing it into a certain shape, into a certain form so that it can co-exist with the society, so that it can coexist with the already established order of things. Obedience is in the service of the past, surrender is not in the service of anybody else.

Surrender is simply becoming free of your ego. And the moment you are free of the ego, your life starts growing wings. Ego is heavy; it is like a rock hanging around your neck. It goes on keeping you tethered to the earth, it gravitates towards the earth. Once the ego is dropped, suddenly you start rising upwards: your life becomes a tremendous upward movement, you are uplifted. Surrender makes you weightless; it allows you to go against gravitation. Another law of life starts functioning: the law of grace.

There are two laws. Science knows one law: the law of gravitation, that everything falls downwards. Religion knows another law: that everything rises upwards if you are ready to drop the ego.

It is said about a Hassid mystic, Zusya -- who could have been a Zen Master, who could have been a Sufi.... In fact, enlightened people don't belong to any tradition. They are born somewhere -- one has to be born somewhere, you cannot be born everywhere.... So it was a coincidence that he was born a Jew in the Hassidic tradition. But he was a strange Hassid. Hassids are strange, but he was the strangest; he was very unpredictable.

I at least come here and tell you a joke so that you can laugh. He was far more strange: he would simply come here and start laughing! Not even a joke! Hassids love beautiful jokes and stories.

So once he was asked, "Zusya, what kind of Hassid are you? At least tell some jokes, some stories. You simply come and start laughing!"

He said, "I am saving all my jokes for God because I don't have anything else. I don't know how to pray, I don't know any scriptures; I am saving some beautiful jokes for him. And when Zusya dies you will see!"

And it actually happened. When he died there was great thunder and people said, "He has arrived, and God is laughing!"

Zusya was staying in a house, in a disciple's house. The family was a little worried about the man because his ways were strange -- he might do anything. In the middle of the night he might start laughing, he might wake up the neighbors, he might create a scene. So they put him in the basement and locked the door for the night so that at least they could rest and the neighbors could rest.

In the middle of the night suddenly they heard laughter from the terrace! They could not believe it! They rushed out and Zusya was rolling about on the roof laughing! They said, "Zusya, what is the matter?"

He said, "That's why I am laughing! I was sleeping in the basement; suddenly I started rising upwards!"

But he was simply making it clear that there is another law which does not believe in locks and does not believe in falling downwards. His actual words were, "Suddenly I found myself rising upwards."

That is the law of grace: surrender, and suddenly you are in a totally different law; your gestalt changes, you start rising upwards. And there is great laughter in you and the whole existence laughs with you.

There is no question of obedience here. "Obedience" is an ugly word.

The fourth question

OSHO, PLEASE TELL A BRITISH LADY A BRITISH LADY JOKE FOR THOSE OF US LEARNING TO LAUGH AT OURSELVES!

Diane Ramsey,
HALF WAY THROUGH her world cruise the English lady attended the ship's ball, became slightly intoxicated by champagne and ended up sleeping with a good-looking Italian steward. But the very next day when the steward approached her on the quarter-deck, the English lady cut him dead.

"Hey, contessa mia," said the steward, "donna you remember the good times we had last-a night?"

The English lady looked up briefly from her game of bridge. "In the circles in which I move, young man," she said crisply, "sleeping with someone does not constitute an introduction!"

The fifth question

OSHO,
I AM ALWAYS WORRIED ABOUT WHAT OTHERS ARE THINKING ABOUT ME. WHAT SHOULD I DO?

Gayatri,
THERE IS NO NEED to do anything, because I know about those others -- they are constantly worried about what you are thinking about them!

The sixth question

OSHO, IS IT TRUE THAT THE MEEK SHALL INHERIT THE EARTH?

Rudresh, *yes* because the rest of us will escape to the stars!

The seventh question

OSHO, WHO ARE THE MOST NOISY WHILE MAKING LOVE?

Amir,
TWO SKELETONS on a tin roof!

The eighth question

OSHO, GURDJIEFF HAD A BEAUTIFUL WATERPIPE AND DID NOT HATE CIGARETTES EITHER. ALL HIS LIFE BAAL SHEM HAD A CLAY PIPE IN HIS MOUTH. DOES SMOKING REALLY HAVE TO DROP? AND IF SO, HOW COME THE ONLY TEMPLE IN THE ASHRAM IS THE SMOKING TEMPLE?

Anando,

MY WHOLE EFFORT HERE is to transform the mundane into the sacred. It is an alchemical school: we change base metals into gold. That's why the smoking place is called a temple; that is the only temple we have.

I am not against smoking. I don't smoke myself because now there is so much smoke in the air that one need not bother carrying a clay pipe or a waterpipe in one's hand; just ordinary air is enough -- it is so polluted.

In fact, ecologists say that it is a wonder how man is surviving because just fifty years ago scientists used to think that if air became as polluted as it has become today in New York, in Bombay, in Calcutta, in London, then people will die. But man has a tremendous capacity to adjust to *any* situation. Where so many cars are moving and trains are moving and planes are moving and there are factories and so much smoke, there is no need to carry a private pipe anymore; you simply breathe air and you are smoking!

I am a lazy person; Gurdjieff was not a lazy person, that's why he used to carry his beautiful waterpipe. And in Baal Shem's days the air was not so polluted. If you wanted some smoke to go in your lungs you had to make private arrangements! Now it is universal.

And I am not against it because at the most it can kill you a little earlier. So what? If you don't live eighty years and only live seventy-eight, does it matter? In fact, the world is so overcrowded that everybody will be happy that you are gone. Do you know how much we celebrate when somebody goes? We don't celebrate anything like that! A little space is created.

So, Anando, you can smoke as much as you want. "Health is merely the slowest possible rate at which one can die."

You can go a little quicker! And in these days of speed when everything is going faster and faster, this is old-fashioned just to go on dying in a healthy way, to go on lingering and lingering. Health is the longest route! But finally you have to reach the grave, and when shortcuts are available the wise people always choose the shortcuts. So don't be worried.

In the new commune we are going to make many temples and we are really going to make them beautiful temples, because when somebody is in such a hurry we should make every arrangement that we can, we should give him all the help that we can. We will make beautiful temples, well-decorated, comfortable, luxurious, so you can rest and smoke to your heart's content.

If you are living in an unconscious way it makes no difference whether you live to seventy, eighty, ninety, a hundred; it does not matter. Living consciously even for a single moment is enough.

My whole effort here is to help you to become conscious. Even if for a single moment in your whole life you become absolutely conscious you will not be coming back. You are well-gone. Then you are really gone into the universal source.

That is one of the names of Buddha: Sugata. *Sugata* means well-gone -- one who has *really* gone and will not be coming back.

And if you are conscious then it is up to you to decide whether you would like to live a little longer or little less; nobody else should decide it for you. And how can anybody else decide?

Morarji Desai's government was trying to impose prohibition on the whole of the country -- and eighty percent of his cabinet ministers were drunkards! And he himself was worse than all of them -- he was drinking his own urine! I would rather drink wine. If one has to choose between wine and urine, wine seems to be far more aesthetic -- and it is far more vegetarian, too! Urine seems to be an animal food. And just think of the whole passage it comes along, the long journey it takes... now the second step after that is not very far away!

When Indira became Prime Minister I was wondering why she was not moving into the Prime Minister's house, she took two months to move in. I inquired, "What is the matter?" And I was informed that she was changing all the tiles in the bathrooms because... who knows what he was doing inside the bathroom? And the whole house was being almost renovated. Everything had to be cleaned, all the utensils had to be removed. Who knows what he was doing? And in his bathrooms all that was found were different kinds of enemas. Two months it took to change the whole house -- it must have been stinking!

I am not against smoking or even against drinking. Once in a while it is really beautiful to drink. There is no need to be so superhuman -- be human!

That's what I love more in Jesus than I love in Mahavira or Buddha. Buddha and Mahavira are too abstract, almost inhuman; Jesus is very human. He drinks and he eats and he loves feasting. And late in the night they eat and drink and they gossip.

The new commune is not going to be a commune of ascetics -- ascetics are pathological people. My sannyasins are not ascetics, my sannyasins love life. Of course, when you live consciously it is up to you to decide. If you want to drink a little beer once in a while there is nothing wrong with it, but the decision comes through your own awareness. If you don't want to drink there is no need.

In fact, I don't drink for the simple reason that just soda water gives me enough intoxication, so there is no need to mix it with whiskey. Why waste whiskey? I keep it for others. Whenever Paritosh celebrates his birthday I send him a bottle of whiskey or brandy. Whenever somebody brings brandy I keep it because Paritosh will need it soon, his birthday will be coming! For me, just soda is enough.

The last question

OSHO,
PLEASE, JUST ONE JOKE MORE ABOUT THE BLOW JOB PHENOMENON.

MUKTANANDA... sorry, Paramahansa Muktananda... I mean, you son of a bitch! Are you mad or something? Why are you obsessed with this great phenomenon? But if you want, it is okay!

George Stearman was a legendary businessman, a great success in America. He began as an IBM salesman of typewriters and within ten years his sales and executive leadership was so outstanding that he became sales director for all office products and small computers for a nine-state area from Texas to California. When Xerox expanded into computers he was lured away to their corporate headquarters outside New York and within ten years of record achievement he was national sales director for Xerox. With a position on the executive committee all he lacked before the presidency was a seat on the board of directors.
He had a beautiful wife and three children in college and a house in Darien, Connecticut, that looked like Mount Vernon. Then, on Christmas Eve, when the other chief executives had all gone off to the Bahamas, Florida or Aspen for the holidays, George went into the office to get his year-end pay check with the expected large bonus. When he opened his pay check, instead of a big bonus he had a check for severence pay. He was fired.
George felt totally destroyed but made it home after a few martinis. When he opened the door, there was a note on the Christmas tree that said: "George, I've had it. I want a divorce. The children and I are gone!"
Blindly he went back to the city, got himself thoroughly drunk, took the elevator to the top of the Empire State Building and was about to jump off when he felt a small tug on his pants leg. He looked back -- there stood Santa Claus.
George said, "Santa, get lost! Get away! I've lost everything! My job is on the rocks and my wife and children have left me!"
Santa replied, "Wait, George, I'll give you two wishes if you give me one."
"Okay," said George, "I want my wife and kids."
"No problem," said Santa, "in two days they will be back."
"Great!" exclaimed George. "What about my job?"
"Well," said Santa, "there has been a power play. You just wait until New Year and you will be the director of Xerox."
"Wow!" said George, "That's great! And what can I do for you?"
"Well," said Santa, unzipping his fly, "my wish is for you to give me a blow job."
"What!" screamed George. "I'm forty-five years old and I've never done a thing like that!"
"Well," said Santa, "a deal is a deal!"
After George had finished, Santa zipped up his fly. Looking up George saw tears streaming down Santa's face. "What's wrong?" he asked.
Santa looked down at George and said, "It is rather touching to find a forty-year-old man still believing in

Santa Claus!"

Walking in Zen, Sitting in Zen

Chapter #12
Chapter title: The Heart Always Knows

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The first question

OSHO, THE BUDDHA SAID, "IF YOU WANT TO SEE, SEE AT ONCE. DON'T LET THE MIND ENTER INTO IT." CAN YOU TELL US MORE ABOUT "SEEING"?

Anand Deepesh,
SEEING IS A STATE OF NO-MIND a state of no-thought, a state of pure awareness, when you simply reflect that which is without any interference, any judgment, any like, any dislike; when you don't say a thing about it, you just function like a mirror.

That's why Buddha says, "If you want to see, see at once," because if you start thinking you have already missed. Seeing at once means don't bring the mind in. Mind brings time, mind brings future, mind brings past. Mind starts comparing whether it is right or wrong. It compares with the old prejudices -- with the Gita, with the Koran, with the Bible, with all your conditionings -- or it starts projecting itself into the future, into the world of desires: "If I believe in this what am I going to attain? What will be the achievement?" The moment the mind comes in it brings the whole world of the past and the future. Suddenly you are in a turmoil. Memories are there, desires are there, and that which was said to you is lost in the turmoil, in the noise.

Buddha says: See it right now! Not even a single moment's thinking.
Thinking means missing.

Hence this has been Buddha's constant practice: whenever a new seeker came to him asking questions, inquiring about truth, God, after-life, he would always say, "Wait, don't be in a hurry. Just sit by my side for at least two years not asking anything. If you really want to be answered, then forget all your questions for two years. If you don't want to be answered, then I am ready to answer right now. But you are not ready to listen. Your very question is coming out of an inner insanity. There are a thousand and one questions inside asking for attention. While I am answering your question you will be preparing a new question to be asked; you won't be listening to me. So if you really want to be answered, wait for two years. Sit silently by my side not asking, simply watching what is happening here.

"Much will transpire in these two years: you will see many people flowering. You will see all kinds of people coming to me: the curious ones who come empty-handed and go empty-handed, the real seekers who come empty-handed but never go empty-handed -- they stay, they remain with me till they are fulfilled. You will see the slow ones who take a very long long time, a gradual process, and you will see the quick ones, the intelligent ones who understand immediately. Simply watch. Walk with me from one village to another village, sit with me under this tree and that tree, imbibe my spirit, feel my silence, look into my eyes, watch

the way I walk, watch the way I sit. Simply watch for two years and forget all your questions, don't formulate any questions, and after two years, if you can fulfil this condition, you will be allowed to ask and I will answer you. And I promise you that whatsoever the question is it will be solved, whatsoever your thirst is it will be quenched."

One great philosopher, Maulingaputta, had come, and he was asking great philosophical questions, of course. Buddha listened -- he was very famous, he was well-known all over the country. He had not come alone, he had come with five hundred of his own disciples. They were sitting behind him. Buddha listened patiently. For one hour he was asking this question and that -- very complicated questions, complex questions, subtle questions. Then he said, "I have asked so many questions, but you have not answered."

Buddha said, "My way of answering is that you will have to wait for two years with me These are the questions you have asked of many people. Have you asked them or not before asking me?"

Maulingaputta said, "That's true. I have asked Mahavira and he immediately answered. I have asked Sanjay Vilethiputta" -- he was another famous teacher of those days-"and he immediately answered. I have asked Ajit Keshkambli" -- he was a very skeptical philosopher"and he was very much interested in my questions. And I have asked so many others. We have been traveling all over the country."

Buddha said, "You have asked so many people and they have all answered, but have you got the answers? If you have got the answers, then why waste my time?"

Maulingaputta said, "They have answered, but I have not got the answers yet. My questions remain the same untouched. Their answers have not satisfied me."

Then Buddha said, "I can also answer right now as they have answered -- it will not satisfy you either. Now you have to decide. If you really are interested then risk two years' time and sit silently by my side."

Maulingaputta waited for two years, but before he said, "Yes, I am ready to wait," one of Buddha's great disciples, Manjushri, started laughing. Maulingaputta said, "Why is this man laughing like mad?"

Buddha said, "He is not mad -- he is my first disciple who has become enlightened. And I know why he is laughing -- you can ask him yourself."

Maulingaputta asked Manjushri, "Why are you laughing?"

He said, "I am laughing because this Gautam Buddha is tricky! He tricked me the same way. Listening to what he is saying to you I remembered my own journey to him. Twenty years have passed; suddenly I remembered -- I had completely forgotten -- that these were my questions too. It is as if history is repeating itself. And it is strange that I came with five hundred disciples of my own just as you have come, and I asked Buddha and the same reply was given to me: Wait for two years.' I waited for two years, and I am laughing! I would like to say this to you as a warning: if you want to ask this man, ask right now, because after two years you will not ask and he will not answer."

Buddha said, "I will be ready to answer, but if you yourself refuse to ask, what can I do? My promise will stand -- I am a man of my word."

And the story happened the same way that Manjushri had predicted. Two years passed-. Maulingaputta had completely forgotten, because who remembers time when one is with a man like Buddha?

You remember time only when you are miserable; when you are blissful, time is forgotten. Time depends.... If you are very miserable then one hour appears as if many days have passed. If you are blissful, then many days appear as if just a few moments have passed. And if you are totally blissful then time stops, then time disappears, evaporates; then there is no time anymore. Then you simply live beyond time.

Two years passed. Maulingaputta had forgotten, but Buddha reminded him. Suddenly one day he said, "Maulingaputta, two years have passed. It is time now that you should ask your questions. And I am ready to answer."

And Maulingaputta laughed. Buddha said, "You are laughing like mad! What has happened? Do you remember Manjushri's laughter that day?"

Maulingaputta said, "My questions have fallen. I have nothing to ask. I have become utterly silent. You have not answered and yet you have answered."

This is the true answer. The real Master kills your questions in such a subtle way that you never become aware of it; without any bloodshed he goes on destroying your questions. Slowly slowly, by and by, you become aware of the absurdity of all your questions. Slowly slowly you become aware of the utter mystery of life. Life is not a problem and it cannot be reduced to questions and there is no answer for it. It is a mystery, unanswerable, insoluble. You have to live it, you have to taste it, you have to experience it. And it

is experienced in silence.

Hence meditation contains all the answers because meditation is the art of getting beyond the mind. Once the mind has gone with all its chattering, you are able to see, seeing happens. And seeing is transformation. When you can see that which is, your whole life is transformed. You cannot live now against existence; it is impossible. You start living in harmony with existence.

Knowing, seeing, how can you go against the ultimate law of life? Nobody is so foolish. You go against it because you are not aware of it. When you are aware of it you simply become a harmonious part of it; you fall into the organic unity of existence, you disappear as an ego -- the dewdrop disappears into the ocean and becomes the ocean. And that is fulfilment, and that is contentment, and that is the ultimate bliss, *nirvana*.

The second question

OSHO, I HAVE FOUR SPECIALTIES: I SLEEP VERY DEEPLY IN YOUR DISCOURSE, I EAT LOTS OF CHOCOLATE AND ICE CREAM, I AM A GERMAN GIRL AND I AM FOOLING AROUND WITH AN INDIAN SWAMI. CAN I GET ENLIGHTENED?

Prem Gayano,

SLEEP IS VERY HELPFUL. Enlightenment is very close to sleep. Patanjali has exactly defined *samadhi* as sleep with only one little difference: that it is *conscious* sleep. The body sleeps, the mind sleeps, but something far more deep in you remains awake -- at the very center of your being, a flame of awareness. So deep sleep is nothing to be worried about. That is very good. And these discourses are meant for that! Just keep a little alert deep inside. If you don't listen to my discourse, that is not to be worried about; just remain a little alert inside. And if my discourse can help you to fall into a deep sleep, at least something is happening, you are on the right track. Just a little deeper....

And if you eat lots of chocolate and ice cream it's perfectly good because you may not be coming again, so be finished with it. Eat as much chocolate and ice cream as you want because on the farther shore there is no ice cream, no chocolate -- and I am telling you from my experience! Do you know how miserable I feel? Now I repent -- why didn't I eat chocolate and ice cream and all kinds of things? But when I was as asleep as you are, Deeksha was not around!

And there is no need to be worried that you are a German girl. If you had been a California girl, then there would be trouble. Germans are one-pointed people; they go like arrows, direct to the point, they don't go zig-zag. That is not their way. Once they have decided something then they follow it to the very end -- whatsoever happens. They don't look here and there, they don't look backwards. That's why I have such a soft spot for German people. That's perfectly okay. Just Californians are in a difficulty.

A Californian bumper sticker: WARNING: I BRAKE FOR HALLUCINATIONS.

As far as enlightenment is concerned one has to beware only of hallucinations, because one can hallucinate that one has become enlightened. Many Californians ARE hallucinating. Now there are as many enlightened people in California as there have ever been anywhere in the world. In the whole history of humanity there have not been so many enlightened people as you will find everywhere in California. Almost in every house you will find enlightened people! Anybody can hallucinate. So I am perfectly happy that you are a German girl.

The only problem is that you are fooling around with an Indian swami. I have to ask you two questions, Gayano. Is by any chance this Indian swami called Paramahansa Muktananda? Then avoid this fellow! And he is trying to hide his name, remember it. He is not telling people his name. Now everybody is inquiring about him, "Who is this Paramahansa Muktananda?" Fooling around is okay, but avoid this fellow because with him there is no possibility of enlightenment at all. I have known people who have become enlightened and just by being with this man they have become unenlightened again!

How will you recognize him? He goes on laughing like Jimmy Carter! So you have to watch that. And now because I am saying it, he may try to hide even that, so you can watch him in the night when he sleeps because then he completely forgets, naturally. He has the face, the same diplomatic face, the same stupid face as Jimmy Carter.

Mrs Carter went for a checkup at the dentist's.
"How is the mouth?" asked the dentist.
"Ah, he is away playing golf this weekend," she replied.

Otherwise everything is going well, Gayano. If you can be aware of this Paramahansa Muktananda, then all is perfectly okay with you. I can guarantee your enlightenment.

The third question

OSHO, I TOOK SANNYAS OUT OF THE WRONG REASONS, NOT OUT OF THE HEART. I HAD THOUGHT, "AS I'M FUCKED UP ANYWAY, I MIGHT AS WELL TRY SANNYAS." BUT THE VERY DAY AFTER DARSHAN EVERYTHING CHANGED. NOW I FEEL YOU IN MY HEART STRONGER AND STRONGER. WEARING THE MALA IS NO LONGER A SACRIFICE BUT A GRACE AND A PLEASURE. EVEN SOME OLD PROBLEMS JUST DISAPPEARED. HOW COULD THE WRONG MOMENT PROVE TO BE THE RIGHT ONE?

Uli,
YOU ARE NOT AWARE of your own heart, that s all. You were thinking that it was not coming out of your heart -- it must have come out of your heart, otherwise what has happened would have been impossible. Many people are not aware of their heart for the simple reason that our whole society, culture, education, condition us to bypass the heart; they want us to reach the head as quickly as possible. They try to find a shortcut, and the heart is left on the side. Your energies become completely oblivious of the fact that there is a heart beating inside you. And the physiologists go on saying to you that your heart is nothing but a part of your physiology. Yes, they are right. The heart has two aspects: its outer aspect is part of physiology, its inner aspect is part of your spirituality. The physiologists are concerned only with the outer aspect, but the inner goes on working. Even though you are not aware of it it works continuously in you; it goes on influencing your life in many ways.

That's why many times you feel something has happened which you never wanted to happen. You fall in love with a woman; your mind says, "It is simply madness. What am I doing?" It seems so irrational -- it does not appeal to your mind and your reason. Still, something deeper than the mind is pulling you; you cannot resist it. You fall in love in spite of all your rationality, your mind, your scientific training, your thinking. And the mind goes on saying, "What foolishness you are doing! This is not right! You should not do it." It can find a thousand and one excuses not to do it. But something far more powerful, far more intrinsic, far deeper is working, and the mind feels almost impotent. Then mind is very clever -- it never accepts its defeat -- it Says, "Okay, let's try."

That's what happened with you. Your mind says to you, "As I'm fucked up anyway I might as well try sannyas." Something deep was stirred, but the mind won't accept it because it does not want to accept that there is anything deeper than it. It won't accept its defeat.

I have heard about Mulla Nasruddin. He was going on his donkey very fast; the donkey was almost running. And the people asked, "Nasruddin, where are you going?" He was passing through the marketplace.
He said, "Don't ask me, ask the donkey!"
They said, "This is strange!"
Nasruddin said, "There is nothing strange. This donkey is so stubborn that whenever I try to direct him he gives me such a fight -- he won't go that way. So when I am alone on the road I beat him and I take him to the place where I want to go, but in a marketplace people gather and a crowd starts laughing at me:'Your own donkey and you are not the master of it!' And the more he sees the crowd the more stubborn he becomes. So I have learned one lesson: that when passing through the marketplace I simply go wherever he is going. Outside the town I will see to the fool, but in the marketplace I allow him to lead me. That at least gives a false impression to the whole town that I am the master!"

That's the way of the mind.

Mulla Nasruddin was telling his son, "Sit silently don't make noise!"

But the son was not listening. The more he was telling him to sit silently, not to make noise and to obey his father, the more rebellious the child was being.

Finally Nasruddin said, "Okay, now disobey me and let me see how you can disobey *this* order! Disobey me -- this is my order! And now let me see how you can disobey me."

This is the strategy of the mind; the mind knows. First it tries to overpower the heart; if it cannot, then it says to itself, "Let us try -- what is wrong with it? We have tried so many things."

But, Uli, something deep down of which you are not clearly aware was pulling you into sannyas. It is a magnetic force. Certainly you are in it in spite of your mind, but not in spite of your heart, otherwise what has happened would not have happened at all.

You say: BUT THE VERY DAY AFTER DARSHAN EVERYTHING CHANGED.

That shows that the heart bloomed, flowered. For the first time something of the heart has been heard. For the first time you have given it a chance. For the first time you have listened to love rather than logic. For the first time you have been a little poetic rather than just a thinker. For the first time you have put aside all your arithmetic and you have taken a jump into something mysterious, incalculable. For the first time you have not been calculative.

You say: NOW I FEEL YOU IN MY HEART STRONGER AND STRONGER.

The seed must have been there, but you cannot see the seed. When it starts sprouting, then you can see it. When leaves start coming out of the soil, then it becomes visible. But without the seed the leaves cannot come. Now you are seeing the leaves; retrospectively they are proof enough that there must have been a seed. You were unaware of it; now those leaves are making you aware of it.

WEARING THE MALA IS NO LONGER A SACRIFICE BUT A GRACE AND A PLEASURE.

Not only leaves but buds and small flowers are on the way.

EVEN SOME OLD PROBLEMS JUST DISAPPEARED.

That's the miracle of the heart: the heart simply helps to get rid of those problems that the mind cannot solve. The mind goes on and on moving in circles. The heart simply takes a jump out of those circles and suddenly has transcended those problems which have always tortured you. Suddenly you see that they are irrelevant, that there is no need to solve them, that there is no need even to bother about them, that they are not your concern, they don't belong to you -- as if a person has come out of sleep and the problems that he was facing in his dreams evaporate, are suddenly no longer relevant. That's what has happened, Uli.

Now you say: EVEN SOME OLD PROBLEMS JUST DISAPPEARED. HOW COULD THE WRONG MOMENT PROVE TO BE THE RIGHT ONE?

It simply proves it was not the wrong moment; it was the right moment, but you were just not aware of it. Now you are aware of it. Now move consciously deeper into it. If unconsciously so much has happened, if just by groping in the dark so much has happened, there if you start moving consciously, immense is the possibility of your growth, great is the hope. Greater flowers are waiting. The spring has come, you have seen the first blossoms; now soon all the trees will be blossoming. Your whole being will become a fragrance.

But drop that idea that you have moved out of a wrong decision; it was not wrong. Your mind was

thinking that it was wrong, but your heart knew far better. The heart always knows better than the mind.

The fourth question

OSHO, WHAT DO YOU SAY TO A MIND WHICH GOES ON THINKING IN FOUR DIFFERENT LANGUAGES? (PERSIAN, ENGLISH, FRENCH, GERMAN.)

Shraddes,
WHETHER YOU SPEAK one language or one dozen languages makes no difference -- it is the same mind. All those languages will be speaking the same mind. If a madman speaks Persian, do you think it will be different than when he speaks English or French or German? A madman is a madman; in any language he will be mad.

An enlightened person is an enlightened person; in any language he will be enlightened. Whether he speaks or not he remains the same. Of course, four languages will make it a little more complicated, but the basic problem is the same. Your mind is one, your mind's disease is one. You can express that disease in four languages, that's all; but only the expression will be different, the root can't be different.

When Johnny Fuckerfaster went to school one day, the teacher decided to review the alphabet. She told her students, "I'll name a letter of the alphabet and you tell me a word that begins with that letter. We'll start with A."

Johnny Fuckerfaster raised his hand shouting, "I know, I know!"

The teacher knew Johnny had a dirty mind and thought to herself, "He'll say'asshole' and embarrass the class." So she called on another student who answered, "Apple." The teacher called out the letter "B" and again Johnny raised his hand furiously and yelled, "Please, me, call on me, I know!" The teacher imagined he would say "bastard," so she asked another child for the answer. He replied, "Boy." The teacher continued through the alphabet until she got to the letter "R." By this time Johnny was jumping up and down in his seat and making such a commotion she could no longer avoid him. "What dirty word could he possibly make with'R'?" she thought. None came to mind so she called on Johnny.

"Rat..." he said. The teacher breathed an enormous sigh of relief, then smiled and said, "Very good, Johnny! "

Then Johnny added, "... and it had a fucking tail that long and took a shit on the floor!"

You can't avoid your mind; it will find its way. Any language will do -- four languages or forty languages. Yes, it is a little more complicated, Shraddes, but mind is capable, so capable that one staggers to think of its potential.

The people who understand, who have worked on the inner mechanism of mind, say that a single human mind can contain all the libraries of the world; its capacity is almost infinite. But if you are a fool, even if you know all that is written, even if you become a walking Encyclopaedia Britannica, it won't make much difference; you will remain a fool. Of course, your foolishness will now be a little more decorated foolishness. That's what scholars are: decorated fools with great degrees, certificates, diplomas. They can pretend that they know -- and they can pretend more logically than anybody else because they are well-informed -- but deep down there is just the same darkness, the same unconsciousness.

You say: WHAT DO YOU SAY TO A MIND WHICH GOES ON THINKING IN FOUR DIFFERENT LANGUAGES?

It is the same -- thinking is the same, the disease is the same. And the remedy is not different: meditation can help you to get rid of one language, it can help you to get rid of four languages or four hundred languages. Meditation gets you into a space where mind is left behind with all its knowledge. Suddenly you start functioning from a state of not-knowing, from innocence. And that innocence is beautiful and that innocence is fragrant. That innocence is the essential religion.

The fifth question

OSHO, WHY AM I SO MUCH AFRAID OF DEATH?

Chinmayo,
ONE IS AFRAID OF DEATH because one is unaware of what life is. If you know what life is, the fear of death disappears of its own accord. The question is not of death at all, the question is of life. Because we don't know what life is, hence we are afraid that it is going to end one day. We have not even *lived*. How can you live without knowing what it is? You have neither lived nor loved; you have simply been dragging, vegetating. And you know that one thing is certain: death is coming closer every day, every moment, hence the fear. The fear is natural because death will close the door forever. And without ever knowing what life was you will be taken away. You were given an opportunity, a great opportunity, and you missed it.

You go on postponing for tomorrow. You say, "Tomorrow I am going to live." But simultaneously, side by side, there is a fear: you know, "Tomorrow, who knows? Tomorrow maybe death will come, then what?" And you have postponed life for tomorrow and there is no more tomorrow -- then what? Then fear arises. And you don't know how to live right now. Nobody tells you how to live right now.

The preachers, the politicians, the parents, they all tell you about the tomorrows. When you are a child they tell you, "When you are a young man then you will know what life is." When you are a young man they say, "You are young fools -- youth is foolishness. When you are old, then you will understand." And when you are old they say, "You are finished. Now there is nothing left. You are like a used cartridge." This is a strange world!

In my childhood, as it happens in every child's life, I used to ask all the elders available thousands of questions. It almost became a torture for them because my questions were embarrassing to them. So the easiest way was: "You are too young. Wait."

One of my father's friends was known in the whole town as a sage. With my father I used to go to him and I used to torture him the most. And he would always say, "Wait. You are too young and your questions are too complicated. When you are a little more grown-up, then you will be able to understand."

I asked him, "You please give me in writing what year I will be grown up. Then I will ask you these questions. Because this is a tricky thing: whenever I ask -- I have been asking for at least five years -- you always say the same thing: When you grow up....' You can go on saying this to me again and again! You just write it down on paper and sign it."

I saw his hand was shaking. I said, "Why is your hand shaking? Why are you afraid? If you know at what age a person becomes able to understand, write it. And if you say at twenty I will ask at twenty-one -- I will give you one year more!"
So he wrote, "Twenty-one years."

So I said, "Okay, I will come only after I am twenty-two."

He must have thought, "At least the problem is solved for the time being. Who knows? After he is twenty-two...?" I must have been at that time nearabout fourteen.

When I became exactly twenty-two I arrived, and I arrived with a crowd -- I had gathered many people. I said, "You come with me," And I had his signed letter. I said, "This is your letter. Now answer!n

He said, "You are such a nuisance! Why have you gathered all these people?"

I said, "Just to witness that you have been cheating me. And not only you have been cheating me, this has been going on all over the world. Every elderly person is cheating young people, telling them'Tomorrow' -- and the tomorrow never comes. Now I am twenty-two years old and you have written twenty-one. I have given you one year more just in case I am not intelligent enough and I take a little longer time to grow up. But now I am not going to leave, I will be here. I want all my questions to be answered."

He said, "To tell you the truth, I don't know anything. And please don't ask me again. Forgive me. You are right -- I have been Lying to you."

"Why did you lie to a child?" I asked him. "How could you lie to a child who was asking out of such innocence, who trusted you? -- and you deceived him! You don't know whether God exists or not and you were telling me that God exists and that I would be able to understand later on. And I knew that very moment that even you didn't understand. You don't know anything about God, you are just repeating like a

parrot."

But this is the situation: teachers don't know, professors don't know, priests don't know. Without knowing, they go on pretending that they know. And the whole strategy consists of a single trick: go on postponing. "You will also know when the time is ripe." Of course it is never ripe -- you never grow up. And by the time you are old enough you have to save your own face, so you start saying the same things to your children.

If you love your children, if you love your younger brothers, sisters, never tell lies to them. And your whole religion consists of lies! Be truthful, tell them, "I don't know and I am searching." Don't postpone it for tomorrow.

Our whole life is a postponement, hence the fear of death: "I have not known yet and death is coming."

It is not you alone, Chinmayo, who is afraid of death.

You ask: WHY AM I SO MUCH AFRAID OF DEATH?

Everybody is afraid of death for the simple reason that we have not tasted of life yet. The man who knows what life is is never afraid of death; he welcomes death. Whenever death comes he hugs death, he embraces death, he welcomes death, he receives death as a guest. To the man who has not known what life is, death is an enemy; and to the man who knows what life is, death is the ultimate crescendo of life.

But everybody is afraid of death; that too is contagious. Your parents are afraid of death, your neighbors are afraid of death. Small children start getting infected by this constant fear all around. Everybody is afraid of death. People don't even want to talk about death.

There have been only two taboos in the world: sex and death. It is very strange why sex and death have been the two taboos not to be talked about, to be avoided. They are deeply connected. Sex represents life because all life arises out of sex, and death represents the end. And both have been taboo -- don't talk about sex and don't talk about death.

And there have been only two types of cultures in the world. One category consists of the cultures for whom sex is taboo. They can talk about death, in fact they talk too much about death. For example, in India, listen to the mahatmas, to the saints, and you will find it. Nobody talks about sex, everybody talks about death -- to frighten you, to create fear in you, because out of fear you can be enslaved, out of fear you can be forced to be religious, out of fear you can be forced to bow down to some stupid idea of God, to some stupid idol of God. People are worshipping anything!

Just put a stone in front of your house, paint it red, and just wait on the side and see. Within an hour somebody is going to pass and will bow down to it, thinking it is Hanumanji. Somebody else will come and will put two flowers there and somebody else will follow with a coconut. And this is the beginning of a temple! Soon you will find that a temple has arisen there.

People are so afraid, they are ready to bow down to any nonsense, to any stupidity.

We call religious people "God-fearing." In fact, a religious person is never God-fearing; he is God-loving certainly, but never God-fearing. Fear has no place in a religious man's life -- love and only love. And where love exists, fear disappears; and where fear exists, love has no possibility to grow.

In a society like India, death is not taboo. Indian scriptures are full of very detailed descriptions of death. They describe with gusto how ugly death is. They describe your body in such ugly, disgusting ways that you will be surprised at these people -- why are they so interested, so obsessed with all that is disgusting and nauseating? -- for the simple reason that they want you to become so afraid of life, so antagonistic to life, so negative to life.... They destroy your love for life, your affirmation of life by talking about death, by making death as big as possible and as dark as possible by depicting death in all the ugliest colors.

And then there are societies.... For example, Christianity for centuries has been a society, a culture against sex; sex is the taboo. "Don't talk about sex." Hence the idea -- a sheer nonsense idea -- that Jesus is born of a virgin mother. They have to create this fiction because how can Jesus, a man of such purity, come out of sexuality? Such purity coming out of such impurity? Impossible, illogical! A lotus coming out of mud? Impossible! But, in fact, all lotuses come out of mud.

Jesus is born as naturally as you are born -- he is not a freak! He is not abnormal. And this whole nonsense about the Holy Ghost, that the Holy Ghost makes Mary pregnant.... Now ghosts are making love!

Hamid guards near my room. Just outside the curtain he stands there with a big staff. One day I asked, "Hamid, have you seen the Holy Ghost or not?"

He said, "Holy Ghost?"

"Yes," I said, "some day he will come, so be alert -- because if the Holy Ghost does not come to visit me, then where will he go?"

And one day Rajen was standing there and I told him, "Keep your staff in your hand, otherwise the Holy Ghost may use the staff against you! Rather than this staff being a protection, he will hit your head with your own staff!"

Since then he has left his staff somewhere; I don't see his staff anymore. Maybe afraid.... Sometimes you are not so attentive, and keeping your staff in your hand the whole time... sometimes one has to relax too. Even guards have to go to sleep! And the Holy Ghost comes and finds the staff and hits him on the head! And if the Holy Ghost can make a woman pregnant, what can he not do? He can do anything -- he can even make a man pregnant! Anything is possible; with the Holy Ghost nothing is impossible.

Sex is a taboo for Christianity: "Don't talk about sex!"

Now, after Sigmund Freud, the first taboo is broken; sex is no more a taboo. We have shifted to another taboo; now death has become the taboo. Now don't talk about death. It seems as if man needs some taboo or other. The Victorian society was a society rooted in the taboo of sex. Now the modern society, Western society, is rooted in the taboo of death. Don't talk about death at all, forget all about death as if it does not happen -- at least it does not happen to you, at least it has not happened to you up to now, so why bother about it? Forget all about it.

When a man dies in the West now, there are experts to decorate the man. He may never have looked so beautiful as he looks after death-painted and his cheeks so red as if he had just come from a three months vacation in Florida! And so healthy, as if he had just been exercising and were now doing *shravasan* -- the death posture -- not really dead. The pretension has to be created that he is not dead. And even on the gravestone it is written: "He is not dead, he is only asleep."

And in all the languages we say... whenever somebody dies nobody says that he is simply dead. We say "He has gone to God. He has become beloved of God. God has chosen him and called him. He has gone to the other world. He has become heavenly."

One man was saying to the other, his friend, "My wife is just divine."
And the other said, "But my wife is still alive!"

You talk about people's divinity, etcetera, when they are dead.

There was a great conflict between Voltaire and Rousseau; their whole lives they were quarreling. Voltaire died; somebody informed Rousseau that Voltaire had died. He said, "Really? He was a great man -- provided that he is really dead!" If he is not dead then he will withdraw his words. Alive, they are enemies; dead, "He was a great man." So he makes a condition: provided that he is really dead, he was a great man.

Once a man dies, nobody speaks against him, nobody says anything against him. He becomes suddenly a saint, suddenly great. His place will never be filled again, his place will always remain empty. The world will always miss him; he was so essential. And nobody had taken any notice while he was alive. These are tricks -- tricks to keep death away, to shut the doors, to forget all about death.

A real humanity will not have any taboos: no taboo about sex, no taboo about death. Life should be lived in its totality, and death is part of life. One should live totally and one should die totally.
And that's my message to my sannyasins, Chinmayo.

You ask: WHY AM I SO MUCH AFRAID OF DEATH?

Because you are not yet living totally. Live totally and the fear of death will disappear. And you are not alone; everybody is in the same boat.

It was a typical British Men's Club: pipe smoke hanging in the air, thick leather chairs, carved oak panels.

The old retired colonel was recounting his daring exploits in Africa. "Nearly lost me life to a black-maned lion once!"

"Oh, really, sir?" said a young officer, feigning interest. "Do tell about it."

"Well, fella me lad, there I was striding through the thickest part of the Congo jungle with my faithful gunbearer, Umbogo, when across a small clearing I saw the biggest lion you have ever seen. Cool as a cucumber sandwich, I took my trusty rifle from Umbogo, took aim, and pulled the trigger.'Click' -- the damn thing was a dud. Unperturbed, I handed back the dud and took a second rifle.'Click' -- another dud. By this time Umbogo had gone and I thought I had better get going, too. I ran as fast as I could, but in no time the beast was close behind. I could feel his breath down the back of my neck and I knew he was about to pounce; but just as he was about to, he slipped. This gave me my chance and I ran as fast as I could. But he was soon there again -- breath down the back of my neck, about to pounce, and again he slipped. This happened three times, and the third time I managed to get into the jolly old Land Rover and get away."

"How amazing, sir," said the young officer. "I am sure that if that had been me I would have messed my pants."

"Messed your pants?!" bellowed the old colonel. "What do you think the lion was slipping on?"

The sixth question

OSHO,
WHAT DO YOU DO FOR EXERCISE?

Anand Prachi,
I JUST TELL a few really good jokes to myself and then laugh loudly and roll on the ground. I know no other better exercise! You can ask Vivek -- once in a while she catches me rolling on the ground!

Just the other day I was telling these jokes to myself:

Richard Nixon was suspicious of some of the politicians surrounding him, thinking there was a conspiracy developing against him.

So he gathered together his closest aides and they went to a small village somewhere in the Alps to investigate the problem.

On the second morning Nixon opened the blinds to his bedroom window, and there in the snow someone had pissed: "Nixon is an asshole." Disturbed by this, Nixon set his smartest forensic scientists to work to find the culprit.

After forty-eight hours they reported back to him.'We have bad news," they said. "We've analyzed the urine and found that it came from Henry Kissinger."

"Oh no!" said Nixon.

"But there is even worse news to come, sir. We've also discovered it is Mrs Nixon's handwriting!"

Richard Nixon, Henry Kissinger, a catholic priest and a hippie were riding in a small airplane when the landing gear fell off.

The panic-stricken pilot rushed out of the cockpit. "I'm sorry, boys, this plane's not going to make it. There are only four parachutes and as I'm the captain I get one."

He grabbed a parachute and jumped out.

Richard Nixon stood up and said, "I'm the President; the nation needs me -- sorry, gentlemen...." He grabbed a parachute and jumped.

Henry Kissinger jumped up shouting, "I'm the smartest man in the world! The world cannot afford such a sacrifice!" He grabbed a parachute and jumped out.

The priest spoke next: "My son, you are still young -- you take the last one!"

"Don't worry, father," the hippie said. "There is a parachute for each of us -- 'the smartest man in the world' just grabbed my backpack and jumped with it!"

The last question

OSHO,
ARE THERE REALLY ANY COINCIDENCES?

Prem Doug,
MAN WHILE HE IS UNCONSCIOUS lives only in coincidences; his life consists of only coincidences and nothing else. The unconscious life is an accidental life.

Only the conscious man goes beyond the accidental and enters into the intrinsic. The conscious man transcends coincidences. Without being totally conscious you are a victim of all kinds of unknown forces that surround you. You don't know why things are happening to you, why you have done this and why not that, why you have chosen this and why not that.

When I passed my matriculation and went to university I wanted to fill in my form, but I had no fountain pen with me. So I asked the next student who was filling in his form, "Will you be kind enough to give me your fountain pen so that I can fill in my form?"

He was very happy and willing. He said, "First you fill in your form."

I filled in my form. I said, "Why did you want me to fill in my form first?"

He said, "Because I cannot decide what subjects to take." He looked at my form and whatsoever subjects I had taken he filled in the same subjects.

I said, "Are you mad or something?"

He said, "It does not matter. It is all the same to me. Whether I read philosophy or politics or economics is all the same to me. I had to copy somebody's form; you are as good as anybody." He said, "In fact, I have been passing all my examinations by copying other people's answers. I don't know how I have passed the matriculation. "

Now this man is now a professor of philosophy. What will you call it? Just a coincidence, accidental. I might have been just a few minutes late that day and he would have never been a professor of philosophy. I may have had a fountain pen; he would have never been a professor of philosophy. He may have copied from somebody else; then he would have been a professor of politics or economics or who knows what.

One Jewish novelist writes: "My father was traveling in a train; the train was late. It arrived in the middle of the night somewhere in Russia." He was hungry and cold; it was a cold Russian night, snow was falling. He rushed to find out whether he could get some coffee or something hot to drink.

The woman who owned the restaurant was just closing. He pleaded, he said, "Just five minutes. Give me two cups of coffee -- I am tired and I am hungry. And if you can give me something to eat I will be grateful."

The woman opened the door again -- she was just going to lock up -- poured coffee, gave him something to eat. And of course they started talking, and the woman asked from where he was coming -- the usual conversation with a stranger -- "And where are you going to stay?" And the woman said, "It is good that you arrived right in time because now the taxis have all left -- the train was so late. And we were not hoping -- from this train nobody ever comes. So please come in my car and I will drive you wherever you want."

The man said, "I don't know where to go. You tell me some good hotel."

The woman said, "Hotels there are but no good hotel. And they will all be closed. It will be better if you come with me and rest at my place. In the morning you can find the hotel."

And the man, of course, very gratefully agreed. And this is how the story begins. They fall in love... and then you can develop the whole story yourself.

Now this Jewish novelist says: "If the train had not been late I would not have been born at all. If the train was a little more late I would have missed again, I would not have been born. If the woman had been a little hardhearted and had refused to open the restaurant again, I would not have been born at all. If the woman had left my father at some hotel, the story would have ended then and there. But he stayed with the woman; the woman was a widow. In the morning she invited him for breakfast, and one thing led to another.

This is how ordinary life is.

Prem Doug, unconscious man lives in coincidences; he is accidental.

Vidhana has written to me: "Osho, I would like you to know that sometimes meditation can be very dangerous. I was doing a visualization technique: imagining I was a tree. I was imagining what kind of roots

I had, what color and texture I was, which kind of leaves I had, and there I was swaying in the breeze... when suddenly a dog came trotting along and pissed on my leg."

Now Vidhana thinks the dog knows that he is visualizing, that he is thinking he is a tree. The dog must have been as mad as you are, otherwise dogs don't get so easily deceived -- very difficult to deceive dogs!

It is said when Columbus saw, after three months, the leaves, green leaves floating in the ocean, he was tremendously happy. But his biographers say that was nothing, you should have seen his dog! He was jumping! For three months.... Think of the dog, poor dog -- no tree. That is celibacy! If the dog were an Indian he would have been a mahatma!

A black man, an Arab and a Jew are walking together in the desert. Suddenly a horrible witch appears in front of them, riding a dragon. As they beg for their lives, the witch softens.

"Okay," she says, "if the length of your pricks, added together, measures exactly one meter, I'll spare your lives."

The black man takes his prick out -- seventy-five centimeters. The Arab measures his prick -- twenty-four and a half centimeters. With trembling hands, the Jew takes off his trousers and what a relief -- exactly half a centimeter. As they happily part from the witch, the black brags, "Ah, you are lucky you had a black with you -- seventy-five centimeters!"

"Nonsense," says the Arab. "It was my prick, the gift of Allah, that saved us!"

"That's what you think!" says the Jew.'What would have happened if she hadn't turned me on?"

Walking in Zen, Sitting in Zen

Chapter #13
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The first question

OSHO, HOW CAN I BECOME A LIGHT UNTO MYSELF?

Shraddho Yannis,

THESE WERE THE LAST WORDS of Gautam the Buddha, his parting message to his disciples: "Be a light unto yourself." But when he says, "Be a light unto yourself," he does not mean become a light unto yourself. There is a great difference between being and becoming.

Becoming is a process, being is a discovery. The seed only appears to become the tree, that is an appearance. The seed already had the tree within itself, it was its very being. The seed does not become the flowers. The flowers were there unmanifest, now they are manifest. It is not a question of becoming, otherwise a pebble could become a flower. But that doesn't happen. A rock cannot become a rose; that doesn't happen because the rock has no potential for being a rose. The seed simply discovers itself through

dying into the soil: dropping its outer shell, it becomes revealed in its inner reality.

Man is a light in the seed. You are already Buddhas. It is not that you have to become Buddhas, it is not a question of learning, of achieving, it is only a question of recognition -- it is a question of going within yourself and seeing what is there. It is self-discovery.

Yannis, you are not to become a light unto yourself, it is already the case. But you don't go in, your whole journey is outward. We are being brought up in such a way that we all become extroverts. Our eyes become focused on the outside, we are always seeking and searching for some goal "there," far away. The farther the goal, the more challenging it appears to the ego. The more difficult it is, the more attractive it appears. The ego exists through challenges; it wants to prove itself. It is not interested in the simple, it is not interested in the ordinary, it is not interested in the natural, it is interested in something which is neither natural, nor simple, nor ordinary. Its desire is for the extraordinary. And the reality is very ordinary, it is very simple.

The reality is not there but here, not then but now, not outside but in the innermost sanctum of your being. You have just to close your eyes and look in.

In the beginning it is difficult because the eyes only know how to look out. They have become so accustomed to looking out that when you close them, then too they continue to look out -- they start dreaming, they start fantasizing. Those dreams are nothing but reflections of the outside. So it is only in appearance that you seem to be with closed eyes, your eyes are still open to the outside world, you are not in. In fact, every meditator comes across this strange phenomenon: that whenever you close your eyes your mind becomes more restless, your mind becomes more insane. It starts chattering in a crazy way: relevant, irrelevant thoughts crisscross your being. It is never so when you are looking outside. And naturally you become tired, naturally you think it is better to remain occupied in something, in some work, rather than sit silently with closed eyes, because nothing seems to happen except a long long procession of thoughts, desires, memories. And they go on coming, unending.

But this is only in the beginning. Just a little patience, just a little awaiting.... If you go on looking, watching these thoughts silently, with no judgment, with no antagonism, with no desire even to stop them -- as if you have no concern with them -- unconcerned.... Just as one watches the traffic on the road, or one watches the clouds in the sky, or one watches a river flow by, you simply watch your thoughts. You are not those thoughts, you are the watcher, remembering that "I am the watcher, not the watched." You cannot be the watched, you cannot be the object of your own subjectivity. You are your subjectivity, you are the witness, you are consciousness. Remembering it.... It takes a little time, slowly slowly the old habit dies. It dies hard but it dies, certainly. And the day the traffic stops, suddenly you are full of light. You have always been full of light, just those thoughts were not allowing you to see that which you are.

When all objects have disappeared, there is nothing else to see, you recognize yourself for the first time. You realize yourself for the first time.

It is not becoming, it is a discovery of being. The outer shell of the thoughts of the mind is dropped, and you have discovered your flowers, you have discovered your fragrance. This fragrance is freedom.

Hence, Yannis, don't ask, "How can I become a light unto myself?" You are already a light unto yourself, you are just not aware of it. You have forgotten about it -- you have to discover it. And the how of discovery is simple, very simple: a simple process of watching your thoughts.

To help this process you can start watching other things too, because the process of watching is the same. What you are watching is not significant. Watch anything and you are learning watchfulness. Listen to the birds, it is the same. One day you will be able to listen to your own thoughts. The birds are a little farther away, your thoughts are a little closer. In the fall watch the dry leaves falling from the trees. Anything will do that helps you to be watchful. Walking, watch your own walking.

Buddha used to say to his disciples: Take each step watchfully. He used to say: Watch your breath. And that is one of the most significant practices for watching because the breath is there continuously available for twenty-four hours a day wherever you are. The birds may be singing one day, they may not be singing some other day, but breathing is always there. Sitting, walking, Lying down, it is always there. Go on watching the breath coming in, the breath going out.

Not that watching the breath is the point, the point is learning how to watch. Go to the river and watch the river. Sit in the marketplace and watch people passing by. Watch anything, just remember that you are a watcher. Don't become judgmental, don't be a judge. Once you start judging you have forgotten that you are a watcher, you have become involved, you have taken sides, you have chosen: "I am in favor of this thought and I am against that thought." Once you choose, you become identified. Watchfulness is the method of

destroying all identification.

Hence Gurdjieff called his process the process of nonidentification. It is the same, his word is different.

Don't identify yourself with anything, and slowly slowly one learns the ultimate art of watchfulness. That's what meditation is all about. Through meditation one discovers one's own light. That light you can call your soul, your self, your God -- whatsoever word you choose -- or you can remain just silent because it has no name. It is a nameless experience, tremendously beautiful, ecstatic, utterly silent, but it gives you the taste of eternity, of timelessness, of something beyond death.

The second question

OSHO,
WILL SURRENDER HAPPEN ONLY WHEN I AM READY TO DIE FOR YOU?

Veet Marc,

I AM NOT TELLING YOU TO DIE FOR ME. I am telling you just the opposite: to *live* for me. The surrender will happen only when you start *living* for me. I am not a worshipper of death, I am a worshipper of life. I am not here to teach you some kind of martyrhood. Enough of it! For thousands of years stupid people have been sacrificed by the cunning ones. Somebody was dying for Christianity, somebody was dying for Mohammedanism, somebody was dying for Hinduism. Everybody was dying -- as if death were the goal! -- and nobody was being taught how to live.

Live for God, because God is life. And, of course God is also death, but death is beautiful only when it comes out of a fulfilled life, when it is an ultimate flowering of life. When death is a sacrifice it is ugly. Then you are dying for some cause, for some purpose, for some vested interest. Then some cunning politician, some cunning priest is using you as a means to his own ends. Of course he makes promises to you, otherwise how are you going to sacrifice your life? He promises you everything -- after death. Now nobody knows what happens after death so it is very easy to promise something after death:

I promise you everything *before* death, not after death. That is the way of the cunning people -- promising you something after death. You sacrifice now and the rewards will be given after your death. Now nobody knows what happens after death. Mohammedans say if you die in a *jihad*, in a religious war, you may be a sinner but you will directly go to heaven because you are dying for religion. The same is the attitude of the Christians and the same is the attitude of all the religions.

And who would not like to go to heaven? All the heavenly pleasures... and they are eternal and this life is momentary, this life is going to finish anyway sooner or later. And what is there to be so worried about in this life? It is ugly, it is painful, it is suffering, it is misery. These same people have made this life so miserable that anybody would like to die.

I have heard:

A British politician was talking to Adolf Hitler just before the Second World War started. He had gone to persuade him not to enter into this foolish war: "It is not going to help anybody, it will be destructive to the whole world."

But Adolf Hitler was adamant. In fact he thought that the coming of this diplomat simply showed the weakness of the English people. He made it a point to prove to this diplomat that "We *are* going to fight. And it will be better and in your favor if you surrender easily, otherwise you will be unnecessarily massacred, killed and destroyed."

He showed him all the scientific developments that they had made, that they were going to use in war. Of course they were the most superior power of those days; they had the most developed technology, particularly war technology. And then, finally, to prove that "Not only are there machines which are far bigger and better than you have, we also have men who are ready to die," to make the point absolutely clear, he came out of his room with the diplomat.

They were on the fourth story of a building. Three guards were there.

He ordered the first guard to jump out of the window. The man simply jumped! The British diplomat was aghast; he could not believe his eyes. The man did not even think twice! When Adolf Hitler said, "Jump!" he jumped. There was no question of asking why. He could not believe his eyes.

And then he said to the second, "Jump!" and the second man jumped. By that time the English diplomat

became aware what was happening -- two lives lost. He looked from the window; their bodies were just in pieces, in fragments, spread all over the road.

Adolf Hitler saw that he was impressed, tremendously impressed. In fact he was in such shock; he could not believe such an inhuman act. To strike while the iron was hot he ordered the third man to jump.

By this time the diplomat was alert. He jumped immediately, took hold of the arm of the third man and said, "Are you mad or what? Why are you jumping? Why are you so eager to die? Don't you want to live?"

The man looked at him with anger and said, "Do you call this life? Is it life? Is it worth living? Death is far better! Life is so miserable -- death is a relief. Let go of my hand and let me jump!"

Since life is so miserable -- and Adolf Hitler had made life miserable -- everybody was ready to die. First make people's lives miserable, don't let them enjoy life, destroy all the roots of enjoyment, teach them all kinds of inhibitions, tell them that sex is sin, love is sin, teach them that to drink, to eat, to be merry -- these are the goals of ugly materialists. Tell them to be self-destructive, prepare them for a kind of masochistic lifestyle in which they become ascetics and they become experts at torturing themselves; and then naturally they would like to get rid of this life as soon as possible. Then it is very easy to persuade them; in fact there is no need to persuade, they are already ready, just waiting for the opportunity. And whenever such a great opportunity arises to die in a religious war, when heaven is so close and so easily available, who would like to miss it? Everybody is ready to die!

No, that is not my idea of religion, Marc.

Do you know? Marc means a warrior, a soldier. Mythologically it means the god of war. I have changed his name, but by changing his name it is not so easy to change him. I have given him the name Veet Marc. Veet Marc means go beyond war, go beyond fighting, go beyond the very idea of fight.

But he asks: WILL SURRENDER HAPPEN ONLY WHEN I AM READY TO DIE FOR YOU?

Veet Marc, I don't want anybody to die for me -- I am not a sadist. I want you to *live* for me. I want you to blossom and flower for me. I want you to eat, drink and be merry for me. I want you to celebrate for me. I want you to live your life as totally, as fully as possible. Yes, death will come, but when it comes out of a fulfilled life it has a beauty of its own. It is not death then, not at all; it is the door to the divine. But you need not die. Your work is to live; that is your *sadhana*.

That's my whole teaching: live, because that's the only way to show gratitude towards God. He has given you life and you want to die. No reason is worth dying for. Find out every excuse to live and live to the utmost, live to the maximum; don't live in a minimum way.

That's how people are living. People are living only a very minor percent of their total, just a small percent of their potential -- not more than seven percent. Even your greatest geniuses live not more than fifteen percent of their potential, while you can live a hundred percent. Only once in a while a Buddha, a Krishna, a Christ lives a hundred percent.

If you can live a hundred percent, if you can burn your life's torch at both ends together, simultaneously, then you are surrendered to me. Surrender to life is surrender to me. I don't stand against life, I simply represent life, love, laughter.

Of course, this is far more difficult; that I know. Dying is so simple, it is so easy; living is difficult, arduous. Dying does not need much intelligence. Any fool can be a soldier -- in fact only fools can be soldiers -- and anybody can commit suicide. What intelligence is needed? Any idiot can do it. Just jump from any mountain, into any river, into any ocean. Or now even better and simpler processes are available: just take a few sleeping pills and die silently. There is no need to make much fuss, because even jumping from the mountain peak you may hesitate, you will have to take a decision. Just swallowing some pills is not that big a problem; you can easily do it. You can inject poison.

Dying is not of any value. To live is to really accept a great challenge, moment to moment. One has to live with a thousand and one problems, through a thousand and one problems and yet one has to keep one's cool.

That's the way of a sannyasin. A sannyasin is not a soldier, so you are not expected to be martyrs, you are expected to be lovers of life. And the more you love life the closer you are to God because it is his gift. Destroying his gift is ugly, is irreligious, is a sin.

Veet Marc, learn to live for me. I am giving you a bigger task, I know. And it is a lifelong process; death can happen in a single moment. Unless you are really unfortunate death can happen in a single moment.

Mulla Nasruddin wanted to commit suicide. Being a man of a very calculative nature he made all the arrangements possible so that in case one arrangement failed, another would work. He went to the top of a small hillock with a rope, with kerosene, with a matchbox, with a pistol. He found a beautiful place -- the branch of a tree which hung out just above the river from the top of the hill. He made arrangements to hang himself on the tree. There was every possibility that just the rope would do and he would die, but if something were to go wrong he had other arrangements, alternatives.

So he hangs himself. Before hanging himself he pours kerosene on his body, hangs himself, sets fire to his clothes. But who knows? So as a final precaution he shoots himself also. The bullet hits the rope, he falls into the river, the river puts the fire out.

Next day I met him in the marketplace and said, "Nasruddin, what happened?"

He said, "It was just luck!" He told the whole story and I said, "This is really something! You had made so many arrangements!"

He said, "Yes, I had made so many arrangements. If I had not known how to swim I would have died!" But he knew how to swim, so he is still alive!

Unless something like this happens -- which is very rare -- unless the whole existence conspires against you, you can kill yourself very easily. But living is a long process. It will need guts, not stupidity; it will need intelligence.

The more intelligent you are the deeper will be the quality of your life, the higher will be the value of your life. The more meditative you are the more you will be able to know what life really is. It is nothing but God in a manifest form. To destroy this for any reason whatsoever is wrong, is a sin. So remember it.

You are not here to die for me, you are here to learn how to live. Let death come as an ultimate reward of living. And if you have lived rightly you will be able to live through death too, you will be able to *live* death too. And that is the most beautiful experience because it is through living one's death that one transcends death and becomes one with the eternal.

The third question

OSHO, I STILL DON'T ACCEPT MYSELF. WHY NOT?

Anand Leena,

IT IS BECAUSE YOU ARE CONDITIONED to be perfectionists, and perfection is such an ideal that everybody falls short of it. Then condemnation, self-condemnation arises. These are the tricks that have been played upon you -- beware of these tricks. It is time that man should be mature enough to know that imperfection is the way of life. Everything is imperfect, and it is beautiful that things are imperfect. If everything was perfect and everyone was perfect, life would be so dull and boring that it would be impossible to tolerate it even for a single moment.

I perfectly agree with Bertrand Russell. He used to say that he did not want to go to heaven -- jokingly, humorously, because in fact he never believed that there is any heaven or hell. But he used to say, "Even if there is heaven I would prefer hell because in hell you will find good company."

In heaven you are bound to be bored, utterly bored. Just think -- living with saints for eternity! Mahatma Gandhi sitting on one side and so many saints, Jaina, Hindu, Mohammedan, Christian, Buddhist, and to only live with them! They don't even know how to play poker, they don't even drink beer! Beer? They will not even be ready to drink Coca-Cola, because there is cocaine in it! And smoking of course is not possible in heaven because cigarettes contain nicotine. In fact, life will be so impossible with these saints. And they will never laugh -- laughter is for imperfect human beings.

Christians say Jesus never laughed. If the Christians are right, then Jesus must have been absolutely wrong. But I know that they are not right. Jesus must have laughed, must have -- his whole life says so. He enjoyed the small things of life; he even enjoyed drinking wine. Now I don't think your saints will allow him into heaven; they will call him a drunkard and throw him out. And he lived with drunkards and gamblers and prostitutes. Your saints will be very angry. The rabbis who crucified Jesus may be allowed into heaven, but not Jesus. He is too human, too alive, too imperfect.

Bertrand Russell is right that in heaven you are not going to find good company. You will see sad faces, long faces, everybody almost dead. And what will these people be doing there? No gossipping -- you cannot even sermonize because to whom will you sermonize? They are all sermonizers! You cannot find disciples in heaven -- they are all Masters! And Jainas say no woman has ever entered heaven. Now you see the utter boredom? Just these ugly, half-starving saints and not even a single woman! It will be like a desert without any oasis.

Have you seen? If a dozen men are sitting in a room, it is full of a certain vibe. And let one beautiful woman enter and the vibration immediately changes. The desert is no longer a desert; an oasis has come in. They all become alive, their kundalinis start rising! Those who had fallen asleep wake up. Buddhas go on saying, "Wake up!" and they won't listen. But just let Sophia Loren enter and immediately all the saints are alive, awake, fully awake!

But Jainas say no woman can enter into heaven. If a woman is religious and spiritual she will be born in her next life as a man and then she can go to heaven, but only from a man's body, never from a woman's body. As if souls were also male and female! As if bodies also went to heaven! What kind of stupidity is this? But the fear.... A woman can create a disturbance and, naturally, if for centuries no woman has entered into heaven and suddenly one woman enters, there will be a great commotion, there will be a great disturbance, chaos and a great fight will break out. And all the saints will be at each others' throats -- a *jihad*, a religious war for the woman! Everybody will be ready to die!

You have been told to be perfectionists. That's why, Leena, this problem arises. It is not only your problem, it is everybody's problem.

But remember a few things. First: All evil is potential vitality in need of transformation.

Even evil is to be accepted because evil is potential vitality in need of transformation. Anger is potential vitality -- accept it. I am not saying that you should remain angry; it is through acceptance that you can transform anger into compassion. It is the same energy that becomes compassion. I am not saying remain sexual for your whole life, but it is the energy of sex that becomes love and it is the energy of love that becomes prayer. Go on transforming it. But if you reject it from the very beginning, how are you going to transform it? If you condemn it you create a barrier between yourself and your own energy; now no transformation is possible. You become antagonistic, you become split. You are divided, constantly in conflict with yourself. Your life becomes a sheer wastage.

And I know that you commit many mistakes, but to err is human. It is nothing to be worried about, nothing to make so much fuss about. It is how one learns, it is how one by and by becomes mature. The man who never commits any mistake never grows either. It is by going astray that one learns.

Hence, Leena, learn to forgive yourself again and again and again and again, because life is a constant growth. You will have to forgive yourself thousands of times. And if you cannot forgive yourself, who is going to forgive you? But you have been taught wrong values, wrong ideals and they are heavy on your head. Don't be worried about small things -- enjoy them. Everyone lies, cheats, pretends -- yes, you too, and most certainly I myself. So don't be worried at all.

Even Buddhas have to create false devices. I have to trick you into things which you will not enter into in any other way. I have to create devices. All devices are false; they have to be false because your illnesses are false.

For example, you are suffering from ego; now I say, "Surrender." In the first place the ego is a false entity, there is no ego at all. You are simply dreaming, you are making it up. But what to do? You have made it so big a thing that I tell you, "Please, surrender it to me." Rather than telling you that it doesn't exist -- you won't understand right now -- it is better to tell you, "Give it to me, surrender it." And you feel good that you can at least do something with your ego -- you can surrender. It appeals to your logic.

It is like homeopathy: the illness is false, the medicine is false -- just sugar pills, nothing to be worried about. Whenever you are suffering from false diseases -- and remember, out of one hundred, almost seventy-five percent are false -- rather than torture my doctors in the Medical Center, go to Narendra Bodhisattva. He is the homeopath, although he has not been able to cure his own headache! He has suffered from headaches his whole life. And he will not be able to cure himself -- that is the difficulty -- because he knows that all those pills are just sugar pills, but he helps others. He has helped many people, he has cured many people's headaches, and he feels puzzled, "What is the matter? Why can't I cure my own headache?"

That's the difficulty with false medicines: if you know, they are useless. But others you can cure easily. That's why there are so many "pathies." Except for allopathy, all "pathies" are more or less psychological. But they have a great appeal for the simple reason that if you go to the allopath and your illness is false he

will say, "It is all in your mind." That does not feel good: "All in my mind?" You don't like that idea at all. You immediately start looking for some ayurvedic physician. And they are clever people -- they have to be very clever. You start searching for some homeopath, some naturopath, and there are hundreds of "pathies" available. And all "pathies" work, they all help, so as far as help is concerned they are all helpful.

If you go to the ayurvedic physician he will never say that it is in your mind, never. He will talk much about your disease, he will analyze the disease. He may even go to your past lives, he may look at your hand, he may read the lines, he may even ask you to bring your birth chart. Now this man seems to know what he is doing, and that foolish allopath doctor, he was simply saying, "It is in your head." Now he is puffing up your ego. He is telling you your disease is really very dangerous and it needs a long treatment and a very careful treatment and you need a real genius of a physician -- and you have come to the right person now. And he will be able to help you. He will give you all kinds of things which are really of no value, no medicinal value. But if you start believing in him.... If you go to the homeopath he will ask your whole life history -- three hours he will give to you.

Now people who suffer from false diseases also suffer from talking about their diseases; they like very much to talk about their diseases. They magnify their diseases, they make them as big as possible. They have nothing else to brag about, but they have big diseases, great diseases. And the homeopath buttresses your ego.

I used to know a very famous homeopath doctor, a certain Dr Mukerji. He was a famous homeopath in all of India. For three days he would simply talk about your past diseases -- from your very childhood when you were three years of age, as far back as you can remember, and he would write down everything. And you are just suffering from a headache! And he would go back to the age of three because he would say that a history begins there. "No disease is a separate phenomenon, it is a continuity." And it seems logical: "Everything is connected with everything else, nothing is discontinuous. Everything relates to everything else so unless we go to the roots...." He would say, "I don't touch the leaves, I go to the roots."

Once I took my father to him. My father was very interested in homeopathy, so much so that when he started talking about his childhood he started talking about the childhood of his grandfather; he always started from there.

Dr Mukerji looked a little worried. I laughed. I said, "Now you have the right patient! Now you will know -- three days won't do!"

My father always used to start from his grandfather's illnesses, then his father's illnesses, then his illnesses. It took almost ten days!

Dr Mukerji met me one day in the garden. He said, "I am tired! You please take your father to some other doctor -- he is a very dangerous person. I have never come across such a person, but I cannot say anything to him because he is following the homeopathic principle exactly. And if one man's life diseases are connected, then certainly the son's diseases are connected with the father's diseases and the father's with the grandfather's."

I said, "You should be happy that he does not know anything about his other ancestors, that he knows only up to his grandfather! Otherwise it would have taken years for him to come first to his own illness!" And what was his illness? He was suffering for two, three days from a stomach upset. And I knew what the reason was: he always used to suffer whenever he would eat cucumbers. That was the simple reason -- cucumbers, nothing else! No need to go to the father and the grandfather.

And I told Mukerji, "Now you know your homeopathic principle can be dangerous. You are a homeopathic doctor and he is a homeopathic patient -- be patient! Listen silently to him. That's why I have brought him to you -- he will put you right! His problem is very simple, not connected at all with any disease; he has just eaten cucumbers and they always give him stomach ache. It is as simple as that!"

Homeopathy helps you because it accepts your illnesses very seriously and that's what you want really, that's exactly what your desire is: you want attention, and a doctor listening to you silently....

That's the whole secret of psychoanalysis, particularly Freudian psychoanalysis: it helps the patient without doing anything; the psychotherapist just goes on listening. The patient goes on talking for months, for years even, and the doctor has to be very patient and just listen. Whether he listens or not, that is not the point; he has to pretend at least that he is listening very attentively, and *that* helps.

The Buddhas have devised many false methods. In fact, all methods are bound to be false because your spiritual illnesses are all false, because your spiritual being can never be ill; it is just your belief. And your

belief has to be destroyed by something which can appeal to you in the mind in which you are right now. Leena, don't be worried.

You say: I STILL DON T ACCEPT MYSELF.

Why? What you have done? A few mistakes here and there. Maybe you lied once to somebody, maybe you deceived somebody. So what? This whole life is a drama and we are all actors. And a little bit of cheating is perfectly okay -- it makes life a little juicy, it gives life a little spice! Otherwise everybody telling just the truth....

That happens to a few foolish people who go through Encounter and Gestalt -- this happens. They start telling the truth to anybody! Stupid people are stupid people -- they won't understand anything.

They write to me: "Osho, now I am in trouble. I have been through Encounter and I have learned that one has to be authentic and one has to be true. So I told my wife that many times I feel like going with some woman. Now there is great trouble -- my life has become a nightmare. We are continuously quarreling. Before this Encounter everything was going smoothly. Now the Encounter is finished, Teertha is gone, but with my wife the Encounter continues! And now there seems to be no end to it. What should I do now?"

You need not be so foolish. In an Encounter group be authentic -- even if you have to lie, lie and be authentic! If you don't know how to be authentic, pretend to be authentic, enjoy being authentic. But don't carry this nonsense everywhere and don't create troubles for yourself.

Just think: if even for twenty-four hours everybody on the earth decides to tell the exact truth, there will be no world -- finished! Just think in your mind: twenty-four hours... everybody telling the exact truth and nothing else... nobody will be a friend to you; you will not find two friends in the whole world. Every couple will be divorced. Children will leave their parents, parents will leave their children. All will be finished! No customers will come to any shop. The world will come to a stop immediately -- *nirvana* for the whole world in a single blow!

This world needs a few lies too. It makes life smooth, it helps. Lies are like lubricants.

Leena, start accepting yourself as you are. And watch, be alert. Of course, ninety percent of it will be transformed -- and the ten percent will become more skillful!

The fourth question

OSHO, HOW MANY BRITISH LADIES ARE HERE?

Yatra,

FORTUNATELY NOT MANY -- only three. One is Prem Lisa, but she is new, very new, and I hope she will melt. She gets very much offended; whenever I say anything -- lovingly -- against the British, she gets offended.

Just the other day she wrote to me, "Osho, of course the Australians are such nice people. They were originally chosen by some of the best English judges!"

Judges are never very nice people. Socrates was condemned by very nice Greek judges, sentenced to death. Jesus was also condemned by very nice judges -- the highest rabbis and the greatest Roman magistrates and the governor -- highly cultured people, well-educated. And Jesus himself was uncultured, uneducated, just a carpenter's son; he belonged to the proletariat. Pontius Pilate certainly belonged to the highest strata of society, but do you think that just because Pilate belonged to the highest strata of society, was one of the best Roman governors, he was right and Jesus was wrong? that Socrates was wrong and the judges, who were certainly the best judges of those days in Athens.... And no city has ever seen such culture, such sophistication as Athens has seen. But who was right?

If you ask *my* preference, I am always for the poor criminals and sinners rather than for the saints and for the judges.

Yes, it is true that the first people to reach Australia were criminals, but so was the case with America. The first people to reach America were criminals, sinners, because sinners and criminals are more courageous people, adventurous. They were not bourgeois. The bourgeoisie is never courageous and judges are always in the service of the vested interests.

And who knows really what is right and what is wrong?

Once Lao Tzu was made a magistrate. Knowing that he was one of the wisest men in the country, the Chinese emperor appointed him a magistrate. He wanted to escape, he wanted to be forgotten, but the emperor was very insistent. He said, "No. You are the wisest man, you should be my greatest magistrate."

He said, "Okay." The first case came to court: a thief had been caught red-handed. And Lao Tzu gave him six months jail and also gave six months jail to the rich man from whom he had stolen.

The rich man said, "Are you in your senses? Six months jail for me too? For what?"

Lao Tzu said, "In fact I am being very lenient with you -- you should get one year's jail. You have accumulated the whole wealth of the town -- you are the original criminal. This man comes only second. If you had not accumulated all the wealth there would have been no need for him to steal. You have created the need to steal. In fact, you are the culprit!"

The rich man went to the emperor. He said, "What nonsense is this? Have you ever heard of this before? Is there any precedent?"

And the king was also worried because if this rich man was a criminal, then what about the emperor? He immediately relieved Lao Tzu from his duties. He said "You may be a wise man, but you are not needed. You are not able to be a judge. A judge has to follow the rules."

Lao Tzu said, "I am following the ultimate law."

The king said, "There is no question of ultimate law. The law that I have decided, that has to be followed."

Lao Tzu said, "Your law is all nonsense. I follow the Tao. You are also one of the criminals."

Now who were those judges? Whom were they serving? Whom were they representing? They were representing the vested interests.

But Lisa got angry. She is a British lady here. Even in the discourse she sits wearing dark sunglasses. I cannot even see her expression, her eyes -- impossible. That's very British-like! Now there is no need for sunglasses here. It is already too dark really; to see is difficult. People are writing to me, "Osho, we cannot see you. Should we start wearing glasses?" And Lisa is wearing dark sunglasses -- it is impossible to see her eyes. That is very diplomatic and very British. But she will melt -- she has fallen into my trap, now there is no exit. It will take time. It is a difficult thing for a British lady to melt and become a sannyasin. It is such a change, such a transformation.

And the second British lady is Somendra! The second British lady is not in the form of a lady, but I don't look at the form, I look at the formless. This is the first time that he is laughing; otherwise I go on telling jokes and he goes on looking at the floor!

And the third British lady is not yet a sannyasin so I cannot tell you her name, but she has been here for seven months just thinking whether to take sannyas or not -- to be or not to be. Seems to be very Shakespearian! Seven months... and I don't think that even seven years will be enough! I cannot tell you her name because unless somebody becomes a sannyasin I remain very polite, very British with the non-sannyasin, very mannerly. I talk about the climate and the weather, etcetera, I don't talk about true matters. Once you are a sannyasin then I start showing my true colors. So I am waiting. But she is also taking such a long time, even my patience is coming to a point... even I have started doubting whether I can wait anymore. Should I drop the very idea?

Several thousand football fans turned up to watch the match between the elephants and the insects. For the first half, the insect team came out onto the field with only ten members and the match was a slaughterhouse. By the time the whistle blew for half-time, the elephants were winning by ten goals to nil.

When the second half of the game was resumed, the eleventh member of the insect team -- a centipede -- took the field and the entire match changed completely. The centipede whipped through the elephant defence time and time again. When the final whistle blew, the insects had won by three hundred and ninety-nine goals to ten. As the players marched off the field, the elephant captain strolled up to the insect captain.

"How come you didn't bring your star player on in the first half?" he asked.

"Ah, well," explained the insect captain, "it takes him so long to get his boots on!"

So I am waiting. This lady seems to be a centipede, a British centipede! She is just getting ready, getting

ready, getting ready.... She goes on writing to me, "What to do? Should I take sannyas or not?" And I cannot say to her, "Take," because this is such a risky thing, I don't want to take the responsibility. If a Britisher comes on his own, it is okay. Because it is not an easy job -- even after sannyas it is going to be a difficult thing. If it takes seven months even to decide whether to take sannyas or not, how many years will it take to be *really* one with me, to be in tune with me, to understand the humor, the laughter, the joy, the bliss, the music, the poetry that prevails here?

The fifth question

OSHO,
DO YOU USE YOUR MIND WHEN YOU SPEAK IN DISCOURSE?

Prashant,
WHAT DISCOURSE? You call this discourse? And what mind? One can easily see that whatsoever I utter is absolutely mindless. I am a madman. What mind?

One madman came to the house of another madman and knocked at the door. The man opened the window from above and shouted down, "I'm not at home!" The madman below looked up and said, "Well, then I'm glad I didn't come!"

And the last question

OSHO, WILL YOU PLEASE TELL A FEW JOKES ABOUT THE PORTUGUESE? WE POOR PORTUGUESE SANNYASINS FEEL COMPLETELY IGNORED BY YOU.

Dhyano,
FROM TODAY it will not be so.

Late one night, Manuel, staggering home drunk, passed through a cemetery, stumbled and fell on the ground.
Just in front of his nose he saw a hand sticking out of a grave and a voice cried, "Help me! Help me! Let me out -- I'm alive!n
The Portuguese shakily covering the hand with earth, replied, "No, you're not alive -- just badly buried!"

A bunch of Portuguese rogues enter a bank.
"Hands up, everybody!" shouts Joachim, the chief. "This is a holdup! Manuel, lock everybody in the toilets. Antonio, bring the manager here!"
The manager is brought trembling to Joachim who asks him for the key of the safe.
"Please, for God's sake, don't kill me! I have left the key at home!" cries the manager.
"Don't worry, man," replies Joachim. "It's only the rehearsal today -- tomorrow is the real thing!"

A Portuguese enters a hospital and says, "Doctor, I want to have my testicles removed."
Shocked, the doctor asks, "Have you really given this decision your full consideration?"
"Yes, doctor, I've really decided. I want my testicles removed."
So the doctor operates on him.
Weeks later, fully recovered, Manuel visits his friend who asks him, "So, Manuel, did you follow my advice? Have you had your tonsils removed?"
"Oh, my God!" cries Manuel. "Was it 'tonsils'?"

A Portuguese was on his first flight -- Rio to Lisbon.
As the plane was ready to take off, the voice of the pilot came through the speakers: "Ladies and gentlemen, welcome aboard our Jumbo Boeing 747. Our plane is equipped with the most modern and sophisticated

equipment for your comfort and security. We have three hundred and eighty passengers aboard, a crew of twenty-five people and thirty tons of cargo. We have two super-equipped kitchens that can provide five hundred meals, two bars, twelve toilets, a gambling hall, two cinemas with two hundred seats, a TV for each passenger, and on the upper floor a disco with an orchestra of twenty musicians.
"Now, please, fasten your belts, extinguish your cigarettes and say your prayers -- we are trying to take off with all this junk!"

Manuel and Joaquim were hunting in the Amazon jungle when suddenly a wild animal appeared. Scared, they started to run away, but the animal followed them. Finally Manuel climbed a tree while Joaquim started running around the tree.
From the top of the tree, Manuel shouted, "Aie, Joaquim, the beast is almost on you!"
"Don't worry, Manuel," replied Joaquim, "I'm two rounds ahead of him!"

Walking in Zen, Sitting in Zen

Chapter #14
Chapter title: Don't Abandon Existence

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The first question

OSHO, IS IT NOT NECESSARY TO DESIRE, TO LONG AND TO SEEK TRUTH AND AVOID THE UNTRUE, TO SEEK TRUTH AND RENOUNCE THE FALSE?

Divyananda,
THERE IS NO WAY TO SEEK TRUTH because truth is not far away. Truth is not "there" somewhere so that you have to go to it, so that you have to reach to it; truth is not to be sought because truth is the very being of the seeker. How can you seek the seeker? How can you know the knower? That is impossible. You cannot encounter yourself. You are the truth.

Hence all seeking is futile, but one learns only through seeking. One learns this tremendously important fact, that all seeking is useless, only through seeking; there is no other way to learn it. You seek and you fail, you seek again and you fail; slowly slowly it becomes clear to you that seeking itself is the cause of missing it. Then seeking drops of its own accord. And when there is no longing, no desire, when you are utterly silent, when the very mind of the achiever has disappeared, you are surprised that what you have been seeking all along has always been with you.
Yoka says:

IT IS NOT NECESSARY TO LOOK FOR TRUTH OR AVOID ILLUSION.

Why? -- because to *look* for it is to begin in a wrong direction and to avoid illusion is foolish because illusion means that which is not. How can you avoid that which is not and how can you seek that which is? That which is *is*, and that which is not IS NOT
Yoka also says:

WE KNOW THAT BOTH ARE COMPRISED IN EMPTINESS, THAT THEY HAVE NO FORM AND BOUNDS. NON-FORM IS NEITHER EMPTY NOR NON-EMPTY. IT IS THE TRUE REALITY OF BUDDHA.

One has simply to become utterly empty. And when I say "utterly empty" I mean one has not to be just empty"utterly empty" means empty of everything and also empty of emptiness. Otherwise the mind is so cunning it can now cling to a new idea of emptiness.

A disciple of Yoka was coming again and again to him, bringing his experiences that were happening in his deep meditation, and Yoka was hitting him. Whatsoever he said he would be hit, irrespective of what he was saying. He was bringing beautiful experiences: the rising of the kundalini, a great experience of light, a beautiful inner fragrance, the sound of one hand clapping -- whatsoever he had heard that people had achieved through meditation he was bringing -- but he was being hit again and again.

One day he came with absolute trust: "Now the Master is going to accept my experience, to recognize it -- the time has come," because that day he was going to say, "I have achieved emptiness." That is the ultimate. What more can there be? What can there be beyond emptiness? He was very happy that for the first time he was not going to be hit -- but even before he had spoken, the Master hit him.

He said, "This is too much! I have not even uttered a single word!"

Yoka said, "It doesn't matter what you say, it does not matter whether you say it or not -- I know. I knew the moment you entered in the room that you were again here with some foolish idea."

He said, "But sir, you should have listened. This is not a foolish idea, this is the experience of all the Buddhas!"

So Yoka said,"Yes, so you say. It seems you are hankering for another hit!"

And the disciple said, "Sir, I have experienced emptiness!"

Yoka laughed, hit him and said, "Throw it away! It is all nonsense!"

The disciple said, "How can I throw emptiness? I can throw everything else!" That was the first time that he argued with the Master; obviously, his argument seems to be logical. You can throw the experience of light because you are the experiencer. You can throw the experience of energy -- you are the experiencer. Any experience can be thrown, but how can you throw the experience of emptiness? There is nothing to throw!
The disciple said, "How can I throw emptiness?"

Then the Master hit him hard and said, "Then carry it out -- but do something. Either throw it or carry it out."

And the disciple said, "What are you asking me? I cannot carry it out because it is just empty, and I cannot throw it either."

The Master said, "Now you are clinging to the idea of emptiness. This is not emptiness -- this is not true emptiness. Now you are full of the idea of emptiness. Once it was light, once it was energy, once it was fragrance now it is emptiness. It is nothing but labels changing. And unless you throw this too you will not be truly empty. A truly empty person is neither empty nor nonempty. There is nothing to experience, not even emptiness. And in that state of silence when there is nothing to experience -- no object, no content, but only consciousness, only the observer and nothing to observe only the seer and nothing to see -- one attains truth."

Yoka says:

OUR SPIRIT IS LIKE A CLEAR MIRROR THUS IT REFLECTS THE UNIVERSE HARMONIOUSLY OUR SPIRIT AND THE UNIVERSE ARE ONE.

Once you are utterly empty you are a mirror. You are not only aware of your inner truth, you become

aware of the truth of the whole existence. And they are not two; they are two aspects of the same phenomenon, two sides of the same coin -- the outer and the inner.

ALL MANNER OF TROUBLES ARISE IF WE ABANDON EXISTENCE TO OBTAIN EMPTINESS; THAT TOO IS SICKNESS.

Listen to these tremendously significant words of Yoka. Yoka is one of the great Zen Masters. He says:

ALL MANNER OF TROUBLES ARISE IF WE ABANDON EXISTENCE TO OBTAIN EMPTINESS; THAT TOO IS SICKNESS. IT IS LIKE THROWING ONESELF INTO THE FIRE TO ESCAPE DROWNING.

Don't abandon existence. Don't abandon the ordinary existence in any effort for some illusory truth, for some illusory longing for God. Leave that for the fools. The intelligent person simply lives moment to moment with no desire to seek anything, with no expectation of finding anything. He simply lives moment to moment, joyously. His life is very ordinary; he has no desire to be extraordinary. He has no desire to be a Buddha, hence he is a Buddha. He has no desire to be extraordinary, hence he is extraordinary. Because every ordinary person has the desire to be extraordinary; only extraordinary people don't have that desire.

IF WE TRY TO GRASP TRUTH OR IF WE WISH TO ESCAPE ERROR AND ILLUSION, WE PRACTICE DISCRIMINATION, AN ARTIFICIAL AND ERRONEOUS ATTITUDE.

Once you say, "This is truth and that is untruth," you have started discriminating -- and to discriminate is the disease of the mind. That is the function of the mind: to discriminate. "This is right, that is wrong. This is true, that is false. This is worldly, that is spiritual. This is materialist, that is religious." Once you start discriminating there is no end to it and you are in the grip of the mind. Drop discriminating and you are out of the grip of the mind. To be out of the grip of the mind is to be free, is to know what freedom is.

MOST MEN FORGET SPIRIT TREASURE, THEY HAVE TO RECOURSE TO DUALIST THINKING AND ABANDON THE TRUE NATURE OF SPIRIT. TO PASS THE BARRIER OF ZEN BY MEANS OF ZAZEN, WE SHOULD FINISH WITH REASON, KNOWLEDGE, ILLUSION. THEN WE SHALL ATTAIN TO SUPREME WISDOM AND ENTER INTO THE PALACE OF NIRVANA.

NIRVANA IS not somewhere else; it is your inner space. Just get out of the clutches of the mind. Your mind is like an octopus: if somehow you get free of one of the legs of the octopus, there are other legs. There are gross legs and there are subtle legs, and by the time you start getting free of the other legs you are getting entangled into other legs. It goes on and on in circles.

The man who escapes from the world, what is her sayin? In the East for thousands of years people have been renouncing the world because they say it is illusion. If you truly understand that it is illusion, then what is there to renounce?

These fools even come to me and they ask, "What kind of sannyas are you teaching people? Sannyas means renunciation. They should leave the world, but they live in the world. Not only do they live in the world, they live more deeply and totally in the world than other worldly people! What kind of sannyas is this?" They think I am teaching a wrong kind of sannyas.

I am teaching the ultimate sannyas, not a wrong kind but for the first time the right kind. The wrong kind has prevailed for a long time, for centuries. See the stupidity of the whole thing: you call something illusory and then you escape from it. If it is illusory there is no need to escape. It should be so simple! If it is real then why escape? If it is real then how can you escape?

Nobody renounces their dreams. Or do you renounce them every morning when you wake up -- "I renounce all my dreams. I renounce all the treasures that I had in my dreams. I renounce the kingdom of my dreams"? You con'd renounce them, otherwise people would laugh at you -- you have gone mad! Dreams are dreams.

And these so-called spiritual people have been telling the world that the world is a dream -- renounce it.

What nerve -- to call it a dream and in the same breath to say, "Renounce it"! Either it is not a dream or it is a dream -- make sure what it is. And either way you cannot renoucne it. If it is a dream there is no point in renouncing; if it is a reality, how can you renounce reality? -- because reality is synonymous with God.

Hence I teach: Rejoice! There is no need to renoucne anything -- there is nothing to be renounced. Rejoice, and rejoice more totally! Rejoice in a multi-dimensional way. Dance, sing, be blissful. Let laughter be your life, let love be your lfie. That is the only true way to know what is.

The second question

OSHO,
MUCH OF MY CATHOLIC MIND HAS BEEN TENSE WITH STR4UGGLE FOR POWER, APPROVAL, LOVE, SEXC. MEDITATION STIRS UP FRUSTRATION. WHAT IS 'JUST LOOKING"?

Prem Nisang,
MIND, ANY KIND OF MIND -- Catholic or communist, Jew or Jaina -- is the same. Mind is a disease, and every mind crates a prison around you. There are different kinds of prisons; their architecture is different, they are made of different material. Some are made of stones, some are made of bricks, some are made of wood, and so on and so forth, bjut it does not matter -- the material is not important -- you are imprisoned. A Catholic mind has different concepts, a Hindu mind is rooted in a different ideology, but every mind needs an ideology. Even the atheist lives in a prison although he does not believe in God. He thinks he is a disbeliever -- he is not. His disbelief is his belief. He fanatically disbelieves, in the same fanatical way that believers believe, sometimes even more fanatically because the people who believe in God remember God only once in a while, maybe on Sundays -- it is a Sunday religion -- but the atheist continuously argues against God; he remembers God continuously.

There is a very beautiful story in Indian scriptures:

When Narda, a devotee, a great devotee, was dying God appeared to him. Such things used to happen in the past; they don't happen anymore. And God asked him what he would like, if he had any desire to be fulfilled in the next life.
He said, "Yes, I want to be born an atheist."

Even God was puzzled. Remember, such things used to happen in the past; now they no longer happen. God said,'What? You want to be an atheist? Such a great devotee, such a believer, such a religious man who has been singing and singing my name?"

Narda said, "Yes, because although I am a devotee, I continuously go on forgetting you, but I have seen atheists who never forget you. That's why I want to be an atheist next time: so that I can remember you continuously. I don't want to forget you even for a single moment. Now you are only one of the items of my mind, but for the atheist you seem to be his whole heart -- although he denies you, he remembers you. So just give me one blessing: that I should be born an atheist so that I can talk about you continuously."

This story is beautiful. It says in a very symbolic way that the atheist and the theist are not in different boats.

The communist goes on arguing against God. Now he has no business with, God, nothing to do with God. How was Karl Marx concerned with God? God does not come into it as far as economics is concerned, he is not an economic theory or anything. But Marx was obsessed, continuously obsessed: again and again he came to deny God, as if God were haunting him.

These are all fanatics; believers, non-believers, Hindus, Mohammedans, Christians -- all are fanatics. And the fanatic never looks at the facts, that's why he is a fanatic. The creed of the fanatic is:'We are right and don't be distracted by the facts-whatsoever the facts say they are bound to be wrong." The fanatic's creed is: "We have already concluded what is true; now the facts have to fit with our creed, not vice versa."

And all these so-called ideologies have created very crippled people, Nisang. Of course the Catholic mind is one of the most crippled and paralyzed minds in the world, because it is repressive -- and whenever you repress something you become ugly. Whatsoever is repressed remains there. Not only does it remain there, it becomes every day more and more powerful; it accumulates energy. If you express it, it evaporates.

For example, a man who gets angry in an ordinary way, just as everybody else does -- if you insult him, he gets angry -- is not a dangerous person because he will never accumulate so much anger that he can prove dangerous. But a man who goes on repressing his anger is sitting on a volcano; any day the volcano can erupt -- either he is going to commit suicide or murder -- less than that won't do.

It is because of repressive religions that so much pornography exists in the world. Pornography exists because of the priests, not because of the PLAYBOYS. In fact, the PLAYBOYS are only by-products of the priests. So much pornography exists simply because so much sex has been repressed; it wants to find some way, some outlet. And once you repress sex it starts finding perverted ways. It can become a political trip -- it is sexuality, nothing else, repressed sexuality.

That's why in all the armies of the world, sex is repressed. And American soldiers have been continuously in difficulty for the simple reason that it is the first time that any army has been allowed some sexual outlet. American soldiers cannot win; their defeat is certain. Whatsoever they do, wherever they go, they will be defeated for the simple reason that American soldiers are a new phenomenon in the world -- they are not sexually repressive. They can't win against the Russians -- they could not even win against the Vietnamese. The poor Vietnamese defeated one of the greatest world powers that has ever existed in the whole history of man for the simple reason that if sex is repressed then a man is very dangerous, really dangerous -- he is boiling within. He wants to hit hard, he wants to be violent.

And the person who is sexually satisfied is not really interested in killing. In fact, all the surveys of American armies show that at least thirty percent of the soldiers did not use their weapons in the war; thirty percent is a big percentage. And if thirty percent of soldiers are not using their weapons at all, they simply go every day to the front and come back without killing anybody, how are they going to win? They are not interested in killing, there is no desire to kill.

Killing arises only if sex is repressed very much. It is a strange fact that whenever a society has been affluent, rich, sexually free, it was destroyed by poor, backward, repressive societies. That was the fate of Greek civilization, that was the fate of Roman civilization, that was the fate of Hindu civilization, and that is going to be the fate of American civilization. It is very strange that the further evolved a society is the more it is vulnerable to being destroyed easily by the less evolved, because the less evolved are more repressive -- they are more foolish, they are more stupid; they still go on listening to the priests.

Now Ayatollah Khomeini-type people cannot have any influence in an advanced, cultured country, but they have tremendous power in Iran. The *Mullas* of Iran are the most powerful people there. And the Ayatollah is just a madman! But that madman has become powerful. Now he is doing all kinds of things. People are being killed; people are continuously being killed, butchered, in the name of Islamic justice -- as if justice can also be Islamic, Christian and Hindu.

Just a few days ago Pakistan decided that women will not be able to participate in any sports with men because that is against Islam. The woman has to be completely covered. Now you cannot play hockey if you are completely covered in a black veil with only two holes for your eyes to see out of. A very strange kind of hockey will have to be evolved! And then they run, and running, their bodies sway and their breasts jump; that is against Islam! So in Pakistan they cannot participate anymore -- this is the twentieth century! -- they can only play with women players and the spectators also can only be women. And even then they have to use clothes which cover their bodies -- they have to use Punjabi clothes, chalwah and kurta, so their whole body is covered. They cannot play tennis in half-pants because their legs will show and that is against Islam.

These are the foolish people, but these foolish people are dangerous people. They can defeat anybody because they will repress sexuality so much, so much energy will be repressed, that it will be ready to explode. Any excuse will be enough. These are the people who are responsible for all the rapes in the world.

This is the experience of my woman sannyasins in India. They love me so much, that's why they are here and suffering so much. It is really a sacrifice to be here because wherever they go they will be watched by the so-called cultured, religious Hindus with such greedy eyes, as if these people are just there to tear them apart. And whenever they have any chance they hit them, they push them, they do anything ugly that they can do. Women have been molested, raped. And these are the great Hindus, the great religious people, the great spiritual people of the world! But it is natural; I don't see any contradiction. This is repression -- any chance and it surfaces.

Two nuns were walking from the nunnery towards town to do some shopping. To save time they decided to take a short-cut across a dimly-lit, deserted wood. While they were in the wood, both of the nuns

got raped.

"Oh no! How are we going to explain to the Mother Superior that we both got raped twice?"

"Just a minute," retorted the other nun, "we only got raped once!"

"Yes, I know, but we're going back that way, aren't we?"

There are rapists and there are women who are waiting for these rapists.

Nisang, you ask me: MUCH OF MY CATHOLIC MIND HAS BEEN TENSE....

It can't be otherwise. You will have to drop it, root and all. You cannot save anything of it. Don't try to save anything of it because it is all contaminated.

You say: It is TENSE WITH STRUGGLE FOR POWER....

It is bound to be. If sex is repressed it starts moving into other dimensions. It becomes a great lust for power. If sex is repressed you start asking for approval; that is a poor substitute for love, for appreciation. And now that you are here you are becoming aware that there is a great need for love, but you are afraid -- your Catholic mind is against love. The Catholic mind says, "Love only God." Now how can you love God? That is sheer nonsense. You have to love human beings; that is the only way to love God. Love unconditionally, love without any demands. But you have to love the people that surround you -- these are God's available forms; you cannot love the formless. "Love God," they say, "and avoid man." Now they are teaching nuns, "Love Christ"; nuns are called "brides of Christ." What nonsense! The poor man was never married and now so many nuns are married to the poor man! Brides of Christ! And then of course they start imagining, projecting, and then their mind starts playing tricks on them.

If you look into the history of monasteries and nunneries in the Middle Ages you will be surprised. Thousands of cases are on record that nuns were raped by the devil and his disciples; not only that, nuns even used to become falsely pregnant. What imagination! When a woman imagines, she can imagine far-out things. Men are not that capable of imagining, but women can really imagine things. Women confessed in the courts. And what were these courts doing? These courts consisted of bishops, archbishops, popes. These courts were inquiring about details; in fact they were enjoying as much as possible the details of how the devil made love to the nuns. If you go into the details you will find them more pornographic, more obscene than anything ever written. And they had to confess and they confessed strange things: that the devil came in the night and made love to them, and they were absolutely unable, incapable... they could not do anything else. What could they do when the devil came and took possession of them?

All kinds of sexual perversions arose out of the monasteries. Sex would never have become perverted if it were not for the monasteries and nunneries. And the whole world is dominated by some kind of repression or other.

Nisang, you have to drop this whole mind.

You say: MEDITATION STIRS UP FRUSTRATION.

It will stir up frustration. It is nothing to do with meditation; meditation simply brings your reality to you and that encounter is frustrating. Seeing the ugliness of your own mind you feel frustrated. But don't be worried. Meditation is bringing up all that is repressed in you; you will have to pass through it. If you know what is there it can be dropped; if you don't know, how can you drop it? Before something can be dropped it has to be known, well understood. In fact, to understand it perfectly is the only way to drop it.

And the day you drop your mind *in toto* you are freed from the priests. Priests are the most cunning people in the world and most foolish too, because only foolish people are cunning. Intelligent people are never cunning; they need not be cunning -- intelligence is enough. When you are not intelligent you have to be cunning as a substitute; you have to learn the ways of cunningness.

But remember, all these priests -- Catholic or Protestant, Hindu or Mohammedan -- all these ayatollahs and all these mullas and all these pundits *are* stupid people but they have dominated humanity and they have reduced the whole of humanity to a big mass of stupidity. Get out of it!

Meditation is bound to stir up all this that has been done to you for centuries, but that cannot be avoided. If you want to avoid it you will remain the same. You will have to go through this pain of seeing all these

ugly things that are in you. But better to see and go through it to reach your innermost core so that you can find your own intrinsic intelligence, so that you can find your own lost consciousness.

Once freed from the priests you are free from stupidity. Then you are neither Catholic nor Christian nor Hindu nor Mohammedan; then you are simply a human being, and then great beauty arises in you.

A Catholic priest went into a pet shop to buy a parrot. He was shown an especially fine one which he liked the look of, but he was puzzled by the two strings which were tied to its feet.
'What are they for?" he asked the pet shop manager.

"Ah well, father," came the reply, "that's a very unusual feature of this particular parrot. You see, he is a trained parrot, father -- used to be in a circus. If you pull the string on his left foot he says'Hello!' and if you pull the string on his right foot he says'Goodbye!' "

"And what happens if I pull both the strings at the same time?"

"I fall off me perch, you fool!" screeched the parrot.

Even parrots are far more intelligent than your priests, than your politicians, than the people who have been dominating you.
Nisang, get rid of them.

Meditation is a process of getting rid of the whole past, of getting rid of all diseases, of getting rid of all the pus that has gathered in you. It is painful, but it is cleansing, and there is no other way to cleanse you.

The third question

OSHO,
I KNOW THAT YOU HAVE LEFT ONE BRITISH LADY OUT OF YOUR ACCOUNT. WHY?

Vivek,
YES I TOO AM AWARE that I have left one person out of the account and I think everybody else is also aware of it. That person is "Proper" Sagar. But I had to leave him out -- he is too proper! He is a category in himself; he cannot be put with others. Moreover, he is really a gentleman.

Somendra I can count with ladies -- he is an energy phenomenon, a Holy Ghost type! Now nobody knows who the Holy Ghost is, male or female; you can put him here or there. So Somendra can be counted anywhere. But Sagar is too proper a British gentleman, that's why I left him out. And, moreover, I thought there was no need to tell you his name -- everybody knows anyway. Secondly: even if I had counted him he would have missed the joke!

Mulla Nasruddin was brought to court. He was accused of telling a joke to his wife. When she heard the joke, said the police report, she exploded into laughter and laughed so hard that she died.

"I don't believe it," said the judge, who was a proper Englishman. "Tell the joke!"

Mulla tried to refuse, but the Englishman insisted "Tell the joke! I order you!"

So he told the joke and everybody exploded into laughter, and one by one they all died laughing -- except the Englishman, who died one week later!

The fourth question

OSHO,
I BELIEVE THAT YOU ARE ONE OF THE GREATEST MEN WHO HAS EVER LIVED. AM I RIGHT?

Gitananda,
YOU ARE ABSOLUTELY WRONG -- there are no great men. If you have a hero, look again: you have diminished yourself in some way.

This is the truth! This is it! There are no hidden meanings.

I am just an ordinary man -- as you are, as everybody else is. The difference is not that I am great and

you are not great, the difference is that I am awake and you are asleep. But that does not make you small, that does not make me great either. Nobody is great. This whole nonsense has to be dropped.

Don't start looking on me as a hero. I am still alive! You can do whatsoever you want to do when I am dead because then I cannot prevent you, but right now I won't allow such things!

The fifth question

OSHO,
DID GAUTAM THE BUDDHA AND JESUS THE CHRIST HAVE ANY IDEA THAT YOU WOULD BE HERE ONE DAY ON EARTH?

Yogesh,
I SUSPECT so! Gautam the Buddha used to say that after twenty-five centuries there would arise one awakened man whose name would be Maitreya; *Maitreya* means the friend. Now for twenty-five centuries it has been thought that this would be the name of the awakened person, but my own interpretation is that Buddha is not talking about the name, he is talking about the quality of the person. He is saying that he will be the first Master who will be the friend, who will not pretend to be the Master, who will simply say, "I am your friend."

And that's what I am saying to you: I am your friend. Hence I say I suspect he may have had some idea.

But Jesus certainly had a very clear-cut idea about me, because there is an ancient story.... You may not have heard it because it has been whispered from Master to disciple in deep privacy, and it has been kept private up to now. For the first time I am telling you!

It was the Last Supper and Jesus was talking to his disciples: "You, Peter, will be the founder of my church. You, Andrew, will spread my gospel to the four corners of the earth. You, John, will go forth and heal the sick and feed the poor. You, Thomas, will write a gospel for Bhagwan Shree Rajneesh to speak about two thousand years from now. And you, Judas, will pay the bill, as no one else has money!"

The sixth question

DEAR-A OSHO-A,
I DIG-A IT A LOT-A.
IT WAS-A FAR OUT-A.
CAN YOU-A LAY-A SOME-A MORE-A ON US-A?
YOU ARE OUT-A SIGHT-A!
LIKE-A THANK YOU A LOT-A!
P.S.-A: YOU SEE-A, I AM-A AMERICAN-ITALIANO --
A REAL MESS-A!

Prem Patipada,
I KNOW, because just the other day somebody was talking about you.

A swami was saying to another swami, "Boy, she is a high explosive girl!"
"High explosive girl?"
"Yes, dangerous when dropped!"

Italian plus American -- it is the most dangerous combination.

"That wasn't your daughter screaming," the Italian told the horny broad's father when he came down to the living room with a loaded shotgun. "That was me!"

You get it? Let me repeat it: "That wasn't your daughter screaming," the Italian told the horny broad's

father when he came down to the living room with a loaded shotgun, "That was me!"

An Englishman sits down beside a beautiful blonde Italian girl in a pub. After a few drinks she says to the Englishman, "Amore, I love you."
"I love you, too," he replies hesitatingly and a little embarrassed.
"I love you three," says the Italian girl.

A week before the wedding the young Italian girl came to her mother in tears. "I'm so afraid about getting married," she said. "I'm afraid I won't be able to please my sweetheart."
Her mother, who wanted to make the girl's trials easier, undertook to explain to her the secrets of married life. With some hesitation she began to explain to the girl what she would have to go through.
"Oh, that doesn't bother me, mother," said the daughter. "I can screw all right, but I can't cook!"

Roberto and his over-developed wife were sitting in the stands waiting for the football game to begin. A friend walked over, said, "Hello, Roberto," gave his wife's breasts a little squeeze, and walked away.
A few minutes later another guy walked over, said, "Hello, Roberto," fondled the wife's breasts, and walked on. This strange sequence of events went on for some time.
Finally a man sitting next to Roberto spoke up: "Listen, pal, it's none of my business, but isn't it a little odd? At least twelve guys came by, said hello to you, and then grabbed your wife by the breasts. What's the story?"
Roberto looked at him and moaned, "What-a can-a I do? If-a I leave-a her-a at home, she-a sleeps with-a everybody-a!"

Streetcorner hood: "You want a little action, honey?"
Italian girl: "How dare you speak to a strange girl like that? A strange girl who lives at 22 Mulberry Street, telephone, Algonquin 55857."

Patipada, will it do, or you want some more-a?

It is good. I am happy that you are enjoying both worlds together, the Italian and the American, you are doubly blessed.

Patipada is really a beautiful woman, very courageous; she wants, and also knows how, to live dangerously. And they are always to my liking -- the people who want, and are ready, to live dangerously. Patipada is almost a crazy girl, but if a woman is a real woman she is a little crazy! If she is not a little crazy she is cold, she is half-dead.

That's why I am joking so much about English ladies -- they are half-dead. Italian women are so alive! For centuries Italy has been fortunate in a way. Since the days of the Roman Empire, Italy is the only country which has never been very repressive. The Romans were never phony spiritual people, never; never for a single period did they become so-called holy people. They were very earthly people and that has remained in the Italian blood even now. Even the Catholic Church has not been able to corrupt them very much, although the Vatican is there. But the Italians are incorruptible -- they corrupt the Pope!

I like that quality of earthiness, that smell of earth that makes people alive.

I have chosen a few of the Italians as my mediums. Now many ugly women, flat-chested women, go on writing letters to me. It has now reached epidemic proportions: "Osho, it seems we can never be your mediums -- we are ugly and flat-chested!"

Don't be worried. You will have your reward in the other world. You can't have both worlds. To be a medium a woman at least has to look like a woman! The day I start choosing flat-chested women, then why not choose men? What is wrong with them? Just a little bit of difference -- a difference of little tits and bits So please stop writing such letters to me. I may be enlightened but I am not so enlightened -- I still have some aesthetic sense! When I choose a woman I choose a woman! At least she should look like a woman! And I have to see those mediums every day.... And I am finished with all my karmas so I am not ready to suffer anymore -- enough is enough! I have suffered a lot in my past lives -- I have suffered many flat-chested women.

But you should be happy that I will try in every possible way that you become enlightened in this life so that you need not come again and torture people. I will send you to the farther shore -- let the saints suffer! So in that way you are fortunate. My mediums may have to come back -- some other enlightened person

may need them -- but you, rest assured, this is your last life. I am going to finish you! So you be happy on that account. And you will be immensely rewarded in the other world.

That's why Jesus goes on saying.... Look at his Beatitudes. He never said, "Blessed are the rich," he said, "Blessed are the poor." Why? -- because the poor need consolation. He never said, "Blessed are the successful," he said, "Blessed are the meek." Those meek people, poor people, they need some consolation -- they will inherit the kingdom of God.

And I say to you: Blessed are the flat-chested for theirs is the kingdom of God... but please, leave the earth alone!

The seventh question

OSHO, WHAT IS REINCARNATION?

Sangeet,
I WILL TELL YOU a small story that will explain my attitude towards reincarnation.

Surmano explains to the rabbi the theory of reincarnation: "Let's say, your holiness, that you die tomorrow. A flower blooms on your grave after a few days. A cow comes and eats the flower. The next morning the cow has a good shit. I go for a walk, see the shit and say, "Ah, your holiness, you haven't changed a bit!' "

The eighth question

OSHO, HOW ABOUT SOME GOOD JEWISH JOKES? I LOVE TO LAUGH AT MYSELF!

Anand Sudharka,
TWO JEWISH BUSINESSMEN were relaxing in Harlem one afternoon when one said to the other, "We forgot to lock the safe."

"What does it matter?" asked his partner. "We're both here, ain't we?"

A group of Jewish friends discuss if it would have been better not to have been born.

"Of course it would," says one of them, "but how many of us have such luck?"

It is a little subtle. It will take seven days for you.

Two Jews were walking in a concentration camp. One of them asked, "Hey, Moshe, do you know what time it is?"

"Why?" answered the second. "Do you have to go somewhere?"

A Scotsman, an Englishman and a Jew went to an expensive place to eat, somewhere in London.

The Scotsman was heard to say at the end of the evening, "It's okay, lads, I'll pay tonight."

The next day the newspaper headlines read: "Jewish Ventriloquist Found Dead Outside Restaurant."

And the last:

A man riding in a train is reading a novel; sitting by his side is a young woman.
"Hey, Jew!" says the woman.'What time is it?"

The man is shocked, but plays it cool and does not answer.

A minute later she asks again, "Hey, Jew! What time is it?"
No answer. So she asks five more times.

Finally the man gets angry and says, "Myna watch is in myna pocket. You just take a look and see what

time it is."
"How can I see inside your pockets?" she asks.
"How did you discover that I was a Jew?" he replies.

The ninth question

OSHO,
I HAVE BEEN HERE IN THE EAST FOR EIGHT YEARS
NOW AND I KEEP FALLING MORE AND MORE LAZY. WHY?

Anand Premda,
NOTHING TO WORRY ABOUT -- you are just catching the local disease!

And the last question

OSHO,

WHY AM I AFRAID TO ASK MY REAL QUESTIONS?

Avinash,
EVERYBODY IS AFRAID OF ASKING the real questions. That's why people ask metaphysical questions, philosophical questions -- questions about God, the creation, after-life, reincarnation -- because these questions are not in any way related to you; you remain outside.

To ask a real question is dangerous because when you ask a real question you have to encounter me directly and you have to face the consequences. I am not a predictable man; one never knows what I am going to say. One never knows whether I am going to hit you or to pat you; you can never be sure. And then to ask a real question needs the courage to open your heart, to show your wounds, to show where it hurts. Nobody wants to show their wounds, nobody wants to show their tears -- and everybody is full of tears and full of wounds, and everybody is pretending that he is happy.

You ask anybody, "How are you?" and he says, "Beautiful! Perfectly okay!" and nobody is okay and nobody is in a beautiful state. But people have to keep face.

Now asking me a question before three thousand people means exposing yourself. It is standing naked, spiritually naked. It is easy to stand naked physically -- that is nothing much, one can drop the clothes very easily -- but to stand spiritually naked needs tremendous courage. One has to be a dare-devil because it is like dropping your skin, showing your skeleton, it is like showing all your ugliness; and nobody wants to be exposed.

We are all covering our faces with masks -- beautiful masks. The original face has never been shown to anybody; you yourself have forgotten what your original face is. In fact, when you look for the real questions, first you will come across unreal questions, a thousand and one unreal questions. Unless you are very persistent and go on digging and go on throwing the unreal questions.... When the mind says, "Ask who created the world," if you are a real seeker you will say, "What nonsense! What does it matter? Anybody will do. The whole point is that the world *is* there. X created it, Y created it, Z created it, what does it matter? And whether anybody created it or did not create it, that too is immaterial. This question is nonsense and it is not going to affect my life. If God created it so what? Or if, as the Buddhists and Jainas say, nobody created it, so what? The Jainas and the Buddhists live in the same way as the Hindus and Mohammedans and Christians, in the same stupid way; it makes no difference to their lives."

Any question is unreal which does not make a difference to your life, but it is easy to ask such questions. In the first place it shows your knowledgeability, that you are a great student of metaphysics, philosophy, religion; it shows that you know the scriptures.

People go on writing to me, "Krishna has said this in the Gita -- what does he mean?" Whatsoever he means it is not going to affect your life. And there are one thousand commentaries already available; if they are not making any difference -- and the one thousand commentaries are useless -- then my statement is

going to be the same: it is not going to affect your life.

Once I was delivering a talk on Mahavira, the Jaina *teerthankara*, and a Jaina scholar, a very famous scholar whose books I had read and whose scholarship I had always appreciated, stood up. I was not aware that this was the man who had written so many books, whom I had always appreciated. And he asked, "I have only one question. Buddha and Mahavira were both contemporaries. Who was older in age? -- because for almost fifty years I have been working on it, but no conclusive decision has been reached yet. There are reasons to suppose that Buddha was older and there are reasons to suppose that Mahavira was older."

I looked at the man for a few moments. There was absolute silence. The scholar started feeling a little embarrassed -- why was I looking at him in such a way? "Have I asked something wrong?" And then he said, "Why are you looking at me in such a strange way? Have I asked something wrong?" said, "Not only wrong -- you have wasted your whole life! Fifty years! What does it matter? If Buddha was older, so what? If Mahavira was older, so what? It does not affect their philosophy, it does not affect their approach to life. It is not going to affect you either. Why have you wasted your fifty years? You seem to be just a goddamned fool!"

Somebody, the man who was presiding, nudged me and said, "Do you know who he is? He is a very famous Jaina scholar!" And he told me his name.

I said, "Then I will hit him even more hard, because I have always appreciated his books, but this man is stupid! How did he manage to write such good books? He must be functioning like a biocomputer, because looking at him, seeing him, listening to his question... and he says fifty years and he is almost bragging that he has devoted so much time to such a great question." He was showing his scholarship.

It is easy to ask metaphysical, philosophical questions; it shows your knowledge, it shows your ego, your pride. But when you ask a real question it can hurt, it can expose you, it can show your ignorance. It is bound to show your ignorance -- not only your ignorance, it is bound to show your insanity, it is bound to show your schizophrenia, it is bound to show your neurosis.

That's why, Avinash. And you are an Indian, and the Indians are super-egoists. They have nothing else to brag about. Money they don't have, power they don't have, technology they don't have, science they don't have; they don't have anything else. They have only one thing: that egoistic attitude of "holier than thou." So Indians are very afraid to ask real questions; they never ask real questions. I have never come across Indians who ask real questions -- they will never expose themselves. Even if they are going insane they try to cover it up in some beautiful way.

Just the other day I received a letter saying that one woman has gone a little berserk. But the people who had written, they wrote not that she has gone mad or berserk, they wrote: "She is behaving like Ramakrishna, like Meera, so, Osho, only you can help."

A few days ago they phoned. The message was given to them: "Take her to the psychiatrist there." Now a very angry letter has come: "When you are here, why should we take her to a psychiatrist? She is not mad, she is in a very high state! And going to the psychiatrist can be dangerous because he will give her shock treatment or tranquilizers. He may bring her down to earth, back to her ordinariness -- and she is flying very high. Only you can understand it."

Now that woman is simply mad -- I know that woman. Just a few days before she was here and when she was here, and she came to touch my feet, I felt that this woman could go mad any time. But in India if you go mad you become a mystic, not mad. It is just the reverse in the West: if you become a mystic they put you in a mental asylum immediately! Indians don't like this idea that she is mad.

Nobody likes to bring his real problems. No Indian will talk about his sexual fantasies. He will come and ask, "How to attain celibacy, BRAHMACHARYA?" Now really he is suffering from sexuality, but he will not talk about it. And then people have become afraid that others will laugh. And that's what happens in an ordinary world.

This is not an ordinary place, Avinash. Nobody is going to laugh at you. People will have every compassion for you if your problem is real; in fact they will be more compassionate towards you if your problem is real. But people are hiding their real problems. And it is true as far as the outside world is concerned: if you tell the outside world your real problems, people will start laughing at you. They will not feel compassion, they will make you a laughing-stock. But not here. Here we have so many other things to laugh about. I give you so many opportunities to laugh that nobody has any laughter left to spare for your real problems. That's why I go on telling so many jokes: so that when real problems arise people can have compassion for you. But in the outside world it happens so -- but this is a very special kind of place.

A man entered the doctor's office wearing a robe. Surprised, the doctor asked, "Why do you wear a robe?"

"Ah, you saw the problem right away," said the patient. "I have one huge ball and I can't wear trousers."
"Okay," said the doctor, "let me examine it."
"No, doc, you'll laugh at me!"
"Show me," said the doctor.
"I know you'll laugh."
"No, I won't."
"Promise?"
"Promise!"
So the man lifts his robe, exposing his left leg. The doctor, seeing the oversized ball hanging down to the man's knee, forgets himself and roars with laughter.
"You sonofabitch!" yells the patient."You promised you wouldn't laugh! Now I ain't gonna show you the big one!

Walking in Zen, Sitting in Zen

Chapter #15
Chapter title: So Lost And So At Home

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The first question

OSHO, HOW DOES IT HAPPEN THAT I FEEL SO AT HOME AND SO LOST IN THIS BUDDHAFIELD?

Deva Kamma,
THERE IS NO CONTRADICTION IN IT; it is as it should be. To be lost, utterly lost, is to be at home. Man ordinarily lives as an ego, separate from the whole, like an island, with a definite identity -- the name, the form; he is somebody. And our whole life we make every effort to go on defining ourselves, who we are, for the simple reason that we don't know who we are. So we create an artificial, arbitrary identity; that's what the ego is.

When you enter into a love relationship with a Master -- that's what entering into a Buddhafield is -- you start losing your old identity, your definition becomes blurred. It was arbitrary anyway -- it starts melting; your limits start merging with the unlimited. You are no more somebody; you start becoming a nobody, a nothingness.

Hence the feeling of being lost, because you are missing your old games, trips; you are missing your old miseries, your so-called old pleasures; you are missing all that you had known before as part of your being. A new being is arising, a being which is not isolated from the whole, not encapsulated but one with the whole -- a wave which is part of the ocean. It is still a wave, but now a deep understanding is happening that "I am not separate," that "I need not be worried about myself," that "I have been before I was born and I will be after I am gone. This being a wave is only a phase, a momentary phenomenon. It is only a question of

form; deep down I am one with the formless ocean, I am oceanic."

This is the experience, Deva Kamma, that is happening to you; hence you will feel lost -- lost if you compare it with your old identity. And the comparison comes naturally because the old is well known. Maybe for many lives you have been decorating it, maintaining it, nourishing it, nurturing it. It is an ancient habit, almost perennial; you have forgotten when it began. It is as old as the creation itself; it has gone very deep -- its roots have gone very deep. Now all that is changing. The old is dying, and you are acquainted only with the old, hence you will feel like a death is happening.

But if you look to the new, which is very fresh, just like a breeze, just like a dewdrop, just like a newly opening bud of a rose, very fresh.... You are not yet fully aware of it; it is so new, you will need a little time to be introduced to it, to become acquainted with it. But it is happening because both these processes happen simultaneously. The death of the old and the birth of the new are two sides of the same coin.

If you start looking at the new then you will feel at home. That too is happening: in a very very vague way you are becoming aware of that too. Slowly slowly the new will become settled; the old will become just a memory, a fading memory, a dream that you had dreamt while you were asleep, something that had not happened to you, maybe you had seen it in a movie or read it in a novel; it was somebody else's story. And slowly slowly it will go so far away from you that it will become difficult even to recollect it. Then the discontinuity has happened totally. Your umbilical cord is cut; you are really out of the womb of the past. You have started breathing on your own, in a new way, as a nobody.

It feels strange to be impersonal, but to be impersonal is the only way to be universal. Not to be is the only way of being. Shakespeare's dilemma, "To be or not to be..." cannot be resolved by philosophy, it can be resolved only by meditation, because in meditation not to be prepares the way for you to be. There is no question of choosing -- you need not choose between the two, there is no question of either/or -- not to be is the way for you to be. If you choose not to be you have chosen the other too: if you choose to be you will have to pass through the process of non-being.

Meditation is a process of death, of non-being, of becoming nothing on your own accord, of disappearing into the whole, into the harmony of the whole. But it is a miracle, the greatest paradoxical experience of life. There is no contradiction in it, but there is a paradox. Seen from the intellectual standpoint, there *is* a paradox.

You ask: HOW DOES IT HAPPEN THAT I FEEL SO AT HOME AND SO LOST IN THIS BUDDHAFIELD?

That's how it happens, that's the way it happens. That's the way of the ultimate law -- *ais dhammo sanantano*. If you had asked Buddha he would have said: Suchness, *tathata*. This is how the universal law functions: you disappear and you appear for the first time. But you appear in such a new way -- not as a person, not as a name, not as a form, not as a separate identity but just as a total oneness with the whole, in unison with the whole.

That's what is happening here. Slowly slowly the energies of the sannyasins are melting and merging and becoming one. Thousands of my sannyasins are functioning in a kind of deep orchestra; they are no longer solo players. They have drowned themselves in this Buddhafield.

It needs guts, it needs courage, it needs intelligence, it needs awareness to move from the known into the unknown, to go into the uncharted sea.

Deva Kamma, you have left this shore. Your small boat is moving towards the unknown. Never look back. The old shore will call you back, it will try to seduce you, it will give you many promises, but remember, it has never fulfilled any promise. And you have lived on this shore for so long; don't forget the misery, the pain, the anguish, the nightmare that it has been for you for years together. Now go on moving. Don't look back look ahead. And always look for the new, the fragile, that which is just arriving on the scene. You will need alertness to recognize it.

The second question

OSHO, I HAVE BEEN A SANNYASIN FOR ONLY THREE DAYS AND YET I HAVE STARTED TO DISLIKE THE NONSANNYASINS. WHAT IS HAPPENING?

Dhyanananda,
THAT'S HOW FANATICISM IS BORN. That's how Christians, Mohammedans and Hindus have lived for centuries. That's how the foolish mind functions -- beware of it. Being a sannyasin does not mean that you have to dislike the non-sannyasins. Never look at anybody as a non-sannyasin, always look at the non-sannyasins as potential sannyasins. They are all potential sannyasins -- three days ago you were a non-sannyasin! Love them more because by your love you can help their potential to be actualized. If you dislike them you will become a cause of preventing them from becoming sannyasins. Help them.

This is not the way, but this is how the mind functions. I can understand. Mind is so ugly that it immediately starts creating new trips for the ego; even sannyas can become a trip for the ego. "Now I am a sannyasin, I am special. And the non-sannyasins? They are stupid people!" And just three days ago you were a non-sannyasin -- just three days ago! But it does not matter whether it is three days or three years, it is the same. Even after three minutes the mind starts spinning and weaving. It starts walking in a different way, looking at others with condemnation, with that ancient saintly look of "holier than thou."

Rastus was tired of being black. One day he came across an advertisement in the local paper which said: "Super Omo special skin-whitening cream -- makes skin whiter than white!"

Very excited, he purchased a packet and went home. He took a bath and scrubbed himself with the product. When he was finished, he looked in the mirror and found that his skin looked like that of a white man's.

Ecstatic, he ran out to show his wife who wasted no time in jumping into the bath herself. She too was very happy when she emerged looking like a white lady.

They found their young son and told him, "Hey, boy -- this is your chance to become a white boy!"

"But I don't want to be a white boy!" he exclaimed. "I'm happy the way I am -- I'm happy to be black!"

Rastus turned to his wife and said, "You know, I have been white for only one hour and already these blacks are giving me shit!"

Beware of this mind. These are the ways of the mind. A sannyasin has to drop the mind. You have to be alert about the ways the ego takes grip of you. You are not to become holier than others; on the contrary, sannyas simply means an initiation into being ordinary.

The Pope is addressed as Your Holiness, the Shankaracharya is addressed as Your Divinity, the founder of the Hare Krishna Movement was addressed as His Divine Grace. You have to remember that I address you as Your Holy Ordinariness! There is nothing more beautiful than just being ordinary. The moment you are ready to be ordinary you become divine; that's the only way to become divine.

God is very ordinary. If he were not ordinary he would not become the rocks, he would not become the trees, he would not become the animals, he would not become human beings; he would not descend to such lower states. But he is so ordinary... and he is so happy to be a fish or even to be a cockroach or a beetle.
I have heard:

George Harrison was walking in the garden and he came across a beetle and he said, "Hey, beetle, do you know? You must be happy that we have called our group The Beatles -- we have called our group by your name!"

The beetle looked at Harrison and said, "Do you call your group Eric? My name is Eric! I am no ordinary beetle."

Nobody is ordinary except a very few people -- a Buddha, a Jesus, a Zarathustra. These people are ordinary people; they have the courage to be ordinary. In that very courage they reach the ultimate depth of being and existence.

My sannyasins have to gather that courage to be nobodies; that's what I mean by being ordinary. Our whole effort here is to transform the mundane into the sacred. We don't want to create a rift between the mundane and the sacred; that has been the way for centuries -- the rift. That rift has created a schizophrenic humanity.

People are constantly in a tense state of affairs. The mundane pulls them to one side and the sacred to the very opposite. If they go with the mundane they feel guilty. If you enjoy eating and drinking and making

merry then you feel guilty -- you are doing something wrong. If you stop eating, drinking, making merry, and you become an ascetic, you start feeling very anxious, very troubled, because you are going against nature. You start feeling,'What am I doing to myself? Is it right?a And then you have to constantly repress. You have to avoid the world, you have to escape to a monastery or to the Himalayas. And each small thing creates a problem for you. Rather than solving your problems you have created a thousand and one problems.

Your so-called saints live only in problems; everything is a problem. Eating is such a problem, they make so much fuss about it. They will eat this and they will not eat that. The Jaina monk cannot eat the poor potatoes. Why? What is wrong with potatoes? They look so innocent; one has never heard anything wrong about them -- they have never done any wrong to anybody. But a Jaina monk cannot eat potatoes. It is prohibited in his scriptures because they grow underground, they don't grow in the sunlight, so something is wrong with them. They grow in darkness; eating them will create darkness in you, you know? And you have to be a light unto yourself. So anything that grows underneath the earth is prohibited, carrots and all -- anything that grows underneath the earth. They don't believe in underground things.

I am a firm believer in underground things because they are very revolutionary! If you eat them they will help you to go underground. And finally everybody has to go underground, so why not prepare?

Once I was traveling with a Hindu monk. He would not drink milk from buffaloes. Why? -- because Hindu scriptures say that buffalo milk creates laziness. As if Indians can be more lazy! And that Hindu saint was not doing anything, so I said, "I don't see what trouble there will be -- you don't do anything at all. The buffalo milk can't harm you -- you are already lazy, so why be worried about it?"

Not only that, he only used to drink the milk from a white cow. I said, "What is the matter with black cows?"

"Black is an evil color."

I said to the saint. "Then we should part our ways; we cannot travel together, not even for a single moment. You are the most stupid person I have come across, because even from a black cow the milk is white, the milk does not become black! If the milk were becoming black maybe there would have been some point in your idea."

But he wouldn't listen.

And he will take only warm milk immediately from the cow, not heated on the stove or on a fire. The cow had to be milked just in front of him so that he could drink it warm from the cow itself. I said, "Why don't you just do what the kids do? Just drink from the tits! That will be even warmer. Even with milking it and then bringing it to you.... And it is not so hot that it remains really warm. You just drink directly from the cow's tits!"

He said, "What are you saying?"

I said, "Yes, that will make you a far greater saint!"

But these fools are worshipped by people.

He would only eat food prepared by a virgin girl, otherwise not. How is the food affected? Whether it is prepared by a virgin girl or by a non-virgin, how is the food affected? He said, "There are subtle vibrations."

I said, "I can trust you only.... I will bring two, three *thalis* prepared for you, one by a virgin girl, another by a woman who is married and has children, and the third by a prostitute, and you just show me which one belongs to whom just by their vibe. If you cannot judge then stop this nonsense. Don't talk nonsense. What vibes are you talking about?"

You should drop this idea that only hippies talk about vibes; Indian saints have been talking about them for at least five thousand years.

Now he was at a loss; he could not discriminate. So I said, "Then drop it -- you don't know what vibes are. You are just talking any stupid jargon. It may impress foolish people, but what vibes are you talking about?"

Hindu saints, Jaina saints, Buddhist monks are not allowed to sit in a place where a woman has just been sitting. A certain time has to elapse; after that they can sit, because that place goes on radiating sexual vibes from the woman. These people are utterly mad!

But these are the ways of the ego in order to make the demarcation that they are special, spiritual; they are not ordinary, mundane, wordly. Otherwise how to make a discrimination? How to condemn ordinary people? You have to create something; anything will do.

Jaina monks pull out their hair; they can't shave, they can't use scissors. As if scissors were great technology! They avoid technology -- as if a blade were great technology. They will pull out their hair. Utterly stupid! But thousands of people gather to see them pulling out their hair because they are performing a great austerity. Do anything stupid but do something which is unnatural and people will start worshipping you.

Christian monks used to beat themselves every morning. There were sects of Christian monks who would whip themselves every morning. Their bodies were continuously bleeding, their bodies had wounds all over them from foot to head. And the man who would whip himself the most would be thought to be the greatest saint. And people would gather to watch and count who was whipping himself more, who was bleeding more. Now these people who were whipping themselves were masochists and the people who had gathered to see them were sadists. They were both ill, pathological, but this pathology has persisted.

My whole work here is to drop this division between the mundane and the sacred. I want you to live a very ordinary life so that you don't have to go on any ego trips.

Remember, Dhyanananda, three days or three years or thirty years, it is all the same; time makes no difference. Be aware of the fact that the ego is very cunning and it will try to find out ways to puff you up. This is a very simple way: to dislike the non-sannyasins. Immediately you are special and they are ordinary people, they don't understand and you understand.

They are all people with potential. Love them, help them, respect them. That is their decision whether to be a sannyasin or not to be a sannyasin; that is their freedom, it is your freedom. And freedom should be respected.

The third question

OSHO, CAN YOU GIVE ME A NEW ZEN KOAN TO MEDITATE ON BECAUSE FOR ALL THE OLD ONES I CAN FIND THE ANSWERS IN THE ZEN SCRIPTURES?

Nartan,
OKAY. Just the other day a young German took sannyas. He was a man of deep feelings, a man of heart. He was sobbing with joy. I asked him, "How long are you going to stay?"
He said, "Osho, forever."

I said to him, "When you come next time, stay a little longer."

Now, Nartan, meditate over it. This is a Zen koan! And you will not find the answer in any scriptures; even I don't know the answer!

The fourth question

OSHO,
WHY ARE YOU TALKING ABOUT TITS SO MUCH?

Prem Chinmaya,
I KNOW THAT IT IS a touchy subject, but you know me -- and that explains everything!

The fifth question

ARE CHILDREN REALLY SO INTELLIGENT, OSHO, AS YOU ALWAYS SAY THEY ARE?

THEY ARE FAR MORE INTELLIGENT than I say they are. Every child is born absolutely intelligent because there is nothing to distract his intelligence. He has no prejudices to make him unintelligent, he has no information to make him unintelligent -- he has no knowledge yet. Even if he wants to he cannot function in a knowledgeable way. How can he be stupid?

Stupidity needs a few qualifications. You have to go to the school, to the college, to the university. Stupidity needs a few degrees: you have to have M.A.s, M.Sc.s, Ph.D.s, D.Litt.s. Stupidity depends on knowledgeability: the more knowledgeable you are the less intelligence is needed because knowledge starts functioning as a substitute. You can depend on knowledge. Why bother? -- you can simply look into the memory and the answer is there.

But the child has no memory, he has no ready-made answer. Whenever there is a problem he has to face the problem, he has to encounter it. He has to respond, he cannot react. And to be responsive is to be intelligent. He functions from a state of not-knowing. That's why I say every child is born intelligent.

But almost everybody dies stupid because this whole life is structured in such a way that it is impossible to remain intelligent -- almost impossible. The trap is such that only very few people have been able to escape from it. And the trap gives you all kinds of comforts, conveniences. It is supported by the government, by the religion, by the society; it has all the supports.

The day I resigned my post of professor in a university I burned all my certificates. A friend used to live with me; he said,'What are you doing? If you have resigned.... I don't agree that you have done the right thing, but burning your certificates is absolutely unnecessary. You may need them some day; keep them. What is wrong in keeping them? You have such a big library -- they won't take up much space, just a small file will be enough. And if you cannot keep them, I will keep them; you just give them to me. Some day you may need them."

I said, "I am finished with all this stupidity. I want to burn all the bridges. And I will never need them because I never look back and I never go back. I am finished with it. It was all nonsense and I have been in it enough."

But I had not compromised with any vested interest; that's why I had to resign: because I was not teaching what I was supposed to teach. In fact I was doing just the opposite. So many complaints against me reached the Vice-Chancellor that finally he gathered courage to call me. He never used to call me because to call me was an encounter! Finally he called me and he said, "Just look -- all these complaints are here."

I said, "There is no need to bother about the complaints -- here is my resignation."

He said,'What are you saying? I am not saying that you should resign!"

I said, "You are not saying it, but I am resigning because I can only do the things that I want to do. If any imposition on me is there, if any kind of pressure is put on me, I am not going to be here even for a single moment. This is my resignation and I will never enter this building again."

He could not believe it! I left his office; he came running after me. When I was getting into my car he said, "Wait! What is the hurry? Ponder over it!"

I said, "I never ponder over anything. I was doing the right thing. And if there are complaints -- and of course I know there are complaints -- there must be, because I am not teaching what your stupid syllabus binds me to teach, I am teaching something else. I am not talking about philosophy, I am talking against philosophy, because to me the whole project of philosophy is a sheer stupid exercise in futility. It has not given a single conclusion to humanity. It has been a long, long unnecessary journey and wastage. It is time we should drop the very subject completely. Either a person should be a scientist or he should be a mystic; there is no other way. A scientist experiments with objects and the mystic experiments with his subjectivity. Both are scientists in a way: one is of the outer, the other is of the inner. And the philosopher is nowhere; he is in a limbo. He is neither man nor woman, he is neither here nor there. He is impotent, hence he has not been able to contribute anything. So I cannot teach philosophy -- I will go on sabotaging it. I was just waiting -- whenever you called me I had to resign immediately."

It was very difficult to get out of it because all my friends came to persuade me, the professors came to persuade me, all my relatives tried to persuade me: "What are you doing?" Even the Education Minister phoned me: "Don't do such a thing. I know that your ways are a little strange, but we will tolerate. You continue. Don't take any note of the complaints. Complaints have been coming to me too, but I am not taking any notice of them. We don't want to lose you."

I said, "That is not the point. Once I have finished with something I am finished with it. Now no pressure can bring me back."

It was very difficult for me to be at school because I could see the stupidity of the teachers. And they used to get angry; they used to think that I was trying to be mischievous. I was not trying to be mischievous, I was simply trying to show them that this was all nonsense that they were teaching! It had no concern with

life.

My geography teacher used to talk about places. I told him, "I am never going to visit these places so why should I remember them? Now how can I be concerned with Constantinople or Timbuktu? Whether they are or are not is irrelevant! All that I want to know is where I am right now -- you tell me this!"

He was almost dumb. He said,'Where you are right now... ? No student has ever asked me, and I have been teaching geography my whole life!"

I said, "Then you never had a single student. I want to know where I am right now. My whole concern is now and here."

My history teacher used to teach me about stupid kings and their names and I said, "I am not going to memorize them. Why? Why, what have they done for me? They didn't even know my name so why should I remember their names? It should be a give-and-take. Now this Nadir Shah and this Tamburlaine and this Genghis Khan, what have they done?"

But this is how we go on imposing stupid, unnecessary information. And the load becomes heavier. The person who carries the biggest load earns the biggest rewards; naturally, when stupidity is rewarded you settle for it. Intelligence is punished.

I was punished so much -- you cannot imagine how much I was punished. From my primary school up to the university I was continuously punished and nobody was ever able to tell me why they were punishing me. It was almost always the case that I would be standing outside the classroom; it was very rare for me to sit inside the classroom. But that exercise has helped me: I have done so much exercise walking outside a classroom that now I need not do anything. I have done enough!

Whenever my headmaster used to come on his rounds I was the only person who was always walking in the corridor. Whenever he would not see me he would come to my class and say, "What is the matter? What are you doing inside?"

I said, "I don't know. I myself am puzzled because a single question and the teacher will say,'You go out! Unless you stop asking you cannot come in.' " And it was a good excuse for me to be outside in the air. And that was so beautiful to be outside with the birds and with the trees. So whenever I wanted to go out, just a question, any question would do -- any question that was unanswerable!

I was turned out of one college, expelled from this university and that university. One university accepted me, but accepted with the condition that I would not ask any questions.

I said, "I can accept that, but then you have to do one thing: that I will not have to go to the classes, because if I am in class and if the professor says something stupid, I will not be able to resist myself -- the temptation will be too great -- and there will be an argument and I will forget all about the promise I have given that I will not ask questions. So you have to give me permission that I need not attend classes and also that I will be given permission to appear in the examination without fulfilling the absolutely necessary requirement of being in class for at least seventy-five percent of the time."

He said, "That is my promise."

And I was so happy! For two years I simply never turned up at the college, I came only when there was an examination.

And the principal said, "You are a strange man! I was thinking that you may not come once in a while, but for two years I have not seen you at all!"

I was even sending my fee by post because I said, "Even with the head clerk, giving the fee or saying hello, something may happen! He may ask,'How are you?' and that's enough. You know me! You just ask,'How are you?' and then I go on for ninety minutes. And that has been my usual practice."

So I avoided all contact just to fulfill my promise, but it has been a boon, a blessing.

Children are certainly intelligent, Priya, very intelligent.

One little boy was overheard saying to another, "If I could have known what trouble parents were, I would never have had any!"

"How did you like the new preacher, son?" asked the mother.

"Don't like him much. He preached so long I couldn't keep awake and he hollered so loud I couldn't go to sleep!"

A little boy loses his mother in a big department store. A young man who was working there sees the crying boy and asks him,'What is the matter?"

"I've lost my mother," the boy mumbles through his tears.
"What does she look like?" the man inquires.
"She looks like a woman without me."

One six-year-old boy was reprimanded by his Sunday School teacher: "You've been nothing but trouble -- you're just a rotten kid!"
The little boy pulled himself up to his three-foot height and answered, "That's not true. I am so a good boy -- God made me and he didn't make no junk!"

"I had a funny dream last night, Mum."
"Did you?"
"I dreamt I was awake, but when I woke up I found I was asleep!"

Two small boys were swinging on a gate together, passing the time of day. In the course of their conversation one asked the other, "How old are you?"
"I don't know," said the other.
"You mean you don't know how old you are?"
"No."
"Do women bother you?"
"No."
"You're four in that case," observed his companion.

A little boy comes home from school one day and says, "Hey, mommy, I just saw a flat cat!"
"Oh," says his mother. "How did you know it was flat?" "Because there was another cat pumping it up!"

"Papa," said little Johnny, "how do babies come into the world?" "The stork brings them, son." "Hey, pa, don't tell me you did it with a stork!"

The sixth question

OSHO, IT TOOK YOU SEVEN HUNDRED YEARS TO GET HERE. WHAT HAPPENED?

Devaprem,
DON'T YOU know the indian trains?

The seventh question

OSHO, I'M GOING TO TELL THE TRUTH. I'M A BRITISH LADY: MY GREAT-GRANDFATHER WAS GOVERNOR OF DELHI AND MY GREAT-UNCLE WAS PRIME MINISTER OF KASHMIR. I KNOW THERE'S VERY LITTLE HOPE FOR ME, BUT IS IT NOT POSSIBLE TO DEFY THE LAWS OF NATURE AND FALL IN TUNE WITH YOU IN SPITE OF THIS UNFORTUNATE HERITAGE?

Anand Anupam,
DON'T BE WORRIED -- truth liberates! You have confessed the sin. That's the beauty of confession; now there is no worry.

Heinrich Heine was dying and these were his last words: "God will forgive me -- it is his trait."

So don't be worried. Even if you are British, God is going to forgive you. All that is needed on your part is to confess. And don't take my jokes seriously. The British are beautiful people -- I love them.

The eighth question

OSHO, I CANNOT CONTROL MYSELF WHEN INSULTED. WHAT SHOULD I DO?

Dheeresh,
TIT FOR TAT -- till you become enlightened. And do it quickly, because once you become enlightened then it is very difficult to do anything. When somebody insults you, somebody insults you. You have simply to accept it: *ais dhammo sanantano*. So whatsoever you want to do, do it right now, finish it, because here you will soon become enlightened; it is not very far away.

And it is natural that when somebody insults you you cannot control yourself. I have never been telling you to control yourself because control can't help. If you control you repress; control is another name for repression. If you can watch, watch; otherwise if there is a choice between repression and indulging, prefer indulgence to repression because indulgence will teach you a lesson. Repression won't teach you anything. And you are not a machine, you are a man.

Warning in the year 2000: due to robot shortage, some of our bartenders are human and will react unpredictably when insulted.

You are not a robot so it is natural. It is better to react truly. But remember one thing: you are free to do whatever you like; you need only face the consequences -- because I am not saying that you won't receive blows back. So first see who the other guy is, be a little careful. And you are alive, you are not dead yet. Once you are enlightened you are almost dead -- alive on the other shore, dead on this shore. So before that calamity happens enjoy doing whatsoever you can manage to do.

Mulla Nasruddin was studying electricity. To show the class its practical uses, the teacher commanded that each pupil bring some electric tool to class the next day.
The following morning the class held a small exhibition: electric bulbs, irons, a hair drier, an oven....
When Mulla arrived he was sweating and carrying a big artificial lung on his back.
"Mulla," said the teacher, "where did you get that electric lung?"
"I took it from grandpa, teacher."
"And he didn't mind?" she cried.
"I don't think so, teacher. He just said,'Hrrr....' "

So before that happens don't try to control, do something -- there is nothing to be worried about. Accept your humanity; it is part of you. If somebody insults you he is challenging you to a fight, so give him a good fight! If you see that he is too big then meditate -- what else to do?

The ninth question

OSHO,
I AM A MATHEMATICIAN. CAN I ALSO BECOME A SANNYASIN?

Dharmavir,
I DON'T SEE that there is any difficulty -- you can be a sannyasin. Of course you will have to learn something more than mathematics -- you will have to learn a little poetry, a little music, a little dance. You will have to go beyond the calculative mind. You will have to take a little jump into the illogical, into the paradoxical. And of course habits die hard so I can understand your problem.

Mathematics is pure logic, it is nothing but logic, and sannyas is very illogical -- or if you like big words, then it is supralogical. But that is only a word; the fact is, it is illogical. So if you are ready to go a little beyond the boundaries of logic, then you are welcome. It is going to be a little difficult but not impossible.

There are mathematicians here, there are scientists here whose whole life was devoted to some logical methodology, but now they have moved -- moved beyond it. And they can move only if they have a deep

longing to know whether there is something more than arithmetic or if that is all. If you are really an explorer, if you have some adventure in your life, then there is no problem.

I can understand your question. You may be too addicted to your mathematics; then there will be difficulty. All addictions create difficulties, and these are deep addictions. If you are addicted to some drug it is not so difficult. Within six weeks you can be hospitalized, treated, and you can get out of it. But if you are addicted to logic it may take a very long time. And unless you decide with your total being to come out of it there may be no possibility of anybody else bringing you out of it.

A mathematician goes to the whorehouse. Very excited, he picks the prettiest girl and goes off into a room with her.
"They say you girls from the capital do very incredible things in bed!"
"Yes, we certainly do!" she replied.
"So, I want one of your specialties!"
"I have one that you are going to love -- come here! Let's do a sixty-nine!"
That appealed to the mathematician -- sixty-nine. Immediately he understood the language -- sixty-nine, that comes within his world. So they jump into bed and the woman does it very well. He loves it!
When they finish, he falls over onto his side, takes a deep breath and says, "This is too much! I think I am going to quit the other sixty-eight!"

But a mathematician is a mathematician -- he is still calculating.

If you remain calculative.... You can become a sannyasin and you may still remain calculative: "What is happening? What is not happening? How many days have I been meditating? How many hours have I meditated? And what is the result? What is the outcome? Is it worth it?" All these things will have to be dropped.

Meditation is the world of lovers; not the world of calculation but the world of love. If you have fallen in love with me then you are welcome.

You say: I AM A MATHEMATICIAN. CAN I ALSO BECOME A SANNYASIN?

Dharmavir, yes. But my feeling is that the trouble will come from somewhere else -- you are also an Indian. To be an Indian and to be *my* sannyasin, that is far more difficult than to be a mathematician and to be my sannyasin. The Indian has lived with an idea of sannyas for at least ten thousand years, and I am putting things completely into a chaos, I am putting things topsyturvy.

My sannyas is not the sannyas that you have always understood it to be; it is totally different. I call it sannyas only to confuse you! I could have given it a new name, but that is not my way; I thrive on your confusion, on your chaos! My whole effort is to sabotage all patterns, all patterned thinking. That's why I chose the orange color -- I could have chosen any color. In fact, the best color that would have fitted *my* idea of sannyas would have been a rainbow dress -- all seven colors -- because my sannyas is a rainbow phenomenon, multidimensional. That would have been absolutely in tune with my idea of sannyas, but I sacrificed it. I have to destroy this Hindu idea of sannyas. I have to create so many orange people that the old saints and sannyasins get lost -- nobody knows who is who!

Your being Indian may create a little trouble. Mathematics you have learned only in this life, but being Indian may be part of your collective heritage, may be part of your collective unconsciousness. So when Indians become sannyasins they come with *a priori* conclusions, expectations, and when they don't find those expectations here they feel very disturbed.

I would like you to be alert from the very beginning that this is a totally new vision of sannyas. The old sannyas was renunciation, my sannyas is rejoicing. The old sannyas was other-wordly, my sannyas contains both worlds; it is not one-dimensional. It does not condemn this world, it makes this world the foundation for the other. The old sannyas was spiritualistic, my sannyas is not spiritualistic and against materialism, my sannyas is materialistic-spiritualistic. My sannyas is not anti-scientific, it contains science in it -- it is vast enough to contain it. It goes far beyond it, but it is not against it.

An Arab, lost with his camel in the desert, felt very horny. Finally he grabbed the camel and tried to make love to it. But every time he tried, the camel moved aside and the Arab missed.
After a month of wandering in the desert, he came across a road which led to a town on the edge of the

desert. There, sobbing, sat a sexy young lady next to her broken chariot.
Seeing him, the young lady begged him to fix her chariot, promising that he wouldn't regret it if he helped her.
"Ah, my sweet savior," she said as he finished, "come to me and I will reward you!"
"Thank you, lady," replied the Arab. "Would you just hold this camel for me for a minute?"

The tenth question

OSHO,
IS THERE ANY SUCH THING AS A REAL MARRIAGE?

Sugata,
NEVER HEARD OF IT -- *real* marriage? There are real mirages but no real marriage! If it is real there is no need for marriage. The very need for marriage arises because there is fear. If you love a person you love a person; you can be together with the person. But there is constantly a fear that the other person may leave you, and the other person is also afraid that you may leave him or her. To make the future guaranteed, so that you cannot leave, so that the other cannot leave -- easily at least -- marriage was invented.

Marriage was invented only because love was missing. And if love is missing, how can the marriage be real? There is no need for marriage; if love is there, marriage is an unnecessary phenomenon. In a better world, where people will be more mature, they will be together because they love and they will keep each other free because, one never knows, love may disappear.

And that does *not* mean that the love was unreal and that that was why it disappeared. That too is a very wrong idea that has prevailed for centuries. We have been obsessed by wrong ideas and they are creating such trouble in our lives, and still we can't see their wrongness because they are so old and we have become so conditioned to them. If love disappears then we start thinking it was not real.

In fact, a real flower is bound to disappear by the evening; only the plastic rose flower will not disappear. The real rose flower blooms, opens up, dances in the wind, in the rain, in the sun, and by the evening is gone. That does not mean that it was unreal; in fact it was so real, that's why it appeared and disappeared. The plastic flower is so unreal that it does not appear and does not disappear, it remains; it is far more permanent.

Marriage is like a plastic flower; love is a real rose. And people are such cowards that they don't want to live with real roses. They are hankering after security, safety, guarantees, permanency so much that they are not ready to risk the real roses and they purchase plastic flowers. Of course those plastic flowers cannot satisfy you -- you will remain miserable.

Just one month ago Sagarpriya wrote to me: "Osho, what has happened? I have been here for two and a half years -- has something gone wrong because Bindu and I are still together?" I did not answer her question because I was afraid that if I answered it something would happen immediately. So I kept quiet -- and it has happened. Now I can answer because now I will not be thought responsible for it. Now Bindu wants to escape, but Sagarpriya is not going to leave him so easily. Just to escape from Sagarpriya he wants to go for a few weeks to America. Now Sagarpriya is following him; she also wants to go with him.

We don't allow each other freedom; we cling to the very end. We try every possible way. Even when everything disappears we go on clinging, we go on hoping against all hope. And the more we cling the more we destroy the possibility of love renewing itself again.

Now if Sagarpriya can allow Bindu to go and be there alone for a few weeks.... He needs his own space -- everybody needs it once in a while because love alone is not enough. Love is beautiful, but meditation is far more important. And meditation needs a deep aloneness; nobody should interfere. And only lovers can interfere in meditation because only lovers are so close. The marketplace does not interfere, the people who are not related to you cannot interfere, but the people who are very close, very intimate, can be a real disturbance. They don't allow you any space, and if you want to be alone they immediately start feeling that they are being rejected. You simply want your own space -- and everybody has a need, a tremendous need to have his own space.

But now Sagarpriya will follow him; if there is any possibility she will destroy even that. The best thing is to let him go, to say goodbye to him in a nice, beautiful, human way, with no grudge, with no complaint,

with no quarreling. If you quarrel too much, if you make such a fuss, then people will start compromising, but compromise cannot fulfill you.

And remember, men are so tortured in the outside world, in the office, in the factory, in the shop, everywhere, that at least at home they want peace. For their peace they compromise. Hence almost all husbands become henpecked. And the problem is, no wife can love a henpecked husband, and every wife tries to henpeck her husband! This is how we create misery.

In the first place marriage is wrong. Marriage means clinging, legal clinging; you have legal support. You can force the person to the court, you can create so much financial trouble for him that he will think, "It is better to tolerate whatsoever is. And howsoever it is going I have become accustomed to it. Tolerate it." It is only a question of a few hours at night and then he escapes in the morning and finds a thousand and one excuses over time at the office, a party somewhere, or something else. He becomes a Rotarian, he becomes a member of the Lions Club; he finds ways and means to avoid. He starts drinking, so when he comes home he is so drunk he can't hear what the wife is saying, he does not know what is being done to him. But how can you love such a person? You hate such a person, but this is how you create the person.

And the man also is a clinger. This is a very strange thing: in each couple one is always a clinger. This is my experience of thousands of couples. It seems that one has to be a clinger -- either will do; either the wife or the husband, one has to be a clinger. Whosoever clings is miserable and the other is miserable because he has lost his freedom -- and you cannot be happy with a person who has lost his freedom.

Love is a meeting of two free individuals; it is not a marriage. Love does not need marriage. And if love disappears -- which is far more possible than it staying -- that does not mean it was unreal. The more real it is, the quicker it will disappear. The more intense it is, the quicker it will disappear because it will give you such ecstasy. And those peaks cannot be reached every day; it is bound to disappear.

But man does not want peaks of joy; rather he wants a smooth, comfortable, convenient, bourgeois life, which is almost not life at all but just vegetating. So people are vegetating together -- cabbages and cauliflowers vegetating together!

There is no real marriage, Sugata, there is only real love. All marriages are unreal. But to live a real love needs a really courageous heart. It needs that you should live moment to moment and you remain open for the tomorrow -- whatsoever surprises it brings it brings and you accept them. Even if your lover departs you have to be courageous enough to give him a beautiful goodbye. As beautifully as you say hello you have to say goodbye too, because he has given you such moments of joy that you have to be grateful to him.

The eleventh question

OSHO, WHAT DO YOU SAY ABOUT DIVORCE?

Mahesh,
SOME GREAT PHILOSOPHER said about divorce -- I forget the philosopher's name, in fact I forget what he said -- but I say divorce is useless. You get married for lack of judgment, get divorced for lack of patience, then you remarry for lack of memory.

In fact marriage is wrong. Once marriage disappears from the world, divorce will disappear of its own accord! I am against divorce -- I want divorce to disappear from the world absolutely; but the only way to do it is to destroy marriage completely.

The last question

OSHO, LAUGHING THIS MORNING WAS SO PLEASURABLE. I FELT LIKE A BABY THAT IS BEING PLAYED WITH AND TICKLED. PLEASE TICKLE SOME MORE.

Deva Eva,
THE TRAVELING SALESMAN'S CAR broke down on a lonely country road just before nightfall, and

being unable to repair it the salesman trudged to the nearest farmhouse to beg shelter for the night.

The farmer said okay but as there was only one bed, the salesman would have to share it with the farmer and his pretty young wife.

In the middle of the night the salesman, feeling horny, began making love to the wife. She said, "Okay, but please see if my husband is asleep -- pull a hair from his chest to check."

The salesman did and the farmer slept on.

Some time later, feeling horny again, the same thing happened: another hair, more lovemaking. And then again a third time.

But this time the farmer exploded.

"Look," he shouted, "it's okay to fuck my wife, but quit keeping score on my chest!"

An Italian arriving in Australia for the first time gets a job on a farm. The first day the farmer's wife complains that the new worker has been chasing her chickens around the yard. The farmer says he is new and to give him a chance.

But later she is even more outraged when she sees him drinking his own piss. The farmer tries to console her by saying he is a good worker and that this is probably normal in Italy.

But later on the farmer sees the Italian with his head right next to his prize bull's arse while it's having a shit. This is too much for the farmer. Racing up to the Italian he shouts, 'What the hell are you doing? First you chase my chickens, then you drink your own piss and now what are you doing with my bull?"

The Italian says, "But my friends-a tell me that-a when I get-a to Australia I'm-a supposed to chase-a the chicks, drink-a plenty of piss, and-a listen to all-a the bullshit!"

Walking in Zen, Sitting in Zen

Chapter #16
Chapter title: All Moons In The One Moon

10 May 1980 am in Buddha Hall

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The first question

OSHO, I CANNOT UNDERSTAND THE PHILOSOPHY OF ZEN. WHAT SHOULD I DO TO UNDERSTAND IT?

Baula,

ZEN IS NOT A PHILOSOPHY AT ALL. To approach Zen as if it were a philosophy is to start in a wrong way from the very beginning. A philosophy is something of the mind; Zen is totally beyond the mind. Zen is the process of going above the mind, far away from the mind; it is the process of transcendence, of surpassing the mind. You cannot understand it by the mind; mind has no function in it.

Zen is a state of no-mind; that has to be remembered. It is not Vedanta. Vedanta is a philosophy; you can understand it perfectly well. Zen is not even Buddhism; Buddhism is also a philosophy.

Zen is a very rare flowering -- it is one of the strangest things that has happened in the history of

consciousness -- it is the meeting of Buddha's experience and Lao Tzu's experience. Buddha, after all, was part of the Indian heritage: he spoke the language of philosophy; he is perfectly clear, you can understand him. In fact, he avoided all metaphysical questions; he was very simple, clear, logical. But his experience was not of the mind. He was trying to destroy your philosophy by providing you with a negative philosophy. Just as you can take out a thorn from your foot with another thorn, Buddha's effort was to take out the philosophy from your mind with another philosophy. Once the first thorn has been taken out both thorns can be thrown away and you will be beyond mind.

But when Buddha's teachings reached China a tremendously beautiful thing happened: a cross-breeding happened. In China, Lao Tzu has given his experience of Tao in a totally non-philosophical way, in a very absurd way, in a very illogical way. But when the Buddhist meditators, Buddhist mystics, met the Taoist mystics they immediately could understand each other heart to heart, not mind to mind. They could feel the same vibe they could see that the same inner world had opened they could smell the same fragrance. And they came closer, and by their coming closer, by their meetings and mergings with each other, something new started growing up; that is Zen. It has both the beauty of Buddha and the beauty of Lao Tzu; it is the child of both. Such a meeting has never happened before or since.

Zen is neither Taoist nor Buddhist; it is both and neither. Hence the traditional Buddhists reject Zen and the traditional Taoists also reject Zen. For the traditional Buddhist it is absurd, for the traditional Taoist it is too philosophical, but to those who are really interested in meditation, Zen is an experience. It is neither absurd nor philosophical because both are terms of the mind; it is something transcendental.

The word "zen" comes from *dhyan*. Buddha used a certain language, a local language of his times, Pali. In Pali *dhyan* is pronounced "jhan"; it is from *jhan* that "zen" has arisen. The word comes from *jhan*; *jhan* comes from the Sanskrit *dhyan*.

To understand Zen you need not make a philosophical effort; you have to go deep into meditation. And what is meditation all about? Meditation is a jump from the mind into no-mind, from thoughts to no-thought. Mind means thinking, no-mind means pure awareness. One simply is aware. Only then, Baula, will you be able to understand Zen -- through experience, not through any intellectual effort.

Yoka says:

> THERE IS ONE NATURE, PERFECT AND PENETRATIVE, PRESENT IN ALL NATURES; ONE REALITY WHICH INCLUDES ALL, COMPRISING ALL REALITIES IN ITSELF. THE ONE MOON IS REFLECTED WHEREVER THERE IS WATER. AND ALL MOONS IN WATER ARE COMPRISED IN THE ONE MOON.

The moment you move beyond the mind, suddenly you have moved from the many to the one. Minds are many, consciousness is one. On the circumference we are different, at the center we are one. That one can be called Brahma, can be called God, the absolute, the truth, *nirvana*.

Zen calls it no-mind for a particular reason. If you call it God, then people start thinking in terms of a person, they start imagining a person -- of course the suprememost person, but their idea of personality is derived from human personality; it is a projection, it is not truth.

The Bible says God created man in his own image; that is not true. Man has created God in his own image; that is far more true. The God that we have created is *our* idea, it is anthropocentric. If horses were philosophers then God could not be a man, then God would be a supreme horse. If donkeys were philosophers -- and who knows? -- they may be; they look very serious, always brooding, as if in deep contemplation, thinking of great things.... Watch a donkey and you will be certainly aware of this simple fact that donkeys are great thinkers. They are constantly somewhere else far away, involved in great esoteric things; that's why people think they are fools. They are not fools, they are philosophers. If donkeys think, if they are theologians, theosophists, philosophers, then God will be a supreme donkey. God cannot be a man, that's impossible. They cannot imagine God to be a man.

Hence Zen avoids any anthropocentric terminologies, any words that can become associated with our circumference. It does not call God Brahma because that is a philosophical term; maybe the best philosophical term, but even the best philosophical term is still philosophy, and philosophy is something of the mind -- you can *think* about Brahma.

In India we have been thinking about Brahma for centuries and there are as many interpretations of Brahma as there have been philosophers. Shankara interprets it in one way, Nimbarka in another, Ramanuja still in a different way, and so on and so forth. Not even two philosophers agree and the dispute still

continues. Philosophers go on quarreling. They never come to any conclusions, they cannot, because mind has no capacity to conclude about the One.

Even Shankara, the greatest non-dualist, remains a dualist deep down. He talks about Brahma, the One, but to talk about the One he has to bring in *maya*, illusion; then One becomes two. If you want to talk about the real you will have to talk about the unreal; that is a necessity, an absolute necessity. Without talking about the unreal you cannot talk about the real; without the unreal the real loses all meaning. Human languages are dualistic, hence Shankara got into trouble, great trouble. He tried to sort it out but he could not, and for one thousand years many philosophers who have followed Shankara have tried to find a way out, but they have not been able to. Even if you say that *maya* means illusion, *maya* means that which does not exist, you have to talk about it. To define Brahma you have to use illusion as a support, otherwise who will define it? How will you define it? The One remains indefinable; the One needs something else to define it. So although the philosophy of Shankara is thought to be non-dualist, it is not. No philosophy can be non-dualist.

Zen is neither dualist nor non-dualist; it is not a philosophy at all. It simply says, "Move from the mind into the no-mind and see." It believes in seeing.

Yoka says:

> THE SPIRIT OPERATES NATURALLY THROUGH THE ORGANS OF SENSE. THUS THE OBJECTIVE WORLD IS PERCEIVED. THIS DUALISM MISTS THE MIRROR. BUT WHEN THE HAZE IS REMOVED, THE LIGHT SHINES FORTH. THUS WHEN EACH INDIVIDUAL SPIRIT AND THE OBJECTIVE WORLD ARE FORGOTTEN AND EMPTIED SUCHNESS AFFIRMS TRUTH.

When all words are gone, your mirror has no more dust on it, no more mist on it. When you look at things you collect impressions; that is the dust -- that's what you call thinking. When you see a rose flower, the rose flower is outside you but it makes a reflection inside you. The rose flower will fade away by the evening, the petals will fall and disappear, but the inner rose flower, the rose that has become imprinted in your memory will continue. It will remain forever with you, you can always remember it. And if you are a sensitive, aesthetic, artistic person you can visualize it again and again; you can imagine it as if it is true. In fact, if you try you will be surprised: you can even experience the fragrance of the rose again. If you create the whole situation in your imagination: the garden, the green grass, the dew on the grass, and you are walking with naked feet on the grass... and the sweet smell of the earth and the cool air and the birds singing; you just create the whole atmosphere... and then suddenly you discover a beautiful rose flower hidden behind a bush... and the fragrance! And then suddenly you will see: the fragrance has come back to you; the imprint is there. The outer rose is gone, but the inner rose is alive.

Now scientists, particularly brain experts, have discovered that if certain spots in the brain are touched by electrodes, certain memories become immediately active. Those memories are Lying there deep frozen; touched by the electrode they start becoming alive. A very strange experience. If your brain is touched by an electrode at the point where the rose memory is lying deep, suddenly you will forget the present; you will be again in the same garden. Maybe twenty years have passed, but it will be again as real as if you were in the garden again: the same smell, the same wind, the same coolness, the same flower. And if the electrode is taken out, the memory disappears. Put the electrode back again in the same spot and again the memory starts revealing itself.

And one thing more has been discovered: you can do it thousands of times. Again and again the same memory comes, and again and again the memory repeats itself from the very beginning. The moment you remove the electrode it seems that there is an automatic rewinding; the memory coils back into the same original state. Touch it again with the electrode and as the electricity starts flowing the memory begins from the beginning: you are entering the garden again... and the same sequence of events. And this can be done thousands of times. In fact, scientists say there is no limit to it; it can be done millions of times.

The outer reality goes on changing, but the mind goes on collecting dust. Your consciousness is a mirror, and you are carrying so much dust from this life and from other lives -- such a thick layer of dust! That's why you cannot understand Zen: because you cannot understand *yourself*, because you cannot understand life, because you cannot understand existence. Zen is not philosophy; it is existential, not philosophical.

... WHEN THE HAZE IS REMOVED, SAYS YOKA, THE LIGHT SHINES FORTH. THUS WHEN EACH INDIVIDUAL SPIRIT AND THE OBJECTIVE WORLD ARE FORGOTTEN AND EMPTIED SUCHNESS AFFIRMS TRUTH.

When all is emptied -- you have forgotten all the memories, you have forgotten even your individual existence, your separate existence; you are no more an island, you have melted into the whole; you are not like an ice cube floating in the water, you have become water itself -- this is what Zen is. Then suddenly truth is revealed.

VISION IS CLEAR, says Yoka.

These four lines are of tremendous importance.

VISION IS CLEAR. BUT THERE ARE NO OBJECTS TO SEE. THERE IS NO PERSON. THERE IS NO BUDDHA.

This is the ultimate declaration of Zen. This is the lion's roar!

VISION IS CLEAR.

This is a strange phenomenon. When there are objects to see, your vision is not clear because those objects are making impressions on you. Your vision cannot be clear; it is full of mist. When vision is clear, there are no objects at all, just clarity, just pure consciousness with no content, just seeing and nothing to see, just watchfulness and nothing to watch. A pure observer, a pure witness and nothing to witness.

THERE IS NO PERSON.

And when there is nothing to witness, nothing to see, you cannot exist as a separate entity. The "In can exist only with the "thou"; if the "thou" disappears, the "I" disappears. They are part of each other, they are always together like two sides of a coin; you cannot say "one." This is what many stupid religious people go on doing: they go on saying to God, "I am not. Thou art." That is sheer stupidity. In the very saying you are, otherwise who is saying "Thou art"?

There is a famous poem of Jalaluddin Rumi; I agree with him up to a point and then my disagreement starts. On the really essential point I cannot agree with him. My feeling is he must have written that poem before he became enlightened. He *was* an enlightened man, but the poem is decisive -- it must have been written before he became enlightened. The poem is beautiful, because sometimes poets say things almost like seers, but remember they are *almost* like seers. There is bound to be some flaw, it can't be flawless. You may not be able to find the flaw.
Listen to the story of the poem.

Jalaluddin says:
A lover comes to his beloved's home, knocks on the door.
The beloved asks, "Who is there?"
And the lover says, "I am -- your lover."
The beloved says, "The house of love is so small, it cannot contain two, so please go back. When you are no more, then come again. The house of love cannot contain two, it can only contain one."

So far so good!

The lover goes to the forest, he becomes an ascetic. He meditates, he prays to God. His prayer is only one: "Dissolve me!" Many moons come and go, months pass, years pass, and one day he comes back. He

knocks again on the door, and the beloved asks the same question: "Who is there?"
And he says, "Now I am no more, only you are."

And Rumi says:

The doors open and the lover is received in the home of love.

There I don't agree -- it is too early! Then who is the person who is saying "I am no more"? Even to say that "I am no more," you are needed. It is as foolish as if you went and knocked at somebody's house and he leaned out of the window and said, "I am not at home." That is self-contradictory; you cannot say that. To say it is to prove that you are.

Jalaluddin must have written this poem before he became enlightened. He should have corrected it. But these enlightened people are crazy people. He may have forgotten all about the poem, but it needs correction. I can do the correction. I would like to say that the beloved says, "Go back again because you *are* still there. First you were positively there, now you are negatively there, but it makes no difference."

The lover goes back. Now there is no point in praying because prayer has not helped. In fact, prayer cannot help: in prayer the duality persists. You are praying to somebody; God becomes your "thou." God cannot help. Now he becomes a Zen monk -- not a devotee but a *real* meditator. He simply goes deep within himself, searching and seeking. "Where is this'I'?" He tries to find out where it is. And anybody who goes in is bound not to find it because it is not there; it is non-existential, it is only a belief. So he searches and searches and finds it nowhere.

So he comes back, knocks on the door. The beloved asks the same question:'Who is there?" And there is no answer because there is nobody to answer. Just silence. She asks again, "Who is there?" but the silence deepens. She asks again, "Who is there?" but the silence is absolute. She opens the door. Now the lover has come, but he is no more; there is nobody to answer. He has to be taken inside the home, taken by the hand. He is completely, utterly empty.
This is what Zen people call "emptied suchness."

VISION IS CLEAR. BUT THERE ARE NO OBJECTS TO SEE. THERE IS NO PERSON. THERE IS NO BUDDHA.

Everything has disappeared. Zen has achieved the ultimate peak of enlightenment; hence it can say that there is no enlightenment either because if the enlightened person goes on thinking, "I am enlightened," he is not enlightened. If he *claims* enlightenment then he is not enlightened, because every claim is an ego claim. Enlightenment is not a claim, it is a silent presence.

Baula, don't try to understand Zen. Go within yourself to find out who you are, where you are. You will not find anybody there, just pure emptiness. And then vision is clear. No person, no Buddha. All is silent, utterly silent. There is nothing to say. In that silence one becomes truth. Not only that one knows truth, one becomes truth. That is the only way to know it.

The second question

OSHO, I FIND ALL QUESTIONS TO BE FALSE BECAUSE THEY IMPLY ANSWERS. IN MY EXPERIENCE THERE ARE NO ANSWERS, ONLY DISCOVERY. IF THIS IS SO, WHY DO YOU INSIST ON QUESTIONS AND ANSWERS? ARE YOU NOT MISLEADING PEOPLE INTO BELIEVING THEIR QUESTIONS HAVE ANSWERS?

Prem Dharmo,
NOW WHAT SHOULD I DO about your question? If I answer you I will be misleading you; if I don't answer you I will not be showing respect towards you. And if you think that all questions are false, why do you bother to ask? If you think any question that implies answers is false, then do you think your question does not imply any answer? Either it is false if it implies an answer, or it is true, but then it cannot be answered.

You say: IN MY EXPERIENCE THERE ARE NO ANSWERS, ONLY DISCOVERY.

And what are answers? They are the discoveries of somebody else. I have discovered something; it is a discovery for me. When you ask a question and I answer you, it is an answer to you, not a discovery. The answer can be misleading if you start believing in it as if it were *your* discovery, but if you don't believe in the answer as your discovery but you keep remembering that it is somebody else's discovery, "I have to discover it too," then the answer is not misleading you, then the answer is a great encouragement. It is an encouragement to go on the great journey, the great pilgrimage of discovering. Discovery also needs encouragement.

Have you seen how when birds are born, when new birds come out of the eggs, their mother, their father teach them to fly? Watch it -- it is one of the most beautiful processes to watch because it is the same process that transpires between a Master and a disciple. The older birds fly around the nest. The younger ones become intrigued by the idea of flying; they start fluttering their wings. They have small wings, but they start fluttering their wings; they become aware of their wings. Just by seeing their mother, their father and other birds flying around the nest a great curiosity arises in them. They would also like to fly; they are intrigued by the very idea, they start wondering whether they can manage it. Fear grips them. They come to the very edge of the nest -- watch -- they look around. It seems difficult, it seems impossible -- they are so small and they have never done such a thing before. Who knows? -- they may not be able to manage, they may fall, they may die; this may prove suicidal. Then the mother goes and sits on a nearby tree and starts calling them, wooing them, persuading them: "Come on!"

That is the function of the answers of the Master: it is just to woo you, to call you: "Come on! Don't be worried, don't be afraid."

And they try, they flutter, but the fear is there -- the fear of the unknown. They do both things: they try in their small way to take the jump, but they also cling to the nest. It is so safe and so warm and so comfortable, so secure, and the insecurity of the sky and the winds... and who knows what else may be there in the unknown?

Finally the mother has to push them. But once pushed of course they have to make all the effort that they can -- and suddenly they discover that they can fly. They immediately come back to the nest; but they are radically changed -- you can see their joy. Now they know they have wings and their wings can function; they need not be so afraid. Now when the mother goes to the other tree, they follow. Soon they would like not to follow the mother because that looks so childish. They would like the mother to sit in the nest and watch and see that they can do the miracle themselves. And they fly around the nest and they go to the other tree and they start calling the mother, "Come on! See, we have managed it. We have done it!"
That's the way of discovery.

It all depends on you, Prem Dharmo. If you believe in my answers as *your* answers you are misguiding yourself. I am not misguiding you, I am constantly making you aware that my answers are my answers, not yours. So I am not telling you to believe in my answers, I am simply telling you that answers *are* possible. If they are possible for me they are possible for you. What I can do you can do because I am an ordinary man just like you.

That's why I am against the whole traditional idea of God's reincarnations or incarnations -- *avataras*. I am against the idea that Jesus is a son of God; I would rather that he be the son of the carpenter Joseph, not the son of God, because if he is the only-begotten son of God, then of course he is a totally different kind of person; what he can do you cannot do. He can walk on water; you cannot walk on water. He can bring the dead from their graves and make them alive; you cannot do that. All these stories have been invented to emphasize the fact that he is special and you are ordinary. All those stories are false, irreligious, dangerous. They have not helped humanity, they have degraded humanity. They have insulted you, they have humiliated you.

The Hindus say that Krishna and Rama and Buddha, they are God's incarnations. God himself comes from above, from beyond. They are special people; what they can do you cannot do. Krishna can take the whole mountain in his hand; you cannot do that. He can do miracles; that is not possible for you.

These stories are the cunning inventions of the priests to create a distance between you and Krishna, between you and Buddha, between you and Mahavira, to make a special category so that you know your limits perfectly well.

I emphasize the fact that Krishna is as much a man as you are; there is nothing special about him. He needs food the way you need it, he needs water the way you need it, he sleeps the way you sleep, he dies the way you die. The only difference is that he has become aware of his infinite potential and you are not aware

of your infinite potential. There is no difference in the potential, but you are unaware and he is aware; that's the only difference. Of course it is a difference that *makes* a difference, but it is not a difference that can make him a separate category. Nobody belongs to a separate category. Nobody comes from above, everybody grows from below. Life is a growth: you are growing from your humanity towards your divinity. If I can discover who I am, you can discover it.

All these answers are not to be made into dogmas, not to be made into beliefs. I am not preaching any theology to you -- I am utterly against all creeds. What am I doing then? I am simply trying to persuade you that this is humanly possible. You are as divine as Krishna, as Buddha, as Christ, as anybody else. You have just fallen asleep and you are dreaming nightmares. Just wake up! All that is needed is an awakening.

But, Prem Dharmo, you seem to be a philosophical type. The philosophical type goes on brooding about pros and cons; he goes on thinking about everything. And this is not the place where you are supposed to think too much. This is a place to take a jump into a silent state of non-thinking, because thinking is parrotlike. Can you see that you have asked the question, yet you are asking a question *against* questions? You are asking for an answer, yet you think that all answers are misleading, misguiding -- and yet you are asking! You see the philosophical complexity of the mind? You see the game?

A wandering Jew visiting Paris passes by a pet shop. He notices a sign on the window proclaiming that inside the shop there's a parrot that speaks many languages. The "yeedil," considering himself a linguist, enters. Slowly slowly he approaches the wonder-bird, stands by the side of the cage and gives the bird a look-over.
Clearing his throat, he starts testing the parrot:
"Parlez-vous francais?"
"Parlez-vous francais?" comes the reply.
"Speak English?"
"Speak English?" is the reply.
"Govarish po rusku?" he then asks.
"Govarish po rusku?" the parrot replies.
Then the Jew moves closer to the bird, clears his throat, looks at it again and asks confidentially, "Ahem...! Tell me, little bird, if you are so smart, do you speak Yiddish, mm?"
The bird gives a look at the Jew, clears its throat, points to its beak with its wing and says, "Nu... with such a nose, you think I should not speak Yiddish?"

Even parrots are far better than philosophers! They have more understanding, they have more insight. Man becomes so burdened with ideas that he forgets completely what he is doing.

Be a little more aware, Prem Dharmo. See what is happening here. I certainly insist on questions from you because I know there are questions. You are full of questions -- it is natural -- and it is better to bring them out. My answers will not be your answers, but my answers will help you to see the point that answers are possible, that one need not live in questions. One can come to a point where all questions disappear and life is no longer a problem. When all problems disappear, life is no longer a problem but a mystery to be lived, to be loved, to be sung, to be danced.

The third question

OSHO, JUST TWO SMALL QUESTIONS. FIRST: HOW MANY PSYCHIATRISTS DOES IT TAKE TO SCREW IN A LIGHT BULB?

Anand Narayan,
ONLY ONE but that bulb has got to want to change!

AND THE SECOND: AND HOW MANY ENLIGHTENED ONES DOES IT TAKE TO SCREW IN A LIGHT BULB?

Anand Narayan,

NONE because they are already a light unto themselves!

The fourth question

OSHO, HOW DO YOU DECIDE WHICH QUESTIONS TO ANSWER?

Anand Apurvo,
IT IS A SECRET! I will just give you a clue. I will not tell you the full secret, you have to find it out.

A priest, a minister and a rabbi have a talk together. They tell each other how God provides them with their daily bread.

"Every Sunday after the plate has been passed around in church, I empty it in a box with a hole in the bottom," explains the priest. "Whatever falls through it is for me; the rest is for God."

The minister has a different way of withdrawing his weekly pocket money. "I draw a line on the floor," he tells, "and then I drop Sunday's collection from one meter above -- the money that lands on the left side is mine, the right side is for God."

'Well," says the rabbi, "my system is much easier. I simply throw the money in the air and whatever God needs he can grab...."

The fifth question

OSHO, I WAS BORN A NEW YORK JEW AND FOR SEVENTEEN YEARS IN CALIFORNIA I HAVE BEEN A PROMISING TOURIST IN FOUR DIFFERENT LEARNED PROFESSIONS, NUMEROUS AVOCATIONS AND AN UNSUCCESSFUL MARRIAGE. JOY AND SATISFACTION HAVE NOT BEEN MY EXPERIENCE, EXCEPT FOR MOMENTARY GLIMPSES. I AM QUIETLY DESPERATE. PLEASE COMMENT OR TELL SOME APPROPRIATE JOKES.

Apurvo,
HEINRICH HEINE SAYS: Sleep is good, death is better; but of course the best thing would be never to have been born at all."

Life certainly is a problem, and particularly in New York and for a Jew. For the Jews, life has always been a bigger problem than for anybody else and for the simple reason that they got this crazy idea that they are the chosen people of God; that has made their life impossible. Such crazy ideas have to be dropped. There is no chosen people of God. Jews have suffered from this nonsense because then everybody hates them. If you are the chosen people of God then everybody hates you, then everybody tries to find fault with you and to prove to you that you are not the chosen people of God.

For three thousand years Jews have insisted on this egoistic standpoint. And they are not alone in it; there are other peoples also. There are the Hindus; they also think that their country is the most sacred land, and they have suffered also. You can see their sacred land and their suffering.

It is time you dropped the idea of being a Jew. Once you are a sannyasin you are neither a Hindu nor a Mohammedan nor a Christian nor a Jew, you are simply a human being. And dropping that idea you will feel unburdened; otherwise there is a three-thousand-year burden. The Jews are carrying a long long burden, a traditional burden, an inherited burden, and they have become so attached to the burden that it becomes impossible to live.

You say that your marriage was unsuccessful. Have you ever heard of any marriage which was successful? I have not heard! If marriages were successful there would have been no sannyas in the world, in fact no religion at all. God has made it absolutely certain from the very beginning that marriage has not to succeed; if marriage succeeds, God fails! The whole of religion depends on the unsuccess of marriage. If you are happy blissful, who cares about the other world? This world has to be such a misery that whether you want to believe in the other world or not you *have* to believe, that is the only consolation, the only solace.

Bertrand Russell is right when he says, "If people really become happy, religion will disappear from the

world." I agree with him ninety-nine percent; only about one percent I will not agree with him. He was an atheist, but he is ninety-nine percent true. Ninety-nine percent of people who are religious are religious for wrong reasons -- because their marriage fails, their ambition brings frustration, they waste their whole life in earning money, power and prestige and then the same emptiness, the same meaninglessness remains, the same hollowness; nothing changes at all. The life is gone, death is knocking on the doors, and nothing is fulfilled. That's why people become religious.

People become religious out of misery; hence the priests have a vested interest in your misery, remember it. They would not like your life to be happy, joyous. If you are joyous, blissful, all of their religions will disappear. Their religion depends on your dis-ease, on your pathology, on your restlessness, on your anguish, anxiety.

All the priests in the world are in favor of marriage. Why? -- for the simple reason that marriage fails, and when marriage fails where do you have to go? -- to the priest! All priests support, in a subtle way, educational systems which create in you a desire to succeed. All the educational systems prevalent in the world are nothing but strategies to create ego trips, to create ambitious minds. Priests and politicians both support them because if ambition is not inflamed in you there will be no politics, and if ambition is not inflamed in you, you will never feel frustrated. A non-ambitious man never feels frustrated. Why should he feel frustrated? He never expected anything in the first place; you can't frustrate him.

Lao Tzu says: You cannot defeat me because I don't want to be victorious at all. Jesus says: Blessed are those who are the last. Now such people are dangerous; they have to be crucified because they will destroy the whole structure of this society. They will destroy the priesthood and the power of the politicians. If this idea, "Blessed are those who are the last," spreads, then who would like to become the president of a country? -- only fools, only stupid people! Even now only stupid people want to be presidents and prime ministers, but you don't think them stupid because you are also contaminated and poisoned in the same ways. You respect them; you think they have succeeded, they have attained the goals. Their names will remain in history. So what? They will just torture small children who will have to remember their stupid names, that's all. Their whole effort will succeed only in torturing small children and nothing else!

Priests are against me, politicians are against me, for the simple reason that I am teaching you a life of nonambition, a life of egolessness -- and I am teaching you that marriage is bound to fail; hence if you want to be happy and blissful, love is enough, marriage is too much.

Love is enough. So while the love lasts, good, be together; and when the love disappears say good-bye in deep gratitude, but don't cling to each other. Marriage means clinging.

And you never see the illogicality of your priests. On the one hand they say "detachment" and on the other hand they teach marriage. Marriage is attachment -- it is legal attachment! Not only attachment: there is legal support for it -- the court and the police and the magistrate are behind you. If you want to leave your wife you will be in trouble, and to live with the wife you are in trouble. If you want to leave the wife you will be in trouble, so one decides that when there is trouble anyway, why not remain in the conformist, traditional trouble, the conventional trouble? Why find out individual and private troubles? They can be more dangerous because everybody else will be against you.

You say: JOY AND SATISFACTION HAVE NOT BEEN MY EXPERIENCE, EXCEPT FOR MOMENTARY GLIMPSES.

Yes, in this life, the way we have managed this life, they can only be momentary glimpses. Even that is a miracle -- how even for moments those glimpses can happen is unbelievable because the way you are made and conditioned will not allow even moments. You are supposed to be miserable. Ambition, ego, marriage, money, power -- all these ideas are bound to make you miserable; you can't be blissful here. And the only thing that can make you blissful is never taught anywhere. That is meditation, that is Zen; that is not taught anywhere. People are really afraid of meditation -- afraid because it will transform your whole way of life.

Now, Apurvo, meditate. Go deeper into yourself. You have tried all kinds of professions and you have tried marriage and you have tried everything that the West can make available to you. Try meditation. Go deeper into yourself, into your own aloneness, into your own solitude. Find out your center of being; it is there that eternal bliss prevails. Right now it prevails there. It is always there, we have just lost contact with it. It has to be discovered, or rediscovered.

You say: I AM QUIETLY DESPERATE.

That is not good for a Jew! Jews always find a way to get out of any kind of problem. For three thousand years that's what they have been doing.

Mr Goldberg was trying to sell a suit to Mrs Rubinstein for her young son. "Take it, madam," he said. "First quality. I can give you a nice price for it."

She tried the suit on her son and it fit perfectly so she bought it.

The first time the suit was cleaned, Mrs Rubinstein noticed that it looked quite a bit smaller, so she tried it on her son again. The sleeves only came to his elbows and the trouser legs came only to his knees.

Of course she was furious, so grabbing her son's hand she stomped over to the tailor's shop. As she entered the shop, Mr Goldberg looked up and said, "My God! Isn't it amazing how the boy has grown!"

It is not good for a Jew to be desperate.

Two men were discussing optimism and pessimism.

The one turned to the other and said, "Well, have you ever met a real optimist yourself?"

"Yes," said the other. "I was standing on the balcony of my fourth floor apartment when I saw a Jewish window cleaner high up on the twentieth floor slip and fall."

"How does that make him an optimist?" asked the friend.

"Well, because as he went by my balcony I heard him say,'Alright so far!'"

An American and an Englishman and a Jew were in a small German airplane when a terrible hurricane hit them. The pilot screamed from his cockpit, "One of you has to jump out of the plane because it is too heavy!"

They tried to decide who had to sacrifice his life, but none of the three were willing. The pilot came in between and said, "Okay, I'll ask each of you a question. The one who doesn't know the answer has to jump out of the plane."

He turned to the American and asked, "At what date was the atom bomb thrown on Hiroshima?"
The American answered, "August 6th, 1945."

Next the pilot asked the Englishman, "How many people were killed at that time?"

"About two hundred and fifty thousand" was the answer.

He finally turned to the Jew and asked, "Can you give me the names and the addresses of the victims?"

But wait!

And the Jew started to give the names and addresses of the two hundred and fifty thousand victims! The American and the Englishman -- both jumped out of the plane to save themselves from the Jew. And finally the pilot had to threaten him to shut up. If he did not stop, the pilot said he would also jump out of the plane!

A Jew and desperate? Never! A Jew always finds a way.

And you say: PLEASE COMMENT OR TELL SOME APPROPRIATE JOKES.

Appropriate jokes? That I have never done in my life and that I am not going to do -- I always tell inappropriate jokes! And I will tell a few inappropriate jokes to you.

Tarzan goes into town for a vacation. When he comes back to the jungle, his chimpanzee friend, Cheeta, meets him and says, "Tarzan, Tarzan! All the animals are rebelling! They have forgotten you. Everywhere there is chaos!"

Angry, Tarzan rushes into the deep of the jungle, where he meets a lion. He grabs the lion, lifts it up, and looking into its eyes he asks, "Do you know who I am?"

"Of course I know," says the lion. "You are the boss of the jungle!"

Still Tarzan is not satisfied, so when he meets a giraffe he grabs the animal by the neck and again asks, "Speak up -- who am l?"

Trembling, the giraffe answers, "You are Tarzan, the king of the jungle!"

Then he meets an elephant. Grabbing the balls of the elephant, he throws it on the ground shouting,'Who am I? Answer!"

As the elephant doesn't answer he becomes even more furious and smashes the elephant's balls together shouting, "Now speak! Tell me, who am I?"

The elephant, very calmly, with a compassionate look, says, "Just look at this son of a bitch... he doesn't know who he is and he comes and breaks *my* balls!"

Now try to find out, if you can, whether it is appropriate or not!

An English army officer retired to the country and lost no time in enrolling at the local golf club. On his first appearance he was disappointed to find that the only prospective partner was a rather scruffy young man who sat picking his teeth at the bar, but as he was anxious for a game he went up to the man and after making polite conversation for a few minutes offered to partner him in a round.

They met on the first green. The officer was surprised to see the man appear with a sack on his shoulder from which he selected a garden spade, and even more surprised when he used it instead of a golfclub and drove the ball straight down the center of the fairway -- a magnificent shot -- almost to the green. This was followed by a second using an axe, and finally the putt was sunk with an old walking stick.

And so he continued in this manner, completing the course with all kinds of implements and eventually winning hands down. The officer, however, did not like to make any comment on this surprising behavior until they were back in the bar. Even then he continued to make polite conversation, but when the man began drinking his beer through a straw up his nose, balancing his glass on his shoulder, his curiosity was uncontainable.

"Excuse me asking," he said, "but I couldn't help noticing your strange conduct just now."

"Yes," replied the man, "it is a little odd, but it is the only way I am able to make life interesting. You see, I was born with this amazing dexterity which I need to exercise now and then."

The officer was thoughtful for a minute and then said, "Tell me, are you married?"

"Yes," said the other.

"And do you have any children?"

"Yes, three," said the man with a sigh, "and the answer to your next question is 'standing up, in a hammock'!"

The sixth question

OSHO, WHY DO YOU TELL SO MANY JOKES? ARE YOU NOT INTERESTED AT ALL IN HIGHER THINGS?

Pratima,

IS THERE ANYTHING HIGHER than a joke? Then you have not understood my jokes at all! These jokes are not just jokes, it is serious matter!

Paul Reps was invited to give a lecture at the University of B.C. He was advertised as a well-known mystic and philosopher and author of the famous ZEN FLESH, ZEN BONES.

The occasion attracted a number of noted intellectuals. Paul Reps sat very relaxed in a simple wooden chair telling his little Zen stories. Many people in the audience enjoyed the stories, but some of the great intellects got bored. Finally one of the more knowing ones stood up and said, "Sir, could you please speak on a somewhat higher level?"

Without pausing, Paul Reps placed his chair on the table and continued with his beautiful Zen stories.

Do you want me to do that? I can speak on as high a level as possible. I can sit on the roof. You will not be able to see me. That will be very esoteric! Just the way God used to speak in the past, from high above! You will only hear the voice... but I will still tell the jokes!

The seventh question

OSHO,
I AM GOING MADDER AND MADDER, BUT THIS SEEMS NOTHING COMPARED TO YOU. EACH DAY YOU APPEAR MADDERER AND MADDERER. WHERE WILL IT ALL END?

Somendra,
I HAVE TO BE ALWAYS AHEAD OF MY DISCIPLES -- you can't beat me! If you want me to be sane you have to be saner; if you go a little mad, I will be madder; if you go madder I will go madderer. This has been decided once and for all. And there is no end to it -- even after I am gone from my body I will haunt you!

The eighth question

OSHO, HAVE YOU GOT A REALLY GOOD JOKE I CAN BRING TO A NON-ORANGE LOVER IN THE WEST WHO IS A SCIENTIST AND HAS BEEN READING AND UNDERLINING YOU FOR FOUR YEARS?

Patipada,
TELL HIM NOT TO DESTROY MY BOOKS because the real thing is between the lines and that's what he is crossing out with his underlining! But it may be just old habit. Otherwise, a man who has been reading me for four years, can he still remain there and non-orange? It is impossible -- just old habit. He can go on doing it for four lives or forty lives. Tell him it is time. Tell him enough is enough!

Maria was a student of sociology. For her research paper she decided to make a trip into the interior of Brazil. Caught in a tropical downpour she lost her way in the jungle. Finally two men found her, drenched to the skin.

"You'll never find your way out in this storm," said one. "The river is flooded. You're welcome to spend the night at our place."

Maria felt relieved and happy to have an opportunity to experience the authentic lives of some people of the interior. Once at the house, the men prepared a meal for her and afterwards played the guitar and sang folksongs. When they grew tired, the Brazilian informed her that there was only one bed.

"That's okay," she said, "I can sleep in bed with the two of you!"

The men were reluctant, but finally agreed. After the three tossed and turned for a while, they decided to give in and make love. Maria gave each man a condom and then the three of them had a wonderful time for the rest of the night.

The next morning Maria thanked the two men for their hospitality and went on her way back home to write up her report.

Several days passed and the two guys were turning yellow and feeling quite uncomfortable. Finally one says to the other, "Hey, brother! I really don't care if that girl has a baby or not!"

The other says, "I can't stand it anymore! Let's take these plastic bags off our cocks... enough is enough!"

So you tell him, Patipada, enough is enough! It is time for him to come here and go orange -- that means go mad That is a new way of saying going mad: "Go orange." But he is a scientist and he must be calculating, measuring, thinking about the pros and cons, hesitating, observing, watching. He will miss the opportunity. That's how people go on postponing. Tell him there are a few things which have to be done immediately if you ever want to do them -- now or never. His old habit of being a scientist must be there; he will have to put it aside.

Dave was going to marry Mabel, so Dad thought it best to tell him about the birds and the bees. "Now, Dave, see that knot-hole in the tree over there? I want you to go and practice in that hole so that on your wedding night you will know what to do!"

A few days later Dave got married. That night frantic screams were heard coming from Dave and Mabel's room. Dad burst in to find Dave ramming a broomstick up between Mabel's legs.
'What are you doing, Dave?" Dad shouted.
"I'm making quite sure that there are no bees in this one!"

The ninth question

OSHO,
PLEASE TELL ME -- ENOUGH WHAT FOR TODAY?

Anand Omkar,
ENOUGH OF THE NONSENSE -- in other words, enough of Zen!

And the last question

OSHO, WHAT IS "WALKING IN ZEN, SITTING IN ZEN"?

Shraddan,
THERE IS NO NEED TO SAY anything about it. I will walk to my car and sit in the car: *That is* walking in Zen, sitting in Zen.

When the Shoe Fits

Talks on the Stories of Chuang Tzu
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When the Shoe Fits

Chapter #1
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CHU'I THE DRAFTSMAN COULD DRAW MORE PERFECT CIRCLES FREEHAND THAN WITH A COMPASS.
HIS FINGERS BROUGHT FORTH SPONTANEOUS FORMS FROM NOWHERE. HIS MIND WAS MEANWHILE FREE AND WITHOUT CONCERN WITH WHAT HE WAS DOING.
NO APPLICATION WAS NEEDED, HIS MIND WAS PERFECTLY SIMPLE AND KNEW NO OBSTACLE.
SO, WHEN THE SHOE FITS, THE FOOT IS FORGOTTEN, WHEN THE BELT FITS, THE BELLY IS FORGOTTEN, WHEN THE HEART IS RIGHT, 'FOR' AND 'AGAINST' ARE FORGOTTEN.
NO DRIVES, NO COMPULSIONS, NO NEEDS, NO ATTRACTIONS: THEN YOUR AFFAIRS ARE UNDER CONTROL. YOU ARE A FREE MAN.
EASY IS RIGHT. BEGIN RIGHT AND YOU ARE EASY. CONTINUE EASY AND YOU ARE RIGHT. THE RIGHT WAY TO GO EASY IS TO FORGET THE RIGHT WAY AND FORGET THAT THE GOING IS EASY.

Chuang Tzu is one of the rarest of flowerings, rarer even than a Buddha or a Jesus. Because Buddha and Jesus emphasise effort and Chuang Tzu emphasises effortlessness.

Much can be done through effort but more can be done through effortlessness. Much can be achieved through will but much more can be achieved through will-lessness. And whatsoever you achieve through will will always remain a burden to you; it will always be a conflict, an inner tension, and you can lose it at any moment.It has to be maintained continuously -- and maintaining it takes energy, maintaining it finally dissipates you.

Only that which is attained through effortlessness will never be a burden to you, and only that which is not a burden can be eternal. Only that which is not in any way unnatural can remain with you forever and forever.

Chuang Tzu says that the real, the divine, the existential, is to be attained by losing yourself completely in it. Even the effort to attain it becomes a barrier -- then you cannot lose yourself. Even the effort to lose yourself becomes a barrier.

How can you make any effort to lose yourself? All effort is born out of the ego, and through effort ego is strengthened. Ego is the disease. So all effort has to be left completely, nothing is to be done; one has to lose oneself completely in the existential. One has to become again like a small child, just born, not knowing what is right, not knowing what is wrong, not knowing any distinctions. Once distinctions enter, once you know this is right and that is wrong, you are already ill, and you are far away from reality.

A child lives naturally -- he is total. He does not make any effort, because making an effort means you are fighting with yourself. A part of you is for and a part of you is against -- hence the effort.

You can achieve much, remember. In this world, particularly, you can achieve much through effort because effort is aggression, effort is violence, effort is competition. But in the other world nothing can be achieved through effort, and those who start with effort finally have also to drop it.

Buddha worked for six years, continuously meditating, concentrating -- he became an ascetic. He did all that can be done by a human being, not a single stone was left unturned -- he staked his whole being. But it was an effort, the ego was there, and he failed.

Nothing fails like the ego in the Ultimate; nothing succeeds like the ego in this world.

In the world of matter nothing succeeds like the ego; in the world of consciousness nothing fails like the ego. The case is just the opposite -- and it has to be so because the dimension is just the opposite.

Buddha failed absolutely. After six years he was completely frustrated, and when I say completely, I mean completely. Not even a single fragment of hope remained, he became absolutely hopeless. In that hopelessness he dropped all effort. He had already dropped the world, he had already left his kingdom; all that belonged to this visible world, he had left, renounced.

Now after six years of strenuous effort he left also all that belonged to the other world. He was in a complete vacuum -- empty. That night he slept a different quality of sleep because there was no ego; a different quality of silence arose because there was no effort; a different quality of being happened to him that night because there was no dreaming.

If there is no effort, nothing is incomplete, then there is no need to dream. A dream is always to complete something: something which has remained incomplete in the day will be completed in a dream because mind has a tendency to complete everything. If it is not complete then the mind will always be uneasy. Effort is put into many things and if they remain incomplete, a dream is needed.

When there is desire, there is bound to be dreaming, because desiring is dreaming -- dreaming is just a shadow of desiring.

That night, when there was nothing to be done -- this world was already useless, now the other world was also useless -- all motivation to move ceased. There was nowhere to go, and there was no one to go anywhere That night sleep became samadhi, it became satori; it became the ultimate thing that can happen to a man. Buddha flowered that night and in the morning he was enlightened. He opened his eyes, looked at the last star disappearing in the sky, and everything was there. It had always been there, but he had wanted it so much he couldn't see it. It had always been there,. but he had been moving so much in the future with the desire that he could not look at the here and now.

That night there was no desire, no goal, nowhere to go, and no one to go anywhere -- all effort ceased. Suddenly he became aware of himself, suddenly he became aware of the reality as it is. Chuang Tzu says from the very beginning: Don't make any effort. And he is right. Because you will never make such a total effort as Buddha. You will never be so frustrated that the effort drops by itself; it will always be incomplete. And your mind will always go on saying: A little more and something will happen, a step more. The goal is near, why are you getting dejected? Just a little more effort is needed because the goal is coming nearer every day.

Because you will never make so absolute an effort you will never be completely hopeless. And you can continue this half-hearted effort for many lives -- that is what you have been doing in the past. You are not here for the first time before me. You are not here for the first time making some effort to realise the true, the real. You have done it many, many times, a million times in the past -- but you are still hopeful.

Chuang Tzu says; it is better to drop effort in the beginning. It has to be dropped: either you drop it in the beginning or you will have to drop it in the end. But the end may not come soon! So there are two ways: either make a total effort... so total that all hope is shattered and you come to realise that nothing can be achieved through effort, there is not even a single small fragment somewhere in the unconscious still lingering and saying: Do a little more and this will be achieved.... either make a total effort, then it drops by itself, or don't make any effort at all. Just understand the whole thing. Don't move into it at all. Remember one thing... you cannot come out of it if it is incomplete; once entered, it has to be completed. Because the mind has a tendency to complete everything -- not only the human mind, even the animal mind. If you draw a half circle, incomplete, and a gorilla comes and sees it, and if some chalk is there, he will immediately complete it.

Your mind as such has a tendency to complete -- anything incomplete gives you tension. If you wanted to laugh and you could not, there will be tension. If you wanted to cry and could not, there will be tension. If you wanted to be angry and could not, there will be tension. That's why you have been ill for so long; everything has been left incomplete!

You have never laughed totally, you have never cried totally, you have never been angry totally, you have never hated totally, you have never loved totally. Nothing has been done totally -- everything is incomplete. Nothing is total. It lingers on, and then there are always many things on your mind. That is why you are so ill at ease. You can never feel at home.

Chuang Tzu says: It is better not to start because once you start it has to be completed. Understand, and don't move in a vicious circle. That is why I say that Chuang Tzu is a rare flowering, rarer than a Buddha or a Jesus. Because he achieved simply by understanding. There is no method, no meditation for Chuang Tzu. He says: Simply understand the 'facticity' of it. You are born. What effort have you made to be born? You grow. What effort have you made to grow? You breathe. What effort have you made to breathe? Everything moves on its own, so why bother? Let life flow on its own then you will be in a let go. Don't struggle and don't try to move upstream, don't even try to swim, just float with the current and let the current lead you wherever it leads. Be a white cloud moving in the sky -- no goal, going nowhere, just floating. That floating is the ultimate flowering.

So the first thing to understand about Chuang Tzu before we enter his sutras, is -- be natural. Everything unnatural has to be avoided. Don't do anything that is unnatural. Nature is enough -- you cannot improve upon it, but the ego says, no, you can improve upon nature -- that is how all culture exists.

Any effort to improve upon nature is culture, and all culture is like a disease -- the more a man is cultured the more dangerous he is.

I have heard that a hunter, a European hunter, was lost in a forest in Africa. Suddenly he came upon a few huts. He had never heard that a village existed in that thick forest. It was not on any map. So he approached the chief of the village, and he said: This is a pity that you are lost to civilisation. The chief said:

No, it is not a pity, we are always afraid of being discovered -- once civilisation comes in we are lost. Nature is lost once you make an effort to improve upon it -- that means you are trying to improve upon God. All religions are trying to do that -- to improve upon God. Chuang Tzu is not in favour of that. He says nature is ultimate, and that ultimate nature he calls Tao. Tao means that nature is ultimate and cannot be improved. If you try to improve upon it, you will cripple it -- that is how we cripple every child.

Every child is born in Tao, then we cripple him with society, civilisation, culture, morality, religion... we cripple him from every side. Then he lives, but he is not alive.

I have heard that a small girl was going to a party, a friend's birthday party. She was very small, just four years old. She asked her mother: Were there such parties and dances when you were alive?

The more cultured and civilised, the more dead. If you want to see perfectly dead men and yet still alive go to the monk in the monasteries, go to the priests in the churches, go to the Pope in the Vatican. They are not alive, they are so afraid of life, so afraid of nature, that they have suppressed it from everywhere. They are already in their graves. You can paint the grave, you can even make a marble grave, very valuable -- but the man inside is dead.

A drunkard was passing through a graveyard and he saw a beautiful grave made of pure white marble. He looked at the grave, looked at the name on it. The grave was that of the famous Rothschild. He laughed, and said: These Rothschilds, they know how to live.

Culture kills you, culture is a murderer, culture is a slow poison -- it is a suicide.

Chuang Tzu and his old master, Lao Tzu, are against culture. They are for nature, pure nature. Trees are in a better position than you, even birds, fishes in the river, are in a better position because they are more alive, they dance more to the rhythm of nature. You have completely forgotten what nature is. You have condemned it to the very root.

And if you want to condemn nature you have to start by condemning sex, because the whole of nature arises out of it. The whole of nature is an overflowing of sex energy, of love. The birds sing, the trees flower -- this is all sexual energy, exploding. Flowers are sex symbols, the singing of the birds is sexual, the whole of Tao is nothing but sex energy -- the whole of nature propagates itself, loves itself, moves into deeper ecstasies of love and existence.

If you want to destroy nature condemn sex, condemn love, create moral concepts around life. Those moral concepts, howsoever beautiful they look, will be like marble graves and you will be there inside them. Some-drunkard may think that you know what life is, that you know how to live, but anyone who is in HIS state of awareness is in no state even to call you alive. Your morality is a sort of death: before death kills you, the society kills you.

That is why Chuang Tzu's message is one of the most dangerous, the most revolutionary, the most rebellious -- because he says: Allow nature! And don't give any goal to nature. Who are you to create goals and purposes? You are just a tiny part, an atomic cell. Who are you to force the whole to move according to you?

This is most dangerous for people who are religious, for people who are moralistic puritans. This is a most dangerous message. This means break all the barriers, allow nature to erupt -- dangerous it is.

I have heard that a head nurse was introducing a new nurse, who had just come from college, to the hospital. She was taking her around the hospital to show it to her. She introduced the various wards: this is a cancer ward, this is a tuberculosis ward, and others and others. Then she came to a big hall, and she said: Look, and remember well, this is the most dangerous ward of all, this is the dangerous ward. The new nurse looked, but she couldn't see what the danger was. So she asked: What is the matter? Why is this the most dangerous ward? Even in the cancer ward you didn't say that it was dangerous. The head nurse laughed and she said: These people are almost healthy, that's why this is the most dangerous ward. So be alert -- health is always dangerous.

Priests are afraid of health because health is immoral in their eyes. You may or may not have heard of one of the thinkers of this century, a German thinker, very famous in his day -- Count Keyserling. He was thought to be a great religious philosopher and he wrote in his diary: Health is the most immoral thing. Because health is energy, and energy is delight, energy is enjoyment, energy is love, energy is sex, energy is everything that is natural. Destroy the energy, make it feeble and dim. Hence so many fasts -- just to destroy the energy, just to prevent so much energy from arising that it starts overflowing.

Religious people have always thought that health is dangerous. Then to be unhealthy becomes a spiritual goal.

I repeat again, Chuang Tzu is very rebellious. He says: Nature, energy and the ecstasy that comes by

overflowing, and the balance that happens spontaneously, is enough. There is no need for effort, So much beauty happens all around in nature without any effort: a rose is beautiful without any effort, a cuckoo goes on singing without any effort.... Look at a deer, alive, full of energy, fast. Look at a hare, so alert, so aware, that even a Buddha may become jealous.

Look at nature everything is so perfect. Can you improve upon a rose? Can you improve on nature in any way? Only man has gone wrong somewhere. If the rose is beautiful without any effort on its part, why not man? What is wrong with man? If stars remain beautiful without any effort, without any of Patanjali's yoga sutras, why not man? Man is part of nature, just as stars are. So Chuang Tzu says: Be natural, and you will flower. If this understanding enters you, deeper and deeper and deeper, then all effort becomes meaningless. Then you are not constantly making arrangements for the future, then you live here and now, then this moment is all, then this moment is eternity. And Buddhahood is already the case, you are already a Buddha. The only thing that is missing is that you have not given it any chance to flower because you are so engaged in your own projects.

A flower flowers without any effort because the energy is not dissipated in any projects; the flower is not planning for the future, the flower is here and now. Be like a flower, be like a bird, be like a tree, a river, or the ocean -- but don't be like a man. Because man has gone wrong somewhere.

Nature and to be natural -- effortlessly natural, spontaneously natural -- that is the essence of all the teaching that Chuang Tzu is going to give to you.

Now we will enter his sutra. Listen to every word as deeply as possible, because your mind will create barriers, your mind will not allow you to listen. The mind is society within you. Society is very cunning: it is not only outside you, it has penetrated within you. That is what your mind is, and that is why all those who know are against the mind and for nature. Because mind is an artificial thing, implanted in you by society. So when you listen to Chuang Tzu your mind will create barriers. Your mind will not like to listen because what he says is so against the mind. If you allow it, if you put aside your mind and allow it to penetrate you, the very listening will become meditation, the very listening will transform you. There is no other thing to be done, just listening.

Chuang Tzu believes in understanding, not in meditation. And if I say you have to meditate, it is only because I feel that understanding is so difficult for you. Meditation will not lead you to the goal -- no method can lead you to the goal. There exists no method, no technique. Meditation will only help you to understand. It will not lead you to the truth, it will only destroy the mind, so that whenever there is truth, you can see it.

CHU'I, THE DRAFTSMAN, COULD DRAW MORE PERFECT CIRCLES FREEHAND THAN WITH A COMPASS.

Chuang Tzu talks about a draftsman of the name Chu'i, who could draw more perfect circles freehand than with a compass. Really, the compass is needed because you are afraid. If you are not afraid you yourself can draw a perfect circle without any help.

In nature circles exist everywhere, everything moves on a circular path. The circle is the easiest phenomenon in nature -- and no compass is used. The stars don't consult a map, they don't carry a compass and they go on moving in a circle. If you give them compasses and maps, I am certain they will be lost -- they will not know where to go and what to do.

You must have heard the story of the centipede? A centipede walks with a hundred legs. A frog, a philosopher, saw the centipede, he looked and watched and he became very troubled; it is so difficult to walk even with four legs, but this centipede was walking with one hundred legs. This was a miracle! How did the centipede decide which leg to move first, and then which one next and then which one after that? And one hundred legs! So the frog stopped the centipede and asked a question: I am a philosopher and I am puzzled by you. A problem has arisen which I cannot solve. How do you walk? How do you manage it at all? It seems impossible! The centipede said: I have been walking all my life, but I have not thought about it. Now that you ask, I will think about it and then I will tell you.

For the first time thought entered the centipede's consciousness. Really, the frog was right -- which leg should be moved first? The centipede stood there for a few minutes, couldn't move, wobbled, and fell down. And he said to the frog: Please don't ask another centipede this question. I have been walking throughout my life and it was never a problem, and now you have killed me completely! I cannot move. And a hundred

legs to move! How can I manage?

Life moves in a perfect circle, life moves perfectly, there is no problem. Chuang Tzu says of Chu'i that he could draw more perfect circles freehand than with a compass. You need a compass because you are not confident of life; you need moralities, precepts, principles, Bibles, Korans, Gitas to direct you because you are not confident of the inner force. That is your life. And these Bibles, Korans, and Gitas, they have created the same situation for you that the frog created for the centipede.

So many precepts to be followed, so many principles to be managed -- so many moral concepts. You have so many things imposed on you that your inner life cannot be spontaneous. You go astray, not because of any evil force, but because of the do-gooders. It is not a Devil which is leading you towards wrong, it is your priests, your leaders, your so-called saints.

This is very difficult. It is easy to believe in a Devil, so you throw all the responsibility onto the Devil. There is no Devil, I tell you. And that is what Chuang Tzu is saying also.

Chuang Tzu says: There is no God, there is no Devil, only life exists. Priests create God and priests create the Devil because priests create the distinction between wrong and right. And once the distinction enters your mind you will never be right. Nature is right. Once the distinction enters your mind that this is wrong and that is right, you will never be right, you will never be at ease, you will never feel relaxed, you will always be tense. And whatsoever you do will be wrong because the distinction creates confusion. The whole of life is so silent and meditative, why is so much effort needed for you? It is because there is distinction.

CHU'I THE DRAFTSMAN COULD DRAW MORE PERFECT CIRCLES FREEHAND THAN WITH A COMPASS. If you are not self-conscious your life moves automatically. That compass is self consciousness: you do anything self-consciously and you will be in trouble. You talk, the whole day you go on chattering with friends, and there is no problem. But if I ask you to come here and talk from this chair to the friends who have gathered here, you will be in the same position as the centipede. And yet you have been talking your whole life and there was never a problem.

Why does this problem come in? The problem comes in because now you are self-conscious. Now so many persons are looking at you, watching you, that now you cannot be at ease and spontaneous. Now you project, now you want to plan, now you want the people to like you. Whatsoever you say, you would like them to be impressed -- now you are self conscious.

Otherwise everybody is a talker, a born talker. People go on talking and there is never any problem. But once you put them in a pulpit and tell them to talk to an audience, something goes wrong. What goes wrong? Nothing has changed but self-consciousness has entered, and self consciousness is the problem.

HIS FINGERS BROUGHT FORTH SPONTANEOUS FORMS FROM NOWHERE. HIS MIND WAS MEANWHILE FREE AND WITHOUT CONCERN WITH WHAT HE WAS DOING.
NO APPLICATION WAS NEEDED, HIS MIND WAS PERFECTLY SIMPLE AND KNEW NO OBSTACLE.
HIS FINGERS BROUGHT FORTH SPONTANEOUS FORMS FROM NOWHERE. Nowhere means everywhere, nowhere means the ultimate void; nowhere means the ultimate source, the very basis of life.

From where are you breathing so perfectly? Chuang Tzu says you are not breathing, rather,'It' breathes you. YOU are not breathing, because what do you have to do with it? Nothing.'I am breathing' is a false notion, it would be better to say: Nature, 'It', breathes me. Then the whole gestalt changes, then the whole emphasis is on nature, not on you, not on the ego, but on 'It', the vast, the infinite that surrounds you, the basis, the very basis -- 'It' breathes you.

When you fall in love, is it really you who falls in love -- or does 'It' fall in love through you? When you are angry, are you angry? Because when there is anger, you are not; when there is love, you are not. In anger, in love, in any passionate emotion, you are not. In anything alive, you disappear; then 'It' exists -- Tao.

So a man of Tao is one who has come to understand that 'I' is the most useless thing. It only creates problems and nothing else -- so he drops it. Really there is no need to drop it, once he understands, it drops -- there is no 'I'. Then he lives, then he eats, then he loves, then he sleeps, but there is no 'I'.'It' lives through him. Then there is no burden and no tension and no anxiety; then he becomes a child; then his mind is free, without concern.

You cannot do anything without concern. Whatsoever you do, the ego comes in, concern comes in, and

then there is anxiety.

Look at this phenomenon: a surgeon operates, and he is a perfect surgeon. But if his wife is on the operation table, he cannot operate; his hand trembles. At other times, he works like a perfect mechanism, but when his wife is on the table, he cannot operate -- some other surgeon is needed.

What has happened? Concern has entered. With other patients there was no concern, he was detached. He was not concerned this way or that, he was simply a surgeon, a natural force, working. The mind was not there; he was perfect. But now that his wife is there, concern has entered: Will the operation succeed or not? Will I be able to save my wife or not? Now, these problems are there, his mind has a concern -- then his hand trembles.

Your whole life is a trembling because you have been carrying so many concerns; and then you cannot draw a perfect circle.

And your writing....

There is a science about reading your writing and through it, your mind. There is a definite basis to it because when you write, your trembling enters it. And when you sign your name you are the most concerned. Then your trembling is there, and with a magnifying glass that trembling can be observed, can be detected. That trembling can show much about you because whatsoever you are doing, YOU are doing it. It will carry YOU, it will carry indications about YOU. Just by seeing your handwriting much can be known about your personality.

If a Buddha signs, it is going to be absolutely different. There will be no trembling because there is no concern. And even through the signature it can be said whether it belongs to a Buddha or not.

Whatsoever you do, your trembling follows you like a shadow. Who is creating this trembling?

You come to me and you say: I am not at peace; my mind is not silent. How can it be unless you drop your concern? You want your mind to be stilled, you want your mind to be made silent, clear, transparent. Without dropping the concern it is impossible because there will still be a trembling.

The only thing that can be done without changing your concern is to suppress all the trembling inside. So if you watch you will feel that on the surface everything is placid, calm, but deep down you are trembling, continuously trembling. Deep down fear and trembling continue. They are born out of concern.

And what is the concern? It is about how others are impressed by you. But why are you so worried about others? So worried that you cannot live at all? Everybody is wondering what others are thinking about them, and the same is the case with others. They are worried about you, and you are worried about them.

Once it happened that Mulla Nasrudin was walking on a path. It was a lonely path, the sun had set, and darkness was descending. Suddenly he felt afraid because a few people were coming, in a band, and he thought: These must be dacoits, robbers, and there is nobody else here, only myself. So he jumped over a wall that was just nearby and found himself in a graveyard. A newly dug grave was there so he climbed into it, somehow calmed himself, closed his eyes, and waited for the people to pass so he could go home. But the people had also seen that somebody was there. Mulla had jumped suddenly, so they also became afraid. What was the matter? Was somebody hiding there, or doing something mischievous? So they all jumped over the wall. Now, Mulla was certain: I was right, I inferred right, they are dangerous people. Now nothing more can be done; I must pretend that I am dead. So he pretended. He stopped his breathing because you cannot rob or kill a dead man. But the people had seen the man jump so they became very worried. What was he doing They gathered around, looked in the grave, and they said: What is the idea? What are you doing? Why are you here? Mulla opened his eyes, looked at them, then became certain that there was no danger. He laughed, and said: Now, here is a problem, a very philosophical problem. You ask me why I am here, and I would like to ask why you are here. I am here because of you, and you are here because of me!

It is a vicious circle: you are afraid of others, others are afraid of you, and your whole life becomes a mess. Drop out of this nonsense, drop out of this vicious circle, don't be concerned with others. Your life is enough, don't be concerned with others. And I tell you that if you can live unconcerned your life will flower, and then others can share in it. You would like to share, and you can give much to others, but first you must stop thinking about others and what they are thinking about you.

This 'about' is very dangerous. Nobody is at ease, nobody is at home. Because of others, everybody is chasing everybody else -- and life has become a hell.

HIS FINGERS BROUGHT FORTH SPONTANEOUS FORM FROM NOWHERE. His mind WAS MEANWHILE FREE AND WITHOUT CONCERN WITH WHAT HE WAS DOING.

DO! Don't be concerned about what you are doing -- do it so wholeheartedly that the very doing becomes a bliss. And don't think of great things, there is no such thing as great or small. Don't think that you are to do great things, play great music, paint great paintings, that you are to become a Picasso or a Van Gogh, or something else -- a great writer, a Shakespeare, or a Milton. There is nothing -- no great things, no small things. There are great men and small men but things are not great and small. And a great man is one who brings his greatness to every small thing that he is doing: he eats in a great way, he walks in a great way, he sleeps in a great way. He brings the quality of greatness to everything.

And what is greatness? Nature.... Nothing is greater than nature.

Eat like an emperor. That doesn't depend upon the quality of the food, it depends on the eater, the way he celebrates it. Even with just bread, butter, and salt, you can be an emperor.

It happened that Epicurus had a garden, just near Athens....

He was also one of the rarest of men, just like Chuang Tzu. He didn't believe in God, he didn't believe in anything, because belief is nonsense. Only foolish people believe. A man of understanding has faith, not belief. Faith is different. Faith means trusting life, trusting it so absolutely that one is ready to go with it, anywhere.

.... He had a small garden, and he lived there with his disciples. People thought that he was an atheist, immoral. He did not believe in God, he did not believe in scriptures, he did not believe in any temple; he was an atheist. But he lived in such a great way. His life was superb, magnificent even though he had nothing, even though they were very poor. The king heard about them, and wanted to see how they lived, and how they could be happy without belief. If you cannot be happy even with a belief in God how could these people be happy without God?

So he came one evening to visit Epicurus' garden.

He was really surprised, amazed -- it was a miracle. They had nothing, almost nothing, but they lived like emperors. Like Gods they lived. Their whole life was a celebration. When they went to the stream to take their bath, it was not simply a bath; it was a dance with the river, it was getting in tune with the river. They sang, and they danced, and they swam, and they jumped, and they dived.

Their eating was a celebration, a feast, and they had nothing, just bread and salt, not even butter. But they felt so thankful that just to be was enough, nothing more was needed.

The emperor was very much impressed, and he asked Epicurus: Next time I come, I would like to bring some gifts for you. What would you like? Epicurus said: Give us time to think, we never thought that anybody would give us gifts, and we have so many gifts from nature. But if you insist, then bring a little butter, nothing else. Just that will do.

Life can become a celebration if you know how to live without concern. Otherwise life becomes a long prolonged disease and illness which culminates only in death.

.... HIS MIND WAS MEANWHILE FREE AND WITHOUT CONCERN, WITH WHAT HE WAS DOING. NO APPLICATION WAS NEEDED -- HIS MIND WAS PERFECTLY SIMPLE AND KNEW NO OBSTACLE.

You need to learn everything because you have forgotten your nature completely. Now psychologists are proposing that there must be training for love, because people are by and by forgetting how to love. Much literature has come into existence: 'The Art of Love', 'How to Love?' People have completely forgotten sexual orgasm, sexual ecstasy. No animal needs any training! Even trees seem to be more intelligent than you.

Everything has to be taught, even the very basics of life have to be taught. That means that somehow we are uprooted. We have lost contact with nature, a gap exists.

And if you are taught how to love your love is going to be false. Real love should be spontaneous. How can you be taught to love? If you are taught, then you will act according to the rules and the natural flow will not be there.

Nature does not flow according to your rules; it has its own rules. You have simply to be with it and it starts functioning. The day is not very far away when we will have to teach people how to breathe. Right now you laugh about it, but if you went back and asked Epicurus, 'Will there be a time when people will have to be taught how to achieve orgasm?' he would have laughed. Because animals achieve it without any teaching, no Masters, no Johnsons are needed, no Kinsey Report is needed. Animals simply love -- love happens naturally.

Now there are clinics in the United States where they teach people how to achieve orgasm. And if through learning and training you achieve orgasm, remember well, it is not the real thing. Because then you are manipulating it, then you are controlling it, then somehow you are forcing it, and orgasm happens only in a let-go -- and a let-go cannot be taught.

You cannot teach people how to go to sleep. If you try to teach then you will disturb their sleep because if they try -- anything -- it will only be a disturbance. You simply go to sleep, you simply put your head on the pillow and go to sleep. If you do something, then that very doing will be the undoing. Life is just like sleep; life is just like breathing.

NO APPLICATION WAS NEEDED -- HIS MIND WAS PERFECTLY SIMPLE AND KNEW NO OBSTACLE.

When your mind is clear it has a clarity, you need not follow any rules. You need not carry any scriptures in the head -- you simply look. Everything is transparent, because you are clear.

SO, WHEN THE SHOE FITS, THE FOOT IS FORGOTTEN; WHEN THE BELT FITS, THE BELLY IS FORGOTTEN; AND WHEN THE HEART IS RIGHT, 'FOR' AND 'AGAINST' ARE FORGOTTEN.

Remember, this is one of the greatest mantras: When the shoe fits, the foot is forgotten.

Whenever you are healthy you don't know anything about your body -- the body is forgotten. When there is some illness, only then can you not forget the body. Do you know if there is any head without a headache? When there is a headache you cannot forget the head. When the shoe is pinching then it doesn't fit. When you don't have any headache, where is the head? You completely forget about it. Whatsoever is healthy is forgotten but whatsoever is ill is remembered -- it becomes a continuous note in the mind, a continuous tension in the mind.

A perfect man of Tao does not know himself; YOU know, because you are ill. Ego is illness, a substantial illness, because you continuously have to remember that you are somebody. This shows that you are in a deep 'dis-ease'. Disease creates the ego; a perfectly healthy natural being forgets completely. He is like a cloud, like a breeze, like a rock, like a tree, like a bird -- but never like a man. He is not, because only illness, like a wound, has to be remembered.

Remembering is a mechanism for safety and security: if there is a thorn in your foot, you have to remember. The mind will go continuously again and again to the spot because the thorn has to be thrown out. If you forget it, the thorn will remain there and it will become dangerous; it may poison the whole body. When there is a headache the body tells you to remember it, something has to be done. If you forget it, the headache may become dangerous.

The body tells you whenever there is some illness, something wrong -- it attracts your attention. But when the body is healthy, you forget it; you become 'body-less' when the body is healthy. And this is the only definition of health: health is when there is no consciousness of the body. If there is any sort of consciousness of the body, then that part is not healthy.

The same applies to the mind. When your consciousness is healthy, there is no ego -- you don't know anything about yourself. You don't go on reminding yourself that 'I am something,' you simply relax. You are, but there is no 'I'. It is a simple 'am-ness', an 'is-ness', but there is no 'I', no crystallised ego. The self is not there.

SO, WHEN THE SHOE FITS, THE FOOT IS FORGOTTEN; WHEN THE BELT FITS, THE BELLY IS FORGOTTEN; AND WHEN THE HEART IS RIGHT, 'FOR' AND 'AGAINST' ARE FORGOTTEN.

This is one of the deepest things to be understood. When the heart is right, all 'for' and 'against' are forgotten. When the heart is wrong, ill, then you go on continuously being burdened, worried: this is right and that is wrong -- and the right should be followed, the wrong should be avoided. The whole of life becomes a struggle how to avoid the wrong and how to achieve the right. And this is not the way to achieve the right! This is the way to miss it forever.

Look.... You have anger, sex, greed. If you say anger is wrong then your whole life will be passed in an

angry state. Sometimes you will be angry, and sometimes you will be angry because of your anger -- that will be the only difference. Sometimes you will be angry, and when the anger is gone you will be angry because of the anger; you call this repentance. And then you will decide never to be angry again, but you will be angry again, because both states are anger. Sometimes you are angry against someone else, sometimes you are angry against yourself because you were angry.

If you are against sex and you say that it is wrong, -- as the whole world has said -- then you will be sexual, and, after your sexuality has passed, you will feel guilty. In that guilt you will ponder and think about sex again and again; it will become cerebral. So sometimes you will be physically sexual, and sometimes cerebrally sexual -- sometimes sexual in the body, sometimes sexual in the mind.

Once you make a distinction, once you make a conflict, you will be divided.

Once I was staying with Mulla Nasrudin. A very beautiful widow came to see him to ask for his advice. She said: I am in trouble, and you have to help me. I am in love with a very handsome man, younger than me, but he is poor. And an old man who is very, very rich and very ugly is in love with me. So what should I do? Which one should I marry? Mulla Nasrudin closed his eyes, pondered, and said: Marry the rich man, and be good to the poor.

This is how all conflict arises, this is how you choose both the alternatives. Then you become divided. Whenever you say that this is right and that is wrong you are already divided, and your whole life will be a conflict -- from this polarity to the other you will move like a pendulum.

Don't be against anything. Why? Because whenever you are against anything it means that deep down you are for it, otherwise why be against it?

A man who is not angry deep down will not be against anger. Why should he be? A man who is not greedy deep down will not be against greed. Why should he be against it? There is no problem for him, it is not a choice, he has not made any distinction. Remember, it is always greedy persons who are against greed, sexual persons who are against sex, angry persons who are against anger, violent persons who are against voilence. Then what do they do? They create an opposite goal.

If you are violent, non-violence will become the goal. And how can a violent man become non-voilent? What will he do? There is only one possibility, he will be violent towards himself, that's all. What else can he do? A violent man... how can he be non-violent? An angry person... how can he be without anger? And if an angry person cultivates non-anger, in his non-anger there will also be anger because you cannot cultivate anything without you entering it. The anger will enter the non-anger; the violence will enter the non violence.

If you look around, if you watch rightly, you cannot find more violent people than those who have non violence as their goal. And you cannot find more sexual, pervertedly sexual people than those who have BRAHMACHARYA, celibacy, as their goal.

Chuang Tzu says: Don't make distinctions, otherwise you will be divided. Once divided, you are two, split.

A person who is split cannot be natural. Nature exists in unity, it is a deep harmony, there is no conflict at all. Nature accepts everything -- there is no choice, it is a choiceless let-go. Don't choose. And this is the miracle: if you don't choose to be against anger, then when anger comes you are simply angry. Don't choose against anger. When anger comes simply be angry, and when anger goes, let it go. Don't repent, don't let it continue inside the mind, don't make it a continuity, don't be against it. When anger comes, it comes! What can you do? When it doesn't come, it doesn't come! You have no choice.

Then a miracle happens. Without choice you become so alert that your energies are divided no longer. And when energies are undivided they are so powerful, so tremendous that anger becomes impossible -- because anger is part of weakness. Remember this... the weaker you are, the more angry; the stronger you are, the less angry. If you are absolutely strong, there will be no anger. Remember this... the weaker you are, the more greedy -- really, the weak has to be greedy to protect himself -- and the stronger you are, the less greedy.

When the energy is total in you, not divided, not split, you are a unity. Greed disappears, because greed belongs to a weak mind, a split mind. And when you are split, there will be anger, and you will fight against it, and a bigger split will be created and more energy will be dissipated. And you will become full of inner turmoil, anarchy, not one harmonious note anywhere. Everything will be out of tune.

And the more you make an effort to bring it to a tuning, the more trouble there will be -- because you have missed the first step, and you will go on missing it to the very last.

The first step is that WHEN THE HEART IS RIGHT, 'FOR' AND 'AGAINST' ARE FORGOTTEN. So

what to do? Forget 'for' and 'against' and let the heart settle. One thing is certain, you have been fighting against anger for so long but still you are angry -- so try Chuang Tzu's way. You are not going to lose anything.

You have tried to be non-sexual and you remain sexual; on the contrary, you have become more perverted. Sex has become more poisoned -- so try Chuang Tzu, you are not going to lose anything. Be sexual when sex comes. Just as when hunger comes, you eat food, so when sex comes be sexual. Don't make any choice, don't say this is wrong. It is good. Accept it -- it is part of nature. And suddenly the moment will come when you will be a unity and sex will be transformed automatically into love.

Because a man who is in unity.... Try to understand what this unity means.

Every man and every woman is bisexual: every man is both man and woman inside, and every woman is both man and woman inside. No one is simply man or woman -- they cannot be -- because one parent was a man and the other parent was a woman, and you carry both within you -- half and half. Half your mother and half your father is carried within you, so you are both male and female -- half and half. This is the deep split. And if you create more split, this split will widen more and more. Drop all splits, don't create any fight -- don't choose. Be angry and accept it, be sexual and accept it, be greedy and accept. What else can you do? Nature has given these things to you so accept them, and their consequences of course.

If you are angry, then someone else will be angry -- accept the anger and the consequences. Then your split drops, and by and by your inner bi-sexuality becomes a harmony, a circle is created, an inner orgasm happens -- your female and your male meet inside. And when they meet inside you have become one; now a new being is born. This one-ness has love as its shadow. You cannot love. Your love is a facade, a deception. Your love is just a trick, your love is just to attain sex. That's why when you attain sex, love disappears.

Once you have had sexual intercourse with a woman or a man, love disappears. Again after twenty four hours energy will come, you will accumulate energy, and there will be sex again -- you will become loving again. So love is just a means to have sex, that's why you cannot love your own wife or husband -- very difficult. How can you love? The need has disappeared. Love is just a courting, just a foreplay to persuade the other person to have sex. For a wife or a husband no persuasion is needed, they are taken for granted. A husband can demand, a wife can demand, there is no need to persuade. So love disappears. There is no need to court. It is almost impossible to see how a wife can love the husband, how a husband can love the wife. They can only pretend. And that pretension becomes a heavy, heavy thing on everybody. Pretending love! Then your life feels meaningless.

That's why people get into extra marital relationships: it gives you a little energy again, a little feeling of love, because with the new person you have to court again. You cannot take the other for granted, you have to persuade. Before you seduce, persuasion will be needed. Your love is just a persuasion. It cannot be otherwise, because love happens only when you have become a unity -- not before. The word 'sex' is very beautiful. The original root of the word 'sex' means division -- sex means division.

If you are divided inside, then sex will be there. When you hanker after a woman or a man, what is happening? Your one part is hankering to meet the other part but you are trying to meet the other outside. You can meet for a single moment, but again you will be alone, because outside there can be no eternal meeting. Sex is bound to be just momentary because the other is the other.

If you meet your inner woman or man inside then the meeting can be eternal. And when all divisions are lost this meeting happens. This is an alchemical transformation: your woman and man meet inside and you become one. And when you are one, you will have love.

Love is a quality of a Buddha or a Christ or a Chuang Tzu. You are just playing with false coins, you cannot love. And the more you understand it, the better it is, because then you will not be fooled and you will not be fooling others.

Once you are a unity, Chuang Tzu has happened to you also, and: WHEN THE HEART IS RIGHT, 'FOR' AND 'AGAINST' ARE FORGOTTEN.

NO DRIVES, NO COMPULSIONS, NO NEEDS, NO ATTRACTIONS: THEN YOUR AFFAIRS ARE UNDER CONTROL. YOU ARE A FREE MAN.

Right now you have obsessions, compulsions, you have to do certain things. Continuously the body forces you, the mind forces you to do them. If you don't do them then you feel uneasy, if you do do them, you feel guilty -- there seems to be no way out. If you move into sex, you feel guilty, you have done something wrong; if you don't move into sex, you feel uneasy because energy gathers and where can you

release that energy? Then the energy moves inside and forces you, compels you; your life is one of compulsions and obsessions. And whatsoever you do, you will be in trouble, because if you move into sex, you will feel frustrated; all dreams will be shattered, nothing will be achieved. You have been imagining so much, you were projecting so much, but the real thing is never in any way equal to that which you were dreaming.

The more you dream, the more the actual will be frustrating, and then you feel: Why waste energy? Why get into relationships and unnecessary complexities? Because when the other enters, he will bring his own problems

So every relationship becomes a burden, it is not freedom -- because every relationship arises from compulsions.

Only a man whose heart is at ease, one who has become a unity, is a free man. That doesn't mean that he will go to the Himalayas, or escape to Tibet. No! He will be here, but he will be here with a different quality. He will love, he will have compassion, there will be relationships; but he will remain free. No relationship comes out of obsession, it is just his sharing, he shares his being. He has too much so he gives it. And if you accept his gift, he feels deeply grateful to you. Look.... Your love is just a technique to obtain sex, his love is not to achieve anything. His love is not to get anything from you, his love is just a sharing. He has it, he has so much that he gives some to you. And the more he gives, the more it grows. His being moves in a different dimension.

Just look... go into the garden and see. If flowers are left on the plants, then more flowers will not come. have been observing it. I have never allowed anybody to pluck flowers, but if on a rose bush, five flowers have grown and you don't pluck them, no more will come, and those five will soon die. If you pluck five, ten will come; if you pluck ten, twenty will come. The more you pluck, the more flowers the tree will give you.

The same is the case when you are a unity: you have become a flowering tree. The more you give, the more you find will come; the more you share, the more you grow in it. Bliss grows higher and higher, ecstasy goes deeper and deeper -- share it, because unshared, everything dies.

But the basic thing is, don't be 'for' and 'against'; then you will be a free man.

EASY IS RIGHT. For you the case is just the opposite. You always choose the difficult because the difficult gives you a challenge and challenge gives you the ego. Difficult is right for you; easy is never right. Because with the easy there is no conquering, the ego cannot feel fulfilled. The more difficult a task, the more the ego feels exhilarated, ecstatic. It has to be done -- Everest has to be conquered, the moon has to be conquered.

Somebody asked Edmund Hillary who was the first to reach the top of Everest: Why? Why so much effort? For a hundred years man has been trying and trying and many have died! they never came back. Why this desire to climb Everest? And what is there? There is nothing! For a hundred years many people simply died, lost their lives, never came back, but again, every year, a group would go and try. And this is beautiful: no Indian has ever bothered, and Everest is in India! No Tibetan has ever bothered, and Everest is on the boundary of Tibet! Why?

Groups come from the West every year. When Hillary climbed it, and came back, he was asked: Why? He said: Because Everest was there, and unless it is conquered, I cannot feel easy. It remains there, unconquered, a challenge to the ego. Just because it is there, it has to be conquered.

The difficult attracts. The more difficult it is, the more it attracts you. It becomes more valuable because through it, if you conquer, you will achieve a greater ego. Even if you fail, you will achieve a greater ego because you at least tried, while others have not tried at all.

If you achieve with the easy, nothing is achieved, because the ego cannot feel greater. And if you fail, much is lost, because everybody will say: Such an easy thing, and you couldn't achieve it? Ego is always attracted magnetically to the difficult, but EASY IS RIGHT. So ego is never attracted towards the right, it is always attracted towards the wrong.

A person becomes a criminal because crime is difficult, a person becomes a politician because politics is difficult, a person becomes mad about money because making money is difficult. For anything that is difficult, people will go mad. Not that anything is achieved, but just because it is there like an Everest, a challenge, it has to be conquered.

Look at your successful people, those who have succeeded. Look at them! What have they attained? They may have reached Everest, okay, but there is nothing there. One has to come back. Look at your presidents, prime ministers, Rockefellers, what have they achieved? Nothing! They know deep down that

they have achieved nothing. But one thing they have done, the most difficult thing -- history will remember them.

History always remembers foolish people, because fools make history and fools write it!

Chuang Tzu makes no history, because EASY IS RIGHT. So how can you make history if you are easy? If you win a war and kill millions of people you make history. If you just brush your teeth in the morning how can you make history? And EASY IS RIGHT! You take a bath, and you sing a little song, how can you make history? You eat your food and you silently go to sleep without any dreams. How can you make history? No! History takes no notice of persons who are easy and natural. History takes notice of people who are mad, obsessed with something, who create trouble in some way or the other. And difficult is wrong, easy is right; be easy and don't try to be in history. Leave it for fools and mad people, you just stay out of it. Because you cannot have both. Either you can have life, or you can be remembered in history. If you have life, you will be just an easy and simple man, doing simple and small things, and enjoying them. You will not create any trouble for anybody, nobody will take any notice of you; you will exist as if you never existed. That is what easy is -- existing as if you are not existing, existing as if you are not, not in anyone's way. Nobody will know about you but there is no need. You will enjoy, you will attain to the highest peak of ecstasy.

EASY IS RIGHT. EASY IS RIGHT. BEGIN RIGHT, AND YOU ARE EASY. And this is the criterion: Doing anything, if you feel easy doing it, it is right. If you feel uneasy doing it, something is wrong. If you are tense, it means you are living an uneasy life. If you cannot sleep, cannot relax, cannot let go, it shows you are living an uneasy life -- you are after difficult things, impossible things.

Change your style of life, you are on the wrong path. Begin right and you are always easy, begin right and you are always at rest -- that is the criterion. So always look at what happens when you do something: if you become peaceful, if you become restful, at home, relaxed, it is right. This is the criterion, nothing else is the criterion. What is right for you may not be right for somebody else, remember that too. Because what is easy for you may not be easy for somebody else, something else may be easy for him. So there can be no universal law about it. Every individual has to work it out for himself. What is easy for you? Don't listen to the world, because there are people who would like to impose their laws on you. These people are enemies, criminals.

Nobody who has understood life would like to impose anything on you. He will simply help you to be easy so that you can find what is right for you.

CONTINUE EASY AND YOU ARE RIGHT.

And then live in such a way that you are always easy. Just like a small child, sleeping happily, eating happily, dancing happily, bubbling with energy -- just easy. Remember, nobody will take any notice of you. People may even think you are mad. Because if you are serious, they think you are valuable, if you go on laughing and you make your life fun they think you are a fool. Let them think. You be a fool, but be easy. Don't be a wise man and uneasy, because no wisdom can flower in an uneasy life. That wisdom is false, it is borrowed. Be easy. And it is not difficult to be easy. Once you understand then you can find your path.

CONTINUE EASY AND YOU ARE RIGHT.

Beautiful is Chuang Tzu, incomparable is Chuang Tzu, unique is Chuang Tzu! Because he says: Continue EASY and YOU ARE RIGHT. He doesn't say: Be non-violent, then you are right; be truthful, then you are right; don't be angry, otherwise you will be wrong; don't be sexual.... No! Nothing! He says: Be easy and continue easy, and you are right -- and then you choose your own path. He gives you the essence, not particular directions, but just a universal truth.

THE RIGHT WAY TO GO EASY IS TO FORGET THE RIGHT WAY.

Because if you are too concerned with the right way you will become uneasy. So even with Chuang Tzu be easy; otherwise you will become uneasy. And you are so efficient at becoming uneasy, that you can even

turn Chuang Tzu into a madness.

THE RIGHT WAY TO GO EASY IS TO FORGET THE RIGHT WAY. Just forget. Be easy, that is all. AND FORGET THAT THE GOING IS EASY -- that too! Otherwise you will become too attached to easiness, and then easiness will also become a rock on your chest.

If you go to Chuang Tzu and say: Now I have become easy. He will say: Go, throw this! You are still carrying it. When you are easy, you are easy, no concept, no notion is made out of it. When you are easy, why say it, why even carry it? Because if you carry it, sooner or later it will become a wound. An easy man is simply easy, and forgetful. He does not know that he is easy, he does not know that he is right, he does not know that he is valuable in any way. He simply lives his easiness.

And whenever you come to a person who lives his easiness easily, simply, without being aware, you will be able to smell it. Tension has its own smell and easiness has its own smell; but you may not be impressed by it.

You are so tense, you are always impressed by tense people -- people who act, people who are sitting on their thrones, like statues. Then you are impressed; the thing seems so difficult. Are you impressed by a child? Do you look at a child playing? Nobody is impressed! Then you cannot be impressed by Chuang Tzu. Then you cannot be impressed by a really easy person because he may not make any impact on you.

But if you understand, you will smell a different vibration around a person who is easy. And how will you feel it? What will be the way? The way will be that near a person who is easy you will also feel yourself becoming easier, more relaxed.

A really relaxed man will make you relaxed, a tense man will make you tense. With a man who lives naturally you will feel that you are at home; he will not force you in any way, he will not try to change you in any way. He will accept you, he will be accepting. Through his acceptance you can learn acceptance and if you can accept yourself, nature takes over. And once nature takes over, the ocean is not very far, the river is constantly flowing towards it.

When the Shoe Fits

Chapter #2
Chapter title: The Tower Of The Spirit

12 October 1974 am in Buddha Hall

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THE SPIRIT HAS AN IMPREGNABLE TOWER WHICH NO DANGER CAN DISTURB AS LONG AS THE TOWER IS GUARDED BY THE INVISIBLE PROTECTOR WHO ACTS UNCONSCIOUSLY, AND WHOSE ACTIONS GO ASTRAY WHEN THEY BECOME DELIBERATE, REFLEXIVE AND INTENTIONAL.
THE UNCONSCIOUSNESS AND ENTIRE SINCERITY OF TAO ARE DISTURBED BY ANY EFFORT AT SELF-CONSCIOUS DEMONSTRATION. ALL SUCH DEMONSTRATIONS ARE LIES.
WHEN ONE DISPLAYS HIMSELF IN THIS AMBIGUOUS WAY THE WORLD OUTSIDE STORMS IN AND IMPRISONS HIM.
HE IS NO LONGER PROTECTED BY THE SINCERITY OF TAO.
EACH NEW ACT IS A NEW FAILURE.
IF HIS ACTS ARE DONE IN PUBLIC, IN BROAD DAYLIGHT, HE WILL BE PUNISHED BY MEN. IF THEY ARE DONE IN PRIVATE AND IN SECRET, THEY WILL BE PUNISHED BY SPIRITS.
LET EACH ONE UNDERSTAND THE MEANING OF SINCERITY AND GUARD AGAINST DISPLAY!

HE WILL BE AT PEACE WITH MEN AND SPIRITS AND WILL ACT RIGHTLY, UNSEEN, IN HIS OWN SOLITUDE, IN THE TOWER OF HIS SPIRIT.

Only man is in suffering. Suffering exists nowhere else than in the heart of man.

The whole of nature is joyous; the whole of nature is always celebrating without any fear, without any anxiety. Existence goes on existing, but man is a problem. Why is this so? And every man is a problem. If only a few were problems we could call them ill, abnormal, but just the contrary is the case -- only a few are not problems. Rarely is there a man like Buddha, Jesus, or Chuang Tzu -- one who is at home, whose life is an ecstasy and not a suffering and an anxiety. Otherwise everybody lives in suffering and in hell.

Somewhere man has gone wrong -- not any particular man, but human society as such has gone wrong. And this has gone to the roots. Whenever a child is born, the society starts changing the child to the abnormal pattern -- the unnatural pattern through which everybody else is suffering. Psychologists have been trying hard to probe the mystery of where a child goes wrong and they have stumbled upon the age of four. Somewhere near that age the child becomes part of society; somewhere around that age he is no longer natural. Before the age of four he is still part of the great world of trees, flowers, birds and animals; before the age of four he is still wild. After that he is domesticated. Then the society takes over. Then he lives according to rules, morality, right and wrong. Then he is not total. Then everything is divided. Now before he moves he has to decide deliberately how to move, what to do, and what not to do. The 'ought' has entered and that 'ought' is the disease. Discrimination has come in. Now the child is no longer part of the Divine -- he has fallen from that grace.

This is the meaning of the biblical story of Adam's fall. Before he ate from the Tree of Knowledge he was natural, he lived in the garden of Eden. That garden of Eden is here. These trees are still living in it; animals are still part of it; the sun and moon and stars are still moving in it; here and now is the garden of Eden -- but you are out of it. Why was Adam turned out? He ate the fruit of knowledge. And at the age of four every Adam and every Eve are turned out again. It is not something that happened in the past it happens every time a child is born -- again the Adam comes into being, again the Eve comes into being. Up to the age of four there is no knowledge. By the age of four the child starts understanding what is what. Then he misses the path, then he is no longer natural, then the spontaneity is lost. Now he will live according to the rules.

Once you start living according to the rules you will suffer. You will suffer because you cannot love spontaneously, you cannot enjoy, you cannot dance, you cannot sing. Once you start living according to the rules you have to move in a fixed pattern -- and life is never a fixed pattern, it is a fluidity, it is a liquid flexible flow. And nobody knows where it is moving. Once you start living through rules then you know where you are moving. But deep down the movement has stopped. Now you are simply vegetating, now you are simply dying -- because you are imprisoned. And the imprisonment is very subtle -- unless you become absolutely alert you will not be able to see it, it is like an unseen armour around you.

One of the greatest revolutionary thinkers of this age, Wilhelm Reich, stumbled upon this armour. But he was proved by society to be mad and was thrown in jail. He died in jail in deep anguish. The anguish was this: whatsoever he said was true but nobody was ready to even listen to him. He came upon the same thing about which Chuang Tzu talks about in this sutra -- the imprisonment. Wilhelm Reich found that every mental disease has a bodily part to it, a parallel part in the body; in the body something has gone dead, solid. And unless that part of the body is released, that block dispersed, and again your body energy becomes a flow is impossible to make your spirit free. The imprisonment must be broken; the armour must be thrown.

For example, look how the child is prohibited from the age of two. He is not allowed to play with his genital organs: Don't touch your penis. Don't touch your vagina. There seems to be a natural enjoyment in playing with one's own body. There seems to be an ecstasy, a natural ecstasy. Look at a small child, boy or girl, enjoying his own body and you will see what ecstasy is. Tremors of ecstasy move all over the body. You can see the waves passing all over the body. The child is madly ecstatic. But this looks animalistic to us -- because we have forgotten how to be wild and natural We will stop the child.

This stopping is for two reasons. One reason is that deep down we feel jealous. The second reason is that we were also stopped in our childhood and man's mind is a repetitive mechanism. Whatsoever has been done to us by our parents we will do to our children. We feel guilt. Something is wrong. The child is happy and we feel something is wrong. Remember, whenever a child is happy don't make the association that something is wrong, otherwise deep down happiness will become something wrong.

That is what has happened. Whenever you feel happy you feel guilty, and whenever you feel sad you

feel happy. What nonsense -- whenever you feel happy you feel something somewhere is wrong! 'I am doing something wrong.' Whenever you are sad everything is okay, it is as it should be. This is because whenever a child is happy, immediately, from somewhere, society enters and says no. The child has no conception of what is wrong and what is right. He has no morality. A child is amoral. He knows only happiness and unhappiness -- he is wild. And when you say stop, what will the child do? Waves of happiness were moving all over the body from the head to the toe; from the first centre of sex, to the seventh centre of SAHASRAR -- the kundalini was awake.

Every child comes into this world with his kundalini functioning. But you say stop, and what will the child do? He will hold his breath. Whenever something has to be stopped, breathing has to be stopped. He will not breathe, he will pull in his stomach because that is the only way to stop those waves. His diaphragm will become rock like. Again and again he will pull in his stomach and not allow deep breathing. His diaphragm will become an armour. Now, beyond that block, breathing will never pass. If breathing goes deep, it hits the sex centre, and when it hits the sex centre, waves start moving, energy flows. That is why nobody breathes deeply.

When I tell people to breathe chaotically, they come to me and say that it is very dangerous. They feel afraid. What is the fear? The fear is that if you breathe chaotically, you will become wild again. The armour will be broken and the breath will hit the sex centre again. This is how society suppresses you -- it creates a gap between the sex centre and the breathing. And if breathing does not reach the sex centre, then all sources of happiness are blocked. Your stomach becomes rock like. It does not allow anything to move down and your body is divided into two. You never identify yourself with the lower body. To you, lower is really something lower. Evaluation has entered. Upper means something higher, something good; lower means something bad. You never feel identified with your lower body, it is something bad -- the Devil, the Devil is there.

Adam was turned out, and every Adam and Eve are turned out of the garden. Why? Because they have eaten the fruit of knowledge, and the fruit of knowledge is the most poisonous. If you want to throw out discrimination, deliberate intentional division, you will have to throw out knowledge; you will have to become children again. Only then can the armour be broken. But there is going to be anguish if you want to try and break this armour because this armour is your whole ego. You feel good because of it, because you are moral you feel that you have something superior to others because you are moral.

If you break this armour a chaos will follow. First you have to go mad and then fear comes, and if you are afraid you will again suppress, you will again put on the armour -- you will even make it stronger. And now you have become afraid to come out of it. It protects you.

I have heard that in a small school, a primary school, the teacher was lecturing to her pupils about the law of gravitation. She said in conclusion that because of the law of gravitation we are able to be on the earth. One small child was very puzzled. He stood up and said that he didn't understand -- how did we manage to stick to the earth before the law was passed?

You think you are here because of the society; you think you are here because of morality -- and all the nonsense that goes with it; you think you are here because of your Bible, Koran, Gita. No! Nature exists without any laws. It has its own intrinsic laws but they are not laws passed by men. They don't need your sanction, they are there, and life goes on following them. If you don't interfere you will reach the goal immediately; if you interfere then you will be in trouble. So if you are in trouble, anguish and suffering, then know well that you have been interfering with nature. Nothing is possible unless you stop interfering.

This is the whole message of Chuang Tzu -- don't interfere with nature, allow it, move with it, trust it. You come out of it; it is your mother; it is the source; and one day you will go back to it -- it is the ultimate goal. And in the meantime, why create interference, why fight?

You will have to go back to your childhood, you have to regress. You will have to relive those moments when society entered and forced you to interfere. So remember one basic thing: whenever something wrong happens on the path of life, you cannot just dissolve it by intellectual understanding -- it is not so easy. It has become your life pattern. It is in your body and in your bones. You will have to go back. If you really want to become natural you will have to relive the past -- move backwards.

All meditative methods help you to go back. Lie down in your bed at night and make it a one hour effort every day. In the beginning it will be an effort, but soon effortlessness will happen and you will enjoy it. The more you go back, the more you will feel free and great.

Nature is vast, and all man created laws are narrow. They are like funnels -- the more you move into them the narrower they become, and a moment comes of cul-de-sac, you cannot move anywhere, and the

tunnel becomes your grave. That is how everyone is stuck.

If you really want to get unstuck, at night, before falling asleep, close your eyes and just go back and try to relive the past. Move slowly, there is no hurry, you cannot do it in one day -- it will take almost three months. Move slowly. Relive -- do not just remember. Remembering will not help because remembering is intellectual, you remain aloof, it doesn't touch you. Relive.

What do I mean when I say relive? Just go back as if it is happening again. In the beginning it will be 'as if', but soon it becomes real. Incomplete, your suppressed being is there, struggling to become free. Just go back, and soon, within three weeks, you will reach the point where you will know this barrier. Beyond this barrier you will know you were free, natural, and this barrier created the whole trouble. Since this you have never been natural. Somewhere you will find your mother, your father, standing at the barrier -- that is why you have forgotten so completely.

If you remember, you will not be able to remember beyond the age of four because the barrier is so big. It has completely blocked things out. Otherwise, why can't you remember beyond the age of four? Why have you forgotten it so deeply? Your mind was there. You enjoyed, you suffered, you passed through many experiences -- so why have you forgotten them all? You have not forgotten. Because of this barrier you have repressed everything deep down in the unconscious. That is why people go on saying that their childhood was very beautiful. You go on thinking that childhood was paradise. It was -- but it appears so to you because you can't remember.

Go slowly. By and by more things will come up. The whole dust of the past has to be stirred up. You will perspire; you will be scared; your whole mind will say: What are you doing? Come back, go to the future! The mind always says go to the future because then the mind can stay intact.

If you really want to become a meditator, first go to the past. If you have taken a wrong route somewhere at some cross-road, the only way is to go back to the cross-roads and move again on the right path. There is no other way. Wherever you are now, from here you cannot suddenly take the right path -- you have to go back.

And when I say relive, I mean allow it to happen in the body. Remember the first day you touched your sex centre and your father or mother told you take away your hand. Remember their eyes, their face -- everything that condemned you. Just see your father standing there again, the same face, the same eyes, the gesture, the condemnation, the whole thing. And not only this, but feel how you felt on that day -- the shrinking, the narrowing of your consciousness, the wound they created, the condemnation.

A child is so helpless he has to follow your orders; whatever you say, he has to follow you. Even if it is against his nature he has to obey you. He is so helpless he cannot live without you. He depends on you.

See the whole helplessness. Feel it in your body. You may start crying, weeping. You may start kicking. Maybe you would like to hit your father -- you didn't do it then and that is the incompletion. You will not be able to forgive your father unless you hit him in this reliving moment. That is why no child can forgive and forget his parents. They are always there because something happened with them. Go back, relive those moments, and by and by you will be able to go deeper and deeper. Then suddenly the tunnel is no more -- you have passed the barrier. You are under a wide infinite sky. You are a child again. Only then Chuang Tzu will be understood by you, not before.

And Wilhelm Reich and his therapy can be helpful; you can use Wilhelm Reich beautifully on the path of Chuang Tzu.
Now the sutra:

THE TOWER OF THE SPIRIT.
THE SPIRIT HAS AN IMPREGNABLE TOWER WHICH NO DANGER CAN DISTURB AS LONG AS THE TOWER IS GUARDED BY THE INVISIBLE PROTECTOR WHO ACTS UNCONSCIOUSLY, AND WHOSE ACTIONS GO ASTRAY WHEN THEY BECOME DELIBERATE, REFLEXIVE, AND INTENTIONAL.

Your spirit is protected by nature itself, you need not be afraid for it. You need not be afraid and insecure because your being is protected by the whole of existence; the whole cosmos helps you. But the help is unconscious. It is not deliberate, and you cannot manipulate it -- you have to be in a let go so that the cosmic force can work through you. If you become deliberate, you become tense. If you become tense, you become narrow. If you become narrow, the infinite cannot work through you. And whenever you become

afraid, you shrink -- physical shrinking happens.

Chuang Tzu says that inside you is the eternal, the immortal. No death can destroy it. There is no need to fear for it. You are afraid because you are not there in the tower -- the invisible tower of the spirit. You have moved into the laws and regulations of the society and those laws and regulations cannot protect you, they only give you a feeling of protection. But nothing protects. The laws cannot make you secure, they only give a feeling of security which is false. Death ultimately comes and shatters all your securities. You will stay trembling, fear-filled, unless you come back to the source -- the inner tower of the spirit.

What is that tower? How does it function? It functions unconsciously.

A child is born. How does the child know that the nine months are over and he has to come out of the womb? How does the child know? He has no calendar, no watch, nothing of the sort. But when the nine months are over the child is ready to be born. He actually struggles to be born. That is why pain is felt by the mother. There is a real struggle. Conflict has started, and the mother shrinks -- afraid of the pain that is going to happen to her body. So she resists. That resistance and the child trying to come out of the womb creates the pain. If the mother allows, if she is not resistant, there will be no pain. In primitive societies there is never pain. The more civilised a woman, the more pain she feels. This is because she now lives according to laws and rules; now everything has become false and unnatural.

How does the child know when the time is ripe? How does a seed know when it is time to sprout? The seed may wait for the whole year until the night time comes. The seed never goes to ask an astrologer or palmist; at the right moment the seed simply breaks down and loses itself in the earth. It just drops its protection and sprouts. How do the trees flower at the right season? How do the stars move? Look at this cosmos -- so mysterious, so complicated, so complex, but moving so easily, so simply, so effortlessly. It is protected by Tao, by nature, by the spirit of nature itself. Man is foolish because he thinks himself very wise.

Then the child grows. And have you ever observed that every child is beautiful? It is very difficult to find an ugly child. Every child is beautiful. From where does the grace come? Later on it is difficult to find one beautiful person in one hundred. In the beginning all the hundred were beautiful -- so what happened to the other ninety-nine? How did they become so ugly? Why is every child beautiful? He is beautiful because of the movement; the flow is natural. Nature is beautiful. Artificial, unnatural, then you become ugly; deliberate, then ugliness enters.

A child lives unconsciously. When he feels hungry, he cries; when he feels sleepy, he sleeps. But we force rules and regulations on him. Now there are instruction books on how to raise a child, how to be a mother, how to be a father. And every instruction is given. One wonders how children were born before these instruction books. When the law was not passed, how did we manage to get born at all?

The guide books give particular, specific rules. After every four hours milk is to be given to the child. The child is crying but the mother is to watch the clock, not the child, and the four hours have not passed. Now you are destroying the unconscious nature. Soon the child will follow your example -- he will also look at the clock and when the four hours are up he will start crying -- whether he feels hungry or not! Early in the morning he has to go to the toilet. Toilet training is such a nuisance. How is the child supposed to have a bowel movement when he doesn't feel one? And his mother is standing there with a very condemnatory look on her face telling him to do it -- on order. And the child is crying and weeping, and he doesn't know how to satisfy this mother -- and she is simply mad! But sooner or later he will force himself.

Psychologists have unearthed the fact that fifty per cent of neurosis in humanity is because of toilet training. Fifty per cent! The child starts forcing because he has to obey, and he feels guilty if he cannot do it right on time. And whenever he does it naturally, then too he feels guilty because guests were there -- and he did it in the drawing room. And how is the child to know that the drawing room is not the right place? He lives unconsciously. He does not know which is the toilet and which is the drawing room. He does not know when guests are there and when they are not, and when he is allowed and when he is not. He does not live according to the rules but he will obey because he has to follow. He is so helpless, and you are so strong.

Look what happens when a child forces himself to go to the toilet. By and by the whole body becomes an artificial mechanism to be manipulated. Then nothing is natural. Then, somehow, he forces himself -- just to satisfy his parents. When he is not feeling hungry he starts weeping and crying. You can see it happening. Go to any house. Small children are sitting at tables, tears pouring from their eyes, and eating. They don't feel the hunger right now -- and they are right and the mother is wrong. This is how the child will move on a wrong path. Then, when it is the 'right' time, he will ask for food -- and he is not hungry! When he is hungry he will control because he is not allowed to ask.

This is the way he will lose contact with nature -- and to be out of contact with nature is to be neurotic.

A child is feeling alive, active; he wants to run and dance. The mother tries to force him to go to sleep. Have you ever thought that this is asking the impossible? Can you deliberately go to sleep -- even you? Can even the mother deliberately go to sleep? When there is no sleep, what can be done? The child will pretend, he will close his eyes and pretend, only to open them as soon as the mother has gone. This is training him for pretensions and making him a hypocrite all for absolutely useless things. Sleep cannot be forced -- there is no way to do it. Otherwise why is there so much insomnia? Why are so many tranquillisers needed? Why do people spend the whole night tossing and turning in bed? And a child is expected to go to sleep on order, and get up on order, in order to be a good child -- a goody-goody -- otherwise he is a bad guy. All those who are natural are bad guys, and all those who are artificial are goody-goody. Now the whole life of this being will suffer. He will go to this priest and that, this swami and that, from this master to that, and they will go on giving him things to do -- this and that -- but nothing will be of much help because his whole life style is wrong, nothing can be added because the whole structure is wrong. The whole structure has to be dropped and a fresh start made.

But this seems too much. You have lived for forty, fifty years, and you have much invested in your life-style. And you come to me and I tell you to drop it completely. This is what I mean by SANNYAS -- it is just a decision to drop the whole life style; to change so completely that the past is dropped. And because you no longer identify with it, you drop all the investments you had there and all the profits that you were getting through them. There are profits, otherwise why should you carry such a burden? It pays. Society respects you -- you are a respectable person. Society honours you when you follow society.

So when I say take a jump into SANNYAS, I mean change your whole life-style. Nothing less will do. I cannot change fragments because you are such a disease. Even if I try to change the fragment, there is no point, because this fragment cannot change the whole the disease is so big. It is more likely that the disease will re-change the fragment. Unless you are ready to drop totally, nothing can be done. You can meditate, you can do T.M., you can close your eyes and do a mantra for ten minutes in the morning and ten minutes in the evening -- you can go on befooling yourself in many ways, hoping that something will happen without spoiling your life-style.

That is how Mahesh Yogi is so influential in the West. He never touches your life style. He never says change yourself. He says you are okay whatsoever you are. Just a little injection of T.M. and everything will be okay. It is just like taking a pill; your life-style is not touched, not at all. Whoever you are, wrong or right, just add this much more mantra, to be done for ten minutes in the morning and evening -- then everything is okay because the doors of paradise are open and just waiting for you. And man is so foolish that he goes on believing in such tricks -- these are just tricks. They can help just like tranquillisers. They may help you to adjust to your wrong life-style -- and that is the problem, they may help. They may give you an adjustment to your life-style, but your life style is basically wrong. So it is better not to be adjusted to it than to be adjusted. They may give consolations but those consolations are poisonous -- because then you will never change. You will be consoled in your life-style, and you will think that everything is okay because you are doing something -- T.M.

You will sleep a little better -- I know a mantra can give you better sleep. You may become less prone to disease -- that too is possible because you will be more adjusted to a wrong life-style. But this is not going to give you bliss. You may be less unhealthy, but this is not going to give you ecstasy. You may be able to prolong the suffering a little more. You will be less mal-adjusted, but you will never become an ecstatic being, a blissful being. You can become a blissful being only when you are ready to drop the whole life-style. Nothing less than sannyas can help.

THE SPIRIT HAS AN IMPREGNABLE TOWER WHICH NO DANGER CAN DISTURB AS LONG AS THE TOWER IS GUARDED BY THE INVISIBLE PROTECTOR WHO ACTS UNCONSCIOUSLY, AND WHOSE ACTIONS GO ASTRAY WHEN THEY BECOME DELIBERATE, REFLEXIVE, AND INTENTIONAL.

Avoid deliberateness, avoid will, avoid intentions -- move like a child, trusting nature. When you feel hungry, eat. When you don't feel hungry, don't eat. Nature guides you. When you feel sleepy, go to sleep. If you don't feel sleepy there is no need -- just drop the idea. Move unintentionally and soon this neurotic style of life will be dropped and you will fall back to the source. That source is Tao.

THE UNCONSCIOUSNESS AND ENTIRE SINCERITY OF TAO ARE DISTURBED BY ANY EFFORT AT SELF CONSCIOUS DEMONSTRATION. ALL SUCH DEMONSTRATIONS ARE LIES.

Live, but don't make your life a demonstration. All such demonstrations are lies. Live, but don't make your life a demonstration. Live, but don't become a showman. Don't allow showmanship -- there is no need. What others say is useless, irrelevant; what you are is the only relevant thing. Live according to your nature. Whatsoever others think about you is their problem, you need not worry about it. Don't make your life a piece of showmanship. Once you start there is no end to it, then you will always be making yourself false, and if people pay respect to a falsity, you will become false. If they think that it is good and respectable you will do a thing even when there is no natural reason.

If you want to become a painter and this is an unconscious desire, become a painter and remain poor. Don't become a doctor and become rich. You may become rich by being a doctor, but if you didn't become a doctor because of an unconscious desire, if you have only done it to satisfy your parents, society, friends, then although you may become very, very rich, you will remain unfulfilled -- and the ultimate thing is fulfillment.

I have heard about a doctor who became the greatest surgeon in his country. He was made president of the National Society of Surgeons. The day he was made president there was a great celebration in his honour. But he was sad.

A friend asked him: Why are you looking so sad? You should be very, very happy. You have become the greatest surgeon and nobody can compete with you now. The greatest honour that a surgeon can have is to become president of the National Society. Why are you so sad? The surgeon replied: I never wanted to become a surgeon. I have succeeded in something I never wanted. And now there is no escape from it. If I had been a failure then there would have been a chance, but now I am stuck. His friend said: You must be kidding. What are you saying? Your family is happy, your wife is happy, your children are happy, everybody is happy -- and everybody has great respect for you. The surgeon said: But I cannot respect myself, and that is the basic thing. I wanted to become a dancer but my father and mother wouldn't allow it, and I had to obey them. I was a weakling. And I am not happy that I have become the greatest surgeon. I am unhappy because I am the lousiest dancer in the world. I cannot dance, and that is the trouble.

Fulfillment comes through nature -- not through society. You carry your destiny within yourself but it is an unconscious thing. Follow it. Nobody else will know that you have reached but you will be aware. You may not get a Nobel prize because it has never been awarded to a fulfilled person. Nobody fulfilled has yet received a Nobel prize, no Buddha, no Jesus, and it won't happen in the future either, because the Nobel prize is given to somebody who has obeyed society very sincerely, and who has achieved society's aims -- not his own. Look at the Nobel prize-winners and you will not find sadder men than those. Most of them commit suicide, and this is not accidental, it has deep meaning in it. Most of them feel unfulfilled. Prizes cannot fulfill you. Allow the conscious nature, don't force it consciously.

THE UNCONSCIOUSNESS AND ENTIRE SINCERITY OF TAO ARE DISTURBED BY ANY EFFORT AT SELF-CONSCIOUS DEMONSTRATION. ALL SUCH DEMONSTRATIONS ARE LIES.

Mulla Nasrudin was ill, so he went to the doctor. The doctor said to him: Nasrudin, do you drink alcoholic beverages? Nasrudin said no. And his hands were trembling. Even at that moment he was drunk -- you could smell it on his breath. So the doctor said: All right then. Do you chase after women? Nasrudin said no. And he had just come from a prostitute -- you could see the lipstick on his face. 'Do you smoke, Nasrudin?' said the doctor.'No never,' said Nasrudin -- and you could see a packet of cigarettes in his pocket, and his fingers were brown. 'What do you do then?' said the doctor. 'I tell lies,' said Mulla Nasrudin.

And this is how all your successful men are: the greater liar you are, the greater will be your success. To succeed in this world you have to be a liar. But then you miss yourself. You succeed in this world but you become a failure in the other. And, finally, the other counts.

ALL SUCH DEMONSTRATIONS ARE LIES. WHEN ONE DISPLAYS HIMSELF IN THIS AMBIGUOUS WAY THE WORLD OUTSIDE STORMS IN AND IMPRISONS HIM.

Once you show the inclination towards demonstration and showmanship, the world comes in and imprisons you immediately. You have become a victim.

HE IS NO LONGER PROTECTED BY THE SINCERITY OF TAO.
EACH NEW ACT IS A NEW FAILURE.

Once you become interested in what others say about you, each new act of yours will be a failure. Here it may succeed but this success is absolutely useless because you are never fulfilled by it. You never flow through it. You never come to the fulfillment of your destiny. Your seed remains a seed. You may accumulate cuttings from newspapers about yourself, but those dead cuttings, certificates, that you put on the wall of your sitting room, are not life. Faces that you carry with you when you go out, smiles that are false, are not life. And by and by, with every new act, you go deeper into lies. How do you think you can be blissful through these lies? You may attain much of the rubbish of this world but you will lose all of the real.

Says Chuang Tzu: Be in Tao, authentically in it, sincerely in it. There is only one sincerity needed of you, and that sincerity is towards Tao -- your inner nature, your authentic being. No other sincerity is needed -- let the whole world say you are insincere.

That is what Buddha's father said to him -- because Buddha deserted his parents. That is what Buddha's wife said to him because he deserted her. That is what his whole kingdom said to him because he deserted the whole kingdom. But he was happy, and he remained sincere to his Tao, his nature. And he said: No other way is possible. If you suffer, you suffer because of your expectations -- not because of me.

You are here to fulfill yourself. Others are here to fulfill themselves. If they expect something from you this is their problem; they will suffer. But you need not become false because of it.

Be sincere to your inner nature and help others to be sincere to their inner nature. This is what I call a religious man. A religious man is one who is sincere to his inner nature and helps others to be sincere to their inner nature. You are here to fulfill your destiny, and others are here to fulfill theirs. Don't expect anything from them, otherwise you will turn them into showmen, you will turn them into liars. Don't expect anything from anybody, and don't fulfill others' expectations of you. This is arduous, but this is what SANNYAS is -- this is what it is all about. Don't help anybody's expectation of you to grow. Don't even give them a hint that you will fulfill it. Whatsoever suffering you pass through, be ready to pass through it, but don't allow others to have expectations about you. Otherwise the world will close you in and there will be imprisonment. Once you nod yes to doing something, then you are closed in. You are in the tunnel already, and now with every step, every new act, you will fall into a new misery, new unfulfillment, new lies, new failures. Drop fulfilling others' expectations, and drop expecting others to fulfill yours. Remember, if you suffer, you suffer because of you; if others suffer, they suffer because of them. Nobody suffers because of others -- remember that deeply. Only then will you be able to be really sincere to your inner self; and that sincerity is religiousness.

Hindus have called this RIT. Jesus calls it the Kingdom of God. Chuang Tzu calls it Tao. Whatsoever the word used, it means to stay close to one's unconsciousness, and to flow with it without any conditions. It means to flow unconditionally with the unconscious, wherever it leads -- and to trust it.

This is what trust is. It is not a belief in a God, not a belief in a heaven or hell, not a belief in concepts, theories or philosophies. Trust means trusting nature from whence you came and to which finally you return. Trusting that nature you will return fulfilled, and each moment of your life will be a new and deeper fulfillment. Otherwise each new act is a new failure.

IF HIS ACTS ARE DONE IN PUBLIC, IN BROAD DAYLIGHT, HE WILL BE PUNISHED BY MEN. IF THEY ARE DONE IN PRIVATE AND IN SECRET, THEY WILL BE PUNISHED BY SPIRITS.

Don't demonstrate yourself. If you demonstrate in public, in broad daylight, you will be punished by man. This has to be understood. When you become a demonstrator, a showman, when your life becomes a circus, an exhibition, people will appreciate you because you are falling victim to their whims, to their expectations. They will applaud you, but this is not going to last very long. Sooner or later they will start

feeling your lies, because how long can you carry a lie? It shows, and when they start feeling your lies they will punish you. Look at Richard Nixon. That happens to everybody who becomes a showman. First they applaud you. Now you have become a victim. Just to get their applause you will lie more and more. You will start filling their expectations and you will become more and more unreal. This is a vicious circle. And the more unreal you become, the more they will be able to see that you are lying. Then they will start punishing you. Whenever others appreciate you -- beware, you are moving on a dangerous path. Sooner or later they will punish you. When people talk about your success -- beware, now failure is not far off. When they put you on the throne, escape, because sooner or later they will throw you off. But you are so foolish and stupid, that you never see the fact that somebody else was there on the throne before you. They put him there, and now, for you, they have thrown him off. Now they are garlanding and welcoming you, but sooner or later they will find another showman and they will throw you out. This happens to everybody who lives through public opinion. Don't ask for any success in the outside world and you will not have any failure. Don't ask people to respect you, then there will be no insult.

Chuang Tzu says be the last, so nobody can push you further back. Don't move to the front of the queue because then everybody will be your enemy and sooner or later they will punish you. Everything has its opposite with it. If they appreciate you they will punish you; if they respect you they will insult you.

What is the mechanism of it? When somebody respects you, he feels insulted deep down -- deep down he has become inferior to you. So how can he forgive? He cannot. Someday the accounts will have to be put right. When he bowed down and touched your feet, that very moment a deep wound happened within him. He was lower than you. Now he will have to prove that he is not. Someday he will prove that he is higher than you. Try to understand the inner mechanism: accounts have to be settled, you cannot go on with an imbalance Whenever you appreciate somebody, at that very moment, if you are alert, you can find inside that you would also like to insult him. Only a time gap is needed. Sooner or later it will come up. A man who is wise never asks for your appreciation. When you come with garlands for him, he says: Stop here and now, because later I will have to pay.

IF HIS ACTS ARE DONE IN PUBLIC, IN BROAD DAYLIGHT, HE WILL BE PUNISHED BY MEN. IF THEY ARE DONE IN PRIVATE AND IN SECRET, WILL BE PUNISHED BY SPIRITS.

It may be that you are not doing your showmanship in public but in private. People have become so false, that even in their bathroom, when they are alone, they are liars. Even there they are not real and authentic. Lies have become so ingrained that you cannot easily put them aside -- they follow you. Even in your dreams you lie, even in your dreams. Lies have become so deep-rooted that even there they follow you. If you want to kill your father, you will kill your uncle in your dream. This is how lies follow. Your uncle has not done anything to you but he is the nearest, and he looks just like your father. Even in your dream it is difficult to kill your father. That is why dreams become complex and Freuds and Jungs are needed to interpret them. You bring up the uncle, and Freud will read the father. The uncle is just the symbol -- nearest to the father.

If you do in private then by nature itself you will be punished. Showmanship has to be punished. That is what Chuang Tzu means by the spirit: he means by nature itself you will be punished.

If you don't want to be punished then don't be a showman. remain natural whatsoever others say. Just because they say such and such, don't change yourself. Even if they say you are rebellious, criminal, bad, evil, let them think it. Even if they put you on the cross, let them do it, but you remain true to yourself. When Jesus was crucified he could have escaped. Pontius Pilate was ready to forgive him but Jesus had to ask for it. He would not ask because he was authentically true towards his own nature.

When Socrates was punished by Athens there was a condition. They said: If you will promise the court that you will not talk around the town, and you will not discuss things and philosophies, if you will keep silent, then we can forgive you. Socrates laughed and said: That is impossible because I cannot be untrue to my own true nature. That is how I am. I will continue my business of talking. You can kill me, that is for you to decide. He accepted poison but he would not accept silence; he would not accept to keep quiet.

Be true to yourself, and don't look at what others are saying. This is the only way to reach to the Divine, because it is the only way to be natural.

LET EACH ONE UNDERSTAND THE MEANING OF SINCERITY AND GUARD AGAINST DISPLAY.

HE WILL BE AT PEACE WITH MEN AND SPIRITS AND WILL ACT RIGHTLY, UNSEEN, IN HIS OWN SOLITUDE, IN THE TOWER OF HIS SPIRIT.

He will be at peace with men and spirits. If you are not in any way interested in showing who you are, you will be at peace with nature and people. Even if they kill you, you will be at peace. Jesus was at peace when he was crucified. Socrates was as peaceful as ever even when the poison was given. You will be at peace. What does it maKer what they do? It does not touch you, you remain aloof, detached in your tower of the spirit. In your inner nature you are protected. Nothing reaches and penetrates you.

HE WILL BE AT PEACE WITH MEN AND SPIRITS AND WILL ACT RIGHTLY, UNSEEN, IN HIS OWN SOLITUDE, IN THE TOWER OF HIS SPIRIT.

And when Chuang Tzu says he will act rightly, he does not mean right against wrong. No. He does not mean the opposite of wrong, he means the natural. The natural is right. The easy is right. To be yourself is right. To be yourself is all that you can really be. Anything else is to go astray.

When the Shoe Fits

Chapter #3
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THERE WAS A MAN WHO WAS SO DISTURBED BY THE SIGHT OF HIS OWN SHADOW AND SO DISPLEASED WITH HIS OWN FOOTSTEPS, THAT HE DETERMINED TO GET RID OF BOTH.
THE METHOD HE HIT UPON WAS TO RUN AWAY FROM THEM. SO HE GOT UP AND RAN.
BUT EVERY TIME HE PUT HIS FOOT DOWN THERE WAS ANOTHER STEP, WHILE HIS SHADOW KEPT UP WITH HIM WITHOUT THE SLIGHTEST DIFFICULTY.
HE ATTRIBUTED HIS FAILURE TO THE FACT THAT HE WAS NOT RUNNING FAST ENOUGH. SO HE RAN FASTER AND FASTER, WITHOUT STOPPING, UNTIL HE FINALLY DROPPED DEAD.
HE FAILED TO REALISE THAT IF HE MERELY STEPPED INTO THE SHADE, HIS SHADOW WOULD VANISH, AND IF HE SAT DOWN AND STAYED STILL, THERE WOULD BE NO MORE FOOTSTEPS.

Man creates his own confusion just because he goes on rejecting himself, condemning himself, not accepting himself. Then a chain of confusion, inner chaos and misery is created. Why don't you accept yourself as you are? What is wrong? The whole existence accepts you as you are, but you don't.

You have some ideal to achieve. That ideal is always in the future -- it has to be, no ideal can be in the present. And the future is nowhere; it is not yet born. Because of the ideal you live in the future which is nothing but a dream; because of the ideal you cannot live here and now; because of the ideal you condemn yourself.

All ideologies, all ideals, are condemnatory because then an image is created in the mind. And when you go on comparing yourself with that image you will always feel that something is lacking, something is missing. Nothing is lacking and nothing is missing. You are perfect as far as there is any possibility of

perfection.

Try to understand this, because only then will you be able to understand Chuang Tzu's parable. It is one of the most beautiful parables that anybody has ever talked about, and it goes very deep into the very mechanism of the human mind. Why do you go on carrying ideals in the mind? Why are you not enough as you are? Just at this moment why are you not like gods? Who is interfering? Who is blocking your path? This very moment why can't you enjoy and be blissful? Where is the block?

The block comes through the ideal.... How can you enjoy? You are filled with so much anger; first the anger has to go. How can you be blissful? You are filled with so much sexuality; first the sex has to go. How can you be like gods celebrating this very moment? You are filled with so much greed, passion, anger; first they have to go. Then you will be like gods.

This is how the ideal is created and because of the ideal, you become condemned. Compare yourself with the ideal, and you will never be perfect, it is impossible. If you say 'if', then bliss is impossible because that 'if' is the greatest disturbance.

If you say, 'If those conditions are fulfilled then I will be blissful', then these conditions are never going to be fulfilled. And, secondly, even if these conditions are fulfilled, by that time you will have lost the very capacity to celebrate and enjoy. And moreover, when these conditions are fulfilled -- if ever, because they cannot be fulfilled -- your mind will create further ideals.

This is how you have been missing life for lives together. You create an ideal and then you want to be that ideal; then you feel condemned and inferior. Because of your dreaming mind your reality is condemned; dreams have been disturbing you.

I tell you just the opposite. Be like gods this very moment. Let there be anger, let there be sex, let there be greed -- you celebrate life. And by and by you will feel more celebration, less anger; more blissfulness, less greed; more joy, less sex. Then you have hit upon the right path. It is not otherwise. When a person can celebrate life in its totality, all that is wrong disappears, but if you try first to make arrangements for the wrong to disappear, it never disappears.

It is just like fighting with darkness. Your house is filled with darkness and you ask: How can I light a candle? Before I light a candle this darkness has to be dispelled. This is what you have been doing. You say that first greed must go, then there will be samadhi, ecstasy. You are foolish! You are saying that first the darkness must go then you can light a candle as if darkness can hinder you. Darkness is a non entity, it is nothing, it has no solidity to it. It is just an absence, not a presence, it is just the absence of light. Light the light and darkness disappears.

Celebrate, become a blissful flame, and all that is wrong disappears. Anger, greed, sex, or whatsoever else you name, are not solid, they are just the absence of a blissful, ecstatic life.

Because you cannot enjoy, you are angry. It is not that somebody creates your anger -- because you cannot enjoy, you are in much misery, that is why you are angry. Others are only excuses. Because you cannot celebrate love cannot happen to you -- hence sex. That is settling for shadows. And then the mind says: First destroy these and then there will be the descendence of God. It is one of the most patent stupidities of humanity, the most ancient. And it follows everybody.

It is difficult for you to think that at this very moment you are gods, but I ask you -- what is lacking? What is missing? You are alive, breathing, conscious -- what else do you need? This very moment be like gods. Even if you feel that it is just an 'as if', don't bother. Even if you feel 'I am just presuming that I am like a god', presume, don't bother. Start with the 'as if', and soon the reality will follow, because in reality you are. And once you start existing as a god, all misery, all confusion, all darkness disappears. Become a light and this becoming has no conditions to be fulfilled.

Now I will enter this beautiful parable.

THERE WAS A MAN WHO WAS SO DISTURBED BY THE SIGHT OF HIS OWN SHADOW AND SO DISPLEASED WITH HIS OWN FOOTSTEPS, THAT HE DETERMINED TO GET RID OF BOTH.

Remember, you are this man, this man exists in everybody. This is how you have been behaving, this is also your logic -- flight from the shadow. This man was much disturbed by the sight of his own shadow. Why? What is wrong with a shadow? Why should you be disturbed by a shadow? Because you may have heard, dreamers have said, that gods have no shadows. When they walk no shadow is created. This man was disturbed because of these gods.

It is said that in heaven the sun rises and gods walk but they don't have any shadows, they are transparent. But I tell you, this is just a dream. Nowhere does anything exist, can anything exist, without a shadow. If it is, then a shadow will be created; if it is not, only then the shadow can disappear.

To be, means to create a shadow. Your anger, your sex, your greed -- all are shadows. But remember they are shadows. They are in a sense, and still they are not, that is the meaning of a shadow. It is non substantial. A shadow is just an absence. You stand, the sun's rays fall on you, and because of you, a few rays cannot pass. Then the figure is created, the figure of the shadow. It is just an absence. You obstruct the sun, that is why the shadow is created.

The shadow is not substantial, YOU are substantial. You are substantial, that is why the shadow is created. If you were like a ghost then there would be no shadow. And the angels in heaven are nothing but ghosts, ghosts dreamed up by you and your ideologists, men who create ideals. This man was disturbed because he had heard that you become a god only when the shadow disappears.

THERE WAS A MAN WHO WAS SO DISTURBED BY THE SIGHT OF HIS OWN SHADOW AND SO DISPLEASED WITH HIS OWN FOOTSTEPS, THAT HE DETERMINED TO GET RID OF BOTH.

What are your disturbances? If you go deep, you will find nothing but the sound of your footsteps. Why are you so disturbed by the sound of your footsteps? You are substantial so there must be a little sound, one has to accept this

But the man had heard the story that gods have no shadows, and when they walk, no sound of footsteps is created. These gods can be nothing but dream-objects; they exist only in the mind. This heaven exists nowhere. Whenever something exists, sound is created around it -- footsteps, shadows. This is how things are, you cannot do anything about it, this is how nature is. If you try to do something about it you will go wrong; if you try to do something about it your whole life will be wasted, and in the end you will feel that you have not reached anywhere. The shadow remains, the footsteps make sounds, and death is knocking at the door.

Before death knocks, accept yourself -- and then a miracle happens. That miracle is that when you accept yourself, you don't run away from yourself.

Right now, each one of you is running away from himself. Even if you come to me, you come to me as part of your escape from yourself. That is why you cannot reach me; that is the gap. If you have come to me as an escape from yourself you cannot come to me, because my whole effort is to help you not to escape from yourself. Don't try to escape from yourself, you cannot be anybody else. You have a definite destiny and individuality.

Just as your thumb makes a sign, a print, unique and individual -- that type of thumb has never existed before and will never exist again, it belongs only to you, there will never be another like it -- the same is the case with your being also. You have a being unique and individual, incomparable. It has never been before, it will never be again, only YOU have got it. Celebrate it! Something unique has happened to everyone, God has given a unique gift to everyone, and you condemn it You want something better! You try to be wiser than the existence, you try to be wiser than Tao -- then you go wrong.

Remember, the part can never be wiser than the whole, and whatsoever the whole is doing is the final thing, you cannot change. You can make an effort to do so and waste your life, but nothing will be achieved through it.

The whole is vast, you are just an atomic cell. The ocean is vast, you are just a drop in it. The whole ocean is salty, and you are trying to be sweet. It is impossible! But the ego wants to do the impossible, the difficult, that which cannot be done. And Chuang Tzu says, EASY IS RIGHT. Why can't you be easy and accepting? Why not say yes to the shadow? The moment you say yes, you forget it, it disappears, from the mind at least, even if it remains with the body.

But what is the problem How does a shadow create a problem? Why make a problem out of it? As you are right now, you make a problem out of everything. This man was puzzled, disturbed, by the sight of his own shadow. He would have liked to be a god, he would have liked to be shadowless.

But you are already like a god and you cannot be anything that you are not already. How can you be? You can only be that which you are, all becoming is just moving towards the being which is already there. You may wander, and knock on others' doors, but this is just playing hide and seek with yourself. It is up to you how much you knock on others' doors and how much you wander here and there. Finally you will come

to your own and to the realisation that your own has always been there. Nobody can take it away. Nature, the Tao, cannot be taken away from you.

This man was disturbed because of his shadow. The method he hit upon was to run away from it. That is the method everybody hits upon. It seems that the mind has a vicious logic.

For example, if you feel angry, what will you do? The mind will say: Don't be angry, take a vow. What will you do? You will suppress it and the more you suppress, the more the anger will move to the very roots of your being. Then you will not be sometimes angry and sometimes not angry; if you have suppressed too much you will be continuously angry, it will become your blood, it will be a poison all over. It will spread into all your relationships. Even if you are in love with someone, the anger will be there and the love will become violent. Even if you try to help somebody, in that help there will be poison because the poison is in you. And all your acts will carry it, they will reflect you. When you feel this again, the mind will say: You have not been suppressing enough, suppress more. But anger is there because of suppression, and the mind says: Suppress it more! Then there will be more anger.

Your mind is sexual because of suppression and the mind says: Suppress it more. Find new methods, and ways and means to suppress it more so BRAHMACHARYA will flower. But it cannot flower that way. Through suppression sex not only goes into the body, it goes into the mind, it becomes cerebral. Then a person goes on thinking about it, again and again. Hence so much pornographic literature in the world.

Why do people like to see pictures of naked women? Are women not enough? They are, they are more than enough! So what is the need? The picture is always more sexual than a real woman. A real woman has a body and a shadow, and her footsteps will be there, and sound will be created. A photograph is a dream, it is absolutely mental, cerebral, and it has no shadow.

A real woman will perspire and there will be a smell of the body; a picture never perspires, and there is no smell of the body. A real woman will be angry; a picture is never angry. A real woman will age, will become old; a picture always remains young and fresh. A picture is just mental. Those who suppress sex in the body become mentally sexual. Then their mind moves in sexuality, and then it is a disease.

If you feel hungry it is okay, eat But if you think about food continuously then it is an obsession and a disease. When you feel hungry it is okay if you eat and are finished with it. But you are never finished with anything, and everything goes into the mind.

Mulla Nasrudin's wife was ill and she had been operated on. A few days earlier she had come back home from the hospital, so I asked: How is your wife? Has she recovered from the operation? He said: No, she is still talking about it. If you are thinking about something, talking about something, it is there. And now it is more dangerous because the body will recover, but the mind can go on and on and on -- ad infinitum. The body may recover, but the mind will never recover.

If you suppress hunger in the body, it goes into the mind. The problem has not been thrown out, it has been pushed in. Suppress anything and it goes to the roots. Then the mind will say that if you are not succeeding, something is wrong you are not making enough effort. Make more effort.

THE METHOD HE HIT UPON WAS TO RUN AWAY FROM THEM.

Mind has only two alternatives, fight or flight. Whenever there is a problem, the mind says either fight it, or escape from it. And both are wrong. If you fight, you remain with the problem. If you fight, the problem will be there continuously. If you fight, you are divided, because the problem is not outside -- the problem is inside. For example, if there is anger and you fight, what will happen? Half of your being will be with the anger, and half with this idea of fight. It is as if both your hands are fighting each other. Who is going to win? You will be simply dissipating energy. No one is going to be victorious. You can fool yourself that you have now got your anger suppressed, now you are sitting on your anger, but then you will have to sit on it continuously, not even a single moment's holiday is allowed. If you forget about it for a single moment, you will lose your whole victory. So people who have suppressed something are always sitting on those suppressed things and they are always afraid. They cannot relax. Why has relaxation become so difficult? Why can't you sleep? Why can't you relax? Why can't you be in a let go? Because you have suppressed so many things. You are afraid that if you relax, they will come up. Your so called religious people cannot relax. They are tense, and the tension is because of this: they have suppressed something, and you say relax They know that if they relax the enemy will come up. They cannot relax. They are afraid to go to sleep.

Go to your Mahatmas, they are more afraid of sleep than anything. And they think in their minds that someday they will be capable of not sleeping at all. They go on cutting their sleep from eight hours to six, from six to five, from five to three, to two. And if an old monk, a SANNYASIN can sleep for only two hours a day, this is thought to be something of an achievement. This is foolish. This is not an achievement. And this is not what Krishna means when he says in the Gita, that when the world sleeps, the yogi is awake. This is not the meaning. The meaning is that the body is relaxed, the body goes into sleep, but the inner consciousness remains alert even in sleep. That is something absolutely different, it has nothing to do with ordinary sleep.

Really a yogi sleeps better than you. He will do, because he can relax, he is not afraid. But these so called religious people will be afraid, because in their dreams all that they have suppressed will come up. Mahatma Gandhi has written in his autobiography: I have become a victor of sex as far as my waking hours are concerned, but in sleep, sex dreams still persist. They will persist, because a suppressed thing will come up in the dreams. Why in the dream? Because now you are asleep, the censor is relaxed, and the fighter is no longer there -- he is sleeping. The enemy will bubble up.

The mind thinks, either fight -- if you fight then you suppress -- or escape. But to where will you escape? Even if you go to the Himalayas the anger will follow you, it is your shadow; the sex will follow you, it is your shadow. Wherever you go, your shadow will be with you.

THE METHOD HE HIT UPON WAS TO RUN AWAY FROM THEM. SO HE GOT UP AND RAN. BUT EVERY TIME HE PUT HIS FOOT DOWN THERE WAS ANOTHER STEP, WHILE HIS SHADOW KEPT UP WITH HIM WITHOUT THE SLIGHTEST DIFFICULTY.

He was surprised, he was running so fast, but there was no difficulty for the shadow. The shadow was following easily, not even perspiring, not breathing hard. There was no difficulty on the part of the shadow because a shadow is not substantial, a shadow is nobody. The man may have been perspiring, he may have had difficulty breathing, but the shadow was always in step with him. The shadow cannot leave you in this way. Neither fighting nor flight will help. Where will you go? Wherever you go, you will carry yourself with you and your shadow will be there.

HE ATTRIBUTED HIS FAILURE TO THE FACT THAT HE WAS NOT RUNNING FAST ENOUGH. SO HE RAN FASTER AND FASTER, WITHOUT STOPPING, UNTIL HE FINALLY DROPPED DEAD.

One has to understand the logic of the mind. If you don't understand you will be a victim of it. The mind has a vicious logic, it is a vicious circle -- it is circular. If you listen to it, then every step will lead you more and more into the circle. This man is perfectly logical, you cannot find any fault, any flaw, in his logic. There is no loophole, he is as perfect a logician as any Aristotle. He says that if the shadow is following him it shows that he is not running fast enough. He must run faster and faster, then the moment will come when the shadow will not be able to follow him. But the shadow is yours, and the shadow is nobody. It is not somebody else following you; if it were, then the logic would have been right.

Remember, when there is somebody else the mind is always right; when you are alone, the mind is always wrong. In society, with others, the mind is almost always right; with yourself, in isolation, the mind is always wrong. Why? Because mind is just an instrument to exist with others; it is just a technique to help you to be with others; it has nothing to do with yourself. Mind is needed because of society. If a child is born and he is not exposed to any society then the mind will not develop, there will be no mind. It has happened many times. It happened near Calcutta, thirty or forty years ago, that a girl was taken by wolves who took care of her, and she grew. She was fourteen when she was caught again by society. But she was just a wolf child; no human mind at all. She would run on all fours, and she was very dangerous, she needed to eat raw meat. And she was very strong, even eight strong men were not enough to control her. She had a wolf mind. She had to grow up with wolves, a society of wolves, so she had to grow a wolf-mind. It was impossible to train her to stand on two feet. She would try two or three steps, and again, she would fall down and be on all fours. But she could run so fast on all fours that nobody could follow her.

Again, just ten years ago, a boy was found in Uttar Pradesh, near Lucknow. The same incident had happened -- wolves seem to be very loving to children. They raised the child, a boy. When he was caught he

was about twelve. This time the doctors tried hard. They hospitalised the boy, they massaged him, they gave him medicines and everything. Within six months the child was dead, because they tried to make him a human being and his whole being refused. When they got hold of him he was so healthy that no human being was ever so healthy. He was wild, he was a wolf, and when they hospitalised him and started treating him he became ill; within six months they killed him. They were trying to create a human mind, but it was impossible. They only succeeded in training him to say one word, his name. They named him Ram. In six months, that was their only success. If you asked him: What is your name? the wolf child could say: Ram. That was all.

A mind is a social function. A wolf needs a mind for a society of wolves; a man needs a mind for a society of men. And because of this there exist many types of human minds because there are so many societies on the earth.

A Hindu has a different mind from a Mohammedan; a Christian has a different mind from an aboriginal; a Russian has a different mind from an American. They see differently, their perspective is different, their interpretation is different. The same thing is seen absolutely differently. Why? Because to exist in a particular society you need a particular mind. In Russia if you believe in God, you are thought to be crazy. In India if you don't believe in a God you are thought to be crazy.

Once it happened that I was conducting a meditation camp and two dogs were watching people doing the dynamic meditation, with chaotic expressions. And then I heard the one dog say to the other: When I do this, my master gives me worm pills! He thinks I am crazy!

Wherever you go in the world, be alert, don't do the dynamic meditation in front of others, they will think you have gone crazy.

Everybody has settled for a mind, and every mind is a fragment. One has to throw away this mind only then the Cosmic mind, the Universal mind, happens to you.

This fragmentary mind is just a method, a function for society. You need language to talk to others, you need mind to relate to others. Remember, mind is almost always right when you are using it with others, and it is almost always wrong when you start using it with yourselves. This man was right. If somebody else had been following him, then he was right, absolutely right: he was not running fast enough and that was why the other was following. But he was wrong, because there was nobody else. The mind was useless. Mind for others -- meditation for yourself. Mind for others -- no mind for yourself. That is the whole emphasis of Chuang Tzu, or Zen, or Sufis, or Hasids, of all those who know; of Buddha, Jesus, Mohammed, of all those who have known. The whole emphasis is: mind for others, no mind for yourself.

This man got into trouble because he used the mind for himself, and the mind has its own pattern. The mind said: Faster, faster! If you go fast enough, this shadow will not be able to follow you.

HE ATTRIBUTED HIS FAILURE TO THE FACT THAT HE WAS NOT RUNNING FAST ENOUGH. The failure was there in the first place BECAUSE he was running. But the mind cannot say that, the mind has not been fed for it. It is a computer, you have to feed it, it is a mechanism. It cannot give you anything new, it can only give you whatsoever you have fed into it. The mind cannot give you anything new; whatsoever it gives you is borrowed. And if you are addicted to listening to it always you will be in trouble when you turn towards yourself. When there is a conversion, a turning towards the source, then you will be in difficulty. Then this mind is absolutely useless -- not only useless, it is a positive hindrance, it is harmful. So drop it.

I have heard it happened that one day Mulla Nasrudin's son came home from his progressive school and brought a book on sexology. The mother was very much disturbed but she waited for Mulla Nasrudin to come. Something had to be done; this progressive school was going too far! When Mulla Nasrudin came his wife showed him the book.

Nasrudin went upstairs to find out where his son was. He found him in his room, kissing the maidservant. So Nasrudin said: Son, when you are finished with your homework, come down.

But this is logical! Logic has its own steps, and each step follows another, there is no end to it.

This man followed the mind, so he ran faster and faster without stopping, until he finally dropped dead. Faster and faster without stopping -- then only death can occur.

Have you ever observed that life has not occurred to you yet? Have you observed that there has never been a single moment of life as such happening to you? You have not experienced a single moment of the bliss that Chuang Tzu and Buddha talk about. And what is going to happen to you? Nothing is going to happen to you except death. And the nearer you come to death, the faster you run, because you think that if

you go faster you will escape.

Where are you going, so fast? Man and man's mind have always been mad about speed, as if we are going somewhere and speed is needed. So we go on becoming more and more speedy. Where are you going?

Finally, whether you go slow or fast, you reach death.

There is a Sufi story. A King dreamed that his death was coming. He saw a shadow standing in the dream so he asked: Who are you? The shadow said: I am your death and tomorrow, by the time the sun sets, I will be coming to you. The King wanted to ask if there was any way to escape, but he couldn't because he became so afraid that the dream was broken, and the shadow disappeared. He was perspiring and trembling.

In the middle of the night he called all his wise men and said: Find out the meaning of this dream. And as you know, you cannot find more foolish people than wise men. They ran to their houses and brought their scriptures. They were big, big volumes. And they started to consult and debate and discuss and fight with each other and argue.

Listening to their talk the King became more and more confused. They were not agreeing on any point; they belonged to different sects, as wise men always do. They don't belong to themselves, they belong to some dead tradition. One was a Hindu, another was a Mohammedan, another was a Christian. They had brought their scriptures with them and they tried and tried. And as they got into discussion they became mad, and argued over and over again. The King was very much disturbed because the sun was rising, and when the sun rises, it is not long until the sun will set, because rising is really setting, it has already started. The journey has started and within twelve hours the sun will set.

He tried to interrupt them, but they said: Don't interrupt, this is a serious question. Then one old man, who had served the King for his whole life, came near and whispered in his ear: It is better that you escape, because these people will never come to any conclusion. Wise men have never reached any conclusion. They will discuss and debate, and their death will come, but the conclusion will not come My suggestion is that when death has warned you, it is better that you escape from this palace at least! Go anywhere! And go fast! This advice appealed, it was absolutely right. When man cannot do anything, he thinks of flight, escape.

The King had a very fast horse, he got onto it and escaped. He had told the wise men: If I come back alive and you have decided, tell me -- but right now, I am going. He was very happy, and faster and faster he went, because it was a life and death problem.

Again and again he looked back to see if the shadow was coming, but there was no shadow. He was happy, death was not there, and he was escaping. By the time the sun was setting, he was hundreds and hundreds of miles away from the capital. Under a big Banyan tree he stopped, got down from his horse, thanked it and said: It is you, you who have saved me. Suddenly, as he was talking to and thanking the horse, he felt the same hand that he had felt in the dream. He looked back. The same shadow was there, and Death said: I would also like to thank your horse, he is really fast. I have been waiting under this Banyan tree all day and I was worried whether you would be able to reach it or not The distance was so great, but this horse is really something. You have arrived at exactly the moment you were needed here.

Where are you going? Where will you reach? All this flight and escape will bring you under the Banyan tree. And as you are thanking your horse or your car, you will feel the hand of Death on your shoulder. Death will say: I have been waiting here for you for a long time. You have come.

And everybody comes at the right moment, not a single moment is lost. Everybody reaches there right on time, nobody is ever late. I have heard that a few people have reached before their time but I have never heard of anybody reaching there late.

Some people reach there before their time because of their doctors.

HE ATTRIBUTED HIS FAILURE TO THE FACT THAT HE WAS NOT RUNNING FAST ENOUGH. SO HE RAN FASTER AND FASTER, WITHOUT STOPPING, UNTIL HE FINALLY DROPPED DEAD. HE FAILED TO REALISE THAT IF HE MERELY STEPPED INTO THE SHADE, HIS SHADOW WOULD VANISH.

Easy it was -- the easiest! If you just move into the shade where the sun is not, the shadow disappears, because a shadow is created by the sun. It is the absence of the sun's rays. If you are under a tree in the shade, the shadow disappears.

HE FAILED TO REALISE THAT IF HE MERELY STEPPED INTO THE SHADE, HIS SHADOW WOULD VANISH. That shade is called silence, that shade is called inner peace. Don't listen to the mind, just step into the shade, into the inner silence where no rays of the sun enter.

You remain on the periphery, that is the problem. There you are in the light of the outside world, and shadow is created.

Close your eyes, move into the shade. The moment you close your eyes the sun is no longer there, hence all meditations are done with closed eyes -- you are moving into your own shade. Inside there is no sun and no shadow, outside is society, and outside are all types of shadows. Have you ever realised that your anger, your sex, your greed, your ambition, are all part of the society? If you really move in and leave the society out, where is anger? Where is sex? But remember, in the beginning when you close your eyes, they are not really closed. You carry images from the outside inside and you will find the same society reflected. But if you continue simply moving, moving, moving inside, sooner or later the society will be left out. You are in, society is out -- you have moved from the periphery to the centre.

In this centre, there is a silence: no anger, and no anti anger, no sex, and also no BRAHMACHARYA, no greed, no non-greed, no violence, no non-voilence -- because those are all outside. The opposites are also outside -- remember. Inside you are neither, not this nor that, you are simply a being, pure. This is what I mean, being like a god -- a pure being with no opposites hanging around, fighting, 'flighting' -- no! Simply being. You have moved into the shade.

He failed to realise that if he only moved into the shade then his shadow would vanish, and if he sat down and stayed still, there could be no more footsteps. It was really so easy. But that which is easy is so difficult for the mind because mind always finds it easier to run, to fight, because then there is something to do. If you say to the mind, 'Don't do anything', that is the most difficult thing. The mind will ask: Give me a mantra at least, so that with closed eyes I can say: Aum, Aum; Ram, Ram.... Something to do, because how can we remain without doing anything, without something to run after, chase?

Mind is activity, and being is absolute inactivity. Mind is running; being is sitting. The periphery is moving; the centre is not moving. Look at a bullock cart moving -- the wheel is moving, but the centre around which the whole wheel moves is static, absolutely static, non-moving. Your being is eternally unmoving, and your periphery is continuously moving. This is the point to remember in Dervish dancing. When you do it, let the body become the periphery -- the body moves, and you are eternally unmoving. Become a wheel. The body becomes the wheel, the periphery, and you are the centre. Soon you will realise that although the body goes on moving faster and faster and faster, inside you can feel that you are not moving; and the faster the body moves the better, because then the contrast is created. Suddenly, the body and you are separate.

But you move with The body continuously so there is no separation. Go and sit. Simply sitting is enough, not doing anything. Simply close your eyes and sit, and sit, and sit and allow everything to settle. It will take time, because you have been unsettled for so many lives. You have been trying to create all sorts of disturbances. It will take time, but only time. You need not do anything; you simply look and sit, look and sit.... Zen people call it ZAZEN. ZAZEN means just sitting, not doing anything.

This is what Chuang Tzu says: HE FAILED TO REALISE THAT IF HE MERELY STEPPED INTO THE SHADE, HIS SHADOW WOULD VANISH, AND IF HE SAT DOWN AND STAYED STILL, THERE WOULD BE NO MORE FOOTSTEPS.

There was no need to fight, and there was no need to escape. The only thing needed was just to move into the shade and sit still. And this is to be done during your whole life. Don't fight with anything and don't try to escape from anything. Let things take their own course. You simply close your eyes and move inside to the centre where no sun ray has ever penetrated. There is no shadow. And really, that is the meaning of the myth that gods have no shadows. Not that there are gods somewhere who have no shadows, but the god that is within you has no shadow because no outside penetrates there. It cannot penetrate, it is always under the shade.

That shade Chuang Tzu calls 'Tao', your innermost nature -- utterly innermost, absolutely innermost.

So what is to be done? One, don't listen to the mind. It is a good tool for the outside but it is absolutely a barrier for the inside. Logic is good for people, it is not good for yourself. On the contrary, faith is better, because faith is illogical. Faith is dangerous in society because they will cheat you. There logic is needed,

doubt is needed. In tackling things, logic and doubt are needed. Science depends on doubt and religion depends on faith, SHRADDHA. Just sit, with a deep trust that your inner nature will take over. It always takes over, you have only to wait, patience only is needed. And whatsoever your mind says simply don't listen to it because mind says: Drop it!

And mind will go on saying things because you have always listened to it, you have given it so much significance. Even where it is absolutely useless it will go on suggesting and advising.

I have heard that a bank was trying to decide if they should have computers and automatic mechanisms installed in their headquarters. So an efficiency expert was called in to do some research work: which people were needed, and which people were not needed. which could be disposed of.

The efficiency expert asked one clerk: What do you do here? The clerk said: Nothing. Then he asked an executive: What do you do here? The executive said: Nothing. Triumphantly, very happy, the efficiency expert turned to the directors and he said: I told you, there is much duplication. Two people doing nothing -- there is much duplication!

An efficiency expert is an efficiency expert, he uses logic, he has been trained. If two persons are doing the same thing then there is duplication, and if two persons are not doing anything then too there is duplication and one can be disposed of. One has to be retained to do nothing.

Listen to the mind for the outside world, don't listen to the mind for the inside -- simply put it aside. There is no need to fight with it, because if you fight with it it may influence you. You simply put it aside. That's what faith is. Faith is not a fight with the mind. If you fight, then the enemy impresses you, and remember... even friends don't have such an impact as enemies have. If you fight with someone continuously, you will be influenced by them, because you will have to use the same techniques to fight them. Ultimately, enemies become similar. It is very difficult to be aloof and detached from the enemy; the enemy influences you. And those who start fighting with the mind become great philosophers. They may talk about anti mind, but their whole talk is of the mind. They may say, 'Be against the mind', but whatsoever they say is coming from the mind even their enmity. And you have to remain with your enemy. And by and by enemies settle terms, and they become the same.

It happened in the Second World War. Adolf Hitler almost completely turned the whole world Nazi, Fascist. Even his enemies, those who were fighting against Fascism, also became Fascist; they had to.

One interesting incident happened: Adolf Hitler was almost mad, and he wouldn't listen to the military experts. He thought himself to be the greatest military genius ever born; so the whole war was to be conducted according to his whims. That's why in the beginning he continued to win, because the French generals, English generals, American generals and Russian generals, could not understand what was going to happen. They could have understood if the war was being run by military generals -- they have the same minds. Then they could have known what the next move would be.

But here was a madman who didn't believe in any military training, who didn't believe in any military tactics or strategy, who would simply decide. And what was his way of deciding? He had astrologers to decide! And you may be surprised that when Churchill came to know, he had to appoint an astrologer. And Churchill thought that this was foolish, because he was an army man! It was foolish to decide how the war should be run by using astrologers! But if the enemy is doing it what can you do? And the moment he appointed astrologers he started to win, because now they were the same.

Always remember, don't fight with the mind otherwise you will have to yield to the terms. If you want to convince the mind, you have to be argumentative -- and that is the whole point. If you have to convince the mind you have to use words -- that is the whole problem. Simply put it aside. This putting aside is SHRADDHA. It is not against mind, it is beyond mind, it is simply putting it aside.

Just as when you go out, you use your shoes, and when you come in, you put them aside -- there is no fight, nothing. You don't say to the shoes, 'Now I am going in and you are not needed so I will put you aside', you simply put them aside, they are not needed.

Just like this -- EASY IS RIGHT -- there is no fight. EASY IS RIGHT -- there is no struggle and conflict. You simply put mind aside, move into the inner shade and sit, then no footsteps are heard, and no shadow follows you, you become god-like. And you can become only that which you are already. So I tell you, you are god-like, you are gods. Don't settle for less than that.

And don't create any ideal, otherwise you will create conflict and condemnation and escaping and fighting -- and your whole life becomes a riddle. Life is a mystery, not a riddle. It has to be lived, not solved.

When the Shoe Fits

Chapter #4
Chapter title: Fighting Cock

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CHI HSING TZU WAS A TRAINER OF FIGHTING COCKS FOR KING HSUAN. HE WAS TRAINING A FINE BIRD. THE KING KEPT ASKING IF THE BIRD WERE READY FOR COMBAT.
'NOT YET', SAID THE TRAINER. 'HE IS FULL OF FIRE. HE IS READY TO PICK A FIGHT WITH EVERY OTHER BIRD. HE IS VAIN AND CONFIDENT OF HIS OWN STRENGTH'.
AFTER TEN DAYS HE ANSWERED AGAIN: 'NOT YET. HE FLARES UP WHEN HE HEARS ANOTHER BIRD CROW'.
AFTER TEN MORE DAYS: 'NOT YET. HE STILL GETS THAT ANGRY LOOK AND RUFFLES HIS FEATHERS'.
AGAIN TEN DAYS. THE TRAINER SAID: 'NOW HE IS NEARLY READY. WHEN ANOTHER BIRD CROWS, HIS EYE DOES NOT EVEN FLICKER. HE STANDS IMMOBILE LIKE A COCK OF WOOD. HE IS A MATURE FIGHTER. OTHER BIRDS WILL TAKE ONE LOOK AT HIM AND RUN'.

The human mind always ends with the ego -- that is its final growth. So first try to understand how the human mind becomes the ego.

The ego is the barrier. The more you are, the less the Divine can be; the less you are, the more available you are for the Divine. If you are totally empty the Divine becomes the guest, and he can become the guest only when you are totally empty, when not even a fragment of you is left. Then you become the host and he becomes the guest. When you are not, you are the host; when you are, all your prayers are in vain, all your invitations false. When you are, you have not called him yet because your call can only be authentic when you are not. It is a silent thirst of an empty being, a silent prayer without any words of a mind which is no more, of an ego which is dissolved.

Once it happened that Mulla Nasrudin came to me, very much disturbed, sad, perplexed, and he said: I am in deep trouble. A problem has arisen. And I am not a blind believer, I am a rational man. So I asked him: What is the problem? He said: Just this morning I saw a mouse sitting on the Koran, the Holy Koran. So I am disturbed. If the Koran cannot protect itself against an ordinary mouse, how can it protect me? My whole faith is shattered, my whole being is troubled. Now I cannot believe in the Koran any more. What should I do?

So I told him: This is the logical step. Now you start believing in the mouse, because you have seen with your own eyes that the mouse is stronger than the Holy Koran.

And, of course, strength is the only criterion for the mind, power is what mind is in search of -- Friedrich Nietzsche is right.

I told Mulla Nasrudin: Man is nothing but a will to power. And now you have seen with your own eyes that a mouse is more powerful-than the Holy Koran.

He was convinced. Of course there was no way to escape from logic so he started worshipping the mouse. But soon he was in trouble because one day he saw a cat jump on the mouse. But this time he didn't come to ask me; now he had the key in his own hand -- he started to worship the cat. Soon he was in trouble again. A dog chased the cat and the cat was trembling. So he started to worship the dog. But then again he

was in trouble. One day his wife beat the dog to death. Then he came again. He said: Now this is too much. I can worship a mouse, a cat, a dog, but not my own wife. But I told him: Nasrudin, you are a rational man, and this is how reason moves. You cannot go back, you have to accept it. So he said: Then I will do one thing. I will take a picture of her without anybody knowing and I will go inside my room, lock the door from the inside, and worship her. But please don't tell her.

So he started to worship her in secrecy and privacy. Things were going well. Then one day Mulla Nasrudin's wife came running to me, and she said: Something has been wrong for many days. We thought that he had gone a little crazy because he had been worshipping a mouse, then he was worshipping a cat, then a dog, and for a few days he has been doing something secret inside his room. He locks it and allows nobody in. But today, just out of curiosity, I looked through the keyhole, and it is too much to bear! I asked: What was he doing? She said: You come and see.

So I had to go, had to look through the keyhole! He was standing naked before a mirror worshipping himself So I knocked on the door, and he came out and said: This is the logical conclusion. This morning I got angry and beat my wife, and I thought: I am more powerful than her. So now I am worshipping myself.

This is how mind goes on moving towards the ego -- the final goal is 'I'. And if you listen to the mind this goal is bound to come sooner or later: you will have to worship yourself. And I am not kidding. This is how the whole of humanity has come to worship. All gods have been thrown aside, all the temples have become useless, and man worships himself.

How does it happen? If you listen to the mind it will convince you, by subtle arguments, that you are the centre of the world, you are the most significant being in the world, you are the most superior -- you are God. This egoistical attitude is bound to come, it is a logical, final step. And the mind will raise doubts about everything but it will never raise any doubt about your ego. Whenever the mind feels that it has to surrender, it will raise doubts. It will say: What are you doing? Surrendering to a master? Surrendering to a God? Surrendering in a temple, or in a church? Surrendering in prayer and love? Surrendering in sex? What are you doing? You are losing yourself. Be alert and control yourself, otherwise you will be lost.

Whenever there is something where you can let go of yourself, the mind resists. That is why the mind is against love -- because love is a surrendering. In love the ego cannot exist, that is why the mind is against a master, a guru, because the ego has to be surrendered otherwise the master cannot function. That is why the mind is against God, because if there is a God then you can never be the most superior, then the ego will always remain inferior, then you can never be enthroned upon the highest pedestal conceivable. You cannot allow God.

Nietzsche said: It is impossible for me to allow there to be a God, because then what will happen to me? Then where am I? If God is, then I am nowhere, so I will choose myself, not God. That is why he said: God is dead and man is now free, absolutely free. Nietzsche set the trend for this century, he was the prophet Of this century. He is at the base of you all, whether you know him or not; he is deep down in everybody who has been born in this century. Within you God is dead, only the ego is alive. And remember -- they cannot both exist together.

In the Old Testament there is a beautiful sentence. The sentence is: You cannot see God alive. The meaning is the same. When you see God you have to die, you cannot see God alive. When you die, only then can you see God because you are the barrier, you are the wall. Ego or God, that is how things are going to be, you cannot manage both. And if you try to manage both, you will manage the ego and God will be dead -- within you. In existence, God cannot be dead, but within you, God will be dead. He will not be there. You have pushed him out because you are too filled with yourself. You are too much. And the ego is not porous; it has no space for anybody else. It is very jealous, it is absolutely jealous. It will not allow anybody else to enter into the inner sanctum of your being. It wants to be the superior-most ruler.

The mind is always against surrendering. That is why as the mind has become more prominent, all dimensions of surrender have disappeared. This century suffers because this century cannot surrender. This is the problem. This is the basis, the crux of the modern mind -- and you go on asking: How can I love? The mind cannot love. The mind can go to war, that is easy, but the mind cannot move into love, that is impossible. Because in a war the mind can exist, it can function well; but in love, mind has to surrender.

Love means giving power to the other over yourself, and you are afraid. It means the other becomes so important, so much more important than you that if a crisis comes you would sacrifice yourself for your lover. The lover is enthroned -- you are just a servant, you are just a shadow. This is difficult for the mind. That is why love is not possible and even sex becomes impossible. Because even in sex a moment comes when you have to lose yourself -- only then can the orgasm happen, only then can the whole body be filled

with a new energy, with new vibrations, with bio-electricity. It can become a vibrant, radiant flow -- you lose yourself. But even that is not possible.

Ejaculation is not orgasm, it is just the physical part of it. Orgasm is psychic, it is spiritual. Ejaculation is just futile, it can relieve the body, that's all. It works as a safety valve: when there is too much energy you can release it through ejaculation, but that is not the real thing. The real thing is when you come to a peak of vibrancy, you come to a peak of ecstasy, and from that peak everything relaxes, your whole being relaxes. First the whole being vibrates with a new music -- it is in tune with the cosmos, the ego is not there, you are just energy; there is nobody inside, just energy moving like a river in flood -- and then the flood goes, the river relaxes, and you are in tune with the whole cosmos. Then it is orgasm. Orgasm is an inner phenomenon.

But orgasm has become impossible and because of the lack of orgasm ninety per cent of the people are neurotic in a subtle way. This is because you have lost the easiest approach to the Divine. You have lost the natural possibility of being one, even for moments, with the Whole. And the Whole rejuvenates, the Whole gives you life and energy, the Whole refreshes you. And the old is destroyed by the orgasm, your whole energy becomes new, fresh and young. Otherwise you go on becoming dull and dead. But this has become impossible because of the ego. The problem is the same, whether it is in the dimension of sex, or of love, or of prayer, or of meditation -- the problem is the same. You have to surrender, and the ego cannot surrender, it can only fight.

Why is the ego always ready to fight? Every moment you are ready to jump upon someone, to find an excuse and fight, argue, and be angry. Why is the ego always in search of a fight? Because fight is the fuel: through fight it feels powerful; through fight it exists. Ego is the deepest violence and if you want to strengthen the ego you have to go on fighting continuously. For twenty-four hours a day you have to fight with something or other. But an enemy must be there so that you can have the challenge, the conflict, and you can maintain the ego. Ego needs constant war. Why? Firstly, through war it accumulates energy. Secondly, ego is always afraid, that is why it is always ready to fight -- there is fear. Ego can never be fearless, never. Why? Because it is a false thing, it is not natural, it is not part of the Tao. It is an artificial human device, you have to manage it and maintain it continuously. If for even a single moment you don't manage it it will disappear -- that is the fear. So you are constantly alert.

If for even twenty-four hours you live an egoless existence, you will be surprised, amazed, mystified. What happened to that ego which you have been carrying for so many lives? Even within twenty-four hours it will simply disappear because it needs a constant refueling, again and again. It is not a natural phenomenon, it has no perpetual energy in it.

Existence goes on perpetually, eternally; it has something eternal, non-exhausting. This tree may die, but immediately another tree will replace it; the energy moves into another. Your body may fall, but the energy moves into another body. You have deep down, like everything else in existence, some eternal energy which cannot be exhausted. You need fuel for the body. If you don't eat and don't drink you will die. If you don't eat, then within three months you will die; if you don't drink, within three weeks you will die; if you don't breathe, within three minutes you will die. Constant fuel is needed for the body because the body is not an eternal phenomenon.

But for consciousness no fuel is needed. When this body dies your consciousness moves into another womb. Consciousness is perpetual movement. It is non ending energy -- no beginning, no end. It never started, and it will never end. That is why when you become one with consciousness there is no fear. Fear disappears only when you have hit upon the eternal source, the immortal, which cannot die -- the deathless.

And the ego is very fragile; every moment it is on the verge of dying. And anybody can kill it, just a gesture can kill it, just a look. Somebody looks at you, and the ego is troubled. That man seems to be an enemy. A gesture of enmity and you feel a trembling because the ego is fragile. It is a false, artificial thing, it has to be maintained. That is why there is so much fear -- and amidst this fear, this oceanic fear, you manage to create a few islands of bravery. Otherwise it would be too difficult.

You think yourself brave, even a coward, the most cowardly man, thinks himself brave, because that too is a very complex problem. The ego is afraid, fearful, inside, because death can happen at any moment. In love, death can happen; in prayer, death can happen to the ego, in any deep relationship the ego will have to die. Even if you look at a rose without thinking, the ego will have to die. Even a rose can kill it; it is so fragile, just flimsy, a dream-like thing -- nothing substantial about it. So afraid, and deep down continuously thinking of death, still you go on thinking yourself to be brave. That is how this bravery, this fearlessness, this 'I am not a coward', helps your ego. If you come to know that the ego is a coward, that 'I am a coward',

if you really realise and become aware that this ego is fear and nothing else, you will not maintain it. You will drop it. Why carry a disease? But the disease is hidden and you think it is not a disease, rather, it is the only health.

It happened that Mulla Nasrudin got married. He went to the hills for his honeymoon. The very first night, at midnight, somebody knocked on the door Nasrudin got up and opened the door. There was a man with a pistol in his hand, a robber. He came in. But he forgot about robbery when he saw Mulla Nasrudin's wife, a beautiful young girl. He forgot all about robbery. And he said to Mulla Nasrudin: You stand in that corner. Then he drew a circle around him, and told him: Don't step out of it -- one step and you are no more. Then he kissed Nasrudin's wife and made love to her.

When he had gone, the wife said: What sort of man are you? Standing there in the circle and watching another man make love to your wife Nasrudin said: I am not a coward! And triumphantly he said: Whenever the man turned his back towards me I would step out of the circle, and not just once, thrice!

This is how the ego goes on maintaining itself, just stepping out of the circle. When the back is turned, when death is not looking at you, then you step. And not only once, thrice! And you feel good. And I tell you that everybody is standing in a corner with a circle around him. You stand inside the circle and sometimes you step out just to feel that you are not a coward. But the ego is a coward, it cannot be otherwise. You cannot see a fearless man with an ego, it is impossible, it is not in the way of nature.

Why is it impossible? How can the ego be fearless? It cannot be eternal, it cannot be immortal, death is bound to happen. The ego is a created phenomenon, created by you; it is going to disappear. And when death is there, a certainty, how can you be fearless? Sometimes you may step out of the circle, that is all. But with ego there can be no fearlessness. So remember three words: one is 'coward', another is 'brave', and the third is 'fearlessness'. Cowardice is part of the ego, the deeper part, the real thing, and bravery is stepping out of the circle thrice. It is also part of the cowardice but hidden, decorated.It is a wound with flowers upon it, a wound hidden by flowers. Bravery is nothing else but cowardice decorated and refined; inside every brave man you will find a coward. Even your Napoleons, Hitlers and Alexanders are cowards. Their bravery is nothing but stepping out of the circle thrice -- inside you will find the same trembling coward. Just to hide that coward, you project bravery -- bravery is a trick. And now psychologists also know about it.

Religion has always been aware that to hide something you project the opposite. If you are a fool, you will try to project some wisdom around you to hide the fact. If you are ugly then you will beautify your body, your face, your hair, to somehow hide the fact that you are ugly. With clothes and ornaments you will try to hide it. If you are inferior inside, you will project superiority, just to show others that I am not an inferior. If you feel a 'nobodiness' -- and everybody feels it because with the ego, everybody is a nobody -- then you will try to project, and enforce and emphasize that you are somebody.

Cowardice and bravery are two aspects of the same coin: fear is in both, they are two faces of fear. One is simple and direct, another is cunning and hidden -- a brave man is a cunning coward.

I have heard, once it happened that a soldier fighting on the front got very scared, so he started to run towards the rear. An officer stopped him and asked: What are you doing? Where are you going? The fight is on! Are you a coward? But the man was so scared, he didn't bother to answer, he continued running. The officer followed him, got hold of him and said: Where are you running? Why are you not answering? Do you know who I am? I am your general! The soldier said: My God, am I that far back?

Your generals, your leaders, they are always at the back. They never get killed, they are never in trouble, they are perfect cowards posing that they are the most brave. Others die for them and they remain at the back. Your Napoleons, your Hitlers, your Alexanders are all cowards projecting, creating a phenomenon that is just the opposite of their inner feeling. This has to be remembered, only then can you remember a third possibility, that is, fearlessness. A man who is fearless is neither a coward nor brave, he is neither -- he cannot be because he is simply fearless. A Mahavir, a Buddha, a Chuang Tzu, a Jesus, they are not brave men, not at all, because they are not cowards. You can be brave only if you are a coward! You can step out of the circle thrice only if you are standing in the circle, otherwise how can you step out of it? If you never agreed to stand in the circle how can you step out thrice and show your bravery?

A fearless man is one who has come to know the deathless within himself, one who has come to understand the inner, the immortal, the innermost eternal. Then there is no fear, and then there is no bravery either, because bravery is just a cover-up. This man is neither a fool nor is he wise, because wisdom is simply nothing but a cover-up. And this man is not divided into opposites, this man is a unity, he is one, he is a unique phenomenon, that is why you cannot define him. It is impossible to define a Buddha. How will

you define him? Will you call him a coward? You cannot! Will you call him brave? You cannot! Will you call him a fool? You cannot! Will you call him wise? No! Because wisdom is the opposite of foolishness and bravery is the opposite of cowardice.

What will you call a Buddha? Whatsoever you call a Buddha will be wrong. You have to be simply silent before a Buddha. Will you call him a sinner or a saint? No, he is neither. How can you be a saint without sin inside? Sainthood is nothing but a decoration, a cover-up. This is the problem. Whenever a Buddha appears, this is the problem: we cannot define him, we cannot put him into any category. You cannot label him, there is no way you can put him anywhere. Either he belongs to everywhere or he belongs to nowhere. He transcends all categories. Pigeon holes are not for him. The whole language drops before a Buddha, the mind becomes silent. You cannot say anything which can be relevant. He is fearless, he is mindless, you cannot call him a fool or a wise man because the mind is needed for both.

And now enter this beautiful story of Chuang Tzu, it is one of his most beautiful parables.

CHI HSING TZU WAS A TRAINER OF FIGHTING COCKS FOR KING HSUAN. HE WAS TRAINING A FINE BIRD. THE KING KEPT ASKING IF THE BIRD WERE READY FOR COMBAT.

This man, Chi Hsing, was not only a trainer, he was a man of Tao. In China, in Japan, in the Far East, they have used all sorts of things as stepping boards for meditation. All sorts of things: archery, painting, swordsmanship, even training cocks and birds to fight. Name any dimension of life and they have used it for an inner training. This man, Chi Hsing, was asked by the Emperor to train a cock for him. The King was interested in combat, in competition, and of course he was also interested in his cock winning the competition.

Even through cocks our egos fight. We use everything for the ego, even games become adulterated by it. Then you are not interested in the game, you are only interested in how to win it -- that is the difference between play and a game. In play you are interested in the play itself -- children's play. Then play is beautiful, and if your whole life can become a play it will become a beautiful thing. In a game you are not interested in the play itself, you are interested in the end result. You are interested in how to win, and when you are interested in how to win, you have destroyed the game. Now it is no longer play, it has become a business.

From the very first, remember that this man, Chi Hsing, had one type of interest in training the cock, and the King had another: he was interested in combat, and the trainer was interested in something else.

Chi Hsing was training a fine bird. The King kept asking if the bird was ready for combat. The trainer said: Not yet, he is full of fire. Look... the King would have said: If he is full of fire, that is what we need Because when you fight with somebody and you are full of fire, there is more possibility of winning. The King must have been puzzled. What type of trainer was this man? He says: Not yet, because he is still full of fire. He is ready to pick a fight with every other bird, he is constantly ready to fight -- that means he is afraid and he is not ready.

When you are afraid, how can you be ready to fight? Look at the different minds: the logic of the mind will say that if you are full of fire and ready to fight with everybody, then you can become a great warrior -- you are already. Why are you waiting? What are you waiting for? If the fire is ready, fight! Because if you wait too long the fire may go; if you wait too long the energy may subside.

But with a no-mind it is absolutely different, the gestalt is different. The man of no-mind says: Because he is still ready to fight at every moment, he is not yet ready. Why? Because when you are ready to fight at every moment you are a coward. Fight is a cover-up. You want to prove that you are a brave man. The very wanting, the very desire to prove, means that you are not. A man who is really wise will never in any way be searching for opportunities to prove that he is wise. A fool is always in search of a way to prove that he is wise. A man who is really in love, who has become love, will not try to prove that he is in love.

When you are not in love you try to prove in many, many ways that you are in love. You bring presents, you go on talking about love, but all your efforts say just the opposite. If you really love a person you will not even mention the fact that you love them. What is the need? If the other cannot understand your love without words, the love is not worth anything. If you have to say it, it means that something is false.

Ask a Dale Carnegie and he will say that even if you don't feel it, every morning tell your wife again and again that you love her. Whenever you have an opportunity in the day don't forget to repeat it. When you go to sleep, repeat it again, make it a mantra. And he is right -- as you are, he is right -- because your wife will

depend on words. You also depend on words. That is why whenever two people fall in love, in the beginning they talk so much about love. They are so poetic, and because they are courting each other, there is much romance and dreaming. By and by it subsides, because you cannot continue the same thing again and again. It looks foolish. And the moment it starts looking foolish, they start feeling that something has gone wrong. Now there is no love because the love depended only on words. In the very beginning it was not there, you talked about it, but it was not there. Your talk was a cover-up.

Remember this word 'cover-up'. In your whole life you are doing that in every dimension and Dale Carnegie looks right, he appeals. His books are being sold all over the world, millions of copies, second only to the Bible. But I tell you, beware of Dale Carnegies because they are the persons who are making you more and more false. Then you cannot be authentic. There is no need to say: Love, I love you. Let your whole being say it. If you love, it will say it, words are not needed at all. The way that you say it will express it; the way that you move will express it; the way that you look will express it. Your whole being will express it.

Love is such a vital phenomenon that you cannot hide it. Has anybody ever been capable of hiding his love? Nobody can hide it; it is such a fire inside. It glows. Whenever somebody falls in love you can see from his face, from his eyes, that he is no longer the same person -- something has transformed him. A fire has happened, a new fragrance has come into his being. He walks with a dancing step; he talks and his very talk has a poetic flavour to it. And not only with his beloved -- when you are in love your whole being is transformed. Even talking to a stranger on the street, you are different. And if the stranger has known love in his life he knows that this man is in love. You cannot hide love, it is almost impossible. Nobody has ever been successful in hiding love.

But when it is not, then you have to project it, then you have to pretend it.

A small boy was visiting a zoo and there was a deer park, full of deer. He asked the keeper: What are these animals called? The keeper replied: The same thing as your mother calls your father in the morning, when they get up. The boy said: Don't tell me that these are skunks!

Something goes sour, something becomes like a wound when it is false, something becomes ugly. There is no ugliness except falseness. But you hide it with the opposite.

> 'NOT YET,' SAID THE TRAINER. 'HE IS FULL OF FIRE'. That shows that he is afraid, otherwise why is he full of fire? To whom are you showing your fire? What is the need? Fear inside, fire outside, that is the projection. He is ready to pick a fight with every other bird, unnecessarily. Whosoever comes on his path, he is ready. HE IS VAIN AND CONFIDENT OF HIS OWN STRENGTH. Not yet. He is not ready.

When you think you are confident of your strength, remember well, you are hiding something from yourself. What do you mean when you say: I am confident? If you are really confident the word is meaningless. You are not confident, you are pretending. And not only to others, you are repeating to yourself: I am confident. You are creating an auto-hypnosis. If you repeat it long enough you may start feeling it but that feeling will have no inner energy in it.

Everybody keeps on repeating to himself: I am confident. Why? What are you hiding? If this confidence that you talk about is really there then there is no need to say anything about it. A really confident man is not even aware of it. This has to be understood -- whenever something is false you are aware of it, self-conscious. When something is real, you simply forget it. Do you remember that you are breathing? If something goes wrong, yes. If it is hard and there is something wrong with your lungs and you have a cold or asthma, then you remember that you are breathing. But when everything goes okay, you are not conscious. WHEN THE SHOE FITS, THE FOOT IS FORGOTTEN. When you are really confident, confidence is forgotten.

People come to me and they say that they have absolute confidence in me. What is this absolute? What are you covering up? Is confidence not enough? What is absolute confidence? It is not absolute, that is why you say it. You say: I love you totally. What is this total? Have you ever heard about any love which is not total? Love is total. Why do you repeat the same word again? Inside you know it is not total, and if you don't say it who else will say it? Nobody can know it without your saying because if it was total, everybody would know.

A total love is a transfiguration; a total love is a death and a new life; a total love needs nobody to say anything about it.

I have heard about a great connoisseur, he was a wine taster. A friend invited him to his house because he had some very, very old valuable wines and he wanted to show this man his collection. He wanted this

man's appreciation. He gave him one of his most valuable wines. The man tasted it but remained silent. He didn't say anything, not even that it was good. The friend felt hurt. Then he gave him a very rough, ordinary wine. He tasted it and said: Very, very good, fine! The friend was puzzled, he said: I am puzzled, I gave you one of the rarest, most valuable wines, and you remained silent, yet to this ordinary, not even costly, rough wine you say: Very, very good! The connoisseur said: For the first, nobody is required to say anything. It speaks for itself. But for the second, somebody is needed to praise it otherwise it will feel hurt!

When you say absolute confidence you know that it is not absolute; that is why you are saying it although you may not be conscious of it. Be conscious and use words carefully.

'NOT YET,' SAID THE TRAINER. HE IS FULL OF FIRE. HE IS READY TO PICK A FIGHT WITH EVERY OTHER BIRD. HE IS VAIN AND CONFIDENT OF HIS OWN STRENGTH'.

And you can observe this in your own life also. This is happening all around. You are ready to fight with everybody -- just waiting for the opportunity, just for some excuse. Someone treads on your toe and a fight starts. Why are you so ready? Because you are troubled inside, you know you are nobody. So if someone treads on your toe, immediately you say: Do you know who I am ? You yourself don't know.

AFTER TEN DAYS, HE ANSWERED AGAIN: 'NOT YET. HE FLARES UP WHEN HE HEARS ANOTHER BIRD CROW'.

The Emperor went on insisting because the day for the competition was coming nearer and nearer and the Emperor's cock must win. And this man went on delaying -- and the excuses that he was giving looked just absurd

Whenever there is a man of Tao his statements will look absurd. They are, because they don't fit in with your mind. He says again after ten days: 'NOT YET. HE FLARES UP WHEN HE HEARS ANOTHER BIRD CROW'. He is still immature, childish. This is not the way of a warrior, this is the way of a coward. This is not the way of a fearless man, a fearless cock, no! It is not the way of those who ate fearless.

When anybody -- when any bird is crowing -- why do you feel that it is meant for you? Why do you feel that the challenge is for you? Why do you take the whole world as your enemy? If you take the whole world as your enemy it means that somewhere, deep down, you have not hit upon the source. Otherwise the whole world would be felt as friendly, friendliness would be the main note. If enemies happen that would be an exception. Now enmity is the main note and if friends happen that is an exception. And you can never know, and you can never even believe in a friend, because you know enmity so much.

It happened that Mulla Nasrudin was made a Justice of the Peace. It has to be done because there are mischievous people. If they are very, very mischievous, you make them governors. If they are even more mischievous, you send them abroad as ambassadors. If they are just ordinarily mischievous, local, then you make them Justices of the Peace. They have to be given something to do so that they don't make too much mischief.

Mulla Nasrudin is a mischievous person, but not very big; if you will allow me to say so, a very small V.I.P.not a big gun, just a local gun. So they make him a J.P. -- Justice of the Peace. He changed his drawing room into a court, engaged a clerk and a watchman, got up in the early morning, and waited and waited but nobody turned up. By the evening he was very depressed and he said to the clerk: Not a single case! No murder, no robbery, no crime committed in the town. If things continue in this way then it will be a very boring job. I was very excited, but not even a traffic offence, nothing has turned up. Said the clerk: Don't be so depressed, Mulla, just trust in human nature. Something is bound to happen sooner or later. I still have got enough trust in human nature.

What type of human nature is this clerk talking about? He says that he still has enough trust, something is bound to happen. Just you wait, things will happen.

Your courts, your judges, your governments depend on you, on your nature. This whole nonsense is run because of you, and at the base it is because you are always ready to fight. If the society really becomes more and more natural, the government will disappear. It is a disease. The courts will disappear, they are not good signs. The policeman is there because the criminal is there, and the whole structure exists just because of one thing -- because you are always ready to fight, to flare up. Because of your ego the government exists, the court exists, the magistrate exists. If ego is dropped the whole of politics disappears. All politics

exist because of the ego.

Said he: 'NOT YET. HE FLARES UP WHEN HE HEARS ANOTHER BIRD CROW'. AFTER TEN MORE DAYS: 'NOT YET. HE STILL GETS THAT ANGRY LOOK AND RUFFLES HIS FEATHERS'. He is getting silent, growing, becoming more and more mature, but not yet. As yet, he still gets that angry look and ruffles his feathers. Deep down in the unconscious he is still ready to fight. On the surface he is getting calm and quiet but if a cock passes he still gets that angry look. Now it is not conscious, now it is unconscious, but he is growing, moving. Now the fight has dropped from his conscious mind but from the unconscious it has not dropped, not yet.

AGAIN TEN DAYS: THE TRAINER SAID: 'NOW HE IS NEARLY READY'. Not yet perfectly ready, but nearly ready.'WHEN ANOTHER BIRD CROWS, HIS EYE DOES NOT EVEN FLICKER. HE STANDS IMMOBILE LIKE A COCK OF WOOD. HE IS A MATURE FIGHTER. OTHER BIRDS WILL TAKE ONE LOOK AT HIM AND RUN'. There is no need for him to fight. When the fighter is mature, there is no need to fight. When the warrior is really there, fearless, what is the need to fight? His very presence will be enough other birds will run. And this happened. This bird was put into combat, he just stood there. The other birds came with much bravery, they stepped out of the circle, they were filled with ego, arrogant, and vain -- but then they looked at this bird. This bird looked abnormal, not of this world at all. He was standing just like a Buddha. They tried to make him angry but not even his eyes would flicker. They jumped, they crowed, but to no effect. Then they trembled. This bird is not natural, this bird is a stranger, he does not belong to us.

They simply got the message -- that this bird was neither a cowardly nor a brave bird. He was simply fearless and whenever there is a fearless being the other has to run. The training is the same for a Zen warrior, for a Samurai -- the same. He has to fight but with no anger. This seems difficult, because you even love with anger, yet he has to fight without anger.

There is a Sufi story. It happened in the life of Omar -- a great Mohammedan Khalipha. He was fighting with an enemy for thirty years. The enemy was very strong and the fight continued -- a life-time of war. In the end, it happened one day that the opportunity came. The enemy fell off his horse and Omar jumped on him with his spear. In just one second the spear would have pierced the heart of the man and everything would have been finished. But in that small gap the enemy did one thing: he spat on Omar's face -- and the spear stopped. Omar touched his face, got up and told the enemy: Tomorrow we start again. The enemy was puzzled. He said. What is the matter? I have been waiting for this for thirty years, and you have been waiting for this for thirty years. I have been waiting hoping that someday or other I would be on your chest with my spear and the thing would be finished. That opportunity never came to me, but it came your way. You could have finished me in a single moment. What is the matter with you? Said Omar: This has been not an ordinary war. I have taken a vow, a Sufi vow, that I will fight without anger. For thirty years, I was fighting without anger. But just for a moment anger came. When you spat, just for a moment I felt angry and it became personal. I wanted to kill you, the ego came in. Up to now for thirty years that was not a problem at all, we were fighting for a cause. You were not my enemy, it was not personal in any way. I was not in any way interested in killing you; I just wanted the cause to win. But just now, for a moment, I forgot about the cause. You were my enemy and I wanted to kill you. That is why I cannot kill you. So, tomorrow we start again.

But the war never started again because the enemy became a friend. He said: Now teach me. Be my master and let me be your disciple. I would also like to fight without anger.

The whole secret is to fight without the ego, and if you can fight without the ego then you will be capable of doing everything without the ego. Because fight is the climax of the ego. If you can do that then you can do everything. Right now you cannot even love without ego.

So this is the training of a Samurai, of a Zen warrior -- to fight without the ego just like this cock. Now he is nearly ready. But remember the words, 'nearly ready'. Why not perfect? Because the Tao says the perfect cannot exist in this world, only the nearly perfect. The moment you are perfect you disappear. Perfection cannot exist in matter, in the material. Matter itself gives a little imperfection of its own. You cannot be in the body and be perfect, a little will always be missing -- and that little which is missing is the link. That is why you can be in the body. Once you are perfect you disappear. You die, but a perfect man never dies, he simply disappears. You depart, but a perfect man disappears. Departure means that arrival will happen immediately, because departure is just a part, the beginning of arrival. Arrival is the beginning

of departure. You depart from this world to arrive again. A perfect man simply disappears because he is so perfect that matter cannot hold him; he is so perfect that the body cannot contain him; he is so perfect that in this imperfect world he cannot have any form. He becomes formless. That is why the trainer said: How he is nearly ready. And you cannot imagine how he can be any more ready. This seems to be the last thing.

WHEN ANOTHER BIRD CROWS, HIS EYE DOES NOT EVEN FLICKER. -- What more perfection? HE STANDS IMMOBILE LIKE A COCK OF WOOD. -- What further perfection is possible? HE IS A MATURE FIGHTER. OTHER BIRDS WILL TAKE ONE LOOK AT HIM AND RUN.

What further perfection is possible? It is possible. Because he may be standing immobile, just like a cock of wood; his eyes may be static, with not even a flicker; the other birds may run and he may win the combat; but he still is. That is why he is not perfect. He still is.

And everything that he is doing is being done through effort. That is why he is imperfect. He has been trained to do this and now he is ready. He will perform, but deep inside he is the old cock. A slight tremor will be there. It cannot be detected, nobody can detect it, from the outside he is a perfect saint, but inside he is still the old cock, deep down at the centre he is still the same. And this is the problem. You can practise religion and you can practise it so much that you become almost perfect. But almost perfect is still imperfect and you have to be absolutely perfect. What is absolute perfection? When the training, the effort, is dropped. EASY IS RIGHT, and this cock is still with effort. He is doing it. He is immobile, but deep down it is not a non doing. He is doing it. He has been trained, disciplined.

Religion is not a discipline, it is not something to practise. It is something to flow into, to let go in. It is something not to be forced. You are not to begin from the outside and force it, you have to help it from the inside and let it flow, overflow, to the outside. It should be spontaneous.

So what is to be done? If you wait for the spontaneous it doesn't seem to come. If you practise you may become just like this cock; good for the combat, good for the other, but for yourself you remain the old. That is what has happened to many so-called saints. You go to them -- their saintliness is still with effort. They are maintaining it. And whenever you maintain something it is not authentic, because the against, the opposite, is still lying there somewhere in the unconscious. It can uncoil at any moment -- and if you relax it will uncoil.

Once it happened that a Sufi was brought to me. For thirty years he had been practising and he had really practised, there was no doubt about it. He was almost perfect, just like this cock. He had many disciples and they told me that wherever he looks, in the trees, in the rocks, in the stars, he sees Allah -- the Divine everywhere.

The Sufi came to stay with me for three days.

He chanted continuously -- the Sufis call it GIGRA -- the name of Allah. Even when taking his bath he would go on chanting. I asked him: Why? If you are now able to see Allah everywhere why go on chanting his name? What are you practising for? If AlLah is everywhere and the Divine is everywhere, to whom are you calling? And who is this chanter inside? Drop it! For the three days that you are here with me drop all your practice. He could see the point, he was a humble man. He could see the point that if you are still practising then it has not been achieved.

He said: I have absolute confidence that it has been achieved. So I said: Then you drop it. The moment he said 'absolute confidence' it was clear that he would be in difficulty if he dropped it. He dropped it, he had to, and for three days I watched him. On the third day, at four o'clock in the morning, he came running into my room, started shaking me and said: What have you done? Everything is lost! I cannot see God now; things have started to appear again. A tree is a tree, a stone is a stone. What have you done? You have killed me. You have destroyed my thirty years' effort. You are not a friend, you are an enemy.

But I told him: Be a little more silent and sit by my side, and let us see what has happened. I am not your enemy. Because even if you continue this practice for thirty lives, nothing is going to happen. You will always be almost ready. Any time you stop this practice, the old will be back. It has not disappeared, it is only hiding, and you are pushing it in. Your practice is nothing but pushing it in. You stop the practice and it uncoils, it is like a spring. You go on pushing it and you think everything is okay; you take your hand off and the spring opens and uncoils and everything is back as it was.

So don't be angry and don't feel at a loss, this is a great realisation. Now don't practise, just look at the tree! You need not project God into it. This is the difference between an authentic and an inauthentic religious man. Look at the tree, don't impose God on it. If you say it is God and go on repeating it you will

be almost at the point where it will start looking like God, but that God is false. You have imposed it, it is a projection. Look at the tree and be silent. No need to project your God on the tree, the tree is God enough. It doesn't need your God to be imposed on it, you just be silent with the tree, and by and by, as you become more and more silent, by and by you will see that the tree is transforming with your silence. And one day you will realise that everything is divine but nobody can take that divineness away from you. It is not a practised thing, it has happened. The real happens not through words but through silence.

And this trainer said that now he was nearly ready, because he had practised, had been forced. This is how many so-called saints are 'completely' ready, trained. They are good for demonstration, but deep down good for nothing. A real sage is one who lives spontaneously. All his experience is without any projection of the mind.

So what is to be done? In the beginning you will have to practise, otherwise the spontaneous may not come. And you have forced it to such hidden depths, it may not bubble up, it may not pop up into your consciousness. So what is to be done? Practise first, and practise so totally that you also come to the point where I can say to you: Now you are nearly ready. Then the next step is to drop all practice, and just watch what is happening. If you drop the practice, then everything old will start coming again. Now just be a witness and watch it. If you can watch, it will exhaust itself -- no need to do anything.

Your practice is just to push the coil to the very end -- the spring to the very end. What happens? You try it with a spring, you push it to the very end and then let it go. It will not only uncoil, it will jump. This happens if you practise with your whole being as much as possible -- you can never be really whole, but as much as possible.

Your mind, just like a spring, is pushed against a wall and you go on pushing and pushing and pushing. All these meditations that I tell you to do are just pushing the mind to the wall, to the very end. And the moment I see that now there is no more going ahead, the spring cannot be pushed any more, any further, you are almost ready, I will say: Drop! The spring will not only uncoil, it will jump out of you. And once the mind jumps out of you, you are freed from it. Then no practise is needed -- then there is just moment to moment living, celebrating; then moment-to-moment thanksgiving; then moment to moment bliss and ecstasy.

When the Shoe Fits

Chapter #5
Chapter title: Monkey Mountain

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THE PRINCE OF WU TOOK A BOAT TO MONKEY MOUNTAIN. AS SOON AS THE MONKEYS SAW HIM THEY ALL FLED IN PANIC AND HID IN THE TREETOPS.
ONE MONKEY, HOWEVER, REMAINED, COMPLETELY UNCONCERNED, SWINGING FROM BRANCH TO BRANCH -- AN EXTRAORDINARY DISPLAY.
THE PRINCE SHOT AN ARROW AT THE MONKEY, BUT THE MONKEY DEXTEROUSLY CAUGHT THE ARROW IN MID-FLIGHT.
AT THIS THE PRINCE ORDERED HIS ATTENDANTS TO MAKE A CONCERTED ATTACK. IN AN INSTANT THE MONKEY WAS SHOT FULL OF ARROWS AND FELL DEAD.
THEN THE PRINCE TURNED,TO HIS COMPANION YEN PU'I: 'YOU SEE WHAT HAPPENED? THIS

ANIMAL ADVERTISED HIS CLEVERNESS. HE TRUSTED IN HIS OWN SKILL. HE THOUGHT NO ONE COULD TOUCH HIM. REMEMBER THAT! DO NOT RELY ON DISTINCTION AND TALENT WHEN YOU DEAL WITH MEN!'

WHEN THEY RETURNED HOME, YEN PU'I BECAME A DISCIPLE OF A SAGE TO GET RID OF EVERYTHING THAT MADE HIM OUTSTANDING. HE RENOUNCED EVERY PLEASURE. HE LEARNED TO HIDE EVERY DISTINCTION.

SOON NO ONE IN THE KINGDOM KNEW WHAT TO MAKE OF HIM. THUS THEY HELD HIM IN AWE.

This story carries one of the most secret keys of Tao. Tao says that whatsoever is beautiful in you, hide it, never act it out; whatsoever is truthful in you, valuable, hide it, because whenever a truth is hidden in the heart, it grows like a seed hidden in the earth. Don't throw it out. If you throw a seed on the street for everybody to see, it will die, and die to no purpose. It will simply die, there will be no rebirth.

Treat all that is beautiful, good and true, just like a seed. Give it some soil, a hidden place in the heart, don't display it. But just the opposite is done by everybody: whatsoever is wrong, you hide it, you don't want it to be known by others. Whatsoever is ugly you hide and whatsoever is beautiful, even if it is not, you try to advertise it, you magnify it, you display it. Hence the misery -- because the ugly grows and the beautiful is lost. The untrue grows, it becomes a seed, and the truth is thrown away.

The precious is thrown and the rubbish grows; you become like weeds. No flower comes to your life because you have never done the right thing -- hidden the seed of the flower within. This opposite is the path, and I say this is one of the most secret keys of Tao.

A man of Tao remains ordinary, absolutely ordinary. Nobody knows who he is, nobody knows what he carries within him, what treasure. He never advertises, he never tries to display. But why do we advertise? Because of the ego. You are not satisfied with yourself, you are satisfied only when others appreciate you. KOHINOOR is not enough. You may have a valuable stone, but it is not enough; others must appreciate it. Others' opinion is more valuable -- not your being. You look into others' eyes as if they are mirrors and if they appreciate you, applaud you, you feel good.

Ego is a false phenomenon. It is the accumulation of others' opinions, it is not a knowledge of the self. This self, the so-called self which is really the ego, is nothing but the accumulation of reflections -- and then there is always fear. Others may change their mind, you are always dependent on them. If they say you are good you have to follow their rules to remain good, you have to follow them to remain good in their eyes, because once they change their opinion you will no longer be good. You have no direct approach to your being, it is via others. So you not only advertise, you magnify, you falsify. You may have a little truth, a little beauty, but you magnify it and it becomes ridiculous.

I remember -- and I will never forget it -- the first time Mulla Nasrudin was introduced to me. A mutual friend introduced us. The friend said, among other things, that Mulla Nasrudin was a great writer. And he smiled knowingly. So I asked Mulla Nasrudin: What have you written? He said: I have just finished Hamlet. I couldn't believe my ears, so I asked him again: Have you ever heard of a guy known as William Shakespeare? Mulla Nasrudin said: This is strange, because before, when I wrote Macbeth, somebody asked the same thing. And he asked: Who is this man William Shakespeare? It seems that he keeps on copying me. Whatsoever I write, he also writes.

You think that everybody is copying you and the reality is that you go on copying everybody else. You are a carbon copy, you are not a real person, because a real person never needs any display.

I have heard that it happened once at a hill station, on the lawn of a big hotel, that three elderly women were playing cards. A fourth approached and she asked if she could join them. They said: Of course, you are welcome, but there are a few rules. And they handed her a printed card, with four rules on it. The first was, never talk about mink coats, because we all have them. Second, never talk about your grandchildren, because we are all grandmothers. Third, never talk about jewelry, because we all have precious jewelry purchased from the best of places, and fourthly, never talk about sex -- what was, was!

But everybody wants to talk about himself, his mink coats, his jewelry, his children, his sex. And everybody bores everybody else. And if you tolerate bores, you tolerate them only because it is a mutual understanding: if he is boring you he will allow himself to be bored by you. You are just waiting -- when he stops his display, you can start your own. And the whole of life becomes a false, a continued display. What do you achieve through it? Just a false feeling that you are important, extraordinary.

How can one become extraordinary by having mink coats? How can one become extraordinary by owning valuable jewelry? How can one become extraordinary by doing this or that? Extraordinariness is not concerned with what you do, it is concerned with what you are. And you are already extraordinary,

everyone is unique, there is no need to prove it. If you try to prove it, you will just prove the opposite. If something is already the case, how can you prove it? If you try to prove it you simply show that you are not aware of the uniqueness that has already happened to you.

So if you want to prove something it shows that you are doubtful about it. You want to destroy your doubt through others' eyes, through their opinions. You are not really convinced of your beautiful person, you would like others to say that you are beautiful.

In a small village it was the custom of the village priest that whenever he married somebody he would kiss the bride. It was an old tradition. One woman who was going to be married was very concerned. She thought herself very beautiful, as every woman does. It is womanly, it is nothing new. Really, every woman thinks so -- even the ugliest. She thought herself very beautiful and she was very concerned and worried. She said again and again to the would-be husband, to the groom: Go and tell the priest that I don't want to be kissed after the marriage.

Just before the marriage, she again asked the groom: Have you been to the priest and told him? The groom very sadly said: Yes. The bride asked: Why are you so sad? The groom said: I told the priest and he was very happy. He said: 'In that case I will charge only half the usual fee.'

You may go on thinking yourself a beautiful person but nobody thinks that way about you because everybody is concerned with his own beauty, not with yours. And if anybody nods and says, 'Yes, you are beautiful', he or she is just waiting for you to nod about his or her beauty. It is a mutual bargain: You fulfill my ego, I fulfill yours. I know well that you are not beautiful, you know well that I am not beautiful, but I fulfill your ego, so you fulfill mine.

And everybody seems to have such a need to feel unique. That means you have not come upon your own being which is unique without any need of proof. Proofs are needed only for lies -- remember. That is why you cannot prove God -- because he is the ultimate truth. Proofs are needed only for lies, truth needs no proof; it is -- simply it is.

And I tell you that you are unique, extraordinary. Don't try to be so, it is ridiculous, you simply become a laughing stock and everybody smiles when you turn your back. If you are not convinced about your uniqueness who is going to be convinced about it? Conviction is beyond proof. And how does it come? It comes through self knowledge.

So there are two ways; Knowledge -- direct, knowing oneself directly, immediately -- this is the right way. And the wrong way is knowing oneself through others, what they say. And if you don't know yourself, how can they know you? They are very far away. You are the nearest person to know yourself. If you don't know your reality, how can others know?

But because we lack self knowledge we need a substitute: ego is the substitute and ego is on constant display. You are just like a display window in a market. You have become a commodity, you have made yourself a commodity on display, always on display, always begging for somebody to say: You are good, beautiful, you are saintly, you are great, extraordinary.

Tao is against this, because Tao says that this is how you waste your life. The same energy can move directly towards your being and when the being is revealed it is extraordinary.

So a man who is in search of self knowledge will remain ordinary in the eyes of others. He will not bother, he will hide himself, he will not display. He will not be on exhibition, he will not be a stage-show. He will remain silent, live silently, enjoy life silently. He would like nobody to bother about him, because whenever somebody bothers about you, thinks about you, it is going to be difficult and complex -- self knowledge becomes more and more difficult.

You have to go there alone, and if you are looking at the crowd, and if you think that the crowd has to follow you, you will never reach it.

If you are an exhibitionist then you will remain a commodity, a thing. You can never become a person, because 'person' is hidden deep in the recesses of being. It is the deepest possibility in the whole of existence. You are the greatest abyss. Nobody else can go there with you. You will have to go alone. And if you are too concerned about others, what they say, what they think, you will remain on the periphery. That is one thing.

The second thing is: just to be on display you hide whatsoever is ugly. In clothes, in words, in gestures, in masks, in actions, you try to hide whatsoever is ugly and wrong. What are you doing? This wrong will become a seed inside and it will grow. And the more you push it in, the more you are throwing it towards the source of all energy; it will be strengthened. And the beautiful you throw out -- it will never become a seed.

Just do the opposite. If you have something ugly, show it to others: it disperses. If you are an angry man, tell everybody: I am an angry man, don't love me, don't be a friend to me. I am a very bad man. I am ugly, I am immoral, I am greedy, I am sexual. Say whatsoever is ugly about you, not only say it but authentically act it out. And you will be surprised that whenever something is thrown out, it disperses.

And hide the beautiful; let it go deeper so that it can get roots in your being, and it will grow. But you have been doing just the opposite.

Now try to understand this story.

THE PRINCE OF WU TOOK A BOOT TO MONKEY MOUNTAIN.

Chuang Tzu always watched monkeys. He was deeply interested in them because they are the forefathers of man. And a monkey is hidden in you! This whole world is nothing but a monkey mountain, all around are monkeys.

What is the characteristic of a monkey? What is the deepest character in the monkey? It is copying. Gurdjieff used to say that you cannot become a man unless you stop being a monkey -- and he was right. Somebody asked him: What is the deepest characteristic of a monkey? He said: Copying, imitation.

The monkey is a perfect imitator. What have you been doing your whole life? Have you been a man or a monkey? You imitate, you just look around and you follow; following, you become false. You see somebody walking in a certain way, you try to walk that way; somebody is wearing a particular dress, you would like to have that dress; somebody has got a car, you would like to have that car -- everything!

You never look at what your need is. And if you do look to your need, life can become a blissful existence, because needs are not much. Imitation will lead you on a path which reaches nowhere in the end. Needs are not much, needs are always few; if you look to YOUR need, you can be satisfied. Contentment is easy, because what is needed? Few are the needs. But if you imitate, then millions of unnecessary needs crowd all around. And there is no end to them, because there are millions of people and you would like to imitate everybody. It becomes impossible; you start living everybody's life and then you forget that you were here to do your own thing, and you have become an imitator.

You are here to fulfill your own destiny and that destiny is individual, it is nobody else's. This existence has given you birth to fulfill a particular destiny which cannot be fulfilled by anybody else. No Buddha can do it, no Jesus can do it, only you can do it. And you are imitating. That is why Hindus say that unless you stop imitation you will be thrown again and again into existence -- that is the theory of rebirth. You will be thrown in again and again unless you fulfill your destiny -- unless you flower, you will have to come back. How can you flower if you imitate? You see a musician and you want to be a musician; you see an actor and you want to be an actor; you see a doctor and you want to be a doctor. You want to be everything except yourself -- and that is all that you can be, nothing else. Nothing else is possible, and nobody else is like you, so nobody can become your ideal.

Love a Buddha, Buddha is beautiful -- but don't imitate, else you will miss. Jesus is wonderful, but he is needed no more; existence has fulfilled that destiny, that work is complete. He has come to a flowering. That is why whenever a person has flowered he never comes back. Love Jesus, but don't be an imitator, otherwise you will end up unfulfilled, in misery and anguish. You cannot really follow anybody. You can take hints, but then you have to be very alert; hints should not become blind imitations.

If you see a Buddha, take how he has flowered as a hint. What are the methods? What has he been doing? Try to understand it, and let that understanding be absorbed. By and by you will start feeling your path. It will never be like the Buddha's, it can never be, it will be absolutely different. But absorbing Buddha will help. You will have to grow in your own way, but absorbing him will make you more understanding. That is the difference between an authentic disciple and a follower who is false.

A disciple is something completely different from a follower, and I would like to tell you to be my disciples but not my followers. What is discipline? Discipline is learning. The root word of discipline comes from learning. It is nothing to do with self control, no. A disciple is one who is ready to learn; a disciple is one who is ready to absorb; a disciple is one who is open, receptive; a disciple is one who is ready to become a womb. He is not antagonistic, he is not fighting and arguing. He is trying to understand, and when you try to understand, the head stops functioning. Because the head can do two things: it can either fight or it can follow. It can either be a blind follower or a blind enemy, but it can never be a disciple.

A disciple is totally different because he is not head-oriented; a disciple is heart-oriented. He loves the master, absorbs him, and then goes on his own way.

It is a very indirect, very delicate thing. It is not direct. You cannot just look at the master and do whatsoever he is doing -- then you will become a follower. You cannot learn the words and start repeating them -- then you will become a follower, then the effort has been in the head, and the head is the problem.

Whenever you are not fighting and not in search of somebody to imitate, your consciousness falls from the head to the heart. Then you are open, then you are simply in love. That is what is meant by SHRADDHA, faith, trust. It is neither belief nor disbelief.

Don't think that trust or faith is belief, it is not. Belief is in the head, disbelief is in the head, trust is in the heart. It has nothing to do with belief or disbelief. Believing or not believing is not a concern at all; you simply love.

You see a rose flower. Do you believe in it or do you disbelieve in it? You don't do anything, you simply look at it. Nobody is a follower, nobody is against. The sun rises in the morning. What do you do? Are you a believer or a disbeliever or do you follow the path of the sun the whole day because you are a follower? Either way you will go mad. You simply enjoy, you absorb the morning, the freshness of it, the youngness, the newness -- with the sun everything is becoming alive. You enjoy the very life and become more alive through it. You look at a rose and something of the rose reaches to your heart. Outside the rose is flowering, inside, the heart starts flowering. You reach a master, a Buddha or a Jesus, a Chuang Tzu. What do you do? Do exactly as you would do with a rose or with a sunrise. No need to follow, no need not to follow, just absorb.

Jesus's last words to his disciples were: Eat me, let me be your drink and your food, let me flow in your blood, absorb me. When he says 'eat me', that means absorb me, digest me; don't follow outwardly, digest me, and then you will have your own inner light.

A real master never gives you rules, he gives you the eye. He never shows you the path, never says this is the path, follow. He simply gives you the light and says: Now take the light and go into the darkness, this light will show your path.

A false master always gives you a map: This is the map. Don't go astray, follow this map. He never gives you the light. If you have the light then there is no need of the map, you will find your path.

And everybody's path is going to be different because everybody is different. Let this understanding go deep into your heart: there are not two persons similar, there cannot be. Existence is not repetitive, existence is not yet exhausted, existence goes on flowering in new uniquenesses. Everybody is extraordinary. No need to prove it. If you want to prove, you will become a monkey, not a man. Stop copying. It is easy to copy, difficult to understand. That is why one copies, because it is so easy -- just a rule has to be followed. You need not have any understanding about it: a clear-cut rule is given and you follow it. People come to me and they say: Give us clear-cut rules, so that we can follow. They are saying: we are not going to grow, we are not going to become mature ourselves. You simply give us clear-cut rules: what to eat, what not to eat, when to get up early in the morning and when to go to bed. Just give us clear cut rules so that we can follow. You want to become a monkey, not a man.

A man will never ask for clear-cut rules, he will ask for understanding, so he can find his own way, so he can move in the wide world. He need not have a map with him, no need of any compass. Just your inner light will show your path.

And there is beauty because there is freedom. When there is no freedom, there is no beauty. Bondage, slavery, is the ugliest thing in the world.

THE PRINCE OF WU TOOK A BOAT TO MONKEY MOUNTAIN. AS SOON AS THE MONKEYS SAW HIM, THEY ALL FLED IN PANIC AND HID IN THE TREETOPS.
ONE MONKEY, HOWEVER, REMAINED, COMPLETELY UNCONCERNED, SWINGING FROM BRANCH TO BRANCH -- AN EXTRAORDINARY DISPLAY.

That monkey must have been a leader of the monkeys, a president, a prime minister. When all ordinary mortals flee, how can a leader? How can a leader, a great leader, follow ordinary monkeys? He had to show himself, his toughness. Otherwise, in the eyes of the monkeys, his prestige would be gone. It was not a show for the Prince, it was a show for the other monkeys. If you want to remain a leader you have to be tough. If you want to remain a leader you have to go on display.

All the political leaders are always on display. You never know their real faces, nobody does. Not even their wives and children know their real faces. They have become so efficient that nobody knows who they are, they always go on, just showing. It is said that if a politician says yes to something, it means perhaps; if he says perhaps, it means no. And if he says no, he is not a politician at all. Whatsoever a politician says, he never means it; whatsoever he means he never says it. And through a politician you can understand yourself because he is just a magnified picture of you. The leader is just a magnified picture of the follower and it is always easy to see things in a magnified picture. With a magnifying glass you can see.

It is good to try to understand leaders of men because they are the great monkeys. And you think you are following them? Basically, deep down, they are following you. A leader is always a follower of his own followers because he always has to look where you are going, what you are doing. He must know beforehand where the wind is blowing so that he can be just ahead.

Once Mulla Nasrudin was going somewhere on his donkey. And the donkey was going fast. A friend asked: Where are you going, Nasrudin? Nasrudin said: To tell you the truth, I don't know. Don't ask me. Ask this donkey. The man was puzzled so he said: What do you mean? Mulla Nasrudin said: You are a friend, so I must be truthful and frank. This donkey is adamant and stubborn, as all donkeys are, and he creates difficulties. When I pass through a market or a town, if I insist that we should go this way, he insists on going the other, and then in the marketplace it becomes ridiculous, I become a laughing stock. People say that not even your donkey follows you! So I have made it a rule that wherever he goes, I go with him. Everyone thinks that the donkey is following me but that is not true. But the donkey feels happy and my prestige is safe.

Every great leader goes on just following his followers. He goes on seeing where the wind is blowing and he must always be ahead. That is the secret of being a great leader -- you must be able to know what the people want. You must give them a slogan before they become aware of what they want. Then they follow you.

This monkey must have been a leader. It had to be shown that he was not afraid, even of a great prince. Other monkeys had fled, poor ordinary monkeys, but he was no ordinary monkey, he was a king himself. He must stay out, he must remain there; that is how he will get more prestige in the eyes of the monkeys.

ONE MONKEY, HOWEVER, REMAINED, COMPLETELY UNCONCERNED, SWINGING FROM BRANCH TO BRANCH -- AN EXTRAORDINARY DISPLAY.
THE PRINCE SHOT AN ARROW AT THE MONKEY.

And your princes are also not very different. This was insulting to the Prince, this monkey was being insulting. It was natural that all the monkeys had taken flight. But now, a great prince, and here was just an ordinary monkey trying to display, showing that he is tough. No, this could not be allowed because the Prince had his own followers. The Prince had to look to other men, what they would think if even a monkey did not bother, was unconcerned with the Prince. The monkey had to be killed. The logic remains the same whether you are a man or a monkey.

'THE PRINCE SHOT AN ARROW AT THE MONKEY, BUT THE MONKEY DEXTEROUSLY CAUGHT THE ARROW IN MID-FLIGHT.
AT THIS THE PRINCE ORDERED HIS ATTENDANTS TO MAKE A CONCERTED ATTACK.

Because this monkey seemed to be much too arrogant, very egoistic. Look... the Prince can see the ego of the monkey but he cannot see his own ego.

And this is happening all over the world. In every relationship, you can always see the ego of the other, but you cannot see your own -- and the other one goes on seeing your ego. This is a story written by a man, just think if a monkey had written the story, it would have been absolutely different. Just think, a Chuang Tzu amongst monkeys writing this story.... Then he would have written that the Prince was very arrogant, stubborn and unnecessarily violent -- because the monkey was not doing anything wrong, he was just enjoying himself. Why should the Prince be offended? Why should he have felt that this monkey had to be killed? That prince must have been a very, very egoistic person. He tried to kill, and the monkey was simply defending himself, nothing else.

If you look at the story from the standpoint of a monkey it will be totally different, but the base is the

same and this always happens. A man of wisdom always looks at every problem from the other's point of view also. You cannot be wise if you have only one point of view. Sometimes try to stand in others' shoes and just look from there.

Many couples come to me, wife and husband, and there are great problems, the greatest, because that is the basic unit of life. Much tension, much ego, much falsity goes on and on and on, and it becomes a hell. Couples come to me and I always suggest that for one day they try the other's role: let the wife become the husband and the husband become the wife. For twenty-four hours try the other's role and then it will be very easy to understand the other. Even in a one-hour dialogue play the other's role and reply from the other's point of view and you will feel very relaxed.

One must be flexible enough to see what the other is feeling at that moment. The husband comes home and he says something and he feels very innocent, but the wife feels offended. He can't understand what is happening, he has not said anything. Just meditate a little, be in the wife's place, think that you are the wife and the husband comes in and says the same sentence. How would you feel? Immediately you will be able to understand why the wife is feeling that way. And if you can understand the other, you will be able to understand yourself more. The other always sees that you are an egoist. You never see it, you are blind to yourself.

The Prince was also blind. He could see that this monkey was trying to display but he couldn't see why he himself was feeling offended. Let him display -- monkeys are monkeys, let him enjoy; he is not doing any wrong to anybody, just jumping from one branch to another, swaying, playing a game. Let him play. Why was the Prince so concerned? He felt that he was being insulted, that this monkey was trying to say: You are nothing, I am unconcerned. You may be a prince of men but monkeys don't bother about you. And I also am a prince and you are nothing before me. Can you sway like me from one branch to another?

It is said that when Darwin discovered that man evolved from monkeys, somebody retorted: First ask also the monkeys. I am also of the opinion that if we ask the monkeys they would not say that man is an evolution. He is a fall -- a fall from the monkeys. Look... monkeys are stronger than you, they can do a few things that you cannot do. They are much happier than you, they enjoy life more than you. So what have you gained through your evolution, your mechanical gadgets, your weapons, your atomic bombs? Why do you think it is an evolution, a growth, a development? Ask the monkeys, they will laugh and they will say that you are fools. You cannot even walk on all fours. You cannot climb a tree like a monkey.

The monkey and the Prince are both in the same boat.

THE PRINCE SHOT AN ARROW AT THE MONKEY, BUT THE MONKEY DEXTEROUSLY CAUGHT THE ARROW IN MID-FLIGHT. The Prince is more violent than the monkey because the monkey's display is simply to ask: Why should you kill me? But man is more violent than any animal.

There is a zoo in Tokyo -- if you ever go to Tokyo, never miss the zoo. Go there! All sorts of wild animals are there, hundreds of cages, and there is a last cage on which there is a notice board: 'The Most Dangerous Animal of All'. But the cage is vacant, empty. If you look -- and you will look -- for the most dangerous animal of all, you will find him, because there is a mirror.

The monkey was innocent in his ego. Animals have their egos but they are still innocent, not so violent. But man is violent, man seems to be the only violent animal. Tigers kill, lions kill, but just to eat, never otherwise. Man kills not only to eat, he enjoys killing. Hunting is a game for him. He will simply kill to kill -- and no animal in the world kills his own brothers and sisters, no! A lion will not kill another lion, a monkey will not kill another monkey. Man is the only animal which kills other men. There is an in-built protection in every animal; zoologists say that every animal carries an in-built mechanism not to kill the same species. But it seems that something has gone wrong with man, he kills his own species. There is nothing like war in the animal world, although individuals fight. Animals have more understanding. If two dogs fight, sooner or later, within minutes, they come to an understanding. Man never comes to an understanding; unless he kills, there seems to he no solution. Even dogs are more intelligent. If two dogs bark, show their teeth, jump at each other, that is just a show, they are trying to feel the pulse, who is the stronger. It is a mock-fight. They have not yet started and when one feels that he is not so strong then he knows it is futile to fight. He simply shows with his tail -- stop! And then the thing is finished, they have come to an understanding. A hierarchy is established -- the stronger will of course win, so why go through a fight unnecessarily?

Only man is foolish, the most foolish animal, because he will never believe' that the weaker will be defeated and that the stronger will be victorious. It is ordinary arithmetic that the stronger will win, so why

fight? There is no need. Hitler can bark at Stalin, Stalin can bark at Hitler and they can both call their mathematician and count who has the most airplanes, the most bombs. Within minutes the thing can be settled -- then you just show by your tail. No need to go to war, because a war will only prove what can already be done on a table -- that is, who the strongest is. Why such a wastage, such a wastage of human beings?

But no, it is impossible. Human beings are such egoists that even the weaker thinks that somehow he is going to win. No animal deceives himself so much. Mock fights are there just to judge who is stronger, then it is finished. You will say of a dog who puts down his tail, that he is a coward. No, he is not, he is simply intelligent. He is weak, so what is the need to get into a fight? It is proved, and it is proved innocently without any bloodshed. The same thing is going to be proved even through a fight. Why go to war unnecessarily?' This is more economical.

AT THIS THE PRINCE ORDERED HIS ATTENDANTS TO MAKE A CONCERTED ATTACK. Look at the foolishness! Just to kill a monkey a concerted attack is needed, many men attacking the monkey from all sides. IN AN INSTANT THE MONKEY WAS SHOT FULL OF ARROWS AND FELL DEAD. And the Prince must have felt very good, he had done something. But look at the foolishness -- a concerted attack by so many people, and with the Prince there must have been at least a hundred attendants. A hundred men killing a monkey and then feeling good, victorious. The monkeys must be laughing at what you have done.

THE MONKEY WAS SHOT FULL OF ARROWS AND FELL DEAD. THEN THE PRINCE TURNED TO HIS COMPANION YEN PU'I.... And look how even in our foolishness we prove that we are wise! This Prince had killed unnecessarily and in no way could this be called a victory. Just to kill one monkey took a concerted attack of a hundred persons with arrows; and the monkey was without any weapon, naked, with no protection.

Is it a victory? It is not a victory at all, it is not even diplomacy. Even ordinarily, if we fight a warrior, we give a weapon to the other. He must have a sword, he must have the same protection. They were all protected. But an unprotected innocent animal had been killed.

The Prince is foolish, but look at his advice even from our foolishness we go on feeling that we are wise. What did he say? He said to his companion, Yen Pu'i: 'YOU SEE WHAT HAPPENED? THIS ANIMAL ADVERTISED HIS CLEVERNESS, HE TRUSTED IN HIS OWN SKILL. HE THOUGHT NO ONE COULD TOUCH HIM. REMEMBER THAT! DO NOT RELY ON DISTINCTION AND TALENT WHEN YOU DEAL WITH MEN!'

This is one of the subtle things to be understood. We are always wise if we have to advise others but when we are in the same trap, with the same problem, the same crisis, we are not so wise. If somebody else comes to you with a problem, you will give him good advice and the advice may be right. But if you have the same problem you will not be able to give yourself the same advice. Why? Because when it is somebody else's problem you are detached.

This Prince told his companion: 'YOU SEE WHAT HAPPENED? THIS ANIMAL ADVERTISED HIS CLEVERNESS, HE TRUSTED IN HIS OWN SKILL. HE THOUGHT NO-ONE COULD TOUCH HIM. REMEMBER THAT! DO NOT RELY ON DISTINCTION AND TALENT WHEN YOU DEAL WITH MEN!'

He could see the foolishness of the monkey but he could not see the foolishness of what he had done. And, as I feel, he had done a more foolish thing than the monkey.

He had also advertised his skill, he had also shown his talent, and not only with men but with monkeys too. He displayed who he was: hc was not an ordinary man, he was an extraordinary Prince. He was no ordinary mortal. And then he gave this advice to his friend: DO NOT RELY ON DISTINCTION AND TALENT WHEN YOU DEAL WITH MEN. But the advice is right.

And it happened, as it happens many times, that the friend took the advice and it transformed his whole being. The Prince remained the same. So if you can learn, you can learn from fools also. If you cannot learn, even a Buddha is useless, you will not learn. And sometimes it happens that the people who advise you remain the same. If you can learn you can transform yourself.

Sometimes teachers are left behind and disciples move fast and reach the goal. Because you can give

good advice to others it doesn't mean that you have attained that truth.

This is good. The advice is beautiful and Tao says the same thing. Tao has the same teaching but not with the same mind as the Prince. Chuang Tzu has put the teaching in the Prince's mouth but the Prince is just like a scholar, a pundit, who shows the words but who has not lived it through. It is not a live experience; it is just a doctrine. The Prince must have heard it from somewhere, from some Taoist source, because this is one of their keys.

YOU SEE WHAT HAPPENED? THIS ANIMAL ADVERTISED HIS CLEVERNESS, HE TRUSTED IN HIS OWN SKILL. HE THOUGHT NO-ONE COULD TOUCH HIM. REMEMBER THAT!

Don't display, don't exhibit, otherwise you will cause unnecessary troubles, you will invite unnecessary problems. You may even get so involved in it that it may prove your death.

DO NOT RELY ON DISTINCTION AND TALENT WHEN YOU DEAL WITH MEN.

This advice came from the mouth of the Prince. The friend was really a wise man because he wasn't concerned whether the Prince himself followed what he was saying. And it SHOULD happen in life that you are not concerned, you should simply take the advice and become changed. But you are concerned.

What is the use of thinking about the bottles? Just take the content. What is the use of asking about the container? Just taste the contents, and if the contents are good, forget the container. This Prince was in the same position as the monkey, even worse, but he uttered one of the secrets of Taoist teachings. He may have read about it, he may have been taught it, and suddenly the situation provoked his knowledge. So he said to the companion: Don't display! Don't become an exhibitionist, otherwise you will be in trouble. And don't rely on distinction and talent when you deal with men. Why? Because every man is an egoist. If you depend on your talent you will be in trouble because you will create enemies. If you depend on distinction you will be in trouble because all around you there will be enemies. Nobody wants you to be superior to them.

Once Mulla Nasrudin came to me, very excited. He said: Now you have to help me I asked him: What is the matter? He said: I feel terrible, it is awful. Recently I have been developing an inferiority complex. Help me! Do something! So I said: Tell me something more about it. Why are you developing an inferiority complex? He said: Recently I have been feeling that everybody is as good as I am.

Whenever you show your talent you are showing that the other is not as good -- and the other will be offended. Remember, the Prince is offended just by a monkey swaying in the trees....

If you show your distinction, if you say that you are something, if you try to prove your talent in subtle ways, everybody will be offended. And they cannot forgive you, they will take their revenge. With every man of distinction the masses take revenge. It may be that Jesus was crucified because the masses could not tolerate his superiority -- and he was superior. They could not tolerate this man of quality. He was extraordinary, they had to kill him. Athens could not tolerate Socrates. He was rare -- one of the most unique minds ever born, so penetrating that there is no comparison. Athens could not tolerate him, everybody felt offended.

Chuang Tzu says: Don't rely on talent when you deal with men. Remain hidden! It has to be remembered that a Taoist master has never been crucified or poisoned. Never! Because they never rely on talent. They never say that they are distinct from you. They never say that they are higher than you, more divine than you, holier than you, no. They never say anything. They behave in such a way that everybody around them will feel that they are superior to them.

Chuang Tzu himself lived such an ordinary life and such a beautiful life, that nobody even suspected that here was a man of very extraordinary dimensions. He would pass through villages, and the villages would not even become aware that Chuang Tzu had passed.

Once it happened that the emperor heard about Chuang Tzu from some source, and the rumour was that he was a very wise man. So he sent his prime minister in search of him. But where to find him? He had no home, no address, he was a wanderer. Chuang Tzu used to say that if you stay in one place it is difficult to hide, people will start suspecting. Because you have something, they will suspect, and by and by they will become aware. So before they become aware leave them otherwise you will be in trouble. So he was a constant wanderer -- no address, no home. Where to find him?

But they tried, when the emperor orders it has to be tried. They asked many Taoist teachers: Where can we find Chuang Tzu? They said: Very difficult, nobody knows. He moves like the wind, unknown, like a cloud, whereabouts unknown. But you go, and if some villager says that there is a man here who is absolutely ordinary, then catch that man, he may be Chuang Tzu. And they found him in that way.

In a village some people reported: Yes, there is a man who has just come to this village, absolutely ordinary. You cannot find a more ordinary man than he. When asked where he was, they said: He is fishing on the bank of the river. They went there and said to Chuang Tzu: The Emperor has enquired about you; and we have been searching for you. Would you like to come to the court? Would you like to become a member of the court -- advisor to the king?

Chuang Tzu said: Wait, and let me think. And the next day, when they came to ask him, he was not found in that village; he had escaped. People had suspected, they had come to know.

A man of Tao moves absolutely without identity. Why? Because if you show talent then people cannot forgive you. People can forgive fools, but they cannot forgive wise men. That is why Jesus was crucified, Socrates was poisoned. You feel so utterly inferior before a Jesus or a Socrates, how can you forgive them! It is natural, you will make a concerted attack. You will all make a concerted attack to kill that man. Then you will feel that a burden has been thrown.

A Jesus is so superb -- if he just stands by your side you feel inferior. He has to hide himself. This teaching is very basic. And the Prince told these words to his companion, Yen Pu'i.

WHEN THEY RETURNED HOME, YEN PU'I BECAME A DISCIPLE OF A SAGE TO GET RID OF EVERYTHING THAT MADE HIM OUTSTANDING. HE RENOUNCED EVERY PLEASURE. HE LEARNED TO HIDE EVERY DISTINCTION.
SOON NO ONE IN THE KINGDOM KNEW WHAT TO MAKE OF HIM. THUS THEY HELD HIM IN AWE.

Many things: this man, Yen Pu'i, was really a wise man. He didn't bother about who had given the message to him. He didn't bother about the vehicle, he simply took the message.

Remember this... you always bother about the vehicle. If I say something to you, you start thinking about me, if this man is reliable, if this man has attained what he says. First you would like to be convinced about me -- but that is impossible. What I am saying, look at that -- forget me completely. It is my business whether I have attained or not, it is none of your business. Why are you concerned about it? Whatsoever I am saying, if you feel the fragrance of it, try the medicine, not the doctor. Don't be concerned with the doctor, be concerned with the medicine because finally it is the medicine that is going to cure you. And it is possible to find the right medicine even from a quack doctor. The opposite is also possible: it is possible to find the wrong medicine from a right doctor. The real thing is the medicine.

This man, Yen Pu'i, must have been a very wise and intelligent man, otherwise he would have thought This fool, this fool of a Prince, he is giving me advice and he himself lives with distinction, lives an exhibitionist's life.

Nobody lives like kings, they are always on display, on the throne. And they want to make it clear to everybody that nobody is like them. They create a distance between ordinary mortals and themselves -- a gap. You cannot go and put your hand on a king's shoulder. No! He will feel offended: What are you doing? Are you saying that you are similar to me? You will be killed.

It is said that Hitler never allowed anybody to put a hand on his shoulder. Never! Not a single friend. Nobody was allowed to use his name Hitler, he was to be called Fuehrer. Nobody was allowed to use his proper name because that would show friendship. He never loved any woman, because it is very difficult to love a woman and not to make her equal to you. It is impossible. And women are so intelligent and cunning; if you love them they will not only try to be equal, they will try to be superior -- and they can prove it. He never loved a woman. He had some relationships, but never a love relationship -- just sexual. And he would treat the woman just like a servant, not only a servant, but a slave.

He lived with a woman for many years, and one day a small incident happened. The woman wanted to go and see her mother, her mother was ill and in hospital. And Hitler said: No! He was very dictatorial; if he said no, he meant it. The woman thought that she wouldn't discuss the matter any more, when Hitler went to the office she could go just for a few minutes and see her mother and come back. There was no problem.

Hitler went to the office. The woman went to see her mother and came back before Hitler returned. At the gate he enquired if his girl friend had been out. She had been out. He enquired if she had been to the

hospital. Then he went in and without asking anything, he killed her, shot her dead immediately. What type of love is it when only slaves can be tolerated?

Love makes you equal. An egoistic person cannot love because love equalizes. There are only two forces that equalize: one is love, another is death. When you love a person you have become equal to that person. And if you really love, in that moment of love, you will feel that the whole existence is equal, nobody is inferior and nobody is superior. Everybody is unique, different, but nobody is inferior, nobody is superior.

In love you feel a communion with the whole existence, everything becomes equal, equally valuable. And death is a great equalizer. When you die all distinctions drop, and a dead Hitler is just like a dead dog -- no difference. Can you see any difference between a dead dog and a dead Hitler, or even a dead Buddha? No distinction can be made, the body is just the same: dust unto dust. And those who can love can become, and feel, an equality with the whole existence -- even with rocks.

If you are in love, you will feel a vibration that everything is equal, even a rock is as equal as you. Then there is no death because then you cannot die -- you have felt such a unity with existence. This unity will continue. The form will disappear, the body will be no longer there, but the inner most unity will remain. In new waves you will arise, in new trees you will flower, in new beings you will dance, but you will continue.

This is one of the most paradoxical things -- that you are unique and yet one with the existence. This paradox cannot be explained, you have to experience it. You are unique and yet one with the existence.

WHEN THEY RETURNED HOME, YEN PU'I BECAME A DISCIPLE OF A SAGE.

He didn't bother whether the Prince had taken his own advice to his heart or not. The Prince continued the same, the old, but Yen Pu'i changed his whole existence; he became a disciple of a sage. And if you want to change your life you have to become a disciple, because alone it is really difficult, alone it is almost impossible. You need the help of someone who has known. You need to trust in someone who has gone ahead of you.

Discipline means to learn from someone, to surrender to someone, to be receptive to someone; not to follow and imitate, but just to absorb his understanding so your own inner flame is lit; just to come to a lighted flame so that your own flame is lit. Then you can move on your own, then you have become a universe unto yourself. But before that it is very difficult to find, difficult to move, difficult to reach the right path.

Near a sage many things become possible -- many impossible things become possible because a sage is the only miracle in the world. He lives in the body and he is no longer the body, he is here with you and no longer with you, he touches you and yet a vast, infinite distance exists between you and him. A sage is the only miracle. If you live around him, just silently, just absorbing, drinking his wine, soon you will feel the miracle and that it has started to change you.

It is just like when you are ill, you go to Switzerland. What can Switzerland do? But the whole climate is healthy, in that healthy climate your disease cannot persist. Your disease needs support and there is no support for it, so it falls, without support it falls.

Near a sage, you have changed your climate. You live with people who are ignorant just like you, you live in a climate, a milieu, then you come near a sage -- you have changed the climate, you have come to the Himalayas, to the Alps, to Switzerland. Now the climate is different, now he is not going to support your illnesses. He will by and by take away all supports. Without the supports the illness fails. And when there is no illness, your own health flowers.

All that needs to be done is to remove the illnesses -- health is already there, it is not to be given to you. Only remove the illness and health flowers. Near a sage, the climate changes. But you have to be open. If you go to Switzerland, and you have iron, steel armour around you, you will not be changed because your steel armour will carry its own climate within. Go to a sage without any armour, without any defense -- that is what the meaning of surrender is.

WHEN THEY RETURNED HOME, YEN PU'I BECAME A DISCIPLE OF A SAGE TO GET RID OF EVERYTHING THAT MADE HIM OUTSTANDING.

Look... all that we do in our life is learn how to become outstanding. How to be first in class, first in the university, how to get the gold medal, how to be a Nobel Prize Winner, how to be outstanding in some way or other -- anything will do.

Once Mulla Nasrudin knocked at the door of the manager of a great circus, and he said: You have to look at me, I have a terrific act! I am a dwarf. The manager looked at Nasrudin. He was six feet two inches tall, and he was saying: I am a dwarf! So the manager said: What are you saying? You seem to me six feet two inches tall! Nasrudin said: Yes, that is right; I am the longest, tallest dwarf in the world.

The mind goes on finding ways and means to be outstanding. If you cannot be anything else, at least you can be the tallest dwarf. But be something, somebody. The whole education, culture, civilization teaches you to be outstanding, and Tao says: Don't be outstanding, drop all that is outstanding; just be ordinary, just be simple. Easy is right; to be ordinary is to be right, because to be ordinary you will be easy. If you want to be extraordinary, outstanding, you will always remain uneasy and tense because you have to prove something. You have to convince others, and your whole life will remain always indecisive. With indecision there will be a wavering inside, a trembling.

.... YEN PU'I BECAME A DISCIPLE OF A SAGE TO GET RID OF EVERYTHING THAT MADE HIM OUTSTANDING. HE RENOUNCED EVERY PLEASURE. HE LEARNED TO HIDE EVERY DISTINCTION. SOON, NO ONE IN THE KINGDOM KNEW WHAT TO MAKE OF HIM. THUS THEY HELD HIM IN AWE.

And Tao says, that when nobody knows what to make of you -- you are so ordinary that nobody knows what to make of you, nobody knows any utility for you, you cannot be used, you are so ordinary, without any talent -- then, they say, the real mystery reveals itself through you. Then you become a real mystery. When you cannot be used you become god like. What is the meaning? Whenever you are used, you become a thing; whenever you cannot be used, you become a person.

A person is not a utility; a thing is a utility. If somebody asks you: Who are you? You say: I am a doctor. What do you mean? It means that society is using you as a doctor. It is a function, not a personality. It is not your person, not your being, it is a utility -- society is using you as a doctor.

Somebody is a carpenter, somebody else is a shoemaker. Is this your being? Or just a utility in society? Society is using you as a thing, and the more valuable your use, the more society will value you. But if you drop all talents, if you become just ordinary, and nobody knows what to do with you, nobody can use you, you have gone beyond society. Now you are no longer a thing, you have become a person. And this does not mean that you will not do anything, you will, but nobody will use you. You will 'do' on your own, it will be your flowering.

A rose flowers, not for those who will pass, not for those who will see, not for those who will smell the fragrance. No! It flowers on its own. A man of Tao flowers on his own. He is like a rose, he is not a utility. And a man who has not known his innermost being is always like a thing, always on display in the window of a shop; always waiting for somebody to come and use him with all his certificates, distinctions, talents; always crying: Come and use me, make me a thing. I am a most valuable thing, you will never get any thing better than me. Come and use me! This is your whole cry.
And if this is your cry, you will become a thing.

A man of Tao drops all distinctions, he burns all certificates, he destroys all bridges, he remains in himself, he becomes a flower. And this flowering is purposeless -- it has no utility. Many are benefitted by it, but it is not for them, it is for one's own self. He has attained his own destiny. Then there is fulfillment.

As a thing you will remain unfulfilled because you have to be a person, an authentic person. You have not to be a thing, not to be a husband, because to be a husband is a thing; you have not to be a wife, because to be a wife is to have a utility. Just be a flower, then you can love. But there is no need to be a husband, no need to be a wife. You can share, but there is no need to advertise. A flower flowers; it does not need any advertisement. If somebody partakes of its pleasure and happiness, it is okay; if nobody passes by the spot, it is also okay. When you flower for yourself, everything is okay, nothing is wrong. When you are for somebody else, just waiting in a showcase, labelled, priced, catalogued, advertised, you will never reach to a fulfillment because a thing is a dead thing, only a person is alive.

Be alive, and be a person. And this you can never be if you go on copying. If you remain on the monkey mountain you will never be the real, you will continue to be the false. Drop all falsities, exhibitions,

displays. Just be yourself, ordinary and unique, and fulfill your destiny. Nobody else can do it for you. You can absorb me, you cannot follow me. I never followed anybody, I had my own path. You will have your own path. You will move on a path on which nobody has ever moved and nobody will move on it ever again.

In the spiritual world no footprints are left. It is just like the sky: a bird flies -- no footprints are left, nobody can follow. Just take a delight in me, be happy with me and you will absorb. And that will become a light within you and that will show you the path. But don't copy, don't believe or disbelieve, don't be head-oriented. Don't be a monkey -- be a man.

When the Shoe Fits

Chapter #6
Chapter title: Symphony For A Seabird

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YOU CANNOT PUT A BIG LOAD IN A SMALL BAG, NOR CAN YOU, WITH A SHORT ROPE, DRAW WATER FROM A DEEP WELL.
HAVE YOU NOT HEARD HOW A BIRD FROM THE SEA WAS BLOWN INSHORE AND LANDED OUTSIDE THE CAPITAL OF LU?
THE PRINCE ORDERED A SOLEMN RECEPTION, OFFERED THE SEA BIRD WINE IN THE SACRED PRECINCT, CALLED FOR MUSICIANS TO PLAY THE COMPOSITIONS OF SHUN, SLAUGHTERED CATTLE TO NOURISH IT. DAZED WITH SYMPHONIES, THE UNHAPPY SEA BIRD DIED OF DESPAIR.
HOW SHOULD YOU TREAT A BIRD? AS YOURSELF, OR AS A BIRD? OUGHT NOT A BIRD TO NEST IN DEEP WOODLAND OR FLY OVER MEADOW AND MARSH? OUGHT IT NOT TO SWIM ON RIVER AND POND, FEED ON EELS AND FISH, FLY IN FORMATION WITH OTHER WATERFOWL, AND REST IN, THE REEDS?
BAD ENOUGH FOR A SEA BIRD TO BE SURROUNDED BY MEN AND FRIGHTENED BY THEIR VOICES! THAT WAS NOT ENOUGH! THEY KILLED IT WITH MUSIC!
WATER IS FOR FISH, AND AIR FOR MEN. NATURES DIFFER, AND NEEDS WITH THEM.
HENCE THE WISE MEN OF OLD DID NOT LAY DOWN ONE MEASURE FOR ALL.

There is no human nature as such -- there are human natures. Each individual is a universe unto himself, you cannot make any general rules. All general rules go false. This has to be remembered very deeply, because on this path there is every possibility that you may start following rules, and once you become the victim of rules you will never come to know who you are.

You can know yourself only in total freedom -- and rules are prisons. They are prisons because no-one else can make rules for you; he may have discovered the truth through these rules, but they were for him. Nature differs -- they helped him but they will not help you; on the contrary, they will hinder you.
So let understanding be the only rule.

Learn, grow in understanding, but don't follow rules. Rules are dead, understanding is alive; rules will become an imprisonment, understanding will give you the infinite sky. And every man is burdened with rules, every religion becomes nothing but rules. Because Jesus attained, because Buddha attained, their life became a rule for everybody else to follow. But nobody else is a Gautam Buddha; nobody else is a Jesus Christ. So at the most you can become a decorated carbon copy, but you will never be your authentic self. If

you follow Jesus too much you will become a Christian but never a Christ, and that is the danger. To become a Christian and to miss Christ is not worth it. You can become Christ, but then Jesus cannot be your rule, only your own understanding will be the law.

Jesus followed nobody. He had a master, John the Baptist, but he never followed any rule. He felt the master, he remained with the master, he looked at the flame of the master, he absorbed the master, he was baptised by the master, but he never followed any rules. Other followers of John went against Jesus. They said: This man has betrayed you. He is going on his own, he is not following the rules strictly. No man of understanding can follow rules strictly. Only people who are dead can follow rules strictly because no rule is for you, you are your own rule. Understand, learn from others, just to find your own rule, but remember, never impose that rule on anybody else -- that is violence. Your so-called mahatmas go on enforcing rules on others because through rules they kill and destroy, and they enjoy violence. Their violence is very subtle, they don't kill you directly, they kill you very indirectly. If somebody attacks you directly you can defend yourself. When somebody attacks you indirectly -- for your own sake -- you become completely a victim, you cannot even defend yourself.

Many gurus are nothing but violence, but their violence is subtle. So whenever you come near a man who wants to impose his rules on your life, wants to give you a fixed frame, wants to give you a window to look at the truth through, escape from him. There is danger. A real master will not give you a window to look at the truth through, he will bring you out under the sky. He will not give you a pattern to live by, he will simply give you the feeling, the understanding, and understanding will help you to move; understanding is free and your own.

Remember.... Because you don't want to understand, because understanding is difficult and arduous, because understanding needs courage and understanding needs transformation, you simply become victims of those who want to give you rules. But rules are substitutes, you can get them easily. You can easily make your life a disciplined life but this will be a false thing. You may be acting, pretending, but this cannot be real.

There is a Jewish story I would like to tell you. Jesus must have heard it because it is older than Jesus and everybody knew the story in those days. He must have heard it from his mother, Mary, or from his father, Joseph. The story is beautiful, you may also have heard it.

The story is this. A so-called wise man, almost a rabbi... I say almost because although he was a rabbi, to be a real rabbi is difficult. To be a real rabbi means you are enlightened. In fact he was just a priest, he had not known anything. But people knew about him, that he was a wise man.... was coming back from a nearby village to his home. As he was passing, he saw a man carrying a beautiful bird. He purchased the bird and started thinking to himself: Back home I am going to eat this bird, this bird is beautiful. Suddenly the bird said: Don't think such thoughts! The rabbi became scared, he said: What, have I heard you speak? The bird said: Yes, and I am no ordinary bird. I am also almost a rabbi in the world of birds. And I can give you three pieces of advice if you promise to release me and make me free. The rabbi said to himself: This bird speaks. He must be someone who knows.

This is how we decide -- if somebody can speak he must know! Speaking is so easy, knowing is so difficult -- they are not related to each other at all. You can speak without knowing, you can know without speaking. There is no relationship. But to us a speaker becomes a knower.

The rabbi said: Okay, you give me three pieces of advice and I will set you free. Said the bird: First piece of advice -- never believe in any absurdity, whosoever should be saying it. It may be a great man, renowned all over the world, with prestige, power, authority -- but if he is saying something absurd don't believe it. The rabbi said: Right! The bird said: This is my second piece of advice -- whatsoever you do, never try the impossible, because then you will be a failure. So always know your limit: one who knows his limitations is wise, one who goes beyond his limit becomes a fool. The rabbi nodded and said: Right! 'And,' said the bird, 'this is my third piece of advice -- if you do something good never repent, only repent that which is bad.'

The advice was wonderful, beautiful, so the bird was set free. Happy, the rabbi started walking towards his home and he thought in his mind: Good material for a sermon. In the synagogue next week when I am going to speak I will give these three pieces of advice. And I am going to write them on the wall of my house and I will write them on my desk so I can remember them. These three rules can change a man.

Then, suddenly, he saw the bird sitting on a tree and the bird started laughing so loudly that the rabbi said: What is the matter? The bird said: You fool, I have got a very precious diamond in my belly. Had you killed me you would have become the richest man in the world. The rabbi repented in his heart: Really I am

foolish. What have I done, I believed this bird.

He threw down the books that he was carrying and started climbing the tree. He was an old man and he had never climbed a tree in his life. And the higher he climbed, the higher the bird would fly to another branch. Finally the bird reached the very top and the old rabbi also -- and then the bird flew away. Just at the moment when he was going to catch the bird, it flew. He missed his step and fell down from the tree; blood began to flow both legs were fractured, he was almost dead. The bird came again to a lower branch and said: Now, first you believed me, that a bird can have a precious diamond in his belly. You fool! Have you ever heard such an absurdity! And then you tried the impossible -- you have never climbed a tree. And when a bird is free, how can you catch him with bare hands, you fool? And you repented in your heart, feeling that you had done wrong when you had done a good deed, you had made a bird free! Now go home and write your rules and next week go to the synagogue and preach them.

But this is what all preachers are doing. Understanding is lacking, they only carry rules -- rules are dead things. Understanding has no weight, you need not carry it -- it carries you, it becomes your wings. It is not a weight at all, you need not even remember it If you understand a thing you need not remember it, it becomes your blood, your bones, it is you. Whatsoever you do will be done through that understanding; it is an unconscious phenomenon.

Rules are conscious, understanding is unconscious, and Chuang Tzu is always in favour of the unconscious. The whole tradition of Tao is for the unconscious. Don't force rules, just try to understand things. If you force rules upon yourself you will not become enlightened, you will remain ignorant inside, just decorated from without.

Jesus used to say: I look at you and I feel that you are like graves, white-washed -- inside dead, outside a white-washed wall. It may look beautiful and clean, all your rules can give you an outer cleanliness, but inside you remain the old fool. And remember, only fools follow rules; a wise man tries to understand and forget the rules. A wise man is free to move; a man who has rules cannot move, he always has to follow the rule. And life changes every moment -- from moment to moment, it goes on changing, it does not wait for you or your rules. Every moment is new. And if the rule is old, you will always miss your step and you will always be a misfit. Whenever there is a man who follows rules he will always be a misfit everywhere, because life goes on flowing and you are stuck with the rule.

As I see within you, you are all stuck with rules. In your childhood, rules were given to you and you are stuck there. Since then you have never moved. You may have been jogging on the same spot but you have not moved. You may become old -- seventy years old -- but deep down you remain stuck. The whole effort towards enlightenment is how to get unstuck, how to move, how to become a flow again and not be frozen. Don't be like ice -- frozen; become like water, a river -- flowing. Rules will never allow you that. Remember that life goes on renewing itself and only understanding can respond.

Mulla Nasrudin was always talking in negative terms so I told him. Be more positive. Why look at life with such negative eye? Then you will find only thorns and no flowers. So he said: Okay, now I will make it a rule to be positive always.

The next day his wife went shopping in the market and she told him to look after the children. When she came back she immediately felt that something had gone wrong. The whole house was sad, children were not running here and there -- no noise. She became apprehensive. And then she looked at Nasrudin who was sitting at the door and immediately she felt that something really had gone wrong.

Afraid she said: Nasrudin, don't tell me anything bad, just tell me the good news. Nasrudin said: I have taken a vow not to be negative at all so you need not remind me. You know our seven children -- six of them didn't fall under a bus!

This is how he had become positive.

You can change the words, but deep down you remain the same. You can change the behaviour, but deep down you remain the same. The real thing is how to change your being -- not your behaviour, not your words, not your clothes -- how to change your being. A man of rules changes himself on the periphery. A man of understanding changes himself, then the periphery changes automatically. When the centre changes, the periphery changes automatically, it has to change. But when the periphery changes there is no necessity for the centre to change with it.

What can rules do? They can tell you what to do and what not to do, but they cannot change you, they can only change your actions, and actions are not you. Actions come from you, but you are deeper than your actions. Rules can change your behaviour -- behaviour means your relationship with others -- but they cannot change you. Only in your total aloneness are you your being, not in relationship.

And then Chuang Tzu says that natures differ.

One man came to me. He had been doing SIRSHASANA -- a yoga posture, standing on his head, the head stand posture. It is written in the books that it is very beneficial and because it is very beneficial he had been doing it for very long periods. Now he was in such an inner turmoil that he was almost going mad. So he asked me what had gone wrong. He was a man of rules, he followed Patanjali word for word: diet, sleep time, exactly as they should be, he was a very 'regularised' man. So he could not think what had gone wrong. I asked him to tell me his whole routine. He did SIRSHASANA for one hour in the morning, and one hour at night. And he was waiting, expecting that at any moment enlightenment would happen. It had not happened, rather he was going mad, he was crazy.

SIRSHASANA suits certain people. And the more idiotic a person is, the more it suits him. To a man of intelligence it is dangerous; the higher the intelligence, the more dangerous. Because it is not just a posture, it changes your whole body chemistry.

Man has attained intelligence but no animal has. Why? Because man stands on two legs; that is the whole point. If a child continued to walk on all fours, he would never become a man. He would never attain that intelligence. When your spine is parallel to the earth blood flows equally all over the body; it goes to the legs in the same amount as it goes to the head. Then the head cannot develop subtle nerves -- it cannot develop a subtle nervous system. Subtle is your brain mechanism, very subtle, the most subtle thing in the world.

Your head weighs only one and a half kilos. Even if it is the head of an Einstein, a great genius's head, it still weighs only one and a half kilos. In this small head there are seventy million cells. Each cell can carry millions of bits of information. And the cell is so subtle that if the blood flows too fast the cell dies. Blood must not move into the head too much, otherwise it washes away the subtle mechanism. So if someone is stupid, idiotic, imbecilic, SIRSHASANA is the best thing, because it cannot do any harm and he will feel very good. It will not do any harm and he will feel very good because the blood will flow to the head in a flood and when the flood recedes, everything will relax. He will feel very good, just as when you take a bath you feel very good. But if you are very intelligent then it is dangerous. Then you will get stuck in it, your subtle mechanism will be destroyed. You may feel good physically, but mentally it will prove destructive. So if a very intelligent person does it he may go mad; if an unintelligent person does it he may become more healthy.

And then there is the question of time, how much? For a few seconds even for an intelligent man it may be good, just a few seconds, just a flood and then back: then nothing is destroyed, everything just becomes more alive in the brain. But that has to be decided by a master, not by you -- you cannot do it through books. Only a living master can decide how many seconds will be enough for you, otherwise you will be moving in danger. But the human mind is childish. If something goes wrong with your watch, the first inclination is to open it to see what has gone wrong, and to do something. Please don't do anything, otherwise many more things will go wrong. Because a watch is a subtle mechanism and only somebody who knows should open it. You will not be repairing it; you may do so much harm that it will become almost impossible to repair it. And a watch is nothing -- before a brain a watch is nothing. Don't do anything through books; books cannot be helpful. Somebody is needed who can look through your mind, through the whole brain system, who can feel how your inner brain is functioning; only he can decide how many seconds and whether it will be good or not.

And this is just an example. Many people go on trying things through books. Life is very complex, books can only give you dead rules, and if you follow them you are moving into a dangerous zone. It is better not to do anything than to do something wrong. It is better to remain ordinary -- remain in an ordinary life. If you cannot find a living master, if you cannot trust in somebody, then don't do it. At least you will remain sane; otherwise, you can go insane.

The inner system of your bio-energy is very complex -- the whole universe is nothing compared to it. The whole universe moves on very simple lines.

Man is the most complex being; that is why no lion can go mad but man is always on the verge. Almost any moment you can go mad. It is such a complex phenomenon that one should move in it with great alertness. And understanding is needed, not rules. Through books, scriptures, rules, you can have knowledge but not understanding. Each person is different: man is different from woman, each individual is different from the other. Not only that, every day you are different from the day before. Yesterday you were one person, today you are somebody else, tomorrow you will be somebody else again. A very, very deep understanding is needed; rules cannot be the substitute.

Now we will enter the sutra:

SYMPHONY FOR A SEA BIRD.
YOU CANNOT PUT A BIG LOAD A SMALL BAG NOR CAN YOU, WITH A SHORT ROPE, DRAW WATER FROM A DEEP WELL.

But this is what everybody is doing: trying to put a big load in a small bag. You never bother about the bag or what your capacity is. The first thing is to know your limitations, then think about your achievement. What is your capacity? What are you capable of? What is your intrinsic capacity? Nobody bothers about it. If a man who has no musical ear goes on trying to become a musician his whole life will be wasted because a musician is born, not made. A man who has no feeling goes on trying to become a poet or a painter. If a man who has no eyes tries to become a painter he is going to be a failure, because a painter has a different type of eye -- almost the third eye. When you look at the trees you see one green, when a painter looks he sees thousands of greens, not one. Each tree has a greenery of its own. And he feels colour; colour has a vibration for him; the whole world is nothing but colour.
Hindus say that the whole world is sound.

It so happens that those few people who wrote the Upanishads were poets, musicians; they had an ear for sound. Then the whole universe turned into a sound -- OMKAR, ANAHATA. A man who has never been in love with music goes on trying with the mantra AUM -- nothing happens. He goes on repeating it inside -- nothing happens. He goes to this master and that and never thinks about his own capacity.

If you have a musical ear, if you have a heart which can understand music -- not only understand but feel -- then a mantra will be helpful. Because then you can become one with the inner sounds, then you can move with those sounds to more and more subtle layers. Then a moment comes when all sounds stop and only the universal sound remains. That is AUM. That is why Hindus say that the whole world consists of sound. This is not true, this is not an absolute truth; this is the truth of the musician.

Remember there are no absolute truths, every truth is individual -- it is your truth. There is no truth as an objectivity. Your truth may not be a truth to me, my truth may not be a truth to you, because truth is not objective. I am there, involved in it, my truth means me -- your truth means you.

When Buddha reaches, when Jesus or Chuang Tzu reaches they have reached the same universal source, but their interpretations differ.

A Buddha is not a musician at all; he finds no sound there. He is not a painter; he finds no colour there. He is a very silent man, silence is his music. That is why he finds a formless void -- SHUNYA -- everything empty. That is his truth. He has come to the same source, the source is one, but the people who come are different. They look, they see, they feel in different ways. That is why there are so many philosophies, so many religions. When Meera comes to the same source she starts dancing. You cannot conceive of Buddha dancing, you cannot conceive of Jesus dancing! Meera starts dancing -- she has come to the beloved. The heart of a woman, the feeling of love -- then the source becomes the beloved. She has come to her lover. The source is the same, the truth ultimately is the same, but the moment someone says it -- it is different. And remember, nobody's truth can be yours; YOU have to uncover it.

The first thing is to remember your capacity, but you are so confused you cannot feel what your capacity is. Hence the need of a master who can take your pulse with his hand and who can feel what your capacity is. You may go on making much effort in a wrong direction but the outcome will be nothing. You can reach only in a certain way; you can reach only through you.

YOU CANNOT PUT A BIG LOAD IN A SMALL BAG, NOR CAN YOU, WITH A SHORT ROPE, DRAW WATER FROM A DEEP WELL.

Know your capacity -- that is the first point. If you rightly know your capacity, then the first step has been taken and the last is not very far away. If the first is wrong, then you may walk and walk for lives together and you will not reach anywhere.

HAVE YOU NOT HEARD HOW A BIRD FROM THE SEA WAS BLOWN INSHORE AND LANDED OUTSIDE THE CAPITAL OF LU?

A beautiful parable -- a bird from the sea landed outside the capital of Lu, a beautiful bird.

The Prince ordered a solemn reception -- because a Prince is a Prince, and he thought that a king among birds had come, and just as other princes have to be received so this bird which was so beautiful had to be received with equal honour. But how to receive a bird? The Prince had his own ways.

THE PRINCE ORDERED A SOLEMN RECEPTION, OFFERED THE SEA BIRD WINE IN THE SACRED PRECINCT, CALLED FOR MUSICIANS TO PLAY the COMPOSITIONS OF SHUN, SLAUGHTERED CATTLE TO NOURISH IT. DAZED WITH SYMPHONIES THE UNHAPPY SEA BIRD DIED OF DESPAIR.

Although everything was done to receive the guest, nobody bothered who the guest was. The guest was received according to the host, not according to the guest, and that killed the poor bird.

Many of you are simply dead because of the host. Nobody looks at you. A child is born and the parents start thinking what to make of him. Even before he is born they start thinking.

I was staying in the home of a friend. The friend is a professor in a university, and his wife is also a professor. Both are very intelligent persons with gold medals and certificates and Ph.D.'s. I saw their daughter -- they have only one daughter -- playing on the piano, weeping and crying. So I asked her mother: What is the matter? The mother said: I always wanted to be a musician and my parents wouldn't allow it. This is not going to happen again to my daughter -- she has to be a musician. I have suffered so much because my parents wouldn't allow me, they forced me to be a professor. I am not going to force my daughter to be a professor, she is going to be a musician!

And the daughter was crying and weeping!

You are so confused because of others: your mother wants you to be one thing, your father something else. It is bound to be so because they never agree, fathers and mothers, they never agree.

Mulla Nasrudin's son told me: I would like to be a doctor but my mother insists that I have to be an engineer. So what can I do? I said: You do one thing. You spread the rumour that your father wants you to be an engineer. So now he is a doctor

They are always opposed, father and mother, and their opposition goes deep within you, it becomes an inner conflict. Your father and your mother may be dead, no longer in this world, but they are within your unconscious -- still fighting. They will never leave you in peace. Whatsoever you do, your father says do it, then your mother says don't. Your inner conflict is your parent's conflict. And then there are uncles and brothers and sisters and many relatives and you are alone amidst so many well-wishers. And they all want you to be something according to them. They destroy you. And then the whole of your life becomes a confusion -- you don't know what you want to be, you don't know where you want to go, you don't know what you are doing and why you are doing it. Then you feel miserable. Misery comes if you cannot grow to be a natural being; if you cannot grow according to yourself.

This happened to that sea bird and this has happened to all sea birds -- you are all sea birds. One day you landed in a womb in the capital of Lu, you were received with great pomp and show. Astrologers decided what was to be done, musicians welcomed you with their music, parents with their love. And all together they have made you just insane and nothing else.

A wise man receives you not according to him, he receives you according to you. The sea bird was killed by the musicians and their beautiful symphonies. And the prince was doing everything right: this was how a guest had to be received.

HOW SHOULD YOU TREAT A SEA BIRD? AS YOURSELF, OR AS A BIRD?

Always give the opportunity to the other to be himself -- that is what understanding is, that is what love is. Don't force yourself on others. Your wishes may be good, but the result will be bad. A good wish is not enough in itself; it may turn poisonous. The real point is not your good wish. The real point is to give freedom to the other to be himself or herself.

Allow your wife to be herself; allow your husband to be himself; allow your child to be himself -- don't force.

We are all sea birds, unknown to each other, strangers. Nobody knows who you are. At the most, all we can do is to help you to be whatsoever you are going to be. And the future is unknown; it cannot be forced. And there is no way to know it, no astrology will help, these are all foolish methods. People depend on them because people are stupid. Astrologers continue to exist because we go on wanting to know about the future so that we can plan. Life cannot be planned; it is an unplanned flood -- and it is good that it is unplanned. If it is planned then everything will be dead and boring. It is good that nobody is able to predict the future, it is good that the future remains unknown, unpredictable, because there lies the whole freedom. If the future becomes known, then there is no freedom left, then you will move like a predictable mechanism. But that is what we want, or that is what we try to do.

If you are a little understanding, give others around you freedom to be themselves and don't allow anybody to interfere with your freedom. Don't make anybody a slave to you and don't become a slave to anybody. This is what SANNYAS is. This is my meaning of SANNYAS. It is a man who has decided not to enslave anybody and not to be enslaved by anybody; a man who has decided to remain authentically true to himself, and wheresoever this truth leads, he is ready to go.

This is courage -- because it may lead you into insecurity and you would like to be more secure; so you will listen to others and their well-wishing and then their symphonies will kill you. They have already killed you. Why do you listen to others? Because you feel that they know more.

I heard-one small child asking his elder brother something. The small one was five and the elder was ten. The junior was saying to the senior: You go to mother and ask for her permission so that we can go to the theatre. So the senior said: But why not you? Why don't you go? The junior said: You have known her longer than me.

This is the old problem. You listen to your mother because she has known this world longer than you. You listen to your father because he has known this world longer than you. But do your think that just by being here a long time anybody knows anything? Do you think time gives understanding? Do you think seniority is wisdom? Then go to the government offices and look at the senior people there. Seniority may be wisdom in a government office but it is not in life.

Life is not understood through time, it is understood through meditation. It is a going inwards. Time is an outer movement time is on the periphery. A man can live for a thousand years and remain stupid. Actually he will become more stupid because he will grow. And if you have a seed of stupidity in you within a thousand years you will become such a vast tree that millions of stupid people can rest under you. Whatsoever you have, grows; nothing is static, everything is growing. So a stupid person becomes more stupid, a wise person becomes more wise -- but time has nothing to do with understanding.

Understanding is not temporal, it is not more experience. It is not the quantity of experience that makes you wise, it is the quality. A single experience can give you more wisdom, if you bring the quality of awareness to it, than you may gain in many lives. A man may have made love to many women, thousands of women, thousands of times. Do you think he knows what love is? There is quantity! You ask a Byron, a Don juan, there is quantity. Don Juans keep records, they go on counting how many women they have conquered. There is quantity, but have they known love? One single love can give you wisdom if you bring quality to it. The quality has to be brought by you. What is that quality? That quality is awareness. If you make love to a single woman for a single time, with your total being, fully alert, you have come to know what love is. Otherwise you can go on and on and on, it becomes a repetition. And then you need not do anything, the wheel repeats by itself, it becomes automatic. Wisdom is something that happens when you bring awareness to any experience. The meeting of awareness and experience is wisdom. Experience plus awareness is wisdom. With experience plus more experience plus more experience quantity is gained, but there is no quality.... which would make you free and knowing.

Whenever a child is born, if the mother loves the child if the father loves the child, they will not force themselves on him because they will know at least this much: they have been failures. So why give the same pattern to this child? Why destroy another life again? But look at the stupidity. They would like the child to follow their path. And they have not reached anywhere, and they know deep down that they are empty, hollow, but again they are forcing a child to move on the same path, to reach the same hollowness in the end. Why? Because it feels good to the ego to know that 'my child is following me'.

You may not have reached anywhere but if your son is following you it gives you a good feeling. As if you have attained, the son is following you. And if you are not satisfied by a son, then you can gather followers, disciples. And there are many who are always ready to fall into anybody's trap; because people are so unfulfilled that they are ready to follow anybody's advice. And the problem is that because of others'

advice they are unfulfilled -- and they go on asking for it again and again. Mind is a vicious thing. You are so empty and hollow because you have been following others' advice; yet again you are searching for others to advise you. When will you become aware that basically you are missing because you have not followed your inner voice?

So a master cannot give you rules. If a master gives you rules, know well he is a pseudo-master. Escape from him! A master can only give you understanding, and show you how to understand yourself -- then rules will come but they will come out of your understanding.

HOW SHOULD YOU TREAT A SEA BIRD? AS YOURSELF, OR AS A BIRD?
OUGHT NOT A BIRD TO NEST IN DEEP WOODLAND OR FLY OVER MEADOW AND MARSH? OUGHT IT NOT TO SWIM ON RIVER AND POND, FEED ON EELS AND FISH, FLY IN FORMATION WITH OTHER WATER FOWL, AND REST IN THE REEDS?
BAD ENOUGH FOR A SEA BIRD TO BE SURROUNDED BY MEN AND FRIGHTENED BY THEIR VOICES.
THAT WAS NOT ENOUGH! THEY KILLED IT WITH MUSIC.

Everybody is being killed by music. That music comes out of good wishing, the well-wishers, the do-gooders. The whole thing seems to be so absurd and insane. If you plant one thousand trees and only one comes to flower and nine hundred and ninety nine die, will anybody call you a gardener? Will anybody give you any credit for the one tree that has flowered? They will say it must have flowered in spite of you because you killed nine hundred and ninety-nine. You cannot take credit for the one, it must have escaped somehow! It must have escaped your skill, your experience, your wisdom. In millions of men one becomes a Buddha and flowers. What is happening? Why do many trees have to live without flowers? And look at a tree when there are no flowers and flowers never come. What sadness settles on the tree. It cannot laugh; it cannot sing; it cannot dance. Flowers are needed to dance. How can you dance? Even if I say to you, 'Dance!' how can you dance? Because dance is an overflowing delight, such an overflowing that every cell of the body starts dancing, you become a dancing cosmos. But how can you? The energy is not flowing, there is no energy coming. You are somehow carrying yourself, dragging yourself. How can you dance? Flowers come when the tree has so much that it can give. Flowers are a gift, they are a sharing. The tree is saying to the whole universe: I am more than I need. It is a song. The tree is saying: Now I move into the world of luxury. My needs are fulfilled. The tree has more than it needs -- then flowering happens.

And you are so discontented, you don't have even as much as you need. How can you dance? How can you sing? How can you meditate?

Meditation is the ultimate flowering, the ecstasy that comes only when you are overflowing in a flood, when you have so much energy that you cannot sit, you can only dance; when you have so much energy that you cannot do anything but share and invite guests to share your energy and your delight, your singing and your dancing.

It happened that one of my university teachers came to see me. He said: You must remember that I was your teacher. So I told him: Yes, I remember. How can I forget? It is in spite of you that I am whatsoever I am. You could not succeed with me. You tried and I will always feel thankful towards you that you failed. You couldn't succeed.

He really loved me and he tried in every way to force me into the academic world. He loved me so much and he cared so much about me that whenever there would be an examination, in the morning he would come with his car and take me to the examination hall, because he was always afraid that I may not go or that I may be meditating. Before examinations he would come to tell me: read this, read this, read this. This is coming up, because I am the paper-setter. And again and again he would remind me: Have you read that or not? And know well that I am the paper setter and that is coming up. He was always afraid that I wouldn't listen to him.

He loved me. Your parents also loved you, your teachers also loved you, but they are unconscious, they don't know what they are doing. Even though they love you something goes wrong, and that something is that they try to give you something according to themselves. He wanted me to become a great university professor, somewhere in some great university head of a department, or a dean or a vice chancellor. He imagined these things and I always laughed and asked him: What will I gain through this? What have you gained? You are a head of the department, a dean with so many degrees -- Honorary Doctor of Literature, and this and that -- what have you gained? And he would smile knowingly and say: You just wait and do whatsoever I am saying. Because at this question, 'What have you gained?' he would always feel a little

perplexed, confused.

What could he say? He had not gained anything and now he was nearing death. He would have liked his ambition to move through me. He would have liked me to carry his ambition.

A father dies unfulfilled, but he hopes that at least his son will reach the goal. And this is how it goes on and on, and nobody reaches. Love is not enough; awareness is needed. If love is there without awareness it becomes an imprisonment and if love is there with awareness it becomes a freedom. It helps you to be yourself.

BAD ENOUGH FOR A SEA BIRD TO BE SURROUNDED BY MEN AND FRIGHTENED BY THEIR VOICES. THAT WAS NOT ENOUGH! THEY KILLED IT WITH MUSIC!
WATER IS FOR FISH AND AIR FOR MEN. NATURES DIFFER, AND NEEDS WITH THEM. HENCE THE WISE MEN OF OLD DID NOT LAY DOWN ONE MEASURE FOR ALL.

You cannot be treated as things. Things can be similar; souls cannot be. You can have one million Ford cars just the same. You can replace one Ford car with another Ford car and there will be no trouble, but you cannot replace a human being. When a human being disappears, that place that he occupied will always remain forever and forever unoccupied. Nobody can occupy it, it is impossible to occupy it, because nobody can be exactly the same as that man was. Everybody is unique so no rules can be laid down.

THE WISE MEN OF OLD... but if you go to the wise men of today you will find rules and regulations and everything -- a framework. They will make you a soldier but not a sannyasin. A soldier is a dead man because his whole function is to bring death into the world. He cannot be allowed to be very alive, otherwise how will he bring death? Death can only come through a dead man. He has to kill. And before he kills others he has to be killed completely himself, through rules. So the whole army training is to kill the aliveness of the person, the consciousness of the person -- to make him an automaton. So they go on saying to him, 'Right turn, left turn, right turn, left turn,' for years together! What nonsense is going on? Why right turn, why left turn? But there is a point to it -- they want to make you an automaton. Right turn -- and every day for hours you are doing it. It becomes a bodily phenomenon. When they say, 'Right turn!' you need not think about it, the body simply moves. When they say, 'Left turn!' the body simply moves. Now you are a mechanism. And when they say, 'About!' you shoot; the body moves, the consciousness does not interfere.

The whole point of army training all over the world is to cut consciousness from your actions so that the actions become automatic, you become more efficient, skilled. Because consciousness is always a trouble... If you are killing a person and you think -- you will miss. If you think: Why kill this man? He has not done anything to me. I don't even know who he is, he is a stranger. If you think, you will also have the feeling that you have a mother at home, a wife, a small child, who are waiting for you, and the same is going to be the case with the other. A mother must be waiting somewhere, a wife praying that her husband will come back, a child hoping that his father will be back. Why kill this man and kill those hopes of a child, of a wife, of a mother, of a father, brother, friends? Why kill this man?

And he has not done anything wrong to you, just two politicians have gone mad. They can go and fight with each other and decide the matter. Why decide through others?

If you are alert, aware, it will be impossible for you to shoot and kill. So the whole training of the army is to divide awareness and action, to cut and create a gap. So awareness continues on its own. and action continues on its own and they become parallel, they never meet.

Just the opposite is the training of a SANNYASIN: it is how to destroy the gap that exists between consciousness and action -- how to bring them together. They should not be parallel lines, they should become one whole. It is how to be conscious in each of your actions, how not to be an automaton. And when all your automatism disappears you have become enlightened; then you are a Buddha.

Through rules this cannot be done. Through rules you can be made a soldier but you cannot be made a SANNYASIN. All rules have to be dropped; understanding has to be gained. But remember, dropping the rules does not mean that you become anti-social. Dropping the rules only means that because you exist in the society you follow certain rules, but they are just rules of the game -- nothing else.

If you play cards then you have rules: a certain card is the king, another card is the queen. You know that this is foolishness, no card is the king, no card is the queen; but if you want to play the game, certain rules have to be followed. They are rules of the game, nothing is ultimate about them. You have to follow the traffic rules.

Remember, the whole of morality is nothing but traffic rules. You live in a society, you are not alone there, there are many others. Certain rules have to be followed but they are not ultimate, they have nothing of ultimacy in them. They are just like walking on the left. In America you walk on the right -- no problem. If the rule is followed, keep to the right, it is okay. If the rule is followed, keep to the left, it is also okay. Both are the same but one has to be followed. If you have both the rules then there will be traffic jams and there will be difficulty -- unnecessary difficulty.

When you live with others, life has to follow certain rules. Those rules are neither religious, nor moral, nor divine, they are just man-made. One has to be aware of this, one has to know their relativity; they are formal.

You need not break all the rules, there is no need, because then you will be in unnecessary trouble, and rather than becoming a SANNYASIN you will become a criminal. Remember that! A SANNYASIN is not a soldier, a SANNYASIN is not a criminal; a SANNYASIN knows that rules are just a game. He is not against them, he transcends them, he goes beyond them, he keeps himself free of them. He follows them for others but he doesn't become an automaton. He remains conscious and fully alert. Consciousness is the goal.

That is why Chuang Tzu says: HENCE THE WISE MEN OF OLD DID NOT LAY DOWN ONE MEASURE FOR ALL. They have not laid down any measures really. They have attempted, through many ways and means, to awaken you. You are so fast asleep, I can hear your snoring! How to awaken you? How to shock you towards awareness? And when you are awake, no rules are needed. Still you follow rules but you know no rules are needed. You don't become a criminal, you transcend and become a SANNYASIN.

When the Shoe Fits

Chapter #7
Chapter title: Autumn Floods

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THE AUTUMN FLOODS HAD COME. THOUSANDS OF WILD TORRENTS POURED FURIOUSLY INTO THE YELLOW RIVER. IT SURGED AND FLOODED ITS BANKS UNTIL, LOOKING ACROSS, YOU COULD NOT TELL AN OX FROM A HORSE ON THE OTHER SIDE.
THEN THE RIVER GOD LAUGHED, DELIGHTED TO THINK THAT ALL THE BEAUTY IN THE WORLD HAD FALLEN INTO HIS KEEPING.
SO DOWNSTREAM HE SWUNG, UNTIL HE CAME TO THE OCEAN. THERE HE LOOKED OUT OVER THE WAVES TOWARD THE EMPTY HORIZON IN THE EAST, AND HIS FACE FELL.
GAZING OUT AT THE FAR HORIZON HE CAME TO HIS SENSES AND MURMURED TO THE OCEAN GOD. WELL, THE PROVERB IS RIGHT. HE WHO HAS GOT HIMSELF A HUNDRED IDEAS THINKS HE KNOWS MORE THAN ANYBODY ELSE. SUCH A ONE AM I. ONLY NOW DO I SEE WHAT THEY MEAN BY EXPANSE!
THE OCEAN GOD REPLIED: CAN YOU TALK ABOUT THE SEA TO A FROG IN A WELL? CAN YOU TALK ABOUT ICE TO DRAGONFLIES? CAN YOU TALK ABOUT THE WAY OF LIFE TO A DOCTOR OF PHILOSOPHY?

Life is experience, and not theory. It needs no explanation. It is there in all its glory, just to be lived, enjoyed, delighted in. It is not a riddle, it is a mystery. A riddle is something which can be solved, a mystery

is something which can never be solved. A mystery is something you can become one with, you can dissolve into it, you can melt into it -- you yourself can become mysterious. This is the difference between philosophy and religion. Philosophy thinks that life is a riddle, you have to solve it, find explanations, theories, doctrines. Philosophy thinks that there is going to be some answer, that life is a question mark and one has to work hard at it. Of course, if you take life as a question mark, your effort becomes intellectual. The very assumption that life is a question leads you into more and more intellectual efforts, and in search of an answer, you decide upon theories.

Religion says that to take life as a question is basically false. It is not a question -- it is there, with no question mark. It is there as an open secret; it is an invitation. You have to become a guest, you have to move into it. It is ready and welcoming, don't fight with it! It is not a question, don't try to solve it! It is not a riddle. Come and become one with it, and you will know it. The knowing will come from your totality, not from the intellect. Intellect is a partial effort, and life needs you to be totally with it, to flow with it, so one with it that you cannot feel what is what, you cannot feel where you end and where life begins. The whole of life becomes you, the whole of you becomes life. This is what salvation is. It is not a solution, it is a salvation.

This is what Hindus have called MOKSHA: it is not a theory, a conclusion, it is a totally different way to live with existence. It is not head-oriented; really, you become 'headless,' you lose all distinctions, the periphery dissolves, you are just like a drop in the ocean. You lose your boundaries and you gain the cosmic boundaries which are infinite. The first thing to understand is not to take life as a question. Once you take it as a question you will be in trouble; you will have already moved on a wrong path -- it will be a cul-de-sac. Somewhere, in some theory, you will be stuck. Everybody is stuck somewhere in a theory, and then it is very difficult to drop the theory. You cling to it because the question scares you -- at least a theory is some consolation, at least you feel that you know. You don't know. Mind cannot know, mind can only theorise. It can go on spinning words faster and faster; it can play with words, arrange them, but they are all interpretations -- not the real, just your interpretation of it.

It is just like a map. You see the map of India? You can go on carrying that map with you, you can go on thinking that you are carrying India in your pocket, but the map is not the country. You can have a theory about a rose, about what a rose is. You can even have a photograph of a rose, but that photograph is just a photograph, it carries nothing of the living phenomenon that a rose is.

Look at a child -- he is still without a mind. He opens his eyes and just looks at the world. Bring a rose to him. He does not know the name, he cannot label it, he cannot categorise it, he cannot say what it is. Still the rose is there -- the colours flood the child, the beauty of the rose surrounds him, the fragrance reaches to his very heart. He does not know what it is but he passes through a living moment. You tell the child, 'This is a rose,' and the experience will never again be the same, never again will the child be able to experience what the mystery of the rose was. Now, whenever a rose comes before him he will say: This is a rose. Now he will carry the word. You have made him poor -- he was very rich. The whole rose was there, and he could only live it; there was no other way to describe it, to define it. A rose is a rose is a rose. You cannot say what it is, this or that. The child was silent, there was no functioning of the mind, the mind was not there, there was no barrier. The heart of the rose melted into the heart of the child, the heart of the child melted into the heart of the rose. The child could not even say where he ended and the rose began, where the rose ended and he began -- there were no boundaries. They became one in that moment of awe. For a single moment they were not two -- oneness happened. But you have told him: This is a rose. Now, the experience will never be there again. The moment the rose is there, immediately the mind will say: This is a rose. The mystery is lost, now there is an answer, now the child knows. What absurdity! Now you will say the child is growing in knowledge. But just the opposite is the case.

Before you told him what was what, he knew, but he knew with his totality. It was not knowledge, it was experiencing. But then you thought he was ignorant. Now you think he knows because he carries a word in his mind. The word 'rose' is not rose, the word 'God' is not God, the word 'love' is not love. But we go on accumulating these words. And then there are clever minds who arrange these words into interpretations, theories and arguments. And the more argumentative, the more theoretical you become, the further you move from the rose.

Then even echoes become impossible: nothing comes to you, you never go to anything -- you simply live in the mind, arranging words.

I have heard an anecdote: Three Jews were going for a morning walk. They were friends, old friends, discussing many things. Then they saw the mayor's big car pass by and the mayor waved his hand and said:

Hello! Now there was trouble. The first one said: Don't get so happy; he said 'hello' to me -- and he has to. The two asked: What do you mean? The first one said: I have taken ten thousand dollars from him; I borrowed the money, and for two years he has been waiting and waiting. He had to say 'hello' to me.

The other one said: You are wrong, the 'hello' was said to me -- and he had to. The reason is that I have lent him ten thousand dollars. He owes money to me and he is always afraid of me. The moment he sees me, he gets scared -- he has to.

The third laughed and the two others turned to him and said: What do you mean? Why are you laughing? He said: He had to say 'hello' to me, not to you -- there you are both wrong. He neither owes money to me nor do I owe money to him. Why shouldn't he give me a clean 'hello'? Once you start looking at reality through the mind then everything becomes a problem; then the ego start interpreting and then you have only interpretations. You may have proofs for them, and those proofs may look reasonable, but only to you, not to anybody else -- because it is your ego that gives those interpretations. And you get more and more fixed in your interpretations because you have invested so much in them.

If somebody says something which goes against Christianity, a Christian feels hurt. If somebody says something against Hinduism, a Hindu feels hurt. Why? If you are really a truth seeker, as religious people say they are, why should you get hurt? You should enquire -- he may be right. But the ego is involved. It is not a question of Hinduism being right or wrong, it is a question of you being right or wrong. How can you be wrong? If you are wrong, then your image starts shaking -- you cannot be wrong. Then for small things, very small things, you start fighting and arguing. But the real fight, the basis of all fight, is that you are fighting against life. With your answers you are trying to conquer life; with your theories you are trying to manipulate life. And you think that if you know the theories then you will be the master.

Through knowledge you strengthen your ego. So if somebody says there is no knowledge through the mind the ego simply becomes deaf. It never listens to it because it is dangerous. The mind says: This is also a theory. The mind says: Even anti-philosophy is a philosophy, even Chuang Tzu is a philosopher. Then everything is settled and you move again into your interpretations. But remember, Chuang Tzu is not a philosopher -- neither am I.

Philosophy is an attitude towards life. Attitude means a choice. And choice can only be fragmentary. A mystic never chooses. He looks at the whole without any choice on his part, he does not become a chooser. If you choose, then there is a problem immediately because life is contradictory; life exists through contradictions, and it is beautiful how life manages the impossible. The night and the day exist as neighbours, not neighbours really -- the day melts into the night and becomes the night; the night melts again into the day and becomes the day. Love and hate exist together: the love melts and becomes the hate, the hate melts and becomes the love. Life and death exist together: life goes on melting into death and death goes on melting again into life. Existence is contradictory, but there is a deep harmony between the opposite polarities.

For the mind this looks impossible, this cannot be. How can the opposite exist together? How can there be a harmony between life and death? How can there be a harmony between hate and love? The mind says: Love is never hate and hate is never love. The mind says: A is A and B is B and A is never B. Mind is logical and life is contradictory, that is why they never meet. So if you say that this man is good, you cannot believe that this man is also bad. But life is such: the sinner exists in the saint and the saint exists in the sinner. Only logic is clean-cut, with boundaries. definitions.

Life is not clean-cut, it moves into the opposite. Just look... you can be a saint this moment and a sinner the next. What is the problem for life? You can be a sinner this moment and the next moment you can rise above it and become a saint. What is the problem?

Look at the inside phenomenon: how things melt into the opposite, how opposites exist together. You were happy, happy like a flower, happy like a star, and suddenly you become sad. Look... is this sadness something separate from your happiness? Or has the same energy become sadness? Who was happy and who is sad? Are there two persons within you or the same person having moods? And the same energy goes on moving: sometimes it is sad and sometimes it is happy. If you understand this then you don't create a contradiction between the two. And then your sadness has a flavour of happiness and your happiness has a depth of sadness also.

If a Buddha is sad you will see a blissful feeling in his sadness, you will see an undercurrent of compassion. His sadness is beautiful. And if a Buddha is happy, and if you look deep and observe him, you will feel that in his happiness there is a depth -- just the same depth as there always is with sadness. His happiness is not shallow. With you the problem is that whenever you are happy you are shallow; but

whenever you are sad you may be deeper, less shallow. That is why laughter has a ring of shallowness. If you laugh it seems you are laughing just on the periphery, but when you weep, you weep from the heart. It is easy to pretend laughter, it is very difficult to pretend tears. If they do not come it is impossible to bring them. You can force smiles, you cannot force tears. The more you force, the more you will feel they won't come, the more the eyes will be dry. Your sadness has a depth, your laughter has a shallowness.

But when Buddha laughs, he laughs as deeply as tears can go; and when he weeps, he weeps as beautifully as you smile. The contradictions have lost their 'contradictoriness', they have become one. That is why to understand Buddha is difficult because he has become as contradictory as existence itself. He is an absurdity -- now he is a mystery himself.

A religious person is in search of the truth, a philosopher is in search of interpretations.

I have heard that once it happened in a men's club that three professors of philosophy were discussing, in a panel discussion, what is most beautiful in a woman. The one philosopher said: It is the eyes -- the eyes carry the whole of the woman, they are the most beautiful part in a feminine body. The second one said: I don't agree. The hair is the most beautiful part of a feminine face and body, it gives it the beauty and the mystery. And the third said: I don't agree with you, you both are wrong -- it is the legs, the way a woman walks, the curves of her legs, just the marbleness of her legs, that gives her the whole feminine beauty.

One woman, an old woman, who was listening very seriously to this discussion, elevated her nose and said: I must get out of here before one of you boys says the truth!

A woman is not a philosopher, she has no theories -- she knows.

A religious person has an intuitive grasp -- it is not intellect, it is his whole being. He feels rather than knows. And feeling hits the centre. So remember one thing -- through philosophy you will never reach the truth, you will just go about and about and about.

Omar Khayyam has said in his 'Rubaiyat': When I was young I did frequent doctor and saint. About and about they argued and I came out by the same door as I went in. He visited so many philosophers, so many saints -- but they talked about and about and he had to come back by the same door.

Nothing is gained, only life is wasted. The sooner you become alert, the better. The sooner you become aware and drop out of the trap of philosophy, the better. Because life will not wait for you and your theories, it is moving fast. Soon death will happen and you will die with your theories in your hand; and they won't help, they are just dead ashes. Chuang Tzu says: Live, don't think! That is all that those who have known have always said: Live, don't think! Drop thinking and become a being -- your totality is required. It is okay that for science you use your head, it is okay that for art you use your heart, but for religion you in your totality are required. If the head functions alone it produces dry theories; if the heart functions alone it creates fictions, dreams. Your totality is required. And when you function totally you reach the total that is the universe -- you become the same, and only the similar can know it. If you become total in your small circle then the total of the vast circle, the Brahman, is ready to receive you. This is one thing.

The second thing before we enter this parable is that mind is always conditioned. It cannot be unconditioned. Being is unconditioned, mind is a conditioning. Mind is always trained by the society in which you live, trained by the experiences through which you pass. So a frog has a frog mind -- he lives in a well, that is his whole universe. And you also have a frog mind because you also live in a well; the well of the Hindu, the well of the Mohammedan, the well of the Christian or the Jew. And you have a boundary -- it may be invisible, but then it is more dangerous because you can jump out of visible boundaries more easily. Invisible boundaries... you never feel that they are there so they just cling to you. It is easier for a frog to come out of his well than for you to come out of your Hinduism, your Christianity. It is difficult, because the well is invisible. A frog lives in a fixed well -- he can jump out of it. You live in a well that you carry around you; it is like a climate, always surrounding you; it is your invisible personality. Wherever you go you carry your well with you, you remain in it; whatsoever you see, you see through it.

All interpretations come from conditioning -- and only one who is unconditioned can know the real, can know the true. A Hindu cannot know God, a Christian cannot know, a Jew cannot know -- because these are minds. Only someone who has come to realise that he is neither a Hindu, nor a Mohammedan, nor a Christian -- only he can know.

An Indian cannot know the truth, a Japanese cannot know the truth, a Chinese person cannot know the truth, because truth has no boundaries. Nationalities create conditionings, they have to be dropped. One has to become absolutely naked before the truth, with no clothes, no conditionings; neither a Hindu, nor an Indian, nor a Mohammedan, nor Chinese -- just a being, a pure being with nothing to cling to. Then you are out of the well. And if you cling to the well, how can you reach the ocean? And if you carry the

conditionings of the well, even if the ocean is there you won't believe it, you won't see it, because your eyes will be closed to this vastness. They can know only that which is narrow, like a well.

The third thing to be remembered is that mind always wants to live with inferiors, it is always afraid of the superior. So everybody goes on searching for the inferior -- friends, wife, husband -- just the inferior to you, so you can feel superior.

In India, they have a proverb that a camel never wants to come to the Himalayas. That is why he lives in deserts -- there he is the Himalayas. If he comes near the Himalayas then what will happen to the ego? That's why you escape whenever there is any fear for the ego. If you come to a Buddha you will escape, because a camel never wants to come to a Himalaya. You like your desert -- at least you are somebody there. George Bernard Shaw is reported to have said: If I am not the first in heaven I would not like to go there. Even hell is preferable if I am first. If I am to be second in heaven, it is not for me.

He is saying something about you. Just think, will you be at ease in heaven where you are not the first, and you cannot be? Because Jesus will be there, Buddha will be there, they are already occupying the queue, you will be far behind. But in hell there is a possibility of your being first -- and it is also easier. You can be in misery, but you would like to be first, the foremost, somebody -- you would not like to be blissful and nobody. And this is the problem: only nobodies can be blissful, somebodies will always be in misery because the very feeling that 'I have to be somebody' creates misery. Then you are in competition and conflict, then there is continuous tension with everybody -- everybody else is the enemy. And the mind always seeks the inferior, it surrounds itself with inferiors. Then you become the supreme most.

Look at this tendency. If it persists you will go on falling and falling and falling, and there is no end to it. Always seek the superior if you are really seeking the truth, because truth is the superior most. If you are seeking the inferior then finally you will end with some ultimate lie.

If you really want to go to the Divine, then seek the superior, because the superior is the glimpse of it. Always seek the superior. But then you have to be humble, then you have to bow down, then you have to surrender. This is the problem for the ego, for the mind.

Mind tends to seek the inferior, that is why mind can never reach the superior-most, the highest peak of life. Mind will finally reach hell -- mind is the hell, and no mind is heaven.

Now we will try to penetrate this beautiful parable:

> THE AUTUMN FLOODS HAD COME. THOUSANDS OF WILD TORRENTS POURED FURIOUSLY INTO THE YELLOW RIVER. IT SURGED AND FLOODED ITS BANKS UNTIL, LOOKING ACROSS, YOU COULD NOT TELL AN OX FROM A HORSE ON THE OTHER SIDE.
> THEN THE RIVER GOD LAUGHED, DELIGHTED TO THINK THAT ALL THE BEAUTY IN THE WORLD HAD FALLEN INTO HIS KEEPING. SO DOWNSTREAM HE SWUNG, UNTIL HE CAME TO THE OCEAN. THERE HE LOOKED OUT OVER THE WAVES TOWARD THE EMPTY HORIZON IN THE EAST, AND HIS FACE FELL.
> GAZING OUT AT THE FAR HORIZON HE CAME TO HIS SENSES AND MURMURED TO THE OCEAN GOD: WELL THE PROVERB IS RIGHT. HE WHO HAS GOT HIMSELF A HUNDRED IDEAS THINKS HE KNOWS MORE THAN ANYBODY ELSE. SUCH A ONE AM I. ONLY NOW DO I SEE WHAT THEY MEAN BY EXPANSE!

The Yellow River is one of the greatest rivers in the world, and one of the most dangerous. And of course, when the river is in flood, autumn flood, and thousands and thousands of torrents, streams, small rivers and rivulets, are falling into it, and it is flooded, it becomes a small ocean in itself. And the River God thought: Now there is nobody comparable to me, and the whole beauty of the world has fallen into my keeping. Now I am vast, incomparably vast, there is nobody else who is so vast. This is what is happening to every ego. Every ego is the Yellow River.

When you are a child it is a small current -- just at the very source, not very big or vast. Then streams fall into it, you gather many experiences, much knowledge, certificates, money, wealth, prestige, respect. You go on gathering. Thousands of torrents fall in and the river goes on becoming vaster and vaster, bigger and bigger. This is the autumn flood that comes when you are young -- then you think no one is comparable to you, you are incomparable. Then you are filled with the ego, puffed. Everybody in his young age becomes puffed -- the autumn flood. And then he thinks: Now, the beauty of the whole world has fallen into my keeping. You ask any person. Whatsoever he says, don't listen. Just look at the way he says it. He may say that he is a humble man, but look in his eyes -- he is saying: I am the most humble man, there is no comparison to me. He may be saying that he is not so beautiful as others; but look, he is waiting for you to

contradict, to say: No, you are wrong. And if you nod and say, 'Yes, you are right,' you are creating one more enemy. He was being diplomatic. What he wanted to say was something else but he wanted to hear it from you.

In youth, everyone is in a flood, and then the whole outlook is tinged and coloured by the ego. Then you walk, then you talk, behave, relate, but everything is tinged, coloured, by the ego. Much misery of course happens because you are thinking yourself to be that which you are not, and you are believing in the shadow. Soon the flood will recede, the autumn is not going to be forever. You will become old, torrents will not fall into you, streams will become dry, banks will appear, summer will come, and this vast looking Yellow River will become just a tiny stream. You may become just a dry bed of sand and nothing else.

It happens in old age. Then one feels very irritated, cheated -- as if existence has been cheating you. Nobody has cheated you, you simply magnified yourself foolishly. Your own ego created the whole problem -- now you feel cheated. You cannot find a man who is old and yet happy. If you can find one, live with him -- he is a wise man. You can find happy young men, that is nothing. If you can find a happy old man, that is something. When the summer has come and the autumn flood is no more and an old man is happy, then he has known something else: he has found some eternal source.

When you are young, you have a dance in your feet -- that is nothing, it is just the flood. When you are old and everything has been taken back, nobody even remembers you, nobody bothers about you; you are simply neglected, out of the way, thrown away like rubbish, garbage, and you are still happy....

Buddha has said that when you find an old man as happy as a youth, there is something there -- bow down to him, listen and learn from him. In India, it was the tradition that whenever we found an old man happy, dancing, we would make him a master. He would move to the forest, he would create a small university around him -- A GURUKUL, a household of the master -- and disciples would start pouring in from all over the country.

In India we have never made a young man a teacher. Only an old man can be a teacher, and that is right. Exceptions may happen, but generally it is right. Only an old man can be a teacher, one who has lived through all seasons of life, who is seasoned and still happy and blissful. To be in flood and happy is nothing special, it is ordinary, but to be happy and ecstatic when the stream is almost dry, when only sands are left, when one's whole body is just a ruin.... To be alive at the peak of life and to dance is nothing. But when death comes near and you go dancing to meet it, then it is something. Then the rare has happened, the extraordinary has entered into the world of the ordinary, then the Divine has penetrated.

If you are happy because you are young you will not be happy for long, soon your happiness will be shattered. And if you can become aware before it is shattered, it is good. This is the beauty: if you can become sad while you are young, you will be happy when you become old. Otherwise you will become sad because now this is just a flood. If you look at it, it is not you; it is the thousand torrents falling into you that is giving you the impression that you are vast. Soon that which is given to you will be taken, and if you can be happy when everything is taken only then is your happiness unshakeable. Then your happiness has become bliss. This is the difference between happiness and bliss.

Happiness depends on others -- the thousand torrents falling in -- bliss depends just on you, it is independent. It has no conditions to be fulfilled, it is unconditional. It is simply because of you; it has no casuality, nothing causes it. If you are happy with your girl friend, your boy friend, your lover, then somebody is causing your happiness. Soon it will be taken away, because it is an autumn flood. Seasons will change, the wheel of life will go on moving -- it will be taken away. That which is caused cannot be forever; that which is uncaused can be forever. Remember that always whenever you are happy; remember... is it something uncaused or caused? If it is caused then it is better to be sad, because it is going to be taken away. It is already on the way, it has already left you -- sooner or later you will realise it has gone. Because causation is part of the world which is in a flux, this dream world that Hindus have called MAYA, this illusion which goes on moving like a dream. And if you believe in it, it becomes a nightmare. If you don't believe it, you can discard it -- then you can look at the witness, which is uncaused.

The River God became swollen. SO DOWNSTREAM HE SWUNG, UNTIL HE CAME TO THE OCEAN. And someday or other you will come to the ocean. What is the ocean? Death is the ocean -- vast. Life has a source to it, death has no source. Life has banks to it, sometimes flooded -- then it looks vast; sometimes not flooded -- then it becomes a tiny stream. But death has no banks to it, it is oceanic.

And just like every river has to come to the ocean, so every river of consciousness has to come to death. Wherever you are going, whatsoever path you choose, whichever direction, it makes no difference -- you will reach the ocean. The Ocean surrounds you in all directions. You will reach death, and near death all

your dreams will be shattered -- the whole ego will be shaken.

SO DOWNSTREAM HE SWUNG, UNTIL HE CAME TO THE OCEAN. THERE HE LOOKED OUT OVER THE WAVES TOWARD THE EMPTY HORIZON IN THE EAST, AND HIS FACE FELL.

That is how old men become sad. Their faces fall, happiness disappears, the zest, the enthusiasm, the dream, everything simply dies. They look and see nothing but a soulless ocean in which they are going to be merged and dissolved -- they will be no more. Every river falling into the ocean feels the same. And every river, it is said, looks back to the days when she was something; looks back before she falls into the ocean, remembers the past, the floods, the autumn, the days when she was somebody. But you cannot go back. There is no possibility of going back in time. One has always to move further and further; and every river has to fall. It falls crying. Go to the ocean and sit near a river falling into the ocean -- you will feel such sadness in the river.

Every old man, all old persons start looking backwards. Old people always go into memories, the days when they were something, somebody, the days when they were loved and respected and honoured. They go on again and again. Just listen to old men and you feel they are very boring. Why do you feel they are boring? Why do you feel irritated? Because they go on repeating the same story of the old days. Always they start in the good old days. Why the good? Why aren't the days good now? No old man can believe that the days are good now -- they were always in the past, the golden past, the good old days when things were like this and that. This is not a question of things, or economic situations or political situations -- nothing. They were young and everything was good. They were flooded. It happened that a chief justice of the Supreme Court of the United States went to visit Paris after he was retired. He had been once before, thirty years before. His old wife was also with him. Looking at Paris for two or three days, he became very sad and he said: We were waiting for this, to come and see Paris, but nothing looks like it was before. The wife laughed and said: Everything is as it was before, only we are not young. Paris remains the same.

But now other rivers are in autumn flood. Your summertime has come, and when you are old how can Paris be the same as when you were young? Paris is the symbolic city of young people indulging. There are cities in different seasons: Varanasi is the city of the old people, Paris is the city of the young people. Paris indulges, Varanasi renounces. In India when people want to die, they go to Varanasi to live there and to die there -- it is the city of the old, the summertime. When you become old, the whole world seems to be old and dying. But the world remains the same, only you go on changing.

Look, and drop your mind, then you are neither young nor old, then there are no seasons -- because the innermost spirit has no seasons to it, no autumn, no summer, nothing. It remains the same, it is eternal. Otherwise, whenever your river comes to the ocean your face will fall, you will become sad -- sad and burdened with old memories, thinking about the past because now there is no future. A child never thinks of the past because there is no past. A child is just fresh -- a blank page. Things are going to be written on it but as yet nothing is written. He cannot move backwards, he always thinks of the future.

Ask a child and he is always thinking of how to grow, how to grow soon and fast, how to become like Daddy -- and he doesn't know what is happening to Daddy. In what trouble Daddy is, he doesn't know. He wants to become powerful, strong, tall, somebody, soon. He would like a miracle to happen -- to go to sleep at night and in the morning to be old and grown up. Every child thinks of the future. Childhood thinks of the future, because for childhood there is expanse in the future. Seventy years to live -- nothing lived before. There is no past, that is why a child has not much memory. If a child becomes angry, he forgets it immediately; immediately he can laugh because there is not much past which can become a burden. He goes on forgetting the past because his whole energy is moving towards the future; he cannot look back, no child looks back. A young man in youth remains in the present. He is just in the middle, he lives here and now. No need to go to the past because the present is so beautiful, he is so flooded, the ego is so high; no need to go to the future because the future cannot be better than this.

There are old countries just like old men. For example, India is an old country, it always thinks of the past, ancient ages. There are young countries, for example, America; it lives here and now, just this moment. There are young countries, for example, China. China is a young country now -- reborn, it looks to the future, much is going to happen, soon the world will become a utopia.

Countries move just like persons. Young men live in the present, everything is so good, nothing could

be better. But this cannot continue forever. Soon the old days set in and the old man thinks of the past. Mind is either in the past, or in the present, or in the future, because past, present, and future are, all three of them, parts of mind. They are not tenses of time, but parts of mind. But when you drop the mind you are in eternity; it is neither past nor present nor future. You have transcended all three; then there is no season for you. Then you are sad in your happiness and you are happy in your sadness. Then you are old in your youngness and you are young in your oldness. Then you are a child at the time of death and then you are an old man at the time of birth.

It is said of Lao Tzu, the master of Chuang Tzu, that he was born old, eighty years old, that he remained in his mother's womb for eighty years. It is a beautiful story. And it is said that he was born old with a white beard, and white hair -- snow-white. This is just the other aspect of the coin. Jesus says: If you are a child again you will enter into the Kingdom of God. This is one aspect. Lao Tzu has another aspect; He says: If you are born old you have already entered. But both are the same -- and this is the problem for the mind to understand: one who is born old will be a child when he dies. If you are a child when born, you will be old when you die. So either become old when you are born, which is difficult -- very, very difficult, but there are methods -- or die and then become a child. But both are related, because life and death are a circle.

When you die here, you are born somewhere else. If you can die here as a child -- fresh, unburdened, innocent -- you will be born old. Because you will be so experienced, you will be so wise, you will be old. That is what it means -- to be wise from the very first moment. If you die fresh and young you will be born wise because wisdom happens in an empty and innocent mind. And if you are born wise, old, you will not move in the ordinary foolishness that everybody is prone to, and you will remain fresh, wise. Then there is no death.

So a wise man is born only once, all other lives are just preparations. Only once can he come back before his final merging into the universe; before his MAHANIRVANA, he can come once.

If you die almost a child you will be born once more, but you will be born as an old man. You will be wise from the first day and then there will be no more birth; then you attain to the birthless and deathless.

GAZING OUT AT THE FAR HORIZON HE CAME TO HIS SENSES AND MURMURED TO THE OCEAN GOD: WELL, THE PROVERB IS RIGHT. HE WHO HAS GOT HIMSELF A HUNDRED IDEAS THINKS HE KNOWS MORE THAN ANYBODY ELSE. SUCH A ONE AM I. ONLY NOW DO I SEE WHAT THEY MEAN BY EXPANSE!

When you come to the superior, when you come to a man of Tao, only then do you realise what it means to be wise, what it means to be intelligent, what it means to be mature, what it means to be expanding, what it means to be really conscious, total, integrated. When you come to an enlightened person only then do you feel what it means to be here at all. Before, you moved in a dream, in shadows, you never came into the sunlight, you were never under the sky. You lived in dark caves, caves of the ego.

THE OCEAN GOD REPLIED: CAN YOU TALK ABOUT THE SEA TO A FROG IN A WELL?

It is impossible, because the language differs. The frog in the well speaks the language of the well.

You must have heard this story: Once a frog from the ocean came and jumped into a well. He got acquainted with the frog in the well and the well frog asked: From where do you come? He said: I have come from the ocean. The well frog asked: Is it bigger than this well? Of course suspicion was in his eyes, doubt in his mind: How can anything be bigger than this well, where I live? The ocean frog laughed and said: It is very difficult to say anything because there is no measure. The well frog said: Then I will give you some measure so you can. He jumped one quarter of the well, one fourth of the way up, and said: Is it that big? The ocean frog laughed and said: No. So he jumped up half of the well, and said: Is it that big? Again the ocean frog laughed and said: No. Then he jumped three quarters and said: Is it that big? Again the ocean frog said: No. Then he jumped the whole well, the whole length, and said: Now, now you cannot say no. The ocean frog said: You may feel hurt, and I don't want to be offensive, but still the answer is no. Then the well frog said: Get out from here, you liar. Nothing can be bigger than this well!

Whenever you doubt it is always the well frog in you. Nothing can be bigger than you, nothing can be higher than you, nothing can be more divine than you, nothing can be holier than you. No! That is why you

go on rejecting Buddhas, Christs; you have to, because they come from the ocean. They bring a message of the Immeasurable, and you have your measuring sticks. You should not be too hard on the well frog because what can he do? You can only have compassion; you cannot be too hard because that is all he has known. He has never been to the ocean so how can he conceive of it? Hence the compassion of the Buddhas. You go on disbelieving them and they go on giving their compassion because they know -- what can you do? You have lived in a well and for so long. A well frog even looks at the sky, but the sky is also surrounded by his well, it is just a hole. Even the sky is not bigger than his well because he cannot know that his well is just a window and that the sky is not fixed in the window. But you are standing behind the window. Then the same structure of the window becomes the structure of your sky and you think: The sky is the same as my window. This is how everybody thinks.

And Buddhas cannot do anything else but be compassionate. Jesus died on the cross and still he said: God, forgive these people because they don't know what they are doing.

This is what that well frog was doing. And the ocean frog must have prayed in the depth of his heart: God, forgive this frog because he does not know what he is doing and what he is saying. He said: Get out from here, you liar. You cannot deceive me, you must have some plans to deceive me. I cannot believe in such an absurdity -- that anything can be bigger than this well.

THE OCEAN GOD REPLIED: CAN YOU TALK ABOUT THE SEA TO A FROG IN A WELL?

That is why Buddhas cannot talk about what they know, it is impossible to communicate. It is incommunicable because languages differ; you have a different pattern of language. If it is put in that pattern of language then the ocean will have to be put in a well, but the ocean will not go, so everything will become false. That is why Buddhas go on saying: Whatsoever we say, just by saying it, it becomes untrue.

Says Lao Tzu: The truth cannot be said. And that which can be said is no longer true. This is the problem -- not the truth. You are the problem, and your language of the well is the problem, not truth. Truth can be said, but then two Buddhas are needed to talk about it. And they don't need to talk about it because when two Buddhas are there there is no need to say anything -- they show. They are the Truth. There is no need to talk. And whenever there is any need to talk the problem arises.

CAN YOU TALK ABOUT THE SEA TO A FROG IN A WELL? CAN YOU TALK ABOUT ICE TO A DRAGONFLY?

The dragonfly lives in fire; how can you talk about ice to a dragonfly? She has never known it, ice never existed for her, fire is her world. You can talk about fire, you cannot talk about ice. You cannot say that there are things as cold as ice. She will not believe you because to her everything is fire.

Can bliss be taught to you -- to you who live in the fire of misery and DUKKHA? Can bliss be taught to you who live in anguish, who are dragonflies? How can you understand the cool of a Buddha? You cannot understand. How can you understand that in the head of a Buddha there are no thoughts moving, no clouds. You don't know, you have not even had a glimpse; not even for a single moment has the process of thought stopped. You know your head as a mad crowd, how can you believe that a Buddha simply sits and there is not a thought in his head. That is inconceivable. You live in fire; Buddha lives in a cool, very cool world. And there is no bridge between fire and ice. Unless you become cooler and cooler and cooler you will not be able to understand. Buddha becomes communicable only when you become more silent and cool, otherwise everything is missed.

AND CAN YOU TALK ABOUT THE WAY OF LIFE TO A DOCTOR OF PHILOSOPHY?

Impossible! And I will tell you that it is possible sometimes to talk about the sea to a well frog, it is possible to talk about ice to a dragonfly, but it is not possible to talk about truth to a philosopher, to a doctor of philosophy. Why? Because howsoever small the well may be it is still part of the ocean -- at least the water is part of the ocean. And howsoever opposite the fire may be to the ice, they are degrees of the same phenomenon.

Heat and cold are not two things, but the same energy. Energy becomes heat, the same energy becomes cold; the energy is the same, degrees differ. That's why with one thermometer you can measure both heat and cold, because the energy is the same. Where does cold become heat, can you say exactly where? At which degree does the cold cease to be cold and become heat? You cannot say, it depends.

Try a simple experiment. Put one hand, your left hand, on an ice cube and your right hand near a fire. Let the right hand become hot, let the left hand become cool. Then put both the hands together in a bucket of water and tell me whether it is cool or hot. You will be in difficulty, because one hand will say it is hot, and one hand will say it is cool, it is cold. What is it -- cold or hot? They are degrees of the same energy.

So I say to you, even to a well frog it is possible to communicate something about the sea. And if the messenger is really inventive, he can create devices to communicate. That is what a Buddha is doing, a Jesus is doing -- creating devices to communicate something of the sea to well frogs -- because there is one thing in common, the water. If there is one thing in common, then communication is possible, a bridge exists.

Even to a dragonfly something can be communicated about ice. Even if we say it is not hot like the fire, something has been said about the ice -- negative, of course. That is why all great scriptures are negative. They don't say what truth is. They always say what truth is not, just to make the message meaningful to dragonflies. So we cannot say what the ice is, but we can say that the ice is not fire -- this much can be communicated.

But even by that method it is impossible to talk to a philosopher about the way of life, or to talk to a philosopher about existence. Even if the philosopher is an existentialist, then too it is impossible to talk about existence, because between a word and the corresponding reality there is no bridge. A rose and the word 'rose' are not related in any way,' all relationship is arbitrary. What is the relationship between the word 'rose' -- R,O,S,E -- and the rose? If there is some relationship then you cannot call it GULAB. There are three hundred languages in the world and three hundred words for rose; there is no relationship, all relationship is arbitrary. Cold is related to hot, well is related to the ocean. Their relationship, howsoever indistinct, is there -- real, not arbitrary.

But between a word and reality there is no relationship, they are not related at all. So you can have your own words, a private language, you can call anything by any name. If you like to call it something else the rose will not fight in a court. And nobody can prove that their word is more correct than yours, nobody can prove it because no word is more correct or less correct -- words are irrelevant, they are not related. And a philosopher lives in words. A philosopher is the falsest thing in existence, and the more you become philosophic, the less you live. Then you think about love, you never love, then you think about God, you never become divine. Then you go on talking and talking and talking and your whole energy is wasted in words, there is not a single moment to enter into existence.

Chuang Tzu says be aware of all philosophies because their base is the same -- they depend on words. And reality is not a word. Move into the real -- you are real, existence is real -- move into the real. Don't create a wall of words between you and reality otherwise it is impenetrable, you will be closed in, within your wall. And then it will become almost impossible to come out of it.

Don't be a philosopher -- and everybody is a philosopher. It is difficult to find a man who is not a philosopher. Some philosophers are good, some bad, but everyone is a philosopher. Some are more logical, some are less, but everybody is a philosopher. Drop out of the trip -- the trip of philosophy. Only then you enter the real, the existential.

When the Shoe Fits

Chapter #8
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CHUANG TZU WITH HIS BAMBOO POLE WAS FISHING IN THE PU RIVER.
THE PRINCE OF CHU SENT TWO VICE CHANCELLORS WITH A FORMAL DOCUMENT: WE HEREBY APPOINT YOU PRIME MINISTER.
CHUANG TZU HELD HIS BAMBOO POLE. STILL WATCHING PU RIVER, HE SAID: 'I AM TOLD THERE IS A SACRED TORTOISE OFFERED AND CANONISED THREE THOUSAND YEARS AGO, VENERATED BY THE PRINCE, WRAPPED IN SILK, IN A PRECIOUS SHRINE ON AN ALTAR IN THE TEMPLE. WHAT DO YOU THINK? IS IT BETTER TO GIVE UP ONE'S LIFE AND LEAVE A SACRED SHELL AS AN OBJECT OF CULT IN A CLOUD OF INCENSE FOR THREE THOUSAND YEARS, OR BETTER TO LIVE AS A PLAIN TURTLE DRAGGING ITS TAIL IN THE MUD?'
'FOR THE TURTLE' SAID THE VICE CHANCELLOR, 'BETTER TO LIVE AND DRAG ITS TAIL IN THE MUD!'
'GO HOME!' SAID CHUANG TZU. 'LEAVE ME HERE TO DRAG MY TAIL IN THE MUD.'

Every child is born sane, but every man becomes insane -- the whole of humanity is neurotic. Neurosis is not a problem for only a few people, the human being as such is neurotic. And this neurosis is created through such a subtle mechanism that you cannot even become aware of it. It has become an unconscious thing, it goes on influencing you, your behaviour, your relationships, your whole life is coloured by it. But it has gone so deep into your roots that you cannot find from where your misery, conflict, anxiety and neurosis have arisen. A few things have to be understood then this story will become clear, and very helpful.

First, if you condemn yourself you are creating a division, and that division will be your misery and your hell. If you condemn yourself, it means you condemn nature, and there is no victory against nature, there cannot be. You are just a tiny part in a vast ocean of nature, you cannot fight it.

And all so-called religions teach you to fight it. They condemn nature and they acclaim culture. They condemn nature, and they say: This is behaving just like animals, don't be like animals! Every parent is saying don't be like animals. What is wrong with animals? Animals are beautiful! But in your mind animals are something to be condemned, something bad, something evil, something not worthy of you. You are superior, you are not an animal, you are born of the angels.

And animals.... They are just to be used, exploited, you don't belong to them.

That is why when Darwin first declared that man has come out of the same heritage as animals, that he belongs to the animal world, the whole of humanity was against him. From every church pulpit, from every temple, from every mosque, he was condemned as a heretic. They said that he was teaching something absolutely wrong and if he were believed then the whole culture will be lost.

But he was right. Man is as natural as other animals, trees and birds; and trees and birds and animals are not neurotic, they never go mad -- unless you put them in a zoo. In a zoo it happens, animals do go neurotic. Even to be in contact with man is dangerous. Man is infectious. Sometimes dogs go mad, but never when they are wild, only when they are domesticated. Domestic animals go mad; living with man is living with something unnatural. In the wild no animal commits suicide, no animal goes mad, no animal murders. But with man even animals turn unnatural, they start doing things they have never done in the wild; they become homosexual, they become neurotic, they murder, and sometimes they have even tried to commit suicide.

What happens when you bring a dog to your home? You immediately start teaching him, as if he lacks something. He is perfect! Every dog is born perfect. Nature has given him everything that is needed, he is already equipped, you need not teach him.

What are you doing? You are trying to make him a part of human society, and now the trouble starts. Now even the dog will learn to condemn himself. If he does something wrong, inside he feels guilty; condemnation has entered.

I have heard that it happened once that a bum, a beggar, caught hold of a rich man and asked for a dime, just for a cup of coffee. The rich man said: You seem to be healthy enough, why are you wasting your life? Why don't you go to work and help yourself? The bum said, with very deep condemnation in his eyes: What! To help a bum like me?

You are continuously not accepting yourself. From the very beginning you have been taught that nature is not enough, you have to be more than nature. And you have tried, and that effort has failed -- it is impossible, you can never be more than nature. And if you try too much you will be less than nature. You can never be more than nature because nature is perfect: nothing more is needed, no polishing is needed, no effort is needed to make it better -- it cannot be made better. But if you try too much you will fall from the perfection of nature and you will become a neurotic animal.

Man comes from animals, but he is not a higher animal, he has become a neurotic animal. And the problem is that nobody teaches you to accept yourself and to accept your nature. Worship it, be thankful to the Divine for it, be grateful to the Whole!

Whatsoever has been given to you has a meaning, it is significant. You cannot cut it down and change. If you try, you will be in trouble. And you are in trouble -- everybody on this earth is in trouble.

Why does man condemn himself? Why can't he accept nature? Because through condemnation the ego is created. There is no other way to create the ego.

To create the ego, you have to fight; to create the ego, you have to condemn something as bad, and applaud something as good; to create the ego, first you have to create a god and a devil. And then you have to fight with the devil and try to reach the god. A conflict is needed for the ego. If there is no conflict, there cannot be any ego. Just think... if there is no fight within you, if you accept yourself totally -- you are happy as you are, deeply content, deeply satisfied, not even a single note of complaint, thankful -- how can the ego exist? How can you say 'I am'? The more you fight, the more 'I' is created.

That is why if you go to your so-called saints you will find more neurotic people there than anywhere. And this is something to be observed, that wherever there are many saints there are many more madmen. Madness exists less in the East, it exists more in the West. But if you simply do ordinary arithmetic you will be surprised: in the East many mad people are worshipped as saints, so they are not in madhouses. In the West, the same people who should be in the madhouses are on the couch of the psychiatrist; they are not thought to be mad, but they are, because ego is mad.

Look at your saints. They have such subtle egos -- refined of course, polished, very cultivated, decorated, but they are there.

If you fight with somebody else you cannot have a very subtle ego because with the other the possibility of being defeated always exists. Even if you have won, the other is there; any day there is every chance he they gather strength and you may be defeated. A victory cannot be absolute and you can never be certain; the enemy is there. And there is not only one enemy outside, there are millions of enemies, because with whomsoever you compete, he is your enemy. You will always be shaking and wavering, your ego cannot be on solid ground, you have made your house on sand.

But if you are fighting with yourself, then you are working on solid ground, you can be certain; you can be a more subtle egoist.

To have the 'I' you have to kill nature, because in nature no ego exists. Trees are there, but they don't know the 'I'; animals are there, but they don't know the ego -- they live unconsciously. They simply live without any fight or struggle. When they are hungry they search for food; when they are satisfied, they go to sleep. They make love, they eat, they sleep, they just exist, they don't say, 'We are.' They are just waves in the vast ocean of life, they come and go without leaving any trace. They have no history, no autobiography; they come and go as if they had never been there.

Lions have existed, elephants have existed, but they don't have any history, they don't have any autobiography. A lion comes like a vast big wave and then disappears; no trace is left behind.

Ego leaves traces, footprints. If the ego wants not to die, autobiographies are written, history is created. And then comes the whole foolishness -- neurosis. To create the ego, man has created a conflict, and this conflict has two aspects: one aspect is with outer nature -- that is how science is created. Science is a fight with nature outside, nature without. That is why even a person like Bertrand Russell goes on talking in terms of conquering nature. How can you conquer nature? How can a wave conquer the ocean? It is patent foolishness! A part cannot conquer the whole; and if the part tries, the part will go mad. The whole will not lose anything, the part will lose everything because the part exists with the whole, never against it. Science has become destructive because of this conquering attitude.

And there is another aspect of conflict: that aspect you call religion.

One aspect is to fight nature outside; science is created, it is destructive. The ultimate goal can never be anything other than Hiroshima, and it will be reached -- the whole earth will become a Hiroshima. Fighting leads to death, conflict ultimately leads to ultimate death; science is leading towards that.

Then there is the other conflict: the inner conflict, to fight with oneself. That is what you call religion -- to conquer oneself. Again the fight, and it too is destructive. Science destroys nature from the outside, and so-called religion destroys nature from the inside. Chuang Tzu is against both types of conflict. So-called science and so called religion are not enemies, they are partners, they have a deep affinity.

To understand Chuang Tzu and Lao Tzu, to understand Tao, you will have to understand that they don't believe in fighting of any sort. They say: Don't fight, live Just be in a let-go, so nature can penetrate you and you can penetrate nature. They say: Just be ordinary, don't try to be extraordinary, don't try to be somebody, just be nobodies. You will enjoy more because you will have more energy left, you will be full of energy.

There is tremendous energy, but it is dissipated in fighting; you divide yourself and you fight from both sides and the energy is dissipated. The same energy can become ecstatic if allowed to move in an inner harmony, not fighting.

Acceptance, accepting whatsoever is, is the basis of Tao. Tao does not create any 'ought'. Chuang Tzu says: Don't say to anybody that you ought to do this, you should do this, you ought not to be like this. Chuang Tzu says these things are dangerous, you are poisoning. There is only one thing to be followed and that is your nature: wherever it leads, trust it.

But we are afraid to follow nature, not because nature is bad, but because of the moral teachers, because of the poisoners of the very source of life. They have taught you so many things, so many toughts', that you cannot look directly at the 'is' -- that which is, you always look for the 'ought'. Even if you look at a rose you immediately start to think how this rose ought to be; it could be a little more red, it could be a little bigger, you could inject chemicals into it and it will become bigger, you could paint it, it will become more red -- but you cannot accept it as it is. Small or big, red or not so red, it is there. Why not enjoy it at this very moment? First make it more red, make it bigger, and then you will enjoy it.

You don't know that you are postponing -- and the postponing becomes a habit. When it has become bigger the same mind will say: Still more is possible. And the same mind will go on postponing until death knocks at your door. Then you will be surprised: I have been wasting my whole life with 'oughts' and the 'is' was there. And the 'is' is beautiful. The 'is' is the only religion for Chuang Tzu.

The conflict between 'is' and 'ought' is very foundational. If you can drop your 'ought' you may not be as respectable as you are right now. Because of your 'ought', people respect you. They say, 'This man is beautiful, he is never angry, he always smiles,' and they don't know that those smiles are false because a man who can never be angry cannot be truly smiling. This is the problem -- if he is not authentic in his anger, he cannot be authentic in his smile.

Children are authentic; when they are angry they are really angry. You look at them -- their anger is beautiful. They become just like wild animals, jumping and screaming, their faces completely red. They are like lions, they would destroy the whole world at that moment. Their anger is true, and whatsoever is true is beautiful.

Look at a child when he is angry, just watch him and you will see a beautiful flowering, a flowering of strength, power, energy -- energy moving. And the next moment the child is happy, smiling. Now the smile is also true, now his smile is also beautiful; whatsoever is natural is beautiful. Your kiss will be just a poison, it will be poisonous. How can you love? How can you enjoy sheer being? No, you cannot do anything. Now you can only follow -- oughts, shoulds, and should nots.

You are afraid to live, you go on postponing -- somewhere in the future you will live; and because of this postponing you have created heaven and hell. Heaven is your final postponement of everything that is worth living for.

You say that in heaven there is eternal beauty; the eternal beauty is here and now, not in heaven. If you smile -- just stand before a mirror and smile -- you will see that behind your smile there is anger, there is sadness, there is lust; it is not pure. It cannot be, because the very source is poisoned. Nothing is pure -- not only are things in the market adulterated, you are adulterated. Then you cannot smile, and if you cannot smile, how can you kiss? But you say to the child: Don't be angry, suppress your anger. This is not good, you are not supposed to be angry. But who is this who is supposing these things? Is there any possibility to go beyond nature? Who are you?

At the most, you can do this one thing -- you can force him.A child is helpless, if you force him he will have to follow you. He is weak, he depends on you because you can withdraw your love. He needs your love, he will have to follow you. When he feels angry he will not express it, now the anger will move into the blood. And because anger is chemical, his whole body will be poisoned. Expressed, it was a beautiful phenomenon; suppressed, it is disease. Now, when he smiles, this smile will carry that anger, the poison;

now it is in the blood. And you have suppressed so much that whenever you want to smile, something withholds you, something is afraid in any sort of let-go, because a smile is a let-go.

The eternal beauty is here and now, not in heaven. You say that in heaven love is pure and eternal -- love can be pure and eternal here and now, there is no need to wait for heaven. Wherever love is, it is eternal and pure, because for love, time does not exist.

Eternal does not mean permanent: eternal means non-temporal, eternal means there is no time. Even if a single moment of love is there, it is eternal. In that moment is such depth that in that moment time ceases, in that moment there is no future, no past, in that moment you are simply so much that you spread all over existence -- the whole existence belongs to you and the whole of you belongs to the existence. That moment is eternity unto itself. Wherever love is, there is eternity, and then there is the possibility of prayer. If your smile is false, your kiss will be false, your love cannot be true; and all your prayers will be just words and nothing else.

How can you find a god, how can you become god like if you are not true? You seek truth but in your life you are always untrue. How can an untrue person meet the truth? This seems an almost impossible thing. The truth will knock at your door, you need not go anywhere; just be true. And when I say just be true, I am saying just be natural.

Nature is truth, and there is no other truth than nature. This is the message of Chuang Tzu, one of the greatest messages in the world.

Now we will try to enter this beautiful story.

CHUANG TXU WITH HIS BAMBOO POLE WAS FISHING IN THE PU RIVER.

Can you conceive of Buddha fishing in the Pu River? Can you conceive of Mahavir fishing? Impossible. CHUANG TZU WITH HIS BAMBOO POLE WAS FISHING IN THE PU RIVER. What does this mean? It means Chuang Tzu is an ordinary man, he does not claim anything whatsoever, he just enjoys being ordinary. He does not live by principles, he lives by instinct. He does not superimpose his ego on his nature, he simply flows with it -- he is just an ordinary man.

This is the meaning of his fishing in the Pu River; only an ordinary man can do that. Extraordinary people how can they do it? They have much 'ought' in them: this should be done, that should not be done. They live by morality, they live by principles. What are you doing? A man of knowledge, fishing? Impossible to conceive you are killing fish!

Chuang Tzu believes in nature, he says whatsoever is natural is good. He is just an animal and he will not create any morality just to feel superior. The story says just be ordinary and enjoy being ordinary, only then can you fall by and by into the natural; otherwise you will become unnatural. This fishing is just symbolic. Whether Chuang Tzu fished or not is not the point, but he is that sort of man who can fish, who can sit with his bamboo pole.

That is why you cannot make a statue of Chuang Tzu, it is difficult. A Buddha is perfect, you can make a statue of him; it is as if he were born just to have statues made of him; you cannot find a better man, so statue-like. That is why, naturally, millions of statues exist of Buddha, more than of anybody else. He looks perfect, the perfect model for a statue; sitting under the Bodhi tree with closed eyes, not doing anything. He looks the perfect ideal, the perfect 'ought', as man should be -- absolutely non-violent, absolutely truthful, absolutely meditative. He is just like marble, not a man at all.

You cannot make a statue of Chuang Tzu, you will find him in such wrong places. He is just an ordinary man and this is the beauty of it, this is the whole message of it. Just be ordinary, with a bamboo pole, fishing, and Chuang Tzu says that this is enlightenment.

I also say to you that Buddha may have attained enlightenment -- it may have been easy for his nature to sit under a tree -- but if you follow Buddha you will become just stones, Chuang Tzu will be better for you.

Just be ordinary. For Buddha that may have been ordinariness... to sit. Hence he attained. But as I know you, and the common human man, the common humanity, the vast humanity, Chuang Tzu is better. And when I say better, I am not making any comparison, I am simply saying that he is so ordinary that you can easily be with him without becoming neurotic. If you follow Buddha you may get neurotic. If you follow Chuang Tzu you will become more and more natural.

CHUANG TZU WITH HIS BAMBOO POLE WAS FISHING IN THE PU RIVER. THE PRINCE OF CHU SENT TWO VICE CHANCELLORS WITH A FORMAL DOCUMENT: WE HEREBY APPOINT YOU PRIME MINISTER.

Politics is of the ego, it is the ego-trip, the ego-game. But Chuang Tzu was known far and wide as a wise man, there was no need to advertise it. When wisdom exists it is such an illumination that you cannot hide it, even a Chuang Tzu cannot hide it. You cannot hide ordinary love. If a young man falls in love, or a young woman falls in love, you can tell just by their very walk that love has happened. You cannot hide it because every gesture changes, becomes illuminated; a new quality enters, you cannot hide it.

How can you hide being in love with the whole existence? When prayer exists, how can you hide it? Even a Chuang Tzu -- who says hide it -- cannot hide it, it is impossible, people will suspect.

How can you hide light? If your house is lighted, the neighbours will come to know because the light will show from your windows. No, you cannot hide it, but the effort to hide it is good.

Why does Chuang Tzu say hide it when the inner lamp is burning? He says it just to bring you from exactly the opposite pole, because you would like to advertise it. There are people whose light does not yet exist, whose flame is not yet there, whose house is dark, empty, but they would like to advertise that they have become wise. Ego would like to pretend even about wisdom. Hence, Chuang Tzu says: Don't say anything about what you are, who you are; just hide yourself. Those who have eyes, they will seek and follow you themselves; they will come to you. You need not go and knock at their doors, the very phenomenon will attract them, and seekers will follow you and seek you, wherever you are. And those who are not seekers, don't bother about them, because their coming is of no use. They will just be a disturbance, and they will create hindrances for those who are seeking. Hide the fact. But still people will come to know.

The Prince must have come to know that Chuang Tzu had become enlightened.

THE PRINCE OF CHU SENT TWO VICE-CHANCELLORS WITH A FORMAL DOCUMENT: WE HEREBY APPOINT YOU PRIME MINISTER.

In the old days prime ministers were not chosen by the vote of the people, because how can you choose by the vote of the people? How can people choose their leaders? They would like to, but they are not capable. Democracy is just a dream, it has not happened anywhere, it cannot happen. And wherever it happens, it creates trouble; the medicine proves more dangerous than the disease itself.

In the old days a prime minister was not chosen by the people. A prime minister was appointed by the king, and the king had to seek out a wise man. A Brahmin had to be sought, searched for, because a wise man would not stand in an election, he would not go knocking at doors to ask for votes -- rather he would hide himself. Kings would go and seek, and wherever there was a wise man he had to be brought to the world so the world could have the benefits. The Prince must have come to know that Chung Tzu had become enlightened. He sent two messengers and appointed him as the Prime Minister. CHUANG TZU HELD HIS BAMBOO POLE. Nothing changed. The vice-chancellor was standing there with a formal document saying: You are appointed Prime Minister. It was the greatest post but Chuang Tzu remained as he was. Chuang Tzu held his bamboo pole still watching the Pu River. He didn't even look at those vice chancellors. He didn't look at the document, as if it was not worth it.

STILL WATCHING PU RIVER, HE SAID: I AM TOLD THERE IS A SACRED TORTOISE OFFERED AND CANONISED THREE THOUSAND YEARS AGO VENERATED BY THE PRINCE, WRAPPED IN SILK IN A PRECIOUS SHRINE ON AN ALTAR IN THE TEMPLE.

That turtle is still there; the turtle is covered with gold and precious stones. In the forbidden city of Peking, the imperial city, which is not open for everybody, it is still there. Now it is almost six thousand years old -- a dead turtle, covered with gold and very precious stones, enshrined, worshipped by the Prince himself.

Asked Chuang Tzu: WHAT DO YOU THINK? IS IT BETTER TO GIVE UP ONE'S LIFE AND LEAVE A SACRED SHELL AS AN OBJECT OF CULT IN A CLOUD OF INCENSE FOR THREE

THOUSAND YEARS, OR BETTER TO LIVE AS PLAIN TURTLE DRAGGING ITS TAIL IN THE MUD?

Chuang Tzu asked: What is better -- just to be a plain turtle and live, or to be dead, covered with gold, and be worshipped? This is the problem with everybody, before everbody, and these are the two alternatives. People can worship you but they cannot worship you if you are alive, because life is amoral -- it is neither moral nor immoral. Life does not know any morality, it is amoral; life knows no oughts, it simply lives from the unconscious. If you are simply alive it is very difficult for anybody to worship you. If you simply live plainly, enjoying, you cannot expect incense to be burnt around you, and a temple to arise, and a cult, and a sect, and people to worship you for thousands of years. No!

They worship a Jesus not because he was enlightened, they worship a Jesus because he was crucified. Just think about the story of Jesus: if the crucifixion had never happened there would have been no Christianity. It is not because of Jesus that there is Christianity, it is because of the cross; that is why the cross has become the symbol of a Christian.

Why the cross? The human mind, the neurotic mind, worships death not life: the more dead you are, the more you can be worshipped. If you are alive then you are not worth worshipping because you are not sacrificing anything! Sacrifice can be worshipped because sacrifice means sacrificing life, a gradual crucifixion. If others crucify you, people will worship you and if you crucify yourself, people will worship you more. People worship death; Jesus is worshipped because he was crucified.

If you just drop that part of the story, then who is Jesus? Then it will be difficult for you to even remember because Jesus was a vagabond just like Chuang Tzu. The only difference in the story is that Chuang Tzu was never crucified and Jesus was crucified -- otherwise he is the same man. You could have found him on the riverbank with a bamboo pole, fishing -- he was very friendly with fishermen. He must have fished around the Sea of Galilee, fishermen were his followers. You would have been able to find him staying with a prostitute because the prostitute loved him, worshipped him, and he knew no distinctions. He moved with gamblers, drunkards, people rejected by the society -- and that was his crime! He was crucified because this was his crime: he was moving with ordinary people living an ordinary life. That cannot be tolerated by the respectable world, that cannot be tolerated. This man who moves with prostitutes, gamblers, drunkards, who is found in wrong company, this man says that he is the Son of God! This is heresy!

This man is claiming too much, he has to be punished, because if such things are left unpunished then the whole morality will be destroyed; and this man lives against all rules, he has no rules except life. Jesus and Chuang Tzu are similar, just one thing differs: Jesus was crucified. Jews are very much rule-oriented, they live by rules, they are Confucians, and it is difficult for them to concede that somebody who lives without rules can be good Jews are very moralistic and their conception of God is very revengeful. The Jewish God is very revengeful, he will throw you in fire if you don't obey him. Obedience seems to be the greatest rule. And this Jesus, the son of a carpenter, an ordinary man, is moving with suspicious people and claiming that he is a prophet, the prophet for whom the whole Jewish world has been waiting. No, he has to be punished.

China was more tolerant. Chuang Tzu was not punished because China had no conception of a ferocious God; in fact there was no conception of God. Confucius never believed in God, he believed in rules; and he was the basis for China. But he said that rules are human, there is no divineness about them and they are arbitrary, relative, you can change them. One has to follow them but there is nothing divine about them, no absoluteness about them. That is why Lao Tzu and Chuang Tzu could live without being crucified.

But one thing you have to remember. If Chuang Tzu had also been crucified, there would have been a great following. There is none. Chuang Tzu has no followers, he cannot have, because people worship death. And he refused to be a turtle, canonised, because the condition is: Be dead! Don't do this, don't to that; just go on cutting and sacrificing yourself; just sit, not even breathing is allowed. Then people will worship you, then you will have become a dead turtle.

ASKED CHUANG TZU: WHAT DO YOU THINK? IS IT BETTER TO GIVE UP ONE'S LIFE AND LEAVE A SACRED SHELL AS AN OBJECT OF CULT IN A CLOUD OF INCENSE FOR THREE THOUSAND YEARS, OR BETTER TO LIVE AS A PLAIN TURTLE DRAGGING ITS TAIL IN THE MUD?
'FOR THE TURTLE,' SAID THE VICE CHANCELLOR, 'BETTER TO LIVE AND DRAG ITS TAIL IN THE MUD.'

Of course, it is logical for the turtle: better to live and drag its tail in the mud! Chuang Tzu said: Go home, leave me here to drag my tail in the mud! Let me be just a plain turtle. Please, don't you try to canonise me, because I know your condition -- first I have to die and leave a shell, a dead shell, then you can canonise me, then you can make a cult of me, then you can have a temple around me, and incense, and clouds of incense, and then you can worship me for three thousand years. But what will I gain out of it? I am the turtle, what will I gain out of it? What does a turtle know about gold and precious stones? They are human foolishnesses, a turtle never believes in them. The turtle believes in the mud, the turtle drags its tail in the mud and enjys it.

The symbol is very meaningful because mud for us is something dirty. But mud is nature; dirty or not dirty -- those are your interpretations. Mud is nature, and a turtle dragging its tail in the mud and playing the game for the time it lasts, enjoying the mud, is a good symbol. This is how a natural man should be: not condemning the mud, not saying this body is nothing, dirt unto dirt, dust unto dust, this body will fall back into the mud, this is just mud.

... DRAGGING HIS TAIL IN THE MUD. Nature is muddy, it is there. You are made of it and you will dissolve into it. But if you want to be worshipped for thousands of years then there is no problem. If you want a cult around you, if you want to become a deity, placed in a temple shrine, enshrined, canonised, then it is okay, but then you have to give your life. Is it worth it? Is it worth it to give your life and gain respect? Is it worth it to lose a single moment of life and gain the respect of the whole world? Not even then is it worth it, no. If the whole world worships you, that too is not enough to lose a single moment of being alive. Only life is precious, there are no precious stones, only life is gold, there is no other gold, only life is the temple, there is no other temple. Only life is the incense, the fragrance, there is no other fragrance. This is what Chuang Tzu says: Let me be alive. You may condemn me, because I am just a turtle dragging his tail in the mud, but for the turtle this is the best. Even you agree with me, so go home. I am not coming to the palace, I am not going to become a prime minister, that is not for me, because you will kill me.

There are many ways to crucify a man, crucifixion is only one. You can also put him on the throne, then too he is crucified, and in a subtler way; very non violently you kill him. Whenever you start respecting a person you have started killing him, because now he has to pay; he has to look at you -- what to do, what not to do.

I once stayed in a home with a Jain family. They had never met me but they had read my books and through books they had much respect for me. Then they invited me to stay with them as I was in their town, a very rich family. So I stayed.

At evening time, a few people had come to see me, and Jains take their food before sunset, they are very traditional. The woman came and she said: it is getting dark, you must finish with these people, otherwise you will be late for your food. I said: I can take my food a little later, there is no hurry. But these people have come from very far, from a far-off village, and they are really seekers, so I must tell them something; before they go I must give them something. She wouldn't believe me and by the time those people left it was already late, the sun had set, it was dark. So again the woman came and said: Now you cannot eat, or are you ready to eat even at night? So I said: For me there is no difference, because hunger knows no day, no night. I am hungry and I will eat.

As if her whole image of me was shattered, she said: We thought that you were an enlightened man but now you have shattered the whole image. How can an enlightened man eat at night?

It is impossible for a Jain to conceive, because they live by rules and they go on living by dead rules. If you want their respect you have to follow their rules. If you follow their rules, you are imprisoned. So I said: It is better not to be enlightened, because I would not like to go to sleep hungry, that is too much. I can leave enlightenment.

And that day I told them this story: Let me drag my tail in the mud, it is not worth it. Somebody thinks that I am enlightened and just to keep his image, am I to kill myself?
But this is how things go.

Never ask for respect, because respect is asked for by the ego. Never seek respect from others because that is a subtle bondage and you will soon be imprisoned and enclosed in it. Just live plainly, just live as you feel, natural, and don't bother about anybody else. Nobody else is responsible for your life except you. Be responsible only to yourself and nobody else, then it will be difficult for you to create a cult around yourself. But if people come, they will be the right seekers. If you seek respect, wrong people will come around you; if you don't seek their respect, if you don't bother about them, if you simply follow your natural

course, then only the right seekers will come and they will not be an imprisonment to you. And only those people who are not an imprisonment to you can be helped, otherwise followers lead their leaders; disciples impose rules on their masters. What nonsense? They both remain in darkness.

Remember one basic thing always: there cannot be anything more than nature, nature is the whole. So you have to find a way to fall back from the cultured pattern of your life into the natural flow.

You are as frozen as you are cultured. How to melt again and become a river? It is arduous, because frozen ice is worshipped and the ego will say: What are you doing? Now nobody will respect you, now you will not be a respectable person! What are you doing? The ego will say: Just follow the rules, what is the harm? There is so much investment in the rules. If you follow ordinary rules, everybody will worship you. But what is gained by worship? It is not a substitute for life. What is gained by respect? It is not a substitute for existence.

Be existential, let things happen.

If somebody respects you, even then it is for him to decide, it should not be your concern. If it is your concern then you will get neurotic, that is how everybody has gone neurotic. And there are so many people around and they are all expecting you to do this and to do that. So many people, so many expectations, and you are trying to satisfy all of them? You cannot satisfy all of them. The whole effort will end in your own deep dissatisfaction, and nobody else will be satisfied. You cannot satisfy anybody, the only satisfaction that is possible is your own. And if you are satisfied then a few will be satisfied with you, but that is not your concern.

You are not here to fulfill anybody else's expectations, their rules, their maps. You are here to fulfill your own being. That is the whole of religion, the all of religion; you are here to fulfill your own being! That is your destiny, don't waver from it, nothing is worth it.

But there are many allurements an around and they seem so innocent, the allurements seem very innocent. They are not so innocent, they are very cunning. Somebody says: What is wrong if you don't eat at night? People will give you their respect. Eating or not eating is not the point. If you don't feel like eating, it is good, don't eat. People say that if you get up early in the morning at five o'clock, then Hindus will respect you. Nothing is wrong with getting up then; if you feel good, get up, but don't think of the Hindus. If you get up because of them then you are missing yourself and by and by you will get more and more entangled. Because there are some people who will be unhappy the whole day if they get up at BRAHMMUHART, at five o'clock.

There is a particular time which has to be passed in sleep, two hours every night. Now scientists have discovered that out of twenty-four hours there are two hours every day when the temperature of the body falls; those two hours are the deepest for sleeping. If you miss them, then for the whole day you will feel that something is missing. If you can sleep during those two hours then there is no need to sleep for five or seven hours, they will be enough. But those two hours are different for everybody and rules are not different for everybody -- this is the problem. If somebody has those two hours when his temperature drops between three and five, then at five he can get up absolutely fresh -- that is his BRAHMMUHURT. But somebody else who really falls asleep at five, whose temperature falls between five and seven, if this man follows Hindus, his whole life will be lost.

You have to seek your own, and it differs from individual to individual; everything differs from individual to individual. There is no rule that you have to fix and fit into, you have to find your own rules.

Just try to understand -- whatsoever gives you happiness and blessings and peace and silence, seek in that way, more will be coming soon. And that is the criterion: if you are happy, I say you are a religious man although you may not be going to the temple. If you are unhappy and you go continuously to the temple, I don't call you a religious man. If you are happy, blissful, if your whole being exudes ecstasy and peace, at homeness in existence, you are a religious man -- whether you believe in God or not. Those are just words, don't bother about them.

Find your peace, find your mud where you can drag your tail and be alive; that is your temple. Nobody else's temple will suit you -- cannot suit you, because every temple was made by somebody for somebody.

Buddha lived in his own way, then a temple was born, then thousands followed and they started living like Buddha; they missed their goal. Buddha never followed anybody, his way was his own, he was happy -- then it is okay. But you will be unhappy following him.

Don't follow anybody, otherwise you will be unhappy. And you are unhappy enough because you have been following your father and mother, teachers, religion. You have been following so many, and all those voices are different, contradictory, inconsistent. You are being pulled in all directions; how can you be

together? You are a disintegrated phenomenon, a crowd, one part going to the East, another part going to the West; the lower body has gone to the South, the upper body has gone to the Himalayas, North. You are a disintegrated phenomenon, not together.

Be together! And I tell you, if you remain together, if you don't listen to anybody, if you only listen to your own voice, even if you have to err sometimes, even if you go wrong sometimes -- don't bother. You will go wrong, because you have become accustomed to following others so much that you have lost your inner voice. You don't know what the inner voice is. Many voices are there and they are all from others. Sometimes the mother speaks -- do this! Sometimes the father speaks -- don't do this! Sometimes somebody else, a Buddha, a Jesus, a Christ, a Chuang Tzu... drop all those voices. Listen!

Meditation is a deep listening, listening to the inner voice. As you become silent, voices cease. Chuang Tzu goes to his home, Buddha goes to his home, Jesus is no longer there, your father and your mother are really gone; everybody goes, only you are left, alone in your emptiness. Then your nature asserts itself -- and that is a flowering. As a seed breaks and comes out, sprouting, so your inner voice comes out, sprouting. And then follow it: wherever it leads, follow it. Don't listen to anybody; that is your way to God. And all that a master can do is to bring you to your inner voice. The master should not become the substitute, otherwise you will become even more crowded than you were before.

Don't make me your voice, I am not your enemy. Don't listen to me! Only this much is enough: that you go deep within yourself and listen to your own voice. If I can help you towards that, then I am a master to you, otherwise I am an enemy. And once you have started listening to your own voice I am not needed, you can discard me. Listen... just as there is a third eye, there is a third ear, it is not talked about in the scriptures. There is a third ear, and as the third eye will give you glimpses of your being so the third ear gives you glimpses of your inner voice. When these two outer ears stop functioning -- when you are not listening to anybody, you have become completely deaf, no voice penetrates and you have thrown all the voices from the inside outside, when you have thrown all the rubbish out, you are just empty, settling within -- you will feel the voice. It is always there. Every child is born with it, every tree is born with it, every bird lives with it -- even a turtle is born with it. And you cannot confuse a turtle, you cannot convince him by saying: Come and be dead and we will enshrine you. The turtle will also say: Go home, leave me here to drag my tail in the mud. Once you can feel your voice then no rules are needed, you have become a rule unto yourself.

And the more clear the voice, the more your steps fall in the right direction. It becomes a progressively stronger and stronger force, every step leads nearer to your destiny and you feel more at ease. You will feel a deep contentment that nothing is wrong and you can bless and you can be blessed by all.

Religion is rebellion, rebellion against the others, rebellion against the well-wishers, rebellion against the do-gooders. It is the greatest rebellion because you are alone, nobody else is there and you have to travel the path alone. It is the rebellion of the individual against the crowd. The crowd is very, very powerful. It can crush you, it has already crushed you. You are crippled and crushed, you are almost dead. To leave you alive is dangerous for the crowd because then you will follow your own path, and the crowd has its own path -- it wants you to follow it. The crowd wants you to become a clerk in a post office, a teacher in a primary school, a nurse in a hospital, and your inner voice may not be ready for it. Your inner voice may be moving you to become a Buddha or a Chuang Tzu, but the society does not need a Buddha -- it needs a perfect executive. What is a Buddha needed for? He is useless economically, a burden.

Once it happened that Mulla Nasrudin went to a psychiatrist wearing a beret, a smock, a flowing beard. The psychiatrist asked: Are you an artist? Nasrudin said: No, not at all! The psychiatrist said: Then why this beret, smock and beard? Nasrudin said: That's what I am here to enquire, why? I never wanted it; this is my father, he wanted me to be a painter, a great artist. That is why I am here to enquire.

You are in such bad shape because so many people have wanted so many things out of you. If you fulfill them you will remain unfulfilled, because nobody can expect the thing that you are here for -- for that you have to search, it is an inner enquiry. That is the soul! You may call it God, you may call it truth, names differ, but the real thing is to find the authentic destiny that you are here for; otherwise one day or other you will have to go to the psychiatrist and ask. And everybody is getting nearer the door of the psychiatrist! Even the psychiatrist himself is in bad shape; because he goes to some other psychiatrist for his own analysis -- they do each other's psychoanalysis too. And this is really something: more psychiatrists commit suicide than anybody else, twice as many as any other profession. Twice as many as in any other profession go mad, and they are here meaning to help others!

Everybody is in bad shape because nobody has listened to his authentic being. Listen to it! And don't

listen to anybody else.

It is going to be arduous, you will have to lose much, many investments will be lost. This is what I mean by SANNYAS: it is renunciation of false investments, it is a renunciation of others and their wishes and their expectations, and it is a decision to be authentically oneself.

When the Shoe Fits

Chapter #9
Chapter title: Duke Hwan And The Wheelright

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DUKE HWAN OF KHI, FIRST IN HIS DYNASTY, SAT UNDER HIS CANOPY READING HIS PHILOSOPHY. AND PHIEN THE WHEELWRIGHT WAS OUT IN THE YARD MAKING A WHEEL.
PHIEN LAID ASIDE HAMMER AND CHISEL, CLIMBED THE STEPS, AND SAID TO DUKE HWAN: 'MAY I ASK YOU, LORD, WHAT IS THIS YOU ARE READING?' THE DUKE SAID: 'THE EXPERTS, THE AUTHORITIES.' AND PHIEN ASKED: 'ALIVE OR DEAD?' THE DUKE SAID: 'DEAD A LONG TIME.' 'THEN,' SAID THE WHEELWRIGHT, 'YOU ARE READING ONLY THE DIRT THEY LEFT BEHIND.' THE DUKE REPLIED: 'WHAT DO YOU KNOW ABOUT IT? YOU ARE ONLY A WHEELWRIGHT. YOU HAD BETTER GIVE ME A GOOD EXPLANATION OR ELSE YOU MUST DIE.' THE WHEELWRIGHT SAID: 'LET US LOOK AT THE AFFAIR FROM MY POINT OF VIEW. WHEN I MAKE WHEELS, IF I GO EASY THEY FALL APART, AND IF I AM TOO ROUGH THEY DO NOT FIT. BUT IF I AM NEITHER TOO EASY NOR TOO VIOLENT THEY COME OUT RIGHT. THE WORK IS WHAT I WANT IT TO BE.
YOU CANNOT PUT THIS INTO WORDS, YOU JUST HAVE TO KNOW HOW IT IS. I CANNOT EVEN TELL MY OWN SON EXACTLY HOW IT IS DONE, AND MY OWN SON CANNOT LEARN IT FROM ME. SO HERE L AM, SEVENTY YEARS OLD, STILL MAKING WHEELS!
THE MEN OF OLD TOOK ALL THEY REALLY KNEW WITH THEM TO THE GRAVE. AND SO, LORD, WHAT YOU ARE READING THERE IS ONLY THE DIRT THEY LEFT BEHIND THEM.'

It happened that on a back country road a motorist found that something was wrong with his engine He stopped the car, opened the hood and looked inside. Suddenly he heard a voice: If you ask me I can tell you what the trouble is. Surprised, he looked around because he thought that there was nobody else there. No, there was nobody but a horse, standing in a farm just nearby. The man got afraid and scared; down the road he sped! After twenty minutes, he reached a filling station. When he caught his breath, he told the man, the owner, what had happened: There was nobody else but a horse, and I heard a human voice say that if I ask him, he could tell me what the trouble was. The owner said: By any chance was the horse black, sway backed, bow legged? The man said: Yes, that is right. Said the owner: Don't mind him, he is just an old philosopher, dead long ago, still haunting the place. Just because of his old habit he goes on seeking people to ask him questions. He does not know a thing about engine trouble. And he is not a horse, he is just using that poor old horse as a medium. So don't mind him.

But this is how it happens on all the roads of life. The old ghosts go on haunting, and they know all the answers. You have only to ask -- just for the asking they are ready to give you all the answers. Yet life goes on changing and they don't know a thing about engine trouble. Life goes on changing moment to moment. You cannot find the answer in the past because nothing is the same today. You cannot find the answer in the past because the answer is not the thing, it always dies with the man who has discovered it. But ghosts go on

haunting. Your Vedas, Korans, Bibles, Gitas, they are ghosts. They are not realities now, they are long dead, but they have an appeal.

So first try to understand why the dead have so much appeal, why the dead past has so much appeal over the living, why the dead go on pulling your legs. Why do you carry them? Why do you listen to them? You are living, you are fresh. Why do you look to the past, to the authorities and to the experts?

The first thing -- the longer a person has been dead, the greater is the tradition. Time. Time hallows everything. If Buddha is alive you can barely tolerate him. At the most, if you are very kind to him, you may go and listen. But you cannot believe that he is a Bhagwan. You cannot believe that this man has known the ultimate because he will look just like you: a man of blood and bones, young or old, ill or healthy, as prone as you are to death -- just like you. Hungry, he needs food, sleepy;he wants a bed, ill, he has to rest -- just like you. How can you believe that he had known the ultimate, the deathless? Difficult, almost impossible.

Even if you try, it never happens; even if you force yourself, deep down the doubt remains. But now, twenty-five centuries later, Buddha is no longer a man of bones and blood. He never falls ill, he is never hungry, never needs food, never needs any medicine. He will never die now, he is immortal. Time hallows everything and by and by you forget that he belonged to you. By and by the dead image becomes golden. It reaches higher and higher, it is completely lost somewhere in paradise, you can have only a glimpse. Then you can believe.

Hence the past goes on haunting you. If Buddha comes again, you will reject him. That is why Jesus is worshipped now and yet he was crucified when he was alive. Alive, you crucify him; dead, you worship him. Why does death make him so meaningful, so significant? Death destroys the body, and then the link with you is broken. Then you have a spiritual image: bloodless, boneless, super-physical. Now you can imagine, and it is up to you to give all the qualities to him -- you project.

It is difficult to project onto a living man because the reality is there, and he will destroy all your projections. He will not be ready to become a prisoner of your projections. But dead, what can he do? What can Jesus do? What can Buddha do? Helpless whatsoever you do, they have to suffer.

That is why more imagination is possible with a dead master -- now YOU can give the significance, the superiority, the other-worldliness.

But with a living person it is impossible unless you have a heart of faith, total faith; and for those who have a heart of total faith Buddha is never the body, alive or dead. He is never the body. Because they penetrate deeply, Buddha is transparent. He may be in the body but he is not the body; he may be living amongst you but he does not belong to you -- he is somewhere from the high. That is the meaning of a Christ, the son of God. That is the meaning of an AVATAR, a descendance of the Divine. That is the meaning of a TEERTHANKARA -- a Buddha. He comes from the invisible, but it can be seen only through the eye of faith. The mind cannot look at it. But when he is dead the mind can project.

So the first thing is that the longer the period, the gap, the more the time between you and Buddha, Jesus, Mahavir, the more your imagination has freedom. You can project, you can create a dream around them. Then they become more a myth and less a reality, then a whole myth is created around them. Then you can worship, then you can listen to them.

But the trouble is that when a Buddha is alive he can help you. When a Buddha is alive you can imbibe his spirit. When a Buddha is alive it is possible for something to be communicated, transferred. But when he is dead, it becomes more and more impossible. Why? Because that which is to be given cannot be given through language. If it can be given through language, then there are scriptures, then there is the word of the Buddha. But it cannot be given through the word. The word is just an excuse. Buddha speaks to you' it is just an excuse to create a contact on the plane of the mind. And if you are receptive, something is constantly happening on the side; just between the words, or between the lines, Buddha is reaching to you -- that is a living experience.

He has to transfer not a theory, but himself. He has not to communicate a hypothesis, a philosophy, but a living experience, and that is more like a skill and less like a philosophy. Even if you know how to swim you cannot teach somebody just through words. What will you say? Whatsoever you say, you will feel it is not adequate. The only way is to take the disciple with you to the river. First show him how you swim -- give him confidence, give him courage -- then tell him, come. And if he trusts you, he will come with you. Then by and by let him pass through the experience.

Only experience can teach. And spirituality is just like swimming, you cannot say anything about it. You can describe it, but the description is dead. It is an ALIVE experience. Something happens when somebody is there who knows the skill. He cannot tell it to you, but you can learn. And this is the mystery:

he cannot teach it to you, but you can learn if you are receptive.

So remember, more depends on the disciple and his receptivity, and less on the master. He is there, he is present. Now you have to be receptive and imbibe; you have to be receptive and allow; you have to be receptive and let him penetrate into you. If you are afraid, the whole being shrinks, you are closed. When you are closed the master can go on knocking at your door but there will be no response. The more he knocks the more you will shrink, and become scared. So he will not even knock because that too is aggression. He will simply wait at the door. Whenever you are ready and open, he can give it to you, he can deliver it instantly. But the disciple has to be ready.

This possibility is there only with a living master. With a dead master, you cannot learn anything.

The word is with you, the Bible is with you, you can become a great scholar, a philosopher, you can think and spin many theories around it, you can create a theology of your own -- but Jesus will not be there. You have to live with Jesus, his presence is the most significant thing.

The second thing to be remembered is that mind always likes theories, words, philosophies. It can tackle them, it is a game the mind likes very much, because nothing is lost. On the contrary, mind is more strengthened through them. The more you know, the more information you gather, the more your mind feels 'I am somebody'.

With a living master the problem is this: you have to surrender, your ego has to be dissolved. It is really a death experience to live with a master, you have to die. And unless you die nothing is going to happen. Only through your death will rebirth happen. When you are no longer there, suddenly the Divine is. So a living master is a death experience for the mind -- a rebirth of the soul, but a death of the ego. With dead masters you are not scared. The mind can go on playing the game with the experts and the authorities, and the interpretation depends on you. In any theory the meaning is not there in it; you have to put the meaning in, it is a game. You think you are reading the Gita, the word of Krishna. You are wrong. The word is there, but who will give the meaning? You will give the meaning.

So every scripture is nothing but a mirror: you will see your own face in it. You can read anything that you like, but because the mind is very cunning, it will simply not listen to anything that goes against it. It can interpret in its own ways and Krishna is not there to say: No, this is not my meaning.

It happened that when Sigmund Freud was alive but very old, just in his last year of life, he gathered all his disciples to him -- and he had a big following all over the world. He had created a very significant school of psychoanalysis, and he was revered.

Twenty of his closest disciples were taking lunch with him. They started discussing what Freud meant about something and they completely forgot that Freud was there. They became much absorbed in the discussion, contradicting each other, arguing with each other. One theory -- twenty interpretations. And the master was alive, he was sitting there, but they had forgotten him completely! Then he hammered on the table and said: One thing please! I am still alive, you can ask me what I mean. Listening to you, I have become aware of what you are going to do when I am dead. I am alive, yet nobody asks me what my meaning is. And you have twenty meanings already! When I am dead, you will have two hundred, two thousand, two million meanings, and then there will be no possibility to ask me what I mean.

That is how sects and creeds are born.

Jesus was a simple man, but look at the Catholics, the Protestants, the hundreds of sects of Christianity and their interpretations. Jesus was a simple man, the son of a carpenter, he never used the jargon of theology. He was not a man of words, he was a man of experience. He talked simply in small stories, anecdotes, and parables. And he was talking to illiterate people, his meaning was simple. But look... the Protestants, the Catholics, their theologians, they have made so much out of him -- a mountain! On simple matters they go on discussing and arguing and they get so lost in it that Jesus is completely forgotten.

When a living Freud is forgotten how can you remember a dead Jesus? Ask Hindus, they have one thousand interpretations of the Gita already. And every year interpretations go on being added, new interpretations, and nobody agrees with anybody else. Shankara says that the message is of renunciation, that the Gita's message is of renunciation, inaction. Lokmanya Tilak says that the message is of action -- just the opposite. And Ramanuja says that the message is of devotion, not action, not renunciation. And so you go on: one thousand interpretations, nobody agreeing with anybody else. And when you read the Gita that will be one thousand and one interpretations, because that will be yours. You will bring your mind into it and mind feels strengthened by knowledge, information.

Mind is never in any danger except in the presence of a living master. Then it is just on the verge of death. You escape Krishnas, and you carry Gitas in your head. You escape Jesus and you always keep the

Bible in your pocket. The Bible can be kept in your pocket, not Jesus. The Bible will belong to you, but with Jesus you will have to belong to Jesus. That is the difference: you can own a Bible, you cannot own Jesus. You will have to be owned by him.

And thirdly, science can be written. There is no problem. Because it is not a skill, it is theorising, it is theoria. It can be written, it is description, it is not a mystery. The whole basis of science is to de-mystify everything. It has principles, laws, they can be written; and if you decipher the law, everything is known.

Religion is not like science, it is more like art -- it is symbolic. The first thing is that it is not realistic, it is symbolic.

Once it happened that a friend came to see Picasso. The friend was in the military, in the army. He looked into Picasso's studio, and he said: What nonsense! Everything is unreal, not even a single painting represents reality.

You cannot find anything like,Picasso's painting in reality. It is not there. It is only Picasso's feeling of the reality.

Science tries to discover the objective, art goes on trying to find the subjective in the objective. You look at a flower; if you ask a scientist about it he will talk of the chemical compounds of the flower. Of course they are there, but they are not the flower, because they don't carry the beauty, they don't carry the meaning. For the beauty you have to ask the artist but then he will not talk about chemical compounds, or anything else. He will give you a poem, and it will be nearer the truth than anything a scientist can give, but it will not be objective.

Picasso listened quietly, because he was a soldier, this friend, and you cannot expect a soldier to understand too much subjectivity -- he lives in the world of objects. Later on they talked of other things, and then the soldier showed a picture of his girl friend to Picasso, a small picture. Picasso started laughing and he said: Is that girl so small? It would be very difficult to make love to such a small girl. The soldier said: What are you saying? This is just a picture. So Picasso said: A picture is not objective, it is symbolic, it simply represents, indicates, shows. It is not a description, it is not exact in proportion; it is just an indication, a hint.

Remember, religion is more like art than like science. And it is even more subtle than art because art represents the objective and religion represents the subjective. Art has symbols to show the objective world. The artist paints a picture of a rose, but the rose is there. Van Gogh's rose or Picasso's rose may not be exactly as it is in the garden, but still it is a rose. You can find some similarity, you can find something which corresponds.

But when a Buddha talks about NIRVANA, it is not in the outside world, you don't have anything to correspond to it. When Jesus talks about the kingdom of God, it is not there in the objective world. Art represents the objective: the symbol is difficult, but you can still find something corresponding to it in the world. Religion symbolises the subjective, you cannot find anything like it in the world. Unless you go within yourself you will not be able to find the meaning, the significance. Then you will carry the word, and the word is not the reality. Then you may repeat the word 'God' and you don't know anything about God. It is more like an art, and even more like a craft.

What is a Buddha doing? He is a craftsman, he makes gods out of you. Just like a sculptor he goes on hammering on the stone, cutting this and that piece, throwing away all that is inessential -- then by and by an image is discovered. It was there. Before the artist started with his chisel and hammer it was there, but the inessential was there also. The inessential has to be broken and thrown away so that the essential comes up and is discovered. So what is a Buddha doing? You are like a stone; he will go on working with his chisel and hammer, he will cut away the inessential, and then the essential comes in its total glory. Then the magnificent is born, then the other world penetrates into this world. He is not bringing anything new into the world, he is simply changing you, transforming you.

You are already carrying the other world within you but it is mixed too much with this world. A separation is needed: a separation of that which is essential from that which is non-essential; a separation of that which is you from that which you possess; a separation of the possessor from the possession; of the spirit from the body; of the centre from the circumference. It is like a skill. No painter can tell you how to paint, you have to live with the master. If you go to Picasso and say, 'How do you paint? Tell me something, give me some guidelines' he cannot give you any guidelines because he himself is not aware. It is such a tremendous phenomenon, it is so unconscious, that when Picasso is painting he is not aware of any rules, regulations, any laws, any guidelines. He becomes his painting, he is no longer there, he is completely absorbed in it. You have to be with him. When he moves into his painting, and when the painter is lost, and

only the painting remains, when the painting is no longer a conscious effort, when the unconscious takes over, you have to see the phenomenon to feel it, what it is. Then those are not the hands of Picasso, then the unconscious Tao, nature, has taken over. Picasso's hands are instrumental, they work as vehicles, some other energy is there. Watch Picasso painting -- he is no longer a man. He is not at all a part of you; he has become a creator, he is not a creature. That is why when the painting is born it brings something of the other world.

But this is nothing. When a Buddha speaks he is not the speaker. When a Buddha moves he is not the walker. When a Buddha puts his hand on your head he is not the hand. Tao -- you may call it God, whatsoever name you choose -- has taken over. Now the hand is not of Buddha, it is instrumental. God is touching you through him and Buddha is not there at all, not standing between you and God. But this has to be experienced. It is impossible to learn anything from a dead Buddha. And if you cannot learn from a living one, how can you expect to learn from a dead one?

It is a skill, the greatest skill, and it is so delicate and subtle that nothing can be done consciously, you have simply to be near and imbibe. This word has to be remembered -- imbibe. A Buddha has to be imbibed, eaten. He becomes your blood and bone, he flows within you. His presence has to be absorbed and you have to carry it within you.

This is the greatest skill in the world -- to make a god out of a man -- a man who is always prone to become an animal -- to make a god out of him, to change the mind, to drop the ego, to allow the ultimate to happen in him. It is bringing the ocean to the drop, it is dropping the ocean into the drop. It is the highest, supreme-most skill. No scriptures can carry it, they can only indicate. You have to be near a living Buddha to know what it means. And it happens only once in a thousand years, in two thousand years, that a person like Buddha is there. And then dead cults are born, and people go on worshipping without knowing what they are doing.

Now try to understand these words of Chuang Tzu. It is a beautiful parable.

DUKE HWAN AND THE WHEELWRIGHT.
DUKE HWAN OF KHI, FIRST IN HIS DYNASTY, SAT UNDER HIS CANOPY READING HIS PHILOSOPHY.
AND PHIEN THE WHEELWRIGHT WAS OUT IN THE YARD MAKING A WHEEL.

He is a craftsman.

PHIEN LAID ASIDE HIS HAMMER AND CHISEL, CLIMBED THE STEPS AND SAID TO DUKE HWAN: 'MAY I ASK YOU, LORD, WHAT IS THIS YOU ARE READING?' THE DUKE SAID: THE EXPERTS, THE AUTHORITIES.'

Remember well that all your experts and authorities are always dead, because by the time the news reaches you, the person has disappeared. By the time you come to know that there is a Buddha, the Buddha is dead. Your consciousness is such a lazy and lousy affair, you are so unaware of what is happening that by the time you come to know that the flower has flowered, and you rush to the garden, the flower has disappeared.

It takes time for you to realise somebody is there -- and it takes so much time! Sometimes centuries afterwards you come to feel that Buddha was there, but then nothing can be done. Be more alert, be more conscious, so that you catch the train in time. You have always been missing the train. You are not here for the first time, you were there when Gautama became Buddha. Somewhere on this earth you were there; it cannot be otherwise, because nothing dies. You missed him. Somebody must have told you, you must have argued. You must have said: We have heard many stories, these are just stories. You must have thought: How can somebody else become enlightened when I have not become enlightened? How can somebody else be superior to me? And faith? You must have said: I am a rational man and I cannot believe so easily. There is doubt and first I have to satisfy my doubt....

It takes time, sometimes centuries, and even then the doubt is not satisfied. Remember, one has to take the jump, even with the doubt. If you wait to let the doubt subside first, then the time will never come for you to take the jump because doubt is a self creating process. One doubt creates another; another doubt creates another. And the same happens with faith -- one faith creates another, another faith... then a chain is created. When you start there is always a wavering. Nobody can start with a total heart because then there

would be no need. One has to start with doubt, but don't pay much attention to the doubt, pay much attention to trust. Then the energy moves to trust, and the trust becomes a chain. By and by, the energy from doubt is absorbed by the energy in trust.

Remember, one has to sow the seeds. If you wait, and say: When doubt is no more then I will sow the seeds of trust, then you will never sow the seeds.

.... You must have heard, somebody might have told you that this Gautama had become enlightened. You must have laughed, you must have said: Nobody becomes enlightened, these are just stories that people go on creating. And I know this Gautama, I even know his father. I know his family and I cannot believe because I am a sceptic, I am a rational man. Without reasoning I cannot move a single step.

Not only with Buddha -- you were there when Jesus was there, you were there when Chuang Tzu was there. You have always been here, but you have missed many times. Why? The reason is always the same -- you cannot trust. You go on finding arguments against taking the jump; and there are infinite possibilities to go on finding arguments again and again and again. Because once you feed doubt it becomes a cancerous growth -- then it perpetuates itself, there is no need to help it. It is a cancerous growth, it goes on and on, and it grows. The same thing happens with trust.

So remember that it is not a question of 'When there is no doubt then I will trust.' It is impossible, that time will never come. You have to trust while doubt is there. And look at the beauty of it, if you can trust while doubt is there -- and this is how human mind is, frail, weak, divided, you have to trust while doubt is there if you can trust while doubt is there, it means that you pay more attention to trust and less attention to doubt; you are indifferent to doubt, your whole attention is toward trust. Then a day comes when the doubt has disappeared, because if you don't give attention you don't give food -- attention is food. If you don't give attention the doubt cannot persist in its chain. But you always find reasons. The ego always says: Don't surrender, don't let go. What are you doing? You will be lost. And you never think that you are already lost. Where are you?

You must have met a person who is known as an auto-nut. There are persons who simply enjoy driving, they are auto-nuts. They will go from Bombay to Delhi, non stop, and the first thing they will say on reaching Delhi is: We made it in twenty four hours. This is an auto nut.

Once it happened that an auto-nut was driving me somewhere. He was going fast, at a mad speed along the highway. And we were supposed to reach a village by the afternoon. But we had not reached it and it was already evening. So I looked at the map and told him that it seemed that he had taken a wrong route. He said: Don't bother about the map, it does not matter. We are enjoying the ride. And on he sped, without even stopping to look at the map.

There are people who simply go on moving fast, thinking that just by moving fast, they will reach somewhere.

It is not movement that leads you somewhere, it is direction. It is not just by running that you will reach your destiny; you may be running in a circle. Where have you reached? What have you got to lose? Nothing whatsoever. Then why are you afraid? Afraid to lose nothing?

People come to me and they say it is difficult to surrender. I always look at them and simply cannot understand what they are talking about, because they have nothing to surrender, nothing to lose, nothing to renounce. If you have attained something then renunciation means something. You have not attained anything you have gathered worthless rubbish. And you think this is something? But you don't want to look at it because if you look, you become afraid, then the ground underneath becomes shaky. You don't look at it, you simply go on believing that you have much and I have nothing. Because with the exception of enlightenment there is nothing that I have got that is worth mentioning. Except a fully aware consciousness, a flame within of the deathless, there are no other riches. There cannot be.

PHIEN LAID ASIDE HIS HAMMER AND CHISEL, CLIMBED THE STEPS, AND SAID TO DUKE HWAN: 'MAY I ASK YOU, LORD, WHAT IS THIS YOU ARE READING?' THE DUKE SAID: 'THE EXPERTS, THE AUTHORITIES.'

A person becomes an expert only when he has a long tradition. He becomes an authority only when much time has passed and many people have worshipped him. If nobody worshipped Jesus, would he be an expert or an authority? You count the followers: the more the followers, the greater the expert and the authority.

In New Delhi on a confectioner's shop there is a sign. If you go, you must visit this shop. On the sign it is written: Eat here, a million flies cannot be wrong!

This is how you feel: if a million people follow, a million people cannot be wrong. When ten million people follow, then you feel that this is the authority. But these are flies!

How many people are following Buddha? How many are following Jesus? You count the followers as if the master depends on the quantity of the followers. Religion is not politics, following is not the question. Even if nobody follows a Buddha, a Buddha is a Buddha. And if the whole world follows, it makes no difference, because people always follow for the wrong reasons. Don't look for followers. But that is how you feel: Who is the authority? How many people follow? You always move through wrong arguments.

SAID THE DUKE: 'THE EXPERTS, THE AUTHORITIES.' PHIEN ASKED: 'ALIVE OR DEAD?'

That old Phien must have been a man of knowledge, a really wise man; because it is difficult to find a person who believes in an alive authority. How can a person who is alive be your authority? It takes time, a long time -- only then somebody becomes the authority.

It happened that I was visiting a Buddhist VIHAR -- a monastery, and the inmates gathered and asked me to say something about Buddha and so I said something. The head priest was a little uncomfortable. At the end, he asked me: I have never found the story that you told in any scripture and I have read all that Buddha has said. No authority quotes it, I have heard it for the first time, where have you got it from? So I told him: I create stories, and if it not written in your scriptures, you can add it. I am my own authority.

How are scriptures created? If somebody wrote it one thousand years ago, then he is an authority. But if I add a story, then, no! But why? It is just time. Buddha died and after five hundred years, stories were written -- but not at the time. So if after five hundred years stories could be written then why not after two thousand five hundred years? The head priest couldn't believe that I could say this.

This Phien must have been a very wise man; he said, 'ALIVE OR DEAD?' Authorities are almost always dead, and I tell you that if you can believe in a living authority, you will be transformed. Carry the dead and they will make you dead -- that is how you have become dull and insensitive. Be with the living and you will become more alive because whatsoever you do changes you. If you believe in the dead, you believe in death not life. If you believe in the living, you believe in life not death.

The Duke said:'DEAD A LONG TIME.'

And really, every religion tries to prove that their authorities are very, very old, extremely ancient. Ask Hindus -- they say their DHARMA SANATAN has no beginning. They are the most cunning: they say it has no beginning so you cannot prove your religion is more ancient than theirs. They have finished it; it has no beginning. They say that the Vedas are the most ancient, and they think that if you can prove that Vedas are the most ancient then they are more authoritative.

Somehow the mind thinks that the older a thing is the better as if truth is a wine -- the older the better. And all interpretations are nothing but putting old wine in new bottles. Truth is not a wine, truth is not at all like wine, it is just the opposite: the newer it is, the fresher, younger, deeper it is. The alive is more profound; the dead is flat -- dust left by the past, nothing else.

But Hindus prove their Vedas are very, very old and they go pushing the date of the Vedas backwards. And they become very angry if somebody proves that they are not so old, they think you are irreligious, you have gone mad. Ask the Jains: they prove that their Teerthankaras are older than the Vedas. And they have a point, because their first Teerthankara is mentioned in Rig Veda, so that is a clear proof.

If the first Teerthankara is mentioned with respect in the Rig Veda it shows that he must have already been dead long before, otherwise how can you show such respect to a living person? Not just mentioned, but mentioned with respect, as a god, that means he must have been dead for at least five thousand years. Only then a man becomes a god So Jains say their religion is the most ancient -- and this is how all religions try. Why this effort to prove that you are the most ancient? Because the mind believes in death, the mind believes in past. Mind is nothing but past.

So you think that your mind will be greater if your authority is ancient, because the greater the gap of time, the accumulation of tradition, the longer the stretch for the mind to move. Mind needs time to move and mind is nothing but accumulated past, so you will have a bigger mind if your past is bigger and you will

have a smaller mind if your past is not so big. That is why all the old traditions, countries and races, always look at Americans as childish because they have no past -- just three hundred years. It is a past? Three hundred years? It is nothing. Not only that but if you follow a master and he says that his age is five hundred years then he will collect more followers.

I have heard that it was rumoured about a lama in Tibet that he was one thousand years old. An Englishman visited him, he travelled from London just for this purpose -- because the lama was one thousand years old. This was rare. He visited the lama and he couldn't believe it, the man looked not more than fifty. So he enquired. He asked the lama's chief disciple: Is it true that your master is one thousand years old? The disciple said: I cannot say because I have only been with him for three hundred years.

But this is how it is: the older a thing the more authority it has. Even if somebody says that his guru is one hundred and fifty, suddenly you feel that here is something very valuable. Just by becoming old, you think something valuable happens. You can be one hundred and fifty years old and be just a one hundred and fifty year old fool -- because age cannot bring wisdom, it is not concerned with it. On the contrary, children are more wise; they have to be. God cannot be wrong, he always kills the old men and replaces them with children. That means he believes in children more than in old men. Old men means -- discard, throw them out, they are of no use now. God believes in the new and man believes in the old, God always believes in the new leaf, that is why the old leaf is shed. And he replaces it by the new, by the fresh, by the young.

God is eternally young and new and so is religion. But authorities.... So you cannot believe in God's authority. If you look at the divine creativity all around you will always feel that he looks a little crazy, because by the time a man has become wise, he withdraws him. You have become ninety years old, lived your life, past all seasons, known much, gathered experience, and by the time you have become wise, he calls you: Come on, go out of life. And he replaces you with a small child; you are replaced by a small child who does not know anything. It seems that he loves innocence more than knowledge and he loves fresh leaves more than old, pale leaves. And it should be so, because life has to be young, and if he is eternal life, he has to be eternally young.

That is why Hindus never depict Krishna or Ram as old. That is symbolic, they are always young. Have you seen any picture of Ram looking very old or of Krishna with a staff in his hand, bent over it? He lived eighty years, he was old, but Hindus have simply dropped the idea of depicting him as old, because if you look at God he is always young. So it is just to show that God is always young and religion is always fresh, just like an innocent babe, just like the morning dew, just like the first star in the night. But then God cannot be an authority because authority means the weight of the past; without the weight of the past, authority is not created.

PHIEN ASKED: 'ALIVE OR DEAD?' THE DUKE SAID: 'DEAD A LONG TIME.' 'THEN,' SAID THE WHEELWRIGHT, 'YOU ARE READING ONLY THE DIRT THEY LEFT BEHIND.'

Whenever you are too engaged with the past you are engaged with dirt, with graves, you are a gravedigger. You live in a cemetery, you are no longer a part of the living phenomenon that life is.

THE DUKE REPLIED: 'WHAT DO YOU KNOW ABOUT IT? YOU ARE ONLY A WHEELWRIGHT. YOU HAD BETTER GIVE ME A GOOD EXPLANATION OR ELSE YOU MUST DIE.'

The duke could not believe his own ears that just an ordinary wheelwright would like to teach him wise things. People who are ready to learn are ready to learn from everywhere. This man is ready to learn from dead authorities but not from a living wheelwright. And I tell you, a living wheelwright is better than a dead king because he is alive. Nobody is going to worship him but God still trusts him; that is why he is alive.

The Duke was very angry, he said: 'YOU HAD BETTER GIVE ME A GOOD EXPLANATION OR ELSE YOU MUST DIE.'
THE WHEELWRIGHT SAID: 'LET US LOOK AT THE AFFAIR FROM MY POINT OF VIEW. WHEN I MAKE WHEELS, IF I GO EASY, THEY FALL APART, AND IF I AM TOO ROUGH THEY DO NOT FIT. BUT IF I AM NEITHER TOO EASY NOR TOO VIOLENT THEY COME OUT RIGHT. THE

WORK IS WHAT I WANT IT TO BE.
YOU CANNOT PUT THIS INTO WORDS, YOU HAVE TO KNOW HOW IT IS.'

The wheelwright was saying: I don't know about authorities and experts. Let us look from my view point. Yes, I am just a wheelwright, but I know my craft, and I have learned something from it. And that is this: it is a skill, and so subtle and delicate that it cannot be put into words.

If you move to the extremes the wheel never comes out as it should. You have to remain just in the middle. And how can you put it into words? Ask a tight rope-walker, how can he put it into words? How does he walk on the rope stretched between two hills over a valley, where if he falls he falls forever, he will be dead? How does he walk on the rope? Can he put it into words? He will say: If I lean too much toward the right immediately I have to balance, and lean towards the left. If I lean too much to the left again I have to lean towards the right, towards the opposite direction, to balance.

This can be written, but just by reading it, don't stretch a rope and go for a walk; you will never come back. Because it is not a question of knowing intellectually, it is a question of feeling through your whole being -- how much to lean? And there cannot be any fixed formula, each person is different. It will depend on the person, on the weight, the height, and the situation, the wind blowing. And it will depend on the inner mind. You will have to feel it, you cannot have a fixed formula and follow it. You will have to learn through a master; you cannot go to a college and learn it.

In college, you can learn philosophy, you can learn mathematics, you can learn science -- everything, but you cannot learn a skill. A skill is learned only through a master who knows, and simply by watching him, you start feeling him. And you have so much trust in him, that if he moves to the right, your inner being also moves to the right. If he moves to the left, your inner being feels it, and you move to the left. You become his shadow, and by and by you start.

THE WHEELWRIGHT SAID: LET US LOOK AT THE AFFAIR FROM MY POINT OF VIEW. WHEN I MAKE WHEELS, IF I GO EASY, THEY FALL APART, AND IF I AM TOO ROUGH, THEY DO NOT FIT. BUT IF I AM NEITHER TOO EASY NOR TOO VIOLENT THEY COME OUT RIGHT. THE WORK IS WHAT I WANT IT TO BE.
YOU CANNOT PUT THIS INTO WORDS, YOU HAVE TO KNOW HOW IT IS. I CANNOT EVEN TELL MY SON EXACTLY HOW IT IS DONE, AND MY OWN SON CANNOT LEARN IT FROM ME. SO HERE I AM, SEVENTY YEARS OLD, STILL MAKING WHEELS!

What is he saying? He is saying one of the most profound truths: that there are things which can be learned only through your totality; intellect alone will not help. You can make a formula but then you will miss, because in every changed situation you will be carrying a dead formula, and it will not help. In every changed situation a changed response is needed. That means only consciousness will help, not knowledge. You have to carry a light within you so that in every situation you can feel the situation that is here and now. And you need not fix the situation in a formula; rather, on the contrary, you have to discover the formula every time there is a new situation.

Life goes on moving, it never repeats itself; even if it appears to be repeating, it never repeats itself. It cannot. If you feel that life repeats, it is only because you cannot feel the new, you are so dead. Otherwise it never repeats. A cloud that you have seen this morning will never again be in the sky -- it cannot be. The sun that has risen this morning will not rise again, because the whole universe will be different tomorrow morning. It is such a vast thing and everything is changing.

Everything goes on changing. Nothing is old ever, except the human mind. That is the only old thing -- the only museum in the world, a collection of fossils, the only graveyard. Otherwise everything is new. Just look! Drop the human mind! Can you find anything old in this world? Everything is changing, even the Himalayas. They go on changing; they say that they are rising, one foot every year.

Everything goes on changing: the oceans change, the earth changes, even the continents go on moving.

Now scientists have discovered the fact that the continents have moved much. Once Africa was joined to India. Once Ceylon, Sri Lanka, must have been very near to India, otherwise the monkey Hanuman could not have jumped across. There must have been just a small river, a stream between the two. Now scientists have proved that continents move, they go on changing: everything is changing, nothing is static.

Eddington is reported to have said that in his life he had come to understand that there was one human

word that was absolutely wrong and that was 'rest', because there is no rest. Everything goes on moving, nothing is in a state of rest, nothing can be -- life is a flux. If life is a flux, then this wheelwright is right, because he says that nothing can be said, with every wheel it is different: the wood is different, the cart is different, the situation is different, the road is different -- and one has to be conscious about it: 'I cannot put it into words, I cannot even teach my own son.'

And it is really difficult to teach your own son. Have you ever heard that Buddha could teach his own son? Have you ever heard what happened to Chuang Tzu's own son, what happened to Lao Tzu's son? It is very difficult for a father to teach his own son because their egos are always antagonistic. It is very difficult, because a son is always fighting with the father. He wants to prove something, that he is better than the father. He thinks that his father is just an old fool. And the father cannot believe that his son can learn anything. He is just a son and he remains a son. Even if the son is seventy and the father is ninety he thinks that he is just a baby. It is very difficult to find a meeting point between a father and son, the bridge is impossible, almost impossible.

This wheelwright says that he cannot teach even his son, who is so near to him. He cannot say what he means and so here he is, seventy years old, and still making wheels. He is saying. It is time for me to retire. I am old enough now. The body is in tatters and I cannot work any more. But what to do? Nobody has been able to learn the art, and I am still here making wheels.

Remember that the Sufis are the only ones who have used this story very beautifully, because they always teach through a craft -- only Sufis. They teach through a craft. The craft may be anything: the craft of a carpenter or a wheelwright, the craft of a painter, shoemaker, or anything whatsoever. Sufis teach through crafts; first you have to learn the craft from the master and then he will teach you the innermost thing. Why? This seems absurd!

For ten years the disciple learns how to make shoes, and then after ten years or twelve years or even twenty years, when he has become a perfect master in making shoes, the master starts teaching him about the inner world. This seems to be a sheer waste of time. It is not, because Sufis say that the question is not what you learn, the subject matter is not the question -- how you learn is. Once you have learned how to learn then the innermost keys can be given to you immediately. In ten or twenty years of living with a master and learning how to make shoes, the disciple imbibes the spirit. The more he imbibes the spirit of the master, the more he becomes a perfect shoemaker. Spirituality is not touched at all, not talked about -- just the learning to imbibe. And anything will do -- whatsoever the master feels is fit or whatsoever he is skilled in. And by the time he feels that you can now imbibe, you have imbibed the art, then he will teach you the inner world. Then he will bring you to the door of the temple. Then he will say that now I can hand over the key. And if you cannot even learn shoemaking, how can you learn the Divine?

This wheelwright's standpoint is absolutely right. 'SO HERE I AM, SEVENTY YEARS OLD, STILL MAKING WHEELS!' Nobody has been able to learn from me while I am alive, how can you learn from the authorities which are dead? And if not even wheelmaking can be learned, how can you learn the supreme-most art of life -- the supreme-most craft of bringing the Divine to man or bringing man to the Divine?

> 'THE MEN OF OLD TOOK ALL THEY REALLY KNEW WITH THEM TO THE GRAVE. AND SO, LORD, WHAT YOU ARE READING THERE IS ONLY THE DIRT THEY LEFT BEHIND THEM.'

This is to be remembered -- one of the most profound sentences.'THE MEN OF OLD TOOK ALL THEY REALLY KNEW WITH THEM TO THE GRAVE.' When a Buddha dies, whatsoever he knows disappears with him. It has to be so, this is the way, this is how things are. We may not wish it so, but our wishes are not the question. Whatsoever a Mahavir knows disappears from this world when he dies. No. It cannot be carried by scriptures, it cannot be carried by scholars. Words will be repeated and memorised, written, worshipped, but they are just dust, left-overs, dead things, graves. You can make temples out of them, beautiful temples, and worship and go on worshipping, but whatsoever a Buddha knows disappears with him because that knowledge is not separate from Buddha, it is his being. It is one with him, it is he himself. When he disappears, his consciousness goes into the infinite, the river has fallen into the ocean. You can go on worshipping that dry bed of the river, where the river once was, but it is no longer there. You can make temples, pilgrimages, but it is not of much use.

What is this wheelwright saying? He is saying that one should always seek a living master, always seek the alive because only the alive is here, only life penetrates the world of matter. And when a Buddha

disappears, he simply disappears with all that he knew. That is why Buddhas are always in a hurry to teach, always in a hurry to give, to find one who can learn, because the moment they disappear, all they know will disappear.

And it has to be discovered again and again, it is not like science. Science is a tradition; religion is individual. If something is discovered by Newton, it will be there, written in the books in the libraries, Einstein can be benefitted by it. Really without Newton, there cannot be any Einstein, he has to stand on Newton's shoulders. He may contradict Newton, but he stands on him, he is the base. Whatsoever Einstein discovers will remain a part of humanity, always. That is why science goes on growing, progressively accumulating more and more speed.

But religion always disappears with the person who discovers it. You cannot stand on Buddha's shoulders. No! There is no possibility! You will have to stand on your feet again and again and again. Religion has to be discovered again and again and again. It is an individual discovery, it cannot become a tradition. Difficult, but beautiful also, because it cannot be borrowed. It is always fresh and young and new. It is just like love. Majnu and Laila loved, Shirin and Farihad loved, Romeo and Juliet loved, but you cannot stand on their shoulders and love more. Love cannot be an accumulative thing. When you fall in love the whole thing has to be re-discovered. When you fall in love, it is almost as if no one loved before you. Whether anyone loved or not, it makes no difference -- you love anew, the discovery is again new. Every lover enters into the temple of love fresh. No footprints are left of past lovers, their love disappears with them. And it is good, otherwise even love will be just a tradition, a well trodden path with maps. And when you walk on the path of love, where millions have walked, it is not worth walking. It becomes a super highway, a market thing, a commodity -- then it is no more a temple. But when YOU love, you love for the first time! It is not a repetition of anybody's love, it is you.

God loves through you again for the first time. This is the paradox -- I say 'again for the first time'. The mystery is revealed. This is how religion is, prayer is, meditation is. No, you cannot follow the dead, you can only be in the presence of the living ones. And you have to imbibe.

When you enter, this will be again for the first time. And it is good that when Buddha disappears everything disappears with him. You have to find the path again,;t is an eternal hide and seek game. God again goes into hiding, you have to discover him again, otherwise Buddha has discovered him and we can put a sign there: 'Here lives God' -- finished! Anybody who wants to can come. No! He again goes into hiding, and remember, he is a very skillful player. You will never find him in the old hiding place again. He is hiding somewhere else.

That is why old techniques become useless, new devices have to be discovered again and again because God hides in new places. He finds new caves, he always vacates the old. He says: Now it is finished, this cave is finished. Now let worshippers worship here, but I will not be here.

When the Shoe Fits

Chapter #10
Chapter title: Man Is A Born In Tao

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FISHES ARE BORN IN WATER, MAN IS BORN IN TAO. IF FISHES, BORN IN WATER, SEEK THE DEEP

SHADOW OF POND AND POOL, ALL THEIR NEEDS ARE SATISFIED.
IF MAN, BORN IN TAO, SINKS INTO THE DEEP SHADOW OF NON-ACTION TO FORGET AGGRESSION AND CONCERN, HE LACKS NOTHING, HIS LIFE IS SECURE.

Needs can be fulfilled, but desires cannot be. Desire is a need gone mad. Needs are simple, they come from nature; desires are very complex they don't come from nature. They are created by the mind. Needs are moment to moment, they are created out of life itself. Desires are not moment to moment, they are always for the future. They are not created by life itself, they are projected by the mind. Desires are projections, they are not really needs. This is the first thing to be understood, and the deeper you understand, the better. What is desire? It is movement of the mind into the future. Need belongs to this moment -- if you are hungry it is a need, and has to be fulfilled. and it can be fulfilled. There's no problem about it. If you are thirsty, you are thirsty here and now, you have to seek water. It should be fulfilled -- so it is a life need. But desires are not like that. You desire to be the president of a country. It is not a need, it is an ambition, it is an ego projection into the future. Or you desire heaven -- that too is in the future; or you desire God -- that too is in the future. Remember, needs are always here and now -- they are existential. And desires are never here and now -- they are non-existential. They are just mental, in the mind. And they cannot be fulfilled because their very nature is to move into the future.

They are just like the horizon you see. It seems that just nearby somewhere the earth meets the sky. It is so apparent! You can walk there! But you could go on walking forever and ever, and the distance will remain the same; always somewhere ahead the earth will be meeting the sky. But you will never reach that place, that point where the earth meets the sky. They never meet. This is just an appearance, what Hindus call MAYA: it appears, but it is not so. It appears if you are standing at a distance. The nearer you come the more you realise that it is not so. The horizon moves further ahead, and the distance between you and it always remains the same.

The distance between you and your desire always remains the same. How can you fulfill it? If you desire ten thousand rupees, you may get them some day. But by the time you get them, the desire will have gone ten thousand times ahead again. You have one thousand rupees; the desire will ask for ten thousand. Now you have ten thousand; the desire will ask for one hundred thousand. The distance remains the same. You may have one hundred thousand -- it makes no difference. Ten times again, the desire will remain the same.

Needs are simple. They can be fulfilled. You feel hungry and you eat; you feel thirsty and you drink; you feel sleepy, you go to bed.

Desires are very cunning and complex. You are frustrated, but not because of needs. You are frustrated because of desires. And if desires take too much of your energy you will be unable to fulfill your needs also, because who is there to fulfill them? You are moving into the future; you are thinking of the future; your mind is dreaming. Who is there to fulfill ordinary needs of the day? You are not there. And you would like to remain hungry but reach the horizon. You would like to postpone needs so that the whole energy moves towards the desire. But in the end, you find that the desire is not fulfilled, and because needs have been neglected, in the end you are just a ruin. And the time that is lost cannot be regained; you cannot go back.

There is a story told of one old wise man, whose name was Mencius. He was a follower of Confucius and he died when he was very, very old. Somebody asked him: If you were given life again, how will you start it? Said Mencius: I will pay more attention to my needs and less attention to my desires. And this realisation will come to you also. But it always comes very late and then life is no more in your hands. If you were given life again....

Needs are beautiful; desires are ugly. Needs are bodily; desires are psychological. But look at your so-called saints and sages: they always condemn your needs and always help your desires to be projected. They say: What are you doing? Just eating? Sleeping? Wasting your life? Try to reach heaven! Heaven is the ultimate desire. Paradise is waiting for you, and you are wasting your life on ordinary things -- just vegetating. Stand up and run, because there is not much time left! Reach! Knock at the door of heaven! Reach God! But don't stand there!

They always condemn your needs and they always help your desires. That's why the world has become so ugly -- everybody is full of desires and nobody's needs are fulfilled. That which can be fulfilled is neglected and that which cannot be fulfilled is being fed. This is the misery of man. Chuang Tzu is for needs. Fulfill them and don't ask for desires. Simply drop the very idea, because there is no future, only the present exists. And how beautiful it is! when you feel hungry, you eat -- there is no future. And when you are so much into eating it becomes a paradise unto itself. That's what Jesus says: Don't think of the morrow.

Look at the lilies of the field, they don't accumulate, they don't think, they are not worried about the future. They flower here and now. Look at the blooming lilies -- the tomorrow will take care of itself.

You just be here and now. This moment is enough, don't ask for more. This is the real sage -- the one who lives in the moment, for whom this moment is enough. He is fulfilled. There is no heaven for him, he is heaven himself. There is no God for him, he has become divine himself. This will be very difficult, because whatsoever I am saying is against many centuries of teaching and poisoning. Eat when you feel hungry, and in that moment make eating a celebration. Celebrate! Because who knows, next time you may not be there. The hunger may not be there, nor this beautiful bread. Thirst may not be there -- nor may this river be there. Drink it! Let yourself be here so concentrated that time stops; because time is not moving -- your mind moves. If you are in this moment, totally concentrated, enjoying it with your total being, time stops. There is no movement of time, there is no horizon and no running after it. But everybody is in a hurry to reach the horizon.

It happened that Mulla Nasrudin entered a hospital. The surgeon who was going to operate said to him: Here we believe in speed, and we don't waste any time. After the operation, on the very first day you have to walk for five minutes in the room; the next day, for half an hour, outside the hospital; the third day, a long walk of one hour. Here we don't waste time. Life is short and time is money. It has to be saved. Mulla Nasrudin said: Just one question -- do you mind if I lie down for the operation?

Everybody is in a hurry. Where are you going in such a hurry? Have you ever seen somebody reaching anywhere? Have you heard of anybody who has ever reached anywhere through hurry, through impatience, through speed? We have heard about a few people who reached by stopping but we have never heard of anybody who reached by running. Buddha stopped and reached. Jesus stopped and reached. Chuang Tzu stopped and reached. You carry the goal within you, there is nowhere else to go. But desire leads you to distant lands, to distant times, to distant points in space. And the more you are desirous, the more you are in a hurry, the more you go on missing yourself -- frustrated, tattered, you are just a ruin before you die.

But in that ruin the desire is still there. You have gathered a whole life of experiences of desire, and your mind says: You failed because you didn't make enough effort. Look, others have succeeded. Look at the neighbours. They have succeeded, but you have failed because you didn't run fast enough. Next time be ready.

You gather all this attitude in a seed, then you are born again, and the whole vicious circle starts again. Where are you going? Is there anywhere to go? And even if you reach somewhere you will still be yourself. Even if you are made a president this very moment, of this country or some other country, do you think anything will change? You will remain the same -- the same frustrated being, the same ambitious being, with the same tension, the same anguish, the same nightmares.

Mulla Nasrudin once knocked at his psychiatrist's door. Said the psychiatrist: What is the matter now? Mulla Nasrudin said: I'm having a nightmare, it recurs every night. Help me! I cannot sleep, it has become a heavy burden on my head. Something has to be done now! He was really in trouble, his eyes were sore and his whole body looked as if he had not slept for many, many months.

The psychiatrist became concerned. He said: Tell me, tell me about the nightmare. What is it? Said Nasrudin: Every night I have a dream, a horrible dream. The dream is that I am on my own with twelve beautiful women. The psychiatrist said: I don't see the point. What is horrible about it? Twelve beautiful women, and you are on your own with them, what is horrible about that? Nasrudin said: Have you ever tried loving twelve women? Alone? On an island? But you are loving twelve thousand women -- every desire is a woman. And your whole life has become a nightmare: so many desires, so many horizons, so many things to be reached before life is lost. That's why you are in such a hurry -- you cannot be anywhere. You go on running and running and running until you simply fall into the arms of death. Death is the end of your whole effort.

Remember, the first thing is that needs are beautiful. And this is the difference between other sages, so-called sages, and Chuang Tzu -- needs are beautiful, desires are ugly. The distinction is: need comes from the body and the desire is created by the mind. Happier are animals, the birds, the trees, because they have got no mind to desire; they are happy wherever they are. They live and they die, but they are never in anguish, the tension is not there. This is the first thing to be remembered -- the distinction, the clear-cut distinction, between desire and needs. And accept needs, nothing is wrong with them, but drop desires -- everything is wrong with them, because they don't allow you to be here and now. And that is the only existence possible. There is no other existence.

Bloom like lilies in the field, sing like birds in the trees, be wild like wild animals!

And don't listen to the poisoners, enjoy simple bodily needs. How many needs have you got? One needs food, one needs water, one needs shade, one needs a loving heart -- that's all. And if there were not so many desires, the whole world would become a garden of Eden this very moment. Because of desires we cannot pay attention to simple needs. And look... even animals can fulfill their needs but man cannot fulfill his needs. Why is man poor? Not because the earth is poor but because man is mad, he puts more energy into desires. Reaching the moon seems to be more important than feeding the poor. What is the use of reaching the moon? What will you do?

But this is the whole trend of the mind. With the money America has wasted in reaching the moon the whole of Asia could have been fed, all the backward countries could have been developed. And what have you gained by reaching the moon? The American flag is now on the moon -- this is the gain. And there is nobody to even see it! And now other planets are the target. The moon has been conquered -- now other planets have to be conquered. Why this moon-madness? Why this lunatic craziness?

This word 'lunatic' is very good. It comes form 'luna', the moon. A madman is always moon mad, struck by the moon; the moon has always been the goal of all the mad people. For the first time they have achieved the goal, they have reached the moon. But what have they gained out of it? When you have reached the moon, the goal shifts ahead, the horizon goes ahead. Now you have to reach another planet -- and then another planet. Why so much wastage of energy and life? And the so called religions go on condemning your needs. This has become their slogan -- not to enjoy is to be religious. 'eat drink and be merry' is their condemnation. Whenever they want to condemn anybody, they will say: He believes in 'eat, drink and be merry.' But Chuang Tzu says: Eat, drink and be merry. If you can be totally in it, you have achieved the Tao, nothing more is needed. Be simple, allow nature, and don't force nature in any direction. Don't become a soldier, a fighter, a warrior with life. Surrender to life and let life happen through you. That is the first thing.

The second thing: everybody is in search of security. But then you are in search of an impossibility. And whenever you seek an impossibility, you meet frustration. It is not possible, it is not the nature of things to be secure. Insecurity is the very soul of life. Insecurity is the very taste: as the sea tastes salty, so anywhere you taste life it tastes insecure. Only death is secure. Life has to be insecure because of its very nature. Why?

Whenever a thing is alive it is changing; only a dead thing never changes. Whenever there is change there is insecurity. What does change mean? A change means moving from the known into the unknown. And the base of all insecurity is that you want to cling to the known.

Look at it in this way: a child is in the womb of the mother. If it wants to be secure it is better to cling to the womb and not come out. Can you get a more secure situation, a more secure position, than being in the womb forever and ever?

There is no responsibility for the child -- no job, no office, no problem to solve. Everything is solved automatically. The child has not even to breathe on his own, the mother breathes for him. The child's heart beats through the heart-beat of the mother, the mother's blood goes on feeding the child. He is perfectly in heaven. Can you think of a better heaven than the womb -- comfortable, asleep, not even a dream flickers in, in a silent sleep? And then comes the birth! And psychologists say that birth is very traumatic because the child is thrown out, uprooted from his security. A convenient home, the most comfortable.... We have not been able to create anything like it. No noise enters; it is as if the world does not exist at all. The child has not to make any choice and be divided; there is no training, no conditioning. He simply enjoys himself as if he is the very centre of the world.

And then suddenly comes the birth. It is traumatic, insecurity comes into existence for the child for the first time. Now he has to breathe; now he has to cry when he feels hungry, when he feels thirsty, when he feels uncomfortable. He has to make his own arrangements and he has to start being worried. If the mother is not there he is worried. He is wet, he cries and cries and nobody listens. Now comes tension, insecurity; he is always afraid the mother may leave him. And the mother always goes on threatening: Listen to me, otherwise I will leave you. Mothers even threaten the child: Listen, follow, otherwise I will die. This is a threat! The child trembles to his very roots. He has to follow, he has to make arrangements, he has to become false and to wear masks. He has to play roles -- even if he does not feel like smiling, if the mother comes, he has to smile. He has to become a politician and to take care how others feel about him, otherwise he will feel insecure.

Now he will never be as secure as in the womb. What should he do? Should he cling to the womb? And it seems that the child does cling, he does not want to come out. Many times the help of a doctor is needed

to bring the child out -- his whole being clings. He resists; he wants to be there as he is, the known. And can you think of anything more unknown, more strange for the child than the world? He opens his eyes and everything is strange, there are sounds all around. He becomes scared. And he will grow, and as he grows, more insecurity grows. Sooner or later he will be sent to school -- now even the home is no more his base. And every child resists. You cannot find a child who is happy to go to school -- unless the home is a hell. No child wants to go to school, he resists, he clings to the mother, to the house, because now he is being pushed into another birth -- he is being thrown out of the home. And then he will start clinging to the school.

If you go to the university and look, and feel the pulse of the students, nobody wants to leave the university.

There are many cases of people unconsciously making arrangements to fail again and again, because the university is again security. The father cares, he sends money, and you simply live like a prince. Still the world has not entered, but the whole world is pulling you into insecurity and sooner or later you will have to be thrown out of the university. It is not accidental that all over the world people call the university 'the Mother'. It is meaningful. It is the mother -- you are still a child, and the society is taking care of you. But still, every day you are moving more and more into insecurity.

Mother love has a security. The mother will love you whether you love her or not. It is a one-way traffic, she will love you naturally. But now you will have to seek a woman who will not love you naturally. You will have tO love her. If you need love you will have to give love. With a mother it was different, everything was taken for granted. But with another woman, it is not going to be so; you will have to earn your love with this woman, that's why there is a constant fight. A man wants his wife to be just like his mother. But why should she be a mother to him? She is not a mother, she is a wife. And she is in the same situation -- she wants the man, the husband, to be her father.

What is the meaning of it?

A mother's love is unconditional. It is given to you, she shares. A father's love is unconditional -- just because you are his child, he loves you, there is no need to earn it. But when you move into the world you have to earn a husband's love, a wife's love. And any moment it can be withdrawn. Fear, insecurity.... Hence marriage has come into existence because lovers are so insecure they want legal sanction. So the government protects them, the society protects them. Otherwise what would be the need for marriage? If love is really there, you need not get married. Why? There is a fear that the love may be here today but who knows about tomorrow? And if love goes, then what will you do? Who will you fall back on? The law, the court, the government -- they become the securities. Then you can go to the court and you can demand love.

Every society makes divorce as difficult as possible, marriage as easy as possible. This seems absurd, it should be just the opposite -- marriage should be made as difficult as possible. Because two persons are moving in an unknown world; let them wait, watch, think, brood, meditate. Give them time. To my mind it seems that at least three years should be allowed before the court allows anybody to marry. And I think that then nobody would get married! Three years! Impossible! After the honeymoon everything is over. Then people cling because of the law and the security and the problems that will come if they get separated. Children have come, now marriage becomes a responsibility, not a bliss, not ecstasy.

And society is always happy if you are worried and not in ecstasy, because an ecstatic man cannot be exploited. Only a worried man can be exploited; only a worried man can be made into a slave. An ecstatic man can never be a slave, he is too dangerous for society. He is rebellious, he does not need society -- that is what an ecstatic being means. He alone is enough. And if he doesn't need society, then society cannot force things on him. Society wants you to be worried, ill at ease, then you will depend on it. Then you will go to the court and you will look towards the magistrate as if he were some god. Then the government, the state, the policemen, all become important, because you are worried. But if you are ecstatic.... Lovers can forget them, but not married people. Lovers can forget the policeman, he is not needed at all. Their love is enough, but when love goes, then the policeman is needed to keep them united. A policeman is needed -- now he will create trouble if you separate. And just to avoid that trouble, people go on living together.

Life is dangerous, but that is the beauty of it -- it is insecure, because insecurity is the very nature of movement, aliveness, vitality. The more dead you are, the more secure. When you are in your grave there will be no danger. What can happen to you anymore? Nothing! Nobody can harm you when you are dead. But when you are alive, you are vulnerable, you can be harmed. But I tell you, that is the beauty of life.

A flower in the morning cannot believe that by the evening it will be gone. But that is the beauty of it -- in the morning it is so glorious, so magnificent, an emperor, and by the evening it is gone. Just think of a

flower made of stone or plastic -- it remains. It remains; it will never fade. But whenever something never fades it means it never bloomed. Marraige is a plastic flower, love is the real flower -- in the morning it blooms, by the evening it hag gone. A marriage continues, it has a permanency about it. But in this impermanent world how can anything real be permanent?

Everything real will have to exist moment to moment. And there is insecurity; any moment it can disappear. The flower that blooms will fade; the sun that has arisen will set. Everything will change. But if you are too afraid of insecurity then you will make arrangements. And with those arrangements, you will kill everything -- a wife is a dead beloved, a husband is a murdered lover. Then things are settled, now there is no problem. But then the whole life drags.

I'm not saying that love cannot be eternal -- it can be. But insecurity is its nature; you cannot make it permanent. Remember! You have to move moment to moment. If it fades, you have to accept it; if it goes on blooming, you enjoy it. It depends. But you cannot be secure about it. How can you be secure about the future? Who knows whether you will be there or not? If even about yourself you cannot be secure, what about your love?

But you go on promising and you don't know what you are doing. When you love a person, you feel that you will love him forever and ever. This is a feeling of this moment; don't make it a promise. Just say: This moment, I feel that I will love you forever and ever, but I don't know how I will feel about the next moment. Nobody can say anything about the next moment, nobody can promise. If you promise, you live in a plastic world. A promise cannot be given. And this is the truth, the honesty of love it will not promise. But everybody wants the promise just to be secure; and the more afraid you are, the more promise you require. That's why women want more promises than men, they are more afraid, they feel naturally more insecure. They would like to make everything permanent, only then will they move a step. And then you go on giving false promises which cannot be fulfilled. Every promise is broken. And with every promise your heart is broken and the other's heart is broken. And with every promise disappearing life becomes futile and meaningless; the poetry is lost, it becomes a flat prose, a legal phenomenon. You come and make love to your wife, and it becomes a legal thing, you have to do it, it is not spontaneous. You have to kiss your child, it is not spontaneous, you have to do it, it is a duty.

And duty is the ugliest thing, I tell you. Love is the most beautiful; duty is the ugliest.

Love is an unknown phenomenon, you cannot manipulate it. Duty is a social by product. Now the wife can say: You have to love me; this is your duty, and you promised! And you know that you promised. Then what can you do? If the love has disappeared, or at this moment you don't feel like loving, or this night you don't feel like making love, what to do? Just to keep the promise of the past you have to be false and act. So you say: Okay, yes, I promised. What will you do? Can you promise love on demand? Is it possible? Has it ever happened? Can you produce love?

You cannot, but you can pretend. that pretending will become more and more settled because spontaneity is not allowed. And then everybody feels cheated, because a pretended love cannot fulfill. Everybody knows it is pretended, you can see through it. You make all the movements of love, but love is not there. It is just like a yoga exercise: the movements are there, the gestures are there, but heart is not there. You are somewhere else, on duty or on demand, but you also feel: Yes, I promised.

And I tell you that the promise may have been absolutely right, but every promise is for the moment. You cannot promise that you will be there tomorrow. How can you promise that your love will be there? You can say only that this is the feeling for this moment: Forever and forever I will love you, hut this is a momentary feeling -- if things disappear the next moment, what can I do? But security creates the problem -- in everything you need security, that's why everything has become false.

Life is insecure! let this truth penetrate deeper and deeper in you. Let it become a seed deep in your heart -- life is insecure. It is its nature and nothing can be done about it -- all that you do will be poisonous. You can only kill. And the more secure you feel, the more dead you will be. Look at people who are really secure with wealth, prestige, castles around them -- you can see they are dead. Just see their faces, the eyes look as if they are made of stone. Their faces look like masks, 'persona'; their gestures are automatic, they are not in them, they are encaged and not flowing -- frozen and unmoving. They are not like rivers dancing, running, towards the sea. They are dead dull ponds, not moving anywhere, not flowing anywhere.

Every moment you have to face the unknown. This is the insecurity: the past is no more and the future has still to come into being. The future is unpredictable, every moment you are at the door of the unpredictable. This has to be welcomed. Every moment the unknown is the guest.

In India we have a very beautiful word for guest, no other language has that word. It is ATITHI. It

means: one who comes without giving any previous information, one who comes without giving any date that he is coming. ATITHI means 'without date'; he has no date with you, he simply comes and knocks at the door. But we who are so mad and obsessed about security, we have even killed guests. If a guest comes he has first to inform you and ask for permission to come -- because you have to make room for him and you have to make arrangements. Nobody can just suddenly knock at your door.

In the West, the guest has completely disappeared; even if he comes, he stays in a hotel. The guest is no more because the West is more obsessed with security than the East. Of course, because of that obsession they have accumulated more wealth, more securities, more bank balances. Everything is insured, but the man is dead. Now no ATITHI, now no stranger knocks at your door, the unknown has stopped coming to you. Everything has become known so you move in a vicious circle of the known. From one known you go to another known, from that known to another, and then you say: Why has life got no meaning?

Meaning comes from the unknown, from the stranger, from the unpredictable that suddenly knocks at your door -- a flower that suddenly blooms and you never expected it; a friend that suddenly happens to be on the street and you never waited; a love that blooms suddenly and you were not even aware that this was going to happen, you had not even imagined, not even dreamed. Then life has meaning. Then life has a dance. Then every step is happy because it is not a step filled with duty, it is a step moving into the unknown. The river is going towards the sea.

Insecurity is the nature of Tao. Don't make securities -- otherwise you are cutting yourself off from nature, from Tao. And the more secure you are, the further away you will be. Move into the unknown and let the unknown have its own way. Don't force it, don't push the river, allow it to flow, and never promise a rose garden to anybody. And when you love, be authentic and true. When you love, be authentic and true, and say only, 'At this moment I feel this, when the next moment comes I will tell you'... as if this moment is the whole of life. And I tell you, if you are so loving at this moment then the next moment you will be more loving, because the next moment is born out of this moment. But that is not a promise, not an insurance. If you have loved so totally in this moment you will love even more totally in the next. It looks absurd -- how can totality be more? But it happens.

Life is absurd. If you have loved totally and authentically and truly and bloomed in this moment, why fear the next moment? You will bloom. Even if this flower fades, another flower will come. Don't be bothered with this flower. Life goes on blooming into this flower, into that one, sometimes on this tree, sometimes on another. But life continues, flowers fade. It means that form fades but the formless goes on moving. So why bother? But you are bothered because you are missing this moment, that is why you are afraid of the next moment. This moment you have not loved; that is why you are making securities for another moment. This moment you have not lived; that is why you are so scared of the unknown. You are making securities for how to live in the next moment. And this is a vicious circle because you will be there with all your habits, patterns, with all dead routines you will be there. You kill this moment and you km the next also.

Forget the future! Live in the present and be so totally in it that whatever comes out of this totality will be a blessing. Even if the flower fades it will be beautiful. Have you really observed a flower fading? It is beautiful. It has a sadness about it but who told you that sadness is not beautiful. Who says that only laughter is beautiful? I tell you that laughter is shallow if there is no sadness in it. And sadness is dead if there is not a smile in it. They are not opposites, they enrich each other.

When you laugh with a deep sadness, the laughter has a depth. And when your sadness smiles, your sadness has an ecstasy to it. And life is not divided in compartments; life is adverse to all compartments. It is your mind that creates air tight compartments. Life is overflowing -- it does not know the difference between birth and death; it does not know the difference between blooming and fading; it does not know the difference between sunset and sunrise. It moves within these two polarities. These are the two banks and the river goes on flowing just in between them.

Don't be worried about the future. Live this moment so totally that the next moment comes out of it golden. It will take care of itself. That is what Jesus says -- don't think of the morrow, tomorrow will take care of itself. You need not be worried about it.

Life is insecure, and if you can live in insecurity, that is the only security possible. The man who can live in insecurity is happy because he is the only one who is secure, secure in the arms of life itself. His security is not man-made; his security is that of Tao, of the ultimate nature itself. Life takes care of you -- why are you so worried about taking care of yourself? Why cut yourself off from life? Why uproot yourself from life Life feeds you, life breathes in you, life lives in you. Why be so much concerned about yourself?

A person who is too concerned about himself is a householder; a person who is not concerned about himself is a sannyasin, one who says: Life takes care of me. This is what I mean by sannyas. It is not a renunciation of life, it is a renunciation of the ego concern. It is not renouncing life, it is renouncing the worry, the concern, the too great an identification, the too great a pushing of the river -- that is what it is renouncing. The river moves by itself, you need not push. The river has brought you up to this moment, to this shore, and the river will bring you up to many other shores. Why be worried? Birds are not worried, trees are not worried. And man is the most conscious being, why should he worry? If the Tao takes care of a rock, if the Tao takes care of a river, if the Tao takes care of a tree, why do you doubt that life will take care of you? You are the supreme most flowering of life at this moment. Life is bound to take care of you more than anything else. Life is more concerned with you because more is at stake with you -- you are a challenge. Life is becoming conscious through you; life is becoming more and more aware through you. You are reaching a peak -- life is trying to reach a peak through you. So life will take care. To allow life and not to be concerned with your ego and yourself is renunciation. To me it is SANNYAS.

My SANNYAS is totally different; it is not the old concept at all. The old concept was to leave life, renounce life, the old concept was just the opposite of mine -- it was to be very concerned with oneself, you had to take care of yourself, you had to care about meditation, your yoga, you had to care about your SADHANA, and you had to take care to see that you reached God before anybody else did. My SANNYAS is just the opposite. I say that you need not worry -- you will reach, but you will not reach through worrying. You need not even make an effort. Be effortless. Let your whole life be a let-go and you will reach. Life takes care. In your own hands you are in dangerous hands; in Tao's hands, you are in the hands of a mother -- the ultimate mother.

Now listen to these words:

FISHES ARE BORN IN WATER, MAN IS BORN IN TAO.

Chuang Tzu says that as fishes are born in water, so man is born in Tao. The water takes care of fishes, the Tao takes care of you. You are fishes in Tao, nature -- you can call it God. Chuang Tzu never uses that word deliberately, knowingly, because it has been overloaded with so much nonsense. He simply uses Tao -- a more neutral word. The Vedas use the word RIT -- RIT means Tao, nature. Man is born in Tao, that is why we cannot feel it. Fishes cannot feel water, they know it too deeply because they have been born in it. They have lived with it so much that there has never been a separation. The fishes never know what water is. They move in it, they live in it, they die in it, they come into it and disappear in it, but they don't know what water is.

It is said that once a young fish became very worried because she had heard so much about the ocean and she wanted to know what the ocean was. She went from one wise fish to another wise fish. She searched for a master, a guru. There were many -- fishes have their own masters and gurus. They said many things, because when you go to a guru even if he does not know, he has to say something just to save his gurudom. They said many things about the ocean but the fish was not satisfied because she wanted a taste of it.

One guru said: It is very far away and it is difficult to reach; only rarely does somebody reach the ocean. Don't be foolish. One has to prepare for it for millions of lives. It is not an ordinary thing, it is a great task. First purify yourself and do these ASANAS -- one part of the eight fold path of Patanjali.

Somebody was a Buddhist, he said: This won't help. Move on the path of Buddha, the eight disciplines of Buddha will help -- first become purified absolutely, no impurity left, and then only will you be allowed to see the ocean. Then somebody else said: In the Kaliyuga, this present age, only the chanting of the name of Ram will help. Chant Ram, Ram, Ram -- only by his grace one reaches.

And the fish was always in the ocean. She searched and searched, consulted many scriptures, consulted many doctrines, doctrinaires, doctors, visited many ashrams, but, reaching nowhere, she got more and more frustrated. Where was the ocean? It became an obsession. Then one day she met a fish, a very ordinary fish -- he must have been like Chuang Tzu, just ordinary. Nobody ever thought that this fish could be a guru, just living an ordinary fish-life. This fish said: Don't be mad, don't be foolish. You are already in the ocean. What you see all around is the ocean. It is not very distant, it is near, that is why you cannot see it. Because to see a thing a distance is needed; to have a perspective, space is needed. It is so near you cannot see it; it is outside you, it is within you, you are nothing but a wave in the ocean -- a part of it, a concentration of its

energy.

But the seeker didn't believe. The seeker said: You seem to be going mad. I have visited many masters and they all say it is very distant. First one has to purify, do yoga asanas, cultivate discipline, character, morality, be religious, go through many rituals -- and then after millions of lives it happens. And if one does reach the ocean, that too is through the grace of God.

But Chuang Tzu is true. The ocean is all around you. You are in it, you cannot be otherwise. How can you live if God is not breathing in you? Who is breathing in you? Who moves into your blood? Who digests your food? Who dreams distant dreams in you? Who gives birth to poetry and love? Who beats in your heart with the beat of the unknown? Who is the music in your life? How can it be possible that God is distant If God is distant and far away, how can you be here? How can you exist? It is not possible, because God is life and you are a crystallization of life itself.

You are God -- maybe miniatures, but you are Gods. And I don't say that someday in the future you will be like Gods; I say here, this very moment, you are. Whether you know or you know not, it makes no difference -- you are Gods. The otherwise is not possible. It may take millions of lives to realise this but that was not because the distance was vast, but because you behaved foolishly; it was not because you were impure, but because you were ignorant. No discipline is needed except awareness -- just becoming aware of the near and the close, just becoming aware of that which is already touching your skin, of that which is throbbing in the heart, of that which is flowing in your blood stream -- just becoming aware of the close and the near. And to come to the close you have to live in the moment, because if you are in the future you have gone into the distance. Then you are on a far off journey and God is here, you have already left him behind.

Says Chuang Tzu:

> FISHES ARE BORN IN WATER, MAN IS BORN IN TAO. IF FISHES, BORN IN WATER, SEEK THE DEEP SHADOW OF POND AND POOL, ALL THEIR NEEDS ARE SATISFIED.

Needs -- yes; desires -- no. If a fish becomes a politician, no. But they are not so foolish as to become politicians. Fishes are not as foolish as man. They simply live, they enjoy, they eat, drink and are merry. They dance. They are so grateful for the littlest pond that has been given to them. They delight in it. Look at the fishes in a pond Jumping, delighting, running hither and thither. It seems there is no goal for them, no ambition, their needs are fulfilled. When they are tired, they move into the shadow in pond and pool. They rest. When energy comes they move and dance and float and swim; when they are tired again, they move into the shadow and rest. Their life is a rhythm between rest and action.

You have lost the rhythm. You act but there is no rest. You go to the shop but you never come back home -- even if you come, the shop comes in your head. You never seek a shadow in the pond, in the pool. That is all that meditation is -- to seek the pond, the shadow. That is all that prayer is -- to move from activity into inactivity. That is all that religion is about.

Action.... You have moved too much, you have lost the balance, now be inactive so the balance is regained. Be active, but don't forget that inactivity is needed as much as action. Because action is to move into the world, inactivity is to move inwards. It is just like the rhythm of anything else. In the day you are awake, in the night you sleep. It is a rhythm. In the day you are conscious, in the night you become unconscious. You eat and then you have to fast for a few hours. Again, hunger comes and you eat, then again you have to fast for a few hours. If you simply go on eating you will go mad and if you simply go on fasting you will be dead. A rhythm is needed. A rhythm of the opposites is the most secret key of life.

Always remember the opposite. But the mind says: Why the opposite? What is the need? Why be contradictory? If you can be awake then be awake. Why go to sleep? There are a few scientists who go on thinking that if they can save man from sleep then more life will be saved. They say: If you are going to live for ninety years, thirty years will be lost in sleep this is too much of a waste. Scientists are more wise than Tao -- too much of a waste, and your mind will also say: Yes, if thirty years can be saved, life will be much more enriched. But I tell you you will become just mad. If your thirty years of sleep are lost you may be awake for ninety years, but you will be maniacs. The world will be a nightmare. Just think of a man who has not slept for ninety years. It will be impossible to live with such a man because he will never relax, he will be tense and tense and tense. The whole world will become a madhouse -- it is already!

A rhythm is needed -- you have to be awake and you have to move into sleep. And sleep is not an

opposite in life? It is opposite only in logic. Because when you sleep deeply you become capable of more activity and more awareness in the morning. If last night you slept beautifully, deeply, you enjoyed it, you relaxed completely into it, you forgot yourself totally, then this morning you will arise completely reborn, fresh, full of energy to move into action again. And if you have been acting the whole day with tremendous energy, not luke warm, really active, then you will have a better sleep again. Action done totally brings relaxation; relaxation done totally brings more action. Life is enriched through the opposites. But logic believes that opposites never meet. And because of logical thinking, the whole West has become imbalanced.

It always goes on cutting sleep out because it says you enjoy only when you are awake; in sleep there is no enjoyment, so go on pushing your wakefulness deep into the night. So in the West when they go to sleep, half the night has been passed in dancing, eating, meeting friends, discussing, arguing, gossiping, clubs, hotels, theatres. As much as you can be awake, be awake, and push wakefulness deep into the night. And they push it so much that when they go to bed, they go always half-heartedly. Because it seems that if it had been possible to be awake the whole night they would have enjoyed more -- they could have visited one more theatre, had a few dances more, met a few more friends; or they might have accumulated more money, gambled a little more. Always they go to bed half-heartedly and then they complain that there is insomnia -- they cannot sleep.

Deep down you don't want to sleep.

I have never seen an insomniac who really wants to sleep. If he wants it, sleep will be there. He does not want it. Deep down he wants an active life, completely active, no rest. Because through rest you cannot earn money, that is the problem. Through rest you cannot win elections, through rest the shop will not become bigger, through rest what can you achieve? Rest cannot fulfill ambition -- ambition needs action. Desires need action; politics, money, everything needs action. Sleep is sheer wastage. If your mind is obsessed with desires you go half-heartedly to bed, as if it is a compulsion -- and then you feel you cannot sleep. Half hearted, you create resistance. And because you have moved too much into desire, action, they continue in the mind. The body wants to go to sleep, but the mind continues being active.

Just the other day a man came and he said: When I meditate, thoughts continue. How to stop them? So I told him how to. Then he said: But I love thinking. Then why try to stop it? And he said: Because of those thoughts I cannot go to sleep, and I cannot relax. But still I love thinking.

This is the problem. You love thinking because thinking can become instrumental in achieving something: you can become a great thinker, or, through thinking, you can become a great leader. Through sleeping have you ever heard of anybody becoming a great leader? They all condemn sleep, they all condemn laziness. They all condemn people who simply enjoy life and are not too active -- they call them hobos or bums, vagabonds, and condemn them. But have you ever observed the fact that the world has never suffered from any lazy man? Because no lazy man can become a Hitler, no lazy man can become a Nixon, no lazy man can become a Mao, a Ghengis Khan, a Napoleon. No lazy man can become active. Action has brought all the wars. Action is the most mischievious thing in the world. But still we go on saying that action is needed -- because everybody is ambitious. If you drop ambition you will become lazy and active in proportion. Then your life will be a rhythm. You will move to this and then you will move to the other, and inside you will balance yourself -- in the day active, in the night asleep. Action and meditation should be together. That is why I never suggest to anybody that they move to the Himalayas and renounce the world. Because then they will be simply lazy and sleeping -- again imbalance. Be in the world, but when you come to your home, really come to your home; leave the office, leave it behind, and don't carry the files in your head. When you are inactive, enjoy inactivity, and when you are active, enjoy activity -- and let the body feel and move according to Tao not according to your mind.

IF FISHES BORN IN WATER, SEEK THE DEEP SHADOW OF POND AND POOL, ALL THEIR NEEDS ARE SATISFIED.
IF MAN, BORN IN TAO, SINKS INTO THE DEEP SHADOW OF NON-ACTION TO FORGET AGGRESSION AND CONCERN, HE LACKS NOTHING, AND HIS LIFE IS SECURE.

Deep down within you are the roots. You are like a tree: half of the tree is open on the earth, half of the tree is hidden deep in the earth, in the darkness of the earth. There are the roots. Flowers flower. You can see them, but they flower because of the roots which you cannot see. Invisible are the roots, visible are the

flowers.

Let your actions be your flowers, visible, but let your inaction be your roots, the invisible. And keep a balance: the higher the tree goes in the sky, the deeper the roots have to reach. Small trees have small roots; big trees will have big roots. And it is always proportionate: if the tree goes fifty feet high, the roots go fifty feet down. The same should be for you -- move into action, but then move into inaction every day. Make it a rhythm, a harmony.

IF MAN, BORN IN TAO, SINKS INTO THE DEEP SHADOW OF NON-ACTION TO FORGET AGGRESSION AND CONCERN, HE LACKS NOTHING, AND HIS LIFE IS SECURE.

In inactivity you dissolve into the ocean, the fish becomes the ocean. in sleep who are you? The ego is there no more, the fish has dissolved. in deep sleep, where are you? You don't occupy any space, you have become one with existence. The same happens in deep meditation.

Hindus have said that deep meditation is just like deep sleep with only one difference: you are alert in meditation and not alert in sleep. In deep meditation, when you seek the cool shadow, you are alert, inactive, but conscious. You know where you are moving. You know that the whole being is settling. You know that it is as if a dead leaf falls from the tree, moves toward the earth, floats a little in the wind, then by and by settles on the earth and falls into deep sleep.

When you move towards meditation from the world of activity, you are falling like a dead leaf or a feather of a bird. There will be a few shakings, waverings on the breeze, here and there you will move, and by and by you go deeper until you settle on the earth. You have reached the root and everything settles. Then there is no worry, no thought, no world no you -- only that which is, remains. That is Tao. Then enriched, rejuvenated, you come back to the world, and by and by it becomes as easy as coming out of your house and going in. It becomes that easy. When you want to, be active, but remember that this activity should follow your bodily need, not your mental desire. Become active when energy is flowing and you feel the energy has to be used -- because energy needs action, energy delights in action. If you cannot do anything, at least dance. And remember, energy needs action. If you suppress energy then you will become aggresive -- don't suppress energy. This is one of the deepest problems for modern man. Primitive man needed much energy for his day-to-day life. Going for a hunt needed much energy -- eight hours running in the forest fighting with the animals, then by the end of the evening you might be able to get your food, and that too was not certain -- much energy was needed for ordinary day to day affairs.

Now everything is done by machines, technology has relieved you of much work. What to do? You become aggressive, you fight, you get angry. Without any reason or rhyme, you become angry -- suddenly you flare up. Everybody knows that this is foolish, even you in your cooler moments know that that was foolish. But why did you flare up unnecessarily? The excuse was not enough. The real reason is not that there was some situation; the real reason is you have so much energy, so much petrol overflowing, inflammable, that any moment it can be active. That is why after anger you feel relaxed, after anger you feel a little well-being coming to you.

For the modern man this is going to be so -- that is why I insist on active meditations, not silent meditations. Because your energy needs acting out, it needs catharsis. You have too much energy with no action for the energy. And rich food is available and food creates more energy. It is a fuel. This age is the most well-fed age in the whole of history. And there is no work. Even if you go to the office or the shop or somewhere else, the work is mental, not physical. Mental work is not enough.

Man is physically a hunter. He needs much activity to be relaxed. So choose, but according to your bodily needs. Don't force the body, don't compel it; just feel the body and what it needs. If it needs action then go for a run, go swimming, go for a long walk, or, if you cannot do anything, dance. Meditate and be active -- let the energy flow. You melt into existence through action. And when the energy is gone and you relax, then be silent. Find a cool spot in the pond and relax there. Action can lead you to Tao; inaction can also lead you to Tao.

.... Because there is nothing else than Tao. If you become aware through action you will also meet him. Action is pouring your energy into the Tao, and in inaction Tao pours energy back into you. Look... it is like this. This river flows into the ocean, pours itself into the ocean. This is action. Then the ocean becomes clouds, moves toward the Himalayas, pours down in rains again, fills the river. This is inaction. Now the

river is not doing anything -- now the ocean is doing something.

In action you give; in inaction you recieve -- and a balance is needed. And the more you give, the more you will receive, because the emptier you are, the more you will be able to receive. A small river will receive little, a big river will receive much. When the Ganges pours herself into the ocean, the ocean has to return the same Ganges -- again and again it happens. In action you share, you give, you overflow. Be delighted. Be happy. Be dancing while you give. And then there is inaction, and the Tao pours into you.

And if you go dancing, the Tao also comes dancing. God always comes to you the same way you go to him. If when you sit silently you feel sad, it means that in action you were not happy. You gave, but you gave grudgingly. If you gave really happily, then when you feel silent, and sit silently, you will feel much bliss. But it will depend. And remember this... people come to me and say: If we sit silently everything becomes sad and we feel very depressed. That shows that when you are giving, you give grudgingly, you don't give whole-heartedly. God comes to you the same way you go to him. And it cannot be otherwise. Because God is just the returning -- if you reach him dancing, he reaches you dancing. If you are acting as if you are a martyr, if you go to the office saying, 'It is because of duty. The wife and the children are there, and I have to, and I am waiting just to get retired...' then God will come the same way to you. It will be a duty for him to knock at your door.

He will say, 'I have to' -- then he will come crucified. But if you go dancing in your life, he will come with a flute.

Remember this -- God is a response. It is a resounding of your being. If you go to the hills and you say something, the hills resound with it. The whole existence resounds in you. Whatsoever you do will be returned to you; this is the law of karma. It is not a question of details: you have insulted somebody so the same man is going to insult you in some life. Don't be foolish! Don't be silly!

But the law is exactly right. It says: Whatsoever you give, you will receive. Whatsoever you sow, you will reap. God comes to you the way you reach him.

The White Lotus

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BELOVED OSHO,
QUESTION: WHAT IS BUDDHA-MIND?
ANSWER: YOUR MIND IS IT. WHEN YOU SEE THE SELFSAME ESSENCE OF IT, YOU CAN CALL IT SUCHNESS. WHEN YOU SEE THE CHANGELESS NATURE OF IT, YOU CAN CALL IT DHARMAKAYA. IT DOES NOT BELONG TO ANYTHING; THEREFORE, IT IS CALLED EMANCIPATION. IT WORKS EASILY AND FREELY, NEVER BEING DISTURBED BY OTHERS; THEREFORE, IT IS CALLED THE TRUE PATH. IT WAS NOT BORN AND, THEREFORE, IT IS NOT GOING TO PERISH, SO IT IS CALLED NIRVANA.

QUESTION: WHAT IS TATHAGATA?
ANSWER: ONE WHO KNOWS THAT HE COMES FROM NOWHERE AND GOES NOWHERE.

QUESTION: WHAT IS BUDDHA?
ANSWER: ONE WHO REALIZES THE TRUTH, AND HOLDS NOTHING THAT IS TO BE REALIZED.

QUESTION: WHAT IS DHARMA?
ANSWER: IT WAS NEVER PRODUCED, AND WILL NEVER BE REDUCED; THEREFORE, IT IS CALLED DHARMA, THE NORM OF THE UNIVERSE.

QUESTION: WHAT IS SANGHA?
ANSWER: IT IS SO NAMED BECAUSE OF THE BEAUTY OF ITS HARMONY.

I AM ECSTATIC because just the name of Bodhidharma is psychedelic to me. In the long evolution of human consciousness there has never been such an outlandish Buddha as Bodhidharma -- very rare, very unique, exotic. Only in some small ways George Gurdjieff comes close to him, but not very close, and only in some ways, not in all ways.

There have been many buddhas in the world, but Bodhidharma stands out like Everest. His way of being, living, and expressing the truth is simply his; it is incomparable. Even his own master, Gautama the Buddha, cannot be compared with Bodhidharma. Even Buddha would have found it difficult to digest this man.

This man Bodhidharma traveled from India to China to spread the message of his master. Although they are separated by one thousand years, for Bodhidharma and for such men there is no time, no space -- for Bodhidharma Buddha was as contemporary as Buddha is contemporary to me.

On the surface you are my contemporaries, but between me and you there is a long long distance. We live on different planets. In reality, Buddha, Lao Tzu, Jesus, Pythagoras, Bahauddin, Bodhidharma -- these are my contemporaries. Between them and me there is no gap either of time or of space. Superficially there is a one thousand years' gap between Buddha and Bodhidharma, but there is not even a single moment's gap in reality, in truth. On the circumference Buddha was already dead for one thousand years when Bodhidharma arrived on the scene, but at the center he is together with Buddha. He speaks the essence of Buddha -- of course he has his own way, his own style, but even Buddha would find it strange.

Buddha was a very cultured man, very sophisticated, very graceful. Bodhidharma is just the opposite in his expression. He is not a man but a lion. He does not speak, he roars. He has not that grace which belonged to Gautama the Buddha; he is rough, raw. He is not polished like a diamond; he is just from the mine, absolutely raw, no polishing. That is his beauty. Buddha has a beauty of his own, very feminine, very polished, very fragile. Bodhidharma has his own beauty, like that of a rock -- strong, masculine, indestructible, a great power.

Buddha also radiates power, but his power is very silent, like a whisper, a cool breeze. Bodhidharma is a storm, thundering and lightning. Buddha comes to your door without making any noise; he will not even knock on your door, you will not even hear his footsteps. But when Bodhidharma comes to you he will shake the whole house from its very foundations. Buddha will not shake you even if you are asleep. And Bodhidharma? He will wake you up from your grave! He hits hard, he is a hammer.

He is just the opposite of Buddha in his expression, but his message is the same. He bows down to Buddha as his master. He never says, "This is my message." He simply says, "This belongs to the buddhas, the ancient buddhas. I am just a messenger. Nothing is mine, because I am not. I am only a hollow bamboo who has been chosen by the buddhas to be a flute for them. They sing; I simply let them sing through me."

When he reached China, the Emperor Wu came to receive him on the borders: A great enlightened person is coming! And of course Wu was imagining him to be something like Gautama the Buddha -- very gentle, graceful, kingly. When he saw Bodhidharma he was shocked. He looked very primitive, and not only that, he looked very absurd, because he was carrying one of his shoes on his head -- one shoe on one foot, the other shoe on his head!

The emperor was embarrassed. Hc had come with his whole court and the queens. "What will they think? And what kind of man have I come to receive?" He tried to overlook it out of politeness. He did not want to ask the question, "Why is this shoe on your head?"

But Bodhidharma would not leave him. He said, "Don't try to overlook it. Ask directly and be straight from the very beginning. I have already read the question in your head."

The emperor was at a loss; he had to ask. Now what to do with such a man? He said, "Yes, you are right, the question has arisen in me. Why are you carrying this shoe on your head?"

Bodhidharma said, "To put things in the right perspective from the very beginning. I am an absurd man! You have to understand it from the very beginning. I don't want to create any trouble later on. Either you accept me as I am or you simply say that you cannot accept me, and I will leave your kingdom. I will go to the mountains. I will wait there for my people to come to me. This is just to show you that I am illogical, I can be as absurd as one can imagine. That is my way of working, that is my way of destroying your mind. And unless your mind is destroyed you will not know who you are. So what do you say?"

The king was at a loss. He had come with a few questions, but whether to ask this man those questions or not? -- because he may say something ridiculous; not only that, he may do something ridiculous.

But Bodhidharma insisted, "It is better that you ask whatsoever you have come to ask."

The king said, "The first question is: I have been doing many virtuous deeds...."

And Bodhidharma looked deeply into the eyes of the king -- a shiver must have gone down his spine! -- and said, "All nonsense! How can you do a virtuous deed? You are not yet aware. Virtue is a by-product of awareness. What virtuous deeds do you mean? You look like a fool -- how can you do a virtuous deed? Virtue follows a buddha, virtue is my shadow." He said, "You can only do vice, not virtue. It is impossible."

The king still tried to make some conversation and get rid of this man as politely as possible; he did not want to offend this man. He said, "By virtuous deeds I mean that I have made many temples for Buddha, many shrines. I have made many ashrams for the Buddhist *bhikkhus*, sannyasins. I have arranged for thousands of scholars to translate Buddhist scriptures into Chinese. Millions and millions of rupees I have put in the service of Gautam Buddha. What is going to be the result, the consequence, of all my virtue and of all my virtuous deeds? Millions of bhikkhus take food every day from the palace and all over the country. What is going to be the outcome of it?"

And Bodhidharma laughed -- the king had never heard such laughter -- a belly laughter that could shake mountains. He laughed and laughed and he said, "You are simply foolish. All your efforts have been a sheer waste; there is going to be no result out of it. Don't try, and don't imagine that you are going to the seventh heaven as other Buddhist bhikkhus must have been telling you. They have been exploiting you. This is their strategy to exploit foolish people like you. They exploit your greed for the other world, they give you great promises. And their promises cannot be proved wrong because nobody comes back from the other world to say whether those promises have been fulfilled or not. They are exploiters, they are parasites! You have been a victim. Nothing is going to happen out of this which you think is very virtuous. In fact, you will fall into the seventh hell, because a man who lives with such wrong desires, who lives with *desires*, is going to fall into hell."

The emperor tried to change the subject. He said, "Is there anything holy or not?"

Bodhidharma said, "There is nothing holy, there is nothing unholy. Holiness, unholiness, are our mind attitudes, prejudices. Everything is as it is. This is *tathata*, suchness: things are simply as they are. Nothing is wrong and nothing is right. Nothing is sin and nothing is virtue."

The emperor said, "You are too much for me and for my people."

Bodhidharma said goodbye, turned back and moved to the mountains. For nine years in the mountains he sat facing a wall. People would come, because this conversation -- if you can call it a conversation -- reached faraway places. "The emperor has been hammered like anything, has been crushed. And this Bodhidharma is really something very strange, but he has a quality... some integrity, some strange perfume surrounds him. He is surrounded by an aura of his own."

People started coming from faraway places to see him, and they would ask him, "Why don't you look at

us? Why do you go on looking at the wall?"

And Bodhidharma would say, "I am waiting for the right man. When he comes I will look at him. Otherwise it is all the same whether I look at the wall or I look at your faces. And the wall can be forgiven because it is a wall -- you cannot be forgiven. Hence it is better for me to look at the wall and not to look at you. You have fallen into such unawareness that I would like to shake you out of it. But then you feel angry, then you feel offended. I don't want to bother you. I will turn only towards the man who has the capacity, the courage to be with me, to be my disciple."

And only after many years did one man turn up. He stood for twenty-four hours behind Bodhidharma not saying a single word. Finally Bodhidharma had to ask, "Why are you standing behind me?"

He said, "Now it is you who are starting it. I have come to kill myself if you don't turn towards me."

And he cut his hand off with his sword and presented it to Bodhidharma and he said, "Take it as a token; otherwise I will next cut my head. Turn towards me immediately!"

Bodhidharma had to turn. He looked at the man, smiling, and said, "So you are my disciple! So the man has come for whom I have been waiting!"

Bodhidharma was the first patriarch of Zen, and this man was the second patriarch of Zen, and a new tradition started. A new river was born from the source of Bodhidharma. These fragments were found just at the beginning of this century. They were excavated by M.A. Stein from Tung Huang. These are the notes of some unknown disciples of Bodhidharma. They consist of a question by a disciple and the answer by Bodhidharma. These notes, fragmentary as they are, still are of great significance: they represent the essential core of Buddha's message. It is going to be a little arduous to understand them. Be very attentive and silent because these are not ordinary words. When a man like Bodhidharma speaks, small questions, ordinary questions, are transformed into great inquiries. And whatsoever he says about those ordinary questions is of immense significance. His each word has to be pondered over, meditated upon. This will also give you a little taste of communion between the disciple and the master.

The first thing that you will note is: the question is asked, the answer is given, but the disciple never asks any question about the answer given. The answer has been totally accepted. It is not an inquiry from a student, it is an inquiry from a disciple. So the answer of Bodhidharma does not create any more questions, it simply ends the question. The disciple asks another question, but never raises a question *about* the answer, concerning the answer.

That is the first thing to be noted. That is a very central part of communion. It is trust, it is faith. It is not belief but it is certainly faith. And there is a difference between belief and faith. When you believe in something, the doubt still persists in you. The belief can only cover it up, it never destroys it: it will rise again and again and again. No belief can destroy your doubt, because belief is in the head and doubt is also in the head. Faith is of the heart, something far superior to the head. The question comes from the head, but the answer is received in the heart, at a higher altitude of your being. And then the question simply disappears from the head. The heart knows how to trust, the heart knows what faith is.

Faith is not against doubt, faith is *absence* of doubt. Belief is *against* doubt. Belief represses doubt, faith dissolves it. Belief is like a blind man believing that there is light; faith is like one who has opened his eyes and *seen* the light. The moment you see the light there is no question of doubting anymore.

Communion means communion of two hearts. The student functions from the head, the disciple through the heart. And only the disciple can understand the master. And when all the questions of the disciple are dissolved he becomes a devotee. Then the head has disappeared totally. Then there is only the heart, functioning in rhythm with the master's heart, in deep accord. This will give you an insight into communion.

The question: WHAT IS BUDDHA-MIND?

It has been asked again and again down the centuries. For twenty-five centuries all those who have become interested in Gautama the Buddha have asked the question: WHAT IS BUDDHA-MIND?

The question is significant -- it is significant because the very question creates a paradox. The buddha-mind is a no-mind. To say anything about the buddha-mind is to say something about no-mind. We live in the mind, the buddha has gone beyond it. He is no more a mind, he is only a no-mind. So the buddha-mind does not mean a certain type of mind, it simply means a transcendence of mind. The question is significant, is very fundamental; it is the beginning of inquiry, *real* inquiry.

The disciple is not asking, "What is God?" He is not asking, "What is paradise?" He is not asking,

"What is sin?" He is asking a very existential question: WHAT IS BUDDHA-MIND? because to understand the reality of the buddha-mind is to understand the very foundation of existence itself.

A buddha-mind is a pure consciousness. It is like a mirror: it simply reflects, it does not project. It has no ideas, no content, no thoughts, no desires, no imagination, no memory. It is present to the everpresent, it *lives* in the present. And when you are totally in the present, the mind disappears, it loses all its boundaries. A great emptiness arises in you. Of course that emptiness is not empty in the ordinary sense of the word, it is also a kind of fullness -- empty as far as the world is concerned, but full, overfull, flooded, as far as truth is concerned. Empty because all misery has been thrown out, overflowing because bliss has descended in.

WHAT IS BUDDHA-MIND? should be the beginning for all seekers. Asking about God, asking about hell and heaven, are just ordinary things. Asking about the buddha-mind is asking something that, if you can understand it, is bound to transform you, is going to give you a new birth.

The mind is very cunning. It can create such questions which are only distractions from your being. The mind is so subtle it can deceive you. It can make you feel that you are a great seeker because you are asking, "What is God? Who created the world? Why are we here? What is the purpose of life?" And all these questions are stupid! The whole of philosophy consists of such stupid questions.

Buddha again and again says, "I am not a philosopher, I am a physician. I don't want to intellectualize, I want to make you intelligent. I don't want to give you answers to cling to, I want to give you insights in which questions melt, evaporate."

One has to be very aware of the mind, because mind can give you such questions as will lead you into the wrong direction of philosophizing. And then there is no end; you can go on and on forever. Ten thousand years of philosophizing, and not a single conclusion has been arrived at!

Be aware that your mind is a great deceiver. And just as your mind is a deceiver, so are the minds of others. If you ask wrong questions you will get wrong answers. There are people who are always ready to supply whatsoever you demand. It is just the ordinary law of economics: wherever there is a demand there will be a supply. What you demand is not the question. Whatsoever you demand -- the world is a marketplace -- somebody is going to create the supply. You are cunning, others are also cunning. There are more cunning people than you. The less cunning become the followers, the more cunning become the leaders. The less cunning question and the more cunning go on answering.

Buddha says, "I am not interested in your questions unless you ask something existential, unless you ask something in order to be transformed -- not just to be informed, not just to be made more knowledgeable."

Because you ask wrong questions there exist so many teachers in the world, and they are ready with many many answers, with all kinds of answers. And answers come in all shapes and sizes to fit everybody. But remember: there is you and your cunning mind and there are others who are more cunning.

To safeguard his pint while he left the bar for a moment a man left a note, "I have spat in this beer."

When he returned he found another note, "So have I."

Remember, the world is full of cunning people. These cunning people become politicians, priests; they can even pretend to be prophets. You can avoid them only by asking the right question. They can't answer the right question because to answer the right question they will have had to experience something. It cannot be done by borrowed knowledge; it can be done only if they have authentically experienced truth.

This is a beautiful question, the right question:

WHAT IS BUDDHA-MIND?

Bodhidharma answers:

YOUR MIND IS IT.

The first thing he says is: Don't be bothered about Gautama the Buddha. YOUR MIND IS IT.

It is not a question about the historical person called Gautama the Buddha. He gives a new turn to the question. He immediately makes it more existential, more personal. The question is no more philosophical, it has become a question about you. You may have asked about Buddha, but in the hands of a Bodhidharma

the question is immediately transformed, changed. It becomes an arrow moving towards your heart.
He says:

YOUR MIND IS IT.

Buddhahood is not something that happens to somebody else, buddhahood is your potential; it is something that is waiting to happen within you. So the first thing he says: It is *your* mind. Buddha-mind is not something foreign to you, it is your innermost core, it is your very nature. You are buddhas -- maybe unaware of the fact, maybe fast asleep, but that makes no difference. A buddha asleep is still a buddha. A buddha unaware of his own buddhahood is still a buddha.

YOUR MIND IS IT.

It is not somebody else's mind -- because how can you understand somebody else's mind? In the hands of masters like Bodhidharma everything is changed into the concrete, into the personal. It is taken out from its abstraction and made concrete and real.

People enjoy abstract questions because they are safer; they don't touch you, they leave you aside. You can ask about God, you can ask about who created the world and when. And cunning and stupid people are always there -- the cunning to lead and the stupid to be led.

A Christian theologian has even calculated the exact time when the world was created: four thousand and four years before Jesus was born -- the first of January of course, and on Monday. Now how can there be a first of January if there has not been a December before it? And how can there be a Monday if there has not been a Sunday preceding it? From nowhere Monday! From nowhere the first of January! And Christians have believed it, they have believed it so deeply that when Darwin and other scientists discovered the theory of evolution and said that the world has existed for millions of years, Christians were very much offended. Their whole religion was at stake. "The world has existed only for six thousand years, not more than that."

But scientists discovered and proved that this can't be the case, because in the earth they have found bodies of animals, bones of animals, skeletons of animals and men, which are ten thousand years old, twenty thousand years old, fifty thousand years old, one hundred thousand years old. How to explain that?

But as I told you, there are cunning people. Christian theologians even found a way out. They said, "Everything is possible for God. God created the world exactly four thousand and four years before Jesus, but he created bones, skeletons, which appear to be millions of years old just to test the faith of humanity." You see the cunningness? God created those skeletons so that it can be decided who is really faithful to the Christian dogma and who is not. God created those skeletons to see whether you still have some doubt within your being; then the doubt will surface. It is a strategy of God -- and nothing is impossible for him. If he can create the whole world, why can't he create skeletons which only appear to be millions of years old, although they are not?

When I was reading such Christian theologians I was reminded of one of my friends who lives in Bombay but has a factory in Nepal. He creates antiques, he manufactures antiques -- buddha statues. They are manufactured right now in his factory in Nepal. Then they are dipped into acids to disfigure them, then they are buried down deep in the earth for six months, and then they are taken out. With inscriptions in ancient languages, with dates reaching far back -- three thousand years, two thousand years, one thousand years -- in the languages which were prevalent in those days. And then they are sold all over the world.

When I had stayed with this friend for the first time and I saw so many antiques in his house, I said, "From where did you get them?"

He said, "I cannot lie to you -- we manufacture them."

I was puzzled. I said, "You are doing something so Christian? Do you follow the Christian God? He has also done the same thing: he manufactured everything four thousand and four years before Jesus Christ, but with marks, distortions, which can deceive people."

People go on clinging to their dogmas; but the whole thing is because we start by asking wrong questions.

When you come to a master be very alert and ask things which are really a deep concern for you, the ultimate concern for you. Ask things upon which your life and death depend.

WHAT IS BUDDHA-MIND?

Bodhidharma says:

YOUR MIND IS IT.

He immediately changes the very flavor of the question. It is no more abstract, nothing to do with Buddha. Buddha may have been, may not have been. He may not be a historical person, who knows; he may never have existed, he may be just a beautiful fiction. But you are not a fiction, you are here, you are present; the question has to be concerned with you.

YOUR MIND IS IT. WHEN YOU SEE THE SELFSAME ESSENCE OF IT, YOU CAN CALL IT SUCHNESS.

Now Bodhidharma has started entering in you. He says: The mind can manifest in many ways. The ordinary manifestation is that of insanity: thousands of thoughts and desires and memories running inside, clashing with each other, conflicting. A great war going on... sometimes very hot, sometimes very cold, but the war continues. Awake, asleep, it is always there. You are just a battlefield. This is the ordinary state.

But if you SEE THE SELFSAME ESSENCE OF IT.... What does he mean by 'selfsame essence'? Your ordinary mind changes every moment; it is never the same for two seconds even. One moment you are angry, another moment you are sad, another moment you are happy.... You go on changing, you change so easily; you are a flux. But if you watch this flux, then a totally different kind of mind arises in you: the witnessing.

This witnessing is selfsame: sadness comes, you witness it; happiness comes, you witness it; despair comes, you witness it; joy comes, you witness it. Now, the content is continuously changing, but the witnessing is the selfsame witnessing. It is always the same, it never changes. The mirror remains the same. People go on and go on passing in front of the mirror. It reflects one face for a moment, then another face, but the mirror remains the same.

Bodhidharma says:

WHEN YOU SEE THE SELFSAME ESSENCE OF IT, YOU CAN CALL IT SUCHNESS.

You can call it tathata, suchness. 'Suchness' is a Buddhist way of expressing that there is something in you which always remains in its intrinsic nature, never changing. It always remains in its selfsame essence, eternally so. That is your real nature. That which changes is not you, that is mind. That which does not change in you is buddha-mind. You can call it no-mind, you can call it samadhi, satori. It depends upon you; you can give it whatsoever name you want. You can call it christ-consciousness.

WHEN YOU SEE THE CHANGELESS NATURE OF IT, YOU CAN CALL IT DHARMAKAYA.

Seeing that it never changes, you can call it the very embodiment of the ultimate law, the very body of dharma.

IT DOES NOT BELONG TO ANYTHING....

It is not identified with anything, it does not belong to anything. The witness in you is always a transcendence, always a surpassing phenomenon; it transcends everything. Whatsoever is seen, whatsoever

comes before it, it is never one with.

IT DOES NOT BELONG TO ANYTHING; THEREFORE, IT IS CALLED EMANCIPATION.

It is called liberation. Liberation from the mind brings the buddha-mind into your vision. Liberation from identification, liberation from the body, from the mind, from ideologies, from prejudices, from all that makes *you* -- liberation from *you* -- brings you to the reality.

Then you have to understand one thing. Ordinarily, whenever you think of liberation, you think: *my* liberation. There is nothing like that; there is no liberation which can be called *my* liberation. All liberation is from the idea of the ego. You will not be liberated, you will be liberated from yourself. It is not *your* liberation, it is liberation from you -- it is emancipation from all that you have become identified with.

The Upanishads say: *neti, neti*, neither this nor that. When you go on negating and saying, "I am not this, I am not that," a moment comes when nothing is left -- nothing to reflect in the mirror, only the mirror. Then you know who you are. But now you cannot say, "This is what I am," because that will bring the thought back. You cannot say anything about it, you have to be utterly silent about it.

We are deep asleep; the name of that sleep is ego. And in our sleep anything can happen, all kinds of accidents. And they are happening. You are talking in your sleep and you are getting into trouble because you talk in your sleep. You go on saying things which you are not supposed to say. You decide not to say them again because they bring trouble, but again you go on repeating the same pattern: you go on doing things which you have decided not to do. But you are asleep and others around you are also asleep. People are talking in their sleep, answering each other in their sleep. Great dialogues are going on, great fights, quarrels. And the whole thing is that if you wake up all this nonsense will disappear.

The buddha-mind is one which has become awakened.

A beautiful, young unmarried movie starlet was throwing a large party in her swanky home for all the men she knew. As the party went on into the wee hours, the hefty-chested young babe drank more and more liquor, but she resisted the advances of her bachelor guests.

Finally, at about five-thirty a.m., she said good night to the last guest and slumped down on the living room couch, dead drunk.

The next morning she found herself in her own bed, clad in her sheerest nightgown. Surprised, she went down to breakfast.

"Wang Lee," she asked her Chinese manservant, "how did I get to my room last night?"

"I put you there, Missy," he answered.

"Gee," she said, "I must have really been on my back."

"First time on back, Missy," he replied, "second time on side, third time on stairs, fourth time...."

Everybody is asleep. People are doing things to you in your sleep, you are doing things to people in their sleep. You are all interfering in each other's sleep. When you look from the vantage point of a buddha, the world simply seems to be a madhouse.

An elephant was walking through the jungle when she suddenly heard a voice behind her. She turned around and saw a little mouse sitting on the ground. The mouse asked if she could give him a ride on her back and she said, "Sure, just crawl up!"

Sometime later the elephant suddenly heard the mouse laughing. She turned her head and asked, "Hey, what's the matter? Why are you laughing?"

But the mouse replied, "Oh, never mind. Just keep on walking."

So she trotted on, but after a while the mouse started giggling again. He jumped up and down on her back, choking with laughter.

This time the elephant was really pissed off and said, "Listen, if you don't tell me why you are laughing I am gonna throw you off my back!"

So the mouse finally said, "Ha, ha, ha! I raped you two times and you didn't even notice it!"

But this is how it is with everybody. You go on doing great things in your sleep, thinking that the whole world is noticing it, that the whole universe is taking great note of it, that you will be remembered for

centuries, that you will have a place in history, that your name is going to be written in golden letters. In sleep one lives in the ego. As you wake up, suddenly you find ego disappearing. Just as the sun rises and the mist of the early morning disappears, ego disappears when you wake up.
A buddha-mind is a mind which has become awakened.

IT WORKS EASILY AND FREELY, BEING NEVER DISTURBED BY OTHERS; THEREFORE, IT IS CALLED THE TRUE PATH.

The moment you are awakened, the moment you are egoless, all the rocks on the path are removed. The greatest is the ego, and then there are many small rocks: rocks of greed and lust and anger and jealousy and possessiveness. All these rocks are hindering your natural flow, your spontaneity. Once these rocks are gone, your river of consciousness starts flowing easily, freely, and then you are never disturbed by others.

It is impossible to disturb a buddha. You can kill him, but you cannot disturb him. You can destroy him, but you cannot disturb him; that is impossible.

... IT IS CALLED THE TRUE PATH.

That's why Bodhidharma says, IT IS CALLED THE TRUE PATH -- because it leads you to the absolute, undisturbed state, to the absolute calmness, quietude, stillness.

IT WAS NOT BORN AND, THEREFORE, IT IS NOT GOING TO PERISH, SO IT IS CALLED NIRVANA.

The buddha-mind is never born and is never going to die. It has always been there, you are just not aware of it. You have to turn in and look at it. You are looking outside, continuously you are looking outside, and all the time it is waiting behind you. Just a little turn -- a hundred-and-eighty-degree turn of course -- just a small turn, and suddenly you face the Buddha.

You cannot meet the Buddha in Bodh Gaya, you cannot meet him in the great temples raised in his name. There are temples, the greatest temples, raised in Buddha's name, but you will not find the Buddha there. Buddha is within you and has always been there. It is your eternity, never born, hence can never die. You can call it nirvana. Here, by nirvana Bodhidharma means that which is eternal.

The ego is born and dies. You can put the ego together, you can dismantle it any moment. You cannot put your nature together or dismantle it; it is simply there.

The second question: WHAT IS TATHAGATA?

One of the names of Buddha is Tathagata. We have given many names to Buddha, just to signify different qualities of buddhahood. One of the most used is Tathagata; Buddha himself used it. He rarely used the word I, he used Tathagata. He would say, "Tathagata was dwelling in a certain garden, and then this happened." "Tathagata was on the way, moving towards a certain city, then this happened." He would use 'Tathagata' more often than he would use the word I.

The question is: WHAT IS TATHAGATA?

Literally it means 'one who comes like the wind and goes like the wind', 'thus come, thus gone'. That is the literal meaning of the word Tathagata: just a breeze that suddenly comes. It was not there one moment before and then it is there, and then next moment it is gone. And it leaves no trace behind. You cannot see the breeze, you can only feel it. You cannot see the buddha, you can only feel him. Hence those who come to see the buddha will go empty-handed, because whatsoever they will see is not the buddha.

Seeing my body is not seeing the buddha. The body is only a house where the buddha is dwelling. Seeing the house is not seeing the one who is dwelling in it. You cannot see the one who is dwelling in the house, you can only feel him. Hence those who come with a thinking mind miss. Those who come with a feeling heart are immediately moved, touched, transformed.

It is like wind: you cannot see it but you can feel it. You can feel the touch of it, the coolness of it. It is so refreshing, it is so rejuvenating, it makes you so alive!

To be in a buddhafield is to be in the field where the wind is blowing constantly. It can be seen only by the disciples. By 'seen' I mean it can be felt only by the disciples. That's how it has to be seen. And it can be breathed in and out only by the devotees. The disciple feels it touching his body, playing with his hair, moving his clothes. He feels it, he infers that it is there. But the devotee breathes it in; it circulates in his being, it becomes part of his being.

The student comes to see, the disciple to feel, the devotee to be.

Bodhidharma says:

ONE WHO KNOWS THAT HE COMES FROM NOWHERE AND GOES NOWHERE.

From where does the wind come and where does it go? It has no destination... it has no motive. It is not going anywhere and not coming from anywhere; it has always been here.

Swami Ramateertha used to tell a parable:

There was a great atheist. In his drawing room he had written in big letters: God is nowhere.

His small son was playing one day while he was reading his newspaper. The small son was trying to learn how to read, so he tried to read the sentence on the wall: God is nowhere. But 'nowhere' was a big word, so he broke it in two. He read, "God is now here."

The father was shocked -- he had never read the sentence that way. The whole gestalt changed: "God is nowhere," and the child was reading, "God is now here." There is great difference between 'nowhere' and 'now here'! For the first time he read that sentence with the vision of a child, with the innocence of a child.

It is said that since that day he could not read the old sentence in the old way: "God is nowhere." Whenever he would look he had to read, "God is now here." It became something fixed -- the impact of the child was such.

A buddha is always here. You have always been here. You don't come from anywhere and you don't go somewhere else. This whole universe contains you; we are part of it.

Bodhidharma says:

The Tathagata IS ONE WHO KNOWS THAT HE COMES FROM NOWHERE AND GOES NOWHERE.

Read 'nowhere' as 'now here'. The Tathagata is one who is now here and knows that he is always now here. He has not come and he is not going.

Ramana Maharshi was dying, and a disciple asked, "Bhagwan, where will you go?"

He opened his eyes and laughed. That was not the time to laugh at all. He was dying, his death was absolutely certain -- he was dying of cancer -- there was great pain. Still he laughed and he said, "You fool! My whole life I have been telling you that there is nowhere to go, we are always here. So where can I go? I will be here! The body will be gone, dust unto dust, but where can I go? I will be part of this universe as I am part of it now. Now the body gives you the idea that I am separate -- that is your idea, not mine. For me, my body does not separate me from existence but bridges me."

You see the difference between the ignorant and the wise? The same body to the ignorant is a wall that separates you from existence. The same body to the wise, to the enlightened, is a bridge; it joins you with the existence.

Just watch your body and you will be aware of it. Your body is continuously breathing air in and out -- not only through the nose but through every pore of the body you are breathing in and out. Scientists say that if all the pores of your body are closed, if your body is heavily painted and all the pores are closed and filled with paint but the nose is left to breathe with, you will still die within three hours, because just the nose is not enough. Every part of your body needs its own breathing.

You are continuously in communication with existence. If the sun is not going to rise tomorrow, we will all be dead. We will not be able to live at all, not even for a few minutes, because without the sun the whole warmth will disappear. And without warmth, life is impossible. We will become so cold, so frozen, that death is bound to happen. We are continuously *in exchange* with existence. We are not separate, we are one.

And if this is so about the body, what about the inner consciousness? That inner consciousness is not divided at all. Your courtyard is surrounded by a wall, but your courtyard still belongs to the sky, is part of the sky.

Just like that, ONE WHO KNOWS THAT HE COMES FROM NOWHERE AND GOES NOWHERE, he is Tathagata. He is always like the fresh breeze blowing. Those who can understand this, they will be refreshed by the breeze. They will dance in the breeze of the buddha, in his sunlight. They will laugh with the buddha, they will dance with the buddha.

QUESTION -- the third question: WHAT IS BUDDHA?

Buddha is awareness, simple awareness. It is awakening, it is waking up. Buddha is nothing to do with Gautam Siddhartha; he is only one of the buddhas. Many more have preceded him, many more have succeeded him. And one day or other you are also going to become a buddha. You can become right now, because *you are it*. It is only a question of recognizing your reality, of remembering.
Bodhidharma says:

ONE WHO REALIZES THE TRUTH, AND HOLDS NOTHING THAT IS TO BE REALIZED.

This is one of the most beautiful statements ever made. What an answer! What great insight! There is nothing to be achieved, because you are already the buddha. Achievement is always of something which you are not. You cannot achieve buddhahood, you can only wake up and find that you are a buddha. And then of course you will laugh. You will laugh because you have been trying to be something that you have always been.
In Zen there is a saying:

WHEN THE BIG BELLY THUNDERS WITH LOUD ROARS OF LAUGHTER, THOUSANDS OF WHITE LOTUSES RAIN THROUGH THE WORLDS.

And when it happens, WHEN THE BIG BELLY THUNDERS WITH LOUD ROARS OF LAUGHTER... whenever a person becomes awakened, whenever he sees the stupidity he has lived for centuries: first, trying to find things which he had already inside himself; second, trying to renounce things in order to get something which has nothing to do with those things. First, trying to achieve money, power, prestige.... When one is already a buddha, what more richness can you ever have, and what more power, and what more glory?

First, one was trying to achieve these things. Failing in achieving them or succeeding in achieving them, one comes to know the futility of it all. Failure brings frustration and success brings frustration. Nothing fails like success, remember it. And then one starts renouncing these things, as if renouncing these things were a condition for achieving that which you are already. That is not a condition at all. There is no need to chase shadows and there is no need to escape from shadows. Shadows are shadows; only this much has to be recognized.

That's why I say to my sannyasins: Don't escape from the world. The world is only a shadow. Let it be there, it can't disturb you. Just become aware of who you are, and that's enough.

ONE WHO REALIZES THE TRUTH....

You see the paradox of the statement:

ONE WHO REALIZES THE TRUTH, AND HOLDS NOTHING THAT IS TO BE REALIZED.

The ultimate truth can always only be said in paradoxical ways; paradox is the only way to express it: one who realizes that there is nothing to realize, he is a buddha.

Once Buddha asked Subhuti, one of his most significant disciples, "Subhuti, when in ancient days Tathagata was with another buddha, Dipankara Buddha, did he attain anything? What was his achievement then?"

Subhuti said, "No, World-honored One, he did not attain anything. Nothing was his attainment. When Tathagata was with another buddha, Dipankara Buddha, he had not achieved, attained, realized, anything at all."

Buddha laughed and said, "Subhuti, you have understood the truth very well -- because there is nothing to achieve, nothing to attain."

Then Buddha asked Subhuti, "What have you attained living with me?"

And Subhuti said, "World-honored One, nothing. I have not attained anything living with you. That's why I bow down to you, I touch your feet, because you have made me aware that there is nothing to achieve, there is nothing to attain. All that is already IS. It is as it should be."

Buddhahood cannot be desired; one cannot be ambitious for it. If one is ambitious, that is the barrier. One has to relax, be still, and see that the universe has already provided you with everything that you need. Even the ultimate buddhahoood is already built-in.

The fourth question: WHAT IS DHARMA?

Simple questions from innocent disciples!
Bodhidharma says:

> IT WAS NEVER PRODUCED, AND WILL NEVER BE REDUCED; THEREFORE, IT IS CALLED DHARMA, THE NORM OF THE UNIVERSE.

DHARMA simply means the ultimate law that keeps the universe together, that keeps the universe in harmony, in accord, the norm that makes the universe a cosmos and not a chaos.

The definition of dharma is totally different from the definition of religion. Ordinarily religion is translated as dharma, dharma is translated as religion. Christianity is a religion, Hinduism is a religion, but what Buddha means by dharma is not a religion. It is not definable, containable in a creed. It is not a dogma, it is a very scientific truth.

It is like gravitation. You cannot make a religion out of gravitation. Nobody worships gravitation, nobody makes temples for gravitation, although gravitation has been doing so much for you. If there was no gravitation none of us would be here, we would simply fly up. It is gravitation that keeps you tethered to the earth, otherwise you would be lost. Even mountains, even trees, would become uprooted with nothing to hold them to the earth. Earth itself would fall into fragments and the whole universe would simply be a chaos: there would be no order of any kind. And life is not possible without order. And consciousness is impossible unless there is something like an ultimate law which keeps everything together.

Dharma simply means the law. You cannot worship it, you can only understand it. You can *live* it, but you cannot worship it. That is the great contribution of Buddha to the world: religion, in his understanding, is law. You have to live it. You have to live according to the law, according to the norm of the universe. Whenever you go against it you are in misery, and whenever you are in tune with it you are in bliss.

His definition of bliss and misery is very simple. To be in tune with the ultimate law is bliss; that very harmony is bliss. And to be disharmonious, to go astray from the law, is misery. Hell is when you are running away from the universal law and heaven is when you are running towards it. And when you have become one with it, it is nirvana; it is the ultimate peak of bliss, of truth, of consciousness: *satchitanand*.

One has to be very very watchful to be aware of the ultimate law. Do you see the meditativeness of the trees surrounding you? Such stillness! Just as you are listening to me, *they* are listening to me, not even a leaf moving. The birds are singing. The whole universe is still and yet a song... silent, yet musical. A tremendous harmony permeates everything. From the grass leaf to the greatest star it is the same law.

But you have to be a little more aware. And then the very earth you move on becomes sacred. Then trees are gods. Then birds are buddhas. Then each person you meet is a potential buddha. How can you hurt anybody? How can you be destructive to anybody, disrespectful to anybody? Impossible! Then it is not etiquette; then it is simple, natural understanding.

But people are so unaware that it is difficult for them to see the greatest thing that surrounds them within and without.

The owner of a big furniture store went to New York to buy some stock and met a really beautiful girl in the hotel elevator. But she was French and they could not understand a word of each other's language.

So he took out a pencil and notebook and drew a sketch of a taxi. She nodded her head and laughed, and they went for a ride in the park.

Then he drew a picture of a table in a restaurant with a question mark and she nodded, so they went to dinner.

After dinner he sketched two dancers and she was delighted. They went to a night club and danced and had a lovely evening.

At length she motioned for the pencil and drew a picture of a four-poster bed.

He was dumbfounded. He's never been able to figure out how she knew he was in the furniture business.

One has to be aware, otherwise you can miss the obvious! And dharma is the obvious, God is the obvious. It is not a complicated, complex thing. It is not far away, it is very close by. It is dharma that beats in your heart, it is dharma that pulsates in your blood. It is dharma that breathes, it is dharma that *lives* in you. It is dharma that you are made of, the very stuff that you are made of. And yet you are unaware of it.

The last question: WHAT IS SANGHA?

SANGHA means commune.
Bodhidharma says:

IT IS SO NAMED BECAUSE OF THE BEAUTY OF ITS HARMONY.

A sangha, a commune, is the brotherhood of those disciples and devotees who have gathered around a buddha. It is a brotherhood of the bees who have come to the flowering of the buddha. They have smelled the perfume from far away. Something mysterious has pulled them towards the center. Wherever the buddha is, is the center of the world at that moment.

The center of the world goes on changing, because wherever the buddha is, there is the center of the world. For that moment, that place functions as the center of the whole existence. And whoever is a little bit aware, just a little bit aware, is bound to become attracted, enchanted, magnetized, hypnotized. And soon people start gathering around a buddha.

Many circles gather around a buddha. The first circle is of the devotees, the second circle of the disciples, the third circle of the students, the fourth circle of the curious spectators.

Just at the center is a man who has come to know who he is. He is not a priest, he is not a preacher. He is not a psychoanalyst, a therapist. He is simply the one who has become awakened, whose problems have all disappeared, who has the insight to see through and through you. Just being with him is enough to be transformed. Just being with him is enough to be charged, magnetized.

This brotherhood is called sangha, a commune -- a commune because communion is happening. A buddha radiates rays of consciousness around himself, creates vibes of a totally different plane. Those who become affected by those vibes, those who become interested in the rays that reach them and want to seek and search for the source of those rays, they make the sangha.

Whenever there is a buddha, a sangha arises automatically; it cannot be avoided. It should not be avoided, it need not be avoided, because this is the only way a buddha can share his being with others, his understanding with others.

He does not solve your particular problems; he simply solves the very root of your problems. He is not an expert. If you bring a particular problem, he is not interested in your particular problem. His whole interest is: Why do problems arise in your life at all? Why solve one problem? -- because by solving one,

nothing is solved; many more will be there. And if you try to solve problems one by one, it will take millions of lives. And even then there is no hope, because by the time you solve one problem, others are arising. When you solve others, the first problem that you thought you had solved has arisen again in a new form.

A buddha is one who has no problems, who lives a non-problematic life, who lives innocently like a child. His innocence is contagious. He allows people to come close to him, to become infected. He pours his being into those who are available and ready to receive him. Just being with him is more than is needed. It is such a radical change to be with a buddha, but it is something invisible. The world remains absolutely oblivious of it.

Only a few people, sensitive, alert, intelligent, become aware of the existence of a buddha. And the moment they become aware they risk all. They take the plunge, because then there is nothing that can hold them back.

Bodhidharma says:

IT IS SO NAMED BECAUSE OF THE BEAUTY OF ITS HARMONY.

And around a buddha you will find the brotherhood in absolute harmony. No discipline is imposed, yet there is discipline, great discipline. No order is imposed, yet there is order, immense order. Just the presence of a buddha is enough. It creates love in the disciples, in the devotees. It creates prayerfulness, gratitude.

If a buddha is not available, it is very difficult to attain to that state where you can see that there is nothing to be attained. If a buddha is available, it is very easy: you can ride on the wind. If a buddha is available, you can become part of his being.

And he is already on the other shore. He only exists in the body with you on this shore; his consciousness is on the other shore. If you move closer and closer and become really intimate, surrendered, slowly slowly your consciousness also starts reaching towards the other shore.

And that is the perfection of a sannyasin: to live on the shore, yet be not of this shore.

Enough for today.

The White Lotus

Chapter #2
Chapter title: Because I Love You

1 November 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

SOMETIMES I WANT TO SCREAM, "STOP, OSHO! NOT SO FAST! I'M NOT UP TO IT!"
I HAVEN'T BEEN HERE FOR TEN DAYS BEFORE I AM HAVING TO CONFRONT MY ATTACHMENTS, MY POSSESSIVENESS, MY JEALOUSY, MY FEAR OF DYING AND DISTRUST, IN ADDITION TO DIARRHEA. JUST AT THE POINT WHEN I FEAR THAT YOU HAVE ASKED TOO MUCH, IT ALL PASSES; WHAT I FEARED WAS TOO HARD TO FACE BREAKS AWAY AND I'M NOT THERE -- JOY AND GRATITUDE

RUSH IN. EVERYTHING THAT IS HAPPENING IS A GIFT -- THE VERY GIFT THAT I NEEDED TO GROW.
A SENSE COMES THAT ALL IS POSSIBLE.
THANK YOU, BELOVED ONE.

Amitabh, it is an arduous journey, the journey to the ultimate core of your being. It is an uphill task, it is moving towards the peak. And when you are moving towards the peak you have to unburden yourself of many things, you have to become more and more weightless. You can't go on carrying rubbish with you.

Slowly slowly, attachments, possessiveness, jealousy, greed, fear, anger, all have to be dropped, because as you move towards higher altitudes things start becoming heavier and heavier. As you move towards purer layers of being, many things which you were never aware of become so clear, and you feel so stupid that you are carrying them, that you have carried them for lives together.

It is difficult to drop them, because one becomes accustomed to one's habits. Those habits may be creating misery, but still it is difficult to drop them because they have become so familiar; they have become part of your style of life. You are identified with them; without them you will be somebody else. And one is afraid -- afraid to be somebody other than one is. One is always afraid to go into the unknown. The fear of death is nothing but the fear of the unknown.

How can you be afraid of death, Amitabh? You have not encountered it yet. You have not seen its face -- whether it is ugly or beautiful. You cannot say anything -- whether it is going to be a curse or a blessing. You have no idea about it; how can you be afraid of death?

No, no one is ever afraid of death. People are really afraid of losing their attachments with life, with their lifestyles. One thing is certain: that death will change you totally, that death will take you into a dimension of which you are absolutely unaware. One thing is certain: that death will not leave you intact as you are. It will take away your body, it will take away your mind; it will take away all that you had thought you consist of. It will leave only the purest consciousness within you. Hence the fear of death, and hence the fear of going deep into meditation -- they are the same.

Meditation does the same work as death. Meditation is a willful death: you start dying, disappearing, evaporating of your own accord. And to be close to me has no other purpose. To be close to me is to be close to your death.

The ancient Eastern sutras say that the master is nothing but death, and the disciple is one who is ready to die. But death is a prerequisite for being reborn. Jesus cannot be resurrected if he is not crucified.

Once a Christian missionary was asking me, "How do you explain the fact that God allowed Jesus to be crucified?"

Christians have been at a loss to explain it. On the one hand they say that Jesus is the only-begotten son of God... and the father must have been absolutely cruel to allow Jesus to be crucified. Everybody was waiting for a miracle to happen that day; even the enemies were thinking that something was going to happen. Thousands of people gathered to see the miracle. They had seen Jesus, known Jesus, they had looked into his eyes, they had felt his vibe. He was a rare man: he had something of the supernatural about him. He had something which is not ordinarily available: a depth, a height. He had roots going deep into the earth and wings to fly to the ultimate. People had felt all this: the grace, the beauty, the grandeur of his being. They had felt the peace, the silence, surrounding him. They had felt the nourishing love that continuously flowed from his being towards others. Something was bound to happen -- God could not leave Jesus, God had to do something. They were waiting for the last moment.

It seems that even Jesus himself was waiting for something to happen, because in the last moments he said, "Why have you forsaken me? What have I done?" It shows that deep down somewhere he was also hoping that something *would* happen, that maybe at the last moment he would be saved. But there seems to have been nothing happening. God seems to be absolutely cold, indifferent, not concerned. Of course, Christian theologians, priests, have been worried about it. They can't answer why God did not do anything on that day.

This missionary was asking me. I said, "You don't understand the whole phenomenon. If God had done any miracle and Jesus had been saved, the whole story would have been very ordinary. God did not do anything; he allowed Jesus to die. In fact, he helped in every possible way for him to die, because that is the only way to be resurrected."

The real miracle is resurrection -- not saving you but helping you to die as you are so that you can be as you should be. God allowed Jesus to die on the cross. And the story is beautiful: on the third day Jesus is back, resurrected, new, young, no more son of man but only son of God. He is so new, so fresh, that even

his own disciples fail to recognize him.

He meets two of his disciples who are going towards a village, escaping from Jerusalem, because now they are afraid that the next thing is going to be that the disciples will be caught and they will be killed. The rumor is hot: the master has been killed, now the disciples will be killed. Everything is destroyed and not even a trace is left behind of this man and his work. So they were escaping.

Jesus meets them on the way, believing that at least his own disciples will recognize him. But they don't recognize him -- they talk with him as if he were a stranger. Jesus is very much puzzled.

Then they enter a small restaurant to eat something -- they are tired -- and Jesus breaks bread. Then they suddenly recognize him, because that is the way Jesus used to break bread; something of the old, then recognition happens. Then they suddenly come awake, as if they have come out of sleep or out of a dream, and they say, "Is it you? We could not recognize you on the way." And they had been walking for at least three hours, talking -- and they had been talking about their master being crucified to the master himself! Jesus must have been laughing inside himself, that they were talking about the master but they couldn't recognize him.

People are recognized only by their old habits. When Jesus breaks bread, immediately the disciples recognize him, because "That is the way of Jesus! Only he used to break bread that way!'" As if suddenly the clouds disperse, the darkness is gone, and they see that Jesus has come back. The form is so new... no trace of the old.

My own feeling is that Jesus must have deliberately broken bread in the old way just to give them a clue.

God allowed Jesus to die so that a resurrection became possible.

Amitabh, I am going to help you to die. That's the function of a master: he has to be a death. And, yes, to die is difficult, hard. That diarrhea is nothing but a mind thing: you are so much afraid that fear is creating diarrhea. But it is good -- it will cleanse the body. Your body, your mind, both need deep cleaning.

That's why whenever clouds are not there "joy and gratitude rush in." Whenever you are ready to die you will find joy and gratitude rushing in -- whenever you accept. If you resist, then there is a problem. If you resist, then you will scream, your very being will scream, "Stop, Osho! Not so fast! I'm not up to it!" Nobody is up to it! Who wants to die?

And dropping all your old patterns is a great death, greater than the ordinary, physical death, because when you die ordinarily you only change the body, you change the garments. Your old habits, old patterns of thinking and feeling, continue in a new life, in a new body. Just the surface changes, nothing else.

The ordinary death is really ordinary; it is not much of a death. It only scratches the surface; it changes your skin, that's all. Otherwise you remain the same person: death after death you remain the same person.

But the death that happens in a love affair with a master is absolute, irrevocable. It is a point of no return. You cannot go back, you cannot fall back to the old patterns again; that becomes impossible. You have to go on moving ahead. And, of course, the mind screams, "Stop, Osho!" But because I love you, I cannot stop. Because I love you, I have to kill you.

"Sweetheart," gushed the ardent swain, "let me adore your lovely face and I will buy you a sable muff. Let me hold your hand and I will give you a red fox scarf. Let me kiss you and I will give you a mink cape. Let me...."
"Stop!" cried the girl. "That's fur enough!"

Yes, Amitabh, many times you will scream, "That's far enough!" But I cannot stop. I am utterly helpless in that way; it is not within my hands to stop. I have to go on. The more you scream, the faster I have to go, so that soon the work is done.

Your screaming is coming from your mind. And your question is significant, because your heart is feeling deep joy and gratitude. Your mind is saying, "No, stop!" Your heart is saying, "Everything that is happening is a gift -- the very gift that I needed to grow. A sense comes that all is possible. Thank you, Beloved One."

Two different layers, two different planes of your being -- the head and the heart -- are both expressed in your question. A part of you, the superficial part which is afraid of death -- the ego, the mind -- is crying, begging, "Stop!" It is because of this superficial plane of your being that you have been escaping again and again from here. Of course, the mind is very cunning and it tries to find excuses. If there aren't any, it can invent; it is very capable of managing. It can create illnesses in the body so that you don't blame the mind.

What can you do?

This has been happening to Amitabh for at least three years continuously. He comes, he comes with great love, and then the mind starts playing tricks. And the mind has been playing a really subtle trick on him: each time he comes he starts losing weight, and naturally a point comes when he becomes afraid of losing so much weight that he has to go back.

This is a mind trick. If you become aware of it this time, the mind will not be able to do it. And the excuse is such that nobody can blame you, you cannot blame yourself. It is natural: when the body starts losing weight you have to go.

There is no visible reason why his body should lose weight, because Amitabh remains a vegetarian in America and here too he is a vegetarian. Even people who are nonvegetarians in the West and who come here and become vegetarians don't lose weight. So a vegetarian coming to India will not lose weight; there is no reason. The doctors cannot find any reason at all. It is something in the mind; it is a trick of the mind, a subtle strategy.

And the mind has to be very subtle, because Amitabh's love for me is tremendous. But as the moment of death comes close the mind freaks out. And Amitabh will not listen to the mind, hence the mind has to take support from the body. And the body always follows the mind. If the mind wants to create a certain illness, the body simply has to submit to the mind, surrender to the mind.

Ninety percent of diseases are now known to be mind-created, mind-oriented. Many diseases that happen here around me are more or less mind-created. You want a valid reason to escape, and any small thing won't do because your love for me is great. Something really dangerous has to be created: your life has to be at risk, only then will you go.

On one plane your mind says, "I'm not up to it. Stop, it is enough! Go slowly!" But there are a few things which can only be done in a sudden blow, in a single blow. The slower you go, the more painful they are. It is better to cut the knot with a single blow of the sword rather than to go very slowly and make the whole process unnecessarily painful.

Secondly: you are aware of another plane, too. Your heart says, "This is what you need -- you need a death, because only after death is a resurrection possible. The old has to cease for the new to be." The mind has to go for the heart to take total possession of your being.

Hence you feel gratitude, you feel joy, you feel great thankfulness. And you understand that it is needed in order for you to grow that all these things -- attachments, possessiveness, jealousy, fear of death, distrust -- have to be dropped. They are ugly. They are hanging around you, they are parasites -- they suck your blood. They don't allow you freedom, they don't allow you the impossible.

But in those rare, crystal-clear moments when the heart is functioning as a master and not as a slave, you know: "A sense comes that all is possible."

Yes, all is possible, even the impossible is possible... because what I am trying to do really is to put you in order. You are in disorder; everything is there but upside down. Things have to be put right side up, things have to be rearranged. You have all that can create the orchestra, but everybody is trying to play on his instrument within you as if they are not part of an orchestra but a solo performer. The flute player is playing his flute with no idea of what others are doing. The sitar player is playing his sitar with no connection to the flute. The tabla player is playing the tabla absolutely unaware of the flute and the sitar... and so on and so forth. They are doing all that they can do, but they are only creating a chaos, a noise, which is destructive. They all have to be put in tune with each other, and then the same noise will become a great music.

Yes, Amitabh, all is possible, because you are carrying within you a buddha. Amitabh is one of the names of buddha; it means infinite light. In the East we love to give many names to those who have arrived home. Each name represents a certain aspect. Buddha is called Tathagata because he is like a wind which comes and goes from nowhere to nowhere -- eternal movement, no beginning, no end. Buddha is also called Amitabh; *amitabh* means infinite light, pure light, knowing no boundaries.

When the mind disappears, all darkness disappears. When the mind dies, only light is left -- and a light that needs no fuel, a light that is uncaused. You are carrying a buddha within you as a seed. It is difficult to believe, because you know only your mind -- and thinking of a buddha *and* your mind, the distance seems to be unbridgeable. And it is unbridgeable! If we try to reach the buddha through the mind the distance is unbridgeable, but if we try to reach the buddha through the heart there is no distance at all, there is no need for any bridge.

Just the other day Bodhidharma was saying that there is no attainment. How can you attain the already

attained? There is no question of becoming; becoming is not needed because you already have BEING. Your future is not in the future, it is already in the present. Your now contains all: your past, your future -- all that you have been and all that you will be and all that you *can* be. Your present moment contains infinity in it.

Just the other day we were talking about Buddha asking Subhuti, "Subhuti, what do you say? When I was living with another buddha in my past life, Dipankara Buddha, what had I attained?"

Now anybody who is only knowledgeable will answer, "You attained buddhahood. You attained truth, nirvana.' But Subhuti says, "Bhagwan, you did not attain anything when you were with Dipankara Buddha, because there is nothing to be attained. You simply became aware of your inner treasures. That is not attainment. You had simply forgotten about it and you remembered. Where is the question of attainment?"

A forgetfulness and a remembering, that's all. The whole story of man, of every man: a forgetfulness and a remembering.

A girl was walking along a country road and almost stepped on a frog. She was about to go on, when he began to speak.

"I have not always been a frog," he croaked. "I was once a tall, dark, handsome man, but was transformed into this creature you know now by a wicked and magical genie. The spell can only be broken if I spend a night under the pillow of a beautiful girl."

The girl, of course, was skeptical, but the pleading eyes of the unhappy frog caused her to take him home that night and put him under her pillow.

Sure enough, when she awoke the next morning, there beside her she found a tall, dark, gorgeous hunk of a man.

Well, you know, to this very day her mother does not believe that story!

Amitabh, frogs can turn into princes because princes have turned into frogs. You can become buddhas because you *are* buddhas turned into frogs. Maybe orange frogs... but the buddhahood is already the case. It is not something that is going to happen in future, it is already the case. You have only to look in. But your attachments keep you engaged outside. Your jealousies, your possessiveness, don't give you time to look in, space to look in.

In a subtle, surgical way I have to help you to come out of your dreams, attachments, jealousies, possessiveness. Once you are out of these illusions you *are* a buddha, as everyone else is.

Yes, all is possible, Amitabh, and I am here to help you to make it possible. The impossible can happen, and I am trying to create the right space for it to happen. But there are going to be a few painful moments. You will have to accept those painful moments too, because they are only creating the right context in which bliss can descend in you. That's why again and again you &el joy and gratitude rushing in.

Allow me, cooperate with me. Let your head be cut by me. Surrender your head. It is happening -- slowly slowly you are gaining courage. And it is not very far away. But all depends on you. I cannot force buddhahood on you, I can only help you to discover it within your own being. But before you discover it, a few things which are hindrances have to be dropped, and you will not be a loser.

On the way towards buddhahood nobody has ever lost anything. And whatsoever we lose is not worth keeping -- what we gain is so infinite, is so eternal, that one never feels sorry for what has been lost. We are carrying pebbles, colored pebbles, thinking that they are precious diamonds. They are not. Your hands have to be emptied first and then diamonds will go on showering on you. They are always showering, it is just that your hands are not empty. Your hands are so full of ordinary stones that there is no space for the diamonds to be.

Be a little more empty. And this time don't allow the mind to play tricks upon you.

The second question:

BELOVED OSHO,

I BELIEVE IN DISCIPLINE, LAW AND ORDER, AND THAT'S WHY I AM HESITATING TO TAKE A JUMP INTO SANNYAS. WHAT SHOULD I DO?

Suresh, sannyas is the greatest discipline there is; it is the greatest order possible. Sannyas belongs to the ultimate law, what Buddha calls *aes dhammo sanantano*, the inexhaustible, ultimate law.

You say: "I believe in discipline, law and order...."

If you really understand what discipline is, what order and law is, then there is no question of hesitating. Then sannyas is the only way for you; there will be no other way, no alternative. But you don't understand what discipline is. You believe, but you don't understand. In fact, if you understand there is no need to believe.

Belief is a state of non-understanding. People believe because they don't know. You don't believe in the sun, you don't believe in the trees, you don't believe that the trees are green; you simply know. But you believe that God exists, that heaven and hell exist. These are beliefs, because you don't know.

Belief is a substitute for knowing; it deceives you. It keeps you in a state of ignorance because it helps you to pretend. And if you have been pretending long enough you are befooled by your own belief so deeply that you don't suspect, you don't doubt. Your belief starts becoming your wisdom -- and belief can never become your wisdom.

Remember one thing: believing is a wrong approach. Don't believe in God. Why believe in God when God can be known? Don't believe in love when love can be lived. Don't believe in me while you can experience the truth of my being present to you. When you can commune with me, why believe in me? Belief is a barrier, not a bridge. If you believe in me you will never understand me.

Drop believing, Suresh, and start knowing. Sannyas is a jump from belief to understanding. You were a believing Christian or a Hindu or a Mohammedan; sannyas is a jump from your Christianity, Hinduism, Mohammedanism. Sannyas is a jump from belief into a real, authentic search for the truth.

Belief simply means that others have told you and you have believed them -- maybe your parents, your teachers, priests, politicians, friends, or just the climate around you, the social conditioning. You were born into a certain society, into a certain structure; you have imbibed the spirit of it unknowingly. Just as you breathe in air you breathe in beliefs. But you have not experienced anything. And these beliefs can be dangerous, because if you are a sincere man you may start imposing your beliefs upon your life. You may start creating a character, cultivating a character.

And that's what you must be doing, Suresh: you must be trying to live a very disciplined life. But if a man is conscious he need not live a disciplined life. He only needs to live a conscious life, and discipline follows him like a shadow.

A disciplined life is rigid, frozen, cold, dead. You simply go on doing things mechanically. Sometimes it may suit the situation, many more times it is absolutely irrelevant. Then the disciplined man, the so-called disciplined man, is always lagging behind. The situation demands something else, but his discipline reacts in its own way, so he is never in a deep communion with reality. He is always isolated, alienated.

It happened: A Sufi mystic, Junnaid, was going for a pilgrimage, a holy pilgrimage to Kaaba. He told his disciples, "It will take one month for us to reach Kaaba, and we will fast so that by the time we reach Kaaba our bodies will be absolutely purified."

The disciples agreed. The journey started. The third day they reached a village. The whole village had come to receive them, because Junnaid had a disciple there who was a very poor man. Because Junnaid was coming for the first and maybe the last time to his village and was going to be his guest, he sold his field, his house, everything, to give a feast to the whole village. He was not aware at all that Junnaid was on a fast and that he was followed by hundreds of disciples.

Junnaid saw the joy of the disciple. He was just ecstatic, although he had gambled everything just to give a feast to the whole village in welcome to his master. Junnaid did not say anything -- he did not even mention that he was keeping a fast. When Junnaid did not say anything the disciples were also silent, but they were boiling within.

The feast started. Junnaid ate well and thanked the disciple, blessed the disciple. The other disciples also had to eat since Junnaid was eating. They could not say, "We are on a fast," when the master had himself forgotten about the fast. And moreover the food was delicious, and for three days they had been hungry, too! But deep down they were feeling angry also: "What kind of discipline is this?"

When they departed, the first thing they did on the way was to ask the master, "This we can't understand. Did you forget all about the fast? You did not even mention it."

He said, "No, I never forget anything, but his joy was such and his ecstasy was such... and it would have been such a pain to his heart if I had said, 'I am not going to eat.' He had prepared the food with such love.

There is no problem," said Junaid, "we can keep our fast for three more days. Forget about those three days -- we start our fast from today, and we will keep the fast for one month. There is no problem in it. Why hurt the poor man for a simple thing? We can keep the fast three days more."

But the disciples said, "But it is a question of discipline: since we had taken the vow we should have followed it."

Junaid said, "Live consciously, don't live according to a dead discipline. You were feeling irritated -- I saw it on your faces. You were angry at me -- I was watching -- because you were simply following a dead rule: 'We have taken a vow so it has to be followed.' We are the masters. We take the vow, we can break it. And the situation was such that what we did was the right thing. Our fast is just ordinary; his love was something really holy. Eating or not eating does not matter much, but his joy you missed, his ecstasy you could not share. A great opportunity has been lost.

"If it happens again," said the master, "because we may be coming across other disciples in other towns, don't be worried. I act out of the moment. I see the situation and I act -- that is my discipline. I don't act according to the past."

And the people who act according to the past are not necessarily in order, in discipline, in accord, because the people who have a law-abiding mind can be very cunning and they can always find ways to bypass the laws. They can find loopholes to get out of obeying the law; there is not much of a problem in it.

In the Buddhist scriptures there are ten thousand major rules and thirty-three thousand minor rules for the disciple. Now, even to remember them is impossible -- forty-three thousand rules in all! How are you going to remember those rules? And why were they created? It was not Buddha who created them but the tradition, the priests that followed him. And even forty-three thousand rules are not enough, because people go on doing things. They can always find a way to do what they really want to do: Where there's a will there's a way. No law can prevent you. And every law can be interpreted in such a way that it is very easy to wriggle out of anything.

During an inspection a lieutenant discovered that a young soldier's laundry bag was full of books. Being a stickler for having everything in the proper place, he bawled out the guilty private in no uncertain terms. When he was just about out of breath he asked, "Now, how by any stretch of imagination can you justify stuffing your laundry with books?"

Quietly the lad replied, "With all due respect, sir -- they're dirty books."

It is very easy to play with words. It is very easy to get out of any discipline that you have imposed upon yourself. And exceptions are always allowed.

A disciple was going on a pilgrimage. He asked Buddha, "I will be away from you for many months. The only thing that I am afraid of is the existence of women. Here with you I can keep myself disciplined, but alone I am afraid -- afraid of myself. If I see a woman, what am I supposed to do?"

Buddha said, "Just look down at the ground four feet ahead, don't look at the woman. That will be enough to avoid the woman. Just looking down four feet ahead of you is enough to walk. And you will not be seeing the face and the beauty or whether it is a man or a woman."

The disciple said, "That's right, but sometimes there may be a situation in which I will not be aware that a woman is coming and before I look down I will have already seen her. Then what to do? Then even looking down on the ground won't help. And the possibility is there...." So he asked, "Then what to do?"

Buddha smiled and he said, "Then don't talk to her. Just go on moving and don't look back."

But the disciple asked, "But there could be a situation in which the woman starts talking. Then just out of etiquette... and a *bhikkhu*, a disciple of Buddha, has to be graceful and cultured. If a woman asks something, am I not supposed to listen to it? Am I not supposed to answer her?"

Buddha said, "Okay, so you can talk, but don't touch her."

The disciple said, "Just one thing more: in a certain situation it can happen that you have to touch a woman. For example, some accident has happened. A woman has fallen into a ditch, or a bullock cart has gone into a ditch and the woman is underneath the bullock cart. Do you suppose that I should simply go on moving without saying anything, without touching her? -- because I will have to take her out of the ditch or from underneath the cart and then I will have to touch her. What do you say about that?"

Buddha laughed and he said, "Then do only one thing: just remain aware."

The bhikkhu said, "That's okay, that I can do."

Now, small things he cannot do, but awareness, "Yes," he says, "that I can do." ... Because who can see your awareness? It is simply an inside phenomenon; only you know whether you are aware or not aware. Now he has asked permission to do everything. Creating imaginary situations he has asked for exceptions.

So although there are thirty-three thousand minor rules and ten thousand major rules, Buddhists have been doing all the same things that others are doing who have not even heard about these forty-three thousand rules.

Rules can't help. If they are imposed from the outside they are utterly useless -- not only useless but they burden you, and unnecessarily burden you.

Drop the legal mind! If you really want to know the law, the ultimate law, and if you want to live according to the ultimate law, don't be legal. Manmade laws are worthless.

The young woman was depositing a fifty-dollar bill at the bank.

"I can't accept this," said the teller, "it's counterfeit."

"Oh, my God!" exclaimed the woman, "I've been raped!"

Now immediately the interpretation changes. Your law, your words all depend on you.

When the next patient is called, a skeleton walks in. "Mmmm!" says the doctor. "A bit late, aren't you?"

Must have been a very legal-minded man!

Suresh, you say: "I believe in discipline, law and order, and that's why I am thinking but hesitating to take a jump into sannyas."

Many people think that my sannyas has no discipline, no law, no order. They are utterly wrong. Yes, I have not given you thirty-three thousand minor rules and ten thousand major rules to live by. I give you a single commandment: Be aware. Even Buddha had to do that after seeing the man trying to find ways out; finally he has to say, "Then just be aware." He said it only at the end, I say it from the very beginning. So that you need not find excuses, exceptions, strategies, tricks, so that you need not be diplomatic, I simply say it from the beginning.

This is the only commandment -- the eleventh commandment. And the eleventh is enough; the other ten are not needed at all. Be aware and let your discipline come out of your awareness. And there will come a discipline which has a beauty. It will not be like a plastic flower, it will be a real rose. It will have perfume, it will have life. And there will come a certain order, but not imposed, not cultivated -- natural.

Just the other day Bodhidharma was saying: When you know the ultimate law, Dharma, when you have become aware of it, when you are attuned to it, your life becomes simple, easy, natural, flowing. No hindrances, no obstructions are there, no blocks are there. That is order.

Order is not like railroad tracks, where the train goes on moving on the rails, the same rails, every day. Order is like a river coming down from the Himalayas and moving towards the ocean. The river is alive! It is not following a certain map, it is not running like a canal, it is not manmade. It simply flows freely, but it still reaches to the ocean. And a canal always looks ugly, artificial, because it does not have the natural turns, sudden surprises; it is straight, geometrical. The real river is zigzag, sometimes going to the south and sometimes moving to the north.

If you are too legal you will say, "This is a waste of time and waste of land and waste of energy." If you are too legal-minded you start believing only in straight lines: the shortest path is to go straight from one point to the other. But the river goes zigzag, takes a long route, sometimes flows fast and sometimes goes very lazy. And there are different moods and different climates and different lands which it passes through. It takes sudden turns. It goes in a dancing way: not confined, not like a slave, not like a prisoner, chained, following the policeman. It goes in freedom. Then each step has its own beauty.

My sannyasin is like a river, not like a canal. Yes, there is a discipline, but very subtle: that of love, that of understanding, that of meditation. Yes, there is an order, but not imposed, not cultivated -- natural, spontaneous. Yes, there is a law, but not the law made by stupid politicians or stupid priests -- the law of nature itself, the law of God.

Buddha calls God The Ultimate Law. My sannyasin is working out how to be more attuned with nature,

with the whole, how to drop this ego, how not to be separate from the whole -- because to me, to be one with the whole is to be holy.

Suresh, there is no need to hesitate. Try what I am saying. Experiment with it and come to your own conclusions. But never believe. Experiment, experience, and your experience will prove the truth of what I am saying.

The third question:

BELOVED OSHO,

I AM A GOD-FEARING MAN, BUT YOU SAY THAT ALL FEAR HAS TO BE DROPPED. HAS THE FEAR OF GOD ALSO TO BE DROPPED?

Ramchandra, fear is fear: it does not matter of what, of whom. The object makes no difference; your subjectivity is full of fear. And if you are God-fearing you can never be God-loving.

In all the languages of the world this ugly type of phrase exists: God-fearing. This is ugly, because fear and love, like light and darkness, cannot exist together. If there is fear you cannot love God. How can you love God if you are afraid of him? You may submit and surrender, but deep down there will be resistance, anger. Somewhere in your unconscious there will persist the idea of taking revenge. You cannot forgive a God of whom you are afraid.

And fear is just the opposite of love. Hate is not really the opposite of love -- you will be surprised -- fear is the exact opposite. Hate is love standing upside down; fear is just the opposite. You cannot be afraid of God if you understand what God is. This total universe is God. In fact, there is no God as a person; the whole existence is permeated, overflowing, with a quality called godliness. It is in the flowers and in the grass and in the stars; it is in you -- it is everywhere. The whole existence is made of the stuff called godliness. God is not a person -- how can you be afraid?

And if you follow a religious life out of fear it will be the life of a slave, not of a man who is free. And if you start in fear you cannot end in freedom; you will end in slavery. And all that you will do out of fear is going to be wrong; it is going to be false, superficial.

The young couple were canoeing in the middle of the lake when a sudden squall hit.

Terrified at the intensity of the wind and rain, the boy started to pray: "O Lord, save us and I'll give up smoking... I'll give up drinking... I'll give up...."

At this moment the young lady yelled, "Don't give up anything else! I think the storm is over!"

Out of fear nothing radical is possible.

I have heard a story about Mulla Nasruddin. He was also coming from a faraway journey in a small ship, and a great storm arose and it appeared that there seemed to be no chance of surviving.

Nasruddin had a beautiful palace, a marble palace of which he was very proud, in the capital of his country. Even the king was jealous of him and he had offered him whatsoever money he wanted to take, "but give the palace to me."

But Nasruddin was insistent that he was not going to give the palace to anybody at any price. Great offers had come, but he had always refused.

Now that his life was in danger he prayed to God and he said, "Listen! I will give the palace to the poor. I will sell the palace and distribute the money to the poor."

It so happened that the moment he said it the storm started subsiding. As the storm started subsiding, Nasruddin started having second thoughts: This is too much! And maybe the storm was going to subside anyway. I have unnecessarily risked my palace.

But then he was in for a big surprise: the storm started rising again. Then he really became afraid. He said, "Listen! Don't be bothered with my thoughts -- I am a foolish man -- but whatsoever I have said I am going to do. I promise you that I will sell the house and distribute the money to the poor."

The storm subsided again. Again he wanted to have second thoughts, but now he was afraid.

He reached the shore and the next day he informed the whole capital that he was going to auction his

palace. All the rich people, the king, the prime minister, and the ministers, and the general, all came, because everybody was interested in his palace. And they were all surprised at what he was doing; they thought him crazy.

Just in front of the palace he had kept a cat, and he told the people who had gathered, "The price of the cat is ten lakh rupees, and the price of the palace is only one rupee, but I am going to sell them together."

The whole thing looked crazy: the cat, ten lakh rupees... just an ordinary cat! He must have caught any wandering cat. But people thought: Why be worried? That is not our business.

The king purchased them. Ten lakh rupees were paid for the cat, one rupee for the palace. Nasruddin gave one rupee to a beggar and said to God, "Look! What I promised I have fulfilled!"

If you do things out of fear you can't do them with your heart. You will be cunning, you will find ways. And whenever the fear goes you will be the same again.

Please, Ramchandra, don't be God-fearing. Be God-loving: that is my essential message.

Up to now, religion has been based on fear. That's why the earth has remained irreligious or only superficially religious. Religion has remained just something like a painted face: false, pseudo. And the basic reason why it has failed is fear.

The priests have based the religion on fear and greed -- which are two aspects of the same coin. Because of fear they have created the idea of hell, to make people really God-fearing. And they have also created the idea of heaven to make people really greedy. And greed creates fear. Greed means: if you don't follow God, if you don't pray to God regularly, you may miss all the joys of heaven. Missing the joys of heaven is a great fear-creating situation. And you will be thrown into hell, hellfire.

And in the scriptures they have invented so many methods of torture that it seems that Adolf Hitler must have read all the scriptures of the world, otherwise how had he come across so many methods to torture people? They can be found only in religious scriptures. He must have asked the advice of knowledgeable priests, because whatsoever is written in the scriptures he managed to do in his concentration camps, in his gas chambers. And the only thing which is not written in the scriptures he also managed to do.

In the scriptures it is not written that there are windows in hell which you can go and look through to see what is happening inside. He made windows in his gas chambers. Those windows had the kind of glass that you can look in through but through which the people who are being gassed inside cannot look out at the spectators. And look at the inhumanity of man: thousands of people waited for months to look through those windows and thousands of people came to see through those windows. They stood in queues for hours to gain entry and to see people disappearing in smoke. Those gas chambers were such that within seconds one thousand people in one gas chamber would be just smoke and nothing would be left. It was almost like an entertainment for the people; people enjoyed seeing it very much.

The devil should learn something from Adolf Hitler. He can earn much money if he makes a few windows in hell and sells tickets. The tickets will be sold out for almost one century ahead. Who would not like to have a look into hell?

The priests have based their religion on two basic, ugly instincts: fear and greed. And both have nothing to do with real religion. Real religion is freedom from greed and freedom from fear.

Ramchandra, you will have to get rid of *all* fear. Yes, the fear of God is included in it. It has to be dropped if you really want to understand what God is. But our whole life is so covered with fear.... We love out of fear, we pray out of fear.

There are people like Dale Carnegie who write books which are sold in millions. I think his book, How to Win Friends and Influence People, has sold only next to The Bible -- millions of copies in almost all the languages of the world. Why do people read such rubbish? And what is he teaching in those books? Cunningness, diplomacy!

He suggests that even if you don't love your wife, that is not the point. At least whenever you have a chance to say to her, "I love you," say it. Repeat it as many times as possible, because she only hears your words, she does not know your heart. Your wife is not a veterinary surgeon. The vet has to look and decide about the disease of the animal himself, he cannot ask the animal, "How are you? How do you feel? How is your sleep?" Your wife is not a vet; she depends on your words. She does not know what goes on inside you; that is your business. But if you just say, "Darling, I love you!" if you repeat it ten times a day, whenever you come across her -- and you say it with great fervor.... Be an actor, that's what he is saying. And she will believe you, and your life will be smooth; there will be less conflict. This he calls love! This is just fear of conflict, fear that something disturbing may happen. So just keep things smooth.

Your saying again and again, "I love you," is like a lubricant. And be afraid, that is the message; if you are not afraid you will be in trouble. Wives are afraid of their husbands and husbands are afraid of their wives. Parents are afraid of their children and children are afraid of their parents. Children are afraid of their teachers and teachers are afraid of their pupils. Everybody is afraid of everybody else -- it seems as if fear is the only climate we live in.

A traveling salesman who was not feeling up to snuff visited a doctor for a check-up. A routine examination did not reveal any particular ailment. The doctor then questioned his patient about his living habits.

"Now I'm going to get personal," said the doc. "How often do you engage in sexual relationship?"

"Every Monday, Wednesday and Friday, regularly," replied the salesman.

"Well," went on the doctor, "your trouble may lie there. I suggest you eliminate the Wednesdays."

"Oh, no," answered the salesman, "l couldn't do that. That's the only night of the week I'm home!"

People are loving even... even love is nothing but fear -- a diplomacy, a strategy, to keep things running smoothly. And that's why you pray regularly. Morning, evening, you go on praying, hoping that God will hear your prayer. There is nobody to hear your prayers! Your prayer is simply a monologue. You are praying to the empty sky. Nobody is going to reward you for your prayers, remember it.

Ramchandra, if you really know what prayer is then prayer itself is its own reward. There is nobody else to reward you; the reward is not there in the future, not in the after-life. But praying itself is such a beautiful phenomenon that who cares about the future and who bothers about the reward? That is greed, the idea of reward. Prayer in itself is such a celebration, it brings such great joy and ecstasy, that one prays for the prayer's sake. One does not pray out of fear and one does not pray out of greed; one prays because one enjoys it. One does not even bother whether there is a God or not.

If you enjoy dancing you don't ask whether there is a God or not. If you enjoy dancing, you simply dance! Whether anybody sees the dance from the sky or not is not your concern. Whether the stars and the sun and the moon are going to reward you for your dance, you don't care. The dance is enough of a reward in itself. If you love singing you sing; whether anybody listens or not is not the point.

So is prayer. It is a dance, it is a song, it is music, it is love. You enjoy it, and there it is finished. Prayer is the means and prayer is the end; the ends and the means are not separate. Only then do you know what prayer is. And prayer is far more important than God.

Patanjali says: God is only an excuse to pray. It is like a peg on the wall to hang your coat on. If the peg is not there you can hang your coat somewhere else. You can hang it on the door, on the window, anywhere. Patanjali has great insight when he says that God is just a peg: God has been invented because otherwise it will be difficult for you to pray. Ordinarily you think prayer is a means to reach God; Patanjali says God is only a means so that you can pray. But it is only for the beginners -- to help them.

It is just like when a small child goes to school to learn the alphabet we give him a few helpful clues. We say, "D is for donkey." Now, D has nothing to do with donkey in particular; donkey is not the owner of D. D is as much for dog as it is for donkey, and D is for many things. "D is for donkey" is just to help the child, because he can visualize the donkey more easily. He giggles and enjoys -- he knows the donkey perfectly well -- and in this way he remembers D.

But if a grown-up reading always reads "D for donkey" and then goes on, then something has gone wrong. Then he will be in difficulty, he will not be able to read anything. "M is for monkey, and D is for donkey'... if he goes on reading that way the donkeys and monkeys will get so mixed up that he will not be able to make any sense out of it! No, the child soon learns that it was only a device.

According to Patanjali, one of the greatest masters of the world, God is a device -- a device to help you to pray. Once you have learned to pray, forget all about God; prayer itself is enough, more than enough.

Prayer means surrender. Prayer means bowing down to existence. Prayer means gratitude. Prayer means thankfulness. Prayer means silence. Prayer means that "I am happy that I am." Prayer simply means that "This tremendous gift of life is so much for such an unworthy man like me. I don't deserve it, yet the unknown has showered it on me." Seeing it, gratitude arises.

Ramchandra, you ask me: "I am a God-fearing man, but you say that all fear has to be dropped. Has the fear of God also to be dropped?"

Yes, absolutely yes. Only then you will know what God is, and only then you will know what love is, and only then you will know what being religious means, what it is all about.

The last question:

BELOVED OSHO,

CAN'T PSYCHOANALYSIS HELP PEOPLE TO KNOW THEMSELVES? IS RELIGION REALLY NECESSARY?

Sugeet, psychoanalysis can help a little bit, it can prepare the ground, but it cannot be a substitute for religion. In the West it is becoming a substitute for religion, and that is going to destroy something immensely beautiful. Religion is a totally different phenomenon from psychoanalysis. Religion is not analysis at all, religion is meditation. It is not thinking, it is not analysis.

Psychoanalysis is concerned with the mind and helping the mind to become adjusted to society, to whatsoever is thought to be normal. It may be, it may not be. Usually the average is thought to be the normal, but the average is not necessarily the normal. The word normal comes from 'norm'; norm means the law. Normal is one who lives according to the law, the ultimate law, the ultimate norm.

A Buddha is normal, a Jesus is normal, a Zarathustra is normal, a Bodhidharma is normal. You are not normal, you are simply average. You are not following the norm, you don't know anything about the norm. But psychoanalysis simply helps you to adjust yourself with the society you live in; it makes your life a little easier.

Sigmund Freud is reported to have said, "We cannot make man happy, because there is no possibility of man ever being happy. All that we can do is to make him less unhappy." This is a significant statement, and coming from the founder of psychoanalysis it has great importance. And he is being true.

One thing must be said about Freud: that he is always sincere. Even though his sincerity goes against many things which he wants, goes against his own psychoanalysis, still he remains sincere. He never hides behind facades and masks. He is a simple man in that way. In that way he has some religious quality about him.

But otherwise, psychoanalysis can help you in particular problems: it can give you a little insight into your problems, it can make you accept them. It can bring you down from your feverish state to the average, and that too at a very great cost and years of work.

Meditation can do it within days, and meditation can do far more. It does not help you to become adjusted with society; it helps you to be adjusted with God, with godliness. The society means the crowd. To be adjusted with the crowd is not growth, it is just the opposite of growth. The crowd consists of the lowest, and to be adjusted with the lowest you have to remain the lowest. Religion takes you to the heights. It takes you towards the sky, it gives you wings.

Religion will always be needed. Psychoanalysis may not be needed one day. Psychoanalysis is a temporary phenomenon; it is only the contemporary mind that needs it. For centuries man had lived without psychoanalysis. In the East we have not given birth to any system like psychoanalysis; we have lived without it, we are still living without it. It is just the contemporary Western mind, which has become too tense, that needs psychoanalysis. It is something like a phase which is going to pass.

Psychoanalysis will soon be part of history, but religion is going to remain forever. Religion is something without which man cannot be man.

And the psychoanalyst himself is in the same trap as you are. He needs religion as much as you. He needs meditation as much as you, or maybe he needs it more than you, because he has to live with mentally ill people. He becomes infected by all their illnesses.

Patient: "People seem to think I'm brash, provocative and forward."

Psychiatrist: "I quite understand, Miss. Now, I want to make a few notes. Would you mind getting off my lap for a few minutes?"'

If you live with people like this long enough, you may be helping them, bits of insight may be given to them, but they are also changing you meanwhile.

More psychoanalysts commit suicide than any other profession. More psychoanalysts go mad than any other profession. It is very strange! Psychoanalysts going mad is enough condemnation of psychoanalysis.

A gorgeous girl walked into the psychiatrist's office. No sooner had she closed the door, when the doctor ripped off her clothes and attacked her.

After fifteen minutes he got up and said, "Well, that takes care of my problem. What's yours?"

Now, how can these people help you and how much can they help? Professionally they know much about the mind, but they know nothing about the soul. In fact, psychology, psychoanalysis, psychiatry, should not be named the way that they are, because 'psyche' means soul and they don't believe in the soul. 'Psychology' means the science of the soul.

Religion is the science of the soul, psychology is not the science of the soul. Psychology is the science of the mind -- and not even a science yet, it is just in a very primitive, crude state, just at the beginning. Religion is the science of the soul. It is an effort to help you to meet and merge with the totality of existence -- call it Dharma, Tao, God, or anything you like. It is an effort to destroy all the barriers between you and the whole so that you can start feeling the whole merging with you and you merging with the whole.

When you simply become a wave in the ocean there is great joy, because all fear of death disappears. You are no more separate so you cannot die. When you are just a wave in the ocean, all anxiety disappears, because anxiety is possible only if you think of yourself as an individual, separate. When you are just a wave in the ocean, then the ocean takes care of you. Sometimes you are there manifest and sometimes you are there unmanifest, but you are there always and forever.

Religion is a totally different phenomenon; psychoanalysis cannot become a substitute for it. It is good that psychoanalysis helps a little bit -- people need help -- but it is not religion, because psychoanalysis never transforms you. Religion is the science of transformation. You need a radical transformation, you need a mutation, you need a new birth. Psychology cannot become that.

Religion is nothing but the process of rebirthing. You are born anew, you are born in God, you are resurrected. Religion is death and resurrection.

Enough for today.

The White Lotus

Chapter #3
Chapter title: Just Dreaming

2 November 1979 am in Buddha Hall

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QUESTION: WHAT IS MEDITATION IN EMPTINESS?
ANSWER: ONE OBSERVES THINGS IN THE PHENOMENAL WORLD, YET ALWAYS DWELLS IN EMPTINESS. THAT IS MEDITATION IN EMPTINESS.

QUESTION: HOW CAN ONE DWELL IN DHARMA?
ANSWER: ONE SHOULD STAY NEITHER IN IN-DWELLING DHARMA NOR IN NON-DWELLING DHARMA. HE SHOULD LIVE NATURALLY IN DHARMA. THIS IS WHAT YOU CALL DWELLING IN DHARMA.

QUESTION: HOW CAN A MAN LIVE AS NOT-MAN AND A WOMAN AS NOT-WOMAN?

ANSWER: THERE IS NO DIFFERENCE IN BUDDHA-NATURE BETWEEN A MAN AND A WOMAN, NOR AN ENTITY DESIGNATED AS MAN OR WOMAN. PHYSICAL MATTER PRODUCES THE GRASS AND TREES AS IT DOES HUMAN BEINGS. IN COMPARISON YOU SAY 'GRASS' OR 'TREES'. YOU GIVE ALL SORTS OF NAMES TO YOUR ILLUSIONS. BUDDHA SAID, "IF ONE SEES THAT EVERYTHING EXISTS AS AN ILLUSION, HE CAN LIVE IN A HIGHER SPHERE THAN ORDINARY MAN."

QUESTION: IF ONE ATTAINS THE NIRVANA OF AN ARHAT, HAS HE ZEN REALIZATION?
ANSWER: HE IS JUST DREAMING AND SO ARE YOU.

QUESTION: IF ONE PRACTISES THE SIX PARAMITAS, AND PASSES THROUGH THE TEN STAGES OF BODHISATTVAHOOD, AND COMPLETES TEN THOUSAND VIRTUES, HE SHOULD KNOW THAT ALL THINGS ARE NOT BORN, THEREFORE, THEY ARE NOT GOING TO PERISH. SUCH REALIZATION IS NEITHER INTUITION NOR INTELLECTUALITY. HE HAS NOTHING TO RECEIVE AND THERE IS NOTHING TO RECEIVE HIM. HAS THIS MAN ZEN REALIZATION?
ANSWER: HE IS JUST DREAMING AND SO ARE YOU.

QUESTION: IF A MAN HAS TEN POWERS, AND ACCOMPLISHES FOUR FORMS OF FEARLESSNESS, AND COMPLETES EIGHTEEN SYSTEMS OF THE TEACHING, HE IS THE SAME AS BUDDHA WHO ATTAINED ENLIGHTENMENT UNDER THE PIPPALA TREE. HE CAN SAVE SENTIENT BEINGS AND THEN ENTER INTO NIRVANA. IS HE NOT A REAL BUDDHA?
ANSWER: HE IS JUST DREAMING AND SO ARE YOU.

THE MOST lMPORTANT QUESTION that man has ever encountered is "What is meditation?" The English word meditation is not so pregnant with meaning as the original Sanskrit word *dhyana*.

'Meditation' has a wrong connotation. The moment you say meditation, immediately the idea arises "On what?" Meditation, in the English sense of the word, is always on some object. But in the Sanskrit sense of the word dhyana, there is no object as such; on the contrary, to be absolutely objectless, to be utterly empty of all content, is dhyana.

Hence, when Buddha's message reached China, the word was left untranslated, because there was no equivalent in the Chinese language either. And the Chinese language is far richer than any other language of the world. Yet there was no word which could be called synonymous with the word dhyana -- for a simple reason: such a word was missing because dhyana has never been practiced anywhere else except in this country. This country has contributed only one thing to the world, and that is the art of dhyana. And that one contribution is enough, more than enough.

The whole of science can be put on one side and still it will not be more weighty than the single word dhyana. All the knowledge of the world can be put on one side, but the word dhyana will still weigh more. It has infinite significance, it is a totally new vision of consciousness: a consciousness without content, a consciousness without any thought, desire; an ocean without ripples, waves, utterly silent and still, reflecting the whole sky with all the stars. Such is dhyana.

In China it was left untranslated, but when you write a word from one language in another language, even if you don't translate it, it changes its color, its form. That's natural; it has happened many times.

Now, you know the word India; it is simply a different pronunciation of Sindu, the great river that now passes through Pakistan. When the Persians crossed that river for the first time they pronounced it Indu not Sindu. From Indu it became Indus, from Indus it became India. And then some other language group passed through and pronounced it not Sindu but Hindu; hence Hindu, Hinduism, Hindustan. But they have all arisen out of the name Sindu. Now it seems so far away that Hindu and India seem to be not related at all.

When the Indian constitution was being prepared, there was great discussion about what to call this country: India or Hindustan? Great controversy over the same word! -- because they both arise from the same word, the name of the great river that now passes through Pakistan, Sindu. It traveled in one direction and became Hindu and Hindustan, traveled in another direction and became Indus, India.

The same has happened with dhyana. Buddha never spoke Sanskrit; that was also one of his originalities. In India Sanskrit has always been the language of the priests, of the cultured, of the sophisticated. Buddha was the first to bring about a radical change: he started talking in the language of the people.

Sanskrit has never been a language of the people, it has always been the language of the highest strata of the society. And they have guarded it with great care, so that it never falls into the hands of the common people. It has been one of the strategies of all the priests all over the world that their language should not be understood by the common people, because if their language is understood by the common people then they will be exposed -- because what they go on saying is simple, very ordinary, but in a language that you don't understand it appears as if they are saying something superb, something very supernatural.

If you read the Vedas in your language you will be surprised: there is not much there -- not more than one percent of the sutras is significant, ninety-nine percent is simply rubbish. But if you hear it chanted in Sanskrit you will be enchanted, you will be simply hypnotized. So is the case with the Koran. If you hear it in Arabic it will have something magical. Translated into your own language you will be puzzled: it looks very ordinary. Priests have always been aware that their scriptures can be valued and appreciated and respected and worshipped only if they are not translated into the language of ordinary people.

Buddha is one of the revolutionaries in that sense, too. He started talking in the language of the people. The language of the people that surrounded Buddha was Pali; in Pali dhyana became *jhana* -- more rounded, more used. When a word is used more, it starts having a roundness to it, it loses its corners. It is like a rock in the flowing river: slowly slowly it becomes rounder, softer; it attains to beauty, it attains to a lovely farm. Dhyana is harsh, jhana is round, soft, easy to pronounce. So when Buddhist messengers reached China, jhana became *ch'an* in Chinese. And when the same word reached Japan from China it became ZEN. The root is dhyana.

In English also there is no equivalent word. 'Meditation' can be used because that is the most approximate, but that has to be used with very great care, because 'meditation' itself means meditating upon something, and dhyana means being in meditation, not meditating upon something. It is not a relationship with an object, it is absolute emptiness; no object, not even God. Simple objectlessness, the mirror reflecting nothing, the mirror simply in its nature, as it is. When you come to that simplicity, to that innocence, you are in meditation.

You cannot do meditation, you can only be in meditation. It is not a question of doing something, it is a question of being. It is not an act but a state.

The disciple asks Bodhidharma, the master:

WHAT IS MEDITATION IN EMPTINESS?

He must have been puzzled. Many people ask me, "On what should we meditate? On what form? What should we visualize? What mantra should we chant, or what thought form should we create inside our minds, so that we can focus on it?" They are asking about concentration but they think they are asking about meditation. And there are thousands of books written on concentration but they all go on using the word meditation. This is one of the most misinterpreted words -- and the experience is so rare that you will never understand that somebody is using the word in an absolutely wrong sense.

I have come across hundreds of books which go on using the word meditation as if it were a higher state of concentration. It has nothing to do with concentration; in fact, it is just the opposite of concentration. In concentration there is an object. You have to focus on the object, you have to be absolutely concentrated on it, your whole consciousness falling on the object, not missing the object even for a single moment: that is concentration. Concentration has its own value. It is a great method in the hands of science, but it has no religious value at all. It has scientific value, it has artistic value, but no religious value at all. Science cannot move a single step without concentration. Art cannot create without concentration.

The artist becomes so concentrated on his painting, or sculpture, or music, that he forgets the whole world. In his concentration everything else is excluded, bracketed out; only one thing remains in his mind, as if the whole world consisted of that one thing. That thing *is* the whole world for the moment; nothing else exists.

There is an ancient story:

One very famous book, one of the greatest ever written, is a commentary on the Brahma Sutras written by Vrihaspati. The name of the commentary is very strange: the name of the commentary is Bhamati. It is strange because it has nothing to do with the Brahma Sutras, one of the greatest expositions of the philosophy of *advaita*, nondualism.

Bhamati is the name of Vrihaspati's wife. What connection can there be between the commentary on the Brahma Sutras and Vrihaspati's wife? There is some secret hidden in it. Vrihaspati must have been a man of deep concentration -- he was a great philosopher. He got married because his father was getting old and he wanted Vrihaspati to be married. And in the old days obedience was the simple way; it was naturally so -- people used to follow their parents' wishes. There was no question of saying no, so Vrihaspati said yes.

He was married to Bhamati but he was not a man who needed a wife or needed a family. His whole concentration was on the great commentary that he was writing on the Brahma Sutras. He was so absorbed that he brought the wife home and forgot all about her.

The wife took every care of Vrihaspati. That too is no longer possible -- who can take care of such a husband who has completely forgotten her? He had no idea who she was or what her name was. He had never even asked her name. She served him like a shadow. She never came in front of him because he might get distracted, disturbed.

And he was continuously writing his commentary. He was in a hurry because he had taken a vow in his heart that the day the commentary was complete he would renounce the world, and he wanted to renounce the world as soon as possible. Day in, day out, he was writing. Late into the night he would go on writing. Sometimes the candle burned out, and the wife would come up from behind and just put a candle there. Once in a while he will see the wife's hand bringing food, taking away the *thali* and the plates, but he was so concentrated on his work he never inquired. "Who is this woman?"

It is a beautiful story; whether it really happened or not is not the point. But I don't think that wives could have been so nice even in those old days. One hopes... but hopes are never fulfilled.

Years passed and the night came when the commentary was completed. Vrihaspati closed the book, the wife came and removed the candle. Now he was free from the commentary and the absorption. He asked the woman, "Who are you? And why do you go on serving me like this?"

The woman said, "I am absolutely blessed that at least you ask my name. It is more than I could have asked for. You must have forgotten... many days have passed. And you were so absorbed in your work, how can you remember, how can one expect to remember? I am Bhamati; you married me a few years ago. Since then I have been serving you."

And tears rolled down Vrihaspati's cheeks, and he said, "Now it is too late because I have taken a vow that the day the commentary was completed I would renounce the world. It is too late; I cannot be a husband to you anymore. I have renounced the world. Closing the book is closing this chapter of my life. I am now a sannyasin. But I feel tremendously grateful to you. You are a rare woman. Just out of gratitude I will call my commentary Bhamati."

Hence his commentary on the Brahma Sutras is called Bhamati. On the surface there is no relation between Bhamati and the Brahma Sutras, but that is what Vrihaspati called it. And he said to his wife, "That way your story will be remembered for centuries." Yes, many centuries have passed, and I have remembered it, and now you will remember it. A rare woman, and a rare man, and a rare story....

This is concentration, absolute concentration. It is possible to be so concentrated on something that everything else is excluded. It is said of Thomas Alva Edison, a great scientist, the greatest, because he discovered at least one thousand things alone.... Nobody else has done so much. Many things that you are using are Edison's inventions: the electric bulb, the gramophone, the radio -- many things.

He used to become so absorbed in his work that once he forgot his own name. It is very difficult to forget your own name even if you want to. It becomes so ingrained, it goes so deep in the memory that it becomes part of your unconscious. Even in your sleep you remember your name. If you all fall asleep here -- as you can if I go on and on talking about meditation.... What will you do? Where will you escape? You will start falling asleep. If you all fall asleep and suddenly I call somebody's name -- I call, "Mukta!" -- then nobody else will hear; only Mukta will hear. Mukta will open her eyes and will say, "Who is disturbing? And why me?" Even in deep sleep you remember your name. It is very difficult to forget it. But Edison once forgot his own name. Somebody else had to remind him.

During the first world war he was standing in a queue; when his name was called, he looked here and there. The clerk called again, then a man standing behind him told him, "As far as I know from the newspapers -- I have seen your picture -- you appear to be Thomas Alva Edison."

He said, "Yes, you are right! I was thinking, who is this man? Sounds as if I have heard this name before. I can recognize the name but I completely forgot that this is my own name." He said, "I am very sorry."

This can happen to a scientist. He used to keep notes, because he was working on so many things together, but then he would forget where he had put the notes. And he would use pieces of paper -- that was his habit, something eccentric -- just small pieces of paper to write great things on. His whole study was full of pieces of paper, and every piece of paper had to be preserved because nobody knew what he had written on it. His wife had to take every care that no piece was ever lost, because he would ask, "Where is that piece of paper?" and then search for hours, because there were so many pieces of paper.

His wife told him, "Why not use a copybook?"

He said, "That's such a great idea, why didn't you tell me before?" So he used to carry a notebook but then he would forget the notebook -- where he kept it. His concentration was so total on whatsoever he was working. It is not meditation, remember.

Science needs concentration. Meditation is just the opposite of concentration. Concentration means bracketing out the whole world and pouring your consciousness on a single object. Meditation means no object at all; nothing to be excluded, nothing to be bracketed out. One simply relaxes, open, alert, available -- available to all that is. The distant call of the cuckoo, and the noise of the train, and somebody honking his horn, and a child giggling. One is available to all and yet one is far away, transcendental.

The first question the disciple asks is:

WHAT IS MEDITATION IN EMPTINESS?

He can understand what meditation is, because then he will be able to understand it as concentration. But the condition is 'in emptiness'; that creates the problem. 'Meditation in emptiness' -- you have to be utterly empty, no thought, no desire, no object, no content of the mind. You are just an emptiness; everything passes through you with no hindrance, no block. Winds come and go through the empty temple, sunrays come and go through the empty temple, people come and pass through the empty temple, and the temple remains empty. Everything comes and goes like shadows passing by, and nothing distracts you. That point has to be remembered.

In concentration everything distracts you. If you are concentratedly working on something and your wife starts talking to you, that is a distraction. If your child wants to ask a question, that is a distraction. If a dog starts barking in the neighborhood, that is a distraction. If you are trying to concentrate, everything is a distraction, because concentration is an unnatural state, forced; hence anything can distract you.

But meditation is a natural, spontaneous flow; nothing can distract you. That is the beauty of meditation: distraction is impossible. The dog can bark, and the child can ask a question, and the airplanes can go on flying in the sky making all kinds of noises, and nothing distracts you because you are not concentrating at all. From where can you be distracted? If you are focusing, you can be distracted. If you are not focusing, how can you be distracted? See the point.

Meditation knows nothing of distraction. That's its grace, its beauty, its grandeur: nothing can disturb it. If your meditation can be disturbed that simply means that you are concentrating and have not yet tasted meditation. Meditation is so vast it can contain everything, absorb everything, and yet remain empty.

The disciple asks:

WHAT IS MEDITATION IN EMPTINESS?

The disciple must have thought about meditation in terms of concentration. That's how it always happens: the master says one thing, the disciple understands something else. That too is a natural process. I am not complaining about it; it is bound to happen, because the master speaks from one plane and the disciple understands from a different plane. Something coming from the heights has to come down to the darkness of the valley, and the valley is bound to affect it.

What to say about a master and disciple dialogue when even in a dialogue between ordinary people, when you are talking with people, you constantly feel you have not been understood? Sometimes the more you try, the more impossible it becomes, particularly when you are intimately related with people. A husband talking to his wife, the wife talking to the husband; the parents talking to the children, the children talking to the parents. It seems there is no possibility of communication at all. The husband says one thing, the wife immediately jumps to some other conclusion. The wife says something, the husband starts talking

about something else. Their minds are preoccupied. They go on misinterpreting each other. Hence so much argumentation continues with no understanding at all.

He called his doctor and began shouting hysterically, "My five-year-old son just swallowed a contraceptive!"
"Don't worry. I'll be right over."
As the doctor was about to leave his office, his phone rang again and the same caller announced, "Forget it, Doc. I found another one!"

It is very difficult to know exactly the meaning of the other.

Grant had gone to France on vacation, met a pretty French girl, married her, and returned home with his bride to Cleveland. After being in this country only three weeks the poor little Parisian went to a clinic for an operation.
On coming out from under the ether, she asked the doctor, "How soon can my husband and I resume our usual sex life?"
"I'll have to look in my medical book," gulped the physician. "You're the first patient who asked me that after a tonsillectomy."

You simply don't know about the French and their ways of lovemaking!
I have heard one story:

A French professor of sexology was talking with an American professor of the same subject whom he met in a conference. The Frenchman was saying, "There are one hundred ways of making love."
The American was puzzled, "A hundred?" And when the Frenchman started relating all the ways, he was more and more puzzled. The hundredth way was: the husband making love to his wife hanging off the chandelier.
The American said, "There are a hundred and one ways to make love."
The Frenchman could not believe it; he said, "That is not possible, because nobody knows more about love than us." But the American insisted that there are a hundred and one. So the Frenchman said, "Yes, okay, you start relating."
The American said, "The first is: the wife lying down on her back and the husband on top of her."
The Frenchman said, "Wait! I never thought of that!"

Different people, different minds, different conditionings, different preoccupations, different prejudices. So when you talk, the words can't have the same meaning. When you say something, you say it with one meaning; when it reaches to the other it has the meaning that he gives to those words. This is so in ordinary conversation -- what to say about a buddha talking to a disciple.
The buddha is standing on the other shore, and the disciple is on this shore. The buddha is awakened and the disciple is fast asleep and snoring. The buddha speaks as an awakened one and the disciple listens as one who is asleep. In his dreams he distorts the meaning, he gives his own ideas, imposes his own concepts, philosophies, his own conclusions upon the words.
Hence unless the master and disciple relationship is that of a deep love affair, communication is not possible; it is impossible. Only in a deep deep loving relationship, in deep intimacy where the disciple is simply in a letgo, where he puts his mind aside and listens without interfering at all, never giving his own meanings, just listening attentively, not being bothered whether what is said is right or wrong, or what it means, then only can he listen and that listening can be a transforming experience. From the disciple's side great silence is needed, only then can what the master speaks be understood.
The disciple's question is:

WHAT IS MEDITATION IN EMPTINESS?

He must have heard Bodhidharma talking about meditation again and again, because in the East masters have been talking *only* about meditation. You can ask any question and they will bring the subject to

meditation sooner or later -- and it is going to be sooner than later. You can ask about God and they will talk about meditation. You can ask, "Who am I?" and they will talk about meditation. You can ask, 'Who created the world?' and they will talk about meditation -- because the East knows the key.

Meditation is the key to all the mysteries of life and existence; hence it is pointless to go on talking about other subjects. If we can make the disciple understand what meditation is, then he is going to open and unlock all the doors on his own, and he will be able to see and experience on his own. And only your experience is liberating, because only then is it authentically your truth.

Jesus says: Truth liberates. Certainly, truth liberates. Absolutely, truth liberates. I agree with him, but his statement seems to be only half. The full statement should be: Truth liberates, but the truth has to be your own. If it is somebody else's truth, then rather than liberating you it binds you, it chains you, it imprisons you.

Bodhidharma says:

> ONE OBSERVES THINGS IN THE PHENOMENAL WORLD, YET ALWAYS DWELLS IN EMPTINESS. THAT IS MEDITATION IN EMPTINESS.

A simple answer, just the essential answer, but if you can understand the answer in an existential way, you will never be the same again. Simple words, but they can become a ladder to the other world.

> ONE OBSERVES THINGS IN THE PHENOMENAL WORLD, YET ALWAYS DWELLS IN EMPTINESS. THAT IS MEDITATION....

See the whole world as if it consists of shadows. It really does consist of shadows. It is made of dream stuff. Because we believe in it, it gains reality in the same proportion as we believe in it. The moment your belief disappears, the thing you believed in also disappears.

You see a woman and you project beauty on her, and she looks so beautiful, so golden, not of this world at all, and you fall in love. And you are falling in love with your own dream, remember; the woman has nothing to do with it. That's why lovers are thought to be blind and mad, because nobody else can agree with them.

Majnu was mad about a woman, Laila, so mad that never has there been such a mad lover; he tops the list. The king of the country called him, because he started feeling sorry for this young man. And because he was so much in love with Laila, even the king had become interested, "Who is this woman?" He was also interested in beautiful women, so he made inquiries. He saw the woman and he was shocked -- she was just very plain, homely, very ordinary. Then he felt even more sorry for this young man. "He is just a fool, or mad, or gone blind. What has happened to him?" And he was the most intelligent young man in the capital, beautiful, healthy; destroying his health, destroying his intelligence for an ordinary woman.

The king called him to court. He said, "You must be mad, because I have seen your Laila and she is just an ordinary woman. But I feel sorry for you. We have been hoping for much from you, we were thinking that you would become a great man, but you are destroying yourself. I will give you one of the best women from my family. I have many beautiful women."

He called a dozen girls and he told Majnuj, "You can choose any, and that one will be yours."

Majnu looked from one girl to another and shook his head and said, "No. This is not Laila, this too is not Laila." He rejected all twelve girls. He said, "Not one is Laila."

The king said, "You are certainly mad. Laila is nothing compared to these beautiful girls. They belong to the royal family!"

Majnu said, "Sir, I can understand your compassion for me, but I am sorry to say that you cannot see Laila unless you see her through my eyes."

This is a significant statement -- from a madman, of course, but sometimes mad people make very sane statements. "Unless you look through my eyes," Majnu says, "you will not be able to see the beauty of Laila." In a way he is true, because the beauty is not there in Laila, it is projected through his eyes. Laila is just the screen on which he is projecting a certain idea.

Every lover is doing it. You fall in love with your own projection. That's why it is always frustrating. If you happen to get your woman or your man, you will be frustrated. Blessed are those who never get their man or their woman, because they never get frustrated. They always remain loving, they always go on hoping. Cursed are those who succeed, because then it is very difficult to go on carrying the old projection. When you come closer to the screen and you touch the screen, how long can you feel that there is beauty? Sooner or later you will see that there is only a plain screen, that you have been projecting. Hence all lovers, if they succeed, become very frustrated.

This world consists of our projections. In fact, when Bodhidharma talks about the world, he is talking only about your projections. He is not talking about the trees and the rocks and the mountains and the stars, he is talking about your projections. A rose is a rose is a rose -- neither beautiful nor ugly. It simply is itself; you project your idea.

Just a hundred years ago nobody thought that cactuses were beautiful. But now they are 'in', and the rose is out. Now to talk about roses looks a little old fashioned. If you tell your woman, "Your face is like a rose," she will think you are just old hat. Tell her, "You look like a cactus," and she will think, "Yes, you are modern, up to date. You understand Picasso and Dali and modern art."

People now keep cactuses in their drawing rooms, and before they used to put cactuses only on the fences of their fields and gardens to protect them. Now the cactus has entered the drawing room. Suddenly the beauty is discovered. For centuries nobody had ever thought -- neither Shakespeare nor Kalidas, neither Milton nor Tennyson -- nobody had ever talked about the cactus and praised the cactus. But now we have started projecting beauties on the cactus. We are tired of the roses; enough is enough. After thousands of years we have said everything about the roses; we are finished with them. Nothing new can be said about the roses. All that could be said has been said -- and said so beautifully that there is no way to improve upon it. And we have a great need to project. Hence fashions change, because everybody has a need to project his ideas. Hence we need new screens.

And the idea of beauty goes on changing. In every country there is a different idea of beauty. What is beautiful to an American is not beautiful to the Indian; and what is beautiful to the Indian is not beautiful to the African; and what is beautiful to the African is not beautiful to the Chinese. Different ideas.

Then is there something like objective beauty? There is not. Existence simply is there with no adjective; there is neither 'good' nor 'bad', there is neither 'beautiful' nor 'ugly'. Hence Bodhidharma says: Drop liking and disliking. Stop choosing, stop projecting, and the world disappears. Not that the trees will not be there and the mountains will not be there, not that you will be able to pass through walls. The walls will be there and the trees will be there and the mountains will be there; everything will be there in its absolute truth but your dreams will not be there at all. And we have become so attached to our dreams -- that's why meditation seems to be difficult.

Patient: "Doctor, all night long I dream about baseball, and that happens night after night."

Psychiatrist: "Well, that can be easily remedied. Do you have any favorite actress?"

Patient: "Yes, Elizabeth Taylor."

Psychiatrist: "Well then, all you do is think of her at night."

Patient: "What! And lose my turn at bat!"

I have heard: Mulla Nasruddin nudged his wife in the bed one night and said, "Quick, bring my specs!"

The wife said, "In the middle of the night...! What do you want your specs for?"

He said, "Don't waste time, bring my specs!"

But the wife insisted, "First I have to know why, for what: in the middle of the night, what are you going to see?"

He said, "You're going to destroy the whole thing. I was just having a dream. Three beautiful women: Elizabeth Taylor, Sophia Loren... two I could recognize; the third, the most beautiful, I couldn't recognize. Bring me my specs! You know that my eyes aren't what they used to be. I'm getting old and I can't see things clearly."

People are living in dreams. There are only two kinds of people in the world: those who live in dreams and those who live in awareness. To be a sannyasin means the beginning of living in awareness.

Bodhidharma says:

ONE OBSERVES THINGS IN THE PHENOMENAL WORLD, YET ALWAYS DWELLS IN EMPTINESS.

One goes on seeing shadows, dreams, projections, but remembers that all this is just dream stuff. Remembering it, deep down one remains utterly empty. The mirror never clings to any reflection; howsoever beautiful the face may be looking into the mirror, it never clings to it. The face is reflected. When the person has moved, the face disappears. The mirror remains empty, so does the meditator: he reflects everything and yet remains empty, because he clings not.

The second question: HOW CAN ONE DWELL IN DHARMA?

Bodhidharma says:

ONE SHOULD STAY NEITHER IN IN-DWELLING DHARMA NOR IN NON-DWELLING DHARMA. HE SHOULD LIVE NATURALLY IN DHARMA. THIS IS WHAT YOU CALL DWELLING IN DHARMA

Bodhidharma's way of expressing it may seem a little strange, but he can't help it; he has to say it as it is. The disciple asks:

HOW CAN ONE DWELL IN DHARMA?

Dharma, remember, ordinarily is translated as religion. That too is not right. Dharma is not religion, religion is an attitude towards reality. Dharma is not an attitude towards reality, Dharma is simply to live naturally, spontaneously. To live in tune with nature is Dharma.

That is Bodhidharma's experience, that is my experience too: to live naturally, without interfering with your spontaneity, to live moment to moment without being dominated by the past or the future is Dharma. Bodhidharma says: Forget about in-dwelling Dharma and non-dwelling Dharma. That is bringing your mind in, creating categories. Live simply and naturally.

When asked, "What is Dharma?" a Zen master is reported to have said, "When I feel hungry I eat, and when I feel sleepy I sleep."

What a tremendously beautiful answer! What height, what depth! One would never expect such an answer -- and so simple, so innocent: "When I feel hungry, I eat." The master is saying: Be natural, that is Dharma.

Another Zen master was asked, "Before you became enlightened, what did you used to do?"

He said, "I used to chop wood and carry water from the well."

And then he was asked, "Now that you have become enlightened, a Buddha, what do you do?"

He said, "What else can I do? I chop wood and carry water from the well."

The questioner was naturally puzzled; he said, "Then what is the difference? Before enlightenment you used to do the same thing, and after enlightenment you are doing the same thing, then what is the difference?"

And the master laughed and he said, "The difference is great. Before I had to do it, now it is all happening naturally. Before I had to make an effort, before I became enlightened it was a duty to be fulfilled somehow, done grudgingly, reluctantly. I was doing it because I was ordered to do it; it was my master's order to chop wood, so I was chopping. But deep down I was angry: How long is this old fool going to force me to chop wood and carry water from the well? How long? -- although on the surface I did not say anything.

"Now I simply chop wood because I know the beauty of it, the joy of it. I carry water from the well because it is needed. It is no more a duty, it is my love. I love the old man. It is getting cold, winter is just knocking on the doors, we will need wood. The master is getting older and older every day; he needs more warmth. We will have to heat his place. It is out of love that I chop wood. It is out of love that I carry water

for him from the well. But now a great difference has happened. There is no reluctance, no resistance; there is no ego, I am not following anybody's orders, I am not being obedient, I am simply responding to the moment and its necessity."

Bodhidharma says: To live naturally is to dwell in Dharma.

You need not be a Christian or a Hindu or a Buddhist, you have only to be natural, just as natural as your breathing. Live *your* life. Don't live according to certain commandments. Don't live according to others' ideas. Don't live because people want you to live that way. Listen to your own heart. Be silent and listen to the still, small voice within and follow it. And *that* is dwelling in Dharma.

The third question: HOW CAN A MAN LIVE AS NOT-MAN AND A WOMAN AS NOT-WOMAN?

Buddha has said: The deeper you go the more you become aware that you are not the body, you are not the mind, you are not even the heart. You are only a being, a consciousness, a pure witness. Hence in meditation there is nobody who is a man or a woman. In meditation you are so deep in your being that from that peak all differences -- biological differences, physiological differences -- disappear.
Bodhidharma says:

THERE IS NO DIFFERENCE IN BUDDHA-NATURE BETWEEN A MAN AND A WOMAN, NOR AN ENTITY DESIGNATED AS MAN OR WOMAN. PHYSICAL MATTER PRODUCES THE GRASS AND TREES AS IT DOES HUMAN BEINGS. IN COMPARISON YOU SAY 'GRASS' OR 'TREES'. YOU GIVE ALL SORTS OF NAMES TO YOUR ILLUSIONS. BUDDHA SAID, "IF ONE SEES THAT EVERYTHING EXISTS AS AN ILLUSION, HE CAN LIVE IN A HIGHER SPHERE THAN ORDINARY MAN."

The ordinary man lives in the body, thinking that he is the body, in the mind, thinking that he is the mind. The moment you start transcending the body-mind complex, you start becoming extraordinary. You start living on higher planes, and from higher planes things are totally different.
There is a story in Buddha's life....

He was meditating under a tree; it was a full-moon night. A group of young men came for a picnic to the forest. They had brought a prostitute with them, and much wine and delicious food. They drank, they ate, they danced. They drank so much that they forgot all about the prostitute. The prostitute escaped, but she had to escape naked, because before they started drinking they had taken her clothes away.

As the night was coming closer and closer to the morning and a cool breeze started blowing, they became a little alert and they remembered, "Where is the prostitute?" Her clothes were there, but she was missing. So they went in search of her. There was only one way for the prostitute to escape to the town and they remembered that they had seen a certain man meditating under a tree. So they went to the man, because she must have passed him. They were not aware that he was Gautama the Buddha.

They asked Buddha, "Sir, have you seen a naked woman, a beautiful woman, going towards the town? -- because this is the only.possible path. We had brought a woman with us; she has escaped, and she was naked."

Buddha said, "Yes, somebody did pass, but it is impossible for me to say whether the person who passed was a he or a she. Yes, somebody did pass, but it is difficult for me to say whether the person was naked or clothed."

The young people were puzzled; they said, "If you have seen the person, you must have seen... because the woman was really beautiful. You must have seen that she was a woman, and you must have seen that she was naked."

Buddha said, "You have come a little late. I used to see women and men before. And, of course, when you see a naked woman, how can you not recognize? But those days are gone. I was in meditation, so when somebody passes I'm bound to see them."

Buddha used to meditate with half open eyes. He always followed the middle course.

There are three possibilities. You can meditate with closed eyes. Buddha has said: Don't do that, because there is every possibility that you will fall asleep.

With closed eyes the tendency of the mind is to fall asleep, to go into a reverie, into dreams, because for centuries, for lives together, closed eyes have become associated with sleep and dreaming. So the moment

you close your eyes, immediately it triggers a process of sleep in you. It is very difficult to remain awake with closed eyes, so Buddha has said: Don't do that.

The other possibility is to concentrate with open eyes -- but that is concentration. Concentration can be done with open eyes; you can focus your eyes on something. But meditation is a relaxed state. With open eyes, fully open eyes, there will be a certain tension in the eyes.

The eyes are part of your brain: eighty percent of your brain energy functions through the eyes. If your eyes are tense your brain will be tense. That's why if you have to watch TV for hours, you become so tired. You go to the movie and for hours you go on watching and you forget to blink. That's why you become tired: you don't blink -- you can't afford to -- so much is happening on the screen. You don't want to miss any of it, so you drop blinking. Looking at the screen for three hours, unblinking, is bound to tire your eyes and your brain too.

Now recent research shows that people who watch TV for four, five, six hours a day are bound to suffer some brain damage. There is every possibility that they will become victims of brain cancer. So much tension is bound to create damage to the very delicate and fragile nervous system of your brain.

Buddha said: Meditate with your eyes half open; that is the most relaxed state.

You can't see anything clearly; everything becomes vague. And that's what Buddha wants you to know: that everything is vague, shadowy, dreamy. You cannot fall asleep because you have to keep your eyes half open, and you cannot be tired and tense because you are not forcing your eyes to be fully open. Half open eyes is the most relaxed state. Try it and you will see. Whenever you sit with half open eyes, you will feel a great relaxation descending on you.

So Buddha said, "I was meditating with my eyes half open. Somebody passed, somebody certainly passed, but I can't make any distinction whether the person was a man or a woman. Because I am no more identified with my own body, hence I don't think in terms of the body with others too. And who cares whether the person was naked or clothed! I am not interested in their bodies!"

Ordinarily just the opposite happens. When you see a beautiful woman passing by, you start disrobing her -- at least in your mind. You start penetrating her clothes, you start visualizing her -- how she will be when she is naked. That's why a woman hidden behind clothes is far more beautiful than when she is naked. For a certain reason: when she is clothed, your imagination can imagine anything; you have full freedom to imagine. But when she is naked there is no scope left for the imagination. And man's sexuality is rooted in his imagination. So whenever a woman is hiding her body you become more interested in her, because you start imagining... the curves -- which may not be there -- the proportion -- which may not be there.

Clothes are very deceptive; clothes, it has been discovered, create more sexuality in the world. It is because of clothes that people are obsessed with the sexual. If clothes disappear from the world, sexuality will be reduced to its natural proportion. If clothes disappear from the world, nobody will be interested in pornography. Pornography is interesting because of clothes. If people become a little more natural -- I am not saying go to your office naked, but if people are natural then at least in their home they will be naked. At least with their children they will play naked in their own garden.

If children know their parents naked from the very beginning they will never be interested in magazines like PLAYBOY. Those magazines will look stupid. But priests are against nudity. It seems there is a conspiracy between the priests and the people who deal in obscenity; there is a secret deal. Obscenity can exist only, and obscene things can remain interesting only, if priests go on condemning nudity. Allow nudity on all the beaches and soon you will see nobody interested in nudity at all. And because imagination has no more freedom, you will see things more as they are.

Right now you imagine, hence the neighborhood woman is more interesting to you than your own wife. Your neighbor is more interested in your wife than he is interested in his wife. It seems everybody is interested in everybody else's wife, everybody elses's husband. Nobody is interested in their own wife or husband. You already know the whole geography of the woman or the man. You know the whole topography. Now there is nothing to discover; it is known territory. Imagination dies, and with imagination ninety-nine percent of sex disappears. And it will be a great thing in the world if ninety-nine percent of sexuality disappears, because then ninety-nine percent of your energy will be available for higher purposes.

What I am saying is bound to be misunderstood, is *being* misunderstood. For years I have been saying these things but I have been condemned for these things. And the irony is that if I am listened to, I will prove to be the the greatest danger to sexuality in the world. If I am allowed, the world can become absolutely nonsexual. Sex will be there but sexuality will disappear.

Sex is a biological phenomenon, sexuality is a psychological phenomenon. In a primitive society, where

people are nude, there is sex but no sexuality. And in cultured societies there is sexuality and not much sex.

Buddha said, "Somebody passed, somebody certainly passed, but because I am no longer interested in sexuality, I cannot say absolutely, I cannot guarantee that the person was a woman."

Meditation means going deeper and deeper, closer to your being. Being is neither 'man' nor 'woman'; being is simply transcendental to all categories.

The fourth question: IF ONE ATTAINS THE NIRVANA OF AN ARHAT, HAS HE ZEN REALIZATION?

The disciple is still thinking in terms of the mind, in categories. When you think, you are always full of ifs and buts. When you know, there is no if and no but.
The disciple asks:

IF ONE ATTAINS THE NIRVANA....

In the first place nirvana is never attained -- it is your nature -- it is simply discovered, remembered rather. It is not attained. And THE NIRVANA OF AN ARHAT....

The Buddhist scholars divide nirvana into two categories. Scholars cannot remain without creating categories; that is their whole work, their whole function. There are two kinds of buddhas according to the scholars: one is called *arhat*, the other is called BODHISATTVA. An arhat is one who attains buddhahood and disappears into the ultimate, who does not care about others, who does not bother about sharing his insight with others. And the bodhisattva is one who attains buddhahood but resists the temptation to disappear into the ultimate and helps people, who is compassionate. Now even with nirvana the mind of the scholar has created categories; he has created a division, a duality.

Bodhidharma simply answers in his own unique, inimitable way. He says:

HE IS JUST DREAMING AND SO ARE YOU.

These scholars are dreamers. A real seeker has nothing to do with ifs and buts. A real seeker does not bother about what happens after nirvana; first he moves towards it, knows it through his own experience, and then whatsoever happens, happens. One becomes natural and allows it to happen, one remains in a letgo. One does not go on thinking and philosophizing.

The fifth question: IF ONE PRACTICES THE SIX PARAMITAS, AND PASSES THROUGH THE TEN STAGES OF BODHISATTVAHOOD, AND COMPLETES TEN THOUSAND VIRTUES, HE SHOULD KNOW THAT ALL THINGS ARE NOT BORN, THEREFORE THEY ARE NOT GOING TO PERISH. SUCH REALIZATION IS NEITHER INTUITION NOR INTELLECTUALITY. HE HAS NOTHING TO RECEIVE AND THERE IS NOTHING TO RECEIVE HIM. HAS THIS MAN ZEN REALIZATION?

All speculative questions, questions out of the mind, irrelevant, insignificant, meaningless, absurd. But they look like great questions and scholars devote their whole lives to such questions.

In the Middle Ages there was a great controversy among Christian theologians. The controversy is still there, undecided, no conclusion has yet been reached, but the whole thing started looking so foolish that the project was dropped. But in the Middle Ages for three hundred years the controversy was such that the whole Christian world was involved in it. The problem was: how many angels can dance on the point of one needle? Now it looks foolish, but it was not foolish to those people. And they were great scholars, people who knew the scriptures and the subtleties of logic. For them it was really a great question, because angels don't have any weight and angels have the capacity to become big or small as they wish, so how many angels can you accommodate on the point of a single needle? Now you will throw the question into the dustbin, but for three hundred years people remained concerned with it.

These questions are of the same type. IF ONE PRACTICES THE SIX PARAMITAS... the six methods of being perfect.... And the buddhas say you are already perfect, so there is no question of practicing

perfection. And one who practices perfection will remain imperfect; his perfection will be just on the surface, deep down he will be imperfect. He will repress his imperfections and cultivate a kind of perfection and will remain divided. He is not truly perfect. You cannot be anything other than that which you are. You are already perfect. You are gods in disguise. You are buddhas asleep. Wake up, and there is no need to practice anything.

In your dream you can go on practicing a thousand and one things and nothing is going to happen. When you wake up, you will find that all that effort was useless.

Now these SIX PARAMITAS....

... AND PASSES THROUGH THE TEN STAGES OF BODHISATTVAHOOD.

There are no stages at all. Are there stages between sleep and awakening? There are no stages; either you are asleep or you are awake. It is a jump, a quantum leap. Are there stages when water evaporates? There are no stages. At ninety degrees the water is water. At ninety-nine degrees the water is still water although hot. At ninety-nine point nine degrees the water is still water although utterly hot. And one step more, just one step, one single jump, and the water evaporates. There are no gradual stages in evaporating. A man either is alive or dead; you never find somebody who is half dead or a quarter dead or one-tenth dead. It is not attained in parts.

I have heard a story:

In the second world war an English general shot down a German plane and the pilot was severely wounded. The English general talked to the pilot -- he was also a general, so he gave him all the respect due to a general of the enemy army. He was taken to the hospital, taken care of, but one of his legs was so damaged that it had to be cut off, amputated. The English general asked the German, "Can I be of any help?"

The German said, "This will show something of great compassion towards me if you could send my leg back to my home, because this has been the longest desire in me -- to be buried in my own fatherland."

The English general said, "That is not a problem at all."

They packed the leg, sent it to Germany, to his home. But then one of his hands had to be cut; that too was sent. Then another leg, then another hand.

When the last hand was being sent, the English general asked, "Can I ask you a question? Are you trying to escape part by part?"

You cannot escape part by part, and you cannot become enlightened part by part. It is not a gradual process, it is sudden enlightenment. But scholars need some work, so they go on dividing. Buddhas go on saying that it is a quantum leap and scholars go on dividing: there are ten stages of bodhisattvahood and ten thousand virtues. One virtue is enough: awareness. They talk about ten thousand virtues; there is only one virtue: to be awake. All else follows of its own accord.

The disciple asks:

> ... HE SHOULD KNOW THAT ALL THINGS ARE NOT BORN, THEREFORE THEY ARE NOT GOING TO PERISH. SUCH REALIZATION IS NEITHER INTUITION NOR INTELLECTUALITY. HE HAS NOTHING TO RECEIVE AND THERE IS NOTHING TO RECEIVE HIM. HAS THIS MAN ZEN REALIZATION?
>
> Bodhidharma says:
>
> HE IS JUST DREAMING AND SO ARE YOU.

Bodhidharma does not even bother to answer and explain. He is not a philosopher, he simply puts the question aside. He says: Don't talk nonsense. You are dreaming, and not only are you dreaming: if there is somebody who thinks that he is at the ninth stage of bodhisattvahood, he is dreaming too. If somebody thinks that he has fulfilled all the six *paramitas*, all the six perfections, he is dreaming too. In fact, the person who thinks, "I have attained buddhahood," is simply dreaming, because buddhahood is not something to be attained.

When you reach that realization, you simply become aware that there was nothing to attain from the

very beginning. From the very beginning you are a buddha -- you have always been a buddha -- you had just fallen asleep, you had just forgotten who you are. It is only a question of remembering, of recognizing, of rediscovering.

The last question: IF A MAN HAS TEN POWERS, AND ACCOMPLISHES SOUR FORMS OF FEARLESSNESS, AND COMPLETES EIGHTEEN SYSTEMS OF THE TEACHING, HE IS THE SAME AS BUDDHA WHO ATTAINED ENLIGHTENMENT UNDER THE PIPPALA TREE. HE CAN SAVE SENTIENT BEINGS AND THEN ENTER INTO NIRVANA. IS HE NOT A REAL BUDDHA?

Bodhidharma must be feeling very sorry for this man, because he goes on asking the same question in different ways. It is the same stupidity -- called scholarship. Again and again he brings the same question in different forms. But the masters are always patient; they have to be, otherwise it would be impossible to work with the disciples.
Bodhidharma again says:

HE IS JUST DREAMING AND SO ARE YOU.

A simple statement but with great potential. The moment you start thinking that you have become enlightened, beware. If you think you have become enlightened then you have not become yet. If you think you have become a buddha and you start proving that you have become a buddha, know perfectly well you are not yet. A buddha needs no proof; he does not argue for it, he simply knows it. And there is no way to prove it. He knows that it is not something great that he has done; it is not a big deal. It is a simple phenomenon: he has looked in. He could have looked any time, any day, and he would have found the buddha inside.

When Buddha became enlightened, the first question that was asked him was: "What have you attained?"

He laughed. He said, "Nothing. I have not attained anything; on the contrary, I have lost many things."

Naturally, the questioner was shocked. He said, "We have always heard that to become a buddha is to attain the perfect, the ultimate, the eternal -- and you are saying that rather than attaining anything, you have lost many things. What do you mean?"

Buddha said, "Exactly what I have said. I have lost my ego, I have lost my knowledge, I have lost my ignorance. I have lost my being a man, I have lost my body, my mind, my heart. I have lost thousands of things and I have not gained a single thing -- because whatsoever I have gained has always been mine, it is my nature. The unnatural has been lost, and the natural has blossomed. It is not an attainment at all. To think in terms of attainment is to remain in a dream."
Bodhidharma is right:

HE IS JUST DREAMING AND SO ARE YOU.

Remember these words of Bodhidharma, let them resound in your being, because you will dream these things many times.

Many people go on writing to me: "Osho, this has happened. Is this the first satori or the second or the third? I have experienced great light. How far am I from buddhahood now?" Every day people go on asking.

Remember Bodhidharma. Next time such a question arises in you and you start writing a letter to me, don't send it to me, just write on top of your letter: "I am dreaming."
Enough for today.

The White Lotus

Chapter #4
Chapter title: The Highest Flight

3 November 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHAT IS A POET? WHAT IS POETRY?

Devaprem, there are three ways of looking at existence: seeing it, feeling it, being it. The first is science, the second is art, the third is religion.

Science looks at the universe in an objective way. It looks at the universe as if it is there, outside. Hence science concludes that there is only matter and nothing else. The very method of science limits it; it is a great limitation. If you look in an objective way you can only catch hold of the objectivity of existence. That is matter. Matter is the objectiveness of existence.

The word object is significant; it means that which obstructs you, that which objects to you. Anything that obstructs your vision is an object. Hence science becomes antagonistic towards the world, it starts trying to conquer it, because the object is the enemy and has to be conquered. It is because of the scientific approach that man has become so alienated from nature. And now he feels so isolated and alone that it seems that suicide is the only way to get rid of the whole misery that this isolation has created.

The second approach, the second way, is that of art, aesthetics, poetry. It is a subjective approach towards existence. Art is not concerned with what is there but what is here, inside you. It is not concerned with the roseflower itself but how it feels to you. When you see the roseflower, what happens in your inner world? When you see the sunrise, how does it reflect in your being? When the cuckoo starts calling from the distance, how does it echo in your innermost recesses?

Art is concerned with your response: not with what is there but with what is inside you. Art is closer to home than science -- although not yet exactly at home, but on the way. It is a mid-point between science and religion. Art gives you more freedom than science. The poet has more freedom than the mathematician, the musician has more freedom than the physicist. The scientist is obstructed by his own objects. The scientist cannot go beyond matter and matter defines his world. But the poet can soar, can go beyond, can create his own worlds.

Science discovers, art creates. Science can only discover that which is already there. Art creates, hence art brings you closer to the creator.

And whenever I talk about poetry I mean the essence of art. Poetry is the essence of art. The sculptor is creating poetry in stone, the musician is creating poetry in sound, the painter is creating poetry in color on the canvas. They are all poets. Their mediums differ, their expressions differ, but their basic approach is not that of arithmetic but of poetry.

Because science has become too predominant, art has almost disappeared. It is no longer thriving, it is no longer as alive as it always has been in the past. Science has taken over everything. Hence the great boredom felt in the world, because unless you are creative you are bound to be bored.

Only a creative person knows how to drop boredom; the creative person knows no boredom at all. He is thrilled, enchanted, he is constantly in a state of adventure. And small things create such ecstatic states within him. A butterfly is enough to trigger a process in his being. Just a small flower is enough to bring a spring into his heart. A silent lake reflecting the stars, and the poet himself becomes a silent lake and starts reflecting millions of stars.

Science is the root cause of the creation of boredom in the world. First it creates isolation: man is no more part of nature, he stands outside it -- he becomes just an observer, a spectator, no more a participant. And unless you participate in the celebration, unless you participate in the dance, you are bound to be bored. Isolated from existence, antagonistic to existence, trying to conquer it, you are simply killing yourself. And you become fed up, bored. Life loses meaning, there is no significance; there are only things without any significance, and life appears only to be an accident with no intrinsic value. Yes, things have prices, but nothing has value as far as science is concerned.

As far as poetry is concerned, things are valuable, they don't have any price. How can you price a beautiful roseflower? It is impossible. Its beauty is immeasurable; it is not possible to fix its price. Yes, value is there... and remember, value is not price, value is your appreciation. The rose and the star and the moon and the sun are not marketable. You cannot sell them, you cannot purchase them. You can enjoy them, but you cannot possess them.

Price means you can possess a thing, you can sell it and purchase it; it is a commodity. Value means it is not a commodity; it is an experience, it is a love phenomenon.

Science lives through logic, poetry lives through love. Poetry is a loving approach towards existence. Science is a kind of rape; poetry is a love affair. Yes, in rape also you go through the same act of penetration as in love but there is such a vast distance; the gap is unbridgeable. You can rape a woman, she may even get pregnant, but it will not be to know the mystery of the woman. You will not know the joy of love. And if rape becomes your very lifestyle, you will be missing something of tremendous value. Your life will remain empty, hollow.

Poetry is a love affair with existence. Existence has to be persuaded, seduced; not conquered, loved. And love never tries to conquer; on the contrary, love is surrender. The poet is closer to home because he starts surrendering, he starts loving, he starts living subjectively. He starts living from the center. The scientist lives from the circumference.

I have deep respect for poetry and the people who have poetic visions, the poets of all kinds: musicians, sculptors, painters, singers, dancers, actors. Whosoever is creative in whatsoever way is a poet. Poetry is the essence of all art. But there is one step still to be taken.

Religion is transcendental. It is neither objective nor subjective, because both are halves of one whole. Science has chosen one half -- the outside, the objective; poetry has chosen the other half -- the subjective, the inner. But both are half and a half can never be fulfilling. One needs the whole to become whole. Religion is whole. It is neither objective nor subjective; it is transcendental. It goes beyond both and includes both. It encompasses both and yet is not limited by either. That is the highest flight possible for human consciousness.

Religion dissolves all dualities -- and the duality of the subjective and the objective is the fundamental duality of within and without. Religion dissolves both and then there is only one single phenomenon. The within is without and the without is within; there is no distinction, no gap. The within is becoming without every moment and the without is becoming within every moment -- just like the breath. Just a second ago it was without, now it is within, and again it is without. The breath comes in, goes out, comes in, goes out. Just like that, existence is continuously merging. It is one orgasmic unity, it is not two.

The scientist is approaching reality as a male mind. It is the masculine approach: conquer nature. And the poet approaches reality with the feminine mind: surrender, be receptive, open up to reality, be in a letgo, relax. Religion is neither male nor female; it is just a witnessing of both. But the scientist is very far away from religion; the poet is a little closer.

That's why I sometimes talk about poetry and the poet, because before you can become transcendental you will have to learn how to be poetic. Science is taught by the society, by the school, the college and the university. Poetry is missing. Because it has no market value, nobody cares about it. If you have a poetic approach, your approach is so private it can't be used by the society. And in fact you may be a little problematic to the society, because you will be bringing your private vision and your private vision can be a disturbance.

The society lives with the collective; the object is collective. The rose as an object is a collective

phenomenon, but when *you* approach the rose you approach in your own unique way. Somebody else will approach in his own unique way.

Poetry is private; it is individual, it is not collective. And the society has always to be aware, alert, watchful, that private visions should not be supported because they become disruptive, they create chaos: the collective vision should be imposed on people. Christianity is a collective vision, Hinduism is a collective vision, communism is a collective vision. Impose a collective thing on everybody so that they all look alike and they all *live* alike; then they are all conformists.

The poet is basically a rebel. The real poet is bound to be a revolutionary. Vincent van Gogh has painted his trees so high that they reach beyond the stars. Somebody asked him, "We have never seen such trees. What kind of trees are these and how can they go beyond the stars?"

Van Gogh is reported to have said that "it doesn't matter whether any tree succeeds or not. This is the desire of the tree that I have painted, this is the ambition of the tree, this is the very spirit, the longing of the tree. Every tree longs to go beyond the stars. I have seen it in the trees, I have listened to the trees, I have watched them. I understand their language and the message is clear and loud from every tree, from the smallest to the biggest, that they are all trying to go beyond the stars. Whether they succeed or not is another matter. I am not concerned with that, I am concerned with the inner feeling of the tree."

Now Vincent van Gogh is right in a poetic way but not right in a scientific way. In a scientific way he looks absurd, but in a poetic way he is absolutely right. He says, "Trees are nothing but the longings of the earth to meet the stars, the desires of the earth to bridge the gap between itself and other stars. It may succeed, it may not succeed, that is beside the point." That is irrelevant for van Gogh.

The poet has his own vision; it is private, it is not collective. Hence all the people who believe in collectivity are anti-poetic.

Plato, the first collectivist in the world, writes in his utopian book, The Republic -- which is his idea of society as future societies should be -- that in his republic poets won't be allowed -- poets in particular. Nobody else is prevented, but poets are prevented; they should not be allowed in the Platonic republic. Why? Why is he so afraid of the poets? For the simple reason that the poet brings the individual, private vision, and that can create disruption. Plato wants to impose a certain pattern, one type of lifestyle, on everybody. He wants a kind of unity, forcibly imposed, and poets are not reliable in that way.

It is not an accident that in Soviet Russia, after the revolution, poetry died. Before the revolution Russia had given the greatest poets and novelists that the world has ever known, in fact incomparable. No other country can compete. Who can compete with Leo Tolstoy, Maxim Gorky, Fyodor Dostoevsky, Anton Chekhov, Turgenev? Who can compete with these giants? No other country has produced such great artists. If one has to decide on ten great novelists of the world, then five will be Russians -- but pre-revolution.

After the revolution, suddenly poetic activity fell down. The country of Dostoevsky and Tolstoy and Maxim Gorky and Turgenev simply disappeared from the earth. It stopped producing that kind of man, that quality; it stopped soaring high. Communism was imposed, a collective vision was imposed. Now every poet had to serve communism, every painter had to serve communism, every singer had to sing songs in praise of communism. Now the government was the deciding factor about what was true literature and what was true art and who was a true poet. Stupid government officials were going to decide -- those who have no idea of poetry. If they had had any idea of poetry in the first place they would not have been government officials at all.

Just think of a collector, a commissioner, a governor -- do you think these people can have poetic ideas? They seem to be worlds apart. And the people who were reading Marx and Engels and Lenin, can they have any idea of poetry? Marx is so unpoetic in his writings, it is so tedious to read him. I have gone through the torture, so I tell you from my experience. Who has read Das Kapital? It is so ugly, it really needs guts to go through it; otherwise two or three pages are enough and one feels finished. Even communists don't read it! I know -- many of my friends are communists and they have not read it. Just a tedium, a boredom -- nothing of poetry in it, nothing of beauty in it.

Jesus has poetry, he speaks poetry. Buddha has poetry, he lives poetry. Marx has no poetry at all, just dry, dull logic. Even the logic is not very sharp. People who have been living on such rubbish -- are *they* going to decide about Dostoevsky, about Tolstoy, about Turgenev? They will not be able to understand these people, they are bound to misunderstand.

In Russia, poetry died; that has been one of the greatest losses to humanity. In China it is dead, because poets are in the service of the state now. They are rewarded, they are respected, they have been given big posts in the universities, but on condition that they are not to be poets of freedom. They have to be poets of

slavery, they have to serve the state.

And a real poet cannot serve anybody, he serves only poetry. He writes, he sings, not for any other motive than art for art's sake; there is no motive and no goal in it. His singing is just like the birds singing in the early morning sun, flowers blooming, bees humming. Yes, exactly like that: utterly free, natural, spontaneous.

I am absolutely in support of the poetic way of life, because it brings you closer to religion. But don't stop there... because the poet has only glimpses of the truth, only glimpses, faraway glimpses, as if a window suddenly opens in a strong wind and closes again, as if on a dark dark night you are lost in a forest and there are clouds in the sky, dark clouds, and then there is thunder and lightning. When the lightning is there, for a moment all is light, you can see everything: the trees, the path, the rocks, the mountains. But it is only for a moment, and then the lightning is gone and the darkness deepens and becomes darker than ever before. You are dazed, even more in darkness. You may stumble upon a rock, because before the lightning you were taking every care, you were moving cautiously, but now that after a glimpse you know you are on the right path you may become less careful, less aware. You may stumble upon a rock, you may fall in a ditch, you may go astray. And the lightning naturally makes you see less; it is so sudden, it blinds you.

The poet only has lightning experiences. Once in a while he rises to the heights of consciousness, but then he falls -- and falls badly, falls deeper than he was before. The poet only has enlightening experiences. The mystic is enlightened: he has become light itself; now there will never be any darkness again. But the lightning can give you an idea what it will be like to be full of light.

The poet has glimpses, the mystic abides on those heights. They are not faraway glimpses, he has reached to the Everest, he has made his hermitage there, he stays there. Even if he sometimes comes to visit you in your dark valley he brings his heights with him, his peaks with him. His Everest follows him; it has become his very climate.

The scientist is the farthest, the poet is in the middle, and the mystic is at the very center of existence. Move from being a scientist towards being a poet. But don't stop there either, go on moving.

Buddha said: CHARAIVETI, CHARAIVETI. Walk on, walk on, till you arrive at a point where there is nowhere to go, till you come to that point, to that ultimate point where there is no way to go anywhere. Then settle -- only then settle. Then you are at home. Then life is a bliss, then life is a blessing, then life is a benediction.

The second question:

BELOVED OSHO,

WHO AM I?

Sanjaya, how am I to know? How can I answer this question? Nobody else can answer it for you except you. I cannot answer it on your behalf. I know who I am, but how can I say who you are? You will have to dive deep within your own self. And the people who have been answering on your behalf are your enemies, because you will start collecting and accumulating their answers, you will become knowledgeable, and to become knowledgeable is to prevent wisdom arising.

Yes, thousands of answers are available. I can also answer you very easily: that you are a soul, eternal, deathless; that you are sons of God, sons of immortality -- AMRITASYA PUTRA. I can tell you all these beautiful things that have been said down the ages, but they are not going to help. If you cling to them, I have not helped you, I have hindered you. I have not been a master to you but an enemy, not a friend.

I cannot answer it for you. It is not a question that can be answered by anybody other than yourself. You have to go into your own self. You have to search. You have to ask and inquire, "Who am I?" It is a question which is very private, absolutely private, and only you are capable of knowing the answer -- and not through scriptures, remember, but through a deep inquiry into your own being. That very inquiry is meditation.

Ramana Maharshi used to give only one meditation to his disciples: Sit silently and go on inquiring within yourself "Who am I?" First verbally, and then slowly slowly let the words disappear and let the question become a feeling: "Who am I?" -- just a feeling, just a question mark deep down in your heart. And go on asking. One day even that feeling disappears. There is no question; suddenly you are questionless.

The question "Who am I?" will help you to destroy all other questions, and then finally it commits suicide: you are left with no question. And that is the moment of the answer arising in you. Then, even if you know the answer, you will not be able to communicate it to anybody else. It is incommunicable.
You ask me: "Who am l?"

You are Sanjaya; this is your name. You are a man; you have the body of a man. You are an educated person; you have a medical degree. These things can be answered by anybody, but these are not you. You are a Hindu; you have lived the life of a so-called Hindu religious man. You know the Gita; you have read it so many times that you can simply repeat it from memory. And in the Gita Krishna has answered so many times who you are that you must know those answers too.

Beware of people who answer such deep questions of yours. Only superficial questions can be answered by others. If somebody starts telling you about your deepest core, stop him immediately. It is none of his business and he is going to make a mess of you.

A bachelor sent in his income tax return.

One of the agents working for the Internal Revenue Department noticed that he claimed a six-hundred-dollars deduction for the upbringing of a baby. He wrote the man a letter saying, "That obviously must be a stenographical error."
The return letter read: "Sir, Are you telling me!"

Get it?

Whenever somebody else tells you who you are, stop him immediately. This is none of his business, and whatsoever he says to you is going to harm you; it is poisonous.

The real master will not tell you who you are, though of course he will shake you and shock you into awareness.

The two patients met with each other in the asylum grounds.
"Good morning, Fosdike, how are you?"
"I'm fine, Cartwright, but my name isn't Fosdike."
"Mine's not Cartwright either."
"Not to worry, we're probably not ourselves today."

But this is the situation of the whole world: the whole earth is almost like a madhouse; nobody knows who he is. People who don't know who they are go on telling others about their innermost selves. They are simply repeating scriptures, beautiful scriptures, like parrots; but in their hands all scriptures lose their truth.

When somebody who is awakened says something it has a truth in it, but when unawakened people repeat it, it becomes untrue. Truth repeated by those who have not experienced becomes untrue. Truth borrowed becomes untrue.

Sanjaya, only one thing can be said: that you are in a deep unconsciousness. The unconsciousness has to be broken, the ice has to be melted. Once your unconsciousness is broken, once you have become a little conscious, you will be able to see who you are -- you will be the first person to know who you are. See the unfortunate situation: that we have to ask others who we are.

The captain told the prisoner that he would be released if he fulfilled three conditions: "First, you must drink this gallon of Kentucky rotgut whiskey without stopping. Should you survive this, you must go outside to the animal cage where a lion has a bad tooth. You must remove the tooth barehanded, without anesthetic. And finally, if you survive the first two conditions, you must go out the back to a tent where a woman who has never, I repeat *never*, been sexually satisfied is waiting for you to satisfy her. If you accomplish all three, I will set you free."

The prisoner shuddered, but feeling that he had no choice agreed to try. First he drank the whiskey, turning all shades of the color spectrum. He then stumbled out the front door. For an hour all that could be heard were screams and roars, shouts and more roars.

Finally the prisoner returned, his clothes in shreds, his body covered in blood.

"Okay," he mumbled. "Now where's the lady with the bad tooth?"

The third question:

BELOVED OSHO,

CAN MEDITATION BE LEARNED, OR IS IT, LIKE LOVE, A STATE OF BEING THAT COMES AS A PRESENT?

Prem Prabhati, meditation cannot be learned in a positive way, but it can be learned in a negative way. This is very important to understand: the basic method of meditation is negative.

What do I mean when I say meditation can be learned negatively, *only* negatively? I mean that the mind can be unlearned, and the moment you unlearn the mind you are learning meditation. Unlearning the mind is learning meditation; when the mind has been completely unlearned you have learned meditation. You cannot go directly into learning meditation. All that is needed is to remove the mind.

Mind is like a block. The river is there but blocked, it can't flow. It is covered with rocks; those rocks don't allow it any outlet. It is surging inside you, it is longing for the ocean, it wants to get out of this prison. That's why everybody feels so restless. This restlessness is nothing but your consciousness longing to meet with the ultimate. The river wants to reach the ocean. The seed wants to sprout, but it is covered, blocked by a big rock. That rock is of your mind. And it is a big rock because you have been accumulating it for many many lives. Your meditation is simply crushed underneath it.

You cannot reach meditation directly, but you can remove this rock chunk by chunk. You can take a chisel and a hammer -- that's what I go on providing you -- and go on hammering on the rock. Slowly slowly the rock will disappear. The day the rock disappears, suddenly a flow, a fresh flow of water, will start running towards the ocean. That is meditation.

Hence, Prabhati, in one sense meditation cannot be learned. You cannot practice it, because all practicing is of the mind. All practices strengthen the mind, make it stronger. And the mind has to be made weaker; its power over you has to be destroyed. It has to be put in its right place: it is not the master, it has only become the master. You have to stop cooperating with it, you have to stop giving more and more nourishment to it.

That's what I mean by unlearning the mind. Don't support it. Don't cling to it. Don't rely on it. Don't be possessed by it. Don't live according to its dictates. And then slowly slowly the master is free from the slave. That master is your meditative quality.

You ask me: "Can meditation be learned, or is it, like love, a state of being that comes as a present?"

It is already there. It does not come like a present -- nobody 'presents' it to you -- it is your very nature, *svabhava*, it is your very being. And so is love.

When meditation has happened, love is its aroma, its perfume. A meditative person is naturally loving; it can't be otherwise. A loving person is naturally meditative. If it is not so, then you are deceived, then you are carrying false coins. If a man thinks he is meditative and is not loving, then his meditation is nothing but a mind practice, something false, pseudo. Something which is not meditation is masquerading as meditation. He has been deceived by his mind. If a man thinks that he is very loving and is not meditative, his love is nothing but another name for lust. He knows nothing of love; he can't know in the very nature of things.

AES DHAMMO SANANTANO. This is the ultimate law: meditation brings love naturally -- it is its aroma, its fragrance. And love exists only around the flower called meditation, never otherwise. They are together.

Either search for love or for meditation. And you can only search for one, because things are already too complicated. If you start searching for both you will make them even more complicated, you may become more confused. Hence I say, only seek one. If you can find one, the other is found without any effort on your part. Either find love or find meditation and the other will follow it like a shadow.

But they are not learned in a direct way as you learn mathematics, as you learn geography, history, as you learn a new language. That is not the way to learn meditation or love; they are learned in an indirect way. If you want to learn meditation, you will have to unlearn the ways of the mind. If you want to learn love, you will have to unlearn the unloving ways that have become very ingrained in you. Anger, possessiveness, jealousy -- these will have to be unlearned.

And it never comes as a gift because it is already given; it is your innermost nature. Yes, it is a grace, a gift, but it is not going to happen in the future, it has already happened. You have never been without it, you CAN'T be without it. Love and meditation constitute your real essential core.

The fourth question:

BELOVED OSHO,

I AM AMAZED AT YOUR MEMORY. TO WHAT DO YOU ATTRIBUTE YOUR REMARKABLE MEMORY?

Gayan, what are you talking about, man? I must have the worst memory possible! The reason you cannot detect it is only because I don't care.

Just the other day I was telling you a story about Vrihaspati and his wife -- and it is not about Vrihaspati. But I don't care! Just in the middle of telling it I remembered: it is about Vachaspati not about Vrihaspati! But so what? Vrihaspati or Vachaspati -- they sound so alike. And that is not the point either; the name of the person does not matter. Whether I call him Vrihaspati or Vachaspati, the point is made all the same. I was talking about a concentrated mind; to whom it belonged need not be worried about.

Once in Ahmedabad I was delivering a discourse. I mentioned a small story by Marcel. When I left the hall and was entering the car, a professor approached and he said, "Sir, that story was not written by Marcel, it was written by Kafka."

I said, "Perfectly okay. So you can correct it -- at least for yourself you can correct it. As far as I am concerned it doesn't matter."

He said, "But the story was written by Kafka!"

I said, "I agree. And if somebody says it was written by Jean-Paul Sartre I will agree. I can even agree if somebody comes and says, 'Sir, that story was written by you.' I will agree. It doesn't matter. The point is that the story was used to indicate something."

My memory is not good, but I go on speaking so confidently... that confidence deceives you.

Father Ferrucio and Father Messina were sitting in a grotto chatting.

"Do you think the pope will ever allow priests to marry?" asked Father Ferrucio.

"It won't happen in our time," replied Father Messina. "Maybe in our children's!"

Yes, I also have that kind of memory.

Mrs. Brown could hardly believe her eyes! A mouse! Of all things -- a mouse in her home! She was a perfect housekeeper, everybody said so; her spotless home was the pride of her life. But, yes, that was a mouse that just ran across the kitchen floor!

Mrs. Brown shuddered and called her husband. "Charlie," she said, "go down to the store and buy a mousetrap. But," she added quickly, "for goodness sake don't tell them what it's for!"

That's the kind of memory I have!

The memory expert had been given his turn in the village hall. The audience had not been enthusiastic and the questions asked at the end of the show really infuriated the man.

When one dear old lady came up and asked him to what he attributed his remarkable memory, he thought it was time to call it a day.

"Well, madam," he explained without a smile, "when I was in the air force, I once had to make a record parachute jump from a height never before attempted. Just as I jumped from the plane, the pilot leaned out from the side and yelled, 'Hey! You've forgotten your parachute!'

"Believe it or not, madam, that taught me a lesson and I've never forgotten anything since."

Gayan, I don't have a good memory. And a good memory is not necessarily a sign of intelligence either. In fact, just the reverse is the case. It has been found that the people who have very good memories are unintelligent people. You will be surprised, but this is one of the very strange findings which is becoming more and more established: that people who have very good memories are unintelligent people -- because memory is a mechanical phenomenon, it needs no intelligence. It is just like a gramophone record.

Memory is part of your mind; your mind goes on recording. A good recording system, a very good

record, does not mean that it has any intelligence. Yes, your mind is a good record; it is a biocomputer. And a few minds are very good records -- so good that it seems sometimes incredible, unbelievable.

Lord Curzon, one of the viceroys of India, has written in his autobiography.... Now don't believe me: it may be Lord Curzon, it it may be somebody else! And I don't know whether Lord Curzon has ever written any autobiography or not, but still I am going to tell you the story.

Lord Curzon has written in his autobiography.... And the story is true! Lord Curzon or no Lord Curzon, but the story is true.

There was a very famous man in Rajasthan whose memory was unbelievable. Absolutely uneducated he was, and very stupid too, but his memory was simply, absolutely rare, unique -- maybe there has never been a man, before him or after him, who can prove his memory to be so one hundred percent correct.

Lord Curzon heard about him and called him to the viceroy's court to demonstrate his memory. And Curzon planned such a complicated situation that anybody, howsoever good his memory might be, would be bound to fail. It was impossible to succeed -- such was the situation created.

Thirty people were to examine the man -- thirty people each knowing a different language. Each person had to remember in his mind one sentence of his language. And this man from Rajasthan knew only Rajasthani, the local dialect of his state -- no other language; and these people of the court -- somebody knew French, somebody knew Latin, somebody Greek, somebody German -- Curzon told them to make the sentences in their own languages as difficult as possible.

This man first had to come to the first man in the row who had been told to say the first word of his sentence: "Whisper in his ear the first word of your sentence." Then a great gong -- just to disturb his mind so that he forgets. Then he reaches the other person and he says his first word. Another gong. He goes round these thirty persons and then comes back to the first again. Now he says his second word... and the gong. And he goes in a round... he comes back again, and the man says his third word. And at the end, when they have finished their sentences, he has to repeat each single sentence -- thirty sentences in thirty languages, and he knows nothing of those languages!

Even the people who were saying them had to write their sentences, because by the time he came back they might forget whether they had said the third word or the fourth.

And you know I always go on forgetting which question it is! After the second comes the fourth, after the fourth comes the fifth. Only one thing is not happening, which is bound to happen someday: after the fifth comes the first. That has not happened yet, but you can be certain and sure it is going to happen one day.

So they had to write their sentences to remember them, because a sentence might consist of twenty words and the person would come twenty times -- and the gong was hammering on their heads too. So they had to write their sentences and mark which word they had said.

And the man repeated separately thirty sentences in thirty languages without any fault. Not even a single word was missed. But the man was utterly stupid; he was an idiot.

Now this is becoming a psychological fact: that people with very good memories are unintelligent and people with great intelligence are not so good at remembering.

Just the other day I was telling you about Edison. I have heard about Immanuel Kant, one of the most intelligent persons that Germany has ever produced.... He was very bad as far as memory was concerned.

One evening he came back from his routine walk. It was getting dark when he knocked on the door. In the darkness the servant could not recognize that it was the professor who had come back, so he said, "The professor has gone for a walk, so if you want to see him, come a little later on."

And Immanuel Kant said, "Okay," and went away. After half an hour of walking he remembered: "This is too much! This servant is a fool! I am the professor!" He was very angry at the servant.

One night it happened, he came from his walk, tired -- he always used to carry his walking stick with him -- and he forgot what is what. So he put the walking stick on the bed, thinking that this was Immanuel Kant, and he himself stood in the corner of the room.

In the middle of the night he suddenly looked, "What is the matter?" Then he remembered: "Things have got mixed up. I am Immanuel Kant and *that* is the walking stick!"

This is possible, this is not difficult, because intelligence is a totally different phenomenon to memory.

Ordinarily people have a little bit of intelligence and a little bit of memory; they are called the mediocre. It is enough for carrying out the routine of life and work.

One of my friends, Doctor Ram Manohar Lohia, went to see Albert Einstein. Albert Einstein had given him an exact time to come, but he went fifteen minutes early.

The wife said, "You have come, that's very good. Have some tea, rest, but we can't be sure when he will come out because he has gone into the bathroom. Even I cannot predict it although I have lived with him for thirty years now. It is unpredictable."

Doctor Lohia said, "But he has given me a tentative time."

The wife said, "He goes on giving times to people, and it is a constant trouble to me, because I have to look after those people, sometimes three hours, four hours, five hours."

Doctor Lohia asked, "But what does he go on doing for five hours in the bathroom?"

The wife said, "Don't ask -- all kinds of things. But he particularly likes to sit in his bath and play with soap bubbles. In fact, it is there that he has discovered all his great theories. Playing with soap bubbles he is relaxed and he completely forgets the world."

It was a kind of meditation for him. He stumbled upon the theory of relativity in his bathtub. The whole credit goes to the bathtub! Playing with soap bubbles he was like a child: innocent.

And the wife said, "We can't disturb him, because one never knows where he is and to disturb him may destroy something beautiful that is arising in him."

It is said, once he went to see a friend. The friend was very happy; he had been inviting him again and again, then one day he turned up. They drank, they ate, they talked about the old days. And then the night started becoming darker and darker and darker, and it was becoming very late. The friend was feeling sleepy and he was hoping: "Now he will leave, now he will leave, now he will leave." But Albert Einstein had completely forgotten. Finally the man gave him a hint. He looked at his watch and said, "It is very late."

Albert Einstein said, "That's what I have been thinking -- it is very late. Why don't you go home? I am also feeling tired."

The man said, "This is too much! This is *my* home!"

Albert Einstein said, "Then why didn't you say so before? -- because I was hoping and hoping that you would leave now! I also want to go to sleep. And how long can I keep on talking about these nonsense things that we have been discussing, wasting time? But I am sorry, I thought it was *my* home."

It has been happening again and again, because intelligence is a totally different energy in you: it comes from your consciousness, and memory is only part of the biocomputer. Memory is only utilitarian. Intelligence has no utilitarian purposive quality, but it brings freedom, it brings insight, it brings you to the truth.

Gayan, I don't have a good memory at all. Hence, many times you will find many faults and many errors in what I say. Don't take much notice of them. Just remember the point that I want to make.

Everything that I am saying is like fingers pointing to the moon. Don't cling to the fingers, they are irrelevant. Look at the moon and forget the fingers completely.

The sixth question... or is it the fifth?

BELOVED OSHO,

WHAT IS IT THAT HAPPENS WHEN ONE BECOMES AWAKENED?

Nothing special, no big deal; nothing really happens. All happening stops, the world stops. The smoke from the eyes disappears; you start looking at things as they are.

Don't make much fuss about it. Sooner or later many of you are going to become enlightened. Don't make much fuss about it. When you become enlightened, just keep quiet. Don't say anything to anybody -- it is nothing to brag about.

When the nearsighted Nancy first met Kazantzakis, she thought he looked like a Greek god. But now that she has been fitted with contact lenses she thinks he looks like a goddamned Greek.

That's what happens: you start seeing things as they are. Greek gods become goddamned Greeks.

The last question:

BELOVED OSHO,

WHEN I STAND BACK AND WATCH IT ALL, IT SEEMS SO INCREDIBLY AND ABSURDLY HUMOROUS. IS LIFE REALLY SO UNSERIOUS? IS THAT ALL THERE IS TO IT?

Prem Indivar, what else do you want? What else do you expect out of life? Is this not more than one can ask for? Life is tremendously absurd, that is its beauty. It is ridiculous, that is its joy. It is playful, it is not serious at all. Except for stupid people, nobody is ever serious.

Stupid people are bound to be serious because that is the only way to cover their stupidity. Intelligent people have a sense of humor. Stupid people cannot afford it, because a sense of humor needs great intelligence.

To be miserable is very easy; anybody can do it. It needs nothing -- no intelligence, no courage. That's why there are so many miserable people all over the world: it is cheap, it costs nothing, it is available free of charge. But to be blissful one needs to risk much.

To have a sense of humor one needs a kind of transcendence. Seriousness is a disease.

Now you are asking: "When I stand back and watch it all, it seems so incredibly and absurdly humorous."

It is so. Just go on watching more and more, and stand as far back as possible. Become a witness.

But you don't go too far, it seems -- just one step and then you jump back into it. You become afraid because it looks so incredibly absurd. You become afraid: are you going mad or something? Don't be worried -- you are mad already! Now nothing more can happen to you; that is your security.

You ask: "Is life really so unserious?"

Life knows nothing of seriousness, hence you cannot call it unserious either. If there is something serious, then something can be called unserious; but life knows nothing of seriousness, hence it knows nothing of unseriousness either. It simply is -- neither serious nor unserious. It is what it is.

And when you see it from a distance in a cool way, calm way, that's what meditation is all about. You will start dancing, you will start laughing a great belly laughter.

And the Zen saying says: Whenever such belly laughter happens -- laughter like Bodhidharma's -- white lotuses start showering from the sky, from nowhere.

The white lotus is a beautiful symbol. White represents multidimensionality, because white contains all the colors of the spectrum. That is the most strange, unbelievable quality about white: it contains all the colors yet it seems to be colorless. It is not red, it is, not blue, it is not green, although it contains all the colors. But it contains all those colors in such synthesis, in such harmony, that they all disappear. They dissolve into oneness, and that oneness is white.

White represents the ultimate synthesis and harmony. It is the greatest orchestra, where all the musical instruments dissolve into each other -- and not only the instruments but the musicians, too. The whole orchestra functions as a single, organic, orgasmic unity. White represents that.

And the lotus also is a great symbol, particularly in the East -- naturally, because the East knows what great lotuses are. In the West you only have small lotuses -- they need hot sun. The East knows great fragrant lotuses, and the lotus became one of the central symbols of the East. You may have seen buddha statues of Buddha sitting on a lotus, of Vishnu, the Hindu god, standing on a lotus.

The lotus represents the essential meaning of sannyas. The lotus lives in the lake and yet the water cannot touch it. It lives in the water and yet remains untouched by the water. The lotus represents the witnessing quality of your being: you *live* in the world, but you remain a witness. You remain in the world and yet you are not part of it. You participate and yet you are not part of it. You are in the world, but the world is not in you.

When you become a calm and cool observer of life you are going to laugh -- not ordinary laughter but a belly laughter like a lion's roar. And white lotuses will start showering on you.

Life is neither serious nor nonserious. It is a tremendous play, playfulness. Yes, many times it is ridiculous, incredibly absurd, but in our minds those words have a very wrong connotation, something negative. When we say something is absurd we mean that it is something wrong. No, it is not so.

Absurd simply means beyond our logic. Absurd simply means beyond our expectations. Absurd simply means that there is always a surprise. Absurd simply means that life is unpredictable and cannot be reduced to cause-and-effect, that life is more than logic, more than language can contain, more than can be

expressed.

And it is tremendously humorous... because here you see gods pretending to be beggars. Yes, it is a pretense. Here you will see buddhas being miserable.

Have you ever gone to see a drama, not from the audience, but backstage where actors and actresses dress themselves up and prepare themselves? Then you will be surprised.

That was one of my hobbies in my childhood, to somehow get backstage. In my village every year they used to play *ramleela*, the great story of Rama. And it is far more beautiful if you see what happens at the back. I have seen Sita, the wife of Rama.... In India she is worshipped as the greatest woman ever born, absolutely virtuous, pure. It is impossible to conceive of a purer woman or a purer love. It is absolutely impossible to conceive of a more religious, more pious, more holy woman. But at the back of the stage I have seen Sita before she goes on the stage -- smoking beedies!

Now Krishna Prem need not be worried about beedies! Just to prepare herself, just to give herself a shot of nicotine, Sita was smoking beedies. It was so absurd. I enjoyed it so much!

And Ravana, the man who is the criminal in the drama of Rama's life, who steals Sita and who represents evil in India, was telling Rama, "You be aware! Last night you were continuously looking at my wife in the audience, and if I see you doing that again I will teach you a lesson!"

Now, Rama is the incarnation of God, but in the drama he was just a schoolboy -- and schoolboys are schoolboys. And Ravana teaching him, evil incarnate teaching God..."Don't look at my wife -- that is not right!"

I enjoyed being backstage so much that what happened on the stage looked very ordinary.

When you become a witness you enter the backstage of life -- and there things are *really* absurd -- you start seeing things as they are. Everything is illogical, nothing makes sense. But that is the beauty of life: that nothing makes sense. If everything made sense, life would be a boredom. Because nothing makes sense, life is always a constant joy, a constant surprise.

The man looked at the psychiatrist and said, "I work at the pickle factory and I have an incredible desire to put my prick in the pickle cutter."

The doctor thought for a moment and then replied, "I see. Perhaps it is a result of some suppressed childhood behavior -- could be an Oedipus complex. I suggest you take a two week vacation, then you go back to work for a week and then return to me to start therapy."

Three weeks later the man returned and told the doctor that he had done it.

"You stuck your prick in the pickle cutter?"

"Yes," the man replied.

"Well, what happened?" the psychiatrist asked.

"I was fired," he said.

"Yes, of course, but didn't something else happen?"

"Oh yes," the man replied, "the pickle cutter, she was fired too."

Enough for today.

The White Lotus

Chapter #5
Chapter title: The Eye of Zen

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QUESTION: I HAVE HEARD THAT ALL BUDDHAS IN THE PAST, PRESENT AND FUTURE PREACHED THE SAME DHARMA AND COUNTLESS BEINGS WERE SAVED FROM SUFFERING. IS THIS NOT TRUE?
ANSWER: YOU HAVE HEARD SOMEONE SPEAK OF DREAMS, AND YOU YOURSELF ARE ACTUALLY DREAMING. WHATEVER YOU FIGURE WITH YOUR DUALISTIC MIND NEVER MAKES A TRUE ACCOUNT OF MIND ESSENCE, THEREFORE, I CALL YOU A DREAMER. DREAM IS ONE THING AND REALIZATION ANOTHER. DO NOT MIX THEM TOGETHER. WISDOM IN THE DREAM IS NOT THE REAL WISDOM. ONE WHO HAS TRUE WISDOM DOES NOT HOLD SELF-RECOGNITION. BUDDHAS IN THE PAST, PRESENT AND FUTURE ARE IN THE REALM BEYOND COGNITION. IF YOU SHUT OFF YOUR THINKING FACULTY, BLOCKING OFF THE ROAD OF YOUR MIND, YOU WILL ENTER A DIFFERENT SPHERE. UNTIL THAT TIME, WHATEVER YOU THINK, WHATEVER YOU SAY, WHATEVER YOU DO IS NOTHING BUT FOOLISHNESS IN DREAMLAND.

QUESTION: WHAT KIND OF WISDOM SHOULD ONE USE TO CUT OFF DELUSIONS?
ANSWER: WHEN YOU OBSERVE YOUR DELUSIONS, YOU WILL KNOW THAT THEY ARE BASELESS AND NOT DEPENDABLE. IN THIS WAY YOU CAN CUT CONFUSION AND DOUBT. THIS IS WHAT I CALL WISDOM.

QUESTION: WHAT SORT OF DELUSIONS WILL BE CLEARED BY ZEN?
ANSWER: ANY DELUSIONS OF MEDIOCRITY, OF A PHILOSOPHER, OF A SHRAVAKA, OF A PRATYEKA-BUDDHA, OR OF A BODHISATTVA.

QUESTION: WHAT IS THE DIFFERENCE BETWEEN A SAGE'S MOST EXCELLENT LIFE AND THE COMMON PEOPLE'S EVERYDAY LIFE?
ANSWER: IT IS LIKE GOSSAMER. SOME MISTAKE IT FOR VAPOR, BUT IT IS IN FACT A SPIDER'S SILK THAT FLOATS IN THE AIR. A MEDIOCRE PERSON SEES THE SAGE'S LIFE, AND BELIEVES IT TO BE THE SAME AS HIS OWN EVERYDAY LIFE; WHEREAS THE ENLIGHTENED MAN SEES THE HOLY PATH IN A LIFE OF MEDIOCRITY. IF YOU WILL OBSERVE IN THE SUTRAS THAT ALL BUDDHAS PREACH FOR TWO GROUPS, THE MEDIOCRE AND THE WISE, BUT IN THE EYES OF ZEN, A SAGE'S LIFE IS ONE OF MEDIOCRITY AND THE MEDIOCRE PERSON'S AS THE SAGE'S. THIS ONE LIFE HAS NO FORM AND IS EMPTY BY NATURE. IF YOU BECOME ATTACHED TO ANY FORM, YOU SHOULD REJECT IT. IF YOU SEE AN EGO, A SOUL, A BIRTH OR A DEATH, REJECT THEM ALL.

QUESTION: WHY AND HOW DO WE REJECT THEM?
ANSWER: IF YOU HAVE ZEN, YOU SHOULD NOT SEE A THING. "THE MOST FIRMLY ESTABLISHED IN THE PATH APPEARS THE MOST REMISS."

The path to reality is full of paradoxes, hence the logical mind cannot comprehend it. Logic is incapable of understanding a paradox. Logic tries to dissolve all paradoxes, to make things straight, clear. But paradox is intrinsic to nature. Nature exists through contradictions. Contradictions are not really contradictions but complementaries.

The person who thinks about truth is bound to think wrongly. All thinking is wrong about truth, because the moment you start thinking you follow the path of logic -- and reality is paradoxical; they never crisscross. They run parallel, but they never meet.

Another name for this paradoxicality of existence is mystery. Mystery is not a riddle, mystery is not a problem, because it cannot be solved. There is simply no way to solve it. It is to be lived, experienced. Yet you will not be able to answer what it is, because the moment you try to answer it you have to bring language in -- and language is logical. Language is created by the logical mind, hence language is inadequate, absolutely inadequate to express truth. Truth can be expressed only through silence, but then silence again is a mystery.

The first paradox that you will come across on the path is: the mind cannot ask a right question. It is not within its powers to ask the right question, because to ask the right question is to find the answer immediately. In fact, the right question *is* the answer. In the world of the mind there is a duality: the

question and the answer; they are separate. In the world of reality, the right question is the answer. If you can ask the right question, there is no need even to ask; the very understanding of the right question is enough to understand the answer. But the right question cannot be asked by the mind; it can be asked only by the no-mind. But the no-mind never asks anything.

This is the first paradox one comes across: the mind asks questions, but all questions raised by the mind are bound to be wrong, because mind itself is wrong. Anything that arises out of that state is going to be wrong, and a wrong question cannot lead you to the right answer. The mind can ask millions of questions, but there is no answer anywhere for those questions. The no-mind knows the answer, but the no-mind never asks the question. It is so at ease, so at home with reality, that the question does not arise. The nonarising of the question is the answer.

So the whole effort of Bodhidharma is to change the gestalt of your being, your focus. You are focused on the dualistic mind. The dualistic mind always thinks in terms of either/or: "Either God is light or God is darkness. How can God be both?" It becomes impossible for the mind to conceive that God is both simultaneously: light *and* darkness, life *and* death; that God is and is not, and he is both together simultaneously. The mind starts feeling crazy if you force it to think upon such matters. The mind simply recoils, it says, "This is nonsense!"

One of the very keenest minds of the modern West is Arthur Koestler. He came to study Zen. Now, Zen cannot be studied in the first place; it is not a question of studying. You cannot approach it through the mind, through the intellect -- but that is the only approach available to the contemporary man. Contemporary man is far poorer than man has ever been before -- rich in things but poor in understanding.

Arthur Koestler came to India, to Japan, traveling in search of what Zen is -- studying scriptures, questioning masters, collecting notes of their answers. And then he wrote a book against Zen. I can understand why he wrote against it -- because he felt the whole thing was nonsense: the whole thing appeared to him so illogical. I cannot condemn him. He represents the modern mind, he represents intellect.

If you approach through the intellect then Zen is illogical, but so is life, so is this whole existence. Here, day and night are one; here, summer and winter are one; here, life and death are one.

Koestler should think a little bit more about life, too. Life is more like Zen than like anything else; Zen may be illogical because *life* is illogical. Logic is a manmade phenomenon. Logic is a frame imposed by us on existence. We try to sort things out, and existence is a beautiful chaos. We want to figure things out, what is what, and in existence everything is turning and changing into everything else.

The mud becomes the lotus, and one day the lotus falls back into the mud again. The mud becomes the body of a human being, a beautiful body, and one day it goes back to the earth. The earth rises into a tree, becomes green, red roses flower, great fragrance is released, and one day all disappears like a dream. Again the earth is back.

Existence has no trouble with contradictions. It is the Aristotelian logic that is creating trouble for us.

The first paradox is that the mind that can ask the question is not capable of understanding the answer, and the mind, or no-mind, or buddha-mind, that is capable of asking the right question need not ask it. Before you ask, the answer is there. Let us say it in other words: the head only has questions and the heart only has answers.

Unless you reach to the depth of the heart you will not have any real answers. Yes, answers you will have, because mind is very clever at supplying false answers. It raises false questions, it supplies false answers. That's what philosophy is all about, that's what doing philosophy means. Each false question is followed by many false answers; you can choose any, but they are all false. They are false because they are just guesswork.

Reality has to be encountered, embraced, tasted. One has *not* to be separate from it to know it, one has to dissolve oneself into it to know it.

The first question: I HAVE HEARD THAT ALL BUDDHAS IN THE PAST, PRESENT AND FUTURE PREACHED THE SAME DHARMA AND COUNTLESS BEINGS WERE SAVED FROM SUFFERING. IS IT NOT TRUE?

The question starts with I HAVE HEARD, and from the very beginning it is wrong, because it is not even your question. The question is also borrowed; it is based on other people's experience. It is just an opinion that you have gathered from somewhere and now you are making a question out of it. It has no roots in you. It is like a plastic flower you have purchased from the market: it will not have any fragrance, it is not

alive.

The real question cannot arise out of others' opinions. You have to be in a meditative mood to find the real question. You have to learn how to commune with existence.

The question starts: I HAVE HEARD -- it goes wrong from the very beginning -- THAT ALL BUDDHAS IN THE PAST, PRESENT AND FUTURE.... Now, for a buddha there is no past, no present, no future. The buddha exists only in the eternal. That's why he is called the buddha: because he has transcended time.

To be in time is to be asleep. Time is our sleep, time is our mind, time is our dreaming. To go beyond dreaming, thinking, mind, means to go beyond time. Time does not consist of the present, remember; it consists only of the past and the future. Have you ever encountered the present? The moment you say, "Yes, this is the present," it is no more the present, it is already the past. The moment you recognize through the mind that this is the present, it has already slipped by. Mind cannot grasp it, it is so fast. The moment mind becomes aware of it, the bird has already flown out of the cage.

The mind can think of the past because it is a dead phenomenon. The mind can accumulate dead things very easily -- it is an antique collector. Or, the mind can think of the future. The past is no more, the future not yet; in one sense both are the same, because both are nonexistential. And mind is clever with the nonexistential. It can go on into the future because it can dream, project, imagine, and there is no hindrance. But when the question of the present arises, mind is absolutely impotent, because the present is so alive and mind is clever only with the dead. The present is *present*, and mind is clever only at dreaming, desiring, projecting, imagining. You cannot dream in the present, you cannot desire in the present. If you desire, it is in the future. Desire brings the tomorrow in.

Jesus says to his disciples: Look at the lilies in the field. How beautiful they are! And what is the secret of their beauty? Why are they so beautiful? -- more beautiful, Jesus says, than Solomon had ever been in all his grandeur. The poor lilies are far more beautiful than the great Solomon. Why? -- for the simple reason that they think not of the morrow, for the simple reason that they are in the present.

That is the beauty of the trees, of the roses, of the lotuses, of the stars, of the earth, of the sky, of the animals. Look into the eyes of a cat or a dog, look into the eyes of a small child. What depth and what innocence and what clarity! What is the secret of it all? A simple phenomenon: they live in the present, they are not yet corrupted by the past and the future. The mind has not yet appeared. Time has not yet appeared.

You have been told and taught that time has three tenses: past, present, future. That is utterly wrong. Time has only two tenses, past and future; the present is part of eternity, not part of time. So when you are in the present, you are in the eternal.

The question is wrong at every step. It is going to be so, because the question is from the mind. First the questioner says: I HAVE HEARD.... That must have been enough for Bodhidharma to start laughing, or he must have taken his staff in his hand to hit and beat this man.

It happens many times that you enter the room of the Zen master and before you have even uttered a single word he says, "Wrong, wrong!" You have not uttered a single word, but the way you enter, the body language, is enough. You are entering hesitant, doubtful, suspicious, or you are trying to prove yourself, trying to be very courageous, formulating a certain question or some experience -- how to say it -- and the master has seen it all and has heard it before you have even uttered a single word.

One disciple of Rinzai told him one day, "When I come with an answer -- because you have given me a koan...."

A koan is a mystery; it represents existence. A koan is a riddle which is not soluble. A koan is something absurd. "The sound of one hand clapping," that is a koan. "What is the sound of one hand clapping?"

Now, the disciple has been meditating on it. Every day he comes, he has to come to answer the master's question: "What have you found? What is the outcome of your meditations?" He brings all kinds of answers -- and whatsoever answer he brings is wrong -- and he is beaten and thrown out.

One day the disciple could not bear it anymore. It was too much, because he had not said anything and the master started beating him. He said, "But wait! I have not even said anything!"

The master said, "There is no need to say it, I have heard it. I have seen it in your eyes, I have seen it in your walk. I recognize it immediately. When you have found the answer you will not need to say it, I will know it."

And, yes, it happened exactly like that. When the disciple found the answer.... There is no answer; that's what he found. One day he found that "I am just being foolish. There is no answer."

You can say it from the very beginning, that "this is foolish!" but that won't do. You have to pass through all that fire of tackling an absurd question, knowing deep down that there is no answer to it and yet still searching for the answer. That's how you dig deep within yourself.

One day, when he had reached his core, there was no question, no answer. He started laughing. That day he didn't come to report -- there was nothing to report -- but that day the master appeared in his room and he said, "*Now* you have found. No need even to come to me; when you have found, I will come to you. Now the whole commune is affected by your finding," the master said. "Your vibe is pulsating so loudly all around that those who understand the language of vibes know that somebody has attained, that somebody has arrived home, that a traveler has reached."

Bodhidharma must have started laughing from the very beginning. It is not reported, because this is the notebook of a disciple. Many things are not reported in it, because the disciple cannot report them -- he can't understand the inner reflections that happen on the mirror of the master; all that he can report are the words that the master utters. Hence nothing is said about Bodhidharma. The disciple goes on asking questions and he goes on noting down the answers. The report seems to be a little dull, it has no touch of aliveness, because it consists of the disciple's notes. Hence many things are missing, many things that the master must have done are not reported because the disciple cannot understand them.

For example, if Bodhidharma starts laughing, listening to the question, the disciple will not report it; it will look too humiliating. He simply reports the words -- words that he feels can fit with his answer, although what Bodhidharma says is totally different from what he is asking.

I HAVE HEARD, he asked, THAT ALL BUDDHAS IN THE PAST, PRESENT AND FUTURE PREACHED THE SAME DHARMA....

Remember, for buddhas there is no past, no present, no future. A buddha is one who has become awakened. Time is a dream phenomenon.

Have you ever observed how time changes as you change? If you are miserable, time becomes long, lengthy. If you are joyous, time becomes small. But the clock will show the same time. If it is one hour then the clock will show that one hour has passed -- whether you are miserable or blissful, the clock is not affected. The clock goes on moving; it is a mechanical device. It simply reports chronological time, it does not report your inner experiences of time.

If you are sitting with a friend after many years, time passes so fast. If you are lonely, miserable, anxious, restless, time seems to pass with such slowness. This is your experience, that time becomes longer or shorter according to you, according to your mind.

You must have known some moments when time had totally stopped. Ordinarily, biological man, the sleepy man, only knows such moments through lovemaking -- because it is only in lovemaking that he loses his mind, it is only in lovemaking that he gets lost. But that peak, the orgasmic peak, in which he loses all mind, and becomes just a vibration, becomes just an energy, a liquid energy -- no thought, no past, no future, no desire -- happens only for moments. It is only through love and the orgasmic experience that you become aware that there is a possibility of time stopping totally.

Hence I say: sexual orgasm is the lowest but the fundamental experience of meditation -- lowest *and* fundamental. It is through sexual orgasm that man became aware of the infinite possibility of stopping time completely, of getting out of time. If you can get out of time for one moment, that means one *can* get out of time forever, too. Then ways and means have to be found. That's how Tantra, Yoga, Zen, Tao, Sufism, all kinds of ways and means, have been found. Once man became aware that the possibility exists that there is a window through which he can escape, even though it happens only once in a while....

Many times people ask me why women have not become great masters like Buddha, Zarathustra, Lao Tzu, Bodhidharma, Jesus -- why? One of the fundamental reasons is that man has denied women the experience of orgasm. You will be surprised by my answer. You will not have imagined that that would be the root cause why women could not rise as high as a Buddha, as a Bodhidharma.

What went wrong? One thing: man has not allowed women to have the experience of orgasm. And it became possible because there is a little difference between a man's orgasm and a woman's orgasm. Man comes to his orgasmic peak very quickly, so he can have his orgasm easily, quickly. The woman comes to the orgasmic plane slowly; her pace is different. Unless a man loves the woman tremendously and helps her to come to the orgasmic state and moves slowly with her.... If he cares about her, is not just using the woman as a means to attain his own orgasm but is also careful and attentive and loving enough that she

should also have her orgasm, then he moves slowly.

That's what Tantra discovered centuries ago: that man has to move very slowly. Man's orgasm is local, genital, and the woman's orgasm is more total. Her whole body is involved in it, hence it takes time. Man's orgasm is so local that it does not take much time. Unless a man loves the woman, caresses her body, helps her whole body to rise to the peak.... It is a subtle art to come to the orgasmic state together.

When man and woman both come to the orgasmic state together, simultaneously, it is a great experience of ecstasy -- very rich. Man coming alone to orgasm is one thing: it misses much, it is not so rich, it is not multidimensional. It is more or less masturbatory -- the woman has been used only as a means for masturbation -- it is not true orgasm, and the woman remains behind. And man has been doing that for centuries, so many women have completely forgotten that there is any possibility of orgasm for them.

It is only now with the women's liberation movement that women are becoming aware that in the past they have been missing something very valuable in their lives. In the East they are not yet aware of it. It is very rare in the East to find an orgasmic woman, one who knows what orgasm is. Even in the West only a very small percentage of women is becoming capable of orgasm.

This has been the greatest oppression, the greatest exploitation of women, because if women are deprived of orgasm they are deprived of one of the most fundamental experiences of meditation. The only window towards God remains closed. They never become aware that there is a moment when time disappears, that there is a moment when "I am no more a body, no more a mind, but a pure consciousness -- absolutely thoughtless, desireless, dreamless and utterly blissful."

This is the lowest experience, remember; one has not to stop there. This is the first step of a long journey, only then do you arrive at the temple. But it is a necessary step, it is very fundamental.

So once in a while you may have become aware that time stops, but time stops only when you are blissful. Time stops only when you are absolutely without mind -- conscious, yet mind is not there -- because you are not 'minding', you are not thinking... a simple existence.

It can happen in music, it can happen while watching a sunset, it can happen while you are painting. But these experiences are far more rare, whereas sex is available to each and everybody: it is a biological gift of nature. To be a musician of such caliber that you can lose yourself as you lose yourself in a woman or a man is a rare phenomenon; it happens only once in a while. To be a painter, a sculptor, a dancer, a poet -- this needs great talents, and one may not have them -- but the same thing happens.

That's why it is possible for a great painter to go beyond sex very easily: because he has another window to experience the orgasm, to experience the timeless moment, to experience God. It is easier for a poet or a dancer to go beyond sex than it is for others, because they have an alternative through which they can experience the same thing -- and maybe with a greater depth.

But whatsoever the cause, if you have ever experienced a moment when time stops, *that* is the moment which has to be understood because that is the nature of meditation. That is what brings you home finally, ultimately. Before that, all kinds of questions will arise; they are all meaningless. Masters answer them because of compassion, otherwise they are all foolish.

Mind is stupid -- mind as such is stupid. It asks very stupid questions.

The questioner is asking:

> I HAVE HEARD THAT ALL BUDDHAS IN THE PAST, PRESENT AND FUTURE PREACHED THE SAME DHARMA....

Now, a buddha does not preach. Yes, much happens through him, but he is not a preacher. He is not a sermonizer, he is not a priest; he is not even a prophet.

Somebody asked Krishnamurti, "Why do you talk?"

Krishnamurti said, "Why does the rose bloom? Ask the rose -- and my answer is the same."

For a buddha it is not a question of preaching, it is simply his overflowing compassion. These words don't apply to the buddhas. No ordinary word is applicable to the buddha -- you have to change its meaning so totally that it is no longer the same word.

The questioner says:

They have PREACHED THE SAME DHARMA AND COUNTLESS BEINGS WERE SAVED FROM SUFFERING.

Now, suffering is a dream: you suffer because you are asleep. It is a nightmare, it is not a reality. So there is no question of saving you; you are already saved.

Remember, a buddha is not a savior, a buddha is only an awakener. Nobody needs to be saved; you are already saved. You may be having a nightmare and you may be suffering in your nightmare, but it is all dream. It is not true, it is not real, and whenever you awake you will laugh at the whole absurdity of it.

But we understand things according to ourselves, hence these questions. Our minds are so much conditioned that we go on asking questions which are not relevant at all. And there are people who will answer our questions, and we may be consoled, and we may start clinging to ideas and philosophies.

The real master is not going to give you an answer as a consolation, because that will be strengthening your old mind. The real master will hammer, shatter your head completely. He will cut your head. He will make you aware that this mind can accumulate many answers, but they are all useless, meaningless, because this mind itself is wrong.

The American diplomatic courier had just arrived in the tiny Latin American capital, and, as he strode briskly out of the airport terminal, he was obviously charged with a sense of his own self-importance, snapping instructions at the porters carrying his luggage and looking about impatiently for the car that was supposed to be there to meet him. He certainly had no time for the dirty little street urchins who trailed after him, trying to sell everything from a shoeshine to their sisters.

"Hey, Americano!" called out one lad, especially worldly-wise for his years. "I get what you like if you pay -- feelthy pictures, marijuana, girls, boys."

"I can't be bothered with this vermin," the undiplomatic messenger disdainfully proclaimed, brushing his ragged pursuer aside. "My business here is with the American ambassador."

"Can do, senor," responded the boy, "but for an ambassador you weel have to pay extra."

People have their own conditioning, their own thinking, their own ways of looking at things. They hear from a preoccupied mind, they question from a preoccupied mind, and any answer given to them never reaches undistorted.

The questioner asks:

IS IT NOT TRUE?

Bodhidharma says:

YOU HAVE HEARD SOMEONE SPEAK OF DREAMS, AND YOU YOURSELF ARE ACTUALLY DREAMING. WHATEVER YOU FIGURE WITH YOUR DUALISTIC MIND NEVER MAKES A TRUE ACCOUNT OF MIND ESSENCE, THEREFORE I CALL YOU A DREAMER. DREAM IS ONE THING AND REALIZATION ANOTHER. DO NOT MIX THEM TOGETHER. WISDOM IN THE DREAM IS NOT THE REAL WISDOM. ONE WHO HAS TRUE WISDOM DOES NOT HOLD SELF-RECOGNITION. BUDDHAS IN THE PAST, PRESENT AND FUTURE ARE IN THE REALM BEYOND COGNITION. IF YOU SHUT OFF YOUR THINKING FACULTY, BLOCKING OFF THE ROAD OF YOUR MIND, YOU WILL ENTER A DIFFERENT SPHERE. UNTIL THAT TIME, WHATEVER YOU THINK, WHATEVER YOU SAY, WHATEVER YOU DO IS NOTHING BUT FOOLISHNESS IN DREAMLAND.

To cut down on expenses, two secretaries decided to vacation together and to share a hotel room. On the first night, one turned to her friend and rested her hand on her shoulder.

"There's something about myself I've never told you," she admitted. "I'll be frank...."

"No," said the other girl, "I'll be Frank."

"I'd like to buy some body makeup for my girlfriend," the young musician told the clerk at the cosmetics counter.

"Certainly, sir," said the clerk. "What color would you like?"

"Never mind the color," said the musician. "What flavors do you have?"

This is the state of everybody: we are living in our own dreams. What Bodhidharma calls dreamland you

can call Disneyland or Californialand! Now the whole world is slowly slowly turning into a Disneyland -- in fact, it has always been so. People live in their dreams. The so-called ordinary people live in their dreams and the so-called V.V.l.P.'s live in the same kind of dream world.

The pope was reading in his Vatican sanctuary when suddenly he was called to the telephone.

"This is Father Novelli in New York," said the voice. "Your Holiness, I think that Jesus Christ is walking down the middle of Fifth Avenue. What should I do?"

"Look-a busy!" replied the pontiff.

Look-a busy -- what else can you do? These people, whether the small or the so-called big ones, are in the same world.

I have heard:

Michelangelo was painting the ceiling of a church. He was alone on top of a big stool. One woman came in and started praying loudly, talking to God. Michelangelo heard her saying things to God. He enjoyed the way she was talking to God as if God was really there, so he played a trick on her. He said, "Listen! I am Jesus Christ!"

The woman said, "You shut up! I am talking to your father!"

Just look around. Just watch people. You need not go to the movies, you need not read detective novels. Just sit by the side of the road and watch people's faces: how they are moving, how they are walking, their gestures. A few are talking to themselves, their lips are moving. Everybody seems to be in a dream, in his own world.

That's why there is such a clash: because each one has his own world view and his own world, so whenever two persons come close, sooner or later the clash happens. The clash is bound to happen because their dreams cannot coincide -- and everybody wants to impose his dreams on the other.

Now, nobody can dream your dreams; that is impossible. Dreams cannot be imposed on others. You cannot share your dreams with others. You cannot invite your wife or your husband into your dream; that is impossible. Dreaming is such a private phenomenon. Hence, people who live in dreams live in a private world; they never become aware of the *real* world that surrounds us. They see, but through a thick mist. They see, and yet they see not.

YOU HAVE HEARD SOMEONE SPEAK OF DREAMS, Bodhidharma says, AND YOU YOURSELF ARE ACTUALLY DREAMING. WHATEVER YOU FIGURE WITH YOUR DUALISTIC MIND NEVER MAKES A TRUE ACCOUNT OF MIND ESSENCE, THEREFORE, I CALL YOU A DREAMER.

Unless thinking disappears totally you will remain a dreamer. Thinking is dualistic, thinking is logical, thinking is Aristotelian. Unless thinking is dropped totally your mind will go on playing tricks upon you; it will go on deceiving you, and you will never be able to know the real essence of your being -- which is freedom, which is bliss, which is God.

DREAM IS ONE THING AND REALIZATION ANOTHER.

Realization is possible only when dreaming evaporates.

DO NOT MIX THEM TOGETHER.

What you have heard is meaningless; only what you have known on your own has meaning.

WISDOM IN THE DREAM IS NOT THE REAL WISDOM.

You can be a very wise dreamer, you can be very knowledgeable in your dreams, but a dreamer is a dreamer. You can dream of beautiful things -- sweet dreams of golden palaces, of paradise -- but they are all dreams. Whether you dream of heaven or hell, it is the same. Hell is a dream, heaven is a dream.

In Western languages these are the only two possibilities after death: heaven or hell. Hence, Western religions have never been able to free themselves of dreaming. They don't talk of being free of dreaming, they don't talk of absolute desirelessness. They have not risen to the ultimate purity of religiousness.

The Eastern religions talk of a third state: *moksha*, nirvana, freedom -- freedom from both heaven and hell -- because buddhas in the East have been saying that your fetters may be made of gold or of iron, but fetters are fetters: you are chained, you are a prisoner. You can be free only when you are free of all fetters; made of iron, made of gold -- all fetters, all chains, have to be dropped. Then a third phenomenon becomes possible: moksha, nirvana. There is no word to translate it; it simply means getting free of both hell and heaven, because both are dreams.

ONE WHO HAS TRUE WISDOM DOES NOT HOLD SELF-RECOGNITION.

This is one of the fundamentals of Buddha's teaching:

ONE WHO HAS TRUE WISDOM DOES NOT HOLD SELF-RECOGNITION.

One who knows, one who has come to terms with his true essence, knows no ego, no 'I'; no self is recognized. He is part of the universal flow; he is no more separate. His private world disappears. He is no more an idiot.

The word idiot means one who lives in his own private world. It comes from the root *idios*; from the same root comes idiosyncrasy. An idiot is one who never takes note of the real world and goes on living in his private world, thinking that is the real world. In that sense, unless you become a buddha, you *are* an idiot.

BUDDHAS IN THE PAST, PRESENT AND FUTURE ARE IN THE REALM BEYOND COGNITION.

You cannot see them -- buddhas cannot be seen. Ordinary eyes are not capable of seeing them, nor are ordinary minds capable of understanding them. If you really want to understand a buddha you will have to become a buddha; there is no other way. You will have to taste awakening. By becoming a buddha you will understand all the buddhas of the past, present and future.

IF YOU SHUT OFF YOUR THINKING FACULTY, BLOCKING OFF THE ROAD OF YOUR MIND, YOU WILL ENTER A DIFFERENT SPHERE.

The only thing to be done is to shut off the constant, feverish activity of the mind. Shut it off, put it aside, and then you enter into a different space, a different sphere.

UNTIL THAT TIME, WHATEVER YOU THINK, WHATEVER YOU SAY, WHATEVER YOU DO IS NOTHING BUT FOOLISHNESS IN DREAMLAND.

Thurmon, Pickens and Diggs were discussing the world's greatest inventions.

"I believe," said Thurmon, "that electricity is the best invention. It turns on the lights, makes the TV work -- it do everything."

"Yeah," agreed Pickens, "but ah believe that atomic power is the most important invention. It can do everything electricity can and you can push a button, blow up the world."

"Well, gennamen," said Diggs, "to me the greatest invention is the thermos. It keeps da hot food hot and da cold food cold."

"What so great about that?" asked Thurmon.
"How do it know?" replied Diggs.

Your mind, whatsoever it thinks -- small things about the thermos or great things, great metaphysical things about God... because it is the same mind, it makes no difference. The object of thinking can be the thermos or God, coca-cola or paradise, but the *mind* that thinks about it is the same.

Bodhidharma is saying: Don't go on changing the subject of your thinking, don't go on changing the subject matter of your thinking, change your inner space. Let us have a totally different mind, which thinks not, desires not, dreams not. Then you enter into the world of the buddhas.

The second question: WHAT KIND OF WISDOM SHOULD ONE USE TO CUT OFF DELUSIONS?

Each question again and again shows one thing very clearly: that the answer has not been heard. As if the questioner were more interested in his questions than in the answers! Just out of politeness he listens to the answer, but he is already preparing his question. Otherwise a single answer is enough -- all the questions are solved.

Again he asks the same thing from a different angle:

WHAT KIND OF WISDOM SHOULD ONE USE TO CUT OFF DELUSIONS?

As if you can 'use' wisdom; as if wisdom is a tool to be used, a means. As if after you have become wise you will have to cut your delusions.

It is like a man who says, "When I have become awakened, how will I get rid of my dreams? What kind of awakening has to be used to cut all the dreams?"

It is like a man who in the night sees a rope on the road, projects a snake on the rope and escapes, runs away, freaks out. And somebody says, "Don't be worried. I know it is a rope. Come with me. I will show you that it is a rope. Let us take a lamp with us." And he says, "Okay. Even if with a lamp I come to know that it is a rope, then tell me how to get rid of the snake."

Exactly like that is this question:

WHAT KIND OF WISDOM SHOULD ONE USE TO CUT OFF DELUSIONS?

When you are wise, delusions are not there. In fact, delusions have to go first, only then do you become wise. But our so-called wise people are living in deep illusions, that's why the question seems to be relevant.

Stephanie woke up with a sore shoulder one morning and went to see her doctor about it. After examining it, the doctor said he couldn't find anything wrong with it. She insisted it hurt her, so the doctor said, "Well, tell me what you did last night."

She told him that she'd gone riding in the country with her boyfriend and that they took a walk in a cemetery and read some of the tombstone inscriptions.

The doctor said, "Possibly you caught a cold in your muscle from the chilly air. Will you get undressed so I can give you a more thorough examination?"

She did so and the doctor examined her entire back.

After a minute or so he said, "Stephanie, I can't find a thing wrong with your shoulder, but your buttocks state that you've been dead since 1892."

Our so-called wise people are in the same boat; they are not a bit different from you. The people you go to for advice -- the pundits, the priests, the scholars -- are themselves in the dark. Of course they are more informed than you, but it is not a question of information. Wisdom comes through transformation not through information.

Bodhidharma says:

WHEN YOU OBSERVE YOUR DELUSIONS, YOU WILL KNOW THAT THEY ARE BASELESS AND NOT DEPENDABLE. IN THIS WAY YOU CAN CUT CONFUSION AND DOUBT. THIS IS WHAT I CALL WISDOM.

When you observe your delusions as delusions you are finished with them. The moment you know that something *is* a dream you are free of it; nothing else is needed to be done.

That's why with my sannyasins I insist: there is no need to go anywhere else. Live in the world, but become aware. Just becoming aware is being a sannyasin. No need to renounce, no need to escape anywhere. Become aware and you will see what is illusion, what is dream. And whatsoever is *known* as illusion disappears; nothing else is needed to be done.

A frank female rebel named Glutz
Disdained any ifs, ands, or buts;
When they asked what she'd need
To be totally freed
Of her hangup, her answer was, "Nuts!"

Everybody is in need of nuts, because everybody *is* nuts. Mad people are in need of other mad people, because only mad people can support your illusions. You support their illusions, they support your illusions. That is what is called friendship, love, companionship in the ordinary world: A friend in need is a friend indeed. And when is the need? -- when your illusions start disappearing he helps you to hold, to cling hard to them. He does not allow you to let go of your illusions. Whatsoever happens, he helps you to remain the same as you have always been. He does not allow you to change.

Life is trying to change you every moment, but you have so many friends, protectors, parents, teachers, and your family. The whole management of the government, the church, is such that it helps you to remain as you are. It is a great conspiracy to keep people dreaming, because nobody wants you to be awake. It is dangerous, because any people who have ever become awakened have always proved dangerous to the status quo, to the established church, state, society -- to the establishment as such. The awakened people have always proved a kind of nuisance, because they start helping other people to become awake.

WHEN YOU OBSERVE YOUR DELUSIONS, YOU WILL KNOW THAT THEY ARE BASELESS AND NOT DEPENDABLE. IN THIS WAY YOU CAN CUT CONFUSION AND DOUBT.

Nothing else is needed; just becoming aware of them, that they are illusions, you are finished. The moment you know that two plus two is not five, that two plus two is four, you are finished with two plus two equals five. You need not do anything else; it is enough to understand.
The way of the buddha is that of understanding.

The third question: WHAT SORT OF DELUSIONS WILL BE CLEARED BY ZEN?

Again and again.... There are only two things which are infinite in the world: the stupidity of the disciples and the compassion of the masters. Now he asks: WHAT SORT OF DELUSIONS...? As if there were many kinds of illusions! Illusion is illusion; it has only one quality: that it is not true, that it is not so, that it is not part of reality, that it is your projection. Now, what you project does not matter. You can project a bullock cart, that is an illusion; you can project a golden chariot, that is an illusion. You can project anything, but the basic nature of illusion is the same; there are not many kinds of illusion.

But the logical mind is always after "How many kinds, what categories...?"
AND WHAT SORT OF DELUSIONS WILL BE CLEARED BY ZEN?

As if a few will be cleared by Zen and a few will still remain! "What kind of dreams will disappear when you become awake?" As if a few kinds of dreams will still continue, will still persist!

But the compassion of a master is such that Bodhidharma says:

ANY DELUSIONS OF MEDIOCRITY, OF A PHILOSOPHER, OF A SHRAVAKA, OF A PRATYEKA-BUDDHA,

OR OF A BODHISATTVA.

He says: Any idea that "I am this or that" will disappear. The basic illusion is the illusion of I, the ego -- and the ego will disappear.

Some people think they are inferior, but the ego persists: "I am inferior." And somebody thinks he is superior -- the same ego persists: "I am superior." Somebody thinks, "I am mediocre," somebody thinks, "I am very very wise," somebody thinks, "I am just a follower of Buddha, a SHRAVAKA," and somebody thinks, "I am the buddha himself.'"

All kinds of illusions that are rooted in the idea of the ego will disappear. When you wake up, ego disappears, and with it all its paraphernalia. The whole lot that is created by the ego goes with it; those are all shadows of the ego.

The fourth question: WHAT IS THE DIFFERENCE BETWEEN A SAGE'S MOST EXCELLENT LIFE AND THE COMMON PEOPLE'S EVERYDAY LIFE?

Bodhidharma answers:

IT IS LIKE GOSSAMER. SOME MISTAKE IT FOR VAPOR, BUT IT IS IN FACT A SPIDER'S SILK THAT FLOATS IN THE AIR. A MEDIOCRE PERSON SEES THE SAGE'S LIFE, AND BELIEVES IT TO BE THE SAME AS HIS OWN EVERYDAY LIFE; WHEREAS THE ENLIGHTENED MAN SEES THE HOLY PATH IN A LIFE OF MEDIOCRITY. YOU WILL OBSERVE IN THE SUTRAS THAT ALL BUDDHAS PREACH FOR TWO GROUPS, THE MEDIOCRE AND THE WISE, BUT IN THE EYE OF ZEN, A SAGE'S LIFE IS ONE OF MEDIOCRITY AND THE MEDIOCRE PERSON'S AS THE SAGE'S. THIS ONE LIFE HAS NO FORM AND IS EMPTY BY NATURE. IF YOU BECOME ATTACHED TO ANY FORM, YOU SHOULD REJECT IT. IF YOU SEE AN EGO, A SOUL, A BIRTH OR A DEATH, REJECT THEM ALL.

It is a very significant answer. Meditate over it.

IT IS LIKE GOSSAMER.

Our life is just our own ego playing all kinds of games with us. The ego is not a reality but only a belief. It is just like your name. When you were born, you were born without a name -- everybody is born without a name -- then a name was given. A name is a necessity, it has certain usefulness in the world; it would be very difficult if all people were without names. So it is utilitarian, a necessity, but it is not reality, remember.

You are not your name, but slowly slowly you become your name. If somebody says something against your name you are infuriated, you are ready to fight, you are enraged -- as if you were your name!

Swami Rama one day came laughing. He was in New York. The host could not find out the reason why he was laughing so much. "What has happened?" He had gone for a walk and now he was coming with such laughter; the laughter looked almost mad, eccentric.

The host asked, "What is the matter? What has happened?"

And Rama said, "A few people started abusing Rama, insulting Rama, and I enjoyed the whole thing so much! I watched it, I saw Rama being insulted. But I am not Rama! Those people were unnecessarily wasting their breath. I am not my name, that's why I am laughing. And it is good that I don't have any name -- nobody can insult me, nobody can abuse me. I am nameless, I am formless."

But we are in an unconscious state and we become identified with anything.

It was at the office Christmas party. As they lay on the office reception couch in the darkened room, their breath came hot and fast.

"Ah, Herbie," she said passionately, "you have never made love to me like this before. Is it because of the holiday spirit?"

"No," he panted, "it is probably because I am not Herbie."

Unconscious people! Who knows who is Herbie and who is not Herbie? Even Herbie himself is not Herbie. But we go on living our life with all this unconsciousness.

Cantor, Klein, Levy and Strulowitz met for lunch.
After ordering, Cantor said, "Oy, oy, oy!"
"Ay, ay, ay!" answered Klein.
"Yai, yai, yai!" added Levy.
"Look," said Strulowitz, "if you fellas are gonna talk business, I ain't gonna stay!"

We have certain ideas in the mind; we project those ideas on others, we interpret them according to our ideas, and we live in an encaged world of our own creation.

This is what Bodhidharma calls the mind, the ego. Drop it! See that which is. Don't interfere with it, don't interpret it in any way. See the roseflower. Don't even say that it is beautiful, because that is interference. Don't say anything at all. The rose is silent: you also be silent. Let there be a meeting, a deep meeting between you and the rose, no mind between you and the rose, and you will be surprised: the observer becomes the observed. There comes a moment when you are the rose and the rose is you.

And that is the moment when you know, never before it. That is the moment when wisdom arises in you. And once you have the knack of finding wisdom you can find it each moment of your life. Slowly slowly it becomes your natural climate.

IT IS LIKE GOSSAMER. SOME MISTAKE IT FOR VAPOUR, BUT IT IS IN FACT A SPIDER'S SILK THAT FLOATS IN THE AIR. A MEDIOCRE PERSON SEES THE SAGE'S LIFE, AND BELIEVES IT TO BE THE SAME AS HIS OWN EVERYDAY LIFE....

If the mediocre person, the ordinary person, goes to see a buddha, he will not see any difference. Many have asked Buddha, "You sleep just as we sleep, you eat just as we eat, you become tired just as we become tired, so what is the difference?"

The ordinary person projects his ordinariness even on the buddha. That's why later on, when the followers see that ordinary people will not be able to understand the buddha if they really write down his actual life, they start creating fictions around their master. Hence, whatsoever you now have about Buddha, Jesus, Mohammed, Krishna, Mahavira, is all fiction; it is not true.

Jesus walking on water is a fiction invented by the followers so that ordinary people can see that the master is extraordinary, he is no ordinary man. Jesus reviving the dead or curing the blind -- these are fictions. If they are metaphors, then they are beautiful. That is the function of every buddha: to give eyes to the blind -- in a metaphorical sense -- to revive the dead. ... Because you are all dead. The way you are, you are in your graves. And each buddha calls Lazarus out of the grave.

If it is a metaphor, if it is a poetic, symbolic way of saying a thing -- beautiful. But if you try to prove that it is something historical, factual, then you are simply trying to befool the ordinary people. But this is not going to help; the ordinary people cannot be helped in this way. This only creates a problem for the ordinary people, because whenever they come across a real buddha they will expect him to walk on water. And if he cannot walk on water -- and no buddha is foolish enough to walk on water -- then they will think he is not a buddha.

Your expectations are created by the followers; they were created in order to help you to understand their master. In fact, they have done just the opposite: you will never be able to understand any living master. And dead masters are of no use. Only a living master, the touch of a living master, can change you from base metal into gold.

But great difficulties have been created: around Buddha there are so many stories, around Zarathustra there are so many stories. And all those stories are fictions created by the followers. And as time passes by so many more fictions are being added every day that it is difficult to sort out what is true and what is untrue.

But the reason is what Bodhidharma is saying: the ordinary person believes that the buddha is also ordinary -- "just like us."

... WHEREAS THE ENLIGHTENED MAN SEES THE HOLY PATH IN A LIFE OF MEDIOCRITY.

And just the opposite is the case with the buddha.

Buddha is reported to have said, "The moment I became enlightened, the whole existence became enlightened for me." And I can vouch for it: the moment I became enlightened, the whole existence became enlightened for me too.

When I see you, I don't see you as mediocre, ordinary. I see you as buddhas -- asleep of course, snoring too, but that does not make any difference to your buddhahood. Buddhahood has every freedom to snore and sleep! But I can see that deep down your snoring is only superficial, your sleep is only superficial. Deep down there is a light burning eternally. I see you as buddhas; you have not yet seen it.

The function of the master is to help you to see what he is already seeing in you. He helps you also to see it: that's the whole function of a master.

YOU WILL OBSERVE IN THE SUTRAS THAT ALL BUDDHAS PREACH FOR TWO GROUPS, THE MEDIOCRE AND THE WISE, BUT IN THE EYE OF ZEN, A SAGE'S LIFE IS ONE OF MEDIOCRITY AND THE MEDIOCRE PERSON'S AS THE SAGE'S.

Buddhas have to teach two kinds of people, because superficially there are two kinds of people, the mediocre and the wise, hence there are two kinds of statements in all the statements of all the buddhas. A few statements are made to foolish people. Don't judge the buddha by those statements. Remember the context, remember to whom they were given, who was being answered. Don't forget the person. And a few answers are for the wise ones. It is very difficult to sort them out because they are all compiled together.

In the Vedas there is only one percent of statements which are worth keeping; ninety-nine percent is only worth throwing away. So is the case with the Old Testament, so is the case with the Koran, because Mohammed comes across all kinds of people. And these are the basic categories: the stupid, the mediocre, the dreamers, the sleepy, and the wise ones. To the wise ones he will say one thing. For example, Jesus says, "Knock, and the doors shall be opened unto you." This must have been told to somebody very very asleep.

Rabiya was passing one day and she saw Hasan sitting before a mosque, tears rolling down his cheeks, and crying with raised hands in deep prayer. He was saying to God, "I am knocking and knocking on your doors -- for years I have been knocking. Why don't you open the doors? When will you receive me?"

Rabiya was passing. She came close to Hasan, shook him from his prayer and said, "You, stupid! The doors are open. They have never been closed. Simply get up and enter!"

Now, Hasan is just on the border; one step and he will become wise.

There is no contradiction in Jesus saying, "Knock, and the doors shall be opened," and Rabiya saying, "What nonsense you are talking -- 'I am knocking'! The doors are already open!" There is no contradiction, remember; there can't be. It is impossible to find a contradiction between two of Buddha's statements. But here the context is different. Jesus must have been talking to ordinary, mediocre people, and Rabiya is talking to one who is just on the verge of becoming enlightened.

That very moment Hasan opened his eyes and said, "Right, you are right! The doors have never been closed. I have been a fool It is so compassionate of you that you disturbed my sleep. I am immensely grateful to you. Yes, the doors were never closed -- and I would have prayed my whole life, believing that the doors are closed, and that I have to knock and I have to pray."

Since that day nobody ever saw Hasan praying. He stopped coming to the mosque. What is the point? The doors are everywhere.

Wherever you are, God is there confronting you, challenging you.

Buddhas have to speak in two ways. But Bodhidharma says: I am not interested in the mediocre. He says:

... BUT IN THE EYE OF ZEN, A SAGE'S LIFE IS ONE OF MEDIOCRITY AND THE MEDIOCRE PERSON'S AS THE SAGE'S.

"We don't see any difference: to us the sage lives just like an ordinary person and in the ordinary person we see a buddha. We see the profound in the ordinary and the ordinary in the profound."

Hence Zen monks have lived a very ordinary life, with no holier-than-thou nonsense.

THIS ONE LIFE HAS NO FORM AND IS EMPTY BY NATURE. IF YOU BECOME ATTACHED TO ANY FORM, YOU SHOULD REJECT IT. IF YOU SEE AN EGO, A SOUL, A BIRTH OR A DEATH, REJECT THEM ALL.

Bodhidharma says: Reject the very idea that "I am a buddha." Reject the very idea that "I am special, extraordinary, spiritual, holy," because these are all tricks of the ego. The ego is coming again from the back door. Reject all identifications. Simply be a total emptiness. And then whatsoever you will say and whatsoever you will do and whatsoever you will be is going to be right, is going to be beautiful, is going to be graceful.

And the last question: WHY AND HOW DO WE REJECT THEM?

The stupidity continues:

WHY AND HOW DO WE REJECT THEM?

Bodhidharma says:

IF YOU HAVE ZEN, YOU SHOULD NOT SEE A THING.

There will be no question of rejection. It is only a way of saying "Reject the ego." If you meditate, if you become silent, there is no ego to reject. You won't see a thing -- neither life nor death, neither matter nor mind. All things will disappear. You will be an empty space, a mirror reflecting nothing. So don't be worried!

First enter into meditation, have the meditative quality in you. Become silent and thoughtless, contentless, still. And then there will be no need to worry how and why to reject -- there will be nothing to reject. You will not see a thing.

"THE MOST FIRMLY ESTABLISHED IN THE PATH APPEARS THE MOST REMISS."

One of the greatest statements ever made.
Bodhidharma says:

"THE MOST FIRMLY ESTABLISHED IN THE PATH APPEARS THE MOST REMISS."

That's why one who is really a buddha will always be condemned by the ordinary people: because he appears to be the most remiss, because he fits in no category, because he fits in with no morality. You cannot predict anything about him, he is unpredictable. Why? -- because he is so established in his being that he cares nothing about anything. He lives spontaneously, whatsoever the consequence. He will look careless to you, but he is so conscious he need not care. He will look negligent to you; he is not. He is so conscious, there is no question of negligence. He will look lazy to you, but he is not -- there is no question of it. He is so conscious, laziness cannot exist in his consciousness.

But to the outside world he will not fit into any category. The Christian church will not call him a saint. The Hindus will not call him a mahatma. The Jainas will not call him a MUNI. Even if Buddha comes back today, Buddhists will not recognize him as a buddha -- he will look very remiss, very astray.

It is said that when one Zen master became enlightened, he came from the caves in the mountains to the

marketplace with a bottle of wine. People looked at him; they could not believe their eyes. They had always thought that he was a very holy man. Now, coming back to the marketplace with a bottle of wine! Has he gone mad?

But he is simply saying, "I have gone beyond all rules, regulations. I have gone beyond all morals, all rituals. Now you will not be able to predict about me anymore. I am no longer 'ordinary' and no longer 'holy'; I am simply whatsoever I am."

He came to the marketplace to destroy your idea of his holiness.

Sufis, Taoists and Zen masters are very well known for destroying your idea of their holiness, their 'special-ness'. They manage to devise many methods to simply destroy your expectations, to undermine you. They never fulfill your expectations.

That is the true sign of a master: that he never fulfills your expectations. If somebody fulfills your expectations, be sure and certain that he is a phony. Remember this beautiful statement:

"THE MOST FIRMLY ESTABLISHED IN THE PATH APPEARS THE MOST REMISS."

Enough for today.

The White Lotus

Chapter #6
Chapter title: No-Mind Innocence

5 November 1979 am in Buddha Hall

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The first question:

BELOVED OSHO,

WHAT IS INNOCENCE? DOES BEING INNOCENT REQUIRE ONE TO LIVE A SIMPLE LIFE?

Anand Manohara, innocence is a state of thoughtless awareness. It is another name for no-mind. It is the very essence of buddhahood. You become attuned to the ultimate law of things. You stop fighting, you start flowing with it.

The cunning mind fights, because it is through fight that the ego arises, and the cunning mind can exist only around the ego. They can only be together, they are inseparable. If the ego disappears, the cunning mind disappears and what is left is innocence. If you are fighting with life, if you are going against the current, if you are not natural, spontaneous, if you are living out of the past and not in the present, you are not innocent.

To live according to the past is to live an irresponsible life; it is the life of reaction. You don't see what the situation is, you simply go on repeating your old solutions -- and problems are new every day, every moment. Life goes on changing and mind remains static. That is the whole problem: that the mind remains a static mechanism and life is a constant flux. Hence there can be no communion between life and mind.

If you remain identified with the mind you will remain almost dead. You will not have any share in the

joy that overwhelms existence. You will not be a participant in the celebration that is continuously going on: the birds singing, the trees dancing, the rivers flowing. You also have to be a part of this whole.

You want to be separate, you want to prove yourself higher than others, superior to others, then you become cunning. It is only through cunningness that you can prove your superiority. It is a dream, it is phony, because in existence there is nobody who is superior and nobody who is inferior. The blade of grass and the great star are absolutely equal. Existence is fundamentally communist; there is no hierarchy. But man wants to be higher than others, he wants to conquer nature, hence he has to fight continuously. All complexity arises out of this fight.

The innocent person is one who has renounced fighting; who is no more interested in being higher, who is no more interested in performing, in proving that he is something special; who has become like a roseflower or like a dewdrop on the lotus leaf; who has become part of this infinity; who has melted, merged and become one with the ocean and is just a wave; who has no idea of the I. The disappearance of the I is innocence.

Hence innocence cannot require you to live a simple life, innocence cannot require anything of you. All requirements are cunning. All requirements are basically to fight, to be somebody.

The so-called simple saint is not simple because he is fighting -- fighting with his instincts, fighting with his body. He is continuously at war, never at peace. How can he be simple? He is more complex than the ordinary people are. His complexity is, of course, very subtle and invisible -- he cannot even sleep peacefully.

Mahatma Gandhi was very much afraid of sleep for the simple reason that it was only while he was awake that he was able to repress his sexual desire. He believed in celibacy. He believed that celibacy was a basic requirement for a simple life, an innocent life. While awake he was able to repress, to control, to be the master of his instincts; but in sleep all control disappears -- the mind goes to sleep. The controlling, fighting mind is no more in power and the repressed starts surfacing. Hence sexual dreams. He was suffering from sexual dreams even when he was seventy, and he was afraid of sleep.

And saints have always been afraid of sleep. What kind of saints are these people? Sleep should be one of the most innocent things in life, and they are afraid of it. The fear is coming because of a certain requirement that they have imposed upon themselves which they cannot fulfill in sleep. In sleep sex will surface. You may start dreaming things that you don't like, but now you cannot have control over things.

It is because of this fact that psychoanalysis is more interested in your dreams than in your waking life. It is strange, it is ironical, but it is very indicative -- indicative of the man and his repressions. You cannot trust a man while he is in the so-called awake state. You cannot trust him -- he is bound to falsify things, he is bound to be phony. And it may not be that he is being deliberately phony; he may have become so accustomed to his phoniness that that's all that he knows about himself. He may have repressed his natural instincts so deeply, buried them so deeply underground, that he himself has become absolutely unaware of their presence. You cannot trust what he says about himself when he is awake; you can only trust his dreams.

Hence psychoanalysis has to go into your dreams, because your dreams show your reality more clearly than what you say when you are awake. What kind of awakening is this that your dreams are far more natural, far more authentic, than your waking life?

Mahatma Gandhi suffered to the very end from sexual dreams. He was very much afraid of sleep -- as all the saints have always been. They always go on cutting down on their hours of sleep. And people think that if a saint sleeps only two hours he is such a great saint -- he only sleeps for two hours! And the reason why he only sleeps for two hours is fear -- fear of his own unconscious. It is not a simple life, it is very complex.

He goes on starving himself in the name of fasting, as if starving your body is going to help you in any way to come closer to God -- as if God is a sadist and he wants you to be tortured. Do you think God is an Adolf Hitler, a Mussolini, a Genghis Khan, a Tamburlaine or a Nadir Shah? What do you think God is? No father would like his children to starve! But all religions, the so-called religions -- Christianity, Hinduism, Jainism, Mohammedanism -- all preach fasting, because fasting gives you great ego.

These two are the basic instincts: food and sex. Food is needed for your survival and sex is needed for the survival of the race. Both are basically needed for survival. If everybody fasts and everybody becomes a celibate, there will be no need for atom bombs! There will be no third world war -- people will die of their own accord. Sex and food are deeply joined: food keeps the individual alive and sex keeps the race alive. That is their similarity: sex is food for the race and food is sex for the individual.

Hence, there is one more point to be remembered: if you repress sex you will start eating more food, because you will have to compensate. If you stop eating enough food which is necessary for the body you will become more and more sexual -- you will have to compensate. And your saints are against both.

Your saints are suicidal. Of course, their suicide is a very very slow suicide; they are not even courageous enough to commit suicide in a single blow. They go on cutting themselves limb by limb, they go on destroying themselves slowly. They enjoy the whole process -- they are masochists. They torture themselves and they feel that by torturing themselves they are purifying themselves and becoming holier. They are simply becoming pious egoists! And the pious egoist is far more dangerous than the ordinary egoist, because the ordinary egoist has a very gross ego. He knows he has it, everybody else knows he has it.

The politician lives with the gross ego, but the saint, the mahatma, lives with a very subtle ego -- and with such a facade of holiness that others will not be able to see it. He is so humble, he is so surrendered to God.... And he lives such a simple life -- so little food, his clothes are... there are saints who don't use clothes at all.

Jaina saints live naked; their requirements are almost nil. Living a naked life in a cave, in a primitive way, they seem to be very nonpossessive. But that is only the appearance. Deep down they are hankering for heaven, deep down they are greedy. Deep down they are thinking that nobody is more humble, more pious than they are. Deep down they think of you as sinners and themselves as saints.

This is a very complex situation. This is a fight with themselves. They have divided themselves into two: the higher and the lower. Even in the body they have a division: the higher part and the lower part. Above the sexual organs the body is higher, below the sexual organs it is lower -- as if the body were divided anywhere!

These stupid people should know that the body is one. The blood circulates continuously from the feet to the head, from the head to the feet: it knows no division. Life pulsates all over the body: the body is an orgasm, an organic unity, a deep ecstasy. But if you divide it you disturb its orgasmic quality. If you divide it you become schizophrenic.

As they divide the body, they divide the mind: the good mind, the bad mind, the sinner's mind, the saint's mind. And in this way they go on becoming more and more schizophrenic. This is not simplicity, this is pathology. And they live in misery; they will never know anything of joy, they will not know anything of laughter -- they have condemned laughter as a sin.

That's why Christians say Jesus never laughed. They can't believe that Jesus laughed; that looks so profane, almost sacrilegious. Ask the Jainas. They don't say anything in their scriptures, but they will also agree with the Christians that Mahavira also never laughed. How can these ideas create simple human beings? Those who cannot laugh, those who cannot dance, those who cannot sing, those who cannot enjoy the very ordinariness of life....

I don't think that either the Christians or the Jainas are right. I know Jesus, he laughed; I know him not through the scriptures. I know Mahavira; if he cannot laugh, then who will laugh? I know them from my innermost being. But the people who have imposed on them the idea of no laughter, of no joy, are the people who have been driving the whole of humanity crazy, mad, insane. They have converted the whole earth into a mad asylum.

Manohara, you ask me: "What is innocence? Does being innocent require one to live a simple life?"

Innocence requires nothing; once it requires, it becomes complex. Innocence simply lives without any idea of how to live. Bring in the how and you become complex. Innocence is a simple response to the present. Ideas are the accumulated past: how Buddha lived -- live like that and you will be a Buddhist; how Jesus lived -- live like that and you will be a Christian. But then you will be imposing something upon yourself.

God never creates two persons alike; each individual is unique. So if you impose Jesus upon yourself you will be phony. All Christians are bound to be phony -- and all Hindus, all Jainas, all Buddhists -- because they are trying to be somebody that they cannot be.

You can't be Gautama the Buddha. You can be a buddha, but not Gautama the Buddha. 'Buddha' means awakened -- that is your birthright -- but Gautama is an individual. You can be a Christ, but not Jesus Christ; Jesus is an individual. Christ is another name for buddhahood; it is the ultimate state of consciousness. Yes, that is possible, that is your potential, you can bloom and flower into christ-consciousness, but you can never be Jesus, that is not possible -- and it is good that it is not possible. But that's how so-called religious people have lived: trying to follow somebody else, imitating. Now, an

imitator cannot be simple; he constantly has to adjust life to *his* ideas.

A really innocent person goes with life, he simply flows with life; he has no goal as such. If you have a goal you can't be innocent. You will have to be clever, cunning, manipulating; you will have to plan, and you will have to follow certain maps. How can you be innocent? You will be carrying so much rubbish from others. You will be just a carbon copy of Jesus or Buddha or Mahavira; you will not be the original.

Bodhidharma says again and again: Find your original face. And the only way to find your original face is to drop all imitation. Who is going to decide what the requirement is? Nobody can decide, and any decision is bound to disturb, because life may not turn out the way you expect it to. It never really turns out the way it is expected to. Life is a constant surprise; you cannot prepare beforehand. Life needs no rehearsal.

You have to be spontaneous: that is innocence. Now, if you are spontaneous you cannot be Christian and you cannot be Hindu and you cannot be Buddhist, you have to be a simple human being.

Simplicity is not a requirement but a by-product of innocence; it comes just like your shadow. You don't try to be simple; if you try to be simple, the very effort destroys simplicity. You cannot cultivate simplicity -- a cultivated simplicity is superficial -- simplicity has to follow you like a shadow. You need not bother about it, you need not look back again and again to see whether the shadow is following you or not; the shadow is bound to follow you.

Attain to innocence and simplicity comes as a gift from God.

And innocence means becoming a no-mind, a no-ego: dropping all ideas of goals, achievements, ambitions, and living just as it happens in the moment.

So I don't tell you to be celibate. Yes one day celibacy can happen, but it will not be something to be practiced, it will be something that you will see happening. Yes, certainly, before one becomes a buddha one becomes celibate, but that is not a requirement, remember. Remember again and again: it is not a requirement that you have to fulfill so that then you will become a buddha. No, if you simply go on becoming more aware of your mind, as the mind starts disappearing and becomes more and more distant from you, as you become unidentified with the mind and you start seeing that you are separate, that you are not the mind, you will find many things happening with this disappearance of the mind.

You will start living moment-to-moment -- because it is mind that collects the past; you cannot depend on it. Your eyes will be clear, not covered with the dust of the past. You will be free from the dead past. And one who is free from the dead past is free to live -- to live authentically, sincerely, passionately, intensely. One can become aflame with life and its celebration. But the mind is continuously distorting, continuously interfering, continuously telling you, "Do this. Do that." It is like a schoolmaster.

A meditator becomes free of the mind. And once the past is no longer dominating you, the future simply disappears, because the future is nothing but a projection of the past. In the past you have experienced certain pleasures and you would like to repeat them again and again; that is your projection for the future. In the past you have been through many miseries; now you project onto the future that you don't want those miseries again. Your future is nothing but a modified form of the past. Once past is gone, future is gone. Then what is left? This moment... now.

To live in the now and in the here is innocence. You cannot follow religious commandments if you really want to be innocent. A man who constantly has to think about what to do and what not to do, a man who is constantly worried about what is right and what is wrong, cannot live innocently. Even if he goes on doing the right according to his conditioning, it is not right. He is simply following others, how can it be right? It may have been right for them, but what was right for one person two thousand years ago can't be right for you today. So much water has gone down the Ganges! Life is never the same for even two consecutive seconds.

Heraclitus is right: You cannot step twice in the same river. And I say to you: You cannot step even *once* in the same river -- the river is so fast-flowing.

An innocent person lives not according to certain requirements imposed by the society, church, state, parents, education, the innocent person lives out of his own being, responsibly. He responds to the situation that is confronting him. He takes the challenge, he accepts the challenge, and does whatsoever in this moment his being wants to do -- not according to certain principles. The innocent man has no principles, no ideology; the innocent man is absolutely unprincipled. The innocent man has no character, he is absolutely characterless -- because to have character means to have a past; to have character means to be dominated by others; to have character means that mind is still the dictator and you are just a slave.

To be characterless, to be unprincipled, and to live in the moment... just as the mirror reflects

whatsoever is in front of the mirror, your consciousness reflects and you act out of that reflection. That is awareness, that is meditativeness, that is samadhi, that is innocence, that is godliness, that is buddhahood.

Manohara, there is no requirement for innocence, not even the requirement to live a simple life. You can live a simple life, you can force a simple life upon yourself -- it will not be simple. And you can live in a palace with all the luxuries, but if you live in the moment you will be living a simple life. You can live like a beggar and you will not be simple if your effort to be a beggar is something that you have imposed upon yourself. If it has become your character then you are not simple. Yes, once in a while it has happened that even a king has lived a simple life -- simple not in the sense that he did not have the palace and the possessions -- they were there -- but *he* was not possessive.

This has to be understood: you may not have any possessions yet you may be possessive. Possessiveness can exist without possessions. If that is so, then the opposite is also true: nonpossessiveness can exist with all kinds of possessions. One can live in the palace and yet be totally free of it.

There is a Zen story:

A king was very much impressed by the simple and innocent life of a Buddhist monk. Slowly slowly he accepted him as his master. He watched -- he was a very calculating man -- he inquired about his character: "Is there any loophole in his life?" When he was totally convinced logically -- his detectives informed him that "this man has no dark spots in his life, he is absolutely pure, simple. He really is a great saint, he is a buddha" -- then he went to the man, touched his feet and said, "Sir, I invite you to come to my palace and live there. Why live here?"

Deep down, although he was inviting the saint, he was expecting that the saint would refuse, that he would say, "No, I am a simple man. How can I live in the palace?" -- even though he was inviting him! See the complexity of human mind: he was inviting him, he was expecting that if the invitation were accepted he would be greatly joyous, and still there was an undercurrent: that the saint, if he were truly a saint, would refuse, that he would say, "No, I am a simple man, I will live under the tree -- this is my simple life. I have left all the world, I have renounced the world, I cannot come back to it."

But the saint was really a saint -- he must have been a buddha. He said, "Okay. So where is the vehicle? Bring your chariot and I will come to the palace." He said, "Of course, when one comes to the palace one has to come in style. Bring the chariot!"

The king was very much shocked: "This man seems to be a cheat, a fraud. It seems that he was pretending all this simplicity just to catch hold of me." But now it was too late; he had invited him and he could not go back on his own word. Being a man of his word -- a samurai, a warrior, a great king -- he said, "Okay, now I am caught. This man is not worth anything -- he did not even refuse once. He should have refused!"

He had to bring the chariot, but he was no longer happy, he was not joyous. But the saint was very happy! He sat in the chariot like a king, and the king sat in the chariot very sad, looking a little silly. And people were watching in the streets: "What is happening? The naked fakir...!" And he was really sitting like an emperor, and the king was looking very poor compared to this man. And he was so joyous, so bouncing with ecstasy! And the more ecstatic he was, the more sad the king became: "Now, how to get rid of this man? I have become caught in his net on my own. All those detectives and spies are fools -- they could not see that this man has a plan." As if he was sitting under that tree for years so that the king would become impressed! All these ideas came into the head of the king.

The king had arranged the best room for the saint, if he would come. But he did not *believe* that he would ever come. You see the split of the human mind: you go on doing one thing, you go on expecting something else. If the man had been cunning he would have simply refused. He would have said, "No!"

If you take money to Vinoba Bhave he closes his eyes, and deep down you say, "Now, this is a saint!" But if you bring the money to me I will take the money and I will not even thank you! Then you will be very much shocked: "What kind of man is this?"

I was moving in the Impala and people started writing to me: "You should not move in the Impala."

I said, "That is true. So," I told Laxmi, "find something else, something better, because in America the Impala is just a plumber's car." So Laxmi has brought a Buick.

Now people are saying, "Are you going to move in the Buick?"

I told Laxmi, "This won't do. Find something better, because the Buick is a pimp's car in America!" So now Laxmi is bringing a Cadillac.

The king had arranged the best room. The saint reached the room -- he had been sitting under the tree for years -- and he said, "Bring this, bring that. If you have to live in the palace you have to live like a king!"

The king was getting more and more puzzled. Of course, he had invited him so whatsoever he asked for was brought. But it was heavy on the heart of the king, it was becoming heavier every day, because the saint started living like a king -- in fact, better than the king, because the king had his own worries and the saint had none. He would sleep in the day, in the night. He would enjoy the garden and the swimming pool and he would rest and rest. And the king thought, "This man is a parasite!"

One day it was unbearable. He said to the saint.... The saint had gone into the garden for a morning walk, and the king also came and he said, "I want to say something to you."

The saint said, "Yes, I know. You wanted to say it even before I left my tree. You wanted to say it when I accepted your invitation. Why did you wait so long? You are unnecessarily suffering. I can see you have become sad. You don't come to me anymore. You don't ask the great metaphysical, religious questions that you used to ask me when I used to live under the tree. I know -- but why did you waste six months? That I can't see. You should have asked immediately, and things would have been settled then and there. I know what you want to ask, but ask!"

The king said, "I want to ask only one thing. Now what is the difference between me and you? You are living more luxuriously than I am! And I have to work and I have to worry and I have to carry all kinds of responsibilities, and you have no work, no worry, no responsibility. I am feeling jealous of you! And I have certainly stopped coming to you, because I don't think there is any difference between me and you. I live in possessions, but you live in more possessions than I. Every day you demand, 'Bring the golden chariot! I want to go for a walk in the country. Bring this and bring that!' And you are eating delicious food. And now you have stopped being naked, you are using the best clothes possible. Then what is the difference between me and you?"

The saint laughed and he said, "The question is such that I can answer it only if you come with me. Let us go outside the capital."

The king followed. They crossed the river and they continued. The king asked again and again, "Now what is the point of going on any further? Why not answer now?"

The saint said, "Wait a little. I am in search of the right spot where to answer."

Then they came to the very boundary of his kingdom, and the king said, "Now it is time, this is the very boundary."

The saint said, "That's what I have been searching for. Now I am not going back. Are you coming with me or are you going back?"

The king said, "How can I come with you? I have my kingdom, my possessions, my wives, my children -- how can I come with you?"

And the saint said, "Now you see the difference? But I am going and I will not look back even once. I was in the palace, I lived with all kinds of possessions, but I was not possessive. You are possessive. That is the difference. I am going."

He undressed, became naked, gave the dress to the king, and said, "Keep your clothes and be happy again."

Now the king realized that he had been foolish: this man was rare, a rare gem. He fell at his feet and he said, "Don't go. Come back. I have not understood you yet. Today I have seen the difference. Yes, that is true sainthood."

The saint said, "I can come back, but remember, you will become sad again. For me there is no difference whether to go this side or that side, but you will become sad again. Now, let me make you happy. I am not coming, I am going."

The more the saint insisted on going, the more the king insisted on him coming back. But the saint said, "Once is enough. I have seen you are a stupid person. I can come, but the moment I say 'I can come,' I can see in your eyes the old ideas coming back: 'Maybe he is cheating me again. Maybe this is just an empty gesture, giving me the clothes and saying that he is going, so that I become impressed again.' If I come you will be miserable again, and I don't want to make you miserable."

Remember the difference: the difference is not in possessions, the difference is in possessiveness. A simple person is not one who possesses nothing, a simple person is one who has no possessiveness, who

never looks back.

This simplicity cannot be practiced, this simplicity can come only as a consequence of innocence. Otherwise, on the one hand you will practice, and from some other corner of your being.... And you are a vast continent; you are not like an island, you are a really vast continent! And in the deepest core of your being there is still uncharted territory, unmapped territory. You still carry a great, dark continent like Africa inside you, which you have never traveled, of which you are not even aware -- of its presence you are unaware.

If you repress -- and that's what cultivation is -- then it will start coming in another form from somewhere else. You will become more and more complex in this way, more and more cunning and calculating in this way; more disciplined, more with a character which people respect and honor. If you want to enjoy your ego, the best way is to be a holy man. But if you really want to celebrate existence, the best way is to be absolutely ordinary, utterly ordinary, and live the ordinary life with no pretensions.

Live moment-to-moment: that is innocence, and innocence is enough. Don't try to become simple. Millions of people have tried, and they have not become simple at all. On the contrary, they have become very very complex, entangled in their own jungle, in their own ideas.

Get out of the mind: that is innocence. Be a no-mind: that is innocence. And everything else follows. And when everything else follows, it has a beauty of its own. Cultivated, it is plastic, synthetic, not natural. When it comes uncultivated, it is a grace, it is a benediction.

The second question:

BELOVED OSHO,

SOMETIMES IT FEELS AS IF PHYSICAL DEATH WOULD BE THE ONLY SHOCK POWERFUL ENOUGH TO WAKE ME UP, AND I FIND MYSELF WISHING FOR IT -- AS PERHAPS AN ESCAPE FROM OR AN END TO THIS GREY SLUMBER THAT SURROUNDS ME. WHAT CAN BREAK THIS DREAM WHEN THE DREAMER IS SO SLEEPY?

Pratima, if you really want to commit suicide, follow the wise Irishman I have heard about.

An Irishman wanted to commit suicide. He bought a bottle of aspirin, took two, and felt better!

Death cannot wake you up, Pratima, because you have died many times before and it has not awakened you yet. You are not new here -- nobody is new. You are all ancient pilgrims, very ancient. You have seen Buddhas, Christs, Zarathustras, Lao Tzus. You have seen the whole evolution of human consciousness, you have been part of it. You have been here many times and death has happened again and again. It has not helped in any way. It can't help, because death has a natural mechanism: before you die you become unconscious. It is as if death used anesthesia; so does birth. Birth also happens in unconsciousness.

Just think. One thing is certain: that you were born. You may not be so certain about your past lives -- maybe it is just a theory -- but one thing is absolutely certain: that you were born one day. At least this life is there. Do you remember anything of your birth? And birth and death are not separate, they are two aspects of the same coin. On one side it is birth, on another side it is death; on one side it is death, on another side it is birth. It is the same coin. Heads or tails, it makes no difference; it is the same coin.

You see one person dying: here he is dying, somewhere else he has started being born. The moment he is dead here he will have entered another womb somewhere. It takes seconds, only seconds, to enter another womb. Millions of foolish people are always making love, twenty-four hours. You will not have to search long, you will not have to search and wait, you will not even have to stand in a queue, remember.

That's why it happens again and again that if a person dies in India he is born again in India. It happens more or less that way, because who cares to go far away? Just in the neighborhood some foolish couple is ready to receive you.

There was birth, but you were unconscious. Birth also happens in unconsciousness, because that too is a very painful process -- it is a kind of death. You lived in the womb for nine motnhs, it was your life for nine months, and the nine months in the womb are not nine months for the child; for the child it is almost an eternity, because he has no sense of time. And then suddenly one day the womb is ready to expel you. To the child it looks like death, he is dying. His world is disappearing, his way of life, to which he has become

accustomed, is being taken away from him. All that he knows about life is going to be destroyed. Without the womb he cannot conceive what life there can be. The womb is all that that he knows; beyond the womb all is unknown.

Death is painful, so is birth. Hence there is a natural mechanism: the child is born in an unconscious state and the old man dies in an unconscious state. Doctors, surgeons, have been using anesthetic processes only recently -- chloroform, etcetera -- but death and birth have been using them since eternity began. When you die, before the exact moment of death you become unconscious, because it is going to be very painful.

Just think. Your consciousness, which has become so attached to the body for seventy, eighty or ninety years.... You have become so identified with the body, you will cling, you will do everything that you can to remain in the body. Now again you are being thrown out of the body -- and so many desires are unfulfilled, and so many ambitions are still hovering around you. So many desires and dreams, and everything is shattering! And your body is being taken away from you -- not only the body but your brain too. And that's what you have become identified with. You need great anesthesia.

The body has its own ways to release anesthesia in you; sooner or later medical science is going to discover it. They have not yet discovered it but sooner or later they will find it: that the body has chemical processes which are released at the time of death and the person becomes unconscious. Just as in anger certain chemicals are released in your blood and you become mad -- a momentary kind of madness, your own glands do it... when you become sexually possessed it is your glands releasing certain secretions -- and you are not conscious, you become almost unconscious.

Death is one of the most painful processes. So, Pratima, you can die, but you will die unconsciously. Death will not wake you up, it will make you more unconscious.

The only way to be awakened is to be in communion with someone who is already awakened. The *only* way -- there is no other -- is to be in the company of the awakened one, is to be in the commune of the awakened one.

And, Pratima, you are fortunate: you *are* in the company of the awakened one and in the communion of those who are seeking awakening. You are in a buddhafield; if this cannot wake you up, nothing else can do it.

But don't be so worried about it; that worry is unnecessary. Leave it to me. Leave all your grey slumber, all your dreams, to me. I don't ask for anything from you -- at least give me your dreams, give me your worries, give me your sleep. Rather than worrying about how to wake up, start watching your dreams and a little bit of alertness will start arising in you. Instead of being worried, start watching your worries, and watching the worries will help you to come out of the worries.

There are only two things to worry about: either you are sick or you are well.

If you are well, there is nothing to worry about, but if you are are sick, there are only two things to worry about: either you get better or you die.

If you get better, there is nothing to worry about, but if you die, there are only two things to worry about: either you go to heaven or you go to hell.

If you go to heaven, there is nothing to worry about, but if you go to hell, you'll be so dam busy shaking hands with your friends you won't have time to worry!
So why worry?

Rather start enjoying. Enjoy your sleep; that will help you to wake up faster. Enjoy your dreams, because if you can enjoy your dreams, enjoy your sleep, you have already become a little distant. When you are worried, you become more involved; when you are enjoying, you can be a watcher.

And don't be in a hurry, either. Nothing happens before its right time. There is a season for everything to happen, so just wait for the spring. Meanwhile, enjoy whatsoever is there. Clouds are there, dark clouds, enjoy them -- they have their own beauty. Once in a while the sun breaks through, enjoy it. Sometimes it is raining, enjoy it. Enjoy all the moods of life; that's how one becomes mature, ripe. This life is an opportunity to become seasoned. Don't avoid anything. Grey slumber also has something to contribute to your growth, and your dreams also have to become steps, stepping stones, towards awakening.

But everybody seems to be in such a hurry that nobody wants to wait for the spring. But spring comes when it comes. Your hurrying will simply create chaos in you, your impatience will create a mess of you. Be patient, and whatsoever the situation, accept it and enjoy it.

Yes, there is a silver lining to every dark cloud, but people are so impatient, so pessimistic, that I have

heard they have changed the old proverb. The old proverb is: Every dark cloud has a silver lining. They have changed it; now they say: Every silver lining has a dark cloud. It all depends on how you look at things.

Be a little more optimistic. Be a little more rejoicing. Yes, even if you sing in your dream, even if you dance in your dream, it is helpful, because your singing and your dancing may wake you up. But if you worry and you think of suicide and you think of getting rid of this life because you are not waking up as soon as you would like, it is a very pessimistic attitude. It is not life-enhancing, it is destructive. Beware of such destructive tendencies! Death is not going to help.

I am here, Pratima, to hammer, to shatter you. Just give me a little chance. Things are moving beautifully. Many are coming closer and closer to maturity, but unless you come to the hundred-degree point you can't evaporate. Even at ninety-nine degrees you are still water, hot water -- and the heat becomes more and more painful before it reaches to a hundred degrees and you simply evaporate. And then the last change, then you enter into a different field: water flows downwards and vapor floats upwards. Water is visible, vapor is invisible. Water seeks the lowest place on the earth and vapor seeks the highest -- the vapor goes towards the peaks.

But I cannot give you more heat than you can absorb at the moment. I have to be very very careful, because too much heat may prove destructive. Too much heat may destroy something fragile in you. Too much heat and you may escape. Too much heat will make you so hot that you may start thinking life is unbearable. I have to give you heat in homeopathic doses so that slowly slowly you become accustomed to it -- because I have to take you up to a hundred degrees.

But many are moving towards it, and whenever it starts happening many are going to become awakened almost simultaneously.

That's how it happened in Buddha's time. Just one person, Manjushri, became enlightened -- his first disciple to become enlightened -- and immediately a chain -- Sariputta, Moggalayan, Purnakashyap and others -- immediately followed, as if Manjushri had triggered off the process. Maybe he was the first flower of spring, and then the whole of spring burst forth.

That's how it is going to be here. Slowly slowly you are getting ready; the spring is coming closer. Wait. Wait and watch.

The third question:

BELOVED OSHO,

> WHEN A MASTER DIES, SUDDENLY A MYTH SPRINGS UP AROUND HIM, MAN MAKES STONE OR WOODEN IDOLS OF HIM, THE MASTER BECOMES A DISTANT GOD TO BE WORSHIPPED AND BECOMES UNATTAINABLE TO ORDINARY MAN. THE THOUGHT OF THE MASTER BEING AN EXAMPLE OF WHAT WE SHOULD AND CAN BE DISAPPEARS. WHY DOES THIS PHENOMENON HAPPEN TIME AND TIME AGAIN?

Arthur Sambrooks, it is something very natural to the unconscious state of humanity. The living master is a danger, but the dead master is no more a danger. The living master can wake you up; you cannot dodge him, he simply goes like an arrow into the heart. But a dead master is a dead master. He is just a memory, he is no longer there.

And now the disciples start worshipping him. Why? It is out of a feeling of guilt that they never heard him while he was alive. They feel guilty, they repent. Now they have to do something to get rid of the guilt. Worshipping is out of guilt, you will be surprised to know. You may not have thought that worship is guilt standing upside down.

The people crucified Jesus, and the same people started worshipping him. It is repentance. They started feeling a great pain, a great heaviness, a great anxiety. They had done something wrong; they had to compensate, they had to worship this man. They condemned him as a criminal and they worshipped him as God.

The same has been happening again and again. Worship comes out of guilt -- one thing. Second: worship is a way to avoid the master. By worshipping him you start feeling that you are doing whatsoever you can do. What more is there? You need not change, worship is enough. If the master is alive and you only worship him and you don't change, he is going to hit you on the head.

The living master, even if he allows you to worship him, allows you to worship him only so that you can come closer to him, that's all. He allows you to worship him so that you can come close and he can really destroy your ego. He wants you to become intimate with him. If this is the only way you know... and this *is* the only way you know, because you have always been worshipping Buddha, Krishna, Jesus, Mohammed. You have been worshipping, so when you come to a living master, the first thing that you can do is worship him. He allows you to worship him so that you can come closer, so that you can be caught into his net.

But a dead master is no longer there to do anything to you. Now you can start doing things to the master -- you can take revenge! You can make a stone or wooden statue of the master and you can bow down to the statue that you have made. You are bowing down to yourself, to your own creation! It is like -- and it will be far better.... When you make a temple in your house it is better to fix up a big mirror and sit before the mirror and bow down to your own image -- because the master that you create is the master that you create in your own image.

The Bible says: God created man in his own image. Maybe in the beginning he did, but man has paid him out well, and in the same coin. Man has made God in his own image.

When you worship a master you start creating a master to your own idea -- hence the myth springs up. The myth comes from your unconscious. The master is physically dead, now you want him to be spiritually dead too. The myth will do it: he will become spiritually dead too. Your myth is a lie! And the more the master becomes surrounded by myth and fictions, the more and more unreal he becomes.

That's why it is very difficult to believe that Jesus is a historical person -- very difficult to believe. It is because of the mythology that has been created around him: he walks on water, he turns water into wine, out of a few loaves he makes enough bread for thousands of people to eat.

The people who created these myths are really getting rid of the reality of the master. Although he is dead, a certain impact of the master still continues that has to be effaced. The myth will do the work. Death has destroyed his body, myth will destroy his spirituality. He will become just a mythological figure, utterly impotent, useless.

The myth is a process in which you change the master's historical reality into a fiction. Jesus as a historical person may be embarrassing. Jesus as a myth is beautiful -- because a myth is created by you, according to your expectations.

No living master ever fulfills anybody's expectations; he lives his own life. Whether you accept him or you reject him makes no difference. You can kill him, you can worship him, it makes no difference. He goes on living in his own way, he goes on doing his own thing. He cannot be forced to fulfill your requirements of him.

People try in every possible way. They come to me... letters reach me, saying: "Osho, if you do only one thing, millions of people will be benefited because then they will start coming to you. Please stop talking about sex. India will worship you. People are ready to accept you, but you disturb them." Now, these people who are fast asleep are advising me what I should say, what I should not say....

In these last twenty years, thousands of people have come to me. Very few have remained, because they all came with expectations -- and I have not been fulfilling anybody's expectations. In fact if I see somebody expecting something, I immediately destroy it.

I want only people here without expectations of me. Otherwise followers try to become masters of the masters. They start dictating to them: "Do this. Eat this. Live like this, because then more and more people will come." It is not a question of more and more being needed; only those are needed who have no expectations, because only those are capable of being awakened.

But once the master is gone he cannot prevent you from creating your myth, so whatsoever was hurting you, you will change, whatsoever was offensive to you, you will drop, and you will replace it with something beautiful. That's what the root cause has been of myths springing up.

Jesus lived a very human life, utterly human -- with great godliness, but he lived a human life. He is a rare master in that way. He moved with gamblers, drunkards; there is every possibility that once in a while he may have played poker. And I don't see that there is anything wrong in it. He used to drink wine, he enjoyed it. And I don't think that there is anything wrong in it once in a while; it is sheer playfulness. Don't become addicted to it. He was not addicted to it, but he participated in the ordinary life.

There is every possibility that Mary Magdalene fell in a very human kind of love with him, and it cannot be just one-sided -- he may have responded. But Christians will feel offended -- a prostitute falling in love with Jesus! And Jesus may have responded in a human way. In fact, he was such a courageous man, such a rebel, that he must have responded in a human way.

Rock Hudson dies and goes to heaven, knocks at the gate and requests permission to enter.

Saint Peter says, "Sure. All you need is two passport photographs and to fill in this form B-31. Now, what's your name?"

"Rock Hudson."

"Occupation?"

"Film actor."

"Sorry," says Saint Peter. "No film actors allowed."

"Why?" asks Rock, amazed.

Saint Peter says, "Because you people are known to be great sinners -- all this nudity in films, scandals, all kinds of vices. Sorry, you can't come in."

"But I'm a personal friend of Jesus," says Rock. "Go and ask him."

Saint Peter goes to Jesus and says, "There is a big guy at the gate. He says he is a friend of yours. His name is Rock Hudson."

"Rock Hudson!" says Jesus. "Oh, my God! And I haven't got a thing to wear!"

Jesus must have been a very human master. It is because of his great humanity that he had to suffer, that he had to be crucified -- it is because of his great humanity. If he had lived just like a god, just like a holy saint, chanting mantras, fasting, living in a cave, the same rabbis would have worshipped him. Before Jesus they had not killed anybody else. Why Jesus? This is strange. The Jewish history has no precedent for it. What was his sin? What was his crime? His crime was that he was trying to live a very ordinary life. He wanted to show you that you can live an ordinary life and yet you can be enlightened. You can move with prostitutes and gamblers and drunkards and yet you can be absolutely holy. He wanted to show you this paradox, he wanted to become an example of it; that's why he was crucified.

In India, Buddha was not crucified, Mahavira was not crucified. Why? They never lived in any human way. They lived aloof, very aloof, cool, faraway, distant. There was no need to crucify them. Hence my love for Jesus is immense. Buddha you can respect, but you cannot love. Jesus you can love, too -- and if you respect him you respect him out of love.

And the same has to be the situation here. I don't want your respect. If your respect comes as part of your love it is welcome; otherwise I don't want your respect. I don't want to be respectable. It is better to be crucified by people than to be respectable. To be respectable means you have bowed down to the sleepers, that you have surrendered your freedom. This is possible only if you fulfill their expectations; then they will respect you, they will call you holy.

But if you live an ordinary life just as people live it and you enjoy the ordinary things of life -- with a difference, of course, with a great difference, a difference that *really* makes a difference -- if you bring God closer to the earth, if you bring heaven closer to the earth, then they are going to kill you while you are alive. And when you are gone, the same people will start changing your life, painting your life again and again. They will go on painting you as the demands change according to the changes in time and fashion.

There are many christs really. If you go through these two thousand years you will find many christs not one, because each age demands a different kind of holy man, so each age has to paint Jesus according to its expectations. That's how myths are created. Then another age has to impose *its* myths, and this goes on and on, and the whole life becomes fictitious. Now the whole thing is so fictitious....

The virgin birth is an impossibility, but they have to impose that myth of the virgin birth because ordinary people are born out of sexual intercourse. How can Jesus be born out of sexual intercourse? He is born without any sexuality. This is unbiological, unscientific. But the followers will do such things just to make him look separate, different, supernatural.

The Buddhists say that when Buddha was born his mother was standing. Buddhists say that when buddhas are born the mothers are always standing. Strange! Why can't a buddha be born while the mother is lying on her back? -- that is how everybody is born; buddhas have to be born in a special way. And then what does Buddha do? He comes out of the womb standing, he falls to the ground standing, and then he takes seven steps and he declares, "I am the greatest of the greatest!" That is the first thing he does -- after seven steps. Now, such foolish things!

Jainas say that their *tirthankaras* are always born into the warrior caste, the *kshatriyas*. Mahavira entered the womb of a brahmin woman, but that is not according to the law. You see the expectations of people -- not only in life will they expect of you, but even before life they will force their expectations! So

they have created a story that the gods were very much disturbed -- this had never happened before. A tirthankara -- a Jaina master, an enlightened master -- has to be born of a kshatriya woman, a warrior caste woman. It was an antagonism against the brahmins. And Mahavira entered into the womb of a brahmin woman, so the gods could not tolerate it.

When he was three months old in the woman's womb, they removed him, they took him out. That seems to be the first surgery! They removed Mahavira from the brahmin woman's womb, and they removed another child from the queen's womb. The queen's child, a girl, was put into the brahmin woman's womb and Mahavira was substituted. Two things were wrong. First: the tirthankara has to be a man; second: he has to be born of a kshatriya woman. What expectations! What foolish kinds of expectations! But these myths go on growing later on.

These myths are for a certain reason. The disciples and the followers want their master to be special -- special compared to ordinary people and special compared to other masters, too.

You ask me, Sambrooks: "When a master dies, suddenly a myth springs up around him, man makes stone or wooden idols of him, the master becomes a distant god to be worshipped and becomes unattainable to ordinary man."

That is precisely the purpose of worship: to make the man so distant and so far away that you can only worship. You need not practice whatsoever has been his teaching, you need not wake up from your sleep. Worshipping can continue in your sleep beautifully; it does not disturb your sleep, in fact, it functions as a sedative, a tranquilizer.

You ask me: "The thought of the master being an example of what we should and can be disappears."

That is precisely the purpose: that it *should* disappear so that there is no need for us to try, to endeavor to reach the peaks. Then we can live in our sleep peacefully; there is nobody to disturb us. If Buddha is a human being, if Jesus is a human being, and they can become so enlightened, so full of light, so full of love, so full of bliss, then the idea of them will haunt you, it will not leave you alone. Continuously it will be there inside you that you have to attain this state too, otherwise you are not fulfilling yourself, otherwise you are not doing what is needed to be done. You are missing an opportunity.

You ask me: "Why does_this phenomenon happen time and time again?"

Because man's stupidity is the same.

The last question:

BELOVED OSHO,

I AM A SCIENTIST. SCIENCE TEACHES TO OBSERVE DETACHEDLY. IS IT NOT THE SAME WITH RELIGION?

Science teaches detached observation, art teaches nondetached observation, religion simply teaches observation, neither detached nor nondetached. The scientist has to be there just as a spectator, indifferent, cold; that's how he can come to know the secrets of matter. The artist has to participate in nature; without participation he will not know the beauty of the flower, of the moon, of the sunset, of the clouds. He will have to become a participant, he will have to dissolve himself into their reality. The observer has to become the observed in the world of art; only then is he able to paint, to sculpt, to create music or poetry.

A man came to a great painter and asked him, "I want to paint bamboos. What should I do?"

The master said, "First you go into the jungle and live with the bamboos for three years. When you start feeling that you have become a bamboo, come back."

The man never returned. Three years passed. The master waited and waited and then he had to go in search of the man to see what had happened -- because when you have become a bamboo, how can you come back to the master?

When the master arrived he saw the man standing in a bamboo grove. The wind was blowing, the bamboos were swaying and dancing, and the man was swaying and dancing.

The master shook him. He said, "What are you doing? When are you going to paint?"

He said, "Forget all about it. Get lost! Don't disturb me."

The master had to drag him back home. He said, "Now you are ready to paint the bamboo, because now

you know from the *inside* what a bamboo is."

Science observes from the outside; art enters into the *inside* of things. But religion is a transcendence; it is beyond science and beyond art. Science is objective, art is subjective. Religion is neither. It is pure awareness, neither cold nor hot. That's why I call it cool. Science is cold, art is hot, religion is cool.

But observation is needed all the same on all three planes; it only changes its quality. The lowest observation is detached observation; a little higher is art, participant-observation; and the highest is just observation. But observation is the essential phenomenon; that is the thread that joins science, art and religion.

This happened in the auditorium of a faculty of medicine.

The well-known professor begins his first course with this declaration: "To be a good practitioner, two qualities are required. The first is: you should not be disgusted with anything. The second is: you should be able to observe accurately. As an illustration of this, watch. You see this age-old corpse lying on the table? I dip one finger in the anus of the corpse, and then you see, I take it out, put it in my mouth and suck it."
The whole class is horrified.

The professor goes on, "Now, which of you will be able to do this?"

A very zealous student comes up and, without hesitation, dips his finger into the corpse's anus and sucks it.

A great silence follows this performance. The professor congratulates the student, "Very good, young man, you certainly have the first quality required to be a good doctor, that is: not to be disgusted with anything. However, the second quality is missing. You have no sense of observation at all. You see, it was this finger, the index, that I dipped. And it was this finger, the medius, that I put into my mouth!"
Enough for today.

The White Lotus

Chapter #7
Chapter title: Lion Buddha

6 November 1979 am in Buddha Hall

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QUESTION: WHAT DO YOU CALL THE MIND OF GREEDINESS?
ANSWER: IT IS THE MIND OF IGNORANCE.

QUESTION: WHAT DO YOU CALL THE MIND OF EGOLESSNESS?
ANSWER: IT IS THE MIND OF SHRAVAKA, BUDDHA'S ACTUAL DISCIPLE.

QUESTION: WHAT DO YOU CALL THE MIND OF NO-ENTITY?
ANSWER: IT IS THE MIND OF THE SAGES WHO HAVE NO CONNECTION WITH THE TEACHING OF BUDDHA, BUT DISCOVER THE TRUTH OF NO-ENTITY BY THEMSELVES.

QUESTION: WHAT DO YOU CALL THE MIND WHICH HAS NO PARTICULAR UNDERSTANDING, AND ALSO NO PAINFUL DELUSIONS?
ANSWER: IT IS THE MIND OF BODHISATTVAS.

QUESTION: WHAT DO YOU CALL THE MIND WHICH HAS NOTHING TO KNOW AND ALSO NOTHING TO REALIZE?
ANSWER: NO ANSWER FROM BODHIDHARMA.

BODHIDHARMA SAID, "DHARMAKAYA HAS NO FORM, THEREFORE ONE SEES IT WITHOUT SEEING. DHARMA HAS NO VOICE, THEREFORE ONE HEARS IT WITHOUT HEARING. PRAJNA HAS NOTHING TO BE KNOWN, THEREFORE ONE KNOWS IT WITHOUT KNOWING. IF HE THINKS THAT HE IS SEEING, HE SEES IT INCOMPLETELY. IF HE THINKS THAT HE KNOWS IT, HE DOES NOT KNOW IT THOROUGHLY. WHEN HE KNOWS IT WITHOUT KNOWING, HE KNOWS IT COMPLETELY. IF ONE DOES NOT KNOW THIS, HE IS NOT A TRUE KNOWER. IF ONE THINKS THAT HE IS GAINING, HE IS NOT GAINING ENTIRELY. WHEN HE GAINS NONGAINING, HE OWNS EVERYTHING. IF ONE THINKS THAT HE IS RIGHT, HIS RIGHTEOUSNESS IS NOT PERFECT. WHEN HE TRANSCENDS RIGHT AND WRONG, HIS VIRTUES ARE ACCOMPLISHED. SUCH WISDOM IS THE GATE-OPENER TO A HUNDRED THOUSAND GATES OF THE HIGHER WISDOM."
SAID BODHIDHARMA, "ALL BUDDHAS PREACH EMPTINESS. WHY? BECAUSE THEY WISH TO CRUSH THE CONCRETE IDEAS OF THE STUDENTS. IF A STUDENT EVEN CLINGS TO AN IDEA OF EMPTINESS, HE BETRAYS ALL BUDDHAS. ONE CLINGS TO LIFE ALTHOUGH THERE IS NOTHING TO BE CALLED LIFE; ANOTHER CLINGS TO DEATH ALTHOUGH THERE IS NOTHING TO BE CALLED DEATH. IN REALITY THERE IS NOTHING TO BE BORN, CONSEQUENTLY THERE IS NOTHING TO PERISH.

"BY CLINGING ONE RECOGNIZES A THING OR AN IDEA. REALITY HAS NEITHER INSIDE, OUTSIDE, NOR MIDDLE PART. AN IGNORANT PERSON CREATES DELUSIONS AND SUFFERS FROM DISCRIMINATION. RIGHT AND WRONG DO NOT EXIST IN REALITY. AN IGNORANT PERSON CREATES THEM, RECOGNIZES THEM, NEAR OR FAR, INWARD OR OUTWARD. HE THEN SUFFERS FROM DISCRIMINATION. THIS IS THE GENERAL WAY OF THE PHENOMENAL WORLD."

All questions are childish. Mind you, they are not childlike, they are childish, they are stupid. They may appear very knowledgeable, they may consist of great words, but they have no significance, no meaning, because those great words are empty, borrowed. They have no roots in your own existential experience.

Philosophy as such is a very childish affair. Religion has maturity, but not philosophy. Philosophy is curiosity -- curiosity without any worthiness to know -- questions raised in the hope of getting answers. But even if answers are given you will not be able to receive them, because there is no readiness on your part to receive them. The answers will only create new questions in the childish mind.

That has been the whole history of philosophical endeavor. For ten thousand years philosophy has raised great questions and has been greatly involved in finding answers, but not a single answer has been found. No effort has been as futile as philosophy. Each answer that philosophers think they have arrived at, that they think is going to change the whole vision of man, simply creates more questions. Philosophy has not solved anything at all. It cannot: it is basically a movement in the wrong direction.

Mind can only raise questions, but cannot find the answers. Just as leaves grow on trees, questions grow in the mind. You can prune the leaves but by pruning more leaves will come, the foliage will become thicker. You can prune the questions -- that's what philosophy goes on doing -- but more questions will arise because the source of the questions, the mind, remains intact, protected, secure.

To find the answer one has to go beyond the mind, and to go beyond the mind is the only maturity. You are really a grownup person when you have gone beyond the mind. The buddhas are nothing but grownup people, mature, ripe, integrated, who have gone beyond the mind, gone to the other shore, the further shore. At that height questions simply disappear. Not that they are solved, remember it, questions are not solved when you go beyond mind; going beyond mind you are going beyond questions too. They become irrelevant, they look stupid, they lose all meaning: they are simply nonsense. Not that you find answers but when questions dissolve and you are in a state of questionless consciousness, this is THE answer. Without any particular answer this is the answer, this is the solution.

Hence we in the East call it samadhi; samadhi simply means the solution. All is solved, questions are

dissolved. You are absolutely silent, with no curiosity, with nothing to ask. When you have nothing to ask, you know; and when you have something to ask, you do not know. Yes, out of compassion buddhas go on answering your questions in the hope that sooner or later you will see the utter absurdity, ridiculousness of questions.

Existence simply is. It is not a question/answer thing, it is not a puzzle; it is a mystery to be experienced, lived, loved. You can sing it, you can dance it; but it is not a question, it is a quest, an adventure, an ecstatic adventure, an exploration. And when you enter into the mysterious without any curiosity, all the secrets of existence are available to you.

If you enter with a curious mind, nothing is available to you, because the curious mind itself prevents you from seeing. You are preoccupied with your question. You are preoccupied with your knowledge. You ask because you think you know. Somebody comes and says, "Who created the world?" In fact he already carries the idea that God created the world, he has come to ask only to be confirmed. If you confirm it, he is very happy; if you negate it, he becomes angry at you. He was not a real seeker, he was seeking support for his belief.

One day early in the morning when Buddha was out for his morning walk, a man asked him, "Is there a God?"

Buddha looked for a moment into the eyes of the man and said, "No. There is no God at all -- never has been, never will be. You get rid of all this nonsense."

The man was shocked.

Ananda was following Buddha. He always followed him like a shadow, just to be at his service if at any moment, any need arose. He listened -- he had listened to many answers from Buddha -- and it was like a hammer, so crude, so cruel it looked. But he saw the face of Buddha -- tremendous compassion.

In the afternoon of the same day another man came and he asked, "Is there a God?"

Buddha said, "Yes, there is -- always has been, always will be. Seek and find."

Ananda was very much puzzled; he had not forgotten the answer that Buddha gave just that morning, but he could not ask because there were so many other people there.

And before he could ask, another man came by that evening just as the sun was setting. And Buddha was sitting outside underneath a tree, just watching the sunset and the beautiful clouds, and the man asked, "Is there a God?"

Buddha simply motioned his hand, made a gesture to the man to sit down, and himself closed his eyes. The man followed. They sat in silence for a few moments, then the man rose up. It was getting dark, the sun had set. He touched the feet of Buddha, said, "I am grateful for the answer. Thank you very much," and went away.

Now Ananda was all boiling up. When there was nobody there, Ananda asked, "I will not be able to sleep tonight unless you answer me. In a single day, the same question -- and you answer in three ways. To the first person you said 'No, there is no God.' To the second you said, 'Yes, there is.' And to the third you simply motioned with such love for him to sit down and close his eyes. You didn't say anything to him, but something must have transpired, because the man fell into deep silence, he touched your feet, he thanked you also for your answer, although I was there and you had not answered at all. What is going on? You have puzzled me very much."

Buddha said, "No answer was given to you. Why should you be puzzled? It was their question, it was my answer, you were not a party to it."

But Ananda said, "I am not deaf, I was there and I simply listened. And now those three answers are keeping me very much confused."

Buddha said, "The first man was a believer, he believed in God. He had not really come to inquire, he had come to be confirmed. He wanted his belief to be supported by me, so that he could go and tell people, 'Not only I believe in God, Buddha also believes.' He wanted to use me for his own purposes, hence I had to say no. And I had to be very hard with him, otherwise he was so full of his own ideas he would not have listened. He was a scholar, well acquainted with the scriptures -- I could hear the noise in his head, I could see the turmoil in his being. I had to be very cruel and hard like a hammer, because only then there was a possibility that he might hear. He needed a shock. I shocked him, because I don't want to support anybody's beliefs. All beliefs are wrong. Knowing is a totally different matter.

"And the second man was an atheist, he did not believe in God. He was also a scholar, he was also full of all kinds of ideas, but he was just the opposite to the first man. He had also come for the same purpose.

They were opposites, enemies, but the purpose was the same. He wanted me to support his non-belief, his disbelief. That's why I had to say to him with such authority: 'Yes, there is a God -- only God is, and nothing else.' That way I shattered his belief.

"And the third man was really a seeker. He did not want an answer, he wanted an experience. He had not come to question -- he had no idea, no prejudice -- he had come open, available. He was vulnerable to me, he was a man of great trust. He wanted me to reveal something to him, hence I did not answer him, I simply told him to sit by my side. And, yes, you are right, something transpired...."

... Because something always transpires when two persons can manage to sit in deep silence. And if you can manage to sit in deep silence with a buddha, something of tremendous value is going to happen. His silence is contagious. If you are available and open his silence will pour into your being. It will be like a bath; you will be bathed in his consciousness. You will be cleansed, you will be purified. Your dust will disappear from your mirror. Suddenly you will be able to see; your eyes will be clear.

"... So without giving him any answer, he received the answer. He received the answer of all answers which is silence. That's why he was so grateful, that's why he bowed down 'and touched my feet, that's why he thanked me."

When you come to a Buddha or a Bodhidharma you have to be very alert how you come. Don't come with prejudices, otherwise you will ask childish questions.

A little boy went to school for the first time and the teacher explained that if he wanted to go to the washroom he should raise two fingers.

The boy, looking puzzled, asked, "How's that going to stop it?"

He has a certain childish idea, but he is puzzled.

"Why don't you smile?" the teacher asked young Johnny.

"I didn't have no breakfast," Johnny replied.

"You poor dear," said the teacher. "But to return to our geography lesson, Johnny. Where is the Polish border?"

"In bed with Momma -- that's why I didn't have no breakfast."

It is not only children who are full of childish ideas, the so-called grownups are not different at all. Yes, they are aged, but not grown up. They have been growing in age but not growing in consciousness. The more you grow in age the more ideas you accumulate -- obviously: more experiences, more words, more theories, more ideologies.

The more you grow in consciousness, the less ideas, the less philosophy, the less theologies. Silence grows in you instead. Beware of being knowledgeable; that is the greatest hindrance between you and the truth. Knowledgeability deceives you, it makes you feel that you already know. That's how thousands of pundits, scholars, professors, pedagogues go on living. Believing that they know, they know nothing. They have not entered the temple of wisdom -- they have not even MOVED towards the temple. In fact, they are moving in just the opposite direction. To know is one thing, and to be knowledgeable is just the opposite of it. Beware of knowledgeability so that one day you can know.

It is not a question of accumulating information; on the contrary, it is a question of emptying your mind totally of all its content. When the mind is empty, has nothing to say, has nothing to believe, has no ideas about anything, then suddenly the reality is revealed to you. In that emptiness, you become a mirror. To be empty is to be a mirror. And then, simply, all that is, is reflected in you.

The first question.... All these questions are stupid, but Bodhidharma is very patient. Knowing that they are stupid, he answers -- not in the hope that they will be answered in this way but in the hope that you will one day understand that life is not a matter of questioning and answering. His answers are such that they don't answer your question, they DESTROY your question.

That's the way of the real master: he does not answer your question, he simply destroys it. So if you are waiting for a particular answer, you will be at a loss. Many have come from the buddhas empty-handed just because they were expecting ready-made, particular answers. Buddhas don't do that. On the contrary, they take away your question.

These answers are just to take the questions away from you, so that you can be left more clean, more spacious. These questions are like clouds in the sky. Once these clouds disappear, the infinity of the sky

becomes available to you with all its beauty and glory and grandeur.

The first question: WHAT DO YOU CALL THE MIND OF GREEDINESS?

On the surface the question looks perfectly okay, but if you watch carefully, the questioner himself is greedy. He is asking questions: Bodhidharma answers one; he has not even answered it and another question pops up. And the other question that pops up is nothing but a new formulation of the old question.

It is not that there is a 'mind of greediness'; mind IS greed. Greed and mind are not two things, greed is the nature of mind. Mind is greedy because it wants to accumulate more and more. It may be money, it may be power, it may be knowledge, it may be good deeds, virtue, but whatsoever it is, mind is greed. It wants to accumulate more and more, it is afraid of being empty, because in emptiness mind disappears, evaporates. Only when you are cluttered with unnecessary furniture....

Just the other day I was looking at a photographic record of Sigmund Freud's house. It really is something worth going into. The whole house seems to be so cluttered with things that one wonders how Sigmund Freud managed to live in it. There is no space at all. Even in his study there are at least a hundred statues, small and big; it looks like a museum. Things and things all over the place. One should be very very careful and cautious about moving in his room, otherwise something will fall; you will stumble upon something. To live in such a room is indicative of his mind -- the mind of greed. No space in the room indicates his inner state, there is no space there either. Sigmund Freud is a very knowledgeable person.

Going through that book, I became more and more sorry for the poor man. What kind of life must he have lived? It must have been a long long nightmare. Whatsoever must have been presented to him -- necessary, unnecessary -- he accumulated. At least one's study should be spacious -- his looks like a shop. He is sitting in his chair and on his table there are fifty statues, and he is reading there. So many things to distract him! And on the walls, pictures and calendars -- all the walls are covered. And so many tables and chairs! He was living as if afraid of emptiness. He was very afraid of death.

It is said that even to mention the word death was enough for him to be shocked. Twice or thrice hc fainted because somebody started talking about death; actually fainted, fell from the chair to the ground. So afraid of death? That simply means he must have been afraid of emptiness too, because death and emptiness are the same.

Why do you accumulate so many things, why do you accumulate so many ideas? Just to go on feeling that you are full. People eat too much just to feel full, people are constantly moving from one crowd to another crowd. People are members of religions -- that is, members of crowds -- members of clubs, members of political parties.... A person is a Rotarian, and he is Christian or a Hindu, and he also belongs to this political party or that: he goes on moving from one crowd to another crowd, he keeps himself occupied, so that he never becomes aware of the inner emptiness.

Inner emptiness seems to be like falling into the abyss, bottomless abyss. So people go filling themselves with anything; that is greed. Greed has nothing to do with money as such, anything that you go on filling yourself with is greed. And there is no 'mind of greediness'; mind IS greediness.

Berkowitz met a beautiful brunette in Bermuda and tried to get her to fly home with him to New York.

"Come with me tonight and I'll buy you a mink coat," propositioned Berkowitz.

"I've got two minks hanging in my closet."

"A Buick convertible?"

"And what would I do with my Cadillac?"

"All right, I'll give you a stunning diamond bracelet."

She displayed the gems on her wrist: "Already have one. However, I'd be willing to consider a sizeable chunk of cash."

"Sorry," said Berkowitz, "that's the one thing I can't get wholesale!"

All minds are Jewish, remember; to be a Jew has nothing to do with a race. There are only two types of people in the world: Jews and buddhas. Whosoever is greedy is a Jew. It is a quality -- nothing to do with blood.

A young woman was married to an old man. The husband caught a cold which developed into pneumonia. He was immediately rushed to a hospital and placed in an oxygen tent. Knowing that the odds

were against his pulling through, he summoned his wife to his side and said, "The will is in order. The stocks and bonds and securities are in the safety vault. But here is something no one else knows. There is a safe hidden in the corner of the attic, with two hundred thousand dollars in cash. The key is taped at the bottom of my dresser drawer. Gloria dear! Why are you squeezing the oxygen tube?"

People are ready to kill, people are ready to be killed for greed. What are these people: Genghis Khan, Tamburlaine, Alexander, Napoleon, Adolf Hitler, Josef Stalin, Mao Zedong? What are these people? Greed multiplied, greed gone mad. The whole effort is: how to forget the inner emptiness.

And you cannot destroy inner emptiness; it is your very being. You can cover it with things, but sooner or later you will have to encounter it. And it is better if you encounter it sooner. Death will reveal it to you, but then it will be too late -- you may not be able to do anything. Death is bound to reveal it to you. All your accumulations will be of no help. Death will make you clearly aware that your hands are empty -- not only your hands, your BEING is also empty. Death is a shock because it reveals your emptiness and destroys your illusions of being full.

The meditator comes upon this experience before death. That is the beginning of a transformation. You start knowing your emptiness, and the more you know it the more you are surprised: it is emptiness only in the sense that there is nothing of the outside world with which you are acquainted. Yes, in that sense it is empty, but as you go deeper into it, you start feeling that it is also a fullness, a plenitude. It is empty of the world but full of God. The first experience of it is going to be that it is empty, and the second experience that it is full of God.

The questioner asks Bodhidharma:

WHAT DO YOU CALL THE MIND OF GREEDINESS?

Bodhidharma simply says:

IT IS THE MIND OF IGNORANCE.

Because you don't know yourself, that's why you are greedy. If you know yourself, you will know the beauty of emptiness, the cleanliness of emptiness, the utter purity of emptiness. When the emptiness flowers in you, you will know its plenitude too, its fullness too. You will be full of emptiness, and that is the only fullness which death cannot destroy. But for that one thing is needed: that you should not be ignorant.

What does he mean by ignorance? These people who are asking him questions are not ignorant, they are knowledgeable people. Their questions show it. What is the mind of greediness? They must have read it in the scriptures, they must have heard about it, they must have discussed it. What is egolessness? What is the mind of no-entity? Look at their questions -- great metaphysical questions. They are not ignorant people in the sense that they know nothing, they are ignorant people in the sense that they know too much without knowing anything at all. They are full of knowledge but without any knowing. The world is full of such ignorant people.

Christian mystics have divided people into two categories, beautiful categories: the first they call knowledgeable ignorance, and the second they call ignorant knowing. There is a certain type of mind which is very knowledgeable and ignorant. And there is also a certain no-mind, utterly ignorant and yet knowing: that is the mind of the buddha. You can call it no-mind or mind, it doesn't matter what you call it, but remember the quality: it is not stuffed from the outside. Something has welled up within. It has come home.

The knowledgeable people go on playing with words. They use beautiful words: God, paradise, life, beauty, truth, bliss. And all words are empty for them. They know nothing of beauty, nothing of bliss. Whatsoever they think they know is bound to be wrong, because they have only heard it from others. These are opinions they are carrying, not experiences.

Sometimes even ignorant people, the so-called ignorant people, the villagers, the primitive people, have far more meaning in their words because they don't know many words. They are not skillful with words, their vocabularies are very limited, but their vocabularies have significance because they are down-to-earth people. Whatsoever they have learnt is from experience. They have a certain quality of wisdom. You can see it in farmers, gardeners, in villagers. And when you go deeper into the jungles, you will find primitive

people who have not heard of The Bible, fortunately, who have not heard of the Gita, fortunately, who know nothing of the Vedas and the Koran, who don't know how to write and how to read, but in their eyes you will see a clarity.

I have lived with the most sophisticated people, the most cultured -- the academicians, the professors, the D.Litt.s -- and I have lived with primitive people too, very primitive. A few of them have not seen a car or a railway train. They don't know anything about the movies, radio, TV. They are still living as if the world had not changed for ten thousand years. But if you look into their eyes, they are crystal-clear. They don't talk much, but whatsoever they do say seems to have more weight than what your D.Litt.s and your Ph.D.s say, because whatsoever primitive people say has come from their own experience. It is not very much, but even a small iota of your own experience is far more valuable than a whole load of borrowed knowledge.

The judge looked down at the farmer who was suing his wife for divorce on the grounds that she was hobosexual.

"Just a minute, Luther," interrupted the judge, "that term usually applies to a man, and it's homosexual."

Luther shook his head stubbornly. "No, sir, Your Honor, I mean hobosexual. My wife's a bum lay!"

Now, he has created a new word: hobosexual; it has more meaning, it is rooted in his experience. You will not find it in the Encyclopedia Britannica, but what he is saying is not based on knowledge but on his knowing, his experience.

The questioner seems to be knowledgeable:

WHAT DO YOU CALL THE MIND OF GREEDINESS?

Bodhidharma simply answers in one sentence:

IT IS THE MIND OF IGNORANCE.

It seems that even Bodhidharma is getting a little tired of all these foolish questions.

The second question: WHAT DO YOU CALL THE MIND OF EGOLESSNESS?

Now, it is the same game. Ego is greed: greed is ego. That's how the knowledgeable person becomes very cunning and clever with words. He is not interested at all in what Bodhidharma has said. He again brings the same question in another form.

WHAT DO YOU CALL THE MIND OF EGOLESSNESS?

These people need to be really hit hard. And Bodhidharma must have been in a very very polite mood that day, must not have been his ordinary, usual self -- maybe the morning was very beautiful and the birds were singing and the sunrays were coming through the trees -- otherwise he would have hit this man. He was not that kind of man who will go on answering stupid questions. And the most stupid question is that which you go on bringing again and again in new forms. That simply means you have not heard the answer.

Two call girls seated themselves at a plush bar and the bar jockey, without being asked, served them two bottles of their separate brands of beer. The girls were amazed and asked him how he'd known what they had wanted.

"Aw, I'm just a smart bartender, that's all," he replied.

"Baloney!" answered the girls. "You only guessed what we would order; you only guessed...."

"Oh, yeah? See that guy that just came in? He'll want a Scotch on the rocks. Now watch, I'll go and ask him."

Sure enough, the new customer ordered a Scotch on ice, to the girls' astonishment.

"Smart bartender, better believe it!" said the barman as he passed the girls again. A while later, when business slowed, the bartender leaned over the bar toward the two call girls.

"Look," he asked confidentially, "I've always wanted to ask this question. Can prostitutes ever get pregnant?"

"Why," quickly answered one of the girls, smiling at the other, knowingly, "certainly they can. Where do you think all these smart bartenders come from!"

And I think that scholars also come from the same source. Smart scholars, asking smart questions. In fact Bodhidharma's answer must have looked very poor to the questioner, because he simply says:

IT IS THE MIND OF IGNORANCE.

What kind of answer is this? As if he were simply avoiding the question. The questioner again brings the same question in a new form:

WHAT DO YOU CALL THE MIND OF EGOLESSNESS?

Bodhidharma says:

IT IS THE MIND OF SHRAVAKA, BUDDHA'S ACTUAL DISCIPLE.

This is a beautiful answer -- to be remembered -- because this is what you are trying to do here. Bodhidharma says: "a SHRAVAKA." Just as I call my disciples sannyasins, Buddha's disciples are called shravakas. It is a beautiful word, it means one who is capable of hearing, one who is capable of listening, one who can listen in silence; that is a shravaka: one who can listen so attentively, so totally that even before the words are uttered he has heard them.

Yes, that starts happening. It is happening here. Many letters come to me saying, "Osho, what are you doing? Before you utter the word, I have already heard it." "Before I ask a question," many people write to me, "you have answered it." This is nothing but a simple process of communion.

Whether you write a question or not does not matter much, it is bound to be answered. Sometimes when you write it I may not answer it. But when you don't write it, I am bound to answer it, because you have trusted me. You are waiting for the answer without asking it -- how can I forget you? And, slowly slowly, as you become more intimate and close to me, before I have said anything it will be heard. That is being a shravaka.

Bodhidharma says:

IT IS THE MIND OF SHRAVAKA...

Egolessness is the nature of the shravaka, of the disciple.

... BUDDHA'S ACTUAL DISCIPLE.

He has to add the word actual, because there are many who pretend to be disciples but who are not disciples. It happens almost every day. In evening darshans every day there are a few people who are only pretending to be disciples, and are not. When I touch their third eye there is nothing, no vibration. When a true disciple comes to me and I touch his third eye, there is an energy connection. I become plugged into him, he becomes plugged into me: immediately an exchange of energy happens. It is an actual life-energy exchange. But a few people come, I touch their third eye... but they are just pretenders, they are not disciples.

When a disciple bows down and touches my feet, immediately there is an energy exchange. My feet can

immediately feel his touch. It is not just a touch of his hands, his whole life is pouring there. But then there are others who simply touch as a formality. Their touch is ugly, their heart is not in it.

In close-up sessions the same thing happens. There are many who are moved to their very depths. Yogi and Rakesh have to carry them. They are so moved, so thrilled, they become so liquid, that they cannot move on their own. It is impossible for them to walk back to their places. They have to be carried.

But then there are a few people to whom nothing has happened. They come empty, they go empty. Santosh was here one day for a close-up and nothing happened to him -- because nothing CAN happen unless you are in a surrendered mood. If you are not in an egoless mood, nothing is possible. I cannot impose anything on you. I can pour, but you have to be open to receive it. Nothing happened. And when Yogi came to help him, he gestured with his hand that "there is no need to help me," he walked on his own. He must have thought that he is doing something great -- he does not need any help. But I felt sorry for him. The day he needs to be carried by Yogi will be a great day in his life.

A shravaka is one who has really surrendered to the master. Whether he is with Jesus or Gautama or Mahavira or with me does not matter. Whosoever has come into your life as a buddha, as the awakened one, with him your surrender has to be total.

Bodhidharma says: That is the mind of egolessness, surrender. You are no more there, you allow the master to have total possession of your being. You give him the whole space, holding back nothing. You simply expose yourself. You say, "Whatsoever you want to do, do. If you want to kill me, kill. I am ready." You have simply bowed down your head; if the sword of the master descends on your head, you will be grateful, you will not shrink back.

But the questioner is not listening to all these things. He goes on asking absentmindedly; otherwise, such profound truths... how can you go on asking anything more?

Immediately, the third question:

WHAT DO YOU CALL THE MIND OF NO-ENTITY?

Now, it is the same question: egolessness or no-entity. But the compassion of the master is always immense. Bodhidharma says:

IT IS THE MIND OF SAGES WHO HAVE NO CONNECTION WITH THE TEACHING OF BUDDHA, BUT DISCOVER THE TRUTH OF NO-ENTITY BY THEMSELVES.

If you happen to meet a buddha, you can be related to him in two ways: one is his teaching, another is his being. If you become related to his teaching, you will become knowledgeable and you will become more egoistic. You will start thinking, that "I am very special, a disciple of Buddha," that "I am privileged," that "I am not ordinary." You will become more egoistic. If you become related only to the teaching then this is going to happen.

But if you become related to the teacher himself.... The teacher is a nonentity. There is nobody inside a buddha as a person, he is only a presence. You can feel him, but you cannot touch him. You can imbibe his spirit, you can drink from his cup, but it is all an invisible phenomenon. If you listen to the buddhas, then their most fundamental message is: Be a light unto yourself. Don't depend on others, don't follow others, because the ultimate core of your being has to be discovered only by you. Buddhas can only point the way, but you have to travel it. Nobody can travel it for you, it is not possible. It can't be done on your behalf.

Bodhidharma says:

IT IS THE MIND OF SAGES WHO HAVE NO CONNECTION WITH THE TEACHING OF BUDDHA, BUT DISCOVER THE TRUTH OF NO-ENTITY BY THEMSELVES.

You can start believing in the idea of no-entity if you become convinced of the teaching of the buddha, but that will be only knowledge -- poor, meaningless, a burden, a bondage; it is not going to liberate you. But if you understand the message, if you are a shravaka, if you listen to the message, to the very heart of it, the heartbeat of it, if you pulsate with the buddha's being and you see the point that a buddha is only a

catalytic agent.... He is NOT going to do anything to you, but his presence can ignite, can trigger something in you and then you move on your own.

You will have to go to your innermost core alone, absolutely alone. That's why it is said by Zen people: If you meet the buddha on the way, kill him immediately -- because you have to go so alone that not even a buddha, not even your master will be there in the ULTIMATE experience.

Yes, before that, just one step before that, you will have to depart from the master too; you will have to say goodbye. Just one step before the ultimate leap, with great gratitude, the disciple says goodbye and takes the jump. But that jump has to be alone, it is a "flight of the alone to the alone," as Plotinus calls it.

But the questioner is not at all interested in these answers. He is too preoccupied with his own words. While Bodhidharma is answering, he must be making up another question.

The fourth question: WHAT DO YOU CALL THE MIND WHICH HAS NO PARTICULAR UNDERSTANDING, AND ALSO NO PAINFUL DELUSIONS?

These are the SAME questions asked again and again -- although they are certainly formulated in different ways -- but the questioner thinks that he is asking different questions.

WHAT DO YOU CALL THE MIND WHICH HAS NO PARTICULAR UNDERSTANDING AND ALSO NO PAINFUL DELUSIONS?

Before one becomes a buddha there is a period, a gap, an interval. Between the ordinary, unconscious human being and the conscious buddha, there is a small gap when you are no longer unconscious, no longer in your old patterns and structures, when the old gestalt has disappeared but the new has not appeared yet.

It is just the moment before the sunrise: the night has gone, the last star has disappeared, but the sun has not risen yet. It is all light, the darkness is no more there, but is a very diffused light because the sun has not risen yet. Those few moments are the moments when a person is called a BODHISATTVA, one who is ready to become a buddha at any moment. Any moment the horizon will become red and the sun will rise. It is not far away, it is just close by; the last star has disappeared, there is no trace of the night anywhere. In the East this particular interval of time is called SANDHYA -- and you will be surprised to know, in the East prayer is also called sandhya. Sandhya means the in-between time.

There are two special times for prayer. In the morning, early morning, when the sun has not risen and the night is no more, just that beautiful interval when a great change is happening -- night is turning into day -- that is the moment of prayer. Or in the night, when the sun is setting, it has just gone below the horizon and the first star has not yet appeared, that too is called sandhya. These two moments are thought to be very auspicious, very sacred for a certain reason: they symbolize your inner process; they are the moments of the bodhisattvas.

Before somebody becomes a buddha, he becomes a bodhisattva. The word bodhisattva literally means essentially a buddha. When the sun has not risen it is essentially morning, it is going to happen within seconds, it is inevitable now. When one is a bodhisattva, buddhahood is inevitable. In that interval, this happens.

The questioner asks:

WHAT DO YOU CALL THE MIND WHICH HAS NO PARTICULAR UNDERSTANDING...

In this interval there is no particular understanding, because the buddha has not yet appeared.

... AND ALSO NO PAINFUL DELUSIONS?

But all painful delusions have disappeared because the night is over. The last star has gone. This is a beautiful moment, but very scary too. You are almost in a state of limbo, hanging between two worlds, two totally different worlds. If you are not with a master, you may become so scared that you may fall back to the old pattern, because at least there was something to cling to, to hold to. At least you knew something. It

may be only knowledgeability, but something was there that you knew. Now you know nothing, nothing in particular.

The gap can be very very scary. It is. The master is never needed more than in this gap, because he can hold your hand, he can persuade you to wait a little more, he can tell you his own story, that "this has happened to me and this has always happened to those who have become buddhas. This is a necessary process. Don't be worried. Just a few minutes more and the sun will be on the horizon, and you will be full of light. Don't be afraid. Go on, move on."

Such beautiful answers, such pregnant answers, but the questioner goes on. He does not even meditate, he does not even give a little time so that the question that he has raised and the answer that Bodhidharma has given can have a meeting. He does not give any opportunity for Bodhidharma's answer to sink deep into his heart. Bodhidharma ends one answer, he immediately brings another question.

The fifth question: WHAT DO YOU CALL THE MIND WHICH HAS NOTHING TO KNOW AND ALSO NOTHING TO REALIZE?

Now it seems Bodhidharma also is tired:

NO ANSWER FROM BODHIDHARMA

-- to this question, or maybe this IS his answer, seeing that this man cannot understand words, that this man will go on and on forever, ad infinitum, ad nauseam. This man is not going to stop; he will go on creating the same question again and again. Maybe if words cannot help, then silence may be of some help. Bodhidharma remains silent. Maybe silence will disturb him, maybe in silence he will be able to hear. At least he will have to take note of it, that Bodhidharma has not answered the question. Maybe sudden silence.... Up to now he has been answering; maybe sudden silence will shake him up. But it doesn't seem to happen.

Bodhidharma must have seen that words can't help him and silence can't help him either, because when Bodhidharma remained silent this man must have been going more and more into his mind. No occupation outside, so he must have become more occupied inside. Hence after a time Bodhidharma speaks on his own, without waiting for his question. Maybe that may help him, maybe that will answer the question that is arising in his mind. So Bodhidharma does not wait for his question to be raised, he starts answering. What is the point of waiting for his question? He has misunderstood words.

People who are very clever with words will always misunderstand words. Words can have many meanings, many connotations, you can always find a new interpretation of your own.

A woman who was riding on a bus was startled when a famous professor who had only just caught the bus sat down opposite her with his prick still exposed.

"Ahem!" she said sharply, pointing disgustedly towards the offending member. "Ahem!" she repeated more loudly, as the man failed to respond.

After a third attempt she leaned forward and said, "Professor, excuse me, but your 'thing' is sticking out!"

"Oh!" said the professor, adjusting himself, "you flatter yourself. It was hanging out."

Professors are professors -- they are clever with words. He is not disturbed at all, rather he finds fault with the woman.

Bodhidharma does not wait. First he remains silent....

There is a famous Zen saying:

WHEN THE SOFT RAIN MOISTENS MY CLOTHES,
I SEE THE BUDDHA WITHOUT SEEING.
WHEN A PETAL OF A FLOWER FALLS QUIETLY,
I HEAR THE VOICE OF THE BUDDHA WITHOUT HEARING.

If you are a shravaka, there is no need for the buddha to speak. You listen to his words if he speaks, you listen to his silence if he is silent. His message is the same; whether he uses words or not is irrelevant.

Sitting, walking, eating, sleeping, he is constantly radiating the same message.

And when you have really become a shravaka this is how you will also feel: When the soft rain moistens my clothes, I see the Buddha without seeing. Then everywhere you will find him. The rain falling on you softly, and you will feel his touch. The wind blowing your clothes, and you will feel his invisible presence. The warm rays of the sun, and you will feel his compassion. When a petal of a flower falls quietly, I hear the voice of the buddha without hearing. Just a petal falling from the rose, or a leaf from the tree coming slowly, falling towards the earth, and you will hear the whisper of the buddha.

Once you have become accustomed, once you have become attuned to the master, the whole existence has the same color. You see the master everywhere. The whole existence becomes his voice, his body. Then everything reminds you of him. And remember, I say it categorically: EVERYTHING reminds you of him. A child giggling, and you will remember buddha. A dead body being carried, and you will remember buddha. Whatsoever happens around you, you have become so attuned to the master that everywhere you will find his signature.

Bodhidharma remains silent, just as Buddha had remained silent with the third visitor who came in the evening. In those few moments something jumped from Buddha's flame to the inquirer; he bowed down, was grateful, thanked him and went away.

But this is not that type of questioner it seems. He is much too heady, too much in the head; he has no heart. Seeing that, Bodhidharma speaks on his own. What is the point? He will go on asking. It is better to say things as they are. If he understands -- good, if he does not understand, then be finished with it. He says:

"DHARMAKAYA HAS NO FORM, THEREFORE ONE SEES IT WITHOUT SEEING."

These are very deep, profound, pregnant words. Reality has no form. Truth has no form, no body. Truth is unmanifest, unembodied. Dharmakaya is the Buddhist word for truth, the reality, the ultimate, or you can use the word God. But that is not Buddha's word: he uses dharmakaya.

"DHARMAKAYA HAS NO FORM, THEREFORE, ONE SEES IT WITHOUT SEEING."

So if you want to see God, you will have to learn the art of seeing without seeing, you will have to learn the art of closing your eyes to the outside reality, to the manifest reality. You will have to close your eyes so that you can move into the unmanifest dimension.

A great mystic, Palatu, has said: Those who are blind, only they can understand me. A rare statement, a very rare statement, I have never come across anything like it anywhere. Thousands of mystics have happened on the earth, but what Palatu says.... He is a villager: his speech is direct. He says: Unless you are blind, you will not understand what I am saying. What does he mean by blind? He means: if you know how to see WITHOUT seeing.

"DHARMA HAS NO VOICE..."

The ultimate has no voice, no language.

"... THEREFORE, ONE HEARS IT WITHOUT HEARING."

You will have to become so silent that nothing stirs in you, and then without hearing it will be heard. These are paradoxes. But the closer you come to the truth, the more paradoxical is the experience. Be prepared to encounter paradoxes. And the first paradox the disciple has to encounter is: victory through surrender. That is the first encounter, because that is how disciplehood begins. You surrender to the master -- and the rare beauty is that in that very surrender you are for the first time victorious. You become a slave to the master and in becoming a slave you are for the first time your own master. You have never been a master. And then the path is full of paradoxes.

"PRAJNA HAS NOTHING TO BE KNOWN..."

PRAJNA means the ultimate understanding.

"... HAS NOTHING TO BE KNOWN, THEREFORE, ONE KNOWS IT WITHOUT KNOWING. IF HE THINKS THAT HE IS SEEING, HE SEES IT INCOMPLETELY."

Because if you think "I am seeing," that I is there, and your presence is going to be a disturbance. You are a disturbance, you are a barrier. Howsoever subtle your ego is, howsoever transparent your ego has become, still it is a barrier and you will see incompletely. The ego has to go totally, then your vision is free. Then there is no barrier, no hindrance, no obstruction.

"IF HE THINKS THAT HE KNOWS IT, HE DOES NOT KNOW IT THOROUGHLY."

So if a person thinks he knows it -- 'it' means the truth, dharmakaya, God, the unmanifest reality -- if somebody thinks he knows it, then he does not know it thoroughly.

Before Buddha, the Upanishads said: The person who thinks he knows, knows not; and the person who thinks he does not know, knows it. After Buddha, Socrates said the same thing in Greece: I know only one thing: that I know nothing.

This is the way to approach the reality: you go on melting -- you melt so much that there is nobody to claim knowledge, nobody to claim realization.

"WHEN HE KNOWS IT WITHOUT KNOWING, HE KNOWS IT COMPLETELY."

The mirror does not say, "I am reflecting you." The mirror simply reflects you, that's all. The mirror claims nothing and the absolutely pure consciousness claims nothing. All claims are of the ego.

"IF ONE DOES NOT KNOW THIS, HE IS NOT A TRUE KNOWER. IF ONE THINKS THAT HE IS GAINING, HE IS NOT GAINING ENTIRELY. WHEN HE GAINS NON-GAINING, HE OWNS EVERYTHING."

This is what I say is victory through surrender. Lose all if you want to possess all. This is true renunciation, a and true rejoicing too. And the ultimate paradox is that of rejoicing and renunciation. Die totally if you want to be resurrected.

"IF ONE THINKS THAT HE IS RIGHT, HIS RIGHTEOUSNESS IS NOT PERFECT."

Because to feel that "I am right" simply means you are still trying to be somebody particular who is right and you are trying to prove others wrong. The whole game of superiority, of holier-than-thou continues.

The real man of virtue is absolutely unaware of his virtues. His virtues are natural. Just as you breathe and your blood circulates and your heart beats, he is virtuous. The really virtuous person knows nothing of virtue, knows nothing of right and wrong.

"WHEN HE TRANSCENDS RIGHT AND WRONG, HIS VIRTUES ARE ACCOMPLISHED. SUCH WISDOM IS THE GATE-OPENER TO A HUNDRED THOUSAND GATES OF THE HIGHER WISDOM."

Bodhidharma was answering the questions of this man in single simple statements, but then, seeing that he cannot see, cannot understand, he tried silence. Seeing that that too fails, now he tries to answer all that can be asked. Why give the man the trouble of asking again and again?

He says:

> "ALL BUDDHAS PREACH EMPTINESS. WHY? BECAUSE THEY WISH TO CRUSH THE CONCRETE IDEAS OF THE STUDENTS. IF A STUDENT EVEN CLINGS TO AN IDEA OF EMPTINESS, HE BETRAYS ALL BUDDHAS. ONE CLINGS TO LIFE ALTHOUGH THERE IS NOTHING TO BE CALLED LIFE; ANOTHER CLINGS TO DEATH ALTHOUGH THERE IS NOTHING TO BE CALLED DEATH. IN REALITY THERE IS NOTHING TO BE BORN, CONSEQUENTLY, THERE IS NOTHING TO PERISH."

These are all our ideas, our make-believes: life, death, love, hate, good, bad, right, wrong, moral, immoral, virtue, sin. These are all our ideas. We are trying to impose our ideas on the reality, on others, on our own selves.

The really awakened person has no ideas. Nothing is 'good' for him, and nothing is 'bad'; things are as they are. He simply lives in the suchness of existence, in TATHATA. He does not follow a certain morality, because there is nothing 'immoral', nothing 'moral' for him. He lives moment-to-moment, spontaneously, without being bothered about what is right, what is wrong, about what to choose and what not to choose. He lives in choiceless awareness and he acts out of choiceless awareness. Then whatsoever happens is good.

Try to understand this point: you are always choosing what to do -- what is right, what is wrong? A buddha never chooses, he simply lives. But whatsoever you choose thinking that it is right CANNOT be right, because it is your choice. The chooser is always the mind, and mind contaminates, poisons everything, pollutes everything. The chooser is the ego, and the shadow of the ego makes everything wrong. Even if you do right, it will turn into wrong. If the ego touches nectar, it turns into poison. Buddha chooses not, he simply lives without any choice. He lives in total awareness and lets that total awareness do and respond to reality. Then if you touch poison in that awareness, it becomes nectar.

Whatsoever a buddha does is right -- it is not a question of choice.

> "BY CLINGING ONE RECOGNIZES A THING OR AN IDEA. REALITY HAS NEITHER INSIDE, OUTSIDE, NOR MIDDLE PART. AN IGNORANT PERSON CREATES DELUSIONS AND SUFFERS FROM DISCRIMINATION. RIGHT AND WRONG TO NOT EXIST IN REALITY. AN IGNORANT PERSON CREATES THEM, RECOGNIZES THEM, NEAR OR FAR, INWARD OR OUTWARD. HE THEN SUFFERS FROM DISCRIMINATION. THIS IS THE GENERAL WAY OF THE PHENOMENAL WORLD."

You are suffering from your own ideas. You think, "This is life," then immediately you create the idea of death: "The opposite must be death." But there is no life, no death. All is eternal. You were never born and you will never die. What you think is birth is just an episode in the eternal life, and so is death. In birth, nothing is born, only something unmanifest becomes manifest, something hidden becomes unhidden. In death, the manifest again moves into the unmanifest, to rest, to rejuvenate itself, and it will come again when its season comes. It lies down as a seed and waits, and will be back again.

Nothing is ever born, nothing ever dies. But if you discriminate between life and death, you will be crushed between your own ideas. Then you will cling to life -- and you cannot cling, because life is continuously flowing. Then clinging will become your misery, and you will be afraid of death -- and you cannot avoid that either, because rest is a great need. After seventy, eighty, ninety years of continuous functioning the body needs rest, the brain cells need rest, the soul needs rest. But first you cling to life and become miserable because you cannot hold onto it -- it goes on slipping out of your hands -- then you become afraid of death and you want to keep death away, you push it away in every possible way. You cannot push it away, you cannot stop it; it is part of nature. It is just like a wave rising in the ocean and falling back: nothing comes, nothing goes; it is the same ocean. And what is the difference whether the wave has risen or fallen back? The water remains the same.

Don't cling to ideas.

This long statement from Bodhidharma is very strange. After silence, the master tried every possible way. First he was giving short answers, he must have hoped that this man was intelligent.... Buddhas believe that all are intelligent; that is their perception. They can't see anybody as unintelligent, because they see your ultimate possibility. They think from there, they believe in your hidden buddhahood.

He started by answering the man, but that device failed. Then the opposite was tried: Bodhidharma became silent; that too failed. The man cannot understand words, cannot understand silence. Then Bodhidharma

gives a long answer -- an answer for which the person has not raised the question at all, but an answer that contains the essence which can answer all his questions if he listens. He has missed the short answers, Bodhidharma must have been hoping that now this long answer might help.

My feeling is that his answer must have been even longer than this, because these are the notes of the same person who was asking. So he must have condensed it. But one thing must be said: that he seems to be a good stenographer; he has not added anything. He may have deleted a few things -- we cannot be certain about that -- but one thing is certain, that whatsoever he is saying are true words of Bodhidharma. That I can vouch for. On my own authority I can say to you: these words can come only from a buddha. So one thing is good about the man, howsoever stupid he is: he is a good stenographer, he has a good memory. and he must have been taking notes, it seems. While Bodhidharma was talking, he must have been taking notes. There are a few foolish people who go on doing that.

When you are encountering a Bodhidharma, a man like Bodhidharma, listen to him wholeheartedly. Don't distract yourself by taking notes. If you cannot understand while he is present before you, you will not be able to understand through your notes. I don't think that these notes would have had any impact on the person who took them. But he has done a great service to you, to humanity.

For nearabout fourteen hundred years the notes were lying deep down in the earth. Just at the beginning of the century they were excavated. But if they had disappeared in the earth then too nothing would have been lost. Without them Bodhidharma's teaching has flowed, has blossomed in many people's lives. Through direct transmission from one master to another disciple, Bodhidharma's chain is still alive. The flame that he lit is still alive. There are still people who are gaining much from Bodhidharma's message. But still these words can be useful to you, not as words but as triggers for meditation.

Speaking on Bodhidharma is just like speaking on myself. I don't see any difference, not at all. It is the same message. Bodhidharma is very close to my heart. This unique man, unique not only amongst men but unique amongst buddhas, is very close to my heart BECAUSE OF his uniqueness. He is a rare flower -- wild, but very rare.

Meditate over these words. Each word is pregnant. Each word is a seed. Each single word, if allowed to fall into the heart, can transform you totally.

Enough for today.

The White Lotus

Chapter #8
Chapter title: Utterly Luminous

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The first question:

BELOVED OSHO,

I GIVE UP. I'M REACHING NOWHERE. I CAME HERE FULL OF HOPE AND JOY, BUT I NOW REALIZE THAT IT'S ALL MEANINGLESS. BEFORE, YOU TOUCHED ME TO TEARS, BUT THEY WERE TEARS OF ECSTASY, RELIEF, THE ONES THAT FLOW WHEN ONE LISTENS TO BEAUTIFUL MUSIC. NOW, EVEN MY LOVE FOR YOU HURTS. MY TEARS GIVE NO RELIEF. I CANNOT GET IN TOUCH WITH MY INNER CORE. I CANNOT SEPARATE MY EGO FROM MY REAL SELF AND, EVEN WHILE I WRITE TO YOU,

DOUBTS COME UP AS TO WHETHER THIS IS SELF PITY OR I AM ON A MIND TRIP. DO I WANT YOUR ATTENTION?

Dhyano Marion, there is nowhere to go, nowhere to reach.

Because you have come with an expectation, you are creating your misery. Your *expectation* is the cause of your frustration. It is always so: expect, and you create a hell around yourself. Sooner or later the seeds of expectation bring a whole jungle of misery around you.

You say: "I give up."

If you really mean it then the work is done. If you are not just saying it then you have arrived home. It is in giving up that one comes home, but it has to be an existential giving up. You are writing it, you are saying it, but you don't mean it, because if you really meant it then there would be no need to be in such grief and pain. If you have given up then from where can misery come to you? The very root is cut.

To give up is to be a sannyasin. To give up is the most fundamental thing that can ever happen to you. It simply means that now there is no more desiring, no more dreaming: "I am finished with it, I have seen through and through, and it is all meaningless." Because you are not ready yet to accept the meaninglessness of your desires and dreams, you are in a self-torture manufactured by your own mind.

You say: "I came here full of hope...."

Whosoever comes here with hope is bound to feel hopeless sooner or later. Hope cannot lead you anywhere else -- hope is already moving towards hopelessness. Hope is like a small river moving to the ocean of hopelessness -- it will reach the ocean sooner or later.

Yes, when you are far away from me you can hope: you can go on dreaming, you can fantasize -- beautiful dreams, occult fantasies, esoteric nonsense -- because you are totally free. But when you come close to me it becomes more and more impossible to dream, because the whole work is against dreaming.

I want you to wake up -- and waking up is a painful process because it will destroy all your hopes, it will destroy all that you have cherished and thought very beautiful. Waking up is destructive in the sense that it will destroy your unconsciousness.

And you all live in unconsciousness: unconsciousness has been your way of life for many lives; it has become your second nature. In fact, it has covered your nature so deeply that you don't know that there is another nature to you, that this is not your nature, that the way you are is not the natural way -- not the way of Dharma, Tao, religion. Unconsciousness is deep, and the whole work here consists of bringing you to consciousness. It will destroy all kinds of desires, hopes, fantasies, 'future'.

It is a difficult task for me to destroy your dreams, because sometimes they are so sweet, so cute.... It is difficult to take away your unconscious habits from you. It is not like taking your clothes away, it is like peeling your skin -- it hurts.

The first thing to recognize is that coming out of unconsciousness into consciousness after many many lives *is* a painful process. Growth is painful.

The health service doctor told the shapely co-ed, "Miss Wellbuilt, if I have to find out just what's wrong with you I'll have to examine you thoroughly, so please undress completely."

To which she blushed and replied, "Okay, doctor, but you first."

Just old habit! We are in the grip of our old habits, patterns, structures, strategies.

Once a western salesman did not get home except about once in six months. On the night he went home, after supper he and his wife were sitting in the living room quietly reading. Suddenly there was a knock at the door.

"My husband!" exclaimed the woman, dropping her newspaper.

"Goodbye!" cried her man, leaping out of a back window.

I understand where exactly your trouble is. You have a gestalt: it has penetrated in the body, it has gone deep in the mind -- it has even reached your very essence, your very core. Now, uprooting it all, shaking you, shocking you into awareness, is a hard task. It is not only painful for you, it is painful for me too.

It is like snatching away toys from a child. He will cry and he will weep and he will implore you to give his toys back. But one day or other those toys have to be taken away, otherwise when will he be able to live in the real world? How long can he be allowed to fantasize? Small children don't know the difference

between reality and dreaming. That's why when they wake up in the morning sometimes they start crying "Where are my toys?" They were dreaming about toys; they want them back. They don't know that now they are awake those dreams have disappeared. That's what has happened to you.

Moses Cohen came back home in the middle of the night and slipped silently into the bedroom and began to undress.

Sarah Cohen woke up and asked, "Moses, where did you leave your underpants?"

"They must have been stolen," replied Moses.

Now you cannot steal anybody's underpants... but the unconscious mind goes on saying, doing... being unconscious.

Bill: "I think I'm starting to walk in my sleep."
Will: "What makes you think that?"
Bill: "I woke up in my own bed this morning."

Marion, it is really something tremendously significant that is happening to you, but you will only be able to understand it later on. When you will reach a little farther away from your dreams and have a better perspective, you will be able to feel grateful. But right now there may be anger and rage.

That happens to almost every sannyasin who comes here with expectations and hopes -- and who does not come with expectations and hopes?

You say: "I give up."

Please, give up! That's exactly what is to be done. But you are not doing it, you are simply saying it -- maybe in unconscious utterance, maybe in desperation, but not in understanding. Yes, one can give up in desperation, but then wounds are left, scars are left. When you give up with understanding, seeing the futility of it all, there is tremendous peace.

You say: "I am reaching nowhere."

My effort is to bring you *now*, *here*, and you are trying to reach somewhere else. I am not trying to help you to reach somewhere -- you are already all over the place *except* now and here. My function is to pull you back to your present moment, to the real -- howsoever difficult it is to come back home, howsoever much you have become accustomed to wandering. But you have to be brought back home, because only then there can be blissfulness, benediction, freedom -- what Bodhidharma would call nirvana: cessation of the ego and the birth of the soul.

You say: "I am reaching nowhere. I came here full of hope and joy...."

That hope was false -- all hopes are false. To hope simply means to postpone. To hope means your present is ugly and you want to avoid it for some beautiful future. To hope means you don't want to see the present, you want to remain occupied with the future. The tomorrow is more important to you than the today and the next moment more important than this moment. Either you escape into the past or you escape into the future -- and the *reality* consists only of the present.

Yes, I can understand: you must have come full of hope. But that is your problem -- what can I do about it? You have come to a wrong person. I cannot give you more hope, because hope is poison. I would like to take all possibilities of hope away from you. And remember: when all possibilities of hope are taken away from you, when the whole poison is taken out of your system, you don't feel hopeless. You simply feel freed from both hope and hopelessness -- because hopelessness can exist only as a shadow of hope; it can't exist without hope. Your shadow can't exist without you; you are needed there. Hopelessness is just the shadow of hope.

Drop the hope, and see a miracle happening -- hopelessness also disappears. And when there is neither hope nor hopelessness, great freedom arises in you. You are out of the prison of desire.

You say: "I came here full of hope and joy."

That joy was just an idea -- an idea that something is going to happen, that your hope is going to be fulfilled, that now you have found the right master. This is what you always wanted to do: to find the man who can fulfill all your hopes. Now you have found him, hence the joy; the joy was a by-product of hope. If hope itself is false, how can the joy which is a by-product of it be real? It was not real joy, it was a false phenomenon, because now that the hope is disappearing, the joy is disappearing.

And you say: "... but I now realize that it's all meaningless."

Yes, it *is* all meaningless. The hope and the joy that hope creates, the fantasies and the joy that the idea of their fulfillment creates -- it is all meaningless. Not that there is no meaning in life, but meaning is revealed to you only when you have stopped all these meaningless activities. When all these activities disappear, meaning appears. These activities are preventing your meaningfulness. And when that meaning appears in your being it is inexpressible, it is absolutely incommunicable, but it transforms your whole being: it makes you luminous.

It is said of Moses that when he saw God on the mountain his face became so luminous, so full of light, so shining, that he had to cover it, he had to veil it. He came to his people with a veil over his face. They were surprised. They said, "Why are you covering your face?"

He said, "Because it has become so luminous, so full of light, and I don't want to look holier than others." This is real sainthood! "I don't want to prove myself superior to others, and my face is so full of light that if I move among you without a veil everybody is bound to feel that I have become the chosen one, that God has descended into me, that my heart has been touched and transformed."

It is a beautiful story, of tremendous significance. That's how the really holy people have always lived: in a veiled way. They live as ordinary human beings, that is the meaning of the story. Not that they really cover their faces -- there is no need; that is not the way to hide yourself. If you move with a covered face you will attract more attention. People may not look at your shining face, because who cares about other faces and others' faces? Everybody is preoccupied with his own face -- people stand before mirrors for hours. Who cares about others? Who has the time? And if they see the light they may find a thousand and one ways to explain why it is so. They may even think: This man is ill, diseased, something has gone wrong with his chemistry. Maybe his body electricity is leaking out or something -- short-circuited or something. But if you move with a veiled face, everybody is bound to be attracted towards you. Mohammedan women attract more attention than anybody else. The veil becomes a provocation, an invitation: one wants to uncover the face and see what is there. A great curiosity arises.

So the story does not relate anything factual -- I don't think Moses would have done such a stupid thing -- but it has a significant meaning. It is a metaphor. It simply says that the really holy person lives in such an ordinary way that nobody will become aware of his holiness unless they come very close to him, unless they become almost part of his being. He eats like you -- that's why Jesus eats like you, drinks wine, mixes with ordinary people. He just remains ordinary, in no way does he pretend. The really holy man is unselfconscious about his holiness, that is the meaning.

But I have read one philosopher who thinks otherwise. Philosophers are strange people; they can find loopholes where none exist. They are only concerned with finding loopholes. I have come across one analysis of this metaphor. The philosopher says that Moses was hiding his face not because he did not want to prove his holiness to people but because he was afraid that sooner or later the light would fade away and then where would his holiness be? So it was better for him to keep his face hidden so that nobody would ever come to know that the light had faded away.

Now you see the tricky mind, the cunning mind! The cunning mind always destroys; it is always destructive. Now a beautiful metaphor is turned into an ugly thing. Now Moses looks cunning, afraid, scared of the people -- because the light will fade away and when people see that the light has faded they will think, "Now Moses is no longer our prophet, our leader." Afraid of the future, he keeps his face covered so that he can go on deceiving people.

There are people who will find thorns in the roses and there are people who will find roses in the thorns. Belong to the second category if you ever want to know God, if you ever want to know the real meaningfulness of your life, the grandeur, the glory, the beauty of your being.

Don't be so concerned with your hopes. Existence does not oblige anybody, it never fulfills anybody's hopes; it goes on in its own way. You have to become attuned to it. Don't have any private goals, and you will have tremendous contentment. Don't struggle for private ambitions and egoistic ideas -- there is no need to prove anything, there is no need to be anything -- you are already that. God has made you in his own image. Nothing is lacking and nothing is missing.

You say: "Before, you touched me to tears, but they were tears of ecstasy, relief, the ones that flow when one listens to beautiful music."

I am still speaking the same words, it is the same music, but your interpretation has changed. Then, you were interpreting my words through your hopes; there was a curtain between me and you. Now, I am trying to pull away that curtain so that you can see me as I am and I can see you as you are.

The disciple and the master have to be utterly nude to each other, naked beings.

You say: "Now, even my love for you hurts."

Real love always hurts because it transforms. The love that you felt before was your imagination. Now something real is happening. It was *your* love, you had not known my love. It was your projection. Now I am here, present; I will destroy all your projections. I have to bring you down to earth. I am a very down-to-earth man, I am very pragmatic. I can't help your great ideals and dreams, they are all stupid -- the greater they are, the more stupid they are. I will destroy all your old-fashioned ecstasies and tears and emotionality and sentimentality.

Remember, to be sensitive does not mean to be sentimental. To be sensitive does not mean to be touchy. You must have been very touchy, moved by anything -- but you were moved by your own ideas, I was not part of it. Please don't blame me for your joy, for your ecstasy, for your hope, for those great tears that were coming to you listening to my music. Don't blame me for them. I am not responsible for them at all, but I am certainly responsible for the love that is hurting you now.

If you are courageous enough and you can absorb the hurt, the pain, the agony of transformation, you will feel grateful later on. Only later on you can feel grateful; right now it will be rough going.

You say: "My tears give no relief."

They won't give you any -- not anymore. I am here, I won't allow it!

"I cannot get in touch with my inner core."

Don't be worried about the inner core. Let me destroy your outer core and you will be in touch with your inner core; there is no problem about it. The first thing is to destroy the hard crust that has grown around you, and it is hurting.

You would like to remain as you are *and* be in touch with your inner core; that is not possible. I am helpless, I cannot help you that way. I have to dismantle the whole house -- I don't believe in renovation. First the whole house, the whole rotten ruin has to be destroyed and removed.

But people love old, rotten things so much. They give them beautiful names -- antiques. I am not a lover of antiques, not at all. I love the new, the fresh, the young.

I have heard:

There was an old church, so old that people stopped coming -- they were afraid it might fall down any moment. The priest was against making a new church.

Priests are always against the new, they are always for the old -- the older the better, because with the old they are safe, with the dead they are safe. They are priests of death not of life.

And the board of trustees was against it, too. They were all elderly people, the elder brothers of the community. But when everybody stopped coming and even the priest was afraid to enter.... Just a little bit of strong wind and the whole building would shake. It was so rotten that it was a miracle that it was standing at all.

Finally they had to call a meeting of the trustees. They met -- not inside the church but far away from the church -- and they decided a few things. The first resolution was: The old church has to be demolished. Unfortunately, we are helpless -- and it has to be done, God forgive us. The second proposal was: The new church will be built exactly on the old spot and exactly like the old church. And the third proposal was: The material of the old church -- the bricks, the doors, the windows, everything -- has to be used in the new church. Nothing new has to be used in the new church; it will be new in name only. Everything from the old church has to be used and the new church has to be made out of the old; nothing new has to be added. And the fourth proposal was: Unless the new is ready we will not demolish the old.

This is how the stupid human mind goes on working. This is how *your* mind works. This is how mind as such works.

Marion, don't be worried about the inner core. It is there; whether you know it or not it is there. You can't be without an inner core, and you can't know it unless the outer core is demolished. The bird cannot come out of the egg unless the egg is demolished, broken. Once the egg is broken the bird can be free. The bird can have the whole sky. It can be on its wings. Be a little patient.

Marion came just a few days ago. Just a few days ago she became a sannyasin. Don't be in such a hurry. Don't be so American!

A Frenchwoman was talking to an American woman. The Frenchwoman said, "The Frenchmen know how to love. First they kiss your forehead, then they kiss your cheeks, then they kiss your earlobes, then

they kiss your neck, then they kiss your back...."

The American woman said, "Wait! By that time the American is back from his honeymoon!"

Don't be so American. Wait. Go slowly. Kiss the forehead and the eyes and the cheek.... Be a little French about it! What is the hurry? There are a few things which cannot be done in a hurry. Neither love can be done in a hurry nor prayer. Neither meditation can be done in a hurry nor self-transformation. These are very very silent, slow processes. And the more patient you are, the faster they happen. The less patient you are, the longer they take.

The second question:

BELOVED OSHO,

THE OTHER DAY IN DISCOURSE YOU REFERRED TO THE JEWS AS BEING VERY INTELLIGENT PEOPLE. AT OTHER TIMES YOU HAVE DESCRIBED THE JEW NEGATIVELY AS THE CUNNING BUSINESSMAN. INTELLIGENCE SEEMS TO HAVE A POSITIVE AND A NEGATIVE ASPECT. PLEASE COMMENT.

Anand Akam, you got the point! But remember, you belong to the negative aspect.

Yes, intelligence, like everything else, has both possibilities: it can be positive, it can be negative. If intelligence is negative it is sheer cunningness; if intelligence is positive it is pure meditation. And the negative is easy because the negative is a fall, and the positive is difficult because the positive is an uphill task. The negative is easy because it asks no sacrifice from you, and the positive is arduous because it asks the ultimate sacrifice -- the sacrifice of the ego. The negative *supports* the ego and the positive is possible only when the ego is surrendered.

We have both kinds of Jews here. Akam, you belong to the negative. I am sorry to say it -- please forgive me. It is very difficult for negative people to forgive, too; they feel very offended.

But there are positive Jews also. You should move with some positive Jews, for example, Pradeepa -- she is a positive Jew. I have been joking about the Jews and so many letters come to me asking, "Are you against Jews?" Except for Pradeepa, all the Jews have raised the question at some time or other: "Are you against the Jews?" How can I be against the Jews? I myself am an old Jew... very ancient! You may be very new.

I am not against anybody nor am I for anybody; I am just exposing to you things which needed to be exposed, because only then you can get rid of them.

Yes, intelligence is cunningness if it starts falling downwards. And the fall is so easy and so ego-supporting and ego-nourishing that everybody, almost everybody, chooses the fall. To be cunning seems to be the only way to exist and survive in this world, because everybody else is cunning. If you are more cunning you can survive, if you are less cunning you will be exploited.

Cohen visited his doctor for a check-up. He carried with him a large amount of liquid specimen which the M.D. examined in his laboratory.

"Everything's fine," announced the physician. "Couldn't find a thing wrong with your specimen."

"No sugar? No albumen?" asked Cohen.

"None at all. You're okay."

"May I use your phone to call my wife?"

"Of course."

"Good news, dear," announced the Jew over the phone. "Neither you nor I nor the kids nor even Grandma have a thing the matter with us."

He had brought *everybody's* specimen!

During the reign of the gestapo in Germany, Schloss and Hirsch were walking along a Munich street, when an SS officer approached them. Schloss had proper credentials but Hirsch did not.

"Quick," said Hirsch, "you run that way. The nazi will follow you and I'll be able to get away."

Schloss tore off in the direction indicated, pursued by the SS man, while Hirsch escaped. When the nazi

finally caught up with him, he demanded to see Schloss' papers. He saw that they were in order.
"So why did you run?" he asked.

"I just took a physic," said Schloss, "and my doctor told me to run after taking the medicine."
"But didn't you see me running after you?"

"Yeah, I thought maybe we both had the same doctor, and you took a physic too."

In this cunning world it seems that the only way to exist is to be more cunning. When everybody is exploiting everybody else, to be cunning seems to be an armor, so everybody becomes cunning.

Every child is born innocent, Akam, and every child becomes cunning, hypocritical, pseudo, deceptive. Every child is born a saint and every child turns into a scoundrel. Every child is born religious and every child becomes a politician. And that is the worst that can happen to a man.

Beware that to survive in the world should not be your goal, because even if you survive, death is going to come. Even if you have all the money possible, death is going to come. Even if you have all the power and all the prestige, it will all be bogus, because inside you are poor, empty.

The really intelligent person is one who discovers the inner treasures, who discovers the inner eternity, who discovers God. That's my definition of the intelligent person: one who discovers God. Unless you have discovered God don't think of yourself as an intelligent person. You may be intellectual but you will not be intelligent.

And to be intellectual is easy. You can go to the university and you can get a degree, a diploma. You can study the books, you can visit the libraries, and you can become acquainted with great words, great systems of thought. You can become a good talker, a good conversationalist, a good writer, author, philosopher, but still you will not be an intelligent person, remember.

Intelligence is possible only through meditation. When mind dissolves in meditation, when thoughts are no longer your constant obsession -- when you can put the thoughts aside whenever you want and you can move into inner emptiness at your own will, when you are not a victim of your mind but a master -- then you are intelligent.

And those are the moments when you discover who you are. You discover what this life is. You discover what the meaning of the word God is. You cannot find the meaning in the dictionaries, in the encyclopedias; it has to be found within your own being.

Akam, become positively intelligent. I have been watching you: from the very beginning, while you have been here you have been trying to be clever. And trying to be clever with me is utter stupidity! You can succeed with me only if you are totally innocent, otherwise there is no bridge between you and me. You are a sannyasin, but I have never really felt you as a sannyasin. To be true I have to say it. Maybe that shock will bring you alertness and you will start looking at the whole thing that is happening between me and you. You are trying to be clever. And you are not alone in that, there are many, so don't feel lonely. Don't be clever with me, otherwise your being here with me is of no use.

This place only belongs to those who can trust, who can be innocent, who can be utterly childlike. Then great intelligence is released, and that intelligence will be a light into the darkness of your soul. That intelligence will become a lamp, and it will be able to guide you to the ultimate goal.

The third question:

BELOVED OSHO,

WHY WAS THE BUDDHA SO RELUCTANT TO ALLOW WOMEN INTO HIS SANGHA? WHY DID HE FEEL, WHAT DID HE FEEL ABOUT WOMEN?

Nandan, it must have been his experience with women. When I became enlightened I was only twenty-one and absolutely inexperienced about women, so I had no problem accepting women into my SANGHA. But when Buddha became enlightened he was forty years old.... Now you can understand. He had so much experience, poor man, that he wanted to save his disciples from the same experience.

Mulla Nasruddin becomes very much afraid whenever he is walking down the road, and if he sees any truck or bus coming towards him he starts trembling and perspiring.

One day I was walking with him along the road and I asked him, "What's the matter? Whenever a bus or a truck passes by you suddenly start perspiring and shaking and trembling."

He replied, "My wife ran away with a truck driver and every time I hear a horn I'm afraid he's bringing her back."

Buddha had much experience with women, much more than anybody else, much more than any other enlightened man in the world. Mahavira was Buddha's contemporary, but he did not object to women, he immediately accepted them. When they asked to be initiated he initiated them without any hesitation. Why did he not object? -- because he seems to be more of an ascetic type than Buddha. Buddha follows the middle way; Mahavira is an extremist, an utter extremist -- he is absolutely ascetic. According to him one has to go to the very extreme, one has to deny everything, renounce everything. Only then can the ultimate jump, the ultimate leap into the divine happen. Buddha is more relaxed about it. He says, "Follow the middle course. There is no need to go to the extreme. There is no need to be too worldly and there is no need to be too otherworldly.Just be in the middle."

One would have expected Buddha to allow women into his *sangha* more easily than Mahavira; but Mahavira allowed them with no hesitation -- not even a single time did he say no. The day the first woman asked, he immediately initiated her the same way that he initiated men. But Buddha continued to refuse women for at least ten years. He was almost forced, compelled, by his own disciples. They started crying and weeping and they said, "This is not right!" Still he would say, "I will think over it."

But finally, when his stepmother asked to be initiated, it was difficult for him to say no. His mother had died immediately after he was born, so in fact he knew nothing of his mother; he was brought up by his stepmother. The stepmother was his mother; he knew her as his mother. And when the mother asks to be initiated, how can he say no? So reluctantly, not very happily.... And this conspiracy involving the mother was the strategy of other women and other disciples -- they persuaded the mother. "If you come to ask he will not be able to say no, and then the door will open. Then he will not be able to say no to any other woman." A conspiracy because of great compassion.

Why was Buddha so hesitant? For the simple reason.... You will have to go into the life story of Buddha to understand his psychology, to understand his mind, because even when you become enlightened you have to function through the mind, and the mind remains the old. The enlightenment is the same -- Mahavira, Buddha, Zarathustra, Jesus -- it makes no difference -- but the minds are different. And when they communicate with you the mind has to be used, and the mind is made up of the past. Buddha has a certain mind, Mahavira has a different mind.

What happened to Buddha was really very rare, unique. When he was born, all the great astrologers were called by his father to inquire what he was going to become. All the astrologers except the one who was the youngest raised two fingers.

The father asked, "What do you mean by two fingers?"

They said, "Either he is going to become a *chakravartin*, a world conqueror, a world emperor, who will rule all the six continents, or he is going to become a renunciate, a sannyasin, who will renounce the world and live like a beggar. These are the two possibilities. Both are open, and we cannot say decisively which is going to happen."

Then the father was very much afraid. He had been hoping for so long, and now, in his old age, the son was born -- it would have been better if he had not been born. In old age now, all his hopes were on him -- he was going to carry out all his incomplete ambitions -- and if he were to renounce the world that would be a great shock to him, he might die of the shock. He could not conceive or accept the possibility.

Very afraid, he asked Kondanna, the youngest astrologer who had raised one finger. He asked Kondanna, because although he was the youngest he was the most famous astrologer; his perception was the most clear. He was afraid because he was raising only one finger -- he might be raising it for sannyas, he might be raising it because he would become a great emperor, a chakravartin.

The king asked him, "What do you mean by raising one finger?"

Kondanna said, "It will hurt you, but I can't help it. Your son is going to become a sannyasin; it is absolutely certain. He will renounce the world, he will renounce the family, he will renounce the palaces and the kingdom, and he will move to the jungles to meditate, because he is destined to become the greatest Buddha."

The father started crying. He said, "Save him! I am ready to do anything."

Kondanna said, "I cannot help. This is absolutely destined. For many lives he has been searching and

searching and searching; now the search has come to its ultimate peak. This is his last life. And I am not going to be part of distracting him."

Kondanna left, but the other old astrologers remained and they said, "There is a possibility. Don't be worried about this Kondanna; he is inexperienced. Although he is very famous, he is young. But we are more experienced, we know life more. We know that life is always a choice, nothing is so absolutely determined. Astrology can only indicate the alternatives vaguely. Astrology is not such an exact science that you can say, 'Two plus two is bound to be four.' Sometimes it is three, sometimes it is five. Don't be worried."

They consoled the king and they said to him, "Do one thing: from the very beginning keep him in such luxury, keep him in such comfort, that he never thinks about renouncing. Let him become so accustomed to luxury and comfort that the very idea of going into the forest will scare him. Make him three palaces in different places for the three seasons, so that each season is beautiful for him."

Those three palaces were built in three different places. In summer he would be in a place almost like a hill station where there was no summer, where it was cool. In winter he would go to hotter places where it was warm. In the rains he would move to places where it was not too rainy -- just little showers once in a while -- and he would enjoy those little showers. Beautiful palaces with lakes, with gardens spreading for miles.

And the old people suggested, "Find the most beautiful women in the country. Let those beautiful women take care of him."

So all the beautiful women of the country were called, and they went into the service of Siddhartha, who was going to become the Buddha finally. He lived with women.

The astrologers said that he should never be allowed to see an old man, because that could raise the question in his mind: Am I also going to become old? "Never allow him to see anybody dead, not even a dead leaf"... because Lao Tzu had become enlightened by seeing a dead leaf falling from the tree. That was a very shaking incident, a tremendously important incident for Lao Tzu. Seeing the dead leaf he immediately thought, "I am also going to die one day like this leaf -- dust unto dust. Before that something has to be done. Before that I have to know if there is more to life, or only this mundane, superficial, so-called life. Is there something more than time?"

So they said, "Not even in his garden should he be allowed to see a dead leaf or a withering flower." And the king managed it that way -- I don't think anybody has lived in such luxury as Gautama the Buddha up to his twenty-ninth year. All the beautiful women were available to him. His whole day from morning to night was just a picnic, a holiday: dancing, singing, music -- beautiful women available, all the luxuries -- no problems, no anxieties. And it is basically because of this that he one day escaped -- he became fed up.

Too much luxury is a dangerous thing. It is easy to be poor and be in the world, because one goes on hoping. It is very difficult to be really rich and not to renounce the world, because richness is far more frustrating than anything else. When you have all the riches and you see that you are as miserable as before, the riches lose all meaning.

Arnold has written one of the most beautiful books on Buddha, The Light of Asia, in which he depicts the scene when Buddha leaves the house, the palace. Up to twelve o'clock in the late night there were dance and music and beautiful women dancing around him. Then it was too late, he fell asleep and the women also fell asleep in the same room.

In the middle of the night -- it was a fullmoon night: the moon was peeking through the window, the moonlight was coming into the room -- Buddha looked around at the beautiful faces. Some mouths were open and the saliva was flowing out -- and it was disgusting. Some women were snoring -- beautiful musicians and yet snoring so loudly and with such ugliness that he felt very disgusted. He went around the room -- it was a chaos. All those beautiful women he saw for the first time in their reality. Their makeup was gone, their false eyelashes had fallen; he could see how they really looked. He left the palace that very night.

And just think of a man who had lived for twenty-nine years with women -- and only women.... That must have been the cause.

You ask me: "Why was the Buddha so reluctant to allow women into his sangha?"

Out of compassion for the poor *bhikkhus*, the sannyasins, because he knew they could become victims. They had not lived in such luxury. Many of them had not known the reality of women.

Sick of American bigotry and of his nagging wife, Ashford went to New Guinea and became a cannibal.

Six months later his wife tracked him down with a non-support summons. There was only one thing to do: he ate her.
Guess what? She still disagreed with him!

Too much experience of the other sex is boring. And it is not so just with women, it is the same with men. If Buddha had been a woman he would have been reluctant to initiate men. So what I am saying has nothing to do with women as such; it is just an accident that he was a man. If he had not been a man, if he had been a woman who had lived with men for twenty-nine years, the same would have happened. He would not have easily allowed men into his sangha.

An elderly Englishman was sitting quietly in his London club when an old friend came up and said, "Sorry, old boy, to hear that you buried your wife yesterday."
"Had to," replied the other man. "Dead, you know."

The fourth question:

BELOVED OSHO,

DOES HELL REALLY EXIST?

Yes! In the beginning God wanted to create hell, but after creating India he changed his mind. Once he created India it was useless to create hell, it was a sheer waste of time and space. And you are here in India, and still you ask: "Does hell really exist...?"

It is all over the place. India is very representative: it represents hell. Starvation, misery, poverty. And not only that -- tremendous stupidity. People cling to their poverty, to their starvation. Not only do they cling, but they rationalize it, they make much out of it, they brag about it. They think that to be poor is something spiritual, to be ill and starved seems to be something holy.

Count Keyserling came to India. His son's son is one of my sannyasins now. In his diary he writes: In India I realized that to be poor is to be spiritual, to be ill is to be spiritual, to be starved is to be spiritual.

More than the poverty, more than the starvation, more than the misery, it is the stupidity that creates hell. India clings to its misery, it brags about it. It thinks: The whole world is worldly except us. We are religious people, we are otherworldly.

You have to be otherworldly, because that is your only hope. This world you have made so ugly, this life you are living in such misery, that it will be impossible for you to live at all if this is the only life. You have to project your ideas to the life after death.

So Indians are always thinking about life after death. Indians come to me and they ask, "What happens after death?"

I tell them, "Don't talk nonsense -- ask what happens *before* death. The real question is before death, not after death. And whatsoever happens before death will continue to happen after death. Don't be worried about it."

But I can understand why they don't ask about life. They have all settled for the ugliness of it, they are not ready to change it. This is hell, and created by the people themselves. No devil is responsible for it.

You can change it. Even if there is a hell, if the right people go there they will change it.
I have heard a story:

An atheist asked a priest... because the priest had said in his discourse that day that people who believe in God and who do virtuous deeds go to heaven, and people who don't believe in God and who are sinners go to hell.

An atheist raised his hand and asked, "Sir, one question has to be solved then. What about those people who don't believe in God and yet do virtuous deeds, where will they go? And what about those people who believe in God and yet are sinners, where will they go?"

The priest was at a loss, naturally. If he says that the virtuous people will go to hell because they don't believe in God, it doesn't look right. Then what is the point of being virtuous? Then just believe in God and enjoy all the sins you can enjoy. Why bother about being virtuous? If he says that those people will go to

heaven who believe in God and who are still sinners, then just belief is enough. So God is not interested in what you do, he is not interested in your acts. You can kill, you can be a Genghis Khan or an Adolf Hitler, if you still believe in God.

And Adolf Hitler believed in God, remember. Genghis Khan believed in God, remember: before massacring thousands of people, every day in the early morning he would recite the Koran. The first thing was *namaz*, prayer, and then he would go into all kinds of ugly things, unimaginable butchery.

The priest must have been a very sensitive person, alert. He said, "Please give me time. The question is difficult, it is not so easy. Next Sunday I will answer."

Those seven days were really hell for the priest; he tried this way and that, but nothing was going to work. Sunday arrived, and he knew the atheist would be there, but not to turn up would be humiliating. So he came a little early to pray to Jesus Christ, "Help me! I am your servant, I have been speaking on your behalf. Now help me -- what is the clue? This man has created such trouble!"

Praying to Christ -- and for seven days he had not slept, thinking the whole night, thinking the whole day -- he fell asleep before the statue of Christ and he had a dream. In the dream he saw a train ready to leave for heaven. He jumped in. He said, "This is perfectly right. Why shouldn't I go there and see with my own eyes? If I see Adolf Hitler, Genghis Khan, Tamburlaine, in heaven, then the question is solved. Or if I see Socrates, who did not believe in God but was one of the most virtuous of men, if I see Gautama the Buddha, who did not believe in God but was one of the most godly persons who ever walked on the earth, then the question is solved."

He rushed into the train and the train left. He reached heaven. He was a little surprised, puzzled, because heaven did not look very heavenly; it was very sad, dull and damp -- no joy, nothing sunny, no song. He had heard so much about the angels who go on playing on their harps and singing and dancing. No harps, no singing, no dancing. Just a few stupid-looking saints sitting underneath their trees covered with dust.

He inquired -- he went to the stationmaster and asked, "Is there some mistake? Is this really heaven?"

The stationmaster said, "Yes, and there is no mistake."

But the priest said, "It looks more like hell! Is there any train leaving for hell? -- because I would like to see hell, too, then I can compare."

He got a reservation, went to hell -- and he was really more surprised than he was seeing heaven. There was joy, there was song and music -- all was sunny and bright. People were working, people had lights in their eyes. No devil, no hellfire, nobody torturing -- nothing. So he inquired: "This looks more like heaven!"

And the stationmaster said, "Yes, now it does, but before it used to be just the way it is described in your scriptures. Since Buddha, Mahavira and Socrates came here, they have transformed it."

A very rich man who was about to die asked his wife to promise to bury him without any clothes on. He was such a miserly man, that he thought: Why not save the clothes?

The wife was shocked, but he said, "Listen, I know which way I'm going. I won't need clothes down there, it's too hot."

When he eventually passed over, his wife kept her promise. A few days later, just as the widow was preparing to go to bed one evening, the man's ghost appeared through the window and said, "Get out my winter underwear and my tweed overcoat, darling. There are so many rich people in hell now that they've installed air-conditioning!"

It all depends on you. Hell is not part of geography, it is part of your psychology, and so is heaven. You create your hell, you create your heaven. And it is not in the future. Herenow somebody is living in heaven and somebody is living in hell -- and they may be sitting together, they may be friends.

Right now, I say to you, I am in heaven, and I am inviting you to come into my space and share it. That's what sannyas is all about: an invitation given, an invitation received: an invitation from my side and a gesture from your side that "yes, I am willing to come into your space."

Don't be worried about hell and heaven; they are just your states. If you live in the mind, you live in hell. If you live in the no-mind, you live in heaven.

The fifth question:

BELOVED OSHO,

SOMEONE HAS TOLD YOU THAT THE BUICK IS THE PIMP'S CAR, AND NOW THE NEWS I BREAK IS THAT THE CADILLAC IS THE PIMP'S CAR, AT LEAST IN NEW YORK CITY AND OAKLAND, CALIFORNIA! SO, HOW ABOUT A LINCOLN CONTINENTAL MARK IV, LIKE THE CARS THE US PRESIDENTS RIDE IN?

Kavita, that is far worse! Then I would like to go back to my Impala and be a plumber. That's what I am: a plumber of the mind, a plumber of the soul!

But it seems no car is going to work out. In fact, I need an orange elephant!

The last question:

BELOVED OSHO,

WHAT IS PHILOSOPHY?

Sudarshan, philosophy is an obsession with words. The word God becomes more significant than the experience of God; that is philosophy. Philosophers ask: What do you mean when you use the word God? What do you mean when you use the word truth? What do you mean when you use the word good? What do you mean when you use the word love?

Philosophy is more or less a linguistic phenomenon, a question of language and grammar, of hair-splitting and shadow-boxing. It is not concerned with reality at all. It talks *about* reality. But remember, to talk about reality is one thing and to move into reality is quite another. Philosophy is talk, religion is experience.

My interest is in religion, not in philosophy at all.

Noah Webster's neighbor came into the pantry and found him kissing the pretty chambermaid.
"My, Mr. Webster!" she exclaimed. "I am surprised!"

"No, my dear," said Mr. Webster with a reproving smile. "You are astounded, I am surprised."

It is only a question of words -- the reality is put aside. Webster is a linguist, a great grammarian. He changes the words, he says, "No, my dear, you are astounded. You are using the wrong word when you say 'I am surprised.' *You* are astounded, I am surprised."

The emphasis -- you see the emphasis -- is no longer upon the act of kissing the pretty maid, the emphasis is on the wrong word or the right word.

Philosophers go on and on with words, and words have their own way. One word brings another word, and so on and so forth. You can go on and on ad infinitum; there is no end to words. You can fabricate, manufacture, new words, and you can create such a fuss about words that you can mystify people. Philosophy is a mind trick, a very sophisticated trick but a mind trick.

Religion has nothing to do with philosophy, religion is just a totally different dimension. It is going beyond words, it is reaching into experience. Religion is existential, philosophy is intellectual. And you can't understand even a small thing like a roseflower intellectually.

If you try to understand the roseflower and its beauty intellectually, either you have to say that the beauty is indefinable -- that is another way of saying that it is unthinkable -- or you have to say there is no beauty at all; it is all projection, it is all illusion. These are the only two alternatives for philosophy.

The philosopher says, "God is an illusion, truth is an illusion, love is an illusion" -- he tries to prove everything is illusion -- and then suddenly he is at a loss what to do; he is in a deep misery, in great frustration. Life seems to be just a chaos with no meaning to it. Then suicide seems to be the only outlet from this whole mess.

Many philosophers think of committing suicide and many commit suicide, too. And those who cannot commit suicide -- they go mad. Just in between the two, neither alive nor dead, just hanging in limbo, that is madness.

G. E. Moore has written a great book, as far as books are concerned, Principia Ethica. For two hundred pages he discusses what 'good' is. If somebody asks me, "What is good?" I will say, "It is indefinable" -- right now, immediately. But he comes to the conclusion that it is indefinable after two hundred pages -- and

two hundred pages of great logic. He was one of the greatest logicians of this age.

These three names are very important: G. E. Moore, Bertrand Russell, Ludwig Wittgenstein.

Two hundred pages of great hard work -- so much perspiration and nothing of inspiration! -- and then the conclusion is that good is indefinable, because good is a simple quality like yellow. How can you define yellow? Yellow is yellow. What more you can say about yellow? But do you *have* to go through this hell of two hundred pages just to come to the simple conclusion that life is indefinable, it is mysterious -- what the mystic has always been saying?

You cannot demystify life. Yes, you can enjoy it, you can go deep into the mystery and become part of it, you can dance it, you can sing it, you can celebrate it, but you cannot *understand* it.

Philosophy tries to understand and comes to no understanding. Religion *never* tries to understand and comes to deep understanding.

Beware of words! Words are very enchanting, hypnotizing. Sometimes you can get caught into a whole net of words.

Two ladies conducting a school survey ring a doorbell which is answered by a man who has been taking a shower and who is covering himself with only a newspaper. He tells them that he is Peter Pepperpod, wife Pauline, sons Paul and Peter Jr., both in your school. "I'm a peanut packer for Planter's Peanuts and poke around in part-time party planning on the side."

Later one of the ladies goes to the toilet at the first filling station they pass and does not return for fifteen minutes. She explains to the other, "I just sat there and got to thinking about that personable Mr. Peter Pepperpod, the peanut packer for Planter's Peanuts and part-time party planner, standing there with his pert, petrified pivot poking through the paper, and it just made my pussy pucker with such peccability that I couldn't hardly precipitate!"

This is what philosophy is!
Enough for today.

The White Lotus

Chapter #9
Chapter title: Only In Silence

8 November 1979 am in Buddha Hall

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QUESTION: ARE THERE FAST AND SLOW WAYS OF ATTAINMENT?
ANSWER: IF ONE SEES THAT ENDLESS TIME IS THE MIND, HE WILL ATTAIN QUICKLY, BUT IF HE MAKES A POINT IN HIS MIND AND AIMS AT HIS DESTINATION, HE WILL ATTAIN SLOWLY. THE WISE ONE KNOWS HIS MIND IS THE PATH; THE STUPID ONE MAKES A PATH BEYOND HIS MIND. HE DOES NOT KNOW WHERE THE PATH IS NOR DOES HE KNOW THAT MIND ITSELF IS THE PATH.

QUESTION: WHY DOES ONE ATTAIN QUICKLY?
ANSWER: BECAUSE MIND IS THE BODY OF THE PATH, THEREFORE IS QUICKLY REACHED. STUPID ONES MARK THEIR OWN TIME STARTING ACCORDING TO THAT STANDARD, THEREFORE THEY MUST MAKE THEIR OWN DESTINATION ACCORDING TO THEIR OWN DELUSIONS.

QUESTION: WHAT PART OF THE MIND IS THE BODY OF THE PATH?
ANSWER: MIND IS LIKE THE WOOD OR STONE FROM WHICH A PERSON CARVES AN IMAGE. IF HE CARVES A DRAGON OR A TIGER, AND SEEING IT FEARS IT, HE IS LIKE A STUPID PERSON CREATING A PICTURE OF HELL AND THEN AFRAID TO FACE IT. IF HE DOES NOT FEAR IT, THEN HIS UNNECESSARY THOUGHTS WILL VANISH. PART OF THE MIND PRODUCES SIGHT, SOUND, TASTE, ODOR AND SENSIBILITY, AND FROM THEM RAISES GREED, ANGER AND IGNORANCE WITH AL] THEIR ACCOMPANYING LIKES AND DISLIKES. THUS IS PLANTED THE SEED, WHICH GROWS TO GREAT SUFFERING. IF ONE REALIZES THAT FROM THE BEGINNING MIND ESSENCE IS EMPTY AND QUIET, HE SHOULD KNOW NO SPECIFIC TIME OR PLACE. INSTEAD HE MAKES AN IMAGE OF A TIGER, LION, DRAGON, DEMON, WARRIOR OR OTHER MONSTER, RECOGNIZES THEM BY COMPARISON AND PRODUCES LIKES AND DISLIKES. IF HE KNOWS THAT FROM THE BEGINNING THERE IS NO SUCH THING, THEN HE SHOULD KNOW THAT MIND ESSENCE IS NOT FORMED, THEREFORE THESE IMAGES ARE NOTHING BUT ILLUSIONS. WHEN HE REALIZES THIS FACT, HE WILL BE EMANCIPATED AT THAT INSTANT.

QUESTION: WHAT IS THE NATURAL, SIMPLE MIND, AND WHAT IS THE ARTIFICIAL, COMPLICATED MIND?
ANSWER: LETTERS AND SPEECHES COME FROM THE ARTIFICIAL, COMPLICATED MIND. BOTH IN THE MATERIAL AND IMMATERIAL WORLD A PERSON STAYS OR GOES, SITS OR LIES DOWN, AND MOVES INNOCENTLY, OR, IT CAN BE SAID, IN THE NATURAL, SIMPLE MIND. WHEN ONE REMAINS UNMOVED BY PLEASURE OR SUFFERING, HIS MIND MAY BE CALLED THE NATURAL, SIMPLE MIND.

Mind is the problem and mind is also the solution.

Mind as an ego is the problem; mind without any ego is the solution. Mind with a lower case m is the problem; mind with a capital M is the solution. Mind with a lower case m is part of personality; mind with a capital M is universal. It is not yours, it is not mine; it is nobody's or it is everybody's. The universal mind contains all consciousness.

The other way to say it, which is the Zen way, is: the mind is the problem and the no-mind is the solution. No-mind is simply another way of saying the cosmic mind, the universal mind. The 'no' denies the ego not the mind, remember it. The 'no' denies the personal not the universal. The 'no' simply denies all limitations and helps you to become as infinite as you really are.

This is the most fundamental truth about the buddhas. Their work consists of helping you to dissolve the personal mind, which is like a dewdrop, in the universal, which is the oceanic.

A few people have called that mind 'God' -- that oceanic mind. The name is beautiful, but it has created its own problems. The moment you call it God, the idea of worship, churches, temples, rituals, arises, and the lower mind comes in from the back door. You become a Christian or a Hindu or a Mohammedan, and you are again caught in the same chains -- maybe colored differently -- and you are again imprisoned. Again you become defined and limited, again you lose contact with the whole.

The personal is the illusory; it is the personal that makes you an idiot. The universal is the truth. Unless one is ready to die into the universal one cannot attain to truth.

Truth is a death -- the death of the egoistic mind -- although it is also a resurrection -- the resurrection into the universal. You die as a person and you are reborn as God, as a buddha, as a christ. Hence the path consists of understanding the mind and its functioning. The egoistic mind wants to keep itself constantly occupied. That is one of its ways to deceive you: it keeps you so occupied that you don't have any time to look in. All occupation is extrovert. To look in means to be unoccupied; there is no 'inner occupation' as such. And if you are occupied in an inward way too, then you are deceiving yourself.

You may be chanting a mantra inside, but chanting a mantra inside simply deceives you because you are not the mantra and the mantra is still outside you. It may not be outside your body but it is outside your consciousness. You can witness your chanting, you can see your chanting, you can observe it. That means you are outside it and it is outside you. All occupation is nonmeditative.

Hence Maharishi Mahesh Yogi's transcendental meditation is a false phenomenon; it is neither transcendental nor meditation. It is simply changing one occupation for another occupation. Somebody is singing a film song and somebody is chanting the name of God; there is no difference in essence -- both are occupied.

This is the first thing to be understood if you really want go to beyond the mind, the so-called ordinary

mind, and reach the universal. And to reach the universal is enlightenment; to remain confined to the lower is ignorance.

The first lesson is to learn how to be unoccupied, even for a few moments; just no occupation, inner or outer -- because all are outer occupations, even the so-called inner ones. No occupation, and immediately you are beyond the ordinary mind. You go beyond limitations, you go beyond boundaries. Suddenly you become the ocean; the dewdrop disappears. In that oceanic experience one is freed, liberated.

The ordinary mind always wants business; any kind of business is okay. Give it business. Have some target, some goal -- money, power, prestige; and if you are tired of all that, then meditation, God, paradise, truth. But again you are substituting old goals with new goals, old ambitions with new ambitions; nothing has radically changed. You remain the same, your gestalt remains the same; just the object is changed. And because of the change of object you can feel very spiritual, very holy.

The mind is cunning. Be aware that it can exist only when you are in business, when you are busy. When you are not busy it evaporates, it cannot exist without business. Hence people are busy even without business.

The co-ed was lying with her boyfriend and was trying to make an impression on her eager young date: "So you're named Tom. I know George means lover of horses, and Philip means beloved, and Don means chief. Do you know what Tom means?"
"Business, baby, business!"

But that's exactly what the mind means: constant business, day in, day out. If you are awake there is business, if you are asleep there is business. You may be dreaming, but it is business.

Mind does not leave you even a few moments of open sky, unclouded, so that you can see the reality as it is. It keeps your eyes clouded, full of dust: the dust of desire, the dust of thought, the dust of memory, imagination. And these layers and layers of dust have completely covered your mirrorlike consciousness which is capable of reflecting all. It always keeps you somewhere else. It never allows you to be herenow, because to be herenow means to be unoccupied. That is the second lesson to be learned.

Hence the insistence of all the buddhas on living in the present, on being present to the present. Mind can only remain occupied either in the past or in the future. How can it become occupied in the present? It is impossible. The present simply destroys the ego; the present takes away all the rubbish from your mind, all the junk. It simply leaves you open, available, vulnerable, receptive; thrilled, ecstatic, of course, but not occupied.

Whenever you are here and now, you are not. Let me repeat it: whenever you are here and now, you are not; God is, buddhahood is. ... Because here and now your small mind cannot exist; it melts, it disappears.

The mind can exist only with the nonexistential. A rare phenomenon, a contradiction on the surface: the mind can exist only with the nonexistential -- because the mind itself is nonexistential, it feeds on the nonexistential.

There are two things which are the most nonexistential in the world: one is the past, which is no more; the other is the future, which is not yet. The mind exists on these two props: the 'no more' and the 'not yet'. And between the two is the small interval, the atomic interval. It is so small that unless you are absolutely alert and aware you are bound to miss it.

To be in the present means not to be. And not to be is the door to God, the door to truth, the door to reality.

These are simple statements if understood. But we go on pretending to understand without understanding, because understanding seems to be risky, dangerous, deathlike. And, in a way, it is. To understand rightly how the mind exists is to prepare for your death.

Sannyas is death; it has always been so. Hence only the few courageous people who can enter on the path -- people who are so deeply in love with truth that they are ready to sacrifice themselves. Whatsoever the cost they are ready to pay for it, because they are fed up with the lies of life.

Ginzburg comes home early from work one day, sure that his wife has a lover. He searches the house in a mad frenzy. Sure enough he discovers a little man huddled among the clothes in the closet.

"What the hell are you doing here?" screams Ginzburg.

"Well, we all have to be somewhere," replies the culprit.

The mind has to be somewhere -- either in the past or in the future. If you take those two props away from it, it can't exist. It simply falls flat on the ground. It dies immediately. It cannot breathe -- not even for a single moment.

This is the way of meditation: encountering the present in all its tremendous beauty, just being in the present. Inside, the mind stops. Outside, the world changes totally. It is no more the ordinary world you have known before. In fact, you have not known it at all. Your mind was distorting everything, your mind was creating fantasies. Your eyes were full of fantasies and you were looking though those fantasies. They never allowed you to see that which is. If the mind is gone, even for a moment, suddenly the whole existence explodes upon you.

Norman lay naked on the grass in a secluded part of the park, a dazed but oddly happy expression on his face.

"What happened?" asked the cop.

"I was -- uh -- minding my own business," mumbled the man, "when a gang of sorority girls from Vassar came along and jumped me and -- uh -- tore off my clothes. And then...."

"And then what?"

"And then all heaven broke loose!"

That may have happened to Norman or may not have happened, but it happens when the mind is absolutely unoccupied, when the mind is utterly in the moment, when it is nowhere else but here and now. And to be here and now, let me remind you, means it is no more. Yes, then all heaven breaks loose. Suddenly white lotuses start showering on you. Your whole life has a totally different quality to it. Then whatsoever you touch becomes gold and whatsoever you see is simply incredible, unbelievable. Mind goes on giving you ideas about the reality, but those are the MIND'S ideas and mind is utterly idiotic. To believe in your own mind is the most foolish thing in the world which one can do, but because you want to believe in your own importance you go on believing in your own mind. And the mind is very clever at arguing its case. Even if it doesn't argue, because you want to believe that you are someone special, extraordinary, superior, holier, and the mind knows your weaknesses....

Just the other day I was reading a statement of Idi Amin's. He says he is the most beautiful man in the world. Just think of Idi Amin's face! But he says, "Because the journalists are against me, they print my pictures to make me look as if I am a monkey."

The person who was interviewing him asked, "On what grounds do you say that you are the most beautiful man in the world?"

He said, "My mother says so, my wife says so, and my other wives also" -- because he has many wives -- "my girlfriends say so. They say that I am the most beautiful man in the world, and why should they be lying?"

You see the argument! Every mother says to her child, "You are the most beautiful person" -- and every wife and every husband and every friend. But if you want to believe it... and we want to believe it! Now, if even Idi Amin can believe that he is the most beautiful man in the world, then you can believe anything.

And I agree with him that he does not look like a monkey. He looks like a gorilla, or even worse... because in the same statement he says that he has tasted human flesh. And he can say with authority that it is the most delicious thing he has ever tasted. The deliciousness of human flesh is such, he says, that to express it is impossible; it is an inexpressible experience. Now this man thinks of himself as the most beautiful man in the world! But everybody thinks so. Don't laugh at Idi Amin -- that is everybody's mind. He is foolish enough to make such statements. People don't make such statements, but deep down they know....

A certain rich American lady was visiting an Indian guru who accounted himself as the greatest of all. He had been told in advance that she was thinking of making a very large donation to his work.

When the time came for the guru to appear at his darshan -- reception time -- he saw this visitor in the crowd which had come to pay its respects.

"Yes?" he said to her at once.

"Who is the greatest man in the world?" she asked.

"Coca cola," answered the guru without a moment's hesitation.

Afterwards his chief assistant asked him why he had given such a strange answer. "What secret wisdom

is this, O Great Master?"

"Well," said the mahatma, "I, of course, knew that the greatest man in the world is me. But when I saw from the inscription on her T-shirt that she respected someone else, I said to myself, 'Business is business! After all, he's probably dead, so there's no harm in honoring him!'"

Everybody knows deep down in himself that he is the greatest. It is not only Idi Amin or Muhammad Ali who think they are the greatest; every idiot thinks that way. That is the very essence of the idiotic mind.

Buddhas think of themselves as being just ordinary -- the really great think of themselves as being just ordinary. There is no inferiority complex in them and no superiority complex either. The really great man is without an inferiority or superiority complex -- because those two complexes are not two but two sides of the same coin. It is the inferior man who pretends to be superior. It is the inferior man who in pretending to be superior comes across so many problems where he cannot prove his superiority -- he fails so many times -- that inferiority arises in him. They are not different: inferiority projects superiority. When you cannot prove your superiority you fall into a deep depression and you start feeling inferior. But a really alert man is neither. He simply *is*, and that is more than enough.

Don't listen to the mind and what it says to you. It is going to give you wrong information; it is bound to give you notions which are not real. It creates hallucinations around you. Not only in the night does it create dreams, but even in the day it keeps you dreaming. Close your eyes at any moment and you will see subtle dreams passing as undercurrents beneath you. On the surface you remain occupied with things, doing your business, but deep down the mind goes on creating its own dreams. It is constantly keeping you unconscious, sleepy. Beware of these simple facts, and then Bodhidharma's words will be very clear to you.

The first question: ARE THERE FAST AND SLOW WAYS OF ATTAINMENT?

Bodhidharma has said to the inquirer that there is no attainment. All that is attained is already contained by you. It is only discovered, not attained -- or, not even discovered but only remembered, recognized, because you are carrying everything that you can ever be. And if you are not that, that simply means that you are trying to be somebody else.

And that's what you have been taught. You have been taught to be like Christ, to be like Buddha, to be like Krishna, to be like Mohammed. And you have been trying -- very religiously, very sincerely -- and all that has happened through that effort is that you have become pseudo, false, phony. You can't be Christ, you can't be Buddha, you can't be Krishna. You cannot imitate anybody else, you can only be yourself. And that is more than enough -- you are God! You have only to accept your reality as it is, without distorting it, without painting your face like a buddha; that won't help. Real life is not a drama. You need not rehearse it, you need not practice it.

Bodhidharma has said there is no attainment as such. Nothing has to be attained, because you have not lost anything at all. You are already that which you want to be, which you long to be. So it is not a question of attainment, it is just an inquiry into your own being: "Who am I?" That's enough.

But the questioner brings the question from another angle. Now he asks:

ARE THERE FAST AND SLOW WAYS OF ATTAINMENT?

If there is no attainment, how can there be slow or fast ways? But he has missed that ultimate truth. Seeing that he has missed it, Bodhidharma gives him something less than the ultimate.

The masters have to look at you; they can't give you that which you cannot absorb. Their first effort is always to give you the purest truth, the absolute truth -- truth and nothing else -- but when they see that it is impossible for you to receive, then they have to come down a little bit to become more available to you. Their compassion is such that if it is needed they will come down to the very level where you stand so that they can talk to you as friends, so that you can understand.

You can understand only that which is given to you on the same plane that you exist on.

A Zen master was again and again caught stealing small things, so small -- a button, somebody's needle, one shoe, somebody's cap.... And he was such a respected master that his disciples said, "Why do you go on doing such ridiculous things? What is the purpose of it all? We are ready to give you whatsoever you need

-- you need not steal!"

But the master used to laugh and not say a thing. Again and again he would be imprisoned for a few days, come out, steal again and be imprisoned again.

When he was dying, the disciples asked, "Sir, now please tell us the secret."

He said, "The secret is very simple. I wanted to help the prisoners in the jail, and they could understand me only if I was also a prisoner. There was no other way to help them. I had to fall to their level so that I could help them to rise to my plane."

He must have been a tremendously compassionate buddha, falling to the level of the prisoners to help them... because they will not understand a saint, they will not understand a Zen master; they can only understand a thief. They know the language, and with a thief they can communicate. And the Zen master really transformed many. He continued to come to the jail again and again, but the people with whom he communicated in the jail never came back again. He liberated many people.

And, dying, he said, "The same is the case with the world too. A buddha is born, just like everybody else, from the same womb; he grows in the same way, eats, sleeps, lives in the same way. Because this world is a big prison, he comes into this prison to help other prisoners to escape. You can't help the prisoners to escape unless you become friendly with them. And they will be friendly only if you exist on *their* plane, otherwise they will always be suspicious of you. You will remain an outsider and they will not take you inside their heart."

Bodhidharma has said the ultimate truth: There is nothing to be attained, no goal to be reached, no target. Life is a playful creativity with no goal as such. It is not going anywhere, it is not moving in any direction. It is a playful energy. It is just energy dancing for no purpose, for the simple joy of dancing. Existence is a dance.

But that has not been understood; the question has come again. Now he has to answer it on a lower plane.

Bodhidharma says:

IF ONE SEES THAT ENDLESS TIME IS THE MIND, HE WILL ATTAIN QUICKLY, BUT IF HE MAKES A POINT IN HIS MIND AND AIMS AT HIS DESTINATION, HE WILL ATTAIN SLOWLY. THE WISE ONE KNOWS HIS MIND IS THE PATH; THE STUPID ONE MAKES A PATH BEYOND HIS MIND. HE DOES NOT KNOW WHERE THE PATH IS NOR DOES HE KNOW THAT MIND ITSELF IS THE PATH.

Although he speaks in the language of the inquirer, he still goes on giving hints of the beyond. It is not pure, uncontaminated truth. The sun is there, but the clouds are also there. If you are intelligent enough you can look at the sun and you need not be occupied with the clouds, but if you are not so intelligent then this is the only way. You are interested in clouds, then clouds have to be given to you. Maybe through the clouds, one day accidentally you will become aware of the reality of the sun.

IF ONE SEES THAT ENDLESS TIME IS THE MIND....

This is something to be understood. Buddha says so, Bodhidharma says so, I say so: that mind and time are not two things. *Your* mind, the finite mind, the mind that we know as the ego, is nothing but time. Hence, when the mind disappears, eternity opens up, timelessness opens up.

IF ONE SEES THAT ENDLESS TIME IS THE MIND...

... that it is mind that creates endless time, that it is the mind's creation, innovation.... Why does mind create time? -- because it cannot exist otherwise; it needs time to exist. Past is time, future is time; the present is not time, the present is not created by the mind. The present is the nature of universal mind, of cosmic mind. It has nothing to do with your mind. Your mind fabricates the future, fabricates the past.

You will be surprised to know that whatsoever you remember about the past is not factual, it is very fictitious. Every person in his old age starts thinking that his childhood was very beautiful: "My childhood... those were the days, *real* days, golden days." But ask any child, and no child is going to say to you, "These

are the golden days." Every child wants to grow up quickly, soon, because he can see grownups enjoy life, he can see that grownups are powerful. He can see that he is being dominated, pulled, pushed -- forced to do things that he does not want to do. He wants to be grown up as soon as possible. All his prayers are that this childhood should finish. He wants to be powerful, dominating.

And small children try in every possible way to pretend, at least to themselves, that they are grownups. If the father is not at home they will sit in his chair with the same gesture. They may smoke his cigar the same way the father does. They may not be able to read the newspaper -- they may be holding it upside down -- but they will hold the newspaper the same way the father does, because these are signs of grownup people.

One day, twenty years ago, I went for a morning walk and I saw a child, not more than six or seven years old, with a false mustache -- and he was walking with such grandeur! Seeing me he became ashamed and ran away inside his house. I followed him. He closed the door. I knocked on the door. His father opened the door; then everything was plain: his father also had the same type of mustache -- real, of course.

I asked, "Where is your son? I want to see him."

He brought the son out; he had taken off the mustache. I asked him, "Where is the mustache, and why were you wearing it?"

He said, "I was pretending to be my daddy, and I enjoy it. I have to go out very early in the morning so nobody watches."

Small children are always trying to become bigger. But later on these same people will say that their childhood was the real golden age. It is a fiction: they are creating it, it is not real memory.

Hence, I don't believe in autobiographies, not at all, because people write autobiographies in their late seventies, eighties, and they are reporting about what happened seventy years ago. Seventy years have passed and now they are reporting. That whole report is false, fictitious. They are creating their childhood as they would have wanted it to be, although they do it very unconsciously -- it is not that they are consciously trying to deceive anybody. They brag about their childhood and their achievements and their schooldays and university days, and they go on bragging. Sometimes the bragging can take the form of condemnation too; that too is a way of bragging.

Saint Augustine writes about his childhood and his youth in such a condemnatory way that you will be puzzled. You will think, "At least he must be right, because he proves himself to be the greatest sinner possible." But that is just a strategy of the mind. First he proves that he was such a great sinner, and then he is transformed. Naturally, when a great sinner is transformed he becomes a greater saint. If you are an ordinary sinner and you become transformed, your saintliness also is going to be ordinary; it will be in the same proportion.

Mahatma Gandhi writes about his childhood and youth in a very derogatory way. He follows Saint Augustine -- because everything depends on that. He paints it so dark and dismal and black that with that background just a little white paint will show and shine like silver. The only way to prove that you are a great mahatma is first to prove that you have been a great sinner -- the greatest. But the ego is such that even when you are talking about sin you cannot be moderate, you have to be the greatest sinner. The greatest saint or the greatest sinner -- nobody wants to be mediocre. If you are a sinner, just an ordinary sinner, it hurts.

People create their past. I don't think there is a single autobiography which is really true. There can't be, because our later experiences go on interpreting, reinterpreting, our past. We go on touching up the pictures so much that the original pictures are lost completely; something else appears. We have painted those pictures with new insights, new experiences, so often, that they are no more true.

We create the past, and we live in the past; that is one dimension of time. The other dimension is the future: we create the future and we live in the future. Of course, we have more freedom with the future because there is nothing there, it is all empty. We can make anything of the future. Hence, you just sit silently any day and think of your future, and you become the president or the prime minister. Just allow the mind a free flow and you will be surprised: soon you are Alexander the Great, you are the greatest emperor in the world. You will laugh later on, but the mind was doing it and the mind is constantly doing it. Everybody imagines his future, everybody creates his past.

Time has two dimensions, not three: past and future. The present is not part of time, it is the penetration of eternity.

Bodhidharma says:

IF ONE SEES THAT ENDLESS TIME IS THE MIND, HE WILL ATTAIN QUICKLY...

If you can understand that time is mind, then attainment can be very quick, can be immediate, because then you stop creating the past and you stop creating the future. Both are false, imaginary. Suddenly you are thrown into the present, and that's where you become aware of the truth.

... BUT IF HE MAKES A POINT IN HIS MIND AND AIMS AT HIS DESTINATION, HE WILL ATTAIN SLOWLY.

But if you make a goal, a destination to attain, out of buddhahood, christhood, godhood, if these are the aims, the targets in your mind, then these are again new tricks, new ways of the mind to create another future -- a spiritual future, a sacred future. It is far more dangerous, because when the poison is thought to be holy, sacred, there is every possibility you will drink it wholeheartedly, without any hesitation.

To think that "I am going to become a buddha tomorrow" is more dangerous than to think that "tomorrow I am going to become a great emperor." That is not so dangerous, because the very idea of becoming a buddha tomorrow is so alluring, so enchanting, so hypnotizing.... But it is the same poison -- 'tomorrow' is the poison. So what you want to become tomorrow does not matter.

If you make it a point in your mind, says Bodhidharma, and your mind starts working towards the future for a certain destination to be achieved, then the growth is going to be very slow; maybe it is going to take lives and lives. And mind is so clever and so cunning that whenever you become fed up with one object it immediately gives you another toy, more complicated than the one before, more difficult than the one before, so it takes a longer time for you to see that this again is a toy. And the best toys are spiritual goals.

Since by definition you cannot pass on the incommunicable, a certain dervish cast about him for a way to convey, by demonstration, something of the wonders which he had experienced.

"Analogy is the answer," he said to himself, and put his mind to it. He learned, after a great deal of trial and error, how to walk on water.

Then he called all the local villagers together, headed by the mayor, and paced slowly across a lake.

"What do you think of that?" he asked them as he arrived at the other side.

"One thing puzzles me," said the mayor: "why didn't you learn to swim, like everybody else?"

But your so-called spiritual, holy people have all been doing the same thing down the ages. They create some kind of stupid goal: walking on water, reading somebody's thoughts, producing things out of nowhere, out of nothing, and they think these are spiritual things. They are not. It is again the same ego trying to prove something, pretending that "I am superior."

The so-called spiritual people have been fasting and destroying their bodies, or doing yoga and distorting their bodies in every possible way, just to prove to other people that they are special. Somebody stands on his head for hours and thinks that he is special, and people also think that he is special.

I have seen a man who has been standing on his feet for ten years, who has not sat down. Now he cannot even if he wants to. His legs have become so thick, his whole body has become thin: all of the blood -- everything -- has gathered into his legs. He is a very ill person; those legs are also dead. He cannot move; he has to be moved by people. And he does not sleep, does not sit; he remains standing. People have to support him in the night so that he does not fall. And the whole night there is singing, *kirtan*, *bhajan*, going on around him to keep him awake. He is in such a mess that when I saw him I really felt sorry for him. But he is worshipped by thousands of people for the simple reason that for ten years he has been standing. Now what kind of achievement is this?

But this type of phony attracts the attention of people easily, because people are also too much identified with their bodies. These things seem to be very superior powers; they are nothing.

Thus it happened one day that when two pseudo-masters of the mystical path met, one said to the other, after the customary exchange of compliments, "I have a disciple who constantly asks for tasks and illuminations. Have you any idea what I might do with him?"

The other illuminate replied, "It is interesting that you should say that: I have had a similar case myself.

I had him drink a cup of kerosene."
They parted and, after some months, met again.

The first mystic said, "I tried your idea on my disciple. He lit a match to have a cigarette, burst into flames and was completely consumed!"

"That's right," said the other, "the same thing happened to mine!

There are people who go on advising others, not knowing anything about the true spirituality. But because they can stand on their heads for hours and they can distort their bodies in many ways, they seem to be yogis, mahatmas. Because they can fast for months... it is a simple practice. If a man is healthy he can fast for at least ninety days without dying. You accumulate so much extra food in your body that you can live on it for three months. You will go on becoming thinner and thinner, but you will not die. So it is not much of an achievement; you have simply become a cannibal, you are eating yourself, that's all. You are digesting your own blood, your own flesh.

In fact, fasting should be thought of as a very violent practice, ugly. Maybe once in a while, for medical reasons, a person should be told to fast, but for no other reason.

And standing on the head is dangerous, destructive. Have you ever seen any yogi who stands for hours on his head showing any kind of intelligence? I have known so many yogis, but never with a ray of intelligence in their eyes -- dull, stupid, very mediocre. It is bound to be so, because standing on the head is destructive to intelligence; it destroys the very subtle nervous system in your brain. Too much blood going into the brain is destructive. And it keeps your brain too tense, it does not allow it to be relaxed.

That's why you need a pillow at night, because with the pillow the blood is not going towards the head. If you try to sleep without a pillow then you can't sleep, because the blood is coming to the head and the blood keeps your head restless, functioning. The pillow helps; the head becomes a little higher, less blood reaches to it.

In fact, man became man only because he dropped walking on all fours and stood up. Standing means that a minimum of blood will be reaching your brain, because it will have to move against gravitation. No animal is intelligent for the simple reason that there is so much blood going into the head that intelligence is not possible.

Yoga is a falling back; it does not help you to grow in intelligence, in genius, in awareness. Yes, it may give you a very strong body -- that is possible, animals have strong bodies -- it may have the quality of imparting a longer life to you, but whether you live long or not does not matter in the end. All that matters is the intensity of your life, not the length; your intensity, your passionate attunement to life, not how long you go on dragging and vegetating.

Bodhidharma says:

THE WISE ONE KNOWS HIS MIND IS THE PATH....

Don't be too much concerned with the body; there is no need to go into so many yoga postures. Yes, a little bit of exercise is good. And the best exercise is something natural: walking, swimming, running, jogging. Yoga exercises are complicated and dangerous: they may suit one person, but they may not suit another at all. What was right for Patanjali may not be right for you. But running, swimming, jogging, are simple exercises; they suit everyone. They are not complicated, and you need not go to anybody to learn them; they are so simple, you know them already.

You will be surprised to know that swimming is a natural exercise. One psychologist in Japan has tried it with such small children, six-month-old children, and they learn it immediately. Six-month-old children start swimming! In fact, the child swims in his mother's womb; he lives in liquid for nine months, because a child starts his life in the mother's womb as a fish.

That's how humanity started: we all started in the beginning as fish in the ocean. Every child repeats the whole history, in a very fast way of course; in nine months he repeats millions of years of history. But every time a child is in the mother's womb he starts from the very beginning, as a fish.

If man has started as a fish, if every child starts as a fish, then swimming is a natural phenomenon. You just need to be helped a little bit. In fact, you need not be taught how to swim; all that is needed is some courage, somebody to stand on the bank of the river so you need not be too worried and afraid. If six-month-old children can learn to swim... and now the psychologist is trying to teach three-month-old

children and he says he will succeed. If six-month-old children can swim, then why not three-month-old children?

Running is natural, jogging is natural. A little exercise is good, but don't make much fuss about it, because the real way is the mind; the real way is not the body.

... THE STUPID ONE MAKES A PATH BEYOND HIS MIND.

The stupid one directs his mind to something far away, beyond his mind. The wise one has no destination, he watches his mind, observes his mind, its ways of functioning, its ways of deceiving, its ways of creating hallucinations, and in watching them slowly slowly becomes so alert, so full of light, that the mind disappears like darkness.

Madame: "Mona, just how accomplished are you?"

Mona: "I don't like to brag, but I can make love standing on my head!"

Madame: "Then you're the one I want. There's a yogi waiting downstairs!"

You can make love standing on your head and it may look like an accomplishment, but it is simply keeping yourself occupied with something utterly nonsensical. Beware! Your mind can lead you astray very easily.

And as you become more and more concentrated on a certain goal, a few energies are released inside you by your mind which are not ordinary energies. You become capable of doing things which ordinary people are not capable of doing; that gives you great ego. Yes, there is a possibility you can read people's thoughts. There is a possibility you can create some illusions for people. There is a possibility you can hypnotize people very easily and make them see and feel and realize a few things which are not there.

Thirty-three percent of people are so suggestible, so gullible that you can manage anything with these thirty-three percent and they are ready to believe it. These are the thirty-three percent who gather around people like Sai Baba. These are the people who help the so-called miracle-doers, because they are ready to believe in anything. They are hankering to believe, they are starving, they want to believe, so anything will do. They want to cling to some belief, to somebody extraordinary.

The man who is a little intelligent, wise, alert, will not fall into such traps. His only effort will be how to be absolutely aware of all the ways, gross and subtle, of the mind, because that is the only way to be free from it. And when you are free from your mind you become available to God's mind and God's mind becomes available to you.

The second question: WHY DOES ONE ATTAIN QUICKLY?

Seeing these questions, I again and again feel that Bodhidharma must have been in a really deep compassionate mood. This man needs a good beating! What is the matter with Bodhidharma? That's what I am puzzled about. This man is not known that way. Has he forgotten his staff and he does not have it with him? It is very rare for Bodhidharma to go on answering such questions. With Emperor Wu he was so hard... with everybody he has been hard.

Maybe the inquirer is so stupid that he feels really sorry for him. The inquirer may be so stupid that it is pointless to hit him; he won't understand it. Hence he goes on answering him.

WHY DOES ONE ATTAIN QUICKLY? the questioner asks.

Bodhidharma says:

BECAUSE MIND IS THE BODY OF THE PATH, THEREFORE IS QUICKLY REACHED. STUPID ONES MARK THEIR OWN TIME STARTING ACCORDING TO THAT STANDARD, THEREFORE THEY MUST MAKE THEIR OWN DESTINATION ACCORDING TO THEIR OWN DELUSIONS.

You cannot make a goal, because if you make a goal you will be making it out of your own delusions. It

will be part of a dream and hence will be very difficult to arrive at. In fact it is impossible to arrive at -- it is a dream. You can go on and on, but the dream will go on receding like the horizon; you will never reach it. Hence, it will take infinite time and yet you will be as far away as ever.

Don't make a goal, because right now all that you can do will be illusory. With your mind functioning, whatsoever you do is going to be wrong. First wake up. Then things start happening quickly.

The third question: WHAT PART OF THE MIND IS THE BODY OF THE PATH?

Bodhidharma says: MIND IS LIKE THE WOOD OR STONE FROM WHICH A PERSON CARVES AN IMAGE. IF HE CARVES A DRAGON OR A TIGER, AND SEEING IT FEARS IT, HE IS LIKE A STUPID PERSON CREATING A PICTURE OF HELL AND THEN AFRAID TO FACE IT.

But that's what we have all done. We are all doing it: we impose our projections and then we start reacting to our own projections.

A Zen story says: A man's wife was dying. The wife had controlled the man like anything; he was the most perfectly henpecked husband. And he was feeling a little happy that the wife was dying; his day of freedom was not far away.

But the wife was not going to leave him so easily. While she was breathing her last she said, "Look! Don't feel so happy, because I am going to become a ghost and I will haunt you and I will see that you don't do anything wrong. Never fool around, because I will catch you every night!"

The wife died. The husband was very much afraid, but after a few days he thought, "Now she is dead. Who knows whether she has become a ghost or not? Why not be really free now? I have always wanted this woman, that woman. I have wanted to go to the pub. Now is the time! And so many days have passed and she has not come."

That night somebody knocked on the door. He opened the door and the wife was there! And she said, "So, you have started dreaming, you have started thinking about and planning such things! Beware! I am not far away, I am always here! You may see me, you may not see me. Don't think of your freedom, etcetera, stop all that nonsense!"

And she said everything that he had thought, every single thing that he had thought -- going to the pub, thinking of the neighbor's wife -- she said everything. Now it was absolutely clear that she did know, and it was very difficult. His life became that of great misery; he was free and yet not free.

And from that day the wife started coming to him almost every night and she would tell him what he had been thinking in the office, what he had been thinking about the typist girl -- each single thought!

He was so tired, he went to a Zen master and asked him, "Help me! She tortured me my whole life, now she is dead and she is killing me! I have no peace of mind. I cannot even dream freely! At least while she was alive I used to dream freely -- now she even reads my dreams. In the morning she shakes me up and says, 'So you were having a sexual dream!'"

The Zen master laughed. He gave him a small bag and told him not to open it. "It contains a few pebbles. You take it home and when your wife comes, ask her how many pebbles are in the bag. If she can give you the right number -- count them immediately -- if she can give you the right number then come to me. If she cannot give you the right number then she is just a fantasy of your own mind, your projection. Then too come just to tell me."

The man went home. The wife was waiting already. When he entered the room the wife was sitting in his chair. She said, "So you went to that phony, that Zen master? I know him well! And he has given you a bag -- it contains pebbles -- and he has told you to ask me how many pebbles it contains."

The man became so frightened that she knew everything already! But still, the master had said she would. So he remembered, he said, "Okay, you know everything. Now just tell me the number of pebbles."

And the wife disappeared! Because he himself did not know the number, he could not project it. The chair was empty. He looked around; the wife was not there. Since that day the wife stopped coming.

He went to the Zen master. He said, "What trick did you do? What magic is in this bag?"

The master said, "There is no magic." He opened the bag; there were only a few pebbles in it. He said, "There is no magic, nothing. It is a simple process. You were projecting her: because you were the projector, your projection was reflecting your dreams, your ideas, your thoughts. Now, because you did not know how many pebbles there are in this bag, how could she know? She was your projection! If *you* had

known.... She knew that you had been to the Zen master because you knew. She knew what I told you because you knew, but she could not tell you the number of pebbles, and now she will never come back. Be finished with her!"

We can create a thousand and one hallucinations about ourselves, we can pour our reality into them -- and they can look so real. There are many people who are afraid of hell -- and *we* have created hell; there is no hell. And there are many people who are so greedy for paradise -- and *we* have created paradise; there is no paradise. Our projections, and we become burdened by them -- afraid, greedy, frightened. We have created our gods in the temples, in the churches, and we are the worshippers. We go on worshipping our own creations! This is the way of the stupid mind.

The intelligent person stops creating, stops projecting and watches the mind so clearly that the mind cannot project anything. As the projections disappear, the world disappears. One day, when the mind is no more there to project anything, all is transparent.

MIND IS LIKE THE WOOD OR STONE FROM WHICH A PERSON CARVES AN IMAGE. IF HE CARVES A DRAGON OR A TIGER, AND SEEING IT FEARS IT, HE IS LIKE A STUPID PERSON CREATING A PICTURE OF HELL AND THEN AFRAID TO FACE IT. IF HE DOES NOT FEAR IT, THEN HIS UNNECESSARY THOUGHTS WILL VANISH. PART OF THE MIND PRODUCES SIGHT, SOUND, TASTE, ODOR AND SENSIBILITY, AND FROM THEM RAISES GREED, ANGER AND IGNORANCE WITH ALL THEIR ACCOMPANYING LIKES AND DISLIKES. THUS IS PLANTED THE SEED, WHICH GROWS TO GREAT SUFFERING. IF ONE REALIZES THAT FROM THE BEGINNING MIND ESSENCE IS EMPTY AND QUIET, HE SHOULD KNOW NO SPECIFIC TIME OR PLACE. INSTEAD HE MAKES AN IMAGE OF A TIGER, LION, DRAGON, DEMON, WARRIOR OR OTHER MONSTER, RECOGNIZES THEM BY COMPARISON AND PRODUCES LIKES AND DISLIKES. IF HE KNOWS THAT FROM THE BEGINNING THERE IS NO SUCH THING, THEN HE SHOULD KNOW THAT MIND ESSENCE IS NOT FORMED, THEREFORE THESE IMAGES ARE NOTHING BUT ILLUSIONS. WHEN HE REALIZES THIS FACT, HE WILL BE EMANCIPATED AT THAT INSTANT.

Emancipation is emancipation from your tiny mind and its games. You are not really chained, you only believe you are. You are not imprisoned, it is only your idea. You think you are a Christian; that is only your idea -- you can slip out of the idea any moment. So many people here have slipped out of their Christianity, Hinduism, Judaism, Jainism, Buddhism. That's why all the religious priests are against me. Their fear is that if people go on coming to me they will go on slipping out of their power, their domination, their folds.

This may be the only place on the whole face of the earth where nobody bothers about whether you are a Christian or a Hindu or a Mohammedan. You are simply human beings. You have slipped out of your cages so easily, because the cages are not real. You have to *support* them. You are the prison, you are the imprisoner and you are the imprisoned. You are the all in all; nobody else is there. So the moment you decide to come out of your prison nobody can prevent you; there is nobody to prevent you. You believe, then you are caught. Your belief is your problem, there is no other problem. A man without beliefs, a man without prejudices, is a free man. And to be free is to be intelligent.

Bodhidharma says: Our mind creates both things, fear and greed. These are the basic instincts, hence hell and heaven. You are afraid to lose something which you don't have in the first place, and you want to gain something which you already have from the very beginning. Now you are creating such unnecessary trouble for yourself. How can you get that which you already have? It is impossible. And why should you be afraid that you may lose that which you don't have? People are afraid of losing things which they don't have at all and people are greedy for things which have been given already at their very birth. They are intrinsic to your being. Seeing this, one has a good laugh at oneself.

The fools laugh at others. The wise man laughs at himself and his own past ridiculousness, absurdity.

The fourth, and the last question: WHAT IS THE NATURAL, SIMPLE MIND, AND WHAT IS THE ARTIFICIAL, COMPLICATED MIND?

Bodhidharma says:

LETTERS AND SPEECHES COME FROM THE ARTIFICIAL, COMPLICATED MIND.

Language is the world of the complicated mind: silence is the world of the simple mind. Real meditation is not verbal, real meditation is utterly silent. Real prayer is not verbal, real prayer is an absolute silence in the heart. Nothing stirs, but deep gratitude is felt. It is a feeling, not thinking.

LETTERS AND SPEECHES COME FROM THE ARTIFICIAL, COMPLICATED MIND.

A tired Joe entered a busy restaurant in the latin quarter of Paris one afternoon.

"TOC?" said the hurried waitress. Finding Joe completely blank she explained that she was extremely busy. Is it tea or coffee for him, the abbreviation being T-O-C -- TOC?

Joe asked for coffee.

When the waitress passed by again he caught hold of her hand and said, "PISS." Seeing a blank look on her face he explained, "Put in some sugar."

When the bill was produced he took it to the counter with the waitress following him. He looked at her and whispered, "CUNT." Finding her puzzled he explained, "Cash up, no tip."

The waitress stood gaping at the exit. Said Joe, "COCK."

"And what does that stand for?" asked the waitress.

Joe smiled. "It stands for anything wearing skirts, but not for you."

Mind is very cunning with words. It can fabricate, it can go on fabricating. All your philosophies are produced that way: endless fabrications of words, complicated words, difficult words. And the more meaningless a philosophy is, the more it depends on complicated, big words.

If you want an example you should look in Hegel's books. The sentences go on and on. You will find half-page sentences, full-page sentences, with so many clauses coming in that by the time you reach the end of the sentence you have forgotten the beginning.

Hegel was thought to be one of the most profound thinkers of Europe. He was not. His profundity was based on his linguistic jugglery. He was a juggler; he was playing with words and making such complicated sentences that nobody was able to make any sense out of them. And people are such that if they can't make any sense out of something they think it must be profound.

In fact, truth is very simple. It is so simple that it can even be communicated by silence. In fact, it can be communicated only by silence.

LETTERS AND SPEECHES COME FROM THE ARTIFICIAL, COMPLICATED MIND. BOTH IN THE MATERIAL AND IMMATERIAL WORLD A PERSON STAYS OR GOES, SITS OR LIES DOWN, AND MOVES INNOCENTLY, OR, IT CAN BE SAID, IN THE NATURAL, SIMPLE MIND.

To be simple means to be nonverbal, nonlinguistic. Your approach towards reality should not be through language. But we have become so mechanically accustomed to language that the moment you see a rose, *immediately* your mind says, "What a beautiful flower!" Is it needed? Does it in any way help you to appreciate the rose? Why repeat this in the mind? Can't you simply see the beauty of the rose and absorb it and drink out of it? Is language needed?

It happened: A man used to go for a morning walk with Lao Tzu. Lao Tzu said to the man, "Remember one thing -- no talking -- then you can come with me."

The man used to know Lao Tzu, and when he said something he meant it, so he kept quiet. Many times he would have liked to say something about the weather and the sunrise and the beautiful flowers and the birds, but he repressed it.

One day a guest was staying with the man and the guest was also interested in coming along just to accompany Lao Tzu -- he had heard much about the man. So they both accompanied Lao Tzu. The guest was unaware what the condition was, and his host had not told him; he had completely forgotten to tell him. For hours they went into the hills silently. Then the sunrise, and the guest said, "What a beautiful sunrise!"

And Lao Tzu stopped then and there and said to his neighbor, "Finished! No more coming with me. Take your guest away immediateIy -- he talks too much!"

After three hours of walking, just one sentence: "What a beautiful morning! What a beautiful sunrise!" And Lao Tzu says that he talks too much and that it is absolutely unnecessary: "I have eyes, I can see the beauty, I can feel the sunrise. Why should he say it? Does he think I am blind? This is very insulting!"

And Lao Tzu is right. What is the need? Can't you simply feel the warmth of the sun rising? Have you to say something?

Even if you are alone you go on talking to yourself. You can't stop this constantly chattering mind. And it has to be stopped, otherwise it won't allow you to see things as they are.

To be simple means to be nonlinguistic, to be full of sensitivity but without words. Words are inadequate to express the truth; only silence can contain it. To be silent is to be simple and to be silent is to be innocent. To be silent is the bridge from the ordinary mind to the cosmic mind, from mind to no-mind. Learn silence and the ways of silence.

But we are so hypnotized by language and words that if you love a woman you have to repeat it again and again: "I love you." Are you suspicious? Are you afraid that if you don't say it, it won't be understood? If your love is not capable of communicating without words it is not much of a love at all. When you really love a person you cannot utter the words "I love you." They will look so inadequate, so useless, so superfluous! When you don't love a person, only then can you say, "I love you," and go on repeating it again and again. You will convince the other person that you love them through language, and the other person will also convince you through language.

True love needs no language; it overwhelms both the lovers. A true experience of beauty leaves you in such awe that you cannot say a single word; it makes you dumb.

Bodhidharma is right: to be silent is to be innocent. And to be silent is the natural way, the spontaneous way. Then you act out of your spontaneity, not out of your knowledge.

WHEN ONE REMAINS UNMOVED BY PLEASURE OR SUFFERING, HIS MIND MAY BE CALLED THE NATURAL, SIMPLE MIND.

Joe entered a monastery where the rule of silence was very strict. Only once every seven years was a monk allowed to speak -- briefly -- to the father abbot.

Joe had been a monk for seven years -- his time came to speak.

"Have you anything to say?" asked the abbot.

"Yes," replied Joe. "Bed's too hard!"

Seven more years passed, and again brother Joe was permitted to speak.

"Anything to say?" asked the abbot.

"Food's terrible!" said Joe.

After seven more years of silence, he came once more before the Father Abbot. "Anythiang to say?"

"Yes, I'm leaving!"

"Well," said the abbot, "I'm bloody well glad to hear it. You have done nothing but complain since you've been here!"

Now, a person who after seven years of silence simply comes to say, "Bed's too hard," or "Food's terrible," can't be silent. For seven years he is continuously thinking, "The bed is too hard and the food is terrible. Let the time come and I will say so!" Day and night he must be obsessed with it; otherwise, after seven years of silence there will not be anything to say. One will bow down. One will not even say, "Thank you," because that is too small, not worth saying. But this is how it is. At least Joe was a man of great control -- for seven years!

I have heard: Mulla Nasruddin and three of his friends went into silence. Hearing too much from me about silence -- that silence is the golden bridge, the rainbow bridge to God -- they retired into a cave for a seven-day experiment in silence.

But after one hour they all came back.

I said, "What happened?"

They said, "Everything failed! We four sat in silence with closed eyes. After ten, twelve, minutes, one of us said, 'I wonder whether I have left the electricity on or not.' And the second one said, 'Have you forgotten that we have taken the vow of silence for seven days?' And the third one said, 'You fool! You have also spoken!' And then Nasruddin said, 'Thank God! I am the only one who has not spoken yet!'"

Enough for today.

The White Lotus

Chapter #10
Chapter title: A Love Affair With the Universe

9 November 1979 am in Buddha Hall

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The first question:

OSHO, THERE IS A GREAT DEAL OF HYPOCRISY IN INDIA ABOUT SEX. PEOPLE ARE NOT EVEN WILLING TO DISCUSS IT OPENLY, YET THERE IS A GROWING PROLIFERATION OF, AND OBSESSION WITH, NUDE PICTURES. WILL THIS FLOOD OF PORNOGRAPHY HELP? CAN IT FINALLY BRING SEX OUT INTO THE OPEN IN INDIA?

D. M. Silvera, man's past has been very stupid, and the whole stupidity has arisen out of a life-negative approach, attitude. And all the religions in the past have supported the life-negative approach. Not the Buddhas, not the Christs, not the Zarathustras, but the priests. It is the professional religious man who has been exploiting the names of the Buddhas, the Christs, the Zarathustras, who has been exploiting the masses.

The priest has found it very helpful to keep people life-negative, because the moment a person is life-negative he becomes weak. And it is easy to exploit the weak, to enslave the weak. It is easy to dominate the weak, to destroy the weak.

Hence the priest has found that two things are very essential for man's strength, freedom, consciousness -- and both have to be destroyed. One is food, the other is sex -- both are basic instincts. Food is needed for the individual to survive and sex is needed for the race to survive. Without food and sex humanity will disappear. Knowing this, that these are the essential requirements of a really alive man, priests have been against both, and they have supported fasting and they have supported celibacy. Because they have supported fasting they have made people food-obsessed. Any religion that has fasting as its orientation -- for example, Jainism -- is bound to create food-obsession in its followers. Any religion that is rooted in its opposition to sex is bound to create sex-obsession.

Pornography is a by-product of your so-called religions. It is a religious phenomenon -- excuse me! It is because of your priests that pornography exists. And it is not a new thing, it is as ancient as man. Khajuraho, Konarak, Puri, what are they? Pornography in sculpture. And you can go to the ancientmost caves and you will always find pornography of some kind or other. You can look into folk literature, folk songs, folk stories, and you will always find them pornographic.

Pornography is as old as the priest. Once the priest comes in, pornography comes as a shadow; it is

bound to happen. And when you are taught to be life-negative you become afraid of talking about things frankly, authentically. You do not like to talk about sex, because what will people think about you? You want to hide it. You try to create a facade -- as if sex is nonexistent in your life. But deep down you are boiling. Deep down, you are thinking of sex twenty-four hours a day.

Modern psychological surveys say that each man thinks about sex at least once every three minutes. And this is about the irreligious, remember, so what to say about the religious? They must think about sex every three seconds! Women think about sex once every seven minutes -- that is a gap between man and woman. That's why women can pretend more that they are far higher, that they are not concerned, that this whole ugliness of sex is man's creation. They are superior beings. But the difference is only of four minutes. The man has to go on persuading them "Four minutes more," that's all.

Hence the man has to go into a kind of foreplay. Before he can persuade a woman to be normal, to be healthy, at least four minutes' foreplay is needed. And because man is the aggressive sex, because man's energies are aggressive energies and the woman is the receptive sex, that too makes a great difference. Man has to take the initiative. The woman can pretend: "I am not running after you."

Mulla Nasruddin and his wife were arguing, and Mulla said, "It must have been the most unfortunate moment in my life when I married you."
The woman said, "But I was not running after you."

Mulla said, "That is true. No mousetrap ever runs after the mouse. The mousetrap simply waits; the mouse comes itself."

That is true: mouse or Mulla Nasruddin -- it makes no difference. Because women are receptive, they are a little cold. Man is hot. And because women are the receptive sex they are not much interested in pornography -- because the most aggressive part in man's or woman's body is the eye. There is a difference between man's and woman's eye -- not a physiological difference of course but something very deep and psychological. Man's eye is aggressive, woman's eye is receptive. Hence the woman is not very interested in pornography.

Moreover, man's sex has something of extroversion in it and woman's sex has something of introversion. Whenever you are making love to a woman she will close her eyes, because when you are making love to a woman she is not so interested in you; she is much more interested in what is happening inside her. She closes her eyes. She enjoys the feeling that you trigger in her innermost being. But man is more interested in looking at what is happening to the woman. He wants to keep the lights on. Not only that: there are a few really religious people who keep automatic cameras in their bedrooms to take pictures so that later on also they can enjoy what was happening. Man is more interested in *seeing* what is happening to the woman and less interested in his own inner feelings.

Kiss a woman and she closes her eyes, because she wants to taste the kiss in her interiority, she wants to absorb it. And man wants to see what is happening to the woman; his interest is other-directed. Hence man has always remained interested in pornography.

But pornography is not a natural phenomenon -- you have to be reminded of that again and again -- it is a religious phenomenon. Because priests have been so much against sex, man has been repressing it. And when you repress anything too much it is bound to assert itself in subtle ways, in hidden ways, in such ways that you will not even be consciously aware of what you are doing. It will start moving in your unconscious mind.

Hence the tremendous interest in the woman's body. Pictures, statues, movies -- basically, they are all either directly or indirectly pornographic. Unless there is something of sex in it you are not interested. Sex and murder are essential for a film to succeed, for a story to be read, for a fiction to be enjoyed. Strange! Sex and murder -- why are they connected? They *are* connected: if you repress too much you become murderous. In fact, murdering somebody is a perverted act of sex.

Man wants to enter the body of the woman. If he is not allowed to, he will start finding *any* possible way to enter the other's body. He will become homosexual; if he cannot find a woman then he will find a man. If he cannot find a man, he will find animals. If that too becomes difficult then he will start creating rubber women, plastic women which you can keep in your bag so that whenever you need the woman, you just pump her up a little. And if there is *no* possibility at all, he becomes enraged. Sex energy repressed becomes anger, it becomes murderous.

In fact, psychologists say that all our weapons are nothing but symbols, metaphors, for the genital male

organ -- they are a thrust into the other's body. Our bayonets, our bullets, our swords -- they are nothing but another offshoot of life-negative religions. Now, politicians were also interested in repressing sex for this reason, for this very purpose: if people's sex is repressed they can easily be made to kill others and be killed by others.

And man's whole past has been a history of wars and wars. In the past three thousand years we have fought five thousand wars. It seems absolutely insane -- five thousand wars in three thousand years -- as if we are living here only to kill each other! What has gone wrong with man? No animal kills any other member of its own species. No lion kills another lion; never. No dog kills another dog; never. It is only man. Why has it happened to man? -- because no other animal has the priesthood, the pope, the shankaracharya, etcetera. No other animal has people like Ayatollah Khomeini.

Hearing the news that the shah is suffering from cancer, this so-called religious man, the head of the Iranian religious people, said, "Insh'allah, God willing, the news is true and the cancer kills him." And he has issued a statement to the American Iranians: "Kill this man! Cut him into pieces and send those pieces to Iran!"

But this has always been the attitude of the so-called religious -- murderous. It is repressed sex. Repressed sex is bound to create troubles for you.

The husband and wife were having difficulty in deciding what to give up for Lent, but finally, in a fervent spirit of atonement, they agreed on sex.

As the weeks slowly passed, they began to regret their choice but still stuck to it, sleeping in separate bedrooms and also locking the doors to control temptation.

Finally, the glorious Easter sun rose, and the wife was awakened by a series of thunderous knocks on her door.

"Oh, George," she called out, "I know what you are knocking for!"

"You're damned right!" he yelled back. "But do you know what I'm knocking WITH?"

This is natural! Man is the only perverted animal on the earth. All kinds of perversions.... And for centuries you have been conditioned to be very cold about sex. And because you are cold about sex, you are cold about everything else. Your very source of warmth disappears.

Sex is the source of life; it is how God creates existence. It should be respected, worshipped. It is sacred. Sex is the most sacred phenomenon in existence, because it is the base of all life. If life is not sacred, then sex is not sacred. If life is sacred, then sex is sacred.

But the politicians and the priests conspired against man. The politician wanted soldiers; the priests wanted stupid slaves, obedient people. Destroy the dignity of man and he easily becomes an obedient slave. And the best way to destroy his dignity is to make him fight against himself: he starts feeling guilty because he cannot conquer.

Now, how can you conquer sex or food? If you fight with your sex you are dividing yourself into two persons: you are becoming split -- you are willingly entering into the world of the schizophrenic -- you are becoming ill and diseased. Fighting with your own energy you can never be victorious; fighting with your own energy is as if you are making a great fight between your right hand and left hand. Who is going to win? Nobody can win. Just your energies will be dissipated, you will become weaker.

And a greater thing will happen, of long-range consequences: if you cannot win against your sex you will start feeling so guilty, so ugly, so condemned, so unworthy, that you will be ready to bow down to any stupid person. Anybody who can be a good pretender, a hypocrite, will become your leader politically, will become your priest religiously. All that he needs is hypocrisy, all that he needs is cunningness, all that he needs is a facade to hide behind. Your politicians live double lives, your priests live double lives -- one from the front door, the other from the back door. And the back-door life is their real life. Those front-door smiles are just false, those faces looking so innocent are just cultivated.

If you want to see the reality of the politician you will have to see him from his back door. There he is in his nudity, as he is, and so is the priest. These two kinds of cunning people have dominated humanity. And they found out very early on that if you want to dominate humanity, make it weak, make it feel guilty, make it feel unworthy. Destroy its dignity, take all glory away from it, humiliate it. And they have found such subtle ways of humiliation that they don't come in the picture at all. They leave it to you to humiliate yourself, to destroy yourself. They have taught you a kind of slow suicide.

You ask me, Silvera: "There is a great deal of hypocrisy in India about sex."

It is not only a question about sex. Sex is the most fundamental hypocrisy, but then there are many many branches of it. India is the most hypocritical country in the world because it pretends to be the most religious. Religion and hypocrisy are cousin-sisters.

To be religious and not to be a hypocrite is a very rare phenomenon. Only once in a while a Buddha, a Bodhidharma, a Kabir, a Jesus... only once in a while will you find a man who is religious and not a hypocrite. But then we never tolerate these people. We poisoned Socrates simply because he was honestly religious. He was so honest that he said, "There is no God. Truth is God." He was so honest that he could not say that there is heaven and hell. And because he could only say, "Unless I know, how can I make such great statements?" he was poisoned and killed.

What was his crime? The crime brought against him in the court was that he was corrupting the youth. Whenever there is a man like Socrates, a lover of truth, a real lover of God, he seems to be corrupting people. In fact, he is trying to make them authentic and true, he is trying to bring them out of their hypocrisies, but to the crowd that looks like corruption.

Jesus was crucified for the simple reason that he was a rebel -- a rebel against all hypocrisy. Buddha was stoned, many attempts were made on his life, for the simple reason that he was a sincere man saying things as he saw them.

Yes, there is a possibility of transcending sex, but that is not done by repression. Sex can be transcended, and it is a great experience to transcend sex, but it cannot be done if you are against it. It can be done only if you befriend the energy, if you absorb the energy, if you find out what is the secret of sexual longing, if you find the key. And the key is not very difficult to find, but the priests have made things so messy that it is almost impossible now to find the key. The key is simple, but thousands of years of wrong conditioning have made it very difficult to know the most simple, obvious thing.

Why are people are interested in sex? It is not just a question of biology, it is more a question of spirituality. My own observation is that people are interested in sex because that is the only naturally-given window into God, a natural gift. In deep orgasmic states when lovers meet and merge and melt and disappear into each other for a single moment, time disappears, mind disappears, ego disappears, and one has a taste of meditation, of samadhi, of superconsciousness. That taste will give you the key.

If you can attain to no-mind, no-ego, no-time, without sex, sex will disappear from your life; there will be no need for it. But that is a disappearance. It is not that you have denied it, not that you have rejected a part of your being; it is absorbed, it is transformed. Then the same crude energy of sex, the same biological energy, reaches to such heights.... First it becomes love, then it becomes prayer. It is the same energy moving, soaring upwards.

Remember: I am not saying that sex cannot be transcended. Sex *can* be transcended, it *should* be transcended, but not through repression. Nobody has ever been able to transcend it through repression. If you repress sex you become cold; if you become cold you lose the orgasmic quality.

One day, while making love to his wife, Mulla Nasruddin found something new at one moment. He asked his wife, "Am I hurting you, dear?"

She said, "No, why? Why do you ask such a question?"

He said, "I must have imagined it. I thought for a moment that you moved."

Now, twenty years they have been married, he is the father of seven children, and the wife has never moved! That is not thought to be right. Good women don't enjoy lovemaking, it is only bad women who enjoy lovemaking. Good women simply lie down there dead, utterly cold. And when the woman remains cold, the man's orgasmic experience remains local, genital. It does not reach to his soul, it does not reach to his whole body. All his cells and all the fibers of his being are not thrilled, are not in a dance. It is poor, very poor. It is a release, a relief, but not an orgasmic experience. Yes, he is relieved of a burden. His sexual energy was overflooding, he has relieved the energy, but it is not really orgasmic ecstasy. He has not known any timelessness through it, any egolessness through it, any mindlessness through it. He has not penetrated the ultimate through it. It has been a sheer waste as far as spiritual experience is concerned. Biologically it is okay, he may give birth to children, but he will not be able to give birth to his own being. His soul will remain unborn.

Now, women have become so cold because they have been listening to the priests for so long. And the priests have been praising them very highly: they have been telling them that they are the most spiritual people in the world. It is through the woman that the priest has destroyed woman's orgasmic dimension and

man's orgasmic heights. Man still can have a little bit of an orgasm, but it is just a flicker, nothing much, nothing which can transform you. And the woman has completely forgotten.

In the East, particularly in India, I don't think that any woman ever achieves orgasmic joy. In the West also the case was the same in the past. It is just within these last thirty, forty years, because of the women's liberation movement, that a few women have become orgasmic -- not many, only ten percent. Ninety percent of women in the West are still living in a primitive state, and one hundred percent in India. They don't know what orgasm is, they have no idea of it -- they have never experienced it. Now, nothing can be more cruel. This is really cutting the very roots of humanity. It is destroying humanity at its very foundation. The temple cannot be built.

A switchman was accosted by a streetwalker down the railroad yard. She convinced him to visit with her in a nearby shed. The railroad man, not too terribly enthusiastic, decided to use an iron rail spike instead of his pecker.

For ten minutes neither of the participants spoke. Then finally he asked, "Like it?"

"I'm sure glad you said something," answered the woman. "Your tool is so cold I was afraid you were dead!"

Man has become too cold, and when man becomes too cold in his reality, his fantasies start becoming more and more strong. That's what pornography is. When the body is repressed sexually, sex moves into the head. Pornography is sex through the head. It is as stupid as fantasizing about food in the head and thinking that it is going to nourish you. It is not going to nourish you -- you will be starved to death. Real food is needed to nourish you.

Pornography is sex repressed in its natural space which has asserted itself through the head. And there are many dangers in it. One danger is: if you become too interested in pornography -- which has happened all over the world -- then the real woman does not look so appealing and the real man does not look so appealing. Then a great problem arises: your fantasy needs the woman that you have seen in PLAYBOY magazine. But you cannot find that woman anywhere -- whosoever you find will fall short. Now nothing will satisfy you. Slowly slowly reality becomes unreal and the unreal becomes more real.

But the whole blame goes to the so-called religious people -- and they are the people who want man to be freed from all kinds of bondage. They want people to be freed from the bondage of sex, and *they* are the people who are keeping man in sexual bondage. They are the culprits, they are the criminals. But they seem to be great moralists, great puritans -- against pornography, against kissing in films, against hugging on the streets, against all kinds of warm relationships, against any expression of passionate love. They make everybody cold. Then these cold people start moving towards the head; there is no other way. Where else can you go?

Pornography will disappear the day priests disappear, otherwise it is not going to disappear. And remember, prostitutes will also disappear the day the priests disappear. The prostitute is the counterpart of the priest; if the priest remains, the prostitute is going to remain. The prostitute is the creation of the priest.

You ask me: "There is a great deal of hypocrisy in India about sex. People are not even willing to discuss it openly, yet there is a growing proliferation of, and obsession with, nude pictures."

That is natural. If people don't talk about it, if they are not courageous enough to talk about it frankly, if they cannot live their lives naturally, they are bound to find some underground ways. Nature is persistent. It is not easy to transcend nature; to transcend nature needs great skill. Buddha says: great *upaya* -- great skill, great art, great understanding.

Yes, transcendence is beautiful, it brings you great benediction, but before that you have to be immensely artful, understanding, meditative. This is not the way to go beyond it.

In that sense, pornography is a help in two ways. It is a help for the victims of the priests. The victims need it, otherwise they will go crazy, they will go mad. The pornography keeps them sane. It serves a great humanitarian purpose. You may not have thought about it in that way, but pornography serves a great purpose: it keeps people a little bit sane and healthy, because then their sexuality can have an underground outlet. If you close all the outlets, then people will start exploding into insanity.

And if pornography is allowed, accepted -- in movies, on TV, in films, in magazines, in books -- it will help people to come out of their hiding places. It will be beneficial. It will help people to talk about sex more clearly, more truly, more sincerely. Sex will not be a taboo anymore. And whenever something comes in the open, great changes happen.

Bring your inner being out into the open, in the wind, in the sun, in the rain, and you will be surprised: you are becoming cleaner, purer, weightless. Your understanding grows, your integrity grows, your self-respect grows, your independence grows, and you become less and less dependent on others -- political leaders, religious priests.

In *my* vision of life, the world will be a beautiful world if we can get rid of politicians and priests. These are the people who are not allowing humanity to live its life totally.

Yes, Silvera, pornography *can* help: it can finally bring sex out into the open. And if people start discussing it openly, frankly, without holding anything back, without any prejudices or condemnations.... Because it is a natural phenomenon -- as natural as the flowers, as natural as the stars.

If people start talking about sex and studying it naturally, without any guilt, two things will happen. The most strange thing will be that pornography will disappear. Who is interested in a nude picture if he can attain orgasmic joy with a woman? Unless he is utterly stupid, why should he be interested? A picture is just a picture. There is nothing, nobody -- just a few colors and a few lines arranged in a certain way. You are not deceived by food in a picture; you don't carry that picture close to your heart, thinking that whenever you are hungry you will look at the picture and it is going to satisfy you. But you go on carrying nude pictures close to your heart. The man who thinks that he can nourish himself and live on this 'nourishment' by looking at pictures of delicious food is a fool. And so is the person who thinks that by carrying nude pictures he can have any insight into the ultimate height of sex, into orgasmic experience.

Once a man came to Picasso -- he was a realist -- and he said, "Your pictures are absolutely unrealistic. I am a realist philosopher and I have come to tell you that you are wasting your time. Be realistic!'"

Picasso asked, "What do you mean by being realistic?"

He immediately took a picture of his wife from his bag, showed it to Picasso, and said, "This is a photograph of my wife. It depicts how my wife is exactly. This is a realistic picture. And I have seen your pictures of women -- it is so difficult to find what you really want to depict."

And that is true. Once a woman had asked Picasso to make a portrait of her, which he did. He took six months and demanded a fabulous price for it. The woman said, "Okay, I will pay you, but there is just one thing: my nose is not right in the portrait, so you make it right."

Picasso looked at the picture and said, "That is impossible."

The woman said, "Why is it impossible? I am ready to pay."

He said, "That is not the point. Now I don't know where I have painted the nose!"

So this man was right to show him a picture of his wife. Picasso looked at the picture and said, "This is a realistic thing?"

The man said, "Yes, absolutely representative, absolutely realistic."

Picasso said, "Then you have a very small wife -- and very flat, too!"

A photograph is a photograph -- flat; you cannot find any of your wife's curves in the photograph. You can go on searching for lives together, but you will not find anything. There is nothing.

If pornography becomes an accepted thing, one thing will be.... And there is nothing wrong in it. If somebody enjoys seeing a nude picture, it is nobody else's business to interfere. Neither the law nor the government nor the police have any right to interfere. If he enjoys it, he is simply enjoying a picture; he is not interfering with anybody's life. But he seems to be doing something wrong. In fact, enjoyment has become wrong.

For thousands of years we have been told that to enjoy oneself is something sinful. To be miserable is okay, to be joyous is wrong. So we destroy people's joy in every possible way. We interfere in their private lives. Now, this is absolutely personal -- a person enjoying a nude picture; it is nobody's business to come into it. But the police are there, the magistrate is there, the law is there, the government is there, the priest is there, and the whole crowd, just because he is enjoying a picture. And he is enjoying the picture because of these same people! These are the people who have created the whole problem. First they create the problem and then they are there to advise you how to get rid of it.

Two men used to do a business -- they were partners. The first would come into a town and in the night throw coal tar on people's windows and doors. And after three, four days the second would come to clean it off. If anybody wanted him to, he was ready to clean off the coal tar, he would clean it off. By that time the other partner would be destroying some other town. This way they earned much money. A beautiful job, no

investment! One goes on destroying people's windowpanes, and the other comes to clean them.

This is what your priests, your police, your politicians, have been doing down the ages: they destroy you and then they are ready to help you. They throw you in the mud and then they are there, great saviors, to save you. Who has thrown you into the mud in the first place? But then, if you are not thrown in the mud, they can't be saviors. To be saviors they have to throw you into the mud first, then they will save you -- and their names will remain in history and they will be talked about for centuries as great men.

I love the ordinary, the natural, the simple man. I have no respect for your great men, the so-called great men. I have tremendous respect for the ordinary, natural human being.

Pornography can be of great help -- it will help you to get rid of your priests -- but pornography alone won't be much of an inner growth. You will have to seek, inquire, into your sexual energy far more deeply. You will have to travel to the deepest core of your being and find out what it is that attracts you.

Have you ever watched animals making love? If you have not watched, watch, and you will be surprised. One great revelation will be there waiting for you: that animals don't enjoy making love. Now that is an established fact: no animal enjoys making love; it is almost a compulsion, a natural compulsion that he has to go into. The moment the love act is finished, the female and the male go their ways -- and you can see their faces, in their eyes: sad they are, frustrated, maybe wondering deep down why they go into this nonsense again and again. It is only man who has the capacity to attain orgasmic joy.

Sex is animal, but sex with joy is human. It is something absolutely human; with great joy, with warmth, it is a prerogative of human beings. Animals making love look almost as if they are fighting, as if there is a quarrel, as if the male is attacking the female and the female is simply accepting it. If she does not accept, the male can become even more aggressive and it may prove fatal. So she simply accepts and yields, but feels humiliated. And the male also seems to be at a loss as to why he is doing it.

But in human beings it is a totally different phenomenon. It is a very soft and delicate affair. It is poetry, it is music. It is the source of all poetry, all music, all great art.

Pornography will help a little bit of course, but not much. You will have to go into deeper explorations of sexual energies. You will have to learn something of Tantra again.

That's my whole effort here: to introduce a neo-Tantra to the world, a new vision of love and the possibilities of love, and an insight into the reality of orgasm -- because orgasm is your greatest source of finding God, harmony, truth, the universal unity of all life. If you can be one with one woman, one man, you have the secret key in your hands. You can be one with the whole universe, with the whole cosmos.

I am trying to give you a totally new religion: a religion which loves life, a religion which affirms life, a religion which is a deep love affair with the universe. The old religions are finished; their days are gone. Humanity needs a new perspective. Humanity needs a totally new mind -- a new man who loves life, who is drunk with the joy of life, who knows how to dance with trees and how to sing with birds and who is not against anything but always ready to transform things onto higher planes.

Yes, sex can be transformed into love and love can be transformed into prayer. When sex becomes prayer you have arrived home.

The second question:

BELOVED OSHO,

> WHEN YOU SAID I WAS ONLY PRETENDING TO BE A DISCIPLE, YOU DEMOLISHED ME COMPLETELY. I WAS CRUSHED. THE BOTTOM OF EVERYTHING DROPPED OUT. BUT NOW, TWENTY-FOUR HOURS LATER, I MUST CONFESS THAT I'M FEELING GREAT AND AWAKE. IT'S LIKE A NEW MORNING. WHATEVER YOU DECIDE TO DO WITH ME, I'M GRATEFUL.

Santosh, I hit you hard only to make you awake. It is out of compassion and love. There is no other reason, no other motive at all. I have nothing to gain from you, I have no desire to be fulfilled. I can die this very moment because I have nothing to do tomorrow. Each moment is complete, each moment is more than enough. So if sometimes I hit you, remember always, it must be because I feel you worthy of being hit.

I don't hit anybody and everybody. I hit only the chosen people, I hit only when I see the potential, when I see that the hit is going to wake you up. In the beginning, of course, it is a painful experience, it is a thunderbolt from the sky -- and so unexpected.

Now, Santosh was not expecting it -- and suddenly the sword descends on his throat, and before he can say anything the work is done. It is a very subtle work. It took you twenty-four hours to see the point, Santosh, but even if you can see it after twenty-four hours, that is very soon. There are people who will not see it for months or for years or for lives.

I am happy that you are feeling great and awake, that you are feeling like a new morning. Some rock has been destroyed which was hindering you from coming close to me, some door has been opened. And I don't bother about keys; if the keys are missing I hammer the lock! I am happy that you understood the point. Don't forget it again.

Mind tends to forget. Mind is a forgetfulness. You have to continuously remember where you are, why you are here. You are not living in the mundane way, in the marketplace. You are living in a buddhafield. You have become part of a great pilgrimage. Be aware of it, be aware of the great opportunity. Don't remain unconscious with me, because the more conscious you are, the greater the possibility that before I leave the body, many of you will have become enlightened. My effort is this: I would like to leave thousands of people enlightened. And it is not impossible; every day I feel the possibility is becoming more and more actual, more and more people are becoming attuned to me, are feeling at home with me. Don't lag behind. Remember it now.

Of course, if you forget again I will hammer again -- and next time it is going to be more painful, because then you will need more hammering so that you can remember. Be like the horse Buddha talks about for whom only the shadow of the whip is enough. Yes, an intelligent person need not be told the same thing again and again.

And Santosh is intelligent, one of the most intelligent people here, but asleep. Great potential, great possibility, but in the seed. The time has come, Santosh! Fall into the soil. Let the seed die so that you can be born.

The third question:

BELOVED OSHO,

MY LOVE-LIFE DRAMA NOW REFLECTS AN OLD SAYING OF HUMPHREY BOGART'S: WOMEN -- THEY'RE HELL TO LIVE WITH, AND HELL TO LIVE WITHOUT. WHAT TO DO?

Deva Abhiyana, one has to pass through this hell. One has to experience both the hell of living with a woman and the hell of living without a woman. And it is not only true about women, it is exactly true about men too. So don't be a male chauvinist pig! It is applicable both ways, it is a double-edged sword. Women are also tired of living with men and they are also frustrated when they have to live alone. It is one of the most fundamental of human dilemmas; it has to be understood. You cannot live without a woman because you don't know how to live with yourself. You are not meditative enough.

Meditation is the art of living with yourself. It is nothing else than that, simply that: the art of being joyously alone. A meditator can sit joyously alone for months, for years. He does not hanker for the other, because his own inner ecstasy is so much, is so overpowering, that who bothers about the other? If the other comes into his life it is not a need, it is a luxury.

And I am all for luxury, because luxury means you can enjoy it if it is there and you can enjoy it when it is not there. A need is a difficult phenomenon. For example, bread and butter are needs, but the flowers in the garden are a luxury. You can live without the flowers, you will not die, but you cannot live without bread and butter.

For the man who cannot live with himself, the other is a need, an absolute need, because whenever he is alone he is bored with himself -- so bored that he wants some occupation with somebody else. Because it is a need it becomes a dependence, you have to depend on the other. And because it becomes a dependence you hate, you rebel, you resist, because it is a slavery. Dependence is a kind of slavery, and nobody wants to be a slave.

Abhiyana meets a woman -- Abhiyana is not able to live alone. The woman is also not able to live alone, that's why she is meeting Abhiyana; otherwise there is no need. Both are bored with themselves and both are thinking that the other will help to get rid of the boredom. Yes, in the beginning it looks like that, but only in the beginning. As they settle together, soon they see that the boredom is not destroyed -- it is not

only doubled but multiplied. Now, first they were bored with themselves, now they are bored with the other too -- because the closer you come to the other, the more you know the other, the more the other becomes almost a part of you.

That's why if you see a bored couple walking by you can be certain they are married. If they are not bored you can be certain they are not married. The man must be walking with somebody else's wife, that's why there is so much joy.

Once I was traveling in a train. In my compartment there was a woman, and her companion used to come in at every station, sometimes with ice cream, sometimes with fruit, sometimes with this, sometimes with that.

I asked the woman, "Are you married? Who is this man?"

She said, "He is my husband and we have been married seven years."

I said, "Absolutely wrong! If he was your husband he would have disappeared into his compartment and he would not have turned up at all. He is coming in at every station. I can't believe you. Be true with me!"

She looked puzzled. She said, "But how did you come to know?"

I said, "There is nothing much in it; it is a simple thing. He comes so ecstatic that he can't be your husband."

She said, "You are right. He is not my husband, he is my friend's husband, and we are secretly going to the Himalayas just to have seven or ten days there to be together. He is my lover."

When you are in love -- when you have not yet persuaded the woman and the woman has not yet persuaded you to be together forever -- you both pretend great joy. And something of it is true, too, because of the hope that "Who knows, I may come out of my boredom, my anguish, my anxiety, my aloneness. This woman may help me." And the woman is also hoping. But once you are together the hopes soon disappear, despair sets in again. Now you are bored and the problem has become multiplied. Now, how to get rid of this woman?

Because you are not meditative you need others to keep you occupied. And because you are not meditative you are not able to love either, because love is an overflowing joy. You are bored with yourself. What have you got to share with the other? Hence, being with the other also becomes hell.

In that sense Jean-Paul Sartre is right that the other is hell. The other is not hell really; it only appears so. The hell exists in you, in your nonmeditativeness, in your incapacity to be alone and ecstatic. And both are unable to be alone and ecstatic. Now both are at each other's throats, continuously trying to snatch some happiness from each other. Both are doing that and both are beggars.

I have heard:

One psychoanalyst met another psychoanalyst on the street. The first said to the other, "You look fine. How am I?"

Nobody knows about himself, nobody is acquainted with himself. We only see others' faces. A woman looks beautiful, a man looks beautiful, smiling, all smiles. We don't know his anguish. Maybe all those smiles are just a facade to deceive others and to deceive himself. Maybe behind those smiles there are great tears. Maybe he is afraid if he does not smile he may start weeping and crying.

But when you see the other you simply see the surface, you fall in love with the surface. But when you come closer, you soon know that the inner depths of the other person are as dark as your own. He is a beggar just as you are. Now... two beggars begging from each other. Then it becomes hell.

Yes, Abhiyana, you are right: "Women -- they're hell to live with, and hell to live without."

It is not a question of women at all, nor a question of men; it is a question of meditation and love. Meditation is the source from which joy wells up within you and starts overflowing. If you have joy enough to share, then only will your love be a contentment. If you don't have joy enough to share, your love is going to be tiring, exhausting, boring.

So whenever you are with a woman you are bored and you want to get rid of her, and whenever you are alone you are bored with yourself and you want to get rid of your loneliness, and you seek and search for a woman. This is a vicious circle! You can go on moving like a pendulum from one extreme to the other your whole life.

See the real problem! The real problem has nothing to do with man and woman. The real problem has

something to do with meditation and the flowering of meditation in love, in joy, in blissfulness.

First meditate, be blissful, then much love will happen of its own accord. Then being with others is beautiful and being alone is also beautiful. Then it is simple, too. You don't depend on others and you don't make others dependent on you. Then it is always a friendship, a friendliness. It never becomes a relationship, it is always a relatedness. You relate, but you don't create a marriage. Marriage is out of fear, relatedness is out of love.

You relate; as long as things are moving beautifully, you share. And if you see that the moment has come to depart, because your paths separate at this crossroad, you say goodbye with great gratitude for all that the other has been to you, for all the joys and all the pleasures and all the beautiful moments that you have shared with the other. With no misery, with no pain, you simply separate.

Nobody can guarantee that two persons will be happy together always, because people change. When you meet a woman she is one person, you are one person. After ten years you will be another person, she will be another person. It is like a river: the water is continuously flowing. The people who had fallen in love are no more there, both are no more there. Now you can go on clinging to a certain promise given by somebody else -- but *you* have not given it.

A real man of understanding never promises for tomorrow, he can only say, "For the moment." A really sincere man cannot promise at all. How can he promise? Who knows about tomorrow? Tomorrow may come, may not come. Tomorrow may come: "I will not be the same, you will not be the same." Tomorrow may come: "You may find somebody with whom you fit more deeply, I may find somebody whom I go with more harmoniously." The world is vast. Why exhaust it today? Keep doors open, keep alternatives open.

I am against marriage. It is marriage that creates problems. It is marriage that has become very ugly. The most ugly institution in the world is marriage, because it forces people to be phony: they have changed, but they go on pretending that they are the same.

One old man, eighty years old, was celebrating his fiftieth wedding anniversary with his wife who was seventy-five. They went to the same hotel, to the same hill-station where they had gone on their honeymoon. The nostalgia! Now he is eighty, she is seventy-five. They booked into the same hotel and took the same room. They were trying to live those beautiful days of fifty years ago again.

And when they were going to sleep, the woman said, "Have you forgotten? Are you not going to kiss me the way you kissed me on our honeymoon night?"
The old man said, "Okay." So he got up.
The woman asked, "Where are you going?"

He said, "I am going to get my teeth from the bathroom."

Everything has changed. Now this kiss without teeth or with false teeth is not going to be the same kiss. But the man says, "Okay." The journey must have been tiring, and for an eighty-year-old.... But people go on behaving as if they were the same.

One old woman and one old man got married. It must have happened in America, where else! In America nobody seems to be getting old, everybody is pretending to be young.

So they went on their honeymoon. The old man took the wife's hand in his hand and pressed it for two, three minutes -- that was all they could do as far as lovemaking was concerned -- then they went to sleep.

Next day he again pressed the old woman's hand -- but this time only for one minute -- three minutes may have been too long. And the third day, just as he was going to press the woman's hand, she said, turning to the other side, "Today I have a headache."

Very few people really grow up; even if they become aged, they don't grow up. Growing old is not growing up. Real maturity comes through meditation.

Learn to be silent, peaceful, still. Learn to be a no-mind. That has to be the beginning for all sannyasins. Nothing can be done before that and everything becomes easier after that. When you find yourself utterly happy and blissful, then even if the third world war happens and the whole world disappears leaving you alone, it won't affect you. You will be still sitting under your tree doing vipassana.

The day *that* moment comes in your life you can share your joy -- now you are able to give love. Before that it is going to be misery, hopes and frustrations, desires and failures, dreams... and then dust in your hand and in your mouth.

Beware, don't waste time. The earlier you become attuned to no-mind, the better it is. Then many things can flower in you: love, creativity, spontaneity, joy, prayer, gratitude, God.

The last question:

BELOVED OSHO,

I NEVER REMEMBER WHAT YOU SAY TO ME. WHAT SHOULD I DO?

Savito, there is no need to remember what I say. Words are not important at all. You are not students here; there is going to be no examination. You are not required to remember my words. Just imbibe me, the spirit of the place, the taste of my being. Let my silence reach you. If you forget the words it is perfectly okay; they have to be forgotten, otherwise they will clutter your mind.

I am not here to give you more information; I am here to give you TRANSformation. For transformation, memory is not needed, so don't be worried. Many people become worried "We go on forgetting what you say." You are still thinking you are in a university or in a school or a college, and you will be examined later on and you will have to reproduce. Nothing has to be reproduced, nobody is going to ask anything. At least I am never going to ask you any questions.

I use words to convey silence. I use words to keep your mind occupied so that there can be a heart-to-heart communion. The mind becomes occupied with the words, and like a thief I can enter your heart. I have my own devices. I tell you a joke, you start laughing, you open your mouth... and I am in!
Savito, a joke for you:

Sol and Abe, two eighty-five-year-old widowers, were sitting on a park bench in St. Petersburg, Florida. Sol was telling Abe about a local gal that he had dated the night before.
"What did you do?" asked Abe.

"We checked into a motel, got in bed, and I sang 'Those were the Days'."

"That sounds like a great evening," said Abe. "Do you mind if I take her out tonight?"
"Sure, go ahead."
The next day, Sol said, "How did it go last night?"
"Fine."
"What did you do?"

"Well, we got a motel room and got into bed. I couldn't remember the song, so I screwed her."
Enough for today.

The White Lotus

Chapter #11
Chapter title: Truly Right

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QUESTION: WHAT IS RIGHT AND WHAT IS WRONG?

ANSWER: DISCRIMINATION WITH NO-MIND IS RIGHT. DISCRIMINATION WITH MIND IS WRONG. WHEN ONE TRANSCENDS RIGHT AND WRONG, HE IS TRULY RIGHT. IN A SUTRA IT SAYS, 'WHEN ONE DWELLS ON THE RIGHT ROAD, HE DOES NOT DISCRIMINATE "THIS IS RIGHT, THIS IS WRONG".'

QUESTION: WHAT IS A SAGACIOUS STUDENT, AND WHAT IS A DULL STUDENT?
ANSWER: A SAGACIOUS STUDENT DOES NOT DEPEND ON HIS TEACHER'S WORDS, BUT USES HIS OWN EXPERIENCE TO FIND THE TRUTH. A DULL STUDENT DEPENDS ON COMING TO A GRADUAL UNDERSTANDING THROUGH HIS TEACHER'S WORD: A TEACHER HAS TWO KINDS OF STUDENTS; ONE HEARS THE TEACHER'S WORDS WITHOUT CLINGING TO THE MATERIAL NOR TO THE IMMATERIAL, WITHOUT ATTACHING TO FORM OR TO NONFORM, WITHOUT THINKING OF ANIMATE OBJECTS OR OF INANIMATE OBJECTS... THIS IS THE SAGACIOUS STUDENT; THE OTHER, WHO IS AVID FOR UNDERSTANDING, ACCUMULATES MEANINGS, AND MIXES GOOD AND BAD, IS THE DULL STUDENT. THE SAGACIOUS STUDENT UNDERSTANDS INSTANTLY; HE DOES NOT RAISE INFERIOR MIND WHEN HE HEARS THE TEACHING, NOR DOES HE FOLLOW THE SAGE'S MIND, HE TRANSCENDS BOTH WISDOM AND IGNORANCE. EVEN THOUGH ONE HEARS THE TEACHING AND DOES NOT CLING TO WORLDLY DESIRES, DOES NOT LOVE BUDDHA OR THE TRUE PATH, IF, WHEN HE HAS TO SELECT ONE OUT OF TWO, HE SELECTS QUIETNESS FROM CONFUSION, WISDOM FROM IGNORANCE, INACTIVITY FROM ACTIVITY AND CLINGS TO ONE OR THE OTHER OF THESE, THEN HE IS A DULL STUDENT. IF ONE TRANSCENDS BOTH WISDOM AND IGNORANCE, HAS NO GREED FOR THE TEACHING, DOES NOT LIVE IN RIGHT RECOLLECTEDNESS, DOES NOT RAISE RIGHT THINKING, AND DOES NOT HAVE ASPIRATIONS TO BE A PRATYEKA-BUDDHA OR A BODHISATTVA, THEN HE IS A SAGACIOUS STUDENT.

One of the most puzzling, confusing mysteries of life is a buddha talking to those who are not buddhas yet. It is almost like talking to a man who is fast asleep. Yes, if you shout loud enough something of your voice, something of your words may penetrate the slumber of the sleeper -- they may even reach his mind -- although they will have to pass through many many dreams. They will be distorted, disfigured, they will not be the same, and the meaning that the sleeper is going to give to those words is going to be his own. But there is no other way.

There are only three possibilities. The sleeping one talking to another who is also asleep; that is the first possibility. That's what goes on happening all over the world: sleepers talking to other sleepers, somnambulists trying to communicate with other somnambulists. Only great conflict arises out of it, much arises out of it, much noise:

... A TALE TOLD BY AN IDIOT,
FULL OF SOUND AND FURY,
SIGNIFYING NOTHING.

Yes, that's exactly what happens.

The whole world is in chaos, because people who don't know what they are saying go on saying things to others who can't hear, who are not in the state to hear. And we go on interpreting according to our own prejudices, we go on imposing our meanings on the words of others. The others function only as screens and we project our own films on them.

I have heard an ancient story:

Once a great emperor, a *chakravartin*, who ruled the whole earth, decided that if the whole world stopped all kinds of noise even for a single minute, that silence would be some incredible experience. But how to convince people to stop totally for one minute -- the whole world stopping for one minute, no talking? Even though he was a great emperor, it was not feasible. He inquired of his wise men.

They said, "That seems to be an impossible task. How can we manage it? How will we guard? Who can prevent people from talking and making noise? Millions of people! Your army is big, but compared to the people your army is nothing."

Then a mystic rose and said to the king, "I can manage it. I know the secret."

He whispered the secret into the ears of the king and the secret worked. The secret was very strange -- as the ways of the mystics are always very strange. On the surface they look like one thing, deep down they are something else -- maybe exactly the opposite of how they appear on the surface.

The mystic told the king, "You make an announcement that on a particular day at twelve o'clock midday, the whole world has to shout together the sound 'Hoo' for one minute. The whole world has to

shout it! Nobody is allowed not to shout, everybody has to participate."

The king said, "What are you talking about? I want the world to fall into absolute *peace* for one minute!"

The mystic said, "I know people! You just follow what I am saying, and what you want will happen."

And it really happened. The king made the declaration, the day was fixed, and people waited eagerly for that moment. The whole world shouting "Hoo" for one minute -- it was going to be something extraordinary! Everybody thought, "I am not going to shout, I will listen. Why miss such an opportunity? The king himself wants to listen, why should I miss the opportunity? And who is to find out? When the whole world is shouting Hoo, who is to find out that I have not been a participant?"

And that's how everybody thought. At exactly twelve o'clock, for one minute there was absolute silence -- not even a single noise. The mystic had managed it. And the king was transformed by the silence it was so deep -- its beauty, its music, its exquisite grace. It became the beginning of his own meditation.

If just the outside noise stopping for one minute gives you such stillness, such sweet silence, what will happen when your inside mind stops making noise? It was a turning point in the life of the emperor.

But ordinarily the world is continuously making noise; everybody is making noise. The people who make much more noise than others are thought to be leaders, politicians; they are thought to be great men. You will be thought great by newspapers and later on by historians only if you have a nuisance value, if you can create trouble. If you can create trouble like Adolf Hitler or Joseph Stalin or Mao Zedong, then you will be thought to be a great leader. If you can create trouble like Ayatollah Khomeini, then you will be thought to be a great saint. Your value depends on how much nuisance you can create in the world. Everybody wants to be somebody, hence everybody has to pretend, to shout loudly. Everybody has to prove that "you can't treat me as a nobody."

It is amongst this madness, amongst these insane people, that one who has become awakened has to convey the message. It is almost an impossible feat. It is a miracle that once in a while somebody is capable of listening.

The first possibility is: sleepers talking to other sleepers. They talk much, they talk nonsense; obviously they can't talk sense. Two sleeping persons -- they can only make absurd noises. There can be no possibility of any communication.

Hence in the world there is no communication: the husband shouting at the wife, the wife shouting at the husband -- and nobody understands anybody else. The world lacks understanding absolutely, totally. Understanding is nil. People somehow go on dragging themselves. Yes, they become adjusted to each other, but it is not understanding. It is just out of continuous failure, despair, disappointment, that they make a few arrangements, because everybody has to live and a few arrangements are needed to live.

The second possibility is: two buddhas talking. Then communion is possible, but two buddhas never talk. Sleepers talk too much, communication is not possible. Two buddhas can commune with each other, but they never talk. They can't talk, there is nothing to say. They are both at the same peak, they are both seeing the same sunset, they are both in the same ecstasy -- what is there to talk about? Whatsoever you say, the other knows already; whatsoever the other will say, you know already. Yes, sometimes it *has* happened in the past that buddhas have met.

Once Kabir and Farid, two buddhas, met, and for two days sat in absolute silence. Not a single word was uttered. When they parted, their disciples asked, "What happened? What went wrong? Why didn't you say a single word?"

They both said to their disciples, "It was unnecessary, it would have been a waste of breath -- what I know, the other knows. Neither I am anymore nor he is anymore. We are both part of one reality. We taste the same flavor, we experience the same joy. And we know it is inexpressible any way, hence we sat in silence. Silence was our communion."

And then the third possibility is: a buddha talking to one who is asleep or someone who is asleep talking to a buddha. Someone who is asleep can only ask questions. That is what is happening in this beautiful dialogue between a disciple and Bodhidharma. Someone who is not awake can only ask questions; he has no inkling of any answer. His whole life is full of questions. Just as leaves grow on trees, questions grow in your sleepiness, in your unconsciousness.

And the buddha can answer, he cannot question. He knows nothing of questions; he *is* the answer. He has arrived home. The first is meaningless, the second is impossible. The third is possible but very puzzling -- puzzling because the buddha speaks from his peaks and the sleeper listens in his sleep, in his dreams,

desires. Lost in the darkness of the valley, he knows nothing of the sunlit peaks, he has no idea of the purity of those altitudes; he lives in the polluted world. He knows words, but he is unaware of the real, true meaning of the words. Yes, he knows the word love, but he knows nothing of love. He knows the word prayer, but he has never experienced it -- and without experiencing it you cannot know it. He knows the word God -- empty, hollow, just a husk with nothing inside it -- but he knows nothing of God. It is only the word that he goes on repeating.

And the problem is that when the buddha says 'love' he means something totally different than what you mean when you use the word love. Those words don't meet, they don't crisscross anywhere. They go on running like parallel lines, meeting nowhere. And yet you can think you have understood, because the word is the same. You can go on believing that you have come to a great understanding, yet that understanding is only intellectual. To understand a buddha intellectually is not to understand him at all; he has to be understood existentially.

The disciple has not to be only a questioner, he has to move closer to the master. The question is a wall; he has to drop all questioning. He has to start merging, melting into the being of the master, so that he can see through his eyes, can feel through his heart and have a little experience of the beyond, of the transcendental.

This is the last dialogue between the disciple, the unknown disciple, and Bodhidharma.

The first question: WHAT IS RIGHT AND WHAT IS WRONG?

You all have been told what is right and what is wrong. Yes, Christians will say one thing, Mohammedans another and Jainas still something else. Hindus have their own ideas of right and wrong, and so do the Confucians and Zoroastrians. There are so many ideologies in the world, and they all have their own ideas of what is right and what is wrong. And you have been told -- because you were born in a certain family, into a certain conditioning... from the very beginning you have been conditioned. So you all carry some idea, clearly or unclearly, consciously or unconsciously, of what is right and what is wrong. And still you don't know what is right and what is wrong, because you have not discovered it on your own; you have been told.

And these are such deep experiences that nobody else can decide them for you. You will have to grope in the darkness of your being to find a window through which you can look at the open sky. You will have to seek and search for a door from which you can have an insight of what is right and what is wrong.

If you simply listen to people... they are asleep. What they are saying is not their own; their parents had said those things to them. And neither their parents had their own experience, nor their parents... and so on and so forth. What they are telling you is only a repetition. They are functioning like gramophone records. They repeat a certain formula because they know nothing else, and they are not courageous enough to say to you, "We don't know."

It needs guts to announce your ignorance. It needs the courage of Socrates to say, "l know only one thing: that I know nothing." But it is very difficult to find a father like Socrates. It is very difficult to find a man like Buddha or Jesus to teach you. In your schools, in your churches, it is impossible because these people cannot be confined to schools and churches. These people have *known*.

But the first step towards knowing is knowing that you are ignorant. Then you are ready, open, vulnerable. Then something can happen to you. Then truth can reveal itself to you. But you are so full of rubbish -- you all think that you know. This is the first thing to be dropped.

Your parents, your teachers, your priests, know nothing, and out of their ignorance and out of their pretentious knowledge -- false, pseudo, borrowed -- they go on teaching you. They say one thing, you will understand another. You will say one thing to your children and they will understand another. That's how truth becomes more and more deteriorated. That's how truth becomes a lie.

When Buddha utters something it is coming from the very source of life and existence. But the moment he utters something, a process sets in -- a process which is going to destroy the truth. The hearer will hear it in his own way, then he will say it to somebody else. Now twenty-five centuries have passed, and in twenty-five centuries how many generations have passed! And each generation has been giving its so-called knowledge to the next generation. Now if Buddha comes back he will really have a belly laugh. He will not be able to believe that these are *his* words. If Bodhidharma comes back he will be surprised, he will be utterly dumb for a moment: "Are these my words?"

... Because my feeling, reading these questions and answers, has continuously been this: that the

disciple, although he is trying to be very true to the master's words, is still editing. The words don't have that lion's roar in them, and that was the basic quality of Bodhidharma. They look too mild to be coming from his mouth; they look almost dull. They don't have that sharpness. He was a sword! He was one of the strangest buddhas to have ever happened on the earth. These words seem to be so mild, so soft.

There are only two possibilities: either he was very ill, dying, and was not able to shout.... But the second possibility is closer to the truth. The second possibility is that the disciple was writing in his own words what Bodhidharma has said. These are the disciple's notes; Bodhidharma has not written them, he has not written a single word. The disciple must be editing. Of course he has tried to be very sincere -- he has not added anything which goes against Bodhidharma -- but he may have deleted a few things, of which we can never be certain. Looking at his questions, he does not seem to be of great intelligence.

"Miss Jones," said the science professor, "would you care to tell the class what happens when a body is immersed in water?"
"Sure," said Miss Jones, "the telephone rings."

An experienced prostitute tells a younger beginner that the moment to ask men for money is "when their eyes go glassy."

The next day she asks the beginner how she made out.

"Rotten," she says, "when their eyes go glassy, I go stone-blind."

People function from their state of being, from their understanding. And what understanding have they got? None at all.

Scene: an army induction centre. The new recruits are lined up by the tough sergeant and told to count off into groups of four.

They count off briskly: "One -- two -- three -- four! One -- two -- three -- four! A-wahann!"

The sergeant strides up to the yodelling number one and looks him up and down in revulsion. "Are you 'one'?"
"Of courthe I'm one. Are you one too?"

The moment a word reaches you it immediately changes its color; it becomes part of your gestalt. It immediately starts representing you -- not the speaker but you. Beware of this fact.

And the only way to get rid of this -- and one *needs* to get rid of this if one is really a seeker of truth -- the only way to get rid of this is to drop all ideas that have been given to you by others. Empty your mind of all concepts of right and wrong.

Be again a child, knowing nothing, collecting seashells on the seashore, running after a butterfly, enchanted by small things -- a colored stone. Be as innocent as a child: you don't know what is right and you don't know what is wrong. And then there is a possibility to know.
The student asked:

WHAT IS RIGHT AND WHAT IS WRONG?

Religions have their own predetermined ideas: "This is right and this is wrong." And what is right in one religion is wrong in another. There are three hundred religions on the earth and at least three thousand sects of those religions. It is not coincidental that there are also three thousand languages on the earth; maybe there is some interrelationship. These three thousand sects may be just three thousand religious languages. And each religion has its own definition of right and wrong, and that definition never suits another religion.

Now Jainas think that eating meat is wrong, but Mohammedans, Christians, Jews, won't agree with it. Their scriptures say: God created animals to be eaten by human beings. Jainas say that to fast is the best way to purify your soul. Now, there are religions which will not agree, because how can fasting purify your soul? Maybe it can purify your body of its toxins, its poisons, but how can it purify your soul? What has food to do with the soul? They seem to be absolutely unrelated.

Jainas say that to live without any possessions, to live absolutely naked, is the only way to attain *moksha*, ultimate freedom. Now, no other religion will agree with it, because what has nudity to do with

moksha? All animals are nude! It has nothing spiritual about it. And man was for centuries nude. The primitive man lived in nudity, but they were not all attaining to liberation. How can you attain to liberation just by being nude? And so on and so forth.... The ideas of right and wrong are very sectarian. Bodhidharma's answer is a nonsectarian approach.
Bodhidharma says:

DISCRIMINATION WITH NO-MIND IS RIGHT.

A very strange statement, a paradoxical statement -- because discrimination is always of the mind. It is the mind which discriminates: "This is right and this is wrong." Bodhidharma is making a tremendously pregnant statement. He says:

DISCRIMINATION WITH NO-MIND IS RIGHT.

And he is really very close to the point, as close as language can reach. When you function without any mind, when you function out of pure awareness, whatsoever you do is right. That's what he calls "discrimination with no-mind" -- that is right. Not that you decide to do right, not that you decide not to do wrong. When there is no mind in you, no prejudice, no ideology, no thoughts; a pure silence.... Out of that silence, the spontaneous act. Out of that silence, the response to reality from moment to moment. That is right.

Look at the beautiful definition of right: it has nothing to do with the act, it has something to do with consciousness.

All the buddhas try to change the emphasis from the outer to the inner, from action to consciousness -- even from conscience to consciousness, because conscience is extrovert; it is created by the society. You have a Hindu conscience or a Mohammedan conscience or a Christian conscience. But consciousness is simply consciousness, neither Hindu nor Christian nor Mohammedan.

Consciousness, just pure consciousness: a mirrorlike phenomenon reflecting that which is; and out of that reflection the act, the total act. That is right. See the emphasis. The emphasis is not on the act: what to do and what not to do. Bodhidharma simply drops that. It is not a question of doing this or not doing that, because one thing may be right in one moment of consciousness and may not be right in another moment. In one situation, in one context, in a certain space, one act may be right; and in another space, in another context, the same act may be wrong. So acts can't be decisive.

It all depends on your consciousness and the situation that is encountered by you. The decision is going to happen between you and the situation. And the decision has not to be deliberately taken according to certain ideology, according to certain conclusions, according to certain prejudices, concepts, the decision has to arise in the purity of consciousness, in the state of no-mind, then it is right. If it is not coming out of no-mind then it is wrong. This is a very significant opening: it can open doors and doors and doors to mysteries.

See the difference. The ten commandments talk about acts: Don't do this, don't do that. Bodhidharma is not saying: Don't do this, don't do that -- because who knows, tomorrow the same act may be needed. Situations change; life is a constant flux. What is right today may not be right tomorrow, hence acts cannot be fixed -- and that's what all so-called religions have done.

People even ask that I should decide what is right and what is wrong for my disciples, for my sannyasins. I am not going to decide what is right and what is wrong. I am simply helping you to create the pure consciousness, because out of that consciousness, whatsoever happens is right. And whenever you lose that purity, that height, that flight of consciousness and start crawling in the darkness of the earth, then all that you do is wrong.

It is possible that an unconscious man may be doing something which is thought to be right by society, but he cannot be doing right according to Bodhidharma and according to me. Society may respect him for doing right, but we cannot say that he is doing right because he has no right consciousness to do it: the very foundation is missing. His action may on the surface appear to be right, but his intention cannot be right; and it is intention that is decisive. He may donate money to the poor, and of course everybody will say that this is right. Donating money to the poor -- who will say it is not right?

But Bodhidharma will say: Only if he is sharing out of joy, not out of an egoistic attitude, is it right. If he is *sharing*, not pitying the poor; if he is sharing for the joy of sharing itself, not obliging the poor, then it is right. But if there is a hidden motive of obliging the poor -- if there is a hidden intention to gain something in the other world, some virtue, to gain entry into paradise -- if he is doing something like that, the act on the surface will seem to be good, but it is not good. It is wrong because it comes out of a wrong consciousness, it is arising out of a wrong context. It can't be right.

There are millions of Christian missionaries serving poor people for wrong reasons. Their reason for serving poor people is because this is the way to attain to heaven. This is greed, this is not service! And on the surface they are good people, nice people, very helpful people, doing good works in every possible way, but deep down their desire is nothing but a great greed, a greed projected towards the other world. They are so greedy -- more greedy than the ordinary people, because the ordinary people are satisfied with a little bit of money, a good house, a garden, a car, this and that; a little prestige, power, becoming a prime minister or a president, and they are perfectly happy, satisfied. But these people are not satisfied with such small things -- mundane, momentary; they condemn all these things. They want eternal peace, they want eternal bliss, they want the eternal company of God.

And there is going to be great competition, because God must be surrounded by a great crowd of saints. Who is going to be close to God? In fact, this is what Jesus' disciples asked him, The last night before he departed from his disciples, this was the question uppermost in their minds.

I always feel sorry for Jesus: he was not so fortunate as Buddha, as Mahavira, as Lao Tzu, as far as disciples are concerned. He had a very poor lot!

Jesus is going to be crucified tomorrow. He has told them that this is the last night and that he will be caught; he predicts it. And do you know what they are asking? They are not concerned about Jesus' crucifixion: how to protect him, how to save him, or what can be done now; they are not worried about that. They ask him, "Lord, tomorrow you are leaving us. Just one question before you go; let it be settled. Of course, we know you will be on the right hand side of God in heaven, but who will be next to you? Who amongst us will be the one blessed to be next to you?"

This is pure greed! This is spiritual politics -- more ugly than ordinary politics, because ordinary politics is gross and you can see it immediately when it is there, but this type of politics is very subtle and very difficult to see.

Serve, if service is your response out of no-mind. Don't desire anything out of it. Do it for the sheer joy of doing it.

That's what I am trying to create here. You are all involved in all kinds of work in this commune, and this is only the beginning, just the seed of the commune; soon it will grow into a big tree. But the basic foundation is being laid. You are all working, but it is not service because of some greed. You are not here to attain anything in the other world. I am teaching you how to enjoy each moment for its own sake; the joy has to be intrinsic.

Just the other day Gyan Bhakti made a silver box for me to keep Jintan in. And she came crying tears of joy that she was able to do something for me. There is nothing to be gained -- I cannot promise her that "Gyan Bhakti, you will be exactly on the right side of me in heaven."

There is no heaven, and there is no God as such, as a person. Even I am not going to be on his right side! And basically I am a leftist; I don't believe in the right side at all. The right side is the male chauvinist idea, because the right side represents the left-side mind, which is reason, mathematics, calculation. The left hand represents poetry, love, dancing, music, sculpture. But there is no God, and there is no right and left to God.

There is no other world except this.
This very body the buddha.
This very earth the lotus paradise.
And this very moment is all eternity.

Live out of no-mind, then whatsoever happens is right. And live out of the mind, then whatsoever you do is wrong.

Hence I am not in favor of people like Mother Teresa of Calcutta, not at all. She knows nothing of meditation. She is a good woman, doing hard work, but deep down there is greed. Without meditation you cannot get rid of greed. Yes, serving orphans, widows, poor people, ill people, old people, lepers -- anybody will say this is good except Bodhidharma or except me. It is only apparently good; deep down it is greed. And sometimes I wonder: if lepers disappear through scientific advancement, and if communism comes and poor people are no longer there, and if biochemistry finds ways so that people can always remain young and

never become old, then what will happen to people like Mother Teresa? They will be at a loss! They will not find anybody who will need their service. They will be in difficulty: they need these people, it is their *need*. These people are needed for them to be great servants.

Hence religious people -- the so-called religious people -- want the world to continue in poverty, because if the world continues to be in poverty they will have something to serve. They want people to remain ill, starved. Now science has enough technology to change the face of the earth, but the religions won't allow it because their whole business will evaporate. If science makes this earth almost like a paradise, then Mother Teresa will not be needed.

I will still be needed. In fact, I will be needed more, because when people have nothing to do then the world of doing nothing, of meditation begins -- because meditation is the art of simply being.

SITTING SILENTLY, DOING NOTHING,
SPRING COMES, AND THE GRASS GROWS BY ITSELF.

If the world becomes really happy, joyous, rich, affluent, then people like Bodhidharma and me will be needed more. If the world lives in luxury then millions of buddhas can bloom. But it is difficult to understand this.

It is easy to understand Mother Teresa and the Nobel prize that has been given to her. Gurdjieff was not given a Nobel prize, nor Ramana Maharshi. Krishnamurti has been doing only one thing his whole life: trying to make people more aware and conscious. Nobody has ever thought of giving a Nobel prize to him, because this work is subtle, invisible. Real work is always of the roots -- you can't see them. And just ordinary people like Mother Teresa are awarded Nobel prizes; I don't think that Buddha would get a Nobel prize if he came, or Bodhidharma -- impossible.

Our whole idea of right and wrong is so superficial that we cannot see deep into the very essence of what is good and what is not good. Bodhidharma is giving you the essential core:

DISCRIMINATION WITH NO-MIND IS RIGHT. DISCRIMINATION WITH MIND IS WRONG. WHEN ONE TRANSCENDS RIGHT AND WRONG, HE IS TRULY RIGHT.

See the point, meditate over it: WHEN ONE TRANSCENDS RIGHT AND WRONG... when one has no idea of what is right and what is wrong. ... Because those ideas are always in the mind; they are mind things. When you have no idea of what is right and what is wrong, when you are utterly innocent, then you are right, truly right. To be innocent, silent, contentless, just a consciousness: that's what Bodhidharma says is *truly right*.

IN A SUTRA IT SAYS, "WHEN ONE DWELLS ON THE RIGHT ROAD, HE DOES NOT DISCRIMINATE...."

One simply *lives* out of his consciousness, not being worried whether one is right or wrong. Who cares? One simply follows one's spontaneity; one flows with it without any worry about whether it is right or wrong. Only wrong people worry about right and wrong. Right people never worry about anything; they simply live their life. They live their life without any imposition. They live their life without any morality, immorality. They live their life without any character. They live in a characterless freedom.

IN A SUTRA IT SAYS, "WHEN ONE DWELLS ON THE RIGHT ROAD, HE DOES NOT DISCRIMINATE 'THIS IS RIGHT, THIS IS WRONG.'"

He never thinks about what is right and what is wrong. He simply goes on living silently, joyously, ecstatically, and then whatsoever he touches is transformed into gold. Dust becomes divine in his hands. And in the hands of your so-called saints even gold turns into dust. In the hands of your so-called saints and mahatmas, nectar becomes poison.

The second question: WHAT IS A SAGACIOUS STUDENT, AND WHAT IS A DULL STUDENT?

Bodhidharma says:

A SAGACIOUS STUDENT DOES NOT DEPEND ON HIS TEACHER'S WORDS BUT USES HIS OWN EXPERIENCE TO FIND THE TRUTH.

A very fundamental criterion: the really intelligent disciple DOES NOT DEPEND ON HIS TEACHER'S WORDS. He listens to his teacher's words, but more than his words, he listens to his being. More than his words, he listens to his silence. More than his words, he observes his gestures. More than his words, he looks into his eyes. More than his words, he watches how he walks, how he sits, how he talks, how sometimes he remains silent. His approach is not intellectual, his approach is existential. And because he DOES NOT DEPEND ON HIS TEACHER'S WORDS, he USES HIS OWN EXPERIENCE TO FIND THE TRUTH.

The masters have always been saying that you have to find the truth on your own. Be a light unto yourself. Nobody can give you the truth; truth is not a transferable property. It is not some possession that you can inherit; you have to discover it. Everybody has to discover it again and again on his own.

That is the difference between scientific truth and religious truth. Scientific truth is discovered by one person and then it becomes the property of the whole world. Albert Einstein discovered the theory of relativity; it took years for him to work it out. Once discovered, it is the property of the whole of humanity. Now anybody can understand it, anybody can read about it; there is no problem about it. Scientific truth is objective, it is outside. Once discovered, everybody can see it and everybody can understand it -- just a little intelligence is needed, a little effort is needed -- but you need not REdiscover it.

That is the difference with religious truth: it is subjective, it is inner; you cannot put it in front of others. So when a man becomes a buddha only *he* knows what has happened -- or other buddhas will know what has happened -- but it never becomes an objective phenomenon which others can watch.

You who are in deep love with me, you know what has happened to me, but you cannot prove it to others; it is not an objective phenomenon. If you try to prove it you will feel very inadequate. It is easy to disprove it: it is impossible to prove it.

You cannot prove that Christ attained. Thousands of books have been written, but nothing has been proved yet. For two thousand years more books have been written on Christ than on anybody else, but what has been proved? There are still people who think that he was insane. There are still psychologists who think that he was neurotic, psychotic, schizophrenic -- and they think so very seriously and they have many arguments to prove why it is so.

He used to hear voices, which only insane people hear. He used to talk to the sky, which only mad people do. And he was a megalomaniac, according to these great scholars, psychologists, psychiatrists, because he suffered from a very puffed-up ego. He declared that "I am the only son of God." Now, what pretentiousness! He declared that "I have come to save the whole of humanity." What ego! And this man talks about humbleness, humility, and goes on saying, "Blessed are the meek, for they shall inherit the earth" -- and he was not a meek man at all!

So the people who want to prove that he was schizophrenic have enough proof. One day he says, "Blessed are the meek, for they shall inherit the earth," and another day he enters into the temple of Jerusalem, beats the moneychangers and throws them out of the temple. Can you think that this man is a meek man? He talks about humbleness, humility, poverty of the spirit, and declares that "I am the king of the Jews," that "I am the real king." That is enough proof that this man has many minds, split minds. He talks about forgiveness, he says that God is love -- and becomes so angry with small things. Not only with people, he became so angry with a fig tree, because his disciples were hungry, he was hungry, and there was no fruit on the tree. Now this man is insane, because the tree is not in any way willfully preventing the fruits from growing at this time; it is not the time for the fruits. They come up to the tree with great expectation, and there is no fruit. Jesus takes it as an insult. The son of God comes, and what kind of fig tree is this? No respect! He goes into a rage, he curses the tree. The tree burns because of his curse: a green tree turns into a dead tree immediately. Now what kind of man is this? He must be mad! Can you think of him as a buddha? That will be difficult to prove.

Two thousand years of scholarship have not been able to prove it. But anybody can disprove it -- it is very easy -- because the experience of christ-consciousness is very inner. It is so deep and so interior that only he knows what is happening inside him -- only he or those who are crowned with the same glory, who have attained to the same samadhi, to the same consciousness will be able to understand. But how many of

those people are there in the world?

Mahavira looks mad because he lives naked. Not only that, he pulls his hair out; he does not go to the barber because he wants to be absolutely independent. Now, what ego! You can immediately translate it as a very egoistic attitude: he does not want to depend on anybody else, he wants to be absolutely independent. It is better to pull your own hair out even though it hurts, but he will not go to the barber. Can't he keep a razor, a pair of scissors with him? No, because he can't possess anything. He does not possess anything, he lives without possessions. To possess something is to be ordinary, so he lives without possessions. Now the only thing left is to pull your hair out.

And he does not take a bath, so sooner or later there will be lice in the hair and it will become dirty and dusty, and he has to pull it out. Why doesn't he take a bath? Seems to be really insane! He does not take a bath because he thinks there is no need to decorate the body. He does not take a bath because he thinks water has very very small living cells in it; they will be killed. And he does not want to do harm to anybody at all, not even those small cells. Water consists of many many bacteria, cells, living organisms; so, not to disturb them, not to destroy them, he will not take a bath.

And there is a certain kind of insane person whose characteristic is that he pulls his hair out. Sometimes women do it when they are really in rage -- they pull their hair. That is a temporary madness. But this man continuously does it; he seems to be permanently mad. You can easily prove that Mahavira is mad; it is very difficult to prove that he has attained, because that is his inner experience. Yes, somebody else who has gone so deep, who has dived so deep into his being, may be able to see the point, but even he cannot prove it.

Truth, religious truth, is subjective: you know it only when you know it. Nobody can give it to you. Bodhidharma says:

A SAGACIOUS STUDENT DOES NOT DEPEND ON HIS TEACHER'S WORDS, BUT USES HIS OWN EXPERIENCE TO FIND THE TRUTH.

The voluptuous brunette dreamed that a tall, dark, handsome man appeared at her bedside, pulled the covers off her and carried her to a big Cadillac. Then he drove to a secluded spot in the country, threw her into the back seat and leered at her.

"What are you going to do now?" she asked in a quivering voice.

"How should I know?" he answered. "It's *your* dream."

The words that you hear from the masters are not the masters' words, they are your words. It is your dream. You can interpret, you can accumulate, you can become very knowledgeable, but it is all your dream. Never for a moment forget that.

And you are asleep and you are split and you are subjectively unconscious: you are in a real mess. It is a miracle that you go on keeping yourself together, that you don't start falling to pieces here and there. You must be using imported glue, because Indian glue can't do that! It is impossible.

A taxi passenger was being buffeted to the right and to the left as his driver careened down the avenue at breakneck speed. When the gentleman was granted an instant to catch his breath, he finally complained to the driver.

"You ain't got no cause to worry," said the man. "I ain't goin' to land back in no hospital now, after eighteen months in one overseas."

Only partially reassured, the rider grumbled, "How dreadful. You must have been seriously wounded."

"Nope. Never got a scratch," grinned the cabbie. "I was a mental case."

I have heard a similar type of story:

One airplane takes off and as it starts rising higher, a great laughter is heard from the cockpit. The passengers become a little worried: "What is the matter?" So one passenger opens the door of the cockpit and asks the pilot, who is almost rolling about laughing, "What's the matter? What's so funny?"

He said, "I've just escaped from the mental asylum and now they can't find me!"

You can imagine the passengers -- what must have happened to them! But whether one is really a confirmed insane person or not does not make much difference; the difference is only of degree. All are insane. Unless you become a buddha you are insane. And whatsoever you go on understanding *through* the words will not be the words of the master. They are your own interpretations -- echoes heard in your insanity.

The real, intelligent disciple is not interested in words, he is interested in actual experience. He is interested in self-actualization. He uses the time with the master to rise higher and higher in consciousness. His effort is not that of becoming more knowledgeable; his effort is that of becoming more conscious, more authentic. He tries to attain more *being* than more knowledge. The stupid student acquires knowledge and the intelligent student acquires being. And it is being that can save you, not knowledge.

A DULL STUDENT DEPENDS ON COMING TO A GRADUAL UNDERSTANDING THROUGH HIS TEACHER'S WORD.

Real knowing is never gradual; it is a quantum leap, it is discontinuous with your past. The old simply disappears and the new appears. Gradual understanding is a trick of the mind. Gradual understanding is not understanding but only an accumulation of information.

Buddhahood, enlightenment, is sudden; it is never gradual. Yes, if you go on listening to the master, his authenticity, his sincerity, his love for you, his compassion, is going to create a great impression on you; it is going to create an impact on you. And slowly slowly those words will start gathering inside you. Gradually you will start feeling that now you understand a little more. But what is happening really is that now you *believe* a little more, not that you understand.

A master speaks with authority -- not the authority of the scriptures, not the authority of tradition, but the authority of his own experience. His words carry authority because he is a witness to his own words. What he says he knows, what he says he has seen, hence the impact.

But the impact can be in one of two ways: either you accumulate those words full of authority and then you become knowledgeable.... But to be knowledgeable is only to be a believer, not a knower. And no belief is ever going to liberate you; it binds you. And no belief is real trust; it is not faith, it is fake. Belief is fake faith.

The farmer's son entered the kitchen where the table had been set for dinner. The farmer, already seated, asked him, "Son, did you remember to close the door on the chicken house this evening? You remember what happened the last time a fox got in there, don't you?"

"Yes, father, I know. The door is closed," replied the boy.

Several minutes passed, then the old farmer got up and put his coat on. Walking out the door, he suddenly turned and remarked, "It's not that I don't believe you, son, I just want to be sure."

But what is the difference between these two? He says, "It is not that I don't believe you, son, I just want to be sure."

You can believe in the words of the masters, but how are you going to be sure? Unless you experience there is no surety, there is no certainty. Doubt will persist; it will become an undercurrent, it will sabotage all your beliefs. Then the time wasted with the master is really wasted. Otherwise, each moment with the master can be of tremendous value.

Don't gather words; that is the sign of the stupid student. Inquire into your being. Learn from the master how to be thirsty for the self. Learn from the master how to go on the great adventure of self-discovery. Accept his challenge, not just his words.

A DULL STUDENT DEPENDS ON COMING TO A GRADUAL UNDERSTANDING THROUGH HIS TEACHER'S WORDS. A TEACHER HAS TWO KINDS OF STUDENTS; ONE HEARS HIS TEACHER'S WORDS WITHOUT CLINGING TO THE MATERIAL NOR TO THE IMMATERIAL, WITHOUT ATTACHING TO FORM OR TO NON-FORM, WITHOUT THINKING OF ANIMATE OBJECTS OR OF INANIMATE OBJECTS... THIS IS THE SAGACIOUS STUDENT....

He simply listens to the master's words as you listen to the wind passing through the pine trees or you

listen to the sound of running water or you listen to the songs of the birds in the morning. You simply listen with no greed to accumulate, with no greed at all. Just a pure listening. You don't bring your mind in, you don't interfere. You don't try to make any sense out of it. What sense is there when the wind passes through the pine trees and you hear the music? What sense is there? When it is raining and you hear the sound on your roof, what sense is there? Yes, there is tremendous beauty but no sense. It is a great experience, but there is no ordinary meaning attached to it. And what meaning can you give to it? You will project your ideas.

The wind knocks on your door, and if you are waiting for your girlfriend or your boyfriend you may think that maybe they have come. You run to the door, you open the door, and you are frustrated: it was only the wind blowing, knocking on the door. You projected an idea.

A respectable old man heard that his only son had started visiting brothels. One evening the old gentleman got word that the boy was in that area of the town which was full of houses of ill repute, and, eager to get him back into the sanctity of his home before the family name was irretrievably ruined, he dashed downtown to find him. Charging along at full steam, distracted and angry, he was accosted by a lady of the evening popping out of her doorway.

"Hi, pop," she carolled pleasantly. "Are you looking for a naughty little girl?"

Unthinkingly he replied, "No, I'm looking for a naughty little boy."

The girl recoiled in horror and exclaimed, "You nasty old man!"

What meaning you are going to give to words? You don't know anything of the inner -- all meanings will be false. Listen without giving any meaning. Just listen, and it becomes a meditation.

Right now, if you are just listening with no idea of your own coming continuously in between me and you, if you have put your mind aside, if there is a direct contact and I am not being taken by you via the mind, if the connection is direct, then something far more valuable than words can ever contain will be imparted to you.

It is like a magnetic field in which suddenly your heart starts dancing. To be with the master is a magnetic field in which you start moving closer and closer, not deliberately but spontaneously.

... THE OTHER, the stupid one, WHO IS AVID FOR UNDERSTANDING, ACCUMULATES MEANINGS, AND MIXES GOOD AND BAD, IS THE DULL STUDENT.

One who is greedy to have more and more knowledge is bound to mix good and bad. What the master says is good, right, because it comes from no-mind; and what the student hears is bad, wrong, because he hears through the mind. Then both get mixed up and you become a hotchpotch. Rather than becoming more integrated you become more split, more of a chaos. Rather than attaining to a higher order of being, you start falling into a more and more disorderly state.

THE SAGACIOUS STUDENT UNDERSTANDS INSTANTLY....

Remember the difference. The stupid thinks that he will understand gradually -- a little bit today and then tomorrow, and then the day after tomorrow -- but the really intelligent disciple understands immediately. When the mind is not interfering there is no question of time coming in.

Mind is time, let me remind you again. If you bring mind in, time will come in, then postponement, then gradualness. If the mind is not there, where is time? Then I am here, you are here, and there is only the present. Then this *now* joins me with you. Then this *now* starts pulsating with my energy and your energy. Then this *now* becomes a dance. Then this *here* becomes a song. The 'now' and the 'here' are the only true time and true space -- true because now time is eternity and space is infinity.

The intelligent person understands immediately:

... HE DOES NOT RAISE INFERIOR MIND WHEN HE HEARS THE TEACHING, NOR DOES HE FOLLOW THE SAGE'S MIND....

Such a beautiful statement! Bodhidharma says: I am not telling you to drop your stupid mind. I am not telling you to drop your inferior mind. He is saying: Even if you have a very wise mind -- the sage's mind -- drop that too... because mind can never be wise. It can pretend, it can deceive. There is nothing like a sage mind -- the sage has no mind. The sinner has a bad mind, the saint has a good mind, the sage has no mind. That is the difference between these three words.
He does not allow *any* kind of mind:

... HE TRANSCENDS BOTH WISDOM AND IGNORANCE.

See the point, see it immediately: because there is no mind, you cannot be ignorant; because there is no mind, how can you be wise? You have gone beyond the duality. Ignorance gone, wisdom gone, you simply are. Just as the roseflower is, the rock is, you are.

EVEN THOUGH ONE HEARS THE TEACHING AND DOES NOT CLING TO WORLDLY DESIRES, DOES NOT LOVE BUDDHA OR THE TRUE PATH, IF, WHEN HE HAS TO SELECT ONE OUT OF TWO, HE SELECTS QUIETNESS FROM CONFUSION, WISDOM FROM IGNORANCE, INACTIVITY FROM ACTIVITY AND CLINGS TO ONE OR THE OTHER OF THESE, THEN HE IS A DULL STUDENT.

If you choose between wisdom and ignorance, if you choose between inactivity and activity, if you choose at all between right and wrong, you are a dull student. Choice makes you dull.

Krishnamurti repeats again and again that choiceless awareness is ultimate freedom. Don't choose and be free; choose and you have chosen your bondage. Choose and you are imprisoned immediately. Each choice is a prison.

Sannyas is not a choice: it is dropping of all choices. It is simply a gesture of dropping all choices, likes and dislikes. It is moving beyond duality.

IF ONE TRANSCENDS BOTH WISDOM AND IGNORANCE, HAS NO GREED FOR THE TEACHING, DOES NOT LIVE IN RIGHT RECOLLECTEDNESS, DOES NOT RAISE RIGHT THINKING, AND DOES NOT HAVE ASPIRATIONS TO BE A PRATYEKA-BUDDHA NOR A BODHISATTVA, THEN HE IS A SAGACIOUS STUDENT.

When there is no choice, no greed, not even for the right-mindfulness that is Buddha's basic teaching: *sammasati* -- right-mindfulness.... Even for that, in the ultimate state of intelligence, there is no choice. Not even the desire to be a buddha or to be a bodhisattva. No desire for nirvana, no desire for God -- desire as such has disappeared. One lives moment to moment, without any desire. Tremendous is his richness.

There are people who have much but still desire more; their poverty is beyond belief. And there are people who don't have much and still don't desire anything more; their richness is beyond measure.

A man who has no desires has come home. He has become a chakravartin. He has conquered the world without conquering anything at all, because the whole kingdom of God is his, all inexhaustible treasures are his.
The only secret key is choiceless awareness.

These answers of Bodhidharma can be reduced to this single phrase: choiceless awareness. But don't cling to the words, experience it, because it is only experience that liberates.
Enough for today.

The Wild Geese and the Water

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The first question:

OSHO,
DO YOU HAVE A MESSAGE FOR SANNYASINS AND FRIENDS GATHERING AT THE CAFE ROYAL, LONDON, FOR THE "MARCH EVENT"?

ANAND POONAM,

SANNYAS IS A REBELLION against both the past and the future. Man has either lived in the past or in the future, but never in the present. And the present is the only reality there is; nothing else exists. Existence knows only one time -- that is now -- and one space -- that is here. But mind either lives in the past which is no more or in the future which is not yet. Mind exists in the non-existential, hence mind never comes across the reality; it cannot come by its very functioning.

Sannyas is a rebellion against mind itself. It is a way of life in which mind is not the master, no-mind is the master and mind functions only as a servant. Mind actually is a mechanism; it is good as a beautiful device of nature, but the moment the servant becomes the master there is danger, great danger. Then your life is bound to be a mess, a chaos. The servant is blind, unintelligent, unaware. To live according to the mind is not to live at all; it is sheer stupidity. Mind is never original, never intelligent; it is always repetitive, it is always borrowed, it is always mechanical -- hence stupid, hence unintelligent.

Sannyas is a tremendous jump into reality, an escape to reality from the unreal.

There have been societies whose golden age was in the past, for example Indian society: its golden age has passed. It believes that the future is going to be darker and darker every day -- there is no hope. Hence the Indian society lives in a state of depression, hopelessness, with no possibility of any change for the better. It lives in misery, poverty, sickness. But because of the idea that the golden age has already passed long before, thousands of years before, and we are falling by and by, every day, it does not believe in evolution, it believes in involution, it believes in regression. It is a regressive philosophy, not progressive.

The West lives in the future; its golden age has yet to come: the classless society, the crescendo of communism, the world of equality and freedom, the stateless state. Those golden days are ahead, far away.

In a way, both are the same. If one has to choose between the two then I will suggest: choose a progressive stupidity rather than a regressive one -- if that is the only choice! At least with the progressive stupidity you have some hope, you will have some thrill, you will have some excitement; you will work for a better future. It is not going to come ever, but at least you will be occupied with beautiful dreams. It has

never been there before, it is not going to be ever in the future. It is now! It is already the case!

Adam and Eve have never been expelled from the garden of Eden! That is my declaration, my message. That whole story is invented by the priests. Adam and Eve are still living in the garden of Eden -- just they have eaten the fruit of knowledge. And who has given them the fruit of knowledge? It is not the serpent; it is the priest, it is the theologian, it is the philosopher. The fruit of knowledge does *not* grow on trees! It grows in churches, in temples, in the universities. It carries degrees -- Ph.D's, D.Litt's, D.D's -- and it comes in all shapes and all sizes.

There is the Hindu world of knowledge, the Mohammedan world of knowledge, the Christian world of knowledge. You can choose your own fruit, you can shop for it. It is available to everybody's requirement, according to everybody's needs.

The misery that has happened to man is not because he has lost the original paradise; he is still there, but he has fallen asleep. And in his dreams he has become a Hindu, a Mohammedan, a Christian, a Jew, and what-not... a theist, an atheist, a communist, a socialist, a fascist. In his dreams only he has lost track of the paradise. And to dream simply means to live either in the memories -- that is the past -- or to live in the fantasies -- that is the future.

My message, Anand Poonam, for the March Event in London, where thousands of sannyasins are gathering together for the first time to celebrate a new opening: the British Buddhafield... This is my message, tell them: Get rid of the past and the future, and live herenow! It is suicidal to live anywhere else than herenow, because each moment that is passing is precious, so precious that you cannot get it back. Don't waste it!

But all the religions have been suicidal. Of course they don't call it suicide, they give it beautiful names -- asceticism, *tapascharya* -- but basically it is nothing but masochism, self-torture. They call it renunciation, but it is nothing but destroying yourself gradually, slowly. All the religions of the world up to now have lived with a philosophy of life-denial.

My fundamental approach is that of life-acceptance, total life-affirmation. There is no God other than life! The very idea of God other than life is dangerous, because if God is other than life then naturally you will start choosing God *against* life. You will be pro-God and anti-life, because life is momentary and God gives you the greed of being eternal, forever.

I say to you, there is no other God than life, hence the question of choice does not arise at all. Live! Live totally, live passionately, live intelligently, live lovingly. Become a flame so intense, so total, that each moment starts having the flavor of eternity.

Remember, eternity is not horizontal. It is not like a line going from A to B, from B to c, from c to D -- it is not horizontal. Eternity is intensity, it is vertical. It is diving from A to a deeper A, not going to B: from A to Al, from A1 to A2, from A2 to A3... In fact as far as intensity is concerned, A is the only alphabet. In fact, the word "alphabet" comes from A; it comes from Arabic ALEPH. A is enough! And when you can get A, why bother about B?

A man with a parrot on his shoulder comes to a stop at the border crossing.

"You have to pay duty on the parrot, sir," says the customs official.

"How much?" asks the man.

"Let's see," says the official, paging through his book. "Parrots: live, fifty pounds; stuffed, ten pounds."

"Bill, don't get any crazy ideas!" screams the parrot.

Even parrots are far more intelligent than your priests! But man has lived under a dark shadow of a suicidal approach: "Renounce life. Escape from life to the monasteries, to the deserts, to the mountain caves. Go as far away from life as possible." Because it has been taught, and taught for so long, that the mind has become conditioned to the idea that farther you are from life, closer you will be to God. This is just bullshit! Closer to life you are, closer you are to God; God is the very core of life.

Two castaways from a sunken ship landed on a desert island. They survived there for a few days without food or water. There was no chance of escape as the sea was full of sharks.

Finally, one of the men fell on his knees, raised his hands to the sky and implored: "God, save us! If you do, I promise that I will always go to the church and sing your praises, I will never drink again, never play cards or smoke, never make love to women and never read any novels or see any movies!"

The second castaway looked at him and croaked, "Then why do you want to survive?"

The so-called religious people have lived, but one wonders for what. If going away from life is the only way to reach to God, then why commit a gradual suicide? Why not do it quickly and be finished with it?

In fact, there are aboriginal tribes in the world still alive where nobody has ever committed suicide; the very idea does not exist. It must be because of these foolish religions that the idea has entered into man's mind. No animal in its wild state ever commits suicide, but some animals commit suicide when they are forced to live in a zoo, when they lose their freedom, when they are cramped, crowded. They need a certain space around themselves. When their territorial imperative is destroyed, when they are being disciplined by human beings according to *their* ideas they start losing interest in life.

There have been cases where zoo animals have committed suicide or gone mad or have become sexually perverted, but it never happens in the wild. No sexual perversion, no homosexuality exists in the wild, but in zoos it exists. It is very indicative. It shows that if you put people in an unnatural environment they start losing their instinctive intelligence, they start losing their natural understanding, they start becoming crazy. Either they go mad or they become pervert or they commit suicide.

Humanity has been doing all these things. It has to be recognized, it is time to recognize it -- that the religions have turned the earth in a zoo. It is because of these so-called saints and mahatmas who have made human beings perverted. And the most surprising thing is that they are the people who condemn all perversions -- and they are the original creators of perversions! Homosexuality is a religious phenomenon! All sexual perversions started in monasteries.

Monasteries are zoos where people are forced to live according to certain ideas determined by others, maybe thousands of years before. Those clothes were not tailored for them -- now they are being tailored for the clothes! They are being cut according to the clothes. The clothes may have been made by Moses or Mohammed or Jesus or Buddha and they may have been perfectly fitting the people they were prepared, but now, after three thousand years, two thousand years, or even five thousand years...

The Hindu code was written five thousand years before -- Manu wrote it -- still it is being followed. In five thousand years everything has changed. If Manu comes to the earth I don't think he will be able to recognize anything! He will not be able to recognize anything at all; everything has changed. But Hindus are trying to live according to Manu; this creates perversion.

The clothes are made by ancient people, according to their ideas, according to their understandings, according to their needs, according to their situations, and they are being forced upon people who have totally different world to live in. Now the only way is: either you cut the clothes or you cut individuals. And religions have decided to cut the individuals.

If the clothes are bigger than you then you have to be massaged and stretched and rolfed, tortured in every possible way! Or if the clothes are shorter than you then you have to be cut; some plastic surgery has to be done on you. Your head has to be chopped or your legs have to be chopped... Man has to live for certain ideas -- as if ideas are more important than man! -- as if man is made to live for ideas!

I am against all this nonsense. My sannyasins have to live as individuals. I am not giving you any discipline, because every discipline creates perversion, every discipline only fits to the person who evolves it. Just look at all the disciplines that have been propounded down the ages...

Buddha loved to eat once a day; now that is being followed by every Buddhist. That is not right -- that is dangerous. It creates guilt, because if you feel hungry twice a day then you will feel guilty. And if you are an American you will feel hungry five times a day! Then how much guilt...

And in fact it is very strange that Buddha should have loved to eat only once a day. The reason is only one: he was born in a meat-eating family; he was born in the warrior race, a son of a king. Now, meat-eating animals eat only once a day -- the lion eats only once a day, in twenty-four hours -- because meat is enough, once a day is enough; it has no roughage in it. If you eat vegetables once a day you will starve, because ninety percent is roughage. The meat can be absorbed totally; it is already digested by another animal. It is digested food, it is pure food. But when you are eating vegetables you have to eat many times. You can watch it: monkeys are vegetarians -- they eat the whole day. Lions eat only once a day.

Buddha was born in a meat-eating family, purely non-vegetarian; this became his habit. Of course, when he became enlightened he dropped meat-eating, but the old habit of thirty years continued. Habits don't change so easily! But now fools are following him and they are eating once a day, and they are non-vegetarian or vegetarians -- nobody takes any note about it. If they are vegetarians they should not do it: it is dangerous to health, it is dangerous to their energy. And the same is true about every discipline -- the ten commandments, or other religious principles.

Just the other day one sannyasin wrote to me that he cannot sleep early in the night, he can only fall asleep at three o'clock in the morning. Of course he feels very guilty! A religious person should go early to bed and should get up in *brahmamuhurt* -- before the sun rises. He is feeling very guilty. Now, there is no need to feel any guilt. This is perfectly okay; he is sleeping perfectly well. He sleeps seven hours, from three in the morning to ten; he is having enough sleep. Now this is *his* body clock; it is his body chemistry that has to be considered, not somebody else's principle about it.

All the religious scriptures were written by old people, and old people find if difficult to sleep in the morning. A child in the mother's womb sleeps twenty-four hours; then out of the womb slowly slowly the sleep is reduced -- twenty-two hours, twenty hours, eighteen hours, sixteen hours... By the time he is young, somewhere between eight hours to six hours it is fixed. As one becomes older, sleep becomes lesser. When one is seventy, eighty, then two or three hours' sleep is enough. And the scriptures were written by old people, because this was the idea: that older you are, the wiser you are.

No young man has written any religious scripture; nobody would have taken any note of a young man writing a religious scripture. You have to be very ancient and old, then you can write a scripture! Age was of tremendous importance in the past. Of course these people have written that three hours' sleep is enough; more than that is lethargy, *tamas* -- it is not good, it is evil. This idea is good for old people.

Now this young sannyasin is unnecessarily worried. He has tried every way; his whole life he has been struggling. It is useless -- the whole struggle is useless! In fact, now it is a well-known scientific fact that everybody has his own body clock and everybody has to follow his own body needs.

In a better society, which is more scientific, more rational, more intelligent, we will have a totally different kind of working hours. This is ugly -- that everybody has to go to work at eleven o'clock, that everybody has to go to the school at the same time, to the university at the same time. This is not right! This is inhuman! Universities, offices, factories, should be open round the clock, and whenever people feel good they should work and when they feel good they should sleep. This should be their birthright! And in fact it will help immensely, because every college building will function as three colleges, every office building can be used as three buildings. And you will not have this traffic jam on the roads, because it will be distributed all over twenty-four hours. And everybody will have a little more freedom to live according to his innermost like, dislike -- his instinctiveness.

My approach is of freedom. My sannyasins should live a life-affirmative philosophy, accepting, respecting whatsoever one is, not creating shoulds and should-nots. They are ugly, they are monstrous!

The Mother Superior called all the nuns of the convent together. "While walking round the convent this morning, I saw a man's footprints outside the main gate," she announced.
Ninety-nine nuns shrieked in terror, "Ah God!"
One nun secretly giggled, "Hee-hee!"

"I followed the footprints. They led directly into our dormitory."
Ninety-nine nuns screamed in horror, "Ah God!"
One nun secretly giggled, "Hee-Hee!"

"The footprints led to one bed, and under the bed I found a condom!"
Ninety-nine nuns gasped in fright, "Ah God!"
One nun secretly giggled. "Hee-hee!"

"The condom was used!" continued the Mother Superior.
Ninety-nine nuns squealed in disgust, "Ah God!"
One nun secretly giggled, "Hee-hee!"
"But it had a hole in it!"
Ninety-nine nuns secretly giggled, "Hee-hee!"
One nun screamed in shock, "Ah God!"

These stupid people have been dominating humanity. Beware of these!

A student social worker was doing research on the use of contraceptives and visited several women. He asked the first, "What kind of contraceptives do you use?"
She answered, "Rubbers."
The second question was, "How do you like them?"

"Well, sometimes they slip off, but in general we can manage it."

After he noted this data he asked the neighbor of the woman the same question. She used the pill and since her lover helped her to remember to take it, they preferred this method.

When the third woman, the wife of a Christian theologian, was asked what kind of contraceptive they used, she said, "We always use a bucket, a plastic bucket. Previously we used a zinc one but that made too much noise for the neighbors; since we use the plastic one it is okay."

The investigator noted this data and said good-bye to the lady. However, he became very puzzled. "A plastic bucket?! My professor will not believe this. I will have to go back and ask the woman how it works." So he rang and asked the woman how it was possible with a bucket.

"Well," said the lady, "I will explain. I am rather tall and my husband is very small and we do it standing up. My husband stands on the bucket and by the time he starts rolling his eyes, I kick the bucket away!"

Anand Poonam, tell my British Buddhafield sannyasins there is no need to use buckets -- zinc or plastic, it doesn't matter. Be natural, be simple, be ordinary! There is a danger... because once you become a sannyasin you can start having old, holier-than-thou outlook. My sannyasins are not to be holier-than-thou. Remember, I don't make any distinction between the sacred and the profane. To me the ordinary life is the only life. Yes, there is a way to live it with beauty or ugliness, with insight or blindness, with awareness or unawareness. One can live this same ordinary life in such an exquisite, extraordinary way that it becomes sacred, but there is no other life than this. You have to learn the art of transforming this very ordinary life into something beautiful.

So don't become theologians, don't become missionaries. I hate missionaries! My sannyasins are not to be missionaries. Be contagious, but not missionaries! Infect people, but don't be missionaries!

A Christian theologian was driving along a deserted road one night when his car broke down. He started looking for a place to spend the night. Finding a small cottage, he knocked on the door. It was opened by a lovely young woman. The man explained his problem. The young woman was reluctant, but the man reassured her, "Don't be worried, madam, you can trust me. I am a Christian theologian."

So she agreed. They shared a delicious dinner and had a pleasant evening. Before saying goodnight, the young woman put on a transparent nightdress and said the visitor, "You can sleep here in the living room, but if you need something, just call. I will leave the door of my room open."

She went to bed and spent an anxious night listening to the man snoring. Next morning, exhausted, she went out to feed her chickens.

The man came out, looking refreshed, and remarked, "You have a lot of beautiful chickens."
"Yes, but only fifteen."

"Only fifteen?" said the man. "Then why do you have two cocks for such a small number?"

"That's not a problem," replied the young woman. "One of the cocks is a Christian theologian!"

Be simple, be natural, be spontaneous. I teach ecstasy -- and ecstasy in the ordinary life. The life has not to be in any way renounced but transformed. Renunciation is escapism, it is cowardliness. And you have worshipped cowards as saints up to now. You have worshipped people who were not courageous enough to accept all the challenges of life. And there are millions of challenges -- every moment there is a challenge. The coward escapes. The coward has to be condemned, not respected.

My sannyasins have to live in the world, totally in the world, responding to every challenge, because the more you respond to the challenges of life the more intelligent you become. Intelligence is like a sword: the more you use it the more it remains sharp. If you don't use it, it starts getting rusty, it loses its sharpness -- it becomes absolutely useless.

Hence your saints look dull, dead. But we have been conditioned to respect these dead corpses. We have been told for thousands of years that these are the real people. They are not real at all! They are very plastic, very phony. A coward can never be a real person. Reality needs all the challenges of life, all the dangers of life, all the insecurities of life. Only then integrity arises, authenticity arises, responsibility arises.

Be in the world but don't be of it. Live in the world, but don't allow the world to live in you. That's my message.

There is a Zen saying:

The wild geese do not intend
to cast their reflections.

The water has no mind
to receive their image.

The wild geese has no desire to cast its reflections in the water, and the water has no desire or no mind to receive its image -- although it happens! When the wild geese flies, the water reflects it. The reflection is there, the image is there, but the water has no mind to reflect and the wild geese do not hanker to be reflected either.

This should be the way of my sannyasins. Be in the world, live in the world, live totally, without ambitions, without desires -- because all desires distract you from living, all ambitions sacrifice your present. Don't be greedy, because greed takes you into the future; don't be possessive, because possessiveness keeps you clinging to the past. A man who wants to live in the present has to be free of greed, of possessiveness, of ambitions, of desires.

And that's what I call the whole art of meditation. Be aware, be alert, so all these thieves have no possibility to enter and contaminate you. Be meditative, but be in the world. And this is my experience: that the world helps *immensely* -- it helps immensely to make you meditative. It gives you all the opportunities to be distracted, but if you don't get distracted then each success becomes a tremendous joy. You remain centered, you become the center of the cyclone. The cyclone goes on roaring around you, but your center remains unaffected.

Be a lotus flower. In the East the lotus flower symbolizes the essence of sannyas. The lotus flower grows in the mud, dirty mud. It does not escape, it remains there. It floats in the lake in water, but there is a beauty, a tremendous phenomenon: it is in the water, but the water never touches it. It is so velvety that in the morning if you go... and you will find dewdrops gathered on the petals of the lotus, on the leaves of the lotus, and they shine like pearls in the early morning sun. But they are not touching. The lotus leaf or the lotus petal remains dry, it does not become wet. The dewdrops rest there, but they remain separate.

That's the way of a true sannyasin: being in the world but remaining untouched, unaffected by it.

Anand Poonam, when meditation -- and this is what I call meditation: being in the world and remaining untouched -- happens, love comes as a by-product.

These are the pillars of my sannyasins: first, life-affirmation, unconditional life-affirmation -- these are the four pillars of my temple -- second, meditation; third, love; and fourth... cannot be expressed in words. It can only be called the fourth, turiya. If you live life totally, meditatively, lovingly, you come to experience something which is inexpressible. Lao Tzu calls it Tao, Buddha calls it Dhamma, Jesus calls it Logos: different names indicating towards the nameless experience. If you prefer you can call it Cod. My own liking is to call it "godliness", not "God", because God gives you the idea of a person and godliness simply gives you the idea of a presence.

These are the four pillars of my temple, and each sannyasin has to grow these four pillars because each sannyasin has to become a temple of godliness.

The second question:

OSHO,
THE FREE UNIVERSITY OF AMSTERDAM IN HOLLAND IS A UNIVERSITY WITH A DISTINCTIVE CHARACTER, WHICH LIES IN ITS CHOICE OF A RELIGIOUS POSITION. THIS IS FORMULATED IN THE CONSTITUTION AND THE PURPOSE OF THE UNIVERSITY.
ALL MEMBERS OF THE UNIVERSITY COMMUNITY ARE EXPECTED TO ACT AS MUCH AS THEY CAN IN THE SPIRIT OF THIS PURPOSE, IN OBEDIENCE TO THE GOSPEL OF JESUS CHRIST. IN THE DAILY PRACTICE, HOWEVER, IT SEEMS TO BE VERY DIFFICULT FOR MOST MEMBERS OF THE UNIVERSITY COMMUNITY TO COMMUNICATE WITH LOVE AND TO ENJOY THEIR WORK. IT SEEMS EASIER JUST TO FUNCTION IN A DEADLY SERIOUS WAY AND TO KEEP EACH OTHER AT A DISTANCE.
DO YOU HAVE A MESSAGE FOR THE MEMBERS OF THE COMMUNITY OF THIS FREE UNIVERSITY, WHO TRY TO WORK IN THE SPIRIT OF JESUS CHRIST?

PREMRAJ,

The first thing to be remembered is that you can function in the spirit of Jesus Christ only if you are a Jesus Christ, otherwise not. And remember also that existence never repeats itself. Two thousand years have

passed; there has not been another Jesus Christ and there is not going to be any either in the future. It is so clear! Twenty-five centuries have passed since Gautam the Buddha and no other Buddha has happened; five thousand years have passed since Krishna and no other Krishna has happened either. Zarathustra, Lao Tzu, Moses, all the awakened ones have remained unrepeated. What to say about the awakened ones? -- even the unawakened ones are unique.

There is not anybody like you anywhere in the world -- there has never been before and there will never be again. You are the only one! But religions have not accepted this simple fact. Existence is not repetitive, and it is good that it is not repetitive.

Just thinking of a world where millions of Gautam Buddhas are sitting under the *bodhi* trees -- it will be so boring! -- or millions of Jesus Christs carrying their crosses and roaming all around the world. They will not even find somebody to crucify them, because others will carry the crosses themselves! Who has time to crucify anybody? It will be ugly; it will be boring.

One Jesus has a beauty; many Jesuses will look like produced in a factory on an assembly line, like Ford motor cars: every minute a car comes out, every minute a Jesus comes out, well equipped with the cross, et cetera, with those twelve apostles following him, and they go on coming from the factory, round the clock...! What you are going to do with so many Jesus Christs? What you are going to do with so many Mahaviras, so many Buddhas? No, it is not needed.

Each individual is unique; uniqueness is a gift from existence. But why these religions have been teaching: Live in the spirit of Jesus Christ, or in the spirit of Gautam Buddha -- why? Don't you have your own spirit? Then drink alcohol -- get some spirit! Make some spirit of your own! Why Jesus Christ? What wrong this poor fellow has done to you? Can't you stop crucifying him? Will not you ever be able to forgive him?

The whole idea is of imitation. Imitate! You have no right to be yourself, you have to imitate. You can be accepted only if you are somebody else -- Buddha, Moses, Mohammed, Mahavira, Jesus, Kabir, Nanak, but not yourself. And can't you see a simple fact? -- that Jesus was not Moses. He should have repeated, then he would have saved his life, he would not have been crucified by the Jews if he had lived the spirit of Moses. But he tried to create his own spirit, he tried to be an individual, and that was his crime. If he had simply repeated he would have been respected, glorified as a great rabbi. But he became a rebel.
Everybody has to become a rebel, not an imitator!

That's why, Premraj, you see people are living there deadly serious; they don't love their work, they don't enjoy their work. How can they enjoy? They are not doing *their* work. You can never enjoy somebody else's life, howsoever beautiful it is -- it is not *your* life. You can only enjoy to be yourself. A rose flower can be blissful only as a rose. If you force the rose flower to become a marigold it will be deadly serious; it will lose all joy, all fragrance.

That's what is happening. It is not only happening there in the so-called Free University of Amsterdam, it is happening everywhere. Hindus are trying to be like Krishnas or Ramas, Jainas are trying to be like Mahaviras, Mohammedans are trying to be like Mohammeds, Christians are trying to be like Christs... everybody is imitative. The whole world has become full of imitation and whole world is looking sad. It is inevitable, this sadness, and it is not only .sadness. Hidden behind this sadness is a state of schizophrenia, because basically nobody can be anybody else than himself. So deep down he is himself, but on top of it he is pretending to be somebody else, hence everybody is a hypocrite.

All the religions have done this to humanity: they have created a hypocrite world, a schizophrenic humanity, a split personality. This is their gift! It is a curse, but this is what they call a gift to humanity. Everybody is living a split life, a double life: from the front door one life, from the back door totally another. And of course, between the two he is caught in a tension, in anxiety; he cannot be totally either this or that. He is torn apart! Hence the misery in people's eyes, the sadness, the deadness.

Nobody needs to be anybody else. Just be yourself! Show some respect to your life. Respect yourself, love yourself, because unless you respect yourself you will not respect anybody else in the world. If you cannot even respect *your* life, how can you respect anybody else? You can pretend, but pretension is not truth and it is pretension creates a bondage around you. It becomes an imprisonment -- and one hates imprisonment.

It is not accidental that Friedrich Nietzsche had to declare -- I say had to declare -- that God is dead and man is now free. It is not only his individual opinion, it is really the voice of the millions who have no courage to speak. If God is destroying your freedom then it is better to kill God and save freedom, rather than killing freedom and saving God.

Why one should be like Jesus Christ? Why one should live in the spirit of Jesus Christ? There is no need! He never imitated anybody. If you really understand Jesus you should not repeat him.

Buddha never repeated anybody. He could have become easily a Krishna -- he had that much intelligence. He could have pretended to be a Krishna, but he never did anything like that. Hindus have not been able to forgive him because he was not following the trodden path, he was not following the crowd, he was not part of the mob psychology. He went on his own; he created his own small footpath towards truth.

Everybody has to create his own footpath. There are no superhighways towards truth, only footpaths, and they too are not ready-made, available; you have to walk and create them. You have to search for truth and in your very search you create the path. The path is not already there that you can simply go to the truth. The search for truth is an immense adventure. Each moment one is in for a great surprise.

So the whole idea, Premraj, is wrong, and that idea is creating the trouble. And still these people call it "The Free University"! And what kind of free university is this -- which has a religious position, which has a constitution and the purpose to propagate Christianity?

ALL MEMBERS OF THE UNIVERSITY COMMUNITY ARE EXPECTED TO ACT AS MUCH AS THEY CAN IN THE SPIRIT OF THIS PURPOSE, IN OBEDIENCE TO THE GOSPEL OF JESUS CHRIST.

Then what kind of free university is this? There is only one free university in the world and it is herenow! There has never been a free university before and there is none anywhere else yet, except this one.

A free university simply means that there is no expectation from you. You are helped to be free, you are nourished to be free, you are supported to be free. You are given individuality. If there are expectations, freedom is destroyed. Expectations are a subtle way, cunning way to dominate. And if the expectation is to live in obedience to the gospel of Jesus Christ then the whole thing is just a facade -- in the name of freedom they are propagating an old slavery. Jesus is a free man, but Christians are not free.

Friedrich Nietzsche is again right when he says that the first and the last Christian died on the cross two thousand years before -- the first and the last. In fact, there cannot be anybody else who is a Christ. These are rare flowers!

And you are also a rare flower. Maybe you have not blossomed yet, hence you are unaware of your rareness; and you will not blossom if you go on fulfilling these expectations. Don't fulfill any expectations of anybody. You have only one responsibility and that is towards your own being. If you try to fulfill others' expectations you will be in trouble because they will impose, they will dominate, they will cripple and paralyze you. They are your enemies! Anybody who expects anything from you is your enemy -- beware!

A real friend simply gives you freedom. Love gives freedom; there is no expectation, there is no desire to manipulate you, not even indirectly. Freedom is the highest value in life -- and if the freedom was there you would have seen a totally different phenomenon.

You can see it here. People are working here -- in fact I don't think anywhere else people are working so hard, so totally, so devotedly -- but there is great joy. They are rejoicing in it! People who come from the outside cannot understand it. Because they cannot understand it they go on spreading rumors.

Just now hundreds of newspaper clippings are coming from Germany -- so many rumors, so many false statements about Vimalkirti's death. Nobody seems to try to understand. They are all saying that he was forced, regimented, almost as if he was in the army. He was forced to do the lowest menial jobs. That is *their* idea, that any job is lower, but they go on imposing their categories.

Yes, Vimalkirti was doing all kinds of jobs. He was cleaning the toilets, and to them this is inconceivable... the great-grandson of the last German Emperor, nephew of Queen Elizabeth and Prince Philip of England, connected with almost all the royal families of the Europe. One of his aunts has just died two days before -- Queen Frederica; she was the Queen of Greece. Another aunt is the Queen of Spain Princess Sophia. His own mother has three titles. Princess of Greece, because she was born in the Greek royal family; Princess of Denmark, because she was married to the Danish king, and then the Danish king died and she got married to the Prince of Hanover. Prince Charles is his cousin... And this Vimalkirti, Prince Welf of Hanover, was cleaning toilets -- naturally he must have been forced, violently forced, to do such a thing.

And they are all saying that slowly slowly, in four years, he got promoted, he had come to a certain position: he became the guard. This is sheer stupidity, inability to understand anything. Nobody had told him to clean the toilets -- he had chosen it. He was tired of being a prince, was fed up with being a prince,

and wanted to know life from all dimensions. So he was a cleaner, he was a gardener, he was a group leader, he was a guard. He was doing all kinds of things and he loved all his jobs. He was immensely happy-but they will not see his happiness.

They think that there is some hierarchy in the ashram, that the cleaners are the lowest. The fact is that they are at the top! They are not only cleaners, they are the cleanest people too. When I choose my mediums most of them come from the cleaners because they are *really* clean!

Now Vinod Khanna is here; he is a famous Indian actor. He has lived luxuriously, and he is immensely happy to get a small room. It must be exactly of the same size as he is -- six by four! But he is *immensely* happy. It is the same room where Vimalkirti had lived, and one should be aware: Francis House has given two enlightened persons -- watch out for Vinod! And from today he is going to start work in Lao Tzu garden -- a man who has been earning *lakhs* of rupees per month, living the most luxurious life possible in India. Now he will be under Mukta's charge -- and Mukta is a hard master! Vimalkirti was also under her charge once.

You say that there people are not working with love and are not enjoying their work. How they can? They are trying to fulfill certain expectations, they are trying to live up to certain standards. That creates seriousness, that creates sadness.

If everybody is allowed to be just as he is, accepted, respected, loved unconditionally, then whatsoever he wants to do... And all kinds of works are needed: the gardeners are needed, the cleaners are needed, the managers are needed, the trustees are needed, the guards are needed -- all kinds of people are needed.

In a commune there is no hierarchy. Everybody is fulfilling his work with joy; it is because of joy that he has chosen to be in that particular work. Nobody is forcing, nobody is expecting. If he does not feel good he can change his work; there is no problem about it, he will not be condemned for it. But this is possible only when individuality is given the highest value.

In this so-called Free University of Amsterdam in Holland it cannot be possible; the very foundation is wrong -- a religious position. In fact, any position to start with is going to be wrong.

Here we are not starting with any position -- there is no religious position here. It is just a caravan of drunkards, gamblers -- far more closer to a pub than to a temple! Just when I was answering Poonam's question I had remembered that "This is not right, what I am saying. Four pillars of my temple? This is not right! Four pillars of my pub!" But that would have been too much for the Buddhafield in Britain, so I thought, "Let it be four pillars of the temple!" Because British Buddhas are going to be British Buddhas! I don't have any expectations from them -- they are going to be British Buddhas. It is going to be a totally different kind of Buddhahood!

Only one British Buddha we have got here:

Proper Sagar. The day he becomes enlightened, whole Britain is enlightened! But he is coming closer, he is rising higher and higher. Now he is working in the same position as Vimalkirti -- he is my guard. His duty is now to open the door of my Rolls Royce. Now he is constantly thinking of one thing, but has not been able to decide whether it is proper or not -- that's why he is called Proper Sagar. There are many Sagars here, but he is the only Proper Sagar!

I had given him one hat long before, a beautiful hat. You must have seen it on the head of the Emperor Haile Selassie -- Haile Selassie hat. So now he is wondering and enquiring: can he wear it while he opens the door of my car? I have told Vivek that "Keep the camera ready. Whenever he wears that hat, that photograph has to be taken, because sooner or later he will become enlightened -- then we will need these photographs!"

Premraj, when you go the Free University of Amsterdam, tell them the first thing: it is not a free university. It cannot be free if it goes on insisting, expecting that people should live in the spirit of Christ. Is it so easy to live in the spirit of Christ?

Christ is not a name of a person, it is a name of the ultimate state of consciousness. It is exactly what we call in the East Buddhahood, awakenedness. Jesus is one thing, Christ-consciousness is a totally different phenomenon. It happened to Jesus. You can never be a Jesus, but you can be a Christ. But if you are a Christian then it is impossible to be a Christ. To Christians it is impossible, because once you accept that you are a Christian you start living with the idea that you cannot be the Christ -- he is the *only* begotten son of God. Only begotten son of God...! What happened to God after that? Sterilization? -- and what he was doing before that? Just sitting and sitting and thinking whether to produce a child or not -- for infinity? Mighty slow thinker! And then finally he gave birth to this Jesus Christ, and the name of the woman is not

known, because the Christian trinity has no woman in it. Perhaps holy ghost functions both the ways -- maybe holy ghost is bisexual! Ghosts are known to do strange things! Otherwise, "Father, Son and the Holy Ghost..." and where is the mother? The whole story seems to be very concocted. The trinity has no woman, and then Jesus is born to a woman and the woman has no father. Strange type of game!

Once you accept yourself as a Christian you have debarred yourself from being a Christ. You have become a follower, and the follower is only an imitator. He is bound to remain plastic. Yes, you can be a Christ, but for that the first thing to drop is being a Christian -- or a Hindu or a Mohammedan. You have to be a seeker of truth, and you cannot seek truth if you have already got certain prejudices; if you have already accumulated belief you cannot seek and search truth.

Truth is available only to the agnostic, one who says, "I don't know anything, but I am ready to know. I am ready to go through all the processes of knowing, but I will not believe unless I see." Seeing should be the only cause of believing; no other way belief should enter in you. Then you can be a Christ, but then you are also a Buddha and you are also a Lao Tzu and you are also a jina -- because these are different names, different languages, indicating towards the same ultimate consciousness.

Premraj, tell those people that it is not a free university. You have to get rid of Christianity if you want it to be really free; you have to drop all positions. A true seeker cannot start from any position; he has to start from the scratch, not from a position. He has to start utterly empty, just like a zero, a *tabula rasa*.

And that's what I call meditation. Meditation makes you utterly empty of all thoughts, prejudices, concepts, beliefs, and then there is a possibility to know the truth. Knowing the truth makes you a Christ, a Buddha, and then naturally whatsoever you do will be done in that spirit, never before it.

The Wild Geese and the Water

Chapter #2
Chapter title: Religion is Rebellion

12 February 1981 am in Buddha Hall

Archive code:	8102120
ShortTitle:	WILDGS02
Audio:	Yes
Video:	No

The first question:

OSHO,
I HAVE HEARD THAT THE GERMAN CHANCELLOR, HELMUT SCHMIDT, DECLARED ON TELEVISION THAT SANNYASINS WERE VERY DANGEROUS PEOPLE FOR THE STATE AND SOCIETY, AND SHOULD NOT BE ENGAGED FOR PUBLIC SERVICE OR BY RESPECTABLE COMPANIES ANY MORE. LOTS OF GERMANS ARE TELEVISION-WATCHERS AND BEHAVE ACCORDING TO WHAT THE POLITICIANS SAY.
IN FACT, I DON'T WANT TO HAVE ANYTHING TO DO WITH SOCIETY, BUT, BY BEING REGARDED AS AN ENEMY OF SOCIETY, I DON'T ENJOY THE IDEA OF NOT GETTING A JOB BECAUSE OF MY ORANGE CLOTHES OR BEING MOLESTED BY PEOPLE ON THE STREET, AS THEY VERY OFTEN BECOME AGGRESSIVE TOWARDS OUTSIDERS.
YOU SAID THAT SANNYASINS ARE MEANT TO BE A PROVOCATION FOR THE WORLD, BUT DO YOU WANT US TO FIGHT OR TO GO UNDERGROUND? AND DO YOU THINK IT IS COWARDLY THAT I AM CONSIDERING STAYING IN INDIA NOT ONLY TO BE CLOSE TO YOU BUT ALSO TO AVOID THESE TROUBLES?

IT IS A GOOD NEWS! The politicians become afraid only when something really significant is happening -- and they *are* becoming afraid all around the world. It is a good sign. It is immensely beautiful that my sannyasins are not being ignored. That's the ugliest thing that can happen to anybody.

What the German Chancellor has said is right: sannyasins are very dangerous people! Religion is always dangerous; the moment it is not dangerous it is no more religion at all. Jesus is dangerous, Christianity is not dangerous -- hence Christianity has nothing to do with Jesus. Buddha is dangerous, Buddhists are not dangerous. They have turned against their Master; they have compromised with the society -- with all that is rotten, dead, traditional.

It is bound to be so if you are trying to live life authentically, lovingly. Then the politicians are bound to be against. They have created a society which is based on hatred, violence, division, distrust, cunningness, hypocrisy. And to be religious simply means to be against all these things.

To be religious means to live a life full of love, joy, innocence, freedom, individuality, to the extent that even if life has to be sacrificed for the higher values of freedom, love, truth, then one sacrifices it joyously. It is worth! Freedom cannot be sacrificed, bliss cannot be sacrificed, love cannot be sacrificed, and life is significant only if these things are flowering, blossoming. The moment these things are sacrificed there is no point in living. Then life is simply vegetating.

Socrates was given the option that if he stops talking to people about *his* philosophy of truth, then he can be released from the court and he can save his life. He laughed and he simply rejected the very idea. What he said is something worth remembering. He said: "To say the truth, to live the truth, is my life! If I cannot say the truth, if I cannot live the truth, then for what I am supposed to live?"

A life is life only when there is something higher in it -- higher than life itself. Remember, only that which is higher than life brings significance to life, brings meaning to life. If life has nothing higher than itself then it is empty, utterly futile; then it is absurd.

I am giving you something to live and something to die for! And the greatest joy in life is to have something to die for. Only when you have something to die for you have something to live for.

This kind of threat is going to happen all over the world, but is should be accepted -- not only accepted, welcomed. It is a good news! It is immensely satisfying that my sannyasins are making themselves felt.

It is true that I would like the society to disappear that has existed up to now. It is a very primitive society. It is almost animal -- it is not human yet. Humanity has to happen -- it has not happened yet; it is something yet in the future. It is only a potential, it has not become an actuality. And what more joy can there be than making this potential actual? What more adventure you can hope in life? What can be more ecstatic than making a tremendous effort to introduce humanity on this condemned earth?

Unless societies disappear -- German, Italian, Indian, Japanese -- there cannot be a humanity. Unless these small divisions, which are absolutely pointless, are destroyed totally, erased totally, the one civilization, the one culture, the one religiousness cannot be born. I am against the societies, against the nations, against the states, because they have done enough harm to us. You can look at the whole history. It is monstrous, murderous! It is full of blood. In the history of three thousand years there have been five thousand wars. What kind of civilization, what kind of culture has there been? As if we are here only to kill each other!

But the politician thrives on these divisions. The moment a global civilization comes into existence, these politicians are bound to disappear. How can there be a German Chancellor then, or an American President, or an Iranian Prime Minister?

The politicians and the priests have been in a very subtle conspiracy against humanity. They know one thing for certain: that they can exist only in a divided world. The religions -- I mean the organized religions, the dogmatic religions, the creeds, the cults, Christianity, Hinduism, Buddhism, Jainism, Mohammedanism -- they keep humanity divided. That's how the pope, the *ayatollah*, the *shankaracharya*, the *imam*, and all these hocus-pocus people can exist. If humanity is one then these people will disappear. They will become things of the past -- of an ugly past, of a nightmarish past.

And in the same way, if nations are no more there... and nations are only on the maps -- the earth is not divided. But the maps have become so important -- more than the earth itself, more than the humanity itself. In the so-called religions, the scriptures, the words have become so important that man can be easily killed for words. For Bible, for Koran, for Gita, man can be killed and destroyed, as if man exists only for the

Bible and the Koran and the Gita. The truth is just the opposite: all these scriptures exist for man, man does not exist for any scripture. And the same is true on the outside, in the world of politics.

The inner being of man is dominated by the priest and the outer side is dominated by the politician -- and they are in a conspiracy, and it is an ancient conspiracy. They both have understood the fact very clearly: keep man divided -- in states, in churches, in nations, in religions -- and then you will remain in power.

These power-hungry people, these egoists, are bound to be afraid of my sannyasins, because this is something absolutely new that has never existed before. Jesus was followed only by a few Jews, Buddha was followed only by few Hindus. My sannyasins belong to all kinds, all religions, all nations. The whole world has gathered together! It is the meeting of the East and the West.

My sannyasins are proving with absolute certainty that what Rudyard Kipling has said was wrong. He had said: "West is West and East is East, and the twain shall never meet." They are meeting! They have met! They have met in the being of my sannyasins.

Here no divisions exist... and we are not making any effort to destroy those divisions, because I am never for fighting with darkness, I am always for kindling the light. The moment the light is there, darkness disappears. That's where I differ from many nice people who have tried to create a certain synthesis!

Mahatma Gandhi was one. He was trying in India to create a synthesis between Christianity, Hinduism, Mohammedanism, Jainism. But to try to make an effort for a synthesis presupposes that you have accepted the division already. I don't accept the division at all, hence there is no effort to make any synthesis.

And Gandhi immensely failed. He could not convince anybody -- he could not convince even himself! His whole life he was singing a devotional song that he and his followers had made according to his philosophy: "*allah, ishwar terenam* -- Allah, Ishwar, God, are all thy names." But when he was killed and shot he forgot all other names, he simply remembered one name: "Hey, Ram!" then he didn't say, "Hey, Allah!" At that moment he remembered only Ram, the Hindu God, the Hindu name for God. Suddenly from his deepest unconscious it must have arisen. He had remained a Hindu his whole life. Yes, he was trying to create a synthesis; he was finding in Koran and Bible the same message as is in the Gita, but the effort was basically cunning and political.

Gita is right -- that is indubitable for him, there is no question about it. Koran can also be right if it coincides, corresponds, supports the ideology of Gita. So he can choose only those pieces from Koran and Bible and Dhammapada which were in support of Krishna's message in Gita, and he cannot talk about other passages which are absolutely against Gita. And he was thinking that he is creating a synthesis. He was simply reading Gita in other scriptures, but Gita remained the criterion.

With my people the only criterion is your own experience, your own meditativeness -- neither Gita nor Koran nor Bible. I am not teaching you any scripture, I am trying to help you to read the scripture of your own heart. And the moment you know your own heart, the moment you become attuned with your own being, you will know the whole humanity is one. Languages differ, but there are not many religions -- there cannot be. If there is only one science about the objective reality, how can there be many religions about the inner reality, the subjective reality? If the objective truth is one -- there is nothing like Hindu physics or Christian chemistry or Buddhist biology or Mohammedan mathematics! -- if the objective reality is one, whether you are experimenting in India or in Soviet Russia or in America, it makes no difference, you will come to the same conclusion -- then how it can be that the subjective reality is divided in three hundred religions?

There are three hundred religions in the world and there must be three thousand sects of these three hundred religions and thirty thousand sub-sects, and so on, so forth... It is just ridiculous! Religiousness is one, love is one, truth is one, the taste of freedom is one!

But I am not trying to create a synthesis; I am simply creating a situation in which you can experience your own interiority. And the moment you have experienced it, you have experienced the very interiority of existence itself. Then there are no nations, no churches, no states.

The German Chancellor is right. I am against the state and the society because the state and the society have been destructive. They are the canceric growths in the very heart of humanity. They have to be destroyed mercilessly! Man has to become free from politics and religious politics -- both are politics. Man has to transcend all divisions. Naturally the people who are nourished by divisions, who exploit the divisions, will be against me and my sannyasins.

But this is a beautiful challenge -- you have to face it! And if it brings suffering, enjoy that suffering too, because to suffer for anything beautiful is a benediction. One can live a very comfortable life, convenient, if

one compromises with all kinds of lies, but then your life will be flat; it will not have any ecstatic peaks.

Veet Asmi, we have to fight! Of course our fight is going to be totally different. We are not going to kill people, but we are going to give a tough fight to their minds. We are not *actually* to behead them, but metaphorically of course we have to behead them! Only then they will become aware of their heart -- when they lose their heads.

You will have to suffer many things -- you will lose your respectability. But do you think Jesus was respectable? The Polack Pope is respectable! See the strange ways of the world: the Polack Pope is respectable and Jesus was not respectable. Jesus was condemned like a criminal.

Al-Hillaj Mansoor was not respectable. He was murdered, butchered, and in a very cruel way. Jesus' crucifixion is far more human, because Al-Hillaj Mansoor was cut piece by piece. First his legs were cut, then his hands were cut, then his tongue was cut, then his eyes were taken out. It is the most cruel kind of murder that has ever happened. Still, he was laughing to the very end. Even the murderers became a little puzzled: "Is he mad or something?"

One of the murderers asked him, "Why are you laughing?"

He said, "I am laughing because you can kill my body, but you cannot kill me. And I am also laughing at God. You will not understand that," he said, "because you cannot see God, but I am laughing at God too. I am telling him that 'You can do whatsoever you want to do with me, you can come like murderers as you have come today, but I will still recognize you. I can see you in these people who are murdering me! You cannot deceive me any more. I will recognize you in any disguise you come. I have recognized you even in these murderers.' "

My sannyasins will have to suffer, but suffering in itself is not bad, suffering in itself is not misery. If you are suffering because you cannot compromise, if you are suffering because you want to live your truth, it is a joy, it is a bliss. You have to become the very salt of the earth!

And I know people believe the politicians. They will create all kinds of troubles for you, but I know only through those troubles you will grow. So whenever I hear that people are going to create trouble for you, secretly I giggle! I say, "Hee-hee!"

Veet Asmi, you have also asked: AND DO YOU THINK IT IS COWARDLY THAT I AM CONSIDERING STAYING IN INDIA NOT ONLY TO BE CLOSE TO YOU BUT ALSO TO AVOID THESE TROUBLES?

It depends. It is up to you to be clear. If you want to be here just to be close to me then there is no question of cowardliness, because here also you will have to face troubles -- in fact many more... because the main troublemaker is here! I have always enjoyed mischief and I still enjoy -- I don't want to hide it from you! From my very childhood I have enjoyed all kinds of mischief, and my enlightenment has not made any difference. At the most it has made my mischiefs a little bit enlightened, that's all, but the basic foundation remains the same. Of course I make mischiefs now on vaster, greater planes, my canvas is bigger, but I enjoy.

So if you want to be here just to be close to me it is beautiful. but you will not be avoiding any trouble. In Germany you will be far better, because I have not heard yet that any sannyasin has been molested in Germany, raped in Germany, murdered in Germany, but in India all these things have happened. And many cases happened, because India is far more uncultured, far more uncivilized, far more irreligious than anybody else in the world, for the simple reason because Indians believe that they are religious. Their belief of being religious hides their irreligiousness. They are the greatest hypocrites in the whole world.

But if you want just to avoid trouble, don't be here. Germany is far better. Secondly: if you are here only to avoid troubles there you will not be close to me; it will be a negative kind of closeness, and unless it is positive it is meaningless. If you are here to *be* with me, then it is perfectly beautiful. Otherwise, go to Germany and earn a positive relationship -- accept the challenges there.

And I am not for going underground -- there is no need. Only in China and Russia I have allowed my sannyasins to remain underground. Now, two of my sannyasins from Russia are here. They have been underground there; somehow they have escaped. Only in China and Russia it can be understood that it will impossible to declare openly, but few Russian sannyasins are still doing it openly; they have found a beautiful way. If you are really ready, then you can always find a way.

They are moving in red clothes and they say, "This is the color of communism!" And they are moving with a picture of mine in their malas and they say, "This is nobody but Karl Marx!" If one wants to find a

way one can find a way! And they are enjoying, and I love the idea -- nothing is wrong in it -- because nobody knows about me so they think, "Maybe this is Karl Marx." And red is certainly a communist color so there is no problem about it. And you can always read my books hiding them inside DAS KAPITAL, Communist Manifesto!

But except China and Russia I will not allow underground work anywhere else. Remain above ground and give a good fight! And I am giving you so many weapons to fight. In fact, the people you have to fight with are already dead. Just a little push and they will fall flat on the ground. Much wrestling is not needed at all! They have been dead long... just they are standing there because nobody pushes them!

The second question:

OSHO,
MORE AND MORE PEOPLE ARE PUTTING THEIR FAITH IN ALL SORTS OF SAINTS, SWAMIS AND GODMEN.
WHAT DO YOU THINK OF THIS PHENOMENON? WHAT IS YOUR OPINION ON SAINTS LIKE MAHESH YOGI, MOTHER TERESA, PRABHUPAD, MUKTANANDA, SATYA SAI BABA, J. KRISHNAMURTI, ANAND MAI, ET CETERA, ET CETERA?
WHAT CRITERIA SHOULD A PERSON USE TO JUDGE THE WORTH OF A GODMAN AND TO ENSURE HE IS NOT TAKEN FOR A RIDE?

D. M. SILVERA,

The first thing to be remembered is that it is not something new that is happening today.

You ask me: MORE AND MORE PEOPLE ARE PUTTING THEIR FAITH IN ALI SORTS OF SAINTS...

They have always done that -- this is not new. In fact, less and less people are doing it now, not more and more. Otherwise how you will explain millions of Hindus, millions of Buddhists, millions of Christians, millions of Mohammedans? In fact, everybody on the earth belongs to some kind of religion. How you will explain this?

Even communism is a godless religion; it is a church. It has its own Bible -- DAS KAPITAL; it has its own unholy trinity -- Karl Marx, Friedrich Engels, V. I. Lenin. It has its own conflicting sects -- so many communist parties in the world, the Chinese camp, the Russian camp, just like Catholics, Protestants, Shiahs, Sunnis, different interpretations of their scriptures, believing in different interpreters. Somebody believes in Fidel Castro, somebody believes in Mao Tse-tung, and somebody believes in Tito, and somebody believes in Joseph Stalin, and somebody believes in Leon Trotsky. Communism is also the same kind of phenomenon.

Few people go to Kaaba, few people go to Kremlin. It is the same phenomenon, the same pilgrimage. You are doomed if at least once in your life you don't go to Kaaba if you are a Mohammedan, and if you don't go to Kremlin at least once in life if you are a communist. Karl Marx's books are worshipped, are thought to be infallible, in the same way as other religions have done it.

So if you look then you will not be able to say: MORE AND MORE PEOPLE ARE PUTTING THEIR FAITH IN ALL SORTS OF SAINTS, SWAMIS AND GODMEN. WHAT DO YOU THINK OF THIS PHENOMENON?

This has always been so. Yes, one thing new is happening, and that is: many more people are changing from one religion to another, are going astray from their forefathers. That is something new -- and that is something good, that is something beautiful. It was for centuries an accepted fact that religion has something to do with your birth. It has nothing to do with your birth!

Just the other day I came across a statement of Mother Teresa. Somebody has aSked her about me and what I have told about her, and she said, "Rajneesh has no reason to interfere with my work. He should *not* interfere!" Why I should not interfere? I have every reason! If some crime is happening I have to interfere, I have to say that this is criminal.

She says she is fighting abortion by adoption. But who is responsible for abortion? Mother Teresa, the Polack Pope, and the whole company! They are responsible for abortion because they are against contraceptives, they are against birth control. And if you are against contraceptives, against birth control, then abortion is bound to happen. First they manage that abortion should continue and then they fight abortion by adoption!

And the questioner asks that I have been criticizing her because she refused a child to a Protestant family to be adopted because he was Protestant, and she wanted a Catholic family to adopt the child. She said, responding to this, that each child has a birthright to choose his religion. But who is *she* to choose? The child has the birthright -- that I can understand, and I accept it. And if that is true then no child should be baptized unless the child is grown up and decides on his own, without any manipulation conditioning, teaching. He should be left alone to enquire, and when he decides to become a Christian or a Buddhist or a Mohammedan, of course he has the right. But a small child... how do you decide what religion he wants to choose?

This was asked, so she said, "First we decide to what religion he has been born." Now, religion has nothing to do with birth. You may be born in a Hindu family; that does not mean that you have become a Hindu. You may be born in a communist family; that does not mean that you have become a communist. You may be born to a family... the father is a doctor, the mother is a doctor, that does not mean you have become a doctor. It should be so -- two doctors giving birth to a child -- he should be immediately given a certificate that he is an M.D.! This is nonsense! Religion has to be chosen.

The questioner also asked that, "If you don't know the family of the child -- because many children you bring in your orphanage are thrown-away children; you don't know their family, you don't know their background -- then how do you decide?"

Then she said, "Because I am a Catholic and I have been bringing them up, then they to go Catholicism, they are Catholics. I decide!"

Where is the birthright of the child then? Somebody else decides!

This old stupidity is disappearing a little bit. People have started enquiring on their own. Now the people who have surrounded around me... Today there are five thousand sannyasins here; all over the earth there are now more than two hundred thousand sannyasins. These are the people who have decided on their own; this is *their* decision. And when religion is your own decision then it becomes a commitment then it is involvement. Then you are fulfilling your own heart's desire. Then there is joy and then there is love. Then it is a love affair!

In the past people were born to a certain family and that was their religion. Today only one thing new is happening, Silvera, and that is more and more people becoming mature, more and more people are understanding their birthright, are understanding that they have to choose their own religion. Only then they can put their heart into it; only then they can be ready, if the need arises, to sacrifice their life.

The people who had chosen Jesus -- they were Jews -- according to Mother Teresa they were doing something wrong. Jesus himself was a Jew, he was not a Christian -- that much is absolutely certain. He had not even heard the word "Christian"! He lived as a Jew and he died as a Jew. And the people who had gathered around him -- a small group -- they were all Jews. According to Mother Teresa they must have remained Jews. Then there would have been no Mother Teresa and no Christianity! But they had chosen a path of their own, they had decided to go beyond the mob psychology. They had chosen to go against the crowd.

A religious person is always a rebel. Religion is rebellion; that's its basic flavor, its fragrance. And now more and more people are becoming capable of doing it. This is a good sign: this shows that humanity is coming of age.

You ask me: MORE AND MORE PEOPLE ARE PUTTING THEIR FAITH IN ALL SORTS OF SAINTS, SWAMIS AND GODMEN. WHAT DO YOU THINK OF THIS PHENOMENON? WHAT IS YOUR OPINION ON SAINTS LIKE MAHESH YOGI, MOTHER TERESA, PRABHUPAD, MUKTANANDA, SATYA SAI BABA, J. KRISHNAMURTI, ANAND MAI, ET CETERA?

One gets a Master one deserves -- and that's natural, inevitable. So I divide these saints in three categories. First, the idiots -- there are millions of idiots in the world; they need their own saints, and they have every right. And what else they can do? They are idiots -- whatsoever they do will be idiotic! And whenever there is demand there is supply. So Prabhupad, Muktananda, Satya Sai Baba fulfill their needs.

They are absolutely needed, otherwise the needs of the idiots will be neglected! Who will take care of them? They have every right to have their own saints, swamis and godmen.

The second category belongs to the average IQs. Anand Mai, Mother Teresa, Mahesh Yogi, these belong to the average -- neither idiots nor intellectuals, just middlers -- the followers of the golden mean. Cautiously they move, calculatingly they move. These are the people who will follow Anand Mai, Mother Teresa, Mahesh Yogi.

And the third category is of the intellectuals; they will follow people like J. Krishnamurti. His whole approach is purely intellectual.

I don't belong to any of these categories. I belong to a fourth category: the crazies, the mad! And they are the most beautiful people on the earth -- they are the real people! In fact, these mad people were around Jesus, around Socrates, around Buddha, around Lao Tzu, Chuang Tzu. These are the people who have created the greatest flowers of mysticism, because mysticism is a kind of madness -- a madness with a method -- it is going beyond mind.

When somebody goes out of mind you call him mad; going beyond mind is also going out of mind. The madman falls below the mind and the mystic falls above the mind, but both go outside the mind; that much is similar. Hence every mystic has some similarity with the madman, and every madman also has some similarity with the mystic. You will find some place where they overlap. But this fourth category is the *real* category.

For the first category:

There was once a man who traveled to a far distant land to seek enlightenment. Finally he arrived at the dwelling of a sage who was reputed to be a Master of Masters. At the precise moment that he was ushered into the presence of the Great One, a strange agitation seized him and he fell to the ground, feeling that the very earth might open up and swallow him.

"At last... at last!" he stammered, "You have stirred my innermost being, O Master!"

"Not at all -- that was an earthquake ' replied the Master calmly.

Now, this man has reached to a wrong Master! He needed a Muktananda, a Prabhupad, who would have nodded and he would have said, "Yes, this is the arousal of kundalini! Your kundalini has arisen! It happens when somebody comes to me -- my kundalini triggers his kundalini."

Now, the Master must have been a man like me. He simply said the truth, "Don't be a fool! It is just an earthquake -- nothing has happened."

An Irishman was in an airplane watching a movie. When he realized he had already seen it, he got up and walked out the door of the plane. After a long time floating in the ocean he landed on a small island.

Many years later a beautiful woman in a wetsuit came out of the sea and approached the Irishman. She unzipped one of the top pockets of the suit and said, "I bet you have not had a smoke for a long time," and she handed him a cigarette.

Next she unzipped her other top pocket and said, "I bet you have not had a drink for a long time," and she produced a flask of whiskey from the pocket.

Slowly unzipping the knot of her wetsuit she said, "I will bet there is something else you have not done for a long time!"

The Irishman exclaimed, "My God! Have you got golfclubs in there too?"

Now, these people also need Masters, saints, swamis, godmen, and their need is authentical, very authentic, and they are in the majority. These are the people who live in Californialand!

A politician in California was addressing a group of concerned citizens on the problem of overpopulation. "Do you realize," he said, "that while we sit here, every minute a woman is giving birth to a child? What are we going to do about this?"

From the back of the room a voice piped up, "Well, the first thing we had better do is find that woman!"

A Polack arrived in the big city for the first time. He stood gaping at a fifty-story building which housed the country's biggest newspaper press. He asked a passerby, "What is this huge building for?"

Seeing how naive the Polack was, the passerby said, "Why, that is where Brutus the Giant lives!"

The Polack hung around in front of the building all day in the hope of catching a glimpse of the giant.
At ten o'clock in the evening the same passerby saw the Polack still standing there and took pity on him.
"Look, there is not any giant in there, I was just joking!"
"Joking, my foot!" replied the Polack. "Five minutes ago a truck arrived loaded with huge rolls of toilet paper for him!"

A Polack found a twenty-dollar bill. He thought for a few minutes about how to spend it. Finally he flipped a coin. "Heads, I will eat it away; tails, I will drink it."
The coin spun in the air, fell on his lap, and disappeared between the buttons of his fly. "Aha!" grinned the Polack. "That's another possibility!"

For these people, Prabhupad, the founder of Hare Krishna Movement... He is almost like a magnet: he attracts the uttermost idiots in the world! That much credit must be given to him. Muktananda -- he is not that much great as Prabhupad but comes very close. Now he is sitting on the Miami Beach -- that is the right place, that's where these people are needed.
And for the second category, the average intelligent person: Mother Teresa, Maharishi Mahesh Yogi, Anand Mai, these people will do.

The police station received a call: "Philip's residence!" a hoarse voice shrieked. "Get over here quick! There is a cat in the house!"
"A cat?! And you called us up for that? Whom am I talking to anyway?"
"Philip's parrot!"

Average intelligence!

Murphy, the father of ten children, asked the pharmacist for a packet of contraceptives. He returned six weeks later to complain: "They did not do any good at all. My wife is pregnant again. I think they were too big, even though I cut off a droopy bit at the end!"

And for the third category, the people who are attracted to Krishnamurti:

A fat Jewish lady walked slowly home to her apartment after shopping. She had a tremendous problem; for the last block she had needed to fart. But she managed to hold onto it until she got into the elevator. Then, to her great relief, she let it go.
Worried, however, that the ripe smell would disturb anyone who entered the elevator before she got to her twenty-fifth-story apartment, she took out from her bag an aerosol can of pine-spray and sprayed the elevator.
At the fifth floor two professors got on. They immediately clapped their hands over their noses. After the fat Jewish lady got off at the twenty-fifth floor one professor said to the other, "Christ, what a smell! What do you reckon it is?"
The other replied, "Smells to me as if someone has just shit behind a pine tree!"

The Wild Geese and the Water

Chapter #3
Chapter title: Ecstatic All the Way

13 February 1981 am in Buddha Hall

Archive code: 8102130
ShortTitle: WILDGS03

Audio: Yes
Video: Yes

The first question:

OSHO,
WOULD YOU PLEASE SAY SOMETHING ON THE FOLLOWING WORDS OF THE POET, KAHLIL GIBRAN: "WHEN LOVE BECKONS TO YOU, FOLLOW HIM. LOVE POSSESSES NOT NOR WOULD IT BE POSSESSED, FOR LOVE IS SUFFICIENT UNTO LOVE. LOVE HAS NO DESIRE BUT TO FULFILL ITSELF."

ANIL BHARTI,

KAHLIL GIBRAN IS A POET, but not a mystic. A poet is a dreamer, a mystic is a visionary, and the difference is vast. The difference is not only of quantity but of quality. The poet looks not at the moon but at the reflection of the moon in the troubled waters of the lake. He gets few glimpses here and there, but they are only glimpses and very vague. His perception is not clear, cannot be, because he has not passed through the alchemical process of meditation.

The mind is there between him and the reality, and the mind always interprets; it is a constant commentator. It never allows the reality to reach to you as it is. It distorts it, it polishes it, it changes it. It makes it according to its own gestalt, its own pattern. It gives it the shape of its own ideas, it colors it. Of course something of the reality still lingers on, but it is only something fragmentary, as if the poet has seen a beautiful dream.

But the mystic knows it directly, immediately; there is no interpretation. Existence and the mystic are in deep communion. The poet is only once in a while in a sort of communication, but never of communion. In communication you remain separate, bridged for the moment but still separate. In communion you are no more, not only bridged for the moment -- you are simply not there. It is not a question of creating a bridge; you are immersed, you are attuned. You are in a state of at-onement with reality.

Remember this before we start meditating on these beautiful words of Kahlil Gibran -- they *are* beautiful. He is one of the most perceptive poets of this age, but he is a poet, not a mystic; he is not a Buddha, not a Christ. He has not seen reality, he has dreamed about it. His dreams are beautiful, psychedelic, but dreams are dreams; even if sometimes they reflect the reality, they only reflect it. They are faraway echoes, or maybe echoes of the echoes of the echoes.
Kahlil Gibran says:

WHEN LOVE BECKONS TO YOU, FOLLOW HIM.

It is implied in the statement that as if love is some thing outside you and you have to follow it. In fact, when love is there you are not there; there is nobody to follow it. Love is overwhelming! Love is a dissolution of the ego. Who is there to follow? Who is there not to follow? If there is somebody still to follow or not to follow then it is not love, then it must be something else -- maybe biology, chemistry, psychology, but not love. It must be instinctive; it must be lust parading as love, camouflaged as love. It must be something animal.

When love is there the lover is not; they can't exist together. That is impossible, that is not in the nature of things -- they cannot coexist. If the lover is there, love is not; if love is there, you will not find the lover anywhere. Then who is to follow? Who is to hear the call of love and who has to go with love? If somebody is there to follow then something is missing -- something very basic and fundamental is missing.

The statement is beautiful, but it has not come out of meditativeness. It is a faraway echo; he has dreamed about it.

If you ask the Buddha he will say: When love is there, you are not. And there is no way not to follow it, there is no way to go against it. You ARE IT! But then you have to understand the multidimensionality of the phenomenon of love.

The lowest dimension is animal; ninety-nine percent people never go beyond it. So when they hear words like this,"When love beckons to you, follow him," they interpret it according to themselves.

In all the languages of the world we have this expression "falling in love"; it is significant. Why ' *falling* in love"? -- because for ninety-nine percent people it is really a fall. They are going downwards to the world of instincts, biology, physiology. They are being dominated by the hormones, by the glands, by their body chemistry. It is happening in animals, it is happening in the trees -- it is nothing special, it is nothing human.

I will not say, "When your biology beckons to you, follow it." I will say, "Watch, be aware, be alert," because if you are not aware you are bound to be taken over, dominated by the lowest element in you, by the most peripheral in you. You will be dominated and guided by unconscious natural forces. That's what is happening: in the name of love people are simply behaving like animals. It is a fall! But there are higher dimensions of love too...

The first kind of love appears as if it is coming from the outside. It really comes from the outside because it comes from the circumference and the center has to follow the circumference. The circumference is the outermost thing in you; it is outside you. You are far away from the circumference at the deepest shrine of your being. When love calls you forth that means it is coming from the periphery, somewhere from the outside.

A man falls in love with a woman or a woman falls in love with a man, but it is nothing special to man, it is not part of the dignity of man. It *is* a fall and it will bring misery to you. And remember, it will be possessive. And also, if you carefully watch, you will see it will not only be possessive; deep down there will be a desire to be possessed too. You are already possessed by nature, now it will have other implications. The man will be possessed by the woman, the woman will be possessed by the man... and the whole conflict of the so-called love.

Whenever you are possessed by somebody there is a dichotomy in you: you want to be possessed and yet you want to be free. There is a conflict within you: you want to be possessed because that makes you feel valuable, possessible. Somebody is paying respect to you, somebody is thinking of you as a treasure, so you feel good that you are possessed. But on the other hand, simultaneously you feel that you are being reduced into a commodity. It may be a treasure, but a treasure has no consciousness. You are becoming a thing, you are being reduced into the world of objects, you are becoming an object of possession. You are losing your subjectivity and the freedom of your subjectivity, hence the conflict.

And you will be in misery because whatsoever you do will only fulfill half the desire and the other half will remain frustrated. If you allow yourself to be possessed, your desire to be free remains unfulfilled, it fights; if you don't allow yourself to be possessed you are free, but something in you goes on insisting that nobody possesses you. Does it mean nobody values you? Does it mean nobody is bothered by you, nobody takes any note, that you are worthless?

At this level of love, misery is a natural consequence. Watch it, because through watchfulness you can rise above it. You can start *rising* in love rather than falling in love. Watchfulness becomes like a ladder from the lowest to the highest.

The second dimension is closer to what Kahlil Gibran says in his second statement:

LOVE POSSESSES NOT NOR WOULD IT BE POSSESSED, FOR LOVE IS SUFFICIENT UNTO LOVE.

But again he gives a wrong reasoning why love is not going to possess and is not going to be possessed. He says: because love is sufficient unto itself -- that's not so. Love is not sufficient unto itself: love needs to be shared. There is an immense, overflowing energy which needs to be shared. The flower is not sufficient unto itself; it needs the winds and the sun so that it can release its hidden splendor, its fragrance, its perfume. If it is not allowed to release its perfume it will be in deep suffering.

Love suffers most when there is nobody to share it. The greatest suffering comes when you have to give and there is nobody to receive it. LOVE POSSESSES NOT -- that is true -- NOR WOULD IT BE POSSESSED -- that is true. But the reason given for it by Kahlil Gibran is not right. It is poetic, but it has no insight into the reality of love.

Love is non-possessive because love's very essence is freedom. If you love a person you would like the person to be absolutely free. And if you love somebody you can love only if you have loved yourself before it; that is a precondition. You cannot love others if you are not in deep love with yourself. The first, the foremost love is love for oneself. When this flame starts burning in you -- love for oneself...

It has not been told to you for centuries, in fact just the opposite has been taught: "Don't love yourself, it is selfish," they say. "Love others!" Even Christians who think they are following Christ have misinterpreted his tremendously significant statement. He says: "Love your enemies like yourself." They have taken only half part of it; they say, "Love your enemies," but they have forgotten the basic condition. Jesus says, "Love your enemies like yourself ' but if you don't love yourself, in what way you are going to love your enemies? What will be the criterion? First you have to love yourself, then you can even love your enemies -- what to say about friends? what to say about lovers?

The first love has to happen within yourself; it is something inner. It happens only when you become silent, aware, meditative, when you get out of the mind. Mind is possessive, mind is dictatorial, mind is a despot. It wants to dominate, because the center of the mind is the ego and the ego can ride on anything -- any horse will do. Money will do, power will do, knowledge will do, asceticism will do, virtue will do, love will do -- even love! Even the love will be converted into a horse and the ego can ride on it.

Love is non-possessive only when it is not of the mind, but Kahlil Gibran knows nothing of the no-mind. Meditation means the state of no-mind. Love should arise in a state of no-mind; you have to prepare the state of no-mind for love to happen. It does not come from the outside, it does not come from somewhere else. When you are silent it springs within yourself, it blooms within yourself.

Meditation functions like spring, and the flowers that have been waiting for the spring suddenly open up. Your inner being becomes so full of perfume, it is so fragrant, you are so overflowing with fragrance, you have to share it. And it is so much that you cannot be miserly about it.

An ancient Tibetan story is:

A Master denied his whole life to accept any disciple. The more he denied, the more he became famous. More and more people were coming and asking to be initiated, but he will refuse. His conditions were such that nobody was able to fulfill them.

He had only a young man to look after him; he was also not a disciple, because he never initiated anybody. The Master was getting old so he had allowed this young man... The young man wanted to serve the Master. He said, "If you are not going to initiate me, okay, don't initiate me, but let me be here to serve you, to look after your physical needs. You are getting old." And he allowed the young man.

The day he was dying he called the young man and told him, "Run to the village and tell to people, whosoever wants to be initiated can come immediately."

The young man could not believe. He said, "But what about your conditions? Your conditions are so impossible that nobody has been able up to now to fulfill them."

The Master laughed and he said, "Now I can tell you the truth! The real thing is, all those conditions were just a strategy not to say to people that 'I have not yet reached; that I don't have it, so how I can give it to you?' I never wanted to say that I have not yet become the awakened one, the blessed one, so I had found this strategy: that 'You are not yet worthy to be initiated.' But now I have attained -- this morning it has happened! -- and I am so burdened that I want to be relieved.

"So there is no condition at all. You simply go, and whosoever wants to be initiated, gather them and tell them that this is my last day. As the sun will be setting I will also disappear from this world, so only few hours are there. Gather as many people as you can!"

The young man could not believe, but the Master was saying so he rushed. The villagers could not believe; they thought that it must be some kind of joke. The man has been so stubborn about his conditions and conditions were so impossible -- only Superman can fulfill his conditions!

Those poor villagers said, "But we are not worthy!"

The young man said, "Now he is not asking for any readiness on your part. Anybody who wants to be initiated, who wants to share the truth, he is ready to give."

Few people were curious: "What is the matter?" -- so just out of curiosity, knowing perfectly that old man for many years, without believing but just out of curiosity followed. Somebody's wife had died and he was feeling a little miserable so he said, "Okay, it will be good just to go to the old man for some consolation, and if he wants to give some advice or some wisdom, why not take it?" A young man was unemployed, he was thrown out from his job, and he was just sitting idle so he said, "Okay, I am also coming." Even a small child seeing a crowd going towards the hermitage followed. He had not gone to the school that day and it was good excuse that he had gone to the saint, so he also went there.

The young man looked at the crowd. He could not believe his eyes, because he has seen very wise people coming, the purest, the most innocent, the virtuous, the puritans, the ascetics, and they were all

refused. And this motley crowd! He laughed himself: "What is going to happen? The whole thing seems to be simply crazy! And what this small child is going to get? And the reasons they are coming are absurd: somebody's wife has died, somebody is unemployed, somebody's off day, the child has not gone to the school."

He went with this crowd. The Master did not even ask, "Why you want to be initiated?" He simply started calling single individuals, initiating them. The young man said, "I cannot believe my eyes! I had never imagined that this will ever happen!"

The Master said, "It is very simple. Now I have it and I have to give it; then I didn't, there was nothing to give. And what was the point to show one's emptiness to people? So I pretended that 'I have it, but you are not ready.' Now, whether you are ready or not, who cares? I am unburdening myself."

That has always been the way of the Masters. When the raincloud is full of rainwater it does not bother whether it is showering on the rocks or on a good soil, whether the soil is fertile or not. It simply showers! It showers without any conditions.

So is the truth about love: when you love yourself, when your love has exploded, when it has become a reality within you, you share it! It is *not* sufficient unto itself, it needs sharing. Even truth needs sharing, Buddhahood needs sharing, Christ-consciousness needs sharing. It is irresistible, it has to be shared; there is no way to avoid it.

Otherwise, why in his old age, when Buddha was eighty-two, he was still traveling and talking to people and saying to people? He was ill, he was old, he was getting every day weaker, but he was still traveling. His disciples were saying that, "Now you please stop!" And he will say, "I cannot, I have to give. To the last of my breath I have to give." And actually that's what happened.

When he was dying, the last day has come, he has declared that now he is going to leave his body: "Has anybody something to ask?"

Ten thousand sannyasins had gathered, his disciples they were crying. They said, "You have answered everything! You have been answering for forty-two years continuously, morning, afternoon, evening. You have said everything that we would have ever thought or asked or enquired -- in fact thousand times more you have said. There is nothing to ask."

It was Buddha's way to ask everything thrice. He again asked, "Have you got any questions?" They refused. He again asked. "Maybe somebody has a question and is not asking just not to bother me in this last moment of my life. Don't be worried, ask it! Till my last breath I want to share, I have to share."

But they refused. They said, "We don't have any question."

Then he said, "Goodbye. I can close my eyes, I can start disappearing." He said. "First I will disappear from the body, then from the mind, then from the heart, and then from my soul. As if a candle is extinguished... the flame disappears... you cannot find it anywhere because now it is everywhere."

Just when he had closed his eyes and was disappearing from the body and the mind and reaching to the third stage, a man came running. For thirty years he had been waiting to ask something, but always something or other came and he could not ask. In fact, he had not seen Buddha for thirty years. He had always wanted to visit him, but sometimes the customers were there, sometimes some guests had arrived, sometimes the wife was ill, sometimes some other problem, and he always postponed. The ordinary way of humanity: postponement, tomorrow... "Next time when Buddha comes by I will ask."

Suddenly he heard in the village the rumor that "This is the last day, Buddha will not be there tomorrow." So he closed his shop. Even the customers were still there and they said, "What are you doing?" He said, "Enough is enough! -- now I cannot wait!"

The wife said, "I am feeling very ill" -- they are always feeling ill -- "I have a headache!" And when you are going to a Buddha, the wife will always have a headache! "Where are you going?"

He said, "You get lost! I have no time even to answer!"

He rushed. The wife followed, the customers followed. "What is the matter? He has gone suddenly mad...? Such a calculating man, a businessman!"

He reached and he asked the disciples that, "I want to ask a question!"

They said, "It is too late. He had asked thrice, we had refused. And where you have been? For thirty years he has been passing from your village, almost every year he has passed. Where you have been?"

He said, "I am sorry, but I always postponed, believing that there will be a tomorrow. Now I cannot postpone. And I don't know whether in my future life I will ever come across a man like Gautam Buddha. Who knows? I cannot miss this opportunity!"

A quarrel started. He was saying that, " I will ask him!" And they were saying, "Now it is not possible!"

And Buddha opened his eyes. He said, "This is not right. I am still alive -- let him ask! To the last of my breath, if I am alive I would not like it to be told about me that 'Buddha was alive and a man has come to enquire, and he was refused.' Let him ask."

And he was ready to answer. He answered...

Love, truth, bliss -- there is an intrinsic core in them: they need to be shared; they are not sufficient unto themselves. Sharing is part, but they are not possessive. The reason is totally different. The reason is that love basically gives freedom: it gives freedom to oneself, it gives freedom to others. A love that becomes a bondage is not love; it is lust, it is animal, it is not human. Love gives freedom, then it becomes human. But still it is a kind of relatedness.

There is one more dimension to love. In the first, love is a biological need; in the second it is a psychological sharing; in the third you *are* love. In the first it is a relationship, a possessiveness; in the second it is a relatedness, a friendship, a friendliness; in the third you are love itself. Your very being is love, you radiate love! Only then love has come to its crescendo -- it has achieved the ultimate, the last -- you can call it God.

Jesus exactly says, "God is love." I would like to change the statement just a little bit, the same words but a different arrangement. I would like to say: Love is God -- because when you say God is love it simply means love is one of the attributes of God; there may be many others. I say to you: Love is God -- God itself is nothing but an attribute of love -- it is godliness.

And the third statement of Kahlil Gibran is:

LOVE HAS NO DESIRE BUT TO FULFILL ITSELF.

A beautiful statement, but only apparently. Deep down something is missing -- it is *bound* to be missing. It is not a fault of Kahlil Gibran: he is only a poet, he can be forgiven. He says:

LOVE HAS NO DESIRE BUT TO FULFILL ITSELF.

No, even that desire is not there, because love itself is a fulfillment. There is no question of any future fulfillment -- there is no future in love. Love knows only one time and that is this moment, now. Love is the means and the end. It is fulfillment, it is contentment, and out of this fulfillment is the fragrance.

So to a certain extent he is right when he says: LOVE HAS NO DESIRE... But the second part of the statement, BUT TO FULFILL ITSELF, he commits a mistake. That too is a desire: TO FULFILL ITSELF Even that desire is not there. Love has no desire, in fact love happens only when you have reached to the point of desirelessness.

That's what I call going beyond the mind. Mind has desires; when you slip out of the mind you are a no-mind. There are no desires, no memories, no imagination, no fantasies, no future, no past. You exist now and here.

This very body the Buddha. This very space the lotus paradise.

The second question:

OSHO,
ARE YOU REALLY GOD?

JOSEPH,

My God! Are you a German or something? Can't you understand a simple joke? God does not exist at all, so how I can be really a God? Don't take me seriously -- I am not a serious person at all -- this is just a joke! But you must be a German, and perhaps also a Jew.

A German has no humor -- he only laughs when told to.

A German never thinks -- that's what his boss does for him.

A German loves variety -- provided it never changes.
A German never makes a mistake -- if he does, he does it correctly.
A German loves foreign customs -- as long as they are German.
A German is orderly -- even chaos is strictly organized.

I have nothing to do with God. I don't take the responsibility of making this world... and doing this whole job in six days. it was absolutely destined to be a mess! And the man who has never done anything like it before did it in six days, and since then he has disappeared, nothing has been heard about him. He must have freaked out, seeing what he has done!

But you are much concerned about my being really a God. A Jewish concern! If I am really a God, then Joseph will think of becoming a sannyasin, but first he has to check, double-check: "Is this man really a God?"

A young man went to the legal firm of Goldberg and Weinstein. "Can I see Mr. Goldberg?" he asked the secretary.
"I am sorry, Mr. Goldberg is out of town."
"Then can I see Mr. Weinstein?"
"I am sorry," she answered, "Mr. Weinstein is tied up."
A week later he returned. "Can I see Mr. Goldberg?" he asked the secretary again.
"I am sorry," she replied, "Mr. Goldberg is out of town."
"Then how about Mr. Weinstein?"
"I am sorry, Mr. Weinstein is tied up."
In another week he returned. "Can I see Mr. Goldberg?" he asked.
"I am sorry, Mr. Goldberg is out of town."
"Well then, let me see Mr. Weinstein."
"I am sorry, Mr. Weinstein is tied up."
"Look," he said to the secretary indignantly, "I have been here three times, and each time you tell me that Mr. Goldberg is out of town, and Mr. Weinstein is tied up. What is going on here?"
"Is not it awful?" she replied. "Each time Mr. Goldberg goes out of town he ties up Mr. Weinstein!"

Jews have their own ways of thinking: everything has to be done in a business way.

I am neither a real God nor an unreal God. And why you are worried about me? You should think about yourself!

This word "bhagwan" has been of immense use to me. I saw many godmen in India: Satya Sai Baba, Maharishi Mahesh Yogi, Muktananda, and many "et ceteranandas". I tried to fight them from the outside, but it was difficult. Then I thought it is better to be an insider and then fight, sol declared myself a Bhagwan, I became an insider -- and now I am giving them a hard time! It is as simple as that.

But you must have come with your prejudices, ideas about God, and you must be a seriously religious person, hence the question. Here you have to put aside all your prejudices. That's why I am so outrageous -- this is part of my work.

A successful lawyer was married to a woman who nagged him incessantly. She nagged him about his appearance, about how much he drank, about how little he loved her, about the state of the garden, and so on. The lawyer started staying later at his office to avoid her.

One day, after weeks defending a certain William Wright who was accused of murder, he came home very depressed. He had lost the case and Wright was to be executed that night unless the State Governor granted a stay of execution.

As he entered the house, his wife began, "Where have you been? It is after ten o'clock!"

"Ah, nag, nag, nag!" he said in disgust, and went to pour himself a drink.

"The minute you come home you start to drink, not even a hello for me!"

"Ah, nag, nag, nag!" he sighed. Then he went upstairs to take a bath, saying to his wife that he was expecting a call from the Governor.

While he was in the tub the call came -- Wright was reprieved. The lawyer's wife decided to give him the good news herself. As she entered the bathroom he was standing naked, bending over the tub to wipe it clean. "They are not hanging Wright tonight," she said.

"Ah, nag, nag, nag!" the lawyer snarled.

When you have preconceptions you are bound to be in a difficulty. You will misunderstand everything.

Here, everything is a joke, nothing is serious. Neither my being Bhagwan is serious nor your being sannyasins is serious. We are just playing a game. I have decided to be the Master and you have decided to be the disciples. Sometimes we can even change the roles: you can be the Master and I can be the disciple! Just you will have to dig a hole sol can sit there and you all sitting on the platform, that's all! And we can have a good laugh! One thing you have to remember: I will still be talking and you will still be hearing!

A bishop visiting an insane asylum was told by his guide that one of the inmates insisted he was God. The bishop expressed interest in meeting the man, who proved to be a venerable and dignified figure with a flowing white beard.

"I understand that you are God," said the bishop.

"That's correct," replied the old man with a gentle bow.

"Well, there is one thing I would like very much to know. When you speak in the Bible of creating the world in six days, do you mean this literally or metaphorically? Do you mean six days of twenty-four hours each, or do you mean aeons or ages?"

"I am sorry," replied the old fellow, "but I make it a practice never to talk shop."

The third question:

OSHO,
WHAT IS THE MEANING OF GURDJIEFF'S SAYING: "PRACTICE LOVE TO ANIMALS FIRST, BECAUSE THEY ARE MORE SENSITIVE"?

ANAND NIRUP,

Don't take it literally, because I know my people are dangerous people! He is talking metaphorically! But George Gurdjieff's statement is not complete; it has to be made complete so you don't misunderstand it.

Start loving yourself; that has to be the beginning and that is also going to be the end. Then the circle is complete: you begin by loving yourself, because you are the closest to yourself. Of course, when you begin to love yourself your love is from the circumference towards the center, because you exist on the circumference. You turn in: you stand on the door which connects your inside and the outside. You look inwards -- you are still standing on the circumference -- and you fall in love with your center. This is the beginning. And the end will be that you have reached the center and you stand at the center and look at your circumference. That will be the completion of the journey.

But between these two, the beginning and the end, there are seven steps. Gurdjieff's statement belongs only to one step, and it is absolutely right. Animals are far more sensitive because they are not logical, not rational. But to begin with animals is not good; you have to go a little further back.

The first step has to be stars, sun, moon. The farther they are the better, because if you can love the farthest it will be easier to love those who are closer to you. And stars have also a tremendous sensitivity; it is far more primitive than the animals.

Prem Volodya, the Russian sannyasin, has sent me a beautiful joke:

Brezhnev gets up in the morning and goes out onto his balcony to stretch his body. The sun is rising. "Good morning, red sun!" he exclaims.

"Long live Leonid Illich Brezhnev!" the sun answers back.

Very happy with this, Brezhnev goes about his business. After a busy morning he goes out onto his balcony again and sees the sun at its height.

"Good afternoon, sun!" he shouts out.

"Long live Comrade Brezhnev, General Secretary of the Communist Party of the Soviet Union!" comes the reply.

Very pleased, Brezhnev returns to his work. Once more in the evening after a hard day he comes out onto his favorite place. He sees the sun setting and with a knowing smile cries out, "Good evening, my little

red sun!"

"Fuck you!" comes the answer. "I am in the West now!"

Stars, sun, moon -- start with them, and they will answer you, remember! And be ready, because they are not very gentlemanly either! They will say you the exact truth, whatsoever it is.

Then move to rocks, mountains. Feel the rocks, their texture, love them. Then move to rivers, wind, rain; they are more alive, livelier than anything. Dance in the rain, in the wind. Swim in the river, let go, flow with it. Don't fight against the river, don't push the river, don't go upstream. Go with the river, totally one with it.

This is how you will be able to learn many ways of love, many qualities of love. Then trees, bushes, flowers, fruits... move very slowly towards life. Now trees are more alive, flowers are more closer, far more closer than the stars and the rocks and the rivers. Then move to birds -- and only then Gurdjieff's statement is correct -- to the animals.

And when you have been able to love all these different expressions of existence you will be able to love man and woman, because man and woman are the highest expression and they imply the stars, the mountains, the rivers, the winds, the rain, the trees, the birds, the animals; they imply all these. We are made of all these! Something of us belongs to the stars, something of us belongs to the rivers, mountains, something of us belongs to the trees, flowers, something of us belongs to the birds.

It is not accidental that you dream of flying, it is not accidental that man invented airplanes, it is not accidental that man is immensely attracted towards stars -- for thousands of years. It may have been astrology, then astronomy, and now the immense attraction to reach to the moon, to the Mars, and then to the stars. There is something magnetic that is pulling us.

It is not accidental that when you go to the sea something in you feels in tune with the sea, because eighty percent of your body is made of seawater. Man was born as a fish in the beginning; from the fish he has grown up towards man. In fact, each child in the mother's womb is a fish for few days. He has to pass through all the stages in nine months that the whole humanity has passed in millions of years. Something in you always remains fishy!

It is not very strange that when you love a woman you start calling her cat, pussy; there is something in it. Every woman has a cat inside her being, every man has a dog. Hence you can see husband and wives always in a dog-cat fight!

If you want to love man and woman you will have to love many more things. Just jumping in love with a woman you will be in trouble, because you will not know many of her dimensions. You will not know the dimensions of the man you are in love. Something in him is rock; unless you know the texture of rock and you can love rock you will not be able to love a Peter. A Peter means a rock!

You have to experience love in all possible ways, then only... because man and woman are the culmination of many things; much has passed. They have a tremendous past; this is implied in their being. It is there and very alive. If you cannot love trees, if you cannot love the wind, if you have no joy in having a dance when it is raining, you will not be able to love a woman or a man; something in your love will be missing. It will not have the perfection, it will not have that exquisite grace that it can have, that it should have.

Gurdjieff is right, but you have to move slowly. Begin with yourself and then move to the farthest away stars, and then from those stars start moving again towards yourself. Those stars make your circumference, and only then you can come to a point, again you can rediscover your center. That is the moment a person becomes enlightened, a Buddha, a Christ. That is the moment when he has come home, he has done the whole pilgrimage. It is a love pilgrimage.

A young couple met on vacation, fell in love, and decided to get married. The only minister in the area was a resident of the local nudist colony.

They enquired and found that the minister and the members of the colony would perform the marriage ceremony if the two would disrobe and join their group. They were happy to do this, and the minister performed the ceremony outside under the trees. The nudists lined up with the men on one side and the women on the other.

When the minister said to the lady, "Do you take this man to be your lawfully wedded husband?" she looked first at the groom and then down the line of handsome, naked men and said, "Well, as a matter of fact, I believe I would rather have that guy at the end of the line!"

You have to know love in all its expressions! Don't get hooked too soon. Move freely with the whole existence. Love many men, love many women. Then only, slowly slowly, you can discover the person with whom your heart feels a synchronicity. It is not an easy job. No astrologer can do it for you, no father, no mother can do it for you. There is no other way to do it; the only way is by trial and error.

Don't be repressive of anything in you, be expressive. All the old religions up to now have been repressive; they have made the whole humanity sad.

Krishna Prem has asked me: OSHO, I LOOK AROUND AND I DON'T SEE ANY ECSTATIC MEN, INCLUDING ME, BUT I SEE ECSTATIC WOMEN. WHY IS IT SO DIFFICULT FOR MEN TO LET THEMSELVES GO?

It is simple. All the religions have been created by men; there is not a single religion which has been created by women. And why men created all these religions? And all these religions have been repressive -- repressive particularly of sex. Few things have to be understood: man is afraid deep down of sex, because as far as sex is concerned he is far weaker than the woman. The woman is capable of having multiple orgasms, man is not capable of that. He is immensely afraid of the woman.

Hence all the human societies, particularly the so-called civilized societies, have destroyed the very possibility of women knowing -- even knowing -- that they are orgasmic. It is only just within these twenty, thirty years that it has been discovered that the woman has not only the orgasmic capacity, she has the capacity of multiple orgasms. But man must have known from the very beginning that no single man can satisfy a woman if she has the multiple-orgasmic capacity. Man can have only one orgasm; with one orgasm he is finished. And the woman is still on the way; may not even have started!

The second trouble is: she is slow, and she is slow for a basic reason. Her sexuality is not local, her sexuality is total. Her whole body has a sexual quality. Man's sexuality is local, it is genital. Woman's sexuality is not local, it is not focused; it is diffused, it is all over her body. So unless she can go in a sexual dance while making love she will not be able to have orgasm.

But if she goes in a sexual dance while making love, shrieks, screams, sings, shouts, says "Alleluia!" the man will become so much afraid... because whatsoever she will be saying will be gibberish, it will not make any sense. It will be sensuous but not sensible! She will be speaking a divine language; it will be just coming. Even she will be surprised what is coming up. What she is saying and why, for what? It is nothing to do with expressing any particular thing; she is just so excited, ecstatic. Her whole being is in a dance; she is in a temporary state of madness, and this can freak out the man -- the poor fellow may even forget about his one orgasm! He may become concerned about the neighbors and the police and the fire brigade and whatnot!

So from the very beginning man has been repressive -- repress the woman, make her feel guilty. Nice ladies don't even move! They have to lie down almost dead, cold, unmoving, only then they are ladies. What a strange definition of ladies -- the true definition should be "a good lay"! But what kind of good lay is this lady? She is just dead!

A man was caught making love to a dead woman on the seabeach. The magistrate asked, "Are you mad or something? What you were doing? You were making love to a dead woman?"
The man said, "I thought she is English!"

Krishna Prem, in my community, in my commune, it is going to be difficult for men. The women will be ecstatic because for the first time they have a chance to be as orgasmic as possible, and men are going to be constantly afraid. And you can see them, always walking, tail inside their legs, afraid, watching here and there. Any women can jump and catch hold of them: "Where are you going, Krishna Prem? WHEN LOVE BECKONS, FOLLOW IT!" But how long you can follow?

A yogi's lament... it is not a lament of any of my sannyasin, it cannot be. It is an old yogi's lament:

Sitting silently, doing nothing,
A woman comes, and it springs up by itself!

It is perfectly okay with an old yogi, repressive, but with my sannyasins it does not spring at all! A

woman comes by and the sannyasin escapes -- that "I have to do other things too..."

Krishna Prem, you can be ecstatic only if you forget all about sex. I am the only ecstatic man around here! If you remain sexual you cannot be ecstatic; you will be continuously drained out, walking dead, dull. You can be ecstatic only if you go beyond sex. The old way was, repress the woman; that is ugly. Why repress the woman? That is not right, that is not human. Let the woman be expressive, but if you feel that sex is a drain on you, a drag on you -- and soon one feels -- then you go beyond it. But don't be repressive, just transcend. Transcendence comes by itself, slowly slowly. It takes a little time to understand, to see the point.

Women also will get tired, but they will take a little longer time. They are slow; they are not so efficient, so quick. First men will transcend, and the women will go on helping men to transcend, because new men will be coming and they have to help. When they have helped many then they will start thinking, "How long I am going to help others? It is time I should be enlightened myself!"

In my commune this is going to be the way: men can be ecstatic only when they have transcended sex; women will have a far better time. They will be ecstatic while they are in sex and they will be ecstatic when they have transcended sex. My commune is going to be matriarchal. And you can see it; the whole show is run by women! I trust women more because they are going to be ecstatic all the way. Man will be ecstatic only at the very end of the journey; he can be trusted only after that. Women can be trusted. I trust ecstasy! I trust blissfulness!

And why man started this repressive business? First was to save his ego; second was to keep control and possession of the woman, to reduce woman into property. And then he has great intellectuality. The women are emotional, they are heart people; men are head people. They are intellectual, so they rationalize their repressiveness. They made much fuss about repression; they started making so much noise that they made even women feel guilty -- that something is wrong if they are happy in their sexual life. In fact, happiness itself became a sin. To remain sad and serious became a necessary condition to be respectable, to be known as a saint or a sage.

A man whose pet parrot had died wanted to replace him and went to the pet shop to buy a new one. The pet-shop-owner showed him his selection of parrots.

"I want one that can talk," said the man. "You see, I like to chat with my bird."

"Ah," said the pet-shop-owner, "I have just the bird for you. It can speak five languages too. Here he is. I must mention one thing though, sir. I'm afraid he lost both his legs in a fight with a cat."

"Impossible!" said the man. "If he has got no legs, how come he is standing on his perch?"

"He is not standing, sir," said the owner. "He is holding on with his prick. Luckily he has got quite a long one -- and what is more, he is a great ascetic, almost a saint, and his control over himself is immense, almost absolute."

"Unbelievable!" muttered the man, and he looked down under the perch, and sure enough the bird had his cock wrapped around the perch.

"I will take it!" he said.

The next day he went to work, and when he returned in the evening the parrot called him over: "Hi! I have been waiting to talk with you," the parrot said. "After you went to work this morning, a young man came in and sat on the sofa with your wife."

"No!" said the man.

"Yes!" said the bird. "Then he opened your wife's blouse and put his hand inside."

"What? The bastard! What next?"

"Well, he put his other hand up your wife's skirt!"

"The fucker! What then?"

"Well, I don't know," said the bird. "I lost my self-control and fell off my perch!"

The Wild Geese and the Water

Chapter #4

Chapter title: Soul-living by Loving

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The first question:

OSHO,
WHY IS HUGGING SUCH AN INCREDIBLY EFFECTIVE THERAPEUTIC TOOL?
P.S. I USED TO THINK THAT CLARITY, WIT AND ANALYSIS WAS THE WAY, BUT THEY ARE ALL GARBAGE ALONGSIDE HUGGING.
PREM AMIDA,

MAN NEEDS TO BE NEEDED. It is one of the most fundamental needs of human beings. Unless one is cared for one starts dying. Unless one feels that he is significant to somebody, at least to somebody, his whole life becomes insignificant.

Hence love is the greatest therapy there is. The world needs therapy because the world is missing love. In a really loving world no therapy will be needed at all; love will be enough, more than enough. Hugging is only a gesture of love, of warmth, of caring. the very feel of the warmth flowing from the other person melts many illnesses in you, melts the ice-like, cold ego. It makes you again a child.

The psychologists are well aware of the fact now that unless a child is hugged, kissed, he misses some nourishment. Just as the body needs food, the soul needs love. You can give to the child all the physical needs, all the physical comforts, but if hugging is missing the child will not grow in a wholesome being. He will remain somewhere deep down sad, uncared for, neglected, ignored. He was nursed, but he was not mothered.

It has been observed that if a child is not hugged he starts shrinking -- he can even die -- although everything else was provided for. As far as the body is concerned every care was taken, but no love surrounded the child. He became isolated, he became disconnected with existence.

Love is our connection, love is our very root. Just as you breathe -- for the body it is absolutely essential: stop breathing and you are no more -- in the same way, love is the inner breath. The soul lives by loving.

Analysis won't do it. Wit and clarity, knowledge and scholarship won't do it. You can know all there is to know about therapy, you can become an expert, but if you don't know the art of love you remain only on the surface of the miracle of therapy.

The moment you start feeling for the patient, for the one who is suffering... out of hundred cases, ninety people are suffering basically because they have not been loved. If you start feeling the need for love of the patient, and if you can fulfill the need, there will be almost a magical change in the condition of the patient.

Love is certainly the most therapeutic phenomenon. Sigmund Freud was very much afraid of it, so much so... hugging was beyond the question -- he was not even ready to *face* the patient, because listening to his misery, listening to his inner nightmares, he may start feeling sympathetic. His eyes may become wet, tears may start flowing, or maybe in an unguarded moment he may hold the hand of the patient.

He was so much afraid of any loving relationship between the therapist and the patient that he created a certain device: the patient has to lie down on the couch and behind the couch the psychoanalyst has to sit, so they are not facing each other.

And remember one thing: it is by facing each other that love grows. Animals cannot grow love because they make love to each other without facing each other, so there is no friendship, no relatedness. Once they are finished with lovemaking they go their ways -- separately, not even saying a thankyou, or goodbye, or see you soon! Animals have not been able to create friendship, family, society, for the simple reason

because when they are making love they are not looking into each other's eyes, they are not looking into each other's face; as if their lovemaking is almost mechanical; there is no human element in it.

Man created the whole dimension of all kinds of relationships for the simple reason because he is the only animal who makes love facing each other. Then eyes start communicating, then facial expressions become a subtle language. Then the changes of mood and emotions -- the joy, the ecstasy, the orgasmic glow -- and intimacy grows. Intimacy needs it; it is a basic requirement.

Hence it is good to make love in light, not in darkness -- at least a dim light, a candle light. Making love in darkness is just something animal in us, avoiding to face each other... a strategy to avoid.

Sigmund Freud was very much afraid of love; he was afraid of his own repressed love. He was afraid that he may get into some entanglement, involvement. He wanted to be just outside, not to be involved with the person, not to become part of his interiority, not to enter into deep waters but just to remain a scientific observer, aloof, detached, cool, far away. He wanted to create psychoanalysis as if it is a science. It is not a science, and it is never going to be a science! It is an art, and it is far more closer to love than to logic.

And the real psychoanalyst will not avoid getting deep into the interiority of the patient -- he will take the risk. It is risky, it is going into troubled waters. You may be drowned yourself -- after all, you are also human! You may get into some trouble, complexity; you may create some problems for yourself, but that risk has to be taken.

That's why I love Wilhelm Reich very much. He is the man who transformed the face of whole psychoanalysis -- by getting involved with the patient. He discarded the couch, he discarded this detached aloofness. He is a far greater revolutionary than Sigmund Freud. Sigmund Freud remained traditional; he was really afraid of his own repressions.

If you are not afraid of your own repressions you can help tremendously. If you are not afraid of your own unconscious, if you have solved your problems a little bit, you can help greatly by getting involved into the world of the patient, by becoming a participant rather than remaining just an observer.

In fact, because psychoanalysts are having their own problems, sometimes even more than the patient himself, one can understand Sigmund Freud's fear. As far as I am concerned, I would like to make a categorical statement about it: unless a person is really awakened, enlightened, he cannot be a real, authentic therapist. Only a Buddha can be a real therapist because he has no problems left. He can merge and melt into the patient; in fact, for him the patient is not the patient at all.

That's the difference between the relationship that exists between a patient and his therapist and the relationship that exists between a disciple and a Master. The disciple is not a patient, the disciple is a beloved, a loved one. The Master is not just an observer, he has become a participant. They have lost their separate entities, they have become one, and that oneness helps.

Hugging is only a gesture of oneness -- even the gesture helps. Prem Amida, you are right. You ask:

WHY IS HUGGING SUCH AN INCREDIBLY EFFECTIVE THERAPEUTIC TOOL?

It is, and it is only a gesture. If it is true -- not only a gesture but your heart is also in it -- it can be a magical tool, it can be a miracle. It can transform the whole situation instantly.

Few things have to be understood about it. One is: the idea that the child dies and the man becomes adolescent, then the adolescent dies and the man becomes young, then the young man dies and he becomes middle-aged, and so on, so forth, is wrong. The child never dies -- nothing ever dies. The child is there, always is there, wrapped by other experiences -- wrapped by adolescence, then by youth, then by middle age, then by old age -- but the child is always there.

You are just like an onion, layers upon layers, but if you peel the onion soon you will find fresher layers inside. Go on deeper and you find more and more, fresher layers. The same is true about man: if you go deep into him you will always find the innocent child -- and to contact that innocent child is therapeutic.

Hugging gives you an immediate contact with the child. If you hug somebody with warmth, love, if it is not just an impotent gesture, if it is meaningful, significant, true, if your heart is flowing through it, immediately you come in contact with the child, with the innocent child. And the innocent child even for a single moment surfacing makes a tremendous difference because the innocence of the child is always healthy and whole; it is uncorrupted. You have reached to the innermost core of the person where no corruption has ever entered, you have reached to the virgin core, and just making the virgin core throb again with life is enough. You have started, triggered a process of healing.

Hence all the religions have used this phenomenon in different ways. Whenever Jesus prays to God he

always calls him ABBA. Christians have translated it as "God the Father"; that translation is not right, is very inaccurate -- in a way literally true, but the metaphor has changed. ABBA can only be translated as "daddy", not as "father"; "father" seems to be cold. Just repeat the word father and it looks so far away. "God the Father"... Looks like an institution! Father is really an institution, it is not a natural phenomenon. The mother is natural, the father is only a creation of a certain society. There have been societies before where father never existed.

The word uncle is far more older than the word father. In a matriarchal society people knew about the mother, but because the marriage has not come into existence yet no child knew about the father. So all the people who have been the lovers of the mother -- somebody out of them must be the father but that is not known -- so all the people who could have been the lovers were known as uncles.

In Talmud, the Jewish God says: "Remember, I am not nice, I am not your uncle!" The uncle is always nice, the father almost never. It is very difficult to be friendly with the father, it is very easy to be friendly with the uncle. I would rather say it is better to call "God the Uncle" than to call him "God the Father". It is closer, nicer, more friendly. But to call him ABBA *is* the best. Jesus is giving him a name which creates intimacy.

When you call God ABBA -- Daddy -- you are saying, "I am just a child. Take care of me, don't ignore me. I cannot live without you -- you are my life. Your love is my very nourishment."

All the religions have used the idea that unless a man becomes a child again he cannot be truly religious. But to be a child means to be innocent, means to be full of wonder, means to be full of awe. For the child everything is a mystery -- everything. He has no answers, he has only questions. He is immensely interested in knowing, he is open. The moment you have an answer you become closed, to that extent. If you have all the answers for all the questions you are absolutely closed, then you are not open. Your enquiry is finished, and with the enquiry finished you are dead.

A real being is always enquiring, he is always on the pilgrimage. He remains always an agnostic. All children are agnostics, neither theists nor atheists, nor Hindus nor Mohammedans, nor Catholics nor Protestants. They are simply innocent! They don't believe in anything but they are ready to enquire, to investigate. And the enquiring heart is a healthy heart. When you are loaded with beliefs you are ill.

The Christian is ill, the Hindu is ill, the Jaina is ill -- ill because they are prejudiced, ill because without seeing they have believed, ill because they are behaving stupidly. How can you believe in something that you have not known! And when you know something there is no need to believe at all, so belief in any case is ridiculous. Either you know or you don't know. If you know there is no need to believe; if you don't know, how can you believe? So belief is only for the mediocres, the stupids, the idiots. And no child is an idiot. Every child is so fresh, so alive, so full of zest that his very aliveness makes him healthy.

If you can touch the child in the patient in any way... and hugging is simply one of the most important things.

Because I have allowed my sannyasins to hug and kiss I am condemned all over the country -- that I am telling my people to be indulgent. If this is indulgence, then let it be indulgence. This is not indulgence at all; there is something more in it. I am telling to you to be loving, and just sitting with somebody and telling him again and again, "I love you," is not enough. At least hold the hand! Make it a reality -- hug the person.

A very shy Englishman... and he must be *very* shy, otherwise just to be an Englishman is enough; there is no need to use the adjective "shy". They are all shy! They are the most perfect gentlemen in the world -- and, of course, in the same proportion they are dead too! Who has ever heard about a gentleman who is alive? If you are alive you are a man, why gentle? For what? Corpses are always gentle: they cannot do any harm, and they look so polite, so humble!

This shy gentleman was seeing a young woman for months. One full-moon night they were sitting together in the porch, looking in the garden, and beyond the garden the moon was rising. And the shy Englishman gathered courage; it must have been a real great mighty effort! My own feeling is it must be because of the moon; the moon drives people crazy, hence the word "lunatic". Lunatic means "struck by the moon". Lunatic comes from "lunar", the moon -- the moonstruck. He must have gone lunatic.

He asked the lady, "Can I..can I kiss you?"

And the lady was really getting tired, so she said, "And what do you think? Am I waiting here for a bus?"

When you love a person just verbal expressions are not enough, words are not enough; something more substantial is needed; words are only abstract. You have to do something! Hold the hand, hug the person, kiss the person, embrace the person. It is going to help you both: if you can melt in the hug you both will become again younger, fresher, livelier. And that's the whole process of healing.

Prem Amida, analysis is the way of the mind, hugging is the way of the heart. The mind is the cause of all diseases and the heart is the source of all healing.

The second question:

OSHO,
I HAVE A LOT OF FANTASIES, ESPECIALLY SEXUAL ONES. EVEN THOUGH I SEE HOW THEY ARE TAKING ME AWAY FROM LIFE HERE AND NOW, I LET MYSELF BE DOMINATED BY THEM.
ACCORDING TO ASTROLOGY, A SCORPIO HAS ESPECIALLY STRONG SEXUAL DESIRES. I AM A SCORPIO.
HAVE MY FANTASIES ANYTHING TO DO WITH THAT? I WOULD LIKE TO DROP THEM BECAUSE THEY MAKE IT DIFFICULT FOR ME TO RELAX AND I THINK THEY ARE A LARGE PART OF MY PRISON.
COULD YOU PLEASE INDICATE A WAY?
JANE MULLER,

It simply shows you are really a religious person! Such great problems arise only for religious people. These are good signs. Having sexual fantasies is an indication that you are reaching towards a higher plane of spirituality. It happens only on higher planes of spirituality! Ordinary mortals don't have such things. They may have sex, but they don't have sexual fantasies. And sex in the genitals is perfectly good, but in the head... everything becomes topsy-turvy!

But religious people have been doing that for centuries. It is a kind of *sirshasan* -- headstand. They stand on their head so the sexual energy, just because of gravitation, starts going in their head! Either physically they do the headstand or psychologically. But remember, everything belonging to its own center is healthy; whenever it starts entering into another center, into the *territory* of another center, you are going insane.

But the so-called religious people have been insane; they have created a whole insane humanity. And once you are trapped in any insanity you will start finding many things. First, because of your prejudices you will not be able to see the real cause. Your prejudices will show you some cause which is not the real cause and you will start fighting with that cause, and the real cause remains somewhere else.

You say: AND I THINK THEY ARE A LARGE PART OF MY PRISON.

They have nothing to do with your prison. Your condemnation of sex creates the prison. It is your condemnation, not your sexual energies.

You say: EVEN THOUGH I SEE HOW THEY ARE TAKING ME AWAY FROM LIFE HERE AND NOW...

They are not taking you away from life, In fact, your so-called spirituality -- the heaven there far away above the clouds, and God the father sitting on a golden throne, always looking at you like a peeping Tom... Wherever you go, even in your bathroom, he never leaves you alone -- he is always looking from the keyhole, what you are doing, what Jane Muller is doing? And not only in your bathroom, he has a hole in your head too, a small window, and he goes on looking in your head, what you are thinking, what you are doing. He is constantly after you.

This idea of God, this idea of a heaven somewhere else, this idea of attaining immortality by overpowering, controlling your sexuality, is what is taking you away from life here and now. It is not sexuality. In fact, if a fantasy is moving in your head, that is your here and now -- enjoy it! But you push it aside, you say, "No, I want to go to heaven! I want to be respected as a saint." You are pushing your herenow -- your fantasy is your reality. That's what you are, that's where you are at. Enjoy it! What is wrong in it? Just a private TV! What is wrong in it? Make it a little more colorful, make it a little more juicy. Paint it, be a little more artistic about it, be creative. It is not your problem. Your problem is some phony kind of

spirituality that is dominating you -- and then one has to find these stupid rationalizations.

You say: ACCORDING TO ASTROLOGY, A SCORPIO HAS ESPECIALLY STRONG SEXUAL DESIRES. I AM A SCORPIO.

Now, don't blame poor Scorpio! Stars have nothing to do with you -- they have their own problems. They are having fantasies of female stars! And one thing is absolutely certain, I know it: no star is so stupid to say that "Jane Muller is the cause of my trouble." This is just a rationalization -- avoid such rationalizations.

A parrot kept raiding the henhouse to mount the hens. The result was chickens with crooked beaks. To put a stop to this the farmer electrified the middle rung of the roost ladder.

The next morning the parrot came again, climbed on the ladder and boasted, "Tra-la-la, tra-la-lo, get ready girls here we go!"

When he got to the middle rung the shock almost knocked him over, causing him to cry, "Wowww! I am really in top shape today!"

Don't be a parrot! If you are having sexual fantasies it simply shows you are a human being -- not a Scorpio!

Some fool has calculated -- must be a fool because otherwise who is bothered about such nonsense? -- that every man has a sexual fantasy arising in his head after each three seconds, and a woman after each six seconds. Women are far more spiritual, doubly spiritual! Maybe that is one of the problems between men and women. Women all know that these men are sinners, continuously thinking of women, and all women have that attitude of "holier-than-thou", particularly wives; they don't show any interest. They also have sexual fantasies, but the gap is there.

So whenever the husband says, "What about it today?" immediately the wife says, "Enough is enough! Today it is impossible. The servant has not turned up, the electricity has gone, my daughter is not back yet, it is too late in the night, and moreover I am having a great headache!" This is spirituality! But deep down she knows that this is a way of getting upper hand, and he will come crawling with his tail underneath his legs -- he will come crawling. And why miss an opportunity if you can pretend to be spiritual?

You are just a human being!

Two Martians arrive by night on earth. They land their flying saucer in a petrol station. Very cautiously they slither out of their spaceship and look at the row of petrol pumps.

"Well," whispers one, "look at the pricks of these earthmen -- they are much bigger than ours!"

"That's true," replied the second, "but I wonder why they stick them in their ears when they go to sleep!"

Are you having this kind of fantasies? Then you may be a Scorpio! Otherwise why not just be a human being? Why bring poor astrology in?

Nothing is wrong in having sexual fantasies -- perfectly good, poetic! If you fight they will come more; if you push them away, they will rebounce. If you accept them, if you just watch them, they will start evaporating.

Yes, one can transcend sex, but not by fighting. Fighting only makes the problem more complicated. It is only by witnessing that transcendence happens, and it is better to start witnessing right now.

Jane Muller, I don't know how old you are, because the older you will get more and more fantasies will be coming, and the older you will get less and less the possibility of becoming a witness. The younger you are the better, because the fantasies are also great -- worth witnessing! When you become older they become dirty, not worth witnessing at all. They also become old, mind you. They are just like skeletons. When you are younger your fantasies are younger and you also have energy enough to be a witness. When you are older your energy also starts getting low -- and witnessing needs energy.

And if you understand the whole process of witnessing it is simple. The first requirement is not to have this antagonistic, religious idea, otherwise you can never be a witness. You are already fighting -- how can you witness? Witnessing needs a non-judgmental awareness: nothing is good, nothing is bad; whatsoever is, is, and you have to see it. It is moving on the screen of the mind and you are just viewing it. When you

become older you may fall asleep when you are viewing it, you may not have enough energy to witness. You will not have enough energy even to put your prejudices aside. You may not have enough energy to cleanse yourself of all kinds of nonsense that others have loaded you with.

The religious people at their dying moment, the last moment, are full of sexual fantasies and nothing else. That's what they have been repressing their whole life. When they were alive they could repress it, they were sitting on top of it; but when they are dying their energy is evaporating, and the repressed snake is uncoiling.

A famous Soviet academic, Petya, is dying, and his friend and colleague, Vasya, comes to his bedside to pay his last respects to this great old man. He finds Petya Lying there with closed eyes and a sad look on his face.

Slowly he opens his eyes, looks at his friend, and then says, "Vasya, look at all those books on that wall over there -- just look at them."

"Yes, Petya," replies his friend. "Those are your most famous works. Everyone knows what an important and..."

"Yes, yes, yes!" interrupts Petya. "But look over there at that wall -- you see all those books?"

"Yes, my dear friend. Those are the translations of your works into all the languages of the..."

"Yes, but that is not the point. Look over there -- do you see those books?"

"But of course. Those are the works of your students and followers. We all admire..."

"No, but you don't understand, Vasya!" exclaims Petya. "Look, do you remember when we were students, and we were sent off to work on the collective farm?"

"Of course I remember, my friend. How could I forget?"

"And do you remember, Vasya, walking down that country road one hot summer's day?"

"Yes, Petya, yes I do."

"And do you remember, we passed that cornfield, and there, sitting on the top of one of the haystacks, was that pretty young Masha?"

"Yes, yes, Petya, I do! You liked her, I remember!"

"Yes," says Petya, sinking back onto his pillow with a blissful smile on his face. "You know what I did, Vasya? I climbed up on top of the haystack and we were really starting to have a bloody good time. But you know, my friend, those bloody haystacks -- just when you are really getting somewhere, whoosh!... they give way under you. I did everything I could, but every time that bloody haystack... So you see, I have just been thinking, Vasya" -- Petya looked round the room -- "how it would have been if we had all these bloody books underneath us!"

A dying old academic... at the last moment, what he is thinking about?

Jane Muller, there is still time. Don't fight with your sexual fantasies, stop fighting. Don't call them your prison -- they are not.

You say: HAVE MY FANTASIES ANYTHING TO DO WITH THAT? I WOULD LIKE TO DROP THEM...

That's why you are creating them; the very idea of dropping them is the cause. Drop this idea. If you want to drop anything, drop this idea!

... BECAUSE THEY MAKE IT DIFFICULT FOR ME TO RELAX.

You are talking simple nonsense! Who has ever heard that sexual fantasies prevent people from relaxing? In fact, that is the only way people relax! That's a way of relaxing. Actual sex is also a way of natural relief. Have you ever heard of any man or woman dying from a heart failure while making love? If has not happened yet. There is not a single exception in the whole medical history. People have died in all kinds of conditions -- jogging they have died, sitting doing nothing, meditating they have died, doing yoga postures, standing on their head they have died, praying they have died, but never making love. And it is a great exercise -- it is almost like jogging! Your heart beats faster, your breathing goes berserk, you are perspiring, your blood circulates faster, your whole body is throbbing, tingling. You are in a state of madness. It is a temporary madness, but immensely relaxing. You come to a peak of madness that you call

orgasm, you come to a moment of great, tense climax... and the relaxation.

Now all the heart specialists in the world are advising their patients to make love if they want to survive. For the heart it is good, it relaxes. And sexual fantasies are also not in any way anti-relaxation.

What is making you tense, Jane Muller, is your antagonism. You are in a doublebind. The sexual fantasies are there and they will remain there because you want to drop them... and you don't know how to go beyond them, you simply want to drop them. You cannot drop them that simply; you have to learn the whole art of witnessing. You can go beyond, but you cannot drop them. Of course, when you have gone beyond they are dropped, but you never dropped them actually; you simply transcended, you surpassed.

Without knowing the art of surpassing you are trying to drop them; that is making you tense. And the very effort of dropping them... and still they are there. The more you try to drop them the more they are there. Naturally you feel frustrated, you feel a failure, you feel guilty, and that guilt creates tension. It has nothing to do with your sexual fantasies. Relaxation and sexual fantasies are not related at all; and if they are related, sexual fantasies help people to relax.

But if you are religious then the problem arises. It is your religiousness that is creating the whole trouble for you. Drop this religiousness. Learn the art of witnessing; that is the science of transcendence. And once you have transcended you will know that those sexual energies are not thrown away but they are transformed. The same energies have become your ecstasies. The same energies are now giving a perfume. Before they were stinking, now they are creating a perfume, a fragrance.

You ask me: COULD YOU PLEASE INDICATE A WAY?

If you want to drop them then I cannot indicate a way, but if you want to transcend them then certainly I can indicate a way. Learn to watch -- and watch blissfully! Watch joyously! Nothing is wrong in them, nothing at all. It is natural. It is your biology, it is your chemistry, it is your physiology, it is your psychology. But by watching you go beyond your physiology, beyond your biology, beyond your chemistry, beyond your psychology. You simply become a watcher, a witness. That witnessing makes you centered in your spirituality and that is the transcendence.

The last question:

OSHO,
I HAVE HEARD YOU SAY THAT PARROTS ARE BETTER THAN PUNDITS. I HAVE ALSO HEARD YOU PRAISE THE IGNORANT CHILDREN MORE THAN THE GREAT KNOWLEDGEABLE PEOPLE. I CANNOT UNDERSTAND THIS AT ALL. ARE YOU NOT EXAGGERATING?

PUNDIT LAJJASHANKARA JHA,

Do you see? You cannot understand even such a simple thing! Everybody is understanding it here except Pundit Lajjashankara Jha. I am not exaggerating. Truth cannot be exaggerated, it is impossible. Even if you want to do you cannot do it. Only lies can be exaggerated -- they have to be exaggerated. Truth is so vast, there is no way to exaggerate it. But I can illustrate it:

The great scholarly doctor who had published many research papers -- must have been something like my physician, Devaraj -- had just finished his first delivery.

"Not bad," said the old nurse who was helping him. "But it is the baby you should smack on the bottom, not the mother."

Pundit Lajjashankara Jha, did you hear about the German professor of philosophy who had used up all of his sick days? He called in to say he was dead.

At an auction sale a brahmin pundit was trying to buy a parrot. Every time he bid, someone bid higher. Finally the auctioneer declared the bird his, but for a very high sum.

"Can he talk?" he asked the auctioneer.

"And how!" screamed the parrot. "Who do you think pushed the price up so high?"

"Are these the only two parrots you have for sale?" asked the rabbi, who used to speak only in the holy language, Hebrew, and had to keep an interpreter always with him.
"At the moment, sir, yes," said the shopkeeper.
"Then I will take the one on the right," said the rabbi.
"Unfortunately, sir, it is not that easy. You will have to take them both."
'Why is that?" asked the rabbi.
"Because that one only speaks Greek, the other is his translator."

Pundit Lajjashankara Jha, knowledgeability is not against ignorance, it is in fact a cover-up for ignorance. Knowledgeability is not wisdom. Knowledgeability is like a blind man knowing all about light, but he still remains blind. Even if you know everything about light and you don't have a light in the room, your room remains dark.

Wisdom is like light. Whether you know anything about light or not does not matter, what matters is light.

And that's why I praise children more: at least they are simply ignorant. Their ignorance has a certain innocence in it. The knowledgeable person is ignorant and cunning. He is ignorant, but hiding it. He is a hypocrite. He is cheating others and maybe cheating himself too. The child is ignorant because he is innocent. And from ignorance there is a way towards wisdom, but there is no way from knowledge. The knowledgeable person first will have to become ignorant, then only he can move towards wisdom.

Ignorance is like a crossroad: you can go towards the direction of knowledge, but it never leads towards wisdom and from knowledgeability there is no way to wisdom. You will have to come back to the crossroad from where another direction opens, another dimension: that of wisdom.

Hence Jesus says, "Unless you are like small children you will not enter into my kingdom of God." And Socrates said in his ripe old age, "I know only one thing, that I know nothing." The Upanishads say, "The person who says 'I know' knows nothing, and the person who says 'I don't know' knows it."

I certainly praise the children, because I would like you to become again the same kind of innocence that children have. I would like you to be born again, to be a twice-born -- to have a second childhood is the beginning of wisdom.

And just watch the small children -- their perceptiveness, their clarity, their sensitiveness, their awareness, their intelligence -- and then you will not call them "just ignorant". Their ignorance is very much pregnant with wisdom, and the knowledgeable person is very much dry, dead; he is not pregnant. Knowledge is sterile.

The schoolteacher was angry with little Johnny. "Your essay about 'My Dog' is exactly the same as your brother's!" she shouted.
"Please, Miss, it is the same dog. What can I do?"

A young female biology teacher, wearing a rose in the plunging neckline of her dress, asks her class, "How are roses nourished?"
Little Max calls out, "With milk, Miss."
The teacher cuffs his head and says, "Don't be fresh! Roses are nourished with water."
In tears, Max sobs, "I am sorry, Miss. I did not know their stems were so long!"

The teacher of a class of ten-year-olds is too shy to conduct the sex-education class and so she asks her class to make this a homework project.

Little Eddy asks his father, who mumbles something about a stork. His grandmother says he came from a cabbage patch. His great-grandmother blushes and whispers that children come from the great ocean of existence.

The next day Eddy gets called first to report on his project. He says, "I am afraid there is something wrong in my family. Apparently, nobody has had a good fuck for three generations!"

The Wild Geese and the Water

Chapter #5
Chapter title: Pure Non-Zense

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The first question:

OSHO,
PLEASE TALK ABOUT THE ANTICHRIST AND TELL US WHAT IT COULD BE. I HAVE ALWAYS HEARD IT BEING COMMENTED UPON WITH GREAT FEAR AND WITH NO EXPLANATION. PEOPLE DON'T KNOW WHAT IT IS AND YET THEY FEAR IT.

JOSEFINA,

THE PRIEST HAS LIVED AS A PARASITE; he has been sucking people's blood. and his whole trade secret is creating fear. All the religions have been fear-oriented. And when I say "all the religions" I don't include Gautam the Buddha, Jesus Christ, Zarathustra, Mahavira or Lao Tzu. These individuals don't belong to any religion at all. Religions are a collective phenomenon, and the moment a collectivity, a crowd gathers around a dogma, exploitation immediately starts.

The Buddhas, the awakened ones, have not created any religion. It is absolutely a wrong notion prevalent all over the world that Gautam Buddha founded Buddhism or Jesus Christ founded Christianity. It is absolutely wrong; nothing can be more wrong than that. Christianity is created by people of a totally different caliber: the unawakened ones, but cunning, clever -- the priests.

The priests are the most cunning people in the world; even the politicians are not so cunning. The priests even exploit the politicians. And the priest is the real Antichrist, anti-Buddha, anti-Mahavira -- anti-truth, in a sense. The priest lives on lies, he fabricates lies. He is clever enough to exploit human misery, human fear, human greed, human possessiveness, human weakness as such.

For example, every man is born with fear; it is natural. In the mother's womb the child is absolutely fearless; there is nothing to fear about. He is absolutely taken care of by existence itself; there is no worry, no anxiety, no fear. But the moment he comes out of the womb, even passing through the passage from the womb to the world, fear starts arising; he feels suffocated. The canal that he has to pass through is narrow. He feels cramped, he feels as if he is being murdered, killed.

To the child himself, birth is just like death -- or even worse, because when you die you simply die. There is nothing much to it; you stop breathing. But when the child is born he starts breathing, he becomes alive, and he finds himself in a very strange situation: upside-down, head coming first. And he is losing big beautiful home. The womb has been so warm, so comfortable, that psychologists say man has been searching again and again the same comfort, the same luxury, the same warmth.

We have created houses, palaces, just because of the memory of the womb. We make them as coy as possible, we make them as comfortable as possible, but yet there is nothing like the womb. Whatsoever you do you will have to worry about thousand and one things; you will have to take care of yourself. Even the greatest emperor is not so fearless as the smallest child in the mother's womb, the poorest child.

Fear is part of the very birth process, and the first thing that a child is going to do is scream, cry. He has been uprooted from such a warm, loving, cozy atmosphere, and has been thrown into a world so cold, so alien... the fear has entered in.

And with fear enters greed; greed is the other side of the same coin. Greed means accumulating everything that will help you to remain fearless. If money can help then accumulate money, if power can help then be powerful... or whatsoever it is. To protect yourself against fear, greed starts growing. And the religions have exploited both instincts. Fear has become the hell, greed has become the heaven; these are projections.

And each child is very weak, delicate, vulnerable. He can be crushed just like a rose flower; he can be killed very easily. He depends on the parents, on the family, on the society; he is not independent. His dependence has been exploited by the priests.

Hence the idea of God the protector, the almighty. If you worship him, if you pray to him, if you buttress him, if you praise him, then he will protect you. If you don't praise him then beware, you are in danger. You will be left behind all alone; God will not be with you.

People praying in the churches, in the temples, in the mosques, are not religious people. A religious person has nothing to do with prayer or if he has something to do with prayer, his prayer has a totally different meaning. His prayer is never out of greed, out of fear, that much is absolutely certain. His prayer is nothing but pure gratitude, no desire in it. He is not asking for something, he is not asking for more -- he is not asking at all.

He is simply thanking, because whatsoever has been given to him is more than he deserves. His heart is full of gratitude, tremendous gratefulness. In fact, no word is needed to express it; his very heartbeat expresses his gratitude. He is in prayer twenty-four hours -- walking, sitting, sleeping, the prayer continues like an undercurrent. He need not go to a temple to pray; only irreligious people go.

But the larger part of humanity is full of fear, full of greed, full of anguish -- the anguish that death is there standing. Any moment it can jump upon you, and you need a protector, an almighty protector.

Just see the word "almighty", ponder over it. Man feels absolutely powerless, hence the almighty God is needed. Man feels ignorant, hence omniscient God is needed. Man feels weak, hence omnipotent God is needed. Man feels limited, hence omnipresent God is needed. These are projections, and the priests have been using them in all possible ways, in all possible combinations.

There is an ancient story:

A disciple of devil came running and told the devil that, "What are you doing here? Our whole business is in risk -- a man just now has found truth on the earth. We should go and do something! If he spreads the message we will lose all our clients, all our customers."

The devil laughed and he said, "You are new; you don't know that there is no need to worry at all. I know one man has found the truth, but I need not go there. My agents are already there."

The disciple said, "But I have not seen any of your agents there, I have not seen any of my colleagues there."

The devil said, "My agents are in disguise. The priests that are chanting mantras around the man, they are my agents! They have reached; now they will stand between him and the people. They will become the interpreters, they will distort the truth, they will create thousand and one mythologies around it, they will create many fictions."

Your so-called religions are nothing but religious fictions. Just as there are science fictions there are religious fictions! Christianity, Hinduism, Buddhism, Jainism, all are creations of the priests, the agents of the devil.

Mahavira is not the founder of Jainism. In fact, the story is that Mahavira himself never spoke, he remained silent. But there were people who used to speak, and they will say that they are in some inner communion with Mahavira, Mahavira is speaking to them in a subtle language which is not heard by anybody else except them, and they are making it available to the people. These people were called *gandharas*, apostles of Mahavira. They created the whole structure of Jainism; Mahavira has nothing to do with it.

I used to know one of such men. In this very city, just few years back, one of the most glorious men who has ever walked on the earth has lived; his name was Meher Baba. For thirty-three years he remained silent; he lived in silence for thirty-three years and died in silence.

But one man, Adi K. Irani, used to tell people what Baba is saying to him, what he is communicating to him in some invisible way. Irani has written all the books which you come across in the name of Meher Baba. Now, this is the priest! And the priests are very crafty.

Josefina, you are asking me:
PLEASE TALK ABOUT THE ANTICHRIST.

The priest is the Antichrist, the pope is the Antichrist, these thousands of Catholic and Protestant missionaries, these are the Antichrists. The Antichrist has already happened! The first Antichrist was Peter, who founded the church. In fact, far more harm has been done by Peter, the first pope, than by Judas. Judas helped Christ's work immensely: if Judas had not sold Jesus Christ to the enemies you may not have ever heard his name. It is because of the crucifixion that Jesus became part of the human consciousness. Judas is not really his enemy.

In fact, George Gurdjieff used to say a very beautiful story -- of course his own invention! But people like George Gurdjieff, even if they invent stories, their stories have immense significance. He used to say that Judas did sell Jesus for thirty silver rupees -- only for thirty silver rupees -- to the enemies, on the behest of Jesus Christ himself! It was his order; he told Judas. And of course, being a devoted disciple he could not say no. With tears in his eyes, with a crying heart, he followed the commandment. And it seems a little bit relevant too, because when Jesus was crucified all the disciples escaped, they all ran away. Nobody suffered so much as Judas. Judas committed suicide the next day, within twenty-four hours. He could not live without Jesus Christ.

It is a story, but one thing has to be meditated upon: that Judas has not harmed the cause of Jesus, he is not the Antichrist; but the so-called followers, the people who established Christianity, they are the Antichrist.

Fyodor Dostoevsky, one of the greatest novelists that has ever happened in the world, writes in his beautiful book, BROTHERS KARAMAZOV, A parable -- a parable which has multidimensional meaning.

After eighteen hundred years, one day -- one Sunday of course -- Jesus thought that, "It is time now for me to go back and to see how my people are doing on the earth. Eighteen hundred years before when I had gone, I was alone. I had to start from that scratch, and of course the Jews were against me because I was saying things which went against their tradition, their orthodoxy. And it was natural that they felt offended and they killed me. Now almost half the earth is Christian -- this is the time for me to go. Now they will receive me, welcome me, they will open their hearts to me. Now the right moment has come."

He chooses one Sunday morning, descends into the marketplace in the small town of Bethlehem. People gather around, villagers start laughing, giggling. They say, "The man looks just like Jesus Christ!"

Jesus said to them, "What are you talking...? I don't *look* like Jesus Christ, I AM Jesus Christ!"

And they all laughed and they said, "It is better if you escape from here because soon the church service will be over. And once the bishop comes out... and if he finds you pretending to be Jesus you will be in trouble. That much we can say."

Jesus said, "But he is my bishop, he's doing my work. If you cannot recognize me, at least he will recognize me!" And he waited.

People laughed and joked. They were thinking that "He is a good actor, and doing perfectly well -- looks exactly like Jesus."

Jesus tried to convince them but they were not ready to listen. Then he waited: the bishop is bound to recognize him -- and he is the archbishop.

He came out of the church, a crowd following him of the so-called Christians. And the moment he saw this young man exactly looking like Jesus, he ordered him that "Get down!" -- he was standing on a podium under a tree -- "Get down immediately!" And he told his people, "Arrest this fellow! This is sacrilegious -- somebody pretending to be Jesus? -- he cannot be forgiven!"

Jesus says, "Can't you recognize me?"

And the bishop was very angry and said, "Yes, I have recognized you."

He was chained, imprisoned, taken to the church, thrown into a dark cell. He could not believe what is happening: "My own people...?"

In the middle of the night the archbishop came with a candle in his hands, fell down on the earth in the feet of Jesus and said, "I had recognized you, but I cannot do it in a public place. You will destroy our

whole business! Forgive me, and listen to my advice: you are no more needed -- we are doing perfectly well -- and if you don't listen to my advice, we will have to crucify you again."

Jesus could not believe his eyes, his ears, what he is seeing, what he is hearing. He said, "You belong to me, you serve me, you pray to me... I have seen you kneeling down before my statue. And now I am here alive in front of you, and you say you have recognized me -- and still you don't want me to appear before the people?"

The archbishop said, "No. I cannot allow you to appear before the people because you are a dangerous fellow. You will again disturb the whole establishment. In eighteen hundred years with great effort somehow we have been able to manage. And I tell you that even the rabbis of the old, when you had come for the first time, must have recognized you -- they were learned people. They must have recognized you, that you are the only begotten son of God, but they had to crucify you just to save their own skin, otherwise you would have destroyed everything.

"Right now I can see why they had to crucify you. If you don't listen to my advice, tomorrow morning we will have to crucify you! We cannot allow you to interfere any more. Whatsoever you want to do you can do through us. We are the mediators, people have to reach to you through us. You have to reach to the people through us. You cannot avoid, you cannot bypass us."

This too is a parable. I don't think Jesus would ever dare to come back again; it is not possible. Once is enough.

You ask me, Josefina: PLEASE TALK ABOUT THE ANTICHRIST, AND TELL US WHAT IT COULD BE.

The priest... and nobody else. There is no other devil except the priest, and the priest exists in all shapes, all sizes, all forms, all colors -- whatsoever you need. Each according to his need, each according to his capacity. And the priest is available to fulfill everybody's need. The pope, the *ayatollah*, the *shankaracharya* -- these are different forms of the same phenomenon.

The people who have experienced truth are Christs, and the people who are exploiting in the name of their truth are the Antichrists. To me, Christ is not a person. Jesus is a person. Christ only symbolizes the ultimate flowering of one's consciousness.

In fact, the word "christ" comes from the Sanskrit word "krishna". "Krishna" has traveled into different countries, and by and by, the moment it reached Aramaic, the language that Jesus spoke, it had become "Christ". Even in one Indian language, Bengali, Krishna is called "Christo". And from "Christo" to "Christ", the word has not to travel too far.

Christ simply means Krishna. Christ simply means the ultimate flowering of consciousness, the one-thousand-petaled lotus opening. Jesus is only one of the Christs; there have been many before him. Abraham was one, Moses was one, Lao Tzu was one, Chuang Tzu was one, Zarathustra was one, Krishna was one, Buddha was one. And after Christ there have been many Christs -- Nanak, Kabir, Al-Hillaj Mansoor, Saint Francis, Eckhart, Ramakrishna, Raman -- it is a long line of enlightened people. You can call all of them Christs.

In the East we call that state Buddhahood, in the West it is called Christ-consciousness. Christ-consciousness means fully awakened state. Then who is Antichrist? -- the person who is absolutely unconscious. And I have not come across people who are more unconscious than the priests and more dangerous than the priests.

The priest is the ugliest phenomenon on the earth, because he exploits your very opportunity of being religious. He gives you a pseudo kind of religion. He is a cheat, he is a hypocrite; he has done every kind of wrong to humanity. Of course, he knows the art of doing it, the knack of doing it. He camouflages his acts with beautiful words. He spins and weaves beautiful theories, theologies, but if you go deep inside you will find nothing there -- no truth at all, no silence, no love, no godliness.

All the religions have been fighting with each other, tooth and nail, murdering each other, destroying each other -- Christians destroying Mohammedans, Mohammedans destroying Hindus, Hindus destroying Buddhists -- the whole earth is full of blood in the name of religion; everybody's hands are absolutely bloody. And in the name of beautiful words! The priest talks about love and creates hatred; talks about forgiveness and enrages people, creates anger and violence; talks about godliness, but whatsoever he does serves only the purposes of the devil. His words are full of light, but his acts are full of darkness. And it

needs no argumentation -- the whole history is full of it.

Who crucified Jesus Christ? -- the Jewish priests, the rabbis. Who crucified Al-Hillaj Mansoor? -- the Mohammedan *imams*, the Mohammedan priests. Who made many efforts to kill Gautam the Buddha? -- the Hindu brahmins. Many efforts were made to kill him; they could not succeed -- that is another matter. Efforts were made to kill Mahavira too... This has been always so. Still today the same is the story; nothing has changed. The priest goes on doing the same stupid act. And people are so much conditioned they can't even see what is being done to them.

You ask me Josefina: I HAVE ALWAYS HEARD IT BEING COMMENTED UPON WITH GREAT FEAR, AND YET WITH NO EXPLANATION.
PEOPLE DON 'T KNOW WHAT IT IS AND YET THEY FEAR IT.

In fact, if you want people to fear something, you have not to give any explanation. Because once something is explained, fear disappears. The moment you know something, fear disappears. Fear exists only with ignorance. Knowing functions like light and dispels darkness. Hence science has helped immensely to destroy fear.

And you can see it. Look into the Vedas and your so-called great seers, *rishis* -- and remember, I am only calling them so-called because more than that they are not -- they are praying to some unknown god, Indra, the god of clouds, lightnings and thunder. Whenever there is thunder and lightning, they fall on their knees and they start praying to the god Indra, because they think that Indra is angry, that's why the lightning: "He wants to destroy us." The thunder is a threat.

Now nobody is bothered by Indra -- nobody is afraid of lightning. Now we know the secret of electricity. Now it is Indra who is sitting inside this fan. And he is doing thousand and one things: cooking your food, turning your fan... all kinds of things. Who is going to worship Indra who is sitting inside a fan? Now, nobody takes any note of Indra. Indra is as dead as one can be dead.

And the seers of the Vedas were very much frightened. Ignorance is fear. Hence, no explanation has to be given. Even if some explanation is found, it has to be kept secret. That's why all the religions have tried that the language of those religions should not be understood by the people, by the ordinary people. The Hindu brahmin has insisted that Sanskrit is the only divine language -- *devavani* -- it is the language of the gods. It should not be polluted by ordinary people; only the scholars, the pundits, the knowledgeable people, the priests, should know about it. And of course when they start chanting in Sanskrit you feel mystified because you don't understand what they are saying. They may be saying sheer stupid things, just nonsense -- abracadabra -- but because you can't understand you feel mystified.

They were very much angry with Buddha and Mahavira because they were the two persons in India particularly who started a totally new tradition, a new beginning -- because they started talking in the language of the people. The brahmins could not forgive them; they destroyed their whole mystery. They were creating much noise with their Sanskrit chanting. If translated, it looks absolutely meaningless; there is not much in it. Ninety-nine percent of their Sanskrit mantras are just ordinary; it is very rare to find a real diamond.

Buddha spoke the language of the people, he discarded Sanskrit and chose Pali, which was the language of the people. Mahavira chose Prakrit, the language of the people. The same was done by Jesus Christ, and the rabbis were not happy. Hebrew is the divine language, and Jesus started speaking in the language of the people, Aramaic. That means you are demystifying. And if people start understanding each and everything, then how you will create fear in them? They have to be kept afraid.

Josefina, you say: I HAVE ALWAYS HEARD IT BEING COMMENTED UPON WITH GREAT FEAR, AND YET WITH NO EXPLANATION.

There is no contradiction in it. Explanation cannot be given; any explanation will be dangerous -- the fear will be gone.

Science demystifies, hence science makes men stronger.

You say: PEOPLE DON 'T KNOW WHAT IT IS AND YET THEY FEAR IT.

That's why they fear it, because they don't understand what it is. The unknown always makes one afraid.

Secrets have to be kept secret from people if you want to exploit them. Then you have to create much mumbo-jumbo, much smoke, so nobody can see what is actually happening. You have to keep people blind, then you can do everything... and they have done everything.

In India, prostitution has existed in the temples in the name of God. And when prostitution exists in the name of God it is not prostitution at all -- it is something sacred. Just you have to give beautiful names. The prostitutes of the temples were called *devadasis* -- servants of God. In fact they were serving only the priests; they were sexually exploited by the priests and the rich customers who could pay. But this smoke was created that they are serving God, and then prostitution continued in India in the name of religion. In fact, in many parts of this country it was a tradition, a convention which has to be followed and people followed it religiously...

When one will get married, his wife first has to sleep with the god in the temple. The first night, the real honeymoon has to be with the god. Of course, it is a religious thing! -- God should initiate the woman into the secrets of love. And the god is nothing but a stone statue... Behind the statue is hidden the priest

Pouring out his troubles to his great and good friend over a couple of triple martinis, Brad had to confess that things were not going too well at home.

"My wife and I just don't hit it off at night," he was saying to Bart. "I hate to admit it, but I am afraid I just don't know how to make her happy."

"Hell boy," said Bart, "there is really nothing to it. Let me give you some advice. At bedtime, switch on a new Sinatra platter, turn all the lights low and spray some perfume around the room. Next, tell your wife to get into her sheerest nightie; then make sure you raise the bottom window."

"Then what do I do?" asked Brad.

"Just whistle."

"Whistle?"

"That's right. I will be waiting outside the window. When I hear you whistle, I will come right up and finish the job."

That's what the priest was doing hidden behind the god. For thousands of years this continued; in few places it still continues.

Now, if you give explanations, then everything will be destroyed. Explanations are not to be given, things have to be kept hidden. Things have to be kept in such a way that nobody even suspects what is going on. In the name of religion all kinds of exploitation, Oppression, slavery, has happened.

The Antichrist is nothing but your unconscious state. Become conscious and you become Christs. Remember, I don't want any Christians in the world, I don't want any Hindus in the world. Enough is enough! We are tired of all these people. They have done too much harm, they have wounded humanity immensely. They have made the whole humanity sick. What they have done is nauseating.

They have driven humanity into a state of schizophrenia because they have created guilt. That is their only contribution to the world -- guilt. More and more guilt they have created in people, because whenever you create guilt, you become powerful; the guilty person starts feeling afraid -- fear of punishment in this life, in the other life, or in the beyond. And then he has to take the help of the priest who knows the secrets how to bribe God, how to help you pass through, how to help you avoid the hell and hellfire, how to manage for you a beautiful place in the paradise so you can enjoy their streams of wine and beautiful young women, *apsaras*.

The priest does not want you to become conscious. He's against consciousness -- because consciousness will make you a Christ, a Buddha, not a Christian, not a Buddhist. And that's my whole purpose here: my sannyasins are not to be followers, imitators, but independent, conscious human beings. You are not to imitate me, you are not to repeat me, you are not to collect more and more information from me. You have to learn only one thing: how to be more conscious, how to be more an individual, independent, absolutely independent. Freedom is the only taste of real religion. Wherever slavery exists in the name of religion, Antichrist is at work. And wherever freedom exists, Christ is at work.

You can be a Christ, you have the potential, all the potential. Every man is born to be a Buddha; if he misses the point it is his own unintelligence. And the most unintelligent thing a person can do is to be conditioned by others. Remain unconditioned. Yes, it is difficult because the child is so helpless, he has to follow the parents. But you are not a child forever; a day comes when you become independent. The moment you are independent from your parents, drop all the conditioning that your parents have given to

you.

Jesus says one thing which will look very strange to you, and particularly from the mouth of Jesus -- who says on the one hand: Love your enemy just like yourself. Not only that, he even says: Love your neighbor just like yourself -- which is even far more difficult. In fact enemies and neighbors are not different people; they are the same people. It is easier to love your enemy, it is far more difficult to love your neighbor. But Jesus says even that: Love your neighbor. This is on one hand. And the same man says: Unless you hate your parents you cannot follow me. Very strange...

Buddha goes even a step further. He says: Unless you kill your parents you cannot follow me. Now, Buddha is one of the most non-violent persons in the whole history of humanity, who will not even kill an ant, not even a cockroach, not even a mosquito. And he says: Unless you kill your parents you cannot follow me.

What he means is not to be taken literally. He is saying that unless you drop all the conditionings that your parents have put inside you, unless the mother and the father disappear from your inner world totally, you will not be able to grow, to become mature, you will not be really alive.

Be free from all conditionings and you are capable of being a Buddha or a Christ.

The second question:

OSHO,
CHRIST AND FIVE MILLION CHRISTIANS CARRYING THEIR CROSSES!
BUDDHA AND TEN MILLION BUDDHISTS CARRYING THEIR LOTUS FLOWERS!
ONE WONDERS, CAN WE ESCAPE THE RISKS OF IMITATION IN THIS AMAZING GAME YOU HAVE CREATED?

ANAND DHARMESH,

It is impossible to imitate me. I am taking every care that if you try to imitate me you will fall like Humpty Dumpty -- and then nobody can put you together, not even me.

It is impossible to imitate me, for the simple reason I am so inconsistent, so self-contradictory that it is impossible to follow me. Because in the morning I will say, "Go north!" In the afternoon I will say, "Go south!" By the evening I have changed the whole idea -- "Go to the west!" How can you follow me?

Christ can be followed, because his message is small and very consistent. Buddha can be followed; he is a very logical thinker. I am absolutely illogical. It is for a certain purpose: it is one of my devices, so that you cannot imitate. You cannot even write a treatise on me; you cannot make any sense of all that I have been saying to you. It is pure nonsense -- or, if you allow me to coin a new word, it is pure non-zense!

You have to be on your own, I cannot supply you any philosophy. I have none. Many times people have approached me that it will be good if I can write a small book just like a Christian catechism, just the essential core of my philosophy. But I said, "I don't have any philosophy, and there is no essential core to it. You can rely on me only for one thing: that I am not going to give you any philosophy." It gives me absolute freedom, I don't have to remember what I have said yesterday. I can live in the moment, for the moment. I can say whatsoever comes with no preparation, with no idea. Even I am surprised sometimes. Sometimes I say inside myself, "Man, what are you saying?" Even I cannot imitate myself, how you can imitate? It is impossible!

Wayne Edward Innis has asked:

OSHO, YOU CALL HOMOSEXUALITY A PERVERSION. THAT KEEPS ME AWAKE AT NIGHT AND MAKES ME FEEL LIKE A SICK, TWISTED SINNER.

Now, Innis, don't get unnecessarily disturbed. Homosexuality is not a perversion. It is really a very progressive step. It simply shows inventiveness of human beings. It shows their multidimensionality. Poor animals, they are always heterosexual; they don't know that something else can be done. It shows man's freedom, he can choose even his sexuality: to be heterosexual or to be homosexual, or to be bisexual, or to

be celibate, to go beyond sexuality -- all possibilities. You need not be worried.

Now, how you are going to imitate me? One day, certainly, I said that homosexuality is a perversion. Today I change my idea. And it is my own idea, I am absolutely free to change it. I am not responsible to anybody, I am not answerable to anybody. It is just my idea! That moment it was so, this moment it is not so. And I cannot guarantee for tomorrow.

You cannot imitate me, that's impossible, Anand Dharmesh. You try, and you will find it impossible. I am so illogical. A certain logic is needed to create following. You have to convince people intellectually that this is the best thing to do. I never convince anybody, I never try to convince you intellectually. Contagious certainly I am, but not convincing.

I am crazy, and only few crazy people feel attuned with me. What can I do about it? But crazy people are never followers; crazy people are always independent people -- in fact, that's why they are thought to be crazy, eccentric. They are so centered in themselves, others think they are eccentric because they are not following the mob psychology, the crowd. They always go astray -- that's what the crowd thinks; they are going astray. They are simply going on their own way, they are trying to find a new path.

And it is always good to find your own path. Even if you go wrong it is good to follow a new path than to be right but on a trodden path. To be on the trodden path, just like on a superhighway, is ugly, it is inhuman; it is destructive of individuality, it destroys your very soul. It is better to go astray, it is better to go into the jungle and get lost than to follow somebody who pretends to be knowledgeable, because one learns by mistakes, one learns by errors. All that I can suggest to you is: never commit the same mistake twice. Find new mistakes, invent new mistakes, and you will be growing, and you will be flowering.

Truth is found only by those who are ready to risk, because the only way to truth is via trial and error; there is no other way. There are no superhighways.

But Hindus, Mohammedans, Jainas, Buddhists, Christians, they all believe there are superhighways -- not only that there are superhighways, they say that "Ours is the only authentic superhighway -- a German autobahn. Others are just muddy tracks."

You cannot follow me because I am not serious. To create a following you need to be very serious, and I cannot afford that. I could have created a great following; it is so simple, so many gullible fools are available in the whole world -- millions of fools are available. You can gather a following very easily. Just few things you have to do: you have to be very serious. That I cannot do; I cannot lose my laughter.

Pope John Paul dies, and he stands in front of heaven's gate calling Saint Peter, the doorman of paradise.
"Who is there?" asks Saint Peter.
"John Paul."
"Which John Paul?"
"Why, the pope! Open at once!"
"What do you mean -- the pope?"
"Well, your successor: the head of Christianity, you know... Rome... Vaticano..."
Saint Peter starts roaring with laughter. He yells to Christ: "Hey Jesus! Do you remember that silly joke we played on the planet earth two thousand years ago? Well -- they are still into it!"

You cannot follow me. I am right now saying it is all a joke, not after two thousand years; that will be too late.

God was in the habit of receiving each person coming to heaven personally -- at the gate; but when Bhagwan Shree Rajneesh died and came to heaven, God changed his habit and sent Saint Peter to the gate to receive him.
Saint Peter was puzzled: "Why this sudden change?"

God was very afraid and said, "If I leave my chair free this guy will run in, sit there, and I shall never get it back again!"

The last question:

OSHO,
I AM GOING TO ITALY TOMORROW.

CAN YOU TELL ME FEW JOKES SO THAT I CAN CARRY THEM WITH ME TO ITALY?
ANANDO,

I am always ready to tell jokes.

All the girls of the whorehouse went off for the day leaving Gina to watch the business. When they returned in the evening, they asked her how it had been.
"Woww! First-a there came-a the Catholic-a Men's Choir, then a hockey team-a, then twenty-a lumberjacks. After that-a, it gotta really busy. But-a I ran-a from room-a to room-a and served them all-a!"
"Jesus! You must be really wiped out:' said the others.
"Eh," said Gina, "my feet-a are really killing me-a from all-a that-a running about!"

Gina Lottabazooma, the shapely Italian screen siren, was put under contract by a Hollywood studio and brought to the US. to make an epic western.
"I absolutely refuse to play this scene," she exclaimed.
"But, Gina," explained the director, "all you have to do is point out the direction the outlaws took when the sheriff and his posse ride up to you."
"I know ' said the star, "but have you read the screen action in the script?"
"What do you mean?"
"Look how I am supposed to point," snapped the star. "It says here that I am to place both hands behind my back, take a deep breath, turn north and say, 'They went thataway'!"

Think over it later on. When you are back, Anando, in Italy, then think over it. Maybe it takes a little time for you to laugh.
Italians make good jokes for others; they themselves never get the point. It needs a little brain to get a joke. And I have looked in many Italian brains -- and I find only spaghetti...

The Wild Geese and the Water

Chapter #6
Chapter title: Still Believing in Leprechauns?

16 February 1981 am in Buddha Hall

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The first question:

OSHO,
EVERY TIME I'M AWAY FROM MY FAMILY I FEEL SUCH A DEEP AND BEAUTIFUL LOVE FOR MY WIFE AND MY CHILDREN. BUT WHEN I AM WITH THEM, LOTS OF CONFLICTS ARISE AND I FEEL LIKE RUNNING AWAY FROM FAMILY, JOB, TRADITION, ET CETERA. BUT WHEN I'M AWAY I FEEL THAT'S NOT IT -- THAT'S NOT THE ANSWER.
WHAT IS GOING ON? CAN YOU TELL ME WHAT TO DO?
DEVA SARITO,

IT IS NOT A QUESTION OF DOING. Whatsoever you do will be wrong, because you are not in a right space. YOU are not right, how can you do anything right? That is impossible.

It is a question of being, not of doing. Hence, you can move from one prison into another, but you cannot be free. You can escape from the world, you will still be miserable -- for new reasons of course. You can change your wife, you can change your job, you can change your house, you can change your religion, your church; still you will be the same. All these changes are superficial. They are just like painting your face black, white, red... but deep down nothing is changed, you remain the same.

You have to become more aware. And awareness is not a question of doing, it is a question of being. It is something about your essential core, nothing about your circumference. That's why it is happening to you... not only to you, it is happening to everybody.

I have known people who have renounced life, renounced the wife, the children, the marketplace, have moved to the Himalayas, to the caves. Still, sitting in their caves they are miserable -- the same misery. There are no more the same old causes. But those causes were just excuses, they were not real causes. The real cause is always within you, and how you can escape from it? Wherever you go, you will be yourself. Sitting in the Himalayan caves, they are still themselves, utterly miserable. And now they are thinking, "What we are doing here?" Now they have forgotten all the misery of the world, now they remember with nostalgia all the joys of the world. They may not have experienced those joys; they may be just imagining, fantasizing.

Miserable people have the habit -- it is something inevitable, otherwise it will become impossible to live -- to fantasize beautiful things, either about the past or about the future. The present is always miserable wherever you are, it is misery that surrounds you. To escape from that misery, at least to forget all about it, the best opium is to think with nostalgia about the past -- the wife that you have left behind, the children, the beautiful home, the coziness, the security, the safety -- all those sweet things which may not have happened at all; you may have just created them, invented them. Or, if you don't have much past and you cannot paint anything on the past, then the future is there -- a vast canvas. You can always think of a beautiful tomorrow. If the yesterday is not worth painting, then you can always paint the tomorrow. It is always there.

And this is the way man has been avoiding the present. But to avoid the present is to avoid the real cause of it all.

The new inmate at the mental hospital announced in a loud voice that he was the famous British naval hero, Lord Nelson. This was particularly interesting because the institution already had a Lord Nelson.

The head psychiatrist, after due consideration, decided to put the two men in the same room, feeling that the similarity of their delusions might prompt an adjustment in each that would help in curing them. It was a calculated risk, of course, for the men might react violently to one another; but they were introduced and then left alone, and no disturbance was heard from the room that night.

The next morning the doctor had a talk with his new patient, and was more than pleasantly surprised when he was told, "Doctor, I have been suffering from delusion. I know now that I am not Lord Nelson."
"That's wonderful," said the doctor.

"Yes," said the patient smiling demurely, "I am Lady Hamilton."

One can change from being Lord Nelson -- one can become Lady Hamilton -- but there is no change at all. That's what people are doing all over the world. They change their religion, they change their wives, their husbands; they change their jobs, they change their outer situations. And again and again they are surprised -- nothing is changing. The misery persists, it remains the same. In fact, the more they change outer circumstances, the more they become aware of one thing: that the misery is not going to leave, that it is going to be there. Their frustration becomes more settled, their failure becomes their very lifestyle.

You ask me: OSHO, CAN YOU TELL ME WHAT TO DO?

You have done enough. Now, be done with it all. No more doing. Move from doing to being, become a little more aware. Wherever you are -- in the family, with the family, or somewhere else -- wherever you are, become more aware. Try to be now and here... this moment, this silence.

Don't move from thisness. It will be difficult in the beginning; every small distraction will take you

away. Just a bird starts calling and you are distracted. You cannot accept it; immediately you find an excuse. You start thinking what bird it is, and then the whole chain -- the sound of the railway train, the traffic noise, anything is enough to take you away from the now. And that is the root cause of misery: to be there and then. And there is the only source of bliss, the only source, I say: to be now and here.

Once you have learned to be present to the present then there is no problem at all. Then your response is total, then your response is from your very innermost core, very fulfilling. Then even living in the family situation with all the conflicts of it, you will remain untouched.

The conflicts will be everywhere. If you go to a monastery, there will be conflicts there -- the same struggle, the same competition, the hierarchy: somebody trying to boss, somebody trying to put you the way he wants to put you together. Everywhere you will find manipulation, domination, nagging. Everywhere you will find exploitation of your fear, of your greed. Hence, changing situations is not going to help, it has never helped anybody -- but it has been one of the ways of wasting one's life.

For centuries people created monasteries, people created such monasteries that you enter once inside the monastery and you cannot leave it again. It is for your whole life. People became so much afraid of each other -- of the wife, of the husband -- that there are Catholic monasteries where no woman has ever entered for one thousand years. What fear! The founders of those monasteries must have been really terribly tortured by their wives. Now even an innocent woman, who is not your wife, is not allowed to enter inside the monastery. Not only a woman, but even a small girl, a six-month-old girl, is not allowed.

What kind of fear? Are these monks afraid of a six-month-old girl? Are they afraid of the girl, or are they afraid of themselves? Are they going to rape the small child, or what? Are they monks or monsters? But the fear has dominated them. And there are nuns and their nunneries where no man is allowed to enter. But these people are living in misery.

Here are many ex-monks, ex-nuns, Christian, Hindu, Jaina. They have suffered very much, they have to escape from those prisons. But people coming here also expect some kind of monastery.

Just the other day I was reading an article in an Australian magazine against me. The woman who had come to cover the ashram and its activities is very much shocked. She seems to be a very traditional, orthodox woman, interested in yoga and Hindu spirituality et cetera. She says, "This is a strange kind of ashram. Nobody has ever heard of anything like this."

She is offended by one thing most: that people are laughing, dancing, singing -- that people are alive, in short. She is very much offended that a certain climate of a "holiday resort" is there. She must have looked for a prison, not a holiday resort. What is wrong in the "climate of a holiday resort"? That should be the climate of the whole earth! That should be the very climate of life itself. Life should be a holiday. Only a holiday is a holy day.

And people are working here, people are continuously working. It is not that they are just lazying around -- but the climate is certainly of joy, of laughter. That offends.

The whole article is obsessed with the idea that an ashram has to be ascetic, people have to be there doing yoga postures, standing on their head, doing all kinds of gymnastics, chanting mantras, doing religious rituals, and very serious -- as if they are just walking corpses. Then she would have been immensely pleased. This is a "religious" place, she would have called, a "spiritual" place.

Reading her article I decided one thing: that the new commune will not be called ashram -- that word certainly is ugly. We will drop it. This is not an ashram... In a way, this is the ONLY ashram, because literally "ashram" means rest, restfulness. But it has become associated with wrong people. We will drop it.

People come with all kinds of ideas. They are miserable in their ideas, but still they are looking for the same ideas. And if they don't find them they don't feel good. They are miserable and they want everybody else also to be miserable.

Just one gentleman has written to me that, "Osho, your claim that Swami Vimalkirti attained Buddhahood sounds phony..." As if this gentleman knows what Buddhahood is.

I was very pleased with his question. I thought, "My God, Gautam Buddha is here! Who knows what Buddhahood is and what Buddhahood is not, who knows the distinction between the authentic Buddhahood and the phony Buddhahood." Must be a man far superior than all the Buddhas; only then you can judge.

But he must have come with a certain idea. In fact, Hindus were offended by Gautam Buddha's declaration himself, that he has become enlightened, because they had their own idea -- just like this gentleman -- they had their own idea. In fact, this gentleman will be surprised that Buddha's own five disciples immediately left him, thinking that he has gone either mad or is pretending to be enlightened. His own five disciples, who had been worshipping him up to now... while he was not a Buddha they were

worshipping him as their Master. And the moment he declared that he is a Buddha -- it must have sounded phony -- they left him immediately. And what was their argument? Their argument was that he has fallen into the trap of the ego, he has fallen from his ascetic life.

Because for six years Buddha tortured himself as much as any human being has ever tortured, and found nothing by that torture... it was sheer masochistic teachings of the ages that he has been following. But he was an intelligent man, he understood. One full-moon evening, as the moon was rising, he could see the whole stupidity of what he has been doing for six years. Just by torturing your body, how you can become enlightened? What relationship exists between torturing your body, destroying your body, and Buddhahood?

That evening he dropped torturing. He told his disciples that now he will live relaxedly, now he will not torture himself, now he will follow the middle path. Up to now he has been doing something extremist. First he lived the life of a prince, indulged in all kinds of pleasures and luxuries -- that was one extreme. Then he moved to another extreme: he renounced the world and all its comforts, luxuries, pleasures, and started torturing himself, started a suicidal course -- that was another extreme. He said to his disciples, "But tonight I have come to a tremendous understanding, that truth is not to be found by extremes. I have renounced the world, today I renounce that renunciation too! Now I will be just ordinary, neither a king nor an ascetic."

The disciples immediately left him, and that very night he become enlightened. He searched his disciples because he felt they have been with him for so long -- for six years continuously -- it is his duty that he should share his understanding, his bliss, his love, first with those five disciples. When he reached close to those five disciples they were sitting under a tree. They looked at Buddha coming and they said, "Here comes that fallen man! We should not stand up to pay respect to him, we should not fold our hands in respect to him. We should keep our backs towards him. If he comes and he sits, it's okay; if he wants to say something, it's okay, but we are not going to pay him any more respect or attention."

Even Gautam Buddha is not understood by his own disciples.

This gentleman says my assertion that Vimalkirti has attained Buddhahood sounds phony. Why? What is wrong with Vimalkirti attaining Buddhahood? If I can attain it, why Vimalkirti cannot attain it? Why you cannot attain it?

Buddhahood is not something like a goal far away; it is your very nature. In fact, you are all Buddhas, although unaware of the fact. All that happens in attaining Buddhahood is one becomes aware of it! The treasure is there -- it is ALWAYS there, you cannot lose it even if you want to lose it! It is your very being, hence there is no way to drop it. Who will drop it? But you can forget about it. And Buddhahood simply means a remembering, a recognition. Why it sounds phony? -- unless you have some preconceived ideas. If you have some idea how a Buddha should be, then certainly...

Jainas in India have not accepted Buddha yet as enlightened. Twenty-five centuries have passed and I don't think they will ever accept him as a Buddha, for the simple reason because they have a certain attitude which is not fulfilled by him. They think whenever a person becomes a Buddha he goes naked, and Buddha never went naked. That's enough to prove that he was not a Buddha. When a person becomes a Buddha he drops even a begging bowl, he possesses nothing. And Buddha possessed three clothes, one begging bowl, one walking staff -- too many possessions! This won't do. He's still living in luxury. According to Jainas, still it is luxury.

Mahavira lived naked, with no begging bowl, with nothing at all. He used to eat from his hands, he used to drink water from his hands. He will lie down on the earth to sleep, earth underneath and the sky above. Hence he was called DIGAMBARA. The word DIGAMBARA means one who is clothed with the sky only, and nothing else. The sky itself is his clothing -- nothing else between him and the sky.

How can they accept Buddha, that he has become enlightened?

Hindus cannot accept him. Christians cannot accept him -- that he was a man of the same caliber as Christ, because he never did any miracles. A Christ is supposed to do miracles, to cure blind people, to make the ill healthy, to raise the dead back to life. How can they accept Buddha as a Christ? -- he never raised any dead. In fact, a story is worth remembering:

When Lazarus' sisters asked Christ to come and raise Lazarus from death, he came running. He was far away, it took him four days to reach there. And after four days he raised Lazarus from his grave. He called forth Lazarus, "Lazarus come out of your grave!" and Lazarus walked out.

A similar story is told about Buddha, but with a totally different dimension to it. A woman's only son

died; her husband has died before. Her name was Kissagautami. She went almost mad: husband is dead, she was living only for this child... and a beautiful child, suddenly died! She carried the body of the son to every physician, every doctor, to every saint, and they all said, "Nothing can be done about it." Somebody suggested, "Buddha is in the town. Why don't you go to him? He says he has become enlightened. If he is really enlightened, he can raise the dead. His touch will do the miracle." And Kissagautami was ecstatic, knowing that Buddha is here -- "And what is impossible to a Buddha?"

She went to Buddha with the dead body of the child. She put the child's body in Buddha's feet and told him, "You can do everything -- you are enlightened! Make my child live again. I cannot live without my child."

Buddha did not do what Christ had done, Buddha did something far more significant. But to understand its significance one needs great clarity.

This gentleman who says that my assertion that Vimalkirti has attained Buddhahood... If he was there -- and there is every possibility he must have been there if he is here. He must be an ancient traveler, shopping for some spirituality. He must have gone to Buddha, he must have been there, and he must have thought that, "This man sounds phony." What Buddha said sounds phony, if you compare it with Jesus, and if you don't have deep understanding of life and its mysteries.

Buddha said, "Okay, I will revive the child back, but you will have to fulfill one condition: You go into the town and you bring few mustard seeds from any family. The only condition is that I will accept the mustard seeds only from a family in which nobody has ever died. Once you have brought those few mustard seeds I will immediately revive your son back."

The woman could not see the point; she was in such a state, almost going mad. She rushed in the town, she knocked on every door. And the people said that, "We can give you as many mustard seeds as you want" -- because that town used to grow mustard seeds, that was their main crop. So they said, "We can give you as many mustard seeds as you want, but the condition is unfulfillable. So many people have died in our family -- somebody's father has died, somebody's mother, somebody's wife, somebody's husband, somebody's grandfather, somebody's great-grandfather -- so many people have died."

In fact, in a family only few people are alive, millions have died. If you take the whole account of the family, from Adam and Eve, then millions of your family have died. It is a miracle how so very few are still alive. You are sitting on a huge mountain of corpses: your fathers, grandfathers, great-grandfathers, great-great-great-grandfathers. And underneath it all the poor Adam, Eve... And Friedrich Nietzsche says even God is dead. So underneath Adam and Eve, God the father -- that seems to be the foundation of this whole Everest of death. And you are sitting on top of it, and not aware at all, that soon you will be really part of it. It is only a question of few moments; any moment you will be part of it. And somebody else will be sitting on top of you: your son, your daughter, your son-in-law... somebody will be sitting on top of you.

The woman by and by became aware that the condition is unfulfillable. By the evening she came -- she came dancing, she came rejoicing. She fell in Buddha's feet and she said, "You have done a great miracle! You have made me see something, you have helped me to remember that this life is death."

Buddha asked her, "Do you want me to revive your child again?"

The woman said. "No, because he will have to die again. What is the point? Making him die again is ugly. Once is enough, twice will be too much. Rather, I have come for something else now: You help me to know that life which never ends. The son is gone, I will be gone. Before I am gone, I would like to taste something of the eternal."

Buddha initiated her into sannyas.

Now these two stories, Lazarus' and Kissagautami's, are in a way parallel. Christ makes Lazarus alive, Buddha gives Kissagautami a new insight into life and death itself. To a Christian, Buddha will look phony. To a Buddhist, Jesus will look phony. What he is doing? This is sheer nonsense! Because what happened to Lazarus then? Some day he must have died -- because we don't see him around any more. If he was going to die, what is the point of postponing it for few days, or few years? Why let him go through that suffering again? -- the same wife, the same children, and the same job...

Lazarus, I don't think will be able to forgive Jesus. He was resting in his grave, feeling, "Thank God, all that nightmare is finished. Now my wife cannot nag me any more, I am out of their reach. I don't have to go tomorrow morning again to the office." But Jesus pulled him back. And the Christian fools think this is a miracle!

If I had been in Lazarus' place, I would have killed Jesus: "What are you doing? Don't you have any

respect for anybody? Dragging somebody back into the turmoil of life? Is it human?"

This gentleman says that my claim is phony. He also says that my criticism of Mother Teresa seems to be criticism of a very ordinary man. That is true. There I agree: I am certainly a very ordinary man -- so ordinary that you cannot even call me phony, because a phony person is not ordinary, he's extraordinary. I am REALLY ordinary. I have no claims. I don't do any miracles... And of course, he must have come with the idea that Mother Teresa is doing great work. She is extraordinary, I am ordinary; that's perfectly true.

And I am not in any way interested in becoming extraordinary. To me, any desire to be extraordinary is very ordinary. To be ordinary is the only way of being extraordinary, because that is REALLY extraordinary. Nobody wants to be ordinary.

But this gentleman must be as unconscious as, Deva Sarito, you are.

Two buddies had been out drinking for hours when their money finally ran out.

"I have an idea," croaked Al. "Lesh go over to my housh and borrow shum money from my wife."

The two of them reeled into Al's living room, snapped on the light, and lo and behold, there was Al's wife making love on the sofa to another man. This state of affairs considerably unnerved Al's friend, but did not seem to affect the husband.

"Shay, dear, you have any money for your ever-lovin' hushban'?" he asked.

"Yes, yes," she snapped. "Take my purse from the mantle, and for Pete's sake turn off those lights!"

Outside they examined the purse and Al proudly announced, "There's enough here for a pint for you and a pint for me. Pretty good, eh, old buddy?"

"But Al," protested his friend, somewhat sobered by the spectacle he had just witnessed, "what about that fellow back there with your wife?"

"The hell with him," replied Al, "let him buy his own pint!"

Deva Sarito, All that is needed is a little more consciousness. It is not a question of doing something; you need a new kind of being. Right now you are unconscious; you have to be conscious. You have to be more aware, watchful, witnessing.

Witnessing is the key of my sannyas, the master key. I don't give you any other discipline, because giving you any discipline will not help. Your unconsciousness will be there, and the discipline will only cover it. You can look like a saint but you will be as unconscious as before. Your saintliness will be as unconscious as your sinfulness was; there will be no qualitative difference in it.

So I am not interested in making saints out of you. I am not interested in helping you to drop your sins either. What I am interested is to make you aware, and the moment you start becoming aware of your actions, your thoughts, your feelings... these are the three dimensions awareness has to be applied. Walk, but know that you are walking. Remain alert of each gesture. Eat but eat with awareness; don't just go on stuffing food inside. Think, but witness your thoughts, the process of thoughts, desires, dreams. Feel, but remain a little aware that these feelings, these moods are not you.

You are only pure awareness and nothing else. You are not the body, nor the mind, nor the heart. You are the fourth, and the fourth is the miracle. Once you have tasted the fourth, then wherever you are -- even in hell -- but you will be in heaven.

The second question:

OSHO,
I AM A MEMBER OF A GROUP IN HOLLAND CALLED "THE OPEN LOTUS", WHICH IS GATHERED AROUND A MEDIUM WHO CLAIMS TO TRANSFER MESSAGES AND ENERGIES FROM MASTER MORYA.
THIS HAS VERY MUCH AFFECTED MY HEART AND BEING WHEN I AM IN YOUR AUDIENCE I FEEL A KIND OF MELTING, BUT MY HEART DOES NOT AS YET SEEM TO BE SO DEEPLY TOUCHED AS IT IS WITH THE MEDIUM. WHAT IS HAPPENING?
IS THE EXPERIENCE WITH THE UNSEEN MASTER MORYA UNREAL AND SOMETHING OF THE MIND?
CAN IT BE A HINDRANCE TO BECOMING ONE WITH YOU, OSHO? ARE YOU IN SUPPORT OF GROUPS LIKE THE OPEN LOTUS? IF SO, DO YOU HAVE A MESSAGE FOR THEM?

MARINUS,

First, meditate over this story:

Stan and his wife, Rita, were playing the tenth hole. He teed off and Rita hit hers into the woods. Stan had not hit his ball very far on the fairway, so he went into the woods to help her find it. Suddenly they came across a little fellow about four feet tall with a pointed hat and green suit.
"Hey," said Stan, "are you a leprechaun?"
"Sure I am," he replied.
"Well, maybe you could grant my wish to be a scratch golfer."
"All right, but you have to give up something. If you let me have your wife in the woods for one hour, I will grant your wish."
"You've got it!" said the husband.
The little guy took Rita into the woods and after an hour's pleasure asked, "How old is your husband?"
"Forty."
"And he still believes in leprechauns?"

Marinus, how old you are? -- and you still believe in Master Morya? You must be feeling great, because if something happens according to your belief, it strengthens the ego, it nourishes the ego. And Master Morya is not visible, only the medium is there. And the medium is more concerned in impressing you, so she will follow you. In fact, there is no Master Morya anywhere. This whole idea of Master Morya was created by the Theosophists. It is an invention of Madame Blavatsky -- Madame Blah-blah-blah. It is just fiction.

Madame Blavatsky used to receive letters from Master Morya. In the roof there was a hole, and a servant used to hide above the roof, and all the Marinuses, the Theosophists, will sit with closed eyes waiting for Master Morya's message. And Madame Blah-blah-blah will sway, and she was really a fat lady and very ugly too. Ugly people become religious -- what else they can do? I have seen many ugly people, but Madame Blah-blah-blah defeats all. Only some fictitious entity like Master Morya may love her, no man -- no man alive -- will be able to gather so much courage.

And she will sway, and she will speak gibberish -- what Christians call glossolalia -- strange sounds she will make. And much incense will be burned, and much smoke will be created so nobody could see what is happening. And their eyes will be full of tears because of the smoke... And then a letter will drop, and all these fools -- and they were not uneducated people, all retired magistrates, high court judges, government officials, professors, scholars -- they will wait for the letter. And the letter will be read then by Madame Blah-Blah-Blah.

And great messages were received, but they were all fulfilling their desires. Whatsoever they wanted was fulfilled. They were immensely happy.

It was J. Krishnamurti who destroyed the whole game, who came out of this nonsense and declared that, "This is all stupidity." J. Krishnamurti has done a great service to humanity by destroying the theosophical nonsense. But Holland used to be one of the great centers of theosophical movement, and still few fools go on living with the hangover.

Certainly you will not feel the same here. In fact, you will feel just the opposite because I am continuously shattering your ego, I am hitting it hard. I am not here to nourish your ego, I am here to destroy it. You can be one with me only if you are totally egoless, otherwise there is no possibility.

If you want to enjoy your ego and your dreams and your fantasies, then these mediums are good. But remember, you will remain childish, you will never grow. Yes, sometimes coincidentally something may appear to be true. If a medium says thousands of things, one thing may coincide with reality. And the fools and the gullible immediately jump upon that one thing, and they make much fuss about it. And they think, "If one thing is right then others also must be right. Maybe we are not yet capable enough to understand, maybe we need more purity. We have to become as pure as the medium."

And what the medium says, you have to interpret it, and you always interpret according to your mind. And these Masters don't exist at all.

"I have learned one thing about women," said the experienced one to his drinking companions. "You just can't trust a girl with brown eyes."

"It occurs to me," said one of his inebriated friends, "that I have been married nearly three years and I don't know what color eyes my wife has."

The second man finished his drink, climbed from his stool, and hurried home to investigate this disturbing possibility.

His wife was in bed asleep. He crept up to her and carefully lifted an eyelid. "By God! Brown!" he exclaimed.

"How the hell did you know I was here?" said Brown, crawling out from under the bed.

Yes, once in a while some coincidence like that will happen. Beware! And all these mediums and all these priests and all these theosophists, theologians -- and they have many brands all around the world -- they are the most cunning people. It is better to be with a gambler, with a drunkard, it is better to be with a so-called sinner, than to be with these people. These people have been preventing human growth for thousands of years. They are the most criminal people in the world. Their crime is unpardonable.

A genie jumped on his ball and said, "Would you like to be the world's best golfer?"
"I sure would," said the man.
"Would you give up your sex life for it?"
"Of course," said the man.
The genie granted his wish, and in the next twelve months he won every tournament on the pro tour.
After the year was up, the man was back on the eighteenth tee, and once again the genie appeared.
"How did it feel to be the world's best golfer?"
"Great!" said the man.
"Did you mind giving up your sex life?"
"Not at all."
"How often did you have sex in former years?"
"Four or five times a year," replied the man.
"That's not very much!"
"Well, it is not bad for a priest with a small parish."

These priests, these rabbis, these AYATOLLAHS, these IMAMS -- beware of them. It is time that humanity should get rid of all this stupidity.

Rabbi Goldstein was allowed to join a "restricted" country club. His first day he met Peckham, the president.

"Welcome, Rabbi Goldstein. Would you like to play a round?"

"Sure, we will play a friendly game of hundred dollars a hole."

Rabbi Goldstein lost eighteen hundred dollars.

"Look ' said Peckham, "I will give you a chance to get even. Three thousand six hundred dollars or nothing."

Rabbi Goldstein agreed and lost again.

Later in the locker room, Rabbi Goldstein said, "You like to wager. I will bet you one thousand dollars I can pee over your head from ten feet."

"All right," said the club prexy. "But nobody can pee that far."

Rabbi Goldstein proceeded to pee all over Peckham.

"See," he said, after changing his clothes. "I knew you could not do it. Come on, I will buy."

At the bar they met Lockwood, the local bank chairman. "This is Rabbi Goldstein," said the club president. "He is one of our new members."

Peckham then told Lockwood about the money he had won, including how Rabbi Goldstein had peed all over him.

"Oh no!" cried the banker, "That s.o.b. bet me twenty thousand dollars he would piss all over the president on his first day at the club!"

The Wild Geese and the Water

Chapter #7
Chapter title: Life's Complementariness

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The first question:

OSHO,
YOU OFTEN ADVISE US TO FOLLOW TWO COURSES OF ACTION THAT SEEM TO BE INCOMPATIBLE WITH EACH OTHER. FIRST YOU TELL US TO BE COMPLETELY IN THE MOMENT, WITHOUT MIND, TO BE OUR FEAR, OUR JOY, OR RAGE. THEN YOU TELL US TO BECOME DETACHED FROM OUR EGOS, TO WATCH WHAT COMES UP WITHIN OURSELVES.
HOW CAN WE DO BOTH? PLEASE EXPLAIN.
LISA CHRISTENSON,

LOGIC IS NOT NECESSARILY EXISTENTIAL; it is intellectual. But existence has no obligation... you see? Existence goes on its own way! It is not concerned with your question, it is not concerned with my answer. It is absolutely illogical.

Logic will see contradiction. If logic was all, then certainly there was difficulty. But logic is not all, just the way of the mind of looking at things. Mind divides in polar opposites; the division is not there in existence itself. Existence is undivided. The day and the night are one, the birth and death are one, the plus and the minus are one, the positive and the negative are one. But logically they are incompatibles. Existentially a totally different dimension opens up: they are not contradictory to each other but complementary.

This word has to be pondered over, meditated upon. Life is complementariness! The opposite is not really opposite; it helps, it supports its own so-called opposite. Without birth there is no possibility of death, and without death there can be no birth either. It is one phenomenon, two sides of the same coin.

Yes, I say, Lisa, that first you should be in the moment, totally one with whatsoever is happening, utterly one -- and then watch it. Certainly, if you only think about it, the problem will arise: how one can do both these incompatibles together? If you *think* then the problem is there, but if you *do* the problem disappears. Rather than thinking, you try, give it a try.

And how it happens is simple: if you are not identified totally with anything you cannot be DISidentified with it totally either. If you are only half-heartedly in it you can be only half-heartedly out of it. You were never totally in it, how can you be totally out of it? You have to become utterly absorbed in it, and in that very moment you can slip out of it as totally as you had slipped in.

It is as simple as coming into the house and going out of the house. If somebody was just philosophically thinking, then that too will seem incompatible. How to go in the house and come out of the house? These are incompatibles! And you are doing thousand and one incompatibles every moment...

It is the same breath that goes in and comes out, and you never for a single moment feel worried that something incompatible is happening. To be logical, either take the breath in and don't allow it to go out -- that will be logical -- or if it is out then don't allow it to come in.

Logic is perfectly okay with dead things, with matter. That is the difference between the objective and

the subjective world, with matter and with consciousness. Logic is absolutely adequate with the material phenomenon, but absolutely inadequate as far as the consciousness is concerned.

Consciousness is a synthesis of the polar opposites. Consciousness is where thesis and antithesis meet, mingle, merge and become one. Consciousness is a state of orgasmic oneness where man and woman disappear and become one, where life and death are no more separate, where they are in such deep accord that you cannot draw a line where life ends, where death begins.

Rather than thinking about it, go into it. What I am saying is something existential, not intellectual. If you just listen to my words and follow them you will be in trouble.

Heraclitus has a tremendously pregnant statement. He says life moves through one opposite to another. Through the opposite, through the tension of the opposite, everything lives and becomes deeper. This is the secret. This is the hidden harmony.

Heraclitus is one of the greatest Buddhas of the world. In western philosophy his name is not part of the mainstream. The mainstream consists of Socrates, Plato, Aristotle, Kant, Hegel, Bertrand Russell, Wittgenstein, Moore. Heraclitus is something like an outsider for the simple reason that he is one of the greatest mystics. What Aristotle only thinks, Heraclitus knows. What Wittgenstein only thinks, Heraclitus experiences.

And what I am doing here is not helping you to become great philosophers. My whole approach is anti-philosophical, anti-logical. My approach is existential. You have to experience; except experience there is no proof of what I am saying. Don't listen to my words, listen to the intervals. Don't be too much obsessed with what I say, become more and more attuned with my silence. The moments when nothing is said are far more pregnant. My message is not *in* the words but *beyond* the words.

But I can understand, Lisa, your difficulty. That is the difficulty of all logical people -- and the whole world is trained for logic.

Here we are doing just a totally different thing. We are trying to undo what the society, the college, the university has done to you. They have made you obsessed with language and logic. Language certainly divides things; that's why truth cannot be said, it can only be showed. I am only indicating the way; I am not really leading you, I am just pointing the way.

Henry Miller has these beautiful lines:

"The real leader has no need to lead -- he is content to point the way. Unless we become our own leaders, content to be what we are in the process of becoming, we shall always be servitors and idolaters."

I am here just to point the way. Don't start clinging to my fingers, look at the moon the fingers are pointing at. The fingers are irrelevant!

In an attractive little town just near Los Angeles, a group of the local intellectuals formed a club to study hypnosis, mesmerism, and the related sciences of the mind. The club took a definite place in the social life of the little city and many of the most prominent citizens were invited to join. The studio where the club meetings were held was most attractively decorated and there was a beautiful big crystal ball suspended from the ceiling in the very center of the room. The leader and teacher had a dynamic personality and he presided over the seances authoritatively and with great dignity.

One recent evening a seance was held, and the members took their seats in the large circle that had been formed as part of the seating arrangement. The lights were dimmed, and the crystal ball automatically began to swing back and forth as the professor mounted his little platform.

"Concentrate on what I am saying," began the leader. "Do exactly as I tell you to do. Keep your eye on the ball. Think about what I am saying. Follow my instructions faithfully. Do exactly what I tell you to do."

And then, with a terrific crash, the cord broke and the crystal ball fell and was smashed to pieces.

The leader shouted at the top of his voice, "Ah, shit!"

They say that it took over two weeks to clean up the studio.

Please remember, you are not to follow my words; you are to follow my silences, the pauses between the words, the gaps, the intervals. It is in those intervals that the communion happens, and then you will see the complementariness of the opposites. In those moments you will see there is no Master, no disciple. Something totally different takes place: a meeting, a merger, not unity but oneness. And the oneness is not mechanical either; it is organic, it is alive, throbbing.

In the East we have called these moments *satsang*, communion. Communion is not communication. This is not a discourse, this is not even a talk -- this is just a communion. Words are being used only to create silences, just as one uses a blackboard to write with white chalk on it. The blackboard is not the purpose; the purpose is the white writing. I am using words to create a blackboard so that I can write few moments of silences on it; that is the purpose.

If you become too much concerned with my words you will get into unnecessary trouble -- and you are already in so much trouble! Get out of it, Lisa!

The second question:

OSHO,
WHY IN THE FIRST PLACE RELIGIONS DEVELOPED THE IDEA OF CELIBACY IF IT IS UNNATURAL?

ANANDO,

There are many reasons behind it. The most fundamental reason is: the man has always found himself a weaker sex -- as far as sexuality is concerned -- compared to the woman. His ego is hurt, and male ego is very aggressive. The feminine ego is totally different: it is non-aggressive, it is receptive. Everything in the feminine psychology is receptive and everything in the male psychology is aggressive.

That's why they complement each other, that's why they fit with each other, that's why they miss each other, that's why they feel only half without the other. That's why love is possible. Their chemistries, their physiologies, their psychologies, all are complementary -- and of course logically opposites, existentially complementary.

Man is sexually weaker. Any woman can exhaust him very easily, and once a man is exhausted he will take at least twenty-four hours to be sexually potent again. That hurts. The woman is twenty-four hours sexually potent; man is only once in a while potent and the remaining time impotent. For one moment he is potent, then for twenty-four hours impotent; then again for one moment he is potent. His impotence is far bigger than his potence, than his power, than his sexuality; that created a deep urge in him to create a certain other kind of power.

Celibacy was just an effort of the male chauvinist ego, because through celibacy he thought he could become very powerful. It is through sex that he becomes impotent; once his sexuality is released he is at a loss. Then he has to wait for time to heal. He becomes like a wound -- empty. And he can see that the woman is never empty, she is always capable. Comparing always with the woman, he discovered celibacy. It is natural and logical conclusion: that sex makes you impotent; then celibacy, obviously, will make you omnipotent. And this is not something primitive; even today the same is the logic.

Even a man like Mahatma Gandhi was continuously concerned how to become omnipotent through celibacy; he was trying in every way to become powerful through celibacy. He was thinking that if he is *really* celibate he can defeat the British Empire -- through celibacy! If he is really celibate then nobody can kill him.

In his ashram this was a usual phenomenon: somebody will do something wrong... nothing much in it, but his idea was too puritanistic. Even drinking tea was a sin! Now you can think -- every man becomes a sinner. If even drinking tea is a sin, then it is very difficult to find a saint. The whole ashram was continuously watching each other that who is committing sins. Somebody smoking, somebody drinking tea, somebody falling in love... all are great sins!

And whenever somebody will be caught, Mahatma Gandhi will think that because his celibacy is not yet perfect, that's why in *his* ashram a person could commit a sin. That was his logic. He will not say anything to the person; he will go in a self-torture. He will fast -- to purify himself. He must be impure that's why somebody could commit a sin, could drink tea, could smoke, could fall in love with a woman.

When his own secretary fell in love with a woman, that was too much. His own secretary! -- that simply means his celibacy, his purity, is not yet up to the point where just his presence will transform people.

And he was continuously thinking in this way. This is really very egoistic way of thinking -- as if everybody has to be dominated by you. You see the inner desire to dominate others in the name of purity, morality, virtue? Now somebody falling in love, and Mahatma Gandhi thinks *he is* at fault. As if he is the center of the world! As if everything depends on him! As if the whole world has to be according to him! If

something is not according to him, that simply proves that his power is not omnipotent yet.

This is the way of a power seeker, although he pretended to be most humble. He tried hard to be simple, but if you look deep down, in his simplicity, in his poverty, in his so-called humbleness, you will find nothing but pure ambition to dominate.

When there was danger that he may be killed by some Hindu fanatic, the government asked him can they be allowed to protect? Can some arrangement be made so that he is continuously guarded and protected?

He said, "No! Absolutely no! If my purity is enough, if my celibacy is true, then nobody can kill me."

You see the logic! Everything depends on his purity. But a brahmin from Poona killed him -- his purity was greater! His celibacy seems to be greater -- he was far more potent. If Mahatma Gandhi's logic is correct, then Nathuram Godse, the man who killed him, seems to be more virtuous. And there are in Poona people who worship Nathuram Godse as a mahatma. In fact, he has proved that he is a mahatma -- otherwise the bullet would not have killed Mahatma Gandhi. The bullet *could* kill him; that simply proves that he was not yet a real sage.

Now, this whole logic is stupid, but this has been for thousands of years there. Man has always thought in becoming powerful through controlling sexual energy, the idea that sex takes your energy out, that it is a leakage, your energy leaks out and leaves you empty. Accumulate energy! This is sheer stupidity. It is absolutely unscientific. It is not that you can accumulate sexual energy -- in fact, the more you accumulate it, the less you have it; if you use it more, the more you have it. So if a person goes on making love late in his life he may be able even to make love at the age ninety, ninety-five, hundred.

In fact, in Russia there are people whose age is near about hundred twenty, hundred thirty, few people have even come close to hundred fifty. And they are all sexually potent, still sexually potent, because Russia is not a religious country. In a religious country like India even young men become impotent! Impotence is something religious; it is a byproduct of your religiousness.

I am all for transcendence of sex, but I am not for repressiveness. And I don't say that by transcending sex you will become powerful, that you will be omnipotent, that everything will happen according to you, that you cannot be killed. This is all sheer bullshit! In fact, you will become more fragile, more flower-like, more vulnerable. You will be just like a rose flower which can be easily crushed between two rocks -- not that rocks are more powerful, but more gross. The rose flower is a higher expression; the higher expression is always fragile, delicate.

You ask me, Anando: WHY IN THE FIRST PLACE RELIGIONS DEVELOPED THE IDEA OF CELIBACY IF IT IS UNNATURAL?

BECAUSE it is unnatural. The ego always enjoys everything that is unnatural, because the natural cannot fulfill your ego. Everybody is doing the natural; there is nothing exceptional in being natural -- it is ordinary.

That's why I say I am a very ordinary person -- because I am just natural. I have no pretensions of being special; I am absolutely ordinary, because to me that's how everybody should be. To me that's what Buddhahood is: to be utterly ordinary with no pretensions of being special. To me that is the experience of godliness. It is not a question of becoming powerful, otherwise it is the same trip. Somebody is becoming powerful through money, somebody else is becoming powerful through politics, somebody else is becoming powerful through celibacy, somebody is becoming powerful through prayer, God-realization, arousal of the kundalini -- but the basic desire, the ambition is to be powerful.

The truly religious person is just ordinary, natural. Celibacy became important because it is unnatural; everything unnatural became important. Fasting is unnatural, standing on your head is unnatural. Everything unnatural became significant, because only very few stupid people can manage to do it. Any intelligent person will see the point, that why bother standing on your head? If nature had wanted you to stand on your head, nature would have created you that way!

Don't try to improve upon God, don't try to be more intelligent than God himself. That's what people are trying to do. If nature wanted you to fast there was no need to create the stomach at all! If nature wanted you to be celibate, then you would not have been human beings but amoebas -- because as far as I know, except amoebas nobody is really celibate. They are the real BRAHMACHARINS! They don't have any sexual life at all, they reproduce non-sexually. They are great mahatmas! Maybe all the mahatmas are born as amoebas! Perhaps that's why in India there are so many amoebas -- because the life of an amoeba is

absolutely non-sexual. Its way of reproduction is really religious! One amoeba goes on becoming bigger and bigger and then splits in two, goes on eating, then a point comes when the balloon bursts. Then the amoeba becomes two amoebas and then they both start eating and growing. Then they become four, and this is their way of multiplication. That's why within hours they can reproduce so many amoebas. They can defeat anybody! Their reproduction is just the limit, the very climax of reproduction. Nobody can surpass them.

And the amoeba is also religious in another way: the amoeba is eternal, because when there is no birth there is no death. That's why it is so difficult to kill the amoebas! Our doctors are trying hard, but it is very difficult, almost impossible to kill them, for the simple reason because death is possible only if there has been birth. But they have never been born! In the first place, because they are not born you cannot kill them. At the most you can dope them, drug them. Sooner or later they wake up again. Just few days you don't take the medicine and they are again awake. They become Buddhas again and again and again! The amoeba has the longest life in the world; it is almost immortal.

Nature has not made you amoebas. Nature has not made you to stand on your head. Nature has not intended you to be celibate. But that's why ego takes these forms -- the ego enjoys to do something exceptional.

A devout and devoted couple decided to give up sex during Lent. It was a very difficult sacrifice for them to make, but they were successful until Good Friday when they went to the supermarket together to do some household shopping.

When the wife was leaning over a tray of apples, he got a good look at her chest and nearly went mad. A few minutes later he saw her thigh when her dress got entangled in another customer's pushcart. In the confusion he lost all control of himself, forgetting his vow completely.

A few days after Easter he went to confession and told his priest that he had broken his vow. The father confessor tried to console him by saying that he was sure that after all the days and nights of privation, God and the church would forgive him.

"I am not worried about God and the church," replied the troubled confessor, "but my wife and I both feel terrible because they won't let us back in the supermarket!"

That has been the ultimate result of all religious repressiveness: everybody has become utterly guilty in his own eyes. That has helped the priests immensely. If you can make somebody feel guilty, he becomes submissive because he becomes afraid. If you can make somebody feel guilty, he is so much afraid of punishment that he is bound to follow whatsoever the priest says. Any nonsense, any stupid ritual, and he will be ready to do it just to get rid of the fear.

Religions have exploited fear. And the best way to make people afraid is to tell them to do something unnatural, because you can be sure they will not be able to do it. If you say them to do something natural then you cannot make them feel guilty.

For example, in my commune nobody can feel guilty -- it is impossible to feel guilty. I am not creating any guilt in you. My whole effort is to erase all guilt from you so that you can feel at ease with yourself -- but the moment you are at ease with yourself you are beyond the clutches of religious exploitation. Then no church, no temple, no priest, *nobody* can exploit you, oppress you. But if you are afraid... and the best way to make you afraid is to tell you to be celibate, and you will not be able. The more you will try, the more you will feel a failure, and the more you feel a failure the more guilt-ridden, condemned in your own eyes you will become.

If you want to create fear in people tell them to fast, tell them to stop their breath, tell them to stand on their head. Sooner or later they will get tired, and when they will stand on their legs they will feel guilty -- they are doing something which should not be done!

Flannery was not much of a churchgoer, for he played with the same foursome every Sunday. Father Reardan, the parish priest, admonished him.

"Father," murmured Flannery, "I just want to know if there are any golf-courses in heaven."

"I don't know," replied the priest. "I will check with the pope."

The next day Father Reardan reported to Flannery, "My son, I have got good news and bad news. Here is the good news: there are plenty of courses in heaven, beautiful fairways, greens smooth as silk, and it never gets dark so you can play twenty-four hours a day."

"That's wonderful!" exclaimed Flannery. "And what's the bad news?"

"You've got a tee-off time tomorrow morning at nine-fifteen!"

Fear has to be created. The hell creates the fear. The hell has been painted in as ugly ways as possible, just to make you tremble, just to make you ready to fall in the feet of the priest and to listen to whatsoever he is saying, and to believe, because only the believers will be saved. And *every* religion tries to convince you. The Christians will say only Christians will be saved and the Hindus say only Hindus will be saved. And those who will not be saved will fall into hell for eternity, into hellfire. And those who will be saved will enjoy all kinds of pleasure.

A strange logic! Here every pleasure is condemned, and there in heaven every pleasure will be supplied thousandfold. Here you have to renounce women and there you will get beautiful women who remain always young, who never become old, who don't perspire. Here you are told to fast and there you will be supplied with delicious food. Everything that is condemned here will be made available there.

This is an ancient strategy of religions, and sex has been used as the fundamental to exploit, to make human beings tremble, afraid, worried, anxious. This is a way to create anxiety and anguish. And when you are in anguish you have to go the priest for help; without his help you cannot be saved.

The third question:

OSHO,
I ALWAYS WANTED YOU TO GIVE ME A SANNYAS NAME CONTAINING TWO WORDS -- "LOVE" AND "BLISS " -- AND THAT'S WHAT YOU REALLY DID. MY NAME, PREMANANDA, CONTAINS ONLY THOSE TWO WORDS. YOU TOLD ME PREM MEANS LOVE, ANANDA MEANS BLISS. HOW DID YOU MANAGE SUCH MIRACLES?

PREMANANDA,

This is not a miracle. You must be something of an esoteric -- that is a condemned word here. Get rid of your esotericness! It is just a coincidence, nothing much in it.

A man dropped into a corner bar and ordered a triple martini. "What a coincidence!" announced the bartender. "Just an hour or two ago I was saying that nobody ever orders a triple martini any more."

As he was churning up the drink, a nice-looking young woman dashed up to the bar and asked for a triple martini. The bartender and the gentleman customer looked at each other in amazement. They could scarcely wait before beginning their explanation that these happenings really constituted a coincidence and that they had just that minute been discussing it.

"Well," said the young lady, "I am celebrating a very special event. My husband and I have been married for nine years and we have wanted children very badly. Just today I have learned that I am pregnant."

Then the man spoke up, explaining that he also was celebrating a very special event. "I have been breeding fancy chickens for years, trying to produce a blue-eyed hen, and just today I have learned that I have been successful."

"How do you account for your success?" asked the young lady.

He replied most casually, "Just changed cocks."

"Well," said the young woman, "that really makes it a coincidence!"

The last question:

OSHO,
AN INDIAN AUTHOR HAS WRITTEN THAT "BHAGWAN RAJNEESH NEED NOT BE CRUCIFIED NOR GLORIFIED, ONLY IGNORED "SHE SEEMS TO HAVE TAKEN THIS HINT FROM YOUR REPEATED STATEMENTS THAT YOUR CRITICS DO THE WORK OF PROPAGATING YOUR VISION.
OSHO, WHAT YOU SPEAK IS TRUTH AND NOTHING ELSE BUT TRUTH. TRUTH IS GLORIFIED BY THOSE WHO ARE ABLE TO UNDERSTAND IT OR CRUCIFIED BY FOOLS, BUT CAN IT EVER BE IGNORED?
YOGA MANIK

These are the three steps. The first step is to ignore the truth. If it does not succeed, the second step is to crucify it. If even that does not succeed, then the third step is to glorify it.

Jesus was ignored first as just a crazy young man, but they could not ignore him long enough, because truth cannot be ignored.

You are right, Yoga Manik: truth cannot be ignored. You can try, but you are bound to fail. Truth is very persistent, truth goes on shattering your lies. How can you ignore it? It goes on pulling the very earth underneath your feet. How can you ignore it? It goes on sabotaging your very world, your society, your church, your state, all your consolations, securities safeties -- truth goes on cutting them. Truth is a sword and it cuts things mercilessly. You cannot ignore it long enough -- yes, in the beginning you can try...

When you cannot ignore then comes the second step -- then crucify it. But the moment you crucify truth you have accepted defeat. You have accepted that, "It cannot be ignored so we have to remove it, we have to destroy it, we have to kill it." But truth cannot be killed either; if you kill it, it resurrects.

That's the whole meaning in the story of Jesus' resurrection. It is not historical; it does not say anything about Jesus the person, it simply says about the *truth* that was contained in Jesus. Jesus is only a container, a vehicle. Jesus was crucified... and there is no resurrection of the body, the body dies. The body is part of matter, it cannot resurrect. But truth cannot be killed, truth is eternal. In fact, the day they crucified Jesus they accepted their defeat.

And whenever you crucify truth, later on you start feeling that you have done something wrong, something utterly wrong. You start feeling guilty -- hence the Christianity. Then glorification comes in, then you have to compensate. It is the law of simple compensation: you have crucified Jesus, now you feel guilty that you have done something utterly wrong. You have crucified an innocent man for no reason at all. His only crime was that he was telling truth, his only crime was that he was trying to help you towards truth -- and it is not a crime.

But people realize things only very slowly. They are lazy in recognizing, very lousy in seeing things. They are always late, they always miss the train. When the train has left the platform they come running, but then the platform is empty, the train has left. And they know they could have come a little earlier, they know that it is their responsibility that they did not recognize; on the contrary, they destroyed. Now they feel guilty and out of guilt they glorify.

Yoga Manik, you are absolutely right about one thing -- that truth cannot be ignored -- but about its glorification you are not right.

You say: TRUTH IS GLORIFIED BY THOSE WHO ARE ABLE TO UNDERSTAND IT.

No. Truth is glorified by the same people who first ignore it, then crucify it, then glorify it. The Christians and the people who crucified Jesus are not different people, remember it. They are the *same* people, exactly the same people -- reincarnations of the same fools! First they crucified, now they are glorifying -- they are compensating. Of course, the same people will compensate -- why anybody else should compensate?

I don't glorify Jesus. I never ignored him in the first place, I never crucified him in the second place, why should I glorify him? I love him! Glorification is not love, it is compensation. It is just trying to cover up your guilt. The people who understand love, they don't glorify.

My sannyasins don't glorify me, they love me. They love me totally, but there is no glorification. Love knows nothing of glorification -- it is hate that glorifies. It is a little difficult to understand because ordinarily we think the people who are glorifying Mahavira are the lovers of Mahavira, and the people who are glorifying Buddha are the lovers of Buddha. That is not so. These are the same people who first tried to ignore, then tried to kill, and now they are glorifying. The people who understood, loved at the first sight!

When you see the truth, if you have eyes to see and ears to hear, if you have a heart to feel, immediately you fall in love. It is instant! There is no way of going back. And love is not a glorification. Love is a meeting, a merger, a melting. The disciple becomes one with the Master, attuned, in a deep accord. His heart beats in the same rhythm, he breathes in the same rhythm. He forgets who is the Master and who is the disciple. The oneness becomes so absolute, how can he glorify? There is no separation! For glorification you have to be separate.

You say, Yoga Manik: Truth is GLORIFIED BY THOSE WHO ARE ABLE TO UNDERSTAND IT.

No. Those who are able to understand it simply love it.

And you say: IT IS CRUCIFIED BY FOOLS.

That too is not true. It is crucified by learned people, not by fools. It is crucified by the rabbis, by the pundits, by the *ayatollahs*, by the *imams*, by the *shankaracharyas*; it is not crucified by the fools. In fact, the fool is simple, he cannot crucify. The fool is childlike, he is not so cunning, And the fool is not afraid of the truth -- why he should crucify? It is the learned person whose learning is at stake, whose scholarship is at risk, whose priesthood is in danger...

Truth is crucified by the knowledgeable, not by the fools. The fools know that they know not, so how they can say what is right and what is wrong? The fool has more potential to understand Jesus than the rabbi.

In fact, you can see it: the twelve apostles of Jesus are all fools in a way -- simple people, uneducated, fishermen, woodcutters, farmers, gardeners, simple people. Not a single rabbi! And the people who crucified are all rabbis; the people who crucified are the priests. The highest priest of the temple of the Jews, he is the cause of crucifixion. The Roman governor-general, Pontius Pilate, is a learned man, very scholarly, well-educated. Pontius Pilate and the high priest of the great temple of Jerusalem, these two persons conspired to crucify Jesus. His followers are simple people, very simple people. You can call them fools, they are so innocent.

Truth is loved by those who understand; truth is crucified by those whose vested interests are in difficulty. And there are many people who are living on lies. They exploit, they thrive on comfortable lies; they manufacture more and more comfortable lies for people. They supply whatsoever people demand. They are the persons who crucify, and surprisingly, they are the same people -- the same rabbis and the same governor-generals -- who will become the people finally to worship, to glorify.

It is a strange concidence that Jesus was killed by a Roman governor, and finally Rome became his citadel, Vatican became the capital of the Catholic church. The Romans, the Italians, became the most deeply Catholic -- and they were the cause, their forefathers had crucified! It is strange that Rome will become the citadel of Christianity.

And Jews, who had conspired in crucifixion, they turned into Christians -- who else? In the beginning it was the Jews who turned into Christians, then the Romans, and then the disease started spreading; then it became contagious.

Truth cannot be ignored, Yoga Manik, about that you are absolutely true. And this woman writer who says, "Bhagwan Rajneesh need not be crucified nor glorified, only ignored," is simply saying that "Start the process." But it is a strange way of ignoring me -- by writing an article. This is real ignorance, authentic ignorance -- by writing an article! The article has not yet appeared, just the advertisement I have seen. The article is going to appear in March. These are the words from the advertisement.

And the advertisement also says that the article will be well-illustrated with colored pictures. Great way of ignoring me! Go on this way ignoring me as much as you can -- you are on the right track! Crucifixion will come later on, but first illustration, colored pictures! I love the idea -- a good beginning! And finally it will end, remember, in glorification, and I will not be responsible for it.

If you understand me there is no need to glorify, but then you have to stop the process from the very beginning, you have to destroy the seed. Don't ignore me, otherwise glorification is *bound* to happen! It is a logical consequence, it is inevitable.

The woman comes often to the ashram. Not only that she comes, she brings many people to the ashram. Really ignoring me! She is a famous journalist, so not only she brings journalists, she brings very important people, visitors from all over the world. She lives in Bombay and she is a well-known journalist, so she comes in contact with western novelists, poets, musicians, other creative people, and she brings them here. This is good!

And she writes also... few other articles she has written. And I say, with my blessings go on, go on ignoring me! Of course she must be thinking that she is doing a great job. People have their own understanding...

An old farmer asked a lawyer to help him get a divorce.

"Do you have grounds?" asked the lawyer.

"Sure do, son. I got me five acres up in them hills."

"Does she beat you up?" asked the lawyer.

"Sure does. She gets up at five and I get up at six."

The lawyer persisted, "Is she a nagger?"

"Of course not, son. She is a little old white woman."

This is what goes on between Jesus Christ and the people who ignore him and crucify him and glorify him, and this is what is going on between me and the people who want to ignore me and will crucify me and will glorify me.

A Chinese laundryman in Santa Barbara opened a savings account in one of the city's leading banks and went faithfully every week to deposit his profits.

After some months he had accumulated a very substantial amount so he decided to close the account. He arrived at the bank teller's window and announced that he wanted to withdraw all his money.

The young teller was taken by surprise so he asked him if something had gone wrong. The Chinaman explained very carefully that he was going to get married and go on his honeymoon.

Then the teller said, "Just take what you need for your immediate requirements."

When the man insisted on closing the account, the teller summoned the manager who tried to influence the man into changing his mind. He explained to him two or three times that if he took out all his money he would lose the interest. But the laundryman was not to be talked out of his plan and he finally walked out of the bank with all he had on deposit.

A few weeks later the bank manager chanced upon the laundryman in the street. After a most casual greeting the manager asked about the honeymoon and the married life.

The fellow had only this to say: "No good. Honeymoon and married life just like banking: put in, take out, lose interest!"

The Wild Geese and the Water

Chapter #8
Chapter title: When Ignorance Becomes Luminous

18 February 1981 am in Buddha Hall

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The first question:

OSHO,
WHAT MADE A LOVING DISCIPLE LIKE PETER, WHO STARTED FROM INNOCENCE, TURN INTO THE CUNNING FIRST POPE AND BECOME THE FOUNDER OF CHRISTIANITY?
IS IT POSSIBLE TO LOSE ONE'S INNOCENCE ONCE THE LOVE RELATIONSHIP WITH THE MASTER IS ESTABLISHED?
ANAND NADO,

THERE ARE MANY THINGS to be understood. The first is: the love between the Master and the disciple is not a relationship. In a relationship the two remain two, in a relationship the egos are not dissolved. A relationship simply is a relationship between two egos. The love between the Master and the disciple is a non-relationship in that sense, because there are no egos involved in it, there is nobody to relate.

The Master is already a zero, a nothingness, a tremendous emptiness, pure space. And the disciple, slowly slowly coming closer to this nothingness, starts disappearing, evaporating. A moment comes when these two spaces are not two any more. They have lost their boundaries, just like a dewdrop slipping from a lotus leaf into the lake. Will you call it a relationship between the dewdrop and the lake? It cannot be called a relationship because the dewdrop has become the lake, the lake has become the dewdrop.

One of the great mystics, Kabir says:

HERAT HERAT HE SAKHI, RAHA KABIR HERAI --

I was searching and searching and searching, and a miracle happened: the searcher disappeared, and that was the moment -- when there was no seeker, no searcher -- that it was found.

It is a far more profound and pregnant statement than Jesus' statement: Seek and ye shall find, ask and it shall be given unto you, knock and the doors shall be thrown open to you. That is very primary.

Kabir's statement that "I was seeking and seeking, but because I was there as a seeker I was not finding it... I was the problem -- not that it was far away, not that it was arduous. It was just in front of me! It was all around, it was everywhere. There was no need to seek and search, but because my eyes were closed by my ego -- the seeker itself was the hindrance -- that's why I was not finding it. But a moment came when the seeker evaporated and it was there, in all its beauty and benediction."

There is another beautiful story about one strange mystic woman, Rabiya al Adaviya. She used to pass from the marketplace every day just to purchase some vegetables, some fruits for herself. Just in the middle of the marketplace was the mosque. She never went in, she never used to visit the mosque, she never participated in any kind of religious ritual, but she always saw a man who later on became a great friend and disciple of Rabiya -- his name was Hasan -- praying in front of the mosque every day, a very heartfelt prayer, tears rolling down from his eyes, hands raised towards the sky, and he was calling just like a lost small child for the mother. And always he was saying only one thing: "Open thy doors! How long you are going not to take any note of me? I am crying, I am calling! I am dying without you! I cannot live without you! Open thy doors!" Perhaps he was following Jesus' advice: Knock and the doors shall be opened unto you.

Again and again Rabiya has heard this man Hasan crying, weeping, shouting. One day she came behind him, hit him on the head. Perhaps Hasan thought that God has come, but what kind of coming? -- from the behind and hitting on the head? And he looked, and this strange woman was there. And he knew about this strange woman -- everybody was aware of her strange ways.

And she shouted at Hasan and said, "Stop all this nonsense! The doors are always open. But you are a fool! You don't look at the open doors, you simply go on calling, 'Open the doors!' How he can open when the doors are already open? Just look!"

And it was a transformation. For half a moment Hasan was shocked. And sometimes the shock can become an opening, because when you are shocked your thinking stops. For a moment he forgot all his prayer, all his search. For a moment he was at a loss what to say.

And that very moment Rabiya laughed and said, "Do you see? It is already open! There is no need to cry and call for God to open it. He has never closed it."

Since then Hasan was not seen on the mosque door. Since then he disappeared in the communion of Rabiya. Finally he became a great mystic, a realized soul, a Buddha himself.

Lao Tzu also says: Seek and ye shall never find it; do not seek and right now you have found it.

Seeking implies the seeker, and the seeker is the ego, and the ego is the only barrier; the ego can never become the bridge.

Hence I say to you, the love that exists between a Master and a disciple is not a friendship, it is dissolution of all relationships. It is a totally different phenomenon. It is not part of the world of your so-called relationships: husband and wife, mother and child, brother and sister. You cannot reduce it to any

definition, any defined relationship; it is a very diffused phenomenon.

It is like two candles burning in a room: their light will become one. You will not be able to draw a line, you will not be able to separate the two lights, you will not be able to say which light belongs to which candle. And in the love of a Master and the disciple they are not even two candles either. The light is there, penetrating each other; there are no candles either. It is simply an orgasmic merger of two lights.

Hence, the first thing to be remembered: it is not a relationship, so how it can be established? That word "established" is ugly. Anything established becomes dead; anything established means now there is no opening, no growth possible; things have settled.

With a true Master things are never settled. It is always a beautiful chaos! The moment the disciple wants to settle, the Master immediately unsettles. The Master is always on the move... the new commune! And remember, even in the new commune I will go on talking about another new commune -- it is not going to stop. We are not going to stop anywhere! So don't think even for a single moment that once the new commune is established you will be relieved, you will take a deep sigh of relief: "Finally it has happened!" No, with a real Master, anything finally is not possible, nothing happens finally. It is always happening, it goes on happening. It is a constant process. It is not an event, it is a process, it is a movement, so nothing is ever established.

The disciple would *like* it, hence the question of Anand Nado. The desire of the disciple is to come to a settlement, to an established relationship, as soon as possible, but the Master cannot allow it. The moment things are settled you are dead. And the communion that transpires between the Master and the disciple is *always* a growth. But our minds work in a totally different way, and it is not a mind phenomenon, what transpires between the disciple and the Master, it is a no-mind phenomenon. The mind always wants establishment.

When Werner Erhard first started his EST it was E.S.T. -- Erhard Seminars Training, that was its name. Soon he found that "est" has a beautiful meaning; it is a root word, it means "is", "isness", "existence". So he dropped E.S.T. and made it EST. Now I would suggest him that drop that meaning also. Now it is simply the short form for "establishment"; it has nothing to do with existence but with establishment.

He has been here. When he comes in the second round I am going to tell him that, "Now make it clear that it is just a short form of establishment. Now it is no n ore in any way rebellious; it is functioning in the service of the establishment."

Hence the way the EST training happens in California is totally different than the way it happens in Bombay and Delhi. In Bombay it happens according to Indian culture, Indian religion, Indian values. If it happens exactly like it happens in California, the Hindus will be outraged. This is a compromise.

Any revolutionary cannot be ready for any compromise whatsoever, whatsoever the consequences. Compromising with each society, with each pattern, simply means you are now more interested in business, less interested in revolution. That is the way of the mind: the mind always hankers for establishment.

And remember, the mysterious experience that happens between the Master and the disciple is never a mind phenomenon, hence there is no possibility of its ever becoming established. The Master won't allow it. If the Master allows it, the Master is not a Master at all; he is only a teacher of a certain tradition -- Hindu, Mohammedan, Christian, Jewish -- but he is not a Master.

A Master belongs to no tradition. A Master is basically a rebel. A Master is non-compromising. A Master is ready to be crucified rather than to be crowned. He will not compromise on any grounds. The teacher simply functions as an agent of the past, and because he functions for the establishment you can have an established relationship with a teacher. With a rabbi, with a priest, with an *imam* you can have an established relationship, but never with a Master.

The Master is always pushing you into the unknown; he never leaves you for a single moment to settle in the known. The known has to be constantly renounced for the unknown. And finally, when you have become courageous enough to move from the known to the unknown without the Master's push, on your own accord, then he pushes you from the unknown to the unknowable.

These are the two steps of this eternal pilgrimage: from the known to the unknown and from the unknown to the unknowable. The moment you take the plunge into the unknowable you disappear. Then only God is or godliness is. The Master is no more found, the disciple is no more found, but godliness -- just a fragrance, a fragrance which is of the beyond.

Anand Nado, you ask: WHAT MADE A LOVING DISCIPLE LIKE PETER, WHO STARTED FROM INNOCENCE, TURN INTO THE CUNNING FIRST POPE AND BECOME THE FOUNDER OF

Now the second thing has to be understood. That is, ignorance and innocence look very similar, and something is also overlapping between them, something is a common ground also. The ignorant has a certain innocence; he is not as cunning as the knowledgeable.

Knowledge basically is cunning. It is an effort to steal the secrets of existence, it is a detective work. You are spying on existence, you are trying to find out how to control existence. Knowledge is power in that sense, because it makes you capable to know of certain secrets, and the moment you know the secret you become powerful. Knowledge is basically a power trip. And Lord Bacon is right when he says knowledge is power -- the very search is for power.

Hence the ignorant is more innocent than the knowledgeable, but his innocence is going to be lost, it is *bound* to be lost, it is inevitable that it will be lost, because it is unearned. The ignorant person and his innocence are not equivalent to the innocence of a Buddha. Each child is born ignorant and innocent, but each child will have to become corrupted, and the greatest corruption happens through knowledge.

Just the other day I was reading one article against me. The writer seems to be a historian and he says that "Rajneesh's knowledge of history is zero." That's absolutely true. Not only my knowledge of history is zero, as far as knowledge is concerned -- it may be history, geography, chemistry, physics, and there are at least three hundred fifty subjects -- I am zero about all.

Zero is only my possession, my only treasure, because to me to be zero is the uttermost of innocence. But it has to be earned. Who cares about your history, all that rubbish? I don't have any time for all that rubbish. I can *make* history, why should I *know* history? For what? I am making history! There are only two types of people: those who make history and those who read history.

I am certainly absolutely ignorant about history, I am ignorant about all directions of knowledge, all dimensions of knowledge. I know only one thing: I am acquainted with my innermost core -- but that is not knowledge. That is knowing, that is wisdom, that is Buddhahood.

Each child is born ignorant, and of course his ignorance has a certain quality of innocence, but that is natural; he will lose it. He will become interested in thousand and one things -- history and geography and chemistry and physics and mathematics and whatnot -- he will become interested. His ignorance also has great curiosity; that curiosity will lead him towards knowledge. He would like to know.

You can see, each child asks thousands of questions, he goes on asking; you cannot stop his asking. He is very curious, he wants to know, because somewhere deep down that longing to be powerful is hidden. He can see his father is powerful because he knows more, the teacher is powerful because he knows more. The people who know more are powerful; the priest is powerful because he knows more. And if he wants to be powerful some day he has to accumulate knowledge.

Power corrupts, and absolute power corrupts absolutely -- and knowledge gives you great power. The more knowledgeable you become the more power you have.

And the child is interested in becoming powerful. He will create power through knowledge, he will create his ego through power -- these are natural phenomena -- and he will lose his innocence which was part of his ignorance.

There is a totally different kind of innocence which happens only to the awakened ones. Certainly their innocence also has something of ignorance in it. Dionysius calls it "luminous ignorance", and he is right. You can see it: a knowledgeable person has no luminosity in him. He has gathered many facts, much information, he is well-informed, but all that information gathers like dust on him; he is loaded with it. He is a donkey carrying scriptures, great scriptures -- the Bible, the Koran, the Talmud, the Gita, the Vedas -- but a donkey is a donkey. He can carry beautiful scriptures, but deep down he remains the same.

Knowledge never dispels ignorance, it only covers it up. It gives you a facade, it gives you a mask, it gives you pretensions -- knowledgeable people are very pretentious -- it makes you hypocrites. But if you dig deep there is ignorance, the same old ignorance, and that ignorance goes on goading you to accumulate more knowledge, more knowledge, more knowledge. There is no end to that "more", because deep down you know there is still ignorance; in fact, it is uncoverable. You can cover it from one side and the other side will remain uncovered, you cover it from that side and you will discover another territory which is still uncovered. Ignorance is as infinite as wisdom, and knowledge is finite. So the finite cannot cover the infinite, only the infinite can dispel the infinite.

You can paint the outside -- it will be just like a whitewashed grave. You can put roses on the grave, you can burn candles and incense on the grave, but that does not make the person alive. The dead inside the

grave is still dead; the whitewash on the grave does not help in any way. All knowledge is just a whitewash; ignorance remains intact.

When somebody goes deep into meditation, when somebody moves deeper towards his innermost core, when somebody becomes absolutely silent and aware, then a light explodes inside. It is just like atomic explosion -- not destructive -- great creativity is born out of it, great life, abundant life is born out of it. And then your ignorance becomes luminous.

And when ignorance is luminous, when darkness is luminous, darkness is not there at all. How can darkness be luminous? And when through meditation, awareness, witnessing one's own being, a person comes to understand, to see, to have eyes, his ignorance is dissolved but his innocence is saved. This is *earned* innocence.

You cannot lose the earned innocence, but you are bound to lose the unearned. It is part of life's game that everything that you have got from nature will be lost and you will have to reclaim it. Only when you reclaim it, it will be yours, and it will be yours forever.

Anand Nado, you ask me: WHAT MADE A LOVING DISCIPLE LIKE PETER, WHO STARTED FROM INNOCENCE...?

He started from ignorance, not from innocence. Of course, a part of ignorance is innocent, but it is unearned. Peter has not earned it; he was not enlightened, he was not awakened. It is so clear.

Jesus is one of the most unfortunate Masters in the whole history of humanity: he could not help any of his disciples to become enlightened. It is not his fault, just he was working in adverse conditions. The Judaic tradition has known prophets, it has never known Buddhas, and a Buddha and a prophet are basically different. The Buddha is also rebellious, the prophet is also rebellious, but the prophet's rebellion is more political than religious, than spiritual. The Buddha's rebellion is spiritual; you cannot call Buddha a prophet.

Judaic tradition and the two offshoots of Judaic tradition, Christianity and Islam, all have prophets, hence politics remained part of religion. The church was powerful in both the ways, spiritually and politically. The high priest of the Jews was in both ways powerful, politically and spiritually. Mohammed, the Mohammedan prophet, fought his whole life hundreds of wars, always with a sword in his hand. You cannot conceive Buddha having a sword in his hand and fighting wars. This is something special to Judaic tradition: the prophet. Nothing like a prophet has happened in the East; East has a totally different dimension.

The Buddha is only a simple, innocent, silent, peaceful, enlightened being. He shares his being and if people are ready to share, if people are ready to become attuned with his being, they will become enlightened.

Jesus was working in a very adverse condition. He came to the East, he lived in Egypt, in India, in Tibet. For eighteen years he worked in the East, particularly in Buddhist monasteries. His whole message is a synthesis between Buddhist message and the Judaic tradition, so he is a cross between the prophet and the Buddha, and that created trouble.

He talks the language of the old prophets of the Old Testament; that language is political. For example, "the kingdom of God" Buddha has never used such expression, Mahavira has never used such expression, Lao Tzu has never used such expression. It was impossible. "The kingdom of God" -- it stinks of politics! Jesus had to speak the language that Jews could understand. He was born a Jew, he lived a Jew, he died a Jew. That was the only language Jews would have understood -- and that was the only language that they misunderstood too. If he had spoken just like a Buddha he would not have been crucified because Jews would not have bothered much, but once he started talking about the kingdom of God, and "the day of judgment is very near, close at hand:' he created much political fever -- unknowingly, or unintentionally.

His message is purely that of Buddha: the message consists of awareness. He shouts again and again, "Beware!" And remember, the word "beware" consists of two words: "be aware". He says again and again, "Remain awake!" but he has to translate it into Jewish metaphors.

And the people who gathered around him had gathered around him thinking that he is a prophet -- Peter and others. They had not come to him thinking him as an enlightened person. There was not even a word for the enlightened person in the Aramaic or the Hebrew; there is no equivalent word for Buddha in the Judaic tradition. Hence the people came to him thinking him as one of the prophets declared by the Old Testament who will come one day to deliver you. Now, this is absolutely anti-Buddha, this whole approach.

Buddha says nobody can deliver you. You have created the mess, you have to sort it out. Nobody has

created it, so nobody can deliver you either. Your bondage is created by you, so only you can come out of it. Hence his last statement on the earth was: Be a light unto yourself. This is a totally different dimension: Be a light unto yourself. The Buddhas only show the way, but you have to work upon your being; you have to work hard to discover your innermost core.

But the Jewish tradition was that a prophet comeS and delivers you, and they were waiting -- they are still waiting... Jesus tried just to become relevant to the Jewish context, that "I am the person you have been waiting for." This is only a device, this is a pure lie -- of course pure, because a man like Jesus never uses anything impure! This is unadulterated lie, but he had to do it, otherwise in the Jewish context there was no possibility of his being ever heard by anybody. He has to say that he belongs to the family of David, that he is the one prophesied by the Old Testament, that "You have been waiting for me."

This worked in two ways. Few ignorant people gathered around him thinking, "He is the prophet and he has come to deliver us." Peter belongs to those ignorant few. All those twelve apostles, except one -- Judas -- all were ignorant, uneducated people. Only Judas was a little educated, little sophisticated, hence he was never so much surrendered as the others -- obviously. He could find many things in Jesus' statements as wrong -- he was knowledgeable. He was trying to improve upon Jesus, he was continuously advising him, "Do this, don't do that. This is not right, this should not be done, this will be a wrong precedent."

A woman came -- Mary Magdalene came -- and poured very precious oil, perfume, on Jesus' feet. Judas said to Jesus, "Stop this woman! This perfume is so costly that we can feed the whole village for three days. And people are poor -- why waste such a precious thing? We can sell it and the poor can be fed."

Now this looks very relevant and logical, rational -- socialist, communist, democratic: serve the poor!

But Jesus says, "The poor will be always there, don't be worried. You can serve them later on. Right now, while the bridegroom is with you, rejoice!"

Judas was not convinced. All other eleven apostles were convinced, except Judas. Reluctantly he kept silent, but deep down there was doubt. And you have to forgive Judas -- if you were in his place you would have also doubted. He was the only knowledgeable person; knowledge brings doubts. All others were ignorant; they simply were faithful.

But this faithfulness was not of luminous ignorance, it was not of enlightened innocence. It was just of those people who don't know how to argue, how to doubt, who have never used their minds -- farmers, fishermen, woodcutters, carpenters -- very down-to-earth, but nothing to do with the head; heartful, but as unconscious as those who live in the heads.

That is the reason why Peter could turn into a cunning pope, the first pope. He was ignorant, but he believed, and whenever an ignorant person becomes a believer he becomes a fanatic. He cannot doubt, he cannot allow anybody else to doubt; and he knows only one way, and that is belief. He has not experienced; he simply believes that what Jesus says is true, has to be true because it is said by Jesus: "And Jesus is the prophet we have been waiting for. He has come to deliver humanity."

One thing is certain: that humanity is not yet delivered. Two thousand years have passed, the misery is the same, in fact it has grown far deeper. Man is more miserable than ever, more in anxiety and anguish than ever, feeling more meaningless than ever, standing just on the verge to commit a global suicide And two thousand years have passed, and Jesus was saying, "The kingdom of God is just to happen..." He was saying, "In our lives you will see the judgment day," and it has not happened yet. Two thousand years have passed . ..

Those ignorant people believed and the knowledgeable people doubted. Remember, this is how it works: the ignorant believe and the knowledgeable doubt. Doubt and belief are not very different.

When you are innocent -- innocent not just like a child but innocent like a sage, innocent through meditation, innocent through a rebirth, a resurrection, innocent because you have reached to your center, you are grounded there -- then you neither believe nor doubt. Doubt and belief are two sides of the same coin. Doubt comes from the head, belief comes from the heart, but they are two sides of the same coin. One is rational, another is emotional, but both are bondages.

The enlightened person goes beyond the head and the heart both; he reaches to his being. He lives from being -- he lives from that awareness which is beyond the heart and the head, beyond reason, beyond emotion. His insight is clear, unclouded. He never believes, he never doubts; he simply knows, he understands.

Peter could become the first pope, could become the founder of Christianity, because his innocence is not an earned innocence.

The colored parson of a little church in Mississippi stood before his congregation and asked the head usher to come forward. Holding his nose with displeasure, he gave some instructions, saying "Please go through the church and see if some stray dog done stole in, stooled, and then stole out again."

The usher immediately began his inspection, and after some minutes came back to the pulpit and made his report. "No sir, Mr. Parson:' he said. "I don't see where some stray dog done stole in, stooled, and stole out again. But I does see some very positive signs where some creeping cat crept in, crapped, and crept out again."

This type of ignorant people had gathered around Jesus -- they created Christianity. It is the most ignorant religion on the earth; its whole tradition is ignorant.

A truck driver was trying to change a tire along the side of a busy road. He hammered away with all his might, cursing with each unrewarding blow, until the village parson who was passing that way decided to go to his aid. He finally quieted the driver and proceeded to give him a little lecture about the necessity of offering a prayer instead of curses when confronted with trouble.

Finally the truck driver said that he was willing to try anything just to get the tire off the wheel, so they both kneeled beside the truck and prayed. When the driver went back to work, resuming his hammering with great force, the tire almost leaped off the wheel to the roadside.

The parson in his amazement just shouted, "Well, I'm a son of a bitch!"

You can be just on the surface something else and deep down just the opposite of it.

Peter is faithful but utterly ignorant, hence the Christianity that has come into being through Peter and his successors... and now it has fallen to the rock bottom -- now a Polack pope! It cannot go further below -- there is no further below. Peter has ended up with a Polack pope! The whole succession of these popes is basically ignorant; not even a single pope has been an enlightened man. Of course they are chosen by votes; it is a political phenomenon. A certain college of bishops chooses the popes -- no Master has ever been chosen. Who can choose a Master? A Master has to declare himself; he has to declare himself as the sun declares in the morning... The Polack pope! In India also we have Polack popes!

Mahatma Gandhi had a statue with him always on his table; he loved that statue. Somebody has presented him; it was an ancient Chinese and Japanese symbol: three monkeys. One monkey tightly closing his eyes; the way he is holding his hands and covering his eyes shows definitely that he wants to see. The very tightness, the forced effort to keep his eyes closed... he is afraid -- just a little opportunity and he will see. The old metaphor is that don't see anything evil.

But it is a beautiful statue. It is beautiful because it was carved by Taoists, by the followers of Lao Tzu, and they have made it very clear that if you repress something the deep desire will be to do the against. So both are there: the monkey is repressing his desire to see and yet you can see on his face a tremendous desire to look at what is happening. The other monkey is closing his ears -- forcibly -- not to hear anything evil. The third monkey is forcing his hands upon his mouth not to say anything evil.

When I went to see Mahatma Gandhi's ashram and I saw this statue, the man who was showing me around, Mahatma Gandhi's son, Ramdas... I told him -- Mahatma Gandhi was dead by that time -- I told his son that "One statue is missing. Originally the Taoist statues were four."
He said, "Nobody said it, nobody ever mentioned."

I said "Either the fourth monkey has escaped -- every possibility -- or Gandhi must have cut the fourth monkey: it will not suit in the Indian context. The fourth monkey was very representative of the Indian mind: he was holding his genitals tightly -- repressed -- *brahmacharya*, celibacy.

After that. when I saw Morarji Desai, I immediately recognized -- this is the fourth monkey! I told him, "You are the fourth!" He thought I am talking about the turiya, the fourth state of consciousness; he was very happy. And the people who had gone with me to see him, they could not believe, because I always joke about him and I am telling him, "You have reached the fourth. you are the fourth."

He came to see me off outside his bungalow -- he was very happy, immensely happy. The moment he left me, the people who had come with me, they asked, "You said to him that 'you are the fourth'?" I then told them the whole story, that "This is the fourth monkey! Don't misunderstand by *turiya* the fourth state of consciousness; that has nothing to do with it. This man escaped!"

The fourth monkey is really significant, but if you see the fourth monkey you will see a really religious person -- tightly repressing himself in every possible way. Now, these four monkeys are not really four;

these are four faces of one monkey -- one religious monkey. Of course you don't have eight hands so they had to make four statues, but a religious person has to do this miracle. He has to keep his eyes closed, ears closed, his mouth closed, his genitals closed -- everything closed. He has to live a dead life. This is how the Christians for two thousand years have lived -- a repressed life.

In the West what is happening now is just the movement of the pendulum to the other extreme: indulgence. It is a byproduct of Christianity; the people who are responsible are from Peter to Polack the pope. These are the people who have created the whole indulgence of the West. The prostitutes the *playboys*, the Hollywood, everything that is ugly in the West, the real founders of it are from Peter to Polack the pope. These are the responsible criminals! It is bound to happen: if you repress something sooner or later some intelligent generation will revolt against it. And this is a far more intelligent age in that way; man has become more mature.

One Saturday morning at Cape Kennedy, a young mechanic went to the headquarters of one of the scientists to repair a radio. While he was working he spotted a whiskey bottle on a shelf. As he was alone in the room he just reached up and took a big swig out of the bottle. When he had completed his repair job he took another big drink but before he replaced the bottle he decided to see what kind of whiskey he had been so generously snitching.

He examined the bottle carefully and nearly collapsed when he read "Missile Fluid" on the inscribed label. Panic-stricken, he rushed home and called his family doctor on the phone, reporting that he had just drunk missile fluid by mistake.

The doctor was very puzzled by the situation, and after assuring the mechanic that he had never heard of a similar case, advised the fellow to go right to bed and to remain there, but to phone him again promptly if there were any developments.

About an hour later the doctor's phone rang and the mechanic was on the line. The doctor asked if there had been any repercussions.

"Yes," said the mechanic, "I farted twice!"

"Don't bother me with such trivial matters," cautioned the doctor.

"But, doctor," said the mechanic, "you don't understand, I'm calling from Shanghai!"

The fools can believe anything! Now he has drunk something that he thinks is going to create trouble -- the missile fluid. Of course, then two farts are enough and you will reach to Shanghai!

The people who had gathered around Jesus were very ordinary fools. I am sorry to say that, but what can I do? When I see a fool I have to call him a fool. Jesus was between two kinds of people: on the one side were his followers who were just fools, and on the other side were the rabbis, the knowledgeable. He was crushed between these two.

Jesus has been crucified twice: one by the knowledgeable, the rabbis -- and that was of a short duration -- and the other crucifixion has continued for two thousand years -- now the Polack pope is doing it. It will go on and on. Jesus was misunderstood by the knowledgeable, he was misunderstood by the ignorant, because both can only misunderstand.

Understanding is possible only through meditation, and nothing like meditation has existed in the Judaic tradition, at least not up to the time of Jesus. Only later on, when Hassidism came into existence, meditation started entering into the Judaic tradition.

Up to Mohammed nothing like meditation has existed in Mohammedanism, in the Arabic world. It was only later on when the Sufis developed mystery schools that meditation entered there.

Meditation is the contribution of the East to the whole world. Wherever you will find it, it has reached there in some way or other, directly or indirectly, from the East. The West has only known prayer, not meditation at all, and prayer is not transformation. It is only meditation which is the alchemy of inner transformation, which changes your darkness into light, which changes your ignorance into innocence which changes your whole vision.

The last question:

OSHO,
TO BE SERIOUS IS NOT TO BE ALIVE. THERE IS MUCH PAIN IN ME, AND A DEEP LAUGHTER IS SO

HELPFUL.

DEVA MONICA,

To be serious is not only not to be alive, it is worse than death. Have you ever seen a dead person serious? Impossible! Seriousness is worse than death. Laughter is life, is love, is light. Laughter in its purest form is a dance of all your energies.

In a real deep laughter the mind disappears. It is not a part of mind or of the heart. When a real laughter happens -- a belly laughter, as it is called -- then it comes from your very core; from your very center ripples start spreading towards your circumference. Just as you throw a rock into a silent lake and ripples arise and they start moving towards the source, in the same way real laughter arises from your center and moves towards your circumference. It is almost like an earthquake! Each single cell of your body, each fiber dances in tune.

Laughter has never been used as a meditation. I may be the first person who is using laughter as a meditation. Jokes have never been used as part of a spiritual transformation -- I may be the first person! -- but they *can* be used; they are tremendously refreshing.

You say: THERE IS MUCH PAIN IN ME, AND A DEEP LAUGHTER IS SO HELPFUL.

Then I will tell you few jokes!

To celebrate their golden wedding anniversary a couple decided to go back to the hotel in the Mediterranean area where they had spent their honeymoon. They got the same room that they had occupied and tried in every way to relive their first great matrimonial experience.

At breakfast the next morning the wife had this to say: "Fifty years ago, when we had finished the wonderful wedding dinner, we came up here to prepare for bed. Being bashful and sort of nervous, you went into the bathroom and undressed. I was terribly excited, and when you came out naked I exclaimed over and over again that you looked exactly like a Greek god! Well, I hate to tell you this, but last night when you came out of the bathroom naked you looked just like a goddamned Greek!"

Morarji Desai dies and goes to hell. The devil ushers him in, and Morarji is very surprised. Instead of the eternal fires he had always expected there is only a big pool full of shit.

The devil explains, "The more evil you were on earth, the more you are covered with shit here."

And, indeed, Morarji looks around and sees many former friends and colleagues. One scene catches his eye: in a far comer there is a short, black-haired man who has a tiny moustache and whose right arm is raised to the sky in salute, and the shit only comes up to his ankles.

Morarji calls to the devil and asks, "What about this man? He was very evil on earth. Why is he only covered in shit up to his ankles?"

The devil shouts, "Adolf, when will you learn to stand on your own feet instead of always standing on the pope's head?"

The Wild Geese and the Water

Chapter #9
Chapter title: Bon Voyage Baby!

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The first question:

OSHO,
A FEW MONTHS AGO IN THE WEST I READ A BOOK BY LAMA TRUNGPA, ENTITLED "CUTTING THROUGH SPIRITUAL MATERIALISM", AND I GOT THE IMPRESSION THAT EVERYTHING THAT COULD BE DONE WRONG, I WAS DOING. THEN I TRIED TO BE MORE ALERT, BUT BY VOIDING ONE PITFALL I WAS CONSTANTLY STEPPING INTO ANOTHER, AND SO ON.
NOW MY QUESTION IS: WOULD YOU BE SO KIND AS TO SPEAK ABOUT THIS SUBJECT OF AVOIDING SPIRITUAL MATERIALISM?
SANATAN,

I AM NOT FOR AVOIDING anything in life -- not even materialism. Life has to be transformed, not avoided. if you avoid life you will remain immature. Life is a great blessing, an opportunity to grow, a challenge, a constant challenge that helps awareness, centering, grounding. Nothing has to be avoided. That is the ancientmost stupidity; man has been living under its shadow for so long that it has become almost part of his blood, his bones, his very marrow.

Materialism is perfectly good in its place. If there is matter, matter has to be absorbed in a total life view. It has not to be avoided; it has to be used as a steppingstone towards spirituality. There is no contradiction between materialism and spiritualism, although it has been told again and again for thousands of years. You have been conditioned so much -- the conditioning has gone deep -- that nobody ever thinks about it again. It is one of the greatest calamities that has happened to humanity.

Matter is the outer side of spirit, spirit is the inner side of matter. They are *not* separate. The outside and the inside cannot be separate, they are inseparable, they are inevitably together. Hence, a right vision, a total vision of life will be a synthesis, a synchronicity between matter and consciousness.

Materialism has its own beauty, its own significance, just as spiritualism has its own beauty. But don't make "isms" out of them. Life is one -- it is spiritual *and* material. In fact, to use the word "and" between spiritual and the material is not right; but languages come from the past. Better will be to make one word out of the two: spiritmatter.

And they are existing together in perfect harmony. In you they are existing together -- your body, your mind, your soul, they are all existing in deep at-onement, attunement. There is a subtle rhythm. They are all part of one dance. The body is not against the soul -- it is the temple of the soul.

But people like Lama Trungpa go on condemning materialism. And when they condemn, they create guilt in you; you start feeling that whatsoever you are doing is wrong. And the moment you feel that whatsoever you are doing is wrong, you are trapped, you are imprisoned in a dichotomy. If you follow the so-called gurus, lamas, et cetera, you will be constantly in trouble, in conflict, because you will be avoiding something which is unavoidable.

If you follow the body you will feel guilty; if you don't follow the body you will feel unnatural. Something in you will remain missing if you don't follow the body. If you don't nourish the body, if you don't respect the body, if you don't love the body, then something in you will remain like a wound, rejected, condemned. And it is *part* of you. You cannot throw it away, you cannot get rid of it; and it is going to be there, and it is going to be heavy on you because you have a deep condemnation for it.

And sooner or later the body will take revenge, the matter will take revenge. You have created an enmity, a conflict, an unnecessary struggle between yourself; you have created a deep tension. Hence, the so-called religious people live in immense tension, in immense anxiety and anguish. What is their anguish? -- the shoulds and the should-nots.

But Lama Trungpa is not even living according to his own ideology. So, Sanatan, you need not be worried. He is one of the people who can be called absolute hypocrites. He condemns materialism, and is a drunkard. Perhaps he thinks alcohol is spirit, it is a spiritualism? The more you take of it the better...?

But these fools influence many people, because there is a long tradition supporting them. Don't be a hypocrite. Both are ugly -- to feel guilty is bad, it is a state of sickness. But these are the only alternatives

your religions leave for you: either feel guilty or be a hypocrite. The cunning ones amongst you will become hypocrites, and the simple, the innocent ones amongst you will become guilty. And the hypocrites will dominate the simple-hearted; the hypocrites become the priests, the leaders of people. They say one thing and they do exactly the opposite of it. They have masks, they are hiding behind their masks -- they have double lives.

But they are cunning. They are simply befooling you, so there is no problem for them. Their only problem is that they should not be caught. If they are caught, then they are in difficulties. So it is only a question of how much cunning they are -- the more cunning they are, the safer.

But many of them are bound to be caught sooner or later. You can deceive few people for few days, but you cannot deceive all the people forever. How can you deceive? Somebody is bound to know. Somebody is bound to be aware of your dichotomy, aware of your double standards: that you use a different standard for people and a totally different standard for yourself.

You have two doors to your being -- the front door is just a facade to receive the innocent ones, and to make them feel guilty; and you have a back door too, where you receive totally different people. But those people you receive from the back door are bound to be aware of your duality, of your deceptiveness, of your cunningness.

So the only fear that the priests and the hypocrites and the mahatmas feel is that they may be caught. And they *are* caught. But the stupidity is such, the unconsciousness of humanity is such, that again and again they are caught and again and again we go on listening to the same kind of stupidities.

It is time enough that we should get rid of this whole division between matter and spirit. They are not divided anywhere. They are not divided in you -- your body and your soul are functioning totally together, in deep synchronicity. You can experience it: if your body is sick, your innermost core also becomes sad, and if your innermost core is joyous, your body also wants to dance.

Sanatan, I am not for any escapist attitude, I am not for any split in you. I want you to be one, I want you to be integrated. I want you to be totally natural, accepting, affirming. I teach you a materialist-spiritualist approach to life. It has never been done before -- that's why I am so much condemned. I accept it. I don't feel any trouble with it because that is natural.

There have been materialists in the past: Epicurus in Greece, Charvakas in the East -- they believed in materialism. They said: "All spiritualism is hocus-pocus, it is inventions of the crafty priests. It is just to exploit people. And man is nothing but body, there is no soul. So there is no question of knowing thyself, you are just matter.

That's what Karl Marx said again in the modern context: that "Consciousness is only a byproduct, an epiphenomenon -- just some matter, some chemicals joined together, created. Once they are no more together it disappears, it evaporates. Nothing remains after death, there was nothing before birth. Life consists only of birth and death, *and* in between, so don't be bothered about the other world, and don't be bothered about hell and heaven."

And Karl Marx said, "This is the opium for the people." Priests have been dope-dealers! Perhaps that's why they are against all kinds of dope -- they have their own specific dope to sell. They have to be against LSD, marijuana, hashish. They have to be against all other drugs, because if people are taking opium, hashish, marijuana, LSD, then who is going to be Christians and Hindus and Mohammedans? It is a simple question of competition. They had to push their own drugs in the market.

Epicurus, Charvakas, Karl Marx, have a certain truth in what they are saying, but it is half-truth. The other half has been told by the so-called spiritualists. The other half is that matter is illusory, that it does not exist at all, it is maya. The real existence is of the soul; matter has to be avoided.

What Lama Trungpa is saying is an ancient, very ancient and rotten ideology. He's a Tibetan, and Tibet is the most primitive country in the world, the most rotten -- even more rotten than India. If India is two thousand years rotten, Tibet is five thousand years rotten. It is stinking. He represents that stinking tradition.

These so-called spiritualists have been saying the same thing as the materialists. The materialists say, "The soul does not exist, only matter exists." The spiritualists say, "The matter does not exist, only the soul exists." And my own observation is that both are right in part, and both are wrong in part. And remember one very fundamental truth: that half-truths are far more dangerous than lies, because half-truths have a certain truthfulness about them. That becomes deceptive. that keeps people deluded.

A lie is a lie -- sooner or later you will discover, but a half-truth is very dangerous. You may not go to such depths to discover that it is only half, that the other half is missing.

The West has followed one half: the materialist approach to life. It has created great science and

technology. Science and technology is enough proof that matter exists, that Shankaracharya is utterly wrong in saying that matter is illusory. The West has proved finally that matter *is* there, a reality; and it has to be understood, otherwise we cannot survive. But it is only half of the truth. Even Albert Einstein before dying realized it, that it is only half of the truth. He knew so much about the universe, but he knew nothing about himself. The knower knows nothing about himself.
This is a very sad state of affairs.

The East has done the other half. They have proved, certainly they have proved that the soul is a reality, because thousands of mystics have lived in such profound silence, peace, bliss... Their blissfulness, their silence, their tranquility, their unaffectedness in different situations -- in life, in death, in success, in failure, they remain absolutely still, unaffected -- that shows definitively that there is a center inside you, your interiority. And if it is explored you can attain to some transcendence, you can attain to the beyond. You can remain calm and quiet in failure, in death even. It is enough proof that the soul exists, that it is not illusory as the materialists say.

But the other part is missing, and the East has remained poor, starving. Its outside is ugly. It has found some inner secrets, but its outside is sick, its outside is almost not worth living. It has committed a suicide on the outside, just as the West had committed a suicide on the inside.

The West has enough technology, enough science, enough affluence, enough money, but something of the inner is missing. There is no peace, no silence, no joy, no bliss, no meditativeness, no experience of godliness. It is time we should see that up to now humanity has lived dividedly.

A new human being is needed on the earth, Sanatan, a new human being who accepts both, who is scientific and mystic, who is all for matter and all for the spirit. Only then we will be able to create a humanity which is rich on both the sides. And if it is possible to be rich on both the sides, why choose poverty in any way? -- the outer poverty or the inner poverty.

I teach you richness: richness of the body, richness of the soul, richness of this world *and* that world. And both are possible, there is no problem at all. What I am saying, I am living. And I don't see there is any conflict. I can be as meditative in my Rolls Royce... in fact, more meditative than in a bullock-cart. I have been in a bullock-cart, I have been on a camel, I have used all kinds of vehicles -- and to be meditative on a camel is really difficult. Camels don't like meditation at all. They are very non-meditative animals. And in a bullock-cart on an Indian road...

I don't see any point of dividing the outer and the inner. I have been poor, I have lived in utter poverty, I have lived in richness. And believe me, richness is far better than poverty. I am a man of very simple interests: I am utterly satisfied with the best of anything, I don't ask for more.

Sanatan, don't be unnecessarily tortured by these people like Lama Trungpa.

Abe cornered Rabbi Levin behind a bunker at the fourteenth green. "l caught you kissing my wife last night," said Abe. "I know you are the playboy of the country club, and it is about time somebody taught you a lesson. That kiss will cost you ten dollars."

"Ah, all right," said Rabbi Levin. "Here is a hundred."
"A hundred dollars?" exclaimed Abe.

"Sure," smiled Rabbi Levin. "The rest is for what you did not catch me doing!"

"Come over for a couple of beers, Rabbi Levin."

"Cannot today. MacDowell is playing in the club tournament."
Next week: "Come over for a few beers, Rabbi."

"Can't make it this week either. MacDowell won at the club and is playing in the All-Island."

The following week: "How about some beers today, Rabbi?"

"No good. MacDowell has moved up to the State open."

"Hey, Rabbi your game used to be soccer. How come this sudden interest in golf, always watching MacDowell?"

"I don't watch MacDowell. Whenever he plays, I screw his wife!"

Beware of all these lamas and rabbis and Ayatollah Khomaniacs -- beware! These are the people who have caused so much misery for humanity that it is incalculable. Either they have created cUnningness or they have created guilt, and both are ill states. One should neither be cunning nor guilty. In fact both are related together, they have a deep connection.

The people who create guilt are bound to be cunning. They are cunning, that's why they create guilt. Once they have created guilt in you, you can be exploited, you are vulnerable. It is to exploit you that they create guilt. We have to put a full stop to all this nonsense. Enough is enough.

Be simple, be natural, be spontaneous. Follow your own light. Don't be bothered by others -- shoulds and should-nots. That's the freedom a sannyasin has to live.

My sannyasins have not to be cunning, and they have not to be guilty either. The moment you are free of guilt and cunningness, you have the door of the divine open for you. You are welcomed by existence itself. To me that is true religiousness.

The second question:

OSHO,
I WONDER IF I AM FALLING ASLEEP MORE AND MORE...?

SAMADA,

It is impossible here to fall asleep more and more. In fact, when you come here you are already as much you can be -- you come here snoring. You cannot fall asleep more than that; there is a limit to everything.

Talbot was teeing off at the golf club. As he swung he did something funny with his left thumb, and the drive went slicing off into the trees and out onto a nearby freeway. The ball smashed through the windshield of a bus, blinding the driver. The bus struck a truck filled with chickens, causing both vehicles to tumble into a deep ditch.
Talbot rushed to the scene and soon a state policeman arrived. "Hey," he exclaimed. "Can you tell me what happened?"
"Well," replied the golfer, "I think I did something funny -- like this -- with my thumb."

That, he thinks, is the cause of the whole thing that has happened -- he did something funny with his left thumb. It is not the cause. It may have triggered a process in many sleepy people moving around. And why he did that something funny with his left thumb? He himself cannot explain it -- he will shrug his shoulders, he will say, "I don't know."

What you are doing you are not aware of at all. You are simply living some unconscious instincts.

The big-mouthed frog went to a photographer to have his photo taken. The photographer put the frog on a stool and adjusted his camera. Then he discovered that the frog's mouth was too wide for the camera frame. The photographer suggested that the frog should go home, purse his lips, and repeat the word "pussy" for several days in order to make his gaping mouth narrower.
A week later the frog returned. The photographer adjusted his camera and then shouted, "Now say the word!"
Losing all control, the frog cried, "Cat!"

Samada, it is not very different with a man either.

In a county courthouse in upper Vermont, a youth went on trial charged with raping the daughter of one of the local families. The victim, who was being questioned in the witness chair, was very shy, and the judge was trying very hard to be patient with her as he asked the necessary questions. Most of the time she just hung her head in embarrassment and refused to reply.
At last, the judge, obviously losing patience with her, said, "You must tell the court exactly what happened. Did he insert his organ into you?"
Finally she raised her head and rather timidly whispered, "Well, your honor, it looked more like a flute."

Samada, you are not falling more asleep. What really is happening is just the opposite: you are becoming aware of your asleepiness, you are becoming aware how deep asleep you are. And that is something of immense importance -- becoming aware of one's own sleepiness, of one's own

unconsciousness. This is the beginning of the day, the dawn... then the night is already over.

The moment you start becoming aware how asleep you are, something new has happened, something in you has already become awakened. The one who is aware of sleepiness is not asleep. That part in you... of course it is a very small part yet, a very small fragment of you -- but that's enough. That will function like a catalytic agent, it will transform many more things in you. It will go on widening, it will go on becoming bigger and bigger.

It is like a seed: it contains Buddhahood in it.

Of course, when you see a seed you cannot see the flowers which are hidden in it. But the seed contains the whole potential -- the tree, the branches, the leaves, the foliage, the flowers, the fruits. A single seed can make the whole earth green. Or why say the whole earth? -- it can make the whole universe green, because a single seed can create millions of seeds, and then each single seed can go on creating millions of seeds.

The first seed, Samada, has happened in you. Rejoice! You are not falling asleep, you are becoming aware of your sleepiness -- you were not aware before -- and, of course, when one becomes aware, it hurts. When one becomes aware that how unconscious one is, one always has been, one feels very sad, one feels in great turmoil. One cannot believe that, "This is the way I have existed up to now!" One feels absurd, ridiculous.

But you are looking at the wrong side, at the negative side. You are simply looking at the sleepiness that has surrounded you up to now. You are not looking at the small candle of light that has started growing in you, which is becoming aware of the surrounding night, of the darkness all around.

That small flame will function as a seed. Help it to grow. Become more aware of your sleepiness. That's the only way to go beyond it. That is the only way to disperse it, that is the only way to transform it.

The day is not far away, the night is over. The day *has* to come, and it is the moment of transmission, the moment of transformation. If you look back, it is all night -- and of course you can only look back because that is what your mind contains, your past memories. You cannot look ahead, you cannot understand what is going to happen the next moment, but I can see it. That's the function of the Master: to help the disciple to remain aware not only of the past but of the future possibility.

The disciple can only see the past, the Master can also see the future. The disciple can see only one's stupidity, the Master can also see your Buddhahood, your awakenedness. It is a moment of transformation, a transitory period, a bridge. Don't look at the back -- forget all that night and the darkness and the sleepiness. You are finished with it -- finished in a way that the first ray of light has come in. It is because of that ray of light that you are becoming aware of your sleep, of your darkness. Now help -- pour all your energy into that ray of light. Make it as powerful as possible. Concentratedly become one with it. Get rooted in it. Risk everything for its growth. And then the day is not far away -- it is very close by, it is just by the corner.

The third question:

OSHO,
WHAT IS THE DIFFERENCE BETWEEN A SANNYASIN AND A VIRGIN?

KRISHNA DEVA,

A sannyasin stays a sannyasin.

The fourth question:

OSHO,
WHAT IS THE DIFFERENCE BETWEEN PLEASURE AND BLISS?

NARAYANA,

The difference is immense. It is not only of quantity and degree: it is a qualitative difference.

Pleasure is dependent on something outside you. Because it is dependent on something or on somebody,

it brings a bondage. Bliss is your intrinsic nature, your flowering, your one-thousand-petaled-lotus opening, it is your own fragrance. Because it is your own, it brings freedom.

Pleasure always imprisons you, and bliss always liberates you.

A young girl arrived home about four o'clock in the morning and awakened her mother to tell her this sad story:
"I met a charming young fellow in a bar, and after a few rounds of drinks he took me to his apartment where we had some more drinks. Finally I passed out cold. Then while I was completely unconscious he raped me!"
"What a pity," murmured the mother in a most consoling tone. "You missed the best part!"

As the family was gathering for the evening meal, the father, the head of the house, asked his eighteen-year-old son what kind of a day he had had.
"Wonderful," answered the youth. "I met a couple of very good-looking girls in the park, and made love to both of them, very satisfactorily."
Then the youth asked his father if he had had a good day.
"My day was fine also," came the reply. "I turned a couple of good deals in the stock market and I am very pleased with the results."
Then they both turned to grandpa and asked him how he had passed the day.
Grandpa, beaming with delight, announced, "My day was absolutely tremendous -- my bowels moved twice!"

Pleasure, it depends... bliss is independent

A child may have pleasure with the toys, a young man may have different toys, an old man still different toys. But bliss is the same whether a child attains it, or a young man or an old man. It is our eternity. Pleasure is momentary, temporal: bliss is eternal, timeless. Bliss is part of our immortal being.

I am not against pleasure; there is nothing wrong for a child to have pleasure with toys, and there is nothing wrong for an old man to have tremendous pleasure when his bowels move twice. Perfectly good! But if your life consists only of toys and bowel movements, then it is not much of a life; something more is needed. And then something more cannot be found on the outside; for that you have to dig within. That's what meditation is all about.

The fifth question:

OSHO,
CAN SILENCE BE HEARD AND UNDERSTOOD?

PRADEEP,

Only silence can be heard and understood. Words can be heard but only superficially, and can be understood -- but only intellectually. Silence is heard existentially and is understood from your innermost being. It is a total understanding.

I can see why you have asked the question, because ordinarily we understand only words. We are prepared to understand only words, not silence. We are educated to understand language and all its complexities. Nobody helps us to go beyond language, to go beyond words, to reach the wordless space within us.

The society is against it, because if you can hear silence you will not be a part of the crowd mind, of the collective mind. You will become an individual immediately. And an individual is a danger to the state, to the church, to the society. An individual is always dangerous, because an individual is nothing but rebellion. His very presence is a risk for all the vested interests, for the establishment. The establishment wants you to be obedient: he wants you to understand the orders. The establishment wants you to be slaves, servants -- efficient, of course, but not too intelligent; just intellectual, not intelligent.

Silence is the explosion of intelligence. Silence means: inside you, you are just spaciousness, uncluttered spaciousness. Silence means you have put aside the whole furniture of the mind -- the thoughts,

the desires, the memories, the fantasies, the dreams, you have all pushed aside. You are just looking into existence directly, immediately. You are in contact with existence without anything in between you and existence. That is silence.

And to be in tune with existence even for a single moment -- is enough to make you aware of many things. One is that you, are deathless, and the person who is deathless cannot be forced to be a slave. He would rather like to die than to become a slave. He would rather like to risk everything than to risk his freedom because death means nothing to him.

When Socrates was given the opportunity that he can choose either death or remaining alive but not preaching his message to the people... If he remains alive, he can remain alive only on one condition: that he will not talk about his truth. Socrates laughed and rejected the whole thing immediately. He said, "There is no need for me to be alive then. If I cannot say my truth, if I cannot live my truth, if I cannot convey my message, then what is the need for me to live? Then I would rather choose death."

The magistrate was surprised, he could not believe. He said, "You need not answer right now. You can have time, you can think over it. Don't be in such a hurry! Life is precious -- how can you be so easily ready to die?"

Socrates said, "There are only two possibilities. If I die, then these are the two possibilities: either I die completely or only the body is left behind and something of my essential core still lives. Both are perfectly good. If I die completely, there is nobody left to be afraid, to suffer, to be miserable. So why I should be afraid if I die completely as the materialists say...? Perhaps they are right. But then there is no fear, because I will not be here, so who is there to be afraid? Or, the second alternative is as the spiritualists say: that I will not die -- then why be worried about death? Only the non-essential will be gone, the essential will be still alive. It is worth risking the non-essential for the truth."

Socrates is a very rational being, hence, he gave these two alternatives. He knows perfectly well that he will not die. but his expression was always rational. His expression was not mystic, his expression was philosophical. And of course the magistrate had to agree with him. These are the only two alternatives: either you die or you don't die. In both the ways Socrates is right.

My own feeling is Socrates knows perfectly well that he's not going to die. It is impossible that he should not have known -- such a tremendous intelligence, such an individuality, such purity, such penetrating insight -- it is not possible that he would not have known the non-temporal, the timeless.

The moment you understand that you are eternal, all fear disappears. And the society exists through exploiting your fear; hence, it teaches you from the school to the university, it devotes almost one-third of your life in learning words, language, logic. It is not concerned at all that you should understand, Pradeep, silence. That's the function of a Master: to undo all that the society has done to you, to help you to go beyond words.

And you can experience it happening here -- you can hear the silence. And when you hear it, there is immediate understanding. Understanding comes like a shadow following silence.

To understand words and to hear words is very simple. Anybody can do it; just a little education about language is needed, nothing much. But a tremendous transformation is needed to hear silence and to understand silence... Silence is the basic requirement of understanding God, the basic requirement to know truth.

Father Ryan and Anderson, one of his parishioners, were playing a friendly round together. The priest had been having trouble all day. At the seventeenth hole, his ball fell into a deep sandtrap. Several times he whacked away; sand flew, but each time the ball rolled back into the hazard.

Still silent, but with his lips compressed and his eyes burning with frustration, Father Ryan stared at the ball for a long time.

"Father," said Anderson, "that's the most profane silence I have ever heard."

Silence can be profane too. Silence can be sacred too. Silence has as many nuances, as many dimensions as your being has. It is multidimensional, and it is tremendously pregnant.

Pradeep, being here with me, being a sannyasin, can be defined very simply as learning to be silent -- sitting in silence with me. I am using so many words for the simple reason so that words can give you the gaps. I can simply sit here... one day I am going to do that, when I will be just sitting with you.

It is really a torture for me to talk. I would like as quickly as possible just to sit silently with you. But if you are not ready to understand it, you will fall asleep: you will start dreaming, you will start dozing away.

You will not be able to understand it.

My words keep you awake, and just between the words I give you gaps. And those are the real, essential things. Waiting for another word, you have to listen to silence. I tell you one joke, that wakes you up, then just searching for another joke . .. Not that I have to search for it -- I know where it is. And it does not matter much, any joke will do, I can manage -- but just searching for another joke, you are awaiting breathlessly, utterly silent . .. even though sometimes Monkeyjibhai Desai comes with his colleagues on the roof and they start doing their thing. But you are not distracted; in fact, those monkeys help you to become more silent, more alert, so that you cannot miss any word that I am going to say to you.

All this situation is being used to hand over to you few pieces of silence. It will look very strange to the newcomers that I am talking just to make you able to hear silence and to understand silence. But that has been always the way of the Buddhas.

The day you are ready... and slowly slowly many people are getting ready. The day is not far away when I will have enough people ready; a certain quantity is needed. Just as at a certain temperature, a hundred degrees, water evaporates, there is a certain quantity which is needed for silence. And when so many people are here, then anybody who wants to fall asleep when I am sitting silent will not be able to fall asleep either. The silence all around will go on goading him to keep alert. The silence all around will not in any way allow him to fall asleep. Silence has its own tremendous force, its own power.

So I am waiting for the right quantity -- and people are coming. The moment I see that my commune has enough silent people and I can sit silently, and the newcomers will be transformed by the silent people -- just sitting amongst them will be enough for them to have a taste, they will be drowned in your silence -- then there will be no need for me to talk at all.

Few people have fallen asleep... for them:

The sweet young thing was telling her mother about the great time she had at the mountain resort.

"I met a man in the recreation hall and we played ping-pong all afternoon," she said. "What fun, mother!"

"Why, dear," said the mother, "I never knew you enjoyed ping-pong."

"I do now," the daughter said. "I would hit the ball the wrong way, and we would both go under the table after it. Then he would hit the ball the wrong way, and we would both go after it under the table. We played all afternoon. It was wonderful!"

"But I don't understand," said the mother "where does the fun come in?"

"Under the table, silly!"

Finley was flipped over golf. It became his only topic of conversation. Mrs. Finley was slowly going bananas with the constant discussion of birdies, drivers and sand traps, of his golf clubs, his caddies and his scores.

Finally, at dinner she snapped, "I am tired of you talking about golf twenty-four hours a day! I don't want to hear about it at this meal!"

"But what about... What shall I talk about then?"

"About anything," said his wife. "Talk about sex for goodness' sake!"

"Okay," said Finley, "I wonder who my caddy is screwing these days?"

The two old maids lived their lonely lives together until, rather unexpectedly, a stranger arrived on the scene and whisked one of them away in matrimony.

After the honeymoon the new bride visited her unmarried friend and painted an ecstatic picture of married life.

"Our honeymoon," she said, "was like a cruise down the Mediterranean, a sail into a glorious sunset. It was wonderful!"

The second old maid was very much impressed and determined to get a man for herself. She showed her bank book around town and eventually nailed a local gigolo. They were married at once and began their honeymoon.

They climbed into their wedding bed, and in a short time the husband was flushed with excitement. The bride, however, was cool as a cucumber and decidedly unaffected by the proceedings.

"I simply don't understand it," she said rather indignantly. "My friend told me that marriage was a cruise down the Mediterranean, like a sail into glorious sunset."

"Oh, she did, eh?" said the guy, now trembling his uncontrollable excitement. "Well, bon voyage, baby -- I'm sailing without you!"

The Wild Geese and the Water

Chapter #10
Chapter title: The Dignity of the Poor?

20 February 1981 am in Buddha Hall

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The first question:

OSHO,
THE LATEST FROM THE POPE: "DEFENDING THE HUMAN DIGNITY OF THE POOR AND THEIR HOPE FOR A HUMAN FUTURE IS NOT A LUXURY FOR THE CHURCH, NOR IS IT A STRATEGY OF OPPORTUNISM, NOR A MEANS FOR CURRYING FAVOR WITH THE MASSES. IT IS HER DUTY..."
ANYTHING TO SAY ABOUT THIS MOST RECENT STATEMENT FROM THE BEJEWELED AND BEDECKED PONTIFF?
KRISHNA PREM,

ALL THE RELIGIONS HAVE BEEN SAYING that for centuries -- "service to the poor" -- yet the poverty goes on increasing. The poverty has not disappeared, the so-called golden future has not arrived, and they have been talking it for at least ten thousand years. There must be something fundamentally wrong -- they don't really want the poor to disappear from the earth.

They talk about the dignity of the poor, but what dignity can there be in poverty? Poverty is the most humiliating experience in life. It is the root cause of all crimes. It reduces human beings to a state of animalhood or even worse. It takes away their humanity and makes them commodities in the marketplace, purchasable, saleable. But beautiful words: "dignity of the poor"... Nobody is going to argue against it except a crazy man like me.

But we have heard of this nonsense enough. In the name of "dignity of the poor", the poverty has to be saved, the poverty has to be protected. And whenever you want to protect something ugly you have to give it a beautiful name. And people live by words: People are so stupid that they become too much concerned about words rather than the reality that is hidden behind.

There is a cow in the Himalayas, a wild cow. It is called "the blue cow". In nineteen fifty-two the number of the blue cows became so much that they started destroying the crops. It became a problem, and it has to be solved immediately. The Indian Parliament discussed over the matter. They wanted, because that was the only way, to shoot the blue cows, to kill. But to kill a cow in India will create bigger problems than it will solve. The cow to the Indians is the holy mother; you cannot kill a cow. And they did a small trick: they didn't call it a "blue cow", they called it a "blue HORSE"! And they killed thousands of blue cows -- but they were not killing cows, they were killing blue horses. Of course it was the blue cow who was killed, but on the papers it was blue horses. And nobody bothered about the blue cows at all. There was no protest from the Hindus, who are always ready, who are waiting for such opportunities.

You cannot kill a monkey because monkeys represent Hanuman, the monkey god. You cannot kill an

elephant because elephants represent another god, the Ganesha. You cannot kill a cow... but blue horses? -- who cares about blue horses? Nobody was concerned. The problem was solved just by changing the word. Such is the stupidity of humanity.

The poor has to saved, the misery has to be saved, the suffering has to be saved -- for the simple reason because without the poor, the miserable and the suffering humanity, there is no future for the church. Not only the Catholic church -- no future for any church, Hindu, Mohammedan, Jaina, Buddhist. They have all been living, they have all been in great demand, for the simple reason because people are suffering. And the suffering humanity needs consolations, comforts. The present is so ugly that they need hopes for the future. The hopes of the future are nothing but opium to the people. I agree with Karl Marx, I cannot agree with the Polack pope.

The future helps in a way to tolerate the present. It is almost intolerable, it is so inhuman that if the hope of the future is taken away, there will be immediate revolution in the world, there will be rebellion everywhere. The establishment will be thrown within days, the status quo will be no more there. And the politicians and the priests are in a subtle conspiracy.

The politician will not exist if people are not in miSery; when they are in misery they need leaders. When somebody is a blind person he needs to be led. When you have your own eyes you don't need leaders. When somebody is utterly blissful herenow, who cares about your silly paradise and heaven? Who bothers? This very moment is paradise enough. This very body the Buddha, and this very space the Lotus Paradise. But if the present is ugly, if the present is like an open wound, full of pus, if the present hurts too much, then you need painkillers.

And the future is a painkiller; tomorrow everything is going to be okay, it is only a question of today. You have tolerated so much, just a little more, just a little more... And it is always today that comes, it is never the tomorrow. The tomorrow always looms there near the horizon. The distance between you and the tomorrow remains constantly the same, but it keeps you running, changing, chasing, dreaming, fantasizing about the future.

What the pope says has to be very deeply pondered over. It is the essence of all religious exploitation up to now; this is the history of all that has happened in the name of religion. It has nothing to do with true religiousness. It is absolutely irreligious. It is a political game, hence meditate over each statement.

First, he says: DEFENDING THE HUMAN DIGNITY OF THE POOR...

How you can defend the dignity of the poor? There is no other way than destroying poverty. There is *no* other way, categorically I say, there is no other way than to destroy the poverty itself. Only when people are not poor they start feeling that they are worthy they can have a life of pleasures, happiness, joy, they can rejoice in the beauty and the blessings of nature. But when their stomachs are empty, how can you defend their dignity?

It has been a well-known fact that mothers have sold their children, just for few rupees, because they were hungry for so many days. Now to think of a mother selling the child -- maybe to a butcher -- just for five rupees, just to feed herself for one day... What more indignity can there be? But you cannot blame the mother.

Parents have been known to murder their children -- for the simple reason because they cannot feed them. It happens every day; almost every day in India in some corner or other girls are sold for prostitution by their own parents -- of course with great sadness, with tears in their eyes and in their hearts, crying and weeping. But what else to do? There seems to be no way out.

And every day I read in the newspapers: families first throw their children into a well or into the ocean, then they jump themselves; they destroy the children first, then the mother, then the fathers themselves. Or they take poison and go to sleep.

How can you save the dignity of the poor?

And why not destroy poverty? -- because nobody says, "Save the dignity of the rich!" That will bring to a focus the whole point, that will bring you to a clearcut perception. No pope, no *shankaracharya*, no *ayatollah* says that, "We are trying to save the dignity of the rich." Everybody will laugh. There is no need to save the dignity of the rich. Why there is a need to save the dignity of the poor?

It is *poverty* that is making their life subhuman. Why not destroy poverty? And now we have the meanS and the methods to destroy the poverty. It is now within our hands, within our capacity. We can forgive the past and forget all about it, because I can see it was impossible for Jesus to destroy poverty. It was

impossible for Buddha to destroy poverty, because there were no scientific methods available, no technology, no industry. They had to find some rationalization for the poor.

Buddha found a rationalization in the past lives: because you have done wrong in the past lives, that's why you are poor. That suits, it makes it reasonable. If you have done so many sins in the past, who is going to suffer? You sow the seeds then you have to reap the crop. Nobody else is going to suffer for you, nobody can suffer on your behalf.

It looks logical. Buddha can be forgiven -- because there was no other way. The poverty was there and no possibility to destroy it -- at least some consolation, some comfort can be given. If it is from the past, then you have a certain rationale for it. And you have a hope also, that if you don't commit the same kind of things now, in future either you will be born rich, a prince, a princess; or if you are really virtuous you may not need to be born at all, you will live in paradise for eternity.

But today, these popes cannot be forgiven at all because science *has* provided all the technology that can destroy the poverty as quickly as you can imagine. If it is not being destroyed, the reason is the vested interests of the past don't want it to be destroyed. They live on it, they are parasites. They are exploiting people and their suffering, so they go on still repeating the same mantras, chanting the same mantras.

Hindus go on saying, Buddhists and Jainas go on saying, that "Poverty is because of your past bad karmas." And Mohammedans, Christians and Jews go on thinking it is because Adam and Eve committed a crime -- so you are suffering. Adam and Eve disobeyed God, and because you are just part of the same continuum you have to suffer it.

Today this whole thing is just rubbish. Neither your past lives have anything to do with your poverty, nor Adam and Eve's disobedience has anything to do with your poverty. Your poverty is there because of our own stupidity *now*, it has nothing to do with the past. That excuse is escapist and if it has something to do with the past, then naturally you have to hope for the future. And present is the only reality. Between the past and the future you will be crushed and destroyed. And that has been up to now the case.

And these are the people who are trying to save the dignity of the poor and at the same time they go on helping more and more people to be born on the earth. Pope, on the one hand, is against the use of contraceptives, against the very idea of abortion, against birth control methods. Now this is how poverty is created. Remember, rich people don't produce many children. Have you ever pondered over the fact why -- why rich countries are concerned? Because their population is decreasing. France is concerned because its population is decreasing; Sweden is concerned, too much concerned -- its population is decreasing. A great fear that if rich countries go on decreasing in their population, and the poor countries go on increasing in population, sooner or later they will overrun the whole world. Just the sheer fact of their numbers will be enough to overpower, to possess all the rich countries.

Now a very strange world: the rich countries are concerned how to increase their population, and the poor countries are worried how to decrease their population. Are we living in the same time, or in different worlds, in different centuries? We are not contemporaries; our problems are totally different.

Why poor people produce more children? The simple reason is -- very simple -- and sometimes the simple and the obvious is always overlooked: the rich person has many other things for his entertainment, and the poor man has only sex, nothing else for his entertainment, because everything else costs something. If you go the movie, the poor man earns so little that just going to the movie and all his earning of the day will be gone. Then how he is going to manage himself and his family? He cannot drink alcohol, he cannot become a Rotarian, a Lion, he cannot afford all these new entertainments. He cannot have even a radio or a TV, he cannot sit before the idiot box, glued to the chair for six hours, otherwise who is going to earn the bread and butter?

After the day's work, tired, humiliated, tortured, he comes home. The only relaxation, the only entertainment that he knows of, which is freely available to him, is sex. Hence poor people produce more children.

Rich people have some diversions. Sometimes they become so much interested in other things that sex becomes secondary; you can find rich people so much interested in other things. Somebody may be interested in paintings, collecting paintings, or he may himself be a painter, or may be immensely interested in music, or may be a composer himself, or may be interested in dancing. There are possibilities... And he can always live his sexual life, too, in a vicarious way. My own observation is that when you are seeing sex on the TV screen, you are living it in a vicarious way. You become identified with the man or the woman, whatsoever may be the case. When the man is making love to the woman, deep down in your fantasies you are making love to the woman. It is satisfying in a way. Your cerebral sex is satisfied. And remember, that

sex center does not exist in your genitals: sex center exists in your brain, it is cerebral.

Now there are scientists like Delgado, who say that we can put electrodes in the brain, and you can carry a small box like a matchbox inside your pocket -- with a remote controller, so even the wire will not be shown, there will be no wire -- and just you can put your hand in the pocket, push the button and you will have an orgasm. It will be non-genital. It will not have anything to do with your genitals, and it will be far more satisfying because you will not have to depend on the other person.

And there are many problems when you have to depend on the other person. It is a rare coincidence that the man can satisfy the woman or the woman can satisfy the man. There are discrepancies. Nature is not such a perfect master as you think. The male genital organ is small compared to the female genital tunnel -- one inch less. Just in a small city like Poona there is a difference of miles! That difference is unbridgeable.

Their timing is different; the woman will take a longer time to come to an orgasmic peak. For centurieS she has been pretending, just to buttress the ego of the male chauvinist pig, because he enjoys it tremendOusly that he has given a beautiful orgasm to the woman. So she has been pretending. That's why it is more satisfying with a prostitute because she knows how to pretend it, she is an expert in are concerned how to increase their population, and the poor countries are worried how to decrease their population. Are we living in the same time, or in different worlds, in different centuries? We are not contemporaries; our problems are totally different.

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But that's actually the case with wives too. They have been pretending for centuries. To bring the woman to orgasm, a certain training is needed -- which is lacking -- a certain discipline is needed on the part

of man.

So when you depend on the other there are many problems. And if your pleasure is dependent on the other then there is a bondage too attached to it, there is a certain imprisonment. And there is jealousy, and there is suspicion, and all kinds of ugly things enter from the back door.

Delgado's device can be of tremendous help to make men and women free of each other. But I don't think the Polack pope will agree with it, because sex for pleasure is sin, and Delgado's device will make it absolutely for pleasure.

Sex is right only for reproductive purpose, that is the religious idea: if you reproduce children then sex is right. If you are just having fun, then you are committing a crime against God -- because sex is sacred, and fun is not sacred. Now, who has decided that fun is not sacred? I say to you: fun is more sacred than reproducing in an overcrowded world.

But these popes and these priests, they are all for reproduction, and then they want to save the dignity of the poor. They create poverty...

Mahatma Gandhi in India was doing the same. His whole life he thought he was raising the dignity of the poor, but he was simply changing the name. He was calling the poor "the children of God". By calling them "children of God" nothing is changed; they remain the same poor people. Yes, their ego feels a little flattered, but that is not going to help at all. That is going to create more problems. They will be hungry, they will be ugly, and they will be egoists also. You have added a new dimension to their problems which were already too complex.

He was also against birth control -- he was also against the pill, he was also against any contraceptives. Go on creating children... And, moreover, he was against all science, all technology. You will be surprised to know that he was against the railway trains, he was against telephones, he was against all kinds of industries. He was against even things so innocent like telegraph, post office. Anything that has been invented by man he was against -- man has to go back to nature. Back to nature will simply mean that there will be even more poor people in the world than there are now, because even the rich will become poor, even the middle class people will fall back to poverty. It will be a huge ocean of poverty. Yes, in a way people will feel good that, "We are all equal," because poverty will be distributed equally. But that is not raising the dignity of the poor.

The only way to raise the dignity of the poor is to destroy poverty. And it can be done -- now we have all the means and methods to do it. Even communism is not needed at all. In fact, communism has not been able to destroy poverty in Russia or China or anywhere else. It has simply destroyed the rich people. In fact, the communism that exists in the world is not communism at all: it is only state capitalism. The ownership has changed. Now private ownership is no more there; instead of private owners the state has become the only owner.

Now this is even worse, because when there is only one owner, when it is a monopoly of everything -- it is a state monopoly -- then there is no freedom possible. Not only the dignity of the poor is not saved or defended, even the dignity of human being is lost. Dignity as such is lost.

Now Soviet Russia or China are huge concentration camps and nothing else -- no freedom of expression, no freedom of thought, no freedom at all! You have just to function like machines; you have to produce more and more for the state, for the great state. And there is a bureaucracy, the communist bureaucracy, which has replaced the capitalists.

There is no need for communism to destroy poverty; science can do it very easily, because a single machine can do the work of thousands of people. But it is not being allowed because it goes against the vested interests, and those interests are pouring their money into the churches.

Who has made the pope "bejeweled and bedecked pontiff', Krishna Prem? Who has made Vatican the richest religion in the world, the richest church in the world? From where all that money has come? It is bribery. It is the rich people who go on bribing the church, and the church goes on preaching things which look very religious but are basically political and economical, and are against *all* revolutions.

The only revolution that can free humanity from poverty is a scientific revolution. In fact, if machines are introduced more and more (AT THIS MOMENT THE ELECTRICITY FAILS, SO DOES THE SOUND SYSTEM...) You see, the Holy Ghost seems to be angry! It must be the work of the Holy Ghost -- his representative on the earth is being criticized.

If machines can replace man more and more, within two decades, just within two decades, the whole humanity can be freed from the indignity of mechanical lives. A laborer working in a factory becomes almost a machine. The same thing he goes on doing day in, day out, year in, year out, for thirty years, forty

years... Maybe it is just a small thing. And that repetition for forty years necessarily destroys his intelligence. It becomes mechanical.

If machines can do all this work -- and they can do -- then man is freed, then man can do all those things that he had always wanted to do but there was no time and no opportunity. He can sing songs, he can dance, he can play, he can meditate, he can pray, he can rest, he can relax, he can be creative, he can paint, sculpt -- he can do thousands of things which everybody deep down wants to do but cannot do because there is no opportunity.

The genius of man is in a state of dormancy, stagnant. Because he cannot fulfill the needs of the body, his needs of the soul remain unfulfilled. There is a hierarchy of needs, remember. First you have to fulfill the bodily needs; that is the very foundation of your life. Then you have to fulfill your psychological needs, and only then, and remember, I repeat *only then* you can fulfill your spiritual needs.

The poor person struggles with his first basic needs He cannot be interested in poetry, in music, in painting. How he can be *really* interested in meditation?

People go on asking me again and again, almost every day there is a question. that's why people from all over the world are coming to me and Indians are ignoring? They are not ignoring -- their basic needs are not fulfilled; there is a gap between me and them. They are searching for bread and I am talking about meditation. I cannot give them bread, I cannot give them shelter, and if I suggest them how they can get the shelter and the bread, their whole conditioning goes against it. They will not listen to me.

If I suggest birth control is needed, the pill is needed... Because to me the pill is one of the greatest things that has happened after the bullock-cart; it is one of the *most* revolutionary things. There have been only three revolutionary things in the history of man. First was fire, second was the bullock cart, third is the pill. Their conditioning goes against if I suggest to them, "Do this, and the poverty can be destroyed."

And they are not interested in meditation, they cannot be. Their basic needs are destroying them. They don't have the opportunity, or the energy, or the time, or intelligence to be interested in meditation. First the basic needs have to be fulfilled, then the psychological needs.

This is my constant observation: if a person comes to me for wrong reasons he is bound to be angry at me because I will not be fulfilling his needs. I receive hundreds of letters from South Africa: all the letters are concerned... somebody is suffering from a ghost, somebody has been put under a spell, somebody is afraid of a black magician -- so they need me to protect them and send them a mantra which can save their life. Now, I cannot do all this nonsense.

When Indians write to me, they write always about money. They want money -- they want their sons to go to the colleges, to the universities. Somebody writes can I send his son to the Oxford or to the Cambridge. All their needs are basically physiological. They are not the people who can be interested in meditation. They cannot look at the stars -- their eyes are focused on the earth, their necks are paralyzed; they have lost all power to see that which is beautiful. Even if they look at the moon they will think of a chappati! It is natural. Because we project our own needs, everything becomes just a screen for our projection.

When some visitors, Indians, come here and when I go after the lecture around the Buddha Hall, I can see they are not looking at me, they are looking at the Rolls Royce. They are nudging each other, "Look!" They are not interested in me, their whole obsession is Rolls Royce. That's why I am keeping it -- at least something for them to enjoy.

I see even educated Indians... but even educated Indians are not basically fulfilled. Their sexual lives are starved, their nourishment is not enough. Their body is not as it should be; something is missing. When they come here and I enter the Buddha Hall, and with folded hands I welcome you, only those few Indians don't answer -- as if their hands are paralyzed. They cannot even fold their hands just to welcome me. And I am welcoming them. It is not that they have to take the initiative, I am taking the initiatiVe. But they cannot do even that. They look so ugly. They can see all around thousands of people, with love, with gratitude, folding their hands -- and folding their hands in love and gratitude and respect and surrender should be more natural to the Indians; it is their way of greeting. But they cannot even greet me, as if something prevents them -- like a thick iron wall between me and them.

What is the wall? The wall is: I don't exist here to fulfill their needs. I am, in a way, irrelevant to their context. Somewhere deep down the distance is so much that even a greeting is impossible. They look embarrassed. They can see what they are doing, but somehow paralyzed, as if it is impossible for them to just welcome me. If they cannot even fold their hands, do you think they will be able to allow me into their innermost core? That's impossible.

The basic needs have to be fulfilled first. Science can do that. The psychological needs then have to be taken care of -- art, aesthetics can do that. And only then religion enters in. Religion is the greatest luxury in the world, because it is the peak, the virgin peak of the Everest, the snow which has not been trodden by anybody. To reach to it you will have to move from the valleys where you are living. It is a long pilgrimage. And only when somebody reaches to the peak of the Everest, to the peak of consciousness, there is dignity. The poor cannot have any dignity. The poverty will prevent the dignity to happen.

Hence, I say the pope is absolutely wrong, saying that "Defending the human dignity of the poor and their hope for a human future..." Yes, he is trying to save their hope, because if they can go on hoping then the church can hope to exist. Their hope is basically the hope for the future popes. But I don't think it is going to happen. In fact, there is an ancient prophecy of Nostradamus that the last pope will have his name starting with "W". And this Polack pope has his name starting with "W". I think this is the end!

I don't believe in prophecies, but sometimes miracles happen. This is the first pope in the long succession of popes whose name begins with "W". This may be the last, and rejoice if the prophecy is fulfilled.

The only hope for the church -- Hindu, Mohammedan, Christian, Buddhist -- is that humanity should remain poor, then they need opium. Otherwise, who wants opium? When do you want to drink alcohol? -- when you are miserable, when you want to drown your misery into something, when you want to forget it all, when you want to have a little rest from your worries, anxieties, anguishes. And that's what religion has been doing in the past.

Religion is nothing but a drug, a very subtle drug. But if people are really happy, rejoicing in life, living with intensity and passion like flowers and birds, and rivers and mountains and stars, who will need these fools around? Who will go to the Vatican, or to the Kaaba, or to the Kashi? Who will listen to all kinds of nonsense?

There is no hope for religion as it has existed up to now. Yes, there will be a totally different kind of religiousness if man becomes happy. And that's what I am trying to make clear to you: what kind of religiousness is possible if humanity becomes happy. Then it will not be a religion of renouncing.

Buddha says, "There are four truths: first, life is misery; second, that there is a method to end the misery; third, you can do the method, you can go through the process, it is not impossible, it is possible for all human beings; and fourth, there is a state beyond misery."

Now, if there is no misery, Buddha's first truth is canceled. And once you cancel the first truth, what is the need of the second? If there is no misery what is the need of a method to end the misery? The whole house topples down. And it is not only Buddha's house. He's simply making it clear what others have said only in a very implied way. He is a very rational man, so he is saying it exactly, precisely, in scientific ways. But this is what all other religions have been doing.

Their basic assumption is that life is misery. If this is the basic assumption then renunciation is, of course, the method to get out of it -- renounce life, escape to the monasteries, to the deserts, to the Himalayas. If life is misery then escapism is religion. And I am teaching you here that life is *not* misery. If I am true then escapism loses all significance, all meaning, all relevance. Then there is no point in renouncing life. If life is bliss... and that's what I say again and again -- life is bliss, ultimate bliss, life is ecstasy. Rejoice! There is no question of renouncing it.

This is going to be the future religiousness. And remember my distinction: I am not calling it the future religion, I am calling it the future religiousness -- because religion will give you the idea that it will be Christian, Hindu, Mohammedan, a creed, a dogma. No. Religiousness... a diffused kind of fragrance surrounding the earth, with people rejoicing, dancing, singing, people rejoicing so much that a tremendous gratitude arises in their being -- a gratitude for the unknown energy that has given them birth, for the unknown source from where they have come and to where they have to return one day, for the unknown whole which has made all these benedictions possible. Only then man has dignity. It is not a question of dignity for the poor or for the rich: human beings will have dignity.

In fact, the so-called religions have made man feel very undignified. They have created guilt, they have condemned all that is natural in you, all that is spontaneous in you. They have praised the unnatural and condemned the natural. They have made everybody feel like crawling on the earth like an ugly worm -- crawling on the earth in the mud -- while my effort here is to remind you that you have wings, that you are a bird, that you can soar towards the stars, that the whole sky is yours, that even the sky is not the limit. Only then man has dignity.

And it is not a question of poor or rich, black or white, man or woman. Man as such has dignity only

when life has dignity, when life is joy, when life has the flavor of ecstasy, adventure, exploration.

He says: DEFENDING THE HUMAN DIGNITY OF THE POOR AND THEIR HOPE FOR A HUMAN FUTURE IS NOT A LUXURY FOR THE CHURCH...

That I know. It is not a luxury for the church: it is its very basic need. Without it, it cannot exist; without it, it will not have even a single moment to live. It is not luxury, it is its very breath. With that I will agree with the Polack pope. I can rarely agree with him, but on few points I can agree.

He says:... NOR IS IT A STRATEGY OF OPPORTUNISM, NOR A MEANS FOR CURRYING FAVOR WITH THE MASSES. IT IS HER DUTY.

Nobody had asked him. Why he is talking about that this is not a strategy of opportunism? Somewhere in his unconscious he knows it is, because he was sermonizing on his own. I have read the whole sermon ... what Krishna Prem has asked. Just the other day I was reading the whole sermon. Nobody had asked him, nobody has raised the question. He was talking on his own, he was opening his own heart. Deep down he suspects that it is a strategy of opportunism.

Sigmund Freud says even a slip of the tongue has some unconscious roots behind it. If suddenly somebody stands up and says that, "I am not a thief! Who says I am a thief? I am not a thief!" Then what it will show? It will simply show that, "Give him to the police! Why he is shouting that he is not a thief?n -- there must be something in him which has erupted in spite of himself. Why he is defending, that he and his church are not opportunistic? It is, it has always been.

For example, the whole history of the church -- and not only his church, of all churches -- is ample proof that they have been opportunistic, always opportunistic. They fit with the status quo -- whosoever is in power, they serve the master. They are just like dogs: the moment they feel that the master has changed, they change their attitude also, they start wagging their tail before the new master.

He says: IT IS NOT A STRATEGY OF OPPORTUNISM...

Then what it is? And this statement he has made in Philippines, one of the poorest countries in the world. When he was in America he had not made such a statement. When he was traveling in the western, rich, affluent societies, he was not making such statements. Now, in Karachi, in Philippines, in the East where poverty is everywhere, why he is making such a statement? It is opportunistic, it is *meant* for currying favor with the masses.

The masses are so stupid that they immediately fall in line with anybody who praises them. Those praises are just hot air, but the masses feel very good. Immediately the masses are with the person who praises them. This is an ancient trick of the politicians and the priests; they have changed thousands of times.

For example. in Galileo's time the Catholic church and the Catholic pope decided that Galileo should take back his statement that the earth goes around the sun. because the Catholic church has believed for hundreds of years that it is just vice versa -- the sun goes around the earth. And religious people are very much afraid even if a single statement proves to be wrong in their scripture -- then all other statements become suspicious. It is a natural conclusion. If Jesus can make a statement which is absolutely false, unscientific, then what is the guarantee that other statements are true? If he does not know even whether earth goes around the sun or the sun goes around the earth, what he knows about God may not be true either, he may not know anything about paradise. If he does not know about *this* world, how can you believe that his statements about the other world are right?

Hence, all the religions try to stick stubbornly to *every* statement -- howsoever ridiculous it appears -- but they have to stick to it. But you cannot stick to a lie for long. And in fact, I don't see there is any point. The simple thing is that Jesus has no need to be a physicist or an astronomer or a chemist or a mathematician.

For example, I am not a physicist, so if I say something wrong about physics, it's perfectly okay. There is no need to stick to it. I am not infallible. If somebody points to me that this statement is not right as far as physics is concerned, I am immediately ready to correct it because I'm not a physicist! If I had made the' statement, I was not making it as a physicist. I may have been illustrating something, but an illustration is an

illustration. It does not change my argument.

Just the other day somebody has written that my statement about Somnath is not historical: there were not twelve hundred priests but only five hundred. So how does it make any difference? My logic remains the same. But he is thinking that he is proving me wrong. My argument was that those priests of the Somnath were saying that, "There is no need to defend the temple; the Vedic mantras are enough, so there is no need for an army." And then Mahamoud Chaznavi came; he was himself surprised that there was not anybody to defend. Instead, I had told, twelve hundred priests were chanting mantras, doing Vedic rituals to prevent Mahamoud Ghaznavi from conquering the richest temple of the country.

The warriors from all over the country had offered their services, that "We can come and fight with Mahamoud Ghaznavi," but they were, in fact, humiliated and insulted by the priests. The chief priest told them, "Do you think you can defend God? This is God's temple. God defends you, you cannot defend God, so don't be foolish. And we know the ancient science of mantras which will create a subtle energy around the temple and nobody can enter."

But Mahamoud Ghaznavi entered. And the God that defends everybody was destroyed in a single hit. He hammered the chief statue of the temple and the statue fell into thousands of pieces, and inside the statue the priests have been hiding immense treasures, the most valuable diamonds. They all were scattered. Mahamoud Ghaznavi had never seen such diamonds. That statue was a kind of safe -- there was a hole; from the hole they were dropping those diamonds inside -- and nobody would have ever suspected, no thief would have ever suspected that the statue is being used as a device to protect the treasures.

Mahamoud Ghaznavi was a Mohammedan; he destroyed the statue. He was not aware that there are treasures behind it; he was simply interested in destroying the most important temple of the country.

I had said that there were twelve hundred priests, and now somebody has written that my knowledge of history is absolutely zero -- there were only five hundred priests. Does it matter? My argument remains the same -- twelve hundred, five hundred, five, one -- any number will do. And I am not so foolish to count how many priests were there. One more or one less, it's perfectly okay -- I agree there were five hundred people. And somebody says there were not five hundred but only four hundred ninety-nine... so okay, but my argument remains the same. The thing is my theme, not what is my illustration.

But Catholic church could not accept Galileo's idea. They forced old Galileo to take his statement back. Galileo took his statement back. He was a man of immense sense of humor. I love Galileo. Many have thought that he was a coward -- he was not! Many have thought that he had not the courage to fight, but I don't see what is the need to fight with fools. When you can just get out with a sense of humor, why fight? He simply said, "Perfectly right! I will make a statement in my book that whatsoever I have said is wrong -- the earth does not go around the sun, and the Catholic church is right, the sun goes around the earth. But one thing I have to tell you: even if I take my statement back, the earth will still go around the sun. My statement won't make any difference!"

Do you see the sense of humor of the man? -- his intelligence? And he made the statement in his book: in a footnote he wrote that, "What I have said above is not right." And in the end he says, "What can I do? Still, neither the sun nor the earth are bound to follow my ideas. They go on doing their thing. What Galileo says is irrelevant."

Now, this Polack pope has opened the case again after three hundred years, because now it is an established fact that the earth goes around the sun. Now, to go on saying that the sun goes around the earth looks so foolish. He has reopened the case to correct the error.

And this has been going on for two thousand years; again and again they have been correcting. What does it show? It simply shows opportunism. At that moment masses were with them, masses were with the Bible. Now, they know masses are more aware of the science, and if they have to choose between a scientific statement and a biblical statement they will choose the scientific statement. Now people are more educated.

This is opportunism -- now opening the case and changing it.

He says: THIS IS NOT A STRATEGY OF OPPORTUNISM...

Then what it is? It is sheer business -- telling to the poor people about their dignity. And whenever they talk to the poor people they always quote Jesus as saying: "Blessed are the poor, for theirs is the kingdom of God." They forget completely that the meaning of Jesus is totally different. His whole statement is: "Blessed are the poor in spirit, for theirs is the kingdom of God." He does not mean that they should be starving,

poor; he simply means that they should not be egoists. Blessed are the poor in spirit... The ego makes you feel higher and superior to others. When there is no ego, that is poverty of the spirit. It has nothing to do with this poverty that exists in India, in Philippines, in Pakistan. This is not the poverty Jesus is talking about. But they use Jesus' quotations and they go on telling that this is not opportunism. Then what it is?

And he says: It IS NOT A MEANS OF CURRYING FAVOR WITH THE MASSES...

He must be consciously feeling guilty. It is so apparent that it is simply a way to have the support of the people. And I know it perfectly well.

I have done all kinds of things -- I have been moving with the masses, and I know how masses become victims. It is so simple. I have talked to the crowds of the Hindus, I have talked to the crowds of the Mohammedans, the Jainas, the Sikhs, and I have really enjoyed all those things. I have giggled inside myself that, "What kind of fools the world is full of!"

I have talked to the Jainas on Mahavira, and they will come to me and they will say, "It is for the first time, listening to you, we have understood what greatness, what immense truth Mahavira has given to the world?" For twenty-five centuries they have not discovered that truth. In fact, it has nothing to do with Mahavira, I am simply putting my ideas through his mouth. But they were worshipping me.

I had talked to the Sikhs on Nanak, and they said, "Nobody has ever been able to open the mysteries of the statements of Nanak as you have done." There are no mysteries or anything, those mysteries are my inventions. But this I had not told to them. I simply laughed inside myself. You never found me laughing; I always laugh inside because laughing outside is dangerous.

I have talked to Hindus about Krishna, and they were rejoiced. Fifty thousand to hundred thousand people used to gather to listen to me on Krishna, and they were thrilled that THEIR Krishna has such profundities, such great insights. In fact, if Krishna was there he would have been very much puzzled.

I have talked about many people. If they come to the ashram, Sant won't allow them inside! But when I have talked about them I have given my insight to their words.

I receive many letters from the West, that "Nobody has told us the truth about Jesus except you." It has nothing to do with Jesus, it has nothing to do with Krishna, it has nothing to do with Mahavira or Buddha. I am simply talking about my truth.

But then finally I said, "It is enough, it is absolutely absurd, meaningless, because they cannot understand. Only their egos are feeling fulfilled, nourished. I am not helping them; on the contrary, their egos are becoming bigger." Hence I dropped that whole thing completely. And the moment I stopped talking on Mahavira, Jainas disappeared. Only few Jainas remained who had understood me that it has nothing to do with Mahavira, it is my own understanding that I am giving to Mahavira. It is my light that I am focusing on Mahavira. Only those few Jainas have remained with me who had understood.

Only those Hindus have remained with me who had understood that it has nothing to do with Krishna and Gita. It is *my* experience; I am simply using them as excuses. The same is true about others... But that I could do only when I decided that I have not to go in the masses at all.

Just the other day I was reading an article against me. Somebody has written that, "Why I don't go outside the ashram?" The reason he has found is that I have hypnotized the whole atmosphere, so whosoever enters in the ashram, the moment he enters the gate he becomes hypnotized. So I don't go outside the ashram because there it will be very difficult to hypnotize people.

I loved the idea! A great discovery.

What the pope is doing is simply currying favor with the masses.

And he says: IT IS THE CHURCH'S DUTY...

To whom? Duty to whom? He means duty to the poor. That's wrong. It is duty to the vested interests, it is service to the establishment.

So only on two points I agree with him. One is that, "DEFENDING THE HUMAN DIGNITY OF THE POOR AND THEIR HOPE FOR A HUMAN FUTURE IS NOT A LUXURY FOR THE CHURCH... IT IS not a luxury, it is its very life, its basic need. And the second point:

He says: IT IS HER DUTY...

That too is true. It is duty to the establishment, duty to all that is ugly. to all that is dead, to all that is past.

The outraged husband, having caught his wife in another man's arms, shouted, "Sir! This is my wife, and you ought to be ashamed of yourself!"

The man replied, "If that is your wife, you ought to be ashamed of yourself!"

It was eleven-thirty, and Hunchback Harry wanted to be home in time for the midnight movie, so he took the shortcut through the graveyard. He was very nervous as he walked among the gravestones. Suddenly there was a flash of lightning, and a loud clap of thunder, and a voice boomed: "I am Lucifer! I am the devil!"

Terrified out of his wits, Hunchback Harry cowered behind a tombstone shivering. "Dost thou have a desire?!" thundered Lucifer.

"Y-y-yes," mumbled Hunchback Harry. "I want to lose my hunchback."

"Right! It shall be done!" shouted Lucifer, and vanished. And thus Harry lost his hunchback.

The next night in the pub the lads were amazed.

"Hey, Harry," said Charlie, "what happened to your hunchback?" So Harry told about how he had walked home through the graveyard and met Lucifer.

"Mm, that's interesting," said Charlie, and he decided he was going to walk home through the graveyard that night.

As he crept along there was a blinding flash and loud thunder. "I am Lucifer! I am the devil!" Charlie dived in panic behind the nearest tombstone and shuddered with fear. "Dost thou have a hunch-back?" roared Lucifer.

"N-n-no," stuttered Charlie.

"Right! Take this one!"

I agree with the Polack pope, but not according to him, not what he wants. I agree according to myself. That is the only way I can agree with him.

A certain innocence is needed, but the priests are never innocent. They are so knowledgeable, they are lost in the jungle of words and concepts and beautiful theories. Somebody has to hit them hard and bring them back to the earth. That's what I'm trying to do. It hurts...

I have received a newscutting from Calcutta. The reporter says that he went to Mother Teresa with a cutting from a newspaper about my statement that she is idiotic. She became so mad she tore the cutting and threw it away. And she was so angry that she was not even willing to make any comment. But she *has* made the comment, tearing the newspaper cutting.

And the reporter said, "I was puzzled. I asked that, the cutting belonged to me. I had just come to show it to you and to know your comment?"

And these people think they are religious people. In fact, by tearing the cutting she simply proved what I have said was right: she is idiotic -- this is idiotic. I receive so many "compliments" -- in inverted commas -- from all over the world that if I start tearing them it will be enough exercise for me -- and I hate exercise!

These popes need a little more innocence. These Mother Teresas lead a life of such hypocrisy, such cunningness, such deceptiveness, that they need to become a little more human, a little more simple, a little more innocent. Only then they can see the truth. And it is time that the truth should be seen, otherwise there is no hope for humanity. It will go on and on in circles, the same circles it has been going on for thousands of years.

Jesus is right when he says: Unless you are like small children you will not enter into my kingdom of God. And these popes and Teresas are not like small children. I would like my sannyasins to be like small children.

The Jones family recently moved from their suburban home into a far-out nudist colony. One day the youngest son walked up to his father and asked. "Dad, how can I tell a rich man from a poor man in this place?"

Of course, this is a great great question for a child in a nudist colony. How can you tell who is rich, who

is poor? Of course, when people are dressed you immediately see who is rich, who is poor. But in a nudist colony?

His father was speechless for a second, but fathers can't accept that they don't know. Then laughingly he said, "I guess a rich man has a bigger cock than a poor man."

This answer seemed to satisfy his son's curiosity and he left.

A few days later while working in the garden he heard his son yelling, "Dad, quick! Come quick!"

He jumped up and started running towards the house calling, "What is wrong, son? What is wrong?"

The boy shouted back, "There is a poor man chasing mummy and getting richer by the moment!"

The Wild Geese and the Water

Chapter #11
Chapter title: No Higher, No Lower

21 February 1981 am in Buddha Hall

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The first question:

OSHO,
"HOLIER-THAN-THOU" SEEMS TO BE MY LIFELONG MANTRA. GROWING UP AS A CATHOLIC, I THANKED GOD DAILY THAT I WAS A PART OF THE ONE TRUE RELIGION. AS A CATHOLIC NUN I KNEW I HAD "MADE IT". NOW, AS A SANNYASIN, I OBSERVE THOSE SAME ATTITUDES AND JUDGMENTS HAPPENING AT EVERY TURN. I WATCH MYSELF AS I ACT SUPERIOR AROUND NON-SANNYASINS AND INFERIOR AROUND THOSE WHO HAVE BEEN WITH YOU LONGER THAN I. I REALLY EXHAUST MYSELF IN CONSTRUCTING INTRICATE CONTINUA ALONG WHICH TO PLACE EVERYONE IN RELATION TO MYSELF. I SIMPLY CAN'T SHAKE HARD ENOUGH TO LET IT GO. PLEASE COMMENT.

ANAND PRITAMA,

RELIGION, AS IT HAS EXISTED down the ages, is nothing but a subtle ego trip. Far more subtle, of course, than those trips which people are making for money, power, prestige, respectability, and all that. But the basic quality is the same.

Man's mind has been molded, distorted poisoned, for only one thing, and that is the ego. Sacrifice everything for the ego! That is the single note of our all civilizations, cultures, societies, religions, educational systems. We, from the very beginning, in the child's mind, implant seeds of ambition. And then we devote twenty-five years in the schools colleges, universities, nursing, watering those seeds so that they can have roots, branches, flowers, fruits.

Twenty-five years is a long time; it is one-third of your total life. And when you are conditioned for such a long time for ambitiousness, it certainly becomes very difficult to get rid of it.

But ambition starts in such a way that you never become aware what poison it contains in it. The bottle of ambition contains pure poison, but the label is not that of poison: the label says it is pure nectar.

And we live through words, we are word-oriented. Our whole life is dominated by words. Beautiful

words can hide ugly realities. In fact, ugly realities exist in the world only because we are camouflaging them behind beautiful facades of language, philosophy, theology, ideology. Just give a beautiful word and you can cover up anything.

The so-called religious people are the most egoistic, because "religion" is one of the most beautiful words. It contains the whole spectrum of all that has been valued, appreciated, longed for: freedom, love, liberation, God, nirvana, *moksha*, immortality. What more you can ask? It contains the whole kingdom of God. The word is so beautiful that one has to be really intelligent to see behind, what it is hiding.

Religion is nothing but a very unholy trip in the name of holiness. Hence, you will see in the faces of your saints, in their eyes, in their gestures, nothing but the pious ego. But you will have to watch, because it comes from the back door. It is never there in its nudity; it is always hiding behind curtains. And don't be deceived by the curtains: the curtains may be beautiful, made of beautiful material, but what is behind the curtain has to be looked into.

Your saints have been doing hard work, their aUsterities are arduous. They are doing almost the impossible: celibacy, fighting with biology; fasting, fighting with their physiology; and doing everything that is unnatural, for a single purpose, because whenever you do something unnatural you are respected. Naturally, you are thought to be a superior kind, a superman. You are no ordinary man. Ordinary men live ordinary lives -- they love food, they enjoy food. The religious person is not allowed to enjoy food.

Mahatma Gandhi in his ashram used a very strange chutney which has never been used before -- chutney made out of *neem* leaves. Now, the *neem* leaves are the most bitter leaves, and if you eat chutney made out of *neem* leaves, it is going to destroy your whole food, it is going to destroy your all joy. The very idea is enough to destroy it.

When Louis Fischer, the American thinker-writer-philosopher, stayed with Gandhi to study his philosophy and life... He was proposing to write a book on Gandhi, so he wanted to be close to him to understand the ways of his working. the ways of his living -- everything minutely. Gandhi invited him every day for food to come with him. He was, on the first day, very much happy -- Gandhi inviting himself. But when he tasted the chutney, he could not believe that how he is going to manage? It made his whole tongue so bitter that to eat anything afterwards will not change the taste.

Being a logical man, and being a very polite, cultured man, he could not say no to Gandhi. He thought the best is swallow the whole chutney in one gulp, and then enjoy your food, rather than destroying the whole food again and again. That chutney has to be tasted and that was a rule in Gandhi's ashram: you cannot leave anything on the plate, everything has to be eaten. So he swallowed chutney in one gulp and Gandhi immediately ordered more chutney for him. He said, "Look! A man of understanding immediately can see the medicinal qualities of *neem* leaves."

For seven days he has to suffer that hell...

The whole idea behind the *neem* chutney was to destroy your delicate, fragile tastebuds, so that you only stuff yourself without tasting: *aswad* -- tastelessness. That has been one of the very cherished goals of religious people. So if you are enjoying your food, you are ordinary. Ordinariness has to be condemned, only then you become extraordinary. And then, certainly, deep down the feeling of holier-than-thou...

Pritama, it is present in all the religions around the world; it has nothing to do particularly with Catholicism. Try to see the mechanism: the unnatural seems to be respected because the man who is capable of doing it seems to have certain powers which the ordinary person has not got. So anything that seems ordinary and natural has to be condemned, and anything that seems to be unnatural has to be respected. Laughter is condemned because it is very ordinary.

Christians say Jesus never laughed; I cannot agree with it. Only a man like Jesus has the capacity of real laughter. But Christians saying that Jesus never laughed are certainly making a point: they are saying that he is so sacred he cannot commit such profane act of laughter.

Jainas say that Mahavira never defecated or urinated. Such ordinary acts! That is one of the criterions whether somebody is really enlightened or not -- toilet is the criterion. You see the stupidity of it? They say Mahavira never perspired. That is possible only if he had no skin -- instead of his skin, if he was living in a kind of plastic bag... Plastic does not perspire, but skin *has* to perspire. That is part of its aliveness. It is very fundamental, you only can live if your skin perspires. Certainly dead people don't perspire, they cannot. Either Mahavira was dead or plastic!

A living person *has* to perspire, for the simple reason that every pore of your skin breathes. There are millions of small breathing pores into your body; you are not only breathing by your nose. If your nose is allowed to breathe and your whole body is covered with a thick paint so that all your skin pores are closed,

you will die within three hours. You will be allowed to breathe from the nose, still you will die within three hours, because your whole body needs breathing; each cell of your body breathes.

And when it is too hot... And Mahavira lived in one of the hottest parts of this country, Bihar, and he lived naked, and he traveled on foot. He must have been perspiring more than anybody else. Perspiration has a natural function to do: when it is too hot your body perspires to keep your body temperature within a certain limit. You perspire, your body relieves some water from the skin pores, that water evaporates, taking your body heat. Hence, the body can maintain a constant temperature. If you don't perspire, your body will become so hot that you will burst forth, or you will be burned from your inside.

But all these stupid ideas are propounded for the simple reason to show that Mahavira is special, that Jesus is special. Something extraordinary has to be fabricated.

You say, Pritama: "HOLIER-THAN-THOU" SEEMS TO BE MY LIFELONG MANTRA.

It is in fact everybody's lifelong mantra, in different ways. Somebody is trying to show his ego by his money, somebody by his knowledge, somebody by his political power, somebody by his austerities, somebody by his religiousness. But it is all the same -- only excuses differ, but the motive is the same.

A bus loaded with cockney tourists was making a rather prolonged drive along the seafront in Sicily, when it stopped for the passengers to have a brief rest and enjoy the scenery. At once most of the men rushed up the embankment where they relieved themselves despite the fact that the women remaining on the bus could see them.

When the men reboarded the bus, one indignant wife was so furious that she told her husband and the others in a loud tone of voice exactly what she thought of the strange maneuver. "But, Jock," she continued in a more conciliatory tone, "I was awfully proud when you took out ours!"

The motive is the same. It may be profane, it may be sacred, it does not matter, it makes no difference at all. The motive is the same: somehow to prove that, "I am greater than you, holier than you, wiser than you, more virtuous than you."

You say, Pritama: I THANKED GOD DAILY THAT I WAS PART OF THE ONE TRUE RELIGION.

Every religion believes that. There are three hundred religions on the earth, and every religion believes in the same idiotic idea. There are hundreds of countries in the world, and every country believes in the same nonsense. There are many races, many colors, but everybody believes that there is something special about his country, his religion, his race, his color.

If you observe these attitudes of others, you will be immediately aware what kind of idiocy prevails amongst human beings. But it will be difficult for you to see your own idiotic, irrational prejudices. First watch others, then it will become easier for you to see that the same is the case with you.

I always love a beautiful story about a professor of philosophy. He was the head of the philosophy department in the University of Paris. He was a very logical man -- obviously -- he was a great philosopher.

One day he declared to his students that, "I am the greatest man in the world."

The students were shocked. They had never thought that their philosopher, their professor, who is such a logical man, will ever say something so absurd.

One of the students asked, "Sir, you have always been proving your statements rationally -- can you prove this one too?"

And the professor laughed and he said, "Yes. If I cannot prove, then I would not have made it at all in the first place."

He spread on the board a world map. All the students watched him: "What he is doing?"

Then he asked them, "Which country is the best country in the world, and the greatest country in the world?"

Of course, they were all French so they said, "France."

So he said, "Now, I have only to prove that if I am the greatest man in France that will do. France is obviously the greatest country in the world, and I am the greatest man in France, so the natural corollary will be: I am the greatest man in the world."

They had to agree. It was logical.

Then he asked, "Forget the whole world, look at the map of France. Which is the most beautiful and the greatest city in France?"

Now, the students started feeling a little worried that he is coming closer to the point. But they all lived in Paris, they all loved Paris, and they all were told from their very childhood that Paris is the greatest city in the world. And they said, "Of course, Paris."

And the professor said, "Then we can drop the whole France, it is now only Paris in which, if it is proved that I am the greatest man, then as a natural consequence it will be proved that I am the greatest man in the world."

Then he asked, "Can you tell me which is the greatest place, the wisest, the most beautiful, the most sacred in Paris?"

Naturally, the University of Paris, the seat of wisdom...

And then he asked, "Now tell me, in the University of Paris which is the most significant, the most important department?"

Now who can compete with philosophy? And they were all students of philosophy, so they had to agree that the philosophy department is, of course, the very center of the University of Paris, it is the very soul.

And the professor laughed and then he said, "Now, do you see the point? And I am the head of the philosophy department..."

Deep down everybody is trying to prove it. If you ask the Indians, they think India is the only religious country in the world. Remember, the *only*. All are worldly countries; India is a sacred land, the land of the *rishis*, of the Upanishads and the Vedas, the land of Mahavira, Krishna, Buddha, the land of Kabir, Dadu, Nanak, Meera, Chaitanya -- the land of all the great mahatmas, sages and saints. In fact, Indians believe that even the gods in paradise desire to be born in India -- they are jealous of Indians.

And no Indian will ever doubt it, because it fulfills some inner need of his own. This is a vicarious way of saying that, "I am the most religious person in the world -- I belong to the most religious land, the sacred land."

Just the other day I was listening to a song, a beautiful song, which says a pilgrim has gone to visit the places where Mohammed lived, Mecca and Medina. The song says that your paradise is beautiful, God, but for the moment, at least, I am not interested in it at all. I am in the city where Mohammed lived and walked. Even the dust of this city is far more valuable than your paradise. And if I have the choice, then I will live in Mecca or Medina rather than going to paradise.

Mohammedans believe that. It is part of Mohammedan religion, that if you are really religious, at least once in life you should go to Kaaba to visit the place where Mohammed began his sermons, where he composed his first part of the Koran. If you don't go to *haj*, to this sacred pilgrimage, you are not a complete Mohammedan; something remains incomplete in you.

The same is the case with the Jews. They think Jerusalem is not part of this world, it is a sacred city.

Hindus say, "Kashi does not belong to this earth, it belongs to the beyond."

These are all vicarious ways of fulfilling your ego. So, Pritama, remember, it has nothing to do with Catholicism as such; it is a very common disease to all religious people. They are utterly blind that they are projecting their ego in beautiful ways.

You say, I WAS PART OF ONE OF...
THE ONE TRUE RELIGION.

Every religion thinks that, "My religion is the true religion." Ask the Jainas, they say, "All other religions are untrue, only Jainism is the true religion." And once you accept the idea of any religion as *the* true religion, you become a fanatic, you become obsessed. Then every nonsense is possible through you.

If you believe Mohammedanism is the only true religion, as Mohammedans believe, then it is your sacred duty to transform the whole world into a Mohammedan world. Even if people are to be forced, violently, to be Mohammedans, it is your sacred duty to do it, because you are doing it for their own sake. Even if they have to be tortured and killed, it is worth, because if they die without becoming Mohammedans they are bound to go to hell. Save them from falling into hell!

And the same is the idea of the Christians, because Christ is the only begotten son of God, and those who are with Christ will be saved. At the last judgment day he will come and sort out that "Who are my

people and who are not my people." Those he will choose as his people will enter into paradise with great celebration, songs, dances, music, and those who are rejected will start falling into hell -- and the Christian hell is the worst because it lasts for ever; it is eternal. It is a very strange idea.

In a short life of seventy years... because Christians believe only in one life, you are born only once. And this small life of seventy years will be decisive for your infinity, for eternity. This seems to be unfair and unjust, absolutely ridiculous! How can you commit so much sin in such a small life that your punishment will be for eternity? Even if you continuously commit sin -- twenty-four hours a day, not even taking a tea, break, for seventy years, not going to bed, not sleeping, just sinning and sinning and sinning -- then, too, eternal condemnation seems to be too much, unfair.

Bertrand Russell is right when he says, "I have counted all my sins that I have committed. If I am punished for them, then the hardest, rocklike magistrate cannot throw me into jail for more than four years. If my thoughts about committing sins are also to be accounted for -- which I have not committed, just thought..." Somebody's beautiful wife passing by, and just a fantasy -- if that has also to be counted as adultery... And the Polack pope will agree that it has to be counted -- not only somebody else's wife; the Polack pope says, "If you look at your own wife with desire it is adultery." Your own wife? -- and if you look with desire, appreciation, if you say, "You look beautiful," that's enough: you have committed adultery.

"Even if these thoughts," Russell says, "have to be counted, then at the most eight years I can be put into prison. But for these sins, to throw me in hell for eternity is very unfair." Then God is not fair, compassionate and kind as Christians, Mohammedans and others go on saying. Then God seems to be really an ugly despot, far more uglier than Adolf Hitler or Joseph Stalin or Mao Tse-tung, far more cruel than Tamburlaine, Nadir Shah and other murderers of the history.

But one can go on believing once you have accepted the idea that, "This is the only true religion."

Just now, Jainas are celebrating one thousand years completion of the establishment of a beautiful statue of Bahubali, one of their great sages. It is one of the biggest statues in the world. Now nearabout one million people are gathered in the province of Karnataka, in Gometeshwara, to celebrate this special occasion -- one thousand years the statue has stood, in rain, in sun, in wind. It is so big and huge that it cannot be sheltered. It stands naked. It is part of a hill; the whole hill has been carved. But you will be surprised to know that Bahubali had committed suicide.

But Jainas cannot see it. It is impossible for them to see it, that a man who committed suicide cannot be enlightened. They call Bahubali Bhagwan. He cannot be the blessed one, because the man who has attained the ultimate truth is neither interested in living a single moment more... If death comes, he welcomes; if death does not come, he cannot desire for it. And committing suicide simply means desiring for death; at least one desire is still there.

But in a way this is the logical conclusion of the whole Jaina philosophy. It is life-negative, it is against life, it is anti-life. And this is the logical conclusion of it: renounce life, escape from life. Every so-called Jaina saint is committing a gradual suicide. And Jainism is the only religion in the world which allows suicide. Of course, they give it a beautiful name, they call it SANLEKHNA. One is so fulfilled, they say, one is so blissful, they say, that one feels there is no need to live any more -- so one commits suicide.

But if one is so fulfilled that there is no need to live any more, is there any need to commit suicide? The fulfilled person accepts with joy whatsoever is happening. If life is happening, good; if death is happening, good. He lives in a dance, he dies in a dance. He cannot commit suicide.

Suicide certainly shows that he is still incomplete. Something in him is still desiring, something in him still wants; what it wants is immaterial. But Jainism says if you sacrifice your life totally then the other world is yours, so at the ultimate moment it is better to commit suicide than to die naturally. Everything natural is wrong. Suicide has something religious in it -- you commit it, you do it.

The desire to live is a very natural desire. Everybody has it: animals have it, trees have it, birds have it -- it is nothing special. But the desire to finish the life, to put an end, and you earn great virtue... But the motive is of earning, the motive is to get something out of it; you are sacrificing life as a means to attain something. It simply proves that the desire is there, the motive is there. But Jainas cannot see it.

I will not call Bahubali a Bhagwan, no, not at all. His suicide proves it definitely, that something was wrong in his being. The really enlightened person neither wants to live, nor wants to die. If life is there, he dances with life; if death is there, he dances with death. Each moment is accepted in its totality without any desire for things to be otherwise. But Jainas will not be able to see it.

Now, Pritama, you can see it because you are no more a Catholic nun. You are gaining to a significant insight; you are coming out of that parrotlike knowledge, that repetitive knowledge that every religion

conditions people for. In fact, parrots have been complaining to me that, "Please don't compare us with pundits!" And I can see their point -- parrots are not so stupid.

A vicar buys the only parrot left in the pet shop.

"I have to warn you, vicar," says the shopkeeper, "that he swears terribly. But if you want him to stop, take him by the feet and swing him around in the air."

The vicar takes the bird with him on a plane trip, and soon the parrot begins to swear. Embarrassed, the vicar takes the bird out of the cage, and swings him round in the passageway of the plane.

"Ahhh!" the parrot cries. "Just feel that fucking breeze!"

Parrots are not so stupid, but pundits are far more. And you can forgive the parrots, they are only poor parrots. But you cannot forgive the pundits.

Pritama, you say: AS A CATHOLIC NUN I KNEW I HAD "MADE IT"

That's what they all go on hypnotizing you for. People are living like zombies in Catholic monasteries, nunneries, in Buddhist Viharas The Jaina monks and nuns, they are all living like zombies, conditioned, deeply conditioned, hypnotized by constant repetition that they have made it. And of course when it is constantly repeated to you, you start believing it. In fact, you *want* to believe it, and when everybody says that you have done it, you jump upon the opportunity. You immediately, without any argument, accept it. But you are in a way fortunate that you were capable of "unmaking it".

You say, NOW AS A SANNYASIN I OBSERVE THOSE SAME ATTITUDES AND JUDGMENTS HAPPENING AT EVERY TURN.

They must have gone deep in you, they must have become part of your blood, your bones, your very marrow. It will take a little time before they leave your system totally. But if you remain aware they are bound to leave.

Two psychiatrists were on the first green. The first one missed a two-footer and muttered, "Nuts!"

"Please, Max," said the partner, "let us not talk shop "

People become accustomed of words, ideas. Even if they change, the first change is only on the circumference, the center remains the same. You have changed your outer habits. The nuns' clothes are called "habits": you have changed from white habits to orange habits. But by changing the clothes nothing is changed; that is only a gesture. Much has to be changed now. And this is good that the question is arising in you, that you are becoming alert that still you are carrying the same old judgmental attitudes.

One morning, before school, little Johnny was sitting at breakfast when his mother asked, "What would you like for breakfast, Johnny?"

"I want some fucking cornflakes," said Johnny.

Whereupon the mother belted little Johnny on the ear and shouted, "Don't ask for that again, do you hear?!" Then she turned to Johnny's little brother, Tommy, and asked, "What do you want for breakfast, Tommy?"

Tommy sat nervously in his chair for a moment, then answered, "Ahem, I... I don't know, Mom. But I sure don't want any of those fucking cornflakes!"

You have changed, but not much. But the important thing is that you are becoming aware that those judgmental attitudes are still hanging around you.

You say, I WATCH MYSELF AS I ACT SUPERIOR AROUND NON-SANNYASINS, AND INFERIOR AROUND THOSE WHO HAVE BEEN WITH YOU LONGER THAN I.

This is what has been told to everybody: that you have to put yourself higher and higher, that you have to climb the ladder, that you have to be ambitious, that you have to be the first.

My whole effort here is to tell you that you have to be just yourself, neither first nor last. And you are so

unique that nobody, Pritama, has been like you before, and nobody is going to be like you again. Hence, there is no question of comparison at all; you are so unique that you are incomparable. So drop this whole idea of comparison.

It is comparison which creates trouble; then somebody is higher than you and somebody is lower than you. If you drop this comparative habit, then nobody is higher than you and nobody is lower than you. Then suddenly you recognize everybody's uniqueness. And the moment you can see everybody's uniqueness, your life has a different flavor. It becomes non-ambitious, it becomes non-egoistic. Then you are not trying to imitate, then you are not trying to compete -- then you are simply being yourself, relaxing with yourself, and a great love for yourself arises. And not only for yourself: a great love -- for everyone else also, because everyone is so unique. And it is because of the uniqueness of individuals around the world that the world is so beautiful.

You say, I REALLY EXHAUST MYSELF IN CONSTRUCTING INTRICATE CONTINUA ALONG WHICH TO PLACE EVERYONE IN RELATION TO MYSELF.

You are doing an absolutely impossible thing. You are simply yourself; there is no need to put yourself into any hierarchy. In a hierarchy somebody will be higher than you, somebody will be lower than you. The lower will feed your ego and the higher will hurt your ego. And both are dangerous. And because the higher hurts you, you will hurt the lower, you will take revenge with the lower.

There is a story:

Once Birbal, one of the very significant people around the great emperor Akbar, cracked a joke. Akbar was angry because the joke was on Akbar. He went so angry that he slapped Birbal in front of many people. But Birbal was not to miss the opportunity -- he immediately slapped the person who was standing by the side of Birbal, who was lower in rank.

The third person, who was slapped by Birbal, could not believe what was happening, because he was not concerned at all. Birbal had cracked a joke, he had received the reward. Now why *he* should be hit? He was not at all related in it.

And he asked, "What are you doing?"

Birbal said, "Don't waste time, hit the other person lower than you. And the world is round. Sooner or later the hit will reach Akbar." And it is said it reached in the night -- the wife hit Akbar himself.

And next day he said to Birbal, "You are right, the world is round. But you have always to hit the person who is lower than you; you have to be alert about that."

So everybody is hitting everybody else, hurting everybody else. That's why we have created this insane world.

Pritama, drop this whole attitude, this whole approach. With me, nobody has to play the game of holier-than-thou. To me there is no division between the profane and the sacred, between the holy and the unholy -- it is all one.

The second question:

OSHO,
ARE THERE ANY MEANINGLESS COINCIDENCES, OR IS EVERYTHING A GIGANTIC, PRECISE MECHANISM?

GUNTER AULY,

As far as ninety-nine point nine percent people are concerned everything is meaningless, just coincidences and coincidences. Only for the very few rare people -- the Buddhas, the awakened ones, the Krishnas, the Christs, the Zarathustras -- only for those very few people who can be counted on fingers the world is not coincidental.

But unless you become awake it remains coincidental You are in a deep sleep, groping in your somnambulism How can there be any purpose, any significance? How can there be any sense of direction?

You are just walking like a drunkard -- not knowing where you are going, not knowing from where you are coming, not knowing exactly who are you...

A German once sat in zazen,
Asked "Who am l?" again and again.
"If I don't sort this out,
I shall stomp, scream und shout!
For I'm German , Heil Hitler! Amen!"

A German sitting in zazen is bound to stomp, scream und shout. And what he will shout? -- Heil Hitler!

There was an old fellow from Lyme
Who married three wives at one time.
When asked, "Why the third?"
He replied, "One's absurd,
And bigamy, sir, is a crime!"

Two wild elephants grazing in the jungle... when suddenly Tarzan streaked in front of them in hot pursuit of Jane. One elephant turned to the other and asked, "How do you suppose he can breathe through that small little trunk?"

A drunk and his inebriated friend were sitting at a bar. "Do you know what the time is?" asked the drunk.
"Sure," said the friend.
"Thanks," said the drunk.

Two small mice were crouched under a table in the chorus girls' dressing room of a big broadway show.
"Wow!" exclaimed the first mouse. "Have you ever seen so many gorgeous legs in your life?"
"Means nothing to me," said the second. "I'm a titmouse."

Jacqueline's one-time mother-in-law phoned her recently to ask about her health.
"I'm in bed with arthritis," moaned the young woman.
"What ever happened to the other Greek?" asked the ex-mother-in-law.

An Irish maid went to confession and told her parish priest that she had been having an affair with the butler who was married and already had two children.
The priest admonished her, saying that she had sinned against the church.
"Oh, no, father," she explained. "It was against the china closet. And it would have done your heart good to have heard those dishes rattle!"

As far as ninety-nine point nine percent people are concerned, everything is accidental: their birth is accidental, their love is accidental, their death is accidental, and *all* that passes in between. Everything is accidental.
That's why when you fall in love, the phrase "falling in love". It is not anything conscious in you. Suddenly you see a woman or a man and some instinctive force, some unconscious force possesses you. It is a fall, it is not conscious; you are unconscious. Hence, the people who are not in love will think you have gone crazy. All lovers are thought to be a little bit insane, but only by others. The same thing happens to others too, in their own time -- then others think about them that they are a little crazy. Why love looks so crazy? -- there is a point in it. It is accidental.
If somebody asks you why *you* have fallen in love with a woman or a man, what you are going to say? And whatsoever you will say will look very silly. The color of the eyes, somebody will say -- now, what nonsense is this? -- or the length of the nose, or the shape of the eyes, or the way she walks... or the way he stands . .. What nonsense! What it has to do with love? You are just finding something so that you can pretend to be rational, conscious, in control. And just as people fall in love they fall out. And when they fall out it is the same nose, the same color of the eyes, the same hairstyle, the same woman, the same man. And

what has happened now? Nothing has changed. You can fall in love today and you can fall out tomorrow. In fact, not to fall out tomorrow simply means you are not very intelligent, because now onwards it is going... there is just the repetition. Once you have learned the topography of the other it is finished! Now the same curves and the same topography... How long you are going to touch the long nose? It will be the same nose every day.

Whatever happens in ordinary life is all accidental. Your birth was accidental. Maybe your father was not thinking about you at all -- in fact, he was not even thinking about your mother when he was making love, he was thinking of Sophia Loren. He was not concerned with the woman he was making love, he was just doing it like an exercise, a gymnastics. He had to do because he is the husband, he is supposed to do it. He was fulfilling a duty.

And the woman was not at all thinking of your father either. She was thinking of Muhammad Ali, "The Greatest". And your father is farthest from Muhammad Ali, the greatest -- there is nothing to compare. That's why women always close their eyes when they make love -- shy, knowing perfectly well that they are not interested in this man. Some superstar -- they are thinking about somebody else. It is better to think -- when eyes are closed you can fantasize in a better way.

These people have given birth to you. Sophia Loren and Muhammad Ali were not making love, and the persons who were making love have given birth to you, and they were not thinking of each other and not at all about you. How they can think about you? They have not even heard about you, they have not even seen a picture about you, no idea that an orange sannyasin is going to be born -- otherwise they would have stopped in the middle!

It is all unconscious. How you have chosen your job? Just unconscious...

When I entered in the university, somebody was filling his form, the application form. I had no fountain pen, so I asked him can I borrow his fountain pen just for a minute to fill my form.

He said, very happily, "You do it, because I am hesitating what subjects to choose. So by the time I think, you can fill your form."

So I filled my form. He looked on my form and he said, "Philosophy? That sounds good, so I will also fill." And he joined the philosophy department; now he is a professor of philosophy.

Just few days before he had come in the ashram -- just a week before -- to visit, with his students. Now he is a *doctor* of philosophy -- and it was just a coincidence! If I had been just one minute late, or if I had a fountain pen with me, then nobody knows what would have happened to this man. One thing is certain, he would not have been a doctor of philosophy, a professor of philosophy. But now he will live his whole life as a professor of philosophy, thinking that he had chosen it.

When Sheela brought his name, that "Dr. Patel has come and he says that he is an old colleague, an old friend of yours." I tried to remember. In a way, certainly, I have been very fateful to him: I have determined his whole course. Then I remembered that he had filled the form just looking at my form.

Philosophy sounded good, and it certainly sounds good if you think of physiology, biology, zoology. Philosophy sounds good, something great, and he liked the word. And now his whole life he will think *he* has chosen it.

Your job is not chosen by you. You are living the life of a somnambulist.

A swank Long Island country club staged a ladies' tournament last summer. The day before the award of the trophy to the winner, Harris, the committee chairman. discovered that no trophy had been bought. He hurried to Jenkins Jewelers and was told that he could not get the cup engraved in twenty-four hours. Jenkins suggested that the sample cup that he had on display be given to the winner with the explanation that one just like it, with a suitable inscription, would be delivered to her the following week.

Next evening the tournament winner marched proudly up to the platform to receive her trophy. Harris, under stress and with a few scotches under his belt, forgot to mention that the cup was a sample and one with the correct inscription would be delivered later.

She looked at what was inscribed on the cup and fainted dead away. Harris then picked up the trophy. It read, "Awarded to the Best Wire-Haired Bitch in Nassau County."

If you watch around you will see it is all accidental. Your whole life is accidental. You try to make some sort of meaning out of it just to console yourself, but in fact there is no meaning in it. Only Buddhas have meaning, nobody else has any meaning.

Riedel came running into the club house yelling for a doctor. An M.D. came over and was amazed to see the man had a putter rammed up his butt.

"What happened?" asked the physician. "I was playing golf with my wife," replied Riedel. It was the first time she had ever played. I got on the green in three, but her second shot landed an inch from the cup. I bent over to pick up her ball and I said, 'It looks like your hole, honey,' and that's all I remember!"

Two Scotsmen are on holiday in Rome, and the first night of their visit they decide to go out drinking. So, turning into the first bar they find, they order two pints of beer.

"I'm sorry," says the barman, "but we don't sell beer."

The Scotsmen are absolutely horrified and ask the barman, "What do you sell?"

The barman starts going through a huge and confusing drinks list . ..

"Look, Jimmy," says one Scot, having a sudden brainwave, "what does the pope drink?"

"Creme de menthe," replies the barman.

"Okay, give us two pints of that then," says the Scot. And between the two of them they consume during the evening nearly thirty pints of creme de menthe.

So the next morning they both regain consciousness lying in the gutter covered in green vomit.

"Oh, God!" says one. "What happened last night?"

"We were drinking that stuff the pope drinks," groans the other.

"Well," replies the first, "if the pope drinks that stuff, no wonder they have to carry him about in a chair all day!"

The Wild Geese and the Water

Chapter #12
Chapter title: Back to the Garden

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The first question:

OSHO,
CATHOLICISM, MOHAMMEDANISM, HINDUISM, JAINISM AND BUDDHISM, WHICH ARE THE MOST "RELIGIOUS" OF RELIGIONS, SEEM MOST CONCERNED ABOUT PURITY, CLEANLINESS AND SEXUAL ABSTINENCE. YET, THE PRESIDE OVER THE MOST UNHYGIENIC, MALNOURISHED AND MISERABLE PEOPLES OF THE EARTH. IS THERE A CONNECTION?

DEVARAJ,

THERE IS CERTAINLY AND ABSOLUTELY a tremendous connection.

Our life grows around the center of our vision, of our philosophy; we start looking at things according to a certain perspective. Once that perspective becomes a settled thing, our reality shrinks. Then the whole reality is no more available to us; only that part of reality remains available which fits with our prejudices, our ideologies, our philosophies, our religions.

Almost everybody on the earth is living a partial life; nobody is living whole life, hence the earth is not

holy. The so-called religions, all of them, in different ways, have caused a certain blindness. People see only that which is allowed by their minds to reach their consciousness. It is one of the established scientific facts now that only two percent of reality reaches through our senses to our consciousness. That two percent reality, against ninety-eight percent, is nothing. And we think that two percent as if this is the whole of life. Things go upside-down life becomes a chaos.

Buddhism has chosen the color yellow for the *bhikkus* -- for the Buddhist monks and nuns -- and you will be surprised why they have chosen the color yellow. They have chosen the color yellow to represent death -- yellow is the color of death. When a leaf dies, it becomes yellow; before falling to the ground to its grave it becomes yellow. When a person dies he starts becoming yellow. As you become older you start losing your redness, your aliveness, you start becoming pale.

Yellow is the color of death. Buddhism's whole conclusion is that life is not worth living. The only purpose that life can be put to is: How to renounce it? How to get out of it? All the three religions born in India -- Hinduism, Jainism, Buddhism -- they talk about the wheel of life and death. Existence is looked as a wheel of life and death, and unless you drop out of this wheel you will go on moving in circles. All these three religions have made the goal of their search only one single thing: How not to be born again.

Now, this life-negative approach is bound to affect, it is bound to influence your very gestalt, your very style, your functioning.

If you see in the East poverty, malnourishment, starvation, sickness, the reason is clear: all the three religions which have dominated the East are against life. Why should one bother too much about the body? The body is the enemy -- you don't feed the enemy, you don't nourish the enemy, you don't take care of the enemy. It is better that the enemy dies. You would like to torture the enemy, not to make him healthy. And all these three religions of the East have been teaching methods how to torture yourself. They call it *tapascharya* -- austerity. But deep down it is nothing but slow suicide; it is a crime against life and existence.

And then a vicious circle is created. You don't take care of the body, you don't take care of the environment of the body, you don't give it right nourishment, you suffer... and that suffering proves that your religions are right, that life is suffering. Then you become even more and more disinterested with all that body contains, life contains, implies. Naturally that creates more suffering, and your mahatmas are proved even more correct. This is a vicious circle. But the basic point is that from the very beginning you have accepted a belief, a prejudice, without ever enquiring.

The religions all over the world prevent people from enquiry. Before a child can enquire we give him beliefs, we force beliefs on him. And once a person has got beliefs, his enquiry can never be detached, his enquiry can never be pure, his enquiry is already contaminated -- he has a priori conclusions.

A very famous Hindu psychologist, Dr. Bannerjee, once came to see me. He is the head of the department of Rajasthan University for Psychical Research. He had come to see me because he was working on a project; the project was whether there is only one life or many lives.

Christianity, Mohammedanism, Judaism -- all the three religions born out of India -- believe only in one life. And the three religions born in India believe in thousands of lives, in fact, the actual number is eight hundred forty million lives. The difference is immense -- one life and eight hundred forty million lives; it is not a small difference.

So he was working on the project: who is right? He told me that, "I am a man of science" -- and he has many degrees; he has been educated in the West. I asked him a simple question, that "This is a beautiful work that you are doing, but before you ask me anything I would like to ask you one thing only. Then I am ready, you can ask anything you want. My question is: Do you believe that there are many lives or there is only one life?

He said, "Of course, I believe that there are many lives, man is born again and again."

I said to him, "Then the enquiry is pointless. If there is already a belief, if you are already prejudiced, then your enquiry is not scientific, you are not open. You will collect data, only that which supports your prejudice. In the same way a Christian working on the same project, or a Mohammedan working on the same project, will find that there is only one life. And *you* will find that there are many many millions of lives. It is not a question of enquiry at all; to enquire one needs an open mind."

But each child is burdened with beliefs. Parents are in such a hurry that before the child starts thinking on his own he has to be poisoned, because who knows, he may not agree with his parents, with his tradition,

if he starts thinking on his own. And I can see that their concern is relevant: if a person starts thinking on his own, all traditions will disappear from the world. Once you start enquiring on your own you will accept only that which you have experienced. You will not accept anything which has simply been given to you by others, handed over to you by generations for thousands of years.

Everybody begins life from a wrong step; the very first step goes wrong. Once you accept something, then you have colored glasses on your eyes and everything looks of the same color.

Devaraj, these religions have certainly something to do with the unhygienic, malnourished and miserable peoples of the earth. Their basic approach is anti-life. But to teach anybody an anti-life philosophy will not be right, because even a child will start asking embarrassing questions. Why one should be anti-life? -- life is so beautiful! All that is beautiful is beautiful because it is alive. And life is created by God -- why he should create something which has to be discarded and renounced? Hence, these people don't teach directly anti-life attitudes; they go indirectly, in roundabout ways: they teach you anti-sexual attitudes. That is an indirect way to put negativity in your mind and heart against all that exists. But it is a very cunning way, because nobody immediately can see that life and sex are synonymous. Unless you are very intelligent you will not see the point that all life exists through sex, comes through sex. You are born through sex, your parents were born through sex. The whole life is sexual.

The beautiful flowers that you think -- and your poets go on praising them -- are sexual expressions of the trees, that is their sexuality. Those beautiful roses are not meant for your garlands; those beautiful roses have something to do with the sexuality of the rosebush. When the cuckoo starts calling from a distant, faraway place, it looks so beautiful, but it is not calling you, neither your poets, nor your musicians -- the cuckoo is not interested in your poetry, in your music, et cetera. That call of the cuckoo is sexual. And remember, the call is coming from the male cuckoo, not from the female. Females don't call. It is the male cuckoo who is trying to allure the female, attract the female.

Have you watched it? -- a very rare phenomenon. Look around. You will always find the male more beautiful, more musical, more decorated than the female -- except man. The beautiful peacock with all its rainbow-colored feathers is the male; compared to it the female looks very ordinary. All the songs are sung by male birds, not by female birds. The reason is that the female is beautiful just by being female -- that's enough. The male has to show, to manifest, to decorate.

And in the ancient days this was the case with men too. You must have seen the statues of Krishna and the pictures of Krishna -- you can see it. Krishna must be very ancient. His long hairs, and he is using all kinds of ornaments, his beautiful silk dress, his posture -- that of a dancer -- he looks very feminine.

Never think for a single moment that shaving your beard and your mustache is a new thing; Krishna must have been doing it five thousand years before, because he seems to have no mustache, no beard. He was decorated in every possible way, with the flute and the song . ..

It was only later on, when marriage became an established thing, that the woman started decorating herself -- because the woman is one thing, and wife is totally different. The woman is beautiful just by being a woman. The same woman once she becomes your wife loses all attraction. To hide that she starts decorating herself -- to keep herself attractive to the husband. This is part of the marriage system that has put things upside-down. Now, the male is not interested in decorating himself. In fact, he is miserable because he got caught with a woman, he is afraid.

That's why all these religions have been created by men. It is basically the fear of the wife -- the root cause of all these religions. How to renounce the wife? You have to create a great fog, a philosophical jargon around it; otherwise the wife is not going to leave you so easily. And the people who became very much tortured by the wives... and the simple torture is that she loses attraCtion. Once she is your possession she loses attraction -- and that is the greatest torture. And the moment she starts losing attraction she starts becoming suspicious of you, jealous of you. She starts spying on you: Where you have been? What you have been doing? She starts nagging you, she goes on finding some fault with you to dominate you.

First she used to dominate without domination, her beauty was enough, her being a woman was enough. Now it is no more enough, something else has to be added.

How to escape from the woman? -- and you yourself are caught into the mousetrap. It is always the mouse who goes into the trap; the trap never chases the mouse, remember. But once inside the trap the mouse becomes religious. He starts thinking "Life is a bondage, a suffering, imprisonment. How to go beyond life?" Hence all the religions are created by these suffering, henpecked husbands.

Just the other day an old man had asked a question, that "Two of my sons have become your sannyasins..." He says that he is seventy years old and has not the courage now, or the energy, or guts

enough to fight the society. He wants to become a sannyasin but he cannot. But Hindu scriptures say that even if one person in the family becomes a sannyasin, then his seven generations will be delivered, will attain to *moksha*. "So is it true about your sannyasins, too, or not?" the old man has asked.

These religions have been teaching that if the husband leaves the wife, "Don't be worried -- you will attain to *moksha*, the wife will also attain to *moksha*." In fact, she should attain first because she is the basic cause of it. She started the whole thing in the first place, otherwise there would have been no God and no *moksha*. She should enter first, the husband should follow really.

But they have been telling that, "The husband has left you -- don't be worried. This life is short; it will be difficult and painful without the husband, but you will have tremendous rewards afterwards. Not only you -- your seven generations, without any effort on their part, will all become enlightened."

So the old poor fellow has asked that, "Not only one, but two of my sons have become your disciples -- so what about me, what about the seven generations?"

As far as my sannyas is concerned, it is individual. It has nothing to do with your seven generations. Truth is always individual, but the people who were going against life had to create some consolations around themselves. And when it became a deep-rooted idea in the minds of people that life is ugly, sex is ugly, existence itself is a bondage -- as if it is a punishment, not a reward, not a grace of God, but you have been thrown into it for some crime that you must have committed somewhere in the past -- than naturally these things are bound to happen. People will become malnourished: why go on taking care about the body? The body is the cause of your bondage. Why be hygienic? -- for what?

In fact, the Indian ascetic is very unhygienic. The more unhygienic he is, the more he is respected. The highly respected ascetic is called *paramahansa* -- the great swan. This is the highest category of the saints in India. And the definition of a *paramahansa is* that he can eat in the same plate with a dog, or he can eat just sitting by somebody's side who is defecating. He will remain unconcerned. He does not make any distinction between food and shit -- it is all same.

That's why I say Morarjibhai Desai is fifty percent a *paramahansa* -- because he makes no distinction between water and urine. In fact, urine is far better -- he calls it "water of life". Fifty percent PARAMAHANSA... just fifty percent more is needed and he and his seven generations will be delivered.

Why one should be hygienic? For what? And remember, when sex is repressed, many things are repressed automatically Sex is such a significant phenomenon because it is the source of all life. It has to be so significant that if you repress it you will repress many other things. For example, the person who is sexually repressed will become uncreative, because creativity itself is a kind of sexual activity.

In my observation, if a person is totally creative he will transcend sex without repressing it, because his own energy will become creative. He will not need to go into sex -- not that he will prevent himself -- the very need will disappear. He has now a far higher bliss happening to him; the lower is bound to disappear when you have the higher in your hands.

Try to understand my arithmetic: never drop the lower, try to attain to the higher. When the higher is there, the lower is bound to disappear on its own accord. And when the lower disappears into higher, then life becomes more beautiful, more healthy more whole.

A real poet while producing, creating, composing, forgets all about sex. A real sculptor absorbed in his work forgets all about sex. Even if a naked woman passes by he will not look at her, his concentration is so total in his own creativity. A real dancer disappears in his dance -- his ego, his sex -- all are dissolved into his dance.

But if sex is repressed, then just the contrary will be the result: your creativity will be repressed, and creativity repressed means many things. Its implications are very great, because it has multidimensionality to it. If your creativity is repressed, your science and the scientific endeavor will disappear.

What happened to India? This is the most religious country in the world. The absolute proof of its being the most religious country is that this is the most unscientific country too. What happened to India's intelligence? And it is very strange to know that arithmetic was discovered in India. But Einstein was not born in India. Arithmetic reached its crescendo somewhere else, not in India. The first great astronomers were Indian, but Eddington, Einstein, the peaks, didn't happen here. Something went wrong.

India is the ancientmost country in the world; all other countries are just small children compared to India's life history. At least for ten thousand years it has been there certainly; it may have been longer. In ten thousand years India has produced great talented people, great geniuses, but the idea of life-negation caught hold of all those geniuses. They all became uncreative, they all escaped from life; they moved to the mountains, to the caves. They did not become great scientists, poets, painters, dancers; all these things were

left to the mediocres. Otherwise there was no reason why India should not have become the most affluent society in the world. It should have become the richest country but for the simple reason because creativity disappears when you repress sex.

If your sex life is flowing joyously you have tremendous interest in everything you are doing, otherwise you become disinterested, everything seems to be meaningless. You go on doing things because they have to be done -- just as a drag, just as a burden you go on carrying. It is duty, it has to be fulfilled, but it is not joy.

So nobody in India will seem joyous, will seem utterly interested in creativity. And creativity contains everything: science, art, music, poetry, literature -- everything becomes repressed. And even though, if some rebels start doing something creative, then their creativity will show some obsession with sex, because they are part of this society. Even if they are rebels they are rebelling against this society; their rebellion is also not pure, their rebellion is basically a reaction. So they created the statues and beautiful temples of Khajuraho, Konarak, Puri. But if you see those temples you can see immediately they have been made by very sexually perverted people.

If you go to Khajuraho and see all kinds of sexual sculptures. you will be surprised -- who were these people? What kind of mind they had? -- because whatsoever they were fantasizing they have put with great effort into stone; it must have been centuries of work. You will see all kinds of obsessive statues, almost having the quality of insanity in them. For example, one woman is doing *sirhasan* -- headstand -- and two people are making love to her. One woman is being made love by many people; you will be surprised how many people can make love to one woman. All kinds of things are being done -- all the opening of her body are being used.

Now what kind of people made these statues? And it must have taken years of work. They must have been fantasizing these things. They were rebels, certainly, going against the puritanistic society. But their rebellion is not meditative. Their rebellion is just a reaction, and the reactionary always moves to the opposite extreme.

Homosexuality is depicted, lesbianism is depicted. You cannot say anything which is not available in Khajuraho. All else that has been done by people like de Sade or Masoch, is all there, and much more -- and in the name of religion, because it is a temple. Even the rebellious people had to pretend that this is religion. In the name of Tantra, ninety-nine percent is nothing but sexual indulgence. But it has to be put behind a garb of religiousness, spirituality, great words: Shiva and Shakti, *yin* and *yang*.

If you reduce it to its reality, it is nothing but man and woman. But when you call it *yin* and *yang* it sounds great, Shiva and Shakti and it sounds something sacred. And, of course, they were going through rituals which made it *look* sacred, but the ultimate result was nothing but just ordinary sexuality. But the introduction was long and religious... the preface was to function as a facade. Ninety-nine percent of tantra is nothing but pure sexual indulgence behind beautiful names.

On the one hand creativity was repressed, science disappeared, art disappeared. And even the art that remained is predominantly sexual.

Kalidasa, one of the greatest artists of India, who can only be compared with dante, shakespeare, Goethe, and people like these -- if you look into his words you will be surprised. If he goes into the garden and sees apples, those apples are not apples but breasts. Now, this man must be perverted! What you will call a man who sees a woman with beautiful breasts and sees apples? You will call him starved, hungry. The same is true about Kalidasa, there is no difference in it: so many breasts are hanging in the tree... stupid, ugly, perverted, insane -- but this was thought to be literature And all the religious scriptures are full of all kinds of perversion you can imagine, you can fantasize.

So on the one hand everything great is repressed, because people lose interest. If life is meaningless, then the only thing worth doing is how to get rid of it. Why waste your time in composing music? Why waste your time in writing poetry? Why waste your time in sculpture? Get rid of life, renounce life! The only thing worth doing is torture yourself as much as you can, because that is the only way to attain to *moksha*.

So the whole energy became self-torture. And the people, when they start torturing themselves, are nothing but masochists. They cannot be hygienic, they cannot be scientific, and they are bound to be miserable.

Remember that sex is the lowest pleasure. According to me, sex is the seed -- the pleasure. If sex is allowed natural growth, respected, valued, then a transformation happens, a metamorphosis happens. Sex starts growing into a foliage of art, music, poetry, dance, and thousand other creative dimensions. Sex is

only a seed, or the roots, but if supported, nourished, watered, taken care of, then many branches grow, much foliage comes, many green leaves moving in all directions, dancing in the wind, in the rain, in the sun... This is what is the world of art, the world of aesthetics. And if you allow the world of aesthetics to reach to its highest peak, then flowers come.

Sex is pleasure, the lowest; art is happiness. Sex is animal, art is human. Sex is biological; the second step, higher than sex, is love. The man who has accepted sex respectfully, lovingly, will be able to transform it into love. And on the foliage, on the branches of love, the flowers of bliss happen. That is the highest stage, that is spirituality, true religion.

But these so-called religions, Devaraj, crippled humanity from the very base. They destroyed the very root.

In Japan they have a certain art form. I will not call it an art form because it is murderous; it is called bonzai. In Japan there are trees four hundred years old and six inches tall. Trees which would have been one hundred, two hundred feet high in the sky, reaching towards the stars, aspirations of the earth -- which would have bloomed, which would have grown so vast that thousands of people could have taken shelter under their shade, hundreds of bullock-carts could have rested underneath them, they are only six inches tall. And it is called an art form. It is not art, it is not form; it is deformation. It is ugly, it is murderous.

It is like keeping a child just one foot tall, or six inches big, just keeping him undernourished so he cannot grow. That has been done to humanity too. The whole trick is: they plant the tree in a pot without any bottom, and they go on cutting the roots. When you go on cutting the roots the tree cannot grow. There is a certain proportion between the roots and the tree: the tree can go only high if the roots go very deep. In fact, Friedrich Nietzsche has said, "If you want to reach to heaven, you will have to reach to hell as far as your roots are concerned."

And I perfectly agree with the man. He is a little mad, but once in a while he has great insights. If you want to reach to the stars, your roots will have to go to the hell itself; only then there will be a proportion. A big tree cannot remain standing with small roots -- roots like seasonal flowers have.

They go on cutting the roots, the tree cannot grow. It goes on becoming old, but it grows not. It grows old but it does not grow up. And that's what has happened to humanity in a subtle way. We have been cutting the root.

Sex is the *root*! *You* cut the root, then man grows old -- grows in age, but does not grow up. Psychologists in the First World War became aware of the fact that the average psychological age of human beings is not more than twelve years -- a very sad fact. A person may be ninety years old or even more, but his psychological age is only twelve years. What has happened to his psychology? If his physiology is growing, why his psychology is not growing with it? Something must have been done to his psychological roots.

Sex has been cut -- that is the root. He has lost joy in life. He has become guilty, he has become burdened with the idea of sin. And the more a person becomes burdened with the idea of sin -- and sex is the most sinful act -- then his psychology starts shrinking.

And why twelve years? -- there must be some reason. Because it is nearabout between twelve and fourteen that your sex starts growing, you become sexually mature. So before that age of sexual maturity, fourteen, something must have been done to you so you never reach even sexual maturity, you remain immature. And you can see this immaturity all over the world. You can see it in your films, what people are going to see there. If there is no murder, no rape, no sexuality, no obscene scenes, the picture flops; otherwise the house is full.

Who are these people? What they have gone to see there? Something is missing in their life, and they want at least to see it projected on the screen, some vicarious satisfaction. Who are the people who are reading the PLAYBOY and magazines like such? -- and they are sold in millions. Religious people...

Everybody is religious in the world. Somebody is Hindu, somebody is Mohammedan, somebody is Christian -- whosoever purchasing these PLAYBOYS belongs to some religion. Of course, he cannot read the PLAYBOY, cannot see the nude women in front of others, so he hides. That shows his religion: if he hides it in the Bible he is Christian, if he hides it in the Gita he is Hindu, if he hides it in the Old Testament he is a Jew. You just look where he is hiding -- That will show his religion.

Why so many obscene magazines, obscene movies, blue movies? Why so much interest in murder, rape?

You can read Indian newspapers every day and you can see -- so many rapes are committed every day, and the country is so religious. It must be religious. Those rapes prove it! It is a religious country. It is not a contradiction, mind you. Those rapes prove that it is a religious country, perhaps the most religious in the

world. So many murders... Every kind of ugliness happens every day, and religious people are doing it.

And these are the same people who go to the temples, to the mosques, to the churches -- the same people who are ordinarily very religious. In fact, to compensate what they are doing, they become even more religious. They go for pilgrimage because the priests have created such cunning devices. They say to the Hindus that, "If you go to the Ganges and take a dip in the Ganges, all your sins are washed away."

Now the Ganges is the most dirty river in India, the dirtiest maybe in the whole world, because it is the only river where dead bodies are thrown. It is thought to be a great privilege that if somebody's body is thrown into the Ganges, if somebody dies in the Ganges... If he cannot die in the Ganges, then at least throw the body -- his benefit will be great. A dip in the Ganges and all your sins of the past are washed away. Just think how many people in the millions of years must have taken a bath in the Ganges... It must be full of sins, overfull. Avoid it!

I have never taken a dip in the Ganges. I have been staying on the bank of Ganges many times. And when I was staying nearabout the Ganges, in Prayag or in Varanasi or in Patna, the people I was staying with would ask me, "It would be good. Why don't you come to take a dip in the Ganges?"

I said, "No, that I cannot do. It is so full of so many people's sins that I don't think it will wash mine. More possibility is I will gather others' and come back. And in fact I don't have any sins to wash, so why should I bother? It is risky! It is better to have your *own* sins, why borrow them? Even if you have, it is perfectly good, they should be at least yours. I'm not interested in other people's sins."

But the priests have always been very crafty and cunning. This is a simple device: so you go to the Ganges, take a dip, and you are finished with all your sins. So you are again ready to commit all those sins with fervor, with gusto, and you know there is no problem -- again you can go any time and take a dip in the Ganges. There is no problem in it.

People go... the Mohammedans to Kaaba; they become *haji*. *Haj* means pilgrimage to Kaaba. Now even smugglers go to Kaaba and they become *haji*. The greatest smuggler in India is Haji Mastan -- you see how religious this country is? -- even smugglers are religious... His name is Haji Mastan, one who has done the pilgrimage to Kaaba. At least every Mohammedan should do one pilgrimage to Kaaba, and that finishes all his sins; then he becomes pure.

And of course, when you are pure, what you are going to do? You will start writing again the same things that you were writing before. Now, finding the slate clean again, you can write in a better way because you are more experienced now.

These so-called religions, Devaraj, have something basically wrong with them. They have been a calamity to humanity. Certainly, they are the cause of people's miserableness. First, they console people that, "Your misery is either determined by your past lives' bad *karmas*... so don't commit any bad *karmas* any more, otherwise you will be again punished in your future life."

Now you cannot do anything about the past life, except suffer. At the most you can suffer as patiently as possible, and that patience is very much praised -- suffer patiently. It *has* to be suffered, so why make unnecessary fuss about it? It is inevitable. You have committed the crime in the past, now it is a byproduct. Just as the shadow follows you, your *karmas* follow you. This is the approach of Hinduism, Jainism, Buddhism; these three religions have this explanation.

And the other three religions -- Judaism, Christianity, Mohammedanism -- they say it is because Adam and Eve committed a sin and you are suffering because of their sin. So unless you do something to undo that sin that your forefathers committed... What was their sin? -- disobedience. So you be obedient Obedient to whom? They were disobedient to God. Now you are no more in the garden of Eden so you cannot meet God directly; you have to depend on the Polack pope -- he is the mediator. You obey the Polack pope. If you obey him totally, then there is a possibility God may forgive you and you may be allowed back into the garden of Eden.

So the only thing left for you is to obey the church the dogma, the religion in which you are born. Howsoever nonsensical it is, howsoever stupid, superstitious it is, you are not to ask any questions. You have simply to obey. And if your obedience is total you will be rewarded -- not now, after death.

All these religions are in that way clever. Their rewards will always be after death. That's a very simple device. Nobody comes to say whether he has been rewarded or not. At least people like Jesus should come back and tell the truth -- whether they have been allowed back in the garden of Eden or not. But nobody comes, nobody can come, so it remains shrouded in mystery. And only the pope, the *shankaracharya*, the *imam*, the *ayatollah*, these people know the secret, nobody else. So you follow obediently whatsoever they say, then you will be allowed.

The devices are different but the goal is the same. Hindus, Mohammedans, Christians, Jainas, Buddhists, Jews -- their devices are different, but if you look at the goal, the goal is same: follow the priest -- and the priest is following the tradition. It means basically: follow the past -- follow the dead past. And when you follow the dead past, how can you be happy? Life is now, and your mind is always hanging somewhere in the past. There cannot be any attunement between you and existence; there is always going to be a discord.

Life creates new situations for you to respond, and you go on repeating parrotlike answers that others have imposed upon you. They never fit, they cannot fit. Life is never repetitive, and your answers are always given by somebody in the past. Moses gave the answers for the Jews. Now what Moses knows about *this* moment? Three thousand years have passed. In fact, for forty years people had followed when he was alive, and he simply went on roaming in the desert, groping in dark.

And then too he took a wrong turn -- unforgivable! If he had taken the right turn, now Jews would have owned all the oil of the world. Just a little angle... Forty years of wandering in the desert, and all the torture, and where they reached? -- Jerusalem. Teheran would have been far better, Bhagdad would have been far better.

Jews cannot really forgive Moses. They should not -- he is the cause of their whole misery. And he gave them the idea that, "You are the chosen people of God." And for this idea they have suffered for three thousand years -- for nothing else. It is not anything else that is wrong with them, but this idea, this ego that Moses gave them, that you are the chosen people of God.

Once you have such egoistic attitudes you are bound to be in trouble. Nobody wants you to be the chosen people of God, because others are themselves the chosen people of God. Then there is going to be clash.

Adolf Hitler was the chosen person of God, Nordic Germans were the chosen people of God. Now, the clash. Only there can be one people, the chosen people; God cannot do this mistake: he cannot choose two people. So Jews have to be destroyed, annihilated from the earth. Jews have suffered for simple reasons: this ego that Moses gave them.

And what is his gift? -- those Ten Commandments. Nobody follows them, but those Ten Commandments are still torturing people. In fact he was not the chosen person of God...
The story is:

God was trying to find a customer. He asked the French, "Would you like to have few commandments?"

And the French said, "No. First you show us some sample."
And he said, "Thou shalt not commit adultery."

They said, "Stop! If we don't commit adultery, then what we are going to do? We don't want such commandments."

He asked the Hindus, and he asked others, but nobody was willing. And then he asked Moses, "Would you like to have few commandments?"

And Moses being a perfect Jew said, "How much it costs?"
And he said, "Free! It costs nothing"
Moses said, "Then I will have ten!';

That's how he got those ten commandments. And they are torturing the Jews for three thousand years.

It is time to get rid of all that. It was his trip, why you should be on his trip? Do your thing! Why go on doing Moses' thing, or Abraham's thing, or Manu's thing, or Mahavira's thing? Can't you be a little bit intelligent to manage your own life? The very idea that your life has to be managed by somebody else creates stupidity. You are bound to become stupid -- you have given the power to somebody else to dominate you.

Now Hindus are being still dominated by Manu. Thousands of years have passed, and all that Manu has given is sheer ugliness. He has given the idea of the *sudras*, the untouchables -- he is the cause of millions of people's misery. He has given the idea that the woman is lower than man. He has given the idea that brahmins are the highest caste, and everybody has to listen and obey the brahmins.

Hindus have lived in slavery because of Manu, they have lived a very subhuman kind of life because of Manu. Who is this Manu? Why one should bother about him? It was his joy to write a certain scripture, but there is no binding on you to follow him. Why can't you write your own scripture?

That's my message to each of my sannyasins. You are not to follow me. I am doing my thing, you have to do your thing. It is just a coincidence that by chance we have met. If we can enjoy each other, good, if we

don't enjoy each other, goodbye. More than that is dangerous!

It is just a meeting of travelers on the same path. For a few miles we can be together as long as you enjoy me, I enjoy you. Otherwise a crossroad comes and we say goodbye, and we say to each other, "See you soon if God permits. God willing, it may happen again -- some other road in some other life, in some other planet we may meet. But this time it has been joyous to be together for so long." And we are grateful. But there is no binding.

My basic message is for the individual and the freedom of the individual.

These religions have created misery for the simple reason because they have taken away your intelligence. When you obey, your intelligence is destroyed. When you cannot say no, your yes is impotent. It means nothing it is bogus. And all these religious people are living bogus, borrowed lives.

People *are* malnourished; people are poor, living in unhygienic conditions; people are living in psychological slavery. Unless we destroy all these religions, there is no hope. Certainly we need a certain kind of religiousness in the world, but religions are not needed.

Religiousness is a totally different phenomenon. Religiousness is like love. Love is neither Christian, nor Hindu, nor Mohammedan. Religiousness is also neither Hindu. nor Mohammedan, nor Christian. The moment love becomes Christian, beware. It is not love. The moment somebody says, "My friendship is Hindu." beware. It is not friendship, it is just Hindu chauvinism trying to catch hold of your neck in the name of friendship. Beware of Christian love because this Christian love has killed thousands of people, burned people alive -- it is Christian love. And they are burning for your own sake.

Devaraj, you ask me: CATHOLICISM, MOHAMMEDANISM AND HINDUISM, WHICH ARE THE MOST "RELIGIOUS" OF RELIGIONS, SEEM MOST CONCERNED ABOUT PURITY, CLEANLINESS AND SEXUAL ABSTINENCE...

They are really concerned about sexual abstinence. The concern for purity and cleanliness is secondary. In fact, it is part of their sexual abstinence.

They call sex dirty. Because sex is dirty, then sexual abstinence is pure. They have nothing to do with purity, and there is nothing dirty in sex. What can be dirty in sex? But these people have created the idea that the sex center is exactly between the two dirty centers, so it must be dirty, doubly dirty.

But it has nothing in it -- no dirt. The sex center has no question of being dirty at all. But these people have been calling the whole body dirty. And when they call the body dirty, they create a certain logic to show that they are true. The body consists of bones, of blood, of pus -- the body is dirty. But one strange thing: all the scriptures of the world say that the woman's body is dirty, as if man's body is made of gold. Instead of bones, diamonds and emeralds; instead of blood, perhaps nectar... Nobody condemns man's body because the scriptures were written by men. And the man's body is also part of the woman's body, because it has come from the woman's womb. It is the same body. But the woman's body is dirty...

These male chauvinist pigs have been riding on humanity's chest for so long, you have completely forgotten that you are being used as a donkey. And they have been there so long that you think as if they are part of you. They have to be thrown, completely thrown away.

There is nothing dirty in blood, there is nothing dirty in bones, there is nothing dirty in the body. The body is one of the most beautiful phenomena of nature; one should be grateful to God rather than calling it dirty. It is one of the most amazing miracles. For seventy to a hundred years it keeps alive, it keeps rejuvenating itself, it perpetuates itself. Its every mechanism is a miracle. People go to see the pyramids in Egypt, then Taj Mahal in India... In fact, their body contains far greater miracles than those ugly pyramids.

You cannot even conceive how your body is working. You are not aware of it -- how it transforms your bread into blood. You have heard about alchemists, that they were trying to transform baser metals into gold; your body is doing far better -- it is transforming all kinds of crap that you go on throwing inside you into blood, into bone. Not only into blood and bone: it makes out of that crap your brain. Out of your icecream, Coca-Cola, it goes on making your brain, a brain which can create a Rutherford an Albert Einstein, a Buddha, a Zarathustra, a Lao Tzu. Just see the miracle!

A brain, such a small thing, enclosed in a small skull... A single brain can contain all the libraries of the world. Its capacity is almost infinite. It is the greatest memory system. If you want to make a computer of the same capacity you will need miles of space to make that computer function. It is encaged in your small skull. And yet although science has developed so far, they have not been able to transform icecream into blood. They have been trying, but they cannot find the clue -- what to do? How to transform icecream into

blood? It is a faraway thing to make anything like brain out of icecream! Perhaps it may never happen. Or even if it happens it will happen through the brain; it will be again a miracle of the brain.

And these people go on calling the body ugly, dirty. Their idea of purity has nothing to do with purity. You can look around the world. They have different ideas of purity. It depends on their religion, on their climate, and other things.

The Indian cannot conceive any westerner as clean because he is always thinking of toilet paper. The moment he sees a western person he becomes concerned; his dirtiness is so clear to him. And the westerner cannot conceive the Indian as pure because he is always looking at his nails. And particularly Devaraj! He is always looking at nails. He is a doctor, and he is very much concerned, because just a little bit of shit in the nails and you are dirty. And you are eating from the same hands, and you are preparing food from the same hands.

If you ask Devaraj he will say, "It is better to keep your dirt to yourself rather than go on distributing it so generously." When you prepare food you are distributing it to the whole family; and if you are preparing food in a hotel, then you are distributing to thousands of people.

That dirt in your nails carries amoebas, the greatest enemy of man -- the amoeba. Devaraj is an amoeba expert; he is known as the Amoeba king. He is continuously researching, working; he is a great researcher. He is a fellow of Royal Society of Surgeons in England. His whole concern is how to keep people clean.

But the "cleanliness" has a totally different idea to different people. To the Hindus it has one idea, to the Jainas it has a different idea. For example, the Jaina muni will take the refined butter only for some time -- four hours, six hours -- after that it is unclean. The Jainas will not drink in the night, will not eat in the night -- it is unclean, because a mosquito may fall in. Some insect may creep in the food and there will be violence, bloodshed. So they will eat only in the day. The people who eat in the night are all unclean, dirty people.

And the same Jainas will defecate anywhere. The whole India is being used as a toilet. That's perfectly okay; there is no problem in it. They are simply making the soil richer, they are giving it manure. And about manure also, there are different ideas.

One of my friends in a Zen monastery in Japan was very much puzzled because he was staying with a professor there and when he saw his garden he could not believe. Fresh shit is spread on vegetables! *Fresh*! That is their idea of cleanliness -- it has to be fresh! He could not believe what is happening. And then he escaped because this type of vegetable he was eating...

Now Devaraj goes on looking into vegetables. All Indian vegetables that you purchase from the market are bound to be unclean. Not fresh shit, but stale shit! He does not allow me -- because he is my physician -- he does not allow me to eat any vegetable from the market. My own sannyasins grow vegetables, and they have to pass the tests of Devaraj, only then...

One day, one sannyasin made cheese for me. And first it went to Devaraj and he said, "It is contaminated!" -- exactly the word "contaminated". When I heard "contaminated", I thought, is it poisoned? -- or what is the matter? It was contaminated because her nails were a tittle long and there was a slight possibility of amoebas. And he worked hard and he found that the cheese was not right, it was impure -- it was "contaminated".

Jaina *munis* -- few Jaina *munis*, a sect -- they use a small strip or piece on their nose. That is their idea of remaining pure, to have filtered air. Otherwise, who knows? -- in the air every kind of thing goes on floating. So their nose is covered, their mouth is covered, so nothing unfiltered reaches. Moreover, there is one more idea in it: when you breathe out your breath is warm, and that warm breath can kill few live cells floating in the air. Again bloodshed, violence, and you will suffer in hell.

Now, if you watch people's ideas about purity, cleanliness, you will go crazy. If you follow all their ideas, life will become impossible. Then the only clean thing will be suicide.

But these ideas have been developed only as part of a program. The program is to make you sexually afraid. In Jaina scriptures, making love to a woman is violence. Why it is a violence? -- because when the genitals meet, there are many small, alive people inside the woman's genitals, small cells of life -- they will be killed. It is a massacre! And the man, when making love, comes to an orgasm; millions of live cells will be released... They will live only two hours. Now he is the cause of their death. Millions of live cells... each live cell would have become a man or a woman given the right opportunity. Now normally this has been calculated, that a man will make love to a woman in his forty years' love-making life at least forty thousand times. Now, each time millions of cells will die -- just calculate how many people you have killed! And is there any hope for you?

This sexual abstinence creates all kinds of side-effects. It is basically repressive -- repressive of joy, repressive of intelligence, repressive of life and all that helps life to become a dance, a celebration.

Devaraj, this earth will remain miserable unless we get rid of all life-negative attitudes, whosoever may be the Cause of it. This very earth can become paradise, but people have to be taught life-affirmation. And that's my whole work. I am teaching you a life-affirmative religiousness, a life of dance, joy, beauty, creativity, sensitivity, celebration.

Unless this new religiousness takes possession of the whole intelligence of humanity, then we are coming very close to the boundary where we will have to commit a global suicide. If life is such a misery, then why go on living? What is the point of it all?

The last question:

OSHO,
CAN YOU TELL ME A FEW POLACK JOKES?
I AM A POLACK AND LEAVING FOR THE WEST TOMORROW.
GAUTAM,

The pope tried to cross the railway track
before a rushing train...
They put the pieces in a sack
but couldn't find the Polack's brain.

Why does it take seven Polacks to carry a coffin at a funeral?
Six carry the coffin and one carries the radio.

Poland has just bought five hundred million tons of sand from Saudi Arabia. The Polish government has decided to drill for its own oil.

The tall Polack policeman took pity on the dwarf Polack standing next to him at the urinal of a public toilet. "Why do you keep twitching your eyes?" he asked. "Trouble with your nerves?"
"No, you are splashing me!" said the dwarf.

A Polack drunk staggers out of a bar. He sees a taxi parked just outside. Opening its door, he lurches in, loses his balance and hits his head against the door at the other side. The door flies open, and the Polack rolls out of the other side of the taxi.

Getting to his feet he peers at the taxi driver and says, "Shay, man, you shure are fasht! How much do I owe you?"

The Wild Geese and the Water

Chapter #13
Chapter title: The Immediate is the Ultimate

23 February 1981 am in Buddha Hall

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The first question:

OSHO,
I AM NOT A SANNYASIN, AND I AM VISITING THE ASHRAM FOR A SHORT PERIOD. I APPRECIATE THE WORK THAT IS DONE HERE, BUT THERE IS ONE QUESTION THAT I CANNOT AVOID ASKING. THE THEORY IS NICE, BUT FROM THE DOZENS OF SANNYASINS WITH WHOM I HAVE SPOKEN, NOBODY COULD SAY, "I HAVE FOUND THE WAY, I AM PROCEEDING, AND I AM SURE ONE DAY I WILL BE ABLE TO STAND ON MY OWN FEET."
MY FEELING; IS THAT THEY DEVELOP A TREMENDOUS DEPENDENCY ON YOU AND THE ASHRAM. AS LONG AS THEY ARE HERE THEY ARE FINE, BUT WHEN THEY LEAVE THEY LOSE MOST OF THE BENEFITS THEY GAINED SOME OF THEM EVEN GET WORSE, BECAUSE OF THE FRUSTRATION.
HOW DO YOU FACE THIS REALITY? DO YOU PREPARE THEM FOR THE DAY WHEN THIS ASHRAM WON'T EXIST ANY MORE? DO YOU PREPARE THEM FOR THE INEVITABLE FUTURE? -- THE FUTURE DOES EXIST. MOST OF THEM HAVE THIRTY TO FORTY YEARS YET TO LIVE. WILL THEY STAY IN POONA FOR THE REST OF THEIR LIVES?I DON'T THINK SO.
I WOULD APPRECIATE YOUR COMMENTS.

RAMI GILBOA,

THERE ARE FEW THINGS which can be only understood by a sannyasin, because a deep participation is needed to understand them. The outsider, at the most, can think about them, but thinking is not feeling, thinking is not experiencing.

Thinking is a very poor substitute for knowing. The blind man can think about light, but he cannot know it; for knowing he will need eyes. The deaf can think, philosophize about music, but he cannot experience it, and without experiencing it whatsoever he says is bound to be wrong.

Rami, you say I AM NOT A SANNYASIN...

Then it will be very difficult for you to understand. I will do my best, but I don't feel that it will be possible for you to get it.

You say: I AM VISITING THE ASHRAM FOR A SHORT PERIOD.

This is not a place where you can just come and go. This is a space to be shared, to be loved, to be lived. If you are just an onlooker, a visitor, and that too in a hurry, you are bound to miss the whole point. And your question shows it absolutely, that you have missed it -- although it will be very difficult for other outsiders and observers and the visitors to see where you have missed it.

You say: I APPRECIATE THE WORK THAT IS DONE HERE...

It is not a question of appreciation at all. Either you participate or you don't participate. Appreciation always keeps things at a distance.

It is not much different from criticizing; they both belong to the same spectrum. Criticism is negative, appreciation is positive, but the distance is the same. You have to participate in the mystery of it. You have to become part of it. Only... and I remind you and emphasize that the *only* way to understand is from being an insider. The lover knows love. Others can appreciate that it is beautiful, but their appreciation is superficial, inevitably superficial. If you really appreciate, then participate; then show it by your participation, then become a sannyasin. There is no other way to show the appreciation.

If you love somebody then you cannot just appreciate, you become committed, you become involved. Sannyas is a love affair; it is involvement, it is commitment. And then a totally new insight opens up.

You say: I APPRECIATE THE WORK THAT IS DONE HERE.

No work is being done here. Work is the *last* thing that we do here. What we do is totally different from work. I am not so much against alcoholism, but I am very much against workoholism. The workoholics have been the most mischievous people in the world. Adolf Hitler is a workoholic, Joseph Stalin is a workoholic, Mao Tse-tung is a workoholic. Now, no alcoholic has ever done so much harm.

Just think: if Adolf Hitler, Joseph Stalin, Mao Tse-tung, and people like that, all would have been alcoholics, the world would have been in a far better state. But unfortunately they were workoholics.

Adolf Hitler was almost a mahatma. You can call him the Gandhi of the West; he is very similar to Mahatma Gandhi. He was a vegetarian -- absolute vegetarian. He was against alcohol, against smoking against taking anything like coffee or tea. These are the basic requirements for being a mahatma.

He used to get up in *brahmamuhurta*, early morning, and he will take a cold bath. His whole life was disciplined; there was no indiscipline in his life. The only difference was -- which is not much of a difference, a difference which does not make any difference at all -- that he used to kill others, that he loved killing others. And Mahatma Gandhi loved killing himself. And if you ask me, I will say he is far better than Mahatma Gandhi, because when you kill somebody else, at least the other person has the possibility to defend. When you kill yourself... there is nobody to defend. The murderer is far better than the person who commits suicide.

But both are violent. And it is a strange coincidence that Adolf Hitler remained a murderer his whole life and in the end committed suicide; Mahatma Gandhi tried to commit suicide his whole life and was murdered in the end!

We don't do any work here. I am a lazy man, and hence a lazy man's guide to enlightenment. We are playing, it is a game, absolutely non-serious. But if you are an outsider you will not be able to understand it. From the outside everything is being done systematically, from the inside there is immense chaos!

You say: THE THEORY IS NICE...

Rami, what theory you are talking about? From where you got the idea that there is a theory here? I am a destroyer of all theories, and I don't give you any substitute. I only decondition you and I never recondition you. There is no doctrine, no dogma, no creed, no religion. My whole approach is that of being innocent, loving, dancing, singing, enjoying the small things of life, because the small things, if enjoyed totally, become great things. The mundane loved without any conditions becomes the sacred.

There is no theory as such in it, no philosophy at all. But listening to me, and that too only for a short period, you Will get the idea that there is a theory. To know that there is no theory at all you have to be here for a longer period, because then only you will be able to see my contradictions.

A theoretician is very consistent, and you can not find any man in the whole world who is more inconsistent than me, so I cannot be a theoretician. It is not logic that is happening here but a love-play.

As far as I have known, existence is understood not by theories, ideologies, but by a wondering heart, by the capacity to feel awe, an innocent heart -- not a very clever head -- a childlike quality. It is a very delicate phenomenon, and it is very subjective and inner. You will never be able to see it in others unless you have found it first in yourself.

Hence, I say, Rami, first become a sannyasin. And stay here a little longer to have a right perspective of what is happening. And I can see from your question that you have not understood at all.

You say: THE THEORY IS NICE, BUT FROM THE DOZENS OF SANNYASINS WITH WHOM I HAVE SPOKEN, NOBODY COULD SAY, "I HAVE FOUND THE WAY"...

Nobody can say, not even 1. Because there is no way, we are not going anywhere. We are just being here. The way exists in the mind, the mind always thinks in terms of means and ends, ways and goals. The mind is always arrowed towards some target. The mind is always sacrificing the present for the future. The goal is bound to be in the future, the goal cannot be in the present. In the present is the way. Today is the way, tomorrow is the goal. But I say, today, *this* very moment is all. Call it the way, call it the goal, but it is all.

And there is no need to divide existence into means and ends, ways and goals. That division is part of the duality of the mind. And that duality is the cause of all misery.

Everybody is ambitious for a goal. The goal may be worldly, it may be otherworldly, but the goal is always there. And whenever there is goal you are bound to remain tense, because you have not yet achieved

it. You are bound to remain in anguish, a deep trembling -- whether you are going to make it or not, whether you will be able to live to achieve the goal, whether you will be strong enough to compete for it, to struggle for it... And meanwhile life goes on slipping out of your fingers like water.

And the goal always remains like the horizon: you can see it just there -- maybe only few miles away -- and you can always hope that just a little more effort and you will reach. But nobody has ever reached the horizon because it exists not! It is an illusion, an appearance only, not a reality, an optical illusion. So when you move towards the horizon, the horizon goes on moving away from you. And the distance between you and the horizon always remains the same, exactly the same, absolutely the same; wherever you are the goal is always there somewhere ahead of you. It keeps you hoping, but it destroys your life.

I am not teaching any goal -- worldly, otherworldly, materialistic, spiritualistic. I am teaching you how to live this moment. Naturally, this moment is so small it cannot contain the goal and the way, it cannot contain the means and the ends. It is so small that you cannot divide it, it is indivisible. Naturally, nobody from my sannyasins can say, "I have found the way."

And then you will misunderstand. The misunderstanding comes from your own prejudice, because you are thinking in terms of ways and goals, and my sannyasins are not thinking in terms of ways and goals. They are not thinking in terms of mind; they have dropped that jargon. They have moved in a totally different space, the space of the heart, where only this moment exists and nothing else.

Jesus says to his disciples: Look at the lilies in the field, how beautiful they are! Even Solomon was no so beautiful, attired in all his grandeur -- Solomon was the richest emperor in the Jewish history or mythology. Even Solomon was not so beautiful, attired in all his grandeur. These poor flowers of lilies are far more beautiful.

Why? He himself gives the reason. And only in such statements he comes very close to the ultimate truth. He says they are so beautiful because they think not of the morrow.

But if you don't think of the morrow, how can you think of the goal? The goal is out of necessity in the future, has to be in the future. The goal is a way of avoiding the present -- its misery, its ugliness -- it is turning your face from the present towards a faraway, distant goal. It helps, it consoles, it is a kind of drug. And if the goal is in the future, then of course the present is only a passage, a bridge, a way.

I am not teaching any way.

The Zen people are right. They say that the real path is a pathless path, the real gate is a gateless gate. The real effort is an effortless effort. Hence none of my sannyasins can say to you, Rami, that "I have found the way." In fact, the more he is drowned in the world of sannyas, he starts losing himself. There is nobody to find the way. There is no way to be found, and there is nobody to find it.

And this is what is happening here. This is the miracle that is happening here! This is the miracle that has always happened whenever there was a man like Buddha, Lao Tzu, Chuang Tzu, Lieh Tzu, Bodhidharma... Rami must have misunderstood Bodhidharma if she had had an encounter with that great Master. Even the Emperor Wu of China could not understand him. Exactly these were the questions that Rami has asked.

The Emperor Wu has waited for Bodhidharma to come to China. he has heard beautiful stories about the man. It took years for Bodhidharma to fulfill the invitation of the emperor, because he had to walk all the way from India to China. He had to cross the Himalayas. Even today it is difficult, and fourteen hundred years before it was very difficult. But he managed; with few disciples he reached China. It took years.

Emperor Wu was immensely happy. He had come to welcome the guest on the border of his country. He had managed a great festival in his whole empire to celebrate the moment, the entry of Bodhidharma. But the entry never happened, because when Bodhidharma came, Emperor Wu, after formal questions, asked some questions that he had waited and waited and always wanted to ask to an enlightened person. Now the person was there, a person of the caliber of Buddha was there -- and in some ways far more juicy than Gautam Buddha himself.

He asked Bodhidharma, "What is the way to the ultimate truth?"

And Bodhidharma said, "Way? Are you crazy or something? There is no way and there is no ultimate truth. The truth is immediate, not ultimate. And because it is immediate there is no way."

The Emperor Wu was shocked. For a moment there was silence, he could not figure it out, what he is talking, because all the Buddhist Masters who had come were talking about the way and the ultimate goal. And this man, in a single statement, demolishes the whole thing: "There is no ultimate truth, the truth is immediate, hence there is no possibility of any way."

He was afraid now to ask anything more -- this man seems to be dangerous. But he gathered courage

and he asked few more questions.

He said, "I have done many religious works. I have made many temples of Buddha, many ashramas for Buddhist *bhikkus*, sannyasins, monks. I have put thousands of scholars to translate all Buddhist scriptures into Chinese. What is my merit?"

Bodhidharma looked at him -- and he had really big eyes, and very ferocious -- and he said. "Merit? You are waiting for merit and reward? You will fall in the seventh hell for doing all this!"

Now it was too much. Everybody had said to Wu that, "You will reach to the seventh heaven." And here comes this mad monk, and he says, "You will fall in the seventh hell!"

Bodhidharma said, "You have earned great demerit. You have committed great sin against religiousness."

Wu asked, "What do you mean? I have not done anything that is wrong."

Bodhidharma said, "You don't understand me. The very idea of doing is wrong. "I have made the temples, I have made the ashramas, I have arranged for the translations of the Buddhist scriptures... This I, this doer, this is your demerit. This will take you to the seventh hell. It has become too loaded too heavy. You cannot fly upwards, you will fall downwards. You are carrying too much weight!"

Now, even Emperor Wu, a very cultured man... and China has known real culture because of Confucius. Confucius transformed China into a very cultured country. The whole religion of Confucius is nothing but mannerism, etiquette. And Emperor Wu was taught and brought up by Confucian masters. He was very polite, but he forgot all his politeness. He became angry and he said, "Sir, can I ask you one question more? Who are you?"

Bodhidharma laughed and said, "I don't know!"

Now, Rami, listening to Bodhidharma saying, "I don't know," what would you have thought? You would have thought, "Poor fellow, he does not know himself. And that is the whole thing of all religious teaching: Know thyself. Socrates says, 'Know thyself,' Upanishads say, 'Know thyself,' and this man says, 'I don't know.' So he has risen to the heights of a Socrates, or to the heights of the Upanishadic seers. He is ignorant."

You would have totally missed the point. The Upanishadic seers and Socrates and all others can be put on one side of a weighing machine and Bodhidharma on the other side, and he will be far more weightier than all of them -- because when he says, "I don't know," he is making the most profound, the profoundest statement ever made. Because there is no "1", so how can you know it? There is no knower, so how can you know? The more you go into inner silence, the "I" disappears like dewdrops in the early morning sun. It simply evaporates.

And when you reach to the very core of your existence there is no knower to be found. All is absolutely silent and still. Knowing is also a disturbance, a distraction, a division -- a division between the object and the subject, the knower and the known. When you reach to the profound silence of your innermost shrine, there is no object to be known, no subject to know -- that's what Bodhidharma is saying: "I do not know."

This state of luminous ignorance is the most significant ever achieved.

But Rami, just as Wu misunderstood him, you would have misunderstood him. Wu turned away. He said, "Then there is no need for you to come to my kingdom. You have shattered all my hopes."

Bodhidharma also turned back towards the Himalayas. He remained outside Emperor Wu's kingdom. Only when Emperor Wu was dying he realized that, "What Bodhidharma had said, I have misunderstood it." But it was too late.

Rami, you say: I HAVE FOUND THE WAY...

No sannyasins could say it. How can my sannyasins say it? They have lost themselves. That's what sannyas is all about -- not finding the way, not finding the goal, not finding *anything*, but losing, disappearing, melting, merging into the whole.

You say: NOBODY COULD SAY, "I AM PROCEEDING..."

Where? There is nowhere to proceed. One is always now and always here. But this whole idea of proceeding, of going -- always on the go -- is one of the most contagious contemporary diseases. It originated in America. It is the American disease -- always on the go, everybody is going somewhere; nobody exactly knows why, for what. People are even going to the moon! And what they will do on the

moon? -- they will simply look silly there. Just think, Rami, yourself standing on the moon, how silly you will look. What you will do there?

But the American will not be at a loss. He will start immediately preparing to go to the Mars, and from the Mars to somewhere else. He is always on the go. He is never where he is, he is always somewhere else.

You say: NOBODY COULD SAY THAT, "I AM SURE ONE DAY I WILL BE ABLE TO STAND ON MY OWN FEET."

These are all egoistic ways of thinking: on my own feet -- do you think my sannyasins are standing on *my* feet? I have got two hundred thousand sannyasins... they will kill me if they are all standing on my feet.

And you say they are not sure -- only ignorance, stupidity is sure. Wisdom is never sure.

Lao Tzu says, "The wise man walks as if passing through a very cold stream" -- very cautious, hesitant, not sure. The stream is very cold, ice cold, unknown. Who knows? -- the next step and you will fall into a deep pool, or you may stumble into a rock. The wise man walks very cautiously, very alert.

Lao Tzu also says that, "Everybody is sure except me. Everybody seems to be very certain about everything, but I am very muddle-headed." And these are the words of one of the *most* significant men who has ever walked on the earth.

If I have to choose between Buddha, Zarathustra, Jesus, Mohammed, Mahavira and Lao Tzu, that only one person can exist, then I will choose Lao Tzu, because nobody has been so close in his expression of truth.

How can you be sure of truth? Truth is so vast, truth is so infinite. To be sure simply will show you are stupid. You can be sure of small things, but you cannot be sure of vastness, infinity, eternity.

And people are losing themselves, so there is no question of standing on their own feet. That does *not* mean that they are standing on somebody else's feet. Of course they are standing on their own feet, but now they are no more their own feet, they belong to existence. They themselves belong to existence. That's why none of my sannyasins will say that.

You say, Rami: MY FEELING IS THAT THEY DEVELOP A TREMENDOUS DEPENDENCY ON YOU AND THE ASHRAM.

This is not your feeling, this is your logical guess -- guesswork -- and it looks very logical!

If the Emperor Wu had concluded that, "This man is not wise -- this Bodhidharma seems to be utterly ignorant... He cannot even say with surety that, 'I know myself,' then what else he can know?" If he turned away, he was very logical.

So you are logical. But he misunderstood, and you are also misunderstanding. That's why I invited you in the first place -- participate, dive deep into this phenomenon, experience it from the inside, and then you will know: nobody is dependent on me. Nobody is dependent because nobody is there. How one can be dependent if one is not? I am not here, my sannyasins are not there, so who can be dependent on whom? I am dissolved into the existence and they are dissolving, disappearing.

But for the outsider this will appear... And I can understand the outsider's difficulty also, because this will be the logical conclusion: that people are becoming dependent. In fact, to be independent is ugly, to be dependent is ugly -- not to be is the only beautiful experience.

A sannyasin is neither independent nor dependent. He simply is not, he is part of the organic unity of existence, of this orgasmic celebration of the whole.

You say: As LONG AS THEY ARE HERE THEY ARE FINE, BUT WHEN THEY LEAVE THEY LOSE MOST OF THE BENEFITS THEY GAINED.

How do you know it? Have you followed my sannyasins? -- but Rami is doing great intellectual work. Follow my sannyasins!

Now one of my very intimate sannyasins, Teertha, is going to England. Follow him. Another of my intimate sannyasins, Ajit Saraswati, is going to Tel Aviv. Follow him. And see whether they lose anything or they gain. You will be surprised: they always gain. I send them myself purposely to gain something, because when they are here, whatsoever is happening is so obvious, one tends to take it for granted, one tends to forget all about it.

Now Teertha, back in London, mad London, will know the contrast. I was not very willing to send him, because he has been here for many years, and his health is not good for all this traveling. But just to give him an experience, a contrast, that what has happened to him... The best place will be London, where he used to live before, to see that he has become a totally different being. Meeting the same people, visiting the same places, he will be able to see the contrast. He will be able to see the difference that has happened to him. Here it will be not possible. Slowly slowly, he has almost disappeared. There, suddenly, he will find that he is no more. London is there, he is no more.

Rami, don't just assume. Follow any of my sannyasins. But if you really want to follow, then ask me whom to follow. Because there are many people who become sannyasins accidentally -- just they had come to visit somebody and got the idea, the whim. And it is easy to get the idea here to be a sannyasin without any real understanding, real involvement. And deep down they know that as soon as they leave this place they will drop sannyas. If you follow them, certainly you will see that sannyas is something which depends on Osho's presence.

Don't follow the accidental ones. There are a few who become sannyasins just experimentally -- to see what it is all about, to have a little taste. But they don't mean it and they can't have the taste. Unless you mean it from your very heart...

Thousands of my sannyasins are working around the earth, and everybody is growing. They cannot lose because it is not a question of gain, if you gain something you can lose. Here you *lose*! *you* lose everything. I don't leave anything with you to lose anywhere else. I do my job totally. I finish you completely! So what is there to lose whether you are here or anywhere else?

Yes, somewhere else, you will become more aware what a tremendous transformation has happened to you. So once in a while I send my people. It is a good experience.

And you say: DO YOU PREPARE THEM FOR THE INEVITABLE FUTURE?

I have never come across future. So why should I prepare them for something which I have never come across? And I know they are not going to come across either.

You say: THE FUTURE DOES EXIST.

You are talking simply nonsense. Only the present exists.

You say: MOST OF THEM HAVE THIRTY TO FORTY YEARS YET TO LIVE.

If you can live now, totally, then the next moment will also be now, and next to that will also be now. It is always now, tomorrow never comes.

And why thirty, forty years? My people are going to live for eternity. They have found eternity, but it is not future, it is present. So I prepare them only for the present, not for the future.

But the only way to understand me is to become a sannyasin.

The second question:

OSHO,
I HAVE NOT GOT ANY INTEREST IN ANYTHING. IT ALL SEEMS TO BE MEANINGLESS. NOTHING, EXCITES, PROVOKES OR CHALLENGES ME. THERE IS NO JUICE, NO ZEST. I HAVE FELT LIKE THIS ALL MY LIFE. WHY SHOULD I DO THIS OR THAT WHEN NOTHING FULFILLS ME ANYWAY? I AM ALWAYS TRYING TO BE JOYFUL -- PRETENDING TO FEEL, TO BE EXCITED, INTERESTED AND ALIVE. I AM ALWAYS TRYING TO BE COURAGEOUS, TO JUMP OVER SOME OF MY FEARS. BUT FOR WHAT? I AM TIRED I FEEL THAT "I AM NOT" -- AND EVEN THAT I DON'T REALLY FEEL.
OSHO, WHERE AM I?
DEVAGYAN,

Are you a Jew or something? The question is very Jewish.

You say: I HAVE NOT GOT ANY INTEREST IN ANYTHING.

What do you want? How much interest?

Little Moishe asked his father, "Father, how do you say 'one hundred percent profit' in Yiddish?" "It is Yiddish, my boy," the father replies.

Hundred percent profit -- it is Yiddish!

Moishe fell overboard and was eaten by a shark. In an endeavor to beat the shark off while Moishe was rescued, the passengers had pelted it with oranges, boxes and anything they could lay hands on. The cook in the galley waited until the shark was near, and hurled a kitchen table at it. The shark was stunned and was eventually killed.

When it was drawn aboard, there was an instant clamor for souvenirs, so the shark was cut open. Inside, Moishe was discovered -- he had set up shop on the kitchen table and was selling oranges at cut prices!

You say, Devagyan: I HAVE NOT GOT ANY INTEREST IN ANYTHING. IT ALL SEEMS TO BE MEANINGLESS.

Has it to be meaningful? Why you are expecting it to be meaningful? That very expectation is creating trouble. There is no meaning. In fact, because there is no meaning, joy is possible. Because there is no meaning, playfulness is possible. Because there is no meaning, dance is possible.

Listen to the birds -- do you think there is any meaning? There is no meaning! But why there should be? See to the trees, the flowers, the stars -- is there any meaning? But why there should be?

Once Picasso was doing his painting. A friend came to see him. He watched for a while and then said, "But I don't see any meaning in the painting."

Picasso took him into the garden, showed him a rosebush with beautiful flowers, and said, "Do you see any meaning in these roses? If the roses have no obligation to be meaningful, why should my paintings be meaningful? I am enjoying painting them. If somebody can enjoy seeing them, good; if nobody enjoys, that is their business. But I have enjoyed just doing my painting -- splashing color -- I have enjoyed!"

A distant call of the cuckoo and do you see the beauty of it? But you never ask about the meaning, what she is saying. She's not *saying* anything. It is just glossolalia; she's just enjoying, an outburst of joy.

Children running hither and thither, so excited, do you think there is any meaning? Do you think they have found a treasure? Do you think they have found diamonds? Nothing much, maybe just colored stones or a dead butterfly, or maybe they have collected few old leaves, seashells on the seabeach... but they are so immensely blissful.

Blissfulness need not be rooted in meaningfulness. In fact, the very idea of meaning destroys bliss. Once you start looking for meaning you become a calculator, you become a mind. You lose your being. Then you will be in tremendous trouble, because everything will only make you ask again.

For example, "Why God created the world? What is the meaning?" Even if some fool can supply you the answer... And there have been very foolish theologians who have been supplying all kinds of answers, because whenever there is a demand there is going to be supply. When fools ask, foolosophers answer.

But any meaning that can be given -- that God created the world because of this... Hindus say he created the world because he was feeling lonely. Seems to be meaningful. You can understand it: when you are feeling lonely you start doing something -- reading the same newspaper which you have read thrice before, or fixing the radio which is perfectly right. You have to do something, otherwise you start feeling meaningless.

So, God was feeling meaningless, lonely, he started creating the world. But the question is: why only at a certain moment he started creating the world? What he has been doing before?

Christians say he created the world exactly four thousand four years before Jesus Christ. Of course, it must have been a Monday he started; the week starts on Monday. But the question is, four thousand four years before Jesus Christ -- that makes only six thousand years... and what he had been doing for the whole eternity? Just vegetating? And if he could manage for the whole eternity, he should have managed for six

thousand years more, because six thousand years are not much compared to eternity. Not even six moments...

And if he had to create a world, he had to create *this* world? Maybe he was feeling lonely, but why so many people have to suffer for that? Let him feel lonely; he can commit suicide. But why so many people should suffer? And how he is feeling now? Very great? Because since then he has not been seen at all. They say since he created the woman, he escaped, he renounced the world. Must have become afraid. That was his last creation. First he created man, then he created the woman, and since then nothing has been known about him. Maybe doing some austerities because he has committed such a sin...!

Subhuti has informed me that the Polack pope in the Philippines has met Cardinal Sin -- that is the archpriest of Philippines -- Cardinal Sin. Such a great meeting!

He must be doing penance, fasting, standing on his head, yoga postures, somehow to get rid of the karma that he has done when he created the world. But can't he uncreate it? Can't he say, "Lo and behold! This is the end!" Just as he said in the beginning, "Let there be light!" -- and there was light. Can't he say, "Let there be darkness!" -- and there is darkness.

Has he gone dumb? He must have been dumb from the very beginning, otherwise why he should create this world? -- such misery, such suffering that everybody is trying to get rid of misery.

Even Devagyan feels there is no juice, no zest. What kind of world he has created? -- no juice, no zest. He should have learned something from Zorba the Greek -- a little zest, a little juice. He should have learned a little laughter before he created the world. He created with such seriousness. That is the only thing wrong with God -- he is too serious.

You ask me, Devagyan: I HAVE NOT GOT ANY INTEREST IN ANYTHING...

Neither have I got. But I don't see that there is any problem; I am enjoying it! In fact, since I lost all interest in everything, I have been in immense joy. Now each moment is just a joke. Then the whole thing is so ridiculous, I can even joke about God without any fear, because there is no problem.

One thing is certain: if ever I meet God I am going to hit him hard on the head, that "You son-of-a-bitch, why you created the world? And particularly why you created Devagyan? No zest, no juice... nothing excites him."

Nothing excites me either. Nothing provokes him. Nothing provokes me either. Nothing challenges him . . You are almost close to enlightenment, Devagyan. That's how one becomes enlightened. When there is nothing to do, what else? Then one thinks, "Let me be enlightened now. No zest, no juice, no excitement, no provocation, no challenge... why not be enlightened now?"

That's how it happened to me, one day when I saw that there is nothing else left. So I said, "It is good now. Everything is finished, all is done, so I can be enlightened, at ease." And since then I have remained enlightened, because nothing has happened to change my idea.

Life *is* meaningless, but that's why it can be enjoyed. If you start asking for meaning you are asking for trouble. Then kissing your woman, first you will brood, "What is the meaning of kissing?" There is no meaning.

There are many aboriginal tribes which have never kissed -- they rub their noses. It looks foolish to you -- kissing looks foolish to them. And my feeling is they are more hygienic, rubbing noses is more hygienic Kissing each other's lips is really dangerous. And avoid French kisses absolutely! Exploring each other's mouth through your tongue -- absolutely meaningless. You won't find anything, believe me! Unnecessary trouble... You may get few diseases it is simply an exchange of many germs, millions of germs. I think they say one million germs in a single kiss are exchanged.

If people have lived for centuries without kissing, why can't you? If there was any meaning they would have discovered it. If you have lived without rubbing noses... if there was any meaning you would have discovered it. In fact, there is no meaning. Meaning is only a mind desire.

What is the meaning of anything? If you start asking that, naturally you will lose all juice, all zest. In the morning when you wake up ask the question, "Why should I get up? What is the meaning of it all? And I have been getting up every day for thirty, forty, sixty years -- what is the point of it all?" Every day you get up and nothing happens. And again you have to go to bed. When you have to go to bed again, why not remain in it? You will lose all zest, all juice. Ask everything that you do: Why should I do it? What is the meaning of it?

For twenty-four hours, Devagyan, you do this. And, naturally, the only thing that will be left for you to do will be to commit suicide. But remember, you have to ask the same question again: Why? Why should I commit suicide? What is the meaning of it? -- that will save you.

If you ask stupid questions you will destroy your own life. What I am trying to point is that the whole question of meaning is stupid. Enjoy, love, sing, dance! There is no meaning, so why not enjoy? If there was meaning, that means there would have been some kind of mechanical life.

Machines have meaning. The car has a meaning -- it transports you from one place to another. The food has meaning, the house has meaning -- it protects you from sun and rain -- the clothes have meaning; but life has no meaning. That's why life is freedom. Meaning will become a bondage, an imprisonment. Only machines have meaning, man cannot have meaning.

But that freedom... Once you drop that nonsensical idea of meaning, you will feel immense freedom. And in that freedom there will be juice and zest.

You say: I HAVE FELT LIKE THIS ALL MY LIFE...

So enough! You have done enough, now try my way. You have tried your way, try my way. Forget all about meaning, start living meaninglessly. Do all kinds of meaningless things, and see what happens. You will become immediately alive, immensely alive, because life has no meaning. So the moment you drop meaning, mind disappears and life possesses you.

You say: WHY SHOULD I DO THIS OR THAT WHEN NOTHING FULFILLS ME ANYWAY?

It is not that nothing fulfills you: it is because of your "why" that creates trouble, that has created trouble for millions of people. In fact, all the so-called religions have been doing this stupidity that you are doing. Why? -- they go on asking.

There is a beautiful story by Turgenev:

In a village there was a poor man who was thought to be an idiot. The whole village laughed at him. Even if he will say something very serious they will laugh, they will find something idiotic in it. It was a determined thing that that idiot cannot say anything meaningful.

The idiot was getting tired of it.

A mystic was passing by. The idiot went to the mystic, fell into his feet and said, "Save me! The whole village thinks I am an idiot! How should I get rid of this idea that surrounds me? And everybody goes on and on hammering the same idea on me."

The mystic said, "It is very simple. You do one thing: for seven days don't make any statement on your own part, so nobody will say that, 'This is idiotic.' Instead you start asking 'Why?' to others -- whatsoever they say. Somebody says, 'Look, the rose flower is so beautiful.' Ask 'Why? Prove! How can you prove that this rose flower is beautiful? What grounds you have got?' And that will make him feel foolish, because nobody can prove. Somebody says, 'Tonight is beautiful, the full moon...' Immediately ask -- don't miss any opportunity -- 'Why? What grounds you have got?' Seven days don't make any statement so anybody can ask you why. You simply wait for others to make a statement. And ask. Somebody says, 'Shakespeare is a great poet.' Ask 'Why? What grounds you have got? It is all nonsense that he has written, all meaningless, gibberish. I don't see any beauty, any poetry in it.'"

Seven days the idiot did the same thing. The whole village was very much puzzled. He made everybody feel idiotic. Naturally, they all started thinking he has become wise. After seven days he came to the mystic, immensely happy. He said, "It was a great trick. I was not thinking that much is going to happen out of it, but now the whole village worships me."

The mystic said, "You continue it. They will worship you, because there are things... In fact, anything that is really significant is meaningless."

In dictionaries "significance" and "meaning" are synonymous, but in existence they are not synonymous, they are antonyms. Meaning is of the mind, and significance is a natural phenomenon. It cannot be proved, it can only be felt -- it is a heart thing. When you feel that the rose is beautiful, it is not a head thing, so you cannot prove it. When you say, "This woman is beautiful," you cannot prove it; "This man is beautiful," you cannot prove it.

Because you cannot prove it, it is not of the mind, it is a feeling -- your heart starts throbbing faster.

One very famous actress, Sarah Bernhardt, became old. And she started living on a fourth floor. In those days there were no lifts, so people had to go to see her, meet her, through a long staircase -- four floors they had to... By the time they will reach they were huffing and puffing.

A friend came to see her and asked, "What is the point? Why you live on the fourth floor? Can't you live on the ground floor? So many people come to see you and this is unnecessary torture. And on the ground floor there is an apartment available -- I can manage for you immediately."

She said, "No, that I cannot do, for two reasons: one, on the fourth floor..." fourth floor was the last -- in those days fourth floor used to be the highest... She said, "There are two reasons. One is: living on the fourth floor only God is above me, nobody above me. Secondly, now I am no more young and I love people huffing and puffing. When I was young they used to huff and puff just seeing me; now these four staircases do the work. I don't want to see anybody unaffected. When they come perspiring and their hearts beating faster, I still feel the old thrill."

When your heart feels thrilled, it is a totally different dimension, it is the dimension of significance.

Devagyan, if you can drop your search for meaning, you will, be immensely showered by thousand and one significant experiences. But if you look for meaning, you will lose all significance and you will never find meaning.

Mind is the most impotent thing in the world. It can make machines, it can create technology, it can do much scientific work, but it cannot create poetry, it cannot create love, it cannot give you significance. That is not the work of the mind. For that a totally different center exists in you -- the heart and the opening of the heart. When the heart lotus opens the whole life is significant, but I will not say it is meaningful. Remember the difference.

I don't teach you meaning, I teach you significance.

And you say: I AM ALWAYS TRYING TO BE JOYFUL...

That is the best way to kill joy forever. *Trying* to be joyful?

And you say:I AM PRETENDING TO FEEL...

These are the surest poisons to kill all feeling.

YOU SAY: I AM TRYING TO BE EXCITED, INTERESTED AND ALIVE.

In the very effort you have accepted that you are dead, that you are not interested, that you are not excited, that you are not feeling, that you are only pretending. Trying to be joyful simply means you know perfectly well that you are sad. Now you may be able to deceive others -- how can you deceive yourself? *You* are trying to be joyful. You know perfectly well that you are sad. And each time you try, you are emphasizing your sadness. Each time you try to feel, you are going farther away from feeling. Each time you try to be excited, it is bogus. And you are becoming hypnotized by your repetition of being interested and alive.

This is a very suicidal course that you have chosen. If you are sad, be sad. Nothing is wrong in being sad. Be really sad, enjoy it! Sadness has its own beauty, sadness has its own silence, sadness has its own depth. And if you can really be sad, sooner or later you will have to come out of it. But that will not be a pretension, you will simply come out of it.

In my childhood I used to love swimming, and my village river becomes very dangerous in rainy season, it becomes flooded. It is a hilly river; so much water comes to it, it becomes almost oceanic. And it has few dangerous spots where many people have died. Those few dangerous spots are whirlpools, and if you are caught in a whirlpool it sucks you. It goes on sucking you deeper and deeper. And, of course, you try to get out of it, and the whirlpool is powerful. You fight, but your energy is not enough. And by fighting you become very much exhausted, and the whirlpool kills you.

I found a small strategy, and that strategy was that -- everybody was surprised -- that I will jump in the whirlpool and come out of it without any trouble. The strategy was not to fight with the whirlpool, go with

it. In fact, go faster than it sucks you so you are not tired, you are simply diving in it. And you are going so fast that there is no struggle between you and the whirlpool.

And the whirlpool is bigger on the surface, then it becomes smaller and smaller and smaller. It is difficult to get unless it is very small. At the very end, rock bottom, it is so small you are simply out of it. You need not try to get out of it, you are simply out of it. I learned my art of let-go through those whirlpools. I am indebted to my river.

And then I tried that let-go in every situation of my life. If there was sadness I simply dived in it, and I was surprised to know that it works. If you dive deep into it, soon you are out of it *and* refreshed, not tired, because you were not fighting with it, because you were not pretending, so there was no question of fighting. You accepted it totally, full-heartedly. And when you totally accept something, in that very acceptance you have transformed its character.

Nobody accepts sadness, hence sadness remains sadness. Accept it and see. In that very acceptance you have transformed its quality. You have brought a new element into it, that of acceptance, which is extraordinary. And in accepting it you start seeing its beauties. It has few beautiful aspects. No laughter can have depth, as much depth as sadness. No joy can be so silent as sadness.

So why not enjoy those aspects of sadness which sadness makes available to you, rather than fighting with it, rather than pretending the opposite. And remember one fundamental law -- AIS DHAMMO SANANTANO, Buddha says, this is the law of life -- that nothing remains the same for long. You just enjoy while there is sadness, and nothing remains the same for long.

Heraclitus says, "You cannot step in the same river twice, the river is so fast-moving." Life is moving like a river. So why be worried? -- if sadness is there. enjoy it while it is there. And soon it will be gone. And if you enjoy it to the very core of it, it will leave you refreshed, rejuvenated, and then there will be joy. And that joy will be natural and spontaneous.

You say: I AM TIRED.

You are bound to be tired because you have been fighting. Relax, let go. and all tiredness will be gone.

You are using a wrong language. You are fighting with existence. rather being part of it rather than welcoming its gifts -- whatsoever those gifts are... Sometimes it is sadness, sometimes it is joy, sometimes it is dark, sometimes it is light, sometimes it is winter and sometimes it is summer. Enjoy all the seasons! All those seasons are needed; the sun is needed, the rain is needed. the wind is needed, the darkness is needed, the light is needed. In fact, everything that exists has its place in life. Use it, and you will not feel tired, you will feel overfull of energy. You will feel a dance of energy within you.

But you will have to change your whole approach towards life. What I have told to you is exactly my definition of sannyas.

The Wild Geese and the Water

Chapter #14
Chapter title: The Bird has Flown

24 February 1981 am in Buddha Hall

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The first question:

OSHO,
THE DUTCH TELEVISION HAS ASKED ME TO PARTICIPATE IN A PROGRAM. ONE OF THE QUESTIONS ON WHICH THEY WANT ME TO SPEAK IS AS FOLLOWS: WHAT IS LACKING IN THE CHRISTIAN CHURCHES THAT IS ATTRACTING SO MANY YOUNG PEOPLE TO THE NEW RELIGIOUS MOVEMENTS?

DEVA OJAS,

The christ is missing...

The Christian churches are there but they are just containers without the content, utterly empty, a lamp whose light has gone out long before, a cage -- perhaps a golden cage -- but the bird has flown and it sings no more.

Missing of the Christ is bound to attract new people into new adventures. It is always the young ones who find the real Masters. The old ones settle with the establishment, their vested interests are such. And if once in a while an old person gets into enquiry for the truth -- even though it goes against his tradition, convention, belief -- then that old man is old only physically; psychologically, spiritually he is young.

Ojas, remind your people back in Holland that who were the people who were attracted towards Jesus himself. Were they old? Were they young? And what was missing in the Jewish religion? Why they were attracted to Christ?

They were all young people; Jesus himself was very young. He died only when he was thirty-three and the people who had come to him were almost of his age. What was the reason? Begin your answer from there. Why they left the Jewish church? It has a long tradition from Abraham Moses Ezekiel, so many prophets, a beautiful scripture, the old Testament, a great system of theology and philosophy... Why they left all that behind and followed this carpenter's son, uneducated? What was the reason?

The reason was that he had attained the ultimate in consciousness he has become a Christ. Remember Christ has nothing to do with Jesus as such. Jesus is the individual and the phenomenon of Christ-consciousness is universal. It has happened to many people before Jesus and to many people after Jesus; Jesus is only one of the Christs.

Buddha is a Christ Zarathustra is a Christ, Lao Tzu is a Christ and there have been many many Christs after Jesus: Bodhidharma Lin Chi Kabir Nanak -- the long long river of Christ-consciousness continues. and the young, the fresh will always be seeking for the Christ, for the Christ-consciousness. So wherever the young people find the taste of living Christ-consciousness, they are bound to go there. They are going to risk everything.

In the Christian churches everything is there, one the bridegroom is missing. All the guests are there, the celebration is perfectly ready to start but the bridegroom is missing. So only the old who have become almost blind -- blind because of their conditioning -- will not be able to see that this whole thing is just false, pseudo. Now instead of Christ they will find the Polack pope, who is just making stupid gestures.

Just the other day he landed in a small country which is occupied by the Americans, forcibly. The American government had made every arrangement, security arrangement, for him. A car was flown from America to take him from the airport to his residence -- just six kilometers, and highly guarded security arrangement was made for him. He descended from the airplane, a special airplane that was only caring for him -- a big jetliner carrying just one Polack.

And he talked about the dignity of the poor He descended from the airplane and kissed the earth -- these are empty gestures -- and he said that "I love your country so much that I kiss its very earth. But he didn't talk about freedom. He loves the country so much... then why he didn't talk about the freedom of the people? Why he did not say something against the people who are ruling the country forcibly? -- who are occupying it? -- who have made it a military base.

He didn't talk about freedom. He talked about the beautiful country but he didn't talk about the ugly imperialism. He was not received by any representative of the country; he was received by a special agent of the American president who had come just before him to receive him on behalf of Ronald Reagan.

And he kissed the earth -- that he goes on doing everywhere, kissing the earth. Impotent gestures. Talking about the dignity of the poor, and living in richness. These hypocrites are the people who have to be avoided -- and the young can see...

I talk about the dignity of being rich. There is no dignity in being poor, because if there is dignity in being poor, then there is dignity in being a slave too, then there is dignity in being sick too, then there is dignity in being starved too, undernourished too. These are all part of poverty.

I talk about the dignity of the rich. One should be rich on the outside and on the inside both. There is no need to divide the outside and the inside -- they are all one. And one should live as richly as possible! That shows intelligence. Why talk about the dignity of the poor? Why not destroy poverty? Why console poor people? Why tell them that "You are the children of God, special children of God"? If the poor are the children of God, then what are the rich? -- the children of the devil? Then it is better to belong to devil than to God; then let him have his poor children and their dignity. But then the Pope will be a son of the devil because he is one of the richest persons in the world.

Now, living in luxury and talking about the dignity of the poor is hypocrisy. Live the way you would like everybody to live. Live according to your own understanding, but don't be pretenders. The young can see it, only the young can see it.

You must have come across the beautiful parable... I love it:

A very great king was visited by a cunning, clever priest. All priests are clever and cunning, otherwise they cannot be priests. Prostitutes may be innocent, but priests are never innocent. In fact, only innocent girls become prostitutes. Very cunning people become priests; it is the most cunning business.

The priest came to the king and said that, "You have conquered the whole world. Now only one thing is missing, and unless you have that you will remain discontented."

The king was surprised, because actually that was the case: he was feeling discontented. Every successful man feels discontented. The failures can always hope, the successful cannot hope any more -- he has succeeded! You have heard the proverb that nothing fails like failure. I say it is all wrong. I say to you: nothing fails like success. Once you have succeeded you can see the futility of it. The riches are there, the power is there, but you are as empty as before, or maybe now you feel your emptiness more in contrast to the richness, to the power, to the success that you have achieved. Now it hurts even more. And there is no hope either -- there is no tomorrow any more. You have achieved whatsoever is possible to achieve so you cannot dream, you cannot fantasize.

The king was feeling discontented -- because he has conquered the whole world. He was very much surprised, and trusted this priest, that he has some miraculous powers: "He has read my mind. I have not told to anybody that I am feeling discontented. How he has come to know?"

He took him into his private chamber and said,

"How you managed to find it out? I have never told to anybody, not even to my wife. I go on pretending that I am immensely contented and happy."

All successful people do that. What is the point of saying it to everybody? They will simply laugh, that "You are a fool!" They will say that "We had told you before but you never listened," so it is better to keep quiet.

"How did you manage to know?"

The priest said, "I can read your thoughts, and I know what is missing. If you can get special clothes of the angels, then you will be immensely happy."

A new desire, a new hope... tomorrow again became alive.

The king said, "I am ready. But how to get clothes from heaven? What is the way?"

The priest said, "Everything I will do. I know the way, I know the whole map, but it will cost you much. It is not an easy thing. It is for the first time in the whole history of humanity that you will be getting divine clothes; you may be the first and the last. And I will have to bribe the angels, persuade somebody to steal, and then I have to fly to heaven and come back... It is a long journey and dangerous too, but for you I am ready to do it."

The king said, "Don't be worried about the money. But remember one thing: don't try to cheat me, otherwise death will be the only reward for you. So you can have a palace to yourself; do whatsoever you want to do, but you will be guarded, you cannot leave the palace. And whatsoever money you want, you simply send a message and the money will be delivered to you."

And the priest started asking millions of rupees everyday. But the king had enough. Within three weeks the priest informed that, "The clothes have arrived. A great celebration should be arranged, people should be informed. The whole capital should be decorated with lights, fireworks, balloons, because something absolutely extraordinary is happening."

And the king did as he was told, and the whole court was waiting with great silence. And the man came with a beautiful box, golden box. He opened the box... but before opening the box, he said to the court that, "One thing I should remind you: I have been told by the angels that these clothes can be seen only by those who are born of their own fathers -- no bastard can see these clothes. Remember that."

Then he opened the box -- the box was empty. The king looked in, the viziers looked in, and everybody started praising the clothes. Who wants to be called a bastard? Everybody knew that the box is empty, but when others were praising the clothes, everybody thought within his own heart, "It is better to keep absolutely mum. It seems that I am not the son of my father. Only I am not the son of my father, because everybody else is seeing the clothes."

And when the king saw that, "All the viziers and the courtiers and the queen, everybody is seeing the clothes, so what is the point now saying that I don't see?" -- he also started praising the clothes. There was great rejoicing, and the crafty priest told the king, "Now give your clothes one by one to me and I will give you the divine clothes."

His coat was taken, his shirt was taken, his turban was taken... And he was handed nothing, just nothing! Just the gesture, empty gesture. A turban was placed on his head which didn't exist at all. He was looking silly to his own eyes. The shirt has disappeared, then he was afraid... then the pants disappeared, then he was standing just with his underpants, afraid: "Now what this man is going to do?" And everybody was clapping and shouting with joy, that "Our king has got divine clothes! How beautiful they look!"

Then the crafty priest asked for the underpants. For a moment the king hesitated, but now it was too late. Now to say that "I don't see," will be very illogical. Up to now you were seeing -- what happened? Suddenly you are not the son of your father? He had to give -- reluctantly, but he had to give. He had given his underpants also, now he was standing absolutely naked, just like a Jaina monk. And everybody was clapping and shouting with joy, and people started dancing. And everybody was trying to defeat everybody else, so it is known to everybody that, "I am the son of my own father far more than you are." It was a great competition.

And then the crafty priest said that, "Thousands of people are waiting outside the palace. The chariot is ready. Now, sir, you come! A procession has to be taken. The whole capital is waiting. Many many people have gathered from all over the place to see the divine clothes."

Again he felt for a moment very hesitant: "But if everybody is seeing the clothes, then there is no fear really. Only I am not seeing, but that is not the point. I already know," he thought, "that I am naked. I know my nakedness and everybody is seeing so there is no fear."

He went into the chariot. Everybody, millions of people, saw he was naked, but just before the chariot it was continuously announced that these clothes are divine and can be seen only by those who are born of their own others. So everybody was shouting, clapping, dancing... it was such a rejoicing,.

Just a small child sitting on his father's shoulders told the father, "Daddy, the king seems to be naked."

The father said, "Shut up! When you will grow then you will see. You are just a child, you don't understand."

But again and again the child said, "But father, I can see everything -- only the clothes I cannot see. I can see you, I can see the naked king, the chariot, the horses, millions of people. And just for the clothes I have first to become grown-up?"

And the father said, "You keep absolutely silent. You don't understand. It takes time. One has to be adult, at least twenty-one years -- when you have the right to vote, that is the time when you start seeing the clothes. Wait!" And fearing that somebody may hear, he took the child away. That was the only person there in the crowd who could see that the king was naked. Everybody was seeing, but only a child can say it as it is.

Jesus was recognized only by innocent people. The rabbis killed him. Now, the same rabbis have become popes, bishops, priests -- the *same* rabbis. It is the same business. It was done in the name of Jewism, now it is done in the name of Christianity.

Christ is missing, Deva Ojas, that is the first thing to be remembered.

You ask me: WHAT IS LACKING IN THE CHRISTIAN CHURCHES THAT IS ATTRACTING SO MANY YOUNG PEOPLE TO THE NEW RELIGIOUS MOVEMENTS?

The second thing is that Christianity or Hinduism or Mohammedanism or Jainism or Buddhism are not

your choice. You are born into a certain family which is accidental -- then you are conditioned. It is a conditioning. The first disciples of Jesus were not born Christians, they had chosen it. And when one chooses out of one's own intelligence and freedom, it is a totally different matter. And when something is imposed upon you it is nothing but an imprisonment.

Now churches are nothing but jails. And for that matter, not only Christian churches, all the churches. Only when a living Master is there and his presence triggers a process of enlightenment in you, triggers a process of transformation in you, and you choose because of that process, then you are really religious. Otherwise these are all pseudo people: Christians, Hindus, Parsees, Sikhs -- all pseudo.

The people who had chosen Nanak were a totally different people; they had risked their life. The people who went with Mohammed were REAL Muslims, they risked everything. Being with Mohammed was not an easy job, it was risking your life, your very head; now to be a Mohammedan is convenient, comfortable. To be a Hindu costs nothing.

In fact, before you ever become conscious you are already conditioned, your unconscious is already stuffed with all kinds of superstitions.

If the younger people are moving to new religious movements, the reason is because only the new is religious; the old is always a cult. Christianity is a cult! But is is a very strange thing: Christians call new religious movements cults, sects -- *they* are religious. Just the opposite is the truth: anything which is very old is only a cult, a sect. When Jesus is alive there is religion. When Buddha is alive there is religion. When Buddha is gone there is only left a cult.

A cult is the corpse of a religion. A cult is only the footprints of the Buddhas on the sands of time. Buddhas disappear in the timelessness, and on the sands of time the footprints are worshipped, as if those footprints are Buddhas.

I say to you that religion exists only in the presence of a Master. The moment the Master leaves, the religion disappears.

It is just like the fragrance of a rose flower. The moment the rose flower disappears, its petals start falling back to the soil, the fragrance also disappears. Religion is the fragrance of the person who has become awakened. It cannot be caught into churches -- you cannot catch hold of a fragrance. Even if you keep the dead flower -- as people love to keep in their Bibles, roses they keep between their Bible pages -- by and by they become dry, they lose all fragrance. Just they give you a sense that once there was a flower, those dry flowers, dead flowers.

Young people are always searching for something alive; that's what youth is all about. So whosoever is young, whether physically or spiritually, will always seek a Christ -- wherever he can find, in whatsoever form he can find, he will find a Christ. Unless he finds a Christ he will not feel contented. And no church can be a substitute for a Christ.

One has to choose the religion. And these Christians, these Mohammedans, these Hindus, they have not chosen. It has been imposed on them. And remember, if you choose on your own, even the hell, then it is heaven, and if you are thrown in heaven forcibly, then it is hell. My definition of hell and heaven depends on freedom: if it is freedom, then it is heaven if it is not freedom, then it is hell.

The churches are against the individual, and the young people are always searching for individuality. And it is one of the intrinsic parts of youth, youthfulness, to search for authentic individuality. The churches belong to the collective mob psychology and they have fallen down to the mob psychology They fulfill the expectations of the marketplace. They fulfill the expectations of the sleepy people, somnambulists, they cannot help you to be awakened. Only a person who never fulfills your demands, who lives in his own light without caring about what the crowds say about him... Do you think Jesus in any way cared about what the crowds were saying about him? If he had cared, he would not have been crucified, he would have been given a Nobel prize, he would have been a Nobel laureate like Mother Teresa of Calcutta.

He is crucified, and this Mother Teresa becomes a Nobel laureate. There seems to be no connection between Mother Teresa and Jesus Christ. There is certainly a connection between Jesus Christ and Al-Hillaj Mansoor. There is certainly a connection between Jesus Christ and me. I can be crucified any day. The crowd is against me -- the crowd has always been against the Buddhas, but Mother Teresa fulfills the expectations of the crowd. Only stupid people can fulfill your expectations.

I have always been wondering, because I have come across two persons, Morarji Desai and Mother Teresa... And I had always been a lit~e puzzled who is more stupid. They both seem to be greater than the other, bigger than the other. But then, finally, Nobel prize decided. Mother Teresa came first, Morarji Desai is second in the race. She fulfilled more the mob psychology and its expectations,

Jesus is crucified, Socrates is murdered. Many attempts were made on Buddha's life. Mahavira was tortured in every possible way...

The young people are searching for freedom, for intelligence. The young people are searching for rebellion, for revolution, for a radical change. The church has been too heavy on their being, it is like a mountain-load. They want to throw it, but they don't know how to do it. Unless they come across a person who has done it, who has thrown all the nonsense of the past... only he can help you to be unburdened.

That's why young people, Ojas, are searching new religious movements.

Remember, this television series in Holland is arranged by the Christians. They are becoming more and more afraid, they are becoming more and more worried. And why they have asked Ojas to come? They are going to pay him the fare and all the expenses from Poona to Amsterdam. Why? -- because Ojas is an ex-priest. And they are becoming much worried. Even priests are becoming Rajneesh sannyasins! It is too dangerous. They have to find out what are the reasons, so they can manage some way to prevent. But you have to tell them the truth as it is, utterly naked. Hammer it on their head.

Their effort is to find out the reason so they can prevent others from escaping. And you should make every effort so that even others can escape, because there are many many nuns, many many monks, many priests, who want to escape from the slavery, but they don't know how to do it.

So use this opportunity. Don't miss the opportunity. Don't be polite -- be true. Say the truth as it is. Say that the king is naked, say that Christ is no more in the Christian churches, say that "We have found Christ somewhere else, that's why we are going." In fact, you are REAL Christians, they are bogus Christians.
But priests are certainly very cunning people.

At the airport a flustered young rabbi starting on his honeymoon absent-mindedly asked for one ticket to the Bahamas. But when his wife pointed out his error, he answered without a moment's hesitation, "By Thunder! You are right, dear. I had forgotten myself completely!"

Priests are very clever and cunning. But don't be worried about them. When you are with a living Master, whatsoever they do to prevent people will help us; whatsoever they do to prevent people is going to help people to come to us.

At a dance party, a young lady had just been introduced to her partner. By way of making conversation she said, "Who is that terribly ugly man?"
"Why, that is my brother!" he exclaimed.

"Ah, you must excuse me," said the lady in embarrassment, and added apologetically, "I really had not noticed the resemblance."

Don't be worried. Whatsoever they will try to do will make things worse for themselves.

You go and enjoy the trip. Laugh loudly. And I have been telling you so many jokes about the priests and the rabbis and the bishops and the popes. Find out the juiciest ones, because that is the best way to hit these people.

The rabbi: "What would you say if I asked you to marry me?"

The girl: "Nothing -- I can't talk and laugh at the same time."

Only stupid people are going to remain in the churches. Intelligent ones are bound to escape. Stupid people have their own ideas -- idiotic are those ideas, but they try to fulfill them. And they have to be forgiven. If only stupid people are left in the churches, it is good. It is good for the world, too. They will remain engaged there in their prayers, they will remain engaged listening to all kinds of crap, and the world will be saved from them. Let them become nuns and priests and monks, and that will do immense good to humanity. Let them remain closed in their monasteries; that is a beautiful way to keep them off, away, far away, because they are contagious, they can infect others too. Stupidity is like cancer. Cancer maybe is curable, but stupidity seems to be incurable.

One psychiatrist was very happily married to a surprisingly ugly woman. "I know she is terribly homely," he explained to a friend, "and slightly cross-eyed and a bit dull. But boy, what exciting nightmares she has!"

He is not interested in the woman, he is interested in her exciting nightmares. So let them, such kind of people, if they want to remain Christians and Hindus and Mohammedans, let them. We don't want that kind to come here and pollute the air.

The father's tone was severe as he said, "Young man, do you think you should be taking my daughter to nightclubs all the time?"
"Certainly not," the boy answered, then added hopefully, "let us try to reason with her."

You missed it!
Once you are caught by a girl, it is no more a question of your choice where you go. The boy is right; he says, "Let us try to reason with her."

The second question:

OSHO,
I AM NOT A DANCER, BUT I LOVE TO DANCE. AT TIMES I WOULD LIKE TO LEAP AND TWIRL AND STAY IN THE AIR. BUT, OSHO, I WORRY ABOUT ENLIGHTENMENT. DOES AN ENLIGHTENED MAN DANCE?

CHRIS LANE,

You must have come from a Christian family so you don't have any idea that enlightened people have been of *all* kinds. It is a spectrum, the whole rainbow.
There has been Krishna -- the dancer, the flute-player, the singer. There has been Chaitanya -- a mad dancer, he will dance and dance for hours, until he will fall in ecstasy; the joy will be so overflowing, uncontainable. There has been Jalaluddin Rumi who twirled -- he became enlightened while twirling. He whirled for thirty-six hours continuously, non-stop; then he fell, exhausted by the ecstasy, and when he opened his eyes the old man was gone and the new has arrived. It is Jalaluddin Rumi who founded the whirling dervishes and their whole beautiful tradition. There has been Meera in India, who danced to abandon, who danced from one village to another village, almost covering the whole north of India.
But the Christians have only one idea -- that of Christ. And they say Christ did not laugh either, what to say about dance? But I don't believe that that is true. I know him far better than the Polack pope. He was a man of immense joy. He loved to eat, to drink even; he's the only enlightened one who was not against wine. And in fact no enlightened person should be against wine, because it is pure vegetarian.
He loved to eat and stay late in the night eating, talking, gossiping. Christians have the idea that he was only delivering gospels; they have dropped all the gossips. In fact, those gossips contained more truth than the gospels that they have chosen, because in his gossips he was more really human. In gospels you become a little inhuman, you become dry. And he was a wet man, not a dry man at all. And can you think a man who drinks wine and moves with gamblers and prostitutes not gossiping? Impossible!
Narada was one of the great enlightened persons in India who loved his *veena*, and played continuously his VEENA. Kabir loved to dance, sing; Dadu, Nanak all were lovers of singing. Nanak always used to have a companion because any time he would start singing, and he needed somebody to play... so he had one companion continuously. His name was Mardana; because he was always ready with his instrument to accompany Nanak. In all his travels he was a masterplayer. Nanak at any moment will start singing, in the middle of the night, anywhere. Whenever the divine possessed him he will sing, and immediately Mardana will have to play.
There have been people like Buddha who never danced, Lao Tzu, who never danced, Bodhidharma, who never danced. But that does not mean that they were against dancing. My own understanding is that they had found a subtler dance of their inner being; there was no need for a physical dance. They were great dancers in that sense -- far greater than Krishna, Chaitanya, Meera, Nanak, Kabir, Dadu... because the body was not moving, but their soul was dancing, their very being was in a dance.
So, Chris, you need not be afraid.

You say: I AM NOT A DANCER, BUT I LOVE TO DANCE. AT TIMES I WOULD LIKE TO LEAP AND TWIRL AND STAY IN THE AIR. BUT, OSHO, I WORRY ABOUT ENLIGHTENMENT. DOES AN ENLIGHTENED MAN DANCE?

You need not worry -- just avoid J. Krishnamurti.

One of my sannyasins, Yoga Suresh, has written:

> OSHO, RECENTLY J. KRISHNAMURTI WAS TALKING AT BOMBAY, AND I ALSO ATTENDED WITH A LOT OF MY SANNYASIN FRIENDS. ON THE VERY FIRST DAY, AFTER SITTING ON THE STAGE, HE TOOK ONE GLANCE AT US AND THEN SAID: "THIS IS NOT A PLACE OF AMUSEMENT, DANCE, MUSIC, AND ENJOYMENT. THEREFORE, IF ANYBODY HAS COME HERE FOR JOY OR SOMETHING ELSE, HE SHOULD LEAVE THE PREMISES RIGHT NOW."
> HE HAS ALSO MENTIONED VERY OFTEN IN HIS TALKS THAT: "ALL FOREIGNERS WHO COME TO INDIA ARE TRAPPED BY THE SO-CALLED BHAGWAN, WHO GIVES THEM COLORED CLOTHES TO WEAR AND A NECKLACE OF BEADS OR A MALA, AND HE TEACHES THEM, THE IGNORANT WESTERN PEOPLE, TO SING AND DANCE TO HOLLYWOOD MUSIC, ET CETERA, ET CETERA. AND THEY CALL IT MEDITATION."
> OSHO, AS YOU ALWAYS PRAISE HIM AND HIS TEACHINGS IN YOUR LECTURES, WHY DOES HE HAVE A GRUDGE AGAINST YOU? HE DOES NOT EVEN HAVE THE COURAGE TO SAY IT DIRECTLY TO YOU BY USING YOUR NAME AS YOU USE HIS NAME. WHY IS THIS SO?

So Chris, if you are worried about enlightenment, that what will happen, this is the only place where you need not be worried. But you will have to avoid people like J. Krishnamurti. He is too serious, so deadly serious, as if he has the responsibility to transform the whole world. He is carrying the burden, and he is becoming every day more and more angrier because nothing is happening. People still go on dancing, people still go on enjoying music, he said.

And my sannyasins whenever they go to listen to him... And I say: Wherever he is, go! Just sit in the front row, and enjoy! Irritate him, annoy him, drive him crazy because I love that man. So I would like you also to love him.

He is a good man, nice, getting a little senile. That's okay; he is old, we can forgive him. Red clothes just trigger something in him -- like a red flag triggers something in a bull. Although he's an old bull, but the moment you flag him with the red, he forgets his oldness; he becomes again young. And this is good, to bring new blood to the old man -- he will live a little longer. Help him! In his past lives he must have been a Spanish bull.

He said, "This is not a place of amusement..." and I say to you, "This *is* a place of amusement, dance, music and enjoyment." Because to me, life is not seriousness, life is not sadness. He's too deadly serious, he cannot laugh. Jesus must have laughed, but Krishnamurti? -- he cannot laugh.

But that too is an aspect, so I don't say that he is not enlightened, remember. I will never say anything against him because to me enlightenment is a multidimensional phenomenon. He can say things against me, that's okay, because his understanding of enlightenment is one-dimensional, linear. He thinks as if he is the criterion of enlightenment, that if somebody fits exactly with him, just like him, then he is enlightened. But that will simply mean that Jesus is not enlightened, that Buddha is not enlightened, that Krishna is not enlightened, that Zarathustra is not enlightened -- because the first thing Zarathustra did as he moved out of the womb, he laughed. Now, that's what my sannyasins should learn. Next time when you are around, coming out of the mother's womb, have a good belly-laugh. Let that become the sign that a Rajneesh sannyasin is born again!

Zarathustra cannot be enlightened according to Krishnamurti. Lao Tzu cannot be enlightened, because he was a very non-serious man. He used to ride on a buffalo, and that too backwards -- just to make everybody laugh. Just his passing from a town and a crowd will gather and they will start laughing: what is the matter?

Only one other Master -- Sufi Master, Mulla Nasruddin -- had done that, nobody else in the whole history of humanity. Iran has not been able to produce anybody better, higher, greater than Mulla Nasruddin. Nasruddin was going to visit a place, and his disciples were following him, and he was riding on his donkey; sitting backwards. A crowd started gathering; the disciples started feeling a little embarrassed, obviously. Nasruddin was enjoying, but the disciples were feeling embarrassed that, "What kind of a Master

you have got? He does not even know how to sit on a donkey! In the first place he is sitting on a donkey; in the second place in a wrong way..."

Finally one disciple gathered courage and asked, "Mulla, people are laughing and we are feeling embarrassed. What is the reason of your sitting backwards on the donkey?"

Mulla said, "A simple reason -- the reason is not very complicated." He said, "If I sit as usually people sit, then my back will be towards you. That will be disrespectful. I love you, I respect you; a real Master always respects his disciples."

A disciple suggested, "Then we can have some other arrangement: we can walk ahead of you."

He said, "That is not right, because then your back will be towards me -- that will be disrespectful towards the Master. And even if the Master is trying not to be disrespectful towards the disciples, how the disciples can be disrespectful to the Master? So this is the only possible way: I am facing you, you are facing me, and the journey is continuing, the donkey is going. Let the fools laugh, but we have our own philosophy and we have to live according to our philosophy."

Lao Tzu never gave the reason -- nobody knows why, but perhaps this was his reason too, because his disciples Chuang Tzu, Lieh Tzu, and others, were always following him, and he was making a laughing stock of everybody.

Krishnamurti will not accept Lao Tzu as enlightened and certainly not Chuang Tzu, because Chuang Tzu will look very absurd to him. Chuang Tzu has written such absurd stories -- that's the only reason I love him. He is the most absurd Master in the whole world, before me... not after me! I am far more absurd. Even if Chuang Tzu comes here, he will feel a little hesitant whether to enter the Gateless Gate or not.

Krishnamurti never uses anybody's name -- Buddha, Mahavira, Krishna, Christ, Zarathustra, Bodhidharma, Rinzai, Bokuju -- never he uses anybody's name, for the simple reason that he is a very one-dimensional man. He thinks he is the only criterion of enlightenment. Hence, he has no grudge against me -- just his vision is very limited. His vision is a tunnel vision -- perfectly right, through his tunnel he has seen the light, but through a tunnel.

My vision is immense: I can include him, he cannot include me. Hence he says, "Therefore if anybody has come here for joy or something else, he should leave the premises right now." Whatsoever he says, never leave those premises! Be the first to enter and be the last to leave. And when he is talking against me, clap, enjoy, laugh. There is no reason why you should not enjoy! Whenever an enlightened person is available, one should enjoy as much as one can, one should *eat* as much as one can.
And, to me, there is no difficulty.

Many times the question has been asked to me that, "You never say anything against Krishnamurti, but he goes on saying things against you...?" Of course, he never mentions my name, but indirectly he is saying against me. He can say, still I don't think that he has any grudge against me. His tunnel vision is the reason of it.

But this is not only his situation -- Mahavira had a tunnel vision, Mohammed had a tunnel vision. In fact, very few people have been able to have multidimensional vision, for the simple reason that when you achieve enlightenment you achieve through a certain path, certain method, and you become obsessed with it; you think this is the only way. And you are right -- this is a way, but not the only way.

I had never had a Master in all my past lives, but I had been with many enlightened people. That has made my vision rich. I can understand Jesus as easily as Krishna. I can penetrate the very heart of Mahavira as easily as Buddha, because I have followed, accompanied many enlightened people down the ages. And I have never been a follower to anybody, otherwise I would have become obsessed with a tunnel vision. And I have seen Jalaluddin Rumi attaining to enlightenment through dancing, and I have seen Gautam Buddha sitting and attaining to enlightenment *without* dancing, and I have seen Krishna with sixteen thousand women -- really enjoying Hollywood Music!

And it is strange that Krishnamurti should say anything against Hollywood music, because he lives in the Hollywood area. In fact, I don't know what is Hollywood music. He lives in Hollywood; maybe that's why he has become anti-Hollywood-music. It is very difficult to forgive your neighbors.

He says: "All foreigners who come to India are trapped by the so-called Bhagwan..."

That is true! You can try and trap them -- they are perfectly available. In fact, I send them to Krishnamurti's meetings. If he can manage to trap them, I make them available. It is he himself who says to them, "Leave the premises right now." He cannot trap my people, nobody can trap my people, because I am not trapping you. I am making you free from all traps.

He says: "The Bhagwan gives them colored clothes..." What is wrong with colored clothes? Just the past life, that Spanish bull life, a hangover...

"And he gives them to wear a necklace of beads or mala." What is wrong in it? It is just to irritate people like you, J. Krishnamurti, people who have a tunnel vision. so I put my people exactly at the other end of the tunnel, so whatsoever you can see are only orange people with a mala and my picture.

And the moment he will see my picture, he is no more in his senses. That is the moment when he transcends his mind. That is an opportunity for him to go into meditation, otherwise he is a very rational man, very much tethered to the mind. Whatsoever he goes on saying is just mind-stuff. He has transcended the mind, but the way he expresses he uses his mind only.

I am using many other devices too. I use the mind, I use the words, I use the silence, I use the music -- yes, I can even use the Hollywood music and make you enlightened through it. That's how the alchemist functions. This very life has to he used, and all that this life contains.

I can send you to see a "blue movie" and tell you to just be a witness, don't get identified, and it becomes a meditation. And the blue movie will be the right thing, because again and again you will forget to be a witness. And again and again you will have to he a witness. It will be a constant struggle. Just looking at a wall, anybody can become a witness.

Bodhidharma was looking at a wall for nine years. There is no wonder he became enlightened. What else can you do? He must have thought, "It is better now to become enlightened -- at least to get rid of this wall."

It is better to project a blue mt)vie on the wall and then be a witness. And I tell you, you will not take nine years, far quicker -- you will be tired of all those naked women passing by.

Everything can be used. That's why I am against renunciation -- everything in life can be used. Yes, even wine can be used. You can drink it, but in small quantities in the beginning, and remain alert -- just a little quantity and then remain alert. Try to be alert when the wine starts functioning in you. If you can be alert with wine, then go on increasing the dose. One day you can drink the wine just like water and still you are alert. And if you can drink the whole bottle and remain alert, then nobody can make you unenlightened again. Impossible!

This has been used; this is not a new method. This has been used for centuries in India, from the days of the RIG VEDA; they called it *soma-ras*, it is the same. *everything* can be used. In fact, the more you have been taught to be against alcohol, against other drugs, the more you have become interested in them. And nobody teaches you how to use these drugs -- alcohol, other intoxicants -- to become alert, aware.

In a better world, in a more scientific world, every commune should have a small place with experts to give you small doses of intoxicant and help you to remain alert. And if you can remain alert while every possibility is of losing alertness, then in ordinary life you will be alert without any difficulty.

So, Chris, just avoid J. Krishnamurti, and that too only till you have become a sannyasin. Yet you are not a sannyasin; once you are a sannyasin there is no need to avoid anybody. Go to Krishnamurti, go anywhere. Let them avoid you!

This will be a great thing...

He never comes to Poona; he used to come in the past. This is the time, now he soul come -- now the spring has come to Poona. He used to visit town when it was dead. *Now* he should come and I will send five thousand sannyasins and you will see that even an enlightened person dances. Of course. it will not be a very beautiful dance, but he will jump and scream, and hit his head. It will be some sort of dance, a little weird, something like jogging dynamic meditation. And when he is doing that, put a mala around his neck!

The last question:

OSHO,
WHY ARE THE INDIANS SO INTOLERANT AND SO MUCH ANGRY AT YOU?

RADHE,

It is very simple. They are very religious people, the only religious people in the world, very spiritual. This is the sign of their spirituality, their religiousness -- the so-called religious always become fanatics. They talk about tolerance, but they are very intolerant. In fact, the very idea of becoming tolerant has the

seed of intolerance in it.

When somebody says,"Be tolerant," that simply means there is intolerance. Why be tolerant? I am not tolerant, hence I need not be intolerant either. Why should I be tolerant or intolerant? They are two sides of the same coin. Rut these so-called religious people, these phony spiritualists, are bound to be intolerant because they are repressing their anger, their rage. They are boiling within.

Just the other day I was seeing the newspapers. One article suggests -- a very religious person who has written the article -- that Bhagwan Shree Rajneesh should be given electroshocks. This is Indian culture, religiousness, nonviolence, celibacy, great heritage, the country of the great seers -- asking the government to give me electroshocks.

The second article I saw yesterday was that I should be deported immediately. The third article was that the Indian government should throw me into the Arabian Ocean -- not even in the Indian Ocean, because I may pollute the Indian Ocean. "Throw him in the Arabian Ocean, so if he pollutes, he pollutes the Arabs!"

My suggestion is: all these three things can be done together; there is no need to do separately. First, give me electroshocks, then deport me and don't give me any passport, so of course I cannot go outside the country; and because you have deported me, then throw me into the Arabian Ocean. And this will save your country, your religion, your culture, your great heritage! This will prove to the world that you are really the gurus of the world, that the whole world needs your advice and your wisdom.

Radhe, they are angry because I am not supporting their beliefs. They are against me because I am original, and they are always against anything that is original, because the original means anti-traditional, anti-conventional. And India has lived with borrowed knowledge for centuries.

Chandulal: "Good evening, thought I would drop in and see you about the umbrella you borrowed from me last week."

Gaurilal: "I'm sorry, but I lent it to a friend of mine. Did you want it?"

Chandulal: "Well, not for myself, but the fellow I borrowed it from says the owner wants it."

This is the way of the Indian mind -- borrowing, borrowing. And the moment they see something new, they become afraid. It is their fear that becomes anger. Remember always, it is fear standing upside down that becomes anger -- fear doing a headstand, *sirshasan*, becomes anger. Anger is just a security, because deep down they are feeling afraid.

Not a single argument is said against me. Now, do you think these are arguments against me? -- electroshocks, deportation, throwing into the Arabian Sea... these are arguments? Not a single argument is there. They are feeling very impotent, and out of their impotency great rage is arising.

And they go on again and again asking me for many things.

Pundit Lajjashankara Jha has asked two things:

WHY ARE NOT THE INDIANS ALLOWED TO PARTICIPATE IN THE THERAPY GROUPS?
Second: ARE YOU BRAINWASHING THE INNOCENT WESTERNERS IN THE THERAPY GROUPS?

First he wants to know why Indians are not allowed in the therapy groups. Will they understand therapy? Will they understand bringing all their repressed sexuality out? Will they be able to realize and recognize their ugliness? Will they be able to see in the mirror of therapy their original face?

I am perfectly ready to allow them. Pundit Lajjashankara Jha can be allowed, but will he be ready to put his scholarship -- he is a pundit, a brahmin -- will he be able to put his past aside and go into a therapy group? Will he be ready to be *really* spiritually naked, truthful, honest? -- because a therapy group can function only if you are authentic, if you say only that which you feel. But something else will happen: he will not say what he feels, he will say what is expected of him to say.

Just the other day one sannyasin informed me that an Indian fell to her feet and started massaging her feet and telling her, "Mother, mother," and then started taking his hand upwards. She stopped him but he will not listen, calling, "Mother!" and "Mother!" And he was trying to reach to her thighs, and "Mother" -- this dual personality, saying "Mother" and trying to touch her naked body...

Indians are not allowed for the simple reason that they cannot open themselves. They have become the most closed people in the world. Even if they cannot understand what I am saying here, how they can go

into a really deep therapeutic situation? It will be impossible for them.
And the second question shows his fear already:

ARE YOU BRAINWASHING THE WESTERN PEOPLE, THE INNOCENT PEOPLE IN THE THERAPY GROUPS?

His fear is there, that if he allows himself and opens up he will be brainwashed. Don't be afraid, Pundit Lajjashankara Jha, because to be brain-washed one thing is absolutely needed -- that is brain! How can I brainwash you? First you will have to have brain in there, then it can be washed. We will wash it clean, but first it has to be there.

And he calls them, "innocent western people." If they are innocent then there is no need to wash them. In fact, *you* need washing, but you don't have the brain. They have the brain, but they don't need washing. You see my troubles?

The Indians are angry with me because they hoped, expected that I will give more nourishment to their ego, and rather than giving nourishment to their ego I started shattering it to pieces. That's what is hurting them -- I am not fulfilling their expectations.

They will not say it clearly, but every day I see in newspapers. People write about me that, "When you were giving discourses on Srimad Bhagavad Gita, it was so beautiful! We had enjoyed it so much. When you were taking on Mahavira we had loved it. But now whatsoever you are doing, we hate it!"

Why they loved when I was talking on Bhagavad Gita? Because they felt that I am bringing the message of Krishna up to date, I am making it contemporary.

Don't be worried. Once the commune is settled I will again talk on Bhagavad Gita -- and you will hate it, because then I will tell you the real truth. The last time I was just talking about the circumference of the Bhagavad Gita; now I will expose its reality, its nakedness, and then you will hate me more.
But you are asking it...

Durga has her first date and comes home at two o'clock at night.
"Where have you been?" the worried mother wants to know.
"Oh, I went to a party with Prem," she answers.
"And then where did you go?" she wants to know.
"We went to his room," she says.
"And what did you do there?" worried mum wants to know.
"We had a drink, sat on the bed and talked."
"Darling, what then?" mum says, jumping up and down.
"Then he asked me to close my eyes, and he undressed me."
"Darling, and then?" mum is nearly fainting.
"Then he gave me a leotard and a pair of roller skates... and mum, why are you laughing?"

Try to get it! Let me repeat: "Then he gave me a leotard and a pair of rolling skates... and mum, why are you laughing?"

The mother is waiting..some hidden expectation that now *this* is going to happen, now this is going to happen, now this is the last moment and it is going to happen... And suddenly it does not happen.

The Indians have been waiting for me, that I will go around the world spreading Indian religion and the message of the Vedas. Why should I do all that nonsense? When I can give my own message, why should I give anybody else's message? The seers of the Vedas were not concerned with me, why I should be concerned with them? They never gave my message, why should I give their message?

But they have a very rotten language of understanding. They can understand only that which is written in their scriptures. They cannot understand anything else. Howsoever rotten it is... and much of it is bound to be rotten; the world has grown, man has come of age.

A man went into a butcher's shop and asked for half a pound of kidley.
"I beg your pardon," said the butcher.
"I want half a pound of kidley."
"Say that again?" "Half a pound of kidley."

"Are you sure you don't mean half a pound of kidney?"
"That's what I said, diddle l?"

It is a question of language.

Once a sannyasin asked an Indian in a *chai* shop for information. He said, "Excuse me, where can I buy some shampoo?"
The chaiwalla said, "You are from which country?"
"Australia," said the sannyasin.
"America?" queried the Indian.
"Not America -- Australia!"
"England? Germany? Oh, yes... Germany people very good. You are married or single?"
"Not married," said the swami. "But where can I buy some shampoo?"
"What you want?"
"Shampoo!"
"For what you want this?"
"To wash my balls!" snapped the sannyasin. "What do you think?"
"Oh, oh yes," he said, "you are a tourist or you are coming for study?"
"l want to buy some shampoo!! Do you know where I can buy some?"
"What? What you want?"
"Shampoo!"
"Oh yes, you can buy."
"But *where* can I buy it?"
"In shop you can buy!"
"Yes, but which shop?"
"What you want?"
"I want some fucking shampoo!!"
"No!" shouted the Indian, standing up, "No fucking here!"

The Wisdom of the Sands, Vol 1

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A STREAM, FROM ITS SOURCE IN FAR-OFF MOUNTAINS, PASSING THROUGH EVERY KIND AND DESCRIPTION OF COUNTRYSIDE, AT LAST REACHED THE SANDS OF THE DESERT. JUST AS IT HAD CROSSED EVERY OTHER BARRIER, THE STREAM TRIED TO CROSS THIS ONE, BUT IT FOUND AS IT RAN INTO THE SAND, ITS WATERS DISAPPEARED.
IT WAS CONVINCED, HOWEVER, THAT ITS DESTINY WAS TO CROSS THIS DESERT, AND YET THERE WAS NO WAY. NOW A HIDDEN VOICE, COMING FROM THE DESERT ITSELF, WHISPERED, "THE WIND CROSSES THE DESERT, AND SO CAN THE STREAM."
THE STREAM OBJECTED THAT IT WAS DASHING ITSELF AGAINST THE SAND, AND ONLY GETTING ABSORBED; THAT THE WIND COULD FLY AND THIS WAS WHY IT COULD CROSS A DESERT.

"BY HURTLING IN YOUR OWN ACCUSTOMED WAY YOU CANNOT GET ACROSS. YOU WILL EITHER DISAPPEAR OR BECOME A MARSH. YOU MUST ALLOW THE WIND TO CARRY YOU OVER TO YOUR DESTINATION."

"BUT HOW COULD THIS HAPPEN?"

"BY ALLOWING YOURSELF TO BE ABSORBED IN THE WIND."
THIS IDEA WAS NOT ACCEPTABLE TO THE STREAM. AFTER ALL, IT HAD NEVER BEEN ABSORBED BEFORE. IT DID NOT WANT TO LOSE ITS INDIVIDUALITY. AND ONCE HAVING LOST IT, HOW WAS IT TO KNOW THAT IT COULD EVER BE REGAINED?

"THE WIND," SAID THE SAND, "PERFORMS THIS FUNCTION. IT TAKES UP WATER, CARRIES IT OVER THE DESERT, AND THEN LETS IT FALL AGAIN. FALLING AS RAIN, THE WATER AGAIN BECOMES A RIVER."

"HOW CAN I KNOW THAT THIS IS TRUE?"

"IT IS SO, AND IF YOU DO NOT BELIEVE IT, YOU CANNOT BECOME MORE THAN A QUAGMIRE, AND EVEN THAT COULD TAKE MANY, MANY YEARS; AND IT CERTAINLY IS NOT THE SAME AS A STREAM."

"BUT CAN I NOT REMAIN THE SAME STREAM THAT I AM TODAY?"

"YOU CANNOT IN EITHER CASE REMAIN SO," THE WHISPER SAID. "YOUR ESSENTIAL PART IS CARRIED AWAY AND FORMS A STREAM AGAIN. YOU ARE CALLED WHAT YOU ARE EVEN TODAY BECAUSE YOU DO NOT KNOW WHICH PART OF YOU IS THE ESSENTIAL ONE."
WHEN HE HEARD THIS, CERTAIN ECHOES BEGAN TO ARISE IN THE THOUGHTS OF THE STREAM. DIMLY, HE REMEMBERED A STATE IN WHICH HE -- OR SOME PART OF HIM, WAS IT? -- HAD BEEN HELD IN THE ARMS OF A WIND. HE ALSO REMEMBERED -- OR DID HE? -- THAT THIS WAS THE REAL THING, NOT NECESSARILY THE OBVIOUS THING TO DO.
AND THE STREAM RAISED HIS VAPOR INTO THE WELCOMING ARMS OF THE WIND, WHICH GENTLY AND EASILY BORE IT UPWARDS AND ALONG, LETTING IT FALL SOFTLY AS SOON AS THEY REACHED THE ROOF OF A MOUNTAIN, MANY, MANY MILES AWAY.
AND BECAUSE HE HAD HAD HIS DOUBTS, THE STREAM WAS ABLE TO REMEMBER AND RECORD MORE STRONGLY IN HIS MIND THE DETAILS OF THE EXPERIENCE.
HE REFLECTED, "YES, NOW I HAVE LEARNED MY TRUE IDENTITY."
THE STREAM WAS LEARNING. BUT THE SANDS WHISPERED, "WE KNOW, BECAUSE WE SEE IT HAPPEN DAY AFTER DAY: AND BECAUSE WE, THE SANDS, EXTEND FROM THE RIVERSIDE ALL THE WAY TO THE MOUNTAIN."
AND THAT IS WHY IT IS SAID THAT THE WAY IN WHICH THE STREAM OF LIFE IS TO CONTINUE ON ITS JOURNEY IS WRITTEN IN THE SANDS.

We enter today into the world of Sufism. It is a world, but not a world-view. It is a transcendence, but not a philosophy of transcendence. It does not preach any theories, it simply gives you practical hints.

Sufism is not speculative. It is utterly realistic, pragmatic, practical. It is down-to-earth, it is not abstract. Hence, it has no world-view. And also, because it is not a system, it does not systematize knowledge.

A system is a complete explanation of existence. Sufism is not a system; it has no explanation for existence, it is a way into the mysteries of existence. It does not explain anything, it simply points to the mysterious. It leads you into the mysterious. Sufism does not demystify existence.. All systems do that: their

whole work consists in making the unknown known, destroying the mystery, destroying the wonder. Sufism leads you from one wonder to another, deeper into the wonderland.

It is not a system because it never gives any complete explanation about anything. It gives only very, very small hints, flashes of insight. It does not spin and weave philosophies; it spins and weaves stories, anecdotes, metaphors, parables, poetry. It is not metaphysics, it is metaphor. It is a finger pointing to the moon. You cannot understand the moon by analyzing the finger. But if you follow the direction with sympathy, if you fall EN RAPPORT, then you will come to see the moon. The finger is not the moon, the finger cannot be the moon, yet the finger can point the way.

The Sufi stories are not philosophical. They are just gentle hints, whisperings. Sufism does not shout, it only whispers. Naturally, only those who are ready to listen with sympathy -- not only with sympathy. but empathy -- only those who are ready to open their hearts in trust and in surrender can understand what Sufism is. Only those who are capable of love can understand what Sufism is. What is its message? It is not a logical analysis; neither is it as illogical as Zen. Sufism says to be logical is one extreme, to be illogical is another. Sufism is just somewhere in the middle, neither logic nor illogic. It does not lean to the left or to the right. It is not absurd. It is not logical like Socrates and it is not absurd like Bodhidharma. It says Bodhidharma and Socrates only look different, but their approaches are the same. In fact Bodhidharma is more logical than Socrates; that's why he stumbles into illogic. If you go on following the line of logic sooner or later you come to a point where you see logic is finished, but the journey continues. Bodhidharma is a Socrates who has gone the whole way and has come to that borderland where logic stops but life continues. Bodhidharma looks different but the approach is Socratic; it is intellectual. Zen is very much against intellect, but to be against intellect is still to be intellectual. Zen is anti-philosophy, but to be anti-philosophical is to be philosophical: that is YOUR philosophy. Sufism avoids the extremes. It follows the middle, the exact middle, the Golden Mean.

In Zen the key word is 'mindfulness'. In Sufism the key word is 'heartfulness'. Remember this -- it will make it clear where they differ. Zen is against mind, but goes beyond mind through the mind. Sufism is not against the mind, Sufism is completely indifferent to the mind. Sufism is focused on the heart; it simply does not bother about the mind. It believes in heartfulness. Yes, a certain kind of awakening comes to the Sufi too. If we call the Zen-awakening SATORI mind-wakefulness, then we will have to coin a word for the Sufi awakening: 'heart-wakefulness'. The path of the Sufi is the path of the lover. The path of Zen is the path of the warrior, the samurai. And because of this basic difference in approach....

Both use stories. Zen uses stories and Sufism also uses stories, but their stories have a different flavor, a different tone. The Zen story is absurd -- it is a riddle, and a riddle which cannot be solved. You can try, but you will NEVER be able to solve it. That insolubility is built-in; it is intrinsic to the Zen story. It HAS to be absurd because it is a device to destroy your mind, to shock your mind. It is a sword... to kill your mind. It drives you almost mad, because there seems to be no solution coming and you have to go on meditating on the story. It is a meditation device. Many solutions are given by the mind, but all solutions are rejected by the Master. The disciple goes on, day in and day out, with new solutions, and the Master goes on shouting at the disciple, "This is nonsense! Go and search again!" Sometimes months, sometimes years pass, and then a moment comes to the disciple when he sees that there is no solution. And remember, if you simply think there is no solution then you have missed the point. You have to come to a realization that there is no solution. In that state of no-solution, no-conclusion, a transcendence happens, a leap, a quantum leap -- you have gone beyond the mind through the mind. The Zen story functions like a sword to cut the knot of the mind.

The Sufi story is not a riddle, it is a parable. It is not a shock, it is not a sword; it is persuasion, it is seduction. It is the way of the lover. It is very gentle and soft and feminine. Zen is very masculine, Sufism is feminine. The Zen story drives you mad: through creating a maddening state in the mind it helps you to go beyond it. It drives you crazy! The Sufi story intoxicates you slowly, slowly but inevitably.

The Sufi story has a poetry in it, a rhythm. The Sufi story has to be contemplated, not meditated upon. The Zen story has to be meditated upon. The Sufi story has to be imbibed, sipped like tea, enjoyed in a relaxed mood. The Zen story has to be penetrated with a very, very concentrated mind, in a very tense attitude, in intensity. You have to focus all your energies on the story. You have to forget the whole world; only that small absurd story exists. And you know it cannot be solved, and yet you have to put your whole energy into it. And all the time you know that this is absurd, it is not going to lead you anywhere, but the Master says, "Focus! Concentrate! Pay attention! Look into the riddle of the story!"

The Sufi story has to be listened to just like a story. Sufis are great storytellers. They will sip tea or

coffee, they will sit together in a cozy place, warm. The story will start, and the Master will tell the story. And the story only gives glimpses, hints, but very potential, very penetrating. All that is needed on the part of the disciple is to listen, not attentively but sympathetically, with an open heart, not with any tension. The story has to be enjoyed. It reveals its mysteries when you are enjoying it.

A few things more before we start enjoying the story: I said to you that Sufism is not a world-view. It is a vision, not a world-view. A world-view means you remain the same and you start believing in a philosophy, in certain explanations about reality. You remain the same, you are not changed at all. The world-view adds some knowledge to you -- you become more knowledgeable.

A vision transforms you. A vision is possible only when you are transformed, when you are taken to other altitudes, other heights, other depths of life.

Sufism is a vision. In fact to call it 'Sufism' is not right because it is not an 'ism' at all. Sufis don't call it 'Sufism'; it is the name given by the outsiders. They call their vision TASSAWURI, a love-vision, a loving approach towards reality. It is falling in love with existence. The person who thinks about existence is a little bit antagonistic because he creates a problem out of existence -- as if existence is challenging him and he has to decipher it, he has to decode the mystery, he has to destroy the mystery. He fights.

Sufis say: We and the existence are one. There is no need to fight. Persuade, coo, invite, love, befriend, and the existence itself starts revealing its mysteries. There is no need to rape it. The philosophic approach, the scientific approach, the intellectual approach, is a rape! It is forcing existence to reveal its heart. It is undressing existence by force and violence. The violence may be of scientific methods or of logical methods -- it doesn't matter -- but the violence is there. The philosopher has taken a standpoint as if nature is not ready to reveal its mysteries; it has to be forced. It is a violent approach.

Sufism says there is no need, the existence is waiting for you to come close so that it can reveal its heart. The existence is waiting for you to fall in love with it. If you are deeply in love with existence, it starts opening, it starts revealing its secrets. It has been waiting long for you to come close. There is no need to force it, there is no need to rape! You can fall in love.

A world-view is an aggressive stance, a vision is a love stance.

I said to you that Sufism is not a system, because all systems create bondage. They create prisons around you. Sufism is freedom. It does not create any system around you. It does not tell you to believe in a certain system. Yes, it talks about trust, but not of belief.

Trust is a totally different thing. Belief is belief in a theory, in a philosophy, in a world-view: you believe in Islam, you believe in Hinduism, you believe in Christianity. But when you trust, you trust in life. You don't believe in life, you trust in life; you believe in philosophies. Belief is a poor substitute for trust. And remember, belief is again from the head, trust is from the heart. Their qualities are different, altogether different, diametrically opposite. Never become part of a belief system: never become a Hindu or a Mohammedan or a Jaina or a Buddhist. When you become part of a belief system you are becoming a slave.

If you can find a place, a space, where belief is not imposed on you but trust is helped, find that place. That is the right place where you can really grow and grow into freedom. There is no other growth -- growth in freedom is the only growth.

I said to you that Sufism is not a philosophy, but it is not anti-philosophy either. It simply takes no note of philosophies, anti-philosophies. It bypasses them, it is indifferent. It says: Why be bothered with words while reality is available? When you can drink the water, why be worried about the theories about water? When you can go in the sun and dance with the sunrays, why be bothered about theories? Why not have an experience, an authentic experience? Philosophy goes round and round; it is about and about. It never penetrates the core of truth. It thinks ABOUT truth, but to think about truth is to falsify. Truth has to be encountered, not thought about. Truth has to be LIVED not believed. Truth is not a conclusion: you don't arrive at truth by a syllogistic process. Truth is THERE! You are truth, the trees are truth, the birds are truth, the sun, the moon. The truth is all over the place, and you close your eyes and you think about truth? All thinking will take you astray.

There is no need to think. Live it! Only by living do you come to know it.

Sufism is not a way of thinking but a way of life, a way of living; not a philosophy of life but a way of life.

I said Sufism is not speculative. Speculation means that you think about things you have not known. Now this is foolish. Speculation means a blind man thinking about light, a deaf man thinking about music. When you think about God do you think you are in any way different from the blind man thinking about light? You have not seen God, you have not tasted anything divine, and you go on thinking. What will you

do? Yes, mind is very clever and it can spin and weave beautiful systems, but those systems are just irrelevant. Good or bad, logical, illogical -- they are just irrelevant. They have no relevance to reality, they have no context in reality, they are mind games.

Sufism is not a mind game; that's why it is practical, absolutely practical. If you ask a Sufi about God, he will laugh, or he will sing a song which has no reference to God, or he will tell you a story in which God is never mentioned, or he will say something which seems absolutely unrelated to the question. He is simply saying, "Don't be foolish. Let us be practical." You ask about God and he will talk about prayer, not about God. A true Sufi will avoid the subject of God. He will talk about prayer; prayer is practical. You ask about paradise and he will talk about your misery and how to drop it -- that is practicalness. Because paradise is not somewhere else, when you have dropped your miserable ways, you are in paradise, or to be more true, you ARE paradise.

Sufis always talk about techniques, methods. They never talk about 'whats', they only talk about 'hows'. In that way they are as scientific as any scientist. Sufism is a glimpse of how religion should be. It is pointless to talk about God; create the ladder that takes you to God. It is utterly a waste of time talking about paradise; give methods so that paradise can be explored inside your being. It is an inner phenomenon, it is your inner space. And so is hell.

Sufism is not even a religion. Rather, it is religiousness. It has no church, it has no book -- Bible or Koran or Veda or Dhammapada. It has no book, no sacred book. It has no church. Sufism is a very, very free-floating religiousness. Anybody can be a Sufi -- a Hindu, a Christian, a Mohammedan. Anywhere, one can be a Sufi. It is a practical approach on how to create religiousness.

People think "How to belong to a religion?" Sufism says: That is foolish, stupid. The only meaningful question can be: how to create religiousness, how to transform one's own energy so it becomes religious? If you start belonging to a religion you will have only a label but you will not be religious, and your other world will be nothing but a projection of this world.

You can go and see the other-worldly people, and if you watch them closely and observe them you will be surprised: their other-worldliness is nothing but a projection of this-worldliness. In-their heaven they are hoping for the same pleasures, of course on a more permanent basis -- more intense, more alive -- but the same pleasures. In their hell they are afraid of the same pains and the same sufferings, more intense and more permanent. The difference is of quantity. The hellfire will be the same fire that is here, but maybe more intense, more fiery. It burns more, hurts more, wounds more, but it will be the same fire. And in paradise? It will be the same food -- more delicious, more nourishing -- but the difference is of quantity; and the quantity is not the real difference. A difference arises only when you move from a quantitative vision to a qualitative vision. When you start changing the quality of your life, that's what religiousness is.

A true religious person cannot be Hindu, Mohammedan, Christian. He's simply religious. Jesus is not Christian, he's religious; I call him a Sufi. Buddha is not Buddhist, he is simply religious; I call him a Sufi.

A Sufi is a person who has looked into the very essentials of religion and has discarded all that is non-essential.

I invite you into this benediction called Sufism, but you will be able to enter only if you have great sympathy. Listen with love; argumentation won't help. Sufism makes no effort to convince you. It simply makes itself available for all those who are ready to partake of it. It is an invitation open to all and sundry, but only those who are courageous enough to be non-argumentative will be able to enter into this world of Sufism. Sympathy has to be the foundation, participation has to be the base. Fall EN RAPPORT. And remember, argumentation is cowardly. All cowards argue, and all cowards can argue. It is only the courageous who take the jump into the unknown. The unknown cannot be argued about, obviously; that's why it is called the unknown.

You can argue about the known, you can come to conclusions about the known through thinking, but how are you going to come across the unknown? Thinking can give you only the old, that which has been known and experienced. Thinking cannot give you something that has never been experienced and never known. If you remain too obsessed with thinking you will be stuck. The unknown does not come from your past, the unknown enters from the future. The unknown does not come from your memory -- otherwise it would not be unknown. The unknown penetrates your memory but comes from some source we know nothing of, from some unknown source. Your memory has to give way: that's what I mean when I say listen sympathetically, get in tune. I'm not proposing a philosophical argument here. I will be simply telling you a story. With a story, you don't argue. With a story, you simply listen like a child. You enjoy its nuances, its turns, sudden turns. You simply start getting into its spirit, what the story wants to tell -- and it has much to

say. And the deeper your empathy grows, the deeper the story will reveal itself to you.
Trust....

Let trust be YOUR approach towards Sufism. It is available only to those who trust. And remember again, only the courageous can trust. The cowardly always shrink back from the unknown.
Now the story... it is one of the most beautiful.

A STREAM, FROM ITS SOURCE IN FAR-OFF MOUNTAINS, PASSING THROUGH EVERY KIND AND DESCRIPTION OF COUNTRYSIDE, AT LAST REACHED THE SANDS OF THE DESERT.

Each single word is potential, and you will have to get into the spirit of each single word.

A STREAM...

Stream is a metaphor for life -- for your life, for my life, for everybody's life. You are not suddenly here, you are not accidentally here. You have been here for ever and ever. From eternity, your stream has been flowing and flowing, and flowing from far-off mountains which you have completely forgotten, from a source... you don't have any idea anymore.

And you have been 'passing through every kind and description of countryside': you have been a rock and you have been a tree and you have been a bird and you have been an animal, and you have been all! All kinds of experiences have been available to you. You have passed through many, many landscapes. You have passed through all varieties, all possibilities -- that's how life goes on enriching you.

But you go on forgetting. It is too much, it cannot be contained. The day-to-day worry is too much; it takes too much of your consciousness so you cannot remember. You have to forget the major part of your experiences because you have a very, very small attention, and that attention can contain only so much. Every day you have to forget almost ninety-nine percent of what you come to experience; that one percent is kept. After a few days even that one percent is not totally kept, part of it disappears. After a few years the whole of it is gone, only the essential fragrance remains.

If your attention grows you will be able to contain more. Buddha has said that if your mind is unburdened of the day-to-day worries, you will be able to remember your past lives -- that's true. If your focus on the mundane is relaxed, then the light will start falling upon the past. Buddha has remembered and talked about all his past lives, thousands of lives -- the life when he was an elephant and the life when he was a tree, and so on and so forth. And they are your lives too.

You are not suddenly here, you have a continuity. You are a continuum. Consciousness is a stream.

In the West, William James used these words for the first time: 'stream of consciousness'. He must have heard it from some Sufi source, there is no other way -- because Sufis have always been talking about stream of consciousness, stream of life. It is an on-going, a flowing phenomenon; it is movement, it is not static. Even while you are here you are not static. Every moment things are changing: the body is a flow, the mind is a flow, your being is a flow. You are not the same even for two consecutive moments. In the morning you were so happy, so trusting, by the afternoon you have become so doubting and untrusting, and by the evening everybody is a skeptic, cynical and sarcastic. Early in the morning everybody seems to be prayerful, innocent. As the day wears on, as you are cheated and pulled and pushed from this side and that, you start losing your innocence.

You are constantly changing... a movement. And if you try to remain the same you will create misery, because then you will be fighting against your very life. The message is flow, let go. The message is don't swim upstream. The message is go with the stream; this is your life. And don't be afraid, because this stream has been flowing down the ages, for centuries -- there is no need to be afraid -- and this stream will be flowing down the centuries in the future too. From one eternity to another eternity, it continues.

You are the fabric of the universe. You will not disappear. Even when you disappear many times, you remain; the essential remains. Only the non-essential goes on disappearing, but the non-essential is not you.

A STREAM, FROM ITS SOURCE IN FAR-OFF MOUNTAINS, PASSING THROUGH EVERY KIND AND DESCRIPTION OF COUNTRYSIDE, AT LAST REACHED THE SANDS OF THE DESERT.

Two more things about this statement....
The source is in the mountains, in the heights. That's what every religion of the world has been saying: that man is a descendant of God, the source is high in the mountains, man has descended from the high. That's why Christianity was so much against the idea of Darwinian evolution -- because that idea goes against all the religions.

The theory of evolution preaches that man has been coming not from the mountains but from the valleys; that man has been coming, growing upwards. And all the religions of the world have been teaching just the opposite: they have been saying man is a descendant, he comes from God. And there is something to be understood about it: if you come from God only then can you go to God, otherwise not -- because the source is always the goal. The circle completes, you reach to that point from where you have come.

Darwin created a very strange philosophy, a linear progression that you go on evolving and evolving -- but where will that evolution end? It is like a line; it goes on and on. It begins somewhere in the dark valleys. Where will it end? It cannot end anywhere. It is a line that goes on and on. It is linear -- it will always remain incomplete, it will always remain unsatisfied, it will never be fulfilled.

The religions tell a totally different story. They say man comes from God and finally reaches into God again. It is a circle, it is a completion, and in completion is fulfillment.

A STREAM, FROM ITS SOURCE IN FAR-OFF MOUNTAINS, PASSING THROUGH EVERY KIND AND DESCRIPTION OF COUNTRYSIDE, AT LAST REACHED THE SANDS OF THE DESERT.

At last!
Every consciousness reaches to a point of cul-de-sac, a point which Sufis call 'the desert'. The desert is a point where you start feeling you are disappearing. The desert is a point where you feel you are dying. The desert is a point when you feel UTTERLY hopeless, meaningless, a point where you start contemplating suicide, a point where you cannot figure it out -- what to do, what not to do, to be or not to be. One day or other every consciousness has to face the desert, because without passing through the desert you will never really be mature. That is part of the training of every soul. In fact when you start encountering the desert, you start thinking of religion. When things are going good who bothers about religion? Who contemplates? Who meditates? Who prays? When things are not going good then you start thinking that there must be something basically wrong with you.

This is a strange phenomenon -- that whenever a person has all that he needs he encounters the desert. The affluent society encounters the desert. The poor society is still far away from the desert. The affluence brings the desert very close by, because you have all that you were hoping for: you have the woman that you wanted, the house, the money, the prestige, the power. You have all that you had always dreamt about, now there is no more left to dream: the desert has come. Now you suddenly feel a kind of insomnia. You cannot even sleep, the desert is all around.

How to transcend this desert? -- the desert of meaninglessness, the desert of anguish, the desert of absurdity.

JUST AS IT HAD CROSSED EVERY OTHER BARRIER, THE STREAM TRIED TO CROSS THIS ONE TOO...

Naturally. We always react from our past. It has always worked, so we think it is going to work in every situation, but one day a situation arises where your past is simply irrelevant; it doesn't work. That is real crisis... and real opportunity too.

The Chinese word for crisis -- they don't have a word, they have pictures -- the Chinese ideogram for crisis is beautiful. It consists of two small pictures, of two small ideograms: one means danger, the other means opportunity. Crisis is danger AND opportunity; it will depend on you. If you go on reacting out of the past you will be committing suicide. It is dangerous. If you have the intelligence to see that the problem is new so the answer has to be new -- old answers won't do -- if you have that intelligence to see, then it is great opportunity. Passing through the desert you will attain to great maturity and great integration. And remember, this is how it happens every time.

Just the other night a beautiful woman took sannyas. She was afraid. The fear was a very significant fear: the fear was that she could not keep one promise, the promise of marriage, so she was afraid of whether she would be able to keep this promise of sannyas or not. But a marriage is a marriage; sannyas is not a marriage. A marriage is a bondage, sannyas is freedom. A marriage is a chain -- it is law. Sannyas is liberation -- it is love. But you can understand that her argument must have gone deep inside her. She wanted to become a sannyasin -- a sincere woman -- but she was afraid about whether she would be able to keep this promise, because she had failed before. She could not keep the promise that she had given to her husband.

We always think out of the past. That is how EVERYBODY reacts. That is the meaning of reaction. That is the difference between reaction and response. A response means seeing that the situation is so new that you cannot have any answer from the past; seeing this, you respond to the situation. You go with the situation, you don't think of the past. If you think of the past and if you bring your past into it, you will destroy the opportunity for growth and you will go on behaving in the old pattern, the old rut. That's what happens.

You have been a Christian, you have been a Hindu, and now you are afraid of being a sannyasin. You think this is also another church. This is not! You think this is again an organization. This is not! You think now this is again becoming part of a belief system. This is not! You are confronting something utterly new, but naturally you react out of the past. You think, "I was a Christian, now what is the point of becoming a sannyasin?"

It happens every day. A Buddhist monk came and he said, "I am fed-up with being a monk, so I don't want to become a sannyasin." I said, "But this is not to be a monk. My sannyasins are not monks!"

The word 'monk' means one who lives alone, in loneliness. 'Monastery' comes from the same word, 'monk' -- a person who renounces the world and lives alone

'Monopoly' comes from the same word, and 'monogamy' also comes from the same word. They all mean one -- one husband to one wife, monogamy. 'Monopoly' means one person possesses power over the whole thing.

My sannyasins are not monks, they are non-monks. My sannyasins are not nuns. I don't destroy people. A nun is a ruin of a woman. A monk is a caricature of a man. I enhance their humanity, I enhance their life and their love. But naturally when a Buddhist monk comes he thinks, when a Catholic monk comes he thinks, "What is the point?"

Just a few days ago there was a Catholic monk here.

Living in a Catholic monastery for twelve, thirteen years, he escaped somehow. Now he was afraid. He said, "Now I am very much afraid! I am afraid of you, Osho, because you are appealing to me so much that I fear I may become a sannyasin. And just now I have escaped, and I don't want to get into any other system again."

It is natural, we can understand, but the natural is not necessarily true. There are situations when you are facing something so new, something that you have never faced before, but your eyes are full of the past. They interpret in the old, rotten ways.

JUST AS IT HAD CROSSED EVERY OTHER BARRIER...

It had crossed mountains, it had crossed plains, it had crossed valleys. The stream had crossed many, many things. Coming from the high mountains, from some unknown source, it had travelled long, it had been on a great pilgrimage. It had many experiences of how to cross over the hard rocks; it had always been victorious. Now all that experience will become a barrier.

THE STREAM TRIED TO CROSS THIS ONE TOO -- THIS DESERT -- BUT IT FOUND AS IT RAN INTO THE SAND, ITS WATERS DISAPPEARED.

It was a new situation. Intelligence consists in seeing the fact that when a situation is new, never try the old. When the situation is new, be new! Be inventive! Just drop the past! Look anew! Let your consciousness respond to the new. Mirror it! And don't be afraid of errors and mistakes, because in a new situation the only error that is unforgivable is the error of using something which was useful in some other

situation -- the ONLY error which cannot be forgiven! All other errors and mistakes are perfectly good, are okay; you will learn through them.

IT WAS CONVINCED, HOWEVER, THAT ITS DESTINY WAS TO CROSS THIS DESERT, AND YET THERE WAS NO WAY.

This word 'conviction' is used in a very strange way by Sufis.

You say, "I am a convinced Christian" or "I am a convinced Hindu" -- that is not the meaning, not the Sufi meaning. Sufis say conviction only means that which arises from your innermost core, not from the outside. For ex-ample, everybody searches for happiness -- that is a conviction. It is natural. Nobody has told you to seek and search for happiness, it is intrinsic to you; everybody is seeking and searching for it. Nobody has told you that happiness would be possible. In fact, many philosophers are saying that happiness is not possible. Freud says that happiness is not possible. Nietzsche says that happiness is impossible -- it has never happened and it can't happen. It can't happen in the very nature of things; it is impossible. But still, who bothers about Nietzsche and Freud? People go on searching. Even Nietzsche went on searching, and even Freud went on searching. In his philosophical moments he knew it was not possible, but there were non-philosophical moments too, when he was a human being and not a psychoanalyst, not the founder of psychoanalysis but just a human being -- a father, a husband, a lover, a friend. Then he started searching for happiness, and he knew it was not possible. But that knowing remains superficial.

Conviction is that which is in-built. The bird making a nest in the tree is CONVINCED of something which he has no knowledge of. He has never made any nest before, he has never given birth to any children before -- this is for the first time -- and he has never been to any school to learn how to make a nest either. Nobody has told, nobody has taught, and suddenly a conviction arises. The moment the bird is pregnant a conviction arises from some unknown depth that a nest has to be built -- not so much in the head, but in the very fibers of his being. He starts moving, arranging things. A thousand and one things have to be arranged, and by the time the children come the nest will be ready. He has no idea of the children, what type of children, no idea of the nest, but it happens. This is conviction in the Sufi sense of the word.

Sufis use words in their own way. They twist and turn the language. They make it fit into their own vision. And my feeling is that their use of the word 'conviction' is exactly as it should be.

IT WAS CONVINCED, HOWEVER...

... Against all knowledge, against all experience. The stream was seeing itself disappearing into the desert, but still there was a conviction that its destiny was to cross this desert.

Is not that conviction in you too? Are you not 'convinced, however'? Is there not a conviction somewhere deep down in your being that this earth is not your home, that you have to find your home, that here, somehow, you are a stranger, that the love that you are living is somehow superficial -- there is much more that must be your destiny -- that the life that you are living is not the life that you were meant to live? This conviction is there; hence the search, hence the adventure, hence one goes on looking here and there, in this direction and that direction. Somewhere there must be a way to find your destiny fulfilled.

Who has told you that this is not your home? Who has told you that there is more to life? Who has told you that there is some life which goes beyond death? Nobody has returned from the dead, nobody has said "I have survived." No Buddha, no Mahavir, no Krishna has returned from the dead, but there is a subtle conviction, an unshakeable conviction, that somehow you will go on living. This body will be gone, this life will be gone, but life will continue, life with a capital 'L'.

IT WAS CONVINCED, HOWEVER, THAT ITS DESTINY WAS TO CROSS THIS DESERT, AND YET THERE WAS NO WAY. NOW A HIDDEN VOICE, COMING FROM THE DESERT ITSELF, WHISPERED, " THE WIND CROSSES THE DESERT, AND SO CAN THE STREAM."

Now look very sympathetically into the story. It has a great message for you.

It says that 'the desert itself whispered'. What does it mean? What does it stand for? It means if you listen to the situation, the problem that is facing you, the crisis that you are going through, if you listen silently to the crisis itself, you will find the key to open the door. In the problem is the solution: that is the

meaning. In the disease is hidden the medicine, the treatment. If you can go into the problem without any ready-made answers, the problem will whisper to you, will say to you how it can be solved.

The desert is the crisis of the stream, the stream is dying in the desert. But look! -- even the desert is your friend. You have just to listen.

When you are angry, listen to anger, and you will find the key to open the doors of compassion. When you are sexually overwhelmed, listen to your sexuality and you will find the door to SAMADHI. Listen to your greed, and you will be surprised that in the very phenomenon of greed is hidden the secret of sharing.

This is the art of being meditative. This is real meditation: whenever you are faced with a problem, go into the problem -- and you can go only if you don't have any solutions already. Those solutions are the enemies. Now see the change: you think those solutions that you are carrying in your head as knowledge are your friends, you think where will you be without those solutions? That is not true; those solutions are the enemies. Because of those solutions you cannot listen to the silent whisper of the problem, you cannot penetrate the mystery of the problem.

Look at it in this way: you know sex is bad because you have read it in the scriptures. You know it is sin because that's what the priests have been saying down through the ages. Now this has become ingrained in you, this is your knowledge: sex is sin. Because of this you will never be able to look deeply into sex with sympathy, you will never be able to go into its mystery. This idea that sex is sin will hinder you, prevent you. And you know that you already know, so there is no point in learning.

If you listen to the phenomenon of sex that knocks at your door every day, year in, year out, and goes on knocking even while you are dying.... You will be surprised to know that whenever prisoners are crucified, sentenced to death, the last thing that happens to a man is ejaculation. We cannot be so certain about the woman because she has no ejaculation. She must have an orgasm, but invisible. And this is my observation of many people I have watched dying; that has been one of my hobbies from my childhood.

In my town I never allowed anybody to die without my being there. The moment I would hear that somebody was on his deathbed, I would be there. If I was not found for a few hours, then my parents would know: "Then look for some dying man. He must be there." I would follow to the last pilgrimage, and I would go with every dying person, rich, poor, beggar -- even a dying dog or a cat -- and I would sit and watch. And I was surprised again and again, the more perceptive I became; I have seen it happen again and again: that the last idea when the man dies is sexual, and so is it the case with the dog and with the cat.

Sex goes on persisting. It leaves you only when you have learned the lesson, and to learn the lesson you will have to listen to it. You will have to be very meditative with sex, not antagonistic. You will have to be very silent. Enter into sex as you enter a temple -- it is the holy of the holies -- and that secret-most key is hidden there, the master key. Because sex is the source of life, it must have the key that can open the doors.

That is the meaning when the desert whispered, "The wind crosses the desert, and so can the stream."

THE STREAM OBJECTED...

... Just as you object to me many times. Every day I go on receiving letters -- objections, objections: "This should not be so, this should be like this" -- and you don't know what you are saying. You don't know where you are, and you go on prescribing, and you go on advising, and you go on objecting.

Just the other day I received a letter. The person has a strong desire to become a sannyasin, but he objects to sannyas "because it is a kind of slavery" You don't know anything about sannyas. You don't know anything about surrender. Surrender makes you a master, not a slave -- but that is a mystery to be lived, and there is no other way to understand it unless you live it. And whatsoever objections come, come from your past knowledge. And that past knowledge is not valid anymore, not valid for sannyas. You have never been a sannyasin!

Now this river has never entered into a desert, has never crossed a desert. For the first time the desert has arrived in the river's life.

THE STREAM OBJECTED THAT IT WAS DASHING ITSELF AGAINST THE SAND, AND ONLY GETTING ABSORBED: THAT THE WIND COULD FLY AND THIS WAS WHY IT COULD CROSS A DESERT.

"But how can I?" -- very logical. "The wind can fly. I cannot fly. The wind can cross the desert, but how can I?"

"BY HURTLING IN YOUR OWN ACCUSTOMED WAY YOU CANNOT GET ACROSS."

Listen....
The desert says, "By hurtling in your own accustomed way you cannot get across." You will have to drop the accustomed way, the habitual way. That's what surrender is: dropping the habitual, dropping the past, dropping the known, dropping the learned, and facing the new with a new consciousness.

"YOU WILL EITHER DISAPPEAR OR BECOME A MARSH. YOU MUST ALLOW THE WIND TO CARRY YOU OVER TO YOUR DESTINATION."

That's what let-go is. You MUST let go. You must allow existence itself to take you to your ultimate destiny. This is what surrender is all about. The desert is teaching surrender to the stream.

"BUT HOW COULD THIS HAPPEN?" "BY ALLOWING YOURSELF TO BE ABSORBED IN THE WIND."

That is death, that is dying -- dying in the Master, relaxing into the Master; one who has disappeared, disappearing in him.

THIS IDEA WAS NOT ACCEPTABLE TO THE STREAM. AFTER ALL, IT HAD NEVER BEEN ABSORBED BEFORE. IT DID NOT WANT TO LOSE ITS INDIVIDUALITY.

People go on coming to me and they say, "Sannyas is good, but what about our individuality? Will we not be losing our individuality?"
You don't have any! And you are so worried about losing it. What individuality have you? The river is worried that it will lose its individuality. In fact, remember always: the essential can never be lost. That's why in surrender, when you surrender, only the non-essential disappears and the essential arises in its total clarity and brilliance. It was hidden in the non-essential. The non-essential was ninety-nine percent, the garbage was ninety-nine percent, and the Kohinoor, the diamond of your being, was behind the garbage. When you surrender only the garbage can be surrendered, only the non-essential can be surrendered. The essential is that which CANNOT be surrendered; there is no way to surrender it. So when the garbage is gone, for the first time you realize your essential core, your Kohinoor, your diamond.
But the stream is afraid.

IT DID NOT WANT TO LOSE ITS INDIVIDUALITY. AND, ONCE HAVING LOST IT, HOW WAS ONE TO KNOW THAT IT COULD EVER BE REGAINED?

That is your fear too. Everybody hesitates before sannyas, this way and that. How is one to be certain that by surrendering your being you will not be lost? How will you regain it? And you cannot be angry with the stream. Natural logic, YOUR logic, everybody's logic: "How am I going to know that the essential also will not be lost? And how will I come back again into myself?" The fear is natural.

"THE WIND," SAID THE SAND, "PERFORMS THIS FUNCTION."

The function of the Master is the function of the wind: he allows you to be absorbed in him. In that absorption the non-essential disappears and the essential is, for the first time, luminous to you. You surrender to the Master and the Master gives you back your inner being, your real being. He takes away only that which you are not. He takes away only that which you never had with you, and he gives you back that which you have always had with you but were never aware of. He gives you that which you are, and he

takes away that which you are not.

"THE WIND... PERFORMS THIS FUNCTION. IT TAKES UP WATER, CARRIES IT OVER THE DESERT, AND THEN LETS IT FALL AGAIN. FALLING AS RAIN, THE WATER AGAIN BECOMES A RIVER."
"HOW CAN I KNOW THAT THIS IS TRUE?"

Every seeker asks, one day or other, "How can I know that this is true? This may be just a myth, a story, a belief to exploit streams. It may be fraud, it may be deception, it may be a subtle trick to cheat, it may be a strategy. How can I know that this is true?"

The river wants to be convinced logically. The river wants a proof. The river wants to have a preview of what is going to happen.

"IT IS SO, AND IF YOU DO NOT BELIEVE IT, YOU CANNOT BECOME MORE THAN A QUAGMIRE, AND EVEN THAT COULD TAKE MANY, MANY YEARS; AND IT CERTAINLY IS NOT THE SAME AS A STREAM."

The desert says, "It is so. There is no way to prove it. There is no way to have a preview of it. One knows only by going into it."

People come to me and they ask, "What is sannyas?" and I am always at a loss. What to tell them? All that I can say is: become a sannyasin and know what it is. It is an experience, a taste; it is known only by tasting it. But they are logical people, rational people. And they say, "That's okay, but what is the proof that once we enter into it.... And if nothing happens, if there is no taste in it, no joy in it.... Some guarantee is needed, some proof is needed. And if there is no proof, at least one thing has to be certain: that we can come back again to whatsoever we were before. Once we dissolve ourselves, it is getting into insecurity, it is moving into something like a dark night. This is risky."

But there is no way to know things of the beyond. The only way is to go into them, to be them. "And one thing is certain," the desert says, "I cannot give you any proof. I can only say it is so, I have seen it happen again and again. But if you don't trust it, you cannot become more than a quagmire. So you can choose -- either you become a quagmire, or you take the risk and you disappear in the wind. Even by deciding to become a quagmire you will never be a stream again. Either way, the stream is going to disappear. You can disappear in cowardliness and you will become a quagmire. And you can disappear into a quantum leap, in great courage. There is a possibility: if you can trust you may be again, in a different form, on a different plane."

When the disciple disappears in the Master, he disappears on a very low plane and is born on a higher plane. He dies as gross and is born as subtle. He dies as body and is born as spirit. He dies as circumference and is born as a center. But the decision is yours; you can become a quagmire. But remember, that way also the river is no more.

"BUT CAN I NOT REMAIN THE SAME STREAM THAT I AM TODAY?"

The stream asks a very, very irrelevant question: "Are these the only two alternatives? -- that either I have to become a quagmire and lose my individuality, or I have to disappear into the winds and take the risk of some unknown journey, not knowing where it is going to land me or whether I will be back again on the earth or not? Are these the only two alternatives? Is there not a third alternative?"

"BUT CAN I NOT REMAIN THE SAME STREAM THAT I AM TODAY?"

That's what you also think. But you cannot remain the same. Life is moving, and there is no way to go back, and there is no way to stop movement.

A great scientist, Eddington, has said that the word 'rest' is an empty word, because in life there is NO situation which corresponds to the word 'rest'. Everything is moving, nothing is at rest. Stars move and the earth moves and the sun moves and life moves and the tree moves -- and everything is movement. Never for

a single moment is there any rest. Even when you are asleep and you say "I am resting", you are not resting. Everything is moving. After eight hours you will be eight hours older. Even in your deep sleep dreams are moving, your consciousness is moving, your body is changing, your mind is changing. All is movement, life is movement, so there is no way to remain the same.

"YOU CANNOT IN EITHER CASE REMAIN SO," THE WHISPER SAID. "YOUR ESSENTIAL PART IS CARRIED AWAY AND FORMS A STREAM AGAIN. YOU ARE CALLED WHAT YOU ARE EVEN TODAY BECAUSE YOU DO NOT KNOW WHICH PART OF YOU IS THE ESSENTIAL ONE."

To know the essential, the only way is to drop the non-essential, to discard the non-essential. To know the false as false is the only way to know what truth is.

WHEN HE HEARD THIS, CERTAIN ECHOES BEGAN TO ARISE IN THE THOUGHTS OF THE STREAM.

Yes, it was true; the stream could see. The stream was not human. Human beings are very blind; even streams are not so blind. Human beings are very stupid and adamant and stubborn. The stream could see the point, that "Yes, I cannot remain the same. I have NEVER been the same even for two consecutive moments, things have always been changing. That is true! I have been a constant change. Except for changes, everything changes. It is true."

The stream could see the point. And she could see the two alternatives: one is to become a quagmire, a dirty quagmire, and get lost in the desert forever and ever; the other is: take a risk, disappear into the wind, evaporate and trust and see what happens! You are not going to lose in any way. You cannot remain the same, so that is no more an alternative. Now the only alternative is to become a cowardly quagmire or to become a courageous quantum leap.

The people who remain with doubt become quagmires. Only the people who attain to trust know what reality is. The moment the stream became aware of this whisper's message, certain echoes began to arise in the thoughts of the stream.

That is what is happening in you too! Listening to me, whenever a moment of trust arises in you, certain echoes... something from your own unconscious starts surfacing.

Yes, DIMLY HE REMEMBERED A STATE IN WHICH HE -- OR SOME PART OF HIM, WAS IT? -- HAD BEEN HELD IN THE ARMS OF A WIND.

If you listen to me, if you participate in my being, certain echoes will arise in you: yes, somewhere, in some moment, you were part of existence. You had existed without any worry, without any doubt. You had existed in a kind of at-one-ment with the whole -- that was in your mother's womb. And if it was possible, why can't it again be possible? The existence was taking care; if you relax maybe it can take care again.

DIMLY HE REMEMBERED A STATE IN WHICH HE -- OR SOME PART OF HIM, WAS IT? -- HAD BEEN HELD IN THE ARMS OF A WIND. HE ALSO REMEMBERED -- OR DID HE? -- THAT THIS WAS THE REAL THING, NOT NECESSARILY THE OBVIOUS THING TO DO.

Remember it, a great statement: the obvious and the natural are not necessarily the real. The obvious is that which fits with your past. The natural is that which goes in tune with your habits; that may not necessarily be the real thing. There comes a moment in life when you face a desert, when all knowledge is futile, the past irrelevant, all habits, accustomed ways of thinking and behaving, simply don't make any sense. That moment of crisis, that moment of facing the desert, is a great moment. If you can be courageous enough to take the risk you will be transformed.

AND THE STREAM RAISED HIS VAPOR INTO THE WELCOMING ARMS OF THE WIND, WHICH GENTLY AND EASILY BORE IT UPWARDS AND ALONG, LETTING IT FALL SOFTLY AS SOON AS THEY REACHED THE ROOF OF A MOUNTAIN, MANY, MANY MILES AWAY. AND BECAUSE HE HAD HAD HIS DOUBTS, THE STREAM WAS ABLE TO REMEMBER AND RECORD MORE STRONGLY IN HIS MIND THE

DETAILS OF THE EXPERIENCE. HE REFLECTED, " YES, NOW I HAVE LEARNED MY TRUE IDENTITY."

The stream took the risk; that was the only intelligent alternative.

If you see clearly, there is no choice. If you see clearly you will have to do the thing that is real. Choice exists only in a confused mind. You will be surprised to know this: a mind which has transparent clarity is choiceless. There are not alternatives. What alternatives can there be? -- either something is right or something is wrong. When you are clear, when you have a clarity and perception, you simply see the right and you do the right. You don't start thinking whether to do the right or the wrong; there is no alternative left. The alternatives arise only in a confused mind. The confusion creates choice. The confused mind cannot see what is right and what is wrong -- maybe this is right, maybe that is right, maybe this is wrong, maybe that is wrong. It is all perhaps, maybe -- hence choice.

Many times people ask me, "What is sin and what is virtue? And how to decide?" If you decide your decision will be wrong. If you choose you will be wrong. All choice is wrong. There is no way to decide. There is no need to decide what is sin and what is virtue. You only need a transparent mind, a clarity, a thoughtless mind, a no-mind, a mirror-like consciousness. In that consciousness WHATSOEVER HAPPENS is virtue. In that consciousness WHATSOEVER CANNOT HAPPEN is sin.

AND THE STREAM RAISED HIS VAPOR INTO THE WELCOMING ARMS OF THE WIND.

The stream could see clearly that this is the only possible way, there is no alternative: "I cannot be the same... and it is just going into hell to become a quagmire. So why not take the risk, why not gamble?"

And the stream gambled, became vapor, disappeared into the winds.

... INTO THE WELCOMING ARMS OF THE WIND...

They are always welcoming. Existence is always ready to embrace you. You just go on running, you go on escaping.

... WHICH GENTLY AND EASILY BORE IT UPWARDS AND ALONG...

The universe is always loving, always ready to befriend you. You are a child to it. It is very gentle, it takes care very delicately. It is very careful, it is very caring. And if sometimes you feel that existence is hard on you, remember always -- you must be fighting with it. Your fighting creates the problem. Otherwise existence is always graceful, it is always motherly.

... AND GENTLY AND EASILY BORE IT UPWARDS AND ALONG, LETTING IT FALL SOFTLY AS SOON AS THEY REACHED THE ROOF OF A MOUNTAIN, MANY, MANY MILES AWAY. AND BECAUSE HE HAD HIS DOUBTS, THE STREAM WAS ABLE TO REMEMBER AND RECORD MORE STRONGLY IN HIS MIND THE DETAILS OF THE EXPERIENCE. HE REFLECTED, "YES, NOW I HAVE LEARNED MY TRUE IDENTITY."

The identity that you have right now is not your true identity. It is false. Your name is false, your form is false. You are not the name or the form -- what Hindus call NAMARUP -- you are neither name nor form. You are something beyond both. But you don't know who you are: that is possible only if you surrender.

Surrendering means surrendering the false personality. Surrendering means surrendering the false identity. That's why in sannyas your names are changed, your dress is changed. That is just a symbol to say to you that you are no more part of your past, that your name is gone, so all that was connected with the name is gone; that your dress is changed -- you start thinking in new ways about your being.

"YES, NOW I HAVE LEARNED MY TRUE IDENTITY."
THE STREAM WAS LEARNING. BUT THE SANDS WHISPERED, "WE KNOW, BECAUSE WE SEE IT HAPPEN DAY AFTER DAY: AND BECAUSE WE, THE SANDS, EXTEND FROM THE RIVERSIDE ALL THE

WAY TO THE MOUNTAIN."
AND THAT IS WHY IT IS SAID THAT THE WAY IN WHICH THE STREAM OF LIFE IS TO CONTINUE ON ITS JOURNEY IS WRITTEN IN THE SANDS.

Listen to the wisdom of the sands.
This story is of immense value. If you allow it to fall into your heart as a seed, soon it will grow into a big tree. And when the time comes you will have great flowers and great fragrance.

This is the story of sannyas. This is what I am doing here. This is what is happening here.

The Wisdom of the Sands, Vol 1

Chapter #2
Chapter title: Trust in Allah...

22 February 1978 am in Buddha Hall

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The first question:

WHY ARE YOU AGAINST ASCETIC PRACTICES? ARE THEY NOT RELIGIOUS? IS NOT ASCETICISM A PATH TO GOD?

It is just the opposite: it is a path to the madhouse. It is pathological. It is an expression of an ill mind, it is an expression of a violent mind. Ordinarily the violence is directed towards others, but the violence can be dirccted to oneself too. And when the violence is directed to oneself it is more dangerous, because there is nobody to defend you.

When you are violent with somebody else the other is there to defend, to protect himself, to fight with you. When the violence turns upon yourself, it is absolute; there is nobody left to defend you.

So to me, Adolf Hitler is less dangerous than Mahatma Gandhi, Adolf Hitler is less violent than Mahatma Gandhi. It may be very difficult for you to understand it, but this has been happening down the ages: the people who are masochistic have declared themselves religious. Religion is an excuse to be a masochist. Take the excuse away and the masochist is exposed.

If you go on thinking that the person who is torturing himself is a spiritual person, you are also nourishing his masochism. He's simply enjoying torturing himself. There is a joy that comes out of torturing oneself: it consists of the feeling of power. When you torture somebody else, then too it gives you the feeling of power. That's why violence exists. People simply go on doing violence to each other; that is their only way to feel powerful. They can destroy the other; that is their power. But there is a variety of violence where you can start destroying yourself, and you will feel powerful.

For example, the story is told of a Hindu saint -- I don't believe it is true, but it could be true -- that a Hindu mystic, Surdas, was passing through a street and he saw a beautiful woman, and for a moment he forgot that he had renounced the world. He forgot that he was a saint, he forgot all about religion, discipline, yoga. In that moment his heart simply moved with great passion and love towards the woman. Just a moment later he caught hold of himself. He went back to his hut and destroyed his eyes, became blind,

because the scriptures say if the eyes lead you astray, destroy them. He must have felt immensely powerful while destroying his eyes: "I can do even this!" The ego must have felt very subtle nourishment. The ego must have become more strong than ever. And it was not the eyes, it was his capacity to become unconscious; the eyes had not led him astray. How can the eyes lead you astray? The eyes are just windows into the world. Standing in your room looking out of the window, you see a beautiful woman -- you don't destroy the window. And by destroying the window you will not gain anything: you will not become more spiritual, you will not become less sexual, your passion not disappear. You will only be closed in your house and your passion will get on boiling within you. Eyes are windows.

Just a few days ago. I think just seven days ago a woman in America cut off one of her hands, because the Bible says, "If thy hand offend thee, it is better to cut it off and throw it away than to fall into hell and suffer for eternity."

These people -- Surdas or this woman, and there are millions of that type -- you call them religious? You call them spiritual? They are pathological.

A religious person is a healthy, whole person. He accepts life as it is, and he accepts the joys that life brings. He dances with the dance, he sings a thousand and one songs. His approach is not antagonistic, it is not anti-life.

The ascetic approach is anti-life. It is suicidal. You may be committing suicide very slowly and partially; that doesn't make much difference. Somebody jumps from a cliff and destroys himself; and somebody slowly slowly, in installments, goes on destroying himself, takes years to destroy himself: this is slow poisoning, but there is no difference. In fact the man who jumps from the cliff is more courageous than the man who goes on committing suicide slowly.

But down the ages we have praised these insane people, we have worshipped them. Because of this worship humanity has remained immature and humanity has remained abnormal. The normal people are not normal. they are only called normal. They exist in great numbers but they are not the norm -- and they are not healthy either. They somehow manage to live their lives. The man who is destructive to his being is insane, and the people who worship him as a saint are also insane.

I am utterly against ascetic practices because those practices are against life. I am all for life. I am all for God. God is a celebration. Look around... the whole existence is continuously in a celebration, in a kind of 'alleluia'. It continues singing and dancing, and loving, and enjoying. If you watch existence you will understand what it is to be religious: to be part of this celebration is to be religious.

I have heard....

The late Aga Khan III, leader of the Ismaili Moslem sect, was partial to the pleasures of the table.When a visitor asked him how he reconciled his predilection for worldly enjoyment with his status as a religious leader, the Aga replied, "I do not think the Lord meant the good things of this world to be enjoyed only by the sinners."

I perfectly agree with the Aga. It is stupid!... that only sinners can enjoy, and saints have to live in prisons called monasteries. They cannot eat, or even if they eat they are not allowed to taste. They cannot listen to beautiful music because it is sensuous. They cannot dance because the origin of dance is in sex; the peacock dances when the peacock wants to make love. They cannot sing because the song is nothing but an expression of sex. The birds sing; they are not reciting the Koran or the Vedas or the Gita. These are love-calls! The flowers bloom -- they are not blooming there for you to cut them and take them to the temple to some altar. The flowers are the expression of the sexuality of the plant. If you watch deeply, everything is sensuous, life is sensuous; and everything is rooted in sex because life itself is born in sex.

The so-called spiritual person starts eliminating his life. One by one, all things disappear. He is left almost dead. He simply vegetates. I am not for that kind of existence.

My sannyasins have to be yea-sayers, not no-sayers. My sannyasins have to affirm life in its totality, in its multi-dimensionality, in all its possibilities and richness and variety. My sannyasin has to be rooted in existence, and my sannyasin has to live all the planes of life, from sex to SAMADHI. If something disappears on its own accord that is another thing, but that is not asceticism. I know a moment comes when your energies start moving into higher planes of being: sex disappears because it is not needed. It is not needed because you are enjoying the same energy on higher planes -- not because it is wrong, not because it was something ugly. It is not needed because the same energy is having higher orgasms. SAMADHI is the ultimate orgasm, sex is only a glimpse of it.

Sex is a momentary SAMADHI, and SAMADHI is eternal sex.

Naturally when you have attained to SAMADHI sex will disappear, but not that you have to renounce it. If you renounce it, then you are doing something wrong. You go on moving deeper and higher, and whatsoever needs to disappear will disappear. Ultimately all disappears. Only God is left, only pure joy is left, uncaused joy is left; but not that you renounce. If you renounce you will never attain to that state.

I have heard....

There was a young man who searched for greater and greater austerities, for he believed that nothing of real value is obtained easily. Finally he located an ancient monastery in the Himalayas whose monks had taken the most severe vows of poverty and austerity. This monastery was on the summit of an awesome mountain peak, and the monks had to climb and descend by hauling themselves up and down the iron chains that were hammered into the mountain-face. No heat was allowed in the monastery, and the monks slept on the cold, stone floors. For sustenance they descended the chains each day to pry up the frozen ground in search of the few lichens that grew there. The remainder of the time they meditated, chanted and made offerings. Now these practices pleased the young man and he requested, and he was granted, permission to remain with them.

The monks' form of meditation was to contemplate various riddles, and shortly after the young man's arrival the Abbot of the monastery posed this question: "How high is up?" Then he instructed the young man to meditate for one month and return with the answer. It was diff1cult to think about anything since he was constantly shivering. But the harshness was a challenge to the young man, and after a month had passed he was confident of the answer.

Again the Abbot asked: "How high is up?" and the young man replied: "As high as man's mind may imagine it to be." But the Abbot gave him a look of disdain and said: "Meditate for another month." And the young man did.

When the month had passed he met with the Abbot and his answer was: "Up is as high as God wills it to be." Again he was rejected and returned to his meditation. The next month when asked the same question he said not a word, but raised one cold, stiff finger and pointed up. And again he was sent away. Each month he became more and more convinced that no answer could ever satisfy the Abbot, and the young man's frustration increased. The next time he saw the Abbot and the question was asked, his voice was taut with suppressed anger: "This is foolishness! There is no answer!" And again he was sent away, this time with more mockery than usual, for the Abbot knew the young man was close to the truth.

As he departed from the presence of the Abbot, the young man vowed to make a last attempt to discover the answer. He ceased eating even the few lichens and maintained a vigil atop the roof that was raised over the mountains. When the long month finally ended the other monks removed him from the roof and tried to thaw him out so that he could speak with the Abbot. Then the question was asked again: "How high is up?"

The young man looked blank for a second, then suddenly he screamed and jumped violently up and down several times, and before anyone could stop him, he leaped across the room and kicked the Abbot so hard that he was thrown to the floor. The monks rushed to the aid of the Abbot and lifted him up. As soon as he had recovered, he smiled and said to the young man: "You have got it!"

Then the young man quickly gathered his few possessions and departed from the monastery. By the time he had returned home he was filled with happiness, for he had found truth and achieved enlightenment.

Or perhaps the reason he felt so good was because he was warm.

The ascetic practices give you a kind of ill, morbid joy. The more you go into them, the more you feel you are becoming a conqueror, you are conquering something. The more the body says "Don't destroy me!", the more you become adamant. You create a rift within yourself, between you and your body, and a great battle starts.

And the body is natural. The body simply asks for that which is healthy, natural, only for that which God allows and God wants to happen. The body has no unnatural desires; all its needs are natural needs, healthy needs. And the more you starve the body, the more the body prays and asks and haunts you. But you can make it a challenge: you can think that the body is trying to seduce you, that the body is in the hands of the enemy, in the hands of the Devil. And you can go on fighting more and more, with more strength, with more violence, with more aggression. You go on fighting with the body; a moment comes when you can dull the body.

If you go on fasting for a longer time the body by and by relaxes into a kind of dullness. It starts accepting, it adjusts itself; there is no point. There is nobody who takes care, so what is the point of going on crying? The body becomes dumb. You lose sensitivity, you become thick. You grow a thick skin around

yourself: then the hot and the cold do not bother you, then starvation does not bother you. Rather, on the contrary, you feel very good deep inside -- that you are conquering. But you are not conquering, you are losing ground. Each moment you are losing ground, because truth can only be known through the body! Truth is known by the consciousness but known THROUGH the body. One has to remain rooted in the body.

God Himself is rooted in the world. Take a tree out of the soil and it will die. The life of the tree is intertwined with the life of the earth: it needs water, it needs manure, it needs food, it needs the sun, the air, the wind. Those are natural needs, the tree exists through them. Take the tree out of the soil -- for a few days maybe you may not notice that the tree is dying, the old water that it had contained in itself may keep it a little bit green, even a few buds may open, a few flowers may bloom, but not for long -- sooner or later the reservoirs of the tree will be finished and the tree will die.

Take yourself out of your body and you will die. Your body is your earth. Your body belongs to the earth, it has come from the earth, it is a small earth around you. It nourishes you, it is not your enemy. It is not in the hands of the Devil. There is no Devil: the Devil is a creation of the pathological mind, the Devil is the creation of the paranoid mind. It has come into the world because of fear. But your so-called God is also out of fear; so your God and your Devil are both out of your fear. You have not known the real God. The real God is not out of fear. The real God is out of love, out of joy. The real God can only be experienced by becoming more and more sensitive, by becoming more and more open.

Be in your body. Get out of your mind and get into your senses: that is the only way to be religious. It will look paradoxical, but let me say it: the only way to be religious is to be in the world, and deeply in the world -- because God is hidden in the world. There is no 'other world'. The other world is the deepest core of this world, it is not separate from it.

I'm against all ascetic practices. And in the future ascetics will be treated in mad-asylums, psychiatric hospitals. And out of a hundred of your so-called saints, ninety-nine have been neurotic, but because you believed you could not see what was really happening. Once you believe in a certain thing the belief creates the phenomenon.

If you drop all kinds of beliefs and you start looking with clarity, you will be surprised: man has not suffered through irreligious people, man has suffered in the hands of the so-called religious. Man's greatest misery has come out of the split between body and soul. Man has become schizophrenic because of your saints, your churches, your scriptures. And I'm not saying that there have never been real saints; there have been: Jesus or Diogenes, Buddha and Krishna, Zarathustra and Lao Tzu -- these people loved life. And the tradition that says something else is created by the pathological.

Now Christians say Jesus never laughed: this is utter nonsense. This nonsense is imposed by the Christians on Jesus. They have painted Jesus as a sad, long face. The Jesus in the churches is a false Jesus. The churches have created an artificial Jesus of their own. The real Jesus, the authentic Jesus, was a man of laughter, a man of celebration. In fact, it can't be otherwise.

My message to you is: enjoy life as totally as possible and you will be coming closer and closer to the Divine, you will be coming closer to home.

The second question:

YOU SPOKE TODAY OF THE NECESSITY OF HAVING A TRANSPARENT MIND SO ONE CAN SEE MORE CLEARLY, THUS ELIMINATING THE NECESSITY OF CHOICE.
ARE NOT DESIRES, WHICH STEM ONLY FROM THE EGO, THE SOLE CAUSE OF THE MUDDYING OF THE MIND? THEN, WITH NO DESIRES, THERE IS NO NEED FOR CHOICE. THINGS SIMPLY HAPPEN.
THE PROBLEM THEN COMES RIGHT BACK TO ELIMINATING THE EGO AND THE DESIRES. IT SEEMS TO BE A VICIOUS CIRCLE WHOSE HOLD IS BROKEN EITHER
1. THROUGH A GRADUAL PROCESS OF ATTRITION OF EGO AND DESIRES, SPANNING MANY LIVES, OR,
2. THROUGH CUTTING TANGENT TO THE CIRCLE BY TAKING THE LEAP OR GAMBLE INTO THE UNKNOWN. THE SECOND METHOD SEEMS TO BE THE PREFERABLE ONE, BUT WHERE DOES THE MOTIVATION COME FROM TO BREAK OUT OF THE CIRCLE? ACTION IS GENERALLY MOTIVATED BY SOME DESIRE.
ONE CAN LET THINGS HAPPEN, OR ONE CAN ACT, WHICH AGAIN MEANS CHOICE.

First, there are not two ways to come out of the desiring mind, there is only one way. If there were two then again there would be choice. There is only one.

The first thing you say: "THROUGH A GRADUAL PROCESS OF ATTRITION OF EGO AND DESIRES, SPANNING MANY LIVES..."

That is out of your muddle-headedness. The first is created by your mind, because the mind always wants to postpone. It always says 'tomorrow', 'next life'. It creates time. Time is a mind-creation, because mind cannot exist without time. Mind cannot exist in the now-here. Mind can only exist in the future or in the past; it projects. So the mind says, "It is a very complex problem. You will be able to solve it only slowly slowly, desire by desire. You will have to change, practice. You will have to do a thousand and one methods, following paths, techniques, methods. Finally, somewhere in the distant future, one day you will become enlightened. You will come out of all desiring."

But in all these lives that you will be practicing it will be out of motivation, the motivation to become enlightened. All your methods, all your practices, will be basically rooted in the motivation for enlightenment. So for all these lives you will be feeding the motivation to become enlightened, it will become stronger and stronger. You will not be able to get out of it, you will be helping it to become stronger. It will be more strong tomorrow, the day after tomorrow still more strong, and so on and so forth -- because each day you will be carrying the motive in your mind, you will be giving energy to it, you will be pouring your life juices into it. If you cannot become enlightened right now, tomorrow it is going to be a little more difficult, and the day after tomorrow still more difficult. And after that one never knows... it may happen, it may not happen at all. Now or never!

So the first alternative is not really there; it is a strategy of the mind.

And the second: "THROUGH CUTTING TANGENT TO THE CIRCLE BY TAKING THE LEAP OR GAMBLE INTO THE UNKNOWN. THE SECOND METHOD SEEMS TO BE THE PREFERABLE ONE."

There is no other! It is not preferable; that is the only thing there is. It is not a question of choosing. There is no choice in life, li& is simply choicelessly there. There are not two doors in life, it is only a single door. That is why Jesus says, "The way is straight but narrow." It is VERY narrow. There is not much possibility to choose, NO possibility to choose, really.

The problem is: how to do the second, which is the only one? How to do it? -- because the question arises again: from where to get the motive?

Have you never seen any action arising in you which comes without any motivation? Later on you may find out, recapitulate, reconsider the whole situation, and you may think that there was a motive, but in the actual act there was none.

For example, you come across a path and you see a snake moving. There is not time enough to think. Motivation will need time, you will have to go into a syllogism: you will have to see the snake, whether it is poisonous or not, dangerous or not, you will have to think about other experiences with the snake, and other people's opinions about the snakes. You will have to ponder. And then you will become afraid and there will be a motivation: how to protect yourself, how to jump, what to do? -- but all these things are just imaginary. When you face the snake you simply jump out of the way. The jump comes first; there is no motivation, the act is total. You are the act! It is not that there is an actor and the act, and there is a mind between the two, thinking and pondering what to do. You simply act.

Your house is on fire: you rush out, you don't ponder over it. No thinking happens. In a moment of no-thought the action arises: that action is unmotivated, although if you look backwards, if you recapitulate, you can find a motive. That motive is created by the mind. The mind cannot understand anything without the motive; mind is the motive. Even where no motive exists, the mind imposes a motive. Later on, sitting under a tree, relaxing, you will think, "I acted out of the fear motive. I was afraid of death, that's why I jumped." But this is wrong, this is absolutely wrong. There was no death, there was no fear. You simply acted. The act came from intuition, not from thought and intellect. The house was on fire? -- you simply rushed out. It was a natural phenomenon, it was a happening.

People used to come to Buddha again and again, and they would say, "Yes, whatsoever you say is right, SEEMS right, seems rational, logical. We would also like to get out of this wheel of life and death, but you

make things impossible. You say, 'Just jump without any motive, because if you have any motive then you will remain in the vicious circle of life and death. Because all motives are spokes of the wheel, so you will be clinging. If you have any motive, any desire, any goal, any future, you will be creating again and again the same pattern. Just come out of it with no idea.'"

People would say, "We understand. It looks logical: the world is nothing but a projection of our desires, so if we have any desire -- even to get out of the world -- that will create another world, ad infinitum, one behind the other. You can go on and on. Then how to get out of it?"

And Buddha would say, "You just see the point6 that life is meaningless. You be clear that this life is illusory, that there is only misery and pain and nothing else,, agony and nothing else."

See that the house is on fire,, and then there is no how. The man whose house is on fire does not consult a guidebook, 'How To Get Out Of The House When It Is On Fire'. He simply finds a way. He jumps from the window, from the back door. He is not worried about the doors and the windows and the etiquette and the manners; those luxuries are not possible in that moment. You can afford those luxuries only when the house is not on fire and you are resting in your house and thinking and planning: "If the house were on fire, from where would I get out?" But the 'if' has to be there -- then you can ponder over it, brood over it.

When I say 'the clarity of mind', I simply mean seeing a fact as it is. If it is false it drops on its own accord from your being; you need not have any motive to drop it. Nobody has dropped anything, nobody can drop anything, because in the dropping is the clinging. You cannot renounce anything. In the very renunciation there is attachment.

You think, "My living in the family, being with the wife and the children is an attachment. It does not allow me meditativeness. It does not allow me time, space to search for God. I should go to the Himalayas, I should leave this family." You can manage to leave, you can renounce the family, you can escape to the Himalayas, but sitting in a Himalayan cave you will think of your wife and your children, and God will be as far away as ever -- in fact, more far away. When you are with your wife and children you need not think much about them. They are there,, so what is the need to think? When they are not there then you will think continuously. Then all the joys that you had enjoyed with the wife and the children... your child giggling and running in the garden... you sitting by the side of your wife, and all that nostalgia will come in thousands of ways, inf ar more beautiful forms, far more luminous, far more psychedelic.

Sitting in your cave, what are you going to do? You will think of the home, the warmth of the home, the comfort of the home. The cave will only throw you back to the home again and again. The coldness of the cave will remind you of the warmth of your wife, her warm body. Nobody to look after you, nobody to take care of you... and you will be reminded again and again: "What have you done to yourself?" and "How can you forgive yourself for leaving your children as orphans?" That will torture, that will torture your being,, that will hurt. It will become a wound. You will not be able to forget, you will not be able to forgive either.

This is a stupid way. Nobody renounces, nobody leaves anything,, nobody drops anything. One who understands finds that a few things have disappeared. In the very understanding is the disappearance. I know -- living in your home, living with your wife and children, a moment comes when you are no more a husband and she is no more a wife. In fact, when you are no more a husband and she is no more a wife, love arises in its greatest splendor.

To be a husband is ugly, to be a wife is ugly; it is institutional, it is legal. It is a kind of contract. Marriage IS ugly. There comes a moment of understanding when marriage simply disappears. And you know, how can you become the master of a woman? The very idea is violent, the very idea is egoistic. How can you possess the woman? How can you reduce a beautiful woman into an ugly wife? She becomes a freedom again, she is no more in the cage called wifehood; you become free again, you are no more a husband -- you both start flying into the sky, free. You are no more caged. The marriage has disappeared, the love-sky is open.

This is the way to get out of attachment: it is NOT by renouncing the people you love, it is by renouncing the ugly things that you have gathered around the people you love. And that renunciation comes out of a transparent clarity.

How can you say, "This is my child"? All children are God's children. If you are in your senses, how can you claim that "This child is mine"? He comes through you, that is true, you have been a passage for the child, but you can't own him, you can't possess him. You can love him, you can celebrate his coming to you, but you can't become in any way a power over the child. Understanding transforms situations.

Just try to understand what you are living, what your life is. Look deeply into it, watch deeply into it. There is no hurry to change anything. Never be in a hurry to change, just let your insight become profound.

Seeing a thing as false, you are freed. And to know the false as the false is to know the truth as the truth. Seeing the false as the false, your eyes start moving towards the true.

That's what I mean when I say enlightenment comes out of choicelessness. It is unmotivated. Seeing the futility of all kinds of motivation, it happens.

The third question:

WHAT STANDS IN THE WAY OF MY SAYING YES TO LIFE, TO SURRENDERING TOTALLY, AND IS IT ALWAYS RIGHT TO SAY YES?

It is difficult to say yes to life, because you have been taught to say no. And the conditioning is very ancient. And not only is the conditioning there which does not allow you to say yes, there is some inner mechanism also that does not allow you to say yes.

When a child is born he is a yes-sayer. Slowly, slowly, as he starts feeling himself as an individual, the no arises. When the child starts saying no you can be certain this is the time when the ego is born. The ego cannot exist without saying no, so each child has to say no. It is an inner necessity for becoming an individual. If the child goes on saying yes to everything he will never become an individual, he will not have any definition to his being. How will he be able to define? 'Yes' gives you no definition, 'no' gives you definition. When you say no, you know it is 'I' saying no. When you say yes, there is no 'I' in it.

Life and you remain one when you say yes. When you say no you demark a line, you assert. That is the meaning of the Biblical story of Adam disobeying God, saying no. It is a MUST, otherwise Adam would never have become separate from God. He would never have had any individuality; he would have remained vague,, a kind of cloud, nebulous. He had to say no, he had to disobey, he had to rebel. And remember, this is not something that happened in the past and happened only once; it happens with each new Adam, with each new child of man. Each child lives in the Garden of Eden for a few months, a few years, and then slowly, slowly he has to deny, he has to rebel, he has to disobey. The father says, "Don't do this!" and he has to do it just to say, "I am myself. You cannot go on ordering me like that. I'm not a slave. I have my own preferences, I have my own likes and dislikes." Sometimes the child even does something which he does not much like to do, but he has to do it because the father is saying don't do it.

Children start smoking cigarettes; no child likes smoking a cigarette for the first time -- nobody can like it. Tears come to the eyes, the child starts coughing, the throat feels in a misery, the heart does not like it -- but he has to do it because the father is saying "Don't smoke!" He has to go against the father; that is the only way to have a separate existence. He has to go against the mother, he has to go against the teacher. There is a time for each child to say no, and that is good as it is. I am not against it, otherwise there would be no more individuals. But then you= become accustomed to saying no.

There is a time, a season to say no, and there is a time to learn to drop unnecessary noes. Otherwise you will never attain to the unity with the divine. Just see the point: no helps you to become separate from your father, your mother, your family, your society. It is good -- as far as it goes, it is good -- but then one day you have to learn to say yes to God, to existence..Otherwise you will remain always separate, and the separation creates misery, the separation creates a kind of struggle in life, a fight. Life becomes a war. And life should not be a war, it should be a relaxed joy.
So one has to say yes one day.

You ask me, "WHAT STANDS IN THE WAY OF MY SAYING YES?"

You are afraid of losing your ego. You stand in the way, your ego stands in the way. And it was good that it helped you to get rid of your past heritage, history, your parents, your family, your church. It is good. Its work is finished; you are no more a child! Now don't go on fighting. Just don't go on carrying the old habit of saying no, otherwise you will remain childish.

See the paradox: if a child never says no he will never grow, and if a grown-up man goes on saying no he will remain childish. One day you need to say no with your total heart, and one day you need to drop the no too.

And you ask, "... AND IS IT ALWAYS RIGHT TO SAY YES?"

No, not always. No has its own utility. One should not be addicted to it, that's all. No is not bad in itself. There are moments when you have to say no, there are moments when you have to say yes. One should be free to say yes or no; that's what I have been telling you. One should not be addicted to either. A free person is one who looks at each situation and says yes or no -- whatsoever the response is, whatsoever he feels like in that moment. That yes and no should not come from the past, should not come from the memory. It should not be a reaction, it should be a response.

A man was alone out in a rowboat on the Potomac, shouting, "No! No! No!"
Somebody was watching: "Why is this man saying, 'No! No! No!'?" And there was nobody else, he was alone on the boat. And not only was he saying it, he was shouting to the sky, "No! No! No!" The watcher was naturally puzzled.
"Nothing to worry about," said a passing policeman to the puzzled man. "He's just a White House 'yes-man' on vacation."

A balance is needed. If you go on saying yes, yes, if you are a yes-man, that will be lopsided and you will need a vacation, and you will have to go on some boat alone and shout "No! No! No!" Then you will feel good. Yes and no are like inhalation/exhalation; you need not choose. You have to inhale and you have to exhale, and both are needed.

Your house is on fire and you rush out: this is no. You are saying to the fire, "I am going out."

A snake crosses your path and you jump out of the way; you say no. You may not be actually saying no, but there are a thousand gestures which are a no.

A man should be free to say yes or no. If you are obsessed with yes, you will not have any individuality. If you are obsessed with no, you will have only the ugly ego. A man in a tremendous balance of yes and no is healthy and whole.

And to say yes is not ALWAYS right; it cannot be. Nothing is ALWAYS right, and nothing is always bad. But you have been taught fixed ideas again and again: this is bad and this is right. Rightness and badness change; they change as circumstances change. No act in itself is right, or can be right, or wrong, or can be wrong. Each situation is new, and one never knows. Never carry fixed ideas, fixed ideas are obsessive. Remain free to act.

A religious person is one who responds, is free to act in each and every situation, whose reactions are not fixed reactions, who is not mechanical.

Two men were out mountain climbing when one of them said, "I'm more experienced than you. I'll go in front and show you how it is done." So he went up in front and fell down a great big hole about 250 feet deep. The other fellow shouted down, "Are you all right?"
"No, I have broken both arms."
"Well, climb up with your legs."
"I have broken both legs too."
"Well, then climb up with your teeth." So he climbed up with his teeth and it took him ages. He was almost at the top when the fellow shouted down, "Are you all right?"
And the answer came: "YEEEEEEeeeeessss" and he went down again.

Yes is not always right.

The fifth question:

'TRUST IN ALLAH BUT TETHER YOUR CAMEL.FIRST' --
I LOVE THIS SUFI SAYING, BUT I DON'T KNOW WHO OR WHAT THE CAMEL IS.

It changes. The camel is not a fixed entity, it comes in all shapes and sizes. The camel is only a symbol. It simply says one thing: don't be passive. God has no hands other than your hands. Trust in Allah, trust in God, but that should not be an excuse for becoming lousy, lazy.

There are three types of people in the world. One thinks he has to do a thing; he himself is the doer. He does not trust the whole, the encompassing whole. He simply lives on his small, small energy, and naturally is defeated again and again and proves a failure. If you live on your very small energy against this vast energy that surrounds you, you are going to be a loser, a goner. And you will suffer great agonies and anguish. Your whole life will be nothing but a long, long misery.

Then the second type of person is one who thinks, "When God is doing everything, I need not do anything. I'm not supposed to do anything." He simply sits and waits. His life becomes more and more lazy, and there comes a point when he no longer lives, he simply vegetates.

These two types represent East and West. The West represents the doer, the active type, and the East represents the non-doer, the passive type.

The West is driving itself crazy. The problem of Western humanity is too much action, no trust, too much dependence upon oneself, as if "I have to do everything", as if "I am alone", as if "The existence does not care a bit about me." Naturally it creates anxiety, and the anxiety is too much, unbearable. It creates all kinds of neuroses, psychoses; it keeps people always on the verge, tense, nervous. It is murderous, it is maddening. The West has succeeded in doing many things, and has succeeded in getting rid of the idea of God, and has succeeded in dropping all kinds of trust and surrendering, has dropped all kinds of relaxing moods, knows nothing of let-go, has forgotten completely. That's why in the West people are finding it more and more difficult every day ever to fall asleep, because that needs a certain kind of trust.

Once I came to know a man who could not sleep in the night; he would keep himself awake. He would sleep in the day but he would keep himself awake in the night. His wife told me, "You do something, because this is creating many problems. He cannot work because he sleeps in the day, and the whole night he keeps awake and keeps us also awake, so he is driving me mad!"

I inquired as to what the phenomenon was. The man was a great doubter, an untrusting man. He told me, "I cannot sleep in the night because everybody is asleep. If something happens to me, then who is there to take care? I sleep in the day because the children are awake, my wife is awake, the neighbors are awake, the whole world is awake. If something happens to me it can be taken care of. If I die in the night, then...? If I stop breathing in the night, then...?" He was a madman.

But that is exactly what is creating insomnia in the West. People think they cannot fall asleep, that something has gone wrong in their bodies. Nothing has gone wrong in their bodies. Their bodies are as healthy as ever, in fact, more healthy than ever. But something has gone so deeply into their minds: that they have to DO everything. And sleep cannot be done, that is not part of doing. Sleep has to be allowed. You cannot do it, it is not an act; sleep comes, it happens. And the West has forgotten completely how to let things happen, how to be in a let-go, so sleep has become difficult. Love has become difficult. Orgasm has become difficult. Life is so tense and strained that there seems to be no hope, and man asks again and again "What to live for? Why go on living?" The West is on the verge of committing suicide. That suicide-moment is coming closer and closer.

The East has succeeded in relaxing too much, in being in a let-go too much. It has become very lazy. People go on dying, starving -- and they are happy with it, they are not worried about it, they trust God. They adjust to all kinds of ugly situations. They never change anything. They are good sleepers, and they have a certain calm and quietude about them, but their lives are almost like vegetating. Millions of people die every year in the East just because of hunger. Neither do they do anything, nor does anybody else bother about it -- "It must be the will of Allah!"

This Sufi saying wants to create the third type of man, the real man: who knows how to do and who knows how not to do; who can be a doer when needed, can say "Yes!", and who can be passive when needed and can say "No"; who is utterly wakeful in the day and utterly asleep in the night; who knows how to inhale and how to exhale; who knows the balance of life.

TRUST IN ALLAH BUT TETHER YOUR CAMEL FIRST.

This saying comes from a small story.

A Master was traveling with one of his disciples. The disciple was in charge of taking care of the camel. They came in the night, tired, to a caravanserai. It was the disciple's duty to tether the camel; he didn't bother about it, he left the camel outside. Instead of that he simply prayed. He said to God, "Take care of the camel," and fell asleep.

In the morning the camel was gone -- stolen or moved away, or whatsoever happened. The Master asked, "What happened to the camel? Where is the camel?"

And the disciple said, "I don't know. You ask God, because I had told Allah to take care of the camel, and I was too tired, so I don't know. And I am not responsible either, because I had told Him, and very clearly! There was no missing the point. Not only once in fact, I told Him thrice. And you go on teaching 'Trust Allah', so I trusted. Now don't look at me with anger."

The Master said, "Trust in Allah but tether your camel first -- because Allah has no other hands than yours."

If He wants to tether the camel He will have to use somebody's hands; He has no other hands. And it is your camel! The best way and the easiest and the shortest, the most short, is to use your hands. Trust Allah. Don't trust only your hands, otherwise you will become tense. Tether the camel and then trust Allah.You will ask, "Then why trust Allah if you are tethering the camel?" -- because a tethered camel can also be stolen. You do whatsoever you can do: that does not make the result certain, there is no guarantee. So you do whatsoever you can, and then whatsoever happens, accept it. This is the meaning of tether the camel: do whatever is possible for you to do, don't shirk your responsibility, and then if nothing happens or something goes wrong, trust Allah. Then He knows best. Then maybe it is right for us to travel without the camel.

It is very easy to trust Allah and be lazy. It is very easy not to trust Allah and be a doer. The third type of man is difficult -- to trust Allah and yet remain a doer. But now you are only instrumental; God is the real doer, you are just instruments in His hands.

And you ask: "I LOVE THIS SUFI SAYING BUT I DON'T KNOW WHO OR WHAT THE CAMEL IS."

It depends on the context. The content of the camel will be there, but the context will be different. Each day it happens: you could have done something but you didn't do it, and you are using the excuse that if God wants it done, He will do it anyhow. You do something and then you wait for the result, you expect, and the result never comes. Then you are angry, as if you have been cheated, as if God has betrayed you, as if He is against you, partial, prejudiced, unjust. And there arises great complaint in your mind. Then trust is missing.

The religious person is one who goes on doing whatsoever is humanly possible but creates no tension because of it. Because we are very, very tiny, small atoms in this universe, things are very complicated. Nothing depends only on my action; there are thousands of criss-crossing energies. The total of the energies will decide the outcome. How can I decide the outcome? But if I don't do anything then things may never be the same. I have to do, and yet I have to learn not to expect. Then doing is a kind of prayer, with no desire that the result should be such. Then there is no frustration. Trust will help you to remain unfrustrated. and tethering the camel will help you to remain alive, intensely alive. And the camel is not a fixed entity; it is not the name of a certain entity. It will depend on the context.

The town was in an uproar. An inmate of the local lunatic asylum had escaped and had raped two women. Everybody was horrified.
Late that afternoon the local newspaper's headline ran: "NUT BOLTS AND SCREWS".

Now if you read the headline alone you will never know the meaning of it -- 'nut bolts and screws'. You will have to read the whole story; the meaning will depend on the context.

Unfortunately, the lives of most people reflect the insight in the following exchange between two businessmen:

"It is remarkable! You have been in the market for only six months and you end up with a million dollars? How did you do it?"
"Ah," the response was, "it's very easy. I started with two million."

The camel is not a fixed entity. You will have to look into the whole context; it will go on changing. But the saying is of immense value: it is the Sufi approach to create the third man.

The sixth question:

It is not in fact a law, because there is nobody behind it as a lawgiver. On the contrary, it is intrinsic to existence itself. It is the very nature of life: whatsoever you sow, you reap.But it is complex, it is not so simple, it is not so obvious.

To make it more clear, try to understand it in a psychological way, because the modern mind can understand only if something is explained in a psychological way. In the past, when the law of karma was talked about -- when Buddha talked about it and Mahavira talked about it -- they had used physiological, physical analogies. Man has gone far away from that, man has moved far away from that. Now man lives more in the psychological, so this will be helpful.

Every crime against one's own nature, every one, without exception, records itself in our unconscious -- what the Buddhists call ALAYAVIGYAN, the storehouse of consciousness -- EACH crime.

And what is a crime? It is not because the court of Manu says it is a crime, because that court is no more relevant; not because the Ten Commandments say it is a crime, that too is no more relevant; not because a certain government says it is a crime, because that goes on changing. Something is a crime in Russia and the same thing is not a crime in America. Something is a crime according to the Hindu tradition and the same thing is not a crime according to the Mohammedan tradition. Then what is crime? There has to be a universal definition for it.

My definition is: that which goes against your nature, that which goes against your self, your being, is a crime. And how to know that crime? Whenever you commit that crime it records in your unconsciousness. It records in a certain way: it records and starts giving you a feeling of guilt. You start feeling yourself despised by yourself, you start feeling yourself unworthy, you start feeling yourself not as you should be. Something inside you becomes hard, something closes inside you. You are no more as flowing as you have been before. Something has become solid, frozen; that hurts, brings pain, and brings a feeling of unworthiness.

Karen Horney has a good word to describe this unconscious perceiving and remembering. She says "It registers". I liked it... it registers. Everything that you do registers itself automatically. If you have been loving it registers that you are loving; it gives you a feeling of worth. If you have been hateful, angry, destructive, dishonest, it registers and gives you a feeling of unworthiness, a feeling of being something below human, a feeling of inferiority. And whenever you feel unworthy you feel cut off from the flow of life. How can you flow with people when you are hiding something? Flow is possible only when you expose yourself, when you are available, TOTALLY available.

If you have been cheating your woman and seeing another woman, you cannot be with your woman totally. It is impossible, because it registers: deep in your unconscious you know that you have been dishonest, deep in your unconscious you know that you have betrayed, deep in your unconscious you know that you have to hide it, that you are not to reveal it. If you have something to hide, if you have something to keep secret from your beloved, there will be distance -- the bigger the secret, the bigger the distance will be. If there are too many secrets then you are completely closed. You cannot relax with this woman, and you cannot allow this woman to relax with you because your tenseness creates tenseness in her, her tenseness makes you even more tense, and it goes on, creating a vicious circle.

Yes, it registers in our books, in our beings. Remember, there are no books which God is keeping: that was an old way of saying the same thing. Your being is the book! Whatsoever you are and whatsoever you do is constantly being registered. Not that there is somebody writing it; it is a natural phenomenon. If you have been lying it is registered that you are lying, and now you have to protect those lies, and to protect one lie you will have to tell one thousand lies, and again to protect those one thousand lies you will have to go on and on and on. You become, by and by, a chronic liar. Truth becomes impossible for you, because to tell one truth will be dangerous now.

See how things go together: if you tell one lie then many lies are invited -- the same attracts the same -- and now truth is unwelcome, because the darkness of the lies will not like the light of truth. So even when your lies are not in any danger of being exposed you will not be able to speak truth. If you speak one truth, many other truths are invited -- the like attracts the like. If you are naturally truthful it is very difficult to lie, even once, because all that truth protects you. And this is a natural phenomenon. There is no God keeping a

book. You are the book. You are the God, your being is the book.

Abraham Maslow says, "If we do something we are ashamed of, it registers to our discredit. And if we do something good, it registers to our credit." You can watch it, you can observe it.

The law of karma is not some philosophy, some abstraction. It is simply a theory which explains something true inside your being. The net result: either we respect ourselves, or we despise and feel contemptible, worthless and unlovable.

Every moment, you are creating yourself; either a grace will arise in your being or a disgrace: this is the law of karma. Nobody can avoid it. Nobody should try to cheat on karma, because that is not possible. Watch... and once you understand it things start changing. Once you know the inevitability of it you will be a totally different person.

And the last question:

WHAT IS INTENSITY?

It is important, because it is only through intensity that one arrives. When all your desires, when all your passions, fall and become one flame, it is intensity. When there is only one left inside you and your total being supports that one, it is intensity.

It is exactly what the word says: in tensity. The opposite word is ex tensity: you are spread out, you have a thousand and one desires, many fragmentary desires, one going to the north, one going to the south. You are being pulled apart. You are not one, you are a crowd. And if you are a crowd you will be miserable, if you are a crowd you will never feel any fulfillment. You don't have any center. Intensity means creating a center in yourself.

There are two words which are significant to understand. One is 'centrifugal': it means arrows moving from the center going in different directions, extroversion. Small pieces, small parts of your being flying all over the place, in all directions, in all possible directions: that is centrifugal. That's how people are -- they are centrifugal. Another word is 'centripetal': when all the arrows are coming towards the center, when all the fragments are joined together. In the first you are falling apart, you are in a kind of de-centering. In the second you are falling together, a kind of integration arises. You are getting centered, concentrated IN: that is the meaning of intensity.

Sometimes you have known moments, in some danger... suddenly, in a dark night, you are faced with a naked sword, and you will know what intensity is. Suddenly ALL your thought will disappear, the crowd will become one. In that moment you will be one single individual.

The word 'individual' means indivisible. You will be undivided, you will be a unity -- not only a union but a unity. You will be utterly one. The death facing you has created the intensity.

Or in love sometimes.... You fall in love and there is an intensity. All else becomes irrelevant, peripheral. Only the love is all and the whole of your heart.

When such intensity arises in meditation it brings you to God; or in prayer, then it brings you to God.

A story:

The scene was the last Olympic games. In the quarters of the American wrestling team stood John Mack, the trainer, warning his protege, Mike 'Bull' Flamm, about the forthcoming match.

"You know," Mack said, "the Soviet wrestler you are about to tackle, Ivan Katruvsky, is one of the greatest wrestlers in the world. But he really is not as good as you are. The only thing he's got that makes him a terror is his pretzel-hold. If he once gets a man in his pretzel-hold, that man is doomed. He has used the pretzel-hold on twenty-seven competitors, and in each case his opponent gave up within ten seconds.

"So, listen to me, Bull, you have got to be damned careful. Never let him get you in that pretzel-hold. If he once clamps you in it, you're a goner!"

Bull listened carefully to Mack's instructions on how to avoid that crippling grip of Ivan's.

For the first three minutes of the bout, neither the American nor the Russian could gain an advantage. The crowd was on edge.

Then, suddenly, pandemonium broke loose -- Bull Flamm had fallen into the clutches of Ivan's pretzel-hold and was moaning in agony. Mack knew the match was lost, and he left the arena in deep

gloom. Down the corridor, the echoes of Bull's anguished cries still reached him.

And then, as Mack was about to enter his quarters, he heard an enormous shout arise from the stadium, a cheer the likes of which he had never heard in all his long experience. The stands were in absolute uproar. From the shouts, Mack knew that Bull had won the match, but he couldn't understand it. What could have caused the unthinkable turnabout?

A minute later Flamm came trotting into the American dressing room. His trainer threw his arms around him, and said, "Bull, how in hell did you ever get out of that pretzel-hold?"

"Well," answered Flamm, "he twisted me into such shapes that I never felt such agony in my life. I thought my bones were going to break. And as I was just about to faint I saw two balls hanging in front of me. With one desperate lunge, I bit those balls. Well, Mack, you can't imagine what a man is capable of when he bites his own balls."

The Wisdom of the Sands, Vol 1

Chapter #3
Chapter title: The Journey is the Goal Itself

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The first question:

ONE DAY YOU EMPHASIZE BEING MATURE, ANOTHER DAY YOU SAY "BE LIKE A CHILD." IF I ADOPT A MATURE ATTITUDE, I FEEL MY CHILD IS REPRESSED AND STARVED FOR EXPRESSION. IF I LET MY CHILD DANCE, SING, THEN ALSO CHILDISH ATTITUDES COME UP, LIKE CLINGING TO A LOVE-OBJECT. WHAT TO DO?

Prabhu Maya, being mature does not mean adopting a mature attitude. In fact, adopting a mature attitude will be one of the greatest barriers to becoming mature.

Adoption means something imposed. Adoption means something cultivated, practiced. It is not arising out of you. It is a mask, a painted face; it is not your real being. That's what everybody has been doing. That's why on the earth people only appear to be mature -- they are not, they are utterly immature -- deep down, the adopted attitudes. They remain childish. Their maturity is only skin-deep, or not even that much. Scratch any man a little bit and you will find a childishness arising out of him. And not only the so-called ordinary people -- scratch your saints and you will find immaturity arising. Or, scratch your politicians and your leaders, go and just watch any parliament of the world, and you will never see any other gathering of so many immature and childish people together.

Man has been deceiving himself and others. If you adopt, you will be false, pseudo. I have not been telling you to adopt anything. Be! Adoption is a barrier to being. And the only way to be is to start from the very beginning. Because your parents have not allowed you in your childhood, so you are stuck somewhere. The mental age of the so-called normal people is not more than between ten and thirteen years -- not even fourteen! And you may be seventy or eighty, but your mental age remains stuck somewhere before you

became sexually mature. The moment a person becomes sexually mature, at thirteen or fourteen, he is sealed forever. Then he goes on becoming false, and more false. One falsity has to be protected by other falsities, one lie has to be defended by other lies. And then there is no end to it. You become just a heap of rubbish; that's what personality is. Personality has to be dropped, only then does individuality arise. They don't mean the same thing. Personality is just a showcase thing; it is exhibition, it is not reality.

Individuality is your reality, it is not a show-thing. One can dig as deeply as one wants into you and he will find the same taste. Buddha is reported to have said, "You taste me from anywhere and you will find the same taste, just as you taste the ocean from ANYWHERE and you will find it salty." Individuality is one whole. It is organic. Personality is schizophrenic: the center is something and the circumference is something else, and they never meet, and they are not together. Not only do they never meet, not only are they different, they are diametrically opposed to each other, they are in constant fight.

So the first thing to understand: never adopt a mature attitude. Either BE mature or BE immature. If you are immature then be immature. By being immature you will be allowing growth. Then let the immaturity be there; don't be false, don't be insincere about it. If you are childish, so you are childish. So what? Be childish. Accept it, go with it. Don't create a division in your being, otherwise you are creating the fundamental madness. You just be yourself.

Nothing is wrong with being childish. Because you have been taught that something is wrong in being childish you have started adopting attitudes. From your very childhood you have been trying to be mature, and how can a child be mature? A child is a child; he has to be childish.

But it is not allowed, so small children become diplomats -- they start pretending, they start behaving in false ways, they become lies from their very beginnings. And the lie also goes on growing. And then one day you start searching for truth; then you have to go into the scriptures, and scriptures contain no truth at all. The truth is contained in your being, that is the real scripture. The Veda, the Koran, the Bible -- they are in your consciousness! You are carrying all that is needed by you, it is a gift from God. Everybody is born with truth in his being; life IS truth. But you started learning lies.

Being with me, drop all lies. Be courageous. And of course you will feel a great fear arising in you, because whenever you drop the personality, your childishness, which has never been allowed, will surface. And you will feel afraid: "What! Am I going to be childish, at this point? When everybody knows that I am a great professor -- or a doctor or an engineer -- and I have a Ph.D. degree, and I am going to be childish?" The fear arises -- the fear of public opinion, of what people will think.

That same fear has destroyed you from the very beginning. The same fear has been the poison: "What will my mother think? What will my father think? What will people think, the teachers and the society?" And the small child starts becoming cunning -- he will not show his heart, he knows that will not be accepted by others. So he will create a face, a camouflage. He will show that which people WANT to see. This is diplomacy, this is being political. This is poison!

Everybody is political. You smile because it pays to smile, you cry because it is expected of you to cry. You say a certain thing because that makes things easy. You say to your wife "I love you" because that keeps her quiet. You say to your husband, "I will die without you, you are the only person in my world, you are my life" -- because he expects you to say it, not because you are feeling it. If you are feeling it, then it has beauty, then it is a real rose. If you are simply pretending, massaging his male ego, buttressing him because you have some ends to fulfill through him, then it is an artificial flower, a plastic flower.

And you are burdened with so much plastic: that is the problem. The world is not the problem. The so-called religious people go on saying, "Renounce the world." I say to you that the world is not the problem at all. Renounce the falsity -- that is the problem; renounce the artificial -- that is the problem. There is no need to renounce your family, but renounce all that pseudo-family that you have created there. Be true, authentic. Sometimes it will be very painful to be true and to be authentic. It is not cheap. To be untrue and inauthentic is cheap, convenient, comfortable. It is a trick, a strategy to protect yourself; it is an armor. But then you will miss the truth that you have been carrying in your soul. Then you will never know what God is, because God can only be known within you: first within, then without; first in, then out -- because that is the closest thing to you, your own being. If you miss God there how can you see God in Krishna, Christ, Buddha? All nonsense. You cannot see God in Krishna if you cannot see God in yourself. And how can you see a God in yourself if you are continuously creating lies around you? The lies are so much that you have almost forgotten the way to your being. You are lost in the jungle of lies.

So the first thing to remember....

You ask, "ONE DAY YOU EMPHASIZE BEING MATURE, ANOTHER DAY YOU SAY 'BE LIKE A CHILD'."

There is no contradiction in it. Just by being like a child you will become mature; that is the beginning of maturity. You were not allowed by your parents and by your society.

Sannyas is just an effort to undo the wrong that has been done to you by the society, to erase, to annihilate all that has been created around you by your society. Sannyas is a revolution. It is rebellion, rebellion against the so-called pseudo-life. It is risky, it is dangerous, because you will start falling apart from the pseudo-people around you. You will become a misfit. You will have troubles. Lies are very convenient.

Frederick Nietzsche has said that man cannot live without lies; and for about ninety-nine percent of people he is right. Why cannot man live without lies? -- because lies function as buffers, shock absorbers. Lies function like a lubrication; you don't go on colliding with people. You smile and the other smiles -- this is lubrication. You may be feeling angry inside, you may be full of rage, but you go on saying to your wife "I love you". To express the rage is to get into trouble.

But remember, unless you can express your rage you will never know how to express your love. A man who cannot be angry cannot be loving either, because he has to repress his anger SO much that he becomes incapable of expressing anything else -- because all things are joined together inside your being, they are not separate. There are no watertight compartments between anger and love; they are all together, mixed with each other. It is the same energy. If you repress anger you will have to repress love too. If you express love, you will be surprised -- anger is arising with it. Either suppress all or all will have to be expressed. You have to understand this arithmetic of your inner organic unity. Either be expressive or be repressive. The choice is not that you can repress anger and express love; then your love will be false because it won't have any heat, it won't have the quality of warmth. It will just be a mannerism, a MILD phenomenon, and you will always be afraid in moving deeper into it.

People only pretend to love because they are expected to love. They love their children, they love their wife or husband, their spouses, their friends, because they are expected to do certain things. They fulfill these things as if they are duties. There is no celebration in them. You come home and you pat your child's head just because that is expected, just because that is the thing to do, but there is no joy in it -- it is cold, it is dead. And the child will never be able to forgive you, because a cold pat on the head is ugly. And the child feels embarrassed, you feel embarrassed.

You make love to your woman but you never go far into it. It can take you really far out, it can take you to the ultimate bliss, you can dissolve into it. But if you have never allowed your anger and you have never been dissolved in your anger, how can you allow love to dissolve you? And it has happened many times -- you will be surprised -- that a lover has killed the woman because he allowed his love and then suddenly the anger came. It is a well known fact that many times a lover has simply killed the woman, suffocated her. And he was not a murderer; the society is responsible. He simply dared too much and went too deeply into love. When you go too deep you become wild, because your civilization is on the surface. Then anger arises, then all that is hidden inside you arises, and then you are almost mad.

To avoid that madness you make love in a very superficial way. It is never a tremendous phenomenon. Yes, people are right when they say that it is just like a sneeze: it relaxes tensions, it relieves you of a certain energy that was getting heavy on you. But this is not the real picture of love. Love has to be ecstasy -- not like a sneeze, not just a release but a realization, a liberation. Unless you know love as a liberation, as ecstasy, as SAMADHI, YOU have not known love. But that is possible only if you are not pseudo, if you have been authentic in everything -- if you have allowed anger, if you have allowed laughter, if you have allowed tears, if you have allowed all; you have never been a preventive force, you have never been holding anything, you have never been controlling; if you have lived a life of uncontrol. And remember, by uncontrol I do not mean a life of licentiousness. The life of uncontrol can be of great discipline, but the discipline is not imposed from the outside. It is not an adopted attitude. The discipline comes from your own inner experiences. It comes from the encounter with all the possibilities of your being. It comes by experiencing all the aspects, it comes by exploring all the dimensions. It comes out of understanding. You have been in anger and you have understood something in it: that understanding brings discipline. It is not control. Control is ugly, discipline is beautiful.

The word 'discipline' basically means capacity to learn, hence the word 'disciple'. It does not mean control; it means to be capable of learning, to be open to learn. A disciplined man is one who goes on

learning through life experiences, who goes into everything, unafraid, who risks, who explores and adventures, who is always ready to go into the dark night of the unknown, who does not cling to the known and who is always ready to commit mistakes, who is always ready to fall in a ditch and who is always ready to be laughed at by others. Only people who are courageous enough to be called fools are able to live and love and know and be.

Maturity comes through more and more, deeper and deeper experiences of life, not by avoiding life. By avoiding life you remain childish.

One thing more: when I say be like a child I don't mean be childish. A child has to be childish, otherwise he will miss that great experience of childhood. But whether you are young or old, childishness simply shows that you have not been growing. But to be like a child is a totally different phenomenon.What does it mean?

Jesus says again and again, "Unless you are like a child you will not enter into my kingdom of God." And so I say to you: You will not enter into my kingdom of God if you are not like a child. What does he mean by 'like a child'? He means many things. One, the child is always total. Whatsoever the child is doing, he becomes absorbed in it, he is never partial. If he is collecting sea-shells on the beach, then ALL else simply disappears from his consciousness, then all that concerns him are the seashells and the beach. He is absorbed in it, utterly lost in it. That quality of being total is one of the fundamentals of being like a child. That is concentration, that is intensity, that is wholeness.

And the second thing: a child is innocent. He functions from a state of not-knowing. He never functions out of knowledge because he has none.

You always function out of knowledge. Knowledge means the past, knowledge means the old and the told, knowledge means that which you have gathered; and every new situation is NEW, no knowledge is applicable to it. I'm not talking about engineering or technology: there the past is applicable because a machine is a machine. But when you are behaving in a human atmosphere, when you are communicating with alive beings, no situation is a repetition of any other. Each situation is unique. If you want to function rightly in it you will have to function through a state of ignorance, like a child. Don't bring your knowledge into it, forget all knowledge. Respond to the new as new, don't respond to the new from the old. If you respond from the old you will miss: there will be no bridge between you and what is happening around you. You will always be late, you will always go on missing the train.

Anand Maitreya goes on dreaming again and again of a train, and he always misses it. He's rushing and running and reaches the station, and by the time he reaches, the train has left. And this is not only Maitreya's dream, this is the dream of millions of people. This is one of the commonest dreams. Why does this dream come again and again to millions of people on the earth? They ARE missing life. They are always late. There is always a gap. They try, but the bridge is never made. They cannot commune, they cannot get into anything, something hinders. What is it? It is knowledge that hinders.

I teach you ignorance.

And when I say be like a child I mean always remain learning, never become knowledgeable. Go on learning; learning is totally different. Knowledge is a dead phenomenon, learning is an alive process. And the learner has to remember this: he cannot function from the standpoint of knowledge.

Have you not watched and observed it? -- little children learn so fast. If a child lives in a multi-lingual atmosphere he learns all the languages. He learns the language that the mother speaks, the father speaks, the neighbors speak -- he may Learn three, four, five languages very easily, with no problem. Once you have learned a language then it becomes very difficult to learn another language because now you be childish. A child has to be childish, otherwise he will miss that great experience of childhood. But whether you are young or old, childishness simply shows that you have not been growing. But to be like a child is a totally different phenomenon.What does it mean?

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Buddha remains young, Krishna remains young. We have not a single statue of Buddha which depicts him as old, or of Krishna which depicts him as old. Not that they never became old! Krishna lived up to the age of eighty, became very old, but something in him remained always young, childlike. He continued to function from the state of not-knowing.

So first, when I say be like a child I mean be total.

And the second thing is remain a learner, function from the state of not-knowing. That's what innocence is: to function from not-knowing is innocence.

And the third thing, and the last: a child has a natural quality of trust, otherwise he cannot survive. When the child is born he trusts the mother, trusts the milk, trusts that the milk will be nourishing him, trusts that everything is okay. His trust is absolute, there is no doubt about anything. He's not afraid of anything. His trust is so much that the mother is afraid because the child can go and start playing with a snake. His trust is so much that a child can go and poke his hand into the fire. His trust is so much; he knows no fear, he knows no doubting: that is the third quality.

If you can know what trust is, if you can learn again the ways of trust, then only will you know what God is, then only will you come to realize what truth is. This has to be understood.

Science depends on doubt. That's why the whole of education has become the education of doubt. Science DEPENDS on doubt, it cannot grow without doubt. Religion depends on trust, it cannot happen without trust. These are diametrically opposite directions.

Remember, if you bring trust into a scientific work you will miss the whole point. You will not be able to get ANYTHING, YOU will not be able to discover anything. Doubt is the methodology there. You have to doubt and doubt and doubt; you have to go on doubting until you stumble upon something which cannot be doubted, which is indubitable. Then only, in helplessness, you have to accept it, but still with a grain of doubt that tomorrow new facts may be arising and the whole thing will have to be dropped. So only for the time being.... Science never comes to any ultimate truth but only tentative truth, approximate truth. Only for the time being is it accepted as truth because who knows? -- tomorrow researchers will find new facts, new data. So science comes only to hypotheses, tentative, arbitrary. What Newton had discovered has been thrown down the drain by Albert Einstein, and what he has discovered will be thrown by somebody else. In science, doubt is the methodology. Trust is not needed. You have to trust only when there is NO possibility

to doubt, and that too, only tentatively, for the time being, in a kind of helplessness. What can you do? -- because no doubt is possible. You have looked from all sides and all doubts are dissolved and a kind of certainty has arisen.

Religion is a diametrically opposite dimension. Just as in science doubt is the method, in religion trust is the method.

What does trust mean? It means that we are not separate from existence, that we are part of it, that this is our home, that we belong to it, that it belongs to us, that we are not homeless, that the universe is a mothering universe! We can be children with the universe just as the child trusts that whenever the need arises the mother will come and take care -- when he is hungry she will come and feed him, when he feels cold the mother will come and hug him and give warmth, love, care. The child trusts. All that he needs to do is whenever he is in some need he has to scream, cry so that the mother's attention is attracted towards him, that's all.

Religion says this universe is our mother or our father, hence these expressions. Jesus called God 'abba', which is far better than father. 'Father' is a formal word, 'abba' is informal. If you have to translate 'abba' rightly, it will be closer to daddy than to father. But to call God daddy looks a little absurd; the church won't allow. The church will say this is not right. But Jesus used to call him 'abba', which is daddy.

In fact, a prayer has to be informal Father looks so far away. It is no wonder that by calling God 'the Father' we have put Him far away, distant somewhere, in heaven. Daddy feels closer -- you can touch Him, He is almost tangible, you can talk to Him.With a God-Father sitting somewhere high in the heavens, you can go on shouting and still you cannot trust whether you will be able to reach Him.

Religion is a childlike approach towards existence: the world becomes a mother or a father. You are not against nature, you are not fighting with nature. There is no fight, there is great cooperation. The fight seems to be stupid and absurd.

Doubt does not work in religious experience, just as trust does not work in scientific exploration. Science means exploring the without and religion means exploring the within. Science is the religion' of things, religion is the science of being. Just as you cannot see a flower through the ear; howsoever sensitive an ear you have, howsoever musical an ear you have, you cannot see a flower through the ear. The ear can only catch sounds; it has its limitations. If you want to see the color, the light, the form, you will have to look through the eyes. The eyes are so beautiful but they have their limitations -- you cannot hear music through the eyes. Even the greatest music -- Beethoven or Mozart -- even the greatest music will not be able to penetrate the eyes. The eyes are deaf, you will have to hear through the ears.

Doubt is the door to things. Trust is the door to being. Only through trust is God known.

And remember, you can commit the fallacy in two ways. The so-called religious people have been fighting science, the church has been fighting science. That was a foolish fight because the church wanted that science should depend on trust. And now science is taking revenge: now science wants that religion should also depend on doubt, on skepticism, on logic.

Man is so foolish that he goes on repeating the same mistakes again and again. The church in the Middle Ages was stupid, now people who think they are scientists are doing the same stupidity again.

The man of understanding will say that doubt has its own world. You can use doubt as a method, but it has its limitations. And so has trust its own world, but it also has its limitations. There is no need to use trust to know about things, there is no need to doubt about the inner; then you are creating a mess. If trust were used for scientific exploration, science would not have been born at all. That's why in the East science has remained very primitive.

I have come across Indian scientists: even a scientist in India who may have all the education that is possible in the West, who may have won awards, or maybe even if he is a Nobel laureate, remains somewhere, deep down, unscientific, superstitious. He goes on trying in some ways -- known or unknown to him, aware or unawares -- to impose trust on the outside world. And the very very religious person from the West remains somewhere, deep down, doubtful. The West has explored the possibilities of doubt, and the East has explored the possibilities of trust. Both are different dimensions, they don't meet anywhere; the inner and the outer don't meet anywhere. You have to use both.

And I call that man a man of understanding who can use both: when working in a scientific lab he uses doubt, skepticism, logic; when praying in his temple, meditating, he uses trust. And he is free -- he is neither bound by trust nor bound by doubt.

This is my approach for my sannyasins. Don't be bound by your ears or by your eyes, otherwise you will remain poor. You have got both! -- so when you want to see use eyes, and when you want to listen close

your eyes. It is not accidental that when listening to music people close their eyes. If you know how to listen to music you WILL close your eyes, because eyes are no longer needed.

So is it with doubt and trust. Trust is the quality of the child, these three qualities; the quality of being total, the quality of remaining ignorant in spite of knowledge, and the quality of trust. This is the meaning.

Childishness is a kind of sentimental emotional state. That is not needed for you. Every child has to be allowed to be childish, as every adult has to be allowed to be adultish, but an adult can also have the qualities of being a child. Childishness is not needed, that tantrum quality is not needed, that sentimentality is not needed. But maturity can cope perfectly well with the qualities of being like a child. There is no contradiction between them. In fact, you can become mature only if you ARE like a child.

"ONE DAY YOU EMPHASIZE BEING MATURE, ANOTHER DAY YOU SAY 'BE LIKE A CHILD.' IF I ADOPT A MATURE ATTITUDE, I FEEL MY CHILD IS REPRESSED AND STARVED FOR EXPRESSION. IF I LET MY CHILD DANCE, SING, THEN ALSO CHILDISH ATTITUDES COME UP, LIKE CLINGING TO A LOVE-OBJECT. WHAT TO DO?"

You allow it. Your childishness has remained unfulfilled. Let it come and let it be fulfilled -- the sooner the better -- otherwise it will go on clinging to you to your very end. Allow it expression and it will be gone. You simply pour it; and this is the place where you can do it easily and nobody will interfere with you.

Just a few days ago there was an old woman sannyasin, Shefali -- she must be seventy -- and she started feeling like a child, and she was very worried. And when I told her "You need not be worried, you be childish", she started playing with small children. Even the children were a little embarrassed: "What is the matter?" But soon they accepted. Children are very accepting: soon they forgot her age, and she enjoyed the trip tremendously. She got so much out of it that she came to me and told me, "My whole life has been a wastage!" She became REALLY a child again, full of wonder and awe, singing and dancing and playing, running after butterflies and collecting flowers and colored stones. It was a beautiful experience to see that old woman. Her face was transformed: it suddenly became luminous, a great grace descended on her.

You allow it. Once it is allowed it will have its time and will go, and it will leave you very much fulfilled. It is better to go into it right now than postpone it -- because the more you postpone the more difficult it becomes -- and then out of it you will find a childlike quality arising. Childishness will disappear. It will be temporarily there, then it will be gone and your child will be fresh and young. And after that child is attained you will start growing. Then you can become mature. You cannot mature with all the lies that you are carrying around yourself. You can mature only when you become truthful, when you become true.

The second question:

IS IT POSSIBLE TO LIVE RELIGIOUSLY AND CONTINUE ON THE ROAD TO ENLIGHTENMENT WHILE LIVING IN A COUNTRY LIKE THE USA AND INVOLVING ONESELF IN A COMPETITIVE BUSINESS?

The question is from Alan Rudick.

What do you think? Can you become religious in India, in a country like India?

My own feeling is that if you want to become religious the USA is the best place, because it has succeeded in knowing, in having all that man has desired for centuries, and in that very success it has failed. That very success has become its failure.

It is very apparent that you can have all the money in the world and remain poor inside, that you can have all the gadgets, the latest, and yet remain unfulfilled. That fulfillment has to be sought in some other direction, in some other dimension. It is apparent in America, it is not so apparent in India. It cannot be so apparent in India -- not at least in modern India. It was apparent once.

When Buddha lived, India was almost in the same situation as America is today. India was known in the world as a golden bird -- it was! It was the richest country in those days. Religion blooms only when a country is affluent, never otherwise. Buddha was the by-product of that affluence, because only in affluence do your hopes disappear. You become hopeless. There is no way outside anymore. You have seen the whole way, to the very end; there is nothing. Eyes start turning inwards automatically. It is not an accident that a poor country starts thinking of communism, not of religion.

In India if you want to be politically powerful you have to go on shouting slogans about socialism, communism, and things like that. You never hear any slogan about religion. Why? In a religious country why don't politicians exploit religion? -- they know that nobody wants religion, people are fed-up with religion. People are not religious. Traditionally they appear religious but they are not religious. They are hungry, they are starved, they don't have shelter, they don't have food, they don't have clothes. Their basic needs are not fulfilled; what to say about God?

There is a hierarchy of needs. The physical needs are basic: unless they are fulfilled you will not be able to know of psychological needs. A hungry man will not be interested in Beethoven, or in Shakespeare, or in Leonardo da Vinci. A hungry man is interested in food -- and it is natural, nothing is wrong in it. A hungry man is interested in how to feed the body and how to survive.

When the question is of survival who bothers about classical music? But when your hunger is satisfied, your body is warm, you have a house to live in, suddenly you start becoming interested in new things, things in which you had never been interested -- in music, in poetry, in art, in philosophy. These are psychological needs. You start thinking great things. The body is satisfied, the mind says "Now I can also have my needs fulfilled."

When the mind-needs are fulfilled -- when you have listened to all kinds of music and you have danced all kinds of dances, and you have gone deep into philosophy, art, poetry, sculpture, architecture, when you have seen all these things and you are satisfied, saturated -- the third kind of need arises: that is religion. That is the God-need, the spiritual need. That is the highest need.

If a hungry man is interested in God, his God cannot be the true God. His God will only be a provider of food.

He will say to God, "Give me my daily bread." That is a poor man's God. It is not strange that the Christian prayer has it: Give us our daily bread. Buddha could not have conceived, Krishna could not have conceived such a prayer: Give us our daily bread? Asking for bread? It looks profane. But Jesus himself was poor, belonged to the poor. He was teaching poor people, he had to create a God who is a provider.

It is not accidental that Jesus' followers go on talking about Jesus' miracles.What are those miracles? First, they are physiological: a blind man is given eyes, an ill person is healed; or miracles like Jesus' turning stones into bread. Just think! These miracles say something. Jesus does not turn stones into sermons, but into bread; Jesus does not turn stones into music, but into bread; and he turns water into wine. Now we don't have any miracles like that around Buddha. There are miracles, but they are totally different -- the hierarchy. Buddha's miracles are so different that you will be surprised.

A woman goes to Buddha: her child is dead and she is crying and she is weeping, and she is a widow and she will never have another child, and the only child is dead, and that was all her love and all her attention. She goes crying and weeping to Buddha. If she had gone to Christ then the miracle would have been that Christ would touch and bring the dead back, as he brought Lazarus back. What did Buddha do? Buddha smiled and said to her, "You go into the town and just find a few mustard seeds from a house where nobody has ever died." And the woman rushed into the town, and she went to each house. And wherever she went they said, "We can give you as many mustard seeds as you want, but the condition will not be fulfilled because so many people have died in our house. And woman, don't be mad! Buddha has played a trick on you. You will not find a single house on the whole earth."

But she hoped, "Maybe... who knows? There may be some house that has not known death." And she went around and around the whole day. By the evening a great understanding had dawned on her: "Death is part of life; it happens. It is not something personal, it is not something like a personal calamity that has happened to me."With that understanding she went to Buddha.

He asked, "Where are the mustard seeds?" And she smiled... and she said, "You did it!" She fell at his feet and said, "Initiate me. I would like to know that which never dies. I don't ask for my child back, because even if he is given he will die again. So what is the point? Teach me something so that I can know inside myself that which never dies."

Now this is a totally different story. Jesus' miracle looks more miraculous because the earth was still poor. Can't you see the point? The East is turning Christian and the West is turning Buddhist. The more the West becomes rich the more Buddhist it will be. The new Christians are born in the East -- poor tribes, primitive tribes, untouchables, the downtrodden. To them, Jesus has appeal. They would like somebody to turn stones into bread, they are hungry. What have they to do with Buddha? Buddha seems too aristocratic, talks about great things which make no sense to the poor and the hungry.

In the Second World War a miracle happened: Japan from the East, fought with America. That was the

first great encounter between East and West in war. And what happened? Now Los Angeles has moved to Japan and all Buddhist Zen centers have moved to America. This is a miracle! If you want to find Zen you will have to go to America. Don't go to Japan; people will think you are stupid: "Zen? Have you gone mad?" "You don't belong to this century," they will think. "You are not contemporary."

If you want to find Zen centers, they are flourishing in America. But if you want better car technology, better radios, better watches, go to Japan.

This has been happening all the time, down the ages, through the ages. There is a hierarchy: Japan is interested in better cars, better radios, better television; America is fed-up with the telly!

Just a few days ago, in one university, they purchased a brand new Cadillac and burned it! Very symbolic.... People are fed-up with the cars, people are fed-up with gadgets. People want something higher. Jesus will not be relevant anymore, only Buddha can be relevant. Jesus' miracles will seem very small because science can do those miracles. Buddha's miracle will seem very very great because science cannot do it.

And you ask me, "CAN A MAN BE RELIGIOUS IN THE USA?"

Where else? America is the land where religion has a future. In India, in China, religion has no future. Yes, religion has a past in India, but no future. America? -- there is no past for religion, but there is a future. In the East the sun is setting, in the West the sun is rising. Don't be worried about that -- about how you can be religious in America. You cannot be religious in India! India only pretends to be religious, and its religion remains a very very low kind of religion. I'm not talking about the past, remember; I'm not talking about the Upanishads and the Gita and the Buddha. In those days, India was America. Now, all that is gone.

And there is a very subtle point to be understood; this is how the wheel of history moves: whenever a country becomes very rich it becomes religious because then the highest need starts asserting, and whenever religion starts flowering the country will become poor, sooner or later. Just think: if hippies go on growing in America, and Zen centers go on growing in America, and my sannyasins go on growing in America, how long can America remain rich? Who will take care of the technology that makes America rich? People will meditate. They will not go to the universities, they will be dropouts. Who will bother about ordinary, mundane things, the worldly things? People will become navel-gazers. They will close their eyes and be quiet and satisfied and happy. They will not be scientists anymore.

This is how the wheel moves. First, a country is poor: it starts rushing towards technology, better science, better ways of living, higher standards of living; then one day, when it attains and comes to a peak, suddenly it falls flat. Suddenly it comes to know that all effort has been in vain: "We have not arrived anywhere, we have been chasing an illusion, we have been after a mirage"; suddenly people start dropping out. That's what sannyas is.

Thousands of people dropped out of their world in Buddha's time and followed Buddha. They had seen the illusoriness of worldly desire. They had arrived and found it lacking. But then the country started becoming poor. Sooner or later the country becomes poor; when people meditate too much the country becomes poor. People think of the other world, this world becomes poor. When the world becomes poor they start turning anti-religious. They become communists, they become ANYTHING else, but not religious. Again the wheel starts moving.

Now Japan has dropped Zen, has dropped religion, has dropped meditation; it is one of the MOST materialistic cultures. Now soon it will become rich; it is becoming rich. Once it has become rich.... And there will be rebellion against richness, and people will start thinking of the beauties of poverty, the beauties of non-possession, the beauties of being free of all attachment. People will start thinking how to become wanderers: 'Why bother to live in a house, caged? Why not have a tent and move, one day on this beach and another day on that beach?Why not enjoy the whole earth?"

This is the circle: poverty, technology, religion, poverty, technology, religion. This is how things move.

In India, if you remain too long, you will become communist.

You ask, "IS IT POSSIBLE TO LIVE RELIGIOUSLY AND CONTINUE ON THE ROAD TO ENLIGHTENMENT" -- the best place is America, and to be more particular, California-land -- "WHILE LIVING IN A COUNTRY LIKE THE USA AND INVOLVING ONESELF IN A COMPETITIVE BUSINESS?"

To be religious does not mean to renounce. It simply means to see what is the case. If you can see that competition is a game, there is no problem. Don't be serious about it. Seriousness is the problem, competition is not the problem at all! Then it is a game. Enjoy it, but know it is a game. And whether you succeed or fail does not make much difference; it doesn't matter, it is irrelevant. All that matters is that you enjoyed the game, that it was fun. The loser and the gainer both enjoyed the game. A kind of sportsmanship is needed, that's all.

When you play cards the real thing is not to win, the real thing is to pass time. The real thing is to enjoy the game, the nuances of the game, the strategies of the game -- that is the real thing. One is bound to be defeated, one is bound to succeed: that is not the point at all, that is not the target.

If you can live in the world and play it like a game, if you can live in all kinds of relationships and remember that the world is a GREAT drama -- the stage is big and you cannot see where it begins and where it ends, but it is a drama, it is a very dramatic world -- if you can remember that it is a drama, then there is no problem. Then you are simply playing a role but it will not create any worry in you, it will not create any strain or tension in you. You will play the game, and by the evening, when you come home, you will forget all about it.

If you are serious then there is trouble. But if you are serious, you can renounce the world, you can renounce competitive games and you can move to the Himalayas -- sitting in the cave you will remain serious. Then your meditation will take the flavor of seriousness and it will create strain. What will be the difference? You are on Wall Street, fighting tooth-and-nail, a cut-throat competition, murderous, and you are seriously in it, and worried day and night about whether you are going to succeed, whether you are going to make it or not! Then you will be sitting in a Himalayan cave, meditating SERIOUSLY, tooth-and-nail. Now you will not have any other throat to cut but your own, but it will remain cut-throat. Now you will be in competition with yourself, with your body, with your mind, and fighting and fighting. You will divide yourself and the fight will start. And now you will be worried about whether you are going to make it or not -- "When is this enlightenment going to happen?" -- whether it is going to happen or not. And I would like to tell you: this will be more of a worry than being there on Wall Street, because very many people are known to have made it there, and in the Himalayan caves... very rarely, once in a while. You will be in more trouble.

My suggestion is: drop seriousness. Take life as a fun, take life as a play. Enjoy it, it is worth enjoying. It is a beautiful game, it is a great opportunity -- to learn, to see, to understand. But don't be serious.

Life is non-purposive. It is not going anywhere, it has no goal. The journey is the goal itself! That's what I want my sannyasins to learn: the journey is the goal itself. Move non-seriously, playfully, and then whatsoever you are doing is meditation. Any act done playfully becomes meditative. Meditation is the quality that arises naturally when you are enjoying, non-seriously. Yes, playing cards can be meditative, gambling can be meditative, business can be meditative. Anything can be turned into meditation. The only thing that needs to be added is a non-serious playfulness. Then it doesn't create any tension in you, no stress is produced. You remain relaxed. Learn how to remain relaxed and Wall Street is as good as any Himalayan cave.

And never be deceived by the so-called Indian spiritual saints who go on trotting around America and saying that "India is the only religious land". Don't be deceived by them; India is not. India is one of the most materialistic lands on the earth right now. Its materialism is repressed, deep down repressed. It has a face of religiousness, but behind that face you will find nothing but materialism. Don't be deceived by the face.

I'm not saying that there are not a few people who are religious; there are, but there are everywhere. Religion has nothing to do with the East and the West in fact. Religious people are everywhere. Just as poetry has nothing to do with East and West -- poets are everywhere; painting has nothing to do with East and West -- painters are every-where; singing has nothing to do with East and West -- singers are everywhere; loving has nothing to do with East and West; so with religiousness -- religious people are everywhere. They are very few, that is true; it is very difficult to find them, that too is true, but no country has any monopoly. In India, if you watch deeply, if you observe deeply, you will be surprised.
Meditate on this small anecdote.

A young unsophisticated priest was walking through Times Square when a young lady approached him and asked, "Would you like a blowjob? Ten dollars." The priest did not answer but proceeded on his way.

A few blocks later another damsel sauntered up to the priest and sweetly inquired, "How about a

blowjob, Father? Ten bucks." Again the priest said nothing.

When he reached his church the priest encountered a nun and asked her, "Say, sister, what is a blowjob?"

She looked him straight in the eye and said, "Ten dollars!"

You just try to look straight in the Indian eye, and you will find ten dollars! They go on talking against money, but all their talk against money is money-oriented. They go on talking against sex, but that talk is just a symbol of their repressed sexuality. Beware of this phoniness. India is one of the most phony lands in the world today.

And the last question:

TRUTH IS ONE, YOU SAY. THEN WHY ARE THERE SO MANY RELIGIONS?

Truth is one, but interpretations are many and can be millions. Truth is one, but the people who see truth are different. Their eyes give different angles.

Christ has his own unique personality, as Krishna has. When Christ looks at the truth the truth reflects in his eyes; that becomes Christianity. When Krishna looks at the truth, truth reflects in his eyes, and that becomes Hinduism. Hinduism is not direct truth. Christianity is not direct truth. They have come via unique persons, and the unique person's uniqueness is always reflected in it. When Buddha comes to truth, truth becomes Buddhist, has to become; it takes the color of Buddha. When you will come to see the truth, there will be a meeting of you and the truth. The truth will transform you and you will transform the truth, and the ultimate result will be a cross-breeding between you and truth. Then the Bible will be different from the Upanishads, and Tao Te Ching will be different from Dhammapada. It is the meeting of the individual with the whole, but the individual brings his uniqueness.

When a painter comes into the garden and looks, he sees thousands of colors that you are never aware of. He sees many greens, not one green; different shades of green. He has a trained eye to see color. When you see, you just see trees are green; your eyes are not trained for it. When a poet comes he will sing a song about the trees, the painter will paint a painting of the trees, and the song and the painting will be different. Although they both happen in the same garden, they both happened through the same garden, interpretations are bound to be different.

Truth is one and religiousness is one, but the moment it descends on the earth it takes a form. That form is going to be different. If we understand this then there will be no fight between forms; all those forms will be accepted. In fact the world is richer because there is Christianity and Buddhism and Taoism and Hinduism and Jainism -- the world is far richer. Just think of a world which is only Christian! Just think of a world which is only Buddhist! It would be a poor world, it would not have variety. Truth would suffer.

Listen to this anecdote:

At a bar in Paris an American was drinking with three Frenchmen. "Tell me," he asked, "what is SANG-FROID? Oh, I know that if you translate it, it means COLD BLOOD, but I would like to know the connotation of that particular term."

"Well," answered one Frenchman, "let me try to explain. Suppose you have left your home -- presumably on a business trip -- and you come home unexpectedly. You find your wife in bed with your best friend. You do not get emotional, you do not get unduly upset. You smile at both of them, and you say, 'Pardon the intrusion.' Well, that is what I would call SANG-FROID."

Another of the Frenchmen standing by broke in and said, "Well, I wouldn't exactly call that SANG-FROID. I think SANG FROID is just unusual tact. Suppose in the same situation you wave hello to your friend and your wife who are in bed, and with complete imperturbability you say, 'Pardon the intrusion, sir. Don't mind me. Please continue. 'Well now, that's what I would call SANG-FROID."

"Ah!" broke in the third, "well, maybe. But as for me, I'd go a step further in my definition. If under the same circumstances you said, 'Pardon the intrusion. Please continue!' -- and your best friend in bed COULD continue, well that's what I would call SANG-FROID."

Truth is one but interpretations are many. And it is good, and it is a more beautiful and a richer world because of that.

The Wisdom of the Sands, Vol 1

Chapter #4
Chapter title: Contrary to Expectation

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A WISE MAN, THE WONDER OF HIS AGE, TAUGHT HIS DISCIPLES FROM A SEEMINGLY INEXHAUSTIBLE STORE OF WISDOM.
HE ATTRIBUTED ALL HIS KNOWLEDGE TO A THICK TOME WHICH WAS KEPT IN A PLACE OF HONOR IN HIS ROOM.
THE SAGE WOULD ALLOW NOBODY TO OPEN THE VOLUME.
WHEN HE DIED, THOSE WHO HAD SURROUNDED HIM, REGARDING THEMSELVES AS HIS HEIRS, RAN TO OPEN THE BOOK, ANXIOUS TO POSSESS WHAT IT CONTAINED.
THEY WERE SURPRISED, CONFUSED AND DISAPPOINTED WHEN THEY FOUND THAT THERE WAS WRITING ON ONLY ONE PAGE.
THEY BECAME EVEN MORE BEWILDERED AND THEN ANNOYED WHEN THEY TRIED TO PENETRATE THE MEANING OF THE PHRASE WHICH MET THEIR EYES.
IT WAS: WHEN YOU REALIZE THE DIFFERENCE BETWEEN THE CONTAINER AND THE CONTENT, YOU WILL HAVE KNOWLEDGE.

Man is not born perfect. He is born incomplete. He is born as a process. He is born on the way, as a pilgrim. That is his agony and his ecstasy too -- agony because he cannot rest, he has to go ahead, he has always to go ahead. He has to seek and search and explore; he has to become, because his being arises only through becoming. Becoming is his being. He can only be if he is on the move.

Evolution is intrinsic to man's nature, evolution is his very soul. And those who take themselves for granted remain unfulfilled; those who think they are born complete remain unevolved. Then the seed remains the seed, never becomes a tree, and never knows the joys of spring and the sunshine and the rain, and the ecstasy of bursting into millions of flowers.

That explosion is the fulfillment, that explosion is what God is all about -- exploding into millions of flowers.When the potential becomes the actual, only then is man fulfilled. Man is born as a potential; that is unique to man. All other animals are born complete, they are born as they are going to die. There is no evolution between their birth and their death: they move on the same plane, they never go through any transformation. No radical change in their life ever happens. They move horizontally, the vertical NEVER penetrates them.

If man also moves horizontally he will miss his manhood, he will not become a soul. That's what Gurdjieff meant when he used to say that all people don't have souls. It is very rare that a person has a soul. Now this is a very strange statement, because down the ages you have been told that you are born with a soul. Gurdjieff says you are born only with the potential of becoming a soul, not with the actual soul. You have a blueprint, but the blueprint has to be worked out. You have the seed, but you have to search for the soil, and the season, and the right climate, and the right moment to explode, to grow.

Moving horizontally, you will remain without a soul. When the vertical penetrates you, you become a

soul. 'Soul' means the vertical has penetrated into the horizontal. Or, as an example, you can think of a caterpillar, the cocoon and the butterfly.

Man is born as a larva. Unfortunately, many die also as larvae, very few become caterpillars. A larva is static: it knows no movement, it remains stuck at one space, at one place, at one stage. Very few people grow into caterpillars. The caterpillar starts moving; dynamism enters. The larva is static, the caterpillar moves. With movement life is stirred. Again many remain caterpillars: they go on moving horizontally, on the same plane, in one dimension. Rarely, a man like Buddha -- or Jalaludin Rumi or Jesus or Kabir -- takes the final quantum leap and becomes a butterfly. Then the vertical enters in.

The larva is static; the caterpillar moves, knows movement; the butterfly flies, knows heights, starts moving upwards. The butterfly grows wings; those wings are the goal. Unless you grow wings and you become a winged phenomenon, you will not have a soul.

Truth is realized through three states: assimilation, independence and creativity. Remember these three words, they are very seminal. Assimilation -- that is the function of the larva. It simply assimilates food, it is getting ready to become a caterpillar. It is arranging, it is a reservoir. When the energy is ready it will become a caterpillar. Before the movement, you will need a great energy to move. The caterpillar is assimilation, complete; the work done.

Then the second thing starts: independence. The larva is dropped. Now there is no need to stay in one place. The time has come to explore, the time has come for the adventure. The real life starts with movement, independence. The larva remains dependent, a prisoner, in chains. The caterpillar has broken the chains, starts moving. The ice has melted, it is no more frozen. The larva is a frozen state. The caterpillar is movement, river-like.

And then comes the third stage, of creativity. Independence in itself does not mean much. Just by being independent you will not be fulfilled. It is good to be out of the prison, but for what? Independence for what? Freedom for what?

Remember, freedom has two aspects: first, freedom FROM, and second, freedom for. Many people attain only to the first kind of freedom, freedom from -- free from the parents, free from the church, free from the organization, free from this and that, free from all kinds of prisons. But for what? This is a very negative freedom. If you know only freedom from, you have not known real freedom, you have known only the negative aspect. The positive has to be known -- freedom to create, freedom to be, freedom to express, to sing your song, to dance your dance. That is the third state: creativity.

Then the caterpillar becomes a winged phenomenon, a honey-taster, searches, discovers, explores, creates. Hence, the beauty of the butterfly. Only creative people are beautiful because only creative people know the splendor of life: they have eyes to see and ears to hear and hearts to feel. They are fully alive, they live at the maximum. They burn their torch from both ends. They live in intensity, they live in totality.

Or, we can use the metaphors used by Friedrich Nietzsche. He says that man's life can be divided into three successive metamorphoses of the spirit. The first he calls 'the camel', the second he calls 'the lion', the third he calls 'the child'. Very pregnant metaphors... the camel, the lion and the child.

Each human being has to draw upon and assimilate the cultural heritage of his society -- his culture, his religion, his people. He has to assimilate all that the past makes available. He has to assimilate the past; this is what Nietzsche calls the camel stage. The camel has the power of storing up in his body enormous amounts of food and water for his arduous journey across the desert. And the same is the situation of the human individual -- you have to pass across a desert, you have to assimilate the whole past. And remember, just memorizing is not going to help... assimilation. And also remember: the person who memorizes the past memorizes only because he cannot assimilate. If you assimilate the past you are free from the past. You can use it, but it cannot use you. You possess it, but it does not possess you.

When you have assimilated food you need not remember it. It does not exist separate from you: it has become your blood, your bone, your marrow; it has become you.

The past has to be digested. Nothing is wrong with the past. It is your past. You need not begin from ABC, because if each individual had to begin from ABC there would not be much evolution. That's why animals have not evolved. The dog is the same as it was millions of years ago. Only man is the evolving animal. From where does this evolution come? It comes because man is the only animal who can assimilate the past. Once the past is assimilated you are free from it. You can move in freedom and you can use your past. Otherwise you will have to pass through so many experiences; your life will be wasted.

You can stand on the shoulders of your fathers and forefathers and their fathers and their forefathers. Man goes on standing upon each man's shoulders, hence the height that man achieves. Dogs cannot achieve

that, wolves cannot achieve that; they depend on themselves. Their height is their height. In your height, Buddha is assimilated, Christ is assimilated, Patanjali is assimilated, Moses is assimilated, Lao Tzu is assimilated. The greater the assimilation the higher you stand. You can look from the peak of a mountain, your vision is great.

Assimilate more. There is no need to be confined by your own people. Assimilate the whole past of all the peoples of the whole earth; be a citizen of the planet earth. There is no need to be confined by the Christian and the Hindu and the Mohammedan. Assimilate all! The Koran is yours, the Bible is yours, so is the Talmud, and so are the Vedas and the Tao Te Ching -- all is yours. Assimilate all, and the more you assimilate the higher will be the peak on which you can stand and look far away, and distant lands and distant views become yours.

This Nietzsche calls the camel stage, but don't be stuck

there. One has to move. The camel is the larva, the camel is a hoarder. But if you are stuck at that staKe and always remain a camel, then you will not know the beauties and the benedictions of life. Then you will never know God. You will remain stuck with the past. The camel can assimilate the past but cannot use it.

In the course of his personal development the time comes when the camel has to become the lion. The lion proceeds to tear apart the huge monster known as 'thou shalt not'. The lion in man roars against all authority.

The lion is a reaction, a rebellion against the camel. The individual now discovers his own inner light as the ultimate source of all authentic values. He becomes aware of his primary obligation to his own inner creativity, to his inmost hidden potential. A few remain stuck at the stage of the lion: they go on roaring and roaring and become exhausted in their roaring.

It is good to become a lion, but one has still to take one more jump -- and that jump is to become the child.

Now each of you has been a child. But those who know, they say the first childhood is a false childhood. It is like first teeth: they only look like teeth but they are of no use, they haVE to fall out. Then the real teeth are born. The first childhood is a false childhood, the second childhood is the real childhood. That second childhood is called the 'stage of the child' or the 'stage of the sage' -- it means the same. Unless a man becomes utterly innocent, free from past, So free that he is not even against the past.... Remember it, the person who is still against the past is not REALLY free. He still has some grudges, some complaints, some wounds. The camel still haunts, the shadow of the camel still follows. The lion is there but still afraid somehow of the camel, fearful that it may come back.

When the fear of the camel is completely gone, the roaring of the lion stops. Then the song of the child is born.

I would like you to go into these three stages very deeply and very penetratingly, because they are of immense value.

The stage of the camel, assimilation, is just like a child in the womb who does nothing but assimilate, just eats the mother, gets bigger and bigger, is getting ready for the final plunge to move into the world. Right now there is no other work for the child: for nine months in the mother's womb he eats and sleeps, sleeps and eats. He goes on sleeping and eating; these are the only two functions. Even after the child is born, for months he will be just doing that -- eating and sleeping. Slowly, slowly sleeping will become less and less and eating will also become less and less. He is ready, he is ready to become an individual -- and the moment the child becomes ready to be an individual, disobedience enters in. The child starts saying no, yes-saying by and by disappears. Obedience dies, disobedience is born.

The state of the camel is the state of assimilation. The camel does not know how to say no. The camel is not acquainted with the no. He has not heard the word and he has not tasted the joys of saying no. He only knows yes. His yes cannot be very deep, because without knowing no your yes cannot be very deep; it has to remain superficial. The man who has not known no, how can he really know yes? His yes will be impotent. The camel's yes is impotent. The camel does not know what is happening; he only goes on saying yes because that is the only word that he has been taught. Obedience, belief -- these are the characteristics of the stage called 'camel'. Adam was in this state before he ate the fruit of the Tree of Knowledge, and each human being passes through this state.

This is a state which is pre-mind and pre-self. There is no mind yet. The mind is growing but is not a complete phenomenon; it is very vague, ambiguous, dark, nebulous. The self is on the way but still is only on the way; there are no clear-cut definitions of it. The child does not know himself as separate yet. Adam, before he ate the fruit, was part of God. He was in the womb, he was obedient, a yea-sayer, but he was not

independent. Independence enters only through the door of no; through the door of yes, only dependence. So in this stage of the camel, there is dependence, helplessness. The other is more important than your own being: God is more important, father is more important, mother is more important, society is more important, the priest is more important, the politician is more important. Except you, everybody is important; the OTHER is important, you are still not there. It is a very unconscious state. The majority of the people are stuck there; they remain camels. Almost ninety-nine percent of people remain camels.

This is a very sad state of affairs -- that ninety-nine percent of human beings remain as larvae. That's why there is so much misery and no joy. And you can go on searching for joy but you will not find it, because joy is not given there, outside. Unless you become a child -- the third stage is attained -- unless you become a butterfly, you will not be able to know joy. Joy is not something given outside, it is a vision that grows inside you. It is possible only in the third stage.

The first stage is of misery and the third stage is of bliss, and between the two is the state of the lion -- which is sometimes miserable and sometimes pleasant, sometimes painful and sometimes pleasurable.

At the stage of the camel you are parrots. You are just memories, nothing else. Your whole life consists of beliefs given to you by others. This is where you will find the Christians and the Mohammedans and the Hindus and the Jainas and the Buddhists. Go into the churches and the temples and the mosques and you will find great gatherings of camels. You will not find a single human being. They go on repeating, parrot-like.

I have heard a story:

The story is told of the medieval knight who attended a course at the local dragon-slaying school. Several other young knights also attended this special class taught by Merlin, the magician.

Our anti-hero went to Merlin the first day to let him know that he would probably not do well in the course because he was a coward and was sure he would be much too frightened and inept ever to be able to slay a dragon. Merlin said he need not worry because there was a magic dragon-slaying sword which he would give this cowardly young knight. With such a sword in hand there was no way that anyone could fail in slaying any dragon. The knight was delighted to have this official magic prop with which any knight, no matter how worthless, could kill a dragon. From the first field trip on, magic sword in hand, the cowardly knight slew dragon after dragon, freeing one maiden after another.

One day, toward the end of the term, Merlin sprung a pop quiz on the class which the young knight was attending. The students were to go out in the field and kill a dragon that very day. In the flurry of excitement as all the young knights rushed off to prove their mettle, our anti-hero grabbed the wrong sword from the rack. Soon he found himself at the mouth of a cave from which he was to free a bound maiden. Her fire-breathing captor came rushing out. Not knowing that he had picked the wrong weapon, the young knight drew back his sword in preparation for undoing the charging dragon. As he was about to strike he noticed that he had taken the wrong sword. No magic sword this, just your ordinary adequate-for-good-knights-only sword.

It was too late to stop. He brought down the ordinary sword with a trained sweep of his arm, and to his surprise and delight, off came the head of still another dragon.

Returning to the class, dragon's head tied to his belt, sword in hand, and maiden in tow, he rushed to tell Merlin of his mistake and of his unexplainable recovery.

Merlin laughed when he heard the young knight's story. His answer to the young knight was, "I thought that you would have guessed by now: none of the swords are magic and none of them ever have been. The only magic is in the believing."

The camel lives in the magic of believing. It works. It can work miracles. But the camel remains a camel; the growth is missing.

The people praying in the temples and the churches are under the influence of belief. They don't know what God is, they have never felt anything like that; they only believe. Their magic of belief goes on doing certain things to them, but that is all make-believe, a kind of dream-world. They are not out of the unconscious, out of their sleep. And remember, I am not saying that this stage is not necessary; it is necessary, but once it is complete one has to jump out of it. One is not here to remain a camel forever.

And don't be angry at your parents, or the teachers, or the priests, or the society, because they HAVE to create a kind of obedience in you -- because only through obedience will you be able to assimilate. The father has to teach, the mother has to teach, and the child has to simply absorb. If doubt arises prematurely,

assimilation will be stopped.

Just think of a child in the mother's womb who becomes doubtful -- he will die -- becomes doubtful of whether to partake of food from this woman or not, whether the food is really nourishing or not: "Who knows, it may be poisonous?" -- whether to sleep for twenty-four hours or not, because this is too much, sleeping continuously for twenty-four hours, for nine months. If the child becomes a little bit doubtful, in that very doubt the child will die. And still, a day comes when doubt has to be imbibed, learned. Each thing has its own season.

Listen to this beautiful poem by Carl Sandburg.

WHAT SHALL HE TELL THAT SON?
A FATHER SEES A SON NEARING MANHOOD.
WHAT SHALL HE TELL THAT SON?
"LIFE IS HARD; BE STEEL, BE A ROCK."
AND THIS MIGHT STAND HIM FOR THE STORMS,
AND SERVE HIM FOR HUMDRUM AND MONOTONY
AND GUIDE HIM AMID SUDDEN BETRAYALS
AND TIGHTEN HIM FOR SLACK MOMENTS.
"LIFE IS SOFT LOAM; BE GENTLE, GO EASY."
AND THIS TOO MIGHT SERVE HIM.
BRUTES HAVE BEEN GENTLED WHERE LASHES FAILED.
THE GROWTH OF A FRAIL FLOWER IN A PATH UP
HAS SOMETIMES SHATTERED AND SPLIT A ROCK.
A TOUGH WILL COUNTS. SO DOES DESIRE.
SO DOES A RICH SOFT WANTING.
WITHOUT RICH WANTING NOTHING ARRIVES.
TELL HIM TOO MUCH MONEY HAS KILLED MEN
AND LEFT THEM DEAD YEARS BEFORE BURIAL;
AND QUEST OF LUCRE BEYOND A FEW EASY NEEDS
HAS TWISTED GOOD ENOUGH MEN
SOMETIMES INTO DRY THWARTED WORMS.
TELL HIM TIME AS A STUFF CAN BE WASTED.
TELL HIM TO BE A FOOL EVERY SO OFTEN
AND TO HAVE NO SHAME OVER HAVING BEEN A FOOL
YET LEARNING SOMETHING OUT OF EVERY FOLLY
HOPING TO REPEAT NONE OF THE CHEAP FOLLIES
THUS ARRIVING AT INTIMATE UNDERSTANDING
OF A WORLD NUMBERING MANY FOOLS.
TELL HIM TO BE ALONE OFTEN AND GET AT HIMSELF.
AND ABOVE ALL TELL HIMSELF NO LIES ABOUT HIMSELF,
WHATEVER THE WHITE LIES AND PROTECTIVE FRONTS
HE MAY USE AMONGST OTHER PEOPLE.
TELL HIM SOLITUDE IS CREATIVE IF HE IS STRONG
AND THE FINAL DECISIONS ARE MADE IN SILENT ROOMS.
TELL HIM TO BE DIFFERENT FROM OTHER PEOPLE
IF IT COMES NATURAL AND EASY BEING DIFFERENT.
LET HIM HAVE LAZY DAYS SEEKING HIS DEEPER MOTIVES.
LET HIM SEEK DEEP FOR WHERE HE IS A BORN NATURAL.
THEN HE MAY UNDERSTAND SHAKESPEARE
AND THE WRIGHT BROTHERS, PASTEUR, PAVLOV,
MICHAEL FARADAY AND FREE IMAGINATIONS,
BRINGING CHANGES INTO A WORLD RESENTING CHANGE.
HE WILL BE LONELY ENOUGH
TO HAVE TIME FOR THE WORK
HE KNOWS AS HIS OWN.

Each father is faced with the problem: what to tell the son? Each mother confronts the problem: what to teach the daughter? Every teacher worries: what should be imparted to the new generation? The past has much, many glories, many peaks of understanding, many conclusions which have to be imparted to the child.

In the first stage everybody has to be a camel, yea-saying, believing whatsoever is given, assimilating, digesting, but this is only the beginning of the journey, this is not the end.

The second stage is difficult. The first stage the society gives you; that's why there are millions of camels and very few lions. The society leaves you when you have become a perfect camel. Beyond that, the society cannot do anything. It is there that the work of the society-ends -- of the school, the college, the university. It leaves you a perfect camel with a certificate.

A lion you have to become on your own, remember it. If you don't decide to become a lion, you will never become a lion. That risk has to be taken by the individual. That is a gamble. That is very dangerous too, because by becoming a lion you will annoy all the camels around you, and the camels are peace-loving animals; they are always ready to compromise. They don't want to be disturbed, they don't want any new thing to happen in the world, because all new things disturb. They are against the revolutionaries and the rebellious, and not about great things, mind you -- not about Socrates and Christ; they are bringing great revolutions -- the camels are afraid of such small things that you will be surprised.
I have heard....

In December, 1842, Adam Thompson of Cincinnati filled the first bathtub in the United States. The news of Mr. Thompson's tub was quickly spread. Newspapers said that the new-fangled idea would ruin the democratic simplicity of the republic...

Mm, just think of it... a bathtub will ruin the integrity of the democratic republic.

... Doctors predicted rheumatism, inflammation of the lungs, etc. etc. The wise ones agreed that bathing in the winter time would result in the decline of the robust population. Philadelphia, the cradle of liberty, tried to put a ban on bathing from the first of November to the first of March; Boston in 1845 made bathing unlawful except on the advice of a doctor; Hartford, Providence, Wilmington, and other cities tried to block the bath habit with extra heavy water rates. The state of Virginia took a slap at bathing by placing a tax of thirty dollars a year on every bathtub brought into the state. But by 1922 there were manufactured 889,000 bathtubs a year. To think, in the lives of people still living, man did not even know that a bath was good for him, puts man in a class of absolute unreliability as to his judgement of thinking on any matter.

The camels are simply against ANYTHING new, it does not matter what. It may be just a bathtub and they will rationalize their antagonism.

In one section of ancient Greece it was long the custom that when a man proposed a new law in the popular assembly, he did so on a platform with a rope around his neck. If the law was passed they removed the rope, if it failed they removed the platform.

The lions are not welcome. The society creates every kind of difficulty for the lions. The camels are afraid of these people. They disturb their convenience, they disturb their sleep, they create worry. They create a desire in the camels to become lions -- that is the real problem.

Why is Jesus crucified? His very presence... and many camels start dreaming of becoming lions, and that disturbs their sleep, and that disturbs their ordinary, mundane life.

Why is Buddha stoned? Why is Mahavir not allowed to enter into cities? Why is Mansur beheaded? These people disturb; they disturb their sleep, they go on roaring. Buddha has called his sermons 'The Lion's Roar'.

The first, the state of the camel, is given by the society. The second state has to be attained by the individual. In attaining it, you become an individual, you become unique. You are no more a conformist, you are no more part of a tradition. The cocoon is dropped: you become a caterpillar, you start moving.

The state of the lion has these characteristics: independence, no-saying, disobedience, rebellion against the other, against authority, against dogma, against scripture, against the church, against the political power, against the state. The lion is against everything! He wants to shatter everything and create the whole world

anew, closer to the heart's desire. He has great dreams and utopias in his mind. He looks mad to the camels, because the camels live in the past and the lion starts living in the future. A great gap arises. The lion heralds the future, and the future can come only if the past is destroyed. The new can enter into existence only if the old ceases to exist and creates space for the new. The old has to die for the new to be. So there is a constant fight between the lion and the camel, and the camels are the majority. The lion happens once in a while, the lion is an exception -- and the exception only proves the rule.

Disbelief is his characteristic, doubt is his characteristic. Adam eats the fruit of the Tree of Knowledge: mind is born, self becomes a defined phenomenon. The camel is non-egoistic, the lion is very egoistic. The camel knows nothing of the ego, the lion only knows the ego. That's why you will always find revolutionaries, rebellious people -- poets, painters, musicians -- are all very egoistic. They are bohemians. They live their life, they do THEIR thing. They don't care a bit about others. Let the others go to hell! They are no more a part of any structure, they become free from the structures. The movement, the lion's roar, is bound to be egoistic. They need a great ego to go into this.

In the East you will find more camels, in the West you will find more lions. That's why in the East to surrender seems so easy. For the Western mind surrender seems so difficult. But one thing has to be remembered: the Eastern mind finds it very easy to surrender; that's why his surrender is not of much value. He's already surrendered. He does not know how to say no, that's why he says yes. When a Western mind surrenders it is very difficult. It is a struggle for the Western mind to surrender, but when the Western mind surrenders there is great transformation, because the surrender has been hard, arduous, an uphill task. In the East the surrender is cheap, in the West it is costly. Only a few courageous people can afford it.

The East surrenders because there is no more possibility of becoming a lion. It feels very comfortable, easy to surrender, to become part of a mob, a mass. The West has created the ego. The West has paid more attention to the lion -- doubt, disbelief, ego -- but whenever the Western mind surrenders, there is really great transformation.

The Eastern mind surrenders, remains the camel. If the Western mind surrenders there is a possibility for the 'child' to be born. When the lion surrenders he becomes the child; when the camel surrenders he remains the camel.

So I may appear paradoxical to you, but if you understand what I am saying it will not be very difficult and the paradox will not really look like a paradox. Each individual has to be taught the ego before he will be able to drop it. Each individual has to come to a very crystallized ego; only then is the dropping of any help, otherwise not.

The first state, of the camel, is unconscious. The second state, of the lion, is subconscious -- a little higher than the unconscious. A few glimpses of the conscious have started coming in. The sun is rising, and a few rays are entering into the dark room where you are asleep. The unconscious is no more unconscious. Something is stirred in the unconscious; it has become subconscious. But remember, the change is not very great -- from the camel to the lion -- as it is going to be from the lion to the child. The change is a kind of reversion. The camel starts standing on its head and becomes the lion. The camel says yes, the lion says no. The camel obeys, the lion disobeys. The camel is positive, the lion is negative. It is to be understood that the camel has been saying yes so much and must have been denying the no -- the no accumulates; and a point comes where the no wants to take revenge on the yes. The denied part wants to take revenge. Then the whole wheel turns -- the camel turns upside-down and becomes the lion.

The difference between the camel and the lion is big, but both exist on the same plane. The cocoon is static at one place; the caterpillar starts moving, but on the same earth. Movement is born but the plane is the same. The first thing is given by the society: your being a camel is a gift of the society. Your being a lion will be a gift that you give to yourself. Unless you love yourself you will not be able to do it. Unless you want to become an individual, unique in your own right, unless you take the risk of going against the current, you will not be able to become a lion.

But if you understand the mechanism... in the very heart of the camel the lion is created. Again and again, saying yes and denying no, no goes on accumulating. And one day comes when one is fed-up with saying yes; just for the change one wants to say no. One is fed-up with the positive, the taste of it becomes monotonous; just for the change one wants to taste no.

That's how the camel, for the first time, starts having dreams of the lion. And once you have tasted the no -- the doubt, the disbelief -- you can never be a camel again, because it brings such liberty, such freedom.

The majority is stuck at the camel stage, the minority is stuck at the lion stage. The majority means the masses, and the minority means the intelligentsia. The artist, the poet, the painter, the musician, the thinker,

the philosopher, the revolutionary -- they are stuck at the second stage. They are far better than the camels, but the goal is not yet complete. They have not come home. The third stage is 'the child'.

Listen attentively: the first stage is given by the society, the second is given by the individual to himself. The third is possible only if the caterpillar comes close-by to a butterfly; otherwise it is not possible. How will the caterpillar ever think that he can fly on his own, that he can become a winged thing? It is not possible! It is impossible to think! It will be absurd, illogical. The caterpillar knows how to move, but to fly is just absurd.

I have heard about butterflies teaching the caterpillars that they can fly, and they object and they say, "No. It may be possible for you, but it is not possible for us. You are a butterfly, we are only caterpillars! We only know how to crawl." And one who knows only how to crawl, how can he imagine flying? That is a different dimension, an altogether different dimension -- the vertical dimension.

From the camel to the lion, it is evolution. From the lion to the child, it is revolution. A Master is needed at that stage. The society can make you a camel, you yourself can make yourself a lion, but you will need a Master -- a Buddha, a Christ, a Rumi -- you will need a butterfly who has wings. Only with a winged phenomenon will you be able to start dreaming about wings. How can you dream about something that you have not known at all? Do you think that a very primitive tribe living somewhere in the Himalayas can dream of a car? They have not seen one, they cannot dream about it. The dream is possible only when you have seen something -- when you have seen a Christ or a Buddha or a Bodhidharma, and you know that this happens. And these people look just like you, and still they are not like you. They have the same body, the same structure, and yet something from the unknown has penetrated their being. The beyond has come into them, the beyond is very very tangible there. If you approach them with sympathy and love you will be able to have a few glimpses of their inner sky. And once you have seen that inner sky you will start dreaming about it. A great longing will arise in you: how to become a winged phenomenon?

That is the infection that comes from the Master to the disciple. The third phenomenon happens through the Master. 'The child' means creativity, interdependence.

The first stage, the camel, was dependence; the second stage was independence; but in innocence one comes to know that neither is there dependence nor is there independence. Existence is interdependence -- all are dependent on each other. It is all one.

The sense of the whole is born: no I, no thou, no fixation with yes or no, no obsession either to say yes always or to say no always; more fluidity, more spontaneity; neither obedience nor disobedience, but spontaneity. Responsibility is born. One responds to existence, does not react out of the past, and does not react out of the future.

The camel lives in the past, the lion lives in the future, the child lives in the present, here-now. The camel is pre-mind, the lion is mind, the child is post-mind. The camel is pre-self, the lion is self, the child is post-self. That's what the meaning of the state of no-mind is. Sufis call it FANA -- the ego is gone, the other too. They are both together, you cannot have one without the other. I-thou are part of one energy; they both disappear.

The child simply is... ineffable, indefinable, a mystery, a wonder. The camel has memory, the lion has knowledgeability and the child has wisdom. The camel is either Christian, Hindu or Mohammedan, theist, the lion is atheist and the child is religious -- neither theist nor atheist, neither Hindu nor Mohammedan nor Christian nor communist; just a simple religiousness, the quality of love and innocence.

Adam eats the fruit, becomes a lion. Adam, before eating the fruit from the Tree of Knowledge, is the camel. And when Adam has vomited the fruit again, dropped knowledge, he is the child. That child means Christ. Christ says again and again to his disciples, "Repent!" The word 'repent' in Hebrew means return, go back; the Garden of Eden is still waiting for you. Vomit this apple of knowledge and the doors will be opened unto you.

The camel is Adam before eating the fruit, the lion is Adam after eating the fruit, and the child is Adam become Christ, returning back home. Buddha calls it NIRVANA, Jesus calls it the Kingdom of God. You can call it anything you like: Tao, DHAMMA, MOKSHA. Words don't mean much there; it is a wordless silence, a thoughtless innocence.

Now the story.

A WISE MAN, THE WONDER OF HIS AGE, TAUGHT HIS DISCIPLES FROM A SEEMINGLY INEXHAUSTIBLE STORE OF WISDOM.

Each word has to be decoded.

A wise man.... Who is a wise man? -- the child.

Wisdom does not mean knowledge. Knowledge is not wisdom, knowledge is a false coin, pseudo wisdom. It is borrowed, you have gathered it; it is dead. Wisdom is what has arisen in you, it has bloomed in you, it comes out of your own being and out of your own source; it is alive. Wisdom is knowing the truth on your own. Knowledge is collecting information from others who may have known, may not have known. Who knows? It is belief, it is memory, it is junk.

A wise man is one who has entered into God, who has penetrated the mystery of life, who has encountered reality. A wise man may not be knowledgeable, may be knowledgeable -- that is irrelevant -- but wisdom has nothing to do with knowledge. Jesus was not a man of knowledge; any other rabbi of his time was more knowledgeable than Jesus. Buddha was not a man of knowledge; any other Brahmin pundit was more knowledgeable than him. He knew nothing much about the Vedas but he was a man of wisdom. Knowledge comes through memory, wisdom comes through meditation. Knowledge is possible even to a machine. That's why computers are knowledgeable, but no computer can be wise. Have you ever heard of a wise computer? -- knowledgeable, of course, more knowledgeable than man, more efficient, more skillful; less possibility of committing errors; very fast, quick, instant. You ask the question and the answer is there, but the answer will only be that which has been fed before to the computer. It can't be new, it can't be original, it can't be wise. It will not relate to you as a person, it will be simply. an answer to the question. Observe the difference.

If YOU come to me your question is less important, you are more important. I answer your question, in fact, to answer YOU; the question is secondary. But if you go ro a computer, to a pundit, to a scholar, you are irrelevant, the question has all the relevance. He answers the question. The man of knowledge answers the question, the man of wisdom answers the questioner. The man of knowledge will always be consistent. You ask, "Does God exist?" and the man of knowledge will always have a definite answer. If he believes yes, he will say yes. Who asks the questions will not make much difference, not at all.

Buddha was asked by a man one day, "Does God exist?" and Buddha said, "No." And the same day, in the afternoon, another man asked, "Does God exist?" and Buddha said, "Yes." And the same day, by the evening, a third man asked, "Does God exist?" and Buddha kept quiet. Now this can't be done by a computer. Either you know or you don't know. The computer simply knows the answer and supplies the answer. Why does Buddha behave differently with three people? His disciple, Ananda, was very disturbed, he could not figure it out. Naturally, he had heard all three answers. In the night he asked Buddha, "I will not be able to sleep. You just tell me why. The question was the same. Why did you answer differently? To one you said no, to another you said yes, to the third you didn't say anything, you simply kept quiet. You remained silent and you closed your eyes. Why? The question was the same, exactly the same."

Buddha said, "But the questioners were different. I was answering the questioners. One was an atheist, he did not believe in God. He had come just to make his conviction stronger. He wanted me to say no so that his belief could become stronger -- and I cannot help anybody's belief. I have to destroy beliefs. To that man I said 'Yes, God is!', because unless beliefs are loosened nobody comes to know.

"The other man was a theist, he believed in God. He had come to be supported by me. I'm not here to support anybody's belief. I am here to destroy all beliefs so that mind can rise above beliefs into knowing. That's why I had to say something else to him. I had to say no!

"And the third man was neither a theist nor an atheist, so yes or no was not needed. I had to keep quiet. I was telling him 'You become silent, and you will know. Just do what I am doing. Close your eyes and become silent and you will know.' The question is such that it can't be answered in a yes or no. The question is so profound that you can know only when you are profoundly silent. You will know only when the question has disappeared; then the answer will arise in your being."

Now this is a wise man. This you can't expect from a scholar, from a pundit, from a computer, from a machine.

A WISE MAN, THE WONDER OF HIS AGE...

And the wise man is always a wonder, because the wise man is indefinable. The wise man is mysterious.

The presence of the wise man takes you on such faraway journeys, far-out journeys. The wise man helps your wonder to become stronger. He does not supply you knowledge. He destroys your knowledge and releases your wonder, makes you a child again, fills your being with wondering, with poetry, with mystery, with song.

A WISE MAN, THE WONDER OF HIS AGE, TAUGHT HIS DISCIPLES FROM A SEEMINGLY INEXHAUSTIBLE STORE OF WISDOM.

And wisdom is inexhaustible. Knowledge is exhaustible, wisdom is inexhaustible -- because to be wise means to be related to the infinite source of the whole. To be in God is to be wise. God is inexhaustible. The wise man is an ocean: you can take as much as you can, nothing is reduced, he remains as he was before. You cannot reduce the infinity. Knowledge is finite, it is only so much.

HE ATTRIBUTED ALL HIS KNOWLEDGE TO A THICK TOME WHICH WAS KEPT IN A PLACE OF HONOR IN HIS ROOM.

Why did he attribute his knowledge to a thick tome? -- because of the camels. The camels wouldn't understand the mysterious source of his wisdom. To make it understandable to them he had kept a big tome in his room and he used to tell them, "All my wisdom comes from that book." That is understandable. If somebody says, "My wisdom comes from the Vedas," you understand; somebody says, "My wisdom comes from the Old Testament," you understand; from the Talmud, you understand; but somebody says "My wisdom comes from nowhere" and suddenly there is misunderstanding. The camel cannot understand 'the nowhere'. The camel can understand only a certain visible source. He lives in the visible. He can understand the book, he cannot understand the heart. He can understand the theories about God but he cannot understand God Himself.

HE ATTRIBUTED ALL HIS KNOWLEDGE TO A THICK TOME WHICH WAS KEPT IN A PLACE OF HONOR IN HIS ROOM. THE SAGE WOULD ALLOW NOBODY TO OPEN THE VOLUME.

Naturally, because there was nothing in it. It was empty. It was kept very mysterious, nobody was allowed. It was guarded.

WHEN HE DIED, THOSE WHO HAD SURROUNDED HIM, REGARDING THEMSELVES AS HIS HEIRS, RAN TO OPEN THE BOOK, ANXIOUS TO POSSESS WHAT IT CONTAINED.

Look at the camels! The alive source was there, but they were not so interested in the alive source as they were interested in the book. There are millions of camels like that, who are interested in the book. They carry their Bible, they carry their Gita with themselves. They memorize their Gita. They go on repeating the same Gita again and again, they go on reading the same Gita every day. They believe in the book. Even Krishna may be there, but they will go on reading their book. They will tell Krishna, "Don't disturb us." If Christ comes while you are reading the Bible you will say, "Keep quiet. I am reading my book, come later on. This is not the time, I am praying."

And don't laugh; this is the situation. People believe in the book too much. The book becomes more important, the word becomes more important than the truth! The word 'god' has become more important than God Himself!

So when the Master died, THOSE WHO HAD SURROUNDED HIM, REGARDING THEMSELVES AS HIS HEIRS....

They were not! Camels can't be heirs. Only at the third stage when you are a child can you be an heir to a Master, not before that. Camels go on saying yes, so they think that they can become heirs because they are so obedient. They cannot, because they have not yet learned the no.

There is a famous story:

A rabbi once heard that one of his disciples had been speaking cynically about the existence of God and His teachings. He called him for an interview and asked, "Tell me, did you study all twenty-four books of the Bible thoroughly?"

The honest answer was, "No, not all of them, and certainly not thoroughly."

"How about the Talmud?" was the next question. "Have you gone through all sixty volumes?"

"N-no," was the more frightened answer.

"Then let me tell you, my son," concluded the rabbi, "you did not study enough to have the privileges of doubting!"

Doubt is a privilege. Unless you have been assimilating you will not be able to become the lion. To say no, to doubt, is a privilege. It is a higher stage than belief, because belief any coward can go with. For saying no and for creating doubt, courage is needed. It is almost always so: the so-called theists are on a lesser, a lower spiritual plane than the atheist. The atheist is on a slightly higher plane, although he denies. He is the lion.

These people must have followed the Master to the letter. And obviously they were thinking they were the true heirs. They ran to open the book. The Master had been there for many years with them and they never ran to open him, they never looked into his heart, they never understood him. They never drank out of his source, but now the Master is dead their first curiosity is to go to the book and see what is written there. Just see how people remain attached to the insignificant and the non-essential.

THEY RAN TO OPEN THE BOOK, ANXIOUS TO POSSESS WHAT IT CONTAINED.

The camels are camels. They are more interested in possessing knowledge than becoming knowledge. They are more interested in the containers than in the content. The content has gone, the flame is no more in the lamp, the flame has disappeared. But they were not interested in the flame, they are interested in the lamp, and they will go on worshiping the lamp forever. No light will ever be coming out of the lamp... the light was there. They have missed the Master because their whole idea of knowledge was of possession. Knowledge is not something to be possessed; you cannot possess knowledge, and if you possess it will be only knowledgeability. Unless you become a knower you don't have knowledge. You can only pretend to have it.

THEY WERE SURPRISED, CONFUSED AND DISAPPOINTED WHEN THEY FOUND THAT THERE WAS WRITING ON ONLY ONE PAGE.

The camels are always interested in quantity,, not in quality. Their whole interest is in.... They would have been very very happy if the whole book had been written in and if on all pages there had been writing. They would have enjoyed that. But there was writing only on one page, and that too, only in one comer of the page, and the whole book was empty.

THEY WERE SURPRISED, CONFUSED AND DISAPPOINTED WHEN THEY FOUND THAT THERE WAS WRITING ON ONLY ONE PAGE.

Remember, the concern of the camel is quantity, the concern of the lion is quality, and the child goes beyond duality. He is not concerned with either quality or quantity. He transcends all dualities.

THEY BECAME EVEN MORE BEWILDERED AND THEN ANNOYED WHEN THEY TRIED TO PENETRATE THE MEANING OF THE PHRASE WHICH MET THEIR EYES.

And there was only a small writing, just a single line.

IT WAS: WHEN YOU REALIZE THE DIFFERENCE BETWEEN THE CONTAINER AND THE CONTENT,

YOU WILL HAVE KNOWLEDGE.

Just think of yourself waiting for years, curious for years, to look into the book, and then you come across this. You would have been annoyed too -- that this Master was a cheat, that he had been saying "All my wisdom comes from this book" and there was nothing in it, just this small sentence.

But this sentence is a seed. If you understand it you will understand all the scriptures of the world. This is a condensed thing. All the scriptures are condensed in it: all the Korans, all the Vedas, all the Bibles are condensed in a single sentence, a tremendously powerful sentence. Meditate over it.

WHEN YOU REALIZE THE DIFFERENCE BETWEEN THE CONTAINER AND THE CONTENT, YOU WILL HAVE KNOWLEDGE.

The camels are interested only in the container; the container is all. They don't think of the content. The lions are interested only in the content; they are very against the container. The child accepts both and goes beyond both, because the child comes to know that the content cannot exist without the container and the container cannot exist without the content. The container is a container only because it has content, and they both go together. Matter and mind exist together. God and the world exist together; they cannot be separated.

The camel thinks the container is all. That is a half-vision. Angry with the camel, the lion moves to the other extreme and says, "The content is enough, and I will not bother about the container. Throw the container!" But if you throw the container you will be throwing the content also, because they can't be separated.

If you throw the flower you will be throwing the fragrance too, because they are together, just like body and soul. The camel believes in the corpse; there is no soul. He has no idea of the soul. The lion believes in the ghost; he is very much against the body.

But when you have transcended both, when you are no more a yea-sayer or a no-sayer, when you are no more obsessed with theism or atheism, when you are neither traditional nor anti-traditional, when you are simply innocent of all these ideas, when your mirror is completely clean, no dust on it, when you don't feel any identity with the camel or the lion, you are neither a reactionary nor a revolutionary, you are simply there, a silent mirror, then you come to know that the container and the content are together. Although the container is not the content and the content is not the container, but they are together. Seeing them together and yet separate, knowledge arises. One comes to know.

WHEN YOU REALIZE THE DIFFERENCE BETWEEN THE CONTAINER AND THE CONTENT, YOU WILL HAVE KNOWLEDGE.

The last thing:
Because there are millions of camels, many Masters have spoken in the language of the camels -- Mohammed, Moses, and people like that. They have spoken in the language of the camels so the camels could understand. There is compassion in it, but there is danger too -- that the camels remain camels. Few Masters have chosen to speak the language of the lion -- Christ, Buddha. As far as the expression is concerned it is better than that of Moses and Mohammed, but it will not be understood by the masses; that's a problem. The camels will not be able to absorb it.

Jesus was killed because the camels were very angry. He was speaking a different language, utterly unintelligible. It looked nonsense to them. This man was mad! Just think, in a world full of camels, a lion comes and starts talking -- no camel will understand. When Jesus was killed the disciples that he had, those twelve apostles, were camels. He was a child talking the language of the lion, they were camels; they created Christianity. And once the camels created Christianity it became a world religion.

The child has no language of its own. Innocence is wordless. Hence, the child has to speak the language of a lion out of necessity. That is the closest that he can come to expressing himself.

It happened in Buddha's time. Buddha talked in the language of the lions. The country was in such a state that there were many lions available. It was at a climax, at a peak. It was not a dark valley, it was a very sunlit peak. For thousands of years in the past India had been searching and working on truth and what

it is and how to attain it. Many people understood Buddha. Buddha's disciples were not camels, they were lions. Jesus' disciples were camels. Jesus was a child talking in the language of the lion. When Buddha died, his followers were very very stubborn. They wouldn't compromise with the camels. They were bribed, they were persuaded, but they wouldn't compromise. They continued to roar. Buddhism was uprooted from India; the camels finally destroyed it.

When the Buddhists escaped from India, they had learned a lesson: that if you want to exist as a religion, you will have to speak the language of the camel. In China they dropped the Buddha's roar. In Japan, in Korea, in Ceylon, in Burma, they started speaking the language of the camel. Mahayana is 'the lion's roar'. Hinayana is a translation, in the camel's language, of the lion's roar. Then Buddhism spread all over Asia. A strange thing happened: in India Buddhism was born, but disappeared from India, and the whole of Asia became Buddhist.

There are a few who have spoken in the language of the child. They never gather many disciples; they cannot. You can gather great masses around you if you speak the language of the camel. You can gather intelligentsia around you if you speak in the language of the lion. Krishnamurti gathers intelligentsia around himself -- he speaks the language of the lion. Lao Tzu or Ramana, they speak the language of the child. Nobody understands them, but they are not killed, remember; they are not crucified either. Nobody understands them, nobody follows them, nobody bothers about them. They are thought to be good people, poets, a little eccentric, crazy. People can sometimes go to them, it is beautiful to be around them, but they don't create any stir in the world. Lao Tzu comes and disappears, leaves no trace. Ramana came and disappeared, left no trace behind.

These are the three languages. I speak all the languages! So you will find camels and lions and children, all kinds of people, around me. Hence, I look very contradictory. I can't be consistent: when I talk to a camel I talk his language, when I talk to a lion I roar, and when a child comes to me, I laugh, smile, and sit silently with him.

This experiment has never been done before: nobody has spoken all three languages, because it is troublesome. One language is good because one remains consistent. With me you can never be certain, you will always remain confused. But I use confusion also as a device. If the camel is confused, he will start growing into a lion -- because unless he is utterly confused he will never grow. If the lion is confused he will start growing into a child, because you grow only when you are very confused. When you see no point in being where you are, you start growing higher and you start looking for higher peaks -- maybe from there a greater vision, a bigger vision is available. I confuse you as a device. I will confuse the camels, I will confuse the lions; and children cannot be confused, they will understand. They will be able to understand that my contradictions are not contradictions at all -- because I am speaking three languages, that's why they only appear to be.

Meditate over this story.

Here, being with me, don't think of words. My message is not in my words but in the pauses in between. My message is not in what I say but in what I am. My message is not reducible to theories and systems. Either you can live it with me, or you miss it. It is an alive phenomenon. Once I I am gone you will start looking into books, and you will be annoyed, and you will be angry with me, because you will feel you have missed.

While I am here, be nourished by me, get drunk with me, be absorbed. Abandon yourself into this mystery that is being revealed to you, and then there will be the possibility that you will not die in your larva, that you will become a caterpillar, and finally you will be metamorphosed into a butterfly.

Grow wings! Dream great dreams of growing wings! You have the potential. You are the seed; a great, great phenomenon is possible through you. And only when you have bloomed will you know what God is, what truth is.

The Wisdom of the Sands, Vol 1

Chapter #5
Chapter title: The Oasis Exists in Your Awareness

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The first question:

YOU HAVE SAID THAT THE SUFIS ARE ON THE PATH OF LOVE. BUT THEN WHY DO THEY TEACH SO MANY TECHNIQUES?

Because of the larvae, the camels.
The camels need many methods. They can only trust in a method, they can only trust in technology. They are almost like machines, robots. They cannot have the vision of the beyond, and their hearts are not functioning yet. With the heart functioning they will become lions, and with the soul functioning they will become the children.

It is like this: larvae or camels need many methods. Lions need only one method, either love or awareness. And the child needs no method at all. The child is already at home; he need not arrive, he need not go anywhere.

The Sufis are the people on the path of love. Love has no techniques, love is enough unto itself -- but the heart has to function for it. And the camel has no heart. And the larva has no idea of what heart is, what feeling is, what love is. He has never dreamt about it. The larva has never dreamt about being a caterpillar, just as the caterpillar has not dreamt about being a butterfly.

Two caterpillars were crawling across the grass when suddenly a butterfly flew over them. They looked up, and one nudged the other one and said, "You could not get me up in one of those things for a million dollars."

The larva cannot trust that something is possible; nothing is possible. The larva lives in a closed world, behind the walls. Those walls have to be broken. Methods are needed to break those walls, to destroy that prison. The larva has almost to be dragged outside the prison, freedom has almost to be imposed upon it. It is afraid of freedom, it is afraid of wings, it is afraid of the sky. It keeps its eyes closed. It remains within itself, it does not relate, it does not believe that relationship is possible. And the world is full of larvae and camels.

Out of compassion, out of love, Sufis talk about other methods. If you understand, then there is no need for any method. Then either there is awareness or love. One who follows awareness needs no other method -- one is enough. One who follows love needs no awareness -- one is enough. Awareness cleanses the mind, cleanses the thought process, cleanses your intelligence, and you arrive. Love cleanses your feelings, cleanses your heart, and you arrive.

The child needs no method at all. The child does not even need love or awareness; the child is love and awareness.

So it depends: if the Sufi is talking to a camel he will give methods; if the Sufi is talking to a lion he will give him awareness or love; and if the Sufi is talking to a child he will not say anything about what to do. There is no need for doing. Non-doing is enough, just being is enough.

The second question:

WHAT CAN A GURU DO FOR YOU?

The question is from Vidya's mother, Sigrid. She must be worried about Vidya, about what is happening to Vidya here. And, deep down, she is nagging Vidya and trying to take back. It is natural, nothing is wrong in it; a mother, after all, is a mother. The mother loves, cares, and because you love and you care you become afraid also -- what is happening to your child here? Hence the question, "What can a guru do for you?"

A guru can do two things: he can undo you and re-do you. He can destroy you and give you a new life. A guru is a cross and a resurrection.

Those who come here and remain outsiders will only see the cross of the guru, because the resurrection is an inner experience. The cross is an outside thing.

Have you not watched in the story of Jesus? -- when he was crucified, thousands of people witnessed it. It was simple. There was no need for any inner insight to witness Jesus being crucified. Thousands of people, ordinary people who had never seen Jesus, who had just come out of curiosity, all witnessed the crucifixion. But when Jesus got resurrected NOT EVEN HIS OWN DISCIPLES could recognize him immediately. Mary Magdalene was the first to recognize. That is symbolic: that means you need a feminine heart, an intuitive heart, to recognize resurrection.

Then Jesus went to find his disciples. They had all escaped thinking, "Now all is finished!" They waited, hiding behind the crowds. They had waited for the moment because they were hoping that some miracle would happen. The miracle DID happen, but to see the miracle these ordinary eyes are not enough. These ordinary eyes can only see the UNdoing. To see the re-doing you will need another kind of eyes. The miracle DID happen, I say to you! -- but nobody could see it because nobody was ready to see it, nobody was mature enough to see it.

Jesus went in search of his disciples after his resurrection. He found two disciples; they were going to another village. He walked with them for four miles, talked with them for four miles, and they did not recognize him. This seems to be so improbable, but it happened. He was walking with them, he was talking with them, and they could not see who had come. They thought he was a stranger. In fact, Jesus remained a stranger to these people even when he was alive. Their recognition was superficial.

So those who come here just as outsiders will simply see demolishing, will simply see undoing, will simply see that people are being destroyed, mind-washed, hypnotized -- and they will see all kinds of things, all kinds of negative things. They will not be able to see the positive. For the positive you will have to become part, a participant. You will have to fall en rapport with me. You will have to come within me and you will have to allow me within you; then you will be able to see what a Master can do.

If you really want to understand it, then become a disciple! Then come closer to a Master. And I am not saying to come closer to me, but any Master! Go and find your Master, but come closer. Understanding one Master, you will have understood all Masters, past, present and future, because the work is the same. The work is to destroy the disciple so much so that the disciple disappears as a disciple and appears as a Master in his own right. That's what a Master can do: he can make you a Master.

The third question:

> LISTENING TO YOU, DRINKING YOU SO DEEPLY EVERY DAY, I AM GETTING RIDICULOUSLY INTOXICATED. IF EEL READY TO QUIT MY SECURE AND MADDENING JOB AND FACE AN UNKNOWN FUTURE. BUT I HAVE BEEN DRUNK BEFORE AND ALWAYS WOKE UP WITH A HANGOVER AND THE SAME OLD SHIT TO DEAL WITH. IS IT POSSIBLE I COULD WAKE UP ONE DAY AND BE LEFT WITH JUST A HANGOVER FROM YOU?

Ananda Buddha, this is a totally different kind of intoxication. It is so different that I can say to you that you are absolutely inexperienced about it.

Being intoxicated with me does not make you fall asleep, so you cannot wake up some day with a hangover. It makes you fall awake, so there is no question of waking up sometime with a hangover. Being with me is the awakening. What other awakening are you talking about?

This intoxicant drowns you only as far as the ego is concerned, but not your consciousness. It drowns you only as far as the personality is concerned, but not the individuality. It helps you to wake up from the

personality and to wake up in the individuality. Right now you are asleep about your individuality and you are awake in your personality.

Let us say it in this way: you have fallen asleep and you are seeing a dream. In the dream you are awake -- you are going to the market to purchase a few things for shopping or something. In the dream you are awake. If in the dream you fall asleep, you will be REALLY awake. But in the dream you are awake; really you are fast asleep, you are snoring.

Your awakening right now, Buddha, is not real awakening. You are in a deep sleep, a slumber, and dreaming a thousand and one dreams. If you allow me to hit you you will wake up for the first time. Your dreams will disappear, your sleep will be broken, and you will come to know for the first time who you are. Once you have tasted that awakening you cannot fall asleep again. That taste is such -- it permeates your whole being, it pervades you, it overwhelms you, it encompasses you. This intoxication is just to help you to fall awake.

That's why I have given you the name Swami Ananda Buddha: blissful awareness, blissful awakening. You ARE asleep, and the potential is there -- you can fall awake. And the first stirrings are felt by you.

Take the risk! In your dream-world nothing is secure, not even your so-called secure job. In your so-called world nothing is certain. The dream-world cannot be certain -- it is a flux, everything is changing and moving. Today you are in a secure job, tomorrow you may not be in it. Today you are living with a woman, tomorrow she is gone. Today you have a beautiful child, tomorrow God has taken it back. What is secure here?

Except awakening, nothing is secure here. All is just... hallucination, all is just... deceiving yourself, creating newer and newer mirages. The oasis exists not! This world is a desert. The oasis exists in your awareness only. Create that oasis of awareness. And whatsoever is needed for it, do. Whatsoever price has to be paid, pay. Whatsoever has to be risked, risk -- because all else is going to be taken away from you anyway. Death will come, and your job and your wife and your children and your name and fame -- all will be taken away. Before death comes search for awareness, because those who become aware in life, for them, death never comes. They become deathless. They know what immortality is. Because in your awareness you come to know not the body, but the one who resides in it.

The fourth question:

> EVEN THOUGH I DID NOT UNDERSTAND WHAT WAS HAPPENING, I HAVE HAD ENLIGHTENING EXPERIENCES THROUGH THE USE OF HALLUCINOGENIC DRUGS. I KNOW THAT LSD IS FALSE, BUT WHAT IS, IF ANY, THE TRUTH ABOUT MUSHROOMS?

The question is from Reese Guth.

LSD is not false, LSD is as real as anything else. But the experience that is created by LSD is a FALSE samadhi. Remember the distinction that I am making: LSD is not false, but the experience that is created under the impact of LSD is a false experience.

You say, "I HAVE HAD ENLIGHTENING EXPERIENCES..."

They were not enlightening experiences. They may have been lightning experiences, but not enlightening -- flashes; you are not enlightened through them, you don't become a Buddha through them. In fact you become more of a mess out of them. The LSD changes your body chemistry, as mushrooms do. It changes your body chemistry. It does not change you, it changes your body -- just as food changes your body, air changes your body, climate changes your body, the moon, the full moon changes your body, but you are not being changed by it. All those changes happen in the body, all those changes are chemical changes -- not alchemical but only chemical. What is an alchemical change? -- when your consciousness changes. And the consciousness cannot be changed by ANYTHING that comes from the outside.

The consciousness cannot be changed by food, eating this food or that. The consciousness cannot be changed by non-eating, by fasting. Remember, there is not much difference between people who take LSD and the people who go on a long fast, no difference! Both are trying to change the body chemistry. The people who take mushrooms and other drugs are not doing anything different from the people who do yoga exercises, because in both ways the BODY is changed. The change is not happening in consciousness. Consciousness REMAINS BEYOND all chemicals.

If you fast long enough, naturally your body chemistry can't be the same. A few things disappear from your body chemistry and a few things accumulate too much. Your body has a different combination of chemicals.

After a one month long fast you will feel beautiful things, but those beautiful things are created by the chemical change. Start eating and those beautiful things will disappear. You do certain yoga postures continuously, for years, pressing your body structure at certain points, certain important points, pressing your body meridians at certain junctures continuously; it changes your body chemistry. Breathe in a certain way for years, always in a certain way -- it changes your body chemistry, because the oxygen and the carbon dioxide balance will be changed by your breathing.

Have you not noticed it? -- when you are angry you breathe in a different way? Why? That different way of breathing releases some chemicals in your body which are helpful to being angry. If you don't breathe in a different way you will not be able to be angry. Try it: breathe in the Buddhist way and you will not be able to go into anger, because the Buddhist way won't allow your body chemicals to be released which are needed for the anger.

You are afraid? You breathe in a different way. Different chemicals are needed, because a man who is frightened needs to escape fast, as fast as possible. He needs flight, certain chemicals are needed so he can flee fast. When you are in sexual passion your breathing changes. Continue to breathe normally and you will not be able to achieve orgasm. For the orgasm to be triggered a certain kind of breathing is needed.

But these changes are physical; these are not going to affect your consciousness. The consciousness is the witness to all changes. Just try to understand.

You are hungry, feeling hungry: the body is hungry, the consciousness simply notes the fact that the body is hungry. The consciousness is never hungry, cannot be hungry; it has no stomach. It can only be a witness. Consciousness is nothing but witnessing. Remember this formula: consciousness is witnessing. You are hungry? The consciousness reflects the hunger. It is like a mirror: it says "The body is hungry." When you have eaten and your body is satisfied, the consciousness says "The body is satisfied." The consciousness was not hungry and is not satisfied either. In both cases the consciousness was just witnessing -- hunger/satisfaction, sexual passion/sexual contentment, anger/release of anger.

You take LSD or some other drug, and there are lightning experiences. Consciousness is simply waiting and watching. It simply says, "Look, beautiful things are happening," but they are not happening to consciousness.

The spiritual growth is the growth of this witnessing! The spiritual growth has nothing to do with particular experiences. The spiritual growth is not a search for novel experiences. Spirituality has nothing to do with experiences as such. In fact to say any experience is 'spiritual experience' is utterly wrong, because all experiences are non-spiritual. THE EXPERIENCER IS THE SPIRIT. The witness is the only spiritual phenomenon. When all experiences have disappeared -- of hunger, of satiety, of anger, of release, of love, of hate, of kundalini arising in you, chakras opening in you, lotuses opening in you, lights showering in you; celestial music is heard, you feel great space, you feel joy, you feel bliss, but these are all experiences -- the real spiritual point is when there is NO experience, and the experiencer is left alone, utterly alone. There is no object to experience, but only this witness is there, silently witnessing nothing. Then you have arrived. This is SAMADHI. Witnessing nothing is SAMADHI. That's why Buddha calls it NIRVANA, nothingness, emptiness.

Your question is meaningful. And the question is not only concerned with psychedelic experiences, it is concerned with all kinds of experiences. Experiences AS SUCH are non-spiritual. When all experiences have gone and you don't feel ANYTHING AT ALL, and you have not fallen asleep either.... In sleep also those experiences disappear. In deep sleep, what Patanjali calls SUSHUPTI, where dreams are no more, all experiences disappear, but the experiencer is also absent. Patanjali says SUSHUPTI and SAMADHI are similar and yet very different, diametrically opposite. What is their similarity? The similarity is that in both, experiences are not found. And what is their difference? In SUSHUPTI, in deep sleep, the experiencer is also not found. In SAMADHI experiences are gone but the experiencer is sitting there silently watching nothing, witnessing nothing. This is enlightenment! Experiences can be lightning experiences, can be beautiful experiences, can give you great joy, but still they are not enlightenment.

Enlightenment is when the light is there and it falls on nothing. The light fills nothingness, no object is seen in that light -- this is liberation. To be liberated from experiences is to be liberated from the world. 'The world' means ALL kinds of experiences, what the Chinese call 'the ten thousand experiences' -- that's what the world consists of.

You say, "EVEN THOUGH I DID NOT UNDERSTAND WHAT WAS HAPPENING, I HAVE HAD ENLIGHTENING EXPERIENCES THROUGH THE USE OF HALLUCINOGENIC DRUGS. I KNOW THAT LSD IS FALSE BUT WHAT IS, IF ANY, THE TRUTH ABOUT MUSHROOMS?"

The truth is they can give you beautiful trips, and ugly trips too. They can give you golden dreams, and nightmares too. It all depends on you.

The drug only triggers a process. Whatsoever dream is ready to explode in you will be exploded, hence contradictory experiences have been reported.

Aldous Huxley reports that he experienced heaven, and Karl Rahner reports he experienced hell. Now Karl Rahner is against drugs and Aldous Huxley is all for the drugs. If you are all for the drugs your very prejudice will help you to create beautiful experiences. You will be waiting and hoping for something beautiful to happen, your belief will do the magic. If you are against from the very beginning, suspicious, doubtful, afraid, and you know that you are going to have some hellish experience through it, it will be created.

An ancient Sufi saying says: Hell is preserved for those who believe in it. And heaven is also preserved for those who believe in it. But it's all just make-believe. There is no hell, no heaven; you create your hell, you create your heaven. If you are in a kind of negative mood then take LSD and it will give you nightmares. If you are in a positive mood, flowing, loving, it will take you to paradise.

The ancient-most drug takers have been in India. India knows more about drugs than any other country. At least for ten thousand years ninety-nine percent of Indian sannyasins have been taking drugs, from the RIG-VEDAS till today, from SOMA to LSD. India knows much, India has created technologies, techniques, methodologies of how to take a drug. The drug trip should be a very guided trip; it needs a guide. The guide creates the atmosphere, he creates the idea. Slowly, slowly he goes on hypnotizing you about what is happening. And in a drug state a person becomes very suggestible, absolutely suggestible; all reason is lost. The dream faculty starts functioning, imagination is let loose. Now, imagination can do both -- either it can create hell or heaven. You need a guide. The guide slowly, slowly guides you towards heaven, heavenly experiences. He creates a beautiful dream, a poetic dream around you; and you are in a suggestible state, you simply fall a victim.

But guided or unguided, a drug experience or a fasting experience -- all are false. EXPERIENCE IS FALSE.

SAMADHI is when the witness has remained alone, witnessing nothing. That is the TRUE spiritual experience, if you will allow me to call it experience. It is not experience, because in experience you need three things: the experiencer, the experienced and the experience. There are not three things left at all. There is only one witness, witnessing utter nothingness, SHUNYA, emptiness. That is true experience.

The true experience is a 'no-experience'. And when you attain to a no-experience, only then believe that it is enlightening. Otherwise lightning experiences will come and go, flashes of the mind, dream-stuff.

The fifth question:

IS TO BE A SANNYASIN A MOMENT OR A PROCESS? IS A GURU REALLY NEEDED TO BE a SANNYASIN? IF A GURU LIVES IN SOMEBODY'S HEART ALL THE TIME, THEN WHAT IS THE NECESSITY OF WEARING ORANGE AND THE MALA ALL THE TIME? WAS EKLAVYA NOT A REAL DISCIPLE?

The question is from Kartik. The question is from some Indian mind, some Indian. Many things have to be understood.

First you ask, "IS TO BE A SANNYASIN A MOMENT OR A PROCESS?"

It is both, because it is a beginning of a great pilgrimage -- so it is an event, a moment, and also a process. By becoming a sannyasin you have not arrived, you have only started arriving. It is a great moment because it is a quantum leap from your ordinary mundane world, from the search for power, prestige. You have moved to seek and search for truth. From moving outwards, into the world, you have taken a decision to move inwards. From the external your being is turning towards the internal. It is a great moment, because

interiority is born in it! It is a great change in your pattern of life, in your style of life: you will never be the same again. It is a drastic change, it is a discontinuity -- the past is dropped and you start creating yourself anew -- but it is also a process because this is just a beginning. You have started moving inwards, but you will have to go on moving.

Lao Tzu says, "The journey of ten thousand miles starts in the first step." The first step is a great moment. Just thing: the larva becomes the caterpillar... a great moment, because the larva was static, and the caterpillar moves, crawls. The caterpillar is not yet a butterfly. It knows nothing of flying, it knows nothing of flowers, it is not yet a winged thing, but the journey has started. The journey of ten thousand miles -- the first step has been taken. it has started crawling. If crawling is possible, then one day flying will also be possible.

The larva cannot become the butterfly, only the caterpillar can become the butterfly. The worldly man cannot arrive in his being, only a sannyasin can arrive. The sannyasin is between the larva and the butterfly, the link.

So a sannyasin is both the beginning of a journey and a process; it is a moment and a process.

You ask, "IS A GURU REALLY NEEDED TO BE A SANNYASIN?"

You need me even to ask this question! You can't answer it yourself. How are you going to answer greater questions? -- because this is a very silly and stupid question, not of any worth. If I am answering it, it is just to respect you, to respect a camel.

If you cannot answer a silly, ordinary question like this yourself, how are you going to become a sannyasin on your own?

The caterpillar will need a butterfly. Seeing the butterfly flying around, enjoying flowers and the honey and enjoying the sunshine will be needed, is a must. That will create a desire, a longing, a thirst in the caterpillar. It will create a dream, a dream which can become a reality. Unless the caterpillar starts dreaming, there is no possibility. How will you start dreaming about unknown things? You have not known them! You can dream only about that which you have known. You can think about a thing which you have experienced in the past: how will you think about God, about truth, about NIRVANA, about SAMADHI? These are empty words for you, utterly empty of any meaning, meaningless jargon. You will have to come in contact with a person in whom SAMADHI IS alive, throbbing, beating, breathing. You will have to come in close contact with a person in whom truth is born, in whom you can have a glimpse of God; that's all that is needed. You will have to come in contact with someone where the disease called God can become infectious. You will have to move with a drunkard. Seeing his joy, seeing his blissfulness and his silence and his calm and his cool, you may become thirsty, thirsty for something you have never tasted before.

That's what a Master is all about. If you can do it on your own, it is so kind of you. Do it. Read American books, 'do it' books -- do it yourself. But you will create more mess than you are in already. Out of your confusion, whatsoever you will do, more confusion will come.

You are already a crowd, falling apart. You cannot put yourself together. And I am not saying that it does not happen sometimes; it happens sometimes: there have been people who have put themselves together. But those people are exceptional, and they don't come here to ask questions like this.

Once a young man came to me and asked, "What do you say, Osho, about marriage? Should I get married or not? I am a seeker, a searcher for truth." I told him, "You please get married." But he said, "But this is very unexpected! Why didn't you get married? I have come to you because I knew you would say, 'No, don't get married.' Why didn't you get married?" I said, "Because I never went to ask anybody, that has not been my way. I have never asked any question of anybody."

You are tricky. You want to have the answer, you want guidance, and yet you don't want to commit yourself. You want all guidance cheaply.

I have never asked a single question of anybody. That's why when I was in the university my professors were very angry with me -- because I was always answering them, not questioning. Very angry, naturally! If you answer a professor he becomes angry. I was turned out from many colleges, expelled, and the only crime that I had committed was that I was answering. Even if I was asking, the question was such that it was really an answer, not a question. The professors were angry. They wanted questions so that they could answer, because answers they knew.

If you are searching for truth, if you have moved into the search, you will need a Master. And remember, I repeat again: it is not that it cannot happen alone. It has happened to me alone, so how can I say

that it cannot happen alone? Lao Tzu says, "You need not go out of your house, you need not even open your windows and doors, and all can be found there sitting inside your room." And he is right, but it happens very rarely.

You are being cunning: you want the guidance, and you don't want to bow down to a Master.

You ask me, "IF A GURU LIVES IN SOMEBODY'S HEART ALL THE TIME,, THEN WHAT IS THE NECESSITY OF WEARING ORANGE AND THE MALA ALL THE TIME?"

Then there is no necessity. Then there is no necessity even to ask this question! If a guru lives for twenty-four hours in your heart, you have become a Buddha Even to remember your guru for twenty-four seconds continuously is impossible. What are you talking about? -- twenty-four hours?

Try to remember me for twenty-four seconds. Just keep a wristwatch in front of you and try to remember me for twenty-four seconds, and twenty-four thousand times you will miss. A second will pass and you will start thinking of your girlfriend, or what movie to go to today. And then you will have to pull back. Again you will remember, "What am I doing? -- five seconds have passed. And for one second you may be able just to remember, so-so, lukewarm, and again it is lost. Just try for twenty-four seconds. If you can remember me continuously for twenty-four seconds, without a single distraction, you need not have any orange, any mala I declare you a sannyasin.

And you are saying 'for twenty-four hours' "If a guru LIVES IN SOMEBODY'S HEART ALL THE TIME, THEN WHAT IS THE NECESSITY OF WEARING ORANGE AND THE MALA ALL THE TIME?"

But if the guru that lives in your heart says "Wear orange", what will you do then? Will you listen to the guru or not? What do you think about the people who are wearing orange here? Are they very willingly wearing orange? But the guru says so! What to do? And they have fallen in love with the guru Now the guru is mad and he says, "Wear orange!" The guru is eccentric. First you fall in love with the guru, and then the guru starts playing tricks on you. He says, "Wear orange, wear a mala, and look like a fool! And go into the world and let people laugh!"

But if the guru lives for twenty-four hours in your heart, you will be ready to commit suicide if he says to!

And then you ask, "WAS EKLAVYA NOT A REAL DISCIPLE?"

I will have to tell you the story first; only then will you be able to understand it.

You know of the Bhagavad-Gita, of Krishna the Master and his disciple Arjuna. When Arjuna was learning with Drona.... In his student days, he was with a master archer, Drona. He was the greatest master archer in those days. Arjuna belonged to a royal family, so all the children from the royal family were learning with Drona, and Arjuna was the best disciple.

Drona was a brahmin. Eklavya came; Eklavya was an untouchable, and Eklavya wanted to become a disciple also. Drona refused. A brahmin? How can he accept an untouchable, a sudra? That has been one of the greatest pathologies of the Hindu mind. The Hindu mind has been ill and unhealthy because of that. Notwithstanding so many great things that they have done, that one thing has undone all their great things. They have condemned human beings so utterly that never before, anywhere in the world, have human beings been condemned so badly. And that is done by so-called religious people who claim that they are the greatest religious people of the world. And they have been doing something which is so ugly -- millions of people have been debarred from being human beings. Eklavya belonged to those downtrodden, oppressed people. But he had a beautiful body, and Drona could see -- because he was a great teacher -- he could see that he could become one of the most famous archers in the world. He could see directly: the way he walked, the way he talked, his one-pointed mind, his concentrated being -- Drona could see that this young man could become the best archer of that age. "But then what will happen to my disciple, Arjuna? And he's going to be the king"... now, the vested interest. He refused. He refused for two reasons: one. "You are a sudra and I am a brahmin; I cannot accept you. Even the shadow of a sudra is unacceptable." Brahmins have been taking baths if the shadow of a sudra would fall on them. The shadow! He need not have touched anyone. And these are spiritual people! And the shadow is non-existential. If you are sitting and a sudra

passes by and his shadow touches you, you have to take a a bath. You have been polluted by his being.

And these sudras are not sinners. They are simply poor people, exploited people, the proletariat.

"First, you are a sudra so I cannot accept," said Drona. In saying that, he also said that he was not a spiritual man at all. He may have been a great master archer, but he was not a spiritual Master, he was not a guru. In denying Eklavya, he proved that he was not a guru, because a guru cannot deny anybody. Even if a sinner comes, the guru cannot deny. That is what he exists for.

Sometimes people come to me and they say, "We are not worthy. We are sinners. We have done this wrong and that. Osho, will you accept us?" And I say, "For whom do I exist here?" If the doctor says to the patient, "I cannot accept you because you have so many illnesses," then what is the point of that doctor? Why is he there if he accepts only healthy men?

Drona was not a guru, not a spiritual Master. He must have been a very ugly politician. It was on the surface that he said, "I cannot accept because you are a sudra", but deep down this was the reasoning: that if this Eklavya were accepted and he became a great archer, what would happen to his favorite disciple? "And the favorite disciple is going to become the king, not Eklavya. With the favorite disciple my whole future is involved. If Arjuna becomes the king then I will be the master of the king, and naturally powerful, even more powerful than the king. The king will touch my feet, and my order will be THE order." He wanted Arjuna to remain the greatest archer; Eklavya was denied.

Eklavya went into the forest, but his love for archery was such that he created a statue of Drona and started practicing before the statue. Soon rumors started coming to Drona's school that Eklavya was attaining... alone, without any guidance from Drona. But his totality was such that even the statue was enough.

And one day the news came that Arjuna was no longer a competent archer before Eklavya. Drona went to see Eklavya, and he committed one thing which can never be forgiven. He went there and he asked Eklavya to show him, and he saw, and it was absolutely certain that Arjuna was no longer a comparison to Eklavya. Eklavya had far transcended Arjuna and all his disciples; in fact, had far transcended Drona himself. Now he said, "You have learned through me by making my statue. You will have to give me some present, DAKSHINA." When a disciple has learned all from the Master, just in gratitude he gives some gift to the Master, any symbolic gift. Eklavya started crying and weeping. He said, "But I have nothing! You can ask anything!" And Drona asked for his thumb, his right-hand thumb. He cut off his thumb immediately and gave it to Drona. He asked the right-hand thumb because without it he would never be an archer again.

Now this fellow, Drona, is an ugly spot on Hindu consciousness. He was not a spiritual Master at all. He was a very, very low politician, a diplomat. He may have been a good archer but that doesn't make anybody spiritual. First he had denied Eklavya, and now he went... what CHUTZPAH! now he went and asked that something be given to him as a gift: "I am your Master." He had denied his being a disciple, and now he went and said that "I am your Master."

Eklavya is really rare. Such a great soul; Drona is not even worthy enough to touch his feet. He didn't say anything. He could have said,"You have denied me", but he didn't say that. That idea never arose in his mind. He had trusted him as the Master even if he had been denied. He had loved him and he was ready to give anything. He gave his right-hand thumb, became a cripple forever and was no longer heard of. Since that moment nothing is known about Eklavya, about what happened. He must have gone to the forest, must have lived in his tribe, sweeping streets. He must have forgotten all about archery -- a great archer destroyed.

Now this is the story.

Kartik has asked, "WAS EKLAVYA NOT A REAL DISCIPLE?"

Eklavya was a real disciple, Drona was not a real guru.

But you should not ask this question, because you simply want to avoid the mala and orange. And Eklavya, even if denied by the Master, although rejected by the Master, went into the forest and created an image of the Master. You should not bring Eklavya's name into it. You are just the opposite!

What is the mala? -- an image.

There the Master had denied, here the Master is ready to accept you. Even though denied by the Master, Eklavya created an image of the Master and through that image attained. You should not bring Eklavya in with your question. It is contradictory, it contradicts you. It does not prove that you are right, it simply proves you are UTTERLY wrong. Even a man like Eklavya could not do without the image! It was needed,

it helped, it created a certain milieu, it created an atmosphere, a climate. And if love is total then the mala is not dead. Then it is not wood, it is your heart. Then the image in the mala is not just a picture. It depends on your love: how much love you pour into it, that much life it will have. And it is needed. It creates a climate around you, and only in a certain climate will you be able to bloom.

The sixth question:

AS ONE EVOLVES SPIRITUALLY, INTEREST IN SEX MAY BECOME LESS STRONG. SO IF I'M NOT SO SEXY THESE DAYS AM I GETTING OLDER OR CLOSER TO ENLIGHTENMENT?

There is a criterion to judge it: if your sexuality disappears and you become more loving, then it is not just old age. If with sexuality your loving quality also disappears, then it is old age.

Have you not observed it? -- old people become unloving, nagging, always angry, rude, oppressing, always finding excuses to torture, condemn. What happens? The moment one becomes less sexual, juices start drying up. Once the magic of desire fades, people become desert-like. All their greenness is of their sexuality and sensuality. All their flowering is that of:sex and nothing else. So once sex becomes less and less important, their greenery starts disappearing. They become non-communicative, they are always angry, and they are very much in their egos.

Nobody likes older people, even their own children. The reason is not old age, the reason is: once the magic of desire is gone they become rock-like. And once their own desire is gone, they become very jealous of others' desires. An old person cannot tolerate you being in love. He's always there with condemning eyes, because he says he knows it is all nonsense, because he says "I have lived it and I know it is all futile." This happens to old people, this happens to old countries too.

If in Poona you find that you are condemned if you are moving hand in hand with your woman and people look with condemning eyes, that is just because the country has gone stale and old. It is a very old country, its magic of desire has died. It has no magic. It is dominated by the old people, it is non-accepting of the young. The old cannot accept the youth and the joy of youth -- it hurts.

So this is the criterion: if you are simply becoming old you will not only become non-sexual, you will become dry, dull, dead, and you will start condemning other people who are still young. That's a kind of revenge. Deep down it is jealousy: "How come my own desire is gone and people are still desiring? I am dying and you are loving? Death is coming closer every moment and you are still searching for a woman or a man, still singing and dancing?" It is unacceptable to the old people.

But if old age is not just aging but wisdom too, then there will be a totally different thing. The older person will feel very, very happy with people loving each other. He will have a blessing, a benediction always flowing through him. Whenever he will see somebody in love, his eyes will have a joy. He will bless them, because he knows each desire has its own time, and one learns only through experience. Yes, now he is disillusioned, and he knows perfectly well that when he was young his father was also disillusioned but he never listened. Now he knows, "My son is also not going to listen. And it is good that he should not listen, because if he listens he will never be able to live his youth." And youth unlived penetrates old age. And when youth penetrates old age, the old age becomes dirty, ugly; it is impotent. Now you cannot live those experiences but they go on hammering inside your mind. They go on coming as dreams, desires. The body is no longer able to go into them but the mind continues. Sex becomes cerebral. And that is the most perverted state of sex, when it becomes cerebral. It should be genital, not cerebral -- but the sexual mechanism is no longer functioning and the whole energy has moved into the head.

If a man has lived his childhood perfectly he will come out of it a grown-up man. If a man has lived his youth perfectly he will come out of it a grown-up old man -- wise, happy, silent, calm, quiet, loving. With the disappearance of sex, love will not disappear. In fact, love will become more, because the energy that was involved in sex is no longer involved in sex; all that energy has become available for love. An old man can be as loving as NO young man can ever be, because the young have other interests.

Love is really secondary for a young man; his whole interest is sex. When a young man is telling a girl, "I love you", he's just planning how to hop into the bed. All this is nonsense, he knows, but it has to be done, it is part of the game. If you ask a woman suddenly, "How about it?" she may scream or call the police; it is so unexpected. You have to persuade. And she is also thinking -- if you go on persuading long

enough, she becomes bored. If you go on saying, "I love you, I love you," and there is no sign of hopping into the bed, she becomes fed-up. The introduction should not be too long. It should not be like George Bernard Shaw where the book consists of only a hundred pages and the introduction is two hundred pages. Who waits for the book then? An introduction is an introduction; it makes things easy.

The young man's interest is sex, is not love. Love is an excuse, love is politeness, love is culture, sophistication, but his real interest is sex. Love is like sugar that we coat on bitter pills -- that's how the young man is interested. His real love is sex.

It is not incidental that the young people all over the world have started calling sex 'making love'. That's what their love is. Depth they cannot know. The young man is bound to remain shallow. Sex is shallow, so a young man is shallow. Youth cannot have depth, and youth cannot have calm understanding. Youth is feverish, it is a tumultuous time. Good! I'm not saying it is wrong: it creates the possibility to grow. You have to pass through many experiences, sweet and bitter. You have to pass through many stages of feverishness, of ecstasy, of excitement; only then a moment comes when you start understanding. Those experiences prepare you, they cleanse you. You have to pass through the fire of youth to become the pure gold of old age. A really old man is wise, he has some light in him. He has lived his life, he has become ripe. He knows what life is: he knows its joys, its sorrows, its ups and downs, he knows its hells and its heavens. He has seen all. Seeing all, a great understanding has arisen in him, and a compassion and a love.

So this has to be the criterion: if with the disappearance of sex, at the same time, simultaneously, comes the appearance of love, compassion and understanding, then it is not just that you are growing old. You are Coming closer to enlightenment. But if it is not so, then you are simply growing old. Growing old is not a great qualification -- everybody does it in his own time, it happens -- but growing in wisdom is a qualification, certainly a qualification.

I have heard....

A most attractive young girl was being interviewed by St. Peter at the Pearly Gates.

"While you were on earth," he asked, "did you indulge in promiscuity, smoking, dancing, or any other forms of wickedness?"

"Never, never!" protested the girl.

"Well, then why have you not reported sooner?" asked St. Peter. "You have been dead for years!"

Remember, don't die before your death! Remain alive.

I have also heard...

An anthropologist in Java came across a little-known tribe with a strange funeral rite. When a man died, they buried him for sixty days and then dug him up. He was placed in a dark room on a cool slab, and twenty of the tribe's most beautiful maidens danced erotic dances entirely in the nude around the corpse for three hours.

"Why do you do this?" the anthropologist asked the chief of the tribe, who replied, "If he does not get up we are sure he is dead."

Don't think that by becoming more and more dead you will be coming closer to enlightenment. Enlightenment is not a quality of death, it is a quality of RIPE LIFE, it is a quality of rich life. One who has lived his life in many, many ways, good and bad, as the sinner and the saint, one who has the experience of the varieties, of all possibilities, becomes ripe; and in that ripeness is richness, is glory.

Let this be the criterion, always judge through this criterion: if love is growing, compassion is coming, understanding is growing, then you are on the right track. If with your sexuality love is dying, understanding is dying, compassion dying, then you are on the wrong track.

The last question:

YOU REALLY CONFUSED ME WHEN YOU TALKED ABOUT THE DIFFERENCES BETWEEN LOVE AND LIKING. YOU SAID LOVE IS COMMITTED, BUT I THOUGHT COMMITMENT WAS ANOTHER KIND OF ATTACHMENT. THERE ARE MANY PEOPLE I LOVE BUT I DON'T FEEL COMMITTED TO. HOW CAN I PREDICT IF I WILL LOVE THEM TOMORROW?

The question is significant. You will have to be very, very understanding, because it is subtle and complex too.

When I said that love is commitment, what do I mean by it? I don't mean that you have to promise for tomorrow, but the promise is there. You don't have to promise, but the promise is there. This is the complexity and the subtleness of it. You don't say, "I will love you tomorrow too", but in the moment of love that promise is there, utterly present. It needs no expression.

When you love a person you CAN'T think otherwise. You CAN'T think that you will not love this person some day; that is impossible, that is not part of love. And I am not saying that you may not be able to get out of this love-affair; you may be, you may not be. That is not the point. But when you are in the love moment, when the energy is flowing between two persons, there is a bridge, a golden bridge, and they are bridged through it. It simply does not happen: the mind cannot conceive and comprehend that there will be a time when you will not be with this person and this person will not be with you. This is commitment. Not that you say so much, not that you go to a court and make a formal statement: "I will remain forever with you." In fact to make that formal statement simply shows there is no love; you need a legal arrangement. If the commitment is there, there is no need for any legal arrangement.

Marriage is needed because love is missing. If love is there profoundly, marriage will not be needed. What is the point of marriage? -- that is like putting legs on a snake, or painting a red rose red. It is unnecessary. Why go to the court? There must be some fear inside you... the love is not total.

Even while in deep love you are thinking of the possibility that tomorrow you may desert this woman. The woman is thinking, "Who knows? Tomorrow this man may desert me. It is better to go to the court. First let it become legal, then one can depend." But what does it show? -- it simply shows that love is not total. Otherwise, total love has that quality of commitment on its own accord. It has not to be brought to it, it is its intrinsic quality.

And when you are in love it comes naturally to you, not that you plan. This feeling comes naturally and sometimes in words too: "I will love you forever." This is THIS moment's depth. It doesn't say anything about tomorrow, remember. It is not a promise. It is just that the depth and the totality of love is such that it comes automatically to you to say, "I will love you forever and ever. Even death will not be able to part us." This is the feeling of total love.

And let me repeat again -- that does not mean that tomorrow you will be together. Who knows? That is not the point at all. Tomorrow will take care of itself. Tomorrow never enters into the mind which is in love. Tomorrow is not conceived at all, future disappears, this moment becomes eternity. This is commitment.

And when tomorrow... it is possible you may not be together, but you are not betraying. You are not deceiving, You are not cheating. You will feel sad about it, you will feel sorry about it, but you have to depart. And I'm not saying that it has to happen; it may not happen. It depends on a thousand and one things.

Life does not depend only on your love. If it were to depend only on your love then you would live for ever and ever. But life depends on a thousand and one things. Love has the feeling that "We will live together forever", but love is not the whole of life. When it is there it is so intense, one is drunk with it. But then there are a thousand and one things, sometimes small things.

You may fall in love with a man, and in that moment you are ready to go to hell with him, and you can say so, and you are not cheating. You are utterly true and honest and you say, "If I have to go to hell with you I will go!" -- and I say again, you are true, you are not saying anything false. But tomorrow, living with that man, small things -- a dirty bathroom may disturb your affair. Hell is too far away, there is no need to go that far -- a dirty bathroom! Or just a small habit: the man snores in the night and drives you crazy! And you were ready to go to hell, and that was true. It was authentic in that moment, it was not false, you had no other idea -- but the man snores in the night; or his perspiration smells like hell, or he has bad breath and when he kisses you, you feel you are tortured. Just small things, very small things; one never thinks of them when one is in love. Who bothers about a bathroom, and who thinks about snoring? But when you live together with a person, a thousand and one things are involved, and any small thing can become a rock and can destroy the flower of love.

So I'm not saying that the commitment has any promise in it. I'm simply saying that the moment of love is a moment of commitment. You are utterly in it, it is so decisive. And naturally, out of this moment will come the next, so there is every possibility that you may be together. Out of today tomorrow will be born. It will not be coming from the blue, it will grow out of today. If today has been of great love, tomorrow will also carry the same love. It will be a continuity. So there is every possibility that you may love, but it is always a perhaps. And love understands that.

And if one day you leave your woman or your woman leaves you, you will not start shouting at her, "What do you mean now? You had told me one day that 'I will live always and always with you.' Now what? Why are you going?" If you loved, if you had known love, you will understand. Love has that quality of commitment.

Love is a mystery. When it is there, everything looks heavenly. When it is gone, everything looks simply stale, meaningless. You could not have lived without this woman, and now you cannot live with this woman. And both are authentic states.

You ask, "YOU REALLY CONFUSED ME WHEN YOU TALKED ABOUT THE DIFFERENCES BETWEEN LOVE AND LIKING. YOU SAID LOVE IS COMMITTED, BUT I THOUGHT COMMITMENTS WERE ANOTHER KIND OF ATTACHMENT."

My meaning of commitment and your meaning of commitment are different. Your meaning is legal, my meaning is not legal. I was simply describing to you the quality of love, what happens when you are encompassed in it: the commitment happens.

Now my sannyasins are in a deep commitment, but that deep commitment does not create love, love creates it. Love is first, commitment follows it. If one day love disappears that commitment will also disappear; it was the shadow. When love is gone, don't talk about commitment; then you are being foolish. It was a shadow of love. It always comes with love. And if love is no more, it goes, it disappears. You don't go on harping on that commitment: "What about the commitment?" There is no more commitment if love is not there. Love is commitment! Love gone, all commitment is gone: this is my meaning.

And I understand your meaning. Your meaning is: when love is gone, what about the commitment? That is your meaning. You want the commitment to continue when the love is gone and love is no more. Your meaning of commitment is legal.

Always remember: listening to me, try to follow my meaning. It is difficult, but you have to try. In that very trying you will get out of your meanings. Slowly, slowly a window will open and you will be able to see what I mean. Otherwise, there is going to be confusion: I say something, you hear something else.
Listen to this small anecdote:

A want ad appeared in a newspaper: "WHITE MALE NEEDED TO SERVICE BABOON IN SCIENTIFIC EXPERIMENT -- $1000.

Finally, after weeks, a man answered the ad, but he made three conditions. First there was to be no foreplay, second the kids had to be raised Catholic, third it would take him a while to raise the $1000.

What you understand by a certain thing depends on you. The meaning comes from your past, you supply the meaning.

Remember it -- listening to me, avoid supplying meaning to it. Try to listen to my meaning too. Don't only listen to my words but try to find out my meaning too. Then there will be no confusion at all. Otherwise words are mine, meanings are yours -- there is going to be a great confusion in your minds.

Being with me is a love-affair. Being with me is creating a kind of energy which I cannot create alone, by myself, and you cannot create alone, by yourself. That energy happens only when two persons are in deep love; both contribute to it. The atmosphere that is being created here cannot be created without me and cannot be created without you. You have to contribute MUCH to it. The disciple is not just there to be a passive phenomenon, he has to be actively in love. When the Master and the disciple both are active, actively moving towards each other, something of the beyond penetrates into the ordinary world.

A Buddha alone is one thing. A Buddha with his SANGHA, with his commune, is another thing. Buddha alone is a beautiful flower but almost unrelated to existence, will sooner or later disappear, fade away and will become a myth, and people will wonder whether he ever existed or not.

A Buddha with a commune is a very, very concrete reality -- not just a flower, more rooted in the earth. The Master finds roots into the earth through the disciples. The Master belongs to the sky -- he can fly, he has wings, but he has no more roots. He can get roots only through you. And when a Master has roots in the earth something of immense value happens to the earth. An atmosphere, a soil is created. A new psychology is created. In that psychology many many flowers will bloom.
Love is a miracle. It is alchemy.
In THE LITTLE PRINCE this small story comes up.

He was with the fox. "I cannot play with you," the fox said, "I am not tamed."
"Oh! Please excuse me," said the little prince. But after some thought he added, "What does that mean, 'tame'?"
"It is an act too often neglected," said the fox. "It means to establish ties."
"To establish ties?"
"Just that," said the fox. "To me, you are still nothing more than a little boy who is just like a hundred thousand other little boys. And I have no need of you. And you, on your part, have no need of me. To you I am nothing more than a fox like a hundred thousand other foxes. But if you tame me, then we shall need each other. To me, you will be unique in all the world. To you, I shall be unique in all the world.... "
"I am beginning to understand," said the little prince.

Between the Master and the disciple, the greatest tie of love happens, the greatest taming happens. If you are not a disciple, I am just one man amongst millions of men. To you, I don't mean much. Once you are a disciple then I am unique to you, then there is nobody who can be compared to me. Once you are a disciple you are unique to me, ties are established. I start growing roots through you... the meeting of the sky and the earth. In that meeting all is possible, even the impossible is possible.

Listening to me, don't only listen to my words. Words are needed. They are the container but not the content. And to know the difference between the container and the content is the beginning of wisdom.

The Wisdom of the Sands, Vol 1

Chapter #6
Chapter title: Be Total, Then You Are

26 February 1978 am in Buddha Hall

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The first question:

IN LOVE AS WELL AS IN MEDITATION THE MOMENT OF DISSOLVING, DISAPPEARING, IS SO TREMENDOUSLY BEAUTIFUL. IS IT POSSIBLE FOR A MAN WHO IS STILL NOT EGOLESS, NOT ENLIGHTENED, TO ENCOUNTER DEATH CONSCIOUSLY AND TO _ WELCOME AND ENJOY IT THE SAME WAY? YOU ARE EVERYWHERE. BUT AFTER WE WILL HAVE DIED, SHALL WE FIND OURSELVES IN SUCH A STATE THAT IT WILL BE POSSIBLE FOR US TO REMAIN ATTUNED TO YOU WHETHER YOU ARE IN THE BODY OR NOT? WOULD YOU PLEASE TALK ON DEATH?

It is a significant question, and very urgent too. It is from Ma Ananda Shefali. She is a very, very old woman, and she will be facing death sooner or later. And it is good to prepare, it is good to go ready into death.

The first thing to be understood about death is: if you have known love you have known death, if you have known meditation you have known death. Death does not bring anything new. It is new only for those

who have not loved and who have not meditated.

Shefali need not be afraid: she has been deeply in meditation and she has loved intensely. She's the old woman I was talking about just a few days ago, who has become like a child, whose child is born, who is no more a camel and no more a lion, who has become the child. She has forgotten her body; the body does not matter. Only the body ages. The body lives in time, the innermost core is always beyond time; it is never born and never dies. The body is born and the body dies. The mind is constantly being born and constantly going into death, but there is a witness inside you who goes on watching the whole play. That witnessing is your real being. It simply watches. It watches birth, it watches love, it watches meditation, it watches death. The only quality there is one of witnessing, pure mirroring. It simply mirrors whatsoever happens.

Shefali need not be afraid. I am absolutely happy with her work on herself. She has had great courage. To become a child again needs guts -- it needs guts because the whole world will be laughing at you. The whole world will think you have gone mad. You will not find support anywhere, you will lose your respectability. People will start avoiding you; that's what happened to Shefali. When she went back to Holland she wrote to me: "It is strange. Friends are avoiding me. People whom I have known my whole life simply try not to come across me. And I have brought such joy to them, and I have brought an open heart." But who wants an open heart? Who wants joy? People are searching for misery. People hoard misery, people cling to their hell. They avoid anything that can bring joy to them as long as they can. They always find alibis, rationalizations. Bliss is condemned, misery is respected.

Whenever you see a really blissful man, the idea arises in you: "Has he gone mad?" because the so-called sane are never happy. Sanity has become almost synonymous with misery, long-face, sadness, seriousness. Sanity has become synonymous with a loaded feeling -- one is dragging oneself somehow, and dragging for nothing, and there is nowhere to reach except death. Sanity has become synonymous with the idea that life is meaningless, that to be joyous one has to be a fool.

It really needs courage to go against this whole crowd of the world, this miserable crowd. Nobody knows ways of joy, nobody dances, nobody sings. And suddenly you burst into song! They all feel shocked: "Something has gone wrong." They all start improving upon you, they all start advising you. They are altogether against you. You are dangerous! The fear arises in the mind of the crowd: "Who knows? You may be right." The doubt arises. And if you are right, then they are all wrong. This is unacceptable. YOU HAVE to be wrong; only then can they feel safe that they are right. Hence, they crucified Jesus.

As Christians paint Jesus -- sad and miserable.... If he had really been that type of man, nobody would have bothered to crucify him. People would have loved him, respected him. People would have declared him a saint. But he was a celebrating man, he was celebrating the small things of life -- drinking, feasting, meeting friends. He was bringing a different quality to religion. That was unacceptable, that could not be tolerated. They had to crucify him. They had to shut him up, they had to tell him to be quiet! And he was so dangerous that to allow him to remain alive was risky; he had to be destroyed. And then they created a Jesus of their own, as they would have liked the real Jesus to be -- sad, miserable, on the cross. It is not just an accident that Christianity has taken the cross as the symbol. Death as a symbol? A crucified man as a symbol? It makes you sad.

When you go into a church the whole atmosphere is sad. The atmosphere is that of a cemetery; it is bound to be so. The church is created around the cross not around Christ, remember! So I call Christianity 'crossianity', not Christianity. The space that is created in a church is around the cross. Take the cross away and Christianity will disappear. Let Christ dance and Christianity will disappear. Let him take a flute, let him play, let him sing, and all your bishops and archbishops and popes and priests will be shocked: "What is this man doing?" They will crucify him again. They can only believe in a crucified life, they can only believe in a corpse. They are against life, they are anti-life.

The people who decided that Jesus should be crucified were also bishops and priests and archbishops. They were not called bishops and they were not called priests and they were not called popes -- they were called rabbis -- but they were the same kind of people, no difference at all.

Shefali has been courageous, and one who is courageous in life will be courageous in death too. She has learned that to be courageous is the only way to BE. No need for her to be afraid; she can go into death dancing. Death will only reveal that which has been revealed in love and in meditation -- it will reveal it more profoundly, that's all. What has been just a glimpse in meditation and love will become an absolute reality in death. Death is the highest kind of love and the highest kind of meditative energy.

If one knows how to die, death is transformed. YOU ARE NOT DESTROYED! YOU destroy death when you know how to die -- smiling, a laughter in your being, welcoming. Death is not there; it is only

God, your Beloved coming to you. It is a misunderstanding when you call it death. Death, as such, exists not: one only simply changes the body and the journey continues. Death, at the most, is an overnight stay in a caravanserai. In the morning, you go again. Life continues.

Death is a rest. Death is not death at all -- you are not destroyed. Life cannot be destroyed! Life is eternal, death is just an episode in it. And death is not against life either, it is complementary to life. It is a rest, it is a pause. You have been singing so much, you need a little rest -- your throat is tired, your vocal-chords are tired. You have been dancing so much; for seventy, eighty years you have been dancing -- your legs are tired, you would like to have a little relaxation. Death allows you that relaxation. You have been laughing and living and loving -- death gives you a chance to revive again. Death vitalizes you, it does not destroy. Death is non-existential. It is just like deep sleep -- a little longer, a little deeper, but just like sleep.

And if you have loved, then your love remains. If you have meditated, your meditation remains.Whatsoever you have gained in the inner world remains, whatsoever you have been hoarding in the outer world is gone. Death can only take that which you possess. Death cannot take that WHICH YOU ARE. Money you possess; it will be taken. Power you possess; it will be taken away. Meditation you don't possess. It is not a thing to be possessed by you, it is a quality of your being. It is you! Love you don't possess; it is not a possession, it is being. The interior wealth will go with you, the exterior wealth will be taken away. Because the exterior belongs to the body, the body will fall, and the whole exterior world will fall with it and will disappear with it.

Shefali can go happily. When death comes, she can go dancing, praying. She will find the Beloved in it.

Her fear is also true: she's afraid that she is not yet egoless. That is the beginning of egolessness -- to feel "I am not yet egoless." The egoists never feel that; they think they are egoless. It is the feeling that "I am still with the ego" that gives the first hint, the first ray of the morning sun.

She says, "I'm not yet enlightened." That is the beginning of enlightenment. That is the first feel, the first experience -- the 'I' is disappearing. When the 'I' has disappeared completely, enlightenment happens.

My feeling about Shefali is that her death will become her SATORI, her SAMADHI. I have been watching her progress towards inner being closely -- just a very, very small distance is left. If she can accept death totally, that distance will be destroyed, she will take the quantum leap.

These are the three points to become enlightened: one is meditation, another is love, the third is death. And death is the greatest because death is the most natural. Love... may happen, may not happen. It is not an inevitability. Millions of people decide to live without love. They live but they never love; so it is not a necessary phenomenon, it can be avoided. And meditation -- you have to go into it, you have to make efforts, you have to search and seek -- it is arduous. Very few people go on that adventure. Love is more natural in that sense, because it is something built-in in your being. Meditation is not so built-in. People miss even love, so what to say about meditation? Even fewer people go in the direction of meditation.

But death is inevitable: you cannot avoid it, you cannot choose it. It is there. Each and everyone has to go through it. It is absolute, there is no shirking. All that you can do is either you can go into it dancing or you can go into it reluctant, clinging to life. If you are reluctant you will miss the experience of death. If you go joyously you will have the experience of death. To miss the experience of death is to miss God, because in death love and meditation bloom automatically. Death takes your body away -- suddenly ninety percent of your life evaporates. Death takes your mind away, then the remaining ten percent is also gone. Only the witness is left -- this is what meditation is. Death takes all your attachments away, all your lusts away, and when all lust and all attachments are gone love-energy is pure. It is no more a relationship, it becomes a state of being. Death simply cleanses your love and your meditativeness. Your awareness and your love are both bathed, and they come out absolutely clean and purified in death. If you go joyously death can become your SAMADHI. It can become, certainly, to Shefali.

And she asks, "IS IT POSSIBLE FOR A MAN WHO IS STILL NOT EGOLESS... TO ENCOUNTER DEATH CONSCIOUSLY AND TO WELCOME AND ENJOY IT THE SAME WAY?
"YOU ARE EVERYWHERE. BUT AFTER WE WILL HAVE DIED, SHALL WE FIND OURSELVES IN SUCH A STATE THAT IT WILL BE POSSIBLE FOR US TO REMAIN ATTUNED TO YOU WHETHER YOU ARE IN THE BODY OR NOT?"

Death makes no difference. Death is absolutely immaterial. If you have loved me, if you have been in tune with me, you will remain in tune with me. Death will simply make it more intense because the barriers

will be taken away. The body is a barrier, the mind is a barrier: when all the barriers disappear there will be great melting. And the disciple comes to know his first experience of God as melting into the Master; that is the privilege of a disciple. Then the second melting happens into God. The first is melting into the Master, because the Master has been a God to the disciple, the Master has been a symbol of the divine. The first experience will be of melting into the Master, becoming one with the Master, and the second experience will be melting into God, and this is easier.

To melt from you directly into God is difficult. The enormity of it is such that you may shrink back. You need a Christ between you and God, because the Christ is human and divine -- that is the dual nature of the Christ or the Master. He is like you, you can hold his hands. Once you hold his hands, slowly, slowly you find that his hands are disappearing and you have entered unknowingly into the enormous, into the infinite. But by that time you cannot shrink back, by that time you have already tasted -- you are drunk.

God is like an ocean... you may feel afraid. The Master is like a small spring; you need not be afraid. You can dance with the spring, you can let the spring fall on you, you can allow the showering. But in that very showering slowly, slowly you will be gone. And then you will be ready to go into the ocean, into the enormous, into the infinite.

The second question:

OSHO, DO YOU EVER COMMIT MISTAKES? AND IF SO, THEN WHAT IS YOUR GREATEST MISTAKE OF LIFE?

I don't commit anything else, I ONLY commit mistakes. I live through them, I survive through them. And I don't like small things; I am simply against the small scale. I only love great things.

And you ask me, "WHAT IS YOUR GREATEST MISTAKE OF LIFE?"

Giving sannyas to you. Now I have 50,000 alive mistakes moving around the world. I will stand with them and fall with them. Krishnamurti is far safer: he stands on his own. He has not committed a single mistake in giving initiation to anybody.

I go on initiating people. Each time I give initiation to a person, now it will depend: if he becomes enlightened, then I was not wrong; if he does not become I was wrong. What will the criterion be of whether I committed a mistake in giving initiation to a person or not? -- only one: if he becomes enlightened then I was right in initiating him. If he does not become enlightened then I was wrong, I initiated a wrong person.

But I am not worried about mistakes. I am going to commit even more and more and more.Who cares? Even if one person becomes enlightened out of thousands of sannyasins, it is a great blessing to the world. And remember, the same is the way of God.

Do you know that a single male can populate the whole earth? He has so many seeds of human beings -- a single male! In a single lovemaking the male releases millions of seeds. Actually he will become father of, at the most, a dozen children, but he could have become father of millions of children. The whole population of the earth today can be fathered by a single man.

A single tree brings millions of seeds. All those seeds are not going to become trees, but God is always working through abundance. God is a spendthrift, He is not a miser. He knows that only a few seeds will become the tree, so what is the point of making so many seeds? He makes millions of seeds. The whole life is an overflowing life, it is not a miserly phenomenon.

God is very indulgent. Even if a single human being becomes enlightened, I am immensely fulfilled. The remaining ones will prove my mistakes. They will remain as mistakes, but that risk has to be taken.

The moment you trust me.... You don't know, you are not even aware that I have trusted you more than you have trusted me. I have risked more than you have risked. You have nothing to risk, really.When you say "I surrender", what have you got to surrender? Except misery, what have you got? Anxieties, anguishes, agonies -- what else have you got to surrender? Your darkness, your hell? -- what else have you got to surrender? What risk are you taking? You think that you are taking a great risk in trusting me. You have nothing to lose! Really, I am taking a risk with you!

Christ took the risk when he accepted those twelve apostles, and he must still be thinking, "Why did I

accept those twelve apostles?" If he had not accepted those fellows there would have been no church, no Christianity and all that nonsense. Buddha must be thinking again and again, "Why did I accept so many people as my BHIKKUS, as my disciples?" because they created much nuisance. But that risk has to be taken.

It is good that Jesus took the risk because without it it is certain that there would have been no church and there would have been no wars between Christians and Mohammedans and there would have been none of the ugliness that the Christian church has been doing down the ages; but there would have been no Eckhart either and no Francis either, no Jakob Boehme either. Out of the whole church-history, even if one Meister Eckhart is born it is enough, it is worth taking the risk. If Buddha had not risked, had not committed the mistake of initiating people, there would have been no Bodhidharma, no Mahakashyapa, no Nagarjuna, no Vimalkirti -- and the world would have been immensely poorer.

Yes, there have been wrong things, MILLIONS of wrong things, but a single phenomenon like Bodhidharma is enough to counterbalance. All those million wrongs are nothing; a single Bodhidharma is enough!

You ask me, "WHAT IS MY GREATEST MISTAKE?"

That is not only my greatest mistake, that has always been the greatest mistake of all the Masters: they initiate people and they take the risk. Now it depends on you. This is what I call commitment. Now this is your commitment to become enlightened, this is your commitment that you have to grow. Don't remain stuck. Start moving. You have a great destiny, you are entitled to miracles. Don't be satisfied with small things. You can possess the whole, so don't be contented with small, small things and tiny things -- a certificate, a medal, a degree. Don't be stupid. Be intelligent and work diligently. Go on hammering yourself so all that is wrong is chiseled out. You will have to pass through fire. That's why I have chosen the orange color, the color of fire: you will have to pass through fire. But only those who pass through fire become pure gold.

Let me be your alchemy. Allow me to change your baser metal into pure gold. It is a risky game. Always the greater possibility is of failure; the higher you aim, the more the possibility of failure. If you want to become a rich man you can become easily. If you want to become a politician you can become easily; intelligence is not needed.

I have heard....

A politician had a tumor in the head; it was operated upon. When they were removing the tumor they felt that the whole brain had to be cleaned because the tumor had affected the whole brain system. So they took out the whole brain. The cleansing was going to take a few days. And it is an old story: in those days the anaesthesia was not so strong.

The next day the politician was lying in the bed. A man came and he said, "What are you doing here? You have been chosen the prime minister of the country!"

He heard it, almost in a sleep -- but when you hear that you have become the prime minister, no anaesthesia can work. He simply jumped out of the bed and started moving out.

The doctor said, ' Where are you going? Your brain is The man said, "Now I won't need one. I have become the prime minister!"

If you want to become a politician you don't need much intelligence; in fact, the less the better. You will succeed far more easily. But if you want to become enlightened you will have to put all that you have at stake. You will have to become an intense flame of intelligence, of awareness. This is the commitment. I have risked with you, you have to risk with me. This commitment can grow into a great flowering: it all depends on you. Whether what I am doing is a mistake or not will be proved by you. Now it is out of my hands. This is my trust in you.

The third question:

WHAT IS LOVE? WHY AM I SO AFRAID OF LOVE? WHY DOES LOVE FEEL LIKE AN UNBEARABLE PAIN?

Meditate on these lines of Raymond John Born.
What is required of us in our time is that we go down into uncertainty, where what is new is as old as every morning, and what is well-known is not known as well. That we go down into the most human where living men have vanished and the music of their meaning has been trapped and sealed. What is asked of us in our time is that we break open our blocked caves and find each other.
Nothing less will heal the anguished spirit, nor release the heart to act in love.

You ask, "WHAT IS LOVE?"

It is the deep urge to be one with the whole, the deep urge to dissolve I and thou into one unity. Love is that because we are separated from our own source, out of that separation the desire arises to fall back into the whole, to become one with it.

If you pull a tree out of its soil, if you uproot it, then the tree will feel a great desire to be rooted back into the soil, because that was its real life. Now it is dying. Separate, the tree cannot exist. It has to exist in the earth, with the earth, through the earth. That's what love is.

Your ego has become a barrier between you and your earth -- the whole. Man is suffocated, he cannot breathe, he has lost his roots. He is no more nourished. Love is a desire for nourishment. Love is getting roots in existence. And the phenomenon is easier if you fall in the polar opposite -- that's why man is attracted towards woman, the woman is attracted towards man. Man can find his earth through the woman, he can become earthed again through the woman, and the woman can become earthed through the man. They are complementary. Man alone is half, in a desperate need to be whole. Woman alone is half. When these two halves meet and mingle and merge, for the first time one feels rooted, grounded. Great joy arises in the being.

It is not only the woman that you get rooted in, it is through the woman that you get rooted in God. The woman is just a door, the man is just a door. Man and woman are may understand it, you may not understand it, but the desire for love really proves the existence of God. There is no other proof. Because man loves, God is. Because man cannot live without love, God is.

The urge to love simply says that alone we suffer and die. Together we grow, are nourished, fulfilled, contented.

You ask, "WHAT IS LOVE? WHY AM I SO AFRAID OF LOVE?"

And that's why one is afraid of love too -- because the moment you enter into the woman you lose your ego. The woman enters into the man and loses her ego.

Now this has to be understood: you can be rooted in the whole only if you lose yourself; there is no other way. You are attracted towards the whole because you are feeling un-nourished, and then when the moment comes to disappear into the whole you start feeling very much afraid. A great fear arises because you are losing yourself. You shrink back. This is the dilemma. Every human being has to face it, encounter it, go through it, understand it, and transcend it. You have to understand that both things are arising out of the SAME thing. You feel it would be beautiful to disappear -- no worry, no anxiety, no responsibility. You will become part of the whole as trees are and the stars are. Just the idea is fantastic! It opens doors, mysterious doors into your being, it gives birth to poetry. It is romantic. But when you actually go into it then the fear arises, that "I am going to disappear, and who knows what will happen next?"

Remember the river listening to the whisper of the desert... hesitant, wants to go beyond it, wants to go in search of the ocean, feels that there is a desire and there is a subtle feeling and certainty and conviction that "My destiny is to go beyond?" No visible reason can be supplied, but there is an inner conviction that "I am not to end here. I have to go searching for something bigger." Something deep down says, "Try, try hard! And transcend this desert." And then the desert says, "Listen to me: the only way is to evaporate into the winds. They will take you, they will take you beyond the desert." The river wants to go beyond the desert, but the question is very natural: "Then what is the proof and guarantee that the winds will allow me to become a river again? Once I have disappeared I will not be in control in any way. Then what is the guarantee that I will become again the same river, the same form, the same name, the same body? And who knows? And how should I trust that once I have surrendered to the winds they will allow me to become

separate again?" That is the fear of love.

You know, you are convinced that without love there is no joy, without love there is no life, without love you are hungry for something unknown, unfulfilled, empty. You are hollow, you don't have anything. You are just a container without the content. You feel the hollowness, the emptiness and the misery of it. And you are convinced that there are ways which can fulfill you. But when you come close to love a great fear arises, doubt arises: if you relax, if you really go into it, will you ever be able to come back again? Will you be able to protect your identity, your personality? It is worth taking such a risk? And the mind decides not to take such a risk, because at least you ARE -- under-nourished, unfed, hungry, miserable -- but at least you ARE. Disappearing into some love, who knows? You will disappear, and then what is the guarantee that there will be joy, there will be bliss, there will be God?

It is the same fear that a seed feels when it starts dying into the soil. It is death, and the seed cannot conceive that there will be life arising out of death.

Love is death. And the lovers cannot comprehend that this death is only death on THIS side. On the other side this is the real birth. That's why I said yesterday to Vidya's mother, who had asked what a guru can do to you, I said, "He can undo you and he can re-do you."

To be with a Master is a great love-affair. You will have to allow him to undo you. That is painful. And fear will arise and doubt will arise, and you will escape many times, and you will say, "This is not the thing to do." The mind will say, "What are you getting into? For what? Save yourself and escape." And the mind will give a thousand and one reasons why to escape, and the mind is very clever in inventing reasons. It is a rationalizer: where no reason exists, it creates. And those will appeal to you because they will appeal to the ego.

This is the misery, the dilemma, the anguish: man wants to love and man is afraid to love. Unless you understand it and you go in spite of the fear, you will not be able to love. That's what trust is. In spite of the fear, going into a thing is trust.

The fourth question:

HAVE YOUR SIMON PETER, PAULS, ETC. ALREADY STARTED ESTABLISHING A CHURCH FOR NON-SMELLING CAMELS?

They need not. I won't allow that. I am doing that myself -- because the last time the Pauls and the Peters were allowed to create the church, they messed it up completely. This time I am to create my church myself. Peters and Pauls won't be allowed to create it. That will be far better.

Christ was not unaware of the Eastern ways. He HAD been in the East, he had learned the wisdom of the East, he had known truth here, on this soil -- in India.

Christianity has not got the whole story about Jesus. It starts when he is thirty and ends when he is thirty-three -- only a three year record. And what happened to the thirty years? Where was Jesus? He was travelling in Egypt, in India, in Tibet. He was working hard, he was finding ways and means to enter into his own being. When he reached back to his own people, he had become almost a foreigner -- the same way as my sannyasins will feel back in the West. You will become a foreigner there. In fact, now, to be a foreigner will be your destiny. If you are in India you will be a foreigner, if you are in England you will be a foreigner, if you are in America you will be a foreigner. Joining hands with me you have become a foreigner. I am a foreigner, an outsider, not part of this mad world.

When Jesus went back to his own people, to the Jews, he had become almost a foreigner. They could not understand what he was talking about. He was not part of their tradition, although he was quoting from the tradition. But the meaning that he was giving to the quotes was totally strange. Although he was using the names of Moses and Ezekiel, those were just names. It was only the container, the content was totally different. The content was not Jewish; it was Buddhist, it was basically Buddhist. He was pouring Buddhist wine into Jewish bottles, and if Jews became angry it was natural. And he could not live long, otherwise he would have created his own church. A three-year ministry is not much. He was very young, thirty-three, when he was crucified; he had not time enough. Buddha created his own church.

That's the reason why through the Christian church very few people have become enlightened. They can be counted on fingers. They are very few and far between, it is very rare: centuries pass, then one Eckhart or

one Francis. Buddha created his own church; he lived a long life, he lived for eighty-four years. He became enlightened when he was thirty-five, he had fifty years to work. He created his own church.

When a church is created by a Buddha or a Christ it has a different quality. When a church is created by Peter and Paul, it is created by Tom and Dick -- it can't have that quality.

This time I'm not going to allow that. The Peters and the Pauls can rest, they need not be worried. Whatsoever is happening here is happening according to me, ABSOLUTELY according to me, so don't throw the responsibility on others. I am responsible, for good, for bad. Whatsoever happens here, I am responsible; I am totally and absolutely responsible! And it is easy for your mind to criticize my sannyasins, it is difficult to criticize me. So you jump upon my poor sannyasins; it is easy for you to criticize them. If you want to criticize me, criticize me! Don't find scapegoats. I always like a direct communication, a direct dialogue. There is no Paul here and no Peter, and whatsoever my sannyasins are doing, they are simply obeying my orders. So if you have to find faults, find faults with me. Never find faults with my sannyasins; they have no responsibility in it. They are simply obedient, they are doing whatsoever is said.Whatsoever is given to them, they do it. They do it with totality, with intensity. That is part of their growth-work.

But don't call names. Don't say that the Peters and Pauls et cetera, have already started establishing a church. No, I have started it.

The church starts when a Master initiates. Initiate a single man and the church has started. The church exists in the relationship between the Master and the disciple. It does not exist in the temples and the churches and the organizations, it exists between the Master and the disciple. It is a very intimate phenomenon. Its vibrations will be felt all over the earth, sooner or later; it will go on becoming a tidal wave.

The church in itself is not wrong. Who is behind the church? -- that is the basic thing to be remembered. Christianity went very wrong because of Peter and Paul. Buddhism never went that wrong. A few things are going to be wrong; they have to be accepted, that is the nature of things. When the water falls, the rainwater, it is pure, it is distilled water, but the moment it falls on the soil it will become muddy.

When Buddha speaks it is pure rainwater, distilled water, the purest, but when it falls into your ears it becomes muddy. It is natural, it has to be accepted. And when Buddha is gone, of course -- more and more mud, more and more mud. But even if a small part of Buddha's message remains hidden in the mud, it is worth carrying the mud on your heads. It is worth carrying that mud in your heart, because that small fragment of truth can transform you.

Truth is never small. Truth cannot be small. It may be very atomic, but its explosion is always infinite.

I am going to create my own church -- sannyas is the beginning of it -- and I want to create it according to me. So whatsoever you feel is not according to you, you criticize me, you encounter me directly.

The fifth question:

WHEN YOU TALK ABOUT LOVE, TEARS IMMEDIATELY START RUNNING. PLEASE SAY SOMETHING ABOUT IT.

The tears are the greatest possible prayer. Don't be worried about analyzing them, don't try to interpret them; they are beyond interpretation and beyond analysis. Words will not be adequate to say anything about the tears. Tears come from a deeper source than words. And if tears are coming, all that is needed is not to think about them but to allow them, to give them an intensity, to give them a kind of totality. You will understand those tears only when you are not hesitant about going into them, when you are not somehow holding yourself back. Go into them utterly. Become tears, and when tears come, enjoy. You are overflowing. Thinking of love if tears don't come then you were not thinking about love. Thinking of God if tears don't come then your thinking is futile, impotent. Listening to me, if your heart does not start overflowing with tears, then you were listening only through the head -- which is not listening. You have been hearing but not listening. When you listen, the heart will start dancing. And the heart has only one way to express itself, and that way is the way of tears.

Meditate on these lines of an anonymous poet:

Sing until your breath crackles to the last.

Note what is caught upon the passing wind.
Laugh until the pains squeeze authority into chaotic blasts, and then into puny puffs. Cry until the peak of your tears, like the pure tips of a wave before it folds into the gulping sea.
Ah, but love when your heart beats the beat of nights full of daffodils, For then you are.

If you can allow your tears totality, then you are.
My message is of laughter and tears. It looks contradictory but it is not. Deep down in your being laughter and tears .Ire joined together, they are part of one energy. If you laugh long, tears will come. If you go on crying, you will suddenly see the change -- one moment a sudden change -- and the laughter has entered into you. See this polarity. Go into tears as deeply as possible until tears become laughter. Then you have really gone into the very end; from that end, the wheel moves. When you are laughing, laugh so deeply and so totally, so wildly, that laughter turns into tears and your eyes start raining. Then you will know that all paradoxes are only on the surface -- deep down they are one, laughter and tears are one. And when your prayer is of laughter and tears, it is a true prayer.
You need not be worried about what it is. It is a mystery. It has to be lived, known, seen. Through knowing it, through seeing it, through living it, you will understand it. There is no other way of understanding it.

The sixth question:

I'M ABLE TO FEEL THE DIVINE BREATH IN A SUNSET, IN A TREE, IN A BIRD FLYING... BUT I'M INCREDIBLY AFRAID TO OPEN MYSELF TO HUMAN BEINGS, TO THE CONCRETE PEOPLE AROUND ME. I CAN ACCEPT THE DIVINE ONLY BEYOND THE HUMAN LEVEL. SOMETIMES I FEEL IT REALLY A PROBLEM. PLEASE HELP ME TO FACE THIS POINT.

Bodhideva, it is always simple to love abstract things. It is more simple to love humanity than human beings, because loving humanity you are not risking anything. A single human being is far more dangerous than the whole of humanity. Humanity is a word, there is no corresponding reality to it. The human being is a reality, and when you come across a reality there are going to be good times, bad times, pain, pleasure, ups and downs, highs and lows, agonies and ecstasies. Loving humanity, there will be no ecstasy and no agony. In fact, loving humanity is a way of avoiding human beings: because you can't love human beings you start loving humanity just to deceive yourself.
Avoid abstractions.

The second thing is: it is certainly easier to love a tree, because while loving a tree the tree is almost passive, it does not respond. Loving a tree is just an imagination game on your part. It is easy; whatsoever you want to make out of it you can make. The tree is blowing in the wind and you can think that she is calling you, she is spreading her hands towards you, she is welcoming you, and the tree is blissfully unaware of you. And whenever you go to the tree you can always project your imagination on it. You don't know the being of the tree yet because you don't know even your own being. To understand a tree will be more difficult because a tree is less evolved. There is a bigger gap between you and the tree. How can you bridge it? There is not so big a gap between you and your neighbor. You are both contemporaries, equals, existing on the same plane, or almost the same plane -- understanding is easier -- but you say that there you don't feel at ease.

Where understanding is easier, what is the problem? You cannot project. Where there is no possibility of understanding you are free to project. You can love a rock.

In America they are selling rocks in beautiful boxes. Somebody has sent me a rock. It is an ordinary rock; it costs ten dollars. The package is beautiful, and with it come printed instructions on how to love it, how to make it a pet, how to take care of it. The booklet that accompanies it says it is very temperamental, you will have to take care. This is a game you can play. And if you project, the rock will be felt as if it is responding. You can hold the rock in your hands, and if you are really imaginative, of a poetic nature, you will feel the rock is sending vibes. It is saying "Hi! How are you? I love you, and I am feeling so immensely good in your hand." And this is simply you! It is a monologue, it is not a dialogue. The rock is simply unaware of you, but you can play the game.

With concrete human beings it is diff1cult to play the game; it costs. That's why people start loving dogs and cats, trees, rocks. They want to love, but they want love to be non-risky. To love a dog is non-risky, to

love a woman is very risky. She is not just there so that you can go on projecting, she is not like a white screen that you can project anything on and she will dance to your tune, and when you come home she will wag her tail -- not necessarily.

A man went to his psychiatrist and said, "What is happening? I am in trouble. Just one year ago when I got married, my wife used to come with my slippers and my dog used to bark. Now it is just the opposite: my dog comes with the slippers and my wife barks!"

The psychiatrist said, "But I don't understand. You are getting the same services. What is the problem? Where is the problem?"

With a human being sometimes there is barking and sometimes there is wagging of the tail, and sometimes the wife is angry. And when a woman is angry, she is REALLY angry. No man can be that angry, because man is always half-hearted. Neither is he total in his love nor total in his anger He is calculating, he thinks what to do and what not to do. He is intellectual, he is hung-up in the head. The woman lives without the head. That's her beauty too, and also the agony of living with her. She's so graceful, so round, so soft -- all because the head is not calculating. She lives through the heart, is more instinctive, is more animal-like. When she loves you, she loves you; she is ready to sacrifice herself. She can die for you, she will not hesitate a single moment. But when she is angry... she can kill you! She will not hesitate a single moment either.

The woman still remains total, the woman still remains primitive. And that is good, that is the only hope for humanity -- that the woman is still primitive. Educate the woman, make her sophisticated, make her as clever as man, as cunning as man -- as the lib-movements are doing all over the world -- and the world will lose the last hope. The only hope ;s the woman, because she is still part of nature, still somehow rooted in nature, still earthly, has not yet become abstract, does not bother about abstract things. Her problems are concrete. She is a realist.

I have heard about a Chinese emperor. He wanted a painting to be made for his bedroom. He had seen a white crane flying across the full moon in a dream; he wanted that. He searched for the greatest painter. A woman was found who was the greatest painter, and the emperor said, "You do it, and I will reward you, and whatsoever you demand I will give you. I need this painting. I have seen it in a dream -- a white crane flying across the full moon."

The woman said, "You will have to wait."

One year passed. The king inquired again and again, and again and again the woman said, "Wait." Two years passed and the king said, "How long will it take? Just a small painting of the full moon and the crane passing it -- how long will it take?"

The woman said, "I have been watching every full moon night but not a single crane has passed. And until it passes I cannot paint it. I am not a man, I am a woman. I am a realist."

I love the story. The woman said, "I am not a man, I cannot do it in abstract. I cannot simply imagine about it, I have to see it. Only when I have seen it happen can I do

The king understood the point and he said, "There is no need. You will be rewarded. No need to be worried about it, but I understand your point."

The woman is still a realist.

I have heard....

A man was laying a new concrete path. No sooner was his back turned than a crowd of children came running by, leaving footmarks all over the hardening surface. A neighbor who heard his swearing reproached him: "I thought you liked children, George."

"I do like them," he replied. "In the abstract, but not in the concrete."

It is very easy to love people in the abstract, the real problem arises in the concrete. And remember, unless you love human beings, concrete, real human beings, all your love for trees and birds is bogus, just ho-hum.

If you can love human beings, then only a point will arise in your consciousness where you can love

birds and trees and mountains too; but that is only later on. If you cannot penetrate a reality that is so close by, how can you penetrate the reality that is so far off? How can you commune with a rock? -- there exists no common language. Either you have to become a rock or the rock has to become a human being. Otherwise the distance is so vast, unbridgeable. Bridge it with people first.

And I know it is possible to love a tree, but that is only when you have loved human beings so deeply, so totally, that you have found trees in human beings -- then only; that you have found animals in human beings -- then only; that you have seen birds in human beings -- then only. Because a human being has been all these things, he still carries the marks in his unconscious, or collective unconscious. You have once been a tree, a bird, an animal, a rock. You have been all things, you have been millions of things, and all those experiences are still inside you. The only way to connect with the outside tree is to first connect with the tree that is inside a human being.

Fall in love with human beings. Take the risk, be courageous. Suffer the pains of love and the ecstasies. Go deeper into human beings and soon you will find no human being is just a human being; a human being is human being plus the whole existence, because a human being is the ultimate evolute. All that man has been in the past is still there, layer upon layer.

Have you not felt it sometimes in the woman -- that she is a cat? Have you not looked into the eyes of a woman and suddenly felt the cat inside? Without being a cat, no woman can be a woman. And you will find the bitch too. And so is the case with the man -- you will find the wolf.

All that exists, man has evolved through it. It is just like you were a child, then you became a young man; do you think your childhood has completely disappeared? It is there. It has gathered a layer of youth around it but it is there, it can be provoked. In a certain situation and milieu you can again become a child. If you come to see your childhood friend, suddenly you forget that you are young, you again become a child. You start thinking of those days, and the nostalgia and the memories and the sweet things and the joys and all that. You forget.

You may have become old. Has youth simply disappeared from you? It is there; you have gathered another layer. Just cut a tree and you will find layers upon layers in the tree. That's how the age of the tree is judged: if it is sixty years old then there are sixty layers. Each year it drops the bark and a new layer arises. If you cut a rock, the rock has layers. If you go deep into human beings you will find layers, like trees and rocks. The deeper you go, the more you will find strange things happening. While making love to a woman, if you can abandon yourself totally, you will be making love to animals, to birds, to trees, to rocks, to existence itself.

Each single individual is a small world. A microcosm contains all; it contains the whole, the macrocosm. But you cannot avoid human beings. You cannot say, "I will love trees but not human beings." Then your trees will be false, you have not approached them rightly. First, they have to be loved in human beings, first they have to be found in human beings. Then only will you know their language.

The last question:

> WHEN A REAL LION MEETS A REAL MASTER,, HE RECOGNIZES HIM.... AND HE DECIDES TO BE DEFEATED AND DECIDES TO HAVE HIS EGO BROKEN BECAUSE HE KNOWS THAT THIS IS THE PATH AND WILL LEAD HIM TO MORE EASE. NOW, I'M AFRAID THAT IT IS STILL MY EGO DECIDING FOR ME. PLEASE EXPLAIN.

Carlo, the decision to take sannyas has to be of the ego. But it is a decision to commit suicide. These two things have to be understood.

When a man decides to commit suicide, life is deciding for death, in favor of death. When a man commits suicide, what happens? He has lived and found something is lacking in life, it is not worth living; he moves in the opposite direction, of death. He searches for death.

The same happens in sannyas too: it is the ego deciding to take sannyas. Sannyas means the suicide of the ego.

The ego has lived and found only agonies. The ego has searched, groped in the dark, and never has anything happened to it, only tension, anguish, misery. The ego has lived through hell. The ego is hell!

Jean-Paul Sartre says "The other is hell" -- that is absolutely wrong. The ego is hell! Not the other, but the I is the hell. And when you have felt this in the very guts of your being, in your bones, in your blood, in

your marrow -- when the ego has utterly failed you, the ego decides to commit suicide. That's what sannyas is.

But once you take sannyas a totally different world, a totally different vision, starts in your being. You start living egolessly, and suddenly you are surprised. It is not life that was wrong, it was the ego that was wrong. Life is immensely fulfilling, it is SHEER joy, it is made of the stuff called bliss. It was ego that was a barrier and was not allowing you to live. Once you surrender, even for a moment if the window opens in that surrender.... And that's what sannyas is, initiation is looking into the eyes of the Master, for a moment you disappear. For a moment you start seeing through the eyes of the Master. For a moment you are not separate, you vibrate with the Master. You take his color, you take his vibration, you pulsate with him, you breathe with him. It is a single moment, but in that single moment you have come across the gap from where the door opens, and you can see a totally different world. The same world, but yet in a totally different perspective.

This is initiation -- looking through the Master's eyes. You have looked through your eyes and you have not found anything. Now you close your eyes and you look through the eyes of the Master. This is obedience, this is surrender. This is trying to put aside your past patterns, and learning of something new. It is an unlearning process, unlearning as far as the ego and its ways are concerned, and a learning process as far as the ways of non-ego are concerned.

The Master is one who has no ego. The disciple is one

who has come to understand that the ego and its ways are false, they lead only into cul-de-sacs. The disciple is one who is ready to drop the ego and wants to know, "How to drop it?" He has suffered long with it, he has carried the burden long. Now he's tired of it! He wants to be unburdened. He does not know how to put it away, how to throw it. He has been clinging to it for so long that he has forgotten that it can be put aside. He comes to a man who has put his ego aside, looks into those eyes, starts trembling in a new way. A new streaming energy is felt, and suddenly a link is broken between the ego and you.

This is what initiation is. It is just a beginning certainly, much will have to be done later on; but if you have taken one step, half the journey is complete. Yes, I say half the journey is complete, because the first step is the most difficult step. All other steps are going to be the same, repetition of the same step again and again.

Carlo's question is significant.

He says, "WHEN A REAL LION MEETS A REAL MASTER, HE RECOGNIZES HIM...."

That is true. Camels cannot recognize a Master. The camels have to be persuaded. And sometimes a camel comes to me and I persuade really hard.

Just a few days ago, I was persuading a woman really hard. I could see that she could become a lion, but she persists to remain a camel. I could see the potential, that just in a single step she could become a lion. Ordinarily I don't persuade too much, because persuading a person for sannyas too much can become a barrier. The person can start thinking that he or she is so important, that's why I am persuading. That feeling of importance can enhance the ego. But when I see that somebody is just on the verge, a push IS needed. I go out of my way to give a push. But it is always moving into the unknown. One never knows how the person is going to react.

I persuaded her. She became a sannyasin, but missed the point. While looking into my eyes, she was not looking into my eyes. She was still afraid, she was clinging to the camel. A great opportunity was given to her, she missed it. I have given her a message that she can drop sannyas, because really it has not happened. She wants to remain a camel, so let her be happy as a camel. A camel cannot recognize, a camel is blind. The camel is the larva, a stagnant pool.

But a lion can recognize. That's why almost always it happens that those who have any kind of courage in them immediately take the jump into sannyas. Not that they will not have to face the world, not that they will not have problems -- they will have problems, but that is secondary. Those problems can be tackled, that world can be faced. But when a moment arises when one has to take the risk, the lion takes the risk. The lion recognizes the Master.

The camel cannot recognize, the camel has to be persuaded, goaded into sannyas. The lion can recognize and accept sannyas, ask for it, take the jump on his own accord. And in that very jump the lion starts moving to the third stage: the child.

In surrender you become a child, you become soft, feminine, you allow the Master to penetrate you

deeply. You allow the Master to make you pregnant, you become pregnant with the divine. And the state of child is really a state of pregnancy. You die and you are born anew as a child, out of your own womb.

It is the greatest miracle in the world -- man being born out of his own womb.

But the decision is going to be of the ego. Just as suicide is the decision of life, sannyas is the decision of the ego. But once you have decided the ego starts disappearing, the ego has committed suicide. In fact, sannyas and suicide are very similar. Suicide is a false sannyas, sannyas is a real suicide -- because in suicide only the body dies and you will be born again. In sannyas the ego dies, and if you work it out totally, you may not be born again.

The Wisdom of the Sands, Vol 1

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THERE WAS ONCE A VIOLENT, IGNORANT AND IDOLATROUS KING. ONE DAY HE SWORE THAT IF HIS PERSONAL IDOL ACCORDED HIM A CERTAIN ADVANTAGE IN LIFE, HE WOULD CAPTURE THE FIRST THREE PEOPLE WHO PASSED BY HIS CASTLE AND FORCE THEM TO DEDICATE THEMSELVES TO IDOL-WORSHIP.
SURE ENOUGH, THE KING'S WISHES WERE FULFILLED, AND HE IMMEDIATELY SENT SOLDIERS ON TO THE HIGHWAY TO BRING IN THE FIRST THREE PEOPLE WHOM THEY COULD FIND.
THESE THREE WERE, AS IT HAPPENED, A SCHOLAR, A SAYED (DESCENDANT OF MOHAMMED THE PROPHET) AND A PROSTITUTE.
HAVING THEM THROWN DOWN BEFORE HIS IDOL, THE UNBALANCED KING TOLD THEM OF HIS VOW, AND ORDERED THEM ALL TO BOW DOWN IN FRONT OF THE IMAGE.
THE SCHOLAR SAID, "THIS SITUATION UNDOUBTEDLY COMES WITHIN THE DOCTRINE OF 'FORCE MAJEURE'. THERE ARE NUMEROUS PRECEDENTS ALLOWING ANYONE TO APPEAR TO CONFORM WITH CUSTOM IF COMPELLED, WITHOUT REAL OR MORAL CULPABILITY BEING IN ANY WAY INVOLVED." SO HE MADE A DEEP OBEISANCE TO THE IDOL.
THE SAYED, WHEN IT WAS HIS TURN, SAID, "AS A SPECIALLY PROTECTED PERSON, HAVING IN MY VEINS THE BLOOD OF THE HOLY PROPHET, MY ACTIONS THEMSELVES PURIFY ANYTHING WHICH IS DONE, AND THEREFORE THERE IS NO BAR TO MY ACTING AS THIS MAN DEMANDS." AND HE BOWED DOWN BEFORE THE IDOL.
THE PROSTITUTE SAID, "ALAS, I HAVE NEITHER INTELLECTUAL TRAINING NOR SPECIAL PREROGATIVES, AND SO I AM AFRAID THAT, WHATEVER YOU DO TO ME, I CANNOT WORSHIP THIS IDOL, EVEN IN APPEARANCE."
THE MAD KING'S MALADY WAS IMMEDIATELY BANISHED BY THIS REMARK. AS IF BY MAGIC HE SAW THE DECEIT OF THE TWO WORSHIPPERS OF THE IMAGE. HE AT ONCE HAD THE SCHOLAR AND THE SAYED DECAPITATED, AND SET THE PROSTITUTE FREE.

God cannot be reduced to an image: that is one of the fundamentals of Sufi experience -- I will not say Sufi philosophy, because there exists nothing like Sufi philosophy. It is an experience, not a speculation. It is a vision.

The Sufi vision says: God cannot be reduced to any image, metaphor, symbol or sign, although the human mind has been trying down through the ages to reduce God into something which man can worship, which man can handle, which man can cope with. That has been one of the oldest desires of the human

mind: to put God in human categories so that God can be managed, manipulated, so God can be in your hands.

The Sufi experience is that this is sacrilege, this is sin. The very effort to reduce God to an image is to falsify reality.

In the first place, why do we want God to be reduced to an idol? The very enormity of existence baffles us. The very infinity, and we feel we are falling into an abyss. Out of fear man creates a God, a small God, small like man. Out of fear man creates God in his own image and then he feels at ease.With the enormity of existence, to feel at ease you will have to disappear. Either disappear into the infinity of existence or create a manageable God. Create a temple in your home, let God be reduced to an image -- then you can forget the enormity, the hugeness, the immenseness.

Because of the eternal silence of existence, man wants to create a song to sing. The song may be of the Vedas or of the Koran; it doesn't matter. The sound is consoling, the silence frightening. The image feels human, part of our world. The imageless God is superhuman, it is beyond us. Unless we go beyond ourselves, we cannot meet the true God. To avoid that meeting, to avoid that transcendence, we create a small God of our own. We start having dialogues with our created God, man-made, manufactured by the human mind. We worship, we pray, we do rituals and we are happy. It is a kind of dream, it is not entry into reality. Your temples are barriers to God, not doors. They pretend to be doors, but they are not. And your ideals, your images, your philosophies, your continuous effort to fill the emptiness of existence with words, philosophies, systems, are nothing but creating a false security around you.

God is insecurity. To be with God is to be constantly in danger. To move into God is to move into the unknown and the unknowable. That frightens, that scares. One starts losing oneself. One wants to hold back. One wants not to look into the enormity. Then those small Gods created by yourself or by your priests out of your cunning, cleverness, skill, are of great help. They are false because you have created them.

The true God is one who has created you, the false God is one that you have created. This is one of the fundamental insights of Sufism: that the temple has to be empty, empty of all that is man-made. The prayer has to be silent, silent of all that man has fabricated in words. The prayer can only be a dialogue -- wordless, silent -- with the infinity. It can only be a disappearance on your part. You can only dissolve, melt, merge. Then you are transplanted, taken up, transported. Then the winds take you beyond the desert, beyond the wasteland of mind.

But to be ready for that, great courage is needed. And man is always happy with toys. All your idols are toys -- beware of the fact. And man is so cunning: he can create great philosophies around his falsities. He can defend, he can argue, he can rationalize. He can almost create such clouds of logic that you can be lost in those clouds. That's how humanity is lost. Somebody is lost in Christian clouds, somebody is lost in Mohammedan clouds, somebody is lost in Hindu clouds. But if you go deep down into them, they are all speculative, logic-chopping, philosophizing, about and about. But the truth does not reflect in them.

Truth reflects only in a meditative consciousness, not in a speculative consciousness -- never. The moment you think, you go astray. Truth reflects only when you are in a state of no-thought, when nothing stirs within you. When there is not even a ripple in the inner lake of consciousness, then truth reflects in you, and that truth has no image. That truth is formless, nameless. All names are our efforts to communicate with the eternal silence, but they all fail.

Sufis have a hundred names for God -- not exactly a hundred, but ninety-nine. I call them the ninety-nine names of nothingness. The real, the hundredth, is empty. What it is is not said; it is not provoked, it is left. Ninety-nine names are given; where is the hundredth? That is the true name -- which cannot be pronounced, which cannot be uttered. To utter it would be a profanity. How can the ultimate be uttered? And once uttered, how can it remain the ultimate?

Lao Tzu says, "I don't know His name -- nobody knows -- hence I will call Him Tao." It has to be called something, but no name is a true name. When all names disappear from your mind and you are there just watching, being, doing nothing, you have the first glimpse, the first penetration of the infinite into the finite. You become pregnant. The first penetration of the sky into the earth, and your seed is broken, and you start growing. And that growth is a kind of happening -- nothing that you do, you simply allow it. This is the first thing to be remembered.

But even Mohammedans, who have been against all kinds of idol-worship, have created their own idols. It seems the human mind cannot avoid the temptation. Now Kaaba and its black stone have become the idol. Now people go to Kaaba for HAJJ, for pilgrimage. Poor people gather money their whole lives to go just once to kiss that black stone. Now what is it? It is the same.

I have heard....

A Sufi seeker who later on became a great Master, Bayazid of Bistam, was going for a HAJJ, for a pilgrimage. He came across a Master by chance -- at least by chance on his part. It was not chance on the part of the Master. The Master was waiting for Bayazid, but Bayazid was unaware. He had just stayed for the night by the side of the Master, and the Master was sitting under a tree.

In the morning, the sun was rising, and it was beautiful and cool and birds were singing, and the pilgrims started moving, and Bayazid was also getting ready. And the Master called him close by and said, "Look into my eyes," and he looked into those eyes -- something enormous opened, he was transported to some different dimension. When he came back the Master was laughing, and he said, "Now you can do the pilgrimage around me and go home. You have come to Kaaba. There is no other Kaaba. Forget all about that black stone." And Bayazid understood it. He moved around the Master as people move around the Kaaba stone, kissed the feet of the Master, and went back home.

And when people gathered together, the villagers, and they asked, "Have you been to the Kaaba?" he said, "Yes, to the REAL Kaaba. I have seen the enormous, I have seen the undefined."

And once seen, it is never forgotten. It enters into your very existence. It is no more a memory in the head; every cell of your body resounds it, every part of your being dances in tune with it.

Sufis are not liked very much by the Mohammedans; they cannot be. The real religious persons are never liked by the people who have created a false consolatory religion for themselves. How can you like a person who calls your toy a toy? He destroys your joy. You cannot forgive a person who calls a spade a spade. It is impossible to forgive him, because you were imagining, you were creating a hallucination for yourself, and here comes a man and he simply says that you are a fool, that the idol that you are worshipping is nothing but stone, that the scriptures that you are reading are nothing but rubbish: "Burn it and throw the idol. Get rid of all this unnecessary baggage and enter into silence." Only through silence will you come to know that which is. Only through a state of no-mind will you enter into the real temple.

The real temple is not outside, the real temple is you. If you can enter into your own being you will be entering into existence itself. There is no need to go anywhere, not even a single step is needed. And you need not create a God, because whatsoever you create will be false.

I have heard....

There was once a child who lay before a fire and scribbled on a sheet of paper. His father came to his side and said, "What are you drawing there, son?"

"God," said the child.

Out of his greater knowledge the father then told the child, "But no one has seen God at any time, son. Nobody in all the world knows what He is like."

The child answered, "Well, I haven't finished yet."

And that is not only so with children, that is so with great philosophers too. They all think that once they have drawn, painted, described, the whole world will know.

Millions of philosophies have existed and disappeared and ignorance about God remains the same. In fact, there is no way to know God, so to call it ignorance is not right.

Let me explain it to you: you can call something knowledge. If knowledge is possible then the state before knowledge is ignorance, but if knowledge is impossible then the state before it cannot be called ignorance. Ignorance is ignorance only compared to knowledge.

Sufis don't call the state of man ignorance, they call it innocence. And the innocence is destroyed by knowledge. You don't become a knower, your innocence is simply destroyed -- which is a loss, not a gain, because God can be felt through innocence, never through knowledge.

Don't think that you are ignorant. You are simply innocent. And God cannot be reduced to knowledge. God is not just the unknown, God is really unknowable. The unknown will be known sooner or later; only time is required. Something was unknown yesterday, today it is known. Something is unknown today, tomorrow it will be known. It is only a question of time; between the known and the unknown the distance is of time. But God is not unknown, God is unknowable, intrinsically unknowable. God is a mystery. You cannot de-mystify existence. In fact, the more you know it, the more you feel knowing is impossible. The more you know the less you know. And when you really come to know, all knowledge simply disappears.

You become again ignorant, innocent, like a child.

The camel is very full of knowledge, hence he is called 'the camel' -- because he accumulates, assimilates. The lion throws the knowledge but becomes anti-knowledge, gets hooked by the opposite. The child is free from both polarities -- knowledge, anti-knowledge, philosophy, anti-philosophy. The child is simply free of all dualities. The child is innocent; he knows nothing of knowledge and he knows nothing of ignorance. He simply is.

That state of a child is the Sufi state of consciousness.

Knowledge is almost a deception, not only to others but to yourself, because you go on repeating the borrowed.

A sailor who had been abroad for some years came home on leave, and as he had some time to wait for his train, entered a hall nearby where a conjurer was entertaining. The sailor had a parrot with him, and knowing that he could not stay very long, sat near a door at the side of the hall so that he could slip out just before his train was due.

The sailor found the conjurer very entertaining and remarked every now and then, "That's a very pretty trick. I wonder what he will do next." Presently the sailor thought he would like a smoke, so he lit a cigarette and threw the match through the open door.

Now there was a gas leak outside the hall, as it happened, and the next thing was a tremendous explosion, a wrecked hall, and a few minutes later, a very bedraggled parrot remarked from its perch on a church spire about a mile away, "That's a very pretty trick. I wonder what he will do next?"

The knowledgeable person is just like that parrot: he's simply repeating something he does not understand. He is repeating something because he has heard it being repeated. He is repeating without any meaning in it.

When a Buddha speaks there is meaning, when a Buddhist scholar repeats the same words they are parrot-like. When Mohammed sang the Koran there was great significance in it. It was not in the words, it was in Mohammed himself. It was imparted by Mohammed's being to those words. Those words are ordinary, ANYBODY can learn them, everybody knows them. Mohammed was not a very, very educated person; in fact, not at all educated, an uneducated person, an innocent person. He had no idea of any knowledge. He was so immensely humble in his innocence that when for the first time, meditating on the mountain, no-mind happened to him, when SATORI bloomed, when he opened up to existence, when this world disappeared and the other started becoming real to his being, he was very afraid. He heard somewhere deep in his being, "Recite! Recite! Recite the name of Allah!"

From the word 'recite' comes the word 'koran'. 'Koran' means recite. That was the first thing that he heard from his innermost core: Recite! Recite! Recite the glory of God! He was entering into a glorious universe, he was entering into the splendor of life and being. His whole heart was dancing. But he knew that he was an uneducated man. He said, "But I am absolutely uneducated! I don't know language. How can I recite? How can I read? How can I say anything which will be relevant? I am an ignorant man." But the voice continued, "Recite!" And he became so frightened, he had a great fever.

He went home, told his wife that he was suffering from a great fever. The wife said, "But just before you left you were perfectly healthy. What has happened? And I see something very mysterious around you. You are not the same! Your eyes have such a depth I have never seen, and you have such passion on your face, such fire. You are aflame with something! What has happened? You tell me! This is not ordinary fever. You have stumbled into some truth."

Mohammed confessed. He said, "Yes, something has happened." And actually what he said is beautiful. He said, "Either I have gone mad or I have become a poet." Either I have gone mad or I have become a poet... both are really synonymous. Unless you are mad you can't be a poet, and unless you have the capacity to be a poet you can't be mad either.

He said, "But don't ask any more, because what has happened.... It will take time for me to recapitulate. The immense has happened! I cannot contain it, I cannot understand it. And why should it have happened to me? I am not a scholar, I am not an ascetic. I have not been in any way a knowledgeable person. I have never been educated, never been to the school or college. I am a simple man, what they call an ignorant man. Why should it happen to me?" But it has always been happening to those who are innocent. It has always been happening to those who are humble. It has never happened to the knowledgeable. Let me repeat: sinners have been known to know God, but not pundits, not scholars, not theologians.

Then the greatest sin is the sin of knowledge. And of what exactly does the sin called knowledge consist? It consists in reducing God to a metaphor, in reducing God into a sign, in reducing God into a symbol, in reducing God into an idol. The idol can be in stone, in wood, in words -- that doesn't matter -- but if you think God can be represented by anything whatsoever, then you are creating an idol.

God is all. And there is no way to represent the all, because there is nothing except it.

I say to you: I am God, you are God, trees are God, rocks are God. Only God is. Isness and Godness are not two phenomena, just ways of saying the one thing, different ways of saying the same thing. In fact to say God is, is repetitive, because God means is. The table is, the house is, the tree is, the man is, but to say 'God is' is not right. Because one day the tree is, another day it is gone; its isness is temporary. Even the mountains will disappear, but God always is. God cannot be 'is not'. So God is isness, God is pure existence.

This totality cannot be represented by anything except the total. The total is the only metaphor for the total, the total is the only sign for the total. The whole is the only image of the whole; there is no other way to create any other image. All images will be false because they will be small, they will be inadequate. They will say something but will not say the whole thing. And whenever truth is partial, it is more dangerous than the lie.

Those who have known have always remained silent about defining God. They say ten thousand other things -- they inspire you for the journey, they provoke you, they seduce you for the journey, they create a great thirst and longing in you for truth -- but they never define what that truth is. It has to be tasted, it has to be seen to be known, it has to be lived.

Religion cannot be anything apart from life. Either life can be religious or irreligious, but you cannot have religion apart from life. You cannot say, "For one hour every day I become religious. I go to the temple or to the mosque and I pray," or, "Every Sunday I go to the church and I pray." Religion cannot be a 'Sunday religion'. Either your full life, your whole life is permeated by a kind of religiousness.... That aroma surrounds you always, day-in, day-out. Even when he is asleep a religious man has a different quality than the non-religious. If you enter into the room where a religious person is fast asleep, you will find a totally different kind of vibration. Even in his sleep he is religious, because even in his sleep he's relaxed in God. In fact a religious person does not relax into sleep, he relaxes into God. When he moves he moves into God, when he sits he sits in God, when he sleeps he sleeps in God. He eats God, he drinks God, he looks at God. If all is God, then all has to be Godly.

Sufis insist that God should not be represented by anything. There should be no idol, no image. Idols and images have created false religions in the world.

This story:

> THERE WAS ONCE A VIOLENT, IGNORANT AND IDOLATROUS KING. ONE DAY HE SWORE THAT IF HIS PERSONAL IDOL ACCORDED HIM A CERTAIN ADVANTAGE IN LIFE, HE WOULD CAPTURE THE.FIRST THREE PEOPLE WHO PASSED BY HIS CASTLE, AND FORCE THEM TO DEDICATE THEMSELVES TO IDOL-WORSHIP.

Now it is very rare to find a king who is not violent, not ignorant, not idolatrous. If a person is not violent, he will not be a king, he cannot be a king. Even if he finds himself accidentally born as the son of a king, he will renounce it. Buddha renounced, Mahavir renounced. Only a violent man can be a king. In fact, only a violent man is interested in political power. All power is violence, and remember it! -- even if you are interested in spiritual power, then you are violent. Any interest in power is violent. Power means power over others in some way or other. It may be political, it may be financial, it may be religious or spiritual .

So many people, in the name of religion, are only hiding their inner politics. They are searching for kundalini power or searching for how to levitate -- foolish and stupid desires; they don't transform your life. Even if you can start flying in the sky nothing will be transformed. So many birds are already flying in the sky, and they are not saints and they are not spiritual. If you start living in the deepest ocean, like a fish, you will not become spiritual. So many beings are already living there as fish; they are not spiritual either. Even if your spine vibrates with great energy you will not become spiritual. Spirituality has nothing to do with power. Even if you attain magical powers, miraculous powers, and you start playing like a magician, that is not going to make you spiritual either. That is sheer nonsense. That is an absolute indication that there is a foolish mind behind.

Whenever you see a man who is trying to do miracles, know well he is a politician. He cannot be a

religious person. And I am not saying that miracles don't happen around a religious person; they happen, but they are not done. They happen on their own accord. The religious person is not interested in doing them, the religious person is not a showman. The religious person is not interested in impressing others: "Look, I can create holy ash", "Look, I can produce Swiss watches through miraculous power." Now that man is on a political trip, an ego-trip, and those who become interested in him are also somehow interested in politics. They also want to gain power. They will hang around such a person. Thousands hang around such people just in the hope that some day they will also learn the trick -- they will have SIDDHIS and they will also do miracles.

Miracles happen around a religious person. Those miracles are not visible, those miracles are concerned with transformation of energies -- but they are not done, never done. Whenever a person is doing something he is a magician, a politician.Whenever something happens on its own accord around a person, in the space that is created around him, in the hollow that is created around him... in that hollow, miracles happen, people are transformed, people are transported into new realms of being. That's another matter. But all political search, all search for power, is ugly and violent.

THERE WAS ONCE A VIOLENT, IGNORANT AND IDOLATROUS KING. ONE DAY HE SWORE THAT IF HIS PERSONAL IDOL ACCORDED HIM A CERTAIN ADVANTAGE IN LIFE...

Remember, whenever you go to worship an idol you are not concerned with God, you are concerned with some advantage in life. All your prayers are worldly prayers -- you are asking for something. The real prayer never asks for anything. The real prayer, on the contrary, pours everything into God, asks nothing. The real worshipper is one who goes and cries out his heart and says to God, "Accept me. I am not worthy, still accept me. Take me away from myself. Dissolve me, destroy me, annihilate me." He does not go to ask, "Give me money or give me power," or give me this and that. The really religious person goes to GIVE, not to get. This has to decide the quality of your prayer: if in your prayer somewhere, apparent or hidden, is a desire to get something, then it is not religious prayer.

And because of these kinds of prayers, man had to create false gods. A false mind creates false gods. A false mind needs false gods.

Now this king ONE DAY... SWORE THAT IF HIS PERSONAL IDOL ACCORDED HIM A CERTAIN ADVANTAGE IN LIFE....

And remember, God is impersonal. Idols are personal: the Hindu has his own, the Christian has his own, the Buddhist has his own. And not only that, but each worldly person has a certain idea of God and an idol of God which he wants to possess totally. The worldly mind is possessive.

I have heard about a Buddhist nun who used to carry a small, golden Buddha with her, a personal idol of Buddha -- because she was very much averse to worshipping public Buddhas. In a temple a Buddha is public -- everybody worships, thousands of people pray to him. The woman wanted to possess her own Buddha. It was a small Buddha but it was her own Buddha; she would worship only her Buddha.

Once she was staying in a temple. The temple had ten thousand Buddha-statues, the whole temple was full of Buddhas. And there were colossal Buddhas! The whole mountain was carved with Buddhas, but she was worshipping her own Buddha. Then an idea came to her mind: she used to burn incense, but now you cannot possess incense; once you burn incense then the fragrance spreads, it may go to other Buddhas -- the whole place was full of Buddhas, crowded -- so she made a small pipe, maybe a hollow bamboo, fixed the pipe to the nose of her personal Buddha and then burned the incense there, so it was carried through the pipe to HER Buddha's nose.

And don't laugh. This is what is happening all over the world. This is human stupidity. It is very common, it is almost universal.

She was very happy that she had found a way: now no other Buddha would be sharing her worship, her prayer. When in the morning she woke up and started praying to her small statue when she removed the pipe she started crying, because the Buddha's face had become black.

The Master of that temple, a Zen Master, who was watching all this stupidity laughed uproariously. He said, "Look! Not only are you drowned, your Buddha is also drowned with you. You have destroyed your

Buddha!"

The moment you possess, you destroy. Possessiveness is destructive. God cannot be personal. In fact, to know God, you will have to disappear as a person. And you do just the opposite: you reduce God, the impersonal, into a person. Rather than you dissolving and becoming impersonal, you reduce God to your status. These are the two ways: one is to become like God, become impersonal -- then you have a meeting; the other is to reduce God to a person, make an idol of Him, give Him a face and a form and a name. Then He is like you, then there is a possibility of having a dialogue.

Your personality is false. You are not really a person. It is just an illusion that you are a person. The deeper you go into yourself, the more you will find the universal. You are the whole universe, just as each wave is the whole ocean. If you dig deep into the wave you will find the ocean, not the wave. Exactly the same is the case with every person: a person is just a wave. God is waving in you in one form, waving in me in another form, waving in still another way in other forms. All forms are His. Go behind the form, go deeper, pull the curtain, and you will find one impersonal existence.

The right way to have a dialogue with God is to drop your personality. The wrong way to have a dialogue with God is not only not to drop your personality, but to create a personality around God. That's what idol-worship is: make God a Rama, a Krishna, a Christ, a Buddha, then relate with the Rama, with the Krishna, with the Christ. Now you are creating a dream. It is your own work, it has nothing to do with God.What goes on in the name of God has nothing to do with God, and what goes on in the name of religion has nothing to do with religion. There is only one religion, and that religion is: the art of disappearing as a person so that you can commune, become one with the impersonal force, the impersonal energy, the impersonal existence.

ONE DAY HE SWORE THAT IF HIS PERSONAL IDOL ACCORDED HIM A CERTAIN ADVANTAGE IN LIFE, HE WOULD CAPTURE THE FIRST THREE PEOPLE WHO PASSED BY HIS CASTLE, AND FORCE THEM TO DEDICATE THEMSELVES TO IDOL-WORSHIP.

Now this too is something to be understood. He is asking for some advantage, and if it is fulfilled then he is going to catch three persons -- three innocent persons who have nothing to do with the deal, who have no part in it -- he is going to force those three persons to worship. This has always been done, in many ways.

These Sufi stories are just indicative of many things.

For example, in India and in other countries also, millions of animals have been sacrificed to God. Now what do those animals have to do with your God? Because your desire is fulfilled, you sacrifice an animal. That animal has not desired, has not prayed, has not said anything. He has nothing to do with it! If you want to sacrifice, sacrifice yourself.

Buddha came across a ceremony which was on, a great crowd had gathered. He asked, "What is happening?" and they said that the man who was worshipping had asked for something. It had been fulfilled: now he was sacrificing a. bull, he was killing a bull; it was a religious ceremony.

Buddha said, "But what has the bull to do with it? If that man feels that God has given something to him, has been favorable to him, he should sacrifice himself."

Buddha entered into the crowd, asked the man, "What are you doing? Why are you being violent to this poor bull? And he has not done anything!"

The man was a brahmin, a scholar, a knower of scriptures. He quoted scriptures and he said, "You don't know. I am not being violent to the bull. The scriptures say, the Vedas say, that if in a religious ceremony an animal is crucified, killed, murdered, butchered, the animal-soul goes to heaven directly. I'm not being violent to him, he will go to heaven."

Then Buddha said, "Why don't you kill your father or your mother or yourself? Why are you missing the opportunity to go to heaven? This bull may not want to go to heaven. If this is certain, then kill your father or kill your mother -- or kill yourself! The best thing is to kill yourself!"

The brahmin listened to Buddha. His presence made it so clear to him: he dropped the weapon there, he renounced all that religious ceremony and he asked Buddha, "Now you tell me how to be religious, because I have been doing all these things my whole life. You have shocked me, but you have made me awake too."

If you search around the globe there have existed thousands of religions with this stupid idea: that God

has favored you. Now you are favoring God by finding three innocent people to worship your idol.

SURE ENOUGH, THE KING'S WISH WAS FULFILLED...

All wishes that are fulfilled are just coincidental. If you go on asking God a few wishes will be fulfilled -- God has nothing to do with fulfilling them -- a few will not be fulfilled. When a wish is not fulfilled the worshipper thinks "I have not been praying rightly. The rituals have not been done rightly. The scripture has not been followed rightly. My performance was not exactly as it should have been. The mantras were not chanted as they should have been chanted. There must have been something wrong" -- if the wish is not fulfilled. If the wish is fulfilled, then "God has been so favorable to me. Now I have to give something as a gift to show my gratitude."

God has nothing to do with your wishes. In fact, God is experienced only when you have no more wishes left in you. Only a desireless consciousness comes to know what God is, and only a desireless consciousness becomes divine. All desires are worldly, fulfilled or not fulfilled; it is your game. This is how it goes on happening around the world.

You go to a saint and your wish is fulfilled. Then you go again; if it is not fulfilled you go to some other saint. Some day, somewhere, the coincidence will happen and your wish will be fulfilled. Then that saint becomes your God, because your wish is fulfilled there. Just try it. It is just a gamble. If you throw a coin, fifty times is the possibility that it will fall on this side, fifty times is the possibility that it will fall on that side. And if you throw the coin millions of times, then it will come closer and closer to fifty percent -- but it is just coincidence. But people are very deeply exploited. Beware of this.

SURE ENOUGH, THE KING'S WISH WAS FULFILLED, AND HE IMMEDIATELY SENT SOLDIERS ON TO THE HIGHWAY TO BRING IN THE FIRST THREE PEOPLE WHOM THEY COULD FIND.
THESE THREE WERE, AS IT HAPPENED, A SCHOLAR, A SAYED (DESCENDANT OF MOHAMMED THE PROPHET) AND A PROSTITUTE.

Three persons, and Sufis have much to say about these three types. The one is the scholarly type, the pundit, the knowledgeable man; the second is the virtuous type, the pious type; the third is the sinner, the prostitute. Try to understand the story deeply because there is a great message in it.

HAVING THEM THROWN DOWN BEFORE HIS IDOL, THE UNBALANCED KING TOLD THEM OF HIS VOW, AND ORDERED THEM ALL TO BOW DOWN IN FRONT OF THE IMAGE.
THE SCHOLAR SAID, "THIS SITUATION UNDOUBTEDLY COMES WITHIN THE DOCTRINE OF 'FORCE MAJEURE'. THERE ARE NUMEROUS PRECEDENTS ALLOWING ANYONE TO APPEAR TO CONFORM WITH CUSTOM IF COMPELLED, WITHOUT REAL OR MORAL CULPABILITY BEING IN ANY WAY INVOLVED." SO HE MADE A DEEP OBEISANCE TO THE IDOL.

This is how the knowledgeable man reacts, responds to reality. He can always find ways to do whatsoever he wants to do. He is clever enough -- he can always find jargon and can always find a loophole. His is the way of the legal expert. If he wants to do something wrong he will find a way. If he does not want to do something right, he will find a w ay. He's never in the wrong, he always supports himself; he has a great body of knowledge to support him. He is argumentative, and arguments are just a game with words. You can find a for and against for whatsoever you want to find it for. The argument has no commitment to anything. The argument is not committed to truth, the argument is just sophistry.

In ancient Greece there was a great school of Sophists. Their whole teaching was that there is no truth and no untruth. If you are clever you can prove anything to be true, if you are clever you can prove anything to be untrue. It all depends on your cleverness. the only thing that counts is cleverness: there is no truth, no untruth. They used to teach sophistry, they used to teach how to argue. Argument was all.

This kind of sophistry has existed in all the countries of the world. It still exists, and it is such a game that you can be lost in it and you can forget what you were searching for. Sophistry is a way to defend your ego.

Now this man is faced with a problem. This man must be a Mohammedan -- the story comes from a

Mohammedan country. His religion does not allow him to worship an idol. And now this mad king forces him, and he knows if he does not worship he will be killed. He has to find a way.

HE SAYS TO HIMSELF, "THIS SITUATION UNDOUBTEDLY COMES WITHIN THE DOCTRINE OF 'FORCE MAJEURE'."

Now he finds a doctrine for it, an explanation, support from the scripture.

"THERE ARE NUMEROUS PRECEDENTS ALLOWING ANYONE TO APPEAR TO CONFORM WITH CUSTOM IF COMPELLED, WITHOUT REAL OR MORAL CULPABILITY BEING IN ANY WAY INVOLVED."

"If this mad king wants me to bow down to this idol, I can bow down without really bowing down to it. I can only pretend. I can deceive. I have to save my life."
But rather than seeing the fact: "I am more interested in life than in religion. I am more interested in saving myself than searching for God. I am more interested in protecting myself out of fear" -- rather than seeing this exactly as it is, he starts creating a cloud of jargon around himself. And you can always find ways, and you can go on playing the game of words for millions of lives; there is no end to it.

This is what is happening in actual life too: you never see the reality, you hide it. You are afraid and you will say something else.

Just the other night somebody was here. Sannyas creates a fear, deep fear, but nobody accepts that. They don't say, "I am afraid, that's why I cannot take sannyas." They say something else. They say, "But what is the point of wearing orange? What is the point of changing the name? Can't we remain in ordinary dress? Can't we remain sannyasins without declaring it to the world?" "And the real thing has to be inner," they say. "Why should it be outer?" And all the things that they are saying look beautiful, but this is not the truth. Deep down they are simply afraid of what people will say. People will think you are a fool or a mad-man. People come to me and they say, "Here it is okay, but when we go to the West then there will be trouble." But very rarely does a person come who says it exactly as it is, authentically as it is. He finds ways and means.

There are people who have taken sannyas -- cunning people. Then they go to their countries and they simply don't tell anybody that they are sannyasins. They simply hide their orange, their malas, and they continue as they were. And whenever they come across a sannyasin and he asks, "What has happened? Have you dropped sannyas?" they will say, "No, but we have heard the inner voice: Bhagwan has said to us 'I make you free'." Rather than being true, they bring me also into their game -- that I have made them free.

When they come back to India they are again in orange. Then maybe again I have said to them, "While in India, don't be free." They hear the inner voice.

Remember, it is good to be authentic, it is good not to be a hypocrite; it helps your growth. All falsities that you go on protecting are poisonous -- they will destroy your inner being. And the arguments can be very logical, and the arguments can be very convincing, yet if they are not authentic, they are all rubbish. The real thing is not the validity of the argument as argument, but the truth.

Now this man could have seen the simple truth: "I am afraid to die, that's why I will do it." And that would have been a great religious act. To see the truth would have helped him. Or maybe, seeing the truth that he was a coward he may have resisted, and he would have said, "Okay, you kill me, but I am not going to bow down." Either he should have bowed down out of fear -- but then he would have become more humble, knowing that "I am a coward" -- or maybe, seeing the fear, he may have stood his ground and may have said, "Okay, I am not going to be a coward. You kill me, but I am not going to do something that has no appeal for me." Now arguing in a roundabout way he has saved himself. But saved from what? -- saved from God, saved from truth. He has been cunning. A cunning mind is a suicidal mind.

THE SAYED, WHEN IT WAS HIS TURN, SAID, "AS A SPECIALLY PROTECTED PERSON, HAVING IN MY VEINS THE BLOOD OF THE HOLY PROPHET, MY ACTIONS THEMSELVES PURIFY ANYTHING WHICH IS DONE, AND THEREFORE THERE IS NO BAR TO MY ACTING AS THIS MAN DEMANDS." AND HE BOWED BEFORE THE IDOL.

Now the so-called virtuous: the man who thinks that he is protected, that he is special, that he is one of the chosen few, he belongs to the chosen few. Now what does Mohammed's blood have to do with it?-Blood is blood. Just because you are born in the same line does not make any difference. You may have the blood of Buddha in you and you may be the most stupid man on the earth. Many must have the blood of Buddha, knowingly or unknowingly. Many must have the blood of Krishna, many must have the blood of Moses -- but what has that to do with it? Your blood makes no difference, your heritage makes no difference, your tradition makes no difference. Unless your awareness comes in nothing makes a difference.

Now this man protected himself with the idea, "I am special, specially protected, a descendant of the Holy Prophet, Mohammed. God must be protecting me. And whatsoever I do becomes pure because it is done by me." He has an even deeper cunningness than the scholar. The scholar may have some doubts, but he can't have any doubts. His deception is total.

Remember, nobody is protecting you -- neither Christ nor Mohammed nor Krishna. Nobody can protect you except yourself. Don't throw the responsibility on the other. People are doing it all the time.

A Christian missionary came to me and he said, "Jesus was born to liberate all from sin." I asked him, "Are you liberated from sin -- because Jesus has been here. How many people are liberated? And you go on saying that 'Jesus was our salvation', as if salvation has happened and all are liberated. Who is liberated? And how can Jesus liberate you?" This seems to be so illogical. You create the bondage and Jesus comes to liberate you. Why should HE? He has no responsibility. And if you are bent upon remaining in bondage, how can he liberate you?

It happened... one man was asking Sri Aurobindo, "You are so cool and so indifferent to things that sometimes a problem arises in my mind: if you are standing on the bank of a river and somebody is drowning, you will not save him." Aurobindo said, "No, I will not save, UNLESS he asks to be saved." That man said, "But this seems to be hard, uncompassionate." Sri Aurobindo said, "I can save him, but he will again drown himself. If he is bent upon drowning himself, he will find another river, he will find another bank, he will find another time and he will re-drown himself. I can un-drown him but he will re-drown himself, so what is the point? Unless he asks he cannot be saved."

And in spiritual growth, asking is being saved. If you ask, you are saved; not that Jesus saves you. Remember those beautiful words of Jesus: "Ask and it shall be given. Knock and the door shall be opened unto you."

Those doors are really open, they are just waiting for your knock. In fact, God has already given to you, but because you have not asked you have not recognized the gift yet. The gift is already given. You have the gift with you, but because you have not asked you cannot recognize it. The moment you ask you will recognize it.

Nobody can save anybody else -- and it is good that nobody can save anybody else. Otherwise even your liberation would be a kind of enforcement. It would be as if you have been forced to enter into heaven -- two persons following you with naked swords and forcing you to enter into heaven. What kind of heaven would it be? -- it would be hell. Hell is when something is forced upon you; what it is does not matter. Heaven is when you ask for something and you grow in it. Whatsoever it is, it is salvation.

Just being a descendant of Mohammed makes no change, no difference. Just by being born a Christian you are not saved. Just by being born in this land, in India, you are not saved. The Indians have the idea that this land is the Holy Land: just being born in India and you are saved. They have the idea that if you go and die in Varanasi, you will go directly to heaven -- just by dying in Varanasi!

Kabir lived his whole life in Varanasi, and when he was on his death-bed he suddenly jumped out of bed and told his disciples, "We have to rush out of Varanasi!" Those disciples said, "But why? And you are so ill, and you are on the death-bed, and the physicians have said that it is only for a few hours that you will be alive, that you cannot be alive even for one day." He said, "That one day has to be used. Rush and run as far away from Varanasi as possible!" But they said, "Where? And why? People come to Varanasi to die." People go and live in Varanasi in their old age, just to die there, because that is the holiest spot on the earth, the city of Shiva, the ancient-most city, the holiest of the holy. There you die? -- that's enough, your sins are no longer counted. Your very death in Varanasi is a purification -- you are saved, you go immediately, direct, to heaven. Kabir said, "I will go to Maghar" -- a small village near Kashi. And they said, "Out of all places, Maghar?" -- because there is a tradition that says that if you die in Maghar you will be born a donkey. "Out of all places, Maghar? Have you gone mad? You must be mad! You are dying, you have lost all your senses!" They tried to hold him in Kashi but he wouldn't listen. He left Kashi and went to Maghar and died there. And when they asked, "But why Maghar?" he said, "If I die in Maghar and go to heaven then

it is something. If I die in Varanasi and go to heaven it is pointless. That heaven is not of worth. If I die in Maghar, where it is said that people dying in Maghar are born as donkeys, AND go to heaven, then it is something of my own, authentically my own. I depend only on myself."

And dying, he said to his disciples, "Depend on yourself. Don't think that just because you follow Kabir, you will go to heaven. Heaven is not so cheap."

THE SAYED, WHEN IT WAS HIS TURN, SAID, "AS A SPECIALLY PROTECTED PERSON, HAVING IN MY VEINS THE BLOOD OF THE HOLY PROPHET, MY ACTIONS THEMSELVES PURIFY ANYTHING WHICH IS DONE, AND THEREFORE THERE IS NO BAR TO MY ACTING AS THIS MAN DEMANDS." AND HE BOWED BEFORE THE IDOL.
THE PROSTITUTE SAID, "ALAS, I HAVE NEITHER INTELLECTUAL TRAINING NOR SPECIAL PREROGATIVES, AND SO I AM AFRAID THAT, WHATEVER YOU DO TO ME, I CANNOT WORSHIP THIS IDOL, EVEN IN APPEARANCE."

The prostitute has nowhere to hide her head, and that is her authenticity, her beauty. The prostitute has no intellectual jargon. She knows she cannot hide herself behind scriptures; she knows nothing of the scriptures. She knows she is not virtuous, she knows she does not belong to Mohammed's family, she has no holy blood in herself. She knows she is a sinner. Knowing this -- that she is a sinner, unprotected by any prerogative, unprotected by any intellectual, philosophical argumentation -- she's vulnerable, she cannot be false. Because she cannot find any argument, any protection to be false, she cannot defend. She will never feel happy with herself if she bows down to this idol. She will never be able to forgive herself.

The scholar will not feel any guilt: he knows that scriptures allow, that there are precedents. The Sayed will forget all about it, but the prostitute cannot forgive herself if she does something false. A strange story... that it is the sinner who is authentic.

And this is my own experience too, this is my observation: sinners are more authentic than the so-called virtuous. Ignorant, innocent people are more true than the so-called sophisticated and cultured. Civilization only makes people cunning. They lose all innocence and they lose all fragrance that comes only out of innocence.

Remember Mary Magdalene? She seems to me the only true follower of Jesus. Her authenticity, her daring, is immense. Jesus had come to her house and she poured precious perfume on his feet, washed the feet with the perfume, then wiped the feet with her hair. She was sitting there crying tears and tears, and naturally the virtuous were offended. And somebody said to Jesus, "This is not right. She is a sinner, and she should not be allowed to touch you!" This is how the egoistic, the virtuous, the intellectual has always behaved.

Judas was also not happy with this. Judas seems to be a communist or a socialist. He said, "This is wastage. This perfume is so costly, why waste it? People are starving. The perfume could have been sold; it is rare. We could have fed a few people." It looks logical. You will tend to agree with Judas rather than with Jesus. What Jesus said is very illogical; he said, "But the poor will always be there -- when I am gone then you can take care of them. You don't understand the heart of this woman. I cannot say no to her! Let her do what she wants to do. Let her unburden herself, let her cry, let her touch me. Let her pour the perfume -- costly, not costly, that is irrelevant. I cannot say no to her. I can see a great feeling arising in her heart. This is prayer, she is in a prayerful mood. I cannot disturb her prayer."

Jesus understood that Mary Magdalene had a beauty of the heart. She was the first one who recognized Jesus after the resurrection. There were only three women there when Jesus was taken down from the cross -- one was Mary Magdalene. All those great apostles had disappeared. And you must remember, Judas was the ONLY scholar of Jesus' followers, the only professor, the only intellectually well-equipped, the only scholarly person. And he betrayed. It is symbolic: intellect betrays.

Mind is cunning. Mind always creates conspiracies against truth. Let Judas be a symbol of mind. He was the most intellectual, the most articulate person. If he had not betrayed he would have become the founder of the church. Why did he betray? Mind betrays, logic betrays. Your mind is against your being.

The prostitute had no mind. She had lived a very simple existence of selling her body. She knew nothing of the scriptures, she had no time to read them. She could not have the ego of a virtuous person. How could she have? She was simply humble, crying. She couldn't have any ego, and that is the door to the divine.

THE PROSTITUTE SAID, "ALAS, I HAVE NEITHER INTELLECTUAL TRAINING NOR SPECIAL PREROGATIVES, AND SO I AM AFRAID THAT, WHATEVER YOU DO TO ME, I CANNOT WORSHIP THIS IDOL, EVEN IN APPEARANCE."

I have been with saints and I have been with sinners. My own observation is: that the so-called sinners are the most authentic persons in the world, and the so-called saints the most inauthentic persons in the world. The saints are just pseudo; the sinner has a reality. And out of that reality, the quantum leap is possible. Only the authentic can go to the authentic. The false remains false, cannot have any meeting with truth.

So remember, the greatest barrier between you and God is your ego, and the ego feeds on knowledge, and the ego feeds on virtue, and the ego feeds on respectability -- name, fame, power. Remember it, and don't feed the ego.

Become more humble. See your limitations, see your mistakes, see your errors and become humble. That very seeing will make you humble. In that humbleness prayer arises on its own accord. And great courage arises out of that humbleness! Humbleness is strong, ego is very weak. You will think this is a paradox; it only appears so. Ego is weak! In fact, ego is the effort of a weak person to protect himself. Ego is an armor: the person knows that deep down he is very weak; the ego is an effort to protect his weakness. The weakest person will have the biggest ego. They are complementary -- the weaker you are the bigger ego you need to protect yourself. The really strong person need have no ego. He needs no protection, he can live unprotected. He can live insecure, he can live vulnerable.

The scholar was a weak person, so was the Sayed. This prostitute had a strength, the strength of a roseflower -- vulnerable, soft, delicate, yet so strong. Have you not watched a roseflower in the morning playing with the winds? -- so delicate yet so strong, having a love affair with the sun; so delicate, raising its head high, delicate and yet strong. Lao Tzu calls it the strength of water.

The ego has the strength of a rock, the humble person has the strength of water. And Lao Tzu says, "Become like water" -- 'the Watercourse Way'. Become soft like water and you will win, finally. Remember, hardness brings defeat. Your very resistance to life sooner or later destroys you. It is your own hardness, your own ego, that becomes poison to you.

See a waterfall falling on a great rock, and the rock cannot even think that this humble water, soft, feminine, is going to destroy it. But one day will come when the rock will be gone, will have become sands, and the water will continue to go on in the same way. Rocks die out of their own hardness. The ego is like a rock, humbleness is like a roseflower. The ego seems to be strong -- is not -- and the humbleness seems to be weak but is not. Don't be deceived by the appearances.

The prostitute said, "Whatsoever you do you can do. I'm not going to be false, not even in appearance." This strength of humbleness, this purity of sin, this power of a roseflower, did something like a magical phenomenon to the king.

THE MAD KING'S MALADY WAS IMMEDIATELY BANISHED BY THIS REMARK.

What happened? -- he could not believe his eyes, it was such a shock. He had forced the great scholar, and he was lying down in deep obeisance. He had forced the Sayed, the descendant of the Prophet Mohammed . And a prostitute? He could not have ever imagined that the prostitute would stand so strong. Such a delicate woman, such a sinner; from where does such power arise in her? -- out of innocence. She had no pretensions, she was unguarded.

THE MAD KING'S MALADY WAS IMMEDIATELY BANISHED BY THIS REMARK.

He had a SATORI it seems. He could not believe it, it was so shocking. His eyes opened.

AS IF BY MAGIC HE SAW THE DECEIT OF THE TWO WORSHIPPERS OF THE IMAGE. HE AT ONCE HAD THE SCHOLAR AND THE SAYED DECAPITATED, AND SET THE PROSTITUTE FREE.

This is a symbolic story. These stories are parables, these are not historical facts. The parable is saying that before God you will be reduced to nothing if you carry falsities, you will be decapitated, that you will be thrown unto dust. You will not be able to stand before God. Your untruth will kill you... AND SET THE PROSTITUTE FREE. And before truth, only that power that comes out of humbleness, that knowing that comes out of innocence, only that is set free, only that is liberated.

Freedom is for those who are free of the ego. There is no other kind of freedom. Freedom means freedom from the ego. That is MOKSHA, NIRVANA. And even a prostitute can attain to that freedom, and even a great scholar can miss it. Even a descendant of the Prophet Mohammed can miss it. Only one thing is decisive: if you are defending your ego, you will miss God. If you are ready to drop your ego, you will find Him. In that very dropping is the finding.

"Man and God are not two" say all those who know. But then why are they separate? From God's side you are not separate, only from your side are you separate. And why? -- because you think you are separate. Your thinking makes you separate. You are not really separate; it is a make-believe, it is an auto-hypnosis. You have been thinking and thinking that you are separate, hence the idea has become a fixed phenomenon in you.

This is the ego: thinking yourself separate from existence is the ego. Thinking yourself one with the existence is trust.

Don't protect yourself. Protection means you have believed the false idea that you are separate. Don't push the river. Go with the flow of existence. While alive, be alive; while dying, be really dying; while dead, be dead. Waking, wake. Sleeping, sleep. Let there be no separation between you and the life that surrounds you.

And don't act out of a state called knowledge; that is creating the separation. Always act out of no-knowledge, act out of no-mind, act out of no-past. Act in the present and act authentically. And whosoever you are -- you may be a prostitute -- if you can act out of the present:, if you can respond to reality truly, authentically, sincerely, then there is no barrier between you and God.

The only thing that helps you merge and meet with the divine is an authentic response in the present, a truthful response to life. That's what I call prayer.

The Wisdom of the Sands, Vol 1

Chapter #8
Chapter title: There is no Ladder

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The first question:

EVERY DAY YOU TALK ABOUT THE 'EARTH' AND ABOUT THE 'SKY' -- ABOUT THE POTENTIAL AND ABOUT THE ULTIMATE. BUT WHAT IS THE 'LADDER' IN BETWEEN? WHAT IS THE PROCESS THAT HAPPENS IN BETWEEN? WHY DO YOU NOT TALK ABOUT THE 'LADDER'?

The ladder exists not. There is no ladder. There is no in between. There is not any gap, it is all one. The earth and sky are not disconnected. They are already joined together. They are in a deep union, communion. The very idea of the ladder arises because we have been taught that there is a gap between this world and the other. There is none. It has not to be bridged. The other shore is in this shore. You are not to go anywhere, you are not to do anything. The potential is actual, and the first step is the last step. But the mind boggles down, the mind cannot conceive it. Mind always wants to have steps, ladders.

Mind can cope with a ladder, mind cannot cope with a quantum leap. Mind can cope with evolution, mind cannot cope with revolution. That's why mind is never revolutionary; it is always orthodox, it is always conventional. Mind cannot be revolutionary by its very nature.

You have been taught again and again that the body and soul are two, that God and the world are two. And you have been taught that you have to find God against the world, you have to go beyond the world to find God.

I am giving you a totally new message you are not to go beyond, you are to go within. The beyond is within, and the within is the beyond. All is herenow. In this very moment the whole existence is present in all its possibilities. It is only a shift of consciousness, not a ladder. It is a change of gestalt, not a ladder. Nothing changes, all remains the same -- just a leap happens within you. Suddenly you start seeing things which you were not seeing but they were already present; they have always been present.

Have you looked in some gestalt psychology books? -- there are pictures. A famous picture is one picture where there is an old woman, and also, hidden in the same lines, is a young woman. You can see the old woman; if you go on looking and looking and looking, suddenly a moment will come and the consciousness will shift to another gestalt and you will start seeing the young woman. If you go on looking at the young woman long enough, suddenly something will change and you will start seeing the old woman again. When you have seen both and you know perfectly well that both are there, even then you cannot see both together. Because the old woman consists of the same lines, the young woman also consists of the same lines, you can see only one at one time. At another time you can see the other, but you cannot see both together, simultaneously.

If you see the world, you cannot see God, that's true -- but God is not opposite to the world, it is just another gestalt. If you see God the world disappears. It doesn't mean that you have transcended the world. It is the same world, just your vision has made a new gestalt. That's why you will find it again and again, down the ages, Charavakara, Epicurus, Karl Marx -- all the materialists of the world say that only matter exists, consciousness is a by-product, an epi-phenomenon. Consciousness is illusory, the real thing is matter: this is one gestalt. They are not wrong.

Then there is another tradition: Shankara, Vedantins, Berkeley, they say the world exists not, only God is, only consciousness is. Matter is illusory, MAYA. They are also not wrong; that is another gestalt -- but no one is absolutely true either.

The real man of understanding will say that God can be looked at as the world, the world can be looked at as God.

William James is reported to have said, "Mind is one way in which the world is assembled and things put together; matter is another" -- just ways of putting and assembling things together. Neither does matter exist against mind, nor does mind exist against matter. You are body -- this is a gestalt; you are soul -- that is another gestalt. There is no ladder in between, because these are two gestalts.

Remember the picture again: is there a ladder between the old woman and the young woman? There is no ladder because they consist of the same lines. Nothing changes, the picture remains the same and you don't go anywhere... but a shift, a flick in consciousness. You see things in one way, you assemble things in one way, then you see things in another way, you assemble things in another way. Neither are materialists right, absolutely right -- they are not, they are partially true; nor are Vedantins right -- they are partially true. They both suffer from partiality. That's why their argument can continue forever, it will never be decisive.

Just think of two persons arguing: "In this picture there is a young woman", and another man says "There is an old woman." They can go on arguing forever because they have partial truth, and it can never be decisive. They will never be able to commune with each other, they will never be able to understand what the other is saying, because how can one who has seen the young woman believe that the old woman exists there in the picture? and vice versa. The materialist and the spiritualist go on arguing.

I am neither. I am simply saying to you that which is. Both exist, but both are not separate. We call them

two because we can see them in two ways.

You ask me about the ladder -- there is no ladder. I am not proposing any gradual, slow progress for you here. That's how you have lived for many lives: thinking that gradually, gradually, slowly, slowly, you will attain. If you see my point you attain right now!

But you are looking for a ladder.

Somebody has asked, "OSHO, THESE TALKS ARE SUPPOSED TO BE ON SUFISM, BUT YOU ARE NOT SAYING ANYTHING ABOUT SUFISM. YOU ARE SAYING MANY BEAUTIFUL THINGS BUT THEY ARE NOT SUFISM."

I am not talking about Sufism, that is true. I talk Sufism, not ABOUT Sufism! I am a Sufi, so whatsoever I say is Sufism. I am not giving you steps to move to the beyond, I am simply making my own experience available to you. I am simply sharing my being with you. This is not a message, it is a sharing. It is not a teaching, it is imparting. Being with me can reveal to you that nothing has to be achieved, that all goals are false, that all is already achieved.

I don't want you to BECOME enlightened. I declare that you are enlightened! But you are not courageous enough; you say, "How can I be enlightened? I will have to wait. Some day I will become enlightened." You are so cowardly -- that's why you need time even to recognize your Godhood. You have condemned yourself so much that you cannot conceive that you can be a God. Because you cannot conceive that you can be a God, you cannot conceive how Buddha can be a God, how Christ can be a God.

When Christ declares "I am God", he's simply saying to you "You are God. Look! I have the courage to declare. You also participate. See the point. I am as much of the flesh as you are, I am as much the body as you are." There is nothing special about Christ; the only special thing is his courage. Otherwise he is just like you. I am just like you; the only thing is that I respect myself and you don't respect yourself, I love myself and you don't love yourself.

You are also very suspicious. That's why I call myself Bhagwan. There are questions: "Why?" Because I am! And you are also, but you are not courageous. This Buddhafield is being created so that you can gather courage, so that you can become bold, so that you can say things as they are and you can see things as they are.

I'm not supplying you with any ladder. You would like it very much, because then you can postpone. I am simply saying to you, jump... and be! Have a quantum leap!

There are not stations between you and God. The moment you are concentrated in your courage, suddenly the gestalt changes -- God is revealed in millions of forms. And the moment you become God, the whole existence becomes God. If somebody says "I am God and you are not God", then he is a cheat, he is a charlatan, he is playing a game, he is on an ego-trip.

The second question:

SINCE RETURNING TO POONA TWO WEEKS AGO I FEEL MYSELF BECOMING ATTACHED TO YOU. BEFORE, I NEVER GAVE MUCH THOUGHT TO HOW LONG YOU WOULD REMAIN IN YOUR BODY AND NOW I AM WANTING YOU TO STAY A LONG TIME. I AM THINKING OF YOU IN MY FUTURE AS I HAVE WITH SO MANY OF MY OTHER ATTACHMENTS. I FEEL VERY STRONGLY THE DESIRE TO BE IN YOUR PHYSICAL PRESENCE RATHER THAN FEEL YOU WITH ME IN THE WEST. IS THIS A STEP A DISCIPLE GOES THROUGH IN COMING CLOSER TO A MASTER, OR IS SOMETHING GOING WRONG THAT I NEED BE AWARE OF?

Sambodhi, to be attached to me is the beginning of disciplehood. And this is not the kind of attachment that you have known before. Those attachments were a kind of bondage. You were attached to your chains, now you are becoming attached to freedom. To be attached to a Master is to be in love, to fall in love with freedom.

A Master is one who makes freedom available to you. Be attached; don't be worried. Just because of the word don't be deceived, don't think that you have known this attachment before. All those attachments were just on the way: they come and they go, they are momentary. This attachment will not go. You will go before this attachment. You will disappear. This attachment is going to kill you, to destroy you, to annihilate

you. All those other attachments were not to annihilate you, they were to strengthen you. You fall in love with a man or a woman and you are attached, very much attached, because it enhances your ego. It gives you a sense of significance -- you are somebody. You are attached to money because money enhances your ego. You are attached to power, respect, respectability, knowledge, because all those things give you a sense that you ARE.

To be attached to a Master is to commit suicide.

This is the right beginning, Sambodhi. Now you are really turning into a disciple, and I know this is happening.

Sambodhi has come here accidentally. She has come because of Amitabh, she has been in deep attachment with Amitabh. When Amitabh moved here, she came. Amitabh became a sannyasin so she became a sannyasin. But she was joined to me through Amitabh. Now, for the first time, I have seen the glimpse in her eyes that she is approaching me directly. Hence, this problem of attachment is arising. But this attachment is to something vast, something enormous -- you will be lost in it.

This is new, radically new, and fear will arise, and the mind may rationalize that this is again an attachment. And the mind has never been against other attachments, remember. The mind was never afraid of other attachments, the mind was really always FOR attachments. Now, for the first time, the mind will say, "What are you doing? You are getting into attachment." Now the mind will become a saint and sermonize to you that "This is attachment. Don't get into this attachment. Beware, you are falling into a trap."And this mind has never said this same thing to you. In fact it was always taking you into deeper attachments. Mind exists through attachments.

Now this is a totally different kind of attachment -- mind is afraid. The mind will say, "If you take this step, then this will be suicidal." The mind will create new rationalizations, philosophize.

Sambodhi, you say, "Since returning to Poona two weeks ago...." It is not only that you have become aware. Two weeks ago when you came here and when I saw you for the first time, I had seen your eyes: they are turning towards me for the first time without Amitabh in between. This is a good sign. Now you have REALLY become a sannyasin. Now the initiation is happening. The first time it was so-so. I had initiated you because I knew the potential. I had seen the potential, that sooner or later you would fall in love with me, so for the time being, hang around. Any excuse would do -- Amitabh is a beautiful excuse.

And this will be helpful to Amitabh too, because he will be unburdened. He wanted deeply that Sambodhi should be directly related to me, not through him. He was feeling a little embarrassed. He w ill be happy that the thing has happened.

Now don't hesitate.

"SINCE RETURNING TO POONA TWO WEEKS AGO I FEEL MYSELF BECOMING ATTACHED TO YOU. BEFORE I NEVER GAVE MUCH THOUGHT TO HOW LONG YOU WOULD REMAIN IN YOUR BODY AND NOW I AM WANTING YOU TO STAY A LONG TIME."

Disciplehood is born.

And the Master is not only his soul, he is his body too. And when you come close to the Master, the first thing that starts changing you is his body. You will be surprised to know this, I have never said it before: his very matter starts changing your matter. His very matter becomes contagious. Your soul will be changed later on, it cannot be changed in the beginning. Things have to move from the outer towards the inner, from the exterior towards the interior. First the temple has to be changed, only then the deity. So there is naturally a deep attachment with the Master's body. It is not just accidental that many Master's bodies have been protected down the ages. In Tibet they have protected ninety-nine bodies down the ages. The very matter, the very body where enlightenment has been recognized and has happened, transforms its quality. It vibrates in a new rhythm. To be close to it is to be permeated by its vibration. To touch the body of the Master is to partake of his body. That is why Jesus says, "Eat me, drink me."

A Master has to be eaten, drunk. A Master has to be digested, chewed, so he enters into the deepest matter of your being. The body is the beginning and the beginning has to be transformed. Only a transformed body will know a transformed being. Only in a different rhythm of the body will you know God, because the gestalt will change.

So it is very natural that disciples become attached to the body of their Master. Even when the Master is gone the body will be worshipped. Just a hair of Mohammed is kept in Shrinagar, in a mosque -- just a single hair! -- and it has tremendous effect on those who know how to be in the presence of that single hair

because that single hair has the same vibe as Mohammed. It continues to vibrate in the same way. It contains the subtlest message: the real Koran is contained in that hair.

The tree under which Buddha became enlightened has been preserved for twenty-five centuries, because the tree has a different vibe. No other tree in the whole world has that vibe. It is unique, it has seen something happening. When Buddha was transformed, naturally the tree absorbed all those vibrations. It drank. Those vibrations penetrated into the very fibers of the tree. The tree still vibrates in the same way. Still, to sit under the Bodhi Tree is a tremendous experience -- but only if you know. If you are aware and alert and in love with Buddha, then the secret of the tree will be revealed to you.

Even while a Master is alive only those who are perceptive, feel; but those who are really perceptive go on feeling even when the Master is gone. Any small thing from the Master's body -- the room in which he lived, the tree under which he became enlightened -- has some quality, something of the beyond.

Enlightenment is as contagious as any disease. And when a great Master exists the disease starts taking epidemic proportions. You are not here just to hear me, because that you can do by reading books, by listening to the tapes. You are here to partake of my being, you are here to partake of the matter that has become transformed with me. So it is a natural desire, nothing wrong in it.

"BEFORE I NEVER GAVE MUCH THOUGHT TO HOW LONG YOU WOULD REMAIN.... "

You were not concerned with me, now you are concerned. You were not involved with me, now you are involved. You were not committed to me, now you are committed. Now somehow my destiny is going to be your destiny too.

"NOW I AM WANTING YOU TO STAY A LONG TIME."

If you need me... even if a single person needs me I will be staying a long time. It will depend on your need. How much you need me, that much I can stay. My own needs are fulfilled, I can go any moment. There is nothing more left. All that has to be done has been done and all that has to be experienced has been experienced. I am fulfilled. This moment I am ready to go, or the next moment any moment is perfectly okay now.

But if you need me, your very need will sustain me in the body. If you desire me and my presence, if your thirst is strong enough, that can keep me in the body. ONLY that can keep me. My own roots in the body are no longer there. But your need, your desires, your longing, your search for truth -- if it is strong enough, big enough, it is possible for me to stay long enough. It all depends on you.

So don't be worried that you are falling into some wrong kind of desire. This is absolutely natural.

"I FEEL VERY STRONGLY THE DESIRE TO BE IN YOUR PHYSICAL PRESENCE RATHER THAN FEEL YOU WITH ME IN THE WEST."

There is no problem; then just be here, Sambodhi. I am creating this Buddhafield for all those who need to be with me, who want to be not only spiritually connected with me but materially too. I am a material spiritualist, or a spiritual hedonist. Any paradox will do to describe me.

The third question:

YOU SPOKE TODAY OF LOVE AND DEATH AND THE IMPORTANCE OF EXPERIENCING LOVE TO PASS CONSCIOUSLY INTO DEATH. I HAVE NEVER EXPERIENCED DEEP LOVE, ONLY SUPERFICIAL ATTACHMENTS. I DO NOT LOVE EVEN MYSELF SO HOW CAN I LOVE ANOTHER? I KNOW THERE IS NOTHING I CAN DO REGARDING THIS IMPASSE AS THERE IS A SEASON FOR ALL THINGS AND AT THE RIGHT TIME WHAT IS NEEDED HAPPENS. IS THERE ANYTHING MORE I CAN DO THAN WAIT?

First, don't console yourself. Consolation is not the way to real understanding. It is true that there is nothing that you can do, but this can be just a consolation, a kind of defeatism. Then it is untrue. Even a truth can be used as a lie; it all depends on you. This is just in your mind: "What can I do? So I have to wait." But your waiting will be impotent because it will be out of a kind of defeatism, out of a kind of

pessimism.

There is another kind of waiting which is not impotent, a waiting which is aflame, a waiting which is passionate, a waiting which is prayerful, a waiting which does not come as a consolation but comes as an understanding.

What is understanding? Understanding is: "I cannot do on my own, but God can do through me." And any time is the right time, and any season is the right season. There are not seasons when enlightenment happens, just as it happens that in the spring all flowers bloom. If there were seasons when enlightenment happened, then many people would have become enlightened when Buddha became enlightened, then many people would have become enlightened when I became enlightened. There are not seasons. As far as enlightenment is concerned, it is always spring, it is always the right season. But why is it not happening to you?

And I say waiting is the only thing that can be done -- but remember, it has to be a waiting full of prayer, full of longing, of a great intensity; not impotent, not lethargic; waiting with a very, very active energy, not just passivity. And these are two different kinds of waitings.

When you wait for your beloved there is not passivity: you are all aflame, you are full of energy. In fact you are never so full of energy as when you are waiting for your beloved. You are all awareness. Just a dead leaf moves in the wind on the road, and you rush, and you open the door -- "Maybe she has come?" A postman passes by and his footsteps are heard, and you run -- "Maybe she has come!" Everything, every sound, becomes her sound. The wind comes and knocks on the door, and you run -- "So she has come!" It is not lethargy, you are not lying down on your bed. You are very, very actively waiting.

My feeling is that the questioner is in a kind of defeatism, pessimism, lethargy. If you are waiting in lethargy it will not happen. Then no season is spring.

The energy has to be totally there, vibrating, pulsating, streaming -- and yet you are waiting, you are not doing anything. What can you do? What can be done? Man as himself is tiny, but man can pray, man can cry and weep.

Let your waiting be full of tears, let your waiting be full of prayers. Let your waiting be not just passive but immensely, intensely active. That is the doing that is needed. You will have to make the distinction very clearly.

The real opposition is not between waiting and doing. The real opposition is between active waiting and passive waiting. Active waiting and passive waiting are the enemies. Doing and non-doing are not the enemies.

You say, "YOU SPOKE TODAY OF LOVE AND DEATH AND THE IMPORTANCE OF EXPERIENCING LOVE TO PASS CONSCIOUSLY INTO DEATH. I HAVE NEVER EXPERIENCED DEEP LOVE -- ONLY SUPERFICIAL ATTACHMENTS."

The reason may be that because you called those attachments superficial, that's why you have not been able to experience deep love. You condemned. To call anything superficial is to prevent yourself from going deeply into it. Nobody wants to go into anything superficial. But the word is significant. What does superficial mean? It simply means that you are just touching the surface of it. If you go deep into it, it will become deep. Every superficiality has a depth in it, otherwise it would not be superficial either. The surface of the ocean is possible only because the depth of the ocean is there. The surface contains the depth and the depth cannot be there without the surface. Just see the point.

Anything superficial can become deep, it depends on you; and anything deep can remain superficial, that too depends on you. And people have been taught to condemn all superficial things. That's why they are debarred from experiencing the depth of life. Everything is superficial. You fall in love with a woman -- this is superficial. You have a friendship -- that is superficial. You love flowers -- that is superficial, because flowers are momentary. And your religions go on saying, "Search for the eternal. Don't fall in love with the momentary." And the momentary contains the eternal! The moment is eternity. Because the wave contains the ocean, if you condemn the wave you will never know what the ocean is.

Drop condemnations. Forget all these words -- superficial, momentary, temporal, worldly -- these are all dangerous words. Once you start using them, once you get accustomed to them, you are prevented from every depth. It is like you condemn the door: you say, "A door is a door. I am in search of the temple." But wherever you will go you will find the door first, and then the temple. And you are against the door, so you go on moving and you never reach any temple. The door belongs to the temple. It is as divine as the deity

within.

Learn to respect the momentary and soon the eternal will knock on your doors. Love the superficial too! Love the physical too! Be sensuous, be sexual. Don't condemn, because these are the doors. Only through these doors will you enter into something which is non-sexual, non-sensuous. This is the mystery of life: that sensuality leads to non-sensuality, sexuality leads to non-sexuality. The body leads into soul, and the world becomes the door to the divine, to God.

"I HAVE NEVER EXPERIENCED," you say, "DEEP LOVE."

How can you experience deep love? First, all that you experience you call superficial. Second, you have not experienced deep love but you must have some idea what a deep love is supposed to be -- a perfectionist ideal that deep love has to be 'like this'. And you will never find it, because in life everything is mixed. In life the sky and the earth are mixed: you will never find pure sky and you will never find pure earth either. You will be surprised to know that all the great religions spread into the world by the same routes from where all great epidemics spread; the same routes have been followed by religions too. The same route that the plague spreads by is the route Christianity moves on. But you cannot condemn just because the same route has been followed.

Everything is mixed in life. You have to learn that life has a multiplicity in it, and you have to start decoding different things in life. Decode the surface and you will reach to the profound depth. Get into the body and how long can you avoid the soul? People have great ideas about love, how love should be; they have impossible ideals about love. Then they cannot fulfill that ideal and they feel condemned.

Drop all ideals of love. You don't know what love is! All that you know you call superficial, and all that you don't know you gather from poets and philosophers -- who may have gathered from other poets and from other philosophers, and this goes on and on. You don't know what profound love is. You know the superficial. So it is perfectly good, for the moment. Go into the superficial, go totally into it, and by going totally into it you will come across the deep, the profound. And then you will be surprised that it has NO connection with the ideals that people are carrying. It is so indefinable that no definition has ever been just and fair to it. And it is so mysterious that no explanation is possible. It cannot be reduced to any theory. Accept the ordinary; the extraordinary is hidden in it.

And your waiting seems to be just a dull, passive, dead waiting, a kind of great lethargy. God will not happen, this is not the waiting for God. Only death will happen. Out of this kind of waiting only death happens, nothing else.

And don't postpone, don't play games. These are mind games.

You say, "I KNOW THERE IS NOTHING I CAN DO...."

How do you know? How do you know that nothing can be done? Have you done ALL that can be done? Have you come to this point by your own experience, that nothing can be done? Then you would not have asked the question: "Is there anything more I can do than wait?" You are still searching to do something. This is not your experience; there is still some desire to do. There is something still groping in the dark, but you are consoling yourself that "There is a season for all things and at the right time what is needed happens."

This is cliche. Drop it. You have heard it repeated too often, it has entered into your mind. This is just consoling yourself. This consolation will become poison. This is a way for the mind to postpone. The mind never wants to get into anything -- it only desires, it lives in desiring. In fact if what it desires happens the mind is immediately frustrated with it.

There is a beautiful poem of Rabindranath Tagore:

"I searched for God for many, many lives, and I saw Him always far away, somewhere passing by the side of a star. And my longing became greater and greater and greater, and I searched and searched. And I was very happy in my search, immensely happy in my search. Then one day it happened: I reached the house where God lived. I read the nameplate. I was thrilled, I was all joy -- so I have arrived! I was just going to knock on the door, then the mind said, "Wait a minute. Think about it twice. You may really find Him there. Then what? If He is really there, then what will you do? How will you live? You live through desire for Him, you live through desire. You are a seeker, a searcher; that is the only way you know how to be. If you have found Him you will be stuck. Then what will you do?"' And Rabindranath said, "I really became

frightened. All joy disappeared." Yes, this was something very, very important to be considered -- "If I knock on the door and He opens the door and embraces me, then what? Then where do I go from there? Then I am stuck in His embrace And He may be beautiful, but that is the end of me and my world and the ways that I have always known, and it has been so beautiful searching and seeking." He says, "I took my shoes off my feet and carried them in my hands down the staircase because I was afraid He might hear the noise, 'Somebody is there,' and He might open without my knocking. Then I escaped, and I ran as fast as I have ever run before. Since then I have been running from Him, and I don't look back. I have again started searching and again started asking people 'Where is God?' And I again see Him sometimes, somewhere there, far away in the stars. I start searching and I go on searching, and all the time I know where He lives so I avoid that house. I go everywhere else."

Mind exists in desiring. And the best way to continue desire is to lie down in a deep lethargy and wait for the right season to come. It never comes -- because the right season is always there. Only when you are intensely aflame does it come; otherwise it is there. When you are aflame, when you become spring, you are immediately in contact with the spring which is eternally present. Don't be lethargic.

I have heard....

The frogs who had been out on the tiles were suffering from a terrific hangover. "Oh dear," remarked one, "I wish we had some aspirin." At that moment a tortoise who had ambled by overheard his remarks and said, "I say, you fellows, I will go down to the village and get you some aspirin, if it will be of any help."

"Ah, my dear fellow, would you really? That's most kind of you to offer," replied the frog. And the tortoise started off.

Well after about two weeks there was no sign of any aspirin or the return of the tortoise. So one frog said to the other, "I say, do you think that tortoise can be relied upon? He has been gone an awfully long time."

At this remark the tortoise, who had been having a quiet rest behind a boulder, said, "If you speak like that behind my back, I jolly well won't go and get that aspirin. So there!"

You can live in a kind of lethargy for ever and ever; nothing will happen to you. And I am not saying that God does not happen to those who wait. He happens only to those who wait! but waiting has a different quality. Waiting has to be aflame, only then does God happen. Every fiber of your being should be awake, alert: any moment it is going to happen, how can you fall asleep?

Jesus is reported to have said again and again to his disciples, "Be awake. Don't fall asleep." And he tells the parable where a Master told his servants, "I am going on a pilgrimage but I may return any day, any moment, day or night. You have to be awake for twenty-four hours because I may come at any time, and I will come without informing you."

This is the situation: the servants have to keep watch day and night. They have to be alert, the Master can come at any moment.

God can come at any moment -- you have to be alert, watchful. Your waiting should be alert, watchful, intense. That is your doing. Waiting is not against doing. Waiting is the highest kind of doing, the subtlest kind of doing. Waiting is the greatest art of doing.

The fourth question:

WHY IS IT SAID THAT LIFE IS STRANGER THAN FICTION?

Because life is! Fictions are only reflections of life; how can they be stranger than life? Fictions are only parts of life. Life is a very complicated whole: it does not begin, it does not end. Your fiction starts and ends.

I know a person who always reads his novels from the middle. I asked him, "What is the point?" He said, "This way you remain more in suspense -- the end is not known, the beginning is not known. If you start from the beginning you are only curious about the end. I am curious in a double way. I enjoy it more totally!"

Life is like that -- it is always in the middle. You are always in the middle, the beginning is not known.

Religions have tried somehow to supply the beginning. All those philosophies on how the world began are just nonsense, because the world never began. It has always been in the middle. That is the mystery, but the mind hankers for the beginning.

And then there are people who supply the answers. They say, "On a certain day God created the world." And what had He been doing before that? Just sitting there stupidly? And how long had He been sitting? Christians say, "God created the world EXACTLY four thousand and four years before Jesus -- on a certain Monday He started, and ended by Saturday evening, and rested on Sunday." Then what w as He doing before that? -- immense eternity! He must have got bored. In fact Eve must have committed suicide or must have gone mad.

The world never began. How can there be a beginning to the total? Because even if the beginning is conceived you will need a few things before the beginning, and then it will not be the beginning. You will need space. God says, "Let there be light! " But where? THERE IS needed. Time will be needed. How can Monday start suddenly without time? It needs a Sunday before it, otherwise how will you call it Monday? It will be so absurd.

No, the world has no beginning and the world has no end. It simply goes on and on and on, and everything is so complicated and everything is so intertwined with everything else that nothing is separate. I am in you, you are in me. You are in the trees, trees are in you. Rocks are in you, you are in the rocks. The farthest corner -- if there is any -- is connected to you. Touch a small pebble and you have touched the whole of existence. Kiss a woman and you have kissed the totality, because that woman is part of totality. When you kiss a woman you have kissed her mother too, and the mother's mother. You may not like it... but nothing can be done about it -- millions and millions of mothers-in-law, standing in a queue behind your woman, from the very beginning. And you have also kissed the child that is going to be born to the woman, and the children's children, and the whole future. Because the woman will go on reverberating, she will live in the daughter, and the daughter's daughter, and she will go on living in millions of ways.

When you kiss a woman you have kissed the whole past and you have also kissed the whole future. Touch reality anywhere and you touch the total. And the total is so immense, immeasurable.

Life is very strange because it is a great mystery.

I have heard about a certain Doctor Smartass.

Once upon a time there were two young men who became close friends. While sitting and talking at lunch one day, much to their surprise they discovered that they were both in treatment with the same psychotherapist, Doctor Smartass. As they compared notes, they agreed that the doctor was competent and helpful. He was also maddeningly composed and pompously sure of himself. If only there was some way to shake him up, to make him feel as unsettled as he made them feel.

Gleefully they hit upon a scheme to unhorse the good doctor. Together they made up an elaborate dream, rehearsing the telling of it until each could present it as his own. That Monday would be the day of reckoning. The first young man would go in for his appointment in the morning and tell the therapist 'his' dream. His friend would repeat the performance in his own session that same afternoon. Let's see how Doctor Smartass would handle that one.

On Monday the first young man went to his session and told his carefully rehearsed dream. He hid his secret glee as he had the therapist work on interpreting the dream. That afternoon, his friend gave a brilliant straight-faced performance as he too recounted the dream as if it were his own. Every detail of the second telling was the same as the first.

He was delighted to see an uncharacteristic look of bewilderment come across the therapist's face. "God, that's strange," said the doctor. "That's the THIRD time today I have heard that exact same dream."

Life IS strange. Things really happen here.

Life is unexplainable. All explanations fall short. All explanations are stupid, silly. The real people who understand the mystery of life don't give you any explanation about it. They help you to experience the mystery but they don't de-mystify it. That's where science and religion depart from each other. The whole effort of science is to de-mystify existence, to explain everything -- and whenever a thing is explained the wonder is lost. Then love becomes nothing but hormones, then falling in love is nothing but chemistry. Then all that you do and all that happens to you becomes very mundane, very ordinary, very superficial, not worth doing really.

Just think... you are falling in love with a woman because of your chemistry. Because certain chemicals

are released in your body, certain hormones are moving in your blood, that's why you are feeling sexual, attracted. If those hormones are taken out, if that chemistry is changed, you would not feel attracted. All love will disappear. The moment you think of the chemistry of love, love disappears. Then there is only chemistry -- two chemistries getting attracted to each other -- almost victims of chemistry. The joy, the gladness, the glory, the splendor -- all are gone.

The scientist tries to supply answers, although the scientist has failed -- but people have not yet heard about it. This century has seen one of the greatest phenomena: the scientist has failed, UTTERLY failed! -- because the scientist has come closer and closer to truth, and the closer the scientist comes to the truth the more bewildered he becomes. The closer he comes to truth the more the truth seems to be more and more mysterious, unknowable.

Albert Einstein said before he died, "The world to mc is now more unknowable than it was when I started my work. I had started with the idea that I would find a few explanations, I would make things better explained, a little bit, but I would help to create a few explanations. But all those explanations that existed in my youth are no longer there. I am simply bewildered. I am dying not as a physicist but as a mystic. And next time, if I am to come back, I would like to be born as a plumber rather than as a physicist."

A great statement... because the plumber knows more about the mystery, lives it, enjoys it. By 'plumber' he means, "I would like to be an ordinary person, a very ordinary person -- a farmer, a gardener, a plumber. I would not bother about de-mystifying existence. I would rather live it, experience it. I would rather sing about it and dance about it."

Life IS strange, and that is the basic contribution of religion to the world. Religion helps you to go into the mystery without de-mystifying. That's where theology goes wrong. Theology is NOT religion. Theology is again the same endeavor as science -- trying to find explanations. Zen Masters are right when they laugh at your questions, and Sufis are perfectly right when they answer your questions in absurd ways. The answer does not relate to the question at all. If you become puzzled, it is a great step. If you forget your knowledge, if you unlearn your explanations, it is really a great step towards God.

Live without explanation and you will live a religious life.

The fifth question:

I FEEL A RAPPORT WITH YOUR WRITINGS -- ALMOST LIKE A CONTEMPORARY. SURELY THIS FEELING WILL CHANGE IF I BECOME A SANNYASIN. WILL THIS CHANGE BE BENEFICIAL?

To feel en rapport with my writings is one thing, to feel en rapport is totally another. To be convinced by my writings will not change you, it will simply add to your knowledge. To fall en rapport with me will destroy you, annihilate you, will transform you. When you are reading you are the master, you own the book, and you can go on finding ways and means to defend yourself against the book. And the book cannot do much; you are free to interpret it in your own ways.

That's what you must be doing. That's why you are saying, "I feel a rapport with your writings -- almost like a contemporary." Your ego is being fulfilled through them.

What is actually happening is you are not being convinced by what I say, you are really convinced that whatsoever you have been thinking before is right! -- "Osho also agrees with me." That's what you think falling en rapport is. It is not you getting into agreement with me, it is me getting into agreement with you. And with a book, that you can do very easily: you can forget those portions that don't agree with you or you can interpret them in such a way that they start appearing to be in agreement with you. The book is dead. You can do anything to the book.

I am alive. And I am SO contradictory. I relish contradictions. That is my nourishment -- that if you agree with me today, tomorrow I will create trouble. If you agree with me again, next day I will create trouble again. By and by you will relax and you will forget agreeing with me: "What is the point? This man goes on contradicting himself every day."

This is a device so that you stop agreeing with me through the mind. Then arises a different kind of agreement -- a conversion -- you start agreeing with my being. That is true rapport.

Sannyas is nothing but a gesture from your side that you are ready to go with me into the dark unknown, that you trust me, that now you are ready not only to listen to my thoughts, you are ready to listen to my

silence too. The book can give you only the thoughts, it cannot give the pauses in between. And they are really valuable, they are really significant, not the words.

Looking into my eyes is more significant than reading my books. Sitting close to me, feeling me, being overwhelmed by me, opening your heart towards me -- that is the real thing. The book has only one work to do: it can bring you to me, that's all. Then its work is finished. The book is not the end, the book is just the beginning. Don't get stuck there.

You must be feeling very good; that's why you say, "almost I feel like a contemporary." You are not! -- because to be contemporary with me you will have to exist in no-time, because I exist in no-time. I don't exist in the twentieth century. I am not a thinker. You can be contemporary with Bertrand Russell. If you think in the same way, with the same logic, with the same conclusions, you are contemporary with Bertrand Russell -- but to be contemporary with Buddha is a totally different phenomenon. You will have to go deep into silence because Buddha exists in silence, Buddha exists in no-time. He exists in eternity. That's why even TODAY you can become a contemporary with Buddha, even today you can become a contemporary with Lao Tzu, and for centuries to come you can at any time become contemporary with a Christ. Whenever you transcend time you become contemporary with enlightened people.

Just by agreeing with my thoughts you will not become my contemporary. You will be contemporaneous to my thoughts, that's all -- but not to me. And I am not a thought but an experience.

You ask me, "SURELY THIS FEELING WILL CHANGE IF I BECOME A SANNYASIN."

Surely. It is going to change, it has to change. You will feel totally differently. The ego will start disappearing. It will hurt.

Becoming a sannyasin means you have become a disciple. Now you will put your mind aside, now you will get more and more in tune with my vibe. This in the East WE call SATSANGA: to be in the presence of the Master, to see the Master, to touch the Master, to be touched by the Master, to be seen by the Master. It is not a verbal communication. Verbal communication has its own purpose. Because you cannot start without verbal communication, that's why I have to go on speaking. If I had been totally silent here you would not be here. You are here because I have spoken.

But if you remain here only just to hear me you miss the whole point. Then you will gather only words; those words will turn dead in your hands. Howsoever alive and warm they are when I release them, the moment they get into your clutches they will be cold, dead stones. Unless you become contemporaneous with my being... and that can happen only in meditation. Meditation is the bridge between the Master and the disciple.

You will change, surely you will change. But YOU HAVE to change! Are you not yet bored with yourself? Only a dull person can remain happy in the ordinary way, only an insensitive person can remain happy in an ordinary way. A sensitive person, sooner or later, starts feeling, "I am moving in a rut," that "I am moving in a vicious circle." The more sensitive you are, the sooner you recognize that there is a need to be transformed, radically transformed, that there is a need to go through a revolution, that one needs a breakdown and a breakthrough.

The sixth question:

I HAVE HEARD THAT AT THE TIME OF GIVING SANNYAS TO YOUR MOTHER, YOU HAD STEPPED OFF YOUR CHAIR AND TOUCHED THE FEET OF YOUR MOTHER. THIS UNIQUE SITUATION HAS THRILLED ME. PLEASE QUENCH MY DESIRE FOR KNOWING SOME MORE. WHO IS GREATER -- MOTHER OR GURU?

They are greater than each other.

Asking that question is wrong. The very formulation: it is just like asking, "Which is greater -- the hen or the egg?" You don't understand. You divide hen and egg; they are indivisible. The hen is a state of the egg, the egg is a state of the hen.

To ask: Who is greater -- mother or guru, mother or Master? is possible only if you don't understand what a mother is and what a Master is. Both are to be respected for a certain thing that is common to both: they both give birth. That's why they are respected. The mother gives birth to the physical being, the first

birth is through the mother. The second birth is through the Master. The Master is a mother! Becoming a disciple means getting into the womb of the Master. A Buddhafield is a womb. To enter into the womb of the Master, to enter into his milieu, to become part of his energy -- the second birth happens. You become a twice-born, a DWIJA. This is what Jesus means when he says,,"Unless you are born again.... "

A second birth is a must, otherwise you will live only as a physical being. The mother has given you just the physical being. The temple has been created by the mother, the deity has to be born yet through a Master.

The English word 'mother' and the English word 'matter', both come from the same root. They both come from the same Sanskrit root, MATHRA. It is beautiful that mother and matter both come from the same root. What does it mean?

The mother gives you matter, she supplies you with matter. The mother is your matter, she is your body. The mother is the earth, the Master is the sky. But remember, without the earth the sky cannot happen. Without the temple the deity is not possible. So the mother has given you an opportunity. but that is only an opportunity. You will have to find a Master to transform the opportunity into a realization.

Now this is a problem: who is more respectable, who is greater?

Without the mother you would not be here, and the Master could not work. Without the Master you would be here but your being here would be pointless. In fact, respecting the mother and the Master are both for the same reason -- because they both give birth. Naturally, the higher birth is given by the Master, so the Master is greater. But the foundation is laid down by the mother, so the mother is greater. That's why I say they are greater than each other.

And you have asked, "I HAVE HEARD THAT AT THE TIME OF GIVING SANNYAS TO YOUR MOTHER, YOU HAD STEPPED OFF YOUR CHAIR AND TOUCHED THE FEET OF YOUR MOTHER. THIS UNIQUE SITUATION HAS THRILLED ME. PLEASE QUENCH MY DESIRE FOR KNOWING SOME MORE."

It is a strange phenomenon. Very rarely does it happen that a mother comes to become a disciple of her own son. Mary never became a disciple to Christ, and Christ was angry about it. He wanted, because he wanted all that he had become to be shared with the mother. But the mother never became a disciple; that's why the strange statement. Jesus was surrounded by a crowd and Mary came, and somebody in the crowd said... the crowd was too much and she could not enter, and she wanted to have a talk with Jesus... somebody said, "Your mother is waiting for you outside the crowd. She wants to see you." And Jesus said, "I have nothing to do with that woman." It looks ugly. Those words on Jesus' lips don't fit. But why does he say "I don't have anything to do with that woman"? She remained a woman. Jesus was angry, and his anger can be understood. It is out of love that he was angry. He wanted his mother to be transformed. He was sharing his light with strangers, and his own mother and his own father would remain in darkness. He was sad about it. His sadness showed in his anger.

When my mother came to be initiated by me, I touched her feet because she proved to be a rare mother. To bow down to your own son is really arduous and hard. It is almost impossible to touch the feet of your own son -- it needs great courage. It needs great risk to drop all your ego. I touched her feet not because she is my mother, I touched her feet because she dared! I touched her feet for the same reason, for the SAME I say, that Jesus was angry. The reason is the same: I was immensely happy. It is rare, happens only once in a while. And I touched her feet also for another thing: because after that she would not be my mother and I would not be her son. The account has to be closed as beautifully as possible.

It was a drastic step. She had always thought about me as her son. Now, no more. Now she would be my disciple and I would be her Master. Up to then she had been giving advice to me, she had been directing me -- "Do this and don't do that." Now all that is not possible. Now I will be directing her, I will be giving advice to her, I will be ordering her to do this or that. The whole situation is going to be radically changed. She risked.

I respected her courage, I respected her egolessness. And the account has to be closed beautifully: this was the last time I would be a son to her; it will remain in her consciousness forever. Since that moment all the ties have been broken. It was the beginning of a new relationship. I touched her feet not only because she is my mother. I touched her feet because she dared, she dared a lot. She dropped her ego.

And the last question:

IT IS TRUE THAT IN A VERY CLOSE RELATIONSHIP WHEN ONE 'PLAYS' THE GOOD, UNDERSTANDING, CALM AND RELAXED ONE, IT IS ONLY LEFT FOR THE OTHER TO BE NERVOUS, TENSE AND ANGRY? PLEASE EXPLAIN.

Yes, a certain kind of balancing always happens in relationship. If one is playing very calm and quiet and cool, the other will have to do all the work of being angry, nagging, miserable, fighting.

Just a few days ago Chaitanya Hari had asked a question, "Why did Socrates continue to live with this naggy-daggy woman, Xanthippe?"

The question is relevant, because he is also living with a naggy-daggy woman, Krishna. But remember, Socrates was responsible. He was playing too cool, too philosophical. Xanthippe was not as bad as she appears. If you go into the psychology of it, she was the victim of a philosopher. She had to do all the work, the poor woman.

And so is the case with Krishna! Krishna was saying to me, "Osho, do you think this Chaitanya Hari is a saint?" He is not! He only pretends! Now Chaitanya Hari is also responsible if Krishna turns out to be a Xanthippe. She alone will not be responsible.

There is a kind of balancing. Whenever two persons are together a balancing happens. Don't try to play cool, otherwise the other will have to become more hot than needed. Don't try to play like heaven, otherwise the other will become hell. Be natural, be normal. It is sometimes good to be angry and sometimes good to be sad, and sometimes to be hellish and sometimes to be heavenly.

Then both remain natural, then both remain normal. A normal relationship is a hell-heaven relationship. When one is -- pretends to be -- heavenly or hellish, then the other is not left with anything else. The only role left is to do the opposite. This has to be understood. This is one of the greatest problems in the world.
I have heard....

Once Avicenna, an Arabian physician and philosopher, hearing of the spiritual fame of Abel Hasan Khargani, visited the Master at his home in Khargani. At the time the Master was absent from his home, having gone to the nearby jungles to fetch firewood at the request of his wife. When his wife was asked by Avicenna where the Master was, she replied hotly, "Why do you wish to see that lunatic and imposter? What business have you with him?" And she went on at length criticizing and belittling the Master, and disparaging his spiritual status.

Avicenna was greatly perplexed. What she said contradicted what he had previously heard, and he felt disinclined to continue his search for him. However, seeing he had come so far just to see the Master, he finally decided to do so. On going towards the jungle he was astounded to see approaching him the Master returning from the jungle with a great bundle of firewood loaded on the back of a tiger.

The philosopher, after paying respects, inquired of the Master the meaning of and difference between what he had been told by the wife and what he had seen with his own eyes.

The Master replied, "There is nothing amazing about it. It is a mere question of labor. When I put up with and bear the load of suffering from the wolf (read 'wife') in my house, then automatically this tiger from the jungle carries my load for me."

The Sufi Master is saying "There is a kind of balancing in existence too." Not only is there a balancing between Xanthippe and Socrates, there is a balancing between this couple and existence too. Socrates was immensely respected by people; disrespected by the wife, tortured by the wife, but respected by the people.

This story is beautiful. Khargani is saying, "It is a mere question of labor, there is nothing amazing about it. When I put up with and bear the load of suffering from the wolf in my house, then automatically this tiger from the jungle carries my load for me."

Always remember, life can exist only in balance. It has always been so. Good women always find bad husbands, and good husbands always find bad women, bad wives. It is such that there is no exception to it. There cannot be any exception to it.

One man went to Socrates and asked, "I would like to be married. I am young. What do you suggest, because I have heard so many stories about your married life? You are the most experienced person about

marriage. I have come for your advice. What should I do? Is it right to get married, or is it good to remain a bachelor? Which is more blissful?"
Socrates said, "You better get married."
The young man said, "You puzzle me."

Socrates: "There is nothing to be puzzled about, it is simple. If you get such a woman as I have got, you will become a great philosopher. I have had to become! This is sheer necessity! Just to survive I have had to become tranquil and meditative and silent. This has helped me immensely. And if you get a good wife you will be happy, if you get a bad wife you will become a philosopher. In both ways you will be profited. Get married!"

But I cannot say that Socrates is not responsible in Xanthippe's behavior. And I cannot say that Sufi Master Abel Hasan Khargani is not responsible in his wife's behavior.

That's why in the East many seekers of truth have remained bachelors. There is a reason for it. The reason is, the fundamental reason is -- not that you cannot attain to truth with a wife -- because of compassion, because if you become too meditative living with a wife, you will destroy her being. She will start balancing, she will become ugly, she will become negative. If you are all positivity she will become negativity. Then you will be committing a crime against her, and you will be responsible for it. Down the ages, in the East, seekers of truth have remained bachelors. It is just out of compassion: why destroy another human being?

Socrates was so silent, so meditative, so involved in his search for truth: the wife simply felt neglected, ignored. She wanted his attention. I can see it happening -- pouring the kettle-bottle on him she was simply asking for attention. He must have been too cold, so she was making him a little hot. He must have been in a kind of dispassion, she was trying to create some passion in him. If he could be angry, then he could be loving too.

But he was not angry. He used it as a device: he became even more calm and quiet. He allowed that hot water to burn his body, but he remained a witness. Now this must have driven the wife more crazy. How can you forgive such a husband who will not jump and hit you back? If he had hit the wife back the wife would have become cooler.

If you are married it is better to remain normal. Your search for truth should be interior. In your relationship with the wife or with the husband you should remain a normal human being. Otherwise you will be committing a crime, a sin: you will destroy the woman or the man. Then meditate when you are alone. And sometimes if it is needed, be angry! Just in play, act it, even if it is not needed, because once you have decided to live with a woman or a man you have certain responsibilities to fulfill. You have to be angry sometimes too -- that is your responsibility.

If Chaitanya Hari does not understand, then Krishna is going to become a naggy-daggy woman, and half of the responsibility will be his.

Now he sits silently and meditates upon music -- and in the middle of the night! Krishna jumps on him and beats him. No wife can tolerate this, no woman can tolerate that she is there, alive, warm, full of love, wants to be hugged, cared for, caressed -- and you are sitting there thinking of music? It can't be allowed, it is too much. I have all sympathy for Krishna. All that she wants is, "Come to bed. Hug me, be with me. It is enough. The whole day you have been thinking about music and meditation, there is a time to relax too."

If one decides to be in a relationship one has to take care not to destroy the other, not to throw the other to the polarity too much. Life balances itself. If you are all positive the other becomes all negative. So be fifty-fifty, negative-positive both, so the other also remains fifty-fifty, negative-positive both. And when both are both, there is a kind of beautiful relationship, a beauty arises. There is great music and harmony. They become an orchestra.

If it is not happening it is better to be a bachelor, it is better to be alone. At least you will not be disturbing any other human being.

The East is right: if you are a seeker after truth it is better to be alone. And if you are already in a relationship and then the search for truth has started, then at least you can act. There is no need to be really angry, you can act and that will do. You can be hot sometimes. At least you can show it -- that much you owe to the other.

A story... Krishna and Chaitanya Hari have to meditate over it.

Wearied from the long drive, the model stopped at a motel, only to be told that the last room had just

been rented, but if she didn't mind, there was a couch in one room which she could use provided the male occupant of the room had no objection.

The model knocked on the door and said to the man, "Look, you don't know me, I don't know you, we don't know them, they don't know us. Can I please bunk on your couch for a while?"

"Sure," he said -- and went back to sleep.

A little while later, the model woke him up and said, "Look, you don't know me, I don't know you, we don't know them, they don't know us -- do you mind if I just sleep on the edge of the bed?"

"Okay," he said, and fell asleep again.

A short while later, the model again woke him up and said, "Look, I don't know you, you don't know me, we don't know them, they don't know us, so what do you say we have a party?"

"Look," said the man, "if I don't know you, you don't know me, we don't know them and they don't know us -- then who in hell are we gonna invite to the party?"

The Wisdom of the Sands, Vol 1

Chapter #9
Chapter title: Experience is the Heart of the Matter

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The first question:

IF INDIA IS SUCH AN UNSPIRITUAL COUNTRY, WHY ARE SO MANY ENLIGHTENED BEINGS BORN HERE?

Spirituality is individual. It has nothing to do with the social, the collective. No society is spiritual, no nation is spiritual. There are spiritual beings -- because there is no social soul, the soul manifests through the individual.

You ask, "WHY ARE SO MANY ENLIGHTENED PEOPLE BORN IN INDIA?"

That too is propaganda; it is not true. They have been flowering everywhere -- in China as much as in India, in Japan as much as in India, in Israel as much as in India. They have been flowering everywhere. You don't have a right perspective for seeing world history. History is created by people according to their prejudice.

One thing is certain: India has been very articulate, it knows how to say things. It is one of the ancient-most cultures, the first country where writing happened in the beginning and people became articulate. They were pioneers in thinking, in philosophizing, so they are very articulate people. They can say things as they should be said. The Chinese are not so articulate, they are more trusting in silence. Their trust is not in words but in silence, hence you don't know much about Chinese enlightened Masters. And then, China has remained almost a different world from the remainder of the world. It is not only the China

Wall; there exists a certain subtle wall too which has kept China away from other countries.

In Tibet so many enlightened people have existed, but nothing much is known about Tibet. Tibet has remained a remote, faraway land, exists somewhere in clouds. The very name has become a symbol for mystery.

India is articulate. Amongst all the Eastern countries, India is the most articulate. It has been speaking about spirituality for at least five thousand years. That has created an idea in the whole world that India is spiritual. No country is especially spiritual; spirituality has been coming to all kinds of people and all races.

What do you know about the dark continent of Africa, about how many enlightened people have existed there? What do you know about primitive tribes, about how many Buddhas have existed there? They don't have any record, they don't write anything, they don't have a written language, so it is difficult.

India has great records. India has been interested in philosophizing -- it does not write history, it writes philosophy. It does not write ordinary things of life, it writes myth. It is not interested in history at all, its whole interest is in mythology. And naturally, five thousand years is a long time: if you go on doing a certain thing you become very, very clever at it.

But there is something to be understood: there is a difference between the Eastern and the Western approach, and India has become the representative of the East.

There are two possibilities in approaching reality: one is to be logical, to be masculine, to be yang, aggressive. That's what the West has been doing. That is the Western choice. The Eastern choice is just the opposite: to be feminine, to be intuitive. More emphasis is given to feeling than to thinking, more emphasis is given to the inner than to the outer. These are the two gestalts reality can be reduced to. If you look outside it becomes matter, it appears as matter; it is the same reality. If you look inside it appears as consciousness; it is the same reality. The East has been searching more in the inside, the West has been searching more on the outside. Naturally, in the West, science has developed immensely, technology has developed greatly. When you look into matter science develops, technology develops. When you look inside science does not develop but philosophizing, poetry, religion. But both are halves, and both, because they are halves, are wrong, lopsided.

Try to understand me: when I say a man is spiritual I mean he is as easily flowing on the outside as he flows inside. He is whole. Neither has the East been spiritual nor has the West been spiritual. The West has been materialist and the East has been spiritualist -- but not spiritual. The West believes in the philosophy of the outside, the East believes in the philosophy of the inside.

The spiritual person is one who has come to that ultimate synthesis between the outer and the inner, between matter and consciousness, between body and soul. In the real spiritual person East and West meet and disappear. The really spiritual person is neither of the East nor of the West; he is global. Where he exists is not the point. His approach is global because his approach is total. He's whole, that's why I call him holy. Neither is the East whole nor is the West whole; both have suffered.

Nobody has chosen the total reality as it is. The total reality is enormous, it contains contradictions -- that's why nobody has chosen it. If you choose the inside you are afraid to choose the outside because they look to be opposite. You start feeling inconsistent. If you choose the outside, naturally you start denying the inside because they don't fit. You learn one kind of language -- the outer or the inner -- and you deny the other kind of language.

Who is a spiritual person? Whom do I call enlightened? I call that man enlightened who is not afraid of this contradictoriness of life, who accepts it, and in that acceptance transcends East-West, transcends matter-mind, transcends all kinds of dualities.

A Buddha is not Eastern, cannot be. Christ is not Western, cannot be. They have come to that peak of consciousness from where the whole earth is one.

Do you know? -- when man walked on the moon, what his greatest experience was? It was not of the moon. His greatest experience was of the earth! From that space, from that distance, they could see earth as one. Boundaries disappeared, nations disappeared. There was no India and there was no Germany and no England and no America; it was all one earth. That was their greatest experience when they were standing on the moon. For the first time ordinary human beings could feel that the earth is one.

Exactly the same happens when you reach to the inner peak of consciousness. From there, the vision is even MORE clear than it is from the moon, because that is the greatest peak. From that perspective you see life as whole.

I call that man enlightened who sees life as whole. They have been blooming, flowering, everywhere. Flowers bloom in the valleys of the Himalayas too, where nobody goes and sees them. Don't think that they

bloom only in your garden. They bloom in primitive societies too. Of course, they don't have the word 'enlightenment' or 'buddha'. They have their words.

If you look into the Old Testament you will not find the word 'enlightenment', you will not find the word 'buddha'; that is not there. That is a different kind of language. But who are these prophets? In a very primitive society the enlightened person may be called 'the magician', and it looks very absurd to call Buddha a magician. But that is their language and that has its own beauty -- because. this is the greatest magic there is, and the man has performed the greatest miracle: he has transformed himself.

The word 'magician' comes from a very, very enlightened person, Magus. The people around him must have felt the same way as they felt around Buddha. The vibe of the person was miraculous. To be around him was enough to trigger something inside you that took you far away, far, far away from your ordinary places, which brought you to a new place inside your being, which gave you an experience of a new space. People must have wondered what he had done.

Primitive societies call their enlightened people 'the magicians'. Languages differ. Those who understand should not bother too much about languages. They should break all the barriers of languages, concepts, and they should look directly. Then you will be surprised: flowers have been blooming all over the earth, God has been coming all over the earth. God has been descending everywhere, in every time, in every kind of place. God is not partial, but every race would like to declare that God is partial.

Jews say they are the chosen people: all that is beautiful and all that is great has been happening to them, all the prophets belong to them. Just listen to the Jews: they will say "Who else has so many prophets?" Of course in India they are not called prophets, in China they are not called prophets -- "Who else has so many prophets?" And the Jew is right, because they have a long, long line of prophets.

If you ask the Christians, of course they are the chosen people. They follow the 'only begotten Son of God'. Christ has come to them. Who else has such a phenomenon as Christ? It is their property, their possession: Christ belongs to them.

In India the enlightened person is not called Christ, but the Christ-consciousness is the same as Buddha-consciousness. In China the enlightened is neither called a prophet nor is he called a Buddha, but he is called 'the sage'. The Chinese can say, "So many sages are born here, nowhere else." And every race has its own ego, so China thinks itself the greatest land on earth.

When the first travellers from the West went to China and they went to see the emperor, they were thinking that they had come to very primitive people. And what were the Chinese thinking about them? They were thinking, "These people look like monkeys!" The Chinese records say that 'monkeys have come from the West'. And the Western traveller writes that 'these people are very primitive, barbarians'.

Germans think they are the real Nordic aryans, that they are meant to rule over the world, they are the superior-most people. And the white thinks he's the superior-most, and how can the black man even claim that he is a human being? -- he is not. All egos and nothing else.

So these so-called Indian MAHATMAS who go on travelling around the world and teaching people that India is the only spiritual country, the only religious country, are nothing but chauvinists, racists; they are not religious at all. Because a religious person.... how can he claim that God has been happening on only one spot on the earth? God is happening everywhere! God IS everywhere! He is not concentrated somewhere more and somewhere less; He's impartially showering all over existence. It is His existence, it is His creation.

So this idea has to be dropped. No country is spiritual, no country is special. And the day will be a day of great jubilation in the world when we can drop all these stupid ideas of Indians, of Germans, of Chinese, of English. of Hindus, of Christians, of Mohammedans. When a pure human being arises who belongs to the whole earth, who is a citizen of the whole, who is universal, that will be the beginning of something spiritual. A spiritual man is a whole man. His vision knows no divisions, his vision is indivisible.

You ask, "If INDIA IS SUCH AN UNSPIRITUAL COUNTRY, WHY ARE SO MANY ENLIGHTENED BEINGS BORN HERE?"

There are a few things more to be understood. One is: in the day, the stars disappear. What happens? Do they go and hide somewhere? They are there, exactly where they have always been, but the sunlight is too much, you cannot see them. When the sun has gone down they will start appearing again. Not that they start coming; they have been there the whole day, but great darkness is needed for them to shine.

Lao Tzu says that there was a time when people were so religious that there were no religions at all.

There was a time when people were so innocent that they had not even heard the word 'innocence'. They were so simple that they knew nothing of simplicity. They were so trusting that they had not heard anything about faith, belief, trust. There was no religion because people were religious! Just think of that time, if it ever was. Then there cannot be any enlightened person, because ALL were in that kind of ocean, in that place called enlightenment. A Buddha can be seen only when there is darkness all around. If there are millions of Buddhas, Buddha will disappear. Not that he will not be there! He will be there but how will you see him? How will you find him? In a really spiritual world, again there will be no enlightened people. Not that there will not be enlightened people; but enlightenment will be so natural, so spontaneous, that you will not be able to find who is Buddha. All will be Buddhas!

Enlightened people can be seen only against the darkness.

In India enlightened people have existed against the darkness. The society is very unenlightened. People are dark holes. Amidst such darkness, whenever a star is born it is brilliant, it is bright. You can see it, you cannot forget it for centuries and centuries! You worship it because it is so rare.

One thing to be remembered: for an enlightened person to be recognized as enlightened, great masses of unenlightened people are needed, but the vice versa is not true. I am not saying that if in a certain society no enlightened person exists, that it means that the whole society is enlightened; the vice versa is not true. But this is absolutely true: that an enlightened person can be recognized only against the unenlightened. The rich person can be recognized only against the poor, and the beautiful person can be recognized only against the ugly. If all people are beautiful, as plastic surgeons think that soon it will be possible -- all people will have beauty -- then beauty contests will disappear. There will be no beauty queens anymore. The beauty queen can exist, Miss Universe can exist, only amidst great ugliness. Otherwise it is not possible. If all people become meditators, if all people become silent, how will you feel a Buddha? Not that Buddha will disappear; Buddha will be there. And Buddha will be very happy because no work is left for him, he can rest and relax. But he will not be recognized at all.

You can count your enlightened people on fingers: a Buddha, a Christ, a Krishna, a Lao Tzu. Why? -- because the greater mass of people have remained immensely dark, immensely ugly, immensely barbarian.

Remember this: a Buddha, his existence, does not make a country enlightened. The people start repeating his words easily but the people are not enlightened. It is like this: Edison discovered electricity; now everybody uses electricity, but everybody is not an Edison. And even when you use electricity what do you know about it? Just pushing the button, you think you know much about electricity? You can put it on and off -- do you think you know much about electricity? In fact Edison himself had said that he does not know what this electricity is. He had stumbled upon its utility but its inner reality remained a mystery.

You can drive your car; that does not mean you know everything about its mechanism. You live in the body; what do you know about the body?

People learn words, they can use words. Buddha has said many things, now you can repeat. The whole country can become parrot-like. That's what has happened in India: it is a parrot-like country, everybody repeats. They know the Vedas, they know the Upanishads, they know the Gita, they know the Dhammapada, and they have memorized it, crammed it, and they go on repeating it. But when a parrot repeats anything, do you think it means anything? It does not mean anything at all. A parrot repeating has no sense of meaning, he simply mechanically repeats. Man simply learns words.

Yes, India knows many more religious words than any other country, that is true, but that is not very significant. It is all jargon. Unless that meaning has been experienced, nothing matters. In fact, all this knowledge will be a barrier. Buddhas have existed here, they have existed everywhere else, and people have learned their words. Those words have beauty, those words have poetry, those words... just to repeat them is also a wonderful experience. Not even knowing their meaning they have a certain kind of vibe. You can repeat and you will feel good, but that 'feeling good' is not being spiritual. Unless you have seen with the same eyes as Buddha, unless you have experienced the whole existence just as Buddha experienced it, you are not an enlightened person.

And that is the whole emphasis of Sufism: experience and experience and experience. All that matters is experience. Experience is the heart of the matter! Everything else is futile. Avoid knowledge, knowledgeability. Get into the feel of things.

The second question:

I KNOW YOU USE PARADOXES AND CONTRADICTIONS, BUT MY MIND IS STILL VERY LOGICAL, SO I HAVE DIFFICULTY UNDERSTANDING. IF THE TAO SAYS " THE ONE WHO KNOWS DOES NOT TALK", AND IF YOU SAY ONCE YOUR WORDS ARE UTTERED THEY ARE DEAD, AND IF YOU SAY THAT ONE CANNOT MAKE AN IMAGE OF THE DIVINE, THEN WHY AM I WEARING AN IMAGE WHICH IS A SYMBOL OF YOU AS A MALA, WHICH INEVITABLY FORCES ME TO TALK ABOUT YOU? I FEAR THAT I AM PARTICIPATING IN THE CREATION OF A TRADITION.

The question is from Ma Prem Dassana.
A few things have to be understood. They will be helpful to each of you, because this question will arise to many people.

First, she says, "I KNOW YOU USE PARADOXES AND CONTRADICTIONS, BUT MY MIND IS STILL VERY LOGICAL."

Mind will never be anything else: that is the first thing to be understood. Mind is logic, they are synonymous. You can't have an illogical mind -- that doesn't happen, that is not possible. That will be like having enlightened darkness. That will be like having a healthy disease. That will be a contradiction in terms. Mind is logic. Don't say mind is logical because that creates the fallacy. Mind is not logical, mind is simply logic! Logic is called mind! So you can never have a mind which is more than logic, mind will remain logical.

You can go beyond the mind, you can enter into the transcendental, but mind will have to be left behind. That's the function of using contradictions, paradoxes. What is the function of a paradox? The function is to baffle your mind, to shatter your mind, to destroy its roots, to shock it, to shatter its logic. And it will not leave easily, it will try to find its roots again. It will gather itself together again. It will pull the fragments together again. It will do it again and again.

And I have to be contradictory continuously, because what I am saying to you is not a teaching, it is a WORK! It is not teaching, it is action. Let it be remembered: talking to you is my action upon you, it is an operation. See the distinction!

A teacher has some teaching to impart, a Master has some work to do -- he has no teaching. That's why it doesn't matter to me whether I am speaking on Zen or Yoga or Tantra or Sufism. It doesn't matter, that is only an excuse. How does it matter whether I have a hammer which is made of gold, or made of silver, or made of iron or steel, or painted black or green or red? It doesn't matter.What matters is that I hammer your head with it! The color of the hammer is immaterial, the make is immaterial. The ACTION is the thing.

Listening to me, you are under an operation. It is not a teaching, it is penetrating into your being. And the mind is logical, so I have to be illogical. If I am also logical then mind will perfectly agree with me. It will become my contemporary. It will say, "Right! Perfectly right! This is what I have always been thinking. You are saying the things that I have always been thinking to say but could not say. You are saying them better than I could have said them, but they are the same things." Then you have missed me. It is not a question of agreeing with me or disagreeing with me. It is a fight between me and you. I am here to KILL you, and the only way to kill you is -- the beginning of it -- that I have to hammer on your head, again and again, SUCH illogical statements that the mind cannot cope with it, that the mind by and by starts feeling tired and exhausted, weary of it all. In that tiredness, in that exhaustion, the first glimpses of the beyond will come to you. The clouds will part and you will have some moments, sunlit moments. Once you have tasted those sunlit moments then there is not much of a problem. Then you know that you are something more than the mind. Then the journey has started. Before that, there is great struggle.

Now Dassana is a new sannyasin. My old sannyasins don't ask such questions. They have become accustomed to my illogicalness. They understand that there is some action behind it. They have learned it, they have experienced a few moments, they have seen that this hammering helps. In fact, nothing else helps. But for new sannyasins it will always be the problem: you start creating a system around me. You want me to be consistent. If I am consistent it is very comfortable to you, because then there is no problem, we are agreeing. But agreeing too easily will be too cheap. I will not allow you to agree with me so easily. I will go on saying things which will disagree. I will go on saying things which will create, again and again, the conflict between me and you. I will go on saying things and you will not be able to find out a way to cope with them. I will go on making my contradictions bigger and bigger, heavier and heavier. This is how I tire your mind, this is how I let your mind feel its impotence.

One day, listening to me on Sufism, you will agree, and then another day, listening to me on Zen, you will disagree. If you agree with what I said in the name of Sufism, you will disagree when I say something in the name of Zen. And then I will be speaking on something else.

For example, Dassana is worried because I say that once your words are uttered they are dead. Naturally, the idea arises: "Then why do you say them?" And I go on speaking. In fact, nobody has said so much as I have been saying, and I am going to continue it. If words are dead, then why? This will be logical: if words are dead then become silent -- and you will feel comfortable with me because your mind will be able to cope with it -- or, if words can say and I am using words, then don't speak against words, then use them. That too will be okay. You will agree with me: "This man believes in words, and believes that words can say something, and says them" -- so there is no problem.

But I am not going to settle so cheaply. I don't want your agreement with me to be so cheap. I will allow you only to agree with me when understanding has arisen in you, not thinking. I don't want to agree with your thinking because that will be agreeing with your mind. And then I will not be of any help to you; I will be strengthening your mind. I'm not here to strengthen it. I have to uproot it, I have to destroy it, root and all.

So one day I say nothing can be said, and I go on speaking. Now this will baffle you.

You quote Lao Tzu. You say "TAO SAYS, 'THE ONE WHO KNOWS DOES NOT TALK.'" But do you think Lao Tzu was silent? Then who said this?

To say that the one who knows does not talk is saying something, something of immense importance. You would not have heard of Lao Tzu at all if he had not said something. And there are millions of ways of saying. Even when you go to a Zen Master and you ask a thousand and one questions and he keeps silent, and then suddenly says, "Have a cup of tea," that is his way of saying it. But he is saying something all the same.What is he saying? He is saying, "Drop all this nonsense!" When he says, "Have a cup of tea," that is his way of saying something of great importance: he is saying, "All this is nonsense that you have been talking about. It is better that you become a little more alert." That is the symbol in tea -- "Have a little tea. Have a cup of tea." In Zen a cup of tea means: have a little meditation, have a little more awareness.

Tea was discovered by Bodhidharma, the founder of Zen. The story is beautiful.

He was meditating for nine years, facing a wall. Nine years, just facing the wall, continuously, and sometimes it was natural that he might start falling asleep. He fought and fought with his sleep -- remember, the metaphysical sleep, the unconsciousness. He wanted to remain conscious even while asleep. He wanted to make a continuity of consciousness -- the light should go on burning day and night, for twenty-four hours. That's what DHYANA IS, meditation is -- awareness.

One night he felt that it was impossible to keep awake, he was falling asleep. He cut his eyelids off and threw them! Hm, now there was no way for him to close his eyes. The story is beautiful.

To get to the inner eyes, these outer eyes will have to be thrown. That much price has to be paid.

And what happened? After a few days he found that those eyelids that he had thrown on the ground had started growing into a small sprout. That sprout became tea. That's why when you drink tea, something of Bodhidharma enters you and you cannot fall asleep. Bodhidharma was meditating on the mountain called Ta, that's why it is called tea. That TA can be pronounced in two ways in China, either TA or CHA. That's why in Hindi it is called CHAI, or in Marathi, CHAH. It comes from that mountain where Bodhidharma meditated for nine years. This is a parable.

When the Zen Master says, "Have a cup of tea", he's saying, "Taste a little of Bodhidharma. Don't bother about these questions: Whether God exists or not? Who created the world? Where is heaven and where is hell? And what is the theory of KARMA and rebirth?" When the Zen Master says, "Forget all about it. Have a cup of tea," he's saying, "Better become more aware, don't go into all this nonsense. This is not going to help you at all." But don't think that he is silent. He's speaking, he's speaking with a hammer!

Lao Tzu says, "The one who knows does not talk." Then what about Lao Tzu? -- because he has talked, whether he knows or not.

It will be a problem. It will baffle you.

What really is meant is: the one who knows talks and knows well that it cannot be talked about. Still he talks! That which he has cannot be talked about, but the people who are in the world CANNOT connect with him in any other way than by talk, because people know only one bridge. All other bridges have been broken. There is only one bridge between people and that is of intellect, that is of language. All other

bridges are broken. Feeling has disappeared, intuition has disappeared, instinct has been repressed and killed. Man has become paralyzed! Only one thing still lives: language, mind, thought. The man who has attained knows that what he has attained cannot be delivered in thoughts. He also knows another thing: that only if something is delivered in thoughts will you listen. Otherwise you will not listen. Then what is he supposed to do? He will talk and still keep you alert: "Don't just go on gathering my words, because these words are dead."

Then what is the function of the words of a Master? These words are to provoke you, to seduce you for a journey of wordless silence. And that is my situation too.

I'm like Carlyle, who they say wrote fifty volumes on the value of silence. Silence is so vast; even fifty volumes won't do justice to it. Five hundred volumes; even that will not be enough. Five thousand volumes and then too nothing has been said. Silence is so vast.

Can you paint the sky? Yes,, you can paint it, but the painted sky will be a very, very tiny portion. You can go on painting and you can go on painting, but you cannot exhaust the sky, because to exhaust the sky you will need a canvas as big as the sky -- which is not possible. Where will you keep that canvas? You will need another sky, and there is none.

So is truth: no word can contain it. But words are the only communication left between man and man. So the Master has to use words and still he has to continuously remind you that words are meaningless.

You say, "I KNOW YOU USE PARADOXES AND CONTRADICTIONS, BUT MY MIND IS STILL VERY LOGICAL, SO I HAVE DIFFICULTY UNDERSTANDING."

Mind never understands. With mind there is no understanding. Understanding is a totally different phenomenon in you: it happens only in no-mind. Mind pretends to understand and understands nothing. Mind is a great pretender. You can understand only when you can start seeing, feeling; you can understand only when you realize something. You will have to put the mind aside. That is the meaning of being a sannyasin: you put your mind aside, you start slowly, slowly moving towards something which is not mind at all.

What is mind? -- the past, the learned, the knowledge that has been fed into you. Mind is a computer. The society has used it, the parents have used it, the politicians, the priests have used it. They have put a thousand and one things in you -- that is your mind. That is not you! And this mind can be put aside, because it is not you! You are the witness. You are not the thought, but the one who sees the thought flick by. Watch... when a thought arises in you, are you the thought?

You are feeling anger, or love, or compassion, and thoughts are arising in you -- thoughts of anger, thoughts of love or compassion, and there is a crowd of thoughts passing by, the traffic of thoughts. Are you this traffic? Then who is the seer? Then who is looking at this traffic? The onlooker cannot be part of the traffic, the onlooker has to be transcendental to the traffic. You cannot be the thing that you are seeing. The seer can never be the seen. The meditator can never be the meditated upon. When you start watching your mind, your thoughts, a totally new awareness arises in you: you become a witness, you become a mirror. That mirror understands. Understanding is part of that mirror.

Mind is a pretender. It is a hypocrite, it is a deceiver, it is a cheat. Without understanding anything it goes on saying to you, "I understand. Look, I know this. I have read this. I have thought this over."

You say, "... SO I HAVE DIFFICULTY UNDERSTANDING."

You will always have if you don't drop the mind. The mind has to cease for understanding to be.

"IF THE TAO SAYS THE ONE WHO KNOWS DOES NOT TALK, AND IF YOU SAY ONCE YOUR WORDS ARE UTTERED THEY ARE DEAD, AND IF YOU SAY THAT ONE CANNOT MAKE AN IMAGE OF THE DIVINE..."

Yes, I say one cannot make an image of the divine.

"... THEN WHY AM I WEARING AN IMAGE WHICH IS A SYMBOL OF YOU AS A MALA, WHICH INEVITABLY FORCES ME TO TALK ABOUT YOU?"

This will have to be understood.

What is an image? An image represents something. If you understand that it represents something, that it is not the thing represented, then there is no problem. The moment you forget that it represents something and it becomes that something itself, then the problem arises.

For example, you see a milestone. On the milestone is written Delhi, and an arrow towards Delhi -- 50 miles. That milestone is not Delhi, although Delhi is written on it. That milestone is simply saying, "Go ahead. Delhi is fifty miles ahead." If the statue in the temple is just a milestone, there is no problem. IF YOU THINK IT IS GOD, then the problem arises.

The mala around your neck is not me! If you understand that -- that it simply represents me, it is a symbol, a metaphor -- then there is no problem. If you forget that and you start talking with the mala, and you start listening to the mala, and you forget all about me -- because then there is no need to come here; if you have the mala you have me -- then you have fallen into a trap. You have become an idolator. Then you are getting into a very, very neurotic state. The symbol has become truth itself.

The word 'fire' is not fire; you cannot cook on it. Or can you cook on it? When you want to cook, you don't write the word 'fire' and put your tea-kettle on it. It won't do. But symbols tend to become realities.

The word 'god' is not God; if you remember this the word 'god' is beautiful. The moment you start thinking the word 'god' is God, then you have fallen into a trap. Then the word will not be a symbol anymore, the word has usurped the reality itself. The word 'love' is not love. You know it! But if you think that the word 'love' is love, and without feeling any love you go on loving people because you say "I love you", you will never know what love is. That is the problem.

There is no thing in the world which can represent God as God is. It can be a symbol, can be a metaphor, can be a sign -- then there is no problem. But man is so stupid: either you want to make your symbol the reality, or you want to throw the symbol completely. Both are stupid attitudes. There is no need to burn the statue, there is no need to burn the temple, because the one who goes to burn the temple is as foolish as the one who goes and worships in the temple. The temple is just a symbol to remind you that the market-place is not all, that the shop and the office and the factory are not all. The temple is standing there just in the middle of the town to remind you that there is still something which you have not explored. It is a milestone. Hence, it is made just in the middle of the town -- the church, the temple, the mosque -- so people passing by, coming and going, are reminded again and again that there is something they have not explored yet. "I have explored money, I have explored power, but I have not known yet for what this temple stands." This temple is a constant reminder: "I am also here. Sooner or later death will take you away. Enter in me, experience something of the beyond, because through me it is possible to transcend death."

The mala around your neck is not me, but it reminds you of me. It is beautiful if it reminds you. If you start thinking it is me then you are getting into trouble.

I have heard...

Renoir, the great French impressionist, was once asked how he knew when a nude portrait was finished. Replied the master, "When I stop painting and feel like pinching, I know it is finished."

Yes, that happens -- a picture can fascinate you so much. And you know that the picture is just a picture, just paint on canvas, but it can become flesh and you may like to pinch it. But then you are becoming foolish.

This happens every day. You go to the movie, you see a film, and you know perfectly well that the screen is empty and behind you is a projector, and on the screen there are only shadows and nothing else -- no woman, no man, nothing is happening there, all is empty -- but many times you get into that place where you forget, where the symbols on the screen become realities. You start crying, and later on you will laugh: "How foolish it was." It is good that in the movie houses it is kept dark; it helps people to relax. Otherwise it would be hard. If somebody saw you crying it would look so childish. Or sometimes you become so excited! Some scene can take such a grip on your soul that you cannot rest in your chair, your spine goes straight, your eyes become fixed, your heartbeat stops. You start living the film, you become part of the movie. You are no more a seer, you have become the seen. The observer is lost in the observed.

Reading a novel you can become very much excited. There are books which you cannot read alone in a house in the middle of the night, books about ghosts, detective stories, murders. If you are alone in the house and it is dark, you can become so fascinated with the novel you may start feeling that things that are happening in the novel are happening around you too. The wind comes and knocks on the door and you

were just reading about a ghost... and you forget completely. Then you are losing awareness.

The picture on the mala is not me; please don't pinch it! It is simply a representative. And it helps, because you are so unaware. It reminds you.

So is the orange color: just to remind you again and again. Wherever you go people look at you with a shock -- their shock reminds you that you are in orange, that you are a sannyasin. You were just going to say something, or hit somebody, and you see your orange and something stops exactly in the middle. You feel frozen. A great awareness has happened in that moment -- of that old rotten habit of saying something ugly, that what you are doing is stupid. You were just going to say it and suddenly, the remembrance. The mala comes in between, or the orange. And those small moments of remembrance can be of great transformation. This is not idolatry.

Idolatry is when you keep my picture and you worship it, and you are finished with it. Idolatry is worship without being in any way involved in the process of transformation. If an image can help to remind you about yourself, it is not idolatry.

Have you gone into a Buddha-temple? Have you seen the Buddhist statue, the statue of Buddha? -- that white marble, that coolness, that posture, even the marble seems alive, that calm, that quiet that surrounds that statue. The form of the statue is such that it creates its own vibe.

Now much scientific work is being done on form. Now they say the pyramids have a certain form which helps. You can sit inside a pyramid and you will have new experiences that you may not have outside, because the form of the pyramid gives a certain shape to space, gives a certain vibration.

They have made small pyramids to keep your razor blades in. And you will be surprised: a razor blade kept in a small pyramid can be used for years; it does not lose its sharpness. The same razor blade is gone within days without the pyramid. What happens under that space? That pyramidical space somehow goes on sharpening the razor blade. This is a miracle! Now this is a scientific fact. If it can sharpen the razor blade, is it possible that it can sharpen your consciousness, that it can sharpen your mind? It is possible. They were invented by great Masters.

Another fact has been known: just a few scientists were working in a pyramid. By accident a cat entered and died inside. They found the dead body after two months. It had not deteriorated at all, it was not stinking. They were surprised: "This is a miracle!" Then they stumbled upon a fact: that's why mummies were kept inside the pyramid. Just the shape prevents the body from deteriorating. Now this can be a great secret.

If you want to go deep in meditation, it will be easier under a pyramid, because you will need less food, less water. You can go on a long fast inside a pyramid more easily than outside. You can live with minimum expenditure of energy. Even when the body is gone and dead it can be preserved by the pyramid. And sometimes it happens, in deep SAMADHI, that you disappear into the inner so deeply that the body is felt to be almost dead.

It used to happen to Ramakrishna: for six days he would be in SAMADHI and the body would almost be falling dead. The disciples had to continuously massage it, otherwise he would not be back again. They had to heat the body, massage the body just to keep the blood flowing. Now there would have been no need if Ramakrishna had been put inside a pyramid.

Those pyramids were created by great Masters, great explorers of the inner. The shape of the Buddha-statue is the shape of meditation. It does not represent Buddha, it has nothing to do with Buddha. Never think for a single moment that it is a realistic image, no. Buddha never looked like that! It does not represent his physical body, it simply represents the INNER FORM OF ENERGY. When you go into absolute silence this is the shape of your inner energy, of your inner aura. This is how your inner electricity starts flowing. This represents Kirlian photography more than ordinary photography.

Remember, in ordinary photography your figure is caught by the camera plate. In Kirlian photography your figure is not caught, but the electricity that is flowing around your figure, the electric field is caught. Buddha's statue is a Kirlian statue, not an ordinary camera figure. It simply represents the innermost form of energy -- when everything falls silent, when mind disappears. It is the symbol of no-mind.

If you think it is Buddha and you just go and put a few flowers there and bow down and forget all about it, then you are in idolatry. But if you go and sit there and you feel the energy, the form of the energy, and you create that form of energy in yourself, in your own being, this is not idolatry, this is pure science. Then that statue is functioning only as a map to remind you of how you should be.

Sometimes I will be saying many things against idolatry -- I say them -- but I am not saying that all those who have images are idolators, no. Ninety-nine percent of people are, but even that one percent is

enough to prove the truth.

They say that even if you can find one white crow it will be enough to prove the falsity of the statement that all crows are black. Just a single white crow will be enough proof. There will be no need to bring two white crows to destroy the certainty that all crows are black. One crow will do.

That one percent is enough to prove that there is something more in the image than the image. It can be a map of consciousness, it can be a symbol. If you are just a worshipper you will miss it. If you are not just a worshipper but an explorer, a seeker, you will be surprised how many clues the Buddha-statue has in it -- MILLIONS of clues. The exploration is great, it is a great adventure.

The form of the temple, the form of the church, the form of the mosque has something to do with inner work. But then you are being simply scientific.

You ask me, "IF YOU SAY THAT ONE CANNOT MAKE AN IMAGE OF THE DIVINE...."

Yes, nobody can make an image of the divine because divine means the total. How can you make an image of the total? But I am not saying that you cannot make maps, I am not saying that you cannot make symbols. The only thing to be remembered constantly is that a symbol is a symbol and not the truth. Don't start clinging to the symbol as the truth; then there is no problem. The moment you forget the symbol as the symbol and the symbol becomes the truth itself, then... then you have lost the whole point.

"THEN WHY AM I WEARING AN IMAGE WHICH IS A SYMBOL OF YOU AS A MALA, WHICH INEVITABLY FORCES ME TO TALK ABOUT YOU?"

That's the purpose of it -- so that you have to talk about me. That is the purpose -- to offend people, to provoke people. Just your very presence will create uneasiness in people. They will have to talk to you, they will have to criticize me, they will have to say something against me. They will provoke you into saying something for me, they will provoke you into defending me. That is going to help you, because talking with people about me, you will come to know me more. In fact, many times it happens: you learn only when you teach. To be a teacher is to be a great learner.

When somebody says, "Why this mala? Are you crazy? Mad?" now you have to say something. You have to speak out something for me, in defense of me: you have to search within yourself, you have to reconsider, you have to rethink, contemplate. This helps you. You have to remember me.

And sometimes you will be surprised by things that you say. You would never have thought of them on your own, but this man provoked and you responded -- and that response may change you! It may change the other person too. The joy in your eyes, the song in your sound, your trust in me, your love for me, may give the man an experience. He may start thinking of coming sometime and seeing on his own what is happening here.

People can tolerate one person in orange. They can tolerate two, three, four, five; how much can they tolerate? I am going to create thousands! And each orange person will be an offense. His very presence will be a disturbance, a shock. How can they tolerate? And for how long?

There is a function; all that is being done here is a device.

And you say, "I FEAR THAT I AM PARTICIPATING IN THE CREATION OF A TRADITION."

There is no need to fear -- it is exactly what is happening. All traditions are not bad. It depends.

For example, Christianity is a tradition, Islam is a tradition, Buddhism is a tradition. Zen is also a tradition! And Sufism is also a tradition! Don't throw them together; they are totally different.

Christianity is the tradition of the worshippers, so is Islam, so is Buddhism. But Zen, Sufism, Hassidism -- these are not the traditions of worshippers, these are the traditions of explorers. These are the traditions of those who are really hungry for truth, who are thirsty. Many have walked on the path before you -- wouldn't you like to be benefitted by their experiences? That's what real tradition is.

Many have searched before you. You are not searching for truth for the first time. Why should you start from ABE? You can be benefitted by all that experience. That's why I'm continuously speaking on these traditions -- Sufism, Hassidism, Tantra, Yoga, Zen, Tao. Why? These are all traditions, but there are traditions and traditions!

The tradition that becomes only a worship, the tradition that becomes only a belief, the tradition that

simply consoles you and does not transform you, is wrong. But there are traditions which can transform you, which are great streams of energy: if you can join hands with those streams your journey will become very easy, simple. You will be moving on more certain ground.

Yes, this is the creation of a tradition. And you are fortunate because very rarely does it happen, to very few people, that they are there in the beginning of a tradition, at the very source. People who will be coming when I am gone will not be so fortunate. They will have to depend on second-hand things.

And this is the creation of a tradition in a VERY CONSCIOUS way. I am creating it!

There have been two types of people in the world. One, those who do not want to create a tradition. For example, Krishnamurti does not want to create a tradition. The tradition is still being created, but he does not want it so he will not cooperate in creating it. He will, on the contrary, create all kinds of hindrances on its way. The tradition will be created all the same. Tradition cannot be avoided. The moment you speak, tradition is on the way. The moment you say, the moment you look into somebody's eyes, the tradition is created. What is a tradition? -- just this declaration, "I have arrived!" It may not be in words. I may keep quiet, I may remain silent, but my silence will be felt; then the tradition will be created. Tradition is created when I start communing with anybody in the world. Where there are two there is creation, creation of the tradition. Alone there is no tradition. If I am alone and I don't commune and I don't relate then there will be no tradition. But this is impossible.

Whenever truth happens it has to be communicated. It is its intrinsic necessity. Just as when a flower blooms the fragrance is spread; in the spreading of the fragrance is the beginning of a tradition.

Krishnamurti says he does not want to create a tradition. His saying this is not of any use; the tradition will be created. Buddha never wanted to create the tradition but the tradition was created.

When the Master does not want to create the tradition because he is afraid of ninety-nine wrong things -- and there are ninety-nine percent wrong things possible -- and he is afraid of that ninety-nine percent of things, and he does not want to create a tradition, the tradition is created. And the tradition will have only that ninety-nine percent of things the Master was afraid of, because the one percent could have only been provided by him, and he never provided it.

If Krishnamurti creates a tradition he will be able to provide that one percent. Only he can provide it. The tradition will be created by the disciples, they can provide the ninety-nine percent. That has been happening. This is one way.

Another way is: the Master decides to create the tradition on his own. More possibilities are there that the tradition will remain close to the essential, because the Master will supply the one percent.

Now, look at it.

If I don't give you the mala, then too, a few people will have my picture, but they will have them according to themselves. I give myself, the mala is a gift from me. I have sanctioned it. It has been touched by me, it is my gift to you. I have not left it to you to create it, I have created it. My whole effort here will be this: to create the tradition as clearly as possible so nobody can confuse you easily, so you don't get confused easily.

It is a CONSCIOUS work. It is a conscious creation of a tradition. There is more possibility that more people will be benefitted by it. But I am not saying that nothing will go wrong; that risk has to be taken.

Life is always a risk. You say something and the risk is there: somebody may understand wrongly, somebody may interpret in some other sense. The moment you speak, that risk is there. That risk has to be accepted, that is part of the whole game of life, that is the challenge.

So Prem Dassana, you say, "I fear that I am participating in the creation of a tradition." There is no need to be afraid. It is exactly what is happening. Either PARTICIPATE IN IT CONSCIOUSLY, or get out of it. It is going to be a tradition. It is going to be one of the most consciously created traditions. But if you are afraid too much, afraid of those ninety-nine things and you are not interested in the one percent, then please get out of it. There is no need to be getting into unnecessary trouble. Be free of it.

And I want to sort my people out, because I would like to work only on those who are REALLY with me. I would not like to waste my time and energy for those who are only here so-so, lukewarm, by the way, accidental. Up to now I have been giving sannyas to anybody and everybody who comes, but soon it will not be so. I will start choosing, and I will help people who are sannyasins but are not really sannyasins to drop it. I don't want any unnecessary luggage to be carried. I want only those who are REALLY here, totally here. And those people are here.

A few are here who are not totally here; they will have to be dropped. It is better that they themselves disappear. Otherwise I will have to make arrangements to drop them, although I always make arrangements

in such a way that the dropper feels that HE has done the dropping.

The Wisdom of the Sands, Vol 2

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THERE WAS ONCE A MAN NAMED MOJUD. HE LIVED IN A TOWN WHERE HE HAD OBTAINED A POST AS A SMALL OFFICIAL, AND IT SEEMED LIKELY THAT HE WOULD END HIS DAYS AS INSPECTOR OF WEIGHTS AND MEASURES.
ONE DAY WHEN HE WAS WALKING THROUGH THE GARDENS OF AN ANCIENT BUILDING NEAR HIS HOME, KHIDR, THE MYSTERIOUS GUIDE OF THE SUFIS, APPEARED TO HIM, DRESSED IN SHIMMERING GREEN. KHIDR SAID, "MAN OF BRIGHT PROSPECTS! LEAVE YOUR WORK AND MEET ME AT THE RIVERSIDE IN THREE DAYS' TIME." THEN HE DISAPPEARED.
MOJUD WENT TO HIS SUPERIOR IN TREPIDATION AND SAID THAT HE HAD TO LEAVE. EVERYONE IN THE TOWN SOON HEARD OF THIS AND THEY SAID, "POOR MOJUD! HE HAS GONE MAD." BUT, AS THERE WERE MANY CANDIDATES FOR HIS JOB, THEY SOON FORGOT HIM.
ON THE APPOINTED DAY, MOJUD MET KHIDR, WHO SAID TO HIM, "TEAR YOUR CLOTHES AND THROW YOURSELF INTO THE STREAM. PERHAPS SOMEONE WILL SAVE YOU."
MOJUD DID SO, EVEN THOUGH HE WONDERED IF HE WERE MAD.
SINCE HE COULD SWIM, HE DID NOT DROWN, BUT DRIFTED A LONG WAY BEFORE A FISHERMAN HAULED HIM INTO HIS BOAT, SAYING, "FOOLISH MAN! THE CURRENT IS STRONG. WHAT ARE YOU TRYING TO DO?" MOJUD SAID, "I DON'T REALLY KNOW."

"YOU ARE MAD," SAID THE FISHERMAN, "BUT I WILL TAKE YOU INTO MY REED-HUT BY THE RIVER YONDER, AND WE SHALL SEE WHAT CAN BE DONE FOR YOU."
WHEN HE DISCOVERED THAT MOJUD WAS WELL-SPOKEN, HE LEARNED FROM HIM HOW TO READ AND WRITE. IN EXCHANGE, MOJUD WAS GIVEN FOOD AND HELPED THE FISHERMAN WITH HIS WORK. AFTER A FEW MONTHS, KHIDR AGAIN APPEARED, THIS TIME AT THE FOOT OF MOJUD'S BED, AND SAID, "GET UP NOW AND LEAVE THIS FISHERMAN. YOU WILL BE PROVIDED FOR."
MOJUD IMMEDIATELY QUIT THE HUT, DRESSED AS A FISHERMAN, AND WANDERED ABOUT UNTIL

HE CAME TO A HIGHWAY.
AS DAWN WAS BREAKING HE SAW A FARMER ON A DONKEY ON HIS WAY TO MARKET. "DO YOU SEEK WORK?" ASKED THE FARMER, "BECAUSE I NEED A MAN TO HELP ME BRING BACK SOME PURCHASES."
MOJUD FOLLOWED HIM. HE WORKED FOR THE FARMER FOR NEARLY TWO YEARS, BY WHICH TIME HE HAD LEARNED A GREAT DEAL ABOUT AGRICULTURE BUT LITTLE ELSE.
ONE AFTERNOON WHEN HE WAS BALING WOOL, KHIDR APPEARED TO HIM AND SAID, "LEAVE THAT WORK, WALK TO THE CITY OF MOSUL, AND USE YOUR SAVINGS TO BECOME A SKIN-MERCHANT."
MOJUD OBEYED.
IN MOSUL HE BECAME KNOWN AS A SKIN-MERCHANT, NEVER SEEING KHIDR WHILE HE PLIED HIS TRADE FOR THREE YEARS. HE HAD SAVED QUITE A LARGE SUM OF MONEY, AND WAS THINKING OF BUYING A HOUSE, WHEN KHIDR APPEARED AND SAID, "GIVE ME YOUR MONEY, WALK OUT OF THIS TOWN AS FAR AS THE DISTANT SAMARKAND, AND WORK FOR A GROCER THERE."
MOJUD DID SO.
PRESENTLY HE BEGAN TO SHOW UNDOUBTED SIGNS OF ILLUMINATION. HE HEALED THE SICK, SERVED HIS FELLOW MAN IN THE SHOP DURING HIS SPARE TIME, AND HIS KNOWLEDGE OF THE MYSTERIES BECAME DEEPER AND DEEPER.
CLERICS, PHILOSOPHERS AND OTHERS VISITED HIM AND ASKED, "UNDER WHOM DID YOU STUDY?"

"IT IS DIFFICULT TO SAY," SAID MOJUD.
HIS DISCIPLES ASKED, "HOW DID YOU START YOUR CAREER?"
HE SAID, "AS A SMALL OFFICIAL." "AND YOU GAVE IT UP TO DEVOTE YOURSELF TO SELF-MORTIFICATION?"

"NO, I JUST GAVE IT UP." THEY DID NOT UNDERSTAND HIM.
PEOPLE APPROACHED HIM TO WRITE THE STORY OF HIS LIFE.

"WHAT HAVE YOU BEEN IN YOUR LIFE?" THEY ASKED.

"I JUMPED INTO A RIVER, BECAME A FISHERMAN, THEN WALKED OUT OF HIS REED-HUT IN THE MIDDLE OF THE NIGHT. AFTER THAT, I BECAME A FARMHAND. WHILE I WAS BALING WOOL, I CHANGED AND WENT TO MOSUL, WHERE I BECAME A SKIN-MERCHANT. I SAVED SOME MONEY THERE, BUT GAVE IT AWAY. THEN I WALKED TO SAMARKAND WHERE I WORKED FOR A GROCER. AND THIS IS WHERE I AM NOW."

"BUT THIS INEXPLICABLE BEHAVIOR THROWS NO LIGHT UPON YOUR STRANGE GIFTS AND WONDERFUL EXAMPLES," SAID THE BIOGRAPHERS.

"THAT IS SO," SAID MOJUD.
SO THE BIOGRAPHERS CONSTRUCTED FOR MOJUD A WONDERFUL AND EXCITING STORY: BECAUSE ALL SAINTS MUST HAVE THEIR STORY, AND THE STORY MUST BE IN ACCORDANCE WITH THE APPETITE OF THE LISTENER, NOT WITH THE REALITIES OF LIFE.
AND NOBODY IS ALLOWED TO SPEAK OF KHIDR DIRECTLY. THAT IS WHY THIS STORY IS NOT TRUE. IT IS A REPRESENTATION OF A LIFE. THIS IS THE REAL LIFE OF ONE OF THE GREATEST SUFIS.

The story that we are going to go into today is one of the greatest stories. It has that special flavor that only a Sufi story can have. It is incomparable. If you can understand this story, you will have understood the very secret of religion. If you can't understand this story, you will not be able to understand religion at all.

This belongs to the very foundation of religious consciousness. Without it there can be no religious transformation. So listen to this story as attentively as possible. Let this story sink into your being. This story can open a door, this story can become such a radical change in your life that you may never be the same again. But the story has to be understood very minutely, very carefully, very lovingly, because it is a strange tale.

It is not just a story; Sufi stories are not just stories. They are not to entertain you. They are not to just give you an occupation. They are teaching devices. They indicate something, they show something, they point to something. They are pointers, they are arrows towards the unknown, fingers pointing to the moon. And remember this saying of the Sufis: Don't bite my finger, look where I am pointing.

It is very easy to be entertained by such stories, but that is not their purpose. You miss the point. They are reflections of the beyond. They say that which cannot be said and they try to express that which is inexpressible. They are not about ordinary life, they are not about the mundane world. They belong to the

innermost search for truth, they belong to the center of your being. They are beautiful devices. If you simply pay attention, if you meditate on the story, parallel to the story something else will start revealing itself in your being. The story is on one plane, but the revelation is on another plane, parallel to it. Unless you start tasting that parallel revelation, remember, you have missed the point. And to miss the point is very easy. No intelligence is needed to miss the point; any stupid person can do it. But to understand, it will require great intelligence. So pull yourself together. Become integrated for these few moments. Listen as totally as possible, just become your ears. Be there. Something of immense value is being imparted in this story.

In Lewis Carroll's THROUGH THE LOOKING GLASS there comes this beautiful passage:

The queen said to Alice, who was standing in a world she could not believe, "I dare say you have not had much practice. Why, sometimes I have believed as many as six impossible things before breakfast!"

Yes, that is the secret of this story. Lewis Carroll is imparting something immensely valuable there. The secret of the story is the art of believing, the art of trusting, the art of saying yes to existence. Believing in the impossible, the impossible becomes possible. How does it happen?

In fact, things are impossible only because you don't have the courage to believe. Each thought can become a thing, and all that happens inside the consciousness can create its reality outside. All that happens outside has to happen first inside. The seed is absorbed inside and the tree shows outside. If you have the believing heart, nothing is impossible -- even God is not impossible.

But you need to have a believing heart. A believing mind won't do, because mind basically cannot believe. It is incapable of belief. Mind can only doubt: doubt is natural to mind, doubt is intrinsic to mind. The head cannot but doubt. So if you start forcing beliefs in the head, those beliefs will only hide your doubts. Nothing will happen out of them. And that is where Mohammedans and Christians and Hindus and Jains exist: their belief is of the mind and mind is incapable of belief. It is not possible for the mind to believe, mind can only doubt. Doubt grows out of mind as leaves grow out of trees.

Belief grows out of heart. The heart cannot doubt, it can only believe. So the mind-belief -- that I believe in the Bible, that I believe in the Koran, that I believe in DAS KAPITAL, that I believe in Mahavir, or Moses or Mao Tse Tung -- is just a pseudo-phenomenon. The head can only create pseudo things, substitutes. You can remain engaged in them but your life will be wasted. You will remain a wasteland, a desert. You will never bloom, you will never know what an oasis is. You will never know any joy, any celebration.

So when I say believing can make impossible things possible, I mean believing in the heart -- an innocent heart, the heart of the child which knows not how to say no, which knows only yes, yes not against no. Not that the child says no inside and says yes outside; then it is of the head. That is the way of the head: yes outside, no inside, no outside, yes inside. The head is a schizophrenic. It is never total and one. When the heart says yes it simply says yes. There is no conflict, there is no division. The heart is integrated in its yes; that is true believing, trust. It is a heart phenomenon. It is not a thought but a feeling, and ultimately it is a being, not even a feeling.

In the beginning trust is a feeling, in its final flowering it is being.

The so-called beliefs remain in the head, they never become your feeling, and they cannot become your being. And unless something becomes your being it is just an ideal dream. It is a wastage of energy.

But believing needs risking. You will be surprised to know this: that doubt is very cowardly. Ordinarily you must have heard that brave people doubt, that cowards believe. That too is true, in a sense. The head-belief is cowardly, and you know only the head-believers, so it corresponds with the reality. If you go into the mosques and the churches and the temples, you will find them full of cowards. But real belief is not cowardly, real belief is a great courage; it is heroic.

Doubt arises out of fear; how can it be brave? Doubt is rooted in fear. Doubt arises because there is a longing to defend oneself, to protect oneself, to be secure. You can trust only if you are ready to go into insecurity, if you are ready to go into the uncharted, if you are ready to sail your boat without any map into the unknown. Trust means immense courage, and only a courageous person can be religious, because only a courageous person can say yes.

Doubt is defense. And even if you are defended by it,, you remain stuck, you cannot move -- because each movement brings fear, because each movement is movement into the unknown, the unfamiliar. Doubt is a by-product of fear, remember it.

Then what is believing? Believing is a by-product of love. Only those who know how to love know how

to believe. Love arises from the heart, and belief also. Doubt arises in the head, and fear also. The person who lives in the head remains a coward. In fact, because he is cowardly, he lives in the head. He is afraid to move towards the heart because one never knows where the heart will take you.

The heart is an adventurer, the explorer of the mysteries, the discoverer of all that is hidden. The heart is always on a pilgrimage. It is never satisfied, it has an innermost discontent, a spiritual discontent. It never settles anywhere. It is very much in love with movement, with dynamism.

The heart is satisfied only when it has come to the ultimate, beyond which there is 'no go'. The mundane cannot satisfy it. The heart is never conventional, the heart is always in revolution. It is always leaping from one state into another state. It is always groping, it is always risking. Whatsoever it has, it is always ready to gamble it for the unknown. Its desire is to know that which truly is; that's what God is all about.

The heart longs for adventure, it longs for danger, it longs for the uncharted, the unknown, the insecure. It hankers for the oceanic experience; it wants to dissolve. It wants to disappear into the totality. The head is afraid, afraid of dying, afraid of disappearing.

When the river faced the desert, encountered the desert, it was the head that was saying, "Don't evaporate. Otherwise, who knows where you will land? Who will you be then? Your identity may be erased forever. You may not be able to be again as you are now." It was head. But the heart understood the whisperings of the desert. Something deep inside felt a conviction, "Yes, this is not my destiny, to be just a river losing itself in the desert. I have to go beyond, and I have to risk. It is dangerous and there is no guarantee." But the moment the river started thinking of risking, somewhere deep in the unconscious it started feeling, glimpses, memories started arising. It started feeling, "Yes, there is somewhere, some experience. I have been in the hands of the winds before too."

When you trust, your unconscious starts revealing many things to you. It reveals itself only to the trusting mind, only to the trusting being, only to the trusting consciousness. Religion is the fragrance of this trust, impeccable, absolute. Atheism is an act of weakness, of impotency. It is decadent. A society becomes atheist only when it is dying, when it has lost vigor and youth. When a society is young, alive, vigorous, it hankers for the unknown, it longs for the danger. It tries to live dangerously because that is the only way to live.

I would like you to listen to one story:

One day an atheist was walking along a cliff when he slipped and fell over the edge. As he plunged downward he managed to grab the branch of a small tree that was growing from a crevice in the rock. Hanging there, swaying in the cold wind, he realized how hopeless his position was, for below were ragged boulders and there was no way to climb up. His grip on the branch was weakening.

"Well," he thought, "only God can save me now. I have never believed in God, but I might be wrong. What have I to lose?" So he called out, "God! If you exist, save me and I will believe in you!" There was no answer.

He called again, "Please, God. I never believed in you, but if you will save me now, I will believe in you from now on.

Suddenly a great voice boomed down from the clouds, "Oh, no you won't! I know your kind!"

The man was so surprised he almost lost his grip on the branch. "Please, God! You are wrong! I really mean it! I will believe!"

"Oh, no you won't! That is what they all say!"

The man pleaded and argued.

Finally God said, "Alright, I will save you.... Let go of the branch."

"Let go of the branch?!" the man exclaimed. "Do you think I am crazy?"

Atheism is always cowardly. The really brave person is bound to become religious, and the religious person is necessarily brave. So if you find a cowardly person religious, then you can know something is wrong. A cowardly person cannot be religious. His religion is nothing but a defense, an armor. His yes is not coming out of love and courage, his yes is coming out of fear. If it were possible to say no, he would say no. His yes is coming because death is there, disease is there, danger is there. So he thinks, "What am I to lose? Why not believe? Why not pray?" His prayer is bogus, his prayer is nothing but an expression of fear. Out of fear he goes to the temple and to the church and to the priest.

When a man is really courageous he goes to a Master, not to a priest. He does not go to a dead church or a dead temple. He starts trying and searching for some alive phenomenon. He goes to a Christ or a Buddha

or a Krishna, but he does not go to the church. He does not go to orthodoxies. He does not live in the past, he moves in the present. And whatsoever he does is out of courage. If he says "Yes!" he says it out of courage, out of love for existence, out of a deep understanding that he is part of this whole, he is not separate. Saying no is saying no to one's own roots. If the tree says no to the earth, what will be the fate of the tree? It will be committing suicide. If the tree says no to the sun, what will be the fate of the tree? It will be committing suicide. The tree cannot say no to the sun, the tree cannot say no to the earth. The tree has to say yes to the sun, to the earth, to the winds, to the clouds. The tree has to remain in a yes-attitude continuously, day in, day out. Only then the tree can bloom and can remain green and alive and can grow.

Man is rooted in existence. Saying no is poisoning your own system. To whom are you saying no? -- to your own earth, to your own sky, to your own sun. You will start getting paralyzed. The really courageous person looks around, feels, sees that he is part of this totality. Seeing it, he relaxes into a yes, he remains in a let-go. And he is ready to risk anything, whatsoever is needed, for his yes.

Soren Kierkegaard has written a parable:

Once there was a king who loved a humble maiden. This king was so powerful and well-established that he could not marry her without being forced to abdicate. If he were to marry her, the king knew he would make her forever grateful. It occurred to him, though, that something would be wanting in her happiness: she would always admire him and thank him but she would not be able to love him, for the inequality between them would be too great and she would never be able to forget her humble origin and her debt of gratitude.

So he decided upon another way: instead of making her a queen he would renounce the kingship. He would become a commoner and then offer her his love. In doing this he realized that he was taking a great risk. He was doing something that would be foolish in the eyes of most people in his kingdom, perhaps even in her eyes. He would lose the kingship and he might also be rejected by her, specially if she were disappointed at not becoming a queen. Yet he decided to take this risk. It was better, he believed, to risk everything in order to make love possible.

Seeking, searching for God, for truth, for bliss, this moment comes again and again -- to risk. All cleverness will be against it. The whole mind will be against it. The mind will say, "What are you going to do? You may be rejected even by the woman for whom you are renouncing the kingdom. If she is really interested only in becoming a queen, she will never look at you again. And the whole kingdom will think you are foolish; and who knows, even she may think you are foolish." But the king decided to risk.

It is better to risk all. If there is only a very, very slight possibility to attain to love, even then, one has to risk all. And one has to risk all again and again, and many times, before one arrives to the ultimate love, God.

Ordinarily we seek and search for God only in limits: whatsoever is allowed by our conditions without risking anything. You are earning money, you are having success in life; you can spare one hour for the temple or for meditation. Once in a while you can pray too. Or at least in the night, before you go to bed, you can repeat the same prayer for two minutes and fall asleep, and feel very good that you are 'doing religion'.

Religion is not doing, it is being. Either it is there for twenty-four hours, in your being, spread all over, or it is not there at all. Just a night prayer before going to bed is a kind of deception you are playing upon yourself.

This kind of partial religion does not help. A person has to be totally in it, and cowards cannot do that. So let me remind you: religion is only for the brave, for the vigorous, for the strong of soul. It is not for the weak, it is not for those who are always bargaining. It is not for the business mind, it is for the gamblers who can risk.

Now this story. It has to be savored, tasted, digested, slowly slowly.

The title of the story: THE MAN WITH THE INEXPLICABLE LIFE.

Life is always inexplicable, if you have it. If you are REALLY alive, there is something so mysterious about it that it cannot be explained in any way. There is no explanation for it. If you can explain your life, that simply means you are dead and you are not alive. If you can find a man who can explain his life end to end, logically, you can be certain that he may be a computer, a machine, but he is not alive. Only dead

things can be explained end to end. Life IS a mystery, so whenever one is alive one is mysterious. When-ever you come around a person who is alive you will feel some mystery, some inexplicable phenomenon. You will be touched by something that you cannot figure out what it is all about. You cannot have any mathematics of life; life remains intrinsically poetic. It is a beauty to be seen, but not a fact to be explained.

THERE WAS ONCE A MAN NAMED MOJUD....

The word 'mojud' is beautiful; it means two things. Literally it means one who is present. Mojud means one who has an inner presence, who is aware, who is alert, who is conscious. And the second meaning, which comes from the first: one who lives in the present, who is present to the present. Those two things are two aspects of the same phenomenon. If you are present inside, if you have a presence of consciousness, the second thing will automatically happen -- you will be present to the present. You will not have any past, you will not have any future, you will have only this moment. And this moment is vast, this moment is enormous, this moment has eternity in it. Only those who live in the present, only those who are present to the present know what eternity is, know what deathless life is, know the mystery, the inexplicable mystery.

But even by knowing it you cannot explain it to anybody else. You can indicate, you can say how to reach it, but you cannot say what it is. And you cannot say why it is. There is no why, it is simply there. Without any explanation, life exists. There is no why to it. Philosophers go on thinking, "Why? Why? Why?" And they go on fabricating systems to answer the why, but not a single answer has been true, and never will it be true, because you have asked a wrong question from the very beginning. Once you ask a wrong question you will never come to the right answer. A wrong question will take you into wrong answers. Why? is a wrong question.

Science does not ask why. Religion also does not ask why. Religion is the science of the inner; science is the religion of the outer. Between these two is philosophy, just standing between these two. It asks why, and gets very mixed, and gets very much confused. Why cannot be asked, should not be asked. Even if you find some explanation as to why, the question will again have to be asked. "Why does this world exist?" Somebody says, "God created it." Then the question comes, "Why did God create it?" And then somebody may answer, ,"He created for this or that." Then too the question goes on being relevant again and again. Each answer simply pushes the question a little deeper, but the question is not dissolved.

"Why?" is an irrelevant question. With why, you move in philosophy. Religion does not ask why. It does not even ask what. It asks only one thing: how. Science also asks how, so science becomes technology, and religion becomes Yoga, Tantra, Sufism, Zen. These are technologies of the inner world.

THERE WAS ONCE A MAN NAMED MOJUD. HE LIVED IN A TOWN WHERE HE HAD OBTAINED A POST AS A SMALL OFFICIAL, AND IT SEEMED LIKELY THAT HE WOULD END HIS DAYS AS INSPECTOR OF WEIGHTS AND MEASURES.

That's how millions of people end their lives, as Inspector of Weights and Measures. Somebody will end up as a head clerk in some rotten office, somebody will end up as a station-master, somebody will end up as a businessman, somebody will end up as a professor; and all those things are just futile. And I'm not saying don't become a station-master, but don't end up with that. Even if you have become Inspector of Weights and Measures, what have you attained? What have you got out of life? What is your realization? You live without really living. You can have a standard of living without having any life in it. So people used to think that Mojud would end up as Inspector of Weights and Measures. But Mojud was a different kind of man, because he had a presence. He was present. Deep down, not known to anybody, he must have been meditating. His outer life was one thing, his inner life was another. He must have been getting deeper and deeper into silence, he must have been becoming more and more thoughtless -- only then are you present.

Thoughts distract you from the present. Thoughts become clouds on your being and you lose contact, you become disconnected with the present. Thoughts are never of the present, they cannot be of the present; they are either of the past or of the future.

If this man were really a man of presence, that simply meant that deep down, in the dark night when everybody was fast asleep, he must have been meditating, not telling anybody. He must have been

watching. He was moving in the ordinary world but there must have been a witness, a watcher, an observer. That observer, by and by, created the presence in him. He became a luminous presence, hence he is called Mojud.

ONE DAY WHEN HE WAS WALKING THROUGH THE GARDENS OF AN ANCIENT BUILDING NEAR HIS HOME, KHIDR, THE MYSTERIOUS GUIDE OF THE SUFIS, APPEARED TO HIM....

Now, you have to understand this: Khidr is just a name, the name for your innermost core. When your center starts whispering things to your circumference, this is Khidr. When your fundamental being starts talking to your non-fundamental being, when the essential soul speaks with the non-essential, then Khidr is speaking to you. This is just a metaphor; Khidr is not somebody outside. When you become silent, when you become present, when you become mojud, a moment comes when the inner guide starts speaking to you. That inner guide is known as Khidr.

... KHIDR APPEARED TO HIM, DRESSED IN SHIMMERING GREEN.

Green is the color of the Sufis. It represents life: the green trees, the greenery. It represents freshness, aliveness; it represents silence, peace. Sufis have chosen green as their symbolic color. Just to look at green you feel a kind of peace surrounding you. That's why it is so thrilling to go into the mountains. Just to sit by the side of a forest surrounded by mysterious trees is immensely significant. It makes you again primitive, primordial. It reminds you of the primordial silence of the jungles. It reminds you that once you were also trees, as silent as the trees and as rooted as the trees.
Dressed in shimmering green, Khidr appeared.

KHIDR _SAID "MAN OF BRIGHT PROSPECTS!"

And remember, whenever your innermost core will speak to you, it always speaks in this way: "Man of bright prospects" -- because there has never been a man who is not of bright prospects. You may not attain to it -- that is another thing -- but it is your destiny. You could have attained it. If you miss the responsibility is totally yours. The seed was there, you didn't help it to grow. Otherwise it would have become a great tree and thousands of birds would have made their nests on it, and thousands of travellers would have rested under its shade, and flowers would have-bloomed, and existence would have celebrated through you.

If you don't become a tree only you are responsible. Nature has provided all that is needed. Each man is a man of bright prospects because each man has God as his ultimate flowering.

KHIDR SAID, "MAN OF BRIGHT PROSPECTS! LEAVE YOUR WORK AND MEET ME AT THE RIVERSIDE IN THREE DAYS' TIME." THEN HE DISAPPEARED.

When you go deep into meditation it will happen again and again. A moment will come when your circumference and center are very close, and there is no barrier between them -- not even a curtain -- and you will hear the center loudly, clearly. And again you will be clouded -- again old habits, thoughts will come in, jam your inner ways, and the center and the circumference will fall apart. It will happen many times to you too. It is going to happen to those who are around me many times. Many times you will come so close to the center that you will feel almost enlightened.

You will feel you have arrived, and again it is lost. It is natural. Before it settles forever, it happens many times. Before the ultimate SAMADHI is attained, thousands of SATORIS happen: small glimpses, the opening of the window and closing again. Suddenly the door opens and you see the vision and there is a lightning experience, and again it is gone and darkness settles.

MOJUD WENT TO HIS SUPERIOR IN TREPIDATION AND SAID THAT HE HAD TO LEAVE.

And whenever the center speaks to the circumference for the first time, you will be in trepidation, you will be in a constant trembling. You will feel as if you are dying, you will feel, "What is happening to me? Am I going crazy or mad?" When the center speaks for the first time you cannot figure out what it is. You had never heard that voice before, you had never thought that somebody lived inside you. You had never thought that any inner voice was going to come to you. You have become so engaged with the outer, the voices that come from the outside, parental voices, teachers, priests.

One man here seems to be very obsessed with the mother. He again and again goes on asking -- the same man who asked the question about Eklavya. Now he also asks the question: "Who is greater, the mother or the Master?" Now he asks: "If the mother says kill the Master, then have I to follow my mother's order? Or if the Master says kill your mother, then whom have I to obey?"

He seems to be obsessed with the mother. He will need to kill his mother. That's what Jesus means when he says, "Unless you hate your father and mother and your brothers, you cannot follow me." And there is a case on record of an even stranger depth.

A disciple of Buddha was taking leave of him. He was going on a faraway pilgrimage to spread Buddha's word. He touched Buddha's feet, he waited there for his blessing. Buddha blessed him and said to the assembly, "Look, brothers! This is a rare disciple! And what is his rarity? He has killed his mother and father!"

He had never said such a thing. And nobody had ever thought that this man could kill his father and mother. He was one of the most silent, peaceful, loving persons they had ever seen. He was compassion incarnate.

Somebody asked, "We don't understand. What do you mean by saying that he has killed his father and mother?"

And Buddha said, "Exactly that: he has killed the voice of his father and mother inside him, the parental voice." That is very deep-rooted in you.

This man goes on asking about the mother and the Master... my feeling is that he is afraid. He has become a sannyasin, and now he's afraid to go back home and he is afraid of his mother. Now he is in a great tension.

Once you have chosen a Master all else is no longer relevant. Mother, father -- nothing is relevant. If you have not chosen a Master then they are relevant. The Master is bound to say to you, "Kill your father and mother!" -- not literally, but psychologically. And one day the Master will have to say to you, "Now kill me too!"

That's what Buddha says. One day he appreciates this man: "Here is a rare sannyasin, a rare BHIKKU, who has killed his father and mother utterly." And on some other day he says, "If you meet me on the way, kill me! If any day I come between you and the ultimate, kill me, destroy me!"

The Master has to teach two things: first he has to teach murder -- kill your mother and father, kill your teachers, kill your priests -- and one day he has to teach you to kill him so that you can go in absolute freedom, so the Master is also no longer a barrier.

When for the first time the center speaks to you there is bound to be great turmoil, chaos, because all that was settled will be unsettled, and all that was established will be disestablished, and all that you were feeling secure in is no longer secure, and all that you were feeling as meaning-ful is no longer meaningful. Everything will go topsy-turvy because the center has a totally different approach towards reality than the circumference. When the depth speaks to the surface, there is bound to be great trepidation.

MOJUD WENT TO HIS SUPERIOR IN TREPIDATION AND SAID THAT HE HAD TO LEAVE.

But there is no way. If you are a man of presence, if you are a meditative person and the center speaks to you and Khidr appears -- Khidr means your inner guide -- when Khidr appears and says to you "Now do this!" if you are c man of presence you will HAVE to do it, even in spite of yourself, even against yourself. And you know, many of my sannyasins are here in SPITE of themselves.

Now there is Ashoka. He has been fighting with me for years not to become a sannyasin. He HAS become a sannyasin, he HAD to become, but still the fight is there! The old is not completely gone. There are moments when the old jumps and tries to take possession. He is a sannyasin in spite of himself! And

there are many, and it is natural, because you are so identified with the circumference that when you start hearing the voice from the center there is a problem: whom to choose, the mother or the Master? the teacher or the Master? the past or the present? Whom to choose? When there is no voice from the center there is no question of choice. There are a few things but all are on the surface: which dress to wear today and which not, and to which movie to go and to which not, and what book to read and what book to purchase -- things like that, meaningless choices. Whether you go to this movie or that finally makes no difference. Whether you wear this dress or that makes no difference. Whether you fall in love with this woman or that or with this man or that makes not much difference.

But when the voice from the center is heard, then you are divided into two worlds, two unbridgeable worlds. The abyss is great. You are torn apart. You will have a GREAT chaos. But if you are a man of meditation only then will you be able to absorb that chaos and make some order out of disorder.

Hence my insistence for meditation, because unless you are deep in meditation you will not be able to understand me,,and you will not be able to go with me.

There are people -- particularly Indians -- who come here and they say, "SATSANG is enough. We just want to be in your presence. Why should have do meditation?" They don't understand. They cannot be in my presence because they are not present yet They are not MOJUD. Just sitting by my side is not real SATSANG, because you can think a thousand and one thoughts sitting by my side. You can be physically here and you may not be psychologically here at all. You can be anywhere in the world. You can be on some other planet. That is not SATSANG.

Unless you are present here -- not only physically but psychologically too -- unless your whole presence surrounds me, unless you are really here in this moment, connected, plugged, only then is there SATSANG. But for that to happen you will have to go through meditations. And people are lazy: they would like God as a gift without even trying to become worthy of receiving it.

He said he had to leave.

EVERYONE IN THE TOWN SOON HEARD OF THIS AND THEY SAID, "POOR MOJUD! HE HAS GONE MAD!"

That is what is always said about a meditator. Remember it, it will be said about you too. It must have been said already. "Poor Mojud!" they said. "He has gone mad!" -- because everyone in the world thinks he is sane. They cannot believe why one should meditate. For what? They constantly go on asking the person who meditates, prays, "Why? What are you getting into? For what? Why are you wasting your time sitting silently and gazing at your navel? Don't waste time! Time is money! You can do many things. You can have more, you can possess more. Don't waste time! Time gone is never recovered. And what are you doing sitting silently with closed eyes? Open your eyes and compete in the world! This world is a struggle for survival; those who sit silently and meditate will be lost. The only way to attain anything is to fight, be aggressive! Don't be passive."

Remember, there are two modes of life: the action mode and the non-action mode. The action mode believes in action, the non-action mode believes in receptivity. Meditation is a non-action mode, what the Chinese call WEI-WU-WEI, action without action, action through inaction, doing without doing anything at all. Meditation is an inaction mode, and the world is full of people who live in only one mode, the action mode. And the man who lives in the action mode cannot understand what is going on in the person who has entered into the non-action mode.

Now Mojud is entering into the non-action mode. This is revolution. This is sannyas. He has seen the world, he has acted in many ways, he has done many things, and now he knows that if he goes on doing those things he will end up as an Inspector of Weights and Measures. That no longer has any appeal for him. He wants to see, he wants to be, he wants to know that which is. Before death knocks him down he wants to know something of the deathless. He risks.

People are bound to think, "Poor Mojud! He has gone mad!"

BUT AS THERE WERE MANY CANDIDATES FOR HIS JOB, THEY SOON FORGOT HIM.

And that's how it happens. If you become a sannyasin, for a few days people will think you are mad, and

then they forget about you. They have a thousand and one things to think about, they can't go on thinking about you. They take it for granted that you are mad. So you are mad: now what is the point in thinking about it again and again?

If you renounce, if you escape, if you start moving into the non-action mode, for a few days they will think about you and then all things will disappear, because there are always too many candidates for your place. When you die, immediately your place will be filled. All that you have in the world you have against others. They are just waiting for your death. You die -- your house will be filled by some-body else, your post will be filled by somebody else, your bank balance will be in somebody else's name. They are just waiting. In fact they are getting worried: "Why are you staying so long? Why don't you go?" Everybody here is interested in everybody else's death, because life is such a cut-throat competition. It is murderous competition!

So soon they all forgot about him.

ON THE APPOINTED DAY, MOJUD MET KHIDR, WHO SAID TO HIM, "TEAR YOUR CLOTHES AND THROW YOURSELF INTO THE STREAM. PERHAPS SOMEONE WILL SAVE YOU."

The words are of great significance.

Khidr says, "TEAR YOUR CLOTHES AND THROW YOURSELF INTO THE STREAM."

That's what I go on saying to you. Many are told, only few listen. Many are called, only few come.

Now, for no rhyme or reason at all, this poor Mojud comes, and Khidr simply says this: "TEAR YOUR CLOTHES AND THROW YOURSELF INTO THE STREAM."

Just a few days ago a beautiful woman, Sharda, became a sannyasin. The next day she wrote a letter: "It was quick and efficient" -- that she was not ready to become a sannyasin, that I seduced her into sannyas. Naturally, later on she must have felt that she had been seduced into it. She had not come with a conscious desire. The unconscious desire was there, otherwise I would not have pushed her. But later on she must have thought, "What has happened?" -- she had become a sannyasin. And she knows much of the world, she is a money-expert, so naturally she is worldly-wise. She must have thought that this was quick and efficient, that she was not even willing to become a sannyasin and she is a sannyasin now. But she is intelligent too: soon she had understood that it was not I pushing her into sannyas. I was just mirroring her inner guide. That's what I go on doing. A Master on the outside is nothing but a reflection of Khidr.

You cannot understand your own inner guide, hence the Master on the outside is needed. And you cannot understand your own inner guide because you don't know that language. You are completely unacquainted with those words, those symbols, those metaphors, those whispers, those sounds. You are completely unaware of how the inner guide conveys its message to you. The outer Master is just a screen on which you project your Khidr. And the outer Master helps you to understand your inner Master. When you have understood the inner Master perfectly, then the outer Master says, "If you meet me on the way, kill me."

Now Khidr is saying this to him without even introducing him to what is going to happen, without even motivating him about what is going to happen, about why, why he should tear his clothes and throw himself into the stream? Why?

There is no why. If you live with a Master, there is no why. Only then are you with a Master.

"TEAR YOUR CLOTHES AND THROW YOURSELF INTO THE STREAM."

And not only that, he says,

"PERHAPS SOMEONE WILL SAVE YOU."

There is no guarantee either.

The Master always speaks in that language, of perhaps, because if the Master says it is guaranteed then you will not need trust. Then the guarantee will function as your trust. You will trust the guarantee, you will

not trust the mysterious life and its mysterious processes. The Master always says, "Perhaps."

People come to me and they ask, "If we become sannyasins, will we be able to become enlightened?" I say, "Perhaps. Perhaps not. Who knows?" I have to use that 'perhaps'. I have to give you a feeling of perhaps because only then will you be able to risk. If it is guaranteed, a hundred per-cent guaranteed, then where is the risk? And where is the need for trust? Nothing can be guaranteed, all remains open. That's why only those who can dare, who have GUTS to dare, enter into sannyas, enter into meditation, enter on the spiritual path.

MOJUD DID SO, EVEN THOUGH HE WONDERED IF HE WERE MAD.

Have you not wondered many times about yourself: "What am I doing here?" It comes again and again to your mind, I know: "What am I doing here? What have I got into? For what? Why am I in orange? Why am I wearing this mala around my neck? What am I doing with this madman here? And who knows, he may be simply mad? And what is the guarantee that he is enlightened?"

That is natural. But one who trusts, one who loves, goes in spite of all this. The mind will go on following you and chasing you like stray dogs, barking, but slowly, slowly if you don't pay much attention to it and you go on going those dogs are left behind. Their barking becomes more distant and distant and distant, and one day suddenly you are alone; the mind is no more there. That day is a day o great joy.

MOJUD DID SO, EVEN THOUGH HE WONDERED IF HE WERE MAD.

Who will not wonder? This looks so absurd. He may have gone there thinking that Khidr might give him . glimpse of God, or might give him a key to open the door of mystery, or might show him hidden treasures or some thing. And now here is this man: he says, "Tear your clothe and throw yourself in the stream. Perhaps someone will save you." That's all!

But he did. Remember it: when I say to you, "Jump into the stream," I know, it is natural -- the mind will resist But if you can do it, only then is something possible.

SINCE HE COULD SWIM, HE DID NOT DROWN, BUT DRIFTED A LONG WAY BEFORE A FISHERMAN HAULED HIM INTO HIS BOAT, SAYING, "FOOLISH MAN! THE CURRENT IS STRONG. WHAT ARE YOU TRYING TO DO?"

"Since he could swim.... " I know that if you jump into the stream you will be able to swim, because swimming is a natural phenomenon. One need not learn it. I'm not talking about the outer stream and swimming. There you may be drowned. But I am talking about the stream of the inner consciousness, the stream of consciousness. If you jump into it.... And that's what is meant, that is the parallel story that you have to decode. You naturally know. Have you ever seen any fish learning to swim?

Once Mulla Nasrudin was caught because he was fishing at a place where fishing was prohibited. And the inspector came suddenly, and he was caught red-handed. He was just taking out one fish. He immediately dropped the fish back and sat there, undisturbed. The inspector was standing there.

He asked, "What are you doing, Mulla?" He said, "I am teaching this fish to swim."

Now no fish needs to be taught swimming; the fish is born there. Swimming is like breathing. Who has taught you breathing? And there is no need to be afraid: if you are ready to trust, to jump into the stream of your consciousness, you will know how to swim. At the most it can happen that you may be drifted a long way before a fisherman hauls you up. You can, at the most, drift, that's all. You cannot be drowned. You belong to consciousness, you are part of that stream.

THE FISHERMAN SAID, "FOOLISH MAN! THE CURRENT IS STRONG. WHAT ARE YOU TRYING TO DO?"

Just see the beauty of the answer. And he really does not know what he is doing, because he has not been told for what. He had not even asked Khidr, "Why should I jump into the stream, and why should I throw my clothes? What is the purpose of it?" He had not asked about the purpose. That is trust. That is going into the unknown I talk about continuously. That is adventure, that is an unclinging mind, that is courage.

"I DON'T REALLY KNOW," he said.

And he is true, he does not know. If you know and then you do something it is not courage. If you know and then do something it is not trust; you are trusting your knowledge.

There are two kinds of sannyasins here: one who has jumped into the stream when I told him or her to jump, the other who thinks, broods, contemplates for and against, and then one day decides. That decision is coming out of his mind, that decision will be only of his own past, of his own conditioning. I will have to work hard on him, because he had missed the first opportunity that was provided for him. He clings to his ego. The first opportunity was there, and things would have been immensely simple if he had simply taken a jump. There are those types of people here also; the majority are of that type. My work basically consists with those who have simply taken a jump, who have not asked why, who have simply looked into my eyes and felt a mad desire, a mad longing to go with me, to go with me without knowing where it is going to end.

"YOU ARE MAD," SAID THE FISHERMAN, "BUT I WILL TAKE YOU INTO MY REED-HUT BY THE RIVER YONDER, AND WE SHALL SEE WHAT CAN BE DONE FOR YOU."
WHEN HE DISCOVERED THAT MOJUD WAS WELL-SPOKEN, HE LEARNED FROM HIM HOW TO READ AND WRITE. IN EXCHANGE MOJUD WAS GIVEN FOOD AND HELPED THE FISHERMAN WITH HIS WORK. AFTER A FEW MONTHS. KHIDR AGAIN APPEARED, THIS TIME AT THE FOOT OF MOJUD'S BED, AND SAID, "GET UP NOW AND LEAVE THIS FISHERMAN. YOU WILL BE PROVIDED FOR.

Now things are changing. Mojud is trusting, and even the inner guide is showing respect. This time he appeared at the foot of Mojud's bed -- this is showing respect. Now Mojud is not an ordinary man anymore: the trust changed him, transformed him. He is a courageous man, heroic, brave -- without asking any why. He knows how to love, he knows how to penetrate into the future without carrying the load of the past. The inner guide is showing respect.

Khidr said, "GET UP NOW AND LEAVE THIS FISHERMAN...

It is the middle of the night. Things have settled by now, the fisherman is very happy. Whenever you are settling the inner guide will unsettle you again. Whenever you are settling the Master will unsettle you again. Because you are not to be allowed to settle anywhere before God, hence constant unsettling. All are stations on the Way. You can have an overnight stay but by the morning you have to leave.

In the middle of the night Khidr says, "Get up now and leave this fisherman." And it is always now with a Master, it is never tomorrow. It would have been far easier and more compassionate to tell him, "You can rest right now, but tomorrow morning you leave." But it is always now! For a Master the only time that exists is now and the only space that exists is here.

"YOU WILL BE PROVIDED FOR."

Now things have changed. He does not say, "PERHAPS you will be provided for." Just these small nuances of the words, and you will be unfolding the mystery of the story. First he had said, "PERHAPS someone will save you." Now he says, "You will be provided for."

What has changed? The trust shown by Mojud is enough. There is no need to say 'perhaps'. He has been tested by 'perhaps', he has proved his mettle. Now things can be said as they are.

There is no perhaps really. If you meditate, SAMADHI is guaranteed. If you fall in love with an alive Master, enlightenment is guaranteed. There is no perhaps, but the perhaps has to be used just to give you an opportunity to grow in trust. Once the trust has arisen there will be no need for perhaps.

Mojud immediately quit the hut. He didn't even ask for time: "I can go tomorrow. In the night where

will I go? It is so dark. And what is the point of going in the night, and where?"

No, he simply quit the hut, DRESSED AS A FISHERMAN, AND WANDERED ABOUT UNTIL HE CAME TO A HIGHWAY. AS DAWN WAS BREAKING HE SAW A FARMER ON A DONKEY ON HIS WAY TO MARKET. "DO YOU SEEK WORK?" ASKED THE FARMER, "BECAUSE I NEED A MAN TO HELP ME BRING BACK SOME PURCHASES." MOJUD FOLLOWED HIM....

That's how it happens in the inner journey. If you can trust, something or other will ALWAYS happen and will help your growth. You will be provided for. Whatsoever is needed at a particular time will be given to you, NEVER BEFORE IT. You get it only when you need it, and there is not even a single moment's delay. When you need it you get it, immediately, instantly! That's the beauty of trust. By and by you learn the ways of how existence goes on providing for you, how existence goes on caring about you. You are not living in an indifferent existence. It does not ignore you. You are unnecessarily worried; all is provided for. Once you have the knack of knowing this, all worry disappears.

MOJUD FOLLOWED HIM. HE WORKED FOR THE FARMER FOR NEARLY TWO YEARS, BY WHICH TIME HE HAD LEARNED A GREAT DEAL ABOUT AGRICULTURE BUT LITTLE ELSE.

This too will be happening here.

Now, Asheesh may have learned much about carpentry, but what about anything else? Krishna may have become a perfect guard, but what about anything else? Mukta may have learned many things about gardening, and Deeksha about cooking, but what about anything else? And the idea is bound to arise many times in your mind: "What am I doing here? Three years have passed and I am only cleaning the floor. What about meditation? And what about enlightenment?! And what about the ultimate?! And I had come for that, and I am only cleaning the floor or washing the vegetables or watering the plants! What about the real goal?!"

Only trust knows that while you are cleaning the floor something is being cleaned in you too. While you are watering the plants somebody deep down is watering your being too. If you trust, all is possible; such is the magic of trust. Cleaning is meditation, cooking is meditation, washing is meditation. Meditation is not something apart from life; it is a QUALITY that can be brought to any act and the act is immediately transformed.

ONE AFTERNOON WHEN HE WAS BALING WOOL, KHIDR APPEARED TO HIM AND SAID, "LEAVE THAT WORK, WALK TO THE CITY OF MOSUL, AND USE YOUR SAVINGS TO BECOME A SKIN-MERCHANT."

This is what goes on happening here. Madhuri works in the library. Suddenly one day she receives the message, "Leave the library. Go to some other work." If trust is there, there will be no anger, no disturbance, because here you are not to be in the library or to be in the kitchen, or to be in this or that. All those are devices! You are here to learn the ways of trust.

"LEAVE THAT WORK, WALK TO THE CITY OF MOSUL, AND USE YOUR SAVINGS TO BECOME A SKIN-MERCHANT."

Now he had never been a skin-merchant, but he obeyed.

MOJUD OBEYED.

That is the definition of a disciple: one who simply obeys.

IN MOSUL HE BECAME KNOWN AS THE SKIN-MERCHANT, NEVER SEEING KHIDR WHILE HE PLIED HIS TRADE FOR THREE YEARS. HE HAD SAVED QUITE A LARGE SUM OF MONEY, AND WAS THINKING OF BUYING A HOUSE, WHEN KHIDR APPEARED AND SAID,
"GIVE ME YOUR MONEY, WALK OUT OF THIS TOWN AS FAR AS THE DISTANT SAMARKAND, AND

WORK FOR A GROCER THERE." MOJUD DID SO.

It will happen to you too, many times -- this story is YOUR story. You are living in the world of a Sufi. That's why I said listen to this story as deeply as possible, let it sink in!

Now he had collected a large sum of money, and natu-rally he was thinking to purchase a house. And for three years he had not heard from Khidr at all. The moment you start thinking of purchasing a house -- that means the moment you start thinking of settling -- the Master comes and unsettles you. If he had not thought about the house Khidr might not have appeared yet. But the moment he had the money, the possibility to become a householder, to purchase a house and settle forever....

With a Master you can never settle forever in anything. The Master has to go on changing you. The moment you feel now your roots are getting deep into the soil, you will be uprooted. The moment you feel, "Now I have learnt this work and I am doing it efficiently," your work will be changed -- because that is not the purpose when you live in a Buddhafield. The purpose is to constantly keep you insecure so one day you learn the beauty of uncertainty, so one day you forget about settling and the very pilgrimage becomes your goal. When the journey itself is the goal, then your life is the life of a sannyasin.

KHIDR APPEARED AND SAID, "GIVE ME YOUR MONEY...."

Now he had earned, worked for three years continuously, and all the hopes are destroyed. And not only is the money taken away, he is ordered to walk as distant as possible, to the faraway DISTANT SAMARKAND, AND WORK FOR A GROCER THERE. MOJUD DID SO.
PRESENTLY HE BEGAN TO SHOW UNDOUBTED SIGNS OF ILLUMINATION.

That is natural. If you trust so much, how long can you remain dark? If there is such trust, such immense trust, how long can you remain ordinary? Extraordinary things started to happen around him.

PRESENTLY HE BEGAN TO SHOW UNDOUBTED SIGNS OF ILLUMINATION.

He became luminous -- HE HEALED THE SICK, SERVED HIS FELLOW MAN IN THE SHOP DURING HIS SPARE TIME, AND HIS KNOWLEDGE OF THE MYSTERIES BECAME DEEPER AND DEEPER.

And he had not been taught anything! See the whole point of it: he had not been taught anything, he had not been given any information, still his insight into the mys-teries was growing. Not only that, he had himself become mysterious. Now people were healed by his touch, now people could see something surrounding him, an aura. Now when people came to him they could feel they were close to a very, very cool energy. They came with a thousand and one worries and suddenly those worries disappeared. Sitting by the side of Mojud they started feeling something of religion. Deeper mysteries were happening.

Remember, knowledge, information, are all borrowed. True religion never happens as knowledge but as reve-lation. Knowledge is man's effort to know about reality. Revelation is God's not man's. Whenever somebody is trusting enough, God reveals Himself, He opens His mysteries.

Those mysteries are not opened because of your curiosity, those mysteries are opened because of your trust. Know-ledge comes out of curiosity, wisdom comes out of revelation.
Now, the fragrance started spreading.

CLERICS, PHILOSOPHERS AND OTHERS VISITED HIM AND ASKED, "UNDER WHOM DID YOU STUDY?"

Now that's always what the foolish person asks: "Under WHOM did you study?" The clerics, the theologians, the philosophers, the professors, the learned people, the scholars -- they know only one way of knowing, that is knowledge. "From whom have you got this knowledge? Who has informed you? Who has been your teacher?" They don't know that there is a very, very diametrically opposite way of knowing, the

real way of knowing: nobody gives you any knowledge, you simply become more and more silent, receptive, more and more feminine and soft, and suddenly things start being revealed to you from some unknown energy. There is no teacher. Life itself becomes the teacher.

Mojud said,, "It is difficult to say under whom I have studied. I have not studied under anybody. I have not studied at all, I am not a learned man! It has happened, certainly. I have come to know certain things, but I don't know from whom, who has been penetrating my being, from where the beyond has penetrated me. I don't know anything."

"IT IS DIFFICULT TO SAY..."
HIS DISCIPLES ASKED, "HOW DID YOU START YOUR CAREER?"
HE SAID, "AS A SMALL OFFICIAL."

Now that is irrelevant. They are not asking how he started earning his bread. They are asking,, "How did you start becoming a great saint?"

But he says,, "That I don't know. All I know is that I was a small official in a town. I would have ended as an Inspector of Weights and Measures."

Then the disciples tried to poke:

"AND YOU GAVE IT UP TO DEVOTE YOURSELF TO SELF-MORTIFICATION?"
"NO, I JUST GAVE IT UP."

See the point. If you give something in order to get something, this is not renunciation. If you renounce the world to get into heaven this is not renunciation. This is a simple bargain. You are being cunning and clever and calculating.

He says, "No, I just gave it up. There was no reason really to give it up. In fact,,, it was almost mad to give it up. I was hankering to achieve something. I have not given it up for anything,, I simply gave it up."

THEY DID NOT UNDERSTAND HIM.

Because without motivation, how can you do anything? Trust knows how to do without motivation.

PEOPLE APPROACHED HIM TO WRITE THE STORY OF HIS LIFE.

He became famous, by and by.

"WHAT HAVE YOU BEEN IN YOUR LIFE?" THEY ASKED.

Listen to his answer. It is one of the most beautiful.

"I JUMPED INTO A RIVER, BECAME A FISHERMAN, THEN WALKED OUT OF HIS REED-HUT IN THE MIDDLE OF THE NIGHT. AFTER THAT, I BECAME A FARMHAND. WHILE I WAS BALING WOOL,, I CHANGED AND WENT TO MOSUL, WHERE I BECAME A SKIN-MERCHANT. I SAVED SOME MONEY THERE, BUT GAVE IT AWAY. THEN I WALKED TO SAMARKAND WHERE I WORKED FOR A GROCER. AND THIS IS WHERE I AM NOW."

Now what kind of spiritual life is this?

"BUT THIS INEXPLICABLE BEHAVIOR THROWS NO LIGHT UPON YOUR STRANGE GIFTS AND WONDERFUL EXAMPLES," SAID THE BIOGRAPHERS.
"THAT IS SO," SAID MOJUD.

He agrees perfectly: "That is so." He is also puzzled, because he has not specifically done anything to become spiritual. To do anything specific to become spiritual is a sure way to lose it. Spirituality is a gift. It comes to those who trust. It happens to those who love, and who love immensely, and who love without motivation. It happens to the courageous. It happens to those who have a great longing to live dangerously.

SO THE BIOGRAPHERS CONSTRUCTED FOR MOJUD A WONDERFUL AND EXCITING STORY: BECAUSE ALL SAINTS MUST HAVE THEIR STORY, AND THE STORY MUST BE IN ACCORDANCE WITH THE APPETITE OF THE LISTENER, NOT WITH THE REALITIES OF LIFE.

That's how all the stories of the world have been created. Jesus is not born out of a virgin; that is a story created to fulfill the appetite of the listeners. Jesus has to be special, only then will people feel happy -- their Master is special. So all the world religions go on fabricating stories, fictions. Those are not true. They are there to fulfill YOUR appetite: "How can Jesus be ordinarily born out of a woman's womb? How can Jesus be sexually born? He has to be extraordinary." And the reality is that Jesus was one of the most ordinary persons, so was Buddha, so is Krishna.

But if you go into their stories, nobody is ordinary. Miracles abound. Things that should not happen and cannot happen, happen. Those stories are just fabrications to fulfill your desire for sensations. Behind those stories the real lives have been lost.

The really extraordinary person is one who lives utterly ordinarily, because how can you live extraordinarily if your ego has disappeared? The moment the ego is gone you will be living a very ordinary life. The Zen Masters say, "We chop wood, we carry water from the well. How marvelous! How wondrous!" Chopping wood? Marvelous? Carrying water from the well? Wondrous? Yes, it is so.

So the biographers created stories about Mojud. That's what they have been doing down the ages, through the ages -- all falsifications. You don't know the true Jesus, you don't know the true Buddha.

My whole effort here is to bring you the truth, their true stories. That's why I am offending everybody. Jains are offended by me because I talk about Mahavir as he was, not according to their fictions. They are hurt. Their fictions are that Mahavir never perspired -- in a country like India! -- that once a snake had bitten Mahavir, and instead of blood, milk came out of his body. If instead of blood, milk flows in your body, soon it will become curd.

It is so foolish! But one has to create these stories, one has to make one's Master superb. Mahavir never pissed, never defecated. He must have stunk like hell. But these are stories, and so is the case with every great Master. The biographers fulfill your appetite. They see that your sensation-mongering is satisfied, but then all becomes false.

Christians are angry with me because I talk about Christ as if he is man. He IS, but all men are divine, so he is divine! All animals are divine, so he's divine. His being divine is nothing special. It is the very, very ordinary quality of existence. The existence is full of God, overflowing with God, stuffed with God.

Mohammedans are angry. Hindus are very angry.Why are these people angry with me? Their anger is that I am destroying their fictions, and they have become too attached to their fictions. Remember, if you want to see truth, you will have to be able to destroy all fictions. Never believe in any fictions, because it is only truth that liberates.

AND NOBODY IS ALLOWED TO SPEAK OF KHIDR DIRECTLY. THAT IS WHY THIS STORY IS NOT TRUE.

And now the beauty of the Sufis... they say even this story is not true, because nobody is allowed to speak of Khidr directly. The inner guide is so subtle that it cannot be expressed in words, so whatsoever is said is only symbolic.

THAT IS WHY THIS STORY IS NOT TRUE. IT IS A REPRESENTATION OF A LIFE.

It is simply symbolic, a parable. It simply indicates something. It is a pointer.

THIS IS THE REAL LIFE OF ONE OF THE GREATEST SUFIS.

The real life is only represented figuratively, symbolically, metaphorically. This story is not to be understood literally. It is a story of trust. It has not happened exactly like this, it need not happen exactly like this. It is just a representation.

If you remember this you will have a glimpse of the real life of trust. And we are trying to live this parable here. This is your story. Get into this story -- not only the words of it, but into the meaning of it. And LIVE this story. Only by living it will you know it.

The Wisdom of the Sands, Vol 2

Chapter #2
Chapter title: Drop Becoming! Being is Enough

3 March 1978 am in Buddha Hall

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The first question:

I KEEP FEELING THAT I WANT TO FIGHT YOU. THERE ARE MANY THINGS I WANT TO SCREAM ABOUT, AND THERE FEELS NO ROOM TO SCREAM. FOR EXAMPLE, THIS MORNING IN ANSWERING A QUESTION, YOU SAID WE ARE ALL INVOLVED IN CREATING A TRADITION HERE AND THAT IF ONE DOES NOT FULLY ACCEPT WHAT IS HAPPENING, ONE SHOULD GET OUT OF IT.
I FEEL THERE DOES EXIST A HIERARCHY IN THIS PLACE AND THAT SOME PEOPLE ARE ON BIG POWER TRIPS. AND I DON'T LIKE IT. I STAY, FOR MY FEELING FOR YOU, FOR MY FRIENDS AND FOR MYSELF. BUT I DON'T LIKE THE ORGANIZATION AND THE VIBE OF IT. SHOULD I GET OUT?

Please.

The second question:

WHY IS THE MIND? IT SEEMS TO BE A VERY REAL PART OF OUR BEING. I WOULD DIG TO FUNCTION WITHOUT IT, BUT WHY, WHY IS IT THERE? SOMETIMES IT SEEMS THAT THE MIND SCREENS OUT AWARENESS, BUT ALSO IT SEEMS THAT MIND CAN BE VERY PRACTICAL, CAN HELP TO DO THINGS. DOES THE MIND HAVE A PLACE OR IS IT SOMETHING TO BE TOTALLY TRANSCENDED?

'Why?' is a wrong question to ask. Things simply are. There is no why to them. The question why, once accepted, will lead you farther and farther into philosophy, and philosophy is a wasteland. You will not find any oasis there, it is desert. Ask the question 'why?' and you have started moving in a wrong direction; you will never come home.

Existence is, there is no why to it. That's what we mean when we say it is a mystery, because there is no

why to it. In fact it should not be there and it is. There seems to be no need for it to be there,, no reason for it to be there, and it is there. 'Why' is a mind question.

And now you can be in a very great puzzle, because the mind is asking a question about itself: "Why is the mind?" The question comes from the mind, the answers will come from the mind, and the mind is capable of turning each answer into a new question. You will be moving in a vicious circle. To ask the question 'why?' is to fall into the trap of the mind. You will have to see to it. The question 'why?' has to be dropped; that's the meaning of trust.

Mind is. We can try to see WHAT it is, how it is, but we cannot know the why. To know the why we will have to go to the very beginning of existence, and there has never been a beginning. To know the why we will have to go to the very bottom of it, and there is no bottom. To know the why we will have to move to the foundation, but there is no foundation. That's the difference between a philosophic inquiry and a religious search. Philosophy asks why and gets lost more and more in the mire of the question 'why?' Religion is not concerned with why, science is not concerned with why.

The approach of science and religion is pragmatic. It is practical, utterly practical. Ask the question "What is mind?" because then there is a possibility. Because the mind is there, you are there, you can look into it, you can observe it, you can watch it and you can know what it is. Awareness can reveal its secret. To know why you will have to move backwards, into the beginning of things. That is not possible. Ask "What is mind?" and soon you will be able to see the reality of it.

Mind is nothing but the process of thinking, the traffic of thought. There exists not some faculty called mind. It is like a mirror. A mirror can be in two states: one is when the mirror is reflecting something -- people are passing and the mirror reflects, pictures arise and disappear. This is the state of the mind: consciousness is reflecting outside reality. Then the other state of the mirror is when nothing is reflected, nothing is passing by. The mirror is utterly silent, no picture arises. This is meditation.

Mind is a state of consciousness when the outer world is reflected in, and meditation is a state of the same consciousness when the outer world is not reflected in. Mind and meditation are two aspects of the same reality called consciousness. Mind is burdened with the outside. Meditation is a state of unburdened consciousness, nothing is reflected, consciousness is in its purity. There is no foreign matter moving inside it. Mind is nothing but consciousness reacting to reality, and meditation is nothing but consciousness simply there, not reflecting anything.

There is no need to fight with the mind; just understanding, awareness, observation, and mind starts dissolving.

You ask, "WHY IS THE MIND? IT SEEMS TO BE A VERY REAL PART OF OUR BEING."

"I WOULD DIG TO FUNCTION WITHOUT IT, BUT WHY, WHY IS IT THERE?"

It's being there cannot prevent you from knowing the other state. In fact both states are of the same energy, phases of the same energy. Mind makes it possible for you to have the other state. Without mind you would not be able to meditate, without mind you would not know anything of meditation. That's why animals don't know anything of meditation. Buddhas are not born there. Why? -- the mind is not born yet. If the mind is not born yet, how can you know the state of no-mind? The mind has to be there; only then sometimes can you put the mind aside and see into reality without any mind. Mind is a must!

And when we say you have to transcend mind it doesn't mean that we are against mind.We are simply giving you a message: Don't be finished with the mind. Mind is only the beginning of meditation. Make it a jumping board, use it. A man who has not attained to meditation remains with the seed, thinking that this is all. The seed has to be dropped into the soil so that it disappears. The seed has to be transcended by the tree, then only is it fulfilled. This is very paradoxical: the seed is fulfilled only in its death. Mind is fulfilled only in meditation, and meditation is mind's death. But that's its function -- it simply clears the way for meditation.

So mind is not the enemy of meditation. You can make it the enemy; that depends on you. If you become very antagonistic to mind, then you are turning a friend into an enemy. Then you are turning a stepping-stone into an obstacle. Remember it always: nothing is unnecessary, everything has its own place in. the ultimate harmony of things. Mind is a must!

When Adam left the Garden of Eden what did he do? He started creating mind. Hence, the symbolic Tree of Knowledge. He had been prohibited from eating of the Tree of Knowledge. Why had he been

prohibited? -- because that was the only way to seduce him into eating it. It is not that Adam had disobeyed God. In disobeying God, Adam had fulfilled God's desire. God wanted him to eat the fruit of the Tree of Knowledge, hence the denial, hence the commandment: "Don't eat from it!"

The Garden of Eden was a big garden. The whole existence is the Garden of Eden -- millions and millions of trees. If Adam had been left on his own he might not yet have found the Tree of Knowledge. It was almost impossible to find it, it was not probable to find that one tree amongst millions and millions of trees. But God made it clear, saying, "Don't eat from this tree." He created the desire in Adam.

It was not the serpent who had seduced Adam, it was God Himself.

Why this seduction? -- because mind has to be created. Otherwise Adam would have lived like an animal, happy but unaware. And what is happiness if you are not aware? You may be the king of the whole world and if you are not aware what does it mean? Animals live in a kind of happiness, but unaware, not knowing that they are happy. Without knowing that you are happy, happiness means nothing. It is better to be miserable, but knowing is a must.

Socrates is reported to have said, "Even if I am going to be miserable, I would like to be a Socrates rather than a satisfied pig. An unsatisfied Socrates I would like to be, but not a satisfied pig." What is he saying? He is saying awareness is more valuable than any happiness, because only in awareness does happiness become bliss. Adam HAS to disobey. God planned it beautifully, very psychologically -- He made certain that Adam would go astray, that he would eat from the Tree of Knowledge and would create mind. Because without mind, Adam would have never known what meditation is. Without going astray, Adam would never have become Jesus and come back home. To come back home one has to go astray. To become a saint one has to go into the dark realms of sin; there is no other way.

If a tree wants to grow high in the sky, it has to grow deep roots into the darker soil.

Nietzsche has said, "If a tree wants to touch heaven then it will have to send its roots to hell." Without sending your roots to hell, you will not be able to bloom in heaven. Adam has to go to hell, he has to disobey, because only through disobedience can you learn the beauty of obedience. He has to doubt, because only through doubt, one day, are the mysteries of trust revealed. He HAD to become a mind. Only after you have become a mind, crystallized as an ego, is there a possibility of surrender, is there a possibility of transcending mind.

So when I say to you that mind has to be transcended, never for a single moment think that I am against mind. I am not. How can I be against mind? Without mind, how will you transcend it, how will you go beyond it? Mind is a must, a friend on the Way, but going only so far. And one has to go beyond it too. And its function is to take you so far, so that you can go beyond.

"SOMETIMES IT SEEMS THAT THE MIND SCREENS OUT AWARENESS, BUT ALSO IT SEEMS THAT MIND CAN BE VERY PRACTICAL, CAN HELP TO DO THINGS."

That's true. Mind screens out awareness; that's its function. It makes you aware of the reality only to that extent with which you can cope. Otherwise you would go mad. Life is impinging on you from all sides, in millions of ways, every second. Mind screens out ninety-eight percent, it allows only two percent of reality to enter you -- and that too in a very modified form, in such a form that you can digest it. You are not able yet to digest totality. Mind narrows down, it allows only a little bit of reality. Only in bits does it allow reality.

It is like when a small child is born, he cannot eat food directly. The mother has to eat the food, transform the food into milk, and the child will drink the milk. Slowly, slowly he will become able to eat food directly. Mind is a necessary phenomenon; without it you would have died. If a child were born without the capacity of mind, the reality would be too much. It would drive him crazy -- so many colors, so many sounds, so many people. The world is multi-dimensional. If all this simply starts jumping on the child's consciousness it is bound to destroy the delicate phenomenon that the child is. The reality is to be bracketed out. Just small bits have to be allowed. Slowly, slowly the child will be able to digest more.

The problem arises that you remain a child for your whole life. That is the problem; not that the mind creates any problem. You are like a child who becomes addicted to milk and cannot drink anything else, cannot eat anything else forever. Now that is foolish. Milk was the right food at a certain time. It was the only food, the only nourishment, but a moment comes when the child has to move, become independent. He cannot go on depending on the mother's breast, he has to be on his own.

Mind protects you from reality; that's a must in the beginning. But the protection can also become a

prison -- THERE arises the problem. The guard that protects you can also become the jailer. He may protect you so much, and you may become so dependent on the protection, that you cannot become independent. A moment comes in life when you start feeling that mind is giving you only little bits of reality and you feel discontented. A really intelligent person is bound to feel discontented with the mind. Only unintelligent people can remain in the mind. Intelligent persons are bound to feel, one day or other, that the mind is allowing only little bits: "I am not a child anymore! I am a grown-up. I can have bigger windows in my being, and bigger doors, and I can allow more reality." That's what meditation is -- the beginning of creating bigger windows than the mind allows. And when your windows have become so big that all the walls have disappeared,, that is SAMADHI. Now you are REALLY grown-up. This is Buddhahood, this is being a christ. Now you don't need ANY protection.

It is like when you plant a small tree, you have to protect it. A day comes when the tree has become strong enough; you remove all protection. It can protect itself. With the mind the problem is that there is nobody to remove it. The society creates it, the parents create it, the society, the college, the university create it, and there is nobody to help to uncreate it. That's the function of a Master. And the world has become VERY poor because Masters don't exist now as they used to exist.

It is difficult now to find a Master. Teachers, you can find many, they abound, but to find a Master is very difficult.

And what is the difference between a teacher and a Master? The teacher creates the mind, the Master uncreates the mind. The teacher teaches you, gives you knowledge. The teacher is the snake. The school is the snake: it helps you to eat from the Tree of Knowledge. It is a great help: it takes you out of the Garden of Eden, it teaches you how to doubt, it teaches you how to disobey so that you can be out of all kinds of bondages. But then, finally, the mind itself becomes the bondage, and there is nobody to teach, there is nobody to help you come out of it. The university makes you a perfect Adam, and there everything stops. And we think education is finished: it is only half of the education, half of the journey. The REAL half is still there.

Somebody is needed, some place is needed, some milieu is needed where you can go and dissolve all that you have learned, where you can unlearn -- that is SATSANG. Being with a Master, you start unlearning, you start un-minding. You start loosening all that you have learned. You start dissolving Adam and you start becoming a Christ.

Mind has its utilities. It is practical, it is needed, and even when you have become a meditator mind will be needed. But then it will be a servant, not a Master.

I am using mind -- talking to you the mind has to be used. But the mind is not using me. Then the mind is a beautiful mechanism; you can use it. It HAS to be used. IT keeps your memories, IT keeps your experiences, it goes on sorting things out -- what is necessary, what is unnecessary. It is a must in life. Even a Buddha needs it.

But Buddha himself has gone beyond, he stands above it. Whenever the mind is needed, he uses it, just as you use your legs. When you want to run you use your legs, when you want to walk you use your legs, but when you are lying down on your bed, resting, you don't use them, there is no need. But ordinarily that is not the case; the mind is using you. There is no need for the mind -- you are lying on the bed, resting, and the mind goes on running, chasing unnecessary things. You are fed-up, you want it to stop. You shout, "Stop!" but it doesn't stop, it doesn't listen to you. You are not the master. It does not care a bit about you. You want to go to sleep and the mind goes on and on and on.

I have heard about a man, a great philosopher, who suffered from insomnia. A great philosopher must suffer from insomnia, otherwise he is not a great philosopher. He had lost all sleep. He would brood and brood and brood and think and think, and that sleeplessness was creating almost a maddening situation for him. He tried all methods. Somebody said, "Do this", he did that. "Count from one to a hundred and then backwards", and he counted and counted, and the whole night he would count, and the morning would be there, and his counting would continue and there would be no sleep. Somebody would say, "Eat this, drink that. Do this exercise, do this mantra -- TM." He tried all, nothing was helping.

Years went by and he was almost mad. One day he simply committed suicide, he shot himself in the head. The story goes that even after that he could not sleep. The mind continued, because the mind is not the body.

I love the story. Insomnia is such a thing: you can commit suicide and it will be with you. You may become a ghost but you will not be able to sleep, because mind is your master. The mastery of the mind is

the problem, not the mind itself, remember. Always remember, mind in itself is not the problem, but you have made the mind your master. Dethrone it, put it in its place. Mind has be to a servant. Claim your masterhood. That is the meaning of 'swami' -- that's why a sannyasin is called a swami -- 'swami' means one who has declared his mastership over the mind, one who has become a lord, one who is not any longer a servant, a slave.

But still the mind's practical use will remain. And you will be able to use it more intelligently then because you will not be under its sway, under its rule. You will be able to choose, you will be able to watch, you will be able to improve upon the mind.

You say, "IT SEEMS THAT MIND CAN BE VERY PRACTICAL" -- it is -- "CAN HELP TO DO THINGS. DOES THE MIND HAVE A PLACE OR IS IT SOMETHING TO BE TOTALLY TRANSCENDED?"

It has a place, and still it has to be totally transcended.

In fact when you have totally transcended it then you will be able to use it perfectly, skillfully.

The third question:

I HAVE COME HERE AS A VISITOR AND AM VERY MUCH PUZZLED BY SEEING ALL THAT IS HAPPENING HERE. IT ALL LOOKS VERY CRAZY TO ME.

It is.

It looks crazy because it is different. It looks crazy because you are not accustomed to it, and if you remain only a visitor you will go with the idea that this place is crazy. If you really want to know what is happening, become an insider, get into things, participate.

The so-called sane humanity is not sane at all. The normal person is not normal at all. If the normal person is normal then Jesus is abnormal, then Buddha is abnormal, then Jalaluddin Rumi is abnormal. But would you like to be the normal grocer, the bank manager, the politician, the schoolmaster, the clerk, the inspector of weights and measures? Would you like to be that normal person? Don't you have a deep desire to become something like Christ, Buddha? But they are abnormal, they are not normal. Their response to life is unique. People have always thought them crazy.

In fact, if you are miserable people think you are normal, because everybody is miserable. If you are happy, bubbling with joy, people think you must be a little crazy. Because this life is such -- how can you bubble with joy? How can you dance? -- you must be crazy, something must have gone loose inside you, You need a little tightening of the nuts and bolts. How are you happy? Life looks so sad, and everybody is so sad, and suddenly you start laughing? Life is not fun, it is a serious affair, and you are dancing?

This place is crazy. But don't watch it from the outside. There are things in life which can be known only by participation, because you will need a different vision to appreciate what is happening here. Your ordinary categories won't do. You will not be able to pigeonhole what is happening here, you will not be able to label it. That's what you want to do. You would like to label it: if it is something like a Catholic church you will not be offended. You say, "Okay, so it is a Catholic church, so it is like Catholics -- " finished. You have labelled it, and now there is no need to bother about it.

This place is offensive. And small things create offenses in people -- very small things -- because they come full of prejudices. If you can see that this is a Hindu ashram and dead and dull and stupid people are sitting and doing yoga postures -- no juice, no life, just dry, with closed eyes, sitting from morning to evening -- you will say, "Okay, so this is a yoga place; so people are doing yoga." Finished! You have labelled it.

I don't allow any labelling. You cannot label it, it is outlandish. You cannot call it Christian, you cannot call it Jewish, you cannot call it Hindu, you cannot call it Buddhist. It is all and it is none. It is the birth of a new vision, a new life, a new religion, a new tradition, a new future, a new man.

That's why all the religious people are against me. They think I am not religious. How can they think so? -- because they cannot label, they cannot put me in a certain category. They are baffled. They don't understand what I am saying, because I am talking about Sufis, and I am talking about Hassids, and I am

talking Zen, and I am talking about Tantra. It is beyond their comprehension. They live in certain caves: it is open sky. They live in life-negative moods: it is life-affirmation. They think that God can be attained only if you destroy your life, if you commit a subtle suicide, a psychic suicide. Here, loving life is the way to God, the only prayer. If you are in deep love with life you will find God; there is no other way to find Him.

There are people who want everything clean, clearcut, logical, so that their mind can figure out what it is. It is an illogical place, irrational, absurd.

You come with your certain ideas, and when those ideas are not fulfilled you feel baffled, you feel angry, offended. This whole place is being created in such a way that it offends many people, because that is my way to screen those people out. Somebody comes to the gate and, seeing the marble gate, he escapes... so good, so kind of him! Because he had come to see an Indian kind of ashram, not a marble gate, his ideas are shattered. He wanted to see people living in poverty, in a kind of spiritual dirtiness. He wanted to see people almost starved, fasting. The marble gate is there to put these people off. I don't want them inside.

Small things offend people, and they don't see how small things become barriers.

Arup's mother, Gita, has written a question that she wants her family to become more interested in me, but the only thing that seems to create trouble is my pictures with fantastic hats! That is creating the trouble -- so good! Now bring more hats for me, because these are the people I would not like to be here. I would not like for them to be here because such stupid minds have to be kept out. These minds cannot grow.

In the new commune I am going to make it such that only those who are really daredevils will be able to enter into it. A thousand and one things will prevent them, because those are the people who, even if they come in, they will go out. So why waste time on them? It is better to keep them out, bracket them out.

If you are just a visitor here you will miss the whole point of what is happening. You will have to become part of the dance. Enter into things, meditate. And remember, if you go back without participating, WHATSOEVER you will say about this place will be wrong.

A circus was touring Ireland and one of the acrobats, being a Catholic, went to confession at this little village church.

As the confession finished the priest said, "I don't know you, do I? You will be a stranger here?"
"Yes, father," he said. "I'm an acrobat with the circus."
"Ah, is that a fact now?" said the priest. "I have always been interested in acrobatics. Of course, being a man of the cloth I am not able to go to the circus, but I would be much obliged if you would give me a little show."
"What -- here and now?" asked the acrobat.
"Yes, go on," said the priest, "there's no one about."

And so the acrobat began doing his cartwheels and flip-flaps and standing somersaults, right there in the side-aisle of the church.

They had not seen a little old biddy at the back. She watched the goings on for a minute, then rushed out and said to her friend, "Ah, Bridie, you'd better get home and put some clean drawers on! You should see what kind of penance the old fool is dishing out now!"

Whatsoever you say, unless you have participated and seen things from the inside, will be wrong.

Don't remain a spectator here. This is a place to be experienced. This is not a physical phenomenon that is happening here. You cannot simply look at it and take a few pictures and go home and put those pictures in the album. You will miss the soul of it. It has to be recorded in the innermost core of your being.
Become a participant. Don't remain an outsider.

Then too, you will say, "This is crazy", but then the meaning of the word 'crazy' will have utterly changed.

A jazz musician who'd never entered a church in his life found himself passing a little country church just as a service was about to begin. Out of curiosity he decided to go in and see what it was all about.

After the service, he approached the rector and said, "Say Rev, you just about knocked me out with the good words. Like I really dug it the most, man. Jeez, baby, it really blew my mind. It was wild, ya dig?"

The rector was flattered but said, "Well, thank you. Most gratifying, I'm sure. However, I wish you wouldn't use those common expressions at the portals of a holy edifice."

But the musician went on, "And I'll tell you somethin' else, Rev -- when the cat came round with the breadplate I was so high with the whole scene that I came across with a fiver!"

"Crazy, baby, crazy!" said the rector.

If you participate, you will see it is crazy -- but with a totally different meaning to it.

The fourth question:

I LOVE VERY MUCH THIS MAXIM BY AN AMERICAN HUMORIST: "AN OPEN MIND IS A GREAT IDEA, BUT IF YOU MAKE IT YOUR PRIMARY AIM IN LIFE, WHAT YOU WILL END UP WITH WILL MORE RESEMBLE A CAVE OF WINDS." SOMETIMES I FEEL LIKE THIS HERE, WITH THE DIFFERENT ACTIVITIES BLOWING ME IN SO MANY DIRECTIONS, BUT NO DIRECTION SEEMS TO BE CLEARLY TOWARDS GOD. WHAT TO DO?

Parodha. God is not to be found in any particular direction. God is all over the place. To seek Him in a particular direction is a sure way to miss Him. GOD IS NOT THERE, God is here. God surrounds you, He is your surround. You breathe Him, you eat Him, you drink Him, you make love to Him, and you have not recognized that it is all God. You are asking for a direction? God cannot be in any direction; all directions are in God. God is the totality. How can the totality be in a direction? -- north, east, west, south, up, down? God cannot be in any direction. Just replace the word 'god' with 'totality', and then you will be able to understand what I mean.

And the whole purpose here is to help you drop all directions, all dimensions, so one day you suddenly find yourself utterly directionless. In that moment everything stops. You are not going anywhere because there is nowhere to go. You are simply being herenow. You are a MOJUD -- you are present to the present. You forget all about God in that moment. If you remember God in that moment, you will miss God. The word 'god' is not God, and the images of God are not God, and the definitions of God are all man-made, all manufactured by the human mind. In that moment, when the world stops, when all directions have disappeared and you are suddenly standing herenow with no direction to go in, with nothing to do, with nothing to be -- no past, no future, just utterly herenow -- in that very moment God has happened to you. You will know God; not the God of the philosophers and the theologians, but the God of the mystics -- Eckhart, Boehme, of Rumi, of Hillaj, of Bodhidharma. You will know the God of the mystics.

God cannot be pointed at because whatsoever you point at will be only a part, and God is the whole. You cannot look at God because whatsoever you look at will be a part, remember it.

I can understand your problem. When you start searching for God you are searching for a direction, you are searching for a goal. Before you were searching for money, now you are searching for God. Money was a goal, or power; now God is the goal. You have not changed: money was in the future, God is in the future. Money was in a certain direction, God is in a certain direction. You have not changed much, nothing has changed. You have only changed the object of your desire.

Direction means desiring. Desire creates the direction. First you were going towards the marketplace, you were going to Wall Street; now you are going to the Himalayas -- but still going, going somewhere. Wall Street has been replaced by the Himalayas. First you were going to New Delhi -- you wanted to become the prime minister or the president -- now you are going to a Himalayan cave -- you want to become enlightened, but becoming is there. And becoming is the problem, not what you want to become. You WANT to become! You are not contented with being, you are not contented with what you are. You have a goal, you want to improve, you want to progress, you want to do this and that -- only then will you be satisfied.

The goal is the game of the ego. When you understand this.... And this is what I would like you to understand here. Being with me, if only this can happen to you, the revolution has happened. Drop becoming! Being is enough. You are not to become anybody other than who you are. You are perfect as you are. In all your imperfections, you are perfect. In all your limitations, you are unlimited. God is perfectly happy with you, only you are not happy with yourself; that is the problem. If God were not happy with you, He would have withdrawn you. It is a perfect sign, that He continues to breathe in you -- He is perfectly happy with you. He does not want you to change, to become anybody else. He needs you as you are. You are accepted, welcome.

But you are not happy with yourself. You have greater ideas than God Himself. You are more perfectionist than God is. And God cannot be perfectionist, otherwise He would have turned neurotic.

Perfectionists always turn neurotic. A perfectionist cannot remain healthy, whole. He cannot have a psychological well-being, he's always tense. The goal is there, and the goal is far away and distant, and he becomes more and more unhappy. And as days pass by and death comes close by and the goal seems Even far more distant, and seems impossible to attain, the more and more depressed he becomes.

Here I am to take all goals away from you. If you can renounce your goals you have renounced the world. See the point! I'm not saying renounce the world, I'm not saying renounce your wife, I'm not saying renounce your shop, I'm not saying renounce anything. I am saying renounce goals. In renouncing goals you become a sannyasin. This is my vision of a sannyasin.

A sannyasin is one who does not bother about the future, who lives this moment and lives as totally as possible, enjoys this moment -- with no guilt, with no feeling that something is missing. Nothing is missing. Drop the goals; then there is no need for any direction. You must have come in search of a certain goal called God, MOKSHA, NIRVANA, enlightenment.

Drop those ideas. See the futility of them. They are driving you mad, they are keeping you insane. They feed your insanity, they are the root cause of all your neurosis. Seeing it, one forgets all about directions. When there is no goal there is no direction. And when there is no goal there is no path either. When goals disappear, directions disappear: when directions disappear. Paths disappear. Then you are utterly herenow, then there is nothing else that is. This is enlightenment. Enlightenment is not a goal. This is being in God.

Don't rush, don't go on rushing. Sit silently, watch that which is. Don't hanker for that which should be. Just watch that which is. God is hidden in that which is, God is not a direction.

You ask me, "SOMETIMES I FEEL LIKE THIS HERE, WITH THE DIFFERENT ACTIVITIES BLOWING ME IN SO MANY DIRECTIONS..."

They are methods, devices to destroy your goals. You can go only in one direction. I give you so many directions that you will become paralyzed. That is the whole device. I give you so many meditations, I give you so many processes, that sooner or later you will lose all sense of direction. You will be simply confused -- great is that confusion. You will be muddled -- great is that muddledness.

Lao Tzu has said, "Everybody seems to be clever except me. I am confused." And he is the man to be. He says, "Everybody seems to be so clever, only I am a fool." And he's the person to be. He knows. By being a fool he has come to know. By being confused, not knowing where to go, not knowing what to achieve, not knowing what is the right thing, he has stopped. In that stopping is realization.

This place that you are living in, this space that I am making available to you, is to destroy, to take away all that which is driving you crazy -- the very root cause of it. Once the ground underneath your feet has disappeared.... In the beginning you will find yourself very forsaken and frightened, but soon you will start enjoying that fall into the abyss, the bottomless abyss. And once you have started to live without directions, without goals, without props, life will happen in abundance. You need not go in search of God, God will come to you. God is coming to you, He is coming from every direction possible. He's flowing towards you, but you are never at home. You are never MOJUD, you are never present.

There is an ancient Tibetan parable that says a man goes on praying to God, "Come to me," and cries and cries, and God comes. But by the time God reaches there the man is not there; he has moved. And sometimes even if he is there and God comes, only his body is there. Now the body cannot recognize God. He's on spiritual trips, he's never where he is. So it goes on and on, and then he dies. And then he has a real grudge against God. And when he comes to face God, he shouts, screams and he says, "I have been crying and crying and weeping and you never came!What about your promises? In the scriptures you have promised, 'Whenever somebody calls me I will come'!" And God said, "What are you talking about? I am fed-up with you, because I have been coming to you every day. Millions of times I came, but you were never there! You were somewhere else,, some place else. How to find you?! You never allowed me to find you."

That's my message too: allow God to find you, you need not go in search of Him. Where will you search? You don't know His address, you don't know His name. He has none. You don't know His form, how will you recognize? Even if you come across Him, even if you bump into Him in the street.... If you are a gentleman you will say, "Sorry" and you will move on. Or, if you are not such a gentleman, you may be angry and abuse and shout and fight with Him, but how will you recognize Him? You have never seen Him before.

The Egyptian mystics say. "When the disciple is ready, the Master comes. When the devotee is ready

God appears." This is a very significant saying, of profound significance. The disciple cannot find the Master. Even if he finds, how will he recognize? It is always the Master who finds the disciple. Whenever the disciple is ready the Master appears, never before it. All directions have to be dropped.

Those directions are the cause of why you have not been Able to disappear into God. Your search is the cause of why you have not been able to find. Stop searching and find! In fact the moment you stop searching God finds you.

The fifth question:

DO MIRACLES HAPPEN? WAS NOT CHRIST REALLY BORN TO A VIRGIN MARY?

I will simply tell you two stories.

There was no doubt about it -- Gloria was pregnant.
"Please feel free to use my telephone if you'd like to tell your husband," said the doctor.
"But doctor, I'm not married."
"Well then, you'd better tell your lover."
"But I've never had a lover!"
"All right. Then I must ask you to go home and tell your mother to get ready for the second coming of Christ."

And the second:

An innocent young woman told her doctor she was not feeling at all well lately. After examination the doctor told her she was pregnant.
"But that is impossible, I have never been with a man!"
The doctor patiently explained the facts of life to her in some detail.
"Well!" she said, "and that lousy First Aid Instructor told me it was artificial respiration."

Miracles don't happen. Miracles can't happen. Miracles are just the stupid desire in man's mind to have something special. They show only that stupid desire -- the desire for the sensational. These are ancient detective stories, nothing else. Christ is born to a Virgin Mary -- just ancient novels, fictions. Do you know that J. Krishnamurti only reads detective stories, nothing else?

One of his followers once came to me, and he said, "I am puzzled. Since I have come to know that Krishnamurti reads only detective novels and stories, I am very worried. And he goes on condemning the scriptures. And he says, 'I am fortunate that I have not read any scriptures of the world.'"

I said to him, "You need not be worried, because I have been reading both -- the scriptures and the detective stories -- and I have not found any difference between them. They are the same. The detectives are modern, and the mythologies are ancient; they are just old styles of writing detective stories."

Just see, in the story of Christ you have all that a modern film needs -- a great sensation that he is born to a virgin woman, then he disappears for thirty years; where he is, nobody knows, it creates much curiosity; then suddenly he appears with twelve disciples. There are people who suspect he was gay. All men? Why does he go on carrying this boys' club with him? Now great suspicion.... And you know Jews -- they are the gayest people in the world, so who knows? Then suddenly one day a prostitute comes and he allows her very much intimacy -- now more suspicion. Magdalene suddenly appears, and the respectable people are against him: "This is not good -- a prophet moving with a prostitute. Two polarities, the prophet and the prostitute -- how are they together? That doesn't fit." But that creates more sensation. Then his own disciple, Judas, betrays him and sells him for only thirty rupees! And then he is crucified. Then Judas commits suicide. And then... things don't end. The latest, the last fiction, is that he is resurrected, he is seen by people. Now what more can you have in a sensational story? All is there.

These are created by the followers. Jesus is a simple man, very simple and very ordinary -- and that is his beauty -- absolutely non-pretentious, utterly at ease with life, a relaxed person. His only crime was that he was doing his own thing. His only crime was that he was not following some ancient rubbish, he was

trying to do things in his own way. His only crime was that he was original, nothing else. But that is the real miracle! -- that he is original. All else is just meaningless, to satisfy the curiosities of the mediocre. Just withdraw these things from Jesus' life and you will not find any Christian in the world. Just withdraw.... He's crucified -- withdraw it; he is not crucified. He lives as a grocer for one hundred years and dies in his bed: ninety-nine percent of Christians will say, "Then, finished! What is the point in following this man? He died in bed. A prophet has to die on the cross." So if you want to be a prophet, remember, never die in the bed. In the bed, ordinary people die, very ordinary people. Extraordinary people have to find some new ways to die.

Just make things simple: Jesus falls in love with a woman, has children, twelve children. In those days twelve was not a big number. There was no birth control or anything, so he has twelve children, and his children's children, a big family, and he lives like a grandfather to be a hundred years old. All Christians will say, "Finished! This is not our man.

Or you come to find that Mary had a lover... maybe. Jesus is not born from Joseph; that is possible. She had a lover, and now to hide the whole story of having a lover.... Because prophets should not be born out of love. They should be born out of the deadlocks called wedlock. They should be born out of marriage, they should be traditional, respectable. Now the whole thing seems to be simple. Jesus seems to have a father who cannot be declared. Now the story is created, now it becomes a miracle. If you come to find some ancient scripture describing the lover of Mary, how many people would be ready to stand with Christ? He would become immediately rejected.

And that would have been far more beautiful, to be born out of a love-affair, not out of marriage -- because when a child is born out of love, the child has a deeper being. Marriage creates only superficial beings, because in marriage two bodies meet, two souls never meet. To me it seems to be perfectly right that Jesus is born out of some love-affair, in great passion, in great joy, in great devotion, in great love. A man like Christ should come out of love. But that would not look right to the Pope, to the Vatican, to the theologians and the priests. They stand with convention. Now this fabrication has to be done.

Miracles are there, but those are not the miracles about which the scriptures talk. The real miracle is that Jesus died on the cross with a prayer on his lips, saying to God, "Forgive these people because they don't know what they are doing to me." This is a miracle! -- not that he is resurrected; that is nothing. The real miracle is his being crucified, killed, destroyed, abused, people throwing tomatoes and banana peels on him, abusing in every way, spitting on him, and he says, "Father, forgive these people because they don't know what they are doing. They are unconscious, they are unaware, they are not awake. All that they are doing is in a kind of dream. Forgive them." THIS is miracle.

Jesus driving the money-changers from the temple is a miracle. A man of compassion, a man of love, is so enraged that he takes a whip in his hand and chases the money-changers out of the temple. This is miracle. Compassion can become such that even if it has to be anger, it is ready to go to that length -- this is miracle.

Walking on the water is not a miracle. Turning stones into bread is not a miracle. These are stories to satisfy the stupid, the mediocre.

But Christ dared to herald a new insight in human beings. He declared "God is love" -- that is miracle. The miracle is that he says, "You have been told before that if somebody takes one of your eyes out, take both of his. You have been told that. But I say unto you if somebody slaps you on one cheek, give him the other too." THIS is miracle.

Miracles are very silent phenomena. They don't look very miraculous, they don't even look like news. They are whisperings in the eternal silence. But those are real miracles. If you really want to know whether miracles happen or not....

Miracles happen, but you don't know what those miracles are. What you think of as miracles are just fabrications, but the stupid mind hankers for these things.

Spirituality has become too mixed with these things. It has to be cleaned of all this nonsense. But it attracts crowds. It can only attract the crowd-mind, and you all have something of the crowd-mind in you. That crowd-mind has to be dropped, only then will you be with me totally.

Just the other day I was talking and I was saying that this is all a kind of circus -- that people produce holy ash and wristwatches. And I looked at Ashoka: he became worried that I might mention Satya Sai Baba. He has been very interested in Satya Sai Baba and his miracles. When I was talking about this he simply bent his head down, he became very much afraid. I felt for him, and I didn't mention Satya Sai Baba. I said, "Forget it. This Ashoka will feel too bad, and he is a very new sannyasin to me, and I cannot be that

hard, YET."

You all have that crowd-mind in you; that has to be dropped. With that crowd-mind you will remain mediocre.

Be original, be yourself, and look at life with intelligent eyes.

The sixth question:

> I AM TIRED. I FEEL I AM DYING ALL THE TIME. BUT WHAT CHANGES? NOTHING. EVEN IF I DIE, LIFE AND DEATH ARE PERFECT, PERFECTLY ROUND, AND I GO ON RUNNING AFTER MY OWN TAIL. IS THERE NO PLACE WHERE I CAN STOP? ONE MOMENT IN WHICH I CAN STOP, ONE SINGLE MOMENT -- BUT THEN I GO ON PASSING, RUNNING, AND I MISS I DON'T EVEN KNOW WHAT. THEN I CRY. WHAT ELSE CAN I DO?

Sangitam, one is dying every moment, but that is only half the story. The other half is: one is being born also, every moment. Otherwise how can you go on dying? One moment you died, then there is nothing left. Who will die again? You are being born every moment also; that's why you can die again and be born again. Life is a process of life-death: one side is birth, the other side is death. And EACH moment it is happening. You are only seeing the half, and that is making you very afraid, tired, exhausted. Look at the whole thing.

One thing dies, immediately it is born in another form: one wave disappears, another wave has appeared; one flower falls down into the earth, another bud has opened. Life is continuous and eternal, birth and death are episodes in it. It does not begin with birth and it does not end with death. It uses birth and death as you use your two legs. Life uses birth and death as two wings. Life is neither -- it is neither birth nor death. It is between the two. And each moment you are dying and each moment you are born. And you are asking, "Can I find a moment where everything stops?" That moment comes every moment between these two processes. One process is death, another process is birth. Between these there is a pause, and that pause is the present. Being in that pause you will become MOJUD. Khidr will appear to you, your inner Master will start speaking to you.

It will be good, Sangitam, for you to do something like breath-watching. You breathe in -- watch it. Don't change the breath. I'm not saying to do some PRANAYAMA; YOU are not to take deep breaths or long or short or anything. You are not to do ANYTHING with the breath, you simply let it come in. It is coming on its own, naturally; you watch it, you simply go with it, watching, watching, watching. It comes in, comes in, and there comes a moment when for a single second everything stops. The breath is no more coming in and not going out yet, and then it starts going out.Watch it, go out with it. Again a moment comes when the breath has gone out -- a stop, a very subtle stop, a pause. The breath is not moving at all -- neither is it going out anymore nor is it coming in yet. Go on watching and you will find these two moments. When the breath is out, the stop comes. I'm not saying you have to stop, otherwise you will miss the whole point. It comes on its own. Between two breaths, ingoing, outgoing, there are two pauses.When the in turns into out there is a pause, when the out turns in there is a pause. You watch it.

You ask me, "IS THERE NO PLACE WHERE I CAN STOP?"

There is a place. Buddha used that method very, very profoundly, and thousands of people arrived to that pause. It is one of the most ancient and the most deep-going processes of meditation. And then you can watch in many other things, because that moment comes in many ways. One thought moves, another has not come in yet, and there is a pause between two thoughts, just a small gap. That gap... move into that gap, be in that gap, and the whole world stops. And you will find it in many ways. For example, making love to a woman you come to a peak, the energy goes on building up, building up, building up. There comes a moment from which you cannot return, the point of no return. That is the moment when you have been taken possession of by the whole. You are no more there, the ego disappears. That is the beauty of making love. There is a point from where you can come back, you can stop the whole process, but there is a point just beyond that from where you cannot come back. You have gone too far, there is no way to return, you have to go through the whole process. Between these two moments, the gap. You can turn back, if you want you can stop love-making; and the next moment you cannot turn back, there is no possibility of turning back. You have to go through the whole process of orgasm. Between these two there is a gap. Find that gap,

and the whole world stops there.

Then again when you have reached to the climax and the ejaculation happens and the orgasm happens, before you start returning from the peak -- you have reached the peak and then the return -- between these two, again the gap. Find that gap, and you will have found the very secret of meditation. Tantra has used these gaps as meditation, and they are the greatest. The gap that you will find in breathing is not such an intense gap, because breathing is such an ordinary phenomenon, taken for granted. If you look between two thoughts in the mind you will find the gap. But the gap that you will find in your sexual orgasm will be most intense, because that is the most intense experience of your life -- where you again go wild, where you again explode into thousands of pieces. You fall altogether in parts, you fall apart. The ego simply becomes fragments, all disappears for a moment. You are no more there and yet something is. That 'something' is your reality, your essential reality.

You ask, "I AM TIRED, I FEEL I AM DYING ALL THE TIME. BUT WHAT CHANGES? NOTHING. EVEN IF I DIE, LIFE AND DEATH ARE PERFECT, PERFECTLY ROUND AND I GO ON RUNNING AFTER MY OWN TAIL."

That you have to stop. Running after your own tail is a very, very vicious circle. You cannot catch hold of it. Have you not watched sometimes, in winter a dog just sunning itself outside and enjoying? And then suddenly he becomes aware of the tail, and jumps to catch it. But when he jumps the tail also jumps; then he goes crazy, then he goes round and round. That's what is happening.

Don't chase your own tail. Listen to this story. There is a danger....

A dog ran across the path of an oncoming train, but he misjudged the distance. The train, racing along at a fearful clip, cut off the dog's tail.

After he licked his wounds the dog came back onto the tracks to look for his tail. Immediately another train sped by and decapitated him.

The moral of the story is: Don't lose your head while looking for a piece of tail.

Tail you will never find, but if you go on looking for the tail, you will lose your head too.

And the gaps are always there. You just have to be a little more observant, a little more alert and aware.

And the last question:

DOES ENLIGHTENMENT NEED A SPECIAL PLACE, A SPECIAL TIME, TO HAPPEN?

Every place is special, because every place is overflowing with God. No place is ordinary. Enlightenment can happen even in your toilet! Enlightenment is not afraid of your toilet! It can happen anywhere. You need not go to sacred places; there are none. All existence is sacred! You need not go to Varanasi or Jerusalem or Kaaba -- all nonsense. All places are full of God. Every point is special.

And what special time are you asking about? Is there a season, a certain climate for enlightenment? Enlightenment is not really a happening. If it were a happening, then maybe, in a certain soil, in a certain climate, in a certain place, on certain days it would be more possible. But enlightenment is not a happening. Enlightenment is simply a recognition -- a recognition that you have always been enlightened, that never, for a single moment, have you lost it; you had just fallen asleep. That's why you come across strange SATORI experiences of Zen Masters.

Somebody's passing by the market and hears somebody reciting the Diamond Sutra.Just hearing one line, he becomes enlightened. How is it possible? -- just hearing one line from the Diamond Sutra, hearing that you are already enlightened from the very beginning? Yes, it can happen, because enlightenment is your nature, your very nature. It is not something outside. The flower is already flowering, you just don't look at it. You go on looking somewhere else, you don't look within.

It can happen.... It happens sometimes that the Master hits the disciple and suddenly -- the Master's staff on his head and something triggers -- thinking stops. Suddenly he recognizes, comes to awareness.

Anything.... It is said, a disciple was sitting silently meditating, meditating for months, for years. Then

the Master came, came with a brick, and started rubbing the brick just in front of the disciple who was sitting like a Buddha. And the disciple had become very skillful in sitting for hours together, like a statue, unmoving. Now this Master was rubbing the brick on the stone, and of course, the disciple must have felt great disturbance. He must have felt his teeth on edge -- somebody rubbing a brick just in front of him, and nobody else but his own Master! He tried to control and control, and then it was too much and he said, "Stop it! What are you doing?" And the Master said, "I am trying to make a mirror out of this brick -- rubbing it, rubbing it, rubbing it -- one day it will become a mirror." And the disciple laughed, "You must have gone mad." And the Master said, "And what about you? You are rubbing and rubbing the brick of your mind for years and years, and do you think anything is going to happen?" Suddenly the clouds disappeared: "Yes!" The disciple recognized, fell at the feet of the Master.

But the Master has to watch for the moments when the layer of unawareness is very thin.

There is a question from Anup. He asks, "Why don't you hit me, Osho?"

You are very thick, Anup. Hitting won't do. I'm waiting. You have great shock-absorbers around you, buffers upon buffers. I'm waiting. And you are gathering more buffers rather than dropping them. Your being here is not total. Your being here is just so-so, lukewarm. You come and go, and you think, "Maybe something can happen . If something can happen, then it's okay. If nothing happens, then it's okay." You are not yet involved in the commune. You are a sannyasin but you remain outside. You are not yet a part of the family. You want to be related to me, but you are afraid to relate to the family. And remember, there is no way to relate to me if you can't relate to the family. The family is my device to destroy your buffers.

It is very easy to love me, it is difficult to love Laxmi. And unless you love Laxmi nothing is going to happen. These people I have gathered around me are here for a certain purpose. It is very easy to love me, there is no problem. It is all sweet. Love Deeksha! -- then you will know what bitter means. But Deeksha is my gate; you have to enter through Deeksha. The day you have started loving Deeksha, then you will be able to come close to me, not without it.

There are a few people who are clever -- Anup is one of them -- calculating, clever. They think they can have a direct relationship with me. That is not possible. You cannot avoid the situation that I am creating. You have to accept it. It is hard to accept it. That's why it is a situation, that's why it is a device! It is hard to swallow it -- that's what the first question was, from Sudesh. He cannot accept the organization here. If he cannot accept the organization here, howsoever he thinks that he loves me, this love is not enough. If you love me enough you will say yes to things that I am making around here. There must be something in them. You can't see right now, you don't have eyes.

Sudesh says, "Things around you are not right. They are topsy-turvy." They are managed that way by me. Passing through them, accepting them, is coming closer to me. That will help you to grow in trust. If you cannot grow then it is better to leave. Give your place to somebody else.

Anup asks me again and again why I don't hit him. You have to be worthy of it. The hit is not cheap, it is costly. I don't go on hitting everybody and anybody. I hit only when I see that now the layer is so thin, just a small hit and the clouds will disappear.

Enlightenment can happen any place, can happen any moment. You just have to allow it to happen. It is not a question of place and time, it is a question of your allowing it.

A parable, a modern Zen parable. You will not find it in Zen books.

Enlightenment of a Seeker.

A serious young man found the conflicts of mid-twentieth century America confusing. He went to many people seeking a way of resolving the discords that troubled him, but he remained troubled.

One night in a coffee house. a self-ordained Zen minister said to him, "Go to the dilapidated mansion you will find at the address which I have written down for you. Do not speak to those who live there: you must remain silent until the moon rises tomorrow night. Go to the large room on the right of the main hallway, sit in the lotus position on top of the rubble in the northeast corner, face the corner and meditate."

He did as the Zen minister instructed. His meditation was frequently interrupted by worries. He worried whether or not the rest of the plumbing fixtures would fall from the second floor to join the pipes and other trash he was sitting on. He worried about how he would know when the moon rose on the next night. He worried about what the people who walked through the room said about him.

His worrying and meditation were disturbed when, as if in a test of his faith, effluvium fell from the

second floor onto him. At that time two people walked into the room. The first asked the second who the man sitting there was. The second replied, "Some say he is a holy man. Others say he is a shithead."
Hearing this, the man was enlightened.

It is only a question of being present to ANY situation. Now hearing this -- not a Diamond Sutra -- but he must have heard it, he must have been absolutely attentive in that moment. Naturally when somebody is talking about you and one says, "Some say he is a holy man. Others say he is a shithead" -- all thinking must have stopped: "Hearing this, the man was enlightened."

Whenever, in whatever place, it can happen to you. Enlightenment is available. It does not come from the outside. When the thoughts disappear, it comes from your inside. When the thoughts are no longer clamoring for your attention, and suddenly you are silent, simply attentive, simply alert, it comes from the deepest core of your being,. It arises like a fragrance. And once you have seen it happen, it is yours forever.

The Wisdom of the Sands, Vol 2

Chapter #3
Chapter title: You are here to be yourself

4 March 1978 am in Buddha Hall

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The first question:

OSHO, WHY ARE SO MANY PEOPLE AGAINST YOU?

It is natural. It is not strange. If they were not against me it would be absolutely strange. They have been against people like me forever. They HAVE to be, it is inevitable.

Whatsoever I am doing here is very shattering to their minds. It is cutting their very roots. It is offending them in many ways. It is shocking. It is scandalous. They react, they react just to defend themselves. And the greatest thing that offends them is something that has to be understood.

When Buddha declared that he was enlightened, people were very offended. They could believe that people had been enlightened in the past, but they could not believe that a contemporary, a man just like them, could be enlightened. They could believe that in future there would be enlightened people -- but in the present? A contemporary? It hurts the ego that somebody has become enlightened: "Then what have I been doing here?" It can't be accepted.

And these were the same people who had been reading the Upanishads, reading again and again the great declaration of the seers: AHAM BRAHMASMI -- I am God! If Buddha had simply commented on it, if he had simply said that God is hidden in everybody, God is unmanifest in everybody, they would have loved him. But instead of commenting on it, he became a witness to it. He declared, "I am God! I have attained, I have arrived! I have fulfilled the promise of the seers." That was very offensive.

The same happened with Jesus. What was his crime? Why was he crucified? -- for a very simple reason: he declared, "I have come. I am the one for whom you have been waiting." People were very happy waiting for him, but you should not come, you should leave them alone. They could go on waiting for you for

eternity, but when you come, you destroy many things. First, you destroy their hope. Now that you have come they can't hope, they can't wait for something: you have taken away their future. That was their only joy of living: that the Messiah would be coming that soon he would come. They were thrilled with the future. Now suddenly the Messiah is here! And he said, "I have come... for whom you have been waiting!" They were offended. They didn't like this idea; you are destroying their whole future,, you are taking their hope away. Once this hope is gone they will be left simply in misery. They were hiding their misery behind this hope.

What was so outrageous in Jesus' statements that he had to be crucified?

Just the other day I was reading a passage. The Gospel describes the event: And he came to Nazareth, where he had been brought up. And he went to the synagogue and he stood up to read. He opened the book of the prophet Isaiah and read: "The spirit of the Lord is upon me, because he has anointed me to preach good news. He has sent me to proclaim release to the captives and recover sight to the blind." In his commentary Jesus spoke one single sentence so explosive that his hearers did not allow him to continue but rushed him outside to kill him. And what did he say that was so outrageous? -- simply, "Today this scripture has been fulfilled in your hearing." That was his comment.

This passage has been commented on by thousands and thousands of rabbis down the ages. Nobody had taken any offense. They were simply commenting on the prophet Isaiah's statement. Jesus did not comment. He declared, "I am here! I have come! The spirit of the Lord is upon me! " He is not a commentator. He himself is the commentary, an alive statement. He said, "The word has become flesh in me. The spirit of the Lord is upon me because he has anointed me to preach good news!" The statement Jesus made is not in inverted commas. That is the only difference that he has made -- he has removed the inverted commas. If those inverted commas had not been removed, people would not have been offended. If he had simply quoted Isaiah's saying, there would have been no problem. But he said, "The spirit of the Lord is upon me! " -- without inverted commas -- "because he has anointed me to preach good news. He has sent me to proclaim release to the captives and recover sight to the blind." And a small comment at the end: "Today this scripture has been fulfilled in your hearing." And people were so mad! They simply took him away. They took him on top of a cliff, they wanted to throw him to his death. They were immensely offended.

And Jesus belonged to that place. He was born there, he was brought up there -- and that was the problem. People knew him perfectly well: "He is the son of that carpenter, Joseph, and his wife, Mary. And this carpenter's son... uneducated, unfamiliar with the scriptures, not a learned man at all, is either mad or a hypocrite, has gone insane or is egoistic, declaring that 'Today the scripture has been fulfilled in your hearing! I have come. Isaiah was talking about me. It has happened before your eyes. In your hearing the scripture is fulfilled.'"

It was on that day that Jesus made the famous statement: "No prophet is acceptable in his own country."

If he had said. "The day will arrive when this will come to pass", things would have been perfectly okay. But he had not said that. He was saying, "The day has come! I am standing before your eyes, fulfilled. All those prophets were declaring me!" Now this is too much.

In India the Upanishads declare: AHAM BRAHMASMI -- I am God, I am absolute. Talk about it, discuss about it, philosophize about it, speculate about it, go into the metaphysics of the statement, but don't become a witness to it.

And that's why people are against me: I declare I am God, the Upanishads are fulfilled in me. And not only that, I declare you are Gods, and all the prophets and all the seers are waiting just to be fulfilled in you too! But you are so condemnatory about yourself, you are so deadly against yourself. You reject yourself so deeply that you cannot believe that God is possible in you. And if He is not possible in you, how can He be possible in me? Maybe it was possible in Krishna -- he had come from paradise. Maybe it was possible in Buddha -- he was an incarnation of God. But you know I am just as much the body as you are, as fragile as you are, as prone to illness, disease and death as you are. I am human.

Once I am gone people will not be offended by me. Then you can fabricate mythologies around me, you can create fictions. And the same people who are offended will become worshippers. This has always been so. Now they say Buddha was an incarnation of God, but what were they saying in his time? Now they say Jesus was a Messiah, half the earth worships him as God. What were they saying when he was alive?

This has always been so. And it seems, unfortunately, that it is going to always be so.

Man does not trust himself. Man cannot trust this idea that God is possible on earth. Maybe He is there high in the heavens, far away, distant. The closer God comes to you, the more difficult it becomes to accept. And then naturally, there are a thousand and one things that I do and say which go against their prejudices,

which go against their settled habits, which go against their concepts. They are always happy with the priests, they are never happy with the prophet, because the priest simply goes on nourishing their prejudices, he helps them. The priest is a prop: whatsoever you believe in, he goes on watering it, he goes on strengthening it. Whenever you start feeling a little suspicion about your belief, you go to the priest and he again gives you support.

Here, I am taking all supports away from you. I am not here to renovate the old rotten house in which you are living. I am dead-set to demolish it -- because only when the old is utterly demolished can the new be created. When you end as the old, as the past, only then will you be born as new.

The prophet, the Messiah, the Christ, the Buddha -- they cannot be accepted by people while they are alive. People can only accept them when they are dead, when they cannot do any harm to them -- harm in their eyes -- because Buddha is not there to do any harm to you. It looks like harm to you. It hurts, because he has to do an operation; it is surgical.

To be with me is to be constantly on the operation table. Only very few courageous ones can be with me. The cowards will be offended. But the cowards cannot accept that they are cowards, so they will react, they will argue, they will create a thousand and one stories just to protect themselves so that they can feel good that they are not wrong. To accept that one is wrong is the beginning of a great revolution. But very few people are that courageous to accept that they are wrong. And my presence makes them feel wrong. Either I'm right or they are right; there is no compromise. Either/or is the question. If I am right they are wrong. If they want to be right, if they want to prove that they are right, then they have to be against me. They have to prove that I am wrong: that is easier. They don't listen to me, they don't come close to me. There is fear -- if they come close, if they listen, there is fear they may be hypnotized by me. Slowly, slowly, they may be convinced, converted, so they don't come.

The people who are against me are absolutely unacquainted with me. Their unacquaintance is a cultivated phenomenon: they don't allow themselves to come here. If they come, it is very difficult not to see the truth, it is almost impossible. Howsoever blind you are, it is impossible not to see the truth. Truth has its own ways of penetrating your heart, of becoming your pulsation. Truth has its own seductive ways: unawares, it enters into you and suddenly you see. And in that seeing is understanding.

The second question:

> I'M IN SUCH A VORTEX. NEVER IN LIFE HAVE I BEEN SO RIPPED APART, SO FLUID, SO BEAUTIFULLY INSECURE. MY BEING LOVES YOU -- BODY CONSTANTLY VIBRATING -- WORDS COME TO MIND -- SCINTILLATING, OSCILLATING. EVEN THE VALLEYS HAVE A PASSION. SUCH A THIRST, BELOVED OSHO....

Amrita, this is the state of prayer... when your body prays -- not the mind but the body. The body is your truth, the mind is nothing but lies that you have accumulated down the ages. The mind is borrowed, the body is authentically yours. So when the mind prays the prayer is false. But when the body starts vibrating in a new rhythm, in a new joy, when the body starts pulsating with the divine, with a new song, it is real prayer.

The real prayer arises out of your body, not out of your mind. This is my basic insistence: that all that is real has to arise out of your body. I am tremendously in love with the body because the body is your nature. It is the body where you are grounded and rooted, and all the so-called religions, organized religions, have been destroying the bridge between you and the body. They have been telling you that you are not the body; not only that you are not the body, they have been telling you that the body is the enemy, that the body has to be destroyed, that you have to starve the

body in the name of religion, that you have to torture the body in the name of religion, that only by torturing the body will you come closer to God. I say to you: only by living your body will you come closer to God. There is no other way. Torturing your body you are torturing God Himself, because it is God that has become the body in you. And the body is always beautiful, mind rarely so. And when mind is beautiful it is always when it follows the body. The body has its own wisdom. It knows how to dance, how to sing, how to pulsate with God. Matter knows how to dance with the unknown.

When the sun rises in the morning, millions and millions of trees start waking up. They know... matter is thrilled with the sunrays. Birds start singing, the dawn has come, the night is over. Buds open, open to

absorb the sun, open to dance with the wind. Matter knows how to go with the unknown in rhythm. Only the mind is a man-made phenomenon, the soul is in God, the body is in God. Only the mind is outside God.

The prayer that arises out of the mind is false prayer. It will be Christian, it will be Hindu, it will be Mohammedan, but it will not be prayer. It will come from the Koran or from the Gita or from the Bible, but it will not be a prayer. It will be an impotent gesture, movement without any soul in it. It will be like a gramophone record, it will just be mechanical. Millions of Christians go on praying and millions of Hindus and millions of Mohammedans, but you don't see prayer alive on the earth anywhere. What has happened? So many people praying, so many churches, mosques, temples, gurudwaras, synagogues -- so much prayer, but God doesn't seem to happen anywhere. So much prayer simply going down the drain? It is not creating any Buddhafield, is not creating any Christ-consciousness on the earth. If so much prayer were true, the earth would have been transformed. Matter would have become divine if so much prayer were true. Matter itself would have become divine. Matter has the capacity to become divine. If the divine has the capacity to become matter, naturally matter has the capacity to become divine. If God becomes the world, the world can become God. They are two phases of the same energy. But those prayers are false, sheer wastage of time, energy. They are mind prayers.

I teach you the prayer of the body. And if you learn the prayer of the body, if you allow it, then the prayer of the soul will arise on its own accord.When the body starts vibrating with the divine, suddenly you will see your soul is also vibrating. Your body and soul are one; it is the mind that is making them separate. Dissolve the mind and you are one, you are absolute unity, integration. Mind is the culprit.

So, Amrita, this is what I call prayer, "BODY CONSTANTLY VIBRATING -- WORDS COME TO MIND -- SCINTILLATING, OSCILLATING. EVEN THE VALLEYS HAVE A PASSION. SUCH A THIRST, BELOVED OSHO."

And prayer is thirst. And only through an intense thirst will you be able to become an arrow and thrust into the reality of that which is. Only through thirst will you become fire, aflame. And that fire will burn you as you and will reveal you as God. That thirst is the fire that burns all that is non-essential, and the essential comes bright, clear, loud. That essence is called God. God is not a person sitting somewhere in heaven, God is your essential being. But you have become too occupied with the non-essential: the money, the politics, the respectability. You have become too concerned with others' opinions about you, what they are saying about you. You are so afraid of their opinions, and you start living according to their opinions. You always follow in line with the mediocre, the stupid, the crowd.

Remember, you are not here to follow the crowd. You are not here to follow anybody, in fact. You are here to realize who you are. You are here to be yourself.

The non-essential has to be dropped. Just go on watching how many non-essential things you go on carrying with yourself, how much unnecessary luggage, junk, you go on carrying with yourself. Drop all that. This thirst will help you to drop it. Allow it to become a fire.

Fear will come -- because when your house is on fire it is very natural that fear arise. You will not know whether anything is going to be saved out of this fire or not. In fact, whatsoever you know about yourself will be gone, and something will surface which you have never known about yourself. Your identity as it is now will be gone, but a new identity, a new vision of life will arise out of it.

Each person has to become the Parable of the Phoenix. Each person has to create his own inner fire -- that's what prayer is.

Amrita, you say, "I AM IN SUCH A VORTEX."

It will be a chaos, because the old will start disappearing and the new will take time. And there will be a gap, and that gap requires courage. In fact a Master is needed just to help you in that gap. When your whole mind says, "Go back, cling to the past. At least you used to know who you are. Now you are losing all identity. You are becoming more and more vague. You are becoming a mist, a cloud. Where are you going? Slowly, slowly you may disappear completely. This may be a death, and not a spiritual birth. Go back! Cling to the past! At least it was familiar, known. You have lived it, you were very skillful about it. Yes, there were miseries and there were downs and there were darknesses -- so what? But at least you were there. Now, searching for light, you are disappearing. Even if there is light and you are gone, what is the point?"

All logic will be in favor of going back. That is the moment when a Master is needed, somebody in

whom you trust so tremendously that you can distrust your logic and go with him. Just a little while, and the thing has happened. Once the new starts arising in your consciousness, then there is no problem. Then you know you are on sure ground, and great joy arises with it.

It is going to be a vortex to all those who have gathered around me. It is going to be a chaos. First you will become like nebulae, vaporous. First you will disappear as you are, only then....

Remember the story we started these talks with, 'The Wisdom of the Sands'? The river is afraid: "How to cross the desert?" And the desert says, "Don't be afraid. The only way to cross me is to evaporate. Ride on the wings of the wind. Let the wind carry you beyond the desert." But the river is naturally afraid: "Who knows? Once you evaporate what is the guarantee that you will again be the same, that you will BE again?" And the river is logical, and she argues, and the desert says, "The argument is not going to help, and I cannot prove it. I cannot give you any guarantee, but this is so. I have seen many rivers crossing me. This is the only way. You will have to take the risk."

That risk is sannyas. You have to take the risk to evaporate in me, with me; only then can you go through the desert. Otherwise you will become a mire in the desert, you will be lost.

"I'M IN SUCH A VORTEX. NEVER IN LIFE HAVE L BEEN SO RIPPED APART..."

True, because the whole life tries to keep you as you are -- the parents, the school, the college, the university, the church. The structure of the society tries to keep you as you are. The whole structure is bent upon you remaining stagnant, that you should not become dynamic, because the people who are dynamic are dynamite. They are dangerous people. The people who are growing, the people who are evolving, are bound to be dangerous to the status quo, to the state, to the society, to the church -- because the people who are growing can't remain with the old ideologies. Their growth will require new Gods, new Bibles, new Korans. Their growth will require new Visions of reality.

If a child grows, how long can you keep him satisfied with his toys? The only way to keep him satisfied with his toys is not to allow him growth. Force him to remain retarded; then he will go on playing with his toys, but you have made an imbecile. That's what the society is doing to millions of people: it keeps them imbeciles. It does not allow them to grow because once they start growing then nobody will be able to contain them. And once they have tasted growth they will not believe in any boundaries, they will go on growing till they become God.

And man can be a slave; God cannot be a slave. And the man can be forced to do stupid things: the man can be forced to go to war, the man can be forced to fight, to kill, to murder. You cannot force God. If people go on growing you will not find Englishmen and Germans and Japanese and Indians in the world. If a person goes on growing soon he will have gone beyond being a German or an American or a Chinese or an Indian. Soon he will see the stupidity of it. Soon he will become a universal citizen. Then what will happen to your politicians? What will happen to your nations and your stupid flags? What will happen to all that nonsense that goes on and on and has become too important? That nonsense can remain important and your capitals can remain capitals and your politicians can remain great leaders only if man remains retarded. If man grows, who wants a leader? Everybody will have his own inner guide. Who bothers about listening to politicians? They will be simply out of date. If man grows there can't be any politics; politics is so juvenile. If man grows there can't be any poverty and any richness. If a man grows, he will see; not that communism comes, because that is again another politics. If man grows, a new vision comes: that we all belong to the same earth, that our happiness and our misery is together. If a single man is unhappy, then the whole humanity will have something stuck. That one unhappy man will function like a wound on the body of humanity.

We are together! If we really want to be happy, the everybody has to be happy. Only in a happy atmosphere can you be happy. Not that the proletariat comes and starts dominating the society -- that is going from one polarity to another, it doesn't change anything. That's why all the revolutions in the past have failed -- the French, the Russian, the Chinese, the Indian All the revolutions have failed because the pendulum simply moves to the opposite pole. Rich people were in domination -- the czar was the dictator -- now they are thrown; now the proletariat is in domination. In fact the same bourgeoisie, in the name of the proletariat, starts ruling. And in fact, the czar was never such a czar as Stalin proved to be. Stalin was a reincarnation of Peter, or Ivan the Terrible.

The oppressed become the oppressors, and the oppressors become the oppressed. But the story continues, the story is the same: A becomes B, B becomes A, and the problem remains where it was.

If people grow up, if people become more conscious, if people become more centered -- not that they all will become public servants, but they will simply see that whatsoever they do helps humanity to be more happy. Whatsoever they do, they should see to it that it does not create more misery in the world. That will happen spontaneously. States will disappear, nations will disappear, religions will disappear. There will be a kind of religiousness, a milieu of spirituality around the earth, an atmosphere. That is totally different. But nobody is in favor that you should change, because with your change, so many people's investments will be at stake.

You say, "I'M IN SUCH A VORTEX. NEVER IN LIFE HAVE I BEEN SO RIPPED APART..."

You have never been with a Master. To be with a Master is to learn how to die. Yes, you will be ripped apart. And the paradox is that only in this death will you be born, only this cross will help you to resurrect.

You say, "... SO FLUID, SO BEAUTIFULLY INSECURE."

I am happy, Amrita, that you are feeling the beauty of insecurity, because there is only one security, and that is of insecurity. All other securities are false, make-believes. There is only one security which is not a make-believe, and that is to live and love insecurity, to live moment to moment, to live continuously available to the unknown. To live without a past is to live without security. Security comes from the past. Those who live afraid of insecurity are confined by their past. They live a dead life, they live in their graves. They don't live, they only pretend to live. The people who really want to live have to live in the present, and the present is insecure. Insecurity is built-in in life. It is its very lifeblood. Insecurity means things are changing, moving, that life is a pilgrimage, that we have to go on moving till we reach the ocean and disappear into it. That ocean is God.

"MY BEING LOVES YOU -- BODY CONSTANTLY VIBRATING..."

Allow the body, let it vibrate and dance, let it pray. Listen to the body. Follow the body. Never in any way try to dominate the body. The body is your foundation. Once you have started understanding your body, ninety-nine percent of your miseries will simply disappear. But you don't listen.

The body says, "Stop! Don't eat!" You go on eating, you listen to the mind. The mind says, "It is very tasty, delicious. A little more." You don't listen to the body. The body is feeling nauseous, the stomach is saying, "Stop! Enough is enough! I am tired!" but the mind says, "Look at the taste... a little bit more." You go on listening to the mind. If you listen to the body; ninety-nine percent of problems will simply disappear, and the remaining one percent will be just accidents, not really problems.

But from the very childhood we have been distracted from the body, we have been taken away from the body. The child is crying, the child is hungry and the mother is looking at the clock because the doctor says that only after three hours is the child to be given milk. She is not looking at the child. The child is the real clock to look at, but she goes on looking at the clock. She listens to the doctor, and the child is crying, and the child is asking for food, and the child needs food right now. If the child is not given food right now you have distracted him from the body. Instead of giving him food you give him a pacifier. Now you are cheating and you are deceiving. And you are giving something false, plastic, and you are trying to distract and destroy the sensitivity of the body. The wisdom of the body is not allowed to have its say, the mind is entering in. The child is pacified by the pacifier, he falls asleep. Now the clock says three hours are over and you have to give the milk to the child. Now the child is fast asleep, now his body is sleeping; you wake him up, because the doctor says the milk has to be given. You again destroy his rhythm. Slowly, slowly you disturb his whole being. A moment comes when he has lost all track of his body. He does not know what his body wants -- whether the body wants to eat or not eat, he does not know; whether the body wants to make love or not, he does not know. Everything is manipulated by something from the outside. He looks at a Playboy magazine and feels like making love. Now this is stupid, this is mind. The love cannot be very great; it will be just a sneeze, nothing else, an unburdening. It is not love at all. How can love happen through the mind? Mind knows nothing of love. It becomes a duty. You have a wife, you have a husband, you have to make love -- it becomes a duty. Dutifully, religiously, every night, you make love. Now the spontaneity is not there. And then you are worried because you start feeling it is not fulfilling you. Then you start looking for some other woman. You start thinking logically, "Maybe this woman is not the right

woman for me. Maybe she is not my soulmate. Maybe she is not made for me. I am not made for her, because she's not turning me on."

The woman is not the problem, the man is not the problem: you are not in the body, she is not in the body. If people were in their bodies, nobody would miss that beauty called orgasm. If people were in their bodies, they would know God's first glimpses through their orgasmic experiences. You can't know God through the church, you can know God only through love, because only in a loving experience you dissolve, you melt, you become vast. In that vastness you have the taste of God, the taste of Tao. That is the foundation of a real, religious life.

Why are people so irreligious today? -- not because churches are lacking or missionaries are lacking or people are not continuously sermonizing. Millions of books are written, and millions of sermons are given, but all fall flat because the real witness is not available. Nobody has witnessed God in his life in any way. How can you convince people that God is? It all remains just an argument. It does not convert, it does not convince. If people were in their bodies they would know God in love, and then they would start searching for God. They would search for that vastness, that hugeness, that has happened to them. They know it by their own experience; it is existential, it is not theological, it is not philosophical. They know God is, that something like God is.

Now God has to be searched for. Now one has to go on a great exploration.

Listen to your body, follow the body. Mind is foolish, body is wise. And if you have gone deep into the body, in those very depths you will find your soul. The soul is hidden in the depths of the body. The soul is the innermost core of the body, and the body is the outermost circumference of the soul. Mind is a social by-product. The less mind, the better. And all effort here is how to lessen your mind, how to lessen your burden.

That's why Sufis call that state of meditation FANA, a state of no-mind.

The third question:

SOMETIMES I FEEL THAT ALL MY INNER JOURNEY IS ONLY IMAGINATION. SOMETIMES I KNOW IT IS TRUE. IS GOING INWARD JUST MOVING BACK FROM THE OUTSIDE BUSINESS, MOVING DOWN IN THE DEEPER CAVERNS OF BODY INTO THE HEARTBEAT AND DOWN INTO THE JOY OF BEING AND BEHIND THE BODY, BEHIND THE FEELINGS, SHIFTING THE ME BEHIND UNTIL IT IS JUST SOMEHOW THAT I AM WATCHED AND FELT BY THAT WHICH LIVES -- ME? YOU SAY THAT THE POWER OF IMAGINATION DELUDES. IN FRONT OF YOU I FEEL LIKE SUCH A SCHMUCK WHEN I DON'T FEEL THAT I AM GOD.

Padma Sambhava, those are the only two things possible: either you are a schmuck or you are a Buddha. There are no stages in between. Either you know or you don't know. You will be surprised to know that in India, the word for schmuck is BUDDHU -- it comes from Buddha. Either you are a BUDDHU, a schmuck, or you are a Buddha, awakened.

Both come from the same root. BUDDHU means the stupid, the foolish, the ignorant, fast asleep. 'Buddha' means one who has awakened, who has come out of his dreams, out of his desires, out of his ignorance, one who has come to know, one who is full of light within. The darkness has disappeared, the night is over, the sun has risen. And there are no stages in between. So never be befooled by the in-between stages.

People have created many stages. They say, "I am not a Buddha yet, but I am on the Way. I am a very, very religious person, spiritual, holy." But all your spirituality and all your holiness and all your saintlihood is nothing but a dream -- UNLESS YOU have become a Buddha. One can dream about being a saint -- there is no problem in it -- and all your learnedness is just a dream. One can dream about being learned, but all the time you remain a schmuck, you don't change.

Your so-called scholars and priests and professors and great knowers, knowledgeable people, just remain in the first category. It is better to realize that these are the only two possibilities: either you are awake or you are asleep. Seeing things like that will be of great help.

You ask, "SOMETIMES I FEEL THAT ALL MY INNER JOURNEY IS ONLY IMAGINATION."

It is... because the inner and the outer both are created by the imagination. In reality there is nothing inner and nothing outer; it is all one. You can't say it is inner, you can't say it is outer. The distinction between the inner and the outer is created by the mind. It is not real, it does not correspond to reality.
What is inner and what is outer?

You take a breath in. It was outer just a moment before, then it becomes inner, then after a second it is outer again. So what is inner and what is outer? You take food, it was out; then you digest it -- it becomes your blood, your bone, your marrow. So what is inner and what is outer? And you go to the haircutter and he cuts your hair; it was inner, now it is no more inner.

The inner is continuously becoming outer, the outer is continuously becoming inner. That's what life is, the dynamics of life: the yin goes on becoming yang, the yang goes on becoming yin. The man goes on becoming woman, the woman goes on becoming man.

You eat an apple from a tree -- it was outer, then it becomes inner. Then one day you will die and you will fall into the earth and an apple tree will arise on you. And something of you will become the apple, and your grandchildren may eat it. We are all cannibals: we are eating each other. There is no other way to be here. When you eat an apple be respectful... you may be eating your grandfather or grandmother.

Nothing is outer, nothing is inner. Inner and outer are just ways of describing the same thing. To see it is to go beyond imagination.

You say, "SOMETIMES I FEEL THAT ALL MY INNER JOURNEY IS ONLY IMAGINATION."

It is, but right now all is imagination. In fact, journey, as such, is always outer. There can't be any inner journey. How can there be inner journey? Going anywhere is always going out. When the journey ends then the inner begins. You may be coming closer to the inner, but the journey remains outer. 'Journey' means you are trying to connect yourself with the distant. The inner is not distant, it is exactly what you are. You are already connected with it, there is no need to connect, there is no path to connect you to it. That's why Zen people say that truth is a pathless reality: you don't go anywhere, then you are in. When you don't go anywhere the inner has happened.

But I can understand Padma Sambhava's difficulty too. I myself go on saying to you "Start the inner journey". I have to use words, you have to use words, and all words are inadequate. And if you go on stretching a word to its extreme, logical end, it becomes absurd. They have to be used only in a hypothetical way. They have to be used in a utilitarian sense.

When I use the words 'inner journey', I simply mean that you have looked at one aspect of the journey in your life called 'outer', now try to look at another aspect of the journey called 'inner'. YoU have been running after money, now run after meditation. You have been running after power, now run after God. Both are running. Once you start running after meditation then one day I will tell you, "Now drop meditation too. Now stop running." And when you stop running then real meditation happens.

Sitting silently,
doing nothing,
the spring comes
and the grass grows by itself.

So meditation has two meanings. That's why in India we have two words for it: DHYANA and SAMADHI. DHYANA means the temporary meditation, arbitrary meditation; SAMADHI means you have come home, now meditation is not needed. When even meditation is not needed, one is in meditation -- never before it. When one simply lives in meditation, walks in meditation, sleeps in meditation, when meditation is just one's way of being, then one has arrived.

But you have been running too much after money, power, prestige. You have become so accustomed to running. Suddenly to say "Stop!" would be too much. You have to be slowed down slowly, slowly. So we say, "Run after God." This will slow you down. Running after God, you ask "How?" and you are told. "Sit silently. close your eyes, watch your breathing. " Now what kind of running is this? In the name of running you are persuaded not to run. Watching your breathing, slowly, slowly the breathing becomes slower and slower. Sitting silently, not moving, one day you suddenly recognize the fact that all journey has disappeared. You are not going anywhere, you are. In that moment when you see you are, you simply are, it has happened. It is neither outer nor inner.

So let me say it in a paradoxical way: the inner is realized only when the inner and outer both disappear. The inner is just a beginning, to balance the outer. When both come to an absolute balance, when both negate each other, emptiness is left in your hands -- neither outer nor inner. That is not imagination.

Right now, Padma Sambhava, it is imagination. And you have to be very, very alert, because imagination is one of the sources that go on creating new desires, new fantasies, new worlds for you. It is MAYA, it is illusion.

The fourth question:

WHO ARE YOU?

I would like to tell you one story. Many centuries have passed, but that story has remained of tremendous significance for those who want to meditate.

Bodhidharma went to China. He was one of the most unique persons ever. The whole of China was waiting for Bodhidharma.

It took many years for him to cross the Himalayas. It was difficult, and he was walking.

The emperor had come to receive him on the border; the emperor's name was Wu. He had become a Buddhist -- not only had he become a Buddhist, he had put all his treasures into the service of Buddhism. He had converted millions of people to Buddhism, he had created thousands of temples and thousands of Buddha-statues, and he had helped all of Buddha's scriptures to be translated into Chinese. Ten thousand monks used to receive their food from his palace every day. He was supporting in every way.

Bodhidharma was coming -- another Buddha was coming -- Wu had come to receive him. Naturally, this dialogue happened. This is one of the greatest dialogues, a small dialogue but of immense importance.

Wu asked, "What is the merit of all the good deeds that I have been doing in the service of Buddhism?" He must have hoped for a good pat on his head. He must have hoped, and naturally so, because all other Buddhist teachers and monks were saying, "You are simply great. You are the greatest emperor in history You have done such holy works. Your life is the life of true service and compassion." They may have been saying all these things; naturally, Wu expected some sanction from the greatest Master that has come to China. Do you know what Bodhidharma said?

He said, "No merit. Nothing special about it, absolutely nothing."

To translate it into modern jargon, he said, "All bullshit!"

Wu was offended, shocked. He could not believe his ears. And thousands of monks had gathered; they were also shocked. They were afraid really, they were fearing something like that because stories were coming about Bodhidharma -- that he's a strange fellow. And when he came they were absolutely certain that he was a strange fellow, because he was carrying one of his shoes on his head. And he was a very dangerous-looking man. He was all eyes, fiery eyes, as if he would jump and kill you. And naturally, a Master has to do that. And he had long hair and beard, and his whole face was covered with his hair; only those eyes were there. Later on he came to be known in China as 'the barbarian Buddha', as the 'barbarian Brahmin from India'. He was a wild man. A shiver must have gone down the spine of Emperor Wu.

Bodhidharma said, "All bullshit!" There was no point in prolonging the conversation, but it was so abrupt. And Wu was a very sophisticated man, a cultured man, a Chinese emperor -- the Chinese are very cultured people, very polite. It would not look good to stop so suddenly, so just to bring it to a point where it could be easily finished, he asked again, "Are they not holy? You must be joking," he said.

Bodhidharma said, "No! No holiness! All is just empty. There is nothing holy and nothing unholy. All is just empty." He was bent upon breaking this conversation abruptly.

Now even Wu forgot all his sophistication and cultured ways and courtly manners. This man was too much! He provoked him so much that he became angry. And he asked. "Then who are you, standing in front of me?"

And Bodhidharma had a beautiful laugh, and he said, "I don't know."

You ask me, "WHO ARE YOU?"

And I say, "I don't know."

What did Bodhidharma mean when he said, "I don't know"? He SHOULD know. Who else? But what does he mean by "I don't know"? He is saying a thousand and one things in that simple statement. It has taken centuries for people to uncover the meaning of it, and still there are meanings upon meanings.

First, when you come to know, you disappear. There is no 'I'. While the 'I' exists you never come to know. When the 'I' disappears you come to know, but then you are not there.

So there are two kinds of ignorances: one, when you are and you don't know; and the second, a luminous ignorance, full of light -- but you are not there, so who is there to say that "I know"? The 'I' is no longer there.

The second thing: whenever you know something, it has to be separate from you, it has to be an object of knowledge. How can you know the knower? You cannot reduce the knower to an object of knowledge. It remains the knower, it never becomes known. Whatsoever you know simply proves that it is not you. That is one of the basic meditations in the East.

Look at things, watch things, and whatsoever you become capable of knowing, you can be certain this is not you. So that is eliminated. This is called 'the process of elimination'. You watch, sitting silently -- you can see your body, you can feel the legs are falling asleep, you can feel the hand is feeling tired, heavy, you can feel your head is having a headache. Then certainly one thing can be taken for granted: you are not your head, and you are not your legs, and you are not your hand. You are the knower who knows the head and the headache. So the body is eliminated. Then you start watching your mind. A thought arises, a thought of anger, passion, love, or whatever. You can see it arising in you. A cloud of anger comes and surrounds you; you can watch it. Or, you are possessed by a great desire for love, but you can watch that it is there. You can see that anger is there, or love is there, or greed is there, can't you? When you see that greed is there, one thing is certain -- that you are not it. You are one who knows. So mind is eliminated.

When the body and mind are eliminated, then who remains? -- just a pure witness. Now you cannot know this pure witness because you cannot reduce it to being an object. The mirror cannot reflect itself, it can only reflect something else. Your eyes cannot see themselves, they can only see something else. Your witness cannot witness itself. That is the second meaning when Bodhidharma says "I don't know".

And the third: when Bodhidharma says "I don't know", he is saying, "The ultimate is a mystery, and it remains a mystery. There is no way to demystify it."

You ask me, " WHO ARE YOU?"

You would like some traditional answer -- that I am a reincarnation of Buddha. Bullshit! I am not. You would like me to tell you that I am the Messiah you have been waiting for. I am not. I'm not interested in becoming a martyr, not at all. You would like a definitive statement, and no definitive is possible, by the very nature of things.

Let me tell you another story:

Moses went on the mountains and God appeared to him as fire in a bush. And the bush remained green, and the bush was not burning.

This is an indication, a metaphoric indication, of the paradox of God -- that God is a paradox, that God is illogical, that God is absurd, CREDO QUIA ABSURDUM. This is Tertullian's famous statement: "I believe in God because He is absurd. I believe because He cannot be believed."

To put it in a metaphor, in a pictorial way, it is said that Moses saw the bush and the fire in it, and the bush was not burning. He must have felt very confused, puzzled. And then God gave him the Ten Commandments to take to his people. And naturally he asked, "They will ask me, 'Who has given these to you?' What should I say?" And God said, "Say to them: I am that I am."

In the whole Jewish tradition there is no other statement which is more significant than this: I am that I am. Even God cannot say who He is.

You can say who you are, I cannot say who I am -- because you have some identities. I have no identity. You think you are your name. Somebody asks, "Who are you?" You say, "My name is swami this or swami that." "Who are you?" somebody asks, and you can say that you are a Christian or a Hindu or a Mohammedan. "Who are you?" somebody asks, and you can say, "I am a doctor or an engineer or a professor. " These are just identities, superficial. Deep down, are you German or English or Chinese, Hindu, Christian, Buddhist? In your consciousness, at the deepest core, who are you? -- doctor, engineer, professor? No, all these identities disappear. Who are you? You are there. I am that I am -- nothing more

can be said about it.

And the last question:

RELIGION IS ETERNAL, YOU SAY, BUT THEN WHY DOES IT GO ON CHANGING?

Religion is eternal -- religion as the ultimate law of life and existence, as Tao, is eternal. Not as Christianity; Christianity can't be eternal. One day it was born, one day it will have to die.

Many religions were born and they are gone, have disappeared. Many religions will be born and will disappear. The eternal religion -- what in India we call SANATAN DHARMA, the eternal religion, is transcendental. That eternal religion is translated sometimes by a Buddha -- it becomes Buddhism. It is a translation of the eternal into time. It is bringing something of the beyond to the earth. But the moment it is translated into time it is no more the eternal religion. It has taken a body and a shape and a form. Now no shape is eternal, no form is eternal; it will have to die.

It is like a child is born to you. The soul is eternal, but this child will have to die. This child has two things in it -- the soul, the eternal; and something temporal -- the structure, the mechanism. The body cannot be eternal. It has arisen out of the earth, it will have to go down to earth -- dust unto dust.

Exactly the same is the case with religion: when religion is understood by an enlightened soul, he brings it in your language, the way you can understand. And that's why there are so many differences and so many religions. Moses had to speak the language of his people, what they could understand. Buddha had to speak the language of his people, what they could understand -- and they were different people.

Now Jews are very practical people and Hindus are very impractical people. Moses had to speak a pragmatic language. Religion became ethics, morality -- hence the Ten Commandments. You will not find those Ten Commandments in any Hindu scripture. When for the first time the Upanishads were translated into Western languages, people were puzzled; there was nothing like Ten Commandments. How can a religion exist without Ten Commandments? The Upanishads say nothing about your morality. They don't say: Don't steal. Don't lie. Don't do this. Do that. They don't talk that language, not at all: Hindus have always been philosophical, speculative people. They love abstraction, they love flying into the sky.

Jews have always been practical people. This difference Makes the difference. Moses has to speak to Jews, he has to be very particular -- "Do this, don't do that". If somebody says to Hindus, "Do this, don't do that", it won't have much appeal. Not that there have not been people like that; there was Manu, who was exactly like Moses. But they are not the mainstream of Hindu consciousness.

Mohammed speaks another language, and then time goes on changing -- Krishna, five thousand years before, then Buddha, twenty-five centuries before. Twenty-five centuries passed between Krishna and Buddha. People had changed, people had learned many things, unlearned many things. Body structure, social structure, mind structure, everything is in a flux. Buddha speaks totally differently. Then Kabir speaks again differently.

I am speaking a totally different language. I am speaking to those who are alive today. Again and again religion will have to change, but the essential core remains the same. The shape changes, the form changes, the name changes, but the essential core remains the same, the essential taste remains the same.

And the second thing to be remembered: this is the change that is brought by enlightened people, but there are other changes also which go on parallel to it. Many changes are brought by the priests not because they know what truth is, but they have to adjust to people's needs. When an enlightened person like Jesus or Buddha makes any change, he has to look at two things: he has to look at truth and he has to look at people's minds. He has to create a bridge. But when a priest looks at the people he is only looking at the people -- the politics, the society, the economics. He has no idea of truth. He goes on making compromises, he goes on changing the religion. He has to change because he has to adjust. A thousand and one changes are brought by the priests, but the changes that are brought by the priests destroy religion. And the changes that are brought by seers make religion again and again alive. These are two different processes, so remember it.

If you are around a man like Buddha or Kabir or Nanak, it is totally different. He brings a fresh message from God, from the source. He will speak your language but he will not compromise with you. He will be absolutely uncompromising. That's why those people look very hard.

Somebody has just asked "Sometimes Osho, you are very hard". I have to be. I cannot compromise with

you. I speak your language so that you can understand, but I cannot compromise with you. Otherwise there is no need: if I compromise with you, I am no more your Master. But the priest goes on compromising.
A story will be helpful.

It was the day before the Holy Day of Atonement. A young Jewish chap in a small town had something on his conscience. He went to his synagogue to see the rabbi. In privacy, he confessed to the rabbi that he had a sexual adventure that troubled him.
"Well," said the rabbi, "what happened?"
"Ah," answered the young chap, "I'm really ashamed to tell you. I thought you could gain me forgiveness before Yom Kippur. Of course, I'm ready to make a sizeable contribution to the synagogue."
"Well," said the rabbi, "what actually happened?"
"I had sexual intercourse with a gentile female."
"That is pretty bad."
"Worse, I kissed her."
"You kissed her?"
"Yes, I kissed her in a very intimate place."

The rabbi threw up his hands in horror and said, "Sorry! There is nothing I can do for you. The transgression is outrageous. You have shamed yourself beyond repair." And the rabbi angrily dismissed him.

The young man was distraught, and drove to a larger town. He sought out the rabbi of the Conservative congregation and told him his story. But the rabbi reproved him; though in milder tones, and advised that he could not accept a contribution because the sin committed was really beyond sanctioning.

The young man was crestfallen. But still determined to seek absolution; he drove to Detroit. There he sought out the largest Reform congregation, met the rabbi and told his story.

The rabbi listened patiently and then replied, "Well, it is an indiscretion, but not a fatal error. I believe that a proper contribution to the synagogue fund, and your attendance here tomorrow at services, will clear up the matter."

The young sinner turned to the rabbi and declared, "I will be delighted to comply with everything you mentioned. Yet, I can't understand. How is it that Rabbi Finkelstein and Rabbi Tannebaum gave little heed to my plea and turned me out?"
"Well," answered the Reform rabbi, "do you expect such smalltown rabbis to know anything about fancy fucking?"

The priest goes on compromising. He is not interested in the eternal, he is interested in something else. He is ready to compromise with you. These people go on destroying religion.

But in the natural course, every religion has to die. The changes that are brought by the rabbis and priests and the ministers are political changes, social changes. They are not religious. They only look at how they can go on holding their flock together. They are afraid to lose numbers, they go on compromising with the crowd. So if Adolf Hitler is in power, the minister blesses him.

Now this is strange... that a man who believes in Christ and his message blesses Adolf Hitler, or blesses some other country. He has to look for other things which have nothing to do with religion. These people bring many changes; those changes go on killing and poisoning the body of religion.

But real changes also are needed. And whenever a real change happens a new religion is born. Whenever these unreal compromises go on happening the old religion continues, dead, a corpse phenomenon -- but it continues. It goes on stinking, but they go on putting patches on it. It is a dead body but they go on painting it. They go on pretending that everything is alive. Whenever real changes happen, whenever another message comes from the original source, a new religion is born.

Jesus brings a new message; Christianity is born. The Vatican goes on compromising. It is a dead Christianity now. It is good that it should go. If we are finished with dead religions on the earth it will be a great blessing to humanity, because when dead religions are finished, people start looking for new sources.

And I am happy that the new generation, all over the world, is finished with the dead stinking corpses, and is searching for new sources, new, alive sources. This search is one of the greatest phenomena of this century, and this search is becoming stronger every day.

Something great is going to happen. This search simply heralds a great future. Religion is going to happen to humanity again -- as it had happened in Jesus' time or as it had happened in Buddha's time. Again

man is getting ready to have a new religious consciousness, a new quantum leap.

The Wisdom of the Sands, Vol 2

Chapter #4
Chapter title: The Three Jewelled Rings

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THERE WAS ONCE A VERY RICH MAN WHO HAD A SON. HE SAID TO HIM, "MY SON, HERE IS A JEWELLED RING. KEEP IT AS A SIGN THAT YOU ARE A SUCCESSOR OF MINE, AND PASS IT DOWN TO YOUR POSTERITY. IT IS OF VALUE, OF FINE APPEARANCE, AND IT HAS THE ADDED CAPACITY OF OPENING A CERTAIN DOOR TO WEALTH."
SOME YEARS LATER HE HAD ANOTHER SON. WHEN HE WAS OLD ENOUGH, THE WISE MAN GAVE HIM ANOTHER RING, WITH THE SAME ADVICE.
THE SAME THING HAPPENED IN THE CASE OF HIS THIRD AND LAST SON.
WHEN THE ANCIENT HAD DIED AND THE SONS GREW UP, ONE AFTER THE OTHER, EACH CLAIMED PRIMACY FOR HIMSELF BECAUSE OF HIS POSSESSION OF ONE OF THE RINGS. NOBODY COULD TELL FOR CERTAIN WHICH WAS THE MOST VALUABLE.
EACH OF HIS SONS GAINED ADHERENTS, ALL CLAIMING GREATER VALUE OR BEAUTY FOR HIS OWN RING.
BUT THE CURIOUS THING WAS THAT THE 'DOOR TO WEALTH' REMAINED SHUT FOR THE POSSESSORS OF THE KEYS, AND EVEN THEIR CLOSEST SUPPORTERS.
THEY WERE ALL TOO PREOCCUPIED WITH THE PROBLEM OF PRECEDENCE, THE POSSESSION OF THE RING, ITS VALUE AND APPEARANCE.
ONLY A FEW LOOKED FOR THE DOOR TO THE TREASURY OF THE ANCIENT. BUT THE RINGS HAD A MAGICAL QUALITY TOO. ALTHOUGH THEY WERE KEYS, THEY WERE NOT USED DIRECTLY IN OPENING THE DOOR TO THE TREASURY. IF WAS SUFFICIENT TO LOOK UPON THEM WITHOUT CONTENTION OR TOO MUCH ATTACHMENT TO ONE OR THE OTHER OF THEIR QUALITIES. WHEN THIS HAD BEEN DONE, THE PEOPLE WHO HAD LOOKED WERE ABLE TO TELL WHERE THE TREASURY WAS, AND COULD OPEN IT MERELY BY REPRODUCING THE OUTLINE OF THE RING. THE TREASURES HAD ANOTHER QUALITY TOO: THEY WERE INEXHAUSTIBILE.
MEANWHILE THE PARTISANS OF THE THREE RINGS REPEATED THE TALE OF THEIR ANCESTOR ABOUT THE MERITS OF THE RINGS, EACH IN A SLIGHTLY DIFFERENT WAY.
THE FIRST COMMUNITY THOUGHT THAT THEY HAD ALREADY FOUND THE TREASURE.
THE SECOND THOUGHT THAT IT WAS ALLEGORICAL.
THE THIRD TRANSFERRED THE POSSIBILITY OF THE OPENING OF THE DOOR TO A DISTANT AND REMOTELY IMAGINED FUTURE TIME.

I said to you the other day that all revolutions have failed, all but one. But that one has never been tried yet. That revolution is religion, the untried revolution.

Why has it not been tried yet? And it is the only real revolution possible; then why has it not been tried yet? It is real, it can really change the whole world, that's why. People want to talk about change, revolution. They want to play around these words, they love philosophizing, but they don't want really to go into revolution. They are not that courageous. They cling to their past. Talking is safe, going into revolution is very unsafe.

That's why the real has been avoided till now and the unreal ones have been tried. The political, the

social, the economic -- those revolutions have been tried, because deep down man knows that they are doomed to fail. He can have the joy of being a revolutionary and yet can go on clinging to the past. There is no risk involved.

Those so-called revolutions that have been tried and have all failed are escapes from the real revolution. It will sound very strange to you. What I am saying is this: that all your so-called revolutionaries are escapists. To avoid the real they have been creating the false, the pseudo.

Society cannot be changed unless man is changed -- this is a fundamental truth. There is no way to avoid it, to shirk it, to escape from it. Society is an abstraction; it exists not. That which exists is the individual, not the society. Man exists, the society is just abstraction, a concept, an idea.

Have you ever met the society? Have you ever met the nation? Whenever you come across something, you come across a concrete individual, alive, breathing. 'Society' is a dead word. It has its utility; it is just a symbol. By changing the symbol you will not be changing anything at all. You have to change the real stuff. The society is made of the stuff called man, man is the brick of the society. Unless man is changed nothing is changed; you can only pretend. You can believe, you can hope, you can imagine, and you can go on living in your misery. You can dream. Those dreams are soothing, comfortable; they keep you asleep. In fact, modern research about dreams says it is so, exactly so -- that's the function of the dreams: they keep you asleep.

You are feeling hungry in the night, you start dreaming that you are going towards the fridge, and you start eating in your dream and the sleep remains undisturbed. If the dream does not happen then the hunger will be too much and the hunger won't allow you to continue to sleep. The hunger will wake you up.

Your bladder is full and pressing, and you start dreaming that you have gone to the toilet. If you don't dream of the toilet, the pressure is too much; you will have to wake up. The function of the dream is to help you remain asleep.

And that is the function of ALL other dreams -- the dream that the society one day will be classless, the utopia will come, that one day there will be no misery, that one day the earth will become paradise. These are dreams. They are very consoling, comforting. They are like ointment on the wounds, but the ointment is false.

For five thousand years man has been dreaming that way -- that the society will change, that sooner or later things will be good, the night will be over soon. But the night continues, the sleep continues. Society goes on changing but nothing really changes. Only the forms go on changing. One slavery changes into another slavery, one kind of oppression changes into another kind of oppression, one type of ruler is replaced by other types of rulers, but oppression continues, exploitation continues, misery continues .

I say religion is the only revolution because it changes man. It changes man's consciousness, it changes man's heart. It depends on the individual, because the individual is real and concrete. It does not bother about the society. If the individual is different you will have a different society and a different world automatically. And you cannot change the inner by changing the outer, because the outer is on the periphery. But you can change the outer by changing the center, the inner, because the inner is at the very core of it. By changing the symptoms you will not change the disease. You will have to go deep into man. From where comes this violence? From where comes this exploitation? From where come all these ego-trips? From where? They all come from unconsciousness. Man lives asleep, man lives mechanically. That mechanism has to be broken, man has to be re-done. That is the religious revolution that has not been tried.

You will say, "Then what about all these religions? -- Christianity, Hinduism, Islam?" They are again escapes from the real.

When a Jesus comes to the world he bringss the real. He wants to change the individual. Jesus goes on insisting that the Kingdom of God is within you: "I am not talking about the kingdom of this world, but of the beyond. Unless you are reborn nothing is going to happen". He goes on saying to people that the within of your existence has to be changed, transformed, and it can be transformed if you are more awake, more loving. Those two things, love and awareness, can transform your inner alchemy totally.

Jesus is crucified because we cannot allow such dangerous people on the earth. They don't allow us sleep. They go on shaking, shocking; they go on trying to wake us up. And we are dreaming so many dreams, beautiful dreams and sweet dreams, and they go on shouting. Their presence becomes very much of a nuisance. Jesus must have been a nuisance, Socrates must have been a nuisance. Socrates must have offended and annoyed people. He was continuously poking his nose into others' affairs, he was continuously trying to provoke and seduce, he was continuously finding opportunities where he could shake you into a

kind of wakefulness. He had to be poisoned.

But whether you crucify Jesus or poison Socrates or worship Buddha, it is all the same. Worshipping is also a WAY of escaping, and far more cultured. If Jesus had been born in India, a very, very ancient country, he would not have been crucified. Indians know better ways of destroying -- they would have worshipped him! They would have said, "You are an AVATARA. You are God come to earth. We will worship you forever but we will never follow you. How can we follow? We are ordinary mortals, you come from the beyond. At the most, we can touch your feet and worship you. And we will always worship -- we promise! But don't tell us to change; that is not possible. We are ordinary human beings, you are superhuman."

That's the meaning of AVATARA. When you call a man an AVATARA -- a Buddha, a Krishna -- you are saying, "It is perfectly good for you to talk about revolution, radical change; it is perfectly good for you to live in love and awareness, but we are ordinary people. You don't belong to us, you come from God. We arise out of the earth, you come from the sky. We can only worship you. We will admire, praise, we will sing songs about you down the ages. We will do everything, but don't tell us to be transformed. That is not possible."

That is the meaning when you call a person an AVATARA: you are saying, "You don't belong to us. Naturally you come from God, so you can be good. How can we be good? -- we don't come from God, we are sinners. You have an intrinsic goodness in you. We can't have that intrinsic goodness, but we will try." And we postpone, and we never try, and we go on postponing.

That is again a way of crucifying -- more subtle, more cunning, more clever, more sophisticated, but still the same. The result, the outcome, is the same. Christians are not what Christ wanted them to be; Hindus are not what Krishna wanted them to be; Buddhists are not what Buddha wanted them to be. They are just the opposites.

Religion has never been tried. There have been religious persons once in a while, but religion has never been tried. It has never been given an opportunity to transform the unconscious mind that exists on the earth and creates all kinds of problems

Politics, economics, social reforms and the so-called religions -- they are all escapes from the real revolution.

The real revolution has been talked about, only talked about Jesus says, "Ask and it shall be given. Seek and ye shall find. Knock and the door shall be opened unto you."

Somebody asked Meister Eckhart -- a really religious person -- "When Jesus says 'Ask and it shall be given' why don't people ask? If it is just for asking's sake, why don't people ask? If he says seek and ye shall find, and he says only knock and the doors shall be opened unto you, then why don't people knock?" Eckhart laughed and he said, "For two reasons first you may ask and it may not be given to you, so people don't want to be frustrated; second, and a deeper reason, you may ask and it may be given to you. That is more frightening." That's why people don't try. They simply pay lip-service And you know, the whole world seems to be religious in a way people go to the temple to the mosques, to the churches They read the Bible, Koran, Gita, they recite the Vedas, they do mantras, but still there seems to be no religious consciousness at all The earth is surrounded by a very, very dark cloud of unconsciousness. There seems to be no light. The night seems to be utterly dark, not even a single star.

You have to be very, very aware of this, because you can do the same as people have been doing down the ages.

Christianity, Hinduism, Islam, Buddhism, Jainism -- they are not true religions. They are pseudo, counterfeits. Christ is true, Christianity is false. Buddha is true, Buddhism is false. Buddhism is created by us, Buddha is not created by us; but we create Buddhism according to our needs, according to our ideas, according to our prejudices. WE create Buddha, we create Buddhism, we create a myth of Buddha. The real Buddha is not created by us. The real Buddha comes into existence IN SPITE of us. He has to fight to be! He has to find ways and means to exist. He has to find a way to get out of the prison that we call the society. But once somebody has become awakened, we gather around him and we start spinning and weaving a system around him which is all of our own making. It has nothing to do with the person at all. The stories that are told about Buddha are untrue; so are the stories about Christ. The real person is lost. We create such mist, such dust around, that nobody can see the real person. That is the work of the theologians.

For two thousand years Christian theologians have been creating such dust that it is impossible to see Jesus. He is completely lost in their logic-chopping, in their theories, they have created Himalayas of words. Nobody is bothered about who this main really is, what his message is.

The message is very simple, it is not complicated. The message is not that you should worship Jesus or Buddha. The message is that you should become a Christ or a Buddha -- less than that won't do. Don't become a Christian, become a Christ. If you have any respect for yourself become a Christ, don't become a Christian. Become a Buddha don't become a Buddhist. No 'ism' can contain Buddha, no church can contain Christ. But the human heart can contain Buddha. ONLY the human heart can contain him, because the human heart is as infinite as the existence itself. Don't worship him outside. If you have understood Buddha, RESPECT YOURSELF! Feel reverence for your own being; that will be reverence towards Buddha. If you have understood Christ, start looking inwards -- you will find him there. He is not outside, not in the churches. He is in the innermost core of your being.

If religion really happens in the world there will not be religions but only a kind of religiousness, a suffused light, a quality, indefinable -- just as love is or awareness is; a different quality of consciousness. And the time for it has come. And when the time for a certain idea comes, no force in the world can prevent it.

Man has come of age. Christianity, Buddhism, Hinduism are all primitive efforts, rough sketches. They are like astrology, but the time has come for astrology to become astronomy. They are like alchemy, but the time has come for alchemy to become chemistry, to become scientific. They are like magic, but the time has come -- the magic has to be dropped, because man is capable of becoming scientific. The day for science has come. Man has become mature.

That's why there is so much turmoil,, because no old religion seems to be relevant. People are turning anti-religious NOT because they are anti-religious, but because the old religions are no longer relevant. People are becoming godless not because God has died, but because the old gods have become rotten. The new world needs a new vision of God; the new man needs a new concept of god, a new approach. A new temple is needed.

It is said that when Jesus was crucified, the old temple of Jerusalem started falling apart.

It happens again and again: man goes on growing; a moment comes when the old religion is felt to be too restricting and man cannot live in it. Either he has to have bigger space for himself, or he becomes anti-religious. Either give a new kind of religiousness to the world, or man is going to become irreligious. And Hinduism, Islam and Christianity have proved impotent; they are not giving a new vision. They go on repeating the old thing again and again. They are still hoping that somehow they will be able to convince man that all that is old is gold. It is not. Once it becomes old it is never gold again. Once it is old it is a corpse, the soul has left it.

Man needs a new dispensation, a new Bible. And the newness of the Bible will be this: that it will not be a book, that it will not be a sect, that it will not be a church; that it will be a quality -- that people can be religious. There is no need for them to be Christian, Hindu or Mohammedan; they can simply be religious. There is no need to have any adjective. Religiousness can become just a way of life. A religious person will walk differently than a non-religious person. What will the difference be? The difference will be his awareness. A religious person will act differently from a non-religious person. What will the difference be? His action will come out of love. A religious person will create a different kind of fragrance around himself, naturally, obviously -- because there will be no ego, so there will be no shadow around him. A religious person will live a luminous life; a light will go on filtering out from his innermost core. A religious person will be A CONSCIOUS PERSON -- not Christian, not Hindu, not Mohammedan.

And I say to you that the day for it has come. Never before in the history of man has there been such a critical moment. Never has man been so uprooted from the past. Never before has man been so fed-up with all the old concepts, old idols, old ideologies. It is for the first time that man is utterly fed-up. This is a good sign, this is of immense value. It simply shows that a quantum leap is possible now: religion can be tried, can be given a try.

The time-spirit is getting ready to receive religiousness -- and it can happen only when the time is ready, when the time-spirit is ready.

Up to now, man has lived a kind of childishness. God was a father-figure or a mother-figure. It was a projection, it was the projection of a child. The child cannot live without the father. The child cannot live without protection, without protecting hands. Even two hands are not enough, so Hindus say that God has a thousand hands -- to protect you. This simply shows fear.

Now man is no longer afraid. He does not need any kind of protection. On the contrary, man wants to move into the unknown. On the contrary, man wants to be adventurous.

Now going to the moon is nothing but an indication of adventurousness. It has no utility, in fact. Going

to Everest has no utility -- you cannot live there, there is nothing to be found. But in all directions and dimensions, adventurousness is getting hold of the human spirit. Man wants to go into insecurity. That's why I say the time-spirit is ready. Now we can search for a God who is not a figure, a father-figure. We can search for a God who is not a person. Now we are ready to search for the truth of God, and the truth of God can only be found through the truth of consciousness; there is no other way. You can see only that for which you are ready. The more conscious you are, the higher the realities that will be available to you. The higher you rise in your consciousness, the more the higher realities become available to you. When you have reached to the ultimate peak called SAMADHI, then all is available to you. You are standing at the highest peak: from there everything is available. God is revealed as totality.

Sufism, Zen, Hassidism -- these are the highest kind of religions that have existed up to now. Islam is meaningless, but Sufism is not meaningless. Islam is a mass movement; Sufism is the search of the few, the daring few. Buddhism is a mass religion; Zen is only for those great adventurers, explorers, who are always ready to lose the certain, the secure, for the uncertain -- for those gamblers; so is Hassidism. Sufism, Zen, Hassidism, have been the only real adventures in the past, but very few people have tried them so the impact has not been great. The darkness is too much and only one candle burns; it cannot help much.

Sannyas is an effort now, to bring together all that is beautiful in Sufism, in Zen, in Hassidism, in Tantra, in Yoga. All that is beautiful in all those great adventures has to become the foundation of sannyas. It can release religiousness into the world. It can make it possible for religion to be given a chance, and the revolution CAN happen. It is time it should happen! Man has suffered enough! But remember, the suffering is not coming from the capitalists, otherwise communism would have helped. The suffering is not coming from outside, the suffering is created by man himself. So man's roots have to be changed and the keys are available. They have always been available, but they have not been used.

This is the meaning of the story we are going to discuss today.

THERE WAS ONCE A WISE AND VERY RICH MAN WHO HAD A SON. HE SAID TO HIM, "MY SON, HERE IS A JEWELLED RING. KEEP IT AS A SIGN THAT YOU ARE A SUCCESSOR OF MINE, AND PASS IT DOWN TO YOUR POSTERITY. IT IS OF VALUE, OF FINE APPEARANCE, AND IT HAS THE ADDED CAPACITY OF OPENING A CERTAIN DOOR TO WEALTH."

Each word has to be understood, because these stories are not ordinary stories. They are not to entertain you, they are to enlighten you.

THERE WAS ONCE A WISE AND VERY RICH MAN...

Sufis say wisdom is richness. All other richness is just false. Wisdom is wealth. All other wealth is really 'illth', not wealth. It simply deceives you; it keeps you occupied and engaged in foolish things. It keeps you so engaged with the non-essential that you completely forget that there was something essential to be searched for. And it was not far away, it was within you; but you became so engaged with the without that the within became almost non-existential -- because unless you look within, it is non-existential. Only your look can make it existential.

Wisdom is the only wealth. The wise man may be a beggar or may be a king -- that is irrelevant -- but the wise man is always rich. Beggar or king does not make much difference.

THERE WAS ONCE A WISE AND VERY RICH MAN WHO HAD A SON. HE SAID TO HIM, "MY SON, HERE IS A JEWELLED RING. KEEP IT AS A SIGN THAT YOU ARE A SUCCESSOR OF MINE..."

It was only a sign. It was not the real wealth; it was not wisdom. It was only a symbol, a metaphor, a key: "If used rightly you will also become wise and wealthy. If used at all, you will know what treasures I am giving to you," said the father.

And he said: "... AND PASS IT DOWN TO YOUR POSTERITY."

That is the meaning of creating a tradition deliberately.

There are two kinds of traditions in the world: one that is created by unconscious people, and the other tradition that is created by conscious people.

Sufism is a conscious tradition: from one Master to another, in succession, a small chain has been kept alive. It has been kept alive for the days when the time-spirit would be ready.

Zen is a conscious tradition. Bodhidharma became enlightened in India and he searched for a disciple and could not find. Hence, he had to go to China in search of a disciple. It is a conscious tradition. He had the key, and he was getting old, and he could not find a right successor who could hold the key. He travelled long. In those days China was another planet. To pass through the Himalayas on foot was dangerous, but he took the risk. It was worth taking. Maybe he could find somebody there so he could give the key?...

And for nine years he waited in a cave, just waited there. What was he doing? -- looking at the wall. What was he doing exactly? Nobody has told exactly what he was doing.

He was creating a great magnetic force. He was trying to call forth the one who would be able to carry this tradition onwards. And he had said, "When the right person comes, only then will I face him. Otherwise I will continue facing my wall."

And one day, after nine years, the right person came. That nine years' effort was fulfilled. He had waited in IMMENSE silence. He had created a field -- and the held was searching, and the field was attracting, and the field was calling people forth. Many had come in those nine years, but he didn't feel that the right person had come.

And then one day the right person came. He stood behind him. Snow was falling; he stood there for twenty-four hours. He was covered with snow. This man who had come didn't say anything. He simply waited, patiently waited, for those twenty-four hours. Something must have clicked between these two persons... two silences met. And then the next day, early in the morning, the newcomer cut off one of his hands, presented it to Bodhidharma and said, "Turn towards me, otherwise the next thing I will cut is my head!" And Bodhidharma turned immediately. He HAD to turn. For nine years he had not looked at anybody, and he said, "So you have come?"... because a disciple is only one who is ready to give his head.

These are symbolic stories. 'Hand' means: "I give my action to you. Use me." 'Hand' means: "I am ready to become your messenger. I will carry whatsoever you want to carry. You give whatsoever you have come to give." 'Hand' simply means: "My action, from this moment, is yours. I will not be a doer on my own. Now I will only do what you say. This is my hand" -- this is the meaning of that. It is not that he really cut off his hand. That would have been foolish. And then he said, "Turn towards me, otherwise I will cut off my head! The next thing to be given is my head." The disciple is one who is ready to give his life. This is surrender.

Bodhidharma turned, looked into the eyes of this man, and the key was transferred. Not a single word was spoken; there was no need. This man was in such deep silence; that silence was enough. He became the successor. Zen has remained an alive tradition.

So remember, all traditions are not bad. Traditions created by the unconscious people are bad. They are bound to be bad, they are bound to be evil -- because the unconscious mind cannot do anything good. But there are traditions of conscious people, and they have always been waiting for the right moment, and the moment is coming close by.

The old man said, "KEEP IT AS A SIGN THAT YOU ARE A SUCCESSOR OF MINE, AND PASS IT DOWN TO YOUR POSTERITY. IT IS OF VALUE, OF FINE APPEARANCE, AND IT HAS THE ADDED CAPACITY OF OPENING A CERTAIN DOOR TO WEALTH."

Now the old man says a few things. First he says, "It is of value." He does not say exactly of what value, because that cannot be said. The value is immense, immeasurable. One has to experience it to know about it. No explanation can be given. He simply says, "IT IS OF VALUE, OF FINE APPEARANCE..."

Whenever truth comes into the world it has immense value, but the value exists for those who will enter into it, who will dare to enter into it. But even for those who will not dare, it has a beauty, it has a fine appearance. Even if you don't move deeply into a Buddha, you will be able to see his grace, his beauty. That is the fine appearance. Even if you don't go along with Jesus, you will have a certain attraction. That is natural.

When truth is inside you, your whole body becomes luminous. It takes on a fine appearance "... AND IT HAS THE ADDED CAPACITY OF OPENING A CERTAIN DOOR TO WEALTH."

He does not say anything specifically, he does not make anything particular. He says, "... AN ADDED CAPACITY OF OPENING A CERTAIN DOOR TO WEALTH." He does not say what door, to what wealth. It cannot be said.

This is what I am doing to you: I go on talking about things which are really not concerned with the essential, but just with the outermost periphery of it. I talk about the fine appearance, I talk about the value which is indefinable, and I talk about a certain door which can be opened with this key. But what door? -- there is no way to indicate it. The word 'door' is used as a metaphor. The word 'key' is used as a metaphor. The whole religious language is metaphorical. It is poetic; don't take it literally.

The great mystics -- all the great mystics have been great poets. Whether they have written poetry or not does not matter. Have you ever heard what Socrates was doing before he was given the poison and killed? His disciples were very puzzled because he was writing poetry. And a disciple asked, "What are you doing?" He said, "I am writing poetry." "But is this the time to write poetry?! Within hours you will be dead!" Socrates is reported to have said, "What else can I do? How can I welcome death? And I have been writing poetry my whole life."

The Upanishads are poems, so is the Koran, so is the Bible, so is the :Gita. They are all expressed in poetry, they are metaphorical. Don't be literal. Those words only indicate, hint. Don't look for their meaning in the dictionary. Look inside yourself for their meaning; the meaning is there.

"... A CERTAIN DOOR TO WEALTH."

Just giving a hint....

SOME YEARS LATER HE HAD ANOTHER SON. WHEN HE WAS OLD ENOUGH, THE WISE MAN GAVE HIM ANOTHER RING, WITH THE SAME ADVICE. THE SAME THING HAPPENED IN THE CASE OF HIS THIRD AND LAST SON.

Now in the world there are only three religions: Judaism, Hinduism, Taoism. All other religions are either offshoots or combinations. For example, Islam ant Christianity are offshoots of Judaism. They are Judaic. They are Jewish, root and all. Or, Jainism and Buddhism -- they are Hindu, root and all, offshoots. And there are a few religions which have been born out of combinations. For example, the meeting of Islam and Hinduism created Sufism; the meeting of Buddhism and Taoism created Zen, but the basic religions are three. They have to be three because God's aspects are three, the trinity, or the Hindu concept of TRIMURTI. And always remember, the figure three is really important, existentially important. Even physics says the deeper you go into reality, the more you come to the trinity -- the electron, the neutron, the positron. That is the way a physicist describes it. It is the same; metaphors change.

Three sons simply symbolize three aspects of God. Three religions are possible because each aspect can be emphasized by one religion. All the three sons are each given jewelled rings with the same instruction: "This will remind you that you are my successor, that this can open a certain door towards immense wealth."

WHEN THE ANCIENT HAD DIED AND THE SONS GREW UP, ONE AFTER THE OTHER, EACH CLAIMED PRIMACY FOR HIMSELF BECAUSE OF HIS POSSESSION OF ONE OF THE RINGS.

This is how foolishness starts. This is how Christ is lost in Christianity, Krishna is lost in Hinduism; this is how Buddha is killed by Buddhists.

WHEN THE ANCIENT HAD DIED AND THE SONS GREW UP, ONE AFTER THE OTHER, EACH CLAIMED PRIMACY FOR HIMSELF...

Now an ego-trip enters into the whole thing.

... BECAUSE OF HIS POSSESSION OF ONE OF THE RINGS. NOBODY COULD TELL FOR CERTAIN WHICH WAS THE MOST VALUABLE.

Because nobody had tried to open the door, nobody had come upon the wealth. They were thinking about keys, discussing keys, claiming, "My key is far more valuable than your key." That's what people go on doing: Christians go on claiming that Christ is more valuable than Krishna.
I have heard....

I was staying in a small village in an aboriginal community in Bastar. The people reported to me; a few days before, something had happened in the town. A Christian missionary came. Now those are very primitive people, absolutely uneducated, still live in the nude, are utterly unaware of what has happened to man. They are not contaminated by civilization yet.

The people told me that a Christian missionary had come, "And he convinced us, he had almost convinced us that Christ is the true savior."

I asked them, "What happened? Why do you say 'almost'?"

They said, "Because a Hindu sannyasi came and disturbed the whole thing." I asked them the whole story; the story was beautiful.

A Christian missionary came. Now if you want to convince these poor uneducated people, you cannot talk philosophy, theology. You have to be very practical, and the Christian missionary was very practical. He brought two statues, one of Krishna, one of Christ. Krishna's statue was made of iron and Christ's statue was made of wood, but they were painted alike. From the outside it was difficult to say which was which -- which was wood, which was steel. He talked about both, and then in a bucket of water he dropped both the statues. Naturally, Krishna was drowned, Christ continued to float.

So he said, "Look! Your God cannot even save himself. How can he go to save you?" And the people were really convinced. They had seen it, the miracle was there. They looked, and it was true. Simple people....

But next day a Hindu sannyasi entered the village and he heard about it. And he said, "Let us see it again." So the missionary was called again. He did the show again, and the sannyasi could see what was the matter with it.

So he said, "Now, light a fire, and let us throw both in it, because fire is more of a criterion than water." And the primitives agreed: "That's true. Fire is certainly more powerful. That will be decisive."

The missionary was very reluctant, but what could he do now? He had to agree, and both the statues were thrown into the fire. Christ was burnt immediately -- poor Christ -- and Krishna came out perfectly. And they were again convinced that Krishna is the true God.

This goes on happening at the most primitive level and at the most sophisticated level. This is the whole effort of Christian priests and Hindu monks and Jaina priests and Buddhist philosophers; this is the whole effort: they go on quarreling with each other. Nobody is concerned with opening the door! Everybody is claiming that my key is the right key. In fact, there is no way to decide whose key is the right key, unless you try it and unlock the door. But the argument continues: that the Bible is the REAL book, or the Vedas or the Koran. And they go on finding clever and cunning arguments. Beware of these arguments, because your mind is also full of them.

WHEN THE ANCIENT HAD DIED AND THE SONS GREW UP, ONE AFTER THE OTHER, EACH CLAIMED PRIMACY FOR HIMSELF BECAUSE OF HIS POSSESSION OF ONE OF THE RINGS. NOBODY COULD TELL FOR CERTAIN WHICH WAS THE MOST VALUABLE.

Hindus go on claiming that the Vedas are the most ancient scriptures, and they may be right. That may be the ancient-most book, but that doesn't prove anything. But their effort is: because this is the first book that came to the world, this is from God. The Koran and the Bible and other books are not basic. "Our religion is the ancientmost," says the Hindu. What does the Christian say? What does the Mohammedan say? The Mohammedan says, "Maybe your book is very old; that's why it is rotten. The Koran is the latest, the last message from God -- of course improved, far more relevant. And when the last book has come the first is cancelled. What is the need of the first?" And so on and so forth, they go on arguing. And this whole argument takes so much time, so much energy, that no time is left to look into the book, to search for the key, and to open the door and become really rich. There is no time left to live a rich life.

EACH SON GAINED HIS ADHERENTS, ALL CLAIMING A GREATER VALUE OR BEAUTY FOR HIS OWN RING.

And soon they started finding supporters. They became churches.

BUT THE CURIOUS THING WAS THAT THE 'DOOR TO WEALTH' REMAINED SHUT FOR THE POSSESSORS OF THE KEYS AND EVEN THEIR CLOSEST SUPPORTERS.

Nobody was worried about the door. Who cares about the door? The basic thing is to prove whose key is more valuable, whose Master is more enlightened. That seems to be far more important to people. This is utter stupidity, beware of it; and the human mind tends towards this stupidity.

THEY WERE ALL TOO PREOCCUPIED WITH THE PROBLEM OF PRECEDENCE, THE POSSESSION OF THE RING, ITS VALUE AND APPEARANCE .

All that was non-essential became essential. People talk about the beauty of the Upanishads; now that is talking about the appearance. People talk about the poetry of the Gita, but that is talking about the appearance. Sometimes it happens that an ugly key may open the door and a beautiful key may be simply impotent. The beauty or ugliness has nothing to do with opening the door, but whether the key fits with the lock or not, whether the key is a true key or not. Now people go on discussing about the non-essential: the precedence, the possession, the appearance, the value -- all are irrelevant.

ONLY A FEW LOOKED FOR THE DOOR TO THE TREASURY OF THE ANCIENT.

And they also looked without, and they also thought that these keys were real, literally keys. They were not literal keys; they were symbolic keys, metaphors.

BUT THE RINGS HAD A MAGICAL QUALITY TOO.

Yes, they were magical keys.

ALTHOUGH THEY WERE KEYS, THEY WERE NOT USED DIRECTLY IN OPENING THE DOOR TO THE TREASURY.

Because in fact there is no door, and there is no treasury! Those keys were something to be meditated upon. Just by meditating on those Keys in a certain way, the door opens INSIDE you. The clouds disperse and suddenly the sun is there. Those keys were not real keys -- real keys in the sense that you were to search for the lock somewhere. That's why the father had not said anything about the door.

THEY WERE NOT USED DIRECTLY IN OPENING THE DOOR TO THE TREASURY. IT WAS SUFFICIENT...

Listen to these sentences very carefully. They are the definition of meditation.

IT WAS SUFFICIENT TO LOOK UPON THEM WITHOUT CONTENTION OR TOO MUCH ATTACHMENT TO ONE OR THE OTHER OF THEIR QUALITIES. WHEN THIS HAD BEEN DONE, THE PEOPLE WHO HAD LOOKED WERE ABLE TO TELL WHERE THE TREASURY WAS, AND COULD OPEN IT MERELY BY REPRODUCING THE OUTLINE OF THE RING. THE TREASURIES HAD ANOTHER QUALITY TOO: THEY WERE INEXHAUSTIBLE.

Those keys were objects for meditation. That's what the Bible is for, and the Koran, and the Upanishads -- objects to meditate upon. But you are not to think. If you think you will miss. Meditation means a state of no-thought, a pure watching. So these are the conditions to be fulfilled:

IT WAS SUFFICIENT TO LOOK UPON THEM WITHOUT CONTENTION.

If you say THIS is truth, without knowing, without experiencing it, this is a contention. If you become a believer without experiencing it, you are lost. The believer will never come, because he has already taken a prejudice, he has already formed an idea about truth. He has not experienced himself, he has taken some borrowed knowledge.

Why are you a Christian or a Hindu or a Jaina? -- because you were taught. You were born into a Christian family and you were taught Christian dogma from the very childhood. With the mother's milk, Christianity was poured into you, so you are a Christian. But you have never taken this decision to be a Christian consciously. It is an imposition. You have been forced to become a Christian. It is a slavery, you are in a bondage. You have been conditioned to be a Christian. You have simply been imitating your parents, they were imitating their parents, and so on and so forth. And you will manage for your children too -- they will imitate you. Imitators all.

And do you know that the smallest child is perfectly capable of imitation? Now they have researched that a one-week-old child is able to imitate. Try it -- if the child is in a happy mood just show your tongue to him, and he will show his tongue to you. If he is not hungry, not crying, there is every possibility that the child will show you his tongue. Now this is very strange, it is not an ordinary phenomenon, because the child is responding, answering, reacting. A one-week-old child, a seven-day-old child, is ready to imitate you. A smile, and the child smiles. Show an angry face and the child starts screaming. The child is ready to imitate. That's how he will learn millions of things. He will learn language, he will learn manners, he will learn the ways of behavior, and that's okay. That is needed. For the outside life it is perfectly okay that he learn, but for the inner life, it is wrong to learn, because the inner life has to be discovered.

Each one has to discover his God on his own; then only is it true. Language is okay, you can learn from your parents. Otherwise from where will you learn? But religion is not language, religion is not mannerism, religion is not behavior. Religion is the only thing that cannot be learned; that is its specialness, its uniqueness. And because it cannot be learned it is revolutionary. That which is learned can never be revolutionary. It will be orthodox, it will be conventional: you have taken it from the old generation and you are simply imitating. And remember, as people suffer from hardening of the arteries, they also suffer from hardening of the orthodoxies. Slowly, slowly your orthodoxies harden. By the time you are young, capable of thinking, you are so conditioned that you cannot think.

To move into religiousness one will have to drop one's religion, one will have to drop one's contention. One has to be utterly free from contentions. You cannot go to truth as a Christian or Mohammedan or communist. You cannot go to God with any idea of your own. You can go only in SHEER nudity, UTTER nudity. You can go only as a mirror.

IT WAS SUFFICIENT TO LOOK UPON THEM WITHOUT CONTENTION OR TOO MUCH ATTACHMENT TO ONE OR THE OTHER OF THEIR QUALITIES.

And there are beautiful qualities; in the Upanishads, in the Bible, in the Koran, there are immense statements of immense value, but you should not become too hypnotized by those beauties. Those beauties are only in appearance. The key is beautiful, is studded with diamonds; good, but that is not its real value. Its real value is that it opens a certain door to wealth.

WHEN THIS HAD BEEN DONE, THE PEOPLE WHO HAD LOOKED WERE ABLE TO TELL WHERE THE TREASURY WAS...

Without prejudice, without contention, without for and against, without getting attached in any way, if

you can watch silently, the door opens. In that very silence is the door, the door to inexhaustible wealth.

THE TREASURIES HAD ANOTHER QUALITY TOO: THEY WERE INEXHAUSTIBLE.

Remember these three points. Man's consciousness can have these three stages: the first is self-consciousness -- rational, logical, conceptual. Too much of it and there is madness, because you lose balance -- the madness that happens to philosophers, scientists, thinkers; for example, the madness that happened to Friedrich Nietzsche. Too much reason, too much self, too much ego, and you have Leaned too much to one side. You will fall. You will fall from the tightrope of life.

The second state is irrational, unconscious, intuitive, emotional. Too much of it and there is again madness. This madness happens to poets, painters, artists: van Gogh, Nijinsky and others. Become too irrational and you will become mad. Become too rational and you will become mad.

Exactly between the two there is a third state called witnessing. That is transcendental consciousness, un-selfconsciousness, sanity, balance, the golden mean; just to be in the middle, choicelessness, neither choosing this nor that. Neither this nor that, NETI, NETI: this is the state where a man becomes a Buddha or a Christ.

If you can watch life without having any contention about it, any belief, God will be revealed to you. But people go with contentions. Some go as atheists; they have already decided that there is no God. Some go as theists; they have already decided that there is God. Now they have not left any space for truth to be, and this is the problem. If you have decided that there is no God you will not find God, because you find only that which you have decided. You go on creating it; you will create that state of no-God. If you have decided there is God, you will create God. And the question is not to invent but to discover. These are inventions -- God or no-God. Your belief functions as a projector and creates them.

Go utterly silently. Go utterly open, with no idea -- this is what meditation is all about. This is what I am trying to teach you here: become a witness of life, act from the state of innocence, be a child, not knowing what truth is, and you will come upon truth. The knowledgeable never come to it, only the innocent. Function from the state of ignorance. Always remain ignorant, never become knowledgeable, and then truth will come and liberate you. Only truth liberates, not your ideas about it.

MEANWHILE THE PARTISANS OF THE THREE RINGS REPEATED THE TALE OF THEIR ANCESTOR ABOUT THE MERITS OF THE RINGS, EACH IN A SLIGHTLY DIFFERENT WAY.

As time passed, they started inventing stories, mythologies. They started philosophizing, they started becoming a little different from each other. That's how Jews are different from Hindus, and Taoists are different from Jews. It is the same phenomenon. Differences are only in your relating the story. One tradition emphasizes one thing, another tradition does not emphasize that thing that much, that's all. The differences are only of emphasis. There is no essential difference, there cannot be! -- because truth is one. It is neither Jewish nor Hindu nor Taoist.

THE FIRST COMMUNITY THOUGHT THAT THEY HAD ALREADY FOUND THE TREASURE. THE SECOND THOUGHT THAT IT WAS ALLEGORICAL. THE THIRD TRANSFERRED THE POSSIBILITY OF THE OPENING OF THE DOOR TO A DISTANT AND REMOTELY IMAGINED FUTURE TIME.

These are the three states in which people are existing. A few people have decided that they have already found it, so there is no need to search. What is the need of searching for it if you have already found it. You go to the temple; what are you saying? You are saying, "I have found it in the temple, that's why I'm going to the temple. You also come if you want to find." You repeat the name of Christ; what do you mean by it? You say, "I have found it." And those who are not with Christ, you feel sorry for them -- "Poor fellows. They will suffer, they will go to hell, Christ will not save them. I am saved! I have found! I have found my savior!"

This is the greatest mass of people in the world, those who think they have found. This is really a very cunning strategy. This is how one avoids searching. The best way to avoid search is to declare to yourself

and to the world that you have found. Now there is no problem left. You can go on appreciating the key, you can go on praising the key, and you can go on writing poetries about the key. You can go on converting others and you have not found yet! You have not even tried to find; what to say about finding? You have not even taken the first step.

But there are people who don't want to go on this arduous journey. They say, "We have found. There is no need to go anywhere now. This is our book, God is in it. This is our God. This is our temple. What is the point of going anywhere?" This state has prevailed on humanity for long.

It is such a joy to see younger people getting out of this. The younger generation is getting out of this state. The younger generation has recognized the falsity of the state. "We have not found! Year in, year out, you go to church and nothing is happening." The younger generation is disillusioned; they search. The hypnosis has broken down, the conditioning functions no more. The new generation is naturally bewildered, confused. Pioneers are always confused, bewildered. The orthodox is always settled: he KNOWS all the answers, he never feels any doubt. But he is dead. And whenever one orthodoxy starts breaking down and people start moving out of it -- out of the churches and temples -- naturally they are bewildered. They don't have any sense of value, because the sense of value used to come from the orthodox, from the traditional. Now it is no more coming, now they don't know what the criterion is. But this is a good state; this chaos is creative.

Spread this chaos all over the earth! Let more and more people be disillusioned and puzzled and confused, because only out of this confusion, search starts. Only out of this bewildered state does one start looking withinwards. No more values are available from the outside. The outer Leaders have disappeared, and the outer gurus have disappeared -- now one starts searching inside. The priest is no more relevant; one starts looking for a Master. Christianity has failed; now one wants Christ, nothing else will satisfy. Buddhism has failed; now one starts trekking into the Himalayas to search for a real Buddha, an alive Buddha who is still breathing, still living in the body, who is still in contact with matter -- because only one who is still in contact with matter can be contacted by you, who live as matter.

THE FIRST COMMUNITY THOUGHT THEY HAD ALREADY FOUND THE TREASURE. THE SECOND THOUGHT THAT IT WAS ALLEGORICAL.

That is another way.

The first is of the common mass, the second is of those who think they think. The second is of those who think they belong to the intelligentsia. They say, "It is allegorical. These scriptures are beautiful stories, they are literature."

Just the other day I was looking at a book, THE BIBLE AS LITERATURE. Not that the Bible is not literature; the Bible is literature, but that is non-essential. The beauty that Jesus' statements have is non-essential, the TRUTH is essential. They ARE beautiful, but they are beautiful not as poetry, they are beautiful as truth. They are beautiful because truth exists in them. If you think of the Bible as literature, then the Bible is reduced to the same position as Shakespeare, Kalidas. You lose all perspective. But the intelligentsia have always been thinking like that.

THE SECOND THOUGHT THAT IT WAS ALLEGORICAL

It is allegorical, and more. It is not just allegorical. Certainly it is allegorical, but more -- and that 'more' is to be remembered. Don't get lost in the allegory.

AND THE THIRD TRANSFERRED THE POSSIBILITY OF THE OPENING OF THE DOOR TO A DISTANT AND REMOTELY IMAGINED FUTURE TIME.

These are the poets, the imaginative types, who always look with dreamy eyes towards the future. The great mass thinks God has been found -- it is a Christian God, a Hindu God, a Mohammedan God: "All other Gods are false, my God is true. All that is needed is to convert everybody to my God, to my religion."

The second belongs to the intelligentsia, the people who think they think. I say they think they think

because they can't think. They are so unconscious. They are very clever people, but not wise; intellectual, but not intelligent. They can argue, but their argument is impotent. It is just a gesture. Inside there is no experience to support it.
Their situation is like this:

The athletic young man was practicing push-ups in the park. A drunk passed by and stopped to watch for a minute.
"Shay, Bud," he slurred, "what happened to your girl?"

The so-called intellectual is just doing that: there is no girl, and he is making love -- an empty gesture.

But they go on finding great arguments for what they are doing. They go on convincing others that they are doing something great. They go on convincing at least each other. The intelligent, the professors, the knowledgeable -- they go on at least convincing each other that they are doing something great. Philosophers write books only for other philosophers, and they don't agree, and they go on arguing. Nobody else is concerned about their philosophy. Even their own philosophy never affects their own personal lives; it remains superficial.

A man noted a philosopher with his ear close to the wall, listening intently. Holding up a warning finger to be quiet, the philosopher beckoned the man closer and said, 'Listen here."

The man listened for some time and then said, "I can't hear anything."
"No," said the philosopher, "and it has been like that all day."

They go on doing empty things; they think it is very significant. All their jargon creates the illusion that something significant is happening.

Whenever somebody has arrived to truth, he speaks a simple language. His language is not complex, he is very simple -- like Buddha, like Christ. Whenever somebody pretends that he's coming closer, or has come, or has known truth and has not known, he creates a big jargon. That jargon functions like a cloud. You cannot find out what really is the matter, what is being said. You read Hegel or you read Heidegger; you go on reading and reading and you don't know what they are talking about. They themselves don't know. One word leads to another and they go on and on in circles. These are the people who say that religion is allegorical. These are the people who write a philosophy of religion.

Religion has no philosophy. Religion is an experience, it is not a philosophy.

And then there is the third type, the aesthetic, the poetic, the imaginative, the sentimental, the emotional, the feeling type. He's always focused on the future with starry eyes. He always looks there, far away.

It happened once: A great astrologer fell in a well because he was walking looking at the stars. A woman, a poor woman, who lived close by, ran and somehow helped him to come out. He was a great astrologer, very famous. He told the poor woman, "You don't know who I am. I am the greatest astrologer, the royal astrologer. My fee is so big that only kings can afford me, or very rich people. But you have saved my life. If you want to know anything about your future, you come to me and I will read your palm, and I will see about your birth chart -- and free of cost! You have saved me."

The old woman laughed. She said, "You must be a fool."
He said, "What!?"

And the woman said, "You cannot even see one step ahead of yourself. How can one trust your predictions about the future? You can't befool me!"

And she was right.

This third type is constantly thinking of a utopia. He is utopian.

THE THIRD TRANSFERRED THE POSSIBILITY OF THE OPENING OF THE DOOR TO A DISTANT AND REMOTELY IMAGINED FUTURE TIME.

They say, "It will happen some day" -- the second coming of Christ, the second coming of Buddha -- "It will happen some day, but it can't happen right now."

And tomorrow never comes. Whatsoever comes is always today. It is always now. If something has to happen, it has to happen now, now or never! Remember these two words: now or never. You have to enter into reality now, because now is the only time, and here is the only place. If you think 'there against here', and 'then against now', then you will be simply imagining. You will play beautiful games but they will all be dreams.

You have to avoid these three things: you have to avoid the imaginary because he lives in utopias; you have to avoid the intellectual because he looks intelligent but is not; you have to avoid the common, mediocre mass, because it believes it has found. If you avoid these three, then the key is with you.

Watch the key. YOU ARE THE KEY! All that you need is given to you. Everything is provided. Watch your consciousness, become a witness to your mind. Without any contention, without any prejudice for or against, just go on watching from a state of innocence, and suddenly you will find the door has opened. In fact the door has always been open, you were just not open to it.

The door has remained open from the very beginning. It has never been closed. Why should it be closed? God wants you to enter into it. Since the day of Adam in the Garden of Eden the door has remained open, in a kind of waiting, and God has been searching for you and asking, "Adam, where are you?" And you are hiding behind this bush or that.

And these are the three bushes; avoid these three bushes.

Face your God, because your God is your innermost being. Face the reality. He is within, He is without. All that is needed is just a mind which is not prejudiced, which is not obsessed with any conception, with any philosophy, with any religion.

A silent mind is needed... and the door is open.

The Wisdom of the Sands, Vol 2

Chapter #5
Chapter title: Allow the Heart

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The first question:

HOW BLIND I HAVE BEEN! THERE ARE SO MANY SIGNPOSTS I HAVE MISSED, AND NOW I AM WONDERING ABOUT THOSE WHO WROTE THE SIGNS. THESE DAYS I'M DISCOVERING SO MANY TRACES OF HOW REALITY TRULY IS THROUGH WORDS OF OTHERS AND ASK, "WHERE WERE THEY?" ESPECIALLY SOME OF THE ENGLISH POETS, SHAKESPEARE AND BOB DYLAN. DID THEY REALIZE WHAT THEY WERE SAYING? ARE THEY CONSCIOUSLY SHARING THEIR GLIMPSES? (T.S. ELIOT, LEWIS CARROLL)

Pradeepa, this is a complex question. A few things will have to be understood before you can have an understanding of it.

The mystic lives in the other reality, the separate reality. His abode is there. The poet only has glimpses.

Only sometimes the door opens and he sees something, and the door closes. He has no understanding of what is happening, he can't figure it out himself. It remains mysterious. He has no explanation about it, from where it comes, why it comes; it is all from the blue. He's possessed by it. In some moments he's utterly possessed; in those moments he starts saying things which he will not be able to explain later on.

It is said about a great poet that once a man came to ask him the meaning of a certain poem that he had written twenty years before. The poet said, "It is too late. When I had written it, two persons knew the meaning. Now, only one knows." The man said, "Then that one must be you." And the poet said, "I am not that one. When I wrote this poetry, or, to be more true, when this poetry was written by me or this poetry wrote itself through me, God knew the meaning and I knew the meaning. Now I don't know, only God knows."

The poet is not in a state of meditation, he's not in awareness. He's vulnerable to the unknown. He has certain openings towards the unknown, and the unknown penetrates him, stirs his heart, resounds in his being, sometimes becomes a song or a painting or a dance, but the poet is utterly unaware of what is happening from where it all comes. And it comes like lightening, and then disappears. He has to write it, he has an obligation to write it. Unless he writes it, it persists inside. It goes on hammering him. A poet writes it because it becomes too heavy if he doesn't write. He unburdens himself by writing. The poetry is a catharsis. The poet feels good once he has written something that was persistently there asking for attention.

The mystic is enlightened -- not that he has lightning experiences. The other world, the unknown -- call it God, NIRVANA, or anything you like -- has become his abode. It is his reality; he lives there. It is not something from the blue: he's part of it, he vibrates with it. The separation is dropped. He knows what he is saying.

So there are two kinds of art: the ordinary art -- Shakespeare, Dylan, Carroll, Eliot -- this is subjective art. Much imagination is involved in it. It is not pure gold. Then there is another kind of art: the Upanishads, the Bible, the caves of Ajanta and Ellora, the pyramids, the statues of Buddha, the Taj Mahal, Khajuraho, Konarak; this is a totally different kind of art, objective art.

The people who created the caves of Ajanta and Ellora knew exactly what they were doing. They were not simply possessed by an idea, they were creating something very deliberately, for some deliberate results.

Picasso is painting in a kind of dream, and the dream is not even very beautiful -- it is nightmarish, it is a nightmare. He has to paint it, otherwise it will drive him crazy. Just think! If Picasso were prevented from painting, what would happen to him? He would have gone mad. He would not have been able to contain all these nightmares. When he painted these nightmares he was finished; it was a kind of self-psychoanalysis. That is the very foundation of psychoanalysis.

What happens in psychoanalysis? You bring all that is hidden in your unconsciousness to the surface, you relate it to the psychoanalyst. He listens attentively, passively, patiently. Once you have related it from all the possible angles it evaporates from your being, you are unburdened. Now psychoanalysis has found this too -- that art can be a good therapy, therapy through art. In fact, that has always been so. Picasso would have gone mad if he had not painted. That's exactly what happened to van Gogh, another great painter. He went mad, because he was so poor he could not manage to purchase canvases, colors, brushes to paint. He was given enough money from his brother so that he could live, exactly enough so that he could live, not a single pai more. And what was he doing for years? -- for four days of the week he would eat and three days he would fast and save money to paint. He went mad. He could not paint all that was clamoring, boiling in his being; he was sitting on a volcano. Lightnings were happening to him, and he could not unburden himself. They went on being accumulated inside. First he went mad, then finally he committed suicide. It was too much to live.

And that has been felt by poets, painters, sculptors down the ages -- that they feel possessed by a demon, by some unknown spirit which forces them to write. They HAVe to write; they cannot deny it, they cannot escape from it. Unless they fulfill it they will not feel free. This is subjective art.

A mystic also creates. Buddha creates by speaking; he sculpts in words. He creates parables, stories, weaves stories within stories, brings insight into the world, but this is not a kind of possession. He is perfectly at ease. He can be silent if he decides so, he will not go mad. And he knows exactly what he is doing; that's why it is called objective art. He knows what he is doing, he knows what it will do to people. He knows if this particular thing is meditated upon, this will be the consequence of it. It is utterly scientific.

If you meditate on a Buddha-statue, you will suddenly feel yourself becoming cool, silent, tranquil. You will suddenly feel a kind of balancing happening -- just by meditating on the Buddha-statue. Or, if you meditate on the Taj Mahal on a full-moon night -- it is a Sufi work of art, it was created by Sufis; it is a

message of love -- if you go on a full-moon night and simply sit there, not thinking about the Taj Mahal, not saying stupid things like "How beautiful!" just meditating, absorbing, you will feel a great insight happening to you. As the night deepens, something will deepen in you. As the moon starts rising, something will start rising in you too . As the noises of the city disappear, your noisy mind will start disappearing. You can have a great meditative experience through the Taj Mahal. And it will not be only meditative -- that is the difference between the Taj Mahal and Ajanta. When meditation happens you will feel overflowing with love. In Ajanta, love will not happen, only meditation will happen. That was created by Buddhist mystics who believe in awareness and in nothing else. Sufis believe in love; meditation is part of it.

Objective art means it has been created deliberately by one who knows what he is doing, who brings something from the other dimension into this world, some form. Just watching that form, a form will arise in you, a song. Just singing that song, you will become something else, a mantra. But if you start meditating you will be surprised: many times you will find beautiful lines from the poets.

What I would like to remind you of is that sometimes you can find something in Eliot which he himself was not aware of. If you meditate, if you go deep in meditation, then even from subjective art you can find a thousand and one beautiful experiences. That may not have been so for the creator himself, because the creator was in a kind of dream-state when he created it. That's why it is always wise never to go and see the painter if you love the painting, never to go and see the poet if you love his poetry, because that may be a kind of disillusionment. You will find the poet very ordinary, because the poet is not a poet for twenty-four hours. Once in a while he is a poet, when the door opens. And he does not know how it opens and how it closes; he has no keys in his hand. He cannot open it on demand. He's utterly helpless and impotent; it happens when it happens. When it happens he shares the being of a mystic, for a moment. For a split second a drop of the unknown falls into his being, a seed sinks into his heart, then he is ordinary. Then for the remaining time he is just as ordinary, as ignorant as you -- sometimes even more so. Because that glimpse gives him a very, very egoistic idea about himself, he starts thinking about himself that he's superb, something great. That's why you will find poets, painters, very vain, egoistic people. You will not find ordinary people so egoistic as you will find the artists to be. They are creators, and they have some reason to be egoistic: look what great poetry they have done, what great paintings they have done. Those paintings are not done by them, those poems are not done by them. Something mysterious has been happening to them. They have become instrumental, they have been mediums. But a mystic is not a medium, he is the source.

Sometimes in Eliot you will find words which are as beautiful as Buddha's words or Jesus' words, but there is a qualitative difference between them: Eliot is not aware of what he is doing; Jesus is fully aware of what he is doing, of what he wants to do. Each of his statements is deliberate, conscious .

But if you start meditating, then from many sources you will be able to recognize, and then even poets start looking like mystics.

Listen to these words of Octavio Paz:

Here is a long and silent street.
I walk in blackness and I stumble and fall
And rise and walk blind,
My feet trampling the silent stones and the dry leaves.

Someone behind me also tramples stones, leaves.
If I slow down, he slows;
If I run, he runs.
I turn -- nobody.

Everything dark and doorless,
Only my steps aware of me
Are turning and turning amongst these corners
Which lead forever to the street
Where nobody waits for, nobody follows me,
Where I pursue a man
Who stumbles and rises and says when he sees me,
"Nobody".

A great insight... a great insight into the very phenomenon of the ego. If you don't look at it, it is there, it follows you like a shadow. If you look at it -- nobody.

A great king asked Bodhidharma, "I have been searching and searching only for one thing: how to become egoless, because all the great Masters have been saying only one thing down through the ages -- become egoless and you will find God, become egoless and nirvana will be attained. And I have tried hard. I have done all that can be done, that is humanly possible, but I cannot get rid of this ego. Sir, would you be kind enough," he said to Bodhidharma, "to help me?"

Bodhidharma looked at him -- the way he used to look -- those sharp, fiery eyes, penetrating. He said, "You do one thing. You have done enough, I can see it. Now you need not do any more. I will do it! Come in the morning at three o'clock, and I will finish it forever."

The king was a little puzzled: "What nonsense is this man talking about? How can he finish my ego forever? But it seems worth trying"....

When he was going away Bodhidharma again called him, while he was going down the stairs, and said, "Listen! When you come at three o'clock in the morning, don't forget to bring the ego with you! Bring it and I will kill it! Surely I am going to finish it!"

Now the king was even more puzzled: "What does he mean? Bring the ego? When I come it will be there. This man seems to be mad. Not only does he look... he is!" He could not sleep the whole night; he thought and thought. Many times he decided it was just foolish to go to this man in the dark night. And he had said, "Come alone!" -- no bodyguards, nobody is allowed. "Who knows? This man may do something nasty. He may hit me or something, because he looks so dangerous."

But he had been really working hard his whole life. It was worth trying, the risk had to be taken. At three o'clock he could not resist the temptation -- he went; afraid, frightened, but he went. The moment he reached the cave of Bodhidharma, Bodhidharma said, "Where is your ego?! And I had told you to bring it! Have you forgotten?"

The king said, "You are talking nonsense. When I am here, my ego is here. How can I leave it? That is the whole problem: I want to leave it! I can't leave it! It follows me like my shadow!"

Bodhidharma said, "Then, okay. You sit and close your eyes and try to find it, where it is. If you find, immediately tell me -- because unless you find it how can I kill it? And I will sit in front of you with this stick in my hand. The moment you have found it just give me a nod, and I will finish it forever!"

The king was frightened. It was a cold winter morning, but he started perspiring. But he tried; he went in, he looked in every nook and comer of his being, looked and looked and looked, and was surprised: he could not find the ego. Three hours passed, and his face changed. A great grace started descending on him. His vibe changed, he was feeling blessed. A benediction was around. And the sun started rising and the cave was becoming full of light.

Bodhidharma laughed and he said, "It is long enough that you have been searching. Have you not found it?"

And the king opened his eyes, fell at the feet of Bodhidharma and said, "You finished it. How did you do it?"

Bodhidharma said, "It is simple: the ego exists if you don't look at it. It exists only if you keep your back to it. The moment you turn and start looking -- nobody."

Now LISTEN to this small, beautiful poem of Octavio Paz. It says exactly that:

Here is a long and silent street.
I walk in blackness and I stumble and fall,
And rise and I walk blind,
My feet trampling the silent stones and the dry leaves.

Someone behind me also tramples stones, leaves.
If I slow down, he slows;
If I run, he runs.
I turn -- nobody.

This is half, a part, of the Buddha's story. Once the ego disappears you should not think, even for a single moment, that the self will remain. When the ego has disappeared, the self also has disappeared. That's why Buddha says, "You don't have a soul, you don't have a self. You are not there at all. Nobody exists there -- neither the ego nor the ATMAN. They are two aspects of the same illusion."

You are followed by a shadow: if you look, the shadow disappears. And the second part is: if you look still deeper, you also disappear. Not only does the object of your look disappear, the subject of your look also disappears. This is the second part of Paz's poem.

Everything dark and doorless,
Only my steps aware of me
Are turning and turning amongst these corners
Which lead forever to the street
Where nobody waits for, nobody follows me,
Where I pursue a man
Who stumbles and rises and says when he sees me,
"Nobody".

From both sides -- nobody. If the ego looks at the self -- nobody; if the self looks at the ego -- nobody. When the look happens, simply nobody. Both have disappeared, the looked upon and the onlooker.

Now this is the whole foundation of Zen Buddhism. This is the whole foundation of Sufism: FANA, all disappears.

But Octavio Paz is not a mystic. He's not a Buddha. He's as ordinary as you are. Just one thing is special about him: your doors never open, his doors sometimes -- one knows not how and why -- open. Just a wind comes and flings the door open, then another wind comes and closes it. Maybe your doors are tightly shut; his doors are not so tightly shut. A poet is between you and the mystic. A poet is a little more loose than you are, a little less frozen than you are. Sometimes he melts, sometimes he allows himself to melt.

That's what happens when you take a drug: your chemistry changes and you melt. It can happen through alcohol, it can happen through hashish. It can happen through many things: fasting, breathing, exercises; it can happen through running, swimming. The only thing is when you become a little more loose, doors open and you can see the beyond. But it can happen only for a moment. Chemistry can only allow you a few glimpses.

Maybe the poet is born with a little more LSD in his system than you are born with, that's all, with some hormonal difference. One day or other this is going to be discovered, and you will see that hormones and chemistry make much difference.

What is the difference between a man and a woman? -- the difference is of chemistry. The woman feels more than any man can ever feel. The woman loves more than any man can ever love. When the woman prays, she really is moved by it. When a man prays he is manipulating prayer, he's not moved by it; he's trying to move God through it. When a woman prays she is moved through it, she allows herself to be moved by God. The grace of a woman, the roundness of her being, is hormonal.

They say that if there is some hormonal disturbance while a child is growing in a woman's body -- if the woman has some hormonal disturbance and has more male hormones in her body, and the child that is born, if he is not a boy, if the child born is a girl -- then the girl will be a tomboy because those hormonal disturbances will make the girl a tomboy. She will not be an ordinary girl. She will not be that graceful, she will be more prone to fight.

A poet seems to have a slightly different chemistry from yours, but the difference is there. The mystic has a different consciousness from yours, not the chemistry. That's why I'm against drugs -- because they can only change your chemistry, they can never change your consciousness. And Aldous Huxley is ABSOLUTELY wrong, that drugs can give you SAMADHI; they cannot. They may give you some poetry, that is true; they may give you some glimpses of the unknown, but you remain untransformed. Those glimpses may become beautiful experiences, but experiences. The experiencer is not transformed by them. That's why I say that when you love the poetry, don't go to see the poet. You may be disillusioned. You may find a very ordinary man, very egoistic, nothing special, because those experiences have not changed his being. You can take a drug and you can feel high, and you can see the world in psychedelic colors. The whole world seems to be different, becomes a great poetry. But when you come down, all disappears, and the world seems more dusty than ever, more gray than ever. Now you miss, you hanker for more drugs.

These are two things in you: chemistry and consciousness. Chemistry can befool you; beware of it. Don't get hooked with chemistry. Unless your consciousness is new those small experiences will not make much difference. They are immaterial.

The second question:

I HEARD THAT WOMEN DO NOT ATTAIN ENLIGHTENMENT. IT DID NOT DISTURB ME -- ONLY MADE ME WONDER IF IT IS TRUE. AND IF SO, THEN WHAT IS POSSIBLE OR WOMEN?

Pratipada, you must have met some male chauvinist pig. There is no difference in the consciousness of man or woman. The only difference is in the chemistry, and chemistry docs not make any difference in consciousness. Consciousness is neither male nor female, it is transcendental. It cannot be categorized in the dualities. It is beyond both, it is one.

But man has always been saying things to women. Man has always been trying to prove the woman is inferior. The reason is that man feels inferior to woman. And the basic inferiority is because the woman can give birth to a child and man cannot. Man is envious, jealous. The woman seems to be so powerful: she can give birth to a new being, she can contain a new being in her womb. And man has always felt a little inferior about that. He takes revenge, he tries to prove that the woman is inferior -- she cannot do this, she cannot do that.

About enlightenment, these foolish people have been saying that woman cannot attain it. Why? What has that to do with a man or a woman? To be a man or a woman is simply irrelevant!

When you go deeper into your being, when you are just a witness, is the witness still going to be a woman? The witnessing consciousness will simply witness outside the body of a woman or a man, but the witnessing consciousness will not be sexual; it w ill be asexual. It will simply be there, it will be a mirror.

But man tries in every way to put the woman down. He's afraid. Either he can worship the woman, he can put her very high, a goddess, or he can condemn her and put her very low, evil, but he cannot accept that she is equal to him. These are both ways of dominating the woman. You put somebody on a high pedestal, then you are capable of dominating. Man says, "Woman is holy" -- that means man is forgiven if he goes to a prostitute, because he is not so holy. Woman cannot be forgiven. That's why male prostitutes have not existed.

Man can do many things; he's allowed. They say, "Boys are boys." The woman is not allowed. Her holiness, her being a goddess, is a trick, a strategy to encage her. Worship her, give all the good qualities to her, then she is in your hands. She cannot move down because she will be afraid that she will be losing her godhood -- this is one strategy. The other strategy is: declare her evil. Then you are allowed to torture her, to keep her in boundaries. Because she is evil she cannot be allowed total freedom, she cannot be allowed independence. She is dangerous. She will let hell loose in the world.

And your so-called saints ALL finally prove to be just ordinary men. You can judge it. If a saint is condemning women, you can judge it -- you can know perfectly well that he has not known anything of saintlihood. He does not know anything of the whole, where men and women are transcended. He's still concerned with his being a man and is still afraid of women. There is no reason to be worried about such things.

You say, "I HEARD THAT WOMEN DO NOT ATTAIN ENLIGHTENMENT."

Never pay much attention to such crap.

And you say, "IT DID NOT DISTURB ME...."

Very good, because if it disturbs you, then there is danger. The danger is that you may become part of the 'lib' movement. That is another polarity. Man has been ugly; through the 'lib' movement, women are turning ugly. Man's nonsense is driving women towards nonsense. Both have to be dropped.

It is good that you were not disturbed. Never be disturbed by such things. By being disturbed you allow them to enter into your being, and then their impact will change you.

"IT ONLY MADE ME WONDER IF IT IS TRUE."

It is not true. How can it be true?

A Buddha is born out of a woman. Buddha can be born out of a woman, and Buddhahood cannot be born in a woman? What kind of nonsense is this? All Buddhas are born out of a woman. It is the woman who carries the Buddha in the womb. If she can carry the Buddha in her womb, why can't she carry Buddhahood in her innermost womb of consciousness? There is no problem.

The reason is somewhere else. The reason is that in the past, religions have been against sex. And man has been afraid, very much afraid of woman, because the moment he comes close to a woman he starts feeling tempted. He's afraid of his temptations. Nothing is wrong in those temptations; they are natural. But they have been condemned. And because those temptations come only in the presence of a woman, or when he thinks of a woman -- so not only the woman physically, but the idea of woman becomes an evil -- he throws his responsibility on the woman. The woman becomes a scapegoat. She has nothing to do with it. She also feels tempted when she comes close to a man, but she has not been so ugly and rude as men have been. She has not said that the man is the door to hell. But the so-called saints have been saying again and again that woman is the door to hell, avoid woman if you want to avoid hell.

The whole point is based on a fallacy: that sex is something wrong. Once sex is accepted as a natural phenomenon the problem will disappear. That's what I am trying to do here.

You may not be aware of what I am trying to do here, of how I am trying to do things. You may not be aware of the implications; the implications are far-reaching.

I am trying to destroy the whole old foundation of religion and give it a totally new foundation -- a foundation which is natural, a foundation which is spontaneous, a foundation which is human, a foundation which accepts a man and woman relationship in all its beauty and glory.

And this I have to say to you: that unless you accept your sexuality totally and gracefully and lovingly, you will never transcend it. The way to transcend goes THROUGH it. Those who have tried to avoid it have remained always in it. Any experience denied will persist, will hammer, will try to enter into you again and again, will go on knocking on your doors. You cannot deny any part of your being, and if you deny you will never be whole. And how can you be holy if you are not even whole?

Nothing has to be denied. All has to be accepted and transformed.

I call that man wise who accepts all that has been given by God and transforms it, with no rejection -- because nothing wrong can be given by God to you. If you think something is wrong it is your prejudice, it is your idea, it is your interpretation. Anger is there: if anger becomes your meditation, you will find, out of anger, a new phenomenon arising -- compassion. Only an angry person can be compassionate. If there is no anger the person will never be compassionate, he will simply be impotent. He will not have any spine, that's all.

It is out of sex that SAMADHI starts entering into your being. Sex is the lowest rung of the ladder called SAMADHI, SAMADHI is the highest rung; but you cannot move to the highest unless you have moved from the lowest. In the lowest are the roots. The highest depends on the lowest. The lowest is not low. When I am calling it 'lowest' I am not evaluating it, I am simply indicating its position. The foundation has to be lowest, only then can the building arise on it. But by being lowest it is not low. It supports the whole building; without it the whole building would be gone.

Sex is the very fabric of life: it supports. All that happens, happens through the same energy. Yes, there are many, many new transformations of the energy -- it becomes love, it becomes prayer, it becomes SAMADHI; ultimately it becomes God.

Sex is the seed of God. Sex is not God itself yet, but the seed contains the tree. Sex contains the possible, and unless you love the seed and you sow the seed in the soil of your consciousness, you will never have the tree, and you will never have those beautiful flowers, that glory. That one-thousand-petalled lotus will never arise in your being.

Women have been condemned because sex has been condemned. The condemnation of the woman is secondary; the basic condemnation is of sex. Unless sex is accepted the woman will never be accepted. Hence, I am giving a totally new vision: accept life as it is. All is good. That does not mean that you have to remain stuck where you are. All is good: it simply means that all can be used for higher and higher experiences. Everything can be used as a stepping-stone.

The third question:

BEFORE I THOUGHT I KNEW ABOUT LIFE, BUT THEN I REALIZED THAT IT WAS JUST BELIEFS. THE MORE I GET INTO IT, THE MORE I COME TO KNOW THAT I DON'T KNOW. I CAME WITH ALMOST NO DOUBTS ABOUT YOU, BUT NOW DOUBTS ARISE. I HAD A TALK WITH SOMEBODY WHO KNOWS A LOT ABOUT THE MIND: HE SAID THAT MOST OF YOUR WAYS ARE WAYS OF BRAINWASHING. BUT I LOVE YOU, OSHO, AND I OFTEN SAY TO MYSELF, "TAKE THE RISK. YOU MAY SUCCEED, YOU MAY FAIL, BUT DON'T GET STUCK.... BE COURAGEOUS... THAT IS THE PRICE YOU HAVE TO PAY."
I AM CONFUSED OSHO, BUT I WILL FIGHT MY FEAR AND HOPEFULLY TAKE THE JUMP... THE REAL JUMP. ARE YOU REALLY USING BRAINWASHING. IF YES, WHY?

Why are you so afraid of brainwashing? Washing is always good. Are you some kind of hippie or something?
I have heard two stories.

One:

Two hippies were sitting before a church. And then came an ambulance and the priest was brought out on a stretcher.
One hippie asked the other, "What is the matter? What has happened to this old cat?"
The other said, "When he was coming out of his bath, he slipped, fell down, and he has broken his leg."
There was silence for a few moments. Then the other asked, "But what is a bath?"
And the first one said, "How am I to know? Am I a Catholic?"

The other story:

A father was very angry with his son. In his anger he dragged him to the haircutters, he forced him. His hair, his beard, were removed. And then the father said, "My God! So I have been bringing up somebody else's son!"

The third story:

A hippie was brought to a hospital, dragged, forced. An operation was absolutely necessary to save his life. He was shouting like anything. He wanted to escape because he said, "I don't believe in allopathy! I believe in acupuncture, I believe in homeopathy, I believe in naturopathy! I don't believe in allopathy!" But his parents forced him.

The doctors said that first he had to be given a good bath: "He stinks, and it will be difficult to operate on him." So he was taken to the bathroom and given a good rub and a good bath.

When he came out he said, "My God! I was so afraid of this operation!"

Now why are you so afraid of mind-wash? It will cleanse you! A brainwash is a good thing. You need it! You are carrying so much rubbish in your brain; don't you ever think it needs a good washing? Yes, exactly, that's what I'm doing here.

You have been conditioned by the society and you have to be un-conditioned.... That's what a brainwash is. But there is a difference. Mao also did it, I am also doing it, but there is a great difference. Mao used brainwashing just to re-condition you. He un-conditioned you, but the goal was not un-conditioning, the goal was re-conditioning: you have to be conditioned as a communist. Perhaps you were conditioned as a Catholic, as a Hindu: you have to be un-conditioned as a Catholic and re-conditioned as a communist. Naturally, if something has to be written on your brain, first all that is already written there has to be scrapped.

I am also using brainwash -- as Buddha used, as Christ used -- with a difference; it is not the same as Mao's. The difference is I simply wash your brain and leave it there. I don't write anything on it, I simply leave it clean. I Leave you un-conditioned.

In fact, that is your fear: you are not afraid of being brainwashed, you are afraid of being left clean. You

would like to be re-conditioned immediately so you have another prop, another thing to cling to, another philosophy to believe in. I don't give you any philosophy to believe in. I simply destroy all philosophies and leave you alone. That is freedom! But that is always frightening: then you have nothing to cling to, then you have nothing to lean on. Then you are left in an abyss. I call that abyss God -- a bottomless abyss it is. I leave you in that state of ignorance, but ignorance is innocence.

You are not so worried, actually, about my un-conditioning you, about your brainwash. You are worried that if you are Left there in innocence, how will you act? how will you perform your life? how will you do things? You have always depended on the conditioning. That conditioning has given you a certain identity -- a Hindu, a Mohammedan, a Christian. You know who you are. You know where to look when the need arises: go into the church or look into the Bible or consult the priest. You know where to go when there is some problem.

I will leave you utterly helpless. You will not know w here to go. I will take the church and the Bible and the Koran away from you, and I will not replace it.

But that is the real work always done by the Buddhas: they leave you alone. And if you are courageous enough to be alone, in that helplessness,'for the first time you start growing. In that state of innocence for the first time understanding arises. Otherwise, when you depend on knowledge, there is no need for understanding to arise; knowledge goes on playing the role of understanding. When all knowledge is dropped you have to face life without any knowledge. You will have to respond without any past. You will not be able to go into the memory; there will be no memory. You will have to respond here now. You will have to act, immediately. In that action, understanding is born.

Take the risk.

It is risky, but take the risk. In fact, what have you got to lose? What have you got in your brain? Why are you so worried that your brain will be washed? You don't have anything valuable there, it is all junk. And you know it perfectly well! Who else can know it so well? Just sit silently for half an hour and look inside, and you will know your brain, what goes on. It is a mad maniac -- a thousand and one things going on and on, noises, a crowd. What is valuable there?

Once this is gone, your heart will open up. The pretender gone, the real will take possession. The pseudo-coin thrown away, you will search for the real coin. And it is there, inside you. That wisdom is contained by you. That enlightenment is there waiting for you to get fed-up with the head, so that you can look at it. And once you have found wisdom, then you will know what is valuable in life.

The fourth question:

WHY DO YOU GIVE SANNYAS TO ANYBODY, EVEN TO THOSE WHO DON'T UNDERSTAND THE MEANING?

The question is from Klaus Freitag.

There are a few things in life which can only be known from the inside. If you decide that you will fall in love only when you have understood the meaning of love, never before it, then;you will never fall in love. There is no way to know about love. There is no way to know love unless you fall in it. You can go to the libraries and you can find thousands of books written on love and you can go through them and you can write a PH.D. thesis about love, but you will still not know anything about love.

Love is a taste on the tongue; you have to experience it.

That's why I go on giving sannyas to anybody and everybody, because that is the only way to have an experience of it. It is not a philosophy that I can tell you about, it is an actual experience. You will need participation in it.

There are many people, and when they come for the first time the question is very natural -- because you have been brought up that way: to first think about it. That's why you are missing millions of things, because you demand, "First I will experience!" And because the intrinsic nature of those things is such that you can only experience by experiencing, there is no way to give a sample to you, you go on missing.

People come to me and they say, "First it has to be proved that God is, only then will we go on the search." They will never go on any search, and they will never find God. Obviously, how can they find? They demand, "First God has to be proved!" Now it is not possible to prove God as an argument; God is not

a syllogism.

You will have to go in search... of something you don't know at all... of something you cannot be certain of at all. In fact, that is the thrill of the search, that is the joy -- that you are moving into something which may be, may not be, that you are gambling. But in that very gamble, you grow. And in that growth, God comes closer. And if you go on searching and risking, one day suddenly you find that God is, ONLY God is.

Sannyas is a love affair. It is not something that has to be proved first, then you take it.

You ask, "WHY DO YOU GIVE SANNYAS TO ANYBODY.... "

Because to me, nobody is 'anybody'. To me, everybody is a potential Buddha. When I give you sannyas, I give it out of my respect for you, I give it out of my love for you. When I give sannyas, I am simply saying to you that I respect you, that you also should start respecting yourself.

Giving sannyas to you is simply an indication that your potential is great -- a potential of which you are unaware. Don't think only that you are that which you are. You are more than that, and you will always remain more than that. That 'more' is inexhaustible.

That was the meaning of the story we were reading the other day: that treasure is inexhaustible. That treasure is you!

Sannyas is a symbolic key. When I see the treasure in you, I am in a hurry to give the key to you. I don't bother about whether you understand the meaning or not. How can you understand? To expect that would not be right. You have never tasted, how can you understand it? How are you going to understand it? -- there is no way. It can be known only from the inside: you have to enter into it to know it.

I go on giving sannyas to each and everybody because each and everybody is divine. Each and everybody is there to become a god. That is everybody's destiny. You can delay it, but you cannot destroy it. Giving you sannyas means I am trying to hasten it. Giving you sannyas simply means I am persuading you not to postpone it any more. Giving you sannyas is nothing but helping you not to delay it any more. It can happen right now! Don't wait for tomorrow; tomorrow never comes. And tomorrow is a trick of the mind: through the tomorrows it goes on postponing.

Whenever I see a person coming to me, even if I see a SLIGHT possibility of opening, I am ready to give sannyas to him. It is out of great respect -- because I see the Buddha inside. The Buddha has already waited too long, and you have not looked at it.

When I ask you to become a sannyasin I am saying: now the time has come, you take the plunge. Try this new way of life. You have lived in the old way, nothing has happened out of it. Or whatsoever has happened has proved only superficial and futile. Try this way too.

I go on selling sannyas because I see once the key is in your hand, it will not 6e there long; sooner or later you will try it. While I am here it is more possible that you may try it. When I am gone, you will think about the beauty of the key -- the diamonds on it, the gold of it, the value of it. You will create a philosophy about the key and the door will be forgotten.

I am the door!

By becoming a sannyasin you are simply showing a love towards me -- that you are ready to go with me into the unknown, that you will not resist me, that you will not fight with me. If you are not a sannyasin you will remain an outsider; that is your decision. From the outside whatsoever you will know will not be the truth. These are not the things which can be known from the outside, these are the things you have to become a participant in to know. You have to fall en rapport with me; that's what sannyas is.

"WHY DO YOU GIVE SANNYAS TO ANYBODY, EVEN THOSE WHO DON'T UNDERSTAND THE MEANING?"

I have never given sannyas to anybody who understands the meaning, because that is impossible. Where to find a man who understands the meaning? And if he understands the meaning, what is the point of giving him sannyas? He knows it already. If Buddha comes to me I will not give him sannyas. Or if Jesus comes to me, I will not give him sannyas: he understands the meaning, the journey is fulfilled. Because you don't understand -- that's why I give sannyas! Now don't make it a condition.

My feeling is that Klaus Frietag must be thinking about sannyas and is afraid to take the jump without understanding it. Don't be so hung-up in the head; there are things of the heart too. And the heart has it's

own reasons that the head is not aware of. Allow the heart. It is a heart phenomenon, it is not a conclusion of the head -- that you think pro and con and you argue this way and that and then finally you come to a point when the mind says, "Yes, it is worth taking." It is a heart phenomenon: you don't think pro and con, you simply look into my eyes, you sit by my side, you feel me, and you say, "Okay, it is worth risking." And you go into it. That is the right way to go into it.

I have given sannyas to those people also who have taken sannyas through a conclusion of their heads. They become sannyasins and yet they don't become. They miss, and they go on missing, because the very first step has been taken in a wrong direction. Anything that you decide with the head will not help you to go beyond the head. Let there be some decision in your life which is not of the head! Only that will be helpful.

Fall in love. Let sannyas happen through love.

The fifth question:

CAN ONE LOVE MORE THAN ONE PERSON?

One can love the whole world. One should love. Love should not be in any way possessive. It should not be exclusive, it should be inclusive. Only when love is inclusive will you know what it is. When love is exclusive, exclusively to one, you are narrowing it down so much that you will kill it. You are destroying its infinity. You are trying to put the whole sky into such a small space; the small space cannot contain it.

One should be in love. Love should not be just a relationship, it should be a state of being. And whenever you love one, through the one you love the all. And if love has REALLY happened you will suddenly find that you have started loving trees and birds and the sky and people. When you have fallen in love with one man or one woman, what exactly has happened? When you fall in love with one woman you have fallen in love with all women. The one woman is just a representative, the one woman is just an example of all the women that have existed in the world, that are existing in the world and that will exist in the world. That one woman is just a door to womanhood. But the woman is not only a woman, she is a human being too. So you have fallen in love with all human beings. And the woman is not only a human being, she is a being too. So you have fallen in love with all beings. Once you fall in love you will be surprised that your love-energy is released towards all. That is true love.

Possessive love is not true love. It is so tiny, it suffocates itself and it suffocates the other too. But this has been so up to now: love has never been inclusive. You have been taught exclusive love.

Your mother says, "Love ME, I am your mother." Your father says, "Love ME, I am your father." Not only that, your father and mother sometimes -- apparently in humor, but deep down not in humor -- ask you whom you love more, "Me or your mother? Whom do you love more, me or your father?"

Now you are posing a wrong question to the child. To bring in the question of 'more' is stupid. Love is or love is not; there is no question of more or less. You are teaching a wrong arithmetic to the child. And the mother tries to be possessive. And then everybody tries to be possessive: "Love me, don't love anybody else." In fact, in the past the individual who could not be committed to a one-to-one relationship was considered neurotic. In fact, it is the individual committed to an exclusive relationship who is immature. To be in love only with one person is to be arrested at the infantile stage of parent fixation. One should be free to have many involvements, many relationships, many loves.

But that seems to be dangerous. It is dangerous only because it goes against our habits. And who created those habits? There is a subtle logic in those habits. Man has lived under an economy of scarcity: food has not been enough for all, houses have not been enough for all, clothes have not been enough for all. Man has lived down the ages under the economy of scarcity. Everything is scarce, and that has given the idea that love is also scarce. If you love two persons, naturally, both will be getting half and half. If you love three -- more division. If you love thousands, love is spread so thin that it will be almost as if you don't love anybody.

It is not true about love. Love is inexhaustible, there is no question of scarcity. And you will be surprised that even people like Sigmund Freud think that there is scarcity even about love. Freud is against loving your neighbor or strangers. He's very much against Jesus' saying, "Love your neighbor." And his argument is the simple economic one -- that if love is spread out it is spread thin. Freud wrote: "To love thy

neighbor is un-psychological." He also wrote "Such an enormous inflation of love can only lower its value." And in true Jewish and capitalist fashion, Freud assumed a scarcity-economy in the psyche: there was just so much libido, so much love, to go around, and one had to be careful where one invested it. This is utter nonsense. This is ABSOLUTELY wrong.

You don't have only so much libido, you have INFINITE libido. And because this idea has been put into your heads, you are suffering. That's why no lover seems to be satisfied, it is not possible -- because love is so much that giving it to only one person will never satisfy you. You will feel unsatisfied. You could have given to the whole world. Now that which is not given remains there, and any energy that remains inside you, unexpressed, becomes destructive, turns into an enemy.

Let love flow. You are a well of love. Let people draw as much love as they can draw from you, and fresh waters will be coming in. You are joined with the infinite ocean.

Once man becomes aware of this phenomenon, that love is inexhaustible, that there is no scarcity, jealousy will disappear. Jealousy is part of the economy of scarcity.

Your wife becomes afraid if she sees you laughing with some other woman; now she knows you will not be laughing with her -- so much laughter gone. There is only so much libido, so much laughter. You have been smiling, so much smile wasted -- now with her you will not be smiling. This is utter foolishness. In fact, if your husband has been smiling with other people, it is more possible that he will smile with you, because he has been practising smiling. If he remains closed to every other person that he comes across except you, he is practising closedness, so when he comes to you he is closed. It becomes habit, non-smiling becomes habit. If he cannot love anybody else other than you, then the whole day he is trying to be non-loving, remember it. He goes to the office, he is non-loving to his office colleagues. He goes with his friends, he is non-loving to his friends. He goes to the club, he is non-loving to the club people. He's practising non-love. Then he comes home full of his practise, that cultivated non-love, and he looks at you. How can he love you? He has forgotten what love means, he remains in his habit. By and by, the habit becomes a second nature.

You find people so unloving: the reason is they have all decided that love is scarce; you can't go on giving to each and everybody. But I say it to you from experience: I have been giving love to millions of people, and the more you give the more you have it.

Remember this too: that love need not always mean sexual, love need not always mean sensuous. Love has many dimensions to it. It is a multi-faceted phenomenon. You can love music, you can love poetry. But have you seen it happening that if your wife finds that you are too much in love with music, she even becomes jealous of music? She may destroy your guitar, she may throw it out; the guitar seems to be a competitor. When you take your guitar, you touch your guitar as if the guitar is your beloved. And naturally when you love music and you love your guitar, the guitar is not just an instrument. It is not mechanical, it has a personality, it has a being. You look, you touch, with eyes full of love, with hands full of love. You hold your guitar close to your heart. It is alive! Love makes everything alive; whatsoever it touches it makes alive. Non-love makes everything dead; whatsoever it touches it makes it dead.

If you live in non-love you live in a dead world. If you live in love you live in an alive world.

But the wife will feel jealous. You never caress your wife -- she will think -- so lovingly as you caress your guitar. You never play on the body of your wife so lovingly as you play on your guitar; she is also carrying a music in her. Now she becomes jealous. She thinks, "This guitar is a competitor. This guitar has to go."

If you are reading a beautiful book and. you are engrossed in it and the wife is clamoring for attention around you, she will throw your book. She will say, "This is too much! I am here, and you are reading?" Even love for a book can create jealousy. If the wife is a painter the husband feels jealous; he comes home and he sees the wife is painting.

But the whole phenomenon depends on one idea -- very wrong-rooted, deep-rooted though it is, but absolutely wrong -- that love is scarce. Save it, save it only for those you love, because you have only so much of it.

You don't have only so much of it. You have only as much of it as you give. By giving it you have it. You cannot hoard love. The hoarder will not have anything. The hoarder will find he has no love. By hoarding, it dies. It lives only in sharing, it lives in communion. When it moves from one person to another person, it lives, and it gathers more and more energy. And the more flows out of you, the more capable you become of flowing it. You become a bigger and bigger channel for God to flow into the world.

You ask, "CAN ONE LOVE MORE THAN ONE PERSON?"

Now remember, if you love only one person you are not very far away from becoming a monk -- just one person you have to drop. The step, a single step, and the householder becomes a monk. And when you have only so much love, why give it even to one person? Why not keep it for yourself? The logic is the same. If you go to the logical conclusion, then the monk seems to be the right person. Why bother even with a wife or a friend or a husband? Why? Why not go to Mount Athos, to a Catholic monastery or to a Hindu monastery, and disappear behind the mountain and keep it for yourself? But do you think the monk has any love?

Why has this idea arisen in the religions? -- that you have to disappear from the world? -- the same concept of scarcity: that if you give love to the world, to people, how will you give to God? The same idea: if you give it to your wife, then how will you give it to your God? So disappear from the world. Don't give it to your wife, don't give it to your child, otherwise you have only so much of it. Collect all your love and escape into a monastery and give it all to God.

It is stupid. You will not be able to give, because to give to God, the only way is to give to the world. God is hidden here. God does not live hidden there in some monastery. He is spread all over existence, in the rocks, in the rivers, in the mountains. You give! Learn to give, and you will have so many new sources opening up.

I agree with Anatole France who said, "Of all the perversions, chastity is the strangest." Chastity is a kind of miserliness: don't give love to anybody. And when you contain all, people think you are chaste; you are not. You are simply poisoned.

Chastity arises out of love, giving of love. The chaste person is one who goes on flowing in love unconditionally. The chaste person is one whose love is no more a relationship but a state of his being. Even while asleep he vibrates in love. All his life, the whole of his life is love-filled. He overflows in love. That person is chaste. Infinity of love brings chastity.

But the old concept is that if you prevent all love moving from your heart you will be chaste. You will not be chaste, you will be simply dead. You will become simply neurotic, you will be perverted.

The last question:

OSHO, IT REALLY SCARES ME TO DEATH WHEN YOU TALK ABOUT PICKING OUT THE RIGHT PEOPLE.

Sheela, that's precisely its purpose -- to scare you to death.

To tell you the truth, to me, all people are right people. I have never come across a wrong person. I have no judgement. How can I decide who is right, who is wrong? Who am I to decide who is right, who is wrong? I am a non-judgemental consciousness. So when I talk about choosing the right people, that is just to scare you. It is a device.

That will help to make you more alert.

I frighten you many times because that is the only way I can help you to become more conscious. Only in fear are you a little less sleepy. When I simply put a naked sword on your chest, then you open your eyes and say, "What is the matter?" Otherwise you are fast asleep and snoring.

And Sheela is one of the most asleep. Even here she goes on sleeping. One thing is good about her: she does not snore, because that is bad -- that disturbs other people's sleep!

The Wisdom of the Sands, Vol 2

Chapter #6
Chapter title: Jesus Christ, I Missed!

7 March 1978 am in Buddha Hall

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The first question:

IN REALITY THERE IS NO EGO, NO SELF, NO ATMAN. YOU SAY YOU ARE NOT A PERSON BUT A PRESENCE, THAT YOU ARE A MIRROR. WHEN IT IS CLOUDY OUTSIDE YOU ARE CLOUDY. YOU REFLECT WHATEVER IS.
YOU ALSO SAY EVERYONE IS UNIQUE. WHERE IS THE UNIQUENESS TO BE FOUND IN A MIRROR? UNIQUENESS IMPLIES SEPARATENESS, INDIVIDUALITY. ENLIGHTENMENT IS UNION. I KNOW UNIQUENESS MUST BE SO IN ENLIGHTENMENT,FOR I CANNOT IMAGINE CHRIST OR BUDDHA RUNNING THEIR ASHRAM THE WAY YOU DO IF THEY WERE ALIVE NOW AND ALL THREE OF YOU WERE DOING THAT.
KNOWING THAT, I STILL DO NOT UNDERSTAND THIS PARADOX. IT PUZZLES ME DEEPLY. PLEASE COMMENT.

Sharda, if you want to remain unique, then avoid enlightenment.

Everyone is unique, but not a Buddha, not a Christ, not a Krishna, not me. To be unique you first have to be. A Buddha is one who has disappeared. A Buddha is one who is no more; how can he be unique? There is no possibility.

Enlightenment is the same, its taste is the same. Whenever it happens it is the same truth. It has no uniqueness in it; it can't have, it can't afford it. Diseases can be unique, not health. Health is simply health. You can have your own specific disease, your own way of being ill; the other can have his own way. There are millions of diseases in the world -- you can choose -- but health is simply one. There are not millions of healths in the world. The moment you start dropping your diseases you start dropping your uniqueness too. A REALLY healthy person has no uniqueness about his health. How can he have it? He's healthy.

One book is different from another book -- because something is written, that written message makes the difference -- but two empty, blank papers are not in any way different. One house is different from another house: they have shape and form and name, architecture, but two empty spaces can't be unique in any way. They will be exactly the same. Two zeros are simply zeros and nothing else.

Buddha is a zero. He is not there. His not being there is his Buddhahood. If you understand this, the paradox disappears. The paradox arises because you go on thinking in the same terms that you think about yourself. I say again and again that you are unique. You have never been before. Like you, there has never been a single person: you are so ill, you can only be unique. There will never again be a person like you. The print of your thumb is just yours.

But I am not saying that about a Buddha, I am saying that about you. All mad people are unique. Once they are sane, uniqueness disappears. The very idea of being unique is part of insanity. It is an ego-trip.

You ask, "IN REALITY THERE IS NO EGO, NO SELF, NO ATMAN."

It is so.

"YOU SAY YOU ARE NOT A PERSON, BUT A PRESENCE, THAT YOU ARE A MIRROR. WHEN IT IS CLOUDY OUTSIDE, YOU ARE CLOUDY."

There you have to understand one thing: I am not cloudy when it is cloudy outside. Clouds are only reflected. The mirror is never cloudy or non-cloudy. The mirror simply reflects, it never changes. When the mirror is reflecting clouds, do you think the mirror has changed? The mirror is the same. The mirror is

nothing but its mirroring: it only reflects, it only rebounds all that falls upon it. It does not add anything to it, does not delete anything from it. It has no say about it.

"YOU ALSO SAY EVERYONE IS UNIQUE."

Everyone, except Buddhas. They are not counted in 'everyone', because they are 'everyone' no more, they are all. They are part of totality now. They don't have that idea of separation.

"UNIQUENESS IMPLIES SEPARATENESS", certainly; "UNIQUENESS IMPLIES INDIVIDUALITY", certainly; and "ENLIGHTENMENT IS UNION".

So in union there can be no uniqueness. It is VERY ordinary: it has always been the same, it will always be the same. That's why those who search for enlightenment can't go on ego-trips. To seek for enlightenment is to commit suicide as far as the ego is concerned. And individuality and ATMAN and self and all that, are nothing but different names for the ego, beautiful names. The ego looks a little ugly, and when you call it 'self' it looks a little better, and when you call it ATMAN it becomes very holy, but it is the same, the same entity.

Enlightenment is the disappearance of the ego, of the individuality, of separation. Just as the Ganges falls into the ocean -- what uniqueness can it have? It was unique, it had its own form, its own color, its own strength. It was different from any other river. But when it falls into the ocean what uniqueness can it have now? All other rivers are falling -- the Amazon and Thames -- and they all are disappearing into the ocean, and they all are becoming salty.

So is enlightenment... the river disappears into the ocean.

"I KNOW UNIQUENESS MUST BE SO IN ENLIGHTENMENT..."

No, Sharda. That very idea of uniqueness is part of the pathology of the human mind. Enlightenment is utterly ordinary. THAT is its extraordinariness. In this life everything is special, particular, unique, EXCEPT enlightenment. That is its uniqueness, if you want to use the word 'unique'. But its uniqueness is in comparison to all other things in the world. Not that you can compare two Buddhas; comparison is not possible. Once the river has entered into the ocean there is no possibility of any comparison. The river is no more, only ocean is.

You say, "I KNOW UNIQUENESS MUST BE SO IN ENLIGHTENMENT..."

It is not so. I have disappeared, and I say to you it is not so. You are still imagining. Your ego is still thinking in terms of separateness, individuality, speciality. Your ego is thinking, "When I become enlightened this is going to be a unique experience." Nothing of the sort! That experience is the same. Whenever a river has disappeared into the ocean, it is always the same.

"... FOR I CANNOT IMAGINE CHRIST OR BUDDHA RUNNING THEIR ASHRAM THE WAY YOU DO IF THEY WERE ALIVE NOW AND ALL THREE OF YOU WERE DOING THAT."

That is true. Buddha cannot run the ashram the way I do, I cannot do things the way Buddha used to do, that's true -- but that has nothing to do with enlightenment, really. You will have to understand the process.

When you become enlightened you come to know the unity of all, but your mechanism remains with you. You are no more identified with the mechanism, you are no more identified with your mind, with your body. You know you are transcendental, but the body is there, the mind is there. You have just come to recognize the fact that you are not your body-mind, that you are total. Now if you want to express THIS experience, you will have to use the same mind, the same body that you were using before enlightenment. You don't have any other instruments to use, hence the uniqueness.

Christ uses his mind. Of course, when he wants to speak he will speak Aramaic. He could not have spoken Sanskrit. When Buddha spoke, he spoke Pali. He could not have spoken Aramaic. I cannot speak Aramaic. Why does Jesus speak in Aramaic? That is the language he had learned when he was not enlightened, and that is the only language available to him. That was the only language that his

bio-computer carried. The bio-computer is ready, buzzing, ready to be used. Now this enlightenment has happened. He has seen the reality, he has become the reality, he wants to express it: expression is unique.

Jesus, Buddha, Krishna are not unique in their experience, but in their expression they are unique. Expression is of THIS world: it is translating the other reality into this reality. Then things start changing.

When Kabir speaks he speaks like a poor weaver. He was a poor weaver; how could he have spoken like Buddha? Buddha was the son of a king, well-educated, cultured, sophisticated in the ways of the royal court, was taught by the best of the teachers of the country, had lived the life of an aristocrat. When he speaks, he speaks the way aristocracy will speak. When Jesus speaks, he speaks as the son of a carpenter. He must have been doing errands, he must have been taking wood to the father's shop, he must have been helping his father. He knew the language of the carpenters.

It is not an accident that Jesus attracted the poorest. All his twelve apostles came from poor families. Somebody was a fisherman and somebody was a farmer and somebody was a weaver -- people like that. When Buddha attracted people, they were not weavers and carpenters, no. He attracted the aristocracy -- princes, learned people, scholars, brahmins -- the cream. Naturally, he was talking also to a different kind of person, because he attracted a different kind of person. When he renounced the world, naturally, the first rumor was in his circle, and many people from the royal families followed. The innermost circle of his disciples always remained aristocratic. Sariputra, Modgalayam, Mahakashyapa -- they all came from very sophisticated, cultured brahmin families.

Jesus' disciples are poor. He speaks their language, he knows only that language. It is also not accidental that Jesus STILL attracts the poor people in the world, and Buddha still attracts the rich people in the world. America is turning Buddhist. Why? -- America has become rich: Zen has appeal. In the East just the reverse process is happening: more and more people are becoming Christians, MORE AND MORE people are becoming Christians.

If you try to analyze the whole process you will be surprised: communism and socialism and all kinds of social revolution are by-products of Christianity. Nothing like communism has happened in the long tradition of Buddhism. It can't happen. The tradition is aristocratic, the whole pattern of it is aristocratic. It can't see things from the side of the oppressed. Marx may be against Christianity, but basically he is a Christian, a by-product of Christianity. He could not have been born in India; that is impossible. He could only have born in a Christian world.

This is the uniqueness: expression is unique. If you have been a poet and you become enlightened, of course, you will sing a song -- the Song of Mahamudra, the Song of Nirvana. But if you have never been a poet and you become enlightened then it is impossible for you to sing a song. If you have been a painter you may paint. Zen Masters have painted beautiful things; that is their way of expressing. If you have been a dancer, you will dance your enlightenment. You will not find anything else to express it. It depends on you. Expression will depend on you as you were before enlightenment, because your whole mechanism will be ready there to express it -- and that is the only mechanism one can have.

I am different in my expression. The way I do things is my way, but that does not mean that my enlightenment is in any way different from Christ or Krishna or Buddha. It is the same. Then there is no paradox.

The paradox is arising out of your mind. Your mind still hankers for uniqueness, and a certain fear is there: how can enlightenment be unique? It can't be.

The second question:

PLEASE SAY MORE ABOUT WHAT INVENTING/DISCOVERING/ CREATING IS. WHAT CONNECTION IS THERE? AND YOU SAY SOMETIMES ALL IS ALREADY HERE IN EXISTENCE, AND THEN YOU ALSO SAY IT HAS TO BE CREATED: THE SOUL HAS TO BE CREATED, THE MEANING OF LIFE -- EVEN GOD. IS CREATING AND DISCOVERY THE SAME?

They are not the same, they are similar. They have something like a common thread running through them, but they are different. These three things are different: inventing, discovery, creation.

Inventing is imagination, feeling, heart. Inventing creates art in the world. If Picasso had not invented his paintings, they would not have existed at all. And nobody else could have done that. Only he was able to do it, only he could have done them. They are inventions: they never existed before. They are not

discoveries. He has not discovered them, they were not there to be discovered or uncovered. They were non-existential. But still it is not creation; it is just imaginary. Those paintings simply say something about the dream of Picasso -- nothing much. They don't become real, they NEVER become real. They become actual, but never real. A painting can be non-actual when it is only in your imagination. And when it comes on the canvas it becomes actual, but never real. It has no reality. It has not a reality like water, H20. It has not a reality like sunlight. It is not part of the real world; it is somewhere between the real and the unreal. It is actual. It is a fantasy, invented. It has no fundamental law behind it. God is not behind it: that's what I mean when I say it is not real. Only man s inventiveness, innovativeness, is behind it. All art is invention.

Invention is introvert: you have to look for your inner dreams and then project those dreams outside. It may be poetry, it may be painting, it may be music, whatsoever. And only man is the inventing animal in the world. That is man's prerogative, his dignity, his grandeur.

A society is cultured if it is artistic. It shows that the humanity has started functioning, that the man has come beyond the animal. The animal lives only in the real; he knows nothing of the actual because he knows nothing of the imaginary. Man creates a world of the actual. It almost looks like the real. That's why artists are so egoistic: they are inventors -- they have done something, they have created something. But remember, there is a distinction between creation and invention.

The second thing is discovery. Science discovers, art invents. Art actualizes fantasies, science simply discovers that which is. It does not interfere with it, it does not project. The whole scientific methodology is to keep yourself aloof, detached, indifferent. You should not interfere. You have only to report what is the case. You are not to come into it, you are not to color it in any way. In art just the opposite is the case: you are not to report what is the case. If a painter simply reports what is the case, then he is a camera, not a painter. Then the thing that he has produced is a photograph, not a painting. That can be done by a machine. Where is the invention?

So modern art is right when it says that in the past, in old days, there was not much art because it was more or less reporting. The artist was doing the work of the camera. With the camera coming into existence, the artist has to do real art. He has to invent, he cannot just go on reporting. That can be done better, more skillfully, more truthfully by mechanism, by machines, by technology. Then where does the artist come in? He colors reality. If he simply reports the flower that is on the tree, it is photography. If he invents the flower, if he improves upon the flower, if he gives new qualities to the flower that don't exist there but are produced by him, if the real flower functions only like a screen and he projects all his fantasies on the flower, then he is an artist.

Have you seen van Gogh's paintings? Trees go so high that they almost touch stars. Now you have not seen trees go so high. No tree has ever touched any star.

Somebody asked van Gogh, "Why are these trees going so high? These are untrue." He said, "No! I have seen trees touching stars. Whenever I see a tree I see the desire of the earth to have a meeting with the stars. Each tree is a desire of the earth to have a meeting, a love-affair with the sky. That's why trees go on moving upwards, upwards, upwards. Trees are longings of the earth to have a meeting, to make love with the sky. They are on the way; I have simply depicted the final state. I have seen the final state where everything is moving, reaching. My painting is the painting where the whole earth is trying to reach. I can see beforehand, I can predict."

Now this is not real, this is invention -- beautiful in itself. And man would be at a great loss if inventive people disappeared. They make life more tasteful. They make life more fun. They make life worth living.

Science discovers. Art is feminine, science is male. The artist simply waits in his passivity; he dreams, desires, longs, and out of that dreaming, desiring and waiting something is invented. The scientist penetrates the reality. He is almost a rapist. He goes and uncovers. He throws all the clothes away, he makes reality nude, HE FORCES it to be nude.

Invention, inventing, is of the feeling. Discovery is of thought, of mind. Invention is through the heart, discovery is through the head.

Then what is creation? Creation is beyond both. When a man is no more identified with the head or with the heart, he becomes a mystic. A mystic creates, a poet invents, a scientist discovers.

A mystic creates. He is no more extrovert, no more introvert. He is no more man, no more woman; he has transcended all duality. He has dissolved himself into God; God is the creative energy. He is no more functioning separately, he has become part of the creative energy; he has become God. That is the meaning when we say Jesus is God, or Buddha is God -- they are no more separate.

The painter is separate, the poet is separate, the physicist is separate, the chemist is separate, but the

mystic is one with the whole. He has dissolved himself into the creativity of this existence. Then out of him something is born that is creative -- out of him reality is born. That's what I mean w hen I say, "Create God, create soul." Buddha created enlightenment,Jesus created God, Mahavira created MOKSHA. These are different names. But they dissolved themselves into the whole, and out of that dissolution comes creation. Not that they create -- they are no more, hence the creation.

Art is invention, science is discovery, religion is creation.

To create you will have to disappear. Only when you disappear is creation possible. You will have to make way for God. When you are not there to do anything, to be anything, you become a hollow bamboo, a flute... and the song starts descending through you.

The third question:

WHY IS A SPIRITUAL EXPERIENCE OFTEN CALLED A VISION? WHAT IS THE DIFFERENCE BETWEEN SIGHT AND VISION? A WHILE AGO YOU SPOKE ABOUT WHAT IT IS 'TO HEAR'. PLEASE, WHAT DOES IT MEAN 'TO SEE'?

A blind man looks at the sun. The sun is there, but the blind man cannot see because he has no sight, he has no eyes. If he attains to sight he will have the vision of the sun. Sight has to happen inside, and the vision will be outside.

You have to search for eyes, you have to become a seer. You have to drop your blindness. You have to drop all kinds of buffers that are covering your eyes. You have to become open: that is the meaning of attaining to sight, or insight. Insight is far better because it emphasizes the 'in'. Sight happens in -- that is the meaning of insight. You open up, you hear, you see, you are capable of receiving, and then all that is already present there -- the primordial sound of OMKAR, the celestial music that surrounds you... and you have not heard it yet, because you don't have ears to hear it, you don't have that sensitive ear. You can hear only noises, you can't hear music. If you train, if you cultivate the ear, slowly, slowly your ear becomes more and more meditative, silent, receptive, passive. It comes to a state that Taoists call WU-WEI, no action -- just utterly silent with no stirring of its own -- because if you are having some stirring of your own, you will miss that which is there. When your eyes are just empty, you have insight. Eyes full of thoughts, prejudices, concepts, beliefs, can't see. They go on seeing that which they believe, they don't see that which is. Hence you have to de-nude yourself utterly from all beliefs -- Christian, Hindu, Mohammedan -- you have to drop all kinds of philosophies. When your eyes are utterly naked -- you don't have any kind of belief inside you, you don't know what is what, you simply don't know at all; you know only one thing, that you don't know, that you are innocent -- in that innocence you have insight. And then whatsoever you see through that insight is called vision.

It is called vision to show a difference from dreams. The vision is REALLY there. The dream also looks there but is not really there. The dream is projected by you, the vision is part of reality. In dream, you have worked upon reality; in vision, reality works upon you. In dream you are active, you are doing something -- projecting. In vision you are WU-WEI, inactive, passive. You allow the reality to work upon you. In a dream you are a great doer; the dream is your doing. In vision you are a non-doer, a receptive end, a womb, open, waiting, ready to receive, welcoming. You are in a kind of let-go. And when you are in a kind of let-go, reality happens to you because you don't hinder it. It is continuously trying to happen to you but you go on hindering it.

God comes to you in millions of ways. But you have a certain idea of God, and God has no obligation to fulfill your idea. He goes on coming in His own ways and you go on waiting according to your belief. Hence, you go on missing.

For example, Christians will go on missing Christ because they are waiting for the SAME Christ. Not that Christ has not been happening in the world -- it happened in Kabir, it happened in Mohammed, it happened in Nanak, it happened in MANY more people. But Christians are waiting for the SAME Christ that they have some ideas about. They are waiting for the second coming of Christ. It is not going to happen, ever. They are waiting in vain. Christ goes on coming, but never again the same way. Because for Christ to come in the same way, the whole existence will have to be in the same situation -- and that is not going to happen ever again. Just think... EXACTLY in the same situation: each stone in the same place as it

was, and each man with the same shape as he had. Now how is it possible? Pontius Pilate is no more Governor General, he writes no more rules. That world of the Jews, that mythological world of their dreams, is no more valid. Things have changed.
I have heard....

In a school a teacher told his small disciples to paint something, but the story should be taken from the Bible. There were many paintings, but one was very strange. One small boy had painted an aeroplane. He loved aeroplanes. And things were clear -- at the back there were three figures, and in the front, in the cockpit, was the pilot.

And the teacher asked, "Who are these three people?"

He said, "This is God, the Father. This is Jesus, the Son. And this is a very clumsy type of fellow -- who is this? -- this is the Holy Ghost."
And the teacher asked, "Then who is this fourth?"
And he said, "Who else? Pontius the Pilot."

The world has changed. Now, Pontius the Pilate can only be a pilot.

That mythological world -- and all societies have lived in mythologies -- creates a certain poetry around them, a certain dream around them. They invent. Jews were the chosen people; now they are no more. Even Jews are tired now of remaining the chosen people.
I have heard....

An old Jew was praying, and he said to God, "Is it true, Sir, that we are your chosen people?"

And God boomed from the skies, "Yes! You are my chosen people!"

And the old Jew said, "Sir, is it not time you should choose somebody else? We have suffered a lot."

Now even Jews are not willing to be the chosen people. Just because they have this stupid notion of being the chosen people, they have suffered. This egoistic idea went against everybody, and everybody tried to put them in their place. They have been massacred, killed, murdered, and behind all that is the single idea: "We are the chosen people."

Now the world has changed utterly. Christ cannot come the way he came that time. He can come in that way only if the world again repeats EXACTLY the same situation, and that is impossible. The world is never again the same. It is a flux, things go on moving. And Christians go on waiting for Christ, and Hindus are waiting for Krishna. For five thousand years they have waited, because Krishna had said, "When there is trouble, and the dark night, and religion will be uprooted, and there will be atheism in the world, and when my people will be oppressed and will be in misery, I will come. I promise." And they are waiting. Now what more misery does India need for him to come? Can you think of any country being more miserable than India is? If he can't come now then there is no hope, because more misery is not possible. But he is not coming, and Hindus go on waiting and they go on looking at the sky.

He HAS been coming, but God cannot come according to your belief. You have to be in a state of receptivity. You have to drop all beliefs; then suddenly, the vision! When the insight is ready, the vision happens. Vision is not a dream, it is reality, it is so.

Christians are dreaming. Hindus are dreaming. These are different kinds of dreamers. They go on dreaming that things will again be the same. They go on dreaming about the past. They go on projecting the past in their minds again and again. They go on playing the same game that they have become very skillful in playing, and they DON'T see that the reality has changed and their game is simply absurd.

Vision is not your dream. Vision is when all dreams have disappeared and you don't have a dreaming mind; then what happens is a vision. But for that, insight is needed. You have to learn how to see, and you have to learn how to be, and you have to learn how to hear, and you have to learn how to touch. You have to learn how to smell, how to taste. And then you will be surprised -- God comes through all the senses.

Be more sensitive -- less of belief, less of the head, and more of sensitivity. Be more sensuous, alive in your senses, and then suddenly one day you will see: it is not simply the light that is coming to you, it is God in the form of light; and it is not the tree that is standing there in front of you, but God; not the rock, but God; not the woman that you have fallen in love with, but a God; not the man, but God. When the insight becomes clear, unclouded, suddenly you start seeing that everywhere God is, because all is God.

A man took a flower once, and without a word, held it up before the men seated in a circle about him. Each man in his turn looked at the flower, and then explained its meaning, its significance, all that it symbolized. The last man, however, SEEING the flower, said nothing, only smiled. The man in the center then also smiled, and without a word handed him the flower. The origins of Zen are said to be in this.

That the man in the center happened to be the Buddha does not matter. Zen is what happens when any man, anywhere, at any time, SEES. SO is Sufism: it is a new way of SEEING into reality. So is Tantra, so is Yoga -- different names for the same phenomenon: a capacity to see into reality.

But you are so full of explanations.

I am holding the flower in my hand, just in front of you, but you can't see the flower because you are so full of explanations, so full of philosophizing, so full of questions and answers.

This 'birth of Zen' is one of the most beautiful anecdotes in the whole history of religion....

"Each man in his turn looked at the flower, and then explained its meaning..."

A flower need not be explained. A flower is its own explanation. All other explanations are intrusions into its reality. How can you say what a rose is? A rose is a rose is a rose! How can you say what it is? And whatsoever you say will be wrong, because in saying that the rose is 'this', you will be identifying the rose with something else which is not a rose. That's what we go on saying.

If somebody asks, "What is this?", you bring something else in to explain it, but that something else is not it. All explanations go astray. No explanation explains. They only explain things away. They are tricks of the mind.

"They explained its meaning, its significance and all that it symbolized."

A flower symbolizes nothing. It is simply there, not as a symbol. It is not a symbol, not a metaphor, not a sign. It is itself. It does not represent anybody else. It is its own being.

They all missed. Those people sitting around Buddha, and Buddha holding the flower in his hand, and they started saying things about the flower -- they all missed. They missed because they were so full of explanations. They could not see the flower, the flower was lost in their explanations. They became too obsessed with the mystery of the flower: "Why is Buddha holding it in his hand? What kind of flower is this? What species does it belong to? What does it represent? -- its color, its shape, its form." They forgot the flower completely, they went astray. They started running in different directions. And they were clever people, scholarly people: they must have quoted scripture, they must have brought the Vedas and the Upanishads into it. They must have talked of their knowledge, they must have performed great egoistic justifications, they must have brought many arguments into it, they must have been very logical. And they were thinking they would satisfy Buddha.

Buddha must have felt very sad.

A flower is simply there, it needs no explanation. You need to enjoy it; not to say anything about it, but to see it! Only one man did that.

"However, seeing the flower, one man said nothing."

His name was Mahakashyapa. He became the founder of Zen, because he was the first man to see the flower as it was. He had the insight and the vision.

"He said nothing, he only smiled."

What happened in that smile? He became a flower in that smile. Have you not watched it? When you smile, you bloom. He didn't say anything and he said everything. By becoming a flower he said everything. He smiled.

In fact, no flower is as beautiful as a human smile. The most beautiful flower is pale before a human smile. There is no comparison to a human smile. If it arises from your being, spreads all over you, you bloom. A smile is a flower of human consciousness. Mahakashyapa smiled.

"The man in the center then also smiled."

So there were three flowers that day, the whole trinity. The flower was already smiling; Mahakashyapa smiled; seeing these two beautiful flowers, Buddha smiled. Those three smiles became the foundation of Zen, those three flowers. It rarely happens, but whenever it happens a great tradition is born. But it happened so silently! Not a single word was uttered! Buddha also didn't utter a single word, he simply presented the flower to Mahakashyapa. And it is said that he gave to Mahakashyapa that which cannot be given through words. It was an insight and a vision, a transfer beyond scriptures, beyond words.

This is how Sufism, Hassidism, Zen, Tantra, Yoga, have been transferred down the ages. Whenever there is somebody who can see, the flower is given.

I am holding the flower before you. The day you will be able to see it, it will be given to you. I will go

on holding the flower. I will go on waiting for the moment when you don't have any explanation about it. You don't ask for any explanation, you don't give any explanation, you simply live the mystery of it -- the mystery of the moment, the mystery of presence -- and you smile. And that mystery simply blooms in you as a flower. That day, you will understand what a flower is. Unless you I bloom you will not understand a rosebush. How can you understand? -- you have never known any flowering inside you. Only a Buddha can understand what is happening to a rosebush. Only a Buddha can understand what is happening to the stars. Only a Buddha can understand what is happening to this immense mystery called existence. When you have tasted your reality then you become capable -- not through scriptures, not through reading books, but by being, by experiencing.

"The origins of Zen are said to be in this anecdote."

And you will be surprised that no Indian scripture relates this anecdote. I have been searching and searching for it -- no Indian scripture relates this anecdote. If you ask the orthodox Buddhist scholars they will say, "This is just an invention of the Zen people."

Once a Buddhist scholar came to see me, a very famous scholar, a world-famous scholar on Buddhist scriptures. His name is Bhikku Anand Gosalayana. He came to see me and he said, exactly about this anecdote, "You go on talking about this. But this is all un-historical, because there is not a single mention in the scriptures about this. You please stop talking about it!"

I said to him, "That simply shows about the Indian mind, nothing else. The Indian mind cannot understand, it is too scholarly."

My feeling is that when this happened all those scholars who were giving explanations and philosophizing about the flower must have collected the scriptures later on. Yes, they have collected. They must have forgotten all about it, it was not of worth. They must have taken it as a joke: "Buddha must be playing a joke, must have been in some mood." And nothing was said so there was nothing to report. The scholar can only report that which is said. He goes on missing that which is shown. There was nothing to report, nothing had happened -- it was such a silent transfer. The scholars missed it. They have not mentioned it.

I said to the great scholar, "To me, this is the MOST important thing that has happened through Buddha. If it is not in the scriptures then those scriptures are wrong, because this to me is the MOST essential phenomenon. I can drop and burn all the scriptures, but I cannot drop this story. This parable contains the whole."

It was reported first by the Chinese; because of Taoism it was reported. Because of the Taoistic approach, it was understood for the first time. So it is mentioned in Chinese scriptures but not in Indian scriptures. The Indian mind is scholarly, philosophical, logical, argumentative. The Chinese mind is more aesthetic, more artistic, can look into silence, can feel for the silence.

Zen is a cross-breeding between Buddhism and Taoism. It is fifty percent Buddhism and fifty percent Taoism. And it is richer than both, because it has all that is beautiful in Buddhism and all that is beautiful in Taoism. It has gathered the silence of both, hence the beauty of Zen.

But remember that the man in the center happened to be the Buddha does not matter. Zen is what happens when any man, anywhere, at any time, sees.

Zen can happen here. Zen can happen sitting by the side of a tree, or by the side of a river. Zen can happen anywhere. Whenever you become capable of seeing, Zen happens. In your insight, in the opening of your insight, the vision happens. That vision is Zen. And that vision is Sufism. They are not different things.

The fourth question:

OSHO, YOU SAY TAKE LIGHT INTO DARKNESS AND THE DARKNESS DISAPPEARS. YOU ARE THE LIGHT. THEN WHERE IS DARKNESS? AND WHY DO I LONG FOR DARKNESS TOO?

Chetana, when I say bring light and darkness disappears, what I mean exactly is: bring light and darkness becomes luminous. It does not disappear, because nothing can disappear. Bring light in and darkness becomes enlightened. When the light comes in it transforms the very quality of darkness itself. Nothing disappears, things are just transformed. If you allow me in your heart, you will not find darkness. That doesn't mean darkness has disappeared; darkness has been transformed. Darkness is no more darkness,

it has become light itself. In fact, darkness and light are not two opposite things as we ordinarily think. The difference between darkness and light is not of opposition. They are the same thing.

It is like hot and cold. What you call cold is only relatively cold; there is no absolute difference. What you call hot is only relatively hot; there is no absolute difference. You can try an experiment. You can keep one bucket of water in front of you. Heat one hand on the heater and put the other hand on an ice cube, and when both your hands are feeling the heat and the cold, dip them both into the bucket in front of you -- and you will be surprised. If somebody asks you, "Say something about the water in the bucket, whether it is cold or hot", you will be in a puzzle, because one hand will say it is hot, the other hand will say it is cold. Cold and hot are not two things, but two relative experiences. So is darkness and light.

You know the owl: he sees in the night, there is no darkness for him. He has different kind of eyes from you. In the day he cannot see. That's why the owl, particularly in the West, is thought to be the symbol of wisdom -- because for him even darkness is light. That's what enlightenment is: when darkness becomes light.

My whole effort here is to transform you into owls, so darkness becomes light.

But I understand your problem too.

"YOU SAY TAKE LIGHT INTO DARKNESS AND THE DARKNESS DISAPPEARS. YOU ARE THE LIGHT. THEN WHERE IS DARKNESS? AND WHY DO I LONG FOR DARKNESS TOO?

You will long for it. It will take a little. while for you to become accustomed to the light. You have lived in darkness so long, for millions of lives, that out of the old habit you will ask for darkness. Light you can take only so far; then you would like to relax and relapse into darkness. And you will feel good in relapsing into darkness -- it will be restful, it will be a kind of sleep. Nothing to be worried about; it happens that way. One has to become more and more accustomed to light. Slowly, slowly your aperture opens more and more, you absorb more and more, and finally one day it happens that you come to know that darkness and light are the same. You can rest in light too. When this becomes your experience, then the need for darkness disappears. But it will remain.

Sometimes you will come very close to me and you will be full of light -- that's what is happening to Chetana. I see her coming very close to me sometimes; then she will be full of light. But soon she will start hankering for the darkness; then she will have to go away from me.

And that is what is happening to everybody here. You go on swinging towards me and away from me. You are like a pendulum: sometimes you come close, sometimes you go away. But this is a need. You cannot absorb of me totally right now. You have to learn, you have to learn to absorb something so tremendous, which looks almost like death. So many times you will need to go away from me.

That's why sometimes you become negative. Sometimes you start arguing against me, fighting with me -- that is PART of the love. You will have to hate me too. So don't be worried about it, and don't pay much attention to it. That is just an effort from your side to go away. You can take only so much, so far, and then it becomes unbearable. Then you want to go away.

Then there are thousands of ways of going away. Look at Sheela -- she is fast asleep. This is a way of going far away. She can only go so far, and then the mind says, "It is better to fall asleep. Now it is getting unbearable." You start thinking of a thousand other things. Sitting in front of me your mind starts going to the market. You are already in Vrindavan: immediately, when I am finished, you will rush. But you were rushing already! Your mind was already there, just your body has to follow. And you will think many things against me -- small things, and you will make much fuss about them. You will make mountains out of molehills. And when you will understand one day, you will be surprised at how you were creating unnecessary things. But they were part of the growth.

Right now, you can be awake only in the day. In the night you will have to fall asleep, and you will need darkness. And with me, both these things will go on happening: sometimes it will be day between me and you, and sometimes it will be night between me and you. Sometimes you will look at me, and sometimes you will close your eyes. Sometimes you will open up, and then you will close your heart. But this is how it happens -- nothing to be worried about.

The fifth question:

Now that's what I was saying just now -- you can make mountains out of molehills. You want to be shocked by something or other, and I am giving you so many shocks. Now you have to find something so that you can pinpoint, "This is why I am shocked." Your real reasons for being shocked may be different, but you cannot accept those.

For example, you may be a very, very orthodox Christian or Hindu or Mohammedan, but you cannot accept -- your ego does not allow that you are an orthodox Hindu. You are such a progressive man, such a revolutionary man. So when I say something against Hinduism you feel hurt. But you cannot say that you are feeling hurt, because you are such a progressive, revolutionary man. So you start searching -- something else has to be found as a scapegoat, as an excuse. Just look inside yourself

Jokes are just innocent. But there are other reasons also: you may be hearing in jokes something which is not there. You can go on listening to something which is not there. You can go on interpreting something which is not there.

Just listen to this joke.

Zacharias Werner, a romantic poet turned priest, and a former notorious transgressor, packed Vienna's churches in 1809 with his fiery sermons on carnal sin. One Sunday, he preached to a huge congregation a sermon on 'that tiny piece of flesh, that most dangerous appurtenance of a man's body'. Gentleman blanched, ladies blushed, as he elaborated on all the horrendous consequences of its misuse, his piercing eyes shooting sparks as he expounded graphically on and on.

Toward the end of his sermon, he leaned over the pulpit to scream at his listeners, "Shall I name you that tiny piece of flesh?" There was paralyzed silence. Smelling salts were extracted from the ladies' handbags. He leaned out farther, and his voice rose to a hoarse shout, "Shall I show you that tiny piece of flesh?" Horrified silence. Not a whisper or a rustle of a prayer book could be heard. Werner's voice dropped and a sly smile slid over his face. "Ladies and gentlemen, behold the source of our sins" -- and he stuck out his tongue.

You can go on thinking and thinking about something which is not there. It is your mind. No joke is dirty; there are only dirty minds. How can a joke be dirty? A joke is simply a joke. But there are dirty minds. Or... you may be just a middle-class bourgeoise.

"Dai, did you hear the news? Megan Evans is getting married."
"Indeed now! I did not even know she was pregnant!"
"Steady there Dai, Megan Evans is not pregnant."
"What! Getting married and not even pregnant? Bloody middle-class snobbery, that's what that is!"

It may be just bloody middle-class snobbery that you feel shocked. And you cannot connect religion with humor -- that is the problem. And you don't know that God loves jokes. I tell it to you from very reliable sources.... Whenever somebody becomes a Buddha and dies and goes to God, He says, "Now, please tell me some joke. What is happening there on the earth? How are things going?" And if you cannot tell a beautiful joke, you will feel very embarrassed.

You go on thinking that humor, laughter, is somehow irreligious, because you have been conditioned that way. Churches have become humorless. When you come to me, you come with all your ideas of how a Buddha should be. But your ideas of a Buddha are not really of a Buddha. Those are the ideas that you have gathered seeing a Catholic priest, or a Hindu swami, or a Jaina muni. You don't know anything about Buddhas, you don't know anything about Bodhidharma, you don't know anything about the real people of God. In their life experience the earth and sky are not separate, and the profane and the sacred are not separate. It is all one. The humor and the prayer are two aspects of the same spectrum.

Laughter is not irreligious. Laughter is one of the most evolved phenomena in human life. No other animal can laugh, it is only man; it is only man who can laugh.

You have to transform your laughter into prayer. Only YOU can transform. Certainly there is no other animal who is bored either. No other animal feels boredom. So these are the two specific things a human being can do: either he can feel bored, or he can feel laughter. The old religions have chosen boredom. I

choose laughter. And I don't think that God should be very happy with your churches; they are creating such boredom. God must have more humor than your churches, otherwise He would not have created man at all. And He created man and told Adam, "Don't eat the fruit of the Tree of Knowledge," and then created a snake to seduce Adam, and created Eve, and created trouble.... He must have some humor.
This world is a great comedy. It is ridiculous!
Just listen to this joke.

A parish priest was having a game of golf with one of his parishioners one day. The priest teed-off first and sent his ball flying down the fairway.
"Good shot, Father," said the parishioner, who felt rather nervous as he was new to the game. He placed his ball on the tee, raised his club, swung and missed the ball.
"Jesus Christ, I missed!" he exclaimed.
"Don't blaspheme," said the priest. But the parishioner took several more swings at his ball and missed each time. And each time he exclaimed, "Jesus Christ, I missed!"
"Such blasphemous language is unforgivable," said the priest indignantly, "especially in front of a man of God. The next time you speak like that I will pray to God to strike you down."
The parishioner was fuming. He raised his club, swung wildly at the ball and missed it. He jumped up and down, threw his club on the ground and in a mad rage shouted, "Jesus Christ, I missed!" The priest looked up to heaven, joined his hands and started praying.
Suddenly, thunder roared, clouds rolled, and a large bolt of lightning came down and struck the priest, killing him. There was a moment's silence and then a voice boomed from the sky, "Jesus Christ, I missed!"

The Wisdom of the Sands, Vol 2

Chapter #7
Chapter title: Thirsty

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THERE WAS ONCE A KING WHO WAS THIRSTY. HE DID NOT QUITE KNOW WHAT THE DIFFICULTY WAS, BUT HE SAID, "MY THROAT IS DRY."
LACKEYS AT ONCE RAN SWIFTLY TO FIND SOMETHING SUITABLE TO ALLEVIATE THE CONDITION. THEY CAME BACK WITH LUBRICATING OIL. WHEN THE KING DRANK IT, HIS THROAT DID NOT FEEL DRY ANY MORE, BUT HE KNEW THAT SOMETHING WAS NOT RIGHT. THE OIL PRODUCED A CURIOUS SENSATION IN HIS MOUTH. HE CROAKED, "MY TONGUE FEELS AWFUL, AND THERE IS A CURIOUS TASTE. IT IS SLIPPERY..."
THE DOCTOR IMMEDIATELY PRESCRIBED PICKLES AND VINEGAR -- WHICH THE KING ATE.
SOON HE HAD STOMACH-ACHE AND WATERING EYES TO ADD TO HIS SORROWS.

"I THINK I MUST BE THIRSTY," HE MUMBLED, FOR HIS SUFFERINGS HAD MADE HIM DO SOME THINKING.

"THIRST NEVER MADE THE EYES WATER," SAID THE COURTIERS TO ONE ANOTHER.
BUT KINGS ARE OFTEN CAPRICIOUS, AND THEY RAN TO FETCH ROSEWATER, AND SCENTED SYRUPY WINES FIT FOR A KING.
THE KING DRANK IT ALL, BUT STILL FELT NO BETTER -- AND HIS DIGESTION WAS RUINED.
A WISE MAN HAPPENED ALONG IN THE MIDDLE OF THIS CRISIS, AND HE SAID, "HIS MAJESTY

NEEDS ORDINARY WATER."

"A KING COULD NEVER DRINK COMMON WATER," SHOUTED THE COURT IN UNISON.

"OF COURSE NOT," SAID THE KING. "AND, IN FACT, I FEEL QUITE INSULTED -- BOTH AS A KING BEING OFFERED PLAIN WATER, AND ALSO AS A PATIENT. AFTER ALL, IT MUST BE IMPOSSIBLE THAT SUCH A DREADFUL AND DAILY MORE COMPLICATED AILMENT AS MINE COULD HAVE SUCH A SIMPLE REMEDY. SUCH A CONCEPT IS CONTRARY TO LOGIC, A DISGRACE TO ITS ORIGINATOR, AND AN AFFRONT TO THE SICK."
THAT IS HOW THE WISE MAN CAME TO BE RENAMED 'THE IDIOT'.

Man is always in crisis. Man is crisis... constant. It is not accidental, it is essential. Man's very being consists of crisis, hence the anxiety, the tension, the anguish. Man is the only animal who grows, who moves, who becomes. Man is the only animal who is not born complete, who is not born closed, who is not born like a thing; who is born like a process. Man is open. His being consists in becoming. That is the crisis. The more he becomes the more he is.

Man cannot take himself for granted, otherwise one stagnates and vegetates. Life disappears. Life remains only when you are moving from one place to another place. Life is that movement between two places. You can't be alive at one place -- that's the difference between a dead thing and an alive phenomenon. A dead thing remains in one place; it is static. The alive thing moves -- not only moves, leaps, jumps. The dead thing remains always in the known. The alive phenomenon goes on moving from the known towards the unknown, from the familiar towards the un-familiar. This is the crisis. Man is the MOST alive.

You have to go on moving. The movement creates problems because the movement means you have to go on dying to that which you know. You have to go on dying to the past, which is familiar, which is comfortable, which is cozy. You have lived it, you have become skillful about it, you have learned much about it; now there is no danger in it. It fits with you, you fit with it. But man has to move, man has to go on the adventure. You are a man only when you go continuously on that adventure -- from the known to the unknown.

The mind clings to the past because the mind is the past. But your being wants to go beyond the past. Your being wants to explore. Your being has an intrinsic discontent; I call it divine discontent. Whatsoever you have, you are finished with it; whatsoever you are, you are finished with it; you want to have that which you don't have, and you want to be that which you are not. Man gropes in the dark for richer being, for more being, for new being.

It is not right to say that man is born one day and dies another. It is true about other animals, but not true about man. Animals are born one day -- they have a birthday -- and then one day they die. Man is constantly dying and constantly being born. EACH moment is a death and a birth. In man death and birth are not opposites, but like two wings of a bird, complementary, helping each other. The death simply helps the birth to happen. The death goes on cleansing the ground so the past can cease and the future can be. Death is in the service of birth. In fact, to call them two is not right. It is ONE process looked at from two different angles.

It is like a gate: from one side it is entrance, from the other side it is exit. Or, it is like breathing: the same breath going inwards is called inhalation, and the same breath going outwards is called exhalation. It is the same breath.

Death is exhalation, birth is inhalation. Birth is entrance, death is exit. But it is the same life-energy, the same wave. Man has to die each moment and has to be ready to be reborn again and again and again. Between this constant death and birth is life. Between these two is the gap which is life. Between the past and the future is life -- in that small interval called 'present'. It has no duration, it is there without any duration. The past has duration, length; the future has duration, length; the present has no duration. It is simply there... atomic it is. Between the past, the long past, and the long future, exists a gap. Only those who go on constantly dying and constantly getting reborn know that gap, because they pass again and again through that gap. Each time you are ready to pass through that gap, you will find a crisis.

The crisis is that the mind wants to cling to the known and the familiar, naturally. The mind is efficient with it. Somehow it has learned it, learning has been arduous. And now suddenly you move. All that learning is lost, it will never again be relevant. In no other situation will it have any meaning. It can only have meaning with the situation in which you have lived. "Cling to it," the mind says.

But the being cannot be contained by the mind. The being is infinite, and the mind is a very very small hole. The being is like the sky -- it cannot be contained in it. The mind is too narrow. The being wants to get out of it, the being wants to grow and become wider and wider. The being wants to go to the farthest corner of existence. The being is an adventure. The being wants to risk -- this is the crisis.

And each person has to face this crisis. And there are two alternatives: out of fear you stop dying to the past and you become stuck, stagnant. People call their stagnancy safety, security. Safety and security are just rationalizations for remaining stagnant. They become pools instead of rivers. They go on shrinking, they never know the joy of flow. Joy is just a by-product of flow. When the river moves there is joy, there is dance, there is song. When your life flows from one space into another space, there is joy -- the thrill of the new.

You can remain secure and safe with the past. You can avoid the crisis: that's what millions of people have decided. But then they remain mediocre, then they remain imbeciles. Then they only age, they don't grow. They are stuck. Their life becomes a wasteland and they never come to see the ocean. Only when you come to see the ocean and when you enter into the ocean do you know what bliss is. Man has to go on leaving the past, man has to go on searching. Man has to feed, nourish, his search.

But man has invented many many things to avoid it; man has invented many philosophies. Philosophy is a distraction: it never poses the real problem before you. It poses many problems to avoid THE problem. It constantly creates newer and newer problems, and goes into those problems and finds solutions, and out of each solution it brings many more problems, and it goes on and on. It is a distraction. It does not help you to face the real problem.

The real problem is only one. The problem is: how to go on continuously dying to the past? How to go on remaining courageous enough to take new life every moment? How to go on being born? That problem is avoided by philosophy. It talks about God, it talks about what the truth is, it talks about the creation, it talks about hell and heaven, and a thousand other things.What Taoists call 'ten thousand things' -- philosophy goes on talking about them. And it creates much fuss, and it is very easy to be lost in the philosophical speculation. It does not solve anything, it simply deceives you.

Then there are theologies. Philosophy is a distraction; theology is a pseudo-religion, not existential. It is philosophy in the guise of religion, philosophy pretending to be religion: Christian theology, Hindu theology, Buddhist theology. It again supplies you with answers which are plastic, synthetic, because the real answer can come only through living the question. The problem can be solved only by going into it; there is no other way to solve it. It cannot be solved by others' answers. My answer can't become your answer. You will have to live your problem, you will have to suffer your problem. You will have to pass through many many anxieties, anguishes. You will have to live through the crisis; only then will your ice melt and will you start flowing.

Those crises cannot be easily avoided either by philosophy or by theology. Everybody wants to avoid them -- that's why people have become Christians, Hindus, Mohammedans. They have taken others' answers as if they are their own. They live in that 'as if', their whole life is an 'as if'. It is not true, it is inauthentic.

How can Buddha's answer be your answer? There have been many Buddhas before Buddha; their answers could not become his answer. How can Christ's answer be your answer? He had to seek and search for his answer. He had to sacrifice for his answer -- he had to go to the cross, he had to carry his cross on his shoulders. How can his answer be your answer? You have not carried the cross on your shoulders yet. You have been avoiding, you have been escaping. Your logic is that of the ostrich... open your eyes. The problem is big, immense, huge, and the natural tendency is to close one's eyes and forget all about it, find some occupation, engagement, become involved in something and forget all about it. That's what people go on doing.

That's what politics is all about. People become involved in trifles and they become so much engaged that they forget that they yet have something to solve -- without which they will never really be men, without which they will never be their own selves. Politics gives great occupation to people. It is occupation through action, as philosophy is occupation through speculation.

And parents are in a hurry to give their borrowed knowledge to their children. Schools, colleges, universities are there only so that the past can live in you, so that it becomes almost impossible for you to drop the past, so that you forget all about your future possibilities. The university makes you efficient about the past and it destroys all your potential for the future. The university exists there as a conspiracy -- of the parents and the priests and the politicians.

If you go on repeating a certain knowledge again and again, you forget that it is not yours.

Adolf Hitler has said in his autobiography, MEIN KAMPF, that there is only a little difference between the truth and the lie; the difference is of repetition. If you go on repeating the lie again and again, it becomes true. He is saying something immensely valuable. And he knows it, because he has done it.

But that has been done down the ages by the priests and the politicians. They go on repeating certain things. Slowly slowly, those repeated things become habits of your thought; they become unconscious. Then you go on repeating them. You will give them to your children, just as your parents have given them to you. Your parents have not lived, otherwise they would have been Christs and Buddhas and Krishnas. You are not living if you are simply repeating your parents' ideas that were given to you when you were a child and unable to defend yourself, when you were a child and not aware enough of what was being done to you, when you were a child and vulnerable, when you were a child and trusting, when you were a child and you did not know that your parents could deceive you. And they were not deceiving you knowingly. They were deceived by their parents, and so on and so forth. They were simply repeating a performance. Whatsoever had been done to them by their parents7 they were doing it to you. That was the only way they knew how to deal with the children. They were themselves victims. Don't be angry with them. They have not done anything wrong to you knowingly, but whatsoever they have done IS WRONG.

They have made you Christians, Hindus, Mohammedans; they have made you communists, fascists -- they have made you this or that. They have not allowed you an open growth. Why? Why were they so afraid? Why were they in such a hurry to send you to the church? Why were they in such a hurry to baptize you? They were in a hurry because they thought they loved you, and they would like to protect you -- to protect you from the problem, the crisis that one day you might feel, you might encounter. So they were giving you answers before the question had arisen. They were preparing you. They were providing you with answers so when the question arose you would be able to deal with it, you would know the answers.

But those answers are false. They did it out of love for you, but all that is done out of love is not necessarily right. Unless love is aware, it can do harm. The world suffers much harm from love which is not aware. They wanted to protect you, they wanted you to be ready to face any crisis in your life, so they supplied you answers -- and answers cannot be supplied, answers have to be found.

One has to PAY for answers. They are not cheap. Knowledgeability is not knowledge.

Politics provides you with one kind of distraction, philosophy another kind of distraction.

Art is simply a consolation. It simply decorates your prison cell, it makes it worth living in, it makes it beautiful, it paints it. It keeps you in the prison cell because the prison cell becomes so beautiful -- as if the cage has been made of gold and the bird forgets about the sky, and it becomes difficult to leave the cage; it is golden.

Philosophy distracts. Theology cheats. Art simply decorates, consoles. Art is a kind of ointment when what is needed is surgery, not ointment. It is consoling but it is not transforming. And education simply functions as a conspiracy. Education is in the service of the past. Education is not creative. And these are the things one gets involved in sooner or later.

Only religion can take you beyond your stagnancy. But when I say religion, I don't mean Christian, Hindu, Mohammedan. I simply mean religiousness. And religiousness is very simple. It is so simple that you will not believe in it. Theologies are complex, religion is simple. Truth is very simple, philosophies are very complex. The philosophies have to be complex, otherwise you would see the lie in them. They have to be so complex that you cannot find the lie. They have to create so much jargon, clouds, subtleties, complexities; they have to make the whole thing so zig-zag, like a riddle, a puzzle, so that you can never come out of it. Philosophies, theologies are all labyrinthian: you can enter into them, getting out is very difficult because one thing leads to another. And the complexities become more and more complex the more you enter into them.

Truth is simple. Religion is simple. Religion has no theology, religion is pure experience -- the experience that happens when you die to the past and you are being born into the future. Between the two is what religion is, the insight into reality.

And remember, the theologians of the world point out that things are but transitory: "All the brightness of one rose is only for a while. The mayfly comes in the morning, and in the evening is dead, is gone. God does not come and go, therefore seek only God." This is simply greed, nothing else -- the same old greed in a new form, the same old wine in a new bottle.

God is NOT permanent, but the God of the theologians is permanent -- because the ego wants something permanent. The ego is greedy; it wants to cling to something. It does not want an unknown God. It wants a God who is known, well-known. Hence people cling to ideas supplied by theologians -- Christian God,

Hindu God, the form of the God, the name of the God.

God is unknown. Even those who have known Him don't know Him.When they know Him, they know only one thing: that they have come to the unknown. And that is the beauty of it.

And God is not permanent. God is certainly eternal, but not permanent. But the eternity is a flux. God is more in the flower than the statue you worship in the temple. God is there each moment, in each death, in each birth.

God is change. God is crisis. God is chaos.

In the name of greed you go on worshipping known Gods. True religion however, looks to what is momentary and only mortal. That has to be the distinction between the true religion and the untrue religion: untrue religion talks about a permanent God, true religion only talks about the impermanent life-flux -- the flower in the morning, and by the evening, gone. And the leaf was so green just a few days before, and now it is pale and it has fallen from the tree, and the wind is playing with it. And the man was so young and now he is old. Everything is changing. EXCEPT change, everything is changing.

Change is God, because only change is eternal. True religion looks to what is momentary and only mortal: a lark dropping from the sky, the smell of the laurel, a stranger's look, the giggle of a child, the tears of joy in somebody's eyes, a cry on the wind. The very wind....

True religion is not worried about anything BEYOND this life. True religion looks into this life and finds the beyond. The other reality is not somewhere else, the other reality is hidden in THIS reality. This reality is the other reality! The difference is of your vision. If you have depth, you will see this reality is the other reality. THIS IS THAT! That is the meaning of the famous Upanishadic saying: Swetketu, Thou art that, TATWAMASI, SWETKETU.

God is present in everything. God is the depth of everything -- let us say it in that way; God is the depth of the rose-flower, the depth of the rock, the depth of man and woman, the depth of love, the depth of sadness, the depth of joy. God means depth. And if you know how to LIVE deeply -- and you will only know how to live deeply if you go on constantly dying to the past and being born into the future. Between these two, the depth happens, your being deepens. Suddenly the door opens and you can see that which is. For a moment the mind is no more functioning, the mind is dropped. The new mind is still not born, and you can see the truth as it is. Soon the new mind will be born, and the moment it is born it starts becoming old; again you will have to drop it. This I call meditation.

Meditation is a way to face the real crisis of life, to face one's own growth and the growing pains.

Philosophy distracts, theology deceives. Politics only keeps you occupied in stupid things. Art only decorates the cell. And science is not yet courageous enough to tackle the real problem, so it goes on working on things, on the outer.

Religion is that courage to enter into the paradoxical reality of birth and death together, of matter and mind together, of this and that together. Very few people have been religious -- a Buddha, a Krishna, a Zarathustra. And each person can have that joy of being religious, can live God. But then you will have to renounce many things. You will have to renounce your philosophies, your religions. You will have to renounce your stupid occupations. And I'm not saying that you have to renounce the world -- your wife, your children, your work -- no. That is not the problem. The real problem is in your beliefs. You have to renounce your beliefs.

But what happens in the world? Somebody gets fed-up with the world; he renounces the children, the family, and escapes to a Himalayan cave, or to some Catholic monastery. He renounces all EXCEPT his beliefs. Those beliefs he carries to the monastery, and those beliefs are the real things to be renounced. I teach my sannyasins to renounce the beliefs, the concepts, the prejudices. The world is perfectly beautiful because the world is the visible God. Just renounce your attitudes that you have been taught, that you have been conditioned for. If you renounce your conditionings, you have renounced your ignorance. You will become innocent, and out of that innocence knowing arises. One becomes wise. But remember, when you become wise, the world will not think you are wise. The world will think you are an idiot!

Jesus was thought to be idiotic. So was it the case with Buddha. And people must have told Lao Tzu again and again, "You are an idiot!" He himself writes that in TAO TE CHING: "Everybody seems to be intelligent except me. I am an idiot." The idiots exist in such a great majority that when you become wise, they will think you have gone mad.

Remember it -- to have eyes in the world of blind people, you will have to be ready for a few things. They will laugh at you. They will not believe that you have eyes; nobody has ever heard of anybody having eyes. They will think you are a charlatan. They will think you are a fraud. They will think that you have

some motivation behind this declaration that you have got eyes. They will be angry, they will be enraged. They may poison you, they may kill you. One thing is certain: they can't believe that you are wise, because to think you are wise they will have to accept the idea that they are not -- and that is too difficult. It is easier to crucify Jesus and murder Mansoor and poison Socrates than to think that we are all idiots.

The presence of a Jesus brings the crisis: if he is right then everybody else is wrong. And if he is wrong, then everybody else can relax into his cozy world, comforts, and forget all about the crisis. Jesus opens the door. Jesus becomes the problem, remember it.

A REAL Buddha, a REAL JESUS, does not supply you with the answer. He simply brings the problem which you have forgotten to you. He creates the problem again. He lives the problem in front of you. He forces you to see the problem, and he is so persistent that he annoys you.

Just think of Socrates walking on the streets of Athens -- he was annoying everybody! He had not done any harm to anybody; there was no reason to poison him and to kill him. But he had annoyed. He was asking questions nobody wanted to listen to, because those questions take away the very earth beneath your feet. Those questions are dangerous. Once they have entered into you, then you will never be able to sleep easily; they will haunt you. Once those questions have penetrated into your consciousness, you can't live the same way you have been living. Those questions will become the seeds: they will start growing in you, they will start changing you in subtle ways.

People were annoyed with Socrates, people were annoyed with Jesus. They had to kill just to save their sleep. They had to kill so that they could forget the problem. Jesus is simply the question-mark that somehow they had managed to forget about -- in money, in respectability, in the search for power, in politics, in philosophy, in art. They had somehow got engaged and they had forgotten the problem. Now this man comes and shouts from the tops of the houses.

That's what Jesus has said to his disciples: "Go and shout from the housetops. Because people are fast asleep, they will hear only if you shout and go on shouting. Go on yelling at people! Go on hammering! If you persist in hammering, only then one day will they see that they have not solved the real problem of their lives." And how can you live if you have not solved the real problem of your life? Life starts only when you have solved the real problem.

And what is the real problem? The real problem is how to go on dying towards the past and how to go on being born towards the future; how to remain fresh, young, like dewdrops; how not to become old. That is the way to grow -- how not to become old, how to remain always young and fresh. In life, in death, the freshness should not be lost. No dust should be allowed to gather on you.

Now this beautiful story:

THERE ONCE WAS A KING WHO WAS THIRSTY. HE DID NOT QUITE KNOW WHAT THE DIFFICULTY WAS, BUT HE SAID, "MY THROAT IS DRY."

Savor the story very very patiently and very very slowly, because these stories are not ordinary stories. They are condensed life experiences.

THERE WAS ONCE A KING WHO WAS THIRSTY.

Thirst was his problem.

HE DID NOT QUITE KNOW WHAT THE DIFFICULTY WAS...

And if you don't know what the difficulty is, never go in search of a solution -- because whatsoever you will find will be wrong. The first thing is to know exactly what the problem is -- because in fact in the deepest core of the problem is the solution. If you know exactly what the problem is, half the problem is solved even before you have done anything else. Just in knowing the problem exactly, half the problem is solved -- because the problem itself contains the keys.

If you know you are thirsty, the problem is solved. Now you can search for the water. And water is

available everywhere, it is not such a difficulty to find it. Before the thirst is, water is. The thirst is possible only because the water is.
Remember, life goes on providing.

The child is born; before the child is born the mother's breasts are swelling with milk. The child is yet only on the way, the child is not born yet, but the breasts are getting ready. Before the hunger of the child, the food is ready. If you look deeply into life you will find it happening everywhere: life provides. And once you know it, great trust arises in life. That trust is religious.

Trust does not mean believing in a book, in a certain ideology. Trust means SEEING that life provides, FEELING that life cares, that it is not against you, that it is all for you, that it is not indifferent to you, that it loves you, that it protects you, that you need not be worried, too worried about security. Life is your security.

THERE ONCE WAS A KING WHO WAS THIRSTY. HE DID NOT QUITE KNOW WHAT THE DIFFICULTY WAS....

Nobody knows what the difficulty is. And the difficulty is simple, like thirst.

When you start thinking about God you are moving in a wrong direction. First look deep into yourself and you will find a thirst. And that thirst is not for God, never. If you had not heard the word 'God', you would never have thought about God.

Now there are millions of people in Russia who never think of God. Do you think they don't feel the religious thirst? They feel it, but they don't think of God: they have been supplied with other idols -- the Communist Party. Now it is not Christianity, it is the Communist Party. Now it is no longer the temple, it is the Kremlin. Now it is no longer Christ, it is Lenin, Marx, Stalin, or somebody else. Mao has destroyed the Buddhist tradition in China. Now people don't think of Buddha, they think of Mao.

What I want you to become aware of is that it is not a question of whether you think of Mao or Moses, Krishna or Christ, God, the Bible, the Koran -- that is not the problem. Look into your thirst. What exactly is your thirst? What is your discontent? Why call t you relax? Why are you always on edge, uneasy, tense, in anguish? Don't jump to conclusions too fast. Rather than thinking of what you want to find outside, think, go deep, meditate inside; what exactly is your thirst? And you will be surprised: once you know exactly what your thirst is, the problem is solved.

Buddha solved it without thinking of any God, without any Vedas and Upanishads, without any book. What did he do? He simply searched into his thirst. He looked deeper and deeper and deeper. He went into innermost causes, and finally he came to a point where he could see: the problem is, the only problem that man faces is, that we are separate from existence. Somehow we have fallen out of line with existence. The harmony is broken. We are no longer part of the orchestra of this universe. Hence we start feeling like outsiders hence we start feeling insecurity, fear. We have to protect ourselves, we have to guard ourselves, we have to do everything. We can't relax, because if we relax we will be the losers. We have to fight, we have to survive. We start thinking in terms of antagonism to existence -- as if the existence is there to destroy us.

The deeper Buddha moved into himself, the more he felt the only problem is that "I am", that the ego is. And how does the ego persist? Of what does it consist? And then he looked deeper into it and found that it consists of the past. If you drop the past the ego disappears. He tried to drop the past, and the day he succeeded in dropping the past, there was no ego, and there was no problem, and there was no thirst. All was quenched. He again became part of the whole. He became holy. He never thought about God. He never prayed, he only meditated. Meditation simply means he looked inwards to find out exactly what his problem was. Rather than rushing for a solution, he looked into the problem. Remember these two different things.

If you go for the solution you will become philosophical. Sooner or later you will be caught by some philosophy, some theology, some 'ism'. And only you are responsible. Those shops are there, those merchants are there -- naturally they go on selling whatsoever they have to sell. But there was no need for you to go to them. Churches and temples and mosques will disappear of their own accord if you start moving towards the solution. Once you enter your problem, you will find the solution waiting in your own self.

THERE ONCE WAS A KING WHO WAS THIRSTY. HE DID NOT QUITE KNOW WHAT THE DIFFICULTY

WAS, BUT HE SAID, "MY THROAT IS DRY."

Now to be thirsty is one thing, and to say "My throat is dry" is another. You have posed the question in a wrong way. Pose a question in a wrong way and you will be immediately supplied with wrong answers. One has to be very very intelligent in posing a question, because all depends on how you pose it.

Every day I come across people; they go on asking wrong questions. And because they ask a wrong question, even if the right answer is given it does not satisfy -- because that is not their question. Their real question remains hidden to themselves. So the first thing for every seeker is to be very clear and very alert about the question. There is no hurry. Take time. Take it easy, but go around the problem. Look from every angle at what exactly it is. Before you ask a question be absolutely certain that this is your question. Otherwise wait, there is no hurry. If you can wait enough, if you can be patient enough, you will know what your question is.

Now this king asks a wrong question. He started a wrong journey: "MY THROAT IS DRY." Just a single word, 'dry', now triggers a process.

LACKEYS AT ONCE RAN SWIFTLY TO FIND SOMETHING SUITABLE TO ALLEVIATE THE CONDITION. THEY CAME BACK WITH LUBRICATING OIL.

Of course, when the throat is dry, it needs something lubricating. It is logical. If the king had said, "I am thirsty," it would have been almost impossible to bring lubricating oil. The lubricating oil is brought because the question has been posed wrongly: "My throat is dry."

And remember, advisers abound. There are millions all around you. They may not have solved their problems, but they are very very happy in solving yours. Their throats may be dry, but if you say "My throat is dry" they will jump upon you. There are many do-gooders. They are just watching -- they enjoy whenever somebody is in some need. To help feels very very good for their egos. You are in trouble and they enjoy your trouble because now you need their help. If you are happy, nobody comes to you. People think you are mad. If you are healthy, people don't believe you -- "You must be deceiving." If you laugh they think, "What is so funny?" If you are miserable they all feel happy: they are there ready to help you out of your misery. Everybody is a missionary, and everybody has solutions to solve all the problems. They have not solved their own problems! In fact, that is their way to avoid their own problems -- they enter into others' problems, they become engaged with others.

Remember, unless you have solved your problem, don't start helping others. Rather than helping, you will be harming them.

LACKEYS AT ONCE RAN SWIFTLY TO FIND SOMETHING SUITABLE TO ALLEVIATE THE CONDITION.

Now, thirst is not a disease. It is a dis-ease, but not a disease. It is very healthy. Thirst is healthy, remember it. A dead man cannot feel thirst; it shows life. Now discontent is not unhealthy, it is not a disease; it simply shows life, aliveness. Only dead people are without any discontent. A really alive person has to live his discontent. He has to be thirsty, he has to be afire. Only through that fieriness, that thirst, will he live an intense life.

People live at the minimum; they never come to know what is the optimum. And things happen only at the optimum. Orgasmic experiences happen only at the optimum, and people live at the minimum. They are very miserly in their lives. They go only so far, they don't become too involved in living, they always remain more or less spectators. When they want to dance, they go and see some dancer dancing. When they want to play, they go and see a football match. When they want to love, they go and see a movie based on some story. People have become spectators. And TV is absolutely reducing them to being spectators. Wherever TV has become available people are glued to their seats for four, five, six hours a day, just watching. Life has become 'just watching'. But there is one good thing about watching -- you are never involved. You simply sit in your chair. You are out of it, you don't go into any danger, you don't take any risk. Others take the risk for you, you are a watcher. You become a voyeur. You are a peeping-tom -- you are glued to somebody's keyhole and watching.

But when are you going to live? Life is slipping by every moment. You are not a plastic flower,

remember. You are a real flower -- by the morning you will be gone. Play with the wind, have a dialogue with the sun, whisper to the clouds. Dance and sing... the evening is coming. And if you don't dance and you don't sing and if you don't play with the wind and you don't have a dialogue with the sun, your life will be poor, your death will be poor, because death can only be rich if the life has been rich. You will live meaninglessly, you will die meaninglessly.

From where does the meaning come? Meaning comes by living intensely. Intensity brings meaning. Intentionality brings meaning. Only when a man lives as if the torch is burning from both ends together -- then he knows what life is. In those rare moments of intensity God is revealed, never before. Contentment certainly happens, but it happens only in the most intense moments of discontent.

I teach you discontent so that contentment can happen to you. But you have been taught to practice contentment, to remain satisfied.

Socrates is right when he says, "I would rather be a discontented Socrates than a satisfied pig." But millions of people have decided otherwise: they have decided to live as satisfied pigs. They go on avoiding any intense phenomenon. Rather than falling in love, they have decided for a plastic marriage. Rather than meditating themselves, they say, "Jesus saves!" What has Jesus to do with it? And why should he save you? And how can he save you? Only you can save yourself, nobody else! That is absolutely your right! If you claim it, you get it. If you don't claim it, you don't get it.

But people are very cunning and clever; they postpone. They say, "Okay. If Jesus is there, why should we worry?" People come to me; they say, "Osho, you are here. Why should we meditate? We trust in you."

How can you trust in me if you don't meditate? Trust is a fragrance that comes out of meditation. No, they are not saying that they trust. They are simply saying, "If you can do it, do it. We are not much interested in doing it on our own. We don't want to take any risk."

Remember, thirst, discontent, hunger are healthy qualities, wholesome. A satisfied man is a dull, stupid man. And because satisfaction has been practised down the ages, your churches are full of those dullards, monasteries are full of those dull, dead people. They are walking corpses, somehow dragging themselves. They have lost all juice. They are frozen, non-flowing. Their life is not a streaming, is not a vibration; it is not a music, a melody.

Thirst is perfectly beautiful, because it is only through thirst that you will know what contentment is, what the beauty is of feeling quenched. If you are really thirsty then you will know the joy of drinking water. If you are really hungry then you will know the joy of eating food.When you are burning, like fire, only then contentment happens. And God is the ultimate contentment. It happens to the religious person who lives through discontent. A religious person is one who is thirsty.

But remember to pose your question rightly, otherwise lackeys are always available.

Those lackeys... RAN SWIFTLY TO FIND SOMETHING SUITABLE TO ALLEVIATE THE CONDITION. THEY CAME BACK WITH LUBRICATING OIL. WHEN THE KING DRANK IT, HIS THROAT DID NOT FEEL DRY ANYMORE, BUT HE KNEW THAT SOMETHING WAS NOT RIGHT.

That's what is happening everywhere. You go to the church, you feel a certain kind of religiousness arising in you, but still you feel something is wrong. You can't pinpoint it -- where, what? -- but something is wrong. You are being supplied with a thousand and one answers, and somehow they seem to satisfy you, but deep down you know something is wrong. You go on carrying the Bible and the Gita, and deep down you know something is wrong.

THE OIL PRODUCED A CURIOUS SENSATION IN HIS MOUTH. HE CROAKED, "MY TONGUE FEELS AWFUL, AND THERE IS A CURIOUS TASTE, IT IS SLIPPERY..."

Have you not felt that taste in a church? Have you not croaked, "My tongue feels awful"? Reading the Bible or the Gita or the Koran, have you not felt it? -- that things only seem right on the surface, but something is missing? The Christian priest goes on talking the same language as Jesus. He uses the same words as Jesus, but you can see it -- something is missing. The soul is missing.

THE DOCTOR IMMEDIATELY PRESCRIBED PICKLES AND VINEGAR -- WHICH THE KING ATE.

And let me remind you again, these people are always around -- not only around kings, they are around everybody.

Naturally, now the disease had taken a new phase. Now the thirst was completely lost, forgotten about. Nobody will ever think of thirst any more. Once you have taken a wrong step, then one wrong step leads to another wrong step, and so on and so forth. And it will become almost a superhuman task to find that the first step had been wrong.

He immediately prescribed pickles and vinegar -- which the king ate.

SOON HE HAD STOMACH-ACHE AND WATERING EYES TO ADD TO HIS SORROWS.

Now one problem is solved but another is created. Things become more complex. Rather than becoming simple, they start becoming more dangerous.

"I THINK I MUST BE THIRSTY," HE MUMBLED, FOR HIS SUFFERINGS HAD MADE HIM DO SOME THINKING.

He must have been a wise man. Otherwise people go on suffering and suffering; they don't think about their suffering, they go on asking others how to alleviate the suffering. And others go on supplying them with their advice. And remember, nobody can advise you. His advice may have even been right for him, it may not be right for you. In fact. one thing works only for one person -- and once only. It never works again for another person. It does not even work for the same person again. Things go on changing. You cannot live through learned responses; they are reactions. You have to respond to reality anew each moment. You have to respond like a mirror, and you can respond only if you remain like a mirror.

People function like photograph plates: they go on watching whatsoever is available. The mirror never catches anything. It reflects but never possesses anything, never holds anything back. It goes on allowing it to slip by. It is never in any kind of attachment. That is the beauty of meditation -- meditation is mirroring. You live, you live a thousand and one things, but you never cling to anything. When the spring comes you enjoy it, you reflect it, you respond to it. When it is gone, it is gone. You don't look back, you don't cry for it, you don't weep. You don't weep for the spilled milk, you go on moving ahead.

The king did a little thinking and thought, "My first question was wrong. In fact, I was thirsty." But now things became more difficult.

"THIRST NEVER MADE THE EYES WATER..." so true... SAID THE COURTIERS TO ONE ANOTHER. "Who has ever heard that thirst makes anybody's eyes water?" But KINGS ARE OFTEN CAPRICIOUS, AND THEY RAN TO FETCH ROSEWATER, AND SCENTED SYRUPY WINES FIT FOR A KING.

Remember always, your problem has to be solved, not your ego satisfied.

Sometimes you come to me and I can see both things are there. If I solve your problem you are angry with me, because it may not necessarily satisfy your ego. You feel I am hard. In fact, you had come not for the problem. The problem was just an excuse -- you had come so that I could satisfy your ego. If I satisfy your ego I am your enemy; that I cannot do. And that is the distinction you have to make.

People ask me sometimes, "How to find that the Master is true?" or "How to find that this Master has REALLY attained?" This is the way to find out: if you go to a Master and he only satisfies your ego, and you feel good in your ego, you can be certain that he is bogus. If he does not satisfy your ego, hits hard, shocks you, SHATTERS you, but tries to solve your problem, you can be certain that you are around a person from where help is possible.

But that is the difficult thing: you will cling around a person who satisfies your ego, and you will avoid the person who shatters your ego. YOU ARE YOUR OWN ENEMY. That's why so many bogus people go on existing as Masters. This is the criterion: a Master has compassion, but is bound to be hard. He cannot go on watering, nourishing your ego, because your ego is your hell. So sometimes it happens that you will go to a certain saint and a certain Master, and you will feel very good because he was so compassionate, so

loving. Watch... where is your satisfaction happening? In your ego? -- then avoid. Be where you are going to be shattered and destroyed, because only in your destruction is the possibility for the new to happen.
A real Master is a murderer. He has to murder you.

"THIRST NEVER MADE THE EYES WATER," SAID THE COURTIERS TO ONE ANOTHER. BUT KINGS ARE OFTEN CAPRICIOUS, AND THEY RAN TO FETCH ROSEWATER, AND SCENTED SYRUPY WINES FIT FOR A KING.
THE KING DRANK IT ALL, BUT STILL HE FELT NO BETTER -- AND HIS DIGESTION WAS RUINED.
A WISE MAN HAPPENED ALONG IN THE MIDDLE OF THIS CRISIS....

The wise man happens only when you are in the middle of the crisis. He cannot happen otherwise, at no other time. Not that the wise man is unavailable to you; the wise man is always available to you, but you can see the wise man, or there can be a dialogue or any relationship, only when you are in a crisis. Otherwise, who bothers? Who cares? One lives one's life perfectly satisfied, like a pig.

When your problems become so acute, chronic, that there seems to be no solution coming from anywhere, that is the only point where the wise man can happen to you. But still you can miss.

A WISE MAN HAPPENED ALONG IN THE MIDDLE OF THIS CRISIS, AND HE SAID, "HIS MAJESTY NEEDS ORDINARY WATER."

The wise man always has simple answers. His answers are not complicated. His answers are not to satisfy your intellect, his answers are not games of the intellect. He simply says whatsoever is the case. He calls a spade a spade. He uses words only to indicate the reality, not to camouflage it.

The wise man said, "HIS MAJESTY NEEDS ORDINARY WATER." "A KING COULD NEVER DRINK COMMON WATER," SHOUTED THE COURT IN UNISON.

"OF COURSE NOT," SAID THE KING. "AND, IN FACT, I FEEL QUITE INSULTED -- BOTH AS A KING BEING OFFERED PLAIN WATER, AND ALSO AS A PATIENT. AFTER ALL, IT MUST BE IMPOSSIBLE THAT SUCH A DREADFUL AND DAILY MORE COMPLICATED AILMENT AS MINE COULD HAVE SUCH A SIMPLE REMEDY. SUCH A CONCEPT IS CONTRARY TO LOGIC, A DISGRACE TO ITS ORIGINATOR, AND AN AFFRONT TO THE SICK."

Now these are your reactions. When you meet a wise
man, these are your reactions. Beware of them. This story is the story of a seeker, of somebody who is thirsty. And even when he comes around a clearcut solution, he tends not to listen to it. Not only that -- he's enraged, he becomes angry.

The courtiers were, of course... okay, they can be forgiven... they said, "A KING COULD NEVER DRINK COMMON WATER." Their whole purpose there is to help the king's ego. They are right, they are doing their duty. But the king is also foolish. That's how everybody is.

"OF COURSE NOT," SAID THE KING. "AND, IN FACT, I FEEL QUITE INSULTED..."

Have you not felt insulted when a truth has been told to you? Lies are always very consoling.

Friedrich Nietzsche has said that man cannot live without lies. Man needs lies, man cannot bear truth. Truth is unbearable. "Don't disturb people," Nietzsche says. "Let them live in their lies. Lies are good, lies are props to life."

You all live in lies. And when you live in lies a simple truth can shatter your whole house of glass. You will not accept the truth.

The kings says, "OF COURSE NOT.... AND IN FACT, I FEEL QUITE INSULTED -- BOTH AS A KING BEING OFFERED PLAIN WATER, AND ALSO AS A PATIENT.... "

Whenever you go to the doctor, and if the doctor says that there is no illness, nothing to be worried about, you don't feel good. You feel like going to. somebody else, to some other doctor. If the doctor says; "It is all in your mind," you feel offended. You were thinking you have a great disease, and then you go and the doctor says it is just a common cold. Do you like it? In fact, you should like it, but somehow the ego feels offended. The ego is stupid; it wants everything big. Just a common cold? And you were thinking you are suffering from cancer or something, something REALLY big.

The King was offended. He said, "This is an insult. For such a complicated disease which has been becoming more and more complicated every day, such a simple remedy?"

Always remember, remedies are simple. And only simple remedies help, because truth is simple. Life is simple, love is simple, God is simple. That's why it is said: those who are simple will know. By being simple they will fall in tune with the simplicity of the whole. By being simple they will be bridged with the simplicity of existence. That's why Jesus says, "Unless you are like small children, you will not enter into my Kingdom of God."What is so great in a small child? -- his innocence, his simplicity. He's uncomplicated. And only when you are uncomplicated like a child, innocent, can you enter into the Kingdom of God. And the Kingdom of God surrounds you. It is here. It is now. But you are complicated. You are hiding behind your complications.

Drop all complexity. Be nude, be in the sun like a tree, and you will know what grandeur is, and you will know what glory is.

Jesus has said to his disciples, "Look at the lilies in the field. Even Solomon in all his glory was not attired as one of these." What is the beauty of a poor lily-flower? -- its simplicity, its uncomplicatedness, its oneness.

A complicated person is a crowd. A complicated person is fragmentary; he is many. What is simplicity? When you are one, there is no possibility of being complex. When there is only oneness inside you a silence pervades, a stillness, an innocence. You know nothing. You are full of wonder and awe, but you know nothing. Then anything can reveal the ultimate truth to you. Then any small experience can become the ultimate experience of 'aha!' and the door can open and you can be flooded with reality.

But the king said, "Such a simple remedy? Such a concept is contrary to logic..."

Naturally, it is contrary to logic. "So many doctors have failed, so many wise men of the court have failed, so many remedies have failed. And now here comes this man, and he says, 'Just common water'? So does my court consist of fools? Is my doctor, my personal physician, a fool?"

"SUCH A CONCEPT IS CONTRARY TO LOGIC, A DISGRACE TO ITS ORIGINATOR..."

Because there are only two possibilities: either this wise man is right or the whole court is wrong and the doctor and the king and all his friends are wrong, and all his advisers. That cannot be accepted. That is too much. It goes against the grain.

"IT IS A DISGRACE TO ITS ORIGINATOR, AND AN AFFRONT TO THE SICK."
THAT IS HOW THE WISE MAN CAME TO BE RENAMED ' THE IDIOT'.

The wise man has always been known as 'The Idiot' -- because he behaves in strange ways, he behaves in eccentric ways. They look eccentric because you are accustomed to something else. The wise man looks like an outsider. He is the only insider! but to you he looks like an outsider. It seems something has gone wrong in him. He looks abnormal. In fact, you are abnormal. Buddha is the norm because he is normal. You are abnormal, you are ill, you are mental; but you have the majority with you. Buddha is alone: you can condemn him and he is helpless, he cannot do anything. He has to accept. If you call him 'The Idiot', he has to accept. He laughs, he smiles at you. But by calling him 'The Idiot', you have prevented yourself from following his advice which could have transformed you, which could have quenched your thirst.

Remember, in the madhouses of the world many people are there who are not really mad but who are more sane than you are -- and that is their trouble -- who are saner than the sane. That's why they have to be put into a mad asylum; they are dangerous people.

Always the poet, the mystic, the messenger, the one who brings something from the unknown to the earth, has been condemned. If you don't condemn him, you will be transformed by him. That is the meaning

of being a disciple. It is simply a gesture from your side that "I will not condemn you. Sometimes you look mad to me, but I will not act out of that attitude towards you. I will keep that attitude aside. In spite of me, I will follow you." That is the meaning of disciplehood.

If you can find an idiot like Jesus or Buddha, don't miss the opportunity. Go with him, go with him headlong! Go with him all the way, because he is the only hope. And your mind will condemn, and your mind is very logical, and the remedies given by Buddhas are very simple.

Just think of it....

A man came to me. He's a politician, a cabinet minister, and he was suffering from insomnia. And I told him, "You simply sit for one hour and do nothing. Just sit silently doing nothing." He said, "How can sitting help? My problem is very complex! You don't understand my problem. Just sitting like a fool for one hour not doing anything -- how can it help?" And he looks logical. But if a politician can sit for one hour silently he will see his stupidity -- what he has been doing for twenty-three hours.

I have heard about a Master. A man came to him and he said "What should I do to become wise?" And the Master said, "You go outside and stand there." And it was raining. And the man said, "But how is this going to help me? Maybe, who knows? Masters are strange." So he went outside, and he stood there, and it poured and poured. And he was completely soaked, and the water was flowing inside his clothes. And after ten minutes he came back and he said, "I have been standing there. Now what?"

And the Master said, "What happened? Standing there, was any revelation given to you?"

He said, "Revelation? I simply thought that I am looking like a fool!"

The Master said, "This is a great revelation! This is the beginning of wisdom! Now you can start. You are on the right track. If you know you are a fool, things have started changing already."

But the politician said to me, "It is so simple, sitting for one hour. How can it help?"

In Zen, in Japan, they don't do psychoanalysis. They don't go into very very long analytical processes. A madman is brought to a Zen monastery, he is given a very very faraway cottage, provided with food, taken care of, but nobody says anything to him -- just left alone. Nobody talks to him. Even the person who brings food is not allowed to talk to him. He's simply left alone. He can move around the cottage, he can do something in the garden if he wants. Otherwise he is supposed to lie down in the bed and rest and just be there. And what does not happen in three years' psychoanalysis happens in three weeks. Just the man sitting there doing nothing, lying down on the bed or sitting on the lawn or looking at the stars, cools down, slows down. The tension disappears. The tension need not be analyzed; analysis may make it acceptable but can't make it go.

It seems simple. If you tell it to a Freudian, he will think you are talking nonsense -- "Such a simple thing. How can it help? Problems are very complicated. Dreams have to be analyzed first, and you have to go deep down into the unconscious." And if you go to a Jungian, then he says you have to go even to the collective unconscious. And if you go to a primal therapist he says, "This won't help. First you have to go backwards to the primal scream. It will take years!" And all that happens out of all this psychoanalysis, and thinking about it, and dreams, and the past, is that the man by and by becomes fed-up with the whole thing and starts accepting it. He says, "Okay, this is the way I am." Nothing much happens out of it. Psychoanalysis has been a failure. It will take time for people to understand that it has failed.

But in the East we have been trying a totally different approach, a simple one. Just leave the man alone. Let him relax, let him swim, sit, walk, let him be in his body. Let him be in a situation where he's not expected to do anything. Let him be irresponsibly there; then those three, four weeks become like a womb. He relaxes, he eats, sleeps, takes the bath, and nothing to worry about. And the Zen people say, "Sitting silently, doing nothing, the spring comes and the grass grows by itself."

Life takes care of itself.

My suggestions to you are very simple. Somebody comes and I say, "Dance," and he looks a little offended. He says, "What? I bring such great problems to you, and you simply say 'Dance'? How is this going to help?"

Truth is very simple. If you can dance and dance deeply, so deeply that the dancer disappears in the dance, the problems will change, because in that disappearance of the dancer, the ego will disappear and you will have a look at reality without the ego. That is the only transforming force. That is the only radical revolution.

Remember, all great truths are simple. Lies are not simple. They cannot afford to be simple, because

then you will catch hold of them and you will immediately know this is a lie. The lie has to be very, very sophisticated, slippery; you can't catch hold of it. And it has to be so complex that you can go on and on, round and round in it, and you can never find a door out of it. It has to use jargon, great complicated words.

Truth is as simple as the sun, as these birds singing, as these trees' green. Truth is as simple as the green of the tree, the red of the tree, the gold of the tree. Truth is as simple as "I am here. You are here." Truth is as simple as this moment, this pause between you and me. Truth is as simple as this pause....

The Wisdom of the Sands, Vol 2

Chapter #8
Chapter title: Easy is the Flow

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The first question:

AM I A RESTLESS, CONFUSED BUDDHA AND ONLY NEED TO ACCEPT RIGHT NOW THE PECULIAR NATURE OF MY BUDDHAHOOD, OR IS IT DIFFERENT FROM AND COMES AFTER ALL THIS STUFF HAPPENING NOW?

Sambuddha, you are a Buddha from the very beginning, as everybody else is. Buddhahood is the source and the goal. You are a Buddha from the very beginning, and you will remain a Buddha to the very end. The only question is of recognizing it, not of realizing it. Real, it is already; real it is. Realization is not the question, but recognition, a turning in. That is the meaning of the word 'conversion': turning upon oneself.

Consciousness is continuously engaged by objects. It moves outwards. Its engagement, its commitment, is to the without. When you disengage it from the without and allow it to fall within itself the recognition arises. Then you start tasting your being for the first time. You have been tasting the other for millions of your lives, and the other only keeps you occupied; nothing else ever happens. The other only keeps you engaged with toys. And as you are engaged with the other, the other is engaged with you -- because you are the other for him or her.

To look at the other and forget oneself is ignorance. To remember oneself and forget the other is awakening. And once you have become awakened to yourself, recognized your Buddhahood, then you can look outside too. Then never again is the other to be found. If you have come to know who you are, the other disappears in that very knowledge.

This is the paradoxical nature of self-recognition: when you recognize the self, the self disappears, and with the self, the other. The other cannot exist without the self. I-thou exists as a pair. They are not two words, it is a pair-word. You cannot separate them. You go on looking at the other; in the shadow the I is created. And you remain engaged with the other, and you go on falling into new traps, new games. The other is the world.

Turning in....

But you are too concerned with turning on. You are turned on by the other. You become excited with the other, you want to explore the other; hence you continue moving always in the other and remain

unrecognized, remain unremembered, remain unaware. Buddhahood is nothing but becoming engaged with oneself. And once you know who you are the I disappears, and with the disappearance of the I, the you, thou, the other, disappears. Then it is all one. There is nothing in and nothing out. That is what is called enlightenment.

You ask me, "AM I A RESTLESS, CONFUSED BUDDHA AND ONLY NEED TO ACCEPT RIGHT NOW THE PECULIAR NATURE OF MY BUDDHAHOOD...?"

Everybody is restless, everybody is confused. The confusion is coming from your engagement with the other; the other confuses you. The restlessness is there because you are too excited by the other. It will remain, but it does not destroy your Buddhahood. Your potential remains untouched by it. It is only on the surface, on the periphery. These winds blow only on the periphery, they create ripples on the periphery, but in your deepest depth you remain untouched, unmoved. Not even a small ripple arises there... that is the center of the cyclone.

Start looking in. Even for a few moments, just forget the other. Slowly, slowly the knack is found. There is no art to it, otherwise I would have taught it to you. It cannot be taught, you have to grope for it. But groping, one arrives, that's certain -- because many have arrived. I have arrived, you can arrive.

And you cannot follow somebody else because everybody arrives in his own way, because everybody is so unique and different from any other.

Start groping. That groping is meditation. Close your eyes to the other. You have seen the Buddha-statues -- Buddha is sitting with closed eyes. Those closed eyes are simply symbolic, symbolic that he's not engaged with the other, that he is not exploring the other any more. He wants to do first things first. He wants to explore this subjectivity: who is this within me? And unless this is found, all else is futile. If I don't know who I am, I will never know who the other is. If I can't experience myself, how can I experience the other? The other is far away. If I am not sensitive enough to feel my own heartbeat, how am I going to feel the heart-beat of the other? And that's what you have been trying,

and failing, and trying again, and hoping, and being frustrated again and again. It is an old rut; you go on moving in it. It is a vicious circle.

Start groping inwards. Whenever you are alone -- and manage sometimes to be alone, it is not good always to remain crowded -- find your own place sometimes and just close your eyes. That is symbolic: close yourself to the world.

Now this has to be understood, because the contemporary mind is too worried with how to open itself, how to remain open to others. In itself it is a beautiful understanding, but you can go to the extreme very easily -- and that's what the mind always does.

In the past the religions have taught you to become closed; that was one extreme. To come out of it the modern trends are to open up, to become open to others. Now you can forget completely how to close -- and both are dangerous. First you suffered from Christianity, now you can suffer from modern humanistic growth psychologies. One needs a balance, one needs freedom. One needs to be capable of doing whatsoever one wants. Sometimes you need to open -- that is love. Love is opening up to the other. And sometimes you need to close up to the whole world and the whole existence -- that is meditation. And the man is really a grown-up man who can do it at will. Neither does his closing to the world prevent him from opening up to the world, nor does his opening up become a fixed, paralyzed gesture where he cannot close.

You have to be just like your eyes -- they continuously blink. If your eyes become focused and can't blink, that will not be healthy. And if your eyes become closed and can't open, that will not be healthy either. I would like you to remember this balance always, because mind always moves to the extreme. Either it closes completely and becomes a Christian monk, moves to a monastery and forgets the whole world and simply starts shrinking and dying -- it is committing suicide -- or, you become a groupie, you start moving from one group to another, opening up again and again, and your whole effort becomes how to open up, how to remain open. And you become very miserable when you can't open up. If you go on working at that, soon you will become fixed. Your apertures will be open but then you will not be able to close.

The Christian monk became incapable of love. And the people who become too occupied with the modern effort for opening will become incapable of meditation. And both are needed. Both are polarities.

In love, you connect with the other; in meditation, you connect with yourself. Both are enrichening. Unless a love is based in deep meditation, it will be superficial. It will never be intimate, it will not have any

profundity. It will not bring bliss to you; it will bring only agonies, it will never bring ecstasy. The love has to be based on meditation. And a meditation that is against love, anti-love, will be a dry desert, a wasteland. No flower will ever bloom there.

And humanity has tried both and failed in both. But they have been tried separately, as antagonistic to each other. Never in the history of man have meditation and love been tried together -- as two wings of a bird, opposite and yet complementary.

That's my basic work here: I would like you to be loving, open, and I would like you also to be meditative and closed. Closing/opening should be like exhalation/inhalation, blinking of the eyes. Closing/opening should be like the beat of the heart: between two beats there is a gap. In that gap the heart stops, again beats, again stops. The beat and the stop -- your life should be a music, the sound and the silence.

Sound alone makes only noise. It has to keep balance with silence. The higher the music is, the more silence it contains. It contains silence through sound. It is paradoxical. All that is great is paradoxical. And if you really want to come to the peak of human consciousness, you will have to be paradoxical.

Meditate/love, breathe in/breathe out, open up/close in -- these things will become slowly, slowly, very natural. And don't be obsessed by anything, and slowly, slowly you will come to recognize who you are. You are a Buddha.

And remember, Buddhas come in all shapes and all sizes. Don't make an image of a Buddha. Gautam the Buddha was only one form of Buddhahood. You are not to be like Gautam the Buddha; you will be a Buddha in your own way. Your Buddhahood will have its own taste, its own form, its own being. You are not going to be a second-hand copy. You are not going to be a carbon, you will be original.

That is the beauty of life -- that everybody here is original. God never duplicates, He creates each human being anew.

You ask, "AM I A RESTLESS, CONFUSED BUDDHA AND ONLY NEED TO ACCEPT RIGHT NOW THE PECULIAR NATURE OF MY BUDDHAHOOD...?"

You have to accept all that is. You have to accept all that you are, because only through acceptance does restlessness disappear. Only through acceptance does one start cooling down. One becomes more collected and centered. When you accept, tensions are dropped. In acceptance is relaxation. In relaxation it is possible to turn in, and in relaxation it is possible to turn out. Both become smooth. Easy is the flow. You can go out and meet the other, and you can come back and meet with yourself. One day you will be surprised to find that the one who is in and the one who is out are not two. And when you go out, you go to your own outside, and when you go in, you go to your own inside. That 'in' and 'out' are sides of you.

This whole existence is a universe -- that is the meaning of the word 'universe': it is unity. It is not a multi-verse, it is a uni-verse. But that universe will be revealed to you only at the very peak of meditation and love.

Accept whosoever you are and wherever you are. That does not mean to get stuck there. Accept, and through acceptance the flow arises and you start moving. But the movement is not through rejection. The movement does not come because there is a goal to be achieved, the movement comes because there is so much energy that the energy moves on its own. Just watch the Ganges coming from the Himalayas -- do you think the Ganges is really searching for the ocean? That is utterly wrong. The Ganges has no idea of the ocean, it is not searching for any ocean. It reaches to the ocean -- that is another matter -- but it is not motivated to search for the ocean. Then what is happening? Why is it moving? It is not moving TOWARDS the ocean, it is simply moving because so much energy can't be contained. It is moving out of so much overflowing energy.

See the difference, the difference is great. A man can move in two ways. One is through motivation: something has to be achieved THERE, in future. There is a goal. Then you pull yourself together and you start dragging yourself towards the goal. Your life will be a life of misery. There is another kind of movement -- the true movement -- which has no motive in it, but you are so full of energy that you have to move.

"Energy is movement, and energy is delight," says William Blake. Yes, it is, because movement is delight, movement is dance. You start moving because there is so much energy and the energy starts flowing. One day you arrive, but that arrival has not been a goal. That arrival has never been pre-planned, you had never thought about it. The Ganges reaches to the ocean, but the Ganges was not trying to reach to the ocean. The

Ganges was simply delighting in its energy. And out of that delight, the movement, out of that overflowing energy... the movement.

Accept yourself. In that acceptance you start conserving energy. This is the mechanism: when you accept yourself you don't fight. In fight, energy is dissipated. When you accept yourself totally as you are, all fight, all friction dissolves; energy is preserved. You start becoming a great reservoir. You start becoming a great streaming, flowing energy. And soon you will see you are moving, and that movement has beauty, because you are not moving to any particular goal -- God, nirvana, enlightenment, Buddhahood, no. You are simply moving because you cannot contain yourself; it is too much, it can't be contained. You have to move! In fact, you are not doing anything in moving, the movement is happening to you. Out of sheer energy, the movement is growing in you.

Meditate over the difference between these two. In the first there is tension, desire, planning, future. The present is missed, the present is rejected. There is choice, because there are so many possibilities and you have to choose one possibility. There is anxiety and anguish -- who knows whether you have chosen the right thing or the wrong? Who knows whether God exists or not? And there is doubt and suspicion and fear. And because of that goal you go on missing the whole journey. You can't enjoy the birds singing, you can't enjoy the trees by the side of the road; you are focused on the goal. You don't have energy enough to waste. You become a miser, you don't look at anything. You simply go on rushing -- and with great fear and trembling inside: you may be moving in the wrong direction, you may be following a wrong person, you may be following just a fiction; it may not exist at all. And you are staking your whole life! That's why your so-called saints look so sad, no song in their lives, no dance, non-celebrating. Crying and weeping, they go on dragging themselves towards something they have heard from others. And they can't be really trusting; it is impossible. Trust arises only out of experience. They can, at the most, believe. And belief is always based in doubt, remains in doubt. Belief is an effort to cover up doubt. And the doubt will arise again and again, and many times your saints will go astray.

There is no devil to tempt them; no devil exists. All those temptations that have been felt by your so-called saints come from their own innermost core -- the repressed being, the suppressed doubt, the suppressed desire. They are fearful people. You have heard about saints who are so wise that they can talk with the trees and the birds, but they are so afraid to commune with human beings; who go in search of lepers to kiss them but can't touch a beautiful woman. You see the stupidity of it? They are ready to kiss the leper. Why are they afraid of a woman? And what kind of saintlihood is this, what kind of holiness? It is not whole.

There is fear with the woman; they have repressed that part. In fact, to repress that part they go and kiss the leper. They are afraid of beauty, they search for ugliness. They are afraid of the attraction of the body, they search for the repulsive body. It is not out of love that your saints have been kissing the lepers. It is just to feel repulsed by the body so that they can repress their desire for the beautiful body. This is sheer nonsense. And these people CAN'T arrive. They have not even started, how can they arrive? The journey has not even begun.

I teach you another kind of journey -- not the journey motivated by any goal, but the journey emerging out of too much energy, a journey in which each moment will be joyful because you are not worried about any goal. And the beauty and the paradox is: when you are not worried about the goal and you enjoy each moment that you live, you arrive at the goal. And when you can't enjoy the journey you never arrive at the goal, because all those moments that you lived on the Way and enjoyed, gathered together.... Those moments gathered together make you capable of the ultimate joy of seeing the truth revealed.

Accept yourself, relax with yourself, enjoy yourself, love yourself. You are good, you are beautiful. Let this feeling arise in you and you will find all friction has disappeared. Conflict is no longer there, you are not fighting. And the energy that is saved is too much. Soon you will find you have become a great reservoir, you are ready to move. In fact, you CAN'T stay any longer, the energy starts moving on its own accord. It reaches to the ocean, it CERTAINLY reaches to the ocean, but it reaches because of too much, of overflowing being.

You are a Buddha. Respect yourself, and the Buddhahood will start changing. You are a restless Buddha? Soon you will become a restful Buddha. But Buddhahood is there whether you are restless or restful. Right now you are a confused Buddha, then you will be a clear Buddha, but Buddhahood remains there. Buddhahood is such that it cannot be taken away by your restlessness or your confusion. Right now you may be an ignorant Buddha, then you will be a wise Buddha, but Buddhahood remains the same.

So I declare you Buddhas right now! Through this declaration you will arrive, and your Buddhahood

will become more and more serene, calm and quiet. More and more beauty will arise within your being, more and more splendor.

Yes, you are an imprisoned splendor that has to be released, freed.

The second question:

IS THE EARTH HOLLOW? IS THERE AN ADVANCED CIVILIZATION LIVING THERE? IS THERE A SUN AT THE CENTER? DO THESE BEINGS MAKE PERIODIC JOURNEYS THROUGH TUNNELS TO SPECIFIC PLACES AND TELL THE SECRETS? IS THAT WHERE UFO'S COME FROM?

Will Schutz, the mind lives out of fictions. The mind is nourished by fictions -- ordinary or occult. The mind always hankers for beautiful stories. The mind lives through lies. The mind is afraid of the truth but is a great lover of lies. To satisfy the mind, down through the ages, thousands of lies have been invented. When one lie becomes too old, rotten, it is dropped and a new lie is invented. Your so-called scriptures are full of such lies. Man is very inventive. But all inventions of this kind prevent you from seeing the truth, and your energy becomes engaged in a futile dimension.

You ask me, "IS THE EARTH HOLLOW?"

Even if it is it does not matter. Why be worried about it? Why waste your time for it? There are far more significant things waiting to be done. Put your priorities right. The better question, the far more significant question, would be: Is man hollow? And yes, man is hollow.

You ask, "IS THERE AN ADVANCED CIVILIZATION LIVING THERE?"

Yes, I say there is an advanced being living INSIDE YOU. You are hollow, and in the innermost core of your being, God is living. The highest is living in you; why bother about the earth? Even if people are living they can't be much different from the people who are living on the surface. Are you not yet fed-up with these people? Maybe they have three eyes and four ears and six hands, but what difference does it make?

You ask, "IS THERE A SUN AT THE CENTER?"

The sun is at YOUR very center. That's what I am calling Buddha -- the light.

You ask me, "DO THESE... MAKE PERIODIC JOURNEYS THROUGH TUNNELS TO SPECIFIC PLACES AND TELL THE SECRETS?"

Yes. Many times from your innermost core messages come to your superficial-most consciousness. Many times secrets are revealed to you from the center to the circumference. But rather than searching for these, you become interested in whether the earth is hollow? Whether there is a sun inside? Whether it is populated? Is there an advanced civilization? And these fictions go on keeping people engaged. There are thousands of books written about such subjects. And controversies go on raging down the centuries, and people go on fighting, arguing, philosophizing, speculating, proving. And all is futile!

Beware of the mind's tendency to invent lies, to support lies. That is mind's way of protecting itself against truth.

Truth has not to be invented. You cannot invent truth, you can only make yourself available to it. Truth is already there, truth is already the case. If you are silent, if you have dropped your fictions, if you have dropped all lies, if you are naked, in that nudity and in that silence truth is revealed. And truth liberates.

Get out of all these stories! And I am not saying that they are true or not true: I'm not saying anything about them. I'm not for or against. I'm simply saying they are irrelevant. It does not matter. It is childish to be interested in such things. It is good for children -- they need fiction and they need fairy tales -- but it is not good for grown-up people.

The most important thing for an intelligent person is to know who he is. Everything depends on that.

Without knowing it, all knowledge is gibberish. Without knowing it, you have lived but you lived in vain. Without knowing it, you miss the whole opportunity of life. Life is an opportunity to know yourself, it is a challenge to know yourself, it provokes you to know yourself. But we create some other curiosities, and we become so engaged with those curiosities that we forget the real question. And there are thousands of questions which are not real, and you can be lost in that crowd.

And the real question is a single question, one question: Who am I? Drop all other questions! Put your total energy into one question: Who am I? Let this question sink to the very innermost core of your being -- in the hollow of your body, to the supreme consciousness within you, to the sun within you. Devote as much time as possible to this one single question. The whole of religion depends on it. Religion is nothing but the answer to this single question: Who am I? It is not concerned with God. It is not concerned with heaven and hell, it is not concerned with past lives and future lives, it is not concerned with reincarnation and the theory of karma. Real religion has only a single purpose, a single target: Who am I?

And don't dissipate your energy in such curiosities. Even if people are there, even if you come to know that people are there and UFO'S come from the hollow of the earth, it won't change you. It won't help you in any way.

Go into the mystery that you are, penetrate that mystery. Let that become your only work in life. Knowing it, all is known. Being it, you have arrived.

The third question:

YOU FILL ME OVERFLOWING WITH YOUR LOVE. I WISH I COULD GIVE YOU EVERYTHING BUT I HAVE NOTHING. THESE DAYS SO MANY TALENTED, SKILFUL PEOPLE HAVE COME I HAVE NO SKILLS, NO TALENTS... I FEEL USELESS.

Sucheta, you don't know the usefulness of the useless. In fact, the useful is only useful insofar as it has a certain utility. But the useless has no limitation to it.

What is the use of a roseflower? No use, but life would be very empty without roseflowers. What is the use of laughter? It is not a commodity, it does not feed people. If you are hungry it will not help. If you are ill it will not help, it is not medicine. If you are fighting with somebody it will not help, it is not an atom bomb. Of what use is laughter? That's why the people who look at life with the eyes of a utilitarian don't laugh. They don't love, because what use is love? To them it is wastage, a wastage of energy, time, life. To them it is stupid because it is useless. They earn money rather than falling in love, because money is useful. Love has no utility, but love has grandeur and splendor. And without love what is life?

Of what utility is meditation? Sometimes people come to me and they ask, "What will we get out of meditation?" They are thinking of getting some profit, they want some result. They want to be very certain, because they will be putting so much energy into it -- what are they going to get out of it? And I say to them, "You are not going to get anything out of it."

Meditation is not a means to some end, it is an end unto itself -- that's why it has no utility.

What utility is there in poetry? That's why in the countries where people become too money-minded poetry starts disappearing. Have you watched it happening in America? Politicians, rich people, businessmen -- they live long; poets die very soon. It is a strange statistic: poets, novelists, painters, peter out very soon. By the time they are forty they start petering out. Politicians remain young and vital long enough.

It was not so in ancient Greece. In ancient Greece poets, philosophers, mystics lived very long. In India, in the past, yogis and meditators lived very long, but now that is not the case any more. Politicians and actors in India live long. And actors retain their youth more than anybody else, and politicians go on remaining healthy very long. You can see Morarji Desai. What could be the reason behind it? It is not what he says. He says that he drinks his own urine; that's why he is so healthy and young. That is all nonsense! It is politics. Politics is respected now. Whatsoever is respected, whatsoever people pay attention to, becomes so important, so ego-fulfilling, that one can live just out of that ego-fulfillment. One can remain vital.

Now this is a known fact: that when people retire, they die soon. What happens? They start feeling useless. Somebody was going perfectly well, and now he is sixty and he retires. And he was healthy and he was never ill, and everything was good. He was a commissioner or a collector and people were respectful

towards him, and he was honored and respected, and he was doing some useful work. Now suddenly he is retired, all his utility is gone. He is no longer a commodity. He suddenly feels he is useless. He suddenly finds that he has no excuse to live any more. For what? Nobody thinks about him any more. Even his own family people simply neglect him, ignore him. He becomes part of the junk. Slowly, slowly he starts shrinking. He starts feeling, "Now only death can relieve me of this uselessness."

That's why in America poets and novelists die young. Poetry is not respected. Where money is respected, poetry can't be respected. Money is useful; of what use is poetry? When somebody becomes a poet his family feels very sad.

A man was saying to me.... After many years he had come to see me, and I asked him how things were going: "How is your eldest son?" He said, with such sadness, "He has become a poet." As if he had died! "And what about the second?" He said, "He does not earn anything either." Te first has become a poet and the second does not earn anything either; both are useless.

We measure people by their utility. We reduce people into commodities. And I'm not saying don't do anything useful. I'm saying do useful things, but remember the real and the greatest experience of life and ecstasy comes out of doing something useless. It comes through poetry, it comes through painting, it comes through love, it comes through meditation. The greatest joy floods you only when you are capable of doing something useless, useless in worldly eyes. Because it can't be reduced into a commodity, that's why they call it useless.

Now if you invent something, a gadget, you can patent it and you can earn money out of it. But if you write a beautiful poem you can't earn any money out of it; it is just wastage. People say, "What are you doing? Why are you wasting your life?" But writing poetry -- if you really have been into it -- is a great joy in itself; nothing else is needed, you are already rewarded. No other extrinsic reward is going to make any difference to you. The reward is inward, intrinsic; it arises out of the activity. Writing poetry, painting, or playing on the flute -- they are not utilities.

Now this is a sad phenomenon -- that even in India politicians and actors live long. In the past, meditators used to live long, because people knew the use of uselessness. Now politicians live long. Why? -- because politicians seem to be useful people. If a politician comes into town the whole crowd gathers. If a poet comes, nobody goes. Who bothers about a poet? Who thinks that he is special? Who cares? And naturally the poet also starts thinking deep down in himself, "I am useless, I am doing something which is not right. I am guilty, I am a burden on the earth."

Morarji Desai is healthy at the age of eighty-two, eighty-three, not because he drinks his urine but because in India this calamity has happened: that only the politician is respected. The mystic is no longer respected, the meditator is no longer respected. In fact, a strange phenomenon is happening: it is very difficult to find an American who does not meditate. It is as difficult as it is difficult to find an Indian who meditates. Meditation is useless activity.

But people are very clever in finding rationalizations. Now Morarji says that he is healthy because he drinks his urine.

It reminds me of a story....

A man became one hundred years old, he completed a century. Newspaper reporters came, and the TV people and the radio people came to have an interview. And they asked him, "What is the secret? How could you live so long? And you are still so healthy and so young looking. You don't look more than fifty."

The man was very happy and he said, "There is a secret -- I never ate meat in my life, I never drank any intoxicating beverages in my life, I never smoked, and I never befooled with women. That's my secret." And they were all impressed. They were just writing the interview, and then suddenly by the side of the room somebody fell and laughed loudly and screamed.

So they asked, "What is the matter? What happened?"

And the man said, "Don't be worried about it. That is my dad. He is drunk again and befooling with the maid."

And they asked, "How old is he?"

And he said, "He is one hundred and twenty."

You can always find why you have lived long, how you have lived long: you ate this, you did that yoga exercise. But the real phenomenon is simply different. If you are enjoying what you do, if you are respecting what you do -- useful, useless -- if you see that your life has a meaning, you will live long, because it is

through the feeling of being meaningful that one lives long.

In different societies different kinds of people live long. In a primitive society the magician lives long, because he is the most respected person. And I call that society the highest and the most civilized -- that is my criterion of calling a society civilized -- where a poet, a painter, a musician, a meditator, a lover, lives long. That is the highest kind of society. Why? -- because the uselessness is respected.

There is a story about Lao Tzu.

He went into the mountains with his disciples. They went into a forest where all the trees were being cut. Thousands of people were cutting the trees, the whole forest was being destroyed. But there was one big tree, so big that one thousand people could have sat underneath it, in its shade. Its foliage was great, it was a huge tree! They had never come across such a tree, and nobody was cutting it!

So Lao Tzu said to his disciples, "Go and inquire. They have destroyed the whole forest. Why have they not cut this tree?"

And the disciples went and inquired of people, and the people said, "That tree is useless! First, its wood is such that you can't make anything out of it -- no furniture can be made out of it. Secondly, its wood is such that you cannot use it even as a fuel -- it creates so much smoke, and such a bitter smoke, that people start weeping and crying, tears start rolling down their cheeks. Its leaves are so bitter that no animal is ready to eat them. It is a useless tree! That's why it has not been cut."

When they came back Lao Tzu laughed and he said, "Look! I have been teaching you always the use of uselessness! Now see the beauty of this tree -- it is saved because it is useless." Lao Tzu said to his disciples, "If you want to be saved, be useless. Otherwise you will be cut sooner or later. Never become useful, otherwise you will be in trouble. Be useless like this tree and you will live long and your foliage will be great."

Lao Tzu has something immensely important in that message. That's my own experience too: remain in your deepest core. Use is only on the surface. Yes, one has to do something for a livelihood, to have a shelter, to have food. One has to do something, that's okay; but don't think that is your life. Livelihood is not your life. And the standard of living is not the standard of life. A standard of living comes from usefulness, through useful activities, and a standard of life arises out of USELESS activities -- music, poetry, painting, meditation, love.

So Sucheta, don't be worried. I will need all kinds of people around here -- useful, useless. I will need all kinds of people here. I would like to make this commune the richest commune. And utility can never make a commune very rich -- materially, of course, but not spiritually. So, if you feel useless don't be worried. I will use your uselessness too. I will make you a huge tree with great foliage. And the people who are engaged in useful activities, they will also need sometimes to rest under the tree, in the shade. We will need poets and painters and musicians. We will need all kinds of crazy people here, so Sucheta, don't be worried.

The fourth question:

WHY DO YOU HAVE A BEARD?

Ashoka, who told you? Somebody must be creating rumors. I don't have a beard; you have to look at me again. In fact, the right question would have been: Why DON'T you have a beard?

That has been one of the koans in Zen.

Bodhidharma had a great beard, and Zen people, Zen Masters, give their disciples this koan to meditate on: Why does Bodhidharma have no beard?

Now they beat their heads, because Bodhidharma's picture is given also, with the same koan to meditate on, and the picture is there with that great beard. He had a really great beard, his whole face was covered. That's why he was known in China as a 'barbarian Buddha'.

The Chinese don't have big beards, they have tiny goat-like beards. Bodhidharma was very strange there. The Chinese have only a few hairs really. You can count them on your fingers... not much of a beard. So Bodhidharma must have looked like a barbarian.

The picture was given. The picture had to be hung in the meditation cell, and you had to look at the picture and think about this problem: Why does Bodhidharma have no beard?

Do the same with me too: hang a picture and think "Why does Osho have no beard?" and great revelations will happen through it. It will be difficult, but a moment will come when you will see that Osho has no beard. That is satori! -- when the visible disappears and the invisible appears.

How can I have a beard? -- the beard belongs to the body. You are not your body, you are the consciousness that hovers in and around. It can't have any beard.

The fifth question:

YOU SAY NOT TO CONVERT ANYONE OR SAY YOU HAVE FOUND IT. BUT WHAT ABOUT YOU, OSHO? WHAT ABOUT WANTING MY BELOVED TO BECOME A SANNYASIN?

Prita, do what I say to you, don't do what I do! -- because then you will get into trouble. That day will also come when you will be able to do what I do. But wait, have a little patience.

You ask me, "YOU SAY NOT TO CONVERT ANYONE OR SAY YOU HAVE FOUND IT. WHAT ABOUT YOU, OSHO?"

The question is relevant, because that's what I go on doing. But that appears to you as conversion. It is not conversion, it is seduction. It has no logic in it. Conversion has to be logical. The difference is great.

Somebody comes and asks me, "What is sannyas?" and I say, "I don't know. Become a sannyasin." And something happens and he becomes a sannyasin. Now will you call it conversion? I have not even given any rationale for it, I have not argued. This is seduction, pure and simple. This is infection, not conversion.

I am contagious. If the man is available, if he can just be with me for a few seconds, he starts getting crazy. It is not conversion. He simply falls in love. He starts feeling to be with me, whatsoever it is. He does not care what it is.

Christian missionaries do the work they call conversion. That is conversion: they argue, they prove, they bring books to you, and they force it inside that Christianity is the only way if you want to be saved. They make you frightened, afraid. For that they have created hell, the hellfire and the eternal punishment there and the rewards in paradise.... They make you afraid of hell, and only they can save you, and they make you very greedy for paradise, and only they can deliver the goods, nobody else. And they prove in a thousand and one ways that Jesus is the only Master. That is conversion.

What I do is not conversion. What Jesus did was not conversion, it was seduction. What Buddha did was not conversion, it was seduction, pure and simple. Just to be with a Jesus is to fall in love. It is impossible not to fall in love with such a beautiful man.

A letter has been found written by Pontius Pilate to the Roman emperor, in which he says, "This man is so beautiful that I am feeling guilty." In fact, Pontius Pilate had fallen in love with Jesus. The moment he asked, "What is truth?" and Jesus remained silent, without saying anything, he fell in love. That silence overwhelmed him. In that letter he writes....

That letter is kept in the Vatican; they don't release it, they don't publish it because that will have great impact on the story that they have been telling the people.

The letter says, "I have fallen in love with this man. This man is so beautiful that I have never seen such a graceful person. He can't do any harm, that is impossible. I have heard him talk with people. I have watched him closely. I have been in crowds, hiding myself, to see what is happening to people. And I have always come back overwhelmed. He is a magician. Just by being with him something starts happening. He is not of this earth."

These are the words of Pontius Pilate.

If you are in close contact with Jesus, how can you remain untouched, unmoved? That movement happens in your energy. So from outside it may appear to you that I go on converting people into orange people. That is not true, or only very superficially true. I have not converted anybody. I am available. If you are available, the thing happens on its own accord.

"YOU SAY NOT TO CONVERT ANYBODY OR SAY YOU HAVE FOUND IT."

Yes, I say don't say that you have found it, because if you say that, it simply means you have not found it. But I understand your puzzle. Because I say I have found it, so the problem arises in your mind whether I have found it or not? -- because I say I have found it. Again from the outside it is one thing, from the inside it is another.

I am not saying that I have found it, IT is saying! And there is a great difference. When you say you have found it, you have not found it. When IT says, and you are simply helpless and you cannot do anything about it, IT asserts -- remember, IT, not you -- when your enlightenment says, not you, when your inner light starts declaring itself, what. can you do? Where are you? You are no more there, so you cannot even prevent it. Listen attentively: you cannot declare it, you cannot prevent it from being declared. When I say to you don't say it, I am simply saying wait for when IT says. If you say it, it will be false; then you have not found it. But a day comes when suddenly you find that IT declares inside you. And the difference is so clear. It comes from such an innermost core, and your mind is just on the surface. Your mind becomes an audience -- it simply hears it being declared, it has no part in it. But that is an inner phenomenon. Unless you have experienced it, it will not be possible for you to understand it.

But there are parallel experiences which can be of help. You say to a woman "I love you", and you don't love. You are simply interested in having a night with her, you just want to hop in bed with her. You say "I love you"; you don't mean anything. It is just a way, a mannerism. It is gentlemanly to say it, it is polite to start that way; a little introduction is needed. You cannot just jump into the bed without an introduction... the woman may get angry. She may start calling the police, or the crowd may gather and you may be beaten. You are just persuading her. You say "I love you", but you know it is not coming from the heart. It is just in the head, cerebral.

Then one day you really fall in love with a woman, and the difference is clear, loud. Now the whole heart is saying "I am in love " You are not saying it, the heart is saying it. You are not there at all, you as the mind. The mind is a listener now; the heart says "I am in love."But the difference is such that only you can know when you are formal and when you are true.

If you declare that you have found the truth, then it will be wrong. But if IT declares, then there is no problem. What can you do about it? Even if you want to prevent it, you cannot prevent it.

It happened in the case of Mansoor, one of the greatest Sufis, Al-Hillaj Mansoor. One day, sitting silently before his Master -- his Master was also a great mystic, Junaid -- he simply declared "Ana-el Haqq! I am God! I am Truth!"

The Master said, "Keep quiet! Don't say it. Keep it inside you. You are not supposed to say it. You know perfectly well that we exist in a Mohammedan country, we are Mohammedans. If people come to hear it, they will kill you."

Mansoor kept it for a few seconds, and then declared again, "Ana-el Haqq! I am God!"

The Master said, "Mansoor, have you heard me or not?"

Mansoor said, "I have heard you, but IT declares. Now death or no death, IT declares. I have been trying, Master. I have been trying whatsoever you have said, but IT declares." And those passionate eyes, and that ecstatic energy; and Junaid knew perfectly well that he could not be prevented. So he said, "You had better go for a pilgrimage. Go to Kaaba. But keep it to yourself. Try, contain it! Don't allow it out. There will be danger." He went to Kaaba.

That has been one of the most ancient traditions in the Sufis -- that when somebody comes to declare it, he is sent to Kaaba. The journey cools him, his ecstasy becomes cooler and cooler and cooler. And the impact of Kaaba... because that stone is not just a stone. In fact, no stone is just a stone, and certainly that stone in Kaaba is not just a stone! It is the rarest stone in the world because millions who have known God have kissed it. No other stone like that exists. Millions who have known God have kissed it. That stone has a different vibe, no other stone has that pulsation. So it is an ancient tradition in the Sufis that when somebody declares, he has to go and kiss the stone. By kissing that stone something happens. So many declarations, the whole stone crying and shouting "I am God", that your own small voice is lost -- it cools. Then you know that so many have known; there is nothing to declare. Millions have known, "I am not new, I am not the first one there. I am not a pioneer."

Mansoor was sent, but he could not reach because in the middle he was caught. He was declaring. Even when he was going alone, suddenly it would happen and he would declare. He was caught, brought to the court, was killed.

But even when he was being killed he was declaring. It is not right to say that HE was declaring; IT was

declaring through him.

When you have come to know it, if IT declares, good. Sometimes it declares, sometimes it. does not declare. In the case of Junaid it didn't declare, it simply remained there. It depends. Junaid was capable of remaining silent. But with Mansoor it was uncontainable. But one thing has to be remembered: you are not to declare it -- that must be kept in mind, continuously in mind. If you declare, you have done something false, you have committed a sacrilege.

You ask me, "YOU SAY NOT TO CONVERT ANYONE OR SAY YOU HAVE FOUND IT. WHAT ABOUT YOU, OSHO?"

I am crazy. You leave me alone. Do what I tell you to do, don't do what I do. You will have to wait for that moment. That moment will come, and when it comes it is such a liberation. But if you start pretending before it comes, you will be preventing it; then it will never come. It never comes to pretenders.

And you ask, "WHAT ABOUT WANTING MY BELOVED TO BECOME A SANNYASIN?

Prita.... I can understand. When you are enjoying something, something like sannyas, you would like it to be shared by your beloved. Who would not like that? But there is a danger: don't go and become aggressive, otherwise you will do exactly the opposite of what you wanted to do. Nobody wants to be pulled, manipulated. Nobody wants to be dominated -- certainly not men. No man wants to be a follower of his woman; the ego is very strong.

The male ego is very aggressive. That is one of the greatest experiences woman should have learned by now. I know people, couples....

The man had been drinking for thirty years and destroying his health, and knew it. But he could not stop it because the wife had been against it. I told the wife, "You drop fighting. You simply allow him; not only allow him, you do whatsoever he wants. Help him drink. When he comes home, ask him 'Would you like to have some drink?' "

She said, "What are you saying? Thirty years I have tried, and he has not stopped! Now I am to help him to drink?"

I said, "You just try. Maybe it is you who have prevented him. He could have stopped, because I know him. He loves me, he comes to me, and he says to me and he cries; he says, 'I know that this is wrong. I am destroying myself, my family, everything.' "

And the wife said, "I know too that he loves you, because whenever he is too drunk he simply talks like you. But it is too much! In the night at two o'clock he will start delivering a sermon. And for exactly ninety minutes! And he repeats it word for word."

But the wife listened to me and stopped saying to the man.... It was hard for her, because she had also been, for thirty years, in the old habit of nagging. The husband was puzzled. He could not believe that the wife was bringing alcohol for him, serving it. He came to me after one week. He said, "What have you done to my wife? It is strange, but suddenly I am feeling that now the time has come to drop it."

The male ego.... You are against smoking and your husband will smoke. You are against this and he will do that. He has to protect himself. He's so afraid of you -- that if he does not protect, you will eat him, you will absorb him. He's afraid because he knows you have the capacity to absorb him. Once, he had lived in a woman's womb, and he's very afraid. Somehow he has escaped from the clutches of the mother who was saying, "Do this, don't do that. Be like this, don't be like that." Somehow he has escaped. And I say 'somehow' because nobody really ever escapes from the mother, very rarely. When you escape you become enlightened. The mother goes on following, and then you find a wife, and the wife starts mothering you. And he becomes afraid that now again the same thing is beginning, and the wife starts nagging, "Don't do this, do that." And she starts guiding -- about small things, about great things, about everything -- and she does it out of love! That love is not suspected, but one loves one's freedom too.

You ask me, "WHAT ABOUT WANTING MY BELOVED TO BECOME A SANNYASIN?"

Wanting is okay, but keep it inside yourself. Don't you start nagging him, otherwise I will miss one

sannyasin! You simply let him be. You be a sannyasin, you enjoy your sannyas, you become more loving, you become more silent, you become more ecstatic, and leave him alone. Never even say a single time, "You also become a sannyasin." Let him think himself. Let him feel you, what has happened to you. Let him see; he has eyes. If you are transformed by becoming a sannyasin, he will start feeling that something has to be done now. If he can see that some flowers are blooming in you, the fragrance will transform him -- not you, but the fragrance. And when the fragrance transforms there is no resistance, because the fragrance comes so invisibly, so silently, so noiselessly. And nobody can resist it because nobody knows when it has entered into their being, remember it.

If you want your beloved to become a sannyasin, you simply let him see what has happened to you. Let him see your dance and celebration. If that transforms him, good, but don't become a Christian missionary. Don't start pounding on him, don't start arguing with him. Don't start manipulating, controlling him, otherwise you will create resistance. And if resistance is created, then it becomes more and more difficult. Even if some day he becomes a sannyasin just because you have been nagging too much and he wants to be free of the nagging and just decides that it is okay -- "Become a sannyasin and keep this woman's mouth shut" -- then he will be just a sannyasin from the outside. He will resist me.

So this has to be remembered not only by Prita but by everybody else: we love, and naturally we want to share, but love has to be alert, aware. And this is the awareness that has to be kept alive: never encroach on anybody's freedom, never encroach on anybody's space. Love, but keep distance. Love, but remain alone and let the other be alone. If you can allow the other freedom to be alone, then your love is aware. If you start encroaching on the other, if you start possessing the other, if you start manipulating and dominating the other, if you start monopolizing the other, directing the other, then you are destroying your love. Your love is unconscious, and unconsciousness is always a poison. Love dies because of unconsciousness.

That's why so many people love, but still love doesn't seem to happen. So many people go on falling in love and falling out of it. Nobody remains there. Why do people fall out of it? -- because of the unconscious, because of the mechanical habits. Avoid that. If your love is deep enough and your joy of sannyas is true, that will do, that will transform him.

The last question:

BELOVED OSHO, I GIVE YOU MY HANDS. I AM YOUR HANDS. YOU ARE TAKING MY HEAD. HOW CAN I BECOME MORE OPEN TO YOU, CLOSER TO YOU? THAT'S ALL THAT MATTERS.

Karuna, you are becoming closer every moment, and there is no how to it. Once the 'how' comes in, you will start getting farther away. There are things which can be done, and there are things which can only be allowed.

Coming closer to me is not something that you can do. Nothing can be done about it. You can only allow, you can let it happen. It is a WEI-WU-WEI; it is action through inaction. Don't ask how.

And I know the question arises naturally, because the closer you come, the more close you would like to be. But you cannot do anything about it. If you do anything, you will become hard. Doing, ego becomes frozen. Non-doing, you melt, and in melting you come close to me. The moment you start doing something you are again back, the ego is back. And the ego can only take you farther away.

It is happening already. I have been watching you; you are coming closer every moment.

You say, "I GIVE YOU MY HANDS."

In fact, I have taken them already, and I have not even asked your permission. I never ask, I steal. You will be surprised to know that in India we have one thousand names for God, and the most beautiful out of all those one thousand names is HARE. HARE means the thief.

I don't ask your permission. I don't even knock at your door. I don't say, "May I come in sir?" Or "May I come in madam?" I simply enter. You come to know about me later on, when the harm is already done, when there is no point of return, when you have already crossed the border from where escape becomes impossible.

The ancient Egyptian tradition says the Master chooses the disciple, not vice versa. And I say to you that

this is true, absolutely true. When you choose me that is only a secondary phenomenon. I have already chosen you. If I have not chosen you, you will not choose me. If I have chosen you, only then will you choose me. Your choice is really nothing but a recognition that you have been chosen.

I have taken Karuna's hands already, without her knowing. Excuse me.

And the second thing is also true: now I am taking her head.

And the third thing that Karuna is not yet aware of is that finally I have to take your being. 'Head' means your thinking, 'hand' means your action. But you are beyond both. You are being. And when your being has merged with my being, when your emptiness has become part of my emptiness, when my emptiness has become part of your emptiness, when these two zeros have become one, then the work is complete. But it is happening.

That is the basic thing to understand here: sannyas is your declaration that you will not prevent, that's all, that you will keep your doors open, that if I come you will not say no, that if I start taking things from you, you will not create any hindrance, that you will be happy that I have chosen something from you -- your hands, your head, your being.

The disciple has to disappear in the Master; only then does the Master disappear into the disciple. There comes a moment when the disciple is no more there, just as the Master has never been there. 'Master' means an emptiness, and you are coming closer and closer to the emptiness. There is no way that you can do it, because if you do something, that doing will not allow you to become empty. Doing will fill you. Non-doing helps you to become empty.

Enjoy, dance. Whatsoever is happening, feel grateful for it. Much more is on the way, much more every day, much more every moment. This is a non-ending journey into bliss.

The Wisdom of the Sands, Vol 2

Chapter #9
Chapter title: I am the Fire!

10 March 1978 am in Buddha Hall

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The first question:

I LIKE YOUR DISCOURSES, I LIKE YOU AS A PERSON AND I LIKE YOU AS THE MASTER, BUT I DO NOT SEE ANY REASON WHY YOU OR ANYBODY ELSE SHOULD BE MY MASTER AND I YOUR DISCIPLE. PLEASE COULD YOU GIVE ME A REASON?

Lida Krausova, I don't find any reason myself Why should you be my disciple and why should I be your Master? There is no why to it. It is irrational, it is absurd -- CREDO QUIA ABSURDUM. It is the MOST absurd thing in life. No reason can be supplied because none exists. All reasons are just to quench the constant curiosity of the mind.

To be with a Master, to be a disciple, is a love-affair. It is exactly that. Have you ever asked why one should fall in love? Have you ever asked why the sunset looks beautiful, why the seagull on the wing looks so fantastic, why the roseflower exists at all?

If you start asking why, then only the meaningless things will have meaning, and all the meaningful things will start disappearing into meaninglessness. Then money will have meaning, but not love. Then machines will have meaning, but not the dew on the grass leaves in the morning sun. Then weapons will have meaning, but not hugging a human being.

Ask the question why and you will start destroying all that is beautiful, because the beautiful exists without any reason. That's why it is beautiful! Its beauty is unfathomable because the why cannot be answered. Its beauty is mysterious because no reason is capable of measuring it, no logic can fathom it, no arithmetic can figure it out. It remains there, utterly mysterious, utterly unknown, utterly unknowable in fact.

Albert Camus is right when he says that the only significant philosophical problem is suicide. The only significant philosophical problem? Suicide? I agree with him. If you ask why, then finally you will be left with only one ultimate question: Why live at all? For what? What is the meaning of being alive? Why go on breathing? Yes, that is the ultimate philosophical question. A real philosopher should stop breathing, because he will not find the answer to why. You are so absurd; you go on breathing? First decide why, then only take the next breath. If you cannot come to a conclusion, stop breathing. It is so unintelligent. Go on breathing, go on breathing, and not knowing why? Stop loving, because there is no why to it. Stop laughing, because there is no why to it.

To be a disciple is to be in love with the ultimate mystery of existence. It is absurd! So I cannot give you any reason why one should be a disciple.

But there is one thing I would like to say to you, Krausova: that the desire to be a disciple has arisen in you. Otherwise, from whence this question, from where? Why this question at all? The desire has arisen; now you would like to make that desire rational, hence the question. You want to satisfy your intellect -- that there is a REASON to be a disciple: "I'm not a fool, I'm not mad. I am going into this disciplehood because there is a REASON to it." There is none, and all reasons are invented reasons.

You can invent, you can invent millions of reasons. Mind is so inventive -- it can create so many fictions, and so easily and cheaply. Nobody is hindering you. You will be surprised to know that when you say "I am becoming a disciple because I want to know God," that is all bullshit. That is just trying to find a reason for some unreasonable act. Your mind feels a little guilty: "What are you doing?" The mind asks, "First supply the answer to me," and you say, "Because I am a seeker for God." And you don't know anything about God -- how can you be a seeker for God? You have never met Him, you have never seen Him. You have never experienced anything divine; how can you search for Him? The search can arise only out of a certain taste that has happened to you, and that has not happened yet. Then you say, "I am in search of truth." What do you mean by truth? What is truth? Nobody has yet been able to define it. Yes, thousands and thousands of thinkers have tried, and all in vain. Nobody has been able to say exactly what truth is. And whatsoever is said about it becomes untrue. You cannot say, "I am a seeker for truth." These are ways just to put mind at ease: "I want to know myself, I want to know what this existence is."

But I say to you again and again, becoming a disciple has nothing to do with these things. Becoming a disciple is just falling in love. It is utterly foolish! But only fools are courageous. It is idiotic!

Remember the story that we were talking about just the other day? -- "Thus the wise man came to be called 'The Idiot'." If you can be so courageous to accept this absurd desire to become a disciple, then only can you become. I am not here to convince you. I am not here to give any reasons to your mind, because all reasons are false. The heart has its own reasons the mind knows nothing of, but those reasons are indefinable, elusive, ineffable, inexplicable. Explain them and they look very stupid.

Somebody asks you, "Why have you fallen in love with this woman?" and you say, "Because she has such a beautiful nose," and it looks so stupid! So you have fallen in love with this long nose? Or you say, "She has such beautiful hair?" How can one fall in love with hair? or with a nose? or with a color? or with a shape? That all looks so juvenile, but the mind hankers for some reason. The mind wants to know why and finds none -- it starts creating its own reasons.

The real thing is not that you have fallen in love with this woman because she is beautiful. Just vice versa is the case: she looks beautiful because you have fallen in love. Love comes first, beauty is second. Beauty is just a shadow experience, because the same woman is not beautiful to others. Sometimes others will laugh at you: "What do you go on seeing in this woman? I don't see anything at all." "She looks so horrible to me," somebody will say, "and you are mad."

Beauty arises when there is love. Beauty is an experience of a love-relationship. Wherever you fall in love, you will feel something beautiful happening. Fall in love with the trees and they become beautiful;

that's how they look beautiful to the painter. Fall in love with anything and that looks beautiful. Fall in love with money and the money starts taking on a beauty. Have you not seen people touching their notes and rupees with such love and such care, almost caressing, kissing?
I have heard....

Once upon a time Goldstein was walking along a busy highway when he came upon the scene of an automobile accident. Several injured men were still lying about on the road.

The Jew approached one of the victims and asked, "Has the insurance man been around here?"
"No."
"Well then," said the Jew, "I will just lie down here by your side."

He can't see the misery. People are dying... and he can only see money.
And another story about the same Goldstein:

He was in court. He had caught his wife with a man in the bed.

The judge asked him, "You say, Goldstein, that the unwritten law would have justified you in killing Mr. Cohen, and that you had pulled a gun on him, yet you did not fire. Why?"

Mr. Goldstein: "Well, Judge, when I pointed my pistol at him, he said, 'How much you want for that gun?' I ask you, Judge, could I kill a man when he was talking business?"

If you are in love with money, then suddenly money has something that nobody will be able to see in it. Everybody will laugh at you, but you will be able to see it. Fall in love with anything and you start seeing things which are not available to others.

Love creates beauty. Love is creative. Love is the only creative force there is. So even things like money can become significant and meaningful, and can have a grandeur which is simply not there. So when you come across a Christ or a Buddha or a Kabir, if you are utterly dull, dead, insensitive, if you are really mediocre, if you have lost all your intelligence, if you have become absolutely closed like a stone, you have lost all openings to your being -- not even a window ever opens, no sunlight enters in you and no wind ever plays inside you and moves inside you -- then maybe you can pass without falling in love. Otherwise it is impossible.
Disciplehood arises out of love.

And the Master is not a person. A Master is a Master only when he is not a person. When you can see into some being and you -- cannot find the person there but an emptiness, a presence certainly but no person present, an awareness with no center, a flame, a light, a door beckoning you, then those who have courage, and those who have real intelligence....

And what do I call real intelligence? I call real intelligence that quality within you which allows you to live without asking why. An intelligent person lives, celebrates, delights. An unintelligent person goes on asking "Why? Why?" and wastes his life.

Krausova, you ask me, "I LIKE YOUR DISCOURSES..."

That will not help much. That will make you more knowledgeable, it will not impart any being to you. You will become a little more informed, you will become a little more learned. Your mind will have a little more possession, your ego will feel good. Liking my discourses is not going to help much; it can even harm you -- because these discourses are not really any knowledge that I am imparting to you. These discourses are only devices so that I can become available to you and you can become available to me.

I talk to you so that a relationship which goes deeper than talking can arise. These talks are just an opportunity for you to be close to me. These talks are engagements for your constantly chattering mind -- so the mind becomes engaged in the talks and the heart can leap towards me. But if you think that it is enough, then you are getting satisfied by the outer shell and you are missing the real thing.

You say, "I LIKE YOUR DISCOURSES, I LIKE YOU AS A PERSON..."

I'm not a person, and if you like me as a person you have missed me. You have missed the impersonal that is present here. I am just an opening. Come close to me and I will help you to become impersonal too.

The person is a facade, it is camouflage. The person is just a pseudo-phenomenon, it is invented. The personality is just that which you have been taught to do, that which you have been taught to be. The personality is given to you by the society. It is NOT your essence, it is the outer core -- like clothes.

One has to go beyond the person; then only one comes to know who one is.

You say, "I LIKE YOU AS A PERSON AND I LIKE YOU AS THE MASTER."

You don't understand what you are saying: 'as the Master' -- because the Master exists only with the disciple. The Master cannot exist without the disciple. I am a Master only to those who are disciples. For others I am a teacher, not a Master. You are confused about these two words. You can like my discourses; then I am a teacher. You can like my person; then I am a teacher. When you start feeling in absurd love with me, discourses or not.... Because one day I may stop talking. Then? And that can happen any day. Then those who are in love with me will be here, and those who were only here for words will be gone. They will say, "Now what is the point?" I am a teacher to them, not a Master. When I have become silent, then those who love me -- not for any reason at all -- only they will be able to stay with me. All those who stay for certain reasons will be gone.

A teacher is one from whom you get knowledge. He teaches you, hence he is the teacher. The Master is one who destroys your knowledge; the function is totally opposite. The Master is one who helps you to unlearn. He does not give you learning, more learning; he starts shattering all that you have gathered in the past. He goes on hammering on the head. Slowly, slowly the rock of the head is turned into sand -- it disappears. The Master exists only for the disciple; it is a relative phenomenon.

I am a Master only f you are a disciple. Only then do you know what it means.

So, Krausova, your use of the word 'Master' is simply out of confusion. You are saying that you love me as a teacher -- but I am not a teacher! I am against all teaching! The work that is being done here is against all teachers. It is not against the Masters, but it is against the teachers. The teacher goes on teaching you something that he himself knows not. The teacher himself is just carrying borrowed knowledge. And if you are alert enough, you can see; you can easily see who is a teacher and who is a Master.

The teacher talks out of the memory. It has no depth, it does not come from his heart, it does not arise from his being. It is just an accumulation in his bio-computer called 'the mind'. Machines can do that. Sooner or later computers will be doing it and they will prove far better teachers than any human beings, because they will be far more efficient, quick, infallible -- but no computer can ever be a Master. Teachers will be replaced by computers, but Buddhas cannot be replaced by computers, because the teacher simply goes on giving that which has been given to him. First you have to feed the teacher just like you feed the computer. The knowledge has to be put inside the memory of the teacher, then he starts giving it back to you.

Buddha gives you something which has not been given to him from the outside, something which has arisen in him as a fragrance, something which has bloomed in him. That is the difference between a teacher and a Master. And if you are sensitive, alert, intelligent, you will be able to see: there will be a flame when a Master speaks. He will be TOTALLY what he is saying. His assertions will be PASSIONATE. He will be behind those assertions, he will be the validity of those assertions.

When a teacher repeats those things, he hesitates, he's afraid: "Maybe it is right, maybe it is not right" -- there is doubt. He's not behind his assertions. He cannot say that he is a witness. Something IS BOUND to go wrong. Something is BOUND to be dead, stale. And the teacher is BOUND to commit mistakes, because that is not his own vision. Somewhere or other he will find it difficult to stand behind the assertion; his doubts will start filtering in. He's an imitator, and something or other will betray him.

I have heard....

An American soldier was attending a swank banquet in a London town-house given by Lady Brighton. In the midst of the gaiety, everyone felt quite embarrassed when above all the clamor, the lady loudly broke wind.

One of the Englishmen immediately rose and declared, "Ladies and gentlemen, I beg your pardon."

Fifteen minutes later the Lady Brighton cut one again. This time a Frenchman arose and apologized.

And when half an hour later, the lady emitted a colossal fart, the one American guest arose, bowed to the Englishman and the Frenchman, and declared, "Gentlemen, this one is on me!"

You can imitate, but it will show: it will show where you are, who you are. The teacher can pretend only so far, and maybe the stupid people, the unintelligent people, are deceived by it. But the teacher is not the Master.

The Master is one who has witnessed reality, who is not propounding anything on the basis of somebody else's witnessing, but who is himself a witness. But to know this you will have to become a disciple.

What does the word 'disciple' mean? It comes from a root which means simply learning, capacity to learn. If you come across Christ, would you not like to be closer and closer to him, to learn something, to see something, to be something that he has become? He is like a tree in bloom and you are like a seed. Would you not like to listen to this tree and its story and its struggle? All those seasons, summer, winter, rain, and all those long years of arduous effort, uphill tasks -- it was almost miraculous to survive, and the tree survived -- and now the tree has bloomed. The seed has bloomed. The seed has to come into DEEP closeness with a tree: that is the meaning of being a disciple.

But I am not supplying any reason, I am simply elaborating about the meaning. I am not saying to become a disciple. Nobody can become; it happens -- suddenly the desire arises and the desire is strong, so strong that it puts your whole mind aside. And that desire must have arisen, hence the question.

Don't ask for any reason from the outside. Just listen to your desire, your heart's desire, listen to your own longing. If you feel that you would like to have an intimate relationship with me, if you feel that you would like to come as close as possible to me, then that's enough. That desire is enough; no other reason is needed. Then you fall in love.

All that a man can do is prevent himself from falling. Nobody can fall in love, but one can prevent. Man's capacity to negate is more than man's capacity to posit. You cannot create love but you can prevent it. Remember this capacity for negation.

You cannot bring God into your life, but you can close your doors and prevent Him from coming. You cannot bring the sun inside the room, but you can close the doors and pull the curtains and you can stop it from coming. You cannot create the wind but you can stop it coming to you, reaching you; you can move into a hole behind a rock.

Man's capacity to negate is infinite. And if you don't negate, that's all: if this desire is arising in you to become a disciple, just don't negate your desire. Wait, allow it, let it happen, and suddenly you will see something new has penetrated into your being, and you will never be the same again.

The second question:

WILL YOU PLEASE COMMENT ON THE FOLLOWING VERSE FROM THE UPANISHADS: 'HE IS THE ALONENESS THAT IS WITHIN YOU.... YOU ARE STANDING ALL ALONE BEFORE THE SACRED FIRE, AND FROM THIS TIME ON THE FIRE THAT WILL BE GIVEN TO YOU WILL BE LONELY, AND YOU WILL BE ALONE WITH IT. ARE YOU READY TO ACCEPT THAT ALONENESS?'

I am the Upanishad, and you ask about some rotten Upanishads? I am the fire! and I am inviting you! and you are talking about some three-thousand, four-thousand-year-old scripture? The scripture is dead and its fire is long gone; there is no fire in it any more. And the word 'fire' is not fire, remember. Don't be deceived by the word. I say to you -- forget about the Upanishad -- I say to you: He is the aloneness that is within you. God is the aloneness that is within you. When you are alone, you are God. But remember, aloneness does not mean, cannot mean, loneliness. When you are lonely you are simply miserable, not God. When you are lonely you are simply missing the other, you have not transcended the other. When you are lonely you are crying and weeping; you would like to be with the other.

And that's what happens: the people who escape from the world and go to the monasteries don't become alone, they become only lonely -- and loneliness is a very negative emptiness. It has no positivity in it, it is escape. And the mind will go on thinking of the other because the other has still not been lived. You escaped unripe. When the fruit is really ripe it falls on its own accord.

Be ripe in life, because only life and its heat can ripen you. Be ripe! Go through the other! You will have to go many times through the other, you will have to experience the other in many, many ways -- as a friend, as an enemy, as a lover, as a hater, as a brother, as a sister, as a wife, as a father, as a mother. You will have to experience the other in many, many ways -- as the son, as the daughter. When you have experienced the other in all the possible dimensions, you will come to see the point that you can be with the

other but you remain alone. Your aloneness is INDESTRUCTIBLE. Even while you are making love to your woman you are alone and your woman is alone. Two alonenesses meeting, but alonenesses remain intact, untouched. And that's the dignity, the grandeur, the beauty, because that is the freedom. Otherwise your freedom would be gone.

Your inner space cannot be encroached upon by anybody else; it is unencroachable. You can be thrown into a prison cell, but your innermost aloneness remains free. Somebody can put a dagger into your heart, can kill you, but your aloneness remains untouched by the dagger. You can be thrown in fire, all will burn, but your aloneness will not burn. That aloneness is God.

God is not outside, God is your innermost core. God is you in your essential being. He is the aloneness that is within you. God is within you, not without. In fact, to say He is within you is not right -- He is your within. The within is He. And once you have known this within, you will be surprised that the within contains the without. And once you have known it as your innermost aloneness.... You will be surprised -- the very word 'aloneness' comes from all-oneness. When you have become REALLY alone, you will see that ALL IS contained by your aloneness. You have come to that all-oneness.

"HE IS THE ALONENESS THAT IS WITHIN YOU.... YOU ARE STANDING ALL ALONE BEFORE THE SACRED FIRE AND FROM THIS TIME ON...

The sacred fire is the Master, because only the Master can become the fire in which all that is useless in you will be burned. Only by passing through the fire of a Master will you become pure gold. All the impurities will be burned. This is nothing to do with the ordinary. You can find ways of protecting yourself from the ordinary fire. The only fire that you cannot protect yourself from is the Master. The very word 'upanishad' is significant. It comes through the Master-disciple relationship. 'Upanishad' means sitting by the side of the Master. The very word means sitting by the side of the Master -- just sitting, nothing else is needed, because when you sit, when you just sit, you start coming closer and closer and closer. When your activity disappears you come closest. With your activity, your ego disappears -- then you are in the fire. The Master purifies you. Fire is just an outer symbol for the Master. That's why the orange color has been chosen for sannyas down the ages: it is the color of fire. By becoming a sannyasin you are entering into fire, into the fire of a Master.

"YOU ARE STANDING ALL ALONE BEFORE THE SACRED FIRE AND FROM THIS TIME ON, THE FIRE THAT WILL BE GIVEN TO YOU WILL BE LONELY...."

Somebody must have translated it wrongly. It can't be lonely, it can only be alone. But people translate literally: that's what I mean when I say 'a teacher'. Now anybody who has translated this passage from the Upanishads knows nothing. He knows words. He may be a scholar -- he knows Sanskrit, he knows English. The translation is literal but not spiritual, and literal translations have done much harm. People go on translating ancient treatises: they can be translated ONLY by a Master because those words are not used in an ordinary sense. You cannot find those words in the dictionary. They are found only in inner experience. Of course outer words have to be used, but a Master goes on giving new meanings to those words.

I liked Pradeepa's suggestion: she wants to make a dictionary of my words, of the meaning that I give to them. I speak my own language. I don't care about grammar, about the form. My only concern is that what I say should correspond as closely as possible, as approximately as possible, to the experience that I have come to know.

"YOU ARE STANDING ALL ALONE BEFORE THE SACRED FIRE, AND FROM THIS TIME ON THE FIRE THAT WILL BE GIVEN TO YOU WILL BE LONELY, AND YOU WILL BE ALONE WITH IT."

Once you enter into the fire of a Master, the duality is dropped: the disciple and the Master become one. A new kind of aloneness arises.

There is a Tibetan saying of immense significance which says: To be with the Master is to be alone. Strange.... It also says that when you can be with somebody and absolutely alone, then only can you be certain that he is your Master. It has much pregnant meaning in it. If you can be with your Master, absolutely alone, nude -- as you can be only when you are alone -- only then are you with the Master, only

then have you trusted. If you go on hiding something from the Master, then you remain separate.

That is the meaning of 'surrender'. Surrender means that from this moment on you will not hide, you will not have any secret of your own. Surrender means surrendering the secrets. Surrender means surrendering the privacies. Surrendering means that now you will not be in any way defending yourself.

Why do you keep secrets? -- because you are afraid. You are afraid that if those secrets are known by others they may manipulate you, they may blackmail you, or they may start exploiting you because of those secrets. You feel afraid, you feel vulnerable. You can surrender your secrets only when you have trust, when you know that no harm is going to happen.

To be with the Master is to be in such a space where you are alone. The closer you come to the Master, the more and more the disciple and the Master meet and mingle and disappear, the more aloneness is left -- that purity, that freedom, that silence.

"ARE YOU READY TO ACCEPT THAT ALONENESS?"

Are you ready to become an initiate? Are you ready to enter into the temple of fire?
The questioner is Dady C. Dady.

Here you are facing the fire, and you are talking about some old scriptures. I ask you: Are you ready to accept that aloneness? Are you ready to accept that fire? The fire is available, and one knows not for how long it will be available. Tomorrow it may be gone. It is either now or never. Don't waste your time in bringing scholarly questions. Open your existence to me. I'm not a commentator, I am saying what I have seen. I'm not supporting any Upanishad, any Bible, any Koran. I am talking from the same source from where the Upanishads were born, from where the Koran came, from where the Bible arose. I am at that very source.

Now this is stupid, to ask me such questions. You should be more intelligent. But people think if they can ask scriptural questions they are asking great questions.

Be existential. Ask something that is troubling you, ask about something that has become a barrier to your growth. Ask about you. How is this passage going to help you? And this has been so again and again, down the ages. And I tell you, Dady C. Dady, you may have been there in those days when the Upanishads were written, and then you must have been asking the teachers, those Masters, those seers, something about the Vedas. And you must have been there when the Vedas were written, but then you were asking something about more ancient scriptures. Now you are asking about the Upanishads; when I am gone you will ask about me!
It is better to relate with me.

A little ant was racing round and round a medium-sized cracker-box. His pal, another ant, observing the first ant, couldn't understand what the furious hurry was, so he asked his running friend, "Just what is your hurry, pal?"

The first ant replied, "Well, there is a sign here that says: Tear Along the Dotted Line."

The third question:

IF, FOR BUT ONE MINUTE, I COULD BE BEHIND YOUR EYES DURING MORNING LECTURE! WHAT DO WE LOOK LIKE TO YOU?

You all look to me like Buddhas pretending not to be Buddhas, except for a few; except for the few who don't know that they are Buddhas, so they are pretending to be Buddhas.

You will be surprised if you look from my eyes. Two types of people are here: the first type, the majority, who are pretending not to be Buddhas, and the minority who are pretending to be Buddhas. And both are wrong! -- because you are all Buddhas. Whether you pretend this way or that, it makes no difference. Both attitudes are out of ignorance.

A disciple came to a Zen Master and said, "Now I have realized! Now I know I am a Buddha!"

The Master was very angry and said, "Get out of here!"

The disciple had come with great hopes that the Master would reward, recognize. And the Master was very angry. He had been angry before, but never so much. And the disciple said, "What is the matter? Why are you getting so angry? I was thinking you would be happy because you were always telling us, 'You are Buddhas, you are Buddhas! Right now you can become Buddhas!' And now, when I have become, I say to you I have become a Buddha!"

And the Master took his staff and he said, "I will beat you! I will beat the Buddha out of you! You get out of here! First throw this Buddha away!" -- because to think you are not a Buddha is wrong; so is it when you start thinking you are a Buddha!

You are a Buddha, so there is no need to think that you are a Buddha. The very thinking shows that you have again missed. When one understands, one simply relaxes and becomes ordinary. Then there is no point in talking about Buddhas.

You ask me, "IF, FOR BUT ONE MINUTE, I COULD BE BEHIND YOUR EYES DURING MORNING LECTURE! WHAT DO WE LOOK LIKE TO YOU?"

You simply look great! -- playing a thousand and one games, hiding, covering yourselves, and all in vain, because whatsoever you do is not going to help. You ARE Buddhas. You remain Buddhas.

The fourth question:

WHAT SHOULD ONE CHOOSE, SELFISHNESS OR ALTRUISM?

One should not choose at all. Choose and you go wrong. Prefer and you have gone wrong. Non-preference, no. choice....

You ask: To be selfish or to be altruistic?

Now these things are separate only in language, and that creates great anxiety. But in life they are not separate things. To be altruistic is the only way to be selfish, to be selfish is the only way to be altruistic. It sounds paradoxical, but if you meditate over it you will be surprised. And that is so about all paradoxes of life!

If you want to be happy, really happy, can you be happy in an unhappy world? Can you be happy in an unhappy family, can you be happy with unhappy human beings? It is not possible. It is like you want to be healthy -- can you be healthy when everybody is ill and unhealthy? How long can you protect yourself? Your health depends on everybody else's health. If everybody else is healthy, the more is the possibility for you to be healthy. If everybody is ill, the sooner or later you will be ill. And if you protect yourself so much from illness, then your protection will become your illness. You will be constantly worried about protection, and that will create stress. That will make you sc tense that you will not be able to live at all.

We are not separate, we are together.We are so much together that we are members of each other. I penetrate you you penetrate me. So this division of selfishness and altruism is a false division. If a person becomes REALLY selfish and only thinks about himself and nothing else, do you think he will be able to be happy at all? He will not think about his wife. he will not think about his children, he will not think about his neighbors, he will not think about anybody else. Do you think he will be happy? He will be like a cancer cell.

That is the difference between other cells and the cancer cell -- a cancer cell is ABSOLUTELY selfish, it only thinks about itself. So when a cancer cell enters into your body and you become host to a cancer cell, it starts eating you up. And it simply goes on eating you up, and it never gives anything back. And it does not worry about any other cell in the body. Sooner or later it has eaten the host. And when the host dies, do you think the guest can live? The guest dies with the host. The cancer cell will have to die when the body dies, because it cannot exist without the body which was hosting it. So in fact by being selfish it has committed suicide. The cancer cell is a stupid cell; it has no intelligence. Other cells are far more intelligent: they eat, they give, they take, they give, and a balance is kept. The egoistic person is like a cancer cell.

And what about the other, the extreme opposite -- the public servant, one who is ready to martyr himself, one who is always searching for some opportunity to sacrifice himself? He's also not healthy

because he goes on sacrificing himself, and the more he sacrifices the more unhappy and miserable he becomes deep down. And naturally when he is unhappy and miserable, he vibrates misery around him.

You have watched it: if your mother is too much of a sacrificing mother, which mothers tend to be.... In fact, all mothers are Jews. I have not come across a mother who is not a Jew. They sacrifice too much! They are great martyrs but then they take revenge, which is natural. If somebody sacrifices too much escape from that place, because sooner or later he will surround you like a prison. He will demand, "I have sacrificed so much!" He will make you feel guilty every moment of your life.

Millions of people feel guilty because of mothers, because they have been so sacrificing. And later on every person feels, "I have not done anything. I have not given anything back to my mother -- and how much she sacrificed." Because of this sacrifice, no child is ever able to forgive the mother. Forgive or forget, neither is possible. In fact, that's why you are so against the parents, you will be surprised to know. Why are you so against the parents? Why do parents create such tension in you? Why is it not a beautiful experience to be with the parents? It is here every day . Whenever a mother comes, the sannyasin becomes afraid. A father comes and the fear arises. What fear? The fear is that the father simply makes you feel guilty: "I have done so much for you. What have you done? And I am getting old, and you are doing Kundalini here? And you are enjoying? Think of me and think of your mother! And we sacrificed our lives, and we educated you. And we were poor and we did this and that and that, an you never lacked anything. Have your forgotten it all?" You become uneasy with the parents. The relationship is not healthy. Why is the relationship not healthy? -- they have been too altruistic.

Be selfish and you commit suicide. Be too altruistic and you again commit murder.

Don't choose. There is no need to choose between these two. Just be natural, spontaneous. Respond to life each moment with no prejudice, with no a priori notion. Don't try to become altruistic, and don't try to become selfish. There is no need. Remain easy, relaxed. and there are moments in life when you will need to be selfish, but then it will happen spontaneously. And there will be moments when you will have to be altruistic -- that too will happen spontaneously. Don't have a fixed gesture, remain fluid. That's my whole approach to the problem of choice: remain fluid, don't choose.

Once you have chosen you are in difficulty, because then you cannot respond to the reality. You have to go on reacting out of your chosen part. If you are selfish and you have chosen it ;as your philosophy, then there are moments when joy arises only by sharing -- and you cannot share, because to share seems to be altruistic. So you remain confined in your selfishness and you miss the joy. Now what kind of selfishness is this which goes on missing joy? This is just being unintelligent, nothing else.

Or you have chosen to be altruistic, and then you start seeing that somebody else is exploiting you, and you go on because you have to be altruistic. Somebody is destroying you and you go on being destroyed -- in fact, you start feeling that you are a great martyr. Look! -- "Sooner or later the church is going to make me a saint." But you are destroying this man because you are allowing yourself to be destroyed by him. You are making him violent, you are teaching him something ugly. he will do it to other people too.

So move in life with no notion at all. let each moment be decided on its own -- not with a discipline, not with a concept that you have carried all along. never act out of your philosophies, respond to the reality, and sometimes you will find you are selfish, and sometimes you will find you altruistic. and that is good. You are a flow.

Don't feel guilty about being selfish, because selfishness is natural -- otherwise you would not survive at all. And don't feel that you have done something great when you are altruistic, because that too is natural. Otherwise you will never be able to love, and without love there is no joy.

The fifth question:

WHEN I AM READING YOUR WORDS, LISTENING TO YOUR LECTURE TAPES, AND NOW WHEN I AM HERE, I'M THOROUGHLY ABSORBED WITH IT ALL. BUT BETWEEN THESE TIMES IT GOES TO THE BACK OF MY MIND AND I GET INVOLVED WITH THE TRIVIALITIES OF LIFE. HOW DO I KEEP THE FLOW CONSTANT?

Dinas Wadia, my message to you is this: that I don't see anything as trivial. If you can remain meditative, loving, you transform the very trivialities into profundities. The profane becomes the sacred and the marketplace becomes a temple. It depends on you. To me, nothing is trivial. I never come across

anything trivial.

Cleaning my teeth is as meditative as anything else. Taking a bath is as meditative as anything else. Eating and going to sleep is as meditative as anything else. God is everywhere, in every act, in every small thing.

Remember, this existence is a hologram. A hologram means that each part contains the whole. It is not that the part is only part. The part may be on a smaller scale, but it contains the whole. For example: just a drop of sea water -- it is a hologram. It is very small, it is not the sea, of course, but it contains the whole of the sea, all the secrets of the sea are there. If you can understand a single drop of sea water, you have understood all the oceans that have existed and that will ever exist. It is a hologram.

Each small act is a hologram; it contains the totality. It depends on you, on how you look at it. Now you are creating an unnecessary problem. Here, listening to me, you become very, very drunk and absorbed, and you enjoy this drunkenness. Then you go to your office and you cannot get so absorbed. That is missing the whole message. When you are in the office, you have to put me at the back of the mind; that's natural. Otherwise you will not be able to function well in the office. You can't go on listening to my voice in the office; you should not.While driving, if you go on thinking about me, then there is every possibility of some accident. While driving, driving should be the figure and everything should become the background. Listening to me, I become the figure and everything else becomes the background. If listening to me here you go on driving, or calculating, or thinking of the office or money matters and things like that, then you are missing me.

And the joy that arises in you is not because of me. It arises only because here everything else moves into the background, and you allow it to move, and you become absolutely absorbed in this moment, herenow. Now, when you go back home you have to be absorbed the same way in each moment. Eating, eat, and let everything disappear into the background. One has to constantly change one's inner pattern, because every moment something else has to be given attention to. Driving, you have to be attentive to driving. Calculating, you have to be attentive to calculation.

The secret of joy is that if you can get absorbed in every activity that you do, you will find the same peace flowing in you and the same silence flowing in you that you find here. It has nothing to do with me. It has something to do with your getting absorbed, totally absorbed.

But it will be difficult, because you call other things trivialities. You have condemned them. Because of the condemnation, absorption will be difficult. Don't condemn a thing. Respect, from the smallest to the greatest, because nothing is small and nothing is great. The great depends on the small and the small contains the great. Life is a hologram. The seed contains the whole tree, the whole blue-print of it.

Each small act contains the whole of life, all its depth, all the dimensions.

You ask me, "HOW DO I KEEP THE FLOW CONSTANT?"

First just drop your condemnatory attitude and the flow will be constant. You need not keep it. You are disturbing the flow, not the trivialities -- because there are none. You are disturbing the flow. Because something is trivial, so you do it half-heartedly, you drag yourself

A Zen Master has said.... Somebody asked, "You have become enlightened, now what do you do?" And he said, "I chop the wood and I carry the water from the well. How wondrous it is, how miraculous it is!" But the man said, "But these are trivial things -- chopping wood, carrying water from the well? I also do these. What is the difference then?" And the Master said, "I used to do them before too, but the difference is great. Then I used to think these were trivialities, now they are not. It is my prayer, it is my meditation. Chopping wood, I am worshipping Buddha. Carrying water from the well, I am worshipping Buddha."

If this attitude arises in you, the flow will keep itself flowing.

The sixth question:

WHAT IS THE DIFFERENCE BETWEEN A CHILD AND A BUDDHA?

There are great similarities and great differences.

The child is as innocent as a Buddha. They are as full of wonder... Buddhas are as full of wonder as any

child. The child functions from a state of not-knowing, so functions a Buddha -- but there are differences too, and great differences.

The child's innocence is a natural innocence -- it will be lost, it will have to be regained. The child's innocence is only un-experience, it is not an earned phenomenon. It is like the first teeth: they will fall, the milk-teeth are going to fall. The child is going to go astray; it has to go, it has to fall from its innocence. That is the meaning of the biblical story of Adam's fall; Adam means every child. It is not a story that happened somewhere in the past, it happens every day. Whenever a child is born it happens again. It is repeated again and again. It is one of the most significant parables ever discovered by man. There is no comparison to it.

Each child is born in the Garden of Eden, is innocent, naked, knows nothing and is full of wonder, lives moment-to-moment. When a child is angry he is simply angry -- he is anger, in fact; and when a child is loving he is love, he is simply love. And he goes on moving from one stage to another without any hitch, hesitation. Just a moment before he was so loving, and now he's so angry and he says to you, "I will never see you again!" and the next moment he is sitting in your lap and asking for a story or for a song. It is moment-to-moment, he carries no past. But he will fall. This innocence cannot last. The fall is intrinsic. It is significant too, because only if he falls from this innocence will he attain to that innocence which is called Buddhahood. He has to go astray, he has to lose all track, he has to move in the deepest hell, in misery, in anguish, in agony. Then, through experience of life, he will start moving backwards. He will start searching again for those days of innocence; the memory will haunt him, the nostalgia of them.

That's what happened to the stream when she came across the desert. And when the desert said, "Evaporate to the winds," the stream started feeling some memories arising: "Yes, it has once been so.?'

When you come across a Buddha some memories arise in you and you start feeling, "Yes, I have tasted something of this." The taste is forgotten, almost forgotten, but still something lingers on the tongue. It is not absolutely forgotten. Forgotten, certainly, but one remembers that one has forgotten it -- that much remembrance is there. It is not absolutely erased, it can't be erased. You have lived in that wonder called childhood; coming close to a Buddha again those childhood memories start surfacing. Again you start feeling like becoming a child, the second birth. You become twice-born.

Buddha is again a child, but now this childhood will never be lost. It has been earned. It has come through the experiences, sweet and bitter and all.

Buddhahood is similar to childhood, and yet not similar.

A little boy was prodding his mother's bust and saying, "Mummy, what are these?" Now the mother was too shy to tell him the truth, so she replied. "They are balloons and when you die they get bigger and float you up to heaven."

The lad went away but a short while later he came rushing back in shouting, "Mummy, Mummy, the maid is dying."

His mother was taken aback and asked why he should say that the maid was about to die. "Well," replied the lad, "both her balloons are out, Daddy is blowing them up and she keeps shouting 'God, I'm coming!'"

A child is innocence. He does not know what is what. He trusts. He has not yet doubted, he has not yet fallen from that innocence. He has not tasted of the Tree, the fruit of the Tree of Knowledge.

The teacher explained to her class, "Every good story must contain four elements -- sex, religion, royalty, and mystery. In the next half-hour, produce a short story made up of these four subjects."

Inside of ten minutes a boy announces, "My story is finished."

"So soon!" exclaims the astonished teacher. "Stand up and read it out loud."

"Holy Moses," said the Princess, "I think I am pregnant again. I wonder who done it this time."

This un-knowing, this state of ignorance, this beautiful ignorance, makes the child available to mysteries. The whole life looks like a mysterious world, a fairyland. Everything seems to be so superb, so psychedelic, so colorful. Just small shells on the seabeach, and they look so precious to the child. Just colored stones, and they are Kohinoors. The child lives in a totally different world; he lives in the world of poetry.

The Buddha again enters into that world, and the poetry is enhanced, far deepened by his experiences. He had lost all touch with the innocence; now the innocence has been regained, paradise regained. It was

lost; and when you lose something and regain it, then for the first time you recognize its value, its true value. The child cannot have any idea of the value. How can you have an idea of value when you have never lost it? Take the fish out of the ocean and THEN she starts feeling the value of the ocean. In fact, before this moment, she had not even been aware of the ocean. She had taken it for granted.

The child takes everything for granted. He has not yet fallen from grace. He has to fall. The fish has to come to the shore, the fish has to feel the thirst, the misery, the separation -- only then, the jump. And then the ocean feels so beautiful, so tremendously valuable. The value arises through separation. Every child has to become a sinner. That's why it happens again and again that if some child is protected from going astray, if he is protected too much and is never allowed to do anything wrong, he remains shallow, he has no depth. His saintliness is just superficial, skin-deep, or not even that much. Scratch him a little and he will fall.

That's why your many so-called saints look shallow. You can't see the glint of intelligence in their eyes, you can't see the sharpness in their being. They look dull and stale, no sharpness, no intelligence. They have simply been trying not to eat from the Tree of Knowledge. They have simply been trying to protect their milk-teeth. They are simply trying not to lose their childhood.

Childhood has to be lost. One has to go into the path of sin. One has to go deep, as deep as possible, into sin. Sin simply means going away from God, going away from your childhood innocence, nothing else. And then, out of the misery that you will create by going away, one day, when the misery has come to a saturation point, when the misery has come to a peak, you will suddenly feel the desire to go back. Enough is enough! That is the moment when one becomes an initiate, a disciple, a sannyasin. That is the moment when one starts searching for the lost land. And when you have arrived, it is the same place, but you are not the same.

So the child and the Buddha exist in the SAME space, but still it is not the same because the child is a child, and a Buddha is Buddha. Buddha is the child who has gone far away and has now come back.
Remember the Jesus parable:

A man had two sons. They quarrelled, they divided his property, and the elder remained with the father and the younger went to the capital. The younger lived a life of sin: gambling, drinking, prostituting. Soon he lost all his property, became a beggar, started begging. The other son remained with the father, worked hard, was obedient, was religious, was virtuous, increased the property tenfold. And one day the news came that the beggar-son was coming back.

He had suffered a lot, he was almost falling apart. He was no longer his old self; all was lost, he was just a miserable lot. But the idea came to him, "I will go back to my father. I am not worthy to be his son, but he can at least accept me as a servant. There are so many servants in my father's house. I will serve as a servant, I am not worthy to be called his son. I will go and fall at his feet and ask for forgiveness. And I will ask just one thing: .that I be a servant, just let me be here."

The father heard the news that the son was coming back. He prepared a great feast, most precious wine was brought from the cellars, he invited all the people of the town. His elder son was in the field working hard the whole day in the hot sun, and when by the evening he was coming back, somebody on the way told him, "Just look at the injustice of your father. This is unfair! You have been serving him, you have been religious, obedient, virtuous, and not a single feast has ever been given for you. And now your father has ordered that the fattest calf has to be butchered for the feast and the best wine has to be brought from the cellars. And there is great rejoicing, because your younger brother is coming back! And he has lost all, all virtue. He has been a sinner. This is unfair!"

And naturally, it looks logically so -- it is unfair.

And the elder son was angry and sad and annoyed and irritated. He went back to the father and he said, "What are you doing? You never gave a single feast for me, I was never welcomed. And what has your other son done that you are arranging such a big feast for him?"

The father laughed and said, "Don't get annoyed. You don't know -- he went astray and is coming back home. He has sinned and is coming back home. He has lost all, and has understood something in losing that all. And you have always been with me; there is no need to welcome you. Let me receive him with great joy. I have been waiting for him."

To whomsoever reads this story, it looks a little unfair. Whatsoever reasons Jesus gives for it, it looks unfair -- but this is how it happens. It is a tremendously meaningful parable.

Your saints who have been just trying to protect their first childhood remain superficial. That was the case with the elder son; he was superficial. His virtue was imitation, his obedience was only fear. He was a

coward, he didn't risk. The other son was courageous -- he risked, he gambled, he lost. The sinner one day starts feeling, "I can go back. I can just be a servant in my father's house." That desire for going back is the beginning of Buddhahood. Adam means the child is going away from childhood, Christ means the return of Adam. The child is coming back, back to the natural state of innocence.

So the Buddha and the child exist in the same space, but the child is getting ready to go out of it, and Buddha has come back. He is back home. The child is simply preparing to go away, and Buddha is back home. So they are similar, and they are not similar too. They are as totally different as is possible.

Childhood has to be lost; only then can you attain to Buddhahood.

And the last question:

OSHO, SINCE I TOOK SANNYAS AND YOU GAVE IT TO ME ON THE 13TH FEBRUARY, I HAVE ONE MORE PROBLEM.
EVERY SOUND AROUND ME SEEMS TO BE SAYING TO ME, "BHAG-WAN". FOR INSTANCE, THE HORNS OF THE RICKSHAWS AND CARS, THE SOUNDS OF THE BIRDS. THINGS AND ANIMALS MAKE JUST ONE SOUND DURING THE WHOLE DAY: "BHAG-WAN". I CANNOT GET RID OF IT!!! IT'S LIKE A TUNE IN MY HEAD. PLEASE CAN YOU EXPLAIN IT TO ME. AM I IN LOVE? OR IS IT HYSTERICAL? WHAT CAN I DO TO GET RID OF IT? PLEASE HELP!

You don't need any help, you need only blessings. I bless you.

YAA-HOO! The Mystic Rose

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BELOVED OSHO,
MY WHOLE BEING BOWS TO YOUR FEET, BUT IT IS VERY DIFFICULT FOR ME TO TAKE MY EYES FROM YOUR BEAUTIFUL, RADIANT BEING, WHEN YOU GREET US COMING AND GOING IN THE MORNING. AM I MISSING BY PEEKING? IS THIS ATTACHMENT TO YOUR PHYSICAL PRESENCE AND FORM SOMETHING THAT HAS TO BE TRANSCENDED?

Yoga Prem -- alias "Big Prem" -- you are simply big; such is your innocence and such is your love... and such is your ignorance! You don't have to transcend your love for my presence, you have to transcend the idea that *you* are there.

To make it simple for you, it almost always happens that whenever it is said, "Transcend love, transcend compassion," the listener understands that he has to drop them. Transcendence does not mean dropping them. Transcendence means dropping yourself -- so only pure love, without a lover and without a beloved, remains.

The purity in which lover and the beloved have disappeared is what is called transcendence; the trust in which the disciple and the master have dissolved. The question is of dissolving the duality.

Looking at your mind and its way of functioning, you have totally misunderstood -- but not knowingly, not because of any prejudice; it is simply how the mind functions, how it protects itself.

You say, "My whole being bows to your feet." When your whole being bows to my feet you should not be there. If you are still there, then it is not whole. I am not here, you are not there, and there is bound to appear a beautiful flower of tremendous gratitude. You don't have to transcend it, because by transcending it you are going to become more egoistic, more of an "I." You have to dissolve yourself, and in your dissolution transcendence will flower on its own accord.

You cannot do a few things. For example you cannot go to sleep -- sleep *comes* to you. Ask those people who cannot sleep, who find it difficult to sleep, who do every kind of stupid thing to sleep: take a hot shower, do some monkey exercises called yoga, then lying down on the bed do transcendental meditation, and in between go on watching television. But nothing helps. When you are tired of all these transcendental meditations and yogic exercises and television nonsense, when you are utterly tired of the effort to bring sleep, suddenly it comes. It does not even knock on the door. It does not even ask you, "Can I come in, sir?" Without whispering, without making any noise it comes. You cannot find its coming; only in the morning you know, when you wake up -- "My god, I have been asleep!"

No effort can bring sleep, because every effort keeps you awake. Effort is intrinsically part of awareness and sleep needs you to forget everything, drown yourself in forgetfulness, relax. Don't even bother about sleep -- whenever it comes it comes; if it does not come you don't care a bit -- and it comes.

You are saying, "But it is very difficult for me to take my eyes from your beautiful, radiant being when you greet us coming and going in the morning. Am I missing by peeking?"

Not at all, Big Prem. Peeping is a good exercise! One feels sad for those who don't know how to peep. And you are not peeping into somebody's bathroom. You need not be worried -- peep joyously.

But people become worried... just last night, to wake up Niskriya, I gave him a Nazi salute. Then too he was not fully awake; just a little bit he came into his senses. Everybody enjoyed, but Garimo's mother Gita became worried. She thought that this Niskriya seems to be a Nazi agent.

This poor Niskriya, he has nothing to do with anything, Nazi or German or great Nordic Aryan blood. He is a simple fellow. He is so simple that every girlfriend leaves him just in one day. But he is not worried, because he keeps a list and he waits for somebody else to come. Seeing that he is a famous figure here, he gives appointments: "For this week I am completely engaged." And he has a secretary in Sarjano -- another fascist! So every rejected woman goes to Sarjano.

This has been happening, and the whole commune is enjoying, but Gita is old and her memories of what happened in the second world war are still alive. She freaked out. I don't know... if one day I tell Niskriya to do a goose step, what will happen to her? She is so old, and I don't want to give her a heart attack. And most probably Niskriya does not know the goose step. But Gita has suffered, her father-in-law was jailed by the Nazis, her father died because of the jail; all kinds of tortures were revived when I gave Niskriya the Nazi salute.

And I was just trying to wake him up!

This is the most anti-fascist place you can find in the whole world. But I am sorry, because I forgot that there are a few old people: Gita is here, Gita's husband is here, who must have suffered much. I should not have done it. But Niskriya is absolutely innocent; whatever fault there is, is mine.

I am not a Catholic pope who never commits mistakes; I committed a mistake just yesterday and one never knows -- I may commit it today, because you cannot rely on me. And Niskriya is getting ready. Of course for the goose step there is no space; neither does he have the right kind of boots. But when he gives the salute you all have to give him a good clap! It does not mean that that salute is monopolized by any Adolf Hitler.

Just today I have received a letter from England. The English postal department has started small advertisements on their envelopes; it costs fifty thousand pounds per advertisement. And this advertisement is really strange. It says, "Jesus is alive." I have told my secretary to write to the person: "Please inform us of his address, or at least his phone number. You have been idiots to do this advertisement -- this simply means that he is *not* alive, because five billion people are alive and nobody is advertising that, `I am alive.' Unless Jesus is dead there is no point in advertising."

Just as there are people who believe that Jesus is alive, there are people who believe that Adolf Hitler is alive. I received a letter from the president of the Nazi Party that I should stop condemning and joking about Adolf Hitler, because "he is a religious figure and you cannot hurt our religious feelings."

I was amazed for the first time -- Adolf Hitler a religious figure? Not only that, the man who killed six million Jews... the president writes to me that Adolf Hitler was the reincarnation of the Old Testament -- Jewish -- prophet Elijah. Strange -- why should Elijah kill six million Jews? But in this mad world everything goes. And he threatened me, that "If you don't stop, then we will have to act against you."

I said, "It will be perfectly good. If Adolf Hitler is alive, it is better to let him act against me; let him encounter me." He was an idiot, but sometimes idiots have a few beautiful qualities. First they are stubborn, adamant. And human beings are very frail. These idiots go on repeating the same thing again and again with such force that ordinary human beings start feeling that perhaps he is right.

His methods were very strange. His party was very small, in the beginning only nineteen members, and all had been rejected from the army. Meeting in a third class restaurant they formed the National Socialist Party.

And their strategy was... because they were only nineteen people, and the Communist Party in Germany was the biggest party. There was every possibility the Communist Party would have dethroned the emperor and taken over Germany. But instead of the Communist Party, which had the majority of the country in its favor, a very idiotic man managed to take over the country. His strategy is worth studying.

Wherever there was a meeting held by the Communist Party, these nineteen people would spread out in the crowd and as the speaker started speaking they would start beating the people who had come to listen. Now there would be chaos, it seemed that everybody was beating everybody else.

They disturbed the Communist Party's every meeting, and the Communist Party became afraid: "What to do? Who are these people? And nobody knows them. Who starts it? A few people certainly start it and then others start fighting with them and then others -- before anybody else hits you, you start hitting..." Nineteen persons managed to get thousands of people fighting with each other. And before they could be caught, they had slipped out and people were fighting with each other.

They disturbed all the meetings. It became well known in Germany

that nobody should go to such meetings because everybody came home fractured.

And then Adolf Hitler started his meetings. He had only nineteen persons, but they were all just standing around, and because they were the disturbers, nobody disturbed the meetings of Adolf Hitler. The whole of Germany became interested -- "This is strange: a single man has managed so that nobody can disturb his meetings."

Slowly more people started coming because, "You are safe only when Adolf Hitler is speaking. You are not safe with anybody belonging to any other party: from there you are going to come back fractured." Soon Adolf Hitler had thousands of people in his meetings.

And his way of speaking was the way which is taught in the school of oratory: at a certain point beat the table, at a certain point shout loudly, at a certain point whisper. Everything is rehearsed, prepared. There was nothing significant in what he was saying, but he was saying it according to the rules of oratory. And particularly, people were interested in his meetings because you could come back home safe, without being beaten.

He came to power by such strange means. And once he was in power he started saying to the country, "Unless you kill the Jews and erase them completely Germany will never be able to fulfill its destiny. It is God's own race, pure Aryan blood."

What has pure blood to do with anything? And there are all kinds of blood -- they are all pure. They may be different... And what has being Aryan to do with it, because everybody except Negroes, Japanese and Chinese -- all are Aryans. Nothing is special in being Aryan. And this is the most stupid logic: that you kill the Jews... And they have been the most intelligent people. Forty percent of Nobel Prizes go to Jews; they have contributed to human knowledge, to science, and they have not been quarrelsome; they have created wealth and they have suffered a lot. The whole history of Jews is a long nightmare.
And Adolf Hitler is their own prophet, reincarnated -- still alive!

I am thinking to inform both: "It will be good; send Jesus and Adolf Hitler both here. They both need psychiatric treatment." Unfortunately both are dead, but we will do whatever we can do to give psychiatric treatment to a dead person. At least we can teach him to lie down meditatively... and he will lie down more meditatively than you can do. In fact he cannot do anything else but meditation!

You are very innocent, Big Prem. Nothing has to be transcended, just you have to disappear in love, in trust, in deep grace, childlike. And Big Prem has that quality.

Three kids -- little Hymie, little Bruce and little Ernie -- are playing by a river in the Northern Territory of Australia. They are swinging backwards and forwards across the river on a rubber tire, which is hanging from a tree.

Little Bruce is flying through the air, when suddenly a crocodile leaps out of the water and swallows him and the tire in one bite.
Little Ernie and little Hymie stand looking at the ripples in the water.

"You had better go and tell his mom," says little Ernie. "And I will go and get another tire."

While lecturing the Sunday School children about hell and the nature of sin, Father Murphy asks little Ernie, "Do you know where little boys and girls go when they do bad things?"
"Yes," says little Ernie, "they go in the bushes."

BELOVED OSHO,
LATELY YOU HAVE BEEN SHOWERING SUCH UNBEARABLE AND OVERWHELMING FRIENDLINESS ON US, THAT IT DRIVES ME TOTALLY BANANAS.
I GET AN UNCONTAINABLE URGE TO STAND UP AND CUDDLE YOU.
HOW DO YOU MANAGE TO BE BOTH SUCH A FRIEND AND SUCH A MASTER TO US? ISN'T A MASTER SUPPOSED TO STAND ALOOF AND COOL, LIKE A BUDDHA?
WHY DOES ALL THIS INTIMACY, EVEN SO DELIGHTFUL, SCARE ME SO MUCH?
WILL I FORGET THE MOON, BITE YOUR FINGER, AND TAKE YOU FOR GRANTED ONCE MORE?

This is from the private secretary of Niskriya, Sarjano.

Sarjano, nobody can drive you bananas, you are a born banana. And you are saying, "I get an uncontainable urge to stand up and cuddle You."

Whenever such an urge arises, just stand up and cuddle Niskriya. He pays you!

You are asking me, "How do you manage to be both such a friend and such a master to us?" A master is not a master if he is not a friend too. But vice versa is not true. A disciple is a disciple and cannot claim friendship to the master, for a simple reason: because the disciple has to rise to the heights -- only then he can cuddle the master.

I have given you a substitute. He is not a master, he is a simple human being and he would love being cuddled.

A master is always a friend, but his friendship has a totally different fragrance. It is less friendship and more friendliness. Its intrinsic part is compassion. He loves you because he cannot do anything else. He wants to share his experience because he can see you are searching for it, you are thirsty for it. He makes his springs of purest water available to you. He enjoys and feels grateful if you receive his gifts of love, of friendliness, of truth.

But rarely have you come across such a master, because the old style was for the master to be very serious and to keep a distance. To allow intimacy, to allow friendliness... he was afraid that his truth and his finding might be lost in the crowd.

I am a beginning and an end: the beginning of a new kind of master and an end of the old style of

masters. Certainly I am not like Gautam Buddha; I have left him twenty-five centuries back. If I am just like Gautam Buddha, that means consciousness has not evolved higher than where Gautam Buddha left it.

I say unto you, consciousness has grown higher, reached bigger peaks, deeper depths than Gautam Buddha.

Gautam Buddha is a prototype of all the old masters. The disciple has to be kept far away. He has to learn discipline, respect, obedience. In a certain way it was a spiritual slavery.

I don't want you to be my slaves and I don't want you to obey me. I want simply that you should understand me, and if my experience is authentic and your intelligence is able to understand it, you will follow it on your own accord.

It is not obedience. I am not telling you to do something, I am telling you to simply understand and then follow your understanding wherever it leads. I am happy whatever you become; just remain truthful and sincere to your own being.

The old master asked, "Be sincere towards me, be authentic towards me, be obedient towards me." I simply cannot do such harm to you, particularly to those whom I love.

I want you to be sincere to your own truth.

Yes, I can show you the path, how to find yourself. But I cannot order you; this is not an army. But the old world of masters and disciples was almost just like an army: everything had to be according to the rule the master had given. And centuries have passed and the rule remains and people go on following it without any understanding. They cannot even answer why they are doing it -- just because it is written in the scriptures, because great masters have said it.

But times change; circumstances change. Moreover, no two individuals are the same; hence no rule can be applicable to all the individuals, century after century. In fact no rule can be applicable to you all even in this moment, there is no question of centuries. Even in this moment you are all separate individuals like beautiful pillars of a temple -- supporting the same roof, but the pillars have a distance; they have their own unique individuality.

You are all here to seek and search the truth of your being -- that is the roof of the temple. And you are all like the pillars -- but every pillar has to be himself. It may support the same roof, but it is not going to be a replica of another pillar. He has to be his own, original self.

I am saying this to you so you remember that I don't belong to the old category of masters, and there is no category to which I can belong. Neither do I want any of you to be imitative. Life is not a dance when you are just an imitation. It is a dance when you are yourself.

I am not like anybody -- Gautam Buddha or Lao Tzu or Chuang Tzu. I love these people; I love them because they were unique -- but I am myself and I love my uniqueness just as I love their uniqueness.

Your question is significant when you ask, "Why does all this intimacy, even so delightful, scare me so much?"

It is very simple, Sarjano. Love is the most dangerous thing in the world, because love dissolves you just like a dewdrop disappearing in the ocean. It does not kill you, but it certainly makes you so big, so huge that you cannot think in the old terms as when you were just a dewdrop, sitting on the lotus leaf.

The lotus leaf... just a little breeze and the dewdrop starts slipping towards the ocean. You can understand the fear of the dewdrop. The dewdrop can see the ocean and knows perfectly well that within a minute it will be gone.

Intimacy and love are the most dangerous things, because they dissolve your personality, your ego, your I-ness. They give you authentic reality, but they take away all that is false and not intrinsic to your existence.

It is a kind of death. Every great love is a death and a resurrection.

You are saying, "Will I forget the moon, bite your finger and take you for granted once more?"

Sarjano, if you have seen me, if you have loved me you cannot forget the moon. And as far as biting the finger, Niskriya is available -- for all the cannibals who are here, bite Niskriya. I really mean it!

And Sarjano, you can never take me for granted. It is impossible for love, it is impossible for trust -- and I know your heart and I know you have loved me. It is because of that love that such a question has arisen in you.

Now, Sarjano, it is time for prayer.

In fact it is always time for prayer. Even when we are talking seriously, and everybody is listening very seriously, it is time for prayer.

Deep down a laughter is gathering like a raincloud; soon it will be showering. And the time has come.

Gorgeous Gloria, after an examination, phones her doctor and asks, "Doctor, would you see if by any chance I left my panties in your office?"

The doctor looks in the examination room, returns to the phone and tells her, "I'm afraid they are not here."

"Sorry to trouble you, Doctor," replies Gloria, "I will try the dentist."

Three guys are sitting in the pub one evening, talking about their dogs.

The first guy, a car salesman, says,

"My dog is incredible, I have trained him as my assistant. Watch this!"

He whistles, and his dog jumps up and races out of the door. Five minutes later, he is back. In his mouth are all the papers, signed and sealed, of a brand new Cadillac car he has just sold. The salesman pulls out a box of biscuits and gives one to his dog.

"That's nothing," says the next guy, a doctor. Just then, there is a screech of brakes and a crash of metal outside the pub. The doctor whistles and his dog jumps up and races out of the door.

Within five minutes the dog has bandaged up all the casualties, called an ambulance and comes running back into the pub. So the doctor gives his dog a biscuit.

"That's nothing," says the third guy, a lawyer. He gives a whistle and his dog jumps up, eats all the biscuits, screws the other two dogs and then goes out to lunch.

Kowalski goes into the ice cream parlor and orders a chocolate ice cream.

"I'm sorry, sir," says the clerk, "but we are out of chocolate."

"Oh," says Kowalski, "in that case I will take some chocolate."

"No, no, sir," says the clerk, "you don't understand. We have run out of chocolate."

"Oh," says Kowalski, "then, just give me some chocolate."

The clerk looks hard at Kowalski and says,

"Okay! Spell, `van', as in vanilla."

Kowalski spells "V-A-N."

"All right," says the clerk, "now spell `straw', as in strawberry."

Kowalski spells straw.

"Good!" says the clerk, "now, spell `fuck' as in chocolate."

Kowalski looks puzzled and says, "But there is no fuck in chocolate."

"Aha!" shouts the clerk, "that's what I have been trying to tell you!"

Okay, Maneesha?

Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #2

Chapter title: Nowhere and everywhere

20 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
AT THE AGE OF SIXTEEN I LEFT MY BODY AFTER A CAR ACCIDENT. WHEN I SAW THAT THE PEOPLE I LOVED COULD NOT SEE OR UNDERSTAND MY HAPPINESS, I ENTERED MY BODY, IN A STATE OF SHOCK, AND STAYED UNCONSCIOUS FOR TWO MONTHS.
FOR A FEW WEEKS I HAVE BEEN EXPERIENCING A VERY SIMILAR STATE OF BEING IN MY MEDITATION, AND SITTING IN FRONT OF YOU. IT FEELS SO SIMPLE AND ORDINARY, AS IF MY BODY IS BECOMING LIKE AIR.
AFTERWARDS, IT IS ALMOST IMPOSSIBLE TO COMMUNICATE WITH PEOPLE, AND I FEEL SO SEPARATE -- AS IF I AM IN "NOWHERELAND."
BELOVED MASTER, I WOULD REALLY LIKE TO GET OUT OF THIS HYPNOTIC STATE. AND IF IT WAS NOT FOR YOU, WHY DID I COME BACK THEN?

Dhyan Charyo, it is not a hypnotic state that you are in. It happens, but very rarely, that in something like a car accident suddenly your body and your consciousness become separate. Because this separation is not a result of your effort, it feels very weird. And you remained in coma for two months -- that simply means the consciousness was making every effort to be related to the body in the old way, as it was before the accident. It took two months for it to be settled again in its home.

Here, during meditation you will feel sometimes the same experience happening. Meditation is intentional, not accidental. The whole effort is to separate the body from the consciousness, to stand aloof and away and to see one's own body as an object, unidentified with you. That happened to you in the car accident; it happened in an accident for which you were not prepared. But the memory has remained imprinted in your unconscious, so when it starts happening in meditation -- and it will start happening sooner to such a person who has experienced it -- you will feel weird, a little worried and afraid.

But there is nothing to be worried about and nothing to be afraid of. That accident was a benediction to you, in disguise. It has shown you your immortality, although you have not understood it. But now through meditation you will be able to understand it clearly, consciously. It does not mean that you have to leave the body, you have to only see the point that the body is your home: you can go out, you can come in.

And it is absolutely beautiful once in a while to come out of the body and be part of this immense existence, to open your wings and fly across the sun. Not even the sun can burn your consciousness.

It is good; you have been fortunate. Very few people have been in this situation, that accidentally they have attained to a state which usually takes years to attain. But once you have attained it, it becomes very easy to slip back into it. In the beginning, you will be afraid. The fear will be whether you will be able to enter your body again or not.

Secondly, you will start feeling that this body is not you, so why care about it? You may become destructive towards the body, uncaring, unloving. That will be a mistake. This body is not you. Your house is not you. But that does not mean not to care about your home, not to beautify it, not to celebrate its warmth, its space. There is no need to be identified with it...

So remember: don't think that you are living in a hypnotic state -- *others* are living in a hypnotic state. The car accident has broken your hypnosis. It has suddenly opened the door which was closed and takes effort, and years, and perhaps lives to open it.

Secondly, don't think that if you are out of the body, you are in a "nowhereland." Never think in negative terms. Existence is a positive reality. Why say "nowhere"? Why not say you are everywhere? And not only say it -- feel it also. Just a small change in a word, a small nuance and difference, and you will start enjoying it.

You are everywhere.

One day, you will understand that being nowhere or being everywhere are synonymous. But in the beginning, start with the positive. Ultimately, there is no positive, no negative, only one reality. There is no duality of any kind.

And you are asking, "And if it was not for you, why did I come back then?" It is for me. It is for my work; it is for my love, to spread my message to all the corners of the world, to every heart, the dance and the song which has been destroyed by centuries of exploiters, oppressors, enslavers in beautiful names.

Dhyan Charyo, remember the meaning of your name: it means someone whose life itself is meditation.

Your coming back out of the coma certainly has significance. You are reborn, you are fresh and new, and you can understand things which would have been difficult for you in the past because once consciousness leaves the body, the so-called prejudiced mind is destroyed. Then consciousness can come back into the body but the mind remains empty. In the separation it has lost all its prejudices; you are no more Christian, you are no more Hindu, you are no more Buddhist. Again you are a child of this beautiful universe and you can start your life with a new vision, with a new clarity, with a new fragrance.
What has been happening has been beautiful.
You should rejoice it.

BELOVED OSHO,
QUITE OFTEN, IN YOUR MOST RECENT DISCOURSES, WHEN YOU ARE TELLING YOUR WILDEST AND DIRTIEST JOKES, I FIND MYSELF UNABLE TO LAUGH!
I FIND MYSELF REACTING. SOME OLD FEMINIST IS FREAKING OUT IN THE BACK OF MY MIND, SERIOUSLY NOTING DOWN THE "MALENESS" AND "COARSENESS" OF YOUR JOKES.
AM I JUST A REPRESSED ENGLISH PRUDE, OR ARE YOU UP TO SOMETHING HERE? BELOVED MASTER, PLEASE EXPLAIN WHAT IS GOING ON.

Premdipa, I have never told a single joke in my whole life. What are you talking about? I am a serious man!

Just look: I am saying I am a serious man and they are laughing! Am I telling a joke? Strange...

But a few things you have pointed out in your absurd question. Absurd, because I don't tell jokes. Nobody has ever heard... I think everybody here can be a witness. Raise your hands... (EVERYONE DELIGHTEDLY COMPLIES WITH THE REQUEST.) Nobody has heard! Still, I will consider your question -- against so many witnesses.

It is true -- I am wild. But what I say is not the wildest. That I am keeping for my last moment; something beautiful, before I leave the body. And what do you call "dirtiest"? In life, there is nothing which makes you feel this way. But things have been repressed in you, and because of repression you have started feeling about these things that they are dirty.

Just ask a small boy, "Is anything dirty in your body?" And he will say, "I don't know. I don't see anything dirty. Everything is perfectly beautiful, healthy and functional."

What you are calling the dirtiest jokes are those jokes which are condemned by your religions. Basically, because all the religions are against sex, anything that refers to sex becomes dirty.

It took thousands of years in the West for a Sigmund Freud to be born and to have courage to talk about sex openly. And he was condemned by all the so-called sophisticated and cultured and educated and powerful people as a dirty old man. Talking about something which should not be talked about.

But in the East, the situation is different. Not today -- today the West has contaminated the East completely. There exists a beautiful book, almost ten thousand years old, KAMASUTRAS. It means `maxims on sex'; it is the oldest book on sexology. And the East has not condemned the man who wrote the book but has accepted him in the same category as Gautam Buddha: a seer, a man with clarity, a man with purity, a man of tremendous wisdom and understanding.

You will be surprised to know -- and it is unfortunate -- that Sigmund Freud, Jung or Adler never came to know about KAMASUTRAS; otherwise they would have felt that they were just beginners. The science had been almost completely developed ten thousand years before, by another man.

He describes eighty-four postures of making love -- illustrated. You will be thinking: eighty-four? The West has known only one posture. When Christian missionaries came to the East, people were very much puzzled: "These people are strange. They are fixed only on one posture." They called that posture "the missionary posture" because the first Christians who came were missionaries -- the man on top. And the Eastern people thought that, "This is so brutal -- the beast on top of the beauty, heavy, doing push-ups. He can do push-ups anywhere; why torture that woman?" And the woman is lying there almost in deep meditation; she does not even open her eyes because that is against culture. A woman, if she makes any movements while making love, is thought to be against culture.

I have heard that on a sea beach in France a man was caught making love to a dead woman. He was drunk. In the court he said, "Drunk or not drunk, I would have made love to that woman because I thought

she was English! She was lying so ladylike, she did not make any movement. She did not even open her eyes. What more do you want? And I have not done any harm, just a few push-ups."

Vatsyayana condemns that posture, and his condemnation is very scientific. It is still not accepted by sexologists, but they will have to accept it. The woman has to be on top, not the man. The man has to remain meditative, and the woman has to do every kind of thing that she wants to do. That is the only possibility for the man and woman both to attain to orgasm, because there is a disparity between man and woman: the man comes to ejaculation too soon. And there is no reverse gear; you cannot even say, "Stop! Stop!" Nothing will happen, nobody is going to listen to you. The marathon race has begun. The woman is very slow in warming up, and if she does some push-ups she may warm up. And if the man remains meditative, cool and calm, the marathon race can wait till the woman is ready and gives the signal: "Okay!" Only then can they have together an experience which is very close to meditation.

Vatsyayana's insistence is that because of this orgasmic experience, the idea of meditation was born. Meditation is not preceded, it is *succeeded* by orgasmic experience. Because in orgasmic experience the mind stops, time stops; for a moment you are nowhere... or everywhere. That experience of being nowhere and everywhere is so pleasant that one wants to experience it independently, not to be dependent on the sexual partner. And one has the secret: that if mind stops and if time is forgotten -- no past, no future, just this moment...

This moment is not part of time. And if there is no thought, suddenly a tremendous blissfulness -- as if flowers have started showering over you.

And who is the idiot who calls a joke concerned with sex "dirty"? No joke is dirty. It has become dirty in your minds because your priests have been preaching against sex. Because sex became dirty, naturally anything concerned with sex has become dirty.

And, Premdipa, I feel sorry for you. It seems you have not known anything wild, that you have not screamed with joy and danced with joy. Go to Avirbhava, learn something about how to scream!

If two lovers really love, then the whole neighborhood is going to ring bells that it is happening, firecrackers -- it has happened! But people have been taught to be silent, to make love deep in the night when everybody is asleep, when in fact the lovers are both half asleep! Cover yourself under the blanket, do it quick. Naturally, it becomes dirty.

It is not dirty. It is one of the nicest gifts of nature to living beings. It can trigger sources of higher consciousness in you.

I am really sorry, Premdipa. You should learn a few of the really wildest and dirtiest jokes. I don't know any -- just for your sake, I have been working hard to find out what joke is dirty. A few I have found...

But you say, "I find myself unable to laugh." Are you frozen? So, wherever Premdipa is sitting... when you all laugh and you see somebody is not laughing, do everything -- poke them. At least let her giggle, if she cannot laugh.

This is the house of laughter, it is not a church -- that is the dirtiest word.

And Premdipa is saying, "I find myself reacting." Wasting such a beautiful chance! The same energy that could have become laughter becomes reaction. And what do you gain by reaction? What is the ultimate fulfillment out of reaction? It makes you fascist, Nazi, fundamentalist Christian. You are on the way to hell, remember: doing the goose step!

I have heard that when I left... I would not have left if I had known beforehand that Niskriya was going to do the goose step. He did it perfectly, although he did it wrongly. He is not a Nazi.

And I have received dozens of letters -- all from Germans. They can be divided into three parts. First, most of them are very jealous: "You are making Niskriya a hero." I am not making Niskriya a hero, he is a born hero. Heroes are not made.

The second part reacted like Premdipa -- greatly -- "This is not right. This hurts our German pride." I have never thought that in my people there are also hiding a few German fascists. It is perfectly good that you have become aware that you are carrying still that stupid idea that you are a German.

I don't mean that only Germans are stupid. Anybody who is carrying the idea that "I am Indian, I am Iranian, I am Japanese"... these are all stupid people. An intelligent person knows only that "I am a human being." And the third part was angry because Niskriya did it, and did it with intensity and perfectionism, but did it all wrong! They were angry that "This is a caricature of the German heritage."

You cannot drop your prejudices, you cannot drop your conditionings -- even here. Just do it rightly! Otherwise I will again receive letters that people laugh, but they don't laugh perfectly. And find out where

Premdipa is frozen. Unfreeze her! And I will see about Niskriya later on.

And she is making such great statements: "Some old feminist is freaking out in the back of my mind." So? It is perfectly good that you have become aware that some old feminist is living in the back of your mind -- let it freak out!

My purpose is to give you the opportunity. If you don't use it, you miss something which you may not find again.

She is saying -- "seriously"! -- "noting down the `maleness' and `coarseness' of your jokes. Am I just a repressed English prude or are you up to something here?" You are certainly a repressed English prude, and I am also up to something here. Otherwise, why should I be here?

Premdipa, don't miss the opportunity this time. I have tried hard, because every joke seems to me so beautiful and has such a psychological significance, a profound philosophy behind it, that I was unable to find something dirty -- seriously -- for you. But I have made the effort. Whether I have succeeded or not... your laughter will prove it.

On the first day of school, the new teacher says to her class, "All right, children. I want you to know that I have a very difficult name, and so I am going to spell it out for you. Tomorrow, if any of you can remember how to spell it right, I will give you a bag of candy. My name is Miss Prussy. Spelled: P-r-u-s-s-y."

Little Guiseppe, who has just arrived in America from Italy, really wants to do well in his new school. That night, he goes home repeating over and over: "*Prussy* -- Miss *Prussy*."

Guiseppe's older brother hears him and asks what he is doing. Guiseppe explains and his brother says with a grin, "That's easy to remember. Just think of `pussy' with an `r'."

The next day in class, Guiseppe is anxiously waiting to be called on. As the teacher walks in, she sees Guiseppe waving his hand.

"Okay, Guiseppe," she says, "do you remember what my name is?"

In a sudden panic, Guiseppe tries to think of what his brother told him and stutters, "It is... mmh, ah... it is Miss CRUNT!"

And you call it dirty? Find out if anybody is frozen. Niskriya, just look all around. Do you see anybody Niskriya? No? Let us try again.

Little Ernie goes up to his father after school one day. "Dad," says Ernie, "the teacher started talking about economics today and I don't understand a thing."

"Well," says his father thinking for a moment. "Put it this way: In this household, I bring in the money, so I am capital. Your mom does the housekeeping; that is management. The maid does the work -- she is labor. And your baby brother, well, he is the future."

Little Ernie wakes up in the middle of the night when his baby brother screams to have his diaper changed. Ernie goes to his parents' room to find his mother fast asleep. He then goes to the maid's room to find his father making love to the maid. So he changes the diaper himself. As he gets back into bed, little Ernie reflects, "Now, I understand economics. Management is asleep, capital is screwing labor and the future stinks."

BELOVED OSHO,
LAST TIME I LEFT POONA TO GO WEST, YOU TOLD ME "HELP MY PEOPLE THERE." I'M GOING TO THE WEST NOW, IN SPITE OF THE FACT THAT THE LAST TIME I DIDN'T HELP YOUR PEOPLE THERE. WHEN I CAME HERE FOURTEEN MONTHS AGO, I PROMISED MYSELF THAT I WOULD NEVER LEAVE YOU BEFORE I DIE. NOW HERE I AM WITH MY GREASY SUITCASE POINTED TO ITALY, AND STILL I DON'T KNOW WHO YOUR PEOPLE THERE ARE, NOR HOW I CAN HELP THEM.
BELOVED MASTER, I REALLY DON'T KNOW WHAT TO SAY TO YOUR PEOPLE IN ITALY. DO YOU THINK A SMILE WILL DO? I WOULD LIKE TO BRING WITH ME A LITTLE TASTE OF THIS SILENCE. CAN YOU HELP ME?

Sarjano, you still think you are alive? According to your promise, you died long ago!

But there are many dead people going here and there. And you are telling me that last time when you

went, you did not help my people there. You are a very compassionate man!

Last time at least you were alive. This time, please don't help anybody. The best will be for you first to clean your greasy suitcase. And what is the need to go to Italy? The whole of Italy is coming here! I don't understand at all. If you want to help Italians, you will find more Italians here than you will find in Italy.

Just the other day somebody told me that Lufthansa, the airline, announced while passing over Poona towards Australia that "We are passing over the house of Bhagwan Shree Rajneesh." Now this is unprecedented, this new announcement. You pass over the Kremlin or the White House or the Taj Mahal... but to announce a poor man's house, who has nothing but a few dirty jokes to tell you...

And where are you going? If you have decided already and you are not going to change your mind, then I will tell you a few jokes. Tell my people. The problem is how to decide who my people are. There are different kinds of my people: a few are my friends and most of them are my enemies. So whoever you help, you are helping my people. I have simply two categories -- right, Niskriya?

The God Thor is getting bored sitting around Valhalla drinking mead all the time, so he comes down to earth for some fun. He meets Gorgeous Gloria in Las Vegas and they soon go to bed together.

They stay there for three days and three nights in a row. On the fourth morning as he is leaving, he decides to tell Gloria how she has been honored.

"My dear," he announces, "I am Thor."

"*You* are Thor," says Gloria, "I am thore, too -- I can't even pith!"

Sarjano, you won't last in Italy long. You will be coming back on the next plane, you won't have much time. So I will give you one more joke to keep as a spare.

After ten years in the army, the men are sent for a medical check. The soldiers strip off their clothes and enter the doctor's office one by one.

The doctor puts his stethoscope on the first man's chest and says, "Sophia Loren." The man's heart beats quickly -- "Boom! Boom! Boom!"

"Raquel Welch," says the doctor -- "Boom! Boom! Boom!"

"Your wife," says the doctor -- "boom."

"Perfectly normal," announces the doctor. "Go and stand over there."

The next man is examined in the same way. "Marilyn Monroe," says the doctor -- "Boom! Boom! Boom!"

"Your wife" -- complete silence.

"Good," says the doctor, "go and stand with the other man."

The next man comes for the examination.

"Sophia Loren," says the doctor -- "boom... boom... boom..."

"Brigitte Bardot," tries the doctor -- "boom... boom... boom..."

"Your wife," says the doctor -- "... boom."

"Strange," says the doctor, "but still you are quite normal. Anyway, go and stand with the other men." -- "Boom! Boom! Boom! Boom!"

Okay, Maneesha?

Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #3

Chapter title: Heart is the soil -- trust is the climate

21 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
IN WHAT SOIL AND IN WHICH CLIMATE MIGHT ONE FIND THE MYSTIC ROSE?

Maneesha, the symbol of mystic rose vibrates tremendously significant memories...

It was one day in the early morning, a gathering of seekers just like you are... but the time goes twenty-five centuries back. Gautam Buddha was expected to deliver his morning sermon.

Everybody was surprised... He came right on time, carrying a rose in his hand. They had listened to him for many years, and he has never carried anything. Everybody wondered: What is this rose, and why is he carrying it? But they sat silently -- perhaps he will explain.

And he did explain, but not with words.

He sat silently looking at the rose. The rose was immensely beautiful. So were those two eyes, so was that silent moment -- pregnant, expectant, that he is going to say something very special.

He was -- but he was not using words.

There are things which can be shown but cannot be said.

The silence became heavy; people were not accustomed. This behavior of Gautam Buddha was so unexpected, so new. Everybody sat like a marble statue and Buddha was looking at the rose with such blissfulness, showering so much love and so much blessing and so much grace on the rose that nobody dared to interrupt him and ask, What is going on?

At that very moment...

Mahakashyap was a very strange disciple of Gautam Buddha; he is known to be the founder of the long tradition of Zen.

And this moment when Gautam Buddha was looking at the rose is the moment of a source that is still blossoming. Perhaps it is the only rose that has not faded away. Many others have blossomed and faded away.

Mahakashyapa's laughing shocked everybody. They were not even courageous enough to ask the question, and this strange fellow -- he was strange from the very beginning. Since he had come he had never asked a question. He had monopolized a tree, under which nobody else dared to sit. Whether he was late or early, his place was certain.

People even wondered -- does he understand what Gautam Buddha is saying? or does he simply take a good morning sleep? because he always listened with closed eyes. He never made any friends; even if people wanted to talk to him, he would simply make one simple sign.

That's the sign which Avirbhava makes to me. Whenever I want to say something to her, either she screams to stop me, or she makes this sign...

Slowly, slowly people accepted that Mahakashyap was a little bit crazy... but a very silent and beautiful person. He was a prince, had left his kingdom. He just came to see Gautam Buddha and never went back. He never even asked for initiation. He simply touched Gautam Buddha's feet, tears rolled down from his eyes and he said to Gautam Buddha, "I am grateful that you initiated me."

Those who were present said, "This is strange, he has taken everything upon himself. He has touched the feet, he has cried and now he is thanking Gautam Buddha: `I am thankful and grateful that you have initiated me.' "

And since then there had been no communication, verbally at least, between Mahakashyap and Gautam Buddha.

But this day -- it must have been after ten years -- he laughed and people became aware that he was still

here. People had started forgetting. A person who remains for ten years without making any noise, naturally, is taken for granted. Just as the tree was taken for granted, he was also taken for granted.
But his sudden burst of laughter...

Gautam Buddha called him close and gave him the rose. And he told the other ten thousand disciples, "What I can give you in words I have given to you. And what I cannot give in words I am transferring to Mahakashyap."

Thus began a strange transference of the innermost experience of truth from the master to the disciple. Mahakashyap never wrote anything and Mahakashyap never did anything. It is not known how he initiated people. The man was not only strange, his methods were also strange.

Before dying he gave his robe to a person to whom he had never spoken a single word. And the person touched the feet of Mahakashyap and again the same story... the tears of joy and gratitude and thankfulness. And the man said, "You were a great master; you have given me a great responsibility, but I promise you that I will fulfill it with my total heart." This man became the second patriarch of Zen Buddhism. And because Mahakashyap gave his robe, this became the form of choosing the successor. For all these twenty-five centuries Zen masters have chosen their successors by just giving them their bowl, their robe.
It is called the transmission of the light, the opening of the mystic rose.

You are asking, "In what soil and in which climate might one find the mystic rose?"
Your heart is the soil.
Your trust is the climate.

And your being is the mystic rose -- its opening, blossoming, releasing its fragrance.

The mystic rose became just a symbol of the man whose being is dormant no more, is asleep no more, but is fully awake and has opened all its petals and has become sensitive to all that is truthful, beautiful, good -- the very splendor of existence. His being has become part of the eternal and the immortal. He is no more the same man he used to be. He has found his real self, his original face.

The only way is to look inwards: there is the soil. To look with trust, with love and with a guarantee that if other people have found themselves there is no reason why you cannot find.

The day Gautam Buddha became awakened, something in you has also become awakened. No man is an island; we are all connected, deep down in our roots. In the awakening of Gautam Buddha or in the laughter of Mahakashyap I am also a part. The moment I understood the beauty and silence of those tears, something in me has also responded.

Just in this century, Carl Gustav Jung has been able to find a right word for this experience which in the past has been called the transmission, the transfer, the communion. Jung's word is certainly very significant -- although he himself is not a mystic, he is a man of great intelligence. He calls it synchronicity. And it was only by chance that he discovered the word.

He was staying in an old castle with a friend. The old castle had two big antique clocks and the mystery about those clocks was that they were hanging on the same wall -- and people used to come to see them -- and they always kept the same time. Even if you disturbed their balance, set one clock a few minutes back or put it ahead, you would be surprised: soon, within a few minutes, they would start coming back again, closer to each other.

Jung was very mystified -- what miracle is there? There was really no miracle, it was a very simple thing, but nobody before Jung had bothered. Everybody thought it was something mysterious. It *was* something mysterious, but it is not something that cannot be understood. The mystery was that the clocks were hung upon a piece of board, very sensitive wood, so that the "tick-tick" of one clock was heard by the other clock -- "tick-tick" -- and they would slowly find that they were not in step. Something vibrated on the wood, and the clocks fell into step.

Jung was in great difficulty to find the right word. What is happening between these two clocks? He coined the word `synchronicity' -- something like deep sympathy, such a deep love that they cannot move differently.

The mystic rose... When it was given to Mahakashyap, certainly there were many disciples who asked Buddha, "We are puzzled -- what is happening? You have not said a word; neither has he said any word, not even in thankfulness. You have given him the rose and he has received it. No language has been used from either side."

Gautam Buddha said, "It is for that purpose I have brought the rose. It is very symbolic, because the

heart is so beautiful, your innermost being is beautiful as no rose can be, but the rose is the nearest symbol. And when it opens... the fragrance also is the closest symbol, because the same fragrance, similar -- of a higher level, more mysterious -- the rose can represent in the mundane world of our day-to-day reality.

"This rose that I have given to Mahakashyap will die. Right now it is so alive, so beautiful and so young. Just by the evening its petals will start dropping, dying. Today it is -- tomorrow there will not be even a trace left behind. Tomorrow it will be impossible to think what beauty, what fragrance has been existing in reality yesterday."

One of Gautam Buddha's most basic philosophical standpoints is momentariness. Everything is only in the moment. It is changing. Nothing is permanent. What seems to be permanent is your inability to see the impermanence of it! Otherwise... mountains disappear, continents disappear, stars disappear, what to say about flowers? Everything that is born, dies. Only *this* moment is real; you cannot be certain about the next moment.

The roseflower signifies his fundamental attitude of momentariness.

Nataraj has asked a question which will be very significant in this reference. It will help you to understand the mystic rose and it will help him to understand the answer to his question.

He has asked:

PLEASE SPEAK TO US ON THESE FEW LINES BY OMAR KHAYYAM:
AH, FILL THE CUP -- WHAT BOOTS IT TO REPEAT
HOW TIME IS SLIPPING UNDERNEATH OUR FEET
UNBORN, TOMORROW, AND DEAD YESTERDAY,
WHY FRET ABOUT THEM IF TODAY BE SWEET!
ONE MOMENT IN ANNIHILATION'S WASTE,
ONE MOMENT, OF THE WELL OF LIFE TO TASTE --
THE STARS ARE SETTING AND THE CARAVAN
STARTS FOR THE DAWN OF NOTHING -- OH MAKE HASTE!

Before Gautam Buddha, there has not been any other mystic who has emphasized the changing reality, the momentariness of everything. After Gautam Buddha there have been a few people like Heraclitus in Greece... like Omar Khayyam, who in a poetic way is saying, Fill the cup now, time is fleeting! Yesterday is dead, who knows about tomorrow? The caravan is ready to start towards nothingness. Make haste! Don't waste this moment, this opportunity to be your authentic self.

It is very strange that Gautam Buddha, Heraclitus, Omar Khayyam -- all are very different types of persons. Their approach to reality is different. They all emphasize changingness, but if you simply understand that they are preaching change you have misunderstood them. Behind this changing phenomenon there is a flame which is eternal, which is timeless... which simply *is*.

That is your being, your witness.

Otherwise, who will witness the change?

Their emphasis on the changing is to find the unchanging. A very strange approach, but very significant: more people have become enlightened through this process than any other. Just watch everything that is changing, so finally only the watcher remains.

Everything moves, only the mirror remains.

That mirror is you.

Realizing it is the greatest experience of life.

And those who have not realized this mystic rose have not lived at all. They simply pretended to live, carrying their suitcases... I told Sarjano, "Clean the grease from your suitcase." And the second thing I have not told him, I thought he would understand himself, was that he should open the suitcase and give the things back to the people to whom they belong. I was thinking he would understand. But now, anybody who is missing anything can go to Sarjano, before he leaves for Italy. Of course the things will be a little greasy, but something is better than nothing. My suspicion is that even the suitcase is not his own. And he is here, sitting...

Don't try to find the soil anywhere; don't try to wait for any climate, any season, for that which is is already within you.

That's why Mahakashyap laughed. Nobody in these twenty-five centuries has been able to explain why he laughed. In the tradition of Zen it has been asked continuously -- in China, in Japan, in Taiwan, in Korea, in the whole East, continuously -- in every mystic school it has been asked, "Why after all did Mahakashyap laugh?"

I have always wondered why this question has not been answered by anyone. Perhaps silence is the answer? But I feel that there is something more than silence, which can be brought to you in language.

Mahakashyap laughed when Gautam Buddha gave him the rose because, "What you are giving to me is already within myself. What kind of a joke...? And you are giving me a flower, which is going to die -- and I *know* the flower, I have known it in your presence; you have been the cause, the one who has triggered the process. Now, after all this, you are giving me this rose!"

And he must have laughed at those ten thousand serious people, that something beautiful is happening and they are not even clapping!

Serious people are psychologically sick people. Even if they laugh, they laugh when the moment is passed. They laugh because others are laughing, so something must be there. Later on they will think, "My god, I was laughing? And I had no idea what the thing was."

People take everything seriously. Now look at poor Niskriya -- now he has become a Chinaman. Now he is incurable. I was trying to somehow announce that he is the reincarnation of the prophet Elijah and he is here sitting with closed eyes.

First the Germans were very angry, because Germans can never forgive Adolf Hitler -- and they should not. That man was absolutely insane and he drove the whole country insane and he managed in the second world war to kill nearabout forty million people. He is the only one who equals Genghis Khan. Naturally the German feels a wound that he or his forefathers supported this insane man.

Now the Jews are angry. Somehow I managed the Germans to cool down, to have a little more ice cream. Now the Jews are freaking out. And they have a reason to freak out! But one has to understand one thing, that whatever happens we also play a part in it. If there are people who have been enslaved then it is not only the enslavers who are responsible, the enslaved are equally responsible. At least they could have committed suicide.

I have never thought... this country for twenty centuries has been in slavery to one country, then another country, then another race. My father was a freedom fighter, but I used to tell him that "You should remember that the slave is as much responsible or perhaps more responsible than the one who enslaves you. Such a big country, a whole continent, and a small group of people comes and you lose your freedom. It is simply inconceivable."

If Adolf Hitler could kill six million people -- I hate what he did, but I cannot be very compassionate to the Jews who allowed him to do it. Six million people! It would have been better to commit suicide rather than to be killed by that man. At least you would have saved your dignity and your freedom.

But I can understand that time passes, but wounds remain. Even if wounds heal, scars remain. And my effort here is to take away all your scars and all your wounds and make you aware that you are just a watcher -- which cannot be wounded; no bullet can pass through it, no nuclear bomb can destroy it.

But now Niskriya is strange... now Chinamen are going to be very angry. Fortunately there is only one Chinaman here, so I will manage him separately -- and he is a very intelligent person. But this Niskriya has to be put right. This is not good. Just stand up! Just... Attention!

BELOVED OSHO,
LAST NIGHT, WHEN YOU STOOD UP TO LEAVE, YOU SALUTED WITH THE GESTURE THAT WE CALL IN GERMANY THE "HITLER" GREETING.
MAY I ASK YOU WHAT WAS YOUR IDEA IN DOING THIS? WHAT WERE YOU CONVEYING THROUGH THIS GESTURE?

Now look Niskriya, how many troubles you are creating for me! This question is from Hilmar Pabel and Inge Byhan, photographer and journalist for BUNTE. Soon you will see my photograph on the cover of BUNTE with the salute... and I hope with a negative article. I enjoy negative articles!

And Pabel, I know you are not negative. You have loved the place, you have loved my people. You will be in difficulty now. You will have to write lies. But write! If you write anything positive about me, the article will not be published.

I am just making you aware and alert: if you want your photographs and article to be published, make it as negative as possible. I love all kinds of things.

Your question may seem superficial to others -- it is not. As far as I am concerned there are many kinds of greetings. The Hindus greet with both the hands folded together. Their cunning explanation is that they are bowing down to your godliness, to the god within you.

But I call it cunning, because their saints don't do that. If you go to a Hindu saint, a *Shankaracharya*, you will do the Hindu gesture of greeting but he will not respond in the same way. Because of this stupid gesture I became unnecessarily an enemy of the ex- prime minister of India, Morarji Desai.

We were both invited by a Jaina *acharya*, Tulsi. He was sitting on a very high pedestal. For me there was no problem, because even higher than him there was sitting a cockroach. So I did not take any notice, but Morarji Desai could not manage to contain himself.

He immediately said, "This meeting" -- and there were twenty other scholars from all over India -- "is being called to discuss significant questions of life, but before we start I want to ask two questions. My first question is that when I did *namaskar*, the Hindu gesture, why did you not answer it in the same way?"

Because the Jaina monk or the Hindu saint cannot do that. His tradition is not permitting him to do that. He is higher than you -- how can he make a gesture similar to yours? He makes a gesture, but that gesture is of blessing. All Hindu monks, Jaina monks, Buddhist monks, they all make the gesture of blessing.

But Morarji is a very stubborn type of man. He said, "I am not your disciple and I have not come here to ask for your blessings -- why are you making this gesture?"

The gathering of those twenty scholars... and I was sitting by the side of Morarji Desai. Everybody felt that now it has become more difficult to come to any conclusion on any point; it has already become a weird situation.

And Morarji said, "Secondly, you are sitting so high, and why are we sitting so low? If you were addressing a public meeting, I could understand that you would have to sit a little higher so everybody could see you. But this is not a public meeting, this is just a small group of twenty people. Why can't we sit on the same ground? Why do you sit hung up in the sky?"

At that time Morarji Desai was finance minister of India. Acharya Tulsi had not the guts to say anything; neither had he the simple approach, to get down and sit with everybody and greet them with a *namaskar*. There was no need for any answer, but he remained frozen. Neither could he do *namaskar* -- because he is a spiritual leader -- nor could he get down, because he could not sit with ordinary people. There was a silence.

I said to Acharya Tulsi, "The question has not been asked to me, it has been asked to you, but you seem to be completely frozen. Allow me to answer."

And I told Morarji Desai that "Although you have not asked the question to me, because Acharya Tulsi seems to be completely dead, somebody has to answer. I am ready to answer -- are you ready to receive?"

For a moment he looked at me... and we recognized each other, and the whole group recognized that now there is trouble.

I said, "There are twenty people here. Everybody is better cultured and more educated than you, but nobody else has raised the question of why he is sitting higher. It simply shows that the man is stupid, and your asking this question puts you also in the same category! Let him hang anywhere he wants -- why does it hurt you? It must be hurting your ego. It is not his sitting there; it is hurting your ego that you are being reduced to the level of ordinary human beings and you are the finance minister of India.

"And secondly, you had greeted him with folded hands -- that does not mean that the other is bound to answer it in the same way. You have done your humble gesture. He is not a humble man. But your being disturbed that your humble gesture has not been answered shows simply that your gesture was not humble itself. Your expectation was that you should be taken as equal to a spiritual leader. And that spiritual leader is absolutely dead, because I am hitting him so hard and he is simply sitting there. Leave him aside and we should start the discussion. These stupid questions -- we have not gathered here..."

But there is a deep history behind these gestures. The meaning that is given to them is superficial; the real reason is different. The real reason comes out of war, self-defense. All these gestures are born out of war.

When two persons meet, if you are greeting each other with folded hands it shows two things: first that you are friendly, second that you are not hiding some dangerous weapon in your hands. The real history of it is war.

The same is the situation with shaking hands. Why don't you shake hands with the left hand? You shake hands with the right hand because the right hand is capable to hide any weapon and strike somebody. The left hand is not so capable.

This gesture Adolf Hitler used also has its roots in two things: one, you show your right hand -- that it is empty, that you are not carrying any weapon, that you are not dangerous, that you can be taken as friendly. Secondly it shows the desire that "we are going to win, we are going higher and higher towards the sky." It shows the longing and the desire to win over the world.

Churchill used to make this symbol, the "V" for victory -- "We are going to be victorious!"

All these symbols have arisen out of war, continuous war. Humanity has been fighting and fighting. In three thousand years there have been five thousand wars. It seems there is no other business for us but to war, to kill each other.

The people who have gathered here are not soldiers, are not in any way interested that there should be any violence, any destruction. They know, and I want you and your readers of BUNTE to know, that I am not a serious man. So I was just making a joke. And I have chosen Niskriya because he looks... Should I tell him to stand up again?

It is better... when I go then I will give you another chance to take the photograph -- not only of me, but of everybody else! Let the BUNTE readers also enjoy!

Pabel, you will forgive me, it is time for prayer.

Paddy has had a few drinks at lunchtime and is going home on the bus, when a woman gets on with her baby. Paddy can't believe his eyes and just keeps staring at them.

Finally he can't resist any longer, so he leans over and says, "Lady, that is about the ugliest baby I have ever seen!"

The woman freaks out and starts sobbing uncontrollably.

The conductor stops the bus and comes to see what the problem is, but the woman is too upset to speak.

"Okay, Madam," says the conductor, "I will go to that cafe across the street and bring you a nice cup of tea; that should calm you down. And while I am there, I will get a banana for your monkey."

This is especially for BUNTE...

Mervyn is prancing around by the crowded swimming pool and goes to the top diving board to make a flashy dive.

He makes a big splash, but when he surfaces, he finds that he has lost his swimsuit. He spends the next few minutes trying to locate it.

He gives up and goes to one corner of the pool to try and think how to get out of the water unobserved.

Finally he cups his hand over his prick, jumps out of the water and starts to run towards the changing room, yelling, "Mad dog! Mad dog!"

The crowd starts to scatter, and Mervyn has almost reached the changing room when a shapely blonde in a bikini stands in his way, pulls down the bottom half of her bikini, and shouts, "Let us muzzle that son-of-a-bitch!"

Okay, Maneesha?

Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #4

Chapter title: Laugh and drop the past

22 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
LAST NIGHT, I WAS AMAZED TO SEE THAT THE PEOPLE FROM `BUNTE' MAGAZINE WERE UPSET BY YOUR REMARKS IN THE DISCOURSE. FOR MYSELF AND OTHER GERMAN SANNYASINS IT WAS BEAUTIFUL TO SEE YOU MAKE SUCH GENTLE AND HILARIOUS FUN OF THE WHOLE NAZI TRIP.
MY LAUGHTER HELPED TO DISSOLVE THE WHOLE HEAVY PAST AND GUILT ASSOCIATED WITH HITLER'S GERMANY.
BUT THE `BUNTE' REPORTER, INGE BYHAN, COULD NOT SEE THE JOKE. SHE WAS TOTALLY ENRAGED AND WANTED TO LEAVE IN THE MIDDLE. SHE SAID THAT WHAT YOU WERE DOING WAS A TERRIBLE INSULT TO HUMANITY. SHE WAS SCREAMING AFTERWARDS.
OSHO, I FEEL SO SAD THAT THIS STUPID WOMAN BEHAVED SO INSANELY. I ASK YOU FOR FORGIVENESS ON HER PART AND I THANK YOU FROM THE BOTTOM OF MY HEART FOR LIBERATING ME.

Turiya, it is amazing and yet it is not amazing. It is amazing because the old woman from BUNTE magazine could not understand simple humor. I am absolutely against any Nazi ideology. It may be German, it may be Italian, it may be Indian -- basically, I am against all fascist attitudes towards life. My message to all is: never for a single moment desire to dominate anybody, nor allow anybody else to dominate you.

The very idea of domination has to disappear from the world. Only then can we call this world a human reality. Otherwise, it is absolutely inhuman. Millions of people all over the world are standing with loaded guns just watching for orders to be given. Missiles are ready, just buttons to be pressed, which any idiot can do. Pressing a button does not need much intelligence.

And the whole world will be just a huge fire. Not even grass will grow for millions of years. I was making a joke against Adolf Hitler, but to understand a joke needs intelligence -- and particularly for a German; that too an old lady journalist of a yellow, third-rate magazine. That's why I say it is amazing yet it is not amazing.

She wanted to scream. I also feel sad -- not that she wanted to scream, I felt sad that she did not scream. We would have loved it, and screamed together with her! It would have been such a tremendous revelation; she would have been shocked to see what was happening all around. She would have been the first to stop screaming! But unfortunately, she did not scream. She had not even the courage to say what her whole being was exploding with.

What was the trouble with her? It is not only with her; it is with all of my German sannyasins, more or less. But it is natural. Under Adolf Hitler, Germany has made such wounds in the heart of humanity that every German, although he was not a participant in it, perhaps he was not even born at the time of the second world war -- still, just being German and something inside hurts that "my country, my people have been so nasty, so destructive, so inhuman." They have destroyed forever a healthy heart without any guilt.

My effort was simply to help you to laugh at the point, because what is past, is past. And what Adolf Hitler did, you are not responsible for. If you can laugh, the wounds can be healed, the guilt can disappear. But rather than laughing, if you start screaming at me, you are simply proving my point that inside you the same fascist attitude still prevails. Still you think you are a superior race, superman; that the second world war was only a small battle, the real war is going to happen when the real Aryan German blood will rule over the world.

These may not be conscious ideas in you. But the whole atmosphere in which you have been brought up has left its imprints in your unconscious. And unless you start laughing at the very stupidity of the idea of ruling over the whole world, of being somebody special, superior to anybody else... Laughter is a great medicine. It is a tremendously powerful therapy. If you can laugh at your own unconscious, the unconscious loses its force. In your very laughter your guilt, your wounds, disappear.

Those two old German goats... it was specially for them! My hand has been hurting for months, but thinking that these poor fellows have come from Germany, I forgot about my hand. And they were so angry that today they were going to have interviews with sannyasins but because of their anger they left Poona immediately -- with a threat to Turiya, because Turiya is a princess of Hannover, so that old woman who was screaming, or wanted to scream, was calling Turiya again and again "Your Highness"... Poor Turiya felt ashamed at what that old goat was saying: You are a princess, royal blood, the last descendent of the German emperor, the oldest royal dynasty in the world, and you are mixing with these common people? She told Turiya, "I am going to write against Osho."

I laughed, because I told her beforehand! She was really stupid; otherwise I would have helped her more. I did as much as I could on my own. If she wanted to write... and that was specially the purpose, because BUNTE magazine and those kinds of magazines and newspapers are not in search of anything good happening anywhere. They are in search of something dirty, nasty. They are seekers of gutters. Unfortunately, we don't have any gutters here.

That's why I had told her that "If you write positively... if you write truthfully, you will have to write positively, because you cannot find a more laughing group in the whole world, more joyous, more hilarious, living moment to moment." Otherwise... Turiya is not an idiot. She is living here with "common people." But the old goat does not know that some alchemy is happening here which makes people counts, countesses -- without any account in the bank! Who cares? I can certify you, that you are the Shah of Iran, there is no law which can prevent me.

There are only five real kings: four are in the playing cards and the fifth is Turiya, a princess! I should start calling you all "His Holiness"..."Her Highness"..."Divine Disgrace"... And nobody can prevent me; I can certify you, that you are "Divine Disgrace."

What more do you want? Small Germany, India, Pakistan... forget all about all these things. I make you Kings of the Moon, Queens of Mars. I just have to figure it out tomorrow, and give you certificates -- and let us see which court can challenge it.

That old goat was threatening that she is going to write against me. I have told her myself -- "Please, write against me, because nobody is writing against me and I enjoy people writing all kinds of lies and fictions. I have nothing to lose." All these idiots have made me a world celebrity, and I am just an ordinary man.

But she has gone in great anger. I have told her, "Let my picture with the `Hitler salute' be on the front page of BUNTE, with seven thousand hands raised." And she could not understand that this is a joke, and in a very nice and loving way I am telling that you are still carrying your past within you. It doesn't matter that you are carrying a German past -- *everybody* is carrying his past, and my effort is to destroy your past, to free you from your past.

Yesterday Niskriya was sitting there as a Chinaman. Now, look by his side... the Chinaman is present. Please stand up.

This is the Chinaman. Look at him. Now, he is not angry. I have told you, we have only one Chinaman... and he must be very compassionate towards me, where I will have to look and find him. So he is sitting here next to Niskriya with the star -- the red star, the communist symbol on his cap. *This* is intelligence! There is no question of getting angry because here the whole purpose is to take away all the garbage that, without your knowing, the past has been continuously pouring on you. You are living under its burden. And if somebody says something against it, you think it is being said against you.

Your past is not you, neither is your future you. Only your present is you -- pure of past, that which is dead, and pure of future, that which is your dream, desire, longing.

The simple and sheer, crystal-clear present -- that is you. And if you can discover this, you have found not the kingdom of God, but the kingdom of your own.

Why bother God? And why enter into somebody else's kingdom? Why become unnecessarily a sheep, a goat, because somebody else is idiot enough to become a shepherd, leader, savior?

Just enter into your own kingdom. And a kingdom which cannot be conquered by anyone -- unconquerable. A kingdom which once found cannot be lost. A kingdom which blossoms in everyone.

I was talking about that kingdom yesterday as the mystic rose. But that old goat did not hear a word of what I was saying. She was only concerned that I have "insulted humanity." I cannot see any logical

connection between the fascist salute of Adolf Hitler and humanity. Adolf Hitler killed humanity, insulted humanity. Forty million people -- a very good account! -- he murdered, butchered, gassed. And that old woman did not think that *he* has insulted humanity.

I am simply making you aware that if some part of you is still carrying, without your knowing, the junk that the past always leaves behind... and it goes on being given from one generation to another generation. Let it evaporate in a great laughter. Drop it. Forget that you are a German, forget that you are an Indian, forget that you are English.

It is enough that you are human.

Because of all these other names, you have forgotten completely that your humanness is covered by your Germanness. If somebody says anything against humanity, I don't think anybody will object. You will say, "What have I to do with it? Let humanity object, I am German. I am Italian -- let him say anything about Italians and I will show him..." Your humanity is covered like a mirror is covered by dust, and the dust has become more valuable than the mirror itself.

My basic approach to human problems is not to take them seriously, because once you take them seriously, you yourself become part of a problem. Watch and witness all the problems of humanity with a sense of innocence, aloofness. Perhaps then you can do justice; perhaps then you can create a better humanity, more loving, more joyous.

It is a small planet. The first astronaut who went beyond the boundary of the earth's atmosphere... the earth's atmosphere extends for about two hundred miles. And when he saw the earth from that standpoint, he laughed at the stupidity -- such a small and beautiful and luminous planet, and he could not see any lines, which we are forcing every child to learn: This is Pakistan; you cannot cross this line without the permission of those political criminals who have imposed themselves on a certain territory.

There are no lines anywhere. All maps should be burned. No school, no college, no university should have any map. There is no need of any lines. Man should demand the simple right of movement, freedom of movement. If one wants to go to live in the Himalayas, it is perfectly beautiful. Why should others be worried?

After a world tour, I wanted to make a commune in the Himalayas, and the Himachal government became worried. I became for the first time aware that even in India... I cannot purchase land within India, because I am not a citizen of that state. I was informed by the Himachal government that, "Unless you are a permanent resident of Himachal, you cannot purchase land."

I said, "Then what is the difference? That's why twenty-one countries refused or deported me, because I was not a permanent resident." In my own country, I cannot purchase a house in Kashmir or in Himachal or in Assam because those states don't want anybody else to enter their territory.

It is a strange thing: the day I came back to Poona, just within two hours... I was asleep, and the police entered the ashram and served me a notice to leave Poona immediately. I said, "At least let me rest -- in the morning, we can settle matters. Moreover, I *have* been living in Poona. At least you cannot deport me from Poona, I have the property in Poona already. And on what grounds do you want me to leave Poona?"

The grounds were the same all over the world: that my presence can be dangerous, can corrupt the young generation's morality. Now, two years have passed and I have not corrupted a single Poona-ite. I don't go into that dirty city. For corruption, at least I have to move outside of my gate! But if somebody wants to be corrupted, he can come here. He is welcome. Now, what can I do? If you want to be corrupted and you come from faraway lands to be corrupted, I say, "Okay, let us corrupt."

Now, today I will corrupt this Chinaman. Remove your Chinacap and be corrupt!

(THE CHINAMAN REMOVES HIS CAP AND REVEALS A HUMAN BEING.)

Right! There is no need to be unnecessarily discriminated.

Princess Turiya will be going in a few days to Germany. I would like her to go to this magazine's office, BUNTE, and tell the publisher or the owner that "When you send people to Poona, at least send intelligent people -- because that is a totally different world, absolutely corrupted, and if you send old goats, they will be corrupted very soon. They don't even bother to see whether this is too old a goat, so leave it. Young or old, they don't make any distinction. Send very intelligent people."

It is not that intelligent journalists from all over the world have not come here. But when -- also from Germany -- another experienced journalist came here, he got corrupted. He was too intelligent, he could see

the point. He became a sannyasin. He is here somewhere... and when he went back, his magazine simply refused -- that's why I had warned them yesterday -- because he wrote a beautiful article saying that "Something new is happening. People of all religions and races are meeting in one place, working out how to be silent, making every effort to reach to their own innermost being. There is no fight, no crime. The whole commune can absolutely be called a love commune."

He wrote a beautiful article, and the magazine told him, "You have been hypnotized." He said, "I am your most experienced journalist, and you think I can be hypnotized? Then I am ready -- you can come with me and I will show you." But nobody was ready to come because then he will be hypnotized too! They refused to publish his article. They said, "Unless you make a few amendments... and the amendments will be suggested by us." The name of the sannyasin is Satyananda.

He said, "You have not even been there, and you will suggest to me? You will make suggestions to be included in the article? I have been there, and you will tell me a few things should be removed... Then it is better that you write the article, because you are not hypnotized; naturally your article will be right."

They fired him, and they wrote something fictitious on their own. When Satyananda came back, I told him, "It was bound to happen. You should have inserted something negative against me; nothing hurts me. You should have told some fictitious stories, allegations, because I don't care about what other people think. And they would have published your article, they would have praised it and they would have thought that you were really great that you came out of that commune without being hypnotized. But you did not listen to me."

He said, "I am absolutely happy that I have not listened to you. I wrote exactly what is happening, and I don't care that they have fired me. It is for my good. I am absolutely happy to be here." And he has been here with me, he has been in America in the commune, and when I came back here, he came here again. And he is utterly happy.

The problem of prestige, respectability, prevents people from entering the door of the commune. It was a strange experience to me in America. The very first day as I reached New Jersey, the governor of California, Jerry Brown, sent a special message that he wanted to meet me because he is immensely interested in Zen. But he cannot come to see me in New Jersey; it is a question of his prestige, his post, his power. He was ready to send a jet airplane which would take me to California... and he wanted to meet me in such a way that nobody would know; particularly the news media should not know.

I said, "A man who is interested in Zen -- if he has not even the courage to meet me, unafraid that the whole world will know, then I refuse to come. If you want to meet me, *you* will have to come, and the news media will be informed." He never came, he never answered.

And when I was in America, people from India... you will be surprised: even people from Poona and Bombay, Delhi and Calcutta, great industrialists, politicians, started phoning me in America to say, "We want to come to see you. I am coming from Poona."

I said, "I am amazed! I have been in Poona for seven years."

They said, "In Poona, to meet you was dangerous. People would have known."

I said, "I will meet you in Poona, nowhere else. If life brings me back to Poona, you can meet me." Life has brought me back to Poona, and that fellow has not come. I have informed him many times. He has told my people, "I know -- you need not come again and again, because the neighbors start suspecting... why do sannyasins come here?"

People who are from Bombay cannot come, a fifteen-minute flight. But they were ready to come from New York to Portland to meet me. I refused. I did not allow any Indian who wanted to meet me there and has not met me here. Those who have come here, were welcomed there; there was no question. They were courageous people.

And what the world calls corruption is really just making you aware of things which are ugly, but your tradition, your country, your race, have conditioned your mind for them. For example, the Dutch parliament has made a law that I cannot enter Holland. The reason is that I have spoken against homosexuality, and "we don't want to disturb the homosexual people of Holland." I became aware for the first time that homosexuality is the religion of Holland! This is corruption; I would have corrupted people because certainly I would have spoken against homosexuality.

Twenty-one governments all around the world have given reasons, so absurd that one cannot believe that we are living on a sane planet. Perhaps this planet is a place where, from all other planets, when somebody goes insane he is sent here. There is no other explanation.

In America, I had not moved outside of my commune. The government agencies which are usually employed to arrest criminals refused to arrest me. They said, "You show what crimes he has committed! He does not come out of his commune, he has not murdered anybody. You don't have any evidence -- don't make us a laughingstock." And when two government agencies refused, the only possibility that remained was to approach the army to arrest me.

The chief of the army laughed at the very idea. When the government attorney approached him, he said, "Never in the whole history of mankind has the army been called to arrest a man who has not even committed any crime. Why shouldn't your own agencies arrest him? Armies are to fight against nations, not against individuals." And what were the reasons? The same -- that "listening to him has a very dangerous effect."

Sleeping in my bed, I worry: I have not committed any crime, and I am the most dangerous man alive?

The pope is behind the Italian government. For two years, Italian sannyasins have been fighting in the streets and in the parliament -- in the parliament there are many members who are sannyasins. The answer is the same: "That man is dangerous and his influence corrupts the minds of the younger generation." But nobody says what corruption is. Is it corruption that I tell people the truth, that the Christian trinity of God, the Holy Ghost and Jesus Christ is a very immoral trinity? It is the Holy Ghost who made poor Virgin Mary pregnant -- and still he remains the HOLY Ghost! Then who is unholy? Now all ghosts can make an effort to make as many virgins pregnant as possible and remain holy.

If I say the truth... And Jesus Christ -- a poor carpenter's son, uneducated -- has gathered a small gang of twelve poor people of the same uneducated type: farmers, fishermen, woodcutters. Not a single rabbi, not a single scholar, not a single wise man -- and he moved on his donkey from one place to another place declaring that "I am the only begotten son of God."

Now to me, this seems to be hilarious. I will tell my sannyasins in Italy to just find donkeys and declare, "I am a cousin-brother of Jesus Christ, the only cousin-brother." What evidence has Jesus Christ for his claim? And it is very strange that if the Holy Ghost makes Mary pregnant... then how does God become the father? At the most he can be an uncle.

These stupid ideas... if I make them clear, they don't contradict them -- because they cannot. What they can do is, they can pass laws in the parliament that I cannot enter in the country.

But I *am* going to enter -- particularly Italy I cannot leave alone. I have told my sannyasins, "Create a great movement that the pope cannot be both the head of a state and the head of a church. A saint is not supposed to be a sovereign. The Vatican should dissolve itself into Italy." It is such a stupid idea. Eight square miles and the Vatican is a sovereign country, a nation. And the pope is both: the highest priest of the Catholics, and also the king of the country, of the Vatican.

Great! We can declare that if eight square miles can create a country... We had in America a commune of one hundred twenty-six square miles; we could have declared that we were an independent country.

And we could have found any pope, any Polack and said, "He is our high priest and our king."

To give people an opportunity to think is thought to be a corruptive influence. To make them aware of their superstitions is thought to be the greatest crime.

But I want you all to be criminals, if thinking is to be a crime. I want you all to be corrupted, if to be intelligent is to be corrupted.

You have to be in a total revolt in this insane world.

So, Princess Turiya, this time you are the only princess here. When you come back after a few weeks, you will find many princesses, princes, kings, queens. So enjoy for four weeks more -- you are the only princess. In these four weeks I am going to give certificates. Whosoever wants to be the King of Mars... what is the harm? He can enjoy, feel great, without any fight. Without destroying anybody, he can become Alexander the Great!

Niskriya, you choose the planet you want to be the king of. Everybody can choose. And not only choose -- have your letterheads; choose as far away stars as possible. Even if you want to be the Sovereign Head of the Whole Universe, you can be.

These stupid ideas, Turiya has left behind. It is that woman who was continually calling her "Your Highness." Her husband, Vimalkirti, was my bodyguard. He was the descendant of the last emperor of Germany. Prince Phillip of England is his uncle; the Queen of England is his aunt. He was connected, because royal families go on marrying amongst themselves. They make marriage such a mess. They go on cooking each other and the result is retarded people.

Turiya is not really from any royal family, she is a commoner. Vimalkirti was intelligent enough to marry her, against all the royal families of Europe. That was the beginning of his revolution. He revolted, saying that "I am not going to marry into any other royal family." It is a scientific fact that you should not marry close relations; otherwise you will create retarded children. And you can see it: just look at the Prince of Wales, who was a cousin-brother of Vimalkirti. Even his photograph can show you that this guy is *gone*.

It is beautiful that these royal families are slowly slowly disappearing, have almost disappeared. Blood is the same; you cannot tell the difference... that idea that royal blood has some speciality is absolutely absurd and un-scientific.

There was a time in the Victorian Age when queens used to have clothes made in such a way that you could not see their legs, their feet. And the idea was all over Europe that queens are different from other women; their thighs are joined together. That's why they walk so slowly. That's why they hide, with the long clothes touching the floor, so that nobody can see their thighs.

But nobody was allowed to see, so no investigation was possible. It was only just a few years before... one sister of Queen Elizabeth was on the sea beach, and the winds don't care who you are. And the whole dress blew in one direction, showing both the legs -- separate. All over the world, the picture was printed and a great superstition died. Now, nobody talks about that. But if anybody had said before that "a medical examination is needed, only then we will accept this idea," he would have been thought to be corrupting people's minds.

Now, it is time to corrupt your mind.

Mendel Kravitz is standing at the urinal, when he notices a message on the wall at eye level.

"Look upward," reads the message and there is a big arrow pointing up.

Mendel cannot resist and looks up. Several feet up the wall, there is another message, which says, "Higher."

Mendel looks higher, and there near the ceiling is another message. "Still higher," it reads.

Mendel is now looking directly upwards, and on the ceiling in faint writing is another message, "Quick! Look down, you are pissing on your shoes."

A Chinaman in Paris picks up a girl and takes her to his hotel room.

He opens the bedroom window and takes a deep breath. Then, they get into bed together and make love. After a while the Chinaman says, "Excuse me, I am a little tired."

He gets out of the bed, goes over to the window, takes a deep breath. Then he rolls under the bed and comes out the other side. He jumps into bed and starts to make love again.

After a while, he gets up saying, "Excuse me, I am a little tired."

Again, he goes over to the window, and takes a deep breath, then he rolls under the bed and gets out the other side. He jumps back into bed and starts making love once more.

When this has happened five times, the girl gets up saying, "Excuse me, I am a little tired, too." She goes over to the window, takes a deep breath of air, looks under the bed and finds four Chinamen there.

The last prayer, to the God who has died...

Rabbi Nussbaum has been attending a rabbi's convention in Chicago. When it is over, he checks out of his hotel and gets all the way to the station before realizing that he has left his umbrella behind. When he gets back to the hotel, he finds that his room has already been taken by a newlywed couple.

He is about to knock on the door, when he hears a man's voice say, "Whose little lips are these?"

"Yours, dear, yours," says a female voice coyly.

"And whose little tits are these?" says the man.

"Yours, darling, yours," squeals the girl.

"And whose little hips are these?" he croons.

"Yours, darling, yours!" she gasps.

"Hey!" shouts Rabbi Nussbaum through the keyhole, "when you get to the umbrella, remember, it is mine!"

Okay, Maneesha?

Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #5
Chapter title: Blindness and following are synonymous

23 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
GEORGE GURDJIEFF IS REPORTED TO HAVE SAID, "REPORTERS AND SMART ALECKS WHO ATTEMPT TO ATTACK ME THINK THAT TO START SOME KIND OF MASS MOVEMENT AND ATTRACT LARGE NUMBERS OF FOOLISH FOLLOWERS IS A SIMPLE MATTER."
BELOVED OSHO, HOW ABOUT THE FOLLOWERS OF PEOPLE LIKE BILLY GRAHAM? CAN YOU TALK ABOUT BLIND FOLLOWERS, AND REAL, AUTHENTIC SEEKERS?

Jivan Mada, to seek the truth, to long for the real, needs tremendous intelligence. Not only intelligence, but a great courage to risk all that is false, all that is superstitious, all that is mere belief -- all that has been given to you by others but is not your own experience. The courage to be alone against the vast humanity -- their religions, their political ideologies -- certainly needs a tremendous love which is ready to sacrifice life itself but will not accept anything that is not one's own authentic experience.

Truth is never borrowed; nobody else can give it to you. It is not something that can be transferred from one generation to another generation, one person to another person. Truth is your inner being -- and the crowd has no approach to your inner being; except you, nobody can go there. This is simply the law of existence, that only the individual can rise to the heights of consciousness and awareness. The more you belong to the crowd, the deeper you fall into darkness.

But there must be some reason why so many people, millions of them, always remain part of crowds -- Christians, Jews, Hindus, different kinds of crowds, Germans, Indians, Japanese, Chinese -- crowd within crowd. They make smaller crowds, because the big crowd becomes too far away a thing. They make small families, small communities, small sects, cults. And not being satisfied with that, they start making Rotary Clubs, Lions Clubs, but they always need a crowd to belong to.

There must be some deep psychology behind it. Belonging to a crowd, whatsoever the nature of the crowd -- religious, political, social, but belonging to a crowd -- the very desire is to escape from oneself, is to avoid oneself. Is to keep looking at others so that you don't become aware of your own being.
The fear is of oneself.

But why should people fear being themselves? There must have been a deep wound somewhere which prevents them from being alone.

According to me... I don't know whether Gurdjieff is thinking in the same direction or not, but according to me the fear of being alone comes because every man, every woman, has to live in the womb of the mother for nine months in absolute darkness and aloneness. And to us, those are nine months, but to the baby in the mother's womb it is eternity because the baby has no idea of time. But it is not unconscious, it is not in a coma; those nine months of aloneness have left a wound in every being. He is afraid to be alone again. Get married, have children, join clubs, become members of churches -- any stupid circus will do, but don't be alone!

Any absurd belief, if it makes you a part, a member of a society, of a religion, is helpful -- not in finding the truth, but in avoiding the truth. The very word `belief' means *you* don't know; *others* know. And who are those others?

In my village there was a very well-known scholar, a brahmin priest, very well-respected by everybody except me. And I had my reasons not to be respectful. People thought, "Whatever he says is coming out of the sources of wisdom; he knows and we don't know." That's what he had propagated.

All the priests in the world have been propagating the same thing: "We know and you don't know. Accept what we say, make it your belief, never doubt, be obedient to the crowd, and you will be respectable."

That priest lived just half a mile away from my house, in front of a huge garden. That garden belonged to the sect of which the priest was the head; it had become almost his private property.

My father had a friendship with the man, and he always used to take me to him and tell him, "Teach my boy something, because he seems to be a strange type. You ask him anything, and in answer he asks another question. He never answers anything!

"Even in small things: I tell him to go to the market and fetch some vegetables and he says, `Why not you? You are sitting so useless; at least I am meditating.' And his meditation is his own invention. He just closes his eyes -- nobody knows whether he sleeps or what, but he calls it meditation. And everybody else, he thinks, is doing useless things -- `Send anybody!'

"Ask anything... And we are tired! Naked, he is going to the river. And I will say, `Listen, this is not good, going naked to the river,' and he will say, `Why? If man is born naked he has a born right to be naked. And if people object, I will see to them; because I know everybody is naked behind their clothes, so what is the point? I am simply truthful; they are hypocrites, hiding behind clothes.' "

That old priest said, "I will put him right. You go, and leave him with me. I will teach him something."

My father left me with the priest... and you can understand what must have happened to the priest! Whatever he said, I discussed. That was very new, because the whole community... it had never occurred to anybody to challenge him.

He said to me, "Look: these are the VEDAS, the Hindus' ancientmost religious scriptures."

I said to him, "Just give me some evidence. On what grounds are you saying they are holy?"

He said, "Grounds? It is an accepted fact." I said, "I don't accept it. You have to prove to me that these dirty books, rotten... if you go to sell them, even the waste paper market people will not purchase them. And if you don't believe me, come with me; take all this lot. I will not touch them."

He said, "Your father was right."

I said, "Now you figure out how to get rid of me!"

He said, "What do you mean?"

I said, "Now I am going to be here. You asked my father to leave me behind. Now, unless I decide to go, nobody can send me away."

His wife came from inside and she said, "Don't fight with that boy, he has been harassing me."

The priest said, "You harass my wife?"

I said, "First give me the proof that she is your wife! Because many other people have said to me that this woman is their wife. Whom to believe? Show me the certificate!"

The old priest said, "My god, you... can't you see my children?"

I said, "That is even more difficult. You may have some evidence from the court that this is your wife, but even the court cannot prove that these are your children."

The wife said, "Don't fight with that boy, because he will harass me more."

The priest said, "Where does he harass you?"

She said, "Everywhere! When I go to the river, he is standing naked under a tree. And once I said, `This is not right.' He said, `Close your eyes!' And I thought that perhaps he is right, what right have I to tell him? If I don't want to see him naked I should close my eyes. Since that day I have not bothered about him."

The old priest said to me, "Listen, you are not yet grown up; you should behave like a cultured, well-behaved boy."

I said, "I always do what you are saying. For example, when I told you that you cannot prove these children are yours, was I not behaving intelligently? And you have been believing, unintelligently, that these children are yours. And you don't have any proof! And being a holy priest... are you indulging in dirty sex?"

He said, "My god, you just get out of my house!"

I said, "I am going to visit this house now whenever I want. Otherwise I will tell the whole village that this idiot can't answer even simple questions but he answers that God exists. He cannot even prove that his children are his."

He said, "Listen, wait -- let us compromise!"

I said, "For what? Compromise? Why should I compromise?"

He said, "No, wait..." And he told his wife, "Bring some sweets and other things."

I said, "Okay, but that does not mean that it is a permanent solution to the problem. Today I may not harass you, but whenever I need sweets..."

And after two or three days I went, and as I entered his house he said, "No need to argue; just wait. I will call my wife for sweets."

His wife said, "But this is going to be an unnecessary burden."

I said, "It is up to you; we can drop the negotiation."

The man started fighting with his wife -- "You should not speak when I am talking to somebody. You just bring sweets; otherwise this boy can destroy my whole prestige. He talks such strange things! Now I know why his father has put the whole burden on me."

He told my father, "I cannot teach your boy. You will have to take him to somebody else."

My father said, "I have tried everybody. Everybody has to make a negotiation with him."

He said, "Negotiation? Has he told you?"

My father said, "Every time I take him to somebody" -- an old advocate was his friend, one old physician was his friend -- "he ends up negotiating. And in the negotiation he simply gives temporary relief and gets sweets or anything he wants, and makes it clear: This is only the beginning of a relationship that will last as long you are alive, for certainly he is going to live longer than you."

I have not found a single person my whole life who does not have beliefs. And belief is sheer stupidity. It means you don't know, yet you are pretending. You are not deceiving others -- you are deceiving yourself that you know. When you go to the church, or go to the temple, what is your knowledge?

Just in front of my house there was a temple of Shiva, and as you know, Shiva is represented by a phallic symbol. I used to tease the priest and ask what it is. "If you have any sense, cover it with some cloth."

He would say, "I pray to you... You disturb my customers!"

I said, "Then some negotiation. Who told you that this is the way God is?"

He said, "Everybody knows."

I said, "I have even seen dogs pissing on it." And dogs are very skeptical people; they find very strange places to piss. Particularly the Shivalingam, the statue of Shiva, is very appealing to them -- an absolutely marble urinal, and very comfortable for them because they have just to raise one leg and Shiva comes just underneath them.

The priest said, "Don't torture me with these things. I know that this happens. I have to clean, wash... and I wonder, why so many dogs?"

I said, "You need not wonder. Whenever I have time, I find dogs and bring them -- `Where are you going? Unnecessarily searching for a place... just come here!' "

He used to give me bribes.

I wondered, What kind of religious people are these? What are their beliefs, and why do crowds follow them? From my very childhood I have been in search of a man who can say, "This is my experience." Always it is written in the holy book, it is said by Jesus Christ, it is said in BHAGAVAD GITA.

Gurdjieff's saying -- and he was one of the most important men of this century, but he could not find a great number of followers. Certainly not crowds -- not like the Catholic pope, six hundred million people. And he was condemned all over the world for making statements which were absolutely true according to his experience.

One is not obliged to say things which are written in the books of religions; you may say something which is not written in any religious book. Your own experience is the ultimate value. There are thousands of religious books, three hundred religions on this small planet and they are all contradicting each other. Certainly, truth is one. Maybe its expressions differ a little bit according to the personalities of people, but

you can see: the essential will be there.

Gautam Buddha says there is no God. Mahavira says there is no God. And Jesus Christ says, "I am the only begotten son of God." Now whom to believe? And certainly Jesus Christ has not the caliber of a Gautam Buddha or Mahavira, nor the experience, nor the intelligence. Whatever he has said is a repetition of the Old Testament prophets. Not a single word of his can be said to have contributed to man's knowledge. But half of humanity believes in Jesus Christ, and in such a stupid idea, that he is the only son of God.

What happened to God? Has he gone impotent? -- a natural conclusion, because I don't think he knows anything about birth control. Neither in the Old Testament nor in the New Testament is there any mention of birth control, and still... It is going to be for eternity! A celibacy so long will drive anybody crazy. And nobody, no Christian ever raises the question that it looks a little stupid that only Jesus...

And this kind of idea is not only in the mind of Jesus. This is called, in psychology, "megalomania."

Hazrat Mohammed says, "I am the last and ultimate word of God. After me there will be no prophet." But what are the reasons? Has God stopped sending messengers? Up to Mohammed he had sent many messengers -- twenty-four *tirthankaras* of Jainas, twenty-four *avataras* of Hindus, his own son Jesus Christ. Perhaps he could not find anybody else to send, so poor Hazrat Mohammed... It seems that since then, God has not found anybody to send.

But this megalomania has a reason: Mohammed wants the KORAN to be the last word. If God goes on sending prophets, they are bound to say things which may contradict the KORAN and he cannot tolerate it.

Crowds have followed these people, without ever asking, inquiring of Mohammed, "Where did you meet God? Has he given you any symbol to prove that you are the real prophet? Why should we believe that you are the real prophet?" Because the KORAN is not great literature. Ordinary poets have written better.

He was uneducated, he could not even write his own name. He had to dictate, and that too not in a single go; an illiterate man, once in a while he could manage something. The KORAN was dictated over his whole lifetime; just this one book -- one sentence today, one sentence tomorrow, whenever he could manage some idea. God seems so slow, sending messengers and always choosing the wrong kind of people.

And there are immense contradictions in these books, but the followers are blind.

Gurdjieff's statement is absolutely right that all believers are blind. And the blind people are very angry with those who say that they are blind. Just tell some blind person that, "Listen fellow, you are blind." Blind people become absolutely mad if somebody says that to them. And if you say to them, "There is light," they will ask, "Show us the proof, or let us take a vote, a mandamus!"

And in this blind world, if a mandamus is taken whether light exists or not, one can predict the conclusion: Light does not exist.

Gurdjieff could not find more than a small group of people. The reason was simple. Perhaps in the East he would have been able to find a few more seekers, but he was trying in the West. And he himself was a very strange and unique master. His methods were so strange that ordinary people would simply avoid even a glimpse. Whatever he said had such significance, but that significance is only for those who know.

For example he used to say that not every man has a soul. Now it is not right; I know that everybody has a soul. Still, I say Gurdjieff did a great service by declaring that not all people have souls, because this idea that you have a soul has made you a non-seeker. This idea that you have it already... then what is the point of seeking?

It is simple logic. All religions have been saying that you have a soul, so what is the point of seeking? We have it! And all the religions are saying you cannot lose it, even if you want to lose it. Perfect! -- so do everything else while life lasts. The soul will always be there, even after death.

Naturally, the outcome of this has been a humanity which is non-seeking, non-inquiring, only occupied in the mundane, material, small things -- because unless you seek something greater than you, you cannot blossom. Gurdjieff was right, but anybody listening to him will become angry. If you had gone to him and he had said to you, "Listen, you don't have any soul. You are just empty, an empty box, nothing inside. Go home"...

His insistence was very strange and very new, very original: "If you want to have a soul you will have to create it; you will have to do something. Call it meditation, call it discipline, but whatever the name is, you have to become crystallized in your consciousness. A crystallized consciousness is soul, and you are not crystallized. You are fragmentary, one fragment is going north, one fragment is going south... You are spread all over the place. Just gather yourself."

Naturally people became angry, that "This is insulting!" To say that you are an empty box... But those

who were intelligent remained with the man, because the man had such a presence that if you had the courage to look into his eyes and the courage to be with him for a few days you would understand -- his saying you are not yet a soul is just a device so that you can start discovering, so that you can start going in. Whether he was right or wrong, he was provoking you, challenging you.

He was not against Gautam Buddha or Krishna, he was not against those great souls who have realized themselves. He was saying that the crowd which has accepted the idea of soul as a belief -- its belief has to be shattered, completely shattered.

And unless you are completely shattered in your belief-system, you are not going to move a single inch in your growth. People were very angry with him.

Perhaps I am the only person with whom more people are angry, because Gurdjieff was not known to the whole world. He was known to a small group in France, in England, in America, but not around the world.

But, Jivan Mada, your question is significant: How to make a distinction between blind followers and real authentic seekers?

The first thing to remember is, all followers are blind. There are not some followers who are blind and some followers who are not blind. Blindness and following are synonymous.

And all authentic seekers are non-believers. All authentic seekers are bound to find themselves alone. They cannot be accepted by the crowd. They are too dangerous for the crowd, because they may destroy other people's belief systems, they may destroy other people's consolations.

Friedrich Nietzsche was confined in a madhouse, forcibly, although he was not mad. But whatever he was saying will look really mad to the crowd; for example his saying that "God is dead, have you heard it or not?" He would catch hold of people by their collars and ask, "God is dead, have you heard it or not?!"

Now people thought, "This is too much! He is AGAINST God. We have heard that there are people who don't believe in God, but he is going one step ahead. He says, The question of belief or unbelief does not arise; the fellow has *died*. And moreover, do you know who has killed him? You!"

Naturally people thought that he had gone completely out of his mind, it is better to put him in a nursing home and take care of him. He resisted, but what can he do? A single individual, of the greatest intelligence, was forced to live for one year in a madhouse. But in a way, in disguise, a great blessing came. That one year in the madhouse he could find time to write his most important book, THE WILL TO POWER. Anybody who can understand the book, THE WILL TO POWER will testify that the man who wrote it was not mad. No madman can write a book of such brilliance. But his statements were very shattering to the crowd.

He used to go before churches, and when they would come out he would say, "Listen, beware of this fellow Jesus Christ. He has been teaching things which are absurd and illogical." Now to tell Christians who are coming out of the churches, listening to great sermons of well-educated idiots... but his arguments were very clear.

Jesus has said, "Do to others what you would like them to do to you." Now, nobody will object to it, it seems to be a beautiful statement: Do to others what you would like to be done to you by them. But Nietzsche had such a brilliant clarity -- he said, "What if your likings differ? Do to others what you would like them to do to you, but what if your likings differ?" Certainly inquire first what their likings are, and whether they would also like what you are giving them.

Secondly, and more importantly... this statement was made in reference to what happens if somebody slaps you on one side of your face -- "Give him the other side too." Looks very beautiful, very nonviolent, very peace-loving. But Friedrich Nietzsche's insight is far deeper.

He says, "And what will you do if he gives you another slap on the other side of the face? You don't have a third side -- what will you do? Then you will be at a loss and look stupid.

"Moreover, when somebody slaps you on your face and you give him the other side of your face, you insult him. You insult his humanity, you show that you are a God, a superior being; you don't behave like an animal. You are proving your superiority by giving the other side of your face."

It is absolutely insulting.

The best thing is, if he has given you a slap, you give him a good slap in return to prove that "We are equal, we both are human beings. Neither you are lower nor I am higher." It looks strange, but there is a point: these people who go on trying to present themselves as higher human beings are really trying to make others feel inferior. They are taking away your dignity.

A man like Gurdjieff had few people. He would not accept them as followers but just as seekers, as fellow travelers. And hard was the path. His way was very hard, but the result was tremendously beautiful. If somebody followed to the very end what he was saying -- not just believing it but doing it, exploring it by experiencing it -- one became crystallized, luminous. In the West there was no word for it; the East knows the man has become the buddha, the awakened, the enlightened.

And Jivan Mada, you are also asking, "How about the followers of people like Billy Graham?"

That is the blind following the blind. Billy Graham is one of the greatest idiots as far as contemporary times are concerned. Naturally he has a great following: small idiots are everywhere available; when a great idiot arises, small idiots immediately fall in the trap.

Just look at the face of Billy Graham... I would not have believed that a man with such a face could find a single follower. So retarded, so ugly, no grace -- but he is one of the greatest Christian preachers. And what he is preaching is just old nonsense which has been repeated for two thousand years, nothing original.

But people want leaders like Billy Graham; they give a certain consolation to you. They have not in any way, in their whole life, shocked anybody in his belief. They support your belief, they console you, they say, "Believe in Jesus and paradise is yours."

And if paradise is available so cheap, I don't think you are going to miss it. Why not take it, when it is available? You don't even have to purchase a ticket; just believe, believe that Jesus is the son of God and after death there will be a Judgment Day.

It is strange, two thousand years have passed and the judgment day has not happened yet. Whenever it will happen everybody will rise out of the grave...

Just for a moment, visualize the scene -- because out of graves will come only skeletons. People who have been in graves for thousands of years cannot have anything left but bones, and they will be so many, and only one day of judgment -- perhaps from eleven to five, and the day is finished and God goes into retirement again.

And don't forget that among those skeletons half are going to be women. There is going to be so much chattering, unbelievable, and fighting, because everybody will be looking: where is the husband? And in many many lives... If it is a question of the East, a man has been a husband of many wives and every woman has been a wife of many husbands -- there is going to be such wrestling and boxing that God cannot make any judgment, on that day at least.

But people believe...

Ronald Reagan and Edwin Meese are going for a walk in the grounds of the White House, when they notice a large dog licking its private parts.

"Boy," says Reagan, "I would love to be able to do that."

"Then go ahead," says Meese, "but if I were you I would make friends with him first."

These are the people... both of them go to listen to Billy Graham.

Elijah Lobotowitz is reading his newspaper one evening when his fifteen-year-old daughter, Sadie, comes in and says, "Dad, can I ask you something that will affect my life from now on?"

"Of course, dear," replies Elijah, "what is it?"

"Well," says Sadie, "what is vice?"

Lobotowitz drops his newspaper and stammers, "Sit down, dear, and I will tell you." Then he goes down through the Ten Commandments, paying particular attention to the subject of adultery. After two hours of graphic description, he sits back and says, "There, now do you know about vice? But why did you ask?"

"Well," says Sadie, "you know I have been playing for the basketball team? Well, today I was promoted to vice-captain."

During the second world war, Paddy, Sean and Seamus are fighting against the Nazis in France. Unfortunately they are captured and sent to a concentration camp. On Adolf Hitler's birthday, the camp commander is in a good mood, so he calls the three Irishmen to his office. "Okay, you dumbkopfs," he shouts, "as it is Adolf Hitler's birthday, I am going to give you your freedom if you can tell me the sex of the bird on my helmet."

Sean goes first and says, "Female."

Seamus agrees that it is female, but Paddy insists, "Definitely male."
"Good," says the commander to Paddy, "you are right. But how did you know?"
"It had to be male," replies Paddy, heading for the door, "with a prick like you under it!"
These are the people, the crowd. What more can you expect of them, except to follow any idiot who is bigger than they are.

Hymie Goldberg and his friend Moishe are having a drink in the clubhouse between races.
"A weird thing happened to me a few years ago," says Hymie. "It was the seventh day of the seventh month, and my little Herschel was seven years old that day. We lived in apartment number seven, and I got to the track at seven minutes past seven."
"You musta put a bundle on the seventh horse in the seventh race." says Moishe.
"I sure did," says Hymie.
"And it won, of course," says Moishe.
"No," sighs Hymie, "It came in seventh!"

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #6
Chapter title: Let-go -- the fundamental principle

24 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
RECENTLY, YOU CONCLUDED A DISCOURSE BY SAYING: "REMEMBER, `LET-GO' IS THE MOST IMPORTANT WORD IN EXISTENCE." IT PENETRATED ME LIKE AN ARROW. SINCE THEN YOUR WORDS HAVE BEEN HAUNTING ME.
BELOVED MASTER, COULD YOU PLEASE SPEAK A LITTLE MORE ON THE ART OF LETTING GO? IT SEEMS THE EASIEST YET THE HARDEST THING TO DO. IS THERE A KNACK? COULD YOU ONCE AGAIN BURN MY IGNORANCE WITH THE LIGHTNING OF YOUR ARROW?

Jivan Mada, it is certainly more difficult to be easy. It is easier to be difficult. The mind, obviously, is interested in the difficult; it wants to avoid anything that is too simple. The reason is very clear: the simple is the death of the mind. The difficult is its nourishment, its life, its very being.
It is strange -- but truth is always the most strange thing -- that one has to ask how to relax, how to go to sleep. Fortunately, nature has not left many things in your hands. Otherwise, it is absolutely certain you would have asked how to breathe: "It is so simple, Osho, but just give me a little strategy so that I can breathe. How to let the heart go on beating?"
But nature is compassionate enough, it has not given you any important thing to do -- so you can be a member of the Couch Potato Club and nature goes on taking care of all that is essential.

Let-go is certainly the most fundamental principle of religiousness. It simply means no goal, no desire, no longing, no past, no future -- just being here in utter totality, drowning in this silence, without any resistance.

There is no art, there is no knack, there is no method; just a simple understanding. Who is preventing you? Your own past, that you think is valuable... how can you drop it? It is a treasure, it is your heritage! The future... how can you drop it? -- although you don't have it. Still, you are worried how to drop it: "How can one drop the future? Future is all that we have. All the dreams, all the tomorrows, all the great things that have to happen are in the future."

And when I say to you, "Drop the past, drop the future, just simply be"...

In that moment of simple being, immense blessings descend on you, silences, ecstasies -- effortlessly. And because you have not made any effort and the flowers go on showering on you, it creates a very new dimension in your being: the dimension of gratitude, which religions have wrongly interpreted as prayer.

You cannot pray before you have known let-go. All the churches and all the temples are full of people who are praying, but they don't know; they are not in a state in which prayer arises on its own as gratitude.

Prayer cannot mean anything else but gratitude -- gratitude for so much that is given to you each moment without your asking. You could not have conceived of any more than what happens in the moment, if you allow it to happen.

And the allowing is very simple:

No past, no future -- just this moment.

Jivan Mada, you ask, "Beloved Master, could you please speak a little more on the art of letting go?" In fact, there is no art. And I have already spoken too much on it which is not really allowed.

A Zen master is sitting by the side of the sea on the beach, and the king of the country passes by. Seeing the opportunity... the king has thought many times that some day he will go to this man about whom he has heard so much. But you know the troubles of a king, problems and worries. He had not been able to find time.

But this had happened accidentally; the Zen master was sitting on the beach. The king stopped his caravan and said, "I would like to meet the master. So please wait here, and let me go alone."

He asked the master, "I have heard much about you and I wanted to come long, long ago but it did not materialize. I am grateful that today I have seen a man of silence. Can you tell me the art which you have practiced, which has made you a luminous silence? I don't have much time."

The Zen master said, "You don't be worried about time, because I don't have much to say either." And there was silence.

The king waited and waited, and the master went on looking towards the sea. The sun was setting and it was so beautiful -- so immensely golden, all over the ocean.

The king thought, "The man seems to be a little strange. I have asked the question and he is looking at the sea. It seems he has forgotten me and my question." He reminded him -- "Perhaps you don't know that I am king of this country and I have asked you a question and you have not answered it."

The poor master said, "I am trying hard to answer it."

The king said, "Either you are mad or I am mad. I have not heard a single word."

The master said, "Aha! That is the answer -- that you have not heard a single word! You have understood everything. This is it."

The king said, "You are certainly mad! You have not *said* a single word."

The master said, "The question is such that not even a single word can be said. But I will try again, although whatever I have said is more than could have been allowed by existence. But for you, I will descend a little."

And he wrote on the sand, `zen' -- and started looking again towards the setting sun.

The king said, "Zen? Please, can you elaborate on it a little?"

The master said, "I have already said too much. I am going against myself. And you are asking for elaboration? But you are the king... and with great humbleness I will try to elaborate a little more."

He wrote in bigger letters: ZEN.

The king said, "Do you think that my eyesight is such that I am not able to read? This is elaboration?"

The master said, "I can write in even bigger letters, but more than that... I cannot commit a sin against existence. There are a few things which either you understand or you don't."

This silence is let-go.
You are not creating it.
It is surrounding you.
It is overwhelmingly here.

It is all around you. If it can touch your heart, you have understood more than anybody can elaborate on let-go.

O'Reilly walks into the pub, orders a triple whiskey, swallows it in one gulp, spins around and falls flat, face down on the floor.

"That's what I like about O'Reilly," remarks the bartender to the others in the bar. "He always knows when he has had enough."

Just learn something from Mr. O'Reilly. Existence is not to be understood but to be drunk. It is alcoholic, there is no other drug that makes you more silent, more festive, more in tune with existence. Just one gulp of it... and flat on the ground! What more can be said about it? It happens every day to almost everybody except a few dodos. Just the ground is not much, so people spin in their own places.

But if you want I can allow it one day: Don't bother who is sitting by your side or in front of you or behind you. Just fall flat! And enjoy let-go.

Niskriya...(NISKRIYA LETS GO!) That's the way, right! Today we will do it in the end, after the prayer.

So a few prayers to prepare you for the final let-go. And let us see how many dodos are there. Once in a while, it is good to check.

On a small iceberg, somewhere near the North Pole, a little bear goes up to his mother and asks, "Mom, what kind of bear am I?"

"You are a polar bear, son," replies his mother. "Are you sure I am not a brown bear?" he asks. "Quite sure, son," she replies, "you are a polar bear."

But the little bear is not satisfied. "Mom," he says, "maybe I am a grizzly bear?"

"What are you asking these questions for, son?" asks his mother. "You are a polar bear."

So the little bear walks across the iceberg to his father. "Pop," he says, "am I a panda bear?"
"No, son," says the father, "you are a polar bear."
"Not a koala bear?" asks the baby bear. "No, you are a polar bear," says his father. "Why are you asking all these questions?"
"Because," moans the little bear, "I am cold!"

Young Ruben, a poor man without education or social background falls in love with a millionaire's daughter. She invites him to her house for dinner and to meet her parents.

Dinner is served in luxurious style and Ruben is just beginning to relax when suddenly he farts loudly. The girl's father looks up and then stares at the large dog lying at Ruben's feet.

"Rover," he calls out and the dog waves his tail. Ruben is relieved that the dog has been blamed, but just then cuts another fart. His host looks up and in a louder voice says, "Rover!"

The dog looks up but yawns and goes back to sleep. Within minutes, Ruben farts again. The rich father grimaces and shouts to his dog, "Rover, get out from under there before he shits all over you!"

A pretty girl is driving through the American West when her car runs out of gas. An Indian comes past and gives her a ride to a gas station, sitting behind him on his pony. Every few minutes as they ride along, he lets out a wild whooping yell that echoes around the hills. Finally, he drops her off with a last, "Yaa-Hoo!"

"My god," says the gas station owner, "what were you doing to that Indian to make him shout like that?"

"Nothing," says the girl, "I just sat behind him with my arms around his sides, holding onto his saddle horn."
"Miss," says the man, "Indians don't use saddles."

Now, before the let-go, there are a few questions which have been waiting for long. So, Maneesha, you can ask your questions before the great Yaa-Hoo! happens.

It is going to happen, there is no way to avoid it. How else are you going to learn let-go?
... Now, the dodos are looking very afraid. I can see how many dodos are all around.

Just do it carefully, because poor Niskriya's camera is there, somebody's glasses are there. Do Yaa-Hoo! but just have a look all around. Meanwhile, I will answer a few questions. You take a careful look, which side will be good to do Yaa-Hoo! And don't do it on the poor musicians. Just a little care has to be taken.
So, one question more...

BELOVED OSHO,
AS I WRITE THIS QUESTION MY HANDS ARE SHAKING.

Soon, more than your hands... everything will shake! Okay, let them shake.
You ask the question. Go on!
Even the dodos are laughing now. By the time your question is complete, I don't think anybody here will dare not to let-go.

(GIVEN THE FESTIVE MOOD, EVERYONE LAUGHS UPROARIOUSLY AT THE SERIOUSNESS OF THE QUESTION AND MANEESHA IS FORCED TO PAUSE. OSHO HIMSELF IS LAUGHING, WHICH TICKLES EVERYBODY INTO EVEN MORE LAUGHTER.)

WHILE READING THE CHAPTER CALLED "THE WANDERER" FROM THE SOUND OF RUNNING WATER I SAW THAT THE CULMINATING SENTENCE WAS, "YET THE CALL IS HEARD, AS SOMEWHERE IN OUR BEING THE PROMISE IS REMEMBERED." WITH THIS SENTENCE THERE WAS AN EXPLOSION OF ENERGY IN MY HEART, BRINGING TEARS TO MY EYES.

Yes, it will happen again. An explosion too will happen. And tears will also come to your eyes -- they are already coming!
... Complete the question.

(THE CONTINUED READING IS ACCOMPANIED BY WAVE UPON WAVE OF LAUGHTER WHICH CRESTS AGAIN AND MANEESHA STOPS. YEARS OF SERIOUS SPIRITUAL QUESTIONING DISSOLVES IN THE MERRIMENT -- IT IS AS THOUGH A WHOLE AUDITORIUM FULL OF MAHAKASHYAPAS HAVE SUDDENLY GOT THE JOKE -- AND OSHO SEEMS TO BE CO-CONSPIRATOR IN THE CHAOS.
THE STYLIZED QUESTION-AND-ANSWER FORMAT HAS GONE COMPLETELY OUT THE WINDOW. IT IS TURNING INTO A DIALOGUE, A DANCE BETWEEN OSHO AND MANEESHA WHILE THE BACKGROUND MUSIC IS SUPPLIED BY NONSTOP LAUGHTER.)

OSHO, I HAVE ALWAYS KNOWN -- BUT I FEEL SO AFRAID: EVEN AS THE EXPLOSION HAPPENED...

You have been always afraid and now it is *going to happen!*
Just gather courage.
Go on.

EVEN AS THE EXPLOSION HAPPENED, I WAS ESCAPING. OSHO, I CALL YOU "BELOVED MASTER" BUT STILL I ESCAPE.
(THERE IS A SILENCE AS OSHO SEARCHES THROUGH THE PAGES OF HIS CLIPBOARD. APPARENTLY, THERE IS NO JOKE FUNNIER THAN THE NEXT QUESTION.)

You read the next question now because the reading of your questions is preparing people. Go on.

BELOVED OSHO,

TEN YEARS OF SANNYAS HAVE FINALLY BROUGHT ME TO A TOTAL CHAOS.

Give a good applause! Somebody has come to a total chaos!
But you have not known *total* chaos -- just wait...

ON THE ONE HAND I WELCOME IT; ON THE OTHER HAND THERE IS SO MUCH FEAR ABOUT WHETHER I'LL COME OUT OF IT.

There is no hope -- once you are in it, you are in it. Nobody has ever come out of the chaos.
... Just complete his question.

AND THIS "TIGER" ABOUT WHOM YOU WERE SPEAKING TO ME COMES CLOSER AND CLOSER.

That's true.

EVERYONE IS SHIPWRECKED WITH LAUGHTER. THERE'S NOTHING TO HOLD ON TO, WHAT TO SAY ABOUT LETTING GO?
WHAT TO DO AT SUCH A MEETING? MY FEAR IS OF DYING OR GOING CUCKOO.

Most probably cuckoo, because in let-go nobody is going to die. A few people will shout "Yaa-Hoo!" -- that means they have gone cuckoo. A few will remain sane and try... but they will be stupid. Such chances rarely come in life.

BELOVED OSHO, MY HEART IS TREMBLING. CAN YOU PLEASE SAY SOMETHING?

I don't know what to say! Should we do the exercise?

Niskriya, stand up. Yeah.
Now, give the order -- "Yaa-Hoo!"
That is good! Now... stop!
Come back...

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #7
Chapter title: No dialogue, no monologue -- yaa-hoo!

25 March 1988 pm in Gautam the Buddha Auditorium

Archive code: 8803255
ShortTitle: YAAHOO07
Audio: Yes
Video: Yes

Length: 67 mins

BELOVED OSHO,
ARE WE MOVING INTO THE SOCRATIC DIALOGUE FORM OF DISCOURSES NOW?
BUT I DETECT AN ESSENTIAL DIFFERENCE. SOCRATES SAID: "KNOW THYSELF." YOU HAVE SAID: "LET GO THYSELF!"
PLEASE COMMENT.

Maneesha, the subject of Socratic dialogue is something special to be discussed. His use of the word `dialogue' was very original; he means by it that truth can be discovered by discussing in a friendly way, respectful towards each other.

This way of finding the truth is bound to be only rational. That's why Socrates cannot be counted as having reached the same heights as Gautam Buddha because at the ultimate peak of experience there is no dialogue, but only monologue. You are alone. There is nobody to whom you can say something and there is nothing which can be said. And the moment the other disappears, you also disappear because the existence of "I" and "thou" is together; you cannot separate them, they exist as two sides of one coin.

I don't agree with Socrates. His words are beautiful when he says, "Know thyself." But Gurdjieff is far more important, because he says, "First *be* thyself; otherwise what are you going to know? First become an integrated individual, discover your freedom. In that very discovery you will find your being."

The words of Socrates have been respected for twenty-five centuries, but they have many flaws. First, the moment you enter into the world of your being there is nobody; hence no possibility of dialogue. And if you think there is a possibility of dialogue between two enlightened people, you are wrong. The moment two enlightened people have ever come across each other, looked into each other's eyes, the dialogue is finished, because they know that there is nothing to say.

I have told you the incident of Kabir and Farid. Their meeting is immensely important. For two days they were together, and not a single word was uttered between them. They laughed, they hugged, they smiled, they kissed each other, but they did not say a single word.

Hundreds of disciples of Kabir and Farid were present, and they could not believe their eyes what has happened to these people? They are so wise, and they are behaving like small children! And they had gathered from faraway places just to hear the dialogue between these two enlightened persons, but the dialogue did not happen.

After two days, when Farid had left on his pilgrimage, Kabir was asked, "What happened to you? You speak to us every day, but for these two days, when we were so expectant and so ready to listen, so alert not to miss a single word that passed between you two... what happened to you? Why did you become so silent?"

Kabir said, "Whatever I know, he knows. And whoever uttered the first word would have proved that he is still on the way, he has not reached."

Gautam Buddha and Mahavira were contemporaries; they traveled for almost forty years continuously in the same province of Bihar. The name of the province Bihar comes from their traveling, *bihar* means `traveling'.

They passed through villages hundreds of times and there were so many times when they were in the same village, in the same city. At one moment they were in the same caravanserai: half of the place was occupied by Gautam Buddha and his disciples, and half by Mahavira and his disciples. But no dialogue not even a simple "Yaa-Hoo!"

I would not have remained silent, that I can say to you. Enlightenment or no enlightenment, this much I would have done, because it is so nice... It means nothing, just a beautiful greeting with no meaning attached to it.

It looks a little cold that they did not even say, "Yaa-Hoo!" Whenever I meet them somewhere in the eternal journey it is bound to happen; the time is infinite, everything is possible I am going to give them a good salute, "Yaa-Hoo!" Because just yesterday we discovered the tremendous effect of the mantra....

I have decided that from now on this will be the sannyasin salute. Wherever two sannyasins meet "Yaa-Hoo!" There is no need to be so cold. Enlightenment is okay, but you should not become inhuman. A

salute cannot disturb enlightenment... although "Yaa-Hoo" is very powerful.

I have been dragged into a court because I used to live outside a city where there was a Mohammedan cemetery, and people used to come there to meditate. The Mohammedans came to me again and again, saying that "This is not good; your disciples are disturbing our sleeping ones."
I said, "Why? How can they disturb?"

They said, "They go on saying, `Hoo, hoo.' Even a dead person feels like getting out of the grave to find out, `Who is this fellow?' "

I said, "We cannot change it. And moreover it is really the last part of ALLAH-HOO. It is a Mohammedan mantra!"

They said, "You are very clever, but we have never heard of ALLAH-HOO. ALLAH is okay, but HOO?"

I said, "You can do anything you want to do. If your ghosts come out of their graves, it is *our* problem, we live here. We will enjoy, we will entertain them; you don't be worried."
They said, "This man is difficult we are going to the court."
I said, "That is perfectly good, you go anywhere!"

Even the judge said, "This is not a crime. Nowhere in any law book, in any constitution, any statute, is it written that saying `HOO' is a crime. And don't drag me into something with that man, because I know him."

But they insisted. They said, "If you don't take action, there is going to be a Hindu-Mohammedan riot."
The judge said, "But he is not Hindu, so why bring Hindus into it?"

They said, "Whoever he is... but if near our cemetery anybody says `HOO' there is going to be difficulty. Then don't tell us that we are breaking the law." So the judge summoned me. I went there with at least one hundred disciples. First we did "HOO" in the court. The judge was absolutely afraid, he said, "Wait! I cannot say that this is insulting the court, because there is no precedent, nobody has insulted anybody by saying `HOO.' It is perfectly right but you frighten me! Perhaps those poor Mohammedans are right that the way you shout for one hour, even dead people will come alive. And it is natural for them to protect their dead; otherwise the dead will think that perhaps the Judgment Day has come... You can do your meditation somewhere else" because where I used to live there was a great lake, and mountains.

He said, "You can move anywhere. There is nothing that anybody can do against you. But why unnecessarily create trouble?"

And today I have received one question: "I have been doing your meditation, ALLAH-HOO, for ten years, but last night I saw the effect of "Yaa-Hoo!" so I tried it instead of ALLAH-HOO, "Yaa-Hoo!" And it was such a tremendous transformation that a crowd gathered and people started thinking, `What to do with this woman?' I said, `I am doing my meditation.' And they said, `Never heard about such a meditation'..."

They are right: they have never heard, because this is absolutely fresh and new, just born last night.

Seeing her question... and there have been many questions like that "Great things hap-pened. We never expected that so quickly, thousands of people could get lost into a let-go."

I thought it was a very good meditation, but more than meditation it is a great salute. Around the world, wherever two sannyasins meet, greet each other... and let people's hands shake, let people have heart attacks; let them do that is their problem, not your problem but your "Yaa-Hoo" should be really sharp. And to make it sharp your hand has to be there!

Maneesha, there has never been any dialogue between two enlightened persons. If you are left alone, you can have monologue but monologue is the monopoly of the mad people. Only mad people talk to themselves. You will find them if you stand by the side of the road you don't have to go to a madhouse, you are *in* the madhouse. Just sit by the side of the road, and somebody is talking, somebody is making gestures, somebody is thinking, you can see, the lips are moving! somebody is taking a decision: "No..." And there is nobody else on the road. This is monologue.

No enlightened person will do monologue either. And the discovery of truth from dialogue has never been possible. Only two ignorant persons can have dialogue.
These are the three possibilities:
Two enlightened persons, one possibility no dialogue.

Second possibility: two ignorant persons much possibility of dialogue, but no conclusion.

One enlightened person alone he will be silent. What to say about dialogue, there is no question even of

monologue.

Dialogue has only one small possibility, and that is between the master and the disciple; one who knows and one who is ready to know. But in the Greek tradition there is no place for the master-disciple phenomenon. It has happened only in the East particularly in this land, it was originated that when somebody comes to know, it is his absolute duty to share his experience with those who do not know. Whether they listen or not should not be the concern.

If you talk to a hundred persons, perhaps one may listen. That is enough reward: you have opened one person's eyes amongst thousands of blind people. Hence, although dialogue is associated with the name of Socrates, dialogue did not happen in Socrates' life itself. He himself was not enlightened till the last moment of his life. He became enlightened when the poison was given to him, and there was no time left for any dialogue.

Still, he tried to say a few things because his basic contention was that "Unless I know, how can I tell you? You ask me what death is and I am still alive how can I say to you what death is? Let me die first."

But people said, "Many have deceived us; they say, `Let us die first' and then they die and they don't even give a call. They simply disappear. What is the guarantee that when you die you will tell us the truth?"

He said, "I will try my best" and he tried his best. Not after death, but just in between, because his death happened by poison and poison takes a little time. So he was hanging between life and death for a few minutes. In those few minutes he said the most important thing. It is the only dialogue worth calling significant.

He said, as the poison was given, "My feet have become numb, I cannot feel my feet, but I am still whole. Inside I don't feel that anything is missing. My hands have become numb, I don't feel that I have hands. I can see them, but they are dead. But inside me I am as whole as I have always been. I don't see that I am missing anything. My heart is sinking; perhaps I may not be able to say anything more. This may be my last statement, that death only separates the body and consciousness; it does not kill, because I am still absolutely whole. I have not lost anything. My consciousness is as pure, as alive, as it has ever been."

That was the only authentic dialogue. But that too was happening between a man who was just coming closer to the truth of death, and people who had no idea what death is. And if you don't have any idea of what death is, you cannot have any idea of what life is. They are all together. The man of meditation...

And Socrates was not a man of meditation. He was a great rationalist, a great philosopher and thinker, but not a mystic. He was a mystic only for those three or four minutes between the poisoning and his death. But he was perhaps the keenest intellect the world has ever known. His saying, "Know thyself," is perfectly true, but it is not possible to know thyself by dialogue.

With whom are you going to have the dialogue? With your wife? With your husband? With whom? You look all around ask people "Please let us have a dialogue." And they will say, "Get lost dialogue, my foot! What have I to do with dialogue? Dialogues happen only in movies, this is real life!"

But in the history of Greece, Socrates was the first man to at least indicate towards the ultimate truth of knowing oneself. But he could not devise methods and strategies through which one can reach to oneself. He could not find a way for the pilgrims, for the seekers. He remained a philosopher. He could not become the enlightened, the awakened, the buddha. It is unfortunate that such a great, intelligent man, a giant of the whole of history, wasted his whole life discussing with all kinds of people.

My own understanding is that he was crucified not because he was doing anything harmful people were bored, he was harassing people. Dialogue, that is what killed him. It is said that people would see him and change their routes, because even to meet him meant the beginning of a dialogue. Say something and immediately that becomes a question, and he will go to the deepest roots of the problem. "But," you say, "we are going to the market and this is not the time to understand these great things that you are talking about! Sometime when we have time we will come."

Athens became so bored that this old man had to be somehow got rid of. He has not committed any crime, but he has corrupted many people's minds, puzzled their minds, confused their minds. They were living peacefully with the consolation that there is a God, and he has created suspicion. He creates doubt in people's minds about everything. He even says, "What is the proof that the world exists? Can you prove it? What is the proof that you are real?"

Very difficult. Who knows whether you are real, or just some character in somebody's dream?

One Egyptian pharaoh had ordered in Egypt that "I want everybody to know that nobody should come into my dream, because I don't want any disturbance in the night. The day is enough; the night is absolutely mine. If anybody comes, soon the next day he will be shot dead."

People became very afraid. "This is a strange thing; nobody goes into anybody's dream..." His ministers tried to convince him: "This is not right! And most probably *we* are the people who will come into your dream. But we are *not* coming; *you* are dreaming about us."

He said, "Don't befool me. When somebody comes into my dream I will recognize the face and you will see tomorrow that he is hanging on a post outside the gate."

The ministers said, "We want to resign, because to be close to you is dangerous!"

You don't dream about people you have not known. Eskimos don't come into your dreams. In your dreams the neighbor's wife comes. Certainly *your* wife never comes into your dreams. I have never come across a man who says that his wife comes into his dreams. But neighbors' wives are very dangerous, they always harass people all around. Perhaps your own wife will be harassing other neighbors, that's another matter.

Socrates has left a very wrong heritage in a way, because he founded the very base of the Western mind. What has happened to the West... Socrates is in the roots. It is according to his advice that flowers like Hiroshima, Nagasaki, have blossomed; that nuclear weapons are ready at any moment to destroy the world, although you cannot see a direct connection. But he is the man who insisted on sharpening your reason, your intellect, and this he thought is knowing yourself.

It is not. Although he said, "Know thyself," he really means, "Know thy intelligence."

He does not mean the same thing as when I say know thyself the words are the same, but the meaning is different. When I say know thyself, I say put your mind aside, your reason aside, your thoughts aside; your logic, your rationality, put everything aside and know the simple, innocent, silent sky of your being. That was not the meaning of Socrates, certainly.

And Maneesha, you have not heard me right. You say, "I detect an essential difference: Socrates said: `Know thyself.' You have said: `Let go thyself!' "

I was simply saying let go. "Thyself" you have heard; I don't know from where. Thousands of witnesses are here.

If I have to use the word `thyself', I will say, "Kill thyself, so that you can be."

Be. That's enough.

And in deep silence there is no knowing, but a kind of taste, a kind of fragrance, a kind of beauty, a kind of sense of eternity, immortality. But not very definite knowledge that you can write about to your friend, that "I have come to know these things, one by one, the whole list."

I have not said, Maneesha, "Let go thyself."

But if you really want, then we can manage a new meaning to it: Let go thyself, so that you can be. But that will be totally different from Socrates. The small word you have added thyself makes an immense difference. Let-go is a simple phenomenon. It is not a question of who is going into this let-go. And last night when you went into let-go, there was nobody. Everybody was gone.

Seeing that everybody was gone, I was gone too. I was feeling hungry and I said, "I don't know when these people are going to be back." And I sent Shunyo to check whether people had come back or gone. She reported, "Don't be worried; a few have come back, but most are still flat. A few are coming back, a few are moving towards the canteen..." But now I see that everybody has come back.

So this let-go is beautiful; you take a dip, and you come out fresh and young.

Last night must have been the most beautiful night in your life.

... So it seems it is time to pray. This time to pray comes too soon and goes too fast.

Hamish MacTavish comes stumbling into the golf clubhouse, enters the bar and orders a large scotch in a shaky voice. "Great Scot!" cries the bartender, "what happened to you?"

"The tenth hole!" gasps Hamish. "I hit a brand new Dunlop ball into the field. I could not find it anywhere. Then I saw a cow standing there, so I lifted up her tail. And there was a ball, stuck in there. But it was a Goodyear ball.

"Just then, a woman came up behind me looking for her ball. I lifted up the cow's tail again, and said to the woman, `Does this look like yours?' and she hit me over the head with her club!"

Ramananda has asked:

I TALK IN MY SLEEP. THE OTHER MORNING A GIRLFRIEND... SORRY "MY GIRLFRIEND" LAUGHINGLY TOLD ME, "YOU WERE SO FUNNY LAST NIGHT. YOU SAID, `I AM ENLIGHTENED' THREE TIMES, AND THEN YOU SANG A SONG."
BELOVED MASTER, WHO IS ENLIGHTENED?

I think it must be the girlfriend. You were asleep, and certainly you cannot be enlightened in sleep. Only your girlfriend was awake and seems to be a permanent girlfriend, because if she was just a temporary one, she would not have cared at all whether you were enlightened one time or three times. She may have even hit you because you were singing a song in your sleep and disturbing *her* sleep.

I think, Ramananda... you are certainly not enlightened. Only the girlfriend is left. You just become a disciple of the girlfriend. It will be such a joy... I want a few women to become masters, because in the past man has not allowed them to become masters. Although they have great qualities... Otherwise who cares what you are talking in your sleep? She would have put a pillow on your face and in the morning we would have had to make a celebration!

Strange questions come to me. One question is from Christiane:

I CAME ALL THE WAY FROM BELGIUM TO SEE YOU FOR TWO DAYS ONLY.
WHY DO I FEEL LIKE A BAT
AMONG THE BIRDS,
I FEEL A RAT,
AMONG THE RATS,
I SAY I AM A BIRD
WHERE DO I BELONG?
I LOVE YOUR BOOKS, THEY MAKE ME LAUGH AND THEY MAKE ME CRY,
THEY MAKE ME LIVE ALSO.

It is a very difficult problem. One thing is certain: you are not a bird, you are a rat. That's what I was wondering who is eating my books? Certainly they are rats; birds don't eat books. And coming from Belgium just to eat books? And only staying two days? You could have sent a card to ask, "Please, send all the damaged books. I live on them, I laugh, I eat, I am a rat!"

I hope you will not stay longer than a few days. Already you have destroyed many books. This is not nice, and your name is Christiane. It is not even Christian!
And now I think the prayer should begin...

Herbie's father sends him to New York to learn the undertaking business from the legendary Moishe Finkelstein. Some months later, Herbie returns and his father asks him what he has learned.

"I have learned a lot, dad," says Herbie. "It has been very interesting, as we had one wild experience that taught me a lesson."
"What was that, son?" asks his dad.

"Well," says Herbie, "one day, we got a phone call from the best hotel in New York. A man and a woman had died in their sleep, completely naked."
"My God!" says his father, "what did Mr. Finkelstein do?"

"Well," says Herbie, "we got dressed in our best suits and drove over in the limousine. We arrived at the room very quietly and with great dignity."
"Wow!" exclaims his father, "and then what?"

"Well," continues Herbie, "Mr. Finkelstein pushed open the door with his gold-tipped cane, and we went quietly inside. Sure enough, there was this naked couple lying on their backs. And immediately, Mr. Finkelstein saw a problem: the man had a large erection."
"What did you do?" asks his father.

"Well," says Herbie, "as always, Mr. Finkelstein was ready for the situation. He swung his gold-tipped cane and very stylishly, whacked the prick!"
"And then what happened?" asks his father.

"Well, dad," says Herbie, "then all hell broke loose! You see, we were in the wrong room!"

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #8
Chapter title: Our longing is for the stars

26 March 1988 pm in Gautam the Buddha Auditorium

Archive code:	8803265
ShortTitle:	YAAHOO08
Audio:	Yes
Video:	Yes
Length:	106 mins

BELOVED OSHO,
WHAT DO YOU MEAN BY THE RAISED HAND AND "YAA-HOO"?

Neelam, you must have seen that today I have raised both my hands, because the German idiots have made a law in Germany that raising one hand is a criminal act. And what about all the dogs? They are not just raising one hand, they are raising one leg all over the Fatherland and pissing! They are the real followers of Adolf Hitler.

I had not been aware that Germany will never become intelligent. It is unfortunate that they have banned me from entering Germany; otherwise I would have been in jail by now, another deportation... I have missed a great experience!

Because if you have seen a German jail the American jail is nothing you have seen the very hell. But the Germans themselves have prevented me; otherwise I would have raised one hand, without fail!

But thinking of my sannyasins... I don't want to create more trouble for you. I have created so much trouble already. So we leave behind that son-of-a-bitch Adolf Hitler. We will be raising *both* hands, meaning that our longing is for the stars.

And as far as "Yaa-Hoo" is concerned, it means nothing, but it has tremendous significance. It somehow vibrates you without saying anything; just say, "Yaa-Hoo!" and something in your belly...

And, as I have told you, all other greetings are born out of war. This is the only greeting which is born out of laughter, out of love in fact, out of a joke. I searched the whole day for the Red Indian who created the trouble, because in India you can find Indians, but Red Indians... very difficult. But in America, they will not allow me to enter; otherwise I would have searched there and asked the fellow, "What was the reason?"

But a great salute certainly has to have some meaning. And all words have to be given meaning by us; no word has a meaning on its own. You must have heard Mohammedans say, YA ALLAH. It means, "Ah, God." YAA-HOO means "Ah, God."

It is easy to give meaning, just a little searching I have to do. I am a lazy man I could not find any Red Indian. What to say about Red Indian, it is very rare to find an *Indian* here. I looked all around; then I finally thought, "It is better that I should put in a little of my own effort and work out the meaning." Now it is absolutely clean, clear: it means "Ah, God." So you need not be worried if somebody asks you what it means.

And naturally, two hands reaching to the stars... you have to shout, "Ah God!" in *our* language; why should we borrow from anybody else? Adolf Hitler himself has borrowed his swastika from India; we never

objected. And now, my raising one hand they will discuss in their parliament: "One more reason that this man is criminal." And certainly, according to the definition I become a criminal.

Unfortunately, I am not in their territory so they cannot do anything to me. But many of the sannyasins come from Germany. For them, I had to find a way. And I am not a man to step back. To step forward is my way so from one hand, I have gone to two hands. Now let them make a law against raising two hands....

And you call these countries democracies, where you cannot raise your hands? It is a crime, and dogs are free and man is in all kinds of chains. Just on the first day, when I raised one hand, Premda... he is a doctor and my personal optician. He became afraid because he was sitting in the front row, and his picture was also taken. He started trying to find ways... "Somehow drop my picture, because if this picture is found in Germany, I am finished!"

In fact I told my people, "Don't let him remove his picture"... because as it happens he is the head of the darkroom! Then I understood also that Niskriya looks so innocent but is not so innocent... that cunning fellow was raising both hands, knowing perfectly well that one hand can create trouble back home!

I was thinking, "What is the matter? Why is he raising two hands?" But there is no need to be worried. Now, knowing that those idiots have passed a law that raising one hand is a crime... I had even to consult one of my sannyasins who is an attorney in Germany to ask him what is the situation. He said, "One hand is going to create great trouble, unless we can prove that it was raised in a comedy or in a drama."

I said, "It will be very difficult because it is not comic and it is not a drama. And even if it were because of me it is impossible for any court to accept that this is a drama." So I told my sannyasin attorney, Sadhu, that I would change it.

And why not find something better? Why bother about a dirty past and an ugly nightmare? I had raised that hand only to provoke those two dodos who had come from BUNTE magazine. That work is done. Now we settle for two hands and a good full-heart "Yaa-Hoo!"
Just give me a demonstration....

That's good!

BELOVED OSHO,
IN THE BOOK DIALOGUES WITH GURDJIEFF, GEORGE GURDJIEFF IS SAID TO HAVE DESCRIBED THE WORK AS:
"IT IS MORE THAN ALL WORDS, LESS THAN ALL DREAMS. IT IS A TERROR TO BEHOLD, A JOY TO EXPERIENCE. IT IS THE CONNECTING ENDS OF A GREAT AND SECRET CIRCLE CLOSING THE GAP TWIXT ALL AND NOTHING, IT IS THE WORK."
BELOVED MASTER, HOW WOULD YOU DEFINE THE WORK?

Jivan Mada, I love George Gurdjieff but I don't agree with him. He used to call the search "the work." He has a reason to say so: his reason was that all else that you are doing is futile, it is just making castles in sand which will disappear. Do something which will be eternally yours, which will be forever a part of your being.

Because of this he called his own style of life, his teachings, his philosophy, "the work." He said, "Except this, all else is childish, stupid. People are wasting time, a time which is immensely valuable in which they can crystallize themselves, in which they can become what is hidden in them: the golden splendor."

In a way, he was right. But I don't call my search "the work" because to me... the "work"... the very word perspires! It really stinks. I call it playfulness, I call it joyfulness, I call it a hilarious search. And it is certainly hilarious, because you are searching *yourself*!

Just say "Yaa-Hoo" and be yourself there is not much search in it. I cannot call it "the work."
My people are not workers, laborers, slaves.
My people are lovers of truth.
In the ultimate sense, it is a love affair.

It cannot be anything else than a love affair, falling in tune with existence, dancing with the trees and the winds, being silent with the stars and the sky, listening to the roaring ocean and feeling this all as your own empire.

The moment your heart beats with the heartbeat of the universe, nothing more is needed. This is not

work, this is love; love in the ultimate sense.

Gurdjieff says, IT IS A TERROR TO BEHOLD, A JOY TO EXPERIENCE. IT IS THE CONNECTING ENDS OF A GREAT AND SECRET CIRCLE CLOSING THE GAP BETWIXT ALL AND NOTHING, IT IS THE WORK.

I have told you, in one sense he is right. But in a very ordinary sense he is right. He was not a poet. He was a tremendously beautiful man, but he had no sense of beauty. To him, everything was hard work and the meaning that he is giving to his work is creating A SECRET CIRCLE CLOSING THE GAP BETWEEN ALL AND NOTHING. But that gap can only be closed by a loving silence, not by any work.

And there is no need to go far away to search. Just this moment, if you are silent, you are all and you are nothing. The gap is closed. And certainly it is not work. It is a simple intelligence, a loving intelligence. But Gurdjieff had never known any love. Although he has left behind him in perhaps a dozen countries, boys and girls he made love to many women but that was not love. He never asked the woman, "What is your name?" because he never wanted to see her again; what is the point of unnecessarily noting her address and telephone number?

I have come across one girl... the moment I saw her she had come to me I could not believe my eyes. She looked so much like Gurdjieff. I asked her, "Do you know your father's name?"

She said, "It is strange. You don't ask *my* name, you ask my father's name."

I said, "Your name I will ask later on; first let me be satisfied. What is your father's name?"

She said, "You are unnecessarily wounding me. I don't know. My mother never told me my father's name, she simply said that he was a very strange and very powerful man."

I said, "My suspicion seems to be absolutely correct. Your father's name is George Gurdjieff, I tell you." She said, "This is strange how can you know?"

I said, "Your face, your eyes, your color, the color of your hair, the color of your eyes... and I have never seen such a strong woman. You cannot be anybody else but Gurdjieff's daughter."

She started crying out of joy. She said, "Many have suspected, but I have never believed it. But when you say it, you are saying it with such authority that I am not ashamed. These tears are of joy that I had a father like George Gurdjieff."

I said, "Not only *you* had a father like George Gurdjieff, you will have at least a dozen cousin-brothers and sisters all around the world!" Because he believed in sowing the seeds anywhere; he never bothered whether it is the time or not, the season or not. And he never bothered again to inquire what happened to the crops.

He was certainly a very strange man. But what he is saying is very ordinary. He was not well educated in fact, not educated at all. His father died when he was nine and he was part of a nomadic tribe in the Caucasus, in an uncivilized part of the Soviet Union. No schooling... whatever he learned was by experience. To write a single page used to take him months, because he was not articulate at all. He knew many languages because he had lived in many tribes so something from here, something from there, but everything was mixed in his mind.

To talk to him was a torture, because he would say such words... you could have never imagined that such words existed. Moreover, he used to make up words. And his way of writing will explain it to you. He would write something, and then each evening a disciple was chosen to read it and he would sit by the side and look at the faces of the disciples, their response. Nobody has written that way, he was unique in every way. And if he saw that there was no response, nothing was moving in their hearts; or if he saw that people were yawning and wanted to go to sleep and it would be late at night; just within hours it would be dawn he would ask if they had any suggestions to make.

And then the article would be passed around, and every disciple would change a few things, a few words. Here and there a few sentences he would add, a few he would cancel. And the next day he would write the same paper again, with all the corrections again. A single article would be passed around at least thirty times. And when there were no more corrections to make... And my feeling is that people got tired how long can you make corrections? There is a limit to everything. Then one day nobody would correct anything, and unanimously the article would be accepted, although nobody would understand what it was.

When his first book, ALL AND EVERYTHING one thousand pages, his whole lifelong work was published, his publisher suggested... because nobody was ready to publish it, so he had to collect money from his disciples to publish it. The publisher suggested one thing: "I cannot figure out anything of what is written in it, but because you are putting up the money, I am publishing it. I am risking the name of my publishing house! You will have to agree to one thing: cut a hundred pages and let nine hundred pages

remain joined, don't cut them. With a note in the beginning of the book saying: First read one hundred pages, and if you feel that you still want to read ahead, cut the rest of the pages. If you feel that it is enough, you return the book and take your money back."

And the fact is, even to go through those hundred pages is very difficult because sometimes one sentence runs through the whole page. By the time you come to the end of the sentence, you have forgotten the beginning. Somehow you look again at the beginning; by that time the middle is lost.

Most of the copies that were sold were brought back, nobody dared to open the rest. Those hundred pages were enough never again to touch any book of such a man! But he sold his books... the ordinary price was only one hundred dollars, but his price was one thousand dollars. He used to keep a few books with him he was a very impressive man, solid steel; anybody would become interested in him and he would say, "If you really want to understand me, first read the book. The price is one thousand dollars, and you cannot return it because that note is valid only if you purchase the book from the publisher." But the publisher had given all the books back to him, saying, "It is impossible. A few people have taken, they read one or two pages and they come running: `Just give us our money, we don't want to get into this trouble. This man will create nightmares! You cannot make anything out of what he is writing and why he is writing and what his goal is.' "

This book... And he was very inventive he had to be, because he had no education so he had to substitute what he had learned from all his nomadic training. Now, have you ever heard the name Beelzebub? That is the first chapter of the book Beelzebub. My god, what is "Beelzebub"? In a certain nomadic tribe, Beelzebub is the devil's name. But there is no way to know that. And this Beelzebub tells about such things as the creation of the world; that in fact, *he* has created the world and this fellow God is simply a fiction.

Now, it will annoy anybody "Who is this Beelzebub in the first place? We have never even heard the name and he is establishing himself as the creator of the world and the father of us all."

It annoyed people: "We don't want to be sons of Beelzebub. You take this book back one hundred dollars, and all kinds of nonsense?" In those one thousand pages perhaps I may be the only man alive who has read it from the beginning to the end. There are not more than ten pages one sentence here, one sentence there, in that one-thousand-page book, which can be written on a small post card which have any significance.

But what was his influence? His influence was not the book; neither was he an intellectual. He was a very different kind of person, which has no parallel. All his learning was from different tribes of nomads, who are very primitive people. And then he started while he was young, entering into different Sufi monasteries, collecting whatever he could. And he managed to learn some practical ways, which he could not explain theoretically but he could produce effects through work. That's why he is insisting on calling it "the work."

For example one Englishman, Bennett, who became his disciple, was told on the first day of initiation: "In the garden, from this tree to that tree, you dig a ditch three feet wide and three feet deep. And when it is complete and it has to be non-stop; you cannot stop even for a coffee break when it is complete I will come and give you the instructions for what else to do."

The man said, "My god, but what will happen about my food?"

He said, "That is my concern. Do you want to be my disciple or not?"

Bennett said, "I have come to be your disciple. I have heard so much about you; I am going to dig the ditch."

He went on the whole day, a hot day. He went on digging and digging. And by the evening, he was thirsty and hungry and tired. Gurdjieff came with his gold-topped cane, looked around and said, "Yes. Now fill it back up! Make it exactly as it was."

Bennett said, "But I have not eaten anything!" Gurdjieff said, "A man can live ninety days without eating. Don't worry! That is my business. Are you my disciple or my master?"

The poor fellow started filling. By the middle of night, the ditch was filled up. In his memoirs, Bennett writes, "First I felt angry, irritated, felt to drop it and go back home. What kind of nonsense? Who has heard that finding God, one has to dig a ditch?" He was thinking that some prayer, some holy scripture... And this Gurdjieff a chain smoker, always keeping a bottle in the pocket of his long coat, and at any time he would take out the bottle, and a few sips, put it back... and he was never drunk.

Bennett said, "I have fallen into an utterly stupid thing." But a few others were there, and he inquired: somebody had been there for two years, somebody for five years. A few Russians had been living there for twenty years, and he could see that those people had something which nobody else had in the world. This is

what Gurdjieff used to call the soul. Bennett wondered... "How, by digging a ditch, can you get a soul?" But he said, "Let us try at least one week."

But even that night he found a tremendous experience. He got tired, because he belonged to a royal family; he had never worked. He had never thought that he would have to dig a ditch! By the afternoon, he was utterly tired. And Gurdjieff used to come again and again, watching, because all the disciples were doing all kinds of stupid things.

Somebody was chopping wood, somebody was carrying big stones and storing them. And Bennett thought, "In what kind of situation have I ended up?" But he said, "At least seven days I should give; these people, if they have looked within for twenty years... And they seem to have something which nobody else in the world seems to have. Their eyes are so shiny; they seem to be made of steel. They have a certain presence, a certain authority. They look more like statues. So it is not bad. It is a torture, but for seven days..."

In the afternoon, when all energy was gone and he was feeling as if he would fall back in the ditch the mind was buzzing, tiredness, and heat, and he started feeling as if he were digging his own grave; he was not going to get out of this ditch again. But when the last moment came, when he was feeling that he was going to fall and then it is finished and he has not even made peace with God... Christians make peace with God the last prayer. Now there was no time and no energy, even to repeat the last prayer to God.

He suddenly found a great rush of energy which he had never known that he had. Very fresh energy, as if he had become again ten years younger. He said, "My god, this is strange just digging the ditch! The man knows something." He started to dig again, now with fresh energy.

By the time the sun was setting he again started feeling tired and he said, "Now it is finished. It seems it was reserve energy." He had just calculated in his mind that there must be some reserve energy, as you keep some reserve gas in your car. At least it can take you to the nearest gas station. But now even that was gone.

Gurdjieff was sitting by the side under a tree, and his cigar was lit... strange fellow! Neither does he eat the whole day he has been here nor does he allow anybody to eat. What kind of company is this? And when will the time for lunch come? No question of breakfast; that has passed long ago in the morning. It is time for dinner! But again Bennett felt that now *this* time he was going to faint. This is the last time he is seeing the sunset; never again will he see the sun.

And again it happened: at the last moment a tremendous wave of energy overwhelmed him, which was bigger than the first one a tidal wave. He had again become *twenty* years younger. He said, "My god, that man seems to be a magician. I have not eaten, I have not even drunk water, and that fellow is simply smoking cigars. In between he sips his vodka and puts it back. And nobody has eaten, and no talk, no spiritual discussion... "

In the middle of the night, when he had filled the ditch completely, he was so full of energy as he had never been in his life, even in the early morning after a full, deep sleep. And Gurdjieff called everybody: "Breakfast is ready." He was a great cook. The people who lived with him had never known such a great cook, because he had learned the art from different tribes, different nomads, and he had such a big kitchen... full of strange, weird things that people had never seen.

And then the breakfast was served and Gurdjieff for the first time in the whole day spoke to Bennett. "Have you learned anything or not? Man has one layer of superficial energy that he uses in day-to-day work, and he thinks this is all. If he exhausts it... which is really rare, unless you make an effort to exhaust it. That's what you were doing in digging the ditch. The second layer is the reserve layer. If the first layer is finished, the second takes over. It is bigger, deeper, stronger.

"Then the third layer there are very few people in the world who have known the third layer. But if you can exhaust the third layer also, you will know the fourth, cosmic layer, in which you are connected with the universal energy. It is no longer yours now the whole energy of the universe can flow through you. But nobody comes to that point..."

Gurdjieff said, "I know you must have felt angry, annoyed: What kind of teaching is this? But my teaching is the work. I don't know how to philosophize it; I first give you the experience and then I explain it to you. I am not a learned man and I don't want you to become learned. I want you to become experienced."

That's why he used to call it "the work."

But very few people were able to remain with him not more than a few dozen people. He was in America, he was in Europe, he was in England, but people would remain a day or two and then get lost, because the things that were to be done were so hard and the man was absolutely without compassion.

That's how it looked.

It is not true; the man was very compassionate. But he was a master of his own kind.

And you are asking, Jivan Mada, "How would you define the work?" In the first place, I don't like the word and I don't define what is happening here as work. I want you to be more playful and more joyous. It is a totally different approach. You will reach the same point, but if you can reach dancing then why go weeping?

Gurdjieff never mentioned meditation, he had no idea. In his work, it does not come in. But what happens in his work with so much hardship can happen silently, sitting without any effort, in a simple state of let-go.

I call my discipline let-go. Just drop everything and be silently here and you have arrived because you have never left.

Don't go unnecessarily round and round.

You are where you have always been.

And ultimately you will find one day that this is where you have always been seeking and searching in all directions because you thought that you would meet yourself somewhere. It is play, it is love, it is dance.

But certainly, it is not work. It is a very relaxed approach towards reality. Because we are part of it if we relax, we start merging and melting into it.

Garimo has defined my work very well. She is saying a new version of an ancient prayer:

YOU ARE NUTS,
WE ARE NUTS,
LORD, HAVE MERCY ON US.
YAA-HOO!

It is so simple. It does not take much effort to be nuts. Just avoid being coconuts. Nuts are perfect, coconuts are very hard. Coconuts need masters like Gurdjieff. For nuts, I am perfectly right.

The prayer time is coming near, but before it comes I have to answer one question which has been waiting almost for two weeks. It is from Vimal. The answer is very simple but the question is very difficult. He is asking:

BELOVED OSHO,
WHAT IS GOING ON? THINGS HAVE BEEN BUILDING UP INSIDE ME FOR THE PAST FEW WEEKS AND NOW I FEEL I AM ABOUT TO BURST.

So who is preventing you? And everybody knows what is going on. It is happening so clearly and so loudly, and it will happen today also. And it seems Vimal is trying to be very philosophical about it "theoretically speaking," he is asking what is going on.

Everything is going on!

And he is saying:

I FEEL UNWORTHY OF YOU.

My god! I don't see that anybody in the world has any need to feel unworthy of me. Everybody is worthy and particularly here, my whole approach is to help you get rid of this stupid idea propounded to you that you are unworthy and you have to become worthy. I am saying to you, you are worthy as you are. You don't have to *become*. If you try to become somebody other than who you are, you will be phony.

Be real and you are worthy.

I accept you with my total heart; I have not rejected a single person in my life for any reason. But I know your problem; that's why I said the solution is very simple to why you are feeling unworthy and all these theoretical stupidities...

I FEEL AFRAID AND ISOLATED...

My god! Here? You feel afraid and isolated? People don't have even space to sit! And when the great

relaxation happens, then even I cannot find who is who. People disappear. Somebody's head and somebody else's body... That day when that "Yaa-Hoo" happened, I was looking at Zareen. She was sitting just in front of me. Such a solid woman disappeared! A few parts here, a few parts there. I even started worrying whether she would come back joined, it appeared to be almost a massacre. Then I realized that perhaps people are right that I am a great criminal, that I not only corrupt people, I kill people! But I will do it again...

And Vimal is feeling like a coward:

AND MY RELATIONSHIPS WITH PEOPLE ARE ALL FALSE!

So what do you want? *Real* relationships? Relationships have to be false; otherwise you will have to be glued together, and it will be really a difficult life! I cannot understand.

He is saying:

I FEEL MEAN.

Very good! So who is telling you not to feel? feel mean, *perfectly* mean! And here, my people will enjoy it. "This fellow is going... he is *perfectly* mean. Just avoid him!" But there are people even greater than you think, meaner than you can believe. Have you seen Sarjano? The day I told him to open the suitcase and give back all the things in the suitcase to the people they belong to, he disappeared! He said, "Now it is too much." He will come back and I can assure you, when he comes back... open his suitcase and see: it will be empty. He always comes, fills his suitcase, and goes away. And just after three or four days, he will be back.

So, don't you feel in any way that you are the only mean person. There are greater fellows and they are all respectable. I love Sarjano, he is very articulate. And you are saying,

I FEEL MEAN AND MISERLY AND VERY UNGIVING OF MYSELF IN ANY WAY. AND WORST OF ALL I FEEL LIKE I AM HIDING ALL THE TIME, NEVER LETTING ANYONE SEE WHO I AM.

It seems you are thinking to stand naked on the podium, so everybody knows who you are. Everybody knows who you are. Why are you worrying? Except you, everybody knows but you are not worried about that. You are not concerned with knowing yourself, you are concerned that "Nobody knows about me, who I am or what I think or feel."

Why should they? People are doing their own things why should they bother about you? Your emotions, your feelings, your thoughts... then they will not have any time for themselves.

And finally:

I FEEL I AM FED UP WITH LIFE...

That's very good. Every great man always gets fed up with life. Gautam Buddha got fed up with life. So you are on the right track. Just don't go to Goa. Because you are saying:

... AND HAVE THOUGHTS OF GOING SOMEWHERE...

That somewhere should not be Goa. If you are really fed up with life... and do you think Goa is a place to commit suicide?

Strange thoughts:

... REALLY SAFE AND JUST VEGETATING.

If that's what you want "really safe and just vegetating" then become a member of the Couch Potato Club. I am going to tell Avirbhava to open an office and register people who want to become potatoes.

Vimal is saying:

IT FEELS LIKE MORE THAN JUST LAZINESS, IT FEELS LIKE I JUST WANT TO DIE.

Vimal, people who want to die simply die. They don't harass others. Now you are harassing me. Do you want me to give you directions how to die? All the governments are after me, I was fined four hundred thousand dollars on the grounds that I have arranged a marriage, and this is their highest punishment. You can murder the president then also, the same punishment... And I have been speaking my whole life against marriage.

And you are asking directions from me how to die? There are simple ways and please don't involve me.

You can inquire of anybody; everybody knows how to die, it is such a simple matter.

But you don't want to die, you want to discuss. And I am not saying that from my side. Your question ends:

FROM WHERE YOU ARE SITTING CAN YOU SEE ANY LIGHT AT THE END OF MY TUNNEL?

Everybody has to see the light of his own tunnel. I am seeing light in my own tunnel. This is impossible, you cannot exchange tunnels. And I don't like peeping into other people's tunnels. If you cannot find it you who have lived in your tunnel for so long how can just a stranger looking into it find any light? And what is the need? Just purchase a few candles.

Now I come to the real thing.

All this nonsense that Vimal is writing is to hide the real problem. I knew it was going to happen, and I have been telling Maneesha, "You should not fall sick." But she goes on falling sick, once in a while. And I knew that whoever would be given the chance to read the questions or the sutras would soon start thinking that he is also capable: why should he be the substitute? He can do it. He *has* done it. And this Maneesha again comes back and Vimal is...

That's what is giving him the feeling of unworthiness and desire to go somewhere, even to die. And the only thing is that he wants to read the questions.

But this is how people's minds function. He may not even be aware that this is the real question, and if I allow him from tomorrow to read the questions he will not be fed up with life and he will not be thinking of going anywhere and all problems will disappear. But my problem is, the same problems will appear in Maneesha! And you know perfectly well that women can create more fuss and tantrums, and she lives just on top of my head. It is very difficult: they start crying, weeping.

You may be right, but a woman is never wrong.

Once a woman has got a position finished! You should be happy that periodically she falls sick just pray to God that her periods come more often. Don't get fed up, persist. Try and try! But I cannot help.

But you should not hide your real problem through such things. That's why I have been keeping your problem for two weeks: so that perhaps you will cool down, and then I will see. Because a person who wants to die does not wait for two weeks for the answer.

At three o'clock in the morning, the phone rings on the hotel night desk. The night porter, O'Grady, picks it up. "Hello," says Paddy's alcohol-filled voice. "What time do you open the bar?"

"At ten o'clock in the morning," replies O'Grady and puts down the phone.

At five a.m. the phone rings again. "What time did you say you open the bar?" asks an even drunker Paddy.

"I told you ten o'clock," says O'Grady angrily, "and you are not going to be let in!" He is about to slam down the phone when Paddy whines, "But I don't want to get in, I want to get out."

Seamus blunders out of the bar and staggers into the local cemetery where he falls into a freshly-dug grave and goes to sleep. In the morning, the factory siren wakes him up and he gets up on his feet to have a look around.

"Ah, my god," gasps Seamus, holding his hands over his ears. "The day of judgment... and I am the first one!"

On a very hot afternoon chief Brown Bear and his wife are traveling across the plains on a rickety old train. The chief is thirsty so he orders his squaw to fetch him some drinking water. She waddles down the train corridor and returns shortly with a cup full of water.

Drinking it quickly, the chief demands more. So off she goes down the corridor. He drinks the second cup and again demands more. The squaw again makes her track to the water source, only to return promptly with an empty cup.

"Where water?" asks the chief.

"Sorry," says the squaw, "white man sitting on well."

A man walks into a bar, orders a drink and proceeds to laugh out loud for about two minutes. When all the people are looking at him, he abruptly stops laughing, and starts crying and sobbing. After about two

minutes of this, a smile comes onto his face and he again breaks into uncontrollable laughter.

This is followed by another bout of crying and then more laughter. After about twenty minutes of alternate laughing and crying, he looks up at all the inquiring faces and says, "Please forgive me, but my mother-in-law has just driven over a cliff in my new Rolls Royce."

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #9
Chapter title: Say goodbye to politics -- not to science

27 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
THE WORLD OF TOMORROW IS A WORLD THAT WILL SEE A SIGNIFICANT PLAY OF SCIENCE AND TECHNOLOGY. THIS IS BOUND TO AFFECT THE LIVES OF PEOPLE AS IS ALREADY HAPPENING DRAMATICALLY, SOMETIMES FOR THE BETTER, SOMETIMES ADVERSELY.
DO YOU THINK WE SHOULD SAY GOODBYE TO ALL SCIENCE AND TECHNOLOGY; IF NOT, HOW DO WE PREPARE FOR THE FUTURE CITIZENRY? WHAT IS YOUR ADVICE?

Satish Seth, your question is in fact a way of putting forth the whole idea of Mahatma Gandhi in a roundabout way, but you cannot deceive me. There is no way to go back to nature, and that's what your question is: whether we should go back to nature and say good-bye to science and technology.

You have not used the words "back to nature." But in effect, if you say goodbye to technology and science, that will be the outcome. And there cannot be anything more dangerous than the idea of going "back to nature." It is true that there have been many things in science and technology which make many thinkers around the world feel that it is time to say Stop. They have brought us nuclear warfare, they have brought us to a possibility of total destruction of life on this planet.

But still I say there is no way of going back. That does not mean I say yes to everything that science and technology have done. Man in every sphere has worked unconsciously. He knows not what he is doing. He goes on groping; sometimes he finds diamonds and sometimes he finds ordinary stones and sometimes he finds nothing. And up to now he has not been able to transform science from something accidental to something intentional.

That is my proposal: that science should be intentional. It should not grope in the dark, it should have a sense of direction. All those discoveries that are going to be harmful to humanity or to the ecology of the earth should be immediately dropped. All efforts that are being made to create more destructive weapons for war should be stopped.

And the same people, the same scientists and technologists, can be given a sense of direction; then this earth can become a paradise. It is not that they have given only that which is harmful they have given you electricity; otherwise the earth was completely dark. They have given you tremendously sophisticated

medicine, surgery; otherwise many people who are alive would have died long ago. This is because of scientific growth.

For example in India, just fifty years ago, out of ten children born, only one used to remain alive more than two years. Nine were bound to die. Within fifty years the situation has been changed, completely reversed. Now, out of ten children only one child dies and nine children live.

Science can be very life-affirmative. It can create new dimensions of joy, new dimensions of comfort; it can give man more health and longer life, which can have tremendously significant implications. For example if we can give a longer life to Albert Einstein, if rather than the normal seventy-five years he can live for three hundred years, perhaps he can reach an understanding of new mysteries an understanding which may not be possible to reach the way we are doing things now. Now, those who are experienced are retired not only from their jobs, from life itself. And those who are inexperienced are welcomed with bands! Now teach them, waste time, and still you may end up with an idiot politician or a clerk in a post office. There is no guarantee that you can find another Albert Einstein in this accidental way.

And even if you can find a man of the same caliber, by the time he reaches the point where Albert Einstein has left physics, he will have to begin from ABC. The XYZ of physics will always remain a faraway horizon. And this is the situation in all dimensions of life. It may be science or art, poetry or drama, literature or music.

But the problem is not with the scientists and the technologists, Satish Seth; the problem is with the politicians.

As far as I can determine, Satish Seth himself is a government employee in New Delhi. All the scientists and technologists are employed by stupid politicians, because they have the power and they have the money to invest. And their interests are very mundane. I have never come across a politician and I have been around the world who is interested in Kalidas, who is inter-ested in Mozart, who is interested in Rabindranath, who is interested in Michelangelo.

Their interests are so stupid: their interest is how to be more powerful, to dominate. Deep down the same desire is still burning that was in Alexander the Great, in Genghis Khan, in Tamerlane, in Joseph Stalin, in Adolf Hitler, in Benito Mussolini the same desire. Every power seeker is against life. And these power seekers don't have the intelligence even to understand a painting of Picasso, or a novel of Dostoevsky, or a poem of Rabindranath Tagore.

These people dominate education according to their vested interest: how to create more slaves, how to create more obedient people. Not people who have individuality, not people who can think, but people who are just robots: when you say "left turn," they turn left; they don't even ask why. They are not trained to ask why, they are trained to obey.

And science has become so sophisticated... it is not the time of Galileo when a scientist could do something alone, on his own, in his own house. Now it is so complicated, it requires millions of dollars to do any research work. The scientist has to surrender either to a political investment or to a capital investment, but he is no longer free.

Naturally, we cannot condemn him.

There are hundreds of inventions lying in patent offices around the world in every country which are not being used, because their use goes against the vested interests. For example one of my sannyasins from Australia has invented a very small instrument that you put on your hand, and within five minutes it will show how much sugar is in your blood. No need to take the blood out, then send it to the laboratory so they can check it. And if you are in a city like Poona, one lab says one thing, another lab says another thing... I tried three labs and came to three results! My personal physician, Doctor Amrito, said, "What to do?"

I said, "Just find the common factor among the three. Somewhere near that..."

That small mechanism will destroy millions of labs around the world, will make them useless, and the technicians who are employed there will become unemployed. Now nobody is ready to produce this instrument; everybody is ready to take the patent and then hold it! And the patent will remain in the files and you will never know that a tremendously useful thing exists, that you could have had in your own home, in every home, and there is no need to take the blood out.

And it could manage many things; it could tell not only how much sugar the blood has, it could tell whether the blood is carrying AIDS virus....

Naturally, no government is ready to declare how many people in its country are homosexuals and how many people are suffering from AIDS, because it is a question of prestige. I have been informed by my sannyasins because many of my sannyasins are scientists, in many different countries that they have been

ordered, doctors and surgeons, that "even if you find a person who is suffering from AIDS, give him a negative certificate." The reasons are clear: "We don't want to let the world know that our country has homosexuals, that people are suffering from a deadly disease."

And once you say that you are suffering from AIDS, terrible are going to be the consequences. The man will be hated by his own family, by his own children, by his own wife, by his own parents, by his own friends. But that is not the problem for the government. The government's problem is that you will have to admit him into the hospital, and no doctor wants to treat a man who is suffering from AIDS because every possibility is that the doctor will also start suffering from AIDS.

Even perspiration carries the virus. That's why I have given you a new greeting, "Yaa-Hoo!" Never shake hands, because who knows? If the other hand has a little perspiration on it you are unnecessarily getting into trouble! It is better to say "Yaa-Hoo" and run away clean, hygienic. Stop hugging people.

Nurses are not ready to serve a patient who has AIDS, because it is not just a question of sexual involvement. His saliva will carry the virus... Never, even out of compassion if you find a small child with a runny nose, don't touch, because even children are born now with the AIDS virus from their very birth. The runny nose is a very dangerous thing.

And they are working out that there may be other possibilities for the virus to spread. Anything that comes out of the body carries it. It is very dangerous to eat in a restaurant; one never knows who has been washing the plates.

No government wants to be involved in such difficult situations. No doctor wants his hospital to be involved. So the best way is simply to give the person a negative certificate. But this is very inhuman, because if that man has a negative certificate... Perhaps in the whole world this is the only AIDS-free place. But we became worried when it came to light that people were bringing certificates which doctors are giving out of fear that otherwise they will have to treat them. And in a few poor countries doctors are even selling negative certificates. We had to order a machine, to be installed in the ashram, so that we can check every certificate to confirm whether it is authentic or not.

There are hundreds of inventions which have been made by scientists which governments will not allow. Neither will the capitalists, the industrialists allow them, because the inventions will destroy them; they will go bankrupt.

For example, I met a scientist in Calcutta who says he has worked for his whole life, and he is a well-known scientist in Calcutta University that petrol has a limitation; sooner or later petrol is going to be finished. And our whole life is now becoming more and more dependent on petrol cars and trains and airplanes, everything needs petroleum. That scientist has been working for his whole life on how the same quantity of petrol that now takes a car fifty miles, can take it five hundred miles. And according to him he says he has registered the patent he has found a way so that a certain quantity of mercury mixed with petrol will give the petrol the power to work twenty times more efficiently.

But no oil emperors will allow such a thing to happen; otherwise their empires will dissolve. No invested parties who are dependent in any way on selling petrol will like such an invention although that invention is immensely helpful to humanity, to the future, because we are exhausting our sources.

And the scientist had tears in his eyes when he said to me, "I am a poor man; what can I do? I cannot produce it, I don't have that much money to arrange for mercury and all the other things that are needed to create that small instrument. It can be put in every car, in every railway train, in every airplane, and it will give twenty times more efficiency, but nobody seems to be interested."

And this is not an isolated case. There are many medicines which have never come into the market because those medicines will stop the use of many other medicines immediately; they will prove very inefficient in comparison to the new medicines.

So the fact has to be realized that it is not a question of scientists and technologists who are dangerous to the world. The question is of the politicians, the governments, who are playing into the hands of power groups. And their interests are not for man or for the future humanity. Their whole interest is how they can become powerful.

Even the poorest countries, where people are dying in thousands of starvation, are purchasing the latest atomic weapons. One cannot believe that this is a sane world. Seventy-five percent of all energy, money, power, is wasted for war. Right now there are five nuclear nations. Just five years ago, there were only two nuclear nations. And by the end of this century there will be twenty-five nations in the club. Even the poorest nations are trying to become nuclear.

The scientist is absolutely helpless. Either he has to stop working and die, starving, or he has to do

things which he never wanted to do.

It was Albert Einstein who wrote to President Roosevelt... seeing that Germany and Japan had been continuously winning for five years and there was no way to prevent them, he said, "I am ready to help make the atomic weapons which can prevent the war immediately."

Roosevelt was very happy, he accepted the offer of Albert Einstein and gave him all the facilities he wanted. And Albert Einstein was not creating the atom bomb to destroy anybody just the threat would have been enough, that America has atomic weapons. Now it is better to surrender; otherwise the death of millions of people will be the result. Germany surrendered. Japan was considering the fact: What to do? because they could not manage to fight with an enemy who had atomic weapons. Their weapons were all primitive.

Japan was going to surrender that same week, but the American politicians... Roosevelt was no longer president; Truman was president. He was in a hurry to drop the atomic bombs on Hiroshima and Nagasaki. Now it has been revealed through the correspondence between him and Albert Einstein that he wanted to use the atomic weapons as quickly as possible to see what was their actual value, whether they could destroy as many people as Albert Einstein said they could. He wanted to test them by killing two big cities like Bombay, or New York... Hiroshima and Nagasaki.

And he destroyed those two cities. Even his own army experts said to him, "It is absolutely stupid to kill them. They are thinking about it, negotiations are on, our generals and their generals are meeting every day on conditions for how to settle and stop the war. It is only a question of one more week at the most. Japan is aware of the situation. Just as Germany has surrendered, Japan is going to surrender; there is no question."

Truman was in a hurry: if Japan surrenders, then there will be no possibility in the near future to test the bombs to see what they can do. How many people can be killed within minutes?

And Albert Einstein wrote to Truman saying that "There is no need to use the atom bombs, just that you have them is enough. Germany has surrendered and Japan cannot stand long. It is going to surrender. I pray to you: please don't use them!"

But once you have given the power into the hands of the politicians, who cares? Truman never replied to the letter. And Albert Einstein died with such frustration: "I am the cause of unnecessarily killing two hundred thousand people."

A journalist asked him the day he died, "If another life is given to you, I hope you will still work to explore more and more deeply into physics and the power that matter contains."

Einstein said, "Never. If I am born again, I will ask God to make me a plumber, but never a physicist. One time is enough."

The plumber cannot do harm; at the most his plumbing may not be good and your bathroom may leak, but he cannot kill Hiroshima or Nagasaki. His statement that "I would like to be a plumber"... the lowest category one can ever aspire to; I have never come across anybody who is ambitious to become a plumber. This is sad, a very sad commentary on the whole situation of science.

Satish Seth, people like Mahatma Gandhi condemn science and technology. They don't condemn politicians because they themselves are politicians. It hurts to know... Mahatma Gandhi was continuously teaching the philosophy of nonviolence, and he was asked by Louis Fischer, "If your country becomes independent, what are you going to do with the great army that you have, and the factories and the arms?"

Gandhi said, "I am going to throw all the arms into the ocean, close all the factories that create arms, and order all the armies to go to the fields and work as farmers, gardeners. This country is going to be nonviolent."

Asked, "If somebody invades you, what will you do?" he said, "If somebody invades us we will welcome him and we will say, `You can also settle here.' Nobody has come in this world to live forever, and this whole earth is one. If you are tired of living in your own country you can live here."

It was so beautiful, in theory, but when India became independent no arms were thrown into the ocean, no factories were closed. On the contrary, Mahatma Gandhi blessed the first three airplanes, three bomber planes, which were going to bomb Pakistan. He came out of his home in Delhi, in the park of the Birla house, because the army had asked for his blessings and the first three planes came as close as possible to the house to receive his blessings.

What happened to the philosophy of nonviolence? All was forgotten. And after independence India has been putting seventy percent of its energy, money, power, into becoming a world power the great desire to be a member of the nuclear club.

Fifty percent of Indians are going to die of starvation by the end of this century. And the end is not very

far this is 1988. Only twelve years more.

When India became independent, its population was four hundred million. Today its population is nine hundred million. We are great producers! In the whole world, nobody can compete with us as far as production is concerned. In just forty years we have produced five hundred million people, and by the end of this century, the year 2000, India will be the biggest nation in the world, for the first time.

Up to now China had that distinction, but now they have become more intelligent. They are using birth control methods and are far happier.

But in India... Satish Seth, you should ask the politicians and your *shankaracharyas*; they are all against birth control. Simply the fear that if you say that birth control should be enforced, the world will condemn you that you are not a democracy. The people will not vote for you.

Indians have only one entertainment which needs no money, no standing in a queue, no purchasing a ticket in the black market: just go home and your wife is ready! And India is the only country where the wife cannot say no. The wife has been taught for centuries just to be a servant, a slave, and the man has turned the woman into a factory that goes on producing children.

A man was reading the newspaper and suddenly he said to his wife, who was cooking food, that "This newspaper says that in every five persons, one is a Chinese."

The woman said, "My god I have been telling you again and again to stop. Now we have four children, and the fifth child will be a Chinese!"

After the year 2000 the fifth child will be an Indian. India has defeated China absolutely. But that status will not be possible to keep for long. If by the year 2000 we can reach the number of one billion people, then half of the country is going to die of starvation.

But Indian politicians are not interested at all. Just to conceive the idea... all around you there will be corpses, not even enough people to carry them to the cemetery or to the funeral pyre. The only people who will be benefited by it will be the vultures. Right now they are benefited only by the Parsees...

One should go and see the place in Bombay where the Parsees leave their dead a beautiful place, surrounded with ancient trees. And all over the trees, thousands of vultures. You cannot conceive that there could be anywhere in the world a place where so many vultures are always meeting. That conference continues because the Parsees go on dying and they have only one place; no other city allows them.

In fact they are not spread far; only Bombay is their world and a few branches here and there Poona and Lonavala and Khandala and Surat, at the most this small area. The vultures are so happy with Parsees....

Even vultures will be at a loss: how to dispose of five hundred million people?

But rather than putting your scientists and your technologists to create more productive scientific farming and cultivation, your stupid politicians are teaching people that "You spin wheels, and just by spinning wheels all problems will be solved."

I cannot conceive how just by spinning wheels, all problems will be solved. Ask your *shankaracharyas*; they say, "There is no problem; just worship every day, repeat the name of Rama, do the transcendental meditation..."

Even then it is not going to help. Except with a life-affirmative science and technology, this country is doomed. The whole world is doomed.

Science up to now has been aimless. But don't blame *it* all the religions of the world have been trying to prevent science; it goes against their scriptures. The stupid idea is that anything that is written in their scriptures should not be proved wrong.

When Galileo wrote that the sun does not go around the earth but vice versa, the earth goes around the sun he was very old, seventy-eight and almost on his deathbed he was dragged to the court of the pope. And the pope said to him, "You have to change this statement, because the BIBLE says the sun goes around the earth and the BIBLE is written by God. Do you think God can commit a mistake? God, who has made the sun, who has made the earth? He knows more, or you?"

Galileo said, "Certainly he knows more. And it is absolutely right that I should correct it, but I should remind you: my correction is not going to make any difference."

The pope said, "What do you mean?"

He said, "I mean that the earth will still continue to go around the sun. Neither does it care about you nor does it care about me nor does it care about your God."

He changed it in his book, but in a footnote he made the statement: "I can't help it; it is beyond my

capacity to force the sun to go around the earth, I am just stating a fact that I have discovered: the earth goes around the sun."

And since then, for these three hundred years continuously, on every point religion has been against science. And sometimes it is so stupid that you cannot believe...

I was staying in Raipur for a few months I was a professor in Raipur. Just for a few months, because more than that nobody can tolerate me.

One of the most respected Hindu saints, Karpatri, was delivering a lecture in the college, so I had to listen. It was just a few days after the government had finished a big dam, and the electricity from that dam was going to faraway villages. This great saint Karpatri was saying and in the university, and not a single professor objected to it, not even from the science department he was saying, "Once the water goes through a dam and the electricity is taken out, it becomes impotent. So tell the people not to use that water for cultivation. It will destroy their crops, because the real thing has been taken out."

I looked at the head of the science department... and they were all listening with no objection! I had to stand up. I said, "It is not my business, I am not a farmer; neither am I a scientist. But I want to tell you that electricity is not something that is being taken out and the water becomes *impotent*? I am amazed that the whole university and the professors are silent because nobody wants to be against a saint. But I cannot tolerate it. You have to prove to me how much you know about electricity and how much you know about water. Have you ever cultivated?"

And that was the reason I was transferred immediately: "This is a disturb-ance; a great Hindu saint has been insulted." Because he could not answer, and he was spreading nonsense!

The real problem is to create more consciousness in the world so that mediocre and stupid people don't enter into politics, so that they are not chosen. I have never voted in my life and I don't think I will ever vote, because what is the point? Voting for one idiot against another idiot... they are both idiots.

And these are the people who are the real problem. Satish Seth is himself concerned with a government department dealing with science and technology. If he has courage enough, he should make it clear that neither science is dangerous nor technology is dangerous; the danger is in the idiots in whose hands lies all the power that science has. And they want only destruction, war.

Adolf Hitler in his autobiography has a beautiful statement: "If you want to become a great hero you need to create a great war." Without war, heroes are not created; that's true. Have you ever heard about any hero without a war?

Just in this small campus, it is another thing. There are heroes Niskriya is a hero but there is no war. He is a simple and innocent person; he is looking here and there... "What is the matter?"

But in your whole history, whenever you find a hero you will find it is because of a war. If war disappears from the world, heroes will disappear also. They will be only in the films, actors. That is perfectly good.

You are saying, "The world of tomorrow is a world that will see a significant play of science and technology."

Why the world of tomorrow? We are also seeing the "significant play of science and technology."

Just two years back, for three days the electricity failed in the New York area. And you cannot conceive of the trouble somebody is hung up in a hundred-story building; just coming down and going up is enough to finish his life. But one needs water, one needs food; the children are crying... And there is no way, because phones are not working. The whole electrical system has failed. In those three days, New York knew the most primitive times in a very horrible way, nightmarish.

Your whole life now is dependent on science: your medicine, your light, anything that you can think of, from the needle to the airplane; everything is a product of science. Just because you have become accustomed, you don't think of it. You think as if airplanes grow in the forest, far away deep in the Himalayas, in secret places. These railway trains come from other planets.

When the first railway train started its first journey just a ten-mile journey, from London to another station the whole church, the archbishop of England declared... and every church was crowded and everywhere there was such terror, because the archbishop said, "God never created railway trains. This must be an invention of the Devil." Moreover, those old trains and their faces looked like devils, dangerous.

And the train was giving breakfast and lunch free, no ticket, but nobody was ready to get in. People

were being persuaded, the scientists who had created it were persuading people. But even their wives and their parents were crying, "You should not go into it! What you have done is so much against God... and first just give us a proof: if this train starts and never stops, then what will you do?"

Now there was no way to guarantee it. The archbishop was saying, "Before you enter into it, just for one lunch and one breakfast, don't waste your life! This train will start, certainly, but it is never going to stop. If you are tired of life finished say goodbye to your family and go. Take a BIBLE with you."

The train was meant to carry two hundred people, but only eight persons could be persuaded to enter the train. And these eight persons were daredevils. At the very last moment people were telling them, "Come out, there is still time! You will repent, you are doing something against God."

But there are always a few people courageous enough to do something even if it is against God. The train started, thousands of people waited on both the sides of the train, watching sadly. And praying for these eight persons who have gone astray, that God should be merciful to them, they are idiots.

Now, you don't take any BIBLE with you and you don't go to the church first to pray to God that "this train I am going on should stop." In fact the prayer is that it should start!

I have been traveling for years; never have I found any train to be on time. One day it happened. I was in Allahabad waiting on the platform and the train came right on time so unbelievable!

I said, "This proves that miracles happen. Jesus must have walked on water. If a train can come in India at the right time, then every miracle is possible."

So I went to the driver to thank him. I told him, "I am proud of you, you are a great son of India."

But he looked ashamed, and he said, "Don't make me more ashamed."

I said, "I am praising you! This is the first and I think the last experience in my life that a train has come on time."

A crowd gathered, the stationmaster came, the guard came, and finally I asked the driver: "Why are you feeling so ashamed?"

He said, "In fact this is yesterday's train. And you are making me feel like committing suicide."

The stationmaster came to save him, and the guard, and they said, "Don't harass him."

I said, "I was not aware that this is yesterday's train. Then why do you publish these timetables?"

And the stationmaster said, "We have to publish timetables to know how much a train is late!"

I said, "That is right; if there were no timetables then you wouldn't know which train you are traveling on, where you are going, and why you are going..."

I knew for the first time that the timetable is the most religious thing, almost spiritual.

Everything that you see all around your clothes, your shoes... you can take a look and you will find that it all owes itself not to the God who made the world four thousand years before Jesus Christ's birth. All this that you see is three hundred years of labor, immense intelligence and genius, that science has poured into the life of the world.

There is no need to wait for tomorrow. You can see it today. And if you cannot see it today, you will not be able to see it tomorrow either, because tomorrow never comes. When tomorrow comes it always comes as today. So it is better to see it today it was also tomorrow, yesterday. So what is great in waiting for tomorrow?

And you are saying, "This is bound to affect the lives of people."

It has *already* affected them. You seem to be a very simple-hearted fellow. How have you reached Poona, and never thought for a moment that science is affecting life? Have you come in a bullock cart from New Delhi to Poona?

Everything that we are, our education, our body, our life... even small things make changes that you don't take note of.

Only recently psychologists became aware that the invention of the car has destroyed marriage. Nobody has ever thought that the car... what has the car to do with marriage? The car has created a new thing the boyfriend, the girlfriend. Before the car there used to be wives and husbands, not boyfriends and girlfriends. The car is the cause.

But how has the car managed it? Without a car, just sitting in a bullock cart, how far can you go? With a car you can go far away, where people are not acquainted with you and they don't bother whether the girl you are with is your wife, or you are her husband. Without a car it was almost impossible. In a bullock cart, wherever you go, you cannot go far enough. And every day you have to come back also; you don't have

your whole life... just for one life and one wife and one love affair... With the car it became possible: in the morning one girl, in the evening another girl. People have appointments, dates; otherwise who bothers about a calendar?

The car changed the whole fabric of society. But where the car has not reached you can see the difference. In a small Indian village you cannot have a girlfriend. They will beat you, and you will never again think of having a girlfriend! In small villages no girlfriend, no boyfriend exists. You cannot even talk to somebody's wife or somebody's daughter. It is a very strange trouble; you cannot talk even with your own wife because she will not allow you to talk, and you cannot talk with anybody else's wife. That's why every language is called the "mother tongue," because the child never hears the father....

In a small village, where science has not entered, you cannot marry according to your own desire and love. Your parents arrange the marriage, you are not even asked. Every decision is made by others. Even stars, faraway stars make arrangements for your marriage, but you are not asked. You cannot talk with your wife in front of your elders, you cannot play with your own child in front of the elders that is absolutely uncivilized in the eyes of those villagers.

In Indian villages you see your wife in the night when everybody is asleep. Then too, there is no possibility for a film dialogue. You cannot make any noise silently, nobody should know. And *everybody* knows, they are all waiting and listening to what is happening! Because in one house, and under one roof, there are a dozen persons, old people, young brothers, uncles, the father... So it is very rare that you manage to see your own wife, how she looks. In the day you cannot see her....

That's why in Indian villages there is no need of divorce. You have not even seen your wife, there is no question of getting fed up. You are still curious to know, "Who is this woman?" Trying to meet in some place, when the elders are not around... but they are always around. Divorce is possible only because villages are disappearing, because of scientific growth.

And in big cities nobody knows anybody. You are imprisoned in small, box-like places called apartments, with the same wife every day. Both try to change the hairdo, the clothes, the perfume still you know who is behind that hairdo, who is behind that lipstick. You know that real woman. And all that show... soon you get finished, and you start looking here and there and the car helps. You can go far away and come back in time and nobody will know.

In fact when you have gone, your wife has also gone, so real families have two cars. And these cars have made it possible for you to go to the beach with somebody's wife, whose husband has gone with somebody else's wife, and everybody is enjoying and life is great! But all is because of the car.

You are talking about tomorrow, and I am seeing it today, the whole play that science has dramatically created.

Your statement is, "... Sometimes for the better and sometimes adversely."

That "adversely" comes from your politicians. If the politicians don't force the scientists to create things against life, no scientist has any reason to create something against life. His intelligence, his genius, will prevent him. His creativity will prevent him.

Science has to be freed from the hands of the governments. A world academy is needed for creative science, art and consciousness.

And this world academy should not be a bogus institution like the League of Nations, or the U.N. This academy should be a world institution, and all the universities of the world should be affiliated to it. All the governments of the world should have to give their share to the world academy but they will not have any power; the world academy will have the power to decide what to produce, what not to produce.

Governments have to be transformed into functional institutions like the post office, which is very innocent. It cannot do much harm at the most it can open your love letter and read it. So let them read! The government can run post offices, railways, airplanes, but it cannot dominate and should not be allowed to dominate science, art and methods of creating more consciousness in humanity.

All education and all educational institutions should be part of the world academy and each child should learn two languages: one, his mother tongue and by chance English has become the international language; there is no reason why it should not be accepted as such. So one international language, and the other, your mother tongue. The mother tongue should be optional. You have to study it, but you need not pass it. The international language should be compulsory, because we want to create one world, slowly slowly dissolving differences of language, religion, race, color.

And the world academy of science and arts will slowly develop as the world government, too. There is no need of nations: they don't serve any purpose except war. And scientists are absolutely certain that if

power comes into the hands of science, then not only five billion people which is now the population of the world but twenty-five billion people can live joyously, with more health, longer life. There is no need for anybody to starve.

In fact, nations are out of date. Governments are simply dragging themselves, and because of these nations and governments man is suffering immensely.

You are saying, "Do you think we should say goodbye to all science and technology? If not, how do we prepare for the future citizenry? What is your advice?"

I would say:

Say goodbye to all politics.

Say goodbye to all governments.

Not to science, not to technology they are the future of man, of a golden future.

Paddy applies for a new job and has to fill out a long employment application form.

When he comes to the question, "What did you like least about your last job?" he writes:

"Everything was in chaos, there was no sense of direction at all."

Further down the form, half an hour later, he comes to the question, "What did you like best about your last job?"

Paddy writes down:

"I was in charge."

These people who are in charge and creating the chaos should be retired. They are retarded, they need retirement. They should be given teddy bears to play with.

I have heard that a scientist, a surgeon, and a politician were talking together. The scientist said, "If God created the world, then certainly it is a work of science and God is a scientist."

The surgeon said, "It is true, but you must remember that Adam, the first man, and Eve, the first woman, prove that God was a surgeon. Because he created Eve by surgery, taking a rib out of Adam while he was asleep. And he must have been a great surgeon, because there was no anesthesia, no chloroform, and he took the whole rib out of Adam. That proves him to be a great surgeon."

"Before that," the scientist said, "all was chaos."

And the politician said, "Aha! Who created the chaos? God created the world, that's okay but who created the chaos out of which he had to create the world? That proves God is a politician!"

We have to say good-bye, certainly but to the politician, to the governments. A world purely in the hands of well-educated, intelligent scientists, artists, painters, musicians, dancers, will be a paradise.

Now this is the time for a little prayer. Perhaps Satish may not be aware about our prayers. We have totally new and fresh prayers which have never been done before.

"Now I want complete silence!" says Mrs. Goodbody to her class. "I want it so quiet, you can hear a pin drop."

A deep silence descends over the classroom.

After two minutes, little Ernie shouts out from the back of the room, "For God's sake, let it drop!"

A big black guy goes into the grocery store and asks for half a cabbage. The assistant says, "I am sorry, sir, but we don't sell half cabbages."

The black guy insists that he wants half a cabbage, so the assistant says, "Just a minute, sir, I will ask the manager in the back room." He goes into the back room, but does not notice that the black guy is following him. The assistant says to the manager, "There is a big nigger in the shop and he wants half a cabbage."

Then he hears a noise behind him and, realizing that he has been followed, adds quickly, "And this colored gentleman wants the other half!"

Luigi is guide at the Vatican. One day he is conducting a party of tourists around the papal palace, the home of Pope the Polack.

"If you look-a to your-a left," says Luigi, "you see-a a large-a window. That's-a the pope-a's study."

"Gee," says one of the tourists, "I do wish we could catch a glimpse of His Holiness the pope himself."

"Right," says Luigi. Stooping down he picks up a large stone and hurls it through the window.

A face immediately appears behind the broken glass, red with rage and shouting incoherent Polish. "There you are!" exclaims Luigi, "that-a always gets the old-a goat."

Paddy has been getting very fat from drinking so much beer. One day his wife, Maureen, complains about it. "Why don't you go to the new health clinic?" she asks. "I hear you can lose as much weight as you want there."

So Paddy goes to the clinic and pays ten dollars for a ten-pound weight reduction course.

He is shown into a small room and there is a pretty redhead. "If you can catch me," she tells Paddy, "you can screw me."

Half an hour later Paddy comes out ten pounds lighter and with a happy grin on his face.

Maureen is so pleased with her new, more streamlined husband, that she sends Paddy back the next day for the fifty dollar, fifty-pound weight reduction course. When he has paid the money, Paddy is shown into a room and the door slams shut and locks behind him.

Paddy looks round expectantly then he notices a huge gorilla standing in the corner. Paddy feels a bit confused, but then as the gorilla starts to walk towards him, he notices a sign around the creature's neck, it reads:
"If I catch you, I will screw you!"

And the last thing:
Niskriya has asked,

BELOVED OSHO,
WE LOVE THE GREETING OF TWO ARMS RAISED, BUT IT FEELS MORE APPROPRIATE FROM THE DISCIPLE TO THE MASTER, AND WE WOULD LOVE YOU TO RESPOND TO US WITH YOUR BLESSING.

It seems, Niskriya, you are right. And anyway I more often forget who is master here and who is disciple. This will remind me also that I am the master and you are the disciple. So I accept your proposal....

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #10
Chapter title: That flame depends on you

28 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
IT SEEMS WESTERN MINDS CRAVE NEW EXPERIENCES. IF MEDITATION IS CONCERNED WITH THE

EXPERIENCER, NOT THE EXPERIENCE, HOW DO THE NEW HI-TECH EXPERIENCE KITS MOVE US INTO MEDITATION?

Pradeepa, the question you have asked is very relevant, particularly because so many machines are being developed around the world, pretending that they can give you meditation. You just have to plug your ears with earphones and relax and within ten minutes you will reach the state of meditation.

This is utter stupidity. But there is a reason why such an idea has come to the minds of technical people. The whole responsibility goes to Maharishi Mahesh Yogi. What he calls "transcendental meditation" is just repeating a certain mantra, or just any word, continuously not giving a chance to the mind to have thoughts, emotions, sentiments... and certainly, if you can manage even for ten minutes to keep the mind in abeyance, you will feel a very beautiful peace, silence. It may be even healthful, a well-being can be felt for hours, but it is not meditation.

These machines which hi-technology is creating... I have ordered the best ones to be sent here, so that you can also experience what I am saying.

Mind functions on one wavelength when it is awake; when it is dreaming it functions on a different wavelength. When it is fast asleep it functions on another wavelength. But none of these are meditation.

For thousands of years we have called meditation TURIYA, "the fourth." When you go beyond the deepest sleep and still you are aware, that awareness is meditation. It is not an experience, it is you, your very being.

But these hi-tech mechanisms can be of tremendous use in the right hands. They can create wavelengths in your mind so that you start feeling relaxed, as if half asleep thoughts are disappearing and a moment comes that everything becomes silent in you. That is the moment when the waves are of deep sleep. You will not be aware of this deep sleep, but after ten minutes when you are unplugged from the machine you will see the effects: that you are calm, quiet, peaceful. No worry, no tension life seems to be more playful and joyous. One feels as if one has had an inner bath. Your whole being is calm and cool.

What the transcendental meditation of Maharishi Mahesh Yogi can give, these machines can give in a far better way, in a more certain way, without fail. To anybody, it doesn't matter, because your effort is not needed.

In transcendental meditation you are trying to create those waves without knowing it. You are only aware of repeating a certain mantra, but repetition of anything continuously creates boredom. Boredom is very restful... and that's why in churches you will find most of the people having a beautiful Sunday morning sleep when the sermon is going on.

It is strange that it happens in every church, in every place all around the world, that the people who go to listen to the sermon sleep. Because those sermons are the same the same BIBLE, the same statements, the same interpretation. In fact the preachers have a few ready-made sermons: five, six, seven. So they go on changing one week this sermon, another week another sermon. Those who have been coming to listen to them for years know every sermon; the moment the preacher starts, they know what is going to happen and they relax and close their eyes.

But with machines, things are very certain, because they don't depend on any doing of yours. It is just like listening to music: you feel peaceful, harmonious. Those machines will lead you up to the third state: deep sleep, sleep without dreams.

And I have ordered them: they will be coming here soon and with one machine even a hundred persons can be plugged in. A hundred persons for ten minutes, then another hundred, then another hundred... the whole day the machine goes on creating meditative waves.

But if you think this is meditation then you are wrong. I will say this is good experience, and while you are in that moment of deep sleep... If you can be aware also from the very beginning, as the mind starts changing its waves you have to be more alert, more awake, more watchful of what is happening and you will see that mind is by and by falling asleep. If you can see the mind falling asleep, the one who is seeing the mind falling asleep is your being. And that is the authentic purpose of all meditation.

So these machines cannot create that awareness that awareness *you* will have to create. But these machines can certainly create within ten minutes a possibility which you may not be able to create in years of effort. So I am not against these hi-tech instruments, I am all for them. It is just that I want the people who are spreading those machines around the world to know that they are doing good work, but it is incomplete.

It will be complete only when the person in the deepest silence is also alert, like a small flame of

awareness which goes on burning. Everything disappears, all around darkness and silence and peace, but an unwavering flame of awareness remains.

If the machine can be used in the right hands and people can be taught that the real thing will come not through the machine, the machine can create the very essential ground in which that flame can grow. But that flame depends on you, not on the machine.

So I am in favor of those machines on the one hand and on the other hand I am very much against them, because many, many people will think, "This is meditation."

And people are getting deceived. What Maharishi Mahesh Yogi could not do, these machines will do immense harm. He has done harm to many people, but these machines will spread all over the world very soon. And they are simple, there is nothing much in it. It is only a question of creating certain waves.

Our musicians can learn from those machines, what waves they create, and they can start creating those waves through their instruments. There is no need for the machines, just the musicians can create those waves for all of you and all of you will start falling asleep! But if you can remain awake even in the deepest sleep, when you see that just one step more and you will become unconscious, you have learned a secret. That machine can be used beautifully.

And this is true about all machines of the world. In the right hands they can be used tremendously for the benefit of mankind. In the wrong hands they can become hindrances. And unfortunately, there are so many wrong hands....

Already they are spreading in America, in Europe, and better and better mechanisms are being developed.

One of my sannyasins you may remember Proper Sagar. His letter has come to me today... because he was refused entry at Bombay airport. He could not enter India. He tried from Kathmandu there he was refused. Because they have his name on a list at every airport around India, he could not enter. So finally he went to Hawaii and met a woman who works with crystals and he started working with her. The woman is old and he proved a good, healthy young man to help her.

Now Proper Sagar has created a carpet. All around the carpet there are crystals, and the carpet has electric wires running inside. And with those electric wires he creates the same kind of wavelength. So you don't even have to plug your ears, you just lie down on the carpet and the carpet does the meditation! You feel great, and Proper Sagar goes on changing the wavelength.

He has sent me pictures of his carpet. This is great, but on one carpet how many people will you be able to manage? It can be done around the whole Buddha Hall! It is simple technology to change the wavelength, and as the wavelength changes you will start feeling drowsy, sleepy.

But this is not meditation, this is a dangerous deception. If it is not in the right hands then the person will go home thinking he has meditated, and he has only been lying on Proper Sagar's carpet! Neither Proper Sagar knows what meditation is nor the carpet knows what meditation is, but that fellow has got the idea that he has meditated. And people are giving money, a hundred dollars for ten minutes. Not costly... if real meditation is available for a hundred dollars for ten minutes, I don't think it is costly.

But it is not meditation, it is simply a change of the radio waves that are continuously moving around you in the air.

I think within a week the machine will be here. You can all first experience what the machine can give you, and then I will tell you what you can get out of the machine which the machine cannot give you, but it can be certainly helpful as an experience. Otherwise for many people meditation remains only a word. They think that some time they will meditate, and there remains a doubt whether anybody meditates or not.

Proper Sagar has informed me that "I am now trying, Osho, so that even Dynamic Meditation can be done on the carpet." And I think it is possible, because the question is... you will be jumping on the carpet and the carpet will be changing the electric waves in your body. And he does not know "Yaa-Hoo" yet. Otherwise, with "Yaa- Hoo" and the magic carpet that he has, within ten minutes... you enter inside, and after ten minutes a Gautam Buddha goes out!

Just a little dance, "Yaa-Hoo" and see you in the other world! There is no need to do it again and again.

But in the West the mind is mechanical, the approach is mechanical; they want to reduce everything to a machine, and they are capable of reducing it.

But there are things which are beyond the capacity of any machine. Awareness cannot be created by any machine, it is beyond the scope of any hi-tech. But what hi-tech can give you can certainly be used, so when I was informed I immediately ordered that the best, the latest machine should be sent here so I can show my

people both things. I can show them what the machine can do and tell them that this is not meditation, and also can tell them that this can be used as a very beautiful jumping ground into meditation.

And once you have tasted awareness perhaps a few times the machine may be helpful, so it becomes more and more clear and your awareness becomes more and more separate from the silence that the machine is creating. Then you should start doing it without the machine. And once you have learned to do it without the machine, the machine has helped you immensely.

But people should not believe in machines too much.

I have heard about a man who was uneducated, could not read. He went to the optician and said, "Just look and check my eyes, because I cannot read."

So the optician said, "There is no problem, I will check and I will give you glasses and you will be able to read."

The man said, "Are you certain?"

The optician said, "There is no problem, I am doing it every day."

But the man said, "One thing you should know I am uneducated!"

The optician said, "Then it is very difficult. Glasses I can give you, but education? If you don't even recognize the alphabet then glasses will not help. Perhaps your eyes are all right and they don't need glasses, but you need a certain education."

But glasses can be helpful if you are able to read and your eyes are not functioning properly. Then glasses can enhance the power, help your eyes. And this is the situation with every machine.

Pradeepa, in just a few days... because in India everything takes such a long time. The machines may have already reached Bombay airport, but to take them out of customs is just anybody's guess: one week, two weeks, three weeks... Here things go so slow.

One of my friends... he was very old, but we had a certain deep affinity. A case was started against him in 1915, because he had written a book of history which was different from the books which the British government had approved. Although he was right, the government did not want those facts to be taught to the people because they were against the British government.

So the case was against him, the publisher, the printer, the owner of the press against four parties. And the case was so complicated, because what he had written was absolutely factual, right; you could not just deny it. It was self-evident. So it went on from one court to another court, to the high court, to the supreme court. Out of four, three of the parties died; only the writer remained.

His name was Pandit Sunderlal. He was really a very authentic, sincere man. All the judges who tried his case died. All the advocates, for or against, were gone. Because the case went on and on, even the government which had started it was finished, in 1947. But the case continued.

I inquired of him in 1975 he had become very old "When is your case going to end?" He said, "It cannot end unless I die. Then they will close it, but otherwise it will continue because they cannot accept defeat and they cannot allow me to be victorious. All the facts are in my favor, and the strangest thing is that the government that started the case those facts were against that government that government is gone, the country is independent. But bureaucracy works in a strange way. Those files have to be completed, so they are not doing anything. They simply go on postponing, and they are simply waiting for me to die."

He died and the case was closed. But for sixty years... a case that can be decided in six hours, not more than that! But in this country...

I came to know, in a family I was staying with, that they received a letter written to their grandfather who has been dead for almost fifty years. And the letter was sent not from a very faraway planet, but just from a village eighty miles away. It traveled so slowly... even I wondered how it managed to travel so slowly. Eighty miles in fifty years?

But it happens in many places. Every year some case happens: some letter has traveled for thirty-six years; a few letters never reach they start the journey, but... Perhaps some time they will reach, but you will not be here and neither will the person to whom you have addressed the letter.

Files don't move. Just go into any office and you will see on every table, file upon file. It seems nobody is doing anything but just every day protecting the files. And people go on bribing them: "My file pull it out and put it first." But they don't know: somebody else comes and *he* bribes; his file comes on top of yours. So there is nothing that you can do, and those people go on collecting bribes.

In this country, bribery is not a crime, it is simply friendliness. For centuries, India has been bribing

even God. People go to the temple and say, "If a child is born to my wife and if he is a boy, remember I will bring one coconut and sweets as a present to you." If this is not bribery, then what is?

So the country has been traditionally accustomed to it. Nobody seems to think that anything is wrong in it: I am doing your work, bringing your file, which is hundreds of files down, to the top. Naturally some *prasad*, some *baksheesh*, some friendly gesture... But then somebody else comes, and *his* file... And nobody wants his table to be clean of files, because those files are so productive. If you don't have any file on your table, you are a beggar; you don't have anything.

I have heard about a friend who became a clerk in a collectorate, and he was a very efficient person. He managed to dispose of all the files in one day. The collector himself told him, "You idiot! Now what are your sources of earning? Are you thinking that you are going to live only on your wages? Those files have been on this table... one knows not how long. Many collectors have come and gone, the files have remained there. They were sources of income."

But now these machines will be available as sources of income. Just as you go into a barber's salon, you go into a meditator's shop, give a hundred dollars in America; in India a hundred rupees will do meditate for ten minutes and go home. And think about yourself that you are a great religious person.

Now there is a danger from these mechanisms. Soon you will see that churches and temples and mosques will install these machines, because otherwise they will lose their customers.

I have told you about a church... An old man used to come with his grandchild and he used to sleep. That was not a problem; the problem was that soon he would start snoring. Many times the preacher said to him, privately, that "You are a great member of our congregation, but your snoring disturbs many other sleepers. I have no objection, but many people come to me and say, `That old man snores too much. We cannot sleep at all. And he is such a regular person that he comes first into the church every Sunday.' " Finally, the priest found a way. He talked to the child. He said, "I will give you one rupee if you can keep your old man awake."

The child said, "How will I keep him awake?"

The priest said, "It is easy. Whenever he starts snoring, you start hitting him. He will be angry with you, but you are getting one rupee."

He said, "Done let us see what happens."

The boy did not allow his grandfather to snore at all that day. The old man was very angry. Many times he looked at him and he said, "You never used to be such... what are you doing? You just listen to the sermon." On the way home, he said, "What is the matter? Why are you harassing me?"

The boy said, "It is a business. The priest is giving me one rupee to keep you awake."

The old man said, "You idiot! I will give you two rupees, just let me sleep silently. And remember, that priest will make signs towards you: `Wake the old man!' Don't bother, just go on looking at him directly without any fear."

The boy said, "I want an advance, because you always talk great things and nothing happens."

The old man said, "This is too much. An advance?"

He said, "Otherwise, I am going to follow the priest. He has already given me one rupee."

So the old man gave him two rupees on the second Sunday, and slept heartily and snored as loudly as possible without any fear.

The priest was very much worried. He looked at the child, and the child was sitting straight, as if he had completely forgotten. Many times the priest made indications, but the child did not pay any attention. So after the meeting he took the child aside and said, "You are such a cheat! I have told you and I have given you one rupee; I was going to give you one rupee today."

The boy said, "Now one rupee will not do. My old man has given me an advance of two rupees. Have you guts enough to give me three rupees in advance?"

The priest said, "I am a poor priest, and in this competition... you are a very nasty fellow!"

He said, "Business is business. Otherwise I am going to follow the advice of my grandfather."

In churches, in synagogues, all is simply talk and talk, which people have heard thousands of times, meaningless. But it is just that they have to go there to show themselves, that they belong to the society. It is a formality. Otherwise, people would start thinking that they were becoming rebellious, or something was wrong. So it is a social function.

As psychoanalysis became important in Western countries, and the people who used to come for advice

and confession to the priest... they were the customers, because the priest would give them a punishment: ten dollars, twenty dollars, whatever the coin. These same people started going to the psychoanalyst, who was more educated, more sophisticated, although you had to pay more too. But people's minds are strange. If you have to pay more, you think you are getting a really great thing. If you have to pay nothing, you think that it does not have any significance.

The psychoanalyst now earns the most in comparison to any other profession in the whole world. And the clients are the same those who used to confess in the Catholic Church are now confessing on the psychoanalyst's couch. The priests became concerned "This is competition, and a dangerous thing; it is growing. More and more psychoanalysts, more and more therapies, and people are disappearing from the churches."

Now it is part of every Christian missionary's education to study psychoanalysis. I was invited to one of their theological colleges, which is the biggest in the East. I was surprised to see a department of psychoanalysis. I said, "What are you doing with psychoanalysis? Jesus has not talked about it. In fact, he himself needed psychoanalysis! But the Jews had no idea what to do..."

If Sigmund Freud had been born before Jesus and he was a Jew also Jesus would not have been crucified. He would be lying on the couch of Sigmund Freud, confessing that "This idea tortures me that I am the only begotten son of God. However I try, it does not leave me. I dream about it. Even in the waking hours, I feel I am the only begotten son of God." There would have been no Christianity. But fortunately, Sigmund Freud was born two thousand years afterwards.

But both are Jews, both are Jewish concerns, and both are earning more than any other firm in the world and they are competitors!

These machines will soon be found in every church, because otherwise they will become competitors. They will give you a certain kind of solace. That's why I became interested that before the disease spreads, we should make it clear to the world that these machines don't give you meditation.

Meditation is not something which a machine can give. But certainly these machines can be very useful and can be used to prepare the ground for meditation to grow. So in a way I am very favorable and in another way I am absolutely against. What these machines can do is dangerous in the sense that you can be deceived, you can start feeling that you are a great meditator. You have the machine... and there are small machines which individuals can have. There are bigger machines in which four persons can join together. And the bigger machine, in which four persons can meditate together, has the capacity to just go on adding more and more earphones to it and hundreds of people can meditate together. We will manage it here, because it has to be made clear to the world that this is not meditation but it is a very good preparation for meditation.

And once you have had a few experiences, then there is no need of

the machine. Then you know what happens: you can close your eyes and *you* can make it happen. Then it has a beauty of its own.

So Pradeepa, you need not be worried. Your vipassana group is not in danger!

Now, before our meditations...

Premdipa has written:

> BELOVED OSHO,
> RECENTLY WHEN YOU HAVE BEEN TALKING ABOUT MEDITATION, I FEEL GUILT ARISING IN ME FOR NOT MEDITATING.

And I have been telling you again and again not to feel guilty for anything! Forget all about meditation, but there is no need to feel guilt. Because guilt will destroy your life much more than anything else can. It will destroy your joy, it will destroy your love, it will destroy your peace. And what is the reason that you don't feel like meditating?

You say, "I FEEL SO FULL WITH MY EMOTIONS, TAKING IN THE SPICES OF LIFE AND ENJOYING JUST BEING HERE, THAT I DON'T EVEN WANT TO MEDITATE."

Who is telling you to meditate? At least you cannot blame me. All I am saying is: enjoy life and the spices and just be here, and there is no need of any meditation.

Meditation is from the same root as `medicine'. If you are healthy enough, there is no need to feel guilty

that you are not taking medicine. Sick people need medicine. You are perfectly healthy, enjoying life and its spices, enjoying just being here. That's perfectly good. You need not ask FORGIVE ME FOR SAYING THIS, FOR I KNOW YOU HAVE SPOKEN SO MUCH ON THE BEAUTY AND RELAXATION OF MEDITATION. In fact, I should ask you: Forgive me that I have spoken so much on the beauty and relaxation of meditation that it has created guilt in you.
Now you are creating guilt in *me*!

AND I HAVE EXPERIENCED GLIMPSES OF PURE ECSTASY AND UNBOUNDED JOY THAT ARE TOTALLY INEXPRESSIBLE.

Great, Premdipa! Then what more meditation do you want? You already have it. But the trouble is... you say,

BUT I AM ENJOYING THIS LOVE, THIS CRAZINESS HERE EVEN YOUR HEART SURGERY SO MUCH THAT I DON'T EVEN THINK ABOUT MEDITATING.
Then who is writing this question?

I LOVE YOU WITH MY WHOLE BEING.

Just don't do that. Because I am alone and you are too many and if everybody loves me with his whole being, you will kill me! Just a poor soul... your whole being! And ask anybody everybody loves me with his whole being, and I have to remain hiding in my room because if somebody comes and starts loving me with his whole being then it is the end of my life!
Just a little love is enough.
I am a very contented man, I don't ask much.
Just a little "Yaa-Hoo" that's enough.

AND I CANNOT THANK YOU ENOUGH FOR EVERYTHING.
My god! I don't remember that I have done anything to you!

BUT I HAVE NO LONGING TO PURSUE THESE GLIMPSES ANY FURTHER. CAN THIS BE, OR AM I TOTALLY ON THE WRONG TRACK?

I hope that you are totally on the wrong track, because I don't want to meet somebody who loves me with his whole being, who does not want to meditate, and who already has experiences of pure ecstasy and unbounded joy that are totally inexpressible. And who does not want to meditate who not only does not want to meditate, he does not even think about it!

Then I am puzzled: either you are on the wrong track... or perhaps you are cuckoo.

Pope the Polack is on his world pilgrimage. He stops in San Francisco to bless the people and take part in a holy mass at the cathedral.

Claude, a transvestite, happens to be sitting next to the aisle as the pope comes past on his way to the altar, swinging the incense burner.

"Hey, sweetheart," says Claude to a startled Pope the Polack, "I just love your gown. But did you know that your handbag is on fire?"

You must be the same type of person.

Ezra Grubelberg fell out of a fourth-story window. While he is lying flat on the ground with a big crowd around him, a policeman walks over and asks, "What happened?"
"I don't know," Ezra replies, "I just got here."

Grandma Faginbaum walks into the pub with a parrot on her finger. She holds it up and shouts, "I will screw the first guy who can guess the weight of this parrot."

After a long silence, a drunk in the back of the bar yells out, "Two hundred kilos."
Grandma whirls round and says, "Close enough!"

You seem to belong to these people.

One night, Paddy and Sean are stumbling along some railway tracks when Sean turns to Paddy and says, "I hate this staircase. The steps are too far apart."

"I don't mind that," says Paddy, "the thing that is killing me is the low hand-rails."

Bernie Bernstein phones Goldberg and Finkelstein, the merchants. "Put me through to Mr. Finkelstein, please," says Bernie.

"I am afraid Mr. Finkelstein has gone out, sir," replies the secretary.

"Then get me Mr. Goldberg," says Bernie.

"I am afraid Mr. Goldberg is tied up at present," says the girl.

"Okay," says Bernie, "I will call back." Ten minutes pass.

"Mr. Goldberg, please," says Bernie.

"Mr. Goldberg is still tied up," answers the girl. "I will phone back," says Bernie. Half an hour later...

"Get me Mr. Goldberg," demands Bernie.

"I am terribly sorry, sir," says the girl, "but Mr. Goldberg is still tied up."

"I will phone back," snaps Bernie. And another half hour passes.

"Get me Goldberg!" shouts Bernie.

"I have got dreadful news, sir," says the girl, "Mr. Goldberg is still tied up."

"My god," screams Bernie. "This is ridiculous! How can you run a business this way? One partner is out all day and the other is tied up for hours on end. What is going on there?"

"Well, you see, sir," explains the secretary, "whenever Mr. Finkelstein goes out, he ties up Mr. Goldberg."

It is the mailman's last day on the job, and he is feeling mixed emotions. On the one hand he is glad to be retiring, but on the other hand he will miss seeing the beautiful young married woman he has fancied for the last few years.

He is shocked and delighted when she opens her door for this last time, wearing a see-through gown, and invites him in. She drags him up to the bedroom and makes passionate love to him.

Afterwards she cooks him a delicious breakfast. When he is about to leave, the young woman goes to her purse, takes out a dollar bill and gives it to him.

"I don't understand," says the satisfied mailman. "You are going to pay me as well?"

"It was my husband's idea," the woman explains, "when I told him you were retiring and suggested we give you something, he said `Screw him, give him a dollar'."

"The breakfast," she adds proudly, "was my idea."

Okay, Maneesha?

Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #11

Chapter title: These creatures are found everywhere

29 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN DOES THE DISCIPLE'S FREEDOM BECOME HIS MASTER'S CONDEMNATION?

Milarepa, the authentic disciple has never condemned the master. In fact, he cannot condemn the master; the master has become his own heart and being.

To condemn the master is to condemn oneself. But yes, there are so-called disciples. Your question can only be relevant to those so-called disciples. In the first place, they are not disciples this is condemnation enough, not of the master but of their own being, of their own sincerity, of their own authenticity.

As far as the master is concerned, he *is* the freedom of the disciple. If the master's being in any way becomes a hindrance to the freedom of the disciple, the master is not true.

So your question raises a very complex experience of the relationship between master and disciple. If it is authentic, then the disciple never feels himself separate from the master. There is no question that he would act in any way or behave in any way in the name of freedom which goes against the master. It simply is not possible. He breathes the master; in a certain way, the master and his own being have become so deeply involved that it is difficult to make demarcations, where is the master and where is the disciple. They are one heart, beating in two bodies.

But if the disciple is pseudo, not a hundred percent but just so-so, a lukewarm disciple, then he is going to condemn the master sooner or later. Then it becomes almost a destiny which can be predicted, that he will condemn the master, because the master and his being have never become one. He was never able to dissolve totally into the master or let the master dissolve totally into him. He cannot forgive it; neither can he forget it. He will do things, consideredly, which go against the master and his teachings, just to condemn him and to protect himself: "Why have I become separated? The master was not worthy, I had to separate. The master was not truly a master, so the question of my being a disciple to him does not arise." To protect his ego, he has to condemn the master. And the only way to condemn is to do things exactly against what the master has been teaching.

Every breath of the master's life is devoted to a certain phenomenon: a certain ecstasy, a certain experience beyond which there is nothing higher or holier. The disciple will do things against the master just to protect his ego. If the master is also a false one, then certainly he will feel the condemnation and he will react furiously. He will also condemn the disciple.

But if the master is authentic, he will simply laugh at the stupidity of this ignorant man who does not know that he is cutting the same branch on which he is sitting by his acts he is simply becoming a laughingstock. But not for a moment can the authentic master think that he can be condemned. Thousands may be against him, thousands may be in opposition to him, thousands may come to be disciples and leave him at any point in the journey, but he will not feel any condemnation. Simply a great compassion, that it is not their fault.

If you are selling glasses ask Premda, my optician if you are selling glasses in a city of the blind you should know that nobody is going to accept that you have brought a great blessing to them. The people are blind, they have never seen anything, and your glasses cannot help them.

And all great masters have been selling glasses to the blind. If the blind are ready to follow all the instructions, disciplines, perhaps their eyes may start opening, because nobody is born spiritually blind. Only eyes are closed, and you have forgotten how to open your own eyes.

The whole function of the master is to help you to open your eyes. Sometimes it hurts. It is a surgery. And the disciple becomes offended when something hurts. But the master's intention is never to hurt you; his only intention is to help you to a better and more spiritual, more beautiful, more immortal life.

How can one even think to do something, in the name of freedom, against his own master? The master *is* his freedom, and if something is going against the master, that is not freedom. You are going against yourself and against freedom. It may appear on the surface that you are acting on your own, but you will harm yourself. If you think harming yourself is your freedom, destroying the work that the master has been doing on your eyes... if you think it is your freedom to destroy the glasses that have been provided to you, then you are behaving in an absolutely idiotic way.

To find the master is a blessing, and to dissolve oneself into the master is the most delicious experience experience of freedom and joy, a kind of unburdening of all the unnecessary load, an experience of lightness and laughter....

But it is very difficult to see one's own faults. By our very nature we are made up in such a way that we can see the faults of others, but we cannot see our own fault. And our own fault may be big enough; then too, we will not be able to see because it is our own. We have become identified with it, it is our personality. If somebody points it out, it is going to hurt us.

The ancient Sufi proverb is, "One can see a small piece of sand in somebody else's eye, but one cannot see a whole camel in one's own eye."

The big-mouthed frog is sitting by his pond in the jungles of Goa one day, when the tiger comes by and says, "Hey man, have you heard? There is a big full-moon party down at the beach tonight."
The frog opens his huge mouth and says, "Faarrr out!"
"Yeah," says the tiger, "and there will be lots of dancing sannyasin girls."
"Faarrr out!" says the frog.
"And there will be lots of jazz music and skinheads," says the tiger.
"Faarrr out," says the frog.
"And there will be lots of booze and plenty to eat."
"Faarrr out," says the frog.

"One thing only," says the tiger, "has to be remembered: that people with big mouths are not allowed to go."

The frog shuts his mouth with a `bang' and says, "Poor crocodile, he will be so disappointed."

Faarrr out!

BELOVED OSHO,
I AM QUAKING INSIDE AS I WRITE THIS QUESTION. MY GIRLFRIEND WANTS TO BE A ZEN MASTER. SHE DOES NOT HAVE A ZEN STICK BUT SHAKES PRETTY GOOD TAIL FEATHERS WHEN SHE GETS RUFFLED. SO FAR I'VE BEEN FIGHTING HER FOR MY SMALL PORTION OF THE TRUTH.
SINCE YOUR STATEMENT THE OTHER NIGHT ABOUT WANTING MANY WOMEN MASTERS, I THOUGHT MAYBE I SHOULD JUST GIVE UP MY FIGHT AND TOTALLY SURRENDER, BECOME ABSOLUTELY, TOTALLY HENPECKED!

Satyam Ambhoj, I agree with you on that question. Just one thing I have to remind you, that you may be thinking that you have to become henpecked; the reality is that once you are in the hands of a girl, you are nowhere, nobody, just a henpecked husband! Just because of you, I am introducing the phrase `henpecked boyfriend', because boyfriends think this is all about husbands.

It is not a question of husbands. It is just the very nature of relationship with a woman: she is the master. But she is clever enough to let you pretend that you are the master.

You are saying, "I am quaking inside as I write this question. My girlfriend" there is no such person as `girlfriend'; there are only girl enemies... what nonsense are you talking? "wants to be a Zen master."

So what is wrong in it? Every woman is a born Zen master. That's why there are so very few well-known women masters, because if *every* woman is a master... It is the poor man all men are not masters; only once in a while a Gautam Buddha, so you can count them on your fingers. But as far as women are concerned, the whole ocean...

And you are saying, "She does not have a Zen stick." Don't be worried, I will supply. I have a Zen stick which I never use, so just find out from Anando where the Zen stick is and give it to your girl-enemy.

You are saying, "So far I have been fighting her for my small portion of the truth." Don't fight. Nobody can have any portion of truth. Either one has the whole of it or one has none. Just please give it up why torture yourself? Truth cannot be divided. And you are not asking much, just a small portion, but a woman and particularly a woman who is my disciple is absolutely non-compromising. She has put you right in your place.
You are asking *me*! And the thing has happened long before....

"Since your statement the other night about wanting many women masters, I thought maybe I should

just give up my fight and totally surrender, become absolutely henpecked."
A tremendously great insight! Almost a revelation!

Hymie Goldberg is drunk again, sniffing and spluttering in the bar.

"For eighteen years," he says to his friend Moishe, "for eighteen years, me and my wife were the happiest people in the world!"
"What happened?" asks Moishe.
"Then," sobs Hymie, "we met!"

"I have been thinking it over, dear," says Hymie Goldberg, "and I want you to know that I have decided to agree with you."
"It won't do any good," snaps Becky, "because I have just changed my mind."

To live with a woman is the world's worst horror.

... Niskriya is enjoying, because one woman tortured him for almost five months, it took him five months to get rid of her. But he could not enjoy his freedom long enough. Just a few minutes, and another woman jumped up. And now he gets free every day, and by the evening he is enslaved again. I wonder why people torture poor Niskriya when there are so many others. He is so simple that he never says no to anybody, so any woman gets hold of him and he has to surrender.

He is tired... the whole day working with his camera, he is a great scientist, working... because once I mentioned that in the future there will be cameras giving three-dimensional pictures. Since then he has been working on producing three-dimensional pictures. It was very difficult but he has managed. A German, after all, is a German. He could not manage one camera; he joined two cameras, and two cameras take the photographs.

And it is a hard job, each time to bring those two cameras together, and separate them, and bring them together, and separate them.

And then many people to whom he showed his first results... they all said, "Very great, good," and to me they said, "We see nothing, but we don't want to hurt his feelings."

I said, "This is a great joy! He is showing people three-dimensional pictures, and they see nothing, and they say `Great, Niskriya, you have done it!' "

Finally he understood that it was nothing that he was showing these people. He had to work again in a different direction. And he managed: now he has come with a small box in which you put the slide and it gives a three-dimensional effect.

But to produce that slide is such a torture. Whenever my photographers want to take my picture, they all say to me, "Just don't allow this Niskriya, because he does not care about anything and he disturbs everybody. He is just concerned about his three-dimensional pictures." So instead of one camera, he has two cameras on a trolley, continuously moving them.

And he does not look at anybody. He does not think that there are other cameramen, he takes the main position in the middle. They say, "If Niskriya is coming then there is no point in us coming because he neither listens nor does he look at anybody." He is so absorbed in his work. A real scientific mind....

So he does not even bother who the woman is: if she wants to harass him, let her harass. Sometimes, the same woman goes on harassing him again after a few days. By that time he has forgotten her face. I have heard that one woman has harassed him three times and he thinks he has met three women.

But in fact, he never looks who is there and what is happening, he is totally satisfied with his camera. Now, if a poor woman wants some time, he gives her some time, but his mind is working on three-dimensional pictures. Who looks at women? he is thinking of new devices. Maybe it is the same woman who has come yesterday, or maybe it is somebody else, or maybe there is nobody; he simply thinks that a woman is sitting behind him.

But he is a happy person in that sense, that he does not need to surrender to anybody. He does not even know the name, he does not recognize who you are girl-enemy...?

Satyam Ambhoj, to be totally and absolutely henpecked is a great experience because then there is absolute peace. Rather than renouncing women and going to the Himalayas... where nobody knows, you may come across another woman, because these creatures are found everywhere. And their faces differ, their bodies differ, but under the bonnet every car is the same. So you can look at the bonnet and think that

this is somebody else: Perhaps this is the right woman, she is born just for me. By god, I have found her!

But your happiness will not last even for twelve hours. Once the woman is certain that she has got hold of you, you will be surprised, that "This is a totally different woman, but behaving exactly like the woman I have renounced!"

I have heard of a man in California who married eight times. And each time, after three months he found that although the woman is different, everything else is the same. The same quarrel, the same fight, the same jealousy, the same demand. And the eighth time, it was a miracle: he married a woman whom he had married one time before also, but it was such a long time before that he had forgotten her. After three days he by and by recovered he remembered: "It seems I have seen you somewhere."

The woman said, "I have also seen you somewhere! I have given you enough rope; now there is no question of any divorce. I have been waiting where will you go? Finally, you will have to come to me because every woman will do the things I am doing. In fact, you must have been remembering me on the way: `The first woman was far better.' "

It is the nature of the mind that it forgets that which is not very good and only remembers that which is beautiful. As time passes, the past becomes golden. "Those days were totally different..." And certainly he did not divorce her again, because what is the point? Unnecessarily going to the court, being tortured by the judges and the attorneys, and finally ending up with another woman.

Those who have escaped from the world have not escaped from the world, they were escaping from the woman.

This is perfectly good for a meditative man like you, Satyam Ambhoj, to surrender totally. Flat on the ground, Hindu style! Touching the feet of the enemy girl, and saying to her that "I am your servant. You are my master. You order and I will follow."

And you will be surprised how much peace... I think not only you but many others are going to do the same, because everybody is in search of peace. And such a simple Hindu style! Flat on the ground, putting your head on the feet of the enemy. Christians could not understand what Jesus was saying "Love your enemy." I am giving it for the first time the right interpretation.

It seems prayer time has come... In this congregation it comes so soon.

The 1988 meeting of the World Council of Churches is presided over by his holiness, Pope the Polack.

During the proceedings, he and brother Jesse Jackson, the American presidential candidate, are having an argument about whether God is black or white.

Soon, the whole Council joins in and the pope is screaming about white supremacy, and beating his fist wildly against his papal throne.

Finally, the dreadful noise wakes up God from his sleep. He is very pissed off, so he parts the clouds and bellows down in a thunderous voice, "I am what I am!"

A deathly silence falls over the Council, until Pope the Polack turns around and says, "See, you black idiot? I told you God is white, and there is your proof!"

"What do you mean?" cries brother Jesse. "He only said a few words."

"Aha!" says the Pope, "but if he was black he would have said, `I is what I is!' "

Pope the Polack is standing at the pearly gates demanding admission. Saint Peter lets him through, but warns him, "You are not in paradise yet! We have made a few alterations in heaven. Before you can finally be accepted you must walk along this passage. If a single evil thought enters your head during that walk, a trap-door will open beneath your feet and you will fall straight down into hell!"

Pope the Polack accepts the challenge and starts to walk along the passage. When he is halfway, Saint Peter cannot resist the temptation to whisper, "Osho!"

Instantly, the trap-door opens and the pope drops through.

A short while later, Ronald Reagan arrives. Saint Peter gives him the same instructions. Again, the temptation is too much for Saint Peter and the moment he whispers, "Osho!" the floor opens and Reagan drops down.

Some time later, Osho is touring the universe and arrives at the pearly gates, where he is welcomed by Saint Peter. Saint Peter shows Osho the passage to paradise and explains about the trap-door. Halfway across to heaven, Osho turns slowly round, raises his right hand to the sky and says, "Yaa-Hoo!"

Saint Peter drops through the floor.

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #12
Chapter title: On the flight alone

30 March 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
I HAVE READ THAT KABIR SAYS, "I LEAVE BEHIND MY CLOAK INTACT. I WORE MY CLOAK WITH GREAT CARE AND THEN PUT IT ASIDE AS I FOUND IT, WITHOUT IMPAIRING IT IN ANY WAY. OH SWAN, TAKE OFF ON THE FLIGHT ALONE."
OSHO, WHAT IS THIS?

Nivedano, Kabir was a poor man. As far as the outside world is concerned, he was nobody. But as far as the inner world is concerned, he belongs to the same category as Gautam Buddha, Lao Tzu, Zarathustra.

His statements of course cannot be in the language of the learned and the scholarly. And it is not unfortunate in any way; on the contrary, it is very fortunate that he speaks the language of the very ordinary man, but he brings such beauty to language that no scholarship can compete with it. He brings such glamor to the mundane words used in the marketplace... you could have never thought that this can become a symbol for the ultimate. But he knows no other language.

He has the experience of the ultimate, but his language is that of a weaver he was a weaver. His whole life he was weaving clothes, going to sell them every Sunday in the marketplace. Even though he became famous far and wide as an awakened, enlightened consciousness and thousands of people started coming to him, even kings, the richest people but he never left his job. He continued weaving.

A thousand and one times he must have been asked by his disciples: "We can take care of all your needs. And your needs are not very many..." He had only one son, one wife and himself, and they lived in absolute poverty. But he always refused. He said, "God has made me a weaver and I cannot be otherwise. And you never think about those people who get the clothes which I weave. I weave with such love and such joy, such celebration, such consciousness, that nobody else can do it. What will happen to my customers? I am always weaving for my customers, because every customer of mine is a representation of the divine. I am in the service of the divine please don't distract me."

His language because he was a weaver reflects again and again his profession and the language that must have been used by his profession.

In this beautiful statement, which nobody else could have made Buddha cannot make it, he cannot even think of it...

"I have read," you are asking, Nivedano, "that Kabir says: I LEAVE BEHIND MY CLOAK INTACT."

This statement was made before his death, just a few moments before. He is saying, I am leaving my

cloak intact. I WORE MY CLOAK WITH GREAT CARE, THEN PUT IT ASIDE AS I FOUND IT, WITHOUT IMPAIRING IT IN ANY WAY. OH SWAN, TAKE OFF ON THE FLIGHT ALONE.

The moment of departure the final departure of consciousness from the body... In the Eastern mystic language the swan symbolizes the soul, because the swan is so white and so pure and particularly the swan that comes from the Himalayas has the same purity as the eternal snow of the Himalayas.

Because of the whiteness, the purity... And it lives far away in the Himalayas where very few people have ever reached, the highest lake in the world, Mansarovar. Nine months out of twelve it is frozen; only for three months it melts. The swan for nine months comes down to the plains, but without fail it returns after nine months to Mansarovar.

And a strange mystery is that these months that he is not at Mansarovar are the months when the swan gives birth to children. Even when they leave, their eggs have not opened yet. When the time comes they leave their eggs behind and move away towards Mansarovar. The mystery is that the parents have never met the child, the child has never traveled the path; he knows nothing about Mansarovar, but still when the egg ripens and the child swan is born, it immediately starts flying in the direction of Mansarovar.

Because of this fact it became a tremendously important symbol: You don't know where your home is; there is no guide, no map, you have to go alone. But every child swan reaches Mansarovar, without fail.

Metaphorically, we don't belong to this mundane world. It is not our home. Sooner or later the moment comes: your consciousness opens its wings and flies towards its home.

Kabir is making this statement just before leaving the body. The body is symbolized as the cloak. In Hindi it is called *chadariya*.

I LEAVE BEHIND MY CLOAK INTACT. Just as you have given it to me: I have not spoiled it, not even a small scratch, not even a small dark spot. As white and as clean and pure as you had given it to me, I am putting it aside.

I WORE MY CLOAK WITH GREAT CARE. This is to be understood. He is not against the body. He is saying, I WORE MY CLOAK WITH GREAT CARE, I used my body with great care, with love, and then put it aside as I found it. Now the moment has come to put it aside, but I am putting it aside exactly as I had found it.

The words of Kabir are very beautiful. Almost untranslatable is their beauty. They have a certain music that is missing in any translation, but still you should hear those words:

JYON KI TYON DHARI DINHI CHADARIYA
KHOOB JATAN KAR ODHI CHADARIYA.

With great effort I have used the cloak you had given to me and I am putting it back JYON KI TYON just the way you had given it to me, without spoiling it, without impairing it in any way. OH SWAN and this he addresses to himself OH SWAN, TAKE OFF ON THE FLIGHT ALONE.

Now even this cloak, this *chadariya* that you have been using for your whole life, cannot go with you. Neither your wife nor your son nor your friends nor your disciples nobody can go with you; you have to go alone. It is a flight of the alone to the alone.

OH SWAN, TAKE OFF ON THE FLIGHT ALONE.

And Kabir blessed his disciples. Before closing his eyes he said the *chadariya* is simply like a bed cloth, you can wrap it around your body he told his disciples, "Cover me with the *chadariya*, with the cloak."
And one asked, "Why?"
He said, "You will find out later on."
His body was covered with the same cloth that he had used his whole life.

It was undecided about Kabir, whether he was a Hindu or a Mohammedan. This created a great problem. He had Hindu disciples, he had Mohammedan disciples. And they were constantly quarreling about who he was. Whenever Kabir was asked, he simply laughed. He said, "I am myself! What have I to do with Hinduism or Mohammedanism? I am perfectly happy being myself."

So he never answered; the question remained. And after his death it became tremendously important, because Mohammedans put the body in the grave, and Hindus put the body on the funeral pyre. Now, what has to be done? Both sides were standing face to face, to fight, to kill each other!

And the problem had arisen from the very beginning because his name, Kabir, is a Mohammedan name.

It means God in Mohammedanism, God has one hundred names. Ninety-nine names can be pronounced, the hundredth one remains unpronounced. Amongst the ninety-nine, one is Kabir, so as far as the name was concerned he was certainly a Mohammedan.

But it seems that his parents, for some reason of their own perhaps he was an illegitimate child, although no child can be illegitimate; only parents can be illegitimate had left the child on the steps of the Ganges. And a very great Hindu saint, Ramananda, came early in the morning... it was still dark, and the child must have been not more than two years of age.

As Ramananda was returning after his bath the child caught hold of Ramananda's feet as Ramananda passed by him, he caught his feet. Ramananda thought, in the darkness, that some disciple is touching his feet so he said, "God bless you."

Hearing no answer he looked closely: there was a small child sitting. But Ramananda has accepted him as a disciple, and being a man of his promise and word, he took him home.

His disciples were very angry. They said, "What have you done? Because in the first place the child is certainly illegitimate; otherwise who is going to leave such a beautiful child in this cold winter night on the steps near the Ganges?" And on his hand was written in Arabic his name, Kabir.
"So first he is illegitimate, and second he is Mohammedan!"

Ramananda said, "It does not matter. Whoever he is, he has received my blessings. I have initiated him, he has touched my feet. I cannot deny him. He is going to live with me. It doesn't matter whether he is Hindu or Mohammedan. He is simply a child, he does not know anything of who he is."

It became such an uproar that many disciples of Ramananda left him, saying, "This is absolutely against Hindu tradition. He is not following the tradition and he is allowing a Mohammedan in the house not only allowing, but he will bring him up!"

But Ramananda was a very courageous man. If he had been an ordinary Hindu saint, he would not have risked his respectability. So many disciples leaving him, so many condemning him, that "He is supporting illegitimate children. By his act he is not saying that illegitimate children are to be denounced so that nobody ever attempts it again."

Ramananda listened to all the condemnation, and brought up Kabir. He never asked Kabir, "What is your religion?"

In fact, a man of religion cannot ask another man of religion, "What is your religion?" Because religion is not something like an educational degree..."Are you a matriculate, or are you a bachelor, or a post-graduate?"

Religion is a quality. And Ramananda could see in this child more religiousness than in any of his disciples. It was enough for him that Kabir was truthful, that he was sincere, that he was meditative, that he was continuously making every effort to know himself.

There are memoirs of people who have seen Kabir growing under the shadow of Ramananda, saying that even as a small child he looked like a buddha so silent, so peaceful, one could not believe that he was a child. He never did anything childish. Soon people started even asking him questions, touching his feet. Even in the presence of Ramananda, Kabir became a famous saint and he was a young man.

He told Ramananda, "I feel very much in a difficulty because people who should go to you, come to me."

Ramananda said, "Don't be worried, you have all my blessings. In fact people who come to me, I send them to you! You are far more fresh. You are not conditioned by any religion, you are not conditioned by any parents, any tradition, any church. You are far more pure. I am proud of having a man like you as my disciple."

Ramananda never listened to those who said that, "At least it should be decided to what religion he belongs. It is creating confusion." Ramananda died; he never said anything about it. He simply said, "He is a religious person and I cannot say anything more about him."

So when Kabir died, he knew it, that "After my death there is going to be a great riot amongst my disciples. They are just waiting for the moment `Let him die, then we will see who decides.' "

And certainly they had in their favor, on one side, the name written on his hand, "Kabir." The other side had in their favor that he was a disciple of Ramananda who was a great Hindu saint: "Being a disciple of a Hindu saint, it does not matter what is written on his hand. You can take his hand, but his whole body belongs to us."

And you will be surprised: to avoid the riot which might have culminated in a massacre of thousands of people, it was decided, "We should cut Kabir in two parts. Half goes to the Hindus, half goes to the

Mohammedans."

Sometimes I think if I have to be cut, you will have to cut in so many pieces... just two pieces won't do!

Kabir, envisioning the situation beforehand, said, "Cover my body with the cloak," and he died. And when they decided, and opened the cloak, there was no body but just a pile of beautiful roseflowers.

It is an immensely beautiful story. And a voice they could not find the source from where it came said, "Now you can divide the flowers."

And in India, particularly since Kabir's time, when a person dies and he is burnt, on the third day his bones are collected. Those bones are called "flowers" just in remembrance. People may have forgotten who was the source, why you call the bones "flowers," but certainly a man like Kabir...

It cannot be factual, it cannot be historical, it can only be indicative that if you divide the body of a man like Kabir you will find only flowers and nothing else. That's my understanding. I am not in agreement with scholars who deny the story; neither am I in favor of those scholars who say that it is factual.

I say it is very symbolic: it says that even if you divide the body of Kabir you will find nothing but roseflowers.

I have been to the place where Kabir died, just near Varanasi, on the other side of the Ganges. On one side is the great city of Varanasi according to Hindus the most ancient city of the world. And it looks like it. You cannot use cars in the main city, because the roads are so narrow that they were meant to be walked on, not to be used by any vehicles. They must have been made even before bullock carts were invented. Otherwise at least they should have been as broad as a bullock cart.

In the ancient part of Varanasi the roads are so cool the sun almost never reaches there because the buildings are high, and the road is so narrow that only two persons can go side by side. Only for a few seconds, when the sun comes exactly in the middle of the sky, those roads get a few rays and again shadow. They are very cool, almost air-conditioned and centuries of air-conditioning....

Just on the other side of the Ganges is the small village of Maghar, where Kabir died. The *samadhi*, the memorial grave, is divided by a partition. One side belongs to the Mohammedans, the other side belongs to the Hindus. Such is the stupidity of humanity. You worship the same man, you love the same man. You have breathed his philosophy, the same words, but the conditioned mind of man....

Mohammedans made a grave for the flowers that were their portion, and Hindus burned those flowers that were their portion on a funeral pyre. And they both made the memorial, but with a wall in the middle: half the memorial belongs to the Hindus, half the memorial to the Mohammedans. The Mohammedans will not go to the Hindu side, and the Hindus will not go to the Mohammedan side. And this is the memorial of a single man!

It is significant to remind you that Kabir lived his whole life in Varanasi. And for some strange reason... there are many places. In Punjab there is a place called Hoshiapur. It means the city of the wise. One man from Hoshiapur....

(NOW SUDDENLY EVERYONE UNDERSTANDS WHY "SARDARJI," AS HE IS AFFECTIONATELY KNOWN, HAD BURST OUT LAUGHING AT THE NAME. HE'S WELL KNOWN AROUND THE ASHRAM BOTH FOR HIS COLORFUL PUNJABI ATTIRE AND HIS HEARTY ROAR OF A LAUGH.)

And never ask anybody in Punjab, "Where do you live?" because if he lives in Hoshiapur he will immediately take out his sword "What do you mean? Why have you asked? How have you come to know that I live in Hoshiapur?" It has become well-known for centuries that Hoshiapur is the place of the idiots. So nobody can say, "I live in Hoshiapur," and nobody can ask. If you ask, you are putting the person in a difficulty, because he cannot admit it and he cannot deny it.

And there are many places perhaps all over the world there are places. For example in Judea, where Jesus was crucified, it was said against Jesus... as if it were his fault! He was born in a small village, Bethlehem, and it was said, "Have you ever heard of anybody being born in Bethlehem who is a prophet? Just *because* you are born in Bethlehem you cannot be a prophet! Never heard nobody can even imagine that in that stupid place Bethlehem, God will send his only begotten son. He could not find a better place?"

In the same way, in India it is the Hindu conception that if you die in Varanasi then there is no question of whether you were a good man or a bad man, a saint or a sinner it does not matter; if you die in Varanasi you will go directly to heaven.

So in Varanasi you will be surprised the population is a very special population. As people become

retired, they start moving towards Varanasi. Their time of death is coming, they have done every kind of sin, now the only chance to enter heaven is to die in Varanasi. You will find it strange... because I have been there, and I am a strange fellow, certainly. I look at things which nobody bothers about.

I used to stay with an old friend of J. Krishnamurti. And just because of J. Krishnamurti he had become acquainted with me. I was speaking to the Theosophical Society of Varanasi and he became interested in me and he said, "I live alone in a big house why do you stay in a hotel? Stay with me."

So I asked him, "I look all around and there seem to be so many old people. In no other city do you see so many old people, they would have died by now. What are they doing here?"

He said, "This is a problem here. You will find old people who have come here to die, but death is not in your hands. When it will come it will come..." And you will find that a larger proportion of these old people are women, because the woman's life span is five years longer than man's. So thousands of widows, because in Hinduism you cannot marry again if you are a woman. All over the city, widows....

And the third thing which is so dangerous thousands of bulls. It is thought, because Varanasi is the city of the god Shiva, that if you present a bull to Shiva you can ask anything and it will be fulfilled. So people bring bulls and bulls are very cheap, because they are not much use. One bull can serve a dozen cows, so the remaining eleven bulls, if they are born proportionately, are useless. Either they go to the butcher... but the Hindus cannot sell them to the butcher. They go to Varanasi.

And in Varanasi, if you are driving a car that is in the newer part of Varanasi; in the older part there is no question everywhere bulls are resting on the road. You can go on honking your horn, they don't care at all. They are no ordinary bulls, they are SHIVA'S bulls! They enter into shops, they eat vegetables, fruits, and you cannot stop them because it is against Hinduism to stop Shiva's bulls.

So you may have seen bulls, but to see the bulls of Varanasi is a totally different experience very strong people. And everything is available, nobody can prevent them. You will have to get out of the car and push them. They don't listen to your horn, you have to push them aside. You cannot even beat them. If you beat them, *you* will be beaten immediately because you are beating Shiva's bull. You can persuade, and lovingly push the bull..."For Shiva's sake just stand by the side and let my car pass!"

Just as it is believed that anybody who dies in Varanasi goes to heaven, it was believed in Kabir's days and it is even believed today that whoever dies in Maghar that is the other side of the Ganges becomes a donkey after death.

I have tried hard to find out the sources, how this belief... and why unnecessarily condemn the poor people who live in Maghar?

Kabir, before dying he lived all his life in Varanasi told his people, "Take me to Maghar. I want to die in Maghar."

They said, "Have you become mad? You must have gone senile! Anybody who dies in Maghar goes... worse than hell, he becomes a donkey. Do you want to become a donkey?"

Kabir said, "Donkey or not, I want to be myself. I don't want to go to heaven because of Varanasi. If I go to heaven, I have to go with my own authority. I want to go to heaven from Maghar. And besides, I want to protect the poor people of Maghar, because once I have died in Maghar nobody will be able to condemn those poor people by saying that, `Anybody who dies in Maghar becomes a donkey.' "

... Because nobody can conceive that a man like Kabir can become a donkey. Wherever he dies, and wherever he lives, and wherever he is, and wherever he will be, he is in heaven.

The disciples tried to persuade him; even the Maharaja of Varanasi tried to persuade him that "This is not good who knows? maybe there is some truth in that belief. And we don't want you to become a donkey. It will hurt thousands of your followers seeing you in the shape of a donkey. I represent my whole kingdom, and I want you to remain here."

Kabir said, "I will die in Maghar. And if there is any heaven, I will reach there from Maghar so that after me nobody can condemn the people of Maghar. If it is my fate to be born as a donkey, then it is perfectly good. I want to destroy the very idea that a place can matter in such things. It is your consciousness not where you are, in Maghar or in Varanasi."

Being in Varanasi, you will be surprised: people who have died in nearby villages they have died already and they are being driven fast towards Varanasi, to deceive God that at least they died in Varanasi. I asked many people I used to sit on the steps near the Ganges where... Varanasi is the only place where people just throw the bodies half burnt into the Ganges, because they are in a hurry to go back home and this man is taking so much time in burning.

I asked, "What is the matter? Why are you so much in a hurry? If this man has died..."
They will say, "No, he had not died, he was still breathing."

I said, "He was still breathing? Then why have you burned him? I will take you to the police station!"

They said, "You are unnecessarily interfering in our matters. It is between us and God, it is not a matter for the police. In fact, when we started from our village he was breathing. When we reached Varanasi, he stopped breathing."

People are just... I said to them, "You are trying to deceive God also? You are deceiving yourself, you are deceiving God, and you think you are religious people! And this fellow who died somewhere else, if Hinduism is right, cannot reach heaven. Then what happens to the people all over the world? If only people who die in Varanasi reach heaven then what about Poona?"

After Kabir's death, Maghar at least is no longer condemned, because Kabir has to be respected and he is respected both by Hindus and Mohammedans. Now you can die even in Maghar without fear.

Mohammedans believe that if they cannot go at least once to Kaaba in their life, they cannot reach heaven. So the poorest Mohammedans will sell their houses, their farms, whatsoever small belongings they have, in order to at least have one trip to Kaaba. Just the idea that if you don't go, and if you cannot show God that once you have been to Kaaba, you will not be allowed.

These religions have been spreading such nonsense and stupidity in people. I say unto you, neither Varanasi nor Jerusalem nor Mecca can make any difference. It is your consciousness. If you die consciously you will reach to the ultimate blissfulness it does not belong to, it is not a monopoly of any religion.

But you will have to go alone. It is not the crowd to which you belong that makes it sure that you will reach to the ultimate truth. The ultimate truth is always individual.

OH SWAN, TAKE OFF ON THE FLIGHT ALONE.

It is time for prayer, but before that, Maneesha has asked a beautiful question. She has asked:

BELOVED OSHO,
I AM FEELING ANCIENT LATELY, NOT ANCIENT AS IN WISE, BUT ANCIENT AS IN FEELING LIKE A WRINKLED UP OLD PRUNE.

Maneesha, there are many people who like wrinkled up old prunes. I don't like, that's true. Just a few days ago Shunyo has brought me wrinkled up old prunes. I said, "Shunyo, never again."

But that does not mean that other people don't like them. Somebody has sent them as a present to me. They were coming directly from the fatherland, Germany.

And to feel ancient is great! If you are not wise, be otherwise, but don't feel sad.

It is a particularly difficult problem in the West, and more so for Western women, to think of themselves as ancient. Even ancient women, even the dead put on lipstick, do a good make-up and hairdo. And you will rarely suspect whether they are alive or dead, to what century they belong.

Particularly in the West I was surprised seeing a few women... My god! As far as I can see these women should be in their graves, and they are doing shopping! And particularly ancient women have nothing else to do, except shopping.

So don't be worried about being ancient enjoy! If you can enjoy your childhood, your youth, your old age... then suddenly you realize that you were never a child, never young, never old. You are just pure consciousness, which does not categorize into any age group.

It is the body-oriented mind, too much identified with the body, that creates difficulty. The Western woman is very much body-oriented, and there is reason to be, because youth does not last long enough. It is a fleeting phenomenon. And the West is more interested in youth than in anything else. Once you have passed the age of youth, you are ready for the waste-paper basket; nobody cares about you, nobody even looks at you.

In the East the situation is not the same. In the East the older the person is the more he is respected, because he is more experienced, he has lived life, he has known much more, and you will also have to pass through the same experiences. It is good to be respectful towards him, because soon *you* will be old and if this idea becomes fashionable that to be old is not something wrong, but rather experienced and respectable, then your children will respect you when you are old. But you have to create that idea by respecting those who are old.

The West has destroyed completely the respectability of the old person, has taken away the dignity of the old person. And because of that, old men and old women and women more so, because old men die sooner; they are more fortunate people, they die five years earlier. And after they are dead, the wife has to live at least five to ten years more alone, old, discarded. Nobody says to her, "Sweetheart." She waits and waits, and remembers the old days, beautiful days, romantic days when she was also called, "Darling."

Now nobody takes note of her and she makes a fool of herself, because she wants attention: uses all kinds of make-up, dyes her hair, most probably has become bald by now, then wears some other dead woman's hair...

It is so strange that people use wigs. A wig means you are using dead people's hair! And you are not ashamed at all.

Tries to behave as if she is young, smokes cigars... And there are old fools also. Every day there is news in the papers that somebody has got married, the man is ninety-seven, the woman is ninety-four, both are dressed up by their friends. And then strange things happen: they even go for a honeymoon with suitcases labeled "Just married."

It is so hilarious to see such people.

Once a just-married couple reached a hotel on a sea beach. The woman immediately went into the bathroom and she told the man, "Put the light out."

The man said, "Why? First you come out, then I will go in the bathroom and then we can go to bed and put the light out."

She said, "No, you put the light out. First I will get in bed, and then you can go to the bathroom."

The man said, "This is strange the first night of our honeymoon has not even started and the fight has begun."

The woman said, "Why do you want to keep the light on?"

The man said, "Naturally I want to see you, who you are. All the make-up, whether you are bald, or something else is missing. Naturally I am your husband, I want to know the whole territory. I will keep the light on."

The woman said, "If you insist, then it's okay. And when you go into the bathroom I will also keep the light on."

He said, "That you cannot do, I am your husband."

She said, "It is not possible, this is the age of equality between man and woman. And I am not a small child ninety-four years old. And I know that certainly you are also missing many things. At ninety-seven years you cannot be intact!"

The man said, "This is very strange. Okay, I admit that one of my legs is wooden."

The woman said, "Anything else?"

The man said, "This is not right to inquire about such things, when we are not even well acquainted! One of my eyes is not real."

The woman laughed. She said, "Now you can keep the light on, because both my breasts are finished. You were continuously watching my breasts both are just rubber. And you are right" and she threw off her hair "take this wig. Just for your sake I have been wearing some dead woman's hair. And my teeth I will leave in the bathroom!"

Now what... why are you getting married? To torture each other? So many people I have seen when I was moving around the world. I could not believe: why are they not silently asleep in their graves? There seems to be no reason but to go on unnecessarily harassing other people.

And Maneesha, you are not ancient, yet. Whenever this feeling of ancientness comes to you, just say, "Yaa-Hoo!" And you will feel much younger, healthier. Take a deep breath, and with each "Yaa-Hoo" you will start getting younger and younger and younger. Don't do too much; otherwise you will be late for school. It is a magic formula.

I will tell you... if by some accident somebody does it and gets into his childhood again and then feels lost what to do... for him, another formula to bring him back up to his authentic age. That is, "Boo-Hoo!" That you will have to repeat unnecessarily. And "Yaa-Hoo" is perfectly religious, "Boo-Hoo" belongs to witchcraft. These two belong to different sections you must have heard about white magic and black magic. "Yaa-Hoo" is white magic and "Boo-Hoo" is black magic.

I am simply making you aware so that if by chance you make some mistake you can correct it.

And Maneesha, you say:

I WOULD LIKE TO DO WITH THE APPROACH OF OLD AGE, AS SOCRATES DID WITH THE POISONING OF HIS BODY, TO JUST WATCH EVERY BODILY CHANGE AS IT COMES AND KNOW IT IS NOT ME.

Now this idea must have come to you because of that great fellow Vimal. He was going to commit suicide, but because of so many people doing "Yaa- Hoo!" he cannot die. I saw him and he himself was doing "Yaa-Hoo!" For two weeks he was still waiting for my answer, and he wanted to commit suicide.

Now the same stupid idea... you are under the influence of that Vimal who is going to Goa, not going to die or anything. After two or three days he will be back.

It happens to many people here. When they become too old they go to Goa and after two or three days they are back home.

And there is no need to do it the way Socrates did it. Somehow you want me to be a criminal! Should I provide poison to you? Vimal wanted to know how he should commit suicide there is no need to commit suicide and there is no need to die like Socrates. Just die like human beings die, on their beds, silently, making no fuss about it.

And she is saying,

MEANWHILE...
She is not going to die soon!

MEANWHILE, I LOVE DRESSING UP FOR YOU IN DISCOURSE AND WANT TO LOOK BEAUTIFUL FOR YOU.

You are making unnecessary efforts. I know already, you are beautiful. Even Niskriya is laughing, just sitting behind Maneesha.

There is no need to dress up. I love you, even if you are a wrinkled up old prune. I will not eat, that much I can say. I can love you, but I will love you from a distance.

And she is asking me:

FROM WHERE YOU ARE, YOU CAN'T SEE MY WRINKLES. OSHO WHAT DO YOU SEE?

Now this is such a universal question everybody is worried whether I am seeing him or not! Just to avoid this question, Hindus have given God one thousand eyes, so he can look. But even one thousand eyes will not do. There are five billion people on the earth. And with so many eyes he will get confused.

I look perfectly and don't be worried about your make-up, dressing, don't be worried about your wrinkles... because so many people send me eye creams. From now onwards I will start sending them to Maneesha. Because they are all fake: just they are called eye creams and cheat women, nothing changes. They create instead great trouble.

Last night Shunyo put some eye cream in my eye. And the whole day I suffered, because the eye cream should not go *inside* the eye... and my optician, Premda, is sitting here. He has put in some eye drops, and the eyes are so deeply connected with the throat that since he has put in those eye drops it is feeling so bitter in the mouth!

You don't know how much I am tortured, the whole day. And I have many torturers. Now they are making a gymnasium for me! It is certain that they will torture me they go on looking into catalogues and finding what will be right for me. I want to live silently, not to be bothered!

So don't be worried about your wrinkles. I cannot see from here particularly today, because my eye has been in pain the whole day and then finally Doctor Premda with his great German expertise... He must have never thought that the eye drops would reach to the throat, but they are all connected. That's why those departments and experts are called E.N.T "eyes-nose-throat!"

He has cured my eye, he has destroyed my throat. Now another expert... and I have all the experts. So I will send you all those... and many come, because from Japan, from Germany, from England, from America, people who love me bring something. And I don't know why they bring eye creams, my eyes are perfectly okay.

Hamish MacTavish and his wife Maggie have never been flying, so at the local Air Show they decide to take a ride in a small open aircraft.

They are just climbing into the back of the plane when the pilot asks for the fare, which is twenty pounds.

"Twenty pounds?" screams MacTavish, "That is ridiculous, it is far too much!"

"Okay," says the pilot, "I will make a deal with you. If you can complete this ride without opening your mouth I won't charge you a penny. But if you make a sound you pay me double!"

Hamish agrees, and they take off.

As soon as they are in the air, the pilot starts to loop the plane, flies upside down, sideways, and gives a whole display of aerobatics.

When they land again, the pilot says over his shoulder, "Well sir, you win. I never thought you would be able to go through all that without opening your mouth!"

"It was not easy," admits MacTavish, "especially when my wife fell out!"

Old Man Finkelstein, aged eighty-five, and Grandpa Rabinowitz, aged eighty-two, are sitting on a bench overlooking the beach in Florida.

Grandpa Rabinowitz is telling Old Man Finkelstein about the local girl he took out on a date the night before.

"What did you do?" asks the Fink.

"We checked into a motel," replies Rabinowitz, "got into bed, and then I sang: `Those Were the Days'."

"That sounds like quite an evening!" says old Fink. "Would you mind if I took her out tonight?"

"Sure!" says Grandpa Rabinowitz, "go ahead!"

The next day they meet again on the bench. "How did it go last night?" asks Rabinowitz.

"Just great," replies the Fink.

"And what did you do?" asks Grandpa Rabinowitz.

"Well," replies Old Man Finkelstein, "we got to a motel room and got into bed. Then I could not remember the song, so we screwed instead!"

An Englishman and a Frenchman both want to marry the daughter of Sheik Bab-el-Err, one of the richest men in the world. So the sheik decides to hold a competition.

He calls the two men to his palace and says, "Whoever of you two can bring me the most ping-pong balls in one week can have my daughter's hand in marriage."

The two men rush off, and within two days the Frenchman's ping-pong balls begin to arrive. By boat, by plane and by truck, the ping-pong balls keep pouring in, the palace is completely full of them. On the fifth day the Frenchman himself comes back, and the sheik welcomes him.

"Well done, my son!" he says. "I am sure that English guy cannot win, we have not heard a thing from him yet. But I said a week, so we must wait."

Sure enough on the last day, just before sunset, the door bursts open and the Englishman staggers in. He is covered in blood and his clothes are torn and dirty. In his hand he is holding a brown paper bag which he proudly gives to the sheik.

"What is this filthy mess?" screams the sheik. "Where are the ping-pong balls?"

"Ping-pong balls?" cries the Englishman, in dismay. "My God! I thought you said King Kong balls!"

Okay, Maneesha?

Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #13

Chapter title: Just ordinary friday

1 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WE ARE TRYING TO LIVE IN THE HERE AND NOW -- ESPECIALLY IF WE ARE IN POONA. BUT NEVERTHELESS WE SOMETIMES THINK OF THE FUTURE.
I ASK MYSELF, IF NOBODY ELSE HEARS YOUR VOICE EXCEPT US, WHAT WILL HAPPEN IN THE YEAR 2017? WHAT MORE CAN WE DO SO THAT YOU WILL BE HEARD AND THE BAD VISION OF THE YEAR 2017 THAT I HAVE WILL NOT HAPPEN?

Dhyandeep, the first thing to remember is: do not take anything seriously. What happens in 2017 is not your concern. One thing is certain: you will not be there. So who cares? Particularly herenow in Poona! If by chance you are still alive -- which is very much an impossibility -- still you will be living in the herenow. The years change, the centuries change, but life is always here and now.

Wasting it in thinking about the past... and there are many who do that. Just on my way here, Shunyo was saying, "Today is Friday..." I don't know, because what concern have I to remember which day it is, or which year, or which century? I am herenow.

Her question was that "This is Friday; Jesus was crucified on this day. Why is it called Good Friday?" As if, it seems, I have crucified Jesus! I am not answerable at all. Naturally, the people who had crucified Jesus must have celebrated. That was their goodbye to Jesus -- "We are finished with this guy who has been torturing us for so long." It is not a good thing, but it is not in my hands.

If it had been in my hands, Jesus needed psychiatric treatment. A good body stretch until he had forgotten to say that "I am the only begotten son of God." Then it would certainly have been Good Friday because then there would have been no Christianity. It is the crucifixion which started the greatest criminal religion on the earth, Christianity.

But the Jews were not so sophisticated that they could have tolerated a young man, only thirty-three years of age, trotting on his donkey here and there. Never went out of that small place, Judea. And he had a few followers -- every idiot can collect a dozen followers, and he had exactly one dozen followers.

Those twelve idiots became twelve apostles, and they followed him because they had no other business. They were not educated; not a single one of them was cultured, educated, a rabbi, a learned man. None of them had any knowledge of the scriptures. And on their own, they knew one thing for certain, that they could not enter into paradise. They didn't have any qualifications. And this guy sitting on the donkey says, "If you believe in me, I will take you into paradise."

All those fools must have thought, "This is the simplest way. Rather than becoming a rabbi, a great learned scholar, virtuous, a saint, disciplining, torturing yourself... then, too, there is no certainty, no guarantee. Nobody is saying to you that `I am responsible.' At least this guy says, `I am taking you. Just believe in me.' And he is not asking anything, not even any entry fee." And who would not like to see the scene without a ticket?

There were moments of doubt in their minds also, that God's son should not sit on a donkey. And they all *knew* that he was a carpenter's son, but what to do? He does not listen at all.

If people had simply tolerated him as a joke, which in fact he was -- a practical joke... People should have laughed. And he was bringing such great news! They should have enjoyed, entertained him, but they were not sophisticated enough. They took him too seriously.

That's what I am saying:

The most important thing is not to take anything seriously.

Jesus took himself very seriously. Even when they were putting him on the cross, he could have said, "Wait, I have changed my mind!" He carried the joke too far. In his place, I should have certainly said, "I have changed my mind." A joke is a joke; one should not take it too seriously.

And he would have left the Jews and the Romans who crucified him in a very weird space: What to do? He has changed his mind! But he took himself so seriously that he allowed them to put him on the cross, nail him on the cross. Still, he was waiting for God and looking upwards. And the sky by chance was completely empty.

His idea was that on a white cloud... Obviously, it has to be a white cloud when God comes. He will come thundering and show all the Jews -- "You are stupid, you are killing my own son and you think you believe in God?" But nothing seemed to happen.

Thousands of people had gathered to see -- the one and only chance; for the first time somebody has claimed to be the only begotten son. And he was certainly serious because even on the cross he did not just say, "It is enough. My father's name is Joseph, my mother's name is Mary, and I don't know who is this God." He had enjoyed enough, he was a celebrity in his own small country, but he waited....

And the Jewish way of putting somebody on a cross is such that a person can be alive on the cross at least forty-eight hours, because they don't kill you by breaking the neck. They kill you by nailing the hands and the feet to the cross, so drop by drop the blood oozes out. It is the most cruel and ugly way of taking revenge. But that was good in a way; it gave forty-eight hours for the person to change his mind.

But Jesus wouldn't change. On the contrary, he shouted at God! Thousands of people are there, everybody wants to know God, to see God -- so much one has heard about God, and never a single witness. And this great opportunity... people had come from faraway places.

Jesus shouted at God -- "Father!"... but he still did not forget to call him "father." He was really an absolute crackpot. "Father, have you forgotten me? have you forsaken me? Why is the miracle not happening?"

It was all his fiction -- his God, who will descend on a white cloud; that he will save him and show the world that Jesus is his only son, "and anybody who wants to be saved from this miserable suffering life and enter into the eternal bliss of paradise has to believe in my son. He is my agent. You cannot directly contact me. Call him, and if he chooses you will be allowed. Even on the Judgment Day when all the dead of the past and the future will be raised from their graves..."

It is going to be a tremendous crowd. The world has never seen such a crowd. I don't think the earth can contain that much crowd. Five billion people are alive today and man has existed for at least four million years. The crowd will be so much, and Jesus will choose: "Who are my people?"

But nothing happened. Fictions are fictions.

There is no God and there is no God's son.

And all the messengers are megalomaniacs who need to be immediately caught and treated before they get out of hand.

But they have founded religions, they have written great scriptures. They have done such harm to humanity.

So there are many who are concerned about the past....

Now Shunyo is asking, "Why is this day called Good Friday?" Good for the Jews because they got rid of Jesus and good for Christians because this is the beginning of their religion. But as far as we are concerned it is just ordinary Friday. There is nothing special in it, neither good nor bad.

And I am not at all certain whether it is Friday or not. I am simply taking her question without giving my consent that this is Friday. In fact, all these seven days and their names are our arbitrary names. There is no existential reality behind them; it is not like the sun and the moon and the earth. They are just our ideas. They represent one thing certainly, that once upon a time somewhere long past, thousands of years before, humanity must have lived in a small tribe. And from that tribe people started to grow more and more, and started spreading all over the earth. So a few things they have carried from those days.

For example, every language has ten digits because man has ten fingers. The primitive man counted everything on his fingers. Even I myself count everything on my fingers. Then, too, I get lost after the fourth because so many things come in between.

And just like the ten digits of language, of mathematics, all over the world the seven days have the same names. Slowly slowly, slight changes have happened down the centuries because people went very far away from the original source.

For example *somwar* -- Monday. *Som* is the name in Sanskrit of the moon, and in English, *monday* is the day of the moon. How *som* became *mon* one never knows. Saturday is Sanskrit's *shaniwar*. *Shani* is the name of Saturn; hence it became *saturday*. *Sunday* is the day of the sun. In Sanskrit it is *raviwar*. *Ravi* is the

name of the sun.

All these names indicate that people at one time must have lived together and have carried fragments of those ancient days with them. All seven days can be found in Sanskrit; all ten digits can be found in Sanskrit -- however they have changed, some trace... or if somebody is mad enough to go after them he can find exactly the whole sequence of change.

For example the English *two*. The Hindi *do* and the Sanskrit *dwa* are the same word. Just one word is missing which is *twa*; in Mongolian, it is *twa*. So from *dwa* to *twa*, from *twa* to *two*. It is not very difficult, these changes are very simple. The English *three* is Sanskrit *tri* -- not much difference. The Hindi *teen* is not different; it is the same *tri*. And you can go on discovering. The English *nine* is sanskrit *nav*, is Hindi *nau* -- in English, *nine*. These people must have lived together, then separated.

Sanskrit seems to be the original language of mankind. All languages of the world have a certain percentage of their basic roots in Sanskrit. You will be surprised... German has thirty percent of its roots, English has forty percent of its roots, Dutch has forty percent of its roots, Lithuanian has seventy percent of its roots -- more than Hindi. They are all sister languages. All these people are coming from one source.

But the names are all arbitrary. They have no existential reality. It depends on you.

There have been mathematicians like Leibnitz who did not believe in ten digits. He worked out that three are enough and the whole mathematics can be done. It is hilarious to read Leibnitz because after three, four does not come. After three comes ten, eleven, twelve, thirteen, twenty... But he has managed, there is no problem in it. It is fictitious.

Albert Einstein even tried to improve on Leibnitz. He says, "Two digits are essential, three are a little unnecessary. Just one and zero. And after one comes ten, eleven... and... I forget, but he has managed all his mathematical calculations with two digits.

There is no necessity that there should be only seven days. It depends on you.

So to me, it does not matter whether it is Friday or not. One thing is certain: every moment is Good, whether Jesus is crucified or not crucified. Here and now, life is blossoming, love is flowering. And there is so much -- so many stars in the sky, so many trees with such colors, such depths of darkness, so many people with immense possibilities of consciousness... who cares about the past?

George Gurdjieff used to say that Jesus never happened; it is an old drama. Now what can you do? We know that for example in India, Ramayana, the story of Rama, is played every year all over the country in every village. It is conceivable that it may not be anything historical; Rama may not have ever existed. But the story is very ancient, and it has been played for so long, every year, again and again, that slowly a fictitious figure has become a historical figure.

It is a possibility. Except Gurdjieff, nobody has even raised the question. But a man like Gurdjieff has a clarity and intensity of seeing. He says, there is no mention of Jesus in any Jewish scripture. A man like Jesus -- whom Jews could not tolerate alive, whom they had to crucify -- is not even mentioned in any scripture, in any book. Jews don't think that there has ever been any such person as Jesus. It was an old Jewish drama that a few people started taking seriously, and now on that fictitious drama, half of humanity has become Christian. Now if you go on digging deep, you will find simply a film story.

But there are many people who will waste their whole life looking towards the past. And in the same way your question, Dhyandeep, is about the future. "What will happen in the year 2017?"

I am not a prophet and I don't think there has ever been anybody who was a prophet, except frauds. In fact, it is very easy to say what will happen in 2017 or 13, or any year, when I will not be there to answer if it does *not* happen.

Who cares? What can you do if it doesn't happen? Nobody will bother that somebody has said something which has not happened. Or if it happens, then you will be too much involved in it. Who cares that fifty years before, somebody has said that it is going to happen?

As far as you are concerned, if you can learn to live here and now that is the most significant religious way of living. Silent and peaceful, joyful -- if you can start living like the flowers and the birds, then if the whole world starts living in the same way perhaps nuclear weapons and nuclear wars will not happen.

People who live peacefully here and now are not going to be involved in any kind of war, in any kind of destructiveness. The people of herenow are bound to be creative and loving. They will not be Christians and they will not be Hindus and they will not be Catholics and they will not be communists. They will not belong to any denomination, any nation, any race.

They will belong only to this moment.

And they will rejoice so much in this moment that the whole existence will become a celebration, moment-to-moment celebration -- a dance, a music, a poetry, a love affair.

But if you do not live here and now -- and that's what you are asking for, that "We are trying to live in the here and now, but nevertheless..." There is no question of, "but nevertheless we are sometimes thinking of the future."

Why? What is the necessity of going on a holiday into the future? People think about the future only because the present is miserable. Then they think not only of *this* life and its future, they even think about what will happen after death.

I have been traveling for thirty years and I have come across thousands of people who ask, "What will happen after death?"

I have said, "Just die and see! It is not *my* problem, I am perfectly at ease. When I die, I will see what happens. But why should I die for you? And what is the guarantee that if I die, I will remember to tell you?"

At least up to now, nobody has remembered to give a phone call or just a telex saying that, "Don't be worried, everything is good. God is still alive."

All that can be done is hypothetical; your "sometimes thinking of the future" can only be hypothetical. What will happen tomorrow you cannot predict in any way. But one thing can be done: if you are joyous today, and you know the art of being joyful, if tomorrow ever comes you will still know how to be joyful and how to be festive and how to continue the celebration. If it does not come, it does not matter.

Just think about one thing:

Have you ever bothered about what was happening in the world when you were not yet born? Was there peace or war? Have you ever bothered whether things were going right or wrong before you were born? You have never bothered; that is not your concern. You were not here.

If the whole world disappears, then too there is no problem. The problem will be only for those who somehow don't disappear in a nuclear war -- and this is not possible, you cannot hide yourself anywhere.

Nuclear war is total war. All life on this earth will become impossible. Not even grass will grow. No man, no animals, no birds, no trees, no possibility for any living, breathing phenomenon after the nuclear war. So why worry about it?

Either it will not happen... then enjoy while it has not happened. And I think 2017... that is still enough time to enjoy. And if it happens, then if it is true that you are only consciousness and the body is only an abode... nuclear weapons can destroy bodies. You will all be ghosts, so we will be meeting still. What is the problem? And that will be a very beautiful meeting, because it has not been known that ghosts become sick, that ghosts become old, that ghosts commit crimes, that ghosts murder each other, that ghosts become politicians, prime ministers, presidents. They don't do these things. They really enjoy life, without any burden of children and a wife.

If the year 2017 is really going to evaporate the whole existence, I don't see anything to be worried about. We are all going to die separately anyway, why not enjoy dying collectively? Once and forever, all friends, wife, children -- all become ghosts. No question of shortage of food, all these things don't matter. And if you don't believe in ghosts... there may be a few; they are laughing, although they don't know that many ghosts are sitting inside you, hiding here and there.

I can indicate them to you -- just touch somebody and if he laughs you can be certain. If there are no ghosts, then there is no problem either. There will be no meeting in Buddha Hall anymore. There will be silence; that's what we are trying, to attain to silence. There will remain forever silence -- no "Yaa-Hoo"... only silence.

I don't bother about the future.

And you are asking, "What more can we do?" As if you are doing much! What are you doing? I don't even know that you are doing something to prevent anything happening in 2017, and you are asking, "What more can we do so that you will be heard?"

What is the need?

If people want to live, if people want existence to continue, life to remain, they will hear me. There is no need for you to become messengers and prophets, torturing people like Witnesses of Jehovah. Or harassing people like Hare Krishna people. Just if you want there to be more love and more peace in the world, you be peaceful and you be more loving. On your part, you should not contribute anything to destructiveness -- by

your jealousy, by your anger, by your greed. You should simply rejoice the moment that is available to you.

If your dance goes on spreading ripples, if your song is heard and echoed in faraway souls, if your silence attracts, becomes a magnetic force, that's another thing. You are not *doing* anything, it is happening.

But if it is not happening, there is nothing to be worried about. It is not your problem. The people who will be here, at any point in the future... it will be *their* problem. You cannot solve it, you cannot change it. In fact, you cannot even envisage....

Just have a look. Do you think Gautam Buddha in his ultimate enlightenment could have conceived of railway trains? I am not talking about airplanes and rockets and nuclear weapons. Those are certainly big things. I am talking about small things. Do you think Gautam Buddha could have thought about a bicycle? With all his enlightenment, he could not have conceived that two wheels could possibly make a carriage. He had seen only four-wheeled carriages.

And it is really a miracle! But you don't understand, when you sit on a bicycle, you are doing a great miracle -- against gravitation! He could not have conceived of it in any way. Small things, which you use every day, which you never think about -- the greatest man of the past would not have been able to conceive of them. Just three hundred years ago it was not possible for anyone to think about railway trains or motorcars or airplanes.

The Wright brothers, two young men who first conceived the idea of flying, were thought by their village to be either idiots or mad. If God wanted man to fly he would have given wings; it is certainly not the intention of God. And those two brothers, the Wright brothers, were the sons of a poor man who used to sell bicycles, give bicycles on rent, a small mechanic.He was ashamed of his own sons: "You idiots, you should work with me and help in the shop. What do you go on doing, always in the basement?" In the basement, they were preparing the first airplane!

But they did not listen to anybody; they went on working, and just out of broken cycles, cycle parts, the first airplane was made. They could not even tell anybody that they had made the airplane. Deep in the night when the whole village was asleep, they took their great invention out in the fields to try it out. Because if they fail, then they will be condemned by everybody, laughed at.

But they managed, deep in the night, to fly their first airplane -- a small-sized open airplane which could remain in the air only for thirty seconds, and then came down. But that was enough to prove the point that it was possible. If you can be thirty seconds in the air, you can be thirty minutes, thirty years! Then it is only a question of getting more and more sophisticated.

Next day, they informed their father and the people of the village to come and see that what they had been thinking they could not do, they have done. Hundreds of people came. Hundreds did not; they thought, "They are idiots, don't waste time. Who has ever heard of flying machines?" The word `airplane' was not used -- "flying machines." But still a few people came to see and were amazed when they saw this small caricature of an airplane, made out of broken bicycle parts.

And they had managed in the night to improve it so that it stays in the air for at least one minute. And it stayed, a hundred feet high, for one minute; the principle was proved. But nobody in the whole of history before those Wright brothers would have conceived that flying in the sky was possible.

Just in this century, in the beginning of the century nobody thought that one day man would go to the moon, would walk on the moon. There is a Jaina monk who came here to see me. He is collecting money... and he has collected much money, because Jainas are rich people. Because it goes against Jaina scriptures that anybody can reach the moon: the moon is a god, it is not a planet, and you cannot walk on a god! That is inconceivable. God will throw you out into empty space and you will never be heard from again.

So this Jaina monk wants to prove that all these Russian astronauts, American astronauts, are all frauds; that they have been cheating the whole world by printing pictures of a man walking on the moon and he is *not* walking on the moon, he is walking somewhere in Siberia. They are bringing stones from the moon and they are not... those stones are from somewhere around the earth. And the pictures that show their rockets going to the moon are just photographic tricks.

I told him, "You are unnecessarily wasting your time and the money of others."

He said, "No, it is a question of immense importance. Our whole religion is at risk. If people start landing rockets on a god... and they will do all kinds of nasty things there. Naturally, they will have to piss. This kind of thing happening on a god?"

I said, "This is right!" And he has a great file in which he is collecting all the pictures and things, and trying to prove that everything has been a deception.

Even though man has walked on the moon, there are people who are not believing that he has done it.

What will happen after thirty years is almost impossible to conceive. What I want to emphasize is that you should drop even thinking about the future. Your whole being should be involved in the present moment. And if you can create a silent being, full of the song of existence and all the music and all the fragrance that comes from your innermost core, you have done more than can be expected of anyone.

Don't ask what more you can do. You just be yourself -- know thyself -- and your very vibe will start creating ripples around you. The more people become meditators in the world, the less is the possibility of any war, because who is going to fight? You and your children, you and your brothers and sisters? If more and more people are peaceful and really enjoy peace, they will simply refuse to participate in war or any kind of destructive activity.

It happened in the second world war that thirty percent of the American soldiers did not use weapons. They would go to the battlefield and throw bombs where there were no human beings. When it was discovered... it was a very strange phenomenon. Thirty percent is not a small percentage -- one third. Those soldiers said, "We cannot kill human beings -- it is so barbarous -- but because we are paid and we are employed, we go to the war front and we have to do something..." So in the rivers, in the ocean somewhere they threw the bombs and in the evening they would come back.

If this is possible for thirty percent, why is it not possible for a hundred percent? And if a hundred percent of people simply refuse to be destructive... just Ronald Reagan or a few other idiots can have a boxing match in Moscow or in the White House, wherever they want. And the whole world can enjoy it on television.

There is no need to bother, to destroy. You can have a "World Conqueror" cup, so sometimes Gorbachev can have it, sometimes Ronald Reagan can have it. And every year the World Conqueror's Boxing Match happens, everybody enjoys it, and there is no harm.

If you want it to be even more harmless, then let it be Indian style. American boxing is a little cruel and primitive, punching each other's noses -- that doesn't look good. The Indian style of wrestling is far superior. It is an art. And if to this style, the Japanese mannerism is also added, it can become really a joyous day, a Good Friday! Every Good Friday, in different capitals of the world, just as the Olympic championship happens, let some idiot declare that he is the world conqueror. There is no harm. We can give him the trophy and he can keep it if he wins three times in a row. Otherwise, every year it goes to other conquerors.

Make life a joy and a playfulness. Up to now, we have not been able to do it but now, we will be compelled to do it. Because up to now, we had not weapons enough to destroy all living beings, so partial wars were possible. For the first time, we are capable of destroying this earth seven thousand times. Each person we can kill seven thousand times, although ordinarily people die only one time. Except some few guys like Jesus, who resurrect... kill them again!

I don't think even Jesus will be able to manage to resurrect himself seven thousand times. And even if he manages, it will be a great event. Everybody will rejoice in it, and he will certainly prove that he is the only begotten son of God. But the truth is, just one time is enough. Because of this totality of war and the possibility of absolute destruction, this war cannot happen. Nobody is ready now; that's why it goes on being postponed.

Soon you will see: the same nuclear weapons and the same technology will be used for creative purposes -- for creating more food, better clothes, better houses, more nourishment. Scientists say they can -- if war is stopped and the effort to manufacture war material is stopped -- they can manage to support five times more people on this earth, living joyously, with a more healthy, longer life. It seems unbelievable but I can see the point that if war is not going to happen, then we have to do something with the war material that is accumulating in every nation. That war material has to be converted into creative resources.

But that is a question for the scientists. For you, the only thing to be done is to become a source of song and dance and beauty and love, and create as many ripples around you of your fragrance as you can.

The heart and its silence is as catching as anything else; it is contagious. We just want many many people to be silent, so they can spread this contagious health around the world. You don't have to do anything else except change yourself as deeply as possible.

Just a little realization, for which the time has come....

Paddy phones the police station one night to report that the steering wheel, brake pedal, accelerator and radio have been stolen from his car. The policeman says he will send a patrol car to investigate.

A few minutes later Paddy is back on the phone. "Don't bother about the patrol car," he says, "I just

realized I got in the back seat by mistake."

Paddy comes limping into the police station, covered in bruises, his clothes torn and dirty.
"My mother-in-law just knocked me down with her car," Paddy announces.
"Are you really sure it was your mother-in-law?" asks the police officer. "Did you see her face?"
"No, I didn't see her face," admits Paddy, "but I would recognize that laugh anywhere."

Ronald Reagan is visiting a mental hospital to boost his public image. After touring the wards, he wanders into the garden where he gets into conversation with one of the gardeners.
The gardener turns out to be a very intelligent and interesting man and Reagan suggests that he must find work amongst so many insane people rather depressing.
"Not at all," replies the gardener, "You see, I am a patient myself."
"Amazing," says Ronald Reagan, "you sound like one of the sanest people I have ever met."
"Well, it is true," replies the gardener, "I have been trying to get them to release me for fifteen years."
"That's outrageous!" cries Ronald, and he assures the gardener that he will do everything possible to get him released.
The gardener is very grateful and the two of them shake hands. As the president turns to go, the gardener picks up his shovel and with a mighty blow, knocks Reagan flat. Lying on the ground, dazed and astonished, Ronald Reagan watches in amazement as the gardener wags a finger at him and says, "Now, you won't forget, will you?"

Just don't take it seriously.
...2017... it is too far.

Miss Goodbody tells her class that they are going to play a spelling game. Telling little Bobby to stand up, she asks, "What does your father do for a living? Say it nice and clearly. And then spell it out."
"My father is a baker," says Bobby. "B-a-k-e-r."
"Good," says Miss Goodbody, "now Cecily."
"Doctor: d-o-c-t-o-r," says Cecily smugly and sits down.
"Excellent," says Miss Goodbody, "Now Herbie."
Herbie stands up and says, "Shipbuilder: s-h-i-t..."
"No, Herbie," says Miss Goodbody, "try again."
"Shipbuilder: s-h-i-t..."
"No, no," cries Miss Goodbody, "go to the blackboard and write it out and they will see your mistake!"
As Herbie heads for the front of the class, Little Ernie jumps up and says, "My dad is a gambler: g-a-m-b-l-e-r. And I will bet you five bucks that idiot puts shit on the board."
After three weeks of married life, Fagan Finkelstein makes the mistake of taking his young wife Rosa to one of the favorite discos from his bachelor days.
Rosa gets angry, as first the coat-check girl, then the barmaid, then the waitress -- all of them pretty -- welcome Fagan with great affection. But she gets really mad when a gorgeous blonde walks up to the table, sits for a moment in Fagan's lap and kisses him on the cheek and says, "I will see you another night, darling, when you are not so busy."
Rosa gets up from the table and heads for the door, closely followed by a protesting Fagan. They climb into a taxi with Fagan desperately trying to explain that the past is all behind him, and he loves only her.
"Please, listen to me," pleads Fagan.
"No," shouts Rosa, "I will not."
The taxi driver looks round and says, "She is no good, Mr. Fink. Shall we go back and get another?"

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #14
Chapter title: The way goes through

2 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO...
GURDJIEFF IS REPORTED TO HAVE COMMENTED: "ORDINARY MEN NEVER EXPERIENCE TRUE SUFFERING AND SORROW, FOR THEY LIVE MECHANICAL AND ROUTINE LIVES, AND THEIR TROUBLES ARE ROUTINE, AUTOMATIC AND INESCAPABLE. BUT A MAN WHO HAS WILLFULLY UNDERTAKEN THE EXTRAORDINARY AND UNNECESSARY BURDEN OF THE WORK, HE ALONE KNOWS THE TASTE OF REAL SORROW AND SICKNESS OF HEART, FOR HE WILL SUFFER PAIN AND PRESSURES THAT LIFE DOES NOT ORDINARILY REQUIRE."
BELOVED OSHO, EVEN THOUGH YOU TELL JOKES AND FILL OUR HEARTS WITH LAUGHTER WHILE SILENTLY CUTTING OUR HEADS WITH YOUR INVISIBLE SWORD, I FEEL SOMETIMES YOU SUFFER MOST, FROM OUR SLEEP AND UNAWARENESS. PLEASE FORGIVE US.

Jivan Mada, before I talk about your question I have to remind you that Vimal had committed suicide and has gone to Goa -- perhaps before committing suicide, or after committing suicide; that I don't know. But I have told him that "although God is dead, you can still pray. Once in a while -- one does not know -- somebody acting in God's place answers."

Some prayers are answered. At least Vimal's prayer is answered. And that poor Maneesha, because of his prayer, is suffering from a headache.

Now it will be graceful for Vimal to pray again: "Please forgive me; I take my prayer back. And don't torture that poor girl."

But it proves that somebody, somewhere, certainly answers prayers.

Vimal's existence here creates great problems. Perhaps he has committed suicide and he still has not died. Perhaps he is a resurrection. And perhaps he is none but a ghost, dressed up like Vimal.

Niskriya, take a better look -- because I have heard that last night there were many ghosts. And when I left, I saw three who were already entering the hall -- with absolute uniform, with my mala! And I was not alone; Avesh was a witness, Shunyo was a witness. And they did a good "Yaa-Hoo!"

It really comes from the world of ghosts, this mantra "Yaa-Hoo!" You will not find it, in any human scripture. It belongs to the world beyond death.

Now it is a question mark, whether this Vimal is exactly the same Vimal who used to be here, or is just a materialization of a ghost? Before I answer your question, this is far more important. He is sitting just by the side of Mukta and Neelam -- you both should poke him and see whether there is something inside or not. Because when you poke a ghost you find only skeletons, you don't find anything else. And it is very difficult for a ghost even to giggle; laughter is out of the question. It is impossible. Even if the ghost is very fresh and has not yet forgotten the ways of when he used to be alive, laughter is very difficult.

So that should be the criterion. If Vimal can give a good laughter when Mukta pokes him... because we have to be very careful. These creatures are all around, sitting on the trees, entering into the crowd -- and particularly into my people, because my people don't mind; they know that the man who is sitting by their

side, or particularly the woman, is not real. But they accept.

They are harmless people in a way. If you don't harass them they will not follow you. Unless you invite them, they will not come to your party.

I have never come across a nasty ghost; all ghosts are holy. That's why Christians go on believing in the Holy Ghost. Although the ghost made a virgin woman pregnant, yet he remains holy -- the ghost cannot do anything unholy; by his very nature he is a very religious being.

It seems that Vimal, if he is a really holy ghost, will manage to take back the prayer. The prayer was almost a curse, and Maneesha is suffering with a migraine. This is not good, just to get into her place.

So take away her migraine! It is now your duty: go to her, ask her forgiveness, so that she is back again tomorrow without any trouble. It does not look right for ghosts to harass people, innocent people, with migraines. And now he is sitting here very virtuously....

Jivan Mada, your question is certainly of very extraordinary significance. Only Gurdjieff, a man like Gurdjieff, could have made such a statement. But it is in fact true. He is saying:

ORDINARY MEN NEVER EXPERIENCE TRUE SUFFERING AND SORROW, FOR THEY LIVE MECHANICAL AND ROUTINE LIVES.

It is not that there is no suffering, but they are accustomed to it. Secondly, their suffering is repressed. They live on a very thin layer of consciousness; underneath is the whole hell. Once in a while it surfaces, but mostly the ordinary man lives his whole life without knowing how much suffering, how much misery he was carrying within himself.

In a way he is fortunate, and in a way the most unfortunate, because if he had become aware of this misery and suffering then there would have been nobody who could have prevented him from getting out of this unconsciousness, this routine mechanical life, and becoming an awakened, conscious being.

But I say on the other hand he is fortunate that he does not know that he is carrying a whole hell within himself. Just a little prick in his bag and you will see how much misery, how much suffering. People don't even talk about these things, because even these words may provoke their own suffering to surface. People don't talk about death....

From my very childhood I used to go to every funeral. My father used to say, "People go to somebody's funeral who is a relative or a friend or in some professional way connected. You are not connected with anybody, but it seems that whoever dies is your relative! You won't go to school that day, you will go to the funeral -- and nobody has invited you, nobody has even informed you! In fact people try to prevent the information from reaching to you, because you are an unnecessary harassment. People think, `Why have you come here?' "

But I continued to go to every funeral that I came to know was happening. Whatever work I was involved in, I would drop then and there, and I would join the funeral procession. Even the people would see me and wonder: am I following them?

I said, "I am not following you, I simply want to see what you do there."

They said, "You *have* seen -- so many times!"

I said, "I still want to confirm it. A single exception and I will drop the whole idea." But without any exception I found the principle to be true, that when people take a dead body to the funeral, even on the funeral grounds they don't sit looking at the funeral. They sit with their back towards the funeral pyre and talk about a thousand other things -- but not about death, which is the most important thing that is happening. A man is burning just behind them and they are talking of stupid things... "What movie is going on, have you seen it?"

I could not believe that people are afraid to face things, because to face them means to know intensely that every death is a declaration of *your* death; that today you are seeing somebody on the funeral pyre and tomorrow somebody else will see *you* on the funeral pyre. They want to avoid the fact. Even to visualize it, themselves on the funeral pyre, shakes their whole being.

That's what Gurdjieff is saying: True suffering and sorrow never become the experience of the ordinary man. And by "ordinary man"... he is not condemning anybody. He is simply saying, every unconscious man is an ordinary man. He is not even aware of himself -- what can be more ordinary? He has lived a life of seventy years and he has not come across himself.

But the reason is that people create a barrier between themselves and their unconscious reality, which

contains lives of suffering, pain. They are afraid to face it. And unless they face it, they cannot face that which is beyond suffering, that which is blissful, that which is our very nature -- our eternity, our joy, our dance, our flowers.

People cannot reach their own flowers. A great barrier of unconscious repressed suffering...

And you know how suffering is repressed. For example somebody dies and you start crying. Immediately some wise guy is going to tell you, "Don't be emotional; death is a natural thing, it happens to everybody. There is nothing in it. And it is not manly -- tears? are you a woman?"

Even small boys are told, "Don't be girlish." Their father has died and they cannot cry because that will expose them: they are not a man, unemotional, strong, courageous, who can face everything.
This crying and weeping is left for women.

But that does not mean that this statement is true only about men and not about women. It is more true about men, but it is also true about women. They also go on suppressing their sorrow, their misery, in different ways. Just the ways are different. They distract themselves in their jewelry, in the television, in shopping, in going here and there, just continuously talking yakety-yak, yakety-yak. They are avoiding something, escaping from something. They don't want to see it; they want to forget the wounds that are inside.

So in a way they are fortunate, but not really. The real fortunate ones are those of whom Gurdjieff says, A MAN WHO HAS WILLFULLY UNDERTAKEN THE EXTRAORDINARY AND UNNECESSARY BURDEN OF THE WORK...

Just look at his words: no master has been able to make such statements; that's why he was the most misunderstood man one can imagine. He is saying, A MAN WHO HAS WILLFULLY UNDERTAKEN THE EXTRAORDINARY AND UNNECESSARY BURDEN OF THE WORK... And by `the work' he means digging into your unconscious, going as deep as possible. Unless you reach to the very living source of your life you will have to suffer much.

It is *unnecessary*, he says, because you can live like an ordinary man. Nobody is forcing you. It is *extraordinary*, because ordinary people go to the church, not into themselves. They read the BIBLE, they don't read their own unconscious. They worship in a temple, but they don't expose themselves in meditation.

Gurdjieff used to call it "work" because it is undertaken only by very intelligent, courageous and strong people -- for the simple reason that you can live without going into all this, you can just be a stationmaster your whole life, or a businessman or a clerk, or a priest. There is no need to go into such suffering and sorrow.

But you will not get rid of it. Even in your next life it will continue, and it will gather more suffering from this life. Each life, layer upon layer goes on collecting all that has not been lived, expressed, the unfinished, unlived, the repressed.

In Buddhism -- and perhaps only in Buddhism -- there is a technique to find out how many lives you have lived before. And the way is to count the layers, just as by cutting the tree you can know the life of the tree by the circles, how many years, because each year one circle is made. So if the tree has been two hundred years old, you will find two hundred circles in the wood.

Exactly in the same way, every life leaves a circle of suffering and sorrow within you. It can be counted, how many lives you have been repressing, how many lives you have lived before. But the longer you have lived, the more difficult it becomes to enter into your inner kingdom.

The ordinary priest, the preacher, goes on talking about beautiful things -- about good work, virtue, charity, sharing, and you will enter into the kingdom of God. It is not so easy. First you have to be finished with your whole unconscious. And that unconscious is what the mystics have called "the dark night of the soul."

Only very intelligent people will take this unnecessary burden, because HE ALONE KNOWS THE TASTE OF REAL SORROW AND SICKNESS OF THE HEART, FOR HE WILL SUFFER PAIN AND PRESSURES THAT LIFE DOES NOT ORDINARILY REQUIRE.

You can live very superficially, you can avoid the dark night of the soul, but if you avoid the dark night of the soul, you are avoiding all your treasures. You are avoiding the very meaning of your life and existence. Hence the intelligent man takes the challenge and enters into the dark tunnel, which seems to be unending. But it ends one day. If you go on with courage, knowing that people have passed beyond it -- that is the beauty of being with a master, because you know that at least one example is before you and with you, who is standing outside of the tunnel and who is constantly calling you to enter the tunnel... because unless you enter, you cannot get out of it. There is no way to bypass it.

There are thousands of frauds in the world and their work is to tell you how to bypass the darkness and the suffering and the sorrow and just become enlightened. Just a transcendental meditation, repeating a certain name, and you will become a realized soul. There is no connection in it, there is no authentic work. What will happen to your unconscious? What will happen to your collective unconscious? You are trying to bypass them, just to leave them. That is not the way.

The way goes *through* them. You have to cut them and pass through them, knowing perfectly that there is someone with you who has already passed beyond it. Not that you need, as an absolute necessity, the presence of a master -- if you have the heart and the trust, even a Gautam Buddha, twenty-five centuries back, will do. It depends on your trust, because there have been people all over the world who are confirming it: "Just enter the darkness of the unconscious watchfully, awake, alert, because that is the only way to pass through it." Awareness is the only bridge between you and your ultimate flowering.

Jivan Mada is asking,

> "BELOVED OSHO, EVEN THOUGH YOU TELL JOKES AND FILL OUR HEARTS WITH LAUGHTER, WHILE SILENTLY CUTTING OUR HEADS WITH YOUR INVISIBLE SWORD, I FEEL SOMETIMES YOU SUFFER MOST, FROM OUR SLEEP AND UNAWARENESS. PLEASE FORGIVE US."

Jivan Mada, you have stumbled upon a truth. But as far as I am concerned, you are already forgiven. It is true that an authentic master suffers because of your unconsciousness, because of your mistrust, because of your betrayal. And there are so many ways which make the master suffer unnecessarily.

He could have avoided it. And there have been two categories of masters I have told you about: the arhatas and the bodhisattvas. The arhatas don't suffer. They suffer their own past, their own unconscious, and once they are out of it they don't want to have anything to do with anybody, because they know that now even to accept anybody as a disciple is to take a responsibility, a burden. And you work hard on a hundred persons; ninety-nine at least are going to betray you. At some point on the way they are going to leave you -- and not only leave you, they are going to spread lies, allegations, because they have to protect their own ego. They have to protect, so that nobody can say that they have betrayed. In fact they are feeling deep guilt, and they have to cover it up.

You know what happened to Judas. After twenty-four hours he committed suicide. When Jesus was crucified -- he had not realized it before, that things were going to go so far. He had not conceived that Jesus would be crucified, because he had not committed any crime. But Judas betrayed for a small sum of thirty silver pieces.

It is a very symbolic and meaningful incident, which Christians don't discuss because they cannot understand what happened. Judas was the most important person around Jesus, the most cultured and the most educated and the most sophisticated. Naturally he had the desire that he would be proclaimed by Jesus as his successor. Just an ordinary desire -- but seeing that Jesus was not going to proclaim anybody as a successor, he betrayed him.

He sold Jesus into the hands of the enemies. Still he was not aware -- that's what everybody is doing in sleep -- he was not aware what were the implications. He was very happy that he got thirty silver pieces, but when he saw Jesus crucified, then the guilt. And the guilt was so much that he could even cover it up by telling people lies. The only way for him even to face himself was to commit suicide. He had degraded himself in his own eyes so much... but that is a very extreme case.

People go on betraying masters. At a certain point, when their own suffering becomes too much, they start projecting that suffering on the master -- as if the master is doing it, as if he is forcing them to pass through this darkness: "You are responsible!" They don't understand that the master is not creating your suffering, your suffering is already there; the master is simply helping you to pass through it. But because in your unconsciousness you have never accepted that "this suffering is mine," naturally, when you come across it, a logical idea is to project it on the master. And naturally, many of those who feel such projections are going to be against the master.

Everybody has been betrayed -- not by one, by many people. Gautam Buddha has been betrayed and Mahavira has been betrayed and Chuang Tzu has been betrayed; Jesus has been betrayed -- and betrayed by people who were very intimate and close, but they could not see the point. And perhaps because they were so close, that's why they could not see the point that it is *your* suffering that the master is trying to help you to pass through; it is your night, not his night. But you will think that it is his creation: "He is unnecessarily

forcing me into self-torture." He will look like an enemy.

It needs tremendous love, tremendous trust to know that the suffering is yours; the master is simply trying to help you to get rid of it. And to get rid of it there is no other way than going through it -- but go consciously.

Jivan Mada, it is absolutely right... and if my people understand it, it will help tremendously for their growth, for their realization, for their enlightenment. I want to make your burden as light as possible. Perhaps nobody has tried to make your burden as light as I am trying to make it. Gautam Buddha will not tell a joke just to make you laugh; neither will Mahavira tell a joke just to help you to take things non-seriously.

Sorrow and suffering and misery -- everything has to be taken non-seriously, because the more seriously you take them, the more difficult it is to get out of them. The more non-serious you are... you can pass through the suffering, through the dark night, singing a song. And if one can pass through the dark night singing a song and dancing, then why unnecessarily torture yourself?

Make this whole journey from here to here just a beautiful laughing matter.

So, let me do my work....

Ruthie Finkelstein is not getting along with her husband, Moishe, and they have not had sex for a long time...

You should learn from Sardar Gurudayal Singh; he is going to be an enlightened man soon!

... One day, while she is shopping in the supermarket, Ruthie begins to feel very horny.

When she has paid, a good-looking high school boy offers to carry her groceries to her car. Ruthie gladly accepts, and as they are walking across the parking lot, she sidles up to him and whispers sexily in his ear, "I have an itchy pussy!"

"Well, Ma'am," replies the boy, "you will have to point it out. All those Japanese cars look alike to me!"

... This was the place where Gurudayal Singh was needed, but he never gets into the right jokes in a right place at the right time. But Gurudayal is a very simple man. He always gets into wrong jokes -- and I have been teaching him almost for fifteen years or more, but he will never enter into the right joke. Now he is silent, now he is relaxing. Now he will not laugh. He misses every right time!

Miss Goodbody goes with her class to Paris for a school trip. They are seeing all the sights, when Miss Goodbody realizes that little Ernie is missing. She leaves the rest of the class in a museum and goes looking for him.

After searching for some time, she finds little Ernie standing in the corner of a cabaret show, crying.

"Why are you crying?" asks Miss Goodbody.

"Well," sniffs Ernie, "my Mom told me that if I look at a naked woman, I will turn to stone -- and now I feel something getting hard already."

Joseph Mandelbaum and Benjamin Rosenblatt, partners in the garment industry, are having their worst season ever. Ten thousand Madras sports coats are hanging on the rack unsold, and bankruptcy is imminent.

Out of the blue, in walks a buyer from Australia looking for Madras sports jackets.

"Would you guys have any for sale?" asks the Australian, "I have been looking for them everywhere."

After a brief pause to catch his breath, Joseph admits that there might be a few left. Soon a deal is concluded for ten thousand jackets, to be shipped to Australia at a handsome profit.

"There is one thing;" says the buyer, "for this large order I need to get confirmation from my home office. There should be no problem, so unless I send you a cable by the end of the week, the deal is on."

The week creeps by, with the partners anxiously waiting to see if the Australian will change his mind.

At ten minutes to five on Friday, Benjamin is closing up the shop when there is a knock at the door and a voice shouts, "Telegram!"

The partners freeze. Trembling, Joseph grabs the cable and opens it. Suddenly his face lights up.

"Bennie! Great news! Your wife just died!"

This is especially for Sardar Gurudayal Singh. Get into it!

Paddy comes home with two black eyes.
"What happened to you?" asks Maureen.
"Well," says Paddy, "I was riding on the bus this morning and there was a big fat woman sitting in front of me. She had her dress caught up in her crotch, so I pulled it out, and she punched me."
"That accounts for one black eye," says Maureen, "what about the other one?"
"Well," says Paddy, "I could see she did not like that, so I shoved it back in."

Now, Gurudayal, should we have a little let-go? But remember, yesterday your let-go was not perfect. You enjoyed it too much.

You have to be silent. Let-go means, for one minute at least you are dead. But I saw you were enjoying being dead! This is not right. You have to correct it; otherwise you will have to do it every day!

I saw a few people even holding up their legs. This is not let-go! Let-go is impossible -- how did those legs reach up? And you were still laughing and enjoying. You destroyed the whole... So this time, unless I call you back you have to be utterly dead, no sign of life.
Okay, Niskriya? Niskriya is allowed to take photographs.
Ready?
Let go...

YAA-HOO! The Mystic Rose

Chapter #15
Chapter title: Never ask, "who am i?"

3 April 1988 pm in Gautam the Buddha Auditorium

Archive code:	8804035
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Audio:	Yes
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BELOVED OSHO,
IN HIS BOOK, CODEX HAMMER, LEONARDO DA VINCI HAS WRITTEN:
"IT IS IMPOSSIBLE THAT ANYTHING OF ITSELF ALONE CAN BE CAUSE OF ITS CREATION, AND THOSE THINGS WHICH ARE OF THEMSELVES ARE ETERNAL."
WOULD YOU LIKE TO SPEAK ON THIS?

Jivan Mada, the question is one of those which has been contemplated for centuries and yet no answer exists.

You have put it in the words of a philosophical treatise by Leonardo Da Vinci, known as CODEX HAMMER. His meaning may not have been apparent to you; it is something which every simple human being asks once in a while.

I will read Da Vinci's statement, and would like to analyze it to its simplest form. Philosophers don't like simplicity. They make complex problems out of the very obvious.
He is saying:

IT IS IMPOSSIBLE THAT ANYTHING OF ITSELF ALONE CAN BE CAUSE OF ITS CREATION, AND THOSE THINGS WHICH ARE OF THEMSELVES ARE ETERNAL.

Perhaps out of fear of a very cruel Christianity, which did not allow any freedom of thought, he has put a simple question in such a way that ordinarily you will not understand what he is talking about. In its simplest form, he is saying, "God cannot be the creator."

Christianity and other religions believe in God as a creator because nothing can be without a cause, nothing can come out of nothing. There must be something out of which you can derive something else: a cause is needed for every effect. The world is the effect and God is the cause; he is the creator and we are the created.

Ordinarily, nobody objects to it because ordinarily nobody bothers about who created the world and why the world was created. It is out of your way -- there are a thousand and one problems to be solved, one does not want to be loaded by another. So people simply accept it.

But the philosophical mind cannot accept it so easily. If the world needs a creator, then the creator also will need a creator; otherwise from where can *he* come? That leads one into a very absurd logic: then one God creates the world, another God creates the God, and so on you go on.

But somewhere you will have to stop. Somewhere -- X, Y, Z -- you will have to stop: that Z created all other Gods. But the problem remains the same: where does Z come from? And if Z can be eternal, without a cause, then why unnecessarily harass and make a fuss about the world? Existence itself can be eternal, there is no need for any creator. If finally you have to accept that something is eternal without being created by anyone -- has been always and will remain always -- God is not needed.

Then this existence itself is enough unto itself. It is eternal, there is no need for any creator to take unnecessary trouble.

But the priest will not allow a simple phenomenon, that existence is eternal. A God is absolutely needed. Not by you, not by existence, but by the priesthood of all the religions because without the God their temples become empty. All their scriptures become rubbish, all their rituals stupid, all their prayers childish; all their conceptions of God, the fixations of psychologically sick people.

God is absolutely needed for millions of priests all around. That is the commodity they sell, that is their market. You take God away and what will happen to the pope? The poor guy will have to go back to Poland, open a grocery shop. I don't think he is qualified for anything more.

But right now, God is there and everything is perfectly right. Then there is a hierarchy: the son of God, Jesus Christ, and the representative of Jesus, the pope and the cardinals and the bishops and the priests. A long line of parasites, and their life is possible only if God created the world.

One thing is certain -- it does not need any philosophical mind. Looking at the world, it is certain it has not been created by any God. Such chaos! Such continuous wars....

Just today I became aware that there are, even this very moment, twenty-five wars going on around the earth. Small wars; that's why nobody is bothered about them. Their definition of war is: if ten thousand people are killed, it is a war. There are twenty-five wars around the world at this very moment in which more than ten thousand people have been killed.

It seems man's only business for centuries has been to fight, to kill, to rape. Something seems to have gone wrong in the human mind: either some nuts are loose or some nuts are too tight, but something needs to be repaired in a workshop.

This man as he exists cannot be created by a god. It can be created only by accidental evolution without any direction, without any goal, without any reason.

Existence is simply a directionless reality. It blossoms in many ways -- in the flowers, in the stars, in the human eyes -- but it is all accidental. There seems to be no direction at all. There seems to be no considered, pre-planned goal that humanity or the evolution of consciousness has to achieve.

You have to find your goal within yourself. It is not given to you, and there is nobody to enforce it upon you. That's why... yesterday we were talking about George Gurdjieff, who said that the ordinary man does not suffer much; it is the extraordinary man who suffers and suffers unnecessarily. The extraordinary man takes over the question of a certain goal to be achieved, a certain reality to be realized.

The ordinary man is simply happy in producing children, every day going to the office, every day coming back to the same home. I mean respectable citizens, I don't mean *everybody* comes to the same home every night. Some come in the evening, some come in the middle, some come in the morning, but

anyway they come. And for what do they come? To take a shower and get ready for breakfast. Their whole life is a routine. Breakfast, lunch, coffee break... and life is not long; soon among these coffee breaks comes the final stop. People fall flat and stop breathing, not even telling anybody what they are doing and why. And why suddenly? Why have you chosen *this* moment?

People function almost like machines. You cannot ask a machine why it has broken and why, particularly at this moment... You cannot ask a car, "Why have you stopped? And particularly going to Bombay on the ghat -- don't you have any sense?" But nobody asks a machine.

Nobody asks you, "Why are you breathing? Do you have any answer?" If you think about it, you will be really worried that essential questions -- why you are born, who was waiting for you, why you are creating an unnecessary crowd and thousands of problems... because the crowd goes on becoming bigger and bigger. The only rational question has been asked by the contemporary philosophical school, the existentialists: "Why don't you commit suicide?" It won't do to answer that "I don't want to." That is not the question. The question is why don't you want to? What is the purpose? Why are you harassing people?

In fact, there is no answer.

In old Greece, there was a great philosopher, Zeno, who lived a long life -- ninety years. And his teaching was that only retarded and stupid people can go on living. Intelligent people are bound to commit suicide the moment they realize that there is no reason. To go to bed and then get up early in the morning, then again the same routine, the same office file, the same boss... everything is the same. And finally you have to die, so why not now? Why take so much trouble reaching towards your grave? Why take seventy years?

And while going towards your grave you are not going silently, you are creating thousands of problems for others. The postman has to bring your mail and the milkman has to bring the milk....

And millions of people are engaged in defense -- for what? For people who are all going to die, what is the point of defense? The defense armies go on growing like mushrooms everywhere, and who are you defending? Once a person dies you cannot persuade him, "Please, this is not right. We have been arranging so much defense and you decided to stop breathing. Is it gentlemanly?" It is not even Catholic....

Zeno taught, and it is said that thousands of intelligent people, his disciples, committed suicide. But he lived long -- obviously, he had to, it was a responsibility. He was asked again and again, "Your disciples go on committing suicide because of your teachings -- why don't you commit?" He said, "I would have committed suicide long before, but because of this teaching... Who will teach? I have a purpose, and I will try to live as long as possible because once I am dead nobody is going to teach my philosophy."

And certainly nobody ever taught his philosophy to anybody else. Once he was dead, people were relieved that a great harassment... because he was asking questions which you cannot answer. It is not that he knows the answer, he is simply pointing out to you that there is no answer.

Unanswerable existence has made it possible for millions of priests to exploit you because they give you a sense of direction. They give you the feeling that you are needed by God, that you are created by God; that you are not unnecessary, that you are here to fulfill a certain destiny.

God is absolutely necessary for the priests and their profession, and God is absolutely necessary for others. It is not an authentic answer but something is better than nothing: "God has created you."

And have you ever looked at your face in the mirror? Can you see any reason why he should create you? What kind of revenge is he taking? And he has not only created you, he has created your wife, your children, all kinds of nonsense. And still you have to worship him! If you don't worship him, he will throw you into hell.

Strange. We have never asked to be created in the first place. We have never asked that we should be allowed to live. He has created all kinds of desires and longings, greed, jealousy -- he is responsible for all that -- but you will suffer. He has given you sexuality, and the priest goes on teaching you celibacy. Strange. And the priest is the representative of God -- he should teach sexuality, if he is really a representative.

If you look around, except me nobody is a real representative of God.

You are teaching celibacy -- strange -- and still you believe in God? And I DON'T believe in God; still I am the only representative for the simple reason that my understanding is, there is no reason to ask why you are in existence.

You simply are.

I am, and nobody can ask me why. Even I cannot ask why I am, I simply find myself -- I am. It is not a

question....

There used to be a great wise man in India, Raman Maharshi, whose whole teaching was, "Ask yourself: Who am I? Who am I?" How stupid is the very idea! You *are*, that's all. The question of "who" does not arise.

If you ask too much, you will say, "I am Niskriya." Deeper than that, there is nobody: you have reached the bottom level of existence.

I don't teach you to ask yourself "Who am I?" Are you mad or something? You are yourself, I am myself -- everything is clear, there is no confusion. I have never seen anybody confused about identity, who he is. Certainly you know who you are -- otherwise, how will you recognize your wife?

Next time you see her you try: be at a loss..."Who is this woman and what is she doing here?" But you recognize her, you recognize your kids.

... Although I have never seen a kid who is not nasty. All great men have remained bachelors for a simple reason: to avoid kids. It is always good to see others' kids and say, "How beautiful!" But never have your own, because they are such nasty people!

There is no reason for anybody to be here, but what can we do? We *are* here. And certainly, God has not created us.

The very idea of God creating humanity, the world, and all living beings, is absurd. Because what purpose does it serve? The universe was perfectly silent, stars were shining, there was no need for all this strange crowd who knows nothing else but to fight.

And once you accept that God has created you, you have destroyed your freedom. You have destroyed your dignity, you have lost your soul. You are only a puppet, your strings are in somebody else's hands. He says, "Dance!" -- you dance. He says, "Let go!" -- you let go. You know it well. In a little while, we will see it happen!

If your being is created by God then you are not a living entity, but only a commodity. Things are made, beings are not made. Have you seen anybody making beings? Yes, people create children but they are not the makers of the children. And they don't know what they are doing.

And they were never thinking of children when they were doing it! Just the idea would have disturbed them -- "My god, what am I doing?" Children are as accidental to you as you are accidental to existence.

Life is an eternal source of energy.

Nobody has created it.

And it is of great importance that we don't have any purpose: otherwise, we would have been machines. Machines have purpose: a car has a purpose, a railway train has a purpose, but *you* don't have any purpose, because you are a being and not a thing.

You have a dignity, a freedom.

In fact, those who have known themselves, their understanding is that you are all gods. Nobody has created you. You have been here forever and you will be here forever.

Hence the teachings of the awakened ones are not of worship, ritual, mantras; the teachings of the awakened ones are how to be awake and realize your eternity. And then life becomes just a play, just a game. Do you think football has a purpose? Everybody knows that it is just a game.

Life is a play, a playfulness.

There is no God and there has never been.

And man's freedom is absolute. He need not worship anybody, he has only to discover his own potential, his own creativity. What can he do? It is not a question of Who am I? The question is, What can I do? What I can be? As far as who I am, that has already happened. I am. Now the question is, What should I do? Should I be a singer, a dancer, a poet, a mystic, a lover? A man of peace, of great depths, a man of immense silence and joy?

What I should be is the question.

"Who am I?" is useless, unnecessary, wasting your time.

Once this penetrates in your intelligence, that "I am here and I have enough energy -- either I can destroy or I can create, either I can be a god or I can be a devil"... these are the real questions.

My effort is to make all of you gods.

The moment you are enlightened... that is another name of the declaration that "I am a god. I am not created, I have been always here in different forms and I will be here in different forms. We will be meeting again and again on different planets, in different times, in different ages, but we cannot disappear."

So whenever somebody dies, remember a Zen monk, Lieh Tzu. His last words were, before closing his eyes... he said to his disciples, "See you again." He closed his eyes himself. Ordinarily, others have to close the eyes, because a dead man cannot move his eyelids, so every dead man remains with open eyes. And the open eyes of a dead man create terror, because you can see only the whites of his eyes. His pupils have moved upwards. It looks dangerous, so people immediately close the eyes.

But Lieh Tzu closed his eyes himself. And before closing them he said, "See you in another time, in another place, but see you again." This is a man worth calling a man, a man of dignity, who does not believe in death.

Those who believe in God are bound to believe in death because if they are created, they can be uncreated. They are only a combination of parts. They can be taken apart, they can be put together again.

But man cannot be put together again for the simple reason that he is not the body; neither the brain nor the mind but something far deeper, just a pure awareness of I *am*.

Never ask "Who am I?" The moment you ask "Who am I?" you are asking a wrong question, you are on a wrong track. Soon you will find you are Niskriya! I say to you that you *will* find it. Try tonight: whenever you close your eyes and ask "Who am I?" an answer will come from inside: "I am Niskriya." Not only to Niskriya -- it will *not* come to Niskriya, it will come to everybody else. However you try, you will not be able to get through; Niskriya will be there.

Ask a wrong question and get a wrong person.

Jivan Mada, all that is, has always been. Isness is unchanging. Everything changes -- but isness, the very essence of life, remains the same.

Ruthie Finkelstein finally persuades her husband, Moishe, to go for a checkup.

"You look terrible," says Doctor Bones. "Do you drink?"

"Why, yes," says Moishe, "I start every day with a bottle of cognac."

"And with that cough," continues Bones, "you are probably a smoker."

"You bet," says Moishe, "three packs a day for me."

"Look Mr. Finkelstein," says Bones, "you are not a healthy man. You are going to have to give up smoking and drinking right away, and that is an order. And before you go, that will be thirty dollars for my advice."

"Thanks, doc," snaps Moishe, "but who is taking it?"

Nobody takes advice, everybody goes on doing stupid things. And the most stupid is to inquire, "Who am I?" That is the beginning of going insane. Certainly you will find *somebody* that you are: perhaps Jesus Christ or Hazrat Mohammed or Gautam Buddha; somebody you will find. It does not matter whether it is Niskriya or Gautam Buddha; the very idea -- Who am I? -- points towards a wrong answer. It can never lead you to yourself.

If Raman Maharshi had told me to sit down and inquire, "Who am I?" it is absolutely certain, that I would have told the old man, "You have gone senile. I know very well who I am and you also know who you are. There is no confusion." Although his purpose was different: he was trying so that you could find by and by that "I am not the body, I am not the mind, I am not the brain." And when you find that nothing remains in your hands, this is you.

But you have not found the answer to "Who am I?" You have found yourself, which you were always, whether you have looked into it or not.

Religions have created hypothetical questions -- God and the description of God, how many hands he has and how many eyes. Obviously, he cannot be so poor as we are: just two eyes, nothing to look backward with. There are religions whose gods have four eyes. Naturally, there is no need to turn -- they can go this way, they can go backwards, without any trouble. It is a very human weakness -- you will have to turn around and look back. And the Hindu god has one thousand eyes, because four looks like not very much. Just double the number human beings have, it is not right -- one thousand. But nobody bothers to think that if you have one thousand eyes, will you have space for anything else? I have been concerned about it: you will be all over eyes and eyes and eyes and eyes. No ears, no mouth, no nose, just a collection of eyes -- it does not seem to be a great prospect.

Another idea in the mythology of Hindus is that God has one thousand hands. It means there must be two Gods -- one has one thousand eyes, one has one thousand hands -- because you can't have one God with one thousand hands and one thousand eyes together. It will be too crowded -- very busy -- and nothing will be accomplished by such a God. Once you take anything hypothetical as a truth, you start growing the truth... because you have to ask questions like whether he has a beard or not....

Gautam Buddha has no beard, Mahavira has no beard; twenty-four *tirthankaras* of the Jainas have no beard. Great idea! Just to save the trouble of shaving every morning and every evening...

But nobody ever thought that this means these people were lacking in some essential hormones. Unless those hormones were missing, beards would grow. Women don't grow beards -- it is not their fault. You cannot tell them that "This is not good -- when everybody else is growing a beard, just to give them company grow a beard!"

A woman can also grow a beard if she takes injections of certain hormones. But it is a very strange thing: Gautam Buddha, in his twenty-three past lives, has never grown any beard. Twenty-four tirthankaras of the Jainas have no beard. It is a strange coincidence.

Once in a while, you can find a man who is missing certain hormones. At least I knew one, in my very own village. And he is one of the richest men in that territory. I used to go to him and say, "Listen, you can't have babies."

"What do you mean?"

I said, "You cannot have children and if any child is born to your wife, remember: it is the Holy Ghost, because a man who cannot grow a beard has not the potential to create children."

He said, "You are a strange man. How many times have you reminded me of this?"

I said, "I will go on reminding you again and again, so that you are aware: whenever you have a child, it is somebody else's child."

Fortunately, it is a small village -- not a single car, no parks to meet, no beach, nowhere to go -- and a very stratified Hindu society. The Holy Ghost has not been able to give a child to that fellow. I have been inquiring constantly. When I came back from America, my first inquiry was, "Has something happened or not?" Somebody had come from the village. He said, "You are strange! The first question! Nothing has happened, and now he is so old..."

I said, "It doesn't matter. The Holy Ghost can make even old virgins pregnant." They are Christians, so they were very angry at me. I said, "You should pray not to Jesus Christ, not to God, but to the Holy Ghost. And one never knows in what form the Holy Ghost comes, so allow a little freedom to your wife. Otherwise, you are not going to have any children."

And I hear that he is still -- now he must be seventy -- without any children. It seems the Holy Ghost has not come back again since Jesus Christ. Or perhaps he comes once in a while, but people don't recognize him. It was a rare occasion that he was caught red-handed.

If there is a God, then naturally questions arise: he must have a son. But poor imagination stops very soon -- only one son, not even a sister for him to play with? And has the Holy Ghost become too tired, or have they dropped the whole idea?

Once you accept any conceptual question, hypothesis, then a thousand and one questions arise. God created the world. Then why did he create poor people, why did he create rich people? Why could he not create an equal humanity? Why did he create man as superior and woman as inferior? What was his purpose? Is he a male chauvinist?

Certainly, God has no wife. The whole group is a gay group -- God, the Holy Ghost, the Son... not a single woman. And what are these three fellows doing? Must be getting tired. Unless there are a few women... Just put a few men aside and you will see: they become serious, sad, bored, start thinking about suicide, because there is nothing else to think about. Just bring a few women in and hallelujah! Sadness is gone, people are running with their girlfriends here and there; nobody wants to die, not in this moment.

Jivan Mada, don't be bothered with such philosophical questions.

Be concerned with the existential, with the real, with the ordinary which you have to face every moment, every day, about yourself, about your potential.

Who cares about God?

Only stupid people who don't have anything to do. They go on thinking about strange things.

Paddy is handling some dynamite in a quarry when he lets one stick drop. Suddenly the whole box explodes, shooting up in the air and taking Paddy with it. After a while, the boss comes round and asks his fellow worker, "Where is Paddy?"
"He is gone," answers Seamus.
"When will he be back?" asks the boss.
"Well," says Seamus, "according to Albert Einstein's theory of relativity... if he comes back as fast as he went, he will be here yesterday."

Now, it is time for prayer, and then many more things have to be done....

Moskowitz met Finkelstein on the street one day and said, "Finkelstein, have I got a bargain for you! An elephant! A whole living elephant, for just one hundred dollars."
Finkelstein said, "Are you crazy? What do I want with an elephant?"
"It is a beautiful elephant," continued Moskowitz, "all grey, ten foot tall, and complete with a trunk."
"But I have nothing to feed it on," cried Finkelstein. "I live in a three-room apartment, I have no place to put it in."
But Moskowitz went on: "Two beautiful tusks, maybe two feet long. It is a magnificent beast. They don't make them like that anymore."
"Moskowitz," said Finkelstein, almost screaming, "I have a three-room walk-up apartment on the fifth floor. Where will I keep an elephant?"
"You are a hard man, Finkelstein," said Moskowitz. "I will tell you what. I will throw in a second whole elephant for only fifty dollars extra."
Finkelstein smiled and said, "Now you are talking!"

The shy young bride is really upset when she learns that her husband has been married twice before. Through her tears, she asks him what has become of his two previous wives.
"I may as well tell you," says her husband. "My first wife died from eating poisonous mushrooms."
"And your second wife?" she cries.
"She died of a fractured skull," the man answers. "It was her own fault, she wouldn't eat the mushrooms."

... Vimal, it seems you have not prayed. This is not right. In fact, you are enjoying it! Somebody is having a migraine and Vimal is enjoying it! I have never heard of it, that somebody has a migraine and somebody else enjoys, but in this world everything happens.

Kowalski is drinking in a bar with a friend.
"I love America," he says, "I am so glad I came over here. Where else in the world could you finish a hard day's work and be waiting for a bus outside the factory gates, in the rain..."
"What? What is so great about that?" interrupts his friend.
"Just wait," continues Kowalski. "Then the boss comes out in his black Rolls Royce, opens the door and says, `It is a hell of a night -- come in out of the rain.' When you are inside, he says, `That coat's all wet; let my buy you a new one.'
"And after that, he takes you back to his mansion and gives you a big meal and a few drinks and a warm bed for the night. And in the morning, he gives you a good breakfast and a ride back to work. That would never happen in Poland."
"Amazing," says his friend, "that happened to you?"
"Not to me," replies Kowalski. "It happened to my sister!"

So now get ready for a let-go. And beforehand, you should remember that let-go does not mean that you have to laugh and enjoy. This is a religious experience! It is not entertainment.
Krishnamurti died. He would have lived if people had listened to him. His last words were, "People think I am an entertainment -- and I am talking about enlightenment."
But as far as I am concerned, to me enlightenment is the ultimate in entertainment. You can enjoy, but for two minutes, let-go is to be total -- no noise, no laughter... just as if there is nobody in the Buddha auditorium.

Let it be an experience of an energy contained within.

And then I will allow it to come up in "Yaa-Hoo!" Then you can do as much as you want. But first enlightenment, *then* entertainment -- not vice versa.

Niskriya, are you ready?

So when I say, "let go"... let go.

(QUITE A FEW OF US, IT SEEMS, ARE HAVING A BIT OF TROUBLE BEING "AS IF THERE IS NOBODY"... SUPPRESSED GIGGLES KEEP ERUPTING IN WAVES, HERE AND THERE.)

Unless it is total, I will continue it....

(NOW IT SEEMS THE WISH TO CONTINUE IT OUTWEIGHS THE WISH TO BE TOTAL! FINALLY, OSHO GIVES UP, WITH A CHUCKLE.)

Okay, come back....

YAA-HOO! The Mystic Rose

Chapter #16
Chapter title: Helplessness: another name of let-go

4 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
I AM SEEING A CERTAIN HELPLESSNESS ARISING IN ME. IT IS A FEELING THAT I HAD FEARED AND ALWAYS TRIED TO AVOID IN THE PAST.
YET, AS IT BEGINS TO OVERWHELM ME, IT BRINGS A SENSE OF FREEDOM I HAVE SELDOM, IF EVER, EXPERIENCED BEFORE.
BELOVED MASTER, DOES THIS HELPLESSNESS HAVE SOMETHING TO DO WITH WHAT YOU CALL "LET-GO"?

Anand Rakesh, man *is* helpless. His helplessness is existential. He has tried in thousands of ways to cover it up -- by creating a God as a protector, by praying in temples and mosques and churches to some fictitious entity, just not to feel helpless... "There is somebody up there who will take care." Man has tried to belong to different crowds, Hindus, Mohammedans, Christians, just to avoid and escape his aloneness.

But whatever you do, sooner or later you realize you are alone. Neither your wife is yours, nor your husband; it is just an arbitrary arrangement to help each other to cover up helplessness. There is no friend who can help you, there is no political ideology which can help you, there is no theology, no religion.

What I am trying to say is that we have to accept the truth that we *are* alone and all our efforts to forget it are futile. Secondly, that we *are* helpless, there is no way to avoid the fact. All are simply imaginations and dreams.

Just to avoid one's helplessness one tries so many ways... one starts drinking alcohol, taking drugs, so

that one can forget this utter helplessness in this vast empty universe, this aloneness in this infinity.

There are people who are angry with me just for the simple reason that I want to make them aware of the fact, and not to live in fictions. There is no God whom you can depend on in times of trouble, in dark nights. There is nobody to hear your prayers. When I say this it creates in people antagonism against me. I am taking away their teddy bears.

Just try to take a teddy bear from a small child and see how he freaks out. The teddy bear is his solace, his consolation, his companion, his God, his friend; he is his everything. Just watch, on the platforms of railway stations, in airports, in waiting halls, small children carrying their teddy bears. Dirty, greasy, looking like Italians, but carrying them... a deep solace somewhere that they are not alone, the teddy bear is here. If any calamity happens the teddy bear is going to help.

But poor teddy bears at least are real. Your God is not even that real.

When I see somebody raising his eyes to the sky and praying, I feel like crying. This man is living in dreams. There is nobody there above the clouds, but his prayer gives him a certain solace, a consolation.

No prayer has ever been heard, except once:

You can see Maneesha here. This is the prayer of Vimal -- he prayed twenty-four hours to all kinds of gods, Hindu, Mohammedan, Christian, any kind of god, just come and help to take Maneesha's migraine -- because *he* had started having a migraine! Every day he would have to be hammered -- "It is you, because of you, that poor Maneesha is having a migraine. And you are enjoying!"

He started feeling guilty and shaky. Now today he is looking very happy, his prayer has been heard. Now nobody can raise a finger at him.

One other time also a prayer was heard. A man in deep desperation, finding no way to get a small sum of money to purchase medicines or to call a physician for his dying wife, prayed to God: "I don't want paradise, and I don't want to be a great saint. I am a small man, very ordinary and mundane -- forgive me for bringing such a mundane thing into prayer, but I am helpless; I need fifty dollars. Send it immediately! It is not a metaphysical question, my wife is dying and if the prayer is not heard, to me you will be dead also. I will not pray again."

But he was a clever man, a little educated too. He thought, "God is so far away that although I am shouting from the roof of my house, I don't see any possibility that he will hear it, because I cannot see him anywhere. It is better to write a letter, which is more dependable."

He wrote a letter with his prayer and sent it, but when he started writing the address he was at a loss; he did not know the address of God. Nobody knows his address. Naturally he thought that the postmaster general must know his address, so he wrote, "God the Father, care of Postmaster General." And to his surprise, just the next day a money order came. But it was not fifty dollars, it was only forty-five dollars. He was very angry. He shouted again from the top of his house: "It seems this Postmaster General has cut his commission! I had asked for fifty -- five dollars are missing!"

And what had happened? When the letter reached the post office, they opened it and they felt that the man must be in a desperate situation. Otherwise nobody writes letters to God; nobody has ever heard of writing letters to God. Nobody really knows his address -- nobody is in fact certain whether he exists or not. "It will be good that we collect contributions from the office, just a few dollars each, and send this poor man a great surprise, that God has heard."

But they could collect only forty-five dollars. They said, "It is better than nothing. Send it immediately, because his wife is sick and if we wait for five dollars more, he may not be able to bring the physician and the medicine." So they quickly sent the express telegram for forty-five dollars to be delivered to this man.

Except these two times, no prayer has ever been heard. And the fact is, in both these cases it is just a belief. The post office people collected the money, it was not God. And it is not God that has taken away the migraine of poor Maneesha. It comes every month to her. It is not in the hands of any God to change it -- otherwise no woman would have any periodical troubles, stomach aches, headaches, migraine. Vimal has not been heard by God, it is just coincidence that it was the last day of her period.

So don't feel too proud, feel humble. Don't think that you have a direct relationship with God, that your prayers have started being heard.

There is no God, but people are so helpless.

I don't agree with anything in Karl Marx's philosophy except one point, where he says that the religion is

the opium of the poor people. He is saying that God, religion and all its theological tenets are to help the poor to be patient, to help the poor believe that "Your poverty has also a meaning. You will be the only ones who will be received in God's paradise, with all the joys and pleasures which are available to the rich people."

And Jesus' statement is very significant when he says, "A camel can pass through the eye of a needle, but the rich man cannot pass through the gates of heaven."

And as far as I know, only rich people can enter anywhere! If the camel is rich, even he can enter the eye of a needle -- he can make a very big needle. The question is, do you have money? Even Saint Peter, waiting there before the gates of paradise, first will ask, "Have you got some present for me? If not, just go to the other gate." That seems to be more logical, more existential, based on sheer experience.

But poor men for thousands of years have been told, "Your poverty is a fire test of your trust."

This is a great deception. The priests and the popes have been the greatest con men. Because of them the world remains poor; because of them people don't learn to stand on their own feet; because of them people don't learn how to enjoy the freedom that a godless world provides for you.

A world with God simply means Adolf Hitler with a loaded gun -- or Ronald Reagan, names don't matter, but somebody is there with a loaded gun forcing you to do things which you don't want to do, and not to do things which you always wanted to do.

What have all the churches and the scriptures and the religions been doing except forcing people to do things they don't have any desire to do? And forcing them to stop doing things which are very natural, and they want with their whole heart to move in those directions.

All religions are against nature.

It is very strange. God created the world, according to these religions, and all these religions are against nature. And God *created* nature -- the conclusion is clear, that all religions are against God.

But why do people accept them? They accept them because membership in a big crowd, six hundred million Catholics, one feels that so many people cannot be wrong. Left alone, you start feeling worried. There is no way to find out whether you are right or wrong -- where are you going? Is this the right way?

But when you see six hundred million Catholics going, a deep relief comes to your mind that six hundred million Catholics headed by the representative of Jesus Christ, the only begotten son of God, cannot be wrong. It is better to become a member of the crowd. It helps you to drop the worry about whether you are really living rightly or wrongly; whether what you are doing is sin or virtue. The whole responsibility is taken by the crowd and the leaders of the crowd, and they decide what is right.

It is certainly true that when responsibility is taken by somebody else, you feel a certain relief. When the doctor says to you, "Don't be worried, your wife will be okay"... That does not mean that your wife is not going to die. That does not mean that the doctor knows that your wife is not going to die. The doctor does not know even about himself, but because he has an authoritative status, all the degrees, it helps you. He takes the responsibility. You feel unburdened.

But one thing you forget: that with the responsibility gone, your freedom is also gone. They exist together.

If God is responsible for creating the world, then we cannot be free, ever. Then we are going to remain slaves in the hands of an unknown stranger whom we have never met, who never even sends a telegram on New Year's Day, who does not seem to be bothered by our existence. What happens to us seems to be none of his concern.

But we become enslaved to the priest in the name of an unknown fictitious entity. Just a few months ago, the pope created a new sin. All sins are created by popes and priests -- this is the latest. The sin is that if you confess to God directly, it is a sin. You have to confess through the right channel, the medium, the priest.

Naturally, it is a question of business. If you start talking directly to God, who cares about the pope? Who is going to pay his bills? Millions of dollars -- every trip six million, eight million dollars. Who is going to pay every year for three trips, for absolutely unnecessary reasons? Kissing the earth, which you can kiss anywhere. There is a little bit of difference -- the taste. In India, you will taste cow dung; that will be your taste of Hinduism. But you could have managed it in the Vatican itself. You have cows, there is no problem. For that eight million dollars, an unnecessary harassment to yourself and to others.

If everybody starts talking to God directly, then the priests are out of their profession.

When you confess to the priest, he says, "Put ten dollars into the charity box and your sin will be

forgiven. I will pray for you." Everything has a price. You commit a sin and you go to confess to a Catholic priest and you will know how much it costs.

It happened... a bishop became very friendly with a rabbi because both were very deeply interested in the game of golf. They had decided that on the coming Sunday they will finish their services in the church, in the synagogue, and they will both go together to the golf course.

The rabbi finished quickly -- rabbis are very efficient people -- and he came in his Cadillac, but the bishop was still in the confession booth. It has a small window, and the bishop or the pope or anybody who is representing God is on one side, and on the other side, the person who confesses. A device that the person does not feel awkward, embarrassed; he is not seen by the priest.

But there was a long queue. So from the other side, the rabbi entered the cabin and said to the bishop, "It is getting late, and I don't see that you will be able to finish till Judgment Day! Because the queue is so long... and you don't seem to be very efficient. You don't know business."

The bishop said, "I am doing it as quickly as possible, but these idiots are such that they don't confess in a summarized form. They go on in such detail! Nobody is interested in their detail -- how the woman looked, on what street they found her, and they raped her and she was screaming but deep down, she loved to be raped... Simply say that `I have raped' and be finished! But unless they go into details... They torture me, but they have a right because they pay money."

The rabbi said, "You get ready. How much is a rape?"

He said, "Ten dollars."

He said, "That's okay. You just go and get ready and I will finish your queue."

And another man came to confess and said, "Father, I am very, very sorry. It has again happened."

And the rabbi said, "My son, don't be worried. Let it happen and let it happen again and again."

The man thought, "This is strange. What has happened to Father? Has he drunk too much? The voice also seems to be different. But what else to do?"

He said, "I have again raped a woman."

The rabbi said, "Don't worry. Don't worry about the details. I know all the details. It will be thirty dollars."

The man said, "That is too much, because I have raped many times -- it has always been ten dollars. Suddenly the price has gone up so much? In fact it should go down, because the dollar is going down. You are not taking into account the simple fact that the dollar is reduced to half of what it used to be."

The rabbi said, "Don't be worried, my son. You just put thirty dollars there -- one minute more and the price will rise! As far as the extra twenty dollars, they are in advance. You can commit two rapes more and there is no need to come to confession, unnecessarily creating trouble. I will pray for all three -- in advance."

The bishop could not believe: by the time he got dressed, took a shower and came out, the queue was finished. And the rabbi said, "You people don't know how to do business. Although we don't do such third-rate business... but within five minutes, I finished all of them. I warned them that `If you go into details, the punishment will be more. God does not want details because he knows everything, he is omniscient. He knows how many rapes you have committed, he knows how many you are going to commit. So I have even charged for advance rapes."

The bishop said, "What are you saying? And if the pope comes to know about it, that I am taking advances... Do you think I am a pimp? I am a bishop, respectable. You Jews don't know any etiquette, just money. Even ten dollars is a lot of money nowadays." The rabbi said, "I never thought you would be angry, I thought you would learn! I taught every one of them -- `No details, quick business.' And God is omniscient, he knows the past, the present, the future. So why not the advance?"

The rabbi said, "It is useless to argue. We don't do such dirty business at all. Instead of thanking me... because your charity box is five times more full than you have ever seen it. Now there is no need for you -- just look at my Cadillac -- no need to go on dragging in that old dirty Ford car. God is loving, compassionate. How can he not see that his own rabbi should have a Cadillac?"

These people are doing their business, but in a way they are cheap. Now, psychoanalysts have come. They are doing the same kind of business, just their strategy is different. But their charges are very high, they are the highest-paid profession in the whole world. In fact, it has become a fashion in countries like America that rich ladies talk about -- "Who is your psychoanalyst?" because to have a very costly

psychoanalyst is just like having the Kohinoor. Who can you afford? Sigmund Freud himself!

And the whole thing the psychoanalyst does is that he does not do anything. He simply sits. He has changed the strategy -- instead of making a confession booth, he has made a more comfortable couch for the patient. He sits behind so the patient cannot see whether the psychoanalyst is listening to him, whether he is there or not. And the patient goes on talking and he has to tell all his dreams. Most often it happens that there are four or five couches and one psychoanalyst managing them all! Sometimes here, sometimes there... just giving them the sense that "I am here."

And his whole business is to listen to you, so that you can be unburdened. Just by listening -- that is the old Catholic idea -- just by listening to you telling everything... you are no longer repressing. You are throwing out, vomiting everything. It feels good. Whether the person is listening or not does not matter. In fact the experienced psychoanalysts never listen because if they go on listening they will go mad, the whole day listening to all kinds of idiots.

But why are people always trying to find some help from somewhere? A deep helplessness -- the psychoanalyst is a great man of insight, he knows the unconscious, the collective unconscious. Just his presence by your side twice a week is enough to keep you running, knowing perfectly well that you have the greatest psychoanalyst in the world, so what is the fear? There is no fear: any problem and you can talk to the psychoanalyst. And the psychoanalyst has not to answer you, but just to listen to you.

I have heard, a great psychoanalyst was tortured by a very rich man -- because he was able to pay as much as you want, but you will have to listen as long as *he* wants. So two hours, three hours, sometimes the whole day, one patient. And he was a very cunning man -- naturally, the richest man cannot be a very innocent man -- he used to look to see whether the psychoanalyst was present or not. So he could not even go to the bathroom, and many times he was coming to the state of EST! The bladder is full and the great man goes on and you cannot go to the bathroom.

That was the whole secret of EST: You could not go to the bathroom. And there is a time limit: three hours, four hours, five hours... and then things go beyond control. And in EST, when somebody moves towards going beyond control -- naturally, if you have been for five hours repressing your bladders, then they forget all about control and just in the middle of the crowd of the EST followers you start pissing. It brings such a great relief!

And seeing that one man is courageous enough, others start, and when everybody is pissing, that is called great enlightenment! It is certainly a beautiful experience. Such unburdening, such a freedom, no worry in the world at all!

That psychoanalyst finally managed to convince the rich man that "I am a poor psychoanalyst. If I give my whole day to you then what will happen to my other customers? So I have made a device: I will put a tape recorder here. You talk to it as much as you want, in as much detail as you want, and in the deep silence of night in my bed I will listen to it. This way I can take care of other patients also."

The rich man said, "That's perfectly right!"

The next day, when the psychoanalyst was entering his office, he saw the rich man coming out. He said, "What is the matter, where are you going?"

He said, "If you can find a device, I can also find a device. I have told everything to *my* tape recorder. Now *my* tape recorder is telling everything to *your* tape recorder; in the deep silence you should listen. I also have my businesses to look after -- why should I waste my time?"

Now two tape recorders, and psychotherapy is happening! But people are ready for any stupid thing, just it should give you a feeling that you are not alone, that you are not helpless, that there are sources that can support you, that you have friends, that you have a family. But all this is fiction. The family is fiction. A woman, a stranger that you have never seen before -- suddenly you see and you fall in love with a stranger and you don't know whether she will cut your pocket or not. Falling in love, at least you should inquire who she is. But love is blind.

And I am not saying it, the whole world for centuries has condensed its wisdom: "love is blind." It has to be, otherwise who can fall in love with a stranger? In the night the woman may cut your head, take your bank account and fall in love with somebody else. Love has to be blind, otherwise love cannot be! But people take every risk for the simple reason that at least you have a wife.

Two men used to sit in a bar to the very end, when all customers have gone and the bartender is telling them, "Now it is closing time, you should go."

And they will say, "Just a little longer."

The bartender said, "What is...? Nonsense, the time is over. I have also to go home, and the law has to be followed. At a certain time the bar has to be closed."

One day, one man asked the other, "Why do you go on sitting here?"

The other man said, "It is strange, why do *you* go on sitting here? You should be the last person to ask me this question. I have a wife and she is such a bitch, such a horrible bitch, that to avoid her I go on sitting in the bar, wasting my money, my time, my health, my respectability. But why do you go on sitting here?"

He said, "I don't have a wife, that's why! That empty house... just to think of it and a trembling arises in me, again a dark night alone in the house, nobody even to talk to."

And the situation is, whether you have a wife or you don't, in every case you are alone and helpless. How can two helpless persons be less helpless together? Just sheer mathematics: two helpless persons together will be *twice* as helpless, and you can see it in every marriage. Ask the married man or the married woman and they will all say, "What golden days were those, when we were bachelors. Now all is lost. Now we are stuck, glued together, nothing to say, nothing to talk about, because everything that we wanted to say we have said long before, many times."

How many times can you say "Sweetheart" when there is no feeling at all? The desire arises to kill the woman, but you have to say, "Darling, I cannot live without you."

This insane world is insane for a certain reason: because you cannot stand alone and accept it as a reality that helplessness is natural, that aloneness is natural.

A man, the moment he recognizes the fact that to be alone and helpless is natural, suddenly becomes free from all fear. He suddenly becomes free from all kinds of fictitious relationships, suddenly becomes independent, individual. This is the only spiritual freedom and I call such a man the only religious man.

Rakesh, you say, "I am seeing a certain helplessness arising within me."

You are fortunate. But there are millions who don't see it. It is there, you are born with it. Don't repress it, because that is what people do. In what ways they do, they may be different, but the basic thing is they immediately repress it. They immediately start the television, they immediately take out of the pocket a cigarette, start smoking. What has happened? Why have they suddenly started smoking? Smoking gives them an occupation, so they can forget the helplessness that was arising; rather than helplessness arising they start smoke arising! And they make rings and enjoy that they are doing something artistic. And the world is full of such idiots.

If helplessness is arising, it is a good sign. It means you are coming closer to the reality of your being. Look at it as a blessing, not as a curse.

You say, "It is a feeling that I had feared."

Everybody fears it, nobody wants to be helpless, but it is not a question of your wanting or not wanting. It is simply the fact that you are helpless. Now it is up to you to feel fear, or to sing a song, or to do anything -- or not to do anything, just simply sit and look at this helplessness which is your being. What is the problem, what fear is there? Helplessness cannot destroy you.

Helplessness certainly makes you aware and alert that you are surrounded by all kinds of dangers, and that unless you are alert and aware you are going to fall into some ditch somewhere. This ditch or that does not matter. What you call it, that too does not matter. You fall in a ditch and you say, "I have fallen in love." And it was only a ditch!

And sometimes you get bored just being in the same ditch -- how long can you go on? So you start crawling out of it just to find another ditch, because these ditches are all over! And you become more and more accustomed to falling: the moment you see a ditch, you immediately start moving towards it. It is not the ditch that comes to you, you go towards the ditch.

Mulla Nasruddin used to tell people and his friends that his wife was like a mousetrap -- not in front of his wife, of course, but one day she heard. In the sitting room he was telling somebody, "My wife is just like a mousetrap."

The wife came in and she said, "Yes, I'm a mousetrap, but who are you? And why did you enter? Mousetraps don't run behind the mouse, the mice themselves enter into mousetraps! So remember, if again you state that `My wife is a mousetrap,' remember who *you* are. I have not invited you, you have been after me. Remember all those ice creams and all those roses. I have not asked; in fact I was very reluctant."

It is true: no ditch follows you. Neither does the ditch welcome you. But people go on falling, and naturally when you fall in a ditch you are in trouble: your own freedom is gone, your whole sky is gone, you are in a trap. And whenever you are in a trap you become a mouse, you lose all dignity of being a man.

It is perfectly good -- there is no reason to be afraid. If you fear you will fall immediately into something to find slavery.

There are only two possibilities: one is to stand alone, aloof, helpless, and the other is to fall down into some slavery, into some trap. That will give you a little relief but it will take away all your dignity, all your grandeur, all your splendor, all your beauty. You will feel ashamed of yourself.

You are saying, Rakesh, "It is a feeling that I had feared and always tried to avoid in the past. Yet, as it begins to overwhelm me, it brings with it a lot of energy and a sense of freedom I have seldom, if ever, experienced before.

"Beloved Master, does this helplessness have something to do with what you call `let-go'?"

Yes. In fact it is another name of let-go:

Accepting totally the reality as it is.

If it is helplessness, so what?

If it is death, so what?

If it is aloneness, so what?

Once you accept all these things that create fear... and fear brings slaveries of many kinds. The very acceptance is a let-go of all slaveries. Then you stand alone like a Cedar of Lebanon, high in the sky. The beauty of a peak like Everest -- standing alone in the vast sky, without a friend, without a companion -- is the same experience of the person who stands alone, rooted in his own self. Knowing perfectly well he is helpless and there is nothing that he can do -- there is no question of fighting against it, it is fighting against existence. It is better and wiser to relax and just be.

Suddenly you will feel great energy released. The same energy was becoming fear, the same energy was becoming helplessness, the same energy was taking you into hundreds of bondages. Now that you have dropped all that, the whole energy is available to you.

Then you are only pure energy, pure consciousness: *sachchidanand*. Then you are truth, then you are consciousness, and then you are blissfulness.

And this state of truth, consciousness and bliss is immortal; there is no death to it. There is no beginning and there is no end to it. Once a person even has a small glimpse of it, his whole life is transformed.

Yes, Rakesh, it is what I call let-go.

Before we do our everyday let-go, a few serious thoughts to be contemplated:

A Bible-bashing Baptist is preaching to a Texas businessman, who doubts the miracle of divine punishment.

"Let me tell you," says the preacher, "about a remarkable occurrence. On the TV news last night there was a story about a politician who was struck by lightning while he was telling a lie. A miraculous incident, was it not?"

"Well, I don't know," drawls the Texan. "It would be more of a miracle if lightning struck a politician when he *wasn't* lying."

Little Ernie is trying to get his grandfather to make a noise like a frog. But Grandpa refuses and goes on digging the garden.

After an hour of constant pestering, Grandpa throws down his shovel and turns around.

"All right, Ernie," he snaps, "but why all the fuss?"

"Well," replies little Ernie, "Grandma says when you croak we will all go to Hawaii."

Hymie Goldberg returns home early one day, to find a strange man making love to Becky, his wife. His head is buried between her ample breasts. "Hey!" demands Hymie, "just what do you think you are doing?"

"Well... I am listening to music," says the stranger.

"Music?" cries Hymie, and putting his head between Becky's breasts, declares, "I don't hear any music!"

"Of course you don't!" replies the stranger, "you are not plugged in!"

Okay, Maneesha?

Yes, Osho.
Now, before we do our let-go, two things have to be understood.

To make the let-go really a deep and meaningful experience we will remain for two minutes completely frozen, as if dead -- as you are sitting. You don't have to fall, you don't have to do anything.

When, after two minutes, absolutely frozen -- nobody is wanted or welcome to laugh; that will destroy the whole thing. You have to remain frozen and then I will tell you, "Let go."

These two minutes will be gathering of the energy. These two minutes you will be almost dead. And after these two minutes, when I say, "Let go" then you can relax and then there is no limitation for you. Then you can laugh, you can enjoy; just don't harm anybody and just don't do anything to anybody. Whatever you want to do, do to yourself. If you want to tickle, tickle yourself, but not anybody else.
Of course Niskriya is out. (TO NISKRIYA) You are not part of the meditation.

So first be frozen for two minutes...

Now... let go.

(AN OCEANIC WHISPER OF THOUSANDS OF BODIES FALLING GENTLY TO THE FLOOR, AND THEN -- JUST MORE SILENCE.)

Come back to life...

YAA-HOO! The Mystic Rose

Chapter #17
Chapter title: A no-return state of affairs

5 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN YOU INITIATED ME EIGHT YEARS AGO, I HAD MY OWN BUSINESS, A GREAT CAR, A NICE APARTMENT AND ALWAYS A BEAUTIFUL WOMAN AROUND. I DRESSED MYSELF IN A THREE-PIECE BUSINESS UNIFORM COMPLETE WITH BRIEFCASE.
NOW, I LIVE IN A BAMBOO HUT, DRIVE A RENTED BIKE, DRESS MYSELF IN A NEHRU SHIRT AND STRANGE COTTON PANTS; VERY RARELY DO I ALLOW A WOMAN TO COME CLOSE ANYMORE.
AM I ON THE RIGHT TRACK TO ENLIGHTENMENT?
(THE GENERAL HILARITY IN RESPONSE TO THIS POOR FELLOW'S PLIGHT HAS GROWN TO SUCH PROPORTIONS THAT VIMAL -- WHO IS BACK AGAIN! -- PAUSES TO LET IT SUBSIDE. IT DOESN'T, AND OSHO PICKS UP HIS CLIPBOARD -- THE SIGNAL THAT HE IS GOING TO BEGIN.)

Prem Bhairava, Vimal has forgotten to read your whole question. He himself is in such a trouble that he does not know where to go and what to do.

Again he has done the same thing: now poor Maneesha has a cold! He goes on changing his tactics.

Now for two or three days he will be at ease, happy.
He forgot to read the whole question. Underneath the question it says:

P.S. MY BRIEFCASE CHANGED INTO A BACKPACK.
P.P.S. DON'T TAKE THIS QUESTION TOO SERIOUSLY!

But this question, Bhairava, I have been keeping for a few days. I always wait, because everything goes on changing; things may take a different shape within a few days. And they have taken. Now you cannot say to me, "Don't take this question too seriously!" because today I have received another question from you. I knew it was going to come.

So I will read the second question also, and then we will talk seriously about your situation. It is critical.

First, you remind me of a poor Jew. He is walking down the street when he sees a rich funeral procession go by. Black Rolls Royces, lots of flowers, women in fur coats and a gold-handled oak coffin. He shakes his head and says, "Now, that is what I call living!"

And your question that has come to me today... without it, it would have been absolutely wrong for me to answer your first question. By coincidence, I somehow managed the right time. Today's question is:

BELOVED OSHO,
I AM SO ANGRY, READY TO KILL MY GIRL-ENEMY...

Just in the first question he was saying he does not allow any woman to come close by! And within just two or three days he has made a girl-enemy. Not only that, situations have grown to such extremes that he is so angry he wants to kill the girl-enemy!

SHE BROKE OFF OUR RELATIONSHIP...

In three days! You managed very quickly; you did not even wait for my answer. You were going to become enlightened and you got caught into a relationship. Not only you got caught into a relationship...

SHE BROKE OFF OUR RELATIONSHIP AND STOLE MY MONEY.

From where have you got that money? You were living in a bamboo hut, using a rented bicycle, your suitcase had changed into a backpack... certainly you must have stolen somebody's money. And perhaps that's why you were afraid of women, because you cannot always keep an eye on your backpack -- sometime the woman is going to look into it.

Perhaps it was her money and she was in search of you. One thing is certain, it was not your money, because you don't mention it in the first question at all.
And now she has stolen your money,

... AND IS PLAYING THE DEVOTEE.
LAST WEEK I FELT SO BLESSED TO BE HERE, AND NOW I ONLY FEEL ANGER AND HATRED ABOUT MY EXPERIENCES AND ABOUT MY EX-GIRLFRIEND.
I WAS BITTEN BY A STRAY DOG, AND CUT MY FINGER BADLY. I FEEL LOTS OF TEARS COMING UP, I CAN'T HANDLE IT ANYMORE.
I AM AFRAID OF BEING A PHONY SANNYASIN, A DANGEROUS LION IN A SHEEPSKIN. AND I LOVE YOU!

Now Bhairava, your question is so complicated... and the last thing is that you still love me. I also want to bring tears to my eyes, that my lover -- in such a great economic depression, broken relationship with a woman -- has lost all his money. He was already going towards enlightenment on a rented bicycle, and all this happened and everything changed. He wants to kill himself, to kill the girl and perhaps deeply he wants to kill me! Because unless you want to kill me, you don't love.

Love is really the beginning of a dangerous relationship in which some accident is going to happen. Either you kill yourself or you kill the other, but some murder, some massacre is ahead.

And this love is such a thing that you don't even need my permission. You don't even ask me -- without even asking me, "Can I love you? Can I be also an enemy to you?" When you had enough money, you never said, "I love you." When the money is also gone and you cannot even rent a bicycle and enlightenment seems to be so far away... so now you have decided to love me!

And you are in an absolute delusion because you say, "I am afraid of being a phony sannyasin." Are you

American? If you are American, you cannot be anything other than a phony sannyasin. A phony sannyasin simply means a sannyasin with a telephone. It is nothing to be worried about.

I know about people who have only phones, without any connections -- just to show that they are doing great business. I used to have a friend... one day I saw that he was phoning somebody, I stopped my car, I entered into his shop and he was talking; he was saying, "No, right now it will not be possible for me to come. I am waiting for somebody."

I said, "Great! From where did you get the telephone?" And just behind me came the man from the telephone company and he said, "I have come to connect the telephone."

I said, "To whom were you talking? The telephone is not connected yet -- just without a connection you were pretending, to convince me that you have a telephone."

There is nothing wrong in being a phony sannyasin. That means you have a telephone. But I am worried that in a bamboo hut... is the telephone connected or have you just got it from some junkie? There are junkie people around -- there are markets where junk is available and you can get telephones. And I am worried -- what were you doing with the telephone? With a rented bicycle... who was going to telephone you?

And then you say, "It seems I am a dangerous lion in a sheepskin." Both things cannot be together: either you can be a lion... you can be hiding yourself in a sheepskin, but it has never been heard of. Just vice versa has always been heard, that sheep hide behind a lion's skin. But they are not dangerous. You are doing a great, stupid, but unique thing: a lion hiding behind a sheepskin! It has never been heard of down the corridors of history.

And still you think you are dangerous -- then why the sheepskin? Are you afraid? Certainly you must be, because a stray dog bites you and you cannot do anything. Even a sheep would have done something -- and you are a dangerous lion!

And lions don't have fingers to cut. They don't use fingers for cutting; for cutting, they use teeth. Are you a toothless lion, ancient and old?

You are in such a mess...

Obviously you cannot handle it anymore. That's why you have started loving me. Now I have to handle it.

Don't be worried, I will find some girl-enemy for you. How many girl-enemies do you want? One dozen will do? because here we think in dozens. It is a wholesale market, it is not a little shop.

But you don't have money, you have only a rented bamboo hut, and now you cannot even rent a bicycle. What will you do with a woman? And just a few days before, I have told you, "Drop this idea of `girlfriend'." Still you did not listen, and now when the money is gone, understanding has come. Now you don't call it girlfriend, now you have started calling it girl-enemy.

In fact, you must be aware that the girl must have loved your backpack, not you, so when she found time she stole the money. In a way, she has helped you. Now you will have to walk to enlightenment -- a good exercise, fresh air, and nobody to phone you nor anybody for you to phone. No need even to pay the rent of a bamboo hut. You are now totally free.

This is what is called freedom: nowhere to go... and without money, no woman is going to look at you. This is real blessedness! But you...

You are saying, "Last week I felt so blessed." Because of the girl-enemy! And now she has taken the money and gone her way towards somebody else who has a real phone connection, and at least a second-hand old car. Who is going to bother with you? There seems to be no reason. Now you can be *absolutely* blessed. No woman will disturb you.

It is the strange mind of man, that most are worried that they are not becoming enlightened because of the woman -- she goes on creating trouble and they cannot become enlightened. Now the woman has gone with the money. Now there is nothing to worry and fear: you can keep your bamboo hut's door open, day and night, whether you are there or not. You are certainly one of the freest men in the world. Just a little walking, that is all, and you will be enlightened.

And now you know that it is not so easy to tell me, "Don't take this question too seriously!" It was good when the money was in the bag, but now I have to take it seriously.

In fact, your life is a beautiful progression towards enlightenment; step by step you are going in the right direction.

You say, "BELOVED OSHO, WHEN YOU INITIATED ME EIGHT YEARS AGO, I HAD MY OWN BUSINESS, A GREAT CAR, A NICE APARTMENT AND ALWAYS A BEAUTIFUL WOMAN AROUND." This is what all the awakened ones have called the bondage, the *samsar*. You were too much in the mud; then by and by everything disappeared. That's why the awakened people have called this world a dream. Now -- no apartment, no beautiful great car, no business....

You say, "I DRESSED MYSELF IN A THREE-PIECE BUSINESS UNIFORM COMPLETE WITH BRIEFCASE. NOW I LIVE IN A BAMBOO HUT." Great! God is merciful! "I DRIVE A RENTED BIKE..." The only problem is whether you can pay the rent or not. The money is gone -- how long is the rented bike going to be with you? These rented bikes are like rented women, there is no difference. Most probably, the woman must have taken the rented bike also. She has left you absolutely in a state of renunciation.

That's what all the great saints have been teaching, but you don't listen -- "Disown the world and the worldly things because these are the barriers; otherwise you are enlightened." Now you have nothing to lose. You can be enlightened!

Enlightenment is not happening to people because they are worried: if they become enlightened, what about the phone? If they become enlightened, what about the apartment? If they become enlightened, what about the woman around? Their enlightenment will disperse everything. So they go on postponing enlightenment.

Bhairava, now you don't have to postpone for a single moment.

You say, "I dress myself in a Nehru shirt and strange cotton pants." That is the only barrier it seems. Somebody has to steal your cotton pants and Nehru shirt; only then will you learn the lesson that this world is not worth living. Then you will think that except enlightenment nothing else is left.

Because enlightenment need not to be purchased, and you cannot get it on rent. It needs no money. It does not matter where you live, in a bamboo hut or in a marble palace. It does not matter whether you are a well-dressed man or just looking a beggar, Nehru shirt and cotton pants. Only these two things have remained. Either somebody will help and take them away... mostly, beware of women.

But it seems you don't want me to take your question seriously.

You say, "Very rarely..." Three days before you have written something else: "Very rarely do I allow a woman to come close anymore."

Have you remembered from your childhood Aesop's fable? A fox is trying to catch ripe grapes, hanging above his head -- but his reach is not high enough; he jumps again and again and falls back. Just a few inches above are such juicy grapes... he looks all around to see: "Is there anybody looking?" Seeing that nobody is looking he tries one time more, but again falls back. And at that moment, from a small bush, a rabbit asks him, "Uncle, what is the matter?" Now with great anger he says, "What is the matter? The grapes are not ripe yet."

You say, "I do not allow a woman to come close anymore." In your situation, with a rented bike, living in a bamboo hut, cotton pants... I don't think any woman will even try to pass through that side. But you are enjoying the feeling that "I don't allow." As if you can prevent any woman! You are waiting eagerly, sitting by the side of your phone: "If some ripe grape comes by itself, without bothering whether in my bag there is money or not..."

But women are very intuitive. They may not have great intellects, but as far as intuition is concerned they can see the man and count the notes, how much is in his pocket. I don't think any woman will come by herself close to you. You don't be worried about it.

As far as your question, "Am I on the right track to enlightenment?" In fact, there is no other way. You *have* to be enlightened, all other ways are closed. That phone is useless, the bike has to be given back... and I suspect whether those pants are yours.

You just renounce the world. Now there is nothing *except* enlightenment left for you. There is no need to ask whether you are on the right track -- you are absolutely on the right track, from the very beginning: losing the business, the great car, the nice apartment, beautiful women, great clothes... This world has come to an end. Now take the jump and declare your enlightenment. Even if there is nobody, take up the phone -- although it is disconnected -- and declare that "I am enlightened." It does not matter whether anybody listens or not.

And you need not even declare -- you simply understand that you *are* enlightened. In fact, even when you were otherwise, you were *always* enlightened. Just because you were too much concerned about the woman, about the money, about the car and about the apartment and about the dress, you could not

remember your enlightenment. Now there is nothing left: sit silently and enjoy. Enjoy that there is no hindrance left.

Even if by chance some hindrance comes by... because here not only you have a rented bike; a few women also have rented bikes. And they go on wheeling around, finding some proper victim. And you are certainly a proper victim.

If you have saved your Nehru shirt, some woman is going to come. It is better you renounce that shirt. And when you don't have anything, standing naked inside your bamboo hut -- not outside; in Poona, they don't allow outside enlightenment. Inside enlightenment!

You are in such a good condition:

NOTHING IS LEFT, EXCEPT MY LOVE.

I will not prevent you. You can love me and you can become enlightened. My love will not come as a barrier. In fact, my love will give a good push so that you can jump into the eternal, never to come back again.

That's what enlightenment is:

Searching a place from where you can jump into eternity never to return again. That's why you never find Gautam Buddha, Mahavira, Jesus, Zarathustra... otherwise in every place you would have found enlightened people moving. Once they have jumped -- jumped forever. It is an abysmal, eternal, no-return state of affairs.

So don't cling to your Nehru shirt and the cotton pants. Just for these two things, don't lose your enlightenment!

Life has been very compassionate to you. You can give your cotton pants and Nehru shirt to Vimal. He will need them -- for a few days more, before he becomes enlightened. He is on the right track too.

Somebody told me just on the way that "Vimal is trying to ask some woman for clothes, so he can appear like a woman." Because I don't look very much at who is speaking. He has been very much worried -- this Maneesha has been a torture to him, and she goes on again and again. Either this side or that side -- the period comes, the migraine comes, now the cold, and nobody knows what else is in the future. And the whole responsibility goes on poor Vimal. Just give your pants and Nehru shirt to him and tell him, "Dear fellow, use it -- I am going." You are on the right track; he will follow you.

Bhairava, you are a real sannyasin. Life has made you a real sannyasin. Whatever you had saved in your bag, that too, life has taken away. Life comes in many forms, in many ways -- particularly as a woman. Because if life comes as a man, you will clutch your bag tightly in your hand: a man is coming. If a woman comes and says, "Darling" -- finished, your bag is gone.

And in this place, in my world of people, nobody believes in individual property. Whoever can manage to take it, takes it. Here exists communism in the proper form. I receive letters every day, that "Somebody has taken away my coat. Somebody has taken away my blanket and is not returning it, and he says `I feel more cold than you feel.' " This is a strange logic, but I think it is very relevant. The blanket should belong to the one who feels too cold. It doesn't matter that you have paid for it. Here, nobody at all is concerned about private property.

That's why we don't discuss about communism; it exists already. It does not exist in the Soviet Union, it exists here!

You can see people wearing somebody's clothes... now Niskriya is sitting in front of me, wearing the Chinaman's shirt. Now the Chinaman's cap is gone, and the Chinaman is sitting by his side without his cap. His cap must be traveling around -- that cap I have seen on many people's heads. In fact, finally it reached to me! I said, "Pass it on." I don't know how it reached Niskriya but it has come to me too. It is only one cap, and somebody must be wearing it -- or maybe it is traveling.

Everybody is happy here, enjoying everybody else's property. You can live your whole life joyfully, without doing a thing: just keep your hands in somebody else's pockets. You can look at me! I don't have pockets at all, for the simple reason so that nobody unnecessarily becomes interested in my pockets. I have only hands -- you can have pockets! And just for two hands, so many pockets....

This is true communism. So you can take the final step, Bhairava. There is no reason to wait. Just before you take the jump, let me finish the prayer today.

When Herman the male gorilla dies, the zookeeper tries to find a new partner for Griselda, the female gorilla. Griselda's mating season is almost finished and the zookeeper is very worried about finding a

suitable replacement.

Walking home that evening he sees Luigi, an Italian construction worker, without his shirt on. Luigi's body is covered with hair. "How would you like to make an easy thousand dollars?" asks the zookeeper.
"Who do you want-a killed?" asks Luigi suspiciously.

"No one, no one," explains the zookeeper, "you just have to make love with a gorilla in the zoo."

Luigi hesitates but then he decides to go to the zoo to be introduced to Griselda. "Okay," says Luigi, "I do it on three conditions."
"Great," says the zookeeper. "Name them."
"One," says Luigi: "I only do-a once."
"Fine," agrees the zookeeper.
"Two," says Luigi: "I no kiss-a her."
"No problem," says the zookeeper.

"And three," says Luigi: "If there are kids, they must-a be brought up Catholic."

Kowalski stops his convertible car at the red light, and a motorcycle cop pulls up alongside. The cop looks over and sees that Kowalski's back seat is full of penguins wearing little sunglasses.

"Okay, wise guy," says the cop, "take those penguins to the zoo and don't ever let me catch you trying to pull a stunt like this again. Next time, I will arrest you."

Frightened by this, Kowalski immediately takes off towards the zoo. Later that evening, the same policeman notices Kowalski driving along in his car and sure enough, the back seat is full of penguins. Only this time, the penguins are all wearing little black bow ties.

"Okay, buddy," snarls the cop after he has stopped the car, "what is the big idea? I told you to take these penguins to the zoo or I would arrest you."
"But officer," gasps Kowalski, "we went to the zoo."
"Well," snaps the cop, "so?"
Kowalski explains, "So tonight we are going to the theatre."

Mabel, the young office girl, is walking along the beach in despair. She is flat-chested and gets really upset watching all the other big-breasted girls attracting all the handsome men on the beach.

As she walks along, her foot kicks a small glass bottle lying in the sand. She picks it up and pulls out the cork. There is a flash of light and out pops a genie.
"Who are you?" gasps a frightened Mabel.

"I am the genie of the glass bottle," replies the apparition, "and for your kindness in releasing me, I will grant you any wish!"

"That's great!" shouts Mabel. "I would like the two biggest boobs in the world!"
The genie waves his hand, and Poof!
There stand Ronald Reagan and Pope the Polack.

Before our let-go, two minutes have to be given to total silence, as if everybody is frozen.
No movement...
Just gather your energy within yourself...

Now relax -- let go.

Okay, Vimal?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #18

Chapter title: Love the only freedom from attachment

6 April 1988 pm in Gautam the Buddha Auditorium

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Just read!

BELOVED OSHO,
MIRDAD SAYS,
"LOVE IS THE ONLY FREEDOM FROM ATTACHMENT. WHEN YOU LOVE EVERYTHING YOU ARE ATTACHED TO NOTHING."
AND LATER ON:
"MAN MADE PRISONER BY THE LOVE OF A WOMAN AND WOMAN MADE PRISONER BY THE LOVE OF A MAN ARE EQUALLY UNFIT FOR FREEDOM'S PRECIOUS CROWN. BUT MAN AND WOMAN MADE AS ONE BY LOVE, INSEPARABLE, INDISTINGUISHABLE, ARE VERILY ENTITLED TO THE PRIZE."
WOULD YOU LIKE TO TALK ABOUT THIS?
AND ALSO ABOUT SEX AND RELATIONSHIPS, AND IF THEY MATTER IN THE SPIRITUAL GROWTH? I ASK THIS QUESTION, BECAUSE I HAVE NEVER EXPERIENCED THIS EXCEPT ONCE THREE YEARS AGO, AND EVERYBODY IS EVEN GOING BEYOND IT. THIS IS WHAT BOTHERS ME THE MOST. I DON'T WANT TO GET STUCK HERE. DOES EXPERIENCING SEX DEEPLY MAKE IT EASIER TO MEDITATE?
BELOVED OSHO, I AM A BIT EMBARRASSED TO ASK THIS QUESTION, BUT IT WOULDN'T GO AWAY.

Devapria, the BOOK OF MIRDAD is my most loved book. Mirdad is a fictitious figure, but each statement and act of Mirdad is tremendously important. It should not be read as a novel, it should be read as a holy scripture -- perhaps the only holy scripture.

And you can see in this statement just a glimpse of Mirdad's insight, awareness, understanding. He is saying, LOVE IS THE ONLY FREEDOM FROM ATTACHMENT... and you have always heard that love is the only attachment. All the religions agree on that point, that love is the only attachment.
I agree with Mirdad:

LOVE IS THE ONLY FREEDOM FROM ATTACHMENT. WHEN YOU LOVE EVERYTHING YOU ARE ATTACHED TO NOTHING.

In fact one has to understand the very phenomenon of attachment. Why do you cling to something? Because you are afraid you will lose it. Perhaps somebody may steal it. Your fear is that what is available to you today may not be available to you tomorrow.

Who knows about what is going to happen tomorrow? The woman you love or the man you love -- either movement is possible: you may come closer, you may become distant. You may become again strangers or you may become so one with each other that even to say that you are two will not be right; of course there are two bodies but the heart is one, and the song of the heart is one, and the ecstasy surrounds you both like a cloud. You disappear in that ecstasy: you are not you, I am not I. Love becomes so total, love is so great and overwhelming, that you cannot remain yourself; you have to drown yourself and disappear.

In that disappearance who is going to be attached, and with whom? Everything *is*. When love blossoms in its totality, everything simply is. The fear of tomorrow does not arise; hence there is no question of attachment, clinging, marriage, of any kind of contract, bondage.

What are your marriages except business contracts? "We commit to each other before a magistrate" -- you are insulting love! You are following law, which is the lowest thing in existence and the ugliest. When you bring love to the court you are committing a crime that cannot be forgiven. You make a commitment before a magistrate in a court that "We want to be married and we will remain married. It is our promise, given to the law: we will not separate and we will not deceive each other." Do you think this is not a great insult of love? Are not you putting law above love?

I am a lawless man; that's why two dozen countries are against me, although I have never committed any crime. But I don't believe in any law either.
I love -- there is no need for any law.
Law is for those who do not know how to love.

Law is for the blind, not for those who have eyes. Law is for those who have forgotten the language of the heart and only know the language of the mind.

Mirdad's statement is of such great value that it should be deeply understood -- not only intellectually, not only emotionally, but in your totality. Your whole being should drink it:

LOVE IS THE ONLY FREEDOM FROM ATTACHMENT.
... Because when you love you cannot even think of anything else.

WHEN YOU LOVE EVERYTHING YOU ARE ATTACHED TO NOTHING. Each moment comes with new splendor, new glory, new songs; each moment brings new dances to dance. Perhaps partners may change, but love remains.

Attachment is the desire that the partner should never change. For that you have to commit to the court, to the society -- all stupid formalities. And if you go against those formalities you will lose all respect and honor in the eyes of the people amongst whom you have to live.

Love knows nothing of attachment because love knows no possibility of falling from dignity. It is the very honor itself, the very respectability itself; you cannot do anything against it. I am not saying that partners cannot change, but that it does not matter: if partners change but love remains like a river, flowing, then in fact the world will have much more love than it has today.

Today it is just like a tap -- drip, drip, drip. It is not able to quench anybody's thirst. Love needs to be oceanic, not the drip, drip of a public tap. And all marriages are public.

Love is universal. Love does not invite only a few people to celebrate, love invites the stars and the suns and the flowers and the birds; the whole existence is welcome to celebrate.

Love does not need anything else -- a night full of stars, what more can you ask for? Just a few friends... and the whole universe is friendly. I have never come across a tree who was against me. I have been to many mountains, but I have never found any mountain antagonistic. The whole existence is very friendly.

Once your own understanding of love blossoms there is no question of attachment at all. You can go on changing your partners, that does not mean you are deserting anybody. You may come back again to the same partner, there is no question of any prejudice.

Man should understand himself just like a child playing on the sea beach, collecting sea shells, colored stones, and immensely enjoying, as if he has found a great treasure. If a man can enjoy small things of life, can live in freedom and can allow others to live in freedom, this whole world can become a totally different kind of world. Then it will have a quality of beauty, grace; it will have great luminosity, every heart on fire.

But as the world is, you look at people, their fire... Now, Devapria's fire once burned three years ago. Now it is not certain whether it burned or she imagined it -- because if it burned three years before, what have you been doing for three years? Once you know the fire, the flames go on growing. Flames of love grow just like trees grow; flames of love bring flowers and fruits just as trees bring.

But what you think is love is not love. That's why such strange experiences happen. Three years ago somebody must have said to you, "How beautiful you look! I love you so much, there is no woman like you in the whole universe." And you never objected that "You have no right to say such things, because you don't know all the women of the whole universe." When such beautiful things are said, one forgets completely the irrationality of them.

And you have not asked the person who said to you, "I love you" -- "What is love? do you know, or without knowing what love is have you started loving? What are your reasons?" That man would have looked very weird and would have tried to escape as soon as possible, because lovers don't think that when you say to somebody, "Sweetheart" you will have to give explanations: "What do you mean by it? Have you ever eaten a heart -- `sweetheart'? What do you mean by it? Do you think I am a delicious sweet, some beautiful, eatable thing?"

People in love say to each other, "I want to eat you," and nobody objects -- are you a cannibal or something?

These things people learn from films, from novels -- all these dialogues and they don't mean anything. They simply mean, "Just come to the bed!" But because we are civilized people, without making some introductory remarks, a little preface, you cannot say directly to someone, "Let us go to the bed." She will

run to the police station to report, "This man is saying something very ugly to me."

No... but if you go in a civilized way, offer some ice cream first -- that cools the heart -- bring some roses, talk some sweet nothings... and then both understand that finally it has to end up in a morning hangover, a headache, a migraine, and in the morning both will look awkwardly at each other: what were they doing in the bed? One will hide behind the newspaper, as if he is really reading it, and the other will start preparing the tea or coffee, just somehow to forget what happened.

Something like this must have happened, Devapria, three years ago. My god, what have you been doing for three years? Just vegetating! You should have given headaches to hundreds of people in three years -- you would have put many people on the track of enlightenment. Without women, nobody can move towards enlightenment.

They say that behind every great man there is a woman. May be or may not be, but behind every enlightened man there are hundreds of women; one will not do. Enlightenment is not so cheap.

In three years you could have done so much service to the universe... what are you doing? And you are reading people like Mirdad!

And later on Mirdad says:

> MAN MADE PRISONER BY THE LOVE OF A WOMAN AND WOMAN MADE PRISONER BY THE LOVE OF A MAN ARE EQUALLY UNFIT FOR FREEDOM'S PRECIOUS CROWN.

The moment love becomes attachment, love becomes a relationship... the moment love becomes demanding, it is a prison. It has destroyed the freedom; you cannot fly in the sky, you are encaged. And one wonders... particularly I wonder myself.

People wonder about *me*, what I go on doing alone in my room. And I wonder about *them* -- what do these two people go on doing together? Alone I am at least at ease. If somebody else is there, there is trouble; something is going to happen. If the other is there the silence cannot remain: the other is going to ask something, say something, do something, force you to do something. Moreover if the same person goes on continuously, day after day....

The man who invented the double bed was one of the greatest enemies of humanity. Even in the bed, no freedom! You cannot move; the other is by the side. And mostly the other takes most of the space. If you can manage a small space you are fortunate -- and remember, the other goes on growing.

It is a very strange world, where women go on growing and men go on shrinking. And the whole fault is of the man: he makes those women grow fatter, pregnant; more trouble is ahead. Once you put two persons together, a male and a female, soon the third will arrive. If it does not arrive the neighbors become anxious: "What is the matter? why is the child not coming?"

I have lived with many people, in many places. I was surprised -- why are people so much anxious to create trouble for other people? If somebody is unmarried they are worried: "Why don't you get married?" -- as if marriage is some universal law that has to be followed.

Tortured by everybody, one thinks it is better to get married -- at least these people will stop torturing. But you are wrong: once you get married they start asking, "When is the child coming?"

Now, this is a very difficult problem. It is not in your hands: the child may come, may not come -- and will come in its own time. But the people will harass you that a childless life... a home is not a home without a child. It is true -- because a home seems to be a silent temple without a child; with a child, the home seems to be a madhouse! And with many children, troubles go on multiplying.

I am sitting, silent in my room my whole life. I am not bothering anybody, I have never asked anybody, "Why are you not married, why have you not produced a child?" Because I don't think that it is civilized to ask such questions, such queries; it is interfering in somebody's freedom.

In my university, every professor... and I had to go to many colleges, because I was being expelled from this college, from that college. My expulsion was absolutely necessary. And I don't blame them, the fault was always mine, but my faults were so innocent that they felt, "This is true that you have not committed any crime, but your presence is disturbing."

I said, "This is very difficult. If I am sitting alone, then my aloneness is disturbing to my family -- `Why you are sitting alone?' Are these questions to be asked?"

I never liked buttons on my shirt -- now this was the trouble. In one college, one professor was adamant

that "If you don't put buttons on your shirt I will not allow you in the class."
I said, "This won't do."
He said, "What do you mean?"
I said, "You will have to physically prevent me." He said, "You want to fight with me?"
I said, "Yes."
The professor said, "Have you come here to study or to harass me?"
I said, "Study can be done later on -- fight first! And I will sit in the class without buttons, because there is no law of the university that tells you that you have to use buttons. You should think yourself fortunate that I am wearing the shirt! Even that cannot be prevented constitutionally."
He said, "What do you mean?"
I said, "It is clear -- I can even come naked."
He said, "This is a very difficult thing. It is better you come without buttons, because if you come naked it will create trouble. There are girls and there are other students..."
I said, "If next time you even mention my buttons I am going to drop the clothes, then and there."
He said, "No, don't do that! You can sit down."
But he was obviously puzzled, as I am puzzled looking at Vimal's situation. Now the poor fellow is wearing a cap to deceive me. He must be thinking that perhaps I will think somebody else is there. He was even using glasses -- and he cannot read with the glasses on, that's why I had asked him to take off the glasses.
And this shirt, and this cotton pajama... This seems to belong to that fellow who lives in the bamboo hut! Perhaps he forgot to mention about the Gandhi cap -- Gandhi cap, Nehru shirt... and the pajama certainly belongs to someone else because I have never seen Vimal in such a situation. He is praying day and night -- but Maneesha is also very stubborn. Now she will prolong her cold one knows not how long and poor Vimal is going to suffer every day....
That was the situation of the professor. I would show him my shirt. He would be teaching, and then he would look at me and forget what he was teaching!
He said to me, "Please, you should not wave your shirt without buttons, because I forget... I am an old man, my memory is not very good."
I said, "If you like I can try the shirt in a different way."
He said, "What do you mean?"
I said, "I can turn the front to the back. It won't hurt anybody." And I turned my shirt around there in the class.
He said, "What are you doing? That will disturb me more!"
I said, "I am trying as much as I can to help you! I can even drop this shirt completely."
He said, "No!" He informed the principal that, "I have got a very troublesome student and in fact there is nothing to say against him, because there is no law that you should have buttons on your shirt. There is no law even that you should not wear your shirt backside front. So he is perfectly rational, but it creates a strange feeling within me. I forget to teach what I was teaching. I start again and as I look at him... and he sits just in front of me!"
He asked me, "It will be very kind of you if you can sit just at the back."
I said, "There is no problem, I can sit anywhere, but I will remain in your attention."
He said, "What do you mean?"
I said, "I will keep one of my hands up. There is no law against it, it is my own hand. I am not raising anybody else's hand."
He said, "It seems either I have to resign or you have to be expelled."
I said, "It will be easier for me to be expelled, because this is routine. I have been to many colleges."
Just as I went around the world and every country refused me, I went around all the colleges -- and the city had twenty colleges -- and every college was simply closed.
Slowly the news reached everybody, that "He is not dangerous, he does not do anything that you can call a crime or something punishable, but he will do something very innocent and can create so much disturbance!"

People go on living with their wives, with their children, and because the presence of every new member that enters your family is going to disturb many things, you automatically become less and less sensitive. You hear less, you see less, you smell less, you taste less.

You will be surprised that you are not using all your senses in their intensity. That's why when somebody falls in love for the first time you can see, his face glows; you can see, his walk has a new freshness, a dance in it; you can see, his tie is rightly tied, his clothes are well pressed. Something has happened.

But it does not last long. Within a week or two the same boredom settles; you see the dust has started gathering again. The light is gone; again he is dragging, not dancing. Flowers are still flowering, but he does not see any beauty. Stars go on provoking him, but he does not look at the sky.

There are millions of people who have never looked upwards; their eyes are glued on the earth as if they are afraid that some star will fall on them. There are very few people who would like to sleep under the sky with all the stars -- the fear of vastness, aloneness, darkness. It is good in the bamboo hut with a girl-enemy and if God is willing the girl-enemy will go on changing. But mostly God is not interested and you become rusted. He is not interested and you become rusted, the same girl and the same boy...

For three years! And life is not very long. Your remaining without any experience of love is indicative of an understanding that the first love has been bitter and the taste is still on your tongue. It has been an imprisonment. Millions of people go on, deep down feeling that if they had remained alone, if they had never bothered about love and marriage... but now nothing can be done. You cannot go back; you cannot be a bachelor again.

In fact you may have become so much accustomed of the prison that you cannot leave the prison. It is a kind of safety; it is cozy, although miserable. The blanket is rotten, but the double bed -- at least you are not alone in your misery, somebody is sharing it. The fact is, somebody is creating it for you and you are creating it for him or her.

People have become so desperate that now there are countries where they have allowed men to marry men. A few countries have allowed women to marry women. Just today there was news that one court in Canada has refused a lesbian marriage on the grounds that "Unless you can produce a child, we cannot accept you as a couple."

Strange definition, because that means... there are many couples, man-woman couples, who have not produced children. According to this wise guy they cannot be called couples.

But why is this happening -- that men should marry men? Homosexuals, lesbians, women should marry women -- why? A certain boredom, a long, long, centuries-old boredom is erupting. Men and women are becoming aware of the fact that their togetherness is always a trouble, misery. It is not without reason that homosexuals are called gay people, because they are the only people who seem to be laughing, enjoying. Homosexuals' wives don't have periods, do not throw tantrums, do not become pregnant and the hospital and the surgery and there is no end to the trouble. There is no worry; it seems to be lighter.

And the man cannot understand the woman because they have different centers of understanding. The woman from the heart, the man from the mind -- they run like parallel railway lines, together but never meeting. Very close, but never close enough. But two men find it easier to understand each other. In fact two men together can discuss intellectual, philosophical, theological things. You cannot discuss philosophy with a woman. She is interested in the groceries, "and you are talking unnecessary things. Philosophy? Are you going to eat philosophy? What is the worry about whether there is a God or not, it is none of your concern. You should do your thing, polish your shoes, clean the room." Their interests are different.

Two men living together will discuss great things and the room remains dirty. Both once in a while think, "Somebody should come and clean the room." But they become accustomed to it, it feels perfect to them. Just a little bit of dust here and there, the clothes are not so fresh and clean, but these are small things. The real problem is how many solar systems there are. Is there, on any planet in any solar system, human life? These are real things, not the room -- who cares about it?

Two women together find it very good -- perfect communication. They can have a dialogue about jewelry, about clothes, about the movies. They are simple things about which there is no dispute, just appreciation.

This phenomenon has started only in this past half of the twentieth century. It had never even been conceived of by anybody that a man would ask to be married to another man -- just the whole thing seems to be so dirty. That two women should want to be married to each other -- what are they going to do? Just wastage, a sheer wastage of two beautiful women who could have made many people enlightened.

And these gay people... I have never heard of a single gay person becoming enlightened. They have reached to very great intellectual heights, but still they have not become enlightened.

For example Socrates was a homosexual. Nobody wants to talk about his homosexuality. And that was one of the reasons that although intellectually he reached great heights, he could not become enlightened. Although he had every possibility -- in fact more possibility than any other enlightened man like Gautam Buddha.

Gautam Buddha had one of the most beautiful women, still he became enlightened. And Socrates had a woman, a monster, just repeat her name and you will start trembling: Xanthippe. And she used to beat Socrates; she burned Socrates' face by pouring hot tea water on him. Still, because he was a homosexual... otherwise this was such a good chance to move towards enlightenment. Rather than becoming enlightened he must have gone to his boyfriend.

This situation is absolutely intolerable. And some basic changes in human understanding have become absolutely necessary.

Love should not be a prison if you want man and woman to be in love in the future. Love should give more freedom than aloneness can give. Love should create for you better possibilities of growth, of inquiries into your spirituality; love should help in creating more meditative states.

Unless this happens the future is going to face -- we are already facing in many countries, particularly the rich countries -- the problem. The men are no longer interested in women, because they don't want so much trouble. They don't want to talk about what is called "small talk." And their women are absolutely concerned about it: "The neighbor has purchased a new car -- now do you want to change the neighborhood or to purchase a new car?" Something has to be done. It is an existential question, life and death depends on it. Now find another neighborhood, where nobody has a better car than you have.

In America they even have names of neighborhoods -- that is a Chevrolet neighborhood, this is a Mercedes neighborhood, these are Cadillac people.

The women are looking every day for hours in catalogues. That is an American phenomenon. It has not yet spread around the world, but it is spreading. Their whole life is dependent on the catalogues, which go on continuously coming -- about cars, about bed sheets, about sauce pans, about every nonsense, and they will get so much excited.

Look at Avirbhava! She is one of the greatest shoppers, continuously reading catalogues. She even brings things for me, it is not that... she is very generous, but shopping is absolutely necessary. Just now she was going for shopping to Singapore. I have prevented her. To Singapore! Now Poona is not much -- where will you go for shopping? But she must have made arrangements with Kaveesha, because Kaveesha is going -- "Look for these things..." I know what goes on happening in people's minds. She must have chosen some things for me as a bribe.

But if this situation continues, then men and women will become more and more separate. Their concerns are separate, their bank balances are separate, their clubs are separate. They don't know how to talk with each other. When a man sits with a woman, silence prevails.

In the ancient days, if you wanted to be silent you had to go away from the woman. That situation has changed. Now, just sit with your wife and you will be as silent as you can. More silent than that you cannot be, even in the Himalayas. In front of your wife, suddenly you forget that there is anything to say. You have said it many times; whatever she wanted to say she has said thousands of times.

So wife and husband sit silently. They could have used this situation for meditation. But they are not using it for that, they are using it for gathering more anger, rage, and they are waiting to burst upon each other, just a chance. Even this much is enough for the woman to say, "Why are you sitting silently? When you go outside you talk with everybody and inside you sit silently. What is the matter with you?"

Now what can you say? Open your mouth and your bank balance is attacked. Just show a little sign of lovingness, friendliness, and your pocket is cut, because the woman is already reading her catalogue. Whenever your wife is in her bathroom, just look in the catalogue and you will find which pages are turned down, and then remember God.

But these things are going to happen. The only literature that women read is catalogues -- who bothers about old Shakespeare, and all those days that are gone? If you want to talk about Gautam Buddha or Lao Tzu or Chuang Tzu the woman will say, "Stop, don't dig up graves. Those people are dead. Those who are gone, are gone. Say something about real people -- what is happening to the neighbors? The wife is trying to escape and you are not aware at all. And your friend -- that neighbor, your friend -- knows nothing of what is happening underneath. That chauffeur one day is going to take his wife, I declare."

Now these great things... man has become tired. Woman has become more and more interested, because

she has become more and more educated, she can read the catalogues. What is the education for? Do you want her to read Anagoras, Pythagoras, Plato, when everybody else is talking about a film actor, a pop singer? Real things are happening and you are reading Anagoras. Anagoras committed suicide twenty-five centuries before. He himself was not interested in his life and *you* are interested?

BUT MAN AND WOMAN MADE AS ONE BY LOVE... if this is not going to happen, life in the future will become darker. Even if it survives the world war, it will not be worth living. It will become more and more sad, more and more meaningless.

Except love there is no survival, no savior. But love has to be of the quality that gives freedom, not new chains for you; a love that gives you wings and supports you to fly as high as possible.

MAN AND WOMAN MADE AS ONE BY LOVE, INSEPARABLE, INDISTINGUISHABLE, ARE VERILY ENTITLED TO THE PRIZE.

"Would you like to talk about this and also about sex and relationships and if they matter in the spiritual growth?

"I ask this question because I have never experienced this except once three years ago and everybody is even going beyond it."

Before I discuss it, one thing I must tell you: all those about whom you say, "everybody is already going beyond it" -- they are simply talking. You can also talk!

Nobody is going beyond it. Even Niskriya is sitting silently -- beyond? What will happen to his camera? But talking is good.

One can go beyond it, but first one should know about it.

Sex is not just a matter of biological reproduction. If that were the case there would be no problem.

Sex is also your energy of creativity. No impotent person in the whole history of man has been a creator, a poet, a painter, a mystic, a dancer, a musician, a scientist -- in no direction, no dimension. Sex is not only the energy of reproducing children, it is also the energy of being creative in many, many ways.

It has not been taken note of and I have been condemned continuously because I say every great man in the world has been more sexual -- oversexual -- than ordinary people. It is because of his oversexuality that he is not satisfied by only creating children. That is not enough. Unless he has created great statues, temples and cathedrals, unless he has painted like Picasso, unless he has written poetry like Rabindranath, his creative energy will kill him. It is too much and too overwhelming, it needs a release.

And these people were not very much interested in women -- not that they were against women, once in a while it was good, but their basic interest was to create something.

If sex is simply creating children, then nobody -- neither Michelangelo nor Leonardo da Vinci nor Van Gogh -- nobody was interested if it was just to create children. Yes, once in a while, just for a change they all loved women -- and not one, but many women -- but that was only a holiday; a holiday from their creativity, the weekend. If you were to tell them to choose between the two they would have chosen their poetry, their music, their dance. They would not have chosen to produce children. Many of them have not produced children. And those who have produced, have not produced children of any great quality; even their names are not remembered. Do you know the names of any of the children of Dostoyevsky, Turgenev, Maxim Gorky, Tolstoy? It was simply on the side, they were not much concerned about it.

But they created great novels which will live as long as man lives on the earth. One simply cannot imagine that there can come a time when Dostoevsky's novels will become out of date -- impossible. They are so far ahead, we are not even contemporaries to them. And perhaps there will never be anybody who can call himself a contemporary of Dostoyevsky. The novels are of such great beauty that one cannot conceive how a man could create just with words, ordinary words, so much beauty and so much poetry, so much truth! So much joy and so much blissfulness.

This BOOK OF MIRDAD is one of those books which will live eternally, as long as a single human being survives on the earth. But nobody knows... The man who wrote the book is completely forgotten. Mirdad is a fiction, Mirdad is the name of the hero. The man who wrote the book... his name was Mikhail Naimy, but his name does not matter. His book is so great, greater than himself. He himself tried his whole life to create something similar again, but he failed. He has written many other books, but the BOOK OF MIRDAD is the Everest. The others are small hills, hillocks, they don't matter much.

If love is understood as the meeting of two souls -- not just a sexual, biological meeting of male and female hormones -- then love can give you great wings, it can give you great insights into life. And lovers

can become for the first time friends. Otherwise they have always been enemies in disguise.

The religions and the so-called saints who have escaped from the world, cowards who cannot face and encounter life, have poisoned the whole idea of love as the only spirituality. They have condemned sex, and with their condemnation of sex they have also condemned love, because people think sex and love are synonymous.

They are not. Sex is a very small part of your biological energy. Love is your whole being, love is your soul. You have to learn that sex is simply a need of the society, of the race, to continue itself. You can participate if you want, but you cannot avoid love. The moment you avoid love all your creativity dies and all your senses become insensitive; great dust gathers around you. You become the living dead.

Yes, you breathe and you eat and you talk and you go to the office every day till death comes and releases you from the boredom that you were carrying your whole life. If sex is all that you have then you don't have anything; then you are just an instrument of biology, of the universe, to reproduce. You are just a machine, a factory.

But if you can conceive love as your real being, and loving another person as a deep friendship, as a dance of two hearts together with such synchronicity that they become almost one, you don't need any other spirituality. You have found it.

Love leads to the ultimate experience -- called god, called the absolute, called the truth. These are only names. In fact the ultimate has no name; it is nameless, but love leads towards it.

If you think only of sex and never become aware of love, then you are going down the drain. Yes, you will produce children and you will live in misery and you will play cards and you will go to see the movie and you will watch football matches and you will have great experiences of utter futility, boredom, war, and a constant undercurrent of anxiety, called by the existentialists, "angst." But you will never know the real beauty of existence, the real silence and peace of the cosmos.

Love can make it possible.

But remember, love knows no boundaries. Love cannot be jealous, because love cannot possess. It is ugly, the very idea that you possess somebody because you love. You possess somebody -- it means you have killed somebody and turned him into a commodity.

Only things can be possessed. Love gives freedom. Love *is* freedom.

Devapria, now it is time to go beyond it.

Gloria Lovejoy, an ageing Hollywood starlet who has been married eight times, eventually dies. She is buried next to her first husband, Reginald. Two of her old friends are putting flowers on her grave when they notice the inscription, which reads: "Together at last."

One of the old ladies says,

"I did not realize Gloria was so fond of Reginald."

"Don't be silly," replies the other, "it is referring to her legs."

When Leo the lion tamer gets mauled by one of his lions, the circus owner advertises for a replacement. Eliza, an attractive young woman, applies for the job and goes with the circus owner and Leo to look at the lions.

The circus owner is reluctant, but finally lets her into the cage with the lions.

Eliza closes the door behind her and proceeds to undress and lie down naked on the floor of the cage.

Immediately two lions race over to her, stop dead, and then start to lick her body all over.

The circus owner turns to Leo, who is still nursing his injured arm.

"Hey, Leo, why can't you do that?" he asks.

"I can, I can!" cries Leo. "Just get those two crazy lions out of there!"

Old man Finkelstein, the ancient millionaire, marries a sixteen-year-old girl but is unable to perform sexually. He is so desperate that he goes to see his doctor, who gives him a massive injection of hormones.

"Now look," says the doctor, "every time you want an erection, you have to say `Beep.' And then to make it lie down, you have to say `Beep-beep.' "

"How marvelous!" says Fink.

"Yes, but I must warn you," continues the doctor, "it is only going to work three times before you die."

On his way home, old Fink decides to try it out just once.

"Beep," he says, and immediately he gets an erection.

Thrilled, he says, "Beep-beep" and it lies down again.

At that moment, a little Toyota overtakes his limousine and goes, "Beep" and the car in the opposite lane goes, "Beep-beep." Aware that he has only one time left, the old man tells his chauffeur to go faster. He runs into the house as fast as he can and shouts, "Honey, don't ask any questions. Just take off your clothes and jump into bed!"

The girl does as she is told and old man Finkelstein hurries after her. Just as he climbs into bed, he says, "Beep."

His young wife rolls over and says,

"What is all this `Beep-beep'?"

Now we can do our prayer. Two minutes of absolute silence, and no movement. And when I say, "Let go," then simply allow your body to fall, without any effort on your part. So, begin. Relax...

... Okay, come back.

YAA-HOO! The Mystic Rose

Chapter #19

Chapter title: No "I" no "you" -- just a mirror reflecting

7 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHAT EXACTLY IS THIS UNCONSCIOUS MIND WHICH IS ALSO CALLED THE DARK NIGHT OF THE SOUL? IS IT SOMETHING BELONGING TO THE PHYSICAL MONKEY BRAIN? OR IS IT SOMETHING OF THE UNIVERSAL MIND, WHICH I AM ASSUMING IS MY OWN HIGHER MIND?
ALSO, IF IT IS NOT OF THE PHYSICAL BRAIN, THEN IS THIS WHY IT IS A WASTE OF TIME TO ATTEMPT TO END YOUR SUFFERING BY PUTTING A BULLET THROUGH YOUR BRAIN?

Prem Sakino, the question that you have asked implies almost the whole psychology of man. In one way, man is divided into the body, the physiology, and the mind, the psychology. The brain is part of the body; mind is the psychology -- another name of psychology. They both belong to something else -- a deeper and higher consciousness, a universal consciousness. But the state of the mind is very complex; it is almost like a bridge between the soul, the universal, and the body, the individual.

When the body dies the mind continues, as a wavelength of memories, with the conscious soul. It will enter into new bodies; it will gather more experiences, sufferings, joys. And through many lives, mind goes on collecting. Each body allows it to have sufferings or blessings -- but slowly slowly, if it goes again and again into pain, misery, agony, it becomes habitual for the mind that whichever body it may have, it will fall into painful experiences.

The mind also dies one day.

Body dies many times; mind dies only once.

The day mind dies, you enter into the world of immortality, the universal. That's what we call

enlightenment.

Until the mind dies, it remains the master; it does not accept being a slave. The moment your innermost being asserts, that very assertion becomes the death of the mind. Hence, meditation is defined as no-mind.

It does not mean that the mind is not there; it simply means the mastery of the mind is no longer there. It can still be used as a vehicle, just like a flute, but the song is not of the flute. And the flute cannot sing on its own -- the flute is only a passage; it gives way.

A man of no-mind also uses the mind when he speaks, but just like the song of the flute.

One of the most cherished books of Hindus, SHRIMAD BHAGAVADGITA, is very strange in the sense that it is called "the song of the divine." Just its title is so significant; from the very title it means that the words are used not by the mind but by someone who has no mind.

In the East we never developed any psychology. This is one of the most important differences that has grown between East and West. In the East we have developed techniques and methods to go beyond mind; in the West the philosopher, the thinker, has become too much involved in the mechanics of the mind: what is mind?

It is so surprising that for ten thousand years in the East, which has been continuously concerned with the inner search, nobody has bothered about what mind is. If you can drop it, drop it, because all that is real and authentic and true is beyond it. Why waste time with something which is ephemeral?

But the whole of Western psychology is concerned with the ephemeral. The psychologist is concerned with dreams. It is not just symbolic -- he is actually concerned with a bigger dream called the mind. And by trying to look into dreams, the psychologist is trying to figure out the functioning of the mind.

Why does he have to go to the dreams? Why can he not rely upon your waking hours?

Your waking hours are fake. You say things which you don't mean. Perhaps you don't intend to deceive anyone, but your very upbringing is such that you are bound to deceive. Your every gesture is political, is diplomatic. You are trying to influence the other person, you are trying to convert the other person. You are trying, in short, to exploit the other person's gullibility. You are not saying what is true, you are saying what people want to hear.

In each church, in each temple, in each synagogue, all the sermons are simply what people want to hear. They are opium for the people, they are consolations for people. People are in misery, people are in suffering, but this suffering humanity becomes a great marketplace for those who can exploit -- in the name of compassion, in the name of God.

They don't remove your suffering -- they can't remove it, it is beyond their power. But they can console you. They can make you feel at ease with your agony; they can give you a dose of opium so that you can go on living with all the suffering, all the pain, without even bothering about it, without even thinking about it.

Hence, when you say something, it is not reliable. It may be true, it may not be true. The psychologist has to go into your dreams because your dreams have not been polluted by the priests, by the politicians, by the educationists.

They are trying.

They are developing in the Soviet Union and in America both, techniques for teaching people while they are asleep. Once those techniques are refined, man will lose all freedom. Anyway, he is not free -- freedom is only a beautiful word, corresponding to no reality. But a small freedom is there: you can dream your dream without any fear of the neighbors, without any fear of the government, without any fear of anybody -- the parents, the teachers, the vested interests.

Dreaming is the only freedom. It is such a sad statement that I am making, that you have only dreams where you are free. Otherwise, you are not free; your freedom is just a show. Everybody is in chains, but the chains are invisible.

The psychologist has to enter into your dreams so that he can find out who you are. On the surface you are a celibate, a Catholic monk. But do you think in the dreams also you are a Catholic and a celibate and a monk? Most probably you are just the opposite of what you are pretending to be when you are awake. Your whole wakefulness has been so polluted, so dominated, so conditioned by others that you don't even know that what you are saying is not your own voice. It may be Voice of America or it may be voice of anybody else, but it is not your voice.

Sometimes, watch whatever you say or do: is it authentically yours? Or has somebody put it in your mind just like things are fed to a computer? -- your mother, your father... they were all well-wishers but ignorant, utterly ignorant as far as self-knowledge is concerned. They have made you Christians and Hindus and Mohammedans and communists. And they have created a world which is, as far as consciousness is

concerned, absolutely contaminated, divided, a thousand and one discriminations.

But it is only a thin layer. Underneath this thin layer is a vast unconscious. This unconscious is all that has been repressed and not allowed expression.

Everybody can remember hearing the parents say, "Don't say that, never say that! It is against civilization, culture; it is against respectability, honor. Never mention it." And slowly slowly, when again and again it is said, you start pressing it deeper into your being. That which has been repressed in you is your unconscious.

A man like Gautam Buddha has no unconscious. A man who is fully awakened is simply pure consciousness. He does not dream, there is no need for him to dream. He is living his life with all its dangers, risks, the way he wants to live. He is not in any way following anybody against himself.

He is not a hypocrite, a pretender, an actor, repeating like a parrot either what he has been told by religions or by politicians or by other vested interests: "You have to be like this and you have to be like that." Everything... how to sit, how to stand up, how to walk. So many chains and so many locks on your mouth that you cannot say a single word that arises within you, not a single flower that blossoms in your consciousness.

This repressed part of your being creates the unconscious.

You are asking, "What exactly is this unconscious mind which is also called the dark night of the soul?" It is your repressed mind, centuries old, of many lives. Each time you change the body, your unconscious mind becomes bigger because more repressions are added to it.

You will be surprised that you are not at all aware of what is contained within you, in your own house.

A Zen master, one dark night, was sleeping in his small hut. He had only one woolen blanket, but he was awake and he saw a thief entering in. He felt very sorry for the thief because he knew perfectly well that in his house there was nothing; for thirty years he had been searching. But who knows? This man may be able to find something.

So he got up slowly, lit a small candle, and went behind the thief. The thief looked at him, utterly frozen -- "My god, that man I was thinking was either dead or asleep is coming -- naked because he has only one blanket -- with a candle!" Just think of yourself....

But the Zen monk said to the thief, "Don't be worried and don't feel in any way offended. I am a poor man, I have only one blanket. So don't be worried. And in this night, dark night and far away from the village, nobody will know what we are doing here."

The thief said, "What *are* we doing?"

The master said, "The same thing that you are doing!"

The thief said, "You are a strange man. I am a thief; I am looking for something."

He said, "That's what I say! For thirty years I am also looking for something, but in this house there is nothing. So let us make a contract: if we find something, we will divide it."

The thief said, "My god! You are the owner of this house..."

He said, "I am not the owner of this house. Somebody was, but he is dead. I found this hut and seeing that nobody is living here, I started living here thirty years ago. Since then I have been searching -- something must be somewhere; that old man cannot have taken away all the things with him. In fact, in death nobody can take away anything."

The thief said, "The morning is coming close and I have not come here to discuss great matters, death, and whether somebody can take anything beyond death or not. You just please let me go."

The master said, "But what about the search? Have I to search my whole life alone? Won't you give me a hand?"

The thief said, "I pray... just let me get out! If people find me here in the morning, there is bound to be trouble."

That Zen monk said, "There will be no trouble at all, because for thirty years I have been waiting. Nobody comes here. Let us just have a good dialogue, and in the morning we can search better, more light, and maybe we can find something. And we can become partners! If you find something in somebody else's house, half will be mine and half will be yours." He said, "You are a religious man -- are you joking? Are you absolutely mad? Making a contract with a thief... people think you are a saint!"

The monk said, "That is true. People think I am a saint, but I don't have anything other than the blanket. If you don't want to divide the blanket in two parts, you can take it home."

And he gave the blanket to the thief. The thief just could not believe what was happening and he ran out. As he was going out, the monk shouted, "Come back and close the door! And always remember: when somebody gives you something, at least say thank you. Learn manners!"

The thief said, "Thank you," and closed the door. And the monk said, "Remember -- this `thank you' will help you go a long way."

After two years, the thief was arrested for stealing in some other house, caught red-handed. In the court, the magistrate asked him, "Can you give some reference, anybody who knows you?"

He remembered that poor man, so beautiful and so lovely and so nice. He said, "Yes, I know one Zen monk who lives outside the town."

The magistrate said, "That will do. If that monk -- I know him -- if he can say anything in favor of you, you will be released."

The monk was called and he was asked about the thief. The monk said, "This man is a very beautiful, simple man. One night, by mistake he entered into my house."

The magistrate said, "What do you mean, `by mistake'?"

"I said `by mistake' because the doors were open and everybody knows that there is nothing in that hut but me and my blanket. And I offered my blanket to him. He was a guest. He tried not to take it, I had almost to force him. And he is so mannerly that he said to me, `Thank you, sir' and he closed the door. This man is a very nice man, you should not harass him."

Because that monk said, "You should not harass him," the thief was released. He could not believe it! Neither did he understand that night, nor could he understand the saint's statements in court in his favor. He followed the saint.

The monk said, "Are you coming now?"

He said, "Yes, I am coming now."

He said, "You unnecessarily wasted two years. I was telling you to get into a partnership from the very beginning. You had nothing to lose; I lost my blanket. Now what do you want?"

He said, "Now I want to be in your service, to sit by your side and listen to what you are saying. Now I can see that you are not an ordinary man; that you don't belong to the masses and the crowd, that you are utterly different."

The Zen monk said, "If you can see the difference, then you are accepted. Be my fellow traveler. I was so sad that night when you could not find anything in the house. You had given me so much respect by entering my hut, because who enters poor people's huts? People go to steal in palaces. You raised my status to a king, I was grateful. But I had nothing else to give to you but an old blanket, and when you left I wept because, `If that man had told me a few days before, I could have collected some things.'

"And sitting on my window sill, I saw the moon in the sky and I wrote a poem. I have not told anybody, but with you I will share it. It is a beautiful poem. It says: My heart weeps, cries, because I could not offer a guest anything worthwhile. If it were in my power, I would have given him the whole moon. But the moon is not in my power."

It is a beautiful piece. Such a man has no unconscious at all. It is pure consciousness.

You are asking, "Is it something belonging to the physical monkey brain?" Ordinarily yes. Ordinarily your mind belongs to your body because it is nothing but the functioning of your brain, which is part of the body. But the whole effort of meditation is to take it away from the body, to take it away from the brain, purify it from all that gives it limitations -- of Hinduism, Mohammedanism, of man, of woman, of all kinds of inferiorities, superiorities. To take it away from all that towards nothingness, towards a silence, towards a peace that passeth understanding... then it is not part of the brain; then it becomes part of the universal consciousness.

That's what you are saying: "Or is it something of the universal mind?" Ordinarily, no. Extraordinarily, yes.

You are saying, "... which I am assuming is my own higher mind." Yes, it is your own higher mind, but there is no you. It is simply pure awareness with no `I' and with no `you' -- just a mirror, reflecting.

And finally, you are asking, "If it is not of the physical brain, then is this why it is a waste of time to attempt to end your suffering by putting a bullet through your brain?"

Prem Sakino, it is not only a waste of time putting a bullet through your brain, it is again creating more unconsciousness. By suicide, nobody can become enlightened. By suicide, one is born again more deeply rooted in agony. The agony of suicide follows into the next life, the following life.

So it is certainly a waste of a bullet, and immensely harmful to your future life.

If it were so simple to become enlightened by putting a bullet in the brain, there would have been millions of enlightened people. But enlightenment has to be earned. It has to be deserved.

It is a strange phenomenon because in a sense, it is already yours, and in a sense you have to find it. It is hidden inside your being.

No bullet can reach there, but you can reach.

You can reach just by being silent and more silent. As the silence deepens, you are coming closer and closer to a light which is your ultimate source of life.

Yes, you will be burned; as an individual entity you will be no more. But as a universal being, as a whole cosmos, you will be.

And that is the only blissful state. Other than that, you never know what bliss is. It is not pleasure; pleasure is not even something like a faraway cousin. You cannot understand bliss by measuring it in terms of pleasure. Pleasure is almost like scratching: it feels good, but after a while it hurts. Because you have scratched too much, blood starts coming. What you call pleasure is nothing but scratching.

Blissfulness has nothing to do with you; blissfulness is your very nature. You simply relax into yourself, to the deepest rock bottom of your being...

And you are light and you are truth, and you are beauty and you are love, and you are all that one can desire. The glory, the splendor of the whole existence is yours.

But you are not there.

BELOVED OSHO,
SINCE I FIRST MET YOU ALMOST TEN YEARS AGO, I COULD NOT DO ANYTHING BUT FOLLOW YOUR STEPS AND BE WITH YOU.
IT FELT LIKE WITHDRAWING FROM THE WORLD TO LEARN TO KNOW MYSELF. AS I BECAME MORE AWARE OF MYSELF I BECAME MORE SENSITIVE, BUT DETACHED AND COOL.
BELOVED MASTER, AM I BEFOOLING MYSELF, AS I FEEL IT IS NOW TIME FOR ME TO GO AND LEARN WITH THE ARROWSMITH WOMAN IN THE MARKETPLACE...?

Govindo, you need not befool with any arrowsmith woman. A real woman is sitting in front of me! I offer to introduce you to this woman. You will not find such a woman anywhere in the world; with a small beard, a beautiful mustache... And really looking beautiful!

I wonder, why has Vimal not been using this dress from the very beginning? After I have left, you all have to see her -- I really mean *her*, it is not a mistake -- and rejoice in a real woman.

Where are you going? -- on a rented bicycle, to some arrowsmith woman! Can't you find any woman here? If you cannot find someone to love here, you will not find any-where. Because it is not a question of someone else, it is a question of you.

Are you aware of the implications of love? Are you ready to love? Are you ready to drop your jealousies? Are you ready to share without asking anything in return?

Love is the purest form of friendship, and it is available to very rare people. Others are only scratching each other. They call it love; just scratching each other's skin. They are idiots, and the priests condemn them. They say, "Don't scratch each other's skin; otherwise you will be going into hell. There, the devil will scratch!" Strange: if two persons feel good scratching each other, it should not be anybody else's concern. Soon they will get fed up by themselves.

And who is this arrowsmith woman in the marketplace? You can go, by all means -- but remember you have not yet learned the art of love, because it is another name of meditation.

Paddy is training Dennis, his donkey, for the Irish Donkey Derby.

There is no doubt that Dennis is the fastest donkey in the whole of Ireland. But every time he races, Dennis slows down to wink at all the lady donkeys.

Govindo -- listen attentively!

Paddy decides that there is only one solution to this problem and he takes Dennis to the vet to be

doctored.

A couple of weeks later, Dennis is waiting at the starting gate for the big race. He gazes straight ahead, ignoring all the other donkeys. His head is bent low, his eyes intense. Dennis has only the track on his mind.

The gun goes off and Dennis leaps away from the starting gate, but after a few paces, he stops, turns around and trots dejectedly back.

"For crying out loud!" screams Paddy, "what is wrong?"

"What is wrong?" snorts Dennis, "How do you think I felt when I jumped out from the start and some wise guy announced over the loudspeaker: `They're off'!"

Govindo, avoid the marketplace a little longer.

The dinner is finished and the head waiter is hovering amongst the twenty business delegates with the bill, which amounts to a thousand dollars.

Unfortunately, the bill is pushed from one diner to another diner. No one seems to be taking responsibility for paying it.

Suddenly, Hamish Mactavish, the only Scotsman present, announces in a loud voice: "Pass me that bill; I will pay!" The next morning, the papers carry the headline: "Scotsman shoots Jewish ventriloquist!"

It is a dangerous world out there. I think, wait a little longer.

Hymie Goldberg and Moishe Finkelstein are changing their clothes in the locker room after a game of golf.

Moishe starts putting on a pair of women's knickers; Hymie is astonished.

"When did you start wearing women's underwear?" he asks.

"Well," says Moishe shaking his head, "ever since Ruthie, my wife, found a pair on the front seat of my car."

Miss Goodbody is giving her class an English lesson, and all goes well until she explains the use of the word `perhaps' to them.

"Now, Billy," she says, "will you make up a sentence to show that you understand how to use `perhaps'?"

Billy stands up, thinks for a moment and says, "If we are very good, perhaps teacher will let us go early."

"Excellent," says Miss Goodbody. Then she turns to little Ernie and says, "What about you, Ernest? Can you give us an example?"

Little Ernie stands up and says, "Does it have to be made up, Miss?"

"No," replies Miss Goodbody, "it can be true, as long as you use the word `perhaps'."

"Okay," says Ernie, "when I saw you and the music teacher taking your pants off in the music room, I thought that perhaps you were going to shit on the piano."

And the last, before we do our daily meditation.

Back at the zoo, Luigi's demand that Griselda the Gorilla's children be brought up Catholic is turned down by Herman Kanubowitz, the zoo's Jewish director.

As a last resort, Griselda's keeper puts a sign up on the gate of the zoo, which reads: "One thousand dollars to mate with ape!"

Kowalski has just returned some penguins to the zoo, when he sees the sign and walks into the keeper's office.

The keeper takes one look at Kowalski and knows that he has found his man. However, Kowalski also has three conditions.

"First," says Kowalski, "nobody tells my wife."

"Absolutely not!" replies the keeper.

"Second," says Kowalski, "nobody tells my workmates."

"Don't worry," replies the keeper, "complete secrecy will be maintained."

"Okay," says Kowalski, "and third... can I pay in installments?"

Now close your eyes and for two minutes be completely frozen. Just gather your energy in....

Now, let go.

... Okay, come back to life.

Okay, Vimal?
Yes, Osho.
Good.

YAA-HOO! The Mystic Rose

Chapter #20
Chapter title: Just a glimpse and the work is done

8 April 1988 pm in Gautam the Buddha Auditorium

Archive code:	8804085
ShortTitle:	YAAHOO20
Audio:	Yes
Video:	Yes
Length:	24 mins

BELOVED OSHO,
IN THE TWO MINUTES OF SILENCE AND LET-GO THE OTHER NIGHT, YOU TOOK US TO THE HIGHEST LEVEL OF CONSCIOUSNESS.
THE SOUNDLESS SOUND AND INEXPRESSIBLE GRATITUDE INSIDE, EVEN THE WATCHER DISAPPEARS. I CANNOT BELIEVE HOW EASY IT IS!
BELOVED MASTER, IS THIS ENERGY ALWAYS AVAILABLE, OR ONLY CLOSE TO YOUR PHYSICAL PRESENCE? IS IT POSSIBLE TO LIVE IN IT ALL THE TIME EVEN WHILE WORKING IN BOMBAY, SYDNEY OR HAMBURG?
THEN THE LOVE BETWEEN US AND MY RESPONSIBILITY WOULD BECOME ULTIMATE FREEDOM!
PS. IN MY LIFETIMES I HAVE NEVER BEEN SO HAPPY!

Dhyan Charyo, the energy is yours. It is not my presence. My presence may trigger it; my presence may become a mirror so that you can see your original face. But the face belongs to you, not to the mirror -- whether you are here or in Bombay or in Sydney or in Hamburg.

Your energy is yours. Nobody can take it away; just you are not aware of it. You have forgotten the language to understand it. You have forgotten the way to yourself. You are living in the porch of a palace, thinking that this is the palace. And living for many lives in a certain state continuously, again and again, it becomes so conditioned that it is almost a reality. You cannot go beyond it. You cannot even *think* that there is something beyond it.

The presence of the master can only dissolve this ignorant attitude that there is nothing beyond it. In fact everything is beyond it. *You* are beyond it.

This conditioning that you think you are, is not you. The presence of the master cannot give you anything: exactly said, it is destructive. It simply destroys that which is false in you, it does not create the real. The real cannot be created. But the false can be destroyed, and to destroy the false is very easy -- just making you aware of it, it starts disappearing.

The false can live only if you live with closed eyes. Open your eyes and the false disappears.

The function of the master is to allow you a few glimpses, a few experiences of your own reality, of your own beyondness -- and his work is done.

If you can for a single moment be in total silence, the work is done. Now you know the way, a few steps which lead you inside, to your very center.

Just don't forget it again, because the conditioning is great and the crowd around you -- here or in Hamburg -- is going to destroy your small glimpse. It is so fresh, so new, so fragile, that the stonelike conditioning of the crowd around you can easily make you believe that perhaps you were hypnotized; perhaps you dreamt about it. Perhaps it was the presence, but not your own energy.

It is good to try alone, entering into the deep silence without any outside help. Even the presence of the master is an outside help; it has also to be dropped at a certain point, when you have become certain that even the whole world cannot destroy it. Then there is no need of the presence of the master. The presence of the master has become your very flowering. It has entered you, it has become your own fragrance.

Your question is very beautiful and concerns the whole work we are involved in, here in this strange place. I call it strange because in the whole world there is no gathering of seekers who are together searching for themselves. Their relationship has nothing to do with their religion or their marriage or their social acquaintance or their Rotary Clubs. The people who are present here are absolutely unrelated to each other, yet there is a deep relationship -- unspoken, unsaid. The relationship is that you are all seeking the same thing.

You are all seeking yourselves.

The goal is not outside. Nobody is going to take you to the goal. But the goal is so much within you that just a little relaxation -- not effort, but just a little let-go, falling into it -- and you have touched your very life source.

You are not meeting any god and you are not entering into somebody's heaven -- Mohammedans, Hindus, Christians, they all have different kinds of heavens, according to their needs. You are not entering into somebody else's imagination.

You are not even entering into your own imagination.

You are simply dropping out of the mind which can imagine. You are getting into a space where imagination is impossible; you can only see that which is.

And seeing this, you have attained all that can be attained. Seeing this you have attained the liberation, the salvation, the freedom. Seeing it for the first time you are no more a beggar, you are the richest man in the world.

The man in Japan who is thought to be the richest man, just because he has twenty-two billion dollars; and the richest man in America, who has four billion dollars -- both are just poor in comparison to the person who has reached his own being, who has touched the reality of his eternal existence, whose mystic rose has opened its petals.

And it is so easy.

You are concerned; you say, "I cannot believe how easy it is!" Nobody can believe. I have myself never believed how easy it is. But when it happens, it happens, and one is simply in a tremendous awe -- "My god, it has always been here within my reach and I was looking all around the world. It was in my hands, empty hands, and I was seeking it everywhere except within myself."

That's why it has become difficult. I have told you about the Sufi mystic woman, Rabiya. One evening just as the sun is setting and the darkness is descending... She is old; she comes out of her small house, searching for something on the street. A man passing by sees that the old woman is looking for something, and in this darkness, at her age, perhaps she may not be able to find it. So he stops her and asks, "Rabiya" -- she was well known -- "what are you seeking?"

She said, "I have lost my sewing needle." The man said, "Then it is almost impossible to find it. The sun has already set, darkness has descended and the road is vast. Where has it fallen? If you can tell me exactly the place, then I can try to help you. In your old age you will not be able to find a needle."

The woman said, "This is the problem. I am very ashamed to say that I have lost it in the house."

The man said, "My god, you have lost it in the house and you are looking for it outside in the street! Are you mad?"

Rabiya said, "You may think whatever you want to think but the reality is that inside my house there is no light at all. When I started searching there was some light outside. Thinking that some light is absolutely necessary to find it, I came out and started looking. And now you have made things even worse by stopping

me; now even outside it is dark."

The man said, "Don't be worried. If it is lost inside it will be found. It is not lost at all."

The search becomes difficult because we go on searching for it where we have not lost it. The mystic rose, our very being, does not blossom into gardens or into forests or into the Himalayas. It blossoms into your own consciousness. It is another name, a symbolic name, of the opening of the beauty of consciousness -- with fragrance, with delicacy, with joy, with a dance. But because it is so easy, that's why it is so difficult. Its being easy is making it difficult.

You are saying, "In the two minutes of silence and let-go the other night, you took us to the highest level of consciousness." I have not taken you anywhere. You are just here. But because you allowed the silence and the let-go... it is all up to you.

I cannot force you towards let-go.

I cannot force you to enter into this silence.

I can simply create a longing in you, a thirst, and a trust that you are not going to lose anything by becoming silent for two minutes and then a let-go...

(THROUGHOUT THE LAST FEW MINUTES, GUSTS OF WIND HAVE COME, AND OUTBURSTS OF HYSTERICAL GIGGLING IN THE HALL. OSHO HAS KEPT ON SPEAKING, BUT NOW HE STOPS. NOW THERE IS ONLY THE SOUND OF WIND AND RAIN, THE IMMENSITY OF HIS SILENCE, AND STILL -- UNBELIEVABLY -- THE GIGGLING. FINALLY HE SPEAKS.)

This is out of the joke.

(BUT THE GIGGLING CONTINUES. OSHO RISES FROM HIS SEAT WITHOUT FURTHER COMMENT, NAMASTES AND WALKS TO THE EXIT. HE RAISES HIS ARM IN SALUTE, AND THE STUNNED ASSEMBLY RESPONDS -- "YAA-HOO!"
AWAY FROM THE MICROPHONE, HIS WORDS CAN BE HEARD ONLY BY THOSE IN THE FIRST FEW ROWS.)

Don't wait for me to come out tomorrow night.

YAA-HOO! The Mystic Rose

Chapter #21

Chapter title: I have come again the storm has persuaded me

9 April 1988 pm in Gautam the Buddha Auditorium

Archive code: 8804095
ShortTitle: YAAHOO21
Audio: Yes
Video: Yes
Length: 77 mins

BELOVED OSHO,
PLEASE ACCEPT OUR APOLOGY FOR OUR BEHAVIOR LAST NIGHT. WE ASK FOR YOUR FORGIVENESS FROM THE BOTTOM OF OUR HEARTS.
BELOVED OSHO,
LAST EVENING I HAD MY FIRST EXPERIENCE OF DEATH. YOUR ANSWER TO THE BEAUTIFUL

QUESTION PUT BEFORE YOU HAD TAKEN ME SO DEEP WITHIN, SO HIGH, THAT BY THE TIME I REALIZED WHAT WAS HAPPENING -- YOU WERE GONE.
OH MOST PRECIOUS AND MOST BELOVED MASTER -- YOU HAVE TOLD US TO BE HERE ONLY IF IT IS TOP PRIORITY. YOUR PRESENCE MAKES THE BUDDHA HALL INTO OUR TEMPLE.
YOU HAVE TOLD US HOW J. KRISHNAMURTI DIED WITH THE REGRET THAT HE HAD ONLY BEEN AN ENTERTAINMENT TO HIS PEOPLE. HOW SHAMEFULLY WE TAKE YOU -- YOUR LOVE, YOUR GRACE, YOUR COMPASSION, YOUR BEING WITH US -- FOR GRANTED.
WE MUST HURT YOU AGAIN AND AGAIN AND AGAIN.
OSHO,
PLEASE FORGIVE US?

Zareen, it was not your fault. It was my fault, because I have loved you too much. I had not kept a distance between me and you. That's why it became possible for a few people to misbehave. They did not hurt me, they hurt you all. Otherwise there was no need, because you can see -- a bigger storm has come and there is no need to laugh.

In fact it gives you an opportunity to be more silent. If you cannot be silent when there is storm and darkness, your silence is not true. It is only a question of looking at things in a right way. The storm is so beautiful, so fresh, is bringing you news of a constantly changing life. The old leaves are dropping, without making any fuss about it, to make way for the new leaves to come. The very dropping of the old leaves... if watchfully, consciously understood, you have understood the secret of relaxation. The dead leaf does not cling to the tree, neither the tree clings to the dead leaf; they depart peacefully, in silence. They loved, they lived, and it is now time to depart.

As far as I am concerned, just as the storm has come again, I have come again. I was not going to come, it is the storm that persuaded me: "I am going again -- you will be missed."

Hundreds of letters just like Zareen's have come to me. And many more people must have been sad and with tears. But I have felt your sadness, your tears.

I wanted you to know that I am not an old-style Zen master, but I also hit -- in my own way, more sophisticated. I also destroy your clingings, your egos; I also destroy your taking me for granted, because one day suddenly I will be gone, just like the storm will be gone. Before I am gone, I would like you to blossom into the biggest roses possible.

When I see you in silence, in peace -- and also in laughter which comes out of silence and peace, not out of hysteria... Yesterday I had to leave because a few of you behaved so unconsciously that they needed to be made alert, that this is not a gathering where you can remain unconscious. The whole purpose here is to become more alert, more conscious. If the storm has come, nothing is wrong in it. You should have listened to it and its song, and you should have rejoiced in the falling leaves. You should have learned something of tremendous importance.

But rather than learning anything a few of you behaved in a very stupid way. I had to hit you hard, knowing perfectly well that it will bring many tears to you and your hearts will be crying and weeping. But it can be of great value to understand that it is absolutely wrong to take my presence for granted. Then it becomes a routine, and you forget completely that one day I will be gone.

Before I go I would like to see you all blossom in mystical roses, releasing your fragrance.

Laughter is beautiful when it comes out of understanding, out of innocence. But when it is hysterical it is insane and stupid.

I was not angry, I cannot be angry. I was simply sad to see that a few people are still here whom I continue to call my people, but they are not yet alert enough to be given that much dignity. There is no question of forgiving you, because I have not been angry. It is just that I have been feeling that perhaps my love has not reached a few people.

I allow you more laughter than has ever been allowed; I have loved you as no master has ever loved his disciples. Gautam Buddha would not have loved you at all. Yes, he was compassionate, but being compassionate is not the same as loving. Compassion is dry, compassion is a distance; one is higher and one is very far down in the darkness.

I am not compassionate to you; I authentically love you. My love is not dry; it is not in any way a feeling of superiority, of taking your dignity and reducing you to inferiority. I give you so much honor, as has never been given by any master to any disciple.

Because to me, being a master or being a disciple is just a fiction. The difference is very small: whatever I am, I know; and whatever you are, you do not know. Only this much difference does not make somebody

superior and somebody inferior. You are exactly the same universal soul which any Gautam Buddha or Zarathustra or Bodhidharma has experienced. It is within your reach any moment to enter into the ultimate, into the very roots of your being, and all differences between the disciple and the master disappear.

The whole function of the master is very strange. He is destroying his mastership continuously, as he is making you more and more aware. The day you become fully aware -- and I will be able to rejoice in seeing my garden full of roses -- there will not be any difference between my heart and your heart. We are all part of one universal heartbeat. And in every possible way -- even impossible way -- I am trying to bring that synchronicity between you and the universal which is your real and original face.

But if I see that you start taking me for granted, that I am speaking and you start laughing unnecessarily, at a wrong point, that means either I am in a wrong place or you are in a wrong place. What has happened yesterday, remember: it should not happen again. I am holding myself with difficulty together. I can disappear any moment. Then all your tears will not bring me back; then all your sadness will be of no use. Perhaps sooner or later you will forget it, as a beautiful dream that you had seen once.

Very few will be able to continue on the journey without me, and to meet me finally in their self-realization. But those will be very few. You need me, because my garden is almost a nursery; you have just started growing. It is not the moment for me to retire and to relax into the universal.

If yesterday's incident makes you more understanding and conscious, then it has been a blessing in disguise. Storms will be coming again and again, but you have to remember.

I have been using laughter itself as a device to wake you up. Nobody in the whole history of man has used laughter as a device. Sometimes I wonder why it has not been used, because it is a well-known fact that in a dream you cannot laugh loudly. If in a dream you laugh loudly you will wake up. In a dream, mostly you never laugh. Laughter is too far away; even to smile in a dream is a very rare experience.

But one thing you know: almost everybody once in a while has experienced nightmares. In a deep danger, perhaps falling into a bottomless abyss, or perhaps being approached by a ferocious lion -- trembling, you wake up.

My own experience says to me that if you can laugh rightly, in the right moment, it will bring you out of unconsciousness into the open sky, from the darkness to the light. I am introducing laughter as a meditation because nothing makes you so total as laughter; nothing makes you stop your thinking as laughter does. Just for a moment you are no more a mind. Just for a moment you are no more in time. Just for a moment you have entered into another space where you are total and whole and healed.

For Zareen, I will give a few moments to laugh totally. They are for all of you. And I have chosen her question out of hundreds of others just as a representative, because they were all saying the same things but not with so much totality and with so much love and with so much heart.

Paddy is out...

... and for God's sake, the storm is gone!

Paddy is out for a spin on his old motorbike, when he stops to give a ride to a hitchhiker. Since it is a cold day, he advises the man to put his coat on back-to-front to avoid feeling the wind.

After a bumpy ride, Paddy looks over his shoulder and sees that his passenger is missing. So he turns around and rides back.

He finds a small crowd of people around a figure lying in the road.

"Is he all right?" asks Paddy, anxiously.

"Well," says one of the crowd, "he *was* until we turned his head around the right way."

On her wedding night, Tessa, the anxious bride, turns to her husband: "Charles," she says, "promise me you will be gentle. I want you to know that this is my first time."

"What?" exclaims Charles, "your first time? But you have already been married three times!"

"I know," replies Tessa, "but my first husband was a drunk, the second turned out to be gay, and my third husband was in advertising."

"I can understand the first two," says Charles, "but why didn't your third husband ever make love with you?"

"Well..."

(THE RAIN HAS BEGUN NOW, DRUMMING INSISTENTLY ON THE ROOF.)

The storm has come back!

... replies Tessa, "all he ever did was sit on the bed and tell me how great it was going to be!"

Little Ernie's mother is saying good night to her kids. She is expecting another child, so she tells them the story of how the stork brings babies.
After she has turned out the light, little Ernie turns to his sister.
"You know?" he says, "I don't care what Mom thinks. I just can't picture Dad screwing a stork."

Zabriski gets a job painting the white line down the middle of the road. On the first day, the Polack paints five miles of road. He does such a great job that the boss calls him in and gives him a bonus. But the next day Zabriski only does three miles, and the day after, only one mile. The boss calls him in again and asks him, "What has happened?"
"Well," explains Zabriski, "every day it takes me longer to walk back to the bucket of paint."

Nancy Reagan goes to the psychiatrist and tells him that her husband Ronald has started eating dog food. The shrink tells her not to worry and that such problems are usually short-lived.
But to be on the safe side, he asks Nancy to bring in a sample of dog food for analysis. He discovers that there is nothing harmful in it, and assures Nancy that Ronald should be back to normal in a week.
Sure enough, next week, Nancy Reagan is back.
"So," says the shrink, "how is your husband? Back to normal I hope?"
"I am afraid not," says Nancy, "he is dead!"
"Dead?" cries the shrink, "what happened?"
"Well," replied Nancy, "he was licking his balls in the driveway, and I accidentally backed the car over him!"

Now laugh totally, whether the storm comes or not. It is coming....

Inspector Wu, the Chinese private detective, makes his report in a divorce case:
"I climb up tree, so I can see.
He play with she, she play with he.
I play with me. I fall from tree.
So I can no see... so solly!"

I have been told that you have been celebrating for almost one hour. I want everything to be celebrated -- even tears, sadness, even the feeling that "I have done something wrong or at least participated in something that should not be done, or only remained silent, without interfering with the wrongdoer."
Our way of asking for forgiveness can only be a celebration. I believe only in celebration. Whatever the excuse -- somebody dies, it is not a time to celebrate, but I say to you, "Celebrate!" because death too is part of existence. And one should not reject existence, and one should not be afraid either.
Committing mistakes, just as you committed yesterday, is simply human. By celebrating, it can be dropped. I don't want you be sad for anything or guilty for anything, because these are the things which all the religions have used to exploit humanity: making them guilty, making them sad, making them feel that they are unworthy.
I don't want you to feel in any way unworthy. Even when you commit a mistake you are not committing a sin.
Because you have been celebrating for one hour, I would like to have our prayer: two minutes of total silence, no movement, close your eyes...

Now, let go.

... Come back to life.

The storm is coming too.

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #22
Chapter title: My experience is of the wordless

10 April 1988 pm in Gautam the Buddha Auditorium

Archive code:	8804105
ShortTitle:	YAAHOO22
Audio:	Yes
Video:	Yes
Length:	84 mins

BELOVED OSHO,
ACCORDING TO MY DICTIONARY, A CULT IS "A RELIGION REGARDED AS UNORTHODOX OR SPURIOUS" -- "SPURIOUS" MEANING "OF ILLEGITIMATE BIRTH, BASTARD."
IS IT NOT TRUE TO SAY THAT THE REAL SPIRIT OF RELIGIOUSNESS CAN NEVER BE ANYTHING BUT UNORTHODOX; AND WILL ALWAYS BE INSPIRED BY A LOVE UNION, RATHER THAN BORN OUT OF A LEGALIZED CONTRACT?

Maneesha, I am not a man of language, not a linguist, not a man of words. My experience is of the wordless. Although I use words, I am not confined by them. To me there is only one dictionary and that is of existence, of experience. All other dictionaries are for mundane, ordinary affairs -- not for this extraordinary love affair.

In the first place there is no such thing as religion. Just as there is no such thing as love, no such thing as beauty -- these are not things. There is a certain phenomenon you can describe as religiousness, but you cannot confine it to the word `religion'.

Religion is a limitation; it has a boundary line, it is an imprisonment. Religiousness is open to the whole sky. It can contain the all. It has no doors, no windows, no walls.

The moment the experience of religiousness is formulated in language, condensed in certain quotes, scriptures, churches, the religion has already died. It is almost as if you have seen a beautiful bird, an eagle flying across the sun, and you have experienced the beauty of the flight which knows no boundaries...

You can imprison the bird in a beautiful golden cage. In the ordinary sense it is the same bird that was in flight in the sky, but in truth it is not the same one. It has no sky of its own. It has lost its space, its spirit; it has lost its wings and it has not gained anything except a security, a safety. In the open sky there is always danger, always risk. Encaged, your nourishment is secured, your protection is secured, you are guarded, but you have lost your freedom. And freedom is your soul, your very being.

The same is true about truth, beauty, good: all great qualities are verbs, but you have transformed them into nouns.

There is no such thing as love. There is a certain experience which can be called "loving." The word `love' is dead; the word `loving' is still a flowing river, unfrozen. There is no such thing as friendship, there is only friendliness.

The same is applicable to religion. To me there is no such thing as religion.

All those who pretend that they are Hindus and Mohammedans and Christians and Jews and Jainas are fake. They have not even understood the basic principle of religiousness. They are simply members of a crowd. Your religions are nothing but politics in the name of God.

A religion, if it is to be alive -- if it is to be religiousness, a fragrance, a mystic rose -- then it always has to be individual. There is no question of organization, no question of organizing truth. The crowd has a certain security, a certain power; in the crowd you feel a certain warmth, a coziness, but the man of authentic religion stands alone.

So the first thing I would like to tell you is: in the dictionary of existence, religiousness exists but there is no place for religion.

Religiousness means unorganized, individual experience of the truth. It is not a belief system, it is not a faith. It is more like a taste on your tongue, more like a feel in your heart, a deep penetration like an arrow in your very being.

It has nothing to do with any church, with any organized form, with any scripture. It believes only in itself. It believes only in its own experience. In this sense all the religions of the world are distracting you from truth -- from *your* truth. They are substituting your authenticity with a bogus formulation of some theologian -- some philosophy, some system of ideas. They are converting you into Christians and Hindus and Mohammedans, but they are not transforming you into being religious.

The moment a man is religious, he is no more part of any crowd, he is alone. Even if he stands in the crowd of all those who are alone, there is no crowd, there are only individuals standing together.

This is not a crowd; this is not a church. There is nothing like a Holy Bible for you, and there is no moral order, ten commandments; nobody is demanding that you behave, live in a certain way, to imitate Christ or Gautam Buddha.

This is a meeting of people who are trying to discover themselves, who are trying to go deeper into their own reality to find the truth of existence, which cannot be found in any scripture, in any philosophy.

So the first thing to be remembered, Maneesha, is: there is no religion as such, there is only religiousness.

Religiousness is alive, with a heartbeat.

Religion is something dead, a corpse which looks like a living human being but it is only a corpse. It does not breathe, its heart does not beat -- there is no one in it, it is an empty house. The master of the house has left it, who could have been religious, but corpses are not religious.

Have you ever thought about it? -- when a man dies, now can you decide whether the corpse is Hindu or Mohammedan or Christian? On what grounds? Because the corpse cannot believe. The corpse cannot act, cannot go every Sunday to the church. Whether you put this corpse into the grave or you put it on a funeral pyre, it has nothing to say about it, yes or no.

Still, corpses are also divided by organized religions. They are not only dominating you in your life, they dominate you even in your death. They don't leave you any kind of freedom -- even the freedom of death is taken away from you. You have only to be an imitator.

Secondly, you are asking, "According to my dictionary a cult is `a religion regarded as unorthodox or spurious' -- `spurious' meaning `of illegitimate birth, bastard.'

"Is it not true to say that the real spirit of religiousness can never be anything but unorthodox; and will always be inspired by a love union, rather than born out of a legalized contract?"

In Germany my sannyasins have been fighting in two courts against the German parliament, because in the parliament they go on using the word `cult' for my people. Christianity is a religion; my people are not religious, they are only a cult, unorthodox, spurious. In two courts we have won the case, that the parliament has no right to use a word in a derogatory sense and the courts have accepted that the word `cult' should not be used for us. They can use "a new religious movement" but not "cult."

Still the parliament goes on calling it a "cult."

I would like to tell to my people not only in Germany, but all over the world: Don't desire to be called to be a religion. `Religion' is derogatory! Why be bothered by dictionaries? Why not listen to your own experience?

We are not a religion. We are certainly not an organization, orthodox or unorthodox. We are simply a gathering of individuals, respecting each other's freedom.

Christians have been using the word `cult' against all those religions which they think are not right.

Every religion in the world thinks that truth, rightness, is their monopoly. If you are not part of their crowd you cannot be religious, truthful, sincere, honest; you lose all dignity in their eyes. Christianity thinks it is the only authentic religion.

In fact the truth is, it is born in the birth of Jesus Christ -- it is the most spurious! Nothing can be more spurious than Christianity in all its forms. It is illegitimate -- the very birth of Jesus is illegitimate. And who has ever heard... A "holy ghost" destroying the virginity of a poor young girl... and the claim of Jesus that, "I am the only begotten son of God." It has no reason or rhyme in it. He cannot prove it logically. He is an ordinary carpenter's son; he knows nothing about religiousness. He was born a Jew and he lived a Jew and he died a Jew. He was not aware that a great Christianity will be born because of his crucifixion.

It is not well founded either, not like Buddhism. Buddha has made it clear, step by step, how one can transform oneself. Christianity is just a compilation from twelve uneducated, illiterate disciples who became apostles. In the four gospels, if you look you can find enough religion to fill an ordinary postcard, because all are different versions of the same story. Four persons' remembrance of the same Jesus, his crucifixion, his statements.

And I say, Jesus has no religious experience at all, because to me the fun-damental religious experience is that there is no God. The question of being the only begotten son of God is so stupid, but the whole of Christianity is based on it.

Religiousness is not dependent on any learning, on any knowledge. Religiousness is *your* flowering; it is the flowering of your own heart into a rose. It is your own authenticity. It is neither a cult nor a religion. If one wants to keep the word `cult' in language, then all religions are cults.

Gautam Buddha's experience was religious, but the people who were impressed by his grace and beauty and compassion founded a religion. It is not founded by Gautam Buddha himself; it is a cult. If `cult' has to have any meaning, all religions are cults, dead things, dead memories of some living experience that you have come across but it is not your own.

You have seen in the eyes of a Gautam Buddha something which can only be called miraculous, something that is beyond all our experiences. You have seen in his face something that does not belong to this world. Impressed by him, you arranged a cult. You called it a religion.

So we can say, whenever there has been a religious experience, an explosion of religiousness in a being, around him, cults are born. Cults are not your experience, but somebody else's experience. It is not your own story; it is somebody else's expression, which has impressed you.

A really intelligent person never lives according to other people's lives, howsoever great those lives may be -- because everyone has to live a unique existence of his own. You have to be your own self. You cannot be Jesus, you cannot be Buddha, you cannot be Mansoor; you can only be whatever you are.

Religion is a crowd, gathered around the dead body of an experienced man. Because it is gathered around a dead body of an experienced man it does not become living. All churches are dead, graveyards of different individuals who had touched the very center of their being. These religions should not even be called religions, because that word creates a confusion. It is so close to `religiousness' that it is better to call all organized religions "cults."

As far as religion is concerned there has never been any religion and there will never be any religion. There are only religious people. And a religious person has no adjective attached to himself. He is loving, he is truthful, he is honest, he is fearless; his life is a celebration, a constant festivity. He knows the very secret of existence, because he is also part of it. There have been religious people... and that's what I want you to be.

Never become a religion. Remain individuals, searching and seeking your own truth, your own beauty, your own grace.

If all the religions of the world are dissolved -- they need to be dissolved, because they are calamities and cancers on human consciousness and its growth; they are distractions, deceptions -- then there will be only a few religious human beings here and there in the dark night, like stars, showing and giving you a strength that what is possible for another human being is also possible for you. What is hidden in one individual is also hidden in you. It is your hidden splendor. Somebody has become aware of it and you are fast asleep.

And religiousness has nothing to do with being orthodox. Certainly it cannot be orthodox. `Orthodox' means following the tradition, follow- ing others, following the heritage, following the old and the dead. It is not even *not* orthodox, it is fresh. It is not *against* the orthodox, it is not anti-orthodox, it is simply fresh.

Just watch a roseflower growing -- do you think it is following a program that other roseflowers have

followed? or is it absolutely fresh? It knows nothing about the other roseflowers. Millions of roseflowers have been before it, millions will be after it, but as far as its existence is concerned, it is fresh, unique, in the present, neither against the past nor for. It has no concern with the past.

So not only is a religious person unorthodox, he is so fresh that he will not be even UNorthodox. To be orthodox is out of the question. He will be simply himself.

And you are asking, Maneesha, "... and it will always be inspired by a love union, rather than born out of a legalized contract."

It is good poetry, but the truth is, it is not a union, either out of love or out of a legalized marriage. It is a discovery of that which is already the case inside you. You have it and you have forgotten it. Certainly it can be closer to a love affair than to a marriage. But in truth it is simply itself, not a union with any entity. It is a remembrance of oneself.

Certainly the so-called religions go on calling other religions illegitimate... because they are not born out of an unmarried woman and the Holy Ghost! But every other religion thinks in the same way: "others are illegitimate." The truth is they are all illegitimate, because truth is not a marriage and truth is not a birth. Truth is already in existence, only you have not opened your eyes.

But certainly the religions, which are all orthodox, are bound to think about others...
For example I have been asked hundreds of times to what religion I belong.

I said, "It is strange, why should I belong to any religion? I belong to myself."

And the people who have asked me felt very strange when I answered because their idea was, your religion has to be legitimate: are you a Mohammedan, a Christian? Then they are satisfied, but if you are no one they feel a little strange about you. They feel you are a lost soul. You should belong to some religion to have the label of legitimacy.

But in fact, to belong to any religion or to any political party, or any kind of organization, is to destroy your dignity. People hate crowds, but still go on living in crowds. They cannot gather courage to be alone and stand against the sky without any companion.
Just their own being is enough unto itself.

Mendel Kravitz comes into Doctor Bones' surgery.
"Doc," says Mendel, "I think I have got the flu."

"Very well," says Bones, "just put your tongue out and then stick your head out of the window."
"What?" says Mendel, "Will that make me better?"

"Probably not," replies Bones, "but I can't stand my wife, who lives across the street!"

Moishe and Ruthie Finkelstein are at the theater watching a very sad play. It is a melodrama about a couple in love, and one tragic scene follows another.

Before the first act is finished, every woman in the theater is weeping. But Moishe is unmoved.

"Ridiculous!" he snorts every few minutes, "absolutely ridiculous!" -- until there comes a scene in which the heroine lies dying in her lover's arms, and Ruthie starts crying out loud. Moishe starts laughing.

"Look!" shouts Ruthie, furiously, through her tears, "if you don't like the play, why don't you go home and at least let me enjoy myself!"

Our unconsciousness is so deep... it would be a miracle if everybody were awake; the whole world would look totally different. Only once in a while a glimpse of wakefulness comes to you. But you don't follow the glimpse; you settle back again in your misery, in your suffering.

It is a very sad story about humanity that we glory in our misery. People talk about their diseases continuously -- their problems, their sufferings, their wounds. It seems if they had no wounds and no suffering and no problems they would be at a loss, what to do, where to go. There would be absolute silence around the world.

But people enjoy and exaggerate. They may be having some small problem, but they will magnify the problem so big that it seems that if their problem is solved, there will be no problem in the world. And people, just like problems, have solutions also: if their solution is followed, everything will be all right. And not only small people -- so-called great leaders of humanity, and nobody has bothered to look at their stupidness.

In India all the Hindu *shankaracharyas*, the Hindu saints, are insistent on only one thing, that cow slaughter should be banned. That is the only problem, cow slaughter.

I have talked with two or three shankaracharyas: "Just listen for a moment. If cow slaughter is stopped, do you think the problems of the world will disappear? What about ecological problems, what about the black holes in space? What about diseases like AIDS?"

They simply waved their hands and said, "That is not... The first thing is, cow slaughter should be stopped."

That is the greatest problem, and they have the greatest solution for it. In fact it will create more problems. Food is already not enough for people; there are people who are eating human beings and these idiots go on talking about how cow slaughter should be banned. We have not been able yet to ban human slaughter!

Just a few months ago in Palestine the government had to concede to the people... because there was great agitation; people were dying, there was nothing to eat and people wanted the government to allow them to eat the dead people. What is the point in putting them in the grave? Such good, delicious food, all prepared, and what stupidity! -- when people are dying...

And these shankaracharyas don't have even the awareness that in Palestine the government has accepted that you can eat a man, but only when he is dead, not before. But now, once you give a little rope... It simply means, first kill and *then* eat. If you die on your own accord, good; otherwise you will be killed. And that is happening. Now there are shops in Palestine selling human flesh. Not so many people die, so now there are gangs who are killing children, and once somebody is dead the body is eaten before the police find out who has killed him. And when the court comes to the conclusion that this man is criminal... that too will be given to people to eat! Because so much food shortage... and if people stop cow slaughter there will be more shortage of food.

I am not in support of people eating cows, but this is not a solution. What I am saying is that this is not the solution of all the problems that man is facing.

But deep sleep prevails....

Mahatma Gandhi thought that if everybody spins the whole day on the spinning wheel, all problems will be dissolved. He spent his whole life spinning -- nothing has been dissolved; only he is dead. His spinning wheel is worshipped now. That was his solution for the whole humanity: "back to nature." He was against such innocent things... electricity.

You will not be able to imagine that he was against the mosquito nets because they prevent millions of mosquitoes from eating, which is their birthright. It is true that such good food, the whole restaurant... and they are dying to enter and finding ways to enter into the restaurant.

In his own ashram mosquito nets were not allowed. They are against poor mosquitoes. So he found a solution, and the solution was kerosene oil. Everybody had to paint his face and hands and anything that is uncovered with kerosene oil.

I said, "My god, you cannot sleep! The smell is so much, even the mosquitoes don't come close to you -- they are more intelligent! How are you going to sleep?"

But sleep or no sleep... such stupid suggestions. One of the prime ministers of India, Morarji Desai, thinks that if everybody starts drinking his own urine, all problems will be solved. And things won't stop there; when you start drinking your own urine, what is the problem in drinking others' urine? And when a guest comes, you have to offer him, "Have a cup of urine." And this idiot has been drinking his urine for forty years, but no problem seems to be solved. And I don't think... how will nuclear weapons disappear? But that is his unique solution.

Always, there have been people who have been giving solutions -- so childish -- and humanity is so asleep that it goes on listening to them. A few even follow them. Problems go on increasing.

There is only one solution, and that is that people should be more aware. And that awareness is religiousness.

Harvey Herschfield and Paul Perlmann have a small tailor's shop in Jerusalem. Business is bad, so bad that they are thinking of selling the shop.

One day, Harvey rushes in with a newspaper and shows his partner, Paul, an advertisement from the government of Israel. The government is offering to pay a reward of one hundred dollars for every dead Arab.

The partners close their shop and buy camping equipment and guns and set off into the desert.

They have been there a week without meeting anyone, when one morning Harvey wakes up to find a gun sticking in his nose.

Looking slowly around, he sees that they are completely surrounded by thousands of Arab soldiers, armed to the teeth.

Harvey nudges his partner, snoring beside him.

"Paul," he whispers, "Paul, wake up! We are rich!"

Hamish MacTavish and Sandy MacPherson have been drinking all night when their money finally runs out.

"I've got an idea," says Hamish, "let's go to my house and borrow some money from my wife."

So, the two of them stumble over to MacTavish's house. They go inside, switch on the light, and there on the sofa is Hamish's wife making love to a strange man.

Sandy is very embarrassed, but Hamish walks right up to Maggie. "Do you have some money," he asks her, "for your ever-loving husband?"

"Yes, yes," snaps Maggie, "Take my purse and for goodness sake, turn out the lights!"

Outside the house again, Hamish empties the purse into Sandy's hand.

"Great!" says Hamish, "there is just enough here for a pint of beer for each of us."

"But Hamish!" says Sandy, "What are you going to do about that man in there with your wife?"

"To hell with him!" snaps Hamish, "let him buy his own beer!"

Pope the the Polack arrives in Washington to meet Ronald Reagan. He is taken to the White House and given a beautiful suite of rooms. But when he walks into the bedroom, there lying on the bed with nothing on but the TV set is a beautiful girl. The pope is furious. He picks up the phone and calls Reagan in his office.

"What is the meaning of this outrage, you big American dodo?" shouts the pope. "How dare you embarrass me like this! I am His Holiness the Pope, and you have the nerve to humiliate me this way! I am going to sue you for every dollar you have!"

At this point the young lady gets off the bed and starts putting on her clothes. The Polack pope turns to her and says, "Just a moment, Miss, I was not talking to you!"

Okay, Maneesha?

Yes, Osho.

Now, our two minutes of prayer. First freeze completely -- no movement, no noise, as if there is nobody in this Buddha Hall.

Now, let go.

Now... come back to life.

YAA-HOO! The Mystic Rose

Chapter #23

Chapter title: Enlightenment without bargaining

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BELOVED OSHO,
I HAVE BEEN YOUR SANNYASIN FOR ONE YEAR. I MEDITATE, WATCH, AND DO WHATEVER LOOKS TRUE TO ME; STILL A BIG PAIN ARISES.
BELOVED OSHO, HOW LONG WILL IT TAKE TO GET ENLIGHTENED, AND DOES THIS ENLIGHTENMENT REALLY EXIST?

Yoganand, existence is not a goal; you don't have to cover a certain mileage. Existence is not *there*, it is always *here*. Existence cannot be described as *that*, but only as *this*. The moment you ask how long it will take, you are bringing many complications into it.

First, there is no technique that can bring enlightenment -- and "how" means technique. And when you say, "How long..." you are bringing time in also.

Existence knows nothing of time.

It is always present.

It has never been past and it will never be future.

The moment you touch the reality of the present, the rose within your being opens its petals. You can call it anything -- enlightenment, realization, being. But one thing is certain -- it is never be-coming.

You cannot *become* enlightened.

Either you are or you are not.

Between the two, the distance is infinite. It is impossible to bridge that distance.

Those who have become enlightened have not achieved it, because it is not an achievement. They have not invented it, because it has nothing to do with imagination, with mind. They have never found it, because in the first place you have never lost it.

You are enlightened this very moment.

By asking the question, "How long will it take to get enlightenment?" you are postponing enlightenment. I am saying you are enlightened this very moment and you say, "This very moment? But I have a girlfriend, and we have just met. And I am finding so many problems which have to be solved: the rented bicycle is stolen..."

What happened? -- ask Vimal -- to his Gandhi cap, Nehru shirt and pajama without any name? And he had never before been seen in this dress. This dress certainly belongs to the man whose rented bicycle is stolen. A woman has stolen it, his money, and everything, and that was the day when Vimal was acting like a woman. Exactly on that day, that great experience happened to the poor fellow. Since then he is avoiding women.

But by avoiding women, you are not going to find your lost money and the rented bicycle. It is better, rather than bothering about enlightenment, to get a really horrible girlfriend. And within minutes you will start becoming enlightened! Thousands of methodologies have been given to people; I give you the simplest: just find a horrible woman.

And it is not difficult because every woman, once you have found her, is horrible. They are great actors. When they are far away, they look so nice that you feel like postponing enlightenment. What is the hurry? But let the girl come close, and find yourself encaged, your money gone, your bicycle gone, even your shirt... and that fellow has not appeared again. How can he appear? The rented bicycle is not there, the money is not there, he is sitting in a bamboo hut, naked, enlightened!

Do you want to be enlightened? Just find his bamboo hut. Just give your clothes and money and your rented bicycle to him and tell him, "You can find some woman, let me be enlightened now. You have been long enough enlightened, almost three days."

Yoganand, enlightenment is not a desire -- and you have to understand the difference between desire and longing. You desire money, you desire position, you desire power, you desire a thousand and one things. But when you feel thirsty, the thirst is not a desire; it is a longing which is coming from every cell of

your being. Lost in a desert...

A question was asked by a sannyasin to Alexander the Great... because Alexander declared himself to the sannyasin, "I am Alexander the Great."

The sannyasin was standing naked by the side of a river. He started laughing. He said, "I have never seen such a stupid man as you are, calling yourself `the Great'. Only those who are not great think, imagine, desire, proclaim their greatness. But those who are really great don't even know that they are great. Greatness is in innocence. And what have you come to me for?"

Alexander was shaken. He was not shaken by great armies; even mountains would not have prevented him from doing anything. But this naked man had such a strong being, such an aura and presence. And the way he told him, "You are stupid and you are still suffering from inferiority; hence you call yourself Alexander the Great. Just Alexander will do. But what is your purpose?"

Alexander said, "My teacher, Aristotle, in Greece, has asked me that when I come back from India, I should bring along a sannyasin."

The old sannyasin laughed again. He said to him, "Just tell your so-called teacher that the sannyasin has nothing except himself -- and your teacher himself also has that being. There is no need to bring it, to import it from somewhere. Just tell him to be silent and desireless, peaceful, looking inwards, and he will find me."

Alexander could not understand the language. In fact, Aristotle was not a mystic. He was a logician, a great philosopher, but he never thought about the miraculous, about that which is irrational but exists -- the mysterious, the unknown, but it is all around.

It is without you and it is within you.

And the first thing is to experience it within yourself, because that is the closest point.

To say it in other words, Yoganand:

You are enlightenment if you don't desire anything -- enlightenment included. If you are simply silent and desireless -- no longing, no future, just this very moment is enough unto itself -- the rose opens up its petals.

But instead of looking into yourself, you are looking far away somewhere, maybe in Jerusalem or maybe in Kashi or maybe in Tibet... somewhere enlightenment must be existing. How long will it take to reach there?

You are already there, where you want to reach.

This is my whole teaching -- that you are already that which you want to be. You have never been other than that.

It is an impossibility to be other than that which you are. Enlightenment is only a realization of the fact, an awakening and seeing the truth of one's being, its beauty, its immortality. Thousands are the flowers that blossom in your being. Great is the music that goes on in your deepest silences of the heart.

You may be sitting unmoving but existence goes on dancing within your heart. In every beat you can hear, you can feel -- it is you. Nothing more can be said about it.

You don't have to go anywhere and you don't have to *do* anything. Those are all strategies to keep you away from yourself. But rather than looking into yourself you are asking, "And does this enlightenment really exist?"

Desiring one year, meditating, watching, a great pain arises in you that "One year has passed and I have been doing so much and enlightenment has not arrived yet. Not even a knock on the door, not even some information about when Your Honor will be coming." Naturally, a suspicion arises: "Am I sane? or just waiting for something which does not exist at all?"

Existence does not exist apart from you; hence you cannot find it. If you want to be enlightened, *be* enlightened.

One day, I decided to be enlightened. Since then I have tried many times not to be enlightened; it does not work that way. So just to alert you: if you decide to be enlightened and you realize this very moment as your enlightenment, its silence, its beauty... then remember you cannot fall back! There is no way, no reverse gear. You cannot say, "Now for a few days I am going for a holiday."

Enlightenment knows no holiday.

I have tried hard. Not even in sleep will it leave me.

But who wants to leave it? Who wants to be other than enlightened?

Don't use big words, because they are deceptive. Enlightenment, moksha, salvation, self-realization... all great words which make you feel that your hands are very small; their reach is not that big. And

enlightenment seems to be such a faraway a star, you cannot hope... Perhaps some Gautam Buddha -- and that too "perhaps" because who knows whether he was enlightened or just started telling people "I am enlightened."

Just like me. How do you know I am enlightened? Except that I started one day saying, "I am enlightened." And since that day not even a doubt has arisen in me: just think it over, are you really enlightened? I have never looked at the fact again.

And whenever you ask, I feel sad because I cannot do anything to make you enlightened. Except to shout in your ears that, "You *are* it! This *is* it!"

It is a reality not away from you, not separate from you, it is in your heartbeats, in your breaths, in your consciousness, in your very being. Once you drop big words, which scriptures and philosophers have invented, and become simple and humble and look inside yourself, it is here. It is in your laughter, it is in your songs, it is in your dances. Nobody can give it to you and nobody can take it away from you. And there is no way to find it because you have not lost it.

I have never agreed with Jesus Christ on the point. He says, "Seek and ye shall find it." I disagree categorically, absolutely. I say, "Do not seek; otherwise you will never find it. Seek not and find." Seeking keeps you away from finding it. It is in the seeker itself. So where are you going to seek?

Jesus says, "Ask and it shall be given to you." Who is there to give it to you? And if it were something like a matter of begging a god who goes on hiding behind the clouds or somewhere in the stars like a thief... that's what all the religions are doing, praying. It is not a question of asking.

Do not ask.

Just be silent and you are it.

You are the answer. The answer is not going to come from anywhere else.

Jesus says, "Knock and the door shall be opened." And I say unto you: The doors have always been open. There is no point in knocking on an open door, and if you can knock, that means you are knocking on some wall. The door is open.

I say unto you: The door is open, come in. Enter in. The existence is welcoming; there is no barrier. The whole existence is willing to be your host.

Yoganand, because you are enlightened anyway... whether you accept it or not, that does not matter; I accept you as enlightened. Even with your girlfriend you can be, because I don't see that enlightenment can be disturbed by a girlfriend or by a rented bicycle or by your stupid-looking pajamas. Enlightenment has nothing to do with these things -- that your bicycle is punctured. Do you think your enlightenment is also punctured?

"Good morning!" says Mendel Kravitz as he comes into Goldberg and Finkelstein's tailors' shop. "I came to this store because I don't like to bargain."

"Well, you have come to the right place," says Hymie Goldberg.

"Right," agrees Moishe, "We are strictly a one-price outfit."

"Excellent," says Mendel, "I like that checked suit in the window. How much will it cost?"

"Like we said," says Moishe the Fink, "we don't fool around with bargaining. So we are not going to ask you three hundred dollars for this suit, or even two-fifty."

"Right," agrees Hymie, "we'll give you our best price: two hundred and thirty dollars."

"Well," says Mendel, "you guys are my kind of businessmen, and that's exactly why I am here. I won't fool about and offer you one-fifty for that suit, or even one-seventy-five. I will come right out and offer you two hundred dollars."

"The suit is yours," says Hymie, "for two hundred ten."

"Okay," says Mendel, "I will take it."

There are people who don't know what they are doing. Both are denying that they are bargainers and both are bargaining, and still both believe that bargaining is not happening! Such sleep is the only barrier, if you can call it a barrier. It is very thin. People don't see it, that they go on doing it and still they deny it. And they will not see that their denial is absurd. Why are you seeking enlightenment, Yoganand, when I say you are enlightened? Just agree! What is the point of bargaining?

You have come to the right place. Where else can you get enlightenment without bargaining? Just be a little intelligent.

Luigi takes his pregnant wife to the hospital where she gives birth to twins. During the delivery, Luigi faints, so according to family tradition his brother Alfredo is called to name the children.

"My brother named the kids?" cries Luigi, when he recovers, "but my brother is such an idiot! What did he call the girl?"

"He named the girl Denise," replies the nurse.

"Denise, eh?" says Luigi surprised. "Well, that is not such a bad name. In fact I quite like it. So what did he call the boy?"

"The boy," sniffs his wife, "he called da' nephew!"

Such great intelligence goes on all around the world. And all these people have the same capacity and the same potential as anyone else, but they never use it. In fact, they never believe that they have it.

You have to be again and again reminded, sometimes forcibly: "Accept that you are enlightened!" Unless a loaded gun is put on your nose, you will not accept it. When you see the gun you will say, "Yes, I am enlightened, I have always been enlightened. What is new in it? Just keep that gun away." I have always been thinking of purchasing a gun, so whenever people like Yoganand come I can just put the gun on their nose... because fortunately I have many long-nosed people. And they will wake up only when they see: "My god it is not a camera, it is a gun! And behind is not Niskriya. Behind is the most dangerous fellow upon the earth! It is better to accept whatever he says."

An advertisement appears in the paper one morning, asking for an individual who can type, take dictation, program a computer, and speak more than one language.

The first applicant for the job is a dog. The dog is able to type a hundred and forty words per minute and takes perfect dictation. Not only can she program a computer, but she has written several programming manuals.

The boss has the dog demonstrate all these skills and then says, "I am really amazed by your qualifications. So I only have one final question: What about the language requirement?"

The dog looks at him and says, "Yaa-Hoo!"

Just these two words are enough to fulfill the requirement of knowing two languages.

Yoganand, are you still unenlightened? Just at least raise your hand and say, "Yaa-Hoo!"

(NOT EVEN A HEARTBEAT OF HESITATION, YOGANAND COMPLIES. OSHO JOINS IN THE LAUGHTER...)

That's a great evening! At least one of you has become enlightened, although he became enlightened under the gun. But it doesn't matter; people have become enlightened in different conditions.

Mrs. Zabriski walks into her son's bedroom, turns on the light and shakes him roughly. "Come on," she says, "you have got to get up and go to school."

"But Mom," whines the son, "I don't wanna go to school."

"It is eight o'clock," says Mrs. Zabriski, "You gotta go!"

"But, Mom, I hate school," he says, "the kids don't like me, the janitor does not like me, even the teachers don't like me."

"You gotta go," insists Mrs. Zabriski, "you are forty years old and you are the headmaster."

Somebody has to remind you who you are: forty years old and the headmaster. Now, Yoganand will be welcomed by everybody, wherever he goes. At least he cannot ask the question again, "What is enlightenment?" I am so happy to get rid of one person.

Farmer Jones and his wife Betty take their three pigs over to a neighboring farm to get them mated. While the pigs are at it, Jones asks his neighbor, "How will we know if the mating is a success?" Jones is told that if in a few days the pigs are eating grass, it means it is a success. If they are rolling around in the mud, it means it is not a success.

After a few days Jones comes down to breakfast and asks Betty, "Are they eating grass or rolling around in the mud?"

"They are rolling around in the mud," replies Betty.

So they put the three pigs back in the car and take them back to the other farm to get them mated again. After a couple of days Jones asks Betty again. "What are they doing?" "They are rolling around in the mud," replies Betty.

Jones is very angry and says, "My god! I have got lots of work to do today, but let's get them in the car and take them back again."

So three days go by and Jones comes down to breakfast and asks, "Betty, are they rolling in the mud or eating grass?"
"Neither," replies Betty, "they are in the car, honking the horn!"

So I hope Yoganand will show at least this much intelligence. What is the point of rolling in the mud again and again? The real thing is to honk the horn and go! Even the pigs have understood the trick.

For two minutes, just be absolutely silent, unmoving. Only while you are unmoving can you experience the innermost center. So gather energy. Don't waste it even in a slight movement, no change of posture. Now relax...

Okay, come back.

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #24
Chapter title: Saying small things with big words

13 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
HUANG PO, THE NINTH CENTURY ZEN MASTER SAID, "ORDINARY PEOPLE ALL INDULGE IN CONCEPTUAL THOUGHT BASED ON ENVIRONMENTAL PHENOMENA; HENCE THEY FEEL DESIRE AND HATRED. TO ELIMINATE ENVIRONMENTAL PHENOMENA JUST PUT AN END TO YOUR CONCEPTUAL THINKING. WHEN THIS CEASES, ENVIRONMENTAL PHENOMENA ARE VOID, AND WHEN THESE ARE VOID THOUGHT CEASES. BUT IF YOU TRY TO ELIMINATE ENVIRONMENTAL PHENOMENA, FIRST PUTTING A STOP TO CONCEPTUAL THOUGHT, YOU WILL NOT SUCCEED BUT MERELY INCREASE ITS POWER TO DISTURB YOU."
BELOVED MASTER, WOULD YOU LIKE TO COMMENT ON THIS?

Anand Ritu, your question requires a little introduction. Huang Po is a mystic but he is also a philosopher. And that creates complications. He knows what is, but then he starts explaining it the way a philosopher will do, not a mystic.

It is unfortunate, because philosophy is a very much lower category in the world of existential experiences. I have been avoiding Huang Po. Many times it has come up that I should speak on Huang Po,

and I looked into his book and each time I decided not, because mysticism needs no philosophical expression; it needs poetry, it needs music, it needs celebration. Dance can be allowed but not philosophy.

And the reason why philosophy cannot be allowed is that the whole world of mysticism is a struggle *against* philosophy. Now, to try to express mystical experiences in philosophical jargon is to destroy the beauty and the poetry and the music; then you start moving into a desert land where nothing grows.

And I know that Huang Po knows because what he says -- although the way he says it is wrong, what he is trying to say is right. Sometimes, the reverse also happens: that the person knows nothing, but what he says is exactly the truth.

Life in this sense is a very complex phenomenon: there are knowers who don't know and there are innocent people who know. There are very well-trained philosophers, but you cannot get a single drop of truth from their great philosophical treatises. And there are mystics who have simply danced or played on the flute or just sat in silence with their disciples and expressed the inexpressible.

The difficulty with people like Huang Po is that anybody who is interested in intellectual thinking will categorize them as great philosophers -- and certainly, they are. But that is not their essence. That is not their very soul. Their very soul is not philosophical; it is not a desert land, it is a garden where roses grow. It is a night full of stars. It is a silence which is the authentic music without any words, without any instruments.

A single gesture of a mystic can say much more than the whole treatise of a great philosopher.

Huang Po has fallen into wrong company. I want to take him out of the wrong crowd he has fallen in. His authentic experience is that of a mystic, but unfortunately he speaks the language of a philosopher, and you will see it even in this small question.

ORDINARY PEOPLE ALL INDULGE IN CONCEPTUAL THOUGHT BASED ON ENVIRONMENTAL PHENOMENA.

One thing you should always remember: that philosophy is a way of saying small things with big words. They don't travel much, they go round and round. And they feel they are traveling, they are reaching towards some goal.

For example, in the eyes of a mystic nobody is ordinary. Nobody can be ordinary. It simply does not exist; that category is an invention of the egoists who want to prove themselves extraordinary.

To the mystic, the ordinary is beautiful. The ordinary is great. The ordinary is the extraordinary. The mystic cannot condemn, he can only provoke the subdued flame of your being, make you afire.

Huang Po is saying, ORDINARY PEOPLE... and I have never come across a single ordinary person. They don't exist -- everybody has his own uniqueness. They exist only for those who want some higher status for themselves. And he is saying about ordinary people that they ARE THOSE WHO INDULGE IN CONCEPTUAL THOUGHT -- and that's exactly what he is doing! -- BASED ON ENVIRONMENTAL PHENOMENA; HENCE THEY FEEL DESIRE AND HATRED. Sheer bullshit!

TO ELIMINATE ENVIRONMENTAL PHENOMENA, JUST PUT AN END TO YOUR CONCEPTUAL THINKING. WHEN THIS CEASES ENVIRONMENTAL PHENOMENA ARE VOID.

This is how that which is within you is reached by the philosopher -- by moving around the whole world. You are not a concept, you are not a thought. You are nothing but a pure awareness. So what is the point of all this nonsense?

It has a purpose: the purpose is to create "ordinary people." And you all accept such people -- who have been making you ordinary, sinners, mun-dane, mediocre -- and you feel very happy and very receptive.

And when I say, "You are enlightened" you don't believe it! It is very strange. Somebody says, "You are stupid" and you never doubt it. And I am saying you are a genius and you look all around -- "My god, me, and a genius? I can be a genie but not a genius. Perhaps he is talking about somebody else."

But this has happened because of continuous hammering on your mind for millennia that you are ordinary. And Huang Po accepts it and describes the "ordinary person"; that the ordinary person INDULGES IN CONCEPTUAL THOUGHT. The ordinary person has no time to indulge in conceptual thought! He does not know exactly what you mean by conceptual thought. He listens silently so that nobody starts thinking that he doesn't understand. He sits silently and wisely. But do you understand "conceptual thought"? Have you seen any thought which is not conceptual? Concept and thought are two names of the same process of thinking, BASED ON ENVIRONMENTAL PHENOMENA.

Now you say, "My god, this is real philosophy!" You could not have laughed before Huang Po; you would have been sad and serious and pretending that you are understanding what he is saying. And I want to tell you, even *he* does not understand what he is saying. But these big words have become the monopoly of the philosophers. If they don't use big words, nobody is going to accept them as great philosophers.

It happened while Hegel, the great German philosopher, was alive. Nobody understood him or what he was talking about -- and I am absolutely certain that he did not understand either. But he was very clever to use long words, one word almost filling the whole line -- even to read it is difficult -- one sentence filling the whole page. By the time you reach the end you have forgotten from where you had begun. And because nobody understood him, naturally, he must be great.

This is a simple logic that has prevailed in the world: if you want to be praised by people don't be understood by them. Don't speak in simple, direct, immediately-understood language; use such words that a person has to consult the dictionary ten times at least for every page. Finally he drops the idea of understanding; he knows you are great.

What is ENVIRONMENTAL PHENOMENA?

This rain, these clouds, these winds -- these are environmental phenomena. But if you say, "Rains, clouds, rivers, oceans..." you cannot become a great philosopher.

Philosophy has its own language. Only other philosophers understand it. In fact, nobody knows whether anybody understands it or not. Hegel remained for almost a hundred years the greatest philosopher in the world, just because he was not understood. Then researchers did great digging and found that there is nothing in it; the man was just hocus pocus. He was just clever in using big words where they were not needed.

In my village, there used to be a brahmin. He was a crackpot. Crackpots are very unique people. He had never been to the university but he could defeat any university professor with his language. All he had done was, he had learned by rote the whole Oxford Dictionary -- without bothering about what the meaning of the word was -- and his only job was writing ten-page, twenty-page letters to the prime minister, to the president. Of course, nobody answered because nobody could understand: "What is he...?" And he was very angry.

I said, "You do one thing: you write the whole letter and then a small summary of it, attached to it, so that the addressed person can understand the summary. And if he feels like going ahead, he can read the thirty pages."

He said, "That is very difficult."

I said, "What is the difficulty?"

He said, "I myself don't understand what I am writing! I am just like a parrot. Thinking that English is the international language, I have crammed the whole Oxford Dictionary. I don't know what it means. I can manage to make sentences without knowing the meaning of them. But I use big words."

He used to torture professors, principals, because his whole language was simply gibberish. He did not know what he was saying.

Huang Po certainly knows what he is saying but there was no need to say it in a philosophical way. "Environmental phenomena" simply means all that is around you. And because of these "environmental phenomena," you will be at a loss: why do people feel desire and hatred? because first you have not understood the "environmental phenomena."

The girlfriend is an environmental phenomenon. Because of these girls and these boys and this money and the power... then things would have been clear to you, why people desire and why people hate.

They desire -- but desire never succeeds. One desire leads to another desire. It is an endless progression. And because they never succeed to fulfill all their desires, they start hating. Now it was a very simple thing to say that the world of things creates greed in you, lust, desire, and when you don't succeed, a depression, a hate, a despair.

And when you succeed, then something even worse happens: the ego. A man who has failed may be awakened more easily than a man who is being victorious.

I had a friend -- he was one of the richest men of this country -- who wanted to become an M.L.A., a member of the assembly of his state. He asked me, "Give me your blessings."

I said, "Just don't ask that because I never give blessings for wrong things. I will destroy all possibility

of your becoming a member of the assembly. You just go... there are many saints; I am not a saint. They are sitting there, just for somebody to come with a coconut and ask for blessings." And nuts come, and they get blessed and one never bothers how many blessings succeed because the opponent also goes to the same saint and gets the blessing: "You will be victorious."

Obviously both cannot be victorious. And in an election there may be ten candidates, all blessed by the same saint. He has gained ten coconuts -- now what happens to all these ten nuts? Nobody bothers.

You will be surprised to know that the pope blessed Benito Mussolini -- and that meant he was blessing Adolf Hitler because Italy and Germany and Japan, all were together in a fight against the whole world. The high priest in Germany blessed Adolf Hitler and the priest in Japan said to the king, "There is no question -- you are the Sun God, you can never be defeated."

And it is true: before the second world war, the emperor of Japan was never defeated. In fact, nobody bothered about it, it was so far away. When there were countries like India available, who goes to conquer Japan? When easy prey is available, you don't go unnecessarily to the darkest jungles of Africa.

And in England, the high priest blessed England and in America, the same Catholic high priest is blessing America. All these blessings are going to one God, and all these people are in a fight! Nobody even bothers about the inconsistency and contradiction. Nobody has talked about it.

Once somebody becomes victorious -- and somebody is bound to become -- then it is very difficult to wake him up. He is too drunk with his victory.

The man who has failed, failed in every effort, is in such a despair that just a little push and he can be awakened.

Now Huang Po is saying, TO ELIMINATE ENVIRONMENTAL PHENOMENA... What is the need of eliminating the mountains and the clouds and the stars? They are all environmental phenomena. But there has been this trend of philosophy in every country that all these things, the mountains and the stars and the trees, are all illusory; they have to be eliminated. They don't exist, they only appear. They are only appearances; they are maya, illusion. So if you wake up you will suddenly find there is no sun, no stars, no garden, no people... But this is not right.

Environmental phenomena will remain; only your greed for them will disappear. So I cannot agree with Huang Po. He says,

TO ELIMINATE ENVIRONMENTAL PHENOMENA...

In the first place, I don't want to eliminate them. They are so beautiful. Why eliminate the roses? They are not bothering anybody. Why eliminate beautiful mountains? And how can you eliminate the immensity of the sky and the stars? What is the need? Neither can you do it nor is there any need.

What is needed is that you should not desire, that you should eliminate the desire for things. That does not mean that things don't exist. Things exist -- they will exist whether you desire or not. But if you desire, you will remain asleep. If you don't desire, only one thing will disappear and that is sleep -- not environmental phenomena.

... JUST PUT AN END TO YOUR CONCEPTUAL THINKING. WHEN THIS CEASES...

Huang Po seems to be very simplistic. Simplistic in the sense that he says, JUST PUT AN END TO YOUR CONCEPTUAL THINKING -- as if it is so easy! He is saying, "Just don't think, and everything is right." It is easy to say -- "Put an end to your conceptual thinking" -- but he is not telling how. He is not telling you in what way you can get rid of conceptual thinking. And that is the *only* thinking.

WHEN THIS CEASES... He takes for granted what he has said to you: Put your bicycle outside -- rented or not rented. When you have put your bicycle outside, then ENVIRONMENTAL PHENOMENA ARE VOID, then everything disappears. They become void, they become empty. They only appear -- as if in a film you are seeing a mountain, or in a dream you are seeing people. This whole world has been taken by a few philosophers to be made of the same stuff dreams are made of.

It is not true. Your dreams may disappear, your sleep may disappear -- the world will remain. Certainly it will become more clear and clean, more colorful, because you will become more sensitive. As awareness grows in you, a great sensitivity comes to all your senses. You taste better.

Now, this I am saying against people like Mahavira, people like Gautam Buddha, people like Mahatma Gandhi. They think that for a religious man, taste or even smelling a roseflower is almost a sin. Mahavira, describing the five virtues... his first virtue is tastelessness. You should not taste.

The only way not to taste is to destroy the sensitivity of your tongue. For that, a small plastic surgery is

needed; otherwise I can say without any doubt that even Mahavira must have tasted, because plastic surgery was not in existence. It is not a big operation because you don't have much to be removed... just a small layer on your tongue at the back side. Your whole tongue does not taste, remember, just the back side of your tongue. And that too, is divided. The part that tastes the sweetness is not the part that tastes the bitterness. There are taste buds for sweetness, for bitterness, for all categories, and they are not much -- the territory may be just one square inch -- a small operation. Just by removing those taste buds you will not taste anything. Whether you are eating something rotten, cow-dung -- it is a holy thing, don't laugh! -- or you are eating some really delicious sweet, it won't make any difference.

In the second world war it happened that a man got shot by a bullet in his throat. The bullet was taken out, but the passage had to be closed, so he could not eat. Now it was a trouble: he was perfectly healthy, so some way had to be found so that he could eat, but from the mouth he could not eat. So they made a plastic tube joining to his stomach, which he used to hide under his clothes. And whenever he felt hungry, he would put anything that he wanted to eat in the tube. But it does not give any enjoyment -- he wanted to eat some sweet, he is putting the sweet down in the tube, but no taste.

That is the only man in the whole world who has had no taste. If that is the criterion of being religious, then forget being religious! Only one man has been religious. But that man also revolted. He said, "I cannot... because whatever you put in my tube, I don't taste. And without taste so much of my life is gone." You don't consider it, that life consists of small things.

But the doctors said, "We cannot do anything. You cannot eat and we cannot manage"... because at that time, it was not possible; perhaps today it would have been possible to put some taste buds on his tube, so when he was eating *rasogullas*, he could enjoy it. But his whole life was meaningless.

Mahavira makes it a point that tastelessness is a fundamental quality of a religious man. Buddha does not give it so much importance, but makes it a point. Mahatma Gandhi insisted, following Mahavira, that those who live in his ashram remember never to taste.

It is so strange that people have to deceive. They all said, "We don't taste." To check them, he used to provide... he used to sit with the ashramites; he had not many, just twenty, and those were all just useless people. Somebody's wife is dead, so he has no way to live in the world; most of them were women, widows. A strange and weird group had gathered. In fact, no sane person would have stayed there even for twenty-four hours.

Louis Fischer, one American journalist, was writing a biography of Mahatma Gandhi. So he had to stay there for three weeks to collect all kinds of information. The most difficult time was the mealtime, because Gandhi used to give everybody -- and he was very particular about it -- a chutney made of neem leaves, which are the bitterest in the world. They are very medicinal. They are good, they purify the blood. But one is not eating in order to purify the blood. And every day, purifying the blood -- too much purified! You will become a Nordic Niskriya, "pure Aryan blood!"

And because Louis Fischer was his guest, Gandhi used to sit by his side when they were eating. Louis Fischer was not aware on the first day when he tasted the chutney. He said, "My god, who has spoiled the food?"

Gandhi said, "That is a very essential thing in ashram life. It makes a person tasteless, and taste is a great bondage in the world." He had to stay and write this fellow's biography, so he thought rather than destroying the whole plate of food -- because chutney is used not in one gulp -- he thought it is better to swallow it in one gulp and then, at ease, eat the other things. Rather than again and again... So as he ate the chutney in one gulp, Gandhi said to the cook, "Look! A man of great understanding. Bring another cup full of chutney."

Poor American fellow... he had never conceived the idea that this would happen. He had to swallow another cup of neem chutney. Every meal, lunch and supper, that chutney was essential. In the ashram there was only one kind of tree grown all around, and that was the neem tree, because for twenty people every day... And I asked -- Gandhi had died -- when I visited his ashram; his son was in charge. I asked him, "Do you think... is it not pure hypocrisy? Because tastelessness does not mean that you have to make your food bitter -- to experience bitterness is also taste, just as to experience sweet. It is such a simple thing, but you never objected to your father."

He said, "Nobody ever thought about it... that bitterness is also a taste."

I said, "It is so simple. Whatever you do, it will be hypocrisy. Taste will be there."

The more you become aware, the more your sensitivity will become clean and clear. You will taste

better than ever. Right now, you go on sleeping and eating. Most people don't even have the awareness that they don't smell things, that a great sense is non-functioning.

A man of awareness will also become aware of all his sensitivities. The world will have more taste, more love, more music, more fragrance. The world will not disappear, it will not become void. It will become more authentically true.

Right now, because of your desiring and dreaming, it is not exactly what you see it as. You see through the lenses of your glasses: if they are colored, the world looks colored. And everybody has colored eyes.
Awareness will take away your colored glasses.
You will be able to see the real as it is.

When you don't desire, when you don't have any greed or any jealousy, then you simply see what is the case. And you rejoice: this world is full of joys.

And Huang Po goes on saying, AND WHEN THESE ARE VOID, THOUGHT CEASES.

Now this is what I call going in circles. First, he says, WHEN CONCEPTUAL THINKING CEASES, ENVIRONMENTAL PHENOMENA ARE VOID. Now he is saying, WHEN THESE ARE VOID, THOUGHT CEASES. Can you see? You cannot find a more clear example of circular thinking. First thought ceases; the world disappears. And when thought has ceased, the world has disappeared, then what is the point to say again, "Thought ceases"? Strange. Just absurd.

> BUT IF YOU TRY TO ELIMINATE ENVIRONMENTAL PHENOMENA, FIRST PUTTING A STOP TO CONCEPTUAL THOUGHT, YOU WILL NOT SUCCEED BUT MERELY INCREASE ITS POWER TO DISTURB YOU.

Anand Ritu, avoid such fellows. They will make a mess of you. Now he is saying, "Putting a stop to conceptual thought you will not succeed." First he is asking, "Put an end to conceptual thought; then everything -- the illusory world -- will disappear." And now he has changed his point. "Putting a stop to conceptual thought, you will not succeed but merely increase its power to disturb you."

In the first place I have never seen anybody disturbed by environmental phenomena. Have you met anybody suffering from environmental phenomena? "I am very much in trouble with environmental phenomena; what should I do?"

At least, I have never been asked. Perhaps people are hiding it, suffering and hiding, not exposing it. But I know so many people, and they have never even thought about this "environmental phenomena." And who is worried about putting an end to conceptual thought?

This is how so-called philosophers go on not knowing exactly what they are doing. Here is a clear case of absurdity. First you ask and then you say, "You cannot succeed." First you say, "Go to the Everest and then everything will be okay. But remember you cannot go to the Everest."

So why have you bothered about it? And he has not said a single word which can take you out of your thinking process. He has not said a single word about meditation. And meditation does not destroy anything. It simply makes the green greener. It makes love deeper, it makes the dance really pleasant, blissful.

Meditation creates only one thing: a way of seeing the world in which everything looks ecstatic. The silence or the thundering of clouds... everything takes on a new dimension.

There are two persons like this... Huang Po is one and another is Hui Hai. You should avoid these two fellows. I know they can confuse you and then to sort it out will be an unnecessary effort. These two fellows Huang Po and Hui Hai should be sent to America. California is the right place. Confuse people there -- there, they are so much willing to pay to be confused. Three hundred dollars! Huang Po has just to open a shop in America.

In the whole world, California is the most insane spot, so anybody who wants to earn money out of people's insanity should simply move towards California. Don't go astray, just direct your nose towards California. Many have already reached, many are on their way. When I was in America, I had made it clear to my people: "Avoid California! I am not going to California." People are really sick, but they have money. And they are sick with stupid things. For example, somebody may be sick with Huang Po and he will ask, "What is conceptual thinking? And how to stop it?" And there are people who are ready -- "You *can* stop it. We have the right method."

And for three hundred dollars it is not bad -- it is a good bargain, putting an end to conceptual thought. But remember: then the whole world will disappear. Then you will be sitting alone on this planet, thinking,

what happened? Where is Huang Po? He is also gone because other than you, everything is "phenomena." Now live in the void!

Very difficult -- at least one needs a television. Without a television, is there any life? One needs cigarettes and this fellow has taken three hundred dollars and everything has become void. You open the packet of cigarettes and it is void. You go on looking at the television set and the screen remains empty.

This world has been tortured by many people who are not bad people, who are not knowingly doing any harm; on the contrary, they were trying to help you. But you don't need any help. All that you need is to remember yourself, that you don't need any help, that you are as perfect as you can be.

Just enjoy this perfection.

To me, there is no other religion than enjoying your perfection. And by perfection -- don't misunderstand me -- I am not saying that you have to become perfect. I am saying you *are* perfect. Nobody has said that. You will find thousands of teachers around the world, telling you, "You are imperfect. Follow this discipline, this holy scripture and you will be perfect." And you will never be perfect in thousands of lives according to their scriptures, because their scriptures demand absurd things.

I don't demand anything from you. I don't have any commandment.

When God created the world, he went around to the Babylonians and asked, "Would you like to have a commandment?"

They said, "What is a commandment?"

He said, "Thou shall not commit adultery."

The Babylonians said, "What else should we do? We don't want any commandment, just go on your way."

He went around to the Egyptians, and here and there, everywhere, and finally he found the right man -- Moses. Because Moses asked the right question. When God said, "Do you want a commandment?" Moses says, "How much?" -- a real question! First one should know the price.

God said, "It is absolutely free."

Naturally, Moses said, "Then I will have ten." If it is free...

That's why Jews are being tortured by ten commandments, and Christians have got those ten commandments as an inheritance.

But all the commandments of all the religions show one thing absolutely clearly: they are all bent upon destroying you, your naturalness, your at-easeness. They make people tense, guilty, afraid. They make people worried about the future.

I don't have any commandment. I want you to know that as you are, you are perfectly acceptable. The only trouble is, you don't accept yourself.

The other night, I went to my dentistry -- it is just by the side of my library -- and Shunyo was with me. New shelves are being created with mirrored glass, so she showed me and said, "Osho, it is not right that only women stand before mirrors for hours. I have been watching: everybody who passes here stands before the mirror, puts his collar right, smiles a little, looks all around whether anybody is watching or not."

You are so afraid. Even to look in a mirror, you are worried somebody may be looking. Enjoy looking, there is no problem. If one side of your mustache is going this way and the other side is going the other way... put it right! There is nothing wrong in it, no sin.

But nobody is at ease, is always concerned what others are thinking about him; what will they say?

At least you can be at ease with me.

Here, we are going to celebrate the moment. Your perfection in this moment, your arrival in this moment, your enlightenment in this moment. Just gather your energy into this moment.

... Before you do that I have to do some serious thinking.

Grandma Faginbaum calls her married daughter on the phone and asks her how she feels. "I feel terrible," she groans, "I have a splitting headache, my back and legs are throbbing with pain; the house is a mess and the kids are driving me crazy."

"Listen," says Grandma, "don't worry. You go and lie down. I will be right over and cook some lunch for you, clean the house and take the kids out while you fix a nice dinner for Sigmund."

"Sigmund?" says the woman, "who is Sigmund?"

"You know Siggi," replies Grandma, "your husband."

"My husband is not called Sigmund," snaps the woman.
"Ah, my god," cries grandma, "I must have called the wrong number."
"Ah, my god," cries the woman, "does this mean you are not coming?"

Moishe Finkelstein's wife Ruthie is always complaining about his bad performance in bed, so Moishe goes to visit his doctor. Doctor Bones prescribes some new miracle pills that are sure to do the trick.

A month later, Moishe returns to see Doctor Bones. "The pills are fantastic," says Moishe, "I have been making love three times a night."

"That's great," chuckles Bones. "And what does your wife say about your lovemaking now?"
"Ah, I don't know," replies Moishe, "I have not been home yet."

After making their fortune hunting Arabs, Paul and Herbie, the Jerusalem tailors, decide to go on a big game safari in Africa.

They set up camp one night and over dinner Paul boasts that he will be the first one to shoot a lion. Herbie disagrees. They argue for an hour and finally Paul bets Herbie one hundred dollars that he will be the first.
"I will do it right now," says Paul.

He gets up from the campfire and stalks off into the jungle with his elephant gun. An hour later, Herbie is lying in his camp bed when a lion pokes its head inside the tent.
"Do you know a guy called Paul?" asks the lion.
"Yes," gasps Herbie. "Well," says the lion, "he owes you a hundred dollars."

Gloria and Barbara go out for a night on the town. After a few drinks, they go to a disco. Sitting at a table, they are soon joined by a handsome-looking man. The man takes Gloria onto the dance floor and they are soon shaking and jiving.

"You are looking very pale," shouts Gloria to the man as they sway together. "You look like you have been out of the sun."

"That's right," screams the man over the loud music. "That is because I just got out of prison."
"Prison?" cries Gloria. "What were you there for?"

"Well," yells the man, "I shot my wife, cut off her head and then threw her body in the river."

As the disco lights flash off and on and the music booms out, Gloria leans backwards and looks over at her friend, sitting at the table. "Barbara," she yells, "he's single."

Okay, Maneesha?
Yes, Osho.

Be ready now. For two minutes no movement, absolute silence...

Now let go...

... Now, come back.

YAA-HOO! The Mystic Rose

Chapter #25
Chapter title: A great surgery in the right hands

14 April 1988 pm in Gautam the Buddha Auditorium

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ShortTitle: YAAHOO25
Audio: Yes
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BELOVED OSHO,
I UNDERSTOOD FROM PAST DISCOURSES WHEN YOU HAVE TALKED ON HYPNOSIS, THAT ONE BECOMES, TO ALL INTENTS AND PURPOSES, TOTALLY UNCONSCIOUS, AWARE ONLY OF THE HYPNOTIST'S VOICE.
I HAVE NOT EXPERIENCED THIS STATE, BUT SOMETHING MORE AKIN TO WHAT I FEEL IN DISCOURSE, EXCEPT MORE SO: I FEEL MENTALLY AND PHYSICALLY TRANSFIXED, WITHOUT ANY VOLITION TO MOVE, TALK OR THINK; BUT I AM DEFINITELY PRESENT AND AWARE OF EVERYTHING GOING ON AROUND ME.
HAVE I NOT GOT THE HANG OF HYPNOSIS YET, OR ARE THERE DIFFERENT LEVELS OF TRANCE?

Maneesha, hypnosis -- the very science of hypnosis -- has passed through very disastrous times. It is one of the most beautiful arts and it has been used for centuries in the East. It is referred to by Pythagoras, who said that it was even used in Atlantis, the continent which has drowned in the ocean.

Its purpose was to help you, from the outside, to come to a peace, tranquility, silence. In Sanskrit we have a special name for it, *tandra*. In this state of *tandra*, or hypnosis, you are very close to the consciousness of the awakened one; just a very thin layer, almost transparent, divides you from the awakened. And that can be broken very easily.

If you are working under a master, that requires immense trust. You are going into deep sleep, to such an extent that you will not be able to hear any other voice or noise. Only the master remains a very fragile thread between you and the world, between you and existence. If the master is authentic, this is the moment he will give you a post-hypnotic suggestion that, "When you will wake up you will *really* wake up. Whatever you have known up to now as wakefulness was only so-called. It was not true awakening."

He will also give you the post-hypnotic suggestion that, "When you come back to your consciousness, become aware of all that is around you. You will be always able to reach this deepest point of silence within you just by closing your eyes."

A few sessions of hypnosis in the right hands can help you to grow into consciousness. It is a very strange experience that through deliberately creating a deeper sleep, your ordinary sleep -- which you call being awake -- can be removed. You can actually become awakened. You can know reality as it is and you can know yourself, the being.

But this is true only if the master is authentic. There lies the whole danger. If the master is not authentic, he can exploit you to any extent, because in the deep state of trance you will hear only him. And you are so deep in your being that if he puts some ideas in you, you are bound to do them, howsoever they may go against your ordinary morality, ordinary consciousness. Even if consciously you know this is not right, you will have to do it. Because the unconscious is so forceful, once it gets some idea... and it is not argumentative. It does not doubt.

So in the hands of a wrong person, hypnosis can be a very dangerous phenomenon. He can convert you into anything he wants: into a murderer, into a thief, into a rapist; it does not have any limits.

Because of this danger all the religions have been against hypnosis. The danger is certainly there. But I am not against hypnosis, because my own understanding is that if you start living out of fear -- just because something is dangerous, you don't do it -- your life will shrink absolutely to nothingness. Each breath that you take is dangerous. It may be carrying a virus, any danger, any disease. Each love which you follow can lead you into insane confusion.

Why do so many people commit suicide, and why are so many people insane? They were not born to be insane, they were not born to commit suicide, but they got entangled in such a situation that they did something against their own better self.

I am all for hypnosis and I am all against the pseudo-masters. Rather than destroying the pseudo-masters, to destroy a valid science of awakening is sheer nonsense.

On your own you can also go into your deeper consciousness. That's why we insist on meditation. Meditation is nothing but an effort to reach the same depths as hypnosis can make available very easily. And your experience -- that listening takes you to deeper silences of the heart... Then even a hypnotic session... Maneesha right now is doing hypnotic sessions.

It is true: a man of integrity, a man who knows himself, his every word and his every gesture is hypnotizing; it is not different. People condemn me, and they are afraid to enter this campus... although their reason is absolutely absurd, but there is some truth in it.

I am not deliberately hypnotizing anybody, but if you get hypnotized, what can I do? Should I disturb you? You are moving so silently, so deeply into yourself.

It is nothing new. As far back as one can remember, people have gathered around masters, just to sit silently. In the East we call it *darshan*. The West has never understood the meaning of it. It looks stupid to say "I am going to see the master." Why not have a picture in your house, and okay, go once and see and be finished! But every day going to see the master, are you mad or something?

The West has never understood that *seeing* -- that is the actual meaning of the word `darshan' -- means being in the energy field of a man who has come to know himself. To drink out of his well, to look into his eyes, to feel his hands, to listen to his silences, to his words. Everything, once you know yourself, strangely becomes an expression of the truth of your realization.

It happened, I was giving a meditation camp. It was my first meditation camp, far away, deep in the desert of Rajasthan in an old castle. A woman, very old, almost ancient, was known to thousands of people as one who has reached. She was uneducated, a poor woman, but she had thousands of followers and when I came to give the camp the woman said to them, "I know, but I cannot say. You all come with me to the camp."

I had never heard about the woman. It was a seven-day camp. She came every day in the morning, sat silently, and after that, the whole day she disappeared into the cottage where she was staying. She did not participate in any other meditation.

Her disciples were a little puzzled, they asked her -- she was nearly eighty years old or perhaps more and she used to call me *babu*, father. I told her, "This is not right, and anyway I am not a Christian priest and I don't believe in any father there above in the clouds." But she never listened, she always called me Babu. Her disciples told her, "You call him Babu, but you only go in the morning and sit there for a few minutes. And the whole day meditations are happening, five meditations per day. You don't participate?"

The old woman said, "Don't ask me, ask Babu." And at that time my age was not more than thirty-five. Her disciples said, "We asked and she says we should ask you."

I said, "She is right. She understands, so she comes every morning to have darshan, to see the master, to refresh the feeling of being with a buddha. It is not necessary to remain twenty-four hours harassing him." They said, "This is strange, you think we are harassing you?"

I said, "You are harassing me and I am harassing you. Until everything becomes silent, this harassment is going to continue. I know that you cannot be silent just sitting by my side. But the old woman takes a drink and that is enough. She knows the taste. She is uneducated, a villager, but she is in the same category of the awakened people who have always been condemned as hypnotizing people."

Gautam Buddha is condemned for hypnotizing people, Mahavira is condemned for hypnotizing people. Nobody is hypnotizing, but their very state of being is such that if you are loving enough, open enough, receptive enough, if you are silently sitting by their side, it is enough. You will become silent: a synchronicity will happen.

Something in you will start disappearing -- the clouds of the mind -- and the heart will start vibrating with a new wavelength, a dance, a joy, a feeling that the home is not very far away; that "What has happened to this man can happen to me also, just I have never entered deep enough into myself."

Hypnosis was used, and I accept it as a valid means. The only question is... and that question applies to everything. The method is valid, but the question is whether the person is valid.

I know of one very great surgeon in Nagpur, not very far from here. He was perhaps the best heart surgeon in the whole of Maharashtra, but a very wrong man. He would ask too much money -- that was accepted -- and in the middle of the operation after he had opened the chest, he would go out and tell the relatives or the friends that five lakh rupees more would be needed. He has opened the chest, it has been decided before how much money he wants, and now this blackmail! And they have to accept, otherwise the

man is going to die. Without this opening of the chest he might have lived for a few days more. Now he is finished, with an open chest -- this is real open heart surgery! -- he cannot go back home and he is in a coma.

He used to come to listen to me, and when I came to know about his practice I said to him, "This is not right. You can ask any amount of money you want, but not when the patient is on the table and you have already opened his chest. This is sheer blackmail. And certainly you are one of the best surgeons in the country. There is no doubt about it, whatever money you want you can have, but your practice... first you ask for five lakhs and they have agreed and now in the middle of the operation you ask for five lakhs more because you say, `More complications have arisen. Without opening the heart, it was a blind gamble to agree on five lakhs; five lakhs more will be needed.' Now this is sheer robbery."

The man had a hand, the perfect hand of a surgeon, but the mind of a criminal. People knew it; still people came from faraway places, knowing perfectly well that they were going into the den of a lion far more dangerous than the disease itself.

It is very difficult to avoid wrong people, using right methods for wrong means. We should try, but they cannot be completely eliminated.

Christianity burned thousands of witches in Europe in the Middle Ages. Their only fault was that they were all practicing hypnosis. And a woman is far more capable of hypnotizing you than a man. She has a natural capacity that will allow her to be trusted. She has a natural beauty that will allow her to be loved, and one cannot think that such a beautiful woman is going to do any harm.

And the problem for Christianity in Europe was that because of these witches nobody was coming to the churches. Because churches have never solved anything. These witches were really solving people's problems. Perhaps they were exploiting through money, but they were not doing any harm; they were helping people to be more alert and more aware through hypnosis. The Christian priest was simply exploiting people without giving them anything except consolations.

Even religion is a marketplace. Those witches were great competitors, and man knows nothing else but to kill. Thousands of women were burnt alive and with those women hypnosis became condemned; it remains con-demned.

In the East we have never condemned hypnosis, because we have never practiced it. In the East we have practiced a far superior method. The presence of the living master is enough to intoxicate you. No alcoholic beverages are needed. The presence of one who knows is automatically hypnotic. It is not that he is doing anything, it is just his being.

You cannot say to a roseflower, "You hypnotize me -- you are dangerous, you look so beautiful." Now what can the poor rose do? He is not trying to do anything to you, he is just being himself, enjoying in the wind, in the sun, in the rain, almost unaware of you.

The authentic master... and the East has known so many authentic masters that it was very difficult for anyone to compete with the authentic ones. It was impossible because of the sheer fact that the one who was not authentic had no hypnotic presence. He had no fragrance of the real flower, he was just plastic. You cannot deceive people with a plastic flower. People try....

I used to live in a place in Raipur -- not many days, just six months and the university got rid of me. The professor living next door had a beautiful flowerpot in his window and every day... I was surprised, because I could see that the flowerpot was not true: the flowers in it were not authentic, they were plastic, because I never saw them disappearing, their petals falling. And he used to water them to deceive me -- I was the only one around.

I could not resist the temptation, although I was not acquainted with him and I had arrived just three or four days before. I went close to the window and I wondered: that man was watering the plant, but the plant was not real.

I said, "I just want to know who you are trying to deceive? Except yourself, nobody can be deceived and here only I am living by your side. Nobody passes by. And I have concluded already that these flowers cannot be true, because they never change; they remain just as they are."

He used to water them just to remove the dust that gathers -- and Raipur was a very dusty place, storms of dust almost every day. So he had to water -- there were no roots -- just to clean the plastic flowers.

I said, "You are an idiot! With this much care, watering every day, you can have real, authentic flowers which will give fragrance, which will give joy to you, which will give a living experience of a bud opening into a flower."

When there were hundreds of authentic masters in this country, it was impossible for the pseudo ones; they would be exposed immediately because their presence would not have the fragrance. They could deceive a few people, but soon they would be exposed by their own actions.

I am reminded of a beautiful, historical incident:

Nanak, the master of the Sikhs -- the word *sikh* simply means disciple. It is unfortunate that it became a religion. Nanak had no idea to make a religion, he was only creating disciples to become masters. He was not creating an organized religion, a church, but that's what happened. Such is the unconsciousness of man.

Nanak was passing through Lahore, which is now in Pakistan. And there was a pseudo-mystic, a false Sufi, a pretender, and he had a great following. When he saw Nanak, he became afraid... and there was nothing to be afraid of. Nanak was alone with his one disciple Mardana, with a musical instrument. Mardana would play and Nanak would sing. They were innocent people.

They were staying outside Lahore when the pseudo-teacher was informed that "A great master has come. They are staying outside the city and many people have already started going towards them."

The pseudo-Sufi was certainly worried. He sent a cup full of milk -- so full that you could not put even a single drop more of milk in it. The disciple who took it said, "What is the meaning?"

The Sufi said, "You don't be worried about the meaning. Take it to Nanak and let us see what happens."

Nanak was offered the cup -- a beautiful cup -- full of milk and he was told, "The Sufi master sends his salutations."

Nanak asked Mardana, "Just there, nearby, are wildflowers. Take up one flower" -- Mardana could not understand what was happening -- and Nanak put that wildflower in the cup and gave it back to the man who had brought it. He told him, "Take it to your master."

He said, "But I don't understand -- what is the meaning?"

Nanak said, "Your master will understand."

The Sufi had sent the cup full of milk to show that "Here there is no need of any other master; the place is full of Sufis. You are not welcome -- go somewhere else!"

But Nanak floated a flower in the cup, meaning that, "You need not be worried about me. I will not disturb anything -- even in a full cup I will be simply floating like a flower. I am above -- you need not be worried. You can continue your shop, I will not take your customers."

The Sufi was exposed completely to his disciples, because they could compare the presence of those two persons. They sat with Nanak and they immediately saw, as if an arrow had penetrated their being, that some strange joy has arisen in them which has never happened with that Sufi. Soon the Sufi master himself had to come to Nanak to ask forgiveness.

Nanak said, "Who am I to forgive you? Ask forgiveness from existence itself. You have been deceiving thousands of people, delaying their enlightenment. Your crime is great, although nobody will call it a crime because it is so invisible."

Do you know how much is the crime of the popes and the cardinals and the bishops and the rabbis and the *shankaracharyas*? It is invisible. The crime is that they are preventing people from going towards an authentic source, a living master.

With a living master, hypnosis is his air. There is no need, but if you are doing hypnotic sessions it will be good; it will give you a clear perception of what is happening when you are sitting with me. When you are singing and clapping and rejoicing, what is happening to you cannot happen in the deepest hypnotic way.

I am not against hypnosis. In the right hands it is a great surgery. But a right person will not use it, because his very presence gives what hypnotic sessions can give, if you are fortunate enough, over a long time under a right master.

This has to be remembered, that if the master is right, anything around him becomes a transforming force. And if the master is not authentic and true, then even the right things simply become exploitation, destruction, slavery.

That's what the false teacher has created in the world -- so many religions... The real teacher will create only religiousness. How can religiousness be Christian, how can religiousness be Hindu?

Religiousness is a quality of the heart -- the mystic rose opening, giving you the sense of your eternity, giving you the sense that you are not this mortal body but an immortal god, that you are pure light and pure

love.

And you can share it -- you will *have to* share it, because when one becomes aware of one's treasures, one becomes like a raincloud. Too heavy, it has to rain; it has to become unburdened of its treasures.
So what you are experiencing, Maneesha, is perfectly right.

Your second question is about your several sessions of hypnosis:

WITH A VIEW TO INSTILLING IN MYSELF THE REMEMBRANCE OF WITNESSING, SO FAR THE RESULTS HAVE BEEN LESS THAN SPECTACULAR. IS IT NOT POSSIBLE TO HYPNOTIZE ONESELF TO WITNESS BECAUSE THE WITNESS IS NOT PART OF THE MIND AND THEREFORE CANNOT BE INFLUENCED BY SUGGESTION?

The witness can never be influenced; the witness can never go to sleep. But the witness can be overwhelmed by a sleeping mind. Just as a small candle can be covered and its flame will go on therein, but outside there will be no light; there will be simply darkness.

Mind is simply covering your alertness, your awareness. It has that quality, just like a cloud can cover our vision of the sun. It does not destroy the sun -- the whole sky may be covered with black clouds, but the sun remains in its glory and in its light, in its suchness. But if these clouds are gone, then the sun can spread its light and its rays far and wide.

Your awareness cannot be destroyed but it can be confined, imprisoned. That's why I call you the imprisoned splendor. You are an immortal being, encaged. The cage cannot destroy you, but it can create a dark night of the soul. And lives may pass and you may completely forget yourself and you will become so much identified with your prison that you may start thinking, "This is me." Identification is possible.

Even in identification, awareness is not destroyed. But it loses the dance, the joy, the truth, the beauty of its whole sky, its immense freedom.

A little seriousness before we go into our own beings. A little laughter beforehand is always cleansing, rejuvenating, making you feel young.
I call it a little seriousness.

Little Ernie is pulling his new cart past the local priest, when one of the wheels falls off.
"Shit!" says Ernie.

"Young man," scolds the priest severely, "don't you ever say that again. If something goes wrong, you say, `Help me, Lord,' instead. Do you understand?"

"Okay, Father," says Ernie. But the very next day, a second wheel falls off just as the priest is walking by.
"Shit!" says Ernie.
"What did I tell you?" shouts the priest.
"Okay, okay!" says Ernie.

Two days later, the remaining two wheels fall off. The priest happens to be in the bushes, listening carefully.

"Help me, Lord," says Ernie. And immediately all four wheels jump back on the cart.
The priest leaps out of the bushes in amazement, and cries,
"Shit!"

The Kowalski family are returning from a trip to Mexico in a Cadillac.

As they are crossing a bridge, they are flagged down by the local police chief and surrounded by TV cameras.

"Congratulations!" says the top cop, "you are the millionth car to drive across our new bridge and you have just won the grand prize of one million dollars. May I ask you what you plan to do with all that money?"

"Well," replies Jan Kowalski, from behind the steering wheel, "the first thing I am going to do is to get my driver's license."

"Don't listen to him," snaps his wife, Gertie. "He always talks like that when he is drunk!"

Granddad Kowalski, who is a little deaf, shouts out from the back seat, "I knew we wouldn't get far in this stolen car!"

And then two Mexicans climb out of the trunk, and one of them asks, "Are we over the border yet?"

Farmer Jones has a cat called Moggy, who is a bit constipated. One night, Moggy is making so much noise outside Jones' window that he phones the vet. The vet is a bit deaf, and also angry at being woken in the middle of the night. He tells Jones to give the animal a bottle of castor oil and he will call around in the morning.

"A whole bottle of oil?" cries Jones.

"Don't argue," shouts the vet, "just do as I say!"

So Jones grabs the unfortunate Moggy, and with the aid of a funnel manages to force the liquid down his throat.

The next morning the vet arrives and says, "Now, how is that sick cow of yours?"

"Cow?" asks Jones. "I said cat."

"My god!" cries the vet, "did you give him the whole bottle of castor oil?"

"You wouldn't let me argue!" replies Jones.

"Where is the cat now?" asks the vet.

"Well," says Jones, "he is up in the big field with twelve of his friends... four digging, four filling in, and four searching for fresh ground."

Little Ernie stands up in class one morning, waves his arm and says, "Miss Goodbody, I won't be in school next Friday because of my father's funeral."

"My god!" exclaims Miss Goodbody," what happened?"

"Well," says Ernie, "he tried to hammer a nail into the wall and hit his finger."

"But he couldn't die from that," says Miss Goodbody.

"I know," replies Ernie, "but he kept on howling like a mad dog, so we had to shoot him."

Paddy and Sean plan to go on a fishing trip and are all excited about it.

Paddy says to Sean, "I will bring the fishing gear, and you go to the grocery store and buy the provisions."

On the morning they are going to leave, Sean shows up at Paddy's house with two loaves of bread and six bottles of whiskey.

"I can't believe it," says Paddy, "I leave the supplies to you and what happens? You bring two loaves of bread and six bottles of whiskey. Now, what the hell are we going to do with all that bread?"

Okay, Maneesha?

Yes, Osho.

Close your eyes, remain like unmoving statues; just for two minutes let absolute silence prevail.

Now... let go.

... Now come back.

Okay, Maneesha?

YAA-HOO! The Mystic Rose

Chapter #26

Chapter title: To be effortless is just to be spontaneous

15 April 1988 pm in Gautam the Buddha Auditorium

Archive code:	8804155
ShortTitle:	YAAHOO26
Audio:	Yes
Video:	Yes
Length:	65 mins

BELOVED OSHO,
I HAVE BEEN STUDYING AIKIDO FOR THE PAST TEN YEARS, BUT I DIDN'T GET THE BASIC TRUTH. BUT WHEN I SAW THE MOVEMENT OF YOUR BODY IN DISCOURSE, I UNDERSTOOD THE POINT OF THE BASIC TRUTH:
I UNDERSTOOD THAT THE MOVEMENT WHICH IS ONE WITH EXISTENCE IS COMING FROM TOTAL RELAXATION AND DEEP AWARENESS. IT IS UTTERLY DIFFERENT FROM THE MOVEMENT WHICH ONE GETS FROM TRAINING.
I FEEL VERY MUCH, "ACTION THROUGH INACTION" BY WATCHING HOW YOU MOVE. PLEASE COMMENT ON "ACTION THROUGH INACTION."
BELOVED MASTER, I AM GRATEFUL TO YOU.

Prem Vijaya, action can be without any effort; then it is called actionless. If it comes out as a spontaneity, then it is called action without action. It is a very simple truth but has become very complicated, since we are trained for everything. We have all become actors. We are even told to smile; there are great philosophers like Dale Carnegie, who says, "You have to say to your wife at least three times a day `I love you, sweetheart.' " Whatever you are feeling is not the question. The emphasis is on the mask that you are wearing. Then everything, even smiling, becomes an effort.

Millions of people have forgotten how to laugh. In the Soviet Union, psychologists are preparing manuals for people to be taught in schools, colleges, hospitals, how to laugh, because they have discovered what I have been saying to you continually: that love and laughter go together, and laughter is one of the greatest medicines.

At the same time, it is also a great meditation. Only in the Soviet Union are they working very deeply to find out what happens when people laugh. Their blood flow changes, their brain cells become more active, their heartbeat becomes more rhythmic. Something like laughter has been found by the scientists to be of tremendous importance -- but they are being immensely stupid about it. They think it has to be a training; every school child has to be trained how to laugh.

And if in the Soviet Union everybody is trained how to laugh, no laughter will exist at all. Now they are saying that in every hospital there should be a special ward, a humor ward where all the patients should tell jokes and laugh. It is very calculated: what their medicines cannot do, laughter can do.

But to me, if laughter comes as a training it may do something, but it cannot be a total transformation where in a single moment your whole being is thrilled, vast, rejuvenated, and there are no side-effects.

Just today, I came to know that one third of the diseases in the world are created by the doctors. Not knowingly -- just because of their medicines, which are going to have after-effects. For the moment they may be useful, but they may create something in your chemistry, in your hormones, in your biology. And you may never connect them. You had taken the aspirin only for your headache -- to be exactly true, only for your wife! But that aspirin is going to have its own effects, and you are a complex phenomenon.

It is a poor humanity who needs training to laugh. The day would be very ugly when birds ask, "First train us, then we will sing the song." And the peacocks will say, "We don't care about the clouds. First train us; then we will open our wings." But the peacocks dance as the first clouds of rain start coming; there is no training for it, no training school for peacocks. No training for the birds, no training for the flowers -- why should man be trained for everything? Why should he not be allowed to be spontaneous?

There is some fear in spontaneousness, because the spontaneous behavior is unpredictable. You may

laugh at somebody and he may simply look at you as if you are an idiot. There is no need for him to laugh in response -- he is being spontaneous, he is feeling like looking at you as an idiot. Nothing is wrong in it; it is his problem. You were laughing; that was your problem. Why get mixed up?

To avoid such situations, people have been trained for everything: how to walk, how to talk, what to say, when to say it. Naturally, by and by they become very phony. Just actors in a drama, repeating dialogues. Otherwise, the question of actionless action will not arise at all.

I was visiting a theological college which is the biggest in Asia, which trains missionaries to go all over the poor East to convert people to Christianity. The principal was a friend, and he took me around their campus.

In one class, I could not believe my eyes. What I saw being done was such an absurdity that I was almost stunned. The professor was teaching nearabout sixty students who were ready, almost ready to go for their missionary work. He was telling them, when you repeat a certain statement of Jesus, what kind of gesture, what kind of facial expression to use. When is the time to hit hard on the table, and when is the time to whisper silently that God is love. "And when you describe paradise, don't just describe it in prose. Let your face be radiant; let each of your words be pure honey, just poetry."

And at that time one student asked, "And when we are describing hell, what are we supposed to do?"

The professor said, "As far as hell is concerned... as you are, it is perfectly okay."

There is no training for hell because you already look like you are in hell!

I asked the principal, "Can't you see this nonsense? These people don't have any feeling, and you are imposing on them that when they say something a certain expression on the face, in the eyes, in the hands, is needed."

I have never been in any training, but when it is needed the hands know what to do. The words know when to stop and when to let silence take over. The eyes flash by themselves when you are describing your own experience. Then there is no effort.

Aikido, or any other training which asks you to be effortless, is simply asking you to be spontaneous. Just don't get lost into philosophical words, because they look absurd. When somebody says "effortless effort -- actionless action" you say, "My god, this fellow is going to give me a migraine!"

All that is needed is to tell people: Be spontaneous. When laughter comes, don't stop it. And when it does not come, there is no need to be Jimmy Carter.

I have seen only one picture of Jimmy Carter after he descended from the throne of the president, and now he looks exactly the picture of hell. Now that old smile which stretched from one side to another side is no longer there. It was a training, a political necessity: "Whatever happens, you go on smiling as if everything is under control and nobody has to be worried. When Jimmy Carter is smiling, there is no point to feel any depression or despair. He knows."

Those were the days, I have heard, that his wife used to put his lips together in the night. Because he would go on smiling, and can you sleep with a man who goes on smiling the whole night? And there have been stories about it...

One day, she phoned the doctor: "Quick, come! A rat has entered into the president's mouth."

The doctor said, "I am coming as fast as I can. But meanwhile, do something: hang a piece of cheese just so that the rat can be attracted out."

By the time the doctor reached he could not believe his eyes, because Jimmy Carter's wife, rather than hanging a piece of cheese, was hanging a rat!

He said, "What happened?"

She said, "What happened? You took so long to come that because of the rat, the cat also entered. Now I am trying to take the cat out! The rat is far away, almost secondary. The primary thing is that the cat has to be taken out."

But that smile has simply disappeared. It was a training. When Nixon was defeated, the reason according to the experts was that his dress was not as it should be for a presidential candidate. It was not well pressed... he walked hesitantly. And it is decisive, because people are watching on their televisions; now there is no question of coming in contact directly with the candidates. They are watching on the television, and Nixon looked lousy. He was defeated.

Then he learned all the tricks and the next election, he was totally a new man -- well-trained. He walked

with certainty, talked with certainty, looked directly into the eyes of people watching the television... now here was a man you could rely upon!

In America, it is not the man who wins the election or loses the election. It is his tailor, his make-up man. It is the training that he gets: he speaks as if he is God himself and you have to believe in him. The question is, of the two persons, who can create a deeply authoritative image in you? It does not matter whether the man is an idiot, a criminal, or a wise man. What matters is what image he creates on the television screen.

In this world, everything has become fake, because you believe in the fake.

These sciences of Aikido or other dimensions of Zen are simply saying to you: Be simple, be just yourself. There is no need to act. Whatever action comes spontaneously, let it come; enjoy its spontaneity. Then you will see a beauty, a centeredness, a simplicity. Something authentic -- not fake, not pseudo.

All this is so simple.

A farmer once had on his farm a rooster that was one of the laziest creatures that ever lived. Instead of crowing as it was supposed to do, when the sun came up in the morning, it merely waited until some other rooster crowed -- and then it nodded its head in agreement.

... But if it is spontaneous, it has its own beauty. Why bother? Somebody else is going to do it. I am in absolute agreement with that rooster; I have never done anything in my life. If somebody happens to do it...

Just on the way, Shunyo was telling me -- she must have met Jayesh, and I have told Shunyo that without Jayesh I don't know how things would have been settled. He has been doing too much. The poor fellow had come to Rajneeshpuram to meditate, renouncing the world to sit silently, and he met me in the plane and got arrested with me! Since then, he is running continuously all around the world. He has completely forgotten for what he has come; he has no time.

And I simply go on watching him doing everything, just nodding -- "Well done! Good boy!" So Shunyo must have told him, and he started crying.

I know those tears are of great joy, of deep love.

To celebrate their golden wedding anniversary, Saul and Sylvia Shulman decide to repeat the same things they did on their honeymoon.

They go to the same hotel and book into the same room. Sylvia puts on the same perfume and the same nightgown.

Just as he did on the honeymoon night, Saul goes into the bathroom and Sylvia hears him laughing -- just as he had done fifty years before.

So when he comes back Sylvia says, "Honey, it is really beautiful -- everything is the same. I can remember it as if it were yesterday. Fifty years ago, you went to the bathroom and laughed in the same way. At the time I did not have enough courage to ask you, but now, tell me. Why did you laugh?"

"Well, it is like this, darling," says Paul. "That night fifty years ago, when I went to piss, I wet the ceiling. And tonight I wet my feet!"

Just be innocently simple. This man must have been a very spontaneous man. He told the truth -- there is nothing to hide about it. But most of you would not have dared to tell the truth.

Truth is very simple; it needs no training, no preparation, no homework. You simply are what you are. Just accept it and expose it to the world.

From my very childhood, my parents, my neighbors, my teachers, my professors... everybody has repeated again and again: "Listen, if you don't change your ways you are going to end up into nothing." I *have* ended into nothing! They were all right, but I am enjoying this nothing so much. Gautam Buddha had to try for it. I have not tried, I have just not listened to anybody -- and ended up into nothing. I have never listened to anybody's advice, howsoever great. I simply remained my lazy self, bone-lazy.

Anando was worried that I used to sit cross-legged always, but just for a few days...

"Why are you not sitting cross-legged?"

I said, "This *is* strange, but it does not happen to me. It used to happen... but what can I do?" Should I cross my legs because Anando will be in trouble?

I am not going to listen to anybody; I am going to sit this way.

... Even Niskriya is laughing. When he laughs I know everything is all right. Otherwise, he is a serious person.

Mandelwitz is due to be released from the mental asylum.

He goes for an interview with Professor Potts, the chief psychiatrist, who tells him that he has to answer a simple question, sanely, before he can be released.

"What would be your first action," asks Potts, "when you get released from this asylum?"

"I would start a rock collection," says Mandelwitz, "and throw one through each window of this building!"

Mandelwitz is taken back to his room and another six months pass before he is interviewed again.

"What will you do first when you are released from here?" asks the head shrink.

"Well," replies Mandelwitz, "I will buy myself a new suit."

"Good," says Potts, "and then what will you do?"

"I will call up a gorgeous blonde girlfriend," says Mandelwitz.

"And then?" asks Potts.

"I will take her to a motel," replies Mandelwitz.

"That's fine," says Potts, "and then?"

"Then," replies Mandelwitz, "I will lock the door, sit her on the bed, run my hand up her stockings, rip off her garter, make a catapult, and break every window in this building!"

One has to be oneself.

And Milarepa has asked a question:

WHAT IS THE ESSENCE OF CELEBRATION?

That's what we are doing here, and you are asking about the essence. Why not have a taste of it yourself? But mind is such, it makes questions out of everything:

"What is celebration?"

Rather than dancing, rather than laughing, rather than loving, rather than enjoying this silence, the mind asks: "What is celebration?"

Mind is something like a tree on which questions grow, and you answer one question and out of that one question, another question will come up.

Everybody knows what celebration is. I have never come across a person who does not know what celebration is. Just rejoicing in your being, just rejoicing in this moment, this tremendous universe. You had not asked for it, you have simply been given a universe which is infinite and eternal. You have not asked and you have been given a consciousness which is eternal, which can become festive. If you allow it, it can make you the sanest, the most graceful, the most loving...

A man of many seasons and many rainbows.

There are so many dimensions of celebration.

Rather than answering your question, I will say something else. Perhaps you can get the answer.

Hymie Goldberg takes up fishing, and much to Becky's annoyance, spends all his spare time down at the river.

One day, a man calls at the Goldberg house and Becky answers the door.

"Good afternoon," says the man, "I am looking for Mr. Goldberg."

"I am Mrs. Goldberg," says Becky, "can I help you?"

"I am afraid not," replies the man. "It is Fishing Club business. Can you tell me where I can find him?"

"Certainly," snaps Becky, "just go down to the river and look for a stick with a worm at both ends."

Fergus and O'Reilly have been drinking partners at the same pub for years. Fergus has a humped back, and O'Reilly has a club foot.

One night, leaving the pub after a late session, Fergus takes a shortcut through the haunted cemetery. He is stumbling along, when a ghost pops out from behind one of the gravestones.

"What's that on your back?" asks the ghost.
"It is a hump!" stammers Fergus.

"Well," giggles the ghost, "I will take that!" All of a sudden, Fergus finds himself tall and straight -- and running for his house as fast as he can.

The next night, Fergus tells O'Reilly all about his meeting with the ghost, and O'Reilly decides to try the shortcut through the graveyard himself. He is wandering around, when up pops the ghost, and asks O'Reilly, "What is that on your back?"
O'Reilly is confused and stammers, "Nothing!"
"Well," chuckles the ghost, "have a hump!"

Ronald Reagan orders the American post office to have his portrait printed on a special edition of postage stamps.

When he hears that the stamps are not selling very well, he summons the Postmaster General to his office in the White House and demands to know the reason why.

"Well," explains the postmaster, "it is because the stamps would not stick to the envelopes."

Reagan is furious and asks why the post office does not use the right glue for the stamps.

"It is not the glue," says the postmaster, "it is because everybody spits on the wrong side!"

Okay, Maneesha?
Yes, Osho.

Now two minutes for absolute silence, no movements of the body... as if no one is here.

... Now, let go.

... Come back to life.

Okay, Maneesha?

YAA-HOO! The Mystic Rose

Chapter #27
Chapter title: Love your camel and trust

16 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
CAN YOU TALK ABOUT THE SUFI SAYING, "TRUST IN ALLAH, BUT TETHER YOUR CAMEL FIRST"? SOMETIMES I FEEL I HIDE IN PASSIVITY, WAITING FOR THINGS TO HAPPEN. AND YET SOMETIMES I AM IN AWE AT THE WAY EXISTENCE SEEMS TO BE CONSTANTLY CARING FOR ME.

Kumud, the Sufi saying is as ancient as it is wrong. Nobody has ever objected to the inner contradiction in the saying. The saying is: Trust in Allah -- trust in God -- but tether your camel first. Obviously the camel is a priority. God is just a belief.

The saying is not in favor of Allah, it is simply denying the very existence of Allah. Trust in Allah cannot be put second to anything. It can be put second only if it is just a fictitious belief. That's why I say the saying is absolutely wrong.

In fact it is saying, "Tether your camel first -- then do whatever you want to do with Allah. Trust or no trust, but tether your camel first." Such sayings have existed for centuries without being objected to because only a man of Allah can object. And in the marketplace you can find the camel, but not Allah.

If the trust is total, then forget all about the camel, God will take care of it. And if God cannot take care of the camel what else can he do? Your trust is not even enough for a camel's care -- who will care for you? Who will take care for this whole existence?

But the fact is, everybody believes in God and everybody knows it is just a belief. It is good, a social formality, but not a heartfelt reality. The real thing is the camel -- heartfelt! You cannot trust God in such important matters as tethering your camel.

Then what is the purpose of your trust in God? If he is so inefficient that he cannot take care of the camel, it is better to forget all about God, tether the camel, and take every care that is possible for you to take. That's actually what it is saying, but it is saying it in such a way that it looks as if it is a very religious statement.

It is utterly irreligious.

I don't believe in God and I don't even have any idea that God exists, but I believe in trust. This gives a strange turn to the whole thing:

Trust in itself is enough.

Don't be doubtful, be trusting.

Naturally you will ask, "If there is no God, then whom to trust?"

Trust in your intelligence, trust in your love. Trust in existence. Trust in this whole universe, which is running so efficiently... no accidents, no stars colliding, no planets going away for a holiday. Everything is going so smoothly... and it is so vast and infinite that even a God cannot manage, the sheer vastness is such. But existence itself is intelligent.

Intelligence exists in many forms. The intelligence you are acquainted with is only one form of a multidimensional phenomenon -- the human intelligence. But do you know, your body is also intelligent -- apart from you. The body has its own wisdom. It does not ask you questions, "Now what to do? You have eaten food..." It does not ask you very essential questions: how to change this food into blood and how to change the dead cells in your body and replace them with living cells. It does not ask you even to please continue to breathe, continue the heartbeat. You are not needed. You can go anywhere, to a football match, or you can go to sleep; the intrinsic wisdom of the body continues to work.

And not only when you are alive! If you dig a grave -- it should not be very ancient, otherwise you will find only a skeleton -- a fresh grave, and you will be surprised that the man has grown a beard, his hair is longer, his nails are longer. And you know perfectly this man used to shave twice a day; has he forgotten completely? Even in the dead body a few functions continue; for example, the growth of the hair and the nails. They don't depend even on your breathing, they have their own small area of intelligence.

The deeper one understands the intelligence of the body... one is simply amazed. Each cell -- and you are made of millions of cells -- each individual cell has its own intelligence and works intelligently. It is so amazing that not a single cell in any body anywhere in the world is an idiot. The man may be an idiot -- he may even be Ronald Reagan, it does not matter. The cell functions intelligently, goes on functioning, without any concern about your participation or consultation.

The trees go on growing -- they have their own intelligence, they have their own sensitivity. And now instruments are available which can calculate the emotions and the sentiments of trees. They are just like cardiograms: you attach the instrument to the tree and you see a graph like a cardiogram makes. It is very harmonious, the tree is perfectly at ease, and then suddenly comes a woodcutter, from far away. And as the tree sees the woodcutter with his axe the graph immediately changes to make a very fearful pattern; all smoothness of the graph disappears.

The tree is freaking out! You may not hear it, because our languages are different, but the tree is sending

messages. And other trees around can also be attached to these instruments -- when one tree freaks out, other trees immediately start freaking out. You don't hear, but the other trees hear; they know each other's language.

And the same man -- and this has been the most puzzling part -- the same man with his axe may be passing by with no desire to cut the tree, and then the graph remains smooth, rhythmic, with no fear. It seems the tree is not only aware of you, it is also aware of your intentions. Its wisdom seems to be far deeper than ours, because if somebody is coming with a sword it does not mean that you will be certain whether he is going to cut your head, or just going on his way. But the tree somehow feels the intention of the person.

And when the gardener comes, the graph immediately changes. The graph immediately becomes a dance... the tree is so full of joy that the gardener has come, who has been his life source, who has been his friend, who has been always taking care of the tree.

Perhaps mountains have their own intelligence, oceans and stars. The whole existence as a cosmic whole may have different kinds of intelligence, but it is certainly an intelligent universe.

There is no need of any God. Because God will become old, will one day die and the universe will remain deserted: the engineer is gone and the workshop is closed. What will the poor stars do? From where will they get the guidance? Everything will become a chaos!

I have heard, a surgeon was saying that surgery is the oldest science, because God created Eve by taking a rib out of Adam. Surgery -- a miraculous surgery, without any chloroform, without any developed instruments.

His friend said, "Surgery may be very old, but I am a creator, a painter. Creation is even older than surgery, because before creation there was only chaos."

Then the third friend started laughing hilariously, hysterically.

They said, "What has happened? Why are you laughing?"

He said, "I am laughing, because who created the chaos? He was a politician! Without a politician you cannot create chaos."

So it is all wrong what is written in the BIBLE, that there was the word in the beginning. Absolutely nonsense. There was a politician in the beginning. The politician created the chaos and then out of chaos God can create the whole universe. But without a politician even God cannot create chaos.

In this whole universe, stars don't go on strike because they don't have any unions; roses don't declare, "We are on strike and this spring there will be no roses because proper nourishment has not been given to us. And there are many roses who are unemployed -- employment is needed; otherwise we will not blossom."

No, existence simply continues smoothly, without any disturbance. It needs no God -- God is simply its own intrinsic intelligence.

So there is no need to have trust in Allah. And what kind of trust, that it says, "But first tether your camel"? The statement is clear. It says trust in God or not, it doesn't matter. Tether your camel, and then do all your *namaz*, your prayer, your meditation, but don't just trust in God and leave the camel without tethering it!

I will not agree with such a proverb.

I would like to say to you, tether your camel and trust in your intelligence; trust in the intelligence of existence.

Trust is another name of love.

Love yourself and love all that is all around you. If your very being becomes just a loving being, perhaps you may not even need to tether the camel. Your love will stop him going from his place.

There is no need to create chains, there is no need to create prisons. Love is enough. But love is not a belief, love is a reality. It is in your very heartbeat, it is your experience. It is not in the scriptures; it is not Christian and it is not Hindu, it is not Mohammedan.

Love is the blossoming of your inner being just like a rose.

That's why I have called this gathering and the talks, THE MYSTIC ROSE. Mystic, because only stupid people think that life can be understood. The greater is your intelligence, the more you will become aware of your ignorance; the wiser you are the less you know. And the wisest is one who becomes absolutely

innocent, and the whole of life, existence in its all dimensions, becomes just a mystery. A mystery to be enjoyed, loved, lived, but not to be understood. The very effort to understand existence is an insult. Love does not want to understand; love simply wants to share.

Trust simply means you don't live out of doubt. You don't live the life of a skeptical mind. You don't live in suspicion, you live like an innocent child, trusting everything. Only in the atmosphere of trust and love, only in that air of mystery, your roses can blossom, your life can become a garden. And each moment, you know things go on happening for which you have never asked; still you are so shy that you don't even express your gratitude.

Kumud, you are saying, "Sometimes I feel I hide in passivity waiting for things to happen. And yet sometimes I am in awe at the way existence seems to be constantly caring for me." The second part is the reality: existence is taking care of you in many ways, which you may not even be aware of. There is no need to be worried, because all that is needed happens.

I am not a religious person in the sense of being a blind believer -- I am just the opposite. But what is true is true, and cannot be denied. My own experience I cannot deny. I have never cared about myself; I have never thought about the tomorrow and never thought about the yesterday. I have simply lived moment to moment, day by day....

Jesus is right when he says, God give us our daily bread. His God is a fiction, but the idea of asking for daily bread is perfectly right -- because anybody would ask at least for three months' provision -- daily bread? And what happens tomorrow if God is engaged somewhere else? Daily bread? Daily bread is simply Jesus' way of saying that this day is enough unto itself, don't ask for more. Tomorrow never comes; it is always today and today is enough to enjoy, to rejoice, to love, to dance, to sing. Don't waste it in doubting, don't waste it in desiring, don't waste it in longing for faraway goals.

And it is your experience too, that, "Sometimes I am in awe at the way existence seems to be constantly caring for me."

Keep yourself always aware of it and you will never be miserable and you will never feel suffering; you will never feel despair, anxiety. A man of trust knows nothing of these things. These things are the experiences of the people full of doubt.

The skeptical mind is the worst calamity that can happen to anybody. Even if the whole of paradise is given to the skeptical mind, he will not be happy. He will always ask for more, and he will ask whether this is real or ephemeral, "Is it true or just a dream?" His doubts will not leave him even in paradise. Who knows, he has fallen asleep and is dreaming.

Now, here, who knows this is not just a dream?

But to the man of trust even a dream becomes a beautiful experience. To the man of trust even the dream does not create doubt, does not create skepticism. And Allah has nothing to do with it. Love your camel -- I will not say tether your camel, because the tethering means you don't respect your camel; you don't respect your love towards your camel.

It happened in one of the universities where I was a postgraduate student. I shared my room with a friend. The friend was a kleptomaniac -- just to steal... It was not that he was a thief. It was his psychological sickness; stealing was his joy.

In the West now, there is so much shoplifting that big shops are engaging psychoanalysts to treat their customers -- mostly women who go on stealing things for no special purpose, but just because it gives such a joy that you deceived all those fools.

And my professor warned me, "You shouldn't allow that boy to be your roommate."

I said, "But nobody else is allowing him. And in fact there is no compulsion on me" -- those rooms were single rooms -- "but I feel sorry that he cannot get a place. All the rooms are full and nobody is ready to allow him."

And I said, "I don't need that much space."

My professor said, "You don't understand -- he is a kleptomaniac, he will steal your things."

I said, "About that you don't worry. In the first place I came in this world absolutely naked and I will go from this world absolutely naked. In between it is sheer stupidity to think that you own something. I don't own, I only use. And if he takes it away, there is no harm -- *he* will use it."

And I said, "It will be a great experience to live with a kleptomaniac, and I am always interested in every beautiful experience. This is a great chance -- I cannot lose."

That boy heard all this and he said to me, "You are strange! They are all right, it is true: I steal things."

I said, "You don't be worried, steal. Everything that belongs to me is yours from the very beginning."

He said, "No! That means I cannot steal!"

I said, "It is up to you, but everything that is in this room belongs to you."

He said, "You are a very difficult man. I have never imagined this idea. I enjoy stealing!"

I said, "You can steal."

"But," he said, "if everything belongs to me what is the point? Just putting it from this pocket into another pocket -- it is a waste of time."

I said, "Then what do you want?"

He said, "Your things should be yours and my things should be mine."

I said, "Okay, but remember I am also a kleptomaniac."

He said, "My god, you steal things?"

I said, "I steal; otherwise from where can I get things? Otherwise why have I allowed you in, when nobody else is allowing you? When I saw that the guy seems to be good, when I saw your suitcases I thought, it is perfectly good."

He said, "But that means you will steal?"

I said, "I will steal."

We lived together and it was a great experience. I would take things from his suitcases and when I was gone he would take all the things back into his suitcases.

Finally he said, "This is stupid. Because of you I cannot go anywhere. The moment I go out, immediately all my things enter into your suitcases."

I said, "There are only two ways: either everything belongs to me, then I will not steal; or everything belongs to you, then you will not steal. You can think it over."

He said, "It is a very difficult situation. If I say everything belongs to you... that I cannot say. My things belong to me! And I cannot accept that everything belongs to me, because then the whole joy of stealing..."

I said, "Anyway, you decide. I leave everything in your hands."

He waited for a few moments, and then he said, "It is better you have everything. I will steal somewhere else. In other people's rooms -- they leave their windows open..."

I said, "That's good, but remember: everything that you bring here, once it enters the room it is mine."

He said, "You are making things very difficult! I have given up all my things, and now even if I bring new things those too belong to you?"

I said, "In *this* room. You can keep those things somewhere else, I'm not concerned."

He said, "Where else can I put them?"

I said, "I am ready for the other alternative also -- still available."

He said, "No, that alternative I cannot choose."

And he used to steal things from the cafeteria, anything. It was not that he was concerned about things, his joy was *stealing* -- somebody's one shoe! And I would say, "You... what will you do with this one shoe?"

He said, "That is not the point, the point is what *he* will do with one shoe! I am enjoying so much..."

And I said to him, "Then keep this shoe here and find the other."

He said, "But what is the need? We don't need these shoes, they are not our size."

I said, "You find the other shoe."

He said, "Let him suffer! Why...?" But he enjoyed every moment. I never saw him miserable, because he was making so many other people miserable! His only problem was to bring anything into the room, because once in the room it became mine. And I had to find the person whose shoe he had taken and give it back to him and tell him, "Don't worry -- and don't report it to the police station." Somebody's bicycle... anything! And the day he brought a bicycle I said, "Do you know how to ride on the bicycle?"

He said, "I don't know, but that does not matter. What will that fellow do? And anyway it does not belong to me; once it is in the room it is yours. I enjoy stealing, you enjoy using those things, or if you enjoy giving it back to that fellow, you can give it back. We both enjoy, and nobody is harmed."

After six months he said to me, "It is becoming very difficult. Coming back to the room I feel so sad -- I have brought all these things, but they don't belong to me so I cannot do anything. And if I take them... where will I take them? And I cannot steal them, because that is pointless; that is just changing suits."

I would find him in the university wearing my coat. I said, "Great! Anything else you have taken?"

He said, "No, just the coat. And just to enjoy -- I'm not going anywhere, just having a round."

And I would tell him, "When you come back, just put the coat back in its place. And remember... have you forgotten these shoes?"
He looked. He said, "They are mine!"
I said, "If you can wear my coat, I can wear your shoes, there is no problem!"
He said, "No, this is not right."
I said, "Give my coat back and take your shoes and go to hell."

After six months he left. He said, "You are dangerous. I have lived with many people and cheated them, but to cheat you is difficult. On the contrary, I take things from people with great difficulty, taking the risk of being caught, and finally they become yours! And now the whole university knows that I am a kleptomaniac."
... Because I had made everybody aware: "If you are missing anything, just come to me."
So he said, "You are enjoying on my behalf. I steal, I take the whole risk, and finally the man comes to you and takes his things back. I am going. I will live anywhere, even in the outside, but I cannot live with you."
I said, "That's perfectly okay, just let me look in all your suitcases to see how many things are really yours and how many things are mine and how many things belong to other people. Just take them out, and live wherever you want."
He said, "You spoil everything! But I have found an innocent person who is ready to accept me as his room mate, not knowing that I am a klepto-maniac..."
I said, "How long will you deceive that person? Within hours he will know, because all his things will disappear into your empty suitcases. And I am coming with you to inform him, `Don't be worried; this fellow is safe, he just enjoys putting things into his suitcases. Whenever he goes out you take them back, and you can also take his things into your suitcases. It is just a game, no harm.' "
The man said, "If you are coming with me, then there is no need to go anywhere. I will live here. It seems it is my destiny to suffer with you."
I said, "Suffer? If you think it is suffering... I am enjoying every moment of it!"

It all depends how you take life. If you are of a possessive mind, you are bound to be miserable. If you are a very greedy person you are going to be in deep pain. If you are longing for success, power, prestige, you will be moving in a direction where only insanity, suicide, and all kinds of hells happen. Nothing fails in this world more than success, although the proverb is different. The proverb says, "Nothing succeeds like success."
I say, "Nothing fails like success." Because when you have reached the top you look very stupid.
Before Henry Ford died he was asked, "What is your last statement before death?"
He said, "My last statement is that I am a good climber."
The person said, "A good climber? What do you mean?"
Henry Ford said, "Any kind of staircase -- I am a good climber, I will climb to the top. And then feel stupid -- where to go from there?"
Edmund Hillary on the Everest... what do you think? How was he feeling? How many days did he spend there? -- only two minutes. And in two minutes the only experience possible would have been to think, "What an idiot I am, what am I doing here?" Risked his life -- hundreds of others had died before -- knowing perfectly well that he was taking a very dangerous route, and there was no reason why he should climb. Asked, "Why do you want to climb?" he said, "Just because Everest is standing there unclimbed. It hurts my ego. Man has to conquer!"
And when he came back he did not look as if he had found some great joy -- just tired, tattered, sick. And when he was asked, "It must have been a great enjoyment," he said, "Don't harass me, I am harassed enough. It was the most stupid thing that has ever entered into my mind to reach the Everest. I never thought about what I was going to do there." You cannot even purchase something -- not even a cigarette, no movie house. Nobody there to see you and take a photograph.

Kumud, learn something by those experiences when you are in awe, seeing that existence is taking care of you. You are part of existence -- your roots are not visible but there are your roots. The hands of existence are not visible, but they are all around you. All that you need is a deeply centered, relaxed, trustful being and miracles start happening.

The boys in the pub organize a grand Christmas raffle, and the prize is to be one night at the finest brothel in Bangkok.

Paddy wins the raffle, and on his return, he describes to his friends what happened.

He talks about the curtains of gold beads, the sensuous perfumes, the music, the exotic meal served by naked, twelve-year-old girls and other delights.

He ends each passage with:

"... to be sure, it was nothing like Dublin!"

Finally, Paddy describes the most beautiful woman he has ever seen, dressed in white lace. She came down the staircase, took him gently by the hand, and led him to her perfumed bed.

"... to be sure," says Paddy, "it was nothing like Dublin!"

"And then?" ask all his friends, "AND THEN?"

"Oh," replies Paddy, "then it was just like Dublin."

A few really serious things...

The world is so serious that it needs to be awakened by laughter. To me, laughter is the most serious thing in the world: if the whole world can learn how to laugh there will not be any war and there will not be any poverty and there will not be Hindus and Mohammedans and Christians, because these are such jokes! There will not be any nations, because it is so stupid: When you can have the whole world as yours, why unnecessarily go on drawing lines on the map? The earth is one, man is one; his life, his death, his experience is one -- why cut up into pieces this beautiful planet?

Paddy and Sean are drinking in the pub late one night when Paddy says, "I had better be going home or Maureen will kill me. No matter how quietly I creep into the house, she always wakes up and shouts at me."

"You should do what I do," boasts Sean. "I have a system. No matter what time it is, when I go home I slam the front door, stomp up the stairs, turn on the bedroom lights, take my clothes off, jump into bed, slap Bridget on the behind, and say, `Hey, honey! How about a piece of ass?' And would you believe it? -- she is fast asleep!"

Sadie arrives home ecstatic from her date.

She tosses her coat over a chair, drops her bag on the floor, and throws the rest of her clothing, with abandon, around her bedroom.

When she comes down to breakfast the next morning, her mother asks her if she had a good time.

"Wonderful!" sighs Sadie, "I had a *wonderful* time."

"I guess so," remarks her mother. "Your panties are still stuck to the ceiling."

Before our prayer, our silence... a little more chaos:

"You never told me the truth about that donkey you sold me the other day," says Farmer Giles. "You told me he was hard working and easy to handle, but I can't get him to move."

"Well," says Paddy, "let me have a look at him."

So they go into a field where the donkey is hitched to a plow, but the donkey won't budge for the farmer.

Paddy picks up a big stick and cracks it over the donkey's head, breaking the stick.

"Now try him," he says.

"Giddap!" shouts Farmer Giles and away goes the donkey.

"I don't get it," says the farmer, "you told me to be gentle with the donkey."

"Of course," says Paddy, "but first you have to get his attention."

Two tramps, Monty and Albert, are sitting together on a park bench.

Monty, who always looks skinny and half-starved, asks his friend how he manages to look so well fed and satisfied.

"Well," says Albert, "I have got a system worked out. I collect a handful of cowshit from a field and then go to one of the big houses and ask for a little salt and pepper to put on it.

"Of course, the people take one look and say: `You can't eat that!' so they take me in for a good meal or send me to a cafe with some money."

Monty thinks that this is a great idea. He finds some really old, dried up cowshit and goes to the biggest house in the neighborhood.

"Excuse me, lady," he says to the woman who answers the door, "but do you have a little salt and pepper for me to put on my lunch?"

"You can't eat that!" cries the woman in disgust, "you will be sick. Go round to the cow shed and get a fresh bit."

Okay, Maneesha?
Yes, Osho.

Now two minutes for absolute silence, close your eyes, no movement. And make this temple as if there is nobody.

... Now, let go.

Come back... Come back to life.

Okay, Maneesha?

YAA-HOO! The Mystic Rose

Chapter #28
Chapter title: The art of listening is enough

17 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
NIETZSCHE WROTE, IN ECCE HOMO,
HERE THERE SPEAKS NO PROPHET, NONE OF THOSE GRUESOME HYBRIDS OF SICKNESS AND WILL TO POWER CALLED FOUNDERS OF RELIGIONS. ONE HAS ABOVE ALL TO HEAR CORRECTLY THE TONE THAT PROCEEDS FROM THIS MOUTH, THIS HALCYON TONE, IF ONE IS NOT TO DO PITIABLE INJUSTICE TO THE MEANING OF ITS WISDOM.... HERE THERE SPEAKS NO FANATIC, HERE THERE IS NO PREACHING, HERE FAITH IS NOT DEMANDED: OUT OF AN INFINITE ABUNDANCE OF LIGHT AND DEPTH OF HAPPINESS THERE FALLS DROP AFTER DROP, WORD AFTER WORD -- A TENDER SLOWNESS OF PACE IS THE TEMPO OF THESE DISCOURSES. SUCH THINGS AS THIS REACH ONLY THE MOST SELECT: IT IS AN INCOMPARABLE PRIVILEGE TO BE A LISTENER HERE. OSHO, THIS IS CERTAINLY ABOUT YOU. WAS NIETZSCHE YOUR FORERUNNER?

Maneesha, Nietzsche is certainly my forerunner, just as Chuang Tzu is, or Bodhidharma. There have been mystics in the world which I can call my forerunners. But it does not mean that I have to agree with them in totality.

They are just forerunners -- but I am not an after-runner! I am my own self. There are points on which I

will not agree even with Gautam Buddha and there are points where I will not agree with Friedrich Nietzsche either. But the spirit of Friedrich Nietzsche is certainly closer to me than anybody else's, even Gautam Buddha included, for the simple reason that he is the only great thinker who has not created a blind following. He remained aloof and alone. All that he asked was, just be a listener. He never asked for any surrender. That's where he differs from many founders of religions. They are enslavers of man.

Friedrich Nietzsche may not be right on many points but he is certainly a man who loves freedom and who respects the individuality of the other. He loves the other so much that he cannot convert the other into a follower. Because to convert anybody into a follower is to destroy him, his integrity, his authenticity; is to create a hypocrite, a spiritual slave. And that's what all founders of religions have done. They have created a spiritual slavery all over the world.

At least Nietzsche has not committed that sin. He was capable -- far more capable than any Jesus or Mohammed, Mahavira or Krishna -- to impress people, to influence people, to create a blind following. But because he did not do it, I have tremendous respect for him.

He never allowed anyone to be a follower. All that he asked was to be what Mahavira has called *shravaka*, the listener. You have only to be a listener. The art of listening is enough; no other discipline is required. If you are in the close proximity of a man like Friedrich Nietzsche then just to listen is going to transform your whole being.

Nothing else is needed.

But listening is not so easy, because your mind is continuously chattering. Even while you are listening, your mind is not silent. And a mind that is not silent cannot be a listener; it can only hear, but it cannot listen.

You have to know the difference, clearly, between hearing and listening. Anybody who has ears can hear, but it does not mean that he will be able to listen. For listening he needs something more than only the mechanism of ears; he has to know how to be such that his heart and his ears join in a combination. Ordinarily, they are absolutely disconnected. The ears are joined with the mind, not with the heart. And our whole education, religious or secular, makes it a fundamental rule to force every child so that his ears are connected with his thinking process, not with his love, not with his heart.

Only the heart knows the silence which is capable of listening. Only a lover listens; others simply make conversations.

That reminds me about two professors who had gone mad -- it often happens in that profession. To be a professor is to be on the borderline.

The superintendent of the mad asylum thought that since both were professors of great repute, it would be good to keep them together and see what happens.

So he put them into one cell and, hiding, he tried to listen to what was happening. Soon he felt that if he listens a little more, *he* will go mad! What was happening in that cell was a great conversation, but nobody was listening to anybody. One professor would talk, the other would be silent; it would seem as if he were listening. And when the first stopped, the second would start -- and the trouble was, there was no relationship between the two! What the first was saying was one thing, and what the second was saying was something else completely -- not even a faraway cousin!

The superintendent listened a little while and then he started feeling confused... but the most puzzling thing was: why does one stop when the other talks? That was his irresistible urge to know. So he opened the door of the cell, went in, and asked what was going on.

They said, "Are you deaf? A great conversation is happening. Do you think we don't know how to converse? One talks, the other remains silent -- it is a simple method. So let him talk whatever he wants to talk. When he is tired, then I will take my turn. Then I will take my revenge! And we are grateful to you that you have put us together. This conversation is going on day in, day out. It is a question of prestige."

When I heard about this, I wondered whether this is not what is actually happening all over the world. Just because you know how to converse, that one of you has to be silent, it does not mean he is silent. It simply means he has to *pretend* that he is silent. His mind is weaving a thousand and one thoughts. His mind may be somewhere far away, and he will pretend that he is listening attentively.

This is happening everywhere. Even when you see that a conversation is very relevant, the relevance is a very arbitrary strategy. You go on remaining silent, weaving your thoughts, spinning a thousand and one thoughts; just by the corner of your ear, the words are falling. Then you catch hold of a certain word, and from that word you jump in. It seems the conversation is related; it is not related at all, it is just a pretension.

Just what those two professors did, you are doing.

Friedrich Nietzsche is saying: All that is needed is to know the art of listening. Listening to the winds and listening to the clouds and listening to the dancing trees, the falling leaves -- utterly in silence, your mind weaving no thoughts, no thinking -- is the very foundation of listening. It does not mean you have to agree. There is no question of agreement, because a man like Nietzsche is not so mean that he wants you to agree with him. He simply wants you to understand him, and then it is up to you what you do with it. Agree or don't agree -- but at least listen!

Naturally, there are only very few people in the world who are capable of being silent, meditative, capable of listening. It is a strange phenomenon: if you can learn the art, it is not a question of listening to my words or Nietzsche's words. It is a question of the art of listening.

It is within you.

Said differently, I call it meditation -- just being silent. Even listening does not give you the accurate description of the state that is needed for you to find the truth of your own self. But listening is certainly one of the easiest processes of meditation.

The whole function of being with a master is to learn to listen not only to his words but his silences. Not only his silences but also his gestures, his eyes, his very being, his heartbeat.

Because the heartbeat of a master is in tune with the heartbeat of the universe. If you can be in tune with the master, without your knowing you have fallen in tune with the universe. The master was only a device. Perhaps the universe was too much -- if somebody had said to you, "Go and listen to the universe" it would have been too much, almost incomprehensible.

The master simply says, "Listen to what I am saying and listen so carefully that you don't miss the silences." With a simple strategy, the master is bringing you closer to the universe. And as you become able to listen, the master will disappear, will withdraw, and let you listen to the winds and the rain and the clouds and the whole heartbeat of the universe. In that listening, you will open up; your bud will become an open rose.

I will go through the question because it is exactly what I am doing here.

HERE, THERE SPEAKS NO PROPHET....

All the religions, their priests, their high priests, are against me for the simple reason that I say anybody who has claimed to be a prophet is insane. The future is always unknown. That's its beauty, that's the whole adventure of life: to go on continuously into the unknown. The prophet is declaring that, "I know what is going to happen tomorrow. I know what is going to happen twenty-five centuries later." The prophet is declaring that for him, there is no future; for him there is nothing unknown. He has reduced everything unknown into the known.

Naturally, he does not ask you to listen; he simply wants you to believe. It is not a question of your understanding, it is a question of your surrender, total acceptance, faith. It is not incidentally that all religions are called "faiths." They are based on faith. And none of the prophets has proved right in all his prophecies.

The very idea that "I know and you don't know" is inhuman. It is uncultured, it is uncivilized. It may be that I have experienced something that I can share with you, but I cannot denounce you as ignorant. I can only say, "Perhaps you have missed it, perhaps you have bypassed it. Perhaps you are innocent and you have not looked at it."

I cannot call you ignorant and propose that I am the knower and you are ignorant and reduce you, take your dignity, your freedom, your inquiry, and ask you just to believe. All the prophets have been doing that. The prophets are very high-class criminals, because they have destroyed man's freedom, his dignity, his own search and inquiry. They have simply given you commandments. Who are they?

And just look into the lives of these prophets and you will be surprised that these people must have been insane. But they were worshipped -- they are still worshipped. Nobody can question it.

In India, Krishna is a great prophet -- and he was the cause of the greatest war that has happened in India. He tried to convince the leader of one party -- Arjuna, his disciple -- to go to war. It is good that Ronald Reagan has not found any Krishna. Arjuna tried hard, argued hard; the whole SHRIMAD BHAGAVADGITA is Arjuna's argument for peace: "There is no need for war -- what does it matter whether my brothers rule or I rule? Anyway, the war is going to be a massacre of millions of people. The victory will not be a great victory; it will be a victory over millions of dead people. I would rather go to the

Himalayas and renounce the world."

But Krishna would not let him go. And the final strategy was, when all arguments failed and he could not convince him for war, he said, "Listen, this is God's decision; I am just speaking as a vehicle of God. I am the perfect incarnation of God; my word is God's word. It is your destiny to go to war."

Now there is no question of argument. You don't argue with God. Even if you meet him you don't argue with God, it does not look right. And when Krishna said, "I am God's perfect incarnation," Arjuna simply went to war and crippled the whole country for five thousand years. The war was so destructive, its wound in the soul of India's being is still unhealed. India became so much afraid of war that all kinds of preachers of nonviolence... No war arose. It is not coincidental. Without the Mahabharata, the great war that Krishna created, there would have been no possibility for a Mahavira to teach people against war, or for Buddha to teach people nonviolence, because people have seen what violence can lead to.

But even these prophets... Mahavira insisted so much on nonviolence that he stretched the logic beyond sanity. You cannot even cultivate, because if you cultivate you will have to cut plants, and every plant has life. So the followers of Mahavira don't cultivate. It is understandable that you should not kill just for the sake of eating; it is inhuman and barbarous. But to extend the argument to the point where it becomes stupid and absurd....

But Mahavira is absurd in many ways. One should not possess things. It is understandable, because if people possess things it is bound to create poverty and richness and class struggle, and one day there is bound to be communism and the clash between communism and capitalism. If Mahavira is listened to -- "Don't possess, but share" -- there will be no poverty and there will be no richness, but there will be a comfortably happy life. But stretch anything to the extreme and you become absurd. Now Mahavira stretched the point and he dropped his clothes because he cannot possess anything.

Do you want the whole of humanity to remain nude? That will be sheer nonsense. Man is no longer capable of being nude in all the seasons. Perhaps millions of years ago there may have been a time when man was just like any animal without clothes, but then he had hair all over his body to protect him. When winter comes, animals grow hair and when summer comes, they drop their hair. But now the body has forgotten that language completely. You keep anybody naked and just see whether in winter his body grows hair or not! Most probably he will be dead. Or hardly alive and shivering all the time because shivering creates a little heat. His teeth will start chattering because that creates heat.

But Mahavira insisted: "If you want to know the truth you have to achieve to the state of utter nudity." That's why he denied women the possibility of attaining to truth. First they have to attain birth as a man, because only a man can attain to truth because only a man can be naked. Just because of clothes, women cannot... clothes are preventing women from realizing their soul.

Sanity means balance. Sanity means always to be in the middle, and insanity means always to go to the extreme.

Mahavira claimed that he was the last prophet of his line -- and his line is only of twenty-four prophets; twenty-three had happened already, he is the twenty-fourth. There was great competition for the twenty-fourth; there were eight persons contemporary to Mahavira who were claiming, "*You* are not the twenty-fourth, I am the twenty-fourth." Now who is going to decide? They don't have numbers, tattooed on their bodies saying, "This fellow is the twenty-fourth."

But Mahavira proved much more insane than the other seven.

Gautam Buddha was also part of it; he was also one of the contenders. But he could not be so insane as to drop the clothes; he fell out of the contest. There was no point. Mahavira was so outrageously extremist that he would not allow even a blade to cut his hair or his beard. He would pull out his hair with his own hands because to use a blade is to be dependent on things. Ultimate freedom means you should not depend on anything, so he had to pull out his hair.... Gautam Buddha could not manage to do that. It was too much, that man was too mad; it was better to get out of the competition.

All the other six were of the same status, of great intelligence... but one thing they were all trying was to be someone special, a prophet. And this was the last chance. Now millions of years will go by -- after that, again the first prophet will happen. So this was not an easy thing to lose -- "No harm, let him be prophet today, tomorrow I can be." Tomorrow was very far away.

According to the Jaina tradition, when this existence ends and another circle of existence starts, then there will be again twenty-four *tirthankaras*. So after Mahavira, it will take millions of years -- unless Ronald Reagan really goes mad.

But I don't think even he has guts, and anyway he knows nothing about Mahavira.

The six others had to find their own ways to be special. Gautam Buddha, seeing that it was difficult to compete with Mahavira... because Gautam Buddha had a more delicate body. He was a more beautiful person, had been raised in such luxury that he could not compete with Mahavira, who had a very strong body, could fast for thirty days continuously, could remain naked in winter under the sky.

But Buddha had to be special, so he created an idea that "I am not of the line in which Mahavira is the twenty-fourth. I belong to another line of prophets. In fact, my line is my *own* reincarnation twenty-four times. I have been in this world twenty-three times before, and this is my last coming."

That number twenty-four became so important because Jainas were saying, "We have twenty-four tirthankaras." And Buddha created absolutely fictitious... Jainas had twenty-four tirthankaras but Buddha created an absolutely fictitious twenty-three. His own incarnation!

Hindus were at a loss because up to now they had believed in ten incarnations of God. Now they looked very poor. Buddhists have twenty-four, Jainas have twenty-four, and you have only ten? After Gautam Buddha and Mahavira, all Hindu scriptures dropped the idea of ten. They also managed twenty-four. Twenty-four became an absolute necessity.

And the reason Hindus had ten was because your hands have ten fingers. One counts -- particularly in primitive times -- on the fingers, so ten was the ultimate number. And in fact, it *is* the ultimate number. After ten, it is repetition: eleven, twelve, thirteen... that is another repetition of ten. You can go to millions, trillions, but it will be again and again ten -- more ten.

Jainas, seeing that Hindus had the idea of ten, and they don't want to be imitative of anybody, figured it out in a different way. They said, "Just as day and night have twenty-four hours, exactly like that, the whole circle of existence has twenty-four tirthankaras. Twenty-four hours, and each hour needs one tirthankara."

Jesus was trying continuously to convince the Jews only of one thing, because Moses had prophesied that "I will come to save you" so Jews were waiting for him to come. And Jesus said, "I have come -- I am the prophet about whom Moses has prophesied." And Jews could not believe that a carpenter's son, illegitimate, uneducated...

And they had great learned rabbis -- Jerusalem in the days of Jesus was the seat of great learning and wisdom. They could not accept this uneducated fellow who was behaving like a buffoon. He could not afford more than a donkey -- sitting on his donkey, followed by twelve uneducated, illiterate, poor people, and they had become his followers because he had given them the consolation and the promise that "If you follow me, I am God's only son. I will take you into the kingdom of God."

Those poor fellows knew perfectly well that on their own they could not go into the kingdom of God, and this fellow... who knows? may be right. You can suspect, but you have nothing to lose in following him. There is a possibility he may prove right in the end. If he does not prove right, then too, you have nothing to lose. You don't have anything.

All those twelve apostles, following him, and he proclaiming himself -- sitting on his donkey -- from village to village: "I am the only begotten son of God, and I am the last prophet of the Jews." The Jews could not tolerate it. It was too much. A joke needs some limits. And Judea was a small place, an unknown corner of the world. It was a harassment every day to come across this fellow who looks at you as sinners, and only his twelve followers are the virtuous saints. And he is the only begotten son of God! And the last prophet of the Jews!

Finally they got so freaked out... Jesus had not done anything, the crucifixion was absolutely wrong, but the crucifixion shows how much he harassed people. Jews are not violent people; he must have provoked them again and again.

They were telling him, "We have heard the whole thing. You just take your donkey somewhere else. We believe -- you are the only begotten son of God! But don't harass us. Can't you go somewhere else? The whole world is there." But he went on trotting into that small area. Naturally, if somebody on a donkey moves around, harassing you -- "Listen, where are you going? I am the son of God" -- even you will start thinking, "Should we shoot this fellow or what?"

All these prophets needed psychiatric treatment. I am absolutely in agreement with Friedrich Nietzsche when he says:

HERE, THERE SPEAKS NO PROPHET. NONE OF THOSE GRUESOME HYBRIDS OF SICKNESS AND WILL TO POWER CALLED FOUNDERS OF RELIGIONS. His insight is very clear. He is saying all these founders of religions are nothing but will to power. To create a religion, to create believers, to have millions of followers gives you tremendous power.

Now just look at the pope: if he is standing here in M.G. Market, you will not see anything spiritual in him. Just a stupid-looking man. I have heard that in Poland there are great idiots, but I have never thought that from Poland will come a person to become the pope! What is his power? His power is six hundred million Catholics.

You will be surprised to know that the pope is chosen by the cardinals, and up to now the pope has behaved -- they usually die within one or two years. This has been the tradition for centuries. They choose somebody as pope only when they see that he will die, and others will have the chance for power.

But they never knew that this Polack is not going to die so easily. Unless Christians themselves crucify him, he is not going to die. He is strong enough, and now the cardinals are so sad about what they have done. They thought that he would follow the tradition, and he seems to be getting every day younger and younger. They never considered that people in power become healthier because power fulfills their ego. People in power become stronger, live longer; once they are out of power, they die very soon.

Now this pope is going to torture the Catholics, one knows not how long. But there seems to be no sign of any sickness, or any signs of death. He is going perfectly well. Cardinals are now realizing that they have committed a mistake.

There is a hierarchy, from the priest to the bishop to the cardinal, and then those two hundred cardinals choose the oldest, the most possible candidate for death, as the pope. That means, for a year let him enjoy the power. It is a Rotary Club.

But this man from Poland does not understand that he has to die. It is time, but he is becoming stronger and stronger. I see his pictures -- every day he looks younger. There will be no surprise if Catholics finally get tired of him and shoot him, because it is a Rotary Club; each year the president has to change and that has been the case up to now for eighteen hundred years. Very few popes have lived more than one and a half years, that was the limit. This man doesn't understand that what he is doing is absolutely unorthodox.

Nietzsche is right. These founders of religion, these prophets, these *avataras,* incarnations of God, tirthankaras... they are nothing but a fulfillment of a deep desire for power.

Nietzsche was hated and condemned -- obviously, because he was perhaps the first man in history to tell the truth, to call a spade just a fucking spade. Nobody has ever been able to forgive him. Spades of course cannot forgive, that is true, but why are others angry?

Truth is the most bitter medicine. Very few people are ready to take truth as medicine.

Lies are very sweet. Lies are sweet because they are your own inventions, you can put as much sugar in them as you like.

But truth you cannot create, you can only discover. And very few people were courageous enough, like Friedrich Nietzsche, to say it. Even though they have discovered it, they have remained silent because there is no point in unnecessarily being condemned by everybody.

Nietzsche was harassed, in every possible way condemned, and the only crime that he was doing was simply saying the truth without clothing it, just naked.

It is absolutely right that the very idea of being superior to others comes out of an inferiority complex, out of sickness. This will to power is the only crime -- because it creates wars, it creates nations, it creates religions, it creates all kinds of violence. Just because a few people want to be presidents and a few people want to be prime ministers.

I have said to my people, "You don't be worried. Whichever planet you want -- I will declare you the King of the Moon or the Queen of the Moon, the First Lady of the Moon." Whatever you want! Why bother only about this earth? This whole universe is available. And nobody can take you to the court to say, "He is interfering in my territory." There are millions of stars. Just choose any star and claim that you are the king of that star; wear as many colored stripes as you like.

Why not be a little inventive? Unnecessarily fighting to be presidents, to be prime ministers, and doing all kinds of crimes... you have to, because you have to trample many people; you have to go stepping on their heads. There is no need. It should be a more playful life.

So a few people have written to me... they would like to be the King of Mars. I said, "Perfectly okay. There is nobody who is fighting for the kingship of Mars."

Why not choose fresh territory? Why go on fighting for ugly, bloody spaces? Everybody knows that the White House in Washington has ghosts. It is a well-known fact that the White House has the ghost of Abraham Lincoln inside it. It has been encountered by many people. In fact, that part where Abraham Lincoln still presides is kept closed.

I can only say that whether it is true or not... in these palaces, these capitals, how many people have been killed? How many people have been tortured and how many people have been raped, destroyed?

Why hanker for power? You cannot eat power and you cannot in any way create something beautiful to enhance life, because no powerful person has ever been creative. What is there that you can say Mahavira created? What is there that you can say Jesus created? A painting? A sculpture? A small bicycle? What is their contribution? The only begotten son of God has not even a bicycle -- should be ashamed! God should be ashamed: "Look what my son is doing...."

I have often thought that before Jesus was crucified, God must have committed suicide -- seeing this stupid son, only begotten son. Since then, there is no God, no God's son, but the world is running perfectly well.

There is no need. There is no need of prophets and there is no need of founders of religion, and there is no need of people calling themselves incarnations.

It is enough to be human. It is more than enough to be meditatively human. It is enough to know yourself rather than be powerful over others.

The authentic religiousness is concerned with knowing oneself, being oneself, enjoying oneself, celebrating oneself. It has nothing to do with any superiority, with any will to power.

But nobody has listened to Nietzsche, and I know very few are going to listen to me. Even this many people did not listen to him. He lived a very lonely life because people could not see the truth that he was saying. It was shocking and it was destroying their consolations.

He says:

> ONE HAS ABOVE ALL TO HEAR CORRECTLY THE TONE THAT PROCEEDS FROM THIS MOUTH, THIS HALCYON TONE, IF ONE IS NOT TO DO PITIABLE INJUSTICE TO THE MEANING OF ITS WISDOM. HERE, THERE SPEAKS NO FANATIC, HERE THERE IS NO PREACHING, HERE FAITH IS NOT DEMANDED: OUT OF AN INFINITE ABUNDANCE OF LIGHT AND DEPTH OF HAPPINESS THERE FALLS DROP AFTER DROP, WORD AFTER WORD -- A TENDER SLOWNESS OF PACE IS THE TEMPO OF THESE DISCOURSES. SUCH THINGS AS THIS REACH ONLY TO THE MOST SELECT; IT IS AN INCOMPARABLE PRIVILEGE TO BE A LISTENER HERE.

Maneesha, truth is a very rare experience. Certainly it is not available in the marketplace and certainly it is not to be found in a crowd. The crowd may call itself Catholics or Hindus or Mohammedans, it doesn't matter. Truth has to be found within yourself.

But before you can listen to your own heart, you will have to listen to the song of the river, to the song of the breeze passing through the pine trees. You will have to hear the silence that is prevailing here this very moment. You will have to learn in life only one art: that of a silent listener. And then you can use the same art, going deeper into yourself.

The art is the same whether you listen to the song of the river or the ocean or you listen to the heartbeat of yourself, or you listen just to the silent dance of a roseflower in the wind, in the rain. Watching, listening peacefully, slowly you will come to find yourself.

You can find yourself this very moment.

Maneesha, you are saying, "Osho, this is certainly about you."

Yes, I can say all these statements are my statements, made by Nietzsche. It doesn't matter who makes them.

You are asking, "Was Nietzsche your forerunner?"

Yes, but I do not agree with Nietzsche in all his statements. I am thinking to speak on Nietzsche... I have been waiting for your preparation to hear, because every moment, every statement of Nietzsche is going to hit you hard. I am hitting you hard every day just to prepare you.

Nietzsche is certainly my forerunner and obviously a forerunner cannot be absolutely right. He has committed many mistakes. But people have not bothered about Nietzsche. He is the most neglected great man in the history of the whole world. But I will not neglect him.

In fact, what I am saying is preparing you to listen one day to his mad statements -- mad because nobody believed, nobody even thought that they could be right. People did not crucify him, they did even something worse: they forced him into a madhouse. Crucifixion has a glory, crucifixion has a dignity. To force a man like Friedrich Nietzsche into a madhouse against his will is far more ugly and far more inhuman.

But Nietzsche will have a revival; his truth cannot die. In comparison to Nietzsche, Jesus and Socrates

are very very backward. Nietzsche has yet to find his contemporaries. He still has to wait. Perhaps my people will become his contemporaries.

Just the other day, one journalist was puzzled by the fact that I called Jesus psychologically sick, and all my people are Christian but nobody objected and nobody felt hurt. Nobody seemed to be angry. He was worried that if these people can hear things against Jesus although they have been brought up in a Christian society, in Christian schools, then certainly these people have gone through a transformation. They are not listening through their prejudice. They are listening directly through their own understanding and clarity.
... It is time to be serious.

Kowalski is employed by the local lunatic asylum to take the inmates on special outings. One day, ten of the best-behaved patients are going to a basketball game.

"Okay, let's get on the bus, nuts!" calls out Kowalski, as they set off for the game.

"Stand in line, nuts!" he shouts, when they get to their seats.

"Sit down, nuts!" and all the patients obediently sit down to watch the game.

About half way through the game, the mental asylum receives a phone call from the police, and the director is asked to come over right away.

When he arrives at the stadium, the place is a shambles. "What happened?" asks the director when he finds Kowalski.

"Well," replies Kowalski, "one guy went past, shouting, `Ice cream! Ice cream!' "

"Then, another guy came past crying, `Hot dogs! Hot dogs!' "

"But then, some guy started shouting, `Peanuts! Peanuts!' "

Sister Theresa is finally going to take her first holiday at the sea beach, after many years of devoted service to the priest, Father Sullivan.

Before she leaves, she gives Sister Bernadette detailed instructions on how to look after the old boy while she is away.

Father Sullivan is lying in bed when Sister Bernadette brings in breakfast on the first morning. He tells her that he has a key between his legs and that she has a lock between hers.

"If I put my key in your lock," says the old priest, "it will open the kingdom of heaven."

Two weeks later, when Sister Theresa gets back from her holiday, Sister Bernadette eagerly explains to her about the gates of heaven.

"Why, that lying old bastard!" shrieks Sister Theresa. "Twenty years ago he told me it was Gabriel's horn, and I have been blowing it ever since!"

Sidney Smallpiece is out on a date with his girlfriend Sadie, and they go to see a movie.

The hero and the heroine are locked in a passionate embrace, when Sidney suddenly realizes that his wig has fallen off. He starts to grope around for it in the dark under the seats.

Not realizing what has happened, Sadie starts to moan passionately, "That is it, honey," she murmurs, "right here. You have got it... you have got it now!"

"No, I have not!" snaps Sidney sitting up again, "I don't part my hair in the middle!"

Okay, Maneesha?
Yes, Osho.

Now, two minutes for silence.
Close your eyes, no movements of the body; just feel like a statue....

Now relax -- let go.

... Now, come back to life.

Okay, Maneesha?

YAA-HOO! The Mystic Rose

Chapter #29
Chapter title: When your hands are empty...

18 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
HOW DO YOU EXPERIENCE YOUR ENLIGHTENMENT?

Milarepa, enlightenment is not an experience.
Experience always divides the experiencer from itself. But enlightenment knows no duality; hence it is not an experience but simply *experiencing*. It may not be right language; in fact, it *cannot* be right language because the linguist will not understand what you mean by `experiencing'. One has to know it.
But some effort can be made; some indications and hints can be given.

When you are in love, is it an experience? Is it objective? Is it separate from you? Is it something that you can exhibit? Is it something for which you can give some evidence, proof, argument? No, love simply knows itself. It is self-evident. It needs no proof and no witnesses. It needs no evidence, no arguments, no philosophy.

Enlightenment goes even deeper than the reaches of love. Enlightenment simply means you have awakened. Can you describe, every morning when you wake up, some experience? All that you can say is, "Up to now I was unaware of myself and the world. Now I am aware of the world, aware of things around me, aware of myself." But this is very superficial -- that's why I call it only "hints."

When you awaken in your deepest core of being, in the very center of your existence, then there is only silence, immense joy and celebration. But to find an expression for it has not been possible up to now, and will never be possible -- this much can be said with absolute certainty. Language is left so far away that when you try to express your innermost awakening, it becomes distorted. The medium of language is not capable to reflect it in its purity.

Language is not meant to express such deep awakenings. The language has grown up in the marketplace where people are discussing and talking about things, about objects. Hence, there is no word capable of conveying the essence of enlightenment. It is beyond language.
You can say, it is the beyond.

It is our innermost and our ultimate nature. In total awakening... with no darkness around, no dreams, no thoughts, but just a pure fire, a pure love that knows no limits, that knows no boundaries. It is more like a fragrance that you cannot catch hold of. It is there, you feel it, but it is so invisible...

It is just like the air: it is there; you cannot live without it. But you cannot catch hold of the air in your fist. The moment you close your hand and make a fist, the air is out; it is not enclosed, it has escaped.
When your hand is open you have all the air of the world in your hand.

One Zen master, Bokoju, used to say to his disciples, "The day you come to something which you cannot express however hard you try -- no word is sufficient, no word can justify itself, in fact every word will destroy its beauty, its joy, its aliveness -- then come to me. Till then, meditate."

In other words he used to say, "When your hands are empty and the whole sky is in your hands, come to me with absolute, inexpressible eyes, almost dumb."

One of his great disciples used to get Bokoju's slap every time he would go to him. In the tradition of Zen, that is not only accepted but respected. It is the master's compassion that he slaps you. Bokoju slapped his chief disciple each time he came to say that he had found that which cannot be expressed. He would hit him hard -- "If you have found that which cannot be expressed, then even in saying that it cannot be expressed you have expressed something about it!"

The disciple was at a loss. If you say something, you are in trouble. If you say, "It is inexpressible," you are in trouble.

One day he came and without saying anything simply sat by the side of the master. The master looked into his eyes, laughed, and said, "For the last time, let me hit you once more. Because it will not be possible again. You have found it. Why are you so silent? Why don't you speak?"

The disciple was totally silent, and the master was poking him to speak: "Let me at least for the last time have the pleasure of slapping you. Afterwards I will not be able to slap you. You have found it. This slap is a certificate."

Zen is a very strange tradition but one of the profoundest. The disciple stood up and slapped the master! The master said, "That's right! I have needed for a long time for somebody to slap me. My old master is dead -- he used to do it. Nobody can do it that way, with such love, but you have managed. From now onwards you are allowed to slap others. You can sit here because I am getting old, and the whole day slapping people... it is becoming very tiring. You sit here and when somebody comes" -- because there were hundreds of disciples and everybody had to come to report whether he has found or not. And once in a while the idea was entering into everybody's head that "Perhaps this is it."

Somebody would see a beautiful sunset and... utter silence. And naturally, the idea would arise, "My god, this is it -- enlightenment!" And he would rush to the master. Now, the master simply used to give a hit to the disciple -- slap him, hard -- "A sunset, howsoever beautiful, and the silence that comes with the experience of the sunset, is not enlightenment. Just go back and come again when you have found it."

The finding of oneself is the most mysterious experience.
You are both -- the knower and the known.

This is the difficulty, this is why it cannot be expressed -- who is there to express it?
You are the experience itself.

But the moment you express it you will become separate, and that will be absolutely unjustified.
You are asking me, Milarepa, "How do you experience your enlightenment?"

I simply don't experience. I am simply enlightenment. It is not an experience, it is my being. It is not something that has happened to me, it is my very soul.
So I cannot say more than Yaa-Hoo!

BELOVED OSHO,
WHAT EXACTLY IS THE RIGHT REMEMBRANCE THAT BUDDHA
TALKS ABOUT?
I GO ON REMEMBERING ALL KINDS OF THINGS YOU HAVE SAID,
AND MY OWN IN SIGHTS, BUT ISN'T THAT MY MIND
TRYING TO DECEIVE MIND? AND WHO IS REMEMBERING IT?

Anand Agyeya, what Gautam Buddha calls the right remembrance is not what you understand by remembering. To create the distinction between what he means and your understanding of remembering, he uses the word `right'; otherwise there is no need to use that word.

His original word is *sammasati*; *sati* is remembering, it is memory. It is all the experiences that you have passed through. Right remembrance is not memory, it is remembering yourself -- who you are. Not your education, not your culture, not your civilization, not your religion, not your profession -- who you *are*. The moment you remember yourself -- "I am this... this moment, this consciousness, this bliss, this eternity" -- it is right remembrance.

It is the same poverty of language that each mystic has suffered from. Even Buddha could not do much more than that. He had to use a word from the language which knows nothing about the self; which knows about everything else in the world, but don't ask "Who are you?" because that creates great anxiety.

Just think: if somebody asks you, "Who are you?" -- not your name, obviously; not your caste,

obviously; not your nation, obviously. Who are you? Not your body because it changes every day. Will you be able to recognize a picture of yourself from the first day your father made your mother pregnant? Your picture will not be more than a small dot on the paper. Will you be able to recognize that this is you?

And since then, every moment you have been changing. Once you were a child, once you were young, once you were old, and some day you are going to be dead also. You are a constant change. It is not still photography, it is a movie.

But in this whole changing, riverlike being... who are you? Only the stupid will speak out; the wise will remain silent. One who knows not will say, "I am this; I am a man, I am a woman, I am young, I am Hindu, I am a Christian..." Only the stupid will speak out.

The wise will become absolutely silent. He is also answering -- his silence is the answer. Buddha calls this silence "right remembrance"... *sammasati*.

You are saying, "I go on remembering all kinds of things you have said, and my own insights..." Agyeya, I had no idea that you also have insights! But... okay.

Remembering all kinds of things that I have said, and what you have imagined as your intuitions... just try to find a single intuition that is yours, and you will be surprised. It is borrowed. Either you have heard it from someone or you have read it. You may not remember the source, but all thoughts are borrowed.

Once your insight starts functioning you won't ask any question. Your insight will be the answer to all the questions that can be asked. That's why I say without any hesitation, without any uncertainty, that you are befooling yourself if you think you have insights.

And moreover, just insight is enough -- in singular, not in plural. "Insights" -- those are all imaginations. They are also borrowed; perhaps you may have forgotten the source. Mind tends to forget the source so that it can claim, "It is my thought, my insight. I am the originator of it."

And then you ask, "But is that not my mind trying to deceive mind? And who is remembering it?"

One thing is certain, I am not remembering it! One thing is certain, that nobody else is remembering it. It is still your mind, deceiving you. It is not the self-remembrance of Gautam Buddha.

How to make the distinction? The distinction is very simple. If it were your own insight into your own being, if your inner eyes were open, the question would not have arisen. But because the question arises of who is remembering it...

There is only pure consciousness in you. This pure consciousness is in itself the remembrance -- not of many things, but only of one thing: of itself.

Mind is a junk yard, it is a junkie. It goes on collecting all kinds of things. It enjoys collections very much, all kinds of stupid collections -- postal stamps, strange things, which children can be allowed to do but I have seen even old people collecting postal stamps, purchasing ancient postal stamps. There is a great market; all around the world there are those idiots who are selling their collections and there are people who are purchasing them. Ancient coins, maybe two thousand years old....

I was a guest in a beautiful house in Greece. The house belongs to a famous film producer. His collection is of old pottery -- all kinds of ancient pots; perhaps he is the greatest collector of old pots.

Mind collects outside, mind collects inside. Mind is such a great collector -- and the thoughts that are arising in you as insights are nothing but borrowed thoughts whose origins you have consideredly forgotten. If you want to remember, you can remember because your unconscious still goes on keeping the record of each forgotten source. But what Gautam Buddha or what I am saying to you is to be in a state where there is no thought, no insight, no imagination, no emotion, no sentiment.

Just simple consciousness, utterly empty.

Only in that utterly empty consciousness blossoms the mystic rose. That is your very being. Out of that being arise all kinds of ecstasies, but it is not a thought. It is not part of the mind.

On the contrary, it is called no-mind, no-thought, no-insight. Gautam Buddha was very particularly insistent that unless you achieve a state of nothingness, you have not found yourself. It looks contradictory to the mind, because mind is searching for something and Gautam Buddha is saying, "Unless you find *nothing*, you will not find yourself." Logically, Buddha is making an irrational statement. But existentially, he is absolutely true.

And we are here not to learn logic, we are here to feel existence, to feel life and its flame within you. That is possible only when you are surrounded with absolute nothingness.

When everything is discarded, when nothing remains, you are. Only you cannot be discarded.

How can you discard yourself?

That's why Buddha is absolutely right -- he tried to negate, to eliminate everything, till there is nothing to negate. But *you* are there, who has negated everything.

This great negator has been called by many names. One of the names is enlightenment.

BELOVED OSHO,
GURDJIEFF IS SAID TO HAVE COMMENTED: "UNTIL A MAN DISCOVERS THAT HE CANNOT BE IMPARTIAL THROUGH HIS ORDINARY FUNCTIONS, HE CANNOT BE IMPARTIAL."
CAN AN UNAWAKENED BEING EVER BE IMPARTIAL?

Mada, an unenlightened being can never be impartial. He does not know himself; he has not the awareness that can make it clear to him what is right and what is wrong. He cannot discriminate, he can only be prejudiced. His prejudice may be ancient, may be supported by religions, may be in the scriptures, but a prejudice is a prejudice and mind is full of prejudices. People never think that what they are judging is only based on a prejudice. All their judgments are going to be prejudiced.

I was arrested in America; the topmost attorneys were working for me. And the strangest thing they said to me was, "You should not utter a single word in the court."

I said, "This is strange, because every kind of illegality has been done: I have been tortured, harassed in six jails, not been allowed to sleep for twelve days. They had no grounds to arrest me, I have not committed any crime. They had no arrest warrant either. And you say to me that I should not say anything?"

They said, "We are sorry to say to you that whatever you say, you will not get justice! It is impossible for you to get justice anywhere in the world. We have looked through your books and even we have been shocked by your statements and their truth. It is better you keep absolutely silent. You have got three top attorneys; we will fight for you."

I said, "This is going to be a strange fight. You are putting chains on my mouth. They have chained my hands, my feet, and now you are putting chains on my mouth!"

They said, "We are sorry, but you cannot get justice because the minds of the judges you will be facing are already prejudiced. First, you are not white: that makes things difficult. Secondly, you have made a commune which indicates towards communism. You have made statements which are absolutely true, but they go against the prejudices of the Christians. And all these judges are Christians, Americans; their minds are not impartial -- cannot be. We are fighting for you because we are being paid, but going through your books, even we cannot accept many things -- and we know they are right, but our minds... We cannot accept that Jesus was a little psychologically sick."

I said to them, "If you meet a man on the road and he declares, `Listen, I am the only begotten son of God,' what will be your reaction?"

They said, "Obviously that man is mad. Nobody has seen God and this guy is proclaiming that he is the son of God? He may be a son-of-a-bitch, but not a son of God."

I said, "If you had met Jesus, then what would have been your reaction? And what is the difference between meeting A or B or C? The point is, the statement is illogical, absurd. He cannot produce any evidence for it. And do you think all the rabbis who agreed for the crucifixion of Jesus were barbarous people? They were very learned people, just as you are learned."

But I can understand. Before his crucifixion, Jesus was presented to the Roman governor of Judea -- Judea was not an independent country; it was under the empire of Rome. Pontius Pilot was not a Jew. Naturally, he had no prejudices like the Jews; he had his own prejudices, which were Roman.

He could see that this man was absolutely innocent and he wanted to save him, because he had not committed any crime. Even if he has proclaimed himself to be the son of God, so what? He may be. If you can believe in a God whom nobody has seen... at least this fellow Jesus is visible, tangible. At least you can have a conversation with him, you can say good-bye; he is real. And what wrong has he done to anybody? If God is angry he will punish him. Who are you to punish him? On what grounds? Who has given you the authority that you have to prevent people from declaring that they are the only begotten sons of God?

Being a Roman, Pontius Pilate was not filled with the Jewish prejudice. He could not see any point -- "Why is so much fuss being made?" And not only fuss, they are forcing him to crucify the man.

My attorneys told me, "You are far more dangerous..." because Jesus was not saying a single thing against Judaism. He was not saying anything against the Jews -- in fact, he was simply saying, "I am the fulfillment of your expectations. You have been expecting that God will send his son. He has sent me."

My attorneys said, "You are far more dangerous because you are against all the conditionings of all the religions, all their basic hypotheses. You are against nations, their boundaries; you are against religions, their claims. Naturally it is better that you remain completely silent."

And you will be surprised that in the two courts where the case was presented, I simply remained silent. My attorneys would not allow me -- just for my sake, I understood, that if I said anything it would be held against me.

It is not a question of truth or untruth. Things are being decided by people with their prejudices.
Only an enlightened man can be impartial.

Your question is, "Gurdjieff is said to have commented: Until a man discovers that he cannot be impartial through his ordinary functions, he cannot be impartial."

Gurdjieff's way of saying things is a little roundabout. That was his way -- that which can be said directly, he will go miles... He has written a book of one thousand pages. It is such a headache to go through it, because he is not saying anything. But I am also stubborn -- I went on. I have found only so much substance in that big book that it can be written on an ordinary postcard. But that was his way. He will go into allegories and... I don't object, I simply say that was his uniqueness. And he suffered for his uniqueness. He could not find many people even to listen to him, because he was a torture.

Now, he is simply saying that unless you are awakened, you cannot be impartial. But rather than saying it the simple way, he is saying, UNTIL A MAN DISCOVERS THAT HE CANNOT BE IMPARTIAL THROUGH HIS ORDINARY FUNCTIONS, HE CANNOT BE IMPARTIAL. Until a man discovers that he cannot be impartial... naturally, such a man will become awakened. If he can find out that he cannot be impartial, then he will drop judgment.
All our judgments are our prejudices.

A man who is awakened has no judgments. He does not divide people into saints and sinners, into good and bad, because they are both the same. Their prejudices may be different, but a prejudiced mind is the real problem. Whether your prejudiced mind has made you a saint in the eyes of other prejudiced minds...

You can see it: for example if you ask a Jaina, who believes in nonviolence, "What do you say about Jesus, who used to drink alcohol, used to eat meat... is it possible for Jesus to be awakened, enlightened?" The Jaina will simply refuse. There is no question of such a man being awakened, who cannot even understand simple matters of virtue. Being awakened is very far away for him. But ask the Christian about Mahavira: "Do you think Mahavira was a great religious figure?" And they will ask, "How many orphanages was he running? How many Mother Teresas were working under him? How many schools did he open for the poor? What is his teaching about serving the poor?" There is no such teaching. He cannot be called a religious man according to the Christian prejudice.

But a really awakened man knows that everybody who is prejudiced -- his prejudice may be good, may be bad; he may be very saintly, very nice, but if he is not enlightened, his niceness, his saintliness, his virtue is just a mind game. The sinner is playing one game, the saint is playing the opposite game.

And in fact, every football team needs two sides -- otherwise the game stops. Do you want to stop all the games in the world? This too is simply a game, that somebody is a saint, a great saint, and somebody is a sinner. And do you think there are not sinners who proclaim with great strength that they are the greatest sinners? What is the difference? Both are proclaiming their egos.

I have heard... A man enters a jail and in the cell to which he is assigned there is already another man -- deep inside the cell, resting. He inquires of the newcomer, "How long are you going to be here?"
The man says, "I have been sentenced to this jail for ten years."

The other man says, "Okay, then you can keep your bed just near the door, because you will be going soon. I have been sentenced for thirty years. So don't enter too far. Just remain near the door, you will be going very quickly."

"I wonder," that man said, "why do people commit small sins? If you have guts then do something great -- just ten years of jail, and you are not even ashamed." Strange -- sinners also have their dignity. He is just an amateur; the old sinner is well trained, may have been in jail many times before. And perhaps this is the

last time, because now he is going to be there thirty years.

I have remembered the story of three Christian monks. There were three Christian monasteries and these three heads of those monasteries once met on the road by chance. It was raining, so they stopped under a tree.

One said, "I accept that your monasteries are great, but you cannot compete with our monastery as far as learning is concerned. Our monastery is the most learned monastery in the world."

The second said, "I accept it. I know it, but learning does not matter much. The question is of being virtuous, and as far as virtue is concerned you are far away from us, far below. Nobody can compete with the virtue of our monastery."

And they both looked at the third man. He said, "You are both right. But as far as humbleness is concerned... in humbleness, we are the tops!"

Even the humble person has his ego.

It is because of this fact that I don't teach you to be virtuous, to follow a certain discipline, to have a certain system of beliefs. I simply want you to be more alert, more awake, more silent.

In other words: more yourself and less mind.

The day you are completely unidentified with the mind and you are just simply innocence, you have arrived home.

Now is the time for a few prayers.

After returning from church one Sunday with his parents, little Ernie surprises them by saying, "I think I might be a preacher when I grow up."

"That's fine," says his mother, "but what gave you that idea?"

"Well," replies little Ernie, "if I have to go to church anyway it would be more fun to stand up and yell than sit still and listen."

A tourist in the hills of Virginia sees one of the locals sprawling in the grass, sunbathing, while his wife is carrying firewood into the house. "Say, mister," says the tourist, "is it not pretty strenuous work for a woman?"

"Could be," replies the man, "but we work in shifts."

"Ah," says the tourist, "you mean when she gets tired, you take over?"

"Me?" cries the man horrified. "When she gets tired working out here, I let her shift to working in the kitchen."

A giant black man comes into a bar in the Deep South of the United States. He has an eight-foot alligator walking behind him on a rope.

"Do you serve martinis?" he asks the bartender, who is trying to hide under the bar.

"Yes," stammers the bartender, "we do."

"Do you serve niggers?" asks the black man.

"Yes," says the bartender, "we do."

"Okay," says the man, "I will have a martini for myself and a nigger for my alligator."

Ronald Reagan is flying to India to meet Rajiv Gandhi when the plane is diverted to Bombay airport. In the extra confusion caused by his arrival Ronald Reagan gets lost in the crowd and finds himself being harassed by an immigration official. Reagan allows his passport to be processed through the computer, but when the computer shows that he is a dangerous criminal and should not be permitted to enter India, Ronald Reagan loses his temper.

"This Bombay," he shouts, "it is the asshole of the world!"

"Yes sir," agrees the immigration man. "Just passing through, are you?"

Edward, the young zoologist, and his wife Betty return from their honeymoon. The next day Edward collects a male gorilla from the zoo and takes him to the lab to continue his studies of gorilla behavior.

He becomes so absorbed in his work that when it is time to leave, he realizes that the zoo is already closed and all the keepers have gone home. So he puts a jacket on the gorilla, gives him a shot of

tranquilizers and takes him home in his car. When they arrive, the maid comes to open the door. Edward tells her to take his friend to the guest room and put him to bed because he is not feeling well.

"Don't worry about him," continues Edward, "I will take care of him in the morning." The night passes and in the morning, Edward takes the gorilla back to the zoo.

Later that day, the maid bumps into Betty and asks her if Edward is still as passionate as he was on the honeymoon.

"Ah, yes," replies Betty, "in fact, he made love to me twice last night."

"That's nothing," says the maid, "you should have seen the friend your husband brought home last night. He made love to me five times without even taking off his fur coat."

Jerry Jostel walks into a small-town bar and when he has ordered a drink he bets the bartender fifty dollars that he will be crying in three minutes.

"That's a deal," says the bartender, "I have not cried since I was ten years old. That time, someone ran over my pet frog."

Two minutes pass in silence and finally, the bartender says, "you know there is only thirty seconds left and I don't feel like crying."

"That's okay," replied Jerry, "my friend Boo will be here soon and he will get you going."

"Boo who?" asked the bartender. He shrugs, then reaches in his pocket and pulls out fifty dollars to give to Jerry.

Jerry sidles along the bar to where big black Duggie is drinking a beer and makes him the same offer. "Man," says Duggie, "I ain't cried since I was a baby."

Two minutes pass in silence and Duggie looks at his watch. "Don't worry," says Jerry, "my friend Boo is due here soon. And he will make you cry."

"Yeah?" asks Duggie, "Who be Boo?"

I don't know who is this Boo. Some faraway cousin of Hoo. But Hoo makes people laugh and Boo makes people cry.

So remember it: if you want to enjoy laughter, say, "Yaa-Hoo!" If you want to enjoy crying -- which is also a very delicate dish -- then sit around and say, "Yaa-Boo!" And once you enjoy crying you will see how fresh it makes you. All dust that has gathered goes because of your tears. It cleanses your eyes, makes your heart function well.

So remember, "Yaa-Hoo!" is not a bachelor. It also has a wife, known as "Yaa-Boo." Once in a while we can practice it here.

What do you say, Niskriya? Good idea?

If everybody really cries... because all over the world they are talking in the newspapers and magazines and televisions about "Yaa-Hoo!" Now I am giving them another thing: "But that is nothing -- now comes the wife, Yaa-Boo!"

Sit with four or five friends together and start crying and see how young and fresh it makes you. Some day we will do it here, but today just be silent for two minutes. No movement, close your eyes... feel as if you have become frozen, just like a statue.

... Now relax, let go.

Now come back to life...

Okay, Maneesha?
Yes, Osho.

YAA-HOO! The Mystic Rose

Chapter #30
Chapter title: Laughter and tears -- a cleansing of the heart

21 April 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
I'M SURE THERE IS MORE TO "YAA-HOO!" THAN MEETS THE EYE. ARE WE READY TO UNDERSTAND THE REAL MEANING OF "YAA-HOO!"?

Maneesha, no word has a meaning of itself; meanings are given, they are arbitrary. Otherwise every word is just a sound, meaningless. But we can give meaning to any sound, and the sound becomes a word when we give a meaning to it. Sometimes the meaning is very relevant and sometimes it is not relevant. Most of the time it is not relevant -- it is arbitrary, useful; utilitarian but not existential.

Hence, languages don't consist of existential words. For example OM has no meaning, it is not part of any alphabet, but it has some existential purpose: it provokes in you the sound of the eternal. It is something similar to the sound of existence itself -- not exactly the same, a faraway echo, but still very representative.

In the same way is the word `Yaa-Hoo!' HOO is an ancient practice of the Sufis. They have discovered that rather than repeating the mantra ALLAH, ALLAH-HOO helps you to go deeper into yourself. And somebody found on the way that there is no need even to say "Allah-hoo" -- just "Hoo" serves the purpose, because the sound "Hoo" hits at the very center of your being. Just by repeating "Hoo" again and again -- you will be surprised -- you have left your mind far away, your thoughts have ceased, time has disappeared and you have come into a space which is yours, but you have never been aware of it.

With `Hoo', I have joined `Yaa' also, because in my feeling `Hoo' works, certainly, but it is serious. It makes you centered, but in your center there is no laughter, no dance. Certainly the flower blossoms, but there is no fragrance. The sound "Yaa" does the work; it makes the word `Hoo' complete and total. "Yaa-Hoo!" not only hits your center, your very being, it also brings in you a tremendous feeling of joy, a laughter, a dance. It is celebration.

Just repeating Yaa-Hoo! you will be surprised -- you are not becoming sad and serious as the saints are supposed to be, but a totally new dimension is opening up: the laughing saint, the dancing god. Yaa-Hoo! is only a representative expression of a laughing and dancing being.

I have chosen Leela, one of my therapists, to create a new meditative therapy. The first part will be Yaa-Hoo! -- for three hours, people simply laugh for no reason at all. And whenever their laughter starts dying they again say, "Yaa-Hoo!" and it will come back. Digging for three hours you will be surprised how many layers of dust have gathered upon your being. It will cut them like a sword, in one blow. For seven days continuously, three hours every day... you cannot conceive how much transformation can come to your being.

And then the second part is "Yaa-Boo." The first part removes everything that hinders your laughter -- all the inhibitions of past humanity, all the repressions. It cuts them away. It brings a new space within you, but still you have to go a few steps more to reach the temple of your being, because you have suppressed so much sadness, so much despair, so much anxiety, so many tears -- they are all there, covering you and

destroying your beauty, your grace, your joy.

In old Mongolia they had an ancient idea that every life, whatever pain is suppressed... and pain *is* suppressed, because nobody wants it. You don't want to be painful so you suppress it, you avoid, you look somewhere else. But it remains.

And the Mongolian idea was -- and I agree with it -- that life after life it goes on accumulating in you; it becomes almost a hard shell of pain. That's why all the saints and the sages have been telling you, shouting -- "Go into yourself!" You listen to them, but you don't go. There is a reason why you don't go: you know that going in, you have to encounter pain; going in, you have to encounter misery, suffering, agony. It is better to remain outside -- engaged, busy. Never be alone, because in your aloneness you may unconsciously start moving inwards. Being alone, having nothing else to do you may start looking inwards.

People have invented all kinds of things to escape from themselves: they may smoke cigarettes... Not that they need them. I have never felt any need for cigarettes, so I cannot conceive that there is any necessity for anybody to be so stupid. When pure air is available, he is making his breathing full of poison, and he is paying for it! But there must be some reason. Why do millions of people go on smoking? The reason is, it keeps you occupied. Even if you are alone, it does not leave you unoccupied.

These are devices of your mind. There are people who are chewing gum. Now what a nonsense thing to do! -- chewing gum? Are you sane or insane? Can't you chew anything else? No sane person can do this unnecessary exercise of chewing gum. But it keeps you occupied, so millions of people are chewing gum.

All your conversations, your so-called busyness is almost without any purpose, without any business. But it helps just one thing: you don't come across yourself. There is too much pain.

So you can listen to the sages, to the awakened ones, and you can nod -- "You are right, but my time has not come yet. Please forgive me; I have still to chew gum, I have still to smoke cigarettes. You are great, you can drop these things; we are small people, how can we drop cigarettes and chewing gum?"

Just see the stupidity of it all. But behind the stupidity there must be some psychology and the psychology is: anything that helps you to avoid yourself becomes useful. Football match, volleyball, boxing... somebody else is doing it, you are just looking, but that looking takes you away from your own inside.

If you go in you will find both, laughter and tears. That's why sometimes it happens that by laughing, suddenly you find tears also start coming together with it -- very confusing, because ordinarily we think they are contrary. When you are full of tears it is not a time to laugh, or when you are laughing it is not the right season for tears. But existence does not believe in your concepts, ideologies; existence transcends all your concepts, which are dualistic, which are based on duality. Day and night, laughter and tears, pain and blissfulness, they both come together.

When a man reaches into his innermost being he will find the first layer is of laughter and the second layer is of agony, tears.

So for seven days you have to allow yourself to weep, cry, for no reason at all -- just the tears are ready to come. You have been preventing them. Just don't prevent, and whenever you feel they are not coming, just say, "Yaa-Boo!"

These are pure sounds, used as a technique to bring all your laughter and all your tears and clean you completely, so that you can become an innocent child.

This is absolutely my meditation.

Leela will be in charge of it and you will be surprised that no meditation can give you so much as this small strategy. This is my experience of many meditations, that what has to be done is to break two layers in you. Your laughter has been repressed; you have been told, "Don't laugh, it is a serious matter." You are not allowed to laugh in a church, or in a university class...

So the first layer is of laughter, but once laughter is over you will suddenly find yourself flooded with tears, agony. But that too will be a great unburdening phenomenon. Many lives of pain and suffering will disappear. If you can get rid of these two layers you have found yourself.

Maneesha, there is no meaning in the words, `Yaa-Hoo' or `Yaa-Boo'. These are simply techniques, sounds which can be used for a certain purpose to enter into your own being.

And you may have felt it -- when you shout, "Yaa-Hoo!" you may have felt a sudden breeze of freshness and joy.

I don't want so many people to cry here; that's why I have not used the other part. That is to be used in special groups.

I have invented many meditations, but perhaps this will be the most essential and fundamental one. It can take over the whole world. Already from every country news cuttings are coming to me -- "What is this Yaa-Hoo!?" People are making up meanings of their own, but it has taken over around the world. Now the second thing is Yaa-Boo! And the whole process of Yaa-Hoo and Yaa-Boo, the couple, married... arranged marriage!

Every society has done so much harm by preventing your joys and your tears. If an old man starts crying you will say, "What are you doing? You should feel ashamed; you are not a child, that somebody has taken your banana and you are crying. Have another banana, but don't cry."

Just see -- stand on the street and start crying and a crowd will gather to console you: "Don't cry! Whatever has happened forget all about it, it has happened." Nobody knows what has happened, nobody can help you, but everybody will try -- "Don't cry!" And the reason is that if you go on crying, then *they* will start crying, because they are also flooded with...

Those tears are very close to the eyes.

And it is a healthy thing to cry, to weep, to laugh. Now scientists are discovering that crying, weeping, laughter, are immensely healthful; not only physically but also psychologically, they are very much capable of keeping you sane. The whole of humanity has gone a little cuckoo, for the simple reason that nobody laughs fully because all around there are people who will say, "What are you doing? Are you a child? -- at this age? What will your children think? Keep quiet!"

If you cry and weep without any reason, just as an exercise, a meditation... nobody will believe it. Tears have never been accepted as meditation. And I tell you, they are not only a meditation, they are a medicine also. You will have better eyesight and you will have better inner vision.

I am giving you a very fundamental technique, fresh and unused. And it is going to become worldwide, without any doubt, because its effects will show anybody that the person has become younger, the person has become more loving, the person has become graceful. The person has become more flexible, less fanatic; the person has become more joyful, more a celebrant.

All that this world needs is a good cleansing of the heart of all the inhibitions of the past. Laughter and tears can do both. Tears will take out all the agony that is hidden inside you and laughter will take all that is preventing your ecstasy. Once you have learned the art you will be immensely surprised: why has this not been told up to now? There is a reason: nobody has wanted humanity to have the freshness of a roseflower and the fragrance and the beauty.

I have called this series of lectures THE MYSTIC ROSE. "Yaa-Hoo!" is the mantra to bring the mystic rose in your very center, to open your center and release your fragrance. Your life becomes for the first time significant, not just useful. Right now it is only useful -- you are a father, useful. Without you what will your children do? You are a mother, useful; you are a wife, useful -- without you what will your husband do? He may go astray.

He is already going astray, so you have to hang around! If the husband is too joyous the wife cannot believe that he is joyful because of her. There must be some other woman: "Just tell us, what is her name? Who is the other woman? Why are you laughing!?"

The husband cannot cry, because the wife will say, "What is the matter? I have been telling you continually, these love affairs won't do. Has the woman gone, leaving you behind crying and weeping?"

Two old people appeared in the court, husband and wife -- the husband was ninety-five years old, the wife ninety years old, and they wanted a divorce. The magistrate could not believe it. He said, "My god, at this age! For what? How long have you been married?"

They said, "Who remembers? Maybe sixty years, seventy years, but we cannot give you a certain date. It was long before."

The magistrate said, "If you have lived together so long that you cannot even remember when you started living together, then why are you divorcing now? If life was not good, and things were not going well, you should have appeared before the court long ago!"

The old man said, "We wanted to come, but the children... Now all the children are dead, so we decided there is no point in torturing each other. Now we should get a divorce: you torture somebody else if you can find anybody; I will torture somebody else if I can find. Otherwise we can be alone far better than we are together. Together we become so sad that `This woman destroyed my life' or, `This man destroyed my life.' "

People marry not because of love -- love knows no marriage, because love will not create any contract. It is not business. Love knows no marriage because it is not business, it is not law. It won't reduce the freedom of the other. If anything, it will increase and enhance the freedom of the other.

Love cannot cut the wings of the other. It will give you more wings, more skies, vast spaces to fly and to be.

But that does not happen. Marriage is a utility. It is a need, it is not a celebration.

Everything in life has become so mundane, so burdensome, but you don't know what else to do, where to go. Everybody is suffering his own suffering. You cannot change places. Even if it were possible to change places you would not change, because our own misery is at least ours and we are well acquainted.

At a party one man was asked by his wife, "I hear that the woman sitting over there is your mistress?"

The man did not want to create a fuss in the party, so he whispered; he said, "Yes, everybody has mistresses here, so don't make any trouble."

She said, "Then tell me who is whose mistress?"

So he told her: "This man has that mistress, and his wife is somebody else's mistress. Things are so puzzled..."

He told her about everybody. The same women, the same men, but all have mistresses, all have wives.

The woman looked at all of them and finally said, "But ours is the best."

Her husband's mistress! It was an agony, but OURS...! "Others are being more idiotic -- these horrible women... I know all of them."

Even the agony, the pain becomes by and by an acquaintance, old and familiar. You cannot part with it, you will miss it.

I have seen people missing their wives, just after two or three days when the wife has gone to her parents. For two or three days they are so joyful, but the fourth day they start missing the wife. And I have said to my friends, "You always wanted to get rid of your wife. It is good that she is prolonging her holiday -- enjoy!"

And what have I heard from my friends? "Yes, it is true, when she is here I feel like killing her. But when she goes somewhere else I feel so alone, that I go on writing letters and sending telegrams and every day a phone call -- `Come back soon; without you, life is not life!' "

Strange people! And when she comes then they want to kill her. They don't kill, just because they know it is very risky. If there were rewards for killing wives, I don't think you would find anybody who would not participate in the competition. Afterwards they will cry and weep and they will remember the golden days, but right now it is a nightmare.

The whole of life has become just a utility: either you are an inspector, or you are a police commissioner, or you are a minister, or you are a teacher -- just a function which any robot can do.

The only thing that the robot cannot do is meditation. In other words, I am saying that those who are not in meditation are being robots, without being aware that they are just utilities, functions, they are needed.

But a man of meditation for the first time realizes that it does not matter whether he is needed or not -- he himself is a joy unto himself. He himself is bliss, he does not depend on anybody to make him blissful. That is the only freedom possible in the world. Otherwise everybody is a slave.

I want my people to understand it absolutely that unless you become blissful on your own accord, unless your rose opens within your own being, you are just a commodity, just a thing, an object. Meditation reveals your subjectivity. Subjectivity is your consciousness, and your consciousness and its experience makes your life significant, meaningful, eternal, immortal, without any beginning and without any end. A celebration, moment-to-moment a dance.

And unless you have transformed your life into a moment-to-moment dance you have missed the opportunity that existence gives you.

BELOVED OSHO,
COULD YOU SPEAK TO US ON LAUGHTER, ITS MEDITATIVE POWERS, ITS CHEMISTRY ON THE BRAIN, ITS POWER OF TRANSFORMATION AND HEALING... ITS RELATION TO SILENCE, THE GAP, CLARITY, VISION...
ITS CONTAGIOUSNESS, ITS RELATION TO DIFFERENT EMOTIONS... ON HOMO RIDENS -- THE

ESSENTIAL HUMAN CONDITION, ON HOW TO RECOGNIZE TRUE, AUTHENTIC LAUGHTER FROM HYSTERICAL, EXHIBITIONIST, OR HYPOCRITICAL LAUGHTER, ON HOW TO BE A CHANNEL OF PURE JOY?

Prem Nistal, I have just been talking about laughter, its meditative powers and its medicinal powers. It certainly changes your very chemistry; it changes your brain waves, it changes your intelligence -- you become more intelligent. The parts of your mind that have been asleep suddenly wake up. The laughter reaches to the innermost part of your brain, to your heart.

A man of laughter cannot have a heart attack. A man of laughter cannot commit suicide. A man of laughter automatically comes to know the world of silence, because when laughter ceases suddenly there is silence. And each time laughter becomes deeper it is followed by deeper silence.

It certainly clarifies you -- from the traditions, from the garbage of the past. It gives you a new vision of life. It makes you more alive and radiant, more creative. If you are a singer, your song becomes more celestial; if you are a musician your music starts going beyond sound, starts reaching silences. If you are a sculptor, then your sculpture will not be what Gurdjieff calls objective...

Ordinarily a painter or architect or any other dimension of creativity is only your projection, your imagination. But there is another kind of art, which is not your imagination but your insight.

For example, sitting in silence near the Taj Mahal in the fullmoon night you will find yourself falling into silence without any effort.

The Taj Mahal was created by Sufi mystics. History tells only about the man who for thirty years paid thousands of artists, but the history has no idea that the people who were the architects were Sufi mystics. And it was not an imaginative thing; it was something so that if somebody sits silently looking at it, it will create the same feeling, the same vibration in which the architect was living.

The Taj Mahal is a scripture, it is a message, it is not just a beautiful building. It is not just for the tourists to come and take photographs, it is for meditators to sit and just watch: the very form of the architecture creates something in you. The people who made the building were aware that they were making a device for meditation.

You know about the pyramids in Egypt -- when for the first time, in the beginning of this century, the pyramids were opened... the biggest pyramid was opened first. They had remained closed for three thousand years. And the scientists were surprised to find a cat, dead, inside the pyramid -- but not deteriorated, no sign of deterioration, no sign that it has been dead for three thousand years. When the pyramid was being closed somehow the cat must have remained inside and must have died. But there were no signs. It looked as if it had just died, and they could not figure out -- what is the matter? Finally they decided that it was because of the shape of the pyramid.

If you sit in any structure in the shape of a pyramid, you will fall into deep silence and meditation without difficulty. And a dead body can be preserved in a pyramid-shaped grave; it will not in any way start stinking. It will remain fresh, as if it has just died this very moment.

Now pyramids are being used... small pyramids are being sold in the market; you sit underneath them, and they are health-giving. They don't do anything, just their shape reflects the rays of the sun in such a way that you get only the health-giving rays, and the other rays which are not health-giving are reflected back. The very shape is the cause.

People were wondering for centuries why these pyramids were made in such a shape. And the oldest pyramid is three thousand years old. It shows that the people of those times were aware that certain shapes -- of clothes, of buildings -- are healthful; some other shapes are not healthful.

Now we don't bother about it, we don't think about it. When you are making a house you don't think whether this house is going to give you health or sickness, long life, or is going to cut your life short.

As mind disappears and leaves behind a silence, a space of meditation, your vision about everything that you do is completely different. If you are a painter you will paint something not with the mind, but with the clarity that your painting will give health, insight, peace, silence, to anyone who will just look at it.

In this sense we are more primitive than people like Mozart or Beethoven. Our music is very poor, because our music is simply clumsy; it does not create any spiritual peace, it does not give any meditative silence; more often it is sexual. It functions on your sex center. It makes you closer to the animal rather than closer to the buddha.

Classical music takes you very high, beyond your reach; perhaps you would not have been able to reach alone. Just listening to that music and you have gone for a new journey, far away from your thoughts, far

away from your emotions, into spaces of eternity.

And you are asking how to distinguish true, authentic laughter from hysterical, exhibitionist, or hypocritical laughter.

Two things to be remembered: one, you should not bother about others. You should not judge. There is no way to judge from outside whether the person's laughter is authentic or not, healthy or hysterical; exhibitionist, hypocritical, or real, coming from the very deepest sources of his being.

So first thing, don't be bothered about the other person. It is uncivilized. Just think about yourself, that's enough, and then the distinction it not difficult.

The authentic laughter is not about anything. It is simply arising in you as a flower blossoms in a tree. It has no reason, no rational explanation. It is mysterious; hence the mystic rose.

The hysterical laughter is sick. It is about somebody else; it is not healthy and it is not going to give you all the benefits I have talked about. It is insane.

The exhibitionist is one who is laughing just to show others, but the laughter is not coming from his being. It is just superficial, social. If everybody else is laughing and you are not laughing you are being a little unsocial.

They say that if you tell a joke to an Englishman he laughs twice: once just to be social, just to say that, "Yes, I understand." And the second time in the middle of the night when he understands it.

If you tell a joke to a German he laughs only once, just to be social. The second time to laugh never comes. He never understands a joke.

And never tell a joke to a Jew, because he will stop you in the middle. He will say, "It is all rotten, an old joke, and anyway you are telling it all wrong." It is useless to tell a joke to a Jew -- he will not laugh. He will even make you sad -- why did you talk to this man?

Different nations will behave differently. But one point you can understand yourself: whether you are laughing just to be in tune with others... then laughter is only exhibition. You have not understood the joke and you are laughing -- it is hypocritical.

But always remember not to judge others. That is very primitive, uncivilized, inhuman. Only look at yourself.

A patient in the hospital accidentally has a bowel movement in his bed. Not wanting the nurses to find out, he bundles up the sheet and throws it out of the window.

It lands on Kowalski, who is walking in the street below. After a fierce struggle Kowalski disentangles himself from the sheet and goes into a bar to calm his nerves.

"My god," says the bartender, "you stink!"

"You would too," replies Kowalski, "if you had just beaten the shit out of a ghost."

In a remote part of the countryside, a young farmer and his wife are delighted when a Martian couple land their spaceship nearby.

The young farmer invites the Martians to stay over dinner. They all become so friendly that they decide to exchange partners for the night.

The farmer's wife and the male Martian are getting ready for bed when she notices that he has a very small prick.

"What do you think you are going to do with that?" she giggles.

"Watch," he says, twisting his right ear. Immediately the prick grows to twelve inches long, but as thin as a pencil. Then he twists his left ear and the prick becomes as fat as a sausage. They enjoy a wonderful night together.

The next morning after saying goodbye the Martians take off. The farmer turns to his wife, "So, how was it?" he asks.

"It was fantastic, really out of this world," she says. "How about you?"

"Nothing special," admits the farmer, "A bit weird, in fact. All night long she kept playing with my ears."

A man has his prick amputated in a car accident. As an experiment the doctors graft on a baby elephant's trunk instead.

Some time later he goes out to dinner at a French restaurant. He is sitting there with his date, when all of

a sudden the baby elephant's trunk sneaks out of his pants, scoots across the table and grasps a bread roll and then disappears again.

The girl does not believe what she has just seen and says nothing. But a few minutes later, while they are talking, out pops the baby elephant's trunk, scoots across the table, grabs another bread roll and vanishes.

"My god," cries the girl, "what was that?"

The man is extremely embarrassed but finally manages to explain the whole story.

"That is great!" exclaims the girl enthusiastically. "Can you make it to do it again?"

"I would," says the man, "but I don't think I can fit another bread roll into my ass."

Okay, Maneesha?
Yes, Osho.

Now, two minutes of silence, close your eyes and no movements; just be absolutely still, as if you are frozen.

Now, relax... let go.

... Okay, come back.

Okay, Maneesha?

Yakusan: Straight to the Point of Enlightenment

Talks on Zen
Talks given from 17/01/89 pm to 21/01/89 pm
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OUR BELOVED MASTER,

KOKE RECEIVED A HORSE FROM THE EMPEROR DOKO AS A REWARD FOR HIS TEACHING. HE RODE AWAY ON IT, BUT THEN FELL OFF AND BROKE HIS LEG. WHEN HE RETURNED TO THE TEMPLE HE HAD THE HEAD MONK MAKE SOME CRUTCHES. SUPPORTED BY THE CRUTCHES, KOKE CAME ACROSS A MONK, TO WHOM HE SAID, "DO YOU KNOW ME?"
"WHY SHOULDN'T I KNOW YOU?" REPLIED THE MONK.
KOKE SAID, "HERE'S SOMEBODY WHO EXPOUNDED THE DHARMA, AND CAN'T WALK AS A RESULT OF IT."
ON ANOTHER OCCASION, A MONK ASKED KOKE, "WHAT SHOULD WE SPEAK ABOUT BEFORE THE MANY-CHILDREN STUPA?"
KOKE SAID, "IF ONE TELLS A LIE, TEN THOUSAND REPORT IT AS TRUTH."
AT ANOTHER TIME, HOJU, A DISCIPLE OF RINZAI, SAID TO TANKU, A FELLOW DISCIPLE, "WHEN A MAN COMES TO YOU WHO HAS NOT PUT AWAY THE SECOND AND THIRD ROOTS, HOW DO YOU RECEIVE HIM?"
TANKU RESPONDED, "YOU HAVE, IN BRINGING UP THIS QUESTION, ALREADY MADE A MISTAKE."
HOJU REPLIED, "YOU ALSO HAVE NOT AVOIDED ERROR."
TANKU CONTINUED, "BE MY FRIEND!"
HOJU ADDED, HIS HAND BY HIS SIDE, "YOU OLD ROBBER!"

FRIENDS, the Prime Minister of India, Mr. Rajiv Gandhi, has made a statement to an international conference. the statement says that the earth is one. All national boundaries should be dissolved. all differences of caste and race and color should be dissolved. All divisions of organized religions should be dissolved.

I have been saying the same thing for almost twenty years, and my every meeting is an international conference. But I don't have the power; I am not a politician.

I would like Mr. Rajiv Gandhi to understand the implications of what he is saying. I support him with my whole heart, but the question is: Who is going to begin it?

If I had the power, India would have been the first nation in the world to dissolve its armies, to drown all its armaments, to dissolve all distinctions of caste and religion and race.

I would like to know from Mr. Rajiv Gandhi: Can you practice what you are preaching? And if you cannot practice it, please don't preach nonsense.

You have the power, you have the idea -- now go ahead! Somebody has to begin it. Don't wait for somebody else to begin. And the idea is yours -- take the risk! You are young enough, intelligent, have guts. Take the risk and begin to act on what you are saying. Let India be the first nation to dissolve all distinctions and become part of one earth, one world.

Perhaps Rajiv Gandhi has not looked into the implications, and I am wondering why nobody stood up at that international conference and asked him, "If this is your idea then start it. Take the risk."

There is no evolution in the world without any risk.

I am reminded of an old story which I have refined, and I go on refining.

You must know -- and Mr. Rajiv Gandhi must know the old story, but he may not be aware of the refinement, so I have to repeat it.

The old story is ... for millions of years international conferences of mice have been discussing the problem: How to be safe and secure against the cats? And they have always, without fail, come to the conclusion that there is only one solution. A bell should be put around the neck of the cat. A good idea, because the bell will make the mice aware that the cat is coming, and they can simply slip into their holes.

But the problem is: Who is going to tie a bell around the neck of the cat? And there all international conferences ended.

And here comes my refinement.

The last international conference of the mice was again discussing the same problem -- and there is only one, the cat. After long discussions they came to the same conclusion, but the problem was: Who is going to do it?

A young mouse stood up and said, "I am going to do it."

All the elders laughed. They said, "You are too young, you don't understand the risk."

The young mouse said, "I understand everything. Tomorrow you will see the cat with the bell."

They looked at him, absolutely unbelievingly, but he managed it.

He went into a medical store next door to the house, found some tranquilizers, and put them into the milk of the cat. When she was fast asleep under tranquilizers, he managed to tie a bell onto her neck.

Next day all the mice could not believe it; and the cat also could not believe it. "What has happened? Wherever I go, the mice immediately disappear."

Rajiv Gandhi, you are a young mouse. It is time not just to talk. Take the risk. Begin with this country.

And I have immense trust in the intelligence around the world. If one country takes the risk, others are bound to follow.

Don't wait for there to be an agreement amongst all the nations to do it simultaneously. Then it is never going to happen. That agreement is impossible. One has to start, knowing perfectly well the danger and the risk. But I remind you, nothing happens without risks -- no evolution, no progress.

Yes, the earth has to be one. Without the earth being one, we cannot solve its problems. It is now so clear that even blind people can see it, that unless the earth is one, without boundaries ... in a world without boundaries we can dissolve all the problems from which humanity is suffering immensely. And in the coming ten years it is going to suffer almost a suicide.

There is still time. Somebody should come out. You have made a beautiful speech, but you are not aware that somebody is going to ask you, "If you have the idea, why not start practicing it?"

Who is preventing you? That which is preventing you is preventing everybody -- the fear. Come out of the fear.

Anyway, you have nothing to lose. This country has lost everything. Only a poor country which has nothing to lose can take the risk. America is not going to take the risk, neither is the Soviet Union. They have too much to lose if they take the risk.

But what have we got? Nine hundred million poor people who are going to die in utter starvation, misery and suffering in the coming ten years.

It is a good opportunity.

I hope you will understand what I am saying.

From tomorrow morning, start dissolving the armies, drowning all your armaments in the ocean, and hope for the best -- that the intelligentsia around the world will follow.

Nobody listens to words. Actions are needed to materialize any idea into a reality.

I will wait for tomorrow.

What I have said should be sent immediately in a telegram to Rajiv Gandhi.

Tomorrow morning begins a new history for man. Otherwise, take your words back, and apologize to the whole of humanity. These political talks have tortured us too much.

One friend has asked,

"EVERYWHERE IN THE WORLD, FOR SOME SUPPORT OR TO NEGATE SOMETHING, PEOPLE ARE ASKED TO RAISE ONE OF THEIR HANDS. WHY DO YOU ASK US ALWAYS TO RAISE BOTH OUR HANDS?"

A relevant question, but I never do anything which I cannot scientifically explain to you.

Your two hands are connected with your two brains, crosswise. Your right hand is connected with the left brain, your left hand is connected with the right brain, and these two brains have no bridge, no communication between themselves. So when you are asked to raise one hand, it is bound to be the right hand.

A strange fallacy has persisted for centuries, as if right is right and left is wrong. So people are asked to raise their right hand in support or in negation, but that represents only the left brain, only half of your being. Your right brain may not be with your left brain, may not support it.

One hand is half-hearted, that's why I ask you always to raise both hands. Both hands represent your whole heart, your whole mind, your whole being. Nothing is left out of it.

Raising one hand does not prove that you are totally with the hand. Half your mind, half your body is not with it.

So it is not without reason that I have always asked you to raise both your hands. It is because I want you always to be total. Never be partial; only a total man is an authentic man.

And a third small thing ....

A British scientist, James Lovelock, has been working for almost twenty-five years, trying to prove that

even Earth has its own organic life. If it can be proved that Earth has its own organic life just as you have, then it only remains to take the theory to the stars, to the moon, to the sun. They all have their own life.

It has been very difficult for the poor British scientist. The whole scientific mind is against the idea; that's why he has been struggling for twenty-five years to prove it. Now he has come up with evidence that life is not your monopoly; neither is mind your monopoly. Animals have it, trees have it. And just as trees come out of the earth, we are also made of the earth.

Remember Omar Khayyam: "Dust unto dust ...." The day will come when we will go back into the dust. Everything that arises from the earth finally goes back to the earth. It cannot be that the earth is dead, otherwise life would not be possible at all. From where will trees get their life? From where will *you* get your life?

The Earth has a certain atmosphere around it, two hundred miles deep; a layer of breathing space. Birds, animals, trees, man -- all species breathe this air.

What is your food? It comes from the earth. It gives you life, it gives you intelligence. Unless it contains all this, it cannot give it to you. That is so simple a logic.

And James Lovelock is perhaps not aware that for thousands of years in the East, without any scientific experimentation, the mystics have propounded these fundamentals. Their very clarity of no-mind has seen life all around. There is nothing dead.

But perhaps he is not aware of the East, he is not aware of the Eastern mystics, otherwise he would have found an immense support -- if not from the scientists, then from the mystics, who have a far wider perceptivity, a far deeper sensitivity. They have gone deep into themselves and they have found that life arises from the cosmos. Just as we are getting life from the cosmos, all the planets, all the stars are getting life from the cosmos.

Do you know, every day dozens of great stars are born, and every day dozens of great stars die. Everything that is born and dies must have life in between birth and death; otherwise, what is birth and what is death? Unless life is in between birth and death, birth and death have no meaning.

Perhaps he is going to have great difficulty convincing the scientists, but I give him my whole support on behalf of all the mystics -- Sufis, Zen, all the buddhas. He should look to the East for his support and to the Eastern concept that everything is life in different shapes, in different forms, expressing itself in immense variety. And that variety makes existence beautiful.

Man in his ignorance has been disturbing the life of this planet. The earth needs a certain amount of trees, and we have cut them down just to make paper for third-rate yellow newspapers. There is no need for these yellow newspapers, these pornographic magazines.

When there are alive people, why bother about a picture of a naked woman -- just a photograph?

When I was in the first American jail, in my cell I had one Negro partner. He was a very pious fellow, although he was charged with murder and rape and all kinds of things. Pious people do all kinds of things.

He used to put his head on the Bible every morning, every evening. He would put the Bible on the bed, kneel down on the ground and put his head on the Bible. He was not educated, so he could not read. And just above the Bible he had all kinds of nude women in all kinds of insane postures which he had cut from magazines. The whole wall was covered with nude women.

I asked him, "Do you bow down to these nude women?"

He said, "No, I have the Bible."

I said, "You don't know how to read?"

He said, "No, I don't know."

"Who told you that this is a Bible?"

He said, "The jail authorities have given it to me."

"And what do you do when you kneel down?"

He said, "I pray to God."

And I said, "I have been watching you for three days continuously. The nude women laugh."

He said, "They laugh?"

I said, "I have been watching. Because you are putting your head on the Bible with closed eyes, you can't see -- and it is only at that time that they all laugh!" He looked at me. I said, "What kind of religion is this?"

He said, "I am a devout Catholic."

I said, "Great. These are Catholic saints?"

He said, "I am sorry for that."

And I said, "You have been doing both things together. Every day I see you cutting some picture from some magazine -- PLAYBOY, PLAYGIRL, PENTHOUSE -- and you go on putting them up. Don't you see the contradiction -- that this is your repressed sexuality?"

A repressed sexuality can never be prayerful; the prayer will be polluted with repressed sex. A sexually repressed human being can never be in meditation. Those sexual pictures will arise from the unconscious.

And this is not only so about that poor Negro. The Hindu scriptures say that when the seers -- great Hindu seers, their great saints -- reach to the ultimate peak, just one step more and they will become gods ....

Hinduism is not a one-God-oriented religion, it has many gods; in fact, thirty-three million gods. Once upon a time India had a population of thirty-three million. At that time those scriptures were written. Obviously, everybody needs a god, a personal god, just like a personal guard. One god cannot maintain correspondence and answer prayers. It seems to be perfectly mathematical that each person has a god of his own he can approach; twenty-four hours a day the god is at his service.

These gods in heaven have a chief god to maintain the thirty-three million gods, otherwise there will be chaos in heaven. They will fight, because there are beautiful women available, so they will fight for the women; there will be bloodshed. So one god is the chief god to keep order; his name is Indra. And that chief god always becomes afraid of anyone reaching to a higher consciousness than himself, because if somebody reaches to a higher consciousness, he will come to heaven and dethrone Indra and take his place. It is sheer competition: the big fish eats the small fish. The same law of the jungle applies to heaven, to gods.

So whenever a Hindu saint reaches to the highest peak, Indra immediately sends the most beautiful woman from heaven. Uruvasi is one of the most beautiful women in heaven -- he sends Uruvasi immediately. He monopolizes Uruvasi, he does not allow any other god ... she is the most beautiful woman in heaven.

If by chance you reach there, first find out where Uruvasi is. Perhaps she is the reincarnation of Cleopatra -- or Amrapali, India's most beautiful woman of the times of Gautam Buddha.

He sends Uruvasi, naked. Uruvasi dances around the saint. Obviously the poor saint has been sitting on a volcano of repressed sexuality, and such a beautiful woman, who does not perspire .... No deodorants are needed, no mouthwash; she is always clean and fresh. She never ages, she is always sixteen years of age; for centuries she remains sixteen years of age -- time has stopped, perhaps the clock has stopped.

Naturally this old idiot, who has been thinking he is a saint, opens his eyes, he forgets all about saintliness, gets involved with Uruvasi, and he is finished. Then Uruvasi disappears. Once he has ejaculated, Uruvasi is gone; that was the purpose. Now again he has to begin from zero, and by the time he reaches to the top of the ladder, again Uruvasi will come.

A strange game .... You call it religion?

But these are mass-oriented ideas. Whatever the mass wants, whatever the unconscious mind of people wants, religions are ready to supply the demand.

But there has been a small line of authentic seekers in the East, who will agree with James Lovelock. He calls his theory Gaia.

The Gaia theory says that Earth is an alive organism which maintains its own balance. But man is trying in every way to disturb the balance, because he has not recognized that the earth is your mother, and the sky is your father -- not any God.

You are beings of the earth and the sky.

You are the meeting point of the earth and sky.

You are born out of earth and sky. That's why in the East the woman is called the earth and the man is called the sky.

And certainly it balances. That proves its intelligence.

Whenever there are one hundred girls born, one hundred and fifteen boys are born simultaneously. Strange, but fifteen boys die before the age of marriage, so by the time they are marriageable, the balance is there: one hundred girls, one hundred boys -- an indication of the very life process, that it keeps on balancing everything.

But because of his ignorance, man does not understand the ecology; he goes on destroying the balance. He has now even made holes in the ozone layer that surrounds the earth after the two hundred miles of air. A thick ozone layer all around the earth protects it from the sun's deathrays.

All rays are not nourishment to life, there are rays which are fatal to life. This ozone layer turns back the deathrays and allows only those which enhance life. But we have made holes in the ozone layer by sending rockets to the moon. Utter ignorance!

And now scientists are regretting what we have done, because rockets going, rockets coming -- Russian rockets, American rockets -- they have made hundreds of holes in the ozone layer. Now from those holes deathrays can enter onto the earth; they *are* entering.

The rate of cancer has gone four times higher since the ozone layer has been broken. But man in his utter stupidity ....

What is the use of going to the moon? You cannot manage even the Earth; what will you do on the moon? You will simply stand there and look stupid. There is nothing: no water, no clouds, no rain, nothing green. No visible life has happened yet on the moon.

The moon may have a life of its own, but it has not come to expression because many things are missing. Water is missing, fire is missing; without water there cannot be any clouds. The ozone layer is missing -- because ozone is just like oxygen with a little more oxygen than ordinary oxygen.

It is a well-founded theory that quantity changes quality. When oxygen is thicker, at a certain moment it becomes ozone.

Now you have cut the trees which breathe out oxygen. Every day hundreds of trees are being cut in every country, for useless things which are not necessary to life. And as there is not enough oxygen even for human beings and the animals, those holes cannot be filled with ozone, otherwise the Earth would have managed to fill those gaps again with new ozone. But there is not even enough oxygen to support life here on the planet; restoring the ozone is a faraway thing.

James Lovelock has come to a tremendously meaningful discovery. Mystics have been talking about it all the time, but nobody hears the mystics because they cannot produce any evidence. They are not scientists, they don't have any labs to experiment in. All that they have is their inner perception, their clarity, their enlightenment, their awakening to this great life all around.

I would like James Lovelock to come here.

Lovelock is not a good name, James. We will open the lock, and return you back just as James Love.

The sutra:

> OUR BELOVED MASTER,
> KOKE RECEIVED A HORSE FROM THE EMPEROR DOKO AS A REWARD FOR HIS TEACHING. HE RODE AWAY ON IT, BUT THEN FELL OFF AND BROKE HIS LEG. WHEN HE RETURNED TO THE TEMPLE HE HAD THE HEAD MONK MAKE SOME CRUTCHES.

There was a time in the world when the horse was the most valuable animal -- the fastest in peacetime, the most courageous in war. It was one of the great gifts in those days.

So when Emperor Doko heard that Koke had become enlightened, he thought, "What to send as a present?" He must have sent some Arabian horse, because they are the best in the world -- pure white, and of the greatest speed, and tremendous power.

India has been defeated again and again for almost two thousand years. You will not believe me, but the reason was that the enemies were very small countries but they were coming on horses, and India was vast but India's emperors had armies of elephants. That was the reason for its continual defeat. Because elephants are royal people, they don't compete with small horses. They walk just like emperors.

And because horses were small, they could enter into the army of Indian emperors, inside. And once the enemy attacks the elephant, he goes crazy, he creates a stampede. Then he does not bother whom he is destroying -- his own people, his own army. He turns back and starts killing people. Now you cannot control him.

India was defeated for this simple reason, again and again. They thought that the elephant is a great animal. He is, but in war a horse is more practical.

If a marriage ceremony is happening, an elephant is perfectly good. But war is not a marriage ceremony.

So Emperor Doko sent Koke a beautiful horse as a present. Now, Koke must have never ridden on a horse. There is no need for an enlightened man, living on his mountain, to have a horse. This must have been the first time; seeing the beautiful horse, Koke rode on it.

This shows one thing, that even enlightened people can commit mistakes. Except the Christian pope, everybody commits mistakes. Only the Christian pope is infallible.

Even Jesus commits mistakes. He talks about loving your enemies, even loving your neighbors. I wonder: he has forgotten to tell you, "Love your wives too, your husbands too." And I think it is a tautology, loving your enemies and loving your neighbors -- they are the same people.

One day it happened that he passed two, three villages and they were not welcoming; they were angry, they closed their doors. They did not give him food or water, or shelter. So he was getting angry, although he says that you should not be angry, you should always be pure love -- love even the enemy.

And then hungry and thirsty he comes to a tree, and although it is not the season for the tree to give fruits -- but when you are angry you are blind -- he curses the tree, a fig tree, saying, "You have insulted the only begotten son of God by not producing figs!"

Now it is not the season, and the fig tree has no concern with any God. She is not even aware that the only begotten son is hungry. And he curses the tree: "You will be condemned forever!"

Now this man talks about forgiveness as the greatest virtue, anger as a sin? Certainly he himself cannot practice what he is saying in his sermons. He is as fallible as any human being.

I am not condemning him, I am simply saying he is fallible.

Only these idiot popes are infallible. And there are thousands of instances which prove that they *are* fallible.

One pope ordered that a great investigation should be made about a young woman, Joan of Arc. The investigation was made. The whole country loved the woman because she had been fighting for the country and she had achieved freedom for the country. This angered the pope, that she was being worshipped more than him.

His investigation team proved that she was possessed by spirits, the devil was at work. The woman was burnt alive. The whole country was shocked.

After three hundred years, seeing that the wound in the country's heart had not healed and they were still angry at the pope -- although that pope was gone and some other pope had taken his place -- the pope thought, "It is better to console the people. It is dangerous to let them move away from you." So he declared that the woman was not possessed by spirits, she was not possessed by the devil; she was a saint.

So after three hundred years her grave was opened again. Only bones remained. The bones were worshipped -- even the pope was there to worship the bones -- and then a great memorial was made.

Who says that popes are infallible? Either the first pope was fallible or the second pope was fallible. It is such a clear-cut instance. It is sheer stupidity to call yourself infallible. Even God is not infallible; I have my evidence for it.

It is said that God made the whole world, then he made man and woman. After that he realized the mistake -- that he had gone too far. Since then nobody has heard about him, he has been on holiday. Sunday never ends, it has been for eternity.

What happened to him? He was expected to come to his job on Monday. He has left the whole world in a mess, everything incomplete, everything undeveloped!

But why did he become so afraid? As he created them he recognized that he had committed a mistake by creating man and woman: "These are the people who are going to destroy everything that I have created."

... One was hoping that when President Ronald Reagan retired, the new president, George Bush, would prove more human. But the situation is just the opposite. He is now supporting, with three billion dollars, the creating of the greatest death gas, which will kill living people, living trees, living animals, and leave the houses intact, roads intact, cars intact, railway trains intact. Everything will remain intact; the gas will kill only the living beings.

Just see this nightmare of the earth: houses and houses, streets and streets, trains standing at the platform and nobody on the platform, airplanes on the runway and nobody in the airport .... No dogs, no peacocks, no swans, no trees -- just man-made things which are dead.

And the gas will be invisible. It can be simply showered on you and you will not know when you are alive and when you are not. In a single moment, as you take one puff of the gas, one breath, you are finished.

Ronald Reagan had been thinking to create this gas -- which is going to be the most fatal instrument in any war because you will not even be able to see it. The whole earth can be drowned in the gas clouds and life will disappear.

Seeing the man and the woman, God disappeared, because he must have seen in them the faces of men

like Adolf Hitler, Ronald Reagan, George Bush -- they are all going to be descendents of this fellow Adam. He stopped creation immediately and escaped one knows not where; it is a vast universe without any boundaries ....

The master Koke did not realize that to ride on a horse, and particularly a horse that has been sent by the emperor, you need a certain training, you need a certain education. That was not an ordinary horse, it was not a donkey from Poona.

HE RODE AWAY ON IT, BUT THEN FELL OFF AND BROKE HIS LEG. WHEN HE RETURNED TO THE TEMPLE HE HAD THE HEAD MONK MAKE SOME CRUTCHES. SUPPORTED BY THE CRUTCHES, KOKE CAME ACROSS A MONK, TO WHOM HE SAID, "DO YOU KNOW ME?"

Certainly he looks different with the crutches and the wounds. He asks,

"DO YOU KNOW ME?"
"WHY SHOULD I NOT KNOW YOU?" REPLIED THE MONK.
KOKE SAID, "HERE IS SOMEBODY WHO EXPOUNDED THE DHARMA

-- here is somebody who has been teaching how to be enlightened --

AND NOW HE CANNOT WALK AS A RESULT OF IT.

"I became enlightened; I had no idea that the emperor would send a horse as a present, otherwise I would have remained unenlightened." Now see the situation: "As a result of my enlightenment, I cannot even walk."

It is a good warning to you. Before you become enlightened, have another thought, think again or take some advice, because who knows what kind of troubles you are going to go through after enlightenment?

I know perfectly well. Since enlightenment I have gone through thousands of troubles! But those troubles are just outside; they have not touched me at all. I don't repent, but still I warn you that when the moment comes and you see enlightenment coming, have at least one more consideration: "Should I become enlightened?"

But the reality is, you don't have time for it. When enlightenment comes there is no way to get out of it. It suddenly comes and surrounds you, and wherever you go it is with you.

But certainly problems are bound to arise which don't arise for ignorant people. Once you are enlightened everybody is against you, because the very phenomenon of your enlightenment hurts their egos. You are just as human as they are, and you have become enlightened and they have not become enlightened. They cannot tolerate your height and their smallness.

They have only two ways out: either to grow up to your full height, which is an uphill task, or the easier way is to destroy the enlightened one -- to poison Socrates, to crucify Jesus, to murder al-Hillaj Mansoor. That is easier. Then the whole crowd is satisfied and consoled: "There is nobody who is above us. Everybody is of the same size."

An ancient Greek story is:

A famous king had made a guesthouse for other kings when they used to visit. He made such a beautiful guesthouse, even better than the palace, and he made a golden bed which exactly fitted him: if he was five foot five inches, he had made the bed exactly five foot five.

Nobody had the courage to ask him, "What are you doing? Somebody may come who is six feet, and he will not find it comfortable on this bed." But it was well known that if you asked this king anything he answered with his sword, your head would be cut off. You could not ask anything; his word was the law!

So the craftsmen made the bed exactly to fit a man who is five foot five inches. But it is very difficult to find the same sized people ....

The first emperor who came as a guest loved the guesthouse. He repented later on, but then it was too late. In the night four big wrestlers came in. Because he was six feet tall they had to push him from both ends to fit the bed.

The king had ordered, "Everybody has to fit the bed. If he is too long, cut him short, or push him in! If he is too short, make him longer! Don't be worried whether he lives. Alive or dead -- I have made a special bed of pure gold ...."

The emperor tried hard, but those four wrestlers first tried to push him in to fit to five foot five, and it

was a difficult job. How to squash a man of six feet? They almost killed him. He said, "What are you doing?"

They said, "You have to fit with the bed." But because they could not manage to push him shorter they had to cut off his head; then he fit the bed perfectly. And they told the king, "The guest is in absolute rest."

Just two, three more people were caught by him, and then the story spread. But he killed three kings just by trying to make them fit according to the bed.

That is being done all over the world by all the religions. They want you to fit their ten commandments, they want to make you fit according to their scriptures. They don't care about you; their bed is more important. It is made of twenty-four-carat gold.

Now all those commandments, all those disciplines preached five thousand, ten thousand years ago, have become out of date. They need refinement. They also need to evolve as everything is evolving. But no religion is ready to modify anything or refine anything or evolve anything. It has been given by God, and he knows better, so you have to follow things which don't suit you.

All the religions are old and everything has changed since then: only those scriptures are dead and cannot change. But their ideologies are poisonous, they will kill you. They *are* killing human beings -- their very spirit is destroyed, their radiance has been taken away, their growth stifled.

And for all this they are respected as virtuous, honored as saints. The more you cut yourself according to out-of-date principles, the more respectable you become -- but the more dead. You will not find a respectable person alive: he cannot afford to be alive.

Women have been taught by all the religions not to enjoy lovemaking; to enjoy it is a sin. Remain almost dead, not enjoying it, so the whole sin goes to the man; you are out of it.

I have heard about a drunkard who was brought into the court in France. He had been making love on the beach to a dead woman.

The judge asked, "Did you realize that the woman was dead?"

He said, "No, I thought she was English." She was lying so silently, unmoving, she was certainly not French!

All the religions have taught this. That's why only the missionary posture is allowed -- the man on top of the woman, so he can have movement but the woman cannot move. The beast on the beauty.

The woman has been told not even to open her eyes, because even to enjoy what is happening by opening your eyes is a sin. So every woman closes her eyes, becomes completely cold, almost stops breathing, and just waits until the beast finishes.

For that reason, only in this century have psychoanalysts discovered the possibility of a woman having an orgasm. For millions of years woman was not even aware that her body was capable of having an orgasm. She was just a factory for reproduction.

These stupid ideas! What is wrong, when you are making love, in enjoying it? I don't see any sin in it. Make it more joyful, make it more blissful, make it a dance so that you can come to an orgasm.

This experience may lead you towards meditation -- because what happens when you are in a state of utter joy and blissfulness? Time stops, mind stops; just for a few seconds, but in those few seconds, the doors of meditation open.

My own understanding is that it is through sexual ecstasy that man has discovered meditation. He discovered that in sexual ecstasy, when both the partners have disappeared almost into each other, and both are throbbing with joy and blissfulness ... those who were intelligent detected what is happening. They witnessed that time has disappeared, that mind has disappeared .... It was a very easy conclusion that if you can *manage* for time to disappear and mind to disappear, perhaps you will come to the same space for a longer time, because it will be in your hands.

Sexual ecstasy cannot last long -- perhaps for a few minutes. But if you are a witness .... I will not say don't enjoy it, I will say rejoice in it, but remember to witness whatever is happening, what changes are happening in your inner being.

Where is the mind? There is no thought. Where is time? Suddenly there is no sense of time at all. And these two are the basic things. If they disappear you are in meditation. Then the woman does not need the man, the man does not need the woman. For the first time they become independent.

Meditation was discovered through love.

But the people who have been told to repress their joy, to repress their ecstasy, are never going to find

the taste of meditation. A very unrepressed, uninhibited energy is needed for meditation.
But once you become enlightened ... Koke says rightly,

"HERE IS SOMEBODY WHO EXPOUNDED THE DHARMA, AND CAN'T WALK AS A RESULT OF IT."

But still I will say to you, even if you can't walk, even if you can't live any more amongst the insane world, still enlightenment is not to be missed. At *whatever* cost, it is cheap.

ON ANOTHER OCCASION, A MONK ASKED KOKE, "WHAT SHOULD WE SPEAK ABOUT BEFORE THE MANY-CHILDREN STUPA?"
KOKE SAID, "IF ONE TELLS A LIE, TEN THOUSAND REPORT IT AS TRUTH."

On the mountain where Koke used to preach there was a memorial which was called Many-children Stupa.

Now, children are not given memorials, and children have not yet been able to become enlightened. A stupa, according to the Zen tradition, is made only in the memory of a buddha, of an awakened one.

It is a huge, round, very vast and big memorial with beautiful carvings all around it and a beautiful gate -- either golden or marble, or of some special stone.

If you want to see beautiful stupas, Sanchi, near Bhopal, is the place. It has the best stupa in the world. Just to see the gate ... one can imagine it must have taken hundreds of years to make such a beautiful gate. Each inch is carved in stone, and there is such symmetry. The stupa is a beauty to see.

But a stupa is given only as a memorial to the enlightened one. So of course this "Many-children Stupa" must have been a lie. Hence Koke says,

"IF ONE TELLS A LIE, TEN THOUSAND REPORT IT AS TRUTH."

Lies are very impressive. You just start a lie and by the evening the whole city will be believing it. Perhaps on the way home it may come to you also, and you may suspect whether it is a lie or a truth. If the whole city -- such a self-styled cultured city -- believes it, it must be true.

If you say the truth to anybody, nobody is going to believe it: "You! And you have found the truth?" Just keep your mouth shut. If people hear it, they will kill you. But if you give a beautiful lie, everybody enjoys it and it goes on from mouth to mouth immediately, like wildfire. And soon it becomes true. It gathers new information that you had not imparted, it gathers new ornaments, and by the evening when it comes back to you, you cannot believe this is the same lie that you had started.

The world loves lies, because lies don't need you to be transformed. Lies are good conversation, but truth is a danger. To utter it is to invite all kinds of calamities.

I have watched all kinds of stories against me, even when I was a student in the university. I was expelled from this college, from that college, from this university, from that university, just because I did not tolerate any lie on any subject matter.

In one college I fought for eight months continuously on one subject. Finally the professor resigned. He said, "If this young man remains in my class, I cannot teach. When am I going to finish the course? Eight months are gone, and he won't let me move a single inch! He brings such strange arguments, and he comes with a lot of information to support them."

I was searching in the library, in all the encyclopedias, because all the professors, if they are experienced, are at least twenty to thirty years behind. In thirty years, knowledge has grown so much -- objective knowledge, scientific knowledge -- that what was right thirty years ago is no longer right. But those people who had been studying thirty years ago, were still carrying the same ideas. And when I brought the new ideas, they felt embarrassed. They wanted the principal to expel me.

I was called again and again to the principals' offices or the vice-chancellors' offices, and asked, "Why do you create trouble?"

I said, "I don't create trouble. I simply want them to admit that what has become out of date is a lie! The truth should be spoken. These teachers are dead; thirty years ago they died. Since then they have not looked into the world; everything has been changing."

The principals accepted that. "You are right, but we cannot afford the resignation of such a well-known professor. He is our most prestigious person."

I said, "You are giving more credit to prestige than to truth. You can expel me, but you will regret it. It will remain like a wound, because you are accepting that I am right and still you are expelling me. Do you

have any sense of dignity or not?"

And when it became well known .... The city I was studying in had twenty colleges, and so there were enough possibilities for me to move from one college to another college. But soon it became known in every college and they simply started refusing me: "We will not allow you in this college. What is the point? Within two months you will be expelled, not more than that because we know your whole history. You have not lasted in any college."

I had to take the support of a lie because the truth was not functioning. So rather than going to the office, early in the morning I inquired about the principal: what kind of life does he live? What are his beliefs? They said that he was a devotee of the Mother Goddess of Calcutta.

That temple of the Mother Goddess is the ugliest temple in the whole world, because the Mother Goddess of Calcutta is a black woman, standing on the chest of her husband -- every woman does it -- in one hand holding a freshly-cut head, blood dripping, and in the other hand a sword, very ferocious-looking.

And Calcutta, one of the greatest cities in the world -- at one time it was *the* greatest city in the world, the most educated city in India -- worships this Mother Goddess. Worship means killing goats: every day dozens of goats are killed, and then the meat and the blood are distributed among the devotees and they eat raw meat as a gift from the Mother Goddess. This is the most murderous, primitive hangover of religion.

So I inquired about the man, I looked at his photograph. He looked perfectly the right person to worship the Mother Goddess. He had been a wrestler in his youth, now he had a big belly; a black man, very fat, looking very dangerous.

I inquired what time he worshipped the Mother Goddess. He had a small replica and had made a small temple, so I went there early, at five o'clock in the morning. He was worshipping Kali: "Jai Kali! Victory to Kali!"

I entered the temple and by his side I also started saying, "Victory to Kali! Jai Kali!"

He looked at me, and he said, "You are also a worshipper of Kali?"

I said, "I have always been a worshipper of Kali. You are the only man in this whole city who knows what real truth is." He looked at me -- everybody thought that he was a little cracked, a crackpot -- and I said, "You are the only religious man in this irreligious city."

He said, "Strange that only you recognized me. We are brothers in faith." He hugged me.

I said, "Don't kill me!" -- because he had been a wrestler. The only safety was his belly: he could not pull me closer than his belly. There was some distance, so I was safe.

He said, "What do you want? What have you come for?"

I said, "I want simply to sit at your feet and learn."

He said, "Come to the office. And because you have recognized me, I also recognize you. I will give you full freeship" -- an extra scholarship which is under the power of the principal. "And whatever you need -- accommodation in the hostel, free food ..."

I said, "Everything."

But just the second day the difficulty arose. The professor of philosophy went to him and he said, "You have created trouble for me. That young man is difficult and impossible, and he creates such arguments that the whole class laughs and I feel very embarrassed. Perhaps he is right, but that is not the point. The point is my prestige. If I lose my prestige, nobody is going to listen to me."

The principal called me. With great respect he called me close to him, pulled up a chair, told me to sit down, and he said, "These people will not understand us. They are utterly blind. I cannot expel you as others have done, so some other way has to be found. I thought that I will give you a full one hundred percent attendance if you don't come to the college."

I said, "Great. That suits me." So I never went to the college; but I used to go once in a while at five o'clock just to give that man a little juice.

When I passed and graduated from his college, I told him that it was all just a joke. He said "What?!"

I said, "I have to tell you the truth, now you cannot harm me at all. I hate your Kali, and I say to you: Death to your Kali and you! You are perpetuating a murderous creed! Are you a cannibal? That woman is holding a man's head, freshly-cut, and blood is dripping."

He said, "But for two years continuously you were saying `Jai Kali! Victory to Kali!'"

I said, "I had to say it. I tried truth in many colleges; truth is expelled. I thought perhaps a lie would succeed, and it succeeded. This is my certificate, and it is based on a lie. You have lied, because I never came to the college. One hundred percent attendance you have given me, one hundred percent I was absent."

He became afraid I might expose him to the newspapers. He said, "Okay, okay. Cool down. You have your way, I have my own way."

I said, "That's right. Don't ever use the word `us'; that does not apply. I was just tolerating the situation for these two years to somehow get my graduation so I can move to some university far away from this city."

Where truth brings trouble, lies bring great fortunes, because the whole society lives on lies. Their God is a lie, their heaven is a lie, their hell is a lie, their devil is a lie. Their conception of morality is full of lies.

Surrounded by the ocean of lies, if you insist on being true, obviously you are going to get into trouble. But it is a joy. To get into trouble for the sake of truth is one of the greatest blessings one can think of.

AT ANOTHER TIME, HOJU, A DISCIPLE OF RINZAI, SAID TO TANKU, A FELLOW DISCIPLE, "WHEN A MAN COMES TO YOU WHO HAS NOT PUT AWAY THE SECOND AND THIRD ROOTS, HOW DO YOU RECEIVE HIM?"

The Second and Third Roots are the three poisons: desire, hate, ignorance.
The question was,

"WHEN A MAN COMES TO YOU WHO HAS NOT PUT AWAY THE SECOND AND THIRD ROOTS, HOW DO YOU RECEIVE HIM?"
TANKU RESPONDED, "YOU HAVE, IN BRINGING UP THIS QUESTION, ALREADY MADE A MISTAKE."

He is saying: A man who is full of poisons -- desire, hate, ignorance -- will not come to a master in the first place. In the second place, if he comes, the doors will be closed in his face. There is no question of welcoming him. Your question is fundamentally wrong.

In the first place, such a man will never come to the master. He will avoid the master. Even if the master comes close to him, he will escape, just as darkness escapes when you bring the light in.

Have you ever seen darkness coming close to light, just to have a closer look, or to have a little conversation in the middle of the night? No, such a person will not come near to a master. And if by chance he happens to come, the master will close the door in his face.

First he has to clean himself of the lowliest poisons, only then a search for truth can begin.

HOJU REPLIED, "YOU ALSO HAVE NOT AVOIDED ERROR."

Tanku has said to him, "You have already made a mistake by asking the question."

HOJU REPLIED, "YOU HAVE ALSO NOT AVOIDED ERROR

by answering it, in any form. You should have remained silent." Both are masters and just playing with each other.

TANKU CONTINUED, "BE MY FRIEND!"
HOJU ADDED, HIS HAND BY HIS SIDE, "YOU OLD ROBBER!"

This is a greeting in Zen. "You have robbed my heart" -- the old robber.

Meisetsu wrote:

BUTTERFLIES FOLLOW LOVINGLY
THE FLOWER-WREATH
PLACED ON THE COFFIN.

For butterflies there is no difference between death and life.

BUTTERFLIES FOLLOW LOVINGLY THE FLOWER-WREATH PLACED ON THE COFFIN.

This should be the attitude of a meditator: witnessing everything, birth and death, with the same love, with the same clarity, with the same silent witnessing.

Maneesha has asked a question:
OUR BELOVED MASTER,
IT IS GENERALLY ACCEPTED THAT EVOLUTION IS FOR THE BETTER, THAT IT IS A PROCESS OF IMPROVEMENT, OF REFINING. BUT FRIEDRICH NIETZSCHE MAINTAINS THAT SPECIES DON'T GROW MORE PERFECT, BECAUSE THE WEAKER -- WHO ARE IN THE MAJORITY -- DEFEAT THE STRONG. WHAT IS YOUR UNDERSTANDING?

Maneesha, I agree with Friedrich Nietzsche totally.

Man would have evolved tremendously, but because of the weaker masses Socrates is poisoned. Now, Socrates was a peak of evolution. If the weaker people had not destroyed Socrates, Greece would have been at the top of all the nations today. With the poisoning of Socrates, Greece has fallen lower and lower and lower -- not evolution, but INvolution.

And Nietzsche is right that the weaker are in the majority; hence they can destroy the delicate flower of evolution -- which has a strength of its own; even destroyed, it will somehow remain in the air. Socrates is still more alive in the air than even the alive people are.

But the majority, which is the little man, cannot tolerate a very evolved being like Buddha. Buddha suffered many attempts on his life.

The story is very beautiful ....

One day Buddha's own brother, Devadatta, who had become his disciple, wanted Buddha to declare him his successor. Now, no buddha declares successors. It is not a dynasty, it is not like wealth that the elder son will succeed to it: You *become* a buddha. It is not a question of succession. Nobody is preventing you.

"I am giving you as much attention as everybody," Buddha told Devadatta. "You become a buddha, it is not a question of succession. I cannot declare you to be my successor. There are many enlightened disciples and you are not even enlightened."

This hurt Devadatta very much. He dropped the commune. He was also a prince, and he had a small gang of followers in the commune. They also dropped with him. He was thinking to create another commune in which there would be no need for anybody to make him a successor, he would be the founder. But he could not gather people; he had no light in his eyes, no grace in his hands, no ecstasy in his heart. He was just hungry for prestige, power.

Slowly slowly, those who had come with him also deserted him. Most of them went back to Buddha with apologies. Being alone he became furious, almost mad. He wanted to kill Gautam Buddha, his own brother, and he tried.

Once Buddha was sitting on a rock meditating; Devadatta was hiding just behind him up a big hill, and he rolled a big rock down the hill, directed towards Gautam Buddha. It would have crushed the fragile flower of the Buddha. All that is higher is fragile; a lotus flower, a roseflower -- they have a certain strength and beauty, but if you put them under a rock they will be destroyed. Of course their fragrance will remain in the air.

The story is beautiful. It says that the rock came directly towards Buddha and just as it was going to hit Buddha it changed its route, leaving Buddha alive.

It looks just like a parable, but one never knows. Rocks are also alive, they grow, they have a certain sensitivity. Perhaps it is a factual phenomenon, because many other things of the same category happened.

Devadatta became very mad, he could not believe how the rock changed its course. Just one foot more and Buddha would have been crushed under it.

Devadatta's father had a mad elephant who was always kept in chains. He was very dangerous. Criminals who had been sentenced to death were thrown near the cage of the mad elephant, and he immediately pulled them in, killed them and ate them. They were keeping that elephant just to kill the criminals.

Devadatta got the key and asked the man in whose control the elephant had grown up .... Still, even in his madness, the elephant remembered him and always followed him. Wherever the man wanted to take him he could take him; the elephant never harmed him. It is said that elephants have perhaps the greatest memory system, they never forget. If you kill one elephant, a husband, or a wife -- they live in couples -- never leave the other one alive, otherwise the other one will find a way to kill you, wherever you go. Even twenty years afterwards people have been killed.

The same is true about cobra snakes: they live in couples. Never kill one; if you want to kill one, kill

both. If you kill one the other will find a way, wherever you go; years may pass, but he will find a way to kill you. Their memory system is very strong.

Because this man had raised the elephant from his very childhood, even in his madness the elephant remembered him -- his love, his compassion. Devadatta bribed the man and told him to take the elephant towards Buddha, who was meditating outside the city in a mango grove.

The man took the mad elephant, who had killed many men; as they reached close to the mango grove his chains were removed. The man who controlled him took him directly to Gautam Buddha. There was every possibility -- they had not thought that anything else could happen -- that the elephant would kill Gautam Buddha.

But the elephant came near Buddha; with his small eyes he looked at Buddha, and then, bending his knees, he touched Buddha's feet with his head.

Neither the man who controlled him could believe it, nor could Devadatta believe it. But such is the blindness of man, that Devadatta continued to do something or other trying to destroy Buddha. Seeing these two phenomena he should have stopped. Even a mad elephant had the sensitivity to see that this was not an ordinary man to be destroyed, he was not a criminal. Even a rock moved, changed its course.

But Devadatta was much more unconscious than the elephant and the rock. He continued for Buddha's whole life to try to kill him. There is every suspicion ... Buddha died of food-poisoning but nothing is on record; there is every possibility that Devadatta's hand was behind his death. The food was given to him by somebody else, mixed with poison.

Maneesha, man could have grown to immense heights, to the Himalayan peaks of consciousness, but because of the unconscious, stupid majority of people, evolution is delayed continually.

You kill one Socrates, you have delayed evolution perhaps for one thousand years. You kill a Buddha by poisoning, you have again delayed evolution for another thousand years. You kill al-Hillaj Mansoor and you have delayed evolution.

Evolution is being delayed continually, because the majority cannot tolerate anybody rising like an Everest -- the highest peak of the Himalayas -- in consciousness, in love, in compassion.
We have to create a great force of thousands of buddhas.
Only then there is a possibility of a quantum leap in evolution.

It is time for Sardar Gurudayal Singh.

"Thanks for the new drum-set you gave me," says Little Ernie to Uncle Newton. "It is the best present I have ever had."
"Really?" says Uncle Newton. "I am very pleased you like it."
"Yeah," exclaims Ernie, "and I'm getting rich already!"
"Really?" asks Uncle Newton. "Rich? Are you becoming a professional?"

"Kind of," replies Ernie. "You see, my mom pays me a dollar a day not to play those drums you have given me during the day, and Grandpa pays me ten dollars a week not to play them at night!"

George Bush's appointment as the president of America goes to his head completely. He becomes even more power-mad and rude and throws his weight around a lot.

One day, Bush is invited to a big gathering of the Intellectuals of America Society. He is pushing his way through the guests to get to lunch, when he stomps on Professor Popoff's toes.
"Well," says Popoff to Bush, "the least you could do is apologize!"

"Me? Apologize?" says Bush. "Do you know who I am? I am the president of America!"
"Thank you," says Professor Popoff.
"That may not be an apology, but it is certainly an explanation."

One day at the Sunnyvale Insane Asylum, Crazy Karl escapes and runs to town. He is very impressed when he comes upon the local laundromat, so he decides to go in and wash his clothes.

As he is doing his laundry, he sees two very pretty girls, Grizelda and Bimbo, also doing their wash. Crazy Karl likes them both, so he asks them if they would like to make love. They both smile and say "Yeah," and the three of them get going at it right there.

Just then, Bernie Bernstein, the local newspaper reporter, stumbles upon Crazy Karl and the girls

making love on top of a washing machine. Bernie takes one look, then pops a photograph of the orgy for his paper.
Crazy Karl looks up in shock and then runs off.
Bernie, with camera in hand, rushes away to report the story.
That afternoon the headlines read:
"Nut Screws Washers and Bolts!"
Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.

This is the right moment to look inwards. Gather your whole life energy, collect your total consciousness, and with an urgency as if this is the last moment of your life, rush towards the center of your being.

That is the only shelter in existence, because that center is beyond birth and death. It is your eternity, it is your cosmos, it is your buddha.
As you go deeper and deeper you come closer and closer to yourself.
A great silence starts descending on you, an immense peace, a great joy.

As you come to the center of your being you have found your original face. Your original face is the buddha.

Remember only one quality of the buddha -- because buddha has no other quality -- witnessing.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are not the astral body.

Witness that all the experiences that are happening and will be happening, you are not. You are just a detached, unidentified witness.

This witnessing is the greatest miracle in the world, because it takes you out of the circle of birth and death and gives you the wings to fly into the eternal sky.

It brings you to your home, it makes you aware of the forgotten language of your being.

It fills your heart with love, compassion, kindness. It creates a strange longing in you: How to share it?
To make it clear, Nivedano ...

(drumbeat)

Relax ....

But remember not to forget the witness. That is your very soul, that is your spirituality, that opens the door of all the mysteries of existence.
At this moment you are the most blessed people on the earth.

Collect as many flowers, as much fragrance as possible. Persuade the buddha to come along with you. Every day the distance is becoming less and less.
When the buddha starts to be your ordinary life, your day-to-day life, when he expresses his grace, his understanding, his enlightenment, in your ordinary activities, gestures, words, silences, waking or asleep, you have found the ultimate truth of your being.

The day it happens is the most glorious, the most splendrous, the purest of your life. There is nothing beyond it. It is the truth, it is beauty, it is godliness.

Before Nivedano calls you back, just witness that your separation from other buddhas has melted down.

The Buddha Auditorium has become an ocean of consciousness of ten thousand buddhas, without any

ripples, without any stir.

Collect the juice of life, the sense of eternity, and persuade the buddha to come along with you. He will come, he has always come. Without any doubt, it is your intrinsic nature. It is nobody's monopoly. It is absolutely your territory, nobody can interfere in it.

Nivedano ...

(drumbeat)

Come back, but remember you are coming back as a buddha -- with the same grace, with the same beauty, with the same grandeur.

Sit down for a few moments just to remember the golden path you have followed in, just to remember that buddha has come very close to you like a shadow.
One buddha can create enough fire to make millions afire, aflame.

Okay, Maneesha?
Yes, Beloved Master.

Yakusan: Straight to the Point of Enlightenment

Chapter #2
Chapter title: There is no way to compare me with anybody

18 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
YAKUSAN HAD NOT GIVEN A DISCOURSE FOR SOME TIME WHEN, ONE DAY, THE HEAD MONK CAME AND SAID, "THE CONGREGATION OF MONKS ARE THINKING ABOUT YOUR PREACHING A SERMON."
YAKUSAN SAID, "RING THE BELL!"
THE SUPERIOR BANGED AWAY AT THE BELL, BUT WHEN ALL THE MONKS GATHERED, YAKUSAN WENT BACK TO HIS ROOM. THE HEAD MONK FOLLOWED HIM AND SAID, "THE MASTER WAS GOING TO GIVE A TALK, AND THE MONKS ARE ALL READY; WHY DIDN'T YOU SAY ANYTHING TO THEM?"
YAKUSAN SAID, "THERE ARE SUTRA PRIESTS FOR THE SUTRAS, SHASTRA PRIESTS FOR THE SHASTRAS; WHY DO YOU QUESTION MY GOINGS-ON?"

Friends, I have received today from Germany a very scholarly and honest book, written by Peter Priskil; a comparison between me and Jesus.

The man who has written the book is very rare, because he himself is a Christian but without any prejudice. He has been almost a witness while writing the book. He rates me above Jesus -- his conclusions on every point are in my favor, against Jesus -- and he himself is a Christian.

Such honesty is very rare, almost impossible: to keep aside one's upbringing, one's mind, and to say straight out the truth of the matter, risking every ideology that you may have carried with you from

childhood.

Even a man like Bertrand Russell wrote that he has denied Christianity, he has come out of the fold of Christianity and he knows in his mind, in his intelligence, that Gautam Buddha is far higher than Jesus Christ -- but he cannot write it. Something in his unconscious simply prevents him. He knows it perfectly well -- there is no doubt about Gautam Buddha being far superior to Jesus Christ -- but he feels helpless, he cannot put it down in writing because then it will become a historical fact that the greatest intellectual of this century has decided not only against Christianity, but against Jesus.

But this man, Peter Priskil, seems to be of a far higher superiority than Bertrand Russell.

In the first place, to praise a living contemporary is very difficult. He is so visible, he is so tangible, his whole life is an open book. As time passes, mythologies grow around the person; his real life disappears and a fictitious life arises -- very consoling, very much according to the masses.

It has been practically impossible, in the whole history of man, to praise a contemporary. It is very easy to praise someone who lived two thousand years before, five thousand years before. The man has become a myth.

But Peter Priskil has shown such honesty in comparison that at first I felt perhaps he is not a Christian, because he goes on condemning Jesus when comparing him with me, and goes on praising me.

I liked his tremendous honesty, love of truth, his capacity to put his mind aside -- his whole programming of being a Christian. He has not allowed it to come between me and Jesus. His unconscious would have liked to have put Jesus above me. That's why I say it is a rare phenomenon that he has not listened to the unconscious. He has been perfectly conscious, without any prejudice; he has been absolutely just.

But I want Peter Priskil to know that I don't like to be compared with anybody.

What comparison can there be between me and Jesus? He is the only begotten son of God. I don't have any God. He believes in heaven and hell; I don't have in my vision, my philosia, any place for heaven or hell. Jesus believes that he is the savior. The very concept of saving others is ugly to me, it is insulting, humiliating. Who are you to save anybody? And how can you save anybody? If you can save yourself that's more than enough.

But people are in great need of the consolation that they will be saved. They are ready to become sheep and allow Jesus to become the shepherd. This is the ugliest slavery. There are many kinds of slavery, but spiritual slavery is the ugliest. You have sold your very soul.

Jesus thinks himself to be the last prophet of the Jews. I am neither a savior nor a prophet. I am simply a man amongst you. I am not talking to you from a high peak, from the point of view that I know and you don't know. I am talking to you man to man.

All that I am saying to you is that there was a time when I was asleep, just as you are asleep, and there is nothing wrong in it. It is perfectly okay with existence -- you can sleep for eternity; but it is not good for you.

What you are seeing in your sleep is only dreams, hallucinations. If you want to know the reality and its beauty you have to wake up. And only *you* can do it, nobody can help you in any way.

I can go on shouting till my last breath. That will not help unless you are ready to hear and be receptive. And even if you hear, you are receptive, then too *you* have to walk the path from the circumference of your life to the center of your being. Nobody can do it on your behalf.

It is just like love. Can somebody else love on your behalf? There is one existentialist novel in which, in some future century, people become so rich that they start sending servants to make love to their beloveds. They can afford it; why bother yourself with all that huffing and puffing? The servants can do it.

Perhaps that may be possible some day, but nobody, in any future, can walk the path inside you on your behalf. You are going to be your own savior.

I teach the individual. Jesus tries to convince the masses; I don't care about the masses at all. Religion is the greatest creative art, in which you create yourself again. You become the womb and you give birth to yourself once more. The birth from the mother's womb is only physical. You have to give yourself a birth which is going to bring your spirituality with all its flowers, with all its mysteries, with all its roses, with all its freedom, its truth, its beauty, its godliness. But *you* have to do it!

I am absolutely against Jesus Christ because he is saying to people, "I will do it for you; you just believe in me!" I am against all belief systems.

How is any comparison possible? On *no* point do I agree with *any* founder of *any* religion. I have my disagreements, and they are so fundamental and essential that there is no possibility of any compromise.

Peter Priskil has done a great scholarly job, but perhaps he does not know me intimately. He may have read my books, but he has not been in my presence, he has not looked into my eyes, he has not heard my silence. His scholarship is based on the Bible and my books.

Jesus is dead, and there is every possibility he may never have existed at all because no contemporary source even mentions his name. George Gurdjieff used to say that Jesus Christ never existed; it used to be a drama. Every year people played the drama, until by and by they forgot that it was a drama, they started thinking that it was a reality.

I don't think so. I say Jesus was at least one percent real, ninety-nine percent fiction. All his miracles, all his nonsense talk about God and the Son and the Holy Ghost, and the devil and hell and heaven -- it is all fictitious. It was created after his death. A long time passed, almost one hundred years, before the first gospels were written.

The man who really founded Christianity was not Jesus, it was one of the arch-egoists, Paul. His real name was Saul. He was a fanatic, a fanatic Jew; he wanted to kill all the Christians. He was going from his home towards Jerusalem to kill all the Christians and destroy all the ideas that these people were propagating.

But he was not only a fanatic, he was also suffering from schizophrenia -- a split personality. He used to fall into fits of unconsciousness, epileptic fits; he was utterly sick.

On the road to Jerusalem .... It was a hot summer and the sun was burning like a fire, showering on the earth. For days he went on and on, just on foot. One day, under the hot sun, he fell on the earth in an epileptic fit, he became unconscious. And in that unconsciousness his split personality changed: that which was on top went under, and that which was underneath came on top. When he opened his eyes he saw in the burning sun the face of Jesus.

He changed his name from Saul to Paul. He became the most fanatic Christian; instead of killing Christians, he started preaching. He was the man who created Christianity: a schizophrenic, an epileptic, a fanatic, a split personality -- a man sick unto the soul.

But every religion needs a fanatic in its foundation. Without fanatics you cannot create religions.

I am not creating a religion. I cannot create a religion because I am against all religions. My whole process is that religion is an individual affair, it is nobody else's business. No organized church can be in the service of the individual. Every organized church becomes dictatorial, and individuals are subdued, made to surrender, destroyed and made into slaves.

Just today I received the message that this Pope the Polack is turning into an absolute dictator. Throughout the past, bishops have been chosen by the local clergy. He has, for the first time, started nominating bishops. There is no more election, but imposition from above; and he is putting his own bishops into all the important positions, removing the bishops chosen by the people, by the clergymen of the locality. Now there is a great uproar, and it is conceivable that in the coming months thousands of bishops are going to march to the Vatican against this dictatorial change in the very policy of the church.

But even before the procession reaches there ... it is not going to help. He is putting his own people, who are absolutely conservative, orthodox, in every important city. And he has come up with a very beautiful meaning for the word `conservative'.

It is an ugly word, but he has come up with the idea that everything needs to be conserved; conservative means one who conserves. He has taken it completely out of context. It has always meant orthodox, reactionary; now he is saying a conservative is one who conserves.

Okay ....

A conservative is one who conserves lies.

A conservative is one who conserves all kinds of murderous institutions. The church has been one of the most murderous institutions in the history of man. It has murdered more people than Adolf Hitler. Its whole history is bloody. You want to conserve this?

What does the Catholic church have to conserve? all kinds of nonsense without any logic, without any rationality, without any evidence? What are you going to conserve -- the concept of God?

You don't have a single argument for it. You don't have anything like enlightenment, which can be an inner experience. Your God is far away above the clouds.

I look again and again, and I see only Jayesh and his great tent. Sometimes I think perhaps God is sitting on Jayesh's tent -- but we have looked; our engineers have been searching all over the tent, and they have never found any God anywhere.

On which cloud is God sitting?

The physicists have explored as far away as possible. Just empty space and stars, but no God.

God has been moving farther away. Wherever man reaches, the theologians, the religious organizations move God away.

In India, first he used to live on Everest in the Himalayas. Shiva, the great god, used to live in the Himalayas. His wife, Parvati -- it means one who is born of the mountains, *parvat* means mountain -- was the daughter of the Himalayas. But when man reached and discovered all the peaks of the Himalayas, not even a footprint was found.

The first question Edmund Hillary was asked when he came down from Everest was, "Have you seen God?"

He said, "God? I did not see any sign of him. On the very peak there is not even enough space; only one man can stand there." If God was living there he would have been standing throughout eternity. You cannot sleep there.

Hindus moved God to the moon; but soon people were there on the moon, and there was no sign of God.

Religions go on moving their God, because it is only a lie. You are never going to find God. And a man like Jesus must be a crackpot -- without any hesitation I say it; he simply hallucinated that he himself was the only begotten son of God. No man has lived in such a deep hallucination.

You cannot compare me, Peter Priskil, to Jesus. In fact, you cannot compare me to any founder of religion. I am not a founder of any religion. I want all religions to be destroyed so that the individual is free to look for himself into his own being; not focusing himself on some objective God, but searching into his subjectivity. That is the only real spirituality -- to go inwards.

The churches are out, God is out, heaven and hell are out; they are not part of your inner being, and your inner being is your only existential truth.

I don't want to create a religion. I want religious individuals, seekers, searchers -- not Christians, not Hindus, not Mohammedans. And when I am gone, I don't want any organization to go on persisting around my teachings.

Find out yourself.

The earth is never without a few enlightened people; it needs search. And only a living master can give you a taste, only a real rose has fragrance. A plastic rose is a deception, and all the religions are relying on plastic roses, all their scriptures are plastic roses.

My effort is so totally different and diametrically opposite to all the founders of religions, that there is no way to compare me with anybody. I am a majority of a single individual, and I want all of you to be a majority of single individuals.

You are enough unto yourself. You don't need anything. You need only a deep inner search. You need only become a meditative genius.

A little biographical note:

> YAKUSAN, ALSO KNOWN AS YUESHAN, WAS BORN IN 750. HE BECAME A PRIEST AT THE AGE OF SEVENTEEN. LATER, WHILE WITH SEKITO, HE REALIZED HIS ENLIGHTENMENT. ONCE A MASTER WITH DISCIPLES OF HIS OWN, YAKUSAN ESTABLISHED A MONASTERY, WHICH PROSPERED WELL.

What does it mean -- WHICH PROSPERED WELL? Does it mean it accumulated great wealth?

No, it means it accumulated thousands of seekers for truth. It means many became enlightened under the guidance and presence of Yakusan. It is a totally different kind of prosperity. It is totally a different world. It belongs to your innermost splendor.

When so many people became enlightened under Yakusan, the whole mountain where he was collecting all these seekers must have become a paradise. So many enlightened people ... the whole mountain must have been rejoicing and dancing. That is what it means: his monastery prospered well.

The sutra:

> OUR BELOVED MASTER,
> YAKUSAN HAD NOT GIVEN A DISCOURSE FOR SOME TIME WHEN, ONE DAY, THE HEAD MONK CAME AND SAID, "THE CONGREGATION OF MONKS ARE THINKING ABOUT YOUR PREACHING A SERMON."

What has happened? He used to give a daily discourse, and then suddenly for some time he did not turn up to the discourse place. Every day thousands of seekers gathered to listen to him, but had to return back very sad and in despair: "What has happened to the master? Why is he not coming to give his sermons?"

It was not that he was ill, he was perfectly healthy; he was chopping wood -- the disciples saw him -- he was carrying water from the well, he was doing everything except the sermons. What could have been the cause?

As far as I am concerned, I know the cause. The cause was that so many people had become enlightened that the master thought, "When there are so many enlightened people in the congregation, they will share. There is no need for me to go on and on telling people. Enough people are enlightened: they can share their enlightenment, their illumination, their light, their life. What is the need for me?"

But the chief monk of the monastery ... that is an administrative post, it does not mean that the chief monk is enlightened. On the contrary, the chief monk is never enlightened, because he has to do some work; he has to take care of thousands of monks.

Look at Tathagat! I will not allow him to become enlightened. Once he becomes enlightened, who is going to run to the courts, to the police? I have given him the name Tathagat -- it means the buddha.

Be patient and be at ease. When the time is ripe, when I see that now there is no need to run to any court, to the police .... I have given you the name to indicate that if you are patient enough you will become a buddha. But right now, you are in charge of the commune.

Head monks, chief monks, whatever their name, are not allowed to be enlightened. They have to do other things too. If everybody becomes enlightened, I will be in trouble. Who is going to cook food for you all?

So many things are needed for ten thousand people. Certainly a few people have to be patient and wait till others have reached to enlightenment. Their waiting is a virtue. Their waiting for others to become enlightened is a great quality of compassion, of love. So they are not the losers.

THE HEAD MONK CAME AND SAID, "THE CONGREGATION OF MONKS ARE THINKING ABOUT YOUR PREACHING A SERMON."

They could not understand why Yakusan had stopped giving his sermons. They could not see that even the rocks of the mountain are giving sermons. So many people have become enlightened that the whole mountain is aflame. Now others who are not enlightened should sit by the side of the enlightened ones.

YAKUSAN SAID, "RING THE BELL."

That calls all the monks to the congregation place.

THE SUPERIOR BANGED AWAY AT THE BELL, BUT WHEN ALL THE MONKS GATHERED, YAKUSAN WENT BACK TO HIS ROOM. THE HEAD MONK FOLLOWED HIM AND SAID, "THE MASTER WAS GOING TO GIVE A TALK, AND THE MONKS ARE ALL READY; WHY DIDN'T YOU SAY ANYTHING TO THEM?"

The fact is, that which needs to be said cannot be said, and that which can be said is not the truth. Every enlightened person has come across the difficulty of how to transfer the experience.

Words are impotent and dangerous. Much is lost the moment you convert your experience from the no-mind into your mind; almost ninety-nine percent is lost, but still there is some fragrance left. But when you speak it, and it reaches the ears of the listeners, that one percent very rarely survives because the listener goes on interpreting it.

Unless the listener stops interpreting -- that means, unless he becomes a no-mind .... Mind is interpretation; it is commentary, it is constant commentary. It is continuously telling you what it means.

When you simply listen in silence, with no commentary, no interpretation, that one percent fragrance will become a seed. And as you go on meditating that seed will one day become a flowering bush.

But it is very difficult, because the disciples have to be ready, rooted deep in meditation. Only then that one percent, *perhaps*, may enter their being and become a seed.

The master came to the congregation. All the monks had gathered because for many days he had not spoken. But when the gathering was complete, when everybody had come, the master returned to his room without saying a word.

In fact, he is not saying but showing. He is saying, "Return to your innermost room."

He is not saying it in words, he is showing them: "Don't waste time in words; just go inside, into your inner room, into your inner shrine. There you will find me, there you will find my message. There you will

find your buddha."

His returning to his room is a gesture, an indication, that "You also return to your rooms, close your eyes, go inwards as I am going. Don't waste your time in words."

The head monk, very disappointed, followed the master and said,

"THE MASTER WAS GOING TO GIVE A TALK.

You have told me to ring the bell, and to call all the monks together to listen to your sermon --

AND THE MONKS ARE ALL READY; WHY DIDN'T YOU SAY ANYTHING TO THEM?"

This is the beauty of Zen, that it always remains a mystery. When the master says "Ring the bell," that does not mean that he is going to say something.

If the people were meditative, just the bell ringing and then becoming more silent, more silent, more silent ... the sound disappearing into silence .... If people were ready, meditative, they would not have come to the congregation. They would have listened to the bell, its sound disappearing into silence, the sound of their own mind disappearing into the silence of no-mind.

That was the message: not to come to the congregation place but to go inwards. As the sound disappears, you disappear. Let a great silence descend on you. But the head monk could not understand, nor the other monks.

Perhaps the enlightened ones may not have come to the congregation, and perhaps the master has come just to see who has gathered.

The head monk thought, "He is coming, so he will give the sermon." But he simply came and looked around. He saw that none of the enlightened ones had come. They must have been meditating outside under some tree, by the side of a river, on the top of the hill. They must have heard the bell ringing and the sound disappearing into silence. That must have given them the sermon.

The master looked at the people who had gathered. These are the people who don't know anything about meditation. What to say to them? Anything said to them will be misunderstood, and no master wants to create any misunderstanding in the disciples.

Let the masses misunderstand; it does not matter, they are already living in all kinds of misunderstandings. They are unconscious people, groping in the dark. A little more understanding or misunderstanding is not going to help them either this way or that.

But for the people who are trying to meditate, the master showed them a gesture. Silently and gracefully he walked back, went into his room.

The head monk followed because he could not understand this irrational, unreasonable behavior. "First you call the monks by ringing the bell, and when they have all gathered from different places on the mountain, hoping that you are going to speak, you do not speak. What is the matter with you?"

YAKUSAN SAID, "THERE ARE SUTRA PRIESTS ...."

There are priests all over the world whose only knowledge comes from the scriptures, from other people's experiences. He calls them "sutra priests" -- those who don't know anything on their own. They simply repeat like parrots ancient sutras, ancient maxims of spirituality.

AND THERE ARE SHASTRA PRIESTS ....

Sutras are very small maxims, aphoristic. The reason why sutras were used in the past was that until writing came into existence, everything had to be memorized. You cannot memorize a big book, but you can memorize small sutras in the seed.

So all the ancient awakened ones have spoken in sutras, so that those sutras would reach the coming centuries just by memory. There was no other way of conveying to the future generations. Hence all old languages are very poetic, for the simple reason that poetry can be memorized more easily than prose. You can sing it.

I am reminded of a very strange phenomenon .... Alexander the Great came to India three hundred years after Buddha had died. He had heard about Buddha. His master was the father of Western logic, Aristotle.

Aristotle had asked him to bring back two things. One I have told you about: a sannyasin -- because the West had not known a sannyasin. What kind of a person is a sannyasin, what kind of individual? What is his

style of life? What is so special about a sannyasin that the whole East touches his feet?
"So bring a sannyasin, with great respect, as a guest of the emperor."

And the second thing Aristotle said was, "I have heard so much about the ancientmost scripture of the Hindus, RIGVEDA, so you bring a copy of RIGVEDA."

Printing had not started yet, but writing had started. There were only a few families in the whole of India who had handwritten Vedas. There are four Vedas.

Alexander inquired wherever he went in India, "Is there someone who can give me, at any cost, a copy of RIGVEDA?"

In one place they said, "Yes, there is a brahmin family which has a copy of all the four Vedas, but we don't think they will give it to you. That is their treasure."

It was very rare to have all four Vedas, particularly in those days. Now you can purchase them from any bookstall. The Hindus had insisted not to print their RIGVEDA or the other three Vedas, knowing perfectly well that they are ninety-nine percent rubbish; once they are printed they will lose their glory.

But at the time Alexander came here there were a few families which had the four Vedas. Those families were called *chaturvedis*: *chatur* means four, *vedis* means having the Vedas. Those who had three Vedas were called *trivedis* -- *tri* means three. Those who had only two Vedas were called *dwivedis* -- *dwa* means two. The English word two has come from *dwa*. First it became *twa* in certain languages passing towards the West, then it became two. But it is the same root, *dwa*.

These families were very much respected; nobody knew what the secret of those Vedas was. Finding a family with four Vedas, Alexander was immensely happy.

He went to the family and he said, "I am ready to pay anything you want. And if you don't give me the four Vedas ... you should know who I am!"

The old man of the family said, "By custom, I cannot give you those four Vedas right now, but in the morning when the sun rises I will give you all the four Vedas."

Alexander had come in the evening. He said, "That's okay, I can wait. What will be the price?"
The old man said, "There is no question of price."

But Alexander took every care, he surrounded the house with his army. There was every possibility that in the night this old man might escape -- because he was so willing to give, and Alexander had heard that it was very difficult to get; that they will give their lives, but they will not give their Vedas.

Seeing that the old man was so willing -- he was just asking a little time. "Let the night be over. We cannot give them in darkness; they are the source of light. We will give them to you when the sun is rising. You come then," -- Alexander said, "I am not going anywhere. I will camp here in front of your house. And my army is surrounding your house. Don't try to deceive me."

The old man said, "There is no reason to deceive. You wait." And he closed his doors, all the windows.

In those days brahmins used to be fire-worshippers, so inside their house there was always a fire which had been continuous for hundreds of years past; it had never died out. They were giving it fuel, wood, continuously keeping the fire going.

In the night he gathered his four sons, and he brought all the four Vedas, and he said to each, "You listen to the RIGVEDA, you listen to the YAJURVEDA, you listen to the ATHARVVEDA, you listen to the SAMVEDA" -- these are the four names of the Vedas -- "and remember them! And I don't have much time. Only once you will hear it, and you have to remember it. There will be no question of saying that you have forgotten something, because once I read it, I will drop that page into the fire. I cannot give my ancient heritage to Alexander, but I can give my sons."

So he went on reading and dropping the pages into the fire. By the morning all the four Vedas were burnt, but the four sons were ready. He opened the door; Alexander immediately came out from his camp and said, "The sun is rising."
The old man said, "The Vedas are ready." He brought his four sons.
Alexander said, "Where are the Vedas?"

He said, "These are the Vedas. This is the first Veda, this is the second, this is the third, this is the fourth. Whenever you want, they will repeat them. Whichever page you want, they will repeat. Whichever line you want, they will repeat and explain to you."
Alexander said, "But what happened to the books?"
He said, "Look at the fire."
There in the fire he saw the four ancient books; they were still burning.

Alexander could not believe it. He could not conceive that this would happen. He was thinking that this

man may escape, so he had put his army around the house and he was camping in front of the house. He had never thought even in his dreams, his wildest dreams, that this would happen. But it had happened: the four Vedas were burnt.

The old man was laughing. He said, "You can take the living Vedas. I am giving you my four sons in my old age. They are my only support -- but it is no problem, take them to your land. Let your master and others know what is in the Vedas."

But Alexander said, "Why did you burn your books?"

He said, "There was no other way; I could not give them to you. That was my father's order when he was dying. When he handed them to me, he said, `Never give these books to anybody at any cost.' You could have given me your whole empire, and still I would not have given those books to you. It was a promise given to a dead father, a promise given when he was dying."

Alexander was at a loss. He did not take those four boys, because how would he know whether they were saying the right thing? "If this man, this old man, can be so clever, so intelligent, how to know whether these boys are reciting RIGVEDA or something else? We don't have anything to compare with. If he had given the books, we could have compared whether they were reciting the same thing. Now there is no point."

Back home he told Aristotle, "You have to forgive me. I could not bring a sannyasin because the sannyasin refused. He said, `I am a master of myself, you cannot order me. You may be a great emperor, that does not matter; to a sannyasin it is absolutely immaterial who you are.'

"I threatened the sannyasin," Alexander said to Aristotle, "that I would cut off his head. He laughed. He said, `You can do that because I have cut off my head long ago. You cut it! Take your sword out of your sheath!'

"I have never been so afraid. I have never seen such a ferocious man! Very fragile, very silent, very graceful, but he said, `Bring out your sword and cut off my head! Just as you will see the head falling on the ground, so I will also witness. I have left the head long ago so it is empty, don't be worried. You cut it off.'

"I could not cut off the head of such a man, such a beautiful man, so fearless. How can you cut off the head of someone who is inviting you ...?

"And I am sorry I could not bring the four Vedas, because that old man deceived me. He burnt the four Vedas, and in his very old age he gave his four sons. They were his only support. He said, `Don't be bothered about me. You take these four sons.' But I decided not to bring them, because how would we know whether they were right or wrong?"

When there was no way of writing, sutras came into existence; very small, aphoristic, two lines at the most -- and that too written in a poetic form, so you can hum, recite, sing, and let them settle in your memory.

So there are sutra priests, and when writing came into existence, *shastras*, scriptures, were written. Now there was no need to write aphoristically, because in an aphoristic style there is the possibility of misinterpretation.

You will find in India a strange phenomenon which has not happened in any place outside India. Every sutra book has been interpreted in thousands of ways, because the sutra is so small, so condensed, so full of meaning, that you can take any viewpoint. It opens in all dimensions; you can interpret it in such a way that nobody has ever thought of.

So there are interpretations of sutras, but these interpretations are also sutras. So then there are interpretations of the interpretations .... Sometimes it goes on until one sutra has been interpreted, then the interpretation has been interpreted -- twelve times, fifteen times, thirty times. I have come across one thousand interpretations of SHRIMAD BHAGAVADGITA.

Such a thing has never happened anywhere else in the world, because never were such condensed sutras given. Seeing the difficulty of sutras, that they can be interpreted in millions of ways contradictory to each other and create many schools of thought .... This was not the purpose. There was a single meaning, but who knows which is the right meaning? When there are a thousand meanings available, how are you going to choose which was the original meaning?

Hence, shastras came into existence. `Shastras' mean prose scriptures. You don't have to interpret. Every detail is given; not just a condensed aphoristic form, but everything that the person wanted to say has been explained by himself. You don't need any interpreter.

YAKUSAN SAID, "THERE ARE SUTRA PRIESTS AND THERE ARE SHASTRA PRIESTS" --

and what is their function? They don't know anything as their experience.
The sutra priests exist for sutras; they are just biological computers carrying sutras. You ask them for sutras, they will give you sutras. And there are shastra priests; they don't know anything on their own authority, but they can give you the whole shastra with all the interpretations possible. But it is all games, gymnastics of intellect and language.
Yakusan said, "I am neither, so WHY DO YOU QUESTION MY GOINGS-ON?

Why do you question that I have left the congregation? Neither am I a sutra priest, nor am I a shastra priest. I am myself. I expound my own experience, and I have expounded enough.

"I have said the unsayable in as many ways as it was possible to say it. I have expressed the inexpressible in thousands of ways, and so many people have become enlightened. Now all these meditators should sit by the side of those who have become enlightened. I have done my work, now I want to retire. Seeing the utter futility of saying anything, I wanted to retire from the very first day when I became enlightened. But because of my compassion, my love, and thousands of people coming with such thirst, I remained; I did not go into retirement, into silence. I hoped that perhaps their thirst may help them. The deeper their thirst ... I will be able to reach them with my words, with my silences, with my gestures. Perhaps if a thousand people come, one person may become enlightened. For that every effort is worth doing.

"And now that so many people are enlightened .... I am getting old, you should start sharing with the enlightened ones. This is my last gesture to you: Go into your innermost shrine. That's why I have come to my room." And he closed his doors.
Yakusan never opened his doors again. He died inside his room.

Zen masters die in different ways. They live individually, they die individually. Their every expression is so authentic, so original, you can never predict it.

The monks, the disciples, even the enlightened ones, were sitting around his house crying, shouting, "Please open the door." But there was nobody to open the door. Finally they had to break the door down. Yakusan was sitting in a lotus posture -- just the body; his being had melted like ice into the cosmos.

It is a very beautiful ending; the last sermon of the master just before his death.

Basho wrote:

COME, LET'S GO
SNOW-VIEWING,
TILL WE ARE BURIED.

It is absolutely graphic.

COME, LET'S GO SNOW-VIEWING, TILL WE ARE BURIED.

What he is saying is: if you become acquainted with the beauty of existence, your breathing will stop. The beauty is so overwhelming, you will be buried in it. It will become not only your inner enlightenment, it will also become your outer samadhi.

Maneesha has asked a question:
OUR BELOVED MASTER,
I HAVE HEARD YOU SAY THAT IF WE LOSE CONSCIOUSNESS -- THROUGH FEAR -- AT THE POINT OF DEATH WE RE-ENTER THE CIRCLE OF BIRTH AND DEATH.
IS WITNESSING ALL WE CAN DO AT THIS CRUCIAL MOMENT OR IS THERE ANY SPECIFIC TECHNIQUE?

Maneesha, there is nothing except witnessing, and witnessing is not a technique.
Witnessing is your nature, your very nature.
You are nothing but witnessing.
Witnessing is the purest consciousness.

And it is not only fear that makes you unconscious. Fear is only one element. When you are dying, it is not only fear that makes you unconscious; you already have too much unconsciousness -- fear only takes

away the thin layer of consciousness. One-tenth is conscious, nine-tenths is unconscious. Fear takes away the thin layer of consciousness and you are drowned in your own unconsciousness. It is so deep. It does not come from outside.

In meditation, when you are witnessing, you are by and by, without your knowing it, dispelling unconsciousness. You are becoming more and more conscious. The thin layer of consciousness becomes thicker and thicker and thicker, and a moment comes when your whole being is full of consciousness. This is witnessing.

So when death comes, you witness death. When life was there, you witnessed life. It is nothing new: death is only an object, just as life was an object. If you have learned how to witness, there is no question of being afraid. You will be a witness in your death too.

And if you are a witness in your death, you will never be born again into any other prison of the body. You will not suffer nine months in a mother's womb, in deep darkness, completely encaged. You will not suffer coming out of the womb -- because the passage is very narrow and the child suffers immensely.

In fact, the scientists say that every child is born before his time; nine months are not enough for the child to become mature. At least eighteen months are needed, but eighteen months will kill the mother. In eighteen months the child will be so big, you will not believe it: the mother is bursting.

To save the life of the mother, nature balances in such a way that it cuts it to nine months, which is exactly when the child can come -- although it is difficult and painful, the passage is very narrow. That's why the human child is so helpless; no other animal's child is so helpless. For just a few days perhaps the animal mother looks after them, then they are on their own.

But a human child has to be looked after for twenty-five years until he comes with a Ph.D. from the university! Twenty-five years is one third of life, and even then there is no certainty that he is mature. Most of them are retarded. They may have a Ph.D. but a Ph.D. is nothing, it is a very clerical job. You just go on cutting pieces from different books and pasting them and soon you will have a doctorate, a Ph.D.
It is such a clerical job that I refused to do it.

After my postgraduation, when I was offered a scholarship for three years to do a doctorate, I refused.
My vice-chancellor called me. He said, "You are mad."
I said, "That's true. You know me. Why have you called me?"

He said, "Listen, for three years you are given the biggest scholarship we have in the university and all facilities -- residence, food, teachers to help you for your doctorate."

I said, "My understanding about doctorates is this -- because I have seen many doctorates in the library. All my teachers are doctors; I have seen their doctorates and I have told them all that it is a simple job. You need only scissors."
They said, "What?"

I said, "You go on cutting from different books and go on pasting and soon ... it won't take more than six months. Three years is a waste. In six months you can produce a new book out of fifty books."

The head of my department had a doctorate from Oxford. Obviously he had written it in English. He wanted it to be translated into Hindi and wanted it to be published. It was a beautiful book: THE NATURE OF CONSCIOUSNESS IN HINDU PHILOSOPHY. He could not find the right person to translate it. For almost twenty years he had been looking. I was his student, and he told me, "I am tired of looking, but I think you can manage it. You will just have to devote to it at least one summer vacation -- two months."

I looked at his thesis and I said, "It won't take that long. I will translate it, but looking at your thesis I can say which passage has been taken from which book."

He said, "That you keep secret; you just translate it. You are not to bother which passage has come from which book. I know you can manage it, because you are living in the library the whole day. You know all the books that I have consulted."

I told him, "You have not consulted them, you have cut pieces. You needed only scissors and German glue!"

I translated his book. He was immensely happy. But I had marked on each passage "From this book, from this page to this page ...."

He said, "You have spoiled everything! I will have to have it typed by someone and I will have to cut all these references. Why did you do it?"

I said, "I know this passage is not yours, you have taken it from Badrayana." I had brought Badrayana, and I opened the page and I said, "Look! Word for word. You have been stealing."
He said, "That's true. It is difficult to argue with you."

So I told my vice-chancellor, "I don't want to do a clerical job. I would prefer to die than to be a clerk!"

He said, "Don't be angry at me; if you don't want to do it, don't do it." He said, "I have another offer for you. A commission of twelve students from all over India, who have come top this year in their universities, is going to visit Afghanistan. I have proposed your name, without asking you."

I said, "You have done absolutely wrong. You withdraw my name."

He said, "But why do you want to withdraw your name?"

I said, "You don't know, these names will reach to the politicians; they will have to approve them. My name can never be approved by the politicians."

Even in my university I was hitting the politicians right and left. Even the first prime minister, Pandit Jawaharlal Nehru, I was criticizing continually from the platform of the Students' Union of the university. He was Rajiv Gandhi's grandfather.

When he came to visit the university, he particularly asked the vice-chancellor, "Where is that young man who has been criticizing me continually on everything?"

The vice-chancellor called me. He said, "Nobody except you could be doing this. Why have you been criticizing him?"

I said, "I am ready to answer if he has any question to ask, or if he has any answer to give I am ready to criticize."

Pandit Jawaharlal looked at me. For a moment there was silence. He must have thought that if he criticizes me before everybody .... And he had read all my criticisms, because I was sending the university magazine every month to the prime minister with all my criticisms of his policies. So he was wise enough, he just hugged me.

I said, "Remember, this is not an argument!"

But we laughed. He understood the situation.

I told my vice-chancellor, "Take my name off the list."

He said: "I have already sent it and it will look very awkward."

I said, "Then it is up to you. I say to you that just to stop me, they can even cancel the whole commission." And that's what happened. The whole commission was dropped. Nobody was to go because they could not drop me alone and send the eleven others to Afghanistan to study, to see the country and its people and report to the government. The whole commission was canceled.

The vice-chancellor called me and he said, "You were right. You are always right!"

Maneesha, there is no technique as such. Your being, your consciousness, has to transform all the dark corners inside you. The light has to reach into every nook and corner.

That's what we call meditation.

Witnessing penetrates to every nook and corner -- slowly slowly, all darkness, all unconsciousness disappears. And if you die consciously, witnessing death, you are freed from the imprisonment of the birth and death circle. Then you can melt into the cosmic whole, into absolute silence, into great ecstasy. That is the only authentic religiousness.

It is time for Sardar Gurudayal Singh.

Duckworth Bird and Whitney Whacker find themselves sitting next to each other at the poolside of the Screwing Sands Hotel in Jamaica. Duckworth leans back in his beach chair, takes a long sip on his iced Pina Colada, and sighs, "Ah! Life is good!"

"Yes," replies Whitney, sipping on his Tequila Sunrise. "It is true."

"You know," says Duckworth, "I am here on my insurance money. I collected ten thousand dollars for fire damage."

"Me too!" exclaims Whitney. "But I got twenty thousand dollars for flood damage."

There is a long silence. Then Duckworth sits up straight in his chair, and turns to look at Whitney.

"Tell me something," says Duckworth. "How do you start a flood?"

Paddy and Seamus are having a beer in the pub, and are talking about Sean, their absent-minded friend.

"He's getting worse," says Paddy, shaking his head in dismay.

"Yes, I know what you mean," agrees Seamus. "Just last week he took his dog for a walk around the park and got lost."

"Well that's nothing," explains Paddy. "It was really embarrassing just last night in this pub. He started kissing a woman by mistake!"
"My God!" exclaims Seamus. "Did he think it was his wife?"
"No!" replies Paddy. "It *was* his wife!"

There is a loud clamor of screaming and the noise of smashing dishes coming from the Kowalski house. This goes on for fifteen minutes, when finally Kowalski comes storming out of the house.

"Ah, you'll be back!" screams Olga, standing in the doorway waving a teapot in the air. "How long do you think you will be able to stand happiness?"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent.

Close your eyes, and feel your body to be completely frozen. This is the right moment to look inwards.

Gather your life energy, collect your whole consciousness, and with an urgency as if this is the last moment of your life, go deeper and deeper like an arrow piercing to the very center of your being.

The deeper you move, the closer you are coming to yourself. The deeper you move, soon you will be facing your hidden buddha, your hidden witness.

At this moment you are the most blessed people on the earth. A great silence has descended upon you, and flowers of peace and the fragrance of love and the climate of compassion surrounds you.
You can see the buddha clearly.
It is your very being.
It is you.

Witness that the body is not you, the mind is not you, the astral body is not you. You are the buddha. You are the pure witness.
To make it clear, Nivedano ...

(drumbeat)

Relax ....
But go on witnessing whatever happens inside.

A great ecstasy may come to you, almost a feeling of drunkenness, and as you become settled in the witnessing, your body starts melting.

Gautama the Buddha Auditorium becomes an ocean of consciousness, without any ripples.

Collect as many flowers, as much fragrance, as much joy as you can contain -- the blissfulness, the benediction of this moment. And persuade the buddha. He has been hiding at the center for many many lives. The spring has come, now he has to come out. He has to become one with you, not only in the center but in your day-to-day ordinary activities.
Unless a buddha can sing a song with you and dance a dance, unless a buddha can participate in your very mundane affairs, you have not got it. But it is your very being, so you can pull him out; when Nivedano calls you back, hold his hand. I myself have brought him out by holding his neck! He will come with you.

Nivedano ...

(drumbeat)

Come back, but be silent, be graceful.

Sit for a few moments remembering the golden path you have traveled, remembering all the experiences at the center, and watch.
The shadow of the buddha is behind you.
Every day, inch by inch, the distance between you and your buddha is becoming less and less.
This is what I have called:
Straight to the point of enlightenment!

Okay, Maneesha?
Yes, Beloved Master.

Yakusan: Straight to the Point of Enlightenment

Chapter #3
Chapter title: A grand approach to reality

19 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
IN THE DAYS WHEN YAKUSAN WAS STILL ACTIVELY INSTRUCTING HIS DISCIPLES, RIKOH -- THE GOVERNOR OF HO-SHU AND ALSO A GREAT CONFUCIAN -- WENT TO VISIT YAKUSAN, WHOM HE GREATLY ADMIRED. YAKUSAN WAS LOOKING AT A SUTRA WHEN THE ATTENDANT MONK SHOWED RIKOH INTO THE MASTER'S ROOM. YAKUSAN DID NOT LOOK UP ON THE GOVERNOR'S ARRIVAL, BUT APPEARED ABSORBED IN WHAT HE WAS READING. AFTER A FEW MOMENTS, RIKOH, WHO HAD A HOT TEMPER, COULD NOT STAND IT ANYMORE.
HE GRUMBLED, "IT'S BETTER TO HEAR THE NAME
THAN TO SEE YOUR FACE," AND STOOD UP TO LEAVE.
IMMEDIATELY YAKUSAN SAID, "WHY DO YOU RESPECT THE EAR AND LOOK DOWN ON THE EYE?"
RIKOH PRESSED HIS HANDS TOGETHER AND BOWED DOWN. HE THEN ASKED, "COULD YOU PLEASE TELL ME WHAT TAO IS?"
YAKUSAN IMMEDIATELY POINTED UP AND THEN DOWN WITH HIS HAND AND ASKED, "DO YOU UNDERSTAND?"
RIKOH SAID, "I DON'T UNDERSTAND."
YAKUSAN SHOUTED, "CLOUDS ARE IN THE SKY; WATER IS IN THE WELL!"
RIKOH SUDDENLY REALIZED AND FELT GREAT JOY. AND WITH HIS CONTENTMENT, HE BOWED DOWN TO YAKUSAN AND PRESENTED THIS POEM TO HIM:
"ACHIEVED FORM, IT LOOKS LIKE A FORM OF THE CRANE.
UNDER THE THOUSANDS OF PINE TREES, THE WAY OF THE TWO POLES.
I COME AND ASK TAO: NO WASTEFUL ARGUMENT.
CLOUDS ARE IN THE SKY; WATER IS IN THE WELL."

FRIENDS, the two greatest enemies of man and life are religions and the military. They have both the same orientation: life-negation.

Religions teach people to renounce life, it is a sin to rejoice in it. In an indirect way they are teaching people to be life-destructive. They are enhancing a consolation that after life, after death, you will have all

the pleasures of paradise.

The military is also life-negative. Its whole function is to prepare for death. You can see the relationship: the military prepares to destroy people, and religion consoles them, "Don't be worried. The *real* life begins after death." Hence they have a subtle conspiracy, which is not so obvious to ordinary people.

Religions -- all the religions are included -- have done their best to destroy people's love, their life, their laughter. They have poisoned everything on the planet. If you are miserable, it is not your fault; you are programmed by the religions to be miserable. If you are criminals, suicidal, murderers, rapists, you are not responsible at all. You have been programmed to do all these things -- but in such a way that unless you have the vision of a buddha, you will not be able to figure it out.

For example, to forcibly make man monogamous is to destroy his whole joy of being with women, women's joy of being with men. A husband soon becomes a commodity, a wife soon becomes a lifelong purchased prostitute. You use each other, and to use any human being is against the dignity of humanity.

You can use things, but you cannot use human beings. And what are husbands doing? What are wives doing? And who is responsible for this? Who has created the prostitutes? To save marriage, millions of women live in the ugliest manner: by selling their bodies. It is religion.

Who has taken away your laughter, your smiling faces? Who has made you look so sad, in such despair and misery and anguish?

Sigmund Freud was right when he said that religion has been teaching against sex. It could not manage to make people against sex, but it has succeeded at least in poisoning sex. While making love you feel guilty -- and how can you rejoice when you feel guilty? If you are committing a sin you cannot rejoice. Unless love is a virtue, your birthright, it is poisoned.

Just as Sigmund Freud is right, so is Karl Marx when he says that religions are the opium of the people. They keep people drugged, drugged in fictions: in God, in heaven, in the greed for paradise and its pleasures, in the fear and paranoia of hell.

Just today I have received all the literature from the American Atheist Society. They have suffered immensely -- you will not believe it -- just as our commune suffered in America. Again, behind the government was the Christian church.

The woman who founded the Atheist Society has been jailed nineteen times without any reason -- and the American Constitution gives the freedom to choose your religion or *not* to choose. It is your personal affair, the state cannot interfere in it.

Her house has been burnt down by an American government agency, the CIA. Her whole library has been destroyed. She has been beaten for no reason at all. She had to escape to Hawaii just to save her life.

Slowly slowly, more and more atheists started gathering, and finally they founded the Atheist Society of America. In their literature they also mention my name. They quote me as calling Jesus a nutcase.

So the first thing I would like to tell the Atheist Society is that to be an atheist is not the right thing; you are simply a shadow of theism. If theism disappears, the shadow will disappear. Never be a shadow. Be on your own feet.

Atheists cannot stand on their own feet. If all theisms, all religions disappear, what reason will there be for atheism to exist? Atheism is simply a reaction against theism.

I would suggest to them to change the name of their society. Atheism indirectly emphasizes God by denying him. If there is no God, there is no point in denying. You don't deny things which don't exist, do you? Even to deny a thing, it has to be in existence. Even denial is an indirect way of approval.

I have watched theists and atheists, and the strangest phenomenon is that theists are rarely concerned about God.

Amrito from Greece is here. Because the Greek Orthodox Church was threatening me .... I was only there for four weeks on a tourist visa. I had never left the beautiful house where I was staying just by the side of the ocean, and people from all over Europe had come to be with me.

The archbishop started threatening me, and threatening the government that if they don't send me away out of Greece, immediately, he will burn down the house where I am living and my friends are staying. He will dynamite the house. This is from the archbishop of the Greek Orthodox Church!

The reason? -- I was corrupting the morality of the Greek youth. And no Greek youth was there! My people who were there had come from all over Europe. Perhaps half a dozen Greek sannyasins were there,

whom I had already corrupted.

But he made such a fuss that the prime minister had to immediately arrest me, and ordered that I should leave the country without staying for another single moment.

And now the prime minister himself has a girlfriend. His old wife is still there -- he has not divorced her -- and he is moving publicly with his girlfriend. The difference in age is great too, and he is even going to the parliament with his girlfriend.

The French president has refused an invitation from the University of Athens to give him an honorary doctorate. He refused, saying that, "I will not come because of your prime minister."

And other countries .... The Soviet Union has refused to have anything to do with Greece unless this man divorces his wife. But there are problems: the Orthodox Church of Greece does not allow divorce. And the prime minister is afraid.

And what happened to the archbishop?

Amrito, when you go back, ask him what happened to his morality. Why is he silent? Why not dynamite the prime minister's house? He is absolutely the right person to be dynamited.

What more corruption do you want?

What do you mean by morality?

Now the archbishop is completely silent.

There is no God, hence there is no need of any atheism. You cannot deny something which does not exist.

So my suggestion to the Atheist Society of America is to call your society the Agnostic Society of America. Agnostic means one who is searching for the truth; he is on the way, he is a seeker. He is not a believer. He does not believe in theism, he does not believe in atheism -- because both are believers and both are wrong. All believers are ignorant. In what they believe does not matter. You believe in God, somebody believes in no God.

And as I was saying, I asked Amrito when I was in Greece, "How many people belong to the Orthodox Church?"

She said, "Almost ninety percent."

And I said, "How many people attend the church every Sunday?"

She said, "Not more than four percent." And who are these four percent who attend? -- old, almost-dead women, with one foot in the grave and one foot in the church.

This archbishop of Greece wanted to have a procession against me in front of my house, but he could not manage it because his whole congregation consisted of six old ladies. It would have looked so embarrassing and idiotic.

I have never heard any theist talking about God, but atheists are continuously saying, "There is no God." This being too much concerned about God is dangerous. You are more concerned than the theists. Your whole literature consists of denying, continuously denying. One sentence only would be enough.

Whom are you denying? There has never been any God.

There is no reason for anybody to be an atheist.

But to be an agnostic is a totally different world. The agnostic does not believe either in God or no God. He simply does not believe. He searches, he explores, he tries to find the truth; and unless he finds, he will remain simply non-committal, he will not believe in any system of thought.

And when he has found, there is no question of believing. He *knows* it! He knows the truth. Only people who do not know, believe. Those who know, simply know. There is no question of believing. Do you believe in the sun? Do you believe in the moon? You simply know, there is no question of believing.

My suggestion to the Atheist Society of America and other atheists of the world is simply to change their name and their attitude. Don't fight against fictions, you are wasting your life.

A few people are wasting their lives in worshipping fictions, a few people are wasting their lives in fighting against fictions. Both are in the same boat. Both are idiotic, both are nutcases.

The saner man searches, tries to find a way to approach first his own being, and then from that point to enter into the cosmos. Knowing the truth brings great joy and blissfulness and ecstasy.

I have never seen any theist happy, I have never seen any atheist happy. Both are two polarities of the same thing. One has taken the positive attitude, the other has taken the negative attitude, but the object of *both* is the same God -- the greatest lie in the world.

On one side is religion, which is death-oriented, and it has immense power of which you are not aware.

Just in America, Christianity has more land than the five biggest corporations, which are almost empires in themselves. The five biggest corporations of America have not as much money or as much land as the Christian church. And the American government, against its own constitution, protects Christianity. You cannot find out how much money the church has got. Nobody can explore or research into the matter; the government secures its secrecy.

But still a few things leak out.

Every year, in different ways, the American government goes on giving the Christian church one hundred billion dollars. And the constitution of America says that state and religion should be separate!

The churches -- not only the Christians, but all the churches of the world belonging to different religions -- have more power than any government, more money, more people supporting them. But their work is absolutely underground, you don't see it on the surface.

And all these churches make death precious and life trivial. Life is something to be renounced. Then what remains? Only death. All the religions make death precious, because beyond death open the doors of paradise.

All fictions! And the whole of humanity is being forced to live under these fictions.

The second enemy is the military. It prepares especially for death, it has no other function. It prepares for war and destruction. And how much money is spent on it?

Just in America, Ronald Reagan has spent two trillion dollars on military build-up. Two trillion dollars! One thousand million dollars make one billion dollars; one thousand billion dollars make one trillion dollars. One million dollars are equal to fifteen crore rupees ... The proposed military budget for this year in the US is three hundred billion dollars.

Churches own one hundred and two billion dollars worth of land. The government subsidizes the church with at least one hundred billion dollars a year.

And this is only America. The case is similar in every country -- while the people are dying of starvation. These churches talk about charity, and they are accumulating billions and trillions of dollars.

President George Bush was very angry with me because of my Rolls Royces. But my ninety-three Rolls Royces cost only five point three million dollars -- and I was not the owner of them, they belonged to different people who had donated to a trust.

George Bush, I have come to know from very intimate friends of the White House, was very much against me. Again and again he was criticizing me: "The world is poor. Why does this man have ninety-three Rolls Royces?" As he became president, a special Lincoln Continental limousine was made for him. It took three years to make it, and six hundred thousand dollars; and he forgot all about what he had been saying about me.

I want to remind him, "You have still a second-rate car." My sannyasin, Avirbhava, has a Rolls Royce here for me. It is the greatest Rolls Royce that has ever been made by the Rolls Royce company.

George Bush is going to spend thirty million dollars on his inauguration as president -- and this same fellow was talking about my Rolls Royces. And they were not mine. I don't own anything; I have enough friends around the world to take care of me.

I had allowed my friends to make a trust with those ninety-three Rolls Royces. Even the president of the Rolls Royce company came to see, because I was the greatest customer in their whole history; never before, never after, is anybody going to have ninety-three Rolls Royces!

What was the purpose of it? Because I used only one Rolls Royce; I never went to see the garage which the Rolls Royce president went to see. He could not believe his eyes: that my cars were kept in a condition that even his new cars could not compete with, because they were given out of love, and taken care of out of love.

I never went there. I was always telling the directors of my garage, Avesh and Anandadas, that sometime I would come. It was not far away, it was just near the gate of my house. I used to pass by its side twice every day, coming and going, but I never went in. That was not my interest.

My interest was something else: to provoke the jealousy of the American so-called rich. And I succeeded absolutely. Even the president was jealous, the vice president was jealous. The super-rich, Rockefeller and others, were feeling defeated. For the first time somebody had made them appear poor. That was the purpose; otherwise, what is the use? I cannot ride in two Rolls Royces simultaneously. They were all of the same model, they all looked the same from the inside -- and I was not sitting on the bonnet!

In America, three million people are dying of cold and hunger, and President George Bush is spending

thirty million dollars just for his inauguration. Jimmy Carter managed his reception on only three million dollars. If Jimmy Carter can manage on three million dollars -- and that too was too much -- then why can George Bush not manage?

Has he forgotten all about me?

Now it is my turn to hit him as hard as I can.

He is a coward. He has chosen a vice president, Quayle, who is an idiot. The whole of America is talking about only one thing: Why has an idiot been chosen as a vice president?

Only George Bush and I know the reason. The reason Quayle has been chosen as vice president is as a safety measure. Nobody can shoot George Bush because they will be afraid that then Quayle will become the president. This is the strategy. Nobody would like Quayle to be the president. But this shows the cowardice of George Bush.

It is traditional in America that any intelligent president has to be shot down. George Bush need not be afraid, he is not that intelligent. A Lincoln has to be shot down, a Kennedy has to be shot down; twenty percent of the American presidents have been shot down, and they were the most intelligent ones. The idiots? Who cares! Why waste your bullet?

But cowards are cowards.

America goes on pretending that it is the same great and super-rich nation. It is no longer. You will not believe it but it has started borrowing money from poor countries, and of course from rich countries, richer than America.

Japan is now the richest country in the world. The richest man in America has only four billion dollars. The richest man in Japan has twenty-six billion dollars. Japan is one-fourth the size of America as far as land is concerned, but its land and all that land contains is worth four times more than America. America is already sliding back. It should be counted soon as a backward country.

These receptions -- wasting thirty million dollars of the taxpayers' money -- are just to boost the idea in the world that America is still rich. It no longer is, and it is going down the drain every day. Ronald Reagan has left it in debt.

Now the military is asking for one and a half *trillion* dollars: "Otherwise you will not be competing with the Soviet Union." George Bush is at a loss from where to get one and a half trillion dollars. And the military goes on increasing its budget, although it has the greatest budget in the world. But still it is far behind the Soviet Union. The reason: vested interests.

The Soviet Union is absolutely computerized. Its missiles will be handled by the computers. American missiles will be handled by human beings. A computer can work for one thousand people, ten thousand people -- as many as you want. Now these people are not allowing the government to set up computers because then they will lose their jobs. But missiles handled by human beings cannot compete with missiles handled by computers.

America is already a second-rate power in comparison to the Soviet Union. And it goes on pretending that it will not only fight for itself, it will protect the European continent, it will protect Panama, it will protect Mexico, this and that. America is going to protect all the world which is not communist -- that is its promise. It cannot do it, it has not the capacity.

If the Soviet Union attacks Europe, it will take ten days for America to bring its missiles to the Soviet Union or to Europe. It has missiles, but it does not have the carriers, so it will have to use old kinds of ships to get its missiles to Europe. It will take ten days. In ten days the whole of Europe will be gone. Those ships will search for Europe and Europe will not be found!

But the military experts in America go on continually bringing bigger and bigger budgets. Their experts' idea is that to keep the world in peace, you have to go on increasing military power, making more nuclear weapons. Pile them up; whether you will ever need them or not, that is not the question.

The Soviet Union is cutting its nuclear weapons, but America does not believe it. The Soviet Union invited news media people to see with their own eyes, and the news people were immensely impressed with the honest desire of the Soviet Union to avoid a third world war. Even the American news media was absolutely convinced that whatever the Soviet Union is saying, it is doing.

But the American military experts cannot believe it; it is against their vested interest. How can they believe it? To believe it means to cut the budgets.

And they have been exploiting so much money; they have become accustomed to having immense amounts of money in their hands. And it is not publicly known; the public is being told that it is a secret, a military secret. It is public money and a military secret! The American taxpayer is the most exploited in the

whole world, and the most deceived.

My understanding is .... Just the other day I told the Indian prime minister, Mr. Rajiv Gandhi, that if you say to an international gathering that there should not be any boundaries to nations, no organized religions, no differences in colors or races, the whole earth is one .... I have sent him a telegram saying that whatever you are preaching, practice it.

And I know he cannot practice it, because of the military. The military is not going to take his orders for dispersion. On the contrary, the military will take his power into their own hands rather than going to the fields, and to the orchards, and to work. The military is completely spoiled. Without doing any work they are getting the best food, the best clothes, the best houses. Why should they leave all this?

Rajiv Gandhi cannot do it. He will be thrown out of power by the military. The military cannot tolerate such things. You can talk about it, that's good -- but don't try to do anything.

Every nation is in the grip of the military and religion. Nor would religion like to be dispersed, because what will happen to its millions of acres of land, billions and trillions of dollars? No religion is going to disperse.

No white man is going to accept the Negro as his equal, although there is nothing special about being white.

The actual truth is .... When God was making human beings, first he cooked them too much; that's why the Negroes are so black. Seeing the Negroes, he became afraid. Out of fear, he then half-cooked them; that's how white people are -- half-cooked people. Then he remained in the middle: that's how Indians are -- neither white nor black, perfectly cooked!

But there is no need to feel any superiority or inferiority. You can see it on every beach in America and Europe: what God has left half-cooked, people are cooking themselves! It is such a hilarious scene ... thousands and thousands of people, particularly women, lying almost naked, burning themselves -- completing the job that God has left undone.

I don't like people when I see their faces sunburnt, it looks ugly. But it is loved very much by the white people. I cannot conceive whether they have any sense of beauty, any aesthetics .... If you are half-cooked, be happy, there is no harm in it. Why torture yourself?

All the beaches have become torture places where people are burning and torturing themselves. And that torture won't last: within two, three weeks, four weeks, it will disappear. Again you have to go to the beach.

And fat women .... You cannot figure out where the mouth is, where other things are -- everything is scattered on the beach. Clothes keep you tight. If everybody becomes loose, it is an ugly scene.

They say, these religious people, that in hell you will be burnt for eternity in fire. The white people will enjoy it, they will get really sunburnt!

But nobody is going to change his attitude. Jews will keep on thinking they are the chosen people of God. After four thousand years of constant misery, they still continue to think that they are the chosen people of God. Four thousand years have not convinced you?

The Nordic Germans go on believing *they* are the chosen people of God. Has the second world war not proved anything to you?

The intelligent young people have understood. My sannyasins ... the greatest number are Germans, the second Japanese, the third Italians. These were the three countries together with Adolf Hitler. It is not a coincidence, it is simply intelligence. They have understood that they are living in a mad society; it is better to get out of it, find some place where no such stupid ideas are maintained.

Their coming to me is coming to a saner place, where no distinctions are maintained. Nobody is superior, nobody is inferior.

Races will not drop their ideas.
Armies will not be ready to disperse.
Religions will not drop their hold on millions of people.

I have sent the telegram to Mr. Rajiv Gandhi. Let us see what he can do.

He will come up against all the powers which he has never thought would oppose him. Right now they are with him, but if you start dispersing armies, throwing away your armaments ....

And I don't think he himself has said that consciously, because on one hand he is making India a nuclear country -- India is already producing nuclear weapons -- and on the other hand he is talking about disarmament, de-nationalization. He does not see the contradiction.

You are so poor, and you are trying to be a member of the nuclear club. It is such a costly affair for a poor country, that for one nuclear missile millions of Indians will have to die. At this cost, you can become a member of the club of those countries which have nuclear weapons.

Right now there are only five countries in the club. India will be the sixth. By the end of this century there will be twenty-five countries having nuclear weapons. The whole energy is going towards producing death.

Such a love for death, and such a hate for life?

That's why I say it is an insane world. You have to be aware -- at least individually you can drop all death-orientation. And the only way to drop it is to love life, to love love, to love laughter, to rejoice -- not in a paradise after death, but here now. Before death destroys, you have to find the eternal in you.

That eternal can be found only by rejoicing people, loving people, compassionate people, silent people; not people who are against life, they can never find the source.

It is such a simple arithmetic. If you are against life, as all the religions are and all the militaries are, then how can you go deeper into life to find the source, the roots in the cosmos?

I want you, my people particularly, to be life-affirmative, against destruction. They have to be creative in their small ways. Maybe they create poetry, music, dance; maybe they create a small garden with flowers. Inside they have to find their buddha. The more people find the buddha in their innermost being, the more secure is this beautiful planet earth.

In this whole universe, the scientists can only guess that there may be some planets somewhere which have life on them. But this is all guesswork, there is no valid evidence. In this vast universe, only this small earth is full of life.

The whole universe in a way is dead. Nothing green, no river has been found on any planet, on any star; no mountains, no thick forests. No birds fly in their skies, no cuckoos sing songs, no peacocks dance with their psychedelic-colored feathers.

There is no sign of any human beings anywhere else in the whole universe.

This is the glory of this small planet. It is a very small planet, but strangely of a tremendous glory and splendor. It is a miracle!

In this whole universe, only this earth has greenery, only this earth has humanity. Only this earth has the possibility for human beings to rise to the ultimate peak of being buddhas. This is our only security, otherwise religions and armies are going to destroy the *only* place where life exists, where consciousness has grown, where a few people have touched the ultimate eternity, where a few people have reached to the very center of existence and found the ultimate significance and meaning of life.

It is not just a question of five billion people dying; it is a question of the whole universe becoming without life, without consciousness. It is a tremendous problem.

You are responsible for such a great work.

Your meditation is not only for you. It is creating a certain milieu around the earth to help people become more creative, more life-affirmative, more in tune with existence, more sane ... and more in the present.

The sutra:

> OUR BELOVED MASTER,
> IN THE DAYS WHEN YAKUSAN WAS STILL ACTIVELY INSTRUCTING HIS DISCIPLES, RIKOH -- THE GOVERNOR OF HO-SHU AND ALSO A GREAT CONFUCIAN -- WENT TO VISIT YAKUSAN, WHOM HE GREATLY ADMIRED.

It is very easy to admire a master from far away, looking into his sermons. It is very difficult to face a master, and particularly for a man who was a great Confucian scholar. He could not see the contradiction.

Confucius is not a master, he knows nothing of meditation. He is just a moralist, a thinker who makes rules, regulations on how to behave in a more gentlemanly way. His concern is social, social convenience. He is not concerned at all with your spirituality; he is a materialist, a socialist.

Rikoh, although he was a governor, could not see the contradiction that to admire Yakusan, a Zen master, is very contradictory to Confucian scholarship.

But that's how people are living -- in all kinds of contradictions. They don't have the eyes and the clarity to see that their life is a contradiction, that they say something, and they believe something and they do something else. And they never see their confused life. They think beautiful thoughts but their actions are

ugly, because their beautiful thoughts repress their ugly thoughts. Those ugly thoughts and desires find some way to assert themselves from the back door.

You are all sitting on volcanoes, centuries old, ready to burst any moment. Just a small provocation is needed. Your morality is not even skin deep. Just a little scratch and out comes the gorilla, the chimpanzee, the ape. Your humanity is very thin.

To understand the contradiction is to get beyond it. Rikoh must have been a very confused man. Intellectuals are bound to be: they live in the mind, and the mind has no power over the body.

Just try this small experiment: move your earlobes. Try with your mind, however you want to, just to move your earlobes, and you will find it is absolutely impossible.

I have come across only one man, and he was a freak of nature -- because there are no nerves in the earlobes so you cannot move them. This young man was my class fellow; now he is a doctor. By a freak of nature, his earlobes have some nervous system; he can manage any way you say. You cannot believe it.

Have you ever thought why you cannot move your earlobes the way you move your hand?

Mind has no control over the body, and the people who live in the mind start moving far away from the wisdom of the body. They start making intellectual systems for life, and life does not believe in your intellect. It has its own built-in program.

The intellect may be convinced that you should be celibate, but the body is not convinced, and intellect has no way to convince the body. There has never been a single man who was celibate, except those who are impotent. But the impotent man is not celibate.

Have you ever observed a simple phenomenon? No impotent person, and there are many, has contributed anything to the world, to its evolution. No impotent man has been a great painter, or a great dancer, or a great musician, or a great poet, or a great mystic. No impotent man has been a buddha.

The reason is simple. Our life energy is equal to our sex energy. They are not two things. The impotent man has no energy at all; how can he be creative? All creative people are oversexual.

Nobody says such truths to you, and I am bound to be condemned by the masses because I am saying that every creative person is oversexual, *has* to be!

Average human beings are average sexually; their sexuality is finished by creating a dozen children. To create poetry you need more energy than just the productive. To create a great dance, to be a great musician, a painter, a sculptor, you will need something extra; you will need something overflowing that the average man has not. The average man is finished with the children, then he lives his whole life like a spent cartridge!

The mystics, the buddhas, are the most sexual people in the world, for the simple reason that unless you have too much energy, overflowing, you cannot enter into the center of your being. It needs tremendous force! And it is the same energy, whatever name you give to it.

The governor, Rikoh, admired Yakusan very much. It is very easy to admire from far away, because then you are only hearing stories from people. You have never encountered a Zen master. The real encounter has a totally different effect. Because he admired Yakusan, he went to see him.

YAKUSAN WAS LOOKING AT A SUTRA WHEN THE ATTENDANT MONK SHOWED RIKOH INTO THE MASTER'S ROOM. YAKUSAN DID NOT LOOK UP ON THE GOVERNOR'S ARRIVAL, BUT APPEARED ABSORBED IN WHAT HE WAS READING.

A master is always total in whatever he is doing; he may be chopping wood ....

It is said about Rinzai, the great master who brought Zen from China to Japan .... He had a beautiful monastery and just near the gate he was chopping wood. Winter was coming soon; he was getting ready for the winter. He was so absorbed in chopping wood, when a man entered the gate. Seeing a vast monastery he wondered where he was going to find the master, Rinzai. He had heard so much about him.

Seeing one man chopping wood, he asked him, "Can you tell me where I can find Master Rinzai?"

Rinzai looked at the man. For a moment there was silence, and then he just indicated with his finger, "There! As far as I know, Rinzai lives in that hut." He was so absorbed, he forgot that he was Rinzai. The man went.

Then he had a second thought: "My God! I am Rinzai, and the poor fellow has gone in search of me!" So he ran, he went into the hut from the back, sat in the master's position.

The man knocked. Rinzai said, "Come in." The man looked at him: he was the same man, still

perspiring.
The man said, "But where is Master Rinzai?"
He said, "I am Master Rinzai."

The man said, "Don't deceive me. I have just seen you at the gate chopping wood."

Rinzai said, "That's right. At that time I was not Master Rinzai, but just a woodcutter, totally a woodcutter. That's why I forgot and I showed you the way. Then I remembered, and I had to run -- you can see I am perspiring; I had to run by the back way and come quickly before you reached here. Now I am Master Rinzai. What do you want?"

The man was very puzzled. He could not believe it. What to say of this man: whether he is just a woodcutter pretending to be Rinzai or he IS Rinzai and was cutting wood?
He said, "I will come some other day. You have confused me completely."

Rinzai said, "I have not confused you, you have always been confused. I have brought it to the surface. Come some other time, but remember, I am doing all kinds of things. Sometimes I am carrying water from the well. Don't ask me where Master Rinzai is; at that time I am just a water carrier."

A Zen master is basically total in his action. Nothing is left behind. So when Yakusan was reading the sutra, he was totally there. He did not even look to see who had entered. It was not that he was insulting or humiliating the governor -- he had not even raised his eyes, he had no idea that the governor had entered. He went on contemplating the sutra, its significance, its implications.

YAKUSAN DID NOT LOOK UP ON THE GOVERNOR'S ARRIVAL, BUT APPEARED ABSORBED IN WHAT HE WAS READING. AFTER A FEW MOMENTS, RIKOH, WHO HAD A HOT TEMPER ....

Now, what kind of Confucian is this? That's what I mean by skin-deep morality.

A great Confucian scholar who has learned all the manners and etiquette and morals, and a man in the high post of governor -- but he forgot it all. Just because Yakusan did not pay any attention to him for a few seconds, his hot temper came to the surface.

The Confucian cannot dissolve anger, no moralist can help you to dissolve anger; they only teach you to repress. Go on repressing greed, anger, jealousy, and they will all accumulate inside you and will become a strong force. Just a slight provocation ....

And Yakusan was not provoking consciously, he was simply reading his sutra. But even that, the governor felt, is insulting: "I am no ordinary person, I am a governor and he is just a beggar." Zen masters are beggars.

"A beggar! -- and he has not even looked at me, what to say about standing up and receiving me and bowing down. He knows no manners! He is a wild type of man." He became very angry. He could not stand it anymore.

HE GRUMBLED, "IT IS BETTER TO HEAR THE NAME THAN TO SEE YOUR FACE," AND STOOD UP TO LEAVE.
IMMEDIATELY YAKUSAN SAID, "WHY DO YOU RESPECT THE EAR AND LOOK DOWN ON THE EYE?

You have heard of me and you respected me. And now you have seen me and you are angry and you are going in anger. Why do you prefer the ear to the eye?"

A very significant question. The eye gives you eighty percent of your experiences, and the remaining four senses, only twenty percent. That means that each sense other than the eye gives you only five percent of your total experience, while the eyes give you eighty percent.

But people are very much believers in the ear. You believe any kind of rumor, you never bother to check. You believe any kind of lie, you never try to find out; "First I should understand whether there is any truth in it." Who wants to take that much care?

People live in lies; and they have only heard, they have not seen anything. Have you seen God? And the whole world believes in it, just because you have heard. And the people you have heard it from, have you asked them, "Have you seen God?" They have also heard. Go on searching; you will never find a man who has seen God. You will find, century after century, people who have heard. Who created the rumor?
I have always loved a small story ....

By chance, by some mistake a journalist, after dying, reached the pearly gates. Saint Peter opened his

window and looked down, and he asked, "Who are you?"
The man said, "I am a journalist. Open the door."

Saint Peter said, "A journalist? Our quota is full. We had a quota for twelve journalists, but that has been full since eternity because there is no news happening in paradise. Everything is calm and quiet. All the saints are sitting on their clouds, playing on their harps, singing `Alleluia!'"

What news can there be? No stealing, no murder, no suicide, no rape, nothing. So only the first issue of the newspaper had appeared -- that was in the very beginning when God made the world. That was the only news. Since then those twelve journalists had been just sitting uselessly.
"So please, you go to the other door in front."

The journalist looked at the other door. He said, "That is the door to hell. I don't want to go to hell; I want to first inspect heaven."

Saint Peter felt pity for the man. He said, "I will do one thing: I will give you twenty-four hours. You go in. If you can convince any journalist amongst the twelve to go to hell, then you can remain here and he can go to hell. Our quota will remain twelve. If you cannot convince anybody, then after a day you will have to go."
The journalist said, "That's enough. Twenty-four hours -- that's enough."

He went in and started talking to everybody who met him saying, "In hell they have brought the latest machinery for printing, a great new newspaper is going to be published. They are in need of journalists, editors, sub-editors."

He talked to the saints; they didn't care much, but the journalists became alert. They said, "Really?" He continued on around heaven, and after twenty-four hours he went to see whether anybody had left, or he had to go.

Seeing him coming, Saint Peter locked the door. Saint Peter said, "You cannot go. All the twelve have gone, you convinced them!"
He said, "My God, all the twelve? Then I want to go."
Saint Peter said, "You created the rumor."

He said, "That's true that I created the rumor, but if twelve journalists have believed it, who knows, the rumor may be true! Just open the door, I am getting suffocated!

"And anyway, twenty-four hours in heaven is more than enough. Nothing is happening here. All rotten saints, and just doing only one thing: sitting on their small clouds, floating, and playing on their harps, `Alleluia!' I don't want to do this anymore. You just open the door. Anyway I am not supposed to be in heaven."

Saint Peter said, "It is up to you. Because we don't need journalists, you can go -- but don't come back."
He said, "Who is going to come back? The rumor must have some truth in it."

Saint Peter laughed: "I have never seen such an idiot. *You* created the rumor and now you say that it must have some truth!"

The journalist said, "Yes, my whole life I have been doing it. What is the purpose of a journalist? To create rumors. But I have never been so convincing. That means the rumor has some truth in it. I am convinced myself because those twelve were convinced, and they were all ancient, experienced journalists. If they have left, I am going."

People believe whatever they hear.

Every Buddhist scripture ... they were not written by Buddha, they were not written while he was alive; they were written after he died. Then a great meeting of all the enlightened disciples, five hundred in all, reported whatever they had experienced with Buddha. But everybody reported that "I HAVE HEARD Buddha saying such and such a thing."

Every scripture of Buddha begins with "I have heard ..." because those people were authentically true. They had heard Buddha, but to hear is one thing and to experience is another. That was their honesty, sincerity.

Yakusan said, "It is better to hear the name, you said, Governor, than to see the face?

WHY DO YOU RESPECT THE EAR AND LOOK DOWN ON THE EYE?"

What is he saying? He is saying, "If you had seen me totally absorbed in my work, utterly -- nobody was left behind, only the sutra resounding in the nothingness of my being -- if you had silently watched and witnessed, you would have got something immeasurably valuable.

"But you were so full of opinions, which you had heard, that your eyes were blind; you could not see. Your ears overpowered your eyes. If you had seen me in that position of absolute meditation ... I was not, only the sutra was. In my utter silence and absence, the sutra was resounding just like a bell ringing, the sound disappearing into silence.

"If you had just witnessed, putting all your opinions and admiration aside -- because that is only heard, that is not your experience. You missed a chance, a great chance. You have never seen a man so absorbed that he does not look even at the governor."

There is a beautiful temple in Maharashtra. In Maharashtra, Krishna's name is Vitthal. There is a story behind the name. Vitthal means "Sit down!"

There was a great lover of Krishna. He had almost become absolutely absent as far as he himself was concerned. He had opened all his doors for Krishna to come in. Krishna for him was the name of the cosmos.

There is no problem, you can call the cosmos by any name, just don't get into a misunderstanding. By naming it Krishna, you may start thinking it has a personality, that it is an individual. But the man was not at all confused about it. His name for the cosmos was Krishna.

His old mother was almost dying and he was massaging her feet. It was a cold night. The story is beautiful. Now it becomes a parable; up to now, it may have been factual.

Seeing that his devotee was serving his mother so totally -- he has forgotten to eat, to drink -- Krishna came to help. He stood behind him, but the man was so absorbed in massaging the feet of his mother he did not look behind him, although he had heard somebody come -- the footsteps.

Krishna had to declare himself: "I have come to help you!"

He said, "I am enough to serve my mother." But he did not look at Krishna. There was a brick lying by his side. He just threw the brick behind him, without looking up, and said to Krishna, "Sit down on the brick till I am finished."

Because he told Krishna, "Sit down on the brick," in Maharashtra Krishna is called Vitthal -- Vitthal means "Sit down!" -- and they have a beautiful temple in which a brick is preserved, and Krishna is sitting on the brick.

I am not concerned with the mythology, I am concerned about the man's total absorption, his absolute immersion in the act he was doing. Even if God comes, he says "Sit down! You will have to wait." He does not look behind him.

Even God cannot create a disturbance in a meditator, what to say about a governor.

I have loved the story, although it seems to be mythological because there is no Krishna to come, it is all imagination.

But my concern is not Krishna, my concern is the man who was so deeply involved in serving his almost-dead mother. In the morning she was dead. He was still massaging her feet when he found that she was dead.

Yakusan is saying, "You should trust your eye more than your ear. You should put aside all opinions, prejudices, and clean your eyes. Let them be mirrors to reflect the reality."

RIKOH PRESSED HIS HANDS TOGETHER AND BOWED DOWN.

He saw the point. He was an intelligent man -- of course not a meditative person, but he could see the point that he had missed and he had misbehaved. Coming to the Zen master and getting hot tempered and angry was not the right manner, even according to Confucius in whom he had believed.

RIKOH PRESSED HIS HANDS TOGETHER AND BOWED DOWN. HE THEN ASKED, "COULD YOU PLEASE TELL ME WHAT TAO IS?"

Tao is the Chinese word for truth, for existence, for dharma, for buddha -- the ultimate reality that cannot be translated into words. Tao is a beautiful symbol. It does not mean anything, it simply indicates. It is an arrow on a milestone. It says go on, you are on the right path, don't stop unless you reach to the very end.

Rikoh asked, "What is Tao?"

YAKUSAN IMMEDIATELY POINTED UP AND THEN DOWN WITH HIS HAND AND ASKED, "DO YOU

UNDERSTAND?"

With his hand he had shown everything -- the highest ultimate peak of consciousness and the deepest depth of consciousness -- the whole span of consciousness from the depth, the abysmal depth, to the ultimate height which ends nowhere, it simply goes on and on and on. He had shown the vertical process.

You have to understand it. We move in time horizontally. The child becomes young, the young man becomes old, the old man dies; from the cradle to the grave we move in a horizontal line. Time is horizontal, truth is vertical. Meditation is vertical; it does not move horizontally, it moves vertically.

You have seen the cross of Jesus -- but Christians don't understand the meaning of the cross. The cross shows both the lines: the horizontal line, the hands of Jesus, and the vertical line, his head down to his feet. There is a crossing point where the vertical crosses the horizontal. That point you find in meditation. That I have been calling your center.

Once you have found that point, you know. A door opens upwards and a door opens downwards. For the first time your vision becomes vertical, time ceases. You start moving into timeless eternity. Mind ceases, because thinking is horizontal. You start moving into no-mind.

Unfortunately, Christians completely missed the meaning of the cross. Even the pope just hangs a golden cross around his neck, not seeing the utter stupidity of it. Jesus was not hanged on a golden cross, and he was not hanging the cross around his neck. He was hanged *on* the cross. If the pope really wants to be the representative, then the only way is to help him to be hanged on a wooden cross. Only then will he be a representative. A golden cross, and so small, and such a big Polack ....

Christians have not understood the significance of the cross. It shows the two lines in existence: one line is of time and mind, and one line is of no time, no mind -- and that is your truth, when you start moving vertically.

YAKUSAN IMMEDIATELY POINTED UP AND THEN DOWN WITH HIS HAND AND ASKED, "DO YOU UNDERSTAND?"
RIKOH SAID, "I DON'T UNDERSTAND."
YAKUSAN SHOUTED, "CLOUDS ARE IN THE SKY; WATER IS IN THE WELL!"

What does he mean? He says that everything is in its place ... what is there to understand or not to understand? *Everything* is in its place. The clouds are in the sky and water is in the well. Nothing is wrong anywhere. The buddha is in its place; you may be aware of it or not, that is another point, but he has not moved out of you even for a single moment for a morning walk.

Tao means everything is exactly where it should be. Nothing has to be improved, nothing has to be changed. Everything has to be allowed to be as it is, relaxed, at rest, and the whole existence becomes a celebration.

RIKOH SUDDENLY REALIZED AND FELT GREAT JOY.

The moment he heard Yakusan shouting,

"CLOUDS ARE IN THE SKY; WATER IS IN THE WELL!,"

he understood the symbolic message. Nothing has to be done, just watch. Clouds are in the sky and the water is in the well. Be a witness.

No effort is needed to become a buddha. No effort is needed to realize Tao. Just witness. Everything is in its place. Nothing has ever gone wrong.

This is a very strange but very grand approach to reality.

RIKOH SUDDENLY REALIZED AND FELT GREAT JOY. AND WITH HIS CONTENTMENT, HE BOWED DOWN TO YAKUSAN AND PRESENTED THIS POEM TO HIM:
"ACHIEVED FORM, IT LOOKS LIKE A FORM OF THE CRANE.
UNDER THE THOUSANDS OF PINE TREES, THE WAY OF THE TWO POLES.
I COME AND ASK TAO: NO WASTEFUL ARGUMENT.
CLOUDS ARE IN THE SKY; WATER IS IN THE WELL."
Very beautifully he says,

"I COME AND ASK TAO."

He is saying, "I have not asked about Tao, now I understand. I have asked Tao himself." Yakusan is

Tao, is in this moment just a pure witness, utterly at rest.

"I COME AND ASK TAO: NO WASTEFUL ARGUMENT,"

-- no argument from the master, no effort to convince. Just a simple indication of a vertical existence, from high up to the very abysmal depth, and the whole existence is yours. No wasteful argument.
He simply says,

"CLOUDS ARE IN THE SKY; WATER IS IN THE WELL."

And everything is understood.
Rikoh touched the feet of the master in deep gratitude.

Basho wrote:

A QUICK, LIGHTNING FLASH!
TRAVELING THROUGH THE BLACKNESS
THE NIGHT HERON CALLS.

The night heron calls -- a quick lightning flash traveling through the darkness.
That's how it happened to Rikoh. Yakusan managed a quick lightning flash, passing through all darkness like the night heron calls, and then there is the utter silence of deep gratitude.

A question from Maneesha:
OUR BELOVED MASTER,
IS THE POINT OF THE QUESTIONS TO FIND AS MANY DIFFERENT WINDOWS THROUGH WHICH WE MIGHT VIEW -- AND FINALLY REALLY COMPREHEND -- WHAT YOU ARE SAYING?
OR IS THERE MORE YOU HAVE NOT YET SAID, AND THE QUESTIONS ARE OUR DRAWING YOU OUT ON THOSE AREAS WHICH YOU HAVE NOT YET DISCLOSED?

Maneesha, both things are true. I want you to look from every window possible. One never knows from which window you will see the light, from which window you will see the moon. I don't want to leave out any angle, any dimension. Your questions bring new dimensions. So the first thing is absolutely right, and the second thing is also absolutely right.
I have five hundred books, but what I wanted to say I have not said yet. I am trying hard, hoping that in some way, in some moment, whether I say it or not, you will hear it. Perhaps I may not be able to say it, but I may be able to *show* it. You may not hear it, but you may see it.

I am reminded of one of the great Indian poets Rabindranath Tagore. He was a Nobel Prize winner. He has written six thousand songs which can be sung and put to music. They are not just poetries to recite, they are composed according to musical instruments. In the English language only Shelley comes a little close to Rabindranath Tagore. He has two thousand songs which can be put to music, but Rabindranath is far ahead -- six thousand songs.
When Rabindranath was dying, one of his friends was there and also his uncle -- a great painter, just as Rabindranath was a great poet -- was sitting by his side. His name was Avanindranath Tagore. In this century in India nobody has surpassed Avanindranath Tagore as far as painting is concerned. They were almost of the same age.
Rabindranath was dying -- both were old -- and Avanindranath said to Rabindranath, "I see tears in your eyes. You should rejoice. You are leaving six thousand songs behind you. There is no single poet in any language who can be compared to you. You can die with dignity and pride. Withdraw your tears."
Rabindranath said, "These tears are not what you think. They are not of despair, they are not of fear, they are not because death is coming. The reason for them is that I have sung six thousand songs, but the song that I have come to sing, I have failed. That song I sing again and again and again, but something else comes out. That song remains hidden deep in my soul.
"I am crying because I was coming very close. This is not the moment for me to die. God is absolutely unjust with me. A whole life of rehearsal -- all those songs are just rehearsals, rejections -- and the song that

I wanted to sing still remains unsung."

But that is not going to be the case with me. I will sing the song; I will try from every angle to approach you, from every possible dimension, in every possible way and device. My song is not of words, my song is me. I want to share my whole being with you, hence the questions.

It is time for Sardar Gurudayal Singh.

Ronald Reagan picks himself up off the street outside the exclusive Big Deal Restaurant.

"I guess I don't have anything to complain about," says Reagan, as he dusts himself off. "They treated me all right!"

"What do you mean, `treated you all right'?" asks Reginald, Ronald Reagan's private secretary, straightening Reagan out. "They threw you out, did they not?"

"Yes they did," replies Reagan. "They threw me out through the kitchen into the street. Then I told the manager that I used to be the president of America, so he picked me up gently, brushed me off, and escorted me back into the restaurant. Then he threw me out of the front door!"

Timid Teddy Toober is tired of being a wimp, so he goes to see Doctor Feelgood, the famous psychiatrist.

"As I see it," recommends Feelgood, "you need to be more firm, more tough at home. Just show your wife, Big Bertha, that you are a man and not a mouse!"

"Great idea!" replies Timid Teddy.

And that evening he goes home feeling like a real man. He walks in the door and sees Big Bertha carrying the couch upstairs by herself.

"Listen, here," commands Timid Teddy. "Just put down that couch, and from now on you are taking orders from me. First, I want my slippers, my newspaper, and my pipe delivered to me in my easy-chair!"

Big Bertha looks at Teddy in disbelief as she slowly puts down the couch.

"Then, after you prepare supper," Teddy continues, "just go up and lay out my evening clothes -- I am going out alone tonight with the boys. And do you know who is going to dress me in my best tuxedo and black tie?"

"Sure, I know," says Big Bertha, smiling, "the undertaker!"

Humphrey Hogbreath wakes up slowly after undergoing a serious brain operation. He is just conscious enough to feel the softness of the comfortable bed and the warmth of gentle hands on his forehead.

"Ah!" gasps Humphrey. "Where am I? In heaven?"

"No, dear," replies Hilda, his wife, "I am still right here with you!"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent.

Close your eyes, and feel your body to be completely frozen.

This is the right moment. You can look inwards. Gather your total energy, your whole consciousness, and with an urgency, as if this is going to be your last moment on the earth, go rushing towards the center of your being -- faster and faster.

As you come closer to your inner center you are coming closer to the cosmos. You are coming closer to yourself. You are coming closer to your inner splendor, the buddha.

Centered in your being, you are no longer the personality you have always believed. Centered in yourself, for the first time you are a buddha, your real and authentic being.

The only quality that buddha has, you have to remember. That quality is witnessing. Just witness ... the body is not you, the mind is not you, the astral body is not you, the subtle body is not you.
You are only a witness.

Silence descends, deep peace arises in you, a great ecstasy surrounds you. Just witness.

At this moment you are the most blessed people on the earth, ten thousand buddhas ready to melt into each other.

Nivedano ...

(drumbeat)

Relax ....
But keep witnessing.

Everything that may be happening inside you, just watch. Slowly slowly you are melting. Your separations are disappearing. Gautama the Buddha Auditorium has become an ocean of pure consciousness, without any ripples.

This is the moment to persuade the buddha to come with you. Collect the grandeur of this moment, the beauty, the truth, all the flowers of the mysterious existence which are available at the center of your being, all the fragrances of the beyond.

This is the vertical moment. You are no longer in time, you are no longer in mind, you are in eternity, timelessness. You are beyond mind, just a pure silence, witnessing your original face.

Before Nivedano calls you back, persuade the buddha. He has been hiding in your center for centuries. He has to be brought from the center to your ordinary day-to-day life. He has to become your song, your dance. He has to become your activities, your words, your gestures, your silences.

The day only he remains and you disappear will be the greatest day of your life.
After that, the whole existence is yours, with all its mysteries.

After that you will never be born into a body, into a prison, into the cycle of birth and death.
You will spread all over the cosmos.
You will become one with the whole.

Nivedano ...

(drumbeat)

Come back, but come as a buddha, silently, peacefully, with great grace. Just sit down for a few moments to recollect, to remember the golden path that you have traveled. Watch. The buddha is coming closer and closer every day. He is becoming a reality in your life, not just an idea.
This I call:
Straight to the point of enlightenment!

Okay, Maneesha?
Yes, Beloved Master

Yakusan: Straight to the Point of Enlightenment

Chapter #4
Chapter title: The sutra is long, the night is short

20 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
WHEN THE NOVICE MONK, GAO, FIRST CALLED ON YAKUSAN, YAKUSAN ASKED HIM, "WHERE DO YOU COME FROM?"
GAO SAID, "FROM NANYUE."
YAKUSAN ASKED, "WHERE ARE YOU GOING?"
GAO REPLIED, "TO JIANGLING TO RECEIVE THE PRECEPTS."
YAKUSAN THEN ASKED, "WHAT IS THE AIM OF RECEIVING PRECEPTS?"
GAO ANSWERED, "TO ESCAPE BIRTH AND DEATH."
YAKUSAN SAID, "THERE IS SOMEONE WHO DOESN'T RECEIVE THE PRECEPTS AND HAS NO BIRTH AND DEATH TO ESCAPE -- DO YOU KNOW?" GAO ASKED, "THEN WHAT IS THE USE OF THE BUDDHA'S PRECEPTS?" YAKUSAN SAID, "THIS NOVICE STILL HAS LIPS AND TEETH."
AT THIS, THE NOVICE BOWED AND WITHDREW.
DOGO THEN CAME FORWARD AND STOOD BY YAKUSAN, WHO SAID TO HIM, "THAT LIMPING NOVICE WHO JUST CAME, AFTER ALL HAS SOME LIFE IN HIM." DOGO SAID, "HE'S NOT TO BE ENTIRELY BELIEVED YET -- YOU SHOULD TEST HIM AGAIN FIRST." WHEN EVENING CAME, YAKUSAN WENT UP INTO THE HALL; HE CALLED, "WHERE IS THE NOVICE WHO CAME EARLIER?"
GAO THEN CAME FORWARD FROM THE ASSEMBLY AND STOOD THERE, AND YAKUSAN SAID TO HIM, "I HEAR THAT CHANGAN IS VERY NOISY."
GAO SAID, "MY PROVINCE IS PEACEFUL." YAKUSAN ASKED, WITH MUCH JOY, "DID YOU REALIZE THIS FROM READING SCRIPTURES OR FROM MAKING INQUIRIES?", TO WHICH GAO REPLIED, "I DID NOT GET IT FROM READING SCRIPTURES OR FROM MAKING INQUIRIES."
YAKUSAN SAID, "MANY PEOPLE DO NOT READ SCRIPTURES OR MAKE INQUIRIES -- WHY DON'T THEY GET IT?"
GAO SAID, "I DON'T SAY THEY DON'T GET IT -- IT IS JUST THAT THEY DON'T AGREE TO TAKE IT UP."

Friends, one sannyasin has asked: he has been to the Dalai Lama, he has been to many Zen masters in Japan, but when he comes here he feels perfectly at home. Why?
Thinking about his problem, I remembered ....
A man went to the psychiatrist and said, "I am feeling so happy. Why?"

The psychiatrist was at a loss. He had seen miserable people, sick people, and he could answer the `why' -- why they are miserable, why they are in despair, why they are sad -- but how to answer a man who asks, "I am feeling very happy. Why?"

Happiness has no cause. It simply arises in your being without any cause. If you feel at home here, this is your home. From where comes the question, "Why?"

But I can understand what you wanted to ask but could not phrase it rightly. You have been to the Dalai Lama .... The Dalai Lama is not enlightened. He still has the great desire to be the political head of Tibet. That desire is preventing his enlightenment. I feel sorry for him -- a nice man -- but any desire is going to become a tremendous obstacle.

I had sent him the message that, "It is time you dropped the very idea of being the political head of Tibet."* He is in tremendous anguish. In this state he cannot become enlightened. If he drops the desire, the longing to be the political head of a country, perhaps as the desire disappears like smoke, he may see the light for the first time. He has not seen it yet.

And moreover, even if he becomes enlightened, his language, his way of answering you will be out of date. He is too learned in the Buddhist scriptures: he will repeat those scriptures, and they are very ancient, they are no longer contemporary.

The same is the situation in Japan. You have been hearing me speak on Zen masters; that creates a great desire in you to go to Japan. But don't go to Japan, you will be frustrated.

While I am speaking on Zen masters, I am speaking in a way which is absolutely contemporary; you can understand it. They are still speaking the language of the past.

It is a calamity that the so-called religious people get caught up in a certain moment in history. Then they don't progress from that place. The Buddhists are caught up with Gautam Buddha, twenty-five centuries back. Everything has changed, but their ideology remains twenty-five centuries old. It does not ring bells in your heart, hence you cannot feel at home.

Never think for a moment that what I am saying about Zen has been said by the Zen masters themselves. I am constantly improving, improvising. With me religion is not something static. It is an evolutionary process. It grows like a tree, hundreds of feet high, it moves like a river, thousands of miles; not for a single moment does the movement stop. Since eternity rivers have been moving and moving and moving.

I am not a pond; and when you go to Japan you will find ponds. I make every effort to make the ponds flow like a river. A pond knows nothing but death; it is dying every moment, the water is evaporating. Soon there will be just mud left.

A river is always alive, singing and dancing, and moving into the unknown territories without any map, without any guidance, without a guide -- just trusting in existence. It knows that the ocean *has* to be somewhere. "If the thirst for the ocean is in me, that is enough proof, enough evidence that somewhere the ocean is waiting for me. He has called me, otherwise why this thirst, why this longing to meet with the unlimited?" Your thirst is a proof, an argument, a valid evidence.

With me, nothing is static. That creates a puzzle in many static minds, because whatever I have said yesterday was yesterday. Today I am absolutely fresh and new. Even I don't know what I am going to say to you. When you hear it, I will also hear it.

You get puzzled, confused: "The other day you were saying this, and today you have changed completely." I go on improving on devices, I go on improving on parables, on stories, so you will find the same story told in different ways in my literature. Sometimes I take a different standpoint, sometimes I look at it from a different angle. Sometimes I drop something out of it -- it does not fit the moment. Sometimes I add something which I have never said before. And it is easy for me because I don't remember what I have said before; otherwise it would be difficult, even for me! But it is not. The past is past, that which is gone is gone.

I am just here to respond to your thirst.

I don't care whether it is consistent with my past statements. I am still alive. Only dead people are consistent because they cannot change anything, they are in their graves.

If a person remains consistent while living, that means at some moment of time he died. He is living a posthumous life, a ghost life. He is no more a reality; reality has stopped at a certain point.

Hippies used to say, "Don't believe anyone who is more than thirty years old." I can see a certain truth in it. As a person becomes more experienced in the world, he becomes more and more cunning.

The world is cunning. You have to face a cunning world, and the only way is to be more cunning than the others. You have to compete with all kinds of ugly people. You have to be hard, you cannot remain nice, compassionate. As one becomes more and more experienced in the world, he is more and more corrupted, he loses his innocence; he has died.

Most people die at the age of thirty, and hippies themselves have given the proof; they have all died.

What happened to the hippies? They simply disappeared. By the time they had looked around the world, they saw that everybody is competitive; in this competitive world you cannot survive. Now all the hippies are good managers in great corporations. They are now called with a new name: *Yuppies*.

I have been searching for a hippy; there are no hippies anymore. It is not that they have all died; they have all shaved their beards, dropped their ideology of being dirty, they have started taking showers. They have got married, they have forgotten all about great love affairs under the moon.

Now they have their own houses, a small garden, a beautiful car, a wife, two or three children, a good job. Now they cannot afford the old lifestyle of being a hippy; they will be thrown out of the office. Now they use ties, shoes. They have mixed with the rotten society that they had condemned before. But in a way, their old statement was right: Don't believe a man who is over thirty.

It is very rare to find a man who remains his whole life like a child, utterly innocent and uncorrupted by the world.

When you come here, when you face me, you are facing a man who belongs to eternity, not to time. And eternity is your home, your eternal home. With me you will learn how to go on growing, how to go on flowing, how to go on with existence without bothering with your mind and its consistencies, without bothering that "This is contradictory to what you said yesterday!" It *has* to be. If you are a living being, your today is going to contradict all your yesterdays. That means you are fully alive, nothing has gone dead in

you.

People die partially; slowly slowly nothing of life remains in them. Then they become absolutely consistent. But don't listen to a man who is consistent. He is dead. Beware of it.

Your feeling at home here simply means you have entered into the river which goes on flowing. It is always fresh, it never becomes dirty. It is always singing songs, and its waves go on dancing in the sun, in the moon. But it is always on the go.

It was customary with Gautam Buddha that whenever somebody became enlightened, he was sent away to share his experience with those who were stumbling on the path. Obviously, those disciples who had become enlightened would ask him for his last message so that they can carry it in their heart.

You will be surprised what his last message was to every disciple who was departing. He would call the disciple close, so nobody else could hear -- because it was the same message for every one. In the ear of the disciple he would say, "Always remember: *charaiveti, charaiveti*, go on, go on, never stop. Existence never stops; why should you stop? *charaiveti, charaiveti*."

Because it was always said into the ear of the disciple in secrecy, everybody wondered what the last message was. But you could get it only when you became enlightened.

I give it to you even without enlightenment. Buddha was very miserly. Why wait for your enlightenment? Why not tell you the truth right now? *charaiveti, charaiveti* -- go on, flowing, flexible, at rest with existence.

You have been to the Dalai Lama, you may have been to other masters. They are great teachers, they are not masters. That's why you have not felt at home. Teachers don't have the charisma, the magnetic force, the buddhafield around them. They have only mere words, unlived, unexperienced. They have great scriptures with them, they are argumentative, they can convince you about a certain philosophy.

I don't have any philosophy because existence has no philosophy at all. It has flowers, it has stars, it has rivers, it has oceans, mountains. But I have never come across existence having any philosophy, any religion, any dogma, any theology, any creed, any cult. It is absolutely open and free.

Every philosophy becomes an imprisonment. Every religion chains you, handcuffs you. Every cult and creed is poisonous.

You must have come across the teachers. They are repulsive. They try in every way to attract you, and maybe for a small time you may be attracted by their great learning, but soon you will discover that learning is only paper-thick. Inside, the man is as ignorant, perhaps more ignorant, than you are. Soon you will have to desert him.

Here we don't have any philosophy.

Life is our philosophy.

Existence is our philosophy.

To be in tune with the world, to be in harmony with the cosmos, is our religion. And the whole existence is continuously flowing: *charaiveti charaiveti*. It goes on and on. There is no end and there is no beginning.

Unless you find such a master, multidimensional, without beginning, without end, you will not feel at home. You will feel in a prison. Only the vast sky of a master can allow you to feel at home, because the basic necessity of every consciousness is freedom.

I teach you freedom. I share with you my freedom, my love, but without any conditions attached to it.

I am just a well, overflowing. If you are thirsty you can drink. You need not even thank me. You don't owe anything to me, not even gratitude. I am already overflowing, whether anybody drinks of me or not.

Even if you all disappear from the Gautama the Buddha Auditorium, I will come every evening at exactly seven o'clock, and I will talk to my absent disciples.

Just the other day I told Nirvano -- because sometimes she comes late by two minutes, just the way of a lady, never in time; I told her, "This won't do. I have to be in my chair on time. Whether anybody is there or not does not matter. I will speak to the trees, to the bamboos -- they are such great listeners, they never interrupt."

These people -- the Dalai Lama and others -- are fossils, they have died long ago.

When I give my interpretation, remember always it is *my* interpretation. If I meet the master who has written the sutras, I know perfectly well that there is no possibility of agreement. But because they are all dead I am completely free to interpret them according to the times, not according to their creed.

Their background was their background; today that background does not exist, that world is no longer

there. Man's concerns have changed, man's conditionings have changed. Man is programmed in different ways. I have to deprogram the people whom I am facing.

I am exactly in the moment, that's why you feel at home. But rejoice, rather than being worried: "Why am I feeling at home? Why am I happy?" Just be happy! Happiness needs no cause. Only misery can be diagnosed, not happiness.

Go to any doctor and ask him, "I am feeling happy. Diagnose it." As far as I know, up to now nobody has been able to diagnose happiness. Yes, diseases can be diagnosed and cured, but happiness cannot be diagnosed, and neither can it be cured. Once you have caught fire, nobody can put it out.

So it is perfectly okay. But I know the problem is that your whole life you have never been okay, something was always wrong. Somebody was always pointing out that you are doing wrong, you are behaving wrongly, that this is not the right etiquette. Some Confucius, some Manu, some Moses, some Mohammed was telling you how to behave. Somebody was deciding for you what is right and what is wrong.

This is the only place, for the first time in the whole of history, where nobody is deciding for you what is right and what is wrong. My effort is to bring your consciousness to the highest peak, so that it can decide on its own what is right and what is wrong.

It may not be in agreement with Manu, five thousand years old, it may not be in agreement with Moses, it may not be in agreement with Mohammed. It will be only in agreement with existence and with you.

To me, religion is an individual love affair with existence. It has nothing to do with scriptures, nothing to do with knowledge, learning -- that is all nonsense.

But because you have become accustomed to being told that you are unworthy, undeserving and you have accepted it, when you come here to a total freedom, with no inhibitions, with no repressions, with nobody to tell you what to do and what not to do, you feel at a loss. It is just like a small child in a fair who loses his mother's hand and feels at a loss where to go.

You remain retarded because of these people who go on telling you what is right and what is wrong. They keep you in dependence, in slavery. And I have told you, the greatest slavery is spiritual slavery, and the whole of humanity is living under spiritual slavery.

I teach you rebellion!

Come out of the masses. Stand alone like a lion and live your life according to your own light. Find the light and it will show you the path. The path that is shown by your own light is the only path that is right. What others have been telling may be right for them; it cannot be right for you.

That's why I am not a moralist, I am not an immoralist. I am absolutely amoral. I don't consider morality or immorality at all. I am not a puritan who creates guilt in you.

Just the other day I was telling you about the German scholar who has compared me with Jesus. He has a point. He seems to be a man of very keen intelligence. He says that I am far superior to Jesus, but I will not be able to found a religion. He is right! Why does he say that? He says, "Because you go on teaching freedom, how can you found a religion?"

A religion is founded by slaves, and to create slavery there is a psychological device.

First, create guilt. Once a person starts feeling guilty that he is doing something wrong, that he is undeserving, unworthy, then he has a wound inside which will not heal, which will go on growing. He has a spiritual cancer in the name of guilt. But all the religions have been creating that spiritual cancer.

Their purpose is that when you feel guilty, undeserving, you lose your confidence and you have to go to the priest to find confidence. You have to confess to the priest that you have been doing something wrong, that you have been having a love affair with somebody else's wife. Now you feel guilty. You cannot say it to your wife, you cannot say it to the husband of the woman you are in love with. Where to go? It becomes a constant tension in you. You are hiding like a thief from everybody.

The priest is available. You can go and confess to the priest that this is happening. He is perfectly happy. He says, "You are forgiven. I will pray for you to God. Now put ten dollars into the donation box, say five Hail Marys, and you are free of sin."

Great! First they create the guilt, then they make the arrangement for removing the guilt. And it is worth ten dollars. Now you have found a way: you can have as many love affairs with anybody's wife, and no worry. Just ten dollars.

This is a very subtle exploitation of man.

I have told you .... In a small school, the teacher was talking about Jesus as the greatest man in history.

For half an hour or more she talked about Jesus, around and around, not exactly making the pronouncement that he was the greatest man in history, but all her arguments pointed to that statement.

Then finally she asked a small boy -- he was American -- to stand up. "Who is it?"

He said, "Abraham Lincoln."

She was shocked. She said, "It is good, but not perfect. Sit down."

She asked another boy. He said, "Winston Churchill."

She said, "Not bad, but not right either. Just sit down." And that way she went around the class.

It was an international school, so everybody was talking -- somebody about Lenin, somebody about Mao Zedong, somebody about Mahatma Gandhi.

She was puzzled. She had been talking about Jesus and nobody was answering, "Jesus." Then finally she came to a small boy, Jewish. She was worried that he would say Moses.

But you know Jews ....

The little boy stood up and said, "Jesus Christ."

She said, "Absolutely perfect!" But she was puzzled a little; this boy was a Jew. So after the class she took him aside and asked him, "Are you not a Jew?"

He said, "Yes, I am a Jew."

"Then why did you say that Jesus Christ was the greatest man in history?"

He said, "In my heart of hearts I know Moses was the greatest man in history, but business is business!"

All the religions, all the societies, are corrupting people. So when you come here and find no corruption, no morality, no puritanism, and find absolute acceptance as you are, nobody interfering in your lifestyle, you feel good, but a little confused. You are coming from a world which has been guiding you on every step.

Do you know, Gautam Buddha's scriptures have thirty-three thousand principles for the Buddhist monk. Even to remember them is impossible. Thirty-three thousand principles, for every detail of life! The smallest detail of life is determined. You have to follow it, otherwise you are guilty.

You can have only three pieces of clothing. It may be a very cold winter and you may need something warmer, but that is not in accordance with the principles, because all woolen things come from the hair of animals.

While taking that hair from the animals you are hurting those animals, and you are leaving them without fur in winter. Only in winter does that hair grow to protect *them* from the cold. All the year round they don't care about their fur, but just as winter starts coming closer, the fur becomes thicker. It is a natural protection for the poor animals, and you are cutting their fur exactly in the middle of the winter when it is the biggest and the best. You are leaving them without fur in the cold winter of the mountains, in the Himalayas, where snow is falling.

Buddha prohibited it: you should not use any woolen clothes.

Now, minute details: you cannot have two baths every day, that is luxurious. You should not eat in the night, and you should not drink in the night. At night all animals sleep, all trees sleep, *you* should sleep. Only between sunrise and sunset can you eat -- and only one time.

The smallest details .... You should not wear shoes because in those days they were made only of animals' skins. It was violent. In the hot summer, the followers of Buddha would be walking with naked feet on the burning earth. They could not have even an umbrella. In the rains they were soaking wet, and even in the hot summer they could not have an umbrella, because that is a luxury.

And it is not that Buddha was the most ascetic; according to Mahavira, Buddha was living in luxury because he had three pieces of clothing. Mahavira lived naked, this is real asceticism. Buddha was a luxurious fellow, having three pieces of cloth. It is all relative, what is luxurious and what is not.

You think having two meals a day is luxurious? Not for the Americans, who are having at least five meals per day -- and tea break and coffee break and ice-cream break and Coca-Cola break. The American is doing only one thing: watching the television and swallowing all kinds of junk, getting fatter and fatter and fatter. And the ultimate result? He is taken to the hospital.

Three million people are in hospitals just because they are too fat and it is dangerous to their hearts. They are suffering very much because they want to go home, they are missing the fridge!

Only the American misses the fridge. Other people miss other things: the wife, the children, the house, the garden; the American misses the fridge. Even in the night he will get up one or two times; that is normal. I am not talking about abnormal people -- almost asleep they will move directly to the fridge.

A man was complaining to his psychoanalyst, that his wife was becoming fatter and fatter and fatter.

"Now she simply sits and watches television and goes on eating. It is disgusting to see her. I remain late in the office unnecessarily, I go to the pub unnecessarily, just not to see the face of that woman. Late in the night, completely drunk, I return. You have to do something!"

The analyst said, "You do one thing. Take this beautiful picture of a naked woman" -- absolutely proportionate, could have won the world beauty contest. "Take this and paste it inside the fridge. Whenever your wife opens the fridge, she will see the beautiful woman and she will see herself -- just a bag, no curves, no slopes, no high peak points, nothing. She will become jealous of this picture, and she will start dieting."

The man said, "Perfectly right. It seems logical."

On the way home he looked at the picture. He said, "My God! What a woman!" He went and pasted the picture in the fridge.

After six months the psychoanalyst met him on the sea beach. He could not believe it; it was as if somebody had puffed air into him. He had become a balloon!

The psychoanalyst asked, "What happened?"

He said, "Everything backfired. My wife does not care a bit about that bitch you have given me but I fell in love with the picture; so whenever I have any time I immediately run to the fridge to see the picture. But when you see the picture you also see the ice-cream .... So, because of that picture, this is my situation. You ditched me, you are responsible. And my wife is still the same."

The psychoanalyst said, "I had never thought that this would happen. Now it is beyond psychiatry, you need to get hospitalized."

He said, "I cannot. I cannot lose my fridge and my beloved's photograph." She had become his beloved.

According to Buddha these people will be thought monsters. But in America it is average: seven and a half hours of television is average. And what will you do sitting in the chair? The mouth also needs to move -- a little exercise ... not to get too disturbed -- because if you go to the fridge you will miss something on the television.

And it is all rubbish! Fifty percent is advertisement; the other fifty percent is just to allure you, to keep you watching to see the advertisement. And what is being advertised? They are advertising more food, better ice-cream!

The whole country is getting insane. Food seems to be God. In fact, in the Hindu scriptures food is called God. But it was because people were so poor, starving, that food was God; not the American style. America has made food God: eat, drink, be merry -- for the first time the whole country is living a hedonistic life. Buddha would have condemned it totally.

Who is right? If this is the only life and there is no life after death, then perhaps the American is right and Buddha is wrong. If this is the only life, then why not eat, drink, be merry? There is nothing else ....

But Buddha is not wrong. There have been lives before and there are going to be lives afterwards. Even now a new branch of psychology, parapsychology, is investigating all over the world in many universities, and finding valid evidence of past lives and possibilities of future lives. If there have been past lives, that makes it certain that you will have future lives.

Under hypnosis people are remembering many lives in the past. And it is not imagination, because you can hypnotize them a second time and they will remember the same thing. It is not dreaming. You cannot repeat a dream, it is not under your will. And if it is only remembering, that is not so great an achievement. The East has always talked about it, has methods how to remember; and not only to remember -- but how to live it again.

Parapsychologists are interested that when a person goes backwards and remembers past lives, many of his sicknesses, psychological tensions, anxieties which he has carried, disappear. They belong to his past lives, and unless you go to the very roots you cannot cut the tree.

Once he remembers from where this anxiety comes, he simply starts laughing. It is an anxiety about a woman he was married to in the past life. She tortured him, and that memory is still carried in his mind.

Because of this memory he cannot look at his own wife; that memory comes between them. He is afraid, he is afraid of women. Once he finds this out, he starts laughing and giggling: "This is nonsense. That was another woman and that is finished." Suddenly all anxiety disappears. For the first time he looks at his wife as she is. That old film of the past life is no longer a hindrance.

Parapsychology is going to be of great importance in future. When psychoanalysis and psychology are

dead, parapsychology will be of immense help to humanity.

We are doing everything here in hypnosis to take you backwards in time. If you can go completely into thousands of lives, all your psychological problems will disappear, and meditation will be so simple that you need just close your eyes and you will have reached to the center. We are trying to reach to the center of your very being. This is your home.

Once you have come in contact with me, no teacher, no learned scholar is going to satisfy you. You will not find another man who is not only contemporary to you, but almost one century ahead. I will remain relevant for at least one century.

Now the sutra .... The sutra is long and the night is short. I hope that I will be able to finish it before sunrise!

OUR BELOVED MASTER,
WHEN THE NOVICE MONK, GAO, FIRST CALLED ON YAKUSAN, YAKUSAN ASKED HIM, "WHERE DO YOU COME FROM?"

This question is asked again and again and again:

"WHERE DO YOU COME FROM?"

It does not refer to the place, it refers to the space. It refers to your ultimate home from where you have come.

GAO SAID, "FROM NANYUE,"

-- the name of his village. He could not understand, he was a newcomer. He had no idea why Zen masters ask,

"WHERE DO YOU COME FROM?"

They are asking, "Have you meditated? Have you been to the center of your being? Have you looked beyond the center, to the eternal space from where you are coming?" It is asking in a very roundabout way, "Are you a meditator? Have you found the center of your being, your buddha?"

But they don't ask that way, they ask a simple question. Now the answer of the novice will decide for the master from where to begin.

GAO SAID, "FROM NANYUE."
YAKUSAN ASKED, "WHERE ARE YOU GOING?"

That is another question of the same category. If you know where you are going, you will know simultaneously from where you are coming, because it is the same place -- from where we come and to where we go. It is a complete circle, the same point is reached again, the same eternity, the same cosmos.

A tidal wave arises in the ocean -- from where is it coming? And soon it disperses back in the ocean. The source of your coming and the object of your going are absolutely the same.
Because the first question failed, the newcomer could not understand it,

YAKUSAN ASKED, "WHERE ARE YOU GOING?

If you don't know where you are coming from, at least you must know where you are going."

GAO REPLIED, "TO JIANGLING TO RECEIVE THE PRECEPTS."

Jiangling was a kind of university where great scholars translated Buddhist scriptures from China and India. It was the most famous learned place. So he said, "I am going to Jiangling to receive the precepts, the teachings of the Buddha."

YAKUSAN THEN ASKED, "WHAT IS THE AIM OF RECEIVING PRECEPTS?"

What will you do with the precepts? You can learn all the scriptures, but that will not make you wise. On the contrary, it will make you more egoistic and more ignorant. What are you going to get by receiving precepts?

Zen is not concerned with knowledge at all.

One Zen master burned all the Buddhist scriptures; and he worshipped Buddha, he loved Buddha and he had become enlightened as a heritage of Buddha. But he burned all the scriptures after his enlightenment, because he saw that, "These scriptures have been hindering me for years. I would have become enlightened anytime, but because of these scriptures I was repeating words, cramming theorizations, filling myself with great philosophy, and that was becoming a great China Wall, very difficult to pass beyond."

When he became enlightened under a master, his first thing was to burn all the scriptures. That does not mean he was disrespectful to Buddha, because the next morning he was dancing before the Buddha's statue.
His master said, "But you have burnt the scriptures?"

He said, "Yes, I have burnt the scriptures because I have realized the truth of Buddha. It is not in the scriptures, it is in me. In deep gratitude I am dancing before his statue."

One Zen monk burned Buddha's wooden statue because the night was too cold. The priest came and said, "Are you insane?"

He said, "Maybe, but the night is too cold. You have got two more Buddhas in your temple; I have just taken one. Be compassionate, bring at least one more, because still there is a long night ahead and it is becoming colder."

The priest said, "I thought you were a great master, that is why I allowed you to stay the night in the temple. I had never thought even in my dreams that a great master would do such a thing. You have burnt my most precious Buddha. It was made of sandalwood."

The master took his staff and started searching in the ashes of the burnt Buddha.
The priest said, "What are you doing now?"
He said, "I am looking for his bones."

The priest said, "My God! You are really mad. It is a wooden statue, it does not have any bones!"

He said, "That's what I was saying. It is not Buddha, it is just a wooden replica. You just bring another statue. None of your statues are buddhas, they are just wooden sculptures. Bring it. The night is too cold and a living buddha is ordering you."

The priest thought that this man was going to burn the whole temple. He pushed him out of the door and closed the door. The master said, "Listen, you will repent later on. You are throwing out the living buddha for the wooden statues. But it is okay. See you in the morning." There was no anger, no feeling of humiliation.

In the morning when the priest opened the doors -- he opened them very cautiously, looking to where that madman had been sitting -- he was not there. So he opened the doors, and then he saw him sitting on the other side of the road. There was a milestone, and he had collected a few wildflowers and put them on the milestone, and he was doing his morning worship: *Buddham sharanam gachchhami*.

The priest said, "What kind of man is he? In the night he burned the buddha, and now before a milestone he is saying, `I come to the feet of the Buddha.'"

The priest went close to him, but he did not look at him. He was in deep meditation, in deep serenity. As the sun was rising, something inside of him was becoming lighter and lighter. When he opened his eyes, the priest looked into his eyes. He had never seen such beauty, such depth. He had never seen such silence, such grace. Perhaps he had done wrong. He touched the feet of the master.

The master said, "I had told you beforehand that you would repent. You are throwing a living buddha out of the temple and preserving the wooden buddhas."

Zen is very straightforward. Neither statues can help, nor scriptures can help. The only thing that can help is going deeper into yourself, realizing the inner sky and the freedom that comes with it, and the fragrance of the beyond.

The master asked,

"WHAT IS THE AIM OF RECEIVING PRECEPTS?

What are you going to do when you become learned? When you have received all the teachings of Buddha, what are you going to do? What is the goal?"

GAO ANSWERED, "TO ESCAPE BIRTH AND DEATH."

He must have heard about it, that these Buddhists are trying to get out of the circle of birth and death. And, obviously, most people live life in such a way that it creates more and more misery.

The whole programming of humanity is for misery, so one starts thinking how to get out of the circle of birth and death. That is not really going to help. You have to learn how to get out of the programming the society has given to you. Once you are out of that programming, you are out of birth and death and the so-called circle.

But feeling miserable, he may have thought, "It is better to get out of birth and death."

YAKUSAN SAID, "THERE IS SOMEONE WHO DOESN'T RECEIVE THE PRECEPTS AND HAS NO BIRTH AND DEATH TO ESCAPE -- DO YOU KNOW?"

He is indicating towards his inner buddha.

"THERE IS SOMEONE WHO DOESN'T RECEIVE THE PRECEPTS AND HAS NO BIRTH AND DEATH TO ESCAPE -- DO YOU KNOW HIM?"
GAO ASKED, "THEN WHAT IS THE USE OF THE BUDDHA'S PRECEPTS?"

He missed the point again. The master was very clear. Rarely are Zen masters so clear, but seeing that the man is a beginner, Yakusan must have been very clear, uncomplicated. He has said it exactly:

"THERE IS SOMEONE WHO DOESN'T RECEIVE THE PRECEPTS AND HAS NO BIRTH AND DEATH TO ESCAPE -- DO YOU KNOW him?"

He is simply asking, "Do you know yourself? Do you know someone inside you who needs no knowledge, who needs no escape from birth and death, who is already beyond, who has never been born and who has never died? It needs no knowledge from the precepts, it knows directly the existence itself."

But Gao could not understand.

GAO ASKED, "THEN WHAT IS THE USE OF THE BUDDHA'S PRECEPTS?"

He started arguing. That is almost always the case with newcomers. They think they can argue with the master. They don't know a thing, but their mind is full of junk and all kinds of arguments and theories and creeds. He started arguing without listening to what the master had said. His argument was: "If there is someone who does not need the precepts and who does not need to get out of the circle of birth and death, then what is the use of the Buddha's precepts?"

It looks logical, rational -- but only to those who don't know meditation, only to those who know only the mind.

YAKUSAN SAID, "THIS NOVICE STILL HAS LIPS AND TEETH."

-- lips to speak, teeth to bite. He does not understand anything but at least he has lips which move and he has teeth to bite in argument.

AT THIS, THE NOVICE BOWED AND WITHDREW.

This bowing down has become ritual in Japan. He has not understood anything. He has wasted the time of the master. His bowing down has no gratitude in it, it is simply a formality just as when you shake hands without love and warmth.

Have you watched people shaking hands? Different hands give different messages. Some hands are so cold, as if you are holding a dead branch of a tree; nothing moves from those hands. Some hands are so warm and loving that you can feel a tingling, some energy moving in you; they are ready to share. And there are hands which suck your energy; after holding the hand you will feel a strange weakness coming over you.

In Japan, bowing down has become a ritual. It has lost the beauty of gratitude.

I have seen it happen for almost fifteen years now, since the Westerners started coming to me .... The Indians may touch the feet, but very rarely as gratitude, most often just as a formality. Thousands of people have touched my feet, and I have been watching the subtle nuances, the differences of their energies. Most of them had no gratitude, nothing; it was just the routine in India.

When the Westerners started coming to me .... It is not a routine in the West. In fact, the whole Western culture and the educational system teaches you pride, ego. It is against touching somebody's feet. So when the Westerners were here, it was very difficult for them to touch the feet, just as it was very easy for the

Indians to touch the feet.

Very rarely did an Indian touch the feet with gratitude, but when the Westerner felt the gratitude arising in him, his touching the feet was more authentic. It was not formality, it was not a built-in program in his mind. In fact, he himself was taken aback. What is he doing? Against his whole education, against his whole culture, he is touching the feet! But when you come across a person to whom you feel gratitude, there is no other way to express it.

This novice did not understand anything, but bowed down and withdrew.

DOGO THEN CAME FORWARD AND STOOD BY YAKUSAN, WHO SAID TO HIM, "THAT LIMPING NOVICE WHO JUST CAME, AFTER ALL HAS SOME LIFE IN HIM."
DOGO SAID, "HE IS NOT TO BE ENTIRELY BELIEVED YET -- YOU SHOULD TEST HIM AGAIN FIRST."

The master said, "He may not have understood me -- that is not the problem, he is a new man -- but one thing is certain:

THAT LIMPING NOVICE WHO JUST CAME, AFTER ALL HAS SOME LIFE IN HIM."

He has come from so far away. Although he knows nothing, he could not understand a word, but still he has some life.

Dogo, his old disciple, said, "HE'S NOT TO BE ENTIRELY BELIEVED YET -- YOU SHOULD TEST HIM AGAIN FIRST."
WHEN EVENING CAME, YAKUSAN WENT UP INTO THE HALL; HE CALLED, "WHERE IS THE NOVICE WHO CAME EARLIER?"
GAO THEN CAME FORWARD FROM THE ASSEMBLY AND STOOD THERE, AND YAKUSAN SAID TO HIM, "I HEAR THAT CHANGAN IS VERY NOISY."

The place he was coming from was a marketplace, very noisy.

GAO SAID, "MY PROVINCE IS PEACEFUL."

When he said, "My province is very peaceful," he was saying, "My inner territory is very peaceful. It does not matter that the place I come from is very noisy. The noise is just outside. Inside my space is very peaceful."

YAKUSAN ASKED, WITH MUCH JOY, "DID YOU REALIZE THIS FROM READING SCRIPTURES OR FROM MAKING INQUIRIES?", TO WHICH GAO REPLIED, "I DID NOT GET IT FROM READING SCRIPTURES OR FROM MAKING INQUIRIES."
YAKUSAN SAID, "MANY PEOPLE DO NOT READ SCRIPTURES OR MAKE INQUIRIES -- WHY DON'T THEY GET IT?"
GAO SAID, "I DON'T SAY THEY DON'T GET IT -- IT IS JUST THAT THEY DON'T AGREE TO TAKE IT UP."

Why do so many people not become buddhas, if everybody is intrinsically a buddha? Just because you are too much occupied in other things. Perhaps the thirst has not arisen, perhaps you are afraid to become a buddha. In these insane crowds, to become a buddha is taking a great risk.

GAO SAID, "I DON'T SAY THEY DON'T GET IT -- IT IS JUST THAT THEY DON'T AGREE TO TAKE IT UP."

The master was delighted. Although the novice had not understood what Yakusan had asked him, he must have meditated over it, tried to find what the master was saying: "Why did I miss it?" By the evening he was a totally different person.

In the morning he had come as a newcomer, by the evening he had become an old disciple, a very ancient disciple. His answers show a tremendous transformation -- just in one day.

It can happen in one minute!

It can happen in one second!

It can happen in a split-second! It is only a question of how intense your effort is to reach to your center.

He must have felt deeply the sadness that he had come across a master and missed him, and he must have felt utterly stupid that he had started arguing with the master. He cleaned himself just in one day, and by the evening, when the master made inquiries, he was almost a different person. The master was very much delighted.

Such seekers are needed in the world. These are the people who can rise to the ultimate heights.

I know you are here with an intense urgency, and this intense urgency makes me delighted. Your spring

is not far away. Soon you will be full of spiritual blossoms. Your potentiality will come to its actualization. You will see yourself as a buddha.

It is not a question of believing ... I am absolutely against belief. I am a scientist of the subjective world. Just as science does not allow belief, only inquiry, investigation in the objective world, I am a scientist of the subjective world. I don't allow any belief, only inquiry, search. And if you have the thirst, there is no need to wait. Before sunrise your enlightenment can be complete.

Kyorai wrote:

WHATEVER HAPPENS,
NOT TALKING ABOUT IT
MAKES FOR PEACE.

Kyorai was not only a poet, but also a master. Saying this -- "WHATEVER HAPPENS, NOT TALKING ABOUT IT MAKES FOR PEACE" -- he is talking about his own commune.

I have been asked again and again why I declare people enlightened only when they die. This is simply to keep the peace of the commune. If I declare somebody to be enlightened, you will kill him. You will not be able to tolerate that this man has become enlightened. You will find a thousand faults in him, you will condemn him, and you will be very jealous.

I have made it a point that I will declare people enlightened only when you cannot be jealous, and you cannot quarrel, because they are already gone.

And when I leave the world, I will leave a note about the people who are enlightened, but in deep secrecy. The note will remain with Nirvano, so whenever somebody out of the list dies, declare it.

Declaring anybody enlightened while he is alive is certainly going to create great trouble for the man who is declared enlightened. Now he will feel very much embarrassed smoking cigarettes. And what to do with the girlfriends? Enlightened, and you have a girlfriend?
Only Sardar Gurudayal Singh is an exception.

But ordinarily you will feel very much in difficulty, drinking wine, going to the pub -- even just ordinary beer. And particularly my Germans, what will they do without beer? For Germans I will have to make an exception.

I don't want you to be embarrassed. It is good that you are trying to be enlightened. On the way enjoy everything, and I will declare you enlightened when you are completely at rest in the grave. Nobody can disturb you -- no beer, no cigarettes, no girlfriends, nothing. At the most you can toss and turn inside there. If you want, I can put some chewing-gum in every grave, so whenever you feel too much upset, just start chewing gum!

Kyorai is right: WHATEVER HAPPENS, NOT TALKING ABOUT IT MAKES FOR PEACE. And I want my commune to be absolutely peaceful.

Maneesha has asked a question:
OUR BELOVED MASTER,
IT SEEMS SOME PEOPLE CONSIDER UNCONDITIONAL TRUST IN ONE'S MASTER TO BE FANATICISM.
WOULD YOU EXPLAIN THE DIFFERENCE BETWEEN THE TWO?

Maneesha, the difference is very small, but of immense importance.

If the unconditional trust in one's master arises in you unasked, undemanded, it is a totally different matter.

But if the master demands, "You surrender to me unconditionally," then in the first place he is not a master. In the second place, if you surrender to such a man, you are surrendering into slavery.

When surrendering comes out of love, and trust arises out of your experience -- nobody is asking it, it is simply something that is growing within you -- then it is authentic and it does not bring spiritual slavery, it brings spiritual freedom.

So the difference is small, but the implications are immense. Never surrender to anyone who asks, because only a man who does not trust himself and his enlightenment asks for surrender and trust. A man

who knows himself, his ultimate peaks, knows someday you will see those peaks, someday you will feel the tremendous pull.

With your growth will come gratitude, trust, love. And when love grows into surrender, unasked, undemanded, it has a beauty of its own.

It is time for Sardar Gurudayal Singh.

Mrs. Maggie MacTavish runs into her old friend, Dora MacPherson, after a long time.

"Ah! Dora, I have not seen you for years. What's new?" asks Maggie.

"Well," says Dora, "I got married since I last saw you, Maggie."

"Married are you? Really?" asks Maggie. "That's fine!"

"Ah! Not so fine," says Dora. "He was a son-of-a-bitch!"

"Married to a son-of-a-bitch?" asks Maggie. "That's bad!"

"Ah! Not so bad," replies Dora. "He had pots of money!"

"Money? A husband with money?" asks Maggie. "That's fine!"

"Ah! Not so fine," replies Dora. "He was tight with it!"

"A husband with money and tight with it?" asks Maggie. "That's bad!"

"Ah! Not so bad," replies Dora. "He built us a house!"

"A house? With his money?" asks Maggie. "That's fine!"

"Ah! Not so fine," explains Dora. "The house burned down!"

"Burned down?" asks Maggie. "That is bad for sure!"

"Ah! Not so bad," replies Dora. "He was in it!"

Two French chefs are exploring through darkest Africa looking for some special wild "Herbs de Jongle" for their restaurant in Paris. Just as they enter the deepest, thickest forest, they find their magic herbs, but immediately get captured by Chief Boonga and his cannibal tribe.

The two French chefs are carried to the village among loud drums, singing and dancing, and there they are tied to stakes. The whole tribe gathers to view their new imported dinner, as cannibal chef Spoon-em-Out starts the fire under the cooking pots.

Just then, a crazed cannibal comes dancing wildly out of the crowd. He sways and swirls around the two Frenchmen who are tied to the stake. Suddenly the drums stop. A deathly hush falls over the village, and the wildman speaks to the two white men. "You are French, are you not?" he asks.

"Oui! Oui!" they reply in unison.

"Good! Then tell me," says the wildman, "what are your names?"

"I am Pierre Souffle," says one Frenchman. "And this is my friend, Crepe Suzette -- but why do you want to know our names? Can you help us?"

"Ah! No," replies the wildman, "but now I know what to write on the menu!"

It is that fateful day on Calvary Hill. Jesus is hanging on his wooden cross, twenty feet off the ground, utterly exhausted. To his left side, hanging on another cross, is thief Barnaby, cousin-brother of the famous murderer and rapist, Barabbas. On the right side of Jesus, hanging in the air, is Fritz the Hun, great-grandfather of the infamous Attila.

The sun is beating down, there are no clouds or God in sight, and Jesus becomes more and more delirious.

Suddenly, Jesus twitches on the cross, and mumbles towards Barnaby, "My son, my son, come closer."

Barnaby looks up at Jesus and wiggles around a bit, but finds himself stuck. Jesus lifts his head weakly and looks at Fritz.

"My son, my son," he gasps, "come closer!"

Fritz is completely spaced out, and does not move.

"My sons! My sons!" cries Jesus in frustration. "Come closer, come closer!"

But all is still on Calvary Hill.

"Okay, then," sighs Jesus. "It is your own fault if you don't want to be in the photograph!"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent.
Close your eyes.
Feel your bodies to be completely frozen.
This is the right moment to look inwards.

Gather your whole life energy, your total consciousness, and with an urgency, as if this is going to be your last moment on the earth -- with this urgency rush towards the center of your being.

The closer you come to the center, the closer you are to yourself. The closer you come to the center, the closer you are to your intrinsic buddha.

The silence deepens, a tremendous peace arises in you -- a rainshower of blessings, flowers of unknown mysteries. As you reach to the center, for the first time you encounter yourself in a mirror. The mirror has never gathered any dust.

This moment you are the most fortunate people on the earth. People have completely forgotten this inner world and the search for the buddha.
Remember, the buddha has only one quality, that of witnessing.
Witness you are not the body.
Witness you are not the mind.
Witness you are not the astral or the subtle bodies.

Witness that you are only a witness. Everything surrounds you but nothing touches you. You are beyond everything. This beyondness is your buddhahood. This beyondness opens the door to the cosmos.

First I want you to be established as a buddha. Then the second step is very easy: any day I can tell you to jump into the cosmos. The first step is more important. Once you are a buddha, the second step is very simple.

Again I say to you, remember, only one quality is your very being, and that is witnessing. That is your eternal quality: it is never born, never dies. It is always here and now. It has no beginning, no end. It is one with the whole existence.

To make it clear, Nivedano ...

(drumbeat)

Relax ....
Let go.

But go on remembering you are only a witness; whatever happens, whatever experiences arise in you .... A tremendous ecstasy is possible, you may feel almost drunk, but keep aloof, a watcher on the hills, just witnessing.

And slowly slowly, your separation starts melting like ice. Gautama the Buddha Auditorium is becoming an ocean of consciousness without any ripples. Such peace, such grandeur, such splendor; and you have been missing it for mundane things.
This is your *real* world.
This is your truth.
This is your beauty.
And this is your godliness.
The buddha is another name of all these: beauty, truth, godliness.

Before Nivedano calls you back, do two things: first, gather as much silence, as much peace, as much fragrance of the beyond -- you have to bring it with you. Don't come empty-handed.

And second, persuade the buddha, he has lived too long hidden at the center. He is your very nature. He has to be brought into your daily activities: walking, sitting, sleeping, he has to be with you just like your heartbeat, just like your breathing. He is your ultimate breathing, the ultimate heartbeat of the universe.

If you persuade him, he will come. He has been waiting for you for centuries, but he will not come with you unless you persuade him, unless you welcome him into your ordinary, simple life activities.

In your words, in your gestures, in your silences, in your songs, in your dances, let him be an inner participant. Slowly slowly you will disappear in him, and he will become a solid reality in the world. That day is the most fortunate day in one's life.

You are all on the right path. I hope you will all be fulfilled, and not only fulfilled, you will overflow with joy and bliss and benediction for the whole world.

Nivedano ...

(drumbeat)

Come back. But remember not to forget that you are a buddha, not to forget witnessing.

With great silence and peace, sit down for a few moments, just to remember and recollect the golden path you have traveled, the tremendous silence at the center of your being. And the grace of the buddha, who has come closer, is just behind you.

He is now almost like a shadow, but ultimately he will become the reality and you will become the shadow. That is the moment of enlightenment.

I call this:

Straight to the point of enlightenment!

Okay, Maneesha?

Yes, Beloved Master.

Yakusan: Straight to the Point of Enlightenment

Chapter #5

Chapter title: The truth is what works

21 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE, YAKUSAN ASKED HIS DISCIPLE, UNGAN, "WHAT ARE YOU DOING?"
UNGAN SAID, "I AM CARRYING WATER."
YAKUSAN ASKED, "WHAT ABOUT THAT FELLOW?"
UNGAN REPLIED, "HE IS HERE."
YAKUSAN THEN ASKED, "FOR WHOM ARE YOU WORKING?"
UNGAN REPLIED, "I'M BUSY ON BEHALF OF THAT FELLOW."
YAKUSAN ASKED, "WHY DON'T YOU LET THAT FELLOW WORK WITH YOU?"
UNGAN SAID, "OSHO, DON'T MAKE A FOOL OF HIM!"
YAKUSAN SAID, "DON'T SAY THAT! HAS he EVER CARRIED WATER?"
ONCE, YAKUSAN SAID TO DOGO -- UNGAN'S BROTHER -- "I HAVE A VERY SPECIAL PHRASE, WHICH I HAVE NEVER TOLD ANYBODY."
DOGO OBSERVED: "IT IS ALREADY FOLLOWING YOU."

ON ANOTHER OCCASION, UNGAN ASKED YAKUSAN, "HOW DO YOU EXPRESS THE PHRASE?"
YAKUSAN SAID, "IT IS NOT A QUESTION OF EXPRESSION."
DOGO COMMENTED, "NOW, YOU HAVE EXPRESSED it."

FRIENDS, the Prime Minister of India, Mr. Rajiv Gandhi, has made a few very significant statements. They have to be discussed, not only here but around the world.

He has said that India is suffering from an alien influence coming from the West, materialism. Hence we should, according to him, reject materialism and enhance our spiritual heritage.

I want Mr. Rajiv Gandhi, with all due respect to him, to know clearly: India is not suffering from materialism. It is suffering from a strange disease which the West is also suffering from.

India is suffering because it has accepted only half of man.

Man is both matter and spirit, the earth and the sky, the outer and the inner. Reject one and you will suffer.

The West is suffering by rejecting the inner. The inner has its own needs; they have to be nourished, evolved, brought to their ultimate peak in an awakened soul.

The East, particularly India, is suffering by rejecting materialism; and Rajiv Gandhi is again insisting on the same fallacy.

India is the oldest country in the world, but it has not developed science, it has not developed technology, it has not developed medical science. It has lived in utter poverty.

This poverty cannot be dispelled without scientific, technological development. If you reject materialism, science is rejected automatically. By rejecting materialism, where will you land up?

In his election propaganda he was talking of bringing the country into the twenty-first century. And now? -- he wants to reject materialism. That means falling back thousands of years. You will have to reject electricity, you will have to reject trains, you will have to reject cars, you will have to reject your nuclear plants. Has he forgotten that he has been working hard to create nuclear plants? They don't belong to spirituality.

You will have to reject all medical science, all surgery. You will have to reject all birth control methods. Do you want to kill this whole country, to commit suicide?

And what is this heritage you are bragging about? From where does it start? From the RIGVEDA? That is the ancientmost scripture, it can be taken as a milestone.

In RIGVEDA, human sacrifice was a routine thing. It was called *narmedha*, killing human beings as a sacrifice before a fictitious God, and *ashvamedha*, killing horses as a sacrifice to the fictitious God. And you won't believe it: Hindus continuously struggle for cows not be slaughtered. But in RIGVEDA there was *gomedha*, slaughter of the cow as a sacrifice to God.

But God does not eat the meat, the flesh. What was happening to the flesh of men, horses and cows sacrificed? It was distributed as presents of God, as *prasad*. Do you want to go back to those days?

Your ancient heritage does not believe in the equality of man. For five thousand years it has been torturing the sudras, the untouchables. Your ancient heritage believed in slaves. People were auctioned just like commodities, and particularly women were auctioned in open markets. Do you want this heritage to be continued?

Millions of women have been sacrificed by India in the so-called *sati-pratha*: dying with your husband in the funeral pyre.

India has never accepted woman as equal to man. The great, the so-called great, self-styled saint, Tulsidas, who is very much worshipped by the Indians -- even the villagers -- says in his story of Rama that a woman should be beaten often, otherwise you will not be able to control her.

But what is the need to control? And who are you to control? He counts women with the sudras, the untouchables; they should be beaten. He compares women with drums: just as you beat the drums, otherwise there will be no sound, the woman should also be beaten so she remains under control.

I want to ask Rajiv Gandhi: Do you want all this heritage to be preserved?

It is against your constitution, you are talking against your own constitution. The constitution makes it a crime for any woman to be burned alive by the priests and the family on the funeral pyre. It considers it a heinous crime. And the prime minister of India says, "I want my country to rejoice in its heritage."

Your heritage is the worst and the most rotten heritage one can have.

It is your heritage that millions are starving. By the end of this century you will see half a billion people

starving and dying. Only science and technology can help, only birth control methods can help. But you are denying all materialism.

Why is this country so poor? It is so ancient, so intelligent, why is it so poor? The intelligence has been distracted from the right path by the continuous insistence on renouncing the world. And the insistence came from people who were kings, princes, who had lived in luxury and found it a meaningless wastage of life.

All the twenty-four tirthankaras of the Jainas were kings. Gautam Buddha was a prince and was going to succeed his father as a king. Krishna and Rama, the Hindu reincarnations of God, were kings. These people had lived in luxury, they had seen the futility of it, that it does not nourish your inner being. They renounced the world. But because they renounced the world, they started teaching everybody to renounce the world, without looking at the background.

All are not kings; all are not super-rich. This is how India's intelligence has been distracted. People did not see the implication, that these people were coming from royal families, every one. Buddha, Mahavira, Rama, Krishna, all were coming from royal families.

It was because of their luxurious lives -- many women, wine, continuous music, dance and nothing else to do -- that they got frustrated. But remember, the background is the most important thing. They renounced the world. And because they renounced the world, they started teaching everybody, "Renounce the world."

Everybody was poor, utterly poor, there was nothing to renounce. But the whole national intelligence got caught into it.

These people taught India that everything outside you is illusory. It is not the case. The objective reality has its own existence, its own reality, just as the subjective, the inner, has its own reality.

What is needed is not to discard materialism; what is needed is to bring materialism and spirituality into a meeting. They are already meeting in your body: your soul and your body are continuously in deep consonance, in a deep harmony. They are already meeting in the whole universe. Everywhere life is in tune with nature.

It is just a mental projection that, "Outside is unreal, so discard it." If it is unreal, then what is the point of discarding it? If it is not there, why are you escaping from it? Nobody escapes from nothing. You know very well it is there! -- but you have lived for centuries as escapists.

I know that just a few days ago he was talking about "one earth, one world." What happened to that one earth and one world? Now he is talking about an "alien" influence from the West -- now the world has become two, it is no longer one -- and discarding the influence.

Do you see the implications?

Discarding science and technology you will not be able to survive at all.

But I understand the politician. The politician does not say the truth, he says what appeals to the masses, what appeals to the *ego* of the masses.

Poor India has nothing else to brag about. The only thing it can brag about is spirituality, which nobody can see.

But I want to tell Mr. Rajiv Gandhi that the masses are the greatest enemies of themselves. They live in superstitions. Child marriage continues although it is banned by the law, by the constitution; but no action is taken against child marriage.

Women are still burned in the funeral pyres, worshipped because they have jumped into the funeral pyre. Temples are raised to them. And the government simply watches.

And if you drop all birth control methods this country will become such a huge burden. You will not be able to feed them, you will not be able to give them clothes, you will not be able to give them shelter. It will be simply chaos and death.

If you insist on your ancient heritage, you are driving the country not towards the twenty-first century, but towards its graveyard.

He has also insisted in his statement that we should continue our morality, our religion.

What morality?

Just for instance ... India has called one of its heroes, Yudhishthara, *dharmaraj*, the king of religion. He gambled his whole kingdom, and not only the kingdom, he gambled his own wife, and lost everything; and still he is thought to be the king of religion and morality. A gambler, gambling his own wife just like any commodity!

People think -- and perhaps Rajiv Gandhi believes in those people -- that India was very moral in the

past. This is absolutely absurd. All Hindu scriptures, all Buddhist scriptures, all Jaina scriptures, continuously teach people, "Don't steal, don't commit adultery, don't murder people." To whom were these statements addressed?

If India had been moral there would not have been so many thieves that Buddha had to continue insisting for forty-two years, every day, morning and evening, "Be moral." That indicates that the country was not moral; otherwise Buddha would have been thought insane. You don't talk to moral people about morality. You don't talk to people of that which they already have, you talk only about things which they DON'T have.

And it is not only Buddha; Mahavira was doing the same.

And all the religions that have arisen on this sub-continent were continually giving sermons to people; those sermons give the real history of the country. People were thieves, people were murderers, people were suicidal, people were rapists -- all kinds of crimes were committed. Otherwise, all the scriptures would become absolutely meaningless.

So what is your heritage?

Do you want to continue all this?

And where will you land up? Just on the spinning wheel? That can help the country to enter into the twenty-first century? It will help the country to fall back into the first century! And the bullock cart? Is this acceptable technology for spiritual people?

My own understanding is that spirituality is the highest value, your highest need. When you have fulfilled your material needs, suddenly a great understanding arises in you that, "These needs are fulfilled but I remain in discontent and despair. My inner world is empty, unfulfilled."

My insistence is that materialism should become the stepping-stone for spirituality. There is no other scientific way of thinking.

MR. RAJIV GANDHI SAID IT WAS IMPORTANT TO ENSURE THAT THE ESSENCE OF OUR LEGACY WAS NOT LOST IN THIS DELUGE THAT IS COMING FROM THE WEST. THE CULTURAL HERITAGE SHOULD BE PRESERVED AND PROJECTED AS A MODEL OF DEVELOPMENT FOR THE FUTURE.

Great!

I wonder, Rajiv Gandhi, whether you are writing your speeches yourself. I think you are an intelligent, educated person. Perhaps these speeches are written by ghost-writers, because I cannot see that you would commit such contradictions.

MR. GANDHI SAID THE BASIC THINKING SHOULD BE ONE OF SIMPLE SOLUTIONS RATHER THAN A CONFRONTATIONIST ATTITUDE, SINCE THAT ENDED UP WITH COMPROMISES THAT DON'T WORK OR CONSENSUS WHICH WORKS EVEN LESS.

Simple solutions for complex problems? Simple solutions for simple problems; complex solutions for complex problems. It is such a clear thing! For all problems simple solutions won't do, because the problems are complex.

A brain surgeon is dealing with a complex problem, very complex. You cannot call in a butcher to do brain surgery -- that will be a simple solution. Soon there will be no problem and nobody who has the problem; both will be finished! A butcher cannot do brain surgery.

Even all surgeons are not capable of doing brain surgery, just very few, very rare geniuses, because the brain is such a complex phenomenon; in a small skull there are millions of nerves.

While doing the surgery your hand should not shake even a little, otherwise you will cut thousands of nerves, which will have effects all over the body. You don't know where that will lead -- to paralysis, to blindness -- because everything is controlled by the brain.

If there is a tumor, you have to remove it with such care that nothing else is even touched; the brain is very fragile. And the problems that man has created are very complex. You cannot have simple solutions.

What simple solution is there for birth control? Celibacy? It does not work. What simple solution is there for cancer? Drinking the polluted water of India? Water therapy ... or urine therapy?

Urine therapy seems to be the simplest medicine for all diseases. Another ex-prime minister, Morarji Desai, was preaching that the simplest thing for all kinds of diseases -- mental, physical, psychological, it does not matter -- is just to drink your own urine. It is always available, you don't have to go to any expert. Just carry a glass with you.

Sometimes I wonder whether to laugh or to weep.

And he says that compromises don't work; he has forgotten a word, which is `synthesis'. Compromises don't work, but synthesis, a synchronicity, works.

It is already at work in the whole universe. It is at work in your body. It is at work everywhere. Wherever life is, there is spirit and there is matter -- but it is a very deep harmony.

He has completely forgotten the word `synthesis' -- and that is the only solution for the world. The West and East should meet. Matter and spirit should go hand in hand. Zorba and Buddha should dance together.

And finally he said, "Our heritage ..." He does not understand at all what our heritage is.

Eternal poverty .... On one hand, a few people were immensely rich, and on the other hand, the whole society was absolutely poor. And the religions and the so-called moralists convinced the poor that, "Your poverty is not because of the rich people; it is because of your evil acts in your past life that you are suffering. Just suffer patiently, so that in the future life you don't have to be poor." And the rich people are enjoying their good, virtuous acts of their past life, "so don't feel jealous, don't have any envy."

Because of these moralists and these religious people, India has never known any revolution against the bourgeois society, against the feudal lords, against the exploiters. Your whole morality, your whole religion protects the vested interests and destroys the morale, the integrity of the poor. You have treated the poor like cattle.

I am surprised that a young, well-educated man should talk such nonsense.

He also said:

OUR HERITAGE IS NOT ABOUT ECONOMIC GROWTH BUT SPIRITUAL ENLIGHTENMENT.

What does he know about spiritual enlightenment?

The country *needs* economic growth! And he is saying, "Our heritage is not about economic growth ...." Sure! That's why you are suffering such poverty. And if you continue that rotten heritage, sick to the soul, you will suffer the ultimate death on this planet! This will be the first country to commit suicide -- just by the explosion of population.

And the prime minister of the country says, "Our heritage is not concerned with economic growth."

But bread comes under economics, and clothes come under economics, and the shelter, a house, comes under economics! So what do you want? For everybody to stand naked under the sun? and hungry? and thirsty? and just be spiritual, not be a body?

Then the only way is to commit suicide. Why unnecessarily torture yourself? Just jump into the ocean so you will be simply spiritual.

And from where did he get this word `enlightenment'? Does he know what meditation is?

I was talking to his mother, Indira Gandhi, and she told me, "Next time you pass by Delhi, I would like my two sons to learn something about meditation from you." But they were both out of the house. And I never went to Delhi again.

Laxmi is here. Indira Gandhi had promised her -- because she was the mediator between me and Indira Gandhi -- "I will send Rajiv to Poona to learn something about meditation."

He knows nothing about meditation, and for one who knows nothing about meditation, enlightenment is just a great word.

And the people who were listening to him were all Indians, so naturally, he fulfilled their egos. When he said that the whole earth should be one and nations should dissolve, he was addressing an international conference of scientists.

This is how politicians function. They don't have any integrity in their individuality. They are purely opportunists. When the gathering was international, the world was one, the earth was one. Naturally, the international gathering must have clapped: "This is the right person and the right solution!"

This last statement has been made in an Indian gathering. Now he has changed his position. This is what I call opportunism. It is the ugliest thing when one practices it. Now he is enhancing, puffing up the Indian ego by saying, "You are spiritual people, you don't need any economic growth. You don't need any science, you don't need any technology, you don't need any materialism. You are pure souls. All that you need is enlightenment."

And what is enlightenment, Mr. Rajiv Gandhi, except a word? You don't have any taste of it. If you want to have a taste, I invite you here. We will give you the taste of meditation your mother always wanted you to have, and we will make every effort to make the prime minister enlightened!

But before that happens, you should stop talking nonsense.

Remember, I am not a politician but I want to remind you that you are the servant of the people. And I have every right to correct you. Whenever you go astray, I have to bring you right back to the path. Perhaps in India nobody else will dare to do it, but I have nothing to lose. I am the world's most condemned person. What else can happen?

But, strangely enough, these people are such cowards, they don't even answer.

The sutra:

OUR BELOVED MASTER,
ONCE, YAKUSAN ASKED HIS DISCIPLE, UNGAN,
"WHAT ARE YOU DOING?"
UNGAN SAID, "I AM CARRYING WATER."
YAKUSAN ASKED, "WHAT ABOUT THAT FELLOW?"

"That fellow" always refers to the innermost buddha. No name is used, just an indication:

"WHAT ABOUT THAT FELLOW?"

You are carrying water, that's okay, but what about that fellow? What is he doing?

UNGAN REPLIED, "HE IS HERE."

He is always here. He knows no other place, no other time. He is always here, and always now.

YAKUSAN THEN ASKED, "FOR WHOM ARE YOU WORKING?"
UNGAN REPLIED, "I AM BUSY ON BEHALF OF THAT FELLOW."

That fellow is again the buddha hidden inside your being, your spirituality, your eternal being, your cosmic existence.

YAKUSAN ASKED, "WHY DON'T YOU LET THAT FELLOW
WORK WITH YOU?"
UNGAN SAID, "OSHO ..."

Osho is really a great word of deep gratitude, love and honor. So much is implied that it cannot be translated by `reverend'; that reverend looks so ugly and Christian. Osho is very close and intimate, a very loving address, full of honor and gratitude.

"OSHO, DON'T MAKE A FOOL OF HIM!"

He is my innermost being. I would not allow him to carry water. I can do that. He is thirsty, and he is purely a presence. A presence cannot work directly upon matter, I have to be the mediator. I am between him and the world. If he wants anything I have to do it, he cannot come directly into contact with matter. He is pure space, unbounded. It is sheer joy for me to work for him. I am working for him, but OSHO, DON'T MAKE A FOOL OF HIM. Don't ask such questions. You know perfectly well that all I am doing is for him! My whole body is dedicated to him.

This is dedication. This is surrender.

YAKUSAN SAID, "DON'T SAY THAT!" Yakusan insisted.

Both are masters, both are enlightened. Both know what they are saying and what is being replied, but this is a game -- just chitchat. When two masters are sitting together, what will they do? This is just pulling each other's legs.

YAKUSAN SAID, "DON'T SAY THAT!
HAS HE EVER CARRIED WATER?"

Ungan did not reply. Yakusan has gone beyond the limit, and he knows it. No answer is needed.

How can pure space carry water?

How can pure presence interact with matter?

The body is a tremendous phenomenon. It is standing in between pure space and solid matter. It makes a certain interaction possible between two opposite polarities. The body is doing a tremendous job with great intelligence and wisdom. You should respect your body. You should love your body. It is the instrument for

your buddha.

ONCE, YAKUSAN SAID TO DOGO -- UNGAN'S BROTHER -- "I HAVE A VERY SPECIAL PHRASE, WHICH I HAVE NEVER TOLD ANYBODY."
DOGO OBSERVED: "IT IS ALREADY FOLLOWING YOU."

Again, two masters. "You have not said it to anybody, that's okay, but I can see it is following you."

ON ANOTHER OCCASION, UNGAN ASKED YAKUSAN, "HOW DO YOU EXPRESS THE PHRASE?"

"The phrase" means that which cannot be said, so it is simply used as an indication -- the phrase -- just as we were talking about the buddha as "that fellow."

"HOW DO YOU EXPRESS THE PHRASE?"

Because basically it is inexpressible. You cannot say what it is. You can bring people to look at it. You can open the window and you can bring your friend to look at the sunset, or the flowers, or a bird on the wing in the blue sky, or the stars in the sky, anything. You cannot say it but you can show it. And the inner experiences are so deep, they cannot be brought to language.
Yakusan was asked by Ungan,

"HOW DO YOU EXPRESS THE PHRASE?"
YAKUSAN SAID, "IT IS NOT A QUESTION OF EXPRESSION."

It is a question of experience. Or even better, it is a question of experiencING. Experience seems to be a little dead, not a process but a complete thing.

Experience: you have come to the full point. ExperiencING helps a little more. The full point has not come, all is not said. The river has just started flowing towards the ocean, it has not reached. Rather than a noun, a verb is more expressive.

But strangely enough, all over the world, all the languages have turned verbs into nouns. Have you ever seen a river? Because it is always moving.

Remember Heraclitus, who said, "You cannot step in the same river twice." If I have the chance to meet Heraclitus somewhere in eternity -- and there is every possibility, because he will be looking for the moment to meet me -- I have been in agreement with him, but I say he has only told half the truth. "You cannot step in the same river twice," he says.

I say, you cannot step in the same river even once, because by the time your foot touches ... the water underneath is flowing, the river is changing, your foot goes an inch deeper, the water is changing both above and below. Your foot goes deeper, the water is changing on both sides, below and above. When you touch the bottom, the water is something different that you had never touched in the beginning. You cannot step even once ....

Rather than call it a river -- it will make language a little difficult, perhaps that is the reason we tolerate it -- a river should be called "rivering". It is continuously rivering, flowing. A tree should be called "treeing," not a tree, because it is growing every moment! New leaves are coming, old leaves are falling. New buds are opening, old flowers are dropping their petals. It is a constant process.
In existence everything is a process, nothing is an event.

You yourself say you are young, but do you know you are getting older every moment? You say you are alive, but do you know you are coming closer to your death every moment?

As I see it, the moment you were born, your death was also born with you. One foot is life, the other foot is death. You are a combination of both.

When you were born, you were ninety-nine percent life and one percent death. When you die, you will be ninety-nine percent death and one percent life. You will be surprised by my statement, that I am saying "one percent life." Yes, because even in the grave your hair will go on growing, your nails will go on growing. You will not shave your beard anymore, it will start growing. You will become a hippy in the grave. That is why I say one percent.

But I repeat my statement: there are only processes in existence, never events. Everything is constantly moving whether you realize it or not.

Do you realize, the earth you are sitting on is moving, fast. It rotates on its own axis every twenty-four

hours, and it makes one round of the sun per year. You are not sitting on a static earth, and neither is the sun static. The sun is moving around some bigger sun -- which is only guessed at by the scientists. We have not yet been able to discover which center the sun is going around. It must be far away.
But everything is on the move, and the moment you stop, you are dead.

Never stop growing, never stop flowing. Look around at the world as a flux, not a dead thing.

YAKUSAN SAID, "IT IS NOT A QUESTION OF EXPRESSION."

But Dogo was also great.
He commented, "Now, Yakusan, YOU HAVE EXPRESSED IT.
Even to say this much -- that nothing can be said about it -- you have said something about it!"

One of the great -- perhaps the greatest -- logicians of the contemporary world was Ludwig Wittgenstein, a strange fellow. He was a student of Bertrand Russell in the university, and he found ....

Bertrand Russell was an authentic teacher. Any other teacher would have expelled Wittgenstein; I have been expelled so many times .... I don't think anybody except a man like Bertrand Russell would have tolerated Wittgenstein.

Bertrand Russell was a recognized authority on logic, on mathematics -- because mathematics is a by-product of logic -- but Wittgenstein was far ahead of Bertrand Russell, and it was the greatness of Bertrand Russell that he looked into Wittgenstein's writings.

While Russell was giving notes, Wittgenstein was taking something else far beyond the notes. He was writing, so it appeared that he was taking notes of what Russell was saying. But Russell suspected ... sometimes he was not saying anything and still Wittgenstein was writing.

So one day Russell went by his side, he stood and looked at the notes. He could not believe it. This was not what he had said; this was something he had always wanted to say but was not able!

He looked at Wittgenstein. He said, "What are you doing here? I have never come across a greater genius in logic! I would love to see your Ph.D. thesis on logic. I hope to learn much from your thesis."

This is greatness. This is authentic sincerity. A world-famous professor and philosopher says to his student, "I am looking forward to your thesis!" Wittgenstein wrote the thesis, and Bertrand Russell wrote the introduction to it.

The thesis is something of pure genius. In that thesis there is one sentence, and when I was a student of logic, I crossed out that sentence. The sentence reads: "That which cannot be said, should not be said."

I wrote a letter to Wittgenstein, saying, "You have said it. `That which cannot be said, should not be said,' -- is still a statement about *that*. You should remove this statement."

Unfortunately he was dead. Some of his friends wrote to me, "It is too late; otherwise, he was so sincere he would have crossed out that line. He would have understood immediately that even to say that nothing can be said is still saying something."

DOGO COMMENTED, "NOW, YOU HAVE EXPRESSED IT" -- because you say, "IT IS NOT A QUESTION OF EXPRESSION."

You have, in an indirect way, said something about that which remains beyond all expression -- this expression included.

It is beautiful to see two masters encountering each other. It has never happened anywhere else in the world except in the lineage of Zen, because Zen takes everything playfully. The most serious is the most playful. Even masters play like children, arguing, pulling each other's legs. Just arguing for argument's sake -- it is such a joy! And both know that it is simply passing time: drinking coffee and arguing great things. And both know that it cannot be argued: "Just finish your tea!" But it is a beautiful scene. Even to visualize it is of tremendous beauty.

Teishitsu wrote:

THIS! THIS!
I COULD ONLY SAY AT FLOWERY
MOUNT YOSHINO.

The Yoshino mountain is full of flowers -- so many flowers, so many colors, such lush green! What can

be said about it? How to condense it into a statement? I can only say, "THIS! THIS! -- I can only indicate -- I COULD ONLY SAY AT FLOWERY MOUNT YOSHINO."

He is talking about the inner. Nothing can be said, only "THIS! THIS!" -- an indication, a finger pointing to the moon.

Maneesha has a question:
OUR BELOVED MASTER,
I HAVE HEARD YOU SAY THAT BUDDHA SAID, "TRUTH IS WHAT WORKS."

Before going deeper into the question, first I have to explain what Buddha meant.

Truth cannot be expressed in words, but devices can be created which can wake you up to the world of truth. Those devices are not true or untrue, they are just fiction. But because they work, and bring you to the experience of truth, Buddha defined truth as "that which works."

If a device works to wake you up and bring you to the world of truth, you know that device was fiction -- but it has led you to truth. You have to be grateful to the device. It has done a miracle. Hence, Buddha says, that which works is also true -- true in the sense that it leads you towards the truth.

All meditations are true, in the sense that they will bring your enlightenment. My words are true, in the sense that someday you may hear the wordless message between my words, in the silences of my heart. If it works then it becomes true, because it leads you to the truth.

Symbolically, Buddha says, truth is what works. Science will accept his definition.

Nobody knows what electricity is, not even Thomas Alva Edison who discovered it, but nobody cares. You don't have to know what electricity is, you only have to know how to put the switch on. The switch that brings the electricity immediately is true, it works. You don't have to go into the whole dynamics and the theorization. And there is no way really to find out exactly what electricity is.

Have I told you the story of Thomas Alva Edison?

He had gone for a holiday to a resort village. The village had a small high school, and they were having their annual function. The students from different departments had made things as an exhibition for all the villagers to come and see. The art students had made paintings, toys. The science students had made a few electrical things which amazed the villagers.

For example, you put your hand underneath the tap and the water immediately comes out. Without touching any button or anything; just the presence of your hand is enough to trigger it and the water comes. As you take your hand away, the water stops.

They had made railway trains, small trains running round and round on tracks. And they had made many other things.

Thomas Alva Edison, just wandering around the village, enjoying the open air and the trees and the sun and the sea air, crisp and salty, came across the school, and he saw a great crowd going there. He said, "What is the matter?"

They said, "It is the annual function and our students have made many beautiful things. We are going to see. Would you like to come?" He had the time, so he joined the crowd.

He went directly to the electrical section; that was his lifelong work. He was the first man to see the electric bulb light up, in the whole history of man. Three years it took for him .... You just push the button, you don't know how hard people have worked just to create a button for you. Three years .... Twenty colleagues started, and by and by everybody left, because this man seemed to be mad: "Nothing is working, everything fails, electricity does not come!"

They told him, "Drop it, you will simply waste your life. You have many other things to do."

He said, "When I put my hand to one thing, unless I finish it or I get finished there is no way to distract me. If you are tired, frustrated ... you don't understand scientific research."

They said, "What do you mean, we don't understand scientific research? We are all scientists!"

He said, "You may be scientists, but you don't understand the fundamentals. One fundamental is that every failure brings you closer to success. If there are three hundred possibilities and I have failed two hundred and ninety-nine times, now is the time. One never knows.

Yes, three years have passed. You are frustrated but I am rejoicing that so many things are cut out. Now

very few alternatives remain. The day is not far away ...." And within three months he managed it.

One night he was working hard -- it must have been past three o'clock, it was already morning -- when suddenly for the first time in the whole history of man, he saw the light bulb radiating light. He was almost hypnotized. He just looked and looked at the beauty of it. He could not believe that he had succeeded.

And at that time Mrs. Thomas Alva Edison screamed, "Put that light out and come to bed!" She had no idea that this was no ordinary light.

But Edison went in and said, "You don't know .... It is not any old light that you know, it is the result of my three years and three months' continuous work. Twenty people started with me and all have left, some after one year, some after the second year, some after the third year. Electricity has been caught. You come and see."

The wife was amazed. She never believed in Thomas Alva Edison -- no wife believes in her husband -- that this fellow was going to succeed. "Forget all about it. He is simply mad."

So when he went into the school, he saw the trains running, he saw the water coming from the tap just by the presence of the hand underneath it. He asked a student -- who was very happy to show him because he knew that this was not a man from the village; just by his dress and everything he looked like a visitor. The student was very interested to show him everything, and Thomas Alva Edison took great interest in everything that the students had made.

Then he asked a question: "How are these things working?"

The boy said, "Electricity."

Edison asked, "What is electricity?"

The boy said, "What is electricity? That I don't know. I know how it works. But I will call my science teacher, he is a graduate, a B.Sc. first class; he will certainly know."

So he called his science teacher, who also said, "Forgive me, sir. We know how to use it, but we don't know what it is. But perhaps our principal, who has a Ph. D. -- he must know what electricity is."

So they took the principal aside, and the principal said, "Forgive me, sir. I know how it works, but what it is, I am sorry to say I don't know."

Edison laughed. He said to them, "Don't feel embarrassed. I am Thomas Alva Edison, and I also don't know what electricity is. All that I know is how it works."

Science will accept Buddha's statement, "Truth is what works." Don't ask what it is.

Another great philosopher, G.E. Moore, has written a book on ethics, and the only subject in two hundred and fifty pages is "What is `good'?" Without knowing good, how can you manage ethics, morality, and all kinds of things?

First you should define exactly what `good' is. And after two hundred and fifty pages of very dense argumentation, finally he comes to the conclusion, "Good is indefinable."

It is just as if somebody asks you, "What is yellow?" You can say, "Yellow is yellow," but what is it?

We are living in a mysterious world where nothing is known. All that we know is how to use things.

If we go to the root of knowing, we will be confronted with an immense mystery which has not been solved even in ordinary matters. What is yellow? What is good?

Maneesha is asking:

> I UNDERSTAND THAT TO MEAN THAT, WHEN DELIVERED BY AN ENLIGHTENED MASTER, TRUTH IS WHAT WORKS -- HIS TRUTH IS IMPLICIT IN EVERYTHING HE SAYS OR DOES. HAVING NO EGO MEANS THAT THERE IS NO MOTIVATION FOR ANYTHING OTHER THAN THE TRUTH.
> I HEARD AN OLD SANNYASIN SAY, "I DON'T EXAGGERATE -- I LIE LIKE MY MASTER." IT SEEMS TO ME THERE IS A FATAL FLAW IN HIS WORDS.
> WILL YOU PLEASE SPEAK ABOUT TRUTH AND TRUST?

Before speaking about truth and trust, I can only imagine two persons who could have made that statement: "I don't exaggerate -- I lie like my master." One is Subhuti, who is not here, and the other is Krishna Prem, who is sitting here.

Both are ex-journalists, and although they have been with me and they love me, they cannot drop their old orientation.

It is true that all devices are lies, but because they work, they are true.

But his saying, "I don't exaggerate -- I lie like my master ...."

Am I right, Krishna Prem, it is your statement?

(KRISHNA PREM, SITTING NEAR THE FRONT, SHRUGS HIS SHOULDERS.)
You have forgotten? I will produce witnesses.
Stand up!
(KRISHNA PREM STANDS UP.)
You say you have not made this statement?
(KRISHNA PREM ANSWERS, "I DON'T REMEMBER THE WORDS.")
No, you know it perfectly well. Do you want me to produce witnesses?
(KRISHNA PREM APPEARS TO SHAKE HIS HEAD.)
Then say the truth, that you have made this statement!
(KRISHNA PREM INDICATES AN AFFIRMATIVE.)

So then there are only two alternatives left for you. There is no need to have an apology for me because I love you, you can say anything. But you have to apologize to all the sannyasins. You have hurt them badly. Fold your hands and go round.
(KRISHNA PREM FOLDS HIS HANDS IN NAMASTE, TURNS SLOWLY AROUND IN A CIRCLE, SALUTING THE LARGE GATHERING.)
Sit down.

It is very difficult to forget your old orientation. Journalists deal only with rumors and lies and all kinds of rubbish.

You cannot say such a thing about me. I may sometimes commit mistakes about facts, because that is not my world. For fifteen years I have not read a single book. Whatever information I get, I get from my secretaries -- they read it to me. I don't know whether it is exactly true or not, and I don't care.

My concern is totally different. My concern is somehow to bring you to an awakening. I will use everything possible; it doesn't matter whether it is factual or non-factual.

A journalist lives in the world of facts, he has nothing to do with truth. All facts are not necessarily truths. They may appear ....

I am reminded of an English historian, Edmund Burke. He was writing the whole world's history; he wasted almost forty years writing it.

One day, just behind his house, a murder was committed in broad daylight, before witnesses. He ran and asked the people who had seen it how the person had been shot dead and how the person who killed him escaped. But there were as many versions as there were witnesses. He could not believe his eyes. It happened in front of them, but everybody had his own story.

Seeing the situation, he went into his house and burned the whole history that he had been writing for forty years about the whole world since the beginning -- from Adam and Eve up to now. He burned it because, he said, "If eyewitnesses cannot agree, what can I say about whether Gautam Buddha or Jesus Christ existed or not? What can I say about whether man comes from the apes, or the chimpanzees, or the gorillas? What can I say about whether they are all coming from Africa or from different parts of the world, or from Mongolia?"

At one time there was a theory, accepted by all the scientists, that life was born in Mongolia and from there it spread. The reason for it was the Sanskrit language.

The North Indians came from Mongolia, perhaps ninety thousand years ago. They pushed the natives from North India towards South India; that's why you find the South Indians are black. They are not Aryans, and their languages have no connection with Sanskrit.

But all European languages, English, Swiss, Danish, Dutch, French, Italian, German -- all European languages have thirty percent, forty percent Sanskrit roots. One language, Lithuanian, has ninety percent Sanskrit roots. German has forty percent of its roots in Sanskrit.

The reason was that these people had lived together in Mongolia. It was one family, the Aryans, and when the population became big -- they were hunters, and they had hunted all the animals -- small groups started moving in different directions.

One group reached India. One group reached Iran; its old name was "Ay-ran," the country of the Aryans. That Ay-ran has become Iran. And branches of the same family reached from Mongolia to England, to Holland, to Germany, to Sweden, to Switzerland, to the whole of Europe.

This is one family. The Sanskrit roots prove, basically, that all these people once lived together. Then they dispersed, because there was a food shortage and they had to move in different directions.

You should look at the world map and cut out the maps of Africa and India, and try to put them together. You will be surprised: they match perfectly. There was a time when Africa and India were connected. Now, it is a well-established fact that the continents go on continuously moving. Under the continents, far down deep, they are floating.

Africa moved, but the cut where they broke away remained the same. The South Indian languages and the South Indians have some Negroid blood in them. That's why they are black, and that's why their languages don't have anything to do with Sanskrit.

Now that theory has changed. Now they say that life started in Africa, because Africa has chimpanzees, apes, gorillas. Because Indian monkeys are very small, they could not have become man. Mongolian monkeys are also very small, they could not have become man.

So now that old idea from Sanskrit has receded and a new idea has come to light; that life was born in Africa. Perhaps there is no contradiction in it. It is possible that life was born in Africa, and a few chimpanzees moved to Mongolia. They prospered in Mongolia, and then with over-population they started moving towards Europe, to India. There is no contradiction in the two. But who is to decide now?

There is a small fraction of scientists who say that life must have been born in different places simultaneously; it was not one place. That seems to be also relevant, because the Chinese, the Japanese, the whole East, the Far East, does not fit with any theory. Neither does the African theory fit with the Chinese.

The African apes, chimpanzees and gorillas have really thick beards. Look at the Chinese beard: you can count the hairs on your ten fingers. Look at their high cheekbones, which are not seen anywhere else in the world.

It seems to me there is no contradiction in all the three. Perhaps in different places life arose simultaneously. There is no reason to deny it, because the differences are so clearly there. Chinese has nothing to do with Sanskrit -- not even with the alphabet; it is a non-alphabetical language. It has nothing in common with Sanskrit, and nothing in common with Africa.

Chinese and Japanese and the Far Eastern people, Taiwanese and Koreans, they must have been born separately. Perhaps the theory based on Sanskrit has its own truth. Certainly these people have lived together some place, and it seems that place can only be Mongolia because now Mongolia is almost empty. You will find only reminders of some very ancient cities -- houses, roads -- but nobody lives there. So the people who lived there must have moved because of the scarcity of food; that also seems to be right.

And the theory that life was born in Africa ... perhaps one section of life must have been born in Africa. But all these are guesswork!

So sometimes you may find my facts not collaborating with the fashionable theory, but don't think I am lying. I have never lied in my life. If I have lied, I have lied only as a device to help you to come to truth.

And Krishna Prem, if you want to lie like your master, *be* like your master. Before that, you are simply lying; don't bring me in.

Even right now, you have witnessed, he lied. First he denied, then he shrugged his shoulders. When I said that I would bring witnesses, that was a lie, but the lie brought the truth immediately.

I am absolutely a scientific person. The moment he saw that I know about the witnesses .... I know nothing, I knew just by the way he denied it. I could see his heartbeat going faster. Then he shrugged his shoulders as if he had forgotten -- and it is just two days ago!

I was going to take the question yesterday, but he was not here. So I waited. And the moment I said "witnesses", he immediately accepted that "Yes ...."

This is how I bring truth through lies.

But I am not lying. My lying is not destructive. It is not to deceive you, it is just to bring you to more awareness, more consciousness.

It is not the fault of Krishna Prem. His whole programming is that of a journalist. I feel sad and sorry for him because he loves me, but his programming pulls him farther away.

The same was the case with Subhuti. Twice he left the commune. Again he came and said, "I have changed completely, I will not bring my journalist mind in. Please allow me in." Twice I allowed him. Again he did the same. Now I have told him, "The doors are closed. You have closed them yourself."

That was the other alternative I was going to give to Krishna Prem. But because he has apologized to all the sannyasins, the other alternative is not needed. Otherwise I was going to say to him, "Leave this place. You have been here enough, and if nothing changes in you, what is the point?"

I hope this question will help him towards a transformation.

And Maneesha, you are asking:

WILL YOU PLEASE SPEAK ABOUT TRUTH AND TRUST?

I will not, because those are the things that have to be experienced, not to be talked about.

It has been a serious time; now forget all about it. Here comes Sardar Gurudayal Singh.

Chinaman Chinks is telling his friend Wu, the barman, about his amazing cure with Doctor Hak Mee.

"But," says Wu, "you were sick for over five months with some rare, unknown disease. What happened?"

"Ah!" says Chinks, "me velly sick man. So me first call Doctor Yoo Dum. Me takee his medicine. Me velly more sick. So then me get Doctor Foo Foo. Then me takee his medicine. Then me *velly* bad -- me think me going to die! So me callee Doctor Hak Mee."

"Yes! Yes!" exclaims Wu. "Then what happened?"

"Well," says Chinks, "Doctor Hak Mee too busy, no can come. So me get well!"

Duncan Dorkee walks into Doctor Doom's office feeling a little out of condition.

"Ah, yes," says Doctor Doom, "you must run ten miles a day, and not take the bus. You must eat lots of tofu and cut out the cake, beer and cigars. You must drop sex for one month, and whenever you have the urge, just drink a glass of prune juice instead -- in fact, drink three glasses ...." And the doctor babbles on like this for half an hour.

Duncan eases himself up out of the chair, and heads for the door.

"Wait!" shouts Doctor Doom, "you have not paid for my advice."

"Thanks, Doc," says Duncan, "but I am not taking it!"

Pope the Polack is trotting around the Vatican when Little Giovanni comes racing up to him.

"Hello, my son," says the Polack pope. "Can I help you?"

"Yes," says Giovanni. "What is the time?"

Pope the Polack fumbles inside his robes and after a long search brings out a clock tied to his crucifix.

"It is exactly five-thirty," says the pope.

"Well," says Little Giovanni, turning around, "at six o'clock, you go to hell!" And Giovanni races away.

Pissed off, Pope the Polack picks up his robes and chases after Giovanni as fast as he can, dashing across Saint Peter's Square.

Running full speed around the corner, Pope the Polack crashes into Cardinal Catsass.

"Holy Jezus!" shouts Catsass. "Where are you going so fast?"

"That little boy," puffs the Polack, "I told him it was five-thirty, and he told me at six o'clock I was going to hell!"

"Really?" says Catsass, looking at his watch. "But why so fast? You have still got half an hour!"

Nivedano ...

(drumbeat)

(gibberish)

Nivedano ...

(drumbeat)

Be silent.

Close your eyes, and feel your body to be completely frozen.

This is the right moment to look inwards.

Gather your whole life energy, your total consciousness, and with an urgency as if this is going to be your last moment, rush towards the center of your being. Faster and faster.

As you come closer to the center, you are coming closer to your buddha.
A little more.
A little more.

The deeper you go, the greater becomes the silence. The moment you reach to the center, you have touched eternity.

This moment, Gautama the Buddha Auditorium is full of ten thousand buddhas.
The only quality the buddha has is witnessing.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are not the astral or the subtle bodies.
Witness that you are only the witness and nothing else.
This is your purest consciousness. This is your awakening.

To make your witnessing deeper, Nivedano ...

(drumbeat)

Relax ....
Let go. But remain centered.

A great ecstasy is showering over you. You will find yourself drunk. It is being drunk with the divine.

Slowly slowly, you start melting like ice, and the Buddha Auditorium becomes an ocean of pure consciousness without any ripples.

You are the most blessed people in the world, because nobody else is looking inwards, nobody else is trying to find his ultimate source.

This will transform your very life. This will give you a new clarity about everything. This will make you an individual with absolute freedom from all fetters, prisons, religions, nations, races. This will make you a citizen of the cosmos.
The whole world is yours.
The whole existence rejoices in your meditation.

Before Nivedano calls you back, collect as much experiencing as you can: the joy, the blissfulness, the benediction, the great matter of being one with the whole.

And persuade the buddha to come along with you. He has to become your very heartbeat, your very breathing. He has to be always present in you.

He is there, but hidden deep, far deep. He has to be brought closer and closer, so soon every word that you speak comes from him, every silence is his silence, every gesture is his gesture.

The day all your songs are his, and all your dances are his, is the greatest day of your millions of lives.

Nivedano ...

(drumbeat)

Come back, but come back as buddhas, with the same grace, the same beauty, the same silence.

Sit down for a few moments just to recollect where you have been, what space you have traveled in, what golden path you have moved on, and what you have brought with you from the new space. A new birth? A resurrection?
Remember it.
Meditation is a death and a resurrection.

In this great moment, I don't want Krishna Prem to remain sad. I want Nirvano to put Krishna Prem's name on her list first.
This is what I mean by:
Straight to the point of enlightenment!

Okay, Maneesha?
Yes, Beloved Master.

Yoga: The Alpha and the Omega, Vol 1

Discourses on the Yoga Sutras of Patanjali
Talks given from 25/12/73 pm to 10/05/76 am
English Discourse series
10 Chapters
Year published:

During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

Yoga: The Alpha and the Omega, Vol 1

Chapter #1
Chapter title:Introduction to the path of Yoga

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NOW THE DISCIPLINE OF YOGA.
YOGA IS THE CESSATION OF MIND.

THEN THE WITNESS IS ESTABLISHED IN ITSELF.
IN THE OTHER STATES THERE IS IDENTIFICATION WITH THE MODIFICATIONS OF THE MIND.

We live in a deep illusion -- the illusion of hope, of future, of tomorrow. As man is, man cannot exist without self-deceptions. Nietzsche says somewhere that man cannot live with the true: he needs dreams, he needs illusions, he needs lies to exist. And Nietzsche is true. As man is he cannot exist with the truth. This has to be understood very deeply because without understanding it, there can be no entry into the inquiry which is called yoga.

The mind has to be understood deeply -- the mind which needs lies, the mind which needs illusions, the mind which cannot exist with the real, the mind which needs dreams. You are not dreaming only in the night. Even while awake, you are dreaming continuously. You may be looking at me, you may be listening to me, but a dream current goes on within you. Continuously, the mind is creating dreams, images, fantasies.

Now scientists say that a man can live without sleep, but he cannot live without dreams. In old days it was understood that sleep is a necessity, but now modern research says sleep is not really a necessity. Sleep is needed only so that you can dream. Dream is the necessity. If you are not allowed to dream and allowed

to sleep, you will not feel in the morning fresh, alive. You will feel tired, as if you have not been able to sleep at all.

In the night there are periods -- periods for deep sleep and periods for dreaming. There is a rhythm -- just like day and night, there is a rhythm. In the beginning you fall into deep sleep for nearabout forty, forty-five minutes. Then the dream phase comes in, then you dream. Then again dreamless sleep, then again dreaming. The whole night this goes on. If your sleep is disturbed while you are deeply asleep without dreaming, in the morning you will not feel that you have missed anything. But while you are dreaming, if your dream is disturbed then in the morning you will feel completely tired and exhausted.

Now this can be known from the outside. If someone is sleeping you can judge whether he is dreaming or asleep. If he is dreaming, his eyes will be moving continuously -- as if he is seeing something with closed eyes. When he is fast asleep, eyes will not move; they will remain steady. So while your eyes are moving, if your sleep is disturbed in the morning you will feel tired. While your eyes are not moving, sleep can be disturbed, in the morning you will not feel anything missing.

Many researchers have proved that human mind feeds on dreams, dream is a necessity, and dream is total autodeception. And this is not only so in the night: while awake also the same pattern follows; even in the day you can notice. Sometimes there will be dream floating in the mind, sometimes there will be no dreams.

When there are dreams you will be doing something, but you will be absent. Inside you are occupied. For example, you are here. If your mind is passing through a dream state, you will listen to me without listening at all, because your mind will be occupied within. If you are not in a dreaming state, only then you can listen to me.

Day, night, mind goes on moving from no-dream to dream, then from dream to no-dream again. This is an inner rhythm. Not only that we continuously dream, in life also we project hopes into the future.

The present is almost always a hell. You can prolong it only because of the hope that you have projected into the future. You can live today because of the tomorrow. You are hoping something is going to happen tomorrow -- some doors of paradise will open tomorrow. They never open today, and when tomorrow will come it will not come as a tomorrow, it will come as today, but by the time your mind has moved again. You go on moving ahead of you: this is what dreaming means. You are not one with the real, that which is nearby, that which is here and now, you are somewhere else -- moving ahead, jumping ahead.

And that tomorrow, that future, you have named it in so many ways. People call it heaven, some people call it *moksha*, but it is always in the future. Somebody is thinking in terms of wealth, but that wealth is going to be in the future. And somebody is thinking in terms of paradise, and that paradise is going to be after you are dead -- far away into the future. You waste your present for that which is not: this is what dreaming means. You cannot be here and now. That seems to be arduous, to be just in the moment.

You can be in the past because again that is dreaming -- memories, remembrance of things which are no more Or you can be in the future, which is projection, which is again creating something out of the past. The future is nothing but past projected again -- more colorful, more beautiful, more pleasant, but it is past refined.

You cannot think anything else than the past. Future is nothing but past projected again, and both are not. The present *is*, but you are never in the present. This is what dreaming means. And Nietzsche is right when he says that man cannot live with the truth. He needs lies he lives through lies. Nietzsche says that we go on saying that we want the truth, but no one wants it. Our so-called truths are nothing but lies, beautiful lies. No one is ready to see the naked reality.

This mind cannot enter on the path of yoga because yoga means a methodology to reveal the truth. Yoga is a method to come to a non-dreaming mind. Yoga is the science to be in the here and now. Yoga means now you are ready not to move into the future. Yoga means you are ready now not to hope, not to jump ahead of your being. Yoga means to encounter the reality as it is.

So one can enter yoga, or the path of yoga, only when he is totally frustrated with his own mind as it is. If you are still hoping that you can gain something through your mind, yoga is not for you. A total frustration is needed -- the revelation that this mind which projects is futile, the mind that hopes is nonsense, it leads nowhere. It simply closes your eyes; it intoxicates you; it never allows reality to be revealed to you. It protects you against reality.

Your mind is a drug. It is against that which is. So unless you are totally frustrated with your mind, with your way of being, the way you have existed up to now, if you can drop it unconditionally, then you can enter on the path.

So many become interested, but very few enter because your interest may be just because of your mind. You may be hoping now, through yoga, that you may gain something, but the achieving motive is there-you may become perfect through yoga, you may reach to the blissful state of perfect being, you may become one with the *brahman*, you may achieve the *satchitananda*. This may be the cause why you are interested in yoga. If this is the cause then there can be no meeting between you and the path which is yoga. Then you are totally against it, moving in a totally opposite dimension.

Yoga means that now there is no hope, now there is no future, now there are no desires. One is ready to know what is. One is not interested in what can be, what should be, what ought to be. One is not interested! One is interested only in that which is, because only the real can free you, only the reality can become liberation.

Total despair is needed. That despair is called *dukkha* by Buddha. And if you are really in misery, don't hope, because your hope will only prolong the misery. Your hope is a drug. It can help you to reach death only and nowhere else. All your hopes can lead you only to death. They are leading.

Become totally hopeless -- no future, no hope. Difficult. Needs courage to face the real. But such a moment comes to everyone, some time or other. A moment comes to every human being when he feels total hopelessness. Absolute meaninglessness happens to him. When he becomes aware that whatsoever he is doing is useless, wheresoever he is going, he is going to nowhere, all life is meaningless -- suddenly hopes drop, future drops, and for the first time you are in tune with the present, for the first time you are face to face with reality.

Unless this moment comes to you... You can go on doing *asanas*, postures; that is not yoga. Yoga is an inward turning. It is a total about-turn. When you are not moving into the future, not moving toward the past, then you start moving within yourself -- because your being is here and now, it is not in the future. You are present here and now, you can enter this reality. But then mind has to be here.

This moment is indicated by the first sutra of Patanjali. Before we talk about the first sutra, a few other things have to be understood. First, yoga is not a religion-remember that. Yoga is not Hindu, it is not Mohammedan. Yoga is a pure science just like mathematics, physics or chemistry. Physics is not Christian physics is not Buddhist. If Christians have discovered the laws of physics, then too physics is not Christian. It is just accidental that Christians have come to discover the laws of physics. But physics remains just a science. Yoga is a science -- it is just an accident that Hindus discovered it. It is not Hindu. It is a pure mathematics of the inner being. So a Mohammedan can be a yogi, a Christian can be a yogi, a Jain, a *bauddha* can be a yogi.

Yoga is pure science, and Patanjali is the greatest name as far as the world of yoga is concerned. This man is rare. There is no other name comparable to Patanjali. For the first time in the history of humanity, this man brought religion to the state of a science: he made religion a science, bare laws; no belief is needed.

Because so-called religions need beliefs. There is no other difference between one religion and another; the difference is only of beliefs. A Mohammedan has certain beliefs, a Hindu certain others, a Christian certain others. The difference is of beliefs. Yoga has nothing as far as belief is concerned; yoga doesn't say to believe in anything. Yoga says experience. Just like science says experiment, yoga says experience. Experiment and experience are both the same, their directions are different. Experiment means something you can do outside; experience means something you can do inside. Experience iS an inside experiment

Science says: Don't believe, doubt as much as you can. But also, don't disbelieve, because disbelief is again a sort of belief. You can believe in God, you can believe in the concept of no-God. You can say God is, with a fanatic attitude; you can say the quite reverse, that God is not with the same fanaticism. Atheists, theists, are all believers, and belief is not the realm for science. Science means experience something, that which is; no belief is needed. So the second thing to remember: Yoga is existential, experiential, experimental. No belief is required, no faith is needed -- only courage to experience. And that's what's lacking. You can believe easily because in belief you are not going to be transformed. Belief is something added to you, something superficial. Your being is not changed; you are not passing through some mutation. You may be a Hindu, you can become Christian the next day. Simply, you change: you change Gita for a Bible. You can change it for a Koran, but the man who was holding Gita and is now holding the Bible, remains the same. He has changed his beliefs.

Beliefs are like clothes. Nothing substantial is transformed; you remain the same. Dissect a Hindu, dissect a Mohammedan, inside they are the same. He goes to a temple; the Mohammedan hates the temple. The Mohammedan goes to the mosque and the Hindu hates the mosque, but inside they are the same human beings.

Belief is easy because you are not required really to do anything -- just a superficial dressing, a decoration, something which you can put aside any moment you like. Yoga is not belief. That's why it is difficult, arduous, and sometimes it seems impossible. It is an existential approach. You will come to the truth, but not through belief, but through your own experience, through your own realization. That means you will have to be totally changed. Your viewpoints, your way of life, your mind, your psyche has to be shattered completely as it is. Something new has to be created. Only with that new will you come in contact with the reality.

So yoga is both a death and a new life. As you are you will have to die, and unless you die the new cannot be born. The new is hidden in you. You are just a seed for it, and the seed must fall down, absorbed by the earth. The seed must die; only then the new will arise out of you. Your death will become your new life. Yoga is both a death and a new birth. Unless you are ready to die, you cannot be reborn. So it is not a question of changing beliefs.

Yoga is not a philosophy. I say it is not a religion, I say it is not a philosophy. It is not something you can think about. It is something you will have to *be*; thinking won't do. Thinking goes on in your head. It is not really deep into the roots of your being; it is not your totality. It is just a part, a functional part; it can be trained. And you can argue logically, you can think rationally, but your heart will remain the same. Your heart is your deepest center, your head is just a branch. You can be without the head, but you cannot be without the heart. Your head is not basic.

Yoga is concerned with your total being, with your roots. It is not philosophical. So with Patanjali we will not be thinking, speculating. With Patanjali we will be trying to know the ultimate laws of being: the laws of its transformation, the laws of how to die and how to be reborn again, the laws of a new order of being. That is why I call it a science.

Patanjali is rare. He is an enlightened person like Buddha, like Krishna, like Christ, like Mahavira, Mohammed, Zarathustra, but he is different in one way. Buddha, Krishna, Mahavira, Zarathustra, Mohammed no one has a scientific attitude. They are great founders of religions. They have changed the whole pattern of human mind and its structure, but their approach is not scientific.

Patanjali is like an Einstein in the word of Buddhas. He is a phenomenon. He could have easily been a Nobel Prize winner like an Einstein or Bohr or Max Planck, Heisenberg. He has the same attitude, the same approach of a rigorous scientific mind. He is not a poet; Krishna is a poet. He is not a moralist; Mahavira is a moralist. He is basically a scientist, thinking in terms of laws. And he has come to deduce absolute laws of human being, the ultimate working structure of human mind and reality.

And if you follow Patanjali, you will come to know that he is as exact as any mathematical formula. Simply do what he says and the result will happen. The result is bound to happen; it is just like two plus two, they become four. It is just like you heat water up to one hundred degrees and it evaporates. No belief is needed: you simply do it and know. It is something to be done and known. That's why I say there is no comparison. On this earth, never a man has existed like Patanjali.

You can find in Buddha's utterances, poetry -- bound to be there. Many times while Buddha is expressing himself, he becomes poetic. The realm of ecstasy, the realm of ultimate knowing, is so beautiful, the temptation is so much to become poetic, the beauty is such, the benediction is such, the bliss is such, one starts talking in poetic language.

But Patanjali resists that. It is very difficult. No one has been able to resist. Jesus, Krishna, Buddha they all become poetic. The splendor, the beauty, when it explodes within you, you will start dancing, you will start singing. In that state you are just like a lover who has fallen in love with the whole universe.

Patanjali resists that. He will not use poetry; he will not use a single poetic symbol even. He will not do anything with poetry; he will not talk in terms of beauty. He will talk in terms of mathematics. He will be exact, and he will give you maxims. Those maxims are just indications what is to be done. He will not explode into ecstasy; he will not say things that cannot be said; he will not try the impossible. He will just put down the foundation, and if you follow the foundation you will reach the peak which is beyond. He is a rigorous mathematician -- remember this.

The first sutra:

NOW THE DISCIPLINE OF YOGA --
Athayoganushasanam.

NOW THE DISCIPLINE OF YOGA. Each and single word has to be understood because Patanjali will not use a single superfluous word.

NOW THE DISCIPLINE OF YOGA.

First try to understand the word "now". This "now" indicates to the state of mind I was just talking to you about.

If you are disillusioned, if you are hopeless, if you have completely become aware of the futility of all desires, if you see your life as meaningless -- whatsoever you have been doing up to now has simply fallen dead nothing remains in the future, you are in absolute despair -- what Kierkegaard calls anguish. If you are in anguish, suffering, not knowing what to do, not knowing where to go, not knowing to whom to look, just on the verge of madness or suicide or death, your whole pattern of life suddenly has become futile. If this moment has come, Patanjali says, NOW THE DISCIPLINE OF YOGA. Only now you can understand the science of yoga, the discipline of yoga.

If that moment has not come, you can go on studying yoga, you can become a great scholar, but you will not be a yogi. You can write theses upon it, you can give discourses upon it, but you will not be a yogi. The moment has not come for you. Intellectually you can become interested, through your mind you can be related to yoga, but yoga is nothing if it is not a discipline. Yoga is not a *shastra*; it is not a scripture. It is a discipline. It is something you have to do. It is not curiosity; it is not philosophic speculation. It is deeper than that. It is a question of life and death.

If the moment has come where you feel that all directions have become confused, all roads have disappeared; the future is dark, and every desire has become bitter, and through every desire you have known only disappointment; all movement into hopes and dreams has ceased:

NOW THE DISCIPLINE OF YOGA.

This "now" may not have come. Then I may go on talking about yoga but you will not listen. You can listen only if the moment is present in you.

Are you really dissatisfied7 Everybody will say "yes", but that dissatisfaction is not real. You are dissatisfied with this, you may be dissatisfied with that, but you are not totally dissatisfied. You are still hoping. You are dissatisfied because of your past hopes, but for the future you are still hoping. Your dissatisfaction is not total. You are still hankering for some satisfaction somewhere, for some gratification somewhere.

Sometimes you feel hopeless, but that hopelessness is not true. You feel hopeless because certain hopes have not been achieved, certain hopes have fallen. But hoping is still there: *hoping* has not fallen. You will still hope. You are dissatisfied with this hope, that hope, but you are not dissatisfied with hope as such. If with hope as such you are disappointed, the moment has come and then you can enter yoga. And then this entry will not be entering into a mental, speculative phenomenon. This entry will be an entry into a discipline.

What is discipline? Discipline means creating an order within you. As you are, you are a chaos. As you are, you are totally disorderly. Gurdjieff used to say -- and Gurdjieff is in many ways like Patanjali: he was again trying to make the core of religion a science -- Gurdjieff says that you are not one, you are a crowd, not even when you say "I", there is any "I". There are many "I's" in you, many egos. In the morning, one "I"; in the afternoon, another "I"; in the evening, a third "I", but you never become aware of this mess because who will become aware of it7 There is not a center who can become aware.

"Yoga is discipline" means yoga wants to create a crystallized center in you. As you are, you are a crowd and a crowd has many phenomena. One is, you cannot believe a crowd. Gurdjieff used to say that man cannot promise. Who will promise? You are not there. If you promise, who will fulfill the promise? Next morning the one who promised is no more.

People come to me and they say, "Now I will take the vow. I promise to do this." I tell them, "Think twice before you promise something. Are you confident that next moment the one who promised will be

there?" You decide to get up early in the morning from tomorrow -- at four o'clock. And at four o'clock somebody in you says, "Don't bother. It is so cold outside. And why are you in such a hurry? We can do it tomorrow." And you fall asleep again.

When you get up you repent. And you think, "This is not good. I should have done it." You decide again that "Tomorrow I will do;" and the same is going to happen tomorrow because at four in the morning the one who promised is no more there, somebody else is in the chair. And you are a Rotary Club: the chairman goes on changing. Every member becomes a rotary chairman. Rotation is there. Every moment someone else is the master.

Gurdjieff used to say, "This is the chief characteristic of man, that he cannot promise." You cannot fulfill a promise. You go on giving promises, and you know well you cannot fulfill, because you are not one: you are a disorder, a chaos. Hence, Patanjali says, NOW THE DISCIPLINE OF YOGA. If your life has become an absolute misery, if you have realized that whatsoever you do creates hell, then the moment has come. This moment can change your dimension, your direction of being.

Up until now you have lived as a chaos, a crowd. Yoga means now you will have to be a harmony, you will have to become one. A crystallization is needed; a centering is needed. And unless you attain a center, all that you do is useless. It is wasting life and time. A center is the first necessity, and only a person can be blissful who has got a center. Everybody asks for it, but you cannot ask. You have to earn it! Everybody hankers for a blissful state of being, but only a center can be blissful. A crowd cannot be blissful, a crowd has got no self. There is no *atman*. Who is going to be blissful.

Bliss means absolute silence, and silence is possible only when there is harmony-when all the discordant fragments have become one, when there is no crowd, but one. When you are alone in the house and nobody else is there, you will be blissful. Right now everybody else is in your house, you are not there. Only guests are there, the host is always absent. And only the host can be blissful.

This centering Patanjali calls discipline -- ANUSHASANAM. The word "discipline" is beautiful. It comes from the same root from where the word "disciple" comes. "Discipline" means the capacity to learn, the capacity to know. But you cannot know, you cannot learn, unless you have attained the capacity to *be*.

One man once came to Buddha and he said... He must have been a social reformer, a revolutionary. He said to Buddha, "The world is in misery. I agree with you." Buddha has never said that the world is in misery. Buddha says, "You are the misery," not the world. "Life is misery," not the world. "Man is misery," not the world. "Mind is misery," not the world. But that revolutionary said, "The world is in misery. I agree with you. Now tell me, what I can do? I have a deep compassion, and I want to serve humanity."

Service must have been his motto. Buddha looked at him and remained silent. Buddha's disciple, Ananda, said, "This man seems to be sincere. Guide him. Why you are silent?" Then Buddha said to that revolutionary, "You want to serve the world, but where are you? I don't see anyone inside. I look in you, there is no one.

"You don't have any center, and unless you are centered whatsoever you do will create more mischief." All of your social reformers, your revolutionaries, your leaders, they are the great mischief creators, mischief-mongers. The world will be better if there were no leaders. But they cannot help. They must do something because the world is in misery. And they are not centered, so whatsoever they do they create more misery. Only compassion will not help, only service will not help. Compassion through a centered being is something totally different. Compassion through a crowd is mischief. That compassion is poison.

NOW THE DISCIPLINE OF YOGA.

Discipline means the capacity to be, the capacity to know, the capacity to learn. We must understand these three things.

The capacity to be. All the yoga postures are not really concerned with the body, they are concerned with the capacity to be. Patanjali says if you can sit silently without moving your body for few hours, you are growing in the capacity to be. Why you move? You cannot sit without moving even for few seconds. Your body starts moving. Somewhere you feel itching; the legs go dead; many things start happening. These are just excuses for you to move.

You are not a master. You cannot say to the body, "Now for one hour I will not move." The body will revolt immediately. Immediately it will force you to move, to do something, and it will give reasons: "You have to move because an insect is biting." You may not find the insect when you look. You are not a being,

you are a trembling -- a continuous hectic activity. Patanjali's *asanas*, postures, are concerned not really with any kind of physiological training, but an inner training of being, just to be -- without doing anything, without any movement, without any activity, just remain. That remaining will help centering.

If you can remain in one posture, the body will become a slave; it will follow you. And the more the body follows you, you will have a greater being within you, a stronger being within you. And, remember, if the body is not moving your mind cannot move, because mind and body are not two things. They are two poles of one phenomenon. You are not body and mind, you are body-mind. Your personality is psychosomatic -- body-mind both. The mind is the most subtle part of the body. Or you can say the reverse, that body is the most gross part of the mind.

So whatsoever happens in the body happens in the mind, and the vice versa: whatsoever happens in the mind happens in the body. If the body is non-moving and you can attain a posture, if you can say to the body "Keep quiet," the mind will remain silent. Really, the mind starts moving and tries to move the body, because if the body moves then the mind can move. In a nonmoving body, the mind cannot move; it needs a moving body.

If the body is non-moving, the mind is non-moving, you are centered. This non-moving posture is not a physiological training only. It is just to create a situation in which centering can happen, in which you can become disciplined. When you are, when you have become centered, when you know what it means to be, then you can learn, because then you will be humble. Then you can surrender. Then no false ego will cling to you because once centered you know all egos are false. Then you can bow down. Then a disciple is born.

A disciple is a great achievement. Only through discipline you will become a disciple. Only through being centered you will become humble, you will become receptive, you will become empty, and the guru, the Master, can pour himself into you. In your emptiness, in your silence, he can come and reach to you. Communication becomes possible.

A disciple means one who is centered, humble, receptive, open, ready, alert, waiting, prayerful. In yoga, the Master is very, very important, *absolutely* important, because only when you are in a close proximity of a being who is centered your own centering will happen.

That is the meaning of SATSANG. You have heard the word SATSANG. It is totally wrongly used. *Satsang* means in close proximity of the truth; it means near the truth, it means near a Master who has become one with the truth -- just being near him, open, receptive and waiting. If your waiting has become deep, intense, a deep communion will happen.

The Master is not going to do anything. He is simply there, available. If you are open, he will flow within you. This flowing is called SATSANG. With a Master you need not learn anything else. If you can learn *satsang*, that's enough -- if you can just be near him without asking, without thinking, without arguing: just present there, available, so the being of the Master can flow in you. And being can flow. It is already flowing. Whenever a person achieves integrity, his being becomes a radiation. He is flowing. Whether you are there to receive or not, that is not the point. He flows like a river. If you are empty like a vessel, ready, open, he will flow in you.

A disciple means one who is ready to receive, who has become a womb -- the Master can penetrate into him. This is the meaning of the word *satsang*. It is not basically a discourse; *satsang* is not a discourse. Discourse may be there, but discourse is just an excuse. You are here and I will talk on Patanjali's sutras. That is just an excuse. If you are really here, then the discourse, the talk, becomes just an excuse for your being here, for you to be here. And if you are *really* here, *satsang* starts. I can flow, and that flow is deeper than any talk, any communication through language, than any intellectual meeting with you.

While your mind is engaged, if you are a disciple, if you are a disciplined being, your mind is engaged in listening to me, your being can be in SATSANG. Then your head is occupied, your heart is open. Then on a deeper level, a meeting happens. That meeting is *satsang*, and everything else is just an excuse, just to find ways to be close to the Master.

Closeness is all, but only a disciple can be close. Anybody and everybody cannot be close. Closeness means a loving trust. Why we are not close? Because there is fear. Too close may be dangerous, too open may be dangerous, because you become vulnerable and then it will be difficult to defend. So just as a security measure we keep everybody, never allow to enter a certain distance.

Everybody has a territory around him. Whenever somebody enters your territory you become afraid. Everybody has a space to protect. You are sitting alone in your room. A stranger enters in the room. Just watch when you become really scared. There is a point. If he enters that point, beyond that point, you will become scared, you will be afraid. A sudden trembling will be felt. Beyond a certain territory he can move.

To be close means now no territory of your own. To be close means to be vulnerable, to be close means whatsoever happens you are not thinking in terms of security.

A disciple can be close for two reasons. One: he is a centered one; he is trying to be centered. A person who is trying even to be centered becomes unafraid; he becomes fearless. He has something which cannot be killed. You don't have anything, hence the fear. You are a crowd. The crowd can disperse any moment. You don't have something like a rock which will be there whatsoever happens. Without a rock, without a foundation you are existing -- a house of cards, bound to be always in fear. Any wind, any breeze even, can destroy you, so you have to protect yourself.

Because of this constant protection, you cannot love, you cannot trust, you cannot be friendly. You may have many friends but there is no friendship, because friendship needs closeness. You may have wives and husbands and so-called lovers, but there is no love, because love needs closeness, love needs trust. You may have gurus, Masters, but there is no disciplehood because you cannot allow yourself to be totally given to somebody's being, nearness to his being, closeness to his being, so that he can overpower you, overflood you.

A disciple means a seeker who is not a crowd, who is trying to be centered and crystallized, at least trying, making efforts, sincere efforts to become individual, to feel his being, to become his own master. All discipline of yoga is an effort to make you a master of yourself. As you are, you are just a slave of many, many desires. Many, many masters are there, and you are just a slave -- and pulled in many directions.

NOW THE DISCIPLINE OF YOGA.

Yoga is discipline. It is an effort on your part to change yourself. Many other things have to be understood. Yoga is not a therapy. In the West many psychological therapies are prevalent now, and many western psychologists think that yoga is also a therapy. It is not! It is a discipline. And what is the difference? This is the difference: a therapy is needed if you are ill, a therapy is needed if you are diseased, a therapy is needed if you are pathological. A discipline is needed even when you are healthy. Really, when you are healthy only a discipline can help then.

It is not for pathological cases. Yoga is for those who are completely healthy as far as medical science is concerned, normal. They are not schizophrenic; they are not mad they are not neurotic. They are normal people, healthy people with no particular pathology. Still, they become aware that whatsoever is called normality is futile, whatsoever is called health is of no use. Something more is needed, something greater is needed, something holier and whole is needed.

Therapies are for ill people. Therapies can help you to come to yoga, but yoga is not a therapy. Yoga is for a higher order of health, a different order of health -- a different type of being and wholeness. Therapy can, at the most, make you adjusted. Freud says we cannot do more. We can make you an adjusted, normal member of the society -- but if the society itself is pathological, then? And it is! The society itself is ill. A therapy can make you normal in the sense that you are adjusted to the society, but the society itself is ill!

So sometimes it happens that in an ill society a healthy person is thought to be ill. A Jesus is thought to be ill, and every effort is done to make him adjusted. And when it is found that he is a hopeless case, then he is crucified. When it is found nothing can be done, this man is incurable, then he is crucified. The society is ill itself because society is nothing but your collective. If all the members are ill, the society is ill, and every member has to be adjusted to it.

Yoga is not therapy; yoga is not trying in any way to make you adjusted to the society. If you want to define yoga in terms of adjustment, then it is not adjustment with the society, but it is adjustment with existence itself. It is adjustment with the divine!

So it may happen that a perfect yogi may appear mad to you. He may look out of his senses, out of his mind, because now he is in touch with the greater, with a higher mind, higher order of things. He is in touch with the universal mind. It has happened always so: a Buddha, a Jesus, a Krishna, they always look somehow eccentric. They don't belong to us; they seem to be outsiders.

That's why we call them *avatars*, outsiders. They have come as if from some other planet; they don't belong to us. They may be higher, they may be good, they may be divine, but they don't belong to us. They come from somewhere else. They are not part and parcel of our being, mankind. The feeling has persisted that they are outsiders; they are not. They are the *real* insiders because they have touched the innermost core of existence. But to us they appear.

NOW THE DISCIPLINE OF YOGA.

If your mind has come to realize that whatsoever you have been doing up to now was just senseless, it was a nightmare at the worst or a beautiful dream at the best then the path of discipline opens before you. What is that path?
The basic definition is,

YOGA IS THE CESSATION OF MIND --
chittavrittinirodha.

I told you that Patanjali is just mathematical. In a single sentence, NOW THE DISCIPLINE OF YOGA, he is finished with you. This is the only sentence that has been used for you. Now he takes it for granted that you are interested in yoga, not as a hope, but as a discipline, as a transformation right here and now. He proceeds to define:

YOGA IS THE CESSATION OF MIND.

This is the definition of yoga, the best. In many ways yoga has been defined; there are many definitions. Some say yoga is the meeting of the mind with the divine; hence, it is called yoga -- yoga means meeting, joining together. Some say that yoga means dropping the ego: ego is the barrier; the moment you drop the ego you are joined to the divine. You were already joined, only because of the ego it appeared that you were disjoined. And there are many, but Patanjali's is the most scientific. He says,

YOGA IS THE CESSATION OF MIND.

Yoga is the state of no-mind. The word "mind" covers all -- your egos, your desires, your hopes, your philosophies, your religions, your scriptures. "Mind" covers all. Whatsoever you can think is mind. All that is known, all that can be known, all that is knowable, is within mind. Cessation of the mind means cessation of the known, cessation of the knowable. It is a jump into the unknown. When there is no mind, you are in the unknown. Yoga is a jump into the unknown. It will not be right to say "unknown"; rather, "unknowable".

What is the mind? What the mind is doing there? What it is? Ordinarily we think that mind is something substantial there inside the head. Patanjali doesn't agree -- and no one who has ever known the insides of the mind will agree. Modern science also doesn't agree. Mind is not something substantial inside the head. Mind is just a function, just an activity.

You walk and I say you are walking. What is walking? If you stop, where is walking? If you sit down, where the walking has gone? Walking is nothing substantial; it is an activity. So while you are sitting, no one can ask, "Where you have put your walking? Just now you were walking, so where the walking has gone?" You will laugh. You will say, "Walking is not something substantial, it is just an activity. I can walk. I can again walk and I can stop. It is activity."

Mind is also activity, but because of the word "mind", it appears as if something substantial is there. It is better to call it "minding" -- just like "walking". Mind means "minding", mind means thinking. It is an activity."
I have been quoting again and again Bodhidharma.

He went to China, and the emperor of China went to see him. And the emperor said, "My mind is very uneasy, very disturbed. You are a great sage, and I have been waiting for you. Tell me what I should do to put my mind at peace."

Bodhidharma said, "You don't do anything. First you bring your mind to me." The emperor could not follow he said, "What do you mean?" He said, "Come in the morning at four o'clock when nobody is there. Come alone, and remember to bring your mind with you."

The emperor couldn't sleep the whole night. Many times he cancelled the whole idea: "This man seems to be mad. What does he mean, 'Come with your mind; don't forget?'" The man was so enchanting, so charismatic that he couldn't cancel the appointment. As if a magnet was pulling him, at four o'clock he jumped out of the bed and said, "Whatsoever happens, I must go. This man may have something; his eyes say that he has something. Looks a little crazy, but still I must go and see what can happen."

So he reached, and Bodhidharma was sitting with his big staff. He said, "So you have come? Where is your mind? Have you brought it or not?"

The emperor said, "You talk nonsense. When I am here my mind is here, and it is not something which I can forget somewhere. It is in me." So Bodhidharma said, "Okay. So the first thing is decided -- that the mind is within you." The emperor said, "Okay, the mind is within me." Bodhidharma said, "Now close your eyes and find out where it is. And if you can find out where it is, immediately indicate to me. I will put it at peace."

So the emperor closed his eyes, tried and tried, looked and looked. The more he looked, the more he became aware there is no mind, mind is an activity. It is not something there so you can pinpoint it. But the moment he realized that it is not something, then the absurdity of his quest became exposed to himself. If it is not something, nothing can be done about it. If it is an activity, then don't do the activity; that's all. If it is like walking, don't walk.

He opened his eyes. He bowed down to Bodhidharma and said, "There is no mind to be found." Bodhidharma said, "Then I have put it at peace. And whenever you feel that you are uneasy, just look within, where that uneasiness is." The very look is anti-mind, because look is not a thinking. And if you look intensely your whole energy becomes a look, and the same energy becomes movement and thinking.

YOGA IS THE CESSATION OF MIND.

This is Patanjali's definition. When there is no mind, you are in yoga; when there is mind you are not in yoga. So you may do all the postures, but if the mind goes on functioning, if you go on thinking, you are not in yoga. Yoga is the state of no-mind. If you can be without the mind without doing any posture, you have become a perfect yogi. It has happened to many without doing any postures, and it has not happened to many who have been doing postures for many lives.

Because the basic thing to be understood is: when the activity of thinking is not there, you are there; when the activity of the mind is not there, when thoughts have disappeared, they are just like clouds, when they have disappeared, your being, just like the sky, is uncovered. It is always there -- only covered with the clouds, covered with thoughts.

YOGA IS THE CESSATION OF MIND.

In the West now, there is much appeal for Zen -- a Japanese method of yoga. The word "zen" comes from *dhyana*. Bodhidharma introduced this word *dhyana* in China. In China the word *dhyana* became *jhan* and then *chan* and then the word traveled to Japan and became *zen*.

The root is *dhyana*. *Dhyana* means no-mind, so the whole training of Zen in Japan is of nothing but how to stop minding, how to be a no-mind, how to be simply without thinking. Try it! When I say try it, it will look contradictory, because there is no other way to say it. Because if you try, the very try, the effort is coming from the mind. You can sit in a posture and you can try some *japa* chanting, mantra -- or you can just try to sit silently, not to think. But then not to think becomes a thinking. Then you go on saying, "I am not to think; don't think; stop thinking," but this is all thinking.

Try to understand. When Patanjali says, no-mind, *cessation of mind*, he means complete cessation. He will not allow you to make a *japa*, "Ram-Ram-Ram." He will say that this is not cessation; you are using the mind. He will say, "Simply stop!" but you will ask, "How? How to simply stop?" The mind continues. Even if you sit, the mind continues. Even if you don't do, it goes on doing.

Patanjali says just look. Let mind go, let mind do whatsoever it is doing. You just look. You don't interfere. You just be a witness, you just be an onlooker not concerned, as if the mind doesn't belong to you, as if it is not your business, not your concern. Don't be concerned! Just look and let the mind flow. It is flowing because of past momentum, because you have always helped it to flow. The activity has taken its

own momentum, so it is flowing. You just don't cooperate Look, and let the mind flow.

For many, many lives, million lives maybe, you have cooperated with it, you have helped it, you have given your energy to it. The river will flow awhile. If you don't cooperate, if you just look unconcerned -- Buddha's word is indifference, *upeksha*: looking without any concern, just looking, not doing anything in any way -- the mind will flow for a while and it will stop by itself When the momentum is lost, when the energy has flowed, the mind will stop. When the mind stops, you are in yoga: you have attained the discipline. This is the definition: YOGA IS THE CESSATION OF MIND.

THEN THE WITNESS IS ESTABLISHED IN ITSELF.

When the mind ceases, the witness is established in itself.

When you can simply look without being identified with the mind, without judging, without appreciating, condemning, without choosing -- you simply look and the mind flows, a time comes when by itself, of itself, the mind stops.

When there is no mind, you are established in your witnessing. Then you have become a witness -- just a seer-a *drashta*, a *sakchhi*. Then you are not a doer, then you are not a thinker. Then you are simply being pure being, purest of being. Then the witness is established in itself.

IN THE OTHER STATES THERE IS IDENTIFICATION WITH THE MODIFICATIONS OF THE MIND.

Except witnessing, in all states, you are identified with the mind. You become one with the flow of thoughts, you become one with the clouds: sometimes with the white cloud, sometimes with the black cloud, sometimes with a rain-filled cloud, sometimes with a vacant, empty cloud, but whatsoever, you become one with the thought, you become one with the cloud, and you miss your purity of the sky, the purity of space. You become clouded, and this clouding happens because you get identified, you become one.

A thought comes. You are hungry, and the thought flashes in the mind. The thought is simply that there is hunger, that the stomach is feeling hunger. Immediately you get identified; you say, "I am hungry." The mind was just filled with a thought that hunger is there; you have become identified and you say, "I am hungry." This is the identification.

Buddha also feels hunger, Patanjali also feels hunger, but Patanjali will never say that, "I am hungry." He will say "The body is hungry"; he will say, "My stomach is feeling hungry"; he will say, "There is hunger. I am a witness. I have come to witness this thought, which has been flashed by the belly in the brain, that 'I am hungry.'" The belly is hungry; Patanjali will remain a witness. You become identified, you become one with the thought.

THEN THE WITNESS IS ESTABLISHED IN ITSELF.
IN THE OTHER STATES THERE IS IDENTIFICATION WITH THE MODIFICATIONS OF THE MIND.

This is the definition:

YOGA IS THE CESSATION OF MIND.

When mind ceases, you are established in your witnessing self. In other states, except this, there are identifications. And all identifications constitute the *samsar*; they are the world. If you are in the identifications, you are in the world, in the misery. If you have transcended the identifications, you are liberated. You have become a *siddha*, you are in *nirvana*. You have transcended this world of misery and entered the world of bliss.

And that world is here and now-right now, this very moment! You need not wait for it a single moment even. Just become a witness of the mind, and you have entered. Get identified with the mind, and you have missed. This is the basic definition.

Remember everything, because later on, in other sutras, we will enter details what is to be done, how it is to be done -- but always keep in the mind this is the foundation.

One has to achieve a state of no-mind: that is the goal.

Yoga: The Alpha and the Omega, Vol 1

Chapter #2
Chapter title: The desireless path of yoga

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The first question:

YOU SAID LAST NIGHT THAT TOTAL DESPAIR, FRUSTRATION AND HOPELESSNESS IS THE BEGINNING GROUND FOR YOGA. THIS GIVES YOGA A PESSIMISTIC LOOK. IS THIS PESSIMISTIC STATE REALLY NECESSARY TO BEGIN THE PATH OF YOGA? DOES AN OPTIMIST ALSO BEGIN WITH THE PATH OF YOGA?

It is neither. It is not pessimistic, it is not optimistic, because pessimism and optimism are two aspects of the same coin. A pessimist means one who was optimist in the past; an optimist means one who will be pessimist in the future. All optimism leads to pessimism, because every hope leads to hopelessness.

If you are still hoping, then yoga is not for you. The desire is there; hope is there; the *samsar* is there, the world is there. Your desire is the world, your hope is the bondage, because hope will not allow you to be in the present. It will go on forcing you towards the future; it will not allow you to be centered. It will pull and push, but it will not allow you to remain in a restful moment, in a state of stillness. It will not allow you

So when I say total hopelessness, I mean that hope has failed and hopelessness also has become futile. Then it is total hopelessness. Total hopelessness means even hopelessness is not there, because when you feel hopeless a subtle hope is there. Otherwise, why you should feel hopeless? Hope is there, you are still clinging to it; hence, the hopelessness.

Total hopelessness means now there is no hope. And when there is no hope there cannot be hopelessness. You have simply dropped the whole phenomenon. Both the aspects have been thrown; the whole coin has been dropped. In this state of mind you can enter the path of yoga; never before. Then there is no possibility. Hope is against yoga.

Yoga is not pessimistic. You may be optimistic or pessimistic; yoga is neither. If you are pessimistic, you cannot enter on the path of yoga because a pessimist clings to his miseries. He will not allow his miseries to disappear. Optimist clings to his hopes and pessimist clings to his miseries, to his hopelessness. That hopelessness has become the companion. Yoga is for one who is neither, who has become so totally hopeless that even to feel hopelessness is futile.

The opposite can be felt only if you go on clinging somewhere deep down with the positive. If you cling to hope you can feel hopelessness. If you cling to expectation you can feel frustration. If simply you come to realize that there is no possibility to expect anything, then where is the frustration7 Then this is the nature of existence that there is no possibility to expect anything, there is no possibility for hope. When this becomes a certainty, how you can feel hopeless7 And then both have disappeared.

Patanjali says, NOW THE DISCIPLINE OF YOGA. That "now" will happen only when you are neither. Pessimistic attitudes or optimistic attitudes both are ill, but there are teachers who go on talking in terms of optimism -- particularly American Christian missionaries. They go on talking in terms of hope, optimism, future, heaven. In the eyes of Patanjali that is just juvenile, childish, because you are simply giving a new disease. You are substituting a new disease for the old. You are unhappy and you are seeking somehow happiness. So whosoever gives you an assurance that this is the path that will lead you to happiness, you will follow it. He is giving you hope. But you are feeling so much misery because of your past hopes. He is again creating a future hell.

Yoga expects you to be more adult, more mature. Yoga says there is no possibility to expect anything, there is no possibility of any fulfillment in the future. There is no heaven in the future waiting for you and no God waiting for you with Christmas gifts. There is nobody waiting for you, so don't hanker after the future.

And unless you become aware that there is nothing which is going to happen somewhere in the future, you will become alert here and now because there is nowhere to move. Then there is no way to tremble. Then a stillness happens to you. Suddenly you are in a deep rest. You cannot go anywhere; you are at home. Movement ceases; restlessness disappears. Now is the time to enter yoga.

Patanjali will not give you any hope. He respects you more than you respect yourself. He thinks you are mature and toys will not help. It is better to be alert to what is the case. But immediately when I say "total hopelessness" your mind will say, "This appears pessimistic," because your mind lives through hope, your mind clings to desires, expectations.

You are so miserable right now that you will commit suicide if there is no hope. If really Patanjali is true, what will happen to you? If there is no hope, no future, and you are thrown back to your present, you will commit suicide. There is nothing to live for then. You live for something which will happen somewhere, sometime. It is not going to happen, but the feeling that it may happen helps you to be alive.

That's why I say when you have come to a point where suicide has become a meaningful thing, where life has lost all its meaning, where you can kill yourself, in that moment yoga becomes possible, because you will not be ready to transform yourself unless this intense futility of life has happened to you. You will be ready to transform yourself only when you feel there is no way -- either suicide or *sadhana*, either commit suicide or transform your being. When only two alternatives are left, only then yoga is chosen, never before. But yoga is not pessimistic. You are optimistic, then yoga will appear to you as pessimistic. It is because of you.

Buddha has been taken in the West as the peak of pessimism because Buddha says life is *dukkha*, anguish. So western philosophers have been commenting on Buddha, that he is a pessimist. Even a person like Albert Schweitzer, a person we can expect to know certain things, even he is in the confusion. He thinks the whole East is pessimistic. And this is a great criticism for him. The whole East -- Buddha, Patanjali, Mahavira, Lao Tzu, they are all pessimists for him. They appear! They appear because they say your life is meaningless. Not that they say life is meaningless -- life that *you* know. And unless this life becomes absolutely meaningless, you cannot transcend it. You will cling to it.

And unless you transcend this life, this mode of existence, you will not know what bliss is. But Buddha, Patanjali, they will not talk much about bliss just because they have a deep compassion for you. If they start talking about bliss, you again create a hope. You are incurable: you again create a hope. You say, "Okay! Then we can leave this life. If a more abundant life, a richer life is possible, then we can leave desires. If through leaving desires the deepest desire of reaching to the ultimate, the peak of bliss, is possible, then we can leave desires. But we can leave only for a greater desire."

Then where you are leaving? You are not leaving at all. You are simply substituting a different desire for the old ones. And the new desire will be more dangerous than the old because with the old you are already frustrated. To get frustrated with the new, you may take even a few lives -- to come to a point where you can say God is useless, where you can say heaven is foolish, where you can say all future is nonsense.

It is not the question of worldly desires, it is the question of desire as such. Desiring must cease. Only then you become ready; only then you gather courage; only then the door opens and you can enter into the unknown. Hence, Patanjali's first sutra: NOW THE DISCIPLINE OF YOGA.

The second question:

Again, yoga is neither. It is a simple science. It is neither theistic nor atheistic. Patanjali really is superb, a miracle of a man. He never talks about God. And even if he mentions once, then too he says it is just one of the methods to reach the ultimate the belief of God, just a method to reach the ultimate; there is no God. To believe in God is just a technique, because through believing in God prayer becomes possible, through believing in God surrender becomes possible. The significance is of surrender and prayer, not of God.

Patanjali is really unbelievable! He said God -- the belief of God, the concept of God -- is also one of the methods, in many methods, to reach the truth. *Ishwara pranidhan* -- to believe in God is just a path. But it is not a necessity. You can choose something else. Buddha reaches to that ultimate reality without believing in God. He chooses a different path where God is not needed.

You have come to my house. You have passed through a certain street. That street was not the goal; it was just instrumental. You could have reached to the same house through some other street; others have reached through other streets. On your street there may be green trees, big trees; on other streets there are not. So God is just one path. Remember the distinction. God is not the goal. God is just one of the paths.

Patanjali never denies; he never assumes. He is absolutely scientific. It is difficult for Christians to think how Buddha could attain the ultimate truth, because he never believed in God. It is difficult for Hindus to believe how Mahavira could attain liberation; he never believed in God.

Before the western thinkers became alert of eastern religions, they always defined religion as God-centered. When they came upon eastern thinking, and then they became aware that there has been a traditional path, godless path reaching toward truth, they were shocked: it is impossible.

H. G. Wells has written about Buddha that Buddha is the most godless man and yet the most godly. He never believed and he will never tell anybody to believe in any God, but he himself is the suprememost phenomenon of the happening of divine being. Mahavira too travels a path where God is not needed.

Patanjali is absolutely scientific. He says we are not related with means; there are a thousand and one meanS. The goal is the truth. Some have achieved it through God, so it is okay -- believe in God and achieve the goal, because when the goal is achieved you will throw your belief. So belief is just instrumental. If you don't believe, it is okay; don't believe, and travel the path of belieflessness, and reach the goal.

He is neither theist nor atheist. He is not creating a religion, he is simply showing you all the paths that are possible and all the laws that work in your transformation. God is one of those paths; it is not a must. If you are godless, there is no need to be non-religious. Patanjali says you can also reach -- be godless; don't bother about God. These are the laws and these are the experiments; this is the meditation -- pass through it

He does not insist on any concept. It was very difficult. That's why YOGA SUTRAS of Patanjali are rare, unique. Such a book has never happened before and there is no possibility again, because whatsoever can be written about yoga he has written; he has left nothing. No one can add anything to it. Never in the future there is any possibility to create another work like Patanjali's Yoga Sutras. He has finished the job completely, and he could do this so totally because he is not partial. If he is partial, then he could not do it so totally.

Buddha is partial, Mahavira is partial, Jesus is partial, Mohammed is partial -- they have a certain path. And their partiality may be because of you -- because of a deep conception for you, a deep compassion for you. They insist on a certain path; they go on insisting their whole life. And they say, "Everything else is wrong; this is the right path," just to create faith in you. You are so faithless, you are so filled with doubt, that if they say that this path leads, others' paths also lead, you will not follow any. They insist that only "this" path leads.

This is not true. This is just a device for you -- because if you feel any uncertainty in them, if they say, "This also leads, that also leads; this is also true, that is also true," you will become uncertain. You are already uncertain. You need someone who is absolutely certain. Just to look certain to you they have pretended to be partial.

But if you are partial, you cannot cover the whole ground. Patanjali is not partial. He is less concerned with you, more concerned with the past designs of the path. He will not use a lie; he will not use a device, he will not compromise with you. No scientist can compromise.

Buddha can compromise; he has compassion. He is not treating you scientifically. A very deep human feeling is for you; he can even lie just to help you. And you cannot understand the truth; he compromises

with you. Patanjali will not compromise with you. Whatsoever is the fact, he will talk about the fact. And he will not descend a single step to meet you; he is absolutely uncompromising. Science has to be. Science cannot compromise; otherwise it will become a religion itself.

He is neither atheist nor theist. He is neither Hindu nor Mohammedan nor Christian nor Jaina nor Buddhist. He is absolutely a scientific seeker just revealing whatsoever is the case -- revealing without any myth. He will not use a single parable. Jesus will go on talking in stories because you are children and you can understand only stories. He will talk in parables. Buddha uses so many stories just to help you to attain a little glimpse.

I was reading about a Hassid, a Jewish Master, Baal Shem. He was a rabbi in a small village, and whenever there will be some trouble some disease, some calamity in the village -- he will move into the forest. He will go to a certain spot under a certain tree, and there he will do some ritual and then he will pray to God. And it always happened that the calamity will leave the village, the illness will disappear from the village, the trouble would go.

Then Baal Shem died. So his successor... The problem came again. The village was in trouble. There was some calamity, and the villagers asked the successor the new rabbi, to go to the forest and pray to God. The new rabbi was very much disturbed because he didn't know the spot, the exact tree. He was unacquainted, but still he went -- under any tree. He burned the fire, did the ritual and prayed, and said to God, "Look, I don't know the exact spot my Master used to come, but you know. You are omnipotent, you are omnipresent, so you know -- so there is no need to seek for the exact spot. My village is in some trouble, so listen and do something." The calamity was gone!

Then when this rabbi died and his successor was there, again the problem came. The village was under a certain crisis, and they came. The rabbi was disturbed: he has even forgotten the prayer. So he went into the forest, chose any place. He didn't know how to burn the ritual fire, but anyhow he burned the fire and said to God, "Listen, I don't know how to burn the ritual fire, I don't know the exact spot, and I have forgotten the prayer, but you are all-knowing, so you know already; there is no need. So do whatsoever is needed." And he came back and the village passed through the crisis.

Then he also died. His successor... And the village was again in trouble, so they came. He was sitting in his armchair. He said, "I don't want to go anywhere. Listen, you are everywhere. I don't know the prayer, I don't know any ritual. But that doesn't matter; my knowing is not the point. You know everything. What is the use of praying and what is the use of a ritual and what is the use of a particular sacred spot? I know only the story of my successors. I will tell you the story, that this happened in Baal Shem's time, then his successor, then his successor: this is the story. Now do the right, and this is enough." And the calamity disappeared. It is said that God loved the story so much.

People love their stories and people's God also, and through stories you can have certain glimpses. But Patanjali will not use a single parable. I told you, he is just Einstein plus Buddha -- a very rare combination. He has the inner witnessing of Buddha and the mechanism of the mind of an Einstein.

He is neither. Theism is the story; atheism is the antistory. They are just myths, man-created parables. To some the one appeals, to some the other. Patanjali is not interested in stories, not interested in myths. He is interested in the naked truth. He will not even clothe it, he will not put any dressing; he will not decorate it. That is not his way. Remember this.

We will move on a very dry land, a desert-like land. But the desert has its own beauty. It has no trees, it has no rivers, but it has a vastness of its own. No forest can be compared to it. Forests have their own beauties, hills have their own beauties, rivers their own beauties. Desert has its own vast infinity.

We will be moving through desert land. Courage is needed. He will not give you a single tree to rest under, he will not give you any story -- just the bare facts. He will not use even a single superfluous word. Hence, the word, "sutras". Sutras means the basic minimum.

A sutra is not a complete sentence even. It is just the essential -- just as when you give a telegram you go on cutting superfluous words. Then it becomes a sutra because only ten words or nine words can be put in it. If you were going to write a letter you will fill ten pages, and even in ten pages the message will not be complete. But in a telegram, in ten words, it is not only complete it is more than complete. It hits the heart; the very essence is there.

These are telegrams -- Patanjali's sutras. He is a miser; he will not use a single superfluous word. So how can he tell stories? He cannot. And don't expect. So don't ask whether he is a theist or atheist; these are stories.

Philosophers have created many. stories, and it is a game. If you like the game of atheism, be an atheist.

If you like the game of theism, be a theist. But these are games, not the reality. Reality is something else. Reality Is concerned with you, not what you believe. The reality is you, not what you believe. The reality is behind the mind, not in the contents of the mind, because theism is a content of the mind, atheism is a content of the mind -- something in the mind. Hinduism is a content of the mind, or Christianity is a content of the mind.

Patanjali is concerned with the beyond, not with the content. He says, "Throw this whole mind. Whatsoever it contains, it is useless." You may be carrying beautiful philosophies, Patanjali will say, "Throw them. All is rubbish." It is difficult. If someone says "Your Bible is rubbish, your Gita is rubbish, your scriptures all rubbish, rot, throw them," you will be shocked. But this is what is going to happen. Patanjali is not going to make any compromise with you. He is uncompromising. And that's the beauty. And that is his uniqueness.

The third question:

YOU TALKED ABOUT THE SIGNIFICANCE OF DISCIPLESHIP ON THE PATH OF YOGA, BUT HOW CAN AN ATHEIST BE A DISCIPLE?

Neither a theist nor an atheist, they cannot be disciples. They have already taken the attitude, they have already decided, so what is the point of being a disciple? If you already know, how can you be a disciple? Discipleship means the realization that, "I don't know." Atheists, theists -- no, they cannot be disciples.

And if you believe in something you will miss the beauty of discipleship. If you know something already, that knowing will give you ego. It will not make you humble. That's why pundits and scholars miss. Sometimes sinners have reached, but scholars never. They know too much; they are so clever. Their cleverness is their disease; that becomes the suicide. They will not listen because they will not be ready to learn.

Discipleship simply means an attitude to learn -- moment to moment remaining aware that "I don't know." This knowing that "I don't know," this awareness that "I am ignorant," gives you opening; then you are not closed. The moment you say, "I know," you are a closed circle; the door is no more open. But when you say, "I don't know," it means you are ready to learn. It means the door is open.

If you have already reached, concluded, you cannot be a disciple. One has to be in a receptive mood. One has to be continuously aware that the real is unknown and "Whatsoever I know is trivial, is just rubbish." What do you know? You may have gathered much information, but that is not knowledge. You may have accumulated much dust through universities; that is not knowledge. You may know about Buddha, you may know about Jesus, but that is not knowledge. Unless you become a Buddha, there is no knowledge. Unless you are the Jesus, there is no knowledge

Knowledge comes through being, not through memory. You can have a trained memory; memory is just a mechanism. It will not give you a richer being. It may give you nightmarish dreams, but it will not give you a richer being. You will remain the same covered with much dust. Knowledge, and particularly the ego that comes through knowledge -- the feeling that "I know" closes you. Now you cannot be a disciple. And if you cannot be a disciple, you cannot enter the discipline of yoga. So come to the door of yoga ignorant -- alert of your ignorance, alert that you don't know. And I will tell you: this is the only knowledge which will help, the knowledge that "I don't know."

This will make you humble. A subtle humility will Come to you. The ego, by and by, will subside. Knowing that you don't know, how can you be egoistic? Knowledge is the most subtle food for ego: you feel you are something. You know; you become somebody.

Just two days before, I initiated a girl from the West into sannyas and I gave her a name, "Yoga Sambodhi" and I asked, "Will it be easy for you to pronounce?" She said, "Yes. It looks just like the English word 'somebody'." But *sambodhi* is quite the opposite. When you become nobody, then *sambodhi* happens. *Sambodhi* means enlightenment. If you are somebody, *sambodhi* will never happen. That "somebodiness" is the barrier.

When you feel you are nobody, when you feel you are nothing, suddenly you are available to many mysteries to happen to you. Your doors are open. The sun can rise; the sunrays can penetrate you. Your gloom, your darkness, will disappear. But you are closed. The sun may be knocking on the door, but there is

no opening; not even a window is open.

Atheists or theists, Hindus or Mohammedans, Christians or Buddhists, they cannot enter on the path. They believe. They have already reached without reaching anywhere. They have concluded without any realization. They have words in the minds -- concepts, theories, scriptures. And the more the burden, the more they are dead.

The fourth question:

YOU SAID THAT YOGA DOES NOT ASK FOR ANY FAITH. BUT IF A DISCIPLE NEEDS FAITH, SURRENDER AND TRUST IN THE MASTER AS A BASIC CONDITION, THEN HOW IS THE FIRST STATEMENT VALID?

No, I never said that yoga doesn't ask for faith. I said yoga doesn't ask for any *belief*. Faith is totally different, trust is totally different. Belief is an intellectual thing, but faith is a very deep intimacy. It is not intellectual. You love a Master, then you trust and there is faith. But this faith is not in any concept, it is in the very person. And this is not a condition; it is not required -- remember this distinction. It is not required that you must have faith in the Master; it is not a precondition. All that is said is this: if trust happens between you and the Master, then *satsang* will be possible. It is just a situation, not a condition. Nothing is required.

Just as love... If love happens then marriage can follow, but you cannot make love a condition, that first you must love and then marriage will follow. But then you will ask, "How one can love? If it happens, it happens; if it is not happening, it is not happening." You cannot do anything. So you cannot force trust.

In the old days seekers will roam all over the world. They will roam from one Master to another, just waiting for the phenomenon to happen. You cannot force it. You may pass through many Masters, just in search if somewhere something clicks. Then the thing has happened; it is not a condition. You cannot go to a Master and try to trust him. How can you try to trust? The very try, the very effort, shows you don't trust. How can you try to love someone? Or can you? If you try, the whole thing has become false. It is an happening.

But unless this happens, *satsang* will not be possible. Then the Master cannot give his grace to you. Not that he will prevent himself from giving, you are not available. He cannot do anything. You are not open.

The sun may be waiting near the window but it is closed, what the sun can do? The rays will reflect back. They will come, knock on the door and go back. Remember, it is not a condition that you open the door and sun will rise; it is not a condition! The sun may not be there, it may be night. Just by opening your door you cannot create the sun. Your opening of the door is just your being available. If the sun is there, he can enter.

So seekers will move, will have to move from one Master to another. The only thing to remember is, they must remain open and they should not judge. If you come near a Master, you don't feel any turning with him, move -- but don't judge. Because your judgment will be wrong. You have never been in contact. Unless you love, you don't know, so don't judge. Simply say, "This Master is not for me; I am not for this Master. The thing has not happened." You simply move.

If you start judging, then you are closing yourself for other Masters also. You may have to pass through many, many situations, but remember this: don't judge. Whenever you feel that something is wrong with the Master, move. That means you cannot trust. Something has gone wrong, you cannot trust. But don't say the Master is wrong; you don't know. You simply move; that's enough. You seek somewhere else.

If you start judging, condemning, concluding, then you will be closed. And these eyes which judge will never be able to trust. Once you have become a victim of judgment you will never be able to trust because you will find something or other which will help you not to trust, which will give you a closing.

So don't trust, don't judge, move. Someday, if you go on moving, the thing is bound to happen: someday, somewhere, in some moment, because there are moments -- you cannot do anything about them when you are vulnerable, and when the Master is flowing. You are vulnerable, you meet. In a certain point of time and space, the meeting happens. Then satsang becomes possible.

Satsang means close proximity with a Master, with a man who has known. Because then, he can flow. He is already flowing. Sufis say that that's enough. Just to be in close proximity of a Master, that is enough.

Just to sit near him, just to walk by the side of him, just to sit outside his room, just to watch in the night just sitting outside his wall, just to go on remembering, that's enough.

But it takes years, these years of waiting. And he will not treat you well, remember he will create every type of hindrance. He will give you many chances to judge. He will spread rumors about himself so you can think that he is wrong, you can escape. He will help you in every way to escape. Unless you pass all these hurdles... And they are necessary, because a cheap trust is of no use. A trust, a seasoned trust, which has waited long, has become a strong rock... Only then the deepest layers can be penetrated.

Patanjali doesn't say that you will have to believe. Belief is intellectual. You believe in Hinduism, it is not your trust. It is just that accidentally you were born in a Hindu family, and so you have heard; from the very childhood you have been impregnated. You have been impressed about theories, concepts, philosophies, systems. They have become part of your blood. They have just fallen into your unconscious; you believe in them. But that belief is of no use because it has not transformed you. It is a dead thing, borrowed.

A trust is never a dead thing. You cannot borrow a trust from your family. It is a personal phenomenon. *you* will have to come to it. Hinduism is traditional, Mohammedanism is traditional.

The first group around Mohammed -- they were the real Moslems -- because it was a trust for them; they had come personally to the Master. They had lived with the Master in close proximity; they had satsang. They believed in Mohammed, and Mohammed is not a man easily to be trusted. Difficult. If you had been to Mohammed you will escape-he had nine wives. Impossible to believe in such a man. He had a sword in his hand, and on his sword was written, "Peace is the motto"; the word "Islam" means peace. How can you believe this man?

You can believe in a Mahavira when he says "Nonviolence"; he is non-violent. Obviously, you can believe in Mahavira. How can you believe in Mohammed with a sword? And he says, "Love is the message and peace is the motto." You cannot believe. This man is creating hurdles.

He was a Sufi; he was a Master. He will create every difficulty. So if your mind still functions, you doubt, you are skeptical, you escape. But if you remain, wait, if you have patience -- and infinite patience will be needed -- someday you will come to know Mohammed, you will become a Moslem. Just by knowing him, you will become a Moslem.

The first group of disciples was a totally different thing. The first group of disciples of Buddha was a totally different thing. Now Buddhists are dead. Mohammedans are dead. They are traditionally Mohammedans.

Truth cannot be transferred like property. Your parents cannot give you truth. They can give you property because the property belongs to the world. Truth doesn't belong to the world; they cannot give it to you, they cannot have it treasured. They cannot have it in the bank so that it can be transferred to you. You will have to seek on your own. You will have to suffer, and you will have to become a disciple and you will have to pass through rigorous discipline. It will be a personal happening. Truth is always personal. It happens to a person. Trust is different, belief is different. Belief is given by others, trust is earned by yourself.

Patanjali doesn't require any belief, but without trust nothing can be done, without trust nothing is possible. But you cannot force it -- understand. You cannot force your trust; it is not in your hands to force it. If you force, it will be false. And no-trust is better than a false trust, because you are wasting yourself. It is better to move somewhere else where the real can happen.

Don't judge, go on moving. Someday, somewhere, your Master is waiting. And the Master cannot be shown to you -- "Go here and this will be your Master." You will have to seek, you will have to suffer, because through suffering and seeking you will be able to see him. Your eyes will become clear; the tears will disappear. Your eyes will be unclouded and you will realize that this is the Master.

It is reported: one of the Sufis, Junaid, came to an old fakir, and he asked him, "I have heard that you know. Show me the path." The old man said, "You have *heard* that I know. You don't know. Look at me and feel." The man said, "I cannot feel anything. Just do one thing: show me the path where I can find my Master." So the old man said, "You go first to Mecca. Have the pilgrimage and search such and such a man. He will be sitting under a tree. His eyes will be such: they will be throwing light, and you will feel a certain perfume like musk around him. Go and seek."

And Junaid traveled and traveled for twenty years. Wherever he heard a Master is, he will go. But neither the tree was there, nor the perfume, the musk, nor those eyes the old man has described. The personality was not there. And he had a ready-made formula, so he will judge immediately, "This is not my

Master," and he will move ahead. After twenty years he reached under a tree. The Master was there. The musk was floating in the air, just like a haze around the man. The eyes were fiery, a red light was falling. This is the man He fell into his feet and said, "Master, I have been searching for you for twenty years."

The Master said, "I am also waiting for you twenty years. Look again." He looked. This was the same man twenty years before who has shown him the way to find the Master. Junaid started weeping. He said, "What? You played a joke upon me? Twenty years wasted Why couldn't you say that you are my Master?"

The old man said, "That would not have helped; that was of not much use -- because unless you have eyes to see... These twenty years helped *you* to see me; I am the same man. But twenty years before you had told me that "I don't feel anything." I am the same, but now you have become capable to feel. You have changed. These twenty years rubbed you hard. All the dust has fallen; your mind is clear. This fragrance of musk was there that time also, but you were not capable to smelling it. Your nose was closed; your eyes were not functioning; your heart was not really beating. So, contact was not possible."

You don't know nobody can say where the trust will happen. I don't say trust the Master, I simply say find a person where trust happens -- that person is your Master. And you cannot do anything about it. You will have to wander. The thing is certain to happen, but the seeking is necessary because seeking prepares you. Not that the seeking leads you to the Master, seeking prepares you so that you can see. He may be just near you.

The fifth question:

LAST NIGHT YOU SPOKE OF SATSANG AND THE IMPORTANCE OF THE DISCIPLE'S PROXIMITY TO THE GURU. DOES THIS MEAN PHYSICAL PROXIMITY? IS THE DISCIPLE WHO LIVES AT A GREAT PHYSICAL DISTANCE FROM THE GURU AT A LOSS?

Yes and no! Yes, a physical closeness is necessary in the beginning because you cannot understand anything else right now, as you are. You can understand the body; you can understand the language of the physical. You exist at the physical, so yes, a physical closeness is necessary -- in the beginning.

And I say no also because as you grow, as you start learning a different language which is of the non-physical, then physical closeness is not necessary. Then you can go anywhere. Then space doesn't make any difference. You remain in contact. Not only space, but time also doesn't make any difference. A Master may be dead, you remain in contact. He may have dropped his physical body, you remain in contact. If a trust happens, then time and space both are transcended.

Trust is the miracle. You can be in closeness with Mohammed or Jesus or Buddha right now if trust is there. But it is difficult! It is difficult because you don't know how. You cannot trust a living person, how can you trust a dead1 If trust happens, then you are close to Buddha right now. And for persons who have faith, Buddha is alive. No Master ever dies for those who can trust. He goes on helping; he is always there. But for you, even Buddha is there physically, standing behind you or in front of you, just sitting by your side, you are not close to him. There may be vast space between you. Love, trust, faith, they destroy space, time, both.

In the beginning, because you cannot understand any other language, you can understand only the language of the physical, physical closeness is necessary -- but only in the beginning. A moment will come when the Master himself will send you away. He will force you to go away because that too becomes necessary -- you may start clinging to the physical language.

Gurdjieff almost always, all his life, will send his disciples away. He will create such a miserable situation for them, then they will have to leave. It will be impossible to live with him. After a certain point, he will help them to go away. He will force really them to go away, because you should not become too much dependent on the physical. The other, the higher language, must develop. You must start feeling close to him wherever you are, because body has to be transcended. Not yours only, the Master's body has also to be transcended.

But in the beginning it is a great help. Once the seeds are sown, once they have taken root, then you are strong enough. Then you can go away, and then you can feel. Just going away, the contact is lost -- then the contact is not much importance. Trust will grow, further you go away. Trust will grow more, because wherever you are on the earth you will feel the Master's presence continuously. The trust will grow. He will

be helping you now through hidden hands, invisible hands. He will be working upon you through your dreams, and you will feel constantly, like a shadow, he is following you.

But that is a very developed language. Don't try it from the very beginning because then you can deceive. So I will say, move step by step. Wherever trust happens, then close your eyes and follow blindly. Really, the moment trust happens you have closed your eyes. Then what is the use of thinking, arguing? Trust has happened and trust will not listen to anything now.

Then follow and remain close unless the Master himself sends you away. And when he sends you away then don't cling. Then follow. Follow his instruction and go away, because he knows better. And what is helpful he knows.

Sometimes, just near the Master, it may become difficult for you to grow -- just like under a big tree a new seed will have many difficulties to grow. Under a big tree, a new tree will become crippled. Even trees take care to throw their seed far away so that the seeds can sprout. Trees use many tricks to send the seed away; otherwise they will die, they fall down just under the big tree. There is so much shadow. No sun reaches there, no sun rays reach.

So a Master knows better. If he feels that you should go away, then don't resist. Then simply follow and go away. This going away will be coming nearer to him. If you can follow, if you can silently follow without any resistance, this going away will be a coming nearer. You will attain a new closeness.

The sixth question:

WHEN YOU ASK US TO UNDERSTAND SOMETHING CLEARLY, WHOM DO YOU ADDRESS TO UNDERSTAND? MIND HAS TO CEASE. THEREFORE, IT IS NO USE MAKING THE MIND UNDERSTAND ANYTHING. WHO SHOULD UNDERSTAND THEN?

Yes, mind has to cease, but it has not ceased yet. Mind has to be worked upon; an understanding has to be created in the *mind*. Through that understanding this mind will die. That understanding is just like poison. You take the poison. You are the taker, and the poison kills you. The mind understands, but the understanding is poison for the mind. That's why the mind resists so much. It tries and tries not to understand. It creates doubt, it fights in every way, it protects itself because understanding is poison for the mind. It is elixir for you, but for the mind it is poison.

So when I say understand clearly, I mean your mind, not you, because you need not any understanding. You are already understanding. You are the very wisdom -- the *pragnya*.

You need not any help from me or from anybody else. Your mind has to be changed. And if understanding happens to the mind, mind will die, and with the mind the understanding will disappear. Then you will be in your purity. Then your being will reveal a mirrorlike purity -- no content, contentless. But that inner being needs no understanding. It is already the very core of understanding. It needs no understanding -- just the clouds of the mind, they have to be persuaded.

So what is understanding really? Just a persuasion for the mind to leave. Remember, I don't say fight, I say persuasion. If you fight, the mind will never leave, because through fight you show your fear. If you fight, you show that the mind is something of which you are afraid. Just persuade. All these teachings, all meditations are a deep persuasion for the mind to come to a point where it can commit suicide, where it simply drops, where mind itself becomes such an absurdity that you cannot carry it any more -- you simply drop it. It is better to say mind drops itself.

So when I say an address for a clear understanding, I am addressing your mind. And there is no other way. Only your mind can be approached because you are unaVailable. You are so hidden deep inside, and just the mind is on the door. The mind has to be persuaded to leave the door and to leave the door open. Then you will become available.

I am addressing mind -- your mind, not you. If mind drops, there is no need to address -- I can sit in silence and you will understand; there is no need to address. The mind needs words; the mind needs thoughts; the mind needs something mental which can persuade it. Buddha or Patanjali or Krishna talking to you, are addressing your mind.

A moment comes when mind simply becomes aware of the whole absurdity. It is just like this: if I see you, that you are pulling the strings, your shoelaces, and trying to pull yourself up through them, and I tell

you, "What nonsense you are doing; this is impossible." Just through your own shoelaces, you cannot pull yourself up. It is simply impossible; it cannot happen. So I persuade you to think more about the whole thing: "This is absurd. What are you doing! And then you feel miserable because it is not happening, so I go on telling you, insisting, hammering. One day you may become aware that, "Yes, this is absurd. What I am doing?"

Just like pulling yourself by the shoelaces is your whole effort at the mind. Whatsoever you are doing is absurd. It can never lead you anywhere than the hell, than the misery. It has always led you to the misery, you are still not aware. All this communication from me is just to make your mind alert that the whole effort is absurd. Once you come to feel that the whole effort is absurd, the effort disappears. It is not that you will have to leave your shoelaces, and you will have to make some effort and it is going to be arduous, you will simply see the fact and you will leave and you will laugh. You have become enlightened if you leave your shoelaces and simply stand and laugh. This is going to be the case.

Through understanding the mind drops. Suddenly you become aware that no one else was responsible for your misery, you were creating it continuously; moment to moment you were the creator. And you were creating the misery, and then you were asking how to go beyond it, how to be not miserable, how to achieve bliss, how to achieve *samadhi*. And while you are asking you are creating. Even this asking, "How to achieve *samadhi*?" *is* creating misery because then you say, "I have been making so much effort and *samadhi* has not been reached yet. I am doing everything that can be done, and the *samadhi* has not been reached yet. When I will become enlightened?"

Now you are creating a new misery when you have made enlightenment also an object of desire, which is absurd. No desire will come to a fulfillment. When you realize this, desires drop -- you are enlightened. Desireless, you are enlightened. With desires you go moving to a circle of misery.

The last question:

YOU SAID THAT YOGA IS A SCIENCE, A METHODOLOGY FOR INNER AWAKENING. BUT EFFORT TO BE, TO GO NEARER TO NO-MIND, IMPLIES MOTIVATION AND HOPE. EVEN TO UNDERGO THE PROCESS OF INNER TRANSFORMATION IMPLIES MOTIVATION. THEN HOW CAN ONE MOVE ON THE PATH OF YOGA WITH HOPE AND MOTIVATION? DOES NOT EVEN WAITING IMPLY MOTIVATION?

Yes, you cannot move on the path of yoga with motivation, with desire, with hope. Really, there is no movement on the path of yoga. When you come to understand that all desire is absurd, all desire is misery, there is nothing to do, because every doing will be a new desire. There is nothing to do! Simply you cannot do anything because whatsoever you do will lead you into a new misery. Then you don't do. Desires have dropped, mind has ceased, and this is yoga; you have entered. This is not a movement, it is a stillness. Because of the language, problems arise. I say that you have entered, it appears that you have moved. When desire ceases, all movement ceases. You *are* in the yoga: NOW THE DISCIPLINE OF YOGA.

With motivation, in the name of yoga, you will create again other miseries. I see every day people. They come: "I have been practicing yoga for thirty years; nothing has happened." But who told you something is going to happen? He must be waiting for something to happen; that's why nothing has happened. Yoga says don't wait for the future. You meditate, but you meditate with the motive that through meditation you will reach somewhere, some goal. You are missing the point You meditate and enjoy it. There is no goal, there is no future, no further; there is nothing ahead. Meditate, enjoy it -- without any motivation.

And suddenly the goal is there. Suddenly the clouds disappear because they were created by your desire. Your motivation is the smoke which creates the clouds; they have disappeared. So play with the meditation; enjoy it. Don't make it a means. It is the end. This is the whole point to be understood.

Don't create new desires. Understand the very nature of desire, that is misery. Just try to understand the nature of desire, you will come to know that it is misery. Then what is to be done? Nothing is to be done! Becoming alert that desire is misery, desire drops. NOW THE DISCIPLINE OF YOGA. *You* have entered the path.

And it depends on your intensity. If your realization is so deep that it is total, that desire is misery, you will not only have entered yoga, you have become a *siddha*. You have reached the goal.

It will depend on your intensity. If the intensity is total, then you have reached the goal. If your intensity is not so total, you have entered the path.

Yoga: The Alpha and the Omega, Vol 1

Chapter #3
Chapter title: Five modifications of mind

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THE MODIFICATIONS OF THE MIND ARE FIVE. THEY CAN BE EITHER A SOURCE OF ANGUISH OR OF NON-ANGUISH.
THEY ARE RIGHT KNOWLEDGE, WRONG KNOWLEDGE, IMAGINATION, SLEEP AND MEMORY.

Mind can be either the source of bondage or the source of freedom. Mind becomes the gate for this world, the entry; it can also become the exit. Mind leads you to the hell; mind can lead you also to the heaven. So it depends how the mind is used. Right use of mind becomes meditation, wrong use of the mind becomes madness

Mind is there with everyone. The possibility of darkness and light both are implied in it. Mind itself is neither the enemy nor the friend. You can make it a friend you can make it an enemy. It depends on you -- on you who is hidden behind the mind. If you can make the mind your instrument, your slave, the mind becomes the passage through which you can reach the ultimate If you become the slave and the mind is allowed to be the master, then this mind which has become master will lead you to ultimate anguish and darkness.

All the techniques, all the methods, all the paths of yoga, are really concerned deeply only with one problem: how to use the mind. Rightly used, mind comes to a point where it becomes no-mind. Wrongly used, mind comes to a point where it is just a chaos, many voices antagonistic to each other -- contradictory, confusing, insane.

The madman in the madhouse and Buddha under his bodhi tree -- both have used the mind; both have passed through the mind. Buddha has come to a point where mind disappears. Rightly used it goes on disappearing; a moment comes when it is not. The madman has also used the mind. Wrongly used, mind becomes divided; wrongly used, mind becomes many; wrongly used it becomes a multitude. And, finally, the mad mind is there, you are absolutely absent.

Buddha's mind has disappeared, and Buddha is present in his totality. A madman's mind has become total, and he himself disappeared completely. These are the two poles. You and your mind, if they exist together, then you will be in misery. Either you will have to disappear or the mind will have to disappear. If the mind disappears, then you achieve truth; if you disappear, you achieve insanity. And this is the struggle: who is going to disappear1 You going to disappear or the mind? This is the conflict, the root of all struggle.

These sutras of Patanjali will lead you step by step towards this understanding of the mind -- what it is what types of modes it takes, what types of modifications come into it, how you can use it and go beyond it. And, remember, you have nothing else right now -- only the mind. You have to use it.

Wrongly used, you will go on falling into more and more misery. You *are* in misery. That is because for many lives you have used your mind wrongly. And the mind has become the master; you are just a slave, a shadow following the mind. You cannot say to the mind, "Stop" You cannot order your own mind; your

mind goes on ordering you and you have to follow it. Your being has become the shadow and the slave, an instrument.

Mind is nothing but an instrument, just like your hands or your feet. You order your feet -- your legs, they move. When you say "Stop" they stop. You are the master. If I want to move my hand, I move it. If I don't want to move, I don't move it. The hand cannot say to me, "Now I want to be moved." The hand cannot say to me, "Now I will move whatsoever you do. I am not going to listen to you." And if my hand starts moving in spite of me, then it will be a chaos in the body. The same has happened in the mind.

You don't want to think, and the mind goes on thinking. You want to sleep. You are Lying down on your bed, changing your sides; you want to go to sleep, and the mind continues, the mind says, "No, I am going to think about something." You go on saying, "Stop" and it never listens to you. And you cannot do anything. Mind is also an instrument, but you have given it too much power. It has become dictatorial, and it will struggle hard if you try to put it in its right place.

Buddha also uses the mind, but his mind is just like your legs. People go on coming to me and they ask, "What happens to the mind of an enlightened one? Does it simply disappear? He cannot use it?"

It disappears as a master, it remains as a slave. It remains as a passive instrument. A Buddha wants to use it, he can use it. When Buddha speaks to you he will have to use it, because there is no possibility of speech without the mind. The mind has to be used. If you go to Buddha and he recognizes you, that you have been before also, he has to use the mind. Without mind there can be no recognition; without mind there is no memory. But he uses the mind remember, this is the distinction -- and you are being used by the mind. Whenever he wants to use it, he uses it. Whenever he doesn't want to use it, he doesn't use it. It is a passive instrument; it has no hold upon him.

So Buddha remains like a mirror. If you come before the mirror, the mirror reflects you. When you have moved, the reflection has gone; the mirror is vacant. You are not like a mirror. You see somebody, the man has gone, but the thinking continues, the reflection continues. You go on thinking about him. And even if you want to stop, the mind won't listen.

Mastery of the mind is yoga. And when Patanjali says "cessation of the mind", this is meant: cessation as a master. Mind ceases as a master. Then it is not active. Then it is a passive instrument. You order, it works; you don't order, it remains still. It is just waiting. It cannot assert by itself. The assertion is lost; the violence is lost. It will not try to control you.

Now just the reverse is the case. How to become masters? And how to put mind to its place, where you can use it; where, if you don't want to use it, you can put it aside and remain silent? So the whole mechanism of the mind will have to be understood. Now we should enter the sutra.

First:

> THE MODIFICATIONS OF THE MIND ARE FIVE. THEY CAN BE EITHER A SOURCE OF ANGUISH OR OF NON-ANGUISH.

First thing to be understood: that mind is not something different from the body, remember. Mind is part of the body. It *is* body, but deeply subtle -- a state of body, but very delicate, very refined. You cannot catch it, but through the body you can influence it. If you take a drug, if you take LSD or marijuana or something else, or alcohol, suddenly the mind is affected. The alcohol goes in the body, not in the mind, but the mind is affected. Mind is the subtlest part of the body.

The reverse is also true. Influence the mind and the body is affected. That happens in hypnosis. A person who cannot walk, who says that he has a paralysis, can walk under hypnosis. You don't have paralysis, but if under hypnosis it is said that "Now your body is paralyzed; you cannot walk," you cannot walk. A paralyzed man can walk under hypnosis. What is happening? Hypnosis goes into the mind, the suggestion goes into the mind. Then the body follows.

First thing to be understood: mind and body are not two. This is one of the deepest discoveries of Patanjali. Now modern science recognizes it; it is very recent in the West. Now they say_body and mind -- to talk in this dichotomy is not right. Now they say it is "psychosoma": it is mind-body. These two terms are just two functions of one phenomenon. One pole is mind, another pole is body, so you can work from either and change the other.

The body has five organs of activity -- five *indriyas*, five instruments of activity. The mind has five

modifications, five modes of function. Mind and body are one. Body is divided into five functions; mind is also divided into five functions. We will go into each function in detail.
The second thing about this sutra is:

THEY CAN BE EITHER A SOURCE OF ANGUISH OR OF NON-ANGUISH.

These five modifications of the mind, this totality of the mind, can lead you into deep anguish, in *dukkha*, in misery. Or, if you rightly use this mind, its functioning, it can lead you into non-misery. It can lead you at the most into non-misery.

That word "non-misery" is very significant. Patanjali doesn't say that it will lead you into *ananda*, in bliss, no. The mind can lead you into misery if you wrongly use it, if you become a slave to it. If you become the master, the mind can lead you into non-misery -- not into bliss, because bliss is your nature; the mind cannot lead you to it. But if you are in non-misery, the inner bliss starts flowing.

The bliss is always there inside; it is your intrinsic nature. It is nothing to be achieved and earned; it is nothing to be reached somewhere. You are born with it; you have it already; it is already the case. That's why Patanjali doesn't say that the mind can lead you into misery and can lead you into bliss -- no! He is very scientific, very accurate. He will not use even a single word which can give you any untrue information. He simply says either misery or non-misery.

Buddha also says many times, whenever seekers will come to him -- and seekers are after bliss, so they will ask Buddha, "How can we reach to the bliss, the ultimate bliss?" He will say, "I don't know. I can show you the path which leads to non-misery, just the absence of misery. I don't say anything about the positive bliss, just the negative. I can show you how to move into the world of non-misery."

That's all that methods can do. Once you are in the state of non-misery, the inner bliss starts flowing. But that doesn't come from the mind, that comes from your inner being. So mind has nothing to do with it; mind cannot create it. If mind is in misery then mind becomes a hindrance. If mind is in non-misery, then mind becomes an opening. But it is not creative; it is not doing anything.

You open the windows and the rays of the sun enter. By opening the windows you are not creating the sun. The sun was already there. If it was not there, then just by opening the windows, rays wouldn't enter. Your window can become a hindrance -- the sunrays may be outside and the window is closed. The window can hinder or it can give way. It can become a passage, but it cannot be creative. It cannot create the rays; the rays are there.

Your mind, if it is in misery, becomes closed. Remember, one of the characteristics of misery is closedness. Whenever you are in misery, you become closed. Observe-whenever you feel some anguish, you are closed to the world. Even to your dearest friend you are closed. Even to your wife, your children, your beloved, you are closed when you are in misery, because misery gives you a shrinking inside. You shrink. From everywhere you have closed your doors.

That's why in misery people start thinking of suicide. Suicide means total closure -- no possibility of any communication, no possibility of any door. Even a closed door is dangerous. Someone can open it, so destroy the door, destroy all possibilities. Suicide means, "Now I am going to destroy all possibility of any opening. Now I am closing myself totally."

Whenever you are in misery you start thinking of suicide. Whenever you are happy you cannot think of suicide; you cannot imagine. You cannot even think that "Why people commit suicide? Life is such joy, life is such a deep music, why people destroy life." It appears impossible.

Why, when you are happy, it looks impossible1 Because you are open; life is flowing in you. When you are happy you have a bigger soul, expansion. When you are unhappy you have a smaller soul, shrinked.

When someone is unhappy, touch him, take his hand into your hand. You will feel that his hand is dead. Nothing is flowing through it -- no love, no warmth. It is just cold, as if it belonged to a corpse. When someone is happy, touch his hand, there is communication, energy is flowing. His hand is not just a dead hand, his hand has become a bridge. Through his hand something comes to you, communicates, relates. A warmth flows. He reaches to you. He makes every effort to flow in you and he allows you also to flow within him.

When two persons are happy, they become one. That's why in love oneness happens and lovers start feeling that they are not two. They *are* two, but they start feeling they are not two because in love they are so happy that a melting happens. They melt into each other; they flow into each other. Boundaries dissolve,

definitions are blurred, and they don't know who is who. In that moment they become one.

When you are happy, you can flow into others and you can allow others to flow in you: this is what celebration means. When you allow everybody to flow in and you flow into everybody, you are celebrating life. And celebration is the greatest prayer, the highest peak of meditation.

In misery you start thinking of committing suicide; in misery, you start thinking of destruction. In misery, you are just on the opposite pole of celebration. You blame. You cannot celebrate. You have grudge against everything. Everything is wrong and you are negative, and you cannot flow, and you cannot relate, and you cannot allow anybody to flow into you. You have become an island -- closed completely. This is a living death. Life is only when you are open and flowing, when you are unafraid, fearless, open, vulnerable, celebrating.

Patanjali says mind can do two things. It can create misery. You can use it in such a way that you can become miserable, and you have used it. You are past masters of it. There is no need to talk much about it; you know it already. You know the art, how to create misery. You may not be aware, but that is what you are doing, continuously. Whatsoever you touch becomes a source of misery. I say whatsoever!

I see poor men. They are miserable, obviously. They are poor; basic needs of life are not fulfilled. But then I see rich men, they are also miserable. And they think, these rich men, they think that wealth leads nowhere. That is not right. Wealth can lead to celebration, but you don't have the mind to celebrate. So if you are poor you are miserable; if you become rich you are more miserable. The moment you touch the riches, you have destroyed them.

You have heard the Greek story of the king Midas? Whatsoever he will touch it will turn into gold. You touch gold, immediately it becomes mud. It is turned into dust, and then you think that there is nothing in this world, even riches are useless. They are not. But your mind cannot celebrate, your mind cannot participate in any non-misery. If you are invited in the heaven, you will not find heaven there, you will create a hell. As you are, wherever you go you will take your hell with you.

There is one Arabic proverb, that hell and heaven are not geographical places, they are attitudes. And no one enters heaven or hell; everybody enters *with* heaven or hell. Wherever you go you have your hell projection or the heaven projection with you. You have a projector inside. Immediately you project.

But Patanjali is careful. He says misery or non-misery -- positive misery or negative misery -- but not bliss. Mind cannot give you bliss; no one can give. It is hidden in you, and when mind is in a non-miserable state that bliss starts flowing. It is not coming from the mind, it is coming from beyond. That's why he says they can be either a source of anguish or of non-anguish. THE MODIFICATIONS OF THE MIND ARE FIVE.

The second sutra:

THEY ARE RIGHT KNOWLEDGE, WRONG KNOWLEDGE, IMAGINATION, SLEEP AND MEMORY.

The first is *praman*, right knowledge. The Sanskrit word *praman* is very deep and really cannot be translated. Right knowledge is just a shadow, not the exact meaning, because there is no word which can translate *praman*. *Praman* comes from the root *prama*. Many things have to be understood about it.

Patanjali says that the mind has a capacity. If that capacity is directed rightly, then whatsoever is known is true; it is self-evidently true. We are not aware about it because we have never used it. That faculty has remained unused. It is just... The room is dark, you come in it, you have a torch, but you are not using it -- so the room remains dark. You go on stumbling on this table, on that chair, and you have a torch, but the torch has to be put on. Once you put the torch on, immediately darkness disappears. And wherever the torch is focused you know. At least that spot becomes evident, self-evidently clear.

Mind has a capacity of *praman*, of right knowledge, of wisdom. Once you know how to put it on, then wherever you move that light, only right knowledge is revealed. Without knowing it, whatsoever you know will be wrong.

Mind has the capacity of wrong knowledge also. That wrong knowledge is called in Sanskrit *viparyaya* -- false, *mithya*. And you have that capacity also. You take alcohol. What happens? The whole world becomes a *viparyaya*; the whole world becomes false. You start seeing things which are not there.

What has happened? Alcohol cannot create things. Alcohol is doing something within your body and brain. The alcohol starts working the center Patanjali calls *viparyaya*. The mind has a center which can

pervert anything. Once that center starts functioning, everything is perverted.

I am reminded... Once it happened that Mulla Nasruddin and his friend were drinking in a pub. They came out, completely drunk, and Nasruddin was an old, experienced drinker. The other was new, so the other was affected more. So the other asked, "Now I cannot see, I cannot hear, I cannot even walk rightly. How I will reach my home? You tell me, Nasruddin please direct me. How I should reach my home?"

Nasruddin said, "First you go. After so many steps you will come to a point where there are two ways: one goes to the right, the other goes to the left. You go to the left because that which goes to the right doesn't exist. I have been many times on that right also, but now I am an experienced man. You will see two paths. Choose the left one; don't choose the right. That right doesn't exist. Many times I have gone on it, and then you never reach, you never reach your home."

Once Nasruddin was teaching his son the first lessons of drinking. So he told him... The son was asking, he was curious. He asked that, "When is one to stop?" Nasruddin said, "Look at that table. Four persons are sitting there. When you start seeing eight, stop!" The boy said, "But father, there are only two persons sitting!"

Mind has a faculty. That faculty functions when you are under any influence of a drug, any intoxicant. That faculty Patanjali calls *viparyaya*, wrong knowledge, the center of perversion.

Exactly opposite to it there is a center you don't know. Exactly opposite to it there is a center. If you meditate deeply, silently, that other center will start functioning. That center is called *praman*, right knowledge. Through the functioning of that center, whatsoever is known is right. What you know is not the question, from *where* you know is the question.

That's why all the religions have been against alcohol. It is not on any moralistic grounds, no! It is because alcohol influences the center of perversion. And every religion is for meditation because meditation means more and more creating a stillness, more and more becoming silent.

Alcohol goes on doing quite the opposite, makes you more and more agitated, excited, disturbed. A trembling enters within you. The drunkard cannot even walk rightly. His balance is lost. Not only in the body, but in the mind also balance is lost.

Meditation means gaining the inner balance. When you gain the inner balance and there is no trembling, the whole body-mind has become still, then the center of right knowledge starts functioning. Through that center, whatsoever is known is true.

Where you are? You are not alcoholics, you are not meditators, you must be somewhere between the two. You are not in any center. You are between these two centers of wrong knowledge and right knowledge. That's why you are confused.

Sometimes you have glimpses. You lean a little towards the right knowledge center, then certain glimpses come to you. You lean toward the center, which is of perversion, then perversion enters you. And everything is mixed, you are in chaos. That's why either you will have to become meditators or you will have to become alcoholics, because confusion is too much. And these are the two ways.

Either you lose yourself into intoxication, then you are at ease. At least you have gained a center -- may be of wrong knowledge, but you are centered. The whole world may say you are wrong. You don't think, you think the whole world is wrong. At least in those moments of unconsciousness you are centered, centered in the wrong center. But you are happy because even centering in the wrong center gives a certain happiness. You enjoy it, hence, so much appeal of alcohol.

Governments have been fighting for centuries. Laws have been made, prohibition and everything, but nothing helps. Unless humanity becomes meditative, nothing can help. People will go on; they will find new ways and new means to get intoxicated. They cannot be prevented, and the more you try to prevent them, more prohibition laws, the more appeal.

America did it, and had to fall back. They tried their best, but when alcohol was prohibited more alcohol was used. They tried; they failed. India has been trying after independence. It has failed, and many states have started again. It seems useless.

Unless man changes inwardly, you cannot force man for any prohibition. It is impossible because then man will go mad. This is his way to remain sane. For few hours he becomes drugged, "stoned", then he is okay. Then there is no misery; then there is no anguish. The misery will come, the anguish will come, but at least it is postponed. Tomorrow morning the misery will be there, the anguish will be there -- he will have to face it. But by the evening he can hope again -- he will take drink and be at ease.

These are the two alternatives. If you are not meditative, then sooner or later you will have to find some drug. And there are subtle drugs. Alcohol is not very subtle, it is very gross. There are subtle drugs. Sex

may become a drug for you. And through sex you may be just losing your consciousness. Anything you can use as a drug. Only meditation can help. Why? Because meditation gives you centering on the center which Patanjali calls *praman*.

Why so much emphasis of every religion for meditation? Meditation must be doing some inner miracle. This is the miracle: that meditation helps you to put on the light of right knowledge. Then wherever you move, then wherever your focus moves, whatsoever is known is true.

Buddha has been asked thousands and thousands of questions. One day somebody asked him that, We come with new questions. We have not even put the question before you and you start answering. You never think about it. How it happens?"

So Buddha says, "It is not a question of thinking. You put the question and, simply, I look at it. And whatsoever is true is revealed. It is not a question of thinking and brooding about it. The answer is not coming as a logical syllogism. It is just a focusing of the right center."

Buddha is like a torch. So wherever the torch moves, it reveals. Whatsoever the question, that is not the point. Buddha has the light, and whenever that light will come on any question, the answer will be revealed. The answer will come out of that light. It is a simple phenomenon, a revelation.

When somebody asks you, you have to think about it. But how can you think if you don't know? If you know, there is no need to think. If you don't know, what you will do? You will search in the memory, you will find many clues. You will just do a patchwork. You don't know really; otherwise the response would have been immediate.

I have heard about one teacher, a woman teacher in a primary school. And she asked the children that, "Have you got any questions?" One small boy stood and he said, "I have one question and I have been waiting -- whenever you ask I will ask: what is the weight of the whole earth?"

She became disturbed because she has never thought about it, never read about it. What is the weight of the whole earth? So she played a trick teachers know. They have to play tricks. She said, "Yes, the question is significant. Now tomorrow, everybody has to find the answer." She needed time. "So tomorrow I will ask the question. Whoever brings the right answer there will be a present for him."

All the children searched and searched, but they couldn't find. And the teacher ran to the library. The whole night she searched, and only just by the morning she could find the weight of the earth. She was very happy. And she came back to school, and the children were there. And they were exhausted. They said they couldn't find. "We asked Mom and we asked Dad and we asked everybody. Nobody knows. This question seems to be so difficult,"

The teacher laughed and she said, "This is not difficult. I know the answer, but I was just trying whether you could find it out or not. This is the weight of the earth..." That small child who had raised the question, he stood again, and he said, "With people or without?" Now the same situation.

You cannot put Buddha in such a situation. It is not a question of finding somewhere; it is not really a question of answering you. Your question is just an excuse. When you put a question, he simply moves his light toward that question and whatsoever is revealed is revealed. He answers you; that's a deep response of his right center -- *praman*.

Patanjali says there are five modifications of the mind. Right knowledge. If this center of right knowledge starts functioning in you, you will become a sage, a saint. You will become religious. Before that you cannot become religious.

That's why Jesus or Mohammed, they look mad -- because they don't argue; they don't put their case logically, they simply assert. You ask Jesus, "Are you really the only son of God?" He says, "Yes." And if you ask him, "Prove it," he will laugh. He will say, "There is no need to prove. I know This is the case; this is self-evident." To us it looks illogical. This man seems to be neurotic, claiming something without any proof.

If this *praman*, this center of *prama*, this center of right knowledge starts functioning, you will be the same: you can assert, but you cannot prove. How can you prove? If you are in love, how can you prove that you are in love? You can simply assert. You have pain in your leg; how can you prove that you have pain? You simply assert that, "I have pain." You know somewhere inside. That knowing is enough.

Ramakrishna was asked, "Is there God?" He said "Yes." He was asked, "Then prove it." He said, "There is no need. I know. To me, there is no need. To you there is a need, so you search. Nobody could prove it for me I cannot prove it for you. I had to seek; I had to find. And I have found. God is!"

This is the functioning of the right center. So Ramakrishna or Jesus look absurd. They are claiming certain things without giving any proof. They are not claiming; they are not claiming anything. Certain

things are revealed to them because they have a new center functioning which you don't have. And because you don't have it you have to prove.

Remember, proving proves that you don't have an inner feeling of anything -- everything has to be proved even love has to be proved. And people go on. I know many couples. The husband goes on proving that he loves, and he has not convinced the wife, and the wife goes on proving that she loves, and she has not convinced the husband. They remain unconvinced and that remains the conflict. And they go on feeling that the other has not proved.

Lovers go on searching. They create situations in which you have to prove that you love. And by and by both get bored -- this futile effort to prove, and nothing can be proved. How can you prove love? You can give presents, but nothing is proved. You can kiss and hug and you can sing, you can dance, but nothing is proved. You may be just pretending.

This first modification of the mind is right knowledge. Meditation leads to this modification. And when you can rightly know and there is no need to prove, then only mind can be dropped, not before it. When there is no need to prove, mind is not needed, because mind is a logical instrument.

You need it every moment. You have to think, find out what is wrong and what is right. Every moment there is choices and alternatives. You have to choose. Only when *praman* functions, when right knowledge functions, you can drop the mind, because now choosing has no meaning. You move choicelessly. Whatsoever is right is revealed to you.

The definition of the sage is one who never chooses. He never chooses good against bad. He simply moves towards the direction which is that of good. It is just like sunflowers. When the sun is in the east, the flower moves to the east. It never chooses. When the sun moves to the west, the flower moves to the west. It simply moves with the sun. It has not chosen to move; it has not decided. It has not taken a decision that, "Now I should move because the sun has moved to the west."

A sage is just like a sunflower. Wherever is good he moves simply. So whatsoever he does is good. Upanishads say, "Don't judge sages. Your ordinary measurements won't do." You have to do good against bad, he has nothing to choose. He simply moves, whatsoever is good. And you cannot change him because it is not a question of alternatives. If you say, "This is bad," he will say, "Okay, it may be bad, but this is how I move, this is how my being flows."

Those who knew -- and people in the days of Upanishads knew -- they have decided that, We will not judge a sage." Once a person has come to be centered in himself, when a person has achieved meditation, once a person has become silent and the mind has been dropped, he is beyond our morality, beyond tradition. He is beyond our limitations. If we can follow, we can follow him if we cannot follow, we are helpless. But nothing can be done, and we should not judge.

If right knowledge functions, if your mind has taken the modification of right knowledge, you will become religious. Look, it is totally different. Patanjali doesn't say if you go to the mosque, to the *gurudwara*, to the temple, you do some ritual, you pray... No, that's not religion. You have to make your right-knowledge center functioning. So whether you go to the temple or not, it is immaterial; it doesn't matter. If your right-knowledge center functions, whatsoever you do is prayer and wherever you go-is a temple.

Kabir has said, "Wherever I go I find you, my God. Wherever I move, I move into you, I stumble upon you. And whatsoever I do, even walking, eating, it is prayer." Kabir says, "This spontaneity is my *samadhi*. Just to be spontaneous is my meditation."

Second is wrong knowledge. If your center of wrong knowledge is functioning, then whatsoever you do you will do wrongly, and whatsoever you choose you will choose wrongly. Whatsoever you decide will be wrong because you are not deciding, the wrong center is functioning.

There are people, they feel very unfortunate because whatsoever they do goes wrong. And they try not to do wrong again, but that's not going to help because the center has to be changed. Their minds function in a wrong way. They may think that they are doing good, but they will do bad. With all their good wishes, they cannot help; they are helpless.

Mulla Nasruddin used to visit a saint. He visited for many, many days. And the saint was a silent one; he will not speak anything. Then Mulla Nasruddin had to say, he had to ask, "I have been coming again and again, waiting that you will say something, and you have not said anything. And unless you say, I cannot understand, so just give me a message for my life, a direction so that I can move in that direction."

So that Sufi sage said, "NEKI KAR KUYEN MAY DAL: Do good and throw it in the well." It is one of the oldest Sufi sayings: "Do good and throw it in the well." It means do good and forget it immediately;

don't carry that "I have done good."

So next day Mulla Nasruddin helped one old woman to cross the road, and then he pushed her into the well.

"NEKI KAR KUYEN MAY DAL: DO good and throw it in the well."

If your wrong center is functioning, whatsoever you do... You can read Koran, you can read Gita, and you will find meanings -- Krishna will be shocked, Mohammed will be shocked to see that you can find such meanings.

Mahatma Gandhi wrote his autobiography with the intention that it will help people. Then many letters came to him because he describes his sex life. He was honest, one of the most honest men, so he wrote everything -- whatsoever has happened in his past -- how he was too much indulgent the day his father was dying; he couldn't sit by his side. Even that day he had to go with his wife to bed.

And doctors had said that "This is the last night. Your father cannot survive the morning. He will be dead by the morning." But just about twelve, one, in the night, he started feeling desire, sexual desire. The father was feeling sleepy, so he slipped away, went to his wife, indulged in sex. And the wife was pregnant. It was the ninth month. And the father was dying, and the child also died the moment he was born. And the father died in the night, so the whole life Gandhi had a deep repentance he couldn't be with his dying father. Sex was so obsessive.

So he wrote everything, he was honest-and just to help others. But many letters started coming to him, and those letters were such that he was shocked. Many people wrote to him that "Your autobiography is such that we have become more sexual than before just reading. Just reading through your autobiography we have become more sexual and indulgent. It is erotic."

If the wrong center is functioning, then nothing can be done. Whatsoever you do, read, behave, it will be wrong. You will move to the wrong. You have a center which is forcing you to move towards the wrong. You can go to Buddha, but something wrong you will see in him. Immediately! You cannot meet Buddha; something wrong you will see immediately. You have a focusing for the wrong, a deep urge to find wrong anywhere, everywhere.

This modification of the mind Patanjali calls *viparyaya*. *Viparyaya* means perversion. You pervert everything. You interpret everything in such a way it becomes a perversion.

Omar Khayyam writes that "I have heard that God is compassionate." This is beautiful. Mohammedans go on repeating, "God is *rehman*, compassion; *rahim*, compassion." They go on repeating, continuously. So Omar Khayyam says, "If really he is compassionate, if he is compassion, then there is no need to be afraid. I can go on committing sin. If he is compassion, then what is the fear? I can commit whatsoever I want and he is compassion -- so whenever I will stand before him, I will say, *rahim*, *rehman*: Oh God of compassion, I have sinned, but you are compassion. If you are really compassion, then have compassion on me." So he goes on drinking, he goes on committing whatsoever he thinks is sin. He has interpreted in a very perverted way.

All over the world people have done that. In India we say, "If you go to the Ganges, if you bathe in the Ganges, your sins will dissolve." It was a beautiful concept in itself. It shows many things. It shows that sin is not something very deep, it is just like dust upon you. So don't get too much obsessed by it, don't feel guilty; it is just dust, and you remain pure inside. Even bathing in the Ganges can help.

This is just to show you, don't become so much obsessed with sin as Christianity has become. Guilt has become so burdensome, so even just taking a bath in the Ganges will help. Don't be so much afraid. But how we have interpreted it? We say, "Then it is okay. Go on committing sin." And after a while, when you feel now you have committed many, so give a chance to the Ganges to purify; then come back and commit again. This is the center of perversion.

Third is imagination. Mind has the faculty to imagine. It is good, it is beautiful. All that is beautiful has come through imagination. Paintings, art, dance, music, everything that is beautiful has come through the imagination. But everything that is ugly, that has also come through the imagination. Hitler, Mao, Mussolini they have all come through imagination.

Hitler imagined a world of supermen. And he believed in Friedrich Nietzsche who has said, "Destroy all those who are weak. Destroy all those who are not super. Leave only supermen on the earth." So he destroyed. Just imagination, just utopian imagination -- that just by destroying the weak, just by destroying the ugly, just by destroying the physically crippled you will have a beautiful world. But the very destruction is the most ugly thing in the world possible -- the very destruction.

But he was working through imagination. He had an imagination, a utopian imagination -- the most

imaginative man! Hitler is one of the most imaginative. And his imagination became so fantastic and so mad that for his imaginative world, he tried to destroy this world completely. His imagination has gone mad.

Imagination can give you poetry and painting and art, and imagination can give you madness also. It depends how you use it. All the great scientific discoveries have been through imagination -- people who could imagine, who could imagine the impossible. Now we can fly into the air, now we can go to the moon.

These are deep imaginations. Man has been imagining for centuries, millennia, how to fly, how to go to the moon. Every child is born with the desire to go to the moon, to catch the moon. But we reached. Through imagination creativity comes, but through imagination destruction also.

Patanjali says imagination is the third mode of mind. You can use it in a wrong way, and then it will destroy you. You can use it in a right way. And then there are imaginative meditations. They start with imagination, but by and by imagination becomes subtler and subtler and subtler. And then imagination is dropped ultimately, and you are face to face with the truth.

All Christian, Mohammedan meditations are basically through imagination. First you have to imagine something. And then you go on imagining it, and then through imagination you create an atmosphere around you. You try it, that through imagination what is possible. Even impossible is possible.

If you think you are beautiful, if you imagine you are beautiful, a certain beauty will start happening to your body. So whenever a man says to a woman that "You are beautiful," the woman has changed immediately. She may not have been beautiful. Before this moment she may not have been beautiful -- just homely, ordinary. But this man has given imagination to her.

So every woman who is loved becomes more beautiful, every man who is loved becomes more beautiful. A person who is not loved-may be beautiful -- becomes ugly because he cannot imagine, she cannot imagine. And if imagination is not there, you shrink.

Coue, one of the great psychologists of the West, helped millions of people just through imagination to be cured of many, many diseases. His formula was very simple. He will say that, "Just you start feeling that you are okay. Just go on repeating inside the mind, I am getting better and better. Every day I am getting better." In the night while you fall asleep, go on thinking you are healthy, and you are getting healthier every moment, and by the morning you will be the healthiest person in the world. Go on imagining."

And he helped millions of people. Even incurable diseases were cured. It looked like a miracle; it is nothing. It is just a basic law: your mind follows imagination.

Now psychologists say that if you say to children that "You are duffers, dull," they become dull. You force them to be dull. You give their imagination the suggestion that they are dull.

Many experiments have been done. Say to a child, "You are dull. You cannot do anything; you cannot solve this mathematical problem, and give him the problem and tell him, "Now try," he will not be able to solve it. You have closed the door. Say to the child, "You are intelligent and I have not seen any intelligent boy like you are; for your stage, your age you are over-intelligent. You show many potentialities; you can solve any problem. Now try this," and he will be able to solve it. You have given imagination to him.

Now these are scientific proofs, now scientific discoverings, that whatsoever imagination catches, it becomes a seed. Whole generations have been changed, whole ages, whole countries have been changed, just through imagination.

You go Punjab. I was traveling once from Delhi to Manali. My driver was a Sikh, a *sardar*. The way, the road, was dangerous, and the car was very big. And the driver became many times afraid. And many times he will say, "Now I cannot go ahead. We will have to go back." We tried in every way to persuade him. At one point he became so afraid he stopped the car, got out of the car and said, "No! Now I cannot move from here. It is dangerous," he said. "It may not be dangerous for you; you may be ready to die. But I am not I want to go back."

By chance one of my friends who is also a *sardar* and was a big police official, he was also coming, following me to attend the camp in Manali. His car reached, so I told him that "Do something! The man has gone out of the car." That police official came and he said, "You being a *sardar*, and a Sikh -- and a coward? Get into the car." The man immediately came into the car and started. So I asked him, "What is the matter?" He said "Now he has touched my ego. He says, You are a *sardar*? " *Sardar* means leader of men. "A Sikh? And a coward? He has touched my imagination. He has touched my pride. Now we can go. Dead or alive, but we will reach Manali."

And this has not happened with one man. If you go to Punjab, you will see that it has happened with millions. Look at the Hindus of Punjab and at the Sikhs of Punjab. Their blood is same; they belong to the

same race. Five hundred years before all were Hindus. And then a different type of race, a military race, was born. Just by growing beard, just by changing your face, you cannot become brave. But you can! Imagination.

Nanak gave the imagination that "You are a different type of race. You are unconquerable." And once they believe, once that imagination started to work, in the Punjab, within five hundred years, a new race, totally different from Punjabi Hindus has come into being. Nothing is different. But in India, no one is braver than they. These two world wars have proved that on whole of the earth Sikhs have no comparison. They can fight fearlessly.

What has happened? Just their imagination has created a milieu around them. They feel that just being Sikhs they are different. Imagination works It can make a brave man out of you, it can make a coward.

I have heard Mulla Nasruddin was sitting in a pub drinking. He was not a brave man, one of the most coward. But alcohol gave him courage. And then a man, a giant of a man, entered the pub ferocious looking, dangerous, looked like a murderer. At any other time, in his senses, Mulla Nasruddin would have been afraid. But now he was drunk, so he was not afraid at all.

That ferocious looking man came near to Mulla, and seeing that he is not afraid at all he stomped on his feet. Mulla got angry, furious, and he said, "What are you doing? Are you doing that on purpose or it is just a sort of joke?" But by this time, his stomping on his feet, Mulla was brought back from his alcohol. He was brought back; he came to his senses. But he has said, "What are you doing -- on purpose or it is just a sort of joke?"

The man said, "On purpose." Mulla Nasruddin said, "Then thank you. On purpose, it is okay, because I don't like such type jokes"

Patanjali says imagination is the third faculty. You go on imagining. If you wrongly imagine, you can create delusions around you, illusions, dreams -- you can be lost in them. LSD and other drugs, they help and work on this center. So whatsoever inside potentiality you have, your LSD trip will help you to develop it. So nothing is certain. If you have happy imaginations, the drug trip will be a happy trip, a high. If you have miserable imaginations, nightmarish imaginations, the trip is going to be bad.

That's why many people report contradictorily. Huxley says that it can become a key to the door of heaven and Rheiner says it is ultimate hell. It depends on you; LSD cannot do anything. It simply jumps on your center of imagination, starts functioning chemically there. If you have an imagination of the nightmarish type, then you will develop that and you will pass through hell. And if you are addicted to beautiful dreams, you may reach heaven.

This imagination can function either as a hell or as heaven. You can use it to go completely insane. What has happened to madmen in the madhouses? They have used their imagination, and they have used it in such a way that they are engulfed by it. A madman may be sitting alone and he is talking to someone loudly. Not only he talks, he answers also. He questions, he answers, he speaks for the other also who is absent. You may think that he is mad, but he is talking to a real person. In his imagination the person is real, and he cannot judge what is imaginary and what is real.

Children cannot judge. So many times children may lose their toy in the dream, and then they will weep in the morning, "Where is my toy?" They cannot judge that dream is dream and reality is reality. And they have not lost anything, they were just dreaming. Boundaries are blurred. They don't know where dream ends and where reality starts.

A madman also is blurred. He doesn't know what is real, what is unreal. If imagination is used rightly, then you will know that this is imagination and you will remain alert that this is imagination. You can enjoy it, but this is not real.

So when people meditate, many things happen through their imagination. They start seeing lights, colors, visions, talking to God himself, or moving with Jesus, or dancing with Krishna. These are imaginative things, and a meditator has to remember that these are functions of the imagination. You can enjoy it; nothing is wrong in them -- they are fun. Don't think that they are real.

Remember that only the witnessing consciousness is real; nothing else is real. Whatsoever happens may be beautiful, worth enjoying -- enjoy it. It is beautiful to dance with Krishna; nothing is wrong in it. Dance! Enjoy it! But remember continuously that this is imagination, a beautiful dream. Don't be lost in it. If you are lost, then imagination has become dangerous. Many religious people are just in imagination. And they move in imagination and waste their lives.

The fourth is sleep. Sleep means unconsciousness as far as your outward-moving consciousness is concerned. It has gone deep into itself. Activity has stopped; conscious activity has stopped. Mind is not

functioning. Sleep is a non-functioning of the mind. If you are dreaming, then it is not sleep. You are just in the middle, in the waking and the sleep. You have left the waking, and you have not entered sleep. You are just in the middle.

Sleep means totally contentless state -- no activity, no movement in the mind. Mind has completely been absorbed, relaxed. This sleep is beautiful; it is life-giving. You can use it. And this sleep if you know how to use it, can become *samadhi*. Because *samadhi* and sleep are not very different. Only one difference is there that in *samadhi* you will be aware. Everything else will be the same.

In sleep everything is the same, only that you are not aware. You are in the same bliss in which Buddha entered, in which Ramakrishna lives, in which Jesus has made his home. In deep sleep you are in the same blissful state, but you are not aware. So in the morning you feel the night has been good, in the morning you feel refreshed, vital, rejuvenated, in the morning you feel that the night was just beautiful -- but this is just an afterglow. You don't know what has happened, what really happened. You were not aware.

Sleep can be used in two ways. Just as a natural rest -- you have even lost that. People are not really going into sleep. They continuously go on dreaming. Sometimes, for very few seconds, they touch. They touch, and they again start dreaming. The silence of sleep, the blissful music of sleep, has become unknown. You have destroyed it. Even natural sleep is destroyed. You are so agitated and excited that the mind cannot fall completely into oblivion.

But Patanjali says natural sleep is good for the body health, and if you can become alert in sleep it can become *samadhi*, it can become a spiritual phenomenon. So there are techniques -- we will discuss them later on -how sleep can become an awakening. Gita says that the yogi doesn't sleep even while he is asleep. He remains alert. Something inside goes on being aware. The whole body falls into sleep, the mind falls into sleep, but the witnessing remains. Someone is watching -- a watcher on the tower goes on. Then sleep becomes *samadhi*. It becomes the ultimate ecstasy.

And the last is memory. Memory is the fifth modification of the mind. That too can be used, misused. If memory is misused, it creates confusion. Really, you may remember something, but you cannot be certain whether it happened that way or not. Your memory is not reliable. You may add many things in it; imagination may enter into it. You may delete many things from it, you may do many things to it. And when you say that "This is my memory," it is a very refined and changed thing. It is not real.

Everybody says that "My childhood was just paradise," and look at children These children will also say later on that their childhood was paradise, and they are suffering. And every child hankers how to grow soon, how to become an adult. Every child thinks that adults are enjoying, all that is worth enjoying they are enjoying. They are powerful; they can do everything, he is helpless. Children think they are suffering, but these children will grow as you have grown, and then later on they will say that childhood was beautiful, just a paradise.

Your memory is not reliable. You are imagining; you are just creating your past. You are not true to it. And you drop many things from it -- all that was ugly, all that was sad, all that was painful you drop it; all that was beautiful you continue. All that was a support to your ego you remember, and all that was not a support you drop it, you forget it.

So everybody has a great storehouse of dropped memories. And whatsoever you say is not true, you cannot remember truly. All your centers are confused, and they enter into each other and disturb.

Right memory. Buddha has used the words "right memory" for meditation. Patanjali says if memory is right, that means one has to be totally honest to oneself. Then, only then, can memory be right. Whatsoever has happened, bad or good, don't change it. Know it as it is. It is very hard! It is arduous! You choose and change. Knowing one's past as it is will change your whole life. If you rightly know your past as it is, you will not like to repeat it in the future. Right now everybody is thinking how to repeat it in a modified form, but if you know your past exactly as it was you will not like to repeat it.

Right memory will give you the impetus how to be free from all lives. And if memory is right, then you can go even in past lives. If you are honest, then you can go into the past lives. And then you have only one desire, how to transcend all this nonsense. But you think past was beautiful, and you think future is going to be beautiful, only this present is wrong. But the past was present a few days before, and the future will become present a few days after. And every time every present is wrong, and all past is beautiful and all future is beautiful. This is wrong memory. Look directly. Don't change. Look at the past as it was. But we are dishonest.

Every man hates his father, but if you ask anybody he will say, "I love my father. I honor my father as anything." Every woman hates her mother, but ask and every woman will say, "My mother, she is just

divine." This is wrong memory.

Gibran has a story. He says, one night one mother and daughter were awakened suddenly because of a noise. They both were sleepwalkers, and the time the sudden noise happened in the neighborhood they were both walking in the garden, asleep. They were sleep-walkers.

It must have been a shock, because in sleep the old woman, the mother, was saying to the daughter that, "Because of you, you bitch, because of you, my youth is lost. You destroyed me. And now anybody who comes to the house looks at you. Nobody looks at me." A deep jealousy that comes to every mother when the daughter becomes young and beautiful. It happens to every mother, but it is inside.

And the daughter was saying, "You old rotten... Because of you I cannot enjoy life. You are the hindrance. Everywhere you are the hindrance, the obstacle. I cannot love; I cannot enjoy."

And suddenly, because of the noise, they were both awakened. And the old woman said, "My child, what are you doing here? You may catch cold. Come inside." And the daughter said, "But what are you doing here? You were not feeling well and this is a cold night. Come, mother. Come to the bed."

The first thing that was happening was coming from the unconscious. Now they are again pretending; they have become awakened. Now the unconscious has gone back, the conscious has come in. Now they are hypocrites. Your conscious is hypocrisy.

To be truly honest with one's own memories one will have to really pass through arduous effort. And you have to be true, whatsoever. You have to be nakedly true, you have to know what really you think about your father, about your mother, about your brother, about your sister-really. And what you have in the past, don't mix, don't change, don't polish; let it be as it is. If this happens, then, Patanjali says, this will be a freedom. You will drop it. The whole thing is nonsense, and you will not like to project it again in the future.

And then you will not be a hypocrite. You will be real, true, sincere -- you will become authentic. And when you become authentic, you become like a rock. Nothing can change you; nothing can create confusion.

You become like a sword. You can always cut whatsoever is wrong; you can divide whatsoever is right from the wrong. And then a clarity of mind is achieved. That clarity can lead you towards meditation; that clarity can become the basic ground to grow -- to grow beyond.

Yoga: The Alpha and the Omega, Vol 1

Chapter #4
Chapter title: Beyond mind to awareness

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The first question:

YOU SAID THAT THERE ARE ONLY TWO ALTERNATIVES FOR MEN, EITHER MADNESS OR MEDITATION, BUT MILLIONS OF PEOPLE ON THE EARTH HAVE NOT REACHED TO EITHER OF THE TWO. DO YOU THINK THEY WILL?

They have reached! They have not reached to meditation, but they have reached to madness! And the difference between the mad who are in the madhouses and the mad who are outside is only of degrees. There is no qualitative difference, the difference is only of quantity. You may be less mad, they may be more mad, but man as he is, is mad.

Why I call man as he is, mad? Madness means many things. One, you are not centered. If you are not centered you will be insane. Not centered, many voices in you -- you are many, you are a multitude. And no one is a master in the house, and every servant of the house claims to be the master. There is confusion, conflict, and a continuous struggle. You are in a continuous civil war. If this civil war is not going on, then you will be in meditation. It continues day and night, twenty-four hours. Write down whatsoever goes on in your mind for a few minutes, and be honest. Write down exactly whatsoever goes on, and you yourself will feel that this is mad.

I have a particular technique I use with many persons. I say to them that, sit in a closed room and then start talking loudly, whatsoever comes in the mind. Talk it loudly so that you can listen. Just fifteen minutes of talking, and you will feel you are listening to a madman. Absurd, inconsistent, unrelated fragments floating in the mind. And that is your mind! So you may be ninety-nine percent mad and someone has crossed the boundary, he has gone beyond one hundred percent. Those who have gone beyond the hundred percent we put into madhouses. We cannot put you into madhouses because there are not so many madhouses. And there cannot be -- then the whole earth has to be a madhouse.

Kahlil Gibran writes a small anecdote. He says one of his friends became mad, so he was put in a madhouse. Then just out of love, compassion, he went to see him, to visit him. He was sitting under a tree in the garden of the madhouse, surrounded by a very big wall. Kahlil Gibran went there, sat by the side on the bench with his friend and asked him, "Do you ever think about why you are here?" The madman laughed, and he said, "I am here because I wanted to leave that big madhouse outside. And I am at peace here. In this madhouse -- you call it madhouse -- no one is mad."

Mad people cannot think that they are mad; that is one of the basic characteristics of madness. If you are mad, you cannot think that you are mad. If you can think you are mad, there is possibility. If you can think and conceive that you are mad, you are still a little sane. The madness has not occurred in its totality. So this is the paradox: those who are really sane, they know that they are mad, and those who are completely mad, they cannot think that they are mad.

You never think that you are mad. That is part of madness. You are not centered, you cannot be sane. Your sanity is just superficial, arranged. Just on the surface you appear to be sane. That's why, continuously, you have to deceive the world around you. You have to hide much; you have to prevent much. You don't allow everything to come out. You are suppressive. You may be thinking something else, but you will say something else. You are pretending, and because of this pretension you can have the minimum superficial sanity around you; inside you are boiling.

Sometimes there are eruptions. In anger you erupt, and the madness that you have been hiding comes out. It breaks all your adjustments. So psychologists say anger is a temporary madness. You will again regain balance; you will again hide your reality; you will again polish your surface; you will again become sane. And you will say that "It was wrong. I did it in spite of me. I never meant it, so forgive me." But you meant it! That was more real. This asking for forgiveness is just a pretension. Again you are maintaining your surface, your mask.

A sane man has no mask. His face is original; whatsoever he is, he is. A madman has to change continuously his faces. Every moment he has to use a different mask for a different situation, for different relationships. Just watch yourself changing your faces. When you come to your wife you have a different face; when you go to your beloved, your mistress, you have totally a different face.

When you talk to your servant you have a different mask, and when you talk to your master, a totally different face. It may be that your servant is standing on your right and your boss is standing on your left then you have two faces simultaneously. On the left you have a different face; on the right you have a different face, because to the servant you cannot show the same face. You need not. You are the boss there, so one side of the face will be the boss. You cannot show that face to your boss you are a servant there; your other side will show a servile attitude.

This is continuously going on. You are not watching, that's why you are not aware. If you watch, you will become aware you are mad. You don't have any face. The original face has been lost. To regain the original face is what meditation means.

So Zen Masters say, "Go and find out your original face -- the face you had before you were born, the

face you will have when you have died." Between birth and death you have false faces. You continuously go on deceiving-and not only others: when you stand before a mirror you deceive yourself. You never see in the mirror your real face. You don't have that much courage to face yourself. That face in the mirror is also false. You create it, you enjoy it; it is a painted mask.

We are not deceiving others only, we are deceiving ourselves also. Really, we cannot deceive others if we have not deceived ourselves already. So we have to believe in our own lies, only then can we make others to believe. If you don't believe in your lies, nobody else is going to be deceived.

And this whole nuisance that you call your life leads nowhere. It is a mad affair. You work too much. You overwork; you walk and run. And the whole life you struggle and you reach nowhere. You don't know from where you are coming, you don't know to where you are moving, to where you are going. If you meet a man on the road and you ask him, "From where are you coming, sir?" and he says, "I don't know," and you ask him, "Where are you going" and he says, "I don't know," and still he says, "Don't prevent me, I am in a hurry," so what you will think about him? You will think he is mad.

If you don't know from where you are coming and where you are going, then what is the hurry? But this is the situation of everybody, and everybody is on the road. Life is a road; you are always in the middle. And you don't know from where you have come; you don't know where you are going. You have no knowledge of the source, no knowledge of the goal, but in much hurry, making every effort to reach nowhere.

What type of sanity is this? And out of this whole struggle, not even glimpses of happiness come to you -- not even glimpses. You simply hope someday, somewhere tomorrow, day after tomorrow, or after death, in some afterlife -- happiness is waiting for you. This is just a trick, just to postpone, just not to feel too much miserable right now.

You don't have even glimpses of bliss. What type of sanity is this? Continuous misery -- and, over and above, that misery is not created by anybody else. You create your suffering. What type of sanity is this? You create your suffering continuously! I call it madness.

Sanity will be this: you will become aware that you are not centered. So the first thing to be done is to be centered, to get centered, to have a center within yourself from where you can lead your life, you can discipline your life, to have a master within you from where you can direct, you can move. The first thing is to be crystallized, and then the second thing will be not to create suffering for yourself. Drop all that creates suffering -- all those motives, desires, hopes which create suffering.

But you are not aware. You simply go on doing it; you don't see that you create it. Whatsoever you do, you are sowing some seeds. Then trees will follow, and whatsoever you have sown you will crop it. And whenever you crop anything, there is suffering, but you never look that these seeds were sown by you. Whenever suffering happens to you, you think it is coming from somewhere else, you think it is some accident or some evil forces are working against you.

So you have invented the devil. The devil is just a scapegoat -- you are the devil. You create your suffering. But whenever you suffer, you simply throw it on the devil, the devil is doing something. Then you are at ease. Then you never become aware of your own foolish pattern of life, stupid pattern of life.

Or you call it a fate, or you say "God is testing me." But you go on avoiding the basic fact that you are the sole cause of whatsoever happens to you. And nothing is accidental. Everything has a causal link, and you are the cause.

For example, you fall in love. Love gives you a feeling, a feeling that bliss is somewhere nearby. You feel for the first time that you are welcomed by someone, at least one person welcomes you. You start flowering. Even one person welcoming you, waiting for you, loving you, caring for you, you start flowering. Just in the beginning, and then immediately your wrong patterns start working-you immediately want to possess the beloved, the loved one.

And possession is killing. The moment you possess the lover you have killed. Then you suffer. Then you weep and cry and then you think that the lover is wrong, the fate is wrong, "The destiny is not in my favor." But you don't know you have poisoned love through possession, through possessiveness.

But every lover is doing that and every lover suffers. Love which can give you the deepest blessings becomes the deepest misery. So old cultures, particularly in India in the old days, they completely destroyed the phenomenon of love. They had arranged marriages for children -- no possibility of falling in love, because love leads to misery. This was such a known phenomenon -- that if you allow love, then love leads to misery -- so it is better not to have the possibility. Let the children, small children, be married. Before they can fall in love, let them be married. They will never know what love is, and then they will not be in

misery.

But love never creates misery. It is you who poison it. Love is always joy, love is always celebration. Love is the deepest ecstasy that nature allows you. But you destroy it. So just not to fall into misery, in India and in other old, ancient countries, the possibility of love was completely closed. So you will not fall in misery, but then you have also missed the only ecstasy that nature allows. So a mediocre life will be there. No misery, no happiness, just a pulling on anyhow. This is what marriage has been in the past.

Now America is trying, West is trying, to revive love. But much misery is coming through that, and sooner or later western countries will have to decide for child marriage again. Few psychologists have already proposed that child marriage has to be brought back because love is creating so much misery. But I again say it is not love. Love cannot create misery. It is you, your pattern of madness, which creates misery. And not only in love, everywhere. Everywhere you are bound to bring your mind.

Many people come to me. For example, they start meditating. In the beginning there are sudden flashes, but only in the beginning. Once they have known certain experiences, once they have known certain glimpses, everything stops. And they come weeping and crying to me, and they say, "What is happening? Something was going to happen, something was happening, now everything has stopped. We are trying our best, but nothing, nothing comes out of it."

I tell them, "For the first time it happened because you were not expecting. Now you are expecting, so the whole situation has changed When for the first time you had that feeling of weightlessness, feeling of being filled by something unknown, feeling of being carried from your dead life, feeling of ecstatic moments, but you were not expecting it, you had never known such moments. For the first time they were falling on you. Unaware you were, unexpecting. That was the situation.

"Now you are changing the situation. Now every day you sit for meditation, you are expecting. Now you are cunning, clever, calculating. When for the first time you had the glimpse, you were innocent, just like a child. You were playing with meditation, but there was no expectation. Then it happened. It will happen again, but then you will have again to be innocent.

"Now your mind is bringing you misery, and if you go on insisting that 'I must have the experience again and again', you will lose it forever. Unless you forget it completely, it may take years. Unless you become completely inattentive that somewhere in the past such a happening was there, then the possibility will again be open to you."

This I call madness. You destroy everything. Whatsoever comes in your hand, you immediately destroy it. And remember, life gives you many gifts, unasked. You have never asked life, life gives you many gifts. But you destroy every gift, and every gift can become greater and greater. It can grow because life never gives you anything dead. If love has been given to you, it can grow. It can grow to unknown dimensions, but the very first moment you destroy it.

If meditation has happened to you, just feel thankful to the divine and forget it. Just feel grateful, and remember well that you don't have any capacity to have it, you are not in any way authorized to have it; it has been a gift. It has been an overflowing of the divine. Forget it. Don't expect it; don't demand it. It will come next day again-deeper, higher, greater. It will go on expanding, but every day drop it from the mind.

There is no end to its possibilities. It will become infinite; the whole cosmos will become ecstatic for you. But your mind has to be dropped. Your mind is the madness. So when I say there are only two alternatives madness and meditation, I mean mind and meditation. If you remain confined in the mind, you will remain mad. Unless you transcend the mind, you cannot transcend madness. At the most you can be a functioning member of the society, that's all. And you can be a functioning member of the society because the whole society is just like you. Everybody is mad, so madness is the rule.

Become aware, and don't think that others are mad. Feel it deeply that you are mad and something has to be done. Immediately! It is an emergency! Don't postpone it because there may come a moment when you cannot do anything. You may go so much mad that you cannot do anything.

Right now you can do something. You are still within limits. Something can be done; some efforts can be made; the pattern can be changed. But a moment can come when you cannot do anything, when you have become completely shattered and you have lost even the consciousness.

If you can feel that you are mad, this is a very hopeful sign. It shows you can become alert towards your own reality. The door is there; you can become really sane. At least this much sanity is there -- that you can understand.

The second question:

CAPACITY OF RIGHT KNOWLEDGE IS ONE OF THE FIVE FACULTIES OF THE MIND, BUT IT IS NOT A STATE OF NO-MIND. THEN HOW IS IT POSSIBLE THAT WHATSOEVER ONE SEES THROUGH THIS CENTER IS TRUE? DOES THIS CENTER OF RIGHT KNOWLEDGE FUNCTION AFTER ENLIGHTENMENT, OR CAN EVEN A MEDITATOR, A *SADHAK* BE WITH THIS CENTER?

Yes, the center of right knowledge, *praman*, is still within the mind. Ignorance is of the mind; knowledge is also of the mind. When you go beyond mind, there is neither; there is neither ignorance nor knowledge. Knowledge is also a disease. It is a good disease, a golden one, but it is a disease! So, really, Buddha cannot be said that he knows; he cannot be said that he doesn't know. He has gone beyond. Nothing can be asserted about it, whether he knows or whether is ignorant.

When there is no mind, how can you know or not know? Knowing is through mind, not knowing is also through mind. Through mind you can know wrongly, through mind you can know rightly. When there is no mind, knowledge and ignorance both cease. This will be difficult to understand, but it is easy if you follow: mind knows so mind can be ignorant; when there is no mind how can you be ignorant and how can you be knowing? You are, but knowing and not knowing both have ceased.

Mind has two centers; one, of right knowledge. If that center functions it starts functioning through concentration, meditation, contemplation, prayer -- then whatsoever you know is true. There is a wrong center: it functions if you are sleepy, live in a hypnotic-like state, intoxicated with something or other-sex, music, drugs or anything.

You can be addicted with food; then it becomes an intoxicant. You may be eating too much. You are mad, obsessed, with food. Then food becomes alcohol. Anything that takes possession of your mind, anything without which you cannot live, it becomes intoxicating. So if you live through intoxicants then your center of wrong knowledge functions, and whatsoever you know is false, untrue. You live in a world of lies.

But these both centers belong to the mind. When mind drops and meditation has come to its totality... In Sanskrit we have two terms: one term is *dhyana*; *dhyana* means meditation; another term is *samadhi*: *samadhi* means perfect meditation where even meditation has become unnecessary, where even to do meditation is meaningless. You cannot do it, you have become it -- then it is *samadhi*.

In this state of *samadhi* there is no mind. And there is neither knowledge nor ignorance, there is only pure being. This pure being is a totally different dimension. It is not a dimension of knowing, it is a dimension of being.

Even if such a man, Buddha or a Jesus, wants to communicate to you, he will have to use mind. For communication, he will have to use mind. And if you ask a certain question, he will have to use his center of the mind for right knowledge. Mind is the instrument of communication, of thinking, of knowing.

But when you are not asking anything and Buddha is sitting under his bo tree, he is neither ignorant nor a knower. He is there. Really, there is no difference between the tree and the Buddha. There is difference, but in a way there is no difference. He has become just as if a tree; he just exists. There is no movement, even of knowledge. The sun will rise, but he will not know that sun has risen. Not that he will remain ignorant -- no, simply that is not now his movement. He has become so silent, so still, that nothing moves. He is just like the tree. Tree is totally ignorant. Or, you can say tree is just below the mind. The mind has not started functioning. The tree will become man in some life, the tree will become mad like you in some life, and the tree will try for meditation in some life, and the tree will also become one day a Buddha. The tree is below mind, and Buddha sitting under the tree is beyond mind. They both are mindless. One is still to attain the mind, and one has attained and crossed it over.

So when mind is transcended, when no-mind is achieved, you are a pure being, *satchitananda*. There is no happening in you. Neither action is there nor knowing is there. But it is difficult for us. Scriptures go on saying that all duality is transcended.

Knowledge is also part of duality -- ignorance, knowledge. But so-called saints go on saying that Buddha has become "a knower". Then we are clinging to the duality. That's why Buddha never answers. Many times, millions of times it has been asked to him, "What happens when a person becomes a Buddha?" He remains silent. He says, "Become and know." Nothing can be said about what happens, because whatsoever can be said will be said in your language, and your language is basically dualistic. So whatsoever can be said will be untrue.

If it is said that he knows it will be untrue, if it is said that he has become immortal it will be untrue, if it is said that now he has achieved bliss it will be untrue -- because all duality disappears. Misery disappears, happiness disappears. Ignorance disappears, knowledge disappears. Darkness disappears, light disappears. Death disappears, life disappears. Nothing can be said. Or, only this much can be said-that whatsoever you can think will not be there, whatsoever you can conceive will not be there. And the only way is to become that. Then only you know.

The third question:

YOU SAID THAT IF WE SEE VISIONS OF RAM OR THAT WE ARE DANCING WITH KRISHNA, TO REMEMBER IT IS ONLY IMAGINATION. BUT THE OTHER NIGHT YOU SAID THAT IF WE WERE RECEPTIVE WE COULD COMMUNICATE WITH CHRIST, BUDDHA OR KRISHNA RIGHT NOW. IS THAT COMMUNICATION ALSO IMAGINATION WHEN IT HAPPENS, OR THERE ARE MEDITATIVE STATES IN WHICH CHRIST OR BUDDHA IS REALLY THERE? A LITTLE DIFFICULT TO BE UNDERSTOOD.

The first thing: out of hundred cases, ninety-nine cases will be of imagination. You imagine -- that's why to a Christian Krishna never appears in visions, to a Hindu Mohammed never appears in his visions. Leave Mohammed and Jesus; they are far away. But to a Jain, Ram never appears in his visions, cannot appear. To a Hindu, Mahavira never appears. Why? You don't have any imagination for Mahavira.

If you are born a Hindu, you have been fed with the concept of Ram and Krishna. If you are born a Christian and you have been fed -- your computer, your mind, has been fed -- with the image of Jesus. Whenever you start meditating, the fed-in image comes up in the mind; it flashes in the mind.

Jesus appears to you; Jesus never appears to Jews. And he was a Jew. He was born a Jew, he died a Jew, but he never appears to Jews because they never believed in him. They thought he was just a vagabond they crucified him as a criminal. Jesus never appears to Jews; he belonged to Jews -- he had Jewish blood and bones.

I have heard a joke that in Nazi Germany soldiers of Hitler were killing Jews in a town. They had killed many. Few Jews escaped. It was a Sunday morning. They escaped; they reached in a church because they thought that will be the best hiding place, the Christian church. The church was filled with Christians; it was a Sunday morning. So a dozen Jews were hiding there.

But the soldiers got the news that some Jews have gone to the church and they are hiding there, so they went into the church. They told the priest that, "Stop your services!" The leader of the soldiers went to the rostrum and said that "You cannot deceive us. There are a few Jews hiding here. So anyone who is a Jew should go out and stand in a line. If you follow our orders you can save yourself. If someone tries to deceive, he will be killed immediately."

So, by and by, Jews came out of the church and they stood in a line. Then suddenly the whole crowd in the church became aware that Jesus has disappeared, the statue of Jesus. He was also a Jew, so he was standing outside in the line.

But Jesus never appears to Jews. He was not a Christian. He never belonged to any Christian church. If he comes back, he cannot recognize a Christian church, he will move to the synagogue; he will go to the Jewish community. He will go to see the rabbi; he cannot go to see a Catholic or Protestant priest. He doesn't know. But he never appears to Jews because he has never been a seed into their imaginations. They refused him, so the seed is not there.

So whatsoever happens, ninety-nine possibilities are it may be just fed-in knowledge, concepts, images. They flash before your mind, and when you start meditating you become sensitive. You become so sensitive that you can become a victim of your own imagination. And the imagination will look so real, and there is no way to judge whether it is real or unreal.

Only in one percent cases it will not be imaginary, but how to know? In that one percent of case, there will be no image really. You will not feel that Jesus standing before you crucified, you will not feel Krishna standing before you, dancing with him, you will feel the presence, but there will be no image, remember this. You will feel a descendence of divine presence. You will be filled with something unknown, but without any form. There will be no dancing Krishna and there will be no crucified Jesus and there will be no Buddha sitting in *siddhasan*, no! There will simply be a presence, a vital presence that is flowing within you, in and out. You are overwhelmed, you are in the ocean of it.

Jesus will not be within you, you will be in Jesus. That will be the difference. Krishna will not be in your mind, an image, you will be in Krishna. But then Krishna will be formless. It will be an experience, but not an image.

Then why call it Krishna? There will be no form. Why call it Jesus? These are simply symbols, linguistic symbols. You are acquainted with the word "Jesus", so when that presence fills you and you become part of it a vibrating part of it; when you become a drop in that ocean, how to express it? You know the most beautiful word for you may be "Jesus" or the most beautiful word may be "Buddha" or "Krishna" -- these words are fed in the mind, so you choose certain words to indicate that presence.

But that presence is not an image; it is not a dream. It is not a vision at all. You can use Jesus, you can use Krishna, you can use Christ, or whatsoever, whatsoever name has appeal to you, whatsoever name has a love appeal for you. That's up to you. That word and that name and that image will come from your mind, but the experience itself is imageless. It is not an imagination.

One Catholic priest was visiting a Zen Master, Nan-in. Nan-in has never heard about Jesus, so this Catholic priest thought, "It will be good. I should go and read some parts from THE SERMON ON THE MOUNT, and I will see how Nan-in reacts. And people say that he is enlightened."

So that Catholic priest went to Nan-in and he said, "Master, I am a Christian, and I have got a book and I love it. And I would like to read something from it just to know how you respond, how you react." So he read a few lines from THE SERMON ON THE MOUNT -- New Testament. He translated it into Japanese because Nan-in could understand only Japanese.

When he started translating, the whole face of Nan-in changed completely. Tears started flowing from his eyes, and he says, "These are the words of Buddha." The Christian priest said, "No, no, these are the words of Jesus." But Nan-in said, "Whatsoever you give the name, but I feel these are the words of the Buddha because I know only Buddha and these words can come only through Buddha. And if you say they have come through Jesus, then Jesus was a Buddha; that doesn't make any difference. Then I will tell my disciples that Jesus was a Buddhist."

This will be the feeling. If you feel the presence of the divine, then names are just immaterial. Names are bound to be different for everyone because names come from education, names come from culture, names come from the race you belong. But that experience doesn't belong to any society, that experience does not belong to any culture, that experience doesn't belong to your mind, the computer -- it belongs to you.

So, remember, if you see visions, they are imagination. If you start feeling presences -- formless, existential experiences -- envelop in them, merge in them, melt in them, then you are really in contact.

You can call that presence Jesus, you can call that presence Buddha, it depends on you; it makes no difference. Jesus is a Buddha and Buddha is a Christ. Those who have gone beyond the mind, they have also gone beyond personalities. They have also gone beyond forms. If Jesus and Buddha are standing together, there will be two bodies, but one soul. There will be two bodies, but not two presences, one presence.

It is just like you put two lamps in a room. The lamps are two, just their bodies, but the light has become one. You cannot demarcate that this light belongs to this lamp and that light belongs to that lamp. The lights have merged. Only the material part of the lamp has remained separate, but the non-material part has become one.

If Buddha and Jesus come close, if they stand together, you will see two lamps, separate, but their lights have already merged. They have become one. All those who have known truth have become one. Their names are different for their followers; for them, now there are no names.

The fourth question:

PLEASE EXPLAIN WHETHER AWARENESS IS ALSO ONE OF THE MODIFICATIONS OF THE MIND.

No, awareness is not part of the mind. It flows through the mind, but it is not part of the mind. It is just like this bulb -- the electricity flows through it, but the electricity is not part of the bulb. If you break the bulb, you have not broken electricity. The expression will be hindered, but the potentiality remains hidden. You put another bulb, and the electricity starts flowing.

Mind is just an instrument. Awareness is not part of it, but awareness flows through it. When mind is

transcended, awareness remains in itself. That's why I say even a Buddha will have to use the mind if he talks to you, if he relates to you, because then he will need flow, flow of his inner pool. He will have to use instruments, mediums, and then mind will function. But mind is just a vehicle.

You move in a vehicle, but you are not the vehicle. You go in a car, or you fly in an aircraft, but you are not the vehicle. Mind is just the vehicle. And you are not using the mind to its total capacity. If you use it to its total capacity, it will become right knowledge.

We are using our mind as if someone can use an airplane like a bus. You can cut the wings of the airplane and use it like a bus on the road. That will do; it will work like a bus. But you are foolish. That bus can fly! You are not using it to its right capacity!

You are using your mind for dreams, imaginations, madness. You have not used, you have cut the wings. If you use it with the wings, it can become right knowledge; it can become wisdom. But that too is part of the mind; that too is the vehicle. The user remains behind; the user cannot be the used. You are using it, you are awareness. And all the efforts for meditation mean to know this awareness in its purity, without any medium. Once you know it without any instrument, you can know it! And this can be known only when mind has stopped functioning. And mind has stopped functioning -- you will become aware that awareness is there; you are filled with it. Mind was just a vehicle, a passage. Now, if you want, you can use the mind; if you don't want, you need not use.

Body, mind, both are vehicles. You are not the vehicle, you are the master hidden behind these vehicles. But you have forgotten completely. And you have become the cart; you have become the vehicle. This is what Gurdjieff calls identification. This is what, in India, yogis have called *tadatmya* becoming one with something which you are not.

The fifth question:

PLEASE EXPLAIN HOW IT IS POSSIBLE THAT JUST BY LOOKING, BY WITNESSING THE RECORDINGS IN THE BRAIN CELLS, THE SOURCES OF THOUGHT PROCESS CAN CEASE TO BE.

They never cease to be, but just by witnessing identification is broken. Buddha lived in his body for forty years after his enlightenment; the body has not ceased. Continuously for forty years he was talking, explaining, making people understand what has happened to him and how the same can happen to them. He was using the mind; the mind has not ceased. And when he came back after twelve years to his home town, he recognized his father, he recognized his wife, he recognized his son. The mind was there, the memory was there; otherwise recognition is impossible.

The mind has not really ceased. When we say the mind ceases, we mean your identification is broken. Now you know this is the mind and this is "I am". The bridge is broken. Now the mind is not the master. It has become just an instrument; it has fallen to its right place. So whenever you need it, you can use it. It is just like a fan! If you want to use it, we put it on, then the fan starts functioning. Right now we are not using the fan, so it is non-functioning. But it is there, it has not ceased to be. Any moment you can use it. It has not disappeared.

Just by witnessing, identification disappears, not the mind. But identification disappearing, you are totally a new being. For the first time you have come to know your real phenomenon, your real reality. For the first time you have come to know who you are. Now mind is just part of the mechanism around you.

It is just as if you are a pilot and flying an airplane. You use many instruments; your eyes are working on many instruments, continuously aware of this and that. But you are not the instruments.

This mind, this body and many functions of the body-mind, are just around you, the mechanism. In this mechanism, you can exist in two ways. One way of existence is forgetting yourself and feeling as if you are the mechanism. This is bondage, this is misery; this is the world, the *samsar*.

Another way of functioning is this: becoming alert that you are separate, you are different. Then you go on using, but now it makes a lot of difference. Now the mechanism is not you. And if something goes wrong in the mechanism, you can try to put it right, but you will not be disturbed. Even if the whole mechanism disappears, you will not be disturbed

Buddha dying and you dying are two different phenomena. Buddha dying knows only the mechanism is dying. It has been used, and now there is no need. A burden has been removed; he is becoming free. He will

move now without form. But you dying is totally different. You are suffering, you crying, because you feel you are dying, not the mechanism. It is *your* death. Then it becomes an intense suffering.

Just by witnessing, mind doesn't cease and the brain cells will not cease. Rather, they will become more alive because there will be less conflict, more energy. They will become more fresh. And you can use them more rightly, more accurately, but you will not be burdened by them and they will not force you to do something. They will not push and pull you here and there. You will be the master.

But how does it happen just by witnessing? Because it has happened, the bondage has happened, by *not* witnessing. The bondage has happened because you are not alert, so the bondage will disappear if you become alert. The bondage is only unawareness. Nothing else is needed: becoming more alert, whatsoever you do.

You are sitting here listening to me. You can listen with awareness, you can listen without awareness. Without awareness also listening will be there, but it will be a different thing, the quality will differ. Then your ears are listening, and your mind is functioning somewhere else.

Then somehow, few words will penetrate you. And they will be mixed, and your mind will interpret them in its own way. And it will put its own ideas into them. Everything will be a muddle and a mess. You have listened, but many things will be bypassed, many things you will not listen. You will choose. Then the whole thing will be distorted.

If you are alert, the moment you become alert thinking ceases. With alertness you cannot think. The whole energy becomes alert, there is no energy left to move into thinking. When you are alert even for a single moment, you simply listen. There is no barrier. Your words are not there which can get mixed. You need not interpret. The impact is direct.

If you can listen with alertness, then what I am saying may be meaningful or may not be meaningful, but your listening with alertness will always be significant in meaning That very alertness will make a peak of your consciousness. The past will dissolve; the future will disappear. You will be nowhere else, you will just be here and now. And in that moment of silence when thinking is not, you will be deep in contact with your own source. And that source is bliss, and that source is divine. So the only thing to be done is to do everything with alertness.

The last question:

WHILE TALKING ON LAO TZU YOU BECOME A TAOIST SAGE, WHILE TALKING ON TANTRA YOU BECOME A TANTRIC, WHILE TALKING ON *BHAKTI* YOU BECOME AN ENLIGHTENED *BHAKTA*, AND WHILE TALKING ON YOGA YOU HAVE BECOME A PERFECT YOGI. WILL YOU PLEASE EXPLAIN HOW COME THIS PHENOMENON HAS BECOME POSSIBLE?

When you are not, only then it can become possible. If you are, then it cannot become possible. If you are not, if the host has completely disappeared, then the guest becomes the host. So the guest may be Lao Tzu, the guest may be Patanjali. The host is not there, so the guest takes place completely, he becomes the host. If you are not, then you can become Patanjali; there is no difficulty. You can become Krishna, you can become Christ. If you are there, then it is very difficult. And if *you* are there, whatsoever you say will be wrong.

That's why I say these are not commentaries. I am not commenting on Patanjali. I am simply absent, allowing Patanjali. So it is not a commentary. Commentary means that Patanjali is something separate. And I am something separate, and I am commenting on Patanjali. It is bound to be distorting because how I can comment on Patanjali? Whatsoever I say will be *my* saying and whatsoever I say will be *my* interpretation. It cannot be of Patanjali himself. And that's not good. That is destructive. So I am not commenting at all. I am simply allowing, and this allowing is possible if you are not.

If you become a witness, the ego disappears. And when the ego disappears, you become a vehicle, you become a passage, you become a flute. And the flute can be put on Patanjali's lips, and the flute can be put on Krishna's lips, and the flute can be put on Buddha's lips -- the flute remains the same. But when it is on Buddha's lips, Buddha is flowing.

So this is not a commentary. This is difficult to understand because you cannot allow. You are so much inside you cannot allow anyone. And these are not persons. Patanjali is not a person: Patanjali is a presence. If you are absent, his presence can function.

And if you ask Patanjali, the same he will say. If you ask Patanjali, he will not say that these sutras have been created by him. He will say, "These are very ancient -- *sanatan*." He will say, "Millions and millions of seers have seen them. I am just a vehicle. I am absent and they are speaking." If you ask Krishna, he will say, "I am not speaking. This is the ancient most message. It has been always so. And if you ask Jesus, he will say, "I am no more, I am not there."

Why this insistence? Anybody who becomes absent, who becomes a non-ego, starts functioning as a vehicle, as a passage -- passage for all that is true, passage for all that is hidden in existence, that can flow. And you will be able to understand whatsoever I am saying only when even for moments you will be absent.

If you are too much there, your ego is there, then whatsoever I am saying cannot flow in you. It is not an intellectual communication only. It is something deeper.

If you are even for a single moment a non-ego, then the impact will be felt. Then something unknown has entered in you, and in that moment you will understand. And there is no other way to understand.

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Chapter #5
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RIGHT KNOWLEDGE HAS THREE SOURCES: DIRECT COGNITION, INFERENCE AND THE WORDS OF THE AWAKENED ONES.
WRONG KNOWLEDGE IS A FALSE CONCEPTION NOT CORRESPONDING TO THE THING AS IT IS.

AN IMAGE CONJURED UP BY WORDS WITHOUT ANY SUBSTANCE BEHIND IT IS VIKALPA -- IMAGINATION.
THE MODIFICATION OF THE MIND WHICH IS BASED ON THE ABSENCE OF ANY CONTENT IN IT IS SLEEP.

MEMORY IS THE CALLING UP OF PAST EXPERIENCES.

The first sutra:

RIGHT KNOWLEDGE HAS THREE SOURCES: DIRECT COGNITION, INFERENCE AND THE WORDS OF THE AWAKENED ONES.

Pratyaksha, direct cognition, is the first source of right knowledge. Direct cognition means a face-to-face encounter without any mediator, without any medium, without any agent. When you know directly something, the knower faces the known immediately There is no one to relate it, no bridge. Then it

is right knowledge. But then many problems arise.

Ordinarily, *pratyaksha*, direct cognition, has been translated, interpreted, commented, in a very wrong way. The very word *pratyaksha* means before the eyes, in front of the eyes. But eyes themselves are a mediation, the knower is hidden behind. Eyes are the mediums. You are hearing me, but this is not direct; this is not immediate. You are hearing me through the senses, through the ears. You are seeing me through the eyes.

Your eyes can wrongly report to you; your ears can wrongly report. No one should be believed; no mediator should be believed, because you cannot rely on the mediator. If your eyes are ill, they will report differently; if your eyes are drugged, they will report differently; if your eyes are filled with memory, they will report differently.

If you are in love, then you see something else. If you are not in love then you can never see that. An ordinary woman can become the most beautiful person in the world if you see through love. When your eyes are filled with love, then they report something else. And the same person can appear the ugliest if your eyes are filled with hate. They are not reliable.

You hear through the ears. Ears are just instruments, they can function wrongly; they can hear something which has not been said; they can miss something which was being said. Senses cannot be reliable; senses are just mechanical devices.

Then what is *pratyaksha*? Then what is direct cognition? Direct cognition can only be when there is no mediator, not even senses. Patanjali says then it is right knowledge. This is the first basic source of right knowledge: when you know something and you need not depend on anybody else.

Only in deep meditation you transcend senses. Then direct cognition becomes possible. When Buddha comes to know his innermost being, that innermost being is *pratyaksha*; that is direct cognition. No senses are involved; nobody has reported it; there is no one like an agent. The knower and known are face to face. There is nothing in between. This is immediacy, and immediacy can only be true.

So the first right knowledge can only be that of the inner self. You may know the whole world, but if you have not known the innermost core of your being your whole knowledge is absurd it is not really knowledge; it cannot be true, because the first, basic right knowledge has not happened to you. Your whole edifice is false. You may know many things. If you have not known yourself, all your knowledge is based on reports, reports given by the senses. But how can you be certain that senses are reporting rightly?

In the night you dream. While dreaming you start believing in the dream, that it is true. Your senses are reporting the dream -- your eyes are seeing it, your ears are hearing it, you may be touching it. Your senses are reporting to you; that's why you fall under the illusion that it is real. Here you are; it may be just a dream. How can you be certain that I am speaking to you in reality? It is possible it may be just a dream, you are dreaming me. Every dream is true while you dream.

Chuang Tzu once saw a dream that he has become a butterfly. And in the morning he was sad. And his disciples asked, "Why are you so sad?" Chuang Tzu said, "I am in trouble. In such a trouble I have never been before. This puzzle seems to be impossible; it cannot be solved. Last night I saw a dream that I have become a butterfly!"

The disciples laughed. They said, "What is there? This is not a riddle. A dream is just a dream." Chuang Tzu says, "But listen. I am troubled. If Chuang Tzu can dream that he has become a butterfly, a butterfly may be dreaming now that she has become Chuang Tzu. So how to decide whether I am now facing reality or again a dream? And if Chuang Tzu can become a butterfly, why can't a butterfly dream that she has become a Chuang Tzu?"

There is no impossibility; the reverse can occur. You cannot rely on the senses. In the dream they deceive you. If you take a drug, LSD or something, your senses start deceiving you; you start seeing things which are not there. They can deceive you to such an extent that you can start believing things so absolutely, that you may be in danger.

One girl jumped in New York from sixtieth floor because under LSD she thought now she can fly. Chuang Tzu was not wrong: the girl really flew out of the window. Of course, she died. But she will never be able to know that she has been deceived by her senses under the influence of the drug.

Even without drugs we have illusions. You are passing through a dark street, and suddenly you get scared -- a snake is there. You start running, and later on you come to know that there was no snake, just a rope was Lying there. But when you felt that there was a snake, there was a snake. Your eyes were reporting that the snake is there and you behaved accordingly-you escaped from the place.

Senses cannot be believed. Then what is direct cognition? Direct cognition is something which is known

without senses. So the first right knowledge can only be of the inner self because only there senses will not be needed. Everywhere else senses will be needed. If you want to see me you will have to see through the eyes, but if you want to see yourself, eyes are not needed. Even a blind man can see himself. If you want to see me light will be needed, but if you want to see yourself darkness is okay, light is not needed.

Even in the darkest cave you can know yourself. No medium -- light, eyes, anything -- is needed. The inner experience is immediate, and that immediate experience is the basis of all right knowledge.

Once you are rooted in that inner experience then many things will start happening to you. It will not be possible to understand them right now. One is rooted in his center, in his inner being, one has come to feel it as a direct experience, then senses cannot deceive him. He is awakened. Then eyes cannot deceive, then his ears cannot deceive, then nothing can deceive. Deception has dropped.

You can be deceived because you are living in delusion; you cannot be deceived once you have come to be a right knower. You cannot be deceived! Then everything by and by takes the shape of right knowledge. Once you know yourself, then whatsoever you know will fall automatically to be right because you are right now. This is the distinction to be remembered: if you are right, then everything becomes right; if you are wrong, then everything goes wrong. So it is not a question of doing something outside, it is a question of doing something inside.

You cannot deceive a Buddha -- it is impossible. How can you deceive a Buddha? He is rooted in himself. You are transparent to him; you cannot deceive. Before you know, he knows you. Even a glimmer of thought in you is clearly seen by him. He penetrates you to your very being.

Your penetration goes to the same extent in others as it goes into yourself. If you can penetrate into yourself, to the same extent you can penetrate into everything. Deeper you move within, deeper you can move without. And you have not moved within even a single inch, so whatsoever you do outside is just like a dream.

Patanjali says the first source of right knowledge is immediate, direct cognition *pratyaksha*. He is not concerned with *charvakas*, old materialists, who said that *pratyaksha*, that which is before the eyes, is only true.

Because of this word *pratyaksha*, direct cognition, much misunderstanding has happened. The Indian school of materialists is *charvaka*. The source of Indian materialism was Brihaspati, a very penetrating thinker, but a thinker; a very profound philosopher, but a philosopher -- not a realized soul. He says only *pratyaksha* is true, and by *pratyaksha* he means whatsoever you know is true -- through the senses. And he says there is no way of knowing anything without the senses, so only sense knowledge is real for *charvakas*.

Hence, he denies there can be any God because no one has ever seen him. And that which can be seen can only be real; that which cannot be seen cannot be real. God is not because you cannot see; the soul is not because you cannot see. And he says, "If there is God, bring him before me so I can see. If I see then he is, because only seeing is truth."

He also uses the word *pratyaksha*, direct cognition, but his meaning is totally different. When Patanjali uses the word *pratyaksha*, his meaning is on an altogether different level. He says knowledge not derived from any instrument, not derived from any medium, immediate, is true. And once this knowledge happens, you have become true. And now nothing false can happen to you. When you are true, authentically rooted in truth, then illusions become impossible.

That's why it is said Buddhas never dream; one who is awakened never dreams. Because even dream cannot happen to him; he cannot be deceived. He sleeps, but not like you. He sleeps in a totally different way the quality is different. Only his body sleeps, relaxes. His being remains alert.

And that alertness won't allow any dream to happen. You can dream only when alertness is lost. When you are not aware, when you are deeply hypnotized, then you start dreaming. Dream can happen only when you are completely unaware. More unawareness, more dreams will be there. More awareness, less dreams. Fully aware, no dream. Even dreaming becomes impossible for one who is rooted in himself, who has come to know the inner being immediately.

This is the first source of right knowledge. Second source is inference. That is secondary, but that too is worth consideration because, as you are right now, you don't know whether there is a self within or not. You have no direct knowledge of your inner being. What to do? There are two possibilities. You can simply deny that there is no inner core of your being, there is no soul, like *charvakas* do or in the West, Epicurus, Marx Engels and others have done.

But Patanjali says that if you know, there is no need for inference, but if you don't know then too it will be helpful to infer. For example, Descartes, one of the greatest thinkers of the West, started his

philosophical quest through doubt. He took the standpoint from the very beginning that he will not believe in anything which is not indubitable. That which can be doubted, he will doubt. And he will try to find out a point which can not be doubted, and only on that point he will create the whole edifice of his thinking. A beautiful quest -- honest, arduous, dangerous.

So he denied God because you can doubt. Many have doubted, and no one has been able to answer their doubts. He went on denying. Whatsoever could be doubted, conceived to be dubitable, he denied. For years continuously he was in inner turmoil. Then he fell upon the point which was indubitable: he couldn't deny *himself*; that was impossible. You cannot say, "I am not." If you say it, your very saying proves that you are. So this was the basic rock -- that "I cannot deny myself; I cannot say I am not. Who will say it? Even to doubt, I am needed."

This is inference. This is not direct cognition. This is through logic and argument, but it gives a shadow, it gives a glimpse, it gives you a possibility, an opening. And then Descartes had the rock, and on this rock a great temple can be built. One indubitable fact, and you can reach to the absolute truth. If you start with a doubtful thing, you will never reach anywhere. In the very base, doubt remains.

Patanjali says inference is the second source of right knowledge. Right logic, right doubting, right argument can give you something which can help towards real knowledge. That he calls inference, *anuman*. Directly you have not seen, but everything proves it; it must be so. Situational proofs are there that it must be so.

For example, you look around the vast universe. You may not be able to conceive there is a God, but you cannot deny -- even through simple inference you cannot deny -- that the whole world is a system, a coherent whole, a design. That cannot be denied. The design is so apparent, even science cannot deny. Rather, on the contrary, science goes on finding more and more designs, more and more laws.

If the world is just an accident, then science is impossible. But the world doesn't seem to be an accident, it seems to be planned, and it is running according to certain laws, and those laws are never broken.

Patanjali will say that design in the universe cannot be denied, and if once you feel there is a design, the designer has entered. But that is an inference; you have not known him directly -- but the design of the universe, the planning, the laws, the order. And the order is so superb! It is so minute, so superb, so infinite! The order is there; everything is humming with an order, a musical harmony of the whole universe. Someone seems to be hidden behind, but that's an inference.

Patanjali says inference also can be a help towards right knowledge, but it has to be right inference. Logic is dangerous; it is double-edged. You can use logic wrongly; then too you will reach conclusions.

For example, I told you that the plan is there, the design is there; the world has an order, a beautiful order, perfect. Right inference will be that there seems to be somebody's hand behind it. We may not be directly aware, we may not be in direct touch with that hand but a hand seems to be there, hidden. This is the right inference.

But from the same premises you can infer wrongly also. There have been thinkers who have said... Diderot has said that, "Because of order I cannot believe there is God. In the world there seems to be perfect order. Because of this order, I cannot believe in God." What is his logic? He says if there is a person behind, then there cannot be so much order. If a person is behind it, then he must commit sometimes mistakes. Sometimes whimsical he must go, crazy, sometimes he must change. Laws cannot be so perfect if someone is behind. Laws can be perfect if there is no one behind and they are simply mechanical.

That too has an appeal. If everything goes perfectly, it looks mechanical because about man, it is said, to err is human. If some person is there, then he must err sometimes -- he will get bored with so much perfection. And sometimes he must like to change.

The water boils at hundred degrees. It has been boiling at hundred degrees for millennia, always and always. God must get bored, if someone is behind, Diderot says. So just for a change, one day he will say, "Now, from onwards the water will boil at ninety degrees." But it has never happened, so there seems to be no person.

Both arguments look perfect. But Patanjali says right inference is that which gives you possibilities of growth. It is not a question whether the logic is perfect or not. The question is your conclusion should become an opening. If there is no God, it becomes a closing. Then you cannot grow. If you conclude there is some hidden hand, the world becomes a mystery. And then you are not here just by accident. Then your life becomes meaningful. Then you are part of a great scheme. Then something is possible; you can do something you can rise in awareness.

A right inference means one which can give you growth, that which can give you growth; a wrong

inference is that, howsoever perfect looking, which closes your growth. Inference can also be a source of right knowledge. Even logic can be used to be a source of right knowledge, but you have to be very aware what you are doing. If you are just logical, you may commit suicide through it. Logic can become a suicide. It becomes for many.

Just a few days before one seeker was here from California. He traveled long. He had come to meet me. And then he said, "Before I meditate or before you tell me to meditate, I have heard that whosoever comes to you you push into meditation, so before you push me in, I have got questions." He had at least a list of hundred questions. I think he has not left any that is possible -- about God, about soul, about truth, about heaven, hell and everything -- a sheet full of questions. He said, "Unless you solve these questions first, I am not going to meditate."

He is logical in a way because he says, "Unless my questions are answered how can I meditate? Unless I feel confident that you are right, you have answered my doubts, how I can go in some direction you show and indicate? You may be wrong. So you can prove your rightness only if my doubts disappear."

And his doubts are such they cannot disappear. This is the dilemma: if he meditates they can disappear, but he says he will meditate only when these doubts are not there. What to do? He says, "First prove there is God. No one has ever proved, no one can ever. That doesn't mean that God is not there, but he cannot be proved. He is not a small thing which can be proved or disproved. It is such a vital thing, you have to live it to know it. No proof can help.

But he is right logically. He says, "Unless you prove how I can start? If there is no soul, who is going to meditate? So first prove that there is a self, then I can meditate."

This man is committing suicide. No one will be ever able to answer him. He has created all the barriers, and through these barriers he will not be able to grow. But he is logical. What should I do with such a person? If I start answering his questions, a person who can create a hundred doubts can create millions, because doubting is a way, a style of mind. You can answer one question through your answer he will create ten because the mind remains the same.

He looks for doubts, and if I answer logically I am helping his logical mind to be fed, to be more strengthened. I am feeding. That will not help. He has to be brought out of his logicalness.

So I told him that, "Have you ever been in love?" He said, "But why? You are changing the subject." I said, "I will come to your points, but suddenly it has become very meaningful to me to ask have you ever loved." He said, "Yes!" His face changed. I asked, "But you loved before or before falling in love you doubted the whole phenomenon?"

Then he was disturbed. He was uncomfortable. He said, "No, I never thought about it. I simply had fallen in love, and then only I became aware." So I said, "You do the opposite. First think about love, whether love is possible, whether love exists, whether love can exist. And first let it be proved, and make it a condition unless it is proved you will not love anybody."

He said, "What you are saying? You will destroy my life. If I make this a condition, then I cannot love." But, I told him, "This is the same you are doing. Meditation is just like love. You have to know it first. God is just like love. That's why Jesus goes on saying that God is love. It is just like love. First one has to experience."

A logical mind can be closed, and so logically, that he will never feel that he has closed his own doors of all possibilities for all growth. So inference, *anuman*, means thinking in such a way that growth is helped. Then it can become a source of right knowledge.

And the third is most beautiful. And nowhere else it has been made a source of right knowledge -- words of the awakened ones, AGAMA. There has been a long controversy about this third source. Patanjali says you can know directly, then it is okay. You can infer rightly, then too you are on the right path and you will reach the source.

But there are few things you cannot infer even, and you have not known. But you are not the first on this earth, you are not the first seeker. Millions have been seeking for millions of ages -- and not only on this planet, but on other planets also. The search is eternal and many have arrived. They have reached the goal, they have entered the temple. Their words are also a source of right knowledge.

Agama means the words of those who have known. Buddha says something or Jesus says something... We don't know what he is saying. We have not experienced that, so we have no way of judging it.'We don't know what or how to infer rightly through his words. And the words are contradictory, so you can infer anything you like.

Few are there who think Jesus was neurotic. Western psychiatrists have been trying to prove that he was

neurotic, he was a maniac. These claims that, "I am the son of God, and the only son," -- he was mad, an egomaniac, neurotic. It can be proved that he was neurotic because there are many neurotic people who claim such things. You can find out. In madhouses there are many people.

In Baghdad it happened once. Caliph Omar was the king, and one man declared on the streets of Baghdad that "I am the Paigamber, I am the messenger, I am the prophet. And now Mohammed is cancelled because I am here. I am the last word, the last message from the divine. And now there is no need for Mohammed, he is just out of date. He was the messenger up to now, but now I have come. You can forget Mohammed."

It was not a Hindu country. Hindus can tolerate everything; no one has tolerated like Hindus. They can tolerate everything because they say, "Unless we know exactly, we cannot say yes, we cannot say no. He may be the messenger, who knows?"

But Mohammedans are different, very dogmatic. They cannot tolerate. So Caliph Omar, having caught the new prophet, threw him in the jail and told him that, "Twenty-four hours are being given to you. Reconsider. If you say you are not the prophet, Mohammed is the prophet, then you will be released. If you insist in your madness, then after twenty-four hours I will come to the jail and you will be killed."

The man laughed. He said, "Look! This is written in the scriptures -- that prophets will always be treated like this, as you are treating me." He was logical. Mohammed himself was treated like that, so this is nothing new. The man said to Omar, "This is nothing new. This is how things are naturally going to be. And I am not in any position to reconsider. I am not the authority, I am just the messenger. Only God can change. In twenty-four hours you can come, you will find me the same. Only he can change who has appointed me."

While this talk was going on, another madman, who was chained to a pillar, started laughing. So Omar asked, "Why are you laughing?" He said, "This man is absolutely wrong. I never appointed him! I cannot allow this. After Mohammed I have not sent any messenger." In every madhouse these people are there, and Jesus can be proved that he is a similar case.

And the words are so contradictory and illogical. And every person who has known is compelled to speak contradictorily, paradoxically, because the truth is such it can be expressed only through paradoxes. Their statements are not clear; they are mysterious. And you can conclude anything out of them if you infer. You infer. Your mind is there; the inference is going to be your inference.

So Patanjali says, a third source. You don't know. If you know directly, then there is no question, then there is no need of any other source. If you have direct cognition, then there is no need for inference or for the words of the enlightened ones, you yourself have become enlightened. Then you can drop the two other sources. But if this has not happened, then inference, but inference will be yours. If you are mad, then your inference will be mad. Then the third source is worth trying -- the words of the enlightened ones.

You cannot prove them, you cannot disprove them. You can only have a trust, and that trust is hypothetical; it is very scientific. In science also you cannot proceed without a hypothesis. But hypothesis is not belief. It is just a working arrangement. A hypothesis is just a direction; you will have to experiment. And if the experiment proves right, then the hypothesis becomes a theory. If the experiment goes wrong, then the hypothesis is discarded. The words of the enlightened ones are to be taken on trust, as a hypothesis. Then work them out in your life. If they prove true, then the hypothesis has become a faith; if they prove false, then the hypothesis has to be discarded.

You go to a Buddha. He will say, 'Wait! Be patient, meditate, and for two years don't ask any question." This you have to take on trust; there is no other way.

You can think, "This man may be just deceiving me. Then my two years life is wasted. If after two years it is proved that this man was just hocus-pocus, just a deceiver, or self-deceived -- in an illusion that he has become enlightened -- then my two years are wasted." But there is no other way. You have to take the risk. And if without trusting Buddha you remain there, these two years will be useless -- because unless you trust you cannot work. And the work is so intense that if you have trust only can you move wholly into it, totally into it. If you don't have trust, then you go on withholding something. And that withholding will not allow you to experience what Buddha is indicating

Risk is there, but life itself is risk. For higher life, higher risks will be there. You move on a dangerous path. But remember, there is only one error in life, and that is not moving at all; that is just afraid, sitting, just afraid if you move something may go wrong, so it is better to wait and sit. This is the only error. You will not be in danger, but no growth will be possible.

Patanjali says there are things which you do not know, there are things which your logic cannot infer.

You have to take on trust. Because of this third source, the guru, the Master, becomes a necessity, someone who knows. And you have to take the risk, and I say it is a risk, because there is no guarantee. The whole thing may prove just a wastage, but it is better to take the risk, because even if it is proved a wastage, you have learned much. Now no other person will be able to deceive you so easily. At least you have learned this much.

And if you move with trust, if you move totally follow a Buddha like a shadow, things may start happening, because they have happened the person: to this Gautam Buddha, to Jesus, to Mahavira. They have happened, and they know the path; they have traveled. If you argue with them, you will be the loser. They cannot be the losers. They will simply leave you aside.

In this century this has happened with Gurdjieff. So many people were attracted towards him, but he would create such a situation for the new disciples that unless they can trust totally, they will have to leave immediately -- unless they can trust even in absurdities. And those absurdities were planned. Gurdjieff will go on lying. In the morning he will say something, in the afternoon something else. And you are not to ask! He will shatter your logical mind completely.

In the morning he will say, "Dig this ditch. And this is a must! By the evening this must be complete. And the whole day you have been digging it. You have exerted, you are tired, you will be perspiring, you have not taken food, and by evening he comes and he says, "Throw the mud back in the ditch! And before you go to bed it has to be completed."

Now even an ordinary mind will say, 'What do you mean? The whole day I have wasted. And I was thinking it was something very necessary, by the evening it has to be completed, and now you say, "Throw the mud back!" If you ask such a thing, Gurdjieff will say, "You simply leave! You go away! I am not for you; you are not for me."

The ditch or the digging is not the thing. What he is trying is whether you can trust him even when he is absurd. And once he knows that you can trust him and you can move with him wherever he leads, only then real things will follow. Then the test is over; you have been examined and found authentic -- a real seeker who can work and who can trust. And then real things can happen to you, never before.

Patanjali is a Master, and this third source he knows very well through his own experience with thousands and thousands of disciples. He must have worked with many, many disciples and seekers, only then it is possible to write such a treatise as YOGA SUTRAS. It is not by a thinker. It is by one who has experimented with many types of minds and who has penetrated with many many layers of minds, every type of person who has worked. This he makes the third source: the words of the awakened ones.

The second sutra:

WRONG KNOWLEDGE IS A FALSE CONCEPTION NOT CORRESPONDING TO THE THING AS IT IS.

Now some definitions which will be helpful later on The definition of *viparyaya* -- wrong knowledge. Wrong knowledge is a false conception of something not corresponding to the thing as it is. We all have a big burden of wrong knowledge because before we encounter a fact we have already prejudiced.

If you are a Hindu and someone is introduced to you, and said that he is a Mohammedan, immediately you have taken a wrong attitude that this man must be wrong. If you are a Christian and someone is introduced as a Jew, you are not going to dig this man; you are not going to enter this particular man. Just by saying, "a Jew", your prejudice has come in; you have already known this man. Now there is no need, you know what type of man is this -- a Jew.

You have a preconception, a prejudiced mind, and this prejudiced mind gives you wrong knowledge. All Jews are not bad. Neither are all Christians good, nor all are Mohammedans bad. Neither are all Hindus good. Really, goodness and badness doesn't belong to any race, it belongs to persons, individuals. There may be bad Mohammedans, bad Hindus; good Mohammedans, good Hindus. Goodness and badness does not belong to any nation, to any race, to any culture, it belongs to individuals, personalities. But that's difficult, to face a person without any prejudice. And you will have a revelation.

Once it happened to me. I was traveling. I entered my compartment. And many people had come to see me off, so the person who was in the compartment, another passenger, he immediately touched my feet and he said, "You must be a great saint. So many persons have come to see you off!"

So I told that man that, "I am a Mohammedan. I may be a great saint, but I am a Mohammedan." He felt

shocked! He has touched a Mohammedan's feet, and he was a Brahmin! He started perspiring; he was nervous. He looked again and he said, "No, you are joking." Just to console himself he said, "You are joking." "I am not joking. Why I should joke? You must have inquired before you touched my feet!"

Then we were both together in the compartment. Again and again he will look at me and will take a long, deep breath. He must have been thinking to go and take a bath. But he is not encountering me. I am there, and he is concerned with a concept of "Mohammedan" and he is a Brahmin, he has become impure by touching me.

Nobody encounters things, persons, as they are. You have a prejudice. These prejudices create *viparyaya*; these prejudices create wrong knowledge. Whatsoever you think, if you have not freshly come upon the fact it is going to be wrong. Don't bring your past, don't bring your prejudices. Put aside your mind and encounter the fact. Just see whatsoever there is to be seen. Don't project.

We go on projecting. Our mind is just completely filled and fixed from the very childhood. Everything has been given to us ready-made, and through that readymade knowledge our whole life becomes an illusion. You never meet a real person, you never see a real flower. Just by hearing "This is a rose" you say, "Beautiful!" mechanically. You have not felt the beauty; you have not sensed the beauty; you have not touched *this* flower. Just "Rose is beautiful" is in your mind; the moment you hear "rose", the mind projects and says, "It is beautiful!"

And you may believe that you have come to feel that the rose is beautiful; this is not so. This is false. Just look. That's why children come to things more deeply than grown-up people -- because they do not know names. They are not yet prejudiced. If a rose is beautiful, then only it will be beautiful; all roses are not beautiful. Children come nearer to things, their eyes are fresh. They see things as they are because they don't know how to project anything.

But we are always in a hurry to make them grown-ups, to make them adults. We are filling their mind with knowledge, information. This is one of the recent-most discoveries of psychologists, that when children enter into school they have more intelligence than when they leave the university. Latest findings prove this. In the first grade, when children enter, they have more intelligence. They will have less and less intelligence as they grow in knowledge.

And by the time they become bachelors and masters and doctors, they are finished. When they come back with a doctor's degree, a Ph.D., they have left their intelligence somewhere in the university. They are dead, filled with knowledge, crammed with knowledge, but this knowledge is just false -- a prejudice about everything. Now they cannot feel things directly, they cannot feel live persons directly, they cannot live directly, everything has become verbal, wordy. It is not real now; it has become mental.

WRONG KNOWLEDGE IS A FALSE CONCEPTION, NOT CORRESPONDING TO THE THING AS IT IS.

Put aside your prejudices, knowledge, conceptions, preformulated information, and look fresh, become a child again. And this has to be done moment-to-moment because every moment you are gathering.

One of the oldest yoga aphorisms is: Die every moment so you can be reborn every moment. Die every moment to the past, throw all the dust that you have collected, and look afresh. But this has to be done continuously, because next moment the dust has gathered again.

Nan-in was in search of a Zen Master when he was a seeker. He lived with his Master for many years, and then the Master said, "Everything is okay. You have almost achieved." But he said "almost", so Nan-in said, "What do you mean?" The Master said, "I will have to send you for a few days to another Master. That will do the last finishing touch."

Nan-in was very much excited. He said, "Send me immediately!" A letter was given to him, and he was so excited, he thought he was being sent to someone who was a greater Master than his own. But when he reached to the man, he was no one, just a keeper of an inn, a doorkeeper of an inn.

He felt very much disappointed and he thought, "This must be some sort of a joke. This man is going to be my last Master? He is going to give me the finishing touch?" But he had come, so he thought, "It is better to be here for a few days, at least rest, then I will go back. It was a long journey." So he said to the inn-keeper, "My Master has given this letter."

The innkeeper said, "But I cannot read, so you can keep your letter; it is not needed. And you can be here." Nan-in said, "But I have been sent to learn something from you."

The innkeeper said, "I am just an innkeeper, I am not a Master, I am not a teacher. There must have been

some misunderstanding. You may have come to a wrong person. I am just an innkeeper. I cannot teach; I don't know anything. But when you have come, you can just watch me. That may be helpful. You rest and watch."

But there was nothing to watch. In the morning he will open the door of the inn. Then guests will come and he will clean their things -- the pots, the utensils and everything -- and he will serve. And in the night again, when everybody has gone and the guests have gone to sleep to their beds, he will clean things again, pots, utensils, everything. And in the morning, again the same.

By the third day, Nan-in was bored. And he said "There is nothing to watch. You go on cleaning utensils you go on doing ordinary work, so I must leave." The doorkeeper laughed, but said nothing.

Nan-in came back, was very angry with his Master and said, "Why? Why I was sent for such a long journey, tedious it was, and the man was just a doorkeeper? And he didn't teach me anything, and he simply said, 'Watch,' and there was nothing to watch."

But the Master said, "Still, you were there for three four days. Even if there was nothing to watch, you must have watched. What you were doing?" So he said, "I was watching. In the night he will clean the utensils pots, put everything there, and in the morning he was again cleaning."

The Master said, "This, this is the teaching! This is for what you were sent! He had cleaned those pots in the night, but in the morning he was again cleaning those clean pots. What does it mean? Because even by the night, when nothing has happened, they have become unclean again, some dust has settled again. So you may be pure: now you are. You may be innocent, but every moment you have to continue cleaning. You may not do anything, still you become impure just by the passage of time. Moment to moment, just the passage, not doing anything, just sitting under a tree, you become unclean. And that uncleanliness is not because you were doing something bad or something wrong, it happens just through the passage of time. Dust collects. So you go on cleaning, and this is the last touch, because I feel you have become proud that you are pure, and now you are not worried of constant effort to clean."

Moment to moment one has to die and be reborn again. Only then you are freed from wrong knowledge.

Third:

AN IMAGE CONJURED UP BY WORDS WITHOUT ANY SUBSTANCE BEHIND IT IS *VIKALPA* -- IMAGINATION.

Imagination is just through words, verbal structures. You create a thing -- it is not there, it is not a reality. But you create it through your mental images. And you can create it to such an extent that you yourself become deceived by it and you think it is real. This happens in hypnosis. Hypnotize a person and say anything; he conjures up the image, and that image becomes real. You can do it. You are doing it in many ways.

One of the most famous American actresses, Greta Garbo, has written a memoir. She was an ordinary girl, just a homely, ordinary girl, very poor, and working in a barber shop just for few *annas*, and she would put soap on the customers' faces. For three years she was doing that.

One day one American film director was there in that barber shop, and she was putting soap on his face, and just the way Americans are -- he may not have even meant it -- he simply looked in the mirror, the reflection of the girl, and said, "How beautiful!" And Greta Garbo was born that very moment!

She writes: suddenly she became different; she had never thought herself beautiful; she couldn't conceive of it. And she has never heard anybody saying that she was beautiful. For the first time she also looked in the mirror and the face was different -- this man has made her beautiful. And the whole life changed. She followed the man and became one of the most famous film actress.

What happened? Just a hypnosis, a hypnosis through a word "beautiful" -- worked. It works; it becomes chemical. Everybody believes something about himself. That belief becomes reality because that belief starts working on you.

Imagination is a force, but it is a conjured-up force, imagined force. You can use it and you can be used by it. If you can use it, it will be helpful, but if you are used by it, it is fatal, it is dangerous. Imagination can become madness any moment; imagination can be helpful if through it, you create a situation for your inner growth and crystallization.

But it is through words, a conjured-up thing. For human beings, words, language, verbal constructions

have become so significant that nothing is more significant now. If suddenly someone says, "Fire!" the word "fire will change you immediately. There may be no fire, you will stop listening to me. There will be no effort to stop; suddenly you will stop listening to me, you will start running here and there. The word "fire" has taken imagination.

And you are influenced by words that way. The people in the advertisement business know what words to use to conjure up images. Through those words they catch you, they capture the whole market. There are many such words. They go on changing with the fashions.

For these few years, "new" is the word. So everything, if you look in the advertisements, is "new" -- "new" Lux Soap. "Lux Soap" won't do. The "new" appeals immediately. Everybody is for the new; everybody is searching for the new, something new, because everybody is bored with the old. So anything new has appeal. That may not be better than the old, may be worse, but just the word "new" opens vistas in the mind.

These words and their influence have to be understood deeply. For a person who is in search of the truth he must be aware of the influence of words. Politicians, advertisement people, they are using words and they can create, through words, such imagination that you can even put your life -- you can throw your life just for words.

What are these: "nation", "the national flag" -- just words! "Hinduism" -- you can say, "hinduism is in danger," and suddenly many people are ready to do something or even to die. Just few words. Our nation is insulted. What is "our nation"? Just words. A flag is nothing but a piece of cloth, but a whole nation can die for the flag because someone has insulted the flag, lowered it. What nonsense goes on in this world because of words! Words are dangerous. They have deep sources of influence within you. They trigger something in you, and you can be captured.

Imagination has to be understood, Patanjali says, because on the path of meditation words will have to be dropped so that influence by others can be dropped. Remember, words are taught by others; you are not born with words. They are taught to you, and through words many prejudices. Through words religion, through words myths -- everything is fed. Word is the medium, the vehicle of culture, society, information.

You cannot excite animals to fight for a nation. You cannot excite because they don't know what "nation" is. That's why there are no wars in the animal kingdom. There are no wars, no flags, no temples, no mosques. And if animals can look at us, they are bound to think that man has some obsession with words, because wars go on around it; millions are killed just because of words.

Someone is a Jew, "Kill him -- just the word "Jew". Change the label, he becomes a Christian, and then there is no need to kill. But he is not ready to change the label. He will say, "I will like to be killed but I cannot change my label. I am a Jew." He is also adamant; others are also adamant. But just words.

Jean-Paul Sartre has written his autobiography and he has given it the title, "Words". It is beautiful because as far as mind is concerned the whole autobiography of *any* mind consists of words and nothing else. And Patanjali says that one has to be aware of this, because on the path of meditation, words have to be left behind. Nations, religions, scriptures, languages, they have to be left behind and man has to become innocent, freed of words. When you are free of words there will be no imagination, and when there is no imagination you can face truth. Otherwise, you will go on creating.

If you come to meet God, you must meet him without any words. If you have some words, he may not fit and suit your idea. Because if a Hindu thinks he has one thousand hands, and if God comes only with two hands, a Hindu, he will reject: "You are not a God at all. Only with two hands? God has a thousand hands. Show me your other hands. Only then I can believe you."

It happened: One of the most beautiful persons of this past century was Sai Baba of Shirdi. He had a friend and a follower. Sai Baba was a Mohammedan. Or no one knows whether he was a Mohammedan or a Hindu, but he lived in a mosque, so it was believed he was a Mohammedan. And a Hindu follower was there, who loved, respected, has much faith in Sai Baba. Every day he will come for his *darshan*, and without seeing him he will not go. Sometimes it will happen that for the whole day he will have to wait, but without seeing he will not go, and he will not take food unless he has seen Sai Baba.

Once it happened the whole day passed, there was much gathering and much crowd -- he couldn't enter. When everybody has gone, just in the night he touched the feet.

Sai Baba said to him, "Why you unnecessarily wait? There is no need to see me here, I can come there. And drop this from tomorrow. Now I will do. Before you take your food you will see me every day."

The disciple was very happy. So next day he was waiting and waiting; nothing happened. Many things happened really, but nothing happened according to his conception. By the evening he was very angry. He

has not taken the food, and Sai Baba has not appeared so he went again. He said, "You promise and you don't fulfill?"

Sai Baba said, "But I appeared thrice, not even once. First time I came, I was a beggar and you said to me, 'Move away! Don't come here!' Second time I came I was an old woman, and you just won't look at me; you closed your eyes-because the disciple had the habit of not seeing women; he was practicing not seeing women, so he closed the eyes. Sai Baba said, "I had come, but what do you expect? Should I enter your eyes, closed eyes? I was standing there, but you closed the eyes. The moment you saw me, you closed the eyes. Then third time I reached as a dog, and you won't allow me in. With a stick you were standing in the door."

And these three things had happened. And these things have been happening to whole humanity. The divine comes in many forms, but you have a prejudice; you have a pre-formulated conception; you cannot see. He must appear according to you, and he never appears according to you. And he will never appear according to you. You cannot be the rule for him and you cannot put any conditions.

When all imagination falls, only then truth appears. Otherwise, imagination goes on making conditions and truth cannot appear. Only in a naked mind, in a nude, empty mind, truth appears, because you cannot distort it.

Fourth sutra:

THE MODIFICATION OF THE MIND WHICH IS BASED ON THE ABSENCE OF ANY CONTENT IN IT IS SLEEP.

This is the definition of sleep, the fourth modification of the mind: when there is no content. Mind is always with content, except sleep. Something or other is there. Some thought is moving, some passion is moving, some desire is moving, some memory, some future imagination, some word, something is moving. Something continues continuously. Only when you are fast asleep, deep asleep, contents stop. Mind disappears, and you are in yourself without any content.

This has to be remembered because this is going to be the state of *samadhi* also, with only one difference: you will be aware. In sleep, you are unaware, mind goes completely to non-existence. You are alone, left alone -- no thought, just your being. But you are not aware. Mind is not there to disturb you, but you are not aware.

Otherwise sleep can become enlightenment. Contentless consciousness is there, but the consciousness is not alert. It is hidden -- just in a seed. In *samadhi*, the seed is broken; the consciousness becomes alert. And when consciousness is alert and there is no content, this is the goal. Sleep with awareness is the goal.

This is the fourth modification of the mind-sleep. But that goal, sleep with awareness, is not a modification of the mind, it is beyond mind. Awareness is beyond mind. If you can join sleep and awareness together, you have become enlightened. But it is difficult because even when we are awake in the day we are not alert. Even when we are awake, we are not awake. The word is false. When we sleep how can we be awake? When we are awake we are not awake.

So one has to start from the day when you are awake. You have to be more awake, more and more intensely awake. And then you have to try with dreams: in dream you have to be alert. Only if you succeed with the waking state, then with the dreaming state, then you will be able to succeed with the third state of sleep.

Try first walking on the street. Try to be awake. Just don't go on walking automatically, mechanically. Be alert of every movement, of every breath that you take. Exhale, inhale -- be alert. Of every eye movement you are doing, of every person you look at, be alert. What you are doing, be alert and do it with alertness.

And then in the night, while you are falling asleep, try to remain alert. The last phase of the day will be passing; memories will be floating. Remain alert, and try to fall asleep with alertness. It will be difficult, but if you try, within a few weeks, you will have a glimpse: you are asleep and alert. Even for a single moment, and it is so beautiful, it is so bliss-filled, that you will never be the same again.

And then you will not say that sleep is just wasting time. It can become the most precious *sadhana*, because when the waking state goes and the sleeping starts there is a change, a change of gears inside. It is just like change of gears in a car. When you change gears from one gear to another, for a single moment,

between these two, there is a neutral gear, there is no gear. That moment of neutrality is very significant.

The same happens in the mind. When from waking you move to the sleep, there is a moment when you are neither awake nor asleep. In that moment there is no gear, mechanism is not functioning. Your automatic personality is nullified in that moment. In that moment your old habits will not force you in a certain pattern. In that moment you can escape and become alert.

This moment in India has been called *sandhya*, the moment in between. There are two *sandhyas*, two in-between moments: one in the night when you go from the waking to sleep, and another in the morning when you again move from sleep to waking. And these two Hindus have called the moments of prayer, *sandhyaka*! -- the period in between because then your personality is not there for a single moment. In that single moment you are pure, innocent. If in that moment you can become alert, your whole life will have changed. You have put a base for transformation.

And then try, in the dream state, to be alert. There are methods how to be alert in a dream state. Do one thing, if you want to try... First try in the waking. When you succeed in the waking, then you will be able to succeed in the dreaming. Because dreaming is deeper, more effort will be needed. And difficult also, because what to do in a dream and how to do?

For the dreaming, Gurdjieff developed a beautiful method. It is one of the old Tibetan methods, and Tibetan seekers have worked very deeply into the dreamworld. The method is, just falling into sleep, you try to remember one thing, any one thing, just a rose flower. Just visualize a rose flower. And just go on thinking that you will see it in the dream. Visualize it and go on thinking that in the dream, whatsoever the dream, this rose flower must be there. Visualize its color, its scent -- everything. Feel it so it will become alive inside you. And with that rose flower, fall into sleep.

Within few days you will be able to bring that flower into your dream. This is a great success because now you have created at least a part of the dream. Now you are the master. At least one part of the dream, the flower, has come. And the moment you see the flower, you will immediately remember this is a dream.

There is no other need. The flower and "This is a dream" have become associated because you have created the flower in the dream. And you were thinking continuously for this flower to appear in the dream, and the flower has appeared. Immediately you will recognize this is a dream, and the whole quality of the dream will change, the flower-dream and everything around the dream. You have become alert.

And then you can enjoy the dream in a new way, just like a film, and then if you want to stop the dream you can simply stop, put off. But that will take a little more time and more practice. And then you can create your own dreams. There is no need to be a victim of dreams. You can create your own dreams; you can live your own dreams. You can have a theme just before you fall into sleep; you can direct your dreams just like a film director. And you can create a theme out of it.

Tibetans have used dream creations, because through dream creation you can change your total mind, the structure. And when you succeed in dreams, then you can succeed in sleep. But there is no technique for sleep because there is no content. A technique can work only with a content. Because there is no content, no technique can help. But through dream you will learn to be aware, and that awareness can be carried on into the sleep.

The last sutra:

MEMORY IS THE CALLING UP OF PAST EXPERIENCE.

These are definitions. He is clarifying things so later on you need not get mixed up. What is memory? -- calling up of past experiences. Continuously, memory is happening. Whenever you see something, immediately memory comes in and distorts it. You have seen me before. You see me again, immediately memory comes in. If you had seen me five years before, then the picture of five years, the past picture, will come into your eyes and fill your eyes. And you will see me through that picture.

That's why, if you have not seen your friend for many days, the moment you see you immediately say, "You are looking very thin," or "You are looking very unhealthy," or "You have gathered fat." Immediately! Why? Because you are comparing; the memory has come in. The man himself is not aware that he has gathered fat or he has become thin, but you become aware because immediately you can compare. The past, the last picture comes in, and immediately you can compare.

And this memory is continuously there, being projected on everything you see. This past memory has to

be dropped. It should not be a constant interference in your knowing because it doesn't allow you to know the new. You always know in the pattern of the old. It doesn't allow you to feel the new, it makes everything old and rotten. Because of this memory, everybody is bored; the whole humanity is bored. Look at anybody's face, he is bored, bored to death. There is nothing new, no ecstasy.

Why children are so ecstatic1 And for such simple things you cannot imagine how this ecstasy is happening. Just for few colored stones on the beach and they start dancing. What is happening to them? Why you cannot dance? Because you know those are just stones; your memory is there. For those children there is no memory, those stones are a new phenomenon -- as if they have reached to the moon.

I was reading when the first man reached the moon all over the world there was excitement. And everybody was looking on their TV's, but within fifteen minutes, everybody was bored, finished. What to do now? The man is walking on the moon. After just fifteen minutes and this dream has taken millions of years to reach there... And nobody is now interested what is happening.

Everything becomes old. Immediately it becomes memory, it becomes old. If you can drop your memories! Dropping doesn't mean that you cease to remember, dropping only means this constant interference. When you need, you can pull it back to the focus. When you don't need it, just let it be there silently, not coming continuously.

Past, if continuously present, will not allow present to be. And if you miss present, you miss all.

Yoga: The Alpha and the Omega, Vol 1

Chapter #6
Chapter title: The purity of yoga

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The first question:

YOU SAID THAT PATANJALI'S YOGA IS AN EXACT SCIENCE, ABSOLUTELY LOGICAL, IN WHICH THE RESULT IS AS CERTAIN AS TWO PLUS TWO MAKE FOUR. IF THE ATTAINMENT OF THE UNKNOWN AND INFINITE, CAN BE REDUCED TO MERE LOGIC, IS IT NOT TRUE AND AT THE SAME TIME ABSURD THAT THE INFINITE PHENOMENON IS WITHIN THE ORBIT OF THE FINITE MIND?

It looks absurd, it looks illogical, but existence is absurd and existence is illogical. The sky is infinite, but it can be reflected in a very tiny pool; the infinite sky can be reflected in a small mirror. Of course the whole of it will not be reflected; it cannot be reflected. But the part is also the whole and the part also belongs to the sky.

Human mind is just a mirror. If it is pure then the infinite can have the reflection in it. The reflection will not be the infinite, it will be just a part, a glimpse. But that glimpse becomes the door. Then by and by, you can leave the mirror behind and enter into the infinite, leave the reflection behind and enter into the real.

Out of your window, a small frame of the window, the infinite sky is there. You can look through the

window, you will not see the whole sky, of course, but whatsoever you see is the sky. So the only thing to remember is don't think that whatsoever you have seen is the infinite. It may be of the infinite, it is not the infinite. So whatsoever human mind can conceive may be divine, but it is just a part of it, a glimpse. If you continuously remember that, then there is no fallacy. Then by and by, destroy the frame; by and by, destroy the mind completely so the mirror is no more there and you are freed from the reflection and you enter the reality.

On the surface it looks absurd. How, in such a tiny mind, there can be any contact with the eternal, with the infinite, with the endless? Second thing has also to be understood. This tiny mind is not tiny really, because it is also part of the infinite. It looks tiny because of you; it looks finite because of you. You have created the boundaries. The boundaries are false. Even your tiny mind belongs to the infinite; it is part of it.

And there are many things to be understood. One of the most paradoxical things about the infinite is this: that the part is always equal to the whole -- because you cannot divide the infinite. All divisions are false. It may be utilitarian to divide it. I can say that the sky on my house, on my terrace, is *my* sky as India says the sky on the Indian continent is Indian sky. What do you mean? You cannot divide the sky. It cannot be Indian or Chinese, it is an undivided expanse. It begins nowhere, it ends nowhere.

Just the same has happened with the mind. You call it your mind; that "your" is false. The mind is part of the infinite. Just as matter is part of the infinite, mind is part of the infinite. Your soul is also part of the infinite.

When the "my" is lost, you are the infinite. So if you appear finite, it is an illusion. Finiteness is not a reality; finiteness is just a conception, an illusion. And because of your conception you are confined in it. And whatsoever you think, you become. Buddha has said -- and he was repeating it continuously for forty years -- that whatsoever you think you become. Thinking makes you whatsoever you are. If you are finite, it is a standpoint that you have taken. Drop the standpoint and you become infinite.

And the whole process of yoga is how to drop -- how to drop the frame, how to destroy the mirror, how to move from the reflection to the reality, how to go beyond the boundaries.

Boundaries are self-created; they are not really there. They are just thoughts. That's why, whenever there is no thought in the mind, you are not. A thoughtless mind is egoless; a thoughtless mind is boundary-less, a thoughtless mind is already the infinite. Even for a single moment, if there is no thought, you are the infinite -- because without thought there can be no boundary; without thought you disappear and the divine descends.

To be in thought is to be human; to be below thought is to be animal; to be beyond thought is to be divine. But the logical mind will raise questions. The logical mind will say, "How the part can be equal to the whole? The part must be less than the whole. It cannot be the equal."

Ouspensky writes, in one of the best, in one of the few best books in the world, TERTIUM ORGANUM, that the part can not only be the equal to the whole, it can be even greater than the whole. But he calls it a higher mathematics. That mathematics belongs to the Upanishads. In *ishavasya* it is said, "You can take out the whole from the whole, and still the whole remains behind. You can put the whole into the whole, and still the whole remains the whole."

It is absurd. If you like to call it absurd, you can call it absurd, but, really, it is a higher mathematics where boundaries are lost and the drop becomes the ocean. And the ocean is nothing but a drop.

Logic raises questions; it goes on raising. That is the nature of the logical mind, to raise questions. And if you go on following those questions, you can go on ad infinitum. Put aside the mind -- its logic, its reasoning and for few moments try to be without thought. Even for a single moment if you can achieve that state of non-thought, you will come to realize that the part is equal to the whole, because suddenly you will see all the boundaries have disappeared. They were dream boundaries. All the divisions have disappeared, and you and the whole have become one.

This can be an experience; this cannot be a logical inference. But when I say that Patanjali is logical, what do I mean? In the conclusions, nobody can be logical as far as the inner, the spiritual, the ultimate experience is concerned. But on the path you can be. As far as the ultimate result of yoga is concerned, Patanjali also cannot be logical; nobody can be. But to reach that goal you can follow a logical path.

In that sense Patanjali is logical and rational, mathematical, scientific. He does not ask any faith. He asks only courage to experiment, courage to move, courage to take a jump into the unknown. He does not say, "Believe, and then you will experience." He says, "Experience, and then you will believe."

And he has made a structure how to proceed step by step. His path is not haphazard; it is not like a labyrinth, it is like a super-highway. Everything is clear and the shortest possible route. But you have to

follow it in every detail; otherwise you will move out of the path and in the wilderness.

That's why I say he is logical, and you will see how he is logical. He starts from the body because you are rooted in the body. He starts and works with your breathing because your breathing is your life. First he works on the body; then he works on the *prana* -- the second layer of existence -- your breathing; then he starts working on thoughts.

There are many methods which start directly with the thought. They are not so logical and scientific because the man you are working with is rooted in the body. He is a *soma*, a body. A scientific approach must start with the body. Your body must be changed first. When your body changes, then your breathing can be changed. When your breathing changes, then your thoughts can be changed. And when your thoughts change, then you can be changed.

You may not have observed that you are a close-knit system of many layers. If you are running, then your breathing changes because more oxygen is needed. When you are running your breathing changes, and when your breathing changes your thoughts immediately change.

In Tibet they say if you are angry, then just run. Have two or three rounds of your house, and then come back and see where your anger has gone -- because if you run fast, your breathing changes; if your breathing changes, your thought pattern cannot remain the same, it has to change.

There is no need to run. You can simply take five deep breaths -- exhale, inhale -- and see where your anger has gone. It is difficult to change anger directly. It is easier to change the body, then the breathing, then the anger. This is a scientific process. That is why I say that Patanjali is scientific.

Nobody has been so scientific. If you go to Buddha he will say "Drop anger." Patanjali will never say. He will say if you have anger, that means you have a breathing pattern which helps anger, and unless that breathing pattern is changed you cannot drop anger. You may do struggle, but that is not going to help -- or, it may take a very long time. Unnecessary. So he will watch your breathing pattern, the breathing rhythm, and if you have a certain breathing rhythm, that means you have a certain body posture for it.

The grossest is the body and the subtlest is the mind. Don't start from the subtle because it will be more difficult. It is vague; you cannot grasp it. Start with the body. That's why Patanjali starts with body postures.

You may not have observed, because we are so unalert in life, that whenever you have a certain mood in the mind you have a certain body posture associated with it. If you are angry, can you sit relaxed? Impossible. If you are angry your body posture will change; if you are attentive then your body posture will change; if you are sleepy your body posture will change.

If you are completely silent you will sit Buddha-like, you will walk Buddha-like. If you walk Buddha-like, you will feel a certain silence merging within your heart. A certain silent bridge is being created by your Buddhalike walk. Just sit under a tree like a Buddha. Just sit, just the body. Suddenly you will see that your breathing is changing. It is more relaxed; it is more harmonious. When the breathing is harmonious and relaxed, you will feel the mind is less tense. Thoughts are less there, less clouds, more space, more sky. You will feel a silence in and out, flowing.

Hence, I say Patanjali is scientific. If you want to change the body posture, Patanjali will say change your food habits, because every food habit creates subtle body postures. If you are a meat eater you cannot sit Buddha-like. If you are non-vegetarian your posture will be different, if you are vegetarian your posture will be different -- because the body is built by your food. It is not an accident. Whatsoever you are putting in the body, the body will reflect it.

So vegetarianism for Patanjali is not a moralist cult, it is a scientific method. When you eat meat you are not only taking food, you are allowing a certain animal from which the meat has come to enter in you. The meat was part of a particular body; the meat was part of a particular instinct pattern. The meat was the animal just few hours before, and that meat carries all the impressions of the animal, all the habits of the animal. When you are eating meat your many attitudes will be affected by it.

And if you are sensitive you can become aware that whenever you eat certain things, certain changes immediately come. You can take alcohol and then you are not the same. Immediately a new personality has come in. Alcohol cannot create a personality, but it changes your body pattern. The body chemistry is changed With the change of the body chemistry, the mind has to change its pattern and when the mind changes pattern a new personality has come in.

I have heard one of the oldest Chinese parables, that once it happened a bottle of whisky fell down from a table -- just by accident; a cat might have jumped. The bottle was broken and the whisky was spilled all over the floor. Three mice in the night lapped the whisky. One mouse immediately said, "Now, I am going to the king, to the palace, to put him right in his place." The other said, "I am not worried about kings. I am

myself going to be the emperor of the whole earth." And the third said, "Do whatsoever you like, you fellows. I am going upstairs to make love to the cat."

The whole personality has changed -- a mouse thinking of making love to a cat? It can happen; it happens every day. Whatsoever you eat changes you, whatsoever you drink changes you, because body is a great part. Ninety percent, you are your bodies.

Patanjali is scientific because he takes note of everything -- the food, the posture, the way you sleep, the way you get up in the morning, when you get up in the morning, when you go to sleep. He takes note of everything so that your body becomes a situation for something higher.

Then he takes note of your breathing. If you are sad, you have a different rhythm of the breathing. Just note it down. You try; you can have a very beautiful experiment. Whenever you are sad just watch your breath -- how much time you take in inhalation and then how much time you take in exhalation. Just note it down. Just count numbers inside: one, two, three, four, five... You count to five and the inhalation is over. Then you count -- it comes to ten; the exhalation is over. Just watch it minutely so you can come to know the ratio. Then, whenever you feel happy, immediately try that sad pattern -- five, ten. And the happiness will disappear.

The reverse is also true. Whenever you feel happy, note it down how you are breathing. And whenever you feel sad, try that pattern. Immediately sadness will disappear, because mind cannot exist in a vacuum. It exists in a system, and breathing is the deepest system for the mind.

Breath is thought. If you stop breathing, immediately thoughts stop. Try it for a second. Stop the breathing. Immediately there is a break in the thinking process; the process is broken. Thinking is the invisible part of the visible breathing.

That's what I mean when I say Patanjali is scientific. He is not a poet. If he says, "Don't eat meat," he is not saying because eating meat is violence, no. He is saying it because eating meat is self-destructive. There are poets who say to be non-violent is beautiful; Patanjali says to be non-violent is to be healthy, to be non-violent is to be selfish. You are not having compassion on somebody else, you are having compassion on yourself.

He is concerned with you and the transformation. And you cannot change things just by thinking about change. You have to create the situation. Otherwise, all over the world, love has been taught, but love exists nowhere because the situation doesn't exist. How can you be loving if you are a meat eater? If you are eating meat, the violence is there. And with such a deep violence how can you be loving? Your love will be just false. Or, it may be just a form of hate

There is an old Indian tale. One Christian missionary was passing through a forest. Of course he believed in love, so he was not carrying a gun. Suddenly he saw a lion approaching. He became afraid. He started to think, "Now the Gospel of love won't do. It would have been wise if I had a gun."

But something had to be done, and he was in emergency. Then he remembered somebody has said somewhere that if you run, then the lion will follow you, and within minutes you will be caught and dead. But if you stare in the eyes of the lion, then there is some possibility, he may get impressed, hypnotized. He may change the mind. And there are stories that many times lions have changed their minds; they have slinked away.

So it was worth trying, and there was no use in escaping. The missionary stared. The lion also came near. He also started staring into the eyes of the missionary. For five minutes they were standing face to face, staring into each other's eyes. Then suddenly the missionary saw the miracle. Suddenly the lion put his paws close together and then bent over them in a very prayerful mood -- as if he was praying.

This was too much! Even the missionary was not expecting so much -- that a lion should start praying. He was happy. But then he thought, "What is to be done now? What I should do?" But by the time he was also hypnotized -- not only the lion -- so he thought, "It is better to follow the lion."

He also bent over, started praying. Five minutes again passed. Then the lion opened the eyes and said, "Man, what are you doing? I am saying the grace, but what are you doing?" The lion was a religious lion pious, but just in thought. In deed, he was a lion, and he was going to be a lion. He was going to kill the man; he was saying grace.

This is the situation of the whole human phenomenon, the whole humanity -- just pious in thoughts; in deeds, man remains the animal. And this will be always so unless we don't cling to thoughts but create situations in which thoughts change.

Patanjali won't say that it is good to be loving. He will help you to create the situation in which love can flower. This is why I say he is scientific. If you follow him step by step, you will see many flowerings in

you which were inconceivable before, unimaginable. You could not have even dreamed about them. If you change your food, if you change your body postures, if you change your sleeping patterns, if you change ordinary habits, you will see a new person is arising in you. And then there are different changes possible. After one change other change becomes possible. Step by step, more possibilities open. That is why I say he is logical. He is not a logical philosopher, he is a logical, practical man.

The second question:

YESTERDAY YOU REFERRED ABOUT A WESTERN THINKER WHO STARTED DOUBTING EVERYTHING THAT CAN BE DOUBTED, BUT COULD NOT DOUBT HIMSELF. YOU SAID THAT THIS IS A GREAT ACHIEVEMENT IN OPENING TOWARDS DIVINE. HOW?

The opening toward higher consciousness means you must have something indubitable with you; that's what trust means. You have at least one point which you trust, which you cannot doubt even if you want to. That's why I said Descartes came to a point through his logical investigation that, "We cannot doubt ourselves. I cannot doubt that I am, because even to say that 'I doubt,' I have to be there. The very assertion that 'I doubt' proves that I am."

You must have heard the famous dictum of Descartes, *cogito, ergo sum* -- "I think, therefore I am." Doubting is thinking: I doubt, therefore, I am. But this is just an opening, and Descartes never, never went beyond this opening. He turned again back. You can come back from the very door. He was happy that he has found a center, indubitable center, and then he started to work out his philosophy. So all that he had denied before he pulled in from the back door: "Because I am there must be a creator who has created me." And then he went -- then, heaven and hell, then God and sin and the whole Christian theology came in from the back door.

He used this as a philosophical inquiry. He was not a yogi; he was not really in search of his being, he was in search of a theory. But you can use that as an opening. An opening means you have to transcend it; you have to go beyond; you have to pass it over; you have to go through it. You are not to cling to it. If you cling, then any opening will become closed.

This is good to realize that at least "I cannot doubt myself." Then the right step will be this: "If I cannot doubt myself, if I feel I am, then I must know who I am." Then it becomes a right inquiry. Then you move into religion, because when you ask "Who am I?" you have asked a fundamental question. Not philosophical -- existential. Nobody else can answer who you are; nobody else can give you a ready-made answer. You will have to search yourself; you will have to dig it within yourself.

Just this logical certainty that "I am", is of not much use if you don't go ahead and ask, "Who am I?" And this is not a question, this is going to be a quest. A question may lead you into philosophy, a quest leads you into religion. So if you feel that you don't know yourself, then don't go to anybody to ask "Who am I?" Nobody can answer you. You are there inside, hidden. You have to penetrate to that dimension where you are, encounter yourself.

This is a different type of journey, the inner. All our journeys are outer: we are making bridges to reach someone else. This quest means you have to break all the bridges to others. All that you have done without has to be dropped, and something new has to be started within. It will be difficult, just because you have become so fixed with the without. You always think of others; you never think of yourself.

This is strange, but no one thinks about himself -- he thinks about others. If sometimes you think about yourself, it is also in relation to others. It is never pure. It is not simply just about you. Then when you think just about you, thinking will have to be dropped, because what you can think? About others you can think; thinking means "about". What you can think about yourself? You will have to drop thinking and you will have to look inside -- not thinking, but looking, seeing, observing, witnessing. The whole process will change. One has to look for oneself.

Doubt is good. If you doubt, and if you continuously doubt, there is only one rock-like phenomenon which cannot be doubted, which is your existence. Then a new quest will arise, and that is not a question. You will have to ask, "Who am I?"

Ramana Maharshi, his whole life, was giving only one technique to his disciples. He will say, "Just sit down, close your eyes, and go on asking 'Who am I? Who am I?' Use it as a mantra." But it is not a mantra.

You have not to use it as dead words. It must become an inner penetration.

Go on asking it. Your mind will answer many times that you are a soul, you are a self, you are divine-but don't listen to these things, these are all borrowed; you have *heard* these things. Put them aside unless *you* come to know who you are. And if you go on continuously putting the mind aside, one day there is an explosion. The mind explodes, and all the borrowed knowledge disappears from you. And for the first time you are face to face with yourself, looking within yourself. This is the opening. And this is the way and this is the quest.

Ask who you are and don't cling to cheap answers. All answers that are given by others are cheap. The real answer can only come out of you. It is just like a real flower can only come out of the tree itself; you cannot put it from the outside. You can, but that will be a dead flower. It may deceive others, but it cannot deceive the tree itself. The tree knows that "This is just a dead flower hanging on my branch. And this is just a weight. This is not a happiness, this is just a burden." The tree cannot celebrate it; the tree cannot welcome it.

The tree can welcome only something which comes from the very roots, from its inner being, innermost core. And when it comes from its innermost core, the flower becomes its soul. And through the flower the tree expresses its dance, its song. Its whole life becomes meaningful. Just like that, the answer will come out of you, out of your roots. Then you will dance it. Then your whole life will become meaningful.

If the answer is given from without, it will be just a sign, a dead sign. If it comes from within, it will not be a sign, it will be a significance. Remember these two words -- "sign" and "significance". Sign can be given from without; significance can only flower from within. Philosophy works with signs, concepts, words. Religion works with significance. It is not concerned with words and signs and symbols.

But that is going to be an arduous journey for yourself because nobody can help really, and all the helpers are, in a way, hindrances. If somebody is too much patronizing and gives you the answer, he is your enemy. Patanjali is not going to give you the answer, he is only going to indicate you the path, the way from where your own answer will arise, from where you will encounter the answer.

The great Masters have given only methods, they have not given the answer. Philosophers have given answers, but Patanjali, Jesus or Buddha, they have not given answers. You ask for answers and they give you methods, they give you techniques. You have to work your answer out yourself, through your effort, through your suffering, through your penetration, through your TAPASCHARYA. Only the answer can come, and it can become a significance. Your fulfillment is through it.

The third question:

BUDDHA FINALLY CONVEYED TO MAHAKASHYAP WHAT HE COULD NOT CONVEY TO ANYBODY ELSE THROUGH WORDS. IN WHAT CATEGORY OF KNOWLEDGE -- DIRECT, INFERENTIAL AND WORDS OF THE AWAKENED ONE -- DOES IT COME? WHAT WAS THE MESSAGE?

First you ask, "What was the message?" If Buddha could not convey it through words, I cannot also convey it through words. It is not possible.

I will tell you one anecdote. One disciple came to Mulla Nasruddin. And he asked the Mulla that, "I have heard that you have the secret, the ultimate secret, the key which can open all the doors of mystery." Nasruddin said, "Yes, I have got it. But what about it? Why you are asking about it?" The man fell down in his feet and he said, "I was in search of you, Master. If you have the key and the secret, tell it to me."

Nasruddin said, "If it is such a secret, you must understand it cannot be told so easily. You will have to wait." The disciple asked, "How much?" Nasruddin said, "That too is not certain. It depends on your patience -- three years or thirty years." The disciple waited. After three years he asked again. Nasruddin said, "If you ask again, then it will take thirty years. Just wait. It is not an ordinary thing. It is the ultimate secret."

Thirty years passed and the disciple said, "Master, now my whole life is wasted. I have not got anything. Now, give me the secret." Nasruddin said, "There is a condition: you will have to promise me that you will keep it a secret, you will not say to anybody." The man said, "I promise you that it will remain a secret until I die. I will not mention it to anyone."

Nasruddin said, "Thank you. This is what my Master... This is my promise to my Master. And if you can

keep it a secret until death, what do you think? Cannot I keep it a secret?"

If Buddha was silent, I also can be silent about it. There is something which cannot be said. It is not a message because messages can always be said. And if they cannot be said, they cannot be messages. A message is something said, something to be said, can be said. Message is always verbal.

Buddha has not a message; that's why he couldn't say it. There were ten thousand disciples. Only Mahakashyap got it because he could understand Buddha's silence. That is the secret of the secret. he could understand the silence.

Buddha remained silent under his tree one morning. And he was really going to give a sermon and everybody was waiting. He remained silent, remained silent The disciples became uneasy. It has never happened before. He will come and he will speak, and he will go. But half an hour has passed. The sun has risen, everybody is feeling hot. There is silence superficially, but everybody is inside uncomfortable, chattering, inside asking "Why Buddha is silent today?"

And he sits there under his tree with a flower in his hand and goes on looking at the flower as if he is not even aware of those ten thousand disciples who have gathered to listen. They have come from very, very far away villages. From all over the country they have gathered.

Then somebody says, somebody gathers courage and says, "Why you are not speaking? We are waiting." Buddha is reported to have said that, "I am saying. This half an hour I have been speaking."

It was too paradoxical. It was patently absurd -- he has remained silent, he has not said anything. But to say to Buddha that, "You are talking absurdities," was not possible. The disciples again remained silent -- more troubled now.

And suddenly one disciple, Mahakashyap, started laughing. Buddha called him near, gave him the flower, and said, "Whatsoever can be said, I have said to others, and that which cannot be said I have given to you." He only gave the flower, but this flower is just a symbol. With flower he has given some significance also. This flower is just a sign, but something else he has conveyed which cannot be conveyed by words.

You also know certain feelings which cannot be conveyed. When you are deep in love, what you do? You will feel meaningless simply to go on saying, "I love you. I love you." And if you say it too much, the other will get bored. And if you go on repeating, the other will think you are just a parrot. And if you continue, the other will think that you don't know what love is.

When you feel love, it is meaningless to say that you love. You have to do something -- something significant. It may be a kiss, it may be a hug, it may be just taking the other's hand into your hand, not doing anything -- but it is a significance. You are conveying something which cannot be conveyed by words.

Buddha conveyed something which cannot be conveyed by words. He gave the flower. It was a gift. That gift is visible; something invisible is passing with that gift.

When you take the hand of your friend in your hand, it is visible. Just taking the hand of your friend in your hand doesn't make much sense, but something else is passing. It is an exchange. Some energy, some feeling something so deep that words cannot express it, is passing. This is a sign; hand is just a sign. Significance is invisible; it is passing. It is not a message, it is a gift. It is grace.

Buddha has given himself; he has not given any message. He has poured himself into Mahakashyap. And for two reasons Mahakashyap became capable of receiving this. One was -- he remained totally silent while Buddha was silent. Others were also silent apparently, but they were not. They were continuously thinking, "Why Buddha is silent?" They were looking at each other, making gestures -- 'What has happened to Buddha? Has he gone mad? He has never been so silent."

Nobody was silent. Only Mahakashyap, in that great assembly of ten thousand monks, was silent. He was not troubled; he was not thinking. Buddha was looking at the flower and Mahakashyap was looking at Buddha. And you cannot find a greater flower than Buddha. That was the highest flowering of human consciousness. So Buddha went on looking at the flower and Mahakashyap went on looking at Buddha. Only two persons were not thinking. Buddha was not thinking, he was looking. And Mahakashyap was not thinking, he was also looking. This was the one thing that made him capable of receiving.

And the second thing was that he laughed. If silence cannot become celebration, if silence cannot become a laughter, if silence cannot become a dance, if silence cannot become an ecstasy, then it is pathological. Then it will become sadness. Then it will turn into a disease. Then silence will not be alive, it will be dead.

You can become silent just by becoming dead, but then you will not receive Buddha's grace. Then the divine cannot descend in you. The divine needs two things: silence and a dancing silence, silence alive. And

he was both in that moment. He was silent, and when everybody was serious he laughed. Buddha poured himself; that is not a message.

Attain these two things; then I can pour myself into you. Be silent, and don't make that silence a sad thing. Allow it to be laughing and dancing. The silence must be childlike, full of energy, vibrant, ecstatic. It should not be dead. Then, then only, what Buddha did to Mahahashyap can be done to you.

My whole effort is that someday, somebody will become Mahakashyap. But it is not a message.

The fourth question:

YOU HAVE OFTEN SAID THAT MOST SCRIPTURES HAVE A LOT OF WHAT IS CALLED INTERPOLATIONS. DOES THE YOGA SUTRA OF PATANJALI ALSO SUFFER FROM THIS DEFECT, AND HOW WILL YOU DEAL WITH IT?

No, Patanjali's YOGA SUTRAS are absolutely pure. No one has ever interpolated anything in them. There are reasons it cannot be done. First, Patanjali's YOGA SUTRAS is not a popular scripture. It is not a *gita*, it is not a *ramayana*, it is not a Bible. Common masses have never been interested in it. When common masses are interested in something, they make it impure. It is bound to be so because then the scripture has to be dragged down to their level. Patanjali's YOGA SUTRAS has remained only for experts. Only a few chosen ones will get interested in them. Everybody is not going to be interested. And if, by chance, you happen accidentally to have Patanjali's YOGA SUTRAS, you can read only a few pages and then you will throw it away. It is not for you. It is not a story, it is not a drama, it is not an allegory. It is a simple, scientific treatise -- only for few.

And the way it has been written is such that those who are not ready for it will turn their back automatically. A similar case has happened in this century with Gurdjieff. For thirty years continuously, he was preparing one book. A man of the caliber of Gurdjieff can do that work in three days. Even three days may be more than enough. Lao Tzu had done it: in three days the whole TAO TEH CHING was written. Gurdjieff can do it in three days; there is no difficulty. But for thirty years he was writing his first book. And what he was doing? He will write one chapter, and then he will allow it to be read before his disciples. Disciples will be listening to the chapter, and he will be looking to the disciples. If they can understand, he will change it. That was the condition: if they can understand, he will change it. If he sees that they are following it, then it is wrong. Continuously, for thirty years, every chapter was read a thousand and one times, and every time he was watching. When the book became completely impossible, that no one can read and understand it...

Even a very intelligent person will have to read it at least seven times; then glimpses of meaning will start coming. And that too will be just glimpses. If he wants to penetrate more, then he will have to practice whatsoever he has said, and through practice meanings will become clear. And it will take at least one's whole life to come to the total understanding what he has written.

This type of book cannot be interpolated. Really, his first book, it is said that very few people have read it completely. It is difficult -- one thousand pages. So when the first edition was published, he published it with a condition: only hundred pages, the introductory part, were cut. All other pages were not cut; they were uncut. Only hundred pages were cut, and a note was given on the book that "If you can read the first hundred pages and still think to read ahead, then cut other pages. Otherwise, return the book to the publisher and take your money back."

It is said that there are very few people alive who have read the whole book completely. It is written in such a way that you will get fed up. Reading twenty, twenty-five pages, it is enough; and this man seems to be mad.

These are sutras, Patanjali's sutras. Everything has been condensed in a seed. Somebody was asking me that, "Patanjali has condensed sutras..." Just the other day somebody came and asked me, "... and you speak so much on those sutras." I have to, because he has made a tree a seed, and I have to make the seed again a tree.

Each sutra is condensed, totally condensed. You cannot do anything in it, and no one is interested to. Just to keep the book always pure, this was one of the methods. And for many thousands of years the book was not written, it was just memorized by disciples; it was given from one to other just as a memory. It was

not written, so nobody can do anything to it. It was a sacred memory, preserved. And even when the book was written, it was written in such a way that if you put something in it, it will be found immediately.

Unless a person of the caliber of Patanjali tries that, you cannot do it. Just think, if you had one Einstein formula, what can you do to it? If you do anything, it will be immediately caught. Unless a mind like Einstein tries to play with it, you cannot do anything. The formula is complete -- nothing can be added; nothing can be deleted. In itself, it is a unit. Whatsoever you do, you will be caught.

These are seed formulas. If you add a single word, anyone who is working on the path of yoga will immediately come to know that this is wrong.

I will tell you one anecdote. It happened just in this century. One of the greatest poets of India, Rabindranath Tagore, translated his own book, GITANJALI, from Bengali to English. He himself translated it, and then he was a little hesitant whether the translation is okay or not. So he asked C. F. Andrews, one of the friends and disciples of Mahatma Gandhi that, "Just go through it. How the translation has come to be?" C.F. Andrews was not a poet, he was an Englishman-well educated, knowing the language, the grammar and everything -- but he was not a poet.

So on four spots, on four points, he told Rabindranath to change certain words: "They are ungrammatical, and English people will not follow them." So Rabindranath simply changed whatsoever Andrews suggested. Four words in all he changed in his translation. Then he went to London, and for the first time, in a poet's gathering... One of the English poets of his time, Yeats, has arranged that gathering. It was read for the first time, the translation.

When the whole translation was read, everybody listened, and Rabindranath asked, "Have you any suggestions? Because this is just a translation and English is not my mother tongue.

And it is very difficult to translate poetry. Yeats, who was a poet of the same caliber of Rabindranath, he said, "Only at four points something is wrong." And exactly those were the four words Andrews has suggested!

Rabindranath couldn't believe it. He said, "How, how you could find? Because these are the four words I have not translated. Andrews suggested and I have put them." Yeats said, "The whole poetry is a flow; only these four are like stones. The flow is broken. It seems somebody else has done the work. Your language may not be grammatical, your language is not hundred percent right. It cannot be; that we can understand. But it is hundred percent poetry. These four words have come from a school master. Grammar has become right, but poetry has gone wrong."

With Patanjali you cannot do anything. *Anyone* who is working on yoga will find it immediately that someone else who doesn't know anything has interpolated something. There are very few books which are still pure, and the purity has been retained. This is one of them. Nothing has been changed, not a single word. Nothing has been added; it is as Patanjali meant it to be.

This is a work of objective art. When I say, "a work of objective art" I mean a certain thing. Every precaution has been taken. While these sutras were condensed every precaution has been taken so that they could not be destroyed. They have been constructed in such a way that anything foreign, any foreign element will become a jarring note. But I say if a man like Patanjali tries, he can do that.

But a man like Patanjali will never try such a thing. Only lesser minds always try to interpolate. And lesser minds can try that, and the thing can continue, interpolated, only when it becomes a mass thing. Masses are not aware, cannot be aware. Only Yeats became aware that something is wrong. There were many others present in the gathering; no one was aware.

This is a secret cult, a secret heritage. And even the book is written, but the book form has not been thought to be reliable. There are still persons alive who have got Patanjali's sutras directly from their Master, not from the book. And the tradition has remained alive yet, and it will continue because books are not reliable. Sometimes books can be lost. Many things can go wrong with books.

So a secret tradition is there. And that tradition has been maintained, and continuously those who know through words of their Master go on checking whether in the book form something is wrong or whether something has been changed.

This has not been maintained for other scriptures. Bible has too much interpolations, that if Jesus comes back, he will not be able to understand what has happened, how these things have come in. Because for two hundred years when Jesus died... After two hundred years, for the first time, the Bible was recorded. In these two hundred years many things disappeared. Even his disciples have different stories to tell.

Buddha died. After five hundred years, after his death, his words were recorded. There are many schools, many scriptures, and no one can say which is true and which is false. But Buddha was talking to

the masses, so he is not condensed like Patanjali. He was talking to the masses, to the ordinary common people. He was elaborating things in detail. In those details many things can be added, many things can be deleted, and no one will become aware that something has been done.

But Patanjali was not talking to the masses. He was talking to a very select few, a group -- a group of very few persons, just like Gurdjieff. Gurdjieff never talked before the masses. A very selected group of his disciples was able to listen to him, and that too with many conditions. No meeting was ever declared before. If he was going to talk this night, eight-thirty, then nearabout eight o'clock you will get the indication that somewhere Gurdjieff is going to talk. And you have to reach immediately because at eight-thirty the doors will be closed. And these thirty minutes were never enough. And when you reach, you may find that he has cancelled. Next day, again...

Once he cancelled for seven days continuously. The first day four hundred people had come, the last day only fourteen. By and by they got discouraged. And then it seemed impossible that he is going to talk. The last day, only fourteen people... when he looked, he said, "Now the right amount of people is left. And you could wait for seven days and you were not discouraged, so now you have earned it. Now I will speak, and only these fourteen will be able to listen to this series. Now no one is to be informed that I have started speaking."

This type of work is different. Patanjali worked with a very closed circle. That's why no religion has come out of it, no organization. Patanjali has no sect. Such a tremendous force, but he remained closed within a small group. And he worked it out in such a way that the purity should be maintained. It has maintained up to now.

The last question:

WOULD YOU PLEASE EXPLAIN THE WORKING OF THAT UNKNOWN FORCE WHICH KEEPS THE HUMAN MIND ATTACHED TO WORDLY THINGS AND HABITS IN SPITE OF BEING FULLY AWARE THAT THE ULTIMATE RESULT IS NOTHING BUT MISERY?

The awareness is not total, the awareness is just intellectual. Logically you follow that "Whatsoever I am doing is leading me to misery," but this is not your existential experience. Just rationally you understand. If you were reason alone then there would have been no problem, but you are "unreason" also. If you had only conscious mind then it was okay. You have unconscious mind also. Conscious mind knows that you are going into misery every day by your own efforts; you are creating your own hell. But the unconscious is not aware, and the unconscious is nine times more than your conscious mind. And that unconscious goes on persisting in its own habits.

You decide not to be angry again because anger is nothing but poisoning your own system. It gives you misery. But next time, when someone insults you, the unconscious will put aside your conscious reasoning, will erupt, and will be angry. And that unconscious has not known about your decision at all, and that unconscious remains the active force.

The conscious mind is not active, it only thinks. It is a thinker; it is not a doer. So what has to be done? Just by thinking consciously that something is wrong, you are not going to stop it. You will have to work at a discipline, and through discipline this conscious knowledge will penetrate like an arrow into the unconscious.

Through discipline, through yoga, through practice, the conscious decision will reach into the unconscious. And when it reaches into the unconscious, only then it will be of any use. Otherwise you will go on thinking something, and you will go on doing something quite the contrary.

St. Augustine says that, "Whatsoever good I know -- and I always think to do it -- but whenever the opportunity to do it comes, I will always do whatsoever is wrong." This is the human dilemma.

And yoga is the path to bridge the conscious with the unconscious. And when we will go deeper into the discipline you will become aware how this can be done. This can be done So don't rely on the conscious, it is inactive. The unconscious is the active. Change the unconscious; only then your life will have a different meaning. Otherwise you will be in more misery.

Thinking something, doing something else, will constantly create chaos -- and by and by you will lose self-confidence. By and by you will feel that you are absolutely incapable, impotent, you cannot do

anything. A self-condemnation will arise. You will feel guilty. And guilt is the only sin.

Yoga: The Alpha and the Omega, Vol 1

Chapter #7
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THEIR CESSATION IS BROUGHT ABOUT BY PERSISTENT INNER EFFORT AND NON-ATTACHMENT. OF THESE TWO, *ABHYASA* THE INNER PRACTICE IS THE EFFORT FOR BEING FIRMLY ESTABLISHED IN ONESELF.

IT BECOMES FIRMLY GROUNDED ON BEING CONTINUED FOR A LONG TIME, WITHOUT INTERRUPTION AND WITH REVERENT DEVOTION.

Man is not only his conscious mind. He has also nine times more than the conscious, the unconscious layer of the mind. Not only that, man has the body, the *soma*, in which this mind exists. The body is absolutely unconscious. Its working is almost non-voluntary. Only the surface of the body is voluntary. The inner sources are non-voluntary; you cannot do anything about them. Your will is not effective.

This pattern of man's existence has to be understood before one can enter into oneself. And the understanding should not remain only intellectual. It must go deeper. It must penetrate the unconscious layers; it must reach to the very body itself.

Hence, the importance of *abhyasa* -- constant inner practice. These two words are very significant: *abhyasa* and *vairagya*. *Abhyasa* means constant inner practice, and *vairagya* means non-attachment, desirelessness. The coming sutras of Patanjali are concerned with these two most significant concepts, but before we enter the sutras, that this, the pattern of human personality, is not totally intellectual, has to be firmly grasped.

If it was only intellect, then there would be no need for *abhyasa* -- constant, repetitive effort. You can understand immediately anything, if it is rational, through the mind, but just that understanding won't do. You can understand easily anger is bad, poisonous, but this understanding is not enough for the anger to leave you, to disappear. In spite of your understanding the anger will continue, because the anger exists in many layers of your unconscious mind -- not only in the mind, but in your body also.

The body cannot understand just by verbal communication. Only your head can understand, but the body remains unaffected. And unless understanding reaches to the very roots of the body, you cannot be transformed. You will remain the same. Your ideas may go on changing, but your personality will persist. And then a new conflict will arise. And you will be in more turmoil than ever, because now you can see what is wrong and still you persist doing it; you go on doing it.

A self-guilt and condemnation is created. You start hating yourself; you start thinking yourself a sinner. And the more you understand, the more condemnation grows, because you see how it is difficult, almost impossible, to change yourself.

Yoga does not believe in intellectual understanding. It believes in bodily understanding in a total understanding in which your wholeness is involved. Not only you change in your head, but the deep sources of your being also change.

How they can change? Constant repetition of a particular practice becomes non-voluntary. If you do a particular practice constantly -- just repeating it continuously by and by it drops from the conscious, reaches to the unconscious and becomes part of it Once it becomes part of the unconscious, it starts functioning from that deep source.

Anything can become unconscious if you go on repeating it continuously. For example, your name has been repeated so constantly from your childhood. Now it is not part of the conscious, it has become part of the unconscious. You may be sleeping with one hundred persons in a room, and if somebody comes and calls "Ram? Is Ram there?" ninety-nine persons who are not concerned with the name will go on sleeping. They will not be disturbed. But the person who has the name "Ram" will suddenly ask, "Who is calling me? Why are you disturbing my sleep?"

Even in sleep, he knows his name is Ram. How this name has reached so deep? Just by constant repetition. Everybody is repeating his name; everybody is calling he himself, introducing himself. Continuous use. Now it is not conscious. It has reached to the unconscious

The language, your mother tongue, becomes a part of the unconscious. Whatsoever else you learn later on will never be so unconscious; it will remain conscious. That's why your unconscious language will continuously affect your conscious language.

If a German speaks English, it is different; if a Frenchman speaks English, it is different; if an Indian speaks English, it is different. The difference is not in English, the difference is in their innermost patterns. The Frenchman has a different pattern -- unconscious pattern. That affects. So whatsoever you learn later on will be affected by your mother tongue. And if you fall unconscious, then only your mother tongue can penetrate.

I remember one of my friends who was a Maharashtrian. He was in Germany for twenty years or even more. For twenty years he was using German language. He has completely forgotten his own mother tongue, Marathi. He couldn't read it, he couldn't talk in it. Consciously, the language was completely forgotten because it was not used.

Then he was ill. And in that illness sometimes he would become unconscious. Whenever he will become unconscious, a totally different type of personality will evolve. He will start behaving in a different way. In his unconscious he will utter words from Marathi, not from German. When he was unconscious, then he will utter words which are from Marathi language. And after his unconscious, when he will come back to the conscious, for few minutes he will not be able to understand German.

Constant repetition in the childhood goes deeper because the child has no conscious really. He has more of unconscious just near the surface; everything enters into the unconscious. As he will learn, as he will get educated, the conscious will become a thicker layer -- then less and less penetration towards the unconscious.

Psychologists say that almost fifty percent of your learning is finished by the seventh year of your age. The seventh year of your life, you have almost known half of the things that you are ever going to know. Your half education is finished, and this half is going to be the base. Now everything else will be just imposed on it. And the deeper pattern will remain of the childhood.

That's why modern psychology, modern psychoanalysis, psychiatry, they all try to penetrate in your childhood, because if you are mentally ill, somewhere the seed is to be found in your childhood-not now. The pattern must be located there in your childhood. Once that deep pattern is located, then something can be done and you can be transformed.

But how to penetrate it? Yoga has a method. That method is called *abhyasa*. *Abhyasa* means constant, repetitive practice of a certain thing. Why, through repetition, something becomes unconscious? There are few reasons for it.

If you want to learn something, you will have to repeat it. Why? If you read a poem just once, you may remember few words here and there, but if you read it twice, thrice, many more times, then you can remember lines, paragraphs. If you repeat it a hundred times, then you can remember it as a whole pattern. If you repeat it even more, then it may continue, persist in your memory for years. You may not be able to forget it.

What is happening? When you repeat a certain thing, the more you repeat, the more it is engraved on the brain cells. A constant repetition is a constant hammering. Then it is engrained. It becomes a part of your

brain cells. And the more it becomes a part of your brain cells, less consciousness is needed Your consciousness can move; now it is not needed.

So whatsoever you learn deeply, for it you need not be conscious. In the beginning, if you learn driving, how to drive a car, then it is a conscious effort. That's why it is so much trouble, because you have to be alert continuously, and there are so many things to be aware -- the road, the traffic, the mechanism, the wheel, the accelerator, the brakes, and everything, and the rules and regulations of the road. You have to be constantly aware of everything. So you are so much involved in it, it becomes arduous, it becomes a deep effort.

But by and by, you will be able to completely forget everything. You will drive; driving will become unconscious. You need not bring your mind to it, you can go on thinking anything you like, you can be anywhere you like, and the car will move unconsciously. Now your body has learned it. Now the whole mechanism knows it. It has become an unconscious learning.

Whenever something becomes so deep that you need not be conscious about it, it falls into the unconscious. And once the thing has fallen into the unconscious, it will start changing your being, your life, your character. And the change will be effortless now; you need not be concerned with it. Simply you will move in the directions where the unconscious is leading you.

Yoga has worked very much on *abhyasa*, constant repetition. This constant repetition is just to bring your unconscious into work. And when unconscious starts functioning, you are at ease. No effort is needed; things become natural. It is said in old scriptures that a sage is not one who has a good character, because even that consciousness shows that the "anti" still exists, the opposite still exists. A sage is one who cannot do bad, cannot think about it. The goodness has become unconscious; it has become like breathing. Whatsoever he is going to do will be good. It has become so deep in his being that no effort is needed. It has become his life. So you cannot say a sage is a good man. He doesn't know what is good, what is bad. Now there is no conflict. The good has penetrated so deeply that there is no need to be aware about it.

If you are aware about your goodness, the badness still exists side by side. And there is a constant struggle. And every time you have to move into action, you have to choose: "I have to do good; I have not to do bad." And this choice is going to be a deep turmoil, struggle, a constant inner violence, inner war. And if conflict is there, you cannot be at ease, at home.

Now we should enter the sutra. The cessation of mind is yoga, but how can the mind, and its modifications, cease?

THEIR CESSATION IS BROUGHT ABOUT BY PERSISTENT INNER PRACTICE AND NON-ATTACHMENT.

Two things -- how the mind can cease with all its modifications: one -- *abhyasa*, persistent inner practice, and second -- non-attachment. Non-attachment will create the situation, and persistent practice is the technique to be used in that situation. Try to understand both.

Whatsoever you do, you do because you have certain desires. And those desires can be fulfilled only by doing certain things. Unless those desires are dropped your activities cannot be dropped. You have some investment in those activities, in those actions. This is one of the dilemmas of human character and mind, that you may want to stop certain actions because they lead you into misery.

But why you do them? You do them because you have certain desires, and those desires cannot be fulfilled without doing them. So these are two things. One, you have to do certain things. For example, anger. Why you get angry? You get angry only when somewhere, somehow, someone creates a hindrance. You are going to achieve something, and someone creates a hindrance. Your desire is obstructed. You get angry.

You can get angry even with things. If you are moving, and you are trying to reach somewhere immediately, and a chair comes in the way, you get angry with the chair. You try to unlock the door and the key is not working, you become angry with the door. It is absurd, because to be angry with a thing is nonsense. Anything that creates any type of obstruction createS anger.

You have a desire to reach, to do, to achieve something. Whosoever comes in between your desire appearS to be your enemy. You want to destroy him. This is what anger means: you want to destroy the obstacles. But anger leads in misery; anger becomes an illness. So you want not to be angry.

But how you can drop anger if you have desires goals? If you have desires and goals, then anger is bound to be there because life is complex; you are not alone here on this earth. Millions of people striving

for their own desires, they criss-cross each other; they come into each other's path. If you have desires, then anger is bound to be there, frustration is bound to be there, violence is bound to be there. And whosoever comes in your path your mind will think to destroy.

This attitude to destroy the obstacle is anger. But anger creates misery, so you want not to be angry. But just wanting not to be angry will not be of much help because anger is part of a greater pattern -- of a mind which desires, a mind which has goals, a mind which wants to reach somewhere. You cannot drop anger.

So the first thing is not to desire. Then half of the possibility of anger is dropped; the base is dropped. But then too it is not necessary that anger should disappear because you have been angry for millions of years. It has become a deep-rooted habit.

You may drop desires, but anger will still persist. It will not be so forceful, but it will persist because it is now a habit. It has become unconscious habit. For many, many lives you have been carrying it. It has become your heredity. It is in your cells; the body has taken it. It is now chemical and physiological. Just by your dropping your desires your body is not going to change its pattern. The pattern is very old. You will have to change this pattern also.

For that change, repetitive practice will be needed. Just to change the inner mechanism, repetitive practice will be needed -- a reconditioning of the whole body-mind pattern. But this is possible only if you have dropped desiring.

Look at it from another point of view. One man came to me and he said, "I don't want to be sad, but I am always sad and depressed. Sometimes, I cannot even feel what is the reason why I am sad, but I am sad. No visible cause, nothing that I can pinpoint that this is the reason. It seems that it has just become my style to be sad. I don't remember," he said, "that I was ever happy. And I don't want to be sad. It is a dead burden. I am the unhappiest person. So how I can drop?"

So I asked him, "Have you got any investment in your sadness?" He said, "Why I should have any investment?" But he had. I knew the person well. I knew the person for many years, but he was not aware that there is some vested interest in it. So he wants to drop sadness, but he is not aware why the sadness is there. He has been maintaining it for some other reasons which he cannot connect.

He needs love, but to be loving... If you need love you need to be loving. If you ask for love, you have to give love, and you have to give more than you can ask. But he is a miser; he cannot give love. Giving is impossible; he cannot give anything. Just the word "giving", and he will shrink within himself. He can only take; he cannot give. He is closed as far as giving is concerned.

But without love you cannot flower. Without love you cannot attain any joy; you cannot be happy. And he cannot love because love looks like giving something. It is a giving, wholehearted giving of all that you have, your being also. He cannot give love, he cannot receive love. Then what to do? But he hankers, as everybody hankers for love. It is a basic need just like food. Without food your body will die and without love your soul will shrink. It is a must.

Then he has created a substitute, and that substitute is sympathy. He cannot get love because he cannot give love, but he can get sympathy. Sympathy is a poor substitute for love. So he is sad. When he is sad people give him sympathy. Whosoever comes to him feels sympathetic because he is always crying and weeping. His mood is always that of a very miserable man. But he enjoys! Whenever you give him sympathy he enjoys it. He becomes more miserable, because the more he is miserable, the more he can get this sympathy.

So I told him, "You have a certain investment in your sadness. This whole pattern, just sadness, cannot be dropped. It is rooted somewhere else. Don't ask for sympathy. But you can stop asking for sympathy only when you start giving love, because it is a substitute. And once you start giving love, love will happen to you. Then you will be happy. Then a different pattern is created."

I have heard, one man entered one car-park. He was in a very ridiculous posture. It looked almost impossible how he was walking, because he was crouching as if he was driving a car. His hands on some invisible wheel, moving, his feet on some invisible accelerator, and he was walking. And it was so difficult, so impossible, how he was walking. A crowd gathered there. He was doing something impossible. And they asked the attendant, "What is the matter? What this man is doing?"

The attendant said, "Don't ask loudly. The man in his past loved cars. He was one of the best drivers. He has even won a national prize in car races. But now, due to some mental deficiency, he has been debarred. He is not allowed to drive a car, but just the old hobby."

The crowd said, "If you know that, then why don't you say to him,'You don't have a car. What are you doing here?' " The man said, "That's why I said,'Don't say so loudly.' I cannot do, because one rupee per day

he gives me to wash the car. That I cannot do. I cannot say that 'You have no car.' He is going to park the car, and then I will wash."

That one rupee investment, the vested interest, is there. You have many vested interests in your misery also, in your anguish also, in your illness also. And then you go on saying, "We don't want. We don't want to be angry, we don't want to be this and that." But unless you come to see how all these things have happened to you, unless you see the whole pattern, nothing can be changed.

The deepest pattern of the mind is desire. You are whatsoever you are because you have certain desires, a group of desires. Patanjali says, "First thing is non-attachment." Drop all desires; don't be attached. And then, *abhyasa*.

For example, someone comes to me and he says, "I don't want to collect more fat in my body, but I go on eating. I want to stop it, but I go on eating."

The wanting is superficial. There is a pattern inside, why he goes on eating more and more. And even for a few days he stops, then again with more gusto he eats. And he will collect more weight than he has lost through few days fasting or dieting. And this has been continuously, for years. It is not just a question of eating less. Why he is eating more? Body doesn't need, then somewhere in the mind food has become a substitute for something.

He may be afraid of death. People who are afraid of death eat more because eating seems to be the base of life. The more you eat, the more alive. This is the arithmetic in their mind. Because if you don't eat you die. So non-eating is equivalent to death and more eating equivalent to more life. So if you are afraid of death you will eat more, or if nobody loves you, you will eat more.

Food can become a substitute for love, because the child, in the beginning, comes to associate food and love. The first thing the child is going to be aware is mother, the food from the mother and the love from the mother. Love and food enter in his consciousness simultaneously. And whenever the mother is loving, she gives more milk. The breast is given happy. But whenever mother is angry, non-loving, she snatches the breast.

Food is taken away whenever mother is non-loving; food is given whenever she is loving. Love and food become one. In the mind, in the child's mind, they become associated. So whenever the child will get more love, he will reduce his food, because the love is so much the food is not needed. Whenever love is not there, he will eat more because a balance has to be kept. If there is no love at all, then he will fill his belly.

You may be surprised -- whenever two persons are in love, they lose fat. That's why girls start gathering fat the moment they are married. When love is settled, they start getting fat because now there is no need. The love and the world of love is, in a way, finished.

In the countries where divorce has become more prevalent, the women are showing better figures. In the countries where divorce is not prevalent, women don't bother at all about their figures, because if divorce is possible then the women will have to find new lovers; they are figure conscious. The search for love helps the body figure. When love is settled, it is finished in a way. You need not worry about the body; you need not take any care.

So this person may be afraid of death; may be he is not in any deep, intimate love with anyone. And these two are again connected. If you are in deep love, you are not afraid of death. Love is so fulfilling that you don't care what is going to happen in the future. Love itself is the fulfillment. Even if death comes, it can be welcomed. But if you are not in love, then death creates a fear; because you have not even loved yet and death is approaching near. And death will finish and there will be no more time and no future after it.

If there is no love, fear of death will be more. If there is love, less fear of death. If total love, death disappears. These are all connected inside. Even very simple things are deeply rooted in greater patterns.

Mulla Nasruddin was standing before his veterinary doctor with his dog and insisting that, "Cut the tail of my dog." The doctor was saying, "But why, Nasruddin? If I cut the tail of your dog, this beautiful dog will be destroyed. He will look ugly. And why you are insisting this?" Nasruddin said, "Between you and me, don't say this to anybody: I want the dog's tail to be cut because my mother-in-law is going to come soon and I don't want any sign of welcome in my house. I have removed everything. Only this dog, he can welcome my mother-in-law."

Even a dog's tail has a bigger pattern of so many relationships. If Nasruddin cannot welcome even through his dog his mother-in-law, he cannot be in love with his wife; it is impossible, If you are in love with your wife, you will welcome the mother-in-law. You will be loving towards her.

Simple things on the surface are deeply rooted in complex things, and everything is interrelated. So just by changing a thought nothing is changed. Unless you go to the complex pattern, uncondition it, recondition

it, create a new pattern, only then a new life can arise out of it. So these two things have to be done: non-attachment, non-attachment about everything.

That doesn't mean that you stop enjoying. That misunderstanding has been there, and yoga has been misinterpreted in many ways. One is this -- it seems that yoga is saying that you die to life because non-attachment means then you don't desire anything. If you don't desire anything, if you are not attached to anything, if you don't love anything, then you will be just a dead corpse. No, that is not the meaning.

Non-attachment means don't be dependent on anything, and don't make your life and happiness dependent on anything. Preference is okay, attachment is not okay. When I say preference is okay, I mean you can prefer, you have to prefer. If many persons are there, you have to love someone, you have to choose someone, you have to be friendly with someone. Prefer someone, but don't get attached.

What is the difference? If you get attached, then it becomes an obsession. If the person is not there, you are unhappy. If you miss the person, you are in misery. And attachment is such a disease that if the person is not there you are in misery, and if the person is there you are indifferent. Then it is okay; it is taken for granted. If the person is there it is okay -- no more than that. If the person is not there, then you are in misery. This is attachment.

Preference is just the reverse. If the person is not there, you are okay; if the person is there, you feel happy, thankful. If the person is there, you don't take it for granted. You are happy, you enjoy it, you celebrate it. But if the person is not there, you are okay. You don't demand, you are not obsessed. You can also be alone and happy. You would have preferred that the person was there, but this is not an obsession.

Preference is good, attachment is disease. And a man who lives with preference lives life in deep happiness. You cannot make him miserable. You can only make him happy, more happy. But you cannot make him miserable. And a person who lives with attachment -- you cannot make him happy, you can only make him more miserable. And you know this You know this well. If your friend is there you don't enjoy much; if the friend is not there you miss much.

Just a girl came a few days before to me. She had seen me two months before also with her boyfriend. And they were constantly fighting with each other and the fight has become just an illness, so I told them to be separate for a few weeks. They said it was impossible to live together, so I sent them away separately.

So the girl was here on Christmas Eve, and she said, "These two months, I have missed my boyfriend so much! I am thinking of him constantly. Even in my dreams he has started to appear. Never before it has happened. When we were together, never I have seen him in my dreams. In my dreams I was making love to other men. But now, constantly, my boyfriend is in my dreams. And now, allow us to live together again."

So I told her, "It is okay with me; you can live together again. But just remember this: that you were living together just two months before and you were never happy."

Attachment is a disease. When you are together, you are not happy. If you have riches, you are not happy. You will be miserable if you are poor. If you are healthy, you never feel thankfulness. If you are healthy, you never feel grateful to existence. But if you are ill you are condemning whole life and existence. Everything is meaningless, and there is no God.

Even an ordinary headache is enough to cancel all gods. But when you are happy and healthy, you never feel like going to a church or a temple just to thank, "I am happy and I am healthy, and I have not earned these. These are simply gifts from you."

Mulla Nasruddin once fell in a river, and he was just going to be drowned. He was not a religious man, but suddenly, at the verge of death, he cried loudly, "Allah, God, please save me, help me, and from today, now I will pray and I will do whatsoever is written in the scriptures."

While he was saying this "God help me", he caught hold of a branch hanging over on the river. And when he was grabbing and, coming toward safety, he felt relaxed, and he said, "Now it is okay. Now you need not worry." He told again to God, "Now you need not worry. Now I am safe." Suddenly the branch broke, and he fell again. So he said, "Can't you take a simple joke?"

But this is how our minds are moving. Attachment will make you more and more miserable; preference will make you more and more happy. Patanjali is against attachment, not against preference. Everybody has to prefer. You may like one food, you may not like another. But this is just a preference. If the food of your liking is not available, then you will choose the second food and you will be happy because you know the first is not available, and whatsoever is available had to be enjoyed. You will not cry and weep. You will accept life as it happens to you.

But a person who is constantly attached with everything never enjoys anything and misses always. The whole life becomes a continuous misery. If you are not attached, you are free; you have much energy; you

are not dependent on anything. You are independent, and this energy can be moved into inner effort. It can become a practice. It can become *abhyasa*. What is *abhyasa*? *Abhyasa* is fighting the old habitual pattern. Every religion has developed many practices, but the base is this sutra of Patanjali.

For example, whenever you get angry, make it a constant practice that before entering into the anger you will take five deep breaths. A simple practice, apparently not related to anger at all. And somebody can even laugh, "How it is going to help?" But it is going to help. Whenever you feel anger is coming, before you express it take five deep exhalations, inhalations.

What it will do? It will do many things. Anger can be only if you are unconscious, and this is a conscious effort. Just before anger you consciously breathe in and out five times. This will make your mind alert, and with alertness anger cannot enter. This will not only make your mind alert, it will make your body also alert, because more oxygen in the body, the body is more alert. In this alert moment, suddenly you will feel that the anger has disappeared.

Secondly, your mind can be only one-pointed. Mind cannot think of two things simultaneously; it is impossible for the mind. It can change from one to another very swiftly, but it cannot have two points together in the mind simultaneously. One thing at a time. Mind has a very narrow window; only one thing at a time. So if anger is there, anger is there. If you breathe in and out five times suddenly the mind is with breathing. It has diverted. Now it is moving in a different direction. And even if you move again to anger, you cannot be the same again because the moment has been lost.

Gurdjieff says that, "When my father was dying, he told me to remember only one thing: 'Whenever you are angry wait for twenty-four hours, and then do whatsoever you like. Even if you want to murder, go and murder, but wait for twenty-four hours.'"

Twenty-four hours is too much, twenty-four seconds will do. Just the waiting changes you. The energy that was flowing towards anger has taken a new route. It is the same energy. It can become anger, it can become compassion. Just give it a chance.

So old scriptures say, "If a good thought comes to your mind, don't postpone it; do it immediately. And if a bad thought comes to your mind, postpone it; never do it immediately." But we are very cunning or very clever, we think. Whenever a good thought comes we postpone it.

Mark Twain has written in his memoirs that he was listening to a priest in a church for ten minutes. The lecture was just wonderful, and he thought in his mind that, "Today I am going to donate ten dollars. The priest is wonderful. This church must be helped!" He decided for ten dollars he is going to donate after the lecture. Ten minutes more and he started thinking that ten dollars would be too much, five would do. Ten minutes more, and he thought, "This is not even worth five, this man."

Now he is not listening. He is worried about those ten dollars. He has not told anybody, but now is convincing himself that this is too much. "By the time", he says, "the lecture finished, I decided not to give anything. And when the man came before me to take the donations, the man who was moving, even I thought to take a few dollars and escape from the church!"

Mind is continuously changing. It is never static; it is a flow. If something bad is there, wait a little. You cannot fix the mind, mind is a flow. Just wait! Just wait a little, and you will not be able to do bad. If some good is there and you want to do it, do it immediately because mind is changing, and after a few minutes you will not be able to do it. So if it is a loving and kind act, don't postpone it. If it is something violent or destructive, postpone it a little.

If anger comes, postpone it even for five breaths, and you will not be able to do it. This will become a practice. Every time anger comes, first you breathe five times in and out. Then you are free to do. Go on continuously. It becomes a habit; you need not even think. The moment anger enters, immediately your mechanism starts breathing fast, deep. Within years it will become absolutely impossible for you to be angry. You will not be able to be angry.

Any practice, any conscious effort, can change your old patterns. And this is not a work which can be done immediately; it will take time -- because you have created your pattern of habits in many, many lives. Even in one life you can't change it-it is too soon.

My sannyasins come to me and they say, "When it will happen?" and I say, "Soon." And they say, "What do you mean by your 'soon', because for years you have been telling us 'soon'."

Even in one life it happens -- it is soon. Whenever it happens, it has happened before its time because you have created this pattern in so many lives. It has to be destroyed, recreated. So any time, even lives, is not too late.

THEIR CESSATION IS BROUGHT ABOUT BY PERSISTENT INNER PRACTICE AND NON-ATTACHMENT. OF THESE TWO, abhyasa THE INNER PRACTICE IS THE EFFORT FOR BEING FIRMLY ESTABLISHED IN ONESELF.

The essence of *abhyasa* is to be centered in oneself. Whatsoever happens, you should not move immediately. First you should be centered in yourself, and from that centering you should look around and then decide.

Someone insults you and you are pulled by his insult. You have moved without consulting your center. Without even for a single moment going back to the center and then moving, you have moved

Abhyasa means inner practice. Conscious effort means, "Before I move out, I must move within. First movement must be toward my center; first I must be in contact with my center. There, centered, I will look at the situation and then decide." And this is such a tremendous, such a transforming phenomenon. Once you are centered within, the whole thing appears different; the perspective has changed. It may not look like an insult. The man may just look stupid. Or, if you are really centered, you will come to know that he is right, "This is not an insult. He has not said anything wrong about it."

I have heard that once it happened -- I don't know whether it is true or not, but I have heard this anecdote -- that one newspaper was continuously writing against Richard Nixon, continuously! -- defaming him, condemning him. So Richard Nixon went to the editor and said, "What are you doing? You are telling lies about me and you know it well!" The editor said, "Yes, we know that we are telling lies about you, but if we start telling truths about you, you will be in more trouble!"

So if someone is saying something about you he may be lying, but just look again. If he is really true, it may be worse. Or, whatsoever he is saying may apply to you. But when you are centered, you can look about yourself also dispassionately.

Patanjali says that of these two, *abhyasa* the inner practice-is the effort for being firmly established in oneself. Before moving into act, any sort of act, move within yourself. First be established there-even if for only a single moment -- and your action will be totally different. It cannot be the same unconscious pattern of old. It will be something new, it will be an alive response. Just try it. Whenever you feel that you are going to act or to do something, move first within, because whatsoever you have been doing up until now has become robot-like, mechanical. You go on doing it continuously in a repetitive circle.

Just note down a diary for thirty days -- from the morning to the evening, thirty days, and you will be able to see the pattern. You are moving like a machine; you are not a man. Your responses are dead. Whatsoever you do is predictable. And if you study your diary penetratingly, you may be able to decipher the pattern -- that Monday, every Monday, you are angry; every Sunday you feel sexual; every Saturday you are fighting. Or in the morning you are good, in the afternoon you feel bitter, by the evening you are against the whole world. You may see the pattern. And once you see the pattern then you can just observe that you are working like a robot. And to be a robot is what is the misery. You have to be conscious, not a mechanical thing.

Gurdjieff used to say that, "Man is machine, as he is. You become man only when you become conscious. And this constant effort to be established in oneself will make you conscious, will make you non-mechanical, will make you unpredictable, will make you free. Then someone can insult you and you can still laugh; you have never laughed before. Someone can insult you and you can feel love for the man; you have not felt that before. Someone can insult you and you can be thankful towards him. Something new is being born. Now you are creating a conscious being within yourself.

But the first thing to do before moving into act, because act means moving outward, moving without, moving toward others, going away from the self. Every act is a going away from the self. Before you go away, have a look, have a contact, have a dip in your inner being. First be established.

Before every moment, let there be a moment of meditation: this is what *abhyasa* is. Whatsoever you do, before doing it close your eyes, remain silent, move within. Just become dispassionate, non-attached, so you can look on as an observer, unprejudiced -- as if you are not involved, you are just a witness. And then move!

One day, just in the morning, Mulla Nasruddin's wife said to Mulla that, "In the night, while you were asleep, you were insulting me. You were saying things against me, swearing against me. What do you mean? You will have to explain." Mulla Nasruddin said, "But who says that I was asleep? I was not asleep. Just the things I want to say, I cannot say in the day. I cannot gather so much courage."

In your dreams, in your waking, you are constantly doing things, and those things are not consciously

done -- as if you are being forced to do them. Even in your dreams, you are not free. This constant mechanical behavior is the bondage. So how to be established in oneself? Through *abhyasa*.

Sufis use continuously. Whatsoever they say, do; they sit, stand, whatsoever... Before a Sufi disciple stands, he will take Allah's name. First he will take God's name. He will sit, he will take God's name. An action is to be done -- even sitting is an action -- he will say, "Allah!" So, sitting, he will say, "Allah!" Standing he will say, "Allah!" If it is not possible to say loudly, he will say inside. Every action is done through the remembrance. And by and by, this remembrance becomes a constant barrier between him and the action -- a division, a gap.

And the more this gap grows, the more he can look at his own action as if he is not the doer. Continuous repetition of Allah, by and by, he starts seeing that only Allah is the doer. "I am not the doer. I am just a vehicle or an instrument." And the moment this gap grows, all that is evil falls. You cannot do evil. You can do evil only when there is no gap between the actor and the action. Then good flows automatically.

Greater the gap between the actor and the action, more the good. Life becomes a sacred thing. Your body becomes a temple. Anything that makes you alert, established within yourself, is *abhyasa*.

OF THESE TWO, *ABHYASA* -- THE INNER PRACTICE -- IS THE EFFORT FOR BEING FIRMLY ESTABLISHED IN ONESELF. IT BECOMES FIRMLY GROUNDED ON BEING CONTINUED FOR A LONG TIME WITHOUT INTERRUPTION AND WITH REVERENT DEVOTION.

Two things. "Continuous practice for a long time." How much long? It will depend. It will depend on you, on each person, how long. The length will depend on the intensity. If the intensity is total, then very soon it can happen, even immediately. If the intensity is not so deep, then it will take a longer period.

I have heard one Sufi mystic, Junaid, was walking, just taking a walk outside his village in the morning. One man came running and asked Junaid that, "The capital of this kingdom... I want to reach the capital, how much long I will still have to travel? How much time it will take?"

Junaid looked at the man and, without answering him, again started walking. And the man was also going in the same direction, so the man followed. The man thought, "This old man seems to be deaf," so a second time asked more loudly that, "I want to know how much time it will take for me to reach the capital!"

But Junaid still continued walking. After walking two miles with that man, Junaid said, "You will have to walk at least ten hours." The man said, "But you could have said that before!" Junaid said, "How can I say it? I first must know your speed. It depends on your speed. So for these two miles I was watching, what is your speed. Only then I can answer." It depends on your intensity, your speed.

The first thing is continued practice for a long time without interruption. This has to be remembered. If you interrupt, if you do for some days and then leave for some days, the whole effort is lost. And when you start again, it is again a beginning.

If you are meditating and then you say for a few days there is no problem, you feel lazy, you feel like sleeping in the morning, and you say, "I can postpone, I can do it tomorrow," -- even one day missed, you have undone the work of many days, because you are not doing meditation today, but you will be doing many other things. Those many other things belong to your old pattern, so a layer is created. Your yesterday and your tomorrow is cut off. Today has become a layer, a different layer. The continuity is lost, and when tomorrow you start again it is again a beginning. I see many persons starting, stopping, again starting. The work that can be done within months they take years.

So this is to be remembered: without interruption. Whatsoever practice you choose, then choose it for your whole life, and just go on hammering on it, don't listen to the mind. Mind will try to persuade you, and mind is a great seducer. It can give all kinds of reasons that today it is a must not to do because you are feeling ill, there is headache, you couldn't sleep in the night, you have been so much tired so you can just rest today. But these are tricks of the mind.

Mind wants to follow its old pattern. Why the mind wants to follow its old pattern? Because there is least resistance; it is easier. And everybody wants to follow the easier path, the easier course. It is easy for the mind just to follow the old. The new is difficult.

So mind resists everything that is new. If you are in practice, in *abhyasa*, don't listen to the mind, you go on doing. By and by this new practice will go deep in the mind, and mind will stop resisting it because then it will become easier. Then for mind it will be an easy flow. Unless it becomes an easy flow, don't interrupt. You can undo a long effort by a little laziness. So it must be uninterrupted.

And, second, with reverent devotion. You can do a practice mechanically, with no love, no devotion, no feeling of holiness about it. Then it will take very long, because through love things penetrate easily in you. Through devotion you are open, more open. Seeds fall deeper.

With no devotion you can do the same thing. Look at a temple, you can have a hired priest. He will do prayers continuously for years, with no result, with no fulfillment through it. He is doing as it is prescribed, but it is a work with no devotion. He may show devotion, but he is just a servant. He is interested in his salary -- not in the prayer, not in the *puja*, not in the ritual. It is to be done -- it is a duty; it is not a love. So he will do it, years. Even for his whole life he will be just a hired priest, a salaried man. In the end, he will die as if he has never prayed. He may die in the temple praying-but he will die as if he has never prayed, because there was no devotion.

So don't do *abhyasa*, a practice, without devotion, because then you are unnecessarily wasting energy. Much can come out of it if devotion is there. What is the difference? The difference is in duty and love. Duty is something you have to do; you don't enjoy doing it. You have to carry it on somehow; you have to finish it soon. It is just an outward work. If this is the attitude, then how it can penetrate in you?

A love is not a duty, you enjoy. There is no limit to its enjoyment; there is no hurry to finish it. The longer it is, the better. It is never enough. Always you feel something more, something more. It is always unfinished. If this is the attitude, then things go deep in you. The seeds reach to the deeper soil. Devotion means you are in love with a particular abhyasa, a particular practice.

I observe many people; I work with many people. This division is very clear. Those who practice meditation as if they are doing just a technique, they go on doing it for years, but no change happens. It may help a little, bodily. They may be more healthy; their physiques will get some benefits out of it. But it is just an exercise. And then they come to me and they say "Nothing is happening."

Nothing will happen, because the way they are doing, it is something outside, just like a work -- as they go to the office at eleven and leave the office at five. With no involvement, they can go to the meditation hall. They can meditate for one hour and come back, with no involvement. It is not in their heart.

The other category of people is those who do it with love. It is not a question of doing something. It is not quantitative, it is qualitative -- how much you are involved, how much deeply you love it, how much you enjoy it -not the goal, not the end, not the result, but the very practice.

Sufis say repetition of the name of God -- repetition of the name of Allah -- is in itself the bliss. They go on repeating and they enjoy. This becomes their whole life just the repetition of the name.

Nanak says, *nam smaran* -- remembering the name is enough. You are eating, you are going to sleep, you are taking your bath, and continuously your heart is filled with the remembrance. Just go on repeating "Ram" or "Allah" or whatsoever, but not as a word, as a devotion, as a love.

Your whole being feels filled, vibrates with it, it becomes your deeper breath. You cannot live without it. And by and by it creates an inner harmony, a music. Your whole being starts falling into harmony. An ecstasy is born, a humming sensation, a sweetness surrounds you. By and by this sweetness becomes your nature. Then whatsoever you say, it becomes the name of Allah; whatsoever you say, it becomes the remembrance of the divine.

Any practice WITHOUT INTERRUPTION AND WITH REVERENT DEVOTION... for the western mind it is very difficult. They can understand practice; they cannot understand REVERENT DEVOTION. They have completely forgotten that language, and without that language practice is just Western seekers come to me and they say, "Whatsoever you say we will do," and they follow it exactly as it is said. But they work on it just as if they were working on any other know-how, a technique. They are not in love with it; they have not become mad; they are not lost in it. They remain manipulating.

They are the master, and they go on manipulating the technique just as any mechanical device they will manipulate. Just as you can push the button and the fan starts -- there is no need of any reverent devotion for the button or for the fan. And everything in life you do like that, but abhyasa cannot be done that way. You have to be so deeply related with your *abhyasa*, your practice, that you become secondary and the practice becomes primary, that you become the shadow and the practice becomes the soul -- as if it is not you who is doing the practice. But the practice is going on by itself, and you are just a part of it, vibrating with it. Then it may be that no time will be needed.

With deep devotion, results can follow immediately. In a single moment of devotion, you can undo many lives of the past. In a deep moment of devotion, you can become completely free from the past.

But it is difficult how to explain it, that reverent devotion. There is friendship, there is love, and there is a different quality of friendship plus love which is called reverend devotion. Friendship and love exist

between equals. Love between opposite sex, freindship with the same sex, but on the same level -- you are equals.

Compassion is just the opposite of reverent devotion. Compassion exists from a higher source towards a lower source. Compassion is like a river flowing from the Himalayas to the ocean. A Buddha is compassion. Whosoever comes to him, his compassion is flowing downwards. Reverence is just the opposite, as if the Ganges is flowing from the ocean towards the Himalays, from the lower to the higher.

Love is between the equals, compassion from the higher to the lower; devotion is from the lower to the higher. Compassion and devotion both have disappeared; only friendship has remained. And without compassion and devotion friendship is just hanging in between, dead, because two poles are missing. And it can exist, living, only between those two poles.

If you are in devotion, then sooner or later compassion will start flowing towards you. If you are in de3votion,, then some higher peak will start flwoing towards you. But if you are not in devotion, compassion cannot flow towards you, you are not open to it.

All *abhyasa*, all practice, is to become the lowest so the highest can flow in you -- to become the lowest. As Jesus says, "Only those who stand last will become the first in my kingdom of God."

Become the lowest,, the last. Suddenly, when you are the lowest, you are capagble of receiving the highest. And to the lowest depth only is the highest attracted, pulled. It becomes the magnet. "With devotion" means you are the lowest. That is why Buddhists choose to be beggars,, Sufis have chosen to be beggars -- just the lowest, the beggars. And we have seen that in these beggars the highest has happened.

But this is their choice. They have put themselves in the last. They are the last ones -- not in competition with anybody, just valley-like, low, lowest.

That's why, in the old Sufi sayings it is said, "Become a slave of God" -- just a slave, repeating his name, constantly thanking him,, constantly feeling gratitude, constantly filled with so many blessings that he has poured upon you.

And with this reverence, devotion, uninterrupted *abhyasa*, practice. Patanjali says these two, *vairagya* and *abhyasa*, they help the mind to cease. And when mind ceases you are, for the first time, really taht which you are meant to be, that which is your destiny.

Yoga: The Alpha and the Omega, Vol 1

Chapter #8
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The first question:

PATANJALI HAS STRESSED THE IMPORTANCE OF NON-ATTACHMENT, THAT IS, CESSATION OF DESIRES, FOR BEING ROOTED IN ONESELF. BUT IS NON-ATTACHMENT REALLY AT THE BEGINNING OF THE JOURNEY, OR AT THE VERY END?

The beginning and the end are not two things. The beginning is the end, so don't divide them and don't think in terms of duality. If you want to be silent in the end, you will have to be in silence from the very beginning. In the beginning the silence will be like a seed; in the end it will become a tree. But the tree is hidden in the seed, so the beginning is just the seed.

Whatsoever the ultimate goal, it must be hidden here and now, just in you, in the very beginning. If it is not there in the beginning, you cannot achieve it in the end. Of course, there will be a difference -- in the beginning it can only be a seed; in the end it will be the total flowering. You may not be able to recognize it when it is a seed, but it is there whether you recognize it or not. So when Patanjali says non-attachment is needed in the very beginning of the journey, he is not saying that it will not be needed in the end.

Non-attachment in the beginning will be with effort; non-attachment in the end will be spontaneous. In the beginning you will have to be conscious about it; in the end there will be no need to be conscious about it. It will be just your natural flow.

In the beginning you have to practice it. Constant alertness will be needed. A struggle will be there with your past, with your patterns of attachment; fight will be there. In the end there will be no fight, no alternative no choice. You will simply flow in the direction of desirelessness. That would have become your nature.

But, remember, whatsoever is the goal, it has to be practiced from the very beginning. The first step is also the last. So one has to be very careful about the first step. If the first is in the right direction, only then the last will be achieved. If you miss the first step, you have missed all.

This will come again and again to your mind, so understand it deeply because many things Patanjali will say which look like ends. Non-violence is the end -- when a person becomes so compassionate, so deeply love-filled, that there is no violence, no possibility of violence. Love or non-violence is the end. Patanjali will say to practice it from the very beginning.

The goal has to be in your view from the very beginning. The first step of the journey must be absolutely devoted to the goal, directed to the goal, moving towards the goal. It cannot be the absolute thing in the beginning, neither Patanjali expects it. You cannot be totally non-attached, but you can try. The very effort will help you.

You will fall many times; you will again and again get attached. And your mind is such that you may even get attached with non-attachment. Your pattern is so unconscious, but effort, conscious effort, by and by will make you alert and aware. And once you start feeling the misery of attachment then there will be less need for the effort, because no one wants to be miserable, no one wants to be unhappy.

We are unhappy because we don't know what we are doing, but the longing in every human being is for happiness. No one longs for misery; everybody creates misery because we don't know what we are doing. Or we may be moving in desires towards happiness, but the pattern of our mind is such that we actually move towards misery.

From the very beginning, a child is born, is brought up, wrong mechanisms are fed in his mind, wrong attitudes are fed. No one is trying to make him wrong, but wrong people are all around. They cannot be anything else; they are helpless.

A child is born without any pattern. Only a deep longing for happiness is present, but he doesn't know how to achieve it; the how is unknown. He knows this much is certain, that happiness is to be attained. He will struggle his whole life, but the means, the methods how it is to be achieved, where it is to be achieved, where he should go to find it, he doesn't know. The society teaches him how to achieve happiness, and the society is wrong.

A child wants happiness, but we don't know how to teach him to be happy. And whatsoever we teach him, it becomes the path towards misery. For example, we teach him to be good. We teach him not to do certain things and to do certain things without ever thinking that it is natural or unnatural. We say, "Do this; don't do that." Our "good" may be unnatural -- and if whatsoever we teach as good is unnatural, then we are creating a pattern of misery.

For example, a child is angry, and we tell him, "Anger is bad. Don't be angry." But anger is natural, and just by saying, "Don't be angry," we are not destroying anger, we are just teaching the child to suppress it. Suppression will become misery because whatsoever is suppressed becomes poisonous. It moves into the very chemicals of the body; it is toxic. And continuously teaching, that "Don't be angry," we are teaching him to poison his own system.

One thing we are not teaching him: how not to be angry. We are simply teaching him how to suppress the anger. And we can force him because he is dependent on us. He is helpless; he has to follow us. If we

say, "Don't be angry," then he will smile. That smile will be false. Inside he is bubbling, inside he is in turmoil, inside there is fire, and he is smiling outside.

A small child -- we are making a hypocrite out of him. He is becoming false and divided. He knows that his smile is false, his anger is real, but the real has to be suppressed and the unreal has to be forced. He will be split. And by and by, the split will become so deep, the gap will become so deep, that whenever he smiles he will smile a false smile.

And if he cannot be really angry, then he cannot be really anything because reality is condemned. He cannot express his love, he cannot express his ecstasy -- he has become afraid of the real. If you condemn one part of the real, the whole reality is condemned, because reality cannot be divided and a child cannot divide.

One thing is certain: the child has come to understand that he is not accepted. As he is, he is not acceptable. The real is somehow bad, so he has to be false. He has to use faces, masks. Once he has learned this, the whole life will move in a false dimension. And the false can only lead to misery, the false cannot lead to happiness. Only the true, authentically real, can lead you towards ecstasy, towards peak experiences of life -- love, joy, meditation, whatsoever you name.

Everybody is brought up in this pattern, so you long for happiness, but whatsoever you do creates misery. The first thing towards happiness is to accept oneself, and the society never teaches you to accept yourself. It teaches you to condemn yourself, to be guilty about yourself, to cut many parts. It cripples you, and a crippled man cannot reach to the goal. And we are all crippled.

Attachment is misery, but from the very beginning the child is taught for attachment. The mother will say to the child, "Love me; I am your mother." The father will say, "Love me; I am your father" -- as if someone is a father or a mother so he becomes automatically lovable.

Just being a mother doesn't mean much or just being a father doesn't mean much. To be a father is to pass through a great discipline. One has to be lovable. To be a mother is not just to reproduce. To be a mother means a great training, a great inner discipline. One has to be lovable.

If the mother is lovable, then the child will love without any attachment. And wherever he will find that someone is lovable, he will love. But mothers are not lovable, fathers are not lovable; they have never thought in those terms -- that love is a quality. You have to create it; you have to become.

You have to grow. Only then can you create love in others. It cannot be demanded. If you demand it, it can become an attachment, but not love. So the child will love the mother because she is his mother. The mother or the father, they become the goals. These are relationships, not love. Then he becomes attached to the family, and family is a destructive force because the family of the neighbor is separate. It is not lovable because you don't belong to it. Then your community, your nation... but the neighboring nation is the enemy.

You cannot love the whole humanity. Your family is the root cause. And the family has not been bringing you to be a lovable person, and a loving person. It is forcing some relationships. Attachment is a relationship, and love -- love is a state of mind. Your father will not say to you, "Be loving," because if you are loving you can be loving to anybody. Even sometimes the neighbor may be mc re lovable than your father, but the father cannot accept this -- that anybody can be more lovable than him, because he is your father. So relationship has to be taught, not love.

This is *my* country; that's why I have to love this country. If simply this is taught: that *love* -- then I can love any country. But the politician will be against it, because if I love any country, if I love this earth, then I cannot be dragged into war. So the politicians will teach, "Love this country. This is your country. You are born here. You belong to this country; your life, your death, belongs to this country." So he sacrifices you for it.

The whole society is teaching you relationships, attachments, not love. Love is dangerous because it knows no boundaries. It can move; it is freedom. So your wife will teach you, "Love me because I am your wife." The husband is teaching the wife, "Love me because I am your husband." Nobody is teaching love.

If simply love is taught, then the wife can say, "But the other person is more lovable." If the world was really free to love, then just being a husband cannot carry any meaning, just by being a wife, doesn't mean anything. Then love will freely flow. But that is dangerous; the society cannot allow it, the family cannot allow it, religions cannot allow it. So in the name of love they teach attachment, and then everybody is in misery.

When Patanjali says "non-attachment", he is not anti-love. Really, he is for love. Non-attachment means be natural, loving, flowing, but don't get obsessed and addicted. Addiction is the problem. Then it is like a

disease. You cannot love anybody except your child -- this is addiction. Then you will be in misery. Your child can die; then there is no possibility for your love to flow. Even if your child is not going to die, he will grow. And the more he grows, the more he will become independent. And then there will be pain. Every mother suffers, every father suffers.

And the child will become adult, he will fall in love with some woman. And then the mother suffers: a competitor has entered. But this is because of attachment. If a mother really loved the child, she will help him to be independent. She will help him to move in the world and to make as many love contacts as possible, because she would know that the more you love, the more you are fulfilled. And when her child falls in love with a woman, she will be happy; she will dance with joy.

Love never gives you misery because if you love someone you love his happiness. If you are attached to someone, you don't love his happiness, you love only your selfishness; you are concerned only with your own egocentric demands.

Freud discovered many things. One of them is mother or father fixation. He says the most dangerous mother is that which forces the child to love her so much that he becomes fixed, and he will not be able to love anybody else. So there are millions of people suffering because of such fixations.

As far as I have been trying to study many people... Almost all the husbands, at least ninety-nine percent, are trying to find their mothers in their wives. Of course, you cannot find your mother in your wife; your wife is not your mother. But a deep fixation with the mother, and then they are dissatisfied with the wife because she is not mothering them. And every wife is searching for the father in the husband. No husband is your father. And if she is not satisfied with the fathering, then she is dissatisfied.

These are fixations. In Patanjali's language, he calls them attachments. Freud calls them fixations. The words differ, but the meaning is the same. Don't get fixed; be flowing. Non-attachment means you are not fixed. Don't be like ice cubes, be like water -- flowing. Don't be frozen.

Every attachment becomes a frozen thing, dead. It is not vibrating with life; it is not a constantly moving response. It is not moment to moment alive, it is fixed. You love a person -- if it is love, then you cannot predict what is going to happen next moment. It is impossible to predict; moods change like weather. You cannot say the next moment also your lover will be loving to you. Next moment he may not feel like loving. You cannot expect.

If he next moment also loves you, it is good, you are thankful. If he is not loving in the next moment, nothing can be done; you are helpless. You have to accept the fact that he is not in the mood. Nothing to cry about, simply there is no mood! You accept the situation. You don't force the lover to pretend, because pretension is dangerous.

If I feel loving towards you, I say, "I love you," but the next moment I can say, "No, I don't feel any love in this moment." So there are only two possibilities -- either you accept my non-loving mood, or you force that "Whether you love me or not, at least show that you love me." If you force me, then I become false and the relationship becomes a pretension, a hypocrisy. Then we are not true to each other. And two persons who are not true to each other how can they be in love? Their relationship will have become a fixation.

Wife and husband, they are fixed, dead. Everything is certain. They are behaving towards each other as if they are things. You come to your home, your furniture will be the same because furniture is dead. Your house will be the same because house is dead. But you cannot expect your wife to be the same, she is alive, a person. And if you expect her to be the same as she was when you left the house, then you are forcing her to be just a furniture, just a thing. Attachment forces the persons related to be things and love helps the persons to be more free, to be more independent, to be more true. But truth can only be in constant flow, it can never be frozen.

When Patanjali says "non-attachment, he is not saying to kill your love. Rather, on the contrary, he is saying that "Kill all that poisons your love, kill all the obstacles, destroy all the obstacles that kill your love." Only a yogi can be loving. The worldly person cannot be loving, he can be attached.

Remember this: attachment means fixation -- and you cannot accept anything new in it, only the past. You don't allow the present, you don't allow the future to change anything. And life is change. Only death is unchanging.

If you are unattached, then moment to moment you move without any fixation. Every moment life will bring new happinesses, new miseries. There will be dark nights and there will be sunny days, but you are open; you don't have a fixed mind. When you don't have a fixed mind even a miserable situation cannot give you misery, because you don't have anything to compare it. You were not expecting something against it, so you cannot be frustrated.

You get frustrated because of your demands. You were thinking that when you will come back home, your wife will be just standing outside to welcome you. And if she is not standing there outside to welcome you, you cannot accept it. And this gives you frustration and misery. You demand, and through demand you create misery. And demand is possible only if you are attached. You cannot demand with persons who are strangers to you. Only with attachment demand comes in. That is why all attachments become hellish.

Patanjali says be non-attached. That means be flowing, accepting, whatsoever life brings. Don't demand and don't force. Life is not going to follow you. You cannot force life to be according to you. It is better to flow with the river rather than pushing it. Just flow with it! Much happiness becomes possible. There is already much happiness all around you, but you cannot see it because of your wrong fixations.

But this non-attachment in the beginning will only be a seed. In the end, non-attachment becomes desirelessness. In the beginning non-attachment means non-fixation; in the end non-attachment will mean desirelessness, no desire. In the beginning no demand; in the end no desire.

But if you want to reach to this end of no-desire, start from no-demand. Even for twenty-four hours try Patanjali's formula. Just for twenty-four hours, flowing with life not demanding anything. Whatsoever life gives, feeling grateful, thankful. Just moving for twenty-four hours in a prayerful state of mind -- not asking, not demanding, not expecting -- and you will have a new opening. Those twenty-four hours will become a new window. And you will feel how ecstatic you can become.

But you will have to be alert in the beginning. It cannot be expected that non-attachment, for the seeker can be a spontaneous act.

The second question:

HOW IS IT THAT AN ENLIGHTENED ONE GIVES OF HIMSELF TO ONE ONLY, AS LORD BUDDHA DID IN THE CASE OF MAHAKASHYAP? REALLY, THIS BUDDHIST TRADITION OF ONE DISCIPLE RECEIVING THE LIGHT CONTINUED FOR EIGHT GENERATIONS. WAS IT NOT POSSIBLE FOR A GROUP TO BE ITS RECIPIENT?

No, it is never possible because the group has got no soul, the group has got no self. Only the individual can be the recipient, the receiver, because only the individual has the heart. Group is not a person.

You are here, I am talking, but I am not talking to the group because with the group there can be no communication. I am talking to each individual here. You have gathered in a group, but you are not hearing me as a group; you are hearing me as individuals. Really, the group doesn't exist. Only individuals exist. "Group" is just a word. It has no reality, no substance. It is just the name of a collectivity.

You cannot love a group, you cannot love a nation, you cannot love humanity. But there are persons who claim that they love humanity. They deceive themselves because there is no one like humanity anywhere, only human beings are there. Go and search; you will never find humanity somewhere.

Really, these are the persons who claim that they love humanity; these are the persons who cannot love persons. They are incapable of being in love with persons. Then big names -- humanity, nation, universe. They may even love God, but they cannot love a person, because to love a person is arduous, difficult. It is a struggle. You have to change yourself. To love humanity, there is no problem -- there is no humanity; you are alone. Truth, beauty, love or anything that is significant always belongs to the individual. Only individuals can be recipients.

Ten thousand monks were there when Buddha poured his being into Mahakashyap, but the group was incapable. No group can be capable, because consciousness is individual, awareness is individual. Mahakashyap rose to the peak where he could receive Buddha. Other individuals can also become that peak, but no group.

Religion basically remains individualistic, and it cannot be otherwise. That is one of the basic fights between communism and religion. Communism thinks in terms of groups, societies, collectivities, and religion thinks in terms of the individual person, self. Communism thinks that the society can be changed as a whole, and religion thinks only individuals can be changed. Society cannot be changed as a whole because society has no soul, it cannot be transformed. In fact, there is no society, only individuals.

Communism says there are no individuals, only society. Communism and religion, they are absolutely antagonistic, and this is the antagonism -- if communism becomes prevalent, then individual freedom disappears. Then only the society exists. Individual is not allowed really to be there. He can exist only as a

part, as a cog in the wheel. He cannot be allowed to be a self.

I have heard one anecdote. One man reported into a Moscow police station that his parrot is missing. So he was directed to the clerk concerned. The clerk wrote, and the clerk asked, "Does the parrot speak also? He talks?" The man became afraid, a little troubled, uncomfortable. The man said, "Yes, he talks. But whatsoever political opinion he expresses, those political opinions are strictly his own!" A parrot! This individual was afraid because parrot means those political opinions must belong to his master. A parrot simply imitates.

No individuality is allowed. You cannot have your opinions. Opinions are the concern of the state, the group mind. And group mind is the lowest thing possible. Individuals can reach to the peaks; no group has ever become Buddha-like or Jesus-like. Only individual peaks.

Buddha is giving his whole life's experience to Mahakashyap because there is no other way. It cannot be given to any group. It cannot be; it is just impossible. Communication, communion can only be between two individuals. It is a personal, deeply personal faith. Group is impersonal. And remember that group can do many things -- madness is possible with the group, but Buddhahood is not possible. A group can be mad, but a group cannot be enlightened.

Lower the phenomenon, the group can participate in it more. So all great sins are committed by the group not by individuals. An individual can murder few people, but an individual cannot become "Fascism", he cannot murder millions. Fascism can murder millions, and with good conscience!

After the Second World War all the war criminals confessed that they are not responsible: they were just ordered from above, and they followed the orders. They were just part of the group. Even Hitler and Mussolini were very much sensitive in their private lives. Hitler used to listen to music; loved music. Even sometimes he used to paint; loved painting. Seems impossible, Hitler loving painting and music, so sensitive, and killing millions of Jews without any inconvenience, without any discomfort in his conscience, not even a prick. He was "not responsible". Then he was just the leader of a group.

When you are moving in a crowd, you can commit anything because you feel "The crowd is doing it. I am just part of it." Alone, you would think thrice whether to do it or not. In the crowd responsibility is lost, your individual thinking is lost, your discrimination is lost, your awareness is lost. You have become just a part of a crowd. Crowds can go mad. Every country knows, every period knows crowds can go mad, and then they can do anything. But it has never been heard that crowds can become enlightened.

The higher states of consciousness can be achieved only by individuals. More responsibility has to be felt -- more individual responsibility, more conscience. The more you feel you are responsible, the more you feel you have to be aware, the more you become individual.

Buddha communicates with Mahakashyap his silent experience, his silent *sambodhi*, his silent enlightenment, because Mahakashyap also has become a peak, a height, and two heights can meet now. And this will always be so. So if you want to reach higher peaks, don't think in terms of groups, think in terms of your own individuality. A group can be helpful in the beginning, but the more you grow, less and less group can be helpful.

A point comes when group cannot be of any help, you are left alone. And when you are totally alone and you start growing in your loneliness, for the first time you are crystallized. You become a soul, a self.

The third question:

PRACTICE IS A SORT OF CONDITIONING AT PHYSICAL AND MENTAL LEVELS, AND IT IS THROUGH CONDITIONING THAT SOCIETY MAKES MAN ITS SLAVE. IN THAT CASE HOW CAN PATANJALI'S PRACTICE BE AN INSTRUMENT OF LIBERATION?

Society conditions you to make a slave out of you, an obedient member, so the question seems valid-how a continuous reconditioning of the mind can make you liberated? The question seems valid only because you are confusing two types of conditioning.

You have come to me, you have traveled a path. When you will be going back, you will travel the same path again. The mind can ask, "The path which brought you here, how it can take you back, the same path?" The path will be the same, your direction will be different -- quite the opposite. While you were coming towards me you were facing towards me, when going back you will be facing the opposite direction -- the

path will be the same.

The society conditions you to make an obedient member, to make you a slave. Just a path. The same path has to be traveled to make you free, only the direction will be the opposite. The same method has to be used to "uncondition" you.

I remember one parable. Once Buddha came to his monks; he was going to deliver a sermon. He sat under his tree. He was having a handkerchief in his hand. He looked at the handkerchief. The whole congregation also looked what he was doing. Then he binds five knots in the handkerchief and then he asks, "What should I do now to unknot this handkerchief? What should I do now?" And he asked two questions. One: "Is the handkerchief the same when there were no knots on it or is it different?"

One *bhikkhu*, one monk, says that, "In a sense it is the same because the quality of the handkerchief has not changed. Even with knots it is the same, the same handkerchief. The inherent nature remains the same. But in a sense it has changed because something new has appeared. Knots were not there, now knots are there. So superficially it has changed, but deep down it has remained the same."

Buddha says, "This is the situation of human mind. Deep down it remains unknotted. The quality remains the same." When you become a Buddha, an enlightened one, you will not have a different consciousness. The quality will be the same. The difference is only that now you are a knotted handkerchief; your consciousness has a few knots.

Second thing Buddha asked: "What I should do to unknot the handkerchief?" Another monk says, "Unless we know what you have done to knot it we cannot say anything, because the reverse process will have to be applied. The way you have knotted it has to be known first, because that will be the way again in the reverse order to unknot." So Buddha says, "This is the second thing. How you have come into this bondage, this has to be understood. How you are conditioned in your bondage, this has to be understood, because the same will be the process, in reverse order, to uncondition you."

If attachment is the conditioning factor, then non-attachment will become the unconditioning factor. If expectation leads you in misery, then non-expectation will lead you into non-misery. If anger creates a hell within you, then compassion will create a heaven. So whatsoever the process of misery, the reverse will be the process of happiness. Unconditioning means you have to understand the whole knotted phenomenon of human consciousness as it is. This whole process of yoga will be nothing understanding the complex knots and then unknotting them, unconditioning them. It is not a reconditioning, remember. It is simply unconditioning; it is negative. If it is a reconditioning, then you will become a slave again -- a new type of slave in a new imprisonment. So this difference has to be remembered: it is unconditioning, not reconditioning.

Because of this, many problems have arisen. Krishnamurti goes on saying that if you do anything it will become a reconditioning, so don't do anything. If you do anything it will become a reconditioning. You may be a better slave, but you will remain a slave. Listening to him, many people have stopped all efforts. But that doesn't make them liberated. They are not liberated. The conditioning is there. They are not reconditioning. Listening to Krishnamurti, they have stopped, they are not reconditioning. But are they also not unconditioning. They remain the slaves.

So I am not for reconditioning, neither is Patanjali for reconditioning. I am for unconditioning, and Patanjali is also for unconditioning. Just understand the mind. Whatsoever its disease, understand the disease, diagnose it, and move in the reverse order.

What is the difference? Take some actual example. You feel anger. Anger is a conditioning; you have learned it. Psychologists say that it is a learning; it is a programmed thing. Your society teaches it to you. There are societies even now which never get angry, the members never get angry. There are societies, small tribal clans still in existence, which have never known any fight, no war.

In Philippines, a small aboriginal tribe exists. For three thousand years it has not known any fight, not a single murder, not a single suicide. What has happened to it? And they are the most peace-loving people, the most happy possible. Their society from the very beginning never conditions them for anger. In that tribe, even in your dream if you kill someone, you have to go and ask his forgiveness -- even in dream. If you are angry with someone and fighting, next day you have to declare to the village that you have done something wrong. Then the village will gather together, and the wise men of the village will diagnose your dream and they will suggest what is to be done now -- even small children!

I was reading their dream analyses. They seem to be one of the most penetrating people. A small child dreams. In dream he sees the boy of the neighbor, very sad. So he tells the dream to his father so in the morning that "I have seen the boy of the neighbor very sad."

So the father thinks over it, closes his eyes, meditates, and then he says, "If you have seen him sad, that means somehow his sadness is related to you. No one else has dreamed about him that he is sad, so either knowingly or unknowingly you have done something which creates his sadness. Or, if you have not done, in the future you are going to do. So the dream is just a prediction for the future. You go with many sweets, many gifts. Give sweets and gifts to the boy and ask for his forgiveness -- either of something done in the past or something which you are going to do in the future."

So the boy goes, gives the fruits, sweets, gifts, and asks his forgiveness because somehow, in the dream, he is responsible for his sadness. From the very beginning the children are brought up in this way. If this tribe has existed without strife, fight, murder, suicide, there is no wonder. They cannot conceive. A different type of mind is functioning there.

Psychologists say that hate or anger are not natural. Love is natural: hate and anger are just created. They are hindrances in love, and society conditions you for them. Unconditioning means whatsoever the society has done, it has done. There is no use going on condemning it; it is already the case. And by simply saying the society is responsible, you are not helped. It has been done. Now -- right now what you can do, you can uncondition. So whatsoever your problems, look deep in the problem. Penetrate it, analyze it, and look how you are conditioned for it.

For example, there are societies which never feel competitive. Even in India, there are aboriginal tribes -- no competition exists. Of course, they cannot be very progressive in our measurement, because our progress can only be through competition. They are not competitive. Because they are not competitive, they are not angry, they are not jealous, they are not so hate-filled, they are not so violent. They don't expect much, and whatsoever their life gives to them they feel happy and grateful.

To you, whatsoever life gives... you will never feel grateful. You will always be frustrated because you can always ask more. And there is no end to your expectations and desires. So if you feel miserable, look into the misery and analyze it. What are the conditioning factors which are creating the misery? And there is not much difficulty to understand. If you can create misery, if you are so capable of creating misery, there is no difficulty in understanding it. If you can create it, you can understand it.

Patanjali's whole standpoint is this: looking into the misery of man, it is found that man himself is responsible. He is doing something to create it. That doing has become habitual, so he goes on doing it. It has become repetitive, mechanical, robot-like. If you become alert, you can drop out of it. You can simply say, "I will not cooperate." The mechanism will start working.

Someone insults you. You just stand still, remain silent. The mechanism will start; it will bring the past pattern. The anger will be coming, the smoke will arise, and you will feel just on the verge of getting mad. But you stand. Don't cooperate and just look what the mechanism is doing. You will feel wheels within wheels within you, but they are impotent because you are not cooperating.

Or, if you feel it impossible to remain in such a still state, then close your door, move into the room, have a pillow before you, and beat the pillow. And be angry with the pillow. And when you are beating on, getting angry and mad with the pillow, just go on watching what you are doing, what is happening, how the pattern is repeating itself.

If you can stand still, that's the best. If you feel it is difficult, you are pulled, then move into a room and be angry on the pillow. Because with the pillow, your madness will be totally visible to you; it will become transparent. And the pillow is not going to react; you can watch more easily. And there is no danger, no safety problem. You can watch. Slowly, the rising of the anger and the decline of the anger.

Watch both, the rhythm. And when your anger is exhausted, you don't feel like beating the pillow any more, or you have started laughing or you feel ridiculous, close your eyes, sit on the floor, and meditate on what has happened. Do you still feel anger for the person who has insulted you, or it is thrown onto the pillow? You will feel a certain calmness falling on you. And you will not feel angry now with the person concerned. Rather, you may even feel compassion for him.

One young American boy was here two years before. He had escaped from America only because of one problem, one obsession: he was continuously thinking of murdering his father. The father must have been a dangerous man; must have suppressed this boy too much. In his dreams he was thinking of murdering, in his daydreams also he was thinking of murdering his father. He escaped from his home only just so that the father is not there. Otherwise, any day something can happen. The madness is there; it can erupt any moment.

He was here with me. And I told him, "Don't suppress it." I gave him a pillow and said, "This is your father. Now do whatsoever you like." At first he started laughing, laughing in a mad way. And he said, "It

looks ridiculous." I told him, "Let it be ridiculous. If it is in the mind, let it come out." For fifteen days continuously he was beating and tearing the pillow, and doing it. On the sixteenth day he came with a knife. I had not told him. So I asked him, "Why this knife?"

He said, "Now don't stop me. Let me kill. Now the pillow is not pillow for me. The pillow has actually become my father." That day he killed his father. And then he started crying; tears came through his eyes. He became calmed down, relaxed, and he told me, "I am feeling much love for my father, much compassion. Now allow me to go back."

He is back now. The relationship has totally changed. What has happened? Just a mechanical obsession is released.

If you can stand still when some old pattern grips your mind, it is good. If you cannot, then allow it to happen in a dramatic way, but alone, not with someone. Because whenever you enact your pattern, allow your pattern with someone, it creates new reactions and it is a vicious circle.

The most significant point is to be watchful of the pattern -- whether you are standing silently or acting your anger and hate out -- watchful, looking how it uncoils. And if you can see the mechanism, you can undo it.

All the steps in yoga are just for undoing something which you have been doing. They are negative; nothing new is to be created. Only the wrong is to be destroyed, and the right is already there. Nothing positive is to be done, only something negative. The positive is hidden there. It is just like a stream is there, hidden under a rock. You are not to create the stream. It is already there, knocking; wants to be released and to become free and flowing. A rock is there. The rock has to be undone. Once the rock is removed, the stream starts flowing.

Bliss, happiness, joy or whatsoever you call it is there already flowing in you. Only some rocks are there. Those rocks are the conditionings of the society. Uncondition them. If you feel attachment is the rock, then make efforts for non-attachment. If you feel anger is the rock, then make efforts for non-anger. If you feel greed is the rock, then make efforts for non-greed. Just do the opposite. Don't suppress greed. Just do the opposite: do something which is non-greed. Just don't suppress anger; do something which is non-anger.

In Japan, when someone gets angry, they have a traditional teaching. If someone gets angry, immediately he has to do something which is non-anger. And the same energy which was going to move into anger moves into non-anger. Energy is neutral. If you feel angry with someone and you want to slap his face, give him a flower and see what happens.

You wanted to slap his face; you wanted to do something -- that was anger. Give him a flower and just watch what is happening within you -- you are doing something which is of non-anger. And the same energy which was going to move your hand will move your hand. And the same energy which was going to hit him is now going to give the flower. But the quality has changed. You have done something. And the energy is neutral. If you don't do something, then you suppress -- and suppression is poisonous. Do something, but just the opposite. And this is not a new conditioning, it is just to uncondition the old. When the old has disappeared, the knots have disappeared, you need not worry for anything to do. Then you can flow spontaneously.

The last question:

YOU SAID THAT THE SPIRITUAL ENDEAVOR MAY TAKE TWENTY TO THIRTY YEARS OR EVEN LIVES, AND THAT EVEN THEN IT IS EARLY. BUT THE WESTERN MIND SEEMS TO BE RESULT-ORIENTED, IMPATIENT AND TOO PRACTICAL. IT WANTS INSTANTANEOUS RESULTS. RELIGIOUS TECHNIQUES COME AND GO LIKE OTHER FADS IN THE WEST. THEN HOW DO YOU INTEND TO INTRODUCE YOGA TO THE WESTERN MIND?

I am not interested in the western mind or the eastern mind. These are just two aspects of one mind. I am interested in the mind. And this eastern-western dichotomy is not very meaningful, not even significant now. There are eastern minds in the West and there are western minds in the East. And now the whole thing has become a mess. East is now also in a hurry. The old East has disappeared completely.

I am reminded of one Taoist anecdote. Three Taoists were meditating in a cave. One year passed. They were silent, sitting, meditating. One day one horseman passed nearby. They looked. One of the three hermits said, "The horse he was riding was white." The other two remained silent. After one year again, the second

hermit said, "The horse was black, not white." Then one more year passed again. The third hermit said, "If there are going to be discussions, I am leaving. If there is going to be any bickering, I am leaving. I am leaving! You are disturbing my silence!"

What did it matter whether the horse was white or black? Three years! But this was the flow in the East. Time was not. East was not conscious of time at all. East lived into eternity, as if time was not passing. Everything was static.

But that East no longer exists. West has corrupted everything; the East has disappeared. Through western education everybody is now western. Only few island-like people are there who are eastern -- they can be in the West, they can be in the East, they are not in any way confined to the East. But the world as a whole, the earth as a whole, has become western.

Yoga says -- and let it penetrate you very deeply because it will be very meaningful -- yoga says that the more you are impatient, the more time will be needed for your transformation. The more in hurry, the more you will be delayed. Hurry itself creates such a confusion that delay will result.

The less in a hurry, earlier will be the results. If you are infinitely patient, this very moment transformation can happen. If you are ready to wait forever, you may not wait even for the next moment. This very moment the thing can happen, because it is not a question of time, it is a question of your quality of the mind.

Infinite patience. Simply not hankering for results gives you much depth. Hurry makes you shallow. You are in such a hurry that you cannot be deep. This moment you are not interested here in this moment, but what is going to happen in the next. In result you are interested. You are moving ahead of you; your movement is mad. So you may run too much, you may travel too much, you will not reach anywhere because the goal to be reached is just here. You have to drop into it, not to reach anywhere. And the dropping is possible only if you are totally patient.

I will tell you one Zen anecdote. One Zen monk is passing through a forest. Suddenly he becomes aware one tiger is following him, so he starts running. But his running is also of a Zen type; he is not in a hurry. He is not mad. His running also is smooth, harmonious. He is enjoying it. And it is said that the monk thinks in the mind, "If the tiger is enjoying it, then why not I?"

And the tiger is following him. Then he comes near a precipice. Just to escape from the tiger he hangs with the branch of a tree. And then he looks downwards. One lion is standing there in the valley, waiting for him. Then the tiger has reached, he is standing just near the tree on the hilltop. He is hanging in between, just with a branch, and another lion is waiting for him, deep down.

He laughs. Then he looks. Two mice are just cutting that branch... one white, one black. Then he laughs very loudly. He says, "This is life. Day and night, white and black mice cutting. And wherever I go, death is waiting. This is life!" And it is said that he achieves a *satori* -- the first glimpse of enlightenment. This is life! Nothing to worry about; this is how things go. Wherever you go death is waiting, and even if you don't go anywhere day and night are cutting your life. So he laughs loudly.

Then he looks around, because now it is fixed. Now there is no worry. When death is certain, what is the worry? Only in uncertainty there is worry. When everything is certain, there is no worry; now it has become a destiny. So he looks for these few moments how to enjoy. He becomes aware just by the side of the branch some strawberries, so he picks a few strawberries, eats them. They are the best of his life. He enjoys them, and it is said he becomes enlightened in that moment.

He has become a Buddha because death is so near even then he is not in any hurry. He can enjoy a strawberry. It is sweet! The taste of it is sweet! He thanks God. It is said in that moment everything disappears -- the tiger, the lion, the branch, he himself. He has become the cosmos.

This is patience, absolute patience! Wherever you are, in that moment enjoy without asking for the future. No futuring in the mind -- just the present moment, the nowness of the moment, and you are satisfied. Then there is no need to go anywhere. Wherever you are, from that very point you will drop into the ocean; you will become one with the cosmos.

But the mind is not interested in here and now. The mind is interested somewhere in the future in some results. So the question is, in a way, relevant for such a mind, the modern mind it will be better to call it rather than western. The modern mind is constantly obsessed with the future, with the result, not with the here and now.

How this mind can be taught yoga? This mind can be taught yoga because this future orientation is leading nowhere. And this future orientation is creating constant misery for the modern mind. We have created a hell, and we have created too much of it. Now either man will have to disappear from this planet

earth, or he will have to transform himself. Either humanity will have to die completely -- because this hell cannot be continued any more -- or we will have to go through a mutation.

Hence, yoga can become very meaningful and significant for the modern mind because yoga can save. It can teach you again how to be here and now -- how to forget past, how to forget future, and how to remain in the present moment with such intensity that this moment becomes timeless; the very moment becomes eternity.

Patanjali can become more and more significant. As this century will come to its closure, techniques about human transformation will become more and more important. They are already becoming all over the world -- whether you call them yoga or Zen or you call them Sufi methods or you call them Tantra methods. In many, many ways, all the old traditional teachings are erupting. Some deep need is there, and those who are thinking, anywhere, in any part of the world, they have become interested to find again how humanity in the past existed with such beatitude, such bliss. With so poor conditions, how such rich men existed in the past, and we, with such a rich situation, why we are so poor?

This is a paradox, the modern paradox. For the first time on the earth we have created rich, scientific societies, and they are the most ugly and most unhappy. And in the past there was no scientific technology, no affluence, nothing of comfort, but humanity was existing in such a deep, peaceful milieu -- happy, thankful. What has happened? We can be more happy than anyone, but we have lost contact with existence.

And that existence is here and now, and an impatient mind cannot be in contact with it. Impatience is like a feverish, mad state of mind; you go on running. Even if the goal comes, you cannot stand there because the running has become just the habit. Even if you reach the goal you will miss it, you will pass it because you cannot stop. If you can stop, the goal is not to be searched.

Zen Master Hui-Hai, has said that, "Seek, and you will lose; don't seek, and you can get it immediately. Stop, and it is here. Run, it is nowhere."

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THE FIRST STATE OF *VAIRAGYA*, DESIRELESSNESS -- CESSATION FROM SELF-INDULGENCE IN THE THIRST FOR SENSUOUS PLEASURES, WITH CONSCIOUS EFFORT.
THE LAST STATE OF *VAIRAGYA*, DESIRELESSNESS -- CESSATION OF ALL DESIRING BY KNOWING THE INNERMOST NATURE OF *PURUSHA*, THE SUPREME SELF.

Abhyasa and *vairagya* -- constant inner practice and desirelessness: these are the two foundation stones of Patanjali's yoga. Constant inner effort is needed not because something has to be achieved, but because of wrong habits. The fight is not against nature, the fight is against habits. The nature is there, every moment available to flow in, to become one with it, but you have got a wrong pattern of habits. Those habits create barriers. The fight is against these habits, and unless they are destroyed, the nature, your inherent nature, cannot flow, cannot move, cannot reach to the destiny for which it is meant to be.

So remember the first thing: the struggle is not against nature. The struggle is against wrong nurture, wrong habits. You are not fighting yourself; you are fighting something else which has become fixed with you. If this is not understood rightly, then your whole effort can go in a wrong direction. You may start fighting with yourself, and if once you start fighting with yourself you are fighting a losing battle. You can never be victorious. Who will be victorious and who will be defeated? -- because you are both. The one who is fighting and the one with whom you are fighting is the same.

If my both hands start fighting, who is going to win? Once you start fighting with yourself you are lost. And so many persons, in their endeavors, in their seeking for spiritual truth, fall into that error. They become victims of this error; they start fighting with themselves. If you fight with yourself, you will go more and more insane. You will be more and more divided, split. You will become schizophrenic. This is what is happening in the West.

Christianity has taught -- not Christ, Christianity -- has taught to fight with oneself, to condemn oneself, to deny oneself. Christianity has created a great division between the lower and the higher. There is nothing lower and nothing higher in you, but Christianity talks about the lower self and the higher self, or body and the soul. But somehow Christianity divides you and creates a fight. This fight is going to be endless; it will not lead you anywhere. The ultimate result can only be self-destruction, a schizophrenic chaos. That's what is happening in the West.

Yoga never divides you, but still there is a fight. The fight is not against your nature. On the contrary, the fight is *for* your nature. You have accumulated many habits. Those habits are your achievement of many lives' wrong patterns. And because of those wrong patterns your nature cannot move spontaneously, cannot flow spontaneously, cannot reach to its destiny. These habits have to be destroyed, and these are only habits. They may look like nature to you because you are so much addicted with them. You may have become identified with them, but they are not you.

This distinction has to be clearly maintained in the mind, otherwise you can misinterpret Patanjali. Whatsoever has come in you from without and is wrong has to be destroyed so that which is within you can flow, can flower. *Abhyasa*, constant inner practice, is against habits.

The second thing, the second foundation stone, is *vairagya*, desirelessness. That too can lead you in the wrong direction. And, remember, these are not rules, these are simple directions. When I say these are not rules, I mean they are not to be followed like an obsession. They have to be understood -- the meaning, the significance. And that significance has to be carried in one's life.

It is going to be different for everyone, so it is not a fixed rule. You are not to follow it dogmatically. You have to understand its significance and allow it to grow within you. The flowering is going to be different with each individual. So these are not dead, dogmatic rules, these are simple directions. They indicate the direction. They don't give you the detail.

I remember once Mulla Nasruddin was working as a doorkeeper in a museum. The first day he was appointed, he asked for the rules: "What rules have to be followed?" So he was given the book of the rules that were to be followed by the doorkeeper. He memorized them; he took every care not to forget a single detail.

And the first day when he was on duty, the first visitor came. He told the visitor to leave his umbrella there outside with him at the door. The visitor was amazed. He said, "But I don't have any umbrella." So Nasruddin said, "In that case, you will have to go back. Bring an umbrella because this is the rule. Unless a visitor leaves his umbrella here outside, he cannot be allowed in."

And there are many people who are rule-obsessed. They follow blindly. Patanjali is not interested in giving you rules. Whatsoever he is going to say are simple directions -- not to be followed, but to be understood. The following will come out of that understanding. And the reverse cannot happen -- if you follow the rules, understanding will not come, if you understand the rules, the following will come automatically, as a shadow.

Desirelessness is a direction. If you follow it as a rule, then you will start killing your desires. Many have done that, millions have done that. They start killing their desires. Of course, this is mathematical, this is logical. If desirelessness is to be achieved, then this is the best way: to kill all desires. Then you will be without desires.

But you will be also dead. You have followed the rule exactly, but if you kill all desires you are killing yourself, you are committing suicide-because desires are not only desires, they are the flow of life energy. Desirelessness is to be achieved without killing anything. Desirelessness is to be achieved with more life, with more energy -- not less.

For example, you can kill sex easily if you starve the body, because sex and food are deeply related. Food is needed for your survival, for the survival of the individual, and sex is needed for the survival of the race, of the species. They are both food in a way. Without food the individual cannot survive and without sex the race cannot survive. But the primary is individual. If the individual cannot survive, then there is no question of the race.

So if you starve your body, if you give so little food to your body that the energy created by it is exhausted in day-to-day routine work -- your walking, sitting, sleeping -- no extra energy accumulates, then sex will disappear because sex can be there only when the individual is gathering extra energy, more than he needs for his survival. Then the body can think of the survival for the race. If you are in danger, then the body simply forgets about sex.

Hence, so much attraction for fasting, because if you fast, sex disappears -- but this is not desirelessness. This is just becoming more and more dead, less and less alive. Zen monks in India, they have been fasting continuously just for this end, because if you fast continuously and you are constantly on a starvation diet, sex disappears; nothing else is needed -- no transformation of the mind, no transformation of the inner energy. Simply starving helps.

Then you become habitual for the starvation. And continuously if you do it for years, you will simply forget that sex exists. No energy is created; no energy moves to the sex center. There is no energy to move! The person exists just as a dead being. There is no sex.

But this is not what Patanjali means. This is not a desireless state. It is simply an impotent state; energy is not there. Give food to the body... You may have starved the body for thirty or forty years -- give right food to the body and sex reappears immediately. You are not changed. The sex is just hidden there waiting for energy to flow. Whenever energy flows, it will become again alive.

So what is the criterion? The criterion has to be remembered. Be more alive, be more filled with energy, vital, and become desireless. Only then, if your desirelessness makes you more alive, then you have followed the right direction. If it makes you simply a dead person, you have followed the rule. It is easy to follow the rule because no intelligence is required. It is easy to follow the rule because simple tricks can do it. Fasting is a simple trick. Nothing much is implied in it; no wisdom is going to come out of it.

There was one experiment in Oxford. For thirty days a group of twenty students was totally starved, young, healthy boys. After the seventh or eighth day they started losing interest in girls. Nude pictures will be given to them and they will be indifferent. And this indifference was not just bodily, even their minds were not interested -- because now there are methods to judge the mind.

Whenever a young boy, healthy boy, looks at a nude picture of a girl, his pupils of the eyes become big. They are more open to receive the nude figure. And you cannot control your pupils; they are not voluntary. So you may say that you are not interested in sex, but a nude picture will show whether you are interested or not. And you cannot do anything voluntarily; you cannot control your pupils of the eyes. They expand because something so interesting has come before them, that they open more, the shutters open more to take more in. No, women are not interested in nude men they are interested in small babies, so if a beautiful baby's picture is given to them, their eyes expand.

Every precaution was taken whether they are interested -- no interest. By and by the interest was declining. Even in their dreams they stopped seeing girls, sexual dreams. By the second week, fourteenth or fifteenth day, they were simply dead corpses. Even if a beautiful girl comes nearby, they will not look. If someone says a dirty joke, they will not laugh. For thirty days they were starved. On the thirtieth day, the whole group was sexless. There was no sex in their mind, in their body.

Then food was given to them again. The very first day they became again the same. The next day they were interested, and the third day all that starving for thirty days had disappeared. Now not only they were interested, they were obsessively interested -- as if this gap had helped. For a few weeks they were obsessively sexual, only thinking of girls and nothing else. When the food was in the body, girls became important again.

But this has been done in many countries all over the world. Many religions have followed this fasting. And then people start thinking that they have gone beyond sex. You can go beyond sex, but fasting is not the way. That's a trick. And this can be done in every way. If you are on fast you will be less angry, and if you become habitual to fasting, then many things from your life will simply drop because the base has dropped: food is the base.

When you have more energy, you move in more dimensions. When you are filled with overflowing energy, your overflowing energy leads you in many, many desires. Desires are nothing but outlets for

energy. So two ways are possible. One is: your desire changes; the energy remains, or energy is removed, desire remains. Energy can be removed very easily. You can simply be operated, castrated, and then sex disappears. Some hormones can be removed from your body. And that's what fasting is doing -- some hormones disappear; then you can become sexless.

But this is not the goal of Patanjali. Patanjali says that energy should remain and the desire disappears. Only when desire disappears and you are filled with energy you can achieve that blissful state that yoga aims at. A dead person cannot reach to the divine. The divine can be attained only through overflowing energy, abundant energy, an ocean of energy.

So this is the second thing to remember continuously -- don't destroy energy, destroy desire. It will be difficult. It is going to be hard, arduous, because it needs a total transformation of your being. But Patanjali is for it. So he divides his *vairagya*, his desirelessness, in two steps. We will enter the sutra.

The first:

THE FIRST STATE OF *VAIRAGYA* -- DESIRELESSNESS: CESSATION FROM SELF-INDULGENCE IN THE THIRST FOR SENSUOUS PLEASURES, WITH CONSCIOUS EFFORT.

Many things are implied and have to be understood. One, the indulgence in sensuous pleasures. Why you ask for sensuous pleasures? Why the mind constantly thinks about indulgence? Why you move again and again in the same pattern of indulgences?

For Patanjali and for all those who have known, the reason is that you are not blissful inwardly; hence, the desire for pleasure. The pleasure-oriented mind means that as you are, in yourself, you are unhappy. That's why you go on seeking happiness somewhere else. A person who is unhappy is bound to move into desires. Desires are the way of the unhappy mind to seek happiness. Of course, nowhere this mind can find happiness. At the most he can find few glimpses. Those glimpses appear as pleasure. Pleasure means glimpses of happiness. And the fallacy is that this pleasure-seeking mind thinks that these glimpses and pleasure is coming from somewhere else. It always comes from within.

Let us try to understand. You are in love with a person. You move into sex. Sex gives you a glimpse of pleasure; it gives you a glimpse of happiness. For a single moment you feel at ease. All the miseries have disappeared; all the mental agony is no more. For a single moment you are here and now, you have forgotten all. For a single moment there is no past and no future. Because of this -- there is no past and no future, and for a single moment you are here and now-from within you the energy flows. Your inner self flows in this moment, and you have a glimpse of happiness.

But you think that the glimpse is coming from the partner, from the woman or from the man. It is not coming from the man or from the woman. It is coming from you! The other has simply helped you to fall into the present, to fall out of future and past. The other has simply helped you, to bring you to the nowness of this moment.

If you can come to this nowness without sex, sex, by and by will become useless, it will disappear. It will not be a desire then. If you want to move in it you can move into it as a fun, but not as a desire. Then there is no obsession in it because you are not dependent on it.

Sit under a tree some day -- just in the morning when the sun has not arisen, because with the sun arising your body is disturbed, and it is difficult to be at peace within. That is why the East has always been meditating before the sunrise. they have called it *brahmamuhurt* -- The moments of the divine. And they are right, because with the sun, energies rise and they start flowing in the old pattern that you have created.

Just in the morning, the sun has not yet come on the horizon, everything is silent and the nature is fast asleep -- the trees are asleep, the birds are asleep, the whole world is asleep; your body also inside is asleep -- you have come to sit under a tree. Everything is silent. Just try to be here in this moment. Don't do anything; don't even meditate. Don't make any effort. Just close your eyes, remain silent, in this silence of nature. Suddenly you will have the same glimpse which has been coming to you through sex or even greater, deeper. Suddenly you will feel a rush of energy flowing from within. And now you cannot be deceived because there is no other; it is certainly coming from you. It is certainly flowing from within. Nobody else is giving it to you; you are giving it to yourself.

But the situation is needed -- a silence, energy not in excitement. You are not doing anything, just being there under a tree, and you will have the glimpse. And this will not really be the pleasure, it will be the

happiness, because now you are looking at the right source, the right direction. Once you know it, then through sex you will immediately recognize that the other was just a mirror; you were just reflected in him or in her. And you were the mirror for the other. You were helping each other to fall into the present, to move away from the thinking mind to a non-thinking state of being.

The more mind is filled with chattering, more sex has appeal. In the East, sex was never such an obsession as it has become an obsession in the West. Films, stories, novels, poetry, magazines, everything has become sexual. You cannot sell anything unless you can create a sex appeal. If you have to sell a car you can sell it only as a sex object. If you want to sell toothpaste, you can sell only through some sex appeal. Nothing can be sold without sex. It seems that only sex has the market, nothing else -- a significance.

Every significance comes through sex. The whole mind is obsessed with sex. Why? Why this has never happened before? This is something new in human history. And the reason is now West is totally absorbed in thoughts -- no possibility of being here and now, except sex. Sex has remained the only possibility, and even that is going.

For the modern man even this has become possible -- that while making love he can think of other things. And once you become so capable that while making love you go on thinking of something -- of your accounts in the bank, or you go on talking with a friend, or you go on being somewhere else while making love here -- sex will also be finished. Then it will just be boring, frustrating, because sex was not the thing. The thing was only this -- that because sexual energy moving so fast, your mind comes to a stop; the sex takes over. The energy flows so fast, so vitally, that your ordinary patterns of thinking stop.

I have heard: Once it happened that Mulla Nasruddin was passing through a forest. He came upon a skull. Just curious, as he always was, he asked the skull, "What brought you here, sir?" And he was amazed because the skull said, "Talking brought me here, sir." He couldn't believe it, but he had heard it so he ran to the court of the king. He told there that "I have seen a miracle! A skull, a talking skull, lying just near our village in the forest."

The king also couldn't believe, but he was also curious. The whole court followed. They went into the forest. Nasruddin went near the skull and asked again the same question, "What brought you here, sir." But the skull remained silent. He asked again and again and again, but the skull was dead silent.

The king said, "I knew it before, Nasruddin, that you are a liar. But now this is too much. You have played such a joke that you will have to suffer for it." He ordered his guard to cut his head and throw the head near the skull for the ants to eat. When everybody went -- the king, his court -- the skull started talking again. And she asked, "What brought you here, sir?" Nasruddin answered, "Talking brought me here, sir."

And talking has brought man here -- the situation that is today. A constant chattering mind does not allow any happiness, any possibility of happiness, because only a silent mind can look within, only a silent mind can hear the silence, the happiness, that is always bubbling there. But it is so subtle that with the noise of the mind you cannot hear it.

Only in sex the noise sometimes stops. I say "sometimes". If you have become habitual in sex also, as husbands and wives become, then it never stops. The whole act becomes automatic and the mind goes on its own. Then sex also is a boredom.

Anything has appeal if it can give you a glimpse. The glimpse may appear to be coming from the outside; it always comes from within. The outside can only be just a mirror. When happiness flowing from within is reflected from the outside, it is called pleasure. This is the definition of Patanjali's -- happiness flowing from within reflected from somewhere in the outside, the outside functioning as a mirror. And if you think that this happiness is coming from the outside, it is called pleasure. We are in search of happiness, not in search of pleasure. So unless you can have glimpses of happiness, you cannot stop your pleasure-seeking efforts. Indulgence means search for pleasure.

A conscious effort is needed. For two things. One: Whenever you feel a moment of pleasure is there, transform it into a meditative situation. Whenever you feel you are feeling pleasure, happy, joyful, close your eyes and look within, and see from where it is coming. Don't lose this moment; this is precious. If you are not conscious you may continue thinking that it comes from without, and that's the fallacy of the world.

If you are conscious, meditative, if you search for the real source, sooner or later you will come to know it is flowing from within. Once you know that it always flows from within, it is something that you have already got, indulgence will drop, and this will be the first step of desirelessness. Then you are not seeking, not hankering. You are not killing desires, you are not fighting with desires, you have simply found

something greater. Desires don't look so important now. They wither away.

Remember this: they are not to be killed and destroyed; they wither away. Simply you neglect them because you have a greater source. You are magnetically attracted towards it. Now your whole energy is moving inwards. The desires are simply neglected.

You are not fighting them. If you fight with them you will never win. It is just like you were having some stones, colored stones, in your hand. And now suddenly you have come to know about diamonds, and they are lying about. You throw the colored stones just to create space for the diamonds in your hand. You are not fighting the stones. When diamonds are there you simply drop the stones. They have lost their meaning.

Desires must lose their meaning. If you fight, the meaning is not lost. Or even, on the contrary, just through fight you may give them more meaning. Then they become more important. This is happening. Those who fight with any desire, that desire becomes their center of the mind. If you fight sex, sex becomes the center. Then, continuously, you are engaged in it, occupied with it. It becomes like a wound. And wherever you look, that wound immediately projects, and whatsoever you see becomes sexual.

Mind has a mechanism, an old survival mechanism, of fight or flight. Two are the ways of the mind: either you can fight with something or you can escape from it. If you are strong, then you fight. If you are weak, then you take flight, then you simply escape. But in both the ways the other is important, the other is the center. You can fight or you can escape from the world -- from the world where desires are possible; you can go to the Himalayas. That too is a fight, the fight of the weak.

I have heard: Once Mulla Nasruddin was shopping in a village. He left his donkey on the street and went into a shop to purchase something. When he came out he was furious. Someone has painted his donkey completely red, bright red. So he was furious, and he inquired, "Who has done this? I will kill that man!"

A small boy was standing there. He said, "One man has done this, and that man just has gone inside the pub." So Nasruddin went there, rushed there, angry, mad. He said, "Who has done this? Who the hell has painted my donkey?"

A very big man, very strong, stood and he said, "I did. What about it?" So Nasruddin said, "Thank you, sir. You have done such a beautiful job. I just came to tell you that the first coat is dry."

If you are strong, then you are ready to fight. If you are weak, then you are ready to fly, to take flight. But in both the cases, you are not becoming stronger. In both cases the other has become the center of your mind. These are the two attitudes fight or flight -- and both are wrong because through both the mind is strengthened.

Patanjali says there is a third possibility: don't fight and don't escape. Just be alert. Just be conscious. Whatsoever is the case, just be a witness. Conscious effort means, one: searching for the inner source of happiness, and, second: witnessing the old pattern of habits -- not fighting it, just witnessing it.

THE FIRST STATE OF *VAIRAGYA*, DESIRELESSNESS -- CESSATION FROM SELF-INDULGENCE IN THE THIRST FOR SENSUOUS PLEASURES, WITH CONSCIOUS EFFORT.

"Conscious effort" is the key word. Consciousness is needed, and effort is also needed. And the effort should be conscious because there can be unconscious efforts. You can be trained in such a way that you can drop certain desires without knowing that you have dropped them.

For example, if you are born in a vegetarian home you will be eating vegetarian food. Non-vegetarian food is simply not the question. You never dropped it consciously. You have been brought up in such a way that unconsciously it has dropped by itself. But this is not going to give you some integrity; this is not going to give you some spiritual strength. Unless you do something consciously, it is not gained.

Many societies have tried this for their children to bring them up in such a way that certain wrong things simply don't enter in their lives. They don't enter, but nothing is gained through it because the real thing to gain is consciousness. And consciousness can be gained through effort. If without effort something is conditioned on you, it is not a gain at all.

So in India there are many vegetarians. Jains, Brahmins, many people are vegetarians. Nothing is gained because just by being born in a Jain family, being a vegetarian means nothing. It is not a conscious effort; you have not done anything about it. If you were born into a non-vegetarian family, you would have taken to non-vegetarian food similarly.

Unless some conscious effort is done, your crystallization never happens. You have to do something on

your own. When you do something on your own, you gain something. Nothing is gained without consciousness, remember it. It is one of the ultimates. Nothing is gained without consciousness! You may become a perfect saint, but if you have not become through consciousness, it is futile, useless. You must struggle inch by inch because through struggle more consciousness will be needed. And the more consciousness you practice, the more conscious you become. And a moment comes when you become pure consciousness.

The first step is:

> CESSATION FROM SELF-INDULGENCE IN THE THIRST FOR SENSUOUS PLEASURES, WITH CONSCIOUS EFFORT.

What to do? Whenever you are in any state of pleasure -- sex, food, money, power, anything that gives you pleasure -- meditate on it. Just try to find it, from where it is coming. You are the source, or the source is somewhere else? If the source is somewhere else, then there is no possibility of any transformation because you will remain dependent to the source.

But, fortunately, the source is not anywhere else, it is within you. If you meditate, you will find it. It is knocking every moment from within, that "I am here!" Once you have the feeling that it is there knocking every moment -- and you were creating only situations outside in which it was happening -- it can happen without situations. Then you need not depend on anybody, on food, on sex, on power, anything. You are enough unto yourself. Once you have come to this feeling, the feeling of enoughness, indulgence -- the mind to indulge, the indulgent mind -- disappears.

That doesn't mean you will not enjoy food. You will enjoy more. But now food is not the source of your happiness, you are the source. You are not dependent on food, you are not addicted to it.

That doesn't mean you will not enjoy sex. You can enjoy more, but now it is fun, play; it is just a celebration. But you are not dependent on it, it is not the source. And once two persons, two lovers, can find this -- that the other is not the source of their pleasure -- they stop fighting with the other. They start loving the other for the first time.

Otherwise you cannot love a person upon whom you are dependent in any way. You will hate, because he is your dependence. Without him you cannot be happy. So he has the key, and a person who has the key of your happiness is your jailer. Lovers fight because they look that the other has the key and, "He can make me happy or unhappy." Once you come to know that you are the source and the other is the source of his own happiness, you can share your happiness; that's another thing, but you are not dependent. You can share. You can celebrate together. That's what love means: celebrating together, sharing together -- not driving from each other, not exploiting each other.

Because exploitation cannot be love. Then you are using the other as a means, and whomsoever you use as a means, he will hate you. Lovers hate each other because they are using, exploiting each other, and love -- which should be the deepest ecstasy -- becomes the ugliest hell. But once you know that you are the source of your happiness, no one else is the source, you can share it freely. Then the other is not your enemy, not even an intimate enemy. For the first time friendship arises, you can enjoy anything.

And you will be able to enjoy only when you are free. Only an independent person can enjoy. A person who is mad and obsessed with food cannot enjoy. He may fill his belly, but cannot enjoy. His eating is violent. It is a sort of killing. He is killing the food; he is destroying the food. And lovers who feel that their happiness depends on the other are fighting, trying to dominate the other, trying to kill the other, to destroy the other. You will be able to enjoy everything more when you know that the source is within. Then the whole life becomes a play, and moment-to-moment you can go on celebrating infinitely.

This is the first step, with effort. Consciousness and effort, you achieve desirelessness. Patanjali says this is the first because even effort, even consciousness, is not good, because it means that some struggle, some hidden struggle, is on still.

The second and last step of *vairagya*, the last state of desirelessness:

> CESSATION OF ALL DESIRING BY KNOWING THE INNERMOST NATURE OF *PURUSHA*, THE SUPREME SELF.

First you have to know that you are the source of all happiness that happens to you. Second, you have to know the total nature of your inner self. First, you are the source. Second, "What is this source?" First, just this much is enough, that you are the source of your happiness. And second, what this source is in its totality, this *purusha*, inner self is: "Who am 'I'?" in its totality.

Once you know this source in its totality, you have known all. Then the whole universe is within, not only happiness. Then all that exists, exists within -- not only happiness. Then God is not somewhere sitting in the clouds, he exists within. Then you are the source, the root source of all. Then you are the center.

And once you become the center of existence, once you know that you are the center of existence, all misery has disappeared. Now desirelessness becomes spontaneous, SAHAJ. No effort, no striving, no maintaining is needed. It is so; it has become natural. You are not pulling it or pushing it. Now there is no "I" who can pull and push.

Remember this: struggle creates ego. If you struggle in the world, it creates a gross ego: "I am someone with money, with prestige, with power." If you struggle within, it creates a subtle ego: "I am pure; I am a saint, I am a sage," but "I" remains with struggle. So there are pious egoists who have a very subtle ego. They may not be worldly people. They are not; they are otherworldly. But struggle is there. They have achieved something. That achievement still carries the last shadow of "I".

The second step and the final step of desirelessness for Patanjali is total disappearance of the ego. Just nature flowing. No "I", no conscious effort. That doesn't mean you will not be conscious, you will be perfect consciousness -- but no effort implied of being conscious. There will be no self-consciousness -- pure consciousness. You have accepted yourself and existence as it is.

A total acceptance -- this is what Lao Tzu calls Tao, the river flowing toward the sea. It is not making any effort; it is not in any hurry to reach the sea. Even if it doesn't reach, it will not get frustrated. Even if it reaches in millions of years, everything is okay. The river is simply flowing because flowing is its nature. No effort is there. It will go on flowing.

When desires for the first time are noted and observed effort arises, a subtle effort. Even the first step is a subtle effort. You start trying to be aware, "From where my happiness is coming?" You have to do something, and that doing will create the ego. That's why Patanjali says that is only the beginning, and you must remember that is not the end. In the end, not only have desires disappeared, you also have disappeared. Only the inner being has remained in its flow.

This spontaneous flow is the supreme ecstasy because no misery is possible for it. Misery comes through expectation, demand. There is no one to expect, to demand, so whatsoever happens, it is good. Whatsoever happens, it is a blessing. You cannot compare with anything else, it is the case. And because there is no comparing with the past and with the future -- there is no one to compare -- you cannot look at anything as misery, as pain. Even if pain happens in that situation, it will not be painful. Try to understand this. This is difficult.

Jesus is being crucified. Christians have painted Jesus very sad. They have even said that he never laughed, and in their churches they have the sad figure of Jesus everywhere. This is human; we can understand it, because a person who is being crucified must be sad. He must be in inner agony; he must be in suffering.

So Christians go on saying that Jesus suffered for our sins -- but he suffered. This is absolutely wrong! If you ask Patanjali or me, this is absolutely wrong. Jesus cannot suffer. It is impossible for Jesus to suffer. And if he suffers, then there is no difference between you and him.

Pain is there, but he cannot suffer. This may look mysterious, but this is not; this is simple. Pain is there. As far as we can see from the outside he is being crucified, insulted; his body is destroyed. Pain is there, but Jesus cannot suffer. Because in this moment when Jesus is crucified, he cannot ask. He has no demand. He cannot say, "This is wrong. This should not be so. I must be crowned, and I am crucified."

If he has this in this mind -- that "I must be crowned and I am crucified" -- then there will be pain. If he has no futuring in the mind that "I should be crowned," no expectation for the future, no fixed goal to reach, wherever he has found himself is the goal then. And he cannot compare. This cannot be otherwise. This is the present moment that has been brought to him. This crucifixion is the crown.

And he cannot suffer, because suffering means resistance. You must resist something, only then you can suffer. Try it. It will be difficult for you to be crucified, but there are daily crucifixions, small. They will do.

You have a pain in the leg or in the head you have headache. You may not have observed the

mechanism of it. You have headache, and you constantly struggle and resist. You don't want it. You are against it, you divide. You are somewhere standing within the head and the headache is there. You are separate and the headache is separate, and you insist that it should not be so. This is the real problem.

You try once not to fight. Flow with the headache; become the headache. And say, "This is the case. This is how my head is at this moment, and at this moment nothing is possible. It may go in future, but in this moment headache is there." Don't resist. Allow it to happen; become one with it. Don't pull yourself separate, flow into it. And then there will be a sudden upsurge of a new type of happiness you have not known. When there is no one to resist, even headache is not painful. The fight creates the pain. The pain means always fighting against the pain -- that's the real pain.

Jesus accepts. This is how his life has come to the cross. This is the destiny. This is what in the East they have always called fate, *bhagya*, the *kismat*. So there is no point in arguing with your fate, there is no point in fighting it. You cannot do anything; it is happening. Only one thing is possible for you -- you can flow with it or you can fight with it. If you fight, it becomes more agony. If you flow with it, the agony is less. And if you can flow totally, agony has disappeared. You have become the flow.

Try it when you have a headache, try it when you have an ill body, try it when you have some pain -- just flow with it. And once, if you can allow, you will have come to one of the most deepest secrets of life-that pain disappears if you flow with it. And if you can flow totally, pain becomes happiness.

But this is not something logical to be understood. You can comprehend it intellectually, but that won't do. Try it existentially. There are everyday situations. Every moment something is wrong. Flow with it, and see how you transform the whole situation. And through that transformation you transcend it.

A Buddha can never be in pain; that is impossible. Only an ego can be in pain. Ego is a must to be in pain. And if the ego is there you can transform your pleasures also into pain; if the ego is not there you can transform your pains into pleasures. The secret lies with the ego.

THE LAST STATE OF *VAIRAGYA*, DESIRELESSNESS: CESSATION OF ALL DESIRING BY KNOWING THE INNERMOST NATURE OF *PURUSHA*, THE SUPREME SELF.

How it happens? Just by knowing the innermost core of yourself, the *purusha*, the dweller within. Just by knowing it! Patanjali says, Buddha says, Lao Tzu says, just by knowing it all desires disappear.

This is mysterious, and the logical mind is bound to ask how it can happen just by knowing themselves all desires disappear. It happens because now knowing themselves all desires have arisen. Desires are simply the ignorance of the self. Why? All that you are seeking through desires is there, hidden in the self. If you know the self, desires will disappear.

For example, you are asking for power. Everybody is asking for power. Power creates madness in everybody. It seems to be just human society has existed in such a way that everybody is power-addicted.

The child is born; the child is helpless. This is the first feeling you all carry always with you. The child is born, he is helpless, and a helpless child wants power. That's natural because everybody is more powerful than him. The mother is powerful, the father is powerful, the brothers are powerful, everybody is powerful, and the child is absolutely helpless. Of course, the first desire that arises is to have power -- how to grow powerful how to be dominating. And the child starts being political from that very moment. He starts learning tricks how to dominate.

If he cries too much, he comes to know that he can dominate through crying. He can dominate the whole house just by crying. He learns crying. And women continue it even when they are not children. They have learned the secret, and they continue it. And they have to continue it because they remain helpless. That's power politics.

He knows a trick, and he can create disturbance. And he can create such a disturbance that you have to accept and compromise with him. And every moment he feels deeply that the only thing that is needed is power, more power. He will learn, he will go to school, he will grow he will love, but behind everything -- his education love, play -- he will be finding how to get more power. Through education he will want to dominate, how to come first in the class so he can be dominating, how to get more money so he can be dominating, how to go on growing the influence and the territory of domination. The whole life he will be after power.

Many lives are simply wasted. And even if you get power, what you are going to do? Simply a childish wish is fulfilled. So when you become a Napoleon or a Hitler, suddenly you become aware that the whole

effort has been useless, futile. Just a childish wish has been fulfilled, that's all. Now what to do? What to do with this power? If the wish is fulfilled you are frustrated. If the wish is not fulfilled you are frustrated, and it cannot be fulfilled absolutely, because no one can be so powerful that he can feel, "Now it is enough" -- no one! The world is so complex that even a Hitler feels powerless in moments, even a Napoleon will feel powerless in moments. Nobody can feel absolute power, and nothing can satisfy you.

But when somebody comes to know one's self, one comes to know the source of absolute power. Then the desire for power disappears because you were already a king and you were only thinking that you were a beggar. And you were struggling to be a bigger beggar, a greater beggar, and you were already the king. Suddenly you come to realize that you don't lack anything. You are not helpless. You are the source of all energies, you are the very source of life. That childhood feeling of powerlessness was created by others. And it is a vicious circle they created in you because it was created in them by their parents, and so on and so forth.

Your parents are creating the feeling in you that you are powerless. Why? Because only through this they can feel they are powerful. You may be thinking that you love children very much. That doesn't seem to be the case. You love power, and when you get children, when you become mothers and fathers, you are powerful. Nobody may be listening to you; you may be nothing in the world, but at least in the boundaries of your home you are powerful. You can at least torture small children.

And look at fathers and mothers: they torture! And they torture in such a loving way that you cannot even say to them that "You are torturing." They are torturing for "their own good", for the children's own good! They are helping them to grow. They feel powerful. Psychologists say that many people go to the teaching profession just to feel powerful, because thirty children at your disposal, you are just a king.

It is reported that Aurangajeb was imprisoned by his son. When he was imprisoned, he wrote a letter and he said, "Only one wish, if you can fulfill, it will be good, and I will be very happy. You just send thirty children to me so that I can teach them in my imprisonment."

The son has been reported to have said, "My father has always remained a king, and he cannot lose his kingdom. So even in the prison he needs thirty children so he can teach them."

Look! Go into a school! The teacher sitting on his chair-and absolute power, just the master of everything that is happening there. People want children not because they love, because if they love, really, the world will be totally different. If you love your child the world will be totally different. You will not help him to be helpless, to feel helpless, you will give him so much love that he would feel he is powerful. If you give love, then he will never be asking for power. He will not become a political leader; he will not go for elections. He will not try to accumulate money and go mad after it, because he knows it is useless -- he is already powerful; love is enough.

But nobody is giving love, then he will create substitutes. All your desires, whether of power, of money, prestige, they all show that something had been taught to you in your childhood, something has been conditioned in your bio-computer and you are following that conditioning without looking inside, that whatsoever you are asking is already there.

Patanjali's whole effort is to put your bio-computer in silence so that it doesn't interfere. This is what meditation is. It is putting your bio-computer, for certain moments, into silence, into a non-chattering state, so that you can look within and hear your deepest nature. Just a glimpse will change you because then this biocomputer cannot deceive you. This bio-computer goes on saying that, "Do this, do that!" It goes on continuously manipulating you, that "You must have more power; otherwise you are nobody."

If you look within, there is no need to be anybody; there is no need to be somebody. You are already accepted as you are. The whole existence accepts you, is happy about you. You are a flowering -- an individual flowering, different from any other, unique, and God welcomes you; otherwise you could not be here. You are here only because you are accepted. You are here only because God loves you or the universe loves you or the existence needs you. You are needed.

Once you know your innermost nature, what Patanjali calls the *purusha* -- the *purusha* means the inner dweller... The body is just a house. The inner dweller, the inner-dwelling consciousness, is *purusha*. Once you know this inner-dwelling consciousness, nothing is needed. You are enough, more than enough. You are perfect as you are. You are absolutely accepted, welcomed. The existence becomes a blessing. Desires disappear; they were part of self-ignorance. With self-knowledge, they disappear, they evaporate.

Abhyasa, constant inner practice, conscious effort to be more and more alert, to be more and more master of oneself, to be less and less dominated by habits, by mechanical, robot-like mechanisms -- and *vairagya*, desirelessness: these two attained one becomes a yogi; these two attained one has attained the

goal.

I will repeat: but don't create a fight. Allow all this happening to be more and more spontaneous. Don't fight with the negative. Rather, create the positive. Don't fight with sex, with food, with anything. Rather, find out what it is that gives you happiness, from where it comes -- move in that direction. Desires, by and by, go on disappearing.

And second: be more and more conscious. Whatsoever is happening, be more and more conscious. And remain in that moment, and accept that moment. Don't ask for something else. You will not be creating misery then. If pain is there, let it be there. Remain in it and flow in it. The only condition is, remain alert. Knowingly, watchfully, move into it, flow into it. Don't resist!

When pain disappears, the desire for pleasure also disappears. When you are not in anguish, you don't ask for indulgence. When anguish is not there, indulgence becomes meaningless. And more and more you go on falling into the inner abyss. And it is so blissful, it is such a deep ecstasy, that even a glimpse of it and the whole world becomes meaningless. Then all that this world can give to you is of no use.

And this should not become a fighting attitude -- you should not become a warrior, you should become a meditator. If you are meditating, spontaneously things will happen to you which will go on transforming and changing you. Start fighting and you have started suppression. And suppression will lead you into more and more misery. And you cannot deceive.

Many people are there who are not only deceiving others, they go on deceiving themselves. They think they are not in misery; they go on saying they are not in misery. But their whole existence is miserable. When they are saying that they are not in misery, their faces, their eyes, their heart, everything, is in misery.

I will tell you one anecdote, and then finish. I have heard once it happened that twelve ladies reached purgatory. The officiating angel asked them,"Were any of you unfaithful to your husbands while on earth? If someone was unfaithful to her husband, she should raise her hand." Blushingly, hesitating, by and by eleven ladies raised their hands. The officiating angel took his phone, called into the phone, "Hello! Is that hell? Have you got room for twelve unfaithful wives there? -- one of them, stone deaf!"

It isn't needed whether you say or not. Your face, your very being, shows everything. You may say you are not miserable, but the way you say it, the way you are, shows you are miserable. You cannot deceive, and there is no point -- because no one can deceive anybody else, you can only deceive yourself.

Remember, if you are miserable, you have created all this. Let it penetrate deep in your heart that you have created your sufferings because this is going to be the formula, the key. If you have created your sufferings, only then can you destroy it. If someone else has created them, you are helpless. You have created your miseries, you can destroy them. You have created them through wrong habits, wrong attitudes, addictions, desires.

Drop this pattern! Look fresh! And this very life is the ultimate joy that is possible to human consciousness.

Yoga: The Alpha and the Omega, Vol 1

Chapter #10
Chapter title: The cause of your misery

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The first question:

HOW IS IT THAT YOU DESCRIBE THE LIFE THAT IS REALLY OURS, AND WHICH YOU HAVE TRANSCENDED, SO CORRECTLY AND IN EVERY DETAIL, WHILE WE REMAIN SO IGNORANT OF IT? IS IT NOT PARADOXICAL?

It looks paradoxical, it is not -- because you can understand only when you have transcended. While you are in a certain state of mind, you cannot understand that state of mind; you are so involved in it, you are so much identified with it. For understanding space is needed, a distance is needed, and there is no distance. When you transcend a state of mind, only then you become able to understand it because then there is distance. You are standing aloof, separate. You can look now, unidentified. There is perspective now.

While you are in love you cannot understand love. You may feel it, but you cannot understand it. You are so much in it. For understanding, aloofness, detached aloofness is needed. For understanding you need to be an observer. While you are in love the observer is lost. You have become a doer; you are a lover. You cannot be a witness to it. Only when you transcend love, when you are enlightened and gone beyond love, you will be able to understand it.

A child cannot understand what childhood is. When childhood is lost, you can look back and understand. Youth cannot understand what youth is. Only when you have become old and are capable of looking back, aloof, distant, then you will be able to understand it. Whatsoever is understood, is understood only by transcendence. Transcendence is the base of all understanding. That's why it happens every day -- you can give advice, good advice, to somebody else who is in trouble; in the same trouble, if you are, you cannot give that good advice to yourself.

Somebody else is in trouble, you have space to look, observe; you can witness. You can give a good advice. When you are in the same trouble, you will not be so capable. You can be if even then you can be detached. You can be if even then you can look at the problem as if you are not in the problem, outside, standing on a hill and looking down.

Any problem can be solved if even for a single moment you are out of it and can look at it as a witness. Witnessing solves everything. But while you are deep in any state it is difficult to be a witness. You are so much identified. While in anger you become anger. No one is left behind who can see, observe, watch, decide. No one is left behind. While in sex you have moved completely. There is no center now, uninvolved.

In Upanishads it is said that a person who is watching himself is like a tree upon which two birds are sitting -- one bird just jumping, enjoying, eating, singing, and another bird just sitting on the top of the tree looking at the other bird.

If you can have a witnessing self on the top which goes on looking at the drama below where you are the actor, where you participate, dance and jump and sing and talk and think and get involved; if somebody deep in you can go on looking at this drama; if you can be in such a state where you are also playing as an actor on the stage and simultaneously sitting in the audience looking at it; if you can be the actor and the audience both -- then witnessing has come in. This witnessing will make you capable of knowing, of understanding, of wisdom.

So it looks paradoxical. If you go to Buddha he can move into deep details of your problems, not because he is in the problem, only because he is not in the problem. He can penetrate you. He can put himself in your situation and still remain a witness.

So those who are in the world cannot understand the world. Those who have gone beyond it, only they understand it. So whatsoever you want to understand, go beyond it. This appears paradoxical. Whatsoever you want to know, go beyond it -- only then knowledge will happen. Moving as an insider in anything you may collect much information, but you will not become a wise man.

You can practice it moment to moment. You can do both: be the actor and be the audience both. When you are angry you can shift the mind. This is a deep art, but if you try, you will be able. You can shift.

For a single moment you can be angry. Then get detached, look at the anger, at your own face in the

mirror. Look what you are doing; look what is happening around you; look what you have done to the others, how they are reacting. Look for a moment, then again be angry, move into the anger. Then, again, become an observer. This can be done, but then very deep practice is needed.

You try it. While eating, for one moment become the eater. Enjoy, become the food, become the eating -- forget that there is anyone who can look at it. When you have moved enough, then for a single moment move away. Go on eating, but start looking at it -- the food, the eater, and you standing above looking at it.

Soon you will become efficient, and you can shift the gears of the mind from the actor to the audience, from the participant to the onlooker. And then this will be revealed to you, that through participation nothing is known; only through observation things become revealed and known. That's why those who have left the world, they have become the guides. Those who have gone beyond, they have become the Masters.

Freud used to say to his disciples... It is very difficult because Freud's disciples, the psychoanalysts, they are not men who have transcended. They live in the world. They are just experts. But even Freud has suggested to them that while listening to a patient, to someone who is ill, mentally ill, "You remain detached. Don't get emotionally involved. If you get involved, then your advice is futile. Just remain a spectator."

Even it looks very cruel. Somebody is crying, weeping, and you can also feel because you are a human being. But Freud said, "If you are working as a psychiatrist, as a psychoanalyst, you remain uninvolved. You look at the person as if he is just a problem. Don't look at him as if he is a human being. If you look at him as a human being, you are immediately involved; you have become a participant, then you cannot advise. Then whatsoever you say will be prejudiced. Then you are not outside it."

It is difficult, very difficult, so Freudians have been doing it through many ways. The Freudian psychoanalyst will not face the patient directly, because when you face a person it is difficult to remain uninvolved. If you look in the eyes of a person, you enter him. So the Freudian psychoanalyst sits behind a curtain, and the patient lies on a couch.

That too is very significant, because Freud came to understand that if a person is Lying down and you are sitting or standing, not looking at him, there is less possibility to get involved. Why? A person Lying down becomes a problem, as if on the surgeon's table. You can dissect him. And ordinarily, this never happens. If you go to meet a person, he will not talk to you Lying down and you sitting, unless he is a patient, unless he is in the hospital.

So Freud insists that his patient should lie down on the couch. So the psychoanalyst goes on feeling that the person is a patient, ill. He has to be helped. He is rot really a person but a problem, and you need not get involved with him. And he should not face the person, he should not face the patient -- just hiding behind a curtain, he will listen to him. Freud says don't touch the patient, because if you touch, if you take the patient's hand in your hand, there is possibility you may get involved.

These precautions had to be taken because psychoanalysts are not enlightened persons. But if you go to a Buddha, there is no need for you to lie down, there is no need to hide you behind a curtain. There is no need for Buddha to remain conscious that he is not to get involved; he cannot get involved. Whatsoever the case, he remains uninvolved.

He can feel compassion for you, but he cannot be sympathetic, remember this. And try to understand the distinction between sympathy and compassion. Compassion is from a higher source. Buddha can remain compassionate towards you. He understands you -- that you are in a difficulty -- but he is not sympathetic with you because he knows it is because of your foolishness that you are in difficulty, it is your stupidity that you are in difficulty.

He has compassion; he will try in every way to help you to come out of your stupidity. But your stupidity is not something with which he is going to sympathize. So in a way he will be very warm and in a way he will be very cold. He will be warm as far as his compassion is concerned and he will be absolutely cold as far as sympathy is concerned.

And, ordinarily, if you go to Buddha you will feel he iS cold -- because you don't know what compassion is and you don't know the warmth of compassion. You have known only the warmth of sympathy, and he is not sympathetic. He looks cruel, cold. If you cry and weep, he is not going to cry and weep with you. And if he cries, then there is no possibility that help can come from him to you. He is in the same position. He cannot cry, but you will feel hurt that, "I am crying and weeping, and he remains just like a statue, as if he has got no heart." He cannot sympathize with you. Sympathy is from the same mind towards the same mind. Compassion is from a higher source.

He can look at you. You are transparent to him, totally naked; and he knows why you are suffering. You

are the cause, and he will try to explain the cause to you. And if you can listen to him, the very act of listening will have helped you much.

It looks paradoxical; it is not. Buddha has also lived like you. If not in this life, then in some previous lives. He has moved through the same struggles. He has been stupid like you, he has suffered like you, he has struggled like you. For many, many lives he was on the same path. He knows all the agony, all the struggle, the conflict, the misery. He is aware, more aware than you, because now all the past lives are before his eyes -- not only his, but yours also. He has lived all the problems that any human mind can live, so he knows. And he has transcended them, so now he knows what are the causes and he also knows how they can be transcended.

And he will help in every way to make you understand that you are the cause of your miseries. This is very hard. This is the most difficult thing to understand that "I am the cause of my miseries." This hits deep; one feels hurt. Whenever someone says someone else is the cause, you feel okay. And that person looks sympathetic. If he says, "You are a sufferer, a victim, and others are exploiting you, others are doing damage, others are violent," you feel good. But this goodness is not going to last. It is a momentary consolation, and dangerous, at a very great cost, because he is helping your cause of misery.

So those who look sympathetic towards you are your enemies really, because their sympathy helps your cause to be strengthened. The very source of misery is strengthened. You feel that you are okay and the whole world is wrong -- misery comes from somewhere else.

If you go to a Buddha, to an enlightened person, he is bound to be hard, because he will force you to the fact that you are the cause. And once you start feeling that you are the cause of your hell, the transformation has already started. The moment you feel this, half work is already done. You are already on the path; you have already moved. A great change has come over you.

Half the miseries will suddenly disappear once you understand that you are the cause, because then you cannot cooperate with them. Then you will not be so ignorant to help to strengthen the cause which creates miseries. Your cooperation will break. Miseries will still continue for a while just because of old habits.

Once Mulla Nasruddin was forced to come to the court because he has been found again drunk on the street. The magistrate said, "Nasruddin, I remember seeing you so many times for this same offence. Have you got any explanation for your habitual drunkenness?" Nasruddin said, "Of course, your Honor. I have an explanation for my habitual drunkenness. This is my explanation: habitual thirst."

Even if you become alert, the habitual pattern will force you for a while to move in the same direction. But it cannot persist for long; the energy is no more there. It can continue as a dead pattern, but by and by it will wither away. It needs every day to be fed, it needs every day to be strengthened. Your cooperation is needed continuously.

Once you become alert that you are the cause of your miseries, the cooperation has dropped. So whatsoever I say to you is just to make you alert of a single fact -- that wherever you are, whatsoever you are, you are the cause. And don't get pessimistic about it, this is very hopeful. If somebody else is the cause, then nothing can be done.

Because of this, Mahavira denies God. Mahavira says there is no God because if there is God, then nothing can be done. Then he is the cause of everything, then what can I do? Then I become helpless. He has created the world; he has created me. If he is the creator then only he can destroy. And if I am miserable, then he is responsible and I cannot do anything.

So Mahavira says if there is God, then man is helpless. So he says, "I don't believe in God." And the reason is not philosophical; the reason is very psychological. The reason is so that you cannot make anybody responsible for you. Whether God exists or not, that is not the question.

Mahavira says, "I want you to understand that you are the cause of whatsoever you are." And this is very hopeful. If you are the cause, you can change it. If you can create the hell, you can create the heaven. You are the master.

So don't feel hopeless. The more you make others responsible for your life, the more you are a slave. If you say, "My wife is making me angry," then you are a slave. If you say your husband is creating trouble for you, then you are a slave. Even if your husband is creating trouble, you have chosen that husband. And you wanted this trouble, this type of trouble -- it is your choice. If your wife is making hell, you have chosen this wife.

Somebody asked Mulla Nasruddin, "How you came to know your wife? Who introduced you?" He said, "It just happened. I cannot blame anybody."

Nobody can blame anybody. And it is not just happening, it is a choice. A particular type of man

chooses a particular type of woman. It is not accident. And he chooses for particular reasons. If this woman dies, he will again choose the same type of woman. If he divorces this woman, again he will marry the same type of woman.

You can go on changing wives, but unless the husband changes there can be no real change -- only names change -- because this man has a choice. He likes a particular face, he likes a particular nose, he likes particular eyes, he likes particular behavior.

And that's a complex thing. If you like a particular nose -- because a nose is not just a nose. It carries anger, it carries ego, it carries silence, it carries peace, it carries many things -- if you like a particular nose, you may be liking a person who can force you to be angry. An egotist person has a different type of nose. It may look beautiful. It looks beautiful only because you are in search of somebody who can create a hell around you. And sooner or later things will follow. You may not be able to connect, you may not be able to link. Life is complex, and you are so much involved in it that you cannot connect. You will be able only to see when you transcend.

It is just like as you flying in an aircraft over and above Bombay. The whole Bombay appears, the whole pattern. If you live in Bombay and move in the streets, you cannot look at the whole pattern. The whole Bombay cannot be seen by those who live in Bombay. It can be seen only by those who fly above. Then the whole pattern appears. Then things fall into a pattern. Transcendence means going beyond human problems. Then you can enter and see.

I have looked through many, many persons. Whatsoever they do, they are not aware what they are doing. They become aware only when results come. They go on dropping the seed in the soil; they are not aware. But only when they will have to crop they will become aware. And they cannot connect that they are the source and they are the reapers.

Once you understand that you are the cause, you have moved on the path. Now many things become possible. Now you can do something about the problem that is your life. You can change it. Just by changing yourself, you can change.

One woman came to me -- belongs to a very rich family, a very good family, cultured, refined, educated. She asked me, "If I start meditating, will it in any way disturb my relationship with my husband?" And she herself said, before I answered her, "I know it is not going to disturb because if I become better more silent and more loving -- how it can disturb my relationship?"

But I told her that, "You are wrong. The relationship is going to be disturbed. Whether you become good or bad, that is irrelevant. You change, one partner changes -- the relationship is to be disturbed. And this is the miracle; that if you become bad, the relationship will not be disturbed so much. If you become good and better, the relationship is just going to be shattered, because when one partner falls down and becomes bad, the other feels better comparatively. It is not a hurt to the ego. Rather, it is ego-satisfying."

So a wife feels good if the husband starts drinking because now she becomes a moral preacher. Now she dominates him more. Now, whenever he enters in the house he enters like a criminal. And just because he drinks, everything that he is doing becomes wrong. That much is enough because the wife can bring that argument again and again from anywhere. So everything is condemned.

But if a husband or a wife becomes meditative, then there will be even deeper problems because the other's ego will be hurt -- one is becoming superior, and the other will try in every way not to allow this to happen. He will create all troubles possible. And even if it happens, he will try not to believe in it, that it has happened. He will prove that this has not happened yet. He will go on saying that, "You are meditating for years and nothing has happened. What is the use of it? Useless. You still get angry, you still do this and that, you remain the same." The other will try to force that nothing is happening. This is a consolation.

And if *really* something has happened, if the wife or the husband has really changed, then this relationship cannot continue. It is impossible unless the other is also ready to change. And to get ready to change oneself is very difficult because it hurts the ego. It means whatsoever you are, you are wrong. Only then a need for change is there.

So nobody ever feels that he has to change: "The whole world has to change, not I. I am the right, absolute right, and the world is wrong because it doesn't suit to me." All the effort of all the Buddhas is very simple: it is to make you aware that wherever you are, whatsoever you are, you are the cause.

The second question:

WHY DO SO MANY PERSONS ON THE PATH OF YOGA ADOPT AN ATTITUDE OF FIGHT, STRUGGLE, OVER-CONCERN WITH KEEPING STRICT RULES, AND WARRIOR-LIKE WAYS? IS THIS NECESSARY IN ORDER TO REALLY BE A YOGI?

It is absolutely unnecessary -- not only unnecessary, it creates all types of hindrances on the path of yoga. The warrior-like attitude is the greatest hindrance possible because there is no one to fight with. Inside, you are alone. If you start fighting, you are splitting yourself.

And this is the greatest disease: to be divided, to become schizophrenic. And the whole struggle is useless because it is not going to lead anywhere. No one can win. On both the sides you are. So at the most you can play; you can play a game of hide and seek. Sometimes part A wins, sometimes part B wins; again part A, again part B. In this way you can move. Sometimes that which you call good wins. But fighting with the bad, winning over the bad, the good part has become exhausted and the bad part has gathered energy. So sooner or later the bad part will come up, and this can go on infinitely.

But why this warrior-like attitude happens? Why with most people fighting starts? The moment they think of transformation, they start fighting. Why? Because you know only one method of winning, and that is fight.

In the world outside, in the outside world, there is one way to be victorious and that is fight -- fight and destroy the other. This is the only way in the outside world to be victorious. And you have lived in this outside world for millions and millions of years and you have been fighting -- sometimes getting defeated if you don't fight well, sometimes getting victorious if you fight well. So it has become a built-in program that "Fight strongly." There is only one way to be victorious and that is a hard fight.

When you move within, you carry the same program because you are acquainted only with this. And in the world within, just the reverse is the case: fight and you will be defeated-because there is no one to fight with. In the inner world, let-go is the way to be victorious, surrender is the way to be victorious, allowing the inner nature to flow, not fighting, is the way to be victorious. Letting the river flow, not pushing it, is the way as far as the inner world is concerned. This is just the reverse. But you are acquainted only with the outside world, so this is bound to be so in the beginning. Whoever moves within, he will carry the same weapons, the same attitudes, the same fighting, the same defense.

Machiavelli is for the outside world; Lao Tzu, Patanjali and Buddha are for the inside world. And they teach different things. Machiavelli says attack is the best defense: "Don't wait. Don't wait for the other to attack, because then you are already on the losing. Already you have lost, because the other has started. He has already gained, so it is always better to start. Don't wait to defend; always be the aggressor. Before somebody else attacks you, you attack him and fight with as much cunningness as possible, with as much dishonesty as possible. Be dishonest, be cunning and be aggressive. Deceive, because that is the only way." These are the means that Machiavelli suggests. And Machiavelli is an honest man; that's why he suggests exactly whatsoever Is needed.

But if you ask Lao Tzu, Patanjali or Buddha, they are talking of a different type of victory -- the inner victory. There, cunningness won't do, deceiving won't do, fighting won't do, aggression won't do, because whom you are going to deceive? Whom you are going to defeat? You alone are there. In the outside world you are never alone. The others are there; they are the enemies. In the inside world you alone are there. There is no other. There is no enemy, no friend. This is a totally new situation for you. You will carry the old weapons, but those old weapons will become the cause of your defeat. When you change the world from without to within, leave all that you have learned from without. That is not going to help.

Somebody asked Ramana Maharshi that, "What I should learn to become silent, to know myself?" Ramana Maharshi is reported to have said that, "For reaching to the inner self you need not learn anything. You need unlearning, learning won't help. It helps to move without. Unlearning will help."

Whatsoever you have learned, unlearn it, forget it, drop it. Move inside innocently, childlike -- not cunningness and cleverness, but childlike trust and innocence; not thinking in terms that someone is going to attack you. There is no one, so don't feel insecure and don't make any arrangements for defense. Remain vulnerable, receptive, open. That's what *shraddha*, trust, means.

Doubt is needed outside because the other is there. He may be thinking to deceive you, so you have to doubt and be skeptical. Inside, no doubt, no skepticism is needed. Nobody is there to deceive you. You can remain there just as you are.

That's why everybody carries this warrior-like attitude, but it is not needed. It is a hindrance, the greatest

hindrance. Drop it outside. You can make it a point to remember that whatsoever is needed outside will become a hindrance inside. Whatsoever, I say unconditionally. And just the reverse has to be tried.

If doubt helps outside in scientific research, then faith will help inside in religious inquiry. If aggressiveness helps outside in the world of power, prestige, others, then non-aggressiveness will help inside. If cunning, calculating mind helps outside, then innocent, non-calculating, childlike mind will help inside.

Remember this: whatsoever helps outside, just the reverse will do inside. So read Machiavelli's PRINCE. That is the way for outside victory. And just make a reverse of Machiavelli's PRINCE, and you can reach inside. Just make Machiavelli stand upside down, and he becomes Lao Tzu -- just in *shirshasan*, in the headstand. Machiavelli standing on his head becomes Patanjali.

So read his PRINCE; it is beautiful -- the clearest statement for the outside victory. And then read Lao Tzu's TAO TEH CHING or Patanjali's YOGA SUTRAS or Buddha's DHAMMAPADA or Jesus' SERMON ON THE MOUNT. They are just the contradictory, just the reverse, just the opposite.

Jesus says, "Blessed are those who are meek because they will inherit the earth" -- meek, innocent, weak, not strong in any sense. "Blessed are the poor because they will enter the kingdom of my God." And Jesus makes it clear, "poor in spirit". They have nothing to claim. They cannot say, "I have got this." They don't possess anything -- knowledge, wealth, power, prestige. They don't possess anything, they are poor. They cannot claim that, "This is mine."

We go on claiming, "This is mine, that is mine. The more I can claim, the more I feel, 'I am.' " In the outside world, the greater the territory of your mind, the more you are. In the inner world, lesser the territory of mind, the greater you are. And when the territory disappears completely and you have become a zero, then -- then you are the greatest. Then you are the victorious. Then the victory has happened.

Warrior-like attitudes -- struggle fight, over-concern with strict rules, regulations, calculations, planning -- this mind is carried inside because you have learned it and you don't know anything else. Hence, the necessity of a Master. Otherwise you will go on trying your ways which are absolutely absurd there.

Hence, the necessity of initiation. Initiation means somebody who can show you the path where you have never traveled, somebody who can give you a glimpse through him of a world, of a dimension, that is absolutely unknown to you. You are almost blind to it. You cannot see it because eyes can see only whatsoever they have learned to see.

If you come here and if you are a tailor, then you don't look at faces, you look at dresses. Faces don't mean much; just looking at the dress you know what type of man is there. You know a language.

If you are a shoemaker, you need not even look at the dress; shoes will do. And a shoemaker can just go on looking on the street, and he knows who is passing, whether he is a great leader -- just looking at the shoe -- whether he is an artist, a Bohemian, a hippie, a rich man, whether he is cultured, educated, uneducated, a villager -- who he is just by looking at the shoe because shoe gives all indications. He knows the language. Whether a man is winning in life, the shoe has a different shine. If he is defeated in life, the shoe is defeated. Then the shoe is sad, not cared for. And the shoemaker knows it. He need not look at your face. The shoe will tell everything that he wants to know.

Everything we learn and then we become fixed in it. Then that's what we see. You have learned something, and you have wasted many lives in learning it. And it is now deep-rooted, imprinted. It has become part of your brain cells. So when you move within there is simply darkness, nothing, you cannot see anything. The whole world that you know has disappeared.

It is just like you know one language and suddenly you are transported to a land where no one understands your language and you cannot understand anybody's language. And people are talking and chattering, and you feel simply that they are mad. It looks they are talking gibberish, and it looks very noisy because you cannot understand. And they seem to be talking too loudly. If you can understand it, then the whole thing changes; you become part of it. Then it is not gibberish; it becomes meaningful.

When you enter within you know the language of the without. There is darkness within. Your eyes cannot see, your ears cannot hear, your hands cannot feel. Somebody is needed somebody to initiate you, to take your hand in his hand and to move you onto this unknown path until you become acquainted, until you start feeling, until you become aware of some light, some meaning, some significance around you.

Once you have the first initiation, things will start happening. But the first initiation is a difficult thing because this is quite an about-turn, a total about-turn. Suddenly your world of meaning disappears. You are in a strange world. You don't understand anything -- where to move, what to do and what to make out of this chaos. A Master only means someone who knows. And this chaos, inside chaos, is not chaos for him, it

has become an order, a cosmos, and he can lead you into it.

Initiation means looking through the inner world through someone else's eyes. Without trust it is impossible because you won't allow your hand to be taken, you won't allow anybody to lead you into the unknown. And he cannot give you any guarantee. No guarantee will be of any use. Whatsoever he says, you have to take it on trust.

In the old days, when Patanjali was writing his sutras, trust was very easy, because in the outside world also, particularly in the East and especially in India, they had created an outside pattern of initiation. For example, trades, professions, belonged to families through heredity. A father will initiate the child into the profession, and a child naturally believes in his father. The father will take the child to the farm if he is a peasant and a farmer, and he will initiate him into his farming. Whatsoever trade, whatsoever business he is doing, he will initiate the child.

In the outside world also, initiation was there in the East. Everything was to be initiated -- someone who knows will take you. This helped very much because you were acquainted with initiation, someone leading you. So, when the time came for inner initiation, you could trust.

And trust, *shraddha*, faith, was easier in a world which was non-technological. A technological world needs cunning, calculation, mathematics, cleverness -- not innocence. In a technological world, if you are innocent you will look foolish; if you are cunning you will look clever, intelligent. Our universities are doing nothing but this: they make you clever, cunning, calculating. The more calculating, the more cunning, the more successful you will be in the world.

Quite the reverse was the case in the East in the past. If you were cunning it was impossible for you to succeed even in the outside world. Only innocence was accepted. Technique was not valued too much, but inner quality was valued too much.

If a person is cunning and he makes a better shoe nobody will go to him in the East in the past. They will go to the person who is innocent. He may not be making such better shoes, but they will go to the person who is innocent because a shoe is not just something, it carries the quality of the person who has made it. So if there was a cunning and clever technician, nobody will go to him. He will suffer; he will be a failure. But if he was a man of qualities, character, innocence, then people will go to him. Even for worse things, people will value his things more.

Kabir was a weaver and he remained a weaver. When even he attained enlightenment, he continued weaving. And he was so ecstatic, that his weaving could not be very good. He was singing and dancing and weaving! There were many mistakes and many errors, but his things were valued, super-valued.

Many people will just wait when Kabir brings something -- that was not just a thing, a commodity, it was from Kabir! The very thing in itself has an intrinsic quality, it has come from Kabir's hands. Kabir has touched it. And Kabir was dancing around it while he was weaving it. And continuously he was remembering the divine, so the thing -- the cloth or the dress or anything -- has become sacred, holy. The quantity was not the question, the quality! The technical side was secondary; the human side was the primary.

So even in the outside world in the East, they had managed a pattern so that when you turn inwards, you will not be totally unacquainted with that world; something you will know, some guidelines, some lights in your hand. You will not be moving into total darkness.

And this trust in outside relationships was everywhere. A husband couldn't believe that his wife can be unfaithful. It was almost impossible. And if the husband dies, the wife will die with him because the life was such a shared phenomenon. Now it is meaningless to live without someone with whom life has become such a shared thing.

It became ugly later on, but in the beginning it was one of the most beautiful things that has ever happened on earth. You loved someone and he has disappeared -- you would like to disappear with him. To be without him will be worse than death. Death is better and worth choosing -- such was trust in outside things also. The relationship of wife and husband is an outside thing. The whole society was moving around trust, faith, authentic sharing, then it was helpful. When once time came to move within, all these things will help him to be initiated easily -- to trust someone, to surrender.

Fight, struggle, aggressiveness are hindrances. Don't carry them. When you move inwards, leave them on the door. If you carry them, you will miss the inner temple; you will never reach it. With those things you cannot move inwards.

The fourth question:

IS NOT *VAIRAGYA*, NON-ATTACHMENT OR DESIRELESSNESS, ENOUGH IN ITSELF TO FREE ONE FROM THE WORLDLY BONDAGE? WHAT IS THEN THE USE OF THE YOGIC DISCIPLINE, *ABHYASA*?

Vairagya is enough, desirelessness is enough. Then no discipline is needed. But where is that desirelessness? It is not there. To help it discipline is needed. Discipline is needed only because that desirelessness is not in its wholeness within you.

If desirelessness is there, then there is no question of practicing anything: no discipline is needed. You will not come to listen to me; you will not go to read Patanjali's sutras. If desirelessness is complete, Patanjali is useless. Why waste your time with Patanjali's sutras? I am useless, why come to me?

You are in search of a discipline. You are moving in search of some discipline which can transform you. You are a disciple, and "disciple" means a person who is in search of a discipline. And don't deceive yourself. Even if you go to Krishnamurti, you are in search of a discipline -- because one who is not in need will not go. Even if Krishnamurti says that no one needs to be a disciple and no discipline is needed, why you are there? And these words will become your discipline, and you will create a pattern, and you will start following that pattern.

Desirelessness is not there, so you are in suffering. And nobody likes to suffer, and everybody wants to transcend suffering. How to transcend it? This is what discipline will help you to do. Discipline only means: to make you ready for the jump, for the jump of desirelessness. Discipline means a training.

You are not yet ready. You have a very gross mechanism. Your body, your mind, they are gross. They cannot receive the subtle. You are not tuned. To receive the subtle you will have to be tuned. Your grossness has to disappear. Remember this -- to receive the subtle you will have to become subtle. As you are, the divine may be around you, but you cannot be in touch with it.

It is just like a radio Lying down here in this room but not functioning. Some wires are wrongly connected or some wires are broken or some knob is missing. The radio is here, the radio waves are continuously passing, but the radio is not tuned. And it cannot become receptive.

You are just like a radio, not in the state where it can function. Many things are missing, many things are wrongly joined. A "discipline" means to make your radio functioning, receptive, tuned. The divine waves are all around you. Once you are tuned they become manifest. And they can become manifest only through you, and unless they become manifest through you, you cannot know them. They may have become manifest through me, they may have become manifest through Krishnamurti or anybody else, but that cannot become your transformation.

You cannot know really what is happening in a Krishnamurti, in a Gurdjieff -- what is happening inside, what type of tuning is happening, how their mechanism has become so subtle that it receives the subtlest message of the universe, the existence starts manifesting itself through it.

Discipline means to change your mechanism, to tune it, to make it a fit instrument to be expressive, receptive. Sometimes without discipline also, this can accidentally happen. The radio can fall from the table. Just by falling, just by accident, some wires may get connected or disconnected. Just by falling, the radio may get connected to a station. Then it will start expressing something, but it will be a chaos.

It has happened many times. Sometimes through accident people have come to know the divine and feel the divine. But then they go mad because they are not disciplined to receive such a great phenomenon. They are not ready. They are so small, and such a great ocean falls in them. This has happened. In the Sufi system they call such persons madmen of the God -- *masts*, they call.

Many people, sometimes without discipline -- through some accident, through some Master, through the grace of some Master or just through the presence of some Master -- get tuned. Their whole mechanism is not ready, but a part starts functioning. Then they are out of order. Then you will feel they are mad, because they will start saying things which look irrelevant. And they can also feel that they are irrelevant, but they cannot do anything. Something has begun in them; they cannot stop it.

They feel a certain happiness. That's why they are called *masts*, the happy ones. But they are not Buddhalike, they are not enlightened. And it is said that for *masts*, for these happy ones who have gone mad, a very great Master is needed because now they cannot do anything with themselves. They are just in confusion -- happily in it, but they are a mess. They cannot do anything on their own.

In old days, great Sufi Masters will move all around the earth. Whenever they will hear that somewhere

a *mast* is, a madman is, they will go and they will just help that man to get tuned.

In this century only Meher Baba has done that work -- a great work of its own type, a rare work. Continuously, for many years, he was traveling all over India, and the places he was visiting were madhouses, because in madhouses many *masts* are living. But you cannot make any distinction, who is mad and who is *mast*; they both are mad. Who is really mad and who is mad just because of a divine accident -- because of some tuning that has happened through some accident! You cannot make any distinction.

Many *masts* are there. Meher Baba traveled and he will live in madhouses, and he will help and serve the *masts*, the mad ones. And many of them came out of their madness and started their journey toward enlightenment.

In the West many people are in madhouses, mad asylums, many who don't need any psychiatric help because psychiatrists can only make them again normal.

They need the help of someone who is enlightened, not a psychiatrist, because they are not ill. Or, if they are ill, they are ill by a divine disease. Your health is nothing before that illness. That illness is better -- worth losing all your "health". Discipline is needed.

In India this phenomenon has not been so great as it has been in Mohammedan countries. That's why Sufis have special methods to help these mast people, the mad people of the God.

But Patanjali has created such a subtle system that there is no need of any accident. The discipline is so scientific that if you pass through this discipline you will reach to Buddhahood without getting mad on the path. It is a complete system.

Sufism is still not a complete system. Many things are lacking in it, and they are lacking because of the stubborn attitude of Mohammedans. They won't allow it to evolve to its peak and climax. And the Sufi system has to follow the pattern of Islam religion. Because of that structure of Mohammedan religion, the Sufi system couldn't go beyond it.

Patanjali follows no religion, he follows only truth. He will not make any compromise with Hinduism or Mohammedanism or any ism. He follows the scientific truth. Sufis had to make compromise, and they had to. Because there were some Sufis who tried not to make any compromise; for example, Bayazid of Bistham, or Al-Hillaj Mansoor they didn't make any compromise; then they were killed, they were murdered.

So Sufis went into hiding. They made their science completely secret, and they will allow only fragments to be known, only those fragments which fit with Islam and its pattern. All other fragments were hidden. So the whole system is not known; it is not working. So many people, through fragments, get mad.

Patanjali's system is complete, and discipline is needed. Before you move into this unknown world of the within, a deep discipline is needed so no accident is possible. If you move without discipline, then many things are possible.

Vairagya is enough, but that "enough" *vairagya* is not there in your heart. If it is there, then there is no question. Then close Patanjali's book and bum it. It is absolutely unnecessary. But that "enough *vairagya* is not there. It is better to move on a disciplined path, step by step, so you don't become a victim of any accident. Accidents... the possibility is there.

Many systems are working in the world, but there is no system so perfect as Patanjali's because no country has worked for so long. And Patanjali is not the originator of this system, he is only the systematiZer. Before Patanjali, for thousands of years, the system was developed. Many people worked. Patanjali has given just the essence of thousands of years work.

But he has made it in such a way that you can move safely. Just because you are moving inwards, don't think that you are moving in a safe world. It can be unsafe. It is dangerous also; you can be lost in it. And if you are lost in it, you will be mad. That's why teachers like Krishnamurti who insist that no teacher is needed are dangerous, because people who are uninitiated may take their standpoint and may start working on their own.

Remember, even if your wristwatch goes wrong, you have the tendency and the curiosity -- because it comes from the monkeys -- to open it and do something. It is difficult to resist it. You cannot believe that you don't know anything about it. You may be the owner. Just by being the owner of the watch doesn't mean you know anything. Don't open it! It is better to take it to a right person who knows about these things. And a watch is a simple mechanism; the mind is such a complex mechanism. Never open it on your own because whatsoever you do will be wrong.

Sometimes it happens that your watch has gone wrong -- you just shake it and it starts. But that is not a science. Sometimes it happens that something you do, and just by luck, accident, you feel something

happening. But you have not become a Master. And if it has happened once don't try it again, because if you next shake your watch it may stop. This is not a science.

Don't move by accidents. Discipline is only a safeguard. Don't move by accidents! Move with a Master who knows what he is doing, and he knows if something goes wrong he can bring it to the right path, who is aware of your past and who is also aware of your future, and who can join together your past and future.

Hence, so much emphasis on Masters in Indian teachings. And they knew, and they meant it, because there is no mechanism so complex as human mind, no computer so complex as human mind.

Man has not been able yet to evolve anything comparable to the mind -- and I think it is not ever going to be evolved, because who will evolve it? If human mind can evolve something, it is going always to be lower and lesser than the mind that creates. At least one thing is certain that whatsoever human mind creates, that created thing cannot create human mind. So the human mind remains the superior-most, the supreme-most complex mechanism.

Don't do anything just because of curiosity or just because others are doing it. Get initiated, and move with someone who knows the path well. Otherwise madness can be the result. And it has happened before; it is happening to many people right now.

Patanjali doesn't believe in accidents. He believes in a scientific order. So he has given one-by-one step. These two he makes his base: *vairagya*, desirelessness and *abhyasa*, constant, conscious inner practice. *Abhyasa* is the means and *vairagya* is the goal. Desirelessness is the goal, and constant, conscious inner practice is the means.

But the goal starts from the very beginning and the ends are hidden in the beginning. The tree is hidden in the seed, so the beginning implies the end. That's why he says desirelessness is needed in the beginning also. The beginning has the end in it and the end will also have the beginning in it.

So when even a Master has become complete, total, he continues practicing. This will look absurd to you. You have to practice because you are in the beginning and the goal has not been achieved, but when the goal is achieved even then the practice continues. It becomes now spontaneous, but it continues. It never stops. It cannot, because the end and the beginning are not two things. If the tree is in the seed, then in the tree again will come seeds.

Someone asked Buddha -- one of his disciples, Purnakashyap -- he asked that, 'We see, *bhante*, you till follow a certain discipline."

Buddha, still following a certain discipline. He moves in a certain way, he sits in a certain way, he remains alert, he eats certain things, he behaves, everything seems to be disciplined.

So Purnakashyap says that, "You have become enlightened, but we feel that you have still a certain discipline." Buddha says, "It has become so engrained that now I am not following it, it is following me. It has become a shadow. I need not think about it. It is there, always there. It has become a shadow."

So the end is in the beginning and the beginning will also be in the end. These are not two things, but two poles of one phenomenon.

Yoga: The Alpha and the Omega, Vol 2

Discourses on the Yoga Sutras of Patanjali
Talks given from 01/01/75 am to 10/01/75 am
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Yoga: The Alpha and the Omega, Vol 2

Chapter #1
Chapter title: The Meaning of Samadhi

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SAMPRAJNATA SAMADHI IS THE SAMADHI THAT IS ACCOMPANIED BY REASONING, REFLECTION, BLISS AND A SENSE OF PURE BEING.
IN ASAMPRAJNATA SAMADHI THERE IS A CESSATION OF ALL MENTAL ACTIVITY, AND THE MIND ONLY RETAINS UNMANIFESTED IMPRESSIONS.

VIDEHAS AND PRAKRITI-LAYAS ATTAIN ASAMPRAJNATA SAMADHI BECAUSE THEY CEASED TO IDENTIFY THEMSELVES WITH THEIR BODIES IN THEIR PREVIOUS LIFE. THEY TAKE REBIRTH BECAUSE SEEDS OF DESIRE REMAINED.
OTHERS WHO ATTAIN ASAMPRAJNATA SAMADHI ATTAIN THROUGH FAITH, EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION.

PATANJALI IS THE GREATEST scientist of the inner. His approach is that of a scientific mind: he is not a poet. And in that way he is very rare, because those who enter into the inner world are almost always poets, those who enter into the outer world are always almost scientists.

Patanjali is a rare flower. He has a scientific mind, but his journey is inner. That's why he became the first and the last word: he is the alpha and the omega. For five thousand years nobody could improve upon him. It seems he cannot be improved upon. He will remain the last word -- because the very combination is impossible. To have a scientific attitude and to enter into the inner is almost an impossible possibility. He talks like a mathematician, a logician. He talks like Aristotle and he is a Heraclitus.

Try to understand his each word. It will be difficult: it will be difficult because his terms will be those of logic, reasoning, but his indication is towards love, towards ecstasy, towards God. His terminology is that of the man who works in a scientific lab, but his lab is of the inner being. So don't be misguided by his terminology, and retain the feeling that he is a mathematician of the ultimate poetry. He is a paradox, but he never uses paradoxical language. He cannot. He retains to the very firm logical background. He analyzes, dissects, but his aim is synthesis. He analyzes only to synthesize.

So always remember the goal -- don't be misguided by the path -- reaching to the ultimate through a scientific approach. That's why Patanjali has impressed the western mind very much. Patanjali has always been an influence. Wherever his name has reached, he has been an influence because you can understand him easily; but to understand him is not enough. To understand him is as easy as to understand an Einstein. He talks to the intellect, but his aim, his target, is the heart. This you have to remember.

We will be moving on a dangerous terrain. If you forget that he is a poet also, you will be misguided. Then you become too much attached to his terminology, language, reasoning, and you forget his goal. He wants you to go beyond reasoning, but through reasoning. That is a possibility. You can exhaust reasoning so deeply that you transcend. You go through reasoning; you don't avoid it. You use reason to go beyond it as a step. Now listen to his words. Each word has to be analyzed.

SAMPRAJNATA SAMADHI IS THE SAMADHI THAT IS ACCOMPANIED BY REASONING, REFLECTION, BLISS AND A SENSE OF PURE BEING.

He divides *samadhi*, the ultimate, in two steps. The ultimate cannot be divided. It is indivisible, and there are no steps, in fact. But just to help the mind, the seeker, he divides it first into two. The first step he calls *samprajnata samadhi* -- A *samadhi* in which mind is retained in its purity.

This first step, mind has to be refined and purified. You simply cannot drop it, Patanjali says -- it is impossible to drop it because impurities have a tendency to cling. You can drop only when the mind is absolutely pure -- so refined, so subtle, that it has no tendency to cling.

He does not say that "Drop the mind," as Zen Masters say. He says that is impossible; you are talking nonsense. You are saying the truth, but that's not possible because an impure mind has a weight. Like a stone, it hangs. And an impure mind has desires -- millions of desires, unfulfilled, hankering to be fulfilled, asking to be fulfilled, millions of thoughts incomplete in it. How can you drop? -- because the incomplete always tries to be completed.

Remember, says Patanjali, you can drop a thing only when it is complete. Have you watched? If you are a painter and you are painting, unless the painting becomes complete you cannot forget it. It continues, haunts you. You cannot sleep well; it is there. In the mind it has an undercurrent. It moves; it asks to be completed. Once it is completed, it is finished. You can forget about it. Mind has a tendency towards completion. Mind is a perfectionist, and so whatsoever is incomplete is a tension on the mind. Patanjali says you cannot drop thinking unless thinking is so perfect that now there is nothing to be done about it. You can simply drop it and forget.

This is completely the diametrically opposite way from Zen, from Heraclitus. First *samadhi*, which is *samadhi* only for name's sake, is *samprajnata* -- *samadhi* with a subtle purified mind. Second *samadhi* is *asamprajnata* -- *samadhi* with no mind. But Patanjali says that when the mind disappears, then too there are no thoughts, then, too, subtle seeds of the past are retained by the unconscious.

The conscious mind is divided in two. First, *samprajnata* -- mind with purified state, just like purified butter. It has a beauty of its own, but it is there. And howsoever beautiful, mind is ugly. Howsoever pure and silent, the very phenomenon of mind is impure. You cannot purify a poison. It remains poison. On the contrary, the more you purify it, the more poisonous it becomes. It may look very, very beautiful. It may have its own color, shades, but it is still impure.

First you purify; then you drop. But then too the journey is not complete because this is all in the conscious mind. What you will do with the unconscious? Just behind the layers of the conscious mind is a vast continent of unconscious. There are seeds of all your past lives in the unconscious.

Then Patanjali divides the unconscious into two. He says *sabeej samadhi* -- when the unconscious is there and mind has been dropped consciously, it is a *samadhi* with seeds -- *sabeej*. When those seeds are also burned, then you attain the perfect -- the *nirbeej samadhi*: *samadhi* without seeds.

So conscious into two steps, then unconscious into two steps. And when *nirbeej samadhi*, the ultimate ecstasy, without any seeds within you to sprout and to flower and to take you on further journeys into existence... then you disappear.

In these sutras he says,

SAMPRAJNATA SAMADHI IS THE SAMADHI THAT IS ACCOMPANIED BY REASONING, REFLECTION, BLISS AND A SENSE OF PURE BEING.

But this is the first step; many are misguided -- they think this is the last because it is so pure and you feel so blissful and so happy that you think that now nothing is there to be achieved more. If you ask Patanjali, he will say the *satori* of the Zen is just the first *samadhi*. It is not the final, the ultimate; ultimate is still far away.

The words that he uses cannot be exactly translated into English because Sanskrit is the most perfect language; no language comes even near to it. So I would have to explain to you. The word used is *vitarka*: in English it is translated as reasoning. It is a poor translation. *vitarka* has to be understood. *Tarka* means logic reasoning: then Patanjali says there are three types of logic. One he calls *kutarka* -- reasoning oriented towards the negative: always thinking in terms of no, denying, doubting, nihilistic.

Whatsoever you say, the man who lives in *kutarka* -- negative logic -- always thinks how to deny it, how to say no to it. He looks to the negative. He is always complaining, grumbling. He always feels that something somewhere is wrong -- always You cannot put him right because this is his orientation. If you tell him to see to the sun, he will not see the sun. He will see the sunspots; he will always find the darker side of things: that is *kutarka*. That is *kutarka* -- wrong reasoning -- but it looks like reasoning.

It leads finally to atheism. Then you deny God, because if you cannot see the good, you cannot see the lighter side of life, how can you see God? You simply deny. Then the whole existence becomes dark. Then everything is wrong, and you can create a hell around you. If everything is wrong, how can you be happy? And it is your creation, and you can always find something wrong because life consists of a duality.

In the rose bush there are beautiful flowers, but thorns also. A man of *kutarka* will count the thorns, and then he will come to an understanding that this rose must be illusory; it cannot exist. Amidst so many thorns, millions of thorns, how can a rose exist? It is impossible; very possibility is denied. Somebody is deceiving.

Mulla Nasruddin was very, very sad. He went to the priest and said, "What to do? My crop is destroyed again. No rains." The priest said, "Don't be so sad, Nasruddin. Look at the lighter side of life. You can be happy because still you have much. And always believe in God who is the provider. He even provides for birds of the air, so why you are worried?" Nasruddin said, "Yes!" very bitterly, "Off my corn! God provides the birds of the air off my corn."

He cannot see the point. His crop is destroyed by these birds, and God is providing them..."and my crop is destroyed." This type of mind will always find something or other, and he will be always tense. Anxiety will follow him like a shadow. This Patanjali calls *kutarka* -- negative logic, negative reasoning.

Then there is *tarka* -- simple reasoning. Simple reasoning leads nowhere. It is moving in a circle because it has no goal. You can go on reasoning and reasoning and reasoning, but you will not come to any conclusion because reasoning can come to a conclusion only when there is a goal from the very beginning. You are moving in a direction, then you reach somewhere. If you move in all directions -- sometimes to the south, sometimes to the east, sometimes to the west -- you waste energy.

Reasoning without a goal is called *tarka*; reasoning with a negative attitude is called *kutarka*; reasoning with a positive grounding is called *vitarka*. *vitarka* means special reasoning. So *vitarka* is the first element of *samprajnata samadhi*. A man who wants to attain to the inner peace has to be trained into *vitarka* -- special reasoning. He always looks to the lighter side, the positive. He counts the flowers and forgets the thorns -- not that there are not thorns, but he is not concerned with them. If you love the flowers and count the flowers, a moment comes when you cannot believe in the thorns, because how is it possible where so beautiful flowers exist, how can thorns exist? There must be something illusory.

The man of *kutarka* counts thorns; then flowers become illusory. The man of *vitarka* counts flowers; then thorns become illusory. That's why Patanjali says: *vitarka* is the first element. Only then bliss is possible. Through *vitarka* one attains to heaven. One creates one's own heaven all around.

Your standpoint counts. Whatsoever you found around you is your own creation -- heaven or hell. And Patanjali says you can go beyond logic and reasoning only through the positive reasoning. Through the negative you can never go beyond, because the more you say no, the more you found things to be sad -- no, denied. Then, by and by, you become a constant no inside -- a dark night, only thorns and no flowers can flower in you -- a desert...

When you say yes, you find more and more things to be said yes. When you say yes, you become a yea-sayer. Life is affirmed, and you absorb through your yes all that is good, beautiful, all that is true. "Yes" becomes the door in you for the divine to enter; "no" becomes a closed door. Door closed, you are a hell: doors open, all doors open, existence flows in you. You are fresh, young, alive; you become a flower.

Vitarka, vichar, ananda: Patanjali says if you are attuned with *vitarka* -- a positive reasoning -- then you can be a thinker, never before it. Then thinking arises. He has a very different meaning of thinking. You also think that you think. Patanjali will not agree. He says you have thoughts, but no thinking. That's why I say it is difficult to translate him.

He says you have thoughts, vagrant thoughts like a crowd, but no thinking. Between your two thoughts there is no inner current. They are uprooted things; there is no inner planning. Your thinking is a chaos. It is not a cosmos; it has no inner discipline. It is just like you see a rosary. There are beads; they are held together by an invisible thread running through them. Thoughts are beads; thinking is the thread. You have beads -- too many, in fact, more than you need -- but no inner running thread through them. That inner thread is called by Patanjali thinking -- *vichar*. You have thoughts, but no thinking. And if this goes on and

on, you will become mad. A madman is a man who has millions of thoughts and no thinking, and *samprajnata samadhi* is the state in which there are no thoughts, but thinking is perfect. This distinction has to be understood.

Your thoughts, in the first place, are not yours. You have gathered them. Just in a dark room, sometimes a beam of light comes from the roof and you see millions of dust particles floating in the beam. When I look into you, I see the same phenomenon: millions of dust particles. You call them thoughts. They are moving in you and out of you. From one head they enter another, and they go on. They have their own life.

A thought is a thing; it has its own existence. When a person dies, all his mad thoughts are released immediately and they start finding shelter somewhere or other. Immediately those who are around they enter. They are like germs: they have their own life. Even when you are alive, you go on dispersing your thoughts all around you. When you talk, then, of course, you throw your thoughts into others. But when you are silent, then also you are throwing thoughts all around. They are not yours, the first thing.

A man of positive reasoning will discard all thoughts that are not his own. They are not authentic; he has not found them through his own experience. He has accumulated from others, borrowed. They are dirty. They have been in many hands and heads. A man of thinking will not borrow. He would like to have a fresh thought of his own. And if you are positive, and if you look at the beauty, at the truth, at the goodness, at the flowers, if you become capable of seeing even in the darkest night that the morning is coming nearer, you will become capable of thinking.

Then you can create your own thoughts. And a thought that is created by you is really potential: it has a power of its own. These thoughts that you have borrowed are almost dead because they have been traveling -- traveling for millions of years. Their origin is lost: they have lost all contact with their origin. They are just like dust floating all around. You catch them. Sometimes you even become aware of it, but because your awareness is such that it cannot see through things...

Sometimes you are sitting. Suddenly you become sad for no reason at all. You cannot find the reason. You look around, there is no reason; nothing there, nothing has happened. You are just the same and suddenly a sadness takes. A thought is passing; you are just in the way. It is an accident. A thought was passing like a cloud -- a sad thought released by someone. It is an accident. You are in the grip. Sometimes a thought persists. You don't see why you go on thinking about it. It looks absurd; it seems to be of no use. But you cannot do anything. It goes on knocking at the gate. "Think me," it says. A thought is waiting at the door knocking. It says, "Give space. I would like to come in."

Each thought has its own life. It moves. And it has much power, and you are so impotent because you are so unaware, so you are moved by thoughts. Your whole life consists of such accidents. You meet people, and your whole life pattern changes. Something enters in you. Then you become possessed, and you forget where you were going. You change your direction; you follow this thought. And this is just an accident. You are like children.

Patanjali says this is not thinking. This is the state of absence of thinking; this is not thinking. You are a crowd. You have not a center within you which can think. When one moves in the discipline of *vitarka* -- right reasoning, then one becomes by and by capable of thinking. Thinking is a capacity; thoughts are not. Thoughts can be learned from others; thinking, never. Thinking you have to learn yourself.

And this is the difference between the old Indian schools of learning and the modern universities: in the modern universities you are getting thoughts; in the ancient schools of learning, wisdom schools, they were teaching thinking, not thoughts.

Thinking is a quality of your inner being. What does thinking mean? It means to retain your consciousness, to remain alert and aware, to encounter a problem. A problem is there: you face it with your total awareness. And then arises an answer -- a response. This is thinking. A question is posed; you have a ready-made answer. Before even you have thought about it, the answer comes in. Somebody says, "Is there God?" And he has not even said and you say, "Yes." You nod your wooden head; you say, "Yes, there is."

Is it your thought? Have you thought about the problem right now, or you carry a ready-made answer within your memory? Somebody gave it to you -- your parents, your teachers, your society. Somebody has given it to you, and you carry it as a precious treasure, and this answer comes from that memory.

A man of thinking uses his consciousness each time there is a problem. Freshly, he uses his consciousness. He encounters the problem, and then arises a thought within him which is not part of memory. This is the difference. A man of thoughts is a man of memory; he has no thinking capacity. If you ask a question which is new, he will be at a loss. He cannot answer. If you ask a question which he knows the answer, he will immediately answer. This is the difference between a pundit and a man who knows; a

man who can think.

Patanjali says *vitarka* -- right reasoning, leads to reflection -- *vichar*. Reflection -- *vichar*, leads to bliss. This is the first glimpse, of course, and it is a glimpse. It will come and it will be lost. You cannot hold it for long. It was going to be just a glimpse, as if for a moment a lightning happened and you saw all darkness disappeared. But again the darkness is there -- as if clouds disappeared and you saw the moon for a second -- again clouds are there.

Or, on a sunny morning, near the Himalayas, for a moment you can have the glimpse of the Gourishankar -- the highest peak. But then there is mist, and then there are clouds, and the peak is lost. This is *satori*. That's why never try to translate satori as samadhi. Satori is a glimpse. Much has to be done after it is attained. In fact, the real work starts after the first satori, first glimpse, because then you have tasted of the infinite. Now a real authentic search starts. Before it, it was just so-so, lukewarm, because you were not really confident, certain, what you are doing, where you are going, what is happening.

Before it, it was a faith, a trust. Before it a Master was needed to show you, to bring you back again and again. But after *satori* has happened, now it is no more a faith. It has become a knowing. Now the trust is not an effort. Now you trust because your own experience has shown you. After the first glimpse, the real search starts. Before it you are just going round and round. Right reasoning leads to right reflection, right reflection leads to a state of bliss, and this state of bliss leads to a sense of pure being.

A negative mind is always egoist. That is the impure state of being. You feel "I", but you feel "I" for wrong reasons. Just watch. Ego feeds on no. Whenever you say no, ego arises. Whenever you say yes, ego cannot arise because ego needs fight, ego needs challenge, ego needs to put itself against someone, something. It cannot exist alone; it needs duality. An egoist is always in search of fight -- with someone, with something, with some situation. He is always trying to find something to say no -- to win over, to be victorious.

Ego is violent, and no is the subtlest violence. When you say no for ordinary things, even there ego arises. A small child says to the mother, "Can I go out to play?" and she says "No Nothing much was involved, but when the mother says "No!" she feels she is someone. You go to the railway station and you ask for a ticket and the clerk simply doesn't look at you. He goes on working even if there is no work. But he is saying, "No! Wait!" He feels he is someone, somebody. That's why, in offices everywhere, you will hear no. Yes is rare -- very rare. An ordinary clerk can say no to anybody, whomsoever you are. He feels powerful.

No gives you a sense of power -- remember this. Unless it is absolutely necessary, never say no. Even if it is absolutely necessary, say it in such an affirmative way that the ego doesn't arise. You can say. Even no can be said in such a way that it appears like yes. You can say yes in such a way that it looks like no. It depends on the tone; it depends on the attitude; it depends on the gesture.

Remember this: for seekers, it has to be remembered constantly that you have to live continuously in the aroma of yes. That is what a man of faith is: he says yes. Even when no was needed, he says yes. He doesn't see that there is any antagonism in life. He affirms. He says yes to his body, he says yes to his mind, he says yes to everybody, he says yes to the total existence. The ultimate flowering happens when you can say a categorical yes, with no conditions. Suddenly the ego falls; it cannot stand. It needs the props of no. The negative attitude creates ego. The positive attitude -- the ego drops, and then the being is pure.

Sanskrit has two words for "I" -- *ahankar* and *asmita*. It is difficult to translate. *ahankar* is the wrong sense of "I" which comes from saying no. *asmita* is the right sense of "I" which comes from saying yes. Both are "I". One is impure: no is the impurity. You negate, destroy. No is destructive, a very subtle destruction. Never use it. Drop it as much as you can. Whenever you are alert, don't use it. Try to find a roundabout way. Even if you have to say it, say it in such a way that it has the appearance of yes. By and by you will become attuned, and you will feel such a purity coming to you through yes.

Then *asmita*: *asmita* is egoless ego. No feeling of "I" against anybody. Just feeling oneself without putting against anybody. Just feeling your total loneliness, and the total loneliness, the purest of states. "I am" -- when we say "I" is *ahankar*; "am" is *asmita*, just the feeling of am-ness with no "I" to it, just feeling the existence, the being Yes is beautiful, no is ugly.

IN ASAMPRAJNATA SAMADHI, THERE IS A CESSATION OF ALL MENTAL ACTIVITY, AND THE MIND ONLY RETAINS UNMANIFESTED IMPRESSIONS.

Samprajnata samadhi is the first step. Right reasoning, right reflection, a state of bliss, a glimpse of bliss, and a feeling of am-ness -- pure simple existence without any ego in it -- this leads to *asamprajnata samadhi*. First is a purity; second is a disappearance because even the purest is impure because it is there. "In is wrong; "am" is also wrong -- better than "I", but a higher possibility is there when "am" also disappears -- not only *ahankar*, but *asmita* also. You are impure; then you become pure. But if you start feeling that "I am pure," purity itself has become impurity. That too has to disappear.

Disappearance of the impurity is *samprajnata*. Disappearance of the purity also, is *asamprajnata*. There is a cessation of all mental activity. Thoughts disappear in the first state. In the second state, thinking also disappears. Thorns disappear in the first state. In the second state, flowers also disappear. When no disappears in the first state, yes remains. In the second state, yes also disappears because yes is also related to no. How can you retain yes without no? They are together; you cannot separate them. If no disappears, how can you say yes? Deep down yes is saying no to no. Negation of negation -- but a subtle no exists. When you say yes, what you are doing? You are not saying no, but the no is inside. You are not bringing it out: it is unmanifested.

Your yes cannot mean anything if you have no "no" within you. What it will mean? It will be meaningless. Yes has meaning only because of no; no has meaning only because of yes. They are a duality. In *samprajnata samadhi*, no is dropped: all that is wrong is dropped. in *asamprajnata samadhi*, yes is dropped. All that is right, all that is good, that too is dropped. In *samprajnata samadhi* you drop the devil; in *asamprajnata samadhi* you drop the God also, because how the God can exist without the devil? They are two aspects of the same coin.

All activity ceases. Yes is also an activity, and activity is a tension. Something is going on, even beautiful but still something is going on. And after a period even the beautiful becomes ugly. After a period you are bored with flowers also. After a period, activity, even very subtle and pure, gives you a tension: it becomes an anxiety.

IN ASAMPRAJNATA SAMADHI THERE IS A CESSATION OF ALL ACTIVITY, AND THE MIND ONLY RETAINS UNMANIFESTED IMPRESSIONS.

But still, it is not the goal -- because what will happen to all your impressions that you have gathered in the past? Many, many lives you have lived, acted, reacted. You have done many things, undone many things. What will happen to it? Conscious mind has become pure; conscious mind has dropped even the activity of purity. But the unconscious is vast and there you carry all the seeds, the blueprints. They are within you.

The tree has disappeared; you have cut down the tree completely. But the seeds that have fallen, they are in the ground Lying. They will sprout when their season comes. You will have another life; you will be born again. Of course, your quality will be different now, but you will be born again because those seeds are still not burned.

You have cut down that which was manifested. It is easy to cut down anything that is in manifestation; it is easy to cut all the trees. You can go into the garden and pull up all the whole lawn, the grass completely; you can kill everything. But within two weeks the grass will be coming up again because what you did is only with the manifested. The seeds which are Lying in the soil you have not touched them yet. That has to be done in the third state.

asamprajnata samadhi is still *sabeej* -- with seeds. And there are methods how to burn those seeds, how to create fire-fire that Heraclitus talked about, how to create that fire and burn the unconscious seeds. When they also disappear, then the soil is absolutely pure; nothing can arise out of it. Then there is no birth, no death. Then the whole wheel stops for you; you have dropped out of the wheel. And dropping out of the society won't help unless you drop out of the wheel. Then you become a perfect dropout.

A Buddha is a perfect dropout; a Mahavira, a Patanjali, is a perfect drop-out. They have not dropped out of the establishment or the society. They have dropped out of the very wheel of life and death. But that happens only when all the seeds are burned. The final is *nirbeej samadhi* -- seedless.

IN ASAMPRAJNATA SAMADHI THERE IS A CESSATION OF ALL MENTAL ACTIVITY, AND THE MIND ONLY RETAINS UNMANIFESTED IMPRESSIONS.
VIDEHAS AND PRAKRITI-LAYAS ATTAIN ASAMPRAJNATA SAMADHI BECAUSE THEY CEASED TO

IDENTIFY THEMSELVES WITH THEIR BODIES IN THEIR PREVIOUS LIFE. THEY TAKE REBIRTH BECAUSE SEEDS OF DESIRE REMAINED.

Even a Buddha is born. In his past life he attained to *asamprajnata samadhi*, but the seeds were there. He had to come once more. Even a Mahavira is born -- once -- the seeds bring him. But this is going to be the last life. After *asamprajnata samadhi*, only one life is possible. But then the quality of the life will be totally different because this man will not be identified with the body. And this man really has nothing to do because the activity of the mind has ceased. Then what he will do? For what this one life is needed? He has just to allow those seeds to be manifested, and he will remain a witness. This is the fire.

One man came and spat on Buddha; he was angry. Buddha wiped his face and asked, "What else you have to say?" The man could not understand. He was really angry -- red-hot. He could not even understand what Buddha is saying. And the whole thing was so absurd, because Buddha didn't react. The man was at loss what to do, what to say. He went away; the whole night he couldn't sleep. How can you sleep when you insult somebody and there is no reaction? Then your insult comes back to yourself. You threw the arrow; it has not been received. It comes back: it comes back to the source finding no shelter. He insulted Buddha, but the insult couldn't find a shelter there. So where it will go? It comes to the original master.

The whole night he was feverish; he couldn't believe what has happened. And then he started repenting, that he was wrong -- that he had not done good. The next morning, early, he went and he asked for forgiveness. Buddha said, "Don't be worried about it. I must have done something wrong to you in the past. Now the account is closed. And I am not going to react. Otherwise again and again... Finished! I have not reacted. Because it was a seed somewhere, it has to be finished. Now my account with you is closed."

In this life when a *videha* -- one who has understood that he is not the body, who has attained *asamprajnata samadhi* -- comes in the world just to finish accounts... His whole life consists of finishing accounts; millions of lives, many relationships, many involvements, commitments -- everything has to be closed.

It happened: Buddha came to a village. The whole village gathered; they were eager to listen him. It was a rare opportunity. Even capitals were inviting continuously Buddha, and he was not coming. And he has come to this small village out of the way -- and without any invitation, because the villagers never could gather courage to go and ask him to come their village -- just a small village, few huts, and he has come without any invitation. The whole village is afire with excitement, and he is sitting under the tree and not speaking.

And they said, "For whom you are waiting now? Everybody is here; the whole village is here. You start." Buddha said, "But I have to wait because I have come for someone who is not here. A promise has to be fulfilled, an account closed. I am waiting for that one." Then came a girl, and then Buddha started. Then after he talked, they asked, "Were you waiting for this girl?"

Because the girl belonged to the untouchables -- to the lowest caste, nobody could think of Buddha waiting for her. He said, "Yes, I was waiting for her. When I was coming she has met me on the road and she said, 'Wait, because I am going for some work to the other town. But I will come soon.' And in past lives somewhere I had given her a promise that when I become enlightened I will come and say whatsoever has happened to me. That account has to be closed. That promise is hanging on me, and if I can not fulfill it, I will have to come again."

A *videha* or a *prakriti-laya*: both words are beautiful. Videha means bodiless. When you attain to *asamprajnata samadhi* the body is there, but you become bodiless. You are no more the body. The body becomes the abode, you are not identified.

So these two terms are beautiful. *videha* means one who knows that he is not the body -- knows, remember -- not believes. And *prakriti-laya*, because one who knows that he is not the body, he is no more the prakriti -- the nature.

Body belongs to the material. Once you are not identified with the matter in you, you are not identified with the matter without, outside. A man who attains that he is no more the body, that he is no more the manifested -- the *prakriti* -- his nature is dissolved. There is no more world for him; he is not identified. He has become a witness to it. Such a man is also born once at least because he has to close many accounts, many promises to be fulfilled, many karmas to be dropped.

It happened that Buddha's cousin, Devadatta, was against him. He tried to kill him in many ways. When Buddha was waiting under a tree meditating, he rolled down a big rock from the hill. The rock was coming; everybody ran away. Buddha remained there sitting under the tree. It was dangerous, and the rock came just

touching him, brushing him. Ananda asked him, "Why didn't you escape when we were all escaping? There was time enough."

Buddha says, "For you there is time enough. My time is over. And Devadatta has to do it. Some time back in some life there was some karma. I must have given him some pain, some anguish, some anxiety. It has to be closed. If I escape, if I do anything, again a new line starts."

A *videha*, a man who has attained to *asamprajnata*, does not react. He simply watches, witnesses. And this is the fire of witnessing which burns all the seeds in the unconscious. And a moment comes when the soil is absolutely pure. There is no seed waiting to sprout. Then there is no need to come back. First the nature dissolves, and then he dissolves himself into the universe.

VIDEHAS AND PRAKRITI-LAYAS ATTAIN ASAMPRAJNATA SAMADHI BECAUSE THEY CEASED TO IDENTIFY THEMSELVES WITH THEIR BODIES IN THEIR PREVIOUS LIFE. THEY TAKE REBIRTH BECAUSE SEEDS OF DESIRE REMAINED.

I am here to fulfill something; you are here to close my account. You are here not accidentally. There are millions of people in the world. Why you are here, and not somebody else? Something has to be closed.

OTHERS WHO ATTAIN ASAMPRAJNATA SAMADHI ATTAIN THROUGH FAITH, EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION.

So these are the two possibilities. If you have attained to *asamprajnata samadhi* in your past life, in this life you are born a Buddha -- just a few seeds which have to be fulfilled, which have to be dropped, burned -- almost. That's why I say you are born almost a Buddha. There is no need for you to do anything; you have simply to watch whatsoever happens.

Hence, Krishnamurti's continuous insistence that there is no need to do anything. It is right for him; it is not right for his listeners. For his listeners, there is much to be done, and they will be misguided by this statement. He is speaking about himself. He was born an *asamprajnata* Buddha. He was born a videha; he was born a *prakriti-laya*.

He was taking a bath when he was just five years old near Adyar, and one of the greatest Theosophists, Leadbeater, watched him. He was totally a different type of child. If somebody was throwing mud on him, he will not react. There were many children playing. If somebody will push him into the river, he will simply go. Yes, he was not angry, he was not fighting. He has a totally different quality -- the quality of an *asamprajnata* Buddha.

Leadbeater called Annie Besant to watch this child. He is no ordinary child, and the whole Theosophical movement whirled around him. They hoped much that he will become an *avatar* -- that he will become the perfect Master for this age. But the problem was deep. They had chosen a right person, but they hoped wrong -- because a man who is born an *asamprajnata buddha* cannot even be active as an *avatar*. Because all activity ceased. He can simply watch; he can be a witness. You cannot make him very active. He can be only a passivity. They had chosen the right person, but still wrong.

And they hoped much. And then the whole movement whirled around Krishnamurti. And when he dropped out of it, said, "I cannot do anything because nothing is needed," the whole movement flopped because they hoped too much with this man, and then the whole thing turned out completely different. But this could have been prophesied.

Annie Besant, Leadbeater and others, they were very, very beautiful persons, but not really aware of the eastern methods. They have learned much from books, scriptures, but they didn't know exactly the secret which Patanjali is showing: that an *asamprajnata*, a *videha*, is born, but he is not active. He is a passivity. Much can happen through him, but that can happen only if somebody comes and surrenders to him. Because he is a passivity, he cannot force you to do something. He is available, but he cannot be aggressive.

His invitation is for everybody and all. It is an open invitation, but he cannot send you an invitation in particular, because he cannot be active. He is an open door; if you like, you can pass. The last life is an absolute passivity, just witnessing. This is one way how *asamprajnata* Buddhas are born from their past life.

But you can become an *asamprajnata* Buddha in this life also. For them Patanjali says,

SHRADDHA VIRYA SMRITI SAMADHI PRAJNA: OTHERS WHO ATTAIN ASAMPRAJNATA SAMADHI ATTAIN THROUGH FAITH, EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION.

It is almost impossible to translate it, so I will explain rather than translate, just to give you the feel, because words will misguide you.

Shraddha is not exactly faith. It is more like trust. Trust is very, very different from faith. Faith is something you are born in; trust is something you grow in. Hinduism is a faith; to be a Christian is a faith; to be a Mohammedan is a faith. But lo be a disciple here with me is a trust. I cannot claim faith -- remember. Jesus also could not claim faith because faith is something you are born in. Jews were faithful; they had faith. And, in fact, that is why they destroyed Jesus: because they thought that he was bringing them out of their faith, destroying their faith.

He was asking for trust. Trust is a personal intimacy; it is not a social phenomenon. You attain to it through your own response. Nobody can be born in trust; in faith, okay. Faith is dead trust; trust is alive faith. So try to understand the distinction.

Shraddha -- trust -- one has to grow in. And it is always personal. The first disciples of Jesus attained to trust. They were Jews, born Jews. They moved out of their faith. It is a rebellion. Faith is a superstition; trust is a rebellion. Trust first leads you away from your faith. It has to be so, because if you are living in a dead graveyard, then you have to be led out of it first. Only then you can be introduced to life again. Jesus was trying to bring people towards *shraddha*, trust. It will always look as if he is destroying their faith.

Now when a Christian comes to me, the same situation is again repeated. Christianity is a faith, just as Judaism was a faith in Jesus' time. When a Christian comes to me, again I have to bring him out of his faith to help him to grow towards trust. Religions are faith, and to be religious is to be in trust. And to be religious doesn't mean to be Christian, Hindu, or Mohammedan, because trust has no name; it is not labeled. It is like love. Is love Christian, Hindu, Mohammedan? Marriage is Christian, Hindu, Mohammedan. Love? Love knows no caste, no distinctions. Love knows no Hindus, no Christians.

Marriage is like faith; love is like trust. You have to grow into it. It is an adventure. Faith is not an adventure. You are born into it; it is convenient. It is better if you are seeking comfort and convenience, it is better to remain in faith. Be a Hindu, a Christian; follow the rules. But it will remain a dead thing unless you respond from your heart, unless *you* enter religion on your own responsibility, not that you were born a Christian. How can you be a born Christian?

With birth how religion is associated? Birth cannot give you religion; it can give you a society, a creed, a sect; it can give you a superstition. The word "superstition" is very, very meaningful. It means "unnecessary faith". The word "super" means unnecessary, superfluous -- faith which has become unnecessary, faith which has become dead; sometimes it may have been alive. Religion has to be born again and again.

Remember, you are not born in a religion, religion has to be born in you. Then it is trust. Again and again. You cannot give your children your religion. They will have to seek and find their own. Everybody has to seek and find his own. It is adventure -- the greatest adventure. You move into the unknown. *shraddha*, Patanjali says, is the first thing, if you want to attain *asamprajnata samadhi*. For *samprajnata samadhi*, reasoning, right reasoning. See the distinction? For *samprajnata samadhi*, right reasoning, right thinking are the base; for *asamprajnata samadhi*, right trust -- not reasoning.

No reasoning -- a love. And love is blind. It looks blind to the reasoning because it is a jump into the dark. The reason asks, "Where are you going? Remain in the known territory. And what is the use to move to a new phenomenon? Why not remain in the old fold? It is convenient, comfortable, and whatsoever you need, it can supply." But everybody has to find his own temple. Only then it is alive.

You are here with me. This is a trust. When I am no more here, your children may be with me. That will be faith. Trust happens only with an alive Master; faith, with dead Masters which are no more there. The first disciples have the religion. The second, third generation by and by loses the religion, it becomes a sect. Then you simply follow because you are born into it. It is a duty, not a love. It is a social code. It helps, but it is nothing deep in you. It brings nothing to you; it is not a happening. It is not a depth unfolding in you. It is just a surface, a face. Just go and see in the church. The Sunday people, they go; they even pray. But they are waiting when this is finished.

A small child was sitting in a church. For the first time he had come, just four years of age. The mother

asked him, "How you liked it?" He said, 'Music is good, but the commercial is too long." It is commercial when you have no trust. *shraddha* is right trust; faith is wrong trust. Don't take religion from somebody else. You cannot borrow it; it is a deception. You are getting it without paying for it, and everything has to be paid. And it is not cheap to attain to *asamprajnata samadhi*. You have to pay the full cost, and the full cost is your total being.

To be a Christian is just a label; to be religious is not a label. Your whole being is involved. It is a commitment. People come to me and they say, "We love you. Whatsoever you say is good. But we don't want to take sannyas because we don't want to be committed." But unless you are committed, involved, you cannot grow, because then there is no relationship. Between you and me then there are words, not a relationship. Then I may be a teacher, but I am not a Master to you. Then you may be a student, but not a disciple.

Shraddha, trust, is the first door, second is *virya*. That too is difficult. It is translated as effort. No, effort is simply a part of it. The word *virya* means many things, but deep down it means bio-energy. One of the meanings of *virya* is semen, the sexual potency. If you really want to translate it exactly, *virya* is bio-energy, your total energy phenomenon -- you as energy. Of course, this energy can be brought only through effort; hence, one of the meanings is "effort".

But that is poor -- not so rich as the word *virya*. *virya* means that your total energy has to be brought into it. Only mind won't do. You can say yes from the mind that will not be enough. Your totality, without holding anything back: that is the meaning of VIRYA. And that is possible only when there is trust. Otherwise you will hold something, just to be secure, safe, because, "This man may be leading somewhere wrong, so we can step back any moment. In a moment we can say 'Enough is enough; now no more.'"

You hold back a part of you just to be watchful, where this man is leading. People come to me and they say, "We are watching. Let us first watch what is happening." They are very clever -- clever fools -- because these things cannot be watched from the outside. What is happening is an inner phenomenon. Even you cannot see to whom it is happening many times. Many times only I can see what is happening. You become aware only later on, what has happened.

Others cannot watch. From the outside there is no possibility to watch it. How can you watch from the outside? Gestures you can see; people doing meditation you can see. But what is happening inside, that is meditation. What they are doing outside is just creating a situation.

It happened: there was a very great Sufi Master, Jalaludin. He had a small school of rare pupils, rare, because he was a very choosy one. He would not allow anybody unless he had chosen. For very few he worked, but people passing sometimes would come to see what was happening there. Once a group of people came, professors. They are always very alert people, very clever, and they looked. In the Master's house, just in the compound, a group of fifty people were sitting, and they were doing mad gestures -- somebody laughing, somebody crying, somebody jumping. The professors watched.

They said, 'What is going on? This man is leading them toward madness. They are already mad, and they are fools -- because once you become mad it will be difficult to come back. And this is nonsense; we have never heard. People when they meditate, they sit silently."

And there was much discussion between them. A group of them said, "Because we don't know what is happening, it is not good to take any judgment." Then there was a third group among them who said, "Whatsoever it is, it is worth enjoying. We would like to watch. It is beautiful. Why can't we enjoy it? Why be bothered what they are doing? But just to watch them is a beautiful thing."

Then after a few months, again, the same group came to the school to watch. Now what was happening? Now everybody was silent. The fifty persons were there, the Master was there -- they were sitting silently, so silently, as if there was no one, like statues. Again there was discussion. There was a group who said, "Now they are useless. What to see? Nothing! The first time we had come it was beautiful. We had enjoyed it. But now they are just boring." The other group said, "But now we think they are meditating. The first time they were simply mad. This is the right thing to do; this is how meditation is done. It is written in the scriptures, described in this way."

But there was still a third group who said, "We don't know anything about meditation. How can we judge?"

Then, again, after a few months, the group came. Now there was nobody. Only the Master was sitting, smiling. All the disciples had disappeared. So they asked, "What is happening? The first time we came there was a mad crowd, and we thought this is useless, you are driving people crazy. The next time we came it was very good. People were meditating. Where have they all gone?"

The Master said, "The work done, the disciples have disappeared. And I am smiling happy because the thing happened. And you are the fools, I know! I have also been watching -- not only you. I know what discussions were going on, and what you were thinking the first time and the second time." Said Jalaludin, "The effort that you have taken to come here for three times would have been enough for you to become meditators. And the discussion that you have been in, that much energy was enough to make you silent. And in the same period, those disciples have disappeared, and you are standing at the same place. Come in! Don't watch from the outside." They said, "Yes! That is why we are coming again and again, to watch what is happening. When we are certain, then... Otherwise we don't want to be committed."

Clever people never want to be committed, but is there any life without commitment? But clever people think commitment is a bondage. But is there any freedom without bondage? First you have to move in a relationship, only then you can go beyond it. First you have to move in a deep commitment, depth to depth, heart to heart, and only then you can transcend it. There is no other way. If you just move out and watch, you can never enter into the shrine -- the shrine is commitment. And then there can be no relationship.

A Master and disciple is a love relationship, the highest love that is possible. Unless the relationship is there, you cannot grow. Says Patanjali, "The first is trust -- *shraddha* -- and second is energy -- effort.' Your whole energy has to be brought in; part won't do. It may even be destructive if you come only partially in and remain partially out, because that will become a rift within you. It will create a tension within you; it will become an anxiety rather than bliss.

Bliss is where you are in your totality; anxiety is where you are only in part, because then you are divided and there is a tension, and the two parts going separate ways. Then you are in a difficulty.

"OTHERS WHO ATTAIN ASAMPRAJNATA SAMADHI ATTAIN THROUGH FAITH, TRUST, EFFORT, ENERGY, RECOLLECTION."

This word recollection is *smriti*: it is remembrance -- what Gurdjieff calls self-remembering. That is *smriti*.

You don't remember yourself. You may remember millions of things, but you go on continuously forgetting yourself, that you are. Gurdjieff had a technique. He got it from Patanjali. And, in fact, all techniques come from Patanjali. He is the past Master of techniques. *smriti*, remembrance -- self-remembering -- whatsoever you do. You are walking: remember deep down that "I am walking, I am." Don't be lost in walking. Walking is there -- the movement, the activity -- and the inner center is there, just aware, watching, witnessing.

You need not repeat it in the mind, "I am walking." If you repeat, that is not remembrance. You have to be non-verbally aware that "I am walking, I am eating, I am talking, I am listening." Whatsoever you do, the "I" inside should not be forgotten; it should remain. It is not self-consciousness. It is consciousness of the self. Self-consciousness is ego; consciousness of the self is *asmita* -- purity, just being aware that "I am."

Ordinarily, your consciousness is arrowed towards the object. You look at me: your whole consciousness is moving towards me like an arrow. But you are arrowed towards me. Self-remembering means you must have a double-arrowed arrow, one side of it showing to me, another side showing to you. A double-arrowed arrow is *smriti* -- self-remembrance.

Very difficult, because it is easy to remember the object and forget yourself. The opposite is also easy -- to remember yourself and forget the object. Both are easy; that's why those who are in the market, in the world, and those who are in the monastery, out of the world, are the same. Both are single-arrowed. In the market they are looking at the things, objects. In the monastery they are looking at themselves.

smriti is neither in the market nor in the monastery. *smriti* is a phenomenon of self-remembering, when subject and object both are together in consciousness. That is the most difficult thing in the world. Even if you can attain for a single moment, a split moment, you will have the glimpse of *satori* immediately. Immediately you have moved out of the body, somewhere else.

Try it. But, remember, if you don't have trust it will become a tension. These are the problems involved. It will become such a tension you can go mad, because it is a very tense state. That's why it is difficult to remember both -- the object and the subject, the outer and the inner. To remember both is very, very arduous. If there is trust, that trust will bring the tension down because trust is love. It will soothe you; it will be a soothing force around you. Otherwise the tension can become so much, you will not be able to sleep. You will not be able to be at peace any moment because it will be a constant problem. And you will

be just in anxiety continuously.

That's why we can do one: that's easy. Go to the monastery, close your eyes, remember yourself, forget the world. But what you are doing? You have simply reversed the whole process, nothing else. No change. Or, forget these monasteries and these temples and these Masters, and be in the world, enjoy the world. That too is easy. The difficult thing is to be conscious of the both. And when you are conscious of the both and the energy is simultaneously aware, arrowed in the diametrically opposite dimensions, there is a transcendence. You simply become the third: you become the witness of both. And when the third enters, first you try to see the object and yourself. But if you try to see both, by and by, by and by, you feel something is happening within you -- because you are becoming a third: you are between the two, the object and the subject. You are neither the object nor the subject now.

ATTAIN THROUGH FAITH, EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION.

Shraddha, trust, *virya*, total commitment, total effort, total energy has to be brought in; all your potentiality has to be brought in. If you are really a seeker after truth, you cannot seek anything else. It is a complete involvement. You cannot make it a part-time job and that, "Sometimes in the morning I meditate and then I go." No, meditation has to become your twenty-four-hours continuity for you. Whatsoever you do, meditation has to be there in the background continuously. Energy will be needed: your whole energy will be needed.

And now, few things. If your whole energy is needed, sex disappears automatically because you don't have energy to waste. *brahmacharya* for Patanjali is not a discipline, it is a consequence. You put your total energy so you don't have any energy... and it happens in ordinary life also. You can see a great painter: he forgets women completely. When he is painting there is no sex in his mind, because the whole energy is moving. You don't have any extra energy.

A great poet, a great singer, a dancer who is moving totally in his commitment, automatically becomes celibate. He has no discipline for it. Sex is superfluous energy; sex is a safety valve. When you have too much in you and you cannot do anything with it, the nature has made a safety valve; you can throw it out. You can release it, otherwise you will go mad or burst -- explode. And if you try to suppress it, then too you will go mad, because suppressing it won't help. It needs a transformation, and that transformation comes from total commitment. A warrior, if he is really a warrior -- an impeccable warrior, will be beyond sex. His whole energy is moving.

It is reported, a very, very beautiful story: a great philosopher, thinker, his name was Vachaspati... He was so much involved in his studies that when his father asked him that, "Now I am getting old, and I don't know when I will die -- any moment -- and you are my only son, and I would like you to be married." He was so much involved in his studies that he said, "Okay." He didn't hear what he was saying. So he got married. He got married, but he completely forgot that he has a wife, he was so involved.

And this can happen only in India; this cannot happen anywhere else: the wife loved him so much that she didn't want to disturb. So it is said twelve years passed. She will serve him like a shadow, take every care, but not to disturb, not to say that, "I am here, and what you are doing?" Continuously he was writing a commentary -- one of the greatest ever written. He was writing a commentary on Badarayan's *brahm-sutras* and he was so involved, so totally, that he not only forgot about his wife: he was not even aware who brings the food, who takes the plates back, who comes in the evening and lights the lamp, who prepares his bed.

Twelve years passed, and the night came when his commentary was complete. Just the last word he was to write, and he had taken a vow, and when the commentary is complete he will become a sannyasin. Then he will not be concerned with the mind, and everything is finished. This is his only karma that has to be fulfilled.

That night he was a little relaxed, because the last sentence he wrote near-about twelve, and for the first time he became aware of the surroundings. The lamp was burning low and needed more oil. A beautiful hand was pouring oil into it. He looked back who is there. He couldn't recognize the face; he said, "Who are you and what are you doing here?" The wife said, "Now that you have asked, I must say that twelve years back you had brought me as your wife, but you were so much involved, so much committed to your work, I didn't like to interrupt or disturb you."

Vachaspati started weeping, his tears started flowing. The wife asked, "What is the matter?" He said,

"This is very complex. Now I am at a loss, because the commentary is complete and I am a sannyasin. I cannot be a householder; I cannot be your husband. The commentary is complete, and I had taken a vow and now there is no time for me, I am going to leave immediately. Why didn't you tell me before? I could have loved you. And what can I do for your services, your love, your devotion?"

So he called his commentary on *brahm-sutras*, *bhamati*. *Bhamati* was the name of his wife. The name is absurd, because to call Badarayan's *brahm-sutras* and the commentary, *bhamati*, it has no relationship. But he said, "Now nothing else I can do. The last thing is to write the name of the book, so I will call it *bhamati* so that it is always remembered."

He left the house. The wife was weeping, crying, but not in pain but in absolute bliss. She said, "That's enough. This gesture, this love in your eyes, is enough. I have got enough; don't feel guilty. Go! And forget me completely. I would not like to be a burden on your mind. No need to remember me."

It is possible, if you are involved totally, sex disappears because sex is a safety valve. When you have energy unused, then sex becomes a haunting thing around you. When total energy is used, sex disappears. And that is the state of *brahmacharya*, of *virya*, of all your potential energy flowering.

EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION:

shraddha -- trust; *virya* -- your total bio-energy, your total commitment and effort; *smriti* -- self-remembrance; and *samadhi*. *Samadhi* word means a state of mind where no problem exists. It comes from the word *samadhan* -- a state of mind when you feel absolutely okay, no problem, no question, a non-questioning, non-problematic state of mind. It is not concentration. Concentration is just a quality that comes to the mind who is without problems. That is the difficulty to translate.

Concentration is part -- it happens. Look at a child who is absorbed in his play; he has a concentration without any effort. He is not concentrating on his play. Concentration is a by-product. He is so absorbed in the play that the concentration happens. If you concentrate knowingly on something, then there is effort, then there is tension, then you will be tired.

Samadhi happens automatically, spontaneously, if you are absorbed. If you are listening to me, it is a SAMADHI. If you listen to me totally, there is no need for any other meditation. It becomes a concentration. It is not that you concentrate -- if you listen lovingly, concentration follows.

In *asamprajnata samadhi*, when trust is complete, when effort is total, when remembrance is deep, *samadhi* happens. Whatsoever you do, you do with total concentration -- without any effort to do the concentration. And if concentration needs effort, it is ugly. It will be like a disease on you; you will be destroyed by it. Concentration should be a consequence. You love a person, and just being with him, you are concentrated. Remember never to concentrate on anything. Rather, listen deeply, listen totally, and you will have a concentration coming by itself.

And discrimination -- *prajna*. *Prajna* is not discrimination; discrimination is again a part of *prajna*. *Prajna* means in fact wisdom -- a knowing awareness. Buddha has said that when the flame of meditation burns high, the light that surrounds that flame is *prajna*. *Samadhi* inside, and then all around you a light, an aura, follows you. In your every act you are wise; not that you are trying to be wise, it simply happens because you are so totally aware. Whatsoever you do it happens to be wise -- not that you are continuously thinking to do the right thing.

A man who is continuously thinking to do the right thing, he will not be able to do anything -- even the wrong he will not be able to do, because this will become such a tension on his mind. And what is right and what is wrong? How you can decide? A man of wisdom, a man of understanding, does not choose. He simply feels. He simply throws his awareness everywhere, and in that light he moves. Wherever he moves is right.

Right does not belong to things; it belongs to you -- the one who is moving. It is not that Buddha did right things -- no! Whatsoever he did was right. Discrimination is a poor word. A man of understanding has discrimination. He doesn't think about it; just it is easy for him. If you want to get out of this room, you simply move out of the door. You don't grope. You don't first go to the wall and try to find the way. You simply go out. You don't even think that this is the door.

But when a blind man has to go out, he asks, "Where is the door?" And then too he tries to find it. He will knock many places with his cane, he will grope, and continuously in the mind he will think, "Is it the door or the wall? Am I going right or wrong?" And when he comes to the door, he thinks, "Yes, now this is

the door."

All this happens because he is blind. You have to discriminate because you are blind; you have to think because you are blind; you have to believe in right and wrong because you are blind; you have to be in discipline and morality because you are blind. When understanding flowers, when the flame is there, you simply see and everything is clear. When you have an inner clarity, everything is clear; you become perceptive. Whatsoever you do is simply right. Not that it is right so you do it; you do it with understanding, and it is right.

Shraddha, virya, smriti, samadhi, prajna. Others who attain *asamprajnata samadhi* attain through trust, infinite energy, effort, total self-remembrance, a non-questioning mind and a flame of understanding.

Yoga: The Alpha and the Omega, Vol 2

Chapter #2
Chapter title: Attraction to the Difficult

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The first question:

WHAT YOU HAVE BEEN SAYING ABOUT HERACLITUS, CHRIST AND ZEN SEEMS LIKE KINDERGARTEN TEACHINGS COMPARED TO PATANJALI. HERACLITUS, CHRIST AND ZEN MAKE THE FINAL STEP SEEM CLOSE; PATANJALI MAKES EVEN THE FIRST STEP SEEM ALMOST IMPOSSIBLE. IT SEEMS LIKE US WESTERNERS HAVE HARDLY BEGUN TO REALIZE THE AMOUNT OF WORK THAT HAS TO BE DONE.

SAYS LAO TZU, "IF TAO IS NOT laughed at, it will not be Tao." And I would like to say to you: If you will not misunderstand me, you will not be you. You are bound to misunderstand. You have not understood what I had been saying about Heraclitus, Christ and Zen, and if you cannot understand Heraclitus, Zen and Jesus, you will not be able to understand Patanjali either.

The first rule of understanding is not to compare. How can you compare? What do you know about the innermost state of Heraclitus or Basho or Buddha, Jesus or Patanjali? Who are you to compare? -- because comparison is a judgment. Who are you to judge? But the mind wants to judge because in judgment the mind feels superior. You become the judge; your ego feels very, very good. You feed the ego. Through judgment and comparison you think that you know.

They are different types of flowers -- incomparable. How can you compare a rose with a lotus? Is there any possibility to compare? There is no possibility because both are different worlds. How can you compare moon with the sun? There is no possibility. They are different dimensions. Heraclitus is a wild flower; Patanjali is in a cultivated garden. Patanjali will be nearer your intellect, Heraclitus nearer your heart. But as you go deeper, the differences are lost. When you yourself start flowering, then a new understanding dawns upon you -- the understanding that flowers differ in their color, they differ in their smell, they differ in their shape, form and name.

But in flowering they don't differ. The flowering, the phenomenon that they have flowered, is the same. Heraclitus is, of course, different; has to be. Every individual is unique; Patanjali is different. You cannot put them into one category. There exist no pigeonholes where you can force them, categorize them. But if you also flower, then you will come to understand that flowering is the same whether the flower is lotus or rose -- makes no difference. The innermost phenomenon of energy coming to a celebration is the same.

They talk differently; they have different patterns of mind. Patanjali is a scientific thinker. He is a grammarian, a linguist. Heraclitus is a wild poet. He does not bother about grammar and language and the form. And when you say that listening to Patanjali, you feel that Heraclitus and Basho and Zen they appear childish, kindergarten teachings, you are not saying anything about Patanjali or Heraclitus, you are saying something about you. You are saying that you are a mind-oriented person.

Patanjali you can understand; Heraclitus simply eludes you. Patanjali is more solid. You can have a grip. Heraclitus is a cloud; you cannot have any grip on him. Patanjali, you can make tail and head out of him; he seems rational. What you will do with a Heraclitus, with a Basho? No, simply they are so irrational. Thinking about them, your mind becomes absolutely impotent. When you say such things, comparisons, judgments, you say something about you -- that who you are.

Patanjali can be understood; there is no trouble about it. He is absolutely rational, can be followed, no problem about it. All his techniques can be done because he gives you the how, and how is always easy to understand. What to do? How to do? He gives you the techniques.

Ask Basho or Heraclitus what to do, and they simply say there is nothing to be done. Then you are at a loss. If something is to be done you can do it, but if nothing is to be done you are at a loss. Still, you will go on asking again and again, "What to do? How to do? How to achieve this you are talking about?"

They talk about the ultimate without talking about the way that leads to it. Patanjali talks about the way, never talking about the goal. Patanjali is concerned with the means, Heraclitus with the end. The end is mysterious. It is a poetry; it is not a mathematical solution. It is a mystery. But the path is a scientific thing, the technique, the know-how; it appeals you. But this shows something about you, not about Heraclitus or Patanjali. You are a mind-oriented person, a head-oriented person. Try to see this. Don't compare Patanjali and Heraclitus. Simply try to see the thing -- that it shows something about you. And if it shows something about you, you can do something.

Don't think that you know what Patanjali is and what Heraclitus is. You can't even understand an ordinary flower in the garden, and they are the ultimate flowering in existence. Unless you flower in the same way, you will not be able to understand. But you can compare, you can judge, and through judgment you will miss the whole point.

So the first rule of understanding is never to judge. Never judge and never compare Buddha, Mahavira, Mohammed, Christ, Krishna; never compare! They exist in a dimension beyond comparison, and whatsoever you know about them is really nothing -- just fragments. You cannot have the total comprehension. They are so beyond. In fact, you simply see their reflection in the water of your mind.

You have not seen the moon; you have seen the moon in the lake. You have not seen the reality; you have simply seen a mirror reflection, and the reflection depends on the mirror. If the mirror is defective, the reflection is different. Your mind is your mirror.

When you say that Patanjali seems to be very great, and teaching very great, you are simply saying that you couldn't understand Heraclitus at all. And if you cannot understand, that simply shows that he is very very beyond you than Patanjali; he is far beyond than Patanjali. At least you can understand this much -- that Patanjali seems to be difficult. Now follow me closely. If something is difficult, you can tackle with. Howsoever difficult, you can tackle! More hard effort is needed, but that can be done.

Heraclitus is not easy; he is simply impossible. Patanjali is difficult. Difficult you can understand, you can do something, you can bring your will to it, your effort, your whole energy to it, and you can do something, and it can be solved. Difficult can be made easy, more subtle methods can be found. But what you will do with the impossible? It cannot be made easy. But you can deceive yourself. You can say there is nothing in it, it is a kindergarten teaching, and you are such a grown-up, it is not for you; it is for children, not for you.

This is a trick of the mind to avoid the impossible, because you know you will not be able to tackle it. So the only easiest course is simply to say, "It is not for me; it is below me -- a kindergarten teaching," and you are a grown-up mature person. You need a university; you don't need a kindergarten school. Patanjali suits you, looks very difficult, can be solved. The impossible cannot be solved.

If you want to understand Heraclitus, there is no way except you drop your mind completely. If you

want to understand Patanjali, there is a way gradually. He gives you steps what to do; but remember, finally, eventually, he will also say to you, "Drop the mind." What Heraclitus says in the beginning, he will say in the end, but on the path, the whole way, you can be fooled. In the end he is going to say the same thing, but still he will be understandable because he makes grades, and the jump doesn't look like a jump when you have steps.

Just this is the situation: Heraclitus brings you to an abyss and says, "Jump!" You look down; your mind simply cannot comprehend what he is saying. It looks suicidal. There are no steps. And you ask, "How?" He says, "There is no 'how?', you simply jump. What is the 'how?" Because there are no steps, so "how" cannot be explained. You simply jump, and he says, "If you are ready I can push you, but there are no methods." Is there any method to take a jump? Because jump is sudden. Methods exist when a thing, a process, is gradual. Finding it impossible, you turn about. But to console yourself that you are not such a weakling, you say, "This is for children. It is not difficult enough." It is not for you.

Patanjali brings you to the same abyss, but he has made steps. He says one step at a time. It appeals! You can understand! The mathematics is simple; take one step, then another. There is no jump. But, remember, sooner or later he will bring you to the point from where you have to jump. Steps he has created, but they don't lead to the bottom -- just in the middle, and the bottom is so far away, you can exactly say it is a bottomless abyss.

So how many steps you make makes no difference. The abyss remains the same. He will lead you ninety-nine steps, and you are very happy -- as if you have covered the abyss, and now the bottom has come nearer. No, the bottom remains as far away as before. These ninety-nine steps are just to befool your mind, just to give you a "how", a technique. Then at the hundredth step, he says, "Now jump!" And the abyss remains the same, the span the same.

No difference because the abyss is infinite, God is infinite. How can you meet him gradually? But these ninety-nine steps will befool you. Patanjali is more clever. Heraclitus is innocent: he simply says you, "This is the thing: the abyss is here. Jump!" He does not persuade you; he does not seduce you. He simply says, "This is the fact. If you want to jump, jump; if you don't want to jump, go away."

And he knows that to make steps is useless because finally one has to take the jump. But I think it will be good for you to follow Patanjali because, by and by, he seduces you. One step you can take at least, then the second becomes easier, then the third. And when you have taken ninety-nine steps, to go back will be difficult, because then it will look absolutely against your ego to go back: because then the whole world will laugh, and you had become such a great sage, and you are coming back to the world? And you were such a *maha-yogi* -- a great yogi, and why you are coming back? Now you are caught, and you cannot go back.

Heraclitus is simple, innocent. His teaching is not of a kindergarten school, but he is a child -- that's right -- innocent like a child, wise also like a child. Patanjali is cunning, clever, but Patanjali will suit you because you need somebody who can lead you in a cunning way to a point from where you cannot go back. It becomes simply impossible.

Gurdjieff used to say that there are two types of Masters: one innocent and simple; another sly, cunning. He himself said, "I belong to the second category." Patanjali is the source of all sly Masters. They lead you to the rose garden, and then, suddenly, the abyss. And you are caught in such a grip of your own making, that you cannot go back. You meditated, you renounced the world, renounced wife and children. For years you were doing postures, meditating, and you created such an aura around you that people worshipped you. Millions of people looked at you as a god, and now comes the abyss. Now just to save you have to jump: just to save your prestige. Where to go? Now you cannot go.

Buddha is simple; Patanjali is sly. All science is cunningness. This has to be understood, and I am not saying it in any derogatory sense, remember; I am not condemning. All science is cunningness!

It is said that one follower of Lao Tzu -- an old man, a farmer -- was drawing water from a well, and instead of using bullocks or horses, he himself -- an old man -- and his son, they were working like bullocks and carrying the water out of the well, perspiring, the old man, breathing hard. It was difficult.

A follower of Confucius was passing. He said to this old man, that "Have you not heard? This is very primitive. Why are you wasting your breath? Now bullocks can be used, horses can be used. Have you not heard that in the town, in the cities, how nobody is working like this that you are working? It is very primitive. Science has progressed fast."

The old man said, "Wait, and don't talk so loudly. When my son is gone, then I will reply." When the son was gone to do some work, he said, "Now you are a dangerous person. If my son ever hears about this, immediately he will say, 'Okay! Then I don't want to pull this. I can't do this work of a bullock. A bullock is

needed.' "

The disciple of Confucius says, "What is wrong in that?" The old man said, "Everything is wrong in it because it is cunningness. It is deceiving the bullock; it is deceiving the horse. And one thing leads to another. And if this boy who is young and not wise, if he once knows that you can be cunning with animals, he will wonder why cannot you be cunning with man. Once he knows that through cunningness you can exploit, then I don't know where he will stop. You please go from here, and never come back again to this road. And don't bring such cunning things to this village. We are happy."

Lao Tzu is against science. He says science is cunningness. It is deceiving nature, exploiting nature -- through cunning ways, forcing nature. And the more a man becomes scientific, the more cunning; has to be so. An innocent man cannot be scientific, difficult. But man has become cunning and clever. And Patanjali, knowing well that to be scientific is a cunningness, also knows that man can only be brought back to nature through a new device, a new cunningness.

Yoga is science of the inner being. Because you are not innocent, you have to be brought through a cunning way. If you are innocent, no means are needed, no methods are needed. A simple understanding, a childlike understanding, and you will be transformed. But you are not. That's why you feel that Patanjali seems to be very great. It is because of your head-oriented mind and your cunningness.

Second thing to remember: he appears difficult. And you think Heraclitus is simple? He appears difficult, that too becomes an appeal for the ego. The ego always wants to do something which is difficult, because against the difficult you feel you are someone. If something is very simple, how the ego can feed out of it?

People come to me and they say, "Sometimes you teach that just by sitting and doing nothing it can happen. How can it be so simple? How can it be so easy?" Says Chuang Tzu, "Easy is right," but these people say, 'No! How can it be so easy? It must be difficult -- very, very difficult, arduous."

You want to do difficult things because when you are fighting against a difficulty, against the current, you feel you are someone -- a conqueror. If something is simple, something is so easy that even a child can do it, then where your ego will stand? You ask for hurdles, you ask for difficulties, and if there are not difficulties you create, so that you can fight, so that you can fly against a strong wind and you can feel that, "I am someone -- a conqueror!"

But don't be so smart. You know the phrase "smart aleck"? You may not know from where it comes -- it comes from Alexander. The "aleck" word comes from Alexander, a short form. "Don't be a smart Alexander." Be simple: don't try to be a conqueror, because that is foolish. Don't try to be a somebody.

But Patanjali appealed; Patanjali appealed to the Indian ego very much, so India created the most subtle egoists in the world. You cannot find more subtle egoists anywhere in the world as you can find in India. It is almost impossible to find a simple yogi. Yogi cannot be simple, because he is doing so many *asanas*, so many *mudras*, and he is working so hard, how can he be simple? He thinks himself to be at the top -- a conqueror. The whole world has to bow down to him; he is the cream -- the very salt of life.

You go and watch yogis: you will find them very, very refined egos. Their inner shrine is still empty; the divine has not come in. That shrine is still a throne for their own egos. They may have become very subtle; they may have become so subtle that they may appear to be very humble, but in their humbleness also, if you watch, you will find the ego.

They are aware that they are humble, that's the difficulty. A really humble person is not aware that he is humble. A really humble person is simply humble, not aware, and a real humble person never claims that "I am humble," because all claims are of the ego. Humility cannot be claimed; humbleness is not a claim, it is a state of being. And all claims fulfill the ego. Why this happened? Why India became a very subtle-egoist country? And when there is ego, you become blind.

Now ask Indian yogis: they are condemning the whole world. West, they say it is materialist -- only India is spiritual. The whole world is materialist, as if there is a monopoly. And they are so blind, they cannot see the fact that exactly opposite is the case.

The more I have been watching Indian and the western mind, I feel the western mind is less materialist than the Indian. The Indian mind is more materialist, clings to things more, cannot share, is miserly. The western mind can share, is less miserly. Because the West has created so much materialist affluence does not mean that the West is materialist, and because India is poor does not mean that you are spiritualists.

If poverty is spirituality, then impotence would be BRAHMACHARYA. No, poverty is not spirituality; neither affluence is materialism. Materialism doesn't belong to the things, it belongs to the attitude. Neither spirituality belongs to poverty, it belongs to the inner, non-attached, sharing. You cannot find in India

anybody sharing anything. Nobody can share; everybody hoards. And because they are such hoarders, they are poor. Because few people hoard too much, then many people become poor.

The West has been sharing. That's why the whole society rises from poverty to affluence. In India, few people become so rich, you cannot find so rich people anywhere else -- but few -- and the whole society drags itself into poverty, and the gap is vast. You cannot find such a gap anywhere. The gap between a Birla and a beggar is vast. Such a gap cannot exist anywhere, is not in existence anywhere. Rich people are in the West, poor people are in the West, but the gap is not so vast. Here the gap is simply infinite. You cannot imagine such a gap. How can it be fulfilled? It cannot be fulfilled because the people are materialist. Otherwise how this gap? Why this gap? Can't you share? Impossible! But the ego says that the whole world, the whole world, is materialist.

This has come because people were attracted to Patanjali and to people who were giving difficult methods. Nothing is wrong with Patanjali, but Indian ego found a beautiful, subtle outlet to be egoist.

The same is happening to you. Patanjali appeals you; he is difficult. Heraclitus is "kindergarten" because he is so simple. Simplicity never appeals the ego. But, remember, if simplicity can become an appeal, the path is not long. If difficulty becomes the appeal, then the path is going to be very long because, from the very beginning, rather than dropping the ego, you have started accumulating it.

I am speaking on Patanjali not to make you more egoist. Look and watch. I am always afraid of talking about Patanjali; I am never afraid about talking Heraclitus, Basho, Buddha. I am afraid because of you. Patanjali is beautiful, but you can be attracted for wrong reasons, and this will be a wrong reason if you think he is difficult, and the very difficulty becomes an attraction. Somebody asked Edmund Hillary, who conquered the Everest -- the highest peak, the only peak which was unconquered -- somebody asked, "Why? Why you take such trouble? What is the need? And even if you reach to the peak, what you will do? You will have to come back."

Said Hillary that, "It is a challenge to the human ego. An unconquered peak has to be conquered!" No other utility... What you will do? What he has done? He went there and put a flag and came back. What nonsense! And many people died in this effort. Almost for hundred years many groups had been trying. Many died, were lost, fell into the abyss, never came back, but the more it became difficult to reach, the more appeal.

Why go to moon? What will you do? Is not earth enough? But, no, the human ego cannot tolerate this -- that the moon remains unconquered. Man must reach, because it is so difficult, it has to be conquered. So you can be attracted for wrong reasonS. Now going to moon is not a poetic effort; it is not like small children who raise their hands and try to catch the moon.

Since humanity came into existence every child has longed to reach to the moon. Every child has tried, but the difference must be understood deeply. The effort of a child is beautiful. The moon is so beautiful. It is a poetic effort to touch it, to reach it. There is no ego. It is a simple attraction, a love affair. Every child falls in that love affair. If you can find a child who is not attracted by the moon, what type of child is that?

Moon creates a subtle poetry, a subtle attraction. One would like to touch it and feel it; one would like to go to the moon. But that is not the reason for the scientist. For the scientist the moon is there, a challenge. How this moon dares to be there continuously, to be a challenge, and man is here and he cannot reach! He has to reach.

You can be attracted for wrong reasons. The fault is not with moon, neither the fault will be with Patanjali. But you should not be attracted for wrong reasons. Patanjali is difficult -- the most difficult -- because he analyzes the whole path, and each fragment seems to be very difficult, but difficulty should not be the appeal -- remember that. You can walk through Patanjali's door but you should fall in love not with the difficulty, but with the insight -- the light that Patanjali throws on the path. You should fall in love with the light, not with the difficulty of the path. That will be a wrong reason.

WHAT YOU HAVE BEEN SAYING ABOUT HERACLITUS, CHRIST AND ZEN SEEMS LIKE KINDERGARTEN TEACHINGS COMPARED TO PATANJALI.

And please don't compare. Comparison is also out of the ego. In real existence, things exist without any comparison. A tree which reaches four hundred feet into the sky, and a very, very small grass flower are both the same as far as existence is concerned. But you go and you say, "This is a great tree. And what is this? Just ordinary grass." You bring the comparison in, and wherever comparison comes, comes ugliness. You have destroyed a beautiful phenomenon.

The tree was great in its "tree-ness" and the grass was great in its "grassiness". The tree may have risen four hundred feet. Its flowers may flower in the highest sky, and the grass is just clinging to the earth. Its

flowers will be very, very small. Nobody may be even aware when they flower and when they fade. But when this grass flowers, the phenomenon of flowering is the same, the celebration is the same, and there is not a bit of difference. Remember this: that in existence there is no comparison; mind brings the comparison. It says, "you are more beautiful." Can't you simply say, "You are beautiful"? Why bring "more"?

Mulla Nasruddin was in love with a woman, and as women are prone to ask, the woman asked, when Mulla Nasruddin kissed her, "Are you kissing me the first woman? Am I the first woman whom you are kissing? Is your first kiss given to a woman?" Nasruddin said, "Yes, the first and the most sweetest."

Comparison is in your blood. You cannot remain with a thing as it is. The woman is also asking for a comparison; otherwise why be worried about whether this is a first kiss or a second? Each kiss is fresh and virgin. It has no relationship with any other kiss of the past or of the future. Each kiss is an existence in itself. It exists alone in its solitariness. It is a peak in itself; it is a unit -- not in any way connected with the past or with the future. Why ask whether it is the first? And what beauty the first carries? And why not the second, and why not the third?

But the mind wants to compare. Why the mind wants to compare? Because through comparison ego is fed, that "I am the first woman; this is the first kiss." You are not interested in the kiss -- in the quality of the kiss. This moment the kiss opened a door of heart; you are not interested in that, that is nothing. You are interested in whether it is a first or not. The ego is always interested in comparison, and existence knows no comparison. And people like Heraclitus, Patanjali, they live in existence, not in mind. Don't compare them.

Many people come to me and they say that, "Who is great, Buddha or Christ?" What foolishness to ask! "Buddha is greater than Christ and Christ is greater than Buddha n I say to them; "Why you go on comparing?n A subtle thing is there working. If you are a follower of Christ, you would like Christ to be the greatest because you can only be great if Christ is the greatest. It is a fulfillment of your own ego. How can your Master not be the greatest? He has to be because you are such a great disciple. And if Christ is not the greatest, then where Christians will be? If Buddha is not the greatest, then what will happen to the ego of the Buddhists?

Every race, every religion, every country, thinks itself to be the greatest -- not because any country is great, not because any race is great: in this existence everything is the greatest. The existence creates only the greatest, every being unique. But that doesn't appeal to the mind because then greatness is so common. Everybody great? Then what is the use of it! Somebody has to be lower. A hierarchy has to be created.

Just the other night, I was reading a book of George Mikes, and he said that in Budapest, in Hungary, where he is born, one English woman fell in love with him. In Hungary, an English woman fell in love with him. But he was not much in love; but he didn't want to be rude also, so when she asked that, "Can we not get married?" he said "It will be difficult because my mother will not allow me, and will not be happy if I marry a foreigner." The English lady was very much offended. She said, "What? I and a foreigner? I am not a foreigner! I am English! You are a foreigner and your mother too!" Mikes said that, 'in Budapest, in Hungary, I am a foreigner?" The woman said, "Yes! Truth does not depend on geography."

Everybody thinks that way. The mind tries to fulfill its desires, to be the most supreme-most. From religion race, country, everything, one has to be watchful -- very watchful. Only then you can get beyond this subtle phenomenon of the ego.

HERACLITUS, CHRIST AND ZEN MAKE THE FINAL STEP SEEM CLOSE; PATANJALI MAKES EVEN THE FIRST STEP SEEM ALMOST IMPOSSIBLE.

-- because it is both. "He is closer than the closest and he is farther than the farthest, says the Upanishad. He is both near and far. He has to be, because who will be far then? And he has to be near also, because who will be near you? He touches your skin, and he is spread beyond the boundaries. He is both!

Heraclitus emphasizes the nearness because he is a simple man. And he says that he is so near, nothing is needed to do to bring him nearer. He is almost there; he is just watching at the gate, knocking at your door, waiting near your heart. Nothing is to be done. You simply be silent and have a look; just sit silently and look. You have never lost him. The truth is near.

In fact, to say it is near is wrong because you are also truth. Even nearness seems to be very, very far; even nearness shows that there is a distinction, a distance, a gap. Even that gap is not there: you are it! Says the Upanishad, "Thou art that: *tattwamasi swetaketu*." You are already that: even that much distance is not there to say that he is close.

Because Heraclitus and Zen they want you to take the jump immediately -- not wait. Patanjali says he is very far. He is also right: he is very far also. And he will appeal you more, because if he is so close and

you have not attained him, you will feel very, very depressed. If he is so close, just by the side of the corner, just standing by the side of you, if he is the only neighbor, and from everywhere he surrounds you and you have not achieved, your ego will feel very very frustrated. Such a great man like you, and he is so near and you are missing? That seems very frustrating. But if he is very far, then everything is okay because time is needed, effort is needed -- nothing is wrong with you, he is so far away.

Distance is such a vast thing. You will take time, you will go, you will move, and one day you will achieve. If he is near, then you will feel guilty. Then why you are not achieving him? Reading Heraclitus and Basho and Buddha, one feels uncomfortable. Never that happens with Patanjali. One feels at ease.

Look at the paradox of the mind. With the easiest of people one feels uncomfortable. Uncomfort comes from you. To move with Heraclitus or Jesus is very uncomfortable because they go on insisting that the kingdom of God is within you, and you know that nothing exists except hell within you. And they insist the kingdom of God is within you; it becomes uncomfortable.

If the kingdom of God is within you, the something is wrong with you. Why you cannot see it? And if it is so present, why not it can happen right this moment? That is the message of Zen -- that it is immediate. There is no need to wait, no need to waste time. It can happen right now, this very moment. There is no excuse. This makes uncomfortable; you feel uncomfortable, you cannot find any excuse. With Patanjali millions of excuses you can find, that he is very far. Millions of lives effort is needed. Yes, it can be attained, but always in the future. You are at ease. There is no urgency about it, and you can be as you are right now. Tomorrow morning you will start moving on the path, and the tomorrow never comes.

Patanjali gives you space, future. He says, "do this and that and that, and by and by you will reach -- some day, nobody knows -- in some future life." You are at ease, no urgency. You can be as you are; there is no hurry.

These Zen people, they drive you crazy, and I drive you more crazy, Mm? -- because I talk from both the sides. This is just a way. This is a koan. This is just a way to drive you crazy. Heraclitus I use, Patanjali I use but these are tricks to drive you crazy. You simply cannot be allowed to relax. Whenever there is future, you are okay. Then the mind can desire God, and nothing is wrong with you. The very phenomenon is such that it will take time. This becomes an excuse.

With Patanjali you can postpone; with Zen you cannot postpone. If you postpone, it is you who are postponing, not God. With Patanjali you can postpone because the very nature of God is such that it can be attained only in gradual ways. Very, very difficult, that's why with difficulty you feel comfortable, and this is the paradox people who say it is easy, you feel un-comfortable; people who say difficult, you feel comfortable. It should be just the otherwise.

And the truth is both, so it depends on you. If you want to postpone, Patanjali is perfect. If you want it here and now, then you will have to listen to Zen and you will have to decide. Are you in an urgency? Have you not suffered enough? Do you want to suffer more? Then Patanjali is perfect. You follow Patanjali. Then somewhere in the distant future you will attain to bliss. But if you have suffered enough -- and this is what maturity is: to understand that you have suffered enough.

And you call Heraclitus and Zen for children? Kindergarten? This is the only maturity, to have realized that, "I have suffered enough." If you feel this, then an urgency is created, then a fire is created. Something has to be done right now! You cannot postpone it; there is no meaning in postponing. You have postponed it already enough. But if you want future, you would like to suffer a little more, you have become addicted with the hell, just one day more to remain the same, or you would like some modifications...

That's what Patanjali says: "Do this, do that, slowly. Do one thing, then another thing," and millions of things have to be done, and they cannot be done immediately, so you go on modifying yourself. Today you take a vow that you will be non-violent, tomorrow you will take another vow. Then day after tomorrow you will become a celibate, and this way it goes on and on, and then there are millions of things to be left: Lying is to be dropped, violence is to be dropped, aggression is to be dropped; anger, hate, jealousy, possessiveness -- millions of things you have -- by and by. And meanwhile you remain the same.

How can you drop anger if you have not dropped hate? How can you drop anger if you have not dropped jealousy? How can you drop anger if you have not dropped aggressiveness? They are interrelated. So you say that now you will no more be angry, but what are you talking? Nonsense! Because you will remain hateful, you will remain aggressive, you will like to dominate, you love to be at the top, and you are dropping anger? How you can drop it? They are interrelated.

This is what Zen says: that if you want to drop, understand the phenomenon that everything is related. Either you drop it now, or you never drop it. Don't befool. You can simply whitewash: a little here, a patch

there, and the old house remains with all its oldness. And while you go on working, painting the walls and filling the holes and this and that, you think you are creating a new life, and meanwhile you continue the same. And the more you continue, the more it becomes deep-rooted.

Don't deceive. If you can understand, understanding is immediate. That is the message of Zen. If you cannot understand, then something has to be done, and Patanjali will be good. You follow Patanjali. One day or other, you will have to come to an understanding where you will see that this whole thing has been a trick -- trick of your mind to avoid, to avoid the reality, to avoid and escape -- and that day suddenly you will drop.

Patanjali is gradual, Zen is sudden. If you cannot be sudden, then it is better to be gradual. Rather than being nothing, neither this nor that, it is better you be gradual. Patanjali will also bring you to the same situation, but he will give you a little space. It is more comfortable -- difficult, but more comfortable. No immediate transformation is demanded, and with gradual progress, mind can fit.

HERACLITUS, CHRIST AND ZEN MAKE THE FINAL STEP SEEM CLOSE; PATANJALI MAKES EVEN THE FIRST STEP SEEM ALMOST IMPOSSIBLE. IT SEEMS LIKE US WESTERNERS HAVE HARDLY BEGUN TO REALIZE THE AMOUNT OF WORK THAT HAS TO BE DONE.

It is up to you. If you want to do the work, you can do. If you want to realize without doing the work, that too is possible. That too is possible! It is up to you to choose! If you want to do hard work, I will give you hard work. I can create even more steps. Patanjali can be made even more long, stretched. I can put the goal even farther away; I can give you impossible things to do. It is your choice. Or if you want really to realize, then this can be done this very moment. It is up to you. Patanjali is a way of looking, Heraclitus is also a way of looking.

Once it happened: I was passing through the street and I saw a small child eating a very big watermelon. The melon was too big for him, and I looked and I watched and I saw that he is finding a little difficulty to finish. So I asked him, I told him, "It seems to be really too big; isn't it so?n The boy looked at me and said, "No! Not enough me."

He is also right. Everything can be looked from two standpoints. God is near and far. Now it is for you to decide from where you would like to take the jump -- from the near or from the far. If you want to take the jump from the far, then come all the techniques, because they will take you far, from there you will take the jump. It is just like you are standing on this shore of the ocean; the ocean is here also and there at the other shore also -- which is completely invisible, very, very far away. You can take the jump from this shore because it is the same ocean, but if you decide to take the jump from the other shore Patanjali gives you a boat.

The whole yoga is a boat to go to the other shore, to take the jump. It is up to you. You can enjoy the journey; there is nothing wrong in it. I am not saying it is wrong. It is up to you. You can take the boat and go to the other shore, and take the jump from there. But the same ocean exists. Why not take from this shore? The jump will be the same, and the ocean will be the same, and you will be the same. What difference does it make to go to the other shore? There may be people on the other shore, and they may be trying to come here. There are also Patanjalis; they have made boats there. They are coming towards here to take the jump from the faraway.

It happened: one man was trying to cross a road. And it was a peak hour, and it was difficult to cross the road; so many cars going so fast, and he was a very very mild man. He tried many times and then came back. Then he saw Mulla Nasruddin on the other side -- old acquaintance. He cried, "Nasruddin, how you crossed the road?" Nasruddin said, "I never crossed. I was born on this side."

There are people who are always thinking of the distant shore. The distant always looks beautiful, the distant has a magnetism of its own, because it is covered in mist. But the ocean is the same. It is up to you to choose. Nothing is wrong, going to that ocean, but go for right reasons. You may be simply avoiding the jump from this shore. Then even if the boat leads you to the other shore, the moment you reach the other shore you will start thinking of this shore, because then this will be the faraway point. And many times, in many lives, you have done this. You have changed the shore, but you have not taken the jump.

I have seen you crossing the ocean from this side to that and from that side to this. Because this is the problem: that shore is far away because you are here; when you will be there, this shore will be far away. And you are in such a sleep that you completely forget again and again that you have been to that shore also. By the time you reach to the other shore, you have forgotten the shore that you have left behind. By the time you reach, oblivion takes over.

You look to the distant, and again somebody says, "here is a boat, sir. You can go to the other shore, and

you can take the jump from there because God is very, very far away." And you again start preparation to leave this shore. Patanjali gives you a boat to go to the other, but when you have reached to the other, Zen will give you always the jump. The final jump is of the Zen. Meanwhile you can do many things; that is not the point. Whenever you will take the jump it will be a sudden jump. It cannot be gradual!

All "gradualness" is going from this shore to that. But nothing is wrong in it. If you enjoy the journey it is beautiful, because he is here, he is in the middle, he is at that shore also. No need to reach to the other shore either. You can take the jump in the middle also, just from the boat. Then boat becomes the shore. From where you jump is the shore. Every moment you can take the jump; then it becomes the shore. If you don't take the jump, then it is no more the shore. It depends on you, remember this well.

That's why I am talking about all contradictory standpoints, so that you can understand from everywhere and you can see the reality from everywhere and then you can decide. If you decide to wait a little, beautiful. If you decide to take right now, beautiful. To me everything is beautiful and great, and I have no choice. I simply give you all the choices. If you say, "I would like to wait a little," I say, "Good! I bless you. Wait a little." If you say, "I am ready and I want to jump, I say, "Jump, with my blessings."

For me there is no choice -- neither Heraclitus, nor Patanjali. I am simply opening all the doors for you with the hope that you may enter some door. But remember the tricks of the mind. When I talk about Heraclitus, you think it is too vague, too mysterious, too simple. When I talk about Patanjali, you think it is too difficult, almost impossible. I open the door, and you interpret something and take a judgment and you stop yourself. The door is open not for you to judge. I he door is open for you to enter.

The second question:

YOU TALKED OF MOVING FROM FAITH TO TRUST. HOW CAN WE USE THE MIND THAT SWINGS FROM DOUBT TO BELIEF TO GO BEYOND THESE TWO POLARITIES?

Doubt and belief are not different -- two aspects of the same coin. This has to be understood first, because people think that when they believe, they have gone beyond doubt. Belief is the same as doubt because both are mind concern Your mind argues, says no, finds no proof to say yes; you doubt. Then your mind finds arguments to say yes, proofs to say yes, you believe. But in both the cases you believe in reason; in both the cases, you believe in arguments. The difference is just on the surface; deep down you believe in the reasoning, and trust is dropping out of reasoning. It is mad! It is irrational! It is absurd!

And I say trust is not faith; trust is a personal encounter. Faith again is given and borrowed. It is a conditioning. Faith is a conditioning parents, culture, society give you. You don't bother about it; you don't make it a personal concern. It is a given thing, and which is given and which has not been a personal growth, is just a facade, a false face, a Sunday face.

On six days you are different; you enter church and you put on a mask. See how people behave in church; so gently, so humanly -- the same people! Even a murderer comes to church and prays, see the face -- it looks so beautiful and innocent, and this man has killed. In church you have a proper face to use, and you know how to use it. It has been a conditioning. From the very childhood it has been given to you.

Faith is given; trust is a growth. You encounter reality, you face reality, you live reality, and by and by you come to an understanding that doubt leads to hell, misery. The more you doubt, the more miserable you become. If you can doubt completely, you will be in a perfect misery. If you are not in a perfect misery, that is because you cannot doubt completely: You still trust. Even an atheist, he also trusts. Even a man who doubts whether the world exists or not, he also trusts; otherwise he cannot live, life will become impossible.

If doubt becomes total, you cannot live a single moment. How can you breathe in if you doubt? If you really doubt, who knows the breath is not poisonous! Who knows millions of germs are not being carried into! Who knows cancer is not coming through the breath! If you really doubt, you cannot even breathe. You cannot live a single moment; you will die immediately. Doubt is suicide. But you never doubt perfectly, so you linger on. You linger on; you somehow drag on. But your life is not total. Just think: if total doubt is suicide, then total trust will be the absolute life possible.

That's what happens to a man of trust: he trusts, and the more he trusts, the more he becomes capable to trust. The more he becomes capable of trust, the more life opens. He feels more, he lives more, he lives intensely. Life becomes an authentic bliss. Now he can trust more. Not that he is not deceived, because if

you trust, that doesn't mean that nobody is going to deceive you. In fact, more people will deceive you because you become vulnerable. If you trust, more people will deceive you, but nobody can make you miserable; that's the point to understand. They can deceive, they can steal things from you, they can borrow money and they will never return -- but nobody can make you miserable -- that becomes impossible. Even if they kill you, they cannot make you miserable.

You trust, and trust makes you vulnerable -- but absolutely victorious also, because nobody can defeat you. They can deceive, they can steal, you may become a beggar, but still you will be an emperor. Trust makes emperors out of beggars and doubt makes beggars out of emperors. Look at an emperor, who cannot trust; he is always afraid. He cannot trust his own wife, he cannot trust his own children, because a king possesses so much that the son will kill him, the wife will poison him. He cannot trust anybody. He lives in such a distrust, he is already in hell. Even if he sleeps, he cannot relax. Who knows what's going to happen!

Trust makes you more and more open. Of course, when you are open, many things will become possible. When you are open, friends will reach to your heart; of course, enemies can also reach to your heart -- the door is open. So there are two possibilities. If you want to be secure, you close the door completely. Bolt it, lock it and hide within. Now no enemy can enter, but no friend can enter also. Even if God comes, he cannot enter. Now nobody can deceive you, but what is the point? You are in a grave. You are already dead. Nobody can kill you, but you are already dead; you cannot come out. You live in security, of course, but what type of life is this? You don't live at all. Then you open the door.

Doubt is closing the door; trust is opening the door. When you open the door, all the alternatives become possible. Friend may enter, foe may enter. Wind will come; it will bring the perfume of the flowers; it will also bring the germs of diseases. Now everything is possible -- the good and bad. Love will come; hate will also come. Now God can come, devil can also come This is the fear that something may go wrong, so close the door. But then everything goes wrong. Open the door -- something is possible to go wrong, but for you, nothing, if your trust is total. Even in the enemy you will find the friend and even in the devil you will find God. Trust is such a transformation that you cannot find the bad because your whole outlook has changed.

That is the meaning of Jesus' saying, "Love your enemies." How can you love your enemies? It has been a problem to be solved -- an enigma for Christian theologians. How can you love your enemy? But a man of trust can do, because a man of trust knows no enemies. A man of trust knows only the friend. In whatsoever form he comes makes no difference. If he. comes to steal he is the friend; if he comes to take he is the friend, if he comes to give he is the friend: in whatsoever form he comes.

It happened that Al-Hillaj Mansoor, a great mystic, a great Sufi, was murdered, killed, crucified. The last of his words were -- he looked at the sky -- and he said, "But you cannot deceive me." Many people were there, and Al-Hillaj was smiling, and he said towards the sky "Look, you cannot deceive me." So somebody asked "What do you mean? To whom you are talking?" He said, "I am talking to my God: in whatsoever form you come you cannot deceive me. I know you well. Now you have come as death. You cannot deceive me."

A man of trust cannot be deceived. In whatsoever form, whosoever comes, it is always the divine coming to him because trust makes everything holy. Trust is an alchemy. It transforms not only you; it transforms for you the whole world. Wherever you look you find him: in the friend, in the foe; in the night, in the day. Yes, Heraclitus is right. God is summer and winter, day and night, God is satiety and hunger. This is trust. Patanjali makes trust the base -- the base of all growth.

YOU TALKED OF MOVING FROM FAITH TO TRUST...

Faith is that which is given; trust is that which is found. Faith is given by your parents; trust has to be found by you. Faith is given by the society; trust you have to search and seek and inquire Trust is personal, intimate; faith is like a commodity. You can purchase it in the market.

You can purchase it in the market -- when I say it, I say it with a very considered mind. You can go and become a Mohammedan; you can go and become a Hindu. Go in an Arya temple and you can be converted to be a Hindu. There is no difficulty. Faith can be purchased in the market. From Mohammedan you can become Hindu, from Hindu you can become Jain. It is so simple that any foolish priest can do it. But trust -- it is not a commodity. You cannot go and find it in the market, you cannot purchase it. You have to pass through many experiences. By and by it arises; by and by it changes you. A new quality, a new flame comes to your being.

When you see that doubt is misery, then comes trust. When you see faith is dead, then comes trust. You are a Christian, Hindu, Mohammedan; have you ever observed that you are completely dead? What type of

Christian you are? If you are really a Christian, you will be a Christ -- nothing less than that. Trust will make you Christ, faith will make you a Christian -- a very poor substitute. What type of Christian you are? Because you go to the church, because you read the Bible? Your faith is not a knowing. It is an ignorance.

It happened in a Rotary Club somewhere: a great economist came to talk. He talked in the jargon of the economics. The priest of the town was also present to listen to him. After the talk, he came to him and said, "It was a beautiful talk you gave, but to be frank, I couldn't follow a single word." The economist said, "In that case, I would say to you what you say to your listeners: have

When you cannot understand, when you are ignorant, the whole society says, "Have faith." I will say to you: it is better to doubt than to have a false faith. It is better to doubt, because doubt will create misery. Faith is a consolation; doubt will create misery. And it there is misery, you will have to seek trust. This is the problem the dilemma that has happened in the world. Because of faith, you have forgotten how to seek trust. Because of faith you have become trustless. Because of faith you carry corpses: you are Christians Hindus, Mohammedans, and you miss the whole point. Because of faith you think you are religious. Then the inquiry stops.

Honest doubt is better than dishonest faith. If your faith is false -- and all faith is false if you have not grown into it, if it is not your feeling and your being and your experience -- all faith is false! Be honest. Doubt! Suffer! Only suffering will bring you to understanding. If you suffer truly one day or other you will understand that it is doubt that is making me suffer. And then the transformation becomes possible.

You ask me, HOW CAN WE USE THE MIND THAT SWINGS FROM DOUBT TO BELIEF TO GO BEYOND THESE TWO POLARITIES?

You cannot use it, because you have never been an honest doubter. Your faith is false: doubt is deep down hidden. Just on the surface a whitewash of faith is there. Deep down you are doubtful -- but you are afraid to know that you are doubtful, so you go on clinging with faith, you go on making gestures of faith. You can make gestures, but through gestures you cannot attain to reality. You can go and bow down in a shrine; you are making the gesture of a man who trusts. But you will not grow, because deep down there is no trust, only doubt. Faith is just superimposed.

It is just like kissing a person you don't love. From the outside everything is the same, you are making the gesture of kissing. No scientist can find any difference. If you kiss a person, the photograph, the physiological phenomenon, the transfer of millions of germs from one lip to another, everything, exactly is the same whether you love or not. If a scientist watches and observes, what will be the difference? No difference -- not even a single iota of difference He will say both are kisses and exactly the same.

But you know when you love a person then something of the invisible passes which cannot be detected by any instrument. When you don't love a person, then you can give the kiss, but nothing passes. No energy communication, no communion happens. The same is with faith and trust. Trust is a kiss with love, with a deeply loving heart, and faith is a kiss without any love.

So from where to begin? The first thing is to inquire into the doubt. Throw the false faith. Become an honest doubter -- sincere. Your sincerity will help, because if you are honest how can you miss the point that doubt creates suffering? If you are sincere, you are bound to know. Sooner or later you will come to realize that doubt has been creating more misery -- the more you go into doubt, the more misery. And only through misery one grows.

And when you come to a point where misery becomes impossible to tolerate, intolerable, you drop it. Not that really you drop it; the very intolerability becomes the drop. And once there is not doubt and you have suffered through it, you start moving towards trust.

Trust is transformation -- *shraddha*; and, says Patanjali, that *shraddha* -- trust -- is the base of all *samadhi*, of all ultimate experience of the divine.

Chapter #3
Chapter title: Total Effort or Surrender

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SUCCESS IS NEAREST TO THOSE WHOSE EFFORTS ARE INTENSE AND SINCERE.
THE CHANCES OF SUCCESS VARY ACCORDING TO THE DEGREE OF EFFORT.

SUCCESS IS ALSO ATTAINED BY THOSE WHO SURRENDER TO GOD.
GOD IS THE SUPREME RULER. HE IS AN INDIVIDUAL UNIT OF DIVINE CONSCIOUSNESS. HE IS UNTOUCHED BY THE AFFLICTIONS OF LIFE, ACTION AND ITS RESULT.

IN GOD THE SEED IS DEVELOPED TO ITS HIGHEST EXTENT.

THERE ARE THREE TYPES OF seekers. The first type comes onto the path because of curiosity: Patanjali calls it *kutuhal*. He is not really interested. He has drifted into it as if by accident. He may have read something. He may have heard somebody talk about God, the truth, the ultimate liberation, and he became interested.

The interest is intellectual, just like a child who becomes interested in everything and each thing and then, after a time, drifts away because more and more curiosities are always opening their doors.

Such a man will never attain. Out of curiosity you cannot attain the truth, because truth needs a persistent effort, a continuity, a perseverance which a man of curiosity cannot do. A man of curiosity can do a certain thing for a certain period of time according to his mood, but then there is a gap and in that gap all that is made disappears, is unmade. Again he will start from the very beginning, and the same will happen.

He cannot crop the result. He can sow the seeds; but he cannot wait, because millions of new interests are always calling him. He goes to the south, then he moves to the east, then he goes to the west, then to the north. He is like a drifting wood in the sea. He is not going anywhere; his energy is not moving to a certain goal. Whatsoever circumstance pushes him... Accidental he is and the accidental man cannot attain to the divine. And he may do much activity, but it is all futile because in the day he will make and in the night he will unmake it. A perseverance is needed; a continuous hammering is needed.

Jalaludin Rumi had a small school -- a school of wisdom. He used to take his disciples to the fields, to the farms around. Particularly one farm he used to take all his new disciples to show what has happened there. Whenever a new disciple will come, he will take him to that farm. There was something worth. The farmer was an example of a certain state of mind. The farmer was digging a well, but he will dig ten feet, fifteen feet, and then he will change the mind. "This place doesn't look good" -- so he will start another hole and then another.

Since many years, he has been doing that. Now there were eight incomplete holes. The whole farm was destroyed, and he was working on the ninth. Jalaludin will say to his new disciples, "Look Don't be like this farmer. If he had put all his effort into one hole, by this time the hole would have been one hundred feet at least. He has made much effort; much activity he has done, but he cannot wait. Ten, twelve, fifteen feet, then he gets bored. Then he starts another hole. This way the whole farm will be covered with holes, and there will never be a well."

This is the man of curiosity, the accidental man who does things, and when he starts, he has much zeal -- in fact, too much. And this too much zeal cannot become a continuity. He starts with such vigor and zest

that you know that soon he will stop.

The second type of man who comes to the inner search is the man of *jigyasa* -- inquiry. He has not come out of curiosity. He has come with an intense inquiry. He means it, but he is also not enough because his meaning is basically intellectual. He may become a philosopher, but he cannot become a religious man. He will inquire deeply, but his inquiry is intellectual. It remains head-oriented; it is a problem to be solved.

Life and death is not involved; it is not a question of life and death. It is a riddle, a puzzle. He enjoys solving it just as you enjoy solving a crossword Puzzle because it gives you a challenge. It has to be solved, you will feel very good if you can solve it. But this is intellectual, and deep down ego is involved. This man will become a philosopher. He will try hard. He will think, con-template, but he will never meditate. He will reflect logically, rationally; he will find many clues. He will create a system, but the whole thing will be his own projection.

Truth needs you totally. Even ninety-nine percent won't do: exactly hundred percent of you is needed, and head is only one percent. You can live without the head. Animals are living without the head, trees are living without the head. Head is not such an essential thing in existence. You can easily live -- in fact, you can more easily live without the head than you are living with the head. It creates millions of complexities. Head is not just an absolute necessity and nature knows that. It is a superfluous luxury. If you have not enough food, the body knows where the food should go: it stops giving it to the head.

That's why, in poor countrieS, intellect cannot develop, because intellect is a luxury. When everything is finished, when the body is completely getting everything, only then the energy moves towards the head. Even in your life it happens every day, but you are not aware. Eat too much food -- immediately you feel sleepy. What is happening? The body needs energy to digest. The head can be forgotten; the energy moves towards the stomach. Head feels dizzy, sleepy. Energy is not moving, blood is not moving, towards head. The body has its own economy.

There are basic things, there are non-basic things. Basic things have to be fulfilled first, because the non-basic can wait, your philosophy can wait. There is not much necessity for it. But your stomach cannot wait. Your stomach has to be fulfilled first; that hunger is more basic. Because of this basic realization many religions have tried fasting, because if you fast the head cannot think, because the energy is not so much; it cannot be given to the head. But this is a deception. When the energy will be there, the head will start thinking again. This meditation is a lie.

If you fast long, for few days continuously, the head cannot think. Not that you have attained to no-mind; simply superfluous energy doesn't exist in you now. The body needs first; bodily needs are basic, essential; head needs are secondary, superfluous. It is just as you have an economy in your home. If your child is dying you will sell the TV set. There is nothing much involved in it. You can sell the furniture when the child is dying; when you are hungry, you can sell even the house. First things first -- that is the meaning of economy -- second things second. And head is the last; it is only one percent of you, and that too superfluous. You can exist without it.

Can you exist without the stomach? Can you exist without the heart? But you can exist without the head. And when you pay too much attention to the head, you are completely upside down. You are doing *shirshasana*: standing on the head. You have completely forgotten that head is not essential.

And when you give only head to an inquiry, it is *jigyasa*. Then it is a luxury. You can become a philosopher and sit on an armchair; rest and think. Philosophers are like luxurious furniture. If you can afford good, but it is not a life-and-death problem. So Patanjali says the man of *kutuhal* -- the man of curiosity -- cannot achieve; the man of *jigyasa* -- inquiry -- will become a philosopher.

Then there is the third man whom Patanjali calls the man of *mumuksha*. This word *mumuksha* is difficult to translate, so I will explain it. *mumuksha* means the desire to be desireless, the desire to be completely liberated, the desire to get out of the wheel of existence, the desire not to be born again, not to die again, the feeling -- that it is enough -- born millions of times, dying again and again and moving in the same vicious circle. *Mumuksha* means to become the ultimate drop-out from the very wheel of existence. Bored, suffering, and one wants to get out of it. The inquiry becomes now a life-and-death problem. Your whole being is at stake. Patanjali says only a man of *mumuksha*, to whom the desire for *moksha* -- liberation -- has arisen, can become a religious man, and then too because he is a very, very logical thinker.

Then too there are three types of men who belong to the category of *mumuksha*. The first type of man who belongs to *mumuksha* puts his one-third being into the effort. Putting one-third of your being into the effort you will attain something. What you will attain will be a negative achievement: you will not be tense -- this has to be understood very deeply -- but, you will not be calm. You will not be tense; the tensions

will drop. But you will not be tranquil, calm, cool. The attainment will be negative. You will not be ill, but you will not be healthy also. Illness will disappear. You will not feel irritated, you will not feel frustrated. But you will not feel fulfilled also. The negative will drop, the thorns will drop, but the flower has not come

This is the first degree of *mumuksha*. You can find many people who are stuck there. You will feel a certain quality in them: they don't react, they don't get irritated, you cannot make them angry, you cannot put them in anxiety. They have attained something, but still you feel something is lacking. They are not at ease. Even non-angry, they don't have compassion. They may not be angry at you, but they cannot forgive. Subtle is the difference. They are not angry, that is right. But even in their being non-angry there is no forgiveness. They are stuck.

They don't bother about you, your insult, but they are, in a way, cut off from relationship. They can't share. Trying to be not angry, they have moved out of all relationships. They have become like islands -- closed. And when you are an island, closed, you are uprooted. You cannot flower, you cannot be happy, you cannot have a well-being. It is a negative achievement. Something has been thrown, but nothing has been attained. The path is clear, of course. Even to throw something is very good because now the possibility comes into existence: you can attain something.

Patanjali calls them *mridu*: soft. The first degree of attainment, negative. You will find many sannyasins in India, many monks in Catholic monasteries, who are stuck at the first degree. They are good people, but you will find them dull. It is very good not to be angry, but it is not enough. Something is missing; nothing positive has happened. They are empty vessels. They have emptied themselves, but somehow they have not been refilled. The higher has not descended, but the lower has been thrown.

Then there is a second degree of *mumuksha* -- the second degree of the right seeker -- who puts himself two-thirds into the effort. Not yet total, just in the middle. Because of the middle, Patanjali calls him *madhya* -- the middle man. He attains something. The first-degree man is in him, but something more is added. He is at peace -- silent, cool, collected. Whatsoever happens in the world does not affect him. He remains unaffected, detached. He becomes like a peak: very peaceful.

If you come near him you will feel his peace surrounding you; just as you go in a garden and the cool air and the fragrance of the flowers and the singing of the birds all surround you, they touch you, you can feel. With the first-degree man, the *mridu*, you will not feel anything. You will feel only an emptiness -- a desert-like being. And the first type of man will suck you. If you go near him you will feel that you have been emptied -- somebody has been sucking you because he is a desert. With him you will feel being dried, and you will be afraid.

You will feel this with many sannyasins. If you go near them, you will feel they are sucking you, not knowingly. They have attained the first degree. They have become empty, and that very emptiness becomes like a hole and you are sucked by it automatically.

It is said in Tibet that this first-degree man, if he is anywhere, should not be allowed to move in the town. When lamas in Tibet attain to the first degree, they are prohibited to go out of the monasteries -- because if this man comes near anybody, he sucks. That sucking is beyond his control; he cannot do anything about it. He is like a desert. Anything that comes near becomes sucked, exploited.

It is not allowed for the first-degree lamas to touch a tree because it has been observed that the tree dies. Even in the Himalayas, a Hindu sannyasin is not allowed to touch trees -- they will die. He is a sucking phenomenon. This first-degree lama is not allowed to attend anybody's marriage because he will become a destructive force. He is not allowed to bless anybody because he cannot bless. Even when he is blessing, he is sucking. You may not have known it, for these first-degree lamas, sannyasins, sadhus, monasteries were created, so they can live in an enclosed world of their own, not allowed to move out. Unless they attain to the second degree, they are not allowed to bless anybody.

The second-degree seeker who has put his two-third being becomes peaceful, calm. If you go near him, he flows in you, he shares. Now he is no more a desert; now he is a green forest. Many things are coming up in him -- silent, calm, tranquil. You will feel it. But this is also not the goal; many are stuck there. Just to be silent is not enough. What type of achievement is this? Just to be silent? It is like death, no movement, no activity. You are at peace of course, at home of course, but no celebration, no bliss.

Third-degree seeker who puts his totality into it attains to bliss. Bliss is a positive phenomenon; peace is just on the way. When bliss comes nearer, you become peaceful. It is a distant influence of the bliss that is reaching near you. It is just like coming near a river: from a long distance you start feeling that the air is cooling, the quality of the greenery is changing. Trees are greener with more foliage. The air is cool. The river you have not seen yet, but the river is somewhere near, the source of water is somewhere near. When

the source of life is somewhere near, you become peaceful, but you have not attained yet -- just on the way. Patanjali calls this man the *madhya*: the middle man.

He is also not the goal. Unless you can dance with ecstasy... This man cannot dance, this man cannot sing, because singing will look like disturbing the peace, dancing will look foolish -- what are you doing? This man can only sit like a dead statue -- silent, of course, but not flowering; green, but the flowers have not happened yet: the final has not descended. Then there is the third-degree man who can dance, who will look mad because he has so much. He cannot contain and because he cannot contain he will sing and he will dance and he will move and he will share, and he will throw wherever he can the seeds that are showering on him endlessly. This is the third-degree man.

Says Patanjali:

SUCCESS IS NEAREST TO THOSE WHOSE EFFORTS ARE INTENSE AND SINCERE.
THE CHANCES OF SUCCESS VARY ACCORDING TO THE DEGREE OF EFFORT.

SUCCESS IS NEAREST TO THOSE WHOSE EFFORTS ARE INTENSE AND SINCERE. Your totality is needed. Remember, sincerity is a quality that happens whenever you are totally in something, but people are almost wrong in their idea of sincerity. They think to be serious is sincere. To be serious is not to be sincere. Sincerity is a quality which happens whenever you are totally in something. A child playing with his toys is sincere, totally in it, absorbed, nothing left behind, no holding back; he is not there really, only the play goes on.

Because if you don't hold anything, where you are? You have become completely one with the activity. The actor is no more there, the doer is no more there. When the doer is not, there is sincerity. How can you be serious? -- because seriousness belongs to the doer. So in mosques, temples, churches, you will find two types of people -- sincere and serious. Serious will be with long faces, as if they are doing a very great thing -- something sacred, something of the other world. This too is ego, as if you are doing something great, as if you are obliging the whole world because you are praying.

Look at the religious people -- so-called, of course: they walk in such a way as if they are obliging the whole world. They are the salt of the earth. If they disappear, the whole existence will disappear. They are supporting it. It is because of them life exists -- because of their prayers. You will find them serious.

Seriousness belongs to the ego, the doer. Look at a father working in the shop, in the office somewhere. If he doesn't love his wife, his children, he will be serious because it is a duty. He is doing it, and he is obliging everybody around. He will always say, "I am doing it for my wife, I am doing it for my children." And this man by his seriousness will become a dead stone hanging around the necks of his children, and they will never be able to forgive this father because he never loved.

If you love, you never say such words. If you love your children, you go dancing to your office. You love them; it is not something that you are obliging. You are not fulfilling a duty; it is your love. You are happy that you are allowed to do something for your children. You are happy and blissful that you can do something for your wife because love feels so helpless; love wants to do so many things and cannot do. Love always feels that 'Whatsoever I am doing is less than should be done." And duty? Duty always feels, "I am doing more than is needed." Duty becomes serious; love is sincere. And love is to be totally with a person, so totally to be with a person that the duality disappears -- even for moments -- there is no duality, one exists in two, a bridge comes in. Love is sincere, never serious. And wherever you can put your total being in anything, it becomes a love. If you are a gardener and you love, you bring your total being into it. Then sincerity happens.

Sincerity you cannot cultivate. Seriousness you can cultivate, but sincerity -- no Sincerity is a shadow of being total in something. Says Patanjali:

SUCCESS IS NEAREST TO THOSE WHOSE EFFORTS ARE INTENSE AND SINCERE.

Of course, there is no need to say intense and sincere. Sincerity is always intense. But why does Patanjali say intense and sincere? For a certain reason. Sincerity is always intense, but intensity is not necessarily always sincere. You can be intense in something but not sincere, may not be sincere. Hence, he adds the qualification, intense *and* sincere, because you can be intense even in your seriousness. You can be

intense even with your part being, you can be intense in a certain mood, you can be intense in your anger, you can be intense in your lust, you can be intense in millions of things and may not be sincere, because sincerity belongs when you are totally in it.

You can be intense in sex and you may not be sincere, because sex is not necessarily love. You may be very, very intense in your sexuality -- but once sexuality is fulfilled, it is finished, the intensity gone. Love may not look so intense, but it is sincere -- and because it is sincere, the intensity continues. In fact, if you are really in love it becomes a timelessness. It is always intense. And make a clear distinction: if you are intense without sincerity, you cannot be forever intense. Only momentarily you can be intense; when the desire arises you are intense. It is not really your intensity. It is enforced by the desire.

Sex arises. You feel a starvation, a hunger. The whole body, the whole bio-energy, needs a release; you become intense. But this intensity is not yours; it is nothing coming from your being. It is just enforced by the biological crust around you: it is a bodily enforcement on your being. It is not coming from the center. It is being forced from the periphery. You will be intense, and then sex fulfilled, the intensity gone, then you don't care about the woman.

Many women have told me that they feel cheated, they feel deceived, they feel used because whenever their husbands make love to them, in the beginning they feel so loving, so intense; they feel so happy. But the moment sex is finished they turn over and go to sleep. They didn't care at all what is happening to the woman. After you have made love, you even don't say goodbye. You don't thank; the woman feels used.

Your intensity is biological, bodily; it is nothing coming from you. In sex intensity there is a foreplay, but no afterplay. The word doesn't exist really. I have seen thousands of books written on sex; the word "afterplay" doesn't exist. What type of love is this? Bodily need fulfilled, finished. The woman has been used; now you can throw her just as you use something and throw it -- a plastic container -- you use it and you throw it. Finished! When the desire will arise, then again you will look at the woman, and at that woman you are very intense.

No, Patanjali doesn't mean that type of intensity. I have taken sex to explain to you, because that is the only intensity that is left with you. There is no other example possible. You have become so lukewarm in your life, you exist on such a low level of energy, that there is no intensity. Somehow you go to the office. Just stand by the corner of the road when the people are rushing toward their offices; just watch their faces -- sleepy.

Where going? Why going? It seems as if they don't have anywhere else to go, so they are going to the office. They cannot help it; because what they will do at home? So they are going to the office, bored, automata, robot-like, going because everybody is going to the office and it is time to go. And what to do if you don't want to go? Holidays become such a suffering, no intensity. Coming back -- look people in the evening, coming back to the house, not knowing why they are going again, but nowhere else to go, somehow, dragging life. Lukewarm, a low-energy phenomenon.

That is why I have taken the example of sex -- because I cannot find any other intensity in you. You don't sing, you don't dance, you don't have any intensity. You don't laugh, you don't weep. All intensity is gone. In sex, a little intensity exists; that too because of nature -- not because of you.

Patanjali says "intense and sincere". Religion is really like sex -- deeper than sex, higher than sex, holier than sex, but like sex. It is one individual meeting with the whole: it is a deep orgasm. You melt into the whole, you completely disappear. Prayer is like love. Yoga -- in fact, the very word "yoga" means meeting, communion, meeting of the two -- and such a deep and intense and sincere meeting that the two disappear. The boundaries become blurred and one exists. It cannot be in any other way. If you are not sincere and intense, bring your total being. Only then the ultimate is possible. You have to risk yourself completely; less than that won't do.

THE CHANCES OF SUCCESS VARY ACCORDING TO THE DEGREE OF EFFORT.

This is one path -- the path of will. Patanjali is basically concerned with the path of will, but he knows, he is aware, that the other path also exists, so he gives just a footnote.
That footnote is:

Ishwarapranidhanatwa: SUCCESS IS ALSO ATTAINED BY THOSE WHO SURRENDER TO GOD.

Just a footnote, just to indicate that the other path is also there. This is the path of will -- effort intense, sincere, total. Bring your wholeness to it. But Patanjali is aware; all those who know, are aware. And Patanjali is very considerate, he is a very scientific mind; he will not leave a single loophole. But that is not his path, so he simply gives a footnote just to remember that the other path is there.

Ishwarapranidhanatwa: SUCCESS IS ALSO ATTAINED BY THOSE WHO SURRENDER TO GOD.

Effort or surrender, but the basic thing is the same: totality is needed. Paths differ, but they cannot differ absolutely. Their shape, their form, their direction, may differ, but their inner meaning and significance has to remain the same because both lead to the divine. Effort: your totality is needed. Surrender: again your totality is needed. So to me there is only one path, and that is: bring your totality.

Whether you bring it through effort -- yoga -- it is up to you, or you bring it through *samarpan* -- surrender, let-go -- it is up to you. But remember always that a totality will be needed; you have to stake yourself completely. It is a gambling -- a gamble with the unknown. And nobody can say when it will happen -- nobody can predict, nobody can give you a guarantee. You gamble. You may win, you may not win. The possibility of not winning is always there because it is a very complex phenomenon. It is not as simple as it looks. But if you go on gambling, it has to happen one day.

If you miss one time don't be depressed, because even a Buddha has to miss many times. If you miss, just get up and risk again. Some time, in some unknown manner, the whole existence culminates to help you. Some time and in some unknown way, you hit the target exactly the right time when the door was open. But you have to hit many times. You go on throwing your arrow of consciousness. Don't bother about the result. It is very dark and the goal is not fixed; it goes on changing. So you go on throwing your arrow in the dark. Many times you will miss, and I say to you so that you don't become depressed. Many times everybody misses, that is how it is. But if you go on and on and on and don't get depressed, it will happen. It has always happened. That's why infinite patience is needed.

What is surrender to God? How can you surrender? How surrender will become possible? That too becomes possible if you make many efforts, and you go on failing. You make many efforts, you depend on yourself; effort depends on oneself. It is a willpower -- the path of will. You depend on yourself. You fail and you fail and you fail. You stand up, again you fall, you stand up again, and you again start walking. And then a moment comes, when you have been failing and failing and failing, and you come to see that your effort is the cause, because your effort has become your ego.

That is the problem on the path of will. Because a man who is working on the path of will -- making efforts, methods, using techniques, doing this and that -- is bound to accumulate a certain sense of "I am": "I am superior, special, extraordinary. I am doing this and that -- austerities, fasting, *sadhana*. I have done this much."

On the path of will one has to be very, very watchful of the ego, because the ego is bound to come. If you can watch the ego, and you don't accumulate ego, there is no need to surrender -- because if there is no ego, there is nothing to surrender. This has to be understood very, very deeply. And when you are understanding -- trying to understand Patanjali -- this is a very fundamental thing.

If you make your effort continuously for many lives, the ego is bound to arise. You have to be very watchful. You should work, you should make all efforts, but don't gather the ego. Then there is no need to surrender; you may hit the target without surrendering. There is no need because the disease doesn't exist.

If the ego is there, then the need arises to surrender. That's why Patanjali says -- after talking about intense, sincere, total effort, he suddenly says --

Ishwarapranidhanatwa: SUCCESS IS ALSO ATTAINED BY THOSE WHO SURRENDER TO GOD.

If you feel continuously failing, then remember that the failure is not because of the divine. The failure is happening because of your ego, from where the arrow is being thrown, the source of your being, there something is happening -- a diversion. Ego is collecting there. Then there is only one possibility: surrender it! You have failed with it so totally, in so many ways. You did this and that, you tried to do this and that,

and you failed and failed and failed. When frustration becomes final and you cannot see what to do, Patanjali says, "Now surrender to God."

Patanjali is very rare in this sense. He does not believe in God; he is not a God-believer. God is also a technique. Patanjali doesn't believe in any God, that there is some God. No, he says God is a technique. Those who fail, for them this technique -- the last. If you fail in that also, there is no way. Patanjali says it is not a question whether God exists or not; that is not the point at all. The point is that God is hypothetical. Without God it will be difficult to surrender. You will ask, "To whom?n

So God is a hypothetical point just to help surrender. When you have surrendered you will know there is no God, but that is when you have surrendered and when you have known. For Patanjali even God is a hypothesis to help you. It is a lie. That's why I told you Patanjali is a sly Master. It is just a help. Surrender is the basic thing, not God. And this difference you must note, because there are people who think God is the basic thing -- because there is God you surrender.

Patanjali says that because you have to surrender, posit a God. God is a posited thing. When you have surrendered, you will laugh. There is no God But one thing more: there are gods -- no God -- a multiplicity of gods, because whenever you surrender you become a god. So don't be confused with Patanjali's God and Christian-Jewish God. Patanjali says God is the potentiality of every being. Man is as if a seed of God -- every man. And when the seed flowers, comes to a fulfillment, the seed has become a god. So every man, every being, will become finally a god.

"God" means just the ultimate culmination, the ultimate flowering. There is no God, but there are gods -- infinite gods. This is a totally different conception. If you ask Mohammedans, they will say there is only one God. If you ask Christians, they also say there is only one God. But Patanjali is more scientific. He says God is a possibility. Everybody is carrying that possibility within the heart. Everybody is just a seed, a potentiality to become a god. When you reach to the highest beyond which nothing exists, you become a god. Many have reached before you, many will reach -- and many will be reaching alter you.

Everyone becomes a god finally, because everyone is a god potentially, infinite gods. That is why it becomes difficult for Christians to understand. You call Rama a god, you call Krishna a god, you call Buddha a god, you call Mahavira a god. Even a Rajneesh you call a god.

For a Christian it becomes impossible to understand. What are you doing? For them only one God exists who has created the world. For Patanjali nobody has created the world. Millions of gods exist, and everybody is on the path to become a god. Whether you know it or not, you carry a god within your womb. And you may miss many times, but how can you miss it ultimately? If you carry it within you, some day or the other the seed is going to flower. You cannot miss it absolutely -- no.

This is a totally different conception. Christian God seems to be very dictatorial, dominating the whole existence. Patanjali is more democratic -- no despot, no dictator, no Stalin, no czar sitting on the top of the throne, with his only begotten son Christ by the side and the apostles around. This is nonsense. The whole concept is as if in the image of an emperor it has been made -- on the throne. No, Patanjali is absolutely democratic. He says godliness is everybody's quality. You carry it; it is up to you to bring it to its totality. If you don't want it, that too is up to you.

Nobody is sitting as a despot on the world; nobody is forcing you or creating you. Freedom is absolute. You can sin because of freedom, you can move away because of freedom. You suffer because of freedom, and when you understand this, there is no need to suffer; you can come back, that too because of freedom. Nobody is bringing you back, and there is going to be no judgment day. Nobody is there to judge you except your own being. You are the doer, you are the judge, you are the criminal, you are the law. You are all! You are a miniature existence.

GOD IS THE SUPREME. HE IS AN INDIVIDUAL UNIT OF DIVINE CONSCIOUSNESS. REMEMBER: HE IS AN INDIVIDUAL UNIT OF DIVINE CONSCIOUSNESS. HE IS UNTOUCHED BY THE AFFLICTIONS OF LIFE, ACTION AND ITS RESULT.

God is a state of consciousness. It is not a person, really, but "individual", so you will have to understand the difference between personality and individuality. Personality is the periphery. As you look to others, that is your personality. You say, "Nice personality, beautiful personality, ugly personality" -- as you look to others. Your personality is the decision, the opinion of others about you. If you are alone on the earth, will you have any personality? No personality, because who will say you are beautiful, and who will

say you are stupid, and who will say you are a great leader of men? There is nobody to say anything about you. The opinion will not be there, you will not have any personality.

The word personality comes from the Greek word "persona". In the Greek drama, the actors had to use masks. Those masks were called persona. From that persona comes the word personality. The face that you wear when you look at your wife and smile, that is personality -- persona. You don't feel like smiling, but you have to smile. A guest comes and you welcome him, and deep down you never wanted him to come to you and deep down you are disturbed -- "Now what to do with this man?" -- but you are smiling and welcoming and you are saying that "So glad".

Personality is that which you pose, a face, a mask. But if there is nobody in your bathroom, you don't have any personality unless you look in the mirror. Then immediately the personality comes because you yourself start doing the work of the other opinion. You look in the face and say, "Beautiful". Now you are divided, now you are two, giving opinion about yourself. But in the bathroom when nobody is there and you are completely unafraid, that nobody is looking from the keyhole... Because if somebody looks from the keyhole, personality comes in, you start behaving.

In the bathroom only you drop the personality. That's why bathroom is so refreshing. Out of the bath you come so beautiful, fresh, no personality; you become an individual. Individuality is that which you are; personality is that which you show that you are. Personality is your face; individuality is your being. God, in Patanjali's conception, has no personality. He is an individual unit.

If you grow, by and by, opinion of others becomes childish. You don't bother about them; what they say is meaningless. It is not what they say that carries meaning. It is you, what you are, that carries the meaning, not that they say, "Beautiful". This is useless. If you are beautiful, that is the point. What they say is irrelevant. What you are -- the real, the authentic you -- that is your individual.

When you drop personalities, you become a sannyasin. When you renounce personalities, you become a sannyasin: you become an individual unit. Now you live through your authentic center. You don't pose. When you don't pose, you are not worried. When you don't pose, you are unaffected by what others say. When you don't pose, you remain detached. Personality cannot remain detached. It is a very fragile thing. It exists between you and the other, and it depends on the other. He can change his mind; he can destroy you completely. You look at a woman and she smiles, and you feel so beautiful because of her smile. And if she simply turns with hatred in her eyes, you are simply crushed. In fact, you are crushed because your personality has been thrown under the shoes. She walked over you; she didn't look even.

Every moment you are afraid somebody may crush your personality. Then the whole world becomes an anxiety. A god has an individuality, but no personality. Whatsoever he is, that's what he shows. Whatsoever he is in, he is out. In fact, in and out have disappeared for him.

GOD IS THE SUPREME.

In English it is translated, GOD IS THE SUPREME RULER. That's why I say there exists a misunderstanding about Patanjali. In Sanskrit he calls him *purush-vishesh* -- a supreme being, not a ruler. I will like to translate God as the supreme. He is an individual unit of divine consciousness -- individual, remember, not universal, because Patanjali says every individual is a god.

HE IS UNTOUCHED BY THE AFFLICTIONS OF LIFE, ACTION, AND ITS RESULT.

Why? Because the more you become individual, the more life takes a different quality. A new dimension opens -- the dimension of play. The more you are concerned with the personality and the outer, the crust, the periphery... Your dimension of life is that of work: worried about the result, worried about whether you will attain the goal or not, always worried whether things are going to help you or not, what will happen tomorrow.

A man whose life has become a play is not worried about tomorrow, because he exists only today. Says Jesus, "Look at the lilies. They are so beautiful," because for them life is not a work. Look at rivers, look at stars. Except man, everything is beautiful and holy because the whole existence is a play. Nobody is worried about the result. Is the tree worried about whether flowers will come or not? Is the river worried whether she will reach to the ocean or not? Except man, there is no worry. Why man is worried? Because he looks

life as work, not as play -- and the whole existence is a play.

Says Patanjali: when one becomes centered into oneself, one becomes a player; he plays. Life is a game and it is beautiful; no need to worry about the result. Result doesn't matter, it is simply irrelevant. The thing which you are doing in itself has value. I am talking to you; you are listening to me. But you are listening with a purpose, and I am talking purposelessly. You are listening with a purpose, because through listening you are going to attain something -- some knowledge, some clues, some techniques, methods, some understanding, and then you are going to work them out. You are after a result. I am talking to you purposelessly; I simply enjoy.

People ask me, "Why you go on talking every day?" I enjoy; it is just like birds singing. What is the purpose? Ask the rose why it goes on flowering? What is the purpose? I am talking to you because this sharing of myself with you is in itself a value, it has intrinsic value. I am not looking at the result; I am not worried whether you are transformed through it or not. There is no worry. If you listen me, that's all. And if you are also not worried, then transformation can happen this very moment. Because you are worried how to use it -- whatsoever I say, how to use it -- what to do about it...

You are already in the future. You are not here; you are not playing the game. You are in a workshop. You are not playing the game You are thinking to gain some results out of it, and I am absolutely purposeless. It is how I share myself with you. I am talking not to do something in the future: I am talking because right now, through this sharing, something is happening, and that's enough.

Remember the words "intrinsic value", and make your every act an intrinsic value. Don't bother about the result -- because the moment you think about the result, whatsoever you are doing becomes the means and the end is in the future. Make the means themselves the end; make the path the goal. Make this very moment the ultimate; there is no beyond it. This is the state of God and whenever you are playing, you have some glimpses of it.

Children play, and you cannot find anything diviner than children playing. Hence, Jesus says, "Unless you become like children, you will not enter into the kingdom of my God." Become like children. The meaning is not to become childish, because to be childish is totally a different thing; to be like children is totally a different thing. Childishness has to be dropped. That is juvenile, foolish. To be like children has to be increased. That is innocence -- purposeless innocence. Profit brings the poison in; the result poisons you. Then innocence is lost.

GOD IS THE SUPREME. HE IS AN INDIVIDUAL UNIT OF DIVINE CONSCIOUSNESS. HE IS UNTOUCHED BY THE AFFLICTIONS OF LIFE, ACTION AND ITS RESULT.

You can become a god right now because you are already that -- just the thing has to be realized. You are already the case. It is not that you have to grow into a god. Really, you have to realize that you are already that. This happens through surrender.

Patanjali says you believe in a God, you trust in a God there, somewhere, high in the universe, at the top, and you surrender. That God is just a prop to help surrender. When the surrender happens you become a god, because surrender means, "Now I am not concerned with the result, I am not concerned with the future, I am not concerned with myself at all. I surrender."

When you say, "I surrender", what is surrender? I -- the ego And without the ego how can you think about purpose, result? Who will think about it? Then you are in a let-go. Then you go wherever it leads. Now the whole will decide; you have surrendered your decision. Patanjali says there are two ways. Make effort total. If you don't accumulate ego, then that total effort will become a surrender in itself. If you accumulate ego, then there is a way: surrender to God.

IN GOD THE SEED IS DEVELOPED TO ITS HIGHEST EXTENT.

You are the seed, and God is the manifestation. You are the seed and God is the actuality. You are the potential; he is the actual. God is your destiny, and you are carrying your destiny for many lives without looking at it, because your eyes are fixed somewhere in the future. They don't look to the present. Herenow, everything is as it should be if you are ready to look. Nothing is needed; no doing is needed. Existence is perfect every single moment. It has never been imperfect; it cannot be. If it were imperfect, then how it will

become perfect? Who will make it perfect then?

Existence is perfect; nothing at all is needed to be done. If you understand this then surrender is enough. No effort, no *pranayama*, no *bhastrika*, no *shirshasana*, no yoga postures, no meditation, nothing, if you understand this -- that existence is perfect as it is. Look in, look out: everything is so perfect that nothing can be done except celebration. A man who surrenders starts celebrating.

Yoga: The Alpha and the Omega, Vol 2

Chapter #4
Chapter title: Find the Ever-Present Flower

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The first question:

PLEASE EXPLAIN HOW A SEED CAN FLOWER WITHOUT THE BIT IN BETWEEN.

THE SEED CAN FLOWER without the gap, without the time gap in between, because the seed is already flowering. You are already that which you can become. If it was not so, then the seed cannot flower right now.

Then time would be needed. Then Zen is not possible. Then only Patanjali is the way. If you are to become something, a time process will be a must. But this is the point to understand: all those who have known, they have also known that becoming is a dream. You are already the being; you are perfect as you are.

Imperfection appears because you are fast asleep. The flower is already flowering; only your eyes are closed. If the seed has to reach to the flower, then much time will be needed, and this is no ordinary flower: God has to flower in you. Then even eternity will not be enough, then it is almost impossible. If you have to flower, then it is almost impossible. It is not going to happen; it cannot happen. eternity will be needed.

No, that is not the thing. It can happen right now, this very moment Not even a single moment has to be lost. The question is not of seed becoming a flower. The question is of opening the eyes. You can open your eyes right now, and then you find the flower has always been flowering. It was never otherwise; it could not have been otherwise.

God is always there within you; just a look, and it is manifested. Not that it was hidden in a seed; you were not looking at it. So only this much is needed -- that you look at it. Whatsoever you are, look at it, become aware of it. Don't move like a sleepwalker.

That's why it is related that many Zen Masters, when they became awakened, they roared with laughter. Their disciples couldn't understand, their fellow travelers couldn't understand, what happened. Why they are roaring madly? Why this laughter? They were laughing because of the whole absurdity. They were seeking that which was already achieved; they were running after something which was already there within them; they were seeking something somewhere else which was hidden in the seeker himself.

The seeker is the sought; the traveler is the goal. You are not to reach somewhere else. You are to reach

only to yourself. This can happen in a single moment; even a fraction of a moment is enough. If the seed has to become a flower, then eternity is not enough because it is a flower of God. If you are already the God, then just a look back, just a look within, then it can happen.

Then why Patanjali? Patanjali is needed because of you. You take such a long time to get out of your sleep, you take such a long time to get out of your dreams, you are so much involved in the dreams, you have so much invested in your dreams, that is why time is needed. Time is not needed because the seed has to become a flower; time is needed because you cannot open your eyes. With closed eyes you have become so much accustomed, it has become a deep habit. Not only that: you have completely forgotten that you are living with closed eyes. You have completely forgotten it You think that, "What nonsense you are talking. My eyes are already open." And your eyes are closed.

If I say, "Get out of your dreams," you say, "I am already awake," and this too is a dream. You can dream that you are awake; you can dream that your eyes are open. Then much time will be needed -- not that the flower was not already flowering -- but it was so difficult for you to awake. There are many investments. Those investments have to be understood. The ego is the basic involvement. If you open your eyes, you disappear. Opening the eyes looks like death. It is. So you talk about it, you listen about it, you think about it, but you never open the eyes because if you really open the eyes you also know that you will disappear. Then who will be you? A nobody A nothingness This nothingness is there if you open the eyes; so it is better to believe that the eyes are already open, and you remain somebody.

The ego is the first involvement. The ego can exist only while you are asleep, just like dreams can exist only while you are asleep. The ego can exist only while you are asleep -- metaphysically asleep, existentially asleep. Open the eyes First you disappear; then God appears: this is the problem. And you are afraid that you may disappear, but that is the door, so you listen about it, you think about it, but you go on postponing -- tomorrow, tomorrow and tomorrow.

That's why Patanjali is needed. Patanjali says no need to open the eyes immediately; there are many steps. You can come out of your sleep in steps, in degrees. Certain things you do today, certain tomorrow, then day after tomorrow, and it is going to take a long time. Patanjali appeals because he gives you time to sleep. He says no need to come out of your sleep right now; just a turning over will do. Then have a little more sleep; then do something else. Then by and by, in degrees...

He is a great persuader. He persuades you out of your sleep. Zen shocks you out of your sleep. That's why a Zen Master can hit you on your head; never a Patanjali. A Zen Master can throw you out of the window; never a Patanjali. Because a Zen Master uses shock treatment -- you can be shocked out of a sleep, so why go on trying and persuading you? Why waste time?

Patanjali brings you by and by, by and by. He brings you out and you are not even aware what he is doing. He is just like a mother. He does just the opposite, but just like the mother. A mother persuades a child into sleep. She may sing a lullaby, let the child feel she is there, no need to be afraid. Repeating the same line again and again, the child feels seduced into sleep. He falls into sleep holding the hand of the mother. No need to be worried. The mother is there and she is singing, and singing is beautiful. And the mother is not saying that, "Go into sleep," because that will disturb. She is simply persuading indirectly. And then by and by she will take her hand out, and she will cover the blanket and move from the room, and the child is fast asleep.

Just the same Patanjali does in the reverse order. By and by he brings you out of your sleep. That's why time is needed; otherwise the flower is already flowering. Look It is already there. Open the eyes and it is there; open the door and he is standing there waiting for you. He has been always standing there.

It depends on you. If you like a shock treatment, then Zen is the path. If you like a very gradual process, then yoga is the path. Choose! In choosing also you are very deceptive. You say to me, "How I can choose?" That too is a trick. Everything is plain. If you need time, choose Patanjali. If you are afraid of shocks, choose Patanjali. But choose! Otherwise non-choosing will become the postponement. Then you say, "It is difficult to choose, and unless I choose how I can move?"

A shock treatment is immediate. It brings you down to the earth immediately. My own methods are shock treatment. They are not gradual. With me you can hope to attain in this life; with Patanjali many lives will be needed. With me you can hope to attain right now also, but you have many things to do before you attain.

You know ego will disappear, you know sex will disappear. There is no possibility of sex, once you attain; it becomes absurd, silly. So you think, "A little more. What is wrong in waiting? Let me enjoy a little more." Anger will not be possible, violence will not be possible, jealousy will not be there; possessiveness,

manipulating, they all will disappear.

You suddenly feel, "If all these disappear, then what I will be?" -- because you are nothing but a combination, of all these, a bundle of all these and if all these disappear, then only nothingness is left. That nothingness ll scares you. It looks like an abyss. You would like to close your eyes and dream a little more, just as in the I morning you are awake but you would like to turn the 31 side just for five minutes and have a little dream more it was so beautiful.

One night Mulla Nasruddin woke up his wife and ' told her, "Bring my specs immediately. I was having such a beautiful dream, and more is promised."

And desires go on promising you -- more is always promised -- and they say, "Do this and that, and why be in a hurry when enlightenment is always possible? You can attain any time; there is no hurry. You can postpone it. It is a question of eternity, a concern of eternity; why not enjoy this moment?

You are not enjoying but the mind says, "Why not enjoy this moment?" And you have never enjoyed; because a man without inner understanding cannot enjoy anything. He simply suffers; everything becomes a suffering to him. Love -- a thing like love -- he suffers even that. The most beautiful phenomenon possible to a man asleep is love, but he suffers even through that. Nothing better is possible when you are asleep. Love is the greatest possibility, but even you suffer from that. Because it is not a question of love or something else -- sleep is suffering, so whatsoever happens you will suffer. Sleep turns every dream into a nightmare. It starts beautifully, but something somewhere goes always wrong. In the end you reach to hell.

Every desire leads to hell. They say every road leads to Rome -- I don't know, but of one thing I am certain: every desire leads to hell. In the beginning desire gives you much hope, dreams: that is the trick. That's how you are trapped. If the desire from the very beginning says, "Be alert: I am leading you to hell," you won't follow it. The desire promises you the heaven, and promises you -- "Just a few steps and you will reach it; just come with me" -- allures you, hypnotizes you and promises you many things, and you, being in suffering, think, "What is wrong in trying? Let us try a little this desire also."

That too will lead you to the hell because desire as such is a path to hell. Hence, Buddha says, "Unless you become desireless, you cannot be blissful." Desire is suffering, desire is a dream, and desire exists only when you are asleep. When you are awake and alert, desires cannot befool you. Then you see through; then everything is so clear that you cannot be befooled. How money can befool you and say that you will be very, very happy when there is money? Then look to rich people: they are in hell also -- maybe a rich hell, but it makes no difference. A richer hell is going to be worse than a poor hell. Now they have attained money, and they are simply in a state of constant nervousness.

Mulla Nasruddin accumulated much wealth, and then he entered a hospital, because he couldn't sleep and he was nervous and constantly trembling and afraid -- afraid of nothing in particular. A poor man is afraid of something in particular; a rich man is simply afraid. If you are afraid about something in particular, something can be done. But he is simply afraid. he does not know why, because he has everything; there is no need to be afraid, but he is simply afraid and trembling.

He was entered into the hospital, and for the breakfast few things were brought, and in those few things was a bowl of quivering gelatin. He said, "No. I cannot eat this." The doctor asked, "Why you are so adamant about it?" He said, "I cannot eat anything more nervous than me!"

But a rich man is nervous. What is his nervousness, the fear? Why he is so scared? Because every desire fulfilled, and still the frustration remains. Now he cannot even dream, because all dreams he has passed through; they lead nowhere. He cannot dream and he cannot gather courage to open the eyes also, because there are involvements. He has promised many things in his sleep.

When Buddha disappeared one night from his palace, he wanted to tell his wife that, "I am going." He wanted to touch the child who was just a day before born, because he would not be back again. He went to the very door of the room. He looked at the wife. She was so fast asleep, must have been dreaming; her face was beautiful, smiling, child in her arms. Then he waited for few seconds on the door; then he turned. He wanted to say, but then he became afraid. If he said something, then the wife is bound to cry and weep and create a scene.

And he is afraid of himself also, because if she weeps and cries, then he may become aware of his own promises, that "I will love you forever and ever, and I will be with you forever and ever." And what about this child who is only one day born? And she will, of course, bring the child before me, and she will say, "Look what you have done to me. Then why you gave birth to this child? And now who will be his father? And am I alone responsible for him? And you are escaping like a coward." A,ll these thoughts came to him, because in sleep everybody promises. Everybody goes on giving promises not knowing how he can fulfill

them, but in sleep it happens because nobody is conscious what is happening.

Suddenly he became aware that these things will be brought and then the family will gather -- and the father and everybody else -- and he is the only son of the father, and the father is looking at him, and in his sleep he has promised him also. Then he simply escaped: he simply escaped like a thief.

After twelve years, when he came back, the wife asked him the first thing that had come to his mind that night when he was leaving. The wife asked, "Why didn't you tell me? The first thing I would like to ask -- for these twelve years I was waiting for you -- why didn't you tell me? What type of love is this? You simply left me. You are a coward."

And Buddha listened silently. And the wife was silent and he said, "These all thoughts had come to me. I had come just to the door, I had even opened the door. I looked at you; in sleep I had promised many things. But if I am going to be awake, if I am getting out of the sleep, then I cannot keep the promises given in sleep. And if I try to keep the promises, then I cannot awake.

"So you are right. You may think I am a coward; you may think that I escaped from the palace like a thief, not like a warrior, not like a man of courage. But I tell you, exactly opposite is the case, because when I was escaping, to me at that moment, that was the moment of greatest bravery because my whole being was saying, 'This is not good. Don't be a coward.' And if I had stopped, if I had listened to my sleepy being, then there was no possibility for me to awake.

"And now I come to you; now I can fulfill something, because only a man who is enlightened can fulfill. A man who is ignorant, how he can fulfill anything? Now I come to you. That moment if I had stopped I couldn't give you anything, but now I bring a great treasure with me, and now I can give it to you. Don't weep, don't cry; open the eyes and look at me. I am not the same man who had left that night. A totally different being has come to your door. I am not your husband. You may be my wife, because that is your attitude. Look at me -- I am totally a different person. Now I bring treasures for you. I can make you also aware and enlightened."

The wife listened. The same problem always came to everybody. She started thinking about the child. If she becomes a sannyasin and moves with this beggar -- her ex-husband, now he is a beggar -- if she moves... and what will happen to the child? She has not said anything, but Buddha said, "I know what you are thinking, because I have passed that period where promises given in the sleepy state all crowd together and say, 'What are you doing? -- your child...' You are thinking that, 'Let the child become a little more aged, let him be married, then he can take over the palace and the kingdom,' and then you will follow. But remember, there is no future, no tomorrow. Either you follow me right now or you don't follow me."

But the wife... And a feminine mind is more asleep than a male mind. There are reasons for it, because a woman is a greater dreamer, she lives more in hopes and dreams. She has to be a greater sleeper, otherwise it will be difficult for nature to use her as the mother. A woman must be in deep hypnotic state, only then she can carry a child nine months in the womb and suffer, and then give birth and suffer, and then bring up this child and suffer, and then one day this child simply leaves her and goes to another woman... and suffer.

It is such a long suffering, a woman is bound to be a greater sleeper than man. Otherwise, how can you suffer so much? And she always hopes. Then she hopes with another child, then with another child, and her whole life is wasted.

So Buddha said, "I know what you are thinking, and I know you are a greater dreamer than me. But now I have come to cut all the roots of your sleep. Bring the child. Where is my son? Bring him." The feminine mind played a trick again. She brought Rahul, the child who was twelve years of age now, and she said, "This is your father. Look at him -- he has become a beggar -- and ask him what is your heritage, what he can give to you. This is your father; he is a coward! He escaped like a thief not even telling me, and he left a one-day-old child. Ask him your heritage!"

Buddha laughed, and he told Ananda, "Bring my begging bowl." And he gave the begging bowl to Rahul, and he said, "This is my heritage. I make you a beggar. You are initiated. You become a sannyasin." And he said to his wife, "I cut the very root. Now there is no need to dream. You also awake because this was the root. Rahul is already a sannyasin; you also awake. Yashodhara, you also awake, and become a sannyasin."

The moment always comes when you are in the transit period from where sleep turns into awakening. The whole past will hold you back, and past is powerful. Future is powerless for a sleepy man. For a man who is not sleepy, future is powerful; for a man who is fast asleep, past is powerful, because a man who is fast asleep knows only dreams that he had dreamed in the past. He is not aware of any future. Even if he thinks about future, it is nothing but past reflected again; it is just past projected again. Only a man who is

aware becomes aware of the future. Then past is nothing.

Keep it in the mind. You may not be able to understand right now, but some day you may understand. For a sleepy man, cause is more powerful than the effect; seed is more powerful than the flower. For a man who is awake, effect is more powerful than the cause, flower is more powerful than the seed. The logic of sleep is: the cause produces the effect, seed produces the flower. The logic of awakening is just the reverse: it is flower who produces the seed; it is effect who produces the cause; it is future who produces the past, not the past that produces the future. But for a sleepy mind, the past, the dead, the gone, is more powerful. It is not...

The yet-to-be is more powerful: the yet-to-be-born is more powerful because life is there. Past has no life. How it can be powerful? Past is already graveyard. Life has already moved from there: that's why it is past. Life has left it, but graveyards are very powerful for you. The yet-to-be, the yet-to-be-born, the fresh, that which is going to happen, for a man of awakening that becomes more powerful. The past cannot hold him back.

The past holds you back. You always think about past commitments; you always linger around the graveyard. You go again and again to visit the graveyard and pay your respects to the dead. Always pay respects to the yet-to-be-born, because life is there.

PLEASE EXPLAIN HOW A SEED CAN FLOWER WITHOUT THE BIT IN BETWEEN.

Yes, it can flower because it is already flowering. It creates the seed, not the seed the flower. It is flower that is going to be, has created the whole seed. But for you to remember is: only an opening is needed. Open the doors; the sun is there waiting for you. Life is not, in fact, a progress in reality. It appears like progress in sleep.

The being is already there -- everything as it is already, perfect, absolute, ecstatic -- nothing can be added, there is no way to improve upon it. Then what is needed? Only one thing, that you become conscious and see it. This can happen in two ways. Either you can be shocked out of your sleep: that is Zen. Or, you can be brought, persuaded, out of your sleep: that is yoga. Choose! Just don't hang in between.

The second question:

IS SURRENDER TO ISHWARA -- GOD -- AND SURRENDER TO THE GURU THE SAME?

Surrender doesn't depend on the object. It is a quality that you bring in your being. To whom you surrender is irrelevant. Any object will do. You can surrender to a tree; you can surrender to a river; you can surrender to anything -- to your wife, to your husband, to your child. The problem is not there in the object, any object will do. The problem is to surrender.

The happening happens because of surrendering, not because to whom you have surrendered. And this is the most beautiful thing to understand: whomsoever you surrender, that object becomes the God. There is no question of surrendering to God. Where will you find God to surrender? You will never find. Surrender! And to whomsoever you surrender, the God is there. The child becomes the God, the husband becomes the God, the wife becomes the God, the guru becomes the God, even a stone can become God.

Even through stones people have attained, because it is not a question at all to what you surrender. You surrender, and that brings the whole thing, that opens the door. Surrendering, the effort to surrender, brings an opening to you. And if you are open to a stone you become open to the whole existence, because it is only a question of opening. How can you be open to a stone and not open to the tree? Once you know the opening, once you enjoy the euphoria that it brings, the ecstasy that happens just by opening to a stone, then you cannot find such a foolish man who will close immediately to the remaining existence. When even opening to a stone gives such ecstatic experience, then why not open to all?

In the beginning one surrenders to something, and then one is surrendered to all. That is the meaning that if you surrender to a Master, in the experience of surrendering, you have learned a clue; now you can surrender to all. The Master becomes just a passage to be passed through. He becomes a door, and through that door you can look at the whole sky. Remember, you cannot find God to surrender, but many people think that way; they are very tricky people. They think, "When God is there, we will surrender." Now this is impossible because God is there only if you surrender. Surrender makes anything God. Surrender gives you the eyes, and everything that is brought to these eyes becomes divine. Divinity, divineness, is a quality

given by surrendering.

In India, Christians, Jews and Mohammedans laugh about Hindus, because they may be worshipping a tree or they may be worshipping a stone -- not even carved, not even a statue. They can find a stone by the side of the road, and they can make a god out of it immediately. No artist is needed because surrender is the art. No carving, not a valuable stone is needed, not even marble. Any ordinary stone, discarded -- it cannot be sold in the market and that's why it is Lying there by the side of the road -- and Hindus can make immediately a god out of it. If you can surrender, it becomes, divine. The eyes of surrender cannot find anything else than the divine.

Others have laughed; they couldn't understand. They think that these people are stone worshippers, idol worshippers. They are not! Hindus have been misunderstood. They are not idol worshippers. They have found a key, and that key is that you can make anything divine if you surrender. And if you don't surrender then you can go on searching for God for millions of lives. You will never meet him, because you don't have the quality which meets, which can meet, which can find. So the question is of a subjective surrender, not of the object to whom to surrender.

But, of course, there are problems. You cannot so suddenly surrender to a stone because your mind goes on saying, "This is just a stone. What are you doing?" And if the mind goes on saying, "This is a stone; what are you doing?" -- then you cannot surrender, because surrender needs your totality.

Hence, the significance of a Master. A Master means somebody who is standing on the boundary -- boundary of the human and the divine. One who has been a human being like you, but is no more like you -- something else has happened -- who is a plus, a human being plus. So if you look to his past, he is just like you -- but if you look to his present and the future, then you look to the plus. Then he is the divine.

It is difficult to surrender to a stone, to a river -- very, very difficult -- even to surrender to a Master is so difficult. Then surrendering to a stone is bound to be very difficult, because whenever you see a Master, then again your mind said that this is a human being like you, so why surrender to him? And your mind cannot see the present; the mind can see only the past -- that this man is born like you, eats, sleeps like you, so why surrender to him? He is just like you.

He is, and yet he is not. He is both Jesus and Christ -- Jesus the man, the son of man, and Christ, the plus point. If you watch only the visible, then he is the stone; you cannot surrender. If you love, if you become intimate, if you allow his presence to go deep in you, if you can find a rapport -- that is the word; rapport with his being -- then suddenly you become aware of the plus. He is more than human. In some unknown way, he has something that you have not got. In some invisible way, he has penetrated beyond the boundary of the human. But this you can feel only if there is a rapport.

That is what Patanjali says, *shraddha* -- trust; trust creates rapport. Rapport is an inner harmony of the two invisibles; love is a rapport. With somebody you simply fit as if you both were born for each other. You call it love. In a moment, even at the first sight, somebody simply fits with you, as if you were created together and were separated; now you have met again.

In the old mythologies all over the world, it is said that man and woman were created together. In Indian mythology they have a very beautiful myth. The myth is that a wife and husband were created in the very beginning as twins, brother and sister. Together they were born -- wife and husband as twins, fitting together in one womb. There was a rapport from the very beginning. From the first moment there was a rapport. They were together in the womb holding each other, and that is rapport. Then, due to some misfortune, that phenomenon disappeared from the earth.

But the myth says that still there is a relationship. A man and a woman... The man may be born here and the woman may be born somewhere in Africa, in America, but there is a rapport, and unless they find each other there will be difficulty. And it is very difficult to find each other. The world is so vast, and you don't know where to seek and where to find. If it happens, it happens by accident.

Now scientists also believe that sooner or later we will be able to judge the rapport by scientific instruments, and before somebody goes for marriage, the couple has to go to a lab so that they can find whether their bio-energy fits or not. If it is not fitting, then they are in an illusion. This marriage cannot... They may be thinking that they will be very happy, but they cannot be because the inner bio-energy does not fit.

So you may like the nose of the woman and the woman may like your eyes, but that is not the point. Liking the eyes won't help, liking the nose won't help, because after two days nobody looks at the nose and nobody looks at the eyes. Then the problem is of bio-energy. The inner energies meeting and mixing with each other; otherwise they will repel. It is just like if you transfuse blood; either your body accepts it or

rejects it, because there are types of blood. If it is the same type, only then the body accepts it; otherwise it simply rejects.

The same happens in a marriage. If the bio-energy accepts, it accepts, and there is no conscious way to know about it. Love is very fallacious, because love is always focused on something. The voice of the woman is good, and you are allured. But that is not the point. It is a partial thing. The whole must fit. Your bio-energies should accept each other so totally that deep down you become a one person. This is rapport. It happens in love rarely because how to find? -- it is still difficult. Just falling in love is not a sure criterion. Out of one thousand, nine hundred ninety-nine times it fails. Love has proved a failure.

Even a greater rapport happened with a Master. It is greater than love. It is *shraddha* -- trust. Not only your bio-energy meets and fits, but your very soul fits together. That's why, whenever somebody becomes a disciple, the whole world thinks he is mad; because the whole world cannot see what is the point. Why are you going mad after this man? And you cannot explain it also, because it cannot be explained. You may be even not aware consciously what has happened, but with a man, suddenly, you are in trust. Suddenly something meets, becomes one. That is rapport.

It is difficult to have that rapport with a stone. Because it is even difficult to have that rapport with a living Master, how can you have it with a stone? But if it happens, immediately the Master becomes a God. For the disciple, the Master is always a God. He may not be a God for others; that is not the point. But for a disciple he is the God, and through him the doors of divineness open. Then you have the key -- that this inner rapport is the key, this surrender. Then you can try it: surrender to a river...

You must have read Hermann Hesse's "Siddhartha". He learns many things from the river. You cannot learn from a Buddha, just watching the river, so many moods of the river. He has become a ferryboat man just watching thousands of climates around it. Sometimes the river is happy and dancing, and sometimes very, very sad, as if not moving at all -- sometimes very angry and roaring, against the whole existence, and sometimes so calm and peaceful like a Buddha. And Siddhartha simply a ferryman -- passing the river, living near the river, watching the river, with nothing else to do. It becomes a deep meditation and a rapport, and through the river and the "riverness" of it he attains: he attains to the same glimpse as Heraclitus.

You can step in the same river and you cannot. The river is the same and not the same. It is a flow, and through the river and the rapport with it he comes to know the whole existence as a river -- a "riverness".

It can happen with anything. The basic to remember is surrendering.

IS SURRENDER TO ISHWARA -- GOD -- AND SURRENDER TO A GURU THE SAME?

Yes! Surrender is always the same. It is just up to you to whom you can be able to surrender. Find the man, seek the river, and surrender. It is a risk -- the greatest risk possible. That's why it is so difficult to surrender. It is a risk! You are moving in the unknown territory and you are giving so much power to a man or to something you surrender.

If you surrender to me you are giving total power to me. Then my yes is your yes, then my no is your no. Even in the day I say it is night, you say, "Yes, it is night." You are giving total power to somebody. The ego resists. The mind says, "This is not good. Keep the control yourself. Who knows where this man will lead you? Who knows, he may say, 'Jump from the hilltop,' and then you will be dead. Who knows, this man may manipulate you, control you, exploit you." The mind will bring all these things. It is a risk, and the mind is taking all the security measures.

The mind is saying, "Be watchful. Watch this man a little more." If you listen to the mind, surrender is not possible. Mind is right! It is a risk! But whenever you take, it is going to be a risk. Watching won't help much. You can watch forever, and may not be able to decide because the mind can never decide. Mind is confusion. It is never decisive. You have to bypass mind someday or other, and you have to tell the mind, "You wait. I go: I will take the jump and see what happens."

What you have got to lose really? I'm always wondering what you have got that you are so afraid to lose, what exactly that you are bringing when you surrender. You have nothing. You can gain out of it, but you cannot lose because you have nothing. You can always be profited out of it, but there is no possibility of any loss because you do not have anything to lose.

You must have heard Karl Marx's famous maxim, "Proletarians of the world unite because you have nothing to lose but your chains." That may be true, may not be true. But for a seeker this is exactly the thing. What you have got to lose except your chains, your ignorance, your misery? But people become very much attached to their misery also -- to their very misery they cling as if it is a treasure. If you want to take their misery away, they create all sorts of barriers.

I have been watching these barriers and these tricks with thousands of people. Even if you want to take

their misery, they cling. They indicate a certain thing because they don't have anything else, this is the only treasure that they have. Don't take it away because it is always better to have something than nothing. That is their logic: it is always better to have something -- at least this misery is there -- than nothing, than to be completely empty, than to be nobody.

Even if you are miserable, you are somebody. Even if you have a hell within you, at least you have something. But watch this, observe this, and when you surrender remember you have nothing else to give. A Master is taking your misery, nothing else. He is not taking your life because you don't have. He is taking only your death. He is not taking anything valuable from you because you don't have it. He is taking only the rubbish, the junkyard that you have collected through many lives, and you are sitting on the heap of the junkyard and you think this is your kingdom.

He is not taking anything. If you are ready to give your misery to him, you will become capable to receive his bliss. This is the surrender, and then the Master becomes a god. Anything, anybody you surrender becomes divine. Surrender makes divineness, surrender creates divineness. Surrender is a creative force.

The third question:

IS A MASTER NEEDED AFTER SATORI?

Yes! Even more so, because *satori* is just a glimpse, and a glimpse is dangerous because now you enter the territory of the unknown. Before it, Master is not necessary. Before it you were moving in the known world. Only after satori he becomes absolutely necessary, because now somebody is needed to hold your hand and to lead you towards that which is not simply a glimpse, but becomes an absolute reality. After *satori* you have the taste, and the taste creates more desire. And the taste becomes so magnetic that you would like to rush into it madly. Now the Master is needed.

After *satori*, many more things are going to happen. *satori* is like seeing the peak of Gourishankar, Everest, from the plains. Some day, a clear morning, a sunny morning, and mist is not there, you can see from thousands of miles away the beautiful peak of Gourishankar rising high in the sky. This is *satori*. Now the actual traveling starts. Now the whole world looks useless.

This is a turning point. Now all that you knew becomes useless, all that you had becomes a burden. Now the world, the life that you had lived up to now, simply disappears like a dream because the greater has happened. And this is *satori*, a glimpse. Soon the mist will be there, and the peak will not be visible. The clouds will come and the peak will disappear. Now you will be in an absolute uncertain state of consciousness.

The first thing will be whether whatsoever you have seen was real or just a dream, because where it is now? It has disappeared. It was just a breakthrough, just a gap, and you are back -- thrown to your own world.

Suspicions will arise: whatsoever you have seen, was it true? Was it really there or you dreamed about it or you imagined it? And there are possibilities. Many people imagine, so the suspicion is not wrong. Many times you will imagine, and you cannot make the distinction, what is real and what is unreal. Only a Master can say that, "Yes, don't be worried. It was real," or a Master can say, "drop, throw it! It was just imaginary."

Only one who has known the peak -- not from the plains -- only one who has attained to the peak, only one who has become the peak himself, only he can tell you because he has the criterion, he has the touchstone. He can say, "Throw it! Rubbish! It is just your imagination," because when seekers go on thinking about these things, the mind starts dreaming.

Many people come to me. Only one percent of them have the real thing; ninety-nine percent bring unreal things. But it is difficult for them to decide -- impossible, not difficult -- they cannot decide. You suddenly feel an upsurge of energy in your backbone, in the spine: how you will decide whether it is real or unreal? You have been thinking too much about it; you have been desiring also. Unconsciously you are sowing seeds that it should happen, the kundalini should rise. Then you have been reading Patanjali, then you have been talking about it, then you meet people who say their kundalini has risen. Your ego, and then everything mixed...

Suddenly one day, you feel the upsurge; it is nothing but a creation of the mind -- just to satisfy you -- that, "Don't be worried: don't be so much worried. Look! Your kundalini has arisen," and just mind imagining. Then who will decide? And how you will decide? -- because you don't know the true. Only truth can become the criterion to decide whether this is true or untrue.

A Master is needed even more after first *satori*. There are three *satoris*. The first *satori* is just a glimpse. This is possible even sometimes through drugs; this is possible through many other things -- sometimes accidents. Sometimes you were climbing a tree and you fell down, and it was such a shock that the mind stopped for a single moment, and the glimpse will be there, and you will feel so euphoric that you are taken out of your body, you have known something.

Within a second you are back, the mind starts functioning: it was simply a shock. Through electric shock it is possible, through insulin shock it is possible, through drugs it is possible. Even sometimes in illness it happens. You are so weak that the mind cannot function; suddenly you have a glimpse. Through sex it is possible. In the orgasm, when the whole body vibrates, it is possible.

The first glimpse is not necessarily through religious effort. That's why LSD, mescaline, marijuana, have become so much important and appealing. The first glimpse is possible, and you can be caught because of the first glimpse in a drug. It can become a permanent trip; then it is very dangerous because glimpses won't help. They can help, but there is not necessarily help coming from them. They can help only around a Master, because then he will say, "Now don't be after the glimpse. You have got the glimpse, now start traveling to reach the peak." Because it is not only to reach the peak; finally one has to become the peak.

These are the three stages: first is glimpse -- this is possible through many ways, not necessarily religious. Even an atheist can have the glimpse, a person who is not interested in religion can have the glimpse. Drugs, chemicals can give you the glimpse. Even after an operation, when you are coming out of chloroform, you can have the glimpse. While the chloroform is given to you and you are going deeper and deeper, you can have the glimpse.

Many people have attained to first *satori*; that is not very, very significant. It can be used as a step for the second *satori*. Second *satori* is to reach the peak. That never happens accidentally. That happens only through methods, techniques, schools, because it is a long effort to reach the second *satori*.

And then there is the third *satori*, what Patanjali calls *samadhi*: that third is to become the peak. Because from the second also you can come down. You reach to the peak; it may be unbearable. Bliss is also sometimes unbearable -- not only pain, bliss also -- it is too much; one comes back to the plains.

To live on a high peak is difficult -- very difficult! -- and one would like to come back. Unless you become the peak itself, unless the experiencer becomes the experience, it can be lost. And up to the third -- *samadhi* -- a Master is needed. Only when the final *samadhi*, the ultimate, has happened, a Master is not needed.

The last question:

WHILE LISTENING TO YOU, MANY TIMES CERTAIN WORDS GO VERY DEEP, AND THERE IS A SUDDEN CLARITY AND UNDERSTANDING. THIS SEEMS TO HAPPEN ONLY WHEN I AM ATTENDING TO THE WORDS SPOKEN BY YOU. BUT, THE PEACE THAT DESCENDS WHILE LISTENING TO YOU WITHOUT ANY PARTICULAR ATTENTION TO YOUR WORDS IS EQUALLY BLISSFUL, BUT THEN THE WORDS AND THEIR MEANING GET LOST. PLEASE GIVE A GUIDE TO THE ART OF LISTENING TO YOU, AS IT IS ONE OF YOUR BEST MEDITATIONS.

Don't be much bothered by words and the meaning. If you pay much attention to the words and the meaning, it becomes an intellectual thing. Of course, sometimes you will attain to clarity. Suddenly the clouds disappear and the sun is there, but these will be only momentary things and this clarity will not help much; next moment it is gone. Intellectual clarity is not of much use.

If you listen to the words and their meaning you may understand many things, but you will not understand me and you will not understand yourself also. Those many things are not worth. You don't bother about words and meanings; you listen to me as if I am not a speaker but a singer, as if I am not talking to you in words, but talking to you in sounds, as if I am a poet!

No need to try the meaning, what I mean. Just listening to me without paying any attention to words and meanings, a different quality of clarity will come to you. You will feel blissful: that's the real clarity. You

will feel happy; you will feel peaceful and silent and calm. That is the real meaning.

Because I am here not to explain certain things to you, but to create a certain quality within your being. I am talking not to explain: my talking is a creative phenomenon. I am not trying to explain to you something -- that you can do through books and there are millions of other ways to understand these things -- I am here to transform you.

Listen to me -- simply, innocently, without creating any worry about words and their meanings. Drop that clarity; that is not of much use. When you simply listen to me, transparent, the intellect no more there -- heart to heart, depth to depth, being to being -- then the speaker disappears and the listener also. Then I am not here and you are also not here. A rapport exists; the listener and the speaker have become one. In that oneness, you will be transformed. To attain to that oneness is the meditation. Make it a meditation, not a contemplation, not a reflection. Then something greater than words is communicated -- something beyond meanings. The real meaning, the ultimate meaning, is transferred -- something that is not in the scriptures and cannot be.

You can read Patanjali yourself. A little effort and you will understand him. I am not talking here so that you become capable of understanding Patanjali; no, that is not the point at all. Patanjali is just an excuse, a peg. I am hanging something that is beyond scriptures on him.

If you listen to my words, you will understand Patanjali, there will be a clarity. But if you listen to my sound, if you listen not to the words but to me, then the real meaning will be revealed to you, and that meaning has nothing to do with Patanjali. That meaning is a transmission beyond scriptures.

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Chapter #5
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BEING BEYOND THE LIMITS OF TIME HE IS THE MASTER OF MASTERS.
HE IS KNOWN AS AUM.

REPEAT AND MEDITATE ON AUM.
REPEATING AND MEDITATING ON AUM BRINGS ABOUT THE DISAPPEARANCE OF ALL OBSTACLES AND AN AWAKENING OF A NEW CONSCIOUSNESS.

Patanjali is talking about the phenomenon of God. God is not the creator. For Patanjali, God is the ultimate flowering of individual consciousness.

Everybody is on the way to become a god. Not only you, but the stones, the rocks, every unit of existence is on the way to become a god. Some have become already; some are becoming; some will become.

God is not the creator, but the culmination, the peak, the ultimate of existence. He is not in the beginning: he is in the end. And, of course, in a sense, he is in the beginning also, because in the end only that can flower which has always been from the very beginning as a seed. God is the potentiality, the hidden

possibility: this has to be remembered. So Patanjali has not a single God, he has infinite gods. The whole existence is full of gods.

Once you understand Patanjali's conception of God, then God is not to be really worshipped. You have to become one; that is the only worship. If you go on worshipping God, that won't help. In fact, that is foolish. The worship, real worship, should consist in becoming yourself a god. The whole effort should be to bring your potentiality to the point where it explodes into an actuality -- where the seed is broken and that which was hidden from eternity becomes manifested. You are God unmanifested, and the effort is how to bring the unmanifested to the manifested level -- how to bring it to the plane of manifestation.

BEING BEYOND THE LIMITS OF TIME, HE IS THE MASTER OF MASTERS.

He is talking about his conception of God. When somebody becomes a flower, when somebody becomes a lotus of being, many things happen to him and many things start happening through him into existence. He becomes a great power, an infinite power, and through him, in many ways, others are helped to become gods in their own right.

BEING BEYOND THE LIMITS OF TIME, HE IS THE MASTER OF MASTERS.

There are three types of Masters. One is not exactly a Master; rather a teacher. A teacher is one who teaches, who helps people to know about things, without himself realizing them. Sometimes teachers can attract thousands of people. The only thing needed is they should be good teachers. They may not have known themselves, but they can talk, they can argue, they can preach, and many people can get attracted through their talks, their preaching, their sermons. And talking continuously about God, they may be befooling themselves. By and by they may start feeling that they know.

When you talk about a thing, the greatest danger is that you may start believing that you know. In the beginning when you start to talk, to teach -- and teaching has some appeal because it is very ego-fulfilling -- when somebody listens to you attentively, deep down it fulfills your ego that you know and he doesn't know. You are the knower and he is ignorant.

It happened: a priest, a great priest, was called into a madhouse to say a few words to the inmates of that house. The priest was not expecting much, but he was surprised. One madman listened to him so attentively, that he had never seen any man listen to him so attentively. He was just bending forward; each word he was taking into his heart. The man was not even blinking. He was so attentive -- as if hypnotized.

When the priest has finished his sermon, he saw that the same man reached to the superintendent and said something to him. He was curious. As soon as possible, he asked the superintendent, "What that man was saying to you? Was he saying something about my sermon?" The superintendent said, "Yes." Asked the priest, "Would you mind to tell me what he said?" The superintendent was a little bit reluctant, but then he said, "Yes. The man said, 'See? I am in and he is out!`"

A teacher is exactly in the same place, in the same boat, as you are. He is also an inmate. He has nothing more than you -- just a little more information. Information means nothing. You can accumulate; ordinary, average intelligence is needed to accumulate information. One need not be a genius, one need not be very talented. Just average intelligence is enough. You can accumulate information. You can go on accumulating; you can become a teacher.

A teacher is one who knows without knowing. He attracts people, if he is a good talker, a good writer, if he has a personality, if he has a certain charisma about him, magnetic eyes, a forceful body. And by and by he becomes more and more skillful. But the people around him cannot be disciples, they will remain students. Even if he pretends that he is a Master, he cannot make you a disciple. At the most he can make you a student. A student is one who is in search of more information and a teacher is one who has accumulated more information. This is the first type of master -- who is not a Master at all.

Then there is a second type of Master -- who has known himself. Whatsoever he says, he can say like Heraclitus: "I have searched." Or like Buddha he can say, "I have found.V Heraclitus is more polite. He was talking to people who could not have understood if he had said like Buddha, "l have found." Buddha says, "I am the most perfect enlightened man that has ever happened." It looks egoistic, but it is not and he was talking to his disciples who could have understood that there was no ego at all.

Heraclitus was talking to people who were not disciples -- just ordinary people. They will not have understood. Politely he says, "I have searched," and leaves the other part -- that, "I have found" for your imagination. Buddha never says, "I have searched." He says, "I have found! And this enlightenment has never happened before. It is utterly absolute."

One who has found is a Master. He will accept disciples. Students are prohibited; students cannot go there by themselves. Even if they drift and reach somehow, they will leave as soon as possible because he will not be helping you to gather more knowledge. He will try to transform you. He will give you being, not knowledge. He will give you more being, not more knowledge. He will make you centered, and the center is somewhere near the navel, not in the head.

Whosoever lives in the head is eccentric. The word is beautiful: the English word eccentric means off center. Really, he is mad whosoever lives in the head -- head is the periphery. You can live in your feet or you can live in your head: the distance from the center is the same. The center is somewhere near the navel

A teacher helps you to be more and more head-rooted; a Master will uproot you from the head and re-plant you. Exactly it is a re-planting, so much pain is there -- bound to be -- suffering, anguish, because when you re-plant, the plant has to be uprooted from the soil. It has always been. And then, again, it has to be planted in a new soil. It will take time The old leaves will drop. The whole plant will pass through anguish, uncertainty, not knowing whether he is going to survive or not. It is a rebirth With a teacher there is no rebirth; with a Master there is a rebirth.

Socrates is right: he says, "I am a midwife." Yes, a Master is a midwife He helps you to be reborn. But that means you will have to die: only then you can be reborn. So a Master is not only a midwife -- Socrates says only the half thing. A Master is a murderer also -- a murderer plus a midwife. First he will kill you as you are, and only the new can come out of you then. Out of your death, the resurrection.

A teacher never changes you. Whatsoever you are, whomsoever you are, he simply gives you more information. He adds in you; he retains the continuity. He may modify you, he may refine you. You may become more cultured, more polished. But you will remain the same: the base will be the same.

With a Master, a discontinuity happens. Your past becomes as if it was never yours -- as if it belonged to somebody else, as if you dreamed it. It was not real; it was a nightmare. The continuity breaks. There is a gap. The old drops and the new comes, and between these two there is a gap. That gap is the problem; that gap has to be passed. In that gap many simply become scared and go back, run fast and cling to their old past.

A Master helps you to cross this gap, but for a teacher there is nothing like that; there is no problem. A teacher helps you to learn more; a Master -- the first job is to help you to unlearn: that is the difference.

Somebody asked Raman Maharshi that, "I have come from very far to learn from you. Teach me" Raman laughed and said, "If you have come to learn, then go somewhere else because here we do the unlearning. Here we don't teach. You already know too much; that is your problem. More learning and there will be more problems. We teach how to unlearn, how to unwind."

A Master attracts disciples, a teacher -- students. What is a disciple? Everything has to be understood minutely; then only you will be able to understand Patanjali. Who is a disciple? What is the difference between a student and a disciple? A student is in search of knowledge, a disciple in search of transformation, mutation. He is fed up with himself. He has come to a point to realize that, "As I am, I am worthless -- dust, nothing else. As I am it is of no value."

He has come to attain a new birth, a new being. He is ready to pass through the cross, through the pangs of death and rebirth; hence, the word disciple. The word disciple comes from discipline. He is ready to pass through any discipline. Whatsoever the Master says, he is ready to follow. He has followed his own mind up to now, for many lives, and he has reached nowhere. He has listened to his own mind, and he got more and more into trouble. Now a point has come where he realizes that, "Enough of this"

He comes and surrenders to the Master. This is the discipline, the first step. He says, "Now I will listen to you. I have listened enough of my own; to my mind I have been a follower, a disciple, and it leads nowhere. I have realized this. Now you are my Master." That means, "Now you are my mind. Whatsoever you say, I will listen. Wherever you lead, I will go. I will not question you because that question will come from my mind."

A disciple is one who has learned one thing through life -- that your mind is the troublemaker, your mind is the root cause of your miseries. Your mind always says, "Somebody else is the cause of my miseries, not me." A disciple is one who has learned that this is trick, this is a trap of the mind. It always says, "Somebody else is responsible; I am not responsible." This is how it saves itself, protects, remains

secure. A disciple is one who has understood that this is wrong -- this is a trick of the mind.

Once you feel this whole absurdity of the mind... It leads you into desire: desire leads you into frustration. It leads you into success: every success becomes a failure. It attracts you towards beauty, and every beauty proves ugly. It leads you on and on; it never fulfills any promise. It gives you promises... No, not even a single promise is fulfilled. It gives you doubt: doubt becomes a worm in the heart -- poisonous. It does not allow you to trust, and without trust there is no growth. When you understand this whole thing, then only you can become a disciple.

When you come to the Master, symbolically you put your head into his feet. This is dropping your head: this is putting your head into his feet. Now you say, "now I will remain headless. Now, whatsoever you say will be my life." This is the surrender. A Master has disciples who are ready to die and be reborn.

Then there is third -- a Master of Masters. A teacher of students first; a Master of disciples second; and then the third, a Master of Masters. Patanjali says when a Master becomes a god -- and to become a god means one who transcends time; for whom time does not exist, ceases to exist; for him there is no time; one who has come to understand the timelessness, the eternity; who has not only changed and become good, who has not only changed and become aware, who has gone beyond time -- he has become a Master of Masters. Now he is a god

What will he be doing then, a Master of Masters? This stage comes only when a Master leaves the body -- never before it. Because in the body you can be aware, in the body you can realize that there is no time. But body has a biological clock. It feels hunger, and after a time gap again hunger -- satiety and hunger, sleep, disease, health. In the night the body has to go to sleep; in the morning it has to wake. Body has a biological clock. So the third Master happens only when a Master leaves the body -- when he is not to come back to the body again.

Buddha has two terms. First he calls it *nirvana*, enlightenment, when Buddha became enlightened but remained in the body. That is enlightenment, *nirvana*. Then after forty years he left the body; he calls it the absolute *nirvana* -- *mahaparinirvana* Now he becomes a Master of Masters, and he has remained a Master of Masters.

Every Master, when he leaves the body permanently, when he is not to come back again, he becomes a Master of Masters. Mohammed, Jesus, Mahavira, Buddha, Patanjali, they have remained Master of Masters, and they have continuously been guiding -- Masters not disciples.

Whenever somebody becomes a Master on the path of Patanjali, immediately there is a contact with Patanjali whose soul floats into the infinite, the individual consciousness, which he calls God. Whenever a person following Patanjali's path becomes a Master, enlightened, immediately there is a communication with the original Master who is now a god.

Whenever somebody following Buddha becomes enlightened, immediately a relationship comes into existence. Suddenly he is joined with Buddha -- Buddha who is no more in the body, Buddha who is no more in time and no more in space, but still is -- Buddha who has become one with totality, but still is.

This is very paradoxical and very difficult to understand because we cannot understand anything which is beyond time. Our whole understanding is within time; our whole understanding is within space. When somebody says Buddha exists beyond time and space, it makes no sense to us.

When you say Buddha exists beyond space, it means he does not exist anywhere in particular. And how somebody can exist without existing anywhere in particular? He exists, simply exists You cannot indicate where; you cannot say where he is. In that sense he is nowhere and in that sense he is everywhere. For the mind which lives in a space, it's very difficult to understand something beyond space. But whosoever follows the methods of Buddha and becomes a Master, immediately has a contact. Buddha still goes on guiding people who follow his path; Jesus still goes on guiding people who follow his path.

In Tibet there is a place on Kailash where, every year on the day Buddha left the world, the full moon night of Vaishakh, five hundred Masters gather together. Because this place, when five hundred Masters gather together every year, they have a realization of Buddha descending -- again becoming visible.

This is an old promise, and Buddha still fulfills it. Five hundred Masters have to be there -- not even a single less, because then it will not be possible. These five hundred Masters help as a weight, as an anchor, for Buddha to come down. Even a single Master less, and the phenomenon doesn't happen: because sometimes it was so -- there were not five hundred Masters. Then that year there was no contact -- no visible contact. Invisible contact remains, but no visible contact.

But Tibet has many Masters, and it was not a difficulty. Tibet is the most enlightened country; it has remained so up to now. It will not be so in the future, thanks to Mao. He has destroyed the whole subtle

pattern that Tibet has created. The whole country was a monastery. In other countries monasteries exist; Tibet existed in the monastery.

And it was a rule that from every family one person has to take sannyas, become a lama, and this rule was made so that every year at least five hundred Masters are always available. When five hundred Masters gather together on Kailash just in the midnight -- twelve o'clock -- Buddha is again visible. He descends into time and space.

He has been guiding: every Master goes on guiding. Once you are near a Master, not near a teacher, you can trust. Even if you don't attain to enlightenment in this life, there will be a subtle guidance continuously for you -- even if you don't realize that you are being guided.

Many Gurdjieff people have come to me. They have to come because Gurdjieff has been throwing them towards me. There is nobody else Gurdjieff can throw them or push them. And this is unfortunate, but this is so -- that now there exists no Master in Gurdjieff's system, so he cannot make contact. Many Gurdjieff people will be coming sooner or later, and they are not aware because they cannot understand what is happening. They think this is just accidental.

If a Master exists on a certain path in time and space, then the original Master can go on sending instructions. And that's how religions have remained always alive. Once the chain is broken, the religion becomes dead. For example, Jaina religion has become dead because not a single Master is there with whom Mahavira can go on sending new instructions. Because with every age things change; mind changes, techniques have to be changed, methods have to be devised, new things have to be added, old things have to be deleted. Much work, every age needs.

If a Master exists on a certain path, then the original Master who is now a god can continue. But if the Master is not there on the earth, then the chain is broken and then the religion becomes dead. And it happens many times.

For example, Jesus never intended to create a new religion; he never thought about it. He was a Jew, and he was receiving direct instructions from old Jewish Masters who had become gods. But Jews won't listen to the new instructions. They will say, "This is not written in the scriptures. What are you talking about?" In the scriptures this is written, that if somebody hits you by a brick you throw a rock at him: eye for eye, life for life. And Jesus started saying that love your enemy -- and if he hits on your one cheek give him the other.

It is not written in the Jewish scriptures, but this was the new instruction because the age has changed. This was a new method to work it out, and Jesus was receiving directly from gods -- gods in Patanjali's sense: the old prophets. But that was not written in the scriptures. Jews killed him not knowing what they were doing. That's what Jesus said in the last moment, when he was on the cross he said, "God, forgive these people, because they don't know what they are doing. They are committing suicide. They are killing themselves, because they are breaking the link from their own Masters."

And that happened. The murder of Jesus became the greatest calamity for the Jews, and since two thousand years they have suffered because they have no contact. They live with the scriptures; they are the most scripture-oriented people on the earth. The Talmud, the Torah -- they live with the scriptures and whenever an effort is made from the higher sources beyond time and space, they don't listen.

This has happened many times. That's how new religions are born. Unnecessary -- there is no need! But the old people won't listen. They will say, "Where it is written?n It is not written. It is a new instruction, a new scripture. And if you don't listen to the new scripture, the new instruction will become a new religion. And see always the new religion seems to be more powerful than the old. Because it has latest instructions, can help man more.

Jews remained the same. Christianity spread to half the earth; now half of the world is Christian. Jainas have remained in India, a very small tiny minority because they won't listen. And they don't have any living Master. They have many *sadhus*, monks -- many, because they can afford -- they are a rich community -- but not a single living Master. No instructions can be given through the higher sources. This was one of the greatest revelations of Theosophy in India -- in this age, all over the world -- that Masters continuously go on instructing. Patanjali says this is the third category of Masters: Master of Masters. This is what he means by a god.

BEING BEYOND THE LIMITS OF TIME, HE IS THE MASTER OF MASTERS.

What is time and how one goes beyond time? Try to understand. Time is desire, because for desire time is needed. Time is a creation of desire. If you have no time, how can you desire? There is no space for desire to move. Desire needs future. That's why people who live with millions of desires are always afraid of death. Why are they afraid of death? Because death cuts time immediately. There is no time any more, and you have millions of desires, and here comes death.

Death means now no more future; death means now no more time. The clock may go on ticking, but you will not be ticking. And desire needs time to fulfill -- future. You cannot be desirous in the present; there exists no desire in the present. Can you desire anything in the present? How you will desire it? Because immediately if you desire the future has entered. The tomorrow has come in or the next moment. How can you desire in this moment here now?

Desire is impossible without time -- time is also impossible without desire -- they are a phenomenon together, two aspects of the same coin. When one becomes desireless, one becomes timeless. Future stops, past stops. Only the present is there. When desire stops it is like as if a clock goes on ticking and the hands have been taken off. Just imagine a clock goes on ticking, and no hands, so you cannot say what is the time.

A man without desire is a clock ticking without hands. That is the state of a Buddha. In body, he lives, the clock goes on ticking, because the body has its own biological process to continue. It will be hungry, it will ask for food. It will be thirsty and ask for a drink. It will feel sleepy and will go to sleep. And the body will need, so it is ticking. But the innermost being has no time: the clock is without hands.

But because of the body you are anchored in the world -- in that world of time. Your body has a weight, and because of that weight the gravitation still functions on you. When the body is left, when a Buddha leaves body, then the ticking itself stops. Then he is pure consciousness: no body, no hunger, no satiety; no body, no thirst; no body, then no need.

Remember this -- desire and need -- these two words. Desire is of the mind; need is of the body. Desire and need, then you are a clock with hands. Only need, no desire, then you are a clock without hands, and when need also drops, you have gone beyond time. This is eternity; beyond time is eternity.

For example: if I don't look at the watch -- and I have to look continuously the whole day -- if I don't look at the watch, I don't know what is the time. Even if I have seen it five minutes before, again I have to look because I don't know exactly, because now -- no time inside -- only the body is ticking.

Consciousness has no time. Time is created when consciousness desires something: immediately time is created. In existence there is no time. If man is not there on the earth, time will disappear immediately. Trees tick, rocks tick. The sun will rise and the moon will set and everything will continue as it is, but there will be no time because time comes not with the present, it comes with the memory of past and the imagination of future.

A Buddha has no past. He is finished with it; he doesn't carry it. A Buddha has no future. He is finished with that also because he has no desire. But needs are there because the body is there. Few more karmas have to be fulfilled; few more days the body will go on ticking, just the old momentum will continue. You have to wind a clock. Even if you stop winding, it will continue to tick for few hours or few days. The old momentum will continue.

BEING BEYOND THE LIMITS OF TIME, HE IS THE MASTER OF MASTERS.

When need and desire both disappear, time disappears. And remember to make a distinction between desire and need; otherwise you can be in a very deep mess. Never try to drop needs. Nobody can drop, unless the body drops. And don't get confused what is what. Always remember what is need and what is desire.

Need comes from the body and desire comes from the mind. Need is animal; desire is human. Of course, when you feel hungry you need food. Stop when the need stops; your stomach immediately says, "Enough" But the mind says, "A little more. It is so tasty." This is desire. Your body says, "I am thirsty," but the body never says for Coca Cola. The body says, "Thirsty" -- you drink. You cannot drink water more than is needed, but Coca Cola you can drink more. It is a mind phenomenon.

Coca Cola is the only universal thing in this age -- even in Soviet Russia. Nothing has entered, but Coca Cola has entered. Even the iron curtain doesn't make any difference because human mind is human mind.

Always watch where need stops and desire starts. Make it a continuous awareness. If you can make the

distinction, you have attained something -- a clue to existence. Need is beautiful, desire is ugly. But there are people who go on desiring, and they go on cutting their needs. They are foolish, stupid You cannot find more idiots in the world, because they are doing just the opposite.

There are people who will fast for days and desire for heaven. Fasting is cutting the need and desiring heaven is helping desire to be more there. They have a bigger time than yours, because they have to think of heaven -- they have a vast time, heaven included in it. Your time stops at death. To you they will say, "You are a materialist." They are spiritualists because their time goes on and on. It covers heavens -- not only one, seven -- and even *moksha*, the final liberation, is within their time limit. They have a vast time, and you are materialists because your time stops at death.

Remember, it is easy to drop needs, because body is so silent you can torture it. And body is so adaptive that if you torture it too long it becomes adjusted to your torture. And it is dumb It cannot say anything If you fast, for two, three days it will say that "I am hungry, I am hungry" But your mind is thinking of heaven, and without being hungry you cannot enter. It is written in the scriptures: "Fast -- so you don't listen to the body. It is also written in the scriptures that "Don't listen to the body -- the body is the enemy."

And body is a dumb animal: you can go on torturing. For few days it will say, if you start a long fast, at the most the first week... Fifth, sixth day, the body stops because nobody is listening, so body starts making adjustments of its own. It has a reservoir for ninety days. Every healthy body has a reservoir of fat for ninety days for some emergency situation -- not for fasting.

Sometime you are lost in a forest and you cannot get food. Sometime there is a famine and you cannot get food. For ninety days the body has a reservoir. It will feed itself; it eats itself. And it has a two-gear system. Ordinarily it asks for food. If you supply food, then the reservoir remains intact. If you don't supply, two, three days it goes on asking. If you still don't supply, it simply changes the gear. The gear is changed; then it starts eating itself.

That's why in fasting you lose one kilo weight every day. Where is this weight going? This weight is disappearing because you are eating your own fat, your own flesh. You have become a man-eater, a cannibal. Fasting is cannibalism. Within ninety days you will be a skeleton, every reservoir finished. Then you have to die.

It is easy to be violent to the body: it is so dumb. But to the mind it is difficult because mind is so vocal, it won't listen. And the real thing is to make the mind listen and cut the desires. Don't ask for heaven and paradise.

I was just reading a book on new religions in Japan. And as you know Japanese are so technically skilled people; they have created two paradises in Japan. Just to give you a glimpse, on a hill station they have made a small paradise -- how it is up there... You just go and have a glimpse. A beautiful place they have made and absolutely clean they keep it -- flowers and flowers and trees and shades and beautiful small bungalows, and they give you a glimpse of paradise so that you start desiring.

There is no paradise Paradise is a creation of the mind. And there is no hell That too is a creation of the mind. Hell is nothing but missing the paradise; that's all. And first you create, and then you miss because it is not there. And these people, these priests, the poisoners, they always help you to desire. First they create the desire; then follows the hell; then they come to save you.

Once I was passing through a very primitive road, and suddenly -- and it was summer -- I came on a path of road so muddy that I couldn't believe how this road has become so muddy. There has been no rain. But a patch almost of half a mile, but I thought it cannot be very deep so -- I was driving the car -- I went into it; then I was stuck. It was not only muddy, it has many holes. Then I waited if somebody comes to help, some truck.

A farmer came with a truck. When I asked him to help me, he said he will take twenty rupees. So I said, "Okay You will take twenty rupees, but get me out of it." When I was out, I told the farmer that "At this price you must be doing the job day and night." He said, "No, not in the night, because I have to tote the water from the river for this road. Who do you think creates this mud here? And then I have to have a little sleep also because just early in the morning the business starts."

These are the priests. First they create mud: they tote water from the faraway river. And then you are bogged, and then they help you. There is no paradise and no hell, no heaven, no hell. You are being exploited, and you will be exploited unless you stop desiring.

A man who doesn't desire cannot be exploited. Then no priest can exploit, then no church can exploit him. It is because you desire, then you create the possibility of being exploited. Cut your desires as much as you can because they are unnatural. Never cut your needs because they are natural: fulfill your needs.

And look at the whole thing. Needs are not very many: they are not many at all. And they are so simple. What do you need? Food, water, a shelter, somebody to love you and somebody so that you can love him. What else you need? Love, food, shelter -- simple needs. And all these needs, religions are against. Against love, they say practice celibacy. Against food, they say practice fasting. Against shelter, they say become monks, move, become wanderers -- homeless. They are against needs. That's why they create a hell. And you are more and more in suffering, and more and more in their hands. Then you ask help, and the whole thing is a created thing.

Never go against needs, and always remember to cut desires. Desires are useless. What is a desire? It is not a desire of shelter. Desire is always for a better shelter. Desire is comparative, need is simple. You need a shelter, desire needs a palace. Need is very, very simple. You need a woman to love, a man to love. Desire? Desire needs a Cleopatra. Desire is simply for the impossible; need is for the possible. And if the possible is fulfilled, you are at ease. Even a Buddha needs that.

Desires are foolish. Cut desires and become aware. Then you will be beyond time. Desires create time; if you cut desires you will be beyond time. Bodily needs will remain til the body is there, but if desires disappear, then this is your last or, at the most last but one life. Soon you will also disappear. One who has attained desirelessness will sooner or later become beyond needs only because then the body is not needed. Body is a vehicle of the mind; if the mind is not there, body cannot be needed any more.

HE IS KNOWN AS AUM:

And this God, the perfect flowering, is known as aum. Aum is the symbol of the universal sound. In you you hear thoughts, words, but never the sound of your being. When there is no desire, no need, when the body has dropped, when the mind disappears, what will happen? Then the real sound of the universe itself is heard. That is aum.

And all over the world people have realized this aum. Mohammedans, Christians, Jews, they call it amen. It is aum Zoroastrians, Parsis, call it *ahura mazada*. That a and m -- *ahura* is from a and *mazada* is from m -- it is aum. They have made it a deity.

That sound is universal. When you stop, you hear it. Right now you are talking so much, chattering within yourself, you cannot hear it. It is a silent sound. It is so silent that unless you have completely stopped you will not be able to hear it. Hindus have called their gods a symbolic name -- aum. Patanjali says, He is known as Aum. And if you want to find a Master, a Master of Masters, you will have to get more and more attuned to the sound of aum, oriented that he will not even leave a single word, and he will not use a single word more...

REPEAT AND MEDITATE...

Wherever he says repeat aum, he always adds meditate. The difference has to be understood.

REPEAT AND MEDITATE ON AUM.
REPEATING AND MEDITATING ON AUM BRINGS ABOUT THE DISAPPEARANCE OF ALL OBSTACLES AND AN AWAKENING OF A NEW CONSCIOUSNESS.

If you repeat and don't meditate, it will be Maharishi Mahesh Yogi's Transcendental Meditation -- TM. If you repeat and don't meditate, then it is a hypnotic device. Then you fall into sleep. It is good because falling into sleep is beautiful. It is healthy: you will come out of it more calm. You will feel more well-being, more energy, more zest. But it is not meditation.

It is like a tranquilizer and a pep pill together. It gives you a good sleep, and then you feel in the morning very good. More energy is available, but it is not meditation, and it can become dangerous also if you use it for a long time. You can become addicted to it, and the more you use it, the more you will realize that there comes a point where you are stuck. Now, if you don't do it, you feel that you are missing something. If you do it, nothing happens.

This point has to be remembered: whenever meditating you feel that if you don't do it you miss it and if

you do it nothing happens, then you are stuck. Then something is needed immediately to be done. It has become an addiction just like smoking cigarettes. If you don't smoke, you feel something is missing. You feel continuously that something has to be done; you feel restless. And if you smoke, nothing is gained. That is the definition of addiction. If something is gained, it is okay; but nothing is gained -- it has become a habit. If you don't do, you feel miserable. If you do, no bliss comes out of it.

Repeat and meditate -- repeat aum, aum, aum -- and stand aloof from this repetition. Aum, aum, aum; the sound is all around you and you are alert, aware, watching, witnessing. That is meditating. Create the sound within you and still remain a watcher on the hill. In the valley, the sound is moving -- aum, aum, aum -- and you are standing above and watching, witnessing. If you don't watch, you will fall into sleep. It will be a hypnotic sleep. And Transcendental Meditation in the West is appealing people because they have lost the capacity to sleep well.

In India nobody bothers about Maharishi Mahesh Yogi because people are so fast asleep, snoring. They don't need it. But when a country becomes rich and people are not doing physical labor, the sleep is disturbed. Then either you take tranquilizer or TM. And TM is, of course, better because it is not so chemical. But it is still a very, very deep hypnotic device.

And hypnosis can be used in certain cases, but should not be made a habit, because ultimately it will give you a sleepy being. You will move as if in hypnosis; you will look like a zombie. You will not be aware and alert. And the sound of aum is such a lullaby, because it is a universal sound. If you repeat it, you can completely become alcoholic through it, intoxicated. And then comes the danger, because the real thing is not to become intoxicated. The real thing is to become more and more aware. There are two possibilities you can drop out of your worries.

Psychoanalysts divide mind into three layers: first they call conscious, second they call the subconscious, third they call unconscious. Fourth they don't know yet -- Patanjali calls superconscious. If you become more alert, you move above the conscious and reach the superconscious. That is the stage of a god -- super-conscious, super-aware.

But if you repeat a mantra without meditating, you fall into the subconscious. If you fall into the subconscious, it will give you good sleep, a well-being, health. But if you continue, you will fall into the unconscious, then you have become a zombie, and this is very, very bad -- it is not good.

A mantra can be used as a hypnosis. If you are being operated in a hospital it is okay. Rather than taking chloroform, it is good to be hypnotized; it is less evil. If you don't feel sleepy, it is better to do TM than take a tranquilizer. It is less dangerous, less harmful. But it is not meditation.

So Patanjali continuously insists,

REPEAT AND MEDITATE ON AUM.

Repeat and create all around you the sound of aum, but don't be lost in it. It is such sweet sound, you will be lost. Remain alert -- remain more and more alert The more sound goes deeper, you become more and more alert; so the sound relaxes your nervous system, but not you. The sound relaxes your body, but not you. The sound sends your whole body and the physical system into sleep, but not you.

Then double process has started: the sound drops your body to a restful state and the awareness helps you to rise to the superconscious. Body moves to the unconscious, becomes a zombie, fast asleep, and you become a superconscious being. Then your body reaches to the bottom and you reach to the peak. Your body becomes the valley and you become the peak. And this is the point to be realized.

Repeat and meditate.

REPEATING AND MEDITATING ON AUM BRINGS ABOUT THE DISAPPEARANCE OF ALL OBSTACLES AND AN AWAKENING OF NEW CONSCIOUSNESS.

The new consciousness is the fourth -- the super-consciousness. But remember, only repetition is not good. Repetition is just to help to meditate. Repetition creates the object, the most subtle object is the sound of aum. And if you can be aware of the most subtle, your awareness also becomes subtle.

When you watch a gross thing, your awareness is gross. When you watch a sexual body, your awareness becomes sexual. When you watch something -- an object for greed -- your awareness becomes greed.

Whatsoever you watch, you become. The observer becomes the observed: remember this.

Krishnamurti insists again and again the observer becomes the observed. Whatsoever you observe, you become. So if you observe the sound of aum, which is the deepest sound, the deepest music, the sound without sound, the sound which is uncreated -- *anahat*, the sound which is just the nature of existence, if you become aware of it, you become that -- you become a universal sound. The both, subject and object, meet and merge and become one. That is the superconscious where object and subject have dissolved, where the knower and the known are no more. Only one remains; the object and subject are bridged. This oneness is yoga.

The word yoga comes from the root *yuj*. It means meeting, combining together. It happens when subject and object are yoked together. The English word yoke also comes from *yuj*, the same root from where yoga comes. When subject and object are yoked together, sewed together so that they are no more separate, bridged, the gap disappears. You attain to a super-consciousness.
That's what Patanjali calls,

REPEATING AND MEDITATING ON AUM BRINGS ABOUT THE DISAPPEARANCE OF ALL OBSTACLES AND AN AWAKENING OF A NEW CONSCIOUSNESS.

Yoga: The Alpha and the Omega, Vol 2

Chapter #6
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The first question:

DO YOU RECEIVE INSTRUCTIONS FROM ANY MASTER OF MASTERS?

I AM NOT ON ANY ANCIENT path, so few things have to be understood. I am not like Mahavira who was the end of a long series of *teerthankaras*, twenty-four -- he was the twenty-fourth. In the past twenty-three had become Master of Masters, gods, on the same path, the same method, the same way of life, the same technique.

The first was Rishabh and the last was Mahavira. Rishabh had nobody in the past to look to. I am not like Mahavira, but like Rishabh. I am a beginning of a tradition, not the end. Many more will be coming on the same path. So I cannot look for instructions to anybody; that's not possible. A tradition is born and then a tradition dies, just as persons are born and persons die. I am the beginning, not the end. When somebody is in the middle of the series or at the end, he gets instructions from the Master of Masters.

The reason why I am not any path? I have worked with many Masters, but I have never been a disciple. I was a wanderer, wandering through many lives, criss-crossing many traditions, being with many groups,

schools, methods, but never belonging to anybody. I was received with love, but I was never a part -- a guest at the most, an overnight stay. That's why I learned so much. You cannot learn on one path so much; that's impossible.

If you move on one path, you know everything about it but nothing about anything else. Your whole being is absorbed in it. That has not been my way. I have been like a bee from one flower to another, gathering many fragrances. That's why I can be at ease with Zen, can be at ease with Jesus, can be at ease with Jews, can be at ease with Mohammedans, can be at ease with Patanjali -- diverse ways, sometimes diametrically opposite.

But, to me, a hidden harmony exists. That's why people who follow one path are unable to understand me. They are simply baffled, bewildered. They know a particular logic, a particular pattern. If the thing fits into their pattern, it is right. If it doesn't fit, it is wrong. They have a very limited criterion. To me, no criterions exist. Because I have been with so many patterns, I can be at ease anywhere. Nobody is alien to me and I am not a stranger to anybody. But this creates a problem. I am not a stranger to anybody, but everybody becomes a stranger to me -- has to be so.

If you belong not to a particular sect, then everybody thinks you as if you are the enemy. Hindus will be against me, Christians will be against me, Jews will be against me, Jains will be against me, and I am against nobody. Because they cannot find their pattern in me, they will be against me.

And I am talking about not pattern, but a deeper pattern which holds all the patterns. There is a pattern, another pattern, another pattern, millions of patterns. Then all the patterns are held by something underground which is the pattern of patterns -- the hidden harmony. They cannot look at it, but they are not at fault also. When you live with a certain tradition, a certain philosophy, a certain way of looking at things, you become attuned to it.

In a way, I was never attuned to anybody -- not that much so that I could have become a part of them. In a sense it is a misfortune, but in another sense it proved a blessing. Many who worked with me achieved liberation before me. It was a misfortune to me. I lagged and lagged behind because never working totally with anything, moving from one to another.

Many achieved who started with me. Even few who started after me achieved before me. This was a misfortune, but in another sense this has been a blessing because I know every home. I may not belong to any home, but I am at home everywhere. That is why I have got no Master of Masters -- I was never a disciple. To be directed by a Master of Masters, you have to be a disciple to a certain Master. Then you car; be directed. Then you know the language. So I am not directed by anybody but helped by many. The difference has to be understood: not directed, I don't receive any orders, "Do this or don't do that", but helped by many.

Jains may not feel that I belong to them, but Mahavira feels, because at least he can see the pattern of patterns. Followers of Jesus may not be able to understand me, but Jesus can. So I am helped by many. That's why many people are coming to me from different sources. You cannot find such a gathering anywhere on the earth at this time. Jews are there, Christians are there, Mohammedans are there, Hindus, Jains, Buddhists, from all over the world. And more, many more, will be coming soon.

That's a help from many Masters. They know I can be helpful to their disciples; they will be sending many more -- but no instructions, because I never received instructions from any Master as a disciple. Now there is no need also. Just a help, and that is better -- I feel more at freedom. Nobody can be so free as I am.

Because if you receive directions from Mahavira, you cannot be as free as I am. A Jain has to remain Jain. He has to go on talking against Buddhism, against Hinduism. He has to because it is a fight of many patterns and traditions. And traditions have to fight if they want to survive. And for the sake of disciples they have to be argumentative; they have to say, "That is wrong," because only then the disciple can feel that "This is right." Against wrong, the disciple feels what is right.

With me you will be at a loss. If you are just here with your intellect, you will be confused. You will go crazy because this moment I say something and next moment I contradict it: because this moment I was talking about one tradition, another moment I am talking about another. And sometimes I am not talking about any tradition; I am talking about me. Then you cannot find it anywhere in any scripture.

But I am helped, and the help is beautiful because I am not supposed to follow it. I am not forced to follow it. It is up to me. Help is given unconditionally. If I feel like doing it, I will do; if I don't feel, I will not do it. I have no obligation to anybody.

But if you become some day enlightened, then you can receive. If I am not in the body, then you can

receive instructions from me. This always happens to the first person, when a tradition starts. It is a beginning, a birth, and you are near a birth process. And it is most beautiful when something is born, because it is most alive. By and by, as a child grows, the child is coming nearer and nearer to death. A tradition is freshest when it is born. It has a beauty of its own -- incomparable, unique.

The people who listened to Rishabh, the first Jain *teerthankara*, had a different quality. When they listened to Mahavira, it was thousands of years old. It was just on the verge of dying. With Mahavira, it died.

When in a tradition no more Masters are born, it is dead. It means the tradition is no more growing. Jains closed it. With the twenty-fourth they said, "Now, no more Masters, no more *teerthankaras*." To be with Nanak was beautiful because something new was coming out of the womb -- the womb of the universe. Just as you watch a child being born -- a mystery -- an unknown penetrating the known, the bodiless becoming the embodied. It is fresh like dewdrops. Soon everything will be covered with dust. Soon, as time passes, things will become old.

But by the time of the tenth guru of the Sikhs, the tenth Master, things became dead. Then they closed the line and they said, "Now no more Masters. Now the scripture itself will be the Master." That's why they called their scripture "Guru-granth" -- the Master scripture. Now no more persons will be there; just a dead scripture will be the Master now. And when a scripture is dead it is futile -- not only futile; it is poisonous. Don't allow anything dead in your body. It will create poison; it will destroy your whole system.

Here, something new is born, a beginning. It is fresh, but that's why it is very difficult also to see it. Because if I you go to the Ganges, the source of the Ganges, it is so tiny there -- fresh, of course: never again it will be so fresh, because when it moves it gathers many things, accumulates, becomes more and more dirty. At Kashi it is the dirtiest, but then you call it "Holy Ganges" because now it is so vast. It has accumulated so much, now even a blind man can see it. At the Gangotri -- at the beginning, at the source -- you need to be very perceptive. Only then you can see; otherwise it is just a trickling of the drops. You cannot even believe that this trickling of the drops is going to become Ganges -- unbelievable.

It is difficult right now to see what is happening because it is a very, very tiny stream, just like a child. People missed with Rishabh, the first Jain Teerthankara, but they could recognize Mahavira -- see? Jains don't think much of the first -- Rishabh. In fact, they pay their whole homage to Mahavira. In fact, in the western mind, Mahavira is the originator of Jainism. Because they pay so much respect to Mahavira in India, that how others can feel that somebody else was the originator? Rishabh has become legendary, forgotten; may have been, may not have been, he doesn't seem to be historical -- hoary past -- and you don't know much about him. Mahavira is historical, and he is the Ganges, near Benares, Kashi -- so vast.

Remember that the beginning is small, but never again the mystery will be so deep as in the beginning. The beginning is life and the end is death. With Mahavira, death enters into Jain tradition. With Rishabh, life entered, came down from the above Himalayas, to the earth.

I have got nobody to be responsible to, nobody to get instructions from, but much help is available. And if you take it in its totality, then it is more than any single Master can instruct. When I am talking about Patanjali, Patanjali is helpful. I can talk exactly as if he was talking here. I am not talking, in fact; these are not commentaries. It is he himself using me as a vehicle. When I am talking about Heraclitus, he is there -- but as a help. This you have to understand, and become more perceptive so that you can see the beginning.

To move into a tradition when it has become a great force does not take much perceptivity, much sensitivity. To come when things are beginning, just in the morning, is difficult. By the evening many come, but then they come because the thing has become so vast and powerful. In the morning only those few chosen come who have the sensitivity to feel that something great is being born. You cannot prove it right now. Time will prove it. It will take thousands of years to prove what was being born, but you are fortunate to be here. And don't miss the opportunity, because this is the freshest point and the most mysterious.

If you can feel it, if you can allow it to go deep into || you, many things will become possible in a very short period of time. It is yet not respectable to be with me -- it is not a prestige. In fact, only gamblers can be with me who do not bother and worry about what others say. People who are respectable cannot come. After a few years, when the tradition becomes by and by dead, it becomes respectable. Then people will come, but those will be dead people. They will come only when something becomes respectable. They will come because of the ego.

You are here not because of the ego, because with me there is nothing to gain for the ego at least. You will lose. With Rishabh, only people who were alive and courageous and daring, adventurous, they moved; with Mahavira, dead businessmen -- not gamblers. That is why Jains have become a business community.

The whole community is business community; they don't do anything except business. Business is the least courageous thing in the world. That's why businessmen become cowards. In the first place they were cowards; that's why they became businessmen.

A farmer is more courageous because he lives with the unknown, does not know what is going to happen, whether rains will be there or not -- nobody knows. And how can you believe in the clouds? You can believe in the banks, but you cannot believe in the clouds. No -- nobody knows what is going to happen; he hangs with the unknown. But he lives a more courageous life -- a warrior.

Mahavira himself was a warrior; all the twenty-four *teerthankaras* of the Jains were warriors. Then what misfortune happened? What happened that the whole followers became businessmen? They became businessmen with Mahavira because they came only with Mahavira -- when the tradition was glorious, had a legendary past, become already a myth and was respectable to be with.

Dead people come only when something becomes dead; alive people come only when something is alive. Younger people will be coming to me more. Even if somebody old comes to me, he is bound to be younger in the heart. Old people look for prestige, respect. They will go to dead churches and temples where nothing is except emptiness and a past. What is past? -- an emptiness. Anything alive is herenow, and anything alive has a future, because future grows out of it. The moment you start looking at the past, there can be no growth.

DO YOU RECEIVE INSTRUCTIONS FROM ANY MASTER OF MASTERS? No. But I receive help which is more beautiful. And I have been a loner, a vagabond with no home, passing, learning, moving, never staying anywhere. So I have nobody to look up to. If I had to find something, I had to find it myself. Much help available, but I had to work it out. And in a way that is going to be a great help because then I don't depend on any code. I watch the disciple. There is nobody as a Master to me to look to. I have to look at the disciple more deeply to find the clue. What will help you, I have to look into you. That's why my teaching, my methods, differ with each disciple. I have no universal formula, cannot have; no fixed rules, I have to respond. I have not a discipline already -- ready-made. Rather, a growing phenomenon. Every disciple adds to it. When I start working with a new disciple, I have to look into him, seek, find what will help him, how he can grow. And each time, with each disciple, a new code is born.

You are going really in a mess when I am gone -- because there will be so many stories from each disciple, and you will not be able to make any end, head or tail of it -- because I am talking to each individual as individual. The system is growing through him, and it is growing in many, many directions. It is a vast tree, many branches, many sub-branches, going in all directions.

I don't receive any instructions from the Masters. I receive instructions from you. When I look into you, in your unconscious, in your depth, I receive instructions from there and I work it out for you. It is always a new response.

The second question:

WHY DO MASTERS NEED DIRECTIONS FROM MASTER OF MASTERS? ARE THEY NOT ENOUGH IN THEMSELVES WHEN THEY HAVE REACHED ENLIGHTENMENT? OR ARE THERE STAGES OF ENLIGHTENMENT TOO?

No, there are not stages in fact, but when a Master is in the body, and when the Master leaves the body and becomes bodiless, there is a difference -- not exactly stages. It is just like you are standing by the side of the road under a tree: you can see a patch of the road; beyond that patch you cannot see. Then you climb up the tree. You remain the same; nothing is happening to you or your consciousness. But you climb up the tree, and from the tree now you can look miles to this side and miles to that.

Then you fly in an airplane. Nothing has happened to you; your consciousness remains the same. But now you can see for thousands of miles. In the body you are on the road -- by the side of the road -- encased in the body. The body is the lowest point in existence because it means committed to the matter still, being with the matter still. Matter is the lowest point and God is the highest point.

When a Master attains to enlightenment in the body, the body has to fulfill its karmas, the past *samskaras*, the past conditionings. Every account has to be closed; only then can the body be left. It is like this: your airplane has arrived, but you have many businesses to finish. All the creditors are there, and they

are asking to close the account before you leave. And there are many credits, because many lives you have been promising, doing things, acting, behaving, sometimes good, sometimes bad, sometimes a sinner, sometimes a saint. You have accumulated much Before you leave, the whole existence demands you to complete everything.

When you have become enlightened, now you know that you are not the body, but you owe many things to the body and the material world. Time is needed -- Buddha lived forty years after his enlightenment, Mahavira also lived near about forty years -- to pay, to pay everything that they owe, to complete every circle that they started. No new action, but the old hanging things have to be finished, the old hangover has to be finished. When all the accounts are closed, now you can take your aircraft.

Up to now, with matter, you have been moving horizontally -- just like in a bullock cart. Now you can move vertically. Now you can go upwards. Before this, you have always been going forwards or backwards; there was no vertical movement. And the higher you rise -- and the God is the highest point, the Master of Masters -- from where the perception is total. Your consciousness is the same; nothing has changed: an enlightened man has the same consciousness as the supreme state of consciousness, God -- no difference of consciousness. But the perception, the field of perception, is different; now he can look everywhere.

There was a great debate in the times of Buddha and Mahavira. It will be useful to understand it at this point for this question. There was a debate: followers of Mahavira used to say that Mahavira is omnipotent omniscient, omnipresent, *sarvagya*, all-knowing. In a way they are right, because once you are freed from matter and body you *are* God. But in a way they were wrong, because you may be freed from the body, but you have yet not left it. The identification is broken; you know that you are not the body. But still you are in it.

It is as if you live in a house; then suddenly you come to know that this house doesn't belong to you -- somebody else's house and you were living in it. But then too, to leave the house you will have to make arrangements, you will have to remove things. And it will take time. You know this house is not yours, your attitude has changed. Now you are not worried about this house what happens to it. If next day it falls and becomes a ruins, it is nothing to you. If next day you leave and it takes fire, it is nothing to you: it belongs to somebody else. Just a moment before, you were identified with the house; it was your house. If there was fire, if the house fell down, you would have much worried. Now the identification is broken.

Mahavira's followers are right in a sense, because when you have come to know yourself, you have become all-knowing. But Buddha's followers used to say that this is not right -- a Buddha can know if he wants to know something, but he is not all-knowing. They used to say that if the Buddha wants, he can focus his attention in any direction, and wherever he focuses his attention, he will be able to know. He is capable of omniscience, but not omniscient. The difference is subtle, delicate, but beautiful. Because they said if he knows everything and all things continuously, he will go mad. This body cannot bear that much.

They are also right. A Buddha in the body can know anything if he wants to know. His consciousness, because of the body, is like a torch. You go in the dark with the torch. You can know anything if you focus; light is with you. But a torch is a torch; it is not a flame. A flame will give light in all directions; a torch focuses in a particular direction -- wherever you want. The torch has no choice You can look to the north, and then it will reveal the north. You can look to the south, and then it will reveal the south. But all the four directions are not revealed together. If you move the torch to the south, then the north is closed. It is a narrow flow of light.

This was Buddha's followers' standpoint. And Mahavira's followers used to say that he is not like a torch, he is like a lamp; all directions are revealed. But I favor Buddha's followers' standpoint. When the body is there, you are narrowed down. Body is a narrowing. You become like a torch -- because you cannot see from the hands, you can see only from the eyes. If you can see only from the eyes, you cannot see from your back because you don't have any eyes there. You have to move your head.

With the body everything is focused and narrow. The consciousness is unfocused and flowing in all directions, but the vehicle, the body, is not in all directions -- it always focused, so your consciousness also becomes narrowed down to it. But when the body is no more there, and a Buddha has left the body, then there is no problem. All directions are revealed together.

That's the point to be understood. That's why even an enlightened person can be guided, because an enlightened person is still tethered to the body, anchored in the body, in the narrow body, and a god is unanchored, floating in the highest sky. From there he can see all directions. From there he can see the past, the future, the present. From there his view is unclouded. That's why he can help.

Your view, even if you become enlightened in the body, is clouded. The body is there all around you.

The status of consciousness is the same, the innermost reality of the consciousness is the same, the quality of the light is the same. But one light is tethered to the body and has become narrow; one light is not tethered to anything at all -- just a floating light. In the highest of skies, guidance is possible.

WHY DO MASTERS NEED DIRECTIONS FROM A MASTER OF MASTERS?

That's the reason.

ARE THEY NOT ENOUGH IN THEMSELVES WHEN THEY HAVE REACHED ENLIGHTENMENT OR ARE THERE STAGES OF ENLIGHTENMENT TOO?

They are enough. They are enough to guide disciples; they are enough to help disciples. Nothing is needed. But still they are tethered, and one who is untethered is always a good help. You cannot look in all directions; he can look.

You can also move and look, but that has to be done. This is what I am doing: having no instructor above, nobody to guide me, I have to be continuously on move -- looking from this direction and that, watching from this direction and that, looking at you through many standpoints so that your totality can be looked. I can look through, but I have to be moving around you. Just a glance will not help because a glance will be narrowed through the body. I am having a torch and moving all around you, looking from every standpoint possible.

In a way it is difficult because I have to work more. In a way it is very beautiful because I have to work more and I have to look from every standpoint possible. I come to know many things which ready-made instructions cannot do. And when the Master of Masters in Patanjali's ideology -- a god -- gives instructions, he gives no explanations; he gives simply instructions. He simply says, "Do this; don't do that."

Those who follow these instructions, they will also look like ready-made. It is bound to be so because they will say, "Do this." They will not have the explanation. And very coded instructions are given. Explanations are very difficult -- and there is no need also for them, because when it is given from a higher standpoint it is okay. Just one has to be obedient.

The Master is obedient to the Master of Masters, and you have to be obedient to the Master. An obedience follows. It is just like a military hierarchy; not much freedom. Much is not allowed Order is order If you ask for explanation, you are rebellious. And this is the problem, one of the greatest problems humanity has to face now: now man cannot be obedient as in the past. You cannot simply say, "Don't do this"; explanation is needed. And not any ordinary explanation will do. A very authentic explanation is needed because the very mind of humanity is no more obedient. Now rebelliousness is built in; a child is born rebellious now.

It was totally different in the days of Buddha and Mahavira. Everybody is taught to be individual, to stand on his own, to believe in himself. Trust has become difficult. Obedience is not possible. If somebody follows without asking, you think he is a blind follower. He is condemned. Now only a Master can help you who has all the explanations -- more than you require, who can exhaust you completely. You go on asking; he can go on answering you. A moment comes when you are tired of asking, and you say, "Okay, I will follow."

Never before this it was so. It was simple: when Mahavira says, "Do this," you do this. But this is not possible, simply because man is so different. The modern mind is a rebellious mind, and you cannot change it. This is how evolution has brought it to be, and nothing is wrong in it. That is why old Masters are falling off the road; nobody listens to them. You go to them. They have instructions, beautiful instructions, but they don't provide any explanation, and now the first thing is explanation. The instruction should follow as a syllogism. All explanations should be given first, and then the Master should say, "Therefore, do this."

It is a lengthy process, but it's how it is. Nothing can be done. And in a sense it is a beautiful growth, because when you simply trust, your trust has no salt in it, no tension in it. Your trust has no sharpness in it. It is a hodge-podge thing -- shapeless: no tonality in it, no color in it. It is just grey. But when you can doubt, you can argue, you can reason and a Master can satisfy all your reasons and arguments and doubts, then arises a trust which has a beauty of its own because against the background of doubt it has been achieved.

Against all doubts it has been achieved, against all challenges it has been achieved. It has been a fight. It was not simple and cheap: it has been costly. And when you achieve something after a long fight, it has a

meaning of its own. If you simply get it on the road it just Lying there and take it home, it has no beauty. If Kohinoors are there all over the earth, who will bother to take them home? If a Kohinoor is just an ordinary pebble Lying anywhere, then who will bother?

In the old days, faith was like pebbles all over the earth. Now it has to be a Kohinoor. Now it has to be a precious achievement. Instructions won't help. A Master has to be so deep in his explanations that he exhausts you. I never say to you don't ask. In fact, just otherwise is the case. I say to you ask, and you don't find questions.

I will bring all the questions possible from your unconscious to the surface, and I will solve them. Nobody can say to you that you are a blind follower. And I will not give you a single instruction without totally satisfying your reason -- no, because that is not going to help you in any way.

Instructions are given from the Masters of Masters, but they are just quoted words -- sutras; "Do this; don't do that." In the new age, that won't help. Man is so rational now that even if you are teaching irrationality you have to reason it about. That's what I am doing: teaching you the absurdity, the irrational, teaching you the mysterious -- and through reason. Your reason has to be so much used that you yourself become aware that this is futile -- throw it. You have to be so much talked about your reason that you get fed up with it; you drop it on your own, not through instruction.

Because instruction can be given, but you will cling. That won't help. I'm not going to say to you, "Just trust me." I'm creating the whole situation in which you cannot do otherwise. You will have to trust. It will take a time -- a little longer -- than simple obedience. But it is worth.

The third question:

WE, IN OUR UNAWARENESS AND EGOISTIC STATE, ARE NOT ALWAYS IN TOUCH WITH THE MASTER. BUT IS THE MASTER ALWAYS IN TOUCH WITH US?

Yes, because a Master is in touch with all the four layers of you. Your conscious layer is only one of the four layers. But that is possible only when you have surrendered and accepted him as your Master -- not before that. If you are just a student, learning, then when you are in touch, the Master is in touch; when you are not in touch, he is also not in touch.

Has to be understood, this phenomenon... You have four minds: the supermind which is the possibility of the future, of which only seeds you carry -- nothing has sprouted -- only seeds, just the potentiality. Then the conscious mind -- a very small fragment with which you reason, think, decide, argue, doubt, believe -- this conscious mind is in touch with a Master to whom you have not surrendered. So whenever this is in touch, the Master is in touch. If this is not in touch, then the Master is not in touch. You are a student, and you have not taken the Master as a Master. You still think about him as a teacher.

Teacher and student exist in the conscious mind. Nothing can be done because you are not open; your all three doors are closed. Superconscious is just a seed; you cannot open its doors.

Subconscious is just below the conscious. That is possible if you love. If you are here with me only because of your reasoning, your conscious door is open. Whenever you open it, I am there. If you don't open it, I am outside; I cannot enter. Just below the conscious is the subconscious. If you are in love with me -- not just a teacher and a student relationship but more intimate, a love-like phenomenon -- then the subconscious door is open. Many times the conscious door will be closed by you. You will argue against me; you will be sometimes negative; sometimes you will be against me. But that doesn't matter. The unconscious door of love is open and I can always remain in touch with you.

But that too is not a perfect door because sometimes you can hate me. If you hate me, you have closed that door also. Love is there, but the opposite, hate, is also there -- it is always with love. The second door will be more open than the first -- because the first changes its moods as fast that you don't know... Any moment it goes on changing. Just one moment it was here, the next moment it is not there; it is a momentary phenomenon.

Love is a little longer. It also changes its moods, but its moods have longer periods. Sometimes you will hate me. In thirty days almost there will be eight days -- one week and four days, you will hate me. But three weeks it is open. With the reason, a week is too long; it is an eternity. With the reason, one moment here, another moment against: for, against, it goes on. If the second door is open and you are in love with

me, even if the door with reason is closed, I can remain in contact.

The third door is below subconscious: that is the unconscious. Reason opens the first door -- if you feel convinced with me. Love opens the second door which is bigger than the first -- if you are in love with me: not convinced, but in love -- feeling an affinity, a harmony, an affection.

The third door opens by surrender, if you are initiated by me, if you have taken the jump into sannyas, if you have taken a jump and said to me, "Now -- now you be my mind. Now you take the reins of me. Now you guide me and I will follow." Not that you will always be able to do it, but just the very gesture that you surrendered opens the third door.

The third door remains open. You may be against me rationally. It doesn't matter: I am in touch. You may hate me. It doesn't matter: I am in touch -- because the third door always remains open. You have surrendered. And it is very difficult to close the third door -- very, very difficult It is difficult to open, it is difficult to close. It is difficult to open, but not as difficult as to close it. But that too can be closed because you have opened it. That too can be closed You can decide some day to take your surrender back. Or, you can go and surrender yourself to somebody else. But that never -- almost never -- happens, because with these three doors the Master is working to open the fourth door.

So there is very... almost impossible possibility that you will take your surrender back. Before you have taken it, he must have opened the fourth door which is beyond you. You cannot open it, you cannot close it. The door that you open, you remain the master to close it also. But the fourth has nothing to do with you. That is the superconscious. All these three doors are needed to open so the Master can forge a key for the fourth door, because you don't have the key, otherwise you yourself can open it. The Master has to forge; it is a forgery because the owner himself doesn't have the key.

The whole effort of a Master is to have enough time from these three doors to enter to the fourth and forge a key and open it. Once it is opened, you are no more. You cannot do anything now. You may close all the three doors -- he has the key for the fourth and he is always in contact. Then even if you die, it doesn't matter. You go to the very end of the earth, you go the moon, does not make any difference; he has the key for the fourth. And, in fact, a real Master never keeps the key. He simply opens the fourth and throws the key in the ocean. So there is no possibility to steal it or do anything. Nothing can be done!.

I have forged a fourth-door key with many of you and have thrown it, so don't unnecessarily trouble yourself; it is futile, now nothing can be done. Once the fourth is opened, then there is no problem. All the problems exist before it, because at the very last moment the Master was getting ready the key because the key is difficult...

For millions of lives the door has remained closed; it has gathered all sorts of rust. It looks like a wall, not like a door. It is difficult to find where the lock is -- and everybody has a separate lock, so there is no master key. One key won't help because everybody is as individual as your thumbprint. Nobody has that print anywhere -- not in the past, never in the future. Your thumbprint will be simply yours, a single phenomenon. It never is repeated.

Your inner lock is also like your thumbprint -- absolutely individual: no master key can help. That's why a Master is needed, because a master key cannot be purchased. Otherwise, once a key is made, everybody's door can be opened. No, everybody has a separate type of door, a separate type of lock -- his own locking system -- and you have to watch and find and forge a key, a special key for it.

Once your fourth door is open, then the Master is in constant touch with you. You may forget him completely: it makes no difference. You may not remember him: it makes no difference. The Master leaves the body: it makes no difference. Wherever he is, wherever you are, the door is open. And this door exists beyond time and Space. That's why it is the supermind: it is superconscious.

WE IN OUR UNAWARENESS AND OUR EGOISTIC STATE ARE NOT ALWAYS IN TOUCH WITH THE MASTER, BUT IS THE MASTER ALWAYS IN TOUCH WITH US?

Yes, but only when the fourth door is opened. Otherwise, with the third door, he is more or less in contact. With the second door, half the time almost in contact. With the first door, only momentarily in contact.

So allow me to open your fourth door -- and the fourth door is opened in a certain moment. That moment is when all your three doors are open. Even if a single door is closed, the fourth cannot be opened. It is a mathematical puzzle. And this condition is needed: your first, conscious door is open; your second door is open -- your subconscious, your love -- you have surrendered, you have taken a step into

initiation, your third, unconscious door is open.

When all the three doors are open, when in a certain moment all the three doors are open, the fourth can be opened. So it happens that while you are awake, the fourth is difficult to open. While you are asleep, only then. So my real work is not in the day. It is in the night when you are fast asleep snoring, because then you don't create any trouble. You are so fast asleep, you don't reason against. You have forgotten about reasoning.

In deep sleep, your heart functions well. You are more loving than when you are awake, because when you are awake many fears surround you. And because of fear love is not possible. When you are fast asleep, fears disappear, love flowers. Love is a nightflower. You must have watched night queen -- the flower that flowers in the night. Love is a night queen. It flowers in the night -- because of you; there is no other reason. It can flower in the day, but then you have to change yourself. Tremendous change is needed before the love can flower in the day.

That's why you see that when people are intoxicated they are more loving. Go into any tavern where people have drunk too much: they are almost always loving. See two drunkards moving on the street hanging on each other's shoulder: so loving -- as if one! They are asleep.

When you are not afraid, love flowers. Fear is the poison. And when deep down in sleep, you are already surrendered because sleep is a surrender. And if you have surrendered to a Master, he can enter into your sleep. You will not be even able to hear his footsteps. He can enter silently and work. It is a forgery, just like thieves enter in the night when you are asleep. A Master is a thief. When you are fast asleep and you don't know what is happening, he enters in you and opens the fourth.

Once the fourth is opened, then there is no problem. Every effort and every trouble that you can create, you can create only before the fourth is open. The fourth is a point of no return. Once the fourth is open, the Master can twenty-four hours be with you -- there is no problem.

The last question:

HOW CAN ONE CUT DESIRES WITHOUT SUPPRESSING THEM?

Desires are dreams: they are not realities. You cannot fulfill them and you cannot suppress them, because to fulfill a certain thing it needs to be real; to suppress a certain thing also needs to be real. Needs can be fulfilled and needs can be suppressed. Desires neither can be fulfilled nor can be suppressed. Try to understand this because this is very complex.

A desire is a dream. If you understand this, it disappears. No need to suppress it. What is the need to suppress a desire? You want to become very famous: this is a dream, a desire, because the body doesn't bother to be famous. In fact the body suffers very much when you become famous. You don't know how the body suffers when a person becomes famous. Then there is no peace. Then continuously you are bothered, troubled by others because you are so famous.

Somewhere Voltaire has written that "When I was not famous, I used to pray to God every night that 'Make me famous. I am nobody, so make me somebody.' And then I become famous. Then I started to pray, 'Enough is enough: now make me again a nobody' -- because before I used to go on the streets of Paris and nobody will look at me and I felt so sad. Nobody would pay any attention to me -- as if I didn't exist at all. I will move into the restaurants and come out; nobody, even the waiters will not pay attention to me."

What about kings? They didn't know that Voltaire existed. "Then I became famous," he writes. "Then it was difficult to move from the streets because people will gather. It was difficult to go anywhere. It was difficult to go in a restaurant and take food at rest. A crowd will gather."

A moment came when it was almost impossible for him to get out of the house because in those days there was a superstition in Paris, in France, that if you can get a piece of cloth from a very famous man and can make a locket out of it, it is a luck. So wherever he will go, he will come naked because people will tear his clothes -- and they will harm his body also. When he used to come from some other town back to Paris, or will go, police was needed to bring him home.

So he used to pray that "I was wrong. You simply make me again a nobody, because I cannot go and watch the river. I cannot go out and see the sunrise, I cannot go to the hills, I cannot move. I have become a prisoner."

Those who are famous are always prisoners. Body doesn't need to be famous; body is so absolutely okay, it needs nothing like such nonsense things. It needs simple things -- food; it needs water to drink; it needs a shelter when it is too hot, to come under: its needs are very, very simple. The world is mad because of desires, not because of needs. And people go mad They go on cutting down their needs, and growing and increasing their desires. There are people who would like to drop one meal per day, but they cannot drop their newspaper, they cannot drop going to the cinema, they cannot drop smoking. They can drop food -- needs can be dropped -- desires cannot be. The mind has become a despot.

Body is always beautiful: remember it. This is one of the basic rules I give to you -- a rule unconditionally true, absolutely true, categorically true: body is always beautiful, mind is ugly. It is not the body that has to be changed. There is nothing to change in it. It is the mind And mind means desiring. The body needs, but body needs are real needs.

If you want to live, you need food. Fame is not needed to live, respect is not needed to be alive. You need not be a very great man or a very great painter -- famous, known to the whole world. You need not be a Nobel Prize winner to live, because Nobel Prize doesn't fulfill any need in the body.

If you want to drop needs, you will have to suppress them -- because they are real If you fast, you have to suppress hunger. Then there is suppression, and every suppression is wrong because suppression is a fight inside, and you are wanting to kill the body, and the body is your anchor, your ship which will lead you to the other shore. Body keeps the treasure, the seeds of divine within you, protected. Food is needed for that protection, water is needed, shelter is needed, comfort is needed -- for the body, because the mind doesn't want any comfort.

Look at the modern furniture: it is not comfortable at all, but the mind says, "This is modern, and what are you doing sitting in an old chair? The world has changed and the modern furniture has come." The modern furniture is really weird. You feel uncomfortable in it; you cannot sit in it long. But it is modern The mind says modern must be there because how can you be out of date? Be up to date

Modern dresses are uncomfortable, but they are modern, and the mind says that you have to be with the fashion. And man has done so many ugly things because of fashion. Body needs nothing: these are mind needs, and you cannot fulfill them -- never, because they are unreal Only unreality cannot be fulfilled. How can you fulfill an unreal need which is not there in fact? What is the need of fame? Just meditate on it. Close your eyes and look. Where it is needed in the body? How it will help if you are famous? Will you be more healthy if you are famous? Will you be more silent, peaceful, if you are famous? What you will gain out of it?

Always make the body the criterion. Whenever the mind says something, ask the body, 'What do you say?n And if the body says foolish, drop it. And there is no suppression in it because it is an unreal thing. How can you suppress an unreal thing? In the morning, you get out of bed and you remember a dream. Have you to suppress it or you have to fulfill it? Because in the dream, you dreamed that you have become the emperor of the whole earth. Now what to do? Should you try? Otherwise the question arises, "if we don't try, then it is a suppression." But a dream is a dream How can you suppress a dream? A dream disappears by itself. You have to be only aware. You have to only know that it is a dream. When a dream is a dream and known as such, it disappears.

Try to find out what is a desire and what is a need. Need is body oriented; desire has no orientation in the body. It has no roots. It is just a floating thought in the mind. And almost always your body needs come from your body and your mind needs come from others. Somebody purchases a beautiful car. Somebody else has purchased a beautiful car, an imported car, and now your mind need arises. How can you tolerate this?

Mulla Nasruddin was driving the car and I was sitting with him. The moment we entered the neighborhood -- it was a very hot summer day -- he immediately closed all the windows of the car. I said, "What are you doing?" He said, 'What do you mean? Should I let my neighborhood people know that I don't have an air-conditioned car?"

Perspiring, I also perspired with him. It was like an oven, hot, but how can you allow your neighbors to know that you don't have an air-conditioned car? This is a mind need. The body says, "Drop it Are you mad?" It is perspiring. It is saying, "No" Listen to the body; don't listen to the mind. Mind's needs are created by others all around you; they are foolish, stupid, idiotic.

Body needs are beautiful, simple. Fulfill body needs; don't suppress them. If you suppress them, you will become more and more ill and diseased. Never bother about the mind needs; once you know that this is a mind need... and is there much difficulty to know? What is the difficulty? It is so simple to know that this

is a mind need. Simply ask the body; inquire in the body; go find the root. Is there any root for it?

You will look foolish. Your all kings and emperors are foolish. They are clowns: just see. Dressed with thousands of medals, they look foolish What they are doing? And for this they have suffered long. To attain this, they have passed through so many miseries and still they are miserable. They have to be miserable. Mind is the door to hell, and the door is nothing but desire. Kill desires. You will not find any blood coming out of them because they are bloodless.

But kill a need and there will be bloodshed. Kill a need, and you will die in part. Kill a desire; you will not die. Rather, on the contrary, you will become freer. More freedom will come out of dropping desires. If you can become a man of need and no desires, you are already on the path and the heaven is not far off.

Yoga: The Alpha and the Omega, Vol 2

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DISEASE, LANGUOR, DOUBT, CARELESSNESS, LAZINESS, SENSUALITY, DELUSION, IMPOTENCY AND INSTABILITY ARE THE OBSTACLES THAT DISTRACT THE MIND.
ANGUISH, DESPAIR, TREMORS AND IRREGULAR BREATHING ARE THE SYMPTOMS OF A DISTRACTED MIND.

TO REMOVE THESE, MEDITATE ON ONE PRINCIPLE.

PATANJALI BELIEVES -- and not only believes, he knows also -- that sound is the basic element of existence. Just as physicists -- say that electricity is the basic element, yogis say that sound is the basic element. They agree with each other in a subtle way.

Physicists say that sound is nothing but a modification of electricity and yogis say that electricity is nothing but a modification of sound. Then both are true. Sound and electricity are two forms of one phenomenon, and to me, that phenomenon is not known yet and will not be known ever. Whatsoever we know will be just a modification of it. You may call it electricity, you may call it sound, you may call it fire like Heraclitus, you may call it water like Lao Tzu: that depends on you. But all these are modifications -- forms of the formless. That formless will always remain unknown.

How can you know the formless? Knowledge is possible only when there is a form. When something becomes visible, then you can know it. How can you make invisibility the object of knowledge? The very nature of invisibility is that it cannot be objectified. You cannot pinpoint it -- where it is, what it is. Only something visible can become the object.

So whenever anything is known, it will be just a modification of the unknown. The unknown remains unknown. It is unknowable. So it depends on you what you call it, and it depends on the utility you are going to put it to. For the yogi, electricity is not relevant. He is working in the inner lab of being. There, sound is more relevant, because through sound he can change many phenomena inside and through sound

he can change the inner electricity also. Yogis call it prana -- the inner bio-energy or bio-electricity. Through sound that can be changed immediately.

That's why, when listening to classical music, you feel a certain silence surrounding you: your inner body energy is changed. Listen to a madman and you will feel you are also going crazy: because the madman is in a chaos of body electricity and his words and sounds carry that electricity to you. Sit with an enlightened person and suddenly you feel everything within you is falling in a rhythm. Suddenly you feel a different quality of energy arising in you.

That's why Patanjali says the repetition of Aum and meditation on it destroys all obstacles. What are the obstacles? Now he describes each obstacle, and how they can be destroyed by repeating the sound of Aum and meditating on it; we will have to ponder over.

DISEASE, LANGUOR, DOUBT, CARELESSNESS, LAZINESS, SENSUALITY, DELUSION, IMPOTENCY AND INSTABILITY ARE THE OBSTACLES THAT DISTRACT THE MIND.

Take each: disease. For Patanjali, disease means 'dis-ease'. It is a non-rhythmic way of your inner bio-energy. You feel uncomfortable. If this uncomfort, this disease, continues, sooner or later it will affect your body. Patanjali will agree with acupuncture absolutely, and in Soviet Russia a man named Kirlian will agree with Patanjali absolutely. All the three trends... Acupuncture is not concerned with enlightenment, but acupuncture is concerned how the body becomes diseased, how illness happens, and acupuncture has discovered seven hundred points on the body where the inner bio-energy touches the physical body -- touchpoints -- seven hundred all around the body.

Whenever the electricity is not flowing in a circle in these seven hundred points -- some gaps are there, few points are no more functioning, through few points the electricity is no more moving, blocks are there, electricity is cut, it is not a circle -- then disease happens. So acupuncture believes that without any medicine, without any other treatment, if you allow the bio-energy flow to become a circle, the disease disappears. And for five thousand years... acupuncture was born almost when Patanjali was alive.

As I told you, that after two thousand five hundred years there comes a peak of human consciousness. It happened in the time of Buddha; in China Lao Tzu, Chuang Tzu, Confucius in India Buddha, Mahavira and others; in Greece Heraclitus; in Iran Zoroaster: the peak phenomenon happened. All the religions that you see now in the world derive from that moment of human consciousness. From that peak, the Himalaya, all the rivers of all the religions have been flowing for these two thousand five hundred years.

Just the same, two thousand five hundred years before Buddha there was a peak phenomenon. Patanjali, Rishabh -- the originator of Jainism -- the Vedas, Upanishads, acupuncture in China, yoga in India and tantra: these all happened. They attained a peak. Never again that peak has been surpassed. And from that very remote past, five thousand years back, yoga, tantra, acupuncture, they have been flowing like rivers.

And there is a certain phenomenon which Jung called "synchronicity". When a certain principle is born, not only one person becomes aware of it -- many on the earth, as if the whole earth is ready to receive it. Einstein is reported to have said that "If I had not discovered the theory of relativity, then within a year somebody else would have discovered it." Why? Because many people all over the earth were working in the same direction.

When Darwin discovered the theory of evolution that man has evolved out of monkeys, that there is a constant struggle for the survival of the fittest, another man -- Wallace Russell -- discovered it. He was in Philippines, and both were friends. But for many years they had not known each other. Darwin was working for twenty years continuously, but he was a lazy man. He has many fragments and everything was ready, but he will not make a book out of it and he will not present it to the scientific society of those days.

Friends again and again will request that "Do it. Otherwise somebody else will do it." And then one day from Philippines, a letter arrived and the whole theory was presented in that letter by Russell. And he was a friend, but they both were working separately. They never knew that both are working on the same. And then he became afraid, what to do! Because he will become the discoverer, and for twenty years he had known the principle. He rushed, somehow managed to write a report, presented it to the scientific society.

After three months, everybody else became aware that Russell has also discovered. Russell was really a very beautiful person. He declared that the discovery goes to Darwin because for twenty years, whether he has presented it or not... But he is the discoverer.

And this is happening many times. Suddenly a thought becomes very prominent, as if a thought is trying

to take a womb somewhere. And as is the way of the nature, it never takes risks. One man may miss; then many men have to be tried. Nature never takes risks A tree will drop millions of seeds. One seed may miss, may not fall on the right ground, may be destroyed, but millions of seeds -- there is no possibility all the seeds will be destroyed.

When you make love, in one ejaculation millions of seeds are thrown by the man -- one of them will reach to the egg of the woman -- but millions. Almost in one ejaculation, a man releases as many seeds as there are men on the earth right now. One man in one ejaculation can give birth to the whole earth, to the whole population of the earth. Nature takes no risks. It tries many ways. One may miss, two may miss, a million may miss, but with millions at least one will reach and become alive.

Jung discovered a principle which he calls "synchronicity". It is a rare thing. We know one principle of cause and effect: a cause produces an effect. Synchronicity says whenever something happens, parallel to it many things similar happen. Yet we don't know why it happens, because it is not a cause and effect phenomenon. They are not related with each other as cause and effect.

How can you relate Buddha and Heraclitus? But the same principle. Buddha never heard of Heraclitus; Heraclitus we cannot imagine ever knew about Buddha. They lived in separate worlds. There was no communication. But the same principle of flow, of river-like existence, of momentary existence both gave to the world. They are not causing each other. They are parallel. A synchronicity exists as if the whole existence at that moment wants to produce a certain principle and wants to make it manifest -- it manifested, and it will not depend only on Buddha or only on Heraclitus: many it will try. And there were others also who went into oblivion: they were not so prominent. Buddha and Heraclitus became the most prominent. They were the most forceful Masters.

In the days of Patanjali, a principle was born. You can call it the principle of *prana* -- bio-energy. In China it took the form of acupuncture, in India it took the form of the whole system of yoga. How it happens when the body energy is not flowing rightly you feel uncomfort? Because a gap exists in you, an absence, and you feel something is missing. This is disease in the beginning. First it will be felt in the mind. As I told you, first it will be felt in the unconscious.

You may not be aware of it; in your dreams it will come first; in your dreams you will see illness, disease, somebody dying, something wrong. A nightmare will happen in your unconscious because the unconscious is nearest to the body and nearest to nature. From the unconscious it will come up to the subconscious; then you will feel irritated. You will feel that stars are wrong, whatsoever you do goes wrong. You would like to love a person, and you try to love but you cannot love. You would like to help somebody, but you only hinder. Everything goes wrong.

You think some bad influence, some star in the high sky -- no -- something in the subconscious, some uncomfort, and you get irritated, angry, and the cause is somewhere in the unconscious. You are finding the cause somewhere else. Then the cause comes to the conscious. Then you start feeling that you are ill, and then it moves to the body. It has been always moving to the body, and suddenly you feel ill.

In Soviet Russia a photographer, a rare scientist, Kirlian, has discovered that before one person becomes ill, six months before, the illness can be photographed. And this is going to be one of the greatest discoveries in the world of twentieth century. It will transform the whole concept of man, disease, medicine, everything. It is a revolutionary concept, and he has been working thirty years and he has almost proved everything scientifically that when a disease comes to the body, first it comes to the electric aura around the body. A gap comes to the...

You may be going to have a tumor in the stomach after six months. Right now no base exists. No scientist can find anything wrong with your stomach; everything is okay, no problem. You can be checked thoroughly and you are right. But Kirlian photographs the body on a very sensitive plate: he has developed the most sensitive plates. And on that plate not only your body is photographed, but around the body a light aura which you carry always. And in that aura, near the stomach there is a hole in the aura -- not exactly in the physical body, but something is disturbed.

And now he says that he can predict that within six months there will be a tumor. And after six months, when the tumor comes to the body, x-rays show the same picture as he had taken six months before. So Kirlian says without being ill it can be predicted -- and it can be cured before ever it comes to the body, if the body aura becomes more circulating. He doesn't know how it can be cured; acupuncture knows, Patanjali knows how it can be cured.

Disease for Patanjali is some disturbance in the body aura, in the *prana*, in the bio-energy, in the electricity of your body. That's why through Aum it can be cured. Sometime, you sit lonely in a temple. Go

through some old temple where nobody goes, under the dome -- circular dome is just to reflect the sound -- so sit under it, chant Aum loudly and meditate on it. And let the sound reflect back and fall upon you like a rain, and suddenly you will feel after a few minutes your whole body is getting peaceful, calm, quiet: the body energy is getting settled.

The first thing is disease. And if you are ill in your prana energy, you cannot go far. How can you go far with illness hanging around you like a cloud? You cannot enter into deeper realms. A certain health is needed. The Indian word for health is very meaningful: it is *swasthya*. The very word means "to be oneself". The word for health in Sanskrit means to be oneself, to be centered. The English word health is also beautiful. It comes from the same word, the same root, from where holy and whole come. When you are whole you are healthy and when you are whole you are holy also.

It is always good to go to the roots of words because they arose of a long experience of humanity. Words have not come accidentally. When a person feels whole his body energy is running in a circle. The circle is the most perfect thing in the world. A perfect circle is a symbol of God. Energy is not being wasted. It circulates again and again; it gOes on moving like a wheel; it perpetuates itself.

When you are whole you are healthy, and when you are healthy you are holy also, because that holy word also comes from whole. A perfectly healthy person is holy, but then there will be problems. If you go to the monasteries you will find there all types of ill people. In fact, ill people only go there. A healthy person you will ask what he has to do in a monastery. Ill people go there, abnormal people go there. Something is basically wrong with them. That's why they escape from the world and go there.

Patanjali makes it a first rule that you should be healthy, because if you are not healthy you cannot go far. Your illness, your discomfort, your inner broken circle of energy, will be a stone on your neck. When you will meditate you will feel ill at ease. When you would like to pray, you cannot pray, you would like to rest. A low energy level will be there. And with low energy how can you go far? And to reach to God? And for Patanjali God is the farthest point: much energy is needed. A healthy body, a healthy mind, a healthy being is needed. Disease is disease -- disease in the body energy. Aum will help and other things also we will discuss. But here Patanjali is talking about how Aum, the sound itself, helps you inside to become a whole.

For Patanjali, and for many others who have searched deeply into human energy, one fact has become very certain -- you must know about it -- and that is, the more you are ill, the more sensual. When you are perfectly healthy you are not sensual. Ordinarily, we think just the contrary -- that a healthy man has to be sensual, sexual, this and that: he has to enjoy the world and the body. It is not the case. When you are ill, then more sensuality, more sex, grips you. When you are perfectly healthy, sex and sensuality disappear.

Why it happens? Because when you are perfectly healthy you are so happy with yourself you don't need the other. When you are ill, you are so unhappy with yourself you need the other. And this is the paradox: when you are ill you need the other, and the other also needs you when she or he is ill. And two ill persons meeting, the illness is not doubled, it is multiplied.

That's what happens in a marriage: two ill persons meeting multiply illnesses and then the whole thing becomes ugly and a hell. Ill persons need others, and they are precisely the persons who will create trouble when they are related. A healthy person doesn't need. But if a healthy person loves, it is not a need, it is a sharing. The whole phenomenon changes. He is not in need of anybody. He has so much that he can share.

An ill person needs sex, a healthy person loves, and love is a totally different thing. And when two healthy persons meet, health is multiplied. Then they can become helpers to each other for the ultimate. They can go together for the ultimate, helping each other. But the need disappears. It is no more a need, it is no more a dependence.

Whenever you have an uncomfortable feeling with yourself, don't try to drown it into sex and sensuality. Rather, try to become more healthy. *Yogasanas* will help. We will discuss about them later on when Patanjali talks about them. Right now, he says, if you chant Aum and meditate on it, disease will disappear. And he is right Not only the disease that is there will disappear, but the disease that was to come in the future, that will also disappear

If a man can become a perfect chanting so that the chanter is completely lost -- only a pure consciousness, a flame of light and all around, chanting -- the energy falls into a circle, becomes a circle. And then you have one of the most euphoric moments in life. When the energy falls into a circle, becomes a harmony, there is no discord, no conflict, you have become one. But ordinarily also, disease will be a hindrance. If you are ill, you need treatment.

Patanjali's yoga system and Hindu system of medicine, Ayurveda, developed simultaneously, together.

Ayurveda is totally different than allopathy. Allopathy is suppressive of the disease. Allopathy has developed side by side with Christianity; it is a byproduct. And because Christianity is suppressive, allopathy is suppressive. If you are ill, allopathy immediately suppresses the illness. Then the illness tries some other weak point to come up. Then from somewhere else it explodes. Then you suppress it from there, then from somewhere else it explodes. But with allopathy, you go on from one illness to another, from another to another, but it is never-ending process.

Ayurveda has a totally different concept. Illness should not be suppressed: it should be released. A catharsis is needed. So Ayurvedic medicine is given to the ill person so that the illness comes up and is thrown out, a catharsis. So the beginning doses of Ayurvedic medicine may make you more ill, and it takes a long time because it is not a suppression. It cannot be done right now: it is a long process. The illness has to be thrown, and your inner energy has to become a harmony so the health comes from within. The medicine will throw the illness out, and the healing force will replace it from your own being.

They developed Ayurveda and yoga together. If you are doing *yogasanas*, if you are following Patanjali, then never go to an allopathic doctor. If you are not following patanjali, then there is no problem. But if you are following the yoga system and working many things in your body energy, then never go to allopathy because, they are contrary. Then seek an ayurvedic doctor or homeopathy or naturopathy -- anything that helps catharsis.

But if there is a disease, first tackle it. Don't move with the disease. With my methods it is very easy to get rid of a disease. Because Patanjali's method of Aum, of chanting and meditating, is a very mild one. But in those days, that was enough strong because people were simple, they lived with nature. Illness was rare; health was common. Now just the opposite is the case: health is rare, illness is common, and people are very complex, they don't live near the nature.

There was a survey in London. One million boys and girls have not seen a cow. They have seen only pictures of a cow. By and by, we are bracketed into a man-made world; concrete buildings, asphalt roads -- all man-made -- technology, big machinery, cars. Nature is thrown somewhere into the dark, and nature is a healing force. And then man becomes more and more complex. He doesn't listen to his nature; he listens to the demands of the civilization, demands of the society. He completely is out of contact with his own inner being.

Then Patanjali's mild methods won't help much. Hence, my dynamic, chaotic methods -- because you are almost mad, you need mad methods which can bring out all that is suppressed within you and throw it out. But health is a must. One who goes for a long journey must see that he is healthy. Ill, bedridden, it is difficult to move.

Second obstacle is languor: languor means a man who has very low energy search. He wants to seek and search, but a very low energy search -- lukewarm. He wants to evaporate, but that's not possible. Such a man always talks about God, *moksha*, yoga, this and that, but talks. With low energy level you can talk; that's all you can do. If you want to do something, you need a high energy effort.

Once it happened: Mulla went with his horse and buggy to some town. It was a hot summer day; Mulla was perspiring. Suddenly, on the road, the horse stopped, looked back at Mulla and said, "Saints alive, but it is too hot!" Mulla could not believe. He thought he has gone crazy because of the heat, because how the horse can say? How the horse can talk?

So he looked around if anybody else has heard, but there was nobody except his dog who was sitting in the buggy. Not finding anyone, but just to get rid of the idea, he told to the dog, "Have you heard what he says" The dog says, "Oh, he is just like anybody else -- always talking about the weather and doing nothing."

This is the man of languor -- always talking about God, doing nothing. He always talks of great things, and this talk is just to hide a wound. He talks so that he can forget that he is not doing anything about it. Through a cloud of talk, he escapes. Talking again and again about it, he thinks he is doing something, but talk is not a doing. You can go on talking about the weather, you can go on talking about God. And if you don't do anything, you are simply wasting your energy.

This type of person can become a minister, a priest, a pundit. These are low-energy people. And they can become very proficient in talking -- so proficient that they can deceive, because they always talk about beautiful and great things. Others listen to them and get deceived; philosophers -- these are all people of languor. Patanjali is not a philosopher. He himself is a scientist, and he wants others to be scientists. Much effort is needed.

Through the chanting of Aum and meditating on it, your low energy level will become high. How it

happens? Why you are on a low energy level always, always feeling exhausted, tired? Even in the morning when you get up, you are tired. What is happening to you? Somewhere in your system there are leakages; you leak energy. You are not aware, but you are like a bucket with holes. Every day you fill the bucket, but you see it is always empty, getting empty. This leakage has to be stopped.

How energy leaks through the body? These are deep problems for bio-energetics. The body leaks always from fingers of the hand, of the feet, eyes. The energy cannot leak through the head: it is round. Anything round helps the body to preserve. That's why yoga postures -- *siddhasana*, *padmasana* -- they make the whole body round.

A person who is sitting in a *siddhasana* puts his both hands together because the body energy leaks through the fingers. When both the hands are put together on top of each other, the energy moves from one hand into the other. It becomes a circle. Feet, legs, are also put on each other so that the energy moves in your own body and doesn't leak.

Eyes are closed because eyes release almost eighty percent of your bio-energy. That's why, if you continuously are traveling and you go on looking out of the train or the car, you will feel so tired. If you travel with closed eyes, you will not feel so tired. And you go on looking at unnecessary things, even reading advertisements on the walls. You use your eyes too much, and when eyes are tired the whole body is tired. Eyes give the indication that now it is enough.

A yogi tries to remain with closed eyes as much as possible, with hands and legs crossing each other, so the energy moves into each other. He sits with the spine straight. If the spine is straight while you are sitting, you will preserve more energy than any other way -- because when the spine is straight, the gravitation of the earth cannot force much energy out of you, because it touches only one point of the spine. That's why when you are sitting in such a leaning posture, slanting, you think you are resting. But Patanjali says you are leaking energy, because more of your body is under the influence of gravitation.

This won't help. Straight spine, with closed hands and legs, with closed eyes, you have become a circle: that circle is represented by Shivalinga. You must have seen the Shivalinga -- the phallic symbol, as it is known in the West. In fact, it is the inner bio-energy circle, just egg shaped.

When your body energy flows rightly, it becomes like an egg: the shape is like an egg, exactly like an egg. And that is symbolized in the Shivalinga. You become a Shiva. When the energy is flowing into yourself again and again, not moving out, then languor disappears. It will not disappear by talking; it will not disappear by reading scriptures; it will not disappear by philosophizing. It will disappear only when your energy is not leaking.

Try to preserve it. The more you preserve, the better. But in the West, something just the opposite is being taught -- that it is good to release energy through sex, this and that -- release energy. It is good if you are not using it in any other way; otherwise you will get mad. And whenever there is too much energy, it is better to release it through sex. Sex is the simplest method to release it.

But it can be used, can be made creative It can give you a rebirth, a resurrection. You can know millions of euphoric stages through it; you can rise higher and higher through it. It is the ladder to reach the God. If you go on every day releasing it, you will never have such built up energy that you can take even the first step towards the divine. Preserve

Patanjali is against sex, and that is the difference between Patanjali and tantra. Tantra uses sex as a method; Patanjali wants you to bypass it. And there are persons, almost fifty percent, to whom tantra will suit; and fifty percent to whom yoga will suit. One has to find what will suit him. Both can be used, and through both, people reach. And neither is wrong or right. It depends on you. One will be right for you and one wrong for you, but remember, for you It is not an absolute categorical statement.

Something may be right for you and wrong for somebody else. And both the systems were born together, tantra and yoga -- twin systems, exactly at the same time -- this is the synchronicity. As if man and woman need each other, tantra and yoga need each other; they become a complete thing. If there is only yoga, then only fifty percent can reach; fifty percent will be in trouble. If there is only tantra, then fifty percent can reach; the other fifty percent will be in trouble. And this has happened.

And sometimes, not knowing where you are moving, what you are doing, if you go on without a Master, not knowing who you are and what will suit you... You may be a woman and just dressed like a man, and you think yourself a man -- then you will be in trouble. You may be a man and dressed like a woman, and you think yourself a woman -- you will be in trouble.

Trouble arises whenever you don't understand who you are. A Master is needed to give you clear-cut direction that this is for you. So remember; whenever I say something, that this is for you, don't go on

spreading to others, because it has been specifically told to you. People are curious. If you tell them, they will try. It may not be for them. It may be harmful even. And remember, if it is not helpful, it is going to be harmful. There is no in-between. Something is either helpful for you or harmful.

Languor is one of the greatest obstacles, but it disappears through the chanting of Aum. The Aum creates within you the Shivalinga, the egg-shaped energy circle. When you become perceptive you can even see it. With your closed eyes if you chant Aum for few months meditate, you can see within you, your body has disappeared. There will be just a bio-energy, an electric phenomenon, and the shape will be the Shivalinga shape.

The moment this happens to you, languor has disappeared. Now you are a high energy. Now you can move mountains. Now you will feel talk is not enough -- something has to be done. And the energy level is so high that something can be done now. People come to me and they ask me what to do, but I look at them and I see that they are leaking energy; they cannot do anything. The first thing is to drop this leakage. Only when you have energy, then ask what can be done.

"Doubt" -- Sanskrit has many words for doubt, English has only one word. So try to understand, I will explain you. There is a doubt against trust. In Sanskrit it is called *shanka* -- doubt against trust, one pair. Then there is a doubt called *sanshaya* -- Patanjali is talking about *sanshaya* now -- doubt against certainty, against decisiveness. A man of uncertainty, a man who is not decisive, he is in *sanshaya* -- in doubt. This is not against trust because trust is to trust in somebody. This is against self-confidence; you don't trust in yourself. That's a different thing.

So whatsoever you do, you are not certain whether you want to do it or don't want to do it, whether it will be good to go into it or not -- an indecisiveness. With an indecisive mind, you cannot enter on the path -- not on the path of Patanjali. You have to be decisive You have to take a decision Difficult it is because a part of you always goes on saying no. Then how to take the decision? Think about as much as you can; give it as much time as you can. Think all the possibilities, all the alternatives and then decide. And once you decide, then drop a;l doubting.

Before that, use it: do whatsoever you can do with the doubt. Think all the possibilities and then choose. Of course it is not going to be a total decision; in the beginning it is not possible. It will be a major decision -- majority of your mind will say yes. Once you decide, then never doubt. The doubt will raise its head. You simply say, "I have decided -- finished It is not a total decision; all doubts are not discarded. But whatsoever could be done, I have done. I have thought it out as completely as it was possible and I have chosen."

Once you choose then never give doubt again any cooperation, because doubt exists in you through your cooperation. You go on giving energy to it, and again and again you start thinking about it. Then an indecisiveness is created. Indecisiveness is a very bad state of affairs -- you are in a very bad shape. If you cannot decide anything, how can you do? How can you act?

How Aum -- the sound and the meditation -- will help? It helps, because once you become silent, peaceful, decision becomes easier. Then you are no more a crowd, not a chaos: many voices talking together and you don't know which voice is yours. Aum, the chanting, the meditating on it -- voices become silent. Many voices -- now you can see they are not yours. Your mother is speaking, your father is speaking, your brothers, your teachers, they are not yours. You can discard them easily because they don't need any attention.

When you become silent under the chanting of Aum, you are sheltered, calm, quiet, collected. In that collectedness you can see which is the real voice which is coming from you, which is authentic. It is as if you are standing in a marketplace, and many people are talking and many things are going on, and you cannot decide what is happening. In a share-market, people are shouting -- they know their language -- you cannot understand what is happening, whether they have gone mad or not.

Then you move to a Himalayan retreat. You sit in a cave, you simply chant. You simply calm down yourself, all nervousness disappears, you become one, collected. In that moment, decisiveness is possible. And then decide, and then don't look back. Then forget -- it is decided and decided. Now there is no going back. Then go ahead.

Sometimes the doubt will follow, bark at you just like a dog. But if you don't listen, don't pay attention, by and by it stops. Give it a chance, think all that is possible, and once decided, drop it, and *aumkar* will help you to come to a decisiveness. Here, doubt means indecisiveness, carelessness. The Sanskrit word is *pramad*. The *pramad* means as if one is walking in sleep. Carelessness is part of it; exact translation will be, "Don't be a zombie: don't walk in hypnosis."

But you live in hypnosis not knowing it at all. The whole society is trying to hypnotize you for certain things, and that creates *pramad*: that creates a sleepiness in you. What is happening? You are not aware, otherwise you will be simply surprised what is happening. It is so familiar. That's why you don't become aware. You are being pulled by many manipulators, and their method of manipulating you is creating hypnosis in you.

For example, on every radio, on every TV screen, on every film, on every newspaper, magazine, they go on advertising for a certain thing -- "Lux toilet soap". You think you are not affected, but every day you hear, "Lux toilet soap, Lux toilet soap, Lux toilet soap". It is a chanting. In the night, on the streets, neon lights say "lux toilet soap." And now they have found it out that if you flicker the light it is more impressive. If it goes on and off, then it is even more impressive because then you have to read it again: "Lux toilet soap". Then the light goes on, comes again, and you have to read it again: "lux toilet soap".

You are chanting Aum It is going deeper in your subconscious. You think you are not bothered, you think you are not befooled by these people -- all these beautiful naked women standing near Lux toilet soap and saying, 'Why I am beautiful? Why my face is so beautiful? Because of Lux toilet soap." You know that you are not, but you are affected. Suddenly, one day you go to the market, go to the shop, and you ask for a Lux toilet soap. The shopkeeper asks, 'Which soap?" Then suddenly it bubbles up: "Lux toilet soap".

You are being hypnotized by the businessmen, political leaders, educationists, priests, because everybody has an investment in you if you are hypnotized. Then you can be used. The politicians go on saying that "This is your mother country, and if the mother country is in difficulty, go to the war: become a martyr."

What nonsense The whole earth is your mother. Is earth divided into India, Pakistan, Germany, England, or is it one? But the politicians are continuously hammering your mind that only this part of the earth is your mother; you have to save it. Even if your life is lost, it is very good. And they go on: devotion to the country, nationalism, patriotism -- all nonsense terms, but if they are hammered continuously, you become hypnotized. Then you can sacrifice yourself.

You are sacrificing your life in a hypnosis because of slogans. A flag, an ordinary piece of cloth, becomes so important through hypnosis. This is "our national flag" -- millions can die for it. If there are beings on other planets and they look sometimes at the earth, they will think, "These people are simply mad." For a cloth -- a piece of cloth -- because you have insulted "our flag", and this Cannot be tolerated...

Then religions go on preaching: you are a Christian, a Hindu, a Mohammedan, this and that, and they make you feel that you are a Christian, and then you are on a crusade: "Kill others who are not Christians. This is your duty And they teach you such absurd things, but you still believe because they go on saying it. Adolf Hitler says in his autobiography, "Mein Kampf", that if you repeat a lie continuously it becomes a truth. And he knows. Nobody knows as well as he knows because he repeated himself and created the phenomenon.

Pramad means a state of hypnosis, manipulated, moving sleepily. Then carelessness is bound to come because you are not yourself. Then you do everything without any care. You move and stumble on. In relationship with things, with persons, you continuously are stumbling; you are not going anywhere, you are just like a drunkard. But everybody else is just like you, so you don't have the opportunity to feel that you are a drunkard.

Be careful. How Aum will help you to be careful? It will drop hypnosis. In fact, if you simply chant Aum without meditating, it will also become a hypnosis: that is the difference between the ordinary chanting of a mantra and Patanjali's way. Chant it and remain aware.

If you chant Aum and remain aware, this Aum and its chanting will become a dehypnotizing force. It will destroy all the hypnosis that exists around you, that has been created in you by the society and the manipulators, politicians. It will be a dehypnotization.

Once it was asked in America, somebody asked Vivekananda that "What is the difference between ordinary hypnosis and your chanting of Aum?" He said, "Chanting of Aum is a dehypnosis: it is moving in the reverse gear." The process seems to be the same, but the gear is reverse. And how it becomes reverse? If you are meditating also, then by and by you become so silent and so aware, so careful, that nobody can hypnotize you. Now you are beyond the reach of priests and politicians -- the prisoners. Now, for the first time, you are an individual, and then you become careful. Then you move with care, each step with care because millions are the pitfalls all around you.

"Laziness" -- *alasya*: there is much laziness accumulated in you. It comes for certain reasons --

because you don't see the point of doing anything. And even if you do, nothing is achieved. If you don't do, nothing is lost. Then a laziness settles in the heart. Laziness means simply that you have lost the zest for life.

Children are not lazy. They are bubbling with energy. You have to force them to go to sleep; you have to force them to be silent; you have to force them to sit for few minutes in order to relax. They are not tense: this is your idea. They are full of energy -- such tiny beings with so much energy From where this energy comes? They are still unfrustrated. They don't know that in this life, whatsoever you do nothing is achieved. They are unaware -- blissfully unaware: that's why so much energy.

And you have been doing many things, and nothing is achieved -- laziness settles. It is like dust settling in you -- of all failures, frustrations, every dream gone sour. It settles Then you become lazy. In the morning, you think, "For what to get up again? For what" There is no answer. You have to get up because somehow bread is to be earned. And there is a wife, and there are children, and you are caught in the trap. You move to the office somehow; you come back somehow. There is no zest You drag You are not happy doing anything.

How the chanting of Aum and meditating on it will help it? It helps -- certainly helps, because when for the first time you chant Aum and watch and meditate, the first effort in your life seems to bring a fulfillment. You feel so happy chanting it, you feel so blissful chanting it, that the first effort has succeeded.

Now a new zest arises. The dust is being thrown. A new courage, a new confidence is attained. Now you think you also can do something, you can also achieve something. Everything is not a failure. Maybe the outward journey is a failure, but the inward journey is not a failure. Even the first step brings so many flowers. Now hope arises; confidence settles again. You are again a child -- of the inner world... a new birth. You can again laugh, run, play. Again you are born.

This is what Hindus call the twice-born. This is the next birth, a second birth. The first birth was in the outside world. It has proved a failure; that's why you feel so lethargic. And by the time one is forty, one starts thinking of death -- how to die, how to be finished.

If people don't commit suicide, it is not that they are happy. It is only simply because they don't see even any hope even in death. Even death seems to be hopeless. It is not because they love life that they are not committing suicide -- no They are so frustrated that they know that even death is not going to give anything. So why commit unnecessarily? Why take the trouble? So go on as things are.

"Sensuality": why you feel sensual, sexual? You feel sexual because you accumulate energy, unused energy, and you don't know what to do with it. So, naturally, at the first center of sex, it accumulates. And you don't know any other centers, and you don't know how it can flow upwards.

It is like you have got an airplane, but you don't know what it is so you search into it, and then you think, "It has wheels, so must be a sort of vehicle." So you yoke horses to it and use it as a bullock cart. It can be used. Then someday, by accident, you discover that bullocks are not needed. It has a certain engine in it, so you use it as a motor car. Then you go deeper and deeper in search. Then you wonder why these wings? Then one day you use it as it should be used -- as an airplane.

When you move inside you, you discover many things. But if you don't move, then there is only sexuality. You gather energy, then what to do with it? You don't know anything that you can fly upwards. You become a bullock cart: sex is behaving like a bullock cart. You gather energy. You eat food, you drink water, energy is created, energy is there; if you don't use it, you will go mad. Then the energy goes round and round within you. It makes you crazy. You have to do something. If you don't do something, you will go crazy; you will explode. Sex is the easiest safety valve -- energy moves back into nature.

This is foolish because the energy comes from the nature. You eat food: it is eating nature. You drink water; it is drinking nature. You take a sunbath; it is eating sun. Continuously, you are eating nature, and then you throw it out back to the nature. The whole thing seems to be baseless, useless, with no meaning. What is the use of it? Then you become lethargic.

The energy must go higher. You must become a transformer: through you nature must become supernature; only then there is meaning, significance. Through you matter must become mind; mind must become supermind. Through you nature must reach to the supernature: the lowest must become the highest. Only then there is a significance -- a felt significance.

Then your life has a deep, deep significance. You are not worthless; you are not like dirt. You are a god When you have moved through you the nature to the supernature, you have become a god. Patanjali is a god. You become a Master of Masters.

But, ordinarily, sensuality means that energy gathers, and you have to throw it out. You don't know what

to do with it. First you gather it: first you go on seeking for food, doing much effort to earn bread. Then you absorb the bread and create energy, because sex energy is the most refined energy in your body, the most refined And then you throw it out, and then you again go in the circle.

It is a vicious circle. When you throw it out, the body needs energy. You eat, collect, throw: how can you feel that you have some meaning? You seem to be in a rut leading nowhere. How Aum will help? How meditating on it will help? Once you start meditating on Aum, other centers start functioning.

When the energy flows, inside you becomes a circle. Then sex center is not the only center which is functioning. Your whole body becomes a circle. From the sex center it rises to the second, to the third, fourth, fifth, seventh center; then again sixth, fifth, fourth, third, second, first. It becomes an inner circle and it passes other centers.

Just because energy is accumulated, it rises high: the level of energy goes high, just like a dam: the water goes on coming from the river, and the dam is not allowing it to go out. The water rises high, and other centers, other chakras in your body, start opening -- because when the energy flows, they become dynamic forces, dynamos. They start functioning.

It is as if a waterfall and a dynamo start functioning; the waterfall is dry and the dynamo cannot start. When the energy flows upwards, your highest chakras start working, functioning. This is how Aum helps. It makes you calm, collected, one. Energy rises high; sensuality disappears. Sex becomes meaningless, childish, not yet gone, but becomes childish. You don't feel sensual; you don't have an urge for it.

It is still there. If you are not careful, it will take your grip again. You can fall, because this is not the ultimate happening. You are not yet crystalized but a glimpse has happened that the energy can give you inner ecstatic states. And sex is the lowest ecstasy. Higher ecstasies are possible. When the higher becomes possible, the lower disappears automatically. You need not renounce it. If you renounce, then your energy is not moving high. If the energy is moving high, there is no need to renounce. It simply becomes useless. It simply drops by itself. Non-functioning it becomes delusion.

As you are, psychoanalysts say that if you stop dreaming you will go mad. Dreams are needed because in your state of mind delusions are needed. Delusions, deceptions, illusions, dreams are needed because you are sleepy, and in sleep, dreams are a necessity.

They have been experimenting in America, that if you are not allowed for seven days to dream, immediately you start a delusion trip: with open eyes you start seeing things which are not. You start talking to persons which are not, you start seeing visions. You are mad. Just seven days no dreaming, and you become delusionary. Hallucinations start happening. Your dreams are a catharsis -- an inbuilt catharsis, so every night you delude yourself. By the morning you are a little sober, but by the evening again you have gathered much energy. In the night you have to dream and throw it out.

This happens to drivers, and many accidents happen because of this. In the night, accidents happen near about four, four o'clock in the morning, because the driver has been driving the whole night. He has not been dreaming; now the dream energy accumulates. And with open eyes he is driving and he starts seeing illusions. "The road is straight," he says. "There is nobody: no truck is coming." With open eyes he goes into a truck. Or he sees a truck coming, and just to avoid it -- and there was no truck -- just to avoid it, he crashes against a tree.

Much research has been done why so many accidents happen nearabout four. In fact, nearabout four you dream too much. Four to five, six, you dream too much That is dream time. You have slept well; now there is no need for sleep, you can dream. In the morning you dream, and that time if you don't dream, are not allowed to dream you will create delusions. You will dream with open eyes.

Delusion means dreaming with open eyes, but everybody is dreaming that way. You see a woman and you think she is absolutely beautiful. That may not be the case. You may be projecting an illusion on her. You may be sexually starved. Then energy is there and you delude. After two days, three days, the woman looks ordinary. You think you have been deceived. Nobody is deceiving you; you yourself... But you deluded. Lovers delude each other. They dream with open eyes and then they are frustrated. Nobody is at fault, just your state.

Patanjali says delusion will disappear if you chant Aum with mindfulness. How it will happen? -- because delusion means a dreaming state, when you are lost. You are no more there: just the dream is there. If you meditate on Aum, you have created the sound of Aum and you are a witness, you are there Your presence cannot allow any dream to happen Whenever you are, there is no dream. Whenever there is a dream, you are not. You both cannot be together. If you are there, the dream will disappear. Or, you will have to disappear. Both together cannot be. Dream and awareness never meet. That's why delusion

disappears by witnessing the sound of Aum.

"Impotency": impotency is also there, continuously felt. You feel yourself helpless: that is impotency. You feel you cannot do anything, you are worthless, of no use. You may pretend that you are somebody, but your pretension also shows that deep down you feel the nobodiness. You may pretend that you are very powerful, but your pretension is nothing but hiding.

Mulla Nasruddin entered a tavern with a sheet of paper in his hand and declared, "Here are the names of the people I can lick," -- hundred names. One man stood up: he was a tiny man; Mulla could have licked him. But he had two pistols around his belt. He came near with a pistol in his hand and he said, "Is my name also there?"

Mulla looked at him and said, "Yes." The man said, "You cannot lick me." Mulla said, "Are you sure?" The man said, "absolutely sure. Look" And he showed the pistol. Mulla said, "Then okay. I will cut your name out of the list."

You can pretend that you are very powerful, but whenever you come in an encounter you start feeling the helplessness and the powerlessness. Man is impotent because only the whole can be potent -- not man. The part cannot be potent. Only God is potent; man is impotent.

When you chant *aumkar*, Aum, for the first time you feel that you are no more an island. You become one part of the whole universal sound. For the first time you feel yourself potent, but now this potency need not be violent, need not be aggressive. In fact, a powerful man is never aggressive. Only impotent people become aggressive to prove themselves -- that we are powerful.

... AND INSTABILITY ARE THE OBSTACLES THAT DISTRACT THE MIND: you start one thing and then stop -- on and off -- you start again and then off. Nothing is possible with this instability. One has to persevere, to go on digging the hole at the same spot continuously. If you leave your effort, your mind is such after few days you will have to start from the ABC again; it rewinds itself, it unwinds itself. You do something for few days, then you leave. You will be thrown back to your first day of doing -- again ABC. Then you can do much without achieving anything. Aum will give you a taste.

Why you start and stop? People come to me and they say they meditated for one year, then they stopped. And I ask them, "How you were feeling?n They say, "very, very good we were feeling" -- but then why you stopped? Nobody stops when somebody is feeling very, very good. And they say "We were very happy and then we stopped." -- it is impossible. If you were happy, how can you stop? Then they say, "Not exactly happy."

But they are in trouble. They pretend even that they are happy. If you are happy in a certain thing, you continue. You stop only when it is a boring thing, a boredom, unhappiness. With Aum, Patanjali says, you will feel the first taste of dropping into the universal. That taste will become your happiness and instability will go. That's why he says chanting Aum and witnessing it all obstacles drop.

ANGUISH, DESPAIR, TREMORS AND IRREGULAR BREATHING ARE THE SYMPTOMS OF A DISTRACTED MIND.

These are the symptoms. Anguish: always anxiety-ridden, always split, always an anxious mind, always sad, in despair, subtle tremors in the body energy, because when the body energy is not running in a circle you have subtle tremors, a trembling, fear and irregular breathing. Then your breathing cannot be rhythmic. It cannot be a song; it cannot be a harmony. An irregular breathing...

These are the symptoms of a distracted mind, and against these are the symptoms of a mind who is centered. The chanting of Aum will make you centered. Your breathing will become rhythmic. Your tremors in the body will disappear; you will not be nervous. Sadness will be replaced by a happy feeling, a joy, a subtle blissfulness on your face, for no reason at all. Simply happy you are: just being here you are happy; just breathing you are happy. You don't demand much, and instead of anguish there will be bliss.

TO REMOVE THESE, MEDITATE ON ONE PRINCIPLE.

These symptoms of a distracted mind can be removed by meditating on one principle. That one principle is pranava-Aum, the universal sound.

Yoga: The Alpha and the Omega, Vol 2

Chapter #8
Chapter title: From Chaos to Chaos with Aum

8 January 1975 am in Buddha Hall

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The first question:

THE WAY SEEMS TO BE TOWARDS PEACE AND AWARENESS. WHY THEN IS EVERYONE AND EVERYTHING AROUND YOU IN SUCH A CHAOS?

BECAUSE I AM A CHAOS! And only out of a chaos a cosmos is born; there is no other way. You are like old, very old, ancient buildings; you cannot be renovated. For millions of lives you have been here. First you have to be demolished completely, and only then recreated.

Renovation is possible, but that won't help long. It will be just a surface decoration. Deep in your foundations you will remain the old, and the whole structure will always remain shaky. It can fall any day. New foundations are needed -- everything new. You have to be completely reborn, otherwise it will be a modification. You can be painted from the outside, but there is no way to paint the inner. The inner will remain the same -- the same old rotten thing.

A discontinuity is needed. You should not be allowed to continue. A gap... The old simply dies and the new comes out of it -- out of the death. And there is a gap between the old and the new; otherwise the old can go on continuing. All modifications are really to save the old, and I am not a modifier. And the chaos will continue for you if you resist it. Then it takes a long time.

If you allow it to happen, it can happen in a single moment also. If you allow it to happen, the old disappears and a new being comes into being. That new will be divine because it will not come out of the past; it will not come out of time. It will be timeless -- beyond time. It will not come out of you; you will not be a father and mother to it. It will come suddenly out of the blue.

That's why Buddha insists that it always come out of nothing. You are something; that is the misery. What you are in fact? Just the past. You go on accumulating the past; that's why you have become like ruins -- very ancient ones. Just see the point and don't try to continue the old. Drop it

Hence, around me there is going to be always chaos because I am continuously demolishing. I am destructive because that is the only way to be creative. I am like death because only then you can be born through me. It is right: there is chaos. There will always continue because new peoples will be coming. You will never find a settled establishment around me. New peoples will be coming and I will be demolishing them.

It can stop for you individually; if you allow me to destroy you completely, for you chaos will disappear. You will become a cosmos, a hidden harmony; a deep order. For you chaos will disappear, but around me it will continue because new ones will be coming. This has to be so; this has been always so.

It is not for the first time that you have asked me this. The same was asked to Buddha; the same was asked to Lao Tzu; the same will be asked again and again, because whenever there is a Master, that means he uses death as a method for resurrection. You must die; only then you can be reborn.

Chaos is beautiful because it is the womb, and your so-called order is ugly because it protects only the dead. Death is beautiful; dead is not beautiful -- remember the difference. Death is beautiful, I repeat, because death is a live force. Dead is not beautiful because dead is that place from where life has moved already. It is just a ruin. Don't be a dead one; don't carry the past. Drop it, and pass through death. You are afraid of death, but you are not afraid of dead.

Jesus called two fishermen to follow him, and the moment they were getting out of the town a man came running, and he said to the fishermen, "Where are you going? Your father has died. Come back." They asked Jesus, "Allow us few days so that we can go and do whatsoever is needed. Our father is dead and the last rituals have to be done." Jesus said, "Let the dead bury their dead. You don't bother. You follow me." What Jesus says? He says the whole town is dead -- they will take care: "Let the dead bury their dead. You follow me."

If you live in the past you are a dead thing. You are not an alive force. And there is only one way to become alive, and that is to die to the past, die to the dead. And this is not going to happen once and forever. Once you know the secret, each moment you have to die to the past, so no dust gathers on you. Then death becomes a constant reorientation, a constant rebirth.

Always remember: die to the past Whatsoever has passed, has passed. It is no more; it is nowhere. It only clings in the memory. It is only in your mind. Mind is the depository of all that is dead. That's why mind is the only block for life to flow. The dead bodies accumulate around the flow; they become the block.

All that I am doing here is in helping you to learn how to die because that's the first aspect of how to be reborn. Death is beautiful because life comes out of it fresh like dewdrops. So chaos is being used, and you will feel around me, and that will always be so, because somewhere or other somebody I am demolishing. In thousands of ways -- known to you, unknown to you -- I am demolishing you. I am shaking you out of your death, shaking you out of your past, trying to make you more aware and more alive.

In the old ancient Hindu scriptures it is said that a Master is a death. They knew that a Master has to be death, because out of that death -- revolution, mutation, transformation, transcendence. Death is an alchemy: it is the most subtle alchemy. Nature uses it. When somebody becomes very old and ancient, nature kills him.

You are afraid because you cling to the past. Otherwise you will be happy and you will welcome, and you will feel grateful to nature because always the old, the past, the dead, nature kills, and your life moves into a new body.

An old man becomes a new baby completely clean of the past. That's why nature helps you not to remember the past. Nature uses ways not to allow you to remember the past; otherwise you will be old the very moment you are born. Because the old man dies and is born as a new baby, so if he can remember the past he will be already old; the whole purpose will be lost.

Nature closes the past for you, so every birth seems to be a new birth. But you again start accumulating. When it is too much, nature will kill you again. One becomes capable to know his past lives only when one is dead to the past. Then nature opens the door. Then nature knows; now there is no need for nature to hide from you. You have attained to the constant newness, freshness of life. Now you know how to die: nature need not kill you.

Once you know that you are not the past, you are not the future but you are the very "presentness" of things, then whole nature opens its doors and mysteries. Your whole past -- millions of lives lived in many, many ways -- all reveal. Now it can be revealed because you will not be burdened by it. Now no past can burden you. And if you have come to know the alchemy of how to become continuously new, this will be your last life, because then there is no need to kill you and help you to be reborn. There is no need You are doing it yourself every moment.

That is the meaning why a Buddha disappears and never comes back, why an enlightened person is never born again; that is the secret: because he knows now death, and he uses it continuously. Every moment, whatsoever is past, is passed and dead, and he is freed of it. Every moment he dies to the past and is born anew. It becomes a flow, a river-like flow of gaining fresh life every moment. Then there is no need for nature to gather seventy years nonsense, rubbish, rot, and then kill this ruin of a man, and help him to be born again, and to put him in the same circle, because he will gather again.

This is a vicious circle. Hindus have called it the *sansar*. *Sansar* means the wheel: the wheel goes on moving again and again on the same route. An enlightened person is one who has dropped out -- out of the wheel. He says, "No more of it Nature need not kill me because now I kill myself every moment."

And if you are fresh, nature need not use death for you, but then there is no need for birth also, because

you are using birth continuously. Every moment you die to the past and are born to the present. That's why you feel a subtle freshness around a Buddha, as if he has taken a bath just now. You come near him and you feel a fragrance -- a fragrance of freshness. You can never meet the same Buddha again. Every moment he is new.

Hindus are very wise because thousands of years of encountering Buddhas, *jinas* -- conquerors of life, enlightened, awakened people, they have realized many truths. One of the truths you will see all around. No Buddha is depicted as old, no Mahavira is depicted as old. No statue, no picture exists; Krishna, Ram, Buddha, Mahavira, nobody, is depicted as old.

Not that they never became old: they became old. Buddha became old when he was eighty years. He was as old as anybody will become when he is eighty, but he is not depicted as old. The reason is inner: because whenever you will come near him, you will find him young and fresh. So the oldness was just on the body, not on him. And I have to demolish you because your body may be young, but your inner being is very very old and ancient, a ruin, just like the Greek ruins of Persepolis and others.

Inside you, you have a ruin of being, it has to be demolished, and I have to be a furnace, a fire, a death to you. That's the only way I can help and bring a cosmos within you, an order. And I am not working to enforce any order upon you because that won't help. Any order enforced from without will be just a propping thing for the old ancient ruin: it will not help.

I believe in an inner order. That happens with your own awareness and rebirth. That comes from within and spreads outwards. Just like a flower, it opens, and the petals move outwards from the center to the periphery. Only that order is real and beautiful which opens within you and spreads all around you. If order is enforced from without, a discipline given to you -- "Do this and don't do that" -- and you are forced to be a prisoner, that won't help because it won't change you.

Nothing can change from the outside. There is only one revolution, and that is that which comes from the within. But before that revolution happens you must be destroyed utterly. Only on your grave the new will be born. That's why there is chaos around me: because I am a chaos And I am using chaos as a method.

The second question:

IN DOING SADHANA ON AUM, IS IT BETTER TO REPEAT IT LIKE A MANTRA OR TO TRY TO HEAR IT AS AN INNER SOUND?

The mantra Aum has to be done in three stages. First, you should repeat it very loudly. That means it should come from the body -- first from the body because body is the main door. And let first the body be saturated with it.

So repeat it loudly. Move to a temple or in your room or somewhere where you can repeat it as loudly as you like. Use the whole body to repeat it, as if thousands of people are listening to you without microphone, and you have to be very loud so that the whole body trembles, shakes with it. And for few months, almost three months, you should not bother about anything else. The first stage is very important because it gives the foundation. Loudly, as if your every cell of the body is crying it, chanting it...

After three months, when you feel your body is completely saturated, deep down it has entered into the body cells. And when you say it loudly, it is not only the mouth: from head to toe, the whole body is repeating it. It comes If for three months you repeat it continuously at least one hour per day, within three months you will feel that it is not the mouth, it is the whole body. It happens -- it has happened many times

If you do it really honestly, authentically, and are not deceiving yourself, it is not lukewarm but a hundred-degree phenomenon, then even others can listen. They can put their ears to your feet, and when you say loudly they will listen it from your bones coming because the whole body can absorb sound and the whole body can create sound. There is no problem about it. Your mouth is just a part of the body -- a specialized part, that's all. If you try, your whole body can repeat it.

It happened: one Hindu sannyasin, Swami Ram, did it for many years, loudly chanting "Ram". Once he was staying in a Himalayan village with a friend. The friend was a very well-known Sikh writer, Sardar Purnasingh. In the middle of the night Pumasingh suddenly heard a chanting of "Ram, Ram, Ram". There was nobody else -- only Ram, Swami Ram, and himself. They both were sleeping on their cots, and the village was far away -- almost two, three miles away. There was nobody.

So Purnasingh got up, went around the cottage; there is nobody. And the more he went further from Ram, the sound was lesser and lesser. When he came back, the sound was again more. Then he came nearer Ram who was fast asleep. The moment he came nearer, the sound became even more loud. Then he put his ear to Ram's body. The whole body was vibrating with the sound of "Ram".

It happens. Your whole body can become saturated. This is the first step -- three months, six months -- but you must feel saturated. And the saturation is felt just like when you are hungry you take food -- you feel when the stomach is satisfied. The body must be satisfied first and if you continue, it may happen in three months or six months. Three months is the average limit; to few people it happens even before; to few it takes a little time more.

If it saturates the whole body, sex will disappear completely. The whole body is so soothed, it becomes so calm with the sound vibrating, that there is no need to throw the energy out, there is no need to release, and you will feel very, very powerful. But don't use this power -- because you can use, and all use will be misuse -- because this is just a first step.

Energy has to be gathered so that you can take the second step. If you use it... You can use -- because the power will be so much you can do many things -- you can simply say something and it will come true. At this stage it has been prohibited that you should not be active, and you should not say anything. You should not say somebody in anger that "Go and die," because this can happen. Your sound becomes so powerful when it is saturated with your whole body energy, so it is said at this stage no negative thing should be said -- even unknowingly. No negative thing should be said

You may be surprised, but it is good I should tell you: we were making a roof at the back of this house; it fell down. It fell down because of many of you. You are doing tremendous effort in meditation, and there were at least twenty persons who were thinking that it will fall.They helped: they helped it to fall. At least twenty persons were thinking continuously... When they were there, they will look at it, they will think it will fall because the shape was such that it was unlikely to their minds that it is going to remain.

It fell. And when it fell, they thought, "Of course we were right." This is the vicious circle. You are the cause and you think you were right. And you are all doing much effort in meditation. Whatsoever you think, can happen. Never think a negative thought when you are meditating. It is possible because you gain some power. But I am not concerned with the roof that it fell. Because of this falling many of you have lost a certain quantity of power; that is more a concern to me because nothing happens without your power used in it.

Those who were saying that it will fall... the roof fell. And they can watch themselves. For few days they remained very impotent, sad, depressed. They lost their power. They may be thinking they are sad because the roof has fallen -- no They were sad because they have lost a certain quantity of power, and life is an energy phenomenon.

When you don't meditate, there is not much problem. You can say whatsoever you like because you are impotent. But when you meditate, you should be watchful of every single word that you say because your every single word can create something around.

First step is to saturate the whole body, so the whole body becomes a chanting force. When you feel satisfied, then take the second step. And never use this power because this power has to be accumulated and to be used for the second step.

The second step is to close your mouth and repeat and chant the word Aum mentally -- first bodily, second mentally. Now the body should not be used at all. The throat, the tongue, the lips, everything, closed, the whole body locked and chanting only in the mind -- but as loudly as possible: the same loudness as you were using with the body. Now let the mind saturate with it. Three months again, let the mind saturate with it.

The same time will taken by the mind as it has been taken by the body. If you can attain the saturation within one month with the body, you will attain with one month in the mind also. If you attain in seven months with the body, seven months will be taken by the mind, because body and mind are not exactly two. They are rather body-mind -- psychosomatic phenomenon. One part is body, another part is mind: body is visible mind, mind is invisible body.

So let the other part, the subtle part of your personality, be saturated; repeat inside loudly. When the mind is filled, even more power is released within you. With the first, sex will disappear; with the second, love will disappear -- the love that you know, not the love that a Buddha knows, but your love will disappear.

Because sex is the bodily part of love and love is the mental part of sex. When love disappears, then

there is even more danger. You can be very, very fatal to others. If you say something, it will immediately happen. That's why, for the second state, total silence is proposed. When you are in the second stage, be completely silent.

And there will be a tendency to use the power, because you will be very curious about it, childish. And you will have so much energy that you would like to see what can happen. But don't use it and don't be juvenile, because the third step has to be still taken and energy is needed. That's why sex disappeared -- because energy has to be accumulated: love disappeared -- because subtle energy has to be accumulated.

And the third step is when the mind feels saturated. And you will come to know it when this happens; there is no need to ask how one will feel it. It is just like eating: you feel, "Now, enough" The mind will feel when it is enough. Then you start the third step. The third is: neither body has to be used nor mind has to be used. As you lock the body, now you lock the mind.

And it is easy. When you have been doing the chanting for three, four months, it is very easy: you simply lock the body, you simply lock the mind. Just listen, and you will hear a sound coming to you from your own heart of hearts. The Aum will be there as if somebody else is chanting; you are just the listener. This is the third step, and this third step will change your total being. All the barriers will drop and all the obstacles will disappear. So it can take almost nine months, average, if you put your total energy in it.

IN DOING SADHANA ON AUM IS IT BETTER TO REPEAT IT LIKE A MANTRA OR TO TRY TO HEAR IT AS AN INNER SOUND?

Right now you cannot hear it as an inner sound. The inner sound is there, but it is so silent, so subtle, and you don't have that ear to listen to it. The ear has to be developed. The body saturated, the mind saturated, only then you will have that ear -- the third ear, so to say -- that you can listen to the sound which is there always.

It is a cosmic sound; it is in and out. Put your ear to the tree and it is there, put your ear to the rock and it is there. But first your body-mind should be transcended, and you should gain more and more energy. The subtle will require tremendous energy to be heard.

With the first sex disappears, with the second step love disappears and with the third step everything that you have known disappears, as if you are no more -- dead, gone, dissolved. It is a death phenomenon, and if you don't escape and become scared, because there will be every tendency in you to escape, because this looks like an abyss, and you are falling into it and the abyss is bottomless... There seems to be no end to it. You become like a feather falling into a bottomless abyss -- falling and falling and falling -- and there seems to be no end to it.

You will get scared. You would like to run away from it. If you run away from it, the whole effort has been a wastage. And the running will be that you will start chanting the mantra Aum: that will be the first thing to do if you start running, because if you chant you are back into the mind. If you chant loudly you are back into the body.

So when one starts listening one should not chant because that chanting will be an escape. A mantra has to be chanted and then dropped. A mantra is complete only when you can drop it. If you go on chanting it, you will cling to it like a shelter, and whenever you will be afraid, you will come again and chant it.

That's why I say chant it so deeply that the body is saturated; there is no need to chant in the body again. The mind is saturated, there is no need to chant it; overflowing, there is no space to put more chanting into it. So you cannot escape. Only then the hearing of the soundless sound becomes possible.

Another friend has asked that:

BEFORE, YOU USED TO TALK ABOUT THE MANTRA HOO. THEN WHY YOU ARE EMPHASIZING NOW THE MANTRA AUM?

I am not emphasizing. I am simply explaining to you Patanjali. My emphasis remains for Hoo. And whatsoever I am saying about Aum, the same is applicable to Hoo. But my emphasis remains with Hoo.

As I told you, Patanjali existed five thousand years before. People were simple -- very simple, innocent. They could trust easily; they had not much of the mind. They were not head oriented: they were heart oriented. Aum is a mild sound -- soothing, non-violent, non-aggressive. If you chant Aum, it goes from the throat to the heart, never below it. Those were heart people -- Aum was enough for them: a mild dose, a homeopathic dose. was enough for them.

For you, it wont help much For you, Hoo will be more helpful. Hoo is a Sufi mantra. Just like Aum is a Hindu mantra, Hoo is a Mohammedan, Sufi mantra. Hoo was developed by Sufis for a country and race very aggressive, violent -- not simple people, not innocent -- cunning and clever, fighters. For them Hoo was invented.

Hoo is the last part of Allah. If you repeat "Allah-Allah-Allah-Allah" continuously, by and by, it takes the shape of "Allahoo-Allahoo-Allahoo". Then, by and by, the first part is to be dropped. It becomes "Lahoo-Lahoo-Lahoo". Then even "Lah" is to be dropped. It becomes "Hoo-Hoo-Hoo". It is very forceful, and it hits your sex center directly. It doesn't hit your heart: it hits your sex center.

For you Hoo will be helpful because now your heart is almost non-functioning. Love has disappeared; only sex has remained. Your sex center is functioning, not your love center, so Aum will not be of much help. Hoo will be a deeper help because your energy is not now near the heart. Your energy is near the sex center, and the sex center has to be hit directly so the energy rises upwards.

After a period of doing Hoo, you may feel that now you don't need that much of a dose. Then you can turn over to Aum. When you start feeling that now you exist near the heart, not near the sex center, only then can you use Aum -- not before it. But there is no need: Hoo can do the whole way.

But if you feel like, you can change. If you feel that now there is no need, you don't feel like sexual -- sex is not a worry to you, you don't think about it; it is not a cerebral imagination, you are not fascinated by it; a beautiful woman passes and you simply take a note that "Yes, a woman has passed," but nothing arises withit, you; your sex center is not hit, no energy moves in you -- then you can start Aum.

But no need: you can continue with Hoo. Hoo is a stronger dose. When you do Hoo, you can immediately feel it goes to the stomach -- to the center of *hara*, and then to the sex center. It forces the sex energy immediately upwards. It stirs the sex center.

And you are more head oriented. This always happens: people, countries, civilizations which are head oriented become sexual -- more sexual than heart oriented people. Heart oriented people are loving. Sex comes as a shadow of love; it is not important in itself. Heart oriented people don't think much because, really if you watch twenty-four hours, twenty-three hours you are thinking about sex.

Heart oriented people don't think about sex at all. When it happens, it happens. It is just like a body need. And it follows as a shadow to love: it never happens directly. They live in the middle -- the heart is the middle between head and sex centers -- you live in the head and in the sex. You move from these two extremes; you are never in the middle. When the sex is fulfilled, you move to the heart. When the sex desire arises, you move to the sex but you never stay in the middle. The pendulum moves right and left -- never stops in the middle.

Patanjali developed this method of chanting Aum for very simple people -- innocent villagers living with nature. For you... You can try it; if it helps, it is good. But my understanding about you is this, that it will not help more than one percent of you. Ninety-nine percent will be helped by the mantra Hoo. It is nearer you.

And, remember, when the mantra Hoo succeeds when you reach to the listening point, you will listen *aumkar*, not Hoo. You will listen Aum! The final phenomenon will be the same. It is just on the path... you are difficult people. Stronger doses are needed, that's all. But on the final stay, you will experience the same phenomenon.

My emphasis remains for Hoo because my emphasis depends not on Hindus or Mohammedans; my emphasis depends on you, what is your need. I am neither a Hindu nor a Mohammedan. I am nobody, so I am free. I can use anything from anywhere. A Hindu will feel guilty using Allah; a Mohammedan will feel guilty using Aum: but I am not fussy about such things. If Allah helps, it is beautiful; if *aumkar* helps, it is beautiful. I bring every method to you according to your need.

To me, all religions lead to the same; the goal is one. And all religions are like paths leading to the same summit. On the top, everything becomes one. Now it depends on you -- where you are -- and which path will be nearer. Aum will be very far from you; Hoo is very nearer. It is your need. My emphasis depends on your need. My emphasis is not theoretical; it is not sectarian. My emphasis is absolutely personal. I look at you and decide.

The fourth question:

YOU SAID THAT NEEDS ARE TO DO WITH THE BODY AND DESIRES ARE TO DO WITH THE MIND.

Before I answer this, one thing more has to be understood; then it will be possible for you to understand the answer to this question. You are not only body and mind: you are something else also -- the soul, the self -- the *atman*. Body has needs, the *atman* also has needs; just between the two is the mind which has desires. Body has needs -- hunger to be satisfied, thirst. A shelter is needed, food is needed, water is needed. Body has needs; the mind has desires. Nothing is needed, but mind creates false needs.

A desire is a false need. If you don't attend to it, you feel frustrated, a failure. If you attend to it, nothing is attained because in the first place, it was never a need: it never existed as a need.

You can fulfill a need; you cannot fulfill a desire. Desire is a dream -- a dream cannot be fulfilled; it has no roots, neither in the earth, nor in the sky. It has no roots Mind is a dreaming phenomenon. You ask for fame, name, prestige: even if you attain you will not attain anything because fame will not satisfy any need. It is not a need. You may become famous. If the whole earth knows about you, what -- what then? What will happen to you? What can you do with it? It is neither food nor drink. When the whole world knows you, you feel frustrated. What to do with it? It is useless.

Soul has needs again. Just as body has a need for food, soul has a need for food. Of course, the food is God then. You must remember Jesus saying to his disciples many times, "Eat me. I am your food. And let me be your drink." What he means? -- a different need. Unless it is satisfied, unless you can eat God, unless you become God by eating him, absorbing him -- he flows in your soul like blood, He becomes your consciousness -- you will remain unsatisfied.

The soul has needs: religion fulfills those needs. The body has needs: science fulfills those needs. Mind has desires or tries to fulfill, but cannot fulfill. It is just a boundary land where body and soul meet. When body and soul are separate, mind simply disappears. It has no existence of its own.

Now take this question:

YOU SAID THAT NEEDS ARE TO DO WITH THE BODY AND DESIRES ARE TO DO WITH THE MIND. WHICH OF THESE TWO BROUGHT US TO YOU?

There are three types of persons here around me: one who have come because of their body needs. They are frustrated with sex, frustrated with love, miserable in the body. They have come, they can be helped; their problem is honest, and once their body needs disappear, their soul needs will arise.

Then there is a second group who has come because of the soul needs. They can be helped because they have real needs. They have come not for their sex problems, love problems or body diseases, illnesses. They have not come for that. They have come to seek the truth; they have come to enter the mystery of life; they have come to know what this existence is.

And then there is a third group, and the third is greater of these both two. Those people have come because of their mind desires. They cannot be helped. They will hang around me for some time and then disappear. Or, if they hang around me a longer period, then I may reduce them either to body needs or to soul needs, but their mind needs cannot be fulfilled because they are not needs in the first place.

There are few persons who are here for egoistic reasons. Sannyas is an ego trip for them. They become special, extraordinary. They have failed in life: they couldn't attain to political power, they couldn't reach to wordly fame, they couldn't achieve wealth, material things. They feel nobodies. Now I give them sannyas, and without anything on their part, they become somebody important, special. Just by changing to orange, they think now they are not ordinary people -- they are the chosen few, different from everybody else. They will go in the world and condemn everybody, that "You are just worldly creatures Absolutely wrong you are. We are the saved ones, the chosen few."

These are mind desires. Remember not to be here for any mind desire. Otherwise you are simply wasting your time: they cannot be fulfilled. I am here to bring you out of your dreams; I am not here to fulfill your dreams. These people will bring all types of politics here because they are on the ego trip. They will bring all sorts of conflicts; they will create cliques. They will create a miniature world here, and they will create a hierarchy, that, "I am higher than you, holier than you." They will play the game of one-upmanship.

But they are fools. They should not be here in the first place. They have chosen a wrong place for their ego trips because I am here to kill their egos completely, to shatter them. That's why you feel so much chaos around me. Remember, you can be in a right place for wrong reasons. Then you miss, because the question

is not the place; the question is why you are here. If you are for your body needs, something can be done, and when your body needs are settled, your soul needs will arise.

If you are here for mind needs, drop those needs. They are not needs; they are dreams. Drop them as completely as possible. And don't ask how to drop them because nothing is to be done for them to drop. Just the very understanding that they are mind desires, is enough: they drop automatically.

The fifth question:

IS IT POSSIBLE TO FIND A SYNTHESIS BETWEEN YOGA AND TANTRA? DOES ONE LEAD TO ANOTHER?

No, it is impossible. It is as impossible as if you try to find a synthesis between man and woman. Then what will be the synthesis? -- third sex, an impotent person, will be the synthesis and that will neither be man nor woman. Rootless, that man will nowhere be...

Tantra is absolutely opposite, diametrically opposite than yoga. You cannot make any synthesis. And never try such things because you will be more and more confused. One is enough to confuse you; two will be too much. And they lead in different directions. They reach to the same summit; they reach to the same peak. Synthesis is there at the top, at the climax, but at the foothill, where the journey starts, they are absolutely different. One goes to the east, another goes to the west. They say goodbye to each other; they have their backs to each other. They are like man and woman -- different psychologies, beautiful in their difference.

If you make a synthesis, it becomes ugly. A woman has to be a woman -- so much of a woman that she becomes a polarity to man. In their polarities they are beautiful because in their polarities they are attracted to each other. In their polarities they are complementary, but you cannot synthesize. Synthesis will be just poor, synthesis will be just powerless. There will be no tension in it.

At the peak they meet, and that meeting is orgasm. Where man and woman meet, when their bodies dissolve, when they are not two things, when yin and yang are one, it becomes one circle of energy. For a moment, at the summit of bio-energy, they meet and then they fall again.

The same is with tantra and yoga. Tantra is feminine, yoga is male. Tantra is surrender, yoga is will. Tantra is effortlessness, yoga is effort -- tremendous effort. Tantra is passive, yoga is active. Tantra is like the earth, yoga is like the sky. They meet, but there is no synthesis. They meet at the top, but at the foothill where the journey starts, where you all are standing, you have to choose the path.

Paths cannot be synthesized. And people who try that, they confuse humanity. They confuse very deeply and they are not a help; they are very harmful. Paths cannot be synthesized -- only the end. Path has to be separate from another path -- perfectly separate, different in its very tone, being. When you follow tantra, you move through sex. That is tantra's path; you allow nature a total surrender. It is a let-go, you don't fight, it is not a path of a warrior. You don't struggle; you surrender wherever nature leads. Nature leads into sex you surrender to sex. You completely move into it with no guilt, with no concept of sin.

Tantra has no concept of sin, no guilt. Move into sex. Just remain alert, watching what is happening. Be alert, mindful what is going on. But don't try to control, don't try to contain yourself; allow the flow. Move into the woman; let the woman move into you. Let them become a circle and you remain a watcher. Through this watching and let-go, tantra achieves a transcendence. Sex disappears. This is one way to go beyond nature because going beyond sex is going beyond nature.

Whole nature is sexual. Flowers are there because they are sexual. All beauty exists because of some sexual phenomenon. A continuous game is on. Trees are attracting others, birds are calling others. Everywhere a sexual game is on. Nature is sex, and to achieve to the supersex is to go beyond sex. But tantra says use sex as a step. Don't fight with it: go beyond it, using it. Move through it, pass through it, and attain to the transcendence through experience. A watchful experience becomes transcendence.

Yoga says don't waste energy: bypass sex completely. No need to go into it: you can simply bypass. Conserve energy, and don't be befooled by nature. Fight nature, become a willpower; become a controlled being not floating anywhere. The whole yoga methods are how to make you capable so that there is no need to let go into the nature, no need to allow nature to have its own way. You become a master and you move on your own against nature, fighting nature. It is a way of the warrior -- the impeccable warrior who

continuously fights, and through fighting transcends.

These are totally different. Both lead to the same goal: choose one; don't try to synthesize. How can you synthesize? If you go through sex, yoga is dropped. How can you synthesize? If you leave sex, tantra is dropped. How can you synthesize? But remember, both lead to the same goal: transcendence is the goal. It depends on you -- on your type. Are you a warrior type, a man who fights continuously? Then yoga is your path. If you are not a warrior type, if you are passive -- in a subtle way feminine, you would not like to fight with anybody, really non-violent -- then tantra is the path, and because both lead to the same goal, there is no need to synthesize.

Synthesizers, to me, are always almost wrong. All Gandhis are wrong; whosoever synthesizes is wrong, because it is synthesizing allopathy with ayurvedic; it is synthesizing homeopathy with allopathic; it is synthesizing with Hindu and Mohammedan; it is synthesizing Buddha and Patanjali. No need to synthesize Each path in itself is perfect Each path in itself is so perfect, it doesn't need anything to be added to it; and any addition can be dangerous because a part may be functioning in a particular machine... may become a barrier into another.

You can take a part from an Impala car. It was functioning well into it, and you can put it into a Ford and it may create problems. A part functions in a pattern. A part depends on the pattern, on the whole. You cannot use simply a part anywhere. And what these synthesizers do? They take one part from one system, another part from another system; they make a hodge-podge, and if you follow these fellows you will become a hodge-podge. No need to synthesize. Just try to find out your type, feel your type, and there is no hurry; watch and feel your type.

Can you surrender? -- surrender to nature? -- then surrender. If you feel it is impossible, "I cannot surrender", then don't be depressed because there is another path which needs no surrender in this way, which gives you all opening to fight. And both lead to the same at the peak, when you have reached the Gourishankar. By and by, as you reach nearer and nearer to the peak, you see others are also reaching who were traveling on different paths.

Ramakrishna tried one of the greatest experiments in the whole history of humanity. When he became enlightened, after his enlightenment, he tried many paths. Nobody has done that ever because there is no need. You have attained to the peak; why be worried whether other paths lead to it or not? But Ramakrishna did a great service to humanity. He came back down to the foothill again and tried another path -- whether it also leads to the top or not. He tried many, and each time he reached to the same point.

This is his simile -- that at the foothill, paths are different. They move in different directions, even look opposite, contradictory. But at the top they meet -- synthesis is at the top. At the beginning, diversions, multiplicity; in the end, unity, oneness.

Don't bother about synthesis. You simply choose your path and stick to it. And don't be allured by others who will be calling to you to come to their path because it leads. Hindus have reached, Mohammedans have reached, Jews have reached, Christians have reached and the ultimate truth has no conditioning that if you are a Hindu only then you will reach.

The only thing to be worried about is to feel your type and choose. I am not against anything; I am for everything. Whatsoever you choose, I can help you that way. But no synthesis Don't try for synthesis.

The sixth question:

OFTEN WHEN YOU ARE TALKING TO US, WAVES OF ENERGY COME TO US OPENING OUR HEARTS AND BRINGING TEARS OF GRATITUDE. YOU HAVE SAID THAT YOU FILL US WHENEVER WE ARE OPEN, BUT OFTEN THIS PHENOMENON HAPPENS TO MANY PEOPLE AT THE SAME TIME, LIKE SHAKTIPAT. WHY DO YOU NOT GIVE US THIS WONDERFUL EXPERIENCE MORE OFTEN?

It is up to you. It is not that I am giving any experience to you. It is up to you; you can take it. It is not a giving because I am giving all the time. It is for you to be open and take it. And this is right, that it happens many times to many people together. Then the logical mind says I must be doing something; otherwise, why to so many people it is happening together?

No, I am not doing. But when one opens, the opening of one is infectious. Others immediately start opening. It is just like one starts coughing and others start coughing; it is infectious. One opens: you suddenly feel something is happening around; you also become open.

I am available continuously. Whenever you open, you can share me. Whenever you are closed, you cannot share. And it is not for me; it is up to you to do something. Of course it happens together, because one opens another, and then it goes on and on. It can become a flood-like phenomenon.

In Indonesia there is a particular method known as *latihan*. They use the word *opening*: one who is open can open others. The Master, one of the very, very significant men upon this earth right now, the Master of *latihan*, is a man called Bapak Subud. He has opened few people, and then he tells those people to go around the earth and open others.

And what they do? They do a very simple method. You will be able to understand it because you are doing many methods on the similar lines. One who is opened by Bapak Subud moves with a newcomer -- one who is to be opened -- the disciple. They stand in a closed room. The one who is already open, he raises his hands towards the sky. He opens himself, and the other simply stands there. Within a few minutes the other starts trembling. Something is happening, and when he is opened, opened to the infinite sky, to the infinite energy from the beyond, now he is allowed to open others.

And nobody knows what they do; even the doer never knows what he is doing. He simply stands there and the other is just standing nearby -- the neophyte. And they don't know... they ask Bapak Subud, "What is this?" They do it -- it happens -- but Bapak Subud never gives any explanation. He is not that type of man. He says, "You simply do. Don't bother why it happens. It happens"

The same happens here. One opens. Suddenly, the energy moves around him; he creates a milieu. You are near him; suddenly you feel a surge coming up, tears start flowing, your heart is full. You open; you help another... It becomes a chain reaction. The whole world can be opened; and once you are open, you know the knack of it. It is not a method; you simply know the knack of it. Then you simply put in a certain situation your mind, in a certain way your being: this is what I call prayer.

To me, prayer is not a verbal communication to the divine. Because how can you communicate with language with the divine? The divine has no language and whatsoever you say will not be understood. You can be understood not by language, but by your being. Being is the only language.

Try a small prayer method. In the night, when you are going to the bed, just kneel down near the bed. Put the light off, raise your both hands, close your eyes, and just feel as if you are under a waterfall -- an energy waterfall from the sky. In the beginning, it is an imagination. In the beginning it has to be an imagination. Within two, three days you start feeling that it is a real phenomenon -- you are under a waterfall -- your body starts shaking, as if a leaf in a strong wind. And the fall is so strong and tremendous you cannot contain it; it fills you pore to pore, from toe to head. You have become just an empty vessel and it fills you.

When you feel trembling coming to you, cooperate with it. Help the trembling to grow more, because the more you tremble, the more is the possibility for the infinite energy to descend in you, because your own inner energy becomes dynamic. When you are dynamic, you can meet the dynamic force; when you are static, you cannot meet the dynamic force.

When you tremble, energy is created within you. Energy attracts more energy. Become a vessel -- empty, filled, overflowing. When you feel now it is too much, unbearable, the fall is too much and you cannot bear it any more, bow down to the earth, kiss the earth and remain silent there as if you are pouring the energy into the earth.

Take from the sky; give back to the earth. You become just a medium in between. Bow down completely; become empty again. When you feel now you are empty, you will feel so silent, so calm, so collected Then raise your hands again. Feel the energy. Go down, kiss the earth: give the energy back to the earth.

Energy is sky, energy is earth. There are two types of energy: sky is always called the male because it gives, and earth is always called the female because it takes, it is like a womb. So take from the sky and give to the earth. And this has to be done seven times -- not less -- because each time the energy will penetrate one chakra of your body, and there are seven chakras.

Each time the energy will go deeper in you; it will stir a deeper core within you. Seven times is a must. Less you should not do because if you do less you will not be able to sleep. Energy will be there inside and you will feel restless. Do it seven times. More you can do, more there is no harm, but less not -- do it seven times or more.

And when you feel completely empty, go to sleep. Your whole night will become a happening. In sleep, you will become more and more silent. Dreams will stop. In the morning, you will feel a completely new being arising, resurrected. You are no more the old. The past is dropped; you are fresh and young.

Every night do it. Within three months many things will become possible. You will be open, and then you can open others. After doing three months this opening phenomenon, you can simply stand by the side of somebody and open yourself, and immediately you will feel that the other is shaking, trembling. Even if he doesn't know, even without his knowing you can open somebody. But don't do that because the other will be simply scared. He will think that something weird is happening.

Once opened, you can open others. It is an affection, and a beautiful infection: an infection of perfect health, not of any disease-an infection of wholeness, infection of holiness, infection of the sacred.

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THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS TOWARDS THE HAPPY, COMPASSION TOWARDS THE MISERABLE, JOY TOWARDS THE VIRTUOUS AND INDIFFERENCE TOWARDS THE EVIL.
THE MIND ALSO BECOMES TRANQUIL BY ALTERNATELY EXPELLING AND RETAINING THE BREATH.

WHEN MEDITATION PRODUCES EXTRAORDINARY SENSE PERCEPTIONS, THE MIND GAINS CONFIDENCE AND THIS HELPS PERSEVERANCE.
ALSO, MEDITATE ON THE INNER LIGHT WHICH IS SERENE AND BEYOND ALL SORROW.

ALSO MEDITATE ON ONE WHO HAS ATTAINED DESIRELESSNESS.
THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS TOWARDS THE HAPPY, COMPASSION TOWARDS THE MISERABLE, JOY TOWARDS THE VIRTUOUS AND INDIFFERENCE TOWARDS THE EVIL.

MANY THINGS HAVE TO be understood before you can understand this sutra. First, the natural attitudes: whenever you see somebody happy, you feel jealous -- not happy, never happy. You feel miserable. That's the natural attitude, the attitude that you have already got. And Patanjali says the mind becomes tranquil by cultivating attitudes of friendliness towards the happy -- very difficult. To be friendly with someone who is happy is one of the most difficult things in life.

Ordinarily, you think it is very easy. It is not! Just the opposite is the case. You feel jealous, you feel miserable. You may show happiness, but that's just a facade, a show, a mask. And how you can be happy? And how you can be tranquil, silent, if you have such an attitude?

Because the whole life is celebrating, millions of happinesses happening all over the universe, but if you have an attitude of jealousy, you will be miserable, you will be in a constant hell. And you will be in a hell precisely because all over there is heaven. You will create a hell for you -- a private hell -- because whole existence is celebrating.

If somebody is happy, what comes first to your mind? -- as if that happiness has been taken from you,

as if he has won and you are defeated, as if he has cheated you... Happiness is not a competition, so don't be worried. If somebody is happy, it does not mean that you cannot be happy, that he has taken happiness -- now how you can be happy. Happiness is not somewhere existing, which can be exhausted by happy people.

Why you feel jealous? If somebody is rich, maybe it is difficult for you to be rich because riches exist in a quantity. If somebody is powerful in a material way, it may be difficult for you to be powerful because power is a competition. But happiness is not a competition. Happiness exists in infinite quantity. Nobody has ever been able to exhaust it; there is no competition at all. If somebody is happy, why you feel jealous? And with jealousy enters hell in you.

Says Patanjali, when somebody is happy, feel happy, feel friendly. Then you also open a door towards happiness. In a subtle way, if you can feel friendly with someone who is happy, you immediately start sharing his happiness; it has become yours also -- immediately ! And happiness is not someTHING; it is not material. It is not something that somebody can cling to. You can share it. When a flower blooms, you can share it; when a bird sings, you can share it; when somebody is happy, you can share it. And the beauty is that it does not depend on his sharing. It depends on your partaking.

If it depended on his sharing, whether he shares or not, then it was totally a different thing. He may not like to share. But this is not a question at all, it does not depend on his sharing. When the sun rises in the morning you can be happy, and the sun cannot do anything about it. It cannot prevent you being happy. Somebody is happy: you can be friendly. It is totally your own attitude, and he cannot prevent you by sharing. Immediately you open a door, and his happiness flows towards you also.

This is the secret of creating a heaven all around you, and only within heaven can you be tranquil. How can you be tranquil in hell-fire? And nobody is creating it: you create it. So the basic thing to be understood is that whenever there is misery, hell, you are the cause of it. Never throw the responsibility on anybody else because that throwing of responsibility is escaping from the basic truth.

If you are miserable, only you -- absolutely only you -- are responsible. Look within and find the cause of it. And nobody wants to be miserable. If you can find the cause within you, you can throw it out. Nobody is standing in your way to prevent you. There is not a single obstacle to be happy.

But by being friendly towards happy people, you become attuned to happiness. They are flowering; you become friendly. They may not be friendly; that is none of your concern. They may not even know you -- that doesn't matter. But wherever there is a blooming, wherever there is bliss, wherever somebody is flower-ing, wherever somebody is dancing and is happy and is smiling, wherever there is celebration, you become friendly, you partake of it. It starts flowing within you, and nobody can prevent it. And when there is happiness all around you, you feel tranquil.

THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS TOWARDS THE HAPPY...

With the happy, you feel jealous -- in a subtle competition. With happy people, you feel yourself inferior. You always choose people around you who are unhappy. You become friendly with unhappy people because with unhappy people you feel superior. You always seek somebody who is below you. You are always afraid of the higher; you always seek the lower, and the more you seek the lower, the lower you fall. Then even more lower people are needed.

Seek the company of those who are higher than you -- higher in wisdom, higher in happiness, higher in tranquility, calmness, quiet, collectedness: always seek the company of the higher because that is the way how you become higher, how you transcend the valleys and reach to the peaks. That becomes a ladder. Always seek the company of the higher, the beautiful, the happy -- you will become more beautiful, you will become more happy.

And once the secret is known, once you know how one becomes more happy, how with others' happiness you create a situation for yourself also to be happy, then there is no barrier; then you can go as far as you like. You can become a god where no unhappiness exists.

Who is a god? A god is one who has learned the secret to be happy with the whole universe, with every flower and with every river and with every rock and every star, who has become one with this continuous eternal celebration, who celebrates, who doesn't bother whose celebration is this. Wherever there is a celebration, he participates. This art of participating in happiness is one of the foundations if you want to be happy. It has to be followed.

Just the opposite you have been doing: if somebody is happy, immediately you are shocked. How is it possible? How come you are not happy and he has become happy? There is injustice. This whole world is cheating you and there is no God. If God is, how come you are not happy and others are becoming happy? And these people who are happy, they are the exploiters, they are tricky, cunning. They live on your blood. They are sucking others' happiness.

Nobody is sucking anybody's happiness. Happiness is such a phenomenon, there is no need to suck it. It is an inner flowering; it doesn't come from the outside. Just by being happy with happy people you create the situation in Which your own inner flower starts blooming:

THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS...

You create the attitude of enmity. You can feel friendly with a sad person, and you think it is very virtuous. You can feel friendly with someone who is depressed, in misery, and you think it is something religious, something moral you are doing, but what are you doing, you don't know.

Whenever you feel friendly with someone who is sad, depressed, unhappy, miserable, you create misery for you. It looks very irreligious, Patanjali's attitude. It is not, because when you will understand his whole standpoint you will see what he means. He is very scientific. He is not a sentimental person, and sentimentality won't help you.

One has to be very very clear:

... COMPASSION TOWARDS THE MISERABLE...

Not friendliness -- compassion. Compassion is a different quality; friendliness is different. Friendliness means you are creating a situation in which you would like to be the same as the other person is, you would like to be the same as your friend. Compassion means that someone has fallen from his state. You would like to help him, but you would not like to be like him. You would like to give him a hand; you would like to bring him up, cheer him up. You would like to help him in every way, but you would not like to be like him because that is not a help.

Somebody is crying and weeping, and you sit by the side and you start crying and weeping: are you helping him? In what way? Somebody is miserable and you become miserable; are you helping him? You may be doubling his misery. He was alone miserable; now there are two persons miserable. But in showing sympathy to the miserable you are again playing a trick. Deep down, when you show sympathy to the miserable -- and remember, sympathy is not compassion; sympathy is friendliness. When you show sympathy and friendliness to a depressed, sad, miserable person, deep down you are feeling happy. Always there is an undercurrent of happiness. It has to be so because it is a simple arithmetic: when somebody is happy, you feel miserable, then how it is possible when somebody is miserable you can feel unhappy? Somebody is happy you feel miserable; then somebody is unhappy, deep down you feel very happy.

But you don't show it. Or;, if you are observed acutely even you show it -- even in your sympathy there is a subtle current of happiness. You feel good; you feel cheered up really, that it is not you who is unhappy, and you are in a position to show sympathy -- and you are higher, superior.

People always feel good when they can show sympathy to others; they are always cheered. Deep down they feel that they are not so miserable, thank God When somebody dies, immediately an undercurrent in you comes that you are still alive, thank God. And you can show sympathy and it costs nothing. Showing sympathy costs nothing, but compassion is a different thing. Compassion means you would like to kelp the other person; you would like to do whatsoever can be done; you would like to help him to come out of his misery. You are not happy about it, but you are not miserable also.

And just between the two exists compassion: Buddha is in compassion. He will not feel miserable with you because that is not going to help anybody, and he will not feel happy because there is no point in feeling happy. How can you feel happy when somebody is miserable? But he cannot feel unhappy also because that is not going to help. He will feel compassion. Compassion exists just in between these two. Compassion means he would like to help you to come out of it. He is for you, compassion means, but against your misery; he loves you, but not your misery. He would like to bring you up, but not your misery with you.

When you are sympathetic you start loving the misery, not the man who is miserable. And if suddenly

the man is cheered up and says, "Don't bother," you will feel shocked, because he never gave you a chance to be sympathetic and show him that how higher, superior and happy a being you are.

Don't be miserable with somebody who is miserable. Help him to come out of it. Never make misery an object of love; don't give any affection to misery, because if you give affection and you make it an object of love, you are opening a door for it. Sooner or later you will become miserable. Remain aloof. Compassion means remain aloof Extend your hand, remain aloof, help -- don't feel miserable, don't feel happy, because both are the same. When you feel miserable on the surface with somebody's misery, deep down runs the current of being happy. Both have to be dropped. Compassion will bring you tranquility of the mind.

Many people come to me; they are social reformers, revolutionaries, politicians, utopians, and they say, "How you can teach people meditation and silence when there is so much misery in the world?" They tell me, "This is selfish." They would like me to teach people to be miserable with others who are miserable. They don't know what they are saying but they feel very good -- doing social work, social service, they feel very good. And if suddenly the world becomes a heaven, and God says, "Now everything will be okay," you will find the social reformers and revolutionaries in absolute misery, because they will have nothing to do.

Khalil Gibran has written a small parable. In a city, in a big city, there was a dog who was a preacher and a missionary, and he preached to other dogs that "Stop barking. We waste almost ninety-nine percent of our energy in barking unnecessarily. That's why we have not been evolving. Stop barking unnecessarily."

But it is difficult for dogs to stop barking. That is an in-built process. Really they feel happy only when they bark. It is a catharsis. They feel silent when they have barked. So, they listened to the leader -- the revolutionary, the utopian, who was thinking of kingdom of gods, kingdom of dogs, somewhere in the coming future, where every dog is reformed and has become religious -- no barking, no fighting, everything is silent... a pacifist, must have been -- that missionary.

But dogs are dogs. They will listen to him and then they will say, "You are a great man, and whatsoever you say is true. But we are helpless, poor dogs. We don't understand such big things." So all the dogs felt guilty because they couldn't stop. And they believed in the message of the leader, and he was right: rationally, they could follow. But what to do with the bodies? The bodies are irrational. Whenever there will be a chance -- a sannyasin walking -- they will bark: a policeman, a postman... because they are against uniforms.

It was almost impossible for them, and they had settled it that "That dog is a great man, and we cannot follow. He is like an avatar -- something from the other shore. So we will worship him, but how can we follow him?n And that leader was always true to his word: he never barked. But one day everything failed. One night, dark night, the dogs decided that, "This great leader is always trying to convert us, and we never listen to him. At least once a year, on the birthday of the leader, we should keep complete fast: no barking -- absolute silence -- no matter how difficult. At least once a year we can do that," they decided.

And on that night not a single dog barked. The leader went from this corner to that, this street to that, to watch, because wherever dogs will be barking, he will preach. He started feeling very miserable because nobody is barking; the whole night completely silent, as if no dog exists... He went many places, watched, and by the midnight it was so impossible for him that he moved in a dark corner and barked!

The moment the other dogs heard that one has broken, they said, "Now there is no problem." They didn't know that the leader has done it. They thought one of them has broken the vow. But now it was impossible for them to contain; the whole city barked. The leader came out and he started preaching!

This will be the condition of your social revolution -- aries, reformers, Gandhians, Marxists and others -- all brands. They will be in such a difficulty if the world is really changed. If the world fulfills really the utopia of their minds and imaginations, they will commit suicide or they will go mad. Or they will start preaching just opposite, just the contradictory, just the opposite whatsoever they are preaching now.

They come to me and they say, "How you can tell people to be silent when the world is in such a misery?" They think first the misery has to be removed, then people will be silent? No, if people are silent misery can be removed, because only silence can remove the misery. Misery is an attitude. It is less concerned with material conditions, more concerned with the inner mind, the inner consciousness. Even a poor man can be happy, and once he is happy many things start falling in line.

Soon he may not be a poor man, because how can you be poor when you are happy? When you are happy, the whole world participates with you. When you are unhappy, everything goes wrong. You create all around a situation which helps your unhappiness to be there. This is the dynamics of the mind. It is a self-defeating system. You feel miserable, then more misery attracts towards you. When more misery

attracts you say, "How I can be silent? So much misery there." Then even more misery is attracted toward you. Then you say, "It is impossible now. And those who say they are happy must be telling lies: these Buddhas, Krishnas, they must be telling lies. These Patanjalis, they must be liars, because it is possible, so much misery?"

Then you are in a self-defeating system. You attract, and not only you attract for yourself: when one person is miserable, he helps others also to be miserable, because they are also fools like you. Seeing you in misery, they sympathize. When they sympathize, they become vulnerable. So it is just like that: one ill person infects the whole community.

Mulla Nasruddin's doctor sent him a bill. It was too much. His child was ill: Nasruddin's small son was ill. He phoned to the doctor that "This is too much." The doctor said, "But I had to come nine times to see your son, so that has to be accounted for." Nasruddin said, "And don't forget that my son infected the whole village, and you have been earning a lot. In fact you should pay me something."

When one person is miserable, he infects. Misery is infectious just as happiness is infectious. Ar;d if you are vulnerable towards misery -- as you are because you are always seeking unknowingly -- your mind seeks misery, because with misery you feel sympathy; with happiness you feel jealous.

Mulla Nasruddin's wife told me once that "If you are going to New Delhi -- the winter is coming -- you bring me a drop-dead coat." I was surprised. I couldn't follow what she means. I told her anyway, "I don't know much about coats, but I have never heard. What is a drop-dead coat?" She said, "You never heard?" and started laughing and said, "A drop-dead coat is a coat, when you put it on, neighbors drop dead!"

Unless others drop dead, you don't feel alive. Unless others are in misery, you don't feel happy. But how can you feel happy when others are unhappy, and how can you feel alive really when others are dead? We exist together. And sometimes you may be the cause of many people's misery. Then you are earning a karma. You may not have directly hit them; you may not have been violent to them. Subtle is the law You need not be a murderer, but if simply you infect people by your misery, you are participating in it; you are creating misery. And you are responsible for it, and you will have to pay for it. Very subtle is the mechanism!.

Just two, three days before it happened a sannyasin attacked Laxmi. You may not have observed that you all are responsible for it, because many of you have been feeling antagonism towards Laxmi. That sannyasin is just a victim, just the weakest link among you. He has expressed your antagonism, that's all, and he was the weakest; he became the victim, and now you will feel that he is responsible. That's not true. You participated. Subtle is the law!

How you participated? Deep down, whenever somebody managing -- and Laxmi is managing things around here... There are many situations in which you will feel antagonistic, in which she will have to say no to you, in which you will feel hurt -- it cannot be avoided -- in which you feel that enough attention is not being paid to you, in which you feel that you are treated as if you are nobody. Your ego feels hurt and you feel antagonism.

If many people feel antagonism towards a person, then the weakest amongst them will become the victim; he will do something. He was the craziest amongst you, that's right. But he alone is not responsible. If you have ever felt antagonism towards Laxmi, that is part and you have earned a karma, and unless you become so subtly aware you cannot become enlightened. Things are very complicated.

Now in the West also, psychoanalysts have found that the whole family is responsible if one person goes mad -- whole family! Now they think that the family has to be treated, not one person, because when one person goes mad that only shows that the whole family has inner tensions. This is the weakest of them all, so immediately he shows the whole thing, he becomes the expression of the whole family, and if you treat him it won't help. In the hospital he may be okay: back home he will fall ill again because the whole family has inner tensions and this is the weakest.

Children suffer too much because of parents. They are fighting; they are always creating anxiety and tension around the house. The whole house exists not as a peaceful community, but as an inner war and conflict. The child is vulnerable more; the child starts behaving in eccentric ways -- now you have an excuse that you are tense and worried because of the child. And now the father and mother both can be concerned with the child; they will take him to the psychoanalyst and the doctor, and they can forget their own conflict.

And this child becomes a cementing force, if he is ill; then they have to pay more attention to him. And now they have an excuse why they are worried and tense and in anguish -- because the child is ill -- and

they don't know just the reverse is the case... BECAUSE they are worried, tense in conflict. The child is innocent, tender; he can be affected immediately, he has no protection around him yet. And if the child becomes really healthy, the parents will be in more difficulty -- because then there is no excuse.

This is a community; you live here as a family. Many tensions are bound to be there, be aware. Be alert about those tensions because your tensions can create a force. They can become accumulative, and suddenly somebody who is weak, vulnerable, simple, may become the shelter of the accumulated force, and then he reacts in a way. Then you all can throw the responsibility on him. But that is not true if you ever have felt any antagonism, you are part of it. And the same is true in the greater world also.

When Godase murdered Gandhi, I never said that Godase is responsible. He was the weakest link; that is true. But the whole Hindu mind was responsible, deep currents of Hindu antagonism against Gandhi. The feeling that he is for Moslems, Mohammedans, was accumulating. This is an actual phenomenon: antagonism becomes accumulated. Just like a cloud, it hovers, and then somewhere a weak heart, a very unprotected man, becomes the victim. The cloud gets roots into him and then the explosion. And then everybody is freed: Godase is responsible -- murdering Gandhi -- so you can kill Godase and be finished. Then the whole country moves in the same way, and the Hindu mind remains the same: no change. Subtle is the law!

Always find the dynamics of mind. Only then you will be transformed; otherwise not.

THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS TOWARDS THE HAPPY, COMPASSION TOWARDS THE MISERABLE, JOY TOWARDS THE VIRTUOUS...

Look! Patanjali is making steps -- and beautiful and very subtle, but exactly scientific.

... JOY TOWARDS THE VIRTUOUS, AND INDIFFERENCE TOWARDS THE EVIL.

When you feel somebody is a virtuous man, joy, the ordinary attitude is that he must be deceiving. How anybody can be more virtuous than you? Hence so much criticism goes on.

Whenever there is somebody who is virtuous, you immediately start criticizing, you start finding faults with him. Somehow or other you have to bring him down. He cannot be virtuous. You cannot believe this. Patanjali says joy, because if you criticize a virtuous man, deep down you are criticizing virtue. If you criticize a virtuous man, you are coming to a point to believe that virtue is impossible in this world. Then you will feel at ease. Then you can move on your evil ways easily because, "Nobody is virtuous; everybody is just like me -- even worse than me." That's why so much condemnation goes on -- criticism, condemnation.

If somebody says, "That person is a very beautiful person," you immediately find something to criticize. You cannot tolerate -- because if somebody is virtuous and you are not, your ego is shattered, and then you start feeling that "I have to change myself," which is an arduous effort. The simple is to condemn; the simple is to criticize; the simple is to say, "No! Prove! What are you saying? First, prove how he is virtuous!" And it is difficult to prove virtue; it is very easy to unprove anything. It is very difficult to prove!

One of the greatest Russian storytellers is Turgenev. He has written a story. The story is that in a small village a man was thought to be stupid, and he was. And the whole town laughed at him. He was just like a fool, and everybody in the town enjoyed his foolishness. But he was tired of his foolishness, so he asked a wise man, "What to do?"

The wise man said, "Nothing! Simply, whenever somebody is praising somebody, you condemn. Somebody is saying that 'That man is a saint,' immediately say, 'No! I know well he is a sinner!' Somebody says, 'This book is very great,' immediately say, 'I have read it and studied it.' Don't bother whether you have read it or not; simply say, 'This is rubbish.' If somebody is saying, 'This painting is one of the greatest works of art,' simply say, 'But what it is? -- just a canvas and colors. A child can do it!' Criticize, say no, ask for proofs, and after seven days come to me."

Within seven days the town started feeling that this man is a genius: "We never knew about his talents, and he is a genius about everything. You show him a painting and he shows the faults. You show him a great book, and he shows the faults. He is such a great critical mind! An analyst! A genius!"

Seventh day he came to the wise man and he said, "Now there is no need to take any advice from you.

You are a fool!" The whole town used to believe in that sage, and they all said that "Our genius has said that he is a fool, he must be."

People always believe in the negative easily because to disprove a no is very difficult -- how can you prove? How can you prove that Jesus is son of God? How you will prove? Two thousand years, and Christian theology has been proving without proving it. But within seconds it was proved that he was a sinner, a vagabond, and they killed -- within seconds! Somebody said that "I have seen this man coming out of a prostitute's house" -- finished! Nobody bothers whether this man who is saying that "I have seen," is believable or not -- nobody bothers! The negative is always believed easily because it is also helping your ego. The positive is not believed.

You can say no whenever there is virtue. But you are not harming the virtuous man: you are harming you. You are self-destructive. You are, in fact, committing suicide slowly -- poisoning yourself. When you say that "This man is not virtuous, that man is not virtuous," what are you, in fact, creating? You are creating a milieu in which you will come to believe that virtue is impossible; and when virtue is impossible, there is no need to attempt. Then you fall down. Then you settle wherever you are. Growth becomes impossible. And you would like to settle, but then you settle in misery because you are miserable.

You all have settled completely. This settlement has to be broken; you have to be unsettled. Wherever you are you have to be uprooted and replanted in a higher plane, and that is possible only if you are joyful towards the virtuous.

... JOY TOWARDS THE VIRTUOUS AND INDIFFERENCE TOWARDS THE EVIL.

Don't even condemn evil.

The temptation is there; you would like to condemn even virtue. And Patanjali says don't condemn evil. Why? He knows the inner dynamics of the mind: because if you too much condemn evil, you pay too much attention to evil, and by and by, you become attuned to it. If you say that "This is wrong, that is wrong," you are paying too much attention to the wrong. You will become addicted with the wrong. If you pay too much attention to anything, you become hypnotized. And whatsoever you are condemning you will commit, because it will become an attraction, a deep-down attraction. Otherwise, why bother? They are sinners, but who are you to bother about them?

Jesus says, "Judge ye not..." That's what Patanjali means -- indifference; don't judge this way or that -- be indifferent. Don't say yes or no; don't condemn, don't appreciate. Simply leave it to the divine; it is none of your business. A man is a thief: it is his business. It is his and God's. Let them settle themselves; you don't come in. Who is asking you to come in? Jesus says, "Judge ye not..." Patanjali says, "Be indifferent."

One of the greatest. hypnotists of the world, Emile Coue, discovered a law -- law of hypnosis. He called it the Law of Reverse Effect. If you are too much against something, you will become a victim. See a new person learning bicycle on the road. The road is sixty feet wide, and there is a milestone by the side of the road. Even if you are a perfect cyclist and you make the target of the stone that "I will go and crash with the stone," sometimes you may miss. But never the new learner -- never! He never misses the cornerstone. In a subtle way, his cycle moves towards the stone, and sixty feet wide is the road! Even with blindfolded eyes you can move on it -- even if there is nobody on the road, it is completely silent, nobody is moving...

What happens to this new learner? A law is working. Emile Coue calls it the Law of the Reverse Effect. Immediately, because he is a learner, he is afraid, so he looks around, where is the fear point -- where he can go wrong? The whole road is okay, but this stone, this red stone by the corner, that is the danger: "I may crash with it." Now there is an affinity created. Now his attention is towards the stone; the whole road is forgotten. And he is a learner! His hands tremble, and he is looking at the stone, and by and by he feels that the cycle is moving. Once he feels the cycle...

The cycle has to follow your attention: cycle has no will of its own. It follows you wherever you are going, and you follow your eyes, and eyes follow a subtle hypnosis, an attentiveness. You are looking at the stone, the hands move that way. You become more and more afraid. The more you are afraid, the more caught, because now the stone seems to be an evil force, as if the stone is attracting you. The whole road is forgotten, the cycle is forgotten, the learner is forgotten. Only the stone is there; you are hypnotized. You will go and crash with the stone. Now you have fulfilled your mind; next time you will be more afraid. Now where to break out of it?

When you say that something is wrong, go in the monasteries -- the monks condemning sex. Sex has become the milestone. Twenty-four hours they are thinking about it: trying to avoid it is thinking about it.

The more you try to avoid it, the more you are hypnotized. That is why in the old scriptures it is said whenever a saint concentrates, beautiful girls from heaven come and try to disturb his mind. Why beautiful girls should be interested? Somebody is sitting under a tree with closed eyes, why beautiful girls will be interested in this man?

Nobody comes from anywhere, but he is so much against sex it becomes a hypnosis. He is so much hypnotized that now dreams become real. He opens the eyes and sees a beautiful naked girl standing there. You need a pornographic book to see a nude woman. If you go to the monastery you will not need a pornographic book: you create your pornography yourself all around. And then the seer, the man who was concentrating, becomes more afraid: he closes his eyes, clenches his fist. Now inside the woman is standing.

And you cannot find such beautiful women on this earth because they are creations of dream -- hypnosis byproducts -- and the more he becomes afraid, the more they are there. They will rub with his body, they will touch his head, they will cling and embrace him. He is completely mad, but this happens. This is happening to you also. Degrees may differ, but this is what is happening. Whatsoever you are against, you will be joined with it deep down.

Never be against anything. To be against evil is to fall a victim. Then you are falling in the hands of the evil. Indifference: if you follow indifference, it means it is none of your concern. Somebody is stealing: that is his karma. He will know and he will have to suffer. That is not your business at all: you don't think about it, don't pay any attention to it. There is a prostitute: she is selling her body -- that is her business. You don't have condemnation in you, otherwise you will be attracted towards her.

It happened -- a very old story -- that a saint and a prostitute lived together. They were neighbors, and then they died. The saint was very famous. Death came and started trying to take the saint to the hell. And they died on the Fame day, the prostitute also.

The saint was surprised because the prostitute was taken on the road towards heaven. So he said, "What is this? There seems some misunderstanding. I am the one who should be led towards heaven. And this is a prostitute!"

Death said, 'We know, but now if you want, we can explain you: there is no misunderstanding. There are the orders -- that the prostitute has to be brought to heaven and the saint has to be thrown into hell." The saint said, "But why?" Even the prostitute could not believe. She said, "Something must be wrong. I must be thrown in heaven? And he is a saint -- a great saint. We worshipped him. Take him to heaven."

Death said, "No, that's not possible, because he was a saint just on the surface, and he was thinking continuously of you. And when you will sing in the night, he will come and listen to you. He will stand just near the fence and listen to you. And millions of times he would like to go to see you, love you; millions of times he dreamed of you. He was continuously thinking about you. On the lips was the name of God; in the heart was the image of you."

And the same from the opposite direction was true with the prostitute. She was selling her body, but always thinking that she would like to have a life like this saint who lives in a temple. "How pure he is!" She dreamt about the saint, the purity, the saintliness, the virtue that she is missing. And when customers would have gone, she will pray to God that "Next time don't make me a prostitute again. Make me a worshipper; make me a meditator. I would like to serve in the temple."

And many times she thought to go into the temple, but thinking that she is so much in sin, it was not good to enter the temple: "The place is so holy and I am such a sinner." And many times she wanted to touch the feet of the saint, but thinking that that will not be good: "I am not worthy enough to touch his feet." So when the saint will pass, she will just collect the dust on the road from where the saint has passed, and she will worship that dust.

What you are outwardly is not the question. What is your inner hypnosis will decide your future course of life. Be indifferent to evil. Indifference does not mean apathy -- remember. These are subtle distinctions. Indifference doesn't mean apathy It does not mean that close your eyes, because even if you close you have taken a standpoint, attitude. It does not mean don't bother, because there also is a subtle condemnation. Indifference simply means as if it doesn't exist, as if it is not there. No attitude indifference means. You pass as if it is not happening.

Upeksha, the word Patanjali uses, is very beautiful. It is neither apathy nor antagonism nor escape. It is simple indifference without any attitude -- remember, without any attitude, because you can be indifferent with an attitude. You can think it is not worth -- it is not worthy of me to think about it. No, then you have an attitude, and a subtle condemnation is hidden in it. Indifference means simply, 'Who are you to decide, to judge?" You think about you, 'Who are you? How can you say what is evil and what is good? Who knows?"

Because life is such a complexity the evil becomes good, the good becomes evil -- they change. Sinners have been known to reach the ultimate; saints have been known to be thrown into hell. So who knows? And who are you? Who is asking you? You take care of yourself. Even if you can do that, enough you have done. You be more mindful and aware; then an indifference comes to you without any attitude.

It happened: Vivekananda, before he went to America and became a world-famous figure, stayed in Jaipur Maharaja's palace. The Maharaja was a lover of Vivekananda and Ramakrishna. As maharajas go, when Vivekananda came to stay in his palace he made a great festival out of it, and he called prostitutes to dance and sing in reception... as maharajas go: they have their own minds. He completely forgot that to receive a sannyasin with the singing of prostitutes and dancing of prostitutes doesn't suit. But he couldn't know anything else. He always knew that when you have to receive somebody, drinking, dancing has to be done.

And Vivekananda was still immature; he was not a perfect sannyasin yet. Had he been a perfect sannyasin, then there was indifference -- no problem -- but he was not indifferent yet. He has not gone that deep into Patanjali even. He was a young man, and a very suppressive one who was suppressing his sex and everything. When he saw the prostitutes, he simply locked his room and would not come out of it.

The Maharaja came and he asked his forgiveness. He said, 'We don't know. We have never received any sannyasin. We always receive kings, so we know the ways. So we are sorry, but now it will be too much insulting, because this is the greatest prostitute in the country -- and very costly. And we have paid, and to say her to move and go will be insulting to her, and if you don't come she will feel very much hurt. So come out."

But Vivekananda was afraid to come out; that's why I say he was still immature, still not a seasoned sannyasin. Still indifference is not there -- a condemnation: "A prostitute?" -- he was very angry, and he said, "No" Then the prostitute started singing without him, and she sang a song of a saint. The song is very beautiful. The song says that "I know that I am not worthy of you, but you could have been a little more compassionate. I am dirt on the road; that I know. But you need not be so antagonistic to me. I am nobody -- ignorant, a sinner. But you are a saint -- why are you afraid of me?"

It is said Vivekananda heard from his room. The prostitute was weeping and singing, and he felt -- he felt the whole situation of what he is doing. It is immature, childish. Why he is afraid? Fear exists only if you are attracted. You will be afraid of women if you are attracted of women. If you are not attracted, the fear disappears. What is the fear? An indifference comes without any antagonism.

He opened the door: he couldn't contain himself, he was defeated by the prostitute. The prostitute became victorious; he had to come out. He came and he sat, and he wrote in his diary that "A new revelation has been given to me by the divine. I was afraid... must be some lust within me. That's why I was afraid. But the woman defeated me completely, and I have never seen such a pure soul. The tears were so innocent and the singing and the dancing were so holy that I would have missed. And sitting near her, for the first time I became aware that it is not a question who is there outside; it is a question what is."

That night he wrote in his diary that 'Now I can even sleep with that woman in the bed and there will be no fear." He transcended. That prostitute helped him to transcend. This is a miracle. Ramakrishna couldn't help and a prostitute helped him. So nobody knows from where the help will come. Nobody knows what is evil and what is good. Who can decide? Mind is impotent and helpless. So don't take any attitude: that is the meaning of being indifferent.

THE MIND ALSO BECOMES TRANQUIL BY ALTERNATELY EXPELLING AND RETAINING THE BREATH.

Patanjali gives other alternatives also. If you can do this -- being happy with happy people, friendly; compassion with the miserable, joy with the virtuous, indifference with the evil ones -- if you can do this, then you enter from the transformation of the mind towards the supermind. If you cannot do -- because it is difficult, not easy -- then there are other ways. Don't feel depressed.
Says Patanjali:

THE MIND ALSO BECOMES TRANQUIL BY ALTERNATELY EXPELLING AND RETAINING THE BREATH.

Then you enter through the physiology. This is entering through the mind -- the first: the second is

entering through the physiology.

Breathing and thinking are deeply connected, as if they are two poles of one thing. You also sometimes become aware, if you are a little mindful, that whenever the mind changes, the breathing changes. For example, you are angry: immediately the breathing changes, the rhythm is gone. The breathing has a different quality. It is non-rhythmic.

When you have passion, lust, sex takes over, the breathing changes; it becomes feverish, mad. when you are silent, just not doing anything, just feeling very relaxed, the breathing has a different rhythm. If you watch, 'and Patanjali must have watched very deeply... he says if you watch deeply you can find what type of breathing and its rhythm creates what type of mind. If you feel friendly, the breathing is different. If you feel antagonistic, angry, the breathing is different. So either change the mind and the breathing will change, or you can do the opposite: change the breathing and the mind will change. Change the rhythm of breathing, and the mind will immediately change.

When you feel happy, silent, joyous, remember the rhythm of the breathing. Next time when anger comes, you don't allow the breathing to change; you retain the rhythm of breathing as if you are happy. Anger is not possible then because the breathing creates the situation. The breathing forces the inner glands in the body which release chemicals in the blood.

That's why you become red when you are angry: certain chemicals have come into the blood, and you become feverish. Your temperature goes high. The body is ready to fight or take flight; the body is in an emergency. Through hammering of the breathing, this change comes.

Don't change the breathing. Just retain as if you are silent; just the breathing just has to follow a silent pattern -- you will feel it impossible to become angry. When you are feeling very passionate, lust, sex takes over. Just try to be tranquil in the breathing, and you feel sex has disappeared.

Here he suggests a method:

THE MIND ALSO BECOMES TRANQUIL BY ALTERNATELY EXPELLING AND RETAINING THE BREATH.

You can do two things: whenever you feel the mind is not tranquil -- tense, worried, chattering, anxiety, constantly dreaming -- do one thing: first exhale deeply. Always start by exhaling. Exhale deeply: as much as you can, throw the air out. With the throwing of the air the mood will be thrown out, because breathing is everything.

And then expel the breath as far as possible. Take the belly in and retain for few seconds -- don't inhale. Let the air be out, and you don't inhale for few seconds. Then allow the body to inhale. Inhale deeply -- as much as you can. Again stop for few seconds. The same should be the gap as you retain the breath out -- if you retain for three seconds, retain the breath in three seconds. Throw it out; retain for three seconds. Take in; retain for three seconds. But it has to be thrown out completely. Exhale totally and inhale totally, and make a rhythm. Retain, in; retain, out. Retain, in; retain, out. Immediately you will feel a change coming into your whole being. The mood is gone. A new climate has entered into you.

What happens? Why is it so? For many reasons: one, when you start creating this rhythm, your mind is completely diverted. You cannot be angry, because a new thing has started, and mind cannot have two things together. Your mind is now filled with exhaling, inhaling, retaining, creating a rhythm. You are completely absorbed in it, the cooperation with anger is broken: one thing.

This exhaling, inhaling, cleanses the whole body. When you exhale out and retain for three seconds or five seconds -- as much as you want, as much as you can -- what happens inside? The whole body throws all that is poisonous into the blood. Air is out and the body gets a gap. In that gap all the poisons are thrown out. They come to the heart, they accumulate there -- poisonous gases, nitrogen, carbon dioxide, they all gather together there.

You don't give a chance for them to gather together. You go on breathing in and out. There is no gap, no pause. In that pause, a gap is created, an emptiness. In that emptiness, everything flows and fills it. Then you take a deep inhalation and then you retain. All those poisonous gases become mixed with the breathing; then you again exhale and throw them out. Again pause. Let the poisons gather. And this is a way of throwing things out.

Mind and breath are so much connected -- have to be, because breathing is life. A man can be without mind, but cannot be without breathing. Breathing is deeper than mind. Your brain can be operated completely; you will be alive if you can breathe. If the breathing continues, you will be alive. The brain can

be taken out completely. You will vegetate, but you will be alive. You will not be able to open the eyes and talk or do anything, but on the bed you can be alive, vegetating for many years. But mind cannot If the breathing stops, mind disappears.

Yoga found this basic thing -- that breathing is deeper than thinking. If you change breathing, you change thinking. And once you know the key, that breathing has the key, you can create any climate that you want: it is up to you. The way you breathe it depends on it. Just you do one thing: for seven days, you just make a notebook of the different types of breathing that happen with different moods. You are angry: take a notebook and just count breathing -- how much you inhale and how much you exhale. Five counts you inhale, three counts you exhale -- note it down.

Sometime you are feeling very, very beautiful -- note it down, what is the proportion of inhalation and exhalation, what is the length, is there any pause -- note it down. And for seven days just make a diary to feel your own breathing, how it is connected with your moods. Then you can sort it out. Then whenever you want to drop a mood, just use the opposite pattern. Or, if you want to bring a mood, then use the pattern.

Actors, knowingly, unknowingly, come to know it because sometimes they have to be angry without being angry. So what they will do? They will have to create the breathing pattern. They may not be aware, but they will start breathing as if they are angry, and soon the blood rushes in and poisons are released. And without being angry their eyes are red, and they are in a subtle anger state without being angry. They have to make love without being in love; they have to show love without being in love. How they do it? They know a certain secret of yoga.

That's why I always say a yogi can become the most perfect actor. He isl His stage is vast, that's all. He is acting -- not acting on the stage, but on the stage of the world. He is an actor; he is not a doer. And the difference is that he is taking part in a great drama and he can remain a witness to it and he can remain aloof and detached.

WHEN MEDITATION PRODUCES EXTRAORDINARY SENSE PERCEPTIONS, THE MIND GAINS CONFIDENCE AND THIS HELPS PERSEVERANCE.

If you work out your breathing pattern, and you find the secret keys how to change the climate of the mind how to change the moods... And if you work from both the poles, that will be better. And try to be friendly towards happy, indifferent towards the evil, and continue the change and transformation of your breathing patterns also. Then there will be extraordinary sense perceptions.

If you have taken LSD, marijuana, hashish, then you know extraordinary sense perceptions happen. You look ordinary things, and they become extraordinary. Aldous Huxley remembers that when he took for the first time LSD he was sitting before an ordinary chair, and when he became more and more deep with the drug, when he was on, the chair immediately started changing color. Radiant it became: an ordinary chair -- he had never paid any attention to it -- became so beautiful, many colors coming out of it, as if it is made of diamonds. Such beautiful shapes and nuances that he couldn't believe his eyes, what is happening. Later on he remembered this must have happened to Van Gogh, because he has painted a chair almost exactly the same.

A poet need not take LSD. He has an inbuilt system of throwing LSD in the body. That is the difference between a poet and an ordinary man. That's why they say a poet is born, not made: because he has an extra-ordinary body structure. The chemicals in his body have a different quantity and quality to them. That's why where you don't see anything he sees miracles. You see an ordinary tree, and he sees something unbelievable. You see ordinary clouds: a poet, if he is really a poet, never sees anything ordinary; everything is extra-ordinarily beautiful.

The same happens to a yOgi: because when you change your breathing and your attitudes, your body chemistry changes its pattern; you are going through a chemical transformation, and then your eyes become clear, a new perceptivity happens. The old same tree becomes absolutely new. You never knew the shade of its green: it becomes radiant. The whole world all around you takes a new shape. It is a paradise now -- not the ordinary old rotten earth.

People around you are no more the same. Your ordinary wife becomes a most beautiful woman. Everything changes with your clarity of perception. When your eyes change, everything changes. Says Patanjali,

WHEN MEDITATION PRODUCES EXTRAORDINARY SENSE PERCEPTIONS, THE MIND GAINS CONFIDENCE AND THAT HELPS PERSEVERANCE.

Then you become confident that you are on the right path. The world is becoming more and more beautiful the ugliness is disappearing. The world is becoming more and more a harmony; the discord is disappearing. The world iS becoming more and more home, you are feeling more and more at ease in it. It is friendly. It is a love affair with you and the universe. You become more confident, and more perseverance comes to your effort.

ALSO, MEDITATE ON THE INNER LIGHT WHICH IS SERENE, BEYOND ALL SORROW.

This can be done only when you have attained a certain quality Of perceptivity. Then you can close the eyes and you can find a flame -- a beautiful flame near the heart, a blue light. But right now you cannot see it. It is there, it has been always there. When you die, that blue light goes out of your body. But you cannot see it because when you were alive you couldn't see it.

And others will also be not able to see it, that something is going out; but Kirlian in Soviet Russia, he has taken photographs with very sensitive films. When a person dies, something happens around. Some body-energy, some light-like thing, leaves, goes and disappears into the cosmos. That light is always there: that is your center of being. It is near the heart -- with a blue flame.

When you have some perception, you can see the beautiful world all around you -- when your eyes are clear. You close them and you move nearer the heart; you try to find what is there. First you will feel darkness. It is just like as you come from the outside on a hot sunny day inside the room, and you feel everything is dark. But wait Let the eyes be attuned with the darkness, and soon you start seeing things in the house.

You have been outside for millions of lives. When for the first time you come in, nothing is there except darkness, emptiness. But wait It will take few days -- even few months, but just wait, close the eyes and look down in the heart. Suddenly, one day it happens: you see a light, a flame. Then concentrate on that flame.

Nothing is more blissful than that. Nothing is more dancing, singing, musical, harmonious like that inner blue light within your heart. And the more you concentrate, the more you become tranquil, silent, calm, collected. then there is no darkness for you. When your heart is filled with light, the whole universe is filled with light.

ALSO, MEDITATE ON THE INNER LIGHT WHICH IS SERENE AND BEYOND ALL SORROW.
ALSO, MEDITATE ON ONE WHO HAS ATTAINED DESIRELESSNESS.

That tool All alternatives Patanjali is giving you A veetaraga, one who has gone beyond all desires -- also meditate on him. Mahavira, Buddha, Patanjali -- your own -- Zarathustra, Mohammed, Christ or anybody you feel an affinity and love... Meditate on one who has gone beyond desires. Meditate on your Master, on your guru, who has gone beyond desires. How it will help? It helps, because when you meditate on someone who has gone beyond desires he becomes a magnetic force in you. You allow him to enter within you; he pulls you out of yourself. This becomes your availability to him.

If you meditate on someone who has gone beyond desires, you will become like him sooner or later, because meditation makes you like the object of meditation itself. If you meditate on money, you will become just like money. Go and look at a miser; he has no more a soul. He has only a bank balance; he has nothing inside. If you listen, you will just hear notes, rupees: you will not find any heart there. Whatsoever you pay your attention, you become like it. So be aware. Don't pay attention to something you would not like to become. Only pay attention to something you would like to become, because this is the beginning. The seed is sown with the attention, and soon it will become a tree.

You sow the seeds of hell, and when it becomes a tree then you say, "Why I am so miserable?n You always pay attention to the wrong; you always look to that which is negative. You always pay attention to the fault; then you become faulty.

Don't pay attention to the fault. Pay attention to the beautiful. Why count the thorns? Why not see the flower? Why count the nights? Why not count the days? If you count the nights, then there are two nights and only one day between the two. If you count the days, then there are two days and only one night in between. And it makes a lot of difference. Look at the light side if you want to become light; look at the dark if you want to become dark.
Says Patanjali:

ALSO, MEDITATE ON ONE WHO HAS ATTAINED DESIRELESSNESS.

Seek a Master; surrender to a Master. Be attentive to him. Listen, watch, eat and drink him. Let him enter you; allow your heart to be filled with him. Soon you will be on a journey, because the object of attention ultimately becomes the goal of your life. And attention is a secret relationship. Through attention you become the object of your attention.

Krishnamurti goes on saying, "The observer becomes the observed." He is right: whatsoever you observe, you will become. So be alert Beware Don't observe something which you would not like to become, because that is your goal; you are sowing the seeds.

Live near a *veetaraga* -- a man who is beyond desires. Live near a man who has no more to fulfill here, who is fulfilled. His very fulfilledness will overflood you, and he will become a catalyst.

He will not do anything, because a man who is beyond desires cannot do anything. Even he cannot help you because help is also a desire. Much help comes through him, but he doesn't help you. He becomes a catalyst without doing anything, if you allow him; he drops into your heart and his very presence crystallizes you.

Yoga: The Alpha and the Omega, Vol 2

Chapter #10
Chapter title: The Alpha is the Omega

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The first question:

DO POSITIVE THOUGHTS BRING HAPPENINGS TOO? -- LIKE WISHING FOR ENLIGHTENMENT.

THAT IS TOO MUCH ASKING from positive thoughts because enlightenment is beyond duality: it is neither negative nor positive. When both the polarities are dropped, it happens. With positive thoughts many things are possible -- not enlightenment.

You can be happy, but not blissful. Happiness comes and goes; the opposite always exists with it. When you are happy, just by the side of happiness unhappiness is waiting for its own time. It is standing in the queue. When you are loving, it is positive; hate is waiting for its own time.

Positive cannot go beyond duality. It is good as far as it goes, but to ask enlightenment from it is too

much. Never expect that. Negative has to be dropped to attain to the positive. Positive has also to be dropped to attain to the beyond. First drop the negative, then drop the positive; then nothing is left. That nothingness is enlightenment; then there is no more mind.

Mind is either negative or positive, happy, unhappy, loving, hateful; anger, compassion, day and night, birth and death -- all belong to mind. But *you* don't belong to mind. You are beyond it -- encased in the mind, but beyond it.

Enlightenment is not of the mind. It is of you. The realization that "I am not the mind" is enlightenment. If you remain negative you remain in the valley part of the mind. If you are positive, you attain to the peak part of the mind. But neither transcends the mental plane of your being: drop both.

It is difficult to drop the positive. It is easy to drop the negative because the negative gives you misery. It is a hell; you can drop it. But look at the misfortune: you have not even dropped that. You cling to the negative also. You cling to misery as if it is a treasure. You cling to your unhappiness just because it has become an old habit, and you need something to cling. Not finding anything, you cling to your hell. But, remember, to drop the negative is easy, howsoever difficult it seems. Compared to the positive it is very easy because it is misery.

To drop the positive means to drop the happiness; to drop the positive means to drop all that looks like flowers, all that is beautiful. The negative is the ugly, positive is the beautiful. The negative is death, positive is life. But if you can drop the negative... so take the first step. First feel the misery, how much misery is given by the negative to you. Just watch how misery arises out of it: just watch and feel. The very feeling that the negative is creating misery will become the dropping.

But mind has a very deep trick. Whenever you are miserable, it always says somebody else is responsible. Be alert, because if you are a victim of this trick then the negative can never be dropped. This is how the negative is hiding itself. You are angry. The mind says somebody has insulted and that's why you are angry -- that is not right. Somebody may have insulted, but that is just an excuse. You were already waiting to be angry. Anger was accumulating within you, otherwise somebody would have insulted -- there would have been no anger.

The insult may become the visible cause of it, but it is not really the cause. You are boiling within. In fact, the person who insults you helps you. He helps you to bring your inner turmoil out and be finished with it. You are in such a bad shape that even insult helps you. The enemy helps you because he helps you to bring all negativity out. At least you are unburdened for a time being.

Mind has this trick always to divert your consciousness towards the other. Immediately something goes wrong and you start looking who has done this. In that looking you miss, and the real culprit is hiding behind.

Make it an absolute law that whenever something is wrong, immediately close the eyes and look for the real culprit. And you will be able to see because it is a truth. It is a reality. It is true that you accumulate anger; that's why you become angry. It is true that you accumulate hate; that's why you feel hatred. The other is not a real cause. In Sanskrit, they have two terms. One term is karan -- the real cause, and another term is *nimitta* -- the unreal cause. And the *nimitta*, the unreal cause which appears as cause but is not the cause, befools you. It has been befooling you for many, many lives.

Immediately close the eyes and go in whenever you feel something miserable happening, because that is the right moment to catch the culprit redhanded. Otherwise you will not be able to catch it. When the anger has disappeared, you will close the eyes. You will not find anything there. In a red-hot situation, don't miss the point. Make it a meditation.

And if you start feeling no need is there for any method to drop the negative... Negative is so ugly, it is such a disease -- how you are carrying it is amazing. Dropping is nothing; carrying is amazing. It has riddled all the Buddhas -- how you carry and why you carry all of your diseases so lovingly? You are so careful about them; you protect all that is wrong. Protected, it gets deeper and deeper roots in you.

Once realized that this is my own negativity which creates the problem, it falls by itself. And then there is a beauty, when the negative mind falls by itself. If you try to drop it, it will cling -- because the very effort to drop it shows that your understanding is not mature. All renunciation is immaturity; you are not ripe for it. That's why effort is needed to drop it. I am carrying rubbish; do I need any effort to drop it, except the understanding that this is rubbish? If I need any effort to drop it, that means I am supplementing my understanding with effort. Understanding itself is not enough -- that's why effort is needed.

All those who have known, they say effort is needed because your understanding is not there. It may be an intellectual thing, but really you have not felt the situation, otherwise you simply drop it. A snake passes

the path; you simply jump. There is no effort in the jump. You don't decide to jump; you don't make a logical syllogism within you that "There is a snake, and wherever there is a snake there is danger; hence, I must jump." You don't make a logical step-by-step syllogism. Even Aristotle will jump. Later on he can make the syllogism, but right now, when the snake is there, the snake doesn't bother about your logic, and the whole situation is so dangerous... the very understanding that the situation is dangerous is enough.

For the negative to drop, no effort is needed -- only understanding. Then arises the real problem: how to drop the positive -- because it is so beautiful. And for you who have not known the beyond, it is the ultimate in happiness -- so happy. Look at a couple in love; look at their eyes, the way they walk hand in each other's hand: they are happy. Tell them to drop this positive mind and they will think, "are you crazy?" For this they have been waiting and now it has happened. And here comes a Buddha and says, "Drop it."

When somebody is succeeding, reaching higher and higher on the ladder, tell him to drop it. That is his very purpose, in his eyes. And if he even thinks to drop it, he knows he will drop in misery.

Because from the positive where you will move? -- you know only two possibilities: positive or negative. If you drop the positive, you move to the negative. That's why negative has to be dropped first so there is nothing to move to the negative. Otherwise, if you drop the positive, immediately the negative enters. If you are not happy, then what you will be? -- unhappy! If you are not silent, what you will be? -- a chatterbox! Hence, drop the negative first so one alternative is closed -- you cannot move that way. Otherwise energy has a routine movement from positive to negative, from negative to positive. If the negative exists, there is every possibility the moment you drop the positive you will become the negative.

When you are not happy, you will be unhappy. You don't know that there is a third possibility also. That third possibility opens only when negative has been dropped and then you drop the positive. For a moment there will be a halt. Energy cannot move anywhere, not knowing where to move. The negative door is closed, the positive has been closed. You will be for a moment... and that moment will look like eternity. It will look very, very long -- non-ending.

For a moment you will be just in the middle, not knowing what to do, where to go. This moment will look like madness. You are neither positive nor negative, then who you are? What is your identity? Your identity, name and form drop with the positive and negative. Suddenly you are nobody that you can recognize -- just an energy phenomenon. And you cannot say how you are feeling. There is no feeling. If you can tolerate it, bear this moment, this is the greatest sacrifice, the greatest *tapascharya*, and the whole yoga prepares you for this moment. Otherwise the tendency will be to go somewhere, but don't remain in this vacuum. Be positive, be negative, but don't remain in this vacuum. You are nothing, as if you are disappearing. An abyss has opened, and you are falling into it.

At this moment a Master is needed who can say "Wait! Don't be afraid; I am here." This is just a lie, but you need it. Nobody is there. Not even a Master can be there because the Master also ends when your mind ends. Now you are absolutely alone, but to be alone is so fearsome, so scary, so deathlike, that somebody is needed to give you courage. Because it is only a one moment's question and the lie helps.

And I tell you, all the Buddhas have been liars just because of compassion towards you. The Master says, "I am here. You don't worry; you go ahead." You gain confidence, you take the jump. Just a moment's question, and everything hangs there. The whole existence hangs there; the crossing point, the boiling point. If you take the step, you are lost to the mind forever. There will be no positive, no negative again.

You can be scared. You can again go back and enter into the negative or in the positive which is cozy, comfortable, familiar. You were entering into the unknown: this is the problem. First, the problem is how to drop the negative -- a ripe understanding is needed -- and which is the easiest, and you have not done even that.

Then the problem is how to drop the positive which is so beautiful and gives you such happiness. But if you drop the negative, if you become that much ripe, you will have a second understanding, a second transformation, in which you will be able to see that if you don't drop the positive, the negative will come back.

Then the positive loses its all positivity. It was positive only in comparison to the negative. Once the negative is thrown, even the positive becomes negative because now you can see all this happiness is momentary. And when this moment is lost, where you will be? The negative will enter again.

Before the negative enters, drop it. Hell always comes through heaven. Heaven is just the gate; hell is the real place. Through heaven and the promise of heaven you enter hell. Hell is the real place; heaven is just the gate. Sooner or later -- how can you remain at the gate forever? -- you have to enter. Where you will go from the positive?

Once negative is dropped, you can see that positive is just the other aspect of it -- not really contrary, not opposite, but a conspiracy. They are both in conspiracy; they are together. When this understanding arises, the positive has become the negative, you can drop it.

In fact, to say you can drop it is not good. It also drops. It has also become negative. Then you know that in this life there is nothing like happiness. Happiness is a trick of unhappiness to come in too. It is just like the egg and the hen relationship. What is a hen? It is the way of the egg to come back. And what is an egg? It is a way of the hen to come back.

Positive and negative are not real opposites. They are like hen and egg, mother and child. They help each other and come from each other. But this understanding is possible only when negative has been dropped. Then you can drop the positive also. And then you can stay in that transitory moment, which is the greatest moment in existence. You will never feel another moment so long -- as if years are passing, because the vacuum... You lose all bearing; the whole past is lost, suddenly empty, not knowing where you are, who you are, what is happening.

This is the moment of madness. If you try to return from this moment, you will remain always mad. Many people go mad through meditation. From this moment they fall back, and now there is nothing to fall back to because the positive/negative has been dropped. They no more exist; the house is no more there. Once you leave the house it disappears. It depended on you; it is not a separate entity.

Mind is not a separate entity. It depends on you. Once you leave it, it is no more there. You cannot come back, fall back to it. That is the state of madness. You have not attained to the transcendence, and you come back and you look for the mind -- it is no more there; the house has disappeared.

To be in this state is very, very painful. The real anguish for the first time happens. Hence, the Master -- the need of the Master, who will not allow you to come back, who will force you to go ahead, because once you turn back it will take much effort to bring you again to that point. Maybe for many lives you may miss it because now there is no mind to understand even

In Sufism this state is called the state of a mast -- the state of a madman. This state is really difficult to understand because the man is and is not -- both. He laughs and weeps together; he has lost all orientations. He does not know what is weeping and what is laughing. Is there any contradiction? He beats himself and enjoys, celebrates, beating himself. He does not know what he is doing, whether it is harmful or not harmful. He becomes completely dependent. He becomes like a small child; he has to be taken care of.

Without a Master, if somebody goes into meditation this can be the outcome. With a Master, the Master will be the barrier. He will be just standing behind you and he will not allow you to go back. He will become a rock. And finding no way to go back, you will have to take the jump. Nobody can take it for you. Nobody can be with you at that moment. But once you take this jump you have transcended all dualities. Negative, positive, both gone -- and this is enlightenment.

I talk about the positive so that you can drop the negative. Once you drop the negative you are trapped. Then the positive has to be dropped. Each step leads to another in such a way that if you take the first step the second is bound to come. It is a chain. In fact, only the first has to be taken. Then all else follows. The first is the last, if you understand. The beginning is the end; the alpha is the omega.

The second question:

PLEASE DESCRIBE THE DEVELOPMENTAL GAP BETWEEN THE MAN OF SPIRITUAL EXPERIENCE WHO HAS ALREADY ATTAINED A CERTAIN DEGREE OF HIGHER AWARENESS, EVEN CERTAIN PSYCHIC SKILLS AND CAPACITIES, AND THE FULLY ENLIGHTENED BEING -- THE LIVING BUDDHA.

This is the difference: a man who has become absolutely positive is the man of spiritual attainment. The person who has become absolutely negative... When I say absolutely negative, I mean ninety-nine percent negative, because absolute negativity is not possible. Neither absolute positivity is possible. The other is needed. The quantity can change; the degrees differ.

The man who is ninety-nine percent negative and one percent positive is the most fallen man, what Christians call the sinner -- one percent positive! That too is needed only to help his ninety-nine percent negativity. But in everything negative, whatsoever you say, only no is the response. Whatsoever existence asks, only no is the response. The atheist who cannot say yes to anything, who has become incapable of

saying yes, who cannot trust -- this man suffers hell. And because he says no to everything, he becomes a no, a yawning no; anger, violence, suppression, sadness, all together -- he becomes a hell personified.

Difficult to find such a man because it is difficult to be such a man. To live in ninety-nine percent hell is very difficult. But just to explain to you, I am telling this. This is the mathematical possibility. One can become if one tries. You will not find such a man anywhere. Even a Hitler is not that destructive. The whole energy becomes destructive -- not only of others, but of oneself also. The whole attitude is suicidal. When a person commits suicide what he is saying? He is saying no to life through his death. He is saying no to God, that "you cannot create me. I will destroy myself."

Sartre, one of the great thinkers of this age, says that suicide is the only freedom -- freedom from God. Why freedom from God? Because there is no freedom. You don't have any freedom to create yourself. Whenever you are, you find yourself already created. Birth you cannot take: that is not your freedom. Sartre says, "But death you can commit; that is your freedom." You can say at least one thing definitively to God -- that "I am free". This man who lives always near the abyss of suicide is the last, the greatest sinner.

In existentialism, which Sartre preaches, these words have become very meaningful -- anguish, boredom, sadness. They have to become meaningful because this man will live in anguish, boredom. One percent positive is needed. He will say yes to boredom, to suicide, to anguish, only for this much: he has a need to say yes. This is the modern man who is coming nearer and nearer to this last shore. On the other peak exists the spiritual man. This is the sinner, the fallen. On the other peak -- ninety-nine percent positive, one percent negative -- is the spiritual man. He says yes to everything. He has only one no and that no is against no, that's all. Otherwise he is yes. But because total yes cannot exist, he has a need to say no.

This man attains many things because the positive mind can give you millions of things: this man will be happy, serene, collected, calm and quiet. And because of this the mind will flower and give all its positive qualities to him. He will have certain powers. He can read your thoughts, he can heal you. His blessing will become a force. Just by being near him, you will be benefited. In subtle ways, he is a blessing.

All the *siddhis* -- all the powers that yoga talks, and Patanjali will talk later on -- will be easy to him; he will be a man of miracles, his touch will be magical. Anything is possible because he has a ninety-nine percent positive mind. Positivity is a force, a power. He will be very powerful. But still he is not enlightened. And it will be easier for you to think this man that he is enlightened than to think an enlightened man as enlightened, because the enlightened man simply goes beyond you. You cannot understand him; he becomes incomprehensible.

In fact an enlightened man has no power because he has no mind. He is not miraculous. He has no mind; he cannot do anything. He is the ultimate in non-doing. Miracles can happen around him. But they happen because of your mind, not because of him, and that is the difference. A spiritual man can do miracles; an enlightened man no. Miracles are possible, but they will happen because of you, not because of him. Your trust, your faith, will do the miracle, because you become the positive mind in that moment.

Jesus says: a woman touched his gown; he was moving in a crowd, and the woman was so poor and so old she never could believe that Jesus will bless her. So she thought it will be good to be in the crowd, and when Jesus passes, just to touch his gown. "It is *his* gown, and the very touch is enough. And I am so poor and so old, who will take care of me, who will bother? There will be many people, and Jesus will be interested in them." So she simply touched the garb.

Jesus looked back, and the woman said, "I am healed." Jesus said, "It is because of your faith. I have not done anything: you have done to yourself."

Many miracles can happen, but the man who is enlightened cannot do anything. Mind is the doer -- doer of all. When mind is not there, happenings are there but no more doings. An enlightened man, in fact, is no more. He exists as a non-entity, as an emptiness. He is a shrine -- empty. You can enter in him, but you will not meet him. He has gone beyond the polarities; he is a great beyond. You will be lost in him, but you cannot find him.

A man of spiritual powers is still in the world. He is your polar opposite. You feel helpless; he feels powerful. You feel unhealthy; he can heal you. It is bound to be so. You are ninety-nine percent negative; he is ninety-nine percent positive. The very meeting is between impotence and power. Positivity is power; negativity is impotence. And you will be very much impressed by such a man, and that becomes the danger for him. The more you are impressed by him, the more ego strengthens. With a negative man, the ego cannot be very much because ego needs positive power.

That's why, in sinners, you can find very, very humble people, but never in saints. Saints are always

egotistic. They are somebody -- powerful, chosen, elite, messengers of God, prophets. They are somebody. A sinner is humble -- afraid of himself, moves carefully; he knows who he is. It has happened many times that a sinner has taken a direct jump and has become enlightened, but it has never been so easy for a man of spiritual power because the very power becomes the hindrance.

Patanjali will talk much about it. He has a complete section of these sutras devoted to *vibhuti pada* -- to this dimension of power. And he has written the whole part just to make you beware that don't become a victim of it, because ego is very subtle. It is such a subtle phenomenon and such a deceptive force, and wherever there is power it sucks on it. It is a sucking phenomenon, this ego. So in the world the ego finds politics, prestige, power, wealth. Then it feels somebody -- you are a president of a country or a prime minister: then you are somebody. Or you have millions of rupees -- then you are somebody: ego is strengthened

The game remains the same because the positive is not out of the world. The positive is within the world -- better than the negative, but then the danger is also more, because a man who feels himself very great because he is a prime minister or a president or a very rich man he also knows that he cannot carry these riches beyond death. But a man who feels powerful because of psychic forces -- ESP, thought-reading, clairvoyance, clair-audience, astral traveling, healing -- he feels more egoistic. He knows he can carry these powers beyond death. And, yes, they can be carried, because it is mind who is reborn, and these forces belong to the mind.

Wealth belongs to the body, not to the mind: you cannot carry it. A political power belongs to the body -- when you are dead, you are nobody. But these forces, these spiritual powers, belong to the mind, and the mind moves from one body to another. It is carried. You will be born in next life as a charismatic child from the very beginning, you will have a magnetic force in you. Hence, more attraction; hence, more danger.

Remember, don't try to become spiritual. Spiritual is against material just as negative, positive. In fact, they are not opposites. The quality of both is the same. One is superior and subtle; another is gross and inferior, but both are the same. Don't be deceived by spiritual powers. And whenever spiritual powers start arising in you, you have to be more alert than ever. And they will arise! The more you will meditate, the mind will become refined. And when the mind is refined, seeds which you have been carrying always start sprouting. Now the soil is ready and the season has come. And beautiful are those flowers...

When you can touch somebody and heal immediately, it is difficult to resist the temptation. When you can do much benefit to people, you can become a great servant; it is very difficult to resist the temptation, and immediately temptations arise and you rationalize because this is just for the service of the people that you are doing it. But look within: through the service of the people the ego is arising, and now the greatest barrier will be there.

Materialism is not such a great barrier. It is just like the negative mind -- not a great barrier to drop. It is suffering. Positive is difficult to drop, spirituality is difficult to drop. You can drop the body easily: to drop the mind is the real problem. But unless you drop both the material and the spiritual -- neither this nor that -- unless you go beyond both, you are not enlightened.

A man who is enlightened in fact becomes simply very, very ordinary. He has nothing special, and that is the specialty. He is so ordinary that you can bypass him on the street. You cannot bypass a spiritual man. He will bring a wave around him; he will be energy. You will be simply bathed by him if he passes you on the road -- attracted like a magnet.

But you can pass a Buddha. If you don't know that he is a Buddha, you will not know. But you cannot pass a Rasputin. And Rasputin is not a bad man: Rasputin is a spiritual man. You cannot pass a Rasputin. The moment you see him, you are magnetized. You will follow him your whole life. This happened to the Csar. Once he saw this man he became a slave to him. He had a tremendous power. He will come like a strong wind, it is difficult not to be attracted by him.

It is difficult to be attracted to a Buddha. Many times you can bypass him. He is so simple and so ordinary, and that is the extraordinariness, because now the negative, positive are both lost. He is no more under the electric realm. He exists! He exists like a rock, like a tree. He exists like a sky. If you allow him, he can enter in you; he will not even knock at your door -- no! -- he will not be even that much aggressive. He is a very very silent phenomenon; he is a nothingness.

But this is the greatest thing to achieve because only he knows what existence is, only he knows what being is. With the negative and the positive you know the mind: negative is impotent, positive is powerful. Never try to be spiritual -- it will happen automatically, you need not try it. And when it happens, remain detached.

There are many, many stories in the past. Buddha had a cousin-brother: Devadatta was his name. He took initiation from Buddha. He was a cousin-brother and of course, deep down, jealous -- and very powerful man like Rasputin. Soon he started gathering his own following, and he started telling people that "I can do many things and this Buddha cannot do anything."

Followers again and again came to Buddha and said that "This Devadatta is trying to create a separate sect, and he says that he is more powerful." And he was right, but his power belonged to the positive mind. He made many efforts to kill Buddha. He made an elephant mad. When I say he made an elephant mad, I mean that he used his positive power, and it was such a strong phenomenon the elephant became intoxicated. He rushed madly; he tore down many trees. Devadatta was very happy because just behind the trees was sitting Buddha, and the elephant was going mad -- just a mad energy. But when the elephant came near Buddha, he looked at the Buddha -- sat silently in deep meditation, that elephant... Devadatta was puzzled.

What happened? When there is emptiness, everything is absorbed. Emptiness has no limits to it. The madness was absorbed. Not that Buddha has done anything -- he has not done anything -- he is just a vacuum. The elephant came and lost his energy, became silent. He became so silent that it is said Devadatta tried many times, but again he could not make that elephant mad.

The enlightened man is not a man at all -- one thing. He is not at all -- another thing. He appears to be there but he is not. You see his body but not him. The more you search him, the less is the possibility to find him. In the very search you will be lost. He has become the universal. The spiritual man is still an individual.

So remember, your mind will try to become spiritual. Your mind has a hankering to be more powerful, to be somebody in this world of nobodies. Be alert of it. Even if much benefit can be done through it, it is dangerous; the benefit is only on the surface. Deep down you are killing yourself, and soon it will be lost and again you will fall into the negative. It is a certain energy. You can lose it: you can make use of it; then it is gone.

Hindus have a very scientific category; nowhere exists that categorization. In the West they think in terms of hell and heaven -- just two things. Hindus think in three categories -- hell, heaven and *moksha*. It is difficult to translate the third into western languages because there exists no category. We call it liberation, but it is not. It gives the feeling, the fragrance of it just, but not exactly the same.

Heaven and hell, they are there. The third is not there. Hell is negative mind in its perfection; heaven is positive mind in its perfection. But where is the beyond? In India they say if you are a spiritualist, when you will die you will be born in a heaven. You will live there for millions of years happy, absolutely enjoying everything -- but then you will have to fall back to the earth again. Energy lost, you will have to come back. You earned a particular energy, then you used it. You will fall back again to the same situation.

So they said don't seek heaven in India. Even if for millions of years you will be happy, that happy is not going to be forever. You will lose it, you will fall back; it is not worth the effort. What Hindus call *devatas* -- those who live in heaven, the people who reside in heaven...

They are not *muktas*: they are not enlightened. But they are positive; they have reached to the peak of their positive energy, the mind energy. They can fly in the sky; they can move from one point of space to another immediately with no time gap. The moment they desire something, immediately it is fulfilled with no time gap. Here you desire, there it is fulfilled. They have beautiful, ever-young bodies. They become never old. Their bodies are golden. They live in golden cities with young women, with wine and women and dancing, and they are continuously happy. In fact, only one trouble exists there -- that is boredom; they get bored. That is the only negative -- one percent negative, ninety-nine percent they are happy -- simply they get bored, and sometimes even they try to come on the earth. They can come; they come and they try to mingle with human beings just to get out of the boredom.

But finally they fall back... as if finally you come out of a dream, a beautiful dream, that's all. Heaven is a dream according to Hindus -- beautiful dream. Hell is also a dream -- a nightmare. But both are dreams because both belong to the mind. Remember this definition: all that belongs to the mind is a dream. Positive, negative, whatsoever: mind is dream. To go beyond the dream, to awake, is to become enlightened.

Difficult to say anything about the enlightened man, because he cannot be defined. Definition is possible if there is some limitation. He is vast as a sky; definition is not possible. The only way to know an enlightened man is to become enlightened. The spiritual man can be defined; he has his limitations. Within the mind, there is no difficulty in defining him.

When we will come to *vibhuti pada* -- to Patanjali's sutras about *siddhis*, powers, we will see he can be

defined completely. And in the West, scientific research is going on which they call psychic research. Psychic societies exist all over the world; many universities now have labs for psychic research. Sooner or later, what Patanjali says will be scientifically categorized and proved

In a way it is good. It is good because then you will be able to know that this is something of the mind which can be even examined by mechanical devices, categorized and finished. You cannot have any glimpse through any mechanical device of enlightenment. It is not a phenomenon of the body or of the mind. It is very elusive, mysterious.

Remember one thing: never try to gain any spiritual powers. Even if they come on your path by themselves, drop them as immediately as possible. Don't move in their company and don't listen to their tricks. They will say that "What is wrong in it? You can help others; you can become a great benefactor." But don't become that. You say simply that "I am not in search of power and nobody can help anybody." You can become an entertainment but you cannot help anybody.

And how can you help anybody? Everybody moves according to his own karmas. In fact, if a man of spiritual power touches you and your disease disappears, what is happening? Deep down your disease was to disappear; your karmas were fulfilled. It is just an excuse that it disappeared by the touch of a spiritual man. It was to disappear: because you did something, that's why it was there. The time has come...

You cannot help anybody in any way. There is only one help, and that is you become that which you would like everybody to become. You simply become that. Your very presence, not your doing, will be helpful.

What Buddha does? He is simply there, available, like a river. Those who are thirsty, they come. Even if a river tries to satisfy your thirst, it is impossible if you are not ready. If you don't open your mouth, if you don't bow down to receive the water, even a river may be flowing, you can remain thirsty. And this is what is happening: the river is flowing and you are sitting on the bank thirsty. The ego will always remain thirsty, whatsoever it attains. Ego is thirst. Satiety is of the soul, not of the ego.

The third question:

WHAT IS THE SECRET OF HOW YOU CAN WORK ON SO MANY OF US AT THE SAME TIME?

Because I don't work at all! I am simply there; it doesn't make any difference how many are around me. If I work, then, of course, how can I work on so many at the same time? My work is of a different quality. It is not, in fact, work. I have to use these words because of you. I am simply here; things will happen if you are also here. I am available; if you are also available, things will happen by themselves; nothing is needed to be done.

A meeting is needed of two availabilities, of two presences; then things happen by themselves. What you do when you put a seed in the earth? What you do? There is just the meeting of the seed and the earth, and things happen by themselves, just like that.

I am here. If you are also here... and that is the problem: you may seem to be here and you may not be here. Then nothing happens. I am here. If you are also here, things happen by themselves -- just like that; I am not doing anything, otherwise, I will get tired of you. I am never tired because I am not doing anything. You cannot tire me; I am not bored -- otherwise, I will be bored. Even you are bored with yourselves -- so many of you.

It happened in a Jewish community: a rabbi threatened to leave, and the holy days were coming near and the trustees were worried what to do. It is difficult now, at this moment, to find a rabbi, a new rabbi, and he was adamant -- the old one. So they tried to persuade him; they sent a delegation of three trustees, and they told the trustees to persuade anyhow. If he wants more salary, say okay, or tell him: "At least for few weeks be here and then you can leave; then we will be able to find." So they went, and they persuaded and they tried in every way. And they said that "We love you and we respect you. Why are you leaving?" The rabbi said that "If only five persons were like you here, I would have remained!"

They felt flattered because he had said, "If only five persons were like you here, I would have remained." They felt very good and they said, "But it will not be very difficult: three we are here; two more can be found." The rabbi said, "It is not difficult; that is the problem. There are like you two hundred persons here, and it is too much!"

You are bored with yourself. Look in the mirror: you are bored with your face. And so many of you are here, I must be bored to death! And the same problems you go on bringing to me every day. But I am never bored because I am not working. This is not a work at all. You may call it a love, but not a work -- and love is never bored. Thousand times you can bring the same problems to me -- again and again... and there are not many problems.

I have been watching thousands of people. The same problems repeat again and again. Your problems are just like seven days of the week -- not more than that. Again comes the Monday, again comes the Tuesday: it goes on and on. But I am not bored a little bit because I am not working. If you are working, then of course it is very very difficult. That's why I can work -- because I am not working.

On so many of you, the only thing required is from you, not from me. So you may be tired someday of me; that's possible. You may try to escape from me; that's possible. Only one thing is required of you. If you can do that, then there is no need to do anything either on my part or on your part. And that thing is your availability: you be here and now, and then it makes no difference whether you are here in this city, in this ashram, or to the other corner of the world.

If you are available, the seeds will sprout. I am available everywhere: that is not the point. Even when I am not in this body, I will be available. But it will be more and more difficult for you, because you are not available even when I am in this body here and now just talking to you -- but you are not listening. You are hearing of course, but not listening. You are looking at me, but not at me. Look at me! It is not a work It is just a love available, and through love everything is possible -- every transformation.

The fourth question:

YOU MENTIONED THAT LOVE IS A NEED. WHY IS THIS ESSENTIAL NEED ALWAYS SO HARD TO FULFILL FOR MOST PEOPLE?

Many things are involved. One thing: society is against love because love is a greatest bond, and love separates you from the society. Two lovers become a world in themselves; they don't bother about anybody. Hence, society is against; society doesn't want you to love. Marriage -- granted; but not love, because once you love a person you become a world in yourself, separate. You don't bother what is happening in the world to others; you simply forget them. You create a private world of your own.

Love is such a creative force, it becomes a universe. Then you start moving around your own center -- and this society cannot tolerate. Your parents cannot tolerate your love because if you are in love you forget them completely, as if they never existed. Then they exist on the margin, somewhere very distant. How can they allow you to love? They will make arrangements for your marriage. That will be their arrangement. You will exist... as part of the family.

Mulla Nasruddin fell in love with a woman. He came very happy home and when they were taking their supper he told the family that "I have decided." The father immediately said, "This is not possible. Impossible -- I cannot allow it because the family of the girl has not left a single paisa for her. She is bankrupt. Better girls are available with better dowries. Don't be foolish."

The mother said, "That girl? We never could imagine that you can be such a stupid. Because she never does anything except in reading silly novels. She is of no use. She cannot cook; she cannot clean the house. Look at the dirty house she lives in."

And so on, so forth. Every member rejected according to his own conception. The younger brother says, "I am not agreeing because of her nose. The nose is so ugly." And everybody had his opinion.

Then Nasruddin said, "But one thing that girl has which we don't have." They all asked in a chorus, "What is that?" He said, "The family: she doesn't have the family. That is one thing beautiful about her."

Parents will be against love. They will train you from the very beginning -- train you in such a way that you don't fall in love, because love will go against family, and the society is nothing but a greater family. Love goes against society, civilization, religion, priests. Love is such an involvement, such a total commitment, it goes against everybody. And everybody has an investment in you.

No, it cannot be allowed. You have been trained not to love -- that's the difficulty. This difficulty comes from the society, culture, civilization, all that is around you but this is not the greatest difficulty. There is still one that comes from you and which is even greater, and that is: love needs a surrender; love

needs that you should drop the ego.

And you are also against love. You would like love to become a celebration of your ego; you would like love to become an ornament for your ego. You would like love to follow you like a dog, but love never follows anybody like a dog. Love needs you in a total surrender. It is not that the woman surrenders to the man or that the man surrenders to the woman -- no! Both surrender to love. Love is a god; love is really the only god, and it requires you, both the lovers, to be completely surrendered to it.

And lovers -- what they are doing? The husband tries that the wife should surrender to him and the wife tries the husband should surrender to her. How can love be possible? Love is something else -- both should surrender to it, and both should disappear into it.

This becomes the greatest barrier: you cannot love because of you. These two things together and love becomes impossible: and if love becomes impossible, life becomes impossible. If love becomes impossible, prayer becomes impossible. If love becomes impossible, God becomes impossible. All that is beautiful grows out of love. The soil of love is a must; otherwise you will remain crippled. And then you try to complement and supplement it in other ways, but nothing can supplement it. No substitute exists.

You can go on doing prayer, but your prayer will lack the grace that comes when one has loved. How can you do prayer? Your prayer will be just rubbish -- a verbal phenomenon. You will say something to God and talk to him and go to sleep, but it will lack the essential quality. How can you pray when you have not loved? Prayer comes through the heart -- and your heart has remained closed, so prayer comes from the head, and head cannot become the heart.

So all over the world, people go on praying. They are just gestures; the essential is not there. The prayer is without roots. Love prepares the soil. It prepares the ground for the prayer to come. Prayer is nothing but a higher love -- a love which transcends individuals, a love which goes to the whole, not to the part. But you need learning with the part.

You cannot just jump into the ocean. Learn swimming in a swimming pool. Love is a swimming pool where you are protected and you can learn; then you can go to the seas, to the wild seas. You cannot take the jump into the wild seas directly -- if you take, you will be in danger -- that's not possible. Love is a small swimming pool -- two persons only: the whole world very small... possible to enter into each other.

Even there you are afraid. In a swimming pool you are afraid that "I may be gone, drowned." Then what to say about ocean? Love is the first grounding, the first readiness to take a greater jump. I teach you love, and I tell you that whatsoever is at stake, don't bother: sacrifice it, whatsoever -- prestige, wealth, family, society, culture -- whatsoever is at stake, don't bother. Be a gambler because there is nothing like love. If you lose everything, you lose nothing if you gain love. If you lose love, whatsoever you gain you gain nothing. And be aware: these two things.

The society will not help you; it is against. Love is an anti-social force, and the society tries to suppress love -- then you can be used in many ways. For example, if you are really in love, you cannot be made a soldier; you cannot be sent to the war. Impossible because you don't bother... You say, 'What is a country? What is this patriotism? Nonsense!" Love is such a beautiful flower; one who has known -- patriotism, nationalism, country the flag, all look nonsense. You have tasted the reai thing.

The society tries to divert. The real thing should not be tasted. Then you are hankering for love, and your love can be diverted to any direction. It can become patriotism; then you can go and become a martyr. You are a fool, because you are wasting yourself! You can go and die; your love has been diverted. If you don't love your love can become love of money. Then you become an accumulator, hoarder. Then your family is happy -- you are doing beautifully.

You are simply committing suicide. The family is happy because you are accumulating so much wealth. They missed their life; now they are forcing you to miss your life. And they do it in such a loving way that you cannot say no also. They make you feel guilty. If you hoard money they are happy. But how a man who loves can hoard? Difficult; a lover is never a hoarder. A lover shares, distributes, goes on giving; a lover cannot hoard.

When love is not there, you become miserly because you are afraid. You don't have the shelter of love, so you need some shelter. Wealth becomes the substitute. The society also wants you to hoard, because how wealth is to be created if everyone becomes a lover? The society will be very, very rich, but rich in a totally different way. It may be poor materially, but it will be rich spiritually.

But that richness is not visible. The society needs visible wealth, so in the whole world, religion, society, culture, they are in a conspiracy because you have only one energy: that is love energy. If it moves rightly into love, then it cannot be forced to move anywhere else. If you don't love, your very missing of

love may become a research into science.

Freud had many glimpses of truth. He was really a rare man; so many insights happened to him. He said whenever you penetrate anything, it is penetrating the woman, and if you are not allowed the woman, you will try to penetrate something else. You may penetrate toward being a prime minister of a country.

Politicians you will never find lovers: they will always sacrifice love for their power. Scientists will never be lovers, because if they become lovers they relax. They need a tension, a constant obsession. Love relaxes; constant obsession is not possible. They go madly to their laboratory. They are obsessed, possessed. Night and day they work.

History knows that whenever a country's love-need is fulfilled, the country becomes weak. Then it can be defeated. So the love-need should not be fulfilled. Then the country is dangerous because everybody is a maniac and ready to fight. For slightest provocation, everybody is ready to fight. If love-need is fulfilled, then who bothers! Just think, if really the whole country has been in love, and somebody attacks... we will say to them, "Okay, you also come and be here. Why bother? We are so happy -- you also come, and the country is vast; you also be here and be happy. And if you want to be the rulers, be the rulers -- nothing is wrong; so far so good. You take the responsibility -- good!"

But when love-need is not fulfilled, you are always ready to fight. You just remember. Just try to watch your own mind. If you have not loved your woman for few days, you are constantly irritated. You love and you relax. Irritation goes, and you feel so good -- you can forgive. A lover can forgive everything. Love has been such a blessing, he can forgive all that is wrong.

No, leaders won't allow you to love because then soldiers cannot be created. Then where you will find warmongers, maniacs, mad people who would like to destroy? Love is creativity. If love-need is fulfilled, you would like to create, not to destroy. Then the whole political structure will fall down. If you love, then the whole family structure will be totally different. If you love, then the economy and the economics will be different. In fact, if love is allowed, the whole world will take a totally different shape. It cannot be allowed because this structure has its investments. Every structure pushes itself onward, and if you are crushed it doesn't bother.

Whole humanity is crushed, and the chariot of civilization goes on and on. Realize this, watch this, be aware of this -- and then love is so simple; nothing is more simple than that. Drop all that society needs; remember your inner needs. That is not going against society. You are simply trying to enrich your own life. You are not here to fulfill anybody else's expectations. You are here for your thing -- for your own fulfillment.

Make that the primary, the base, and don't bother about other things. Because mad people are all around you, they will push you toward madness. No need to go against the society; just drop out of its investments, that's all.

You need not become rebellious, a revolutionary, because that too again is coming to the same thing. If your love is not fulfilled, you will become a revolutionary, because that too is a destruction in garb. And then comes the real problem: drop your own ego. Love needs total surrender.

Allow this to happen, because there is nothing else which can happen to you. You will be wasted if you don't allow it to happen. And if you allow it to happen, many more things become possible. One thing leads to another. Love always leads to prayer. That's why Jesus insists God is love.

Yoga: The Alpha and the Omega, Vol 3

Discourses on the Yoga Sutras of Patanjali
Talks given from 01/03/75 am to 10/03/75 am
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During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

Yoga: The Alpha and the Omega, Vol 3

Chapter #1
Chapter title: Dropping out of the wheel

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ALSO, MEDITATE ON KNOWLEDGE THAT COMES DURING SLEEP.
ALSO, MEDITATE ON ANYTHING THAT APPEALS TO YOU.

THUS, THE YOGI BECOMES MASTER OF ALL, FROM THE INFINITESIMAL TO THE INFINITE.

MAN SLEEPS almost one-third of his life, twenty years approximately. But sleep has been neglected, terribly neglected. Nobody thinks about it, nobody meditates on it. This has happened because man has paid too much attention to the conscious mind.

Mind has three dimensions. Just as matter has three dimensions, mind also has three dimensions. Only one dimension is conscious, another dimension is unconscious, and still another dimension is there which is superconscious. These three dimensions are of the mind -- just like the matter, because deep down mind is also matter. Or, you can say it otherwise, that matter is also mind. It has to be so, because only one exists.

Mind is subtle matter; matter is gross mind. But ordinarily man lives only in one dimension, the conscious. Sleep belongs to the unconscious; dreaming belongs to the unconscious. Meditation, ecstasy, belong to the superconscious, just like waking and thinking belong to the conscious. So, we have to go slowly into this phenomenon of mind.

The first thing about mind to be remembered is, it is just like an iceberg -- the topmost part is on the surface; you can see it, but it is only one-tenth of the whole. Nine-tenths is hidden underneath. You cannot see it ordinarily unless you move in the depth. But these are only two dimensions. There is a third dimension -- as if a part of the iceberg has evaporated and has become a small cloud and hovers in the sky. It is difficult to reach to the unconscious; it is almost impossible to reach to that cloud -- of course, part of the same iceberg, but evaporated.

That's why meditation is so difficult, *samadhi* so arduous. It takes one's total energy. It demands one's total devotion. Only then does the vertical movement into the cloud-like phenomenon of the superconscious become possible. The conscious is there; you are listening to me from the conscious. If you are thinking what I am saying, if you are inside making a sort of dialogue with whatsoever I am saying, a sort of commentary goes on inside, this is the conscious mind.

But you can listen to me without thinking -- in deep love, heart-to-heart, not in any way verbalizing what I am saying, judging what I am saying, right or wrong, no. No valuation -- you simply listen in deep love, as if the mind has passed, and the heart listens and beats with joy. Then the unconscious is listening. Then whatsoever I say will go very deep to your roots.

But the third possibility is also there, that you can listen through the superconscious. Then even love is a disturbance -- very subtle, but even love is a disturbance. Then there is nothing, no thought, no feeling. You

simply become a void, an emptiness, end to end. And into that emptiness falls whatsoever I say and whatsoever I am. Then you are listening from the super-conscious.

These are the three dimensions. While you are awake, you live in the conscious -- you work, you think, you do this and that. When you fall into sleep, the conscious is no more functioning, it is resting. Another dimension starts working, the unconscious. Then you cannot think, but you can dream. And the whole night there are almost eight cycles of dreaming continuously. Only for a few moments you are not dreaming, otherwise you are dreaming.

Patanjali says:

ALSO, MEDITATE ON KNOWLEDGE THAT COMES DURING SLEEP

You simply fall into sleep as if it is a sort of absence. It is not -- it has its own presence. Sleep is not only negation of waking. If it was, then there was nothing to meditate. Sleep is not like darkness, absence of light, no. Sleep has its own positivity. It exists, and it exists as much as your waking time. And when you will meditate and the mysteries of sleep will be revealed to you, then you will see that there is no distinction between waking and sleeping. They both exist in their own right. Sleep is not just rest from waking, it is a different kind of activity, hence dreams.

Dream is a tremendous activity, more powerful than your thinking, more meaningful also, because it belongs to the deeper part of your being than your thinking. When you fall into sleep, the mind that was functioning the whole day is tired, exhausted. It is a very tiny mind, one-tenth compared to the unconscious, which is nine times bigger and greater and powerful. And if you compare it with the superconscious, comparison is not possible, because superconscious is infinite, superconscious is omnipotent, omnipresent, omniscient. Superconscious is what God is. Even compared to the unconscious, the conscious is very small. It gets tired, it needs rest to be recharged. The conscious goes off; tremendous activity starts in sleep, which is dreaming.

And why it has been neglected? -- because mind has been trained to be identified with the conscious, so you think that you are no more in sleep. That's why sleep looks just like a small death. You simply never think about what is going on. Patanjali says, "Meditate on it and many things will be uncovered within your being."

It will take a little time to move into sleep with awareness because you are not even aware when you are awake. You move, in fact, in your waking also as if you are deep asleep, a somnambulist, a sleepwalkernot very awake really. Just because the eyes are open don't think that you are awake. Awakening means that whatsoever you are doing or whatsoever is happening moment to moment, you are doing it in full mindfulness. Even if I raise my hand to make a gesture to you, I am making it in full consciousness. It can be made in a robot-like way, mechanical; you are not aware of what is happening in the hand. In fact, you have not moved it at all; it has moved on its own, it is unconscious. That's why it is so difficult to penetrate your own sleep.

But if one tries... The first effort to be made is: while you are awake be more awake, because from there the effort has to be started. Walking on the street, walk mindfully, as if you are doing something very important. It is very significant. Each step should be taken in full awareness. If you can do that, only then you can enter into sleep. Right now you have a very faint awareness. The moment your conscious mind goes off, that faint awareness disappears like a small ripple. It has no energy; it is very, very faint, just a flicker, just a zero-voltage phenomenon. You have to bring more energy to it, so much energy that when the conscious mind goes off, awareness continues on its own -- and you fall asleep with awareness. This can happen if you do other activities with awareness -- walking, eating, sleeping, taking your bath. The whole day, whatsoever you are doing, it becomes just an excuse for the inner training of mindfulness. So the activity becomes secondary; awareness through that activity becomes primary. When by the night you drop all activity and you go to sleep, that awareness continues. Even while you are falling asleep the awareness becomes a watcher that, yes, the body is falling asleep. By and by, the body is relaxing. Not that you verbalize, you simply watch. By and by, thoughts are disappearing. You watch the gaps. By and by, the world is very, very distant. You are moving into the basement of your being, the unconscious. If you can fall down asleep with awareness, only then the continuity will be there in the night. That is what Patanjali means, "Meditate on the knowledge that sleep brings."

And much knowledge sleep can bring because it is your treasure-house, your basement of many, many

lives. And you have been treasuring many things there. First try to be aware while awaking, while you are in the waking state, and then, by itself, the awareness becomes so powerful that it doesn't matter what activity you are doing -- really walking, or walking in a dream makes no difference. And when for the first time you will fall asleep with awareness, you will see how gears change. You will even feel the *click* that the wakefulness disappears, mind is off, another realm starts. The gears of the being have changed. And between these two gears there is a small gap of neutral gear. Because whenever the gear changes, it has to pass from the neutral passage. By and by, you will become aware not only of the change of gear, but the gap between the two, and in that gap you will have your first glimpse of the superconscious.

When the conscious mind changes into unconscious, just for a very minute part of a moment, you will be able to see the superconscious. But that is a later chapter in the story; I mention just by the way. First, you will become conscious of the unconscious, and that will bring tremendous change in your life.

When you start watching your dreams, you will find five types of dreams happening. First type of dream is just rubbish. And many thousands of psychoanalysts are just working on that rubbish. It is simply useless. It happens because in the whole day, working the whole day, you gather much rubbish. Just like the body gathers dust and you need a bath, you need a cleaning, in the same way the mind gathers dust. And there is no way how to give a bath to the mind, so the mind has an automatic mechanism to throw all dust, rubbish. The dream is nothing but the raising of the dust that mind is throwing -- the first type of dream -- and this is the biggest portion of dreams, almost ninety percent. Almost ninety percent dreams are simply dust being thrown; don't pay much attention to them. And by and by, as your awareness will grow, you will be able to see what is dust.

The second type of dream is a sort of wish-fulfillment. There are many needs, natural needs, but the priests and the so-called religious teachers have poisoned your mind. They won't allow you even to fulfill your basic needs. They have condemned them completely and the condemnation has entered in you, so you hunger for many of your needs. Those hungry needs demand fulfillment. And the second type of dreaming is nothing but wish-fulfillment. Whatsoever -- because of the priests and the poisoners -- you have denied to your being in dreams the mind tries to fulfill it in some way or other.

Just the other day a young man came -- very sensible very sensitive -- and he asked me that "I have come to ask a very significant question -- because my whole life depends on it. My parents are forcing me to get married, and I don't see any meaning in it so I have come to ask you: Is marriage meaningful or not? Should I move into marriage or not?" I told him that "When you feel thirsty, do you ask whether drinking is meaningful or not? Should I drink water or not? The question of meaning doesn't arise. It is a question of whether you are thirsty or not. Maybe there is no meaning in water and no meaning in drinking, but that is irrelevant. The relevant thing is whether you are thirsty or not. And I know that even if you drink again and again, you will become thirsty. So the mind can say: What is the meaning in it, what is the purpose of it -- drinking again and again, and again becoming thirsty? -- it seems to be just a rut. There seems to be no meaning in it.' "

This is how the conscious mind has been trying to dominate your whole being, because meaning belongs to conscious mind. The unconscious knows no meaning. It knows hunger, it knows thirst, it knows needs; it knows no meaning. In fact, life has no meaning. If you ask, you are asking for suicide. Life has no meaning; it simply exists, and exists so beautifully without meaning that there is no need. What is the meaning of a tree existing, or the sun rising every day in the morning, or the moon in the night? What is the meaning when a tree comes to bloom? And what is the meaning when the birds sing in the morning, and the stream goes on flowing, and the waves, tremendous waves of the ocean go on shattering on the rocks again and again and again? What is the meaning?

Meaning is not of the whole. The whole exists so beautifully without meaning. In fact, if there was any meaning the whole would not have been so beautiful. Because with meaning comes calculation, with meaning comes cunningness, with meaning comes reason, with meaning comes division: this is meaningful, that is meaningless, this is more meaningful, that is less meaningful. The whole exists without any distinctions. Everything is absolutely beautiful not because of any meaning, but just by being there. There is no purpose.

So I told to the young man that "If you ask about meaning, you are asking a wrong question, and you will be led in a wrong way." That's how priests became so powerful: you asked wrong questions, they supplied wrong answers. I told him, "You just watch your own being. Do you need a woman to fulfill you? Does your whole being hanker for love? Because love is a hunger, a thirst. When you see a beautiful woman passing by, does something suddenly happen in you? -- a wave, something invisible, a change? Or happens

nothing?you go on moving the same way as you were moving as if the woman had not passed. If you move on a road and a beautiful woman passes, and you go on moving the same way as you were moving before she came, nothing has happened, no wave in your being, not even a ripple, then there is no need for marriage. But don't ask about the meaning. If something happens, you start walking a little faster, or you start humming a tune, or you start looking at the beautiful woman, or you start avoiding her... if something happens this way or that -- I am not concerned whether you start moving in the same direction the woman is going, or you start running into the opposite direction, it is not relevant -- if something happens then you have a need, and that need is to be fulfilled. Because a need exists to be fulfilled. There may come some day when you will pass on the road and a woman makes no difference. That too is good, but this too is good. Everything is holy and sacred. There is a time to be in love and there is a time to move beyond it. There is a time to be related and enjoy the relationship, and there is a time to be alone and to enjoy the beauty of being alone. And everything is beautiful."

But one should look to the need, not to the meaning. Meaning is of the conscious mind, need is of the unconscious, and that's how the second type of dream comes into existence: you go on cutting your needs, then the mind fulfills them in dream. You may not get married because you have read great books and you are poisoned by thinkers, and they have molded your mind in certain patterns. And you are no more open to existence itself; philosophies have blinded you. Then you will start cutting your needs. Then those needs will bubble up, surface in the dream, because the unconscious knows no philosophies; the unconscious knows no meaning, no purpose. The unconscious knows only one thing: what is needed for your being to become fulfilled.

Then the unconscious forces its own dreaming. This is the second type of dream; very meaningful to understand it and meditate on it. Because the unconscious is trying to communicate to you that "Don't be a fool! You will suffer for it. And don't starve your being. Don't be suicidal, and don't go on committing a slow suicide by killing your needs."

Remember: desires are of the conscious mind, need of the unconscious. And the distinction is very very meaningful, very significant to be understood.

Desires are of the conscious mind. The unconscious knows no desires, the unconscious is not worried about desires. What is a desire? A desire comes out of your thinking, training, conditioning. You would like to be the president of the country; the unconscious does not bother about it. The unconscious is not interested in being the president of the country, the unconscious is interested only how to be a fulfilled organic unity. But the conscious mind says, "Become a president, and if in becoming the president you have to sacrifice your woman, then sacrifice. If you have to sacrifice your body -- sacrifice. If you have to sacrifice rest -- sacrifice. First become the president of the country." Or gather too much wealth; that is of the conscious mind. The unconscious knows no wealth. The unconscious knows only the natural. It is untouched by the society. It is like animals or the birds, or like the trees. The unconscious has not been conditioned by the society, by the politicians. It remains yet pure.

Listen to the second type of the dream and meditate on it, and it will communicate you what is your need. Fulfill the needs and don't bother about the desires. If you really want to be blissful, fulfill the needs and don't bother about desires. If you want to be miserable, cut the needs and follow the desires.

That's how you have become miserable. Simple is the phenomenon, whether you are miserable or blissful; very simple is the phenomenon. A man who listens to his needs and follows them, just like a river flows to the ocean... The river doesn't say whether to flow to the east or to the west, it simply seeks the way. East or west makes no difference. The river flowing to the ocean knows no desires; it knows only its needs. That's why animals look so happy -- having nothing, and so happy? -- and you having so many things and so miserable? Even animals surpass you in their beauty, in their bliss. What is happening? The animals don't have a conscious mind to control and manipulate the unconscious; they remain undivided.

Second type of dream has much to reveal to you. With the second type you start changing your consciousness, you start changing your behavior, you start changing your life pattern. Listen to your needs, whatsoever unconscious is saying. Always remember: unconscious is right, because it has the wisdom of the ages. Millions of lives you have existed. The conscious belongs to this life; it has been trained in the schools and the universities, and the family and this society in which you are born, coincidentally born. But the unconscious carries all the experiences of all your lives. It carries the experience when you were a rock, it carries the experience when you were a tree, it carries the experience when you were animals -- it carries all, the whole past. Unconscious is tremendously wise and conscious is tremendously foolish -- has to be so because conscious is just of this life, very small, with no experience; it is very childish. Unconscious is

eternal wisdom. Listen to it.

Now the whole psychoanalysis in the West is doing only this and nothing else: listening to the second type of dreaming and changing your life pattern accordingly. And psychoanalysis has helped many people. It has its own limitations, but it has helped because at least this part, listening to the second type of dreaming, makes your life more relaxed, less tense.

Then there is a third type of dream. This third type of dream is a communication from the superconscious. The second type of dream is a communication from the unconscious. The third type of dream is very rare, because we have lost all contact with the superconscious. But still it comes because the superconscious is yours. Maybe it has become a cloud and moved into the sky, evaporated, maybe the distance is very far, but it is anchored still in you.

The communication from the superconscious is very rare. When you become very, very alert, only then you will start feeling it. Otherwise, it will be lost in the dust that the mind throws in dreams, and the wish-fulfillment that the mind goes on dreaming about -- things incomplete, suppressed. It will be lost. But when you become aware, it is just like a diamond shining -- absolutely different from all the stones around.

When you can feel and find a dream which is coming from the superconscious, watch it, meditate on it, because that will become your guidance, that will lead to your Master, that will lead you to the way of life that can suit you, that will lead you to the right discipline. That dream will become a deep guide inside. With the conscious you can find a Master, but the Master will be nothing more than a teacher. With the unconscious you can find a Master, but the Master will not be more than a lover -- you will fall in love with a certain personality, with a certain type. But only the superconscious can lead you to the right Master. Then he is not a teacher; you are not infatuated with what he says, you are not infatuated with what he is. Rather, on the contrary, you are guided by your superconscious that this man will suit you, that this man will be the right possibility for you to grow with, that this man can become your soil.

Then there is a fourth type of dream which comes from the past lives. Not very rare -- many times it comes, but everything is a mess inside you; you cannot make any distinctions. You are not there to make distinctions.

In the East we have worked very hard on this fourth type of dream. Because of this dream we stumbled upon the phenomenon of reincarnation. From this dream, you become by and by aware of your past lives. You move backwards, backwards in time. Then many things start changing in you, because if you can remember, even in a dream, who you were in your past life, many things will become meaningless, and many new things will become meaningful. The whole pattern will change, your gestalt will change.

Because you accumulated too much wealth in a past life, you died the richest man in the country and deep down a beggar, and again you are doing the same in this life... Suddenly the gestalt will change. If you can remember what you did and how it all came to nothing, if you can remember many lives, many times you have been doing the same again and again -- you are like a stuck gramophone record, a vicious circle: again you start the same and you end the same -- if you can remember a few of your lives you will be suddenly surprised that you have never done a single thing new. Again and again you accumulated wealth; again and again you tried to be powerful politically; again and again you became too much knowledgeable; again and again you fell in love, and again and again the same misery that love brings. When you see this repetition, how can you remain the same? Then this life suddenly is transfigured. You cannot remain in the same rut anymore.

That's why in the East people again and again have been asking, for millennia, "How to get out of this wheel of life and death?" It seems the same wheel. It seems to be the same story again and again a repetition. If you don't know it, then you think you are doing new things, and you are so much excited. And I can see you have been doing these same things again and again.

Nothing is new in life; it is a wheel; it moves on the same route. Because you go on forgetting about the past, that's why you feel so much excitement. Once you remember, the whole excitement drops. In that remembrance happens sannyas.

Sannyas is an effort to get out of the rut of *sansar*. It is an effort to jump out of the wheel. It is to say to yourself that "Enough is enough! Now I am not going to participate anymore in the same old nonsense. I am getting out of it." Sannyas is a perfect dropping out of the wheel -- not out of the society, but out of your own inner wheel of life and death. This is the fourth type of dream.

And then there is a fifth type of dream, and the last type. The fourth type is going backwards into your past, the fifth type is going forwards into the future. Rare, very rare -- it happens only sometimes; when you are very very vulnerable, open, flexible, the past gives a shadow and the future gives a shadow, reflects in

you. If you can become aware of your dreams, someday you will become aware of this possibility also: that future looks into you. Just suddenly a door opens and the future has a communication with you.

These are the five types of dreams. The modern psychology understands only the second type. Russian psychology understands only the first type. The three types, the other three types are almost unknown, but yoga understands them all.

If you meditate and become aware of your inner being in dreams, many more things will happen. The first: by and by, the more you become aware of your dreams, you will be less and less convinced of the reality of your waking hours. Hence, Hindus say that the world is like a dream. Right now just the opposite is the case: because you are so much convinced of the reality of the world in your waking hours, you think while you dream that those dreams are also real. Nobody feels while dreaming that the dream is unreal. While dreaming it looks perfect, it looks absolutely real. In the morning of course you may say it was just a dream, but that is not the point because now another mind is functioning. This mind was not a witness at all; this mind has only heard the rumor. This conscious mind that wakes in the morning and says it was all dream, this mind was not a witness at all. So how this mind can say anything? -- he has simply heard a rumor. As if you are asleep and two persons are talking, and you just -- in your sleep, because they are talking so loudly -- hear some words from here and there and just a hodge-podge impression is left.

This is happening: while the unconscious creates dreams and tremendous activity goes in, the conscious is asleep and just hears the rumor, and in the morning says, "It is all false. It was just a dream." Right now, whenever you dream you feel it is absolutely real. Even absurd things look real, illogical things look real, because the unconscious knows no logic. You are walking on a road in a dream, a horse you see coming, and suddenly the horse is no more horse, the horse has become your wife. And nothing happens to your mind, that "How it can be possible? The horse has so suddenly become my wife?" No problem arises, no doubt arises. The unconscious knows no doubt. Even such an absurd phenomenon is believed; you are convinced of the reality.

Just the opposite happens when you become aware of the dreams and you feel they are really dreams -- nothing is real, just mind-drama, a psycho-drama. You are the stage, and you are the actors, and you are the story-writer, and you are the director, and you are the producer, and you are the spectator -- nobody else there, just a mind creation. When you become aware of this, then this whole world while you will be waking will change its quality. Then you will see here also, same is the case-on a wider stage, but the dream is the same.

Hindus call this world also *maya*, illusory, dreamlike, mind-stuff. What do they mean? Do they mean that it is unreal? No, it is not unreal. But when your mind gets mixed into it, you create an unreal world of your own. We don't live in the same world; everybody lives in his own world. There are as many worlds as there are minds. When Hindus say that these worlds are *maya*, they mean the reality plus mind is *maya*. Reality, that which is, we don't know. Reality plus mind is illusion, *maya*. When somebody becomes totally awakened, a Buddha, then he knows reality minus mind. Then it is the truth, the *brahman*, the ultimate. Plus mind, and everything becomes dream, because mind is the stuff that creates dreams. Minus mind, nothing can be a dream; only reality remains in its crystal purity. Mind is just like a mirror. In the mirror the world reflects. That reflection cannot be real, that reflection is just a reflection. When the mirror is no more there, the reflection disappears. Now you can see the real.

A full-moon night and the lake is silent and the moon is reflected in the lake and you try to catch the moon. This is all that everybody has been doing for many lives -- trying to catch the moon in the mirror of the lake. And of course you never succeed -- you cannot succeed -- it is not possible. One has to forget about the lake and look exactly in the opposite direction. There is the moon.

Mind is the lake in which the world becomes illusory. Whether you dream with closed eyes or you dream with open eyes makes no difference. If the mind is there, all that happens is dream. This will be the first realization if you meditate on dreams.

And the second realization will be that you are a witness: dream is there but you are not part of it. You are not part of your mind, you are a transcendence. You are in the mind but you are not the mind. You look through the mind but you are not the mind. You use the mind but you are not the mind. Suddenly you are a witness -- no more a mind. And this witnessing is the final, the ultimate realization. Then, whether dream while asleep or whether dream while awake makes no difference, you remain a witness. You remain in the world, but the world cannot enter in you anymore. Things are there but the mind is not in the things, and the things are not in the mind. Suddenly the witness comes in and everything changes.

It is very, very simple once you know the knack of it. Otherwise, it looks very very difficult, almost

impossible -- how to awake while dreaming? Looks impossible but it is not: three to nine months it will take if you every night go to sleep -- while falling into sleep, trying to be alert and watching it. But remember, don't try to be alert in an active sense, otherwise you will not be able to fall asleep. Passive alertness: loose, natural relaxed, just looking by the corner, not too much active about it, just passive awareness, not too much concerned. Sitting by the side and the river flows by and you are just watching.

Three to nine months this takes. Then someday, suddenly the sleep is falling on you like a dark screen, like a dark curtain, as if the sun has set and the night is descending. It settles all around you, but deep inside a flame goes on burning. You are watching -- silent, passive. Then the world of dream starts. Then many plays happen, many psychodramas, and you go on watching. By and by, the distinction comes into existence -- now you can see what type of dream. Then suddenly, one day you realize that this is the same as while waking. There is no difference of quality. The whole world has become illusory. And when the world is illusory, only the witness is real.

This is what Patanjali means when he says, ALSO MEDITATE ON KNOWLEDGE THAT COMES DURING SLEEP -- and that will make you a realized man.

ALSO, MEDITATE ON ANYTHING THAT APPEALS TO YOU.

Meditate on the face of your beloved meditate. If you love flowers, meditate on a rose. Meditate on the moon, or whatsoever you like. If you love food, meditate on food. Why Patanjali says "... whatsoever appeals to you"? Because meditation should not be a forced effort. If it is forced, it is doomed from the very beginning. A forced thing will never make you natural. So from the very beginning, find out something which appeals to you. There is no need to create unnecessary conflict. And this is to be understood, because mind has a natural capacity to meditate if you give it objects which are appealing to it.

In a small school, a child is listening: the birds are chirping in the trees and he is listening, and he is raptly listening -- he is in rapport. He has forgotten the teacher, he has forgotten the class. He is no more there; he is rapt attention. Meditation has happened. And then the teacher says, "What are you doing? Are you asleep? Concentrate here on the board!" Now the child has to try, make effort. Those birds never said anything to the child that, "Look we are singing here. Be attentive!" Simply it happened because it had a deep appeal for the child. This blackboard looks so ugly and this teacher looks so murderous, and the whole thing is forced. He will try, but by effort nobody can meditate. Again and again the mind will slip. So many things are happening outside the room: suddenly a dog starts barking or a beggar passes by singing, or somebody is playing on a guitar. So many millions of things are happening outside, and he has to bring his attention again and again to the blackboard, to the ugly schoolroom.

We have made schools just like prisons. In India, the school building and the prison building has the same color, red. Schoolrooms are ugly. Nothing is appealing there: no toys, no music, no trees, no birds -- nothing. The schoolroom is meant to force your attention. You have to learn to concentrate.

And this is the difference between concentration and meditation: concentration is a forced thing, meditation is natural. Says Patanjali,

ALSO, MEDITATE ON ANYTHING THAT APPEALS TO YOU

-- then spontaneously your whole being starts flowing. Just look at the face of your beloved. In her eyes, meditate.

Ordinary religious teachers will say, "What are you doing? Is this meditation?" They teach not to think of your beloved while you are meditating. They think that is a distraction. And this is a subtle point to be understood: there are no distractions in the world. If you make unnatural efforts, then there are distractions -- you create them. Your whole being would like to watch the face of your wife, husband, your child, and the religious teacher says, "These are allurements, these are the distractors. You go to the temple, to the church; meditate on the cross." You meditate on the cross: again and again you remember your beloved. Now the face of the beloved becomes a distraction. Not that it is distraction -- there is nothing special in meditating on the cross; you are simply stupid. What is the need to go and meditate on the cross? If it appeals you it is good, but there is no necessity. There is no special quality in a cross.

In fact, wherever meditation happens, *there* is the special quality. Meditation brings the special quality. It is not in the objects, it is in you. When you meditate on something, you give your inner being to it.

Suddenly it becomes sacred, holy. Things are not holy; meditation makes them holy. You can meditate on a rock, and suddenly the rock becomes the temple. No Buddha is so beautiful like that rock when you meditate on it. What is meditation? It is showering the rock with your consciousness. It is moving around the rock, so absorbed, so deep in rapport, that the bridge is there between you and the rock. The gap disappears you are bridged. In fact, you don't know now who is the observer and who is the observed. The observer becomes the observed, the observed becomes the observer. Now you don't know who is the rock and who is the meditator. Suddenly, the energies meet and mingle, and there is the temple. Don't unnecessarily create distractions -- then you become miserable.

Somebody was here and he is doing a certain type of mantra for many years, and he says, "Distraction comes again and again." I asked, "What is the distraction?" His wife has died and he loved her very much. And I used to know that woman; she was really a beautiful person. He has never remarried. He really loved her. No other woman ever attracted him. Now she is dead and the vacuum is there, and he feels the loneliness. Because of this loneliness he went to some teacher, that "How to get rid of the memory of my wife?" So he gave him a mantra. Now, he has been chanting the mantra for at least three years, and suddenly again and again while he is chanting the mantra like a robot, the wife comes, the face appears. He has not been able to forget the wife. The mantra has not proved strong enough, so he was here, very miserable. He said, "Three years have passed and I am always haunted by her memory, and it seems that I cannot get out of it. And even this mantra has not helped. And three years, really and religiously I have been doing it." I said, "You are a fool. There is no need to do this mantra. Repeat your wife's name; make it a mantra. Keep her photo before you: look at the photo make it the image of the divine." He said, "What are you saying? She is my distraction." So I said, "Make the distraction your meditation. Why create conflict?"

Distraction can be made the very object of meditation. And it is distraction because there is some appeal deep down, some harmony. That's why the mantra proved impotent, futile because the mantra is just overimposed. Somebody says some word and you repeat it, and the word has no appeal for you. It never existed for you before, it has no roots in you. The wife is very deep. Love is deeper than any mantra, so why waste your time? He said, "I will try." And just after few days he wrote a letter, that "This is tremendous! I am feeling so calm and so peaceful. And really, my wife is so beautiful. There is no need to think that she is distracting me."

Remember this, because you may be doing many things like that. Whenever you feel something is distracting, that simply shows that you are naturally attracted towards that, nothing else. So why create conflict1 -- move into the same direction; make it an object of meditation. Be natural, don't be suppressive and don't create conflict, and you will attain.

Nobody ever attains through conflict. Conflict will create a split personality. Move to the natural attraction; then you are one, then you are whole, then you are together. Then you are one piece, not a house divided against itself. And when you move as one piece there is dance in your step and there is nothing which is not divine.

You may be surprised -- it happened: one great Buddhist monk, Nagarjuna, was staying in a small village. Somebody came... somebody became very attracted to him. But the man said that "Your style of life, the way you move like an emperor in the robes of a beggar, appeals deeply. I would also like to become a religious man, but there is a trouble. I have a cow, and I love her too much. And she is so beautiful. And I cannot leave her." Just a cow... He had no wife, no children, he got never married, but he loves the cow. And he felt a little foolish while he was saying this. He said, "Because I know you will understand, that's why I am saying. But this is my whole trouble: so much attachment with this cow. And I have brought her up and she has become so much one with me and she loves me. So what to do1 So Nagarjuna said, "There is no need to go anywhere. If somebody loves someone so deeply, then there is no need to move anywhere. Make this love your meditation. Meditate on the cow."

Don't create any conflict. Remember, if love and meditation are in conflict, meditation will be defeated. Love will be victorious because love is so beautiful. Meditation can be victorious only on the wings of love. Use love as a vehicle.

This is what Patanjali means:

ALSO, MEDITATE ON ANYTHING THAT APPEALS TO YOU

-- whatsoever it is; I make no distinction. And there is no need to cling to one object, because objects may change. This morning you may feel like you love your child, and tomorrow you may not feel. Then

don't create any conflict. Always find wherever your love is flowing; ride on your love. Today it is a flower, tomorrow it is a child, the day after tomorrow it is the moon -- that's not the problem; every object is beautiful -- wherever your appeal, flow naturally, ride on it, meditate on it. The emphasis is on being whole, undivided. In your undivided being, meditation blooms.

THUS, THE YOGI BECOMES MASTER OF ALL, FROM THE INFINITESIMAL TO THE INFINITE.

From the smallest to the greatest, he becomes master of all. Meditation is the door to the infinite power. Meditation is the door to the superconscious.

Conscious you are: move into the depths of the unconscious. It is going into the basement of your being. Gather more and more awareness so you can move into sleep, into dream. Start by gathering awareness in your waking hours; that will help you to move into the unconscious. Then gather more awareness into the unconscious; that will help you to move into the superconscious. Energy will be needed. Your energy right now is just like a flicker -- not enough. Create more energy through awareness.

It is just like you heat water, or you heat ice. If you heat ice it melts. On a certain degree of heat it becomes water. Then you have to heat it more if you want it to evaporate. Then go on heating -- then on a certain degree, a hundred degrees, suddenly it takes a jump and evaporates. Quantity changes into quality. Quantitative change becomes qualitative. Below a certain degree it is ice, beyond that degree it becomes water. Below a certain degree, again it remains water; beyond that degree it evaporates, becomes vapor. When it is ice, it is almost dead and closed-cold, not warm enough to be alive. When it is water, it is more flowing, more alive, not closed. It has melted, it is warmer. But water moves downwards. When it evaporates, the dimension has changed; it is no more horizontal, it becomes vertical; it goes upwards.

First become more and more alert in waking hours. That will bring you to a certain degree of heat. It is really a certain degree of inner heat, a certain temperature of your consciousness. That will help you to move into the unconscious. Then become more and more conscious into the unconscious. More effort will be needed, more energy will be created. Then suddenly one day you will find you are moving upwards; you have become weightless. Now the gravitation doesn't affect you. You are becoming superconscious.

Superconscious has all power: it is omnipotent, it is omniscient, it is omnipresent. Superconscious is everywhere. Superconscious has every power that is possible, and superconscious sees everything -- it has become absolute clarity of vision.

That's what Patanjali says:

THUS, THE YOGI BECOMES MASTER OF ALL, FROM THE INFINITESIMAL TO THE INFINITE.

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The first question:

I FEEL A CONFLICT BETWEEN BEING LOOSE AND NATURAL AND BEING AWARE.

THERE IS NO conflict, but you can create a conflict. Even where no conflict exists the mind creates the conflict, because the mind cannot exist without being in conflict.

Being loose and natural will give you a spontaneous awareness. There is no need to make any effort for awareness; it will follow like a shadow. If you are loose and natural, it will come. There is no need to make any other effort for it because being loose and natural automatically flowers in being aware. Or, if you are aware, then you will become loose and natural. They both go together. But if you try for both, then you will create the conflict. There is no need to try for both together.

What does it mean when I say: Be loose and natural? It means: make no effort. Just be whatsoever you are. If you are unaware, then be unaware because that is what you are in your loose and natural state. Be unaware. If you make any effort, then how can you be loose and natural? Simply relax, and accept whatsoever is the case, and accept your acceptance also. Don't move from there. A time will pass before things settle down. In that transitory period, you may not be aware because things are settling. Once things are settled and the flow is natural, you will be suddenly surprised. Unexpectedly, one morning you find you are aware -- no need to make any effort.

Or, if you are working through awareness -- and both the methods are different, they start from different standpoints -- then don't think of being loose and natural. You simply work it out through your effort to be aware. It will take a long time... when awareness becomes natural and no effort is needed. Unless this point comes where no effort is needed, awareness has not been attained yet. When you can forget about all efforts and simply be aware, then only have you achieved it. Then, just by the side, you will find the phyenomenon of being loose and natural. They come together. They always happen together. They are two aspects of the same phenomenon, but you cannot work them out together.

It is just like one is climbing up a mountain. There are many paths; they all reach to the top, they all culminate in the top. But you cannot walk on two paths together. If you try, you will go mad and you will never reach to the top. How can you walk on two paths together and knowing well that they all lead to the same top? But one has to walk only one. Finally, when one reaches to the top, he will find all the paths have culminated in it. For walking choose always one path. Of course, when you reach, all the paths will reach to the4 same point, to the same peak.

To be aware is a different type of process. Buddha followed it. He called it self-remembering or right-mindfulness. In this age another Buddha, George Gurdjieff, followed it; he called it self-remembering. Another Buddha, Krishnamurti, goes on talking about awareness, alertness. This is one path. Tilopa belongs to another path, the path of being loose and natural -- not even bothering about awareness -- just being whatsoever you are, not making any effort for any improvement. And I tell you, Tilopa's standpoint is higher than Buddha, Gurdjieff and Krishnamurti, because he creates no conflict. He simply says,'first be whatsoever you are." Not even spiritual effort... because that too is part of the ego. Who is trying to improve? Who is trying to be aware? Who is trying to attain enlightenment? Who is this inside you? -- it is again the same ego. The same ego which was trying to become the president of a country or the prime minister, now is trying to attain buddhahood.

Buddha himself has called enlightenment "the last nightmare". Enlightenment, the last nightmare, because it is again a dream... And not only is it a dream but a nightmare, because you suffer through it. Tilopa's standpoint is the ultimate standpoint. If you can understand it, then no effort is needed of any sort. You simply relax and be, and everything follows on its own accord. One has simply to be non-doing: sitting quietly, and the spring comes and the grass grows by itself.

The second question:

IT IS UNDERSTOOD THAT IN THE PAST, MANY SCHOOLS OF YOGA TAUGHT MAINLY THROUGH SUPPRESSION. AND QUITE A FEW DID ATTAIN THROUGH IT. IS IT NOT POSSIBLE THAT EVEN

First thing: never! -- nobody who knows has ever taught suppression.
Second: never anybody has attained through it.

But everywhere false coins exist. The way of being natural is very simple, but looks very difficult for you because the ego wants something difficult to struggle with, to be challenged by, to conquer it. The ego exists through constant challenge. If something is absolutely simple, the ego flops down. If you have nothing to do but sit quietly and silently and let things be, and let things move where they are moving, no activity on your part, then when and how the ego will exist? There is no possibility.

In being loose and natural, the ego flops down completely, immediately. It disappears because ego needs constant activity. Ego is just like going on a bicycle: you have to pedal it continuously. If you stop pedaling, it may go for few feet or few yards because of the past momentum, but it has to fall down. The cycle and the rider both will fall down. The cycle needs constant pedaling. Even if you pedal very slowly, you will fall down. It needs a certain continuous feeding of energy.

Ego is just like cycling -- you have to feed it continuously: this challenge, that challenge, this activity, that activity -- something has to be attained. The Everest has to be conquered, you have to reach to the moon -- something always in the future. You have to pedal, and then the ego exists. The ego exists in activity... Inactivity, simply the cycle falls down, and the rider also. Immediately the whole activity disappears and with it the ego.

That's why simple things look difficult for the ego, and difficult things look simple. If I tell you that the path is very, very arduous, you will be immediately ready to follow. If I say it is very simple, it is so simple that you need not even take a single step, it is so simple that you need not go anywhere, just sit in your house and it will haD~en. You will simply forget about me and what I am saying. You will simply move away from me as if you have not listened at all. You will go to somebody who is talking some nonsense and creating some difficulty for you. That's why suppression came into existence, because that is the most difficult thing in the world, to suppress -almost impossible because it never succeeds, it is always a failure.

How can you suppress a part of your being by another part? It is just like trying to win by your right hand trying to defeat your left hand. You can pretend. After a little activity you can pretend that the right is on top and the left is suppressed. But do you think it is suppressed or it is conquered? How can you conquer a part of your own being by another part? -- just pretensions. If you suppress sex, the *brahmacharya* will be a pretension, a hypocrisy. It is just the right hand Lying and waiting there, helping you to pretend. Any moment it can upset everything again -- and it will upset. That which you have conquered has to be conquered again and again, because it is never a real victory. And in the end, you find that you have been fighting the whole life and nothing has been achieved. In fact, only you will be defeated, nothing else. Your whole life will be defeated.

No Master who knows, no Master who is enlightened has ever preached suppression. But they have preached something which can look like suppression to people who don't know, so let me make the distinction clear. For example -- the distinction is very subtle -- Buddha and Mahavira both have taught about fasting, both have taught about *brahmacharya*, celibacy. Are they teaching suppression? They cannot, and they are not teaching.

When Buddha says, "Go on a fast," what he means? Suppress your hunger? -- no. He says, "Watch your hunger." The body will say, "I am hungry." You simply sit inside your being and watch. Don't do anything either to feed the body or to suppress the hunger. You simply watch the hunger. No activity is needed on your part, and suppression is an activity. When you suppress the hunger, what you will do? You will not be able to watch it. In fact, that is the only thing that you will avoid.

A person who wants to suppress the hunger and who has gone on a fast, as Jains go every year, what they will do? They will try to distract the mind somewhere else so that the hunger is not felt. They will chant mantras, or they will go to the temple and recite sutras, or they will go to their religious leader to listen him, so that the mind is engaged, and they need not pay attention to the hunger which is there. This is suppression. Suppression means: something is there and you don't look at it and you pretend as if it is not there. So if you are occupied deeply in the mind, then the hunger cannot penetrate and cannot bring your attention to itself. The hunger will go on knocking on the door but you are reciting a mantra so loudly that you don't hear the knock. Suppression means distracting your mind from the reality of your being.

You have taken a vow of celibacy or you have taken the life of a *brahmachari*; now what you will do when the sex desire arises and a beautiful woman passes by? You will start chanting the mantra: Ram, Ram,

Ram. You are avoiding. You are pulling a curtain over your eyes. You are pretending as if the woman is not there. But the woman is there and that's why you are chanting the name of Rama, and so loudly.

In India, people have to take a morning bath. In my village there is a very beautiful lake, a river, and people go there to take their morning bath. There, in my childhood, for the first time I became aware of the trick of suppression. The river is cold -- particularly in winter -- people go to take their bath... In summer also I watched them taking their bath, and they will not chant: Rama, Hari Krishna, Hari Krishna. But in winter, because the river is so cold, and they chant so loudly they forget the river. They take a dip and they are out. Their mind is engaged in chanting. Colder the morning, greater will be the chanting on the God.

In my childhood, watching people there, for the first time I became aware of the trick -- what they are doing. I see the same persons taking their baths in summer and they don't bother about Rama, Hari Krishna, or anybody. But in winter suddenly they become religious? They have learned a trick -- how to avoid a fact, and the fact is there knocking and kicking and alive.

Turn your mind somewhere else: have you seen people going through a lonely street in the night when it is dark? They start singing a song, or whistling, or humming. What they are doing? -- the same trick. Humming, they forget the darkness. Loudly singing a song they listen to their own voice and feel that they are not alone. The voice gives a feeling that they are not alone Surrounded by their own voice, the darkness has disappeared for them. Otherwise, if they move silently into a lonely street in the night, their own footsteps create fear, as if somebody is following. This is a simple trick

Mahavira and Buddha cannot talk and cannot teach such deceptions. They teach about fasting, but their fasting is totally, qualitatively different. On the surface both the fasters will be the same, but deep down the difference exists. Deep down, a person who is following Mahavira or Buddha will fast and will not do any activity in the mind. He will watch and he will pay all attention to hunger. And then arises a very, very beautiful phenomenon: if you pay attention to hunger, it disappears. Without any food, it disappears. Why? What happens in paying attention to hunger?

When sex desire arises, one simply pays total attention to it, not judging, not saying this is good or bad not saying this is evil, not saying that this is a provocation from the devil. No -- no evaluation at all because all valuation belongs to the mind and witnessing is not of the mind. Good, bad -- distinctions all belong to the mind, and the witnessing is undivided, one. It is neither good nor bad, it simply is. One pays attention to hunger or to the sex desire, total attention -- and total attention is such an energy, it is fire-the hunger simply is burned, the sex desire is simply burned. What happens? What is the mechanism inside?

You feel hunger. In fact, you have never been hungry. The body has been hungry, you have never been hungry. But you are identified with the body that, "I am the body." That's why you feel you are hungry. When you pay attention to hunger a distance is created, the identity breaks down. The identification is no more there. You are no more the body; the body is hungry and you are the watcher. And suddenly a blissful freedom arises in you that "I am not the body, I have never been the body. The body is hungry; I am not hungry."

The bridge is broken -- you are separate.

The body has a desire for sex because the body has come out of sex. The body has a desire for sex because every cell of the body is sexual. Your mother and your father, in a deep sexual activity, have created your body. The first cells of your body came out of deep sexual passion; they carry the quality of it. And those cells have been multiplying themselves; that's how your whole body is created. Your whole body is sex passion. The desire arises. It is natural for the body, nothing is wrong in it. The body is sexual energy and nothing else.

Brahmacharya is not possible for the body. Sexuality is natural for the body. Sexuality is natural for the body, and for you, only *brahmacharya* is natural; sex is unnatural, absolutely unnatural. That's why we call celibacy *brahmacharya*. The English word celibacy is not very good. It is very ordinary, cheap. It doesn't carry the sense of *brahmacharya*. *Brahmacharya* is derived from the root *brahma*. The word *brahmacharya* means that you have come to attain, you have come to know that you are the *brahma*, the ultimate, the divine -- God himself you are.

When one starts feeling this, that one is God himself then there is real celibacy. Because then there is no problem. And what happens, what is miraculous... when you are separate, when the bridge is broken, you are not identified with the body, you don't say, "I am the body," you say, "I am in the body, but not the body. I live in this house but I am not the house. I am in these clothes but the clothes are not me." When you have come to attain this -- and I say attain because intellectually you know it already, that is not the point; you have not realized it. When you realize in deep attention to hunger, or to sex, or anything -- you realize,

suddenly the bridge disappears between the body and the embodied soul. When the gap is there and you have become a witness, then the body lives through your cooperation.

The body cannot live without your cooperation. That is what happens when the body dies: the body is absolutely the same, only your cooperation is no more there. You have gone out of the house, that's why the body is dead. Otherwise, nobody is ever dead. The body is the same, but the body depended on your energy. Continuously, you have to feed energy to the body. It exists with your cooperation; it has no existence of its own. It is through you it is together. Otherwise it will fall apart. You are the center and the crystallizing factor in it.

When in hunger, one watches the hunger, the cooperation is not there. It is a temporary death. You are not supporting the body. When you are not supporting the body, how the body can feel hunger? -- because the body cannot feel anything; the feeling is of your being. Hunger may be there in the body but the body cannot feel, it has no feelers.

Now, just within this decade, brain surgeons have become aware of a certain very mysterious phenomenon: that the brain, which feels everything, has no feeling in its own nervous system. You can be lying completely awake on the brain surgeon's table, and your head can be opened and he can cut your brain tissues -- you will not feel. No need for any anesthesia. He can make a window in the head, he can drill a hole in the head; you will feel the drilling just on the skull, but once he reaches the inside there is no feeling at all. If he cuts your whole brain completely you would not know, and you are perfectly aware.

Many people in the West are moving with many parts cut -- they don't know. Many people are moving with certain electrodes fixed in their brain -- they don't know and they cannot feel... A stone can be put in your head, inside, and you will never feel that it is there, because in the brain there is no feeling. From where the feeling comes then?

The brain is the subtlest part of the body, the most delicate; even that has no feeling. The feeling comes from your being. It is borrowed by the body. The body has no feeling of its own. Once you watch hunger -- and if the watching is real, authentic, and you don't avoid -- hunger disappears.

The fasting of a Mahavira or a Buddha is a totally different fasting from the fasting of Jains and Buddhists. The *brahmacharya* of Mahavira is totally different than the *brahmacharya* of Jain monks. Mahavira is not avoiding it, he is simply watching it. Watching, it disappears. Witnessing, it is not found there. Avoiding, it follows you. In fact, not only follows you, it haunts you. No yoga teaches suppression -- cannot teach -- but there are yogis who teach. They are teachers; they have not realized their innermost being. So there exists not even a single person who can attain to buddhahood through suppression. It is not possible, it is simply not possible. Through awareness one achieves, not through suppression.

The third question:

IN MEDITATION THE DISTRACTION IS OFTEN PHYSICAL PAIN. WOULD YOU TALK ABOUT MEDITATING ON PAIN WHILE PAIN IS HAPPENING?

This is what I was talking about. If you feel pain, be attentive to it, don't do anything. Attention is the great sword -- it cuts everything. You simply pay attention to the pain.

For example, you are sitting in the last part of the meditation silently, unmoving, and you feel many problems in the body. You feel the leg is going dead, there is some itching in the hand, you feel ants are creeping on the body and many times you have looked -- there are no ants. The creeping is inside, not outside. What you should do? You feel the leg is going dead -- be watchful just give your total attention to it. You feel itching -- don't itch. That will not help. You just pay your attention. Don't open even your eyes. Just pay your attention inwardly, and just wait and watch, and within seconds the itching has disappeared. Whatsoever happens -- even if you feel pain, severe pain in the stomach or in the head, it is possible because in meditation the whole body changes. It changes its chemistry. New things start happening; the body is in a chaos. Sometimes the stomach will be affected, because in the stomach you have suppressed many emotions, and they are all stirred. Sometimes you will feel like vomiting, nausea. Sometimes you will feel a severe pain in the head because the meditation is changing the inner structure of your brain. You are really in a chaos passing through meditation. Soon things will settle. But for the time being, everything will be unsettled.

So what are you to do? You simply see the pain in the head; watch it. You be a watcher. You just forget that you are a doer, and by and by, everything subsides and subsides so beautifully and so gracefully that you cannot believe unless you know it. And not only that the pain disappears from the head -- because the energy which was creating pain, if it is watched... pain disappears and the same energy becomes pleasure. The energy is the same.

Pain or pleasure are two dimensions of the same energy. And if you can remain silently sitting and paying attention to distractions, all distractions disappear. And when all distractions disappear, you will suddenly become aware that the whole body has disappeared.

In fact, what was happening? Why these things were happening? -- and when you don't meditate they don't happen. The whole day you are there and the hand never itches, the head has no pain, and the stomach is perfect, and the legs are okay. Everything is okay. What was really happening? Why in meditation these things start suddenly?

The body has remained the master for long, and in meditation you are throwing the body out of its mastery. You are dethroning it. It clings; it tries in every way to remain the master. It will create many things to distract you so the meditation is lost. You are thrown off balance and the body is again on the throne. Up to now, the body has remained the master and you have been a slave. Through meditation, you are changing the whole thing; it is a great revolution. And of course, no ruler wants to be thrown out of his power. The body plays politics -- that's what is happening. When she creates imaginary pain, itching, ants creeping, the body is trying to distract you. And it is natural, because the body has remained in rule for so long; for many lives it has been the emperor and you have been the slave. Now you are changing everything upside down. You are reclaiming your throne, and it is natural the body will try whatsoever it can do to disturb you. If you get disturbed, you are lost. Ordinarily, people suppress these things. They will start chanting a mantra; they will not look at the body.

I am not teaching you any sort of suppression. Only awareness I teach. You just watch, pay attention, and because it is false, immediately it will disappear. When all the pains and itches and ants have disappeared and the body has settled in its right place of being a slave, suddenly arises so much bliss you cannot contain it. Suddenly arises so much celebration in the being, you cannot express it; you are overflowing with a peace that passeth understanding, a bliss which is not of this world.

The fourth question:

IN SPEAKING ABOUT LOVE YESTERDAY, YOU SAID IT IS A BASIC NEED WE SHOULD TRY AND FULFILL. YOU ALSO SAID THAT IT BRINGS REPEATED MISERY. HOW THEN CAN ONE LIVE MEANINGFULLY IF OUR ATTEMPTS TO FULFILL LOVE ALWAYS END IN MISERY?

All your attempts always end in misery. Not only attempts made towards love -- all your attempts, unconditionally, end in misery, because all attempts come out of the ego. No effort is going to succeed because the doer is the cause of all misery. If you can be in love without the lover being there, then there will be no misery.

Very very difficult it seems: how to be in love without the lover being there? The lover causes misery, not love. The lover starts things which end into a hell. All lovers fail, and I make no exception, but love never fails. So you have to understand: you should not be there in your love. Love should be there, but without any ego in it. You should walk, but the walker should not be there. You should eat, but the eater should not be there. You should do whatsoever is required, but the doer should not be there.

This is the whole discipline. This is the only discipline of religion. A religious man is not one who belongs to any religion. In fact, a religious man never belongs to any religion. A religious man is one who has dropped the doer and lives naturally, and is just there.

Then love has a different quality -- it is not possessive, it is not jealous. It simply gives. It is not a bargain; you don't trade in it. It is not a commodity, it is an overflowing of your being. You share it. In fact, in that state of being where love exists and not the lover, it is not that you are in love with someone and not in love with someone else, you are simply in love. It is not a question of objects.

It is just like breathing. With whom you breathe~you simply breathe. Whosoever is with you is not the case, and just like that, with whom you are in love becomes irrelevant, you are simply in love -- whosoever

is with you! Or, there may be nobody. You may be sitting in an empty room, but the love goes on flowing. Now love is not an activity, it is your being. You cannot put it on and off -- it is you. This is the paradox.

When you disappear, then love is you; when you are not, then only love is. Finally, you completely forget about love, because who is there to remember it? Then love is just like a flower blooms, the sun rises, the stars fill the night sky -- just it happens. Even if you touch a rock, you touch it lovingly. That has become your being.

That is the meaning of Jesus' saying, "Love your enemies." It is not a question of loving the enemies, it is becoming love. Then you cannot do anything else. Even if the enemy comes, you have to love. There is nothing else to do. Hate is so foolish that it can exist only with the ego. Hate is foolish because you are harming the other, and harming yourself more than the other. It is foolish because all the harm that you do will come to you back. Many times more it will come back to you. You will be crushed under the fallout. It is simply foolish, idiotic. All sins are foolish and idiotic.

That's why in the East we know only one sin, and that is ignorance. All else is just a by-product. When I speak about love, I speak about that love where the lover is not. And if your love is bringing you misery, know well it is not love. It is your ego that brings the misery. Ego poisons everything, whatsoever you touch. It is just like King Midas: whatsoever he touches becomes gold. Ego is just like King Midas -- whatsoever it touches becomes poison. And you know in what difficulties and trouble Midas fell! And things were turning into gold, and even then he became miserable, as miserable as any man has ever been on this earth. He touched his daughter whom he loved, and she became gold. He touched his wife and she became gold. He will touch the food and the food will become gold. He couldn't drink, he couldn't eat, he couldn't sleep, he couldn't love, he couldn't move. His own relatives escaped. Servants will stand far away, because if they come near and by chance he touches, they will be gold. King Midas must have gone absolutely crazy.

So what about you? Whatsoever you touch becomes poison. Even when everything turns into gold a hell is created. What about you? -- you touch and things become poisonous. You live in misery, but you have to find the cause. The cause is within you: the doer, the ego, the "I". But you will have to pass through it. You cannot learn out of my experience.

In Zen they say that whether the water is hot or cold, only if you drink then you know. My saying that the ego transforms everything into poison will not be of much help. You have to watch. You have to be on lookout. You have to feel and understand your own ego -- what it has done to you.

But ego is very tricky. It always says... whenever you are in misery it always says somebody else has caused it. That's the trick how ego protects itself. If you are in misery, you never think that it is *you* -- it is always somebody else. Husband is in misery because the wife is creating; the wife is in misery because the husband is creating the misery -- ego always throws the responsibility on the other -- the father is in misery because of the son.

I have seen people who are in misery because they have children, and I have seen people -- they are in misery because they don't have children. I see people in misery who are in love -- their relationship is causing them much trouble, turmoil, anguish -- and I see people in misery who are not in love, because without love they are miserable. It seems you are absolutely determined to be in misery. Whatsoever the case, you create misery. But you never look within. Something must be inside which causes it -- that ego that you think you are, the idea of the self. Greater the idea of the self, the greater will be the misery.

Children are less in misery because their egos are yet not developed, and then, their whole life people go on thinking that life was a paradise in childhood. The only reason is simple: that the ego needs time to develop. Children don't have much egos. If you try to remember your past you will find a barrier somewhere. At the age of four or at the age of three suddenly memory stops there. Why?

Psychoanalysts have been probing the mystery and now they have come to a conclusion. They say because the ego was not there, so who will collect the memories~ The collector was not there. Things happened, experience happened, because a child is not a blank sheet up to the age of three. Millions of things have happened. And for a child, more things happen than for an old man, because the child is more curious, and each small thing is a great thing. Millions of things have happened in those three years, but because the ego was not there, there is no trace left. If the child is hypnotized, he can remember. He can go beyond the barrier.

In many experiments, hypnotized persons have remembered not only things that happened after birth, but things that happened before birth, when they were in the womb of the mother. The mother was ill, or had a severe stomach-ache, and the child suffered. Or, when the child was in the mother's womb, grown

seven months or eight months and the mother had made love, the child remembers it. Because when a woman makes love, the child suffocates inside.

So in the East it has been completely prohibited. When the mother is pregnant love should not be made -- any sexual activity is dangerous for the child, because the child depends for his breathing on the mother. The oxygen is supplied by the mother, and when the mother is in sexual activity, her rhythm of breathing is lost. The continuous rhythm is no more there; the child suffocates, not knowing what is happening. While making sex, more oxygen is absorbed by the mother -- now these are scientific facts -- and when more oxygen is absorbed by the mother, the child cannot get the oxygen. Sometimes even death is possible; the child may die. The child remembers all these things. You also remember all these things; they are there, but because the ego was not there, they have not become a burden on you.

An enlightened person remembers things just like this. He has no center to remember. He has accumulated memory but it is not a burden. If he wants, he can look in the memory and find a thing out of it, but he is not burdened. Memories don't come by themselves to him. He can check, he can find, but normally he remains like an empty sky. Nothing comes by itself.

You will be held by your own experience, not by what I say. Look at the misery and always try to find out the cause, and you will find the cause within yourself. Once you find the cause is inside, the point of transformation has reached to its maturity. Now you can turn over, now you can change -- you are ready. While you go on throwing responsibility on others no change is possible. Once you realize that you are responsible for all the misery that you have created -- you are your own hell -- that every moment a great turning happens. Immediately, you become your own heaven.

That's why I tell you to move into relationship, into the world; to experience, to become mature, to ripen, to become seasoned. Only then whatsoever I am saying will be meaningful to you. Otherwise, intellectually you will understand but existentially you will miss.

The fifth question:

I CANNOT SEEM TO FEEL FOR YOU AS A LOVER. IT JUST FEELS THAT YOU ARE RIGHT FOR ME. IS THIS BECAUSE OF MY HANG-UPS ABOUT MEN? DOES ONE HAVE TO BE IN LOVE WITH YOU AS A PREREQUISITE TO THE NEXT KIND OF RELATIONSHIP?

You don't understand me at all. You are not required to be a lover to me. I am not required to be a lover to you. But I understand your difficulty. You cannot understand that love is possible without being a lover. You can love me without being a lover to me; that is the highest kind of love, the purest love.

And this has to be understood, because between a Master and a disciple the relationship is not of this world. He is neither your father nor your brother, neither your husband nor your wife, neither your child. No, all the relationships that exist in the world are irrelevant between a Master and disciple. In a sense he is all, and in a sense none. In a certain sense he may be fatherly. In a certain sense he may be just like a child to you. When I say in a certain sense he will be fatherly to you, he may not be older than you; he may be very young, but in a certain sense he will be fatherly to you because he gives and you receive. And because he lives on a hilltop and you live in the valley, he may not be older than you in time, but he is infinitely older than you in eternity. And in a certain sense he will be just like a child to you, because he has become again a child. The relationship is very complicated, very complex. He cannot be a husband to you because he cannot possess you and he cannot be possessed by you. But in a certain sense, he is like a husband. Without his possessing you, you are possessed. Without any effort on his part, your attitude towards him is bound to be like that of a beloved. Because the relationship between a Master and a disciple is bound to be in such a way that the disciple has to be feminine, because he is the receiver and he has to be open. In fact, he has to become pregnant with the Master. Only then rebirth will be possible.

In a certain other sense a Master is like a wife because he is so soft. All corners have disappeared in his life. He has become more and more round, and round, and round. Even in his body, in his being, he is more feminine. That's why Buddha looks more feminine.

Nietzsche criticized Buddha only because of this: that he is a feminine man. Nietzsche said that he created the whole feminity of India, because for Nietzsche, the male is the powerful element -- feminine means weak. And in a certain sense he is right, because Buddha is feminine, but he is not weak. Or,

weakness has its own power which no power can ever have. A child is weak, but a child has power no old man can have.

A stone is very strong, and just by the side of the rock is a flower -- very weak. But a flower has a power which no rock can ever have. The flower is certainly weak: in the morning it comes, by the evening it is gone. It is so transitory, it is so temporal, so momentary. But a flower has a power of a different dimension, of a different quality because it is so alive. In fact, it dies so soon because it lives so intensely. The very intensity of life in a flower exhausts it by the evening. The rock goes on living because it lives so lukewarm. The life is not intense: very sluggish, lazy, sleepy. The rock sleeps, the flower lives.

A Master is weak in a certain sense because his weakness is his own power. He is feminine in a certain sense because all aggression is gone, all violence disappeared. He is more like a mother than like a father. The thing is very complex and nobody is required to be a lover, but everybody is required to be in love.

I CANNOT SEEM TO FEEL FOR YOU AS A LOVER. IT JUST FEELS THAT YOU ARE RIGHT FOR ME.

How cold! Just right? Just right is not enough. Unless I am more than right for you, nothing will happen. Just right is too calculated; just right is less than enough. Just right means only on the periphery I meet with you, not on the center. And when you say, "You are just right for me,N this relationship cannot be of the heart. It is just of the mind -- calculating, clever, cunning, safeguarding, side by side, not moving in the dangerous heart relationship, remaining on the periphery always ready to escape. That's what it means: "just right" -- and just right has no energy in it, it is cold.

So if you cannot grow out of this, then it is better to leave me, because nothing will happen. You don't have enough energy. And if you are not moving fast towards me I cannot move towards you. That is not possible; you have to move. The relationship between a disciple and Master is not a calculated relationship. When the Master becomes the only Master for you -- not that he is the only Master, there are many, but that is not the point -- when for a disciple the Master becomes the ONLY Master, when the whole history, past and future, becomes pale before this man, everything fades away and only this man remains in your heart, only then something is possible.

Because of this, many problems arise. Somebody falls in love with Buddha. Then he says Buddha is the only enlightened man. Then he says, "Okay -- Jesus is there, Krishna is there, but not like Buddha." Then Jesus and Krishna are thrown on the periphery. In the center, in the very heart of the shrine, or, in the shrine of the heart, only Buddha exists. For the disciple it is perfectly true. Then somebody falls in love with Jesus, then Jesus comes to the center; Buddha, Mahavira and Mohammed all are on the periphery. When a Master becomes like a sun and you move around him like an earth, like a planet, he becomes your center, the very center of your life. Only then something is possible, never before it.

Just right is not right at all. Just right means almost wrong. Try to get out of the trap of just right. Overflowing, if you come to me, only then will you find me. Running, if you come to me, running as fast as you can, only then will you find me. Headlong, if you jump into me, only then will you find me. It is too businesslike when you say, "Just right". Either grow out of it or move away from me. Maybe somewhere else with somebody else, you can fall in love. Because it is not a question of whether you fall in love with Master A or Master B or Master C -- it is not a question. The question is you fall in love. Wheresoever it happens, move there. If the relationship is just right, then I am not your Master, then you are not my disciple.

IS THIS BECAUSE OF MY HANG-UPS ABOUT MEN?

No, it is not because of your hang-ups about men. It is because of you, your ego, and your hang-ups about men are because of your ego also; they too are because of that. If a woman cannot surrender to any man, it is not because men are lacking or men are not there. It is only because the woman has not grown, because only a grown-up can surrender because only a grown-up can be courageous enough to surrender. The woman has remained childish, retarded. Then with every man there will be problem.

And if you cannot surrender in love, it will be very difficult for you to surrender at all. With a Master also there is a surrender, and a greater surrender than any man can ever demand or any woman can ever demand. Because a man demands the surrender of your body, if he is only related to you because of sex. If he loves you also, then he demands the surrender of your mind. But a Master demands you -- mind, body,

soul -- your total being. Less than that will not do.

There are three possibilities. Whenever you come to a Master, the first possibility is to be related with him intellectually, through the head. That is not much. You may like his ideas but that doesn't mean that you like him. Liking the ideas, his attitudes, is not liking him. You can take the ideas separate. There is no need to fall in any relationship with the Master. This is what is happening to the questioner: the relationship is intellectual; that's why it is "just right".

There is another possibility: you fall in love with the heart. Then there is no question what he says; the question is he himself. If you are intellectually related to me, sooner or later you will have to go away. Because I will go on contradicting myself -- one idea suits you, another may not suit. This idea you like, that idea you don't like -- and I will go on contradicting. And I contradict for a particular reason: because I want only those people around me who are in love, not those who are intellectually convinced by me. To throw them away I have to remain continuously paradoxical.

This is a screening, a very subtle screening. I never say to you that "Go away." You simply go on your own. And you feel good because this man was contradictory so you have left. Only those who are related to me with their heart will not bother about the contradictions. They will not bother what I say; they look directly to me. They know me, so I cannot deceive them. They know me directly, not through what I say -- saying is not very important.

Look at the distinction: a person who is convinced by my ideas is related to me through the ideas; a person who is in love with me may be related to my ideas, but through me, and that makes a great difference.

Then there is a third type of relationship which is possible only after the second type of relationship has happened. When you are really in love, love becomes so natural, it disappears. When I say "disappears" I don't mean that it disappears, I only mean that you are no more aware that it is there. Are you aware of your breathing? When something goes wrong, yes -- when you are running fast and breathing is hard and you are out of breath, yes. But when you are resting in your chair and everything is good, are you aware of the breathing? No, there is no need. When there is a headache only then you become aware of head, something goes wrong. When the head is perfectly healthy, you are headless. This is the definition of health: when the body is perfectly healthy, you don't know it... as if it is not there; you become bodiless. And this is the definition of perfect love also. Love is the ultimate, the highest health, because love makes one whole. When you love a Master, by and by, you completely forget about love. It has become so natural, like breathing.

Then a third type of relationship comes into being which is neither of the head nor of the heart, but of the being itself. Heart and head are two layers; hidden behind them is the center of your being. You may call it the *atma*, the self, the soul or whatsoever you like. Because there, no distinction of words is anymore meaningful. You can call it no-self, *anatma* -- that will also do. Head is the beginning; don't get stuck there. Heart is the passage -- pass through it, but don't make a house there also. Being to being -- there are no boundaries then. Then in fact, the disciple and the Master are not two. They exist as two, but one consciousness flows from one shore to another.

The sixth question:

YOU SAID THAT WHEN THE SCHOOL-CHILD LOOKS OUT OF THE WINDOW, HE IS IN MEDITATION. I ALWAYS THOUGHT I WAS DAYDREAMING WHEN I DID THAT, AND FAR FROM MEDITATION. HAVE I BEEN IN MEDITATION ALL THIS TIME WITHOUT KNOWING?

Yes, a child is in meditation. But this meditation is because of ignorance; it will have to go. That which you have not earned cannot remain with you. Only that which you have earned becomes yours. The child is meditative because he is ignorant. He has not many thoughts to distract. The child is meditative because naturally, wherever the mind finds pleasure, he allows the mind to move.

In fact, the child is still not part of the society. The child is still primitive, animal-like. But the seed is growing. Sooner or later he will be in the society. And then, all meditation will be lost, the innocence of childhood will be lost. The child is in the garden of Eden just like Adam and Eve. They will have to fall. They will have to commit sin. They will have to be thrown into the world, because only out of the

experience of the world a meditation arises which is seasoned, which cannot be lost.

So there are two types of innocence: one because of ignorance, another because of awareness. Buddha is childlike, and all children are Buddha-like, but a vast difference exists. All children will be lost into the world. They need experience, they need being thrown into the world. And through their experience if they attain to meditation, innocence and childhood again, then nobody can throw them. Now it is out of experience they have learned it. It is no more through ignorance, it is through their own experiencing. Now it is their own treasure.

If everything goes right, then you will become children again at the end of your life. And that is the goal of all religions. And that is the meaning of rebirth; that is the meaning of Christian resurrection. Resurrection is not of the body, it is of the soul. Again one becomes like a child; again one is innocent, but this innocence is based, rooted in experience. If you die without becoming a child again, you lived your life in a futile way; you lived uselessly. You simply wasted the opportunity. And you will have to come back again -- the whole will go on throwing again and again...

This is the whole doctrine of reincarnation: that unless you learn it by yourself, the whole is not satisfied with you. Unless you become a child in your own right -- not because of your body but because of your being: if the innocence is attained by you, and the innocence is attained in spite of all distractions, in spite of all that was there to destroy it -- you will have to be thrown back again and again and again.

Life is a learning; it is a discipline. So not only you, but every child has been meditative, and then it is lost. And a child is not lost because of others, but there is an intrinsic necessity; he *has* to lose that innocence. That is not deep enough. It cannot pass through distractions. It is shallow.

You just think about it: a child is innocent but very shallow. He has no depth. All his emotions are shallow. This moment he loves, next moment he hates. This moment he is angry, next moment he is forgiving, completely has forgotten. He lives very shallow life, uprooted -- he has no depth. Depth comes through experience.

A Buddha has a depth, infinite depth. On the surface just like the child, but in the depth of his being not at all like a child. All the experience of many lives has seasoned him. Nothing can distract him, nothing can destroy his innocence -- nothing, absolutely nothing. Now his innocence is so deep-rooted that storms may come -- in fact, they are welcome-and the tree will not be uprooted. It will enjoy the coming of the storm. It will enjoy the very effort of the storm to uproot it, and when the storm has passed, it will be stronger for that, not weaker.

This is the difference: a childhood innocence is a gift of nature; the innocence that you attain through your own effort is not a gift of nature, you have earned it. And always remember that whatsoever you have earned is yours. No theft is possible in existence, no robbery, no stealing. And you cannot borrow it from anybody else.

The seventh question:

Many questions have been asked about dreams. Somebody has asked,

ARE VISIONS ALSO DREAMS? HOW TO BE ALERT IN SLEEP AND DREAM? SOMETIMES I FEEL THAT YOU COME IN MY DREAMS. WHAT AM I TO THINK ABOUT SUCH DREAMS?

Yes, visions are dreams, not of this world, but of the other world. Sometimes you have visions, and if you meditate, you will have more and more. They will become, for the time being, the very usual phenomenon.

So, somebody has asked:

ARE VISIONS ALSO DREAMS?

Yes, they are dreams not of this world but of the other world; they are higher dreams. They are concerned not with things, but your inner phenomena. But still they are dreams so don't cling to them. One has to go beyond them also. If you see a Buddha in your vision, remember that this Buddha is also part of

the dream -- of course, beautiful, spiritual, very, very helpful in your search -- but don't cling to it.

Zen Masters have been saying for centuries that if you meet a Buddha kill him immediately! Don't wait for a single moment. If you don't kill him, he will kill you. And they are right.

Visions are beautiful, but if you start enjoying them too much they can be dangerous. Then you are again stuck with some experience. And when you see Buddha it is really beautiful and it looks more real than the real, and has such grace. Just by seeing the vision you feel so silent and peaceful within. When you see Krishna with his flute, singing a song, who would like not to cling? One would like to cling. One would like this vision to be repeated again and again. Then the Buddha has killed you.

Remember, this is the criterion, that whatsoever is seen has to be treated as a dream; only the seer is real. All that is seen is dream -- good, bad, religious, irreligious, sexual, spiritual -- it makes no difference. There is a sexual pornography in dreams, and there is a spiritual pornography in dreams also, but both are pornographic. One has to drop all. *All* experience is dream; only the experiencer is true. And you have to come to a point where there is nothing to be seen, nothing to be heard, nothing to be smelled, nothing to be touched -- just vast space and you alone. Only the seer is left. All the visitors have gone; guests gone, only the host has remained. When this moment comes, then only is the real happening. Before it, all else is a dream.

A second question has been asked that,

HOW TO BE ALERT IN SLEEP AND DREAM?

The person who has asked says that whenever he tries to be aware, he cannot sleep. Or, if sleep is coming and suddenly he remembers that he has to be alert, the sleep is broken, and then he cannot sleep -- it is difficult.

Awareness with sleep cannot be worked out directly. First you have to work with the waking. Don't try that, otherwise your sleep will be disturbed and your whole day will be disturbed and you will feel depressed, lazy, sleepy. Don't do that.

Remember always there is a chain and one has to move from step to step. The first step is to be aware while waking. Don't think about the sleep at all. First you be awake while waking in the day. And when you will gather enough energy of awareness, then only the second step can be taken. Then there will be no effort really. The very energy that you have gathered through the day will remain alert inside. There will be no effort needed. If effort is needed, then sleep will be disturbed because effort is against sleep.

This happens all over the world: millions of people suffer from insomnia. And out of one hundred, ninety-nine cases are such that they are suffering because they make some effort to go to sleep. Effort is against sleep. They try many ways how to go into sleep and the very effort is against sleep. The effort makes you alert, and the effort makes you tense, and sleep is a no-effort phenomenon. You simply go into sleep. You need not do anything. If you do, sleep will not be possible. You simply put your head on the pillow and just don't do anything, not even wait for the sleep, because if you are waiting for the sleep you are doing something -- the waiting. You simply lie down on the bed, put the light off, close your eyes and sleep comes. You cannot bring it, it happens; it is not an action.

And to understand the nature of sleep is to understand many things. *Samadhi* also is just like that. That's why Patanjali will say later on that sleep and *samadhi* have something common. This is their commonness: sleep comes, *satori* also; *samadhi* also comes, you cannot do anything to bring it. If you try, you will miss. If you don't want to miss, you simply be and it comes.

So don't make any effort to be aware while going into sleep. You will disturb the sleep and you will not gain awareness. You just work out in the day. When in the day you are more and more alert, the very current of alertness passes into sleep by its own energy. You fall asleep and still you feel a center within you, watching. A light -- a small light in the beginning -- burning inside, and you can watch. But don't start it. You do while waking, and it will happen while you go into sleep.

The last question:

MANY PEOPLE FEEL SOMETIMES THAT YOU COME IN THEIR DREAMS, SO WHAT TO THINK ABOUT

They are not of the same type. It depends on you. Sometimes it may be just the first type of dream I call rubbish. Because you listen to me so attentively, an imprint is left in the mind. And you listen to me continuously every day and you meditate, and an imprint is left in the mind. It can become heavy. Sometimes the mind has to release it; it is rubbish.

But it can be of the second type also: that you would like me to be more closer. And I have created so many barriers; you are not allowed to be so much c~oser. In the morning you can see me; that too, from a distance. In the evening you can come, and that too with difficulty. So you have to suppress. That suppression can cause the second type of dream. You may dream that I have come to you, or you have come to me and you are talking to me.

It can be of a third type: it may be a communication from the unconscious. If it is of the third type, then it is meaningful. It simply shows to you that you are trying to escape from me. Come closer. The unconscious is simply saying that, "Don't try to escape and don't remain on the periphery; come closer."

It can be of the fourth type: something from your past life, because many of you have lived with me; it may be a fragment of the past. Your mind is moving on the past track.

It can be of the fifth type also: a possibility of the future. All types are possible. These are five types of dreams. It can be a vision also, which is also a type of dream. I didn't talk about it because it has a different quality. It has the quality of the waking life; that too is a dream. The waking life is too a vast dream. But vision has the quality of the waking life. Sometimes I come to you, but rarely, because you have to earn it. If you see me a hundred times, ninety-nine times it will be something of the five types of dreams. But the hundredth time, I come to you when you have earned it. Then it is a vision.

But by and by, you will have to become aware what is what. Right now I cannot give you criteria how to judge what is what. You will have to taste them yourself.

So first become aware while you are awake, in the day. Gather more and more energy of awareness. Make it such an overflowing stream that when you fall asleep, your body falls asleep, your mind falls asleep, but the energy, the current of awareness is so forceful it continues. Then you will be able to make distinctions. And when one becomes able to make distinctions in dreams, it is a great achievement.

And then, by and by, rubbish drops. First type of dream disappears, because a man of awareness lives so completely in the day that he doesn't gather rubbish. Rubbish is incomplete experiences. You were eating; the food was delicious, but you couldn't eat it too much because you were a guest -- what would people think? Incomplete experience has become rubbish now. Now, in the night you will again eat. You will have to complete the experience, otherwise the mind will go on and on.

Something incomplete mind does not like. The mind is a perfectionist: anything incomplete it doesn't like. Your one tooth falls, and then the tongue goes again and again there because something is incomplete. Now the mind continuously... absurd, because just by touching by the tongue nothing is going to happen, but the mind again and again... it never tried before when the tooth was there. Now something is incomplete.

Psychologists say that even monkeys -- because they also have minds just like you -- if you draw a half circle and leave the chalk there, they will complete it. Monkeys! -- because they cannot tolerate an incomplete circle, they will complete it immediately.

Mind always trying to complete things... First type of dream disappears when you become aware. You live life so completely there is no need. And then, the second type of dream disappears by and by, because you don't live in desires. A man who is aware lives in needs, not in desires, so there is no need to wish-fulfill anything. He has nothing, so he never becomes a president of a country in the dream. He has no desires, no ambitions. He lives very ordinarily. The natural flow of life is enough. Eating food, feeling satiated, drinking water, feeling satiated, getting a good sleep -- it is enough. More is not asked.

Then the third type of dream disappears. With the disappearance of the first two types, the conscious and unconscious have come so closer there is no need to communicate anything in the dream. In fact, the unconscious starts communicating while you are fully awake. Then things become simple, communication becomes exact. Then the fourth type of dream disappears. When you are so at ease with your life, aware perfectly satiated, the past drops completely. There is no need for it to go into the past. You live in the moment; the past disappears, and then the fifth type of dream disappears. You live so totally in the moment, so aware, so utterly aware, there is no future for you.

And when all the five types of dream disappear, the unreality has disappeared, the illusion has disappeared. Now for the first time, you attain to the realization of the real, the *brahma*.

Yoga: The Alpha and the Omega, Vol 3

Chapter #3
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WHEN THE ACTIVITY OF THE MIND IS UNDER CONTROL, THE MIND BECOMES LIKE PURE CRYSTAL, REFLECTING EQUALLY, WITHOUT DISTORTION, THE PERCEIVER, THE PERCEPTION AND THE PERCEIVED.
SAVITARKA SAMADHI IS THE SAMADHI IN WHICH THE YOGI IS STILL UNABLE TO DIFFERENTIATE BETWEEN THE REAL KNOWLEDGE, KNOWLEDGE BASED ON WORDS AND KNOWLEDGE BASED ON REASONING OR SENSE PERCEPTIONS, WHICH ALL REMAIN IN THE MIND IN A MIXED STATE.

WHAT IS MIND? Mind is not a thing, but an event. A thing has substance in it, an event is just a process. A thing is like the rock; an event is like the wave: it exists, but is not substantial. It is just the event between the wind and the ocean; a process, a phenomenon.

This is the first thing to be understood: that mind is a process, like a wave or like a river, but it has no substance in it. If it has substance, then it can not be dissolved. If it has no substance it can disappear without leaving a single trace behind. When a wave disappears into the ocean, what is left behind? Nothing, not even a trace. So those who have known, they say mind is like a bird flying into the sky -- no footprints are left behind, not even a trace. The bird flies but leaves no path, no footprints.

The mind is just a process. In fact, mind doesn't exist, only thoughts, thoughts moving so fast that you think and feel that something is existing there in continuity. One thought comes, another thought comes, another, and they go on. The gap is so small you cannot see the gap between one thought and another. So two thoughts become joined, they become a continuity, and because of that continuity you think there is a mind. There are thoughts -- no mind -- just as there are electrons, no matter. Thought is the electron of the mind. Just like a crowd... a crowd exists in a sense, doesn't exist in another; only individuals exist. But many individuals together give the feeling as if they are one. A nation exists and exists not; only individuals are there. Individuals are the electrons of a nation, of a community, of a crowd.

Thoughts exist, mind doesn't exist. Mind is just the appearance. And when you look into the mind deeper, it disappears. Then there are thoughts, but when the mind has disappeared and individual thoughts exist, many things are immediately solved. First thing: immediately you come to know that thoughts are like clouds -- they come and go -- and you are the sky. When there is no mind, immediately the perception comes that you are no more involved in the thoughts. Thoughts are there, passing through you like clouds passing through the sky, or the wind passing through the trees. Thoughts are passing through you, and they can pass because you are a vast emptiness. There is no hindrance, no obstacle. No wall exists to prevent them.

You are not a walled pheneomenon. Your sky is the infinitely open; thoughts come and go. And once you start feeling taht thoughts come and go and you are the watcher, the witness, the mind is in control.

Mind cannot be controlled. In the first place, because it is not, how can you control it? In the second place, who will control the mind? Because nobody exists beyond the mind. and when I say nobody exists, I mean that nobody exists beyond the mind -- a nothingness. Who will control the mind? If somebody is controlling the mind, then it will be only a part, fragment of the mind controlling another fragment of the mind. That is what the ego is.

Mind cannot be controlled in that way. It is not, and there is nobody to control it. The inner emptiness can see, but cannot control. It can look, but cannot control. But the very look is the control, the very phenomenon of observation, of witnessing, becomes the control because the mind disappears. It is just like in a dark night, you are running fast because you have become afraid of somebody following you, and that somebody is nobody but your own shadow. and the more you run, the more the shadow is closer to you. Howsoever fast you run makes no difference; the shadow is there. whenever you look back, the shadow is there. That is not the way to escape from it, and that is not the way to control it. You will have to look deeper into the shadow. Stand still and look deeper into the shadow; the shadow disappears because the shadow is not; it is just an absence of light. Mind is nothing but the absence of your presence. When you sit silently, when you look deep in the mind, mind simply disappears. Thoughts will remain, they are existential, but mind will not be found.

But when the mind is gone then a second perception becomes possible: you can see thoughts are not yours. Of course they come, and sometimes they rest a little while in you, and then they go. You may be a resting place, but they don't originate in you. Have you ever watched that not even a single thought has arisen out of *you*? Not a single thought has come through your being. They always come from the outside. They don't belong to you. Rootless, homeless they hover. Sometimes they rest in you, that's all; a cloud resting on top of a hill. Then they will move on their own; you need not do anything. If you simply watch, control is attained.

The word control is not very good, because words cannot be very good. Words belong to the mind, to the world of thoughts. Words cannot be very, very penetrating; they are shallow. The word control is not good because there is nobody to control and there is nobody to be controlled. But tentatively, it helps to understand a certain thing which happens. When you look deeply, mind is controlled. Suddenly you have become the master. Thoughts are there but they are no more masters of you, they cannot do anything to you; they simply come and go. You remain untouched just like a lotus flower amidst rainfall: drops of water fall on the petals but they go on slipping, they don't even touch. The lotus remains untouched.

That's why in the East lotus became so much significant, became so much symbolic. The greatest symbol that has come out of the East is the lotus. It carries the whole meaning of the eastern consciousness. It says, "Be like a lotus, that's all. Remain untouched, and you are in control. Remain untouched and you are the master."

Few things more about the mind before we can enter Patanjali's sutras. From one standpoint, mind is like waves -- a disturbance. When the ocean is calm and quiet, undisturbed, the waves are not there. When the ocean is disturbed in a tide or strong wind, when tremendous waves arise and whole surface is just a chaos, mind from one standpoint... These are all metaphors just to help you to understand certain quality inside which cannot be said through words. These metaphors are poetic. If you try to understand them with sympathy, you will attain to an understanding. But if you try to understand them logically, you will miss the point. They are metaphors.

Mind is a disturbance of consciousness, just like an ocean with waves is a disturbance. Something foreign has entered -- the wind. Something from the outside has happened to the ocean, or to the consciousness -- the thoughts, or the wind, and there is a chaos. But the chaos is always on the surface. The waves are always on the surface. There are no waves in the depth -- cannot be because in the depth the wind cannot enter. So everything is just on the surface. If you move inwards, control is attained. If you move inwards from the surface you go to the center; suddenly, the surface may still be disturbed but you are not disturbed.

The whole yoga is nothing but centering, moving towards the center, getting rooted there, abiding there. And from there the whole perspective changes. Now still the waves may be there, but they don't reach you. And now you can see they don't belong to you, just a conflict on the surface with something foreign. And from the center, when you look, by and by, the conflict ceases. By and by, you relax. By and by, you accept that of course there is strong wind and waves will arise; you are not worried, and when you are not worried even waves can be enjoyed. Nothing is wrong in them. The problem arises because you are also on the surface. You are in a small boat on the surface and strong wind comes and it is tide, and the whole ocean

goes mad. Of course, you are worried; you are scared to death. You are in danger. Any moment the waves can throw your small boat; any moment death can occur. What you can do with your small boat? How can you control? If you start fighting with the waves you will be defeated. Fight won't help. You will have to accept the waves. In fact, if you can accept the waves and let your boat, howsoever small, move with them not against them, then there is no danger.

That is the meaning of Tilopa -- "loose and natural". Waves are there; you simply allow. You simply allow yourself to move with them, not against them. You become part of them. Then tremendous happiness happens. That is the whole art of surfing: moving with the waves -- not against, with them -- so much so that you are not different from them. Surfing can become a great meditation. It can give you glimpses of the inner because it is not a fight, it is a let-go. Once you know that even waves can be enjoyed -- and that can be known when you look the whole phenomenon from the center.

Just like you are a traveler and clouds have gathered, and there is much lightning, and you have forgotten where you are moving; you have forgotten the path and you are hurrying towards home. This is what is happening on the surface: a traveler lost; many clouds, much lightning... Soon, there will be tremendous rain. You are seeking home, the safety of the home. Then suddenly you reach home. Now you sit inside, now you wait for the rains, now you can enjoy. Now the lightning has a beauty of its own. It was not so when you were outside, lost in a forest. But now, sitting inside the house the whole phenomenon is tremendously beautiful. Now the rain comes and you enjoy. Now the lightning is there and you enjoy, and great thunder in the clouds, and you enjoy, because now you are safe inside. Once you reach to the center, you start enjoying whatsoever happens on the surface. So the whole thing is not to fight on the surface, but rather slip into the center. Then there is a control, and a control which has not been forced, a control which happens spontaneously when you are centered.

Centering in consciousness is the control of the mind. So don't try to control the mind. The language can mislead you. Nobody can control, and those who try to control, they will go mad; they will simply go neurotic, because trying to control the mind is nothing but a part of the mind trying to control another part of the mind.

Who are you who is trying to control? You are also a wave, a religious wave of course, trying to control. And there are irreligious waves. There is sex and there is anger and there is jealousy and possessiveness and hatred, and millions of waves, irreligious. And then there are religious waves: meditation, love, compassion. But these are all on the surface of the surface. And on the surface, religious, irreligious doesn't make any difference.

Religion is at the center and in the perspective that happens through the center. Sitting inside your horn you look at your own surface. Everything changes b cause your perspective is new. Suddenly you are control. In fact, you are so much in control that you c leave the surface uncontrolled. This is subtle. You are much in control, so much rooted, not worried about I surface... In fact you would like the waves and I tides and the storm -- it is beautiful, it gives energy, it a strength -- there is nothing to be worried about it; on weaklings worry about thoughts. Only weaklings worry about the mind. Stronger people simply absorb, the whole, and they are richer for it. Stronger people simply never reject anything. Rejection is out of weakness -- you are afraid. Stronger people would like to ab sorb everything that life gives. Religious, irreligious moral, immoral, divine, devil -- makes no difference; stronger person absorbs everything, and he is richer fo it. He has a totally different depth Ordinary religious people cannot have; they are poor and shallow.

Watch ordinary religious people going to the temple and to the mosque and to the church. You will always find very, very shallow people with no depth. Because they have rejected parts of themselves, they have be come crippled. They are in a certain way paralyzed.

Nothing is wrong in the mind, nothing is wrong the thoughts. If anything is wrong, it is remaining on the surface, because then you don't know the whole and unnecessarily suffer because of the part and the part perception. A whole perception is needed, and that possible only from the center, because from the center you can look all around in all dimensions, all direction the whole periphery of your being. And it is vast. I] fact, it is the same as the periphery of existence. Once you are centered, by and by you become wider and wider and bigger and bigger, and you end with being *brahman*, not less than that.

From another standpoint, mind is like dust a traveller gathers on his clothes. And you have been traveling, and traveling and traveling for millions of lives and never taken a bath. Much dust has collected, naturally -- nothing wrong in it; has to be so -- layers of dust and you think those layers are your personality. You have become so much identified with them, you have lived with those layers of dust so long they look like your skin. You have become identified.

Mind is the past, the memory, the dust. Everybody has to gather it. If you travel you will gather dust. But no need to be identified with it, no need to become one with it, because if you become one, then you will be in trouble because you are not the dust, you are consciousness. Says Omar Khayyam, "Dust unto dust". When a man dies, what happens? -- dust returns unto dust. If you are just dust, then everything will return to the dust, nothing will be left behind. But are you just dust, layers of dust, or is something inside you which is not dust at all, not of the earth at all? That's your consciousness, your awareness.

Awareness is your being, consciousness is your being, and the dust that awareness collects around it is your mind. There are two ways to deal with this dust. The ordinary religious way is to clean the clothes, rub your body hard. But those methods cannot help much. Howsoever you clean your clothes, the clothes have become so dirty they are beyond redemption; you cannot clean them. On the contrary, whatsoever you do may make them more unclean.

It happened: Mulla Nasruddin came once to me, and he is a drunkard. His hands shake eating, drinking tea; everything falls on his clothes, so all his clothes were stained with tea and *pan*, and this and that. So I told Nasruddin, "Why don't you go to the chemist and find something? There are solutions and these stains can be washed."

So he went. After seven days he came back; his clothes were in a worse condition, worse than before. I asked, 'What is the matter? Didn't you go to the chemist?" He said, "I went. And that chemical solution wonderful -- it works. All the stains of tea and *pan* gone. Now I need another solution because that solution has left its own stains."

Religious people supply you soaps and chemical solutions how to wipe, how to wash the dirt, but then those solutions leave their own stains. That's why an immoral person can become moral, but remains dirty, now in moral way, but remains dirty. Even sometimes the situation is worse than before.

An immoral man is in many ways innocent, less egoistic. A moral man has all the immorality inside the mind. And new things that he has gathered: those are the moralistic, the puritan, egoistic attitudes. He feels superior. He feels he is the chosen one and everybody else is condemned to hell. Only he is going to heaven. And all the immorality remains inside, because you cannot control mind from the surface -- there is no way. It simply doesn't happen that way. Only one control exists, and that is the perception from the center.

Mind is like a dust gathered through millions journeys. The real religious standpoint, the radical religious standpoint against the ordinary, is to simply throw the clothes. Don't bother to wash them, the cannot be washed. Simply move like a snake out of his old skin and don't even look back. This is what exactly yoga is: how to get rid of your personalities. Those personalities are the clothes.

This word "personality" is very interesting. It come from a Greek root *persona*. It means the mask that actors used in ancient Greece, in drama, to hide the face. That mask is called persona, and you have personality out of it. Personality is the mask, not you. Personality a false face, to show it to others. And through man lives and many experiences you have created many personalities, clothes; they have all become dirty. You have used them too much, and because of them the original face is completely lost.

You don't know what is your original face. You are deceiving others and you have become a victim of your own deceptions. Drop all personalities, because if you cling to the personality you will remain on the surface. Drop all personalities and be just natural, and then you can flow towards the center. And once from the center you look then there is no mind. In the beginning thoughts continue, but by and by, without your cooperation, they come less and less. And when your all cooperation is lost, when you simply don't cooperate with them, they stop coming to you. Not that they are no more; they are there, but they don't come to you.

Thoughts come only as invited guests. They never come uninvited, remember this. Sometimes you think, "This thought I never invited," but you must be wrong. In some way, sometime -- you may have forgotten about it completely -- you must have invited it. Thoughts never come uninvited. You first invite them; only then they come. When you don't invite, sometimes just because of old habit, because you have been an old friend, they may knock at your door. But if you don't cooperate, by and by they forget about you, they don't come to you. And when thoughts stop coming on their own, this is the control. Not that you control thoughts -- simply you reach to an inner shrine of your being, and thoughts are controlled by themselves.

From still another standpoint, mind is the past, the memory, all the experiences accumulated, in a sense: all that you have done, all that you have thought, all that you desired, all that you dreamed -- everything, your total past, your memory. Memory is mind. And unless you get rid of memory, you will not be able to control mind.

How to get rid of memory? It is always there following you. In fact, you are the memory, so how to get rid of it? Who are you except your memories? When I ask, "Who are you?" you tell me your name. That is your memory. Your parents gave you that name some time back. I ask you, "Who are you?" and you tell about your family: your father, your mother. That is a memory. I ask you, "Who are you?" and you tell me about your education, your degrees: that you have done the degree of Master of Arts, or you are a Ph.D., or you are an engineer or an architect. That is a memory.

When I ask you, "Who are you?" if really you look inside, your only answer can be, "I don't know." Whatsoever you will say will be the memory, not you. The only real authentic answer can be, "I don't know," because to know oneself is the last thing. I can answer who I am, but I will not answer. You cannot answer, "Who are you?" but you are ready with the answer.

Those who know, they keep silent about this. Because if all the memory is discarded, and all the language is discarded, then who I am cannot be said. I can look into you, I can give you a gesture; I can be with you with my total being -- that is my answer. But the answer cannot be given in words because whatsoever is given in words will be part of memory, part of mind, not of consciousness.

How to get rid of the memories? Watch them, witness them. And always remember that, "This has happened to me, but this is not me. Of course you were born in a certain family, but this is not you; it has happened to you, an event outside of you. Of course somebody has given a name to you. It has its utility but the name is not you. Of course, you have a form, but the form is not you. The form is just the house you happen to be in. The form is just the body that you happen to be in. And the body is given to you by your parents. It is a gift, but not you.

Watch and discriminate. This is what in the East they call *vivek*, discrimination: you discriminate continuously. Keep on discriminating -- a moment comes when you have eliminated all that you are not. Suddenly, in that state, you for the first time face yourself, you encounter your own being. Go on cutting all identities that you are not: the family, the body, the mind. In that emptiness, when everything that was not you has been thrown out, suddenly your being surfaces. For the first time you encounter yourself, and that encounter becomes the control.

The "control" word is really ugly. I would not like to use it, but I cannot do anything because Patanjali uses it -- because in the very word it seems somebody is controlling somebody else. Patanjali knows, and later on he will say that you attain to real *samadhi* only when there is no control and no controller. Now we should enter into the sutras.

WHEN THE ACTIVITY OF THE MIND IS UNDER CONTROL, THE MIND BECOMES LIKE PURE CRYSTAL, REFLECTING EQUALLY, WITHOUT DISTORTION, THE PERCEIVER, THE PERCEPTION, AND THE PERCEIVED.

When the activity of the mind is under control... Now you understand what I mean by "under control": that you are at the center and you look at the mind from there; that you are sitting inside the house and you look at the clouds, and the thunder, and the lightning and the rain from there; that you have dropped all your clothes -- dusty clothes and dirty clothes -- because in fact there are no clothes, only layers of dirt, so you cannot clean them. You have thrown them out, thrown them away. You are simply naked and nude in your being. Or, you have eliminated all that with which you have become identified. Now you don't say who you are: form, name, family, body, mind, everything has been eliminated. Only that is there which cannot be eliminated.

That is the method of the Upanishads. They call it *neti-neti*. They say, "I am not this, nor that," and they go on and on and on... A moment comes when only the witness has remained, and the witness cannot be denied. That is the last stratum of your being, the very core of it. You cannot deny it because who will deny i Now two doesn't exist, only one. Then there is control Then the activity of the mind is under control.

So it is not like a small child forced by the parents i the corner and they have told, "Sit there silently" -- looks under control, but he is not. He looks under control, but he is restless, forced, but inside -- great turmoil.

A small child was forced by the mother. He was running all around, and then three times she told him to sit silently. Then for the fourth time -- the last ultimate -- she said, "Now you sit silently or should I come and beat you?" -- and children understand when the mother really means. So he understood. He sat there, but he told her that, "I am sitting outsidedly, but inside I am still running."

You can force your mind to sit outwardly; inside it will go on running. In fact, it will run faster because mind resists control. Everybody resists control. No, that is not the way. You can kill yourself in that way but you cannot attain to the eternal life. That is a sort of crippling. When Buddha is sitting silently there is no inward running, no. In fact, inside he has become silent, and that silence has overflown to his outside, not the reverse.

You try to force yourself to be silent on the outside, and you think that by silencing the outside, the inner will become silent. You simply don't understand the science of silence. Inside if you are silent, the outside will be overflowed by it. It simply follows the inside. The periphery follows the center, but you cannot make th center follow the periphery -- that is impossible. So always remember the whole religious search is from the inside towards the outside, and not vice-versa.

WHEN THE ACTIVITY OF THE MIND IS UNDER CONTROL, THE MIND BECOMES LIKE PURE CRYSTAL.

When there is perfect silence, you are rooted and centered inside, just watching whatsoever is happening. The birds are singing, the noise will be heard; the traffic is there on the road, the noise will be heard. And just the same, your inner traffic of the mind is there -- words, thoughts, an inner talk. The traffic will be heard but you sit silently, not doing anything -- a subtle indifference. You just look indifferently. You don't bother this way or that; whether thoughts come or not, it is the same for you. You are neither interested for nor interested against. You simply sit and the traffic of the mind goes on. If you can sit indifferently... will be difficult, will take time -- but once you know the knack of being indifferent... It is not a technique, it is a knack. A technique can be learned, a knack cannot be learned. You have simply to sit and feel it. A technique can be taught, a knack cannot be taught; you have simply to sit and feel. Someday in the right moment when you are silent, suddenly you know how it happened, how you became indifferent. Even for a single moment the traffic was there and you were indifferent, and suddenly the distance was vast between you and your mind. The mind was at the other end of the world. That distance shows that you were at the center at that moment. If you have come to feel the knack, then anytime, anywhere, you can simply slip out to the center. You can drop in and immediately an indifference, a vast indifference surrounds you. In that indifference you remain untouched by the mind. You become the master.

Indifference is the way to become the master, and the mind is controlled. Then what happens? When you are at the center, the confusion of the mind disappears. The confusion is because you are at the periphery. Mind is not really the confusion; mind plus you at the periphery is the confusion. When you move inwards, by and by, you see that mind is losing its confusion. Things are settling, things are falling in line. A certain order arises.

THE MIND BECOMES LIKE PURE CRYSTAL.

All the disturbance, confusion, criss-crossing thought currents, they all settle. This is very difficult to understand that because of you at the periphery is the whole confusion. And you, in your wisdom, are trying to settle the confusion by remaining there at the periphery.

I have been talking about a small story many times: Buddha is moving on a road and it is noon and it is very hot and he feels thirsty. And he says to his disciple Ananda that, "You go back. We crossed a small stream just two, three miles back. You bring some water for me." So Buddha rests under a tree, Ananda goes to the stream. But now it is difficult because just when he was reaching near it, few bullock carts passed across the stream. The stream is very shallow and small. Because of the bullock carts passing it, it has become dirty. All the dirt that was settled underneath has surfaced -- old dry leaves, and every type of dirt is there. The water is not drinkable. Ananda tries the same as you would try -- he entered the stream and tried to settle things so that the water can become clean again. He dirtied it more. What to do? He came back and he said, "That water is not drinkable, and I know a certain river ahead. I will go and fetch water from there." But Buddha insisted; he said, "You go back. I want the water from that stream." When Buddha insists, what Ananda can do? Reluctantly he went again. Suddenly he understood the point, because by the time he reached half the dirt has settled again. Without anybody trying to settle it, on its own accord it has settled. He understood the point.

Then he sat under a tree and watched the stream flow by because half the dirt is still there, few dry

leaves are still on the surface. He waited. He waited and watched and he did nothing, and soon the water was crystal clear, the dead leaves have gone and the dirt has gone back to the bottom. He came running and dancing. He fell in Buddha's feet and he said, "I understood -- and that's what I have been doing with my mind my whole life. Now I will just sit under a tree and let the stream of mind pass by, let it settle itself. Now I will not jump in the stream and try to make things... try to bring an order."

Nobody can bring order to the mind. The very bringing of the order creates chaos. If you can watch and wait, and you can look indifferently, things settle by themselves. There is a certain law: things cannot remain unsettled for a long time. This law you have to remember. It is one of the foundations, very fundamental, that things cannot remain unsettled in a state for long because unsettled state is not natural. It is unnatural. A settled state of things is natural; an unsettled state of things is not natural. So the unnatural can happen for a time being, but it cannot remain forever. In your hurry, in your impatience, you may make things worse.

In Japan they have a certain method, in Zen monasteries, for treating mad people. In the West they have not yet been able to find anything. They are still groping in the dark. Even ordinary crazy people seem to be beyond help. And psychoanalysis takes three years, five years, seven years. And then too, nothing much comes out of it. You dig the whole Himalaya and you don't find even a mouse coming out of it. So only very rich people can afford it, as a luxury. Psychoanalysis is a luxury. People brag about it, that they have been psychoanalyzed by a very great psychoanalyst -- for five years continuously they were psychoanalyzed, as if it is something of an attainment -- and nothing happens. People go from one psychoanalyst to another.

In Japan they have a very simple method. If somebody goes mad he is brought to the monastery. They have a very small cottage separate from the monastery, in a corner. The man is left there. Nobody takes much interest in him -- never take much interest in a madman, because interest becomes the food -- a madman wants the attention of the whole world; that's why he is mad. In the first place, he is mad because he demands attention. That has led him to madness.

So nobody takes much... They care, but they don't give attention. They give him food and they make him comfortable, but nobody goes to talk to him. Even the people who will bring food and other needs will not talk to him. He is not allowed to talk because mad people like talking. In fact, too much talking has led them to this state.

It is just the opposite of psychoanalysis: psychoanalyst goes on talking and he allows the patient to talk for hours, and the mad people enjoy it very much -- and somebody so attentively listening -- it is beautiful!

Nobody talks in the Zen monastery to the madman. Nobody pays any attention, any special attention. In a subtle indifference, they take care, that's all. For three weeks nobody talks to him, and because nobody talks he can talk to himself, that's all. And he relaxes, sits or silently lies down on the bed, and does nothing -- no treatment in fact -- and within three weeks he is completely okay.

Now the western psychoanalysts have become interested, because this is impossible -- just leaving the madman to himself. But this is the Buddhist attitude, the attitude of the yogis: to leave things, because nothing can remain unsettled for long if you leave it to itself. If you don't leave it, it can remain unsettled for long because you will be continuously unsettling it again and again.

Nature abhors chaos. Nature loves order. Nature is all for order, so chaos can only be a temporary state. If you can understand this, then don't do anything with the mind. Let this mad mind be left to itself. You simply watch. Don't pay any attention. Remember: in watching and in paying attention there is a difference. When you pay attention, you are too much interested. When you simply watch, you are indifferent.

Upeksha, Buddha calls: indifference -- absolute total indifference. Just sitting by the side, and the river flows by and things settle and dirt goes back to the bottom i, and the dry leaves have flown. Suddenly, the stream is crystal clear.

This is what Patanjali says:

> WHEN THE ACTIVITY OF THE MIND IS UNDER CONTROL, THE MIND BECOMES LIKE PURE CRYSTAL...

And when the mind becomes like pure crystal, three things are reflected in it.

> ... REFLECTING EQUALLY, WITHOUT DISTORTION, THE PERCEIVER, THE PERCEPTION, AND THE

PERCEIVED

... the object, the subject, and the relation between the two.

When the mind is perfectly clear, has become an order, is no more a confusion, things have settled, three things are reflected in it. It becomes a mirror, a three dimensional mirror. The outside world, the world of objects is reflected. The inside world, the world of subjectivity, consciousness, is reflected. And the relationship -- and between the two, the perception... and without distortion.

It is because of you meddling too much in the mind the distortion comes in. What is the distortion? Mind is a simple mechanism, just like the eyes; you look through the eyes and the world is reflected. But the eyes have only one dimension: they can reflect only the world, they cannot reflect you. The mind is a very three dimensional phenomenon, very deep. It reflects all, and without distortion. Ordinarily it distorts. Whenever you see a thing, if you are not different from the mind the thing will be distorted. You will see something else. You will mix your perception in it, your ideas. You will not look at it in a purity of vision. You will look with the ideas, and your ideas will become projected on it.

In an African tribe if you are born, you think that thin lips are not beautiful; thick... In many African tribes they go on making lips thicker and thicker. They make all devices to make the lips thicker and thicker, particularly women, because thick lips are beautiful that is the idea. In the whole history of the race they have maintained it. If a girl is born with a thin lip, she feels inferior.

In India they love thin lips. If they are a little thicker you are thought ugly. And these ideas go inside the mind, and these ideas become so deep-rooted that they distort your vision. Neither thin lips nor thick lips are beautiful nor ugly. Beautiful and ugly are in fact distortions. They are your ideas, and then you mix them in the reality.

There have existed tribes which don't value gold at all. When they don't value gold at all, they are not gold-obsessed. Then the whole world is there, gold-obsessed: just the idea and the gold becomes very valuable

In the world of things, reality, nothing is more valuable or less valuable. Valuation is brought by the mind, by you. Nothing is beautiful, nothing is ugly. Things are as they are. In their suchness they exist. But when you are on the surface and get mixed with the ideas, and you start saying, This is *my* idea of beauty. This is *my* idea of truth" -- then everything is distorted.

When you move to the center and the mind is left alone, and you watch from the center at the mind, you are no more identified with it. By and by, all ideas disappear. Mind becomes crystal clear. And in the mirror three dimensional mirror of the mind, the whole is reflected: the object, the subject, and the perception, the perceiver, the perception, and the perceived.

SAVITARKA SAMADHI IS THE SAMADHI IN WHICH THE YOGI IS STILT UNABLE TO DIFFERENTIATE BETWEEN THE
REAL KNOWLEDGE, KNOWLEDGE BASED ON WORDS, AND KNOWLEDGE BASED ON REASONING OR SENSE PERCEPTIONS, WHICH ALL REMAIN IN THE MIND IN A MIXED STATE.

There are two types of *samadhis*: one Patanjali calls *savitarka*, the other he calls *nirvikalpa*, or *nirvitarka*. These are two states. First one achieves *savitarka samadhi*, that is, the logical mind is still functioning -- *samadhi*, yet based on the rational attitude -- the reason is still functioning, you are making discriminations. This is not the highest *samadhi*, just the first step. But that too is very, very difficult because that too will need a little going towards the center.

Just for example: the periphery is there, where you are right now, and the center is there, where I am right now, and between the two, just in the middle, is *savitarka samadhi*. It means you have moved away from the surface, but you have not reached the center yet. You have moved away from the surface, but still the center is far away. Just in the middle you are; still something of the old is functioning, and something of the new has entered -- halfway. And what will be the situation of this halfway state of consciousness?

SAVITARKA SAMADHI IS THE SAMADHI IN WHICH THE YOGI IS STILL UNABLE TO DIFFERENTIATE BETWEEN THE REAL KNOWLEDGE...

He will not be able yet to differentiate what is real because the real can be known only from the center. There is no other way to know it. He cannot know what is real knowledge. Something of the real is filtering in, because he has moved from the surface, has come closer to the center, not yet centered, yet has come closer. Something of the center is filtering in -- some perceptions, some glimpses of the center, but the old mind still is there, not completely gone. A distance is there but the old mind still goes on functioning. The yogi is still unable to differentiate between the *real* knowledge...

Real knowledge is that knowledge when the mind does not distort at all, when the mind has completely disappeared in a sense. It has become so transparent that whether it is there or not makes no difference. Ir t e mid-state, the yogi is in a very deep confusion. The confusion comes: something from the real, something from his knowledge that he has gathered in the past from words, scriptures, teachers -- that too there. Something from his own reasoning what is right and what is wrong, what is true and what is false, and something from his sense perceptions -- eyes, ears, nose -- everything Is there, mixed.

This is the state where the yogi can go mad. If there is nobody to take care in this state, the yogi can go mad because so many dimensions meeting and such a great confusion and chaos... It is a greater chaos than he was ever in when he was on the surface, because something new has come in.

From the center now some glimpses are coming towards him, and he cannot know whether it is coming from the knowledge that he has gathered from the scriptures. Sometimes he suddenly feels *aham brahamasmi* "I am God." Now he is unable to differentiate whether this is coming from the Upanishad that he has been reading, or he himself has reasoned it out. It is a rational conclusion that, "I am part of the whole and the whole is God, so of course I am God"... whether it is a logical syllogism or it is coming from sense perceptions.

Because sometimes, when you are very quiet and the doors of the senses are clear, this feeling arises of being a go. Listening to music, suddenly you are no more a human being. If your ears are ready and if you have the musical perception, suddenly you are elevated to a different plane. Making love to a woman you love -- suddenly, in the peak of the orgasm, you feel you have become a god. It can happen through sense perceptions It can happen through reasoning. It may be coming from the Upanishads, from the scriptures you have been reading, or it may be coming from the center. And the man who is in the middle doesn't know from where it is coming. From all the directions millions of things are happening -- strange, unknown, known. One can be in a real mess.

That's why schools are needed where many people are working. Because these are not the only three points. Between the periphery and the center, there are many. A school means where many people of many categories live together. Just a school: the first grade people are there, the second grade people are there, the third grade people are there; the primary school, the middle school, the high school, then the university. A perfect school is from the kindergarten to the university. Somebody exists there at the very end, on the center, who becomes the center of the school.

And then many people, because they can be helpful... you can help somebody who is just behind you. A person from the high school can come to the primary school and teach. A small boy from the primary school can go to the kindergarten and help. A school means: from the periphery to the center, there are many stages, many points. A school means: where all types of people exist together in a deep harmony, as a family from the very first to the very last, from the beginning to the very end, from the alpha to the omega. Much help is possible that way, because you can help somebody who is behind you. You can say to him, "Don't be worried. Just go on. This comes and settles by itself. Don't get too much involved in it. Remain indifferent. It comes and it goes -- somebody to stretch a hand to help you. And a Master is needed who can look through all the stages, from the very top to the very valley, who can have a total perception of all the possibilities.

Otherwise, in this stage of *savitarka samadhi*, many become mad. Or, many become so scared they run away from the center and start clinging to the periphery, because there is at least some type of order. At least the unknown doesn't enter there, the strange doesn't come there. You are familiar; strangers don't knock at your door.

But one who has reached to *savitarka samadhi* if he goes back to the periphery, nothing will be solved never he can be the same again; never he can belong to the periphery now, so that is not of much help. He will never be a part of the periphery. And he will be there more and more confused, because once you have known something, how can you help yourself not to know it? Once you have known, you have known. You can avoid, you can close your eyes, but it is still there and it will haunt you your whole life.

If the school is not there and a Master is not there you will become a very problematic case. In the world

you cannot belong, the market doesn't make any sense to you; and beyond the world you are afraid to move.

SAVITARKA SAMADHI IS THE SAMADHI IN WHICH THE YOGI IS STILL UNABLE TO DIFFERENTIATE BETWEEN THE REAL KNOWLEDGE, KNOWLEDGE BASED ON WORDS, AND KNOWLEDGE BASED ON REASONING OR SENSE PERCEPTIONS, WHICH ALL REMAIN IN THE MIND IN A MIXED STATE.

Nirvitarka samadhi is reaching to the center: logic disappears, scriptures are no more meaningful, sense perceptions cannot deceive you. When you are at the center, suddenly everything is self-evidently true. This word has to be understood -- "self-evidently true". Truths are there on the periphery, but they are never self-evident. Some proof is needed, some reasoning is needed. If you say something, you have to prove it. If on the periphery you say "God is," you will have to prove it, to yourself, to others. On the center God is, self-evidently. You don't need any proof. What proof is needed when your eyes are open and you can see the sun rising? But for a man who is blind, proof is needed. What proof is needed when you are in love? You know it is there; it is self-evident. Others may demand proof. How can you give them any proof? The man at the center becomes the proof; he doesn't give any proof. Whatsoever he knows is self-evident. It is so. He has not reached towards it as a conclusion of a reasoning. It is not a syllogism, he has not concluded; simply it is so. He has known.

That's why in Upanishads there are no proofs, in Patanjali there are no proofs. Patanjali simply describes, gives no proof. This is the difference: when a man knows, he simply describes; when a man doesn't know, first he proves that it is so. Those who have known, they simply give the description of that unknown. They don't give any proofs.

In the West, Christian saints have given proofs for God. In the East, we laugh about it because it is ridiculous. Man trying to prove God is ridiculous. How can you prove? And when you prove something like God, you invite people to disprove it. And because of these Christian saints who try to prove God, the whole West became by and by anti-God, because people always can disprove. Logic is a double-edged sword; it cuts both the ways. If you prove anything, it can be disproved, it can be argued against. Because of Christian saints who try to prove God, the whole West has become atheistic. In the East, we have never tried, we have never given any proof. Look at the Upanishads -- not a single proof exists. They simply say, "God is." If you want to know, you can know. If you don't want to know, it is your choice. But there is no proof for it.

That state is *nirvitarka samadhi*, *samadhi* without any reasoning. That *samadhi* becomes for the first time existential. But that also is not the last. One more final step exists. We will be talking about it later on.

Yoga: The Alpha and the Omega, Vol 3

Chapter #4
Chapter title: The un-minding of being

4 March 1975 am in Buddha Hall

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The first question:

YOU SAID THAT NATURE ABHORS DISORDER, AND DISORDER SETTLES ITSELF AUTOMATICALLY IN DUE TIME.
THEN WHY HAS THE WORLD ALWAYS BEEN IN CHAOS AND DISORDER?

THE WORLD has never been in chaos and disorder, only the mind. The world is absolutely orderly. It is not a chaos, it is a cosmos. Only the mind is always in chaos, and will always be in chaos.

Something has to be understood: the very nature of the mind is to be in chaos because it is a transitory stage. From nature to supernature mind is just a transition. No transitory stage can be in order. How it can be in order? When you move from one stage to another, the inbetween is bound to be in chaos.

There is no way to put the mind in order. When you are transcending nature and moving into supernature, changing from the outer to the inner, changing from the material to the spiritual, there is bound to be a gap between the two when you are nowhere, when you don't belong to this world and you yet don't belong to the other. This is the chaos -- this has been left, and death has not been achieved yet. In the middle, everything is a disorder. And if you remain in the middle, then you will be always in chaos. Mind has to be transcended. It is not something to live with.

It is like a bridge: it has to be crossed, the other shore has to be attained. And you have made a house on the bridge. You have started to live on the bridge. You have become attached to the mind. You are in a trap because you are nowhere. And how can you settle in the land of nowhere?

The past will go on inviting you, "Come back, come back to the shore you have left." And there is no going back because you cannot move in time backwards. There is only one going, and that is forward, ahead. The past goes on having deep influence on you because you are on the bridge, and even the past seems to be better than to be on the bridge. Even a small hut is better than to be on the bridge. At least it is a house; you are not on the road.

Continuously the past of human beings, the animalhood, has an appeal. It says, "Regress back." It says, "There is no going away." The animal within you goes on calling you, "Come back." And it has appeal, because compared to the bridge it is better. But you cannot go back. Once a step has been taken it cannot be undone. Once you move ahead, you cannot go back. You can cherish the dream and you can waste your energy, the same energy which would have led you ahead.

But going back is not possible. How can a young man become a child again? And how an old man can become a young man again? That's not possible, even if biologically some day it becomes feasible that science helps your body to become young again. That's possible because man is very cunning, and it can deceive the cells of the body. It can give them a new program and they can regress, but your mind will remain old. Your body may become young, but how you can become young? All that you have experienced will be with you. It cannot be thrown back.

One cannot regress. The shore that is left is left forever. You cannot become an animal again. It is better to drop that appeal and infatuation of going back. The sooner you drop it, the better. Man enjoys things which give him a feeling of the past, of animal-hood. That's why sex has so much appeal. That's why people become food addicts, go on eating, obsessed with food. That's why greed, anger, jealousy, hate have appeal: they belong to the animal kingdom. There is the shore that you have left, the shore of the animal kingdom, and there is another shore that you have not yet reached, not even in your dreams -- the kingdom of God. And between these two, you stand in the mind. You cannot go back. It is difficult to move ahead because the past goes on pulling you and the future remains unknown, vague, like a mist. The other shore you cannot see; it is not visible not that it is very far away. The shore that you have left is visible. The other shore that you are approaching is invisible by its very nature -- not that it is very far away; that's why it is invisible. Even when you have attained to it, it will remain invisible. That is its nature.

The animal is too much visible. Where is God? Has anybody ever seen God? -- nobody. Because it is not a question of your seeing or not seeing. God is invisibility, the very unknowability, the very incomprehensibility. Those who have attained they also say they have not seen, and they have attained!

Because God cannot be an object. It is the deepest depth of your own being. How can you see it? The shore that you have left is in the outside world, and the shore that you are approaching is in the inside world. The shore that you have left was objective; the shore that you are approaching is subjective. It is the very subjectivity of your being. You cannot objectify it. You cannot see it. It is nothing which can be reduced to

an object and you can see it. It is the seer, not the seen. It is the knower, not the known. It is you in your deepest core of being.

The mind cannot go back, and cannot comprehend where to go ahead. It remains in chaos, always uprooted, always moving, not knowing where, always ongoing. The mind is a search. When the goal is attained only then the search disappears.

Remember: look at the world; it is a cosmos. The sun rises every morning without fault, infallibly. And the night follows day, and again day follows night. And in the night sky, millions and millions of stars move on their path. Seasons follow each other. If man is not there, where is chaos? Everything is as it should be: the ocean will go on roaring and the sky will go on again and again being filled by clouds, and the rain will come, and the winter, and the summer, and everything moves in a perfect wheel. There is no chaos anywhere except within you, because the nature is settled wherever it is. The nature is not progressing anywhere. In nature there is no evolution. In God also, there is no evolution. The nature is happy in its unconsciousness, and God is blissful in his consciousness.

You are in trouble between the two. You are tense. Neither are you unconscious, nor are you conscious -- just hovering like a ghost. You are not anchored anywhere. Without any roots, without any home, how the mind can be at ease? It seeks, gropes -- finds nothing. Then more and more you get worked up, more and more frustrated, more and more irritated. What is happening to you? You are in a rut. This will continue unless you learn something which can un-mind you, which can void the mind.

That is what meditation is all about. Meditation is a way of un-minding your being, of dropping the mind, of moving from the bridge, moving into the unknown, taking a jump into the mysterious. That's why I say don't calculate, because calculation is of the mind. That's why I say the spiritual search is not step by step; spiritual search is a sudden jump. It is courage, it is not calculation. It is not of the intellect, because intellect is part of the mind. It is more of the heart.

But deeper you go, the more you will feel it is even beyond the heart. It is neither of thinking nor of feeling. It is deeper and total, more existential than both. Once you start working how to attain no-mind, only then, by and by, peace will settle on you. By and by a silence will descend, and a music will be heard -- the music of the unknown, the music of the unuttered. Then everything is in order again. It is the passage of the mind, and it has to be so because you drop the past where you were settled and rooted, and you move into a new future where you will be again settled and rooted.

But in the middle is man. Man is not a being, man is a passage. Man is not something; man is only a journey, a rope stretched between nature and supernature. That's why he is tense. If you remain human, you will remain tense. Either you have to fall to the level of below human, or you have to raise yourself to the level of the beyond human.

Only humanity is in chaos. Look at the nature -- the crows caw, the sparrows twitter, and everything is perfect. There is no problem in nature. Problem comes into existence with human mind, and problem dissolves when the human mind dissolves. So don't try to solve the problem of life by the mind itself. It cannot be done. That is the most foolish thing one can do. Understand that mind is a bridge -- watch it. It is not eternal, it is momentary.

It is just like when you change a house: the old house was settled; everything was in its place. Then you change the house, then the furniture, then the clothes then the things that... Everything that was settled is unsettled, and you move into a new house. Everything is a chaos. You have to fix it again. When you are changing a house, the one house you lived always, and the other house you have not reached; you are just on the way in a lorry with all your luggage.

This is what mind is: it is not a house, it is just a passage to be passed. And once you understand this something of the beyond has penetrated in you. Understanding is of the beyond; it is not of the mind. Knowledge is of the mind. Understanding is not of the mind. Watch why you are in a chaos and an understanding will start dawning upon you.

The second question:

AFTER WORKING WITH THE CATHARTIC TECHNIQUES FOR A FEW YEARS, I FEEL THAT A DEEP INNER HARMONY, BALANCE AND CENTERING IS HAPPENING TO ME. BUT YOU SAID THAT BEFORE ENTERING INTO THE FINAL STAGE OF SAMADHI, ONE PASSES THROUGH A GREAT CHAOS. HOW DO I KNOW IF I AM FINISHED WITH THE CHAOTIC STAGE?

First: hundreds of lives you have lived in a chaos. It is nothing new. It is very old. Secondly, the dynamic methods of meditation which have catharsis as their foundation allow all chaos within you to be thrown out. That's the beauty of these techniques. You cannot sit silently, but you can do the dynamic or the chaotic meditations very easily. Once the chaos is thrown out, a silence starts happening to you. Then you can sit silently. If rightly done, continuously done, then the cathartic techniques of meditation will simply dissolve all your chaos into the outside world. You will not need to pass through a mad stage. That's the beauty of these techniques. The madness is being thrown out already. It is in-built in the technique.

But if you sit silently as Patanjali will suggest... Patanjali has no cathartic methods; it seems they were not needed in his time. People were naturally very silent, peaceful, primitive. The mind was yet not functioning too much. People slept well, lived like animals. They were not very much thinking, logical, rational... more centered in the heart, as even now primitive people are. And life was such that it allowed many catharses automatically.

For example a woodcutter: he need not have any catharsis because just by cutting the wood, all his murderous instincts are thrown out. Cutting wood is like murdering a tree. A stone breaker need not do cathartic meditation. The whole day he is doing it. But for the modern man things have changed. Now you live in such comfort that there is no possibility of any catharsis in your life, except you can drive in a mad way.

That's why in the West more people die every year through car accidents than by anything else. That is the greatest disease. Neither by cancer nor by tuberculosis... no other disease takes such a toll of lives as car driving. In the Second World War, in one year millions of people died. More people die every year around the earth just by mad car drivers.

You may have observed if you are a driver, that whenever you are angry you go fast. You go on pushing the accelerator, you simply forget about the brake. When you are very hateful, irritated, the car becomes a medium of expression. Otherwise you live in such a comfort, doing less and less anything with the body, living more and more in the mind.

Those who know about the deeper centers of brain say that people who work with their hands have less anxiety, less tension, they sleep well. Because your hands are connected with the deepest mind, the deepest center of the brain... your right hand with the left brain, your left hand with the right brain. When you work with the hands, the energy is flowing from the head into the hands and being released. People who are working with their hands don't need catharsis. But people who work with their heads need much catarsis because they accumulate much energy, and there is no way in their body, no opening for it to go out. It goes on and on inside the mind; the mind goes mad.

But in our culture and society -- in the office, in the factory, in the market -- people who work with heads are known as heads: head-clerk, or head-superintendent, and people who work with hands are known as hands, condemnatory. The very word "hands" has become condemnatory.

When Patanjali was working on these sutras, the world was totally different. People were hands. There was no need for catharsis specifically. Life was itself a catharsis. Then they could sit silently very easily. But you cannot sit. Hence, I have been inventing cathartic methods. Only after them can you sit silently, not before.

AFTER WORKING WITH THE CATHARTIC TECHNIQUES FOR A FEW YEARS, I FEEL THAT A DEEP INNER HARMONY, BALANCE, AND CENTERING IS HAPPENING TO ME.

Now don't create a trouble; let it happen. Now the mind is poking its nose. The mind says, "How it can happen? First I must pass through chaos." This idea can create chaos. This has been my observation: that people hanker for silence, and when it starts happening, they can't believe it. It is too good to be true. And particularly people who have condemned themselves always cannot believe that it is happening to them: "Impossible! It may have happened to a Buddha or to a Jesus, but to me? No, it is not possible." They come to me; they are so much disturbed by silence, that it is happening: "Is it true, or I am imagining it?" Why bother? Even if it is an imagination, it is better than imagining anger, it is better than imagining sex, lust.

And I tell you, nobody can imagine silence. Imagination needs some form; silence has no form. Imagination means thinking in images, and silence has no image. You cannot imagine it. There is no possibility. You cannot imagine enlightenment, you cannot imagine *satori*, *samadhi*, silence, no.

Imagination needs some base, some form, and silence is formless, indefinable. Nobody has ever painted a picture of it; nobody can paint. Nobody has carved an image of it; nobody can do it.

You cannot imagine silence. The mind is playing tricks. The mind will say, "It must be imagination. How can it be possible for you, such a stupid man that you are, and silence happening to you? -- must be you are imagining." Or, "This guy Rajneesh has hypnotized you. You must be somewhere deceived." Don't create such problems. Life has enough problems. When silence is happening, enjoy it, celebrate it. It means the chaotic forces have been thrown out. The mind is playing its last game. It plays to the very end; to the very, very end it goes on playing. At the last moment of enlightenment, when it is just going to happen, then too the mind plays the last, because it is the last battle.

Don't worry about it, whether it is real or unreal, or whether chaos will come after it or not. Because by thinking in this way you have already brought the chaos, and it is your idea which can create chaos. And when it is created, the mind will say, "Now listen, I had told you before."

Mind is very self-fulfilling. First it gives you a seed and when it sprouts the mind says, "Look, I was telling you beforehand that you are deceived." The chaos has come, and it has been brought by the idea. So why bother about the future, whether the chaos is still to come or not, or whether it has passed or not? Right this moment, you are silent -- why not celebrate it? And I tell you, if you celebrate, it grows.

In this world of consciousness, nothing is so helpful as celebration. Celebration is like watering a plant. Worry is just the opposite of celebration; it is just like cutting the roots. Feel happy! Dance with your silence. This moment it is there -- enough. Why ask for more? Tomorrow will take care of itself. This moment is too much; why not live it, celebrate it, share it, enjoy it? Let it become a song, a dance, a poetry; let it be creative. Let your silence be creative; do something with it.

Millions of things are possible because nothing is more creative than silence. No need to become a very great painter, world-famous, a Picasso. No need to become a Henry Moore; no need to become a great poet. Those ambitions of being great are of the mind, not of the silence. In your own way, howsoever small, paint. In your own way, howsoever small, make a haiku. In your own way, howsoever small, sing a song, dance a little, celebrate, and you will find the next moment brings more silence. And once you know that the more you celebrate, the more is given to you, the more you share -- the more you become capable of receiving it. Each moment it goes on growing, growing. And the next moment is always born out of this moment, so why worry about it? If this moment is silent, how the next moment can be chaos? From where will it come? It is going to be born out of this moment. If I am happy this moment, how in the next moment I can be unhappy?

If you want the next moment to be unhappy, you will have to become unhappy in this moment, because out of unhappiness, unhappiness is born; out of happiness, happiness is born. Whatsoever you want to reap in the next moment, you will have to sow right now. Once the worry is allowed and you start thinking that chaos will come, it will come; you have already brought it. Now you will have to crop it; it has already come. No need to wait for the next moment; it is already there.

Remember this, and this is really something strange: when you are sad you never think that it may be imaginary. Never I have come across a man who is sad and who says to me that maybe it is just imaginary. Sadness is perfectly real. But happiness? -- immediately something goes wrong and you start thinking, "Maybe it is imaginary." Whenever you are tense, you never think it is imaginary. If you can think that your tension and anguish is imaginary, it will disappear. And if you think your silence and happiness is imaginary, it will disappear.

Whatsoever is taken as real, becomes real. Whatsoever is taken as unreal, becomes unreal. You are the creator of your whole world around you; remember this. So rare it is to achieve a moment of happiness, bliss -- don't waste it in thinking. But if you don't do anything, the possibility of worry is there. If you don't do anything... if you don't dance, if you don't sing, if you don't share, the possibility is there. The very energy that could have been creative will create the worry. It will start creating new tensions inside.

Energy has to be creative. If you don't use it for happiness, the same energy will be used for unhappiness. And for unhappiness you have so deep-rooted habits the energy flow is very loose and natural. For happiness it is an uphill task.

So for few days you will have to be constantly aware, and whenever there is a moment, let it grip you, possess you, and enjoy it in such a totality... how the next moment can be different? From where it will be different? From where it will come?

Your time is created within you. Your time is not my time. There exist as many times parallel as there are minds. There is not one time. If there is one time, then there will be difficulty. Then amidst the whole miserable human-kind, nobody can become a Buddha because we belong to the same time. No, it is not the

same. My time comes from me -- it is my creativity. If this moment is beautiful, the next moment is born more beautiful -- this is my time. If this moment is sad for you, then a sadder moment is born out of you -- that is your time. Parallel millions of lines of time exist. And there are few people who exist without time -- those who have attained to no-mind. They have no time because they don't think about past; it is gone, so only fools think about it. When something is gone, it is gone.

There is a Buddhist mantra: *gate, gate, paragate -- swaha*, "Gone, gone, absolutely gone; let it go to the fire." The past is gone, the future has not come yet. Why worry about it? When it comes, we will see. You will be there to encounter it, so why worry about it? The gone Is gone, the not-come has not come yet. Only this moment is left, pure, intense with energy. Live it! If it is silence, be grateful. If it is blissful, thank God, trust it. And if you can trust, it will grow. If you distrust, you have already poisoned it.

The third question:

YOU SAID THAT ALL DOINGS ON OUR PART WILL CREATE MORE PROBLEMS, AND WE SHOULD WATCH AND WAIT AND RELAX AND LET THINGS SETTLE BY THEMSELVES.
THEN HOW IS IT THAT YOGA IS FULL OF HUNDREDS OF TECHNIQUES AND EXERCISES?

Because of you! It is not because of Patanjali, it is because of you. You cannot believe that the ultimate can't happen to you without any doing on your part -- you cannot believe! You need something to do. Just like children need toys to play with, you need techniques to play with. And because you cannot believe that God is so easy and so immediately possible, techniques have to be devised. Those techniques will not lead you to God. Those techniques will not help you to reach to the ultimate. Then what they will do? -- they will simply show your foolishness to you and one day, suddenly realizing what you are doing, techniques drop, and God is there. The God has always been there. It is because of you; you demand.

People come to me, and if I say to them that there is no need to do anything, they say, "Still... something. At least some mantra you can give so we can chant it." They say, "Just sitting silently is impossible -- we have to do something." So what to do with these people? If I say to them, "Sit silently," they cannot sit. Then something arbitrary has to be devised. I give them something to do. Doing it, at least they will be occupied for few hours. They will be sitting doing Ram, Ram, Ram. At least by the help of this mantra, they will not do any harm to anybody. They will be sitting; they cannot do harm. And doing this Ram, Ram, Ram continuously, some day they will realize what they are doing.

One Zen Master went to his disciple. The disciple was a real authentic seeker, and he was continuously doing meditation and he has attained to the last point where meditation has to be dropped. All techniques have to be dropped. They are just toys, because you cannot be without toys. They are supplied in the hope that someday you will realize they are just toys. You yourself will throw them and sit silently.

The Master went because now the right moment has arrived, and the disciple still goes on continuing his chanting of the mantra. He has become addicted. Now he is obsessed. He could not leave it. It is just like sometimes you find a certain line of a song goes on and on in the mind. Even if you want to drop it, you cannot drop. It haunts inside; again and again it comes. This is nothing you don't know. When a person does a mantra for years, it is almost impossible to drop it -- it becomes his very marrow -- he cannot even in sleep. While he is asleep his lips you can watch doing Ram, Ram, Ram. It becomes an undercurrent. It is a toy of course, a teddy bear, but becomes so much closer that the child cannot go to sleep without it.

The Master went and just sat before the disciple, and he was sitting Buddha-like, doing his mantra. The Master took a brick with him and started rubbing the brick on a stone: grrr, grrr, grrr. He went on and on just like a mantra. First the disciple resisted the temptation to look who is doing this disturbance, but then he went on and on; hours passed. The disciple opened his eyes and said "What are you doing?" The Master says, "I am trying to polish this brick, to make a mirror out of it." The disciple said, "You are stupid. I never thought that you, a man who has a reputation of being enlightened, should do such a foolish thing. The brick will never become a mirror, howsoever hard you may rub it on the stone. It may disappear completely, but it will not become a mirror. You stop this nonsense!" The Master laughed and said, "You also stop, because howsoever you rub the brick of the mind, it will never become the innermost self. It may get polished and polished and polished, but still it will not become your inner reality."

Mind has to be dropped. Meditation, techniques, are a trick to help that dropping, and then meditation

also has to be dropped. Otherwise, that becomes your mind. It is just like there is a thorn in your feet, and you get another thorn to take the first thorn out of your feet. The second thorn helps, but the second thorn is as much a thorn as the first. The second is not a flower. And when the first has been taken out by the help of the second, what you will do? Will you put the second in the wound because this helped so much and this thorn was so great you have to worship it? Will you worship the second thorn? No, you will throw them both together.

This has to be remembered: mind is a thorn; all techniques are thorns to bring the first thorn out. Meditation is also a thorn. When the first thorn is out, then both have to be thrown together. Even if for a single moment you miss, then the second thorn will be in the place of the first thorn, and you will be in the same trouble.

That's why a Master is needed who can tell you, "Now is the right moment. Drop this meditation and this foolish business." Unless meditation disappears, meditation has not been attained. When meditation becomes useless, only then for the first time you have become a meditator. Techniques have been invented for you because you already had a thorn. Already the thorn is there. Some device is needed to bring it out. But always remember, never forget: the second thorn is as much a thorn as the first, and both have to be thrown.

That's why so much importance is given to a Master and to live with a Master, because you will not be able to know. When the mind drops, immediately the meditation becomes the mind and you are again occupied. In an unoccupied state when there is neither mind nor meditation, in that total unoccupied state of mind, the ultimate happens -- never before.

It happened that a great Zen Master, before he was enlightened and has not become a Zen Master and was seeking and searching, went to his Master, and the Master was always saying to people, "Meditate more, meditate more." Whosoever will come will get the same advice, "Meditate more, bring more energy to it." So this disciple has done whatsoever he could do. He was really doing meditation as totally as a human being can do. He went to see the Master; the Master shrugged his shoulders seeing him, his face was not happy. The disciple asked, "What is the matter? If you say to do more, I will try. But why you are so sad looking at me? Do you feel I am a hopeless case?" The Master says, "No, just the reverse -- you are doing too much. Do a little less. You are altogether too filled with meditation and Zen. Just a little less will do."

One can be obsessed with meditation, and obsession is the problem. You were obsessed with money, now you are obsessed with meditation. Money is not the problem, obsession is the problem. You were obsessed with the market, now you are obsessed with God. Market is not the problem... obsession. One should be loose and natural and not obsessed with anything neither mind nor meditation. Only then, unoccupied unobsessed, when you are simply flowing, the ultimate happens to you.

The fourth question:

YOU TALK ABOUT LOVE AND HOW GOOD IT IS TO MEDITATE UPON IT, BUT FEAR IS MUCH CLOSER TO MY REALITY. WOULD YOU TALK TO US ABOUT FEAR AND WHAT ATTITUDE SHOULD WE HAVE TOWARDS IT?

The first thing: fear is the other side of love. If you are in love, fear disappears. If you are not in love, fear arises, tremendous fear. Only lovers are fearless. Only in a deep moment of love there is no fear. In a deep moment of love, existence becomes a home -- you are not a stranger, you are not an outsider, you are accepted. Even by a single human being you are accepted, something in the depth opens -- a flower-like phenomenon in the innermost being. You are accepted by someone, you are valued; you are not futile. You have a significance, a meaning. If in your life there is no love, then you will become afraid. Then there will be fear everywhere because everywhere there are enemies, no friends, and the whole existence seems to be alien; you seem to be accidental, not rooted, not at home. Even a single human being can give you such deep at-homeness in love, what to think about when a person achieves to prayer?

Prayer is the highest love; love with the total, with the whole. And those who have not loved cannot attain to prayer. Love is the first step and prayer is the last. Prayer means you love the whole and the whole loves you. When even by a single individual such deep flowering can happen within you, what to think about when the whole is felt as loving you? Prayer is you love God and God loves you. And if love and

prayer are not in your life, then only fear...

So fear in fact is the absence of love. And if fear is a problem for you, that shows to me that you are looking at the wrong side. Love should be the problem, not fear. If fear is the problem, that means you should seek love. If fear is the problem, the problem in fact is you should be more loving so somebody can be more loving to you. You should be more open towards love.

But this is the trouble: when you are in fear you are closed. You start feeling so fearful that you stop moving towards a human being. You would like to be alone. Whenever there is somebody you feel nervous, because the other looks like an enemy. And if you are so much fear-obsessed, it is a vicious circle. Absence of love creates fear in you, and now, because of fear you become closed. You become like a closed cell with no windows, because afraid anybody can come through the windows, and there are all over enemies... afraid to open the door, because when you open the door anything is possible. So even when love knocks at your door, you don't trust.

A man or a woman who is so deep-rooted in fear is always afraid to fall in love, because then the doors will be open of the heart and the other will enter you, and the other is the enemy. Says Sartre, "The other is hell."

Lovers have known another reality: the other is heaven, the very paradise. Sartre must be living in a deep-rooted fear, anguish, anxiety. And Sartre has become very, very influential in the West. In fact, he should be avoided like a disease, dangerous disease. But he appeals because whatsoever he is saying, many people feel the same in their own life. That is his appeal. Depression, sadness, anguish, fear: these are the themes of Sartre, the themes of the whole movement of existentialism. And people feel that these are their problems. And when I talk about love, of course you feel that it is not your problem; fear is your problem. But I would like to tell you love is your problem, not fear.

It is just like this: the house is dark and I talk about light, and you say, "You go on talking about light. Better it will be if you talk about darkness, because darkness is our problem. The house is filled with darkness. Light is not our problem." But do you understand what you are saying? If darkness is your problem, talking about darkness won't help. If darkness is your problem, nothing can be done about darkness directly. You cannot throw it out, you cannot push it out, you cannot put it off. Darkness is an absence. Nothing can be done about it directly. If you have to do anything, you have to do something with the light, not with darkness.

Pay more attention to light-how to find light, how to create light, how to enkindle a candle in the house. And then suddenly there is no darkness.

Remember: love is the problem, never fear. You are looking at the wrong side. And you can look at the wrong side for many lives and you will not be able to solve. Always remember absence should not be made a problem, because nothing can be done about it. Only presence should be made a problem, because then something can be done and it can be solved

If fear is felt, then love is the problem. Become more loving. Take few steps towards the other. Because everybody is in fear, not only you. You wait somebody should come to you and love you. You can wait forever because the other is also afraid. And people who are afraid they become afraid of one thing absolutely, and that is the fear of being rejected.

If I go and knock at your door, the possibility is you may reject. That rejection will become a wound, so it is better not to go. It is better to remain alone. It is better to move on your own, not to get involved with the other because the other can reject. The moment you approach and take initiative towards love, the first fear comes whether the other will accept you or reject. The possibility is there he may reject, or she may reject.

That's why women never take a step; they are more fearful. They always wait for the man -- he should come. They always keep the possibility of rejecting or accepting with themselves. They never give the possibility to the other because they are more afraid than men. Then many women simply wait for their whole life. Nobody comes to knock at their door, because a person who is afraid becomes, in a certain way, so closed that he puts off people. Just reaching nearer, and the afraid person throws such vibrations all around that anybody who is coming closer is put off. The fearful person starts moving; even in the movements...

You talk to a woman -- if you are in a certain way feeling love and affection for her, you would like to be closer and closer. You would like to stand closer and talk. But see the body, because body has its own language: the woman will be leaning backwards, not knowingly, or she may simply back. You are closing, you are coming closer and she is backing. Or if there is no possibility, there is a wall, she will lean against

the wall. Not leaning forward, she is showing, "Go away." She is saying, "Don't come near me."

People sitting, people walking -- you watch. There are people who simply put off anybody; anybody who comes closer, they become afraid. And fear iS energy just like love, a negative energy. A man who is feeling love bubbles up with a positive energy. When you come closer, as if a magnet is attracting you, you would like to be with this person.

If fear is your problem, then think about your personality, watch it. You must have closed your doors for love, that's all. Open those doors. Of course there is the possibility of being rejected. But why be afraid? The other can only say no. Fifty percent possibility of no is there, but just because of fifty percent possibility of no, you choose a hundred percent life of no love.

The possibility is there, but why worry? There are so many people. If one says no, don't take it as a hurt don't take it as a wound. Simply take it -- it didn't happen. Simply take it -- the other person didn't feel like moving with you. You didn't suit to each other. You are different types. He has or she has not said no to you really; it is not personal. You didn't fit, move ahead And it is good because the person has said no, because if you don't fit with a person and the person says yes, then you will be in real trouble. You don't know -- the other has saved you a whole life of trouble! Thank him or her and move ahead, because all cannot suit to all.

Every individual is so unique that in fact it is so difficult to find the right person to fit with you. In a better world, sometime in the future, people will have more moveability, so people can go and find the right woman and the right man for themselves. Don't be afraid of making errors, because if you are afraid of making errors you will not move at all, and you will miss the whole life. It is better to err than not to do. It is better to be rejected than simply remaining with yourself, afraid and not taking any initiative -- because the rejection brings the possibility of acceptance; it is the other side of acceptance.

If somebody rejects, somebody will accept. One has to go on moving and finding the right person. When right persons meet, something clicks. They are made for each other. They fit together. Not that there will not be conflicts, not that there will not be moments of anger and fight, no. If love is alive, there will be conflict also. Sometimes there will be moments of anger also. That simply shows that love is an alive phenomenon. Sometimes sadness... because wherever happiness exists, sadness is bound to be there.

Only in a marriage there is no sadness, because there is no happiness. One simply tolerates -- it is an arrangement, it is a managed phenomenon. When you really move into life, then anger is also there. But when you love a person you accept the anger. When you love a person you accept his or her sadness also. Sometimes you go away just to come closer again. In fact, there is a deep mechanism: lovers fight to fall in love again and again, so they can have small honeymoons again and again and again.

Don't be afraid of love. There is only one thing one should be afraid, and that is fear. Be afraid of fear and never be afraid of anything else, because fear cripples. It is poisonous, it is suicidal. Move! Jump out of it! Do whatsoever you would like, but don't get settled with the fear because that is a negative situation. And if you miss love...

To me, love is not a great problem because I look farther ahead than you. If you miss love you will miss prayer, and that is the real problem for me. To you it may not be yet a problem, because if fear is the problem, then to you even love is not yet a problem, how can you think about prayer? But I see the whole sequence of life, how it moves. If love is missed you can never pray, because prayer is cosmic love. You cannot bypass love and reach to prayer. Many people have tried, they are dead in the monasteries. All over the world many people have tried. Because of the fear, they have tried to avoid love completely, and they have been trying to find a short-cut direct from their fear to prayer.

That is what the monks have been doing all over the centuries. Christian and Hindu and Buddhist -- all monks have been doing that. They have been trying to bypass love completely. Their prayer will be false. Their prayer will have no life. Their prayer will not be heard anywhere, and the cosmos is not going to answer their prayer. They are trying to deceive the whole cosmos.

No, one has to pass through love. From fear, move into love. From love, you will move into prayer, and from prayer arises fearlessness. Without love fear; with love fearlessness, and the final fearlessness is in prayer because then even death is not a fear at all, because then there is no death. You are so deeply in tune with existence -- how can fear exist?

So please don't get obsessed with fear. Just jump out of it and take a move towards love. And don't wait because nobody is interested in you; if you are waiting you can go on waiting. This is my observation: you cannot bypass love, otherwise, you will be committing suicide. But the love can bypass you if you are simply waiting. Move! Love should be a passion. It should be passionate, alive, vital. Only then you attract somebody to fall towards you. Dead, who bothers with you? Dead, people would like to get rid of you.

Dead, you become a boring phenomenon, a boredom. All around you, you carry such dirt of boredom, that anybody who comes across you will feel that it is a misfortune.

Be loving, vital, unafraid -- and move. Life has much to give to you if you are unafraid. And love has to give you more than life can give, because love is the very center of *this* life, and from that very center you can pass to the other shore.

I call these three steps: life, love and light. Life is already there. Love you have to attain. You can miss it because it is not given; one has to create. Life is a given phenomenon; you are already alive. There stops natural evolution. Love you have to find. Of course there are dangers, hazards, but they all make it beautiful.

You have to find love. And when you find love, only then you can find light. Then the prayer arises. In fact, deeply in love, the persons, the lovers, by and by start moving unconsciously towards prayer. Because the highest moments of love are the lowest moments of prayer. Just near the boundary is prayer.

It has happened to many lovers. But lovers are very rare that while they are deep in love, suddenly they have started praying. Just sitting by each other's side in silence, holding each other's hand, or lying together on a beach, suddenly they have felt an urge, an urge to move beyond.

So don't pay much attention to fear, because that is dangerous. If you pay much attention to fear you are feeding it, and it will grow. Turn your back to the fear and move towards love.

The fifth question:

WE ARE TO STAND AND LET THE WATERS SETTLE ON THEIR OWN, WHY ALL THE ACTIVE MEDITATIONS?

If you can sit, there is no need for meditations. In Japan, for meditation they have the word "zazen". It means just sitting, doing nothing. If you can sit, not doing anything, this is the ultimate in meditations. There is no need for any other thing.

But can you sit? There is the crux of the whole problem. Can you sit? Can you just sit doing nothing? If that is possible -- just sit, do nothing -- everything settles by itself, everything simply flows by itself. You are not needed to do anything. But the problem is -- can you sit?

It happened on a small hillock near a village, a man was standing. Just it was morning and the sun has arisen, and three persons had gone just for a morning walk and they looked at the man. And, as minds go, they started talking about what this man was doing there. One man suggested that he must be there looking for his cow. "Sometimes his cow gets lost. Then he goes to the hilltop and looks for it. From there you can look on all sides." The other man said, "But he is not looking on all sides. He is simply standing, so that cannot be the cause. I feel he must have come for a morning walk with a friend, and the friend has been left behind, so he's waiting for him." The third one said, "This is not right. Because if you are waiting for someone, sometimes you look back. He's not looking back at all." The third said "I think he is meditating. And look at his robes; he is a sannyasin. He must be meditating." Their discussion become so hot that they said, "Now we will have to go to the hilltop and ask this man himself, 'What are you doing here?' "

They walked miles to reach to the hilltop. The first man asked, "What are you doing here? I think you have lost your cow and you are looking for it." The man opened his eyes and he said, "No." The second man stepped forward and asked, "Then I must be right. Are you waiting for somebody who has been left behind?" He said, "No." Then the third was happy. He said "Then I was absolutely right. Are you meditating?" The man said, "No." All the three were at a loss, and they all three said, "What are you saying? You say 'no' to everything. Then what are you doing?" The man said, "I am just standing here doing nothing."

If it is possible, this is the ultimate in meditation. If it is not possible, then you will have to use techniques because through techniques only this will become possible. Through techniques, one day you will realize the whole absurdity. All techniques of meditation are just like pulling yourself up by your own bootstraps. Meditation is absurd but one has to *realize* it. It is a great realization. When one realizes that his meditation is absurd, then it simply drops.

There is Maharishi Mahesh Yogi: technique-oriented, as if technique is all. And there is Krishnamurti, absolutely against techniques. And here I am -- for techniques, and against also. A technique leads you to a

point where you can drop it. Maharishi Mahesh Yogi is dangerous. He will start many people on the path, but they will never reach the goal because the path is thought to be so important. He will start millions of people on technique, and then the technique becomes so important, and there is no way how to drop it. Then there is Krishnamurti-harmless, but useless also. He can never harm anybody. Because how can he harm? -- he never starts anybody on the path; he talks about the goal, and you are very, very far away from the goal. You will fall in the trap of Maharishi Mahesh Yogi. Krishnamurti may appeal to you intellectually, but will not be of any help. He cannot harm. He's the most harmless man in the world.

And then I am here. I give you a path just to take it away. I give you a technique -- not a technique, many techniques -- like toys to play with. And I wait for a moment when you will say to all the techniques, "*swaha*, go to the fire!"

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Chapter #5
Chapter title: The pure look

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NIRVITARKA SAMADHI IS ATTAINED WHEN THE MEMORY IS PURIFIED, AND THE MIND IS ABLE TO SEE THE TRUE NATURE OF THINGS WITHOUT OBSTRUCTION.
THE EXPLANATIONS GIVEN FOR THE SAMADHIS OF SAVITARKA AND NIRVITARKA, ALSO EXPLAIN THE HIGHER STATES OF SAMADHI, BUT IN THESE HIGHER STATES OF SAVICHARA AND NIRVICHARA SAMADHIS, THE OBJECTS OF MEDITATION ARE MORE SUBTLE

THE PROVINCE OF SAMADHI THAT IS CONNECTED WITH THESE FINER OBJECTS EXTENDS UP TO THE FORMLESS STAGE OF THE SUBTLE ENERGIES.

MIND IS MEMORY; it is like a computer. To be exact, it is a biocomputer. It accumulates all that is experienced, known. Through many lives, through millions of experiences the mind gathers memory. It is a vast phenomenon. Millions and millions of memories are stored in it. It is a great storehouse.

All your past lives are stored in it. Scientists say even in a single moment thousands of memories are being collected continuously -- without your knowing, the mind goes on functioning. Even while you are asleep, memories are being formed. Even while you are asleep... somebody cries and weeps, your senses are functioning and collecting the experience. You may not be able to recall it in the morning because you were not conscious, but in deep hypnosis it can be recalled. In deep hypnosis, everything that knowingly and unknowingly you have experienced ever, can all be recalled back -- your past lives also. The simple expanse of mind is really vast. These memories are good if you can use them, but these memories are dangerous if they start using you.

A pure mind is that mind who is master of its own memories. An impure mind is that mind who is continuously impressed by the memories. When you look at a fact, you can look without interpreting it.

Then the consciousness is in direct touch with reality. Or, you can look through the mind, through interpretations. Then you are not in touch with reality. The mind is good as an instrument, but if the mind becomes an obsession and the consciousness is suppressed by the mind, then the reality will also be suppressed by the mind. Then you live in a maya; then you live in illusion.

Whenever you see a fact, if you see it directly, immediately, without the mind and the memory coming in, only then it is a fact. Otherwise, it becomes an interpretation. And all interpretations are false because all interpretations are loaded by your past experience. You can see only things which are in tune with your past experience. You cannot see things which are not in tune with your past experience, and your past experience is not all. Life is bigger than your past experience. Howsoever big the mind may be, it is just a tiny part if you consider the whole existence -- so small. The known is very little; the unknown is vast and infinite. When you try to know the unknown through the known, then you miss the point. This is the impurity. When you try to know the unknown by the unknown inside you, then there is revelation.

It happened: Mulla Nasruddin caught a very, very big fish in the river. A crowd gathered, because nobody has ever seen such a big fish. Mulla Nasruddin looked at the fish, couldn't believe that it is possible -- such a big fish! With bulging eyes he moved around the fish but still couldn't believe. He touched the fish but still couldn't believe, because he had heard about such a big fish only in fishermen's tall tales. The crowd was also standing there with unbelieving eyes. Then Mulla Nasruddin said, "Please help me to throw this fish back into the river. It is no fish, it is a lie."

Anything is true if it fits with your past experience. If it doesn't fit, it is a lie. You cannot believe in God because it doesn't fit with your past experience. You cannot believe in meditation because you have always lived in the market, and you only know the reality of the market, of the calculating mind, of the business mind. You don't know anything about celebration -- pure, simple, with no reason at all, uncaused. If you have lived in a scientist's world, you cannot believe that there can be anything spontaneous because the scientist lives in the world of cause and effect. Everything is caused; nothing is spontaneous. So when the scientist hears that something is possible which is spontaneous -- when we say spontaneous we mean that it has no cause, suddenly out of the blue -- the scientist cannot believe. He will say, "It is no fish at all, it is a lie. Throw it back into the river."

But those who have worked in the inner world know that there are phenomena which are uncaused. Not only that, that they know this, they know that the whole existence is uncaused. It is a different, totally different world from the scientific mind.

Whatsoever you see, even before you have seen it, the interpretation has entered. Continuously I watch people; I am talking to them -- if it fits, even they have not said anything, they have given me an inner nod, "Yes." They are saying, "Right." If it doesn't fit with their attitudes, they have not said anything, the "no" is written on their face. Deep down they have started saying, "No, it is not true."

Just the other night I was talking with a friend. He has come just few days before, very new. He believes in fasting, and when I was talking to him, that "Fasting can be dangerous. And you should not go on your own; you should ask an expert. And if you listen to me, I'm not for fasting at all, because fasting is a sort of suppression. The body is real. The body's hunger is real; the body's need is real. Don't eat too much, because that too is against the body and a sort of suppression. And don't go on a fast, because that too is unreal and that too is suppressing. That too is not in accord with nature. That's why I call it unreal."

Somebody is obsessed with eating food -- he is mad, and somebody is obsessed with not eating food -- he is also mad. Both are destroying their body -- enemies -- and the fasting has been used as a trick.

Whenever you go on a fast your energy becomes low, has to become because the food is needed to keep it constantly flowing. After three, four days of fasting, your energy is so low that the mind cannot get any quota out of it, because mind is a luxury. When the body has too much, then it gives to the mind. Mind is a later, very late arrival in the world. Body is basic and primary. First, body needs should be fulfilled -- only then mind.

It is just like when you are hungry; you cannot support a philosopher in the town. When you are hungry the philosopher has to move from there; he cannot live there. Philosophy comes only when the society is affluent, rich. Religion comes only when the society is rich, when the basic needs are fulfilled. And the same is the economy in the body: first the body, second comes the mind. If the body is in trouble and is not getting the necessary quota for it, then the quota for the mind will be immediately cut.

And this is the trick that people have been playing with their own bodies: when the quota with the mind is cut, the mind cannot think because thinking needs energy. And people think they have become meditative because the mind has no more thoughts. It is not true. Give them food and thoughts will come back. When

the energy is not flowing, the mind becomes like a summer river bed -- the river is not flowing but the banks are there, everything is ready. Whenever there will be rain, again the river will flow. Whenever there will be energy, again the serpent will raise its head. The serpent is not dead -- simply in a coma because the energy is not being supplied.

Fasting is a trick to create a false meditative state. And fasting is also a trick to create a bogus *brahmacharya*, celibacy -- because when you fast, energy is not high, and the sex center cannot get energy.

There is again a question of economy: the individual lives through food; the society lives through sex, the race lives through sex. You are here because your parents loved each other, moved into sex. Your children will be here, you will be gone, if you move into sex. If you don't move into sex then no more future. You don't help the race to be here. If everybody becomes a *brahmachari*, a celibate, then the society will disappear.

Through food the individual body survives; through sex the body of the race. But the first is individual, because if the individual is not there, then how can the race survive? So individual is primary, race is secondary. When you are full of energy and the body is feeling good, then immediately the energy is supplied to the sex center. Now you have enough and you can share with the race. When the energy is flowing low, sex disappears. Just go on a fast of ten days, and by the tenth day you will feel that you are not interested in women. If you go on a longer fast of fifteen days, by the fifteenth day, even very beautiful playboy and playgirl magazines are there, you will not be able even to open them. They will lie there and dust will collect on them. You will not be tempted. By the twenty-first day, if you continue fasting, even nude women may be dancing there, and you will sit Buddha-like. Not that you have become Buddha-like... just good food for one day, and the next day you are interested in the playboy and the playgirl. And by the third day energy is flowing again; you are interested in women.

In fact, psychologists have made it a criterion: if a man is not interested in woman, then something is wrong. If a woman is not interested in man, then something is wrong; energy is flowing low. And out of hundred cases, ninety-nine cases -- they are true, they are right. Only with the hundredth case they will not be right, because he will be a Buddha -- not that energy is flowing low; energy is the highest, at its peak, at its greatest. But now he is a different man moving in a different dimension where he is not interested in the other because he has become so satiated with himself. There is no movement for the other -- not that the energy is lacking.

When I was talking to this newcomer, I could see on his face that he is nodding "no". He has not said a single word but I know that he is saying that "I cannot trust this." And then he said, "But I am a believer in fasting, and I have come here because I believe in fasting. And whatsoever you are saying, I cannot feel in tune with it."

You cannot listen because of the memory; you cannot see because of the memory; you cannot look at the facticity of the world because of the memory. Memory comes in -- your past, your knowledge, your learning, your experiences -- and they color reality. The world is not illusory, but when interpreted, you live in an illusory world. Remember this.

Hindus say the world is maya, illusory. When they say it, they don't mean the world that is there, they simply mean the world that is inside you, the world of your interpretations. The world of facticity is not unreal; it is the brahma itself. It is supreme reality. But the world that you have created through your mind and memory and in which you live, which surrounds you, like an atmosphere around you... and you move with it and in it. Wherever you go you take it around you. It is your aura, and through it you look at the world. Then whatsoever you are looking at is not a fact, it is an interpretation.

Patanjali says:

> NIRVITARKA SAMADHI IS ATTAINED WHEN THE MEMORY IS PURIFIED, AND THE MIND IS ABLE TO SEE THE TRUE NATURE OF THINGS WITHOUT OBSTRUCTION.

Interpretation is the obstruction. Interpret, and the reality is lost. Look without interpretation and the reality is there, and always has been there. The reality is every moment there. How it can be otherwise? Reality means that which is real. It has not moved from its place even for a single moment. Just you live in your interpretations and you create a world of your own. The reality is common, illusion is private.

You must have heard the story, very old, ancient Indian story. Five blind men came to see an elephant.

They had never seen it; it was absolutely new in the town. Elephants didn't exist in their part of the country. They all touched, they all felt the elephant, and they all interpreted whatsoever they felt. They interpreted through their experience. One man said, "An elephant is like a pillar," because he was touching the legs of the elephant -- and he was true. He touched, himself, by his own hands, and then he remembered the pillars -- and exactly like the pillars. And so on, so forth, they all interpreted.

It happened in a primary school in America: a teacher told this story to the boys and girls without telling them that the five persons who came to the elephant were blind. And the story is so well known, and she expected that the children will understand. Then she asked, "Now tell me, who were those five persons who came to see the elephant?" One small boy raised his hand and said, "Experts."

Experts are always blind. That boy was really a discoverer. This is the essence of the whole story. In fact, they were experts because an expert knows too much about too little. He becomes more and more narrow, narrow, narrow -- almost blind to the whole world. Only in a particular direction he is with eyes; otherwise, he is blind. His vision becomes narrower and narrower and narrower. The greater an expert, narrower the vision. An absolute expert must be completely blind. They say that an expert is a man who knows more and more about little and little.

Few centuries before there were physicians, doctors, who knew everything about the body. There were no experts. Now, if you have something wrong with your heart then you go to an expert, something wrong with your teeth, you go to another expert. And I have heard a story that a man came to a doctor and he said that "I am in much difficulty. I cannot see properly. Everything seems to be misty." The doctor said, "First things first. First you tell me which eye is in difficulty, because I am the expert only of the right eye. If your left eye is in trouble, you go to another expert just in front of me." Soon, the left eye experts and the right eye experts will be separate. It has to be so because expertise becomes narrower, and narrower, and narrower. All experts are blind, and experience makes you an expert.

To know reality you don't have to be an expert. To know reality you don't have to be narrow, exclusive. To be in tune with reality you have to put down all your knowledge, put it aside and look at it with the eyes of a child, not with the eyes of an expert-because those eyes are always blind. Only a child has real eyes wide looking, looking everywhere, all around in all directions -- because he doesn't know anything. He is moving in all directions all the time. The moment you know, and you are hooked somewhere. If you can become a child again and can look at reality without any obstruction, interpretation, experience, knowledge, expertise, then Patanjali says, *nirvitarka samadhi* is attained Because when there is no interpretation, memory is purified and the mind is able to see the true nature of things.

Patanjali divides *samadhi* into many layers. First he talks about *savitarka samadhi*. It means *samadhi* with reasoning. You are still a reasoning person, logical. Then he calls second *samadhi nirvitarka*, *samadhi* without reasoning. Now, you are not arguing about reality. You are not even looking at reality with your knowledge. You are simply looking at reality.

The man who looks at reality with logic, reasoning never looks at reality. He projects his own mind on the reality. The reality works like a screen for him to project himself. And whatsoever you project, you will find there. First you put it there, and then you find it there. It is a deception because you yourself put it there, and then you find it there. It is not real.

Nasruddin once told me that "My wife is the most beautiful woman in the world." I asked him, "Mulla, how you came to know about it?" He said, "How? -- simple. My wife told me!" This is how it goes on in the mind: you put it in the reality, and then you find it there. This is the attitude of the *savitarka* mind. *Nirvikalpa* mind, *nirvitarka* mind, puts nothing; it simply looks at whatsoever is the case.

Why you go on putting into reality something from your mind? -- because you are afraid of reality. A deep fear of reality is there. It may be that it is not of your liking. It may be that it is against you, your mind. Because the reality is natural; it doesn't bother who you are. You are afraid: the reality may not be your wish-fulfillment, so it is better not to see it; go on seeing whatsoever you desire. This is how you have lost many lives -- fooling around. And you are not fooling anybody else, you are fooling yourself, because by your interpretations and projections the reality cannot be changed. Only you suffer unnecessarily. You think there is a door and there is no door; it is a wall and you try to pass through it. Then you suffer, then you are shocked.

Unless you see the reality, you will never be able to find the door out of the prison in which you are. The door exists, but the door cannot exist according to your desires. The door exists; if you drop the desires you will be able to see it. And this is the trouble: you go on wish-fulfilling; you just go on believing and projecting, and every time, a belief is shattered and a projection falls. Because it will happen many times,

because your daydreams cannot be fulfilled by reality. Whenever a dream is shattered, a rainbow falls down, a desire dies, you suffer. But immediately you start creating another desire, another rainbow of your wishes. Again you start making a new rainbow bridge between you and reality.

Nobody can walk on a rainbow bridge. It looks like a bridge; it is not a bridge. In fact, a rainbow doesn't exist; it only appears. If you go there you will not find any rainbow. It is a dream-like phenomenon. The maturity consists in to have come to the realization that "Now no more projections, interpretations. Now I am ready to see whatsoever is the case."

Wittgenstein, one of the very keen intellects of this age, starts his tremendously valuable book TRACTATUS with the sentence, "The world is all that is the case. You can go on dreaming around it; it will not help. You stop dreaming and see. The world is all that is the case." You unnecessarily don't waste your life and time and energy in trying to see something that is not there. Stop dreaming and look at reality. p

That is the meaning of *nirvitarka samadhi*, *samadhi* without any reasoning. It is just a pure look. You don't reason about it, you simply look at it. You don't do anything about it, you simply allow it to be there and penetrate you. In *savitarka samadhi* you try to penetrate into reality. In *nirvitarka samadhi* you allow the reality to penetrate you. In *savitarka samadhi* you try the reality to be according to you. In *nirvitarka samadhi* you try yourself to be according to the reality.

THE EXPLANATION GIVEN FOR THE SAMADHIS OF SAVITARKA AND NIRVITARKA ALSO EXPLAINS THE HIGHER STATES OF SAMADHI, BUT IN THE HIGHER STATES OF SAVICHARA AND NIRVICHARA SAMADHI, THE OBJECTS OF MEDITATION ARE MORE SUBTLE.

Then, Patanjali brings two other words, *savichara* and *nirvichara*. *Savichara* means with contemplation, and *nirvichara* means without contemplation. They are the higher states of the same phenomenon he calls *savitarka* and *nirvitarka*. *Savitarka samadhi*, if followed, will become *savichara*.

If you think about logically, and go on thinking, and go on thinking, logic has a boundary to it. It is not infinite. Logic cannot be infinite. In fact, logic denies all infinities. Logic is always in a boundary. Only then it can remain logical, because with the infinite enters the illogical; with the infinite enters the mysterious, with the infinite enters the miraculous. With the entry, the Pandora's box is open. So logic never talks about the infinite. Logic says everything is finite, can be defined. Everything is within boundaries, can be understood. Logic is always afraid of the infinite. It looks like a vast darkness; logic trembles to move into it. Logic keeps itself on the highway, it never moves into the wild. On the highway everything is safe and you know where you are going. Once you step aside and move into the wild, you don't know where you are going. Logic is a very deep fear.

If you ask me, logic is the greatest coward. People who are courageous always go beyond logic. People who are coward always remain within the confinements of logic. Logic is a prison, beautifully decorated, but it is not like a vast sky. The sky is not decorated at all. It is undecorated, but it is vast. It is freedom, and freedom has its own beauty; it needs no decorations. The sky is enough unto itself. It needs no painter to paint it, no decorator to decorate it. The very vastness is its beauty. But vastness is terrific also, because it is so tremendous. The mind simply boggles before it; the mind seems so puny. The ego gets shattered before it, so the ego creates a beautiful prison of logic, definitions -- everything clean-cut, everything known, of the experience -- and closes its doors to the unknown, makes a world of itself, a separate world, a private world. That world doesn't belong to the whole; it has been cut. All the relationships with the whole have been cut.

That's why logic will never lead anybody to the divine, because logic is human, and it has broken all the bridges with the divine. Divine is wild; it is *mysterium* and *tremendum*. It is a great mystery that cannot be solved. It is not a riddle that you can solve, it is a mystery. Its nature is such that it cannot be solved. But if you go on continuing logically thinking, there comes a moment when you reach to the boundary of logic. If you go on thinking more and more, then logical thinking changes into contemplation, into *vichar*.

The first step is logical thinking and, if you continue, the last step will be contemplation. If a philosopher continues, goes on moving, is not stuck somewhere, he is bound to become a poet someday, because when the boundary is crossed, suddenly there is poetry. Poetry is contemplation; it is *vichar*.

Think it this way: a logical philosopher is sitting in the garden and looking at a rose flower. He interprets it. He classifies it -- he knows what type of rose is this, from where it comes, the physiology of the rose, the chemistry of the rose: everything logically he thinks about. He classifies it, defines it, works

around and around -- in fact, never touching the rose at all -- moves just around and around, around and around, beating the bush around, leaving the rose there.

Because logic cannot touch a rose. It can cut it, it can put it into pigeonholes, it can classify, it can label it -- but it cannot touch it. The rose won't allow logic to touch it. And even if logic wants, it is not possible. Logic has no heart, and only the heart can touch the rose. Logic is just a head affair. The head cannot touch the rose. The rose will not allow its mystery for the head because the head is just like a rape. And the rose opens itself only for love, not for a rape.

Science is rape; poetry is love. If somebody continues, like Einstein, then the philosopher or the scientist or the logician becomes a poet. Einstein became a poet in his last days. Eddington became a poet in his last days. They started talking about the mysterious. They had come to the boundary of the logic. People who always remain logical are people who have not gone to the very extent, to the very end of their logical reasoning. They are not really logical. If they really go, then a moment is bound to come where logic ends and poetry starts.

Vichar is contemplation. What a poet does? -- he contemplates. He just looks at the flower, he doesn't think about it. This is the distinction, very subtle: the logician thinks about the flower, the poet thinks the flower, not about it. And "about it" is not the flower. You may talk and talk about it, but it is not the flower. The logician goes round and round, a poet goes direct and hits the very reality of flower. For a poet, a rose is a rose is a rose is a rose -- not "about". He moves inwards, into the flower. Now the memory is not brought in. The mind is put aside; it is a direct contact.

This is a higher stage of the same phenomenon. The quality has become refined but the phenomenon is the same.

That's why Patanjali says,

> THE EXPLANATION GIVEN FOR THE SAMADHIS OF SAVITARKA AND NIRVITARKA ALSO EXPLAIN THE HIGHER STATES OF SAMADHI, BUT IN THE HIGHER STATES OF SAVICHARA AND NIRVICHARA SAMADHIS, THE OBJECTS OF MEDITATION ARE MORE SUBTLE.

In *savichara*, the poet -- and anybody who enters *savichara* becomes a poet -- thinks the flower, not about it, but immediate and direct, but there is still division. The poet is separate from the flower. The poet is the subject and the flower is the object. The duality exists. The duality is not transcended: the poet has not become the flower, the flower has not become the poet. The observer is the observer, and the observed is still the observed. The observer has not become the observed; the observed has not become the observer. Duality exists.

In savichara samadhi logic has been dropped, but not duality. In nirvichara samadhi even duality is dropped. One simply looks at the flower, not thinking of himself and not thinking of the flower; not thinking at all. That is nirvichara: without contemplating, beyond contemplation. One simply is being with the flower, not thinking about, not thinking -- neither like the logician nor like the poet.

Now comes the mystic, the sage, who is simply with the flower. You cannot say that he thinks about, or he thinks. No, he is simply with. He allows the flower to be there and allows himself to be there. In that moment of allowing, there comes suddenly a unity. The flower is no more the flower, and the observer is no more the observer. Suddenly energies meet and mingle and become one. Now the duality is transcended. The sage doesn't know who is the flower and who is watching it. If you ask the sage, the mystic, he will say, "I don't know. It may be the flower who is watching me. It may be I who is watching the flower. It changes," he will say, "it depends. And sometimes, there is neither I nor the flower. Both disappear. Only a unified energy remains. I become the flower and the flower becomes me." This is the state of nirvichara, of no contemplation but of being.

Savitarka is the first step, nirvitarka is the last step in the same direction. Savichara is the first step, nirvichara is the last step in the same direction, on two planes. But Patanjali says the same explanation applies. The highest, up to now, is nirvichara.

Patanjali will come to higher stages also, because few more things have to be explained, and he moves very slowly -- because if he moves very fast it will not be possible for you to understand. He is going deeper and deeper every moment. He is leading you, by and by, to the infinite ocean, step by step. He is not a believer of sudden enlightenment -- gradual, that's why his appeal is so great.

Many people have existed who have talked about sudden enlightenment, but they have not appealed to

the masses because it is simply unbelievable that sudden enlightenment is possible. Tilopa may say, but that is not the point -- that Tilopa says. The point is: does anybody understand it? -- that's why many Tilopas have disappeared. Patanjali's appeal continues, because nobody can understand those wild flowers like Tilopa. They suddenly appear just out of the blue and they say, "Suddenly, you can also become like us." This is incomprehensible. Under their magnetic personality you may listen to them, but you cannot believe them. The moment you leave them you will say, "This man is saying something which is beyond me. It goes over my head."

Tilopas have lived, talked, tried, but they have not been able to help many people. Rarely somebody will understand them. That's why Tilopa had to go to Tibet to find a disciple -- this vast country, and he couldn't find a single disciple -- and Bodhidharma had to go to China to find a disciple. This ancient country, for thousands of years working on the religious dimension, and he couldn't find a single disciple. Yes... difficult for Tilopa, difficult for Bodhidharma to find a single disciple.

To find someone who can understand Tilopa is difficult because he talks of the goal, and he says, "There is no path and no method." He is standing on the hilltop and he says, "There is no path," and you are standing in the valley, dark, damp, in your misery. You look at Tilopa and you say, "Maybe... but how, how one reaches?" You go on asking, "How?"

Krishnamurti goes on telling people there is no method, and after each talk people ask, "Then how? Then how to reach?" And he simply shrugs his shoulders and becomes angry that "I have told you there is no method, so don't ask how, because how is again asking for the method." And these are not new people who ask. Krishnamurti has people who have been listening to him for thirty, forty years. Very old, ancient people you will find in his talks. They have been listening him continuously; religiously they listen to him. They come always -- whenever he is there, they come always and they listen. You will find almost the same faces for years and years and years, and again and again they ask from their valleys, "But how?n -- and Krishnamurti simply shrugs his shoulders and says, "There is no how. You simply understand, and you reach. There is no path."

Tilopa, Bodhidharma, Krishnamurti, they come and go; they are not much help. The people who listen to them enjoy listening to them -- even come to a certain intellectual understanding -- but they remain in the valley. I myself have come across many people who listen to Krishnamurti, but I have never seen a single person who has gone beyond his valley by listening to him. He remains in the valley, starts talking like Krishnamurti, that's all; starts telling to other people that there is no way and no path, and remains in the valley.

Patanjali has been a tremendous help, incomparable. Millions have passed through this world by the help of Patanjali because he doesn't talk according to his understanding, he moves with you. And as your understanding grows, he goes deeper and deeper and deeper. Patanjali follows the disciple; Tilopa would like the disciple to follow him. Patanjali comes to you; Tilopa would like you to come to him. And of course, Patanjali takes your hand and, by and by, he takes you to the highest peak possible, of which Tilopa talks but cannot lead because he will never come to your valley. He will remain on his hilltop and will go on shouting from there. In fact he will irritate many people because he will not stop; he will go on shouting from the top that "This is possible! And there is no way, and there is no method. You can simply come. It happens; you cannot dol" He irritates.

When there is no method, people get irritated and they would like him to stop, not to shout. Because if there is no way, then how to move from the valley to the top? You are talking nonsense. But Patanjali is very sensible, very sane, he moves step by step, takes you from where you are, comes to the valley, takes your hand and says, "One by one, take steps."

Patanjali said, "There is a path. There are methods." And he is really very, very wise. By and by, he will persuade you in the end that drop the method and drop the path -- there are none -- but only at the end, at the very peak, just when you have reached, when even Patanjali leaves you, there is no trouble; you will reach by yourself. At the last moment he becomes nonsensical. Otherwise, he is sensible. And he has remained so sensible the whole way that when he becomes nonsensical, then too he appeals, then too he looks very sensible. Because a man like Patanjali cannot talk nonsense. He is reliable.

THE EXPLANATION GIVEN FOR THE SAMADHIS OF SAVITARKA AND NIRVITARKA ALSO EXPLAINS THE HIGHER STATES OF SAMADHI, BUT IN THE HIGHER STATES OF SAVICHARA AND NIRVICHARA, THE OBJECTS OF MEDITATION ARE MORE SUBTLE.

By and by, the object of meditation has to be made more and more subtle. For example, you can meditate on a rock, or you can meditate on a flower, or you can meditate on the fragrance of the flower, or you can meditate on the meditator. And then things go subtle and subtle and subtle and subtle. For example, you can meditate on the sound *aum*. The first meditation is to say it loudly so it resounds all around you. It becomes a temple of sound all around you: *aum, aum, aum*. You create vibrations all around you -- gross, the first step. Then you close your mouth. Now you don't say it loudly. Inside you say, *aum, aum, aum*. Lips are not allowed to move, not even the tongue. Without the tongue and without the lips you say, *aum*. Now you create an inner atmosphere, inner climate of *aum*. The object has become subtle. Then the third step: you don't even recite it, you simply listen to it. You change the position -- from the doer, you move to a passivity of a listener. In the third state you don't pronounce the *aum* inside also. You simply sit and you hear the sound. It comes because it is there. You are not silent; that's why you cannot hear it.

Aum is not a word of any human language. It doesn't mean anything. That's why Hindus don't write it in the usual alphabetical order. No, they have made a separate form for it just to distinguish it, that this is not part of the alphabet. It exists on its own, separate, and it means nothing. It is not a word of human language. It is the sound of the very existence itself; the sound of the soundless, the sound of the silence. When everything is silent then it is heard. So you become the hearer. It goes on and on, more and more subtle. And in the fourth stage you simply forget about everything: the doer, and the hearer, and the sound -- everything. In the fourth stage there is nothing.

You must have seen ten oxherding pictures of Zen. In the first picture a man is looking for his ox -- the ox has gone somewhere in the wild forest, no sign, no footprints -- just looking all around, trees and trees and trees. In the second picture he looks happier -- footprints have been found. In the third he seems a little bewildered -- just the back of the ox is seen near a tree, but difficult to distinguish. The forest is wild, thick. Maybe it is just a hallucination that he is seeing the back of the ox; it may be just a part of the tree, and he may be projecting. Then in the fourth, he has caught hold of the tail. In the fifth, he has controlled by the whip; now the ox is in his power. In the sixth, he is riding on the ox. In the seventh, he is coming back towards the home with a flute, singing a song, riding on the ox. In the seventh, the ox in the stable, he is in the home, happy; the ox has been found. In the eighth, there is nothing; the ox has been found, and the ox and the seeker, the seeker and the sought, both have disappeared. The search is over.

In the ancient days these were the eight pictures. It was a complete set. The emptiness is the last. But then a great Master added two more pictures. The ninth -- the man is back, again there. And in the tenth not only the man is back, he has gone to purchase few things to the market, and not only things, he is carrying a bottle of wine. This is really beautiful. This is complete. If it ends on emptiness, something is incomplete. The man is back again, and not only back, he is in the market. Not only in the market, he has purchased a bottle of wine.

The whole becomes more and more subtle, more and more subtle. A moment comes when you will feel it is the perfect, the most subtle. When everything becomes empty and there is no picture, the seeker and the sought both have disappeared. But this is not really the end. There is still a subtleness. The man comes back to the world totally transformed. He is no more the old self -- reborn, and when you are reborn, the world is also not the same. The wine is wine no more, the poison is no more poison, the market is no more market. Now everything is accepted. It is beautiful. Now he is celebrating. That is the symbol: the wine.

More and more subtle becomes the search, and more and more stronger becomes the consciousness. And a moment comes when the consciousness is so strong that you live like an ordinary being in the world, without fear. But move with Patanjali step by step. The objects of meditation are more and more subtle.

THE PROVINCE OF SAMADHI THAT IS CONNECTED WITH THESE FINER OBJECTS EXTENDS UP TO THE FORMLESS STAGE OF THE SUBTLE ENERGIES.

This is the eighth picture. The province of *samadhi* that is connected with these finer objects becomes more and more finer, and a moment comes when the form disappears and it is formless.

... EXTENDS UP TO THE FORMLESS STAGE OF THE SUBTLE ENERGIES.

The energies are so subtle you cannot make a picture out of them, you cannot carve them; only the emptiness can show them: a zero -- eighth picture. By and by you will understand how these two other remaining pictures come in.

Patanjali -- I call him the scientist of the religious world, the mathematician of mysticism, the logician of the illogical. Two opposites meet in him. If a scientist reads Patanjali's Yoga Sutras he will understand immediately. A Wittgenstein, a logical mind, will feel immediately an affinity with Patanjali. He's absolutely logical. And if he leads you towards the illogical, he leads you in such logical steps you never know when he has left the logic and taken you beyond it. He moves like a philosopher, a thinker, and makes so subtle distinctions that the moment he takes you into *nirvichara*, into no-contemplation, you will not be able to watch when the jump has been taken. He has cut the jump into many small steps. With Patanjali you will never feel fear, because he knows where you will feel fear. He cuts the steps smaller and smaller, almost as if you move on the plain ground. He takes you so slowly that you cannot observe when the jump has happened, when you have crossed the boundary. And he is also a poet, a mystic -- a very rare combination. Mystics are there, like Tilopa; great poets are there like the rishis of Upanishads, great logicians are there like Aristotle, but you cannot find a Patanjali. He is such a combination that since him there has been no one who can be compared to him. It is very easy to be a poet because you are out of one piece. It is very easy to be a logician -- you are made of one piece. It is almost impossible to be a Patanjali because you comprehend so many opposites, and in such a beautiful harmony he combines them all. That's why he has become the alpha and the omega of the whole tradition of yoga.

In fact, it was not he who invented yoga; yoga is far ancient. Yoga had been there for many centuries before Patanjali. He is not the discoverer, but he almost became the discoverer and founder just because of this rare combination of his personality. Many people had worked before him and almost everything was known, but yoga was waiting for a Patanjali. And suddenly, when Patanjali spoke about it, everything fell in line and he became the founder. He was not the founder, but his personality is such a combination of opposites, he comprehends in himself such incomprehensible elements, he became the founder -- almost the founder. Now yoga will always be known with Patanjali. Since Patanjali, many have again worked and many have reached new corners of the world of yoga, but Patanjali towers like an Everest. It seems almost impossible anybody ever will be able to tower higher than Patanjali -- almost impossible. This rare combination is impossible. To be a logician and to be a poet and to be a mystic, and not of ordinary talents... It is possible: you can be a logician, a great logician, and a very ordinary poet. You can be a great poet and a very ordinary logician, third-rate -- that's possible, that's not very difficult. Patanjali is a genius logician, a genius poet, and a genius mystic; Aristotle, Kalidas and Tilopa all rolled in one -- hence the appeal.

Try to understand Patanjali as deeply as possible, because he will help you. Zen Masters won't be of much help. You can enjoy them -- beautiful phenomena. You can be awe-struck, you can be filled with wonder, but they won't help you. Rarely somebody will be able within you who can take the courage and jump into the abyss. Patanjali will be of much help. He can become the very foundation of your being, and he can lead you, by and by. He understands you more than anybody else. He looks at you and he tries to speak the language that the last amongst you will be able to understand. He is not only a Master, he is a great teacher also.

Educationists know that a great teacher is not one who can be understood only by the topmost few students in the class, just the first benchers, four or five in a class of fifty. He is not a great teacher. A great teacher is one who can be understood by the last benchers. Patanjali is not only a Master, he is a teacher also. Krishnamurti is a Master, Tilopa is a Master -- but not teachers. They can be understood only by the topmost. This is the problem -- the topmost need not understand. They can go by their own. Even without Krishnamurti they will move into the ocean and reach to the other shore; a few days sooner or later, that's all. The last benchers who cannot move on their own, Patanjali is for them. He starts from the lowest and he reaches to the highest. His help is for all. He is not for the chosen few.

Chapter #6
Chapter title: Mind in a hurry

6 March 1975 am in Buddha Hall

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The first question:

WHEN YOU SPEAK ON PATANJALI, I FEEL THAT HE IS THE PATH FOR ME. WHEN YOU SPEAK ON ZEN, THEN ZEN IS THE PATH FOR ME. WHEN YOU SPEAK ON TANTRA, THEN IT IS TANTRA FOR ME. HOW DO I KNOW WHICH IS THE PATH FOR ME?

IT IS VERY SIMPLE -- if when I speak on Patanjali and you feel that Patanjali is the path for you, and when I speak on Zen, you feel Zen is the path for you, and when I speak on Tantra, you feel "Tantra is the path for me," then the problem doesn't exist -- I am the path for you!

The second question:

IS IT ESSENTIAL FOR A SEEKER TO PASS THROUGH ALL THE STAGES OF SAMADHI? CAN BEING WITH A MASTER HELP TO SHOOT THROUGH A FEW?

No, it is not essential. All the stages are described by Patanjali because all the stages are possible, but not essential. You can bypass many. You can even go from the first step to the last; the whole path in between simply can be bypassed. It depends on you, your intensity, your passionate search, your total involvement. The speed depends on you.

That's why it is possible to attain a sudden enlightenment also. The whole gradual process can be dropped. Right this very moment, you can become enlightened. That's possible, but it will depend on how intense is your search, how much you are in it. If only a part of you is in it, then you will attain to a fragment, a step. If half of you is in it, then you will reach half the journey immediately, and there you will be stuck. But if your total being is in it and you are not withholding anything, you are simply allowing the whole thing to happen right now, immediately it can happen. Time is not needed.

Time is needed because your effort is part, fragmental; you do it half-heartedly. You do it, and you don't also do it. You move one step forward and one step backward simultaneously. By the right hand you do, by the left hand you undo. Then there will be many, many stages, more than Patanjali can describe. He has described all the possible stages. Many can be dropped, all can be dropped -- the whole path can be dropped. Bring your total being to your effort.

And being near with a Master can be a tremendous help, but that too depends on you. You can live physically near a Master and you may not be near him at all, because to be with a Master is not a question of physical closeness; it is a question how much you are open towards him, how much you trust, how much is your love for him, how much you can give of your being to him. If you are really close, that means if you trust and love, then there is no other closeness. It is not a question of space, it is a question of love. If you are really close to a Master, all the paths, all the methods can be dropped because being close to a Master is the ultimate method. Nothing like it exists. Nothing is comparable to it. Then you can simply forget about all the methods, all the Patanjalis; you can simply forget about them. Just being close to a Master and allowing the Master to enter your being, you become just a receptivity, no choice on your part, just an

opening, then this very moment the phenomenon is possible.

And I would like to remind you that by all the methods that exist in the world, many people have not reached. Greater number of people have reached through being near a Master -- that is the greatest technique. But finally, everything depends on you.

That is the problem, that is the very crux of the problem: it doesn't depend on me. Otherwise I would have given you already; then there would have been no problem. One Buddha would have been enough, and he would have given to all because he has infinity in his hands; you cannot exhaust it. He can go on giving and giving and giving, and he is always ready to give because the more he gives, the more he gets. The more he shares, the more unknown sources open, unknown streams start flowing towards him. One Buddha would have given enlightenment to all the beings if it was dependent on a Master. It is not. In your ignorance, in your egoistic state of mind, in your closed imprisoned being, you will reject even if a Buddha wants to give it to you. Unless you want it you will reject; it cannot be given to you against you. You have to receive it, and you have to receive it very consciously, alert and aware. Only in deep awareness and deep receptivity it can be received.

Being near with a Master, close in love and trust, and allowing the Master to do whatsoever he would like to do, with no choice of your own, then there is no need to do anything. But then, don't expect; then don't even in a deeper part of your mind demand, because the very expectation and demand will become the barrier. Then you simply wait. Even if it is going to happen after many, many lives, even if you have to wait unto eternity, wait. And this waiting should not be a sad, depressed waiting. It should be a celebrating waiting; it should be festive; it should be full of joy.

So these are the things: then you can become closer and closer and closer, and suddenly one day comes -- the flame of the Master and the flame of your being become one. Suddenly there is a jump: you are no more there, and no more is the Master; you have become one. In that oneness, all that the Master can give to you, he has given it to you. He has poured himself into you.

So it is not essential for a seeker to pass through all the stages of *samadhi*. It becomes essential only because you are not enough of a seeker... Then many stages. If you are really intense, sincere, authentic, if you are ready to die this very moment, it can happen.

The third question:

YOU SAID THAT PATANJALI IS THE PERFECT COMBINATION OF POETRY, MYSTICISM, AND LOGIC. DON'T YOU ALSO HAVE THIS PERFECT BALANCE?

No, I am just the opposite of Patanjali. Patanjali has a perfect combination of poetry, mysticism, and logic. I am just a *neti, neti* -- neither this nor that. I don't have a perfect balance of poetry, mysticism and logic. In fact, I have neither balance nor imbalance, because a perfectly balanced man also has imbalance just by the side. Because the balance can exist only when the imbalance exists. The harmony can exist only when there is discord just by the side. I am just like a vast emptiness with no harmony, no discord, no balance, no imbalance, no perfection, no imperfection -- just an emptiness. If you come in me you will not find me at all there. I myself have not found, so how can you find it?

It happened: in a house of a Sufi mystic, Bayazid, a thief entered. The night was dark and Bayazid's house was absolutely in darkness, because he was so poor he couldn't afford even a single candle. And then there was no need also because he never did anything in the night, he simply slept. When the thief entered -- and there was no difficulty, because the doors were always open... The thief entered; Bayazid feeling the presence of someone said, "Friend, what are you seeking here?" Just by the nearness of a Master like Bayazid, even the thief could not lie -- the very presence was such; he felt the love. And when Bayazid said, "Friend, what are you seeking here?" the man said, "I am sorry to say, but I must say -- and I cannot lie to you -- that I am a thief and I have come to find something." Bayazid said, "The effort is useless because I have been living in this house for thirty years, and I have not found anything. But if you can find anything, just let me know."

If you come in me, you will not find me there at all, because I myself have been living in this house for many, many years and I have not found anybody there. That is my finding; that is what I have found -- that there is nobody inside. The inside being is a non-being. The deeper you go, the less you will find anything

like the self. And when you reach to the deepest core of it, it is just emptiness, pure emptiness, just a vast sky of nothingness. So how can balance exist there, and how can imbalance exist there?

Patanjali is one of the most extraordinary men; I am not. Patanjali is just the opposite. If you tell Patanjali to speak on me, he will not be able; he is too full of himself. But if you ask me to speak on Patanjali, on Tilopa, on Bodhidharma, on Buddha, on Mahavira, Jesus Christ -- simple, very simple. Because I am absolutely empty, I can become available to anybody; I can allow anybody to speak through me. Just a hollow bamboo -- anybody can sing a song through it; it can become a flute.

So I am not a combination of poetry, mysticism, or logic or anything. I am not a balance at all. But remember, I am not an imbalance also; I am a *neti neti* -- what the Upanishads call "neither this nor that". That's why I am available to anybody. If Patanjali insists he can speak through me; there is no trouble, there is no resistance.

That's why you are always puzzled when I speak on Patanjali. He becomes the very climax of all existence. Then I forget about Buddha and Mahavira and Jesus and Mohammed, as if they never existed, as if only Patanjali has existed, because in that moment I am available to Patanjali in my totality. Nothingness only can do that. So this is for the first time it is happening. Otherwise, you can not find Jesus to speak on Krishna, or Krishna to speak on Buddha.

Mahavira and Buddha lived in the same time, in the same country, in the same part of the country. They moved in a small territory in Bihar continuously for forty years. Contemporaries, sometimes they were together in the same village. Once they stayed in the same *dharamsala* but never spoke to each other. They have something within them. They have to say something of their own; they are not available to others.

I have nothing to say of my own just a hollow bamboo. If you ever want to make statues of me, there is a very simple process: you put a hollow bamboo. That will be my statue; you can remember me through it. No need to make anything of it -- just an emptiness, just a vast sky. Any bird can fly and the sky has no conditions that: only swans from Manasarovar will be allowed, and crows? -- no, they are not allowed. The sky is available to everybody, swan or crow. A beautiful bird or an ugly bird -- the sky makes no conditions.

Patanjali has a message; I have none. Or you can say nothingness is my message, and in being nothing you will be closer to me. And in being nothing, you will attain to me. And in being nothing you will be able to understand me.

The fourth question:

MANY PEOPLE FEEL QUITE HOPELESS ABOUT LOVE. IS THERE NOT ANOTHER WAY TO REACH PRAYER?

No. If you feel quite hopeless about love, you should have to feel absolutely hopeless about prayer, because prayer is nothing but the very essence of love. Love is like a flower and prayer is like a fragrance. If you cannot attain to the flower, how can you attain to the fragrance? Nobody can bypass love. And nobody should try, because there awaits failure and nothing else.

Why you are so hopeless about love? The same problem will come with prayer because prayer means love with the whole, the cosmos. So go deeper in the problem of love, and solve it before you think about prayer. Otherwise your prayer will be false; it will be a deception. Of course only you are deceived, nobody else. There is no God listening to your prayer. Unless your prayer is love, the whole will remain deaf. It cannot open in any other way -- love is the key.

So what is the problem? Why one feels so hopeless about love? Too much ego will not allow you to love anybody. Too much egocentric, too much selfish, self-oriented, self-obsessed -- then love will not be possible because one has to bend a little, and one has to lose one's territory a little. One has to surrender a little in love. Howsoever little, but one has to surrender a part. And in certain moments one has to surrender completely.

To surrender to the other is the problem. You would like the other to surrender to you, but the other is also in the same plight. Two egos when they meet, try that the other should surrender, and both are trying the same. Love becomes a hopeless thing.

Love is not to force the other to surrender to you. It is hate that forces the other to surrender to you: that is the nature of hate, because to force the other to surrender to you is to destroy the other. It is a sort of

murder. Love is to surrender yourself to the other not because you are forced to surrender, no; it is a voluntary thing -- you simply enjoy it -- not that you are forced. Never surrender to anybody who is forcing you to surrender, because that will be suicide. Never surrender to anybody who is manipulating you, because that will be slavery, not love. Surrender on your own, and the quality immediately changes.

When you surrender on your own it is a gift, gift of the heart. And when you surrender on your own, voluntarily, simply you give yourself to the other; something for the first time opens in your heart. For the first time you have the glimpse of love. You have only heard the word, you don't know what it means. Love is one of those words everybody uses and nobody knows what it means.

There are a few words, like "prayer", "love", "God", "meditation": these words you can use, but you don't know what is their meaning because their meaning is not in the dictionary. Otherwise, you can consult a dictionary; that is not difficult. Their meaning is in a certain way of life. Their meaning is in a certain transformation within you. Their meaning is not linguistic; their meaning is existential. Unless you know by experience, you don't know -- and there is no other way to know it. When you surrender on your own, unconditionally... because if there is any condition it is not a surrender at all; then it is a bargain. Even if this condition is there, that "I will surrender to you if you surrender to me," then too it is not a surrender. It may be business, bargain, but not surrender.

Surrender doesn't belong to the market. It is not part of the economics at all. Surrender means unconditional: "I surrender because I enjoy; I surrender because it is so beautiful, I surrender because in surrendering, suddenly my misery disappears." When you surrender, the misery disappears because the misery is the shadow of the ego. When you surrender, the ego is not there. How the misery can exist? That's why love is so happy.

Whenever somebody is in love, suddenly, as if spring has come within the heart, the birds have started singing which were silent and you have never heard them. And suddenly everything within has bloomed and you are full of a fragrance which doesn't belong to this earth. Love is the only ray on this earth which belongs to the beyond.

So you cannot avoid love and reach to prayer, because love is the beginning of the prayer. It is as if you are asking, "Can we avoid the beginning and reach the end?" It is not possible. It has never happened and never will happen.

What is the problem in love? First, you cannot surrender. If you cannot surrender in love, how you will surrender in prayer? -- because prayer demands total surrender. Love is not so demanding. Love demands, but even a partial surrender will do. Even if you can surrender part, even if you can surrender sometimes, that will also do. Even for few seconds you can surrender -- in those few seconds a door will open and you will have a glimpse of the other world. Love is not so demanding. And if you cannot fulfill the demands of love how you will fulfill the demands of prayer? Prayer is absolutely demanding. It will not accept you if you surrender part. It will not accept you if you surrender sometimes and sometimes not. Prayer is very much demanding. One has to go through love. If you ask me, love is a school for prayer -- the training, the discipline, getting ready for the higher jump. I am absolutely for love.

People have tried: what you are asking, people have tried through the centuries. People who couldn't love tried to pray. All the monasteries are full of those people -- failures in love, feeling hopeless in love, they thought they could at least try towards prayer. But if you are a failure in love, how can you pray? In the monasteries, thousands of people all over the world are doing their prayer, but they don't know what love is. Then prayer becomes just verbal chattering. Then they simply from the head go on talking to God. With God, communication is of the heart. With God, you cannot talk through the head because the God doesn't know any language that your head knows. He knows only one language, and that is love.

That's why Jesus says, "Love is God," because love is the only way to reach him, and love is the only language he understands. If you speak in English, he will not understand. If you speak in German, absolutely not... no language of the earth.

Why I say, "If you speak German, *absolutely* not"? -- because German is more male-oriented language. The Germans call their country "fatherland". The whole world calls their country "motherland". The more male-oriented a language, the less God can understand it. In fact, God understands the feminine mind more than the male mind, because feminine mind is nearer the heart than the male mind. Poetry he understands more than prose. In fact, he understands emotions more than thoughts. He understands tears more, smiles more than concepts. If you can weep wholeheartedly, he will understand. If you can dance he will understand. But if you go on talking in words, they are just being thrown into emptiness -- nobody understands.

God understands silence, and love is very silent. In fact, whenever two persons are in love, they would like to sit silently together. When the love disappears, then only language comes in. Husbands and wives continuously talk because love has disappeared; the bridge is no more there. Somehow they create a bridge of language. They talk about anything -- rumors, gossips -- because they cannot tolerate silence. Whenever they are silent, suddenly they are alone. The wife is not there, the husband is not there -- there exists a vast gap. Through language they deceive that the gap is not there. In deep love, people are silent. There is no need to talk. They understand without talking to each other. They can hold each other's hands and sit silently. Prayer is also silent, but if you have never been silent in love, how you will be silent in prayer? It is a silence between you and the whole.

Love is silence between two persons; prayer is silence between one person and the whole. That whole is God. Love is a training; it is a school. I will never suggest you to avoid it. If you avoid it, you will never reach prayer. And while you will pray you will talk too much, but the heart will not be able to communicate, to commune. So howsoever hard the lesson, howsoever difficult to break the ice... but don't try to avoid love. Prayer is not an escape from love; don't make it an escape -- many have done that and failed. You can go to the monasteries anywhere in the world and look at those fools who have failed, failed because they tried to avoid love.

One has to go through love, otherwise you will remain angry at life. How you will be able to pray? You will remain in deep rejection of life. How will you accept and pray? You will remain a condemner; acceptance will not be possible. In love, for the first time you accept. In love, for the first time you understand that meaning is there and life is meaningful. In love, for the first time you feel that you are at home in the world, not a stranger, not an outsider. In love, for the first time a small home is created. In love, for the first time you feel peace and somebody loves you and somebody feels happy with you; for the first time you accept yourself also. Otherwise, how will you accept yourself? In life, from the very childhood you have been trained to condemn yourself, to reject. "Don't do this, don't be like that" -- and everybody is preaching at you and everybody is trying that you are absolutely wrong and you have to improve yourself.

It happened: Mulla Nasruddin's wife was very ill. She was in the hospital. Mulla used to go every day, and he will ask the doctors and the nurses and they will say, "She is improving." And her condition was getting worse and worse every day, but the doctors continued and the nurses continued, that "She is improving, she is improving." And I used to ask Mulla Nasruddin, "How is your wife?" He said, "The doctors say, 'Perfect! -- she is improving.' The nurses say she is improving, so she must be coming back home soon." Then one day she suddenly died. So I asked him, "What happened, Nasruddin?" He shrugged his shoulders and said, "I think she couldn't stand all that improvement. It was too much."

Everybody is improving you: the parents, the teachers, the priests, the society, the civilization. Everybody is improving, and nobody can stand that much improvement. And the total result is that you never attain to be the ideal man, you simply become a condemner of yourself. The ideal is impossible, the ideal is imaginary. The ideal is simply not possible, abstract, not natural. And everybody is being forced, pulled and pushed from every direction to improve. From everywhere comes the message that whatsoever you are, you are wrong -- improve. That creates a self-condemnation; you reject yourself, you are not worthy -- worthless, rubbish, rot. That is in the mind.

Only love never tries to improve you, accepts you as you are. When somebody loves you, you are simply perfect, the ideal, as you are. And if lovers are also trying to improve each other, they are not lovers. Again the whole game is there. Love accepts you as you are, and through this acceptance happens a transformation. For the first time you are at ease and you can relax, and this is going to be the prayer finally.

Then only, when you are at ease and relaxed, a gratitude arises. A gratitude just to be is so beautiful and ecstatic. You don't demand anything in prayer, you simply are thankful. Prayer is a thanksgiving; it is not begging something from the God. Beggars are never people who can pray. It is a thankfulness, a deep gratitude, that "Whatsoever you have given is too much. In fact I never deserved it." The whole life, through love, becomes a gift of the divine, and then you feel grateful. And out of gratitude arises the fragrance of prayer.

It is a very subtle process: from love, acceptance of yourself and the other; through love's acceptance, a transformation, and a vision that howsoever, whatsoever you are, you are perfect and the whole accepts you. Then a gratitude; then arises a prayer. It is not verbal; simply the whole heart is filled with gratitude. Prayer is not an act, prayer is a way of being. When there is really prayer, you are not praying, you *are* the prayer. You sit in prayer, you stand in prayer, you move in prayer, you breathe in prayer.

The glimpse will come from love. Have you ever been in love? -- then you breathe in love, then you

walk in love. Then your step has a quality of dance in it even visible to others. Then your eyes have a light, a different light to them. Then your face has a glow. Then your voice has a song in it.

A man who has never loved walks as if he is dragging himself. A man who has loved floats as if on the wings of the wind. A man who has never loved cannot dance because he doesn't know what dance is, in his inside being. He can never be ecstatic-sad, closed, almost dead, almost living in a grave. Love allows you to move to the other, and when the energy moves to the other you become dynamic. When the energy moves to the other, from the other to you, suddenly you create a bridge between you and the other. And this bridge will give you the first glimpse, the first blueprint of what prayer is. It is a bridge between you and the whole.

I cannot conceive how it is possible for anybody to go to the prayer without going through love, so don't be scared of love. Die into love so that you can be reborn. Lose yourself into love so that you can become again fresh and young. Otherwise there is no possibility of prayer. And don't feel hopeless about love, because that is the only hope. Says Jesus, "If the salt loses its saltiness, then how it can be salted again?" And I say unto you, if love becomes hopeless, then there is no hope, because love is the only hope. Then where you will get the hope again?

Don't drop the effort, don't accept the failure. There exists somebody for you; you exist for somebody. If the thirst is there, there must be water. If the hunger is there, there must be food. If the desire is there, there must be a way to fulfill it. Don't feel hopeless. Revive your hope again, because only a hopeless person is irreligious; only a hopeless person is atheistic. Love is the only hope. Through love, many new hopes will arise, because love is the seed of the ultimate hope -- that is God. Make every effort; don't settle in that hopelessness. It may be arduous but it is worth, because without it you are stuck, and you will be thrown back and back again into life unless you learn the lesson of love. And once love is learned, prayer is so easy. In fact, there is no need to learn prayer; it comes by itself if you love.

The fifth question:

HOW WOULD PATANJALI WORK WITH THE INCREDIBLE NEUROSIS OF THE MODERN MIND?

Just like me! What I am doing here? fighting with your neurosis. The ego is the source of all neurosis, because the ego is the center of all falsity, of all perversions. The whole problem is with the ego. If you live with the ego, sooner or later you will become neurotic. You will have to become, because ego is the basic neurosis. Ego says, "I am the center of the world," which is false, mad. Only if there is a God, he can say "I". We are only parts, we cannot say "I". The very assertion "I", is neurotic. Drop the I and all neurosis disappears.

In between you and the mad people in the madhouses there is not vast difference -- only a difference of degrees, not of any quality, quantity. You may be ninety-eight degrees, and they have gone beyond hundred. You can go any time; the difference is not vast.

In the madhouses sometimes, go and watch, because that can become your future also.

Watch a madman. What has happened to him? That has happened to you in part. What happens to a madman? -- his ego becomes so real that everything else becomes false. The whole world is illusory; only his inner world, the ego and its world, is true. You may go to visit a friend in the madhouse, and he may not look at you; he will not even recognize you, but he is talking to his invisible friend -- to you -- who is sitting by his side. You are not recognized, but a figment of his mind is recognized as the friend, and he is talking and he is answering.

A madman is a man whose ego has taken total possession. And just the opposite is the case with an enlightened man who has dropped the ego completely. Then he is natural. Without ego you are natural, like a river flowing to the ocean, or the wind passing through the pines, or the cloud floating in the sky. Without the ego you are again part of this vast nature, loose and natural. With the ego there is tension. With the ego you are separate. With the ego you have cut yourself from all relationships. Even if you make a move in a relationship, you make it very guardedly. The ego will not allow you to move in anything totally. It is always withholding itself.

If you think you are the center of existence, then you are mad. If you think you are just a wave in the ocean, part of the whole, one with the whole, then you can never get mad. If Patanjali was here, he will do the same that I am doing. And remember well that situations differ, but man is almost the same.

Now new technology is there. They were not in the days of Patanjali -- new houses, new gadgets. Everything has changed around man, but man remains the same. In the days of Patanjali also, man was the same, almost the same. Nothing much has changed in man. This has to be remembered, otherwise one starts feeling that the modern man is some way condemned-no. It may be that you are mad after a car; you would like a sports car and you are very tense and much anxiety is created by it. Of course, there were no cars in Patanjali's days, but people were mad after bullock-carts. Even now if you go to an Indian village, the man who has a fast bullock-cart is just like a man who has a Rolls Royce in London: bullock-cart or Rolls Royce makes no difference; the ego is fulfilled the same way. In a village, the bullock-cart will do the same. Objects don't make much difference. The mind of man, if egocentric, will find something or other always, so that is not the problem.

Modern man is not modern. Only the modern world is modern. Man remains very ancient and old. You think you are modern? When I look at your faces I recognize ancient faces. You have been here many many lives and you have remained almost the same. You have not learned anything because you are doing again the same -- again and again the same rut. Objects have changed but the man remains just the same. Nothing much has changed. Nothing much can change unless you take the step to change it. Unless transformation becomes your heart, unless transformation becomes your very throbbing of the heart and you understand the stupidity of the mind and you understand the misery of it... and then you take a jump out of it.

Mind is very old. Mind is very, very ancient. In fact, mind can never be new, it can never be modern. Only a no-mind can be new and modern because only no-mind can be fresh every moment fresh. No-mind never accumulates. The mirror is always clean; no dust accumulates on it. Mind is an accumulator; it goes on accumulating. Mind is always old; mind can never be new. Mind is never original; only no-mind is original.

That's why even scientists feel that when a certain discovery is made, it is not made by the mind but only in the gaps where mind doesn't exist -- in sleep sometimes.

Just like Archimedes who was trying and trying to solve a particular mathematical problem and couldn't solve it -- he tried and tried, with the mind of course, but the mind can give you only answers which the mind knows. It cannot give you anything unknown. It is a computer: whatsoever you have fed to it, it can reply. You cannot ask anything new. How the poor mind is expected to reply something new? It is simply not possible! If I know your name, I can remember it, because mind is memory and remembrance. But if I don't know your name and I try and try, how can I remember which is not there?

Then suddenly it happened. Archimedes worked and worked, and hard, because the king was waiting for him. And one morning he was taking his bath, naked, relaxing in the water, and suddenly it bubbled up, surfaced as if from nowhere. He jumped out of the bath. He was in a state of no-mind. He couldn't even think that he is naked because that is part of the mind. He couldn't think that going naked on the street people will think him mad. That mind which is given by the society was not there, it was not functioning. He was in a state of no-mind, a sort of *satori*. He ran into the street shouting "Eureka, eureka!" -- shouting, "I have found it!" -- and people of course thought that he has gone mad:'What you have found, naked, running into the street?" He was caught hold because he was trying to enter the palace of the king shouting, "Eureka!" He would have been imprisoned. Friends got hold of him, brought him home and said, "What are you doing? Even if you have found something, then go in proper dress, otherwise you will be in trouble."

Between two moments of mind there is always a gap of no-mind. Between two thoughts there is a gap, an interval of no-thought. Between two clouds you can see the blue sky. Your nature is no-mind; there is no thought, nothing... vast emptiness, the blueness of the sky. Mind is just floating on the surface.

And this has been happening to many people: it happened to Madame Curie, she got the Nobel Prize for a moment of no-mind. She was working, again on a mathematical problem -- worked hard. Nothing was coming out; months passed. Then one night, suddenly she got up in sleep, went to the table, wrote the answer went back to her bed, forgot everything about it. In the morning when she came to the table she could not believe: the answer was there. Who has written it? Then by and by she remembered, as if like a dream: "It happened in the night..." She had come and the handwriting was hers.

In deep sleep the mind drops; the no-mind functions. Mind is always old; no-mind is always fresh, young, original. No-mind is always like the dewdrop in the morning absolutely fresh, clean. Mind is always dirty. It has to be, it collects dirt. The dirt is the memory.

When I look at you, I see your mind is very ancient, many past lives collected there. But I can see deeper also. There is your no-mind, which doesn't belong to time at all, so neither it is ancient nor modern. Man is always old, but something exists in man -- the consciousness -- which is neither old nor new, or, it is

absolutely always new.

The sixth question -- and very important:

A LOT OF US FALL OFF TO SLEEP DURING YOUR DISCOURSES OR GO INTO A DOZY STATE. YOU MUST SEE IT HAPPEN. IS THIS DOZING PART OF ANY CREATIVE POSITIVE PROCESS? SHOULD WE ALLOW IT TO HAPPEN WITHOUT FEELING GUILTY ABOUT IT, OR SHOULD WE MAKE A GREATER EFFORT TO STAY AWARE?

It is a little complicated. First, there are many types. There is a sort of doziness which comes if you listen to me very attentively. Then it is not like a sleep, it is more like hypnosis. You are in such deep tune with me that your mind starts non-functioning. You simply listen to me, and just listening to me becomes like a lullaby. A certain doziness is there if this is the case, but this will come only when you listen to me very attentively. Then it is not a sleep. It is beautiful and you should not feel guilty about it. If it is created by listening to me then there is no problem. In fact, this should be the case, because then you are listening deeper and deeper. Then I am penetrating you very, very deep, and you are feeling like a doze because the mind is not functioning. You are relaxed. It is a state of let-go. You are allowing me to penetrate you deeper and deeper. This is good; nothing is wrong in it. You feel it like dozy because it is a passivity; you are not active, and there is no need.

While you are listening to me, there is no need to be active, because if you are active your mind will go on interpreting. This is beautiful and no need to feel guilty -- allow it -- and no need to make any effort to disturb it. I will be planted deep inside you. This is helpful.

In India we have a special term for it. Patanjali calls it "yoga tandra" -- sleep that comes by yoga. In anything, if you do it very totally, you feel very relaxed, and that relaxation feels like sleep. It is not sleep; it is more akin to hypnosis. The word hypnosis also means sleep, but a different type of sleep in which two persons are in such a deep tune... If I hypnotize you, you will be able to listen to me, not to anything else. The hypnotized person listens to the hypnotizer only, nobody else. Exclusively he is focused. In this exclusive focusedness, the conscious drops and the unconscious functions. Your depth listens to my depth; it is a communication from depth to depth. The mind is not needed. But the point to remember is that you should be listening to me very attentively; then only will it happen.

Then there is a second type of sleep: you are not listening to me, and just by sitting here for so long you feel sleepy, not listening to me, or whatsoever I am saying is too much for you; you feel a little bored. Or whatsoever I am saying feels so monotonous -- it is, because whatsoever I say is a single note. I am singing the single note in millions of ways: Patanjali, Buddha, Jesus are just excuses. I am singing a single note. It is monotonous. If you feel that it is monotonous and you feel a little bored or you cannot understand it, it is too much for you, or it goes above your head, then too you can feel sleepy, but that sleep is not good. Then there is no need to come to listen to me because in fact you are not listening, you are asleep. So why be physically here? -- there is no need.

There is a third type also. The second type you must really feel guilty and make more effort to be aware and listening to me. Then it is possible the first type may happen. Then there is a third type that is not related either with-listening or your being in a state of monotony. It comes from your physiology. You may not be sleeping well in the night. Very few people are sleeping well, so when you have not slept well in the night you are a little tired. You are hungry for sleep, and sitting here in one posture with the same man again and again, listening to the same voice again and again, your body starts feeling sleepy. That comes from your body.

If that is the case, then do something with your sleep. It should be made deeper. Time is not much of a question -- you can sleep for eight hours, and if it is not deep you will feel hungry for sleep, starved -- depth is the question.

Every night before you go to sleep do a small technique, and that will help tremendously. Put the lights off, sit in your bed ready to sleep, but sit for fifteen minutes. Close your eyes and then start any monotonous nonsense sound, for example: la, la, la -- and wait for the mind to supply new sounds. The only thing to be remembered is those sounds or words should not be of any language that you know. If you know English, German, Italian, then they should not be of Italian, German, English. Any other language is allowed that you don't know -- Tibetan, Chinese, Japanese. But if you know Japanese then it is not allowed, then Italian

is wonderful. Speak any language that you don't know. You will be in a difficulty for few seconds only for the first day, because how do you speak a language you don't know? It can be spoken, and once it starts, any sounds, nonsense words, just to put the conscious off and allow the unconscious to speak...

When the unconscious speaks, the unconscious knows no language. It is a very, very old method. It comes from the Old Testament. It was called in those days *glossolalia*, and few churches in America still use it. They call it "talking in tongues". And it is a wonderful method, one of the most deep and penetrating into the unconscious. You start by la, la, la, and then anything that comes you go on. Just for the first day you will feel a little difficult. Once it comes, you know the knack of it. Then for fifteen minutes, use the language that is coming to you, and use it as a language; in fact you are talking in it. This will relax the conscious so deeply; fifteen minutes and you then just simply lie down and go to sleep. Your sleep will become deeper. Within weeks you will feel a depth in your sleep, and in the morning you will feel completely fresh. Then, even if I try, I cannot put you to sleep.

The first type is beautiful; the third type is a sort of physiological starvation -- it is ill. The third type has to be treated; the first type has to be allowed. The second type you must feel guilty about it and make every effort to get out of it.

The last question:

AS THE MODERN MAN IS IN SUCH A HURRY, AND PATANJALI'S METHODS SEEM TO TAKE SO LONG, TO WHOM ARE YOU ADDRESSING THESE LECTURES?

Yes, the modern man is in a hurry, and just the opposite will be helpful. If you are in a hurry, then Patanjali will be helpful because he is not in a hurry. He is the antidote. Your mind needs an antidote. Look at it this way: because the western mind particularly -- and now no other mind exists, only the western mind less or more everywhere, even in the East -- is in a hurry. That's why it has become interested in Zen, because Zen gives the promise of sudden enlightenment. Zen looks like instant coffee, and it has an appeal. But I know Zen won't help because the appeal is not because of Zen, the appeal is because of hurry. And then you don't understand Zen.

In the West, whatsoever is rumored about Zen is almost false; it fulfills a need of the mind who is in a hurry, but it is not true to Zen. If you go to Japan and ask Zen people, they wait for thirty years, forty years for the first *satori* to happen. Even for sudden enlightenment one has to work hard. The enlightenment is sudden, but the preparation is very long. It is just like you boil water: you heat the water; at a certain degree, hundred degrees, the water evaporates suddenly. Right -- evaporation is sudden, but heating you have to bring it up to hundred degrees. The heating will take time, and heating depends on your intensity.

And if you are in a hurry you don't have any heat, because in a hurry you would have to have Zen *satori*, or enlightenment, just by the way, if it can be attained, if it can be purchased. Running, you would like to snatch it from somebody's hands. It cannot be done that way. There are flowers, seasonal flowers: you sow the seeds and within three weeks the plants are getting ready, but within three months the plants have blossomed, gone, disappeared. If you are in a hurry, then it will be better to be interested in drugs than into meditation, yoga, Zen, because drugs can give you dreams -- instant dreams -- sometimes of hell, sometimes of heaven. Then marijuana is better than meditation. If you are in a hurry, then nothing eternal can happen to you because the eternal needs eternal waiting. If you are asking for eternity to happen to you, you have to be ready for it. Hurry won't help.

There is a Zen saying: If you are in a hurry, you will never reach. You can even reach just by sitting, but in a hurry you can never reach. The very impatience is a barrier.

If you are in a hurry then Patanjali is the antidote. If you are not in any hurry then Zen is also possible. This statement will look contradictory, but this is so. This is how reality is, contradictory. If you are in a hurry, then you will have to wait for many lives before the enlightenment happens to you. If you are not in a hurry, then right now it can happen.

I will tell you one story that I like very much. It is one of the old Indian stories. Narada, a messenger between earth and heaven, a mythological figure, was going to heaven. He is just like a postman; he goes up and down continuously, bringing messages from above, bringing messages from down. He continues his work. He was going to heaven and just he passed one very, very old monk sitting under a tree with his mala,

his beads, chanting the name of Rama. He looked at Narada and said, "Where are you going? Are you going to heaven? Then do me a favor. Ask God how much more I have to wait" -- even in the very question, the impatience is there -- "and remind him also," said the old monk, "that for three lives I have been doing meditation and austerities, and everything that can be done I have done, there is a limit to everything." A demand, expectation, impatience... Narada said, "I am going and I will ask."

And just by the side of the old monk, under another tree there is a young man dancing and singing the name of God. Just as a joke Narada asked the young man, "Would you also like that I should ask about you, how much time it will take?" But the young man was so much in his ecstasy that he didn't bother, he didn't answer.

Then after few days, Narada came back. He told the old man that "I asked God, and he laughed and he said, 'At least three lives more."" The old man threw his mala and said, "This is injustice! And whosoever says God is just is wrong!" He was very angry. Then Narada went to the young man who was still dancing and said, "Even if you have not asked, I asked, but I am afraid to tell you now, because that old man has got into such an anger he would have even hit me." But the young man was still dancing, not interested. Narada told him that "I asked him, and God said that tell that young man that he should count the leaves of the tree under which he is dancing; the same number he will have to be born again before he attains.' " The young man listened, went into such ecstasy, laughed and jumped and celebrated. He said, "So soon? Because the earth is full of trees, millions and millions. And just these leaves, and the same number? So soon? God is infinite compassion, and I am not worthy of it! -- and it is said immediately he attained. That very moment the body fell. That very moment he became enlightened.

If you are in a hurry, it will take time. If you are not in a hurry, it is possible right this moment.

Patanjali is the antidote for those who are in a hurry, and Zen is for those who are not in a hurry. And just the opposite happens: people who are in hurry, they become interested in Zen, and people who are not in any hurry, they become interested in Patanjali. This is wrong. If you are in a hurry, then Patanjali... because he will pull you down and bring you to your senses, and he will talk of a path so long he will be a shock to you. And if you allow him to enter you, your hurry will disappear.

That's why I am talking; I am talking on Patanjali because of you. You are in a hurry and I hope Patanjali will bring down your impatience; he will pull you down, back to the reality. He will bring you to your senses.

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THESE SAMADHIS THAT RESULT FROM MEDITATION ON AN OBJECT ARE SAMADHIS WITH SEED, AND DO NOT GIVE FREEDOM FROM THE CYCLE OF REBIRTH.
ON ATTAINING THE UTMOST PURITY OF THE NIRVICHARA STAGE OF SAMADHI, THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

IN NIRVICHARA SAMADHI, THE CONSCIOUSNESS IS FILLED WITH TRUTH.

CONTEMPLATION is not meditation. There is a vast difference, and not only of quantity but of quality. They exist on different planes. Their dimensions are altogether different; not only different, but diametrically opposite.

This is the first thing to be understood. Contemplation is concerned with some object; it is a movement of consciousness towards the other. Contemplation is outgoing attention, moving towards the periphery, going away from the center. Meditation is moving towards the center, away from the periphery, away from the other. Contemplation is arrowed towards the other, meditation towards oneself. In contemplation, duality exists. There are two, the contemplator and the contemplated. In meditation there is only one.

The English word "meditation" is not very good, does not give the real sense of *dhyana* or *samadhi*, because in the very word meditation, it appears that you are meditating upon something. So try to understand: contemplation is meditating upon something; meditation is not meditating upon something, just being oneself, no movement away from the center, no movement at all... just being yourself so totally that there is not even a flickering; the inner flame remains unmoving. The other has disappeared; only you are. Not a single thought is there. The whole world has disappeared. The mind is no more there; only you are, in your absolute purity. Contemplation is like a mirror mirroring something; meditation is simply mirroring, not mirroring anything -- just a pure capacity to mirror but not actually mirroring anything.

With contemplation you can attain up to *nirvichara samadhi* -- *samadhi* with no thought -- but in *nirvichara* one thought remains, and that is the thought of no-thought. That too is a thought, the last, the very last, but it remains. One is aware that there is no thought, one knows that there is no thought. But what is this knowing of no-thought? Vast change has happened, thoughts have disappeared, but now, no-thought itself has become an object. If you say that "I know emptiness," then it is not enough emptiness; the thought of emptiness is there. The mind is still functioning, functioning in a very, very passive, negative way -- but still functioning. You are aware that there is emptiness. Now what is this emptiness you are aware of? It is very subtle thought, the most subtle, the last beyond which the object completely disappears.

So whenever a disciple comes to a Zen Master very happy with his attainment and says that "I have attained emptiness," the Master says, "Go and throw this emptiness away. Don't bring it to me again. If you are really empty then there is no thought of emptiness also."

This is what happened in the famous story of Subhuti. He was sitting under a tree with no thought, not even the thought of no-thought. Suddenly, flowers showered. He was amazed -- "What is happening?" He looked all around; flowers and flowers from the sky. Seeing that he was amazed, gods told him that "Don't be amazed. We have heard the greatest sermon on emptiness today. You have delivered it. Celebration we are making, and we are throwing these flowers on you as a symbol, appreciating and celebrating your sermon on emptiness." Subhuti must have shrugged his shoulders and said, "But I have not spoken." The gods said, "Yes, you have not spoken, neither have we heard -- that is the greatest sermon on emptiness."

If you speak, if you say "I am empty," you have missed the point. Up to the thought of no-thought it is *nirvichara samadhi*, with no contemplation. But still the last part... the elephant has passed; the tail has remained -- the last part -- and sometimes the tail proves bigger than the elephant because it is so subtle. To throw away thoughts is easy. How to throw emptiness? -- how to throw no-thought? It is very, very subtle; how to grasp it? That's what happened when the Zen Master said to the disciple, "Go and throw this emptiness!" The disciple said, "But how to throw emptiness?" Then the Master said, "Then carry it away; go throw it, but don't stand before me with emptiness in your head. Do something!"

It is very subtle. One can cling to it, but then the mind has deceived you at the last point. Ninety-nine point nine you had reached; just the last step, and hundred degrees would have been complete and you would have evaporated.

Up to this point, Patanjali says it is *samadhi* without contemplation -- *nirvichara samadhi*. If you attain to this *samadhi* you will become very, very happy, silent, serene. You will always be collected inside, together. You will have a crystallization; you will not be an ordinary man. You will look almost superhuman, but you will have to come back again and again. You will be born, you will die.

The wheel of reincarnation will not stop because the no-thought is just like a subtle seed; many lives will come out of it. The seed is very subtle, the tree is big, but the whole tree is hidden in the seed. The seed may be a mustard seed, so small, but it carries it within it. It is loaded, it has a blueprint; it can bring the

whole tree again and again and again. And from one seed millions of seeds can come out. One small mustard seed can fill the whole earth with vegetation.

No-thought is the most subtle seed. And if you have it, Patanjali calls this "*samadhi* with seed", *sabeej samadhi*. You will continue coming, the wheel will continue moving -- birth and death, birth and death. It will be repeated. Still you have not burned the seed.

If you can burn this thought of no-thought, if you can burn this thought of no-self, if you can burn this thought of no-ego, only then *nirbeej samadhi* happens, *samadhi* with no seed. Then there is no birth, no death. You have transcended the whole wheel, you have gone beyond. Now you are pure consciousness. The duality has dropped; you have become one. This oneness, this dropping of duality is the dropping of life, death. The whole wheel suddenly stops -- you are out of the nightmare.

Now we will enter into the sutras. They are very, very beautiful. Try to understand them. Deep is their significance. You will have to be very, very aware to understand the subtle nuances.

THESE SAMADHIS THAT RESULT FROM MEDITATION ON AN OBJECT ARE SAMADHIS WITH SEED, AND DO NOT GIVE FREEDOM FROM THE CYCLE OF REBIRTH.

THESE SAMADHIS THAT RESULT FROM MEDITATION ON AN OBJECT... You can meditate on any object, whether material or sacred. The object may be money, or the object may be *moksha*, the final attainment. The object may be a stone or the object may be the *kohinoor* diamond; it makes no difference. If the object is there, mind is there; with object, mind continues. Mind has a continuity through the object. Through the other, the mind is fed continuously. And when the other is there you cannot know yourself; the whole mind is focused on the other. The other has to be removed, utterly removed, so there is nothing for you to think, there is nothing for you to give your attention to, there is nowhere you can move.

With the object, Patanjali says there are many possibilities: you can be in relationship with the object as a reasoning being; you can think about the object logically -- then Patanjali gives it the name of *savitarka samadhi*. It happens many times: when a scientist is observing an object he becomes completely silent; no thoughts move in the sky, in his being, he is so much absorbed with the object. Or sometimes a child playing with his toy is so absorbed that the mind has completely, almost completely, stopped. A very deep serenity exists. The object takes all your attention; nothing is left behind. No anxiety is possible, no tension is possible, no anguish is possible, because you are totally absorbed in the object, you have moved in the object.

A scientist, a great philosopher... It happened to Socrates: he was standing one night; it was a full moon night and he was looking at the moon, and he became so absorbed... He must have been in what Patanjali calls *savitarka samadhi*, because he was one of the most logical men ever born, one of the most rational minds, the very peak of rationality. He was thinking about the moon, about the stars and the night and the sky, and he forgot himself completely. And the snow started falling, and by the morning he was found almost dead, half his body covered with snow, frozen, and still he was looking at the sky. He was alive but frozen. People came to search where he has gone, and then they have found him standing; the whole night he was standing under the tree. And when they asked, "Why didn't you come home back? -- and the snow is falling and one can die," he said, "I completely forgot about it. For me, it has not fallen. For me, time has not passed. I was so much absorbed with the beauty of the night, and the stars and the order of existence and the cosmos."

Logic always is absorbed with the order, with the harmony that exists in the universe. Logic moves around an object -- goes on moving around and around and around -- and the whole energy is taken by the object. This is *samadhi* with reason, *savitarka*, but the object is there. The scientific, the rational, the philosophical mind attains to it.

Then Patanjali says that there is another *samadhi*, *nirvitarka*, the aesthetic mind -- the poet, the painter, the musician attains to it. The pc et goes directly into the object, not around and around, but still the object is there. He may not be thinking about it, but his attention is focused on it. It may not be the head functioning, it may be the heart, but still the object is there, the other is there. A poet can attain to very deep, blissful states, but the cycle of rebirth will not stop, neither for the scientist nor for the poet.

Then, Patanjali comes to *savichara samadhi*: logic has been dropped, just pure contemplation -- not about it -- just looking at it, watching at it, witnessing it. Deeper realms open but the object remains there, and you remain obsessed with the object. You are yet not in your own self -- the other is there. Then

Patanjali comes to *nirvichara*.

In *nirvichara*, by and by, the object is made subtle. This is the most important point to be understood: in *nirvichara*, the object is made more and more subtle. From gross objects you move to subtle objects -- from a rock to the flower, from the flower to the fragrance. You move towards subtle. By and by, a moment comes the object becomes so subtle, almost as if it is not.

For example if you contemplate on emptiness; the object is almost not, if you meditate on nothingness. There are Buddhist schools which emphasize only one meditation, and that is on nothingness. One has to think, one has to meditate, one has to imbibe the idea that nothing exists. Continuously meditating on nothingness, a moment comes when the object becomes so subtle that it cannot withhold your attention; it is so subtle that there is nothing to contemplate, and one goes on and on and on. Suddenly, one day the consciousness bounces upon oneself. Not finding any standing ground there in the object, not finding any foothold, not finding anything to cling to, the consciousness bounces upon itself. It returns, comes back to its own center. Then it becomes the highest, the purest, *nirvichara*.

The highest, *nirvichara*, is when the consciousness bounces upon oneself. If you start thinking that "I have attained to no-thought, and I have attained to nothingness," again you have created an object and the consciousness has moved away. This happens many times for a seeker. Not knowing the inner mysteries, many times you bounce upon yourself. Sometimes you touch your center, and again you have gone out. Suddenly, the idea arises, "Yes, I have attained." Suddenly, you start feeling "Yes, here it is. *satori* has happened, *samadhi* has been attained." You feel so blissful it is natural for the idea to arise. But if the idea arises, again you have become a victim of something which is objective. Subjectivity is lost again; oneness has become two. Duality again is there.

One has to be aware not to allow the idea of no-thought. Don't try -- whenever something like this happens, remain into it. Don't try to think about it, don't make any notion about it; enjoy it. You can dance, there will be no trouble, but don't allow verbalization, don't allow language. Dancing won't disturb because in dancing you remain one.

In Sufi tradition, dance is used to avoid mind. In the last stage, Sufi Masters say that "Whenever you come to a point where object has disappeared, immediately start dancing so that the energy moves into the body and not in the mind. Immediately do something; anything will help."

Zen Masters when they attain start laughing a real belly laugh, roar-like, a lion's roar. What are they doing? Energy is there and for the first time energy has become one. If you allow anything else in the mind, immediately the division is again there, and division is your old habit. It will persist for few days. Jump, run, dance, give a good belly laugh, do something so that the energy moves into the body and not into the head. Because energy is there and the old pattern is there, it can move again...

Many people come to me, and whenever it happens, the greatest problem arises -- the greatest I say, because it is no ordinary problem. The mind immediately grabs hold of it and says, "Yes, you have attained." The ego has entered, the mind has entered, everything is lost. A single idea and a vast division immediately is there. Dancing is good. You can dance -- there will be no trouble about it. You can be ecstatic, you can celebrate. Hence I emphasize on celebration.

After each meditation celebrate, so celebration becomes part of you, and when the final happens, immediately you will be able to celebrate.

THESE SAMADHIS THAT RESULT FROM MEDITATION ON AN OBJECT ARE SAMADHIS WITH SEED, AND DO NOT GIVE FREEDOM FROM THE CYCLE OF REBIRTH.

The whole problem is how to be freed from the other, the object. The object is the whole world. You will come again and again if the object is there, because with the object exists desire, with the object exists thought, with the object exists ego, with the object you exist. If the object falls, you will suddenly fall, because object and subject can exist together. They are parts of each other; one cannot exist. It is just like a coin: the head and tail exist together. You cannot save one and throw the other. You cannot save the head and throw the tail -- they are together. Either you keep them both or you throw them both. If you throw one, the other is thrown. Subject and object are together; they are one, aspects of one thing. Object drops, the whole house of subjectivity immediately collapses; then you are no more the old. Then you are the beyond, and only the beyond is beyond life and death.

You will have to die, you will have to be reborn. While dying, just like a tree, you gather all your desires

again in a seed. You don't go into another birth; the seed flies and goes into another birth. All you have lived desired -- your frustrations, your failures, your successes, your loves, your hates -- while you are dying, the whole energy gathers into a seed. That seed is of energy; that seed jumps from you, moves into a womb. Again that seed recreates you, just like a seed in the tree. When the tree is going to die, it preserves itself into the seed. Through the seeds the tree persists; through the seed you persist. That's why Patanjali calls it *sabeej samadhi*. If the object is there, you will have to be born again and again, you will have to pass through the same misery, the same hell that is life, unless you become seedless.

And what is seedlessness? If the object is not there, there is no seed. Then all your past karmas simply disappear, because in fact you have never done anything. Everything has been done by the mind -- but you are identified, you think you are the mind. Everything has been done by the body -- but you are identified, you think you are the body.

In a seedless *samadhi*, in *nirvichara samadhi*, when only consciousness exists in its utter purity, for the first time you understand the whole thing: that you have never been the doer. You have never desired a single thing. There is no need to desire because everything is in you. You are the ultimate. It was foolish on your part to desire, and because you desired you became a beggar.

Ordinarily you think otherwise -- you think because you are a beggar, that's why you desire. But in seedless *samadhi* dawns this understanding: that it is just the otherwise -- because you desire, you are a beggar. You are completely upside down. If desire disappears, you simply suddenly become the emperor. The beggar has never been there. It was because you were desiring, it was because you were too much thinking of the object, and you were so much obsessed with the object and the objects, that you had no time and no opportunity and no space to look within. You had completely forgotten that who is within. Within is the divine, within is God himself.

That's why Hindus go on saying, "*Aham brahmasmi*." They say, "I am the ultimate." But just by saying, it cannot be attained. One has to reach to the *nirvichara samadhi*. Only then Upanishads become true, only then Buddhas become true. You become a witness. You say, "Yes, they are right," because now it has become your own experience.

ON ATTAINING THE UTMOST PURITY OF THE NIRVICHARA STAGE OF SAMADHI, THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

NIRVICHARA VAISHARADYE ADHYATMA PRASADAH. This word *prasad* is very, very beautiful. It means grace. When one is in his own being settled, come home, suddenly a benediction... all that he always desired is suddenly fulfilled. All that you wanted to be, suddenly you are, and you have not done anything for it, you have not made any effort for it. In *nirvichara samadhi* one comes to know that in one's very nature, deepest nature, one is always fulfilled -- a fulfillment dance!

ON ATTAINING THE UTMOST PURITY...

And what is the utmost purity? -- where not even the thought of no-thought exists. That is the utmost purity: where the mirror is simply the mirror, nothing is reflected in it -- because even a reflection is an impurity. It does not do to the mirror anything in fact, but still the mirror is not pure. The reflection cannot do anything to the mirror. It will not leave any footprints, it will not leave any traces on the mirror, but while it is there the mirror is filled with something else. Something foreign is there: mirror is not in its uttermost purity, in its uttermost loneliness; mirror is not innocent -- something is there.

When the mind has completely gone and even there is no-mind, there is not a single thought of anything whatsoever, not even about your state of being in such a blissful moment -- you are simply this utmost purity of *nirvichara* stage of *samadhi* -- there is a dawning of the spiritual light: many things happen.

That is what happened to Subhuti: suddenly flowers showered for no known reason at all, and he has not done anything. He was not even aware of his emptiness. If he was, then flowers were not going to shower. He was simply oblivious of anything, he was so in himself -- not even a ripple on the surface of the consciousness, not even a reflection in the mirror, not even a white cloud in the sky -- nothing.

Flowers showered... that is what Patanjali says: NIRVICHARA VAISHARADYE ADHYATMA PRASADAH -- suddenly grace descends. In fact, it has been always descending.

You are not aware: right now flowers are showering on you, but you are not empty so you cannot see them. Only through the eyes of emptiness they can be seen, because they are not flowers of this world, they are flowers from the other world.

All those who have attained, they agree on one point: that in that final attainment one feels that for no reason at all, everything is fulfilled. One feels so blessed, and one has not done anything for it. You have done something about meditation, you have done something about contemplation, you have done something about how not to cling with the object, you have done something on these lines, but you have not done anything for sudden blessings to shower on you. You have not done anything to fulfill your desires.

With the object, misery exists; with the desire, the miserable mind; with the demand, with the complaining mind, the hell. Suddenly when the object has gone, the hell has also disappeared and heaven is showering on you. It is a moment of grace. You cannot say that you have attained it. You can simply say you have not done anything. That is the meaning of grace, prasadah: without doing anything on your part it is happening. In fact it has always been happening, but you are missing somehow. You are so much engrossed with the object, that's why you cannot look within, what is happening there. Your eyes are not withinwards, your eyes are moving outwards. You are born already fulfilled. You need not do anything, you need not move a single step. This is the meaning of prasad.

THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

Always, you have been surrounded with darkness. With the awareness moving inwards, there is light, and in that light you come to know there has been no darkness. Just you were not in tune with yourself; that was the only darkness.

If you understand this, just sitting silently everything is possible. You don't make a journey and you reach the goal. You don't do anything and everything happens. Difficult to understand it, because the mind says, "How is it possible? And I have been doing so much. Even then bliss has not happened, so how it can happen without doing anything?" Everybody is seeking happiness and everybody is missing it, and the mind says, and of course logically, that if with so much seeking it doesn't happen, how it can happen without seeking? And people who are talking about these things must have gone mad: "One has to seek hard, then only is it possible." And the mind goes on saying, "Seek hard, make more effort, run fast, gain speed, because the goal is so far away."

The goal is within you. There is no need for any speed and there is no need to go anywhere. There is no need to do anything whatsoever. The only thing needed is to sit silently in a non-doing state, without any object, just being yourself so completely, so utterly centered, that not even a ripple arises on the surface. And then there is prasad; then grace descends on you, blessings shower, your whole being is filled with an unknown benediction. Then this very world becomes a heaven. Then this very life becomes divine. Then there is nothing wrong. Then everything is as it should be. With your inner bliss you feel the bliss everywhere. With a new perception, a new clarity, there is no other world, there is no other life, there is no other time. This moment, this very existence is the only case.

But unless you feel yourself, you will go on missing all the blessings that existence gives just as gifts.

Prasad means it is a gift from the existence. You have not earned it, you cannot claim it. In fact, when the claimer goes, suddenly it is there.

ON ATTAINING THE UTMOST PURITY OF THE NIRVICHARA STAGE OF SAMADHI, THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

... and your innermost being is of the nature of light. Consciousness is light, consciousness is the only light. You are existing very unconsciously: doing things, not knowing why; desiring things, not knowing why; asking things, not knowing why; drifting in an unconscious sleep. You are all sleepwalkers. Somnambulism is the only spiritual disease -- walking and living in sleep.

Become more conscious. Start being conscious with objects. Look at things with more alertness. You pass by a tree; look at the tree with more alertness. Stop for a while, look at the tree; rub your eyes, look at the tree with more alertness. Collect your awareness, look at the tree, and watch the difference. Suddenly when you are alert, the tree is different: it is more green, it is more alive, it is more beautiful. The tree is the

same, only you have changed. Look at a flower as if your whole existence depends on this look. Bring all your awareness to the flower and suddenly the flower is transfigured -- it is more radiant, it is more luminous. It has something of the glory of the eternal, as if the eternal has come into the temporal in the shape of a flower.

Look at the face of your husband, your wife, your friend, your beloved, with alertness; meditate on it, and suddenly you see not only the body, but that which is beyond the body, which is coming out of the body. There is an aura around the body, of the spiritual. The face of the beloved is no more the face of your beloved; the face of the beloved has become the face of the divine. Look at your child. Watch him playing with full alertness, awareness, and suddenly the object is transfigured.

First start working with objects. That's why Patanjali talks about other *samadhis* before he talks about *nirvichara samadhi*, the *samadhi* without seed. Start with objects and move towards more subtle objects.

For example, a bird sings in the tree: be alert, as if in that moment you exist and the song of the bird-the whole doesn't exist, doesn't matter. Focus your being towards the song of the bird and you will see the difference. The traffic noise no more exists, or exists at the very periphery of existence, far away, distant, and the small bird and its song fills your being completely -- only you and the bird exist. And then when the song has stopped, listen to the absence of the song. Then the object becomes subtle, because...

Remember always: when a song stops it leaves a certain quality to the atmosphere -- of the absence. It is no more the same. The atmosphere has changed completely because the song existed and then the song disappears... now the absence of the song. Watch it -- the whole existence is filled by the absence of the song. And it is more beautiful than any song because it is the song of the silence. A song uses sound, and when the sound disappears the absence uses the silence. And after a bird has sung, the silence is deeper. If you can watch it, if you can be alert, you are now meditating on a very subtle object, a *very* subtle object. A person moves, a beautiful person moves -- watch the person. And when he has left, now watch the absence; he has left something. His energy has changed the room; it is no more the same room.

When Buddha was dying, Ananda asked him... he was crying and weeping, and he said, "What will happen to us now? You were here and we couldn't attain. Now you will be no more here; what we will do?" Buddha is reported to have said, "Now love my absence, be attentive to my absence." For five hundred years no statues were made so that the absence can be felt. And instead of statues only the *bodhi* tree was depicted. Temples existed, but not with a Buddha statue; just a *bodhi* tree, a stone *bodhi* tree, an absent Buddha underneath, and people will go and sit and watch the tree, and try to watch the absence of the Buddha under the tree. And many attained to very deep silence and meditation. Then, by and by, the subtle object was lost and people started talking: "What is there to meditate? Only a tree is there, but where is Buddha?" Because to feel a Buddha in his absence needs very, very deep clarity and attentiveness. Then, feeling that now people cannot meditate on the subtle absence, statues were created.

This you can do with any of your senses because people have different capacities and sensibilities. For example, if you have a musical ear, then it is good to watch and to be attentive to a song of a bird. For few seconds it is there, and then it is gone. Then watch the absence. And you will be thrilled if you can watch the absence. Suddenly the object has become very subtle. It will require more attention and more awareness than the actual song of the bird.

If you have a good nose... very few people have it; almost humanity has lost the nose completely. Animals are better; their smell is far sensitive, capable, than man. Something has happened to man's nose, something has gone wrong; very few people have a capable nose, but if you have -- then be near a flower, let the smell fill you. Then, by and by, you move away from the flower, very slowly, but continue being attentive to the smell, the fragrance. As you move away, the fragrance will become more and more subtle, and you will need more awareness to feel it. Become the nose. Forget about the whole body; bring all your energy to the nose, as if only the nose exists. And by and by, if you lose track of the smell, go few steps further ahead; again catch hold of the smell, then back, move backwards. By and by, you will be able to smell a flower from a very, very great distance -- nobody will be able to smell that flower from there. And then you go on moving. In a very simple way you are making the object subtle. And then a moment will come when you will not be able to smell the smell: now smell the absence. Now smell the absence where the fragrance was just a moment before, and it is no more there. That is the other part of its being, the absent part, the dark part. If you can smell the absence of the smell, if you can feel it, that it makes a difference, it *makes* a difference; then the object has become very subtle. Now it is reaching nearly the *nirvichara* state, the no-thought state of *samadhi*.

Mohammed has used -- only one enlightened person -- perfume as an object of meditation. Islam has

made it an object of meditation. It is beautiful.

And why smell has disappeared from man? There are many complex things involved in it, but I would like to tell you just by the way so you can remember them. And if you cross those barriers, suddenly your smell capacity will be back. It is suppressed.

You must be knowing that smell is deeply concerned with sex. Sex suppression has become the suppression of smell. Animals first smell the body before they make love. In fact they smell the sex center before they make love. If the sex center is giving them signals, that "Yes, you are accepted, allowed" -- only then they make love, otherwise not.

The human body also gives smells -- of invitation, of repulsion, attraction. The body has its own language and symbols, but in a society it will be very difficult if you can smell. If you are talking to a friend and his wife starts smelling and gives you invitation of sex, what you will do? -- it will be dangerous. So the only way civilization can cope with it is to destroy smell completely, because it is a sex-related phenomenon. You are passing by the road and a woman passes by: she may not be interested consciously in you, but she gives the smell, the invitation smell. What to do? You want to make love to your wife. She is your wife, so of course when you want to make love she has to make love, but her body gives you the signal of no love, no invitation, repulsion -- what you will do? And bodies are uncontrollable; you cannot control them just by mind. Smell became dangerous; it became sexual. It is sexual.

That's why on perfume the names are all sexual. Go to a store and look at the labels of perfumes-all are sexual. Perfume is sexual, and the nose is completely closed. Because Islam doesn't suppress sex, accepts it, and Islam doesn't deny sex, accepts it, and Islam is not for renouncing the world of sex, that's why Islam could give a little freedom to the sensibility of smell. No other religion in the world could do that.

But smell can become very, very beautiful if you make it an object of meditation. And it is a very subtle phenomenon, and, by and by, you can go to the subtlest.

Hindus have also used certain types of perfumes, particularly incense in the temples, but their incense is different. Just as there are sexual smells, there are spiritual, and both are related together. After a very long search Hindus discovered particular smells which are not sexual. Rather on the contrary, the energy moves upwards not downwards. Incense became very, very significant. In the temple they have been using it; it helps, just as there are musics which can make you sexual, and there are musics which can make you spiritual. Particularly modern music is very sexual; classical music is very spiritual. The same exists about all senses: there are paintings which can be spiritual, sexual; sounds, smells, which can be sexual, spiritual. Each sense has two possibilities: if the energy falls through it, downwards, then it is sexual; if the energy rises upwards, then it is spiritual.

You can do it with incense. Burn incense, meditate on it, feel it, smell it, be filled with it, and then move backwards, away from it. And go on, go on meditating on it; let it become more and more subtle. A moment comes when you can feel the absence of a certain thing. Then you have come to a very deep awareness.

ON ATTAINING THE UTMOST PURITY OF THE NIRVICHARA STAGE OF SAMADHI, THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

But when the object completely disappears, the presence of the object disappears and the absence of the object disappears, thought disappears and no-thought disappears, mind disappears and the idea of no-mind disappears, only then you have attained to the utmost. Now this is the moment when suddenly grace descends on you. This is the moment when flowers shower. This is the moment when you are connected with the source of life and being. This is the moment when you are no more a beggar; you have become the emperor. This is the moment when you are crowned. Before it you were on a cross; this is the moment the cross disappears and you are crowned.

... IN NIRVICHARA SAMADHI THE CONSCIOUSNESS IS FILLED WITH TRUTH.

So truth is not a conclusion to be reached; truth is an experience to be attained. Truth is not something that you can think about; it is something that you can be. Truth is the experience of oneself being totally alone, without any object. Truth is you in your uttermost purity. Truth is not a philosophical conclusion. No syllogism can give you truth. No theory, no hypothesis can give you truth. Truth comes to you when mind

disappears. Truth is already there hidden in the mind, and the mind won't allow you to look at it because mind is outgoing and helps you to look at objects.

IN NIRVICHARA SAMADHI THE CONSCIOUSNESS IS FILLED WITH TRUTH.

Ritambhara is a very beautiful word; it is just like Tao. The word truth cannot explain it completely. In the Vedas it is called *rit*. *Rit* means the very foundation of the cosmos. *Rit* means the very law of existence. *Rit* is not just truth; truth is too dry a word and carries much of the logical quality in it. We say, "This is true and that is untrue," and we decide which theory is true and which theory is untrue. Truth carries much of the logic in it. It is a logical word. *Rit* means the law of the cosmic harmony, the law which moves the stars, the law through which seasons come and go, the sun rises and sets, and night follows day, and death follows birth. And mind creates the world and no-mind allows you to know that which is. *Rit* means the cosmic law, the very innermost core of existence.

Rather than calling it truth, it will be better to call i the very ground of being. Truth seems to be a distant thing, something that exists separate from you. *Rit* is your innermost being, and not only your innermost being, the innermost being of all, *ritambhara*. In *nirvichara samadhi* the consciousness is filled with *ritambhara*, the cosmic harmony. There is no discord, no conflict; everything has fallen in line. Even the wrong is absorbed, it is not discarded; even the bad is absorbed, it is not discarded; even the poison is absorbed, it is not discarded; nothing is discarded.

In truth, the untruth is discarded. In *ritambhara*, the whole is accepted, and the whole is such a harmonious phenomenon that even the poison plays its own part. Not only life but death also -- everything is seen in a new light. Even the misery, the *dukkha*, takes a new quality to it. Even the ugly becomes beautiful because in the moment of the dawning of *ritambhara*, you understand for the first time why the opposites exist. And opposites are no more opposites; they have all become complementaries, they help each other.

Now you don't have any complaint, no complaint against existence. Now you understand why things are as they are, why death exists. Now you know life cannot exist without death. And what life will be without death?-life will be simply unbearable without death; and life would be simply ugly without death -- just think!

There is a story about Alexander the Great, that he was in search to find something which can make him immortal. Everybody is in search of something like that, and when Alexander is in search, he will find it -- he was such a powerful man. He searched and searched, and once he reached to the cave where some wise man has told him that, "If you drink the water of that cave -- there is a stream in the cave -- you will become immortal." Alexander must have been foolish. All Alexanders are foolish, otherwise he should have asked the wise man whether he had drunk from that stream or not. He didn't ask; he was in such a hurry. And who knows? -- he may not be able to reach the cave, and before he dies... so he rushed.

He reached to the cave. Inside it, he was very happy: crystal clear the water was there; he had never seen such a water. And he was going to drink the water... suddenly a crow who was sitting in the cave said, "Stop! Don't do it. I have done and I am suffering." Alexander looked at the crow and said, "What are you saying? You have drunk, and what is the suffering?" He said, "Now I cannot die and I want to die. Everything is finished. I have known everything that life can give. I have known love and I have grown out of it. And I have known success; I was a king of crows, and now I am fed up, and I have known everything that can be known. And everybody I knew has died; they have gone back to rest, and I cannot rest. I have tried all efforts to commit suicide, but everything fails. I cannot die because I have drunk from this condemned cave. It is better that nobody knows about it. Before you drink, you meditate on my condition -- and then you can drink." It is said Alexander for the first time thought about it, and came back without drinking from that cave and that stream.

Life will be simply unbearable if there is no death. Love will be unbearable if there is no opposite to it. If you cannot separate from your beloved it will be unbearable; the whole thing will become so monotonous, it will create boredom. Life exists with the opposites -- that's why it is so interesting. Coming together and getting away, again coming together and getting away; rising and falling. Just think of a wave in the ocean which has risen and cannot fall, just think of a sun who has risen and cannot set. Movement from one polarity to another is the secret that life continues to be interesting. When one comes to know the *ritambhara*, the basic law of all, the very foundation of all, everything falls in line and one understands.

Then one has no complaint. One accepts: whatsoever is, is beautiful.

That's why all those who have known they say life is perfect; you cannot improve upon it.

IN NIRVICHARA SAMADHI THE CONSCIOUSNESS IS FILLED WITH TRUTH.

Call it Tao... Tao gives the meaning of *ritambhara* more correctly; but still if you can remain with the word *ritambhara*, it will be more beautiful. Let it remain there. Even the sound of it -- *ritambhara* has some quality of harmony. Truth is too much dry, a logical concept. If you can make something out of truth plus love, it will be nearer to *ritambhara*. It is the hidden harmony of Heraclitus, but this happens only when the object has completely disappeared. You are alone with your consciousness and there is nobody else. The mirror without reflection...

Yoga: The Alpha and the Omega, Vol 3

Chapter #8
Chapter title: The Master appears

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The first question:

HOW IS IT THAT AN ENLIGHTENED PERSON LIKE KRISHNAMURTI CANNOT SEE THAT HE IS NOT HELPING PEOPLE? IF HE IS ENLIGHTENED SHOULD NOT HE BE ABLE TO SEE ALL? AND YOU SAY THAT YOU ARE ABLE TO HELP ALL TYPES BUT YOU ALSO SAY THAT YOU ARE CONTRADICTORY ON PURPOSE, SO THAT SOME PEOPLE WILL GO AWAY. IF YOU ARE ABLE TO HELP ALL, WHY SHOULD SOME NEED TO GO AWAY?

A PERSON LIKE Krishnamurti can see. There is no hindrance, no obstacle, and he sees everything that is happening around him. But an enlightened person cannot do anything. He has to be as he is, loose and natural. Doing brings tension, and doing makes you unnatural. Then you are floating against the current.

Krishnamurti knows what is happening but he cannot do anything. He has to allow it to happen. It is how the whole wills it. Nothing can be done about it. The doer is always in ignorance. The doer is never found when one is awakened. When one is awakened one accepts whatsoever is the case.

So don't think that Krishnamurti does not know. He knows perfectly, but this is how it has happened. This is how it is happening. And there is nobody inside to judge whether it should happen like this or otherwise. Nothing can be done. A rose flower is a rose flower, and a mango tree is a mango tree. The mango tree cannot bring roses, the rose plant cannot bring mangos. This is how it is -- a total acceptance.

And when I say "total acceptance," it is just to explain to you. Otherwise, in an enlightened consciousness there is no acceptance because there is no rejection. That's why I call it total. It is utmost

surrender to the whole. Everything is good. Whether I can help you or not, that is not for me to decide. The whole decides, and the whole uses me. It is up to him. If it is good that people should not be helped, then the whole will not allow me to help people, but I am nowhere in it. This is the state of enlightenment. You cannot understand it because you always think in terms of the doer. An enlightened person in fact does not exist; he is not there. It is a vast emptiness, so whatsoever happens, happens; whatsoever doesn't happen, doesn't happen.

And you ask me:

AND YOU SAY THAT YOU ARE ABLE TO HELP ALL TYPES, BUT YOU ALSO SAY THAT YOU ARE CONTRADICTORY ON PURPOSE, SO THAT SOME PEOPLE WILL GO AWAY. IF YOU ARE ABLE TO HELP ALL, WHY SHOULD SOME NEED TO GO AWAY?

Yes, it is how it is. All can be helped through me. When I say all can be helped through me, I don't mean that all should be helped, because it is not just on my part. It depends on the person who is going to be helped also. It is fifty-fifty. A river flows and I can drink out of it, but should all drink? -- that is not certain; a few will go away. It may not be the right time for them and nobody can be helped when it is not right time. Everything happens in its own time.

Some may not be helped because they are closed. And you cannot force, and you cannot be violent. Spiritual phenomenon happens in a deep passivity; when a disciple is passive, only then does it happen. If I find that you are too active on your part, or if I find you are too much closed, or I find that this is not the right time for you, the best that can happen is to go away from me... because otherwise you will simply be wasting your time -- not mine, because I have no time -- simply your time you will be wasting.

Meanwhile, you are being distracted. You should have been somewhere else in the world, in the market. You should have been somewhere else, because there your maturity would have happened. Here you are wasting your time if it is not the right time for you. It is better you go away. You have to move in the world a little while more. You have to live through suffering a little while more. You are not yet ready, not yet ripe, and ripeness is all because a Master cannot do anything; he is not a doer. If you are ripe and the Master is present, something from the whole flows through the Master and reaches you, and the ripe fruit falls to the earth. But the unripe fruit will not fall, and it is good that it should not fall.

So when I say I am contradictory, I mean that a certain type of situation is always created, not by me, but by the whole through me. So the people who are not ready should not be in any way allowed to waste their time. They have to go and learn the lesson, pass through the suffering of life, attain to a certain maturity, and then come to me. I may not be here -- then somebody else will be here. Because it is not a question of me and somebody else; all enlightened persons are the same. If I am not here, if this body is not here, some other body may be functioning for the whole, so there is no hurry. The existence can wait for eternity. But unripe, you cannot be helped.

There are teachers -- I don't call them Masters because they are not awakened, they are teachers -- they will not allow even an unripe person to go away. They will create all sorts of situations in which the person cannot escape. They are dangerous, because if the person is not ripe they are distracting the person. And if a person is not mature and something is given out of season, it will not be creative, it will be destructive.

It is just like a small child and you start teaching him about sex, and he doesn't know what it is, and he has no urge yet arisen: you are destroying his mind. Let the thirst arise, let the urge be there; then he will be open, ready to understand.

Spirituality is just like sex. Sex needs a certain maturity; by the fourteenth year of age the child will be ready. His own urge will be there. He will start asking, and he would like to know more and more about it. Then only there is a possibility to explain him certain things.

The same happens with spirituality: at a certain maturity the urge arises; you are looking after God. The world is already finished; you lived it through and through, you saw it through and through. It is finished; it has no attraction, it has no meaning. Now an urge has arisen to know the meaning of existence itself. You played all the games, and now you know they are games. Now no game attracts you, the world has lost its meaning -- then you are mature.

Now you will need a Master, and Masters are always there, so there is no hurry. The Master may not be in this form, in this body -- another body -- forms don't matter, bodies are irrelevant. The inner quality of the Master is always the same, the same, the same. Buddha says again and again, "You taste the sea water from

anywhere; it is always salty." Just like that, the Master is always of the same taste. The taste is of awareness. And always there are Masters; they will always be there, so there is no hurry.

And if you are not finished with the world, if a lingering desire is there to know sex, to know what money can bring, to know what power can give you, then you are not ready. The spiritual urge is not one urge in many urges, no. When all the urges have lost their meaning then it arises. The spiritual urge cannot exist with other urges -- that's not possible. It takes possession of your complete being, utterly. It becomes the only one desire. Only then a Master can be of any help to you.

But teachers are there. They would like you to cling to them and they will cling to you, and they will create such a situation in which if you escape you will feel always guilty. A Master has a milieu around him in which, if you live there, you live by your own decision. If you leave, you leave by your own decision. And when you leave, a Master would not like you to feel guilty about it, so he gives such a color to the situation that you feel, "This Master is not a Master," or, "This Master is not for us," or "He is so contradictory that he is absurd." He takes the whole responsibility so you don't feel guilty. You simply go away from him, completely clean and washed of him.

That's why I am contradictory. And when I say "on purpose", that doesn't mean that I am doing it; it is just how I am. But "on purpose" has a meaning into it, and the meaning is: I would not like you, whenever you leave me, to feel guilty about it. I would like to take the whole responsibility. I would like you to feel that "This man is wrong," and that's why you are leaving. Not that you are wrong, because if that feeling goes in your being, that you are wrong and it was not good, then it will be again destructive, a destructive seed within you.

A Master never possesses you. You can be with him, you can go away, but there is no possessiveness in it. He allows you total freedom of being with or going away. That's what I mean that here you are: celebrate with me; whatsoever I am, share with me. But if you feel in a certain moment to go away, then turn your back and never look again towards me, and don't think about me, and don't feel guilty.

There are deep problems involved in it. If you feel guilty, you may go away from me, but just to balance the guilt you will go on talking against me. Otherwise how you will balance the guilt? You will go on condemning me. That means you have gone and not yet gone. Negatively you are with me, and that is more dangerous. If you have to be with me, be positively with me. Otherwise, simply forget me, that "This man doesn't exist" -- why go on condemning? But if you feel guilty, you will have to balance. If you feel guilty, guilt is heavy and you would like to condemn me. If you condemn then there is a balance, and then negatively you will remain with me. With my shadow you will move. That's again wasting your time and your life, your energy. So when I say on purpose I create situations... whenever I feel a certain person is not ready, a certain person is not ripe, a certain person needs a little more ripening in the world, or a certain person is too intellectual and cannot fall into trust, needs a teacher and not a Master, or a certain person has come to me not with any decisiveness on his part, but has just drifted as an accident...

You can drift. A friend is coming to see me, and by the way you also followed. Then you got caught and hooked -- and you never meant to be here; you were going somewhere else -- accidentally. When I feel that you are here accidentally, I would like you to go away because this is not the right place for you. I would not like anybody to be distracted from his path. If on your path you can meet me, good. If the meeting is natural, it was going to happen, it was destined, you were getting ready and ready and ready and it was going to happen, then it is beautiful. Otherwise I would not like to waste your time. Meanwhile, you could have learned many things.

Or when I feel that somebody has come to me for some reason which is not the right reason... many people come for wrong reasons. Somebody may have come just to feel a new ego arising in him, the ego that religion can give, the ego that sannyas can give. You can feel very special, extraordinary, through religion. If I feel that somebody has come for that, then that is not the right reason to be near with me, because the egos cannot be closer to me.

Somebody may have got attracted with my ideas -- that too is a wrong reason. My ideas may be appealing to your intellect, but intellect is nothing. It remains a foreign element to your whole being. Unless you are attracted towards me, not what I say, you are here for wrong reasons. I am not a philosopher and I am not teaching any doctrine.

That's why I have such freedom to be inconsistent, because if you are preaching a doctrine you cannot afford to be inconsistent. I am not preaching anything. I have no doctrine to force upon you. My talking to you is not an indoctrination. That's why I am free, completely free to contradict myself. Whatsoever I have said yesterday, I can contradict tomorrow. Whatsoever I am saying today, tomorrow I can contradict. I am

like a poet, and if you understand my song then you are for the right reason here. If you understand my rhythm, then you are for the right reason here. If you understand me, not what I say -- my presence -- then only it is good to be here.

Otherwise move: the world is wide; why get hooked? And remember always: if you are for wrong reasons here, in any way, you will always feel hooked, as if something has happened that should not have happened. You will always feel ill at ease. I will not be coming home to you. I will become an imprisonment, and I would not like to become imprisonment for anybody. If I can give you anything, anything that is worth, it is freedom; that's why "on purpose", I say. But don't misunderstand me; it is not that something I am doing, it is the way I am. I cannot stop it even if I want to, and Krishnamurti cannot do it even if he wants to. He is, in his own way, a flowering -- I am, in my own way.

It happened once: a message came from a common friend, who is my friend also and Krishnamurti's friend also... A message came from Krishnamurti that he would like to meet me. I told the messenger that it will be completely absurd; we are poles apart. Either we can sit silently -- that will be okay -- or we can go on discussing for eternity without reaching to any conclusion. Not that we are against each other, we are simply different. And I say Krishnamurti is one of the greatest enlightened men ever born. He has his own uniqueness.

This point has to be understood very deeply. It will be a little difficult. Unenlightened people are always almost the same. There is not much difference, cannot be. The darkness makes them same, the ignorance makes them almost the same. They are each other's copies and you cannot find the original; all are carbon copies. In ignorance persons are not much different, cannot be. Ignorance is like a black blanket that covers all. What differences are there? -- maybe differences of degree, but not differences of uniqueness. Ordinarily ignorant people exist as a common crowd. Once somebody becomes enlightened he is absolutely unique. Then you cannot find another like him, not at this moment of history, ever. Not in past, not in the future, never will there be a man like Krishnamurti again, never there was. I will not be repeated again. Buddha is Buddha Mahavira is Mahavira -- unique flowerings.

Enlightened persons are like peaks of mountains. Ordinary ignorant persons are like plain ground; everything is just the same. Even if differences exist they are just like this: that you have a small car and somebody has a big car, and you are uneducated and somebody is educated; you are poor, somebody is rich... These are nothing; they are not differences really. You may be in power and somebody is poor and a beggar on the street, but these are not differences, these are not uniquenesses. If all your things are taken away, and your education and your power, then your presidents and your beggars will look just alike.

One of the great psychoanalysts in the West is Victor Frankl. He has developed a new trend in psychoanalysis: he calls it logotherapy. He was in Adolf Hitler's concentration camps, and he remembers in one of his books that when they were entering into a concentration camp with hundreds of people, everything was to be taken at the gate, everything -- your watch, everything. Suddenly, rich people, poor people, all became alike. And when you entered the gate you had to pass through an examination and everybody has to be completely naked. And not only that, but they shaved everybody's head and hairs. Frankl remembered that thousand people shaved, naked -- suddenly all differences disappeared; it was a common mass. Your hairstyle, your car, your costly clothes, or your hippie-like dress: these are the differences.

Common humanity exists as a crowd. In fact, you don't have souls, you are just part of the crowd, a fragment of it, carbon copy of carbon copies, imitating each other. You imitate the neighbor and the neighbor imitates you, and this goes on.

Now people who have been studying trees and insects and butterflies, they say that a continuous copying is happening in nature. Butterflies copy the flower, and then the flower copies the butterfly. Insects copy the tree, and then the tree copies the insects. So there are insects which can hide in the trees of the same color, and when the tree changes its color they also change their color. Now they say there is a continuous imitation of each other in the whole of nature.

A man who becomes enlightened is like a peak, Everest. Another enlightenment is also like a peak, another Everest. They are deep inside attained to the same, but they are unique. Nothing common exists between enlightened people -- this is the paradox. They are vehicles of the same whole, but nothing common exists; they are unique vehicles.

That has created a deep problem for religious people, because Jesus is Jesus and doesn't look like Buddha at all. Buddha is Buddha and doesn't look like Krishna at all. People who are impressed by Krishna will think that Buddha is somehow lacking. People who are impressed by Buddha will always think that

Krishna is somehow wrong. Because then you have an ideal and you judge by the ideal, and enlightened persons are simply individuals. You cannot make any standard; you cannot judge them by any ideals -- there exists no ideal. They have a common thing within them: that is divineness, that is being a medium for the whole, but that's all. They sing their different songs.

But if you can remember this, you will be more able to understand the highest climax of evolution which an enlightened man is. And don't expect anything from him; he cannot do anything. He simply is that way. Loose and natural he lives his being. If you feel some affinity with him, move towards him and celebrate with his being, be with him. If you don't feel any affinity, don't create any antagonism; you simply move somewhere else. Somewhere else somebody must be existing for you. With someone you will feel in tune.

Then don't be bothered if you don't feel in tune with Mohammed. Why create unnecessary worries? Let Mohammed be Mohammed and let him do his thing. You don't worry about it. If you feel in tune with Buddha, Buddha is for you; drop all considerations. If you feel in tune with me then I am the only enlightened person for you. Buddha, Mahavira, Krishna... throw them into the wastepaper basket. If you don't feel in tune with me, then throw me into the wastepaper basket and move according to your nature. Somewhere, some Master must be existing for you. When one is thirsty the water exists. When one is hungry the food exists. When one has a deep urge of love, the beloved exists. When the spiritual desire arises -- it cannot arise really if there is not somebody who can fulfill it.

This is the deep harmony, the *ritambhara*. This is the hidden harmony. In fact -- if you allow me to say, because that will look absurd -- if there is not an enlightened man who can fulfill your desire, the desire cannot come to you. Because the whole is one: on one part the desire arises; on another part somewhere the fulfillment is waiting. They come up together; simultaneous is the growth of the disciple and the Master... but this will be too much. When I was seeking my enlightenment, you were seeking your discipleship. Nothing can happen without the whole creating the situation for its fulfillment simultaneously. Everything is related. It is so deeply related that one can relax, there is no need to bother. If really your urge has arisen, you need not go even to seek the Master, the Master will have to come to you. Either the disciple goes or the Master comes.

Mohammed has said, "If the mountain cannot come to Mohammed, then Mohammed will have to go to the mountain." But the meeting is a must; it is destined.

In Koran it is said that a *fakir*, a sannyasin, a man who has renounced the world, should not go the palaces of the kings, and the powerful, and the rich. But it happened that one of the greatest Sufis, Jalaludin Rumi, used to go to the emperor's palace. Suspicion arose. People gathered and they said, "This is not good, and you are an enlightened man. Why do you go to the palace of the emperor, and while it is written in the Koran...?" And Mohammedans are just Koran addicts; you cannot find any other people so obsessed with a book. "It is written in the Koran this is wrong. You are not a Moslem. What have you to answer? What answer have you got? The Koran says a man who has renounced the world should not go to the people who are rich and powerful. If they want, they should come." Jalaludin laughed and he said, "If you can understand, then this is my answer: that whether I go to the palace or to the king, or the king comes to me, whatsoever happens, it is always the king who comes to me. Even if I go to the palace, it is always the king who comes to me. This is my answer. If you can understand, you understand. Otherwise, forget about it. And I am not here to follow the Koran, but I tell you that whatsoever is the case, whether Rumi goes to the palace or the king comes to Rumi, always it is the king who comes to Rumi, because he is thirsty and I am the water which will quench his thirst." And then he said, "Sometimes it happens the patient is so ill that the doctor has to go -- and of course, kings are very, very ill, almost on their dying beds."

If you cannot come, I will come to you, but it will happen. It cannot be avoided because we both have been growing together in a subtle hidden harmony. But when it happens, when a disciple and a Master meet and they feel the tuning, it is one of the most musical moments in the whole of existence. Then their hearts beat in the same rhythm; then their consciousness flows in the same rhythm; then they become part of each other, members of each other.

Unless this happens, don't stay. Forget about me. Think of it as a dream. Escape from me as soon as you can. And I will help you in every way to escape, because then I am not for you. Somebody else somewhere is waiting for you, and you should go to him, or he will come to you. Old Egyptian tradition says: When the disciple is ready the Master appears.

One of the great Sufi mystics, Zunun, used to say that "When I achieved to the ultimate, I told the divine that 'I have been seeking for you so long, so long, for eternity.' " And the divine answered that "Before you started your search you had already achieved me, because unless you have achieved me you can not start the

search."

These things look paradoxical, but if you go deeper you will find a very deep hidden truth in them. Right it is: even before you heard about me, I had reached you -- not that I am trying to reach; this is how it happens. You are here not only because of yourself, I am here not only because of myself. A certain togetherness happens. A certain togetherness is there. And once you understand that togetherness, then only one Master is THE Master. Because of this, much fanaticism is created unnecessarily.

A Christian says, "Jesus is the only begotten son of God." It is perfectly true; if the tuning has happened then Jesus *is* the only begotten son of God -- for you, not for everybody.

Ananda says again and again about Buddha, that nobody has ever attained such utter, utmost enlightenment as Buddha -- *anuttar samyak sambodhi* -- never attained before by anybody else. It is perfectly true. Not that it has not been attained by anybody else before; millions have attained before, but for Ananda it is perfectly true. For Ananda no other Master exists, only this Buddha.

In love, one woman becomes the whole of womanhood, one man becomes the whole of mankind. And in surrender, which is the highest form of love, one Master becomes the only God. That's why disciples cannot be understood by those who are outsiders. They talk in different tongues, they have different languages. If you call me "Bhagwan", it cannot be understood by those who are outsiders; they will simply laugh. For them I am not a Bhagwan, and they are perfectly true; and you are also perfectly true. If you have felt the tuning with me, in that tuning I have become a Bhagwan for you. It is a love relationship, and the deepest in-tuning.

The second question:

SOME BHAKTI SECTS TEACH MEDITATION ON HIGHER ASPECTS OF LOVE: FIRST TO LOVE AN ORDINARY PERSON, THEN THE GURU, THEN A GOD, ET CETERA. WOULD YOU TALK TO US ABOUT THIS METHOD?

Love is not a method. That is the difference between all other techniques and the path of *bhakti*, the path of devotion. The path of devotion has no methods. Yoga has methods; *bhakti* has none. Love is not a method -- to call it a method is to misname it.

Love is natural; it is already there in your heart, ready to burst. The only thing that has to be done is to allow it. You are creating all sorts of hindrances and obstacles. You are not allowing it. It is already there -- you simply relax a little and it will come, it will burst, it will bloom. And when it blooms for an ordinary person, immediately the ordinary has become the extraordinary. Love makes everybody extraordinary; it is such an alchemy. An ordinary woman suddenly is transfigured when you love her. She is no more ordinary; she is the most extraordinary woman that ever existed. It is not that you are blind, as others will say. In fact, you have seen the extraordinary which is always hidden in every ordinariness. Love is the only eye, the only vision, the only clarity. You have seen in the ordinary woman the whole womanhood -- past, present, future -- all women combined together. When you love a woman, you have realized the very feminine soul in her. Suddenly she becomes extraordinary. Love makes everybody extraordinary.

If you go deeper into your love... because there are difficulties to go deeper in love, because the more you go deeper, the more you lose yourself, a fear arises, a trembling grips you. You start avoiding the depth of love because the depth of love is just like death. You create barriers between you and your beloved, because the woman seems like an abyss -- and can be absorbed into it -- and she *is*. You come out of a woman; she can absorb you: that is the fear. She is the womb, the abyss, and when she can give birth to you, why not death? In fact, only that which gives you birth can give you death, so the fear is there. A woman is dangerous, very mysterious. You cannot live without her and you cannot live with her. You cannot go very far away from her because suddenly, the further you go the more ordinary you become. And you cannot come very close, because the closer you come... You disappear.

This is the conflict in every love. So one has to make a compromise; you don't go very far away, you don't come very close. You stand just in the middle somewhere, balancing yourself. But then love cannot go deep. Depth is attained only when you drop all fears and you jump headlong. The danger is there, and the danger is true: that love will kill your ego. Love is poison to the ego -- life to you, but death to the ego. One has to take the jump. If you allow intimacy to grow, if you come closer and closer and closer and dissolve

into the being of a woman, now she will not only be extraordinary, she will become divine because she will become a door to eternity. The closer you come to a woman, the more you feel she is a door of something beyond.

And the same happens to the woman with the man. She has her own problems. The problem is that if she comes closer to the man, the closer she comes, the man starts escaping. Because the closer the woman comes, the man becomes more and more afraid. The closer a woman comes, the man starts escaping her, finding a thousand and one excuses to be away. So a woman has to wait; and if she waits then again there is a problem: if she takes no initiative it looks like indifference, and indifference can kill love. Nothing is more dangerous to love than indifference. Even hatred is good, because at least you have certain type of relationship with the person you hate. Love can survive hate, but love cannot survive indifference. And the woman always in a difficulty... if she takes the initiative the man simply escapes. No man can tolerate a woman who takes initiative. That means that the abyss is coming on her own near you! -- before it is too late, you escape.

That's how Don Juans are created. Then from one woman to another they go on. They live in a hit-and-run affair, because if you are too much there, then the abyss will absorb you. Don Juans are not lovers, not at all. They look like lovers because continuously they are on move -- every day a new woman. But they are people deep in fear, because if they remain with one woman for long, then intimacy will grow, and they will come closer, and who knows what will happen? So they just live for a certain amount of time; before it is too late, they escape.

Byron loved almost hundreds of women in his small span of life. He is the archetype, the Don Juan. He never knew love. How can you know love when you move from one to another, and another, and another? Love needs seasoning; it needs time to settle; it needs intimacy; it needs deep trust; it needs faith. The woman is always in trouble -- "What to do?" If she takes initiative, the man escapes. If she remains as if not interested, then too the man escapes because the woman is not interested. So she has to choose a mid-ground: a little initiative and a little indifference together, a mixture. And both are in a bad shape, because these compromises will not allow you to grow.

Compromise never allows anybody to grow. Compromise is a calculating, cunning thing; it is businesslike, not love-like. When lovers are really unafraid of each other and the dropping of the ego, they jump into each other headlong. They jump so deeply that they become each other. They become in fact one, and when this oneness happens then love transforms into prayer. When this oneness happens, then suddenly a religious quality comes to love.

First love has the quality of sex. If it is shallow, it will be reduced to sex; in fact it will not be love. If love becomes deeper, then it will have the quality of spirituality, the quality of divineness. So love is just a bridge between this world and that, sex and *samadhi*. That's why I go on calling the journey, from sex to superconsciousness. Love is just a bridge. If you don't move on the bridge, sex will be your life, your whole life, very ordinary, very ugly. Sex can be beautiful, but only with love and as part of love. Alone in itself it is ugly. It is just like this: your eyes are beautiful, but if the eyes are taken out of your sockets they will become ugly. The most beautiful eyes will become ugly if they are cut from the body.

It happened to Van Gogh: nobody loved him because he had a little ugly body. Then a prostitute, just to cheer him up, not finding anything else how to appreciate his body, appreciated his ear, that "You have most beautiful ears." Lovers never talk of ears because there are many other things to appreciate. But there was nothing -- the body was very, very ugly, and so the prostitute said, "You have very beautiful ears." He came home. Nobody has ever appreciated anything in his body, nobody has ever accepted his body; this was for the first time, and he was so thrilled that he cut his own ear, and went back to the prostitute and presented the ear. Now the ear is absolutely ugly.

Sex is a part of love, of a greater whole. Love gives it the beauty, otherwise it is one of the most ugliest actions. That's why people move into sex in darkness: even they don't like themselves to see the act being performed in the night. You see all animals make love in the day, except man. No animal bothers in the night -- night is for rest. All animals love in the day; only man loves in the night. A certain fear that the act of love is a little ugly... And no woman ever makes love with open eyes because they have a more aesthetic sense than man. They always love with closed eyes so nothing is seen. Women are not pornographic, only man is.

That's why so many nude pictures, paintings, of women exist: only man is interested in to see the body. Woman are not interested; they have a more aesthetic sense because body is of the animal. Unless it becomes of the divine, there is nothing to see in it. Love can give a new soul to sex. Then the sex is

transfigured -- it becomes beautiful; it is no more sex -- it has something of the beyond in it. It has become a bridge. You can love a person because the person satisfies your sex. This is not love, just a bargain. You can make sex with a person because you love; then sex follows just like a shadow, part of love. Then it is beautiful; then it is no more of the animal world. Then something of the beyond has already entered, and if you go on loving a person deeply, by and by sex disappears. Intimacy becomes so fulfilling, then there is no need for sex; love is enough unto itself. When that moment comes then there is the possibility of prayer dawning upon you.

When two lovers are in such a deep love that love suffices and sex has simply dropped -- not that it has been dropped, not that it has been suppressed, no; it has simply disappeared from your consciousness, not leaving even a scar behind -- then two lovers are in such total unity... Because sex divides. The very word "sex comes from a root which means division. Love unites, sex divides. Sex is the root cause of division.

When you make sex to a person, woman or man, you think it unites you. For a moment it gives you the illusion of unity, and then a vast division suddenly comes in. That's why after every sex act, a frustration, a depression sets in. One feels that one is so far away from the beloved. Sex divides, and when love goes deeper and deeper and unites more and more, there is no need for sex. Your inner energies can meet without sex, and you live in such a unity.

You can see two lovers when their sex disappears: you can see the glow that comes to two lovers when sex disappears: they exist as two bodies in one soul. The soul surrounds them; it becomes a glow all around their bodies. But it rarely happens.

People end with sex. At the most, with living together they start being affectionate towards each other -- at the most. But love is not simple affection; it is a unity of souls -- two energies meeting and becoming whole. When this happens, only then is prayer possible. Then both lovers in their unity feel so fulfilled, so perfect, that a gratitude arises; they start humming prayer.

Love is the greatest thing in the whole existence. In fact, everything is in love with everything else. Whenever you will come to the peak, you will be able to see that everything loves everything else. Even when you cannot find anything like love, you feel hate -- hate simply means love gone wrong, nothing else -- when you feel indifference... indifference only means love has not been courageous enough to burst. When you feel a closed person, it only means so much fear, so much insecurity he feels, that he has not been able to take the first step. But *everything is* love.

Even when an animal jumps on another animal and eats it -- a lion jumps on a deer and eats it -- it is love. It looks like violence because you don't know. It is love. The animal, the lion is absorbing deer into himself... very crude of course, very, very crude and primitive, animal-like, but still it is love. Lovers eat each other, they absorb each other. The animal is doing in a very crude way, that's all.

The whole existence is in love: trees love the earth, the earth loves the trees -- otherwise, how they can exist together? Who will withhold them? There must be a common link. It is not only the roots, because if the earth is not in deep love with the tree, even roots won't help. A deep invisible love exists. The whole existence, the whole cosmos moves around love. Love is the *ritambhara*. That's why I said yesterday: Truth plus love is *ritambhara*. Truth alone is too dry.

If you can understand... Right now it can only be an intellectual understanding, but keep it in your memory. Some day it can become an existential experience. It is how I feel.

Enemies love each other, otherwise why they should bother about each other? Even a man who says there is no God loves God, because he continuously says that there is no God. He is obsessed, fascinated, otherwise why bother? An atheist his whole life tries to prove there is no God. He is in such a love, and so much afraid of God, that if he is then there will be tremendous transformation in his being. So afraid, he goes on trying -- "There is no God." In his effort to prove there is no God, he is showing a deep fear that the God is calling. And if God is there, then he cannot remain the same.

It is just like a monk who moves on the street of a town with closed or half closed eyes so that he cannot see a woman. He goes on saying to himself, "There is no woman. This is all *maya*, illusory. This is just like a dream." But why go on trying this is just like a dream, trying to prove that there exists no love object? -- otherwise the monastery will disappear, the monkhood will disappear; his whole pattern of life will be shattered.

All is love, and love is all. From the crudest to the supreme-most, from the rock to the God, it is love... many layers, many steps, many degrees, but it is love. If you can love a woman you will be able to love a Master. If you can love a Master you will be able to love God. Loving a woman is loving the body. Body is beautiful -- nothing is wrong in it -- a miracle really. But if you can love, then love can grow.

It happened that one of the great devotees of India, Ramanuja, was passing through a town. A man came, and the man must have been the type that ordinarily is attracted towards religion: the ascetic type, the man who tries to live without love. Nobody has ever succeeded. Nobody will ever succeed, because love is the basic energy of life and existence. Nobody can succeed against it. The man asked Ramanuja that "I would like to be initiated by you. How I can find God? I would like to be accepted as a disciple." Ramanuja looked at the man, and you can see when a man is against love; he is like a dead rock, completely dried, with no heart. Ramanuja said, "First tell me few things: have you ever loved anybody?" The man was shocked because a person like Ramanuja talking about love? -- such ordinary worldly things? He said, "What are you saying? I am a religious man. I have never loved anybody." Ramanuja persisted. He said, "You just close your eyes and think a little. You may have loved, even if you are against. You may not have loved in reality, but in imagination..." The man said, "I am absolutely against love, because love is the whole pattern of *maya* and illusion, and I want to get out of this world, and love is the cause people cannot get out of it. No, not even in imagination!" Ramanuja persisted. He said, "Just look within. Sometimes in dream a love object may have appeared." The man said, "That's why I don't sleep much! But I am not here to be taught love, I am here to be taught prayer." Ramanuja became sad, and he said, "I cannot help you, because a man who has not known love, how can he know prayer?"

Because prayer is the most refined love, the essential love -- as if the body has disappeared, only the spirit of love has remained; as if the lamp is no more there, just the flame; as if the flower has disappeared into the earth, but the fragrance is lingering in the air -- that is prayer. Sex is the body of love, love is the spirit; then, love is the body of prayer, prayer is the spirit. You can draw concentric circles: first circle sex, second circle love, and the third circle, which is the center, is prayer. Through sex you discover the body of the other, and through discovering the body of the other you discover your own body.

A man who has never been in sexual relationship with someone has no sense of His own body, because who will give you the sense? Nobody touched your body with loving hands, nobody caressed your body with loving hands, nobody embraced your body; how can you feel your body? You exist like a ghost. You don't know where your body ends and the other's body starts.

Only in a loving embrace for the first time the body takes shape; the beloved gives you the shape of your body. She shapes you, she forms you, she surrounds you all around and gives you the definition of your body. Without a beloved you don't know what type of body you have got, where the oases are in your body desert, where are the flowers, where your body is most alive and where dead. You don't know; you remain unacquainted. Who will give you the acquaintance? In fact when you fall in love and somebody loves your body, for the first time you become aware of your body, that you have a body.

Lovers help each other to know their bodies. Sex helps you to understand the body of the other, and via the other to have a feeling and definition of your own body. Sex makes you embodied, rooted in the body, and then love makes you feel yourself, soul, spirit, *atma* -- the second circle. And then prayer helps you to feel the no-self, or the *brahma*, or the God.

These are the three steps: from sex to love, from love to prayer. And there are many dimensions of love, because if the whole energy is love then there are going to be many dimensions of love. You love a woman or a man -- you become acquainted with your body. You love a Master -- you become acquainted with your self, your being, and through that acquaintance, suddenly you fall in love with the whole. The woman becomes the door for the Master, the Master becomes the door for the divine. Suddenly you fall into the whole, and you come to know the innermost core of all existence.

Jesus says rightly, "Love is God," because love is the energy that moves the stars, that moves the clouds, that allows the seeds to sprout, that allows the birds to sing, that allows you to be here. Love is the most mysterious phenomenon. It is *ritambhara*.

The last question:

DO MASTERS EVER YAWN?

Yes, they yawn, but they yawn totally. And that is the difference between an enlightened person and an unenlightened person. The difference is only of totality.

You do whatsoever you do partially. You love -- only part of you loves; you sleep -- only part of you

sleeps; you eat -- only part of you eats; you yawn -- only part of you yawns, another part against it, controlling it. A Master lives totally, whatsoever. If he is eating, he is totally eating; there is nobody else than eating. He walks... he walks; the walker is not there. The walker doesn't exist because where the walker will exist? -- the walking is so total. When you yawn, you are there. When a Master yawns only the yawn is there.

And if you are not convinced, you can ask Vivek; that will be the proof. You can ask a witness.

Yoga: The Alpha and the Omega, Vol 3

Chapter #9
Chapter title: The fall of the idiots

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IN THE STATE OF NIRVICHARA SAMADHI, AN OBJECT IS EXPERIENCED IN ITS FULL PERSPECTIVE, BECAUSE IN THIS STATE KNOWLEDGE IS GAINED DIRECT, WITHOUT THE USE OF THE SENSES. THE PERCEPTION GAINED IN NIRVICHARA SAMADHI TRANSCENDS ALL NORMAL PERCEPTIONS BOTH IN EXTENT AND INTENSITY.

WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED, THE SEEDLESS SAMADHI IS ATTAINED, AND WITH IT, FREEDOM FROM LIFE AND DEATH.

KNOWLEDGE IS indirect, knowing is direct. Knowledge is through many mediums; it is not reliable. Knowing is immediate, without any medium. Only knowing can be reliable.

This distinction has to be remembered. Knowledge is like a messenger comes and tells something to you: the messenger may have misunderstood the message; the messenger may have added something of his own into the message; the messenger may have dropped something from the message; the messenger may have forgotten something from the message; the messenger may have added his own interpretations into it, or the messenger may be simply cunning and deceptive. And you have to rely on the messenger. You don't have any direct approach to the source of the message -- this is knowledge.

Knowledge is not reliable, and not only one messenger is involved in knowledge, but four. Man is behind many closed doors, imprisoned. First knowledge comes to the senses; then the senses carry it through the nervous system, it reaches to the brain, and then the brain delivers it to the mind, and then the mind delivers it to you, to the consciousness. It is a vast process, and you don't have any direct approach to the source of knowledge.

It happened in the Second World War: a soldier was hurt very deeply in his toe and the leg, and the toe was in severe pain. The pain was so much the soldier became unconscious. The surgeons decided to operate the whole leg. It could not be saved it was so damaged, so they cut it. The soldier was unconscious so he never knew what happened.

Next morning when the soldier came back to consciousness, he again complained about the pain in his

toe. Now this is ridiculous: when the leg doesn't exist, toe and all the leg has been completely removed, how pain can exist in a toe which doesn't exist? The nurse laughed and she said, "You are imagining, or you are in a hallucination." She uncovered the blanket and showed to the soldier that "Your whole leg is removed, so in the toe no pain can exist now, because the toe doesn't exist." But the soldier persisted. He said, "I can see that the leg is not there and I can understand your viewpoint, and I am ridiculous -- but I still say the pain is severe and unbearable."

Doctors were called; surgeons consulted amongst themselves. This was absolutely absurd! -- the mind is playing some trick -- but they tried to understand what is happening. Then the whole body was X-rayed, and this was the thing they came upon: the nerve that was carrying the message of the pain in the toe was still carrying it. It was trembling in the same way as it should tremble if there was a toe and there was pain in it.

And when the nerve is bringing the message, of course the brain has to decode it. The brain has no way to check whether the nerve is carrying a right message, a wrong message, real, unreal. The brain cannot come out and check the nerve. The brain has to depend on the nerve, and the brain decodes it to the mind. Now the mind has no way to check the brain -- one has simply to believe it -- and the mind delivers the knowledge to the consciousness. Now the consciousness suffers for a toe which doesn't exist.

This is what Hindus call MAYA. "The world doesn't exist," Hindus say, "and you are suffering terribly, suffering for something which doesn't exist." This is how the mechanism functions of knowledge. It is very difficult in this process to check anywhere unless you can come out of yourself. Mind cannot do that because the mind cannot exist outside the body. It has to depend on the brain, it is rooted in the brain. The brain cannot do it because the brain is rooted in the whole nervous system; it cannot come out. Only at one point the possibility exists to check, and that is at consciousness.

Consciousness is not rooted in the body; the body is just an abode. As you come out of your house and go in, consciousness can come out of the house and go in. Only consciousness can come out of this whole mechanism and look at things, what is happening.

In *nirvichara samadhi* this happens -- thoughts cease. The connection between the mind and the consciousness is cut, because thought is the connection. Without thought you don't have any mind, and when you don't have any mind the connection with the brain is broken. And when you don't have any mind and the connection with the brain is broken, the connection with the nervous system is broken. Your consciousness now can float out and in; all doors are open. In *nirvichara samadhi*, when thoughts cease, consciousness is free to move and float. It becomes like a cloud without any roots, without any home. It becomes free of the mechanism you have lived with. It can come out, it can go in; there is no hindrance on its path.

Now direct knowledge is possible. Direct knowledge is knowing. Now you can see immediately, without any messengers between you and the source of know!edge. It is a tremendous phenomenon when your consciousness comes out and looks at a flower. You cannot imagine because it is not part of imagination; you cannot believe what happens! When the consciousness can look direct to the flower, for the first time the flower is known, and not only the flower, through the flower the whole existence. In a small pebble, the all is hidden; in a small leaf dancing in the wind, the whole dances. In a small flower by the side of the road, the whole has a smile.

When you come out of your prison of senses, nervous system, brain, mind, layers and layers of walls, suddenly individuals disappear. A vast energy in millions of forms... and every form indicating towards the formless, and every form melting and merging into other forms -- a vast ocean of formless beauty, truth, goodness. Hindus call it *sat-chit-ananda*: that which is, that which is beautiful, that which is good, that which is blissful. This is direct perception, *aprokshanubhuti*, immediate knowing.

Otherwise, all your knowing is indirect, depends on messengers which are not very reliable -- cannot be. Their very nature is unreliable. Why? Your hand touches something; now the hand is an unconscious thing. From the very beginning an unconscious part of you takes the message. Intelligence is hidden behind, and on the door an idiot is sitting, and the idiot takes the message. The idiot is the receptionist. Hand is not conscious, and the hand touches something and receives the message. Now through the nerves the message travels. Nerves are not conscious; they don't have any intelligence -- so from one idiot to another now the message is given. From the first idiot to the second much must have changed.

In the first place, the idiot cannot be hundred percent true because he cannot understand; understanding is not there. The hand is dull, very dull. It carries the work in a mechanical way, robot-like. The message is delivered much has changed already. The nerves take it to the brain and brain decodes it. And brain is not also very much intelligent, because brain is part of the body, it is the other end of the hand.

If you know something of physiology, you must be knowing that the right hand is connected to the left hemisphere of the brain and the left hand to the right hemisphere of the brain. Your two hands are two receiving ends of the brain. They function for the brain; they are extended brain. Your right hand carries message to the left brain, your left hand to the right brain. Brain is also not alert; brain is just like a computer -- something is fed to it, it decodes, it is a mechanism. Sooner or later we will be able to make plastic brains, because they will be cheap and they will endure more and they will create less trouble. And they can be operated very easily and the parts can be changed: you can even have spare parts always with you.

Brain is a mechanism, and by the discovery of computers it has become perfectly clear that brain is a mechanism; it has no intelligence in it. Then the brain accumulates whole information, decodes it, gives the message to the mind. Your mind has a little intelligence; very little that, too... because your mind is not alert. Your hand is mechanical; your brain is mechanical; your nervous system mechanical, and your mind is asleep, as if drunk. So from one idiot to another idiot then finally to a drunkard the message reaches!

Gurdjieff used to give vast big dinners for his disciples, and the first toast was always for the idiots. These are the idiots.

And then this drunkard, half asleep, half awake, interprets it according to the past, because there is no other way. According to the past the mind interprets the present. Everything is going wrong because the present is always new and the mind is always old. But there is no other way; the mind cannot do anything else. It has accumulated much knowledge in the past through these same idiots, as unreliable as anything, and that past is brought to the present, and the present is understood through the past. Everything goes wrong. It is almost impossible to know anything through this process.

That's why Hindus call the whole world that is known through this process *maya*, illusion, dream-like; it is. You have not known the reality yet. These four messengers won't allow you, and you don't know how to avoid these messengers or how to come out into the open. The situation is as if you are closed in a dark cell, and just through the keyhole you are looking out, and the keyhole is not passive, the keyhole-is active -- it interprets, it says, "No, you are wrong; this is not so, this is like this." Your hand interprets, your nervous system interprets, your brain interprets, and finally the drunkard interprets. And that interpretation is given to you and you live through that interpretation. This is the state of the ignorant mind, the state of the unenlightened.

In *nirvichara samadhi*, this whole state is shattered. You suddenly come out of this whole mechanism. You don't rely on it, you simply drop the whole mechanism. You come directly to the source of knowledge; you look immediately to the flower.

This is possible. This is possible only in the highest state of meditation, *nirvichara*, when thoughts cease. Thought is the link. When thoughts cease, the whole mechanism ceases, and you are separate. Suddenly you are no more imprisoned. You are not looking through the keyhole. You have come out into the world under the sky, open. You look at things as they are, and you will see that things don't exist; they were your interpretations. Only beings exist; there are no things in the world. Even a rock is a being, howsoever fast asleep, snoring; a rock is a being because the ultimate source is a being. All its parts are beings, souls. A tree is a being a bird is a being, a rock is a being. Suddenly, the world of things disappears. "Thing" is the interpretation of these idiots and the drunkard mind. Because of this process everything becomes dull. Because of this process only the surface is touched. Because of this process you miss the reality; you live in a dream.

You can create a dream in this way. Just try someday: your wife is sleeping, or your husband, or your child -- just rub a cube of ice on the feet of the sleeping person. Do it just a little, not too much, otherwise he will be awakened -- just a little and put it away. Immediately you will see the eyes under the lids are moving fast, what psychologists call REM, rapid eye movement. When the eyes are moving rapid, a dream has started. Because the person is seeing something, that's why the eyes are moving so fast. Then just in the middle of the dream, you wake the person and ask what he saw. Either he would have seen that he is passing through a river which is very cold, ice cold, or he is walking on snow, or he has reached on the Gourishankar: something like this he will dream. You created a dream because you deceived the first idiot, you touched at the feet, ice. Immediately the idiot started working, the second idiot was given the message, the third idiot decoded; the fourth, drunkard -- which is also asleep now -- immediately started a dream.

You can create dreams; you create many times, unknowingly. Your both hands are on your chest and you are Lying on your bed, and you feel that somebody is sitting on your chest, a monster. And when you open your eyes, nobody is there -- your own hands, or a pillow.

The same is happening while you are awake. It makes no difference because the whole mechanism is the same; whether the eyes are opened or closed makes not much difference, because there can be no check on the process. Even if you want to check, you will have to go through the whole process itself. How can you check unless you can come out and see what is happening?

This possibility is the whole world of spirituality: that the final consciousness can come out. Drop the whole mechanism, look at the thing directly: "things" disappear. That's why Hindus say this world is not real, and for the real knower it disappears. Not that rocks will not be there and trees will not be there they will be there even more so, but they will be no more trees, no more rocks; they will be beings. Your mind turns beings into things: your wife is a thing to be used; your husband is a thing to be possessed; your servant is a thing to be exploited; your boss is a thing to be deceived. The mind, because of this whole idiotic process, turns every being into a thing. When you come out of the mind and have a look under the open sky, suddenly there is nothing at all. "Thingness" disappears.

When thoughts drop, the second thing to drop is the thing. Suddenly the whole world is full of beings, beautiful beings, supreme beings, because they all participate into the ultimate being of God. Definitions disappear -- you cannot separate. All separation existed because of the mechanism. Suddenly you see a tree moving out of the earth, not separate -- meeting with the sky, not separate, everything joined together; everybody is a member of everybody else. The whole world becomes a net of consciousness, millions and millions of consciousnesses, luminous, kindled from within, every house lighted. Bodies disappear because bodies belong to the world of things. Forms are there but they are no more material; they are forms of moving, dynamic energy, and they go on changing. That is what is happening.

You were a child, now you are young, now you are old. What is happening? -- you don't have a fixed form. The form is continuously flowing and changing. A child is becoming a young man, the young man is becoming old, the old is moving into death.

Then you suddenly see: birth is not birth, death is not death. There are changing forms, and the formless remains the same. You can see that luminous formlessness always remaining the same, moving amidst millions of forms, changing, yet not changing; moving, yet not moving; becoming everything else and yet remaining the same. And that's the beauty and the mystery; then life is one -- a vast ocean of life. Then you don't see alive beings and dead beings, no, because death doesn't exist. It is because of the mechanism, wrong interpretation.

Neither exists birth nor death. That which exists is birthless and deathless, eternal. But this is how it looks when you come out of the mind.

Now try to penetrate the sutras of Patanjali.

IN THE STATE OF NIRVICHARA SAMADHI, AN OBJECT IS EXPERIENCED IN ITS FULL PERSPECTIVE, BECAUSE IN THIS STATE KNOWLEDGE IS GAINED DIRECT WITHOUT THE USE OF THE SENSES.

When senses are not used, when the keyhole is not used to look at the sky -- because the keyhole will give its own frame to the sky and destroy everything the sky will not be bigger than the keyhole, cannot be. How can be your perspective bigger than your eyes? How can be your touch bigger than your hands, and how can be a sound deeper than your ears? -- impossible! The eyes, ears, nose are keyholes: through them you are looking at reality. And suddenly you jump out of yourself, in *nirvichara*; for the first time the vastness, the infinity is known. Now the full perspective is attained. The beginning is not there, the end is not there. There are no boundaries in existence. It is unbounded; there are no limitations. All limitations belong to your senses; they were given by the senses. Existence itself is infinite; in all directions you go on and on and on. There is no end to it.

When the full perspective is attained, then for the first time the subtlest ego that was still clinging to you disappears. Because the existence is so vast -- how can you cling to a small puny ego?

It happened: a very great egoist, a very rich man, a politician, came to Socrates. He had the biggest, most beautiful palace in Athens, in fact, in all of Greece. And you can see when an egoist walks, you can see when an egoist says something, the ego is always there, mixed in everything. He walked in a haughty way. He came to Socrates, talked to Socrates in a haughty way. Socrates talked for few minutes and he said, "Wait. Now there is an urgency first that has to be solved, then we will talk" -- and he asked a disciple to bring the map of the world. The rich man, the politician, the egoist, couldn't understand what type of urgency has so suddenly arisen, and he couldn't see the point of bringing a map of the world. But soon he

realized the point was there. Socrates asked, "Where is Greece in this big map of the world? -- a small place. Where is Athens? -- just a point." And then Socrates asked, "Where is your palace? Athens is a point. Where is your palace and where are you? And this map is only of the earth, and the earth is nothing. The sun is sixty thousand times bigger and our sun is a mediocre sun. Millions times bigger suns are there in the universe. Where will be our earth if we make a map of the solar system? -- and our solar system is a very mediocre solar system. There are millions of solar systems. In one galaxy millions of suns and millions of solar systems. Where will be our earth if we make a map of the galaxy to which we belong? There are many millions of galaxies. Where will be our solar system? Where will be our sun?"

And now scientists say there is no end -- galaxies upon galaxies continue. Wherever we move, there seems to be no end to it. With such vastness, how can you cling to the ego? It simply disappears like a dewdrop in the morning when the sun rises. When the vastness rises and the perspective is total, your ego simply disappears like a dewdrop. It is not even that big. It is a misconception given by the idiot messengers. Because of the tiny hole of senses, you seem to be too big, comparatively. When you come under the sky, suddenly the ego disappears. It was a creation of the keyhole, because the keyhole was so small, and through the keyhole the whole world was so small, you are so big behind it. Under the sky it simply disappears.

Socrates said, "Where is your palace on this map? Where are you?" The man could understand the point, but he asked, "What was the urgency in it?" Socrates says, "Urgency was there, because without understanding this there is no possibility of any dialogue; you waste my time and your time. Now if you have understood the point, then there is a possibility of dialogue. You can put aside this ego; it doesn't matter.

Under the vast sky your ego becomes simply irrelevant. It drops on its own accord. Even to drop it looks foolish; it is not even worth that. When the perspective is full, you disappear: this is the point to be understood. *You are* because the perspective is narrow. Narrower the perspective, the bigger the ego; blinder the person, the bigger the ego... No perspective, there exists perfect ego. When the perspective grows, ego gets smaller and smaller. When the perspective is perfect, ego simply is not found.

This is my whole effort here -- to make the perspective so full that the ego disappears. That's why from many directions I go on hitting the wall of your mind, so at least few more keyholes in the beginning can be made. Through Buddha a new keyhole opens, through Patanjali another, through Tilopa still another. That is what I am doing. I don't want you to become a follower of Buddha, Tilopa or Patanjali, no, because a follower can never have a bigger perspective -- his doctrine is his keyhole.

Talking about so many standpoints, what I am trying to do? -- I am trying to do only this: to give you a bigger perspective. Many keyholes in the walls and you can look at the east and you can look at the west, you can look at the south and you can look at the north; and looking at the east you don't say, "This is the only direction," you know other directions are there. Looking at the east, you don't say that "This is the only true doctrine," because then the perspective becomes narrow. I am talking about so many doctrines so that you can be freed of all directions and all doctrines.

Freedom comes through understanding. The more you understand, the more you become free. And by and by, when you come to know that through so many holes your old keyhole has just become out of date, doesn't mean much, then an urge arises in you: what will happen if you break down all these walls and just simply run out? Even a single new hole and the whole perspective changes, and you come to know things which you have never known, not even imagined, not even dreamed. What will happen when all the walls disappear and you are direct face to face with reality under the open sky?

And when I say under the open sky, remember that the sky is not a thing, it is a nothingness. It is everywhere, but you cannot find it anywhere; it is a nothingness. It is simply a vastness. So I never say God is vast -- God is vastness. Existence is not vast, because even a vast existence will have limitations. Howsoever vast, somewhere the boundary must be there. Existence is vastness.

That is the Hindu conception of brahma. Brahma means: that which goes on expanding. The very word brahma means that which goes on expanding. The expanse is brahma. In English there is no word; you cannot call brahma God because God is very limited, a concept. Brahma is not God. That's why in India we don't have a conception of one God, but many gods. Gods are many; brahma is one. And by brahma... the very word simply means the vastness, the expanse; you cannot exhaust it.

That is the meaning when I say under the sky, open sky: with no walls around it, no doctrines, no senses, no thoughts, no mind; you are simply out of the mechanism, for the first time naked, face to face with reality. Then its full perspective... an object is experienced in its full perspective, and to experience an

object in its full perspective means that the object simply disappears and becomes the vastness. It may be a focusing of energy.

It is just like, go and look at a well. A quantity of water is there in the well; if you draw the water out, more water is supplied through the hidden springs. You don't see the springs. You go on taking the water out and new water is continuously flowing. The well is just a hole to the ocean. Many hidden springs are bringing water from all around. If you enter into the well, the well is nothing; really those springs are the things, the real things. The well is not a storage, because in a storage there are no springs. A storage is dead; a well is alive. A storage is a thing; a well is a person. Move now with the springs, go deeper into the springs, and finally you will reach to the ocean. And if you move through all the springs, then from all directions ocean is flowing in the well: it is all one.

If you look at an object with full perspective, the object is joined from every part of it with the infinity; it cannot exist without that. No object exists independent. There is no individuality. Individuality is just an interpretation. Everywhere the whole exists. If you make the part the whole, you are misguided. That is the standpoint of ignorance -- then you make the part as if it is the whole. When you look at the part and the whole appears in it, this is the standpoint of an awakened consciousness.

AN OBJECT IS EXPERIENCED IN ITS FULL PERSPECTIVE IN THE STATE OF NIRVICHARA SAMADHI, BECAUSE IN THIS STATE KNOWLEDGE IS GAINED DIRECT, WITHOUT THE USE OF THE SENSES.

No mediums are used; then many new things suddenly become possible. These new things are the *siddhis*, the powers. When you have no dependence on the senses, telepathy becomes simply possible. It is because of the senses telepathy is not possible. Clairvoyance becomes simply possible. It is because of the senses clairvoyance is not possible. Miracles become ordinary things. You can read anybody's thought; there is no need for him to say, no need for him to communicate it. With full perspective, everything becomes revealed, all the veils are taken up. Now there are no more veils; the whole reality is before you. Materialization of things becomes possible. Just whatsoever you want to do, immediately it happens; action is not needed. Action was needed because of the body.

That's what Lao Tzu means when he says, "The sage lives in inactivity and everything happens." Millions of things happen around a sage without his doing anything. He looks at you and suddenly there is a transformation -- suddenly you are no longer the body; while he looks you have become a consciousness.

Of course this cannot be permanent with you, because when his look has moved you are again the body. Just by being near him you become citizens of some unknown world. You have a taste of the unknown through him because he is now the vast sky himself. Not doing anything, many things happen. But when these things become possible... the desires of the sage have disappeared before these things become possible, so a sage never does any miracle. And those who do miracles are not sages, because the doer is not there, and their miracles cannot be miracles; they are ordinary magical tricks. They are fooling people and deceiving them.

A miracle happens -- cannot be done. It happens near the sage. Not that he produces Swiss-made watches... a sage producing Swiss-made watches is a fool. What you are doing? -- and there is no miracle in fact, because no Satya Sai Baba is ready to do his miracles under scientific observation. He cannot do, because Swiss-made watches have to be purchased from the market, have to be hidden in the long robe or the Negro-style hairdo! Under scientific observation no Satya Sai Baba is ready to do anything, and if these people are really true, they should do first before scientific observation. These are just ordinary magical tricks. When a magician does it you think, "Just a trick, and when a Baba does it, suddenly it becomes a miracle. The trick is the same.

Miracles happen only when *nirvichara samadhi* is attained and you come out of your body, but they are never done. That is the basic quality of a miracle -- it is never done, it happens, and when it happens, it never produces Swiss-made watches. To attain to *nirvichara samadhi* and then to produce Swiss-made watches does not make sense! It transforms beings; it helps others to attain to the highest.

Through a sage you can become more watchful, but you will not get a Swiss-made watch! Watchfulness happens; he makes you more aware, alert. He does not give you time, he gives you timelessness. But these things happen, nobody does them, because the door is gone. Only then the *nirvichara samadhi* is possible. With the doer, how can you cease thinking? -- doer is the thinker. In fact, before you do anything you have to think; thinker comes first, doer follows. When the thinker and the doer both are gone and only a

witnessing, only a consciousness has remained, then many things simply become possible, they happen.

When Buddha moves, many things happen, but they are not so visible. Only few people will be able to understand what is happening because they belong to a very unknown world. You don't have any language for it, no concepts for it, and you cannot see it unless it happens to you.

... IN THIS STATE KNOWLEDGE IS GAINED DIRECT, WITHOUT THE USE OF THE SENSES.

The mind has gone, and with the mind all the assistants, all the idiots. They are not functioning, they don't distract you, they don't disturb your perception, they don't create any types of hindrances, they don't project, they don't interpret. That whole thing is no more there. Simply consciousness is there before reality. And when this happens, consciousness faces consciousness, because there is no matter.

The most beautiful metaphor that I have come across is a mirror facing another mirror. What will happen when a mirror faces another mirror? One mirror mirrors another mirror; the other mirrors this mirror, and there is nothing in the mirror, only mirroring reflected millions of times into each other. The whole world becomes millions of mirrors -- and you are also a mirror -- and all mirrors empty, because nothing else is there to reflect, not even the frame of the mirror. There is just the mirror -- two mirrors facing each other. That is the most graceful moment, the most blissful; grace descends, flowers shower, the whole celebrates that one more has attained, one more traveler has reached home.

THE PERCEPTION GAINED IN NIRVICHARA SAMADHI TRANSCENDS ALL NORMAL PERCEPTIONS, BOTH IN EXTENT AND INTENSITY.

These two words are very meaningful: "extent" and "intensity". When you see the world through the senses, brain and the mind, the world is very dull. It has no luminosity in it, dusty, and soon it becomes boring, and one feels fed up: the same trees, the same people, the same actions -- everything just a rut. It is not so.

Sometimes in LSD, or marijuana or hashish, suddenly the tree becomes more green. You have never known it, that the tree was so green or the rose was so rosy.

When Aldous Huxley first took LSD, he was sitting before a chair. Suddenly, the chair became one of the most beautiful things in the world, and that chair has remained in his room for years and he had never looked at it. It was like a prism, many shades, many colors coming out of it; it was like a diamond. The chair was no more the same chair. Huxley was fascinated with the chair. He couldn't believe what happens when somebody takes a drug.

Drug is a violent effort to awake the idiots. So you shock them, and just they open their eyes a little, and just they look... "Yes!" And yet, the world become so beautiful, unbelievably beautiful, and then you are hooked, because then you think that it is because of the drug that the world is so beautiful. Now, when you are back and the trip is over, the world will look even more dirtier and more dull than ever, because now you have a comparison in the mind. For certain moments it had become a beautiful phenomenon; it was paradise itself. Even a person like Aldous Huxley got mixed up, and he started thinking that this was the *samadhi* Patanjali is talking about, and Kabir attained, and Buddha, and all the mystics of the world this is the *samadhi*.

Drugs can give you a false sense of *samadhi*, but you are still in the prison. Only because of the drug shock your mechanism functions with alertness, but this alertness will not be for long. More and more if you use it, then the quantity of the drug has to be raised higher and higher, because with the same amount you cannot shock the idiots again. They become attuned to it, then more and more quantities are needed. Drugs work only just like this.

Once Mulla Nasruddin purchased a mule, and he will not move, and he did everything... And the man from whom he has purchased has told him not to beat the mule because he is very sensitive. So he prayed, pursued and did everything, whatsoever he could do: it would not move, it would not listen. So he called the man: he said, "What type of mule you have given to me?" The man came with a stick and hit the mule hard on the head. Nasruddin said, "This is too much! -- and you had told me not to hit him." The man said, "I am not hitting. Just to get his attention..." and immediately the mule started.

The idiots are there: LSD hits like a stick. For a few moments you get their attention, you have shocked

them. The whole world becomes beautiful. But this is nothing, absolutely nothing. If you can attain to a single moment of *nirvichara*, then you will be able to know. The world becomes millions times more beautiful than any LSD can give you a glimpse. And it is not because you are hitting the mules on the head, it is simply you are no more inside the mules, you have come out, you have dropped the idiots. You face reality with your total nudity.

With no thoughts, you are nude. With no thoughts who are you? -- a Hindu, a Mohammedan, a Christian, a communist? Who are you without thoughts? -- a man, a woman? Who are you without thoughts? -- religious, irreligious? You are nobody without thoughts. All clothes have dropped. You are simply a nudity, a purity, an emptiness. Then the perception is clear, and with that clarity comes extent and intensity. Now you can look at the vast expanse of existence. Now there is no barrier to your perception; your eyes have become infinite.

And intensity: you can look into any event, any person, because things are no more there. Even flowers are persons now, and trees are friends, and rocks sleeping souls. Now intensity happens; you can look through and through. When you can look through and through to a flower, then you will be able to understand what mystics have been saying, and poets.

Tennyson says that "If I can understand a flower, a small flower in its totality, I would have understood all." Right, absolutely right! If you can understand the part you will understand the whole, because the part is the whole. And when you try to understand the part, by and by, unknowingly, you will have moved to the whole, because the part is organic to the whole.

Once a great mystic, Eckhart, was asked that, "Why don't you write your biography? Your autobiography will be very, very helpful to people." He said, "Difficult, impossible -- because if I write my autobiography it will be the autobiography of the whole, because everything is related. And that will be too much, and how one can write the autobiography of the whole?"

That's why those who have known have always resisted; they have never written autobiographies -- except this man Paramahansa Yogananda, who has written AN AUTOBIOGRAPHY OF A YOGI. He is not a yogi at all. Otherwise a yogi cannot write the autobiography -- it is impossible, simply impossible, because when somebody has attained to *nirvichara samadhi*, then he is a yogi, and then, the sheer vastness... Now he has become all. If you really want to write the autobiography, it will be the autobiography of the whole from the beginning -- and there is no beginning -- to the end -- and there is no end.

In me, if I have become aware, the whole culminates. I don't start with my birth, I start from the very beginning, and there is no beginning, and I will go on to the very end, and there is no end. I am deeply involved with the whole. These few years that I am here are not the whole. I was before I was born, and I will be there after I am dead, so how to write? It will be a fragment, a page, not an autobiography, and a page absolutely absurd and out of context because other pages will be missing.

Few friends come to me and they also say, "Why not? You should write something about you," and I know the difficulty of Meister Eckhart. It is not possible, because from where to begin? -- every beginning will be arbitrary and false; and where to end?-every ending will be arbitrary and false. And between two false things -- the false beginning and the false end -- how can real be managed? -- not possible. Yogananda has done something which is not possible. He has done something which a politician can do, but not a yogi.

Intensity becomes so much that you look at a pebble, and through the pebble roads are moving into the whole, and through the pebble you can enter into the highest of mysteries. Everywhere is a door; and you knock, and everywhere you are accepted, welcome. From wherever you enter, you enter into the infinity because all the doors are of the whole. Individuals may be there like doors. Love a person and you enter infinity. Look at a flower and the temple has opened. Lie down on the sand, and every particle of sand is as vast as the whole. This is the higher mathematics of religion.

Ordinary mathematics says the part can never be the whole. This is one of the maxims of ordinary mathematics that start in the universities: the part can never be the whole, and the part is always smaller than the whole, and the part can never be bigger than the whole. These are simple maxims of mathematics, and everybody will agree this is so.

But then there is a higher mathematics. When you have come out of the senses -- the world of higher mathematics, and these are the maxims: the part is always the whole; the part is never, never smaller than the whole, and-the absurdity of absurdities -- sometimes the part is bigger than the whole.

Now I cannot explain it to you. Nobody can explain, but these are the maxims. Once you are out of your prison you will see that this is how things are. A pebble is part, a very small part, but if you look at it with a thoughtless mind, with simple consciousness, direct, suddenly the pebble becomes the whole -- because

only one exists. Because no part is in fact a part, or separate: the part depends on the whole, the whole depends on the part. It is not only that when the sun rises, flowers open; the other way is also true -- when the flowers open, the sun rises. If there were no flowers, for whom the sun will rise? It is not only that the sun rises, the birds sing; the other way is as true as this-because the birds sing, the sun rises. Otherwise, for whom... ? Everything is interdependent; everything is related to everything else; everything is intertwined with everything else. Even if a leaf disappears, the whole will miss it; the whole will not be the whole then.

In one of his prayers, Meister Eckhart has said... and this is one of the rarest men that Christianity has produced. In fact, he looks a stranger in the world of Christians. He should have been born in Japan as a Zen Master, his insight is so clear, so deep, so beyond dogma.

He says in one of his prayers, "Yes, I depend on you, God, but you also depend on me. If I were not here, who will worship and who will pray? and you would have missed me." And he is true: it is not out of any ego, it is a simple fact. I know God must have nodded at that moment, "You are true, Eckhart, because if you were not there, I would not have been here."

The worshipper and the worshipped exist together; the lover and the beloved exist together. One cannot exist without the other, and this is the mystery of existence: everything exists together. This togetherness is God. God is not a person; this very togetherness of all, is God.

THE PERCEPTION GAINED IN NIRVICHARA SAMADHI TRANSCENDS ALL NORMAL PERCEPTIONS BOTH IN EXTENT AND INTENSITY.

From everywhere vastness opens, and from everywhere, the depth... Look into a flower, and there is abyss. You can fall into a flower and disappear. It has happened. It will be absurd but it is true. It is up to you to believe it or not.

It happened in China that the Emperor asked a great painter to come and do some painting in the palace. The painter came and he painted a view of Himalayas, very beautiful. Years he took, and he won't allow anybody to see unless it is complete. Then one day he told the Emperor that, "Now it is ready and you can come."

And the Emperor came with his ministers and generals and the court, and they were simply wonderstruck. They had never seen anything like that -- it was so true. The peaks were exactly real, and there was a winding path around the peaks and the path disappeared somewhere. The Emperor asked, "Where this path leads?" The painter said, "I have not traveled on it, so how I should know?" But the Emperor insisted that it was not at all a question of traveling: "You have painted it!" So the painter said, "You wait. Let me go and see." And it is said that he went and disappeared into the picture, and never came back to tell the story where it leads.

It cannot happen, that I know; but in *nirvichara* it happens. In a flower is the abyss. Because of your intensity, you look into the flower and there is the depth, and you can fall into a flower and disappear forever. You look at a beautiful face with *nirvichara* and there is abyss in beauty, and you can be forever and forever lost; you can fall into it. Everything becomes a door, everything! With your intensity of look, all the doors are open for you.

WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED, THE SEEDLESS SAMADHI IS ATTAINED, AND WITH IT, FREEDOM FROM LIFE AND DEATH.

This is where all the paths culminate, all the Buddhas meet: Tantra and Yoga, Zen and Hassid, Sufi and Baul -- all the paths. Paths may be different -- they are -- but now this comes, the peak; here paths disappear. WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED... because Patanjali says that it is still a controlled state. Thoughts have disappeared: you can perceive now the existence, but still the perceiver and the perception, the object and the subject... With the body, the knowledge was indirect. Now it is direct, but still the knower is different from the known. The last barrier exists, the division. When even this is dropped, when this control is transcended, and the painter disappears in the painting and the lover disappears in the love, object and subject disappear. There is no knower and no known.

WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED...

This is the last control, the *nirvichara samadhi*, *samadhi* where thoughts have ceased. This is the last control. Still you are, not as an ego, but as a self. Still you are separate from the known -- just a very transparent veil, but it is there -- and if you cling to this you will be born, because the division has not been transcended; you have not attained to non-duality yet. The seed of duality is still there, and that seed will sprout into new lives and the wheel of life and death will go on moving.

WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED, THE SEEDLESS SAMADHI IS ATTAINED -- THEN YOU ATTAIN THE NIRVICHARA SAMADHI, SEEDLESS -- AND WITH IT, FREEDOM FROM LIFE AND DEATH.

Then the wheel stops for you. Then there is no time, no space. Life and death have both disappeared like a dream. How to transcend this last control? -- it is the most difficult. To attain to *nirvichara* is very arduous, but nothing compared to the dropping of the last control, because it is very subtle. How to do it? "How" is not relevant at that stage. One has simply to live watch, enjoy, be loose and natural. This is where Tilopa becomes meaningful.

Because these people like Tilopa are Zen Masters they talk about the goal: loose and natural one lives, doing nothing, doing nothing to transcend the control. Because if you do something, that will again be a control. Your doing will be undoing. Loose and natural -- that is the point where the tenth picture of the ten oxherding series becomes meaningful: back again into the world, and not only back again into the world... carrying a bottle of wine. Enjoying, celebrating, being ordinary -- that is the meaning. Nothing can be done now. All that could be done you have done. Now you simply become loose and natural and forget everything about yoga, control, *sadhana*, seeking, search. Forget everything about it, because now, if you do something, then the control will continue, and with control there is no freedom. You have to wait, and just being loose and natural.

Somebody asked Lin Chi, "What you are doing nowadays?" He said, "Chopping wood, carrying water from the well -- nothing else." Chopping wood, carrying water from the well...

Lin Chi must have been at this stage when he answered this. He has come to the last control. Now there remains nothing to be done, so he chops wood. Winter is coming and wood will be needed, and people say it is going to be very cold this winter, so he chops wood; and of course he feels thirsty, so he carries water, waters the garden, vegetables. Absolutely ordinary... no seeking, no search, going nowhere.

This is the state where Zenerin says, "Sitting quietly, sitting silently, doing nothing, spring comes and the grass grows by itself." Beyond this, words cannot explain. One has to reach to *nirvichara* and then wait for the seedless *samadhi*. It comes on its own, just like the grass grows by itself. Then the last control is transcended, and there is no one who transcends it. It is simply transcended. There is no one who transcends it, because if someone is there to transcend it, again the control is there. So you cannot do anything about it.

That's why Patanjali simply ends: it is *samadhi* both.

Here ends the chapter on *samadhis* -- nothing more to say. He doesn't say anything how to do it. There is no how to it. This is the point where Krishnamurti gets very angry, when people ask, "How?" There is no point, no method, no technique, because if any technique is possible here, then the control will remain. The control is transcended, but there is no one who transcends. Remaining loose and natural, chopping wood and carrying water, sitting silently, the spring comes, the grass grows by itself.

So you don't bother about seedless *samadhi*. You simply think Of *nirvichara samadhi*, *samadhi* where thoughts cease. Up to there, search continues. Beyond that is the land of no-search. When you have become *nirvichara*, then, then only you will understand now what to do. All that could be done you have done.

The last barrier is there. That last barrier is created by your doing. The last barrier is created; it is very transparent. It is as if you are sitting behind a glass wall, very beautiful and pure glass, and you can see everything as clearly as without the wall, but the wall is there, and if you try to cross it you will be hit hard and thrown back.

So *nirvichara samadhi* is not the last thing, it is the last but one. And that "last but one" is the goal. Beyond that, read Zenerin, Tilopa, Lin Chi; sit silently and let the grass grow by itself. Beyond that you can live in the market, because the market is as beautiful as the monastery. Beyond that you can do whatsoever

you feel like doing -- you can do your own thing -- but not before that. You can relax; the search is over. In that relaxation comes the moment of inner tuning with the cosmos, and the wall disappears. Because it is created by your doing; when you don't do, it disappears. It is fed by your doing. When you don't do, it disappears, and when the doing has disappeared and you have transcended all control, then there is no life and no death, because life is of the doer, death is of the doer.

Now you are no more; you have dissolved. You have dissolved like a piece of salt thrown into the ocean dissolves, and you cannot find where it has gone. Can you find a piece of salt which has dissolved into the ocean? It has become one with the ocean. You can taste the ocean, but you cannot find the piece.

That's why, when again and again people ask Buddha, 'What will happen when a Buddha dies? What happens when a Buddha dies?" -- Buddha remains silent; he never answers about it. It was a very persistent question "What happens to a Buddha?" Buddha remains silent because Buddha appears to be to you -- for himself, he is no more. Inside, he is no more. Inside, outside have become one; the part and the whole has become one; the devotee and the God have become one; the lover is dissolved into the beloved.

Then what remains? -- love remains: the lover no more, the beloved no more, the knower no more, the known no more -- knowing remains. Simple consciousness remains, with no center to it, vast as existence, deep as existence, mysterious as existence. But nothing can be done.

When you come to this point someday -- if you seek hard you will come; if you seek hard you will come to *nirvichara samadhi* -- then don't carry the old habit of doing, then don't carry the old pattern of doing, then don't ask "How?" Then simply be loose and natural and let things be. Accept whatsoever happens; celebrate whatsoever happens. Chop wood, carry water, sit silently and let the grass grow.

Yoga: The Alpha and the Omega, Vol 3

Chapter #10
Chapter title: The consistency of being

10 March 1975 am in Buddha Hall

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The first question:

WHAT HAPPENED TO RAJNEESH ON MARCH 21ST? DID HE ATTAIN SAMADHI WITH OR WITHOUT SEED?

THIS IS NOT ONLY your question, this is mine also! Ever since, I have also been wondering what happened to this guy Rajneesh. On that night, one moment he was there, and next moment he was not there.

And since then I have been looking for him within and without: not even a trace has been left behind, no footprints. If ever I get him, I will remember your question. Or, if it happens that you come across him somewhere, you can ask the question from my side also.

It is just like a dream. In the morning you are awake, you look around, you search for the dream in the sheets of the bed, under the bed, and it is not there. You cannot believe -- just a moment before it was there, so colorful, so real, and suddenly it is not found at all, and there is no way to find it. It only appeared; it was

not a reality, it was just a dream. One is awake and the dream has disappeared. Nothing happens to the dream.

To Rajneesh also, nothing happened; it was never there in the first place. I was asleep, that's why he was there. I awoke and I couldn't find him, and it happened so unexpectedly there was no time to ask the question. Simply the guy disappeared, and there seems to be no possibility to find him again, because there is only one possibility: if I fall asleep again, only then I can find him -- and that is impossible.

Once you are totally conscious, the very root of being unconscious is cut. The seed is burned. Again you cannot fall into the unconscious.

Every day you can fall into the unconscious in the night, because the unconscious is there. But then your whole being becomes conscious; there is no place inside you, no dark corner, where you can go and sleep-and without sleep, no dream.

Rajneesh was a dream that happened to me. Nothing can happen to Rajneesh. What can happen to a dream? Either it is there if you are asleep, or it is not there when you are awake. Nothing can happen to a dream. Dream can happen to reality; reality cannot happen to a dream. Rajneesh happened to me as a dream.

So this is my question also. If you have ears, listen, and if you have eyes you can see. One day suddenly the old man is no longer found inside the house -- just emptiness, nobody there. You move, you search: nobody is there, only a vast expanse of consciousness with no center, with no boundary. And when the personality disappears -- and all names belong to personality -- then for the first time the universal has arisen in you. The world of *nam-roop*, the name and the forms, disappears, and the formless is there suddenly.

This is going to happen to you also. Before it happens, if you have any questions to ask, ask your personality. Because once it happens, then you cannot ask. There is nobody to ask. Someday, suddenly you will disappear. Before it happens you can ask, but that too is difficult because before it happens, you are so fast asleep -- who will ask? Before it happens there is nobody to ask, and when it has happened there is nobody to be asked.

The second question:

PLEASE EXPLAIN HOW THE SEED IS BURNED IN FINAL SAMADHI.

You always cling to words! -- and I know that is natural. When you hear the words "*samadhi*", "seedless *samadhi*", "the seed has burned; now there is no more seed," you hear words, and then questions arise in your mind. But if you understand me, then these questions will become irrelevant. "The seed is burned", does not mean that actually something like that happens. What happens is simple, simply this: that when *nirvichara samadhi* is attained, thoughts cease. Suddenly there is no seed to be burned. It has never been there; you were in a hallucination.

This is a metaphor, and religion talks in metaphors because there is no other way to talk about things which belong to the unknown. It is a metaphor. When it is said the seed is burned, the only meaning is: now there is no desire to be born, no desire to die, no desire not to die; simply there is no desire. Desire is the seed, and how desire can exist when thoughts have ceased? Desire can exist only through thinking, in the form of thought. When thoughts are not there you are desireless. When you are desireless, birth and death disappear. With your desire the seed is burned. Not that there is a fire in which you burn the seed... Don't be foolish. Many have become victims of metaphors. These are poetic ways of saying certain things, through the metaphor.

And just understand the essential. The essential is that desire leads you into time, into this world. You would like to be this and that, you would like to attain this and that; future is created. Time is created by desire. Time is nothing but a shadow of the desire. There is no time in existence. Existence is eternal; it has never known any time. Time is created by your desire, because desire needs space to move. Otherwise, if there is no future where the desire will move? You will be always against a wall, so you create future. Your mind creates a dimension of time, and then the horses of desire can gallop fast. Because of desire you create future, not only in this life but in other lives also, because you know desires are so many... And desires are such they cannot be fulfilled: this life won't be enough -- more lives are needed. If only this is the life, then too short is the time, too many things to do, and such a short time -- nothing can be done. Then you create

future lives.

It is your desire that becomes the seed, and through the desire you move and move, from one dream to another. From one life to another when you move it is nothing but moving from one dream to another. When you become thoughtless, when you drop all thinking and simply remain in the present moment, suddenly time has disappeared.

The present moment is not part of time at all. You divide time in three tenses: past, present, future. That is wrong. Past and future are time, but the present is not part of time, the present is part of existence. Past is in the mind: if your memory is vast, where will be the past? Future is in the mind: if your imagination is dropped, where will be the future? But the present will be there. It does not depend on you and your mind. The present is existential. Only this moment is true; all other moments either belong to the past or to the future. The past has gone, is no more, and the future has not come yet. Both are non-existential. Only the present is real, only one moment of present. When the desires cease and thinking ceases, suddenly you are thrown to the present moment, and from the present moment opens the door to eternity. The seed is burned. With the dropping of the desire the seed disappears of its own accord -- it was created by the desire.

The third question:

AS A COMPARATIVELY NEW SANNYASIN I AM A LITTLE WORRIED ABOUT THE NUMBER OF VERY SERIOUS, WORRIED LOOKING SANNYASINS AROUND YOU. COULD YOU REASSURE ME ABOUT THIS PLEASE?

Yes, many things have to be understood. First, religious people are always serious. I am not a religious person, but many religious persons, misunderstanding me, come to me. Religious persons are always serious; they are ill. They are frustrated with life, so much frustrated, failed completely, that they have lost the quality to enjoy. In life nothing but anguish they have come across. In life they have never been able to celebrate. They become religious out of the frustration of life; then they are serious, and they have the attitude that they are doing something very great. They are trying to console their egos, that you may have failed in life, but you are succeeding in religion; you may have failed in the outer world, but in the inner you have become a paragon. In the world of things you may have failed, but your *kundalini* is rising, *chakras* are opening. And then they compensate: they start looking at others with a condemnatory eye. "Holier than thou" is their attitude; all are sinners. Only they are going to be saved, everybody else is going to be thrown into hell. These religious people have created hell for others, created even for themselves. They are living a compensatory life -- not real, but of imagination. These people will be serious.

I have nothing to do with them. But thinking that I am also that sort of religious man, sometimes they become hooked with me. I am a totally different type of religious man, if at all you can call me religious. To me, religion is fun. To me, religiousness is celebration. To me, religion is festive. I call religion "the festive dimension". It is not for religious people, for serious people. For serious people there is psychotherapy; they are ill, and they are deceiving nobody but themselves.

To me, religion has totally a different quality. Not that you have failed in life, that's why you have come to religion, but because you have become matured through life. Even your failures... There are failures, but the failures are not because of life; the failures are because of your desires. You have become frustrated-not that life is frustrating, but because you hoped too much. Life is beautiful; your mind created the trouble. Your ambition was too much. Even this beautiful and vast life could not fulfill it.

The ordinary religious man leaves the world; the really religious man leaves ambition, leaves hoping, leaves imagination. Knowing through experience that every hope comes to a point where it becomes hopelessness, and every dream comes to a point where it becomes a nightmare, and every desire comes to a point where nothing but discontent is left by it in you -- knowing this through experience, one becomes seasoned, mature. A growth happens into consciousness. Out of this growth one drops ambition, or the ambition drops by itself out of this growth. Then a person becomes religious.

Not that he renounces the world the world is beautiful! There is nothing to renounce -- but he renounces all expectations. And when there is no expectation, how can there be frustration? And when there is no demand, how can there be unfulfillment? And when there is no ambition, how can be there any nightmare? One simply becomes loose and natural. One lives the moment and does not worry for the tomorrow. One

lives the moment, and lives it so totally because there is no hope and no desire in the future. One brings his whole being to the moment, and then the whole life is transformed. It is fun, it is a feast, it is a celebration. Then you can dance and you can laugh and you can sing, and to me this is how a religious consciousness should be -- a dancing consciousness, more like children, less like dead corpses. Your churches, your temples, your mosques are just like graveyards -- too much serious.

So of course there are many people around me who are serious; they have not understood me at all. They may be projecting their minds on me, they may be interpreting whatsoever I am saying according to their own minds, but they have not understood me. They are wrong people. Either they will have to change or they will have to leave. Finally, only those people will be with me who can celebrate life so totally, with no complaint, with no grudge. Others will go; sooner they go, the better. But this happens: thinking that I am religious, old religious-type people also sometimes come to me, and once they come they bring their own minds with them and they try to be serious here also.

One man came to me, old man. He was a very famous Indian leader. Once he attended a camp, and he saw a few sannyasins playing cards. Immediately he came to me and he said, "This is too much! Sannyasins playing cards?" I said, "What is wrong in it? Cards are beautiful, and they are not doing anybody any harm -- just enjoying playing cards." And this man was a politician, and he is playing cards in politics and gambling, but that he cannot understand. Just people playing cards is simple -- just celebrating the moment. And this man in his whole life was playing cards, very dangerous cards, violent, stepping on people's heads, doing everything that a politician has to do. But he was thinking himself religious. And poor sannyasins, just playing cards, they are condemned. He said, "I never expected." I told him that to me there is nothing wrong in it.

There is nothing wrong when you are not harming anybody. When you harm somebody, then it is wrong. Sometimes things which have been thought to be wrong are not so wrong. For example: you are talking nonsense to a person and throwing rubbish in his head -- and only rubbish you can throw; you don't have anything else -- that's okay. But a person sitting in the corner and smoking a cigarette -- that is wrong? He is at least not throwing rubbish on anybody's head or in anybody's head. He has found a substitute for the lips: he doesn't talk, he smokes. He may be harming himself, but he is not harming anybody. He may be a fool, but he is not a sinner.

Always try to think on the lines that if you are harming somebody, only then is something wrong. If you are not harming anybody and if you are a little aware-in the "anybody", you will also be included -- if you are not harming anybody, included you, everything is beautiful. Then you can do your thing.

Sannyas to me is not a serious thing. In fact it is just the opposite: it is a jump into non-seriousness. Seriously you have lived for many lives. What you have gained? The whole world teaches you to be serious, to do your duty, to be moral, to be this and that. I teach you fun; I teach you being festive. I teach you nothing but celebration. Just remember only one thing: your celebration should not be harmful to anybody else, that's all.

But the ego is the problem. If you take life as fun, and you celebrate it like a feast, then your ego will disappear. The ego can exist only when you are serious. childlike, then the ego disappears. So you have a haughty look, you walk uptight; you are doing something very serious nobody else is doing: you are trying to help the whole world and reform. You take on your shoulders the burden of the whole world. Everybody is immoral; only you are moral. And everybody is committing sin; only you are virtuous. Then the ego feels very good.

In a celebrating mood, ego cannot exist. If celebration becomes your very climate of being, ego will disappear. How can you maintain your ego laughing, dancing, enjoying? -- it is difficult. You can maintain your ego when you are doing *shirshasan*, standing on your head, or doing difficult, foolish postures. Then you can maintain the ego: you are a great yogi! Or sitting in a temple or in the church with all other dead bodies around you, you can feel very, very big, great, super.

Remember, my sannyas is not for this type of people, but they come. Nothing is wrong in coming. Either they will change, or they will have to leave. You don't be worried about them. I assure you that I am not serious.

I am sincere, but not serious, and sincerity is a totally different quality. Seriousness is the disease of the ego, and sincerity is a quality of the heart. To be sincere means to be true, not serious. To be sincere means to be authentic. Whatsoever you are doing, you are doing full of your heart. Whatsoever you are doing, you are doing it not as a duty but as your love. Sannyas is not a duty, it is your love. If you take the jump, you take out of your love, out of your authenticity. You will be sincere to it, but not serious. Seriousness is sad,

sincerity is gay. A sincere person is always gay. Only a false person becomes sad, because he gets into a mess. If you are false, each falsehood will lead you into another falsehood. If you depend on lies, you will have to depend on more lies. By and by, a crowd of lies is around you. You are suffocated with your own false faces: then you become sad. Then life looks like a mess. Then you cannot enjoy it because you have destroyed the whole beauty of it. Except your false mind, nothing is ugly in the existence; everything is beautiful.

Be sincere, be authentic and true, and whatsoever you do, do it out of love. Otherwise, don't do it. If you want to be a sannyasin, be out of love. Otherwise, don't take the jump -- wait, let the right moment come. But don't get serious about it. It is nothing; it is nothing like seriousness. To me, seriousness is a disease, a disease of the mediocre mind who has failed in life. And he has failed because he is mediocre. Sannyas should be the culmination of your maturity: of failures, successes, everything that you have seen and lived and you have grown through it. Now you understand more, and when you understand more you can enjoy more.

Jesus is religious; Christians, no. Jesus can be festive; Christians, they cannot be. In the church you have to carry a very serious face, gloomy. Why? because the cross has become the symbol of the religion. Cross should not be the symbol; death should not be the concern. A religious person lives so deeply that he knows no death: there is no energy left to know death; there is nobody to know death. When you live life so deeply, death disappears. Death exists only if you live on the surface. When you live deeply, even death becomes life. When you live on the surface, even life becomes death. Cross should not be a symbol.

In India we have never made cross-like things symbols. We have Krishna's flute or Shiva's dance as symbols. If ever you want to understand how a religious consciousness should grow, then try to understand Krishna. He is festive, celebrating, dancing. He is a lover of life, with the flute on his lips and a song. Christ was really a man like Krishna. In fact, the very word Christ comes from Krishna. Jesus is his name: Jesus the Krishna, Jesus the Christ. Krishna has many forms. In Bengal, in India, it has a form which is *christo*. From Christo, in Greek it becomes *christos*, and from there it moves and becomes Christ. Jesus must have been a man like Krishna, but Christians say he never laughed. This seems absurd. If Jesus cannot laugh, then who will laugh? They have painted him in such seriousness. He must have laughed! In fact he loved women, wine: that was the problem; that's why Jews crucified him. He loved women, Mary Magdalene and others, and Mary Magdalene was a prostitute. He must have been a rare man, a very rarely religious man. He loved eating; he always enjoyed feasts. And eating with Christ must have been something of the other world.

It happened: Christ died on the cross. Then it is said that after three days he resurrected -- and a very beautiful story. He resurrected: Mary Magdalene saw him first. Why? -- because only the eyes of love can understand resurrection, because the eyes of love can see the inner, the immortal. Men followers passed by the side of Jesus who was standing there, and they won't see. The symbol is beautiful: only love can see that innermost deathless. And when Mary Magdalene came into the town and told people, they thought she has gone mad. Who believes a woman? -- people say love is mad, love is blind -- nobody will believe. Even the apostles, Jesus' closest disciples, even they laughed and said, "Have you gone mad? We will believe only when we see."

And then it happened that two disciples were going to another town and Jesus followed them, with them talked, and they talked about Jesus' crucifixion and what has happened. And they were very much troubled, and Jesus is walking with them and talking with them, and they didn't recognize. Then they reached the town. They invited the stranger to take food with them, and when Jesus was breaking the bread then suddenly they recognized him, because nobody could have broken the bread that way -- only Jesus.

This story I have loved tremendously. They talked and couldn't recognize; they walked for miles together and couldn't recognize, but the very gesture of Jesus breaking the bread, suddenly... because they had never known any man to break bread with such a festive mood, to celebrate food -- they had never known any man. Suddenly, they recognized and said, "Why didn't you say that you are Jesus resurrected?" The gesture...

And Christians say this man never laughed. Christians have completely destroyed Jesus, distorted, and if he ever comes back -- and I am afraid he will not come because of these Christians -- they won't allow him in the churches.

The same is possible around me also. Once I am gone, the serious people are dangerous. They can take possession, because they are always in search of taking possession of things. They can become my successors, and then they will destroy. So remember this: even an ignorant person can become my

successor, but he must be able to laugh and celebrate. Even if somebody claims that he is enlightened, just see his face: if he is serious, he is not going to be successor to me! Let this be the criterion: even a fool will do, but he should be able to laugh and enjoy and celebrate life. But serious people are always in search of power. People who can laugh are not worried about power -- that is the problem. Life is so good, who bothers to become a pope? Simple people, happy in their simple ways, don't bother about politics.

Immediately, when an enlightened person disappears from the body, the people who are serious are fighting to become the successors. And they have always destroyed, because they are the wrong people, but the wrong people are always ambitious. Only right people are not ambitious, because life is giving so much, there is no need for ambition to become a successor, or to become a pope, or to become this and that. Life is so beautiful that more is not asked. But people who have no enjoyment, they enjoy power; people who have missed love, they enjoy prestige; people who have somehow missed the celebration of life and the dance, they would like to be popes -- high powered, controlling people. Beware of them; they have been always the destroyers, the poisoners. They destroyed Buddha, they destroyed Christ, they destroyed Mohammed. And they are always around, and it is difficult to get rid of them, very, very difficult, because they are so seriously there... you cannot get rid of them.

But I assure you that I am always for happiness, joy, a life of dance and song, enjoyment, because to me that is the only prayer. When you are happy, overflowing with happiness, there is prayer. And there is no other prayer. Existence listens only to your existential response, not your verbal communication. What you say doesn't matter: what you are... If you really feel that God is, then celebrate. Then there is no point in losing a single moment. Dance if you feel God is, with your whole being, because only when you dance and sing and you are happy -- or even if you sit silently -- the very climate of your being gives such a peaceful, deep contentment with life. That is prayer; you are thanking. Your thankfulness is your prayer. Serious people? -- I have never heard that serious people ever enter heaven. They cannot.

Once it happened that a sinner died and reached heaven. A saint died on the same day, and the messengers started taking him towards hell. The saint said, "Wait! Something has gone somewhere wrong. You are taking that sinner, and I know him well! And I have been twenty-four hours meditating and praying to God, and I am taken to the hell? I would like to ask God himself. What is this? Is this justice?" So he was brought to God himself, and the man complained and said, "This is simply unbelievable! -- that this sinner... I know him well; he has been my neighbor. He has never prayed; he has never taken your name once in life, and I have been twenty-four hours praying... Even in my sleep I go on repeating, Ram, Ram, Ram -- and what is happening?n It is said God said, "Because you killed me with your boring continuous Ram. You almost killed me, and I would not like you to be nearabout. Just think, twenty-four hours! You won't give me a single moment of rest. This man is good. At least he never troubled me, and I know he never prayed, because his whole life was a prayer. He looks like a sinner to you because you think just in praying and verbal nonsense there is virtue. He lived and lived happily. He may not have been always good, but he was always happy and he was always blissful. He may have erred here and there, because it is human to err, but he was not an egotist. He never prayed, but from his deepest core of being there was always a thankfulness. He enjoyed life and he thanked for it."

Remember: serious people are all in hell; devil loves seriousness very much. Heaven is not like a church, and if it is, then nobody who has any senses will ever go to heaven. Then it is better to go to hell. Heaven is life, life millionfold.

Jesus says to his disciples, "Come to me and I will give you life in abundance." Heaven is a poetry, a continuous song, like a river flowing, a continuous celebration with no break. When you are here with me, remember, you will miss me if you are serious, because there will be no contact. Only when you are happy you can be near me. Through happiness a bridge is built. Through seriousness all bridges are broken; you become like an island, unapproachable.

The fourth question:

SOMETIMES I FEEL AWARE AND SOMETIMES NOT. AWARENESS SEEMS TO PULSATE. DOES THIS PULSATING SLOWLY DISAPPEAR OR DOES IT GO SUDDENLY?

In life everything is a rhythm. You are happy and then follows unhappiness. Night and day, summer and

winter; life is a rhythm between two opposites. When you try to become aware the same rhythm will be there: sometimes you are aware and sometimes not.

So don't create a problem, because you are such experts in creating problems that out of the blue you can create a problem. And once you have created a problem then you want to solve it. And then there are people who will supply you with answers. A wrong problem is always answered by a wrong answer. And then it can go on ad infinitum; then a wrong answer again creates questions. From the very beginning one has to be aware not to create a wrong problem. Otherwise the whole of life goes on and on in the wrong direction. Always try to understand not to create a problem. Everything pulsates into a rhythm, and when I say everything, I mean everything. Love, and there is hate; awareness, and there is unawareness. Don't create any problem: enjoy both.

While aware enjoy awareness, and while unaware enjoy unawareness -- nothing is wrong, because unawareness is like a rest. Otherwise, awareness will become a tension. If you are awake twenty-four hours, how many days you think you can be alive? Without food a man can live for three months; without sleep, within three weeks he will go mad, and he will try to commit suicide. In the day you are alert; in the night you relax, and that relaxation helps you in the day again to be more alert, fresh. Energies have passed through a rest period; they are more alive in the morning again.

The same will happen in meditation: few moments you are perfectly aware, at the peak; few moments you are in the valley, resting -- awareness has disappeared, you have forgotten. But what is wrong in it? It is simple. Through unawareness will arise again awareness, fresh, young, and this will go on. And if you can enjoy both you become the third, and that is the point to be understood. If you can enjoy both it means you are neither -- neither awareness nor unawareness, you are the one who enjoys both. Something of the beyond enters. In fact, this is the real witness. Happiness you enjoy -- what is wrong when happiness has gone and you have become sad? What is wrong in sadness? Enjoy it. And once you become capable of enjoying sadness, then you are neither.

And this I tell you: that if you enjoy, sadness has its own beauties. Happiness is a little shallow; sadness is very deep, it has a depth into it. A man who has never been sad will be shallow, just on the surface. Sadness is like a dark night -- very deep. Darkness has a silence into it, sadness also. Happiness bubbles, there is a sound in it. It is like a river in the mountains; sound is created. But in the mountains, river can never be very deep; it is always shallow. When the river comes to the plain it becomes deep, but the sound stops. It moves as if not moving. Sadness has a depth.

Why create trouble? While happy, be happy, enjoy it. Don't get identified with it. When I say be happy, I mean enjoy it. Let it be a climate which will move and change. The morning changes into the noon, the noon changes into the evening, and then comes night. Let happiness be a climate around you. Enjoy it, and then comes sadness... enjoy that too. I teach you enjoyment, whatsoever the case. Sit silently and enjoy sadness, and suddenly sadness is no more sadness; it has become a silent peaceful moment, beautiful in itself, nothing wrong in it.

And then comes the ultimate alchemy, the point where suddenly you realize you are neither -- neither happiness nor sadness. You are the watcher -- you watch peaks, you watch valleys; you are neither.

Once this point is attained, you can go on celebrating everything. You celebrate life and you celebrate death. You celebrate happiness, you celebrate unhappiness. You celebrate everything. Then you are not identified with any polarity. Both the polarities have become available to you together, and you can move from one to the other easily. You have become liquid-like, you flow. Then you can use both, and both can become a help into your growth.

Remember this: don't create problems. Try to understand the situation, try to understand the polarity of life. In summer it is hot, in winter it is cold -- so where is the problem? In winter enjoy cold, in summer enjoy heat. In summer enjoy the sun; in the night enjoy the stars and the darkness, in the day the sun and the light. You make enjoyment your continuity, whatsoever happens. In spite of it you go on enjoying. You try it, and suddenly everything is transfigured and transformed.

The fifth question:

ONLY RECENTLY YOU SAID THAT IF ONE COULD NOT LOVE, THEN MEDITATION WOULD TAKE YOU TO LOVE, AND IF ONE COULD NOT MEDITATE, THEN LOVE WILL TAKE YOU TO MEDITATION. YOU SEEM TO HAVE CHANGED YOUR MIND.

I have none to change. You can change if you have it; how can you change it if you don't have it?

And never try to compare two moments, because each moment is unique in itself. Yes, some days I am like winter and some days I am like summer, but I have not changed my mind -- I have none.

It is how it happens: you ask a question, I have no ready-made answers for it. You ask the question and I respond. I don't think whether I am consistent with my past sayings or not. I don't live in the past and I don't think of future -- that whatsoever I am saying, may I be able in the future also to say the same thing. No, there is no past and no future.

Right this moment you ask a question and whatsoever happens, happens: I respond. It is a simple response, it is not an answer. Next day you again ask the same question but I will not respond in the same way. I cannot do anything about it. I have no ready-made questions. I am like a mirror: whatsoever face you bring, it reflects. If you are angry it reflects anger, if you are happy it reflects happiness. You cannot say to the mirror that "What is the matter? Yesterday I was here and you reflected an angry face; and today I am here and you are reflecting a very happy face. What is the matter with you? Have you changed your mind?" The mirror has no mind; the mirror simply reflects you.

Your question is more important than my answer. In fact, your question creates the answer in me. Half is supplied by you, the other half is just an echo. So it depends -- it will depend on you, it will depend on the trees surrounding you, it will depend on the climate here, it will depend on existence in its totality. You ask a question, and I am nothing here, just a vehicle -- as if the whole answers you. Whatsoever is your need, the answer comes to you. And you don't try to compare, otherwise you will get into a mess.

Never try to compare. Whenever you feel that something suits you, you simply follow it, do it. And if you do it you will be able to understand whatsoever comes later on. Your doing will help, comparison won't help. You will go completely mad if you go on comparing. Every moment I go on saying things.

Later on, when I have spoken my whole life, those who will study them, and those who will try to sort out what I meant will go simply mad; they will not be able. Because that is now how it is happening... They are philosophers; I am not a philosopher. They have a particular idea to impose on you; they go on insisting the same idea again and again. They have something which they would like to indoctrinate you. They would like to condition your mind into a certain philosophy. They are teaching you something.

I am not a teacher. I am not teaching anything to you. Rather, just on the contrary, I am trying to help you to unlearn.

Whatsoever suits you, follow it. Don't think whether it is consistent or not. If it suits you it is good for you, and if you follow it, soon you will be able to understand the inner consistency of my all inconsistencies. I am consistent; my sayings may not be. Because they come from the same source, they come from me, so they must be consistent. How otherwise it is possible? -- they come from the same source. Their shapes may differ, words may differ: deep down there must be a consistency running, but that you will be able only when you go deep down within yourself...

So whatsoever suits you, you simply don't bother whether I have said something against it or not. You simply move, do it. If you do it you will feel my consistency. If you simply think, you will never be able to take any step because every day I will go on changing. I cannot do anything else, because I don't have a solid mind, rock-like, which is always the same.

I am like the climate, not like a rock. But your mind will again and again think I said this, and then I said that -- what is right? Right is that which is easy to you. Easy is right; what fits you is right, always.

Always try to think in terms of your being and my saying, whether they fit. If they don't fit, don't bother. Don't think about them, don't waste time; move ahead. Something will be coming which will fit you.

And you are many, so I have to speak for many. Their needs are different, their requirements are different, their personalities are different, their past karma is different. I have to speak for many. Not only for you I am speaking; you are just an excuse. Through you I am speaking to the whole world. So I will speak in many colors, and I will paint in many ways, and I will sing many songs. You simply think about yourself -- whatsoever suits you, you hum that song and forget others. By humming that song, by and by, something will settle within you; a harmony will arise, and through that harmony you will be able to understand my consistency through all the inconsistencies.

Inconsistencies can only be on the surface, but my consistency is of a different quality. A philosopher is consistent on the surface. Whatsoever he says -- he looks into the past, connects it with his sayings, looks into the future, connects it with the future -- he creates a chain on the surface. That type of consistency you

will not find in me. A different quality of consistency which is difficult to understand unless you live it...

Then, by and by, waves disappear which were inconsistent, and you come to the depth of the ocean where a silence resides, consistent always, whether on the surface there is a storm or not, big waves, great turmoil, or silence, no waves, not even a ripple. Whether it is tide or ebb makes no difference; deep down the ocean is consistent.

My consistency is that of being, not of words. But when you will descend into your own ocean inside, then you will be able to understand it. Right now, you don't bother.

When a certain shoe fits you, purchase it and wear it. You don't bother about other shoes in the shop. They don't fit you: no need to bother about them. They are not meant for you, but there are other people; please remember them also. To somebody those shoes will fit. You just look for your own feet and for your own shoe. And feel, because it is a question of feeling, not of intellect.

When you go to the shoe shop, what you do? There are two ways: you can measure your feet and you can measure the shoe -- that will be an intellectual effort, a mathematical effort whether it fits or not. The second is: you simply put the shoe on your foot, you walk and feel whether or not it fits. If it fits, it fits. Everything is okay; you can forget about it. Mathematical measurement may be perfect and shoe may not fit, because shoes know no mathematics. They are completely uneducated. Don't bother about it.

I remember it happened: the man who found the law of average, a great mathematician -- he was a Greek, and he was so filled with his own discovery of the law of average, that one day he was going for a picnic... his wife and seven children. They had to cross a river, so he said, "Wait." He went into the river; at four, five places he measured the depth of the river: somewhere it was one foot, somewhere it was three, somewhere it was only six inches. Rivers are not consistent with mathematics. He calculated on the sand, found the average: one and a half feet. He measured all his children, found the average: two feet. He said, "Don't worry, let them go. The river is one and a half feet, the children are two feet." Perfect as far as mathematics goes, but neither children nor the river, nobody bothers about mathematics.

The wife was a little afraid, because women are never mathematical. And it is good that they are not because they give a balance -- otherwise, the man will go mad. She was a little apprehensive. She said, "I don't understand your law of averages, but to me, it seems that few children are very small and the river seems to be deep." He said, "You don't worry. I have proved the law of average to great mathematicians. Who are you to create a suspicion about it, a doubt? You just see how it works."

The mathematician walked ahead. The woman, afraid, walked at the back so she can look what happens to the children because she was worried about... And few children, small ones, started going underwater. She cried, "Look! The child is drowning!" But the mathematician ran to the sand on the other bank; he said, "Then there must have been something wrong in my calculation." Not to the child who was drowning... she ran to the other bank: "Don't be mathematical with me! I am not a mathematician and I don't believe in any law of averages."

Each individual is individual, and there exists no average man. And I am talking to many, and through you, to millions. I can do two things: either I can find an average principle, then I will be always consistent, I will always talk about two feet. But I see few are seven feet, few are only four feet, and I have to manage many types of shoes and many types of techniques. You simply look for your own feet; find the shoe and forget about the whole shop. Only then you will be able to understand someday the consistency that exists within me. Otherwise, I am the most inconsistent man on the earth.

The last question:

> ONCE YOU SAID THAT IF IT IS NEEDED, THEN YOU WILL TAKE ONE MORE BIRTH. BUT IF YOU HAVE ALREADY ATTAINED TO SAMADHI WITHOUT SEED, HOW CAN YOU TAKE ONE MORE BIRTH? YOU MAY NOT THINK THIS A RELEVANT PERSONAL QUESTION, BUT AT THE RATE MY SPIRITUAL GROWTH SEEMS TO BE GOING, IT IS!

Yes; once I said that if it is needed I will come back. But now I say it is impossible. So please speed up a little. Don't wait for my coming again. I am here only for a little while more. If you are really sincere then speed up, don't postpone. Once I said... I said to people who were not ready at that moment. I am always responding; I said it to people who were not ready. If I had said to them that I am not coming, they would have simply dropped the whole project. They would have thought, "Then it is not feasible." They cannot do

in one life and I am not coming next, so it is better not to begin. It is too big a thing to attain in one life. But now, to you I say I am not coming any more, because that is not possible -- hoping that you are now ready to understand it and speed up.

You have already started the journey; you are just... Any moment, if you speed up, you can reach to the ultimate. Any moment it is possible. Now postponement will be dangerous. Thinking that I will come again, your mind can relax and postpone. Now I say I am not coming.

I will tell you one story: once it happened Mulla Nasruddin was telling to his son that "I had gone for a hunt in the forest and ten lions, not only one, suddenly jumped on me." The boy said, "Wait papa. Last year you said five lions, and this year you say ten lions." Mulla Nasruddin said, "Yes, last year you were not mature enough, and you would have got very much afraid -- ten lions. Now I tell you the truth. You have grown up and this is what I say to you."

At first I said to you that I will be coming -- you were not grown up enough. But now you have grown up a little, and I can say you the truth. Many times I have to say lies because of you, because you will not understand the truth. The more you grow, the more I can drop lies and the more I can be true. When you have really grown up, then I will tell you simply the truth: then there is no need. If you are not grown up, then the truth will be destructive.

You need lies just like children need toys. Toys are lies. You need lies if you are not grown up. And if there is compassion, then the person who has deep compassion is not bothered about whether he says a lie or a truth. His whole being is to help you, to be beneficial, to be a benediction to you. All the Buddhas have lied; they have to, because they are so compassionate. And no Buddha can say the absolute truth, because to whom he will say? Only to another Buddha it can be said, but another Buddha will not need it.

Through lies, by and by, a Master brings you towards light. Taking your hand, step by step, he has to help you to move towards light. The whole truth will be too much. You may be simply shocked, shattered. The whole truth you cannot contain; it will be destructive. Only through lies you have to be brought to the door of the temple, and only at the door the whole truth can be given to you, but then you will understand. Then you will understand why the lies. And not only you will understand, you will be grateful for them.

Yoga: The Alpha and the Omega, Vol 4

Discourses on the Yoga Sutras of Patanjali
Talks given from 21/04/75 am to 30/04/75 am
English Discourse series
10 Chapters
Year published:

During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

Yoga: The Alpha and the Omega, Vol 4

Chapter #1
Chapter title: The seeds of misery

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1. KRIYA-YOGA IS A PRACTICAL, PRELIMINARY YOGA, AND IT IS COMPOSED OF AUSTERITY, SELF-STUDY AND SURRENDER TO GOD.
2. THE PRACTICE OF KRIYA-YOGA REDUCES MISERY, AND LEADS TOWARDS SAMADHI.

3. MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH.
4. WHETHER THEY BE IN THE STATES OF DORMANCY, ATTENUATION, ALTERATION OR EXPANSION, IT IS THROUGH LACK OF AWARENESS THAT THE OTHER CAUSES OF MISERY ARE ABLE TO OPERATE.

THE ORDINARY humanity can be divided into two basic types: one is the sadist and the other the masochist. The sadist enjoys torturing others, and the masochist enjoys torturing himself. The sadist is of course attracted towards politics. There, there is the possibility, the opportunity to torture others. Or, he is attracted towards scientific research, particularly medical research. There, there is the possibility in the name of experiment, to torture innocent animals, patients, dead and alive bodies. If politics is too much and he is not so certain about himself, or not intelligent enough to move into research, then the sadist becomes a schoolmaster; he tortures small children. But the sadist always moves, knowingly or unknowingly, towards a situation where he can torture. In the name of country, in the name of nation, society, revolution, in the name of truth, discovery, in the name of reformation, of reforming others, the sadist is always in search of an opportunity to torture someone.

Sadists are not very attracted towards religion. The other type is attracted towards religion, the masochist. They can torture themselves. They become great *mahatmas*, they become great saints, and they are revered by the society because they torture themselves. A perfect masochist always moves directly towards religion, just as a perfect sadist moves towards politics. Politics is the religion of the sadist; religion is the politics of the masochist. But if a masochist is not too certain, then he can find some other sub paths. He can become an artist, a painter, a poet, and can allow himself to suffer in the name of poetry, literature, painting.

You must have heard the name Vincent Van Gogh, the great Dutch painter. He was the perfect masochist. If he had been born in India, he would have become a Mahatma Gandhi; but he became a painter. He had not much money. His brother used to give him only enough to survive. Out of the seven days of the week, he would eat only on three days, and the other four days of the week he would fast in order to paint.

He was in love with a woman, but the father of the woman wouldn't allow him to see her. So he forced his hand on a burning flame and he said, 'I will keep my hand on the burning flame until you allow me to see her.' He burnt his hand.

A prostitute told him, 'Your ears are very beautiful,' because there was nothing else to appreciate in his face. He was one of the ugliest men, he had ugly features. The prostitute must have been in a difficulty with this man, so she told him that his ears were very beautiful. He went back home, cut one of his ears off with a knife, packed it, went back to her with blood flowing all over, and presented the ear to the woman saying, 'You liked it so much that I would like to give it to you as a gift.'

He continued painting in the hottest part of France, Arles, in the summer when the sun was very hot. Everybody told him, 'You will get ill, the sun is too hot.' But the whole day, particularly when the sun was hottest, at full noontide, he would be standing in the fields and painting. Within twenty days he went mad. He was young, thirty three or thirty four when he killed himself, committed suicide.

But in the name of painting, art, beauty, you can torture yourself. In the name of God, in the name of prayer, in the name of *sadhana*, you can torture yourself. You will find this type very predominant in India: lying on a bed of nails, thorns, fasting for months. You will come across people who have not slept for ten years. They remain standing, fighting with sleep. There are people who have been standing for years, they

have not taken any other posture; their legs are almost dead. There are people who are living with one hand raised towards the sky; the whole hand has gone dead, no more blood circulates in it, it is just bones. These people are ill; they need treatment. But thousands are attracted towards to them.

All of your politicians, Adolf Hitler or Joseph Stalin or Mao Tse Tung, need treatment. And all of your Mahatmas need treatment also, because a man who is interested in torturing himself or others is ill, deeply ill. To be interested in torture, either of the other or of oneself, to be interested in torture is an absolutely certain symptom of deep illness. When you are healthy you don't want to torture others, you don't want to torture your. elf. When you are healthy, you enjoy. When you are healthy you feel so blissful that you would like to bless everybody. You would like your blessings to flow from your being to the beings of all others, to the whole of existence. You al!e overflowing with bliss. Health is celebration. Illness is a torture, either of the other, or of yourself.

Why am I saying this before I start talking about Patanjali? I am saying it because up to now, Patanjali has always been commented upon by masochists. But whatsoever I am going to say about Patanjali is going to be totally different from all the other commentaries. I am not a masochist, I am not a sadist. I am celebrating myself and I would like you to participate with me. My commentary on Patanjali is going to be basically different from all the previous commentaries. My commentary will be just the same as if Patanjali himself were commenting.

He was neither a sadist nor a masochist. He was a perfectly integrated man with no inner illness, with no psychological problems, with no obsessions. He was healthy, whole, integrated. Whatsoever he has said can be interpreted in three ways. A sadist may come upon it, but that is rare because sadists are not interested in religion. You cannot imagine Mao Tse Tung, Adolf Hitler, or Joseph Stalin being interested in Patanjali, no. Sadists are not interested, so they have not commented. Masochists are interested in religion, and they have commented and given their own color to Patanjali. There are millions of them, and whatsoever they have said has completely distorted Patanjali's message, completely destroyed it. Now, after thousands of years, those commentaries are standing between you and Patanjali. Still, they go on growing.

Patanjali's yoga sutras are one of the most commented upon things; they are pregnant with significance, they are very deeply meaningful. But where does one find a Patanjali to comment upon them? Where does one find a man who is not ill in any way? Because illness will color; you cannot help it. When you interpret, you *are* in your interpretation, you have to be there; there is no other way to interpret. I am going to say things which are not said, and you may find me continuously different from all the commentaries.

Remember this fact, because I am neither a masochist nor a sadist. I have not come to religion to torture myself; just the opposite has been the case. In fact, I have never come to religion. I have-simply been enjoying myself and religion has happened, just by the way. It has been a consequence. I have never practiced the way religious people practice, I have never been in that type of search. I have simply lived in deep acceptance of whatsoever is. I have accepted existence and myself, and I have never been in any mood to change myself. Suddenly, the more I accepted myself, the more I accepted existence, a deep silence descended upon me, a bliss. In that bliss religion has happened to me. So I am not religious in the ordinary sense of the word. If you want to find a parallel, you will have to seek it some where other than in religion.

I feel deep affinity with a man who was born two thousand years ago in Greece. His name was Epicurus. Nobody thinks of him as religious. People think that he was the most atheistic man ever born, the most materialistic ever born; he was just the opposite of the religious man. But that is not my understanding. Epicurus was a naturally religious man. Remember the words 'naturally religious'; religion happens to him. That's why people overlooked him, because he never sought. The proverb: Eat, drink and be merry, comes from Epicurus. And this has become the attitude of the materialist.

Epicurus in fact lived one of the most austere of lives. He lived as simply as anybody has ever lived. Even a Mahavir or a Buddha were not so simple and austere as Epicurus, because their simplicity was cultivated; they had worked for it, it had been a practice. They had thought about it and they had dropped all that w as unnecessary. They had been disciplining themselves to be simple, and whenever there is discipline, there is complexity. There is a fight in the background, and the fight will always be there, in the background. Mahavir was naked, nude; he had renounced all, but he had renounced. It was not natural.

Epicurus lived in a small garden. The garden was known as Epicurus' garden. He had no academy like Aristotle, or a school like Plato; he had a garden. It seems simple and beautiful. A garden seems more natural than an academy. He lived in the garden with a few friends. That was probably the first commune. They were just living there, not doing anything in particular, working in the garden, having just enough to live.

It is said that the King once came to visit and he had been thinking that this man must be living in luxury because his motto was: Eat, drink and be merry. 'lf this is the message,' the King thought, 'I will see people living in luxury, in indulgence.' But when he arrived he saw very simple people working in the garden, watering trees. The whole day they had been working. They had very few belongings, only enough to live. In the evening, when they were having dinner, there was not even any butter; just dry bread and a little milk. But they enjoyed it as if it were a feast. After the dinner, they danced. The day was over and they offered a thanksgiving to the existence. And the King wept, because he had always thought to condemn Epicurus in his mind. He asked, 'What do you mean by saying, "Eat, drink and be merry?"' Epicurus said, 'You have seen. For twenty four hours we are happy here. If you want to be happy you have to be simple, because the more complex you are, the more unhappy you become. The more complex your life, the more misery it creates. We are simple not because we are seeking God, we are simple because to be simple is to be happy.' And the King said, 'I would like to send some presents for you. What would you like for the garden and your community?' Epicurus was at a loss. He thought and thought and he said, 'We don't think that anything else is needed. Don't be offended; you are a great King, you can give everything -- but we don't need. If you insist, you can send a little salt and butter.' He was an austere man.

In this austerity, religion happens naturally. You don't think about God, there is no need to; life is God. You don't pray with folded hands towards the sky; it is foolish. Your whole life, from the morning until the evening, *is* a prayer. Prayer is an attitude: you live it, you don't do it.

Epicurus could have understood Patanjati. I can understand him. I can feel what he means. It *is* for you that I am saying all this, so that you don't get confused, because there are other commentaries which say just the opposite.

KRIYA-YOGA IS A PRACTICAL, PRELIMINARY YOGA, AND IT IS COMPOSED OF AUSTERITY, SELF STUDY AND SURRENDER TO GOD.

The first word is 'austerity'. Masochists have converted austerity into self-torture. They think that the more you torture the body, the more spiritual you become. Torturing the body is the way to become spiritual: this is the understanding of the masochist.

Torturing the body is not a way; torturing is violent. Whether you torture others or yourself, it is violent; and violence can never be religious. What is the difference between torturing someone else's body and torturing your own body? What is the difference? The body is 'the other'. Even your own body is the other. Your body is a little closer and the other's body is a little further away, that's all. Because yours is closer it is more likely to become a victim of your violence; you can torture it. And for thousands of years people have been torturing their bodies with the false notion that it is the way towards God.

In the first place, why would God give you a body? He has not provided you with any implements to torture your body. Rather, on the contrary, he has provided you with sensibilities, sensitiveness, with senses: to enjoy it, not to torture it. He has made you so sensitive because through sensitivity awareness grows. If you torture your body you will become more and more insensitive. If you lie down on a bed of thorns, by and by, you will become insensitive. The body will have to become insensitive, otherwise how can you continuously tolerate thorns? The body will become dead in a way, it will lose its sensitivity. If you stand in the hot sun continuously, the body wilt protect itself by becoming insensitive. If you sit naked in the Himalayas when snow is falling and the whole mountain range is covered in snow, by and by, the body will lose its sensitivity to coldness. It will become a dead body.

And with a dead body, how can you feel the blessings of existence? How can you feel the constant shower of blessings that is happening every moment? Existence goes on pouring millions of blessings upon you; you cannot even count them. In fact, you need more sensitivity to become a religious man, not less, because the more sensitive you are, the more you will be able to see the Divine everywhere. Sensitivity should become the eye, the penetration. When you become absolutely sensitive, every small breeze touches you and gives you the message, and even an ordinary leaf shaking in the wind becomes such a tremendous phenomenon because of your sensitivity. You look at an ordinary pebble and it becomes a *kohinoor*. It depends on your sensitivity.

Life is more if you are more sensitive; life is less if you are less sensitive. If you have a completely wooden body with no sensitivity, life is nil, life is no longer there; you are already in your grave. Masochists have done that. *Sadhana* has become an effort to deaden the body and the sensitivity.

To me, just the opposite is the way. Austerity does not mean torture; austerity means a simple life, an austere life. Why a simple life? Why not a very complicated life? Because the more complicated the life is, again, the less sensitive you will be. A rich man is less sensitive than a poor man because his whole effort of accumulating riches has made him insensitive. You have to be insensitive if you are going to accumulate riches. You have to be completely like a murderer and not bother about what is happening to others. You go on accumulating treasures, and others are dying. You go on becoming more and more rich, and others are losing their very lives in it. A rich man has to be insensitive, otherwise he cannot be rich. How will he exploit? -- it will be impossible.

I have heard about a very great rich man; Mulla Nasrudin went to see him. He wanted some donation for an orphan house that he was running. The rich man said, 'Okay Nasrudin, I will give you something, but I have a condition and nobody has ever fulfilled it. Look into my eyes; one eye is false and another eye is real. If you can tell me exactly which eye is false and which is real, I will donate.' Nasrudin looked into his eyes and said, 'The left eye is real and the right eye is false.' Amazed, the rich man said, 'But how could you tell?' He said, 'Because in the left eye I can see a little compassion; it must be false.'

He saw a little compassion, just a glimmer, and it had to be false. A rich man cannot be rich if he is sensitive. In accumulating wealth, he goes on dying.

There are two ways to kill your body: one is the way of the masochist who tortures, another is the way of the rich man who accumulates wealth and rubbish. By and by, all the garbage that he accumulates becomes a barrier and he cannot move, he cannot see, he cannot hear, he cannot taste, he cannot smell. An austere life means an uncomplicated life, simple. It is not a cultivation of poverty, remember, because if you cultivate poverty through effort, then again the very cultivation will deaden you.

A simple life is a life of deep understanding, not of cultivation. k is not a practice to become poor. You can practice being poor, but through the practice your senses will harden. Practice of anything makes you hard; the softness is lost, the flexibility is lost. Then you are no longer flexible like a child. Then you become rigid like an old man. Lao Tzu says, 'Rigidity is death, flexibility is life.' A simple life is not a cultivated, poor life. Don't make poverty your goal and don't try to cultivate it. Just understand that the more simple, unloaded your body and mind are, the more you penetrate into existence. Unburdened, you can come into direct contact with reality; burdened you cannot come. A rich man always has his bank balance in the way.

You see the Queen of England, Elizabeth? She cannot even shake hands without gloves on. She cannot even touch humanity without gloves on. Even the human touch seems to be something impure, something ugly. A queen, a king, live encapsulated; it is not only a question of the hand. That is just a symbol to say that the Queen is entombed; she is no longer alive.

In the Middle Ages in Europe it was thought that kings and queens didn't have two legs, because nobody had ever seen them naked. It was thought that they had only one leg. They were not human; they were living at a distance. Ego always tries to live at a distance, and the distance makes you insensitive. You cannot come and touch a child playing on the road. You cannot come near a tree and embrace the tree. You cannot come nearer to life; you are pretending that you are higher than life, greater than life, bigger than life. The distance has to be created and only then can you pose as being bigger than life. But life is not losing anything by your foolishness; you are only becoming more and more insensitive. You are already dead. Life needs you to be more alive.

When Patanjali says 'austerity', he means, 'Be simple, don't cultivate it.' Because cultivated simplicity is not simplicity. How can a cultivated simplicity be simple? It is very complex; you have been trying, calculating, cultivating.

I know a man; I happened to pass by the village where he was living. My driver said, 'Your friend lives here, just outside the village.' So I said, 'It is good. Just for a few minutes I will go see him, and see what he is doing now.' He was a Jain monk. When I reached near his house, through the window I could see him walking naked inside. Jain monks have five stages; by and by, they cultivate simplicity. At the fifth stage, the last, they become naked. First they will wear three articles of clothing, then two, then one, and then that too is to be dropped. That is the highest ideal of simplicity, when one becomes absolutely nude; nothing to carry -- no burden, no clothes, no things. But I knew that this man was only in the second stage, so why was he nude?

I knocked on the door. He opened the door, but now he was wrapped in a lunghi. So I asked, 'What is the matter.? Just now I saw you through the window and you were nude.' He said, 'Yes, I am practicing. I am practicing for the fifth, the last stage. First, I will practice inside the house, then with friends; then, by

and by, I will move to the village, and then to the larger world. I have to practice. It will take at least a few years for me to drop the shyness, to be courageous enough to move naked in the world.' I told him, 'You had better join a circus. You will be nude, but a practiced nudity is not simple; it is very calculated. You are very cunning, and you are moving step by step with cleverness. In fact, you will never become nude. A practiced nudity will be like clothes again, very subtle clothing. You are creating them by practice.

'If you feel like an innocent child, you will simply drop the clothes and move in the world. What is the fear -- that people will laugh? What is wrong in their laughter? -- let them laugh. You also can participate, you also can laugh with them. They will make fun of you -- so far, so good, because nothing kills ego like people making fun of you. It is good, they are helping you. But by this practice for five years, you will miss the whole thing. Nudity should be innocent like a child's. Nudity should be an understanding, not a practice. Through practice, you are finding a substitute for understanding. Innocence is not of the mind, it is not a part of your calculating, your reasoning. Innocence is an understanding of the heart.'

Austerity cannot be practiced. You simply have to look at life and see that the more complicated you become, the less sensitive you become. And the less sensitive you are, the farther away from the Divine you are. The more sensitive you become, the closer and closer and closer you come. A day comes when you are sensitive to the very roots of your being; suddenly you are no longer there, you are just a sensibility, a sensitivity. You are no longer there, you are just an awareness. And everything is beautiful then, everything is alive; nothing is dead. Everything is conscious; nothing is alive, nothing is dead. Everything is conscious, nothing is unconscious. With your sensitivity, the world changes. At the last moment, when the sensitivity reaches to its total, its ultimate climax, the world disappears; there is God. God is not to be found, really; sensitivity has to be found. Be sensitive so totally that nothing is left behind, no holding back; and suddenly, God is there. God has always been there, only you were not sensitive.

To me, austerity is a simple life, a life of understanding. You need not move into a hut, you need not go naked. You can live simply in life, with understanding. Poverty will not help but understanding will. You can force poverty on yourself, you can become dirty, but that won't help.

This is happening now in the West with hippies and other sorts of people. They are again making the same mistake that India has been making for a long time. India has known all sorts of hippies in the past. They have lived the dirtiest lives possible. Just in the name of austerity, they would not take baths because they felt, 'Why bother, and why decorate the body?'

Did you know that Jain monks don't take baths? You cannot sit near them; they stink. They don't brush their teeth. You cannot talk to them; there is a bad smell, a bad odor comes out of their mouths. And this is thought to be austerity, because they say, 'Even bathing or cleaning the body is to be a materialist. Then you are much too involved with the body, so why bother?' But this type of attitude is just moving to the other extreme, from one foolishness to another.

There are people who are engaged with the body for twenty-four hours. You can find women wasting hours before the mirror. This is one type of foolishness: just cleaning the part continuously, never noticing that it is only a part. Good, clean it, but don't clean it continuously the whole day, otherwise it is an obsession. A clean body is good, but a continuous obsession with cleaning it -- that is madness. There are people who are continuously decorating their bodies. Almost half of the industries of the world are devoted to body decorations: powders, soaps, perfumes.

Cleanliness is good, but it should not be an obsession. It had become an obsession in the West, and now, the other pole. People who are too concerned with the body, with clothes and cleanliness and this and that, are 'square' people. But the hippies have moved to the other extreme -- they don't bother at all. They are dirty, and the dirtiness has become a religion. As if just by being dirty, they will attain to something. They are simply becoming more and more insensitive to the beauties of life.

Because you have become so insensitive, drugs have become so important. Now it seems that you cannot be sensitive with out chemical drugs. Otherwise, an austere man is so sensitive that he does not need the drugs. Whatsoever you experience through drugs, he experiences just through his sensitivity. You take the drug and an ordinary tree becomes a marvelous phenomenon -- every leaf a unique world in itself, thousands of greens in one tree. And every flower emanates light, becomes a prism. An ordinary tree that you have passed so many times and never looked at, suddenly becomes like a dream, an ecstasy, a rainbow of colors. This is what happens to a sensitive man without taking any drugs. To take the drugs means that you have become so hardened and dull and dead that now a chemical aggression is needed on your body. Only then for a few moments the window will open and you will see the poetry of life, and again the window will be closed; and more and more quantity of the drug will be needed. The moment will come

when even drugs won't help. Then you will really be stoned!

Become more sensitive, become more austere. And when I say 'become', I don't mean practice, I mean understand. Try to see that whenever you are simple, things go beautifully. When ever you are complex, things become problematic; you create more puzzles to be solved and everything becomes entwined, a mess.

Live a simple life of needs being fulfilled, with no mad desires. You need food, you need clothing, you need a shelter -- finished. You need somebody to love, you need somebody to be loved by. Love, food, shelter -- simple; but you create millions of desires. If you need a Rolls Royce then difficulties arise. If you need a palace, or you are not satisfied with ordinary womankind, you need a Miss Universe -- and all your Miss Universes are almost dead -- you need something impossible: then you go on and on. And you have to go on postponing, 'Someday, when I have a palace, then I will sit silently.' But meanwhile the life is flowing out of your fingers. If ever it should happen that you acquire your palace, you will have forgotten how to sit silently because, running after the palace, you will completely forget how to sit. That happens to all ambitious people -- they run. Then running becomes their very way of life. A moment comes when they have achieved, but now they cannot stop. You know it well, that if for the whole day you have been thinking and thinking, you cannot stop.

Mulla Nasrudin once came home after having decided that day to do something and not forget it. He had put a knot in his clothing so that he would remember. Then, when he got home, he was frantic because he had forgotten.'The knot is there, but for what?' He tried to think. His wife insisted, 'Now you go to sleep and tomorrow morning we will see.' But he said, 'No, it is something very important. It was important and I had decided to do it tonight. At no cost can I neglect it, so you go to sleep.' In the middle of the night when the clock chimed two, he remembered. He had decided to go to bed early. That was what the knot was for.

This is happening to all ambitious people. They desire so much, and by the time they reach their goal they have completely forgotten for what they were reaching. In the first place, for what were they desiring so many things? Now they have achieved and they have forgotten. Even if they remember that they had wanted to be silent, relaxed, to enjoy life, now their whole pattern of life and the whole conditioning will not allow them to relax, will not allow them to sit silently and enjoy. When you run with ambition for your whole life, you cannot stop easily. Running becomes your very being. If you want to stop, this is the moment. There is no future for it, this is the moment.

Needs are simple. A man can live a very simple, austere life and enjoy it. Rich food is not needed to enjoy food, only a rich tongue is needed. By the time you are able to accumulate rich food, you will have lost the very capacity to enjoy it. Enjoy it while the moment is still there. Enjoy it while you are alive. Don't waste it and don't postpone it.

An austere man lives moment to moment -- 'This day is enough for itself, and tomorrow will take care of itself.' Says Jesus again and again, 'Look at the lilies of the field, at how beautiful they are. They don't bother about the morrow. Even Solomon was not so beautiful in the moments of his greatest glory as ordinary lily-flowers in the field.' Look at these birds, they are enjoying. This very moment the whole existence is celebrating -- except you.

What is the trouble with man? The trouble is that he thinks that for enjoyment certain conditions have to be fulfilled first; this is the trouble. To enjoy life in fact no conditions are to be fulfilled; it is an unconditional invitation. But man thinks that certain conditions have to be fulfilled first; only then can he en. joy life. This is the complex mind. The simple mind feels that one has to enjoy whatsoever is available. Enjoy it! No conditions are to be fulfilled. And the more you enjoy this moment, the more capable you become of enjoying the next. The capacity grows; the greater and greater it becomes, the higher and higher it goes -- it is infinite. And when you come to the infinity of enjoyment, that is what God is. God is not a person sitting somewhere and waiting for you. By this time He will have got bored, waiting and waiting for you. He will have committed suicide if He had any sense... waiting for you.

God is not a person. He is not a goal, He is a way of enjoying life right here and now. God is the attitude of being blissful for no reason at all. You are miserable for no reason at all; that is the complex mind.

I saw Mulla Nasrudin one day following the body of a rich man who had died. The whole town was following, and Mulla Nasrudin was crying and weeping so hard. So I asked him, 'What is the matter, Nasrudin? Were you in some way related to the rich man?' He said, 'No.' 'Then why you are weeping?' I asked. He said, 'Because I was not related to him, that's why!'

People are weeping because they are related; people are weeping because they are not related. It seems that you want to weep whatsoever is the case. You are miserable for no reason at all. I have not come across a single person who really has any reason to be miserable. You create it. Because it looks absurd to be

miserable without any reason, you create the reason. You rationalize, you find out, you invent; you are great inventors. And when you have found the reason or created a reason, invented one, then you are at ease. Now nobody can say that you are miserable without a reason.

In fact, the situation is this: there is no cause for any misery and there is no cause for any bliss. It just depends on your attitude. If you want to be happy, you can be, whatsoever the situation; the situation is irrelevant. To be happy is a capacity; in spite of the situation you can be happy. But if you have decided to be miserable you can be miserable in spite of the situation; the situation is irrelevant. If even in heaven you are received, welcomed, you will be miserable; you will find some reason or other.

It was asked of a great mystic, a Tibetan mystic, Marpa, 'Are you certain that when you die you will go to heaven?' He said, 'Absolutely!' The man said, 'But how can you be so certain? You have not died, and you don't know what God has in His mind.' Marpa said, 'I'm not worried about God's mind, that is His business. I am certain because of my mind. Wherever I am, I will be happy and it will be heaven, so it makes no difference whether I am thrown to hell or to heaven -- it is irrelevant.'

I have heard a beautiful anecdote about Adolf Hitler. He came to know from his friends that there was a Jewish woman, a great astrologer, and whatsoever she had been predicting had always been true. Hitler was a little reluctant because the woman was a Jew. But then the idea haunted his mind; he couldn't sleep for days: 'If the woman can really predict the future, then it is worth asking, even if she is a Jew.' The woman was called secretly. Hitler asked, 'Can you tell me when I am going to die?' The woman closed her eyes, contemplated and said, 'On a Jewish holiday.' Hitler said, 'What do you mean, what holiday?' She said, 'That is irrelevant. Whenever you die it will be a Jewish holiday.'

Marpa said, 'It is irrelevant what God has in His mind. Wherever I go, it will be heaven -- because I know, I am happy with out any cause.'

An austere man comes to know that happiness is the nature of life. You need not have any causes to be happy. You can simply be happy just because you are alive! Life is happiness, life is bliss; but this is possible only for an austere man. A man who accumulates things always thinks that because of these things he is going to be happy. Palaces, money, gadgets; he thinks that because of these things he is going to be happy. Riches are not the problem; the attitude of the man who tries to find riches is the problem. The attitude is: unless I have all these things, I cannot be happy. This man will always remain unhappy. An austere man comes to know that life is so simple that whatsoever he has, he can be happy. He need not postpone it for anything else.

Austerity will then mean: come down to your needs; desires are mad, needs are natural. Food, shelter, love; bring your whole life energy down just to the level of needs, and you will be happy. And a happy man cannot be other than religious; and an unhappy man cannot be other than irreligious. He may pray, he may go to the temple and the mosque -- that doesn't matter. How can an unhappy man pray? His prayer will have a deep complaint in it, a grudge. It will be a deep grump. Prayer is gratitude, not complaint.

Only a happy man can be grateful; his whole heart cries in total gratitude, tears come to his eyes because God has given so much without his asking. And God has given so much just by giving you life. A happy man is happy just because he can breathe -- that is too much. Just to breathe for a single moment is enough, more than enough. Life is such a benediction! -- but an unhappy man cannot see it.

So remember, the more you are possession oriented, the less happy you will be. The less happy you are, the farther away from the Divine, from prayer, from gratitude you will be. Be austere. Live with the necessary and forget about desires; they are fantasies in the mind, ripples in the lake. They only disturb you, they can never lead you to any contentment.

... AUSTERITY, SELF STUDY AND SURRENDER TO GOD.

They are all interlinked. If you are simple you will be able to observe yourself. A complex man cannot observe himself because he is so divided. He has so many things around him: so many desires, so many thoughts, and so many problems arising out of these desires and thoughts. He is continuously in a crowd. It is difficult to attain to self study. Only an austere man eats, sleeps, loves, and that is all. He has ample time and ample energy left to observe, just to be, just to sit and look. And he is so happy. He has eaten well, the hunger has been satiated; he has loved well, the deeper hunger of being has been satiated. Now what to do? He sits, looks at himself, closes his eyes, watches his own being. There is not a crowd, nothing much to be done. Things are so simple that he can do them easily. And simple things have a quality that even while

doing them you can study yourself. Complex things are too much for the mind. It gets too involved and fragmentary, and self study becomes impossible.

What Patanjali means by self study is the same as what Gurdjieff meant by self remembering, or what Buddha meant by right mindfulness, or what Jesus meant by becoming more alert, or what Krishnamurti means when he goes on saying to be aware. When you have nothing to do, nothing much to do, the simple things of the day finished, where will the energy move? What will become of your energy? Right now you are always low, low in your energy, because there are so many engagements for the energy, so many involvements for the energy. You never have enough energy. And without energy there is no possibility of being aware, because awareness is the subtlest transformation of energy. It is the cream of your energy. If you don't have enough overflowing energy, you can not be aware. At the point of low energy, low level energy, you cannot be aware; overflowing energy is needed. An austere man has so much energy left -- what to do with this energy? All that can be done has been done; the day is over. You are sitting silently; the energy moves to the subtlest layers -- it goes higher and higher, it goes on accumulating, it becomes a pinnacle, a pillar of energy. You can study yourself now. Even the subtlest nuances of your thoughts, emotions, feelings, you can watch.

... SELF-STUDY AND SURRENDER TO GOD.

Whenever you watch, you are no longer there. Austerity leads to self study; self study leads to egolessness, because you are not there. The more you know yourself, the less you are. Only ignorant people are. Enlightened people are not. They are like an emptiness, they are like a vast sky. If you enter a Buddha you will never find him anywhere. You will find infinite space, but nobody there. If you enter me you will not find me there -- an emptiness, a vast sky, total freedom for you. You will not stumble upon me; I am not there. When you become more and more aware inside, you are less and less. It is always in the same proportion: the more unaware you are, the more you are; the more aware you are, the less you are. When you become perfectly aware, you are not. The whole energy has become aware ness; nothing is left for the ego. And then the ego is left, just as a snake moves out of an old skin. Now it is a dead skin lying there; anybody can take it. Then surrender to God happens. You cannot surrender to God because you are the barrier.

People come to me and they say, 'I would like to surrender.' That's not possible. How can you surrender? You are the non-surrender. When you are not, surrender is. When you cease, surrender happens. So remember, you cannot surrender. It can not be an effort on your part -- it is impossible. You can do only one thing, what Patanjali is saying: be austere, simple. So much energy is then left which spontaneously becomes awareness, and in awareness you are not there. Suddenly, you find that the surrender has happened. Suddenly, without doing anything on your part... you have not done anything and the surrender has happened. Surrender to God is the state of non ego within you. It is not an act on your part, there is no effort in it. If there is effort, it is not surrender.

Surrender is a realization. When you are aware and the flame is burning high, suddenly you realize that the darkness is not there. You are surrendered; it is a revelation, a realization. Suddenly you are amazed! You are absent and God is there. In your absence is God, in your presence is only misery. In your presence nothing is possible, in your absence the whole infinity becomes possible. These are interrelated things: austerity, self study and surrender to God.

THE PRACTICE OF KRIYA YOGA REDUCES MISERY, AND LEADS TOWARDS SAMADHI.

These three steps reduce misery and lead you towards samadhi, the ultimate, the last beyond which nothing exists. When you are surrendered to God, you have become God -- that is samadhi.

MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH.

In fact, just the ego is the cause. All others which follow are just shadows of the ego. Lack of self

awareness is the ego. You feel that you are because you don't know. You are in darkness, you have never met yourself, and you think you are. This creates all sorts of miseries: egoism, attractions towards things which are useless, repulsions -- which is the other extreme of attraction -- clinging to life and fear of death. You cling to life because you don't know what life is. If you knew, there would be no clinging; because life is eternal -- why cling? It is going on and it can never stop. You unnecessarily trouble yourself by clinging. It is as if a river is flowing and you are pushing the river towards the ocean when it is going by itself. You need not push. You will unnecessarily create misery for yourself. You will think that you are a martyr because you are pushing the river and leading it towards the ocean. The river is going by itself; don't disturb, you need not do it. If you want to go to the ocean, you can just become part of the river and the river will take you. But don't help the river; you have been doing that. Life is flowing by itself; nothing is needed. What have you done to be born? What have you done to be here? What have you done to be alive? Is it something that you have done? If not, then why bother? Life moves on its own. Foolish people create miseries; the situation is like this.

I have heard: Once a rich man, a great King, was going some where in his chariot. He saw a poor villager, an old man, by the side of the road carrying a big burden on his head, and the burden was too much. The King felt compassion. He said, 'You come, old man; sit by my side in the chariot. Wherever you want I will drop you. The old man went to the chariot but he was still carrying his burden on his head. The King said, 'Are you mad? Why don't you put your burden down?' The man said, 'I am on the chariot, and even that is too much of a burden for the chariot and the horses. My burden will be too much. Thank you sir, but let me carry this burden. It will be too much for the horses and the chariot.'

Whether you carry your burden on your head or you put in the chariot, it is all the same to the horses; they have to carry all of it.

Life is carrying itself. Why don't you leave your burdens to life? But you cling. And when you cling to life, the fear of death arises. There is no death and there is no fear of death. Clinging to life creates the fear of death, and the fear of death creates death. Otherwise, there is no death and no fear.

Life is eternal. Nobody has ever died; nobody can ever die. That which exists will exist, has always been in existence, cannot go out of existence. Nothing can go out of existence; nothing can go out, nothing can come in. Existence is total. Everything remains; moods change, forms change, names change.

It is what Hindus call *namarupa*. Forms and names change; otherwise everybody remains, everything remains.You have been here millions of times, you will be here millions of times -- you will be here forever. Life is forever. Of course your name will not be the same. You may not have the same face again, you may not have the body of a man or a woman again, but that doesn't matter, that is irrelevant. You will be here just like the waves in the ocean -- they go and come, they go and come. Forms change, but the same ocean goes on waving.

MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH. WHETHER THEY BE IN THE STATES OF DORMANCY, ATTENUATION, ALTERATION OR EXPANSION, IT IS THROUGH LACK OF AWARENESS THAT THE OTHER CAUSES OF MISERY ARE ABLE TO OPERATE.

There can be many forms of the causes of misery: they can be in the form of seeds. You can carry your misery in the form of a seed -- dormant. You may not be aware of it, but in a certain situation, if the soil is right and the seed can get the water and the sun, it will sprout. So sometimes for years you feel that you have no greed, and suddenly one day when the right opportunity arises, the greed is there. Then the seeds are in a very feeble form that you are not aware of, so feeble that unless you search deeply within yourself, you will not be able to see that they are there. Or they may be in an alternating form: sometimes you feel happy and sometimes you feel unhappy. You feel happy with love, you feel unhappy with hate; but hate and love are two alternating phenomena of the same energy. Sometimes they will be in their perfect form: when you are depressed, so depressed that you want to commit suicide; or sometimes when you are so happy that you feel like going mad. All these forms have to be watched because Patanjali says, 'All these forms exist because of unawareness; you are not aware.'

First become aware of the surface phenomena: greed, anger, hate; then go deeper, and you will be able to feel the alternating phenomenon -- both are connected. Go still deeper, become more aware, and you will feel a very feeble phenomenon inside you, shadow like, but any time it can gain substance. So it happens

with a holy man -- who just a moment before was holy -- that a beautiful woman comes, and all holiness disappears; just in a single moment! It was there in a feeble form. Or, it can be in a seed form. To know the seed form is the most difficult because it has not sprouted. It needs perfect awareness.

But the whole method of Patanjali is awareness: become more and more aware. You will become more aware if you become austere, simple. You will become more aware and self study will become possible. With self study, self drops and one feels surrendered. And to be surrendered is to be on the right track.

Yoga: The Alpha and the Omega, Vol 4

Chapter #2
Chapter title: You are already that....

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The first question:

YOU SAID YESTERDAY THAT SURRENDER HAPPENS WHEN THERE IS NO EGO, BUT WE ARE WITH EGOS. HOW CAN WE MOVE TOWARDS SURRENDER?

THE EGO is you. You cannot move towards surrender; in fact you are the barrier, so whatsoever you do will be wrong. You cannot do anything about it. You simply, without doing anything, have to be aware. This is an inner mechanism: whatsoever you do is done by the ego, and whenever you don't do anything and remain just a witness, the non ego part of you starts functioning. The witness is the non-ego within you and the doer is the ego. The ego cannot exist without doing anything. Even if you do something to surrender, it will strengthen the ego and your surrender will become again a very subtle egoistic standpoint. You will say, 'I have surrendered.' You will claim surrender, and if somebody says that it is not true, you will feel angry, hurt. The ego is now there trying to surrender. The ego can do anything; the only thing that the ego cannot do is non doing, witnessing.

So just sit silently, watch the doer, and don't try in any way to manipulate it. The moment you start manipulating, the ego has come back. Nothing can be done about it; one has just to be a witness to the misery that ego creates, of the false pleasures and gratifications that ego promises. Doings in this world and doings in the other world; the spiritual world, the Divine, the material, whatsoever the realm, the doer will re main the ego. You are not supposed to do anything and if you start doing something you will miss the whole point. Just be there, watch, understand, and don't do. Don't ask, 'How to drop the ego?' Who will drop it? Who will drop whom? When you don't do anything, suddenly the witnessing part is separate from the doer; a gap arises. The doer goes on doing and the seer goes on seeing. Suddenly, you are filled with a new light, a new benediction: you are not the ego, you have never been the ego; how foolish that you ever believed in it.

There are people who are trying to fulfill their egos; they are wrong. There are people who are trying to drop their egos; they are wrong. Because when the witness arises you simply see the whole game. There is nothing to be fulfilled and nothing to be dropped. The ego is not of any substance. It is made of the same

stuff that dreams are made of. It is just an idea, an air bubble -- just hot air within you and nothing else. You need not drop it, because in the very dropping or in asking how to drop it, you believe in it, you are still clinging to it.

It happened that a Zen Master awoke one morning and he told his disciple, 'I had a dream in the night. Will you please interpret it for me?' The disciple said, 'You wait, I will bring some cold water so you can wash your face.' He went away to fetch water and returned. The Master washed his face. By that time, another disciple passed nearby and the Master called him and said, 'Listen, I had a dream last night. Will you please interpret it for me?' The disciple looked, and seeing that the Master had washed his face he said, 'Wait, better that I fetch a cup of tea for you.' He brought a cup of tea. The Master sipped the tea, laughed and blessed both of the disciples. He said, 'You did well. If you had interpreted my dream, I would have thrown you out of the ashram, because when a dream is finished and one comes to know that it was a dream, what is the meaning of interpretation?' Even to interpret it shows that you are still in it. You still think that it is substantial.

That's why in the East we have never bothered about interpreting dreams. Not that we did not come upon the reality of it. Four or five thousand years before Freud, the East stumbled upon the reality of dreams, the phenomenon. We were the first to divide consciousness into three realms: the waking, the dreaming, and deep sleep. But we never bothered to interpret, because a dream is a dream; it is not substantial. One has to just awake out of it, that's all. And if you are already awake it is better to wash your face. Cold water will help more than the whole psychoanalysis of Sigmund Freud. If you are awake, then a cup of tea is better than all of the Jungs put together. Be finished with it.

In the first place, dream is false, and then you start interpreting the dream. By your very interpretation it goes on taking on a new reality for you; it again becomes substantial. Not only is this so with the dream, it is so with your whole life. Your whole life is like a dream; it needs no interpretation. To know this much is enough: that it is a dream. You have to come out of it.

And how do you come out of a dream in the morning? Have you ever observed? If you have observed, you will know how to come out of the ego. How do you come out of a dream in the morning, or out of sleep? How do you come out? You were fast asleep a second before, and then, suddenly, you hear the noises of the birds, the milkman is knocking on the door, the servant woman has come and started cleaning the floor: the morning noises.What is happening? -- you are becoming more aware. Just a moment before, you were deep in sleep with no awareness; then suddenly, the birds, the milkman, the servant, the wife talking to the children, the children resisting, not ready to get up. By and by, things are arising into consciousness; you are becoming alert. You may still doze a little: you may change sides, close your eyes, doze a little, but even in your half-sleep, half-wakefulness, you go on listening to things. You become aware and sleep is no longer there. The more aware you become, the more the dreams disappear.

The same is to be done while awake: listen more, feel more, be more alert in whatsoever you do. If you are taking a bath, then feel the touch of the water running over you, feel it as much as you can. The very feeling, the awareness, will bring you out of the ego; you will become a witness. If you are eating, then eat; but taste more, be more sensitive, be more in your eating and don't allow your mind to go here and there. Remain there fully alert, and by and by you will see that something is arising out of the sea of sleep; you are becoming more alert, aware.

In your awareness there is no dreaming, no ego. That's the only way. It is not a part of doing something, it is part of being aware; and the distinction must be remembered. You cannot do awareness, it is not an action. You can be aware, it is part of your being. So feel more, smell more, listen more, touch more, be more and more sensitive... and suddenly, something arises out of the sleep, and there is no ego; you are surrendered.

Nobody ever surrenders; one suddenly finds one moment that one is surrendered, surrendered to God, surrendered to the total. When you are not, you are surrendered. When you are, how can you be surrendered? You cannot surrender -- u are the barrier, you are the very stuff that the barrier is made of. So don't ask me, 'How do I surrender?' This is the ego asking. When I talk about egolessness or surrender, your ego starts feeling greedy for it. You think, 'How come I have not achieved this state up to now? I?. -- and have not achieved such a state up to now? I will have to achieve! This surrender cannot escape me. I will have to fetch it somewhere, somehow; it has to be got, it has to be purchased.' The ego is feeling greedy for it and now the ego asks, 'How to do it?'

The ego is the greatest technician in the world. The ego lives on know how. The ego is the very base of all technology. In the East technology could not develop because people became more and more alert to the

ego, and the very root was cut. They lived surrendered lives.

How can you be a technician, a technologist, if you live a surrendered life? Then you leave everything to life and you float. Then you don't bother about what to do and how to do it. The West has become very, very expert in technology. The reason is that the West has been trying to protect, feed the ego, and the ego is the base inside: the whole structure of technology is based on the ego. If ego drops, the whole structure of technology drops. The world becomes again natural, not man made.

Then it is the creation of God. And God has not finished the creation yet, as Christians think. They think that He finished it within a week, in fact, within six days, and on the seventh day He rested.

God has not finished creation. Creation is a continuum; it continues. k is not ever going to be finished. At every moment God is creating. In fact, to say that God is creating is wrong -- God is creativity, creativity and continuum; an eternal creativity. But man, as the ego, stands against God. Then man starts trying to conquer nature. He starts trying to rape nature. The whole of technology is rape. Surrendered, you are in love; with technology you are in rape. You are trying to rape the whole of nature, and the base is the ego.

Don't ask, 'How?' Just try to understand me, just try to see the point. Not much intelligence is needed. Everybody has enough intelligence to see the point. Just see the point and try to live with that vision, that understanding, that perception, that's all. Just watch the ways of the ego, and you be the watcher, never be the doer. The distance between the watcher and the doer is not very far if you are not alert. Just by your side is the doer. You slip from the watcher into the doer, and you are the ego; you slip out of the doer and into the watcher, and you are surrendered, you are no longer the ego.

The second question:

YOU ARE AT THE PEAK OF CONSCIOUSNESS, YOU CAN CELEBRATE, YOU ARE CELEBRATING. BUT HOW CAN THE ORDINARY PERSON SHARE WITH YOU IN CELEBRATION?

Nobody is ordinary. Who told you that you are ordinary.? From where have you got the notion that you are ordinary? Everybody is extraordinary! This is how it should be. God never created ordinary persons. How can God create ordinary persons? Everybody is special, extraordinary. But remember not to feed your ego with it. k is not on your part that you are extraordinary, it is on the part of God. You come out of the total, you remain rooted in the total, you dissolve back into the total -- and the total is extraordinary, incomparable. You are also incomparable, but all the religions, the so-called religions, have tried to make you feel ordinary. This is a trick to provoke your ego. Try to understand this: the moment somebody says that you are ordinary, he creates a desire in you to become extraordinary, because you start feeling inferior.

Just the other day a man was here and he asked me, 'What is the purpose of life? Unless there is a special purpose for me, how can I live? If there is a special purpose, then life is significant. If there is no special purpose, then life is meaningless.' He was asking, 'For what special purpose has God created me? What have I been sent into the world to do?' This is the ego asking. He feels ordinary; nothing special.'Then how can one live?'

You have to be peaks of egos, only then does life seem significant. Life is significant, and there is no purpose in it! It is a purposeless significance, like a song, or a dance -- like a flower; for no purpose at all it is flowering, for nobody special it is flowering. Even if nobody passes by the road, the flower will flower, the fragrance will be spread into the winds. Even if nobody ever comes to smell it, it is irrelevant. The very flower ing is the significance, not any purpose.

But you have been taught that you are ordinary.'Become great poets, become great painters, become great leaders of men, great politicians, become great saints.' As you are, all the religions condemn you, 'You are nothing, a worm on the earth. Become something! Prove that you are something be fore God' -- as if to prove your mettle. But I tell you that this is absolutely absurd. These religions have been talking irreligion. There is no need for you to prove anything. The very phenomenon that God has produced you is enough; you are accepted. God has mothered you, it is enough. What more can you prove? You need not be great painters, you need not be great leaders, you need not be great saints. There is no need to be great, because you are already great. This is my emphasis: you are already that which you ought to be. You may not have realized it, that I know. You may not have encountered your own reality, that I know. You may not have looked within yourself and seen the emperor within, that I know. You may be thinking that you are a beggar

and trying to be an emperor. But as I see you, you are already the emperor.

There is no need to postpone celebration. Immediately, right this moment you can celebrate. Nothing else is needed. To celebrate, life is needed and life you have. To celebrate, being is needed and being you have. To celebrate, trees and birds and stars are needed, and they are there. What else do you need? If you are crowned and caged in a golden pa1ace, then will you celebrate? In fact, then it will become more impossible. Have you ever seen an emperor laughing and dancing and singing in the street? No, he is caged, imprisoned: manners, etiquette....

Somewhere, Bertrand Russell has written that when for the first time he visited a primitive community of aboriginals living deep in some hills, he felt jealous, very, very jealous. He felt that the way they danced... it was as if everybody were an emperor. They had no crowns, but they had made crowns with leaves and with flowers. Every woman was a queen. They didn't have *kohinoors*, but whatsoever they had was too much, was enough. They danced the whole night and then they fell asleep, there on the dancing-ground. By the morning they were again back to work. They worked the whole day, and again by the evening they were ready to celebrate, to dance. Russell says, 'That day, I felt really jealous. I cannot do this.'

Something has gone wrong. Something frustrates within you; you cannot dance, you cannot sing, something withholds. You live a crippled life. It has never been meant for you to be crippled, but you live a crippled life, you live a paralyzed life. And you go on thinking that being ordinary, how can you celebrate? There is nothing special in you. But who told you that to celebrate something special is needed? In fact, the more you are after the special, the more and more it will become difficult for you to dance.

Be ordinary. Nothing is wrong with ordinariness, because in your very ordinariness you are extraordinary. Don't bother about the conditions to decide when you will celebrate. If you bother about fulfilling certain conditions, do you think that then you will celebrate? You will never celebrate, you will die a beggar. Why not right now? What are you lacking? This is my observation: if you can start right now, suddenly the energy is flowing. And the more you dance, the more it is flowing, the more capable you become. The ego needs conditions to be fulfilled, not life. Birds can sing and dance, ordinary birds. Have you ever seen any extraordinary birds singing and dancing? Do they ask that they first have to be a Ravi Shankar or a Yehudi Menuhin? Do they ask that first they have to be great singers and go to colleges of music to learn, and then they will sing? They simply dance and simply sing; no training is needed.

Man is born with the capacity to celebrate. When even birds can celebrate, why not you? But you create unnecessary barriers, you create a hurdle race. There are no barriers. You put them there and then you say, 'Unless we cross them and jump them, how can we dance?' You stand against yourself, you stand divided against yourself, you are an enemy to your self. All the preachers in the world go on saying that you are ordinary, so how can you dare to celebrate? You have to wait. First be a Buddha, first be a Jesus, a Mohammed, and then you can.

But just the opposite is the case: if you can dance, you are already the Buddha; if you can celebrate, you are already the Mohammed; if you can be blissful, you are Jesus. The contrary is not true; the contrary is a false logic. It says: first be a Buddha, then you can celebrate. But how will you be a Buddha without celebrating? I say to you, 'Celebrate, forget all Buddhas!' In your very celebration you will find that you have yourself become a Buddha. Zen mystics go on saying, 'Buddha is a barrier; forget about him.' Bodhidharma used to say to his disciples, 'Whenever you say the name of Buddha, immediately wash your mouth. It is dirty, the very word is dirty.' And Bodhidharma was a disciple of Buddha. He was right because he knew that you can create idols, ideals, out of the very word 'buddha'. And you will then wait for lives and lives to become a Buddha first, and then you will celebrate. That is not ever going to happen.

One Zen monk, Lin Chi, used to say to his disciples, 'When you move into meditation, always remember that if you meet Buddha on the way, immediately cut him in two! Don't allow him a single moment, otherwise he will take hold of you and he will become the barrier.' A disciple asked, 'But when I am meditating and Buddha comes' -- and Buddha comes to Buddhists, as Jesus comes to Christians; not the real Buddha, he is nowhere to be found -- 'how am I to cut him? From where will I get the sword?' The Master said, 'From where you got your Buddha -- imagination -- get the sword from the same place, cut the Buddha in two and move ahead.'

Remember this, that the teachings of the awakened ones, all the awakened ones and all of their teachings, can be summarized into a simple sentence, and that sentence is: you are already that which you can be. You may take many lives to realize it; that is for you to determine. But if you are alert, not even a single moment is to be lost. 'Thou art that,' *tattwarnasi swetketu*, you are already that, there is no need to

become. Becoming, the very effort to become some thing, is illusory. You are, you are not to become. But preachers tell you that you are ordinary and they create a desire in you to become extraordinary. They make you feel inferior and create a desire to become superior. They create an inferiority complex and then you are in their grip. Then they teach you how to become superior. First they condemn you, create a guilt within you, and then they show you the path to be virtuous.

You will really be in difficulty with me because your mind would like the same, because that gives you time. And I don't give you time. I say that you are already that. Everything is ready. Start the feast, celebrate it! Your mind says, 'But I have to get ready, a little time is needed.' That's why, in this postponement, preachers come in. Through this gap they enter into your being and destroy you. They say, 'Yes, time is needed. How can you celebrate right now? Prepare, train yourself. Many things have to be discarded, many things have to be improved. You need a long training and discipline. It may take many lives with much long training and discipline. k may take many lives, and only then will you be able to celebrate. How can you celebrate right now?' They appeal to you because then you can relax and you can say, 'Okay, so if it is a question of a long time, right now is not the problem. We can go on doing whatsoever we are doing.' Some day in the future, a golden tomorrow, a rainbow-like thing.... When it is achieved, you will dance.

Meanwhile you can be miserable; meanwhile you can allow yourself to be miserable; meanwhile you can enjoy self-torture -- it is up to you. If you decide for misery, no need to create so much philosophy around it. You can simply say, 'I enjoy misery.' It is really surprising that nobody ever asks, 'How can I be miserable right now? A discipline is needed, training is needed. I will go to Patanjalis, and ask great Masters, and then I will learn how to be miserable.'

It seems that to be miserable needs no training; you are born to be miserable. But then why does bliss need training? Both are two aspects of the same coin. If you can be miserable without training, you can be blissful without training. Be natural, loose, and just feel things. And don't wait -- start! Even if you feel that you don't know the right steps, start dancing.

I am not saying that dancing is going to be your art. For art, training may be needed. I am simply saying that dancing is just an attitude. Even not knowing the right steps, you can dance. And if you can dance, who bothers about the right steps! -- dancing in itself is enough. It is an overflowing of your energy. If it becomes an art by itself, it's okay; if it doesn't become, it's okay. In itself it is enough, more than enough. Nothing else is needed.

So don't say to me, 'You are at the peak of consciousness.' Where are you? Where do you think you are.? Your valley is in your dreams. Your darkness is because you remain with closed eyes; otherwise you are there where I am. It is not that you are in the valley and I am at the peak. I am at the peak, and you are also at the peak, but you dream about the valley. I live in Poona, you also live in Poona. But when you fall asleep, you start dreaming about London and New York and Calcutta, and you visit thousands of places. I don't go any where; in my sleep also, I am in Poona. But you go wandering. You are at the same peak where I am, it is just that you remain with closed eyes. You say, tIt is too dark.' t talk about light and you say, 'You must be somewhere else on a high peak. We are ordinary people living in darkness.' But I can see that you are sitting on the same peak with closed eyes. You have to be beaten out of your sleep, shocked. And then you will see that the valley never existed. Darkness was not there; only your eyes were closed.

Zen Masters do well. They carry a staff and they beat their disciples. And it has happened many times that when a staff is descending on the head of a disciple, suddenly he opens his eyes and starts laughing. He had never known that he was on the same peak. It was a dream that he was seeing.

Be alert. And if you want to be alert, celebration will be very, very helpful. When I say celebrate what do I mean? I mean that whatsoever you do, don't do it as a duty, do it from your love; don't do it as a burden, do it as a celebration. You can eat as if it is a duty: long-faced, dull, dead, insensitive. You can throw food inside yourself without ever tasting, without ever feeling for it. It is life; you live through it. Don't be so insensitive to it. Indians have said, '*anam brahman*,' food is Brahman. This is celebration: you are eating *brahman*, you are eating God through food, because only God exists. When you are taking a shower, it is God showering because only God exists. When you go for a morning walk, it is God on a morning walk. And the breeze is also God, and the trees are also God -- everything is so Divine. How can you be a long-face, dead and dull, moving in life as if you are carrying a burden?

When I say celebrate, I mean become more and more sensitive to everything. In life, dance should not be apart. The whole life should become a dance; it should be a dance. You can go for a walk and dance.

Allow life to enter into you, become more open and vulnerable, feel more, sense more. Small things filled with such wonders are lying all around. Watch a small child. Leave him in the garden and just watch.

That should be your way also; so wonderful, wonder-filled: running to catch this butterfly, running to catch that flower, playing with mud, rolling in the sand. From everywhere the Divine is touching the child.

If you can live in wonder you will be capable of celebration. Don't live in knowledge, live in wonder. You don't know any thing. Life is surprising; everywhere, it is a continuous surprise. Live it as a surprise, an unpredictable phenomenon: every moment is new. Just try, give it a try! You will not lose anything if you give it a try, and you may gain everything. But you have become addicted to misery. You cling to your misery as if it is something very precious. Look at your own clinging.

As I told you, there are two types of persons: sadists and masochists. Sadists go on torturing others, masochists go on torturing themselves. There is a question that somebody has asked, 'Why, why are people like that, either torturing others or torturing themselves? Why is there so much aggression and violence in life?'

It is a negative state. You torture because you cannot enjoy. You torture, become violent, because you cannot love. You become cruel because you don't know how to become compassionate. It is a negative state. The same energy that is cruelty will become compassion.With an unalert mind the energy becomes violence; with an alert mind the same energy becomes compassion. In sleep the same energy becomes torture, either of yourself or of somebody else. When you are awake, the same energy becomes love, for yourself and for others also. Life gives you an opportunity, but there are thousands of causes for something to go wrong.

Have you ever observed that if somebody is in misery, you show sympathy, you feel much love? It is not the right kind of love, but you show sympathy. If somebody is happy, celebrating, blissful, you feel jealous, you feel bad. It is very difficult to sympathize with a happy man. It is very difficult to feel good for a happy man; you feel good when somebody is unhappy. At least you can think that you are not so unhappy and you have an upper hand; you show sympathy.

A child is born and the child starts learning things. Sooner or later he discovers that whenever he is unhappy, he attracts the attention of the whole family. He becomes the center and everybody feels sympathy for him, everybody feels love for him. Whenever he is happy and healthy and everything is good, nobody bothers about him. On the contrary, everybody seems to be cross. A child may be jumping and dancing, and the whole family is cross; the child may be lying in bed ill with fever, and the whole family is sympathetic. The child starts learning that somehow to be ill, to be miserable, is good; to be happy and dancing and jumping and to be alive is bad. He is learning and this is how you have learned.

To me, when a child is happy, jumping, the whole family should be happy and jumping with the child. And when a child is ill, care should be taken of the child but no sympathy should be shown. Care is okay; sympathy, no. No-love, indifference, will look very hard on the surface: the child is m and you are indifferent. Take care, give medicine, but be indifferent, because a very subtle phenomenon is going on. If you feel sympathy and compassion and love, and you show it to the child, you are destroying the child forever. Now he will cling to misery, misery becomes valuable. And whenever he jumps and dances and screams all around in happiness and runs all over the house, everybody is cross. At that moment, celebrate, be with him, and the whole world will be different.

But up until now society has existed on the wrong lines, and those lines go on persisting. That's why you cling to misery. You ask me, 'How is it possible for ordinary beings like us to celebrate right now, here and now?' No, it is not possible. Nobody has ever allowed you to celebrate. Your parents persist in your mind. Up until the very moment of your death your father and mother follow you. Continuously they are after you, even though they be dead. Parents can be very, very destructive; up until now they have been. I am not saying that your parents are responsible, because that is not the question: their parents did the same to them. The whole structure is wrong, psychologically wrong; there are reasons for them also. That's why such a wrong thing goes on and on and cannot be stopped. It seems to be impossible.

Of course, there are reasons for it. A father has his own reasons: he may be reading his newspaper and the chi1d jumps and screams and laughs, but a father should be more under standing. A newspaper is worthless. Even if you can read it silently, what are you going to get out of it? Throw the news paper! But the father is in politics, in business, and he has to know about what is going on. He is ambitious and the newspaper is part of his ambition. If one has to achieve some ambitions, seek some goals, one has to know the world. The child seems to be a disturbance.

The mother is cooking food and the child goes on asking questions and goes on jumping, and she becomes cross. I know that there are problems; the mother has to cook food. But the child should be the first preference, because a child is going to be the whole world, a child is going to be the to morrow, a child is

going to be the coming humanity. He should be the first, the priority should be his. Newspapers can be read later on, and even if not read, you are not going to miss much. It is the same nonsense every day: places change, names change, but the same nonsense continues. Your newspapers are just mad. The food can be delayed a little, but the curiosity of the child should not be delayed, should not be postponed, because right now he was in a mood and the mood may not come again. Right now he is hot and something is possible. But do you see mothers dancing with their children, jumping, enjoying rolling on the floor? -- no. Mothers are serious beings, fathers are very serious; they carry the whole world on their shoulders. And the child lives in a totally different world. You are forcing him to enter into your sad, miserable attitude to life. He could have grown as a child, he could have kept the quality, the quality of wonder, surprise, and the quality to be here and now, in the moment.

This I call the real revolution. No other revolution is going to help man: French, Russian or Chinese, no revolution is going to help man; they have not helped. Basically the same pattern between the parent and the child continues, and there is the cause. You can create a communist world, but it will not be much different from the capitalist world. The labels will be different only on the surface. You can create a socialist world, you can create a Gandhian world, but it will not be different because the basic revolution is between the mother, the father, and the child. Somewhere within the parents and the child is the link; and if that link is not changed, the world will go on moving in the same rut.

When I say this I don't mean that I am giving you an excuse to be miserable. I am simply giving you the explanation so that you can become aware. So don't try to say in your mind, 'Now what can be done? I am already forty or fifty or sixty, my parents are dead and even if they were alive, I cannot undo the past. It has happened, so I have to live as I am.' No, if you understand the thing, you can simply drop out of it. There is no need to cling to it.

You can become a child again. Jesus is right when he says, 'Only those who are like small children will be able to enter the Kingdom of my God' -- absolutely right! Only those who are like small children....

This is the revolution: to make everybody like a small child. The body may grow but the quality of consciousness should remain innocent, virgin, like a child.

You are already where you need to be, you are already in that space which you are seeking. Just make a little effort to come out of your clinging to misery. Don't invest in misery; invest in celebration. You take one step towards life and life takes one thousand towards you. Just take one step out of your clinging to misery. The mind will go on pulling you backwards. Just be indifferent to the mind and tell the mind, 'Wait, I have lived enough with you, now let me live without mind.' That's what a child is: living without mind, or, living with no mind.

The third question:

WHY SOMETIMES, WITH SENSITIVITY, DOES A NEGATIVE MOOD DEVELOP IN ME?

Negative and positive moods will both develop. If you want to be very, very happy, side by side the capacity to be very, very unhappy will develop. If you want that the negative should not develop, then you have to cut the positive also. This is what has happened. You have been taught not to be angry, but if you are not capable of being angry, compassion will suffer. Then you will not be able to be compassionate. You have been taught not to hate, but love will suffer, you will not be able to love -- and this is the dilemma.

Love and hate grow together. In fact, they are not two things. Language gives you the wrong impression. We should not use the words 'love' and 'hate', we should use lovehate; it is one word. There should not even be a hyphen between them -- lovehate -- not even a hyphen. Because that too will show that they are two, but bridged somehow. They are one! Light darkness, they are one; lifedeath, they are one. This has been the whole problem for the human mind. What to do? -- because if love grows, the capacity to hate also grows.

So there are only two possibilities: either allow the hate to grow with love, or, kill love along with hate. And hitherto, the second alternative has been chosen. All the religions have chosen the second alternative: hate has to be cut -- even at the cost of love, hate has to be cut, anger has to be cut. So they all go on preaching love and they all go on saying, 'Don't hate.' Their love becomes phoney; it is just talk. Christians go on talking about love -- it is the phoniest thing in the world.

It is how life is: the opposites are together there. Life cannot exist with one pole, it needs two poles together: the negative and the positive electric poles, the man and the woman. Can you conceive of a world with only man? It would be a dead world. Man and woman, they are the two poles, they exist together. In fact, to say man and woman is not good; say 'manwoman' with no hyphen between them. They exist together.

Nothing is wrong in hate if it is part of love. This is my teaching. Nothing is wrong in anger if it is part of compassion -- it is beautiful. Wouldn't you like Buddha to be angry with you? It would be something like a blessing, a benediction; Buddha angry with you! In the greater whole of compassion, anger also becomes beautiful; it is absorbed.

Grow in love and let hate also grow; let it be part of your love. I tell you not to put love against hate, no. I tell you to love with hate, and there will be a transfiguration, a transformation of the energy. Your hate will be so beautiful; it will have the same quality as love. Sometimes one has to be angry. And if you are really in compassion, you use anger for your compassion.

Always remember that the polarity is there -- how to give it a harmony? The old way was to cut them apart: drop hate and try to be loving without hate. Then love becomes phoney because the energy is not there. And you are so afraid of love because the hate will grow immediately. Afraid of hate growing, love is also suppressed. Then you talk about love but you don't really love. Then your love becomes just a talk, a verbal thing, not alive and existential.

I am not saying to go and hate. I am saying to love, grow in love, and of course hate will grow with it. Don't be worried about it. You go on growing in love and the hate will be absorbed by love. Love is so great that it can absorb hate. Com. passion is so big, vast, that a little bit of anger can be absorbed by it. It is good. Really, compassion without anger will be like food without salt. It will not have the salt, the energy in it. It will be tasteless, stale.

Of course, the negative will always grow with the positive. For example, if there exists a society which says, 'The left side of your body is wrong, so don't allow it to grow; only the right side of the body is right, so let the right side of the body grow and the left side of the body has to be suppressed, cut completely,' what will happen? Either you will become a cripple, because if you don't allow the left, the right will not grow, they grow together; either you will become a pigmy, as many human beings have become pigmies, or you will become a hypocrite. You will hide your left side and you will say that you only have the right side. And you will always hide the left side somewhere. You will be a hypocrite -- false, inauthentic, a lie, a living lie -- as religious people are.

Out of one hundred, ninety nine so-called religious people are liars, absolute liars, because whatsoever they are saying is absurd, cannot be true. They say that they love, and they say that they don't hate. It is impossible! It is against the very mathematics of existence! They must be liars. There is no need to probe into their individual cases; it is against the grain, it is not possible. Ninety nine per cent are hypocrites and the one per cent are simple people. These ninety nine per cent are clever, intelligent people. They hide the left side; they grow in both sides but simply hide the left side and talk about the right. They show the right to the world and the left i9 their private world. They have back doors to their houses. At the front door they are one thing, at the back door some. thing else. The one per cent who are innocent people, simple, not very articulate or intelligent, not cunning, remain pigmies. They *really* suppress, and when they suppress the left, the right is suppressed. They remain pigmies.

I have come across two types of religious people: ninety-nine per cent hypocrites, one per cent pigmies. But the whole lot is useless, the whole lot is a burden, the whole lot is a foolishness. I would not like you to become like that, I would not like you to become a pigmy. You have to grow to your total height. But that is possible only if negative and positive both are allowed freedom. Both are your wings. How can a bird fly with one wing? How can you walk with one leg? The same exists on every layer of life: two are needed. In opposition, they give the tension and the possibility of movement. They appear to be against each other, but they are complementary. They are not, in fact, opposites; only the poles are opposites. They help each other to grow. I would like you to grow to your ultimate height, and I would not like you to be hypocrites either. Be true.

Then what is my message to you? My message is: love is great, so great that you need not bother about hate. Let hate be a part in it, let it grow -- it will add salt to your taste. Com. passion is vast; a little bit of the sky can be given to anger -- there is no harm. But anger should be part of compassion. Anger should not be apart, it should be part of compassion. Hate should be part of love, and death should be part of life, pain part of pleasure, misery part of celebration, of blessing, darkness part of light. And then nothing is wrong; there

is no sin. Sin should be part of virtue.

Be great! Rise to your ultimate height; don't remain pigmies. If you remain pigmies you will always be complaining against God, because how can you feel fulfilled? Rise to your height and don't be afraid. The negative will rise with you; it is beautiful. The negative is part, complementary, but the negative should be part of the positive. It has to be because it is negative. A negative cannot become the whole, and the positive cannot become a part of the negative. This has to be understood.

How can life become a part of death? Death is just an absence. How can light become a part of darkness? Darkness is nothing but the absence of light; but darkness can be absorbed into light.

Look outside -- the sun has risen. So much light is showering under the trees, small parts, fragments of shadow; nothing is wrong. A weary traveller comes and sits under a tree and is sheltered. It is hot outside, and under the tree it is cool. That shadow under the tree is a part.

Let everything negative be part of the positive. And the contrary is not possible because the positive exists, the negative is just an absence.

This is possible. I tell you this is possible because this has happened to me. That's why it is very difficult to understand me. You would like me to be one pole and I am both. But this has happened to me; this can happen to you. And this is what has always been happening to people who have moved in the right dimension and who have accepted all. I have not denied anything because from the very beginning this became my deepest observation: if you deny something, you will never be whole. How can you be whole if you deny something.? That something will always be missing. This became a deep observation with me, that nothing is to be denied and every thing is to be absorbed.

Life has to become not a single note, but a harmony. A single note, howsoever beautiful, is boring. A group of many notes, many even divergent, diametrically opposite notes, when they meet in a harmony, create a beauty. The beauty is neither in the positive nor in the negative; the beauty is in the harmony. Let me repeat it: the beauty is neither in truth nor lie, the beauty is neither in compassion nor anger; the beauty is in the unity. Where opposites meet, there is the temple of the Divine. Where contradictions meet, that is the pinnacle, the crescendo of life.

The last question:

YOU SAID THAT TO BE SENSITIVE IS TO BE RELIGIOUS. BUT IT SEEMS THAT SENSITIVITY LEADS ME TO SENSUALITY AND INDULGENCE. WHAT IS THE WAY FOR ME?

Then indulge! Then be sensual! Why are you so afraid of life? Why do you want to commit suicide? What is wrong with indulgence and what is wrong with being sensual? You have been taught so, and this is what I am saying. Then you become afraid of being sensitive because if you are sensitive, then everything will grow with sensitivity. Sensuality will grow -- it is beautiful, nothing is wrong with being sensual. An alive man will be sensual. What is the difference between a dead man and an alive man? The dead man is no longer sensual; you touch and he doesn't feel, you kiss and he doesn't respond.

I have heard one anecdote about Picasso. A lady was appreciating Picasso's pictures and she said, 'Yesterday I went to a friend's house and there I saw your self portrait. And I loved it so much, and I was so impressed, that I kissed the portrait.' Picasso looked at the lady and said, 'And did the portrait reply? Did the picture kiss you in response?' The lady said, 'How foolish, how can the picture respond?' Then Picasso said, 'Then that was not me. A dead thing; how could it be me?'

If you are alive, your senses will function to their total capacity; you will be sensual. You need food and you will taste; you will have a bath and you will feel the coolness of the water; you will move in the garden and you will smell the fragrance -- you will be sensual. A woman will pass and a breeze will pass within you. It has to be so -- you are alive! A beautiful woman passes and nothing happens in you.? _ you are dead, you have killed yourself.

Sensuality is part of being sensitive. Because of the fear of sensuality all the religions are afraid of sensitivity, and sensitivity is awareness. So they go on talking of being aware, but they cannot allow you to be sensitive, so you cannot be aware. k becomes just talk. And they cannot allow you indulgence. In fact, they have coined the word 'indulgence'. It has a condemnatory note in it. The moment you say 'indulgence', you have already condemned.

This is the dilemma: religious people condemn indulgence, and they create indulgence. They condemn sensuality and they create sensuality. How does it happen? When you go on suppressing your senses, the very suppression creates indulgence. Otherwise, a really alive man is never indulgent. He enjoys, but he is never indulgent. A man who has been eating well every day cannot indulge in food. But go on a fast, then indulgence comes. A man who has been fasting goes on think ing about food, food, food. Food becomes the obsession. He eats for twenty four hours. Then, when he comes to break the fast, he indulges to the very other extreme. On one extreme he fasted, on the other extreme he wilt eat too much.

Just two days ago a *sannyasin* came from England and he told me that he loves fasting. He eats very little and that too on alternate days. I said to him, 'Fasting can become a dangerous thing. Sometimes it can be used, but as a medicine, not as a way of life. Fasting can never become a way of life.' I talked to him and I talked him out of his fasting obsession. For three days he was not seen at all. I waited, 'Where has he gone, what has happened?' After three days he came and he said, 'I was ill. You talked about fasting and you said that it is not good; so I indulged in food. I ate too much.'

This always happens: from fasting you move to too much of an extreme. Just in the middle somewhere, is the right thing. Buddha again and again used the word 'right' with everything: right-food, right-memory, right-knowledge, right effort. Whatsoever he said, he always joined the word 'right' to it. The disciples would ask, 'Why are you always joining this word 'right'?' He would say, 'Because you people are dangerous. Either you are on this extreme or the other.' If you fast, then indulgence will arise. If you try to be celibate, then in sex indulgence will arise. Whatsoever you force on yourself will finally force you towards indulgence.

A really sensitive man enjoys life so much that the very enjoyment cools and calms him down. He has no obsessions. He is sensual.

And if you ask me, a Buddha is more sensual than anybody else. He has to be because he is so alive. When Buddha looks at the trees, he must be seeing more colors than you can see; his eyes are more sensitive, sensual. When a Buddha eats, he must be enjoying more than you can enjoy because everything within him is functioning perfectly. You can hear, if you pass near a Buddha, the humming of a perfectly functioning mechanism, like the humming of a perfectly functioning car. Everything is going absolutely as it should go. He is sensitive, he is sensual, but there is no indulgence. How can indulgence be? -- indulgence is a disease, indulgence is an imbalance. But to you I don't say this; I say, 'Indulge and be finished with it. Don't carry it in your head. That's worse than doing it.'

Indulge! If you want to indulge in food, indulge. Maybe through indulgence you will come to your right senses. Maybe through indulgence you will come to a ripeness, a maturity that says that it is foolish.

I remember Gurdjieff reporting that he had a liking for a certain berry type fruit. It is found in the Caucasus, and it had always been bad for him. Whenever he would take it, his stomach would be disturbed: pains and aches and nausea and everything. But he liked the fruit so much that it was impossible not to eat it. After a few days he would eat it, again and again. He reports, 'My father went to the market one day, took me with him and bought a large quantity of the fruit. I was very happy and surprised -- why is he buying them? He has always been against it. He had always told me never to eat it. What has happened? What a good father!' When Gurdjieff was only nine years old, his father took a stick in his hand and he said, 'You eat the whole lot. Otherwise, I will beat you to death.' And he was a dangerous man. Tears were flowing and Gurdjieff was eating, and he had to eat the whole lot. He vomited, but his father was a very, very hard man. He vomited, and for three weeks he was ill with dysentery, vomiting and fever. Then the fruit finished. He said, 'Even now that I am sixty years of age, if I come across the fruit my whole body shakes. I cannot even look at the fruit!'

The indulgence created such a deep understanding, to the very roots of the body. I say to you, 'Go and indulge.' Nothing is wrong with indulgence. If you really indulge and don't withhold yourself, you will come out of it more mature. Otherwise, the indulgence, the idea, will always persist -- it will haunt you, it will become a ghost. People who take the vow of celibacy are always haunted by the ghost of sex. People who try to be in any type of control are always haunted by the idea of indulgence, of breaking all bounds, disciplines and controls and running headlong into it.

Just allow life to take you wheresoever it leads you and don't be afraid. Fear is the only thing one should be afraid of, nothing else. Move! Be courageous and daring, and I tell you that, by and by, the very experience of indulgence, sensuality, will calm you down. You will become centered.

But I am for sensitivity. Even if it brings indulgence, even if it brings sensuality, it's okay. I am not afraid of indulgence and sensuality. I am afraid of only one thing: that the fear of indulgence and sensuality

may kill your sensitivity. If it is killed, you have committed suicide. Sensitive, you are alive, aware; the more sensitive, the more alive and aware. And when your sensitivity becomes total, you have entered the Divine.

Yoga: The Alpha and the Omega, Vol 4

Chapter #3
Chapter title: Sleep, identification, duality

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5. LACK OF AWARENESS IS TAKING THE TRANSIENT FOR THE ETERNAL, THE IMPURE FOR THE PURE, THE PAINFUL AS PLEASURABLE AND THE NON-SELF FOR THE SELF.
6. EGOISM IS THE IDENTIFICATION OF THE SEER WITH THE SEEN.

7. ATTRACTION, AND THROUGH IT, ATTACHMENT, IS TOWARDS ANYTHING THAT BRINGS PLEASURE.
8. REPULSION IS FROM ANYTHING THAT CAUSES PAIN.

WHAT IS AVIDYA? The word means ignorance, but avidya is not ordinary ignorance. It has to be understood deeply. Ignorance is lack of knowledge. Avidya is not lack of knowledge but lack of awareness. Ignorance can be dissolved very easily; you can acquire know ledge. It is only a question of training the memory. Knowledge is mechanical; no awareness is needed. It is as mechanical as ordinary ignorance. Avidya is lack of awareness. One has to move towards more and more consciousness, not towards more and more knowledge. Only then can avidya be dissolved.

Avidya is what Gurdjieff used to call 'the spiritual sleep'. Man moves, lives, dies, not knowing why he was alive, not knowing from where he was coming, not knowing where he was moving, for what. Gurdjieff calls it sleep, Patanjali calls it avidya: they mean the same thing. You don't know why you are. You don't know the purpose of your being here in this world, in this body, in these experiences. You do many things without knowing why you are doing them, without knowing that you are doing them, without knowing that you are the doer. Everything moves as if in a deep sleep. Avidya, if I am to translate it for you, will mean 'hypnosis'.

Man lives in a deep hypnosis. I have been working on hypnosis, because that is the only way to bring man out of hypnosis, to understand it. All awakening is a sort of dehypnotization, so the process of hypnosis has to be understood very, very clearly. Only then can you move out of it. A disease has to be understood, diagnosed; only then can it be treated. Hypnosis is the disease of man, and de-hypnosis will be the way.

I worked once with a man, and he was a very, very good medium for hypnosis. One third of the people in the world are good mediums, thirty-three percent, and those people are not unintelligent. Those people are very, very intelligent, imaginative, creative. From this thirty three percent come all the great scientists, all the great artists, poets, painters, musicians. If a man can be hypnotized, that shows that he is very sensitive. Just the contrary is the rumor: people think that only a person who is a little stupid can be

hypnotized. That is absolutely wrong. It is almost impossible to hypnotize an idiot, because he won't listen, he won't understand, and he will not be able to imagine. A very strong power of imagination is needed. People think that only weak personalities can be hypnotized. Absolutely wrong -- only very strong persons can be hypnotized. A weak person is so loose that he has no integration in him, he has no center in him. And unless you have a center of some sort, hypnosis cannot work because from where will it work and spread through your being? And a weak person is so uncertain about everything, so unconfident about himself, that he cannot be hypnotized. Only people who have strong personalities can be hypnotized.

I worked on many people and this is my finding: that a person who can be hypnotized can be de-hypnotized, and a person who cannot be hypnotized finds it very difficult to move on the spiritual path, because the ladder goes both ways. If you can be hypnotized easily, you can be de hypnotized easily. The ladder is the same. Whether you are hypnotized or de-hypnotized, you move on the same ladder; only the directions differ.

I was working on one young man for many years. One day I hypnotized him and gave him what hypnotists call a post hypnotic suggestion. I told him, 'Tomorrow, exactly at this hour -- it was nine o'clock in the morning -- you will come to see me. You will *have* to come to see me. There is no apparent reason for coming, but at exactly nine o'clock you will have to come.' He was unconscious and I told him, 'When you come tomorrow at nine o'clock, exactly at nine, you will jump on my bed and kiss the pillow, embrace the pillow as if the pillow is your beloved.'

Of course, the next day at a quarter to nine he arrived, but I was not sitting in my bedroom, I was sitting on the veranda waiting for him. He came. I asked, 'Why have you come?' He shrugged his shoulders. He said, 'Just by chance I was passing and a thought came: why not come to you?' He was not aware that a post hypnotic suggestion was working; he was finding a rationalization. He said, 'I was just passing through this road.' I asked him, 'Why were you passing through this road? You never pass, and this is out of your way. Unless you want to come to me, there is no point in going out of the town.' He said, 'Just for a morning walk' -- a rationalization. He could not think that he had come without any reason, otherwise it would be too much of a shattering experience to the ego. 'Are you mad?' he might think. But he was fidgety, uncomfortable. He was looking all around not knowing why. He was looking for the pillow and the bed, and the bed was not there. And knowingly, I was sitting outside. As minutes passed, he became more and more restless. I asked him, 'Why are you so restless? You cannot even sit properly. Why do you change position?' He said, 'Last night I could not sleep well' -- a rationalization again. One has to somehow find reasons, otherwise one will look mad. Then at just five minutes before nine he said, 'It is too hot here.' It was not, because he had gone for a morning walk and it was winter.'It is too hot here. Can't we go inside?' -- again a rationalization. I tried to avoid this and I said, 'It is not hot.'

Then suddenly he stood up. It was just two minutes before nine. He looked at his watch, stood up, and he said, 'I am feeling sick.' Before I could prevent him he rushed into the room. I followed him. He jumped on the bed, kissed the pillow, embraced the pillow, and I was standing there so he felt very embarrassed, puzzled. I asked, 'What are you doing?' He started crying. He said, 'I don't know, but this pillow has been continuously in my mind since I left you yesterday.' He did not know that in the hypnosis I had suggested it. And he said, 'In the night also, I dreamed of this pillow again and again, embracing, kissing, and it became an obsession. The whole night I could not sleep. Now I am relieved but I don't know why.'

Is your whole life not like this? You may not be kissing a pillow, you may be kissing a woman, but do you know the reason why? Suddenly a woman looks attractive to you, or a man, but do you know the reason why? It is something like hypnosis. Of course, it is natural; nobody has hypnotized you, nature has hypnotized you. This power of nature to hypnotize is what Hindus call maya, the power of illusion. You are under an illusion, in a deep hallucination. You live like a somnambulist; fast asleep you go on doing things, not knowing why. And whatsoever reasons you give are rationalizations, they are not true reasons.

You see a woman, you fall in love, and you say, 'I have fallen in love.' But can you give the reasons why? Why has it happened? You will find some reasons. You will say, 'Her eyes are so beautiful, the nose so shapely, and the face like a marble statue.' You will find reasons but these are rationalizations. In fact, you don't know, and you are not courageous enough to say that you don't know. Be courageous! When you don't know, it is better to know that you don't know. That will be a breaking point. You may come out of the whole hallucination that surrounds you. Patanjali calls it avidya. Avidya means lack of awareness. This is happening because of lack of awareness.

What happens in hypnosis? Have you ever watched a hypnotist, what he does? First he says, 'Relax.' And he repeats it, he goes on saying, 'Relax, relax, relax....' Even the continuous sound of 'relax' becomes a

mantra, a T. M. That's what happens in T. M. You repeat a mantra continuously; it gives sleep. If you have a case of insomnia, then T. M. is the best thing to do. It gives you sleep, and that's why it has become so important in the United States. The United States is the only country which is suffering deeply from insomnia. Maharishi Mahesh Yogi is not just an accident there, he is the need. When people suffer from insomnia, they cannot sleep, they need tranquilizers. And Transcendental Meditation is nothing but a tranquilizer -- it soothes you. You continuously repeat a certain word: Ram, Ram, Ram. Any word will do: Coca.Cola, Coca Cola -- that will do; it has nothing to do with Ram. Coca-Cola will be as perfect as Ram, or even more so, because it is more relevant. You repeat a certain word continuously; the continuous repetition creates a boredom, and boredom is the base for all sleep. When you feel bored you are ready to go into sleep.

A hypnotist goes on repeating, 'Relax, relax.' The very word penetrates into your body and being. He goes on repeating it and he tells you to cooperate, and you cooperate. By and by, you start feeling sleepy. Then he says, 'You are falling deeply asleep -- falling, falling, falling into the deep abyss of sleep' -- he goes on repeating. And just by repetition you fall asleep.

This is a different type of sleep. k is not ordinary sleep because it is induced; somebody has induced it in you. Because somebody has induced it, it has a different quality. The first difference, and very basic, is that you will be asleep for the whole world but not for the hypnotist. You will not listen to anything now, you will not be able to hear anything now. Even if a bomb explodes it will not disturb you. The trains will pass, the aeroplanes will fly, but nothing will disturb you. You will not be able to hear anything. You are closed to the whole world but open to the hypnotist. If he says something, you will immediately listen, you will listen only to him. There is only one opening left -- the hypnotist, and the whole world is closed. Whatsoever he says you will believe, because your reason has gone to sleep. Intelligence doesn't function. You have become like a small child who has trust, so whatsoever the hypnotist says, you have to believe. Your conscious mind is not functioning; your conscious mind has gone to sleep. Only the unconscious mind functions. Now even an absurd thing will be believed. If the hypnotist says that you have become a horse, you cannot say, 'No,' because who will say no? In deep sleep, trust is perfect; you will become a horse, you will feel like a horse. And if he says, 'Now you neigh like a horse,' you will neigh. If he says, 'Gallop, jump like a horse,' you will jump and gallop.

Hypnosis is not ordinary sleep. In ordinary sleep you cannot say to somebody that you have become a horse. In the first place, if he hears you he is not asleep. In the second place, if he hears you and he is not asleep, he will not believe what you are saying. He will open his eyes and laugh and say, 'Have you gone mad? What are you saying? Me, a horse?'

Hypnosis is induced sleep. It is more like an intoxicant than like sleep. You are under the influence of a drug. The drug is not chemical ordinarily, but it is chemical deep down in the body. Just the repetition of a certain word changes the chemistry of the body. That is why mantras have been so influential all through the history of man. Continuously chanting a particular word changes the chemistry of the body because a word is not just a word; it has vibrations, it is an electric phenomenon. The word vibrating continuously: Ram, Ram, Ram -- Ram passes through the whole chemistry of the body. The very vibrations are soothing; they create a small humming inside you just as a mother will sing a lullaby when a child is not going to sleep. A lullaby is a very simple thing: one or two lines continuously repeated. And if the mother can take the child near her heart, then the effect will happen sooner because the heartbeat gives another rhythm. The heartbeat and a lullaby both together, and the child is fast asleep.

This is the whole trick of chanting and mantras: they give you a good induced sleep; you will feel fresh afterwards. But there is nothing spiritual in it. There is nothing spiritual because spirituality is concerned with being more aware, not less aware.

Watch a hypnotist. What is he doing? Nature has done the same to you. Nature is the greatest hypnotist; it has given you suggestions. Those suggestions are carried by the chromosomes, the cells of your body. Now scientists say that a single cell carries almost ten million messages for you. They are in built. When a child is conceived, two cells meet: one from the mother, and one from the father. Two chromosomes meet; they bring millions of messages. They become the blueprint, and a child is born out of those basic blueprints. They go on multiplying; that's how the body increases.

Your whole body is made of small invisible cells, millions of them. And each cell carries messages, just like each seed carries the whole message for the whole tree: what type of leaves will come out of it, what type of flowers will come out of it, whether they will be red or blue or yellow. A small seed carries the whole blueprint for the whole life of the tree. The tree may live four thousand years. For four thousand

years the small seed carries everything about it. The tree need not bother and worry; everything will be implemented. You also carry seeds: one seed from the father, one from the mother. And they come from millennia, because your father's seed was given to him from his father and mother. In this way, nature has entered you.

Your body comes from nature; you come from somewhere else. That somewhere else is God. You are a meeting point of consciousness and the unconsciousness of the body. But the body is very, very powerful, and unless you do something you will remain under its power, possessed. Yoga is the way to over come. Yoga is the way not to be possessed by the body and to become the master again. Otherwise, you will remain a slave.

Avidya is slavery, the slavery of the hypnosis that nature has brought on you. Yoga is transcending this slavery and becoming a master. Now, try to follow the sutras.

A sutra means a seed. It has to be worked from many, many dimensions, then it will become a tree of understanding in you. A sutra is a very condensed message. It had to be so in those days because when Patanjali created Yoga Sutras, there was no writing. They had to be memorized. In those days you could not write big books, just sutras. Sutra means an aphorism, just a seed-like thing which can be memorized easily. And for thousands of years the sutras were memorized by disciples, and then their disciples. Only after thousands of years were they written, when writing came into existence. A sutra has to be telegraphic; you cannot use many words, you have to use the minimum. So whenever you want to understand a sutra, you have to magnify it. You have to use a magnifying glass to move into the details of it.

LACK OF AWARENESS IS TAKING THE TRANSIENT FOR THE ETERNAL, THE IMPURE FOR THE PURE, THE PAINFUL AS PLEASURABLE AND THE NON-SELF FOR THE SELF.

Says Patanjali, 'What is avidya? -- lack of awareness. And what is lack of awareness? How do you know it? What are the symptoms? These are the symptoms: taking the transient for the eternal.'

Look around -- life is a flux, everything is moving. Everything is moving continuously, changing continuously. Revolution is the nature of things all around. Change seems to be the only permanent thing. Accept change and everything changes. It is just like the waves in an ocean: they are born, for a little while they exist, and then they dissolve and die. It is just like waves.

You go to the sea. What do you see? You see the waves, just the surface. And then you come back and you say that you have been to the sea and the sea was beautiful. Your report is absolutely wrong. You have not seen the sea at all; just the surface, the waving surface. You were just standing on the shore. You looked at the sea, but it was not really the sea. It was just the outermost layer, just the boundary where winds were meeting with the waves.

It is like when you come to see me, and you just see my clothes. Then you go back and you say that you have seen me. It is just like coming to see me, and just going around the house and looking at the outer walls, then going back and saying that you have seen me. Waves are in the sea, the sea is in the waves, but waves are not the sea. They are just the outermost, the most distant phenomenon from the center of the sea, from the depth.

Life is a flux; everything moving, changing into another. Patanjali says, 'To believe that this is life is lack of awareness.' You are very, very distant, away from life, from the center, the depth of it. On the surface there is change, on the periphery there is movement, but at the center nothing moves. There is no movement, no change.

It is just like the wheel of a cart. The wheel goes on moving and moving and moving, but at the center something remains unmoving. On that unmoving pole, the wheel moves. The wheel may go on moving on the whole earth, but it moved on something which was not moving. All movement depends on the eternal, the non-moving.

If you have seen only the movement of life, Patanjali says, 'This is lack of awareness, avidya.' Then you have not seen enough. If you think that somebody is a child, then he becomes a young man, then an old man, then he dies -- you have seen only the wheel. You have seen the movement: the child, the young man, the old man, the dead, the corpse. Have you seen that which was unmoving within all these movements? Have you seen that which was not a child, not a young man, and not an old man? Have you seen that on which all these stages depend? Have you seen that which holds all, and always remains the same, and the same, and the same, which is neither born nor dies? If you have not seen that, if you have not felt that,

Patanjali says, 'You are in avidya, lack of awareness.'

You are not alert enough because you cannot see enough. You don't have eyes enough because you cannot penetrate enough. Once you have eyes, the vision, the perception, the clarity, and the penetrating force of it, you will immediately see that change is there, but it is not all. In fact, it is just the periphery which changes, which moves. Deep down in the foundation is the eternal. Have you seen the eternal? If you have not seen, this is avidya; you are hypnotized by the periphery. The changing scenes have hypnotized you. You have become too involved in them. You need a little detachment, you need a little distance, you need a little more observation. Taking the transient for the eternal is avidya; taking the impure for the pure is avidya.

What is pure and what is impure? Patanjali has nothing to do with your ordinary morality. Ordinary morality differs. Some thing may be pure in India and impure in China. Something may be impure in India and pure in England. Or, even here, something may be pure to Hindus and impure to Jains. Morality differs. In fact, if you start penetrating the layers of morality, they differ with each individual. Patanjali is not talking about morality. Morality is just a convention; it has utility, but it has no truth in it. And when a man like Patanjali talks, he talks about eternal things, not local things. Thousands of moralities exist in the world, and they go on changing every day. Circumstances change, then the morality has to change. When Patanjali says 'pure' and 'impure', he means something absolutely different.

By 'purity' he means natural; by 'impurity' he means unnatural. And something may be natural to you or unnatural to you, so there cannot be any criterion. To take the impure for the pure means to take the unnatural for the natural. That's what you have done, what the whole of humanity has done. And that's why you have become more and more impure. Always remain true to nature. Just think of what is natural, find it. Because with the unnatural, you will always remain tense, uneasy, uncomfortable. Nobody can be comfortable in an unnatural situation, and you create unnatural things around you. Then they become a burden and they destroy you. When I say 'unnatural', I mean something foreign to your nature.

For example: a milkman comes, you take the milk and you say that it is impure. Why do you say that it is impure? You say it is because he has poured water into it. But if the water were pure and milk were also pure, then two purities would make double purity. How can two purities meet and the thing become impure? But they become impure. Pure water and pure milk meet, and both will become impure. Water will be impure, milk will also be impure, because something foreign, something from the outside has entered in.

When I was a student in university I had a milkman. He was very famous around the university hostels. People believed that he was a very saintly man and would never mix water into milk, which is the usual practice in India. It is almost impossible to get pure milk, almost impossible. The man was really a very good man. He was an old man, an old villager; absolutely uneducated but very good hearted. Because of his saintly nature he was known around the university as Sant. One day I asked him, when we had become familiar with each other and a certain friendship had grown between us, 'Sant, is it really true that you never mix water and milk?' He said, 'Absolutely true!' But then I said, 'It is impossible. Your prices are the same as other milkmen; you must be running the whole business at a loss.' He laughed. He said, 'You don't know. There is a trick in it.' I said, 'Tell me the trick, because I have heard that you even put your hand on *Ramayana*, the Hindu bible, saying that you never mix water into milk.' He said, 'Yes, that too I have done, because I always mix milk into water.'

Legally he is perfectly right. You can take an oath and you can swear; there will be no trouble about it. But whether you mix water into milk or you mix milk in water is the same, because mixing with something makes it impure.

When Patanjali says, 'Taking the impure for the pure is avidya,' he is saying, 'Taking the unnatural for the natural is avidya.' And you have taken many unnatural things to be natural. You may have completely forgotten what is natural. You will have to go deep within yourself to find the natural. The whole society makes you impure; it goes on forcing things on you which are not natural, k goes on conditioning you, it goes on giving you ideologies, prejudices, and all sorts of nonsense. You have to find what is natural to you on your own.

Just a few days ago a young man came to me. He asked, 'Is it good for me to get married? Because I have a spiritual inclination, I don't want to get married.' I asked him, 'Have you read Vivekananda?' He said, 'Yes, Vivekananda is my guru.' Then I asked him, 'What other books have you been reading?' He said, 'Sivananda, Vivekananda and other teachers.' I asked him, 'This idea of not getting married, is it coming from you or from Vivekananda and Sivananda and company? If it is coming from you, it is absolutely okay.' He said, 'No, because my mind goes on thinking about sex, but Vivekananda must be right that one has to

fight with sex. Otherwise, how will one improve? One has to attain to spirituality.'

This is the trouble. Now this Vivekananda is water in the milk. It may have been right for Vivekananda to remain celibate; that is for him to decide. But if he was impressed by Buddha and Ramakrishna, then he is also impure.

One has to follow one's own being and nature, and one has to be very true and authentic, because the net is vast and the pit. falls are millions. The road forks on many, many dimensions and directions. You can be lost. Your mind thinks of sex; Vivekananda's teaching says, 'No!' Then you have to decide. You have to move according to your mind. I told the young man, 'It is better that you get married.' Then I told him an anecdote.

Socrates was one of the greatest suffering husbands ever born. His wife, Xanthippe, was one of the most dangerous of women. Women are dangerous, but she was the most dangerous woman. She would beat Socrates. Once she poured the whole teapot on his head. Half his face remained burned for his whole life. To ask such a man what to do!... One young man asked, 'Should I get married or not?' Of course, he expected that Socrates would say, 'No' -- he had suffered so much for it. But he said, 'Yes, you should get married.' The young man said, 'But how can you say that? I have heard so many rumors about you and your wife.' He said, 'Yes, I say to you that you should get married. If you get a good wife you will be happy, and through happiness many things grow because happiness is natural. If you get a bad wife, then non attachment, renunciation will grow. You will become a great philosopher like me. In either case you will be profited. When you come to ask me whether to get married or not, the idea to marry is in you, otherwise why should you come to me?'

I told this young man, 'You have come to ask me. That shows that Vivekananda has not been enough; still your nature persists. You should get married. Suffer it, enjoy it, the pain and the pleasure. Move through both and become mature through experience. Once you become mature, not because Vivekanand or anybody else says so, but because you have become mature and ripe, the foolishness of sexuality drops; it drops. Then *brahmacharya* arises; the real celibacy arises, the pure celibacy arises, but that is different.'

Always remember that you are you. You are neither Vivekananda nor Buddha nor me. Don't get too impressed; impression is an impurity. Don't get too influenced; influence is an impurity. Be alert, watch, observe, and unless something fits with your nature, never take it. It is not for you or you are not ready for it. Whatsoever the case, at this moment it is not for you. You have to move through your own experience. Suffering also is needed for you to come to a ripeness, a maturity. You cannot do anything in a hurry.

Life is eternal, there is no hurry in it. Time is not lacking. Life is absolutely patient; there is no impatience in it. You can move at your own pace. No need to take shortcuts; nobody has ever been successful through shortcuts. If you take the shortcut, who will give you the experience of the long, long journey? You will miss it. And there is every possibility that you will come back to it, and the whole thing will have been a wastage of time and energy. Shortcuts are always an illusion. Never choose the shortcut; always choose the natural. Maybe it will take a long time -- let it. That's how life grows; it cannot be forced.

When Patanjali says, 'Lack of awareness is taking the impure for the pure, ' purity means your 'naturality', as you are, uncontaminated by others. Don't make an ideal of anybody. Don't try to become like a Buddha; you can become only your self. Even if a Buddha tried to become like you, it would not be possible. Nobody can become like anybody else. Everybody has his own unique way of being, and that is purity. To follow your own being, to be yourself, is purity. It is very difficult because you get impressed, because you get hypnotized. It is very difficult because there are logical people who convince you. It is very difficult. They are beautiful people; their beauty impresses you. There are wonderful people around; they are magnetic, they have a charisma. When you are around them you are simply pulled; they have a gravitation.

You have to be alert, more alert of great persons, more alert of those who have a magnetism, more alert of those who can impress, influence and transform you, because they can give you an impurity. Not that they want to give it to you; no Buddha has ever tried to make anybody like himself. Not that they want it, but your own foolish mind will try to imitate, make the ideal of somebody else and strive to become like that. That is the greatest impurity that can happen to a man.

Love Buddha, Jesus, Ramakrishna, be enriched by their experiences, but don't be impressed. It is very difficult because the difference is very subtle. Love, listen, imbibe, but don't imitate. Take whatsoever you can take but always take it according to your nature. If something fits your nature, take it -- but not because Buddha says to.

Buddha insists again and again to his disciples, 'Don't take anything because I say it. Take it only if you

need it, if you have come to the point where it will be natural for you.' Buddha becomes a Buddha through millions of lives, millions of experiences of good and bad, sin and virtue, morality and immorality, pain and pleasure. Buddha himself has to pass through millions of lives and millions of experiences. And what do you want? Just listening to Buddha, being impressed by him, you immediately jump and start following him. That is not possible. You will have to go on your own way. Take whatsoever you can take but always move on your own way.

I always remember Friedrich Nietzsche's book THUS SPAKE ZARATHUSTRA. When Zarathustra was talking leave of his disciples, the last thing that he said to them was very beautiful. It was the last message; he had said everything. He had given his whole heart to them and the last thing he said was, 'Now listen to me and listen as deeply as you have never listened. My last message is, "Beware of Zarathustra! Beware of me!"'

This is the last message of all enlightened people, because they are so attractive; you can fall a victim. And once something outside of you enters your nature, you are on a wrong path.

Says Patanjali, 'Lack of awareness is taking the impure for the pure, the painful as pleasurable.'

You will say, 'Either of the things that Patanjali says may be true but we are not so foolish to take the painful as pleasurable.' You are. Everybody is -- unless one becomes perfectly aware. You have taken many things as pleasurable which are painful. You suffer the pain and you cry and weep, but still you don't understand that you have taken something which is basically painful and cannot be changed into a pleasure.

Every day people come to me about their sexual relationship saying that it is painful. I have not come across a single couple who has said to me that their sex life is as it should be -- perfect, beautiful. What is the matter? In the beginning they say that everything was beautiful. In the beginning it always is! With everybody, the sex relationship is beautiful in the beginning, but why does it turn sour and bitter? Why after a little while, even before the honeymoon is over, does it start becoming sour and bitter?

Those who have words on human consciousness, deeply they say, 'The beginning, the beauty in the beginning is just a natural trick to befool you.' Once you are befooled, the reality comes up. It is just like when you go fishing and you use a little bait; in the beginning, when two persons meet, they think, 'Now this is going to be the greatest peak experience in the world.' They think, 'This woman is the most beautiful woman,' and the woman thinks, 'This man is the greatest man there has ever been.' They start in an illusion, they project. They try to see whatsoever they want to see. They don't see the real person. They don't see who is there, they just see their own dream projected; the other becomes just a screen and you project. Sooner or later the reality asserts. And when sex is fulfilled, when the basic hypnosis of nature i6 fulfilled, then everything turns sour.

Then you come to see the other as he is: very ordinary, nothing special. The body is no more a fragrance -- it perspires. The face is no more divine -- it has come nearer to an animal's. From the eyes, now God is no longer looking at you, but a ferocious animal, a sexual animal. The illusion is broken, the dream is shattered. Now the misery starts.

And you had promised that you would love the woman forever; the woman had promised that even for future lives she would be your shadow. Now you are tricked by your own promises, trapped. Now how can you fall back? Now you have to carry it.

Hypocrisy enters, pretensions, anger. Because whenever you are pretending, sooner or later you will get angry; pretension is such a heavy weight. Now you take the hand of the woman and hold it, but it simply perspires and nothing happens; no poetry, only perspiration. You want to leave it but the woman will feel hurt. She also wants to leave it but she also thinks that you will feel hurt, and lovers have to hold hands. You kiss the woman but there is nothing but a bad mouth odor. Everything goes ugly, and then you react, then you take revenge, then you throw responsibility on the other, then you try to prove that the other is guilty. He or she has done something wrong, or she has deceived you; she pretended to be something which she was not. And then, the whole ugly affair of a marriage.

Remember, lack of awareness is taking the painful as pleasurable. If something is a pleasure in the beginning and in the end it turns painful, remember that it was painful from the very beginning; only lack of awareness has deceived you. Nobody else has deceived you, only lack of awareness. You were not alert enough to see things as they were. Otherwise, how could pleasure turn into pain! If there were really pleasure, as time passed, it would have become greater and greater pleasure. That is how it should be.

You sow the seed of a mango tree; as it grows, will it become the fruit of a neem tree, bitter? If in the first place the seed was of the mango, it will be a mango tree, a big mango tree. Thousands of mangoes will come out of it, sweet. But if you plant a mango tree and in the end it turns out to be a neem tree, bitter,

absolutely bitter, what does it mean? It means the tree has not deceived you but you mistook the seed of a neem tree for the seed of a mango tree.

Otherwise, pleasure grows more pleasurable, happiness grows more and more happy. Finally it turns into the highest peak of bliss; but then one has to be aware when one is sowing the seeds. Once you sow the seeds, you are caught because then you cannot change. Then you will have to reap the crop also. And you are reaping the crop. You always reap the crop of misery and you never become aware that something must be wrong with the seed. Whenever you have to reap misery, you start thinking that somebody else has been deceiving you: the wife, the husband, the friend, the family, the world, but some. body else. The devil or somebody is playing tricks on you. This is avoiding facing the reality that you have sown wrong seeds.

Lack of awareness is taking the painful as pleasurable. And this is the criterion. Ask Patanjali, Shankaracharya, Buddha; this is the criterion: if something turns finally into pain, it must have been painful from the beginning. The end is the criterion, the final fruit is the criterion. You should judge a tree by the fruit; there is no other way to judge it. If your life has become a tree of misery, you should judge that the seed was wrong, something that you have done wrong; move back.

But you never do that. You will commit the same mistake again. If your wife dies and you had thought many times that if she died it would be good -- it is difficult ro find a husband who has not thought many times that if his wife died it would be good -- 'I am finished and I am not going to look at another woman again' -- but the moment the wife dies, immediately the idea of another woman comes into the mind. The mind starts thinking again, 'Who knows? This woman was not good but the other woman can be. This relationship didn't come to a beautiful end but that doesn't close all the doors; other doors are open.' The mind starts working. You will fall into the same trap again and you will suffer again. And you will always think, 'Maybe this woman and that woman....' It is not a question of a woman and a man, it is a question of being aware.

If you are aware, then with everything that you do you will do looking at the end. You will be fully alert to what is going to be in the end. Then if you want it to be painful, if you want to live in pain and misery, it is up to you to choose. But then you cannot make anybody else responsible. You know perfectly well that you sowed the seed and now you have to reap it. But who is so foolish that alert, aware, he will sow bitter seeds? For what?

AND LACK OF AWARENESS IS TO TAKE THE NON SELF FOR THE SELF:

These are the criteria.

You have taken the non self for the self. Sometimes you think you are the body, sometimes you think you are the mind, sometimes you think you are the heart; these are the three traps. Body is the outermost layer. When you feel hungry have you not always said, 'I am hungry'? -- lack of awareness. You are just the knower that the body is hungry; you are not hungry. How can consciousness be hungry? Food never enters consciousness; consciousness is never hungry. In fact, once you come to know consciousness, you will find that it is always satiated, never hungry. It is always perfect, absolute; it lacks nothing. It is already the very pinnacle, the very peaK, the ultimate growth; it is not hungry. And how can consciousness be hungry for food.? -- body needs it.

A man of awareness will say, 'My body is hungry.' Or, if awareness goes even deeper, he will not say 'my body'; he will say, 'This body is hungry, the body is hungry.'

One great Indian mystic went to America. His name was Ramteerth. He always used to speak in the third person. He would never use'I'. It looked awkward because people who didn't know him couldn't follow what he was saying. One day he went back to the house where he was staying in America. He went in laughing, enjoying, his who]e body laughing a belly laugh. The whole body was shaking with laughter. The family asked, 'What is the matter, what has happened? Why are you so happy? Why are you laughing?' He said, 'It happened on the street. A few urchins started throwing stones at Ram' -- Ram was his name -- 'and I said to Ram, "Now see!" And Ram was very, very angry. He wanted to do something but I didn't cooperate, I stood aside.' The family said, 'We cannot follow what you mean. You are Ram. About whom are you talking?' Said Ramteerth, 'I am not Ram, I am the knower. This body is Ram and those urchins cannot throw stones at me. How can a stone be thrown at consciousness? Can you hit the sky with a stone? Can you touch the sky with a stone?'

Consciousness is a vast sky, a space; you cannot hit it. Only body can be hit with a stone because body belongs to matter; matter can hit it. Body belongs to matter. It feels hungry for food. Food can satisfy it, hunger will kill it. Consciousness is not the body.

Lack of awareness is when you take your body as yourself. Ninety percent of your lives' miseries are because of this: lack of awareness. You take the body as yourself and then you suffer. You are suffering in a dream. The body is not yours. Soon it will not be yours. Where were you when your body was not there? Where were you before your birth, what face had you then? And after the death, where will you be and what will your face be? Will you be a man or a woman? Consciousness is neither. If you think that I am a man, this is lack of awareness. Consciousness? How can consciousness be divided into sex? -- it has no sex organs. If you think you are a child or a young man or an old man, you are again lacking in awareness. How can you be old, how can you be young? Consciousness is neither. It is eternal, it is the same: it is not born, it doesn't die and it remains -- it is life itself.

Or, take the mind -- that is the second, deeper layer. And it is more subtle and nearer to consciousness. You take your mind to be yourself. You go on saying: 'I, I, I.' If somebody contradicts your idea you say, 'This is my idea,' and you fight for it. Nobody debates for truth; people discuss and debate and fight for their 'I'. 'My idea means me. How dare you contradict? I will prove that I am right!'

Nobody is bothered about truth. Who bothers? -- it is a question of who is right, not a question of what is right. But then people are identified, and not only ordinary people, even people who are religious.

A man renounces the family, the children, the market-place, the world, and goes to the Himalayas. You ask him, 'Are you a Hindu?' and he says, 'Yes.' What is this Hinduism? Is consciousness Hindu, Mohammedan, Christian? It is the mind. Lack of awareness is if you get identified with the non self and think it is the self.

And then there is the heart, the nearest to consciousness but still far away. There is body, thought and feeling. When you feel, you have to be very, very aware to feel that it is not you who feels. It is again a part of the mechanism. Of course, it is the nearest to consciousness. That's why heart is the nearest to consciousness, head just in between, and body the farthest away. But still, heart is not you. Even feeling is a phenomenon: it comes and goes; it is a ripple, it arises and dies; it is a mood, it exists and then doesn't exist. You are that which will always exist, always and always, forever and forever.

LACK OF AWARENESS IS TAKING THE NON SELF FOR THE SELF.

Then what is awareness? Awareness is to be aware that you are not the body, not because the Upanishads say so or Patanjali says so -- because you can cram it into your mind that you are not the body. You can go on repeating every morning and evening, 'I am not the body' -- that will not help. It is not a question of repetition, it is a question of deep understanding. And if you understand, what is the point of repeating?

Once a sannyasin, a Jain monk stayed with me. Every morning he would sit and chant a Sanskrit mantra: I am not the body, I am not the mind; I am the purest Brahma. He chanted and chanted and chanted for one and a half hours every morning. On the third day I said to him, 'Have you not known it? Then why do you chant? If you have known it, it is foolish. If you have not known it, it is again foolish because just by repeating how can you know?'

If a man goes on repeating, 'I am a man of great potential, sexual potential,' you can be certain that he is impotent. Why repeat, 'I am a man, and very potent and powerful?' And if a man repeats this for one and a half hours every morning, what does it mean? It shows that something that is just the opposite is in the mind; deep down he knows that he is impotent. Now he is trying to befool himself with, 'I am a very powerful man.' If you are, you are. There is no need to repeat it. I told the Jain monk, 'This shows that you have not known. This is a perfect indication that you are still identified with the body. And by repeating, how can you get out of *itl Understand that repetition is not understanding.'

To understand, watch. When hunger comes, watch whether it is in the body or in you. When illness comes, watch where it is, in the body or in you. An idea comes, watch where it is, in the mind or in you. A feeling arises, watch. By being more and more watchful you will attain to awareness. By repetition nobody has ever attained.

EGOISM IS THE IDENTIFICATION OF THE SEER WITH THE SEEN.

You are there behind your eyes, just standing as if someone is standing behind a window and looking out. The man who is looking out of a window is just like you, looking out of the eyes towards me. But you can get identified with the eyes, you can get identified with the seeing. Seeing is a capacity, a vehicle. Eyes are just windows; they are not you.

Patanjali says, 'Through the five senses you get identified with the vehicles, and then out of these five arises the ego.' Ego is the false self. Ego is all that which you are not and you think you are.

A man standing in the window starts thinking that he is the window. What are you doing behind the eyes? -- you are look. ing through the eyes. Eyes are the windows, ears are the windows; you are hearing with the ears. You stretch your hand towards me and I touch you; hand is just a vehicle. You are not the hand. And this you can watch, and this you can experiment with.

Many times it happens that something happens just in front of your eyes and you miss. Sometimes you have read the whole page and suddenly you become aware that you have been reading, but you have not read a single word. You don't remember what you have read, and you have to go back. What happened? If you were the eyes how could this be possible?

You are not the eyes. The window was vacant, looking at the page. The consciousness behind the window was not there, it was engaged somewhere else. The attention was not there. You may have been standing at the window with closed eyes, or your back was to the window, but you were not looking out of the window. It happens every day -- suddenly you realize that some thing has happened and you have not seen, you have not heard, you have not read. You were not there, you were somewhere else thinking some other thoughts, dreaming some other dreams, moving in some other worlds. This window was empty; only eyes were there.

Do you know the empty eye? Go and see a madman; you can see an empty eye there. He looks at you and doesn't look. You can see that he looks at you and he is not looking at you at all. His eye is empty. Or you can go to a saint who has achieved; his eye again is also empty. It is not like the madman's, but some thing similar to it -- he looks through you. He does not stop at you, he goes beyond you. Or he looks not at your body, but at you. He penetrates: he leaves your body, your mind, your heart and he simply jumps on you. And you don't know who you are.

That is why a saint's look seems to be going through you. He does not stop at you, because for the saint, the ego that you think you are is not you. He bypasses the ego; he simply looks into you. A madman looks with an empty eye because his consciousness is not there. A saint also appears to be looking with an empty eye, because his consciousness is absolutely there. And he penetrates you so deeply, to the very depths of your being where you have not reached yet. That's why he looks as if he is not looking at you, because the you that you are identified with is not the reality for him, but the you that you are not aware of is the reality for him.

Egoism is the identification of the seer with the seen, with the vehicle. If you drop identification with the vehicles, ego drops. And there is no other way to drop the ego. Don't get identified with the body: eyes, ears, mind, heart, and suddenly there is no ego. You *are*, in your total purity, but there is no ego there. You are for the first time in your total presence, but no ego is there, no 'I' process, nobody saying, 'I am.'

ATTRACTION, AND THROUGH IT, ATTACHMENT, IS TOWARDS ANYTHING THAT BRINGS PLEASURE. REPULSION IS FROM ANYTHING THAT CAUSES PAIN.

These are your two ways of being here in the world: you are attracted towards something which you feel causes pleasure, you feel repelled, repulsed by something which you think causes pain. But if you become more and more alert, you will have a total mutation. You will be able to see that whatsoever causes pleasure also causes pain -- pleasure in the beginning, pain in the end. Whatsoever causes pain also causes pleasure -- pain in the beginning, pleasure in the end. These are the two ways in the world.

One is the way of the householder. Try to understand it -- it is very, very significant. One is the way of the householder, the *grahstha*. He lives through attachment, attraction. Whatsoever he feels will cause pleasure. he moves towards it. He clings to it and finally he finds pain and nothing else, anguish and nothing else.

Just the opposite is the way of the monk, one who has renounced the world. He does not cling to pleasure. On the contrary, he starts clinging to paid, austerities, torture. He lies down on a bed of thorns, goes on a long fast, stands for years, does not sleep for months. He does just the opposite because he has come to know that whenever there is pleasure in the beginning, in the end there is pain. He has reversed the logic; now he seeks the pain. And he is right -- if you seek pain there will be pleasure in the end.

But a man who practices pain becomes incapable of feeling pain. A man who practices pain becomes incapable of pleasure for small things, just small things. You cannot understand. For a man who has been fasting for a month, ordinary bread and butter and salt is such a great feast. A man who has been lying down on thorns, if you allow him to lie down just on the ground, on the plain ground, no emperor could sleep so beautifully.

But both are two aspects of the same coin, and both are wrong. The monk has just reversed the process: he is standing in a *shirshasan*, a head stand, but he is the same man. Both are attached: one is attached to pleasure, the other is attached to pain.

A man of awareness is unattached. He is neither a *grahstha*, a householder, neither is he a monk. He does not move to the monastery and he does not go to the mountains. He remains wherever he is -- he simply moves 'withinwards'. On the out side there is no choice for him. He does not cling to pleasure and he does not cling to pain. He is neither a hedonist nor a self torturer. He simply moves 'withinwards' looking at the game of pleasure and pain, light and shadow, day and night, life and death. He moves beyond both. Because there is duality, he moves beyond both, he transcends both. He simply becomes alert and aware, and in that awareness for the first time some thing happens which is neither pain nor pleasure, but which is bliss. Bliss is not pleasure; pleasure is always mixed with pain. Bliss is neither pain nor pleasure, bliss is beyond both.

And beyond both *you are*. That's your nature, your purity, your crystal purity of being -- just a transcendence. You live in the world but the world is not in you. You move in the world but the world doesn't move in you. You remain untouched wherever you are. You become a lotus flower.

Yoga: The Alpha and the Omega, Vol 4

Chapter #4
Chapter title: To become free in an unfree society

24 April 1975 am in Buddha Hall

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The first question:

ARISING OUT OF ONE OF YOUR ANSWERS THE DAY BEFORE YESTERDAY, I FELT YOU DIDN'T GIVE SUFFICIENT VALUE TO WESTERN MAN FOR THE USE OF THE DREAM AS ONE OF THE MEANS TO CONSCIOUSNESS. I'M THINKING PARTICULARLY OF JUNG'S TECHNIQUES IN HIS PSYCHOLOGY OF SELF REALIZATION.

YES, I don't give much value to Freud, Jung, Adler, or Assagioli. Freud, Jung, Adler, and others, are

just children playing on the sand of time. They have gathered beautiful pebbles, beautiful colored stones, but when you look at the ultimate, they are just children playing with pebbles and stones. Those stones are not real diamonds. And whatsoever they have gained is very, very primitive. You will have to go slowly with me to understand.

Man can be physically ill; then the physician, the doctor is needed. Man can be psychologically ill; then a little help can be given by Freud and Jung and others. But when man is existentially ill, neither a physician nor a psychiatrist can be of any help. Existential illness is spiritual. It is neither of the body nor of the mind, it is of the total -- and the total transcends all parts. The total is not just a composition, a composition of the parts. It is something beyond the parts. It is something that holds all the parts into itself. It is a transcendence.

And the illness is existential. Man suffers from a spiritual illness. Dreams won't be of any help towards that. What in fact can dreams do? At the most they can help you to understand your unconscious a little bit more. Dreams are the language of the unconscious; the symbols, indications, hints and gestures of the unconscious; a message from the unconscious to the conscious. Psychoanalysts can help you to interpret the dreams, they can become mediators, they can tell you what your dream means. Of course, if you can understand your dream, you will come a little closer to your unconscious. This will help to make you more adjusted with your unconscious. You will have a little understanding. Your two parts, the conscious and the unconscious, will not be so far apart; they will be a little closer. You will not be split as much as before. A little unity, a sort of unity will exist in you. You will be more normal, but to be normal is nothing. To be normal is not even worth talking about. To be normal means you are as you should be ordinarily; nothing else has happened, nothing from the beyond has penetrated you. You will be a more adjusted person in the society also. Of course, you will be a little better husband, a little better mother, a little better friend, but only a little.

But this is not self realization. And when Jung starts talking about self-realization through dream analysis, he is talking very stupidly. It is not self-realization, because self realization comes only when there is no mind. Dreams interpreted are not interpreted; they belong to the mind, they are part of the mind. And no psychology of the West -- except for Gurdjieff, Eckhart and Jacob Boehme -- no psychology of the West goes beyond mind. And these few people, Jacob Boehme, Eckhart, and Gurdjieff, in fact don't belong to the West, they belong to the East. Their whole standpoint is Eastern. They are born in the West, but their attitude, their way of life, their very understanding is of the East. When I say 'of the East', always remember that I don't mean geographically.

To me, East is a standpoint and West is also a standpoint. I am not concerned with geography. 'West' is a way of looking at things, 'East' is also a way of looking at things. When East looks at things it looks at the total, and when West looks at things it always looks at the part. The Western attitude is analytical -- it analyzes. The Eastern attitude is synthetic -- it synthesizes, it tries to find the one in the many. The Western attitude tries to find the many in the one.

The Western attitude has become very efficient in analyzing, dissecting, taking things apart. Even a movement like the Psychosynthesis of Assagioli is not a real synthesis, because the very standpoint is missing. First Freud and Jung have taken things apart, they have broken the whole, and now Assagioli is trying to put those parts together somehow.

You can dissect a man into parts, he was alive; when you have dissected him, he is no longer alive. Now you can put the parts back again, but the life will not come. It will be a dead corpse. And even parts put together again will not make it a whole. What Freud and Jung did, Assagioli is simply repenting for. He is putting the parts together again but it is a corpse. There is no synthesis in it.

You have to look at the whole, and the whole is something totally different. Now even biologists have become aware, even medicine is becoming more and more aware every day that when you take the blood out of a man to examine it, it is no longer the same blood that was running through the man because now it is dead. You are examining something else. The blood circulating in man is alive. It belongs to a whole, a system; it runs through it. It is as alive as a hand of the body. You cut the hand -- it is no longer the same hand. How can the blood be the same when you take it out of the body, take it to the lab and examine it? It is no longer the same blood.

Life exists as a unity, and the Western standpoint is to dissect, to go to the part, to understand the part and through the part to try to comprehend the whole. You will always miss. Even if you can comprehend like Assagioli, then that comprehension will be like a corpse: somehow put together but with no living unity in it.

Freud and Jung worked with dreams. It was a discovery in the West, a great discovery in a way, because the Western mind had completely forgotten about sleep, about dreams. Western man has existed for at least three thousand years without thinking about dreams and about sleep. Western man has been thinking as if only the waking hours are life, but the waking hours are only one third. If you live sixty years, you will be asleep for twenty years. One third of life will be in dreams and in sleep. It is a big phenomenon; it takes one third of your life. It will not be simply discarded; something is happening there. It is part of you, and not a small part but a major part. Freud and Jung brought back the concept that man has to be under stood through his dreams and his sleep, and much has been done along that line. But when Jung starts thinking that this is something towards self realization, then he has gone too far.

It is good. For psychological health it can be helpful, but psychological health is not existential health.

You may be physically healthy, you may be psychologically healthy, but you may not be existentially healthy at all. On the contrary, when you are psychologically and physically healthy, for the first time you become aware of the existential anxiety, of the anguish inside. Before it you were so occupied with the body and the mind and the illnesses that you couldn't afford to look at the inward being. When everything is set right: body functions well, mind is not in any trouble, suddenly you become aware of the greatest anxiety in the world -- the existential, the spiritual. Suddenly you start asking, 'What is the meaning of it all? Why am I here, for what?' This never occurs to an ill man because he is too occupied with the illness. First he has to look after the body, and then he will think. Then he has to look after the mind, and then he will think. Body and mind, if healthy, will allow you for the first time to be really in trouble. And that trouble will be spiritual.

When Jung talks about his analytical psychology as a way to self realization, he does not know what he is saying. He himself is not a self realized man. Go deep into Jung's life, or Freud's life, and you will find them ordinary human beings. Freud got as angry as anybody, even more than ordinary people. He hated as much as anybody. He was jealous, so much so that when a fit of jealousy came to him, he would fall on the ground and become unconscious. This happened many times in Freud's life. Whenever jealousy would take him, he would be so disturbed that he would fall into a swoon, a fit. This man, self-realized? Then what about Buddha? Then where will you put Buddha?

Freud lived with ordinary human ambition; the political mind. He was trying to make psychoanalysis a movement just like communism, and he tried to control it. He tried to control it just like any Lenin or Stalin, even more dominatingly. He even declared Jung to be his successor -- and look at Jung's pictures! Whenever I have come upon a picture of Jung, I always look at it very deeply; it is a rare thing. Always look at Jung's pictures; you will see everything written on the face: the ego. Look at his nose, the eyes, the cunningness, the anger; every illness is written on the face. He lived as an ordinary, fear-ridden man. He was very afraid of spirits, ghosts, and very jealous, competitive, argumentative, quarrelsome.

The West really does not know what self-realization is, so anything becomes a self-realization. The West is not aware of what self-realization means. It means such an absolute silence that it cannot be disturbed by anything. Such absolute nonbeing; how can possessiveness, ambition, jealousy exist in it? With a no mind, how can you dominate, how can you try to dominate? Self realization means the complete disappearance of the ego. And with the ego, everything disappears.

Remember, the ego cannot disappear through the interpretation of dreams. On the contrary, the ego may get stronger, be cause the gap between the conscious and the unconscious will be less. Your ego will be strengthened, your mind will be stronger. The less trouble there is in the mind, the more strong mind will be. You will have a new lease for the ego. So what psychoanalysis can do is to make your ego more grounded, more centered; to make your ego stronger, more confident. Of course, you wilt be able to exist in the world better than before, because the world believes in the ego. You will be more able to fight in the struggle for survival. You will be more confident about your self, less nervous. You will be able to achieve a few ambitions more easily than if you were troubled inside and the unconscious and conscious were in a constant quarrel within. But this is not self realization. On the contrary, it is ego realization.

The whole Western psychology up to now has not come to the point of non-ego. It is still thinking in terms of the ego: how to make the ego more strongly rooted, centered; how to make the ego more healthy, normal, adjusted. The East takes the ego itself as the disease; the whole mind is the disease. There is no choice about it -- conscious and unconscious both have to go. They have to go and that's why the East has not tried to interpret. Because if something has to go, why bother about its interpretation? Why waste time? It can be dropped. Look at the difference: the West is somehow trying to make an adjustment between the conscious and the unconscious and strengthen the ego, so that you become a more adjusted member of

society, and also a more adjusted individual inside. With the rift bridged, you will be more at ease with the mind. The East has been trying to drop the mind, to go beyond it. It is not a question of adjustment to the society, it is a question of adjustment to existence itself. It is not a question of an adjustment between the conscious and unconscious, it is a question of the adjustment of all the parts that constitute your whole being.

Dreams are important. If a man is ill, dreams are important; they show symptoms of the illness. But you don't know about the man who has no dreams. Dreaming is a pathology in itself; dream itself is pathology. Buddha never dreamed. What would Freud have done? If Freud had been there, what would he have done with a Buddha? What would he have interpreted about him? -- there was nothing to interpret. If Freud had gone inside Buddha, he would not have found anything to interpret. His whole psychology would have been absolutely useless.

It happened that in America, there was a man who was very, very efficient in reading other people's thoughts -- a mindreader. He was always a hundred percent right. He would sit before you; you would close your eyes and start thinking, and he would close his eyes and start talking about what you were thinking. Immediately that you would think, the thought would be transferred and he would receive it. This is an art. Many people know about it. It can be learned, you can do it, because thought is a subtle vibration. If you are receptive the other mind becomes a broadcasting station, you become the receiver. Thought is a broadcast because ripples arise in the electricity around the man. If you are silent enough, receptive, you will catch them.

When Meher Baba was in America, somebody brought a man to Meher Baba. The man had lived for many years in silence. The man sat before Meher Baba, closed his eyes and meditated and meditated and meditated. Again he would open his eyes and look at Meher Baba. It took too long; people became worried. They said, 'You never took such a long time.' The man said, 'Well, what to do? This man is not thinking at all. There is no thought.'

If Freud or Jung were near Buddha, or if they had come to me, they would not have found anything to interpret, they would not have found any thought to catch.

The East says, 'Dreaming itself is pathology.' It is a sort of illness; it is a disturbance. When you are really silent, thinking disappears in the day and dreaming disappears at night. Think ing and dreaming are two aspects of the same thing: during the day while you are awake, it is thinking, and at night while you are asleep, it is dreaming. Dreaming is a primitive way of thinking; thinking in pictures just as children think. That's why in children's books we have to make many colored pictures. Children cannot move with words very much. By and by, they will move. You have to draw a big mango, and write in small letters, 'mango'. First they vv-ill see the picture, and then they will become associated with the word. By and by, the picture will become smaller and smaller and disappear. Then the word 'mango' will do.

A primitive mind thinks in pictures just like children do. When you are asleep, you are a primitive. The whole civilization disappears, culture disappears, society disappears. You are no longer part of the contemporary world, you are a primitive in the cave. Because the unconscious mind has remained uncultivated, you start thinking in pictures.

Dreaming and thinking are both the same. When dreaming stops, thinking stops; when thinking stops, dreaming stops. The whole effort in the East has been: how to drop the whole thing. We are not worried about how to adjust it or how to interpret it, but how to drop it. And if it can be dropped, then why bother about the interpretation? Why waste time?

Sooner or later the West is going to realize this, because now meditative techniques are penetrating into the West. Meditations are the way of dropping dreaming, thinking, the whole complex of the mind. And once they are dropped, you attain to a well-being not of the mind. You attain to something which is not even conceivable in your state of mind right now. You cannot even imagine it, what it will be like when you don't think, when you don't dream, when you will just be.

Psychoanalysis or other trends take such a long time: five years, three years, just interpreting dreams. The whole thing seems to be so boring, and only few people can afford it. Even those who can afford it, what do they gain out of it? Many people have come to me who have been through psychoanalysis; no self realization has happened. They had been in psycho, analysis for many years. Not only have they been psychoanalyzed, they have psychoanalyzed many others and nothing has happened, they remain the same, the ego is the same. On the contrary, they are a little firmer, stronger. And the existential anxiety continues.

Yes, I don't place much value on Freud and Jung, because my attitude is: how to drop the mind? It can be dropped and it takes less time to drop it, it is easier to drop it. In fact, it can also be dropped without

anybody's help.

The East stumbled upon the fact near about five thousand years ago. They must have interpreted, because in the ancient Eastern books there are interpretations of dreams. I have not come across a single new discovery which has not already been discovered in the East somewhere in the past. Even Freud and Jung are nothing new. It is a rediscovering of the old territory again In the East they must have discovered, but at the same time they discovered that you can go on interpreting the mind and there is no end to it: it goes on dreaming, it goes on creating new dreams again and again.

In fact, no psychoanalysis is ever complete. Even after five years it is not complete. No psychoanalysis can ever be complete because the mind goes on weaving new dreams. You go on interpreting, it goes on weaving new dreams. It has infinite capacity -- it is very creative, very imaginative. It ends only with life, or, it ends with meditation if you take the jump and die on your own. Death is needed for the mind, not analysis. And if death is possible, what is the point of analysis? These are two absolutely different things and you have to be aware. Jung and Freud are geniuses gone astray; great intellects, but wasting their time. And the problem is that they have discovered so many things about the mind, but they themselves cannot use it -- and that should be the criterion.

If I discover a technique of meditation and I cannot meditate myself, what meaning can my discovery carry? But that too is different in the East and the West. In the West they say, 'Maybe the physician cannot heal himself, but he can heal you.' In the East we have always been saying, 'Physician, heal thyself first. That will become the criterion of whether you can do it to others or not.' In the West they don't ask, they don't ask that. In the West science goes on its own. Personal questions are not asked because science is thought to be an objective study, no thing to do with the subjectivity. It may be so in science, but psychology cannot be absolutely objective. It has to be subjective too, because mind is subjective.

The first thing that should be asked of Jung is, 'Have you realized yourself?' But he was really very egoistic. He was thinking that he had realized. He was reluctant to come to India. Only once he came, and he was reluctant to go and see a saint, even a saint like Ramana Maharshi. He was reluctant, he would not go. What was there for him to learn? -- he had everything already. And he knew nothing, just a few fragments of some dreams that he had interpreted -- and he thought that he had interpreted life.

You go on interpreting dreams, and you think dreams are the reality. In the East our standpoint is just the opposite. We have been looking into life and we have found that life itself is a dream. You think that by interpreting dreams you have interpreted reality. Just on the contrary, we have looked into life and found that it is nothing but a dream. And why this reluctance? The East was a fear to Jung. He was afraid of the East and there was something in it: he was afraid of the East because the East would reveal the reality of his own understanding -- that it was false. Had he been to Ramana, had he been to some other mystic in the East, he would have immediately realized that whatsoever he had attained was nothing. It was just on the steps of the temple. He had not entered the shrine yet. But in the West, anything goes. Without their knowing what self-rea]ization is, they call it self realization. You can call it any thing; it depends on you.

Self realization is coming to no-self, coming to an absolute emptiness within, coming to the point where you are not. The drop has dissolved into the ocean and only the ocean exists. Then who dreams? Then who is left there to dream? The house is empty, there is nobody.

The second question:

YOU SAID THAT IMITATION OF ANY KIND, EVEN IMITATION OF A BUDDHA, IS ALIEN TO PURE CONSCIOUSNESS. BUT WE SEE THAT ALL OUR CULTURAL LIFE IS NOTHING BUT IMITATION. IN THAT CASE, IS CULTURE ITSELF ALIEN TO RELIGION?

Yes, culture, society, civilization, all are alien to religion. Religion is a revolution, a revolution in your cultural condition ing, a revolution in your social conditioning, a revolution in all the spheres that you have lived and you are living. Every society is against religion. I'm not talking about your temples and mosques and churches that society has created. Those are tricks. Those are things to befool you. Those are substitutes for religion, they are not religion. They are to misguide you. You need religion: they say, 'Yes, come to the temple, to the church, to the *gurudwara*. Here it is religion. You come and pray and the preacher is there who will teach you religion.' This is a trick. Society has created false religions: those religions are

Christianity, Hinduism, Jainism. But a Buddha, or a Mahavira, or a Jesus, or a Mohammed, always exist beyond society. And society always fights with them. When they are dead, then the society starts worshipping them, then the society creates temples. And then there is nothing; the reality is gone, the flame has disappeared. Buddha is no longer there in the statue of a Buddha. In the temples you will find the society, the culture, but not religion. But what is religion?

In the first place, religion is a personal thing. It is not a social phenomenon. You alone go into it, you cannot go into it with a group. How can you go into samadhi with somebody else? Not even your nearest, not even your closest will be with you. When you go inwards, everything will be left out: the society, the culture, the civilization, enemies, friends, lovers, beloveds, children, wife, husband -- everything will be left, by and by. And a moment comes when you also will be left out. Then only, the flowering; then the transformation. Because you are also a part of the society, a member of society: a Hindu, a Mohammedan, a Christian, an Indian, a Chinese, a Japanese. First, others will be left; then, by and by, nearer ones will be left, closer ones will be left. Finally you will come to yourself, which is also a part of the society, trained by the society, conditioned by the society: your brain, your mind, your ego -- given by the society. That too has to be left outside the temple. Then you enter in your absolute aloneness. Nobody is there, not even you.

Religion is personal. And religion is revolutionary. Religion is the only revolution in the world. All other revolutions are false, pseudo, games, not revolutions. In fact, because of those revolutions, the real revolution is always postponed. They are anti-revolutions.

A communist comes and he says, 'How can you change yourself unless the whole society is changed?' And you feel, 'Right. How can I change myself? How can I live a free life in an unfree society?' The logic seems relevant. How can you be happy in an unhappy society? How can you find bliss when everybody is miserable? The communist hits, he appeals.'Yes,' you say, 'unless the whole society is happy, how can I be?' Then the communist says, 'Come, let us first have a revolution in the society.' And then you start on a march, *morcha, gherao,* all types of nonsense. You have been caught in the trap. Now you are going to change the whole world.

But have you forgotten how long you are going to live? And when the whole world is changed, by that time you will not be here. You will have lost your life. Many stupid people are losing their whole lives marching against this and that, for this and that; trying to transform the whole world and postponing the only transformation which is possible, and that is self-transformation.

And I tell you, you can be free in an unfree society, you can be blissful in a miserable world. There is no hindrance from others; you can be transformed. Nobody is hindering you except you yourself. Nobody is creating any obstacle. Don't bother about the society and the world because the world will continue. And it has continued the same for ever and ever. Many revolutions come and go and the world remains the same.

If all the revolutionaries could be revived from their graves -- Lenin and Marx -- they would not be able to believe that the world has remained the same and the revolution has happened. In Russia or in America, nothing is different, just a formal difference. Forms differ; the basic reality remains the same, the basic misery of man remains the same. Society will never come to any utopia. This word 'utopia' is very beautiful. The very word means: that which never comes. The word 'utopia' means: that which never comes. It is always coming but it never comes; always the promise but the goods are never delivered. And this will be so. It has been so. There is only one possibility: you can change.

Politics is social, religion is personal. And whenever religion becomes social, it is part of politics. It is no longer religion. Islam and Hinduism and Jainism, they are politics. They are now no longer religion; they have become social.

It is a personal understanding.

You, in your 'deepest core of being, realize that a change is needed, that as you are, you are wrong; as you are, you are creating a hell around you; as you are, you are the very seed of misery. You realize this in the deepest core of your being, and the very realization becomes a change. You drop the seed; you move in a different dimension. It is personal, it is not cultural.

And that's why it is so difficult for you to become religious. You would like the society to teach you. If religion could be taught, you all would have become religious. But religion cannot be taught. It is not a teaching, it is a jump into the unknown. It needs courage, not learning. And who can teach you courage? And how can courage be taught? Either you have it or you don't have it, so try to find out if you have courage. And if you try to find it, everybody will find somewhere hidden in him a vast possibility for courage. Because without courage, life is not possible.

Life is a risk every single moment. How can you live without courage? How can you breathe without

courage? The courage is there, but you are unaware. Find the courage, give the responsibility of a personal commitment. Forget about the world and the utopias, and change yourself. And this is the beauty: if you change yourself you have already started changing the world. Because with your change a part of the world has changed. You are an organic part of the world. Even if one part changes, it will affect the whole because the whole is one; everything is related.

If I change, I change the whole world in a way. The world will never be the same because one part -- one millionth, but still one part -- has changed, has become totally different, is no more of this world. Another world has penetrated through me. The eternity has penetrated into time. God has come to dwell in a human body; nothing can be the same, everything will change through me.

Remember this, and remember also that religion is not an imitation. You cannot imitate a religious person. If you imitate, it will be a pseudo-religion -- false, insincere. How can you imitate me? And if you imitate, how can you be true to yourself ? You will become untrue to yourself. You are not here to be like me. You are here to be just like yourself. You are not here to be like me; you are here to be just like yourself, like you.

I have heard about a Jewish mystic, Josiah. He was dying and somebody asked, 'Josiah, pray to Moses, and ask him to help you.' Josiah said, 'Forget about Moses. Because when I am dead, God will not ask me why I am not like Moses. He will ask why I am not like Josiah. He will not ask me, "Why are you not like Moses?" That is not my responsibility, to be like Moses. If God wanted me like Moses, He would have made me a Moses. He will ask me, "Josiah, why are you not like Josiah?" And that is my trouble: my whole life I have been trying to be like somebody else. But at least now, at the last moment, leave me alone! Let me be myself, because that is the face I should show to God. And that is the only face that He will be waiting for.'

Be authentically yourself. You cannot imitate. Religion makes everybody unique. No Master who is really a Master will insist that you imitate him. He will help you to be yourself, he will not help you to be like him.

And all culture is imitation. The whole society is imitative. That's why the whole society is more like a drama than like a reality. Hindus call it maya -- a game, a play, but not real. Parents are teaching their children to be like themselves. Every body is pushing and pulling everybody else to be like himself -- a whole chaos all around.

I was staying with a family, and I was sitting on the lawn. The small child of the house came, and I asked, 'What are you thinking to become in your life?' He said, 'Difficult to say, be, cause my father wants me to be a doctor. My mother wants me to be an engineer; my uncle, he wants me to become an advocate, because he is an advocate. And I am confused. I don't know what I am going to become.' I asked him, 'What do you want to become?' He said, 'But nobody has asked me that!' I told him, 'You think about it. Tomorrow you tell me.' The next day he came and he said, 'I would like to become a dancer, but my mother won't allow, my father won't allow.' He told me, 'Help me. They will listen to you.'

Every child is being pushed and pulled to become something else. That's why there is so much ugliness all around. Nobody is himself. If you become the greatest engineer in the world, even that will not be a fulfillment if it was not your own urge. And I tell you, you may become the worst dancer in the world; that doesn't make any difference. If it was your own urge, you will be happy and fulfilled.

I have heard about a great scientist who won a Nobel Prize. He was one of the greatest surgeons the world has ever known. And on the day when he received the Nobel Prize, somebody said, 'You must be happy' -- because he was not looking happy at all. His face was sad. Somebody asked, 'You must be happy. Why are you looking so sad? This is the greatest prize, the greatest reward the world can give to you, the greatest honor. Why are you not happy? And you are one of the greatest surgeons in the world.' He said, 'That is not the point. When the Nobel Prize was given to me, I was thinking of my childhood. I had never wanted to become a surgeon. It has been forced on me. My whole life has been a wastage. What will I do with this Nobel Prize? I would have liked to become a dancer. Even the lousiest, that would have done; I would have been fulfilled. That was my urge.'

Remember this: why do you feel so discontented? Why do you feel so discontented; why do you feel always so dissatisfied for no particular reason at all? Even if everything is going well, something is missing. What is missing? -- you have never listened to your own being. Somebody else has manoeuvred, manipulated you, somebody else has dominated you, somebody else has forced you into a life-pattern which was never yours, which you never wanted. I tell you, even if it happens that you become a beggar, don't be worried if that is your urge. Find the urge and follow k, because God will not ask, 'Why are you not a

Mahavir? Why are you not a Mohammed, or why are you not a Zarathustra?' He will ask Josiah, 'Why are you not a Josiah?'

You have to be yourself, and the whole society is a great imitation, a false show. That's why there is so much discontent on every face. I look into your eyes and I see discontent, unfulfillment. Not even a small breeze comes to you which gives you happiness, ecstasy -- it is not possible. And ecstasy is possible. It is a simple phenomenon: be natural and loose and follow your own inclination.

I'm here to help you to be yourself. When you become a disciple, when I initiate you, I am not initiating you to be imitators. I am just trying to help you to find your own being, your own authentic being -- because you are so confused, you have so many faces that you have forgotten which is the original one. You don't know what your real urge is. The society has confused you completely, misguided you. Now you are not certain of who you are. When I initiate you, the only thing that I want to do is to help you come to your own home. Once you are centered in your own being, my work is finished. Then you can start. In fact, a Master has to undo what the society has done. A Master has to undo what the culture has done. He has to make you a clean sheet again.

That's the meaning of a Master giving you a rebirth: again you become a child, your past cleaned, your slate washed. How can you come to the first point where you had entered into this world, forty, fifty years ago? And the society got hold of you, trapped you, led you astray. For fifty years you have wandered and now suddenly you have come to me. I have to do only one thing: to wash clean whatsoever has been done to you, to bring you back to your childhood, to the initial stage from where you started the journey, and to help you to start the journey again.

The third question:

YOU SAID THAT TO BE IMPRESSED BY SOMEONE IS TO BECOME IMPURE AND UNNATURAL. BUT WITHOUT BEING IMPRESSED BY YOUR PERSON QUALITY AND WORDS, HOW CAN A SEEKER BECOME YOUR DISCIPLE?

If you are impressed by words and personality you can never become a disciple; you will become an imitator. And a disciple is not an imitator. But I understand your trouble -- you know only one way of being related, and that is, being impressed. That's what the society has done to you. If you are impressed, you think you are related. Then you don't know how to be come a disciple. You know only how to become a student, a shadow phenomenon.

When you listen to me, forget about being impressed. When you listen to me, just listen. Be with me, open -- don't try to judge either way. Whatsoever I am saying, you simply be open listen, allow it and allow me to penetrate you, but don't judge. Don't say, 'Yes, it is right,' because then you are impressed. If you say, 'No, this is not right,' then you are trying not to be impressed. One is a positive impression, another is a negative impression, and both ways will be wrong. Don't say yes to me, don't say no to me. Why can't you just be here without saying yes or no? Listen, watch, allow things to happen. If you say yes, that yes means: now you are ready to imitate. If you say no it means: no, you are not going to imitate me, you are going somewhere to imitate somebody else. You have some other guru, some other Master whom you will imitate. This man is not for you. You are seeking somebody who can become an ideal for you, and you can become a shadow. And you can find many -- many enjoy becoming the ideals because ego feels very, very good. When so many people imitate a person, it feels wonderful for the ego -- 'I am the ideal of so many people. I must be absolutely right, otherwise why are so many people following me?' The greater the crowd behind a man, the more strong the ego becomes. So there are people who would like you to imitate but I am not one of them, I am just the opposite. I don't enjoy your imitation. Once you start, I feel very sorry for you. I discourage it in every way.

Don't imitate me. Just watch, listen, feel. In this listening, watching, feeling, just being aware here with me, by and by your energy will start falling on your own center. Because listening to me, the mind stops. Watching, the mind stops. Being here with me, open, the mind stops. In that stopping of the mind, the phenomenon is happening -- you are going back to the source of your own being, you are falling to your own center. The disturbance of the mind is not there; suddenly you gain a balance, you are centered.

And that is what I would like. From that falling to your own source and center will arise your life. Not

because of the impressions that I leave on you; I don't want to leave any impressions. And if they are left, I am not responsible. You must have done something yourself. You must be clinging to those words, impressions. It is subtle just to be without judgment, just to be listening, watching, being, sitting with me.

My talking is nothing but an excuse to help you to sit with me, to help you to be here with me. I know, because I can sit in silence, but then your mind will chatter. You will not be silent. So I have to talk so that your mind is not allowed to chatter. You become engrossed, involved in listening. The mind stops. In that gap you reach to your own source. I am to help you to find your center, and this is the real discipleship. It is really totally different to what people think that discipleship is. It is not following, it is not imitating, it is not making an ideal of the Master. It is nothing of that sort. It is to allow the Master to help you to fall toward your own center.

The fourth question:

YOU SAY TO DO THAT WHICH FITS YOUR OWN NATURE. BUT I HAVE DIFFICULTY KNOWING WHETHER WHAT I DO IS MY NATURE OR MY EGO. HOW DOES ONE DISTINGUISH THE VOICE OF ONE'S NATURE FROM THE MANY VOICES OF THE EGO?

Whenever you listen to the voice of the ego, sooner or later there will be trouble. You will fall into the trap of misery. This you have to watch: ego always leads into misery, always, unconditionally; always, categorically, absolutely. And whenever you listen to nature, it leads you to a well-being, a contentment, a silence, a bliss. So this should be the criterion. You will have to make many errors; there is no other way. You have to watch your own choice, from where the voice is coming, and then you have to see what happens -- because the fruit is the criterion.

When you do something, watch, be alert. And if it leads to misery, then you know well that it was ego. Then the next time, be alert, don't listen to that voice. If it is nature, it will lead you towards a blissful state of mind. Nature is always beautiful, ego always ugly. There is no other way but trial and error. I cannot give you a criterion so that you can judge every thing, no. I if e is subtle and complex and all criteria fall short. You will have to make your own efforts to judge. So whenever you do something, listen to the voice from within. Make a note of it, of where it leads. If it leads to misery, it was certainly from the ego.

If your love leads to misery, it was from the ego. If your love leads to a beautiful benediction, a blessedness, it was from nature. If your friendship, even your meditation, leads you to misery, it was from the ego. If it were from nature everything would fit in, everything would become harmonious. Nature is wonderful, nature is beautiful, but you have to work it out.

Always make a note of what you are doing and where it leads. By and by, you will become aware of that which is ego and that which is nature; which is real and which is false. It will take time and alertness, observation. And don't deceive yourself -- because only ego leads to misery, nothing else. Don't throw the responsibility on the other; the other is irrelevant. Your ego leads to misery, nobody else leads you into misery. Ego is the gate of hell, and the natural, the authentic, the real that comes from your center, is the door to heaven. You will have to find it and work it out.

If you work it out diligently, soon you will be absolutely certain of what is from nature and what is from the ego. Then don't follow the ego. In fact, then you will by yourself not be following the ego. There will be no need to make an effort; you will be simply following the natural. The natural is Divine. And in nature the supernature is hidden. If you follow the natural, by and by, by and by, slowly and slowly, without even making any noise, suddenly one day the natural will disappear and the supernatural will appear. Nature leads to God, because God is hidden in nature.

First, be natural. Then you will be flowing in the river of the natural. And one day the river will fall into the ocean of the supernatural.

The fifth question:

YOU SAID THERE IS NO NEED TO TAKE SHORTCUTS. ARE NOT YOUR MEDITATIONS SHORTCUTS? -- BECAUSE YOU SAID EARLIER THAT YOUR MEDITATIONS ARE FOR TAKING AN IMMEDIATE JUMP.

The immediate jump is the longest way. Because to be ready for the immediate jump, it will take many years, even many lives to be ready for it. So when I say 'immediate jump', do you take it immediately? Have you taken the jump? Just by my saying so you have not taken it. I say 'immediate', but the immediate for you may take many lives.

A jump is never a shortcut, because a jump is not a way. There are long ways and there are short ways. A jump is not a way at all; it is a sudden phenomenon. To be ready for the jump means to be ready to die. To be ready to jump means to be ready to jump into the unknown, into the insecure, into the uncharted. That readiness will take many, many years.

Don't think that an immediate jump is a shortcut -- it is not. Shortcuts are when somebody says to you, 'Take a *mantra*, do the mantra for fifteen minutes in the morning and fifteen minutes in the evening, and then you need not do anything else. Within fifteen days you will already be a meditator.'

In the West people are so conscious of time that they are always victims. Somebody comes and says, 'This is the short cut. My way is not the bullock-cart way but the jet way,' as Maharishi Mahesh Yogi says. He says, 'I give you a shortcut, just a mantra to repeat for fifteen minutes in the morning and fifteen in the evening. And within two weeks, you are already enlightened.'

In the West people are in so much of a hurry: they want instant coffee, they want instant sex, they want instant God; shortcut, packaged, everything prefabricated. Time is too much in the Western head, too much, and that is creating many tensions inside. Anybody can come and say, 'This is the panacea and everything can be solved within just fifteen minutes.' And what do you do? -- you sit and repeat a mantra.

The East has been repeating mantras for millions of years and nothing has happened. And within two weeks of TM training, you become enlightened? These types of stupid things continue because you are in a hurry. Somebody or other will exploit you.

I was reading a book the other night, a collection of small essays by Richard Church. The name of the book is A STROLL BEFORE THE DARK. In that book he remembers one incident that happened to one of his friends.

A friend who was much too time-obsessed was travelling by train. Suddenly he became aware that he had forgotten his wristwatch, so he was very worried. The train stopped at a small station. The friend looked out of the window as the porter was passing. He asked the porter about the time. The porter said, 'I don't know.' The friend said, 'What! You, a railway man and you don't know what time it is? Don't you have a clock in the station?' The porter said, 'Yes the clock is there. But why should I be distressed with time?' The porter said, 'Why should I be distressed by time? The clock is there; that is none of my business.'

It's wonderful, the porter saying, 'Why should I be distressed with time?' People are distressed with time, and in the West much too distressed -- time and time and time. They say that time is money, and time is flowing, going out of the hand continuously, therefore a shortcut is needed. Somebody immediately supplies the demand.

Time is not running short. Time is eternal; there is no hurry. Existence moves in a very lethargic way. Existence moves very slowly, just like the Ganges flows in the plains -- slow, as if not flowing at all. Still it reaches the ocean.

Time is not short, don't be in a panic. Time is enough. You relax. If you relax, even the longest path will become the short est. If you are in a panic, even the short path will become very long -- because in panic, meditation is impossible. When you are in a panic, in a hurry, the very hurry is the barrier. When I say, 'Take the jump' -- and you can take the jump immediately -- I am not talking about shortcuts or longcuts. I am not talking about the way at all, because a jump is not a way. A jump is a courageous moment -- it is a sudden phenomenon.

But I don't mean that you can do it right now. I will go on insisting, 'Take the jump immediately, as soon as possible.' This insistence is just to help you to prepare for it. Some day you may be ready. Somebody may be ready right now -- because you are not new; for many lives you have already been working. When I say, 'Take the immediate jump,' there may be someone who has been working for many lives, and just standing on the brink, on the abyss, and afraid. He may gather courage and take the jump. Somebody who is very far away, thinking that the immediate jump is possible, will gather hope and start walking.

When I say something, it is a device to help many sorts of people in many sorts of situations. But my path is not a short cut, because no path can be a shortcut. The very word is deceptive. Life knows no shortcuts because life has no beginning. God knows no shortcuts. God is not in a hurry -- eternity is there.

You can work it out slowly. And the more patiently, the more slowly, the more unhurriedly you work, the sooner you will reach. If you can be so patient, so infinitely patient that you are not worried about reaching at all, you may reach right now.

Yoga: The Alpha and the Omega, Vol 4

Chapter #5
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9. FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.
10. THE SOURCES OF THE FIVE AFFLICTIONS CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

11. THE OUTWARD EXPRESSIONS OF THE FIVE AFFLICTIONS DISAPPEAR THROUGH MEDITATION.

LIFE SEEMS to be an endless chain of miseries. From birth to death one suffers and suffers; still one wants to live. One continues to cling to life.

Albert Camus has said somewhere, and very rightly, 'The only metaphysical problem is suicide.' Why don't you commit suicide? If life is such a misery, such a hopeless affair, why don't you commit suicide? Why be at all? Why not not be? Deep down, this is the real philosophical problem. But nobody wants to die. Even people who commit suicide, commit suicide in hope that by committing suicide they will get to a better life, but clinging to life remains. Even with death, they are hoping.

I have heard about one Greek philosopher who taught his disciples nothing else but suicide. Of course, nobody ever followed him. People listened; he was a very articulate man. Even while listening to him about suicide -- it looked beautiful, worth listening to -- nobody followed him. He himself lived to the very ripe age of ninety. He himself didn't commit suicide. While on his death-bed, somebody asked, 'You taught continuously about suicide. Why have you yourself not committed it?' The old, dying philosopher opened his eyes and said, 'I had to be here just to teach people.'

Clinging to life is very deep. Patanjali calls it *abhinivesh*, lust for life. Why is it there if there is so much misery? People come to me, and with deep anguish they talk about their miseries, but they don't seem to be ready to leave life. Even with all its miseries, life seems to be worthwhile. From where does this hope come? -- it is a paradox and has to be understood.

In fact, you cling to life more if you are miserable. The more miserable you are, the more you cling. A man who is happy does not cling to life. This will look paradoxical on the outer surface, but if you penetrate deeply, you will understand what is the matter. People who are suffering are always hopeful, optimistic. They always hope that something is going to happen tomorrow. People who have lived in deep misery and hell have created heaven, the idea, the paradise. It is always tomorrow; it never comes. k is always there, hanging like a bait in front of you somewhere in the future.

It is a trick of the mind: heaven -- the greatest trick of the mind. The mind is saying, 'Don't be worried about today, tomorrow is paradise. Just somehow pass through today. It is nothing compared to the happiness that is waiting for you tomorrow!' And tomorrow seems to be so near. Of course it never comes, it cannot come. Tomorrow is a non existential thing. Whatsoever comes is always today, and today is hell. But the mind consoles; it has to console, otherwise it will be almost impossible to bear -- the misery is intolerable. One has to tolerate it.

How can you tolerate it? The only way is hope, hope against all hopes, dream. The dream becomes the consolation. The dream dilutes your miseries today. The dream may not come, that is not the point, but at least today you can dream and tolerate the misery that is there. You can postpone. Your desires can go on hanging there in the future, unfulfilled. But the very hope that tomorrow will be coming and everything will be okay helps you to pull along, to persist.

The more miserable a man, the more hopeful; the more happy a man, the more hopeless. That is why beggars never renounce the world. How can they renounce? Only a Buddha, a Mahavir -- bornm in palaces as princes -- renounce the world. They are hopeless; they have nothing to hope for. Everything is there and still there is misery. A beggar can hope because nothing is with him: when everything is there, there will be heaven and paradise and everything will be a happiness. He has to wait and make arrangements for the tomorrow to happen. There is nothing left for a Buddha. Everything is available; all that is possible is already there. Then how to hope? For what to hope?

That is why I insist again and again that only in an affluent society does religion become possible. A poor society cannot be religious. A poor society is bound to become communist, because communism is the hope of the tomorrow, the heaven:'Tomorrow everything is going to be distributed equally, to morrow there is going to be no rich man and no poor man, tomorrow is the revolution. The sun will rise and everything is going to be beautiful. The darkness is only today. You have just to tolerate it and fight for tomorrow.' A poor society is bound to be communist.

Only does a rich society start feeling hopeless. And when you start feeling hopeless about life, the real hope becomes possible. When you feel so very frustrated with life that you are at the brink of committing suicide, you are ready to leave this whole misery. Only in that moment of crisis is transformation possible.

Suicide and *sadhana* are the two alternatives. When you are ready to commit suicide, you are ready to be transformed -- never before it. When you are ready to leave the whole life and all its miseries, only then is there a possibility that you may be ready to transform yourself. Transformation is the real suicide. If you kill your body, that is not a real suicide. You will get another body again, because the mind remains the old. To kill the mind is the real suicide, and that is what yoga is all about: killing the mind, attaining to the ultimate suicide. From there, then there is no coming back.

But man clings to life because man is miserable. You would have thought otherwise: that a miserable man should not cling to life. What is there that life has given to him? Why should he cling? Many times the idea must have come to you, seeing a beggar on the road, in the gutter, blind, suffering from leprosy, without feet, without hands; the idea must have passed through your mind, 'Why is this man clinging to life? What is left there now? Why can't he commit suicide and be finished?'

I remember: in my childhood a beggar with no legs used to come. He was carried in a small cart by the wife. He was blind, the whole body a stinking corpse. You couldn't come near him. He was suffering from incurable leprosy -- almost dead, ninety nine percent dead, only one percent alive but somehow breath ing. I used to give him something. One day I asked him, just out of curiosity, 'Why are you living -- for what?Why can't you commit suicide and be finished with such a miserable life?' Of course, he became angry. He said, 'What are you saying?' He was angry. He wanted to hit me with his staff.

It might appear to you that a miserable man should commit suicide, or at least think about finishing it. But never -- a miserable man never thinks about it, he cannot. Misery creates its compensation, misery creates its antidote. Heaven is the antidote -- 'Tomorrow, everything is going to be all right. It is only a question of a little more patience.'

A beggar always lives in the future. And you are a beggar if you live in the future. That is the criterion to judge whether a man is an emperor or a beggar: it you live in the future you are a beggar; it you live right here, now, you are an emperor.

A man who is blissful lives here and now. He doesn't bother about the future. The future means nothing; future has no meaning for him. Future in fact is non-existential; this moment is the only existence. But that is possible only for a blissful man. For a miserable man, how can this moment be the only existence? Then it will be too much -- unbearable, impossible. He has to create the future. He has to create a dream

somewhere, somehow, to compensate for the misery.

The deeper the misery, the more the hope. Hope is a compensation. A miserable man never commits suicide, and a miser able man never comes to religion. A miserable man clings to life. The more happy you are, the more you will be ready to give up life at any moment -- any moment, with no clinging. You can put your life out just like worn out clothes; it doesn't matter at all.

Not only that; if you are really blissful and the death knocks at the door, you will welcome it. You will embrace death, and therein you will transcend death. Let me repeat: death comes and knocks at your door, and if you are afraid and you hide somewhere in the corners, in the cupboards, and you cry and you want to live a little more, you are a victim. You will have to die many times. A coward dies a thousand and one times. But if you can open the door, welcome death as a friend, em brace death, therein you have transcended death. Now you are deathless. For the first time, now you attain to a life which is not misery, the life of which Jesus talks: life in abundance; the life of which Buddha talks: the life of ecstasy, of nirvana; the life about which Patanjali is talking: eternal, beyond time and space, beyond death.

Misery creates its own compensation. Once you are caught in the trap, the more you will cling to life, and the more you will become miserable. That is the second part: the more you cling to life, the more you will be miserable because clinging itself creates misery, clinging creates more frustrations. When you don't cling to something, if it is lost you are not miserable. When you cling to a thing and it is lost, you go mad. The more you cling to life, the more and more you will find every day that you are becoming miserable. Anguish is being added to your being more and more. A moment comes when you are nothing but an anguish, a screaming anguish. And when this happens, you cling more. This is a vicious circle.

Just observe the whole phenomenon. Why are you clinging? You are clinging because you have not yet been able to live. The very clinging to life shows that you have not yet been alive, you have lived a dead life, you have not yet been able to enjoy the blessings of life, you have been insensitive, you have lived a closed life. You have not been able to touch the flowers, the sky, the birds. You have not been able to flow with the river of life; you are frozen. Because you are frozen and you cannot live, you are miserable. Because you are miserable you are afraid of death because if death comes right now and you have not lived life yet, you are finished.

There is an old story. In the days of the Upanishads there was a great king, Yayati. His death came. He was a hundred years old. When death came he started crying and weeping. Death said, 'This doesn't suit you, a great emperor, a brave man. What are you doing? Why are you crying and weeping like a child? Why are you trembling like a leaf in a strong wind? What has happened to you?' Yayati said, 'You have come and I have not yet been able to live. Please give me a little more time so that I can live. I did many things, I fought in many wars. I accumulated much wealth, I have made a great kingdom. I have added much to my father's wealth but I have not lived. In fact, there was no time to live, and you came. No, this is unjust. You give me a little more time!' Death said, 'But I have to take somebody. Okay, make an arrangement. If one of your sons is ready to die for you, I will take him.'

Yayati had one hundred sons, thousands of wives. He asked, he called his sons. The older ones wouldn't listen. They had themselves become cunning and they were in the same trap. One, the eldest, was seventy. He said, 'But I have also not lived. What about me? At least you have lived a hundred years, I have lived only seventy. I should be given a little more of a chance.' The youngest, who was just sixteen or seventeen, came, touched his father's feet, and said, 'I am ready.' Even death felt com passion for this boy. Death knew that he was innocent, not versed in the ways of the world, did not know what he was doing. Death whispered in the ear of the boy, 'What are you doing? You fool! Look at your father. At the age of a hundred he is not ready to die, and you are just seventeen! You have not even touched life.' The boy said, 'The life is finished! Because my father at the age of a hundred feels still that he has not been able to live, so what is the point? Even if I live a hundred years, it is going to be the same. It is better to let him live my life. If he cannot live in a hundred years, then the whole thing is pointless.'

The son died and the father lived a hundred years more. Again death knocked and again he started crying and weeping. He said, 'I completely forgot. I was again increasing wealth, expanding the kingdom, and the hundred years have gone as if in a dream. You are again here and I have not lived.' And this continued.

The death came again and again and she would take one of the sons. Yayati lived for one thousand years more.

A beautiful story, but the same happened again. One thou sand years passed and death came. Yayati was trembling and weeping and crying. Death said, 'But now it is too much. You have lived one thousand years

and you again say that you have not been able to live.' Yayati said, 'How can one live in the here and now? I always postpone: tomorrow and tomorrow. And tomorrow? -- suddenly you are there.'

Postponing life is the only sin that I can call sin. Don't post pone. If you want to live, live here and now. Forget the past, forget the future; this is the only moment, this is the only existential moment -- live it. Once lost it cannot be recovered, you cannot reclaim it. -

If you start living in the present, you will not think of the future and you will not cling to life. When you live, you have known life, you are satisfied, satiated. Your whole being feels blessed. There is no need for any compensation. There is no need for death to come after a hundred years and see you trembling and weeping and crying. If death comes right now you will be ready: you have lived, you have enjoyed, you have celebrated. A single moment of really being alive is enough, and one thousand years of an unreal life are not enough. One thousand or one million years of an unlived life are not worth while; and I tell you, a single moment of lived experience is an eternity unto self. It is beyond time; you touch the very soul of life. And then there is no death, no worry, no clinging. You can leave life any moment and you know that nothing is left. You have enjoyed it to the very full, to the very brink. You are overflowing with it, you are ready.

A man who is ready to die in a deep celebrating mood is the man who has really lived. Clinging to life shows that you have not been able to live. Embracing death as part of life shows that you have lived well. You are contented. Now listen to Patanjali's sutra. It is one of the most profound, and very, very significant for you.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

It is flowing through life. If you watch your mind, if you observe yourself, you will find that whether alert or not, a fear of death is continuously there. Whatsoever you do, the fear of death is there. Whatsoever you enjoy, just around the comer the shadow of death is always there, persisting. It follows you. Wherever you go, you go with it. It is something within you. You cannot leave it outside, you cannot escape from it; the fear of death is you.

From where does this fear of death come? Have you known death before? If you have not known death before, why are you afraid of it, of something which you don't know? If you ask the psychologists, they will say, 'Fear is relevant if you know what death is. If you have died before, fear seems relevant.' But you don't know death. You don't know whether it is going to be painful or whether it is going to be ecstatic. Then why are you afraid?

No, the fear of death is not really a fear of death, because how can you be afraid of something which is unknown, which is not known at all? How can you be afraid of something which is absolutely unknown to you? Fear of death is not really fear of death. Fear of death is really clinging to life.

Life is there and you know well that you are not living it, it is bypassing you. The river is bypassing you, you are standing on the bank, and it is going continuously out of your hands. The fear of death, basically, is the fear that you are incapable of living and life is going. Soon, there will be no time left, and you have been waiting and you have always been preparing. You are obsessed with preparations.

I have heard about a German scholar who accumulated one of the greatest libraries in the world, from all the countries, from all languages. He was never able to read a single book be cause he was always accumulating: going to China to find a very rare book written on human skin, then running to Burma, then coming to India, then to Ceylon, then to Afghanistan -- his whole life. By the time he was seventy, he had accumulated a vast collection of books, rare books. He was always postponing, and he would read them when the library was complete. And death Came. When he was dying, tears started flowing from his eyes. He asked a friend, 'What to do now? No time is left. The library is ready but my life is spent. Do something! Fetch any book from the library, read something from it so that I can understand. At least I can be satisfied a little.' The friend went to the library, fetched a book, came back -- but the scholar was dead.

This happens to everybody, to almost everybody; you go on preparing for life. You think millions of preparations have to be made first and then you will enjoy, and then you will live -- but by that time, life is gone. Preparations are made but there is nobody to enjoy them. This is the fear, you know it deep down in your guts, you feel it: that life is flowing by, every moment you are dying, every moment you are dying.

It is not fear of a death somewhere in the future coming and destroying you. It is happening every

moment. Life is moving and you are absolutely incapable and closed. You are already dying. The day you were born you started dying. Every moment of life is also a moment of death. The fear is not of some unknown death which is waiting in the future, the fear is right now. Life is flowing out of the hands and you seem to be incapable, you cannot do anything. Fear of death is basically a fear of life which is flowing out of your hands.

Then afraid, you cling to life. But clinging can never become a celebration. Clinging is ugly, clinging is violent. The more you cling to life, the more you will become incapable.

For example: you love a woman, you cling to her. The more you cling, the more you will force the woman to escape from you because your clinging will become a burden on her. The more you try to possess her, the more she will think of how to get free, how to escape from you. And I tell you, life is a woman; don't cling to k. It follows those who don't cling to it. It comes in abundance to those who don't cling to it. If you cling, the very clinging puts life off, your beggarliness puts life off.

Be an emperor, be a sovereign. Live life but don't cling to it, don't cling to anything. Clinging makes you ugly and violent. Clinging makes you a beggar and life is for those who are emperors, not for those who are beggars. If you beg you will not get anything. Life gives much to those who never beg. Life be comes a constant blessing for those who remain unclinging to it. Live it, enjoy it, celebrate it, but don't be miserly, don't cling to it. This clinging to life gives you the fear of death because the more you cling, the more you see that the life is not there -- it is going, it is going, it is going. Then the fear of death arises.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

Because your learned are just as foolish as you are. The learned have not learned anything. In fact, they have memorized things. Great scholars, pundits, they know much about life, but they don't know life. They always know about and about. They move round and round, never penetrating to the center. They are as afraid or sometimes even more afraid than you because they have wasted their lives in words. Words are just bubbles. They have accumulated much knowledge, but what is knowledge compared to life?

You can know many things about love without knowing love. In fact, if you know love, what is the need to know about love? You can know many things about God without knowing God. In fact, if you know God, what is the need to know about God? -- that will be foolish, stupid. Always remember that knowing about is not knowing. Knowing about is just moving in a circle, never touching the center.

Patanjali says, 'Even the learned, those who are versed in scriptures, theologies, can discuss, debate for their whole lives, they can talk and talk and argue about millions of things, but meanwhile the life is flowing by. The cup of life, they have not tasted. They don't know what life is. They have lived in words, linguistic games. They will also be afraid.'

So remember, Vedas and Bibles won't help; Korans and Dhammapadas won't help. Knowledge is of no use as far as life is concerned. You may become a great scientist or a great philosopher or a great mathematician, but that doesn't mean that you know life. To know life is a totally different dimension.

To know life means: to live it, to be unafraid, to move into the insecurities because life is an insecure phenomenon; to move into the unknown because life is every moment unknown, it is always changing and becoming new; to become a traveller of the unknown and to move with life wherever it leads; to become a wanderer.

That is the meaning of *sannyas* to me: to be always ready to leave the known and the comforts of the known and move in to the unknown. Of course, with the unknown there are in securities, inconveniences, discomforts. To move into the unknown means to move into the dangerous. Life is dangerous; it is full of-dangers and hazards. Because of this, people start closing themselves. They live in imprisonments, cells -- dark but comfortable. Before death comes, they are already dead.

Remember, if you choose comfort, if you choose security, if you choose the familiar, then you will not choose life. Life is an unknown phenomenon. You can live it but you cannot possess it in your hands, you cannot cling to it. You can move with it wheresoever it leads. You have to become like a white cloud, moving wherever the wind leads it, not knowing where it is going.

Life has no goal. If you are in search of a certain goal you will not be able to live. Life is goal-less. That's why it is infinite, that's why the journey is endless. Otherwise, the goal will be reached, and then what will you do when the goal is reached?

Life has no goal. You achieve one goal and thousands of new goals are ahead. You reach one peak and you are thinking that this is the last, 'I will rest.' But when you reach to the peaks, many more peaks are revealed, higher peaks are still there. It is always so; you never come to the end. That is the meaning of God being infinite, life being endless: no beginning and no end. Afraid, closed into yourself, caved in, you will cling, and then you will be miserable.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

Without knowing death you are afraid. Something must be there deep inside, and this is the thing: your ego is a false phenomenon. It is a combination of certain things; it has no substance in it, no center. The ego is afraid of death. It is just like when a small child has made a house of playing-cards and the child is afraid, afraid of the breeze coming in. The child is afraid that the other child may come near to the house. He is afraid of himself, because if he does anything, the house can fall immediately.

You make a house on the sand; you will be always afraid. The rock is not there in its foundations. Storms come and you tremble because your whole house trembles; any moment it can fall. The ego is a house of playing-cards, and you are afraid. If you really know who you are, the fear disappears, because now you are on the rock of the infinite, the deathless.

The ego is going to die because it is already dead. It has no life of its own; it reflects only your life. It is like a mirror. Your being is eternal. That's why even the learned are afraid of death, because by learning you cannot know your being. The being is known by unlearning, not by learning. You have to empty your mind completely. Emptied completely even of your feeling of self, emptied, suddenly in that emptiness you feel the being for the first time. That being is eternal. No death can happen to it. Only that being can embrace death, and therein know that you are deathless. The ego is afraid.

Patanjali says: THE SOURCES OF THE FIVE AFFLICTIONS, KLESHAS, CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

Prati-prasav: this is a very, very significant process, the process of prati-prasav. It is the process of reabsorbing back to the cause, bringing effect back to the cause; the process of involution. You must have heard the name of Janov, the man who has rediscovered Primal Therapy. Primal Therapy is part of prati-prasav. It is one of the oldest techniques of Patanjali. In Primal Therapy, Janov teaches people to go back to their child hood. If there is something, some trouble, some problem, then you go back to the original source from where it started. Because you can go on trying to solve the problem, but unless you go to the roots, it cannot be solved. Effects cannot be solved; they have to be forced back to the cause. It is just as if a tree is there and you don't want the tree, but you go on cutting the branches, the leaves, and again more branches sprout. You cut one leaf, three leaves come. You have to go to the roots.

For example, a man comes who is afraid of women. Many people come to me. They say that they are afraid of women, very afraid. Because of that fear, they cannot make a meaningful relationship, they cannot relate; the fear is always there. When you are in fear, the relationship will be contaminated by the fear. You will not be able to move totally. You will relate halfheartedly, always afraid: the fear of being rejected, the fear that the woman may say no. And there are other fears. If this man goes on trying Emile Coue-type methods, if he goes on repeating, 'I am not afraid of women, and every day I am getting better,' if he tries such things he can suppress the fear temporarily, but the fear will be there and will come again and again and again.

In Primal Therapy, he has to be thrown back. A man who is afraid of women shows that he must have had some experience with the mother which has caused fear, because the mother is the first woman. Your whole life you may be related with many women as wife, as mistress, as daughter, as friend, but the image of mother will persist. That is your first experience. Your whole structure of relationship with women will be based on that foundation, and that foundation is your relationship with your mother. So if a man is afraid of women, he has to be led back, he has to step backwards in memory, he has to go back and find the primal source from where the fear started. It may be an ordinary incident, very minor, he may have completely forgotten it. But if he goes back, he will find the wound some where.

You wanted to be loved by the mother, as every child wants, but the mother was not interested. She was

a busy woman. She had to attend many associations, clubs, this and that. She was not willing to give the breast to you because she wanted a more proportioned body. She wanted her breasts to be intact and not destroyed by you. She wanted her breasts to be always young so she denied the breast to you. Or, there may have been other problems in her mind. You were not an accepted child; like a burden you have come, never wanted in the first place. But the pill didn't work and you were born. Or, she hated the husband and you had the face of the husband -- a deep hatred, or something or other. But you have to go back and you have to become a child again.

Remember, no stage of life is ever lost. Your child is still within you. It is not that the child becomes the young man, no. The child remains inside, the young man is imposed over it, then the old man is superimposed over the young man, layer by layer. The child never becomes the young man. The child remains there, a layer of young man comes over it. The young man never becomes the old; another layer, of old age, comes over it. You become like an onion -- many layers -- and if you penetrate, all the layers are Still there, intact.

In Primal Therapy Janov helps people to go backwards and become children again. They kick, they cry, they weep, they scream, and the scream is no more of the present. It doesn't belong to the man right now, it belongs to the child who is hidden behind. When that scream, that primal scream comes, many things are immediately transformed.

This is one part of the method of prati-prasav. Janov may not be aware that Patanjali, almost five thousand years ago, taught a system in which every effect had to be led to the cause. Only the cause can be resolved. You can cut the roots, and then the tree will die. But you cannot cut the branches and hope that the tree will die. The tree will thrive more.

'Prati-prasav' is a beautiful word; 'prasav' means birth. When a child is born it is prasav. Prati-prasav means you are again born in the memory, you go back to the very birth, the trauma when you were born, and you live it again. Remember, you don't remember it, you live it, you relive it again.

Remembering is different. You can remember, you can sit silently, but you remain the man you are: you remember that you were a child and your mother hit you hard. That wound is there, but this is remembrance. You are remembering an incident as if it happened to somebody else. To relive it is pratiprasav. To relive it means that you become the child again. Not that you remember; you become the child again, you live it again. The mother is hitting you not in your memory, the mother hits you again right now: the wound, the anger, the antagonism, your shrinking back, the rejection, and your reaction, as if the whole thing is happening again. This is prati-prasav. And this is not only as Primal Therapy, but as a methodology for every seeker who is in search of the life abundant, of truth.

These are the five afflictions: *avidya*, lack of awareness; *asmita*, the feeling of the ego; *rag*, attachment; *dwais*, repulsion; and *abhinivesh*, lust for life. These are the five miseries.

THE SOURCES OF THE FIVE MISERIES, KLESHAS, CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

The last is abhinivesh: lust for life; the first is lack of awareness. The last has to be resolved to the first, the last has to be brought to the first. Now move backwards: you have lust for life, you cling to life. Why? Patanjali says, 'Go backwards.' Why do you cling to life? -- because you are miserable. And the misery is created by dwais, repulsion. The misery is created by dwais -- violence, jealousy, anger -- repulsion. How can you live if you have such negative things around you? Through these negativities, wherever you look, life seems to be not worth living. Wherever you look through the negative, everything looks dark, dismal, a hell. Lust for life has to be resolved backwards, then you will find dwais. If you go downwards, backwards with clinging to life, behind it you will find the layer of repulsion. That's why you have not been able to live. All the societies, cultures, they force many repulsions on you.

If you read Hindu scriptures or Jain scriptures, they teach repulsion. They say that if you are in love with a woman, first see what the woman is. What is a woman? -- just a structure of bones, flesh, blood, mucus, ugly things. Look inside the woman; the beauty is skin-deep. And behind the skin there is everything ugly, repulsive.

If you are taught by such people, whenever you are in love you will not be able to love the woman because the repulsion will come. You will feel the repulsion arising, and how is love possible with repulsion? And if you have been taught by these foreigners who poison the very sources of life, you will be

miserable. Without love, how can you be happy? You will be miserable. When you are miserable you will cling to life.

So Patanjali says, 'Clinging to life is the uppermost layer. Go deep; behind it you will find a layer of repulsion, dwais.' But why are you repelled? Go deeper and you will find attachment. You are attracted towards a thing and if you are attracted, only then can you be repelled. If you are not attracted you cannot be repelled. Attraction can create a repulsion; repulsion is the other pole of attraction. Go deeper -- another layer you will find is asmuta, the feeling of ego, 'I am.' And this 'I' exists through attachment and repulsion. If rag, dwais, attraction and repulsion both fall, 'I' cannot stand there. 'I' will fall with it.

You, your ego, exists through your ideas of good and bad, ideas of love and hate, ideas of what is beautiful and what is ugly. Duality create6 the ego. So behind the duality of rag and dwais, you will find the ego. Why does this ego exist? Patanjali says, 'Go still deeper and you will find lack of awareness. The root cause of the whole misery of life is lack of awareness. This is the cause, the primal cause of the whole thing. You cannot find it with abhinivesh, lust for life; that is a fruit, a flower, the last phenomenon. In fact, it is not the cause. Go back.

THE SOURCES OF THE FIVE AFFLICTIONS CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR VERY ORIGIN.

Once you know the cause, everything is resolved. And this is the cause.. lack of awareness. What to do? Don't fight with your clinging, don't fight with your attachment and repulsion, don't even fight with the ego. Just become more and more aware. Just become more and more alert, watchful, mindful. Remember more and more and become alert. That very alertness will dissolve everything. Once the cause is dissolved, the effects disappear.

Ordinary morality teaches you changes on the surface. So called religions teach you how to fight with effects. Patanjali is giving you the very science of religion: the very root cause can be dissolved. You have to be more aware. Live life with alert ness: that is the whole message. Don't live like a sleepy man, or a drunkard living in a hypnosis. Be conscious of whatsoever you are doing. Do it, but do it with full consciousness. Suddenly you will see many things disappear.

A thief came to Nagarjuna, a Buddhist mystic. The thief said, 'Listen, I have been to many teachers and many Masters. They all know me because I am a famous thief, in fact, the master thief of this kingdom, so I am known all over. Just the moment I reach them they say, "First you have to leave stealing, robbing people. First drop your way of life and then something can happen." But that I cannot do. So the thing stops then and there. Now I have come to you. What do you say?

Nagarjuna said, 'Then you must have gone to thieves, not to Masters. Why should a Master be worried about your stealing or not stealing? I am not concerned. You do one thing. you go on stealing, robbing people -- but rob them with awareness.' The thief said, 'This I can do.' And he was caught, trapped.

After two weeks passed, he came back to Nagarjuna and said, 'You are a deceiver, you have tricked me. Last night I entered for the first time into the palace of the King, but because of you I tried to be alert. I opened the treasury. Thousands of precious diamonds were there, but because of you I had to come out of the palace empty-handed.' Nagarjuna said, 'Tell me what happened.' The thief said, 'Whenever I would be alert and I would try to take those diamonds, the hand would not move. If the hand moved, then I was not alert. For two, three hours I struggled. I tried to be alert and take those diamonds, but it was impossible. Many times I took those diamonds, but then I was not alert so I had to put them back. Whenever I was alert, the hand would not move.' Nagarjuna said, 'That's the whole thing. You have understood the point.'

Without alertness you can be angry, violent, possessive, jealous. These are the offshoots but not the roots. With alertness you cannot be angry, you cannot be jealous, you cannot be aggressive, violent, greedy. Ordinary morality teaches you not to be greedy, not to be angry. That is ordinary morality. That doesn't help much. At the most a little suppressed personality is created. Greed remains, anger remains, but you can have a little social morality. It may help as a lubricant in the society, but nothing much happens.

Patanjali is not teaching ordinary morality. Patanjali is teaching the very root of all religion, the very science of religion. He says, 'Bring every effect to the cause.' And the cause is always unalertness, unawareness, avidya. Become aware, and every. thing disappears.

THE OUTWARD EXPRESSIONS OF THE FIVE AFFLICTIONS DISAPPEAR THROUGH MEDITATION.

You need not be worried about them; you just meditate more, become more aware. First the outward expressions disappear: anger, jealousy, hatred, repulsion, attraction. Their outward expression disappears first, but the seeds remain with you. Then one has to go very, very deep, because you think you are angry only when you are angry -- that is not true. An under. ground current of anger continues even when you are not angry. Otherwise, from where will you get the anger when the time comes? Somebody insults you and suddenly you are angry. Just a second before you were happy, smiling, and the face changes; you have become a murderer. From where did you get this? It must have been there, an underground current available to you always. Whenever need arises, opportunities arise, suddenly the anger flares up.

First, meditation will help you. The outward expressions will disappear. But don't be satisfied with that because basically, if the underground current remains, then at any time there is a possibility; the flare up can be brought. In a certain situation again the expression can come. Never be satisfied with that outward expression disappearing; the seed has to be burned. The first part of meditation helps you to bring the outward expression to the basic current: on the outside you become silent, but inside, things continue. Then the meditation has to go still deeper.

That is Patanjali's distinction between *samadhi* and *dhyan*. Dhyan is the first stage, meditation is the first stage with which outward expressions disappear; and samadhi is the last stage, the ultimate meditation where the seeds are burned. You have reached the very source of being and life. Then, you don't cling to anything. Then, you are not afraid of death. Then, in fact, you are not; then you are no more. Then God abides in you, and you can say, '*aham brahmasmi*,' I am the very divine, the very ground of existence.

Yoga: The Alpha and the Omega, Vol 4

Chapter #6
Chapter title: The existentialist cul-de-sac

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The first question:

PATANJALI SAYS, 'DO NOT CLING TO LIFE,' AND THIS IS EASY TO UNDER STAND AND FOLLOW. BUT HE ALSO SAYS, 'DO NOT LUST FOR LIFE.' ARE WE NOT TO ENJOY IN THE PRESENT ALL THAT NATURE HAS TO OFFER US: FOOD, LOVE, BEAUTY, SEX ETC? AND IF THIS IS SO, IS IT NOT LUST FOR LIFE?

PATANJALI SAYS that lust for life is a barrier, a barrier to enjoying life, a barrier to being really alive, because lust is always for the future; it is never for the present. He is not against enjoyment. When you are in the moment enjoying something, there is no lust in it. Lust is a hankering for the future, and this has to be understood.

People who are not enjoying their lives in the present have lust for life in the future. Lust for life is always in the future. It is a postponement. They are saying, 'We cannot enjoy today so we will enjoy

tomorrow.' They are saying, 'Right this moment we cannot celebrate, so let there be a tomorrow so that we can celebrate.'

Future arises out of your misery, not out of your celebration. A really celebrating person has no future; he lives this moment, he lives it totally. Out of that total living arises the next moment, but it is not out of any lust. Of course, when out of celebration the next moment arises, it has more capacity to bless you. When out of celebration the future arises, it goes on becoming more and more rich. A moment comes when the moment is so total, so whole, that time completely disappears.

Time is a need of the miserable mind. Time is a creation of misery. If you are happy there is no time -- time disappears.

Watch it..from another dimension: have you observed that whenever you are in misery, time moves very slowly? Somebody is dying, somebody you love, somebody you would like to be alive, and you are sitting by the side. The whole night you sit by the side of the bed and the night looks as if it is an eternity. It seems not to be ending at all; it goes on, and on, and on. The clock on the wall seems to be moving very, very slowly. In misery, time moves slowly. When you are happy -- you are with your beloved, your friend, you are cherishing the moment -- time goes fast. The whole night has passed and it seems that it has been only a few moments or a few minutes. Why does this happen? -- because the clock on the wall doesn't bother about whether you are happy or unhappy; it moves on its own. k never goes slow, never goes fast with your moods. It is always moving with the same pace, but your interpretation differs. In misery time becomes bigger, in happiness time becomes smaller. When somebody is in a blissful mood time simply disappears.

Christianity says that when you are thrown into hell, the hell is going to be eternal, never-ending. Bertrand Russell has written a book, WHY I AM NOT A CHRISTIAN -- he gives many reasons. One of them is this:'Whatsoever sins I have committed, it is impossible to think that eternal punishment can be just. I may have committed many sins. You throw me in hell for fifty years, a hundred years, fifty lives, a hundred lives, one thousand lives, but eternal punishment cannot be just.' Eternal punishment seems to be simply unjust, and Christianity believes in only one life. How can a man commit so many sins in one life, a life of just sixty or seventy years, so that he becomes worthy of being punished for eternity? It looks simply absurd! Russell says, 'Whatsoever sins I have committed and whatsoever I have been thinking to commit but have not committed yet; if I confess all my sins, committed, uncommitted, imagined, dreamed, then too the hardest judge cannot send me to jail for more than five years.'

And he is right, but he misses the point. Christian theologians have not been able to answer. Hell is eternal not because it is eternal, but because it is the greatest misery -- time moves not. It appears that it is eternal. If in bliss time disappears, then in the deepest misery, which is hell, time continues so slowly, as if not moving it all. A single moment of hell is eternal. It will appear to you that it is not ending, not ending, not ending.

The theory of eternal hell is beautiful, very psychological. It shows simply that time depends on the mind; time is a mind-oriented phenomenon. You are in misery, there is time; you are happy, there is no time. The lust for life is lust for more time. It shows that whatsoever you have gained is not enough, you are not satiated yet.'Give me more time so that I can be satiated. Give me more life, more future, more space to move, because all my desires are yet unfulfilled.' That's what a man who is lusting for life goes on praying for, 'Lord, give me more time, because all my desires are still there. Nothing has been a fulfillment, I am not contented, I am not satiated and time is flowing fast. Give me more time.' This is the meaning of lust for life: lust for more time.

What do you mean by life? -- life means more time in the future. What do you mean by death? -- death means no future. If death comes right now, future ends, time ends. That's why you are afraid of death, because it will not give you space and all your desires are unfulfilled. Patanjali is not against life. In fact, because he is not against life he is against lust for life. If you live life to its totality, enjoy it to the deepest possibility, allow it to happen, then there will be no lust for life.

Be more sensitive, alive, aware, and then you will not hanker for more time. In fact, for a man who is satiated with life, death looks like rest, great relaxation, not the ending of life. He is not afraid of it, he welcomes it; a full rich life lived, then death comes in the night, as the night. The whole day you worked, now you prepare the bed and go to rest.

There are people who are afraid of night. I used to stay in Calcutta with a very rich man who was as afraid of night as people are afraid of death. He could not sleep, and he could not sleep because he was resting the whole day. Then how could he expect sleep? He was rich, he had everything, so he didn't do anything. Only poor people walk on their legs, only poor people do things.

Somewhere, Camus writes that a time will come in future when, really, people will be so rich that they will not even love. They will send their servants to do it. In fact a rich man should not have. Why bother about the whole effort? -- you can send a servant. That's what rich men are doing: servants have to be sent to live life, and they rest.

When you rest the whole day, how can you sleep in the night? The need is not created. A man works the whole day, lives, and by the evening-time he is ready to fall into oblivion, into darkness. The same happens if you have lived a true life, an authentic life. If you have really lived it, death is a rest. Evening comes, night falls, and you are ready; you lie down and wait. When you live rightly you don't ask for more life because more is already there, more than you can ask is already there, more than you can imagine has already been given to you. If you live every moment to its total intensity, you are always ready to die.

If death comes right now to me I am ready, because nothing is incomplete. I have not postponed anything. I have taken my morning bath and enjoyed it. I have not postponed anything at all for the future, so if death comes there is no problem. Death can come and take me right now. There will not even be a slight idea of future because nothing is incomplete.

And you? -- everything is incomplete. Even the morning bath you could not take well because you had to come to listen to me; you missed it. You move according to the future and then you go on missing. If this missing becomes a habit, and it be comes one, then you will miss my talk also because you are the same man who missed the morning bath, who missed the morning tea, who somehow finished it but remained incomplete. It is hovering around your head. All that you have left incomplete is still like buzzing bees around you. Now this becomes a habit. You will listen to me but you are getting ready to go to the office, or to the shop, or to the market; you have already moved. You are only physically sitting here. Your mind has moved in the future. You will never be anywhere. Wherever you are, you are already moving somewhere else. This incomplete life creates lust for life. You have to complete many things.

How can you afford to die right this moment? I can afford to, I can enjoy -- everything is complete! Remember this, Patanjali, Buddha, Jesus -- nobody is against life. They are for life, all for life, but they are against lust for life because lust for life is a symptom of a man who has been missing life.

The second question:

MANY OF THE EXISTENTIALIST THINKERS OF THE WEST -- SARTRE, CAMUS ETC. -- HAVE COME TO REALIZE THE FRUSTRATION, HOPELESSNESS AND MEANINGLESSNESS OF LIFE, BUT THEY HAVE NOT KNOWN THE ECSTASY OF A PATANJALI. WHY? WHAT IS MISSING? WHAT WOULD PATANJALI HAVE TO SAY TO THE WEST AT THIS POINT?

Yes, a few things are missing in the West which were not missing for Buddha in India. Buddha also reached to a point where Sartre is: the existentialist despair, the anguish, the feeling that all is futile, that life is meaningless. But when Buddha reached this point, that everything is meaningless, there was an opening in India; it was not the end of the road. In fact, it was only the end of one road but another opened immediately; the closing of one door but the opening of another.

That is the difference between a culture which is spiritual and a culture which is materialist. A materialist says, 'This is all; there is nothing else to life.' A materialist says that all that you see, that is all that reality is. If that becomes meaningless, then there is no door open. A spiritualist says, 'This is not all, the visible is not all, the tangible is not all.' When this is finished, suddenly a new door opens and this is not the end. When it is finished, it is only a beginning to another dimension.

This is the only difference between a materialist conception of life and a spiritualist conception of life -- the difference of world views. Buddha was born into a spiritualist world view. He also realized the meaninglessness of all that we do, because death is there and death will finish everything, so what is the point of doing or not doing? Whether you do or don't do, death comes and finishes everything. Whether you love or not, old age comes and you become a ruin, a skeleton. Whether you live a poor life or a rich life, death annihilates both; it does not bother about who you are. You may have been a saint, you may have been a sinner -- for death it makes no difference. Death is absolutely communist; it treats everybody equally. The saint and the sinner both fall down into the dust -- dust unto dust. Buddha came to realize this, but the spiritual world view was there, the milieu was different.

I have told you the story of Buddha: He comes to see an old man; he realizes that youth is just a passing

phase, a momentary phenomenon; a wave in the ocean rising and falling, nothing of permanence in it, nothing of the eternal in it; just like a dream, a bubble ready to burst any moment. Then he sees a dead man being carried. In the West the story would have stopped here: the old man, the dead man. But in the Indian story, after the dead man he sees a *sannyasin* -- that is the door. And then he asks his driver, 'Who is this man, and why is he in ochre robes? What has happened to him? What type of man is he?' The driver says, 'This man has also realized that life leads to death and he is in search of a life which is deathless.'

This was the milieu: life doesn't end with death. Buddha's story shows that after seeing death, when life feels meaningless, suddenly a new dimension arises, a new vision -- sannyas: the effort to penetrate into the deeper mystery of life, to penetrate deeper into the visible to reach the invisible, to penetrate matter so deeply that matter disappears and you come to the basic reality, the reality of spiritual energy, the Brahma. With Sartre, Camus, Heidegger, the story ends with the dead man. The sannyasi is missing, that is the missing link.

If you can understand me, that is what I am doing: creating so many sannyasis, sending them to the whole world, so that whenever there is a man who comes to understand, like Sartre, that life is meaningless, a sannyasi must be there to follow, to give a new vision that life doesn't end with death. A phase ends, but not life itself.

In fact, life starts only when death has come because death ends only your body, not your innermost being. The life of the body is only a part, and a very peripheral part, a superficial part.

In the West, materialism has become the world-view. Even so-called religious people in the West are all materialists. They may go to church, they may believe in Christianity, but that belief is not even skin deep. It is a social formality. One has to go to church on Sunday; it is the thing to do, the right thing to do to remain 'the right people' in the opinion of others. You are the right people doing the right things -- a social formality. But inside, everybody has become a materialist.

The materialist world-view says that with death everything ends. If this is true, then there is no possibility of any transformation. And if everything ends with death then there is no point in continuing to live. Then suicide is the right answer.

It is simply wonderful to see Sartre going on living. He should have committed suicide a long time ago because if he had really realized that life is meaningless, then what is the point? Either he has realized it or he is still hoping against it and has not realized it. What is the point of carrying the whole thing again and again every day, of getting up out of bed? If you have really felt that life is meaningless, how can you get out of bed the next morning, for what? To repeat the same old nonsense again? -- meaningless. Why should you breathe at all?

This is my understanding: if you have really realized that life is meaningless, breathing will stop immediately. What is the point? You will lose interest in breathing, you will not make any effort. But Sartre goes on living and living and doing millions of things. The meaninglessness has not really penetrated very deeply. It is a philosophy; not yet a life, not yet an intimate happening inside, just a philosophy. Otherwise, the East is open; why shouldn't Sartre come? The East says, 'Yes, life is meaningless, but a door then opens.' Then let him come to the East and try to find the door.

And it is not only that somebody has said it; for almost ten thousand years many have come to realize this point, and you cannot delude yourself about it. Buddha lived for forty years in ecstasy with not a single moment of misery. How can you pretend? How can you live a forty year life acting as if you are ecstatic? And what is the point of acting? And not only one Buddha -- thousands of Buddhas are born in the East, and they have lived the most blissful of lives with not a single ripple of misery arising.

What Patanjali is saying is not a philosophy, it is a realized fact, it is an experience. Sartre is not courageous enough, other wise there would be two alternatives: either commit suicide, be true to your philosophy, or seek a way to life, a new life. In both ways, you leave the old. That's why I insist that whenever a person comes to the point of suicide, only then does the door open. There there are two alternatives: suicide or self transformation.

Sartre is not courageous. He talks about courage, sincerity, authenticity, but is none of these. If you are authentic, then either commit suicide or seek a way out of the misery. If the misery is final and total, then why do you go on living? Then be true to your philosophy. It seems that this despair, anguish, meaninglessness, is also verbal, logical, but not existential.

It is my feeling that the existentialism of the West is not really existentialist; it is again a philosophy. To be existentialist means it must be a feeling, not a thinking. Sartre may be a great thinker -- he is, but he has not felt the thing, he has not lived it. If you live despair, you are bound to come to a point where something

has to be done, radically done, immediately done. A transformation becomes urgent, becomes your only concern.

You have also asked what is missing. The world view, the spiritual world view is missing in the West. Otherwise, many Buddhas could be born. The season is ripe -- despair, meaninglessness is felt; it is in the air. The society has achieved affluence and found it lacking. Money is there, power is there, and man feels deep down totally impotent. The situation is ripe, but the world view is lacking.

Go to the West and give the message. Spread the word, the world-view of spirituality, so that those who have come to the end of their travels in this life should not feel that it is the end -- a new door opens. Life is eternal. Many times you will feel that everything has ended and suddenly something again starts. A world view of spirituality is lacking. Once that world-view is there, many will start moving into it.

The trouble is that many so called religious teachers from the East are moving in the West, and they are more materialist than you. They are there simply for the money. They cannot give you the world view of spirituality. They are salesmen. They have found the market because the season is ripe.

People are hankering for something, not knowing what. People are finished with this so-called life, frustrated, ready to take a jump into something unknown, unlived yet. The market is ready for people to exploit, and there are many merchants from the East. They may be called Maharishis, that makes no difference. Many merchants, salesmen, are moving in the West. They are just there for the money.

With a real Master, you have to come to him, you have to seek him, you have to find him, you have to make efforts. A real Master cannot go to the West because just by going the whole point will be lost; the West has to come to him. And it will be easier for Western people to come to the East to learn the inner discipline, the awakening, and then go to the West and spread the new milieu. It will be easier for Western people to learn in the East, to be here in the atmosphere of a spiritual Master, and then carry back the message -- because you will not be materialist if you go and spread the news in the West. You will not be materialist because you have been enough, you are finished with it.

When poor people from the East go to the West, of course they start accumulating money. That's simple. The East is poor and now the East is not hankering for spirituality, it is hankering for more money, more material gadgets, more engineering and atomic science. Even if a Buddha were to be born, nobody will talk about him in the East, but a small toy sputnik is released by India and the whole country goes mad and happy. What stupidity! A small atomic explosion, and India feels very happy and proud because she has become the fifth atomic power.

The East is poor, and the East is now thinking in terms of matter. A poor mind always thinks about matter and all that matter can give. The East is not in search of spirituality. The West is rich and now the West is ready to seek.

But whenever there is a Master, one has to seek him. Through the very seeking many things happen. If I come to you, you will miss me. If I come and knock at your door, you will think I have come to seek something from you; that will become the closing of your heart. No, I will not come to your house and knock. I will wait for you to come and knock, and not only knock, I will also force you to wait -- because that is the only way that your heart can be opened.

I don't know what Patanjali would have said to the West. How can I know? Patanjali is Patanjali; I am not Patanjali. But this is what I would like to say: the West has come to a point where either suicide or a spiritual revolution will happen. These are the only two alternatives. I'm not saying this only about individual people, individual persons. This is so for the West as a whole. Either the West will commit suicide through atomic war for which it is preparing, or there will be a spiritual awakening. And there is not very much time left. Within this century, in just twenty five years more, the West will either commit suicide or the West will know the greatest spiritual awakening that has ever happened in the history of man. Much is at stake.

People come to me and they say, 'You go on giving sannyas without considering whether the person is worthy or not.' I tell them that time is short, and I don't bother about it. If I give sannyas to fifty thousand people and only fifty prove to be true, that will be enough.

The West needs sannyasis. The story there has gone to the point where the dead man is being carried. Now a sannyasi has to appear in the West. And the sannyasi should be Western, not Eastern, because the Eastern sannyasi will become a victim, sooner or later, of all that you can give to him. He will start selling; he will become a salesman because he comes from the starved East. Money is his god.

The sannyasi should be Western: one who comes from the roots of the West, who realizes the meaninglessness of life, who realizes the frustration of the whole effort towards materialism, who realizes

the futility of all Marxism, communism, and all materialist philosophies. This frustration is in the blood of Western man now, in the very bones.

That's why my whole interest is to make as many Western people sannyasis as possible and send them back home. Many Sartres are waiting there. They have seen the death. They are waiting to see the ochre robe, and with the ochre robe, the ecstasy that follows.

The third question:

A BUDDHA LIVES WITH THE HIGHEST SENSITIVITY AND SO HE ENJOYS ALL HIS BODILY NEEDS. IS NOT SEX ALSO A BODILY NEED? THEN WHY DOES IT DISAPPEAR IN A BUDDHA?

Many things will have to be understood.

First: sex is not an ordinary need, like food. It is very extra ordinary. If food is not given to you, you will die, but without sex you can live. If water is not given to you, the body will die, but without sex you can live. If air is not given to you, you will die within seconds, but without sex you can live your whole life.

This is the first difference, and why is it so? Because sex is basically not the need of the individual, it is the need of the race. The race will die if sex is not allowed, but you will not die. Man will die; it is not individual, but collective. Sex is a racial need, not individual. If everybody becomes a *brahmachari*, a celibate, then humanity will disappear, but you will live. You will live for seventy years or even more, because you will save much energy. A man who was going to live seventy years may be able to live a hundred years without sex, because his energies will be conserved. But without sex the race will die.

This is the first difference: food is needed for you, sex is needed for others. Sex is needed for the future generations to come. You have already come so there is no problem. Your parents needed sex for you to come. If they had remained celibates, you would not be here, but they would have lived, it would have been no problem for them. They would have lived even better because you created many troubles for them.

That's why nature has given you such a deep hypnosis about sex, otherwise humanity will disappear. Nature has made you completely obsessive about sex -- it forces you. You try to escape from the trap, and you feel trapped -- whatsoever you do, wherever you go, sex follows you. Nature cannot afford k. Otherwise, sex in itself is such an ugly act that if you were a11owed freedom, then I don't think anybody would choose it. It is enforced.

Have you ever thought about yourself copulating? -- how ugly it looks! That's why people hide themselves when they copulate; they want privacy so that nobody looks at them. But just think, imagine yourself copulating. The whole thing seems to be absurd, foolish. What are you doing? If there were no obsession inside you to do it, nobody would do it. But nature cannot afford not to let you do it, so nature has given you a deep inner hypnosis about it. It is chemical, it is hormonal. In the bloodstream particular hormones are flowing which force you.

Now biologists say that if those hormones can be taken out of you, sex will disappear. Injections can be given to you of those hormones and sex becomes very powerful. Even in an old man of seventy or eighty years old whose body is no longer capable of moving into sex, the hormones can be injected and he will start behaving like a foolish young man. He will start chasing women. He may even be in a wheelchair but he will chase women. It is not that one is chasing, it is the hormonal chemical system in the body.

A child is born, the hormones are not ripe; they will take time to ripen. He will become capable of the sexual urge at about fourteen. Up to that time there is no problem. The sex hormones are getting ripe, the glands are getting ready. Suddenly, at fourteen, they explode and the child goes crazy. He cannot understand what is happening.

The age between fourteen and eighteen is one of the most awkward. The child cannot understand:'What is happening?' Something has taken possession of him. It is a possession! Nature has taken possession -- now you are ready, now the body is ready, now nature forces you to reproduce. Fantasies arise, dreams; you cannot escape. Wherever you look, if you are a man you can see only woman, if you are a woman, only man. k is a sort of madness. Of course, nature has to create it, otherwise there would be no reproduction.

Your individual life is not at stake if you become celibate. No, nothing is at stake. On the contrary, you will live more deeply, more easily because energy will be conserved.

That is why in the East people discovered this: they discovered that sex brings death sooner. So those

who wanted to live longer, for their own reasons, they dropped sex completely. For example, Hatha yogis who want to live longer because they have very slow moving methods, bullock cart methods -- they need a very long time to finish them, they need tong life to finish their yoga, to come to the final Enlightenment -- they dropped sex completely. And how did they drop it? They created particular postures which change the hormonal flow in the body. They created certain bodily exercises in which the semen is reabsorbed back into the blood. They did tremendous things with the body; even discharged semen could be reabsorbed back into the body.

They created many methods to absorb the sex energy because sex energy is life energy; a child is born out of it. If you can absorb the energy back into your own system, you will be very, very strong. You can live longer. In fact, old age can be simply dropped. You can be young to the very end.

There are differences. Food is an individual need. If you stop it you will die. Sex is not an individual need, it is a possession. If you can stop, you will gain much out of it. But stopping can be of three types: you can suppress the desire; that will not help -- your sex energy will become perverted. That's why I say it is better to be natural than to be perverted. Jain monks, Buddhist monks, Christian, Catholic monks, who have all lived in exclusively male societies, male groups -- out of a hundred monks, ninety percent are either masturbatory or homosexual. That has to be so, because where will the energy go? And they have only been suppressing, they have not transformed the hormonal system, the chemistry of the body. They don't know what to do so they simply suppress. Suppression becomes perversion. I am against methods of the first type. It is better to be natural than to be perverted, because perversion is falling below nature, it is not going beyond.

Then there is the second type which has tried to change the hormonal system of the body: Hatha yogis, yoga asanas. And there are many ways to change the chemistry of the body. The second methods are better than the first, but still I am not in favor of them. Why? Because if you change the body, you are not changed. An impotent man is celibate, but it is useless. Through Hatha Yoga methods you will become impotent; the hormones will not be there functioning, or the glands will be damaged and they cannot function, but this is not a spiritual growth. You have destroyed the mechanism, you have not gone beyond it.

And this too can lead to other types of problems in life. You will become afraid of many things. You will be afraid of woman because the moment she comes near, your changed chemistry will again take the old pattern, a flow. A woman has a certain energy: the feminine energy, which is magnetic and changes your body-energy. So Hatha yogis became afraid of women. They escaped to the Himalayas and the caves. Fear is not a good thing, and if you are afraid, you are in it. It is as if a man becomes blind so that he cannot see woman, but that won't help much.

The third type of method is to become more aware. Don't change the body -- as it is, it is good. Let it remain natural; you become more aware. Whatsoever happens in the mind and in the body, become aware. On gross and subtle layers become more and more conscious. Just by being conscious, by being a witness, you rise higher and higher and higher -- and a moment comes when just because of your height, just because of your peak consciousness, the valley remains there but you are no more part of the valley; you have transcended it. The body remains sexual, but you are not there to cooperate with it. The body remains absolutely natural, but you have gone beyond it. k cannot function without your cooperation. This happens in a Buddha.

The word 'buddha' means one who has awakened. It does not belong to Gautam Buddha alone.'Buddha' is not a personal name, it is a quality of being. Christ is a Buddha, Krishna is a Buddha, and thousands of Buddhas have existed. k is a quality of being -- and what is that quality? -- awareness. The flame of awareness goes higher and higher and a moment comes when the body is there, fully functioning and natural, sensitive, sensual, alive, but your cooperation is not there. You are a witness now, not a doer -- sex disappears.

Food will not disappear; even a Buddha will need food because it is a personal need, not a social need a racial need. Sleep will not disappear, it is a personal need. All that is personal will be there, all that is racial will disappear -- and this disappearance has a beauty of its own.

If you look at a Hatha yogi you will see a crippled being. You cannot see any grace coming from his face. He has destroyed his chemistry, he is not beautiful. If you see a repressed monk, he is even more ugly because from his eyes and face you will see all sorts of lust falling all around. He wi]l have a sexual atmosphere around him -- ugly and dirty. A natural man is better; at least he is natural. But a perverted man is ill and he carries illness around him.

I am in favor of the third, but for the meantime you remain natural. No need to suppress, no need to try

any methods to cripple the body -- no need. Be natural and go on working for your Buddhahood. Be natural and become more and more alert and aware. A moment will come when sex simply disappears. When it disappears on its own, it leaves behind it such a glow, such grace, such beauty. Don't force it to disappear otherwise it will leave behind many wounds and you will always remain with those wounds. Let it go by itself. Simply be a watcher and don't be in a hurry. Nature is good, nature is beautiful; you be natural. Unless you become supernatural, don't fight with nature. Let the higher come in.

And this is my attitude about everything: don't fight with the lower, pray for the higher. Work for the higher and let the lower be left untouched. If you start fighting with the lower you will have to remain there with the lower; you cannot move from there. Be natural so that nature does not disturb you and you are left alone to rise higher. Pray for the higher, meditate for the higher, try for the higher and leave nature as it is. Soon the supernature will arise. Out of nature comes the supernature, and then there is grace, then there is beauty, then there is incomparable beatitude.

From another dimension it will be good for you to know: sex belongs to the body, love belongs to the subtle body, prayer belongs to the center, to the very ground of your being. Sex belongs to the periphery, prayer belongs to the center, and between the center and the periphery is love. Buddha is prayerful compassion; he has reached the center. Before you reach the center, just moving in between from the periphery to the center, you will be loveful, very, very deeply loving. On the periphery you will be lustful, you will be sexual. And it is the same energy. On the periphery sex is a need, between the periphery and the center love is the need. The energy is the same but you have changed, so the need changes. At the center, prayer, compassion is the need -- the energy is the same. So Buddha is not starved of sex; the same energy has become compassion. A man of love is not starved of sex, the same energy has become love. So the question of needs has to be understood.

The need exists in the body, but if you move from the body, deeper, the need changes. The need follows you. If you are filled too much with sexual imagery, fantasy, that shows only that you exist on the periphery. Move from there. You go on working on the periphery. For millions of lives you have been working there and the need has not been fulfilled. It cannot be fulfilled. No need can be fulfilled -- remember this. You eat; after eight hours, six hours, you are again hungry. No need can be fulfilled. It is a temporary fulfillment. You have sex -- after a few hours again you are ready. Needs cannot be fulfilled because they move in a circle.

Move higher than your needs. I am not saying fight with the needs; allow them, enjoy them while you are there. Why fight? -- enjoy. Don't create guilt because the more guilt you create, the more suppression, the more difficult it will be for you to move from there. Enjoy it while you are there. If you love, you have sex, enjoy it. Don't feel guilty, and don't feel a sinner. Sin well! If you are sinning then at least be efficient.

I am reminded of Luther. Pecca Fortiler, a disciple, asked Luther, What to do? I cannot stop sinning.' Luther said, 'Sin stronger.' Absolutely right. I have never felt very much sympathy with Luther's thoughts, but about this I am absolutely with him: stronger, sin stronger. If you cannot stop then why bother? Sin stronger because only at the extreme is transformation possible. Lukewarm people are never transformed.

Never be lukewarm. That is the only stupidity you can go on committing. Because when you are boiling one hundred percent, only then does the evaporation happen. Lukewarm, you can remain lukewarm for many, many lives and nothing will happen. Move to the extreme. If you are in sex, move into it totally. Don't create any conflict, don't withhold anything. And meanwhile go on working. Let sex be there on its own. You go on working for awareness. Meditate more and more and by and by you will see that the same energy is changing, transforming.

When you change, the energy changes because energy belongs to you. When your standpoint changes, the energy has to change its level. When your plane of being changes, then energy has to follow you. It is your energy.

When you move towards the center, by and by, you will suddenly realize that sex is disappearing and love is gaining strength. You are becoming more and more loving. Now the love is not a lust. Love is not like fire, it is a very cool light. Sex is fiery, it is fire. It is like hot sun. Love is like cool moon; it gives you light, but very cool, calm. A silence pervades love. Then, by and by, sex will become more distant, more distant, more distant, and the same energy will be moving in love. You will not feel starved. Rather, on the contrary, you will feel more fulfilled, because love fulfills more. It is the higher form of sex, and every time you go higher, you feel more fulfilled because higher forms are more subtle energies. They are not gross, they are more subtle. They fulfill, they give you more. Then go on rising into awareness. A day comes when suddenly you are rooted in the center, centered. Now love also takes a new dimension; it becomes

compassion.

What is the difference? In sex you are concerned with yourself, not concerned with the other at all. You simply use the other. That's why sexual partners continuously fight, because an inner feeling is there, 'The other is using me.' Sexual partners cannot come to a point of harmony. They will have to fight again and again, because the woman thinks the man is using her -- and she is right! Nothing is wrong in it. And the man thinks the woman is using him. And whenever somebody uses you as a means you feel hurt; it seems like an exploitation. The man is concerned with his own sex, the woman is concerned with her own sex -- neither is moving towards the other. The movement is not there. They are two selfish people, self centered, exploiting each other. If they have to talk about love and sing and be poetic, that is just allurement, persuasion, seduction -- but they arc not concerned with the other. Once the man has used the woman, he turns over and goes to sleep, finished -- a thing to be used and thrown away.

In America they have made plastic women and plastic men. They work perfectly well. A plastic woman, if you play with her breasts, the breasts get an erection, they become warm. You can make love to a plastic woman and it is as fulfilling as any woman; even more because there is no fight, no conflict. Finished, you can throw the woman and go to sleep. That's all that people are doing. Whether the woman is plastic or real makes no difference. And the woman goes on using the man.

Whenever you use another as a means it is immoral. The other is an end in himself, but the other becomes an end in himself only in the second stage of your being, when you love. Then you love for the other. Then you are not using. Then the other is important, significant. The other is an end in himself or herself. You are grateful. No exploitation is possible in love; you help the other. It is not a bargain. You enjoy helping, you enjoy sharing and you are grateful that the other gives you an opportunity to share.

Love is subtle. The grosser realm of sex is left. The other has become an end but still there is a need, a subtle need. Because when you love a person a subtle expectation is hidden somewhere that the other should love you, even though un consciously. It follows like a shadow that the other should love you. There is still a need to be loved -- better than sex but still an expectation. And that expectation will be the jarring note in love. k is not yet perfect.

Compassion is the highest quality of love, the highest purity. Now expectation is also not there. The other is not a means, the other is an end. And now you don't expect anything, you simply give whatsoever you can give. Expectation has completely gone. A Buddha is a total giver. He goes on giving, he enjoys giving. k is simple sharing. Now it has become compassion -- the same energy and the same need on different planes of being. That's why sex disappears in a Buddha, because it reappears as compassion.

The fourth question:

YOU SPOKE OF THE LIVES OF JUNG AND FREUD, AND I HAVE HEARD THAT JANOV HAS NOT TRIED HIS OWN METHODS, AND HE SEEMS TO BE A VERY, VERY AMBITIOUS MAN. CAN YOU COMMENT ON HIS METHODS AND WHETHER HE HAS HEALED HIMSELF AT ALL?

That's the problem in the West with all the thinkers -- they have not tried their own methods. In fact, they have stumbled upon those methods not as part of their spiritual search. They have stumbled upon those methods working on their patients.

Freud stumbled upon psychoanalysis, and I say 'stumbled' because it was accidental. It was just groping in the dark. He was working on patients -- he was a doctor, trying to help. By and by he became aware that there are many illnesses which are not physical, so you go on treating them physically and nothing happens. Then he became interested in hypnosis because something could be done through hypnosis. Through hypnosis he started working. For many years he was a hypnotist working with his teacher and helping people. Then, by and by, he be came aware that in fact hypnosis was not helping. There was no need to hypnotize a person and make him unconscious. Even if a person, fully conscious, started relating whatsoever came to his mind, whatsoever floated from the unconscious to the conscious mind, if he went on saying it, that would give a release. He started trying that. That's how psychoanalysis was born: free association of thoughts. He had never tried anything on himself. He remained the same man, he attained to no maturity.

The same has happened with others, and with Janov also. He had been working with patients and he

stumbled upon the fact that if a patient can live backwards to the very trauma of birth, when the child is born and he screams for the first time -- that is the primal scream -- if a person can go backwards to the very point when he comes out of the womb and takes his first breath, then many things are simply resolved, many problems disappear. Just by living them again, they disappear. He has not tried it on himself. He is not a healed person.

Freud was very ambitious. He thought himself to be a pro. phet inaugurating a great world movement. And he was jealous, as political leaders are always jealous, conspiratorial, spying on his own disciples and associates, continuously afraid that somebody was going to destroy his movement, take possession of the movement, become the leader; always afraid.

And it was the same with Jung. If you look into Jung's eyes.... Get a picture of Jung, it is worth studying. Hidden behind his glasses are very cunning eyes; the very face is egoistic. Janov is very ambitious and his new books show his ambition clearly. He has stumbled accidentally upon a small method which is not a system, just a fragment, but now he thinks he has discovered the whole truth. Now he thinks this Primal Therapy is all that is needed, that this will lead everyone to the ultimate nirvana. This is foolish. This is ambition.

The second thing to remember about all the Western thinkers who have become influential there is that they have been working with ill people, patients. They have not come across healthy people, so whatsoever their findings, their findings are based on pathology. A healthy person is absolutely different from a pathological person. Freud never came across a healthy man. There is no question of it because the healthy man never goes to the physician or the doctor. Why should he go? Unless you are mentally ill, why should you go to a headshrinker? There is no need. You go only because you are ill, so only ill humanity goes to these people: Freud, Jung, Adler, Janov. On these ill people they base their philosophies.

This is bound to be unbalanced, and not only unbalanced, but also in a certain way very dangerous because these ill specimens of humanity are not the real representatives. They are ill. It is just as if you come to know only blind men because you are a doctor of eyes, so only blind people come to you and then you think about man as blind. Mentally ill people come to you, then you think of man as mentally ill. That is wrong be cause unless healthy people exist, is illness possible?

All the Western psychologies are based on pathology, and a real psychology is needed that is based on the healthy person. The perfect psychology has to be based on Buddha like people, not just healthy people.

So there are three types of psychologies. One, pathological: all Western psychologies are pathological. Only very recently some wholistic trends which think about the healthy person are gaining strength, but they are just at the beginning. Even the first steps have not been taken. There are psychologies of the second type which think about the healthy person, which are based on the healthy mind -- those are the Eastern psychologies. Buddhism has a very, very penetrating psychology; Patanjali has his own psychology. They are based on healthy people: to help a healthy person become more healthy, to help a healthy person attain to greater health. Pathological psychologies help m people to become healthy.

Then there is a third type. What Gurdjieff used to call the ultimate psychology is as yet undeveloped. That type has to depend on Buddha. It has not been developed yet, because where to go to study a Buddha, and how to study a Buddha? And only one Buddha won't do, you will have to study many. Then only can you come to conclusions. But some day that psychology will happen, it is a must. It must be there because only that can give you the total perception into human consciousness.

Freud, Jung, Janov, they all remain ill. They have never worked it out on themselves. Stumbling in the dark, groping in the dark, they come to some fragments and then they think that those fragments are complete systems. Whenever a fragment is claimed as a complete system it becomes a lie. A fragment is a fragment.

Eastern psychologies are for healthy people, to help you to become more whole. And my effort will be to work out a psychology of the third type, the psychology of Buddhas, be cause that will give you the perfect penetration into the whole of human consciousness.

Psychologies based on pathologies are good; they help ill people. But that can never be the goal. It is good, but just to become healthy, normal, is nothing much. Just to be normal is nothing much because everybody else is normal. It is bad to be ill because you suffer, but it is not much good to be normal because normal people are suffering in millions of ways. In fact, to be normal means only to adjust to the society. The society itself may be abnormal, the whole society may be itself ill. To adjust to it only means you are normally abnormal, that's all. That's not much of a gain. You have to go beyond social normality. You have to go beyond the social madness. Then only, for the first time do you become healthy.

Eastern psychologies: Yoga, Zen, Sufism, all help healthy people to become more healthy and holy. The third type of psychology is needed, urgently needed, because without it you don't have the goal, the perception of the very end. That has to bP worked out. Gurdjieff tried his best but couldn't succeed. The climate was not ripe. I am trying towards that again. It is difficult to succeed in it, but the possibility is there and one has to go on trying. If even a little more light is thrown on the perfect, the last, the ultimate psychology of man, even that is good, very helpful.

Yoga: The Alpha and the Omega, Vol 4

Chapter #7
Chapter title: Awareness: the fire that burns the past

27 April 1975 am in Buddha Hall

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12. WHETHER FULFILLED IN THE PRESENT OR THE FUTURE, KARMIC EXPERIENCES HAVE THEIR ROOTS IN THE FIVE AFFLICTIONS.
13. AS LONG AS THE ROOTS REMAIN, KARMA IS FULFILLED IN REBIRTH THROUGH CLASS, SPAN OF LIFE, AND TYPES OF EXPERIENCES.

14. VIRTUE BRINGS PLEASURE; VICE BRINGS PAIN.

MAN APPEARS to be in the present, but that is only an appearance. Man lives in the past. Through the present he passes, but he remains rooted in the past. The pre, sent is not really time for the ordinary consciousness. For the ordinary consciousness, the past is real time, the present just a passage from the past to the future, just a momentary passage. The past is real and the future also, but the present is unreal for the ordinary consciousness. Future is nothing but the past ex, tended. Future is nothing but the past projected again and again.

The present seems to be non-existential. If you think of the present, you will not find it at all because the moment you find it, it has already passed. Just a moment before when you had not found it, it was in the future. For a Buddha-consciousness, for an awakened being, only the present is existential. For ordinary consciousness, unaware, sleepy like a somnambulist, the past and future are real, the present is unreal. Only when one awakes is the present real; the past and future both become unreal.

Why is this so? Why do you live in the past? -- because mind is nothing but an accumulation of the past. Mind is memory: all that you have done, all that you have dreamed, all that you wanted to do and could not do, all that you have imagined in the past, is your mind. Mind is a dead entity. If you look through the mind, you will never find the present, because the present is life, and life can never be approached through a dead medium. Life can never be approached through dead vehicles. Life cannot be touched through death.

Mind is dead. Mind is just like dust gathering on a mirror. The more dust gathers, the less the mirror is mirror like. And if the layer of dust is very thick, as it is on you, then the mirror does not reflect at all.

Everybody gathers dust. Not only do you gather, you cling to it, you think it is a treasure. The past is gone; why do you cling to it? You cannot do anything about it. You cannot go back, you cannot undo it.

Why do you cling to it? It is not a treasure. And if you cling to the past and you think it is a treasure, of course your mind will want to live it again and again in the future. Your future cannot be anything but your modified past -- a little refined, a little more decorated. But it is going to be the same because the mind cannot think of the unknown; the mind can only project the known, that which you know.

You fall in love with a woman and the woman dies. Now how are you going to find another woman? The other woman is going to be a modified form of your dead wife; that is the only way you know. Whatsoever you do in the future will be nothing but a continuation of the past. You can change a little -- a patch here, a patch there, but the main part will remain the same, just the same.

Somebody asked Mulla Nasrudin when he was lying on his deathbed, 'If you are again given a life, how are you going to live it Nasrudin? Would you make any changes?' Nasrudin pondered with closed eyes, thought, meditated, then opened his eyes and said, 'Yes, if I am again given a life, I will part my hair in the middle. That has always been my wish, but my father always insisted that I not do it. And when my father died, the hair had become so conditioned that it could not be parted in the middle.'

Don't laugh. If you are asked what you will do again with your life, you will make slight changes just like this: a husband with a slightly different nose, a wife with a little different complexion, a bigger or smaller house; but they are nothing more than parting your hair in the middle -- trivia, not essential. Your essential life will remain the same.

I look into your eyes and I see this. You have done it many, many times: your essential life has remained the same. Many times you have been given lives. You have lived many times; you are very, very ancient. You are not new on this earth, you are older than the earth because you have lived on other earths also, other planets. You are as old as existence. This is how it should be because you are part of it. You are very ancient, but repeating the same pattern again and again.

That's why Hindus call it the wheel of life and death;'wheel' because it goes on repeating itself. It is a repetition: the same spokes come up and go down, go down and come up. Mind projects itself, mind is past, so your future is not going to be anything other than the past.

And what is past? What have you done in the past? Whatsoever you have done -- good, bad, this, that -- whatsoever you do creates its own repetition. That is the theory of karma. If you were angry the day before yesterday, you created a certain potentiality for anger: to be angry again yesterday. Then you repeated it, you gave more energy to the anger, the mood of anger, you rooted it more, you watered it. Now today you will repeat it again with more force, with more energy. And then tomorrow you will again be a victim of today.

Each action that you do or even think about has its own ways of persisting again and again, because it creates a channel into your being. It starts absorbing energy from you. You are angry, then the mood goes and you think that you are angry no more; then you miss the point. When the mood has gone nothing has happened; only the wheel has moved and the spoke that was up has gone down. The anger was there on the surface a few minutes ago, the anger has now gone down into the unconscious, into the depth of your being. It will wait for its time to come again. If you have acted according to it, you have reinforced it, then you have again given a lease for its life. You have given it again a power, an energy. It is throbbing like a seed under the soil waiting for the right opportunity and season, then it will sprout.

Every action is self-perpetuating, every thought is self-perpetuating. Once you cooperate with it you are giving energy to it. Sooner or later it will become a habitual form. You wilt do it and you will not be the doer; you will do it just because of the force of habit. People say that habit is second nature. This is not exaggeration. On the contrary, this is an understate ment. In fact, habit finally becomes first nature and nature be comes secondary. Nature becomes just like an appendix or footnotes in a book, and habit becomes the main part, the main body of the book.

You live through the habit; that means that the habit lives basically through you. The habit itself persists, it has an energy of its own. Of course it takes the energy from you, but you cooperated in the past, you are cooperating in the present. By and by, the habit will become the master and you will be just a servant, a shadow. The habit will give the commandment, the order, and you will be just an obedient servant. You will have to follow it.

It happened that one Hindu mystic, Eknath, was going for a pilgrimage. The pilgrimage was going to last for at least one year because he had to visit all the sacred places of the country. Of course, it was a privilege to be with Eknath, so many people, a thousand people, were travelling with him. The thief of the town also came and said, 'I know that I am a thief and not worthy enough to be a member of your religious group, but give me a chance also. I would like to come for the pilgrimage.' Eknath said, 'It will be difficult,

because one year is a long time and you may start stealing people's things. You may cause trouble. Please drop this idea.' But the thief was insistent. He said, 'For one year I will drop stealing, but I have to come. And I promise you that for one year I will not steal a single thing from anybody.' Eknath agreed.

But within a week trouble started, and the trouble was this: things started disappearing from people's luggage, and even more puzzling -- because nobody was stealing them -- things would disappear from somebody's bag and they would be found in somebody else's bag after a few days. The man in whose bag they would be found would say, 'I have not done anything. I really don't know how these things have come to be in my bag.'

Eknath suspected, so one night he pretended to sleep but he was awake, he watched. The thief appeared near about midnight, in the middle of the night, and he started changing things from one person's luggage to another person's. Eknath caught him red handed and he said, 'What are you doing? And you had promised!' He said, 'I am following my promise. I have not stolen a single thing. But this is my old habit. In the middle of the night if I don't do some mischief, it is impossible for me to sleep. And for one year, not to sleep? You are a man of compassion. You should be compassionate towards me. And I am not stealing, things are found again and again. They don't go anywhere but are just exchanged from one person to another. And moreover, after one year I have to start my stealing again, so it will be good practice also.'

Habits force you to do certain things; you are a victim. Hindus call it the theory of karma: each action that you repeat, or each thought -- because thought is also a subtle action in the mind -- becomes more and more powerful. Then you are in the grip of it. Then you are imprisoned in the habit. Then you live the life of an imprisoned man, a slave. And the imprisonment is very subtle: it is of your habits and conditioning and the actions that you have done. It is all around your body and you are entangled in it, but you go on thinking and befooling yourself that you are doing it. When you get angry, you think you are doing it. You rationalize it and you say that the situation demanded it:'I had to be angry, otherwise the child would go astray; if I were not angry then things would go wrong, then the office would be in a chaos, then servants won't listen; I had to be angry to manage things, to discipline the child. To put the wife in her right place I had to be angry.' These are rationalizations. That's how your ego goes on thinking that you are still the boss, but you are not. Anger comes out of old patterns, out of the past. And when anger comes you try to find an excuse for it.

Psychologists have been experimenting and they have come to the same facts as the Eastern esoteric psychology: man is a victim, not a master. Psychologists have put people in total isolation, with every comfort possible. Whatsoever was needed was given to them but they didn't come in any contact with other human beings. They lived in isolation in an air conditioned cell -- no work, no trouble, no problem, but the same habits continued. One morning, with no reason now -- because every comfort was fulfilled, there was no worry, there was no excuse to be angry -- and the man would find suddenly that anger was arising.

It is within you. Sometimes, suddenly sadness comes for no apparent reason at all, and sometimes one feels happy, sometimes one feels euphoric, ecstatic. A man deprived of all social relationships, isolated in total comfort, supplied with every need, moves through all the moods that you move through in relationship. That means that something comes from within and you hang it on somebody else. That is just a rationalization. You feel good, you feel bad, and these feelings are bubbling from your own unconsciousness, from your own past. Nobody is responsible except you. Nobody can make you angry, and nobody can make you happy. You become happy on your own, you become angry on your own, and you become sad on your own. Unless you realize this, you will always remain a slave.

The mastery of one's self comes when one realizes, 'I am absolutely responsible for whatsoever happens to me, *whatsoever* happens, unconditionally. I am responsible, absolutely.' In the beginning it will make you very, very sad and depressed because if you can throw the responsibility on the other, you feel good that you are not in the wrong. What can you do when the wife is behaving in such a nasty way? You have to be angry. But remember well, the wife is behaving nastily because of her own inner mechanisms. She's not nasty to you. If you were not there she would be nasty to the child. If the child were not there she would be nasty to the plates -- she would have thrown them on the floor. She would have broken the radio. She had to do something; nastiness was coming up. It was just coincidence that you were found reading your newspaper and she became nasty to you. It was just coincidence that you were available in a wrong moment.

You are angry not because the wife is nasty. She may have supplied the situation, that's all. She may have given you a possibility to be angry, an excuse to be angry, but the anger was bubbling up. If the wife were not there you would have been angry all the same -- with something else, with some idea, but anger

had to be there. It was something that was coming from your own unconscious.

Everybody is responsible, totally responsible for his own being and behavior. In the beginning it will give you a very depressed mood that you are responsible, because you have always thought that you want to be happy -- so how can you be responsible for your unhappiness? You always desire blissfulness, so how can you be angry on your own? And because of this you throw the responsibility on the other. If you go on throwing responsibility on the other, remember that you will always remain a slave because nobody can change the other. How can you change the other? Has anybody ever changed the other? One of the most unfulfilled wishes in the world is to change the other. Nobody has ever done that. It is impossible because the other exists in his own right -- you cannot change him. You go on throwing responsibility on the other but you cannot change the other. And because you throw the responsibility on the other, you will never see that the basic responsibility is yours. The basic change is needed there inside you.

This is how you are trapped: if you start thinking that you are responsible for all your actions, for all your moods, in the beginning a depression will take over. But if you can pass through that depression, soon you will feel light because now you are freed from the other, now you can work on your own. You can be free, you can be happy. Even if the whole world is unhappy and unfree it makes no difference. Otherwise, how is a Buddha possible? And how is a Patanjali possible? How am I possible? The whole world is the same. It is just the same as it is for you, but a Krishna goes on dancing and singing; he's freed. And the first freedom is to stop throwing responsibility on the other, the first freedom is to know that you are responsible. Then Many things become immediately possible.

The whole philosophy of karma is that you are responsible. Whatsoever you have sown in the past you are reaping. You may not be able to follow the link between the cause and the effect, but if the effect is there, the cause must be there some where in you.

That is the whole method of prati-prasav: how to move from the effect to the cause, how to go backwards and find the cause, from where it is coming up. Whatsoever happens to you -- you feel sad, just close your eyes and watch your sadness. Follow where it leads, go deeper into it. Soon you will come to the cause. Maybe you will have to travel long, because this whole life is involved; and not only this life, but many other lives are involved. You will find many wounds in you which hurt, and because of those wounds you feel sad; they *are* sad. Those wounds have not gone dry yet; they are alive. The method of prati-prasav, the method of going back to the source, from the effect to the cause, will heal them. How does it heal? Why does it heal? What is the phenomenon implied in it?

Whenever you go backwards, the first thing you drop is throwing the responsibility on others, because if you throw the responsibility on the other you go outwards. Then the whole process is wrong: you try to find the cause in the other:'Why is the wife nasty?' Then the 'why' goes on penetrating into the wife's behavior. You have missed the first step and then the whole process will be wrong. Why am I unhappy? Why am I angry? -- close the eyes and let it be a deep meditation. Lie down on the floor, close the eyes, relax the body and feel why you are angry. Just forget the wife; that is an excuse -- A, B, C, D, whatsoever, forget the excuse. Just go deeper into yourself, penetrate the anger. Use anger itself as a river; into the anger you flow and the anger will take you inwards. You will find subtle wounds in you.

The wife looked nasty because she touched a subtle wound in you, something which hurts. You have always thought that you are not beautiful, your face is ugly, and there is a wound inside. When the wife is nasty she will make you aware of your face. She will say, 'Go and look in the mirror!' Something hurts. You have been unfaithful to the wife and when she wants to be nasty, she will bring it up again, 'Why were you laughing with that woman? Why were you sitting with that woman so happily?' A wound is touched. You have been unfaithful, you feel guilty; the wound is alive. You close the eyes, feel the anger, let it arise in its totality so that you can see it completely, what it is. Then let that energy help you to move towards the past, because the anger is coming from the past. It cannot come from the future of course. The future has not yet come into being. It is not coming from the present.

This is the whole standpoint of karma: it cannot come from the future because future is not yet; it cannot come from the present because you don't know at all what it is. The present is known only by the awakened ones. You live only in the past so it must be coming from somewhere else in your past. The wound must be somewhere in your memories. Go back. There may not be one wound, there may be many: small, big. Go deeper and find the first wound, the original source of all anger. You will be ab1e to find it if you try, because it is already there. It is there; all your past is still there. k is like a film, rolled and waiting inside. You unroll it, you start looking at the film. This is the process of prati-prasav. It means going backwards to the very root cause. And this is the beauty of the process: if you can consciously go backwards, if you can

consciously feel a wound, the wound is immediately heated.

Why is it healed? -- because a wound is created by unconsciousness, unawareness. A wound is part of ignorance, sleep. When you consciously go backwards and look at the wound, consciousness is a healing force. In the past, when the wound happened, it happened in unconsciousness. You were angry, you were possessed by anger, you did something: you killed a man and you have been hiding the fact from the world. You can hide it from the police, you can hide it from the court and the law, but how can you hide it from yourself? -- you know, it hurts. And whenever somebody gives you an opportunity to be angry you become afraid because it could happen again, you could kill the wife. Go back, because at that moment when you murdered a man or you behaved in a very angry and mad way, you were unconscious. In the unconscious those wounds have been preserved. Now go consciously.

Prati-prasav, going back, means going consciously to things which you have done in unconsciousness. Go back -- just the light of consciousness heals. It is a healing force. Whatsoever you can make conscious will be healed, and then it will hurt no more.

A man who goes backwards releases the past. Then the past is no more functioning, then the past has no more grip on him and the past is finished. The past has no place in his being. And when the past has no place in your being you are available to the present, never before it. You need space; the past is so much inside -- a junkyard of dead things. There is no space for the present to enter. That junkyard goes on dream ing about the future, so half the place is filled with that which is no more and half the place is filled with that which is not yet. And the present? -- it simply waits outside the door. That's why the present is nothing but a passage, a passage from the past to the future, just a momentary passage.

Be finished with the past! Unless you are finished with the past you are living a ghost life. Your life is not true, it is not existential. The past lives through you, the dead goes on haunting you. Go backwards -- whenever you have an opportunity, whenever something happens in you: happiness, unhappiness, sadness, anger, jealousy, close the eyes and go backwards. Soon you will become efficient in travelling backwards. Soon you will be able to go back in time and then many wounds will open. When those wounds open inside you, don't start doing anything. There is no need to do. You simply watch, look, observe; the wound is there. You simply watch, give your watching energy to the wound, look at it. Look at it without any judgment because if you judge, if you say, 'This is bad, this should not be so,' the wound will close again. Then it will have to hide. Whenever you condemn then the mind tries to hide things. That's how the conscious and unconscious are created. Otherwise, mind is one; there is no need for any division. But you condemn. Then the mind has to divide and put things in the dark, in the basement so you cannot see them -- and then there is no need to condemn.

Don't condemn, don't appreciate. You simply be a witness, an unattached observer. Don't deny. Don't say, 'This is not good,' because that is a denial and you have started suppress ing. Be detached. Just watch and look. Look with compassion and the healing will happen.

Don't ask me why it happens because it is a natural phenomenon. It is just as at a hundred degrees, water evaporates. You never ask, 'Why not at ninety nine degrees?' Nobody can answer that. It simply happens that at a hundred degrees water evaporates. There is no question, and the question is irrelevant. If it evaporated at ninety nine degrees, you would ask why. If it evaporated at ninety eight, you would ask why. It is simply natural that at a hundred degrees water evaporates.

The same is true of the inner nature. When a detached, compassionate consciousness comes to a wound, the wound disappears, evaporates. There is no why to it. It is simply natural, it is how it is, it is how it happens. When I say this I say it from experience. Try it and the experience is possible for you also; this is the way.

Through prati-prasav one becomes free of the karmas. Karmas try to insist on the future; they don't allow you to go to the past. They say, 'Move into the future. What will you do in the past? Where are you going? Why waste time? Do something for the future!' Karmas always insist, 'Go into the future so the past remains hidden in the unconscious.' Start the reverse process, the prati-prasav. Don't listen to the mind which says to go into the future. Watch -- mind is always saying something about the future. It never allows you to be here. It is always forcing you to move into the future.

Go back into the past. And when I say to go back into the past I am not saying that you should remember the past. Remembering won't help; remembering is an impotent process. This distinction has to be remembered: remembering is not of any help -- it may even be harmful -- but reliving. They are totally different. The distinction is very subtle and has to be understood.

You remember something: you remember your childhood. When you remember your childhood you

remain here and now. You don't become the child. You can remember, you can close your eyes and you can remember when you were seven years of age running in a garden -- you see it. You are here and the past is seen like a film: you are running, the child is running trying to catch butterflies. You are the seer and the child is the object. No, this is not right; this is remembering. It is impotent, it will not help.

Wounds are deeper. They cannot be revealed by remembering, and remembering remains a part of the conscious mind. A11 that is very, very significant has been hidden in the unconscious, so you remember only useless things, or you remember only those things which your mind accepts.

That's why every man says that his childhood was a paradise. Nobody's has ever been. Why does everybody say that child. hood was a paradise? You would like to be a child again, but ask the children. No child wants to be a child, every child is trying to become a grown-up and thinking how soon he can do it. No child is happy with childhood because he says, 'Grown-ups are powerful.' Every child feels helpless, and helplessness cannot be a very good feeling. Every child feels pushed and pulled from here and there, as if he had no in dependence. Childhood looks like a slavery to the child; he has to depend on others for everything. If he wants ice cream he has to ask and beg, and everybody is there to teach that ice cream is bad. The child thinks, 'Then why does God make ice cream?' All the things that the parents force him to eat are bad, he does not like them, and all the things that he likes to eat are bad for the parents. They say, 'This will be disturbing, your stomach will go wrong' and this will happen and that will happen. k seems to the child that all the good vitamins are put in wrong things, and wrong things have been put in good things. The child is not happy at all; he wants to be finished with this whole nonsense. He wants to grow up and be a free man. But later on these same children will say that the childhood was a paradise. What has happened?

Whatsoever is bad, ugly, is thrown into the unconscious because the ego does not want to look at it. All miseries are forgotten and all happinesses remembered. You go on cherishing happinesses and you go on forgetting miseries. This is a choice. That's why later on everybody says that childhood was paradise, because you have tried to forget all that was wrong. Your childhood as you remember it is not true, it is fictitious. It is a fiction created by the ego. So if you remember you will remember the happy things, not the unhappy things. If you relive, you will relive the total: happy, unhappy, all.

And what is reliving? -- reliving is to become the child again; not to look at the child as running in the garden, but to be the child running. Don't be a watcher -- become. This is possible because the child still exists in you, it is part of you. Layer upon layer, all that you have lived exists in you. You were a child, it is there; then you became young, it is there; then you became old, it is there. Everything is there, layer upon layer. You cut the trunk of a tree and each layer is there. In the depth, in the center-most place you will find the first layer. The tree was a very small plant; the first layer is there, the second layer is there. You can count the years because each year is one layer and the tree accumulates. You can count the age of the tree, how old it is. Not only trees, but even stones, rocks, have layers.

Everything is an accumulated phenomenon. You are the first seed that happened in your mother's womb. Still it is there. And then after it millions of layers were added every day, thousands of things were happening. They are all there, accumulated. You can be again, because you had been. You have just to step back. So try reliving.

Prati-prasav is reliving the past. You close your eyes, lie down and move backwards. You can try it in a simple way. It will give you the knack of it. Every night you can lie down on the bed and move backwards towards the morning. Lying down on the bed is the last thing -- make it first; and now move backwards. What did you do before lying down? -- you took a glass of milk; take it again, relive. You had a fight with the wife; relive. Don't judge because there is no need now to judge. It has happened. Don't say good or bad, don't bring in valuations. You simply relive, it has happened. You go backwards: early in the morning when the alarm clock woke you up, listen to it again. Just go and try to live every moment of the day, unwinding the clock. You will feel very, very refreshed and you will fall into a beautiful sleep because you are finished with the day. Now the day is no more hanging on you. You have relived it consciously.

In the day it was difficult to be conscious; you were involved in so many things. And you don't have such consciousness that you can take it to the market yet. Maybe in the temple, for a few seconds it happens. Maybe meditating, for a few seconds you will become aware. You don't have enough of it to carry it to the market, to the shop, to the world of affairs where you become unconscious. Again you fall into the old somnambulistic habit. But lying down on your bed, you can be conscious. Just watch, relive, let everything happen again. In fact, that's how it happens to a Buddha.

You relive consciously in the night: the wife said something, then you said something, then she reacted; Then how did the whole thing arise? How did you become angry and hit her, and how did she start crying?

And then you had to make love to her. Go into the minutest details, everything. Be watchful. It is easier because nothing is involved. The world is there no more. You can watch and relive it. The moment you are reaching the morning you will feel so silent and the oblivion of sleep will be descending on you, not as an unconsciousness, but as a beautiful darkness, velvet like -- you can touch it, you can feel it. The warmth surrounds you like a mother. And then you move into the night.

You will have less dreams because dreams are created by the unlived day. Millions of things are happening. You cannot live all of them and you cannot live them with alertness. They re, main hanging. Dreams are a hang over of the whole unlived day, or a day lived unconsciously; that is the same thing. A day half-heartedly lived, somehow lived, dragged, as if you are drunk, is how the dreams are created. Dreams are just to complete the whole process that has been left incomplete in the day.

Mind is a perfectionist; it doesn't want anything to be in complete. It wants to complete it and that's why the whole night you dream. But if you can relive the day, dreams will fall, and a day comes when suddenly there are no dreams. When there are no dreams, then for the first time you taste what sleep is.

Patanjali says that *samadhi* is just like sleep, the ultimate ecstasy is just like sleep, with only one difference: sleep is unconscious and samadhi is conscious. Sleep is one of the most beautiful phenomena, but you have never slept because you are so consistently dreaming.

In the whole night there are almost eight cycles of dreaming and each cycle persists for almost forty minutes. If you sleep for eight hours then there are eight cycles of dream, and each dream cycle persists for forty minutes. Between two dreams you have only twenty minutes, and that too is not very deep because another dream is getting ready. One dream finishes, the actors have gone behind the curtain, but there is much activity because they are getting ready, painting their faces and changing their dresses. They are getting ready and soon the curtain will be up; they will have to come.

So when between two dreams a twenty minute gap is given to you, that too is not very peaceful. Hidden behind is the basement; preparation is going on. It is just like the peace between two wars: the First World War, the Second World War, and the peace between the two. People count those as peaceful days -- they were not. They could not be. Otherwise how could you prepare for the Second World War? Those were not peaceful days. Now they have found a right word; they call it 'cold war'. There is a hot war, and between two hot wars, a cold war; that is the preparation behind the screen.

Between two dream cycles there is a twenty minute gap; it is like an interval. Everything is getting ready and you are also getting ready. It is not non-tense, it is tense.

When you relive the whole day, dreaming stops. Then you fall in such a bottomless depth. You go on falling and falling and falling as if a feather is falling into an abyss -- it is. It has a tremendous beauty. And this is only if you go backwards into the day. This is just to learn the knack of it; then you can do it for your whole life.

Go backwards to the very moment when you screamed and you were born. Remember, it has to be relived, not remembered -- because how can you remember? And you can scream again, the first scream, what Janov calls the primal scream. You can scream again as if you are reborn, as if you are again a child coming out of the passage of the mother's womb. It is a difficult passage, hard. You struggle to come out and it is painful, be cause for nine months you have been living in such a paradise as the womb.

Our whole science has not yet been able to create a more comfortable thing than the womb. It is perfect. The child lives absolutely without any responsibility, with no worries, no thinking about bread and butter, or the world, or the relation ship -- no worries. Because there is nobody else, there is no question of any relationship. He feeds on the mother with not even the worry of having to digest anything. The mother digests and the child simply gets the digested food. There is not even the worry to breathe. The mother breathes, the child simply gets the oxygen and he floats in the water.

Hindus have a picture of Vishnu. They say that Vishnu floats on the ocean. You must have seen the picture: on the bed of a snake he rests; the snake protects and Vishnu sleeps. That picture is really a symbolization of the womb. Every child is a Vishnu, a God incarnate -- at least in the womb. Everything is perfect, nothing is lacking. The water that he floats in is just exactly like the ocean water, with the same chemicals, the same salt. That's why a pregnant woman starts eating more salt and salty things, hankers after salty things: the womb needs more salt. It is the exact chemical situation as in the ocean and the child floats in the ocean, perfectly comfortable. The temperature remains exactly the same. Whether it is cold outside or hot makes no difference, the mother's womb carries exactly the same temperature for the child. He lives in perfect luxury. Coming out of that luxury in a dark passage, narrow, painful, the child screams.

If you can go back to your birth trauma you will scream, and you will scream if you relive. A moment

will come when you will feel that you are the child, not the one who is remembering.

You are coming out of the birth passage; a scream comes. This scream vibrates your whole being, it comes from the very grounds of your being, the very roots of your being. That scream will relieve you of many things. You will again become a child, innocent -- that is a rebirth. This too is not enough be cause this is only for one life. If you can do it for one life, you can enter into other lives. You go to the very, very first day, the day of creation. Or, if you are a Christian then the terminology of Adam will be good: you go back, and again you are in the Garden of Eden. You have become Adam and Eve. Then all your past karmas, habits, conditionings are dissolved, washed away. You have entered heaven again. This is the process of prati-prasav. Now, enter these sutras.

WHETHER FULFILLED IN THE PRESENT OR THE FUTURE, KARMIC EXPERIENCES HAVE THEIR ROOTS IN THE FIVE AFFLICTIONS.

We talked about five *kleshas*, five afflictions, five causes which create misery. All actions, whether fulfilled in the present or the future, karmic experiences, have the roots in the five afflictions. The first affliction is *avidya*, lack of awareness, and the other four are by-products of it. The last is *abhinivesh*, lust for life. All the karmas that you do are born basically out of lack of awareness.

What does it mean, and what will be said when Buddha walks, eats, sleeps? Are those not karmas? No, they are not. They are not karmas because they are born out of awareness. They don't carry any seed for the future. If Buddha walks it is in the present. It has nothing to do with the walking in the past. It is not out of the past that he is walking. It is a present need, right now, here and how. It is spontaneous. If Buddha feels hungry, he eats, but it is spontaneous, here and now. The distance has to be understood.

This has been one of the theological problems in the East: Buddha lived for forty years after his enlightenment; what about those actions that he did during the forty years? If they had become seeds then he would have had to be born again. Or is there some difference?

They don't become seeds, they don't become....

You take your food every day at one o'clock in the day. It can be taken in two ways. You look at the clock and suddenly you feel the hunger pains in the stomach. This is hunger out of the past. It is not spontaneous because every day you have been eating at one o'clock. One o'clock reminds you that it is the time to be hungry. Not only does it remind you, it triggers the whole body and the whole body starts feeling hunger. You will say that just by being reminded, one cannot feel hungry -- right. But the body follows your mind. Immediately the body is reminded that it is one o'clock, 'I must be hungry.' The body follows suit: in the stomach you feel the churning of hunger. This is a false hunger created out of the past. If the clock says it is only twelve, if somebody has put the clock one hour backwards, you will look and you will say that there is still one hour -- 'I can go on doing my work' -- there is no hunger.

You live out of the past and habit: your hunger is a habit, your love is a habit, your thirst is a habit, your happiness is a habit, your anger is a habit. You live out of the past. That's why your life is so meaningless, with no significance, with no lustre in it, with no splendor. It is a desert-like phenomenon with no oasis.

A Buddha lives in the spontaneity of the moment. If he feels hunger, he feels hunger not because of the past. Right now, the body is hungry. His hunger is real, true. Right now he feels thirsty. The thirst is there; it has not been triggered by the mind. You live through the mind. Buddha has no mind; the mind has been washed clean. He lives through his being, what soever happens, whatsoever he feels like. That's why people like Buddha can say, 'Now, I am going to die.' You cannot say it. How can you say it? You have never felt anything spontaneous. You feel hungry because the time is there; you feel like loving because an old habit pattern is repeated. You have not known death in the past, so how will you recognize death when death comes? You will not be able to recognize it; death will come. A Buddha recognizes death.

When death came, Buddha told his disciples, 'If you have to ask something you can ask, because I am going to die.' A man who has lived spontaneously will feel hunger when the body is hungry, will feel thirsty when the body is thirsty, will feel death coming when the body is dying. It is simply strange that people die and they cannot see that the body is dying, they cannot feel. They have become so unfeeling, so mechanical, robot-like.

Death is a great phenomenon. When you can feel hunger, why can't you feel death? When you can feel that body is going sleepy, why can't you feel that body is going into death? No, you cannot feel. You can feel only out of the past, and in the past there has been no death so you don't have any experience. The mind

carries no memory so when death comes, it comes, but the mind is unaware. Buddha says, 'Now you can ask if you have to ask something, because I am going to die.' And then he sits under a tree and dies consciously.

First he removes himself from the body, then the subtle layers, the subtle body, then he goes on moving inwards. In the fourth step he dissolves. He takes four steps withinwards. In the fourth step, he dissolves; he takes four steps inwards. Buddha doesn't die because of death, he dies himself. And when you die yourself it has a beauty of its own, it has a grace. Then there is no fight.

When a man is aware he lives in the moment, not out of the past. This is the difference: if you live out of the past then the future is created, the wheel of karma moves; if you live out of the present then there is no wheel of karma. You are out of it, you have dropped out of it. No future is created.

The present never creates future, only the past creates future. Then life becomes a moment-to-moment phenomenon with no continuity with the past. You live this moment. When this moment has gone another moment is there. You live another moment, not out of the moment gone but out of your aware ness, alertness, out of your feeling, your being. Then there is no worry, no dreams, no imagination in the future, no hangover from the past. One is simply weightless; one can fly. Gravitation loses meaning. One can open the wings, one can be a bird in the sky, and one can go on and on and on. There is no need to return back. There is nowhere tO come back to; a point of no return is reached.

What is to be done? With the accumulated past karmas you have to do the method of prati-prasav: you have to go back wards, living, reliving so that the wounds are healed. You are finished with the past -- the wound is closed.

The second thing is that when the past account is closed, then you are finished with it: all the records burned, the seeds burned, as if you never existed, as if you are born right this moment; fresh, fresh like the dewdrops in the morning. Then live with awareness. Whatsoever you did with your past memories, now do the same with your present phenomena. You relived with consciousness, now live every moment with consciousness. If you can live every moment with consciousness you don't accumulate karmas, you don't accumulate wounds, you don't accumulate at all. You live an unburdened life.

This is the meaning of sannyas: to live unburdened. Clean the mirror every moment so that no dust gathers, and the mirror will always reflect life as it is. To live an unburdened life, to live a life without any gravitation, to live a life with wings, to live a life of the open sky is to be a sannyasin. In old, ancient books it is said that a sannyasin is a bird of the sky -- he is! Just as the birds in the sky don't leave any footprints, he leaves no footprints. If you walk on the earth, you leave footprints.

A man who is unaware walks on the earth -- not only on the earth but on wet earth, leaves footprints -- the past. A man of awareness flies like a bird; he leaves no footprints in the sky, nothing is left. If you look backwards there is sky, if you look forward there is sky -- no footprints, no memories.

When I say this I don't mean that if a Buddha knows you, he will not remember you. He has memories, but no psychological memories. Mind functions, but it functions as a mechanism, separately. He is not identified with the mind. If you go to Buddha and you say, 'I have been here before, do you remember me?' he will remember you. He will remember you better than anybody else because he has no burdens. He has a clean, mirrorlike mind.

You have to understand the difference, because sometimes people think that when a man becomes perfectly alert and aware and the mind is dropped, he will forget everything. No, he does not *carry* anything, he remembers. His functioning is better now: mind is more clear, mirror like. He has existential memories, but he doesn't have any psychological memories. The distinction is very subtle.

For example: you came to me yesterday and you were angry at me. You come again today and I will remember you because you had come yesterday. I will remember your face, I will recognize you, but I don't carry the wound of your anger. That is for you to do. I don't carry the wound that you were angry. In the first place I never allowed the wound to be there. When you were angry it was something that you were doing to your self, not to me. It was just a coincidence that I was there. I don't carry the wound. I will not behave as if you are the same person that was angry yesterday. The anger will not be between me and you. The anger will not color the relationship in the present. If anger colors the present relationship, this is psychological memory; a wound is carried.

And a psychological memory is a very falsifying process: you may have come to ask to be forgiven, and if I am carrying the wound, I cannot see your present face which has come to be forgiven, which has come to repent. If I see the old face of yesterday I will still see anger in the eyes, I will still see the enemy in you; and you are no more the enemy if you have repented. The whole night you couldn't sleep, and you have come to be forgiven. I will behave in such a way because I will project yesterday onto your face. That

yesterday will destroy the whole possibility of the new being born. I will not accept your repentance, I will not accept that you are feeling sorry. I will think that you are cunning. I will think that there must be something else behind it because the anger, the face of an angry man is still there, in between me and you. I may project it so much that it will become impossible for you to repent. Or, I may project it so deeply that you will completely forget that you had come to be forgiven. My behavior may again become a situation in which you become angry. And if you become angry, my projection is fulfilled, strengthened. This is psychological memory.

Existential memory is okay, it has to be there. A Buddha has to remember his disciples: Anand is Anand and Sariputra is Sariputra. He is never confused about who is Anand and who is Sariputra. He carries the memory but it is just part of the brain mechanism, functioning apart, as if you have a computer in the pocket and the computer carries the memory. Buddha's brain has become a computer in the pocket, a separate phenomenon. It doesn't come into his relationships. He does not carry it always. When it is needed he looks into it, but he is never identified with it.

When a person lives with full awareness in the present -- and with full awareness you cannot live anywhere else because when you are aware, only the present is there; the past, the future are no more, the whole life becomes a present phenomenon -- then no karma, no seeds of karma are accumulated. You are freed from your own bondage, the bondage created by yourself.

And you can be free. You need not wait for the whole world to be freed first. You can be blissful. You need not wait for the whole world to be freed from miseries. If you wait, you will wait in vain -- it is not going to happen.

This is an inner phenomenon: to be free from bondage. You can live totally free in a totally unfree world. You can live totally free; even in a prison it makes no difference, because it is an inner attitude. If your inner seeds are broken, you are free. You cannot make Buddha a prisoner. Throw him in the prison but you cannot make him a prisoner. He will live there, he will live there with full awareness. If you are in full awareness you are always in *moksha*, always in freedom. Awareness is freedom, unawareness is bondage.

AS LONG AS THE ROOTS REMAIN, KARMA IS FULFILLED IN REBIRTH THROUGH CLASS, SPAN OF LIFE, AND TYPES OF EXPERIENCES.

If you carry the seeds of karma, those seeds will be fulfilled again and again in millions of ways. You will again see the situations and opportunities where your karmas can be fulfilled.

For example, you may have many riches, you may be a rich man. You may be wealthy but you are a miser and you live a life of a poor man -- this is karma. In the past lives you have lived like a poor man. Now you have riches but you cannot live those riches. You will find rationalizations. You will think that the whole world is poor so you have to live a poor life. But you will not donate your riches to the poor, you will live a poor life, and the riches will be lying in the bank. Or, you may think that a poor life is the religious life, so you have to live a poor life. This is a karma, a seed of poverty. You may have riches but you cannot live them; the seed will persist.

You may be a beggar and you can live a rich life. You can be a beggar, and sometimes beggars are richer than rich people. They live freely. They don't worry about what is going to happen. They have nothing to lose, so whatsoever they have, they enjoy it. It cannot be less than what it is, so they enjoy. A poor man lives a rich life if he carries the seeds of a rich life, and those seeds will always find possibilities, opportunities to be fulfilled. Wherever you are, it will not make much difference. You will have to live through your past.

VIRTUE BRINGS PLEASURE; VICE BRINGS PAIN.

If you have done virtuous karmas, good actions, then you will have much pleasure around you. Even with nothing around you, you will have a pleasant attitude towards life, a pleasant outlook. You will be able to see the bright lining in dark clouds. You will enjoy simple things, small things, but you will enjoy them so much that they will be rich, richer than rich things. You can walk like an emperor in a beggar's robe. If you have done virtuous karmas, pleasure follows. If you have done vice, bad karmas -- violent, aggressive, harming to others, then pain follows. It is just an outcome, a natural outcome, remember.

Christians, Jews, Mohammedans think that God punishes you because you do bad. You do good and God appreciates you, gives you gifts, presents of pleasant things. Hindus are more scientific: they don't bring God in. They simply say, 'This is a law' -- just like a law of gravitation, if you walk balanced, you don't fall, you enjoy the walk; if you walk unbalanced like a drunkard, you fall and a bone is fractured. It is not that God is punishing you because you did wrong, it is just a simple law of gravitation. You eat well, good things, health follows; you eat wrongly, wrong things, disease follows. Not that somebody is punishing you. Nobody is there to punish you, just the law, just nature -- Tao, *rit*.

This law of karma is simple. If you bring God in then things become complicated, very complicated. Sometimes a bad man is enjoying life, and sometimes we see a good man suffering, so the question arises about what God is doing. He seems to be unjust. If He is just, then the bad should suffer and the good should enjoy life more.

The problem is: if God is absolutely just, then you cannot make Him compassionate, because then where will compassion fit? If a God is just then He cannot be compassionate, because compassion means that if somebody has done wrong but goes on praying, you forgive him. Hence, prayer becomes very meaningful in the Christian, Jewish, and Mohammedan worlds -- 'Pray, because if you pray God will forgive you. He is compassion.' That means that He will be unjust. If a man has not prayed and he has been a sinner, he will be punished and thrown in hell. And a man who has prayed and has been a greater sinner will enter heaven. This seems to be unjust. Just because of prayer? And what is prayer? Is it a sort of bribery? What is a prayer? A sort of buttering? What do you do in prayer? -- you 'butter' God.

Hindus say, 'No, don't bring God in because complications will arise. Either He will be just -- then there will be no space for compassion, or He will have compassion -- then He cannot be just.' Because of this people will think that good and bad deeds are not really relevant, only prayer, a pilgrimage to the sacred place. Hindus say, 'It is a simple law of nature; prayer will not help. If you have done bad you will have to suffer. No prayer can help.' So don't wait for prayer, and don't waste your time in praying. If you have done bad you will have to suffer; if you have done good you will enjoy.

But nobody is distributing these things to you, there is no personality in the world -- it is a law, impersonal. This is more scientific. It creates less complexities and solves more problems. The Hindu concept about the law of nature, *rit*, is in every way compatible with the scientific attitude towards the world. Then what can you do? You committed bad, you committed good; pleasure or pain will follow like a shadow. How does it come? What should be done?

There are two attitudes in the East: one is that of Patanjali and the other is that of Mahavir. Mahavir says, 'If you have done wrong then you have to do right to balance it, otherwise you will have to suffer.' That seems to be too much, because for many lives you have been doing millions of things. If everything has to be balanced, it will take millions of lives. And even then the account will not be closed because you will have to live these millions of lives, and you will be continuously doing things which will create more future. Everything leads to another thing, one thing to another; everything is intertwined. Then there seems to be no possibility of freedom.

Patanjali's attitude is another attitude. It goes deeper. The question is not of balancing the good; the past cannot be undone. You have killed a man in the past -- Mahavir's attitude is, 'Now you do good things in the world.' But even if you do good things, that man is not revived. That man is killed, killed for ever. That murder will remain forever as a wound inside you. You may console yourself that you have created so many temples and *dharamsalas*, and you have donated millions of rupees to people. Maybe it's a consolation, but the guilt will be there. How can you balance a murder? It cannot be balanced. You cannot undo the past. Patanjali says, 'The past is nothing but memory; it is a dream phenomenon, it is no more there. You can undo it just by going into pratiprasav. You go backwards, relive it: murder that man again in your memory, in your reliving. Feel that wound again. Feel the pain of when you murdered the man. Live the whole misery again and this is how that wound will be healed and the past will be washed.'

With Patanjali liberation seems possible, with Mahavir it seems to be impossible. That's why Jainism could not spread very much. *Moksha* seems to be almost impossible, unbelievable. Patanjali has become one of the bases of the Eastern esotericism. Mahavir remained on the fringe, just on the boundary. He could never become the centered force. He's much too concerned with action, and he believes in the reality of actions too much. Patanjali says, 'Actions are just like dreams. The whole world is nothing but a big stage, and the whole life is nothing but a drama. You did it because you were unaware. If you had been aware, there would be no problem.'

Now become aware, and bring the energy of awareness to your past. It will bum the whole past: pain

and pleasure will both disappear, good and bad will both disappear. And when both disappear, when you transcend the duality of good and bad, you are liberated. Then there is neither pleasure nor pain. Then there comes a silence, a profound silence. In this silence arises a new phenomenon, *satchitananda*. In that silence, in that profound silence, truth happens to you, consciousness happens to you, bliss happens to you. I am all in favor of Patanjali.

That's why Mahavir's whole standpoint became more and more moralistic. The Jain religion has completely forgotten yoga. You will not find Jain *munis*, monks, doing yoga -- never. They are just balancing their actions. They are continuously thinking of what to do and what not to do. They have completely forgotten *how to be*. What to do and what not to do, 'should' and 'should nots' -- their whole standpoint is concerned with actions -- don't walk in the dark, because some insects may be killed, and then the karma; don't eat in the night because in the dark, some insects may fall, flies may fall in the food and you may eat them, and it will be a murder. Don't eat this, don't do that. Don't even walk in the rains because when the earth is wet, many insects walk on the earth, many insects are born in the rains. They are continuously worried about actions, karmas; what ro do and what not to do. Their whole standpoint is just concerned with the outward phenomena. They have completely forgotten how to be. They don't do yoga, they don't meditate. They are action-oriented; Patanjali is consciousness-oriented.

Many more people attain to *nirvana* through Patanjali. Through Mahavir, rarely, very few; the whole standpoint seems to be impossible. So listen to Patanjali well. Not only listen, but try to imbibe the spirit. Much is possible through him. He's one of the greatest scientists of the inner journey in the world.

Yoga: The Alpha and the Omega, Vol 4

Chapter #8
Chapter title: The psychology of the buddhas

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The first question:

YOU SAID THAT YOU ARE TRYING TO DEVELOP THE THIRD TYPE OF PSYCHOLOGY, THE PSYCHOLOGY OF THE BUDDHAS, BUT WHERE WILL YOU GET BUDDHAS FOR STUDY?

TO BEGIN with, one is already here, and sooner or later he will turn many of you into Buddhas. If one is there, many become immediately possible because the one can work as a catalytic agent. Not that he will do something, but just because he is there things start moving on their own. That's the meaning of a catalytic agent. Sooner or later, many of you will turn into Buddhas, because everyone is basically a Buddha. How long can you delay in recognizing it? How long can you postpone it? Difficult -- you will try your best to postpone, to delay, to create millions of difficulties, but how long can you do this?

I am here to push you somehow into the abyss, where you die and the Buddha is born. The problem is always in finding the one. Once the one is there the basic fulfillment, the basic requirement is fulfilled. Then many become immediately possible. And if many are there, then thousands become possible. The first

works like a spark, and a small spark is enough to burn the whole earth. This is how it has happened in the past. Once Gautam became a Buddha, thousands by and by had to become. Because it is not a question of becoming; you are already that. Somebody has to remind you, that's all.

Just the other day I was reading one of Ramakrishna's parables. I love it. I read it again and again whenever I come across it. It is the whole story of the Master being a catalytic agent.

The story is: A tigress died while giving birth to a cub, and the cub was brought up by goats. Of course, the tiger believed himself to be a goat also. It was simple, natural; brought up by the goats, living with the goats, he believed that he was a goat. He remained a vegetarian, eating and chewing grass. He had no conception. Not even in his dreams could he dream that he was a tiger, and he was a tiger.

Then one day it happened that an old tiger came across this herd of goats and that old tiger could not believe his eyes. A young tiger was walking amidst the goats! Neither were the goats afraid of the tiger nor were they aware that the tiger was walking amongst them; the tiger was also walking like a goat. The old tiger somehow got hold of the young tiger, because it was difficult to catch hold of him. He escaped -- he tried, he cried, he screamed. He was afraid, he was shivering with fear. All the goats escaped and he was also trying to escape with them, but the old tiger got hold of him and pulled him towards the lake. He would not go. He resisted just the way that you are doing with me. He tried his best not to go. He was scared to death, crying and weeping, but the old tiger wouldn't allow him. The old tiger still pulled him and took him to the lake.

The lake was silent like a mirror. He forced the young tiger to look into the water. He saw, with tearful eyes -- the vision was not clear but the vision was there -- that he looked just like the old tiger. Tears disappeared and a new sense of being arose; the goat started disappearing from the mind. He was no more a goat, but he could not believe his own enlightenment. Still the body was shivering a little, he was afraid. He was thinking, 'Maybe I am imagining. How can a goat turn so suddenly into a tiger? It is not possible, it has never happened. It never happens that way.' He couldn't believe his own eyes, but now the first spark, the first ray of light had entered into his being. He was no more the same really. He could never be the same again.

The old tiger took him to his cave. Now he was not so resistant, not so reluctant, not so afraid. By and by he was getting bold, gathering courage. He started walking like a tiger as he went to the cave. The old tiger gave him some meat to eat. It is difficult for a vegetarian, almost impossible, nauseating, but the old tiger wouldn't listen. He forced him to eat. When the nose of the young tiger came near the meat, something happened: from the smell, something deep in his being which had been fast asleep was awakened. He was pulled, attracted towards the meat, and he started eating. Once he tasted the meat, a roar burst through his being. The goat disappeared in that roar, and the tiger was there in his beauty and splendor.

This is the whole process, and an old tiger is needed. That is the trouble: the old tiger is here, and howsoever you try to dodge, this way and that, it is not possible. You are reluctant, you are difficult to bring to the lake, but I will bring you. You have been eating grass your whole life. You have completely forgotten the smell of meat, but I will force you to eat it. Once the taste is there, the roar will burst. In that explosion the goat will disappear and a Buddha will be born. So you need not worry about where I am going to get so many Buddhas to study, I will produce them.

The second question:

WHAT DO YOU MEAN BY THE PSYCHOLOGY OF THE BUDDHAS? THERE HAVE BEEN THOUSANDS OF BUDDHAS IN THE EAST. HAD THEY NOT CREATED A PSYCHOLOGY OF THE ENLIGHTENED ONES? HAD NOT SAGES LIKE KAPIL, KANAD, BADARAYAN, PATANJALI, ETC., ESTABLISHED THE THIRD PSYCHOLOGY?

No, not yet. There are many problems. For the third psychology to be established the first two need to be completed. If you make a three storey house, the first two have to be completed, and only then can the third be raised. In the past, the psychology for the pathological man never existed, the first sort of psychology never existed. Nobody bothered to enter into the realm of mental disease, particularly not in the East. Nobody bothered because the disease could be got rid of without getting into it. There was no need to analyze it, there was no need to travel into the pathological mind, there was no need to do anything about it. Certain techniques existed and still those techniques exist. You could simply cut it off.

For example, in Japan whenever there is a madman, some body gone neurotic, they take him to the Zen monastery, they take him to the religious people of the town. This has been one of the oldest ways: take him to the religious man. And what is done in the monastery? -- nothing. In fact, nothing is done. When a madman is brought to the monastery, they don't bother to analyze, diagnose. They don't bother to think about what type of disease this is. There is no need because the disease can be dropped. They put the madman into an isolated room far away from the monastery, just in the corner, at the back. His needs are fulfilled: food is given and whatsoever he needs, but nobody taLks about him, nobody pays any attention to his madness. The East knows that the more you pay attention to it, the more you feed the madness. The whole monastery remains indifferent, as if nobody has come in.

Indifference is one of the techniques, because a madman really needs much attention. It may be that he became mad just to get attention. That's why psychoanalysis cannot be of much help, because the psychoanalyst gives so much attention to the mad, the neurotic, the psychotic, that he starts thriving on that attention: for years together somebody is paying attention to you.

You must have observed that neurotic people always force others to be attentive towards them. They will do anything if they can get the attention. In a Zen monastery they don't give any attention, they remain indifferent. Nobody bothers and nobody thinks that he is mad, because if the whole group thinks that he is mad that thinking creates vibrations that help the madman to remain mad. For three weeks, four weeks, the mad man is allowed to be with himself. Needs are fulfilled but no attention is given, no special attention; indifference is maintained. Nobody thinks that he is mad. And within three or four weeks, the madman, remaining with himself, by and by gets better. The madness subsides.

Even now they do the same in Zen monasteries. Western psychologists have become aware of the fact. Many have gone to Japan to study what is happening, and they have been simply wonder-struck. They work for years and nothing happens; and in a Zen monastery, without doing anything, the madman left to himself, and things start happening. Madmen need isolation. They need re6t, they need indifference, they need inattention, and the waves that were rising in their minds, the tensions, simply dissolve and disappear. After the fourth week the man is ready to leave the monastery. He thanks the people there, the abbot and others, and leaves. He is completely okay.

In the East because of this, because of these techniques, the first sort of psychology was never developed. And unless the first sort of psychology is there, the second sort is impossible. The pathological mind has to be understood in its details. It is one thing to help a madman to come out, it is another thing to create a psychology of madness. A scientific approach is needed, a detailed analysis is needed. In the West they have done that; the first type of psychology is there. Freud, Jung, Adler and others have created the psychology for the pathological man. They may not be very helpful to people who are in trouble, but they have fulfilled another requirement. That requirement is scientific: they have created the first sort of psychology. Immediately, the second becomes possible. The second is the psychology for the healthy man.

Fragments of the second always existed in the East, but always fragments, never a compact whole. Why fragments? -- because religious people were interested in how to make an ordinary healthy man move towards the transcendental. They search a little, not in details, not to the very end, because they were not interested in creating a psychology. They were interested only in finding some foothold, some jumping-board in the healthy mind from where a jump into meditation, a jump into the ultimate could be taken. Their interest was different. They didn't bother about the whole terrain.

When a person simply wants to take a jump into the river, he does not search the whole bank. He finds a space, a small rock, and from there he jumps. There is no need to search the whole territory. Fragments of the second psychology existed in the East. In Patanjali they are there; in Buddha, in Mahavir and in others -- just a few fragments, a part of the territory. The whole approach was not scientific, the approach was religious. More was not needed. Why should they have bothered about it? Just by clearing a small ground, from there they could take off into the infinite. Why try to clear the whole forest? -- and it is a vast forest.

The human mind is a vast phenomenon. The pathological mind in itself is a vast phenomenon. The healthy mind is even bigger than the pathological mind, because the pathological mind is just a part of the healthy mind, not the whole. Nobody ever goes completely mad; nobody can. Just a part goes berserk, just a part becomes ill, but nobody goes completely mad. It is just like in physiology: no one's body can go absolutely ill. Have you seen anyone's body absolutely ill? That would mean that all the illnesses possible to humanity have happened to one man's body. That is impossible, nobody goes that far. Somebody has a headache, somebody has a stomachache, somebody has fever, this and that -- a part. And the body is a vast phenomenon, a universe.

The same is true about the mind: the mind is a universe. The whole mind never goes mad and that's why mad people can be brought back. If the whole mind went mad, you could not bring it back, there would be no possibility. If the whole mind goes mad, to where would you bring it back? Just a part, a part goes astray. You can bring it back, fit it into the whole again.

In the West now the second type of psychology is passing through the birth pains with Abraham Maslow, Eric Fromm, Janov and others. It is a wholistic approach: not thinking in terms of disease but thinking in terms of health; not basically concentrating on pathology but basically concentrating on healthy humanity. The second psychology is being born, but still it is not complete. That's why I say that it is just in the birth pains, it is coming into the world. Sooner or later it will start growing fast. Only then is the third type of psychology possible. That is why I say that it never existed.

Buddhas have existed, millions of them, but no psychology of the Buddhas, because nobody ever tried to search the awaken ed mind especially to create a scientific discipline out of it. Buddhas have existed, but nobody has tried to understand the phenomenon of Buddhahood in scientific ways.

Gurdjieff was the first man in the whole history of humanity who tried. Gurdjieff was rare in this sense, because he was a pioneer into the third possibility. As it always happens with pioneers, it was difficult, very difficult to penetrate something which had remained always unknown, but he tried. He has brought a few fragments out of darkness, but it became more and more difficult because his greatest disciple, P.D. Ouspensky, betrayed him. There was a difficulty: Gurdjieff himself was a mystic not versed in the world of science; he was not a scientific mind. He was a mystic, he was a Buddha. The whole effort depended on P.D. Ouspensky because he was a scientific man: one of the greatest mathematicians ever born and one of the most profound thinkers this century has known. The whole thing depended on Ouspensky. Gurdjieff was to sow the seeds and Ouspensky was to work it out, define it, philosophize it, make scientific theories out of it. It was to be a constant cooperation between the Master and the disciple. Gurdjieff could sow, but he could not put it in scientific terms and he could not put it in such a way that it could become a discipline. He knew what it was but the language was lacking.

With Ouspensky the language was there, absolutely perfect. I don't see another comparison -- Ouspensky would write so perfectly that even an Albert Einstein would feel jealous. He had really a very trained, logical mind. You must read one of his books, the TERTIUM ORGANUM. It is a rare phenomenon. Ouspensky says in the book, just in the beginning, 'There are only three books in the world: one is Aristotle's ORGANON, the first organ of thought; the second is Bacon's NOVUM ORGANUM, the second principle of thought; and the third is TERTIUM ORGANUM.' 'Tertium Organum' means the third canon of thought. Ouspensky says -- and when he says this he is not proud or egoistic or anything, 'Even before the two existed, the third was in existence.' He says in TERTIUM ORGANUM, 'I am bringing the very base of all knowledge.' And it is not egoistic; the book is really rare.

The whole effort of Gurdjieff depended on a deep cooperation between Ouspensky and himself. He was to lead and Ouspensky was to formalize it, to formulate it, to give it a structure. The soul was to come from Gurdjieff and the body was to be supplied by Ouspensky, and Ouspensky betrayed him in the middle. He simply left Gurdjieff. That was always a possibility because he was such an intellectual and Gurdjieff was absolutely anti intellectual. It was almost an impossibility that they would continue their cooperation.

Gurdjieff demanded absolute surrender -- as Masters have al ways demanded; and that was difficult for Ouspensky -- as it is always difficult for every disciple. And it is more difficult when a disciple is very intellectual. By and by, Ouspensky started thinking that he knew all. That is the deception that intelligentsia creates easily. He was such an intellectual man that he formulated everything and he started feeling that he knew. Then, by and by, the rift started.

Gurdjieff was always demanding absurd things. For example, Ouspensky was thousands of miles away and Gurdjieff sent him a telegram:'Come immediately, leave everything.' Ouspensky was in financial, family trouble, and many things, and it was almost impossible for him to leave immediately, but he left. He sold everything, he dropped the family and he immediately ran. When he arrived, the first thing Gurdjieff said was, 'Now you can go back.' This was the thing that started the rift. Ouspensky left and never came back -- but he missed. That was just a test for the total surrender.

When you are totally surrendered, you don't ask, 'Why?' The Master says, 'Come,' you come; the Master says, 'Go,' you go. Had Ouspensky gone that day as simply as he had come, something deep inside him which was frustrating his whole growth would have dropped. But it was too absurd for a man like Ouspensky that Gurdjieff ask suddenly, and that he come. He must have come with many expectations because he was thinking that he had sacrificed so much: the family, the problems, the finances, the service

-- he had dropped everything. He must have been thinking that he was a martyr. He had come and without even greeting him, the first thing that Gurdjieff said, looking at him, was, 'Now you can go back.' It was too much; he dropped out.

By the dropping out of Ouspensky, the whole effort to create a psychology of the third dimension stopped. Gurdjieff tried and tried; he tried to find somebody else. With many people he worked, but he could not find one of the calibre of Ouspensky. Ouspensky's growth stopped, and Gurdjieff's work for the third psychology stopped. Together they were wonderful; separate, both became crippled. Ouspensky remained intellectual, Gurdjieff remained a mystic. That was the trouble. That was why it could not happen.

I am again trying to work in the third dimension, and I have not taken the risk that Gurdjieff took. I am not depending on anybody; I am Gurdjieff plus Ouspensky. It is hard work to live in two different dimensions, it is very hard. But anyway, it is good because nobody can betray me and stop my work, nobody. I am continuously moving in the world of no-mind, and in the world of words and books and analysis. Gurdjieff had a division of labor: Ouspensky was working in the library and he was working in himself. I have to do both -- so that the same thing is not repeated again. I have been working continuously on both levels and there is every possibility that the effort can succeed. I am studying you and you are growing, by and by.

To become a Buddha itself is one thing. The thing happens so suddenly: one moment before you were not a Buddha, and one moment afterwards you are a Buddha. It happens so suddenly when it happens in yourself that there is no space in which to study it. With you I can study very slowly. The more you dodge and resist, the better I can study you: what is happening, how it happens. I have to study many people, only then can it happen. A psychology cannot depend on one man because individuals are so different, so unique. I may have become a Buddha, but I am a unique person. You may become a Buddha, but you are a unique person. There are at least seven types of people that exist in the world so at least seven Buddha have to be studied very, very deeply, one belonging to each type. Only then will the psychology be possible.

Ouspensky talks about seven types of men. All those seven types and their growth have to be understood: what types of obstacles they create, what type of escapes they try, and how their escapes and their resistances can be broken. With each type it is going to be different. Unless all seven types are known, studied deeply, step by step, layer by layer from the very be ginning, from A to z, the psychology cannot be formulated. It never existed before but it can exist in the future.

The third question:

AS YOU HAVE SAID, MY LIFE HAS BEEN A MISERY -- BUT SINCE COMING TO YOU THE MISERY HAS GONE. THOUGH I KNOW THAT MY LIFE IS NOT YET BLISSFUL, A SATISFACTION HAS COME WITH EVERYTHING THAT HAPPENS TO ME. THIS HAS CREATED A LACK OF DESIRE TO DO MEDITATION, TO SEEK AT ALL. I AM JUST HAPPY TO FLOAT ALONG. AM I JUST LAZY?

This moment comes to every seeker: when the negative is no more but the positive has not come, when the misery has gone but the bliss has not happened, when the night is no more but the sun has not risen. This is a good indication that you are growing. And then, immediately, one starts feeling relaxed, floating, and everything as it happens is so beautiful. The mind says, 'Why bother? Why meditate at all?' If you listen to the mind, soon the night will be back, the misery will enter. Don't listen to the mind. You continue meditating but with a different attitude now: meditate as if you are floating in it. Don't make too much effort in it. That's all that is needed. Meditate effortlessly, but meditate. Don't be lazy. In laziness again the old will come back because the bliss has not yet happened. Once bliss happens -- when you feel absolutely contented, when you come to a point where you even forget about contentment, it is so absolute -- only then can meditation be dropped. It drops automatically.

At two points the idea of dropping comes: the first point is this, what the questioner has asked: when darkness disappears, misery is no more, and you feel so good. This is just an absence of misery. If a mind which has remained in misery is non miser able, it almost looks like happiness, it almost looks like blissful ness. Don't be deceived by the appearance. Much still has to be done -- but now, do it in a different way, that's all. Now do meditations very relaxedly; don't strain, float -- but continue doing because much more has to happen yet. The journey is not ended. You may have come to a point where you can relax under a tree and the shade is cool, but don't forget that this can only be an overnight stay. In the morning you have

to walk again. Until you completely disappear, the journey has to be continued. But now change the quality; float. Effortlessly move into meditation.

So you know the difference? Somebody swims in the river, there is effort; but then he simply floats, lies down on his back, remains in the river but with no more swimming. Floating, the river takes him with the current and he floats towards the sea. In the beginning one has to swim in a meditation because there are many resistances created by the mind; you have to fight them.

In the second step you have to float with the river. In the third step you have to become the river -- then there is no question. Then you can drop, but there is no question of dropping; it drops automatically. Meditation, when complete, drops automatically. You need not worry about it. When it is complete it will drop just like a ripe fruit drops to the earth.

But don't be lazy. Mind can play games with you and it can destroy whatsoever you have attained. A little you attain with much effort, and the mind can deceive you and can say that now there is no need. You are feeling so happy -- feel happy -- but you are feeling so happy because of the meditations. If you drop meditations, immediately the happiness that you are feeling will disappear and then you will be again in misery.

The fourth question:

ACCORDING TO LAING, THE FIRST NINE MONTHS FROM CONCEPTION ARE NOT NECESSARILY BLISSFUL, AND JANOV'S FINDINGS DO NOT CONFIRM FREUD'S BIRTH TRAUMA THEORY. PLEASE WOULD YOU SPEAK A LITTLE MORE ABOUT THIS?

To me, Freud still remains true. Not only Freud, but Buddha, Mahavir and Patanjali all say that birth is painful, that it is a trauma But it is difficult to come to a final conclusion. A child is born and nobody knows how the child feels: whether the child feels blissful in the womb or not; or, while being born, passing through the birth canal and coming into the wider world, whether he feels pain when he screams, whether there is pain or not. Who will decide?

There are two ways to decide: one is objective observation. That's what Freud has done, what Laing, Janov, and others are doing. You can observe what is happening, but observation remains outside. You don't really know what is happening. Both these interpretations are possible: you can say that the child is blissful inside the womb because there is no worry, nothing for the child to do, everything is supplied, the child simply rests; or, because the child is confined, imprisoned, all that affects the mother affects the child. If the mother is ill, the child is ill. If the mother falls and breaks her bones, the child is hurt. He will carry that wound for his whole life. If the mother has a headache it is bound to affect the child because the child is joined, he is not separate. If the mother is miserable, in anguish, the child must be affected. The child's very soft, delicate nervous system will be constantly hammered by the feelings, moods, and happenings in the mother. How can the child be happy and blissful inside? If the mother makes love while the child is inside the womb, the child suffers because when the mother makes love, she needs more oxygen for herself and the oxygen supply for the child is cut. There is a power shortage and the child feels suffocated.

Because of this, one scientist has been trying to prove -- a Jewish scientist of course, because Jews believe in not making love while the woman is pregnant; he has made much out of this finding -- that for nine months when the mother is pregnant, love should not be made to her because the child will suffer. There is a certain ground in this, because the oxygen of the mother will be needed by her own body. That's why, while making love, a man and a woman start breathing fast and deep. More oxygen is needed by the body and the mother goes into a fever. The body temperature rises high and the child feels suffocated. These are the findings from the outside.

If one has to decide between Freud and Laing, the decision can never be complete because both are outsiders. But I have an insider's view, and that's why I say that Freud is right and Laing is not right. A Buddha has an insider's view. When a man like Buddha is born, he is born perfectly aware. When a man like Buddha is in the womb, he is aware.

How this happens has to be understood. When a man dies in perfect awareness, his next birth will be perfectly aware. If you can die in this life fully aware, not becoming unconscious when you die; you remain perfectly conscious, you see every phase of death, you hear every step and you remain perfectly aware that

the body is dying; the mind is disappearing and you remain perfectly aware; then suddenly you see that you are not in the body and consciousness has left the body. You can see the dead body lying there and you are floating around the body.

If you can be aware while you are dying, this is one part of birth, one aspect. If in this one aspect you are aware, you will be aware when you take conception. You will float around a couple making love and you will be perfectly aware. You will enter into the womb perfectly aware. The child is conceived and in that small seed, the first seed, you will be perfectly aware of what is happening. For nine months in the mother's womb you will be aware. Not only will you be aware, but when a child like a Buddha is in the womb of the mother, the quality of the mother changes. She becomes more aware; a light burns within. How can the house remain unlighted? The mother immediately feels a change of consciousness.

To become the mother of a Buddha is a rare opportunity. The very phenomenon transforms the mother. Just the opposite is true of the ordinary child: he is confined by the mother's body, mind, consciousness -- it is an imprisonment. When a Buddha is born, when the mother of a Buddha is pregnant, just the opposite happens: the mother is part of the greater consciousness of Buddha. Buddha surrounds her like an aura. She dreams about Buddha.

In India we have recorded the dreams of these mothers: of Buddha's mother, Mahavir's mother, and other TEERTHANKARAS' mothers' dreams. We have really never bothered about any other dreams; we have only analyzed the dreams of the mothers of Buddhas. That is the only dream analysis that we have done. That is going to become a part of the third type of psychology.

When a Buddha is to be born, the mother moves through particular dreams because thousands of times the same dreams are repeated again and again. That means that the Buddha consciousness inside the mother creates certain phenomena in her mind and she starts dreaming in a particular dimension. For example, Buddhists say that when a Buddha is inside the mother, the mother dreams of a white elephant. That is a symbol, a symbol of something very rare -- because a white elephant is one of the rarest things in India, almost impossible to find. A rare being is there and the white elephant symbol is just an indication. And a series of dreams follow.

When Buddha says that birth is a suffering, it is an insider's view. Mahavir says that birth is a suffering, it is pain, it is a trauma. Mahavir and Buddha both say that to be born and to die, these are the two greatest sufferings. That carries more meaning than any Laings or any Freuds can ever carry. But Freud's view coincides with this, and this is my own experience also.

The nine months in the mother's womb are the most comfortable. Of course, a few episodes happen but they are exceptions. Otherwise, those nine months are without any news, because news is always bad news. Almost nothing happens. One simply floats in a wonderful ecstasy. But birth is a trauma, it is very painful. it is just as if you pull a tree out of the earth -- how does the tree feel?

Now we have instruments to judge how a tree feels when up rooted. A child feels the same when he comes out of the mother. The mother is the earth and the child had roots in the mother up to then. Now he is uprooted, thrown out. The pain is very great. If you can trust me, I say that the pain is greater than death. Death is number two, birth is number one. And it should be so because birth makes death possible. In fact, the suffering that starts with birth ends with death. Birth is the beginning of suffering, death is the end. Birth has to be more painful -- it is! And after nine months of total rest, relaxation, not a worry, nothing to do, after those nine months it is such a sudden shock to be thrown out, that never again will there be such a shock to the nervous system, never again! Every other shock is minor.

If you become bankrupt you will be shocked, but it is nothing, nothing compared to the birth trauma. Your wife dies: you feel, you cry, you weep. But just time is needed; the wound is healed and you are chasing other women. Your child dies, you feel deeply hurt; something will always remain of the hurt in your being. But it is nothing compared to the birth trauma, when you are uprooted from the earth. You can be aware in this uprooting, and only then will what I am saying be meaningful.

This can be contradicted by outer findings. To me it is irrelevant because whatsoever I am saying, I am saying about my own birth. And if you really want to know, then prepare yourself to be more and more aware so that when you die this time, you die in full awareness. Then you will automatically be born with full awareness. If you die unconsciously, you are born unconsciously. Whatsoever happens in death will happen in birth because death is nothing but death on this side -- on that side it is birth. It is the same door. If you enter the door consciously, you will get out of the door consciously. Death is this side of the door, birth is that side of the door.

The fifth question:

RECENTLY THE WEST HAS DEVISED MANY TECHNIQUES TO RETURN TO THE SOURCE. THESE TECHNIQUES ALL SEEM TO HAVE ONE THING IN COMMON: THEY ADMIT THAT AN INDIVIDUAL CANNOT AUTHENTICALLY RETURN TO THESE TRAUMATIC EXPERIENCES BY HIMSELF. THE MIND IS TOO DEVIOUS, THE EGO TOO COMPLEX, SO ANALYSIS HAS BEEN INVENTED: PRIMAL THERAPY, FISHER-HOFFMAN, AND THE KARMA-CLEANING TOOLS OF ARICA, TO NAME A FEW. THE BASIC PREMISE SEEMS TO BE THAT THE INDIVIDUAL WILL NOT PURSUE THIS JOURNEY ALONE; THE OTHER IS NEEDED -- THE DYNAMICS OF A GROUP, OR AN OBJECTIVE GUIDE. IS IT NECESSARY TO BECOME SO SELF CONSCIOUS ABOUT THE PAST? DOES THIS NOT RESOLVE ITSELF AS ONE GOES DEEPER INTO MEDITATION?

First, there is no absolute necessity for going into the past. If you really meditate, everything is automatically resolved. But if your meditation is not going well, then going into the past can be a great help. So it is not an absolute necessity to go into the past. If you are going well in meditation, forget about it. If you are not going well in meditation, only then does it become important. Then it can be a great help. Then it will solve the difficulties of meditation, but it is a secondary, a complementary phenomenon.

Prati-prasav, going into the past, is a complementary technique to meditation. First try meditation; if it works, forget about the past. There is no need to go into the past. If you feel that meditation is not functioning, something comes again and again like a cul-de-sac, a deadlock happens, a block comes and you cannot move, that means that your past is very loaded -- you will need prati-prasav. You will need to go into the past while simultaneously working for meditation. If meditation works well, that means that your past is not very loaded, you don't have blocks in the past. Simply meditation will do. But if the blocks are there and meditation is not working, then, as a help, prati-prasav is wonderful -- going into the past helps tremendously.

It is up to you. First work hard on meditation, make every effort to know whether it can happen or not. If you feel that it is not possible, nothing is happening, only then look at prati-prasav. It is a good method, but secondary. It is not a very primary thing.

The second thing is that it is absolutely true that alone you cannot go, alone you cannot grow. Alone, it will take millions of lives to come to a certain conclusion, to come to a certain being, and that too is not certain. It is not possible for many reasons, because whatsoever you are is a closed system and the system is autonomous, self sufficient. It works on its own and it has very deep roots in the past. The system is very sufficient and efficient. To come out of the system is almost impossible unless somebody helps you. Some foreign element is needed to give you a break, to give you a shock, to jog you out. It is just as if you are asleep -- and you have been asleep for many, many lives. How can you make yourself awake? Even to start you will have to be at least a little awake, and even that little awakening is not there. You are completely asleep; you are in a coma. Who will start working? How will you wake yourself? Somebody is needed, somebody who can shock you out of the coma, who can help you to come out. Even an alarm clock will be helpful.

A group is needed. Because once you are awakening, the whole past will try to bring you back to the unconscious state because the mind follows the path of least resistance. You will fall asleep again and again. Either a perfect Master is needed who can help you to come out of it, or a group of seekers if the perfect Master is not available, so the people in the group can help each other.

Gurdjieff used to say, 'It is as if you are in a forest, afraid of wild animals, but you have a group. Ten people are there, so you can do one thing: while nine are asleep, one remains awake.' If there is some danger from wild animals, thieves or robbers, he wakes the others. If he feels that he is falling asleep, he wakes others. But one remains alert -- that becomes the protection. If a perfect Master is available, if a Buddha is available, then there is no need to work in a group because he is aware twenty four hours. If he is not there, then the second possibility is to work in a group. Sometimes somebody comes to a little awareness; he can help. By the time he starts falling asleep, somebody else has come to a little awareness. He helps, and the group helps.

It is as if you are imprisoned: alone it would be difficult for you to get out because heavy guarding is there. But if all the prisoners unite and make a united effort to get out, the guards may not prove enough. But if you know somebody who is out, side, outside of the prison and can be of some help, then there is also

no need for the group effort. Somebody from the outside can create situations: he can throw a ladder, he can bribe the guard, he can drug the guard; he can do something from the outside because he is free. He can find ways to create a situation so that you can come out. A perfect Master is like a man who is outside the prison. He has much freedom to do something. Many possibilities are there and all are open to him because he is free. If you don't have a contact with a Master who is free, out of the prison, then the only possibility for the prisoners is to create a group.

That's why in the West many types of groups are working: Arica, Gurdjieff groups, and others. Group consciousness is becoming more and more important in the West. It is good. It is better than Maharishi Mahesh Yogi, it is better than Bal Yogeshwar -- because these are not Masters. It is better to work in a group, because the man who says that he is outside is not outside; he is also inside. The man who says that he has got contacts on the outside has no contacts outside. He is just deceiving you. In the West there is only one man from the East, and he is Krishnamurti. If you can be with Krishnamurti it can be helpful, but it is difficult to be with him. He has been trying to help people in such an indirect way that even the people who are helped will not ever be able to know that he has been helping. This has created trouble. Otherwise, all so-called Masters in the West are just salesmen, nothing of worth.

If you can find a Master, that is the best, because even in a group you will all be prisoners, fast asleep. You may try, but it will take a long time. Or, it may not succeed at all, because you will all be of the same calibre, the same plane of consciousness. For example, Arica people are people of the same consciousness working together, groping in the dark. Something may happen, something may not happen. One thing is certain, and that is that nothing is certain. There is just a probability.

Gurdjieff is not there and all the Gurdjieff groups are more dominated by Ouspensky's books than by Gurdjieff. In fact, all the groups are Ouspensky groups, not exactly Gurdjieff groups. Much is not possible. You can talk about theories, you can explain to each other, but if you belong to the same plane of consciousness, much talking, much discussion, much know ledge will happen, but not knowing, not awakening. When Gurdjieff was there it was totally different -- a Master was there. He could have brought you out of your imprisonment.

The first thing is to seek a Master who can help you. If it is impossible to find a Master, then make a group and a group effort. Alone is the last possibility. These are the three ways: alone you work, with a group you work, or with a Master you work. The best is with a Master, the second best is with a group, the third is alone. Even people who have attained to the ultimate alone have been working through many lives with Masters and groups. So don't be deceived by the appearance.

Even Krishnamurti goes on saying that alone you can attain. But why does he insist on this, that alone you can attain? This is because his method is an indirect method. He will not allow you to know that he is helping, and he will not say to you, 'Surrender to me.' There is so much ego in the West, and he has been working the whole time in the West. The ego is so much that he cannot say, 'Surrender to me,' as Krishna said to Arjuna -- 'Leave everything and come and surrender to me.' Arjuna was of a different world, the East, which knew how to surrender, which knew the ugliness of the ego and the beauty of surrender. Krishna could say this without any ego on his part. The assertion seems to be very egoistic:'Come and surrender to me.' But Krishna could say it naturally, and Arjuna never raised the question, 'Why do you say this? Why should I surrender to you? Who are you?' In the East, surrender was accepted as a known path. Everybody knew, was raised in the very knowledge that finally, one has to surrender to a Master. It was simple, it fitted.

Krishnamurti worked in the West. He himself was raised by Masters. In a very, very esoteric way, he was helped by the Masters. Masters who were in the body and Masters who were not in the body all helped him, they helped him to flower. But then he worked in the West and he became aware, as anybody will become, that the West is not ready to surrender. So he cannot say like Krishna, 'Come and surrender to me.' For the Western ego, the best way is that you can attain on your own. This is a device: no need to surrender to a Master. This is the base to attract you: no need to surrender, no need to drop your ego, you be yourself. This is a device and people got trapped in that device. They thought that there was no need to surrender, that they could be themselves, that there was no need to learn from the other, only one's own effort is needed. Continuously, for years they have been going to Krishnamurti. For what? -- to learn? If you can be alone then why go to Krishnamurti? Once you have heard that he says, 'Alone you can attain,' you should be finished with him. But you have not been finished with him. In fact, unknowingly you have become a follower. Without your knowledge you have been trapped. Deep down, the surrender has happened. He is saving your surface ego to kill you deep down. His way is indirect.

But nobody attains alone. Nobody has ever attained alone because many, many lives one has to work. I have worked with Masters, I have worked with groups, I have worked alone, but I tell you that the ultimate phenomenon is a cumulative effect. Working alone, working with a group, working with Masters; it is a cumulative effect. Don't insist on going alone, because that very insistence will become a barrier. Seek groups. And if you can find a Master, you are fortunate. Don't miss that opportunity.

The sixth question:

CAN PRATI-PRASAV, THE PROCESS OF GOING BACKWARDS, BE THAT OF UNLEARNING INSTEAD OF RELIVING?

They are both the same: when you relive, you unlearn. Reliving is a process of unlearning. Whatsoever you relive disappears from you. It has been unlearned, it leaves no marks, the slate is clean. You can call it a process of unlearning, it is the same.

The seventh question:

ACCORDING TO PATANJALI, IF GOOD AND BAD ARE DREAM-LIKE, THEN HOW CAN KARMAS EXIST?

Because you believe in dreams, you believe that they are true! Karmas exist because of your belief. For example, in the night you had a nightmare: somebody was sitting on your body with a dagger in his hand and you were feeling that you were being killed, and you tried and tried to escape from the situation but it was difficult. Then just out of fear you woke up. You know now that it was a dream, but the body still continues trembling a little, perspiring. You are still afraid and you know that this was just a dream. But your breathing is not easy and natural yet. It will take a few minutes. What has happened? In the nightmare you believed that it was real. When you believe it is real, it affects you as reality.

Karmas are dream-like. You murdered somebody in your past life; that is a dream, because in the East the whole life is taken as a dream -- good, bad, all. But you believe that it was real, so you will suffer. If you can come to understand right now that all that has happened was a dream, all that is happening is a dream, and all that is going to happen is a dream; only your consciousness is real, everything else that happens is a dream; the seeing is dream, only the seer is real; then suddenly all karmas are washed. Then there is no need to go into the process of prati-prasav. They are simply washed. Suddenly, you are out of them.This is the method of *vedanta* where Shankaracharya insists that the whole life is a dream. The insistence is not because he is a philosopher -- he is not. When he says that the world is maya, it is not a philosophy, it is not metaphysics. It is a method. It is an understanding. If you believe in some. thing it affects you as real; your belief makes it real. If you believe that it is not real, it cannot affect you. It may even be real, but then too, it cannot affect you.

For example, you are sitting in a dark room and suddenly you see something in the room. You feel it is a snake... fear, panic. You put the light on but there is nothing, just a piece of newspaper that moved in the breeze. And you felt a snake was moving. What happened? You believed it was real, and your belief made it real -- as real as any real snake -- and you were affected by it. Just take the opposite case: a real snake is there the next night and you are sitting in the dark. You see some thing moving and you think it must be the same piece of paper again, and you are not afraid, you are not affected. You go on sitting as if it is nothing.

Reality doesn't affect you. Reality is not the question. Belief makes it real; belief affects you. The more you become aware, the more life will look like a dream. Then, nothing affects you.

That's why Krishna says to Arjuna in the Gita, 'You don't be bothered, you kill. This is all a dream.' Arjuna was afraid because he thought that these people standing in front were enemies, that they were real. To kill them would be a sin, and to kill millions of them -- how much sin would be on him! And how was he going to balance it with goodness? It would be impossible. He said to Krishna, 'I would like to escape to the jungles. This fight is not for me. This war seems to be too much of a sin.' Krishna went on insisting, 'You don't bother. Nobody dies because the soul is eternal. Only the body dies, but the body is already dead, so

don't be too disturbed. It is all like a dream, and even if you don't kill those people, they will die. In fact, their moment of death has come and you are just to help. You are not killing them; through you, the whole i5 killing them. You take it as a dream. You don't think about it as real.'

This is the whole attitude of Vedanta. Vedanta is a method in which, by and by, you become aware of the dream like quality of life. Once you become attuned to this feeling, that all is dream, all karmas are finished. Whatsoever you did makes no sense. If in the night you were a thief or a murderer, in the night you were a monk, a saint, in the morning will it make any difference? Was the dream that you were a murderer sin, and the dream that you were a saint virtuous? Will it make any difference? Dreams are all dreams. Saint or sinner, both are dreams. In the morning both have disappeared, evaporated. You cannot make any distinction between a good dream and a bad dream, because to be good or to be bad a thing needs to be real. There is no need if you can look at life, watch it, understand it, and see that it is a great dream going on and on. Only the seer is the real, and all that is seen is the dream.

Suddenly, you become aware and the whole world disappears. Not that these trees will disappear, not that you will disappear or I will disappear, but the world that you used to know disappears. A totally different reality is revealed. That reality is Brahman.

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Chapter #9
Chapter title: The seer is not the seen

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15. THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCE, AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.
16. FUTURE MISERY IS TO BE AVOIDED.

17. THE LINK BETWEEN THE SEER AND THE SEEN THAT CREATES MISERY, IS TO BE BROKEN.

LIFE IS a mystery, and the first mysterious thing about life is that you can be alive and you may not have life at all. Just being born is not enough to have life. To be born is just an opportunity. You can use it to have life, and you can miss it also. Then you will live a dead life. Only apparently will it look like life, but deep down there will be no alive current in you.

Life has to be attained, one has to work for it. It is like a seed in you: it needs much effort, soil, right soil, care, love, awareness. Only then does the seed sprout. Only then is there the possibility that someday the tree will bear fruit, someday it will flower. Unless you reach to the state of flowering you are alive just in name, but you have missed the opportunity. Unless life becomes a celebration, it is not life at all.

Ecstasy, nirvana, enlightenment, whatsoever you want to call it -- that is the flowering. If you remain miserable, you are not alive. The very misery shows that you have missed the step. The very misery is an indication that life is struggling within to explode, but the cocoon is too hard. The shell of the seed is not

allowing it to come out; the ego is too much and the doors are closed. Misery is nothing but this struggle of life to explode into millions of colors, into millions of rainbows, into millions of flowers, into millions of songs.

Misery is a negative state. In fact, misery is nothing but the absence of ecstasy. This has to be understood deeply, otherwise you will start fighting with the misery, and nobody can fight with an absence. It is just like darkness: you cannot fight with darkness. If you fight, you are simply being stupid. You can light a candle and the darkness disappears, but you cannot fight with the darkness. With whom will you fight? Darkness is not existential, it is not there. It is not something that you can throw out, kill, or beat out. You cannot do anything to darkness. If you do something, your own energies will be dissipated and darkness will remain there just the same, unaffected. If you want to do something with darkness, you have to do something with light, not with darkness at all. You have to light a candle, and suddenly there is no darkness.

Misery is like darkness; it is nothing existential. And if you start fighting with misery, you can go on fighting with misery but more misery will be created. It is just an indication, a natural indication to your being that life is still struggling to be born. The candle is not yet lighted, hence misery. The absence of ecstasy is misery, and something can be done for ecstasy, but nothing can be done with misery. You are miserable and you go on trying to solve it. Here, on this point, the path of a religious and an irreligious man divide, they separate. The irreligious man starts fighting the misery, trying to create situations in which he will not be miserable, starts pushing the misery somewhere out of his eyes, out of his vision. The religious man starts seeking ecstasy, starts seeking the blissfulness, starts seeking *satchitananda* -- you may call it God. The irreligious person fights with the absence, the religious person tries to bring the existential: the presence of light, of bliss.

These paths are diametrically opposite; nowhere do they meet. They may run parallel for miles together, but they meet nowhere. The irreligious person has to come back to the point from where these two paths divide and separate. He has to come to an understanding that to fight with darkness, with misery, is absurd. Forget about it and, rather, strive for light. Once light is there you need not do anything else; misery disappears.

Life is there only as a potentiality. You have to work it out, you have to bring it to an actual, existential state. Nobody is born alive, only with the possibility of being alive. Nobody is born with eyes, only with the possibility of seeing. Jesus goes on saying to his disciples, 'If you have ears, listen; if you have eyes, see.' Those disciples were as you are: they had eyes, they had ears. They were not blind or deaf. Why did Jesus go on saying that if they had eyes they would see? He was talking about the capacity to see a Christ; he was talking about the capacity to hear a Christ. How can you hear a Christ if you have not heard your own inner voice? -- impossible. Because Christ is nothing but your inner voice. How can you see a Christ if you have not been able to see yourself? Christ is nothing but your self in its absolute glory, in its final flowering.

You live as a seed. There are a few reasons why one goes on living like a seed, and ninety nine per cent of people live like seeds. There must be something in it. To live like a seed feels comfortable. Life seems to be dangerous. Remaining like a seed, one feels more secure. It has a security around it. A seed is not vulnerable. Once it sprouts, it becomes vulnerable: it can be attacked, it can be killed -- animals are there, children are there, people are there. Once a seed sprouts into a plant, it becomes vulnerable, insecure; hazards start.

Life is a great adventure. In the seed, hidden in the seed you are secure, protected. Nobody is going to kill you. How can you be killed if you are not alive? -- impossible. Only when you are alive can you be killed. The more alive you become, the more vulnerable. The more alive you become, the more dangers are around you. A perfectly alive man lives in the greatest of dangers. Hence, people like to live like seeds -- protected, secure.

Remember, life, the very nature of life is insecurity. You cannot have a secure life, you can only have a secure death. All insurances are for death. There can be no life insurance. All insuring is to protect, to secure, to remain closed. Life is dangerous, millions of dangers are around. That's why ninety nine percent of people decide in favor of remaining seeds. But what are you protecting? -- there is nothing to protect. What are you securing? -- there is nothing yet to secure. A seed is as dead as a pebble on the path. And if it remains like a seed, there is bound to be misery. There is bound to be misery because it was not meant to be like that. It was not its destiny to be a seed, but to come out of it. The bird has to leave the egg-shell for the vast, dangerous sky where everything is possible.

And with all those possibilities, death is also there. Life takes the risk of death. Death is not against life,

death is the very background in which life flowers. Death is not the opposite of life. It is just like a blackboard on which you write with white chalk. You can write on a white wall but then the words will not show. On a blackboard, whatsoever you write with white shows. Death is like a blackboard: the white lines of life show upon it. It is not against; it is the very background. Those who want to be alive have to decide one thing: they have to decide to accept death. Not only must they accept death, they have to welcome it. Every moment they have to be ready for it. If you don't accept death, you will remain dead from the very beginning. That is the only way to protect -- you will remain a seed. The bird will die in the egg... many birds die in the egg.

You are here. If you want any help from me, let me break your egg: your securities, your bank balances, your life insurances -- let me make you vulnerable. Invulnerable, you will remain in the egg, and soon you will be a rotten thing. Come out of it. The egg is to protect you, not to kill you. It is not meant that you should always remain in the egg. It is good -- it protects in the beginning, when you are too soft to come out. But when you are ready, then the egg has to be broken. How, soever comfortable and secure you are, a single minute more in the egg and you will lose the possibility, you will lose the opportunity to be alive and fly in the sky. Of course, dangers are there, but dangers are beautiful. A world without dangers would be ugly, and a life without dangers cannot be very alive.

Hence, deep down in every man and in every woman, there is an urge to live dangerously. That is the urge for life. That's why you go to the mountains, that's why you go for an unknown journey, that's why man tries to go to the moon, that's why somebody tries to reach Everest, and somebody starts on a voyage at sea in a small handmade boat. There is a deep urge for danger; that urge is for life. Don't kill that urge, otherwise you will be here and not alive.

If you understand me well, when I make you a sannyasin, when I initiate you into sannyas I initiate you into a life of insecurity, vulnerability. Sannyas is the jump out of the egg, and the egg is the ego. Ego is a protection. Ego is like a subtle wall around you. That's why ego is so very touchy. Somebody says something or somebody just smiles at you, and by the way he smiles you are hurt. You start protecting yourself; you are ready to fight. Ego is a readiness to fight with whatsoever appears to be dangerous. Ego is a constant fight against life, because life is dangerous. From wherever life tries to reach you, the ego is there like a rock protecting you. Step over this rock, break this egg of the ego, come out of it.

The sky is dangerous. I don't say that there is no danger. I cannot say that; there is danger. There are dangers upon dangers. But life thrives on danger, danger is the food. Danger is not against life; danger is the very food, the very blood, the very oxygen for life to be there.

Live in danger: that is the meaning of sannyas. The past protects you -- the known, the familiar. You feel at home with the past. The future is unfamiliar, unknown. With the future you feel alien, strange. The future is always a stranger knocking at the door. You always open the door for the future. In fact, you would like your future to be just like your past, a repetition. This is fear. And remember, you always think that you are afraid of death, but I tell you, you are not afraid of death, you are afraid of life.

The fear of death is basically fear of life, because only life can die. If you are afraid of death, you will be afraid of life. If you are afraid of falling down, you will be afraid of rising up, because only a wave that rises falls back. If you are afraid of being rejected you will become afraid, afraid to approach any body. If you are afraid of being rejected, you will become incapable of love. Afraid of death, you become incapable of life. Then you live just for the name's sake, and only miseries, darkness, and night surround you.

Just being born is not enough; necessary, but not enough. You have to be born twice. Hindus have a word for it: they call it *dwij*, the twice-born. One birth, the first birth from your parents is just a possibility, a potential phenomenon, not actual yet. A second birth is needed. It is what Jesus calls resurrection: a second birth in which you break all the shells, all the eggs, all the egos, all the past, the familiar, the known, and you move into the unknown, the strange, the existence full of dangers. Every moment there is the possibility of death. And with the possibility of death, every moment you become more and more alive.

In fact, life never dies, but that is an experience of one who knows what life is. You have never gathered courage enough to come out of the egg shell. How can you know what life is, and how can you know that life is deathless? You will die; life never dies. You will live in misery because you are the negation of life ego is the negation of life. Negate the ego and life will happen to you. Hence the insistence of all great ones -- Jesus, Buddha, Mohammed, Mahavir, Zarathustra, Lao Tzu -- they all insist on only one thing: negate the ego and life will happen to you in abundance. But you cling to the ego. Clinging to the ego is clinging to darkness, to misery. These sutras are very beautiful; try to understand them.

THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCES, AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.

Life is misery as *you* know it, life is bliss as I know it. Then we must be talking about different things, because how can life be misery for you and bliss for me? We are not talking about one and the same thing. When you talk about life, you are talking about a life in the seed, a life just in hope, a life of dreams, fantasies; not a real authentic life. You are talking about a life which only desires but doesn't know, which only hankers but never reaches; a life which is constantly feeling suffocated but thinks that suffocation is comfort; a life which is a miserable hell but always thinks that something is going to happen out of this hell -- heaven is to be born out of this hell.

How can a heaven be born out of hell? How can ecstasy be born out of your miseries? No, miseries will be born out of your miserable life more and more. A child is not so miserable as an old man becomes. It should be just the opposite, because the old man has lived life so much. He must be reaching near the peak, the peak of experiences, the flowers. But he is nowhere near that. Just on the contrary, life has not been a rising wave, he has not reached to any heaven. Rather, he has descend ed into a deeper and deeper hell. A child seems to be more heavenly than an old man. This is simply absurd; it goes against nature. A child is just a seed. An old man must become a very ancient oak, a great tree; but he is not. He has reached into darker realms of hell. It is as if life is a falling, not a rising phenomenon, as if you are falling towards more and more dark realms, not rising towards the sun.

What happens to an old man? A child is miserable, an old man is also miserable. They are both on the same path. A child has just started the journey and the old man has accumulated all the miseries of the whole journey.

Out of hell, heaven is not born. If you are miserable today, how do you think tomorrow can be happy and blissful? Tomorrow will come out of you. From where else can it come? Tomorrow doesn't come out of the clock; tomorrow, your tomorrow, comes out of you. All your yesterdays together, plus today, is going to be your tomorrow. It is simple arithmetic: today you are unhappy and miserable; then how, how is it possible that tomorrow is going to be happy and blissful? -- impossible! Until you die, it is impossible. Because with your death, all yesterdays die. Then it will not come out of your miseries; then it will be a fresh phenomenon, something which happens for the first time. Then it will not come out of your mind, it will come out of your being. You become *dwij*, twice born.

Try to understand the phenomenon of misery. Why are you so miserable? What creates so much misery? I watch you, I look inside you; miseries upon miseries, layers upon layers. It is really a miracle how you continue living. It must be that hope is stronger than experience, dream is stronger than reality. Other, wise, how could you continue living? You have nothing to live for except the hope that tomorrow something, somehow, is going to happen which will change everything. Tomorrow is the miracle -- and this you have been thinking for many, many lives. Millions of tomorrows came, became todays, but the hope survives. Again hope goes on living. You live not because you have life, but because you have hope.

Omar Khayam says somewhere that he asked great doctors, theologicians, priests, philosophers, 'Why does man go on living?' Nobody could answer. They all shrugged their shoulders. Says Omar Khayam, 'I reached many who were known for their knowing, but through the same door I had to come back. Then desperate, not knowing whom to ask, I cried to the sky one night. I asked the sky, I told the sky, 'You must have been here! You must have seen all the miseries that have existed in the past; millions and millions miserable. You must know why people go on living!' A sound came from the sky, 'Because of hope.'

Hope is your only life. With the thread of hope you can tolerate all miseries. With just a dream of heaven, you forget the hell all around you. You live in dreams; dreams sustain you. Reality is ugly. Why does so much misery happen and why can't you see why it is happening? Why can't you find the cause of it?

To find the cause of misery, one has to stop evading it. How can you know a thing if you evade it? How can you know a thing if you escape? If you want to know something, you have to encounter it face to face. Whenever you are miserable, you start hoping; tomorrow immediately becomes more important than today. This is evasion. You have escaped and now hope is functioning as a drug: you are miserable, you take the drug and you forget. Now you are drunk, drunk with hope. There is no drug like hope. No marijuana, no I.SD is comparable. Hope is the ultimate LSD. Because of hope you can tolerate everything, everything! Thousands of hells are nothing.

How does this mechanism of hope function? Whenever you are in misery, sad, depressed, you immediately escape from it, you try to forget it. That's how it continues. The next time you are miserable -- and you will not have to wait long; the moment my talk is finished you will be -- don't try to escape. My talk may also be functioning as an escape -- you listen to me, you forget yourself. You listen to me, you have to be attentive towards me, but towards yourself you turn your back. You forget, you forget what your real situation is. I talk about bliss, I talk about ecstasy. That is real to me, but to you it becomes a dream. Again it becomes the hope that if you meditate, if you work for it, then it is going to happen to you also. Don't use it as a drug. You can use a Master as a drug, and you can be drugged.

My whole effort is to make you more aware, so whenever you are in misery don't try to escape. Hope is the enemy. Don't hope, and don't dream against the reality. If you are sad, then sadness is the reality. Remain with it; remain with it, don't move, concentrate on it. Face it, let it be. Don't move to the opposite of it. It is going to be a very bitter experience in the beginning, be cause when you face sadness, it surrounds you from every, where. You become like a small island and sadness is an ocean all around -- and such great waves of sadness! One feels afraid, one feels a trembling to the very being. Tremble, be afraid. Only don't do one thing -- don't escape. Let it be, penetrate deeply into it. See, watch -- don't judge. You have been doing that for millions of lives. Just watch, penetrate into it. Soon, the bitter experience will not be so bitter. Soon, out of the bitter en, counter arises reality. Soon you will be moving, penetrating deeper and deeper -- and you will find the cause, what the cause of misery is, why you are so miserable.

The cause is not outside, it is within you, hidden in your misery. Misery is just like smoke. Somewhere there is fire inside you; penetrate deep into the smoke so you can find the fire. Nobody can put the smoke out because it is a by-product. But if you put the fire out, the smoke disappears of its own accord. Find the cause, the effect disappears because then some. thing can be done. Remember, only with the cause can some. thing be done, never with the effect. If you go on fighting with the effect, all fight is in vain. That is the meaning of Patanjali's method of prati-prasav: go back to the cause, penetrate the effect and reach to the cause. The cause must be there some where. The effect is just like smoke surrounding you; but once the smoke surrounds you, you escape into hope. You dream about days when there will be no smoke. This is all foolish. Not only is it foolish, but suicidal, because this is how you are missing the cause.

Patanjali says 'the discriminating person'. The Sanskrit word is *vivek* -- it means awareness, it means consciousness, it means discriminating force. Because through awareness, you can discriminate between what is what: what is real, what is false, what is the effect and what is the cause.

The discriminating person, the man of vivek, the man of awareness, realizes that everything leads to misery.

As you are, everything leads to misery. And if you remain a6 you are, everything will go on leading to misery. It is not a question of changing the situations, it is a question of a very deep-rooted thing within you. Something within you frustrates the very possibility of bliss. Something in you goes against your flowering into a blissful state. The man of awareness comes to know that everything leads to misery, everything.

You have done everything, but have you watched that everything leads to misery? If you hate, it leads to misery; if you love, it leads to misery. There seems to be no logical system in life. A man hates, it leads to misery. Simple logic will say that if hate leads to misery then love must lead to happiness. Then you love, and love also leads to misery. What is this? Is life absolutely absurd, irrational? Is there no logic? Is it a chaos? You do what soever you want, and finally comes misery. It seems that misery is the road and every road leads to it. From wherever you want to start, you can start: right, left, in the middle; Hindu, Mohammedan, Christian, Jain; man, woman, knowledge, ignorance, love, hate everything leads to misery. If you are angry it leads to misery; if you are not angry, that too leads to misery. It seems that misery is there and whatsoever you do is irrelevant. Finally, you come to it.

I have heard a story, and I have loved it always.

A psychoanalyst was visiting a madhouse. He asked the superintendent about a madman who was crying and weeping and beating his head against the wall. He had a beautiful picture of a woman in his hand. Asked the psychoanalyst, 'What has happened to this man?' The superintendent said, 'This man loved this woman very much. He went mad because the woman did not agree to marry him. That's why he has gone mad.' Logical, simple, but next door to him was another madman and he was also crying and weeping and beating his head. He had a picture of the same woman in his hand, and he was spitting on the picture and using four letter words. Asked the psychoanalyst, 'What has happened to this man? He has the same picture. What is the matter?' The superintendent said, 'This man was also madly in love with that same woman, and she agreed and married him. That's why he is mad.'

Whether a woman rejects or accepts makes no difference; whether you get married or you don't get married makes no difference. I have seen poor people in misery, I have seen rich people in misery. I have seen failures in misery, I have seen those who have succeeded in misery. Whatsoever you do, finally you come to the goal, and it is misery. Does every road lead to hell? What's the matter? Then there seems to be no choice.

Yes, everything leads to misery -- if you remain the same. I will tell you another thing: if you change, everything leads to heaven. If you remain the same, it is you, not what you do. What you do is irrelevant. Deep down, it is you. Whether you hate -- you will hate -- or whether you love -- you will love -- it is you who finally creates the phenomenon of misery or ecstasy, misery or bliss -- unless you change. Just changing from hate to love, from this woman to that woman, this house to that house, won't help. You are wasting time and energy. You have to change yourself. Why does everything lead to misery?

Patanjali says: THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCE....

These words have to be understood. In life, everything is a flux. With such a flux of life you cannot expect anything. If you expect you will be in misery, because expectations are possible in a Fixed and permanent world. In a fluctuating, flux-like world, no expectations are possible. You love a woman; she seems to be very, very happy, but next morning she is not. You loved her because of her happiness, you loved her because she was always smiling, you loved her because she had a quality of being cheerful. But next morning, the cheer has disappeared. The quality is there no more and she has just become the opposite of her own self. She is miserable, angry, sad, quarrelsome, bitchy -- what to do? You cannot expect; everything changes, everything changes every moment. All your expectations will lead you into misery. You marry a beautiful woman, but she can fall ill and the beauty can disappear. Measles can appear and the face can become distorted. Then what will you dot

Mulla Nasrudin's wife said to him once, 'You don't seem to love me anymore. Do you remember, or have you forgotten that before the priest you had promised that you would always love me; whether in happiness or in unhappiness, that you would always love me; you would always stand with me in pleasure and in sadness?' Mulla Nasrudin said, 'Yes, I promised. I did promise and I remember it well: whether it be a happy moment or an unhappy moment, I would be with you. But I never said to the priest that I would love you in your old age. That was never a part of the promise.'

But old age comes; things change. A beautiful face becomes ugly, a happy person becomes unhappy, a very soft person becomes very hard. Singing disappears and quarrelsome attitudes appear. Life is a flux and everything changes. How can you expect? You expect, then there is misery.

Says Patanjali, 'Because of change, misery happens.' If life were absolutely fixed and there were no change -- you love a girl and the girl remains always sixteen years of age, always singing, always happy and always cheerful, and you also remain the same, fixed entities -- of course then you would not be persons, life would not be life. It would be stony, but at least expectations would be fulfilled. But there is a difficulty: boredom will come out of it, and that will create misery. Change will not be there, but then there will be boredom.

If things don't change, then you get bored. If the wife goes on smiling and smiling and smiling every day, every day, after a few days you will become a little worried -- 'What has happened to this woman? Is her smile real or is she simply acting?'

In acting you can go on smiling. You can create such a discipline of the mouth. I have seen people who even in sleep are smiling; politicians and those types of people who have to continuously smile. Then their lips take a permanent shape. If you tell them not to smile, they cannot do anything. They will have to smile, it has become a fixed mode. But then boredom i6 created, and boredom will lead you to misery.

In heaven everything is permanent, nothing changes; every thing remains just as it is -- everything beautiful. Bertrand Russell in his autobiography writes, 'I would not like to go to paradise or heaven because it would be too boring.' Yes, it would be too boring. Just think of a place where all priests, prophets, *teerthankaras* and Buddhas have gathered, and nothing changes, everything remains static -- no movement. It will look like a painted picture, not really alive. How long can you live in it? Russell is right; one will get bored, bored to death. Russell says, 'If this is going to be heaven, then hell is preferable. At least some change will be there.'

In hell everything is changing, but then no expectations can be fulfilled. This is the trouble with the

mind. If life is flux, expectations cannot be fulfilled. If life were a fixed phenomenon, expectations could be fulfilled so much that one would feel bored. Then there would be no zest, enthusiasm. Everything would become dull, tepid -- no sensation, no excitement, nothing new happens. In this life where you are living, change creates misery, anxiety. There is always anxiety within you, ALWAYS I say. If you are poor, there is anxiety: how to attain to riches? If you become rich, there is anxiety: now how to retain that which you have attained? There is always fear of thieves, robbers, and the government -- which is an organized robbery -- taxation, and communists are always coming. If you are poor you are in anxiety: how to attain to riches? If you have attained you are in anxiety: how to retain that which you have attained?but anxiety continues.

Just the other day a couple came to me and the man said, 'If I'm with the woman there is anxiety, because it is a continuous fight. I'm not happy. If I'm not with the woman, it is continuous anxiety; I am alone.' Without the woman, then loneliness be comes the anxiety. With the woman, the other brings his or her own problems. And problems are not doubled when two persons meet, they are multiplied. Man cannot live alone be cause loneliness creates anxiety. Man cannot live with a woman, because woman creates anxiety. The same is true for the woman also. Anxiety has become just the style of your life; whatsoever happens, anxiety remains. Past experiences, *samskaras*, create misery because whenever you move through an experience, it creates a groove in you. If the experience is repeated many, many times, the groove becomes more and more deep. Then if life moves in different ways, and the energy is not flowing in that groove of your past experiences, you feel unfulfilled. But if life continues the same, and the energy goes on flowing from the same groove, you feel bored. Then you want excitement. If excitement is not there, you feel, 'What is the use of going on living?'

You cannot eat the same food every day. I can eat the same food; leave me out. You cannot eat the same food every day. If you eat the same food you feel frustrated because the same food every day loses taste, excitement. If you change food every day, that too will create anxiety and trouble, because the body gets adjusted to the food. And if every day you change, the body chemistry changes and the body feels uncomfortable. The body feels comfortable if you take the same food, but then the mind doesn't feel comfortable.

If you live through your past habits the body will always feel comfortable, because body is a mechanism. It doesn't hanker for the new, it simply wants the same. The body needs routine. Mind always needs change, because mind itself is a flux phenomenon. Not even for a single moment does mind remain the same; it goes on changing.

I have heard that Lord Byron was said to have lived with hundreds of women. At least sixty women are absolutely known; there is proof that he loved sixty women. He didn't live very long, so he must have been changing women on alternate days. But one woman caught him and she forced him to marry her. She would not yield until he married her, she would not give her body until he married her. She knew that he had been in affairs with many women. And once he had made love to a woman, he simply forgot that woman completely -- finished. It was the mind of a romantic poet, and poets are never faithful. They cannot be; they live with the mind. Their mind is a flux, like their poetry. It is a vibrating phenomenon. The woman insisted, she was stubborn, so Byron had to yield; he had to marry her. She became very fascinating to him because she would not yield. It became a question of his ego.

As they were coming out of the church, the church bells were still ringing, and the guests were departing. They were on the church steps and Byron held the hand of the woman, the newly wed woman. He had not even made love to her yet, and suddenly he saw another woman passing the road. He forgot the woman whose hand he was holding completely, and he said to the woman, 'This is wonderful, but for a single moment when I saw that woman passing, I forgot you completely, my marriage and everything. Your hand was not in my hand; I didn't know about it.' The woman had also seen it; you cannot deceive women. Even before you have looked towards another woman, they know. The very flicker of the idea in your mind, and they detect it. They are great detectors, lie-detectors. The woman had also seen it, and she said, 'I knew.'

This is the mind. He is now finished with that woman, married and finished, attained and finished. There is no excite ment now. Now she is possessed, a property. The challenge is there no more.

The challenge creates anxiety because you have to fight your way. Then when you have attained, possessed, it creates another anxiety: the anxiety that you are finished. The whole affair is there no more. It is already boring, already dead. Anxiety is always there because the way you live creates anxiety. You cannot be satisfied. Through past experiences, *samskaras*, you become attuned to particular phenomena and the mind says that excitement is needed, change is needed. Then the whole body gets disturbed. Then that

too creates anxiety.

... AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.

Then there is a continuous fight between mind modifications and the three attributes which Hindus say constitute your being. They say that *sattwa*, *rajas*, and *tamas* are the three constituents of the human personality. Sattwa is the purest, the very essential of all goodness, of all purity, of all saintliness, the holiest element in you. Then there is rajas, the element of energy, vigor, strength, power; and tamas, the element of laziness, inertia and entropy. These three constitute your being. And it seems that Hindus have a great insight into it, because these are the three things that physicists say are the constituents of matter, of the very atomic energy. They may call it the electron, proton, and neutron, but those are differences of name only. Hindus call it sattwa, rajas and tamas. Scientists agree that three types of qualities are needed for matter to exist, or for anything to exist. Hindus say that these three qualities are needed for the personality to exist; not only for the personality, but for the whole existence to exist.

Patanjali says that these three are against each other and that creates trouble. And all three are in you. The element of laziness is there, otherwise you would not be able to sleep. People who suffer from insomnia suffer because the tamas element is not in them in enough quantity. That's why tranquillizers help, because a tranquillizer is a tamas creating chemical. It creates tamas in you, laziness. If people are too rajas, too full of vigor and energy, they cannot sleep. That's why in the West insomnia has now become a universal problem. In the West there is too much of rajas, the energy element. That's why the West has ruled all over the world. A small country like England continued to rule half the world. They must have been very rajas. A country like India with sixty *crores* of people now remains poor; there are so many people doing nothing. They become more and more burdensome. They are not assets, they are burdens on the country. There is too much tamas, laziness. And then there is sattwa which is against both. These three elements constitute you. And they are all going in three different dimensions. They are needed, they are all needed in their oppositeness because through their tension you exist. If their tension were lost, if they became harmonious, death would happen. Hindus say that when these three elements are in tension, existence exists, there is creation; when these three elements come to a harmony, existence dissolves, there is *pralaya*, there is de-creation. Your death is nothing but these three elements coming to a harmony in the body -- then you die. If the very tension is not there, how can you live?

This is the problem: you cannot live without these three tensions -- you will die. And you cannot live with them because they are opposite and they pull you in different directions. You must have felt many times that you are being pulled in different directions. One part of you says, 'Be ambitious'; another part says, 'Ambition will create anxiety. Rather, meditate, pray, become a sannyasin.' One part says that sin is beautiful, sin has an attraction, a magnetic force in it:'Enjoy, because sooner or later death will take over. Dust goes unto dust and nothing remains. Enjoy before death takes over, don't miss.' One part of you says this and another part of you says, 'Death is coming, everything is futile. What is the point of enjoying?' These are not the same parts of you speaking. You have three parts in you. In fact there are three egos, three individuals in you.

Patanjali says, as Mahavir says, that man is polypsychic. You don't have one psyche, you have three minds; and three minds can become three thousand through permutations, combinations. You have many minds, you are polypsychic; each mind is pulling you somewhere else. You are a crowd. Of course, how can you be at ease, how can you be blissful? You are like a bullock cart which is being pulled in different directions by many bullocks, one yoked to the north, one yoked to the west, and one yoked to the south simultaneously. It cannot go any where. It will create much noise and, finally, a collapse, but it cannot reach anywhere. That's why your life remains a life of emptiness. These three are in conflict, and then modifications of the mind, *vrittis*, are in conflict with the *gunas*.

For example, I know a man who is a very lazy man. And he was telling me, 'If I had no wife, I would have rested. I had enough money, but this wife would go on forcing me to work. It was never enough for her.' Then the wife died. So I told the man, 'You must be happy. Why are you crying? You be happy! You are finished with the wife, and now you can rest.' But he was crying and weeping like a child. He said, 'Now I feel lonely. And it has become a habit.' Wives and husbands become habits. He said, 'Now it has become a habit. Now I cannot sleep with out a woman.' I told him, 'Now don't be foolish! Don't try to get remarried,

because your whole life you have suffered, and another woman is going to be again a woman -- she will force you. Again, your money will not be enough.'

I have heard about a very rich man, Rothschild. Somebody asked him, 'How have you attained so much wealth? How could you attain? What was the desire? How did you become so ambitious?' He was born a poor man, and then he became the richest man in the world. He said, 'It is because of my wife. I was trying to attain as much wealth as possible because I wanted to know whether my wife could be satisfied or not. I failed -- she was always asking for more. There was a competition between us. I was trying to attain more and more, and I wanted to see a day when she would say, "It is enough." She never said it. Because of that competition I continued earning, continued earning madly. Now I have attained so much wealth that I don't know what to do, but my wife is still not satisfied. If one day I want to relax and not get up early in the morning, she comes and says, "What is the matter? Are you not going to the office."'

I told this man, 'Don't get into a trap again. Your whole life you have wanted to rest, and even now she is here.'

A lazy man wants to rest, but when he lives with the wife, a modification happens in the mind. Now a woman becomes part and parcel of his being. He cannot live with her because maybe she fights every day, but that too becomes part of habit. If there is nobody to fight with when he comes home, he will not feel homey.

I have heard that Mulla Nasrudin went into a restaurant. The waitress said, 'What you need, I am ready to do.' He was the first customer that day, and it was in India. The first customer has to be treated and welcomed like a guest, because he starts the day. Mulla Nasrudin said, 'Treat me in a homey way. Bring things.' The waitress brought things, whatsoever he ordered: coffee, this and that. Then she asked, 'Anything else?' Mulla Nasrudin said, 'Now sit in front of me and nag. I am feeling homesick.'

Even if the wife fights every day, it becomes a habit. You cannot afford to lose it, you miss it. I told the man, 'Don't bother again now. It is just a modification of the mind, a habit. You are a lazy man.'

For lazy men, *brahmacharya* is best. They should remain celibate. They can rest, relax and do whatsoever they want to do with themselves. They can do their own thing and nobody is there to nag. He listened to me. It was difficult, but he listened to me. After two years, he retired from the service, so I said, 'Now you are perfectly at ease; now you rest. Your whole life you have been thinking of it.' He said, 'That's right. But now after forty years of working, it has become a habit, and I cannot remain unoccupied.'

Retired people die sooner than they were going to die originally almost ten years sooner. If a man was going to die at eighty, retire him at sixty and he will die at seventy. Unoccupied -- what to do? -- one slowly dies.

Habits are formed and mind takes modifications. You are lazy but you had to work, so mind has become habituated to work. Now you cannot relax. Even if you are retired you cannot sit, you cannot meditate, you cannot rest, you cannot go to sleep. I see that people are more restless on holidays than ordinary days. Sunday is a difficult day; they don't know what to do. On the six working days, they are waiting for Sunday. For six days they hope that Sunday is coming:'One day more and Sunday is coming, and then we will rest.' And from the very morning on Sunday, they are at a loss for what to do.

In the West, people start on their Sunday or weekend trips: they go to the sea or to the mountains. There is a mad rush all over the country; everybody is running somewhere. Nobody thinks that everybody else is going to the sea, so where are they going? -- the whole town will be there. It would have been better if they had remained at home. That would have been more sea like. You are alone and the whole town is gone. Everybody has gone to the seashore. And more accidents happen on holidays, people are more tired. They drive a hundred miles there and a hundred miles back, and they are tired. I have heard it said that on Sunday, people get so tired that on Monday, Tuesday and Wednesday, these three days they take to rest and revive the spirit, and for three days they wait and hope again for Sunday. When Sunday comes again, they are again tired.

People cannot rest because rest needs a different attitude. If you are lazy and you work, mind will create something. If you are not lazy, then too mind will create something. Mind and your *gunas* will always be in conflict. Patanjali says that these are the reasons people are in misery. So what to do? -- how can you change these reasons? They are there, they cannot be changed. Only you can be changed.

FUTURE MISERY IS TO BE AVOIDED.

Don't think about the past. The past is finished and you cannot undo it. But future misery can be avoided, has to be avoided. How to avoid it?

THE LINK BETWEEN THE SEER AND THE SEEN THAT CREATES MISERY, IS TO BE BROKEN.

You have to be a witness to your *gunas*, attributes, modifications of the mind, tricks of the mind, games, traps of the mind, habits, samskaras, past, changing situations, expectations: you have to be aware of all these things. You have to remember only one thing: the seer is not the seen. Whatsoever you can see, you are not that. If you can see your habit of laziness, you are not that. If you can see your habit of constant occupation, you are not that. If you can see your past conditionings, you are not those conditionings. The seer is not the seen. You are awareness and awareness is transcendental to all that it can see. The observer is beyond the observed.

You are a transcendental consciousness. This is vivek, this is awareness. This is what a Buddha attains to and remains in constantly. It will not be possible for you to attain it constantly, but even if for moments you can rise to the seer and beyond the seen, suddenly, misery will disappear. Suddenly, clouds will not be in the sky and you can have a little glimpse of the blue sky -- the freedom that it gives and the bliss that comes through it. In the beginning, only for moments will it be possible. But by and by, as you grow into it, as you start feeling it, as you imbibe the spirit of it, it will be more and more there. A day will come when suddenly there are no clouds left anymore; the seer has gone beyond. This is how future misery can be avoided.

In the past you suffered; in the future there is no necessity to suffer. If you suffer, you will be responsible. And this is the key, the master key: always remember that you are beyond. If you can see your body, then you are not the body. If you close your eyes and you can see your thoughts, then you are not the thoughts -- because how can the seer be the seen? The seer is always beyond. The seer is the very beyondness, the very transcendence.

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Chapter #10
Chapter title: The alchemy of celebration

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The first question:

THE MORE I WATCH MYSELF, THE MORE I EXPERIENCE THE FALSENESS OF MY EGO. I HAVE STARTED TO FEEL LIKE A STRANGER TO MYSELF, NO LONGER KNOWING WHAT IS FALSE. THIS LEAVES ME WITH AN UNCOMFORTABLE FEELING OF HAVING NO GUIDELINES, AS I SENSED I HAD BEFORE.

THIS happens; this is bound to happen. And remember that one should be happy that it has happened. It is a good indication. When one starts on the inner journey everything seems to be clear, rooted; because the ego is in control and the ego has all the guidelines, the ego has all the maps, the ego is the master. When you move a little further into the journey, the ego starts evaporating, seems to be more and more false, seems to be more and more a deception, a hallucination. One starts awakening out of the dream, then guidelines are lost. Now the old master is no more the master, and the new master has not yet arisen. There is a confusion, a chaos. This is a good indication. Half the journey is over, but there will be an uncomfortable feeling, an uneasiness, because you feel lost, a stranger to yourself, not knowing who you are. Before, you knew who you were: your name, your form, your address, your bank balance -- everything was certain, this was you. You had an identification with the ego. Now the ego is evaporating, the old house is falling and you don't know who you are, where you are. Everything is murky, cloudy, and the old certainty is lost.

This is good because the old certainty was a false certainty. It was not a certainty, in fact. Deep behind it there was uncertainty. That's why, when the ego evaporates, you feel uncertain. Now the deeper layers of your being are revealed to you -- you feel a stranger. You were always a stranger. Only the ego deceived you into feeling that you knew who you were. The dream was too much, it looked too real. In the morning when you are coming out of a dream, suddenly, you don't know who or where you are. Have you felt this feeling some times in the morning? -- when suddenly, out of a dream you are awakened, and for moments you don't know where you are, who you are and what is happenirg? The same happens when one comes out of the dream of the ego. Discomfort, uneasiness, uprootedness will be felt, but one should be happy about it. If you become miserable about it, you will fall back to the old state of affairs where things were certain, where everything was mapped, charted, where you knew, where guidelines were clear.

Drop uneasiness. Even if it is there, don't be too impressed by it. Let it be there, watch, and that too will go. Soon uneasiness will disappear. It is just there because of the old habit of certainty. You don't know how to live in an uncertain universe. You don't know how to live in insecurity. The uneasiness is there because of the old security. It is just because of the old habit, a hang over. It will go. One just has to wait, watch, relax, and feel happy that something has happened. And I tell you, it is a good indication. Many have returned back from that point just to feel comfortable again, at ease, at home. They have missed. They were just coming nearer the goal, and they turned back. Don't do that; go ahead. Uncertainty is good, nothing is wrong with it. You have only to be tuned, that's all.

You are tuned with the certain universe of the ego, the secure universe of the ego. Howsoever false on the surface, everything seems to be perfectly as it should be. You need a little tuning with the uncertain existence.

Existence is uncertain, insecure, dangerous. It is flux -- things moving, changing. It is a strange world; get acquainted with it. Have a little courage and don't look backwards, look forward; and soon the uncertainty itself will become beautiful, the in security itself will become beautiful.

In fact, only insecurity is beautiful, because insecurity is life. Security is ugly, It is a part of death -- that's why it is secure. To live without guidelines is the only way to live. When you live with guidelines, you live a false life. Ideal guidelines, disciplines -- you force something on your life, you mold your life. You don't allow it to be, you try to make something out of it. Guide, lines are violent and all ideals are ug]y. Through them you will miss yourself. You will never attain to your being.

Becoming is not being. All becoming, and all effort to become something, will force something on you. It is a violent effort. You may become a saint, but in your saintliness there will be ugliness. I tell you, and I emphasize it: to live life without any guidelines is the only saintliness possible. Even then, you may become a sinner; but in your sinner, in your being a sinner, there will be a holiness, a saintliness.

Life is holy; you need not force anything upon it, you need not mold it, you need not give it a pattern, a discipline and an order. Life has its own order, it has its own discipline. You simply move with it, you float with it, you don't try to push the river. The river is flowing -- you become one with it and the river takes you to the ocean. This is the life of a sannyasin: a life of happening, not of doing. Then your being reaches, by and by, above the clouds, beyond the clouds and conflicts. Suddenly, you are free. In the disorder of life you find a new order. But the quality of the order is totally different now. It is nothing imposed by you, it is intimate to life itself.

Trees also have an order, rivers, mountains, but those are not orders imposed by moralists, puritans, priests. They don't go to somebody to find the guidelines. Order is intrinsic; it is in life itself. Once the ego is not there to manipulate, to push and pull here and there -- 'Do this and that' -- when you are completely freed from the ego, a discipline comes to you, an inner discipline. It is unmotivated. It is not seeking

something, it simply happens: as you breathe, as when you feel hungry and you eat, as when you feel sleepy and you go to bed. k is an inner order, an intrinsic order. That will come when you become tuned with insecurity? when you become tuned with your strangeness, when you become tuned with your unknown being.

In Zen they have a saying, one of the most beautiful: when a person lives in the world, mountains are mountains, rivers are rivers. When a person moves into meditation, now mountains are no more mountains, rivers are no more rivers. Everything is a confusion and a chaos. But when a man has attained to satori, to samadhi, again rivers are rivers and mountains are mountains. There are three stages: in the first, you are certain with the ego, in the third you are absolutely certain with the non ego, and just in between the two, the chaos, when the certainty of the ego disappears and the certainty of life has not come yet. This is a very, very potential moment, very pregnant. If you become afraid and turn back, you will miss the possibility.

Ahead is the real certainty. That real certainty is not against uncertainty. Ahead is the real security, but that security is not against insecurity. That security is so vast that it contains insecurity within itself. It is so vast that it is not afraid of insecurity. It absorbs insecurity into itself, it contains all contradictions. So somebody can call it insecurity and somebody can call it security. In fact it is neither, or both. If you feel that you have become a stranger to yourself, celebrate it, feel grateful. Rare is this moment; enjoy it. The more you enjoy, the more you will find that the certainty is coming nearer to you, coming faster and faster towards you. If you can celebrate your strangeness, your uprootedness, your homelessness, suddenly you are at home -- the third stage has come.

The second question

THE WEST SEEMS TO BE SUFFERING FROM TOO-MUCHNESS EVEN IN SPIRITUAL MATTERS. THERE ARE SO MANY DIFFERENT TRIPS, IT IS LIKE TRYING TO DECIDE WHICH BRAND OF CEREAL IS BEST WHEN YOU HAVE HUNDREDS TO CHOOSE FROM. HOW CAN WE TELL THE WEST ABOUT YOU WITHOUT MAKING YOU SEEM LIKE JUST ANOTHER BOX OF CORNFLAKES ON THE MARKET?

The world is a market, and nothing is wrong with it being a market. Why are you so against the market? The market is beautiful! You can go to the mountains for a rest, but eventually one has to come back to the market. The market is reality. Mountains may be holidays, but holidays are not so real as the reality of the market.

You must have seen the ten ox-herding pictures of Zen. They are beautiful. In the first picture, the bull is lost. The bull is a symbol of self, and the owner of the bull is in search. He goes into the forest; he cannot see where the bull has escaped, where the bull is hiding, but he goes on searching. In the next picture he finds the footprints of the bull. In the third picture he sees, somewhere far away, just the back of the bull; he can see the tail. In the fourth picture he can see the whole bull and he catches hold of the tail. In the fifth he has tamed the bull. In the sixth he rides on the bull toward home. This is the way the story goes. In the seventh the bull is transcended, and in the eighth the bull and the owner of the bull have both disappeared. In the ninth picture, the world starts appearing again: trees, mountains, flowers, but you cannot see the bull or the bull-owner. In the tenth picture the bull-owner is back and is standing in the market-place. Not only is he standing in the market-place, but he is carrying a bottle of alcohol.

In the olden days only eight pictures existed. The eighth picture is empty; nothing is there. That is the highest peak of meditation, where everything disappears; the seeker and the sought, everything disappears -- just emptiness. But then a great Zen Master felt that this was incomplete. The circle was not complete: one had to come back to the world. Mountains are good, but the circle was incomplete if you remained in the mountains. One had to come to the market place. Then he added two more pictures, and I feel that he did well. Now the circle is complete. You start from the market-place and you come back to the market-place. The market is the same, but you are not the same. The world remains the same, but you are not the same. One has to come back to it.

This is how it has always happened. Mahavir left -- for twelve years he remained;n silence in the mountains, in the forest. Then, suddenly, one day he was back in the market-place. Buddha left -- for six years he remained in isolation. Then one day, suddenly he was in the market place standing and gathering people to tell them what had happened to him. Jesus went to the mountains for forty days. But how can you live in the mountains forever? -- the circle will be incomplete. Whatsoever you attain in the mountains has

to be given back to the market.

The first thing is: don't be antagonistic to the market. The whole world is a market. Antagonism is not good. And what is wrong with being a box of cornflakes? Cornflakes are wonderful! They have as much possibility of Buddhahood as you.

I must tell you a few anecdotes.

One Zen Master, Lin Chi, was weighing flax. One seeker came while he was weighing flax and asked, 'I am in a hurry and I cannot wait, but I have a question to ask. What is Buddhahood?' The Master didn't even look at the seeker; he continued weighing and he said, 'One pound of flax.' It has become a code in Zen -- one pound of flax. Then why not one pound of cornflakes?

Even flax has the possibility, the potentiality of Buddhahood. Everything is holy and divine. When you condemn something, something is wrong with you.

Once, Lin Chi was sitting under a tree and a man asked, 'Is there any possibility for a dog to become a Buddha? Can a dog become a Buddha? Is a dog potentially a Buddha also?' What did Lin Chi do? -- he jumped on all fours and he barked, 'Woof, woof!' He became a dog and he said, 'Yes, nothing is wrong, nothing is wrong at all in being a dog.'

This is the attitude of a real religious man: that the whole life is divine, unconditionally. Nothing is wrong with being a box of Cornflakes on the market, so don't be afraid of telling people about me and don't be afraid of the market. The market has always been there and will always be there. And in the market anything goes. Wrong things will also be sold; nobody can prevent that. But because of wrong things, people who have some thing right to sell in the market become afraid. They always become afraid, and they think, 'How to put such a thing on the market where everything that is wrong is going on?' But this is not helping in any way. Rather, on the contrary, you help the wrong thing to be sold.

In economics there is a law that says that false coins force real coins out of circulation. If you have a false coin and an authentic coin, the human tendency is to first try to circulate the false coin. You want to get rid of it; keep the authentic coin in your pocket and circulate the false coin in the market. That's why so many false coins are in circulation. Somebody has to bring the authentic coin to the market. And once you bring the authentic coin to the market, the very authenticity works.

Just look -- even if false things go on, why not the real thing? But people who have the real thing are always afraid of unnecessary problems. Many people I know are afraid even to tell people about me. They think, 'When the right moment comes -- then.' Who knows when it will come? They think, 'How can I say? I have not yet experienced much.' Then they think that if you talk about me it becomes like another advertisement. If you talk on the T.V. or on the radio, or you write articles in the newspaper, it looks like you are selling something. It looks cheap. But people who are selling bad and false things are not afraid of this, they are not bothered. They are not even bothered about whether any cornflakes are inside the box or not. They are simply selling beautiful boxes, but empty. They are not afraid.

This is how bad people put right people out of circulation. They are not bothered about whether something is cheap; they simply go on shouting loudly. And of course when somebody shouts loudly, people hear. When somebody shouts so loudly and with such confidence, people are caught in it.

Don't be afraid. Just by your being afraid you cannot take the wrong things off the market. The only way to put them out is to bring the right thing. And if you have the right thing, then shout from the roof tops. Don't be bothered; shout as loudly as you can. That is the only way that things move in the world.

Jesus has said to his disciples, 'Go to the farthest corners of the earth. Convert people and cry from the house tops, so that everyone can hear. Then everybody can come to know what truth is.' Buddha has said to his disciples, 'Go, and don't be stopped for long periods in one place, because the earth is big.' The word of Buddha is, '*charaiveti, charaiveti*' -- go on, go on! Many are still there to hear the word. Don't stop, don't rest -- *charaiveti charaiveti*! Go forward continuously, go on, because the whole earth is waiting for the message.

Don't be afraid. If you feel that you have the right Cornflakes for people, go to the market place. Don't hesitate, gather courage. Because just boxes are being sold, when you have cornflakes in the box that is the only way that those empty boxes can be put out of circulation. There is no other way. Nothing is wrong with it. The market place is just a free competition for everything. You have as much chance to win as everybody else.

These problems always bother people who have something; they always hesitate. They hesitate because maybe if they say something, people may reject them. Who knows? And good people are always hesitant; bad people are always dogmatic, stubborn. That's why the world is won more by the bad people -- and good

people are always standing outside the market, thinking, 'What to do and what not to do?' By the time they decide, the whole market is filled with false things.

In the West particularly this is so, because now in the West a man to man approach has become impossible. You have to use all the communication media. In Buddha's time it was totally different -- Buddha would move and meet people face to face. No newspapers existed, no radio, no television. But now to meet people personally is impossible, particularly in the West, unless you use the mass media. And when you use the mass media, of course, it looks like meditation is also a commodity. You have to use the same terms, you have to use the same language, you have to persuade people in the same way as other people are persuading for other things. If you say that this meditation is the ultimate in meditations, it will look like a commercial because there are many who are saying this. They are saying about soaps that:'This is the ultimate in soaps, this is the ultimate in perfumes!' There are perfumes named 'ecstasy'. Sooner or later, someone is going to name a perfume 'satori', 'samadhi'. You have to use the same terms, the same language; there is no other way. You have to use the same methods, but nothing is wrong with that.

I have been in the mountains and I have come back to the market place. Can't you see the bottle of alcohol in my hands? I am in the market place now. You have to be bold. Go and use all the mediums that are available now. You cannot do it like a Buddha, you cannot do it like a Jesus -- those days are over. If you go on doing it like that, then it will take millions of years to spread the news. By the time the news reaches people, the thing will be already dead. So while the Cornflakes are fresh, hurry, reach the people.

The third question:

CAN YOU TALK TO US MORE ABOUT CELEBRATION? IS IT POSSIBLE TO CELEBRATE MISERY?

It is possible because celebration is an attitude. Even about misery you can take an attitude of celebration. For example: you are sad -- don't get identified with sadness. Become a witness and enjoy the moment of sadness, because sadness has its own beauties. You have never watched. You get so identified that you never penetrate the beauties of a sad moment. If you watch, you will be surprised at what treasures you have been missing. Look -- when you are happy you are never so deep as when you are sad. Sadness has a depth to it; happiness has shallowness about it. Go and watch happy people. The so-called happy people, the playboys and playgirls -- in clubs, in hotels you will find them, in theatres -- are always smiling and bubbling with happiness. You will always find them shallow, superficial. They don't have any depth. Happiness is like waves juSt on the surface; you live a shallow life. But sadness has a depth to it. When you are sad it is not like waves on the surface, it is like the very depth of the Pacific Ocean: miles and miles to it.

Move into the depth, watch it. Happiness is noisy; sadness has a silence to it. Happiness may be like the day, sadness is like the night. Happiness may be like the light, sadness is like darkness. Light comes and goes; darkness remains -- it is eternal. Light happens sometimes; darkness is always there. If you move into sadness all these things will be felt. Suddenly you will become aware that sadness is there like an object, you are watching and witnessing, and suddenly you start feeling happy. Such a beautiful sadness! -- a flower of darkness, a flower of eternal depth. Like an abyss without any bottom, so silent, so musical; there is no noise at all, no disturbance. One can go on falling and falling into it endlessly, and one can come out of it absolutely rejuvenated. It is a rest.

It depends on the attitude. When you become sad you think that something bad has happened to you. It is an interpretation that something bad has happened to you, and then you start trying to escape from it. You never meditate on it. Then you want to go to somebody: to a party, to the club, or put the T.V. on or the radio, or start reading the newspaper -- something so that you can forget. This is a wrong attitude that has been given to you -- that sadness is wrong. Nothing is wrong with it. It is another polarity in life.

Happiness is one pole, sadness is another. Blissfulness is one pole, misery is another. Life consists of both, and life is a ritual because of both. A life only of blissfulness will have extension, but will not have depth. A life of only sadness will have depth, but will not have extension. A life of both sadness and blissfulness is multi dimensional; it moves in all dimensions together. Watch the statue of Buddha or sometimes look into my eyes and you will find both together -- a blissfulness, a peace, a sad ness also. You will find a blissfulness which contains in it sad ness also, because that sadness gives it depth. Watch Buddha's statue -- blissful, but still sad. The very word 'sad' gives you wrong connotations -- that something

is wrong. This is your interpretation.

To me, life in its totality is good. And when you understand life in its totality, only then can you celebrate; otherwise not. Celebration means: whatsoever happens is irrelevant -- I will celebrate. Celebration is not conditional on certain things:'When I am happy then I will celebrate,' or, 'When I am unhappy I will not celebrate.' Celebration is unconditional; I celebrate life. It brings unhappiness -- good, I celebrate it. It brings happiness -- good, I celebrate it. Celebration is my attitude, unconditional to what life brings.

But a problem arises because whenever I use words, those words have connotations in your mind. When I say 'Celebrate', you think one has to be happy. How can one celebrate when one is sad? I am not saying that one has to be happy to celebrate. Celebration is gratefulness for whatsoever life gives to you. Whatsoever God gives to you, celebration is a gratitude; it is a gratefulness. I have told you and I will tell you again....

A Sufi mystic was very poor, hungry, rejected, tired of the journey. He went to a village in the night and the village wouldn't accept him. The village belonged to the orthodox people, and when orthodox Mohammedans are there it is very difficult to persuade them. They wouldn't even give him shelter in the town. The night was cold and he was hungry, tired, shivering with not enough clothes. He was sitting outside the town under a tree. His disciples were sitting there with great sadness, depression, even anger. And then he started praying and he said to God, 'You are wonderful! You always give me whatsoever I need.' This was too much. A disciple said, 'Wait, now you are going too far, particularly on this night. These words are false. We are hungry, tired, with no clothes, and a cold night is descending. There are wild animals all around and we are rejected by the town, we are without shelter. For what are you giving your thankfulness to God? What do you mean when you say, "You always give me whatsoever I need?"' The mystic said, 'Yes, I repeat it again: God gives me whatsoever I need. Tonight I need poverty, tonight I need being rejected, tonight I need to be hungry, in danger. Otherwise, why should He give it to me? It must be a need. It is needed and I have to be grateful. He looks after my needs so beautifully. He is really wonderful!' This is an attitude that is unconcerned with the situation. The situation is not relevant.

Celebrate, whatsoever the case. If you are sad, then celebrate because you are sad. Try it. Just give it a try and you will be surprised -- it happens. You are sad? -- start dancing because sadness is so beautiful, such a silent flower of being. Dance, enjoy, and suddenly you will feel that the sadness is disappear ing, a distance is created. By and by, you will forget sadness and you will be celebrating. You have transformed the energy.

This is what alchemy is: to transform the baser metal into higher gold. Sadness, anger, jealousy -- baser metals can be transformed into gold because they are constituted of the same elements as gold. There is no difference between gold and iron because they have the same constituents, the same electrons. Have you ever thought about it, that a piece of coal and the greatest diamond in the world are just the same? They don't have any difference. In fact coal pressed by the earth for millions of years becomes a diamond. Just a difference of pressure, but they are both carbon dioxide, both constituted of the same elements.

The baser can be changed into the higher. Nothing is lacking in the baser. Only a rearrangement, a recomposition is needed. That is the whole of what alchemy means. When you are sad, celebrate, and you are giving a new composition to sadness. You are bringing something to sadness which will transform it. You are bringing celebration to it. Angry? -- have a beautiful dance. In the beginning it will be angry. You will start dancing and the dance will be angry, aggressive, violent. By and by, it will become softer and softer and softer, when suddenly, you will have forgotten anger. The energy has changed into dancing.

But when you are angry, you can't think of dancing. When you are sad, you can't think of singing. Why not make your sadness a song? Sing, play on your flute. In the beginning the notes will be sad, but nothing is wrong with a sad note. Have you heard, in the afternoon sometimes, when everything is hot, burning hot, fire all around, and suddenly from a mango grove you can hear a cuckoo start singing? In the beginning, the note is sad. She is calling her lover, her beloved, on a hot afternoon. Everything is fiery all around, and she is hankering for love. A very sad note, but beautiful. By and by, the sad note changes into a happy note. The lover starts responding from another grove. Now it is no more a hot afternoon; everything is cooling down in the heart. Now the note is different. When the lover responds, everything has changed. It is an alchemical change.

You are sad? -- start singing, praying, dancing. Whatsoever you can do, do, and by and by, the baser metal is changed into a higher metal -- gold. Once you know the key, your life will never be the same again. You can unlock any door. And this is the master key: to celebrate everything.

I have heard about three Chinese mystics. Nobody knows their names. They were known only as the 'Three Laughing Saints', because they never did anything else; they simply laughed. They moved from one town to another, laughing. They would stand in the market place and have a good belly laugh. The whole market-place would surround them. All the people would come, shops would close and customers would forget for what they had come. These three people were really beautiful -- laughing and their bellies waving. And then it would become an infection and others would start laughing. Then the whole market-place would laugh. They had changed the quality of the market. And if somebody would say, 'Say some thing to us,' they would say, 'We have nothing to say. We simply laugh and change the quality.' When just a few moments before, it was an ugly place where people were thinking only of money -- hankering for money, greedy, money the only milieu around -- suddenly these three mad people came and they laughed, and changed the quality of the whole market-place. Now nobody was a customer. Now they had forgotten that they had come to purchase and sell. Nobody bothered about greed. They were laughing and they w ere dancing around these three mad people. For a few seconds a new world opened.

They moved all over China, from place to place, from village to village, just helping people to laugh. Sad people, angry people, greedy people, jealous people: they all started laughing with them. And many felt the key -- you can transform.

Then, in one village it happened that one of the three died. Village people gathered and they said, 'Now there will be trouble. Now we have to see how they laugh. Their friend has died; they must weep.' But when they came, the two were dancing, laughing and celebrating the death. The village people said, 'Now this is too much. This is unmannerly. When a man is dead it is profane to laugh and dance.' They said, 'You don't know what has happened! All three of us were always thinking of who was going to die first. This man has won; we are defeated. The whole life we laughed with him. How can we give him the last send off with anything else? -- we have to laugh, we have to enjoy, we have to celebrate. This is the only farewell that is possible for the man who has laughed his whole life. And if we don't laugh, he will laugh at us and he will think, "You fools! So you have fallen again into the trap?" We don't see that he is dead. How can laughter die, how can life die?'

Laughter is eternal, life is eternal, celebration continues. Actors change but the drama continues. Waves change but the ocean continues. You laugh, you change and somebody else laughs, but laughter continues. You celebrate, somebody else celebrates, but celebration continues. Existence is continuous, it is a container. There is not a single moment's gap in it. But the village people could not understand and they could not participate in the laughter this day.

Then the body was to be burned, and the village people said, 'We will give him a bath as the ritual prescribes.' But those two friends said, 'No, our friend has said, "Don't perform any ritual and don't change my clothes and don't give me a bath. You just put me as I am on the burning pyre." So we have to follow his instructions.'

And then, suddenly, there was a great happening. When the body was put on the fire, that old man had played the last trick. He had hidden many fireworks under his clothes, and suddenly there was *diwali*! Then the whole village started laughing. These two mad friends were dancing, then the whole village started dancing. It was not a death, it was a new life.

No death is death, because every death opens a new door -- it is a beginning. There is no end to life, there is always a new beginning, a resurrection.

If you change your sadness to celebration, then you will also be capable of changing your death into resurrection. So learn the art while there is still time. Don't let death come before you have learned the secret alchemy of changing baser metals into higher metals. Because if you can change sadness, you can change death. If you can be celebrating unconditionally, when death comes you will be able to laugh, you will be able to celebrate, you will go happy. And when you can go celebrating, death cannot kill you. Rather, on the contrary you have killed death. But start it, give it a try. There is nothing to lose. But people are so foolish that even when there is nothing to lose, they won't give it a try. What is there to lose?

If you are sad, then I say celebrate, dance, sing. What are you to lose? At the most, sadness will be lost, nothing else. But you think it is impossible. And the very idea that it is impossible will not allow you to give it a try. And I say it is one of the most easy things in the world, because energy is neutral. The same energy becomes sadness; the same energy becomes anger; the same energy becomes sexuality; the same energy becomes com passion; the same energy becomes meditation. Energy is one. You don't have many types of energies. You don't have many separate pockets of energy where this energy is labelled 'sadness' and this energy is labelled 'happiness'. Energies are not pigeon-holed, they are not separated. There exists no

watertight compartment in you. You are simply one. This one energy becomes sadness, this one energy becomes anger. It is up to you.

One has to learn the secret, the art of how to transform energies. You simply give a direction and the same energy starts moving. And when there is a possibility of transforming anger into bliss, greed into compassion, jealousy into love... you don't know what you are losing. You don't know what you are missing. You are missing the whole point of being here in this universe. Give it a try.

The fourth question:

HAVING LISTENED TO YOUR TALKS CONTINUOUSLY FOR TWO YEARS NOW, I SEE THAT YOU CONTRADICT ALMOST EVERY SINGLE STATEMENT YOU MAKE. IS THERE REALLY ANYTHING ONE CAN DO EXCEPT WATCH AND WAIT?

Yes, I contradict every single statement, every single word that I utter. I have not a philosophy to teach, rather, I have an existence to indicate. No doctrine is being taught to you here. No dogma is being given to you here. I am not a philosopher. I am just as contradictory as existence itself. I don't have any choice. Existence is contradictory: it contains night and day, summer and winter, devil and divine -- it contains all. And I am no more. At the most, I am just a window to existence. I have to be contradictory. And if you go on thinking of what I say, you will be in a greater and greater confusion every day. Don't pay much attention to what I say, give your attention to what I am.

My statements may be contradictory -- they are. If you don't see the contradiction it is because you love me. They are contradictory, but I am not contradictory. They both exist in me, but there is no disharmony in me. That's what you have to pay attention to, that's what you have to see. There exists a deep harmony in me; I am not in a conflict. If there were a conflict then I would have gone absolutely mad. With so many contradictions, how can a person carry on, how can a person live, breathe?

They don't create any discord in me. Everything is in accord. Rather, on the contrary, they help the harmony, they make it richer. If I were a man of a single note, just repeating the same note again and again, I would be consistent. If you want to have a consistent man, absolutely consistent, go to J. Krishnamurti. He is absolutely consistent. For forty years he has not contradicted himself even once. But I see that's why much richness is lost, much richness that life has, is lost. He is logical; I am illogical. He is like a garden: everything is consistent, planted, logical, rational. I am like a wild forest: nothing is planted. If you are after logic too much, then it is better to choose Krishnamurti than me. But if you have any feeling for the wilderness, for the wild forest, only then will you be able to get attuned with me. I open you to all that life is. I don't choose what to say, I don't choose what has to be taught -- I have no choice. I simply say whatsoever happens in that moment. I don't know what is going to be the next sentence. Whatsoever, I will assert it. I don't have a pre-formulated pattern. I am as inconsistent as life is. And the whole point of being inconsistent is so that you don't cling to any dogma. If I am consistent, you will cling.

There are Krishnamurti followers; they cling to his word as dogma. I have seen very intelligent people, very, very intelligent people who have been listening to him for thirty or forty years. They come to me and they say, 'Nothing has happened. We have listened to Krishnamurti, and whatsoever he says feels true, appears to be right, exactly the right thing, but then nothing happens. Intellectually we understand him, but nothing happens.' I tell them, 'If you have been listening to him for forty years and intellectually you feel he is right but nothing happens, then drop that intellectuality and come to me. Be with an absolutely irrational man. If through reason nothing has happened, maybe it can happen through 'irreason'. Immediately they say, 'But you are contradictory! Sometimes you say this, sometimes you say that, and we don't know what to do.'

I don't really want you to do something, I want you to be. I don't want to make you intellectuals. They are too many; the world is full of them and they live a very miserable life. You cannot find more miserable people than intellectuals. They commit suicide even while they live. They live a suicidal life, meaningless. Meaning is irrational, the very poetry of life is contradictory. Nothing can be done about it. It is the nature of life, the way existence is.

I am not here to indoctrinate you to a certain standpoint. That's why I can talk about Krishnamurti to you. He is also right, but with only one standpoint of being right. I talk to you about Gurdjieff: he is also right, but with only one standpoint of being right. And they are contradictory: Gurdjieff believes in method,

in a group, a school, techniques, training, discipline, very hard discipline; Krishnamurti believes in no method, no meditation, no group, no Master, no disciplehood. I say to you that both are right, but both are only partly right. Together they become whole.

Life is so vast that neither Krishnamurti nor Gurdjieff can adjust it. Life is so vast that nobody can exhaust it. All standpoints can be in it, even opposite standpoints, and they are also true. There are people who have attained through methods, Masters; and there are people who have attained without Masters, without methods. There are people who are hindered by Masters and methods, and there are people who are hindered by the teaching that there is no need for a Master and no need for meditation, no need for a methodology. There are so many types of people, and it is good. There is variety. So no single doctrine can be true. It may be true for a few people, but for other people it will be untrue. That's why so many doctrines exist in the world. Buddha exists, Jesus exists, Mohammed exists: such totally different people, and all true.

I am trying an absolutely new experiment: to bring you all together. This in itself is going to be a discipline for you -- it is. If you have been listening to me for years, it is a discipline already. It has been a meditation. I give you one standpoint: I will talk on Patanjali. I will give you one standpoint and I will create a structure in you. The next day I will start talking on Tilopa and I will demolish the structure. It is painful for you because you start clinging. When you make a structure, you start clinging to it. The moment I see that you have started clinging to theories, immediately I have to bring the opposite in to demolish them. Many times you will build a house, and many times I will abolish it. Many times you will feel that an order has happened, and I will again create the disorder. What is the point? The point is that one day you will become aware; you will listen to me but you will not create an order, you will not create a structure. Because what is the point if I am going to destroy it the next day? You will simply listen to me without any clinging to words, theories, or dogmas. The day that you can listen to me without creating a structure within yourself and I see that you have listened to me and there is emptiness, I have done the thing.

Listening to me for years will bring you finally to it. You will have to come to it, because what is the point? You start bringing an order, a discipline; by the time it is ready, I come and demolish it.

There is a Tibetan story about Marpa. His Master told him to make a house, alone, with nobody's help. It was difficult to bring the stones and bricks from the village to the monastery. It was four or five miles distant. Marpa carried everything alone; it had to be done. And it was to be a three storey house, the biggest that was possible in Tibet in those days. He worked hard, day and night. Alone he had to do everything. Years passed, the house was ready, and Marpa came back happy. He bowed down to the Master's feet and said, 'The house is ready.' The Master said, 'Now set it on fire.' Marpa went and burned the house. The whole night and the whole next day the house burned. By the evening there was nothing left. Marpa went, bowed down and said, 'As you ordered, the house has been burned.' The Master looked at him and said, 'Start tomorrow morning again. A new house has to be built.' And it is said that it happened seven times. Marpa became old, just doing the same thing again and again. He would build the house -- and he became very, very efficient, by and by. He started building the house sooner, in less time. Every time the house was ready, the Master would say, 'Burn it!' When the house was burned the seventh time, the Master said, 'Now there is no need.'

This is a parable. It may not have happened, but this is what I am doing to you. The moment you listen to me you start creating a house inside: a structure of theories, a consistent whole, a philosophy to live by, a dogma to follow, a blueprint. The moment I see that the house is ready I start demolishing it. And this I will do seven times, and if it is needed, seventy times. I am waiting for the moment when you will listen and you will not gather words. You will listen, but you will listen to me, not what I say. You will listen to the content, not the container; not the words but the wordless message. By and by, this is going to happen. How long can you carry on building a house knowing well that it is going to be demolished? That's the mean ing of all my contradictions. Even Krishnamurti, who says that no theory is needed, has created a theory in people, because he is not contradictory. He has created such a deep rooted theory in people. I have seen many types of people, but nothing like Krishnamurti followers. They cling, absolutely they cling, because the man is so consistent. For forty years he has been say ing the same, again and again. The followers have made sky scrapers. In forty years, continuously, on and on, their building goes on and on and on.

I won't allow you to do this. I want you to be absolutely empty of words. This is the whole purpose of my talking to you. One day you will realize that I am talking and you are not creating a structure. Knowing well that I am going to deny whatsoever I am saying, you don't cling. If you don't cling, if you remain empty, you will be able to listen to me, not to what I say. And it is totally different to listen to the being that I am, to listen to the existence that is happening right now, in this moment.

I am just a window: you can look through me and the beyond opens. Don't look at the window, look through it. Don't look at the frame of the window. All my words are frames: just look through them. Forget the words and the frame... and the beyond, the sky is there. If you cling to the frame, how, how are you going to take wing? That's why I go on demolishing the words, so that you don't cling to the frame. You have to take wing; you have to go through me, but you have to go away from me. You have to go through me but you have to forget me completely. You have to go through me, but you need not look back. A vast sky is there. I give you just a taste of that vastness when I contradict. It would have been very much easier for you if I were a consistent man saying the same thing again and again, conditioning you to the same theory again and again. You would be vastly happier, but that happiness would be stupid because then you would never be ready to take wing in the sky.

I won't allow you to cling to the frame; I will go on demolishing the frame. This is how I push you towards the unknown. All words are from the known and all theories are from the known. The truth is unknown, and the truth cannot be said. And whatsoever can be said cannot be true.

Yoga: The Alpha and the Omega, Vol 5

Discourses on the Yoga Sutras of Patanjali
Talks given from 01/07/75 am to 10/07/75 am
English Discourse series
10 Chapters
Year published:

During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

Yoga: The Alpha and the Omega, Vol 5

Chapter #1
Chapter title: The bridegroom is waiting for you

1 July 1975 am in Buddha Hall

Archive code: 7507010
ShortTitle: YOGA501
Audio: Yes
Video: No
Length: 70 mins

18. THE SEEN WHICH IS COMPOSED OF THE ELEMENTS AND THE SENSE ORGANS IS OF THE NATURE OF STABILITY, ACTION, AND INERTIA, AND IS FOR THE PURPOSE OF PROVIDING EXPERIENCE AND THUS LIBERATION TO THE SEER.

19. THE THREE GUNAS -- STABILITY, ACTION, AND INERTIA -- HAVE FOUR STAGES: THE DEFINED, THE UNDEFINED, THE INDICATED, AND THE UNMANIFEST.

20. THE SEER, ALTHOUGH PURE CONSCIOUSNESS, SEES THROUGH THE DISTORTIONS OF THE MIND.

21. THE SEEN EXISTS FOR THE SEER ALONE.
22. ALTHOUGH THE SEEN IS DEAD TO HIM WHO HAS ATTAINED LIBERATION, IT IS ALIVE TO OTHERS BECAUSE IT IS COMMON TO ALL.

23. THE SEER AND THE SEEN COME TOGETHER SO THAT THE REAL NATURE OF EACH MAY BE REALIZED.
24. THE CAUSE OF THIS UNION IS IGNORANCE.

THE scientific mind used to think that there is a possibility of impersonal knowledge. In fact that used to be precisely the definition of the scientific attitude. By "impersonal knowledge" it is meant that the knower can remain just a spectator. His participation is not needed. Not only that, but if he participates in the known, the very participation makes the knowledge unscientific. The scientific knower should remain an observer, should remain detached, should not in any way get involved in what he knows. But this is no longer the case.

Science itself has come of age. Just these few decades, past three. four decades, and science has realized its fallacious attitude. There is no knowledge which is impersonal. The very nature of knowledge is personal. And there is no knowledge which is detached, because to know means to be attached. There is no possibility of knowing anything just like a spectator -- participation is a must. So now the boundaries are no longer so clear.

The poet used to say that his way of knowing is personal. When a poet knows a flower he does not know it in the old scientific way. He is not an observer from the outside. In a certain deep sense he becomes it: he moves into the flower and allows the flower to move into him, and there is a deep meeting. In that meeting the nature of the flower is known.

Now science also says that when you observe a thing you participate -- howsoever small the participation, but you participate. The poet used to say that when you look at a flower it is no longer the same flower as it was when nobody had looked at it, because you have entered it, become part of it. Your very look is part of it now; it was not that way before. A flower standing by the side of an unknown path in a forest, nobody passes by, is a different flower; then, suddenly comes somebody who looks at it -- the flower is no longer the same. The flower changes the looker; the look changes the flower. A new quality has entered.

But this was okay for poets -- nobody expects them to be very rational, scientific -- but now even science says that this is happening in the labs: when you observe, the observed is no longer the same; the observer has participated in it and the quality changes. Now physicists say that atoms move in a different way when nobody is observing them. When you observe, they immediately change their movements. Just the same as when you arc taking your bath: you are a different person; then suddenly you realize somebody is looking through the keyhole -- you change. When the atom also feels that somebody has looked, it is no longer the same; it moves in a different way.

These were the boundaries: science was thought to be absolutely impersonal; are existed just in the middle of science and religion and was thought to be a partial participation; and religion was a total participation.

The poet looks at the flower -- there are glimpses in which he is there no more, the flower is there no more. But these are only glimpses. For seconds there is a contact, and then they are again apart, then they fall apart. What happens when a mystic, a religious man, looks at the flower? The participation is total. It is not fragmentary. The knower and the known both dissolve; only energy vibrating between the two remains. Experience remains: the experiencer is no longer there, neither is the experienced. The polarities disappear, object and subject disappear, all boundaries are lost.

Religion is total participation. Poetry or art or painting is partial participation.

Science used to be no participation at all -- this is no longer the case. Science has to come back nearer poetry, nearer religion. The boundaries are all confused now. Just fifty years ago, any man trained in the ways of science would have laughed at Patanjali, would have laughed very loudly at Shankara and Vedanta,

would have thought deep down that these people have gone mad. Now, it is impossible to laugh at Patanjali. He is proving truer.

As science grows deeper, yoga seems to prove truer, more valid, because this has always been the standpoint of the yogi: that only one exists. The separation, the division of boundaries, is provisional -- it is because of ignorance. It is needed; it is an absolutely necessary training. One has to pass through it, one has to suffer it and experience it -- but one has to pass through it. It is not a home; it is just a passage. This world is a passage of separation, of a divorce.

If you pass through it and you start understanding the whole experience, the marriage comes nearer and nearer and nearer, and one day, suddenly, you are married, married to the whole -- all separation disappears. And in that marriage is bliss. In this separation there is suffering because the separation is false. It exists only because you don't understand. It exists in your misunderstanding. It is like a dream.

You are asleep: then you dream a thousand and one things, and in the morning they all disappear. And suddenly you start laughing at yourself. The whole thing seems to be so ridiculous. You cannot believe that it happened. You cannot believe that you were deceived by it that it was real. You cannot believe how it was possible that you got so enchanted by images floating in the mind, nothing but bubbles of thought, and how they looked -- so solid, so substantial, so real.

The same happens when one comes to know the reality, but the reality is to be known through deep participation. If you don't participate you will know the reality from the outside as a stranger, an outsider. You can come to this house; you can move around the house and you will know certain things about the house, but you have moved outside, on the periphery. You have looked at the walls from the outside -- you don't know the house from the inside.

Sometimes, like a thief in the dark of the night, you can enter the house also; the poet is a thief. The scientist remains a stranger. The religious man is a guest; he does not come in the dark of the night, does not steal in the house. Because one can know certain things as a thief also, the poet will be better than the man of science who has been wandering around and around and around, about and about and about, and never in. Even a poet will know something which a scientist can never know, because he has been in the house -- though in the night, in the dark; though uninvited, not as a guest, not from the front door.

A religious man enters in the house as a guest. He earns it. And he knows something not only about the house but about the host also -- because he is a guest. He not only knows about the material house that exists, but also about the immaterial host that is there who is really the center of the house. He knows the owner.

Science knows only matter. Art sometimes has glimpses of the immaterial because a thief can also come across the owner, but he will be asleep. He can also see the face, but only in the dark because he is afraid, always afraid something may go wrong. He is a thief and is always afraid and trembling. But when you come to the house as a guest -- invited, you have earned it -- the host embraces you; there is welcome. Then you know the very center of the reality.

In India we have two words, both mean "the poet." In no other language are there two words for poet, because there is no need; one word is enough. It explains the phenomenon of poetry -- "poet" is enough. But in Sanskrit we have two words, *kavi* and *rishi*, and the distinction is very subtle and is worth understanding. *Kavi* is one: he is a poet who has come as a thief. He participates, so he is a poet, but his knowledge is in fragments. In certain moments.. as if the thief was inside the house and there was sudden lightning in the sky and he could see the whole house from the inside also -- but it is for a single moment. The lightning gone.. everything has become like a dream.

The poet comes across the reality sometimes, but as if he has not earned it. That's why you will sometimes be surprised: you read a poem by somebody -- X, Y, Z -- it appeals to you, to your very heart, you are stirred and you would like to meet this man out of whom these lines have flown, but when you meet the man, the poet, you are disappointed -- he is just plain, ordinary, nothing.

In the flight of his poetry he was so extraordinary, but if you meet the poet he is ordinary. What has happened? You cannot believe that such a beautiful gem can come out of such an ordinary man It is because a poet is not a permanent resident of the temple. He is a thief. Sometimes he enters, but in the dark. Better than just roaming around and around; at least he has a glimpse. He sings about that glimpse -- continuously there is a nostalgia in his being for the interiormost glimpse that he has attained. He sings about it again and again, but it is no longer his experience now. It is somewhere in the past, a memory, a remembrance, not a reality.

The *rishi* is the poet who has been received as a guest. The word *rishi* means "a seer," and the word *kavi*

also means "a seer" -- they both mean: one who has seen. Then what is the difference? The difference is that the *rishi* has earned it. He entered the house in the full light of the day; he entered from the front door. He was not an uninvited guest; he was not trespassing on anybody else's property. He was welcomed. The host received him. Now he also sings, but his singing is totally different from ordinary poetry. The Upanishads are such a poetry, the Vedas are such a poetry -- they are out of the hearts of *rishis*. They were not ordinary poets. They were extraordinary poets -- extraordinary in the sense that they had earned the glimpse; it was not a stolen thing.

But this is possible only when you learn how to participate totally -- that's what yoga is. Yoga means meeting; yoga means marriage; yoga means union. Yoga means: how to come together again -- how to dissolve the separation, how to dissolve all boundaries, how to come to a point where the knower and the known have become one. This is the search of yoga.

Science, within these few decades, has become more and more aware that all knowledge is personal. Yoga says all knowledge is absolutely personal, and the more personal it is, the better -- you should get involved in it: you should become the flower, you should become the rock, you should become the moon, you should become the sea, the sands. Wherever you look you should be both the subject and the object. You should get involved. You should participate; then only, life throbs, throbs with its own rhythm. Then you are not enforcing something on it.

Science is aggression, poetry is robbery, religion is participation.

Now, try to understand these sutras of Patanjali.

THE SEEN WHICH IS COMPOSED OF THE ELEMENTS AND THE SENSE ORGANS IS OF THE NATURE OF STABILITY, ACTION, AND INERTIA, AND IS FOR THE PURPOSE OF PROVIDING EXPERIENCE AND THUS LIBERATION TO THE SEER.

The first thing to be understood is that the world exists for you to be liberated. Many a time the question has arisen in your mind: "Why does this world exist? Why is there so much suffering? For what? What is the purpose of it?" Many people come to me and they say, "This is the ultimate question -- 'Why are we at all?' And if life is such a suffering, what is the purpose of it? If there exists a God, why can't he destroy all this chaos? Why can't he destroy this whole suffering life, this hell? Why does he go on forcing people to live in it?" Yoga has the answer: Patanjali says, "... for the purpose of providing experience and thus liberation to the seer."

It is a training, suffering is a training -- because there is no possibility of becoming mature without suffering. It is like fire: the gold, to be pure, has to pass through it. If the gold says. "Why!" then the gold remains impure, worthless. Only by passing through the fire will all that is not gold be burned, and only the purest gold will remain. That's what liberation is all about: a maturity, a growth so ultimate that only the purity, only the innocence remains, and all that was useless has been burned.

There is no other way to realize it. There cannot be any other way to realize it. If you want to know what satiety is, you will have to know hunger. If you want to avoid hunger, you will avoid satiety also. If you want to know what deep quenching is, you will have to know thirst, deep thirst. If you say, "I don't want to be thirsty," then you will miss that beautiful moment of deep quenching of the thirst. If you want to know what light is, you will have to pass through a dark night; the dark night prepares you to realize what light is. If you want to know what life is, you will have to pass through death; death creates the sensitivity in you to know life. They are not opposites; they are complementary.

There is nothing which is opposite in the world; everything is complementary. "This" world exists so that you can know "that" world; "this" exists to know "that." The material exists to know the spiritual; the hell exists to come to heaven. This is the purpose. And if you want to avoid one you avoid both, because they are two aspects of the same thing. Once you understand, there is no suffering: you know this is training, a discipline. Discipline is to be hard. It has to be hard because only then will real maturity come out of it.

Yoga says this world exists as a training school, a learning school -- don't avoid it and don?t try to escape from it. Rather live it, and live it so totally that you need not be forced again to live it. That's the meaning when we say that an enlightened person never comes back -- there is no need. He has passed all the examination that life provides. He need not come back. You have to be forced again and again to the same life pattern because you don't learn. You go on repeating the experience without learning. The same

experience you repeat again and again -- the same anger. How many, how many thousand times have you been angry? Count it. What have you learned out of it? Nothing. Whenever the situation arises, you will be angry again -- the same, as if it is for the first time that you are getting into anger.

How many times has greed, lust possessed you? Again it will possess. And again you will react in the old way -- as if you have decided not to learn. And to be ready to learn is to be ready to become a yogi. If you have decided not to learn, if you want to remain blindfolded, if you want to repeat the same nonsense again and again; then you will have to be thrown back: you will have to be sent back to the same class -- unless you pass.

Don't take life in any other way. It is a vast training school, the only university there is. The word "university" comes from "universe." In fact no university should call itself "university"; the name is too big. The whole universe is the only university. But you have created small universities and you think that when you pass through them you have become entitled, as if you have become a knower. No, these small, man-made universities won't do. You will have to pass through this university your whole life.

Says Patanjali, "... for the purpose of providing experience and thus liberation...." Experience is liberating. Jesus has said, "Know the truth and the truth will liberate you." Whenever you experience a thing, alert, aware, fully watching what is happening -- participating and watching together -- -it is liberating. Immediately, something arises out of it: an experience which becomes true. You have not borrowed it from scriptures; you have not borrowed it from somebody else.

Experience cannot be borrowed; only theories can be borrowed. That's why all theories are dirty, because they have been passing through so many hands, so many millions of hands. They are just like dirty currency notes. Experience is ever fresh -- fresh like the dew in the morning, fresh like this morning's rose. Experience is always innocent and virgin -- nobody has ever touched it. You come upon it for the first time. Your experience is yours, it is nobody else's, and nobody Can give it to you.

Buddhas can indicate the way, but you have to walk. No Buddha can walk for you; there is no possibility. A Buddha cannot give his eyes to you so that you can look through them. Even if the Buddha gives you the eyes, you will change the eyes -- the eyes will not be able to change you. When the eyes will be fit into your mechanism, your mechanism will change the eyes themselves, but the eyes cannot change you. They are parts; you are a very big phenomenon.

I cannot lend my hand to you. Even if I do, the touch will not be mine, it will be yours. When you will go and feel something -- even from my hand -- it will be you who will feel, not my hand. There is no possibility of borrowing reality.

Experience liberates. Every day I come across people who say, "How is one to get free from anger? How is one to get free from sex, lust? How is one to get free from this and that?" And when I say, "Live it through," they are shocked. They had come to me in search of a method to repress themselves. And if they had gone to another guru in India they would have found some method to repress themselves with. But repression can never be liberating, because repression means repressing experience. Repression means cutting all the roots of experience. It can never be liberating. Repression is the greatest bondage that you can find anywhere.

You live in a cage. Just the other day, one new sannyasin told me, "I feel like an animal in a cage." There is every possibility that he meant that he wanted me to help him so that the animal is killed, because we say "animal" only when we condemn. The very word carries condemnation. But when I told the sannyasin, "Yes, I will help you. I will break the cage and make the animal completely free," he was a little shocked; because when you say "animal" you have already valued it, condemned it -- it is not a simple fact. In the very word "animal" or "animality" you have said everything that you wanted to say. You don't accept it. You don't want to live it. That's why you have created the cage.

Cage is character. All characters are cages, imprisonments, chains around you. And men of character are imprisoned men. A really awakened man is not a man of character. He is alive. He is fully alive, but he has no character, because he has no cage. He lives spontaneously, he lives through awareness -- so nothing can go wrong -- but he has no cage around him to protect him.

The cage is a substitute for awareness. If you want to live a sleepy life you need character, so the character gives you guidelines. Then you need not be alert. You are going to steal something -- the character just hinders you: it says, "No! This is wrong! This is sin! You will suffer in hell! Have you forgotten the whole Bible? Have you forgotten all the punishment that a man has to go through?" This is character. This is just hindering you. You want to steal; character is just a hindrance.

A man of awareness will not steal, but he has no character; and that is the miracle and the beauty. He

has no character and he will not steal, because he understands. Not that he is af;aid of sin -- there is nothing like sin; at the most, errors -- nothing like sin. He is not afraid of being punished, because punishment is not in the future -- it is not that sins are punished, in fact: sins are the punishment. It is not that you are angry today and tomorrow you will be punished or in the next life -- sheer nonsense. When you put your hand in the fire today, do you think it will be burned in the next life? When you put your hand in the fire today it burns today; immediately it burns. Putting the hand in and the burning of it -- all simultaneous. Not even a single moment's gap. Life never believes in the future because life is only present.

Not that sins will be punished in the future, sins are the punishment. Intrinsic punishment is there: you steal and you are punished. In the very stealing you are punished -- because you are more imprisoned: you will become more afraid; you will not be able to face the world; continuously, you will feel some guilt, you have done something wrong, any moment you can be caught. You are already caught! Maybe nobody ever catches you and no court punishes you -- and there is no other heavenly court anywhere -- but you are caught. You are caught by yourself. How will you forget it? How will you forgive yourself? How will you undo the thing that you have done? It will linger and linger. It will follow you like a shadow; it will haunt you like a ghost. It itself is the punishment.

Character hinders you from committing wrong things, but it cannot hinder you from thinking them. But to steal or to think about it is the same. To commit a murder really and just to think about it is the same, because as far as your consciousness is concerned you have committed it if you have thought about it. It never became action because the character hindered you; if the character was not there it would have become action. So in fact character, at the most, does this: it hinders the thought; it doesn't allow it to be transformed into action.

It is good for the society, but nothing good for you. It protects the society; your character protects the society. Your character protects others, that's all. That's why every society insists on character, morality, this and that; but it does not protect you.

You can be protected only in awareness. And how to gain awareness? There is no other way except to live life in its totality. "... for the purpose of providing experience and thus liberation to the seer."

"The seen which is composed of the elements and the sense organs is of the nature of..." three *gunas*. Yoga believes in three *gunas*: *sattva*, *rajas*, *tamas*. *Sattva* is the quality which makes things stable; *rajas* is the quality which gives action; and tamas is the quality which is inertia. These three are the basic qualities. Through these three this whole world exists. This is the yoga trinity.

Now physicists are ready to agree with yoga. They have split the atom and they have come across three things: electrons, neutrons, protons. Those three are of the same three qualities: one is of the quality of light -- sattva -- stability; another is of the quality of *rajas* -- activity, energy, force; and the third is of the quality of inertia -- *tamas*. The whole world consists of these three gunas; and through these three Gunas, a man of awareness has to pass. He has to experience all these three *gunas*. And if you experience them as a harmony, which is the real discipline of yoga....

Everybody experiences: sometimes you feel lazy, sometimes you feel so full of energy; sometimes you feel so good and light, and sometimes you feel so evil and bad; sometimes you are a darkness, and sometimes you are a dawn. You feel all these gunas. Many moments of them come continuously, you move in a wheel, but they are not in proportion. A man of lethargy is ninety percent lethargy. He is active also -- he has to be because just to keep on living a life of lethargy he will have to act a little. That's all his activity is -- just to support his inertia. And he has to be a little good to people also; otherwise people will be very, very bad to him. People will not tolerate his inertia.

Have you watched? People who are not very active.... For example, very fat people are always smiling. That is their protection. They know they cannot fight. They know that if the fight happens they cannot escape, they cannot "flight." You always see very fat people smiling, happy. What is the reason? Why do thin people look sad and why do fat people never look so sad, always happy? Psychologists and physiologists say that is their protection, because in the struggle of life it will be very difficult for them to be always in a fighting mood, as lean and thin people always are. They can fight -- if the other person is weak they will beat him; if the other person is strong they will escape. They can do both, and the fat person cannot do either -- he goes on smiling; he goes on being good to everybody. That's his protection so others should be good to him.

Lazy people are always good. They have never committed any bad thing because even to commit a sin one need be a little active. You cannot make a lazy person a Hitler, impossible. You cannot make a lazy person a Napoleon or Alexander, impossible. Lazy persons have not committed any great sin; they cannot.

They are, in a way, good people because even to commit a sin or to do something bad they will have to be active -- that's not for them.

Then there are active people, unbalanced; they are always on the go. They are not worried in any way where to reach; they are only worried how to go with speed. They don't bother about whether they are leaching anywhere -- that is not the point at all. If they are moving with speed everything is okay. Don't ask, "Where are you going?" They are not going anywhere; they are simply going. They have no destiny. They have only energy to be active. These people are the dangerous people in the world, more dangerous than the lazy people. Out of this second category come all Adolf Hitlers, Mussolinis, Napoleons, Alexanders. All mischief-mongers come from the second category because they have energy, a disproportionate energy.

Then there is a third kind of people, which is rare to find: somewhere a Lao Tzu just sitting silently -- not lazy, passive. Not active, not lazy -- passive: full of energy, a reservoir, but sitting silently. Have you watched somebody sitting silently, full of energy? You feel a field around him, radiant with life, but still -- not doing anything, just being.

And yoga is to find the equilibrium between these three. If you can find a balance between these three, suddenly you transcend. If one is more than the others then that one becomes your problem. If you are more lazy than active then laziness will be your problem: you will suffer through it. If activity is more than laziness then you will suffer from your activity. And the third is never more, it is always less; but even if that is theoretically possible -- that somebody is too good -- that too will be a suffering for him, that too will create imbalance. A right life is a life of balance.

Buddha has eight principles for his disciples. Before every principle he adds a word, *sama*. If he says, "Be aware," he not only says "*smriti*," he says "*samyak smriti*." In English they have always been translating it as "right memory." If he says, "Be active," he always says, "Be rightly active." By "rightly" he means be in an equilibrium. The Indian term samyak means equilibrium. Even for *samadhi*, even for meditation, Buddha says "*samyak samadhi*." Even *samadhi* can be too much, and then it will be dangerous. Even good can be too much, and then it will be dangerous.

Equilibrium should be the key factor. Whatsoever you do, always be balanced like a man walking on a tightrope, continuously balancing. That is the rightness: the factor of balance. The man who wants to attain to the ultimate marriage, ultimate yoga, has to be in a deep balance. In balance you transcend a]l the three *gunas*. You become *gunateet*: you go beyond all these three attributes. You are no longer part of the world; you have gone beyond.

THE THREE gunas -- STABILITY, ACTION, AND INERTIA -- HAVE FOUR STAGES: THE DEFINED, THE UNDEFINED, THE INDICATED, AND THE UNMANIFEST.

These three *gunas* have four stages. The first, Patanjali calls "the defined." You can call it matter; that is the most defined thing around you. Then, "the undefined" -- you can call it mind; that too is there, felt by you continuously, but is an undefined factor. You cannot define what mind is. You know it, you live it continuously, but you cannot define it. Matter can be defined but not mind. And then "the indicated" -- the indicated is even subtler than the undefined: it is the self. You can only indicate it. You cannot even say it is undefined because to say something is undefined is, in a subtle way, to define it, because that too is a definition. To say that something is undefined... you have already defined it in a negative way; you have said something about it. So, then, there is this subtle layer of existence which is self, that is the indicated. And then beyond it there is again the subtlest which is "the unmanifest" -- unindicated -- that is, no-self.

So: matter, mind, self, no-self -- these are the four stages of all these three *gunas*.

If you are deeply in lethargy you will be like matter. A man of lethargy is almost matter, vegetates; you don't find him alive. Then there is the second quality, mind. If *rajas*, activity, is too much, then you become too much of the mind. Then you are very, very active -- mind is continuously active, obsessed with activity, continuously in search of new occupations. Somebody asked Edmund Hillary, who was the first man to reach the Everest peak, "Why? Why did you take such a risk?" He said, "Because the Everest peak was there, man had to go." There is nothing.... Why is man going to the moon? Because the moon is there. How can you avoid it? You have to go. A man of activity is continuously in search of occupation. He cannot remain unoccupied, that is his problem Unoccupied he is hell; occupied he forgets himself.

If *tamas*, inertia, is too much, you become like matter. If *rajas* is too much you become mind: mind is activity. That's why mind goes mad. Then, if *sattva* is too much you become self, you become *atma*. But that too is an imbalance. If all the three are in balance then comes the fourth, the no-self. That is your real

being where not even the feeling of "I" exists, that's why the term "no-self."

These are the four stages -- three of unequilibrium, and the fourth of equilibrium. First is defined, second is undefined, third is indicated, fourth is not even indicated. unindicated; and the fourth is the most real. The first seems to be most real because you live in the first. The second seems to be very near because you live in the mind. The third even seems to be a little far away, but you can understand. Fourth seems to be simply unbelievable -- no-self? Brahman, God, whatsoever you name it, seems to be very far away, seems to be almost nonexistential; and that is the most existential.

THE SEER, ALTHOUGH PURE CONSCIOUSNESS, SEES THROUGH THE DISTORTIONS OF THE MIND.

And that fourth, even if you attain it... while you are in the body you will have to use all the layers of your being. Even a Buddha, when he talks to you, has to talk through the mind. Even a Buddha, when he walks... he has to walk through the body. But now, once you have known that you are beyond mind, the mind can never deceive you: you can use it and you will never be used by it. That's the difference. Not that a Buddha doesn't use mind, he uses: he uses; you are being used. Not that he doesn't live in the body: he lives; you are being lived -- the body is the master and you are the slave. Buddha is the master; the body is the slave. A total change, a total mutation happens -- that which is up goes down and that which is down goes up.

THE SEEN EXISTS FOR THE SEER ALONE.

This is the climax of yoga or vedanta: "The seen exists for the seer alone." When the seer disappears, the seen disappears, because it was there only for the seer to be liberated. When the liberation has happened it is not needed. This will create many problems because a Buddha... for him the seen has disappeared, but for you it still exists. There is a flower, somebody amongst you becomes an enlightened person: for him the flower has disappeared, but for you it still continues. So how is it possible -- for one it disappears and for you it continues?

It is just like this: you all go to sleep this night, you all dream; then, one person becomes awake -- his sleep is broken, his dream disappears -- but all others' dreams continue. His disappearance of the dream does not help in any way for your dreams to be disturbed; they continue on their own. That's why enlightenment is individual. One person becomes awakened; all others continue in their ignorance. He can help others to be awakened. He can create devices around you to help you come out of your sleep, but unless you come out of your sleep your dream will continue: "The seen exists for the seer alone."

ALTHOUGH THE SEEN IS DEAD TO HIM WHO HAS ATTAINED LIBERATION, IT IS ALIVE TO OTHERS BECAUSE IT IS COMMON TO ALL.

In India we have made only one distinction between dream and that which you call reality, and this is the distinction: that dreams are private realities and this reality that you call the world is a common dream, that's all. When you dream you dream a private world. In the night you live a private life; you cannot invite anybody else to share in your dream. Even your closest friend or your wife or your beloved is far away. When you are dreaming you are dreaming alone. You cannot take anybody there; it is a private world. Then what is this world, because in India we have called this world also dreamlike? This is a common dream. We all dream together because our minds function in the same way.

Just go to the river. Take a straight stick with you; you know the stick is straight. Push it down in the river: immediately, you see it has become crooked, bent. Pull it out; you know it is straight. Again put it in the water; it has again become bent. Now, you know well that the stick remains the same, but the functioning of your mind and the functioning of the light rays create the phenomenon, illusion, that it has become bent. Even if you know now, still it will be bent. Your knowledge will not help. You know well, perfectly well, it is not bent, but it looks bent -- because the functioning of the eyes and the light rays is such that the illusion is created. Then take a dozen friends with you: you all will see it bent. It is a common illusion. The world is a common dream.

THE SEER AND THE SEEN COME TOGETHER SO THAT THE REAL NATURE OF EACH MAY BE REALIZED.
THE CAUSE OF THIS UNION IS IGNORANCE.

To be united with this world. which is like a dream, to be united with the body, with the mind -- which you arc not -- is a necessity. Through this union you will be prepared for a greater union. Through this union you will come to realize that this union is false. The day you realize that this union is false, the final union will happen.

When you are divorced from the world, you get married to the divine. When you are married to the world, you remain in a divorce from God. That's why all the mystics -- Meera, Chaitanya, Kabir; in the West, Theresa -- they all talk in terms of marriage, in terms of bride and bridegroom. And they are all waiting for a final consummation.

The allegory has always been used. Psychologists have even become suspicious about it, about why mystics use that allegory of love, marriage, embrace, kiss. In India even sexual intercourse has been used as an allegory: when the final marriage happens there is the ultimate crescendo, the total orgasm of the individual with the whole, of the wave with the ocean.

Why do these people use sexual allegories? Psychologists suspect that there must be some repression about sex. They are wrong. There is no repression about sex, but sex is such a fundamental phenomenon, how can religion avoid it? It has to be used. And sex is the only, the deepest, phenomenon where you lose yourself. You don't know any other phenomenon where you lose yourself so completely. And in God or in the total one loses himself completely -- becomes a no-self. In sex just a little glimpse of it comes to you. It is good to use the allegory of marriage, of bride and bridegroom.

Remain married to the world and you remain divorced from the divine. Pass through the worldly experience -- enriched, liberated -- suddenly you become aware that this marriage was illusory, a dream. Now, the real marriage is getting ready for you. The bridegroom is waiting for you.

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HOW DOES A BUDDHA PARTICIPATE TOTALLY IN DAY-TO-DAY LIFE?

THERE is no "how" to it. When you are alert no "how" is needed. When you are awakened you act spontaneously, not with a plan in the mind, because now there exists no mind at all. A Buddha responds -- moment to moment. Whatsoever the situation demands, with no plan, no idea how to act, with no technique he simply responds. His response is like an echo: you go to the hills, you make noise, and the hills echo it. Have you ever asked how the hills echo? They respond. When you play on a sitar has the sitar any "how"?

You may be having technique and things in the mind -- what to play, what to sing -- but the sitar? It simply responds to your fingers.

A Buddha is a nothingness. You come around him; he responds. Remember the word "responds": it is not a reaction; it is a response. When you react you have an idea in the mind -- how. what. When you react you react from a position. If you come to a Buddha he does not react from any position; he has none. He has no prejudice, no opinion, no ideology. He responds. He responds to the situation.

One day a man came and asked, "Does God exist?" Buddha looked at him and said, "No." And the same day. in the afternoon. another man came. He asked. "Does God exist?" Buddha looked into him and said, "Yes." And the same day, in the evening, a third man came. He asked, "Does God exist?" and Buddha remained quiet; he didn't answer.

If he had a position in the mind then the answer would he consistent, because it is not a response to the situation: it is always born out of an idea in the mind; it will be consistent. If he was an atheist, not believing in God, then *whosoever* the questioner it makes no difference. In fact a man of ideology never looks at you, never looks at the situation. He has a fixed idea. an obsession really. Buddha would have said, "No!" if he was an atheist, to all the three persons. If he was a theist he would have said, "Yes," to all the three persons. In fact the person, the alive situation becomes irrelevant when you have an ideology, a position, a prejudice, a pattern, a mind; then you don't look at the situation.

Otherwise, the responses will be totally different. There will be a deep running consistency -- consistency of being, not of answers. Buddha is the same when he said no. Buddha is the same when he said yes. Buddha is the same when he didn't say anything and remained silent, but the situations were different.

Buddha's disciple Anand was present in all the three situations. He became confused. Those three persons didn't know anything about the two other answers that Buddha had given, but Anand was present in all the three situations. When Buddha was going to lie down on the bed in the night Anand said, "One question. Why did you answer the same question in three ways, inconsistent, contradictory?"

Buddha said, "I have not given any answer to you -- you need not worry. You can ask your question and I will answer you. Those answers were not given to you. Who are you to come in?" An answer is given to a situation. When the situation changes, the answer changes. It is a response.

Buddha said, "The first man who asked was an atheist. In fact he was not an inquirer. When I looked in him he had a position -- he has already achieved, arrived. He has concluded: he has concluded that there is no God. He had come only for a confirmation from me so that he can go and say to people, 'Buddha also believes the same way I believe: that there is no God.' I had to say no to him.

"The man who came in the afternoon was also with a conclusion. He was a theist, a staunch, orthodox theist -- he believed that God exists. He had also come with the same mind, to be confirmed.

"The third man who had come was without any position, with no mind. He was an inquirer. He didn't believe in anything: he has not arrived. He was on the way; he was pure. I had to remain silent with him. Now, if you have the same question, you can ask."

A response will always be different, and yet deep down will be a running current of being. Always Buddha looks into the man, into the situation. The situation decides -- not Buddha's mind; he has none.

So you ask, "Wow does a Buddha participate totally in day-to-day life?" If you try to participate totally it will not be total: no effort can ever be total. No technique can ever be total, because you will be manipulating. You will be separate from it; you will be trying to be total. How can you try to be total? You can relax; only then totality comes into being. You are in a let-go; then you are total.

Totality is not a discipline. All disciplines are partial. That's why a man who is much too disciplined will never reach to the truth, because he will always be carrying the burden -- doing something continuously: gross or subtle, on the surface or in the depth, but always a doer. No, Buddha is not a doer. In fact when you relax there is no other way to be -- the only way left is to participate totally.

It has no "how" to it, but the question arises in your mind because you don't know what awareness is. It is just as a blind man asks, "How do people who have eyes move without a stick in their hands to grope their way?" If you say to him that they don't need any stick, that they don't need groping, he will not be able to believe. He will laugh. He will say, "You are joking. How is it possible? Do you mean to say that men with eyes simply move without groping?" A blind man cannot understand it. He has no experience of it. He has always been groping and groping and, even then, stumbling again and again and falling. He has been somehow managing. A Buddha does not manage: he is in a let-go and everything fits together on its own accord.

PLEASE EXPLAIN WHAT TYPE OF MEDITATION TECHNIQUES ARE SUITABLE SEPARATELY FOR THE TAMAS, RAJAS, AND SATTVA PERSON. WHY DO YOU ALWAYS GIVE DYNAMIC TECHNIQUES?

The dynamic technique is really a very rare phenomenon. It does not belong to any type; it can help all. To the person of *tamas* -- lethargy, inertia -- it will bring him out of his *tamas*. It will create so much energy in him that the *tamas will* be broken; if not all, then a part of it. If a man of *tamas* is ready to do it, it can work wonders because a man of *tamas* is really not lacking energy. Energy is there but not in an active position, not in an active state. Energy is there fast asleep. The Dynamic Meditation can work as an alarm: it can change inertia into activity; it can make the energy move; it can bring the man of *tamas* out of *tamas*.

The second type of man, the *rajas* type, who is very active -- in fact much too active, so active that he cannot find fields where to release his energy, he is in many ways a pent-up energy -- the dynamic technique will help him to release, to be unburdened. After doing dynamic techniques he will feel weightless. And in life his hectic, continuous obsession for activity will slow down. A part of his obsessive occupation will dissolve.

Of course. he will be benefited more than the man of *tamas* because the man of *tamas* first has to be made active. He exists at the lowest rung of the ladder; but once he becomes active. then everything becomes possible. Once he becomes active he will become the second type; he will be *rajas* now.

And for a person of *sattva* the Dynamic Meditation helps tremendously. He is not in inertia; there is no need to bring his energy up. He is not obsessively active; there is no need of any catharsis for him. He is balanced, purer than the other two, happier than the other two, lighter than the other two. Then how will Dynamic Meditation help him? It will become a celebration for him. It will become just a singing, a dancing, a participation with the whole. He will be benefited the most.

This is the paradox of life. Jesus says, "Those who have will be given more, and those who don't have, even that which they have will be taken away from them." The man of inertia needs more, but he cannot be given more because he is not capable of receiving it. The Dynamic Meditation, at the most, will bring him out of his inertia to the second rung of the ladder; and that too with the condition that he participates. Even that is difficult for him -- to decide to participate, to make so much activity.

People of that type come to me -- from their faces you can see they are fast asleep, in a deep slumber -- and they say, "We don't need these active methods. Give us something silent." They are talking about silence -- they want some method which they can do lying down on the bed; or at the most they can sit with hard effort. That too it is not certain that they will do, but the active meditation seems to be much too active for them. If they participate at all they will be helped; of course not as much as the second type because the second type already exists on the second rung. He already *has* something in it; he can be helped more. He will be relaxed by the method, unburdened, weightless. Slowly, he will start moving towards the first rung, the highest.

The man of *sattva*, purity, innocence, will be helped most. He has much; he can be helped. The law of nature is almost like the banks': if you don't have money they will not give you. If you need money they will create a thousand and one conditions; if you don't need money they will seek you. If you have enough of your own they are always ready to give you as much as you want. The law of nature is exactly like that: it gives you more when you don't need, it gives you less when you need; it takes away if you don't have anything, and it gives you in a thousand and one ways if you have something.

On the surface it looks as if it is paradoxical -- the poor man should be given more. By "poor" I mean the man of *tamas*. The rich man, the man of *sattva*, should not be given at all. But no, when you have a certain richness you become a magnetic force to attract more richness towards you. The poor man repels; he does not allow richness to come to him. Deep down, the poor man is poor because he does not attract. He has no magnetism to attract riches towards him; hence he is poor. Nobody has made him poor. He is poor because he does not attract; he does not have the magnetism to attract.

These are simple economic laws that if you have a few rupees in your pocket, those rUpees will attract other rupees to fall in your pocket. If your pocket is empty then even the pocket will disappear, because some other pocket which has much will attract your pocket. You will lose the pocket itself. The richer you are, the richer you become: so the basic necessity is to have something within you.

The man of *tamas* has nothing. He is just a lump of earth; he vegetates. The man of *rajas is* not a lump of earth; he is a fast-moving energy. Much is possible with fast-moving energy. In fact without energy

moving nothing is possible, but then his energy becomes madness -- it goes to the extreme. Because of too much activity he loses much. Because of too much activity he does not know what to do and what not to do. He goes on doing; he goes on doing contradictory things: with one hand he will do something, with another hand he will undo it. He is almost mad.

You must remember that the first type, the *tamas*, never goes mad. That's why in the East madness is not so prevalent. You don't need so many psychoanalysts, you don't need so many mad asylums, no. In the East people live like lumps of earth. How can you go mad? In *tamas* madness is not possible; you don't do anything to go mad. In the West madness has become almost normal; now there is only a degree of difference between normal and abnormal people. People who are inside the asylum and people who are outside, they are all in the same world -- just a difference of degree. And everybody is a boundary case: just a little push, and you are inside. Anything can go wrong -- and there are a thousand and one things in your life. Anything can go wrong and you will be inside. The West is *rajas* -- too much activity. Speed is the symbol: go on moving, go on doing. And there exists no society which is of *sattva* people; up to now it has not been possible.

India claims, the East claims, that they are *sattva* people. They are not; they are simply *tamas*. Rarely sometimes a Buddha happens or a Krishna happens -- that is not the point. They are exceptions; they simply prove the rule. East is *tamas* -- very, very slow-moving, not moving at all.

I used to go to my village. After years I will go and everything is almost the same. I will meet the same porter on the station, because only one porter is there. He is getting old, but the same man. I will meet the same *tangawala* because only a few *tangas* are there; and one always claims me, that I am his passenger. And he is a stronger man, so nobody can fight; so he grabs me and forces me in his *tanga*. And then the same things are revealed, as if I am going in a memory, not in a real world. I will meet the same man on the road. Sometimes somebody has died and that's. big news. Otherwise, the world moves in a circle: the same man who comes to give vegetables, the same man who comes to give the milk -- everything. Almost static.

In the West nothing is static, and everything is news. You go back, everything has changed: your mother may have divorced: your father; your father may have escaped with some other woman; back home there is no home -- the family doesn't exist at all. I was reading some data about the American style of life. Almost every person changes his job in three years, his town also in three years. Everything is changing. And people are in a hurry. And people are running faster and faster and nobody worries, "Where are you going?"

And a *sattva* society does not exist. Only a few individuals sometimes happen to be so balanced that *tamas* and *rajas* are just in the same proportion. They have enough energy to move, and they have enough sense to rest. They make a rhythm of their life: in the day they move, they do things; in the night they rest.

In the East, in the day also they are resting. In the West, in the night also they are working in their heads, in dreams. All Western dreams have become nightmares. In the East you can come across tribes which don't know what a dream is. Really, it happens. I have come across a few aboriginal tribes in India: If you talk about their dreams they say, "What do you mean?" Rarely it happens. and when it happens it is a great news in the town that somebody has had a dream. Because people are resting. In the West sleep has become impossible because dreams are so many and so violently speedy, everything trembling. Nothing seems to be in an equilibrium. In the East, everything dead.

Sattva is possible when *rajas* and *tamas* both are in equilibrium. When you know when to work and when you know when to rest, when you know how to keep the office in the office and not allow it in the home, when you know how to come home and leave the office mind in the office and not bring your files with you -- then *sattva* happens. *Sattva* is balance; sattva is equilibrium.

For the man who has *sattva* the dynamic techniques will be tremendously helpful because they will bring into his life not only silence, but bliss. Silent he is already, because balance gives stillness, silence. But silence is a negative phenomenon -- unless it becomes a dancing, a singing, a rejoicing, it is not much. Good as far as it goes, good to be silent, but don't be content with it, because still much is waiting for you.

To be silent is just like a man who has been diagnosed by medical doctors and nothing wrong has been found in him. But that is not health. You may not be ill, but that is not necessarily to be healthy. Health has a different aroma, a vitality. No-disease -- the certificate for no-disease is not health. Health is a positive phenomenon. You bubble with it; you radiate with it. It is nothing like a certificate that you have no diseases. Health in itself is not only the absence of disease, it is itself a presence.

A man of silence, a *sattva* man, is already silent; he lives a very quiet life. Quiet, but no laughter in it. Quiet, but no overflowing energy in it. Quiet, but doesn't radiate. Silence, but dark; the light has not penetrated in it. A *sattva* man can become absolutely silent, but in the silence the *nad*, the *anahat*, the divine

song has not penetrated. The Dynamic Meditation will help him to dance, to bring dance to his heart, to bring singing to his every cell of being.

Of course, the *sattva* man will be helped much, benefited most, but nothing can be done; that is the nature of law. If you have, more will be given to you; if you don't have, even that which you have will be taken away.

YOU SAID ENLIGHTENMENT IS INDIVIDUAL, BUT DOES INDIVIDUALITY REMAIN AFTER ENLIGHTENMENT?

No. Individuality does not remain after enlightenment, but enlightenment is individual. You will have to understand it. A river falls into the ocean. When it has fallen the river has disappeared -- there is no individuality of that river left, but only an individual river falls into the ocean. You fall into the ocean of enlightenment as an individual: you cannot take your wife with you or your friend with you -- there is no way. You go alone. Nobody can take anybody.

How can you take anybody? When you meditate you meditate alone. The moment you close the eyes and you become silent, everybody has disappeared -- the wife, the friend, the children. The nearest are also no longer near; the closest are farthest now. In your deep silence, inner collectedness, you alone exist. This aloneness will fall into the ocean.

So, enlightenment is individual. Of course after enlightenment individuality disappears; there is no individuality. So remember this: you cannot go en masse; you cannot go as an organization; you cannot go as a sect. You cannot say, "Come on all Christians," or "Come on all Hindus. I am going to enlightenment and I will take all the Hindus with me." Nobody can take anybody else. It is absolutely alone. And that's the beauty of it, the purity of it. In your absolute aloneness you fall into the oceanic nirvana. Just a moment before, you were a river; just a moment before, you were an individual -- the very peak of individuality, a Buddha -- and just a moment afterwards nothing exists. You are no longer a river; you have become the ocean. Now you cannot even say, "I am." The ocean is; the river has disappeared.

You can say it in two ways: that the river has disappeared -- one way, the Buddhist way; or you can say the river has become the ocean -- another way, the Vedanta way. But both are the same.' The river has become the ocean," or, "The river has disappeared; only the ocean is," are only ways of saying the same thing.

WHERE DID WE COME FROM AND HOW DID WE BECOME?

From nowhere. And this word "nowhere" can be broken into two words; then it becomes "now here." These are the two possible answers. Both are true because both mean the same. You come from "nowhere" or you come from "now here."

When you ask, "From where?" you would like to know about the beginning. There is none. You have always been; you will always be. Existence is beginningless, endless. It is not that somewhere it begins. It is not possible, because if existence begins somewhere on some date, day -- as Christians say that it begins before Jesus, four thousand four years before -- that means time existed before existence. That will be foolish because time is part of existence. That means space existed before existence -- otherwise where will you put this newly created thing? -- and space is part of existence.

Scientists say, in fact, space-time is the who]e of existence. So time cannot begin because then another time will be needed. Then you will ask, "When did time begin?" Four thousand four years before? Monday, six o'clock in the morning? Then there was time before: otherwise how did you come to know it is Monday, and how did you come to know that Sunday has passed, and how did you come to know that it is six o'clock and the morning? No, time cannot begin because then another time is needed. And if you say, "Okay. We say okay to another time," then that other time cannot begin. Then further ahead another time will be needed. You fall in an infinite regression. You fall in an absurdity which leads nowhere.

Beginning is not there. And if the beginning is not there, there cannot be any end, because a thing that never begins cannot end. How will it end?

So you come from nowhere. That is one answer: that you don't come; you have been here. From this arises the second and more relevant point: break "nowhere" into "now here."

I have heard a story. There was an atheist, and he was a lawyer, and a very logical man. And to declare his faith he had written on his wall in big letters so whosoever would come would know -- he had written in big letters: GOD IS NOWHERE. Then he became a father; a child was born to him. And the child began learning words, and it was difficult for him to pronounce the big word "nowhere." So the child was reading -- he could read GOD IS, but he couldn't read NOWHERE; it was too big a word. So he broke it in two. He read, GOD IS NOW HERE. And I have heard that the father heard it and he was transformed. Suddenly, something melted in him: the child has brought a message.

So break the word in two; become a child. When I say "nowhere" try to hear "now here." Either you come from nowhere or you are born every moment now here. Moment to moment is birth. Moment to moment you die and disappear, and moment to moment you are born again. You are a process, not a thing: a thing is born -- finished, then it dies. No, you are not a thing. You are not static. You are a process, riverlike, flowing. Every moment you are being renewed; every moment you are being resurrected. Every moment you die, and every moment you are reborn.

If you become aware of the present moment you will become aware of this phenomenon also: that every moment you move into the black hole, you disappear, and again come anew out of it. Every moment this is happening, but you are not alert. That's why you miss. To see that interval, very intense alertness is needed.

And then you will not ask the second part of the question: "... and how did we become?" You are always becoming. Becoming is your being. You are always growing, always and always, and there is no end to it. Don't think that there will come a time when you will become perfect and there will be no growth -- because that will be death. There comes at no time such a moment. One goes on transcending -- from one perfection to another perfection.

Go to the Himalayas. You see a peak and nothing else. Then you go to the peak and suddenly other peaks come into your vision. Then go to other peaks, and again many more peaks come into your vision. The more you grow, the more you see the possibility to grow. The more you become, the more doors open for your becoming -- new vistas, new avenues, new dimensions.

Life is an ongoing phenomenon, a continuum. You never come to a point where you can say, "Now I have become." And if you ask for such a moment, you are asking for suicide. Don't ask that. Remain with the process. If you can remain with the process it is so beautiful: to be born again and again, to be rejuvenated again and again. If you ask that you would like to be perfect -- like a dead rock -- then no becoming is needed. You are asking for death: you are not a love of life; you have not lived and known life.

Live life, accept life, be alert to the passing moment, and all the mysteries will be revealed to you by your own presence of awareness. There is no other way.

You are coming from nowhere and you are going to nowhere. You are always in the middle; you are always on the path. In fact. I would like to say you *are* always the path, because the path doesn't exist separate from you. When I say you are growing, don't misunderstand me -- you may think you are separate and you are growing. No: you are the growth; you are the becoming. Nothing else exists.

Then suddenly, in the whole becoming process, in the whole whirlpool of becoming, you find void, emptiness -- *sunyata* -- within you. And that space is wonderful. That space is what we call the benediction.

YOU MADE ME ALTOGETHER CONFUSED AND LETHARGIC. I AM LIKE MAD. AT THE MOMENT I FEEL NO TRUST EVEN. NOW TELL ME WHAT SHOULD I DO? WHERE SHOULD I GO?

This comes from Swabhav. You must have also come across his madness. Now, he himself has become aware of it -- this is a beautiful moment.

If you can be confused, that shows that you are intelligent. Only a fool cannot be confused; only a stupid man cannot be confused. If you have some intelligence you can be confused. An intelligent person can only be confused, so don't look at the confusion. You must have some intelligence, that's why. Now the intelligence is coming on its own. coming of age. The confusion was always there, but you were not alert, so you could not see it. Now you are alert and you can see. It is just like this: you live in a dark room. Cobwebs are there, rats run here and there, in the corners dirt goes on multiplying. and suddenly I come in your room with a lamp. You tell me, "Put off your lamp because you are making my room dirty. It was never so;

everything was so beautiful in darkness."

How can I make you confused? I am here to dissolve all your confusions. But in the very process of dissolving, the first step is going to be that you will have to become aware of your confusion. If your room has to be cleaned, then the first step is to see the room as it is; otherwise how will you clean it? If you believe it is already clean -- and in the darkness you have never known the piles of dirt that have come into it and what miracles the spiders have been doing in your room and how many scorpions and snakes have made their habitat there -- if you remain fast asleep in darkness, then there is no problem. A problem exists only for a man whose intelligence is growing.

So whenever you come to me, the first thing, the first impact if you understand me will be confusion. That's a good sign. You are on the right path, go on. Don't be worried. If confusion is there, then no-confusion is possible. If you can't see the confusion, then there is no possibility for clarity. Just watch it: who is saying that you are confused. A confused mind cannot even say, "I am confused." You must have become a little watcher by the side -- you see the confusion around you like smoke. But who is this who has become aware that there is confusion? All hope lies in this phenomenon: that a part of you -- a very small part of course, but that too is too much in the beginning -- you should feel fortunate that a part of you can watch and look at the whole confusion. Now let this part grow more. Don't be afraid of the confusion: otherwise you will try to force this part to go to sleep again so you can feel safe again.

I know Swabhav from his very beginning. He was not confused, that is true -- because he was perfectly stupid. He was adamant, stubborn. He almost knew everything, without knowing. Now, for the first time a part of his being is becoming intelligent, alert, aware, and that part is locking around: there is sheer confusion.

This is beautiful. Now two possibilities are there: either you listen to this part which is saying this is confusion, and you increase it -- it becomes a pillar of light and in that light all confusion will dissolve: or you become afraid and scared -- you start escaping from this part which has become aware, you start drowning it back into darkness again. Then you will be a knower again: stubborn, knowledgeable, everything clean-cut -- no confusion. Only a person who does not know much, only a person who is not aware, can remain without confusion.

A really aware person will feel, hesitate -- every step he will take and he will hesitate -- because all certainties are lost. Says Lao Tzu, "The wise man walks so cautiously, as if he is afraid of death on every step." A wise man becomes aware of confusion; that is the first step.

And then there is the second step: when the wise man has become so wise that all the energy has become light. So now the same energy that was creating confusion and moving in confusion is there no more; it has been absorbed. All confusion disappears; there is morning suddenly. And when darkness is too much -- remember that the morning is close. But you can escape.

"You made me altogether confused...." Perfectly true, that-s what I have been doing. You should be thankful for it to me.

"... and lethargic." Yes, that too is true... because, I know Swabhav. He is the *rajas* type -- too much activity. When he would come for the first times to see me he was full of energy, too much activity -- a *rajas* type. Now, meditation, understanding, is bringing his activity to a lower pitch, to a balancing state. A man of *rajas* will always feel, when he is becoming balanced, that he is becoming lethargic. This is his attitude. He will always feel that "where has his energy gone"; he has become lethargic. What is happening to him? He had come here to become a great warrior and to go and win the whole world, and all that I have been doing to him is bringing him back from too much activity, too much nonsense.

In the West you have a saying that the empty mind is the devi]'s workshop. That has been created by *rajas* people. It is not true, because the empty mind is God's workshop. The devil cannot function there, because in an empty mind the devil cannot enter at a]l. The devil can enter only in an active mind. So remember this: the *rajas* mind is the devil's workshop. Too much activity, then on your activity the devil can write.

You have seen two world wars. They have come from *rajas* people. In Europe, Germany belongs to the *rajas* type -- too much activity. In the East, Japan belongs to *rajas* people -- too much activity. And these two became the source of all the nonsense of the Second World War. Too much activity. Just think, Germany belonging to the *tamas* people, lethargic -- what can Adolf Hitler do? You tell them to turn to the right, and they are standing. You tell them to turn about; they are standing. In fact they will sit down I y that time and they will have gone to sleep. Adolf Hitler will look foolish amongst *tamas* people. He will look absolutely foolish in a *sattvic* society -- mad. People will get hold of him and treat him in a *sattvic* society.

In a *tamas* society he will look just stupid, a nuisance. Hmm?... people are resting and you are unnecessarily moving with flags and slogans, and nobody follows you -- alone. But in Germany he became the leader. the Fuehrer, the greatest leader Germany had ever known, because the people were *rajas*.

Swabhav was a *rajas* type, a *kshatriya* type, ready to fight, always on edge to be angry; now he has slowed down, We was running one hundred m.p.h., and I have brought him down to ten m.p.h. of course he feels lethargic. This is not lethargy; this is just bringing your obsession with activity to a normal state because only from there the *sattva* will become possible; otherwise it will not become possible. You have to gain a balance between *tamas* and *rajas*, between lethargy and movement. You have to know how to rest and you have to know how to act.

It is always easy to rest completely; it is also easy to act completely. But to know these two opposite polarities and move in them and create a rhythm is difficult -- and that rhythm is *sattva*.

"You made me altogether confused and lethargic." True.

"I am like mad." Perfectly true. You have always been. Now you know it -- and that is the definition of a man who is not mad

A madman can never know that he is mad. Go to the madhouse, inquire. No madman can say, "I am mad." Every madman believes that except him the whole world is mad -- that is the definition of madness. You can never come across a madman who says. "I am mad." If he has that much wisdom to say that he is mad, he is already a wise man; he is no longer mad. Madness never accepts. Mad people are very. very reluctant. Even to go to the doctor they are reluctant: they say, "Why? For what? Am I mad? There is no need -- I am perfectly right. You can go."

Mulla Nasrudin went to a psychiatrist and he said. "Now something must be done -- things have gone beyond me. My wife has gone completely mad, and she thinks that she has become a refrigerator."

Even the psychiatrist became alert. He had himself never come across such a case. He said, "That is serious. Tell me more about it."

He said, "Eh, there is nothing more to it. She has become a refrigerator; she believes she is a refrigerator."

The psychiatrist said, "But, if this is only a belief, there is no harm in it. It is innocent. Let her believe. She is not creating any other trouble?"

Nasrudin said, "Trouble? I cannot sleep at all because in the night she sleeps with her mouth open -- and because of the light in the refrigerator I *cannot* sleep!"

Now who is mad? Mad people never think they are mad.

Swabhav, this is a blessing that you can think, "I am mad." This is the sane part within you which realizes it. Everybody is mad. The sooner you realize it, the better.

"At the moment I feel no trust even." Good. Because when you become really alert it becomes difficult to feel trust. There are many stages. One stage, people feel doubt. Then they suppress the doubt because trust seems to be very promising: "Surrender, and you will attain everything." I go on promising you, "Surrender, and your enlightenment is certain." Trust seems to be very promising. Your greed is provoked -- you say, "Okay. Then we will trust and surrender." But this is not trust, this is greed -- and deep down you hide the doubt. You go on doubting -- by the side. You remain alert that trust is okay but don't trust too much because, who knows, this man may be after something, or just befooling, deceiving. So you trust, but you trust halfheartedly. And deep down is doubt.

When you meditate, when you become a little more understanding, when you listen to me continuously and I go on hammering from so many points of view, from so many sides -- I make many holes in your being. I go on hammering, breaking you down. I have to break your whole structure. I have to destructure you; only then can you be remade. There is no other way. I have to demolish you completely; only then a new structure is possible.

I go on destructuring; then, understanding arises -- flashes of understanding. In those flashes you will see that you don't even trust; the doubt is hidden there. First, you doubt. Second, you trust with doubt hidden deep down. Third, you become aware of the hidden doubt and the trust -- and how can you both trust and doubt. You hesitate. you feel confused.

Now from this point two possibilities open: either you fall back to doubt, that is the first stage as you had come to me, or you grow into trust and drop all doubts. This is a very, very liquid state. It can solidify in two ways: either on the lower rung where you are full of doubts again -- even the false trust has disappeared; or you grow into trust and the trust becomes a crystallization -- the suppressed part of doubt has disappeared. So this state is very, very vulnerable and one should move very cautiously and alertly.

"Now tell me what should I do? Where should I go?' There is nowhere to go when you have come to me. Now you can go anywhere, but you will have to come. To come to me is dangerous: then you can go anywhere, but everywhere I will haunt you. There is nowhere to go.

And nothing is to be done. Just be alert to the whole situation because if you start doing something, if you are hankering to do something, you will mess everything. Let it be as it is. Confusion is there, madness is there, trust has gone: just wait and watch and sit on the bank and let the river settle by itself. It settles on its own: you need not do anything. You have done enough -- now rest. Just watch and see how the river settles. It has become muddled; there is mud in it and dry leaves are floating on the surface -- *don't jump into it*! You are hankering to jump into it to do something so that the water can be made clean -- whatsoever you do you will make it more muddy. Please resist this temptation. Remain on the bank, don't get into the river, and just be a watcher.

If you can watch without doing anything.... And that is the greatest temptation of the mind -- the mind says, "Do something: otherwise how are things going to change?" The mind says only with effort, with doing, can something be changed. And that looks logical, appealing, convincing -- and it is absolutely wrong. You cannot do anything. You are the problem. And the more you do, the more you feel you are; the "I" becomes strengthened; the ego becomes strong. Don't do, just watch. Watching, the ego disappears. Doing, the ego strengthens. Be a witness.

Accept it -- don't fight it at all. What is wrong if confusion is there? Just a cloudy evening, clouds in the sky -- what is wrong? Enjoy it. Too much sun is also not good; sometimes clouds are needed. What is wrong in it? The morning is misty and you feel confused. What is wrong in it? Enjoy the mist also. Whatsoever the case, you watch. wait, and enjoy. *Accept*. If you can accept it, the very acceptance transmutes, the very acceptance transforms.

Soon you will see you are sitting there, the river has disappeared -- not only the mud, but the whole river -- the mist is no longer there, the clouds have disappeared, and the open sky, the vast space is available.

But patience will be needed. So if you insist, "Now tell me what to do," I will say, "Do patience." If you insist, "Where should I go?" I will tell you "Come closer to me."

CAN YOU TALK ABOUT THE BRAHMIN HABIT OF TAKING SEVERAL BATHS EVERY DAY AND CHANGING CLOTHES? IS THIS RECOMMENDED FOR A SANNYASIN TODAY?

Brahmins have gone neurotic. They suffer from compulsion, obsession, neurosis. To be clean is good, but to clean continuously is mad. And the mind can move to extremes. You can either be dirty, then you don't take a bath.... I used to know an Italian sannyasin. She happened to stay with me in a camp. I was surprised, she never took any bath. Then I inquired and she said, "Once a year," she takes. And she asked, surprised, "Is that not enough? -- once a year?' And then there are brahmins who are not doing anything else -- just taking baths.

I know a person, he is a close relative; he has some obsession. He has remained a bachelor all his life -- a very good man in all the ways except one, and that too is innocent, doesn't harm anybody, but has harmed him completely. He is a poor man because he has never earned much. He has lived on whatsoever had been left by his father, and has to live very, very miserly because he does not have much and it has to last his whole life. And he has no time to earn because of that obsession -- and the obsession is cleanliness. The whole day he is cleaning his house. There is nothing to clean: a small room, he goes on cleaning it. Then he will take his baths. And this is part of the obsession: that if he sees a woman he will immediately take a bath because he is a bachelor, a perfect bachelor, such that "just the shadow of a woman makes you dirty."

He goes to the public tap to bring water. He goes early in the morning so nobody can come across him, because if a woman crosses the path he has to clean his pot again -- throw the water, clean the pot, bring water again. And it has happened sometimes that thirty, forty, sixty times he will go -- the whole day. And you cannot stop traffic, and people are passing, and there are as many women as men. It is difficult. And he cannot miss -- he is *looking* for women. Even if he can see a woman far away, immediately... The whole day is wasted. He is so superbly clean, but what to do with this cleanliness? Whole life wasted.

It is always good to remember that balance is always right. Don't be dirty; don't get obsessed with dirt. Now hippies have got obsessed with dirtiness. That's reaction. It is not freedom, because reaction can never be freedom. Christianity insisted on too much cleanliness. They have a proverb that cleanliness is next to

godliness. They insisted for cleanliness too much; now the whole generation, the modern generation, has revolted against it. Now hippies are not taking baths, they don't bother about any cleaning of the clothes -- as if dirtiness has become their *sadhana*: it is their discipline to be dirty. They feel they have got completely free from the old pattern of the society. No, you are not free: reaction, revolt. is not revolution. You may go to the other extreme, but you are caught in the same pattern: they were mad to be clean; you are mad to be dirty.

And if I am asked, "If there is only one way... one *has* to choose the extreme.!" then I will choose the extreme of cleanliness -- at least it is clean. But I am always for balance.

And nobody can make a discipline for you: you have to feel your body, your balance -- because uncleanliness, dirtiness. becomes a heaviness on your body, your mind. Cleanliness is not for somebody else or for the society: it is for *you* -- to feel light, to feel happy, to feel pure and clean. A good bath gives you wings. A good bath, and you are a little unearthly, not part of this earth: you can fly a little. A good bath is a must. And nobody else can make the rule for you; you have to understand your own body. Sometimes you are ill and there is no need, because the bath can be disturbing; then don't be obsessed with it. Sometimes the situation is not such that you can take the bath; then don't be neurotic about it -- don't feel guilty. There is nothing in it to feel guilty: to take the bath is not a virtue; not to take the bath is not a sin. At the most it is good hygiene.

And you should have to look after your body; the body is the temple of the divine. It should be clean; it should be beautiful. Yon have to live in it; you have to be with it. It will affect you in many ways. In a clean body, in a clean temple, the possibility is more for a clean mind to happen and exist. I am not saying that this is equivalent. I am just saying the *possibility* -- in a clean body, more possibility. I am not saying that in a dirty body there is no possibility for a clean mind -- the possibility is there, but it will be a little difficult, against the grain.

Meditation is an inner bath of consciousness, and bath is a meditation for the body.

WHY CAN YOU NOT CONTINUE TALKING ON LAO TZU?

If you understand me I am always talking on Lao Tzu. If you don t understand me, even while I am talking on Lao Tzu it will be of no use. In fact I am never just to anybody else -- Patanjali. Jesus. Mahavir, Buddha. No, I am never *just*; I cannot be. The Lao Tzu goes on coming in. I am continuously talking on Lao Tzu. When I am talking on Lao Tzu, when I am talking on Patanjali, when I am talking on Buddha or Jesus; if you can understand me, Lao Tzu remains the continuous undercurrent. But if you don't understand me, then the question arises, "Why can you not continue talking on Lao Tzu?"

Lao Tzu to me is not a subject matter; Patanjali is. When I speak on Patanjali I speak on Patanjali. When I speak on Lao Tzu I don t speak on Lao Tzu; I speak *Lao Tzu*. And the difference is vast, tremendous.

IS WERNER ERHARD ANYWHERE NEAR TO BEING ENLIGHTENED?

This is from Madhuri. Erhard is as near as Madhuri. Everybody is as near as Erhard. In fact enlightenment is a jump, not a gradual phenomenon -- in just a single step the journey is complete. It is as if you are sitting with closed eyes and you open the eyes and the sun is there; the whole world is filled with light. Somebody is sitting with closed eyes: even then the world is filled with light and the sun is there, only he is sitting with closed eyes. And if he is enjoying it nothing is wrong in it, perfectly okay: but if he is miserable then I say why don't you open the eyes? The difference between ignorance and enlightenment is just that of opening the eyes. It is not much of a difference, if you are ready to open. If you are not ready to open, it is a tremendous difference.

Erhard is as near as anybody else, hut intellect seems to be the barrier for him -- as it is a barrier for you, most of you. He has understood the point -- exactly he has understood it -- but intellectually. When I talked about his few sentences last time, I okayed them all. They are all perfectly true, but I have not said anything about the person. Whatsoever he has said is perfectly true; but you can study Lao Tzu -- intellectually you can understand and you can say the same things. As far as the words go they are true, but the man seems to

be much too intellectually in it, not totally in it. And that's the problem.

And that is the greatest problem one can encounter: you understand everything I say, you can even explain it to others. but enlightenment will be as far away as ever. It is not a question of intellectually understanding. it is a question of total understanding -- your total being understands it. not only your mind. Your heart understands it. Not only your heart -- your blood and your bones, your marrow understands it. Nothing is left behind -- our whole being understands it, is bathed in that understanding. I hen the fragrance comes. then the dance happens, then you flower.

And there is only one step and the journey is complete. Between you and me the distance is only of one step -- not more than that. Not even two steps are needed.

But forget about Erhard. Just think about yourself, because Erhard is a problem to himself; it is none of your business to be bothered about. Just think about yourself. Have you not many times felt that you understand me perfectly, and again and again you miss? Why? If you understand me, why do you miss? You understand me intellectually, verbally, theoretically, but your being does not participate in it. So while you are near me you understand; when you have moved away, the understanding simply disappears: you are again back to your old standpoint, to your old world and the pattern. While with me you forget yourself and everything is clear, crystal clear. Away from me you are again into your hole, and everything is confused and nothing is clear.

Only one step exists. And the step has to be taken with the total being. You are just sitting and imagining that you have taken the step. You can go on sitting and you can go on imagining a great journey. If you do it for long, the journey becomes so real, appears so real, that you can start talking like an enlightened man -- but that won't help.

You *have* to be enlightened. It is not imagination; it is not thinking. It is being.

Yoga: The Alpha and the Omega, Vol 5

Chapter #3
Chapter title: Awareness, not knowledge

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25. THE DISASSOCIATION OF THE SEER AND THE SEEN WHICH IS BROUGHT ABOUT BY THE DISPERSION OF IGNORANCE IS THE REMEDY THAT BRINGS LIBERATION.

26. THE UNWAVERING PRACTICE OF DISCRIMINATION BETWEEN WHAT IS THE REAL AND WHAT IS THE UNREAL BRINGS ABOUT THE DISPERSION OF IGNORANCE.
27. THE HIGHEST STAGE OF ENLIGHTENMENT IS REACHED IN SEVEN STEPS.

THE state of ignorance is the cause of all delusions, of all unrealities, of all appearances, but to know more is not the state of knowledge. Ignorance is the cause, but knowledge is not the remedy -- knowledge in the sense of knowledgeability. You can know more and more and more, but you remain the same. Knowledge becomes an addiction. You go on adding it. but the being to which you add it remains the same. You know more, but *you* are not more.

And the root cause of ignorance can be dissolved only when *you* are more, when your being is stronger, when your being is powerful, when your being has awakened. The root cause of all suffering is ignorance, but knowledge is not the remedy -- awakening is the remedy.

If you don't understand this subtle distinction, first, you are lost in ignorance, and then you will be lost -- and lost more so -- in knowledge. In the Upanishads there is one of the most radical statements ever uttered. The statement is that in ignorance people are lost, but in knowledge they are lost in a deeper way. Ignorance misguides, knowledge misguides more.

Ignorance is not absence of knowledge. If it was absence of knowledge then things would have been very, very easy -- and cheap. You can borrow knowledge; you cannot borrow being. You can even steal knowledge; you cannot steal being. You have to grow into it. Remember this as a criterion: that unless you grow in something it is never yours. When you grow, only then something belongs to you. You may possess something, but don't be misguided by the possession. The possession remains separate -- it can be taken away from you. Only your being cannot be taken away from you. So unless knowing happens into your being, ignorance cannot be dissolved.

Ignorance is not absence of knowledge; ignorance is absence of awareness. Ignorance is a sort of sleepiness, a sort of slumber, a sort of hypnosis; as if you are walking in sleep, doing things in deep. You are not aware what you are doing. You are not a light; your whole being is dark. You can know about light, but that knowledge about light will never become light. On the contrary, it will become a hindrance towards light, because when you know too much about light you forget that the light has not happened to you. You are deceived by your own knowledge.

It is as if you have been living in a dark cell. You have heard about light but you have not seen it. And how can you hear about light? It can only be seen. Ears are not the medium to know light: eyes are. And you have *heard* about light. And hearing again and again about light you have started to feel that you know light. You know about; but to know about is not to know. You have heard. How can you hear light? It will be as if someone says that he has seen music. It will be absurd.

Hearing about light, the mind becomes more and more greedy. You consult scriptures. You go and seek wise, old men. You may even come across somebody who has seen, but the moment he says something about that, to you it becomes the heard. In India the oldest scriptures are known as shruti, that which has been heard. That's beautiful. That's really beautiful. How can truth be heard? And all the old scriptures are called *shrutis*, and *smritis*. *Shruti* means "the heard," and *smriti* means "the remembered." You have heard and you remember. You have memorized it, but how can you know truth by hearing? You have to feel it. In fact you have to live it.

The man living in the cave, in darkness, can collect many facts about light. He can almost become a great pundit. You can consult him and you can rely on him. He will say everything that has ever been said about light, but he will live all the same in darkness. And he cannot help you towards light; he himself is blind.

Jesus says again and again, "The blind are leading the blind.' Kabir says, "If you are suffering, become alert; you must have been led by a blind man. If blind people lead blind people, they fall in the well," says Kabir. And you are all in the well of suffering; you must have heard too much about truth; you must have heard too much about God. Thousands of pulpits continuously preaching God -- churches, temples, scholars -- continuously talking "about."

God is not a talk. It is an experience.

Ignorance cannot be dissolved by knowledge. It can be dissolved only by awareness. Knowledge you can go on collecting in the dream; but it is part of the dream, and the dream is part of your sleep. Somebody has to shake you. Somebody has to shock you. Somebody has to bring you out of your sleep; otherwise you can go on and on. Sleep is alcoholic. Ignorance is alcoholic; it is a drug. You have to be pulled out of it.

I will tell you one anecdote I have always loved. It is about Siddha Naropa, the disciple Of Tilopa. It happened before Naropa found his Master, Tilopa. It happened before he himself became enlightened. And it is a must for every seeker; it has to happen to everybody. So whether it happened to Naropa or not is not the point -- it is a must on the journey. Unless it happens, enlightenment is not possible. So I don't know historically whether it happened or not. Psychologically I am certain, absolutely certain, it happened because nobody can move without it further into the beyond.

Naropa was a great scholar, a great pundit. There are stories that he was a great vice-chancellor of a great university -- ten thousand disciples of his own. One day he was sitting surrounded by his disciples. All around him were scattered thousands of scriptures -- ancient, very ancient, rare. Suddenly he fell asleep,

must have been tired, and he was a vision. I call it a vision, not a dream, because it is no ordinary dream. It is so significant, to call it a dream won't be just; it was a vision.

He saw a very, very old, ugly, horrible woman -- a hag. Her ugliness was so much that he started trembling in his sleep. It was so nauseating he wanted to escape -- but where to escape, where so go? He was caught, as if hypnotized by the old hag. Her body was nauseating, but her eyes were like magnets.

She asked, "Naropa, what are you doing?"

And he said, "I am studying."

"What are you studying?" asked the old woman.

He said, "Philosophy, religion, epistemology, language, grammar, logic."

The old woman asked again, "Do you understand them?"

Naropa said, "Of... Yes, I understand them."

The woman asked again, "Do you understand the *word*, or the *sense*?"

This was asked for the first time. Thousands of questions had been asked to Naropa in his life. He was a great teacher -- thousands of students always asking, inquiring -- but nobody had asked this: whether you understand the *word*, or the *sense*. And the woman's eyes were so penetrating that it was impossible to lie -- she will find out. Before her eyes Naropa felt completely naked, nude, transparent. Those eyes were going to the very depth of his being. and it was impossible to lie. To anybody else he would have said. "Of course, I understand the sense," but to this woman. this horrible-looking woman, he couldn't speak the lie; he had to say the truth.

He said, "Yes, I understand the words."

The woman was very happy. She started dancing and laughing.

Thinking that the woman has become so happy.... And because of her happiness her ugliness was transformed; she was no longer so ugly; a subtle beauty started coming out of her being. Thinking "I have made her so happy. Why not make her a little more happy?" he said, "And yes, I understand the sense also."

The woman stopped laughing. She stopped dancing. She started crying and weeping, and all her ugliness was back -- a thousandfold more.

Naropa said, "Why? Why are you weeping and crying? And why were you laughing and dancing before?"

The woman said, "I was dancing and laughing and was happy because a great scholar like you didn't lie. But now I am crying and weeping because you have lied to me. I know -- and *you* know -- that you don't understand the sense."

The vision disappeared and Naropa was transformed. He escaped from the university. He never again touched a scripture in his life. He became completely ignorant: he understood that just by understanding the word, whom are you befooling; and just by understanding the word you have become an ugly old hag.

Knowledge is ugly. And if you go near scholars you will find them stinking -- of knowledge -- dead.

A man of wisdom, a man of understanding, has a freshness about him, a fragrant life -- totally different from a pundit from a man of knowledge. One who understands the sense becomes beautiful; one who only understands the word becomes ugly. And the woman was nobody outside: it was just a projection of the inner part. It was Naropa's own being, through knowledge became ugly. Just this much understanding that "I don't understand the sense," and the ugliness was going to be transformed immediately into a beautiful phenomenon.

Naropa went in search, because now scriptures won't help. Now a living Master is needed. Then after long journeys he came across Tilopa. Tilopa was also in search of this man, because when you have something, you want to share; a compassion arises.

The Buddhist term for compassion is *karuna*. The English word does not carry exactly the same sense -- it cannot carry. The word *karuna* is very, very meaningful. It comes from the same Sanskrit root as *kriya*. *Kriya* means action. *Kriya* and *karuna* -- *kriya* means action, karuna means compassion -- they both come from the same root *kra*. The Buddhist term *karuna* means "compassion in action." And that is the difference between sympathy and compassion; when you are in sympathy there is no need for action -- you simply show your sympathy and the thing is finished. Compassion is *active* -- you *do* something. When you are really in compassion you will have to do something. How can you just be in sympathy? Sympathy will look so pale, so cold. Compassion is warm. Compassion means it has to be active.

When a man knows, compassion arises. Tilopa had known. He had come face to face with the ultimate: and now compassion arose. And he started seeking and searching for somebody who'll be ready to receive... because you cannot throw this knowing of the ultimate before those who will not understand. A receptive

heart, a feminine heart is needed. A disciple has to be feminine because the Master is to pour, and the disciple is just to allow.

They met and Tilopa said, "Naropa, now I will say everything that I have been waiting to say. I will say everything because of you, Naropa. You have come; now I can unburden myself."

This vision of Naropa is very significant. This vision is a must. Unless you feel that knowledge is useless you will never be in search of wisdom. You will carry the false coin thinking that this is the real treasure. You have to become aware that knowledge is a false coin -- it is not knowing, it is not understanding. At the most it is intellectual -- the word has been understood but the sense lost. Once you understand this you will throw all your knowledge and you will escape in search of somebody who knows, because only with somebody who knows -- heart to heart, being to being, the transfer happens. But if the disciple is already a man of knowledge the transfer is impossible, because the knowledge will become the wall.

I can see a subtle wall around you always. Whenever you come to me I see whether I can approach you or not, whether you are approachable or not. If I see a very thick wall of knowledge it seems almost impossible to approach you; I will have to wait. If I can find even a small crack I enter from there. But scared people, full of fear -- they don't even leave a crack; they make a solid wall. They make a citadel around them of knowledge, knowing, concepts -- abstract words. Futile! Just noise! In fact a *nuisance*, but you believe in them.

So this is the first thing to be understood: knowledge is not knowledge. And only that knowledge which is not knowledge but wisdom, understanding, knowing, can cut the roots of ignorance.

Remember the word "awareness." Just as in the morning you become, by and by, alert and you come out of the sleep and the sleepiness falls down, disappears; the same happens again: you come out of your slumber; by and by your eyes open, you start seeing, your heart becomes available, your being open; and immediately, you are no longer the same person you were while asleep. Have you ever observed, in the morning, when awake, you become a totally different person -- you are not the same who was asleep? Have you observed, in sleep you become a totally different person -- in sleep you do things you cannot even imagine doing while you are awake -- in sleep you believe in things you cannot believe while you are awake? In sleep every sort of absurdity is believed. While you are awake you laugh at your own foolishness, at your own dreams.

The same happens when you *finally* awake. Then, the whole world that you had lived up to that moment becomes part of a dream, a great dream. That's why Hindus go on saying the world is maya: the stuff it is made of is dream; it is not real. Awake! And you will find all those phantoms that surrounded you have disappeared. And a totally different vision of existence becomes available -- that is freedom. Freedom is freedom from illusions. Freedom is freedom from sleep. Freedom is freedom from all that is not and appears to be there.

To come to the real is to come to home; to wander in unreality is to be in the world.

Now, try to understand Patanjali's sutras.

THE DISASSOCIATION OF THE SEER AND THE SEEN WHICH IS BROUGHT ABOUT BY THE DISPERSION OF IGNORANCE IS THE REMEDY THAT BRINGS LIBERATION.

From where to begin?... because Patanjali is always interested in the beginning. If the beginning is not clear we may go on talking about what liberation is, but that will remain a talk. The beginning has to be absolutely clear -- every step clean-cut so that you can move from where you are. If you listen to Lao Tzu, Lao Tzu talks from the peak, the highest peak possible to human consciousness; if you ask Tilopa, he answers from where he is. If you ask Patanjali, he talks from where you are. He does not say anything about himself; he simply talks from where you are, the beginning. He is more practical; Lao Tzu is more true. Patanjali is more practical.

The other day somebody asked why I cannot continue talking on Lao Tzu. Because of you. If I were alone that would be good, perfect; but you are also there, and I cannot forget you. When I am talking about Lao Tzu I have to leave you far behind. Then. immediately I start talking about Patanjali, or somebody, who talks about you and your first steps. There is a vast difference.

Lao Tzu you can enjoy but you cannot practice, because he doesn't say anything about practice. He has achieved and he talks about his achievement -- from that vision. Things are totally different. You may be

hypnotized by that vision, that vision may have a great appeal to you, but it will remain a poetry. It will remain a romance: it will not become empirical; it will not become practical. You will not be able to find the way from where to go through Lao Tzu. Everything is perfectly true, but from where to go? The moment you become aware of yourself, Lao Tzu is somewhere so far, so distant....

Patanjali is just by your side. You can move with him hand in hand. He talks about the beginning.

"The disassociation of the seer and the seen...." So the first step is to remember, to be mindful, that you are separate from the seen: whatsoever you see you are the seer. The tree is there, so green and so beautiful, blossoming -- but the tree is an object; you are the subject. Separate them. Know well that the tree is there and you are here; the tree is out, you are in; the tree is the seen and you are the seer. It is difficult to remember because the tree is so beautiful and the flower so magnetic, they hypnotize you. You would like to be lost. You would like to forget yourself.

Tn fact you are always in search of forgetting yourself, trying to escape from yourself. You are so fed up with yourself.... Nobody wants to remain with oneself. A thousand and one paths you create just to escape from yourself. When you say, "The tree is beautiful," you have escaped; you have forgotten yourself. When you see a beautiful woman passing by, you have forgotten yourself. The seer is lost in the seen.

Don't lose the seer in the seen. Many times it will be lost -- reclaim it. Reclaim it again and again. By and by you will become steady. By and by you will have a strength. Anything passes by, anything whatsoever -- even if God passes by -- Patanjali says, "*remember* that you are the seer and he is the seen." Don't forget this distinction, because only with this distinction will your vision become clear. will your consciousness concentrate. will your awareness become consolidated, will your being become rooted and centered.

Go again and again, fall again and again to self-remembering. Remember, self-remembering is not ego-remembering. It is not to remember that "I am," no. It is to remember that inside is the seer and outside is the seen. It is not a question of "I"; it is a question of consciousness and object of consciousness. The disassociation of the seer and the seen which is brought about by the dispersion of ignorance is the remedy that brings liberation." The more you become aware of everything that surrounds you, by and by, you will see that not only the world surrounds you, your own body surrounds you. That too is an object. I can see my hand, I can feel my hand, so I must be separate. If I were the body then there would be no way to feel the body -- who will feel it? To know, separation is needed. All knowledge. all knowing, separates. All ignorance is forgetfulness of the separation. When you become aware that the body is also the other." your consciousness is settling at home.

Then you become aware that your emotions, your thoughts -- they are also "the other," because you can see them. You have seen them again and again, but you don't remember that you are separate. You see a thought passing on the screen of the mind. It is just like a cloud passing in the sky: you see a white cloud passing or a black cloud passing, moving towards the north. When a thought passes just look where it is going, from where it is coming. Watch it. Don't get involved; don t become one with it. That getting involved, becoming one with it, is called identification, *tadatmya*: and that is ignorance. Identified, you are in ignorance. Unidentified -- separate, witnessing, watching -- you are moving towards awareness.

This is the method, what Upanishads call the method of "*neti, neti*," the method of elimination: you see the world -- then I am not the world; you see the body -- then I am not the body; you see the thought -- then I am not the thought; you see the emotion -- then I am not the emotion. You go on, go on, go on... a moment comes, only the seer is left; all seen disappeared, and with the seen, the whole world.

In that aloneness of consciousness there is tremendous beauty. tremendous simplicity, tremendous innocence, austerity. Sitting in that consciousness, centered in that consciousness there is no worry, not a worry at all -- no anxiety, no anguish, no suffering, no hate, no love, no anger. Everything has disappeared; only, you are. Even the feeling that "I am" is not there, because if you feel "I am" you can become aware of the feeling -- that is separate from you. You are. Simply, you are. So simple that there is no awareness that "I am," just an "amness," being. That is the definition of being. It is not a question of philosophy, how to define it; it is a question of experiencing, how to experience it.

All eliminated, all dreams dissolved, the whole world disappeared -- you sitting in yourself, not doing a thing, not even a ripple of thought, not even a breeze of emotion passes you -- everything is so still and so silent: time has stopped, space disappeared. This is the transcendental moment. In this moment, for the first time, you are no longer ignorant. This is how you grow in being. This is how you become a knower, not a knowledgeable person. You have not gathered any information; on the contrary, you have separated all that was around you. Totally nude, naked, like a *sunya*, a void, *you are*.

Patanjali says this is liberation from ignorance. So the first step is to go on separating. Whatsoever you see, always remember the seer, that "I am separate," and immediately, a sort of silence will surround you. The moment you remember, "I am the seer and not the seen," *instantly*, you are no longer part of this world -- instantly, you have transcended.

You may forget again. It is very difficult to go on remembering in the beginning, but even in twenty-four hours if you can remember for one single moment, that will be enough nourishment. And by and by more moments will become possible. A day comes when you remember so constantly that the very effort to remember is not needed: it becomes just natural, like breathing -- you breathe, you remember. It is not good to say "remember" then, because there is no effort. It simply happens; it has become *sahaj*, spontaneous.

THE UNWAVERING PRACTICE OF DISCRIMINATION....

Then the second step. First step: of separation, disidentification between the seen and the seer. The second step:

THE UNWAVERING PRACTICE OF DISCRIMINATION BETWEEN WHAT IS THE REAL AND WHAT IS THE UNREAL BRINGS ABOUT THE DISPERSION OF IGNORANCE.

This is one step; then there is another step. They both work together. It is not good to say the other is the second step -- they move simultaneously. But it is better to start first with the discrimination between the seen and the seer; then the other will be possible, because the other is more subtle, the distinction between the real and the unreal.

For example, in ordinary life you have got completely messed up. You don't know what is real and what is unreal. You are so messed up that any fantasy can become real for you; and when it becomes real, that means when you take it to be real, it starts affecting you; and when it starts affecting you it looks more real, because it is affecting you. It becomes a vicious circle.

In the night you dream that somebody is sitting on your chest with a knife and is just going to kill you -- a nightmare. You scream. Because of the screaming, the sleep is broken. You open your eyes; there is nobody sitting on your chest. Maybe in your sleep you have pulled your own pillow on your chest, or just your own hands, and the pressure gave you the impression; the pressure created the dream. Now you know it was a dream, but still your heart goes on throbbing fast. You know that it was a dream. Now you are fully awake. You have put on the light -- there is nobody, nothing -- but your body goes on trembling a little. rt will take time to settle again.

An unreal dream, how does it create real phenomena in the body? Only two possibilities are there. One, the body is also not very real. That is the Hindu standpoint about life: because a dream can affect it, it must be like the dream; it cannot be real. The second possibility is: because you take the dream as real, that s why it affects you. It becomes real. It is only your own mind: if you take something as real it becomes real. If you understand. it is unreal. Immediately it stops affecting you in any way.

Just watch: you are feeling hungry. Is it real, your body need, or just because you eat every day at this time; so the clock says now is the time? "Feel hungry!" says the clock, and you immediately follow the order: you start feeling hungry. Is it real hunger? rf it is real hunger. the more you stay hungry, the more it will grow. If you eat every day at one o'clock and you are feeling hungry at one o'clock, wait: just after fifteen minutes you are not feeling hungry; after one hour you have completely forgotten. What happened? If the hunger was real, after one hour it would have been more -- but it has disappeared. It was a mind creation -- not a real body need, just an imaginary need, an unreal need.

Watch what is real and what is unreal and you will become aware of many things. And then you can sort them out and life will become more and more simple. This is what sannyas means: to find out what is unreal. If it is unreal, if you have found it so, it simply has no power over you. The moment you understand "this is unreal," the power is lost, the thing is dead, it no longer affects you. Life becomes more simple, more natural. And then, by and by, you become aware that ninety-nine percent of things are unreal. Ninety-nine percent, I say. I leave one percent for the final step, because in the final step that too becomes unreal -- the only reality that is left is you. Everything, by and by, is felt to be unreal and dropped. Finally,

only consciousness is real.

For instance, in the night you sleep, you see a dream. The dream is real in the night. You take it to be real. You live through it -- you feel, you are angry, you love -- all sorts of emotions, thoughts, all sorts of life pass through you. Then, in the morning it has become unreal. Now you are moving to the office, to the shop, to the world, to the market -- now this world is real. By the evening you come back. You go to sleep -- the market, the shop, the marketplace -- everything has become unreal again. In deep sleep you don't remember the market, the family, the house, the worries -- they all have disappeared.

But only one thing remains always real: the seer. In the night, while the dream is passing, the dream may be a dream, but the seer is not a dream -- because even for a dream to exist, a real seer is needed. Both cannot be dreams.

You are a young man, then you become old, but the seer remains the same. You are ill, you become healthy; but the seen remains the same. The consciousness within you;s always the same, the constant factor -- the only reality, because Hindus define reality as that which abides forever and forever. Their definition is, "That which is eternal is real, and that which is momentary is not real," because one moment it is there, next moment it is gone. Why call it real? It was a dream. Anything that was meaningful for a single moment and then becomes meaningless is a dream. The whole life, Hindus say, is a dream because when you die the whole life has become meaningless, as if it never existed.

By and by, discriminating real from the unreal, sorting it out, more and more authentic awareness will arise out of it. Remember, this sorting out, discrimination between the real and unreal, is a *method* to create more *awareness*. The real point is not to know what is real and what is unreal. The real point is: trying to know what is real and what is unreal, you will become intensely aware. It is a methodology. So don't get caught in it; because people can be caught in their methodology. Always remember it is a methodology. It is just a device. The more you become penetrating and aware of what is real and what is unreal -- what is happening between these two? Your intensity is becoming more and more intense, alive. Your eyes are becoming more penetrating, far-reaching into the phenomena of life. That is the real point.

For yoga everything is a device. The goal is to make you perfectly aware, so not even a fragment of darkness remains in your heart, not even a corner remains dark -- the whole house is lighted. "The unwavering practice of discrimination between what is the real and what is the unreal brings about the dispersion of ignorance." So the point is: the dispersion of ignorance.

In India there are a few very, very poisonous snakes, cobra and others. When a cobra bites a man, the only problem is: if you can keep the man awake for thirty-six hours, the body itself throws the poison out of it. The blood circulates and purifies itself; the poison is thrown out of the system. But the only point is fo. thirty-six hours the man should not fall asleep. once he falls asleep, then it is impossible. So when a cobra bites a man in the forests of India or among primitive tribes where no other medicine exists, the whole village gathers together. Once I was in a village and it happened, and I watched the whole phenomenon -- for thirty-six hours. It was beautiful, because that is the whole process of becoming aware.

The problem is that the poison makes the man sleepy. He feels a tremendous urge to fall asleep. It is not ordinary sleep -- tremendous urge to fall asleep. He cannot be allowed to sit; people have to prevent him, hold him. Sitting or standing he has to be shocked, and continuously a situation is to be created -- drums and bands and singing and dancing all around, and howling and screaming and shouting -- so he cannot fall asleep. The moment his eyes are closed he is to be shocked out of it, again and again. He is even to be beaten. A moment comes after twelve hours, it becomes almost impossible for him to be awake: you go on shouting, he doesn't listen; his body becomes limp, you cannot hold him -- standing or sitting. Then he has to be beaten *hard*; only that keeps him awake. If thirty-six hours are complete then the poison is thrown by the body and the man remains alive. If he falls asleep, even for a few minutes, the man is lost.

The whole effort of yoga is like that. Many methods have to be used to remain *alert*: and because of this many things have gone wrong. For example, fasting: fasting is a method to remain alert -- it has nothing to do with the body -- because whenever you are fasting you cannot fall asleep easily. To fall asleep, the body needs food. When you have overeaten you fall asleep immediately. If you have overeaten, immediately you feel that now you cannot move. you cannot do anything. The consciousness is losing itself. The whole energy of the body moves into the stomach, it leaves the head where it remains conscious, because the food has to be digested, and that's the first thing to be done -- immediately, the first necessity. The whole body energy concentrates near the stomach and you start feeling sleepy.

In a fast, if you have ever fasted, you will feel that in the night you cannot fall asleep. You turn again and again; something is missing. The body energy is completely free -- there is no need to digest anything.

The free energy moves all over the body. It is no longer concentrated in the stomach. In fact it is available, so your mind goes on functioning: you remain alert. Sleep is difficult. Fasting is a way to create awareness. If you fast for a long time, you will attain to a certain duality of awareness which is difficult to attain while you go on eating. It can be attained, but it will take a longer time. Fasting is a shortcut to achieve it.

But, somewhere, something went wrong. It always happens with sleepy people. You give them something: they become addicted to it. They forget the goal -- the method becomes the end; the means becomes the end. Now there are thousands of Jain monks continuously on fast -- and nothing happens. I have been wandering all over the country meeting so many types of people. I have asked thousands of Jain monks, "Why do you fast?" They say, "Because it purifies the body." Absolute foolishness.

It *may* purify the body, but that is not the point at all. It may be good for health sometimes, not always. If you have too much accumulated fat in the body, it will be helpful to purify it; it reduces fat. If you have eaten too much for so many years that you have accumulated many toxins in the body, it helps to purify. But that is secondary; that has nothing to do with religion. It is naturopathy, not religion.

But why should a Jain monk purify the body? He's not ill. He's not poisoned. He has completely forgotten the goal. The goal was awareness. Now he keeps on doing the means, using the means, not knowing the goal. He simply suffers. So the fasting is no longer a fasting; it is just a starvation. And this has happened many times -- almost always it happens -- because things are given to sleepy people. They cannot understand the goal; the goal is far away. They cling to the means.

You must have seen pictures, or if you have not seen pictures you can go to Benares and see people lying on a bed of thorns. That was the oldest method of creating awareness, very old, ancientmost. "To create awareness" -- it has nothing to do with a feat. It has nothing to do with creating an impression on others. The man should not be there on the streets of Benares; he should be hidden in a forest, deep, where nobody reaches, because it is not an exhibition. But now it has become an exhibition.

And you will see people lying on the bed of thorns and you will not see even a single spark of awareness in their eyes or face; on the contrary, you will feel them to be very, very dull, insensitive -- unintelligent, idiotic. This is a miracle, because the method was to create awareness. What has happened? They completely forgot for what it is: it became an end in itself. They have "learned the trick." And if you have to learn the trick, you have to become insensitive; only then can you lie down on a bed of nails or thorns. The body should be dull so that it doesn't feel much. It should be dead so the thorns or nails cannot harm it. You should gather a thick dullness around your body, insensitivity.

Now just the reverse was the goal: to become more sensitive, to feel the body in all its sensitivity. If you lie down on a bed of nails or thorns you will feel every pore of the body. The whole body in pain -- and the pain gives you a shock, and the pain awakes you, makes you alert. It is not to be practiced. If you practice it, by and by the body learns the trick. Then the body becomes dead; the body starts creating dead spots so that wherever the nail hits the body a dead spot arises. The body has to protect itself. Then you will see the man Lying on the nails *absolutely* unaware -- more unaware than you. If you lie down on the bed you will scream with pain. You are more alert; you are more sensitive. He is Lying down happily; he even sleeps on it. His body is more stony. He has lost something which is needed -- awareness. Now just the reverse has happened.

And this is so in all the practices of religion: they become rituals. I came across a man who has been standing for ten years. He has not slept; he will not sit; he simply stands -- one of the old *hatha* yoga methods to create consciousness, because the body will need sleep. The body will say, "I want to go to sleep." How long can you stand? After a few hours, or a few days, you will feel a tremendous urge to sleep. To overpower that urge, to bypass it, and to remain alert -- that is the use of the method.

But I came across this man. He is very famous, thousands of people come to pay respect to him, but they don't know what they are doing and to whom they are doing. That man has become completely dull. He has stood so long, his legs have become almost dead parts. Now he cannot bend them. They have become as it happens in a disease called elephantitis: the legs become like elephants'. His whole body weight has moved to the legs. He is a thin man. The upper part has become very thin and the lower part has become very thick and heavy. He is distorted. His face is in a distortion.

You can see that he may have tortured himself very much -- but he has not become alert; rather, through the torture, he has become attuned to it, acclimatized, immune. Now it doesn't bother him. He has lost consciousness through it rather than gaining.

So remember, these are all methods: to discriminate between the seen and the seer, to discriminate between the real and the unreal are just methods. The goal is awareness. "The unwavering practice of

discrimination between what is the real and what is the unreal brings about the dispersion of ignorance."

THE HIGHEST STAGE OF ENLIGHTENMENT IS REACHED IN SEVEN STEPS.

Patanjali believes in gradual growth. He says the goal is reached in seven steps. I say it is reached in one step, but Patanjali divided the same one step in seven parts to make it easier for you, nothing else. You can jump six feet, seven feet, in one jump; you can walk the same space in seven steps. Patanjali does not believe in "jump,' because he knows you are cowards; you will not be able to take the jump. You can be persuaded, in fact seduced, by and by to take small steps. You can take small steps because with small steps you can make sure that there is no danger. The jump is dangerous because you don't know where you will land. A small step: you can look around and feel safe; slowly, you can step it: and you always know that if something goes wrong you can always step back, it is only a question of a small space. But you cannot jump back if something goes wrong. The jump is a tremendous change. radical.

Patanjali always looks at you whenever he says something. Now -- immediately -- after describing how to attain awareness, immediately he says, "The highest stage of enlightenment is reached in seven steps." So don't be worried, don't be afraid. you can go slowly.

What are these seven steps? The number seven is very very important. It seems to be the most important number. From so many paths and so many ways that number bubbles up again and again. If you ask Gurdjieff, he says there are seven types of men. Those seven types are seven steps. If you ask the esoteric Kabbala or old Egyptian mysteries, they say there are seven bodies in man. seven layers of bodies. Those seven layers of bodies become seven steps. If you ask yogis, they say there are seven centers in man. Those seven centers become seven steps. Somehow. seven seems to be very, very important. And you will come across this seven again and again, but the basic meaning is the same.

Two possibilities -- one, you take a jump, a sudden jump, as Zen Masters require you to do -- as I always hope that you will be able to do. In the jump those seven steps are covered in one step. but much courage is needed. Not only courage, but *irrational* courage is needed -- because you are moving in the unknown. The difference is vast between you and the valley where you will land. You cannot even imagine. It is from the known to the unknown. There is no gradual growth: a sudden flare-up. The other possibility is divide the space in seven -- so that you can move slowly, so your cunning mind, clever mind. can be satisfied.

People come to me and I ask them, "Would you like to take sannyas without thinking, or you would like to think about it?" Rarely it happens somebody says, "I am fed up with thinking." Maneesha said that when she came. The very first day she came to me I asked, "Would you like to take sannyas? With thinking? Would you like first to think about it, feel safe? Or are you ready right now?" She said, "I am fed up with thinking." Rarely it happens somebody says "fed up with thinking."

In almost all the cases it happens that they say, "We will think." And they miss an opportunity, because if you think, you continue. If you decide it, then it is no longer a jump. If your reason first feels safe, tries to feel safe, all security, tries to understand everything; then it remains a modified form of your being. Then your past goes on playing a part in it. And sannyas means dropping the past; it is not a modified state of your past. It is total revolution: it is radical. So those who say, "We will think," miss something. They come. They think about it for a few days, then they come. then they take sannyas -- but more was possible, more was available. They simply missed it. If you can take the jump, then take the jump. If you want to move slowly, you can move, but you will miss something.

I have seen this happening. The people who are courageous for sudden enlightenment, they achieve to a peak that is never reached by gradual growers. They also reach to the peak, but they reach so gradually, they divide the whole space in so many parts, that it never becomes ecstasy. They reach the same peak..

You must watch. A Meera dances, a Chaitanya's mad and dances and sings. Yogis? No, they never dance, they never sing, because they reach so gradually that it is never such an exhilarating experience, never. They reach so gradually, in *parts* they achieve the ecstasy. They achieve it in so many doses -- small doses. homeopathic doses -- that before another dose is given the first dose is gone, they have absorbed it, digested it. Then the second dose is given -- that too is absorbed before the third comes. They cannot dance. You cannot see a yogi dance. He has missed something. He has reached the same peak, but in the path something is missed.

I am always in favor of the sudden, because when you are going to reach, why not reach dancing? When

you *are* going to reach, why not reach in a deep ecstasy of being? Yogis look businesslike -- calculating, mathematical -- not mad like lovers. But both paths are open. It is for you to choose.

It is just like you have won a lottery -- ten lakh rupees -- and then one rupee is given to you, then another one rupee, then another one rupee; by and by you get it, but you are never allowed to have the ten lakh rupees and you are never allowed to know that you are going to have ten lakh rupees. You will attain to ten lakh rupees, but a millennium will pass -- and you will always remain a beggar: one rupee in the pocket. Before you use it, the other will not be given; when you have used it, the other will be given.

Sudden enlightenment has a beauty, a wild beauty about it: that *suddenly* you are given the ten lakh rupees -- you can dance! But if your heart is weak it is better to move slowly.

I have heard, it happened: A man was always purchasing tickets for lotteries and, as it happens, he never got any prize. Years passed, but it had become a routine. Every month he would go and purchase a few tickets from his salary. But one day it happened. He was in the office and the wife came to know that he had attained his goal -- ten lakh rupees. She became afraid because he was a poor man, just a hundred rupees per month salary he gets. Ten lakh rupees will be too much. It will be so much that it can kill him.

So what to do? She ran to one of her neighbors who was a priest in a church. He was a wise man, and she couldn't think of anybody wiser, so she went there and told the priest, "You have to do something. He will be coming from the office, and if he comes to know 'ten lakh rupees' so suddenly, it is certain he will not survive. I know him well. He is a miser and he has never seen more than a hundred rupees. He will go mad or he will die, but something is going to happen. You come and save him."

The wise man said, "I will come. Don't be afraid; I am coming."

He planned, as all calculators plan. The man came home. The priest was sitting there. He said, "Listen, you have won a lottery. You have won in the lottery one lakh rupees."

He thought this will be a small dose -- he divided it in ten parts. By and by he will say that no, not one, two. When he will see that he has absorbed the shock, he will say three.

The man said, "One lakh rupees? Is it true? If it is true, I will give half of it to you for your church."

The priest fell down and died. Fifty thousand rupees! He couldn't believe it. It was too much.

So you have to choose; the choice is yours. If you feel the heart is strong, come with me. If you feel the heart is weak and there is possibility of heart failure, move with Patanjali. He is a mathematician. He gives to you in slow doses, but remember, you will miss something. You will reach to the same state of affairs, same state of being -- silence, blissfulness -- but ecstasy will not be there. You will sit under a bodhi tree, silently; but you will not be able to dance like a Meera or like a Chaitanya. And that dance has something in it. It always happens to sudden achievers.

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YOU SAY ONE CAN TAKE A JUMP FOR QUICK ATTAINMENT OF ENLIGHTENMENT. IS IT POSSIBLE? ENLIGHTENMENT MEANS GOING UPWARD, ISN'T IT? BUT A JUMP CAN ONLY BE TAKEN IF WE WANT

TO GO DOWNWARD, LIKE JUMPING FROM A MULTISTORIED MANSION ONTO THE GROUND. HOW CAN ONE JUMP FROM THE GROUND TO THE TOP OF THE MANSION? ONE CAN ONLY GO UPWARD, ASCENDING SOMETHING. PLEASE EXPLAIN.

YOU miss the whole point, and you miss it in the analogy. Enlightenment is "going nowhere," neither upward nor downward. Enlightenment is to be where you are -- right now, this very moment. It is not a going; it is being. You don t go anywhere in enlightenment. Buddha is not going, climbing, to the Everest. You go inward; and that dimension of inwardness is neither upward nor downward. It doesn't belong to the upward or the downward; those are the outer directions. Inside, you are exactly where you are. Enlightenment is not going, but being -- being totally still. Hence, the jump is possible.

You are true. If it is going upward, how can you jump? In fact, even if it is going downward, to jump from the Everest will be simple stupidity. You will die. No, it is neither downward nor upward. You simply close yourself from all directions. You by and by settle within.

The Greek word, the Greek root, for the English word "mystic' is very, very beautiful. The Greek root means "to be set up in oneself." Then you become a mystic -- no going, no movement. Right this moment if you are not moving in any direction whatsoever -- down/up, right/left, future/past -- not moving anywhere, then your consciousness is still, with no wavering. In that moment there is enlightenment. That's why a jump is possible. How can you jump from Poona to Calcutta? It is impossible. You can jump inside because you are already it. No time is needed, only understanding. No postponement is necessary, no need to say "tomorrow.

Only understanding is needed. You understand and it happens immediately. So the whole effort is because the understanding is not there.

And never try any analogy. You will undo it. Analogy is always an indication; you should not take it literally. -Jump" here does not mean jump; "going upward" doesn't mean going upward; "going downward" doesn't mean going downward. These are indications; don't be literal. Just take the fragrance and forget the flower; otherwise you will go on misunderstanding me. And this has happened so many times, millions of times; with all religious people it has been happening because they talk in analogy. There is no other way to talk. They talk in similes, parables. And then you can extend the parable to foolishness. If you go on extending the parable, a point comes when the whole thing is lost and everything becomes stupid.

That's why in the hands of the enemies all religions become stupid. The whole trick is: that you go on extending the analogy -- a point comes where it is no longer tenable. no longer significant. For example, Jesus says "my father who is up in heaven." Now this "up" does not mean up. "My father" doesn't mean my father, because there can be no "mine" in it. "... who is up in heaven" -- now you can distort the whole meaning easily. When Christian friends also destroy it, enemies are bound to destroy it. They pray looking upwards. It is foolish because, in fact, in existence nothing is up and nothing is down. If you take existence in its totality. what is down and what is up? There can be nothing down and nothing up -- these are relative terms.

If you take the word "father," then difficulties arise. An Aryasamaji -- a modern sect of Hinduism, fanatic and foolish -- came to me, and he said, "I have heard you sometimes refer to Jesus also. Are you a Christian?" I said, "In a way, yes." Of course he became mad. He couldn't understand "in a way." He said, "I can prove that your Jesus is completely wrong. He says 'my father in heaven' -- then who is the mother?" Now this is how analogies can be.... Who is the mother? Without a mother how can there be a father? Perfectly true. It seems so simple. You can defeat the argument.

And then Christians, being afraid because they say "God is the father," then they have to make it clear that Jesus is the *only* begotten son, because if everybody is the son then the whole point is lost: what is the speciality and uniqueness of Jesus. So he is the *only* begotten son. Now things go from worse to worse. Then who is everybody else? All bastards? The whole world? Only Jesus is the son -- then about you, what about you? What about popes. and apostles, and the whole world? The whole existence then becomes bastard, without a father. Nobody knows.

You can extend an analogy. There comes a point when it destroys its whole meaning -- not only that, it gives such a stupid picture that anybody will laugh. Hence, religion can be understood only in deep sympathy. If you have sympathy you can understand it: if you don't have sympathy you can only misunderstand it -- because the whole phenomenon is in parables. To understand a parable the understanding of language is not enough, the understanding of grammar is not enough, because a parable is something which transcends grammar and language. If you are very sympathetic, only then will you have

the possibility to catch the meaning.

An analogy is not a proof. An analogy is just a method to indicate something which cannot be said -- to show something which cannot be said. Remember this always: otherwise you will he caught in your own cleverness.

WHY DO ZEN MONKS HAVE TO HAVE BEEN LIVING NEAR THEIR MASTERS FOR TEN, TWENTY, OR EVEN FOR FORTY YEARS FOR THE SUDDEN ENLIGHTENMENT TO HAPPEN?

Because of their stupidities. You can be enlightened in a single minute; you can wait for forty years. It depends how gross you are. You can wait for lives; it depends how much you cling to your ignorance. The Zen Master is not responsible that the disciple had to wait for forty years. The disciple is responsible. He must have been a very dull-headed man, a dullard; nothing penetrates in his mind. Or he may have been intellectually very clever, so whatsoever is said he creates an intellectual understanding around it -- and misses the point that can be caught only from heart to heart. In a deep rapport, where heart and heart meet, the flower of understanding blooms.

So those who had to wait for forty years either must have been very foolish or very knowledgeable. Both are types of foolishness. They must have been either pundits or just idiots; both are the same.

Pundits miss more than idiots. Even an idiot sometimes can understand, can have understanding, because he is simple. He has no complex mind: if something penetrates it penetrates. But with a man of knowledge -- a scholar, a logician, a theologian, a philosopher -- there are subtle layers which are almost impossible to penetrate. If you are simple it can happen right now. If you are not simple you will have to wait; and then you have to understand what complexity is creating the problem.

You alone are responsible for whatsoever happens. The Master is just a presence. You can partake of him. He is just like a sun, a lamp of light: you can open your eyes and you can see, but if you don't open the eyes, the lamp is not going to force you to open the eyes. Even the sun cannot do that. But always remember, if you are waiting it is because of you, either your cleverness or your stupidity. Drop both. That's how one becomes a disciple -- drop both your stupidity and your knowledge. When you drop both there is no barrier; you are vulnerable, you are open. In that opening the enlightenment is possible any moment.

I AM SURE YOU WILL NOT SAY TO A SEED, "TAKE A SUDDEN JUMP AND FLOWER," BUT WHY DO YOU LIKE TO SAY TO A MAN, "TAKE A SUDDEN JUMP AND BE A BUDDHA"?

Because a seed is a seed and cannot understand, and a man is not a seed and can understand. But if you are a seed you won't listen; if you are a man you will understand. It depends on you because you may look like a man -- you may be just a seed or even a rock. Appearance is not the real thing. You all look like man, but rarely is one a man.

The word "man" is beautiful. It comes from a Sanskrit root *manu*. *Manu* means "one who can understand." Thence, from that same root, comes the Indian term *man*, *manasvi*: one who can understand. "Man" is a beautiful word. It means "who can understand," "who has the capacity to understand." So I cannot say to a seed, "Take a sudden jump and flower," but I say to man. And this is the irony, that sometimes even a seed can hear it and the man won't hear.

Have you read anything about Luther Burbank, an American lover of trees and plants? He did this miracle: he talked to seeds, he talked to his plants, and he talked continuously -- that's what I'm doing -- and a moment came when the plants started hearing him. He was working on a cactus for seven years -- continuously talking to the cactus, saying, "You need not be worried and need not be defensive, because there is no danger to your life."

Every cactus has thorns to protect himself. That's his armor. Insecure in a desert; a cactus lives in a desert in very deep insecurity and danger. How a cactus survives in a desert is a miracle, and some cactuses survive even for two thousand years, very old cactuses. In a desert there is no water; life must be a very deep struggle. They live only on the dewdrops. That's why they don't have leaves, because leaves evaporate too much water. That is their trick so the sun cannot evaporate water from them. The water is so scarce. Cactuses have no leaves, only thorns; and deep inside their belly they go on accumulating water. For

months together if there is no water they will live; they are really only accumulators of water. They don't have anything extra -- no leaves, nothing. And there has never been any species of cactus without thorns.

This man Burbank was mad. Friends started thinking. "He has gone crazy." Even his whole family started thinking, "Now this is too much: every day sitting near the cactus and talking. saying, 'You need not be afraid; I am your friend. You can withdraw your thorns. There is no insecurity -- you are at home with a friend, a lover. You are not in a desert. And nobody is going to harm you."

Seven years is a long... but it happened. After seven years a new branch sprouted out of the cactus without any thorns. That was the first human contact with the world of trees. It is a rare phenomenon -- just by talk.

That's why I go on talking, persuading you you can jump. knowing well that maybe seven years or seventy, or who knows? You will even start thinking about me: "He is crazy, goes on saying things every day; nobody listens." But if Burbank can succeed with seeds. cactuses, trees. why not me?

YOU SAID THAT YOU "SPEAK LAO TZU AND YOU SPEAK "ABOUT" PATANJALI. DOES THIS DEPEND ON YOU, OR ON US, OR WHAT?

If I were alone, you were not there, I would never speak on Patanjali; because that would be absolutely absurd. If only you were there and I were not, then I would continuously speak on Patanjali; because then it would not be possible to speak on Lao Tzu. But because you are there and I am here it is a fifty-fifty case -- on condition that if you hear me on Lao Tzu I will talk on Patanjali. You have to hear me on Lao Tzu, then I will talk on Patanjali; and because you want to hear me on Patanjali. you will have to hear me on Lao Tzu also.

Your whole mind would like to think in gradual steps. That what I mean when I say Patanjali. I'm not saying anything about Patanjali -- don't misunderstand. Patanjali means that you would like to grow gradually, slowly. step by step: that means you would like to postpone, prepare. Patanjali means postponement, preparation. Remember the "p's" -- Patanjali and postponement, preparation. With Patanjali time is possible, tomorrow is possible, future is possible. He is not saying to you, "Just now, right now, jump." He is very, very logical, scientific, gradual -- does not talk nonsense; he talks sense. You can understand him easily; he starts from where you are.

Lao Tzu is simply absurd: looks more like a poet and less like a scientific mind; looks more like you can delight in him, but you cannot do anything with whatsoever he is saying. How can you do it? The distance is so vast.

I talk to you on Patanjali so that you become, by and by, aware, alert; and I go on talking on Lao Tzu also: that if you are really understanding Patanjali you will become more and more prepared. Patanjali prepares; again remember the "p's." Patanjali prepares, he is a preparation, but if you go on listening to Patanjali you may go on preparing and preparing and preparing, and the moment never comes when you jump. It is like a man who always prepares, consults maps and guides, and never goes on a journey. In fact, that becomes his whole business, the whole hobby. He thinks about going, he purchases books about the Himalayas -- maps, guides, pictorial books -- he goes to see films, he talks to people who have been to the Himalayas and he prepares -- he purchases clothes and anything that may be required for the journey -- but he always prepares and then dies. Listening to Patanjali that danger is there: you may get addicted with preparation.

There are many people -- "many" is not good, almost all -- who are addicted to preparation. They earn money with the idea that some day they are going to enjoy; and they never enjoy. By and by they forget about enjoyment and they become so addicted to earning money that money becomes the goal. Money is a means. And in the beginning they also had the idea that when the money is there they will enjoy -- they will do whatsoever they always wanted to do and could not do because the money was not there; when the money is there they are going to live *really*. But by the time money is there: now they are disciplined to earn and they have forgotten how to spend; then money becomes the goal. Then they go on earning, earning, and they die.

Patanjali can become an addiction -- then you prepare, then you go on earning money, methods, but you are never ready to dance and enjoy. That's why I go on talking about Lao Tzu, so that whenever you feel that now you are ready, suddenly Lao Tzu hits deep in the heart and you take the jump.

When I talk on Lao Tzu I say I "talk Lao Tzu,' because from where he is talking, I am standing there. Whatsoever he says I would like to have said myself. I have never come across a single point where I can say I disagree with him. I agree totally. With Patanjali I agree conditionally, relatively, not absolutely, because Patanjali is a means and Lao Tzu is the goal.

If you can drop the means and right now take the jump, beautiful. If you cannot, then prepare a little. That preparation is not preparing you to take the jump; that preparation only prepares you to get courage. The jump is possible right now, but you don't have the courage. If you have the courage: right now, no need -- you can drop Patanjali completely. Patanjali his to be dropped someday -- the journey has to be dropped when the goal is achieved; the means have to be dropped when you have reached the end -- but you can never drop Lao Tzu; that is the very goal. So it is a fifty-fifty arrangement.

You will be surprised that sometimes you also like Lao Tzu very much, but liking is not the question. You can look at the stars in the night, and you like them, but what to do? How to reach? They are so far away.... One has to start from where one is. Patanjali is useful. Lao Tzu is absolutely useless. Use Patanjali so that someday you can use the useless Lao Tzu also; that is a luxury, a let-go. Yes, Lao Tzu is a luxury, a let-go. Remember the "I's" -- he is a luxury, a let-go. If you can afford, beautiful. If you cannot afford, it simply creates a desire and a frustration and nothing else: a desire, of how things would be if you could take the jump. A tremendous desire arises. You feel him so near in your desire, but you cannot take the jump because the courage is not there; and, suddenly, he is so far away, like a star. Frustration falls on you.

Patanjali-and-Lao Tzu is a deep balance between means and ends, between the way and the goal.

IF WE ARE ALL BUDDHAS WHY DID WE FALL INTO IGNORANCE AND UNAWARENESS?

Because you are Buddhas. A rock cannot fall into unawareness. Because you are Buddhas you can fall: only awareness can fall into unawareness, only an alive person can die, only a loving person can hale, and only compassion can become anger. So there is no contradiction. This question arises in the mind: "If everybody is a Buddha. and everybody is God, why are we in so much ignorance?" Because you are gods, you can fall.

It happened: A Sufi mystic, Junnaid, was passing through a forest. He saw a man walking there, just on the bank of a deep lake. The man was completely drunk, a bottle in his hand, and he was wavering like a drunkard -- and any moment he could fall in the lake, and it was dangerous. So Junnaid reached him, took his hand in his hand and said, "Friend, what are you doing? This is dangerous. Walking here, so drunk, you can fall. And the lake is very deep, and there is nobody around here. Even if you shout and cry, nobody will hear."

The drunkard opened his eyes and said, "Junnaid, you may not be knowing me, but I know you. What you are saying to me I would like to say to you also: that if I fall, at the most -- *at the most* -- my body will be harmed, but if you fall, then your whole consciousness.... "

Junnaid went back to his disciples, and he said. "I found a Master today."

And he was right, the drunkard was right, because Junnaid was on the peak, moving at the peak of consciousness -- if he falls from there everything will be shattered. The higher you move, greater is the danger. People who walk on plane ground, even if they fall, what is going to happen? At the most, a little fracture like Teertha. So they go to the hospital and they can be bandaged. But if you move on the heights, then danger is very much.

Because you are Buddhas, that's why you have fallen in so much ignorance, in the so deep valley of darkness. So don't be depressed about it. If you are so deep in the valley, that is just an indication that again you can be at the peaks. The very possibility of falling happens because of the capacity to be on the peak. And it is good -- nothing is wrong -- because it is an experience. Your Buddhahood will become more clear. When you have passed through this darkness and suffering, and when you come back home, you will not be the same as you were before you fell. Your intensity of awareness will have a different quality now: you have suffered and you have known. You will be more alert. Your awareness will now be more alert, intense, integrated, crystallized.

It happened: A very rich man became frustrated with his riches -- as it happens. In fact this should be the criterion of whether a man is rich or not. If a man is really rich he is bound to be frustrated with his riches. If he is not yet frustrated he is still a poor man; he may have money, but he is not rich -- because a rich man is

bound to know that whatsoever he has has not satisfied him a bit. The deep anxiety, emptiness, follows him; now it is even more intense -- a clarity has come. A poor man can always hope that tomorrow will be good. How can a rich man hope? Tomorrow is going to be the same. The hope is dead. He has all that he can have; tomorrow is not going to add anything more. An Andrew Carnegie -- when he died he left thousands of millions of dollars. What can tomorrow add? A few thousand more? A few million more? But he cannot use those few million because right now he does not know what to do with his money. He has already more than is needed.

In fact, the more money you have, the less is the value of the money. Value depends on poverty. One rupee in a poor man's pocket has more value than the same rupee in a rich man's pocket because the poor man can use it; the rich man cannot use it. The more money you have, the less is the value. A point comes of saturation when the money is of no value -- whether you have it or not makes no difference; your life will continue the same. To be rich means to destroy the value of the money; then the money is valueless. You have the house that you wanted, you have cars that you wanted, you have everything that you wanted -- now the money is nothing, just a figure. You can go on putting figures in your bank balance -- of no use. Then sudden]y hope is dead; and suddenly one realizes: "I have not achieved anything."

This rich man, I was going to tell you, was really rich, and he became so frustrated with his riches that he left his palace in search of a wise man; because he was really cursed, really in suffering. He wanted to feel a little happier. He went from one wise man to another. but it was of no use. They talked much, but nobody could show him. And he insisted -- he must have been a very empirical man -- he insisted: "Show me happiness, then I will believe." He must have had a scientific mind. He said, "You cannot befool me by talking. Show me happiness -- where it *is*. *Exactly* if I see it, on]y then can I become your disciple." Now it is rare to find a Master who can show you. There are teachers, thousands and thousands. who can talk about happiness, and if you look at their faces you will see that they are in more suffering than you.

This rich man reached a village, and people told him, "Yes, we have a Sufi mystic. He may be of help. He is a little eccentric, so be a little aware of him. Be a little aware, hmm?... because nobody knows what he will do. But he is a rare phenomenon -- you go to him."

The rich man went; he tried to find him. He was not in the hut. People said that he had just gone towards the forest, so he went there. He was sitting under a huge tree, deep in meditation. The rich man stopped there, got down from his horse. And that man looked to be really in deep happiness, so silent, so calm. Even everything around him was still -- the tree, the birds. It was very peaceful; evening was falling.

The rich man fell into his feet and said, "Sir, I would like to be happy. I have *everything* -- except happiness."

The Sufi opened his eye and said, "I will show you happiness. you show me your riches."

Perfectly right. If you ask him to show happiness, you ShOW your riches. He had thousands of diamonds in a bag on the horse's back because he had provided for it. He was always thinking, "If there is somebody who has happiness, he will ask; and the price has to be paid. And there is nothing you car_ get in life without paying for it." So he had brought them with him. Those diamonds were worth millions of rupees.

He gave the bag and said, "Look."

Just in a split second, the mystic took the bag in his hand and ran away. The rich man could not believe for a second what had happened. When he gathered his mind he ran away screaming and crying -- "I have been robbed!"

Of course, the mystic knew the way in the village, and he could run fast. And he was a fakir, a strong man, and the rich man had never in his life run after somebody. So, weeping, crying, suffering... and the whole village gathered, and people said, "We had told you before,'Don't go; he's eccentric. Nobody knows what he will do.'" And the whole village became excited. It was a real suffering for the rich man. His whole life's earnings lost -- and to no avail.

Running around the whole town, the mystic came back to the same tree where the horse was still standing. He put the bag near the horse, sat under the tree, closed his eyes, became silent. Came the rich man -- running, breathing hard, perspiring, tears flowing -- his whole life was at stake. Then he suddenly saw the bag near the horse; he took it to his heart, started dancing, became so happy....

The mystic opened his eyes and said, "Look! Have I not shown you what happiness is?"

You have to know suffering; only then you know what happiness is. You need background. Every experience is an experience against a background. A Buddha has to come to the world to feel that he is a Buddha. You have to come into the world and suffer to know who you are. Without it there is no possibility.

You are in the same state the rich man was in: running around the mystic, everything robbed, crying and weeping. I can see: everything robbed, you are running in this village of the world. The paths are not known, but you are robbed. You are unhappy to the very core, miserable. Running, running, running... one day you will come back to the tree, you will find the bag again. You will dance; you will be ecstatic. You will say, "Now I know what happiness is."

The world is a necessary experience. It is a school. One has to pass through it. To know oneself one has to lose oneself first. There is no other way; that's the only way. Nothing can be done about it. That is that.

Yes, that's why. Because you are Buddhas, that's why you suffer. Because you are Buddhas, that's why you have fallen in unawareness. You can go back home any day. It is for you; you have to decide and return back to the source.

In Christianity one word has been very much misunderstood, and that is "repent." The original Hebrew word for "repent" means *return*, not repent. That is the only repentance -- if you return! But just by being translated as "repent" the whole thing is lost. Mohammedans have a similar word, *toba*. *Toba* means return. It means "go back to the source." *Toba* also looks like repentance; that too is not repentance. Jains have a word: they call it *pratikraman*; that means return.

The whole point is how to go back to the source from where you have come. And that's all meditation is about: to return, to come back to the source and fall into it again. You are Buddhas, you have been Buddhas, you will remain Buddhas -- but Buddhahood has three stages: one, before you have lost it. the childhood of a Buddha; then, you search for it, the youth of a Buddha; then, you attain it, the old age. Every child is a Buddha, every young man a seeker, and every old man should be, if things were right, one who has attained. That's why we respect and honor old people so much in the East. If everything goes well, a wise man means one who has come back to the source.

A child has innocence, but he is unaware of it, because he has it from the very beginning. How can he become aware of it? He needs the experience of the opposite; only then will he become aware. And then he would long to reach back to it again: everybody hankers to be a child again, tb be so innocent. The whole experience was so wonderful.

But it was not so wonderful at that time! Just go back to your childhood. Don't remember it -- relive it. It was a suffering. No childhood is happy: every child wants to become adult, mature. big, strong -- every child -- because every child feels himself helpless. He does not know what he has. How can you know when you have not lost it? He will have to lose innocence: he will have to move into the world of corruption; he will have to go deep into sins. He was a saint, but that saintlihood was not an achievement. It was just a natural gift.

If something is given to you by nature, you cannot appreciate it. That's why you are not grateful at all.

I have heard a Sufi story. A man came to a Sufi mystic and he said, "I am frustrated and I am going to commit suicide. I was just going to drown myself in the river and I saw you sitting on the bank. I thought.'Why not a last effort?' I would like to know what you say."

The mystic said, "Why are you so frustrated?"

The man said, "I have nothing. That's why I'm frustrated -- not a single pie. I'm the poorest man in the world, and I am suffering. And everything is so much effort -- I'm tired of it. Just bless me so that I can die because I have such bad luck that whatsoever I do I always fail. I am afraid that even in suicide I'm going to fail."

The mystic said, "You wait. If you are just going to commit suicide and you say that you don't have anything, just give me one day. Tomorrow, I will manage."

The next morning he took him to the emperor. The emperor was a disciple of the Sufi. He went into the palace, talked to the emperor, came back, took the man to the emperor and said to the man, "The emperor is ready to purchase your two eyes. And whatsoever cost you demand, he will give."

The man said, "What do you think? Am I mad -- to sell my eyes?"

The Sufi said, "You said you have nothing. Now, whatsoever you demand, whatsoever the cost -- a million rupees, two million rupees, ten million rupees, a hundred million rupees -- the king is ready to purchase the eyes. And just a few hours before, you were saying you have nothing -- and you are not ready to sell the eyes? And you were going to commit suicide. And I have persuaded the king to purchase your ears also, your teeth also, your hands, your legs. You demand the cost and we will cut everything and give the money to you. You will be the richest man in the world."

The man said, "I was thinking that you are a wise man -- you seem to be a murderer!" The man escaped. He said. "Who knows, if I enter in the palace and the king is also mad like this and they start taking my eyes

out..."

He escaped, but for the first time he realized how much cost you will demand for your eyes. But you have never been grateful for them. You have never thanked God that you are alive. If you were going to die this very moment and somebody was there to allot you one day more, how much will you be ready to give? You will be ready to give all. But you have never thanked... because you got it free of charge. You got it as a gift, and nobody appreciates gifts.

Childhood is a gift. The innocence is there but the child is unaware. He will have to lose it. When he will lose -- in his youth he will wander, will get mixed into the ways of the world, will become completely dark, stained, a sinner -- then he will hanker. Then he will know what he has lost. And then he will go to the churches and to the temples and to the Himalayas, and seek Masters -- and he is asking nothing; he is asking only this -- give my innocence back. And if everything goes right and he is a courageous man, in the end, by the time he is going to die, he may have attained to that innocence again.

But when an old man becomes a child it is totally different. That is the definition of a saint: an old man becoming a child again, innocent. But his innocence has a different quality because he knows, now, it can be lost; and he knows, now, that when it is lost one suffers tremendously. Now he knows that without this innocence everything becomes hell. Now he knows this innocence is the only blissful state, the only liberation there is.

The same happens with your awareness: you have it, you lose it, you regain it. It becomes a circle. That's why Jesus says, "Unless you are a child, unless you are like a child, you will not enter my kingdom of God." That is returning; the circle is complete.

Forget the word "repent," replace it by "return," and Christianity becomes guilt-free. That "repent," the word "repent," has created the whole misery. Returning is beautiful; repent is an ugly phenomenon. And religion should not create guilt in you, it should create courage. Guilt creates fear. And the only thing needed is courage -- *fearlessness* -- to return back home.

CAN ONE TAKE THE SUDDEN JUMP WITH THE HELP OF DRUGS?

No. That will be the jump of the drug, not yours; and the point is for you to take the jump, not the drug. Drugs are not in search of enlightenment; they are quite well as they are. If you take a drug, and something happens to you, it is happening to the drug really, not to you. It is happening just to the chemistry of the body, not to your consciousness. It is a dream phenomenon, a hallucination.

It can be beautiful sometimes -- sometimes, remember. Sometimes it can be the very hell. It depends. That s why I say a drug can only create a situation in the chemistry of your body, but if your mind was going through hell, the mind will continue going through hell. Now the hell will be stronger, that's all; because now the chemistry is different. You will move towards hell, but you will now go faster. The drug can give you speed. So it is good to call drugs "speed"; they give only speed, nothing else. If you were feeling beautiful and good, you will feel beautiful and good "with speed," but they cannot change you. Whatsoever you are you will remain the same.

And the danger is that you can be befooled by them. And once you are befooled and you think, "This is ecstasy, this is what was needed," then you are lost. Then you will think always in those terms: that take the drug and you experience God. You are not experiencing anything, because God is not an experience at all. It is cessation of all experience. When all objects disappear -- experience is an object -- and when only the subjectivity remains, the consciousness -- nothing to know, but only the knower -- then there is God. God is not an object; God is pure subjectivity. No drug can give you that.

AM I RIGHT TO FEEL THAT YOU HAVE TRAVELLED THE PATH OF GRADUAL ENLIGHTENMENT? DID YOU DANCE WHEN THE ENLIGHTENMENT HAPPENED?

I am still dancing. If you have eyes you can see. If you don't have eyes what can I do?

And there is no gradual enlightenment; enlightenment is always sudden. You can prepare gradually, you can prepare suddenly, but enlightenment is always sudden. It happens in a single moment. It is not that

somebody is fifty percent enlightened, sixty percent enlightened, seventy percent enlightened, no. Just a moment before he was a hundred percent unenlightened, and just a moment afterwards he is a hundred percent enlightened. It happens suddenly: otherwise there would be degrees. There are no degrees.

It is just like death: it happens in a single moment. You cannot say that a man is half dead. Even if he looks half dead he is perfectly alive; that is only appearance. A man may be in a coma, lying unconscious, but then too he is perfectly alive, not half dead. Either you are dead or you are alive -- there is no other way -- either this or that. Enlightenment is always sudden.

And preparation? This is the very subtle point to understand: preparation is not for enlightenment; preparation is for your courage. A courageous man can take it right now; a coward will take years to prepare himself. The whole problem is of fear. If the fear is dropped, you are in freedom. If you continue to nurse your fear and tend your fear, you will never be free. So make it a clear point in your minds: that enlightenment needs no preparation; all preparation is only because you are afraid. So it depends on you. Whenever you decide to drop the fear, it can happen.

It is not something outside you which has to be attained; you are already carrying it with you. It is just like childbirth: a woman is carrying the pregnancy -- the child is already there, throbbing, alive, kicking -- but if the woman is very much afraid, the birth will take a long time. If she is very much afraid and tense, when the child wants to come out of the womb, she will clench her whole mechanism in fear and will not allow the child to come out. The child needs a relaxed passage to come out, and the woman is so tense that she won't allow the child to come out. And the child wants to come out because now that is his only life -- a few days more and, if he is in the womb, he will be dead. So the child will make all the efforts to come out, and the woman is tense: there is a conflict. That conflict creates pain; otherwise no childbirth shou]d be with pain. There is no need; it is not a necessity.

Go to the old, ancient tribes in India. Childbirth happens so easily, so naturally, that those people have never heard that there is any pain in it. A woman will be working in the field, and the child is born -- not a single person to look after her; she will look after herself. She will put the child under the tree, do her whole day's work -- there is no hurry to go back home -- then take the child back by the evening. Simple. Just simple, as it is happening in animals, no problem.

The mother creates the problem. The mother is tense, afraid. That tension, and the child's effort to come out, creates a struggle; and, then, it takes time.

The child is ready to come out any moment. You have all passed the gestation period. As I see, everybody is in the ninth month -- everybody has always been in the ninth month. Now, the whole problem is how to relax and let the child come out and be born. You can relax only if you are not afraid. Accept, don't be afraid. Accept life. It is the friend, not the enemy. This whole existence is a home; you are not strangers here. Forget all about what Darwin says -- survival, struggle, conquest. All nonsense. Listen to people who say it is a home, because they are true. Otherwise is not possible.

You are born in life -- how can it be against you? How can the mother be against the child? And you will return back to it: just like a wave reaching high, dancing in the sun, and then going back. How can the ocean be against the wave? In fact the whole strength of the wave is a gift from the ocean: it rises high, not that *it* rises, but because the *ocean* rises in it.

You are just waves in a cosmic ocean of consciousness. Accept it. Feel at home. You are not strangers here; you are beloved to the existence. And then, suddenly, you gather courage because there is no fear.

Enlightenment is always sudden. If you have to move gradually it is because of your nonaccepting mind, afraid, cautious.

YOU REALLY KNOW HOW TO MAKE ME MAD. NOW, EVEN ENLIGHTENMENT IS NOT GOOD ENOUGH ANYMORE. NO, IT HAS TO BE SUDDEN; OTHERWISE WE STILL MISS SOMETHING. IF I EVER MEET GOD I WILL SHOOT HIM. HOW DO YOU EXPECT ME TO AND MY BALANCE IF FIRST YOU GO ON EMPHASIZING TO FORGET ABOUT ENLIGHTENMENT, TO LIVE NATURALLY, AND IF ANYTHING AT ALL HAS TO BE DONE IT IS PRACTICING PATIENCE, AND THEN ALL OF A SUDDEN I HAVE TO TAKE A GIANT SEVEN-IN-ONE STEP -- BE COURAGEOUS AND JUMP? IS ALL THIS JUST TO GET US INTO A DESPERATE STATE?

Of course.

And I will also tell you that whenever you meet God, shoot him... because that will be the last barrier.

Shoot him immediately so that you alone are left in your aloneness; otherwise he will become the world, the experience.

And the whole point, you have understood well, is to drive you crazy. So crazy that you become fed up with your craziness and suddenly jump out of it; otherwise you won't jump. If you are at home in your craziness, how will you jump out of it? So I will make the whole situation so desperate, so intensely desperate, that you jump out of your skin, and you are free.

I HAVE EXPERIENCED THE CENTER OF NONBEING FROM WHICH ALL BEING ARISES AS WELL AS THE ECSTASY OF WHICH YOU SPEAK. IF I ASK...

But if you have experienced the nonbeing, what is the need to ask? There is no "if" if you have experienced. If you ask, you may have imagined that you experienced the state of nonbeing -- because from the state of nonbeing, no questions arise. They cannot; there is no possibility. Who will create the question in a state of nonbeing? Once you have known that *sunya*, that emptiness, nothing arises.

You must have imagined. And it happens: before one achieves to the state, one imagines it many times. because of desire. Listening to me continuously, you create a desire: how to be enlightened, how to be free from all this suffering. That desire will create dreams. If the desire is very intense it will create such vivid dreams that they will look like visions. They will be more real than ordinary reality; and then you will be thinking that you have experienced. No.

If experience of nonbeing happens, all questions dissolve -- not that they are solved, no question is ever solved, but because questions are absurd. They cannot be solved. All questions are absurd. When I say this I mean: if somebody asks, "What is the smell of red color?" the question looks grammatically right, but it is absurd because red color, or any color for that, has no connection with any smell. But somebody asks, "What smell is red color?"..it is absurd. All questions are absurd; so they do not need to be solved.

Once you are silent, absolutely silent, you suddenly understand the foolishness of all the questions -- and all the philosophies, because all the philosophies depend on the notion that questions are worthwhile to be answered.

No. You can imagine; when you imagine then this will happen.

"I have experienced the center of nonbeing from which all being arises as well as the ecstasy of which you speak. If I ask WHAT DO I DO TO JUMP INTO ENLIGHTENMENT...?"

But what is the need now? You say you have experienced the center of nonbeing. You say that you have achieved and experienced the state of ecstasy. This is enlightenment. Then any jump will be jumping out of it. So please, don't jump! Now jumping will be dangerous. You will jump into the world again. This is for worldly people that I am shaking -- "jump into enlightenment" -- not for Buddhas, those who have attained. They should not jump. They should avoid all jump and all temptations to jump; otherwise they will be back in the world, and then again the trouble will arise.

Remember not to become victims of imagination. Imagination can play tremendous games -- not only with you; it has played with everyone. Whatsoever you demand, it can supply you.

It happened: Mulla Nasrudin applied for a job on a ship. He was interviewed. The man who was taking the interview asked, "If there comes a storm, what will you do?"

He said, "I will put down an anchor."

The man said, "There comes another storm, an even greater one than the first, what will you do?"

He said, "I will put down another anchor." So on, so forth it went.

" -- *tenth* storm!"

And Nasrudin said, "I will put down another anchor."

The man said, "But from where are you getting these anchors?"

He said, "From where are you getting your storms! The same place."

Chapter #5
Chapter title: The eight limbs of yoga

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28. BY PRACTISING THE DIFFERENT STEPS OF YOGA FOR THE DESTRUCTION OF IMPURITY, THERE ARISES SPIRITUAL ILLUMINATION WHICH DEVELOPS INTO AWARENESS OF REALITY.

29. THE EIGHT STEPS OF YOGA ARE: SELF-RESTRAINT, FIXED OBSERVANCE, POSTURE, BREATH REGULATION, ABSTRACTION, CONCENTRATION, CONTEMPLATION AND TRANCE.

THE light that you seek is within you. So the search is going to be an inward search. It is not a journey to some goal in the outer space; it is a journey in the inner space. You have to reach your core. That which you are seeking is already within you. You just have to peel the onion: layers and layers of ignorance are there. The diamond is hidden in the mud; the diamond is not to be created. The diamond is already there --only the layers of mud have to be removed.

This is very basic to understand: the treasure is already there. Maybe you don't have the key. The key has to be found, but not the treasure. This is basic, very radical, because the whole effort will depend on this understanding. If the treasure has to be created. then it is going to be a very long process; and nobody can be certain whether it can be created or not. Only the key has to be found. The treasure is there, just nearby. A few layers of locks have to be removed.

That's why the search for truth is negative. It is not a positive search. You are not to add something to your being; rather you have to delete something. You have to cut something from you. The search for truth is surgical. It is not medical; it is surgical. Nothing is to be added to you; rather on the contrary, something has to be removed from you, negated. Hence, the method of the Upanishads: *neti, neti*. The meaning of *neti, neti* is: go on negating until you reach to the negator; go on negating until there is not any possibility to negate, only you are left, you in your core, in your consciousness which cannot be negated -- because who will negate it? So go on negating, "I am neither this nor that." Go on. "*neti, neti*...." Then a point comes when only you are, the negator; there is nothing else to cut anymore, the surgery is over; you have come to the treasure.

If this is understood rightly, then the burden is not very heavy; the search is very light. You can move easily, knowing well all the time on the way that the treasure may be forgotten, but it is not lost. You may not be able to know where exactly it is, but it is within you. You can rest assured; there is no uncertainty about it. In fact even if you want to lose it you cannot lose it, because it is your very being. It is not something external to yoU; it is intrinsic.

People come to me and they say, "We are in search of God.' I ask them, "Where have you lost him? Why are you seeking? Have you lost him somewhere? If you have lost him somewhere, then tell me where you have lost him, because only there will you be able to find him." They say, "No, we have not lost him." Then why are you seeking? Then just close your eyes. Maybe because of the search you cannot find him. Maybe you are much too concerned with seeking; you have not looked at your own inner being: that the king of kings is sitting there already, waiting for you to come home. And you are a great seeker so you are going to Mecca and Medina, Kashi, and Kailash. You are a great seeker. You are going all over the world, except one place -- where you are. The seeker is the sought... when one is quiet and still.

Nothing new is achieved. One simply starts understanding that looking out was the whole point of missing. Looking in, it is there. It has always been there. There has never been a single moment when it was

not there -- and there will never be a single moment -- because God is not external, truth is not external to *you*: it is *you* glorified; it is *you* in your total splendor; it is *you* in your absolute purity. If you understand this, then these sutras of Patanjali will be very simple.

BY PRACTICING THE DIFFERENT STEPS OF YOGA FOR THE DESTRUCTION OF IMPURITY, THERE ARISES SPIRITUAL ILLUMINATION WHICH DEVELOPS INTO AWARENESS OF REALITY.

He is not saying that something is to be created; he is saying something is to be destroyed. You are already more than your being -- this is the problem. You have gathered too much around you, the diamond has gathered too much mud. The mud has to be washed away. And, suddenly, there is the diamond. "By practicing the different steps of yoga for the destruction of impurity...." It is not a creation of purity or holiness or divineness; it is just a destruction of impurity. Pure you are. Holy you are. The whole path becomes totally different. Then a few things have to be cut and dropped; a few things have to be eliminated.

Deep down this is the meaning of sannyas, renunciation. It is not to renounce the house, not to renounce the family, not to renounce the children -- that looks too cruel. And how can a man of compassion do it? It is not to renounce the wife, because that is not the problem at all. The wife is not obstructing God; neither are the children creating barriers nor the house. No, if yoN renounce them you have not understood. Renounce something else that you have been gathering within yourself.

If you want to renounce the house, renounce the real house; that is, the body in which you live and reside. And by renouncing I don't mean go and commit suicide, because that won't be renouncing. Just knowing that you are not the body is enough. There is no need to be cruel to the body also. You may not be the body, but the body is also of God. You may not be the body, but the body is alive on its own. It also partakes of life; it is part of this totality. Don't be cruel to it. Don't be violent to it. Don't be a masochist.

Religious people almost always become masochists. Or they were already -- religion becomes a Rationalization and they start torturing themselves. Don't be a self-torturer. There are two types of torturers and violent people: one, sadists who torture other -- the politicians, Adolf Hitlers; and then there are self-torturers -- so-called religious people, saints, mahatmas, who torture themselves -- they are masochists. Both are the same: the violence is the same. Whether you torture anybody else's body or your own makes no difference -- you torture all the same.

Renunciation is not self-torture. If it is self-torture it is only politics standing on its head. It may be you are so cowardly you cannot manage to torture others, so you can torture only your own body. Ninety-nine out of one hundred so-called religious people are self-torturers, cowards. They wanted to torture others, but there was fear and danger and they couldn't do it. So they have found a very innocent victim, vulnerable, helpless: their own body. And they torture it in millions of ways.

No, renunciation means knowledge; renunciation means awareness; renunCiation means realization -- realization of the fact that you are not the body. It is finished. You live in it knowing well that you are not it. Unidentified, body is beautiful. It is one of the greatest mysteries in existence. It is the very temple where the king of kings is hiding.

When you understand what renunciation is, you understand this is *neti, neti*. You say, "I am not this body, because I am aware of the body; the very awareness makes me separate and different.' Go deeper. Go on peeling the onion: "I am not the thoughts, because they come and go but I remain. I am not the emotions... " They come, sometimes very strong, and you forget yourself completely in them, but they go. There was a time they were not, you were; there was a time they were, and you were hidden in them. There is again a time when they have gone and you are sitting there. You cannot be them. You are separate.

Go on peeling the onion: no, body you are not; thinking you are not; feeling you are not. And if you know that you are not these three layers, your ego simply disappears without leaving a trace behind -- because your ego is nothing but identification with these three layers. Then you are, but you cannot say "I." The word loses meaning. The ego is not there; you have come home.

This is the meaning of sannyas: it is negating all that you are not but are identified with. This is the surgery. This is the destruction.

"By practicing the different steps of yoga for the destruction of impurity...." And this is impurity: thinking yourself to be that which you are not is the impurity. Don't misunderstand me. because there is always a possibility you may misunderstand that the body is impure. I am not saying that. You can have pure water in one container and pure milk in another. Mix both: now the mixture is not doubly pure. Both

were pure: water was pure. was exactly from the Ganges, and the milk was pure. Now you mix two purities and one impurity is born -- not that the purity is doubled. What has happened? Why do you call this mixture of water and milk impure? Impurity means the entering of the foreign element, that which does not belong to it, which is not natural to it, which is an intruder, which has trespassed its territory. It is not only that the milk is impure, the water is also impure. Two purities meet and become impure.

So when I say renounce the impurities, I don't mean that your body is impure, I don't mean that your mind is impure, I don't mean even that your feeling is impure. Nothing is impure -- but when you get identified, in that identification is impurity. Everything is pure. Your body is perfect if it functions on its own and you don't interfere. Your consciousness is pure if it functions on its own and the body does not interfere. If you live in a noninterfering existence you are pure. Everything is pure. I'm not condemning the body. I never condemn anything. Make it a point to be remembered always: I am not a condemner. Everything is beautiful as it is. But identification creates the impurity.

When you start thinking you are the body, you have intruded upon the body. And when you intrude upon the body, the body immediately reacts and intrudes upon you. Then there is impurity.

Says Patanjali, "By practicing the different steps of yoga for the destruction of impurity...." For the destruction of identity, identification; for the destruction of the mess that you have got in -- the chaos, where everything has become everything else. Nothing is clear. No center is functioning on its own; you have become a crowd. Everything goes on interfering into each other's nature. This is impurity.

".. for the destruction of impurity, there arises a spiritual illumination.. " And once the impurity is destroyed, suddenly there is illumination. It doesn't come from outside; it is your innermost being in its purity, in its innocence, in its virginity. A luminosity arises in you. Everything is clear: the crowds of confusion gone, the clarity of perception arises. Now you can see everything as it is: there are no projections. there is no imagination, there is no perversion of any reality. You simply see things as they are. Your eyes are vacant, your being silent. Now, you don't have anything in you, so you cannot project. You become a passive onlooker, a witness, a *sakshin* -- and that is the purity of being. "... there arises spiritual illumination which develops into awareness of reality."

Then, the eight steps of yoga. Follow me very slowly, because here is the central teaching of Patanjali:

Yam, niyam, asan, pranayam, pratyahar, dharana, dhyan. samadhiya ashto angani.

THE EIGHT STEPS OF YOGA ARE: YOM, SELF-RESTRAINT; NIYAM. FIXED OBSERVANCE; ASAN, POSTURE; PRANAYAM, BREATH REGULATION; PRATYAHAR, ABSTRACTION; DHARANA, CONCENTRATION; DHYAN, CONTEMPLATION; SAMADHI, TRANCE.

The eight steps of yoga. This is the whole science of yoga in one sentence, in one seed. Many things are implied. First, let me tell you the exact meaning of each step. And remember, Patanjali calls them steps and limbs, both. They are both. Steps they are because one has to be followed by another, there is a sequence of growth. But they are not only steps: they are limbs of the body of yoga. They have an internal unity, an organic unity also, that is the meaning of limbs.

For example, my hands, my feet, my heart -- they don't function separately. They are not separate; they are an organic unity. If the heart stops, the hand will not move then. Everything is joined together. They are not just like steps on a ladder, because every rung on the ladder is separate. If one rung is broken the whole ladder is not broken. So Patanjali says they are steps, because they have a certain, sequential growth -- but they are also *angas*. Limbs of a body, organic. You cannot drop any of them. Steps can be dropped; limbs cannot be dropped. You can jump two steps in one jump, you can drop one step, but limbs cannot be dropped; they are not mechanical parts. You cannot remove them. They *make* you. They belong to the whole; they are not separate. The whole functions through them as a harmonious unit.

So these eight limbs of yoga are both steps, steps in the sense that each follows the other, and they are in a deep relationship. The second cannot come before the first -- the first has to be first and the second has to be second. And the eighth will come to be the eighth -- it cannot be the fourth, it cannot be the first. So they are steps and they are an organic unity also.

Yam means self-restraint. In English the word becomes a little different. Not a little different, really, the whole meaning of *yam* is lost -- because in English self-restraint looks like suppressing, repressing. And

these two words, suppression and repression, after Freud, have become four-letter words, ugly. Self-restraint is not repression. In the days when Patanjali used the word yam it had a totally different meaning. Words go on changing. Even now, in India also, *samyam*, which comes from *yam*, means control, repression. The meaning is lost.

You may have heard an anecdote. It is said about King George I of England that he went to see St. John's Cathedral when it was built. It was a masterpiece of art. The builder, the architect, the artist, was present there; his name was Christopher Wren. The king looked at him and complimented him. He said three words: he said, "It is amusing. It is awful. It is artificial." Christopher Wren was so delighted with the compliments... but you will be simply surprised. Those words don't have the same meaning anymore. In those days, three hundred years before, amusing used to mean amazing, awful used to mean awe-inspiring, and artificial used to mean artistic.

Each word has a biography, and it changes many times. As life changes, everything changes: the words take new colors. And, in fact, the words which have the capacity to change, only they remain alive; otherwise they go dead. Orthodox words, reluctant to change, they die. Alive words, who have the capacity to collect a new meaning around them, only they live; and they live in many, many meanings, for centuries. Yam was a beautiful word in Patanjali's days, one of the beautiful.... After Freud, the word has become ugly -- not only the meaning has changed, but the whole flavor, the whole taste of the word.

To Patanjali self-restraint does not mean to repress oneself. It simply means to direct one's life -- not to repress the energies, but to direct, to give them a direction. Because you can live such a life, which goes on moving in opposite directions, in many directions -- then you will never reach anywhere. It is just like a car: the driver goes a few miles to the north, then changes the mind; goes a few miles to the south, then changes the mind; then goes a few miles to the west, then changes the mind; and goes on this way. He will die where he was born. He will never reach anywhere. He will never have the feeling of fulfillment. You can go on moving in many ways, but unless you have a direction you are moving uselessly. You will feel more and more frustrated and nothing else.

To create a self-restraint means, first, to give a direction to your life energy. Life energy is limited. If you go on using it in absurd. undirected ways, you will not reach anywhere. You will be emptied of the energy sooner or later -- and that emptiness will not be the emptiness of a Buddha; it will be simply a negative emptiness. nothing inside, an empty container. You will be dead before you are dead. But these limited energies that have been given to you by nature, existence, God, or whatsoever you like to call it; these limited energies can be used in such a way that they can become the door for the unlimited. If you move rightly, if you move consciously, if you move alert, gathering all your energies and moving in one direction, if you are not a crowd but become an individual -- that is the meaning of yam.

Ordinarily you are a crowd, many voices inside. One says, "Go to this direction"; another says, "That is useless. Go to this." One says, "Go to the temple"; another says, "The theater will be better. And you are never at ease anywhere because wherever you are, you will be repenting. If you go to the theater the voice that was for the temple will go on creating trouble for you: "What are you doing here wasting your time? You would have been in the temple... and prayer is beautiful. And nobody knows what is happening there -- and, nobody knows, this may have been the opportunity for your enlightenment and you have missed." If you go to the temple, the same -- the voice that was insisting to go to the theater will go on saying: "What are you doing here? Like a foolish man you are sitting here. And you have prayed before and nothing happens. Why are you wasting your time?" And all around you you will see fools sitting and doing useless things -- nothing happens. In the theater who knows what excitement. what ecstasy was possible? You are missing.

If you are not an individual, a unitary being, *wherever* you are, you will always be missing. You will never be at home anywhere You will always be going somewhere or other and never arriving anywhere. You will become mad. The life which is against *yam* will become mad. It is not surprising that in the West more mad people exist than in the East. The East -- knowingly, unknowingly -- still follows a life of a little self-restraint. In the West to think about self-restraint looks like becoming a slave; to be against self-restraint looks like you are free, independent. But unless you are an individual you cannot be free. Your freedom will be a deception; it will be nothing but suicide. You will kill yourself, destroy your possibilities, your energies; and one day you will feel that the whole life you tried so much but nothing has been gained, no growth has come out of it.

Self-restraint means, the first meaning: to give a direction to life. Self-restraint means to become a little more centered. How can you become a little more centered? Once you give a direction to your life,

immediately a center starts happening within you. Direction creates the center; then the center gives direction. And they are mutually fulfilling.

Unless you are self-restrained, the second is not possible -- that s why Patanjali calls them steps. The second is *niyam*, fixed observance: a life which bas a discipline, a life which has a regularity about it, a life which is lived in a very disciplined way, not hectic. Regularity... but that too will sound to you like slavery. All beautiful words of Patanjali's time have become ugly now. But I tell you, unless you have a regularity in your life, a discipline, you will be a slave of your instincts -- and you may think this is freedom, but you will be a slave of all the vagrant thoughts. That is not freedom. You may not have any visible master, but you will have many invisible masters within you; and they will go on dominating you. Only a man who has a regularity about him can become the master someday.

That too is far away still, because the real master happens only when the eighth step is achieved -- that is the goal. Then a man becomes a *jina*, a conqueror. Then a man becomes a Buddha, one who is awakened. Then a man becomes a Christ, a savior, because if you are saved, suddenly, you become a savior for others. Not that you try to save them: just your presence is a saving influence. The second is *niyam*, fixed observance.

The third is posture. And every step comes out of the first, the preceding one: when you have regularity in life, only then can you attain to posture, *asan*. Try *asan* sometimes; just try to sit silently. You cannot sit -- the body tries to revolt against you. Suddenly you start feeling pain here and there. The legs are going dead. Suddenly you feel, on many spots of the body, a restlessness. You had never felt it. Why is it that just sitting silently so many problems arise? You feel ants are crawling up. Look, and you will see there are no ants; the body is deceiving you. The body is not ready to be disciplined. The body is spoiled. The body does not want to listen to you. It has become its own master. And you have always followed it. Now, even to sit silently for a few minutes has become almost impossible.

People pass through such hell if you tell them to just sit silently. If I say this to somebody he says, "Just to sit silently, not doing anything?" -- as if "doing" is an obsession. He says, "At least give me a mantra so I can go on chanting inside." He needs some occupation. Just sitting silently seems to be difficult. And that is the most beautiful possibility that can happen to a man: just sitting silently doing nothing.

Asan means a relaxed posture. You are so relaxed in it, you are so restful in it, that there is no need to move the body at all. In that moment, suddenly, you transcend body.

The body is trying to bring you down when the body says, "Now look, many ants are crawling on," or you suddenly feel an urge to scratch, itching. The body is saying, "Don't go so far away. Come back. Where are you going?" -- because the consciousness is moving upwards, going far away from the bodily existence. Hmm?... the body starts revolting. You have never done such a thing. The body creates problems for you because once the problem is there, you will have to come back. The body is asking for your attention: "Give your attention." It will create pain. It will create itching; you will feel like scratching. Suddenly the body is no longer ordinary; the body is in revolt. It is a body politics. You are being called back: "Don't go so far away, be occupied. Remain here" -- remain tethered to the body and to the earth. You are moving towards the sky, and the body feels afraid.

Asan comes only to a person who lives a life of restraint, fixed observance, regularity; then posture is possible. Then you can simply sit because the body knows that you are a disciplined man. If you want to sit, you *will* sit -- nothing can be done against you. The body can go on saying things... by and by it stops. Nobody is there to listen. It is not suppression; you are not suppressing the body. On the contrary, the body is trying to suppress you. It is not suppression. You are not saying anything for the body to do; you are simply resting. But the body does not know any rest because you have never given rest to it. You have always been restless. The very word *asan* means rest, to be in deep rest; and if you can do that, many things will become possible to you.

If the body can be in rest, then you can regulate your breathing You are moving deeper, because breath is the bridge from the body to the soul, from the body to the mind. If you Can regulate breathing -- that is *pranayam* -- you have power over your mind.

Have you ever watched that whenever the mind changes, the rhythm of the breath immediately changes? If you do the opposite -- if you change that rhythm of the breath -- the mind has to change immediately. When you are angry you cannot breathe silently; otherwise the anger will disappear. Try. When you are feeling angry your breath goes chaotic, it becomes irregular, loses all rhythm, becomes noisy, restless. It is

no longer a harmony. A discord starts being there; the accord is lost. Try one thing: whenever you are getting angry just relax and let the breath be in rhythm. Suddenly you will feel the anger has disappeared. The anger cannot exist without a particular type of breathing in your body.

When you are making love the breath changes, becomes very violent. When you are very much filled with sexuality, the breath changes, becomes very violent. Sex has a little violence in it. Lovers are known to bite each other and sometimes harm each other. And if you see two persons making love, you will see that some sort Or fighting is going on. There is a little violence in it. And both are breathing chaotically; their breathings are not in rhythm, not in unison.

In tantra, where much has been done about sex and the transformation of sex, they have worked very much on the rhythm of the breath. If two lovers, while making love, can remain in a rhythmic breathing, in unison, that both have the same rhythm, there will be no ejaculation. They can make love for hours, because ejaculation is possible only when the breath is not in rhythm; only then can the body throw the energy. If the breath is in rhythm, the body absorbs the energy; it never throws it out. Tantra developed many techniques of changing the rhythm of breath. Then you can make love for hours and you don't lose energy. Rather on the contrary you gain, because if a woman loves a man and a man loves a woman, they help each other to be recharged -- because they are opposite energies. When opposite energies meet and spark, they charge each other; otherwise energy is lost and, after the lovemaking, you feel a little cheated, deceived -- so much promise and nothing comes in hand, the hands remain empty.

After *asan* comes breath regulation, *prarayam*. Watch for a few days and just take notes: when you become angry what is the rhythm of your breathing -- whether exhalation is long or inhalation is long or they are the same, or inhalation is very small and exhalation very long, or exhalation very small, inhalation very long. Just watch the proportion of inhalation and exhalation. When you are sexually aroused, watch, take a note. When sometimes sitting silently and looking at the sky in the night, everything is quiet around you. just take note of how your breath is going. When you are feeling filled with compassion, watch, note down. When you are in a fighting mood, watch, note down. Just make a chart of your own breathing. and then you know much.

And *pranayam* is not something which can be taught to you. You have to discover it because everybody has a different rhythm to his breathing. Everybody's breathing and its rhythm is as much different as thumbprints. Breathing is an individual phenomenon, that's why I never teach it. You have to discover your own rhythm. Your rhythm may not be a rhythm for somebody else, or may be harmful for somebody else. Your rhythm -- you have to find.

And that is not difficult. There is no need to ask any expert. Just keep a chart for one month of all your moods and states. Then you know which is the rhythm where you feel most restful, relaxed, in a deep let-go; which is the rhythm where you feel quiet, calm, collected, cool; which is the rhythm when, suddenly, you feel blissful. filled with something unknown, overflowing -- you have so much in that moment, you can give to the whole world and it will not be exhausted. Feel and watch the moment when you feel that you are one with the universe, when you feel the separateness is there no more, a bridge. When you feel one with the trees and the birds. and the rivers and the rocks, and the ocean and the sand -- watch You will find that there are many rhythms of your breath, a great spectrum: from the most violent, ugly, miserable hell-type, to the most silent heaven-type.

And then when you have discovered your rhythm, practice it -- make it a part of your life. By and by it becomes unconscious; then you only breathe in that rhythm. And with that rhythm your life will be a life bf a yogi: you will not be angry, you will not feel so sexual, you will not feel so filled with hatred. Suddenly you will feel a transmutation is happening to you.

Pranayam is one of the greatest discoveries that has even happened to human consciousness. Compared to *pranayam*, going to the moon is nothing. It looks very exciting, but it is nothing, because even if you reach to the moon, what will you do there? Even if you reach to the moon you will remain the same. You will do the same nonsense that you are doing here. *Pranayam* is an inner journey. And *pranayam* is the fourth -- and there are only eight steps. Half the journey is completed on *pranayam*. A man who has learned *pranayam*, not by a teacher -- because that is a false thing, I don't approve of it -- but by his own discovery and alertness, a man who has learned *his* rhythm of being, has achieved half the goal already. *Pranayam* is one of the most significant discoveries.

And after *pranayam*, breath regulation, is *pratyahar*, abstraction. *Pratyahar* is the same as I was talking to you about yesterday. The "repent" of Christians is, in fact, in Hebrew "return" -- not repent but return,

going back. The *toba* of Mohammedans is nothing; it is not "repenting." That too has become colored with the meaning of repentance; *toba* is also returning back. And *pratyahar* is also returning back, coming back -- coming in, turning in, returning home. After *pranayam* that is possible -- *pratyahar* -- because pranayam will give you the rhythm. Now you know the whole spectrum: you know in what rhythm you are nearest to home and in what rhythm you are farthest from yourself. Violent, sexual, angry, jealous, possessive, you will find you are far away from yourself; in compassion, in love, in prayer, in gratitude, you will find yourself nearer home. After *pranayam*, *pratyahar*, return, is possible. Now you know the way -- then you already know how to step backwards.

Then comes *dharana*. After *pratyahar*, when you have started coming back nearer home, coming nearer your innermost core, you are just at the gate of your own being. *pratyahar* brings you near the gate; *pranayam* is the bridge from the out to the in. *Pratyahar*, returning, is the gate, and then is the possibility of *dharana*, concentration. Now you can become capable of bringing your mind to one object. First, you gave direction to your body; first, you gave direction to your life energy -- now you give direction to your consciousness. Now the consciousness cannot be allowed to go anywhere and everywhere. Now it has to be brought to a goal. This goal is concentration, *dharana*: you fix your consciousness on one point.

When consciousness is fixed on one point thoughts cease, because thoughts are possible only when your consciousness goes on wavering -- from here to there, from there to somewhere else. When your consciousness is continuously jumping like a monkey, then there are many thoughts and your whole mind is just filled with crowds -- a marketplace. Now there is a possibility -- after *pratyahar*, *pranayam*, there is a possibility -- you can concentrate on one point.

If you can concentrate on one point, then the possibility of *dhyan*. In concentration you bring your mind to one point. In *dhyan* you drop that point also. Now you are totally centered, nowhere-going -- because if you are going anywhere it is always going out. Even a single thought in concentration is something outside you -- object exists; you are not alone, there are two. Even in concentration there are two: the object and you. After concentration the object has to be dropped.

All the temples lead you only up to concentration. They cannot lead you beyond because all the temples have an object in them: the image of God is an object to concentrate on. All the temples lead you only up to *dharana*, concentration. That's why the higher a religion goes, the temple and the image disappear. They have to disappear. The temple should be absolutely empty, so that only you are there -- nobody, nobody else, no object: pure subjectivity.

Dhyan is pure subjectivity, contemplation -- not contemplating "something," because if you are contemplating something it is concentration. In English there are no better words. Concentration means something is there to concentrate upon. Dhyan is meditation: nothing is there, everything dropped, but you are in an intense state of awareness. The object has dropped, but the subject has not fallen into sleep. Deeply concentrated, without any object, centered -- but still the feeling of "I" will persist. It will hover. The object has fallen, but the subject is still there. You still feel *you are*.

This is not ego. In Sanskrit we have two words, *ahankar* and *asmita*. *Ahankar* means "I am." And asmita means 'am.' Just "amness" -- no ego exists, just the shadow is left. You still feel, somehow, you are. It is not a thought, because if it is a thought. that "I am," it is an ego. In meditation the ego has disappeared completely; but an amness, a shadowlike phenomenon, just a feeling, hovers around you -- just a mist-like thing, that just in the morning hovers around you. In meditation it is morning. the sun has not risen yet, it is misty: *asmita*, amness, is still there.

You can still fall back. A slight disturbance -- somebody talking and you listen -- meditation has disappeared; you have come back to concentration. If you not only listen but you have started thinking about it, even concentration has disappeared; you have come back to *pratyahar*. And if not only are you thinking but you have become identified with the thinking, *pratyahar* has disappeared; you have fallen to *pranayam*. And if the thought has taken so much possession of you that your breathing rhythm is lost, pranayam has disappeared: you have fallen to *asan*. But if the thought and the breathing are so much disturbed that the body starts shaking or becomes restless. *Asan* has disappeared. They are related.

One can fall from meditation. Meditation is the most dangerous point in the world, because that is the

highest point from where you can fall, and you can fall badly. In India we have a word, *yogabhrasta*: one who has fallen from yoga. This word is very, very strange. It appreciates and condemns together. When we say somebody is a yogi, it is a great appreciation. When we say somebody is *yogabhrasta*, it is also a condemnation: fallen from the yoga. This man had attained up to meditation somewhere in his past life and then fell down. From meditation the possibility of going back to the world is still there -- because of *asmita*, because of amness. The seed is still alive. It can sprout any moment; so the journey is not over.

When *asmita* also disappears, when you no longer know that you are -- of course, you *are* but there is no reflection upon it, that "I am," or even amness -- then happens *samadhi*, trance, ecstasy. *Samadhi is* going beyond; then one never comes back. *Samadhi is* a point of no return. From there nobody falls. A man in *samadhi is* a god: we call Buddha a god, Mahavir a god. A man in *samadhi is* no longer of this world. He may be in this world, but he is no longer of this world. He doesn't belong to it. He is an outsider. He may be here, but his home is somewhere else. He may walk on this earth, but he no longer walks on the earth. It is said about the man of sAMADHI he lives in the world but the world does not live in him.

These are the eight steps and eight limbs together. Limbs because they are so interrelated and so organically related; steps because you have to pass one by one -- you cannot start from just anywhere: you have to start from *yam*.

Now a few more things, because this is such a central phenomenon for Patanjali you have to understand a few things more. Yam is a bridge between you and others; self-restraint means restraining your behavior. *Yam* is a phenomenon between you and others, you and the society. It is a more conscious behavior: you don't react unconsciously, you don't react like a mechanism, like a robot. You become more conscious; you become more alert. You react only when there is absolute necessity; then too you try so that that reaction should be a *response* and not a reaction.

A response is different from a reaction. The first difference is: a reaction is automatic; a response is conscious. Somebody insults you: immediately you react -- you insult him. There has not been a single moment's gap to understand: it is reaction. A man of self-restraint will wait, listen to his insult, will think about it.

Gurdjieff used to say that his whole life changed because when his grandfather was dying, Gurdjieff was just nine years of age, he called him and told him, "I am a poor man and I have nothing to give to you, but I would like to give something. The only thing that I have been carrying like a treasure is this, this was given to me by my own father.... You are very young, but remember it. Someday you will understand -- just you remember it. Someday you will understand. Right now I don't hope you can understand, but if you don't forget, someday you will understand." And this is the thing he told to Gurdjieff "If somebody insults you, answer him after twenty-four hours have elapsed."

It became a transformation, because how can you react after twenty-four hours? Reaction needs immediacy. Gurdjieff says, "Somebody will insult me or somebody will say something wrong, and I will have to say, 'I will come tomorrow. Only after twenty-four hours am I allowed to answer -- and I have given a promise to my grandfather and he is dead, and the promise cannot be taken back. But I will come.'" That man should be taken aback. He will not be able to understand what is the matter.

And Gurdjieff will think about it. The more he will think, the more useless it will look. Sometimes it will be felt that the man is right, whatsoever he has said is true. Then Gurdjieff will go and thank the man, "You brought to light something of which I was unaware." Sometimes he will come to know that the man is absolutely wrong. And when the man is absolutely wrong, why bother? Nobody bothers about lies. When you feel hurt, there must be some truth in it; otherwise you don't feel hurt. Then too there is no point in going.

And he said, "It came to pass that many times I tried my grandfather's formula, and by and by anger disappeared" -- and not only anger -- by and by he became aware that the same technique can be used for other emotions: and everything disappeared. Gurdjieff was one of the highest peaks that has been attained in this age, a Buddha. And the whole journey started with a very small step, the promise given to an old man dying. It changed his whole life.

Yam is the bridge between you and others -- live consciously; relate with people consciously. Then the second two, *niyam* and *asan* -- they are concerned with your body. Third, *pranayam* is again a bridge. As the first, *yam*, is a bridge between you and others, the second two are a preparation for another bridge -- your body is made ready through *niyam* and *asan* -- then *pranayam* is the bridge between the body and the

mind. Then *pratyahar* and *dharana* are the preparation of the mind. *Dhyan* again, is a bridge between the mind and the soul. And *samadhi* is the attainment. They are interlinked, a chain; and this is your whole life.

Your relation with others has to be changed. How you relate has to be transformed. If you continue to relate with others in the same way as you have always been doing, there is no possibility to change. You have to change your relationship. Watch how you behave with your wife or with your friend or with your children. Change it. There are a thousand and one things to be changed in your relationship. That is *yam*, a control -- but control, not suppression. Through understanding comes control. Through ignorance one goes on forcing and suppressing. Always do everything with understanding and you never harm yourself or anybody else.

Yam is to create a congenial environment around yourself. If you are inimical to everybody -- fighting, hateful, angry -- how can you move inwards? All these Things will not allow you to move. You will be so much disturbed on the surface that that inner journey will not be possible. To create a congenial, a friendly, atmosphere around you is *yam*. When you relate with others beautifully, consciously, they don't create trouble for you in your inner journey. They become helps; they don't hinder you. If you love your child, then when you are meditating he will not disturb you. He will say to others, "Keep quiet. Pop is meditating." But if you don't love your child, you are simply angry, then when you are meditating he will create all sorts of nuisances. He wants to take revenge -- unconsciously. If you love your wife deeply, she will be helpful; otherwise she won't allow you to pray, she won't allow you to meditate -- you are going beyond her control.

This I see every day: The husband takes sannyas. The wife comes crying -- "What have you done to our family? You have destroyed." I know the husband has not loved the wife; otherwise she would have been happy. She would have celebrated that her husband has become meditative. But he has not loved her. Now, not even has he not loved, he is moving inwards; so there will be no possibility in the future also of any love coming from him. If you love a person, the person is always helpful for your growth because he knows, or she knows, that the more you grow, the more you will be capable of love. She knows the taste of love. And all meditations will help you to love more, to be more beautiful in every way. But this happens every day.

It happened to Sheela's sister. She was in a camp and she wanted to take sannyas, but the husband was not willing. The husband is a very, very educated man, hmm?... director of a research institute somewhere in America. Then she went home. There was constant fight. She wanted to take sannyas, she wanted to be initiated, but he wouldn't allow. Then he came to see me -- "Who is this man who has been disturbing our life?" And he took sannyas. Now the wife is creating trouble! Now the wife is *absolutely* against. And he is a very simple man, really beautiful. And he goes on writing to me: "What to do? -- because I love her, but she has completely changed since she has heard that I have taken sannyas." This is how things go. Everybody is making an effort to control the other.

A man of *yam* controls himself, not others. To others he gives freedom. You try to control the other and never yourself. A man of *yam* controls himself, gives freedom to others -- loves so much that he can give freedom, and he loves himself so much that he controls himself. This has to be understood: he loves himself so much that he cannot dissipate his energies; he has to give a direction.

Then, *niyam* and *asan* are for the body. A regular life is very healthy for the body because the body is a mechanism. You confuse the body if you lead an irregular life. Today you have taken your food at one o'clock, tomorrow you take at eleven o'clock, day after tomorrow you take at ten o'clock -- you confuse the body. The body has an inner biological clock; it moves in a pattern. If you take your food every day at exactly the same time, the body is always in a situation where she understands what is happening. and she is ready for the happening -- the juices are flowing in the stomach at the right moment. Otherwise, whenever you want to take the food, you can take, but the juices will not be flowing. And if you take the food and the juices are not flowing, then the food becomes cold; then the digestion is difficult.

The juices must be ready there to receive the food while it is hot, then immediately absorption starts. Food can be absorbed in six hours if the juices are ready, waiting. If the juices are not waiting, then it takes twelve hours to eighteen hours. Then you feel heavy, lethargic. Then the food gives you life, but does not give you pure life. It feels like a weight on your chest; you somehow carry, drag. And food can become such pure energy -- but then a regular life is needed.

You go to sleep every day at ten o-clock: the body knows -- exactly at ten o'clock the body gives you an alarm. I'm not saying become obsessive -- that when your mother is dying then too you go at ten o'clock. I'm not saying that. Because people can become obsessive....

There are many stories about Immanuel Kant. He became obsessive about regularity; it became a madness. Don't create an obsession. He had a fixed routine, so fixed, second to second, that if somebody, a

guest has come, he will look at the clock and he *will* not even say anything to the guest, because that saying will take time -- he will jump into the bed, cover himself with the blanket, and he has gone to sleep and the guest is sitting there. The servant will come and say, "Now you go, because that was his time." The servant became so atuned to Kant that there was no need to say, "Your food is ready," and no need to say. "Now you go to sleep." Only the time had to be said. The servant will come in the room and say, "lt is eleven o'clock, sir." So he will follow immediately because there was no need to say anything.

He was so regular that the servant became the dictator -- because he will always threaten him, "I will leave. Raise my pay." immediately, the pay has to be raised because another servant, a new man, will disturb. Once they tried also: a new man came, but it was not possible, because Kant was living second to second.

He would go to the university; he was a great teacher and a great philosopher. One day the road was muddy and it was raining, and one of his shoes got stuck in the mud -- so he left it there. Otherwise he will be late. So he went with one shoe on. It was said in the university area of Konigsberg that people looking at him would fix their watches, because everything was *absolutely* clock wise.

A new neighbor purchased the house adjacent to Kant's house and he started planting new trees. Every day at exactly five o'clock in the evening, Kant used to come to that side of the house and sit near the window and look at the sky. Now the trees covered the window and he could not look at the sky. He fell sick. He fell so sick... and the doctors could not find anything wrong with him, because he was such a regular man. He was really tremendously healthy. They could not find anything; they couldn't diagnose. Then the servant said, "You don't bother. I know the reason. Those trees are intruding on his regularity. Now he cannot go to the window and sit there and look at the sky. Looking at the sky is no longer possible." The neighbour had to be persuaded. The trees were cut, and he was okay; the illness disappeared.

But this is obsession. No need to become obsessive; everything has to be done with understanding.

Niyam and *asan*, regularity and posture: they are for the body. A controlled body is a beautiful phenomenon -- a controlled energy, glowing, and always more than is needed, and always alive, and never dull and dead. Then the body also becomes intelligent, body also becomes wise, body glows with a new awareness.

Then, *pranayam* is a bridge: deep breathing is the bridge from mind to body. You can change the body through breathing; you can change the mind through breathing. *Pratyahar* and *dharana*, returning home and concentration, belong to the transformation of the mind. Then, *dhyan* is again a bridge from mind to the self, or to the no-self -- whatsoever you choose to call it, it is both. *Dhyan* is the bridge of samadhi.

The society is there; from the society to you there is a bridge: yam. The body is there; for the body: regularity and posture. Again there is a bridge, because of the different dimension of mind from the body: *pranayam*. Then, the training of the mind: *pratyahar* and *dharna*, returning back home and concentration. Then again a bridge, this is the last bridge: *dhyan*. And then you reach the goal: *samadhi*.

Samadhi is a beautiful word. It means now everything is solved. It means *samadhan*: everything is achieved. Now there is no desire; nothing is left to achieve. There is no beyond; you have come home.

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Chapter #6
Chapter title: Does the universe love me?

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WHAT IS YOUR PATH, THE PATH THAT YOU REVEAL TO US?

IT is not a path at all; you are not to travel it. Rather, it is a simple understanding. You have to stop all travelling. A path is to travel and to go somewhere; a path is to reach somewhere, to attain something; a path is a means and the end is far away in the future. That's what I mean when I say whatsoever I am talking to you about is not a path; it is a simple understanding. If you understand, you have already reached to the goal. If you understand, you have always been in the goal, never for a single moment have you been away from it. You may have been dreaming that you have gone away, but you have not left your home for a single moment.

This is a no-path. Or, if you insist for the word, or if you are so fascinated with the word, call it a pathless path. But try to understand me: this is not a path. I am giving you not the means but the end itself.

SINCE COMING TO YOU, LIVING A MEDITATIVE LIFE HAS BECOME AN EASIER AND MORE NATURAL PHENOMENON. HOWEVER, I HAVE PRACTICALLY GIVEN UP ALL HOPE FOR ENLIGHTENMENT ARE THESE TENDENCIES CONTRADICTORY?

Not at all. To attain to enlightenment that is a must -- that you should lose all hope and desire for it. Otherwise the desire for enlightenment becomes a nightmare in itself. And the more you desire it, the further away you are from it -- greater the desire, greater will be the distance. Drop all desiring for it, all hoping for it. If you have really become desireless about enlightenment, any moment it is possible to happen. Give space; don't be filled with the desire for it.

The greatest barrier to enlightenment is the longing for it, because a mind that longs and desires is always tense. It has a subtle anxiety around it; it is never at ease. How can you be at ease if you have to go somewhere, reach somewhere? You may be sitting, but you are on the move. Visibly you may be resting, but invisibly you are restless. Drop all nonsense. Nobody has ever been able to attain enlightenment through desire. That's why all Buddhas insist: become desireless.

I am not saying that when you become desireless you will attain to nirvana or enlightenment; I am saying when you are desireless you are nirvana, you are enlightenment. The desire is the disturbance in you, just like ripples in a lake... ripples disappear, the lake is silent.

It is easy to drop the desires of the worldly things, very easy. In fact it is absolutely foolish to cling to them. Only stupid people cling to worldly things, because anybody can see that they are going to be taken away from you. All clinging is futile, fruitless, and anybody who has even a small quantity of intelligence can become alert that accumulating things is not going to give you enrichment; rather, it will make you more and more poor. The more things you will have, the more you will feel that you are empty.

A rich man becomes, deep down, very poor. You cannot find greater beggars than emperors. Knowing well that they have everything that they could desire, for the first time they become alert that nothing has changed inside: no contentment has happened, no satiety. Everything is as much in turmoil as ever; the whole effort has been useless, and the whole life wasted in it.

No, it is not difficult to drop worldly desires, but when you drop worldly desires, immediately, the mind creates the other-worldly desires: *moksha*, nirvana, enlightenment, God. Now you hanker for these. The situation remains the same -- you remain in desire. The object is irrelevant: the real thing: whether you desire or not. The real thing is not what do you desire. All your spiritual -- so-called spiritual -- teachers misguide you because they go on saying, "Change the object cf desire. Don't desire worldly things; desire God." Bu I say to you that if you desire God, God himself has become a worldly thing. To me this is the definition of the world: whatsoever can be desired is the world.

God cannot be desired. You cannot make God an object of your desire; that is sacrilege. Enlightenment cannot be desired. because enlightenment happens only when there is no desire. And enlightenment is not something that comes from the outside. When the mind is freed from desire, suddenly, you become aware of the king of kings sitting inside. He has always been there. but you were so much worried about desiring and

reaching and gaining and achieving.

The achieving mind is the barrier, so it is good that you have given up all hope for enlightenment.

But I don't think that you have given up all hope -- otherwise it would have happened. You may be right, however: *practically*, you have given up all hope for enlightenment. But deep down you are still dreaming about it, desiring it. Practically, you may have given up, but deep down the desire must be there. Otherwise there is no question -- why the enlightenment has not happened. It should happen immediately -- there is not a moment's gap. It is absolutely certain: when desire has left you completely. utterly, it is there. In &ct it is nothing -- you without desire. So search deep, dig a little deeper inside yourself; you will again find desires, layers of desires: and go on throwing them. Peel down your onion to the very core.

One day it is going to happen. Any day it is possible. Any moment when there is no desire, not even a flicker of it -- no trembling, no wavering -- and consciousness is unclouded -- no smoke of desire. only the flame of consciousness, the fire of consciousness.... And suddenly you start laughing, suddenly you understand that that which you were seeking was always within you. That is the meaning of Jesus when he goes on insisting, "The kingdom of God is within you." If it were "without" it could be desired; if it were "without" it could be reached from some path. It is you! That's why I say I have got no path to offer you. I can only share my understanding with you.

DOES THE UNIVERSE LOVE ME?

It is a wrong question to ask. You should ask the other way round, "Do you love the universe?" because universe is not a person. It cannot love you. It has no center, or you can say "everywhere it has the center," but it is a nonpersonal phenomenon. How can a nonpersonal existence love you? You can love.

But when you love, the universe responds -- responds absolutely. If you take one step towards the universe, the universe takes a thousand and one steps towards you; but that's a response.

You will have to understand what Lao Tzu says: that the nature of existence is feminine. A woman waits; she never initiates. The man has to go and initiate. The man has to come and woo and court and persuade. Existence is feminine -- it waits You have to woo it; you have to court it; you have to take the initiative and then the universe showers on you -- showers in infinite ways, fulfils in infinite ways. Just like a woman: when you have persuaded her she showers tremendously.

No man can be such a lover as a woman can be. A man remains always a part lover; his total being is never in love. A woman is totally in it; it is her whole life, her every breath. But she waits. She will never take the initiative, she will never chase you; and if a woman chases you -- howsoever beautiful the woman -- you will become scared of her. She won't look feminine. She will be so aggressive that her whole beauty will turn into ugliness. A woman is passive. Remember this word "passive," passivity.

Universe is the mother. It is always better to call the God "mother than "father." The father is not so relevant. Universe is the mother: feminine, waiting for you -- waiting for you for ever and ever -- but you will have to knock at the door. You will find it immediately opened if you knock, but if you don't knock you can go on standing at the gate. The existence is not going to open it; it is not aggressive. Even in love it is not aggressive. That's why I say it will respond.

But don't ask the wrong question. Don't ask, "Does the universe love me?" Love the universe and you will find that your love is nothing. The universe gives you such infinite love, returns your love with such infinite response.... But it is a response -- the universe never initiates; it waits. And it is beautiful that it waits; otherwise the whole beauty of love will be lost.

But this question arises; it has a relevance with your mind. This is how human mind functions: it always asks, "Does the other love me?" The woman, the wife, asks, "Does the husband love me?" The husband goes on asking, "Does the wife, the woman, love me?" The children go on thinking, "Does the mother, the father, love me?" and the parents go on thinking whether the children love them. You always ask about the other. You are asking a wrong question. You are moving in a wrong direction. You will come across a wall; you will not find a door. You will feel hurt because you will clash against the wall. The very beginning is wrong. You should always ask, "Do I love the wife?" "Do I love the husband?" "Do I love the children?" "Do I love my father and my mother?" But always start from yourself -- do *you* love.

And this is the mystery: if *you* love, suddenly you know everybody loves you. If you love the wife, she loves you; if you love the husband, he loves you; if you love the children, they love you. A person who

loves from his heart is being responded to from everywhere. Love can never be fruitless. It blooms.

But you should start rightly, on the right track; otherwise everybody is asking, "Does the other love me?" and the other is also asking the same question. Then nobody loves, then love becomes just a fantasy, then love disappears from the earth -- as it has happened. It has disappeared; it exists only in the poetries of poets -- fantasies, imagination, dreams. Reality is absolutely devoid of love now, because you have started with a wrong question.

Drop that question like a disease. Drop it and escape from it, and alwaYs ask, "Do I love?' and that will become the key. With that key you can open any heart, and with that key, by and by, you will become so artful that you can open the very existence with that key; then it becomes prayer. Just ask the question, "Does the universe pray to you?" Then it will look foolish; then it will look just absurd. "Does the universe pray to you?" -- you will not oven ask that; but prayer is nothing but the highest blossoming of love.

You pray to the universe and then you find from everywhere rivulets of love flowing towards you. You become fulfilled. The universe has much to give to you, but for that you have to be open. And the opening is possible only if *you* love: then you become open, otherwise you remain closed. And even the universe is helpless against your closedness.

IS IT POSSIBLE TO CLIMB ON TO HIGHER STAGES WHILE ONE IS SUPPRESSING OR EXCLUDING PARTS OF HIS BEING BY OUTSIDE CONDITIONS AND ILLUSIONS?

No, it is impossible. You are asking me, "Is it possible to go up the ladder only in part?" Some part of you is left down, some part of you is left somewhere on the ladder, and only a part of you reaches to the very end -- how is it possible? You are a unity. You are an organic unity; you cannot be divided. That is the meaning of the word "individual": that which cannot be divided. You are an individual. You have to go to the divine door in your totality, in toto; nothing can be left.

That's why my insistence, again and again, that if you suppress your anger you will not be able to enter the divine temple -- because that is what you are doing: you are trying to leave the anger outside the temple and enter the temple. How can you enter? Because who will be left with the anger outside? -- it is you. If you are trying to suppress sex, then you will not be able to enter the divine temple, because who is sex? -- it is you, your energy. Nothing can be left outside. If you leave something outside, your totality will be left outside; then there is only one possibility: you will remain outside and you will dream that you have entered. That's what your so many "mahatmas" are doing. They are outside the temple dreaming that they have entered and they are seeing God, they are in heaven or *moksha*.

Only total will you enter -- not even a single part can be left behind. Then what to do? There are ugly parts, I know; and I understand your embarrassing situation. You would not like to bring those ugly parts to the divine; you would not like to present those ugly parts to the divine. I understand your trouble, your problem. You would like to drop all sex, all anger, all jealousy, hatred -- you would like to become a pure virgin, innocence. Good. Your thinking is good, but the way you are trying to do it is not possible. The only way is: transform. Don't cut your parts; transform them. The ugliness can become beauty.

Have you watched what happens in the garden? You bring cow dung -- smelling -- fertilizers, manure -- smelling badly -- but within months, the manure has disappeared in the earth; now it has come as beautiful flowers with such a divine fragrance around them. This is transformation. The bad smell has become fragrance; the ugly shape of manure has become beautiful flowers. Life needs transformation. You will enter into the divine's temple total -- transformed. Don't suppress anything; rather, try to find the key to transform it.

Anger becomes compassion. A person who has no anger can never be compassionate -- never. It is not a coincidence that all the twenty-four *teerthankeras* of the Jains were born kshatriyas, warriors, men of anger, and they became the preachers of nonviolence and compassion. Buddha is a warrior, comes from a kshatriya family, a samurai; and he became the greatest flower of compassion ever. Why? They had much more anger than you have. When the anger was converted and transformed, of course, it became a tremendous energy.

You need anger. You need it as you are right now because it is a protective shell, and you will need it when you are transformed because then it becomes fuel, energy. It is pure energy. Have you seen a small child, sometimes, really in anger? How beautiful the small child looks -- radiant, vital, as if he can explode and destroy the whole world. Just a small, tiny child, looks like atomic energy -- red in the face, jumping

and crying -- just energy, pure energy. If you don't suppress the child, and teach him how to understand this energy, there will be no need of any suppression: the same energy can be transformed.

You watch: clouds gather in the sky, and then there is great lightning and thunder. This lightning, just a few hundred years before, was a terrifying factor in the life of humanity. Man became so afraid of the lightning -- you cannot imagine now, because now that same lightning has become electricity. It has become a servant in the home: it runs your air conditioner; it runs your fridge. It works continuously day and night -- no slave can work that way. The same lightning was a great, terrific fact in humanity's life.

The first god was born because of lightning -- the fear. Indra was born. the god of thunder and lightning, and people started worshipping him because people thought this lightning comes as a punishment. But now nobody bothers about it, now you know the secret -- you have found the key. Now the same electricity, Indra's punishment, now functions as a slave: Indra is working behind your air conditioner, Indra is running your fridge, Indra is working in your fan. Now Indra is no longer a god, but a servant. And such a docile servant -- that never strikes, never asks for any raise of the pay, nothing -- a complete, total slave.

The same happens in the inner sky of man -- anger is lightning. in Buddha it has become compassion. Now see Buddha's face, so radiant. From where comes this radiancy? It is anger transformed. You are afraid of sex, but have you ever heard of any impotent man becoming enlightened? Tell me. Have you heard of any impotent man, who had no sexual energy in him, that he has become a prophet -- a Mahavir, a Mohammed, a Buddha, a Christ? Have you heard about it? It never happens -- it cannot happen -- because the very energy is lacking. It is sex energy that rises high. It is sex energy that comes to a moment of transformation: where it becomes *samadhi*.

Sex energy becomes *samadhi*, superconsciousness. I tell you: the more sexual you are, the more is the possibility; so don't be afraid. More sexuality only shows that you have too much energy. Very good. You should be thankful to God, and you are not thankful -- rather, you feel guilty; rather, you feel like complaining against God that "Why have you given this energy to me?" You don't know what is possible with this energy in the future. A Buddha is not impotent. He lived a very, very fulfilling sexual life -- not an ordinary sexual life. His father had called all the beautiful women in the kingdom to serve him; all the beautiful young girls were serving him.

Energy is needed, and energy is always beautiful. If you don't know how to use it, it becomes ugly; then it goes on running astray. The energy has to go higher. Sex is the lowest center of your being -- but that is not all: you have seven centers of your being. As the energy moves upwards, if you know the key how to release it upwards, as it moves from one center to another, you feel so many transformations. When the energy comes to the heart *chakra*, to the center of the heart, you become so full of love you become love. When the energy comes to the third-eye center you become consciousness, awareness. When the energy comes to the last *chakra*, *sahasrar*, you bloom, you flower, your tree of life has come to a fulfillment: you become a Buddha. But the energy is the same.

Don't condemn; don't suppress. Transform. Be more understanding, alert; only then will you be able to enter in totality. And there is no other way; the other way is just to dream and imagine.

FOR ZEN IT IS: "EAT WHEN YOU ARE HUNGRY AND DRINK WHEN YOU ARE THIRSTY." FOR PATANJALI IT IS: "REGULARITY -- NIYAM." HOW TO RECONCILE SPONTANEITY AND REGULARITY?

There is no need to synthesize. If you are really spontaneous you will become regular. If you are really regular you will become spontaneous. There is no need to reconcile. If you try to reconcile you will become a mess, so choose one and forget about the other. If you choose Zen forget about Patanjali as if he never existed; then he is not for you. And one day you will suddenly see that the regularity has come following spontaneity.

How it happens? If you are spontaneous, if you ea(when you feel hungry -- and if you only eat when you feel hungry and you never eat against your desire, you never eat more than your desire, you always follow your need -- by and by you will settle to a regularity, because the body is a mechanism, a very, very beautiful biomechanism. Then every day at the same time you will find you are hungry again; every day at the same time you will find you are sleepy again. Life will become regular.

But if you are afraid of spontaneity.... As people are afraid. because culture, civilization, religion -- all the poisoners of the world -- they have poisoned your mind and they have made you afraid of spontaneity;

they say you are hiding an animal within you and if you are spontaneous you may go astray. If you are too afraid of spontaneity, then listen to Patanjali.

Patanjali is always a second choice to me, never the first. It is for ill people, corrupted by culture, unnatural, poisoned by civilization and religion, destroyed by priests and preachers. Then Patanjali. Patanjali is a therapy. That's why I say Patanjali is useful for ninety-nine percent of the people, because ninety-nine percent of the people are ill. This earth is a great hospital. Patanjali is a physician, a scientist.

Zen is for natural people, uncorrupted, for innocent children. If there is going to come some day a beautiful world, Patanjali will be forgotten; Zen will remain. If the world is going to be becoming more and more in, Zen will be forgotten; only Patanjali will be there. Zen says be natural. Do you watch nature? Have you seen nature's spontaneity and regularity both? Rains come, summer comes, winter comes -- they follow in a regular pattern.

And if you see some disturbance it is because of you, because man has disturbed the climate, man has disturbed the ecology. Otherwise nature was so predictable -- and so spontaneous -- you could always see when the spring has come. You could have heard the first steps of spring all over: in the songs of the birds, in the trees, the happiness that spreads. It was absolutely certain, regular, but now everything is disturbed. That is not because of nature. Man has not only poisoned man, man has started to poison nature also. Now everything is irregular: you don't know when the rains are coming, you don't know whether it is going to rain less or more this year, you don't know how hot this summer is going to be. Nature's regularity is disturbed by you, because you have broken the circle. Otherwise nature is absolutely spontaneous -- and the nature does not need any Patanjali. Now it will need. Now, to set the ecology right, a Patanjali is needed.

So you have to choose. If you choose Zen forget Patanjali; otherwise you will be very much confused. And I tell you that Patanjali will come automatically -- you need not worry. But if you feel that you are very ill and you cannot trust in yourself and you cannot be spontaneous, forget about Zen; it is not for you. It is just like there exists a book of exercises for a healthy man. hmm?... who is going to take part in a world olympic: you can read it if you like. but don't try it -- you will be in danger. You are Lying in the hospital; you don't ask how to reconcile this book and your situation. You don't ask. You listen to the physician: you follow. Someday when you are healthy, back to your natural spontaneous being, you may use This book, but right now it is not for you.

Patanjali is for unhealthy people, but almost everybody is unhealthy. Zen is for very natural people. You have to decide about yourself. Nobody else can decide it for you; you have to feel your own energy. But remember, you are not to reconcile -- never do that. Choose one, the other follows. If you feel you are ill, already corrupted, you cannot be spontaneous; try to be regular. Regularity will bring you, by and by, to health and spontaneity.

I WANT TO PROPAGATE AGAINST YOU. WOULD YOU PLEASE BLESS ME?

This is a good idea. I bless you absolutely; because to propagate against me is also to propagate for me. Knowingly, unknowingly, whosoever says anything against me says something about me, and nobody knows: if you are talking against me to somebody, he may become interested in me. So go and propagate with all my blessings.

YOU RECENTLY SAID THAT ONLY AN ENLIGHTENED ONE CAN LOVE. AT OTHER TIMES YOU ALSO SAID THAT UNLESS ONE LOVES ONE CANNOT BECOME ENLIGHTENED. FROM WHICH DOOR TO ENTER?

This is from Anand Prem. She has been standing at the door for many years. The real thing is to enter; the door is irrelevant. From which door you enter is meaningless. Please enter. If you want to enter from the door of love, then enter from that door. Enlightenment will follow; it is the highest peak of a loving heart. If you are afraid of love.... As people are, because the society has made you very much afraid of love and life. Society thinks love is dangerous. It is. One never knows where one is going. It is a sort of madness -- beautiful, but a madness still. If you are afraid of that then enter meditation, become meditative. If you are really meditative you will feel, suddenly, an upsurge of energy. and you will become loving.

But don't, please, go on standing at the door. Even the doors are tired of you. Do something and enter; it is time enough. you have waited long.

THESE DAYS THE POONA PRESS IS MAKING MUCH PROPAGANDA AGAINST YOU, YOUR ASHRAM, AND YOUR DISCIPLES. THIS HAS CREATED MUCH MISUNDERSTANDING IN THE MINDS OF THE COMMON MAN. HOW SHOULD A SEEKER WHO HAS TO LIVE AMONGST THESE PEOPLE DEAL WITH THE SITUATION?

You should not deal at all; you should laugh. And don't get serious about it. If you can enjoy, enjoy, but don't deal with it, don't react. And *don't* try to defend me -- nobody can defend me. And don't try to justify me -- nobody can justify me. And don't try to rationalize -- there is no need. You should not be concerned with it.

The world goes in its own way. People have their own minds and their opinions... and I am a shattering of opinions, of traditions. I am a great shock, so it is natural that the ordinary people should get confused. And the press is always in search of some sensational news; the press depends on it. But for those who are in search these things should not matter in any way.

You should simply laugh and enjoy; nothing is wrong in it. You should not feel hurt; there is no need. It is natural, I understand, if somebody says something against me, who does not know me at all, and you who have been knowing me for long, you hear it -- you feel hurt; you would like to fight it. Don't fight it, because the very effort is useless. Indifference, total indifference, is the only thing that is required of you. Those who don't understand me, they will go on; and if you react you encourage them. Be indifferent; they will become silent by themselves because when nobody is reacting, the whole point is lost. And I am not here to convince the ordinary masses whether I am right or wrong; I am not interested in masses at all. I am interested only in a chosen few. I am to work for them.

So this trouble is going to come up again and again. They don't know what is happening here. They can't know; even if they come they will not be able to understand me, what I am saying. They will misunderstand it. So just forgive them and forget.

YOUR CLAIM NOT TO CONDEMN SEEMS CONTRADICTED BY YOUR CRITICISMS OF SAI BABA, KRISHNAMURTI, AND "AMERICAN GURUS."

Whenever you feel that something is being contradicted by me, don't be disturbed about it; I am self-contradictory. It is time you should understand it. I go on contradicting myself. That is one of the ways I am using. If you remain unperturbed, you have attained to a certain crystallization. I will go on contradicting -- everything that I have said, I will contradict. I will not leave a single statement uncontradicted. There is a method in it: I don't want you to cling to any standpoint. I don't want you to cling to my opinions also; the only way is: I should contradict my own opinions. A moment will come, you will understand that this man is not giving you theories, because everything is contradicted. No theory remains Everything negates everything else; you are left in deep emptiness That is my effort.

I am not giving you a philosophy. If I were a philosopher I would never contradict myself, I would be consistent; but I am not a philosopher. At the most you can call me a poet. From a poet you never expect any consistency. You know a poet is a poet; he is not a systematizer. He says something today and something else another day. But if you go on understanding me, a moment will come, whatsoever I have said will be contradicted -- by myself -- you will be left in emptiness with nothing to cling to -- no theory, no system, no *shastra*.

And only in that nothingness will you be able to understand me, because I am not saying something -- here I am *being* something to you. It is not a message I am giving to you; I am the message. Only when you are totally empty will you be able to understand it.

And secondly, if I say that Sai Baba is a magician and not a mystic, I am only saying a fact, not condemning him, not criticizing him at all. If I say this is morning, nine o'clock, if I say this is day and not night, am I condemning night, am I criticizing night? I am simply stating a fact. Satya Sai Baba is a magician and not a mystic. This is a fact to me. I am not criticizing him; I am not against him.

If I say Krishnamurti is enlightened but he has failed, he could not help anybody -- he tried his best; in fact nobody has tried so hard -- he is enlightened and whatsoever he says is true but nobody has been helped, this is not a criticism. I am simply saying that nobody has been helped. Bring somebody who has been helped. and contradict the fact.

I have come across thousands of Krishnamurti followers; they have not been helped. They themselves come and say to me that they have been listening for twenty or even thirty, forty years-old people -- and they understand Krishnamurti absolutely, what he is saying. Because he is saying a single thing continuously. For forty years he has been playing a single note -- he has not even changed the pitch, the tone, no. He is one of the rarest, consistent men ever born on the earth. Monotonously he goes on saying the same thing again and again and again. Those people come to me and they say they understand him intellectually hut nothing happens. Because through intellectual understanding, nothing can happen.

And if it has happened to somebody listening to Krishnamurti, I tell you, it would have happened to that man without Krishnamurti -- because Krishnamurti is not giving any method; he is not giving any *sadhana*. If it has happened to somebody listening to him, it could have happened to that man listening to the birds also, or just listening to the breeze passing through the pines it would have happened. That man was ready; it is not Krishnamurti that has helped him.

And this is understood by Krishnamurti also. Of course he understands. And he becomes desperate -- his whole life wasted in an arid land. I am simply stating a fact, not criticizing.

And if I say something about American gurus, I'm not saying anything against them. In the first place, out of a hundred, ninety-nine percent of all gurus are bogus. And when it comes to American gurus, you can understand -- Indian gurus, out of a hundred, ninety-nine percent are bogus, so when it comes to think about American gurus, imitators....

But I am not against anybody. These are simple facts; no condemnation is implied. In fact I am not saying anything about them, just about the situation. Nothing is meant personally. Impersonal statements.

A TAOIST MASTER HAS EXPLAINED SOME POINT IN TERMS OF THE TAO. HIS LISTENERS ASKED HIM HOW HE HAD COME TO FIND THE TAO IN VIEW OF THE FACT THAT HE HAD NEVER HAD A TEACHER. "I GOT IT," HE SAID, "FROM BOOKS." IS THIS POSSIBLE?

Yes, once in a while it is possible. That man must have been like the man I was just talking about who can become enlightened by listening to Krishnamurti. That man can become enlightened by listening to the birds. That man can become enlightened by reading the books. But that is an exception, not the rule. It has happened sometimes: if a man is really alert, then even a book can help; and if you are fast asleep, then even a Buddha is useless. Buddha also cannot help -- you go on snoring on his face, what can he do? A living Buddha -- proved useless by you. But if you are alert, then even a dead book can be helpful. It depends.

And it is difficult to find such a man who can become awakened by just reading books -- but the possibility is there. It is very nearly impossible, but even impossible things happen.

IF SATSANG, BEING IN THE PRESENCE OF AN ENLIGHTENED BEING, ONE WHO IS NOW LIBERATED, IS SO IMPORTANT, WHY DO WE ONLY SPEND AN HOUR AND A HALF A DAY WITH EACH OTHER?

More will be too much for you; it will create indigestion. You will not be able to absorb me more than that. I can be with you for twenty-four hours, but you cannot be. You need homeopathic doses.

YESTERDAY MORNING YOU REFERRED TO THE EIGHT STAGES OF YOGIC ACHIEVEMENT AND EMPHASIZED THAT YOU MOVE FROM NUMBER ONE TO NUMBER EIGHT, IN THAT ORDER. IS IT NOT POSSIBLE, IN INDIVIDUAL CASES, THAT AN INDIVIDUAL COULD REACH ONE OR THE OTHER STATES FIRST AND THEN MOVE IN HIS OR HER OWN ORDER TO ACHIEVE ALL EIGHT OF THEM?

It is possible, but when I say possible I mean only rarely, very rarely. Exceptions are always there with

every rule, but when Patanjali talks, he talks about the rule, not about the exception. Exceptions need not be talked about. The greater mass of humanity cannot reach from anywhere in any other way. They will have to follow step by step -- from one to two, from two to three. They move in an organic unity. But there are freaks who can go and jump -- but then they too will have to come back and absorb the left-behind part. Their arrangement can be different, that's possible.

You can start with *pranayam*, but then you will have to come to *asan*, you will have to come to YAM.... You can start by meditation, but then you will have to move to other parts which are left behind. But all the eight have to be developed, and a unison between all the eight, so you become an organic unity.

It happens sometimes, even a person can reach up to the seventh without completing all the steps, but nobody has reached to the eighth without completion. Up to seven there is the possibility: you can leave some steps and you can do some and reach up to the seventh -- but then you will hang there. Up to meditation you can reach but not up to *samadhi*, because SAMADHI needs your total being -- fulfilled. nothing left behind, nothing left incomplete -- everything complete. Then you will have to hang around the seventh for long, and you will have to go back and do things which needed to be done. Only when you have completed everything up to the seventh, the eighth, *samadhi*, becomes possible.

HOW IS IT THAT GREAT MASTERS LIKE CHOGYAM TRUNGPA GET SO DRUNK ON OCCASIONAL FESTIVITIES THAT THEY HAVE TO BE CARRIED HOME? CAN THE USE OF ALCOHOL FOR ENJOYMENT DISTURB A CERTAIN AWARENESS OF SEEKERS?

Who told you that this man is a Master? He belongs to a tradition in which many Masters have existed, but he carries just the dead load. And this is the trouble because in the tradition to which he belongs there have been men like Marpa, Milarepa, Naropa, Tilopa -- great *siddhas* -- and they all used to drink, now this is delicate, but they never got drunk. They used to drink, but they never got drunk.

That is one of the ways of tantra, a method: one has to go on increasing the amount of alcohol and getting attuned to it, but remaining conscious. Hmm?... first you take just one teaspoonful. you remain conscious; then two; then three; then you go on. Then you drink the whole bottle. But now you are so attuned your consciousness is not disturbed; then alcohol won't do. Then you move to more dangerous drugs.

There came a time in the tradition of tantra when snakes, poisonous snakes, were used because a man became so attuned to all types of drugs. Then the last test was the snake cobra. Then the cobra was forced to bite the man on the tongue -- then too he remained conscious.

This was a secret test and a growth: now you have achieved to such crystallization of consciousness that the whole body is filled with alcohol but it doesn't affect you. This was a point in tantra to go beyond the body; this is going beyond the body -- for tantra.

This man comes from that tradition, so he has the permission from the tradition to drink, but if he gets drunk then he has missed the whole point; he not a Master; he is not aware. But in America everything is possible now. Not knowing the old tradition. this man can say to people, "Even our own Masters have been drinking." In tantra all those things that are ordinarily prohibited are allowed. A tantric is allowed to eat meat -- ordinarily it is prohibited; he is allowed to drink ordinarily it is prohibited; he is allowed to have sex -- ordinarily for a seeker it is prohibited. Everything that is prohibited ordinarily, is allowed in tantra, but allowed with such conditions that if you forget the conditions you forget the whole thing.

One should go in sex, but there should be no ejaculation. If ejaculation happens, then it is ordinary sex; then it is not tantra. If you make love and no ejaculation happens, for hours you are together with the woman and no ejaculation happens, this is tantra. This is an attainment.

Drinking is allowed, but getting drunk is not allowed. If you get drunk you are an ordinary drunkard -- no need to bring tantra in.

Meat is allowed, but you have to eat meat -- even sometimes human meat, human flesh, from dead bodies -- but you should remain indifferent. You should remain unperturbed -- not even a flicker in your consciousness that "something wrong...."

Tantra says that every bondage has to be transcended, and the last bondage is morality -- that too has to be transcended. Unless you transcend morality you have not transcended the world. So in a country like India where vegetarianism has gone to the very deep core of Indian consciousness, meat-eating was

allowed, but it was not allowed in the way that meat-eaters eat. A man has to prepare his whole life for it. He was to be a vegetarian; as a seeker he was to be a vegetarian.

Years will pass -- ten years, twelve years he has remained a vegetarian, he has not made love to any woman, he has not drunk anything alcoholic, and he has not taken any other drugs. Then after twelve years, fifteen years, even twenty years, the Master will allow him, now, to move into sex, but to move with a woman with such respect that the woman is almost a goddess; it is not carnal. And the man who is moving with the woman has to worship her, touch her feet. And if even a slight sexual desire arises he is disqualified; then he is not ready for it.

It was a great preparation and a great test -- greatest that has ever been created for man. With no desire, with no lust, he has to feel towards the woman as if she is his mother. If the Master says, and sees, that he is right -- now he is like a child entering the woman, not like a man, and like a child he remains inside the woman with no sexuality arising: his breathing is not affected his body energy is not affected; for hours he remains together with the woman, there is no ejaculation; a deep silence pervades -- it is a deep meditation.

For twenty years remaining a vegetarian and then suddenly you are offered meat to eat: your whole being will feel repulsed. Hmm?... if you feel repulsion then tantra says, "You are rejected. Now go beyond it. Now whatsoever is offered, accept it in deep gratitude." You must know if you have remained a vegetarian even for one year and suddenly meat is offered, you will start feeling nausea, vomiting. If that comes that means the man is still living in the thoughts -- because it is only a thought that this is meat and this is vegetable. Vegetable is also meat, because it comes from the body of the tree; and meat is also vegetable, because it comes from the tree of a man's body or an animal's body. This is the transcendence of morality.

And then he is prepared to drink strong drugs. If he has really become alert then whatsoever is given will change the chemistry of the body but not his consciousness; his consciousness will remain floating on the chemistry of the body.

Gurdjieff used to drink as much as you can imagine -- but was never unconscious, never drunk. He was a tantric Master. If you want to look in the West towards somebody, then he is George Gurdjieff, not Tibetan refugees.

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Chapter #7
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30. SELF-RESTRAINT, THE FIRST STEP OF YOGA, IS COMPRISED OF THE FOLLOWING FIVE VOWS: NONVIOLENCE, TRUTHFULNESS, HONESTY, SEXUAL CONTINENCE, AND NONPOSSESSIVENESS.

31. THESE FIVE VOWS, WHICH CONSTITUTE THE GREAT VOW, EXTEND TO ALL THE SEVEN STAGES OF ENLIGHTENMENT REGARDLESS OF CLASS, PLACE, TIME, OR CIRCUMSTANCE.

THE five vows of *ahimsa*, *satya*, *achaurya*, *brahmacharya*, *aparigra*, are the very base, the foundation.

They have to be understood as deeply as possible because there is a possibility to move without fulfilling these five steps which constitute the first step of *yam*.

You can find yogis and fakirs all over the world who have moved without fulfilling these five steps of the first step. Then they become powerful, but their power is violent. Then they are very, very powerful, but their power is not spiritual. Then they become sort of black magicians; they can harm others. Power is dangerous; it can help, it can harm. Not only to others is it dangerous, it is dangerous to the person himself. It can destroy you; it can give you a rebirth. It depends. These five vows are just a guarantee so that the power which arises out of discipline is not misused.

You can see "yogis" displaying their power. That is impossible for a yogi, because if the yogi has really fulfilled these five vows he will no longer be an exhibitionist; he cannot display. He can no longer try to play with miracles -- that is not possible for him. Miracles happen around him, but he is not the doer.

These five vows kill your ego completely. Either the ego can exist or these five vows can be fulfilled. Both are not possible. And before you enter into the world of power -- and yoga is a world of power, infinite power -- it is very, very necessarily needed that you drop the ego outside the temple. If the ego is with you there is every possibility that the power is going to be misused. Then the whole effort becomes futile, a mockery, in fact ridiculous.

These five vows are to purify you, to make you a vehicle for the power to descend and for the power to become a beneficial influence, a blessing to others. They are a must. No one should bypass them. You can bypass. In fact to bypass them is easier than to go through them because they are difficult, but then your building will be without a foundation. It is going to fall any day, collapse any day. It may kill neighbors; it may kill you yourself. This is the first thing to be understood.

The second thing: the other day Narendra asked a question, a very relevant one. He said, "In Sanskrit *yam* means death and *yam* also means inner discipline. Is there any correlation between the two, death and inner discipline?" There is. That too has to be understood. Sanskrit is a very potential language. In fact no language exists in the world which is comparably potential. And each word has been coined with much care and effort -- Sanskrit is not a natural language. All other languages are natural. The very word "Sanskrit" means created, refined, not natural. The natural language of India is called Prakrit; Prakrit means natural, that which has come out of use. Sanskrit is a refined phenomenon. It is not like natural flowers: it is like essence, refined. Much care and effort has been taken to coin single words, and it has been thought about and brooded over so that all the possibilities should be implied in it. This word *yam* has to be understood. It means the god of death; it also means inner discipline. But what necessary connection can there be between death and inner discipline? There seems none, but there is.

On the earth, up to now, two types of cultures have existed -- both lopsided, both unbalanced. Not yet has it been possible to develop a culture which is total, whole, and holy. In the West. right now, sex is given total freedom; but you may not have watched -- death is suppressed. Nobody wants to talk about death; everybody is talking about sex. A vast literature of pornography exists about sex. Magazines like PLAYBOY exist -- obscene, morbid, ill, neurotic. A neurotic obsession about sex exists in the West, but death? Death is the taboo word. If you talk about death people will think you are morbid -- "Why are you talking about death?" Eat, drink, be merry -- that's the motto. "Why do you bring death in? Keep it out. Don't talk about it."

In the East sex has been suppressed, but death is talked about freely. Exactly like the sexual, obscene pornographic literature, in the East a different type of pornography exists. I call it the pornography of death -- as much obscene and morbid as the pornography of the West about sex. I have come across scriptures.... And you can find them anywhere; almost all Indian scriptures are full of death pornography. They talk about death too much. They never talk about sex; sex is the taboo. They talk about death.

All so-called mahatmas in India go on talking about death. They go on hinting about death continuously. They say, if you love a woman, "What are you doing? What is a woman? -- just a skin bag. And inside there are all sorts of dirty things." And they bring up all those sorts of dirty things; and it seems they enjoy. It is morbid. They talk about the mucus inside the body, the blood, the flesh; they talk about the stomach, about the belly full of excreta, the bladder full of urine. "This is your beautiful woman. Bag of dirt! And you are falling in love with this bag. Be alert."

But this is something to understand: in the East when they want to make you aware that life is dirty they bring in the woman; in the West when they want to make you aware that life is beautiful they again bring in the woman. Look at PLAYBOY: plastic girls, so beautiful. They don't exist in the world; they are not real. They are manufactured photographic tricks -- and everything has been done, retouched again and again.

And they become the ideals. and thousands of people fantasize about them and dream about them.

The sexual pornography depends on the body of the woman and the death pornography also depends on the body of the woman. And then they say, "You are falling in love? This young woman soon is going to become old. Soon she will he a dirty old hag. Be alert, and don't fall in love, because soon this woman is going to die: then you will weep and cry. and then you will be in suffering." If you have to bring life in, the body of the woman is needed. If you have to bring death in, the body of the woman is needed.

Man seems to be continuously obsessed with the body of the woman -- whether they are playboys or mahatmas makes no difference.

But why? It always happens: whenever a society suppresses sex it expresses death; whenever a society suppresses death it becomes expressive about sex. Because death and sex are the two polarities of life. Sex means life, because life arises out of it. Life is a sexual phenomenon -- and death is the end of it.

And if you think about both together, there seems to be a contradiction; you cannot reconcile sex and death. How to reconcile it? It is easier to forget one and remember the other. If you remember both it will be very difficult for your mind to manage how they exist together -- and they do exist together, they do cohere together. They are not in fact two, but the same energy in two states: active and inactive, yin and yang.

Have you watched it? While making love to a woman there comes a moment of orgasm where you become afraid, fearful, you start trembling; because at the highest peak of orgasm death and life both exist together. You experience life at its peak, and you also experience death at its depth. The peak and the depth both available at one moment -- that's the fear of orgasm. People desire it because it is life, and people avoid it because it is death. They desire it because it is one of the most beautiful moments, ecstatic, and they want to escape from it because it is one of the most dangerous moments also: because death opens its mouth in it.

A man of awareness will become immediately aware that death and sex are one energy: and a total culture, a whole culture, a holy culture, will accept both. It will not be lopsided; it will not move to one extreme and avoid the other. Each moment you are both life and death. To understand this is to transcend duality. The whole effort of yoga is: how to transcend.

Yam is meaningful because when a person becomes aware of death, only then, a life of self-discipline is possible. If you are only aware of sex. Life, and you have been avoiding death, escaping from it, closing your eyes to it, keeping it always at the back, throwing it into the unconscious, then you will not create a life of self-discipline. For what? Then your life will be a life of indulgence -- eat, drink. be merry. Nothing is wrong in it, but, in itself, this is not the whole picture. This is just a part, and when you take the part as the whole, you miss -- you miss tremendously.

Animals are there without any awareness of death: that's why no possibility for Patanjali to teach animals. No possibility because no animal will be ready for self-discipline. The animal will ask, "For what?" There is life only, there is no death, because the animal is not aware that he is going to die. If you become aware that you are going to die, then immediately you start rethinking about life. Then you would like the death to be absorbed in life.

When death is absorbed in life yam is born: a life of discipline. Then you live but you always live with the remembrance of death. You move but you always know that you are moving towards death. You enjoy but you always know that this is not going to last forever. Death becomes your shadow, part of your being, part of your perspective. You have absorbed death... now self-discipline will be possible. Now you will think, "How to live?" because life is not the goal now: death is also part of it. "How to live?" that you can live and die also beautifully. "How to live?" that not only does life become a crescendo of bliss, but death becomes the highest, because death is the climax of life.

To live in such a way that you become capable of living totally and you become capable of dying totally, that s the whole meaning of self-discipline. Self-discipline is not a suppression; it is to live a directed life, a life with the sense of direction. It is to live a life fully alert and aware of death. Then your river of life has both the banks. Life and death, and the river of consciousness flows between these two. Anybody who is trying to live life denying death its part is trying to move along one bank; his river of consciousness cannot be total. He will lack something; something very beautiful he will lack. His life will be superficial -- there will be no depth in it. Without death there is no depth.

And if you move to the other extreme as Indians have done -- they start living with death continuously: afraid, fearful, praying. doing things just how to become deathless, immortal -- then they stop living at all. That too is an obsession. They will also flow along one bank: their life will also be a tragedy.

West is a tragedy, East is a tragedy -- because a total life has not yet been possible. Is it possible to have a beautiful sex life, remembering death? Is it possible to eat, and eat blissfully, remembering death? Is it

possible to love, and love deeply, knowing well that you are going to die and the beloved is going to die? If it is possible then a total life becomes possible. Then you are absolutely balanced; then you are complete. Then you lack nothing; then you will have a fulfillment; a deep contentment will descend on you.

The life of *yam* is a life of balance. These five vows of Patanjali are to give you a balance. But you can misunderstand them and you can create again another unbalanced life. Yoga is not against indulgence; yoga is for balance. Yoga says, "Be alive but be always ready to die also." It looks contradictory. Yoga says, "Enjoy. But, remember, this is not your home. This is an overnight stay." Nothing is wrong: even if you are enjoying in a *dharmasala* and it is a fullmoon night, nothing is wrong. Enjoy it, but don't take the *dharmasala* to be your home, because tomorrow we leave. We will be thankful for this overnight stay, we will be grateful -- it was good while it lasted -- but don't ask it to last forever. If you ask that it should last forever, this is one extreme; and if you don't enjoy at all because it is not going to last forever, this is another extreme. And in both the ways you remain half.

If you try to understand me, this is my whole effort: to make you whole and total so all the contradictions are absorbed and a harmony arises. I don't want you to become monotonous. A life of ordinary indulgence is monotonous. A life of ordinary yoga is also monotonous, boring. A life which comprehends all contradictions in it, which has many notes in it but, still, all notes fall in a harmony; that life is a rich life. And to become that rich life, to me, is yoga.

And these five vows are not to cut you from life, they are to join you. That emphasis has to be remembered because many people have used these five vows to cut themselves from life. They are not meant for that -- they are meant for just the opposite.

For example, the first is *ahimsa*, nonviolence. People have used it to cut themselves from life because they think if you are in life there will be some violence or other. There are Jains in India; they believe in nonviolence. That is their whole religion. You see a Jain monk: he escapes from everything because everywhere he finds there is a possibility of violence. Jains stopped cultivation -- gardening, farming -- because if you are doing farming, gardening, cultivating, then there will be violence because you will have to cut many plants and every plant has a life. So Jains completely dropped but of agriculture.

They could not go to war, because there will be violence. All their teachers were warriors; they came from the kshatriya clan. Mahavir and all other *teerthankeras*, they all came from the kshatriyas, but their followers are all merchants, businessmen. What has happened? To war they cannot go; the army they cannot join. So they cannot be warriors because there is violence; they cannot be agriculturists because there is violence. And nobody wants to be a sudra, nobody wants to be an "untouchable" and clean other people's latrines and wash other people's houses -- nobody wants -- so that they cannot become. Brahmins they cannot become because their whole religion was a revolt against brahmins. So the only possibility that remained was that they become only merchants.

There are Jain monks who are even afraid to breathe because in breathing many lives are killed. Very small lifes are moving in the air. It is full of germs, very minute germs; you cannot see them with the naked eye. When you breathe in, they die; when you breathe out, your hot air coming out kills them. So they have even become afraid of breathing. They cannot walk in the night because maybe some insect in the dark... then there is violence. They cannot move in the rainy season because in the rainy season many insects and many flies, many ants, are born, and everywhere life is alive. If you move on wet ground there is a possibility.... It is said that a Jain monk should not even turn his side in the night while asleep, because if you turn your side too many times you may kill a few insects; you should remain on one side.

This is moving to the extreme. This is moving to absurdity. So remember, people have used nonviolence *against* life. And nonviolence means such a deep love of life that you cannot kill: you love life so much that you will not like to hurt anybody. It is deep love, not rejection.

Of course, in being alive a little violence is a must, but that is not violence, because you are not doing it willfully. So remember, only that is violence which you do willfully. If I am breathing, I am not breathing willfully. Breathing is going automatically -- you are not breathing; you are not the doer. You try to stop it and then you will know. Just for a single second you can stop, and it comes rushing out or rushing in. It *happens* you are not responsible for it. Food, you will have to eat. Whatsoever you eat will be a sort of violence. Even if you pluck fruits from the trees you are hurting the trees.

Jains started not to eat meat. Good -- because that can be avoided. That which can be avoided is beautiful. Then they became afraid of eating fruits from the trees because if you take the fruit the tree is hurt. So what to do? Wait... when the fruit is ripe and falls on the ground. That too is good, nothing is wrong, but even if the fruit has fallen on the ground it contains millions of seeds -- and each seed could have

become a tree, and in each tree there was the possibility of millions of fruits again. So you are eating all those possibilities -- you are violent.

You can stretch a principle to absurdity: and then there is only one possibility -- commit suicide. But that too is violent: you arc killing yourself. Not only yourself, in your bloodstream there are seven million germs; they will be killed if you commit suicide. So nowhere to go -- not even suicide is possible.

This will become a very absurd life, worried, tense. And you were in search of a relaxed, calm and quiet life; and this life will become so tense and such anguish.... You can see -- go, look at Jain monks' faces. You will never find their faces blissful -- impossible. If you live in such total fear that everything seems to be wrong, you are surrounded by guilt and guilt and nothing else, and whatsoever you do is sin more or less.... Even to speak a word is to commit sin because when you speak, more hot air comes out of the mouth: it kills thousands of small microbes. You drink water and you kill; you cannot avoid. Then what to do?

Patanjali is not against life; he is a lover. Nobody who knows is against life. Then nonviolence simply means love life so much -- to me, nonviolence is love -- love life so much that you would not like to hurt anybody, that's all. But in sheer living many things will happen which you cannot help. Don't be worried about them, otherwise you will go mad. Don't be worried about them. Remember only one thing: that you have not been killing anybody willfully. And even if you have to harm somebody unwillfully, you have a feeling of love.

Go to the tree, and if you have to pluck the fruit because you are hungry and you will die if you don't pluck the fruit, then thank the tree. First ask the permission of the tree: "I am going to take this fruit. This is a trespass, but I am dying and I have to do it. But I will serve you in many ways. I w;ll pay it back. I will give you more water; I will take more care of you. So whatsoever I am taking, I will give you back -- even more than that." To love life, to help life. to be beneficial to life -- to everything that is alive, be a blessing. And if you have to do something which you feel could be avoided, first, avoid it; if it cannot be avoided then try to repay it back.

And there is a difference. Now even scientists say there is a difference. If you go to the tree and ask the permission, the tree doesn't feel hurt. It is no longer a trespass; the permission has been asked. The tree in fact feels good that you came. The tree feels happy that she could help somebody in need. The tree is richer because you came and the tree could share. The fruits were going to fall anyhow. The tree could share with somebody -- you not only helped yourself, you have helped the tree to grow in consciousness.

To be nonviolent means to be beneficial, to be helpful to everybody -- to yourself and to others also. This is the first *yam*; the first self-discipline is love.

Somebody asked St. Augustine, "I am a very illiterate person and I don't know what to do and what not to do; and scriptures are many and doctrines millions, and I am confused because somebody says something, somebody else says just the opposite -- and I am paralyzed over what to do and what not to do. You are a great man, wise, a saint; just tell me one word, so without any confusion I can follow it."

St. Augustine was a great preacher. He could have talked for hours, but nobody has asked for the whole religion in one word. He closed his eyes, meditated, because it was difficult, and then he opened his eyes and said, "Then you go and love. If you love then everything is okay."

Nonviolence means love. If you love then everything is okayed. If you don't love, even if you become nonviolent it is useless.

And why does Patanjali make it the first yam, first discipline? Love is the first discipline, the very base. If a trace remains in you to hurt others, when you will become powerful you will become dangerous. That trace will become the danger. Not a single trace should remain in you "to hurt"; and it is there in everybody.

And you hurt in millions of ways -- and you hurt in such ways that nobody can defend. Sometimes you hurt in "good" ways, with good reasons, rationalizations. You say something to a person which may be true, and you say, "I am saying the truth," but deep down the desire is to hurt the man by saying the truth. Then the truth is worse than a lie; it should not be told. If you can't make your truth sweet and nice and beautiful -- better not to say it. And always look within for what you are saying it. What is the deep desire? Do you want to hurt the other in the name of truth? Then your truth is poisoned already: it is no longer religious, it is no longer moral -- it is already immoral. Drop that truth.

I tell you, even a lie is good if it is spoken out of love, and a truth is bad it is spoken just to hurt.

These are not dead principles. You have to understand them, and you have to understand the knack how to use them. I have seen people using good principles for bad reasons, living a good life for bad reasons. You can be very pious just to feel egoistic: then your piousness is a sin. You can be a man of character just to feel proud that you arc a man of character. Better it was that you were a man of no character; at least this

ego would not have been there. If the character is only feeding the ego, it is worse than characterlessness. So always look deep down. Always be a depth-searcher into your own being: what you are doing, why you are doing. And don't be satisfied with superficial rationalizations -- they are thousands and you can convince yourself that you were right:

You come home. You are feeling angry because the boss in the office didn't behave well. No boss ever behaves well. Just because he is a boss, whatsoever he does looks bad, appears bad, because deep down you resent that you are an underdog and somebody is a topdog. You resent the fact of being an underdog, so whatsoever is said looks bad, but you cannot react; it will be too costly. You come home full of anger and then you start beating your child, and you say, "... because you were playing with bad boys." The child has been playing with the bad boys always. And who are the bad boys? Because the mothers of the other bad boys are beating their children because they were playing with your bad son. Who are the bad boys? But you are rationalizing. Anger is there, bubbling. You want to throw it on someone and, of course, only on a weaker person can it be thrown.

Children are in that way very useful. The father is angry, he beats the boy; the mother is angry, she beats the boy; the teacher is angry, he beats the boy; and everybody is throwing things on the small child which they cannot throw-anywhere else.

This has been my feeling, that if a couple lives without children there is more possibility of divorce, if they have children, less possibility of divorce because whenever the wife is angry at the husband she can beat the children; whenever the husband is against the wife he can beat the children. Children are like a therapy. They help, they help tremendously. That's why in the East where there are so many children to each couple, divorce doesn't exist. In the West it is difficult now, marriage becoming impossible, because children are not there. They were needed as a deep therapy. They are the cementing force; they help catharsis.

Remember, never do a good thing for a bad reason, because then it is no longer good and you are deceiving.

Nonviolence is the first -- love is always the first. And if you learn how to love, you learn everything. By and by the very phenomenon of love becomes an environ around you: wherever you move, a grace moves with you, wherever you go, you go with gifts, you share your being. Nonviolence is not a negative thing; it is a positive feeling of love. The word is negative, "nonviolence." The word is negative because people are violent, and violence has become such a positive force in their being that a negative word is needed to negate it. Only the word is negative: the phenomenon is positive: it is love.

"Nonviolence, truthfulness...." Truthfulness means authenticity, to be true, not to be false -- not to use masks: whatsoever is your real face, show it... and at whatsoever the cost.

Remember, that doesn't mean that you have to unmask others. If they are happy with their lies it is for them to decide. Don't go and unmask anybody, because this is how people think. They think they have to be truthful, authentic; they mean they have to go and make everybody nude -- "Because why are you hiding your body? These clothes are not needed." No. Please remember, be truthful to yourself. You are not needed to reform anybody else in the world. If you can grow yourself, that's enough. Don't be a reformer, and don't try to teach others, and don't try to change others. If you change, that's enough message.

To be authentic means: to remain true to your own being. How to remain true? Three things have to be remembered. One, never listen to anybody, what they say for you to be: always listen to your inner voice, what you would like to be. Otherwise your whole life will be wasted. Your mother wants you to be an engineer, your father wants you to be a doctor, and you want to be a poet. What to do? Of course the mother is right because it is more economical, more financially helpful, to be an engineer. The father is also right, to be a doctor; it is a good commodity in the market. it has a market value. "A poet? Have you gone mad? Are you crazy?"

Poets are people who are cursed. Nobody wants them. There is no need for them; the world can exist without poetry. There will be no trouble because poetry is not there. The world cannot exist without engineers; the world needs engineers. If you are needed you are valuable; if you are not needed you don't carry any value. But if you want to be a poet, be a poet. You may be a beggar. Good. You may not get very rich out of it -- don't worry about it, because you may become a great engineer and you may earn much money, but you will never have any fulfillment. You will always hanker, your inner being will hanker, to be a poet,

I have heard that one great scientist, a great surgeon who was awarded a Nobel prize, was asked, "When

the Nobel prize was awarded to you, you didn't look very happy. What is the matter?" He said, "I always wanted to be a dancer. I never wanted to be a surgeon in the first place, and now not only have I become a surgeon, I have become a very successful surgeon; and this is a burden. And I wanted to be just a dancer -- and I remain a lousy dancer. That is my pain, anguish. Whenever I see somebody dancing, I feel so miserable, in such a hell. What will I do with this Nobel prize? It can't become a dance to me; it can't give me a dance."

Remember, be true to your inner voice. It may lead you in danger; then go in danger, but remain true to the inner voice. Then there is a possibility that one day you will come to a state where you can dance with inner fulfillment. Always look, the first thing is your being; and don't allow others to manipulate and control you. And they are many: everybody is ready to control you, everybody is ready to change you, everybody is ready to give you a direction you have not asked for. Everybody is giving you a guide for your life. The guide exists within you; you carry the blueprint.

To be authentic means to be true to oneself. It is a very, very dangerous phenomenon; rare people can do that. But whenever people do it, they achieve. They achieve such beauty, such grace, such contentment, that you cannot imagine. If everybody looks so frustrated, the reason is that nobody has listened to his own voice.

You wanted to marry a girl, but the girl was a Mohammedan and you are a Hindu brahmin. Your parents wouldn't allow. The society wouldn't accept; it was dangerous. The girl was poor and you are rich. So you married a rich woman, Hindu, brahmin by caste, accepted by everybody -- but not by your heart. So now you live an ugly life. Now you go to the prostitute, but even prostitutes won't help you. You have prostituted your whole life. You wasted your whole life.

Always listen to the inner voice, and don't listen to anything else. Thousand and one are the temptations around you because many people are there peddling their things. It is a supermarket, the world, and everybody is interested in selling his thing to you; everybody is a salesman. If you listen to too many salesmen you will become mad. Don't listen to anybody, just close your eyes and listen to the inner voice. That is what meditation is all about: to listen to the inner voice. This is the first thing.

Then the second thing -- if you have done the first thing only then the second becomes possible: never wear a mask. If you are angry, be angry. It is risky, but don't smile, because that is to be untrue. But you have been taught that when you are angry, smile; then your smile becomes false, a mask. Hmm?... just an exercise of the lips, nothing else. The heart full of anger, poison, and the lips smiling -- you become a false phenomenon.

Then the other thing also happens: when you want to smile you cannot smile. Your whole mechanism is topsy-turvy because when you wanted to be angry you weren't, when you wanted to hate you didn't. Now you want to love; suddenly you find that the mechanism doesn't function. Now you want to smile; you have to force it. Really your heart is full of smile and you want to laugh loudly, but you cannot laugh, something chokes in the heart, something chokes in the throat. The smile doesn't come, or even if it comes it is a very pale and dead smile. It doesn't make you happy. You don't bubble up with it. It is not a radiance around you.

When you want to be angry, be angry. Nothing is wrong in being angry. If you want to laugh, laugh. Nothing's wrong in laughing loudly. By and by you will see that your whole system is functioning. When it functions, really, it has a hum around it, just as a car, when everything is going good, hums. The driver who loves the car knows that now everything is functioning well, there is an organic unity -- the mechanism is functioning well. You can see: whenever a person's mechanism is functioning well, you can hear the hum around him. He walks, but his step has a dance in it. He talks, but his words carry a subtle poetry in them. He looks at you, and he really looks; it is not just lukewarm, it is really warm. When he touches you he really touches you; you can feel his energy moving into your body, a current of life being transferred... because his mechanism is functioning well.

Don't wear masks; otherwise you will create dysfunctions in your mechanism -- blocks. There are many blocks in your body. A person who has been suppressing anger, his jaw becomes blocked. All the anger comes up to the jaw and then stops there. His hands become ugly. They don't have the graceful movement of a dancer, no, because the anger comes into the fingers -- and blocked. Remember, anger has two sources to be released from. One is teeth, another is fingers: because all animals, when they are angry -- they will bite you with the teeth or they will start tearing you with the hands. So the nails and the teeth are the two points from where the anger is released.

I have a suspicion that wherever anger is suppressed too much, people have teeth trouble. Their teeth go wrong because too much energy is there and never released. And anybody who suppresses anger will eat

more; angry people will always eat more because the teeth need some exercise. Angry people will smoke more. Angry people will talk more; they can become obsessive talkers because, somehow, the jaw needs exercise so that the energy is released a little bit. And angry people's hands will become knotted, ugly. If the energy was released they could have become beautiful hands.

If you suppress anything, in the body there is some part, corresponding part, to the emotion. If you don't want to cry, your eyes will lose the luster because tears are needed; they are a very alive phenomenon. When once in a while you weep and cry, really you go into it -- you become it -- and tears start flowing down your eyes; your eyes are cleansed, your eyes again become fresh, young, and virgin. That's why women have more beautiful eyes, because they can still cry. Man has lost his eyes because they have a wrong notion that men should not cry. If somebody, a small boy cries, even the parents, others, say, "What are you doing? Are you being a sissy?" What nonsense, because God has given you -- man, woman -- the same tear glands. If man was not to weep, there would have been no tear glands. Simple mathematics. Why do the tear glands exist in man in the same proportion as they exist in woman? Eyes need weeping and crying, and it is really beautiful if you can cry and weep wholeheartedly.

Remember, if you cannot cry and weep wholeheartedly, you cannot laugh also, because that is the other polarity. People who can laugh can also cry; people who cannot cry cannot laugh. And you may have observed sometimes in children: if they laugh loudly and long they start crying -- because both things are joined. In the villages I have heard mothers saying to their children, "Don't laugh too much; otherwise you will start crying." Really true, because the phenomena are not different -- just the same energy moves to the opposite poles.

Second thing: don't use masks -- be true whatsoever the cost.

And the third thing about authenticity: always remain in the present -- because all falseness enters either from the past or from the future. That which has passed has passed -- don't bother about it. And don't carry it as a burden; otherwise it will not allow you to be authentic to the present. And all that has not come has not come yet -- don't unnecessarily be bothered about the future; otherwise that will come into the present and destroy it. Be true to the present, and then you will be authentic. To be *here-now* is to be authentic. No past, no future: this moment all, this moment the whole eternity.

These three things, and you attain what Patanjali calls truthfulness. Then whatsoever you say will be true. Ordinarily you think you have to be alert to say the truth. I'm not saying that. I am saying: you create authenticity -- whatsoever you say will he true. An authentic man cannot lie; whatsoever he says will be true.

In yoga we have a tradition -- it may not even be possible for you to believe it; I believe it because I have known it, I experienced it: if a real, authentic man lies, the lie will become true, because an authentic man cannot lie. That's why in the old scriptures it is said, "If you are practicing authenticity, be alert not to say anything against anybody -- because it can become true." We have many stories of great seers who said something in anger, but they were so authentic....

You must have heard the name of Durvasa -- a great seer, authentic man. but if he says something, even *he* cannot cancel it. If he curses you, the curse is going to come true. If he says, "You will die tomorrow!" you will die tomorrow, because from that source of authenticity the lie is not possible. The whole existence follows an authentic man. And even then he cannot cancel it.

It is beautiful. That's why people go to great seers for their blessing: if they bless, it is going to come true. That is the meaning, nothing else. They go and they ask blessings. If the seer gives the blessings then they are not worried; it is going to happen now, because how can an authentic man say a lie? Even if it is a lie, it is going to be true. So I don't say, "Tell the truth." I say, "Be authentic and whatsoever you say is going to be true."

The third is *asteya, achaurya* -- nonstealing, honesty. The mind is a great thief. In many ways it goes on stealing. You may not be stealing things from people, but you can steal thoughts. I say something to you; you go out and you pretend that that is your thought. You have stolen it, you are a thief -- you may not be aware what you are doing.

Says Patanjali, "Be in a state of nonstealing." Knowledge, things -- nothing should be stolen. You should be original and should always be aware that "these things don't belong to me." Remain empty, it is better, but don't fill your house with stolen things, because if you go on stealing you will lose all originality. Then you will never be able to find your own space: you will be filled with others' opinions, thoughts, things. And, finally, they don't prove of any value. Only that which comes out of you is valuable. In fact

only that which comes out of you can you possess, nothing else. You can steal but you cannot possess.

A thief is never at ease, cannot be -- he is always afraid of being caught. And even if nobody catches him he knows that this is not his. This remains a constant burden in his being.

Patanjali says, "Don't be a thief -- in any way, in any dimension," so that your originality can flower. Don't burden yourself with stolen things and thoughts, philosophies, religions. Allow your inner space to flower.

Fourth is *brahmacharya*. This word is really very difficult to translate. It has been translated as "sexual continence," celibacy. That's not right, because *brahmacharya* is a wide word, very vast. Sexual celibacy is a very narrow thing; it is one part of it, but not the who]e of it. The word *brahmacharya* means "living like a god." The very word means living like a god, living a life divine. Of course, in a life divine, sex disappears.

Brahmacharya is not against sex. If it is against sex then sex can never disappear. *Brahmacharya* is a transmutation of the energy: it is not being against sex, rather it is changing the whole energy from the sex center to the higher centers. When it reaches to the seventh center of man, the *sahasrar*, then *brahmacharya* happens. If it remains in the first center, *muladhar*, then sex; when it reaches to the seventh center, then *samadhi*. The same energy moves. It is not being against it; rather, it is an art how to use it.

A man who is indulging in sex is a suicidal man. He is destroying his own energy. He is like a man who goes to the market, gives his diamonds, and purchases pebbles -- and comes home happy that he has done a great bargain. In sex you attain such a little, a tiny moment of happiness, and you lose so much energy. The same energy can give you tremendous blissfulness, but then it has to move on a higher level.

Sex has to be transformed -- don't be against it. If you are against it you cannot transform it, because when you are inimical towards something you cannot understand it. Great sympathy is needed for understanding. If you are inimical, how can you give sympathy? When you are inimical to something, you cannot even observe: you want to withdraw from your enemy, to escape from the enemy. Be in friendship with your sex, because it is your energy, with tremendous possibilities hidden in it. It is God, raw. Sex is *samadhi*, raw. It can be transmuted, it can be changed, it can be transfigured. The whole yoga is the path to transfer, to change, the baser metal into the higher metal. The whole art is how to change iron into gold. Yoga is alchemy, alchemy of your inner being.

Brahmacharya means: trying to understand sex energy, trying to understand how it moves in your being, trying to understand why it gives you pleasure, trying to understand from where pleasure really comes -- whether it comes from sexual congress, sex release, or it comes from somewhere else. If you are an observer, soon you will realize and discover it is coming from somewhere else. When you are in a sexual intercourse a deep shock happens to the whole body. It is a shock, because so much energy is released; the whole body trembles in a shock. In that shock thoughts stop. It is just like an electric shock.

A man goes mad; you go to the psychiatrist and he gives him an electric shock. For what? Because if you give an electric shock, then for a moment when the shock passes through the mind everything stops. For example, you are listening to me. Still, thoughts will be there. Then suddenly a bomb exp!odes here: immediately, there will be no thought. For a second the shock will be too much so that the whole system will stop functioning. Electric shock helps mad people because the shock gives a discontinuity. After the shock they cannot remember what they were before it. The gap. If they are thinking before that they have become horses -- madmen can become anything -- if they are thinking that they have become horses just before the shock, after the shock they cannot remember what the idea was with which they were obsessed. Now a new circle starts. Shock helps.

Sexual energy is as much electrical as any energy. All energies are electrical, and sex energy is bioelectricity. It comes out of your body. Have you heard about a woman in Sweden? Something has gone wrong in her body. She can take a five-candle bulb in her hand and the bulb goes on. A five-candle bulb can remain lighted in her hand -- but don't start thinking that this would be good if it happens to you. She is in a danger, because when her husband touches her he gets a shock. You cannot make love to that woman -- you will be in such a shock you will forget about all women forever. Now the court is deciding the case because there is no precedent and there is no law how to decide it: the husband has asked for a divorce because this woman is giving him such shocks that he has become afraid. Something has gone wrong in the system -- a short circuit.

In sex you create energy; by the sexual movement, fantasy, desire, you create energy. The whole energy moves towards muladhar, the sex center, concentrates there; then comes a peak, a buildup; then sudden explosion -- shock all over the body; then peace follows. This peace is at a very great cost. You are

destroying valuable life energy -- for nothing.

Now, one scientist, very famous, and very dangerous for the future -- his name is Delgado -- has created a small mechanism; you can keep it in the pocket. It can be connected to your sex center in the mind, from where the sex center in the body is controlled -- a wire goes and connects it. You can keep it in the pocket: whenever you want sexual pleasure you just push the button. It gives a shock from the battery to the sex center in the mind: you have tremendous happiness. This is better, but this is dangerous -- dangerous because then you will not stop, you will go on pushing.

It has happened. Delgado worked on rats, one dozen rats, and he placed the electrodes in their heads. The mechanism was just before them, and he taught them how to press it. They went crazy. In one hour -- six thousand times! Unless they fall completely exhausted and unconscious they won't listen to Delgado -- they will just go on pushing. Delgado says if this becomes possible to man nobody will be interested in women, no women will be interested in men, because this is such a nontrouble-creating thing.

Just the other day I was reading Marpa's sentence that "a woman is a troublemaker." She is. This box is very economical, no trouble. Man is also a troublemaker, because whenever two meet, two troublemakers meet. This box is very cheap, but very dangerous because those rats will not go to food, to water, no; they will not go to sleep. And with no cost -- just an electric phenomenon.

The same is happening when you are making love to a woman or to a man. It is childish. You laugh at the rat. Have you laughed at yourself? If you have not laughed, you are not allowed to laugh at the rat -- that's not good. Look at your mind: the rat is there, continuously fantasizing.

Brahmacharya is: to understand the whole phenomenon, what is happening. And if by shocks you become peaceful and you attain a little glimpse of happiness... this cannot be eternal. It can only be momentary. And soon the energy will be lost and then you will be frustrated. No, something else has to be found and discovered, something of the eternal, something so that you remain blissful. It cannot be through the shock; it can be only through the transmutation of the energy.

When the same energy moves upwards you become a dam of energy. That is *brahmacharya*. You go on accumulating energy. The more you accumulate, the higher it rises. Just like in a dam: it will be raining now, and the water level will go higher and higher and higher. But if there is a leakage, then the water level will not go high. Your sexuality is a leakage of your being.

If the leakage is not there, the water level goes higher and higher and higher, and a moment comes -- then it passes through many centers. First it comes to the *hara*, from the *muladhar* it comes to the second center. At that center you have a feeling of deathlessness; you become aware that nothing dies. Fear disappears. Have you observed, whenever you feel afraid something hits you just near the navel? There is the center of death and deathlessness. When the energy passes to that center, comes to that level, you feel deathless. If somebody even kills you, you know that you are not being killed: "*Na hanyate hanyamane sharire*" -- "By killing the body you cannot kill the soul."

Then the energy goes higher, comes to the third center. At the third center you start becoming very, very peaceful. Have you ever observed that whenever you are peaceful you start breathing from the belly and not from the chest? Because the center of peace is just above the navel. Below the navel is the center of death and deathlessness; above the navel is the center of peace and tensions. If there is no energy you will feel tension; if there is no energy you will feel fear. If there is energy, tension disappears; you feel very, very peaceful, tranquil, calm, quiet, collected.

Then the energy moves to the fourth center, of the heart. There arises love. You cannot love right now, and whatsoever you call love is nothing but sex camouflaged in a beautiful word "love." That word is not true to you -- cannot be. Love is possible only when energy reaches to the fourth center of the heart. Suddenly you are in love -- love with the whole existence, love with everything. You *are* love.

Then the energy moves to the fifth center, in the throat. That center is the center of silence -- silence, thought, thinking, speech. Speech, no-speech -- both are there. Right now your throat only works to speak. It does not know how to function in silence, how to go into silence. When the energy comes to it, suddenly you become silent. Not that you make any effort, not that you force yourself to be silent -- you *find* yourself to be silent, full of silence Even if you have to speak, you have to make effort. And your voice becomes musical, whatsoever you say becomes poetry a subtle glow in your words, of life. And your words carry silence within them, around them. In fact your silence becomes more pregnant than your words.

Then the energy goes to the sixth center, the third eye. There you find light -- awareness, consciousness. That is the point where sleep happens -- hypnosis happens. Have you watched any hypnotizer? He says to fix your eyes to a point. When you fix your two eyes to a point, your third eye goes into sleep. That is just a

trick to create sleep in the third eye. When the energy reaches to the third eye, you feel so full of light... all darkness disappeared, infinite light surrounds you. In fact there is no shadow in you then. The oldest saying in Tibet is, "When a yogi becomes realized in awareness, there falls no shadow of his body." Don't take it literally -- the body will create the shadow. But deep inside, because there is so much light everywhere.... Light without source! If light is with a source there will be shadow; light without source: there cannot be any shadow.

And life now has a different meaning and dimension. You move on the earth but you are no longer of the earth, as if you fly. You have come nearest to Buddhahood. Now the garden is very near; you can feel the fragrance. At this point, for the first time, you become capable of understanding a Buddha; before it, by and by, gradually, fragments happen to you, but not total understanding. But at this point you are close, just near the door. The temple has arrived; a knock, and the door shall open and you yourself will be a Buddha. Now, so near and at such close quarters, you for the first time start feeling what understanding is.

And then the energy moves to the seventh, *sahasrar*. There it becomes *brahmacharya*, a life divine. Then you are no longer a man -- then you are a god. You have attained to *bhagwatta*, to divineness. This is *brahmacharya*.

"... and nonpossessiveness." And only after *brahmacharya*, when you have attained to the fulfillment, you possess the world!without possessing it. But by and by you have to train yourself for nonpossession. Don't be possessive, because whenever you are possessive you simply show that you are a beggar. Whenever you try to possess, you simply show that you don't possess it; otherwise there is no effort. You are the master. There is no need to try for it.

For example, if you love a person: if you try to possess the person, then you don't love. And you are not certain about his love also; that's why you create all safety measures, surround him by every trick, cunningness, cleverness, so that he cannot leave you. But you are killing love. Love is freedom, love gives freedom, love lives in freedom -- love is, in its intrinsic core, freedom. You will destroy the whole thing. If you really love, there is no need to possess; you possess so deeply, what is the need? You don't c]aim; the claim will look shallow. When you really possess, you become nonpossessive, but one has to train oneself, be aware. Don't try to possess anything. At the most use, and be thankful that you were allowed to use, but don't possess.

Possession is a miserliness; and a miserly being cannot flower. A miserly being is always in a spiritual constipation, ill. You have to open, share. Share whatsoever you have and it will grow -- share more and it grows more. Go on giving, and you are continuously refilled. The source is eternal; don't be a miser. And whatsoever it is -- love, wisdom -- whatsoever it is, share. Sharing is the meaning of nonpossessiveness.

But you can be foolish, as many people are. They think, "Leave the house, go to the forest, because how can you live in the house if you don't possess?" You can live in the house; there is no need to possess it. You will be living in the forest. Will you possess the forest? Will you say, "Now I am the lord of this forest"? If you can live in the forest without possessing it, what is the problem? Why can't you live in the house and in the shop without possessing it? Foolish people say, "Leave your wife, your children. Escape, because nonpossessiveness is to be practiced." They are stupid.

Where will you go? Where you will go, wherever you go, your possessiveness will be with you. It won't make any difference. Wherever you are, just understand and drop possessiveness. Nothing is wrong in your wife -- don't say "my" wife. Just drop the "my." Nothing is wrong in your children -- beautiful children, children of the God. You have been given an opportunity to serve and love them -- use it, but don't say "my." They have come through you, but they don't belong to you. They belong to the future; they belong to the whole. You have been a passage, a vehicle, but you are not the owner.

So what is the need to escape anywhere? Be wherever it has happened that you are. Be wherever God placed you and live in a nonpossessiveness, and suddenly you will start flowering -- energies will be flowing, you will not be a blocked phenomenon, you will become a flow. And flow is beautiful. To live blocked and frozen is to be ugly and dead.

These five inner self-disciplines are the basic requirement "... regardless of class, place, time, or circumstance." Whether you are born today or you were born five thousand years before makes no difference. There arc preachers in India who say, "In this *kali yuga* you cannot become enlightened." And Patanjali says, "... regardless of class, place, time, or circumstance." You can become enlightened wherever you are.

Time doesn't matter. It is awareness that matters. Place doesn't matter. Whether you are in the Himalayas or in the market does not matter. Circumstance doesn't matter -- whether you are a *grahasta*, a householder, or a person who has renounced everything, no. Class doesn't matter -- whether you are rich or poor, educated or uneducated, brahmin or a shudra, Hindu or a Mohammedan, Christian or a Jew. Nothing matters, because deep down you are one.

On the circumference there may be differences, but they are only on the circumference; the center remains untouched. Attain to the purity of the center. That's the goal.

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Chapter #8
Chapter title: Male mind, female mind, no-mind

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LISTENING TO YOU MORNING AFTER MORNING, I FEEL OVERSATURATED WITH THE THOUGHT OF NEEDING TO LOOK INWARDS AND SEE. IN FACT I FEEL LIKE A DOG CHASING HIS OWN TAIL: THE HARDER HE TRIES, THE LESS HE HAS A CHANCE OF SUCCESS. BUT GIVING UP TRYING HAS NOT HELPED MUCH EITHER, BECAUSE BEING MORE ALERT AND AWARE IS TURNING OUT TO BE ANOTHER SUBTLE DOING, AND I AM BACK IN THE SAME RUT.

THIS is good, that you are becoming aware that neither doing can help nor nondoing, because your nondoing is a subtle doing. With this awareness a new door will open any day, any moment. When you neither do nor not-do, when you are simply there, when you are a being -- not a doer or a nondoer, because a nondoer is also a doer -- the duality disappears. Then suddenly you find you have always been in the home, you have never left it -- you had never gone out anywhere else. Then the dog realizes there is no need to chase the tail, the tail belongs to him already. There is no need to chase the tail because the tail follows the dog already. But one has to do to reach to nondoing. Then one has to do the nondoing to reach being. And everything helps. Even failures, frustrations -- everything helps. Finally, when you reach, you understand that everything helped -- going astray, falling into old ruts and traps -- everything helped; nothing goes useless. And everything becomes a step to another.

Just yesterday I was reading an article from Swami Agehananda Bharti. He relates that once he asked Ravishankar how well George Harrison plays the sitar. Ravishankar thought for a while and then said, "Well, he holds it alright." But that too is a great beginning. If you want to learn to play sitar, holding the sitar absolutely as it should be is a good beginning; it is already something. So don't laugh. Ravishankar has appreciated George Harrison, that he holds it well.

First you will become a doer. Do it well, that's the whole thing. If you don't do it well you will have to come back again and again, because nothing can be left incomplete; it has to be completed. In fact you have to be frustrated so totally that you never come back to doing again. Then do the nondoing, and do it so totally that that too is finished. And then there is no way to go back. You cannot fall back if everything has been complete; only incomplete experiences go on calling you back.

Incomplete experiences have a magnetic force in them; they demand fulfillment. That's why you again

and again fall in the rut. You move immaturely. One experience has not ripened -- intellectually you start understanding it but not totally -- and you move. That won't help. Your whole being should understand it that "this is futile." Not because I say -- that is not going to help -- but because your whole being says, "This is futile. What are you doing? It is nonsense."

Then db nondoing. It is a doing, that's why I say "do." Very subtle. Gross is the first, the part when you do. Second is the subtle; soon you will realize that this, again, is that you are doing -- you are trying not to do, but the trying is there and that is effort. Your effortlessness is also effort. But you can understand it right now, what I am saying. That is not the point: you have to feel it, pass through it, realize it. Maturity is needed -- through experiencing -- then one day gross and subtle both disappear. Suddenly you are sitting there -- nothing to do and nothing not to do.

Then what will you do? You will simply be. There is no need to chase the tail. Now, the dog knows that the tail belongs to him; now, the dog has become a Buddha. This is enlightenment.

DURING DARSHAN OR YOUR LECTURES I SOMETIMES GET OVERWHELMED BY THE PHENOMENON THAT IS YOU. AND THEN I THINK THAT IT MUST HAVE BEEN LIKE THAT WHEN I SAT AT THE FEET OF BUDDHA, CHRIST, AND OTHER MASTERS -- AND FAILED. WILL YOU PLEASE PROMISE ME NOT TO LEAVE ANY STONE UNTURNED TO MAKE SURE THAT YOU WILL BE MY LAST MASTER?

That depends on you. I will not leave any stone unturned, but that is not going tb help very much -- Buddha also didn't leave any stone unturned, neither Jesus. No Master ever leaves any stone unturned, but no Master can confer enlightenment on you. Unless you understand, nothing can be done.

Sometimes, the very effort of the Master may even create a resistance in you. I feel that many times. If I am after you too much you start escaping from me. If I am trying too hard to do something you become afraid. I have to give you doses according to your capacity to digest.

It depends on you. If you want, everything is possible; but deep down you don't want it. That is the problem you cling to it. You say that you would like to be enlightened, you say that you are finished with this whole rotten life and you would like to transcend it -- but are you really finished with it? Have you really closed your accounts with it? Is not there somewhere deep inside you a desire lurking still, a hope alive still, a seed which can sprout any moment in another life? If you watch you will understand that there is a desire, a hope, that you may not have known the whole of life, that maybe there is something you have been missing, that maybe there was some bliss and you didn't knock at the right door. That continues.

You come to me, but you come halfheartedly. That is not a coming; that is not a coming at all. You only appear to come to me, but you never come. I promise you I will not leave any stone unturned, but are you here? Are you close to me, near? You are very cunning and clever; even when you are close you go on protecting yourself in a thousand and one ways.

For example, even your questions, your attitudes, are protective. And you don't know what they are protecting. I know one of you, a very miserly woman -- she is here to get enlightenment. But since she has been here she has been asking questions: why the ashram has such a costly car, why I wear a costly watch. What has she to do with the car or the watch? Why are only these questions arising in her mind? Her own miserliness -- protecting. I know she is an adamant miser, and unless her miserliness is broken she cannot grow.

That is for me to decide, what car to have or not have. And I have my own reasons, and you cannot understand my reasons. I never use it, but I have it. It is just sitting there. But it did a miracle; it changed many things. I was surrounded by a few misers, *marvadis*, and they wouldn't leave me. I purchased this car -- they all left. They simply left; they never came again. There were only two possibilities: either they had to leave their miserliness, then they could have been here; or they had to leave me. And since they have gone the ashram has a different quality to it. They were dirty people, but I cannot tell somebody to leave. I have to create a device. That car has done more than its cost, but you don't know. But you need not be concerned about these things at all.

Gurdjieff used to say, whenever somebody would come he would say, "Give all your money to me." Many people simply left him because of this; because they had come to a spiritual Master and he is after their money. But those who remained, they were transformed. Not that Gurdjieff was interested in their money -- he was interested in breaking their miserliness, because if you are miserly you cannot expand. The whole consciousness of a miser shrinks. Miserliness is a constipation of being: you cannot expand, you cannot share. you cannot flow. Miserliness is a neurosis; everything is blocked. And money is the God. To

give you a real God your false God has to be broken. The first thing Gurdjieff will ask will be about money.

Even to ask him a question was not so easy as it is for you to ask me. He used to ask one hundred dollars for one question, that means one thousand rupees for one question. And maybe he will say "yes" or "no" -- "Now if you have another question, give one thousand rupees again." When he wrote his first book ALL AND EVERYTHING he would not publish it. Disciples were after him: "Publish it; this is a great work." He said, "Wait." He will allow a person to look into the manuscript and he will take one thousand dollars -- just to look into the manuscript.

What was he doing? And he was not at all interested in money: with one hand he will take, with another hand he will give. He died a poor man; and he must have accumulated millions of dollars if he was interested in money, but he had nothing -- when he died not even a single dollar was found. Where did the money disappear to? He was taking from somebody, giving it to somebody else.... He was just an in-between passage for money to flow.

People will leave him immediately the moment they will see that he is asking for the money. And he was not like me: he will ask for the whole money -- "Whatsoever you have, you give. Surrender." But those who surrendered, they were blessed; they totally were transformed. That became the beginning. That was the breaking point from where everything became different. For a person who was too attached to money, it was a great thing to give all.

It happened once: A woman, a great musician, came to him, and he asked for all the ornaments that she had. She was really in deep trust with him; she immediately gave all the ornaments. By the evening, those ornaments were returned to her. But not only did she find those ornaments there, a few more were added by Gurdjieff in the bag -- more valuable than her own ornaments. She couldn't understand what was happening.

Then just fifteen days afterwards another woman came, a very rich woman, and Gurdjieff asked for whatsoever she had -- all ornaments and money and everything -- to be put in a bag and given to him; only then he starts the work. The woman was afraid. She said, "I will think and tomorrow I will reply." Then she heard about this musician woman. She went to her and asked, "What has happened?" She told the whole story. Then she was very happy. She said, "Then It is good, a good business -- a bargain: you give a few ornaments and they are almost doubled." Immediately, in the night -- she could not wait for the next day -- immediately, she put all the ornaments in it, in the bag, gave it to Gurdjieff.... It was never returned. The woman waited and waited but it was never returned.

You cannot understand, on the surface, what is happening. The woman who surrendered was not attached to the money; there was no point in taking it. Gurdjieff returned it with more ornaments added. The other woman gave the money as a bargain. She was obsessed with the money; the money cannot be returned. But even the other woman changed, understanding the whole phenomenon of why they were not returned.

Don't bother. What I do and what I do not do -- that is not your concern, not your worry. You are enough in your own worries; you have too much of your own problems. Don't bother about me. I have my own ways. And don't try to advise me -- just forget about it. Just think about your own self, why you are here. And you can miss for small things because those things will close your eyes. "Why this?" and "Why that?" -- that is not for you to think about.

I know what is going on, and every step that I take is very, very consideredly taken. And in my life I have never repented for anything that I have done: it was the thing to do.

But the woman who goes on asking about the car, about the house, this and that -- and she is a rich woman, in fact, very rich -- she is afraid about her own money: she is protecting her own miserliness. And she is thinking she is asking very relevant questions. But if she remains here I am going to break the ice. The only point is if she has the courage to be here for a few days. And her miserliness has to be broken, because without it being broken she will never grow. If she is really afraid, she should escape -- she should escape as immediately as possible -- because soon there will be no possibility to escape.

Ask questions which are concerned with your growth -- your questions, which are deeply within your being and need to be answered.

IS ALL MIND MADE OUT OF THE SAME MATERIAL -- STUPIDITY?

Yes. Mind is stupid. There is no mind which is intelligent. Mind cannot be intelligent; mind is stupidity.

To say "stupid mind" is not right; it is repetitive because "stupidity" and "mind" both mean the same thing.

Why is mind stupidity? Because mind is nothing but the past. the collected dust that you have gathered on the way -- layers and layers of dust. That hinders your intelligence. It is just like a mirror covered with dust: mind is dust; mirror is consciousness. When all dust is washed away, intelligence arises: when there is no mind you are intelligent; when there is mind you are stupid.

Of course, there are two types of "stupid" -- ignorant stupids, knowledgeable stupids: people who don't know anything that are stupid and people who know too much and are stupid. And remember, the second type is more dangerous than the first because the second type has more dust on the mirror than the first. An ignorant man can evolve more easily than a pundit, the man who thinks he knows. The very thinking that he knows becomes the hindrance. Mind is not intelligence; intelligence is of the no-mind. Mind is a block.

Try to understand this. Mind is all that you have experienced, all that you have gone through, all that is already dead -- mind is the dead part of your being. Then you go on carrying it. It does not allow you to be here; it does not allow you to be present. It does not allow you to be intelligent. Before you respond, it starts reacting.

For example, if I ask a person, "Is there God? Does God exist?" -- if he answers from the mind he will be stupid. If he says, "Yes, God exists," because he has been brought up in such a way -- taught, cultivated, conditioned, that God exists -- he says, "Yes, God exists"; but this is not an intelligent response. He does not know; somebody else, others, have told him. They also didn't know; somebody else, others, had told them. He has heard a rumor, and he believes in the rumor. No, he is not intelligent. He is not even intelligent enough to understand what he is saying. Or the man can say, "No, God doesn't exist," because he was brought up in a communist family or in Russia or China. That too is the same stupid mind -- conditioning changed, but the stupidity is the same: he knows that God doesn't exist, without knowing. He has not searched; he has not investigated. He has not gone into the matter at all.

But if an intelligent person is asked.... Intelligent person: I mean a man who does not look through the mind, puts aside the mind. You ask him, "Does God exist?" -- there will be no answer. At the most an intelligent man can say, "I don't know." When you say, "I don't know," you show a certain intelligence, the possibility. It is very small, but it can grow and can become a big phenomenon. Or the person will say, "I have not investigated. I have heard people saying this and that, but I don't know. As far as I am concerned I am not aware either this way or that, yes or no. Both are impossible; I cannot say."

This is intelligence, and this man can know someday because with this intelligence discovery is possible. If you are clogged with theories, burdened with scriptures, you will never be intelligent; you will always remain stupid.

Mind is the past -- the dead hovering over the living. It is like a cloud surounding you: through it you cannot see, the vision is not clear, everything is distorted. Let this cloud disappear. Remain with no answers, no conclusions, no philosophies, no religions. Remain open, just open; remain vulnerable, and the truth can happen to you. To be vulnerable is to be intelligent. To know that you don't know is to be intelligent. To know that through mind you miss is to be intelligent. To know that through no-mind the door opens is to be intelligent. Otherwise, mind is *the* stupidity.

YOU SAID THAT YOU NEVER CAME ACROSS A WOMAN WHO IS REALLY INTELLIGENT. BUT HOW COME IN THE ASHRAM ALL THE EXECUTIVES ARE WOMEN?

Because I don't want the ashram to be run by intellect. I want it to be run by the heart. I don't want it to be run by the male mind. I want it to be run by the feminine heart... because, to me, to be feminine is to become vulnerable, to become receptive. To be feminine is to become passive, to be feminine is to allow; to be feminine is to wait, to be feminine is not to be in a hurry and tense; to be feminine is to be in love. Yes, the ashram is run by women, because I want it to be run by the heart.

I say I never came across a woman who is really intelligent. I mean "intellectual," not the intelligence I was talking about just now. That intelligence is neither male nor female. That intelligence is of the no-mind. Mind is male, mind is female -- no-mind is none. No-mind has no sex to it. No-mind is just an openness, a space. There all dualities disappear -- male/female, yin/yang, positive/ negative, existence/nonexistence. All dualities disappear in the no mind, but before that no-mind comes, if you have to choose in the mind, then choose the feminine mind rather than the male mind -- because male mind has an aggression to it.

It is good in the world; if you want to succeed in the world then the male mind is needed: to be aggressive, pugnacious -- to be always ready to fight, to be always ready to be competitive, to be always ready to kill and murder -- violent, jealous -- to be always alert and to live in a world where everybody is thought to be an enemy and always be on guard that everybody else is trying to attain the same that you are trying to attain... and there is tremendous struggle.

If you want to succeed in the world, then the male mind. If you want to succeed in the inner world, then the feminine mind. But that is only a beginning -- feminine mind is jUst a beginning. It is a step towards no-mind. This is the point: the male mind is a little farther away from the no-mind than is the feminine mind. That's why the feminine mind looks mysterious.

In fact you can love a woman for your whole life, but you will never be able to understand. She will remain a mystery, unpredictable; lives more through the moods than through the thoughts, is more like the climate, less like a mechanism. In the morning there were clouds and by the afternoon the clouds have disappeared and it is very sunny. Love a woman and you will know. In the morning there are clouds and she is sad and, immediately, nothing in particular has happened, and the clouds have disappeared and it is again sunny and she is singing. Unbelievable for a man. What nonsense goes on in a woman? Yes, it is nonsense because, for a man, things should have a rational explanation. "Why are you sad?' A woman simply says, "I feel sad." A man cannot understand it. You have to have some reason to be sad. Just being sad? "Why are you happy?" A woman says she is feeling happy. She lives through moods.

Of course, it is difficult for a man to live with a woman. Hmm?... because if things are rational, things can be managed. If things are just irrational -- out of the blue things come and go -- then it is very difficult to manage. No man has ever been capable of managing a woman. Finally, he surrenders; finally, he surrenders the whole effort to manage.

Male mind is farther away from the no-mind; it is more mechanical, more rational, more intellectual -- more in the head. Feminine mind is closer. more natural, more irrational -- but nearer to the heart. And from the heart it is easier to drop into the belly, where no-mind exists. Head is the location of intellect; heart is the location of love, intuition; and just below the navel, two inches below the navel, is the center Japanese call *hara*. That is the center of no-mind -- where life and death meet, where all dualities disappear. From the head you have to fall deep down into the *hara*.

A child is born, then he functions from the *hara*. In the mother's womb a child functions from the *hara*: he has no mind, no thoughts. He is alive -- perfectly alive -- in fact he will never be as much alive again as he is in the womb. Then the child is born. Then too for a few months the child goes on functioning from the *hara*. See a child sleeping: he breathes from the belly, doesn't breathe from the chest; the chest is completely relaxed. The breathing goes just to the *hara*, and hits the *hara*. He functions from the *hara*. That's why every child looks so innocent. Whenever you can again get to the *hara* you will again become innocent, a mirror with no dust.

The feminine is not the goal -- the feminine is nearer to the no-mind. That's why Lao Tzu goes on insisting, "Become passive. Wait, patience. Don't be in a hurry. And don't be aggressive," because truth cannot be conquered. You can Only surrender to it.

So the ashram will be run by women till I find people who have no-minds. When the no-minds are available then there will be no question of male and female; then the ashram will be run by no-minds. Then a different type of intelligence functions. In fact then only, intelligence functions: it is not intellectual; it is total.

BEING WITH YOU HERE IN POONA MY LIFE HAS BECOME TREMENDOUSLY ENRICHED WITHOUT ANY EFFORT ON MY PART. FOR THIS I FEEL DEEPLY GRATEFUL. BUT WHY IS THIS BEAUTIFUL MEDICINE PALATABLE TO ONLY A HANDFUL WHEN THE WHOLE WORLD IS DYING?

This has always remained, for centuries, a relevant question. A Buddha is there, offering all that he can offer, ready to share his being, but nobody seems to be in need -- and *everybody* is in need. Everybody is ill, and Buddha is there offering the medicine, but nobody seems to be interested in medicine. There must be some cause.

This is my observation: that to be interested in happiness is very difficult, to be interested in health is very difficult. People have a morbid liking for illness and people have a morbid attachment with

unhappiness. That's why you are always ready for unhappiness. No preparation is needed, no Patanjali is needed -- no eight steps to become unhappy. Everybody is ready to jump. As far as unhappiness is concerned everybody follows Lao Tzu and nobody ever asks how. Nobody comes to me and asks how to be unhappy; everybody knows. Nobody has been teaching you unhappiness -- nobody, not at all. You know it by instinct. You are already masters in that.

There must be some deep investment in it. Why do people like to be unhappy? When I say "like" I don't mean that they know they like. They may say that they don't like: "Who likes unhappiness!" They want to be happy, but that is not the point -- they cling to unhappiness. They may say they like happiness, but they cling to unhappiness. They say they desire happiness, but whatsoever they do creates unhappiness. And it is not new; they have been doing it for many lives. Again and again they do the same -- then they are unhappy. And they say they want happiness.

There is some investment. I would like to tell you a few things because they maybe helpful. When you are unhappy it is easy to condemn the whole world, it is easy to throw responsibility on everybody else. When you are unhappy you can manipulate others who are near you -- because you are unhappy, and they have a responsibility to make you happy. When you are unhappy you can demand attention: I am ill; I am unhappy.

You must have come across hypochondriacs who go on talking about their illnesses and diseases and they magnify it so much that, in fact, illnesses that big do not exist. But if you say, "You are magnifying," they feel very much hurt. In fact they relish the very idea that they are so ill. They go from one doctor to another just to tell their story. Nobody can help them with what they have -- that they know. Nobody is that wise; nobody knows anything. And they have such mysterious illnesses around them, they know from the very beginning nobody is going to help. What are they doing when they talk continuously about their illness -- as if somebody goes on showing you his wound again and again and goes on fingering with the wound and playing with the wound and hurting himself? He asks for sympathy, attention.

And from the very childhood a child learns the trick. The whole society, from the very beginning, goes wrong. Whenever a child is ill the parents will pay more attention. Whenever he is unhappy the whole family feels responsible, and the child becomes a small dictator in himself. When a child is ill he can dictate his terms. He can say this toy has to be brought this evening, and nobody can say no -- because he is ill. But when he is healthy nobody bothers about him; when he is healthy nobody comes and sits by his side. When he is ill Father comes, big Daddy, so important a man that the little child feels happy; now he is more important than you. You are just sitting by the side of the bed asking about his health; then doctors come, great doctors, well-known doctors; neighbors come; the mother is continuously fussing about his illness. He becomes the center of the whole family, and the whole family is the world for a child. The whole world revolves around him: he becomes the sun and everything becomes a planet. It is so beautiful, he feels. Now he is learning a trick for which he will suffer his whole life -- a trick which is very dangerous.

If I am allowed my own way I will tell parents to never pay much attention when a child is ill and unhappy. Care, but don't pay much attention. Rather, when he is happy and healthy pay attention. When a child is happy make him feel that he is the center of the family. When he is unhappy just leave him by the side, give him medicine, but let him feel that nobody is really bothering about him He is put by the side. It looks very, very unkind, cruel -- what I am saying looks very cruel -- but I tell you this is compassion, if you understand the whole phenomenon, because for your ordinary kindness the child is going to suffer his whole life. Not only one -- it becomes a deep-rooted pattern: in many lives he will go on repeating the same thing.

Whenever in life you need attention.... And everybody needs attention, because attention is a food for the ego. Only a Buddha doesn't need attention -- because the ego is not there the food is not needed -- otherwise everybody needs attention. And whenever you need attention, what will you do then? You know only one trick: to be unhappy, to fall ill. Ninety percent of illnesses arise first in the mind, in the unconscious. The wife doesn't bother about you: rather on the contrary, when you come from the office she is waiting to fight or she has left the plates for you to wash. But when you are ill she surrounds you, she becomes a warmth, she takes care of every small thing, she does not fight.... You feel good.

This is really a morbid affair: that when you are bad you feel good and when you are good you feel bad. But this is the situation. If the wife is in the husband comes with flowers and ice cream. When she is okay he doesn't even look at her -- he comes with his newspaper, opens his newspaper, and starts reading.

Everybody goes on playing the game of being unhappy. You want to be happy, but unless you cut the investment in unhappiness you cannot be happy. And happiness is not somebody else's responsibility

towards you, remember. Nobody else can make you happy. It is your own growth, your own awareness, your own moving energy -- higher and higher -- that gives you bliss. But you have to understand the deep-down unconscious mechanism -- that you talk about happiness but you desire unhappiness.

That's why.... And whatsoever you want happens! This world is really a magic place. If you want unhappiness it will happen, if you want happiness it will happen -- because you are the deciding factor; you are the base of all that happens to you. This is the whole law of karma: whatsoever you want, you do, and it happens. If you are unhappy it is because you want it. I again look cruel. Hmm?... because you come to me to be consoled. I should say to you, "You are unhappy because the whole world is conspiring against you." You feel good, but then I am not a help to you. I am helping your illness; I am making you more and more neurotic.

No. Nobody is responsible for your unhappiness except you. And this is categorically so. There are no exceptions to it. This is a very scientific -- absolutely scientific -- law: you are responsible. Let this penetrate deep into your mind that only you are responsible. Whenever you feel unhappy, suffering, sad, know well you are creating it. And if you want to create, good. Enjoy it. Then don't ask for happiness. Then just relax into it: be sad, be unhappy, become a dark night. I am not saying that you should become a day; there is no need. If you like to be a dark night, be -- but then don't ask for the day. The trouble arises: you cling to the night and you ask for the day. You come to me and I see. You ask for silence -- and I see you are clinging to noise, thoughts, thinking. You ask for peace and you are clinging to things which will not allow you to be peaceful. So clear this mess inside you.

People are in need, they have always been in need, but they won t come because they may be afraid. People come to me, and sometimes they become afraid of the happiness that starts growing within them -- something so unfamiliar.

It happened once, George Bernard Shaw was talking about a man very condemningly. One mutual friend, who knew George Bernard Shaw well and knew the other man well, said to George Bernard Shaw, "I know well that you don't know him at all; and you are condemning him and criticizing him in such certain terms -- and I know that you have not even been introduced to him. You are not even a distant acquaintance, so if you really want to know the man, should I bring him and introduce him to you?" George Bernard Shaw said, "No, no -- because if you introduce him I'm apt to like him."

That is the trouble. People may be suffering, but you bring them to me: there is a possibility they may become happy. That is the fear. There is a possibility they may become peaceful. That is the fear. So rather than coming to me they will talk against me. They are talking against me not to convince somebody else; they are talking against me to convince themselves so they need not come to me. Mind is very cunning and goes on playing with you, and unless you are really aware you can never come out of this whole mess that mind is.

IF LAO TZU AND PATANJALI MET TODAY COULD THEY RECONCILE THEIR TEACHINGS ABOUT SPIRITUAL GROWTH? IF IN THEIR BUDDHAHOOD NO DISTINCTION EXISTS BETWEEN THEM WHY ARE THEIR TEACHINGS SO DIFFERENT. AND WHY HAS THERE NOT BEEN A MASTER BEFORE YOU IN ALL THE AGES WHO HAS COMBINED AND SYNTHESIZED ALL THE TEACHINGS OF PAST BUDDHAS?

The question is in three steps. First step: "If Lao Tzu and Patanjali met today could they reconcile their teachings about spiritual growth?"

If they meet they will not find that there is anything to be reconciled -- everything is reconciled. They will embrace each other, sit holding hands, but won't talk. They may already be doing it somewhere in heaven; because everything is reconciled. The problem is for you, not for them. The problem is for those who are on the path, not for those who have reached the goal, because on the goal everything is reconciled. The goal is one; paths are many. Travelling on a path you feel that somebody else is travelling on another path, but reaching to the goal you suddenly become aware that everybody reaches to the same goal. The truth is one.

So there is no question of any reconciliation. There is no need for any synthesis; everything is absolutely synthesized. They may have a good laugh or a cup of tea, but there is not going to be any philosophical discussion -- that much is sure. They may play cards or something else nonsensical, but no rational discussion is going to be there. I always think that in heaven, where liberated people are, what will they be

doing? They must be playing cards, chess -- nonsense things. What?... what will you do there? Playing Those are not *games* there, because a game becomes serious. A play is just a play. You enjoy it, just like small children.

The second part of the question: "If in their Buddhahood no distinction exists between them, why are their teachings so different?"

The teachings are different but the teachers are not. There exists only one teacher. Teachings are different because students are different, disciples are different. Patanjali was talking to a different category of people -- you have to understand this. Lao Tzu was talking to a different quality of people.

In India even mysticism is a very, very logical phenomenon. India is a very, very thinking country: it thinks about "unthinkables" also; it theorizes about that which cannot be theorized; it defines that which cannot be defined. The whole of Indian scriptures are full of.... They will go on saying, "God cannot be defined" -- and they will define. And they will say, "Truth is indefinable" -- and in saying this they have defined it; they have shown one quality, of indefinableness. They go on saying, "Nothing can be said about God"and immediately they will say, "He is within you" or "He created all" or "He is all."

India is a contemplative country. It loves thinking. It loves thinking so much that it has become almost impractical. People loved thinking, and they thought and thought and they became impractical, almost impractical. India has not produced any scientific technology. If the mind is practical the mind is interested to *do* something. India is an impractically thinking country; it goes on thinking. The whole business of life seems to be to think.

Lab Tzu's China was totally different, and the disciples that Lao Tzu had gathered around him.... And this was not a new tradition which Lao Tzu was propagating. It had existed for at least five thousand years before Lao Tzu. It was very, very ancient. China in those days was a nonthinking country: less contemplative and more meditative. It was not concerned about thinking, theorizing, philosophizing. China has not given beautiful philosophies to the world -- India has given. Of almost all the philosophies that you can come across anywhere, you will always find a seed in India. Sometimes it becomes a surprising phenomenon.

You cannot conceive any philosophy in the world which does not have a parallel in India. Everything that has been thought anywhere else has already been thought in India. In thinking you cannot compete with Indians. Not of today's Indians -- I'm not talking about today's Indians. They are just a ruin of a past glory. In fact, India no longer exists. The India of Buddha, the India of Patanjali, the India of the Upanishads and Vedas, does not exist at all. They thought and thought and they created magnificent theories about the world, but they were not empirical, they were not practical.

China is totally different. They were not interested in contemplating about theories; rather, they were interested in living. They were interested in being, more than in thinking. And Lao Tzu is the pinnacle.

When Bodhidharma went to China these two currents met -- the Lao-Tzian meditation and Buddha's contemplation. They met, and one of the most beautiful things was born, that is Zen. It has the quality of Buddha and it has the quality of Lao Tzu. It is neither Buddhist nor Lao-ist; it is both. It is the greatest crossbreeding that has ever happened on the earth.

Patanjali is very logical, logical in the world of the mysterious. Step by step he moves, analytical. He could have satisfied any Einstein, any Wittgenstein or Russell. Lao Tzu could not have satisfied Einstein, he could not have satisfied Russell or Wittgenstein, because he would have looked absurd. He was talking patent nonsense. But Patanjali would have satisfied any scientific mind, howsoever great, because he talked so scientifically and he moves so gradually, step by step, showing every link.

The teachings are different because Patanjali was born in India, was talking to Indians -- a very contemplative country. Lao Tzu was talking to mystics, a very meditative country in those days. Both were talking to different people; different types of disciples gathered around them. Teaching differs because teaching is for the taught. Teachers don't differ. If you leave Patanjali alone and Lao Tzu alone they will be just the same, but if Patanjali is with his students and Lao Tzu with his disciples, they will be different. If Patanjali and Lao Tzu are silent, they are the same, but if they talk to somebody they will be different. A teacher has to teach according to the disciple -- his understanding, his training, his aptitude, his intelligence, his conditioning. He has to bring his teaching to the level of the student; otherwise he is not a teacher. That's why teachings differ.

And one more thing: there are two types of people. One, who are very, very courageous and crazy take the jump; in fact, dangerously courageous, irrational. In a certain mood they can take the jump; they don't

bother about the consequence. And then there is another type of person -- hesitating, will make every certainty about what is going to happen, about the consequence and the result; only then will he move. Patanjali has appeal to those who would like to be convinced before the jump. Lao Tzu is for those who don't bother for any conviction; they are ready to jump. For these tWo different types two different teachings exist, but the teachers are the same.

The third part: "And why has there not been a Master before you in all the ages who has combined and synthesized all the teachings of past Buddhas?"

There was no need; now the need exists. The world was, in the past, divided. The world was very, very big. People remained confined in their own countries. Teachings were not meeting: a Mohammedan lived like a Mohammedan, never aware of what the Vedas say; a Hindu lived like a Hindu, never knowing really what Zarathustra has taught. But now the world has become very small, a global village; the world has shrunken tremendously. Now everybody knows everything else: a Christian is not just a Christian -- he knows what the Geeta says, he knows what the Koran says. Now there is confusion; because the Koran says something, the Geeta says something, the Bible says something else. Now everybody is aware of everything else that is around. People go on moving from one country to another country, from one teacher to another teacher. There are many here who have been with many teachers; now they are a mess.

A great synthesis is needed. In the future, religions will not be able to exist separately, no. That will become impossible. I am just creating the base for a new temple -- which will be a church also, a mosque, a *gurudwara*. I am creating a base for the religious man who will neither be a Christian nor a Hindu nor a Mohammedan, just religious. Now the time is ripe for a great synthesis; it was never so.

Buddha was talking to people who were not Mohammedans. Jesus talked to people who were Jews; Jesus talks as if there exists nobody else other than Jews. He was talking to Jews, but now to whom am I talking? Here are Jews, Christians, Mohammedans, Jains, Buddhists, Sikhs -- all are here. You here are a miniature world. Soon, when people will understand each other more. the differences will be lost. When a Christian will understand the Geeta really, the distinction between the Geeta and the Bible will be lost; they will become one whole.

That's why I am trying to talk about all the systems and all the Masters, so a base can be created. On that base will stand the temple of the future, the religious man of the future. He will not be a Christian. In fact in the future if somebody is a Christian he will look a little outdated, and if somebody is a Hindu he will look a little stupid, and if somebody still insists that he is a Mohammedan he will not be a contemporary -- a dead man. The future is for *religion* -- in which all religions will mingle and meet and dissolve.

That's why it was not needed in the past. Now it is needed. Now man is just around one of the greatest turning points. It always happens after twenty-five centuries that humanity takes a turn; the circle is complete. The human consciousness had taken one turn at the time of Buddha. Now twenty-five centuries are over and the turn is just in the near future. Those who are alert will be benefited most by that turn because they can use that tide. They can ride on that tide; they can reach home easily. When the sea is on ebb it is difficult to reach the shore. When the sea is on tide the waves are moving towards the shore on their own -- you just leave your boat with them and they carry you.

Just within twenty-five years one of the most significant points of history will be reached and human consciousness will take a turn. If you are ready and meditative at that moment, much is possible which will not be possible again for twenty-five centuries. At Patanjali's time there was a turn; Patanjali existed twenty-five centuries before Buddha. This has always been so.

It is just like the earth takes one round of the sun in a certain period of time: the whole human consciousness moves in a circle and comes to the original source in a certain time, that is twenty-five centuries. That critical moment is near. It can become very radical. If in your mind you are synthesized, you will be able to use that turn. If you are not synthesized -- you remain a Mohammedan, you remain a Christian -- you remain out of date, you remain of the past. You are not here; you are not available to the present. To make you available to the present, to make you capable of understanding what is going to happen soon, that's what this whole synthesis is all about.

WHAT DO YOU MEAN BY SAYING TO US, "LISTEN TO YOUR INNER VOICE AND ACT ACCORDINGLY," KNOWING WELL THAT WE HAVE ONLY THE VOICE OF THE MIND? DOES EMPTINESS HAVE ANY VOICE?

Yes. Emptiness has its own voice. Literally, it is not a voice; it is an urge. It is not a sound, it is silence. Nobody says something to do; you simply feel like doing. Listening to the inner voice means leaving everything to the inner emptiness. Then it guides you. You always move right if you move empty. If you have the inner emptiness nothing will be wrong, nothing can go wrong. In emptiness nothing ever goes wrong -- that is the very criterion of being right, always right. Yes, emptiness has its own voice, silence has its own music, no-movements has its own dance; but you will have to reach to it.

I'm not saying listen to the mind. In fact mind is not yours. When I say, "Listen to your voice," I mean drop all that society has given to you -- your mind is given by the society. Your mind is not yours. It is a society, a conditioning; it is social. Emptiness is yours; mind is not yours. Mind is Hindu, Mohammedan, Christian; mind is communist, anti-communist, capitalist. Emptiness is none, nobody; it is *sunya*. In that *sunya*, nothingness, is the virginity of your being. Listen to it.

When I say listen to it, I don't mean there is somebody speaking to you. When I say listen to it I mean be available to it, give your ears and your being to it; and it will guide you. And it never misguides anybody. Out of nothingness whatsoever comes is beautiful, is true, is good, is a benediction.

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Chapter #9
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32. PURITY, CONTENTMENT, AUSTERITY, SELF-STUDY, AND SURRENDER TO GOD ARE THE LAWS TO BE OBSERVED.

33. WHEN THE MIND IS DISTURBED BY WRONG THOUGHTS, PONDER ON THE OPPOSITES.
34. IT IS NECESSARY TO PONDER ON THE OPPOSITES BECAUSE WRONG THOUGHTS, EMOTIONS, AND ACTIONS, SUCH AS VIOLENCE, RESULT IN IGNORANCE AND INTENSE MISERY WHETHER THEY BE PERFORMED, CAUSED, OR APPROVED THROUGH GREED, ANGER, OR DELUSION IN MILD, MEDIUM, OR INTENSE DEGREES.

THERE are laws, and laws: laws to suppress man, laws to help him bloom; laws to Prohibit, restrict, and laws to help him expand, increase. A law which simply prohibits is destructive; a law that helps to grow and increase is creative. The Old Testament Ten Commandments are different from Patanjali's laws. Those ten commandments prohibit, restrict, suppress. The whole emphasis is: you should not do this, you must not do this, this is not allowed. Patanjali's laws are totally different; they are creative. The emphasis is not on what should not be done; the emphasis is on what should be done. And there is a vast difference between the two.

In the Old Testament it seems as if the laws are the goal -- as if man exists for them, not that they exist for man. For Patanjali there is a utility in the laws, but they are not ultimate or absolute in any sense. Man doesn't exist for them; they exist for man. They are means, and one has to go through them -- and go beyond them. That has to be remembered; otherwise you can carry a wrong impression about Patanjali.

Ordinarily, religions have been very destructive. They have crippled the whole of humanity. They have made everybody guilty -- and this is the greatest crime that can be done against man. And the whole trick is: first, you make people guilty; when they are trembling with guilt -- afraid, scared, burdened, living in a hell -- then you help them out of it, then you come and teach them how to be free. In the first place, why create guilt? And when man is guilty he becomes so crippled and so afraid of growth, so afraid to move and grow, so afraid to go into the unknown and the unfamiliar and the strange that he becomes static. a dead thing; then everybody is there working for his salvation.

Patanjali never makes you guilty about anything. In that sense he is more scientific than religious, more a psychologist than a religious priest. He is not a preacher. Whatsoever he is saying. he i8 simply giving you a blueprint of how to grow; and if you want to grow you need a discipline. The discipline should not be imposed from the outside; otherwise it creates guilt. The discipline should come out of inner understanding, then it is beautiful. The difference is very subtle. You can be told to do something, and then you do it, but you do it like a slave. You can be helped to understand a certain phenomenon: through understanding you do it, then you do it as a master. Whenever you are a master you are beautiful; whenever you are a slave you become ugly.

I have heard one old Yiddish joke. There was a tailor named Zumbach. A man came to him. His suit was ready and he had come to take it, but the man found that one sleeve was longer than the other. He started fussing about it. Zumbach the tailor said, "So what? Why are you fussing so much? Look. This is a piece of art, and for just a small defect you are creating so much fuss. You can pull your hand inside a little, and then the sleeve will be okay."

So the man tried, but when he pulled his hand inside he felt that a bunch of material had gathered on his back. So he said, "Now this bunch of material has gathered on my back."

Said Zumbach the tailor, "So what? You can stoop a little, but this is a piece of art and I am not ready to change it. It looks so beautiful."

So the man hunched over and walked out. Just outside when he was going home (it was very difficult to walk because one hand had to be pulled in, and then he had to remain hunched over so the suit remains beautiful -- the man is completely forgotten; the coat has become more important) there came another guy and he said, "Such a beautiful suit. I bet it must have been prepared by Zumbach the tailor."

The first man was surprised. He said, "How do you know?"

The man said, "How do I know? Only that type of tailor can make such a beautiful suit for a cripple like you."

This is how it has been happening through all the religions to all humanity. They have made beautiful laws for you. "So what?" they say if you have to hunch over a little. "It's okay. You look so beautiful." It is the law that has to be followed and fulfilled: you are not the end; the law is the end. If you become crippled it is okay, if you become a hunchback it is okay, if you become ill it is okay -- but the law should be fulfilled.

Patanjali is not giving you laws of that type, no. He understands more. He understands the whole situation. The laws are there to help you. They are really like a structure which is made before you start constructing a building, the scaffold. It helps the new building to come up; once the building is ready the structure has to be taken away. It was for a certain purpose; it was not the end. All these laws are for a certain purpose: They help you grow.

The first was *yam*, self-discipline. You must have observed -- the five great vows, *ahimsa*, *satya*, et cetera, they have a peculiar quality about them: you can practice them only in the society. If you are living alone in a forest you cannot practice them; then there is no need and no opportunity. You have to be true when somebody else is there. When you are alone on a Himalayan peak there is no question of truth because how can you lie there -- to whom? The opportunity does not exist.

Yam is a bridge between you and others, and that is the first thing: that you should settle things between you and others. If things are unsettled between you and others they will constantly create worry. "Close all accounts with others" -- that is the meaning of the first, *yam*. Hmm?... if you are fighting with people, the tension, the worry will be there; even in your dreams it will become nightmares. It will follow you like a shadow. It will be wherever you are. Eating, sleeping, meditating -- the anger, the violence will be there. It will discolor everything. It will destroy everything. You cannot be at peace, at home.

So Patanjali says, first, with *yam*, you settle things with people. Don't be untrue, don't be violent, don't be possessive, so that between you and others there exists no conflict -- a harmony. This is the first circle of your being -- your periphery, where you touch others' peripheries. This has to be calmed down so you are in

a deep friendship with the whole. In that deep friendship only, growth is possible. Otherwise, worries from the outside will be too many, and they will attract attention and they will distract and they will dissipate energy, and they will not leave you at peace and alone. If you are not at peace with others, you cannot be at peace with yourself. How can you be?

So the first thing is to be at peace with others so that you can be at peace with yourself. The periphery has no waves; suddenly a calm, collected phenomenon happens to your being. The first is between you and others.

Now is the second step: *niyam*. *Niyam* means "the law." This has nothing to do with others; you have done that. Now, something you have to do with yourself. So if you move to a Himalayan cave, the first step will not be possible because others will not be there. But you will have to follow the second step there also because it doesn't belong to a social situation -- it belongs to your aloneness. *Yam* is between you and others; *niyam* is between you and yourself.

PURITY, CONTENTMENT, AUSTERITY, SELF-STUDY, AND SURRENDER TO GOD ARE THE LAWS TO BE OBSERVED.

Each has to be understood deeply. First is "purity," *shauch*. You exist in the world as a body; embodied, you exist here. If your body is ill how can you be healthy? If your body is poisoned you are poisoned. If your body carries too many toxins, is heavily burdened, you cannot be light, you cannot have wings. So now you have to work on your body and its purity.

There are foods which make you more earth-rooted; there are foods which make you more sky-oriented. There is a way of living where you are more in the influence of gravitation; there are ways of living where you become more available to the opposite phenomenon of levitation.

There are two laws: one is gravitation, another is grace. Gravitation pulls you down; grace pulls you up. Science knows only gravitation; yoga knows grace also. And yoga seems to be more scientific about it than science itself because every law must have an opposite. If the earth pulls you down there *must* be something which is pulling you up also; otherwise the earth would have pulled you completely pulled you in -- you would have disappeared. You exist on the surface of the earth. That means there exists a balance between the law pulling you down and the law pulling you up. Otherwise you would have been destroyed by the earth long before -- you would have gone back into the womb of the earth and disappeared. But you exist. There is a balance between the opposites, and every law is possible only if the other, the opposite, exists. The name of the opposite law is "grace."

You may have felt sometimes, unknowingly, one day in the morning, suddenly, you feel light. Hmm?... as if you can fly. You walk on the earth, but your feet are not falling on the earth -- you are so weightless, featherlike. And someday you are so heavy, so burdened, that you cannot even walk. What is happening? Then you have to analyze your whole style of life.

Something helps you to be light, and something helps you to be heavy. All that makes you heavy is impure, and all that makes you light is pure. Purity is weightless; impurity is heavy and burdened. A healthy man feels light, weightless; an unhealthy man feels too much burdened by the earth, too much pulled down. A healthy man does not walk; really, he runs. An unhealthy man: even if he sits he is not sitting, he is sleeping.

Yoga knows three words, three *gunas*: *sattva*, *rajas*, *tamas*. *Sattva* is purity; *rajas* is energy; *tamas* is heaviness, darkness. What you eat makes your body and, in a certain sense, makes you. If you eat meat you will be more heavy. If you just live on milk and fruits you will be light. Have you observed sometimes being on a fast how weightless you feel, as if the whole weight of the body has disappeared? If you stand on a measuring machine it will show your weight, but you don't feel it. What has happened? The body has nothing to digest; the body is freed from the day-to-day routine. The energy is flowing, the energy has no work to do -- it is a holiday for the body. You feel relaxed; you feel beautiful.

One has to watch one's food. Whatsoever you eat, it is no ordinary matter. You should be careful because your body is constituted of whatsoever you have eaten in the past. Every day you are constituting it with whatsoever you are eating. Eating less or more, or just right, also, makes much difference. You can be an obsessive eater -- you can eat too much of that which is not needed -- then you will be very, very low, very weighted down. You can eat just the right amount: you will feel happier, not weighted down -- energy flowing, not blocked. And one who is going to fly into the inner world, is trying to reach the inner center,

will need to be weightless; otherwise the journey cannot be complete. Being lazy you will not be able to enter that inner center. Who will walk up to that inner center?

Be careful what you eat, be careful what you drink -- be careful how you keep and care for your body. Small things matter. For an ordinary man they don't matter because he is not going anywhere. Once you start on the path, everything matters.

Whether you are taking a bath every day or not -- it matters. Ordinarily it doesn't matter. Working in the market, in the shop, it doesn't matter if you have taken a good bath or not. In fact, if you have been taking a good bath every day it may be a disturbance in your market. You may feel so light that to be cunning may be difficult; you may feel so fresh that to be cheating may be difficult; you may feel so virgin, innocent, that to exploit may almost become impossible. Being dirty may be a help in the market, but not in the temple. In the temple you have to be as fresh as dewdrops, as clean as flowers; only then can you enter the shrine. In the temple, where you leave your shoes, leave the whole world and all the burdens of it. Don't carry them in.

Bath is one of the most beautiful phenomena -- very simple, but if you start enjoying it, it becomes a meditation for the body. Just sitting under a shower and enjoying it, swaying or humming a song.... Or humming a mantra -- then it becomes doubly forceful. If you are sitting under your shower and humming "aum" and the water falls on your body and the aum falls in your mind, you are taking double showers: the body is being purified by the water, it belongs to the world of elements, and your mind is purified by the mantra of aum. After the bath you will feel ready to pray -- you would like to pray. After this bath and the mantra you will feel totally different; you will have a different quality and aroma around you.

Shauch, purity. means purity about food. purity. about body, purity about mind -- three layers of purities. And the fourth, which is your being, needs no purity because it cannot become impure. Your innermost core is always Pure, always virgin, but that innermost core is covered with other things which can become impure -- which become impure every day. You use your body every day; dust collects. You use your mind every day; thoughts collect. Thoughts are just like dust. Living in the world, how can you live without thoughts? You have to think. Body collects dust, becomes dirty; mind collects thoughts, becomes dirty. Both need a good, cleaning bath. It should become a part of your style. It should not be taken as a law; it should be just a way of living beautifully.

And if you feel pure then other possibilities immediately open because everything is linked with everything else; it is a chain. And if you want to change life always start from the beginning.

The second step of *niyam* is "contentment," *santosh*. A man who feels healthy, whole, light, weightless, fresh, young, virgin, will be able to understand what contentment is. Otherwise you will not be able to understand what it means -- it will remain a wold. Contentment means: whatsoever is s beautiful, the feeling that whatsoever is is the best that can be. A feeling of deep acceptance is *santosh*, contentment, a feeling of saying yes to the whole existence -- as it is.

Ordinarily the mind says, "Nothing is right." Ordinarily the mind goes on finding complaints -- "This is wrong, that is wrong...." Ordinarily mind is negative: it is a no-sayer, it says no easily. It is very difficult for the mind to say yes because once you say yes the mind stops; then there is no need for the mind. Have you watched this phenomenon? When you say no, mind can think on and on and on because "no" is not the end. "No" has no full stop to it; it is just a beginning. "No" is a starting phenomenon; "yes" is the end. When you say yes, there comes a full stop; now there is nothing for the mind to think about, to grumble about, to grudge, to complain -- nothing. Once you say yes, mind stops; and that very stopping of the mind is contentment.

Contentment is not consolation, remember it. I have seen many people who think they are contented because they are consoling themselves. No, contentment is not consolation; consolation is a false coin. When you console yourself you are not contented. In fact, you have a very deep discontent inside -- but seeing that discontent creates worry, seeing that discontent creates anxiety, seeing that discontent leads nowhere, logically, you have persuaded yourself that "this is not the way." So you have forced a false contentment on yourself: you go on saying, "I am content. I don't hanker for thrones, I don't hanker for riches, I don't hanker for this and that..." but you hanker. Otherwise, from where comes this "don't hankering"?

You hanker, you desire, but you have found that it is almost impossible to reach; so you are cunning. You are being clever: you say, "It is impossible to reach." Inside, you know it is impossible to reach, but you don't want to feel defeated, you don't want to feel impotent, you don't want to feel like a weakling, so you say, "I don't hanker."

You must have heard the beautiful story of one of the old storytellers, Aesop. A fox comes near a garden. She looks up: beautiful grapes are hanging. She jumps but her jump is not enough. She falls short. She tries and tries... but she can't reach. Then she looks all around, just to see that nobody has seen this defeat. Then she walks haughtily. A small hare who was hiding in a bush comes out and asks, "Aunt, what has happened?" He has seen that the fox was defeated, she was proved impotent. The fox says, "Nothing. Those grapes are sour."

This is consolation. Finding that you cannot reach, you rationalize that the grapes are sour; they are not worth reaching. Not that you are impotent, powerless -- "They are not worth reaching.Not that you are defeated, but that you have renounced them. I have seen many people who have renounced the world, and they are nothing but representations of the Aesop story. I have come across many sannyasins, "mahatmas," but you can see in their eyes... Still, the desire for the grapes. But they say they have renounced because the world is futile, it is illusion, maya. They have not read the Aesop fable. They should read it. It will be more helpful to them than reading the Vedas and the Geeta, and they should try to understand what has really happened: this is a rationalization of the ego.

Consolation is a trick: contentment is a revolution. Contentment does not mean that seeing failures all around, you close your eyes and you say, "This world is illusory; I don't desire for it." One of the greatest haiku poets of Japan, Baso, has written a small haiku. The meaning of it is, "The man is blessed who, seeing dewdrops disappear in the morning sun, does not say that the world is fleeting, it is illusory." A rare haiku. I will repeat: "Blessed is the man who, seeing the dewdrops in the morning sun disappearing, does not say that the world is illusory, that the world is just a dream." It is so easy to console yourself by saying that.

Contentment is a positive state of being; consolation is a suppression. But consolation looks like contentment. A man came to me and he said, "I am a man of contentment. For my whole life I have remained contented, but nothing happens." I was surprised. I asked, "What do you want? Contentment is enough. What else do you want?" He said, "I have read in all the scriptures that if you are contented, everything will happen to you. And nothing happens. And I have seen people who are not contented, and they have succeeded. I am a failure. I have been befooled."

This man was trying, through contentment, to attain some desires. The contentment is false -- he is being tricky. And with existence you can't be tricky. You cannot deceive it; you are part of it. How can the part deceive the whole? The whole knows before the part starts deceiving.

I also say that everything happens to the man who is contented -- because contentment is everything. This is not a result, that you should practice contentment in order so that everything happens to you -- God and bliss and nirvana -- no. Contentment in itself is the thing. A contented man comes to know that contentment is everything, everything has already happened. More and more his yes grows, more and more his being is attuned to acceptance. more and more he feels everywhere things are as they should be.

If you are pure, contentment becomes possible. What is contentment? It is seeing, seeing the whole -- how beautiful it is. Contentment comes automatically if you can see the morning, how beautiful; if you can see the afternoon, how beautiful; if you can see the night, how beautiful. If you can see that which surrounds you continuously, it is such a wonder, such a continuum of wonder, every moment a miracle... but you have become completely blind. Flowers bloom -- you never see; children laugh -- you never hear: rivers sing -- you are deaf; stars dance -- you are blind; Buddhas come and try to awake you -- you are fast asleep. Contentment is not possible.

Contentment is awareness of all that is already there. If you can just see the glimpse of what is happening already, what more can you expect? To expect more will be sheer ingratitude. If you can see the whole, you will be simply thankful; you will feel a tremendous gratitude arising out of your being. You will say, "All is good, everything is beautiful, everything is holy. And I am thankful, because I have not earned it and I was given the chance, the opportunity, to live, to be, to breathe, to see, to hear -- to see the trees blossoming and to hear the birds singing."

If you can become aware -- just a little awareness and you will not see that there is anything to be changed, anything to be desired -- everything has already been given to you. Because of your complaints -- clouds of complaints, negativity -- you cannot see; your eyes are filled with smoke and you cannot see the flame.

Contentment is a seeing -- a different seeing -- of life: not seeing through your desires, but trying to see whatsoever is already the case. If you see through the desire, you will never be contented. How can you be... because desire goes on and on? You have ten thousand rupees; the desire says one hundred thousand are needed. When you have one hundred thousand, the desire has gone away; now it is desiring ten lakh rupees,

a hundred lakh rupees. Whenever you will reach to that point, the desire will always have gone ahead of you. It travels ahead of you. It is never with you; you will never meet it anywhere. Wherever you go you will always find it like the horizon -- just there, somewhere in the future. It will always be so. And there will follow discontent: desire ahead, then discontentment will be your state. And discontent is hell.

When you have understood this, you look at the reality not through the screen of desire; you look immediately, you look directly, you put aside the desire and you just see. You open the eyes and you just see, and everything seems to be so perfect.... I have seen it! That's why I say this to you. It is so perfect that it cannot be improved upon. It is simply the last thing. Then contentment descends on you like an evening: the sun, the scorching sun of desire has set, and the silent breeze of the evening and the silent darkness descend on you -- and soon you will be enveloped in it, in the warmth of the night, the womb of contentment.

Contentment is a way of seeing; but when you are innocent, light, weightless, only then it becomes possible.

And after contentment, Patanjali says "austerity," *tapa*. This is really something to be understood, very delicate and subtle. You can be austere before contentment; then your austerity will be through desire. Then through your austerities also you will be desiring *moksha* -- liberation -- heaven, God. Then your austerity will also be a means. That's why Patanjali first puts contentment and then austerity. When you are content then austerity is not a means; it is just a simple, beautiful way of living. Then it is not a question of having a few things or more -- that is not the problem then. Then it is not the question at all, having or not having. Then it is a simple way of living, not a complex way of living.

And this is difficult to understand: if without contentment you try to be austere, your austerity will be complex.

It happened once, I was travelling in a first-class compartment with another sannyasi. I didn't know him, he didn't know me, but we were the only two passengers in the compartment. Many people at a certain station came to pay their respects to him; he must have been a very well-known man. He had nothing, just a small bag, maybe one or two dresses, and just a small *lunghi*, just covering up to the knees; and he was almost naked. And that *lunghi* was also made of the most inexpensive cloth possible.

Then, when we travelled together, by and by I became aware of his complexities; he was a simple man as far as the outward appearance is concerned. When the station passed and the people had gone and the train started and he saw that I was dozing, I had closed my eyes, immediately, he pulled something out of his bag. I was not asleep. I looked -- he was counting notes, somebody may have presented to him. Not many notes, must not have been more than a hundred rupees, but the way he was counting -- with such gusto, such lust that I couldn't believe.

Seeing that I was seeing, he immediately pushed the notes inside the bag and sat in a Buddha-posture again on the seat. Now this is complexity. If you are counting you are counting. What does it matter if I see or not? Why hide it? Why feel guilty about it? If you are enjoying counting notes, nothing is wrong -- innocent, harmless. But no, he felt guilty: that a sannyasi should not touch notes, and he has been caught.

Then, he was to get down at a station which was to come in the early morning, six o'clock. Wherever the train would stop, he was again and again asking -- two o'clock in the night and he will lean out of the window and ask -- which station it is. He was disturbing my sleep so much that I told him, "Don't be worried. It is not going to come before six o'clock. And this train does not go further than that station -- so you need not worry. Even if you are fast asleep you cannot miss the station -- that is going to be the last stop." But he couldn't sleep the whole night. He was so tense; and I could not understand what was the restlessness.

In the morning, when the station was coming nearer, I saw him standing before the mirror. Nothing to arrange, just one small *lunghi*, but he was binding it again and again and looking in the mirror and watching whether it looks good or not. Then he again found me looking. He was shocked. When I would close my eyes then he would do something else; if I would open my eyes he would immediately stop it. So guilty about everything.

This man has not attained to contentment, and he has done austerity. He remains an ordinary man of desire. I'm not saying there is anything wrong in looking in the mirror -- nothing is wrong. The wrong happens only when somebody else is looking -- why you are shocked. It is beautiful, you can look -- it is your face. You can look in the mirror. You are authorized, at least for your own face. And nothing is wrong in it. One should enjoy -- that face is also God s face. But he is guilty: he is an ordinary man posing, trying

to be a saint.

Without contentment you can pose, you can suffer, you can be austere, you can become "simple" -- you can leave the house and clothes and become naked; but in your nakedness there will be complexity, there cannot be simplicity. Simplicity comes only as a shadow of contentment; then you can live in a palace and you can be simple. Simplicity has nothing to do with what you have: simplicity has something to do with the quality of the mind.

So restless just for a station, how can this man be restful when death will be reaching? So afraid of my seeing him, how much afraid would he not be if God were seeing him, and how much afraid will he not be when he will have to face the creator? He will not be able. He is playing a game with himself: nobody else is deceived.

Austerity is simplicity: to live a simple life. What is a simple life? It is like that of a child -- you enjoy everything, but you don't cling.

It happened: One of the greatest saints of India was Kabir. He had a son; his name was Kamal. He was an even greater man than the father, but nobody knows about Kamal much because he was really a very, very rare being. Many disciples were there, and much competition, as it happens with disciples. And many people were against Kamal living with Kabir because, they said, "This man is blameworthy." People would bring many gifts, donations, money, diamonds to Kabir's feet -- he would never take them. And Kamal would be sitting outside, and when they would come back, if they offered, he would take them. So people said. "Your son is greedy."

Kabir knew him well, that he was not greedy at all; he was a very simple man. That's why he used to call him Kamal. Kamal means "a miracle." He was a man who was really a miracle, and it has to be so: bound to Kabir he had to be a miracle-man. But he was *really* simple -- just like a child. Sometimes he would even ask: somebody's gift has been refused, Kabir has refused it -- someone has brought diamonds to give him and Kabir has refused them -- and the man will be taking them away and Kamal will say. "Beautiful stones. Where are you taking them? Bring them to me. If my father cannot accept, I can accept."

This was bad. So, finally, disciples persuaded Kabir, against his wishes, and Kabir said, "Okay, if you think... then I will throw him out."

Kamal was thrown out. He didn't say anything; he simply accepted: a man of contentment. He did not even argue that people who are complaining against him are wrong. no. There is no argument in such a man. He simply left, he made a small hut just alongside of Kabir, and started living there. Thousands of people would come to Kabir, and nobody would come to Kamal, because he was not known at all; and this was known all over. that Kabir has thrown him out, so this was enough condemnation.

The king of Kashi, who was a devotee of Kabir, once came. and he asked, "Where is Kamal?" Kabir had to tell the story. The king said, "But I have never felt that that boy has any greed in him. He is simple. I would go and see." So he went to Kamal's hut with a very, very valuable diamond, the biggest that he had.

Kamal was hungry that day, and no food was there, so he said, "What will I do with this stone? Should I eat it? You should have brought some food because I'm hungry."

The king thought in his mind, "I was right. Hmm? such a valuable diamond and he simply refuses. So the king took the diamond when he was going back. Kamal said, "If you have understood that this is just a stone, why carry the weight again? You can leave it. In the first place you carried it up to here, that was wrong. Now why commit the same mistake again? It is just a stone."

Now, the king was puzzled, "Maybe this is just t}icky. Maybe this Kamal is interested in the diamond but being clever with me." But the king thought, "Okay, let us see." So he said, "Where should I put it?"

Kamal said, "Again, you do the same mistake. If it is a stone, nobody asks about where to put it. You can leave it anywhere; the hut is big enough."

The king wanted to see the whole thing to the very end, so he put it on the roof of the hut and left, knowing well, "The moment I have gone a little far away this Kamal is going to take that diamond back in the hut."

After seven days he came back to inquire what happened. He was certain that the diamond must be sold by now. He came, he talked about other things, and then he said, "What happened to the diamond?"

Kamal said, "Again diamond? And I have told you it was a stone. And why should I worry about what happened to it?"

Now the king thought, "He's really... *really* cunning. He has sold it or hidden it; now he is saying,'Why should I worry about it?'"

And then Kamal said, "But you can look wherever you had left it. If somebody has not taken it yet, it

may be there."
And it was there.

This is simplicity. This is austerity. But difficult: a man can live in a palace, and if the palace is not in him, it is austerity. You can live in a hut, and if the hut has entered into your mind, it is not austerity. You can sit on a throne like an emperor, and you may be a sannyasin. You can be a sannyasin and you may be standing naked on the street, and you may not be a sannyasin. Things are not as simple as people think them to be, and appearances should not be believed much -- you should look deep down.

Austerity is possible only after contentment, because after contentment your austerity is not going to be a means to some goal; it will simply be an uncomplicated way of living, a simple way of living. And why simple? Because it is happier. The more complex your living, the more unhappy you will be, because you have to manage so many things. Simpler the life, the happier, because there is no management, really. You can simply live like breathing.

And then comes "self-study," *swadhyaya*. A man who has attained to purity, contentment, austerity, only he can study self; because now all the rubbish is thrown, all the rot is thrown away. Otherwise self-study will not be possible. You have so much rubbish in you, if you go to study self it will not be self-study, because all that rubbish will have to be studied. It may become a Freudian psychoanalysis, this is the difference between *swadhhyaya* and Freudian psychoanalysis.

Freud's psychoanalysis can continue for years -- five years, three years -- and then too nothing is finished; the rubbish goes on coming. You can go on and on and on... the rubbish is endless, because it is self-creating: today you throw the rubbish, tomorrow you come again for the analysis; in twenty-four hours, again, the rubbish has gathered there; again you throw it, again it gathers. Unless your whole base of life changes, you will go on accumulating rubbish. Rubbish is not the point -- you accumulate it. Your way of life is such that you attract it, accumulate it; you cling to it. Unless that is broken. unless that style of life is changed, you cannot study self. You are a crowd and your self is lost in the crowd.

Patanjali moves very, very scientifically. After austerity, when you have become very simple, no rubbish accumulates, when you have become so contented that no desire lives in you, when you have become so innocent and pure that no heaviness exists, you have become like fragrance, weightless, on the wings, in the air, riding on the air -- then self-study. Now, you can study the self.

Self-study is not self-analysis; it is just looking into the self. It is meditating on the self.

And after self-study comes the last step in the second stage. that is. surrender to God." Really wonderful, the way Patanjali moves. He must have considered every step for years because exactly it is so. When you have studied the self, only then can you surrender. Because what will you surrender otherwise? The self is to be surrendered. If you know it well, only then you can surrender. Otherwise how will you surrender?

People come to me and they say, "We would like to surrender," but what will you surrender to me? You don't have anything right now. It is an empty thing you are calling surrender. You have to be there tb be surrendered. In the first place, an integrated self is needed to be surrendered. Just by saying, surrender cannot happen: you have to be capable of it; it has to be earned. After self-study, when the self arises like a pillar of light within you and you have understood it, and all that was unessential has been cut and thrown, you have passed through the surgery, now only the self exists in its pristine purity and beauty -- now, you can surrender it to God.

And Patanjali has one more, very rare thing to say, and that is that it is not important whether God exists or not. God is not a theory for Patanjali; God is not to be proved. Patanjali says God is nothing but an excuse to surrender. Otherwise where will you surrender? If you can surrender without God, it is okay, for Patanjali there is no trouble. He doesn't insist that God has to be believed in. He is so scientific that he says God is not a necessity, it is just a way to surrender. Otherwise you will be in difficulty where to surrender. "To whom to surrender?" you will ask.

There have been people like Buddha and Mahavir who have surrendered without God, but those are rare phenomena, because your mind will always ask. If I tell you, "Love," you will ask, "Whom?" -- because you cannot love without the object of love. If I ask you to write a letter you will ask, "To what address?" You cannot just write the letter without the address because that will look too foolish. Your mind: in the end if there is no God and it is said to you, "Surrender," you will say. "Too whom?"

Just to give you an address -- God is just an address to help you. God is not the goal and God is not a person. For Patanjali God is just a help on the way -- the *last* help. In the name of God, surrender becomes

easy. In the name of God, your mind is not in a puzzle where to surrender: you have a place to surrender: you have a space to surrender. God is that space, not a person.

And Patanjali says if you can surrender without God, we are not insisting on it. Surrender is the thing, not God. If you really understand what I am saying, then, surrender IS God. To surrender is to become divine, to surrender is to reach the divine. But you have to disappear. So first you have to find yourself so that you can disappear, first you have to integrate yourself so you can go to the shrine and surrender yourself into the divine feet, pour yourself into the ocean, and disappear.

"Purity, contentment, austerity, self-study, and surrender to God are the laws to be observed." These are laws for growth. They do not prohibit; they help. They are not restrictive; they are creative.

WHEN THE MIND IS DISTURBED BY WRONG THOUGHTS, PONDER ON THE OPPOSITES.

This is a beautiful method, will be very useful for you. For example, if you are feeling very discontented, what to do? Patanjali says ponder on the opposite: if you are feeling discontented, contemplate about contentment, what is Contentment. Bring a balance. If your mind is angry, bring compassion in. think about compassion; and, immediately, the energy changes. Because they are the same; the opposite is the same energy. Once you bring it in, it absorbs. Anger is there: contemplate on compassion.

Do one thing: keep a statue of Buddha. Because that statue is the gesture of compassion. Whenever you are angry, go into the room, look at Buddha, sit Buddha-like, and feel compassion. Suddenly you will see a transformation happening within you: the anger is changing, excitement gone... compassion arising. And it is not different energy; it is the same energy -- the same energy of anger -- changing its quality, going higher. Try it.

It is not suppression, remember. People ask me, "Is Patanjali suppressing? Because when I am angry, if I think about compassion, will it not be a suppression?" No. It is sublimation: it is not suppression. If you are angry and you suppress anger without thinking of compassion then it is suppression. You go on pushing it down and you smile and you act as if you are not angry -- and anger is bubbling there and boiling there and ready to explode. Then it is suppression. No, we are not suppressing anything, and we are not creating a smile or anything; we are just changing the inner polarity.

The opposite is the pole. When you feel hateful, think of love. When you feel desire, think of desirelessness and the silence that comes in it. Whatsoever the case, bring the opposite in and watch what happens within you. Once you know the knack of it, you have become a master. Now you have the key: any moment anger can be changed into compassion, any moment hate can be turned into love, any moment sadness can become ecstasy. Suffering can become bliss because suffering has the same energy as the bliss; the energy is not different. You just have to know how to channel it.

And, there is no suppression because the whole energy of anger becomes compassion -- nothing is left to suppress. In fact, you have expressed it in compassion.

There are two ways of expression. In the West. now, catharsis has become very important. Encounter groups. Primal Therapy-all believe in catharsis. My own Dynamic Meditation is a method of catharsis because people have lost the key to sublimate. Patanjali does not talk about catharsis at all. Why doesn't he talk about it?people had the key. the knack. They knew how to sublimate. You have forgotten, so I have to teach you catharsis.

Anger is there; it can be transformed into compassion, but you have no idea how to do it. And it is not an art which can be taught; it is a knack. You have to do it, and learn it through doing it; there is no other way. It is just like swimming: you have to swim, and err, and sometimes get into danger, and sometimes you will feel lost, the life is lost, you are drowning. You have to pass all those, and then the knack comes, then you know what it is. And it is such a simple thing, swimming.

Have you observed? There are a few things you can Learn but you cannot forget: swimming is one of those things. Or cycling -- you can learn but you cannot forget. Everything else you can learn and you can forget. A thousand and one things you learned in your school; now you have almost forgotten all. The whole school system seems such a wastage. People learn, and then nobody remembers. Just to take the examination... then finished. then nothing is remembered, But swimming you cannot forget. If you have not been to the river for fifty years and suddenly you are thrown in, you will swim again as fresh as ever -- you will not have a single moment of hesitation about what to do. Why it happens so? Because it is a knack. It

cannot be forgotten. It is not a Learning; it is not an art. And learning, art, can be forgotten, but a knack? A knack is something that goes so deep into your being it becomes part of you. Sublimation is a knack.

Patanjali never talks about catharsis; I have to talk about it because of you. But once you understand, and if you can sublimate, then there is no need for catharsis because catharsis is, in a way, a wastage of energy. But, unfortunately, nothing can be done right now. And you have been suppressed for so many centuries that sublimation looks like suppression, so only catharsis seems to be the way. First you have to relieve -- you become a little weightless, unburdened -- and then you can be taught the art of sublimation.

Sublimation is using the energy in a higher way, the same energy being used with a different quality to it. But you can try. Many of you have gone through Dynamic Meditation for a long time. You can try: next time when anger is there, sadness is there, just sit silently and allow the sadness to move towards happiness -- just help -- push it a little. Don't do too much and don't be in a hurry. Hmrn?... because the sadness will be reluctant at first to go towards happiness. Because for centuries, for many lives, you have not allowed it to move that way, it will be reluctant. Like a horse whom you are forcing towards a new path on which he has never been, he will be reluctant. He will try to go to the old pattern. to the old path, to the old rut. But by and by persuade, seduce. Tell Sadness then, "Don't be afraid. It is really groovy; come this way. You can become Happiness, and there is nothing wrong in it and nothing impossible."

Just persuade, talk to your sadness, and one day you will suddenly find the sadness has moved into a new channel: it has become happiness. That day the yogi is born, not before it. Before it you are simply preparing.

IT IS NECESSARY TO PONDER ON THE OPPOSITES BECAUSE WRONG THOUGHTS, EMOTIONS, AND ACTIONS, SUCH AS VIOLENCE, RESULT IN IGNORANCE AND INTENSE MISERY -- WHETHER THEY BE PERFORMED, CAUSED, OR APPROVED THROUGH GREED, ANGER, OR DELUSION IN MILD, MEDIUM, OR INTENSE DEGREES.

Whatsoever is negative is dangerous for you and for others. Whatsoever is negative is already creating hell for you and for others; it is creating misery for you and for others. Be alert. Even if you think a negative thought, it has already become a reality in the world. It is not only that when you act it becomes reality: a thought is as real as any action. If you think to murder a man, you have already murdered. The man may live, but you have done your work: the man will not be able to live as fully as possible -- as it was possible. You have killed him a little. And the man may be able to live, but you have become a murderer and your own energy will carry that murder quality in you.

Thought, emotion, or action -- we don't make any distinction between them. They are the same. They are just like the seed and the plant and the tree. If the seed is there, already the tree is thereon the way, it is coming. So whenever you catch a negative thought. immediately sublimate it, transform it. It is dangerous. Every thought finally becomes action; every thought finally becomes a thing.

Have you watched sometimes? You come in a new room in a hotel to stay, and suddenly you feel a change within you. Or you come in a new house and there is a strange feeling that you are no longer yourself. It happens according to a certain law. In a hotel room many things go on happening; many types of people come and go. It becomes a very, very crowded place. A hotel room is a very, very crowded place -- thousands of thoughts are being released in that room. It is not empty, as you think it is; it is not. Those thoughts vibrate there. When you go in, suddenly, you are under the influence of so many thoughts.

You move into a new house -- it is strange. It takes almost three weeks, twenty-one days, for you to settle and to feel that this is your home, because in twenty-one days, by and by, your thoughts expel the thoughts that were already there and they get hold of the house. Then things become easier, you feel at home -- as if you have come back to your own self.

Sometimes, if a murderer was living in a room and was continuously thinking about murder and planning and this and that, and, if within six minutes after he leaves, you go in the room and you stay there; he may not have committed the murder, but you may commit murder -- because his thought is so powerful at that moment. Within six minutes the thought is as powerful as it can ever be. By and by it dissipates. Or, if the man was thinking of committing suicide, somebody else can commit it. Your thought can become action for somebody else.

But whenever you think anything negative you are creating bad karma for you and others; you are changing the nature of reality. The same happens with a positive energy, positive thought: whenever you

send a thought of compassion to the world, it is received. You create a better world -- just by thinking about it. And if you can attain to a no-mind state you create a space around you which is empty. In that empty space somebody else can become a Buddha someday. Hence, so much respect and so much honor is paid and so much reverence for some places in the world -- Mecca, Medina, or Jerusalem, or Girnar, Kailash. Thousands of people have become Buddhas from those spots. They have left a vacuum there, a very alive vacuum, and so powerful that no thoughts can enter into that vacuum. If you can find the right spot on Kailash and you can sit in that spot, suddenly you will be transformed -- you are in a whirlpool of no-mind. It will cleanse you. The same happens with negative as it happens with positive.

Whenever you feel something negative, immediately change it into positive -- sublimate it. I am not saying force it, I am not saying suppress it -- I am saying allow it, help it, to become the opposite; help it to move to the opposite. And it is not difficult! One just has to know the knack.

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Chapter #10
Chapter title: Not answers, no questions

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IS IT A VERY GOOD SIGN THAT ONE HAS NO QUESTIONS TO ASK?

If really it happens that you have no questions to ask, it is a tremendous phenomenon. It is one of the most beautiful _ states of mind; because when there are no questions, that nonquestioning consciousness is the answer to all questions. Not that you get the answers, but, simply, questions dissolve. The mind becomes nontense, because each question is a tension, is a worry; it is an anxiety.

And no answer is going to solve the question. The questioning mind is the problem, not the question. Your question can be answered, but from the answer your questioning mind will create a thousand and one more questions; you will reduce every answer into many more questions. It never helps. It helps only when all questions drop, when consciousness transcends questioning, when you understand that there is nothing to be asked, nothing to be answered.

Life is a mystery, not a problem -- you cannot ask anything about it. If it really happens, this is *samadhi*. This is what my whole effort is all about. You should come to a point where no question arises. In that silence, in that total beatitude, in that peace, you are transformed: all anxiety, anguish, disappears.

But the question is if it is real, because you may not be asking questions and questions are there; then it is of no use. Then it is better to ask. If questions are in the mind and you don't ask, then you feel shy, that won't help. It is better to ask and be finished with them. Not that by asking you will get the answers -- nobody has got the answer -- nobody ever had it -- nobody will ever have it. The answer is impossible because life is a mystery. It cannot be solved. The more you solve it, the more you find that it is impossible to solve it. But by questioning, by and by, you become aware of the futility of questioning.

Then one day in a subtle moment of awareness, in an integrated moment of consciousness, you transcend questions. Just as a snake goes out of the old skin -- the old skin is dropped, the snake moves on --

one day your consciousness moves and the old skin of questions is left behind. Suddenly, you are fresh and virgin -- attained. You have become a Buddha. A Buddha-consciousness is not that consciousness which has all answers; it is a consciousness which has no questions.

IT HAS BEEN SAID THAT IN TIMES OF GREAT STRESS -- SOCIAL, ECONOMIC, RELIGIOUS -- THAT GREAT GOOD IS POSSIBLE. IS THIS FORMULATION REFLECTIVE OF WHAT WE ARE IN POONA EXPERIENCING IN YOUR PRESENCE?

Yes, a time of crisis is a very valuable time. When everything is established and there is no crisis things are dead. When nothing is changing and the grip of the old is perfect, it is almost impossible to change yourself. When everything is in a chaos, nothing is static, nothing is secure, nobody knows what is going to happen the next moment -- in such a chaotic moment -- you are free, you can change. You can attain to the innermost core of your being.

It is just like in a prison: when everything is settled it is almost impossible for any prisoner to get out of it, to escape from the prison. But just think: there has been an earthquake and everything is disturbed and nobody knows where the guards are and nobody knows where the jailer is, and all rules have dissolved, and everybody is running on his own -- in that moment if a prisoner is a little alert he can escape very easily; if he is foolish, only then will he miss the opportunity.

When the society is in a turmoil and everything is in crisis, a chaos pervades -- this is the moment, if you want, you can escape from the prison. It is so easy because nobody is guarding you, nobody is after you. You are left alone. Things are in such a shape that everybody is bothering about his own business -- nobody is looking at you. This is the moment. Don't miss that moment.

In great crisis periods, always, much enlightenment has happened. When the society is established and it is almost impossible to rebel, to go beyond, not to follow the rules, enlightenment becomes very, very difficult -- because it is freedom; it is anarchy. In fact it is moving away from society and becoming individual. The society doesn't like individuals: it likes robots who just look like individuals but are not individuals. The society doesn't like authentic being. It likes masks, pretenders, hypocrites, but not real persons because a real person is always trouble. A real person is always a free person. You cannot enforce things on him; you cannot make a prisoner out of him; you cannot enslave him. He would like to lose his life, but he would not like to lose his freedom. Freedom is more valuable to him than life itself. Freedom is the highest value for him. That's why in India we have called the highest value *moksha*, nirvana; those words mean freedom -- total freedom -- absolute freedom.

Whenever society is in a turmoil and everybody is tending his own business -- *has* to tend -- escape. In that moment the doors of the prison are open, many cracks are in the walls, the guards are not on duty... one can escape easily.

The same situation was at the time of Buddha, twenty-five centuries before. It always comes in a circle; the circle completes in twenty-five centuries. Just as a circle completes in one year -- again summer comes back, one year's circle and the summer is back -- there is a great circle of twenty-five centuries. Every time after twenty-five centuries, the old foundations dissolve; the society has tb lay new foundations. The whole edifice becomes worthless; it has to be demolished. Then economic, social, political, religious -- all systems -- are disturbed. The new is to be born; it is a birth pain.

There are two possibilities. One, one is the possibility that you may start fixing the old falling structure: you may become a social servant and you may start making things more stable. Then you miss, because nothing can be done: the society *is* dying. Every society has a life-span and every culture has a life-span. As a child is born and we know the child will become a youth, will become old, and will die -- seventy years, eighty years, at the most a hundred years -- every society is born, is young, becomes old, has to die. Every civilization that is born has to die. These critical moments are moments of the death of the past, the old; moments of the birth of the new. You should not bother; you should not start supporting the old structure -- it is going to die. If you are supporting, you may be crushed under it. This is one possibility: that you start supporting the structure. That is not going to work. You will miss the opportunity.

Then there is another possibility: you may start a social revolution to bring the new. Then, too, again you will miss the opportunity, because the new is going to come. You need not bring it. The new is already coming -- don't bother about it; don't become a revolutionary. The new will come. If the old is gone nobody

can force it to remain, and if the new is there and the time has reached and the child is ripe in the womb, the child is going to be born. You need not try any Caesarian operation. The child is going to be born; don't bother about it. Revolution goes on happening by itself; it is a natural phenomenon. No revolutionaries are needed. You need not kill the person; he is going to die himself. If you start working for a social revolution -- you become a communist, a socialist -- you will miss.

These are the two alternatives in which you can miss. Or you can use this time of crisis and be transformed, use it for your individual growth. There is nothing like a critical moment in history: everything is tense and everything is intense, and everything has come to a moment, to a peak, from where the wheel will turn. Use this door, this opportunity, and be transformed. That's why my emphasis is for individual revolution.

NOWADAYS, RIGHT FROM BIRTH TILL DEATH EVERYTHING IS BEING CONTROLLED, GUIDED, DICTATED, INFLUENCED, GOVERNED, HANDLED BY POLITICS. SO UNLESS AND UNTIL POLITICS IS SET RIGHT, ALL THE EFFORTS OF RELIGION AND SCIENCE MAY PROVE FUTILE; BECAUSE ff TODAY'S WORLD IS A PLACE OF CHAOS AND DISORDERS, PAIN AND SUFFERINGS, IT IS ONLY BECAUSE OF DIRTY POLITICS, ISN'T IT?

The question is in two parts. Humanity is not dirty because of dirty politicians; dirty politicians are there because of dirty humanity. You have to understand it well. Don't throw the responsibility on the politicians. They simply represent you, nothing else. This is absurd: first you choose them, then you call them dirty. And when you choose you choose the dirtiest. You vote for them, and then you call them dirty. How do they come? From where do they come? They come from you. They are there with your support; they will fall if you don't support them.

Don't call them dirty. This is an old trick of the mind: always throw the responsibility on somebody else and you feel guilt-free. You are the real culprit. If dirty politicians exist they exist because of your dirty mind. Somewhere in your mind they have their roots; from there they are nourished. So just by changing the politicians nothing will change. For thousands of years man has been changing politicians, nothing else, but nothing happens -- because man has not changed himself. You go on changing the politician but who will choose the next? You will choose the next again.

And whenever a politician is out of power he looks very beautiful, good, innocent, because without power you cannot be dirty -- you need power. So whenever a politician is not in power he looks so humble, so sincere. Just give him the power, and immediately he is transformed, he is no longer the same person -- because politics is a power trip. The man was after power: he had to be humble to persuade you, to seduce you, that he is a humble, saintly man. Once he is in power he doesn't care about you. He, in fact, never cared before; he was just playing a game with you. He was seducing you, exploiting you. Now he has attained his goal -- why should he bother about you? Who are you? He doesn't recognize you. Now the long-cherished power is in his hands; he starts using it. Then you start calling him dirty.

And you have been changing politicians for centuries -- nothing has changed. Rather, change yourself. It is time -- enough time now -- you must understand that no social revolution can be a revolution. No political revolution Can be a revolution. At the most it can give you a temporary relief, but that's nothing, nothing of any worth. Unless you change, nothing changes: the human individual has to be changed.

And, the second part of the question. You think that today, nowadays, right from birth till death everything is being controlled by politicians -- "guided, dictated, influenced, governed." Do you know any time when it was not so? Why do you call it "nowadays"? It was always so; always man was guided, controlled. In fact today the control is not so strong; that's why the question arises. In the days of Rama the question would not have arisen -- the control was perfect. Go further back and the control is so perfect that you cannot even ask the question. Now you can ask the question because the control is a little loose. You can raise the question: at least that much freedom has happened in the world. The further back you go, the more conditioned you will find people.

There has never been a moment in the past like this moment. It is the best up to now. Hitherto, this is the best moment you are living, and this should be so. The past was not better than the present -- it can't be. Now, at least, a facade of freedom exists in the world: at least you are allowed to talk; at least you are allowed to question. This is one of the greatest physiological insights to be understood.

For example, in India sudras, untouchables, have existed for thousands of years, but never in the past history was there ever a question raised against their slavery. Why? -- the control was perfect. The control

was so perfect, the conditioning was so absolute, they couldn't even feel that they were controlled. Who will feel it? How will you feel if the conditioning is total? You will think this is the only life there is; there is no possibility of any other life to be compared with it. Sudras accepted that this was the only possibility. They lived one of the ugliest lives on the earth, but they were never aware. The conditioning was perfect.

You cannot find greater conditioners than brahmins; and they have to be the best because they are in the trade for the longest. They have been in the trade for the longest -- nobody knows more tricks than they know. The whole world has to learn from brahmins how to condition. They are the oldest brainwashers. They conditioned so perfectly that sudras, a great mass of people, simply believed that this is because of their past bad karmas that they are suffering; so there is no question of any revolt -- you have to suffer it. If you suffer silently there is a possibility in the next life you may not be born a sudra; if you create trouble then in the next life also you will be born a sudra, even worse than this. They not only conditioned one life, they conditioned the whole chain of lives. And the sudras were not allowed to read because when you start reading you start questioning. They were not allowed to know anything about the Vedas, the scriptures, because if you know the same secrets as the oppressors know then it will be difficult. They were never allowed to have any understanding of any sort. They lived like animals.

That slavery was perfect; and this has been so all over the world. It is for the first time that man has got a little freedom, a little rope. So don't say "nowadays," because in that "nowadays" there is a condemnation of the present and appreciation of the past; that's not right. The present is always better. It has to be because it has grown out of the past: more experienced, richer, future will be better. But conditioning is there; it has always been there. Society lives on conditioning; it conditions everybody. The methods may differ -- in China they condition in a different way, in Russia in a different way, in India in a different way -- but the conditioning is the same.

And what do you think?... what have religious people been doing? Do you think only politicians have been conditioning people? Religion has been the greatest politics in the world; it has also conditioned people. How are you a Hindu? What is being a Hindu or a Christian or a Mohammedan? It is a conditioning. The child is born: the politics will be able to catch hold of the neck of the child very late, when the child goes into the school -- only then. By that time he will be seven years of age. Now scientists say that by the time of the age of seven the child is already eighty percent conditioned. So who is doing that conditioning? -- the parents, the priest, the temple, the church. From the very beginning they are loading your mind that you are a Hindu, that you are a Mohammedan, that you are a Christian -- or, that you are a Communist.

Every religion is interested in children, to teach them. Immediately, the moment they can understand words, they have to be taught. Immediately -- because once they miss the opportunity of teaching them early, there is danger; your unconscious should be completely conditioned. And that affects your whole life. Whatsoever you become, that conditioning will be there always, coloring your attitudes, your mind. If you have been a Hindu, a born Hindu, then by studies, intellectual understanding, meeting with other peoples, knowing other religions, other scriptures, you may become a little aware that not only Hindus are right, that there are other people also who are right -- the Koran is also good, not only the Veda is good -- but if you look deep down in the unconscious, you will always find a hierarchy: the Veda will always be at the top. You may appreciate Christ, but Krishna will be at the top.

Even a man like Bertrand Russell, who became absolutely agnostic in his later life, became religionless, stopped believing in God or in any future life -- even he says that he knows well that Buddha seems to be the greatest person ever born in the world, but intellectually he can say that: his heart goes on saying, "No, how can Buddha be so great -- greater than Jesus? Not possible." So he says, "At the most I can put them on the same pedestal, but I cannot put Buddha higher. And I *know* intellectually that Buddha seems to be a greater phenomenon than Jesus" -- but the childhood training goes on clutching your heart.

Religions have been conditioning you, politicians have been conditioning you: you are a conditioned mechanism. Only through meditation is there a possibility to uncondition the mind. Only a meditator goes beyond conditioning. Why? Because every conditioning works through thoughts. If you feel you are a Hindu, what is it? -- a cluster of thoughts given to you when you were not even aware of what was being given to you. A cluster of thoughts and you are a Christian, a Catholic, a Protestant. Only in meditation thoughts dissolve -- all thoughts. You become thought-less. In that thought-less state of mind there is no conditioning: you are no longer a Hindu, nor a Christian, nor a Communist, nor a Fascist. You are no longer anybody -- you are simply yourself. For the first time all conditioning has been dropped. You are out of the prison.

Only meditation can uncondition you. No social revolution will help, because the revolutionaries will

again condition you in their way. In 1917 Russia went through a revolution. Before it, it was one of the most orthodox Christian countries. The Russian Church was one of the most orthodox -- more orthodox than the Vatican -- but [hen, suddenly, Russians changed everything. Churches were closed -- they were converted into schools, Communist Party offices, hospitals -- religious teaching was banned, and they started conditioning people for Communism. Within ten years everybody was an atheist. Just in ten years! By the year 1927 the whole of religion disappeared from Russia; they conditioned anew.

But to me it is the same: whether you condition a man as a Catholic, Christian. or you condition a man as a Communist, it makes no difference to me, because the whole question is of conditioning. You condition, you don't give him freedom -- what difference does it make whether you live in a Christian hell or a Hindu hell, or you live in a Christian slavery or a Hindu slavery? What difference does it make? There is no difference. If you live in a Hindu prison, hmm?... just the label. Then someday there comes revolution: they tear away the label; they put "Communist Prison." Then you are happy and rejoicing that you are free -- in the same prison! Only the words change. First you were taught there is a God, he created the world; now you are taught there is no God and nobody has created the world; but both things are being taught to you.

And religion cannot be taught. All that can be taught will be politics. That's why I say religion itself has been the greatest politics in the past. And there is no possibility of any social revolution, because all revolutions will again condition you.

There is only one possibility: that is individual flowering of no-mind. You attain to thoughtlessness. then nobody can condition you, then all conditionings drop. Then, for the first time, you are free. Then the whole space is yours: without any limitations, without any walls, in life you move, you live, you love, you rejoice, you delight.

AF WHAT POINT CAN CATHARSIS BE DROPPED?

It drops itself when it is finished. You need not drop it. By and by you will feel there is no energy in it. By and by you will feel that you are doing catharsis but they are empty gestures, the energy is not there -- in fact, you are pretending to do it, acting it; it is not happening. Whenever you feel that it is not happening and you have to force it, it has already dropped. You just have to listen to your heart.

When you are angry, how do you know when the anger has disappeared? When you are sexual, how do you know that the sexuality has gone? Because the energy from the thought is no longer there. The thought may remain, but the energy is no longer there; it is an empty thing. You were angry a few minutes before: now, your face may be still a little angry, but deep down you know now there is no anger, the energy has moved. In fact, you have been angry at your child: you cannot smile, otherwise the child will misunderstand you, so you are pretending that you are still angry; but you would like to laugh now and you would like to bring the child near you, kiss the child, love the child. But you are still pretending. Otherwise the whole point will be lost -- your anger -- and the child will start laughing, and he will think it was nothing. You are pretending, just the face, but deep down the energy has moved.

The same will happen in catharsis. You are doing catharsis; it is an energy phenomenon. Many emotions are suppressed -- they are uncoiling, they are coming up, bubbling up. Then there is much energy. You are screaming -- there is energy. And after the screaming you feel relieved, as if a burden has disappeared. You feel weightless; you feel more at ease, calmed down, slowed down. But if there is no suppressed emotion, then you can do the gesture -- after the gesture you will feel tired, because you were unnecessarily wasting the energy. There was no suppressed emotion, nothing was coming up, and you were unnecessarily jumping and screaming; you will feel tired.

If the catharsis is true, you will feel rejuvenated after it; if the catharsis is false, you will feel tired. If the catharsis was true, you will feel very, very alive after it, younger than before, as if a few years have disappeared -- you were thirty, now you are twenty-eight or twenty-five. A load has disappeared -- you are younger, livelier, fresher. But if you are just making the gesture, you will feel tired -- you were thirty: you will feel thirty-five, old.

You have to watch. Nobody else can tell what is happening within you. You have to be a watcher. Continuously watch what is happening. Don't go on pretending -- because catharsis is not the goal; it is just a means. One day it has to drop. Don't go on carrying it. It is just like a boat, a ferry boat: you cross the

stream and then you forget about it; you don't carry it on your head.

Buddha used to tell a story again and again that once it happened, five fools crossed a river. Then they pondered over the matter because their boat had helped them so much. It was rainy season and the river was flooded and it was almost impossible to cross it without the help of the boat, so they said, "This boat has been so beneficial that how can we leave it here? We should show our respect and gratitude." So they carried the boat on their head in the marketplace. People asked, "What are you doing?" They said, "This boat has helped us so much, how can we leave it now? We will carry it our whole life. Even then the gratitude will not be enough. This boat has saved our lives."

Buddha used to say, "Don't be foolish like those five fools." Religion is a boat; life is the goal. Religion is the boat; ecstasy is the goal. All methods are *methods*, remember -- don't forget that. No method should become the goal. The whole of Patanjali has to be dropped one day because it is all methodology. And when the whole of Patanjali has been dropped then suddenly you will discover a Lao Tzu hidden behind -- he is the goal. The goal is to *be*. The goal is not to do anything; the goal is to be. All methods are to do something, they help to bring you home, but when you enter the home you forget about the cart that brought you or the donkey on which you came or the boat. All methods drop outside: you have reached home.

Remember, catharsis can become your obsession. You can go on doing it, and then it can become a rut, a pattern. It is not to be made a pattern. Watch, when it is needed, go on watching. By and by you will become aware -- it is a very subtle awareness because the phenomenon is very subtle -- that now there is no energy: you scream but really the scream is not coming, you jump but you have to make effort. Then allow it to be dropped; don't carry the boat.

At what point can catharsis be dropped? It drops itself. You simply remain alert and watch it. And when it wants to drop, don't cling to it; let it be dropped.

WHY HAS MAN LOST THE CAPACITY OF SUBLIMATION SINCE PATANJALI'S TIME?

Because of too much repression. The mechanism has to be understood. Patanjali's times were very primitive, natural, primordial; people were like children, innocent. Now, everybody is civilized, cultured. The child within you has been crushed, completely crushed. The civilization is like a monster: it goes on killing and murdering the child within you. All that is natural has been perverted; all that is natural has been condemned.

There are reasons for it. For example, every culture, every society, has to pass through many wars. If sex is not suppressed then an army cannot be created. A soldier has to suppress his sex; only then the same energy becomes the fighting energy. No country allows its soldiers to take their wives and girlfriends to the front -- except America. And America will get defeated everywhere because then there is no built-up energy. A soldier needs frustrated energy. If he has the girlfriend or the wife with him he is satisfied. Why should he fight?

Have you watched? Whenever you suppress sex, more anger happens. Go and look at your monks, your so-called sadhus, and you will always find them angry. Anger is their style of life now because they have been suppressing sex. Suppress sex: then the energy has to be released from somewhere. If you close one door another door opens immediately -- and the other door will be perverted. The first was natural. Close the second door, then the third door opens -- the third will be even more perverted. And by the time you open the fourth, you will be in a madhouse.

All societies use sex energy; that's why all societies are against sex. If everybody's sex is fulfilled, happy, beautiful, who bothers to fight? You cannot send hippies to the war. The only reason is they are so happy, living their life so naturally that not only will they not go. they demonstrate with placards -- "Love, not war." And they are right. If people are allowed to love. war will disappear from the world.

This is very complex. Even religions like Jainism, which teaches nonviolence, also teach repression of sex. This is absurd. If sex is suppressed war will be there, violence will be there, because where will the energy go? If really you want no war in the world then the energy should be allowed to move in a natural way. But no society can allow, because war is necessary; otherwise others will jump on you. They won't think that you are good people so no need to trouble you. If India allows total sex freedom and becomes a hippy land, China will come. It is not possible. If China allows, the fear is there, Russia will come. If Russia allows, America is waiting there. So everybody is after everybody else, and nobody can allow life to flower

in natural ways. To be natural has become the most difficult thing in the world.

Then, if you want to teach a child, you have to suppress sex because near about thirteen, fourteen, a child becomes sexually mature. Then nature has given him the ticket, now he can reproduce children -- but college has to be finished. If he starts getting married by the age of fourteen then how will he become a doctor, an engineer? No, he has to become a doctor, but to become a doctor he will have to wait. By the twenty-fifth, twenty-sixth year he will be an engineer or a doctor or a professor; then he is allowed to get married -- because the same energy has to be used for learning. If you allow girls and boys to live in the same hostels, universities will disappear; they cannot exist. They exist on a subtle mechanism of suppression. Sex should be suppressed; only then is there energy available for something else. Then the boy and the girl put their energy into the examination. They don't like it, but what to do? The energy is there.

Then all the societies are against masturbation, because if you don't allow girls and boys to live together, the boys will masturbate, the girls will masturbate. Societies have to be against it because they are leaking energy. The energy has to be forced into the university; they have to become engineers. They are not to enjoy themselves. So all societies create guilt around masturbation. And all societies go on praising, that if you conserve sex energy you will become very, very great. Of course, in a way, one becomes: in the world of ambition. If you have not suppressed sex you cannot become a great political leader, because who bothers? It is such nonsense that who wants to go to Delhi or to the White House, Washington? Nobody bothers. What is the need? Your small house is the "White House." You live beautifully and you enjoy. and why should you waste your life travelling towards Delhi or Washington? No, then you cannot become a great political leader.

The sex energy has to be frustrated; then you become great artists. The sex energy has to be frustrated; then you become great scientists. Freud says that people who have very, very repressed sex energy, they become scientists; because to try to find out the secret is a sexual curiosity -- a small boy trying to know how the nude girl looks, curious. All boys, all over the world, play a game called "doctor." They become the doctors and the girl becomes the patient -- small girls, small doctors, small patients -- just to know how the girl looks inside the clothes. And a doctor, of course, is allowed; he has to check the body. This curiosity is the same curiosity as a scientist's curiosity. If sex is repressed, by and by, the scientist will be trying to poke his nose everywhere -- to undress nature, to know the secrets, what are the secrets. He wants the whole world, the whole existence, to be nude so he can know every secret, every nook and corner.

If sex is allowed.... For example, there are primitive societies all over the world, a few primitive societies. They have not created any great scientist. They cannot. In Bastar, in India, I have been to a small community of very primitive people. They have a small house, a community house, in every town. Every boy and girl after the age of twelve is allowed to go the community house and sleep there; all girls sleep there, all boys sleep there. And no restriction on their sexuality -- they enjoy. There is only one restriction, that is wonderful, that is no boy should move with any girl more than three days, so that he comes to know all the girls of the town so he can decide, and every girl has to know every boy of the town. So they can decide with whom to live their whole life. This looks really beautiful, simple, and very human. Every boy is allowed every freedom, every girl is allowed every freedom -- no suppression.

Once they have known all the boys and all the girls of the community they can decide. Once they decide, then no freedom. In fact. there is no need. They are such authentic lovers as you cannot find anywhere in the world. Once a boy and a girl decide to get married they forget about other boys and girls completely. There is no point: they have known all and this is their choice. They have found their partner -- finished! They are never unfaithful to each other -- never has it happened in their history that a husband has been found making love to some other woman or being interested in some other woman or a woman secretly becoming a beloved of somebody else. No, this simply doesn't happen. It need not happen.

But they have not created great scientists or great poets or great artists or great warriors. No, they have not produced any great men of any sort. They have produced ordinary, simple, natural men. In fact all sorts of greatness are a sort of abnormality; and, somewhere, the sex energy has to be used, because that is the only energy.

In Patanjali's days people were simple, natural. No need for catharsis; nothing was repressed. There was no need to go into catharsis. But now everybody is repressed. And everybody is repressed in so many ways that years of catharsis will be needed: only then you become natural again. You have collected so much garbage in the unconscious, it has to be thrown out. Right now you cannot move on the path -- first you have to unload yourself.

You must understand society has its own needs, every nation has Its own needs. They are not

necessarily the needs of the individuals. this is the problem. The individual's need is to be happy, to be blissful -- to delight in this small life that has been given to you. That is the individual need, but that is not the social need. Society doesn't bother whether you are happy or unhappy: the society wants you to be more productive, the society wants you to be great warriors so that you can protect the society, the society wants you to be great scientists because science is power. The society has its own needs, and the individual has totally different needs.

In a perfect society there will be no society, only individuals. In a perfect state there will be no state, no government, only individuals. At the most, a minimum of government can be allowed. For example, a postal service has to be looked after by a central agency, or the railway has to be looked after by a central agency. that's all. A government should run railways and look after the post office, and things like that. And a government should be a negative force. When I say "negative force" I mean a government should see that no individual interferes with any other individual and any other individual's freedom and life, that's all. Government should not impose any positive rules on people. This much is enough: that everybody is allowed to live his own life, to do his own thing, and nobody interferes. If somebody interferes, then the government comes in, otherwise not. But that seems to be just a utopia. The word "utopia" is very beautiful. It means "that which never happens." Utopia means a nowhere-land which doesn't exist, and doesn't seem to exist; the very thing seems to be impossible.

So I am not teaching you to desire any utopia. All that can be done, and all that is practical, is to become alert so you get out of the mess. And you, please, don't be worried about others, because nobody can bring them out of their mess if they don't want. If they are enjoying let them enjoy. If they are feeling happy in their misery let them be miserable, that is their freedom. Don't try to impose anything on anybody -- that is transgression, trespassing. That is violence, to me. Allow everybody his own being and his own freedom; then there will be no need for catharsis. But right now everybody is interfering in everybody else's life; nobody wants to leave you alone.

And such subtle techniques have been used, unless you are very, very alert you will not be able to know what type of techniques have been used to make you a slave. Religions say that wherever you are, God is looking at you. That means nowhere is there any possibility to be alone and to be yourself. This God seems to be a peeping Tom. Wherever you are -- even in your bathroom -- he is there looking at you. Even there, you cannot hum a song, even there you cannot make faces in the mirror, even there you cannot have a little dance of your own, no. God is looking. And "God" means very serious: an old man -- white hair, white beard -- and always a long face and serious, and he is looking.

I have heard about a nun who used to take her bath without removing her clothes. So somebody asked, "What are you doing? In the bath you can remove your clothes." But she said, "God is looking everywhere, so how can I be naked? That will be insulting." But if God is looking everywhere, he must be looking under the clothes. So what is the point? You can be naked anywhere. that means. God is looking everywhere: you cannot escape. Forget about him.

These are subtle techniques. The society has created conscience in you, so whatsoever you do, the conscience goes on functioning in the service of the society. And the society has taught you, "This is your inner voice." This is not your inner voice. If you have been born in a Mohammedan family then you can have four wives, and your conscience will never interfere -- up to four. With the fifth there will be danger. With the fifth wife your conscience will start stirring, and it will say, "This is not good." But if you are a Hindu or a Christian then only one wife is allowed. With the second wife, trouble would arise. Your conscience will start saying. "This is bad, this is not good, this is immoral. What are you doing? You should love only one woman -- and forever and forever."

What is conscience? A Mohammedan has a different conscience? A Hindu has a different conscience?

In my childhood, in my house tomatoes were not allowed, because I was born in a Jain family, and the tomato looks like meat -- just *looks* like! There is nothing in it. Hmm?... tomato is so innocent and harmless, but in my childhood I never ate tomatoes because in my family it was not allowed. And when for the first time. visiting a friend's house, I was offered a tomato, I vomited. The whole conscience: I couldn't believe that people are eating tomatoes. Tomato is such a dangerous thing -- looks like meat. How can you eat it?

Conscience is nothing but a trickery of the society. It gives some ideas to your inner mind, and from there they start functioning. They are like Delgado's electrodes. Very subtle... wherever you go the society follows you, hidden behind you, within you. If you do anything against, the conscience pricks.

This is not the real inner voice -- because the real inner voice cannot be different for a Hindu and a Mohammedan and a Jain and a Christian, no. The real inner voice will be the same because the real inner

voice is not produced by the society. The real inner voice comes from your innermost core of being, but to discover that, one has to pass through all the phases of meditation. Unless all thoughts dissolve, you cannot hear your own voice. Society has filled your mind so much that whatsoever you hear will be society trying to manipulate you from within. From without it manipulates through the policeman and the judge. From within it manipulates through God, conscience, morality, hell, heaven. and a thousand and one things.

Hence, there is a need of catharsis. You are not natural, and only through catharsis will you be able to unburden yourself from the society, will you be free from society. Free from society, you become available to nature; available to nature, you become available to existence. And, to me, existence is God.

WHY DO YOU EMPHASIZE THAT ONE SHOULD JUMP DIRECTLY INTO THE SEVENTH STEP, THAT IS DHYAN, AND THEN FINISH THE OTHER STEPS SO AS TO BE TOTAL TO REALIZE SAMADHI?

For a specific reason. I insist first to jump into *dhyan*, into meditation, and then complete all the other steps because you have lost the taste of *dhyan*. of meditation, so completely that unless you regain the taste you will not take the trouble of fulfilling all other things.

In Patanjali's time meditation was an accepted fact. Everybody was meditating. Every child was to be sent to *gurukul*, into a forest monastery. There the basic teaching was of meditation; everything else was secondary. When he is twenty-five he will come back to the society, but he has learned meditativeness. He will live in the marketplace, but live meditatively. By the age of fifty, he is again ready to go back to the forest. And by the age of seventy-five he will not do anything else other than meditation.

So if you just look at the whole span of life, if it is a hundred years: in the first twenty-five years, in the beginning, the taste of meditation has been given -- one knows the flavor of it, the flagrance of it. One knows the beauty of it, the benediction of it -- and then one comes into the world. Now, one will never be part of the world; one knows something beautiful exists there in the forest. One has known aloneness; now being together in a crowd, in a world, one will never be at home. One has tasted... now all other tastes are not of any worth. One will be in the world as a duty.

That's what Hindu scriptures say, that one has to be in the world as a duty. Your parents reproduced you: you have to fulfill your duty and reproduce others so that the society and the chain continues and the river goes on flowing -- you should not block the river. But the call goes on coming. The man works in the shop, lives in the market, raises children, gets married, a thousand and one things he does, but the call goes on coming. In certain moments, in the morning when the market is silent and the world is still asleep -- he gets up... he takes a dip in that meditation he has been allowed to know in his first twenty-five years. In the night, when everybody has gone to sleep, he sits in his bed... the call goes on following him like a shadow.

By the age of fifty, he has to move again because now his children are almost twenty-five; they are coming back from the forest. Now they will take care of the world; now his duty is fulfilled. But at the age of fifty he does not go to the forest, actually. The Sanskrit word is *vanprastha*: he turns his face towards the forest. He does not leave the house, because for a few years he will be needed for the children who are coming back, to give them his own experience of life, to let them settle. Otherwise this will be a very unsettling phenomenon -- they come home and he goes, then there will be no link with the world. They have learned something about existence; now they have to learn something of the world from the father.

But now the father will be secondary; the children will become the primary forces. The father will step back, the mother will step back... the daughter-in-law comes, the son comes. Now they become the *real* householders, and father and mother are there just if they need some advice. The advice can be given, but now their faces are towards the forest; they are getting ready.

When they are seventy-five, their children will be almost fifty. Now the mother and father are getting ready to turn towards the forest -- they leave, they go to the forest again.

The Indian life started in the forest, then ended in the forest; started in loneliness, ended in aloneness; started with meditation, ended with meditation. In fact -- seventy-five years for meditation, only twenty-five years for the world: the world cannot be too much... the inner current continues. In fact the whole life was meditative -- only for twenty-five years did one take something as a duty to be done.

In those days there was no need to give you a taste of meditation, you had already known it, but now things are totally different. You don't know what meditation is. When I say "meditation," just a word rings in your ears -- there is no response. If I say lemon" the saliva starts flowing in your mouth, but when I say'

meditation," nothing corresponds. When I say "God" the mouth remains dry. You have not tasted; the word is meaningless.

Hence, I say first meditate. That is, just take a little taste, just have a little glimpse. Then you will start on your own, and then you will start fulfilling other steps. You need a glimpse, it was not needed before; hence my emphasis on meditation directly. Once you are meditative everything will follow. I need not talk about it; you will start doing it by yourself.

When you are meditative, you would like to sit silent and still: *asan* will follow. When you are meditative, you will come to the understanding that breathing has a rhythm of silence: pranayam will follow. When you are silent, meditative, enjoying aloneness, your character will change; you will not interfere in anybody's life: you will be nonviolent. You will be true because whenever you will be untrue your inner balance will be lost. By being untrue you may save five rupees, but by being untrue you will lose so much -- inside, a new wealth now you have to lose. I have never seen such a person who would be so foolish -- that just for five rupees he would lose the inner treasure, which is more valuable, infinitely valuable. Then yam follows. When you become more and more silent, life becomes spontaneous: *niyam*, an inner discipline, comes automatically. Just a little help from you, and understanding, and things start falling in line. But the first thing is to know what meditation is; everything else follows.

Jesus said, "Seek ye the kingdom of God first, then all else shall follow." The same I say to you.

OBVIOUSLY, I HAVE DODGED ALL THE PAST BUDDHAS THAT I CAME ACROSS, BUT I NOW KNOW THAT AS LONG AS I AM IN THIS BODY I AM NOT GOING TO LEAVE THIS ONE. BUT, THEN, A LURKING FEAR REMAINS LEST I LEAVE, OR YOU LEAVE, THE BODY BEFORE NONPHYSICAL COMMUNION IS ESTABLISHED.

That fear is natural, and, in a way, good. Nothing to be afraid of in it; that fear will help. All fears are not bad, and all fearlessnesses are not good. Sometimes fearlessness is simply foolishness; sometimes fear is wisdom. This fear I call wisdom, because you know this is possible. You have been missing many Buddhas in the past -- more possibility is there that you will miss me also, because you have become so trained in missing. The fear is good. That will help. The fear is wise; that will not allow you to relax and become unaware -- that will not allow you to miss again.

Be thankful to the fear, and always remember, fear is not always bad. When you find a snake on the path, what do you do? You simply jump. Are you afraid? Are you a coward? Some idiot can tell you that you are a coward, but what do you think?... what will Buddha do? He will jump faster than you, that's all. Because he is more alert he will see the snake before you can see; he will see the danger before you can see. You may take a little time because you are so deeply asleep. A Buddha will jump faster, that's all. But is a Buddha afraid of the snake? No, the question is not of being afraid or not. He is simply alert, and out of alertness he acts.

This fear is a sort of alertness. Don't call it "a lurking fear"; rather, call it "an arising alertness," because the way you call a Thing makes much difference. If you call it "fear" you have already condemned it. If you call it "an arising consciousness" you have already accepted it, appreciated it.

And if you are alert, this time you will not miss. The whole thing is alertness. If you are aware. you will not miss. You missed in the past because you were in a deep sleep, in a hypnotic state. Your eyes were closed. You missed because you couldn't understand that there was a Buddha. Once you understand that there is a Buddha. how can you miss? Once you know that this is a diamond, you cannot throw it. You may have thrown other diamonds thinking that they are just pebbles....

I have heard a Sufi story. It happened: A fakir. a poor beggar, was passing along the shore of a small lake. He stumbled upon a bag. It was early in the morning. The sun had not risen; it was still dark. He opened the bag, felt what was inside; there were just stones. Sitting on the shore of the lake, not having anything to do, he started throwing those stones in the lake. They splashed, they created ripples... he enjoyed. Then, by and by, the morning came nearer and nearer, darkness disappeared. By the time it was light enough to see what he was doing, the last stone was left. It was a diamond. He started crying and weeping. They were all diamonds. But now he cannot throw it.

You may have thrown the whole bag of stones and Buddhas. This time if a small alertness has come to you and the light has dawned. how can you throw it? It is impossible.

Yoga: The Alpha and the Omega, Vol 6

Discourses on the Yoga Sutras of Patanjali
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Yoga: The Alpha and the Omega, Vol 6

Chapter #1
Chapter title: A Life is a Mirror

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35. WHEN THE YOGI IS FIRMLY ESTABLISHED IN NONVIOLENCE, THERE IS AN ABANDONMENT OF ENMITY BY THOSE WHO ARE IN HIS PRESENCE.

36. WHEN THE YOGI IS FIRMLY ESTABLISHED IN TRUTHFULNESS, HE ATTAINS THE FRUIT OF ACTION WITHOUT ACTING.
37. WHEN THE YOGI IS FIRMLY ESTABLISHED IN HONESTY, INNER RICHES PRESENT THEMSELVES.

38. WHEN THE YOGI IS FIRMLY ESTABLISHED IN SEXUAL CONTINENCE, VIGOR IS GAINED.
39. WHEN THE YOGI IS FIRMLY ESTABLISHED IN NONPOSSESSIVENESS, THERE ARISES KNOWLEDGE OF THE "HOW" AND "WHEREFORE" OF EXISTENCE.

Once it happened, I was in the mountains with a few friends. We went to see a point known as the echo point; it was a beautiful spot, very silent, surrounded by hills. One of the friends started barking like a dog. All the hills echoed it -- the whole place appeared as if full of thousands of dogs. Then, somebody else started chanting a Buddhist mantra: "*Sabbe sanghar anichcha. Sabbe dhamma anatta. Gate, gate, para gate, para sangate. Bodhi swaha*." The hills became Buddhist; they reechoed it. The mantra means: "All is impermanent, nothing is permanent; all is flux, nothing is substantial. Everything is without a self. Gone, gone, finally gone, everything gone -- the word, the knowledge, the enlightenment too."

I told the friends who were with me that life is also like this echo point: you bark at it, it barks at you; you chant a beautiful mantra, life becomes a reflection of that beautiful chanting. A life is a mirror. Millions

of mirrors around you -- every face is a mirror; every rock is a mirror; every cloud is a mirror. All relationships are mirrors. In whatsoever way you are related with life, it reflects you. Don't be angry at life if it starts barking at you. You must have started the chain. You must have done something in the beginning to cause it. Don't try to change life; just change yourself, and life changes.

These are the two standpoints: one I call the communistic which says, "Change life, only then can you be happy"; the other I call religious which says, "Change yourself, and life suddenly becomes beautiful." There is no need to change the society, the world. If you move in that direction you are moving in a false direction which will not lead you anywhere. In the first place, you cannot change it -- it is so vast. It is simply impossible. It is so complex and you are here only for a while; and life is very ancient and life is going to be for ever and ever. You are just a guest; an overnight stay and you are gone: *gate, gate* -- gone, gone forever. How can you imagine to change it?

Sheer stupidity, which says life can be changed, but there is much appeal in it. The communistic standpoint has a deep appeal in it. Not because it is true -- the appeal comes from some other source: because it does not make *you* responsible, that is the appeal. Everything else is responsible except you; you are a victim. "The whole of life is responsible. Change life" -- this is appealing for the ordinary mind because no mind wants to feel responsible.

Whenever you are in misery you like to throw the responsibility on somebody. Anybody will do, any excuse will do, but then you are unburdened. Now you know you are miserable because of this man or that woman, or this type of society, this government, this social structure, this economy -- something -- or, finally, God is responsible or fate. These are all communistic standpoints. The moment you throw the responsibility on others, you have become a communist; you are no longer religious.

Even if you throw the responsibility on God, you have become a communist. Try to understand me, because communists don't believe in God, but the whole standpoint of throwing responsibility on somebody else is communistic -- then God has to be changed.

That's what people go on doing in temples: they go and pray to change God. Those people are all communists. They may be hiding in religious garbs; they are communist. What are you praying? You are saying to God, "Do this, don't do that"; "My wife is ill, make her healthy." You are telling the whole, "You are responsible." You are complaining; deep down your prayer is a complaint. You may be talking very politely, but your politeness is false. You may even be buttering him up, but deep down you are saying, "You are responsible -- do something!"

This attitude I call the communist attitude; by it I mean the attitude that "I am not responsible; I am a victim. The whole of life is responsible." The religious attitude says, "Life simply reflects."

Life is not a doer; it is a mirror. It is not doing anything to you, because the same life behaves with Buddha in a different way. The life is the same; it behaves with you in a different way. The mirror is the same, but when you come before the mirror it reflects *your* face. And if your face is not that of a Buddha, what can the mirror do? When Buddha comes before the mirror, it reflects Buddhahood.

When I say this to you I say so because that's how I have experienced. Once your face changes, the mirror changes; because a mirror has no fixed standpoint. The mirror is just echoing, reflecting. It does not say anything. It simply shows -- it shows *you*. If life is miserable you must have started the chain. If everybody is against you, you must have started the chain. If everybody feels enmity, you must have started the chain.

Change the cause. And *you* are the cause. Religion makes *you* responsible -- and that's how religion makes you free because then it is your freedom to choose. To be miserable or to be happy -- it is up to you. Nobody else has anything to do with it. The world will remain the same; you can start dancing, and the whole world dances with you.

They say when you cry you cry alone, when you laugh the whole world laughs with you. No, that is also not true. When you cry the whole world reflects that; when you laugh then too the whole world reflects that. When you cry the whole world feels like crying. When you are sad, look at the moon -- the moon looks sad; look at the stars -- they look like very great pessimists; look at the river -- it doesn't seem to flow, gloomy, dark. When you are happy then look at the same moon -- it is smiling; and the same stars -- dancing; and the same river -- flowing with a song, all gloom has disappeared.

There are no hells and no heavens. When you have a heaven within you, this world.... And this is the only world there is! Remember, there is no other. When you are filled with heaven within, the world reflects it. When you are filled with hell, the world can't help, it reflects it.

If you feel responsible yourself, you have started moving in a religious direction. Religion believes in

individual revolution. There is no other -- all others are false, pseudo-revolutions. They look like they are changing; they change nothing. They create much fuss about changing -- nothing changes. It is not possible to change anything unless *you* have changed.

These are the sutras about this responsibility: individual responsibility. In the beginning you will feel a little burdened: that "I am responsible," and you cannot throw the burden on anybody else. But know well, if you are responsible, then there is hope; you can do something. If others are responsible then there is no hope, because what can you do? You may be meditating, but others are creating trouble; you will suffer. You may become a Buddha, but the whole world remains a hell. You will suffer. In the beginning every freedom is felt as a burden -- that's why people are afraid of freedom.

Erich Fromm has written a beautiful book, THE FEAR OF FREEDOM. I love the title. Why are people so much afraid of freedom? One should think otherwise; they should not be afraid of freedom. On the contrary, we think everybody wants freedom, but this is my observation also: deep down nobody wants freedom -- because freedom is a great responsibility. Then only you are responsible. Then you cannot throw responsibility on somebody else's shoulders. Then you don't have any consolation -- if you suffer you suffer for your own causes, for your own self; you have caused it.

But through that burden opens a new door: you can throw it. If I have been causing my miseries I can drop causing them. I have been pedalling the cycle and I am feeling miserable on the cycle and I am tired, and I go on saying, "Stop it," and I go on pedalling.... It is for *me* to stop pedalling, and the cycle stops. Nobody else is pedalling it.

This is the deepest meaning of the theory of karma: that you are responsible. Once you understand it deeply, that "I am responsible," already half the work is done. In fact, the moment you realize, "I have been responsible for all that I have been suffering or enjoying," you have become free, free from the society, free from the world. Now you can choose your own world to live in. This is the only world! -- remember. But you can choose now. You can dance, and the whole dances with you.

These sutras of Patanjali are very significant.

> WHEN THE YOGI IS FIRMLY ESTABLISHED IN NONVIOLENCE, THERE IS AN ABANDONMENT OF ENMITY BY THOSE WHO ARE IN HIS PRESENCE.

Many things are implied. First, in India we have never used the word "love." We always use "nonviolence" -- "*ahimsa" pratishthayam*. Jesus uses "love"; Mahavir, Patanjali, Buddha, they never use "love" -- they use "nonviolence." Why? "Love" seems to be a better word, more positive, more poetic. "Nonviolence" looks like an ugly word, negative. But there is something to it. When you say "love," you have moved in a subtle aggression. When I say, "I love you," I have moved from my center towards you. The aggression is beautiful, but it is aggression. Patanjali says "nonviolence." It is a negative state, a passive state: I only say, "I won't hurt you," that's all.

Love says, "I will make you happy" -- which is impossible. Who can make anybody happy? Love promises. All promises are false. How can you make anybody happy? If everybody is responsible for his own self, how is it possible even to think that you can make somebody be happy? When I say, "I love you," I am creating so many promises, I am showing you so many beautiful gardens... I am calling you towards dreams. No, Patanjali will not use the word, because deep down I am saying, "I will make you happy. Come near me; come close to me. I am ready to make you happy" -- which is impossible. Nobody can make anybody happy. At the most I can say, "I will not hurt you." That is for me, not to hurt, but how can I say, "I will make you happy"?

That's why all love leads to frustration. Lovers promise each other -- knowingly, unknowingly -- beautiful roses, paradise; and each one thinking about the promise -- and then it is never fulfilled. Nobody can make you happy -- except *yourself*. If you fall in love: the man is thinking the woman is going to give him a beautiful life, an enchanted, a magical world; and the woman is also thinking that the man is going to lead her towards the last paradise. Nobody can lead anybody. That's why lovers feel frustrated: the promise was false. Not that they were deceiving each other, they were deceived themselves. Not that they were deliberately deceiving each other, they didn't know. They were not aware what they were saying.

Mahavir, Buddha, Patanjali, they use an ugly word: nonviolence, *ahimsa*. Does not look good, is simply negative -- it says "no violence," that's all. "I will not hurt you" -- that much can be fulfilled. Even then,

there is no absolute guarantee that you will not feel hurt. "I will not hurt you," that's all; then too there is no absolute necessity that you will not feel hurt. Still you can feel hurt because you create your own wounds, you create your own misery. "I will not be a party to it," that's all Patanjali can say -- "I will not participate in it. I will not hurt you."

"When the yogi is firmly established..." in this attitude of nonviolence, that he will not hurt anybody, "... there is an abandonment of enmity by those who are in his presence." Such a man, who is not in any way thinking, dreaming consciously, unconsciously, has no desire to hurt anybody -- in his presence, abandonment of enmity happens. But before you conclude it, many more problems arise.

Jesus was crucified; enmity was not abandoned. That's why if you ask Jains they will not say that he was enlightened, because people could crucify him. But the same has happened to Mahavir. After his enlightenment he was stoned. To Buddha the same has happened -- not crucified, but stoned, insulted. People tried to kill him. Then how to understand it? Jains, Buddhists, they have explanations. If it is a question of Jesus, they will say he is not enlightened -- simple explanation, finished -- but if it is a question of Mahavir they say that he is closing his accounts of his past lives. Both are wrong. Both are wrong because when one becomes enlightened he has closed all accounts. He has finished all karmas; now nothing is there.

Still, there have been cases: Jesus has been crucified; Socrates poisoned; Al-hillaj Mansoor killed, murdered very brutally; Mahavir stoned many times, insulted, thrown out of villages; Buddha, many times murder was attempted. Then how to explain Patanjali's sutra? If the sutra is true then these things should not happen. If these things happen then there are only two possibilities: either all these persons -- Al-hillaj Mansoor, Jesus, Mahavir, Buddha -- are not enlightened, are not *really* established in nonviolence, or there are some exceptions to the rule. There are a few exceptions.

In fact whenever a man is established in nonviolence, life -- except human beings -- becomes absolutely nonviolent towards him. Man is a perverted being. The mirror is not clear. Life... trees are nonviolent towards a Buddha, animals are nonviolent.

It happened that one of Buddha's cousin-brothers, who was in deep competition with him -- unnecessarily, because a Buddha is nobody's competitor -- was continuously thinking, "Buddha has become so great a man, and I am left behind. I am nobody." He tried in every way to gather disciples and declare himself, that he is a Buddha, but nobody would listen to him. Of course, a few fools gathered. Then he became very antagonistic towards Buddha; he tried to kill him.

It is said Buddha was meditating under a tree near a hill, and Devadutta, Buddha's cousin-brother, rolled a big rock from the hill. There was every possibility that Buddha would have been crushed, but somehow the rock changed its path. Buddha remained untouched. Somebody asked, "What happened?" Buddha said, "A rock feels more than does Devadutta, my brother. She changed the route."

A mad elephant was released against Buddha by Devadutta. The elephant was mad; he rushed. Disciples escaped, they forgot completely, and Buddha remained silent sitting under the tree. The elephant came near... something happened -- he bowed down at Buddha's feet. People asked, "What happened?" He said, "A mad elephant, also, is not so mad as Devadutta. Even this mad elephant has some sanity left in him."

One of the greatest psychologists working and doing deep research on the human brain is Delgado. He has tried an experiment with electrodes. Something like that must have happened when the elephant stopped and bowed down. Delgado placed electrodes in the brain of a bull. Those electrodes could be manipulated from anywhere by radio, wireless. Then, he pushed the button; thousands of people had gathered to see. He pushed the button and pressed the center in the brain from where anger arises: the bull became angry and mad. He came in a rage; he rushed towards Delgado. People stopped breathing, because this was certain death. Just a foot away, Delgado pushed another button, and suddenly something happened inside and the bull stopped -- just a foot away, death just a foot away.

Delgado has done it with electric instruments, but the same is the possibility: Buddha has not done anything, but it happened -- a deep nonviolence, and something triggered in the brain of the elephant. He was no longer mad; he understood. He felt; he bowed down.

Humanity is no longer a right mirror. Humanity is not so pure as echoing hills. Humanity is perverted, so it is possible. I don't find any explanation in past lives. I don't find any explanation in denying that Jesus was an enlightened man, no. The explanation is this: that life can reflect only when life is alive. Man has become so dead. You don't feel. Even you, if you come to meet a Buddha -- you don't feel much. You say he is just a man as any other. Of course the bones are the same and the skin the same and the body the same -- the boundary is the same -- but who is in the boundary, that flame?

But you can feel it only if you have felt it already within yourself. Otherwise how can you feel it? You can recognize a Buddha only when you have recognized a certain quality of Buddhahood in *you*; from there is the bridge. If you have not realized any Buddhahood within you, any divineness in you, it is impossible for you to recognize a Buddha, to recognize his nonviolence, to recognize that he has transcended, he is no longer part of your madness.

That's why Mahavir was stoned: by humans who had gone completely perverted. A natural law didn't function with them; otherwise the law is absolutely perfect. If you are silent and you come near a Buddha, suddenly you will feel a great change happening within you. You cannot feel enmity.

That's why there is a fear of coming near a Buddha. You can feel enmity when you are far away from him. If you come face to face with him it becomes difficult, more and more difficult. If you are in his presence, even if you are mad, the possibility exists that his presence may work as a magnetic force; the possibility exists that even you in all your madness may be changed and transformed. That's why people have always been avoiding Buddhas -- Mahavir, Patanjali, Jesus, Lao Tzu. They don't come near them. They gather things about them in the marketplace and they start believing in rumors, but they won't come near. They won't come to see what has happened.

And by the time they come they have gathered so much rubbish, so much rot around them, that they are already dead. They have so many fixed attitudes that their mirror functions no more. Their mirror is covered with dust. Of course a mirror mirrors, but if it is covered with dust then you can go on looking and your face will not be reflected.

Animals, trees, birds, even they have understood. It is said that when Buddha became enlightened flowers bloomed out of season. And it has not happened only with Buddha; it has happened many times. It is not a myth. The trees became so happy.... That's why Buddhists have been preserving the tree, the Bodhi Tree, under which Buddha became enlightened. It carries something -- it has witnessed one of the greatest happenings in the world. It is the only witness left. It carries the real history, what happened in that night when Buddha became enlightened.

Now scientists say that the bodhi tree is the most intelligent tree in the world. It has some chemicals which are absolutely necessary for intelligence, without which the mind cannot be intelligent. Other trees are there, but nothing like the bodhi tree, the bo tree. It has the greatest quantity of those chemicals which make the mind intelligent. Maybe it is the most intelligent tree in the world. It has witnessed Buddha flowering into a different dimension. It has known one of the greatest peak hours of the whole of existence.

But man's mirror is covered with dust -- dust of beliefs, ideologies.

Just two, three days before, a family took sannyas. The small boy of the family also took sannyas. I gave him one of the very beautiful names, Swami Krishna Bharti, but he said, "No. This name is girlish." Krishna: the family is Jain; they don't feel for Krishna. The name looks girlish. Krishna must look girlish to all the Jains -- the way of his clothing, dancing, the face, the long hair. It is good he was born in olden days. If he was born now any government would have cut his hair. He would have looked like a hippy with long hair and with flute. The boy said, "The name is girlish. Give me something else, some other name."

If a Jain comes to meet Krishna, he won't realize. If a Hindu comes to see Mahavir, he won't recognize. Beliefs are dust gathered around -- you cannot see rightly; your vision is lost. If you are a Mohammedan you cannot read the Geeta. If you are a Hindu you cannot read the Koran -- impossible -- because your Hinduism will always be coming in between. Even Gandhi who used to say that all religions are the same has chosen passages from the Koran which are absolute translations -- look like translations -- of the Geeta; other passages he has left. He has read the Geeta and the Koran and chosen those passages which can fit with his ideology, and then he says everything is okay. But real passages which go against the Geeta, that make the Koran a Koran -- those are left out.

Mind, with beliefs, ideas, concepts, systems, philosophies, is a paralyzed mind -- no longer free to move, too much fettered, too much in bondage, a slave. And to look at a Buddha you need freedom -- a mind moving absolutely in freedom, with no bondage, no prejudice, with no beliefs around it.

The sutra is perfect: "When the yogi is firmly established in nonviolence, there is an abandonment of enmity by those who are in his presence." Suddenly, a love arises... for no visible cause. Just his presence functions, just the way he is -- you move under his energy field, and you are no longer the same.

That's why before such people masses have always felt that they somehow hypnotize. Nobody is hypnotizing you, but hypnosis happens. Their very quality of being is soothing. Their very quality of being silences you; your inner talk stops in their presence. You don't feel yourself; you feel somehow changed. When you go back home, again you are the same, the old one. Then you look back retrospectively and you

feel you were hypnotized, or what? Nobody is hypnotizing, but this has always been -- that Buddha hypnotizes, that Jesus hypnotizes. Nobody is hypnotizing you, but their very being is so soothing that you feel sleepy. You have not slept well; their being relaxes you.

Under their energy field, something which has been hidden comes up and something which has been up goes down. You are no longer the same; your very structure changes. If you can understand the process then you can understand the word Hindus have been using; the word is *satsang*: just to be in the presence of the enlightened ones. Nothing else is needed. The West is almost incapable of understanding it, that just the presence is enough. *Satsang* means just to be in the presence of one who has attained to truth -- to be with him, to be in his energy field, to feed on his energy.

In the last night, when Jesus was departing from his friends, he broke bread and gave it to his disciples and said, "Eat it; this is me." It is possible. When a man like Jesus takes the bread in his hand, the bread is no longer the same; it has become sacred. And when Jesus says, "It is me," he means it literally. To be in the presence of a Master is to eat him, literally. To be with him is to be in him.

In fact, old Hindu scriptures say that to be with a Master is to be in his womb. That energy field is his womb, and when you are in his womb you are being transmuted, transformed, transfigured; a new being is born. Through the Master, one attains to a new birth -- one becomes *dwij*, twice-born. One birth is attained through the father and the mother, the parents -- that is the birth of the body. Another birth is attained through the Master -- that is the birth of the spirit, the soul.

To be in the presence of a Buddha is to be on the way to becoming a Buddha. Nothing else is needed. If you can imbibe the presence, if you can allow the presence to work, if you can remain passive in the presence, feeding on it, receptive, everything will happen.

Hindus have two words. One is *satsang*, which is impossible for the Westerners to understand because they say some teaching should be given. Hindus say presence is enough, no other teaching is needed. Another word is *darshan*. That too is difficult to understand: just to see a Master is enough; just to look into his eyes is enough; just to see is enough. Darshan means to see. Westerners come to me; they come for questions. When they remain here for a few more days then they understand; then they start feeling that questions are useless. Then they start coming and they say, "I have nothing to say... just to be here." It takes time for them to feel that just to be with me is enough.

To bring a question is to bring a barrier; to come with questions is to come with a barrier. Just to come with no questions -- nothing to ask, just to be -- is to come without barriers. Then energy floats, meets, merges -- you can become a part of my womb; I can float in you. But if you have a question then the mind is upper. When you don't have a question your being is there, open, vulnerable.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN TRUTHFULNESS, HE ATTAINS THE FRUIT OF ACTION WITHOUT ACTING.

This is even more difficult. When the yogi is established in truth: *satya pratishthayam*. You have to be alert from the very beginning that when Eastern scriptures say "truth" they don't mean just speaking the true, no. "Established in truth" means to be authentic, to be oneself -- not a single iota of falseness inside. Of course such a person speaks truth, but that is not the point. Such a person lives in truth -- that is the point. In the West truth means truthfulness, to speak the true, that's all. In the East it means to be the truth. Speaking will follow by itself, that is not the point at all -- it is a shadow -- but to be in the truth means to be absolutely oneself, with no mask, with no personality, just to be the essence.

The word "personality" is meaningful. It comes from a Greek root, *persona*: *persona* means mask. In Greek drama actors used masks; those were called *personas*. The real is hidden behind and *persona* is all that is known to the world -- the face.

Without any personality, just the essence.... Zen people say, "Find out your face -- the original face." That is all meditation is all about. They said to their disciples, "Move back, and find out the face that you had before you were born. That is truth." Before you were born: because the moment you are born, falsity starts. The moment you become part of a family, you have become part of a lie. The moment you become part of a society, you have become a part of a greater lie. All societies are lies -- beautifully decorated, but lies. You have to seek the face that you had before you entered into the world, the original virginity.

One has to move back and in. One has to come to feel the center, the essence of your being, beyond which there is no possibility to go. One has to go on eliminating: the body you are not, the body goes on

changing; mind you are not, mind is always in a flux -- thoughts and thoughts and thoughts -- it is a process; emotions you are not, they come and go. You are that which remains and remains and remains. The body comes and goes, the mind comes and goes. That which remains always hidden behind, that is the truth. To be that is the meaning: *satya pratishthayam*, one who is established in truth.

"... he attains to the fruit of action without acting." Here you can understand what Lao Tzu has been saying. If you become attuned to the truth of your being, you need not do anything -- things happen. Not that you just lie down on your bed and sleep, no, but you are not the doer. You do things, but you are not the doer: the whole starts functioning from you. You become a function of the whole, instrumental; what Krishna calls *nimitta*: just an instrument of the whole -- he flows through you and works. You need not worry about the results; you need not worry about planning. You live moment to moment and the whole takes care, and everything fits well.

Once you are established in your being you are established in the whole, because your being is part of the whole. Your face is part of the society, your personality is part of the world; your being, your essence, is part of the whole. You are deep-hidden gods. On the surface you may be a thief, on the surface you may be a monk, a good man, a bad man, a criminal, a judge -- a thousand and one plays, games -- but deep down you are a god. Once you are established into that godliness, the whole starts functioning through you.

Can't you see? No tree is worried about the flowers, they come. No river is worried about reaching the ocean, never goes neurotic and never goes to consult a psychoanalyst, but simply reaches to the ocean. Stars go on moving. Everything is moving so smoothly, there is no disturbance and the target is never missed. Only man carries so much burden of worries: what to do, what not to do; what is good and what is bad; how to reach the goal, how to compete -- how not to allow others to reach, how to reach first of all. "How to become": Buddha has called this the disease of *tanha*, the disease of becoming.

One who is established in truth has become. Now there is no disease of becoming; he has attained to being. Becoming is disease; being is health. And being is available right now if you move withinwards. Only a look is needed.

I have heard about a Zen monk. He was a minor officer in the government service before he became enlightened. He came to his Master and he wanted to become a monk, he wanted to renounce the world. The Master said, "There is no need, because the being can be attained anywhere. There is no necessity to come to the monastery. It can be attained wherever you are. Remain, just allow it to happen."

The man started meditating, and meditation was nothing but just sitting silently, not doing anything. Thoughts come and go. One just witnesses, does not condemn, does not appreciate -- no valuation -- simply looks at them, aloof, indifferent.

Years passed. One day he was sitting in his office doing some official work. Suddenly -- it was just the beginning of the rains -- a sudden clash of thunder, and he was shocked and thrown into his being: and he started laughing. And it is said then he never stopped laughing. He went laughing to the Master and he said, "A sudden clash of thunder, and I awoke, and I looked within... and the old man was there in all his at-homeness. And I have been seeking and seeking this old man, this ancient one, and he was just sitting there within me completely at home, at ease."

A sudden clash of thunder.... You just have to be in a receptive mood, then anything can trigger it. Just a shout from the Master, a hit from the Master, a look from the Master -- sudden clash of thunder -- and something.... You are that which you are seeking. The only thing needed is a look within. One becomes established, and then one becomes a function of the whole -- and to become the function of the whole is all. Nothing else remains then. Then your river flows towards the ocean, your tree goes on blooming, flowering.

"When the yogi is firmly established in truthfulness, he attains the fruit of action without acting." Then there is nothing to be done; everything happens. Not that you don't do -- remember it -- but the whole does it; you are not the doer.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN HONESTY, INNER RICHES PRESENT THEMSELVES.

You have always been seeking and seeking treasures, and they elude, and they are mirages, and they appear and when you reach after long journeys they are not there -- because the real treasure is hidden behind you. It is you! There is no other treasure; you are the treasure.

When one is established in honesty: *asteya pratishthayam*. The word *asteya* literally means "no-theft." That has to be understood. "Honesty" doesn't carry that meaning. Of course honesty is part of it, one of the

components, but no-theft is very different.

You may not be a thief, but if you are jealous of others' possessions you are a thief. If you see somebody's car passing and envy arises, jealousy arises, or ambition -- a desire to possess that car -- you have committed a theft. No court can catch you, but in the court of the whole, you are caught: theft has been committed. No-theft means a nondesiring mind, because how can you be a nonthief with desiring? The mind goes on trying to possess more and more -- and whenever you want to possess you have to take it from someone else. It is a theft. You may not commit it, but the mind has already committed it.

No-theft means a mind who is not jealous, not competitive. And a great revolution happens: when this no-theft is there in your being, suddenly you fall to your own treasure, because when you are a thief -- competitive, ambitious, jealous -- you are always looking to others' treasures. That's how you are missing your own treasure. The eyes are always moving and looking at others' treasures: who is carrying what, who is having what. When you are trying to have more you are missing that which you have already. Because of that "more" you are always on the move and never in a rest where you can discover your own being.

Your own treasure can be discovered only in a certain space, and that certain space is available when you are not jealous, when you are not bothering about what others are having. You close your eyes; the world doesn't matter. Having, having more, is no longer meaningful: then being is revealed.

And there are two types of persons: people interested in having more, and people interested in *being* more. If you are interested in having more, whatsoever the object of having more, it makes no difference -- you can go on collecting money, you can go on collecting knowledge, you can go on collecting prestige, power, you can go on collecting whatsoever you want -- but if you are interested in having, you will miss; because there is no need for this continuous effort to have. You already have the treasure within you. When the yogi is firmly established in nontheft, inner riches present themselves.

Brahmacharya pratishthayam veerya labha.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN SEXUAL CONTINENCE, VIGOR IS GAINED.

To translate Sanskrit is almost impossible. After centuries and centuries of refinement, of spiritual inquiry, meditation, Sanskrit has attained a flavor of its own which no other language has. For example, it is impossible to translate the word *brahmacharya*. Literally it means "behaving like a god," being like a god. Ordinarily it is translated as "sexual continence." A vast difference -- it is not just celibacy -- has to be understood: you can be celibate and you may not attain to *brahmacharya*, but if you attain to *brahmacharya* you will be celibate.

Celibacy is repressive -- you suppress your sex energy -- and that suppression never leads to transformation. But there are ways in which your godliness is revealed to you: suddenly, sex disappears. Not that it is suppressed. In that godliness the energy takes a totally different form. You become celibate, with no effort on your part; if there is effort then it is going to be a suppression. Celibacy is a consequence of *brahmacharya*.

Then how to attain to *brahmacharya* -- "When the yogi is firmly established in *brahmacharya*..."? If you are firmly established in *ahimsa*, nonviolence, if you are firmly established in truth, if you are firmly established in nontheft, it is simple to be established like a god. You *are* a god. When you are not hurting others, you are not creating chains. You are cutting your fetters; you are becoming free. When you are not trying to pose and you are authentic, when you are not trying to have masks around you -- you are true to your very core -- already sex energy will be changing.

Have you watched that when you are violent there is more sex energy? In fact, husbands and wives know well that if they fight, that night they can make love better. Why it happens? Violence creates sex energy. The more violent a person is, the more sexual he will be. Nonviolence transforms sex energy. If you are not trying to hurt anybody, if you are not interested in hurting anybody, if you have a deep love, affection, compassion towards others, you will find your sex desire is subsiding.

Sex can exist in a certain company: anger, violence, hatred, jealousy, competition, ambition. These all have to be there; sex can exist as part of the company. If you drop other things, by and by you find sex has lost that urge; it is becoming more and more affection than sex, more and more love than sex, more and more compassion -- the same energy moving higher, on a higher plane.

One becomes established in *brahmacharya* not by celibacy -- because, if you go and watch people who

have suppressed their sex, you will find that they have become more angry, they have become more violent. That's why all over human history armies have been forced to remain celibate, because once armies are forced to remain celibate, they become more violent: the energy that can be released through sex is not released.

In fact psychologists have found a deep association between violence and suppressed sex energy. All violent arms -- you push a knife or a dagger or a sword into somebody: it is just like sex energy penetrating the woman. The other's body becomes the woman and your arms become just phallic symbols. It may be a bullet from a machine gun and you may be far away, but it is the same. Whenever your sex energy is suppressed, you will find ways and means how to penetrate others' bodies. Armies have not been allowed girlfriends. Only the American army is allowed -- they will be defeated, and everywhere. They cannot fight in the world. American soldiers cannot fight. If you are sexually satisfied, the desire to fight disappears. They are connected.

That's why it happens that whenever a culture is very developed it is always defeated by a culture which is not very developed. India was defeated by Huns, Turks, Mohammedans -- they came from a very undeveloped world and they defeated a very developed culture. Whenever a culture is very developed, it is very satisfied, content. Everything is going so good, who wants to fight? When everything is so peaceful, who bothers to kill and be killed? And those who came were just barbarians, absolutely uncultured, and sexually very frustrated. If you want an army to fight well, make the army sexually frustrated. Then they will fight, because then the fight has become a symbolic sexuality.

This has happened just now in Vietnam. It is not that communists have won and America has been defeated; it is simply that a higher culture is always defeated. A lower culture, a poor country, in every way unsatisfied -- sexually in a very deep repressive state -- is bound to win. Whenever a poor country gets in a fight with a rich country, the rich country will be defeated finally. You can see it easily: if a rich family starts fighting with a poor family, the rich family will be defeated -- because when you are rich, satisfied, the very urge to fight disappears; and in fighting you are going to lose, so you avoid fighting. And the poor has nothing to lose -- why should he avoid fighting? In fact he enjoys it. He has everything to gain, nothing to lose.

And the same happens in individuals' lives. If you become nonviolent, if you become established in truth, if you become established in nontheft, suddenly you find sex has lost the lust. It is no longer a mad passion. You can enjoy it if you like it, but the passion is no longer mad. It has become softer, and finally it disappears.

And when it disappears, the energy that was encaged in sex is released. That energy becomes your reservoir. That's why Patanjali says, "When the yogi is firmly established in sexual continence, vigor is gained." Tremendous energy is gained. Not that you become a great athlete or you become a boxer, no. That energy has a totally different dimension. That energy is not to fight. That energy is not of this world. That energy is not really male; that energy is feminine. All yogis who have attained to it become more feminine. Look at Buddha: his face, the body -- the roundness of it, the softness of it -- looks feminine.

Hindus have done well -- they have never painted Buddha, Mahavir, Krishna, Ram, with moustaches, beards, no. Not that they were in any way lacking in hormones and they didn't have any moustache and beard -- they must have had beautiful beards and moustaches -- but Hindus have dropped the idea because with moustaches and beards they look more male, and the whole idea has to be expressed in a feminine way: the roundness of Buddha's body, the softness. And the marble helped tremendously; the marble gives it a feminine quality. Nietzsche criticizing Buddha and Jesus has called them "womanish." His criticism is absolutely absurd, but he has hit a right point at least in calling them womanish -- they are.

When the sex energy disappears, where does it go? It does not move out; it becomes an inner pool. One simply feels full of power and energy. Not that he uses it and goes fighting with it; now there is no urge to fight. One is so strong that in fact to fight is not possible. Only weaklings fight. Those who are afraid of their strength -- they fight to prove that they are strong. Really strong people don't fight. They look at the whole thing as a game, childish.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN NONPOSSESSIVENESS, THERE ARISES KNOWLEDGE OF THE "HOW" AND "WHEREFORE" OF EXISTENCE.

When the yogi is established in nonpossessiveness, when he possesses nothing *except himself*; he may

be a king, he may live in a palace, but he does not possess it. If it is lost, not a ripple will arise in his mind.

There is a story of a great yogi; his name was Janak. India has worshipped him for centuries, and India has not worshipped anybody else like him because he is unique in one way. Buddha left his palace, kingdom; Mahavir left his palace and kingdom; Janak never left. Buddha and Mahavir are in the thousands, the whole history is full of them -- Janak seems to be unique. He did not follow the pattern. He remained in the palace; he remained a king.

It happened that a young seeker was told by his Master, "Now, you go to Janak. Your last initiation will be done by him. Whatsoever I could teach I have taught you, but I am a beggar. I don't know anything about the world; I have renounced it. You must go to a man who knows about the world. This is going to be your last initiation. Before you renounce you must ask somebody who knows the world. I don't know it, so go to Janak the king."

The disciple was a little hesitant because he was ready to renounce and he didn't believe that this Janak can be an enlightened man. If he is enlightened, then why is he in the palace? Ordinary logic: he should renounce everything. He should not possess anything because that is one of the basic things -- to become nonpossessive, to remain in nonpossessiveness, in pure austerity of nonpossessiveness. One becomes so simple, so innocent, why is he living as a king? But when the Master said, he had to go. Hesitantly, reluctantly, he reached.

The evening he reached, Janak invited him to the court. There was much jubilation. Beautiful girls were dancing, wine and women, and everybody was almost drunk. This young man from an ashram could not believe his eyes, and he could not believe his old Master -- why that fool has sent him here. For what? He was disturbed so much that he wanted to leave immediately, but Janak said, "That will be insulting. You have come; be here at least one night. Tomorrow morning you can leave. And why are you so disturbed? Rest a little while. In the morning I will ask you for what purpose you have come."

The young man said, "Now there is no need to ask anything. I have seen with my own eyes what is happening here."

Janak laughed. The young man was taken care of -- fed well, given a good massage and a bath, given a beautiful room, very costly bed. He was tired, coming on foot from the jungle monastery to the capital, and he wanted to rest. The moment he lay down on the bed, he saw a sword hanging just above him by a very thin thread. He could not believe what was the point of it all, and he has been received so well and now why this joke. He could not sleep the whole night -- continuously the fear. He could not enjoy the bed, he could not enjoy the palace -- the sword was hanging on top of him.

In the morning the king inquired, "Did you sleep well?"

He said, "How could I sleep? What nonsense are you talking to me? Everything was okay, but that sword just hanging by a thin thread -- any moment it can fall. Just a breeze, and I will be killed."

So the king said, "You couldn't enjoy the bed? It is the most beautiful we have in this palace, and the room that I have given to you is the most luxurious."

He said, "I don't even remember that room and that bed. I have never been in such suffering -- because of that sword."

The king said, "Then it is better you don't go. I am in this palace, but the sword is hanging on me -- the sword of death. And the thread is thinner than this, and any moment I can die."

When one remembers death, how can one possess anything? The place is there, the palace is there, the kingdom is there -- but death is more there than anything else. How can one possess? When death is there, and one remembers it, one becomes nonpossessive. Then one knows, "I can possess only myself. Death will take everything else."

"When the yogi is firmly established in nonpossessiveness, there arises knowledge of the 'how' and 'wherefore' of existence." When one becomes nonpossessive, the energy is no longer moving outward. It is moving because of the desire to possess. When you are aware that nothing can be possessed -- you come in the world and you go out of it; the world was there before you, it will be there after you.... Nothing can be possessed; the very idea to possess is stupid. The moment you are aware of it, suddenly, the whole of your energy that had been moving in a thousand and one directions to possess the world moves inwards, and, Patanjali says, "... there arises knowledge of the 'how' and 'wherefore' of existence." And then you know from where you have come, who you are. Then you come to face the original source of life, existence. Then you are face to face with the source, the very source. That source is God: the beginning and the end, the alpha and the omega.

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Chapter #2
Chapter title: Discrimination in all Things

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YOU TALK A LOT TO US ABOUT HOW IMPORTANT SATSANG IS, BEING IN THE PRESENCE OF AN ENLIGHTENED, LIBERATED MAN. YET A LOT OF YOUR SANNYASINS SPEND MOST OF THEIR LIVES AWAY FROM YOU. IF IT WAS UP TO YOU WOULD YOU HAVE ALL OF US LIVE HERE IN POONA WITH YOU ALL THE TIME?

No. Because to be in the presence too much can be an overdose. Rather than helping it can hinder you. Everything should always be in proportion and in balance. It is possible when something is sweet that you can eat more of it than you should. You can forget your need; you can overstuff yourself. And *satsang* is sweet it is the sweetest thing in the world. In fact it is alcoholic... you can become a drunkard. That will not liberate you; that will create a new bondage.

Being near a Master can either become a bondage or a liberation, it depends. Just by being near, there is no necessity that you will be liberated: you can get indigestion; and you can become addicted to the presence. No, that is not good. Whenever I feel that somebody needs a space of his own, whenever I feel that somebody needs to go away from me, I send him away. It is good to create hunger, then satiety goes deep. And if you are with me too much you may become even oblivious of me. Not only indigestion, you may completely forget me.

Just the other day Sheela was saying that when she was in America she was closer to me. Now that she is here she feels thrown far away. How it happens? She was much troubled, puzzled. It is simple. When she was in America she was constantly thinking about me, of coming here to be near me. She was living in a dream. In that dream she felt close to me. Now that she is here, how can she dream? I am there in reality; dreams are no longer needed. And I am so much here that she has started forgetting about me -- that's why she is feeling so far away.

Things are complex. Sometimes I send you away to feel me more. It is needed. A separation is needed so that you can come close again. There must be a rhythm of being with the Master and not being with the Master. In that rhythm many possibilities open because, finally, you have to be on your own. The Master cannot be with you forever and forever. One day suddenly I will disappear -- "dust unto dust." You will not be able to grope for me. Then, if you have become too addicted to me and you cannot be without me you will suffer, unnecessarily suffer. And I am here not to give you suffering; I am here to make you capable of more and more bliss. It is good sometimes that you go far away in the world, have your own space, move in it, live in it.

And whatsoever you have gained here with me, test it in life, because an ashram is not in life. An ashram at the most can be a discipline; it is not an alternative life. At the most it can be a school where you have a few glimpses. Then you carry those glimpses in the world -- there is the criterion, the test. If they prove real there, only then were they real.

Living in an ashram, living with a liberated man, living in his energy field, you may many times be

deceived that you have attained something. It may not be your attainment; it may be just because of the magnetism that you touch new dimensions. But when I am not there and the atmosphere of the ashram is not there and you move in the ordinary day-to-day world, the world of the market, the office, the factory -- if you can carry the goal that you have attained here and it is not disturbed, then really you have attained something. Otherwise you can live here in a dream, in an illusion.

No, if it were possible for me to have you all here, then too I would have sent you. I would have actually done as I am doing now; there would have been no change. This exactly is helpful as it is.

Don't feel hurt when I send you away -- you need it. And don't feel too elated when I tell you to be here -- that too is a need. Both are needs. And don't make a fixed principle, because things are very complex, and every individual is unique.

Sometimes I allow somebody to be here because he is so dead he takes a long time to evolve. Somebody evolves so soon -- then within weeks I say, "Go." So just being here don't feel elated, and don't feel hurt if I send you away. Sometimes I retain somebody because he is very balanced and there is no fear yet that he will eat too much, fall the victim of the disease of overdose; then I allow him.

Sometimes when somebody, I feel, has attained something, then too I send him away; because only the world can be the proof of whether you have attained or not. In the isolation of an ashram, in a different atmosphere, you may have glimpses because you become part of the collective mind that exists here. You start riding on my waves; they may not be yours. But when you go home you have to ride on your own waves -- may be small, but better because they are your own, truer to you, and finally they alone have to take you to the other shore. I can only indicate the way.

A Master should not become a bondage; and it is very easy for a Master to become a bondage. Love can always be converted into bondage. It can always become an imprisonment. Love should be a freedom; it should help you to be liberated from all fetters and bondages. So I have to keep myself continuously alert: who has to be sent, who has to be allowed to stay here, and how much.

A rhythm is needed -- sometimes being with me and sometimes not being with me. A day will come, you will feel the same. Then I will be happy with you. Whether with me or not with me you remain the same; whether here in the ashram, meditating, or working in the marketplace you remain the same -- nothing touches you; you are in the world but the world is not in you: then you make me happy. Then you are fulfilled.

WHY DO YOU APPEAR TO PUT DOWN MARRIAGE AND YET TELL PEOPLE TO GET MARRIED?

This is from Anurag.

To me, marriage is a dead thing. It is an institution, and you cannot *live* in an institution; only mad people live in institutions. It is a substitute for love. Love is dangerous: to be in love is to be in a storm, constantly. You need courage and you need awareness, and you are to be ready for anything. There is no security in love; love is insecure. Marriage is a security: the registry office, the police, the court are behind it. The state, the society, the religion -- they are all behind it. Marriage is a social phenomenon. Love is individual, personal, intimate.

Because love is dangerous, insecure.... And nobody knows where love will lead. It is just like a cloud -- moving with no destination. Love is a hidden cloud, whereabouts unknown. Nobody knows where it is at any moment of time. Unpredictable -- no astrologer can predict anything about love. About marriage? -- astrologers are very, very helpful; they can predict.

Man has to create marriage because man is afraid of the unknown. On all levels of life and existence, man has created substitutes: for love there is marriage; for real religion there are sects -- they are like marriages. Hinduism, Mohammedanism, Christianity, Jainism -- they are not real religion. Real religion has no name; it is like love. But because love is dangerous and you are so afraid of the future, you would like to have some security. You believe more in insurance companies than in life. That's why you have created marriage.

Marriage is more permanent than love. Love may be eternal, but it is not permanent. It may continue forever and forever, but there is no inner necessity for it to continue. It is like a flower: bloomed in the morning, by the evening gone. It is not like the rock. Marriage is more permanent; you can rely on it. In old age it will be helpful.

It is a way to avoid difficulties, but whenever you avoid difficulties and challenges you have avoided growth also. Married people never grow. Lovers grow, because they have to meet the challenge every moment -- and with no security. They have to create an inner phenomenon. With security you need not bother to create anything; the society helps.

Marriage is a formality, a legal bondage. Love is of the heart; marriage is of the mind. That's why I am never in favor of marriage.

But the question is pertinent, relevant, because sometimes I tell people to get married. Marriage is a hell, but sometimes people need it. What to do? So I have to tell them to get into marriage. They need to pass through the hell of it, and they cannot understand the hell of it unless they pass through it. I am not saying that in marriage love cannot grow; it can grow, but there is no necessity for it. I am not saying that in love marriage cannot grow; it can grow, but there is no necessity, no logical necessity in it.

Love can become marriage, but then it is a totally different kind of marriage: it is not a social formality, it is not an institution, it is not a bondage. When love becomes marriage it means two individuals decide to live together -- but in absolute freedom, nonpossessive of each other. Love is nonpossessive; it gives freedom. When love grows into marriage, marriage is not an ordinary thing. It is absolutely extraordinary. It has nothing to do with the registry office. You may need the registry office also, the social sanction may be needed, but those are just on the periphery; they are not the central core of it. In the center is the heart, in the center is freedom.

And sometimes out of marriage also love can grow, but it rarely happens. Out of marriage love rarely happens. At the most, familiarity. At the most, a certain kind of sympathy, not love. Love is passionate; sympathy is dull. Love is alive; sympathy is just so-so, lukewarm.

But why do I tell people to get married? When I see that they are after security, when I see that they are after social sanction, when I see they are afraid, when I see that they cannot move into love if marriage is not there, then I tell them to go into it -- but I will go on helping them to go beyond it. I will go on helping them to transcend it. Marriage should be transcended; only then real marriage happens. Marriage should be forgotten completely. In fact the other person you have been in love with should always remain a stranger and never should be taken for granted. When two persons live as strangers, there is a beauty to it, a very simple, innocent beauty to it. And when you live with somebody as a stranger....

And everybody is a stranger. You cannot know a person. Knowledge is very superficial; a person is very profound. A person is an infinite mystery. That's why we say everybody carries a god within. How can you know a god? At the most you can touch the periphery. And the more you know about a person, the more humble you will become -- the more you will feel that the mystery is untouched. In fact the mystery becomes more and more deep. The more you know, the less you feel that you know.

If lovers are really in love, they will never reduce the other person to a known entity; because only things can be known -- persons never. Only *things* can become part of knowledge. A person is a mystery -- the greatest mystery there is.

Transcend marriage. It is not a question of legality, formality, family -- all that nonsense. Needed, because you live in a society, but transcend; don't be finished at that. And don't try to possess a person. Don't start feeling that the other is the husband -- you have reduced the beauty of the person into an ugly thing: husband. Never say that this woman is your wife -- the stranger is no longer there; you have reduced it to a very profane level, to a very ordinary level of things. Wives and husbands belong to the world. Lovers belong to the other shore.

Remember the sacredness and holiness of the other. Never impinge on it; never trespass it. A lover is always hesitant. He always gives you space to be yourself. He is grateful; he never feels that you are his possession. He is thankful that sometimes in rare moments you allow him your innermost shrine to enter and to be with you. He is always thankful.

But husbands and wives are always complaining, never thankful -- always fighting. And if you watch their fight it is ugly. The whole beauty of love disappears. Only a very ordinary reality exists: the wife, the husband, the children, and the day-to-day routine. The unknown no longer touches it. That's why you will see dust gathers around -- a wife looks dull, a husband looks dull. Life has lost meaning, vibrancy, significance. It is no longer a poetry; it has become gross.

Love is poetry. Marriage is ordinary prose, good for ordinary communication. If you are purchasing vegetables, good; but if you are looking at the sky and talking to God, not enough -- poetry is needed. Ordinary life is proselike. A religious life is poetrylike: a different rhythm, a different meter, something of the unknown and the mysterious.

I am not in favor of marriage. Don't misunderstand me -- I am not saying to live with people unmarried. Do whatsoever the society wants to be done, but don't take it as the whole. That is just the periphery; go beyond it. And I tell you to get married if I feel that this is what you need.

In fact if I feel that you need to go in hell I would allow you -- and push you -- to go in hell, because that is what you need, and that is how you will grow.

I HAVE BEEN HERE FOUR WEEKS NOW AND I STILL CANNOT COPE WITH THE MISERY ON THE STREET OTHER THAN BY CLOSING MYSELF OFF. SO WHATSOEVER I LOOSEN UP IN THE ASHRAM SEEMS TO GET LOST WHEN I CYCLE HOME. PLEASE SAY SOMETHING ABOUT THIS.

I have said already, and I have answered this question. If you are here for some inner search then, please, for a few days while you are here with me forget the world. But it seems that it is difficult. So now there is only one way -- get miserable, as miserable as you want. Go and sit with the beggars on the streets and cry and weep and be miserable, and be finished with it. If you want hell, go into hell. This is a very egoistic attitude. You must be thinking that this is compassion. This is foolishness -- because just by your getting miserable, no beggar is helped on the street. If there were a hundred miserable people, your getting miserable makes them one hundred one. How can you help by being miserable? But this is some deep ego which feels good: "I am so kind, so compassionate. I am not like other hard people, stony; I have a heart. When I pass through the streets I get miserable because I see so much poverty around." This is pious egoism -- looks very holy but is deep down very unholy.

But if you have to pass through it, pass through it. What can I do?

You are here to seek your own self. Don't miss the opportunity. Beggars will always be there; you can get miserable later on. They are not going to leave the world so soon -- don't be afraid. You will always find them. If nowhere else, in India you will always find them. Don't be worried: you can always come to India and get miserable; there is no hurry about it. But I will not be here forever, remember.

Next time you come, beggars will be there -- I may not be here. So if you are a little alert, use this opportunity to be with me. Don't waste it foolishly. But if you feel that you cannot get out of it, then the only way is forget me and go and be with the beggars and get miserable -- as much as you can. Maybe that's how you may come out of it. You need help; go into it. I will be waiting. When you are finished with it, come on.

WHAT IS THE SECRET OF HOW YOU CAN WORK ON SO MANY OF US AT THE SAME TIME?

There is no secret to it. Because I love you, you are not so many. My love surrounds you, you become one. I am not working really on individuals, then it would have been difficult. When I see you I don't see you at all. I see you as just a fragment of the whole. In my love you are one. The moment you surrender -- you disappear as an ego -- you become part of a vast phenomenon. You are like a drop: when you surrender you become part of the ocean. I work on the ocean, not on drops. There is no secret to it.

And, really, to say that I work is not good. This is the way I am. It is not a work; it is simply the way I am. It is happening. I cannot do otherwise. Once you allow your heart to throb with me, it starts working. In fact it is a question for you to decide. If you want me to work, simply allow. I am working already.

You may be twenty-five thousand all around the world -- you can become twenty-five lakhs, that will not make any difference. My work remains the same. Even if the whole world is converted to sannyas, my work remains the same. It is just like a light burning in a room: one person enters -- the light functions for one; then, ten persons enter into the room. Not that the light is more burdened -- when there was nobody then too the light was burning, in absolute silence and loneliness. One entered: he could see. Now ten enter: they can see. Millions enter and they can see. The light is always burning there; when there is nobody, then too it burns.

If nobody is there I will go on functioning in the same way. It is not a question of numbers, and there is no secret to it. And, in fact, it is not a work. It is simply love. When you have attained to a state of love, you have attained to a state of light. It goes on burning. The flame is there: anybody who is ready to open his eyes can be benefited.

I WOULD HAVE LEFT YOU HAD I NOT TAKEN SANNYAS FROM YOU. MOREOVER, MY PREVIOUS MASTER NOW WOULD NOT ACCEPT ME, PERHAPS, BECAUSE I BETRAYED HIM AND LOST MY FAITH. ANYWAY I DON'T WISH TO LOSE FAITH IN YOU. NOW I DON'T HANKER AFTER ENLIGHTENMENT. IF YOU CAN KEEP ME BOUND TO YOUR FEET, THEN I THINK YOU HAVE DONE YOUR DUTY AS A GURU.

Many things have to be understood; they will be helpful.

The first thing: I have no duty to fulfill towards anybody. Duty is a dirty word, a four-letter word to me, the dirtiest. Love is not a duty. You enjoy, when you love helping people. It is not a duty, not a burden. Nobody is forcing me to do anything. I am not obliged in any way to do it -- just love functioning.

When love dies, duty enters. You say to people, "It is my duty to go and work in the office because I got married and I have children and the duty has to be fulfilled." You don't love your wife, you don't love your children -- hence the word "duty" becomes meaningful. Your old mother is dying and you say, "This is a duty, to go and serve her." You don't love her. If you love, how can you use the word "duty"?

A policeman standing on the road is fulfilling his duty. Right, he does not love the people who are creating chaos in the traffic. When you go to your office, you are doing a duty, a job, but if you say that you are fulfilling your duty towards your children, you are committing a sin by using the word. You don't love the children; you are already burdened.

No, I have no duty to fulfill. I love you, hence many things happen. There is nothing even to be thankful towards me for because I am not doing any duty. When I am doing a duty, you will have to be thankful towards me. This is simply love.

In fact, I am thankful to you that you allowed my love to shower on you. You could have rejected. And this is the secret of love: the more you love, the more it grows. The more you share it, more and vital springs are opening and more is flowing and is ready to be shared. The more you give, the more you have. I am not tired. I am not in any way weighed down by it. It's beautiful.

The first thing: I have no duty to fulfill towards you. If you want a guru who has a duty to fulfill, you have come to a wrong person. Go somewhere else. There are many gurus who are fulfilling great duties. I am simply enjoying myself. Why should I fulfill any duty? I delight in myself, and whatsoever I do is a delight, a celebration.

"I would have left you had I not taken sannyas from you." If the idea has come, you have already left. Physically you may be hanging around here, that is meaningless. If you say, "I would have left you had I not taken sannyas from you," you have already left and the sannyas is worthless. Please return it back -- because that is a bondage. You say, "I would have left" -- now, that sannyas is creating fetters on you. Drop it. I am here to liberate you, not to fetter you. Forget about it.

"Moreover, my previous Master now would not accept me, perhaps, because I betrayed him and lost my faith." That is for you to decide. You can go to a new Master if the old will not accept you, or you can go and try again. If the old was really a Master he will accept a thousand and one times, because when a disciple betrays, it is nothing much to fuss about. It is almost natural. More cannot be expected from ignorant persons. Go and try the old Master. Maybe he is waiting for you. And if he cannot forgive he is not a Master; then find one somewhere else.

And, "anyway I don't wish to lose faith in you." You have already lost it. In fact you never had it, because once you have faith how can you lose it? Difficult to understand, but once you have faith you cannot lose it. It is nothing which can be taken back. Who will take it back? Faith means you surrender the ego. This can be the last act of the ego. Surrendered, how can you take it back? If you can take it back, the surrender was not surrender at all -- you were playing with the word, but you don't know what it means. If you surrender, to be a surrender it has to be total and final -- utterly final. There is no way going back.

"Anyway I don't wish to lose faith in you." Why is this idea arising? You don't have faith; you have already lost it. In fact you never had it. This will look like a paradox, but this is true: Only that faith can be lost which was never there in the first place. If you don't have faith you can lose it; if you have, there is no possibility. It is utterly impossible to lose it, because in faith you have lost yourself -- now nobody is standing behind who can take it back and go home.

"Now I don't hanker after enlightenment." You are hanker ing; otherwise what is the need to cling to my feet? My feet are worthless. Why cling to them? What are they going to give to you? Deep down a

hankering... maybe now more subtle, more garbed, not so gross, but it is still there. "If you can keep me bound to your feet...." But why? What have my feet done to you? What wrong? Why should you be so against my feet? What is the need? What is the point?

Just two days before, one very stupid woman came to see me. Stupid because she said, "I am in search of God." I asked her why she is searching for God, what wrong has God done to her. I asked her, "You must be searching for something else -- happiness, bliss, ecstasy...?" She said, "No. I am not interested in happiness, bliss, et cetera. I am searching for God." "But for what?" She got so angry because I asked "for what," she left immediately. Why should one search for God? What is the point? Looks absolutely stupid. One searches for God to be blissful. One searches for self realization to be ecstatic, to not be miserable. One searches for truth to be eternally in bliss.

In fact everybody is a hedonist and cannot be otherwise -- there is no possibility. And people who say that they are not hedonists are stupid some way or other. They don't understand what they are saying. Your hedonism may be this-worldly, your hedonism may be other worldly -- that doesn't matter -- but everybody is a hedonist. Everybody is seeking his happiness, and everybody is selfish deep down. Otherwise is not possible. I am not condemning it -- remember it. It is how it should be.

People come to me and they say they want to serve people. For what? If somebody is drowning in the river and you jump in the river and risk your life and help the man to come out, what do you think? You helped the man? If you think that you helped the man and you served the man and you risked your life and you are a great altruist, you are not going very deep. Helping the man you felt very happy. Not helping him you would have felt guilty. If you had gone, indifferent, your heart would have carried a guilt forever and forever. You would have felt miserable. Again and again in your dreams you would have seen that man drowning and you couldn't save him -- and you *could* have saved him.

When you save a man from the river you feel happy. Really you should be thankful to the man: "You are really wonderful. You were drowning in the right moment, when I passed by. You gave me such happiness, such deep happiness, such deep satiety that I could help a man. I could be of some use; I am not a useless garbage on the earth. I feel good." Your steps would have a dance after it, your eyes would have more light. You would feel more centered. You would feel more enhanced in your own eyes. It is simply hedonism.

Nobody helps anybody else -- cannot. Everybody is searching for his own happiness. Enlightenment is nothing but absolute happiness which once attained cannot be lost. To attain to that state, how can you drop the hankering? It is there; otherwise why should you cling to my feet?

Be alert. Learn alertness about your own desires because when you are alert, only then can you understand; and through understanding there is mutation.

I know until all hankering drops, enlightenment is not possible. And I have been telling you so -- so now you say you don't hanker. Then what are you doing here? If you understand you will not say, "I don't hanker"; you will not say, "I hanker." If you understand, hankering disappears -- without any trace. It does not leave the opposite behind; you don't say, "I don't hanker." Simply, hankering disappears... you are full of light, full of bliss, uncontaminated by any desire.

But for that you have to be continuously alert because desire will take many shapes and will deceive you in many, many ways, and desire can become so subtle that you can almost forget that it is desire. It can pretend to be something else. Desire can even pretend desirelessness, but you can understand: when somebody is not in any desire, there is nothing to ask. One simply is, and allows existence to take him wherever it wills. When you drop desire, then the whole takes you; you float with the river. Then you don't have a private goal.

Just a few days before, I was telling you the meaning of the word "idiot." It comes from a Greek root; the Greek word is "IDIOTIKI."It means"a private goal."A man who has a private goal, a man who has a private world -- against the whole -- is "idiot."

When you are with the whole -- not even swimming in the river but just floating with the river wherever it leads -- then each moment you live in enlightenment. When the hankering for enlightenment disappears, enlightenment appears. It has not appeared to the questioner yet. Hankering must be there; be watchful.

HOW IS ONE TO STOP WORRYING?

This is from "Pathik the Pathetic." He unnecessarily goes on becoming pathetic. Now, "how to stop

worrying?" What is the need to stop worrying? If you start trying to stop worrying, you create a new worry: how to stop worry. Then you start worrying about the worries; then you double them. There is no way.

And if somebody says, as there are people.... Dale Carnegie has written a book HOW TO STOP WORRYING AND START LIVING. These people create more worries because they give you a desire that worries can be stopped. They cannot be stopped, but they disappear -- that I know. They cannot be stopped, but they disappear! You cannot do anything about them. If you simply allow them and don't bother a bit, they disappear. Worries disappear, they cannot be stopped -- because when you try to stop them, who are you? The mind which is creating worries is creating a new worry: how to stop. Now you will go crazy, mad; now you are like a dog chasing its own tail.

Watch a dog; it is a beautiful phenomenon. In winter in India you can watch anywhere dogs sitting in the morning sunning themselves, enjoying. Then they suddenly become aware of their tail just by the side. Such temptation, they jump. But then the tail jumps farther back. Of course this is too much for a dog to tolerate, this is impossible. It hurts: this ordinary tail, and playing games -- with such a great dog? He goes mad -- round and round he goes. You will see him panting, tired, and he cannot believe what is happening. He cannot catch this tail?

Don't be a dog chasing your own tail, and don't listen to Dale Carnegies. That is the only method they can teach you: chase your own tail and go mad. There is a way -- not a method -- a *way* worries disappear: when you simply look at them indifferently, aloof; you watch them as if they don't belong to you. They are there; you accept them. Just like clouds moving in the sky: thoughts moving in the mind, in the inner sky. Traffic moving on the road: thoughts moving on the inner road. You just watch them.

What do you do when you stand by the side of the road waiting for a bus? You simply watch. The traffic goes on; you are not concerned. When you are not concerned, worries start dropping. Your concern gives them energy. You feed them, you vitalize them, and then you ask how to stop them. And when you ask how to stop them, they have already overpowered you.

Don't ask a wrong question. Worries are there, naturally; life is such a vast and complicated phenomenon, worries are bound to be there. Watch. Be a watcher and don't be a doer. Don't ask how to stop. When you ask how to stop, you are asking what to *do*. No, nothing can be done. Accept them -- they *are*. In fact look at them, watch them from every angle, what they are. Forget about stopping, and one day suddenly you realize just by watching, looking, a gap arises. The worries are no longer there, the traffic has stopped, the road is empty, nobody passing.... In that emptiness, God passes by. In that emptiness, suddenly you have a glimpse of your Buddha nature, of your inner plenitude, and everything becomes a benediction.

But you cannot stop it. You can accept it, allow it, watch it, with a very indifferent, unconcerned look as if they don't matter. And they are simply bubbles of thought; they really don't matter. The more you become concerned with them, the more they matter. The more they matter, the more you become concerned. Now you create a vicious circle. Jump out of the circle.

IS THERE A DIFFERENCE BETWEEN JUDGEMENT AND DISCRIMINATION?

Yes, a vast difference. A judgement comes out of your beliefs, ideologies, concepts; judgement comes out of your past, out of your knowledge. Discrimination comes out of your present, responding alertness.

For example, you see a drunkard. Immediately there is a judgement: this man is not doing good -- a "drunkard." Immediately a condemnation -- this is judgement. If you don't have any beliefs, what is good and what is wrong, how can you judge so immediately -- not knowing the man at all, not knowing his situation, not knowing his problems, not knowing his miseries? How can you judge not knowing the whole life of the man? How can you judge by a fragment? How can you say this man is bad? If he had not been a drunkard do you think he would have been a better man? It is possible he would have been worse.

This has been my experience with many drunkards: they are good people, very delicate, very trusting, not cunning, simple -- a childlike innocence. Why are they drinking then? The world is too much for them; they cannot cope with it. They are not made for this world; it is too cunning. They want to forget it, and they don't know what to do -- and alcohol comes in handy; meditation, one has to seek.

This is my observation: all people who are alcoholics need meditation. They are in search of meditation -- in deep search for ecstasy, but they cannot find the door. Groping in the dark they stumble upon alcohol. Alcohol, easily available in the market; meditation, not so easily available. But their deep search is of

meditation.

People who are taking drugs all over the world are in search of inner ecstasy. They are trying to create the feeling heart and they cannot find the right way, the right path. The right path is not so easily available, and drugs are available. And drugs give false glimpses: they create a chemical situation in your mind in which you start feeling more acutely, more sensitively. They cannot give you real meditation, but they can give you a false impression of it.

But this is my understanding: that one who is in search may have fallen a victim of a false phenomenon, but he is in search. Someday he will get out of it, because it cannot be a real thing and it cannot deceive him forever and forever. One day or other he will see that he has been befooling himself through chemicals; but the search is there. People who have never taken alcohol, people who have never taken any drug, people who, in a way, are not bad -- good people, respectable people -- they are not in search of meditation at all.

So how to judge? How to call the man "bad" who is in search, and how to call the man "good" who is not in search at all? The drunkard may someday find the divine because he is in search of it. And, in fact, unless he finds the divine he cannot go beyond his alcoholism -- because only that can satisfy. Then the false will disappear. But the respectable man who goes to the church every Sunday, does not drink. does not even smoke, reads the Bible, the Koran, the Geeta -- this man is not in search at all. Who is bad? How to discriminate?

Now all over the world there is much concern about drugs, about the new generation. The younger generation -- they have all become interested in drugs. What is happening? How to judge? What to say about it? If you are aware, judgement will not be so easy. If you are not aware, you can simply judge that they are wrong or they are not wrong. Then there are people who are *for* drugs, Timothy Leary and others, who say, "This is ecstasy." And then there are people -- all the establishments in the world -- who are against; they say, "This is simply destructive."

But what is the actual situation? People who are taking drugs are not creating Vietnams, are not creating Kashmirs, are not creating Middle Easts. People who are taking drugs are not creating any war anywhere. They have not killed Mujibur Rahman; they are not killing anybody. Even if you think they are destructive: they may be destructive to themselves, but not to anybody else. They are not interfering in anybody's life; and these respectable people, they are responsible for tremendous violence all over the world. They are respectable. Now the people who have killed Mujibur Rahman and his whole family -- now they have become the presidents and this and that, and they are respectable people.

Who are the real criminals? Richard Nixon has not taken drugs. Do you know? Adolf Hitler never touched alcohol, never smoked, was a total vegetarian. Now can you find anybody more criminal? He was a perfect Jain -- vegetarian, nonsmoking, nonalcoholic, and lived a very disciplined life, moved according to the clock -- and created hell on earth. Sometimes I think had he taken a little alcohol, would it not have been better? The man would not have been so violent then. Had he smoked a little -- a very stupid but innocent game of smoking -- he would not have been so cruel, because smoking is a catharsis.

That's why whenever you feel angry you would like to smoke; whenever you feel irritated you would like to smoke; whenever you feel in some inner turmoil, nervous, you would like to smoke. It helps. There are better things to do: you can use a mantra. Smoking is a subtle mantra. You can say, "Ram, Ram, Ram, Ram...." Smoking is a subtle mantra: you smoke in you smoke out, you smoke in, you smoke out.... A repetition, a chanting through smoking. You can do "Ram, Ram, Ram" -- that will also help. If you are angry just try: chant "Ram, Ram, Ram.... " That is a better way, but the same -- not much different.

Had this man Adolf Hitler fallen in love with somebody's wife, he would have been condemned as a bad man, but he would not have been so violent. Released, relaxed... the world would have been better.

So what to say? How to judge? Things are complicated. I am not saying, "Go and become alcoholics," and I am not saying, "Go and take drugs." I am saying the complexity of life is such that one should not judge. Judgement belongs to stupid minds; they are always ready to judge. Your judgements are like if you come across a small piece of paper which is part of a big novel and you read a few lines -- those too not full -- just a few, a part of a page: and you judge. That's how you are doing it. A fragment of a man's life comes to your eyes and you judge the whole man -- that he is bad, and he is good. No, judgement is not for the wise.

That happened with Jesus. A woman was brought to him; and the whole town was mad. Foolish people are always mad, the crowd is always mad -- for small things, for nothings really. They said, "This woman has committed sin. She has been in a love affair with a man -- illegal. So what should we do with her? The old scripture says stone her to death."

They wanted to kill two birds with one stone -- that woman, and Jesus also. Because if Jesus says, "Yes, the old scripture is right. Kill her," then they were going to ask, "What about your teachings -- Love the enemy? What about your teachings -- Give the other cheek; if somebody hits you on your cheek give him the other? What about forgiveness? Have you forgotten about it completely?" And if Jesus is going to say that the old scriptures are wrong, then he is a heretic, a rebel -- he is against religion! He should be killed. The people were ready. In fact, they were not much concerned with the woman; they were more concerned with Jesus. The woman was just an excuse to trap Jesus.

Jesus thought for a while. Judgement is always immediate, in a way, because it is ready made. It looks immediate; it is not immediate. It is ready made: you have already got it. A man of awareness hesitates, looks around, feels, sends his feelers around -- what is the situation? He looked at the poor woman sitting there, tears flowing down. He looked at these angry people. He felt the whole situation, then he said, "Yes, the scripture says stone the woman to death, but the first stone should be thrown by a man who has never committed a sin. If you have not indulged in sexual affairs with women, if you have not indulged in your minds, then take the stones."

They were sitting near a river; many stones were Lying around. People who were just standing in front -- respectable people of the town -- they started moving backwards. They became afraid; now this is too much. By and by people disappeared. Only Jesus was left with the woman. The woman felt Jesus very deeply.

Look at the situation: those respectable people could not feel Jesus, and the sinner felt.

She fell at his feet, and she said, "I have committed sin. Forgive me." Jesus said, "That is between you and your God. Who am I to judge? If you think you have committed something wrong then remember not to commit it again, that's all. But who am I to judge and say that you are a sinner? That is between you and your God."

A man of understanding responds -- not with judgement, but with discrimination. Jesus did a great deed of discrimination. He said, "Yes, it is right; the scripture is right. Kill this woman." Then he created the discrimination, "Now, those who are not sinners themselves, they should take the stones in their hands and kill her." This is discrimination. It came out of awareness; it was not a dead judgement. He didn't follow the scripture -- he created his own scripture in that moment of awareness! A man of awareness follows no guidebooks; a man of awareness has his own awareness as the guide. And it never fails, I tell you. It never fails. And it is always true, true to the moment.

PADMASAMBHAVA SAYS, "WHEN THE IRON BIRD FLIES, THE DHARMA WILL COME TO THE LAND OF THE RED MAN." IS IT PART OF YOUR WORK TO FULFILL THE PROPHECY?

I am not here to fulfill anybody's prophecy. And why should I? It may be Padmasambhava's trip, but why should he force his trip on me? I am here to be myself. I am not a prophet, and I am not here to deliver somebody from their sins. I am not here to bring an age of religion. All these things are mediocre and stupid.

I enjoy myself. If you want to enjoy yourself you can share my delight, that's all. To me, life is not a very serious affair. Prophets take life very seriously. Saints are innocent! Prophets? -- always dangerous. Buddha is not a prophet; in fact India has not produced prophets. Prophets are a particular phenomenon of Judaism. Saints we have produced -- millions -but they are innocent people. Like flowers you delight in -- not of much use. Prophets are in fact politicians in religion. They are to change the whole world; they have a mission to fulfill and do this and that.

I have no mission; I am not a missionary. I would like a world without missionaries and without prophets, so that people can be left to live their own lives. Prophets never allow. They are always after you -- with judgement. They are always after you -- with ideas to be followed, comparison. They are always there to throw you in hell or award you by heaven.

I have nothing -- no hell to throw you in and no heaven to give you -- just a delight of being. And that is possible, simply possible. If you allow it to happen it is possible.

To me, life is not a serious affair. In fact life is nothing but a gossip in the eternity of existence, a gossip. I am gossiping here; you are listening, that's all. If you enjoy you are here. If I enjoy I am here. If it becomes difficult to enjoy each other, we separate -- no other bondage.

And I don't allow anybody -- he may even be a Padmasambhava -- to lay his trap on me.

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Chapter #3
Chapter title: The Shadow of Religion

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40. WHEN PURITY IS ATTAINED THERE ARISES IN THE YOGI A DISGUST FOR HIS OWN BODY AND A DISINCLINATION TO COME IN PHYSICAL CONTACT WITH OTHERS.

41. FROM MENTAL PURITY THERE ARISES CHEERFULNESS, POWER OF CONCENTRATION, CONTROL OF THE SENSES, AND A FITNESS FOR SELF-REALIZATION.
42. CONTENTMENT BRINGS SUPREME HAPPINESS.

Nonviolence, nonpossessiveness, no-theft, and authenticity in being give purity. These are not moralistic concepts for Patanjali; this has to be always kept in mind. In the West they have been taught as morals; in the East as inner hygiene, not as morals.In the West they have been taught as altruistic goals; in the East there is nothing of altruism in them -- it is absolutely selfish. It is your inner hygiene. They give purity to you, and through purity the impossible becomes possible, the unattainable is attained. Through purity your grossness of being is lost. You become delicate, subtle, and soft. Through purity you become a temple of the divine. Through purity an invitation is sent to the whole to come, and drop in you... and the ocean comes one day, and drops into the drop.

When they are taught as moralistic concepts, as in the West -- or in India also, as Mahatma Gandhi has been teaching -- their total quality changes. When you say, "You have to be nonviolent because violence hurts others. Don't hurt anybody. Humanity is one family, and to hurt is to sin," you have diverted the whole thing to a totally different dimension. Patanjali says, "Be nonviolent: it purifies you. Don't hurt anybody -- don't even think of hurting anybody, because the moment you start thinking that way you are falling into impurity inside." The question is not the other, the question is *you*. Of course, when one is nonviolent others are benefited, but that is not the goal of being nonviolent. That is just a by product, just a shadow.

If you are nonviolent because others should not be hurt, then you are not really nonviolent. Then, you are a good social citizen, civilized, but nothing of religion has happened within your being. Your nonviolence will work as a lubricant between you and others. Your life will be smoother, but not purer, because the goal changes the whole quality. The goal is not to protect the other -- the other is protected, that's another thing -- the goal is to become pure so that you can know the ultimate purity.

Eastern religions remain selfish because they know there is no other way to be; and when somebody is selfish others are benefited immensely. In fact all altruism, real authentic altruism, flowers out of deep selfishness. They are not contraries, they are not opposites: the flowers of altruism bloom only in a being who has been deeply selfish. To be selfish is just natural. To force people to be otherwise is to make them unnatural, and whatsoever is unnatural is not the way of God. Whatsoever is unnatural is going to be a suppression; it will not bring purity to you.

So this has to be remembered: these are not moralistic goals. In fact in the East morality has never been

taught as a goal; it is a shadow of religion. When religion happens, morality happens automatically -- one need not bother about it. One need not be concerned; it comes on its own accord. In the West morality has been taught as the goal -- in fact, as *the* religion. There exists nothing in the Eastern scriptures like the Ten Commandments, nothing like it.

A life should not be a life following commandments, otherwise you will become a slave. And even if you reach paradise through slavery, your paradise is not going to be enough of a paradise -- slavery will remain a part of it. Independence, freedom, should be an intrinsic part of your growth.

So these are hygienic measures. They purify you; they give you inner health.

WHEN PURITY IS ATTAINED, SAYS PATANJALI, THERE ARISES IN THE YOGI A DISGUST FOR HIS OWN BODY AND A DISINCLINATION TO COME IN PHYSICAL CONTACT WITH OTHERS.

There is some difficulty with the word *jugupsa*. It has been translated in all the translations as "disgust" because no equivalent word exists in English. It is not disgust, not at all; the very word is wrong. The very word "disgust" is disgusting. And to think of a yogi, that disgust arises in him for his own body, is simply unbelievable because yogis have cared for their bodies as nobody else has ever cared. They look after their bodies as nobody looks after their bodies; they have beautiful bodies. Look at Mahavir or Buddha -- beautiful bodies, very proportionate, like symphonies in matter. No, it is not possible. "Disgust" is a wrong word; first, it has to be understood.

Jugupsa does not mean disgust. The meaning is very difficult; I will have to explain to you. There are three types of people. One, who are madly in love with their bodies; in fact obsessed. Particularly women -- absolutely body-oriented. Look at a woman: she is never happier than when she is facing a mirror. Narcissistic -- hours and hours they can devote before the mirror... obsessed. Nothing is wrong in being in front of a mirror, but just being there, for hours, looks like an obsession. This is the first type, who is continuously obsessed with the body -- so much so that he forgets that he exists beyond the body. The transcendental is forgotten; he becomes only the body. He does not possess the body; the body possesses him. This is the first type of man.

The second type of man is just the opposite of the first: he is also obsessed -- in the reverse direction. He is against the body, disgusted with it: he has broken the mirror. He goes on hurting his own body in millions of ways; he hates it. The first loves it as an obsession; the other moves to the other extreme -- he hates it. He wants to commit suicide.

You can find the second type; they may be pretending to be yogis, but they are not. The yogi cannot hate. It is not a question of any object: the yogi simply cannot hate because hate creates impurity. It is not a question of hating somebody else or something or one's own body: whatsoever the object of hate, hate brings impurity. The yogi cannot hate his own body. But you can find this type of perverted yogi in the streets of Benares Lying on thorns or pointed steel nails, torturing his own body. This is just the opposite of a woman enjoying a narcissistic indulgence before a mirror.

Fasting: fasting in itself can be good, can be bad. It depends. Fasting can be just a way of torturing the body; then it is bad, then it is violence. And this is my observation: people who are not violent towards others, who have suppressed their violence towards others and have become nonviolent -- their violence starts a new way: as a release they start becoming violent towards their own bodies. There are stories of perverted people who destroyed their own eyes so that they could not see a beautiful woman. Stories of people -- and not exceptional, in thousands.

In Russia there existed a sect before the revolution, thousands of followers, who had cut off their genital organs -- just to be in deep hate with the body. They could not produce children. But then how to increase the number of the followers -- because every organization is interested? So they were in a difficulty. They would adopt children and cut off their genital organs -- a criminal act against one's own body.

In Christianity there have been sects whose only prayer was to flog their own body every morning. And the greatest saint was thought to be one who flogged his body so much that it became blue -- all over the body, skin broken and blood flowing. It used to be written in the biographies of great saints how many times he hits his body in the morning with a whip -- one hundred times, two hundred times, three hundred times; just as in India Jain monks go on counting their days, how many days they have fasted in the year -- one hundred days, fifty days, how many days. The greater one is who has been fasting, almost starving, his own body.

In Christianity there have been monks who had nails in their shoes intruding in their bodies; and they would walk on those shoes and they would carry continuous wounds in their feet. Blood flowing, puss accumulating -- they were great saints.

If one looks at religion scientifically then ninety per cent of it will prove to be pathological. These people needed mental treatment. These people were not religious, not at all. To call them religious is simply foolish: they were not even normal; they were mad.

These are the two types, and then between these two -- just *exactly* in the middle -- is the third, for whom Patanjali uses the word *jugupsa*: he is not disgusted with his own body, he is not obsessed either. He is in a deep balance. He takes care of the body because the body is a vehicle. He even treats the body as a holy thing. It is -- God created it; and whatsoever God creates, how can it be unholy? It is a temple. It has not to be condemned. It has not to be indulged so madly that you are lost in it.

The temple should not become the image; the temple should not become the shrine. The shrine is the innermost core for which the temple exists. You should not start worshipping the walls of the temple, but there is no need to move to the opposite -- that you start destroying the temple.

Just a deep nonidentification is needed. One has to know: "I am in the body, but transcendental to the body. I am in the body, but not the body. I am in the body, but not confined to it. I am in the body, but also beyond it." The body should not be a limitation -- a shelter, of course, and a beautiful shelter at that. One has to be grateful to it; there is no need to fight with it. It is simply foolish and childish to fight with it. It has to be *used* -- and used rightly.

Jugupsa says... if I have to translate it somehow then I will say: the yogi is *disillusioned* with the body. Not disgusted -- simply disillusioned. He does not think that through the body the bliss that the soul is seeking is possible, no. But he does not think the contrary also: that through destroying the body that bliss can be attained. No, he drops the duality. He lives in the body as a guest, and he treats the body as a temple.

"WHEN PURITY IS ATTAINED THERE ARISES IN THE YOGI JUGUPSA FOR HIS OWN BODY AND A DISINCLINATION TO COME IN PHYSICAL CONTACT WITH OTHERS."

When you are in the body too much you are always hankering for contact with other bodies, a lust to be in contact with other bodies -- which you call love, which is *not* love, which is just a lust -- because the body cannot exist alone. It exists in a network of other bodies.

The child is borne in the mother's womb; for nine months the mother's body feeds the child's body. The child's body grows out of the mother's body, just like branches grow out of a tree. When the child is ready, of course, he moves out of the womb, but still remains deeply in contact: on mother's breast the child goes on -- not only taking milk -- goes on taking the warmth of the body, which is a physical need.

And if a child misses the warmth of the mother, he can never be healthy; the body will always suffer. He may be given every thing that is needed -- food, milk, vitamins -- but if the warmth of the woman is not given to him.... And that too in a very loving way because if you are not loving towards a person then heat is possible, may pass from your body to the other person, but not warmth. Heat becomes warmth through love. It has a qualitatively different dimension. It is not just heat; otherwise you can give the heat to the child. Now many experiments have been done: the child is in a centrally heated room -- that doesn't help. The mother's body is giving some subtle vibration of love: of being accepted, of being loved, of being needed. That gives roots.

That's why, continuously, the man will be after -- seeking, searching -- a woman's body the whole life; and the woman will be seeking a man's body the whole life. The opposite sex is attractive because the polarity of the bodies helps; it gives energy. The very polarity gives a tension and energy. You feed through it; you become strong through it.

This is natural, nothing is wrong in it, but when one becomes pure -- through nonviolence, nonpossessiveness, authenticity -- when one becomes more and more pure, the focus of consciousness shifts from the body to the being. The being can remain absolutely alone.

That's why a man deeply attached to the body can never become free. The very attachment will lead him into many types of bondages, imprisonments. You may love a woman, you may love a man, but deep down you resist also -- because the lover is also the bondage. It cripples you, the relationship: feeds you also, imprisons you also. You cannot live without it, and you cannot live with it. This is the problem of all the lovers. They cannot live separately and they cannot live together. When separate they think of each other;

when together they fight each other.

Why this happens? The mechanism is simple. When you are not with a woman whom you can love and who loves you, you start feeling starved of the warmth that flows from a woman's body. When you are with the woman you are no longer starved, you are no longer hungry, you are well fed. And soon you be come fed up. Soon you have taken too much: now you would like to separate and be aloof and alone. All lovers, when together, think, "How beautiful it will be to be alone." And when they are alone, then sooner or later they start feeling the need of the other and they start imagining and dreaming, "How beautiful it will be to be together."

The body needs togetherness; and your innermost soul needs aloneness. That is the problem. Your innermost soul can remain alone -- it is a Himalayan peak standing alone against the sky. Your innermost soul grows when it is alone, but your body needs relatedness. The body needs crowds, warmth, clubs, societies, organizations; wherever you are with many people the body feels good. In a crowd your soul may feel starved because it feeds on aloneness, but your body feels good. In aloneness your soul feels perfect, but the body starts feeling hungry for relationship.

And in life, if you don't understand this, you become very, very miserable, unnecessarily. If you understand it you create a rhythm: you fulfill the bodily need and you fulfill the soul need also. Sometimes you move in relationship, sometimes you move out of it. Sometimes you live together, sometimes you live alone. Sometimes you become peaks -- so absolutely alone that even the idea of the other is absent. This is the rhythm.

But when somebody has attained to aloneness and the focus of consciousness has changed.... That's what yoga is all about: how to change the focus from the body to the soul, from matter to nonmatter, from the visible to the invisible, from the known to the unknown -- from the world to God. Howsoever you phrase it is immaterial. It is a change of focus. When the focus has completely changed, the yogi is so happy in his aloneness, so blissful, that that ordinary hankering of the body to be with others by and by disappears.

When the purity is attained there arises in the yogi a *disillusionment* for his own body: now he knows that the paradise that he has been seeking cannot be attained through the body, the bliss that he has been dreaming about is not possible through the body. It is impossible for the body: through the limited you are trying to reach the unlimited. Through matter you are trying to reach the eternal, the immortal. Nothing is wrong in the body: your effort is absurd. Don't be angry with the body; the body has not done anything to you. It is just as if someone is trying to listen through the eyes -- now nothing is wrong with the eyes: eyes are made to see, not to listen. The body is made of matter; it is not made of the immaterial. It is made of death. It cannot be immortal. You are asking the impossible. Don't ask that.

That is the point of disillusionment: the yogi simply understands what is possible and what is not possible with the body. That which is possible is okay; that which is not possible he does not ask. He is not angry. He doesn't hate the body. He takes every care of it because the body can become a ladder; it can become a door, It cannot become the goal, but it can become the door.

A disillusionment for his own body -- and when this disillusionment happens: "... a disinclination to come in physical contact with others." Then the need to be in physical contact with others, by and by, withers away. In fact this is the right moment when you can say the man has come out of the womb, not before it.

Some people never come out of the womb. Even when they are dying, their need for others' presence, their need for contact, relationship, continues. They have not come out of the womb. Physically they have come out many, many years before -- the man may be eighty, ninety. Ninety years before, he had come out of the womb, but all these ninety years also he has been living in contact -- seeking, always greedy for body contact. He has lived in a lost womb again and again in his dreams.

It is said that whenever a man falls in love with a woman -- whatsoever he thinks, that is not the point -- he is again falling in the womb. And maybe, it is almost certain -- I say "maybe" because it is not yet a scientifically proved hypothesis -- that the urge to enter the woman's body, the sexual urge, may be nothing but a substitute for entering the womb again. All sexuality may be a search how to enter the womb again. And in all the ways that man has invented to make his body comfortable, psychologists say he is trying to create a womb outside. Look at a comfortable room: if it is really comfortable it must have something in common with the womb -- the warmth, the coziness, the silk, the velvet -- the inner touch of the mother's skin. The pillows, the bed -- everything gives you a feeling of comfort only when somehow it is related with the womb.

Now in the West they have made small tanks, womblike. In those tanks lukewarm water is filled,

exactly of the same temperature as the mother's womb. In deep darkness the man floats in the tank, absolutely comfortable -- in darkness, just as in the womb. They call them meditation tanks. It helps: one feels very, very silent, an inner happiness arising -- you have again become a child. A child in the womb floats on liquid of a certain temperature. The liquid has all the ingredients of the sea, the same salty water with the same ingredients. Because of that scientists have come to realize that man must have evolved from fishes -- because still in the womb the atmosphere of the sea has to be maintained.

All comfort is, deep down, womblike. And whenever you are Lying with a woman, curled up, you feel good. Every man, howsoever old, becomes a child again; and every woman, howsoever young, becomes a mother again. Whenever they are in love the woman starts playing the role of the mother and the man starts playing the role of the baby. Even a young woman becomes a mother and an old man becomes a child.

In a yogi this urge disappears -- and with this urge, he is really born. We in India have called him "twice-born," *dwij*. This is his second birth, the *real* birth. Now he is no longer in need of anybody; he has become a transcendental light. Now he can float above the earth; now he can fly in the sky. He is not earth-rooted now. He has become a flower -- not a flower, because even a flower is earth-rooted... he has become the fragrance of the flower. Completely free. Moves into the sky with no roots in the earth. His desire to come in contact with others' bodies disappears.

FROM MENTAL PURITY THERE ARISES CHEERFULNESS, POWER OF CONCENTRATION, CONTROL OF THE SENSES, AND A FITNESS FOR SELF REALIZATION.

This man is so blissful, this man who has now no need to be in contact with others is so blissful in his freedom, so cheerful, celebrating -- his every moment is an intense delight. The more you are rooted in the body, the more sad you will be, because body is gross. It is matter, heavy. The more you go beyond body, you become lighter. Jesus has said to his followers, "Come, follow me. My burden is light. All those who are heavily loaded, come, follow me. My burden is light, weightless."

"From mental purity there arises cheerfulness.... " If you are sad, if you are always depressed, if you are always miserable, nothing can be done directly to your misery. And whatsoever should be done will prove to be in vain. The East has come to know that if you are sad, miserable, depressed, always moving heavily burdened -- this is not the disease; this is just the symptom of the disease. The disease is that you must be deep down bodily oriented. So the question is not how to dispel your darkness and how to make you happy; that is not the question. The question is how to help you to become unengaged with the body; how to help you so that your entanglement with the body is less and less and less.

People come to me every day. They say, "We are sad, miserable. Every day in the morning it seems again a hopeless day is going to be faced. Somehow we carry ourselves out of the bed -- with no hope. We know, we have lived long... the same repetition of sad days. So what to do? Can you give us something so that we can pull ourselves out, out of sadness?" Directly, nothing can be done; only indirectly can something be done. This is symptomatic; this is not the cause. And if you treat the symptom, the disease will not disappear.

The Western psychology has been treating the symptoms, and yoga is the psychology which treats the cause. Western psychology goes on: whatsoever you say is your symptom, they take it for granted and they start removing it. They have not been successful. Western psychology has proved to be a hoax, a complete failure, but now it is such a great establishment that psychologists cannot say it. Their whole life depends on it -- their big salaries... and they are one of the most highly paid professions. They cannot accept the fact: now they have become aware that they have not been helping anybody. At the most they prolong, at the most they give hope, at the most they help you to adjust with your miseries, but no transformation happens through it. As time passes one becomes attuned to the misery, one becomes accepting of the fact that it is there. One is not much worried about it, but nothing has changed.

Now they know, but now psychology is such a growing profession, and thousands of people live on it -- and really live luxurious lives; much is invented in it -- that who will say it, that this whole thing is just a hoax, a fraud, nobody's helped? It has to be so, because symptoms cannot be changed. You can paint them, but deep down they remain the same. You can give them new names, new labels; that makes no difference.

The cause has to be changed, and the cause is: you will be sad in the same proportion in which you are rooted in the body. You will be cheerful in the same proportion as you are not rooted in the body. Freer from the body... cheerfulness, more cheerfulness. When you are completely free from the body you become

a fragrance floating in the sky. You become blissful -- the blessedness that Jesus talks of, the benediction that Jesus goes on talking about; the nirvana of Buddha. Mahavir has given it the exactly right word; he calls it *kaivalya*, aloneness. You have become totally independent and alone. Now nothing is needed; you are enough unto yourself. This is the goal, but the goal can be reached only if you move very cautiously and you don't get entangled with symptoms.

Somebody has a fever, the body is hot, the temperature has gone high -- this is a symptom. The temperature may be a hundred three, a hundred four, five. This is a symptom; don't start curing the body of the temperature. You can cure it: you can put the man under a cold shower, ice cold. In the beginning it may even appear that things are being helped, but remember, you will not be able to cure him of the disease -- you may cure him of life itself. He will die -- because the fever is a symptom. The fever simply shows that inside the body there is a great war, an elemental war. Elements of the body are in conflict, that's why heat is created. That's why there is a fever. The body is not at ease. A civil war has broken out inside the body. Some elements of the body are fighting other elements, maybe foreign elements. They are in a conflict; because of the conflict the heat has come out.

The heat is just an indication that the war has broken out. The war has to be treated, not the temperature. The temperature is just to give you a message: "Now you should do something; things have gone beyond me." The body is giving you an indication: "Things are now beyond me; I cannot do anything. Do something. Go to the doctor, to the physician. Take help; now it is beyond me. Whatsoever could be done I have done, but now no more can be done. The war has broken out."

Never treat the symptom, and don't waste time in treating the symptom; always go to the cause.

And this is not a hypothesis, and this is not a theory -- yoga does not believe in theories and Patanjali is not a philosopher. He is absolutely a scientist of the inner world, and whatsoever he is saying he is saying because millions of yogis have experienced it. Without any exception this is so. In ordinary life also have you watched? When you feel cheerful: in ordinary life also if you remain watchful you will become aware that whenever you feel cheerful you forget the body. Whenever somebody is cheerful he forgets his body, and whenever somebody is sad he cannot forget the body.

In fact in ayurveda the definition of health is one of the most significant; no other medical science anywhere in the world has given such a definition. In fact Western medicine has no definition of health. At the most they can say: When there are no diseases, then you are healthy. But this is not a definition of health. What type of definition, when you bring diseases in to define health? You say, "When there are no diseases you are healthy." It is a negative definition, not positive. Ayurveda says that when you are bodiless you are healthy. This is really tremendously beautiful. *Videha*: when you don't feel the body -- you are almost no body.

You can watch it: the head comes in only when the headache comes. Otherwise who knows about the head? You are never aware of the head. Headache brings awareness; otherwise you are headless. And if you continuously remember your head, there must be something wrong. When breathing is healthy you are not aware at all, but when something goes wrong -- asthma, bronchitis, something goes wrong -- then you are aware. The breathing is there with much sound, noise and everything, and you cannot forget it. When your legs are tired then you know they *are*. When something goes wrong, only then you become conscious. If everything is functioning perfectly, you forget it.

This is the definition of health: when you forget the body completely you are healthy. And who can forget the body completely? Only a yogi.

We have three words: *rogi*, *bhogi*, yogi. The *rogi*: one who is ill; the *bhogi*: one who is indulging in the body; and the yogi: one who has gone beyond the body. The *bhogi* rarely will attain to some moments of yoga, some moments when he will forget the body. Ninety-nine percent of his life he will belong to the world of the *rogi*, the ill; only one percent of his life will be moments, rare moments, when he will become a yogi. Sometimes everything is functioning well, humming -- just like a beautiful, perfectly functioning car hums, sings; your whole mechanism is humming beautifully, well: rarely with a *bhogi*, never with a *rogi*, always with a yogi. The *rogi* is the ill person; the *bhogi* is one who is indulging in the body too much and falling towards the *rogi*, will sooner or later become ill and die; and the yogi: the yogi is one who has transcended the body, lives beyond -- then he is cheerful.

The *rogi* is never cheerful, the *bhogi* rarely, the yogi always. Cheerfulness is his nature. For no visible cause he remains happy.

With you the case is just the opposite: for no visible cause you remain unhappy. If somebody asks you, "Why are you so miserable?" you shrug your shoulders. You don't know why. You have taken it for granted

as your way of life, to be miserable. In fact if you see a miserable man you never ask, "Why are you miserable?" You accept it. When you see somebody happy, very happy, you ask, "What is the matter? Why are you so happy? What has happened?" Misery has been taken for granted, accepted. Happiness has become so rare, so exceptional, that it is almost too good to be true.

It happens, people come to me: when they start meditating, and if they really move in it, things start changing. When they had come they were miserable, sad; then something bursts open -- a cheerfulness starts. They cannot believe it. They come running to me and they say, "What has happened? Suddenly I am feeling very happy. Am I imagining?" They cannot believe that this can be true. The mind says, "You must be imagining. You, such a miserable man, and you can be happy? Impossible." They come to me and they say, "Are we imagining, or have you hypnotized us?"

They never thought when they were miserable that somebody may have hypnotized them. They never thought when they were miserable that maybe they are imagining it, but when they feel happiness, happiness has become so rare a thing, so unbelievably rare that they ask, "Is it true?"

In English you have the phrase "too good to be true"; you don't have the phrase "too bad to be true." The other should be more prevalent, more common, but "good" cannot be believed; that's why the phrase "too good to be true." That phrase should be destroyed, completely forgotten. When somebody says something bad you should say, "Too bad to be true, cannot be believed. You must have imagined." But no, it is not so. Misery seems to be the natural thing; happiness, something unnatural.

"From mental purity there arises cheerfulness, POWER OF CONCENTRATION...." People try to concentrate remaining rooted in the body; then concentration is very difficult, almost impossible. You cannot concentrate for a single minute. The mind wavers, a thousand and one thoughts arise, and before you know, you have moved somewhere else: a daydream starts. Whenever you want to concentrate on something... almost impossible. But the reason is that you are much too rooted in the body. If you look through the body, concentration is not possible. If you look beyond the body, concentration is so easy....

It happened, Vivekanand was staying with a great scholar. His name was Deussen, one of the great scholars, who translated Sanskrit scriptures into Western languages. Particularly, Deussen was working on the Upanishads, and he was one of the most penetrating translators. A new book had arrived. Vivekanand asked, "Can I go through it? Can I have it to read?" Deussen said, "Yes, you can have it. I have not read it at all." After half an hour Vivekanand returned the book. Deussen could not believe it; such a big book will need at least one week to read, and if you want to digest it, then even more. If you really want to understand it, it is a difficult book, then even more. He said, "Have you gone through it? Have you really read it, or just looked here and there?" Vivekanand said, "I have studied it." Deussen said, "Then I cannot believe it. Then you will have to do me a favor. Let me read the book, and I will ask you a few questions about the book."

Deussen had to read the book for seven days, study it; and then he asked a few questions, and Vivekanand replied so exactly, as if he had been reading that book for the whole of his life. Deussen has written in his memoirs: "It was impossible for me, and I asked,'How is it possible?' Vivekanand said,'When you study through the body, concentration is not possible. When you are not rooted in the body, you hover on the book directly -- -your consciousness directly in touch. No body between the book and you standing like a barrier: then even half an hour is enough. You imbibe the spirit of it.' "

It is just like: a small child reads -- he cannot read a big word; he has to cut words into small pieces. He cannot read the whole sentence. When *you* read you read the whole sentence. If you are really a good reader you can read the whole paragraph -- just a glimpse, it passes. There is a possibility, if the body is not interfering, you can read the whole book just by passing. And if you read with the body you may forget. If you read without the body there is no need to memorize it; you will not forget it -- because you have understood it.

Power of concentration arises in a man of pure body, of pure consciousness, of purity.

"... CONTROL OF THE SENSES...." These are consequences, remember. They cannot be practiced; if you practice you will never attain to them. They just happen. If the basic cause has been removed, if you are no longer identified with the body, then, "control of the senses." Then it is within your control. Then if you want to think you think; if you don't want to think you just say to the mind, "Stop." It is a mechanism you can put on and off, but mastery is needed; and if you are not a master and you try to become a master, you will create more confusion and trouble for yourself and you will be defeated again and again, and the senses will remain the boss. That's not the way to win over them. The way to win over them is to disidentify yourself with the body. You have to come to know that you are not the body; and then you have to come to know that you are not the mind.

You have to become the witness to all that is around you. The body is there, the first circle; then the mind is there, the second circle; then the heart is there, the third circle. And then just behind these three circles is the center -- you. If you are centered in yourself, all these three layers will follow you. If you are not centered there then you will have to follow them.

"... CONTROL OF THE SENSES, AND A FITNESS FOR SELF-REALIZATION."

And this is how one becomes fit, capable of realizing oneself. Everybody wants to realize oneself, but nobody wants to pass through the discipline -- nobody wants to mature. Everybody wants it as a magic thing. People come to me and they say, "Can't you bless us so that we can become self-realized?" If it were just that easy, that my blessing will do, then I would have blessed the whole world. Why bother to bless each individual? Bless wholesale, and let the whole world be enlightened. Then Buddha would have done so already, Mahavir would have done so -- finished. All would have become enlightened.

It cannot be done that way. Nobody can bless you; you have to earn that blessing. You have to pass through a deep discipline, you have to change your focus of being, you have to become capable, you have to become a right vehicle; otherwise sometimes it has happened that accidentally someone has stumbled upon the self, but that has been a shock and that has not helped anybody. That has cracked down your whole personality -- you may go mad. It is just like: a strong current passes through you for which you are not ready -- everything will go wrong. Even, the fuse may blow -- you may die.

You have to attain purity, attain nonidentification with the body, with the mind; you have to attain a certain quantity of witnessing. Only then, in that proportion only, self knowledge becomes possible. You cannot get it free. You have to pay for it -- and pay in terms of *being*. Not that you can pay for it with money, nothing else will be helpful: you have to pay for it in terms of being. "... and a fitness for self-realization."

CONTENTMENT BRINGS SUPREME HAPPINESS

And this purity, finally, brings contentment. This word is one of the most profound; you have to understand it, feel it, imbibe it. "Contentment" means whatsoever the situation is, you accept it without any complaint. In fact you not only accept it without complaint, you rejoice in it with deep gratefulness. This moment is perfect. When your mind doesn't move from it, when you don't ask for any other time, when you don't ask for any other space, when you don't ask for any other way of being, when you don't ask anything, when the asking has dropped, you are simply here-now, rejoicing, like birds singing in the trees, flowers blooming on the trees, stars moving, everything is taken as "this is the all, the whole, the perfect, no improvement is possible in it" -- when the future is dropped, when the tomorrow disappears... there is contentment. When *now* is the only time, the eternity, there is contentment, and in that contentment, says Patanjali, "... supreme happiness."

"Contentment brings supreme happiness." So contentment is the discipline of the yogi; he has to be contented. If nothing can create discontent in you, if nothing can create restlessness in you -- if nothing can push you off your center -- there arises supreme happiness.

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HOW CAN A MAN WITH LOVE IN HIS HEART BE SELFISH?

Love is the most selfish thing in the world. Love is basically love of oneself. If you love yourself, only then can you love somebody else. If you don't love yourself, to love anybody else is almost impossible. The quality of love has to grow within you, only then can the fragrance reach to somebody else. If you don't love yourself you can only pretend that you love others. Your love will be pseudo, false, a deception. In ninety-nine cases out of a hundred this is what is happening -- because humanity has been debarred, conditioned. Every child has been conditioned not to love himself but to love others. That is impossible. That cannot happen; that is not the way things are. Every child has been taught not to be selfish, and that's the only way of being.

If you are not selfish you will not be altruistic, remember. If you are not selfish you will not be unselfish, remember. Only a very deeply selfish person can be unselfish. But this has to be understood because it looks like a paradox.

What is the meaning of being selfish? The first basic thing is to be self-centered. The second basic thing is always to look for one's blissfulness. If you are self-centered you will be selfish whatsoever you do. You may go and serve people, but you will do it only because you enjoy it, because you love doing it, you feel happy and blissful doing it. You feel yourself doing it. You are not doing any duty; you are not serving humanity. You are not a great martyr; you are not sacrificing. These are all nonsensical terms. You are simply being happy in your own way. It feels good to you: you go to the hospital and serve the ill people there, or you go to the poor and serve them. But you love it. It is how *you* grow. Deep down you feel blissful and silent, happy about yourself.

A self-centered person is always seeking his happiness. And this is the beauty of it: that the more you seek your happiness, the more you will help others to be happy. Because that is the only way to be happy in the world. If everybody else around you is unhappy, you cannot be happy, because man is not an island. He is part of the vast continent. If you want to be happy you will have to help others who surround you to be happy. Only then -- and *only* then -- can you be happy.

You have to create the atmosphere of happiness around you. If everybody is miserable, how can you be happy? You will be affected. You are not a stone. You are a very delicate being, very sensitive. If everybody is miserable around you, their misery will affect you. Misery is as infectious as any disease. Blissfulness is also infectious as any disease. If you help others to be happy, in the end you help yourself to be happy. A person who is deeply interested in his happiness is always interested in others' happiness also -- but not for them. Deep down he is interested in himself, that's why he helps. If in the world everybody is taught to be selfish, the whole world will be happy. There will be no possibility for misery.

If you want to be healthy you cannot live amongst people who are ill. How can you be healthy? It will be impossible. It is against the law. You have to help others to be healthy. In health your health becomes possible.

Teach everybody to be selfish; unselfishness grows out of it. Unselfishness is ultimately selfishness. It may look unselfish in the beginning, but finally it fulfills you. And then happiness can be multiplied: as many as are the people around you that are happy, that much happiness goes on falling on you. You can become superbly happy.

But never forget about yourself -- you have been taught.... Politicians, priests have been doing that, because that is the only way in the world for politicians and priests to *be*. If you are miserable, priests will be needed. If you are ill, unhappy, politicians will be needed. If you are unruly, only then rulers are needed. If you are ill, only then doctors are needed. Politicians want you to be disorderly; otherwise on whom will they impose the order? Through your disorder they become the rulers; and they teach you to be unselfish. They teach you to sacrifice yourself for the country, for the god, for the religion -- Islam, Hinduism -- for the Koran, the Geeta, for the Bible -- any word will do -- but sacrifice yourself. If you are sacrificed, the priest remains happy, the politician remains happy.

Priests and politicians are in a deep conspiracy -- maybe they are unconscious, not aware what they are doing, but they don't want you to be happy. One thing, they don't want you to be happy. Whenever they see that you are becoming happy, they become alert. Then you are a danger to them, their society, their established world -- you are dangerous. A happy person is the most dangerous person in the world. He can prove to be subversive -- because a happy person is a free person, and a happy person doesn't bother about wars, Vietnams, Israel. For a happy person these things look neurotic, foolish.

A happy person is so happy, he wants to be left alone to be happy. He wants his own privacy to be preserved. He wants to live with the flowers and the poetry and the music. Why should he bother to go to the wars, be killed and kill others? Why should he be murderous and suicidal? Only unselfish people can do that, because they have never known the bliss that is possible to them. They have never had any experience: what it is to be, what it is to celebrate. They have never danced. They have never breathed life. They have not known any divine glimpse; all those glimpses come from deep happiness, from deep satiety, contentment.

An unselfish person is uprooted, uncentered. He is in deep neurosis. He is against nature; he cannot be healthy and whole. He is fighting against the current of life, being, existence: he is trying to be unselfish. He cannot be unselfish -- because only a selfish person can be unselfish. When you have happiness you can share it; when you don't have, how can you share it? To share, in the first place one must have it. An unselfish person is always serious, deep down ill, in anguish. He has missed his own life.

And remember, whenever you miss your life you become murderous, suicidal. Whenever a person lives in misery, he would like to destroy. Misery is destructive; happiness creative. There is only one creativity, and that is of blissfulness, cheerfulness, delight. When you are delighted you want to create something, maybe a toy for children, maybe a poem, maybe a painting -- something. Whenever you are too delighted in life, how to express it? You create something -- something or other. But when you are miserable you want to crush and destroy something. You would like to become a politician, you would like to become a soldier -- you would like to create some situation in which you can be destructive.

That's why every now and then war erupts somewhere on the earth. It is a great disease. And all politicians go on talking about peace. They prepare for war; they talk for peace. In fact they say, "We are preparing for war to preserve peace." Most irrational. If you are preparing for war, how can you preserve peace? To preserve peace one should prepare for peace.

That's why the new generation all over the world is a great danger to the establishment. They are interested only in being happy. They are interested in love, they are interested in meditation, they are interested in music, dance.... Politicians have become very alert all over the world. The new generation is not interested in politics -- rightist or leftist. No, they are not interested at all. They are not communists; they don't belong to any ism.

A happy person belongs to himself. Why should he belong to any organization? That is the way of an unhappy person: to belong to some organization, to belong to some crowd. Because he has no roots within himself, he does not belong -- and that gives him a very, very deep anxiety: he should belong. He creates a substitute belonging. He goes and becomes part of a political party, of a revolutionary party, or anything -- a religion. Now he feels he belongs: a crowd is there in which he is rooted.

One should be rooted in oneself because the way from oneself moves deep down to God, to existence. If you belong to a crowd you belong to an impasse; from there no further growth is possible. There comes the end, a cul-de-sac.

But politicians depend on your sacrifice. They don't want you to be happy; they don't want your smiles, your laughter. They want you to be miserable, so miserable that you become destructive, angry, in a rage. Then you can be used; for their ends you can be used. They teach you to be unselfish, they teach you to be martyrs, they teach you, "Sacrifice your life for others" -- and they are teaching the same thing to others also. It seems a big, foolish, game.

I don't teach you to be unselfish because I know if you are selfish you will be unselfish automatically, spontaneously. If you are not selfish you have missed yourself; now you cannot be in contact with anybody else -- the basic contact is missing. The first step has been missed.

Forget about the world and the society and the utopias and Karl Marx. Forget about all this. You are just here for a few years to be. Enjoy, delight, be happy, dance, and love; and out of your love and dancing, out of your deep selfishness will start an overflowing of energy. You will be able to share with others.

Love, I say, is one of the most selfish things. If you want a still deeper selfish thing then comes meditation, prayer. If you want a still more selfish thing then comes God. You cannot be related to God

through somebody else; there is no via media. With God you have to be face to face, immediate, without any media. You alone in your superb aloneness will encounter that supreme experience.

I teach selfishness, but if you understand my selfishness you will understand all that is beautiful, all that is unselfish.

IN BEING SELFISH DOES ONE STILL REMAIN AWARE OF OTHERS OR NOT?

If you are aware of yourself you become aware of others. How can it be otherwise? If you are not aware of yourself, how can you be aware of others? Awareness first must happen within *you*. The light must be lighted there first. The flame must arise within you; only then can the light spread and envelop others. You live in darkness, unawareness -- how can you be aware of others? You go on thinking, you dream -- you are not aware of others.

The husband may say, "I am aware of my wife and her feelings." Simply not possible, because the husband is not aware of himself. He lives in deep darkness and unconsciousness. He does not know from where his anger comes, he does not know from where love arises, he does not know from where comes this existence, flowing. He is not aware of himself -- and that is the closest thing you can be aware of -- and he says, "I am aware of my wife and her feelings." Foolishness. He may be thinking, dreaming that he is aware. Everybody lives surrounded in his own dreams; and hidden behind the dreams, one's own projections, one goes on thinking: "I am aware."

Ask the wife; she says, "He is never aware of me." The wife thinks she is aware of her husband, his needs; but those needs that she thinks she is aware of are not her husband's needs. That's what she thinks are his needs. The conflict continues, and both are aware and both feel for each other and both are careful about each other.

Nobody can be careful about anybody else unless one has learned the lesson first in the deeper, inner core of his being. First be careful about yourself. That is the nearest, closest point. Learn awareness there; then you will be aware of others. Then for the first time you will not project. You will not interpret; you will look directly. You will look at the other as he is, not as you would like him to be or as you think him to be. Then you will look at reality.

When dreams drop from your eyes and your eyes are not full of dreams, only then can you be aware. Otherwise your eyes are cloudy; many clouds and much smoke exist there. You look, but you look from behind screens, and those screens pervert everything that you see. They distort. They don't mirror; they project. When your dreams have disappeared and you are alert -- alert, aware, mindful -- then your eyes become like the eyes of a camera. You simply see that which is; you don't project. You don't do anything to the reality; you simply allow the reality to be revealed. Your eyes are simple, innocent passages. They simply look. Right now, as you are, you can't look. Your eyes are filled already with prejudice, ideas, conceptions, beliefs. You cannot look. Your eyes are not empty enough to Look.

How can you be aware of others? Only a Buddha is aware, one who has awakened within himself. But a Buddha is a very selfish man, a Mahavir is a selfish man, a Patanjali, absolutely selfish -- but they help millions. They become a benediction to millions. All those who are in need and in search can use their light. But they are lighted. That is the meaning of enlightenment: their flame is burning. You can partake of it. You can light your own inner flame through it. You can become a participant.

Awareness has to be learned within. When you awake inside yourself you awake to the whole world, to the whole existence. Suddenly shrouds fall. Suddenly your eyes are no longer filled... empty, receptive, naked. You see. You don't project, you don't interpret. You have nothing to project. You have become just space, an inner emptiness.

DOES TO BE HOPELESS INCLUDE BEING HOPELESS ABOUT YOU. HOW IS GROWTH POSSIBLE WITHOUT THIS HOPE?

Hope is one of the greatest barriers because through hope dreams are created, through hope future is created, through hope time exists. When I say become hopeless, I mean be here and now. If you hope, you

have moved away from the herenow.

You postpone life through hope: you say, "Tomorrow I will live, when everything is put right." When everything exists as you would like it to exist, when you have enough riches, power, money, prestige -- then you will live. And you hope tomorrow it is going to be there. If not tomorrow then the day after tomorrow. If not this year then next year. And if not in this life then in the next life. In the East hope has been extended to its very logical end: thousands of lives waiting for you in the future. This is a trick of the mind. Once you allow the mind to hope, he has tripped you.

Life is only in this moment. Life has no other tense -- it has only one tense: the present. Past is memory; it is not part of existence. It has gone; it is no longer there. Just imprints on the mind are carried, scratches in memory. Future does not exist; it has not come yet. Only this moment, this narrow moment, this small, atomic moment exists. If you have to live you have to live in this. If you want to miss life then you can live in hope.

When I say "hopeless" you can misunderstand me, because by "hopeless" you always mean: when some hope fails, you become hopeless. But when I use the word "hopeless" I am not meaning that some hope has failed: I am saying all hope, hope as such, has failed. Then you become really hopeless, and that is a beautiful moment. It is not a depressed state of affairs. It is not that you are sad.

You have felt hopeless many times -- one hope fails. You were in love and the woman betrayed, or the man betrayed -- one hope failed. But there are other women, other men; the hope can exist. It can search, seek; it can create new illusions. One illusion has failed -- but you have not become disillusioned. You move on one path. There comes an end to it, there is nothing further, an abyss faces you: one path has failed, but there are millions of paths. Life is a labyrinth; you can move in other paths. You have not really become hopeless.

A man becomes hopeless when he faces the whole life in its totality and sees that there is nowhere to go, nothing to dream, nothing to hope for. In that hopelessness there is no sadness. One simply realizes the truth of life as it is. Not that life has failed! One simply realizes: "My hoping has failed." And life does not allow anybody's hopes. It does not follow anybody's hopes; it does not fulfill anybody's dreams. Life has not failed; only your hoping mind has failed. The mind stops functioning. For a moment it seems a disaster, everything collapses; but if you can live with this disaster, suddenly a new life arises in you -- fresh, young, of this moment.

That life belongs to here-now. It does not move anywhere else. It has no motivation in it; it is, in a way, desireless. Not that it doesn't enjoy -- only it enjoys. When there is no desire, your whole energy becomes delight. You throb with happiness. You start participating in the celebration that is continuously going on; it is a continuum.

You were missing it only because you were dreaming. You were not part of it because you had created your private hopes. You had become an "idiot": "idiot" means one who has private hopes. One who is not moving with the whole, who is trying to move alone in his own way, who is trying to put his will against the whole -- he is the idiot. The root of the word "idiot" means private. Hopes are private; life is universal. Hopes are individual. Existence does not belong to any individual. All individuals belong to existence.

Have you observed that your dreams are the most private things in the world? You cannot even invite a friend. You cannot even invite your beloved in your dreams. You have to be alone there. Why are dreams thought to be unreal? Because they are private. You cannot call anybody else to become a witness to your dreams, that is impossible.

I have heard that one Pharaoh of Egypt, who was a little eccentric, as kings are almost always, a little neurotic -- one day he dreamed and he saw one of his ministers in his dream. He was very angry. The next day he had an order proclaimed all over the kingdom that nobody is allowed to enter in his dreams. This is trespassing; and if somebody is found trespassing, entering in his dreams, he will be immediately killed. And many persons were killed later on because they entered in his dreams.

Your dreams are yours -- nobody can enter. And if somebody enters, it is you dreaming; not that he has entered. Dreams are private, absolutely private. That's why they are unreal. Anything private is going to be unreal. The reality is universal. I can see the trees, you can also see the trees, but my dream-trees only I can see. I cannot ask you to come and become a witness. That's why in the morning I myself feel it was just a dream, not real.

Your hopes are your hopes. When you become hopeless.... When I say "become hopeless," "drop all hopes," what I am saying is: let the whole hope; don't create private desires. Otherwise you will always be in misery, always be in frustration. Your hopes will never be fulfilled, because the whole has its own design.

The whole has its own planning; the whole has its own destiny. The river is going towards the sea: and every drop in the river dreaming of going somewhere else. How can that be fulfilled? The river will reach to the ocean. Those drops will suffer frustration because they will not reach to the destination that they were dreaming of.

A wise man is nothing but the drop who does not dream a private dream. An enlightened man is the man who flows with the whole, with the river. He says, "Wherever you are going, I am also going there. And why should I worry? The river is flowing; it must be going somewhere. That is not my worry." The drop drops its worry: that is the moment of hopelessness, desirelessness. In that moment the drop has become the river. In that moment, basically, the drop has become the ocean. In that moment the drop has become the whole.

"Does to be hopeless include being hopeless about you?" Yes. If you hope, if you create hopes around me, you are creating your dreams. I am not a party to them. It has to be remembered: I am not a party to them. You may be creating your dreams and desires, that is for you to decide. If you create you will be frustrated. If you don't create you start floating with me. That's what surrender means, that's what to be a disciple means: to float with the Master. If I say, "Drop hopes," you drop; you float with me. If you have your private hopes then remember -- when you are frustrated don't blame me. I am not responsible.

Otherwise this seems to be very easy: you come hoping from the world where you have been frustrated, then you start hoping around me -- desiring, dreaming, around me. I become an excuse for you to hope again. Then you start desiring again the same desires -- now, with my help. No, I don't help in that way. I help only if you want to become desireless, if you want to drop all hopes, if you want to drop yourself, the ego. That's the only way I can help. I am not here to fulfill anybody's desires and hopes. Drop them before frustration takes over; otherwise you will be unnecessarily angry at me. Remain alert about it; otherwise you will feel that I wasted your time, I destroyed your energy. If you don't reach your private goals, of course, you will never be able to forgive me; but I am not a party to it.

If you are ready to float with me.... I am floating with the whole. If you are ready to float with me you will learn the way how to float with the whole. Then you can forget about me. A Master has to be dropped, finally. A Master, at the most, can be a door; he is not the goal. You pass through him, and you forgive and forget him. You move with the whole. Near a Master, in the presence of a Master, you learn the knack of floating with the whole.

Yes, I am included. When I teach you hopelessness I am included in it. Don't hope about me, around me. I will never be a party to your private dreams, to your *idiotikis*.

"How is growth possible without this hope?" Growth is possible only without hope. You have not grown up because you have been hoping. You have remained children, childish. A child is allowed to dream -- he is ignorant -- to hope, to create future. He is foolish. When maturity happens dreams have to be dropped; or, you drop the dreams, and maturity happens. What is maturity? Maturity is to see the reality. Do not live in wish fulfillments.

Even religious, so-called religious, people live in dreams: they think of paradise for themselves and hell for others. Dreams... good dreams for themselves and nightmares for others. They are also childish.

Growth is possible only when there is no hope. Why? Because the same energy that moves in hopes has to be converted. The same energy has to be released for growth. That's why all Buddhas say, "Don't desire." Not because they are against desiring, no -- because they are for growth and the energy has to be released, freed from desires. Only then can it become inner growth.

Growth is in the present and desiring is in the future -- they never meet. You grow here and now, never tomorrow. The trees are growing *now* and you are thinking to grow tomorrow. The growth is always here-now. At this very moment growth is happening if it is happening at all. If it is not happening at this moment, how can it happen the next moment? From where will it come? Out of the blue? This moment will become the foundation for the next. Today will become the foundation for tomorrow. This life will become the foundation for the next life. If growth has been happening this moment, the next moment will take over; and you will start the next moment from that point, from that stage, that state and plane where this moment leaves you. That is the only way to grow. This moment is the only moment to grow.

Have you watched that in the whole world -- plants, birds, animals, mountains -- only one moment, this moment, exists; and they are growing? Only man thinks of the future, and that's how growth stops. The more you think of the future, the less is the possibility to grow. Growth is coming to terms with the reality that is happening this moment. And there is no other reality.

"How is growth possible without this hope?" Growth is possible only without hope.

I understand your problem. You are saying, "If we don't hope then we will not hope about growth also. Then how will growth happen if we don't hope and don't desire?" Growth does not need your hoping, your desiring. Growth needs your understanding; growth needs your awareness. Awareness is enough. If you are aware in this moment to whatsoever is happening, that awareness becomes the sun, and the tree of your being grows. That awareness becomes the water, the rain; and the tree of your being grows. That awareness becomes the food, the nutrition. That awareness is all that is needed for growth. A man grows because of awareness, not because of hopes.

YOU SAID THAT YOU DON'T "WORK" ON PEOPLE, SO WHAT IS THE MEANING OF HAVING DISCIPLES?

A Master is a catalytic agent: he does not work, but the work happens through him. He's not the doer but just the situation where things happen. Do you think the sun rises and starts working on so many millions of trees?... comes to every flower, persuades it to open?... comes to every bud and forces it to open?... comes to every root, nourishes it? No. The sun may not even be aware, but trees grow, buds open, flowers start throwing their fragrance, the birds start singing -- the whole world is awake. How does the sun function? Is the sun a doer?

I have heard a very old story that once Darkness went to God and said, "Enough is enough. I have not committed any crime -- not that I know -- so why does your Sun go on chasing me? Continuously, day after day, for millions of years it has been happening. I have come to complain. And I have not done anything wrong to the Sun. Why is he so against me?"

Even God had to concede: "This is true. Why should he be after you?" The Sun was called, and God inquired, "Why are you so much against Darkness? What do you go on chasing her for?"

The Sun said, "I never heard anything about Darkness. What do you mean? I have never encountered her. I don't even know her! Chasing is out of the question. I am not even acquainted. Nobody has even introduced me. Please call her before me so I can see who this person Darkness is, and then I will remember and will not chase her."

It is said even the omnipotent God could not do that, to bring Darkness before the Sun. So the case is pending in the files, and God is brooding over a way so that Sun and Darkness can be face to face in the court. But it doesn't seem that he will be able to find a way because when the Sun is there, Darkness is not there. It is not that the Sun is chasing or doing something: the very presence.

A Master is a catalytic agent. This word "catalytic" has to be understood very deeply. In science they have discovered catalytic agents. A catalytic agent is an agent which is absolutely needed for some change, chemical change for example, but the catalytic agent itself is not an ingredient in the change. Just the presence is needed. For example, oxygen and hydrogen meet and water is created, but electricity is needed just as a catalytic agent. If electricity is not present then hydrogen and oxygen don't meet; and electricity plays no part -- just the presence. Without the presence it doesn't happen; and electricity plays no part in it. It doesn't enter in any way into the new combination. It simply remains there. A catalytic agent is a scientific term, but beautiful.

A Master does not have to do anything; he is not a doer. Just his presence -- if you allow his presence. That depends on the disciple. And to be a disciple only means this much: that you allow, that you let go, that you become receptive -- that you no longer create any obstacles for the presence to function. It doesn't *work* anything. The very presence functions... something starts happening. If the disciple allows, something starts happening.

The disciple will feel grateful towards the Master because without him it was almost impossible, but the Master always knows that he has not done anything. So if you go to the Master and say, "You have done so much," he will say, "It is God's grace. I have not done anything." If a Master says, "I have done something," he is not a Master at all, because the very "I" shows that he is not a Master. He cannot be a catalytic agent to you. He thinks he is a doer; and a doer cannot be a catalytic agent.

A Master is just a presence, an encompassing present... Like a cloud he surrounds you. If you allow him, he enters to the deepest core of your being. Not that he enters! You simply allow... it happens. And in that moment when the disciple is allowing and the Master is present: a chemical change, better to call it alchemical, mutation -- the disciple also disappears, the same way as the Master has disappeared. The ego is

no longer there. The disciple has also become a nondoer. Now he can function as a presence to others. He can be a Master.

Sariputta, one of Buddha's disciples, one day entered into Buddha and allowed Buddha to enter in him. He became enlightened. Immediately, Buddha said, "Now, Sariputta, no need to hang around me. Now go. Go to the farthest corners of the country. Many people are thirsty. Now you have the water to quench their thirst." Sariputta looked around. What has happened? He said, "What are you talking about? Don't send me anywhere." Buddha said, "You are not aware what has happened. Now you don't need my presence. Now you yourself can become a presence to others: the thing has happened. I have not done it, you have not done it, and the thing has happened."

If the disciple is too much of a doer it will not happen. If the Master is too much of a doer he is not a Master. When the disciple is ready to open -- and the Master is a Master -- the thing happens. It is grace. It simply happens without anybody's doings. That's why we in India have called it *prasad*, grace. Suddenly, God becomes available; suddenly, God functions.

That's why I say that I do not work on people, and still I accept disciples.

TO FEEL GOOD, HUMAN BEINGS LOOK ALWAYS FOR A WOMB. WE ALL FEEL GOOD WITH YOU; DID WE FIND A WOMB?

Of course. A Master is nothing but a womb: through him you are reborn. You die in him; you die with him. The Master is the cross and the resurrection. That is the meaning of Jesus' story: in him you die, and through him you are reborn. The Master is a womb.

One womb is the mother's womb; another womb is the Master's womb. The mother sends you into the world, the Master sends you beyond it. The Master is a mother.

WHY DO YOU ALWAYS CARRY A NAPKIN WITH YOU, EVEN WHEN THERE IS NO USE FOR IT?

It is symbolic: that I am useless like my napkin. I don't believe in utility. Utility belongs to the world, to the marketplace. I believe in nonutilitarian things: a flower. What is the utility of a flower? What is the use? It is absolutely useless; and hence beautiful, *absolutely* beautiful.

Life to me is not purposive; there is no purpose in it. If there was purpose life could not be so beautiful. Purpose always creates ugliness. Purpose gives you commodities, not ecstasies. Purpose gives you factories, not temples. Life is not a factory; it is a temple. What is the use of a temple?

In the East, every village has a temple, at least one. More, then it is too good; otherwise one. Even a very, very poor village. When Westerners came for the first time to the East they could not believe the phenomenon, because the villages are so poor. They don't have proper houses, just huts, you can call them houses in name only; but they have a beautiful temple in their town. Their homes don't have stone walls, just bamboo, but their god has beautiful marble walls, marble floors. A small temple, but beautiful. They couldn't believe -- when you live in such poverty, what is the use of making such a beautiful temple?

In the East we have always believed in uselessness. One can live in a house; it is a utility. God is not living there; he can live without the temple. Even if the temple is not existing, nothing will be lacking in the world. The world is not enriched by the temple. It is enriched by a factory, by a hospital, by a school -- not by a temple. A temple is simply useless. So when communists took over in Russia, they destroyed all the temples, all the churches -- they converted them into factories, schools, hospitals, this and that -- because a communist believes in utility. He does not believe in flowers. He does not believe in stars. He does not believe in poetries. He believes in prose, logical syllogisms.

I believe in poetry. I don't bother a bit about logic; I'm absolutely illogical. And I have known life's beauty through illogic, through irrationality. Through the heart, I have seen the temple of life; and I tell you, if you go on searching for God in your factories you will never find him. If you go on searching for your God in the hospitals and schools you will miss him for ever and ever, because God is not a purpose. In India we don't even call this world his creation -- we call it his *leela*, play. Play is purposeless; it is not even a game. He simply goes on playing hide-and-seek with *himself*, with no purpose to attain. It is sheer delight to

be. The value is intrinsic. The value is not in the end; the value is in you.

You are right: why do I always carry a napkin with me, absolutely purposeless? Even I don't know why, but I carry it. It is a symbol... illogical.

I HAVE BECOME QUITE USELESS. NOW WHAT DO I DO ABOUT MY FINANCIAL SITUATION? SHALL I JUST LIVE ON OTHER PEOPLE'S EXPENSES?

If you have really become quite useless, you have attained; now there is nothing to attain. And if you have really become quite useless, you will not bother about your financial situation. Whenever somebody becomes quite useless, the whole takes care. Still, something of the world of utility must be clinging to your mind; hence the question arises. If you have really become useless then you don't worry about it: whether the next moment you exist or not can't be a worry to you if you have really become useless.

Why do you bother? If the whole needs you for his hide-and-seek, for his play, he will take care. That's why Jesus goes on saying to his disciples, "Look at the lilies in the field: they toil not, they are not worried about the morrow -- and they are more beautiful than King Solomon ever was in all his glory." He goes on saying, "Think not of the morrow."

Once you are really useless you surrender to the divine; and if you are surrendered you will not ask, "Shall I just live on other people's expenses?" Then who is the other? Then there is nobody who is the other. Then your pockets are others' pockets and others' pockets are your pockets. The other exists because of the ego -- because I exist, that's why the other exists. If I am not there then who is the other?

I have been living on other people's expenses for years; and I don't even thank them. Because what is the point to thank oneself? It will look foolish. This is the way I am enjoying, and if the whole wills me to be here I will be here. If he does not will me, that I am not needed at all, he will take me away. It is his worry. And if he wants me to be here he will put in somebody's mind the idea to donate something to me. That's for him to decide. And if you give something to me, he has to thank you. Why should I thank you? I don't come in between. I have never thanked anybody, because that looks foolish.

I go on doing whatsoever I enjoy. If they are benefited by it, they need not feel obligated. This is my joy. I go on talking to you; this is my joy. Not that I am trying to help you -- this is the way I enjoy myself. If you go on helping me that is your joy. Somehow I fulfill your need; you fulfill my needs. Finished. There is no point in talking about who is grateful to whom.

It is one whole. The feeling that the other exists is because *you* exist. If you disappear, the other disappears.

And, then, the next moment is not the point to be worried about. This moment is enough. This moment is enough unto itself.

BEFORE COMING TO YOU, WHEN TAKING DRUGS I ALWAYS FELT MORE ONE WITH THE WHOLE. AFTER SIX MONTHS WITH YOU I HAD A FEW SMOKES AND EXACTLY THE OPPOSITE HAPPENED: STONED, I FELT MORE SPLIT. CAN YOU EXPLAIN THIS?

There is no need. It is self-explanatory. If you are neurotic, drugs will give you a glimpse of health, of oneness. If you are split then drugs will give you a dream of being one, undivided. But if you meditate you *really* become one; then to take drugs won't help. If you meditate then the reality of oneness is realized; then the dream will not be of any use. In fact, then to take drugs will be destructive: through them you will feel split.

That's why I go on saying: people who are in search of drugs are really in search of meditation -- searching for something in a wrong direction. Their search is perfectly right, their direction wrong. I am not against them, because they are the seekers. The urge has arisen in them, but they are moving in a wrong direction. They can be brought to the right direction.

More people are needed to help them to meditate. No government, no state can suppress them, that's impossible. The more they will be suppressed, the more they will feel attracted towards drugs. The more they will become neurotic, the more there will be need for drugs. Only more temples, more meditations around the world, more people meditating will be of help. Once you meditate you have moved in the right

direction -- sooner or later, drugs will fall by themselves. No need to drop them; they will drop.

It is just as if you are carrying stones, colored stones, and then suddenly I give you real diamonds. Will you go on carrying those colored stones in your hands? Will there be any effort on your part to drop them? You will simply drop them: hands will open and they will drop because now diamonds are available. And now if you want to carry those stones you will have to drop the diamonds.

No need to explain. It is self-explanatory.

YOU SAID: "LIFE IS A GOSSIP IN THE ETERNITY OF SILENCE AND EXISTENCE." SO WHAT IS A HUMAN BEING?

A gossip-creating animal.

Aristotle has defined man as a rational being. Man is not rational; and it is good that he is not. Man is ninety-nine per cent irrational; and it is good that he is because through irrationality all that is beautiful and lovely exists. Through reason, mathematics; through irreason, poetry. Through reason, science; through irreason, religion. Through reason the market, the money, the rupees, the dollars; through irreason love, singing, dancing. No, it is good that man is not a rational being. Man is irrational.

Many definitions have been tried. I would like to say man is a gossip-creating animal. He creates myths -- all myths are gossips, *puranas*. He creates religions, myths, stories about existence. Since the very beginning of humanity man has been creating beautiful mythology. He creates God. He creates that God created the world; and he creates beautiful myths. He weaves, goes on weaving newer and newer myths around and around. Man is a myth-creating animal; and life will be absolutely boring if there is no myth around it.

That is the trouble for the modern age: all the old myths have been dropped. Foolish rationalists argued too much against them. They have been dropped because if you argue against a myth, the myth is indefensible. It cannot defend itself. It is very vulnerable; it is very delicate. If you start fighting with it you will destroy it, but by destroying it you will destroy something beautiful in the human heart. It is not the myth, myth is just symbolic -- deep are the roots in the heart. If you kill the myth you kill the heart.

Now, all over the world, those same rationalists who killed all the myths feel that now there is no meaning in life, no poetry, no reason to be happy, no cause to celebrate. All festivity has disappeared. Without a myth the world will be just a marketplace; all temples will disappear. Without myth all relationships will be bargains; there will be no love in them. Without myth you will be alone in vast emptiness.

Unless you are enlightened you cannot live that way; otherwise you will feel meaningless, and deep anxiety will arise and anguish will enter into your being. You will start committing suicide. You will start finding some way or other -- drugs, alcohol, sex, anything -- to drown yourself so you can forget yourself because life seems to be meaningless.

Myth gives meaning. Myth is nothing but a beautiful gossip, but it helps you to live. Unless you become so capable of living without any gossiping, it helps you to travel, to journey in the world. It gives a human atmosphere around you; otherwise the world is very stony. Just think: Indians go to the rivers, to the Ganges -- they worship. That is a myth; otherwise the Ganges is just a river. But through a myth the Ganges becomes the mother, and when a Hindu goes to the Ganges it is a tremendous delight to him.

The stone in Mecca, the stone of Kaaba, is nothing but a stone. It is a cube stone, that's why it is called *ka'bah*: *ka'bah* means cube. But you cannot know how a Muslim feels when he goes to Kaaba. Tremendous energy arises. Not that Kaaba is doing something -- nothing, just a myth. When he kisses the stone, he is not walking on the earth; he has moved in another world, of poetry. When he walks around the Kaaba, he is walking around God himself. All over the world Muslims pray; their direction is towards the Kaaba. The direction differs: somebody praying in England will be looking at Kaaba; somebody praying in India will be looking at Kaaba; somebody praying in Egypt will be looking at Kaaba. Five times a day the Mohammedans pray all over the world, encircle the whole world, and they look at the Kaaba -- the Kaaba becomes the very center of the world. A myth, a beautiful myth. In that moment the whole world is surrounded by a poetry.

Man gives meaning to existence; that's what a myth is all about. Man is a gossip-creating animal. Small gossips, just about the neighborhood, about the neighbor's wife; and big gossips, cosmic, about God. But

man enjoys it.

I love one story; I must have told it many times. It is a Jewish story:

In a certain town, many years ago, many centuries ago, one rabbi existed. Whenever there was some difficulty in the town, he would go to the forest, do some sacrifice, pray, follow a ritual, and tell God, "Avert that calamity. Save us." And the town was always saved.

The rabbi died; another man became the rabbi. The town was in difficulty; the people gathered. The rabbi went to the forest, but he could not find the place. He did not know it. So he said to God, "I don't know the exact place where the old rabbi used to pray to you, but that doesn't matter. You know the place, so I will pray from here." The trouble never came to the town. People were happy.

Then this rabbi died; another rabbi followed. Again the town was in some trouble, some calamity. People gathered. He went to the forest, but he said to God, "I don't know exactly where the place is, I don't know the ritual. I only know the prayer. So please, you are all-knowing, so don't stick to the details. Listen to me...." And he said whatsoever he wanted to say. The calamity was avoided.

Then he also died; another rabbi followed. The town gathered, there was some trouble, some disease was spreading, and they said, "Go to the forest; it has always been done. Ancient rabbis have always been going there."

He was sitting in his armchair. He said, "What is the need to go there? He can hear from here. And I don't know." So he looked at the skies and said, "Listen. I don't know the place, I don't know the ritual -- I don't even know the prayer. I know the whole story: how the first rabbi used to go, how the second rabbi used to go, how the third, how the fourth.... I will tell you the story -- and I know you love stories. Please, listen to the story and avoid the trouble."

And he told the whole story about the ancient rabbis. And it is said God loved the story so much that the town was saved.

He must love stories so much; he is a creator of myths himself. He must love stories. He is the first, who created the whole gossip.

Yes, life is a gossip, a momentary gossip in the eternal silence of existence, and man is a gossip-creating animal. Unless you become a god you will have to love gossiping: you will love stories of Rama and Seeta, of the *mahabharata*; you will love Greek, Roman, Chinese stories. Millions of them exist -- all beautiful.

If you don't bring logic to them, they can reveal inner doors; they can open inner mysteries. If you bring logic to them, doors are closed; then that temple is not for you. Love stories. When you love them they open their mysteries. And much is hidden in them: all that humanity has found has been hidden in the parables. That's why Jesus goes on talking in parables, Buddha goes on talking in stories. They all loved gossiping.

YOU SAID THAT A MASTER SOMETIMES HAS TO BE ANGRY WITH THE DISCIPLE AND IN THAT CASE HE IS ACTING. IS HE ACTING ALSO WHEN HE LAUGHS OR SMILES AT HIM?

A Master is always acting; a Master is a perfect actor. He does not take life seriously. He does not take life as a worry, anxiety. It is a play. He is angry... he is acting. He is laughing... he is acting. A Master can only act, because he is not a doer. Whatsoever he does should be taken as acting; and if you cling too much to the acting you will miss the Master.

Forget his anger and forget his laughter. Look behind the anger and the laughter, and there you will find the old man. Neither laughing nor angry nor crying nor talking -- there you will find him in total silence. There you will find the Buddha: in deep tranquillity, in infinite calmness, not even a flicker of thought. Otherwise the Master is always on the stage.

But don't be deceived by the Master. Go on watching. Don't listen to his words; otherwise you will never be able to see him. Listen to his silence. Listen when there is a gap between two words. Read him between two lines. Don't pay much attention to what he says, what he does; only pay attention to what he is.

Chapter #5
Chapter title: Purity and Power

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43. AUSTERITIES DESTROY IMPURITIES, AND WITH THE ENSUING PERFECTION IN THE BODY AND SENSE ORGANS, PHYSICAL AND MENTAL POWERS AWAKEN.

44. UNION WITH THE DIVINE HAPPENS THROUGH SELF STUDY.
45. TOTAL ILLUMINATION CAN BE ACCOMPLISHED BY SURRENDERING TO GOD.

Man is like an iceberg: only a part, a minor part, is visible on the surface; the major part of the whole is hidden beneath. Or, man is like a tree: the real life is in the roots, hidden underground; only branches are visible. If you cut the branches, new branches will come up because branches are not the source; but if you cut the roots the tree is destroyed. Only a part of man is visible on the surface; the major part is hidden behind. And if you think that the visible man is all, then you commit a great mistake. Then you miss the whole mystery of man; and then you miss the doors within yourself which can lead you towards the divine.

If you think that by knowing the name of a person, by knowing from which family he comes, by knowing his profession, that he is a doctor or an engineer or a professor, or by knowing his face, his picture, you have known him; you are in great illusion. These are just the appearances on the surface. The real man is far, far away from all these. This way you may be acquainted, but you never know the man. It is enough as far as society is concerned; more is not needed. This skin-deep knowledge is enough for the marketplace, but if you really want to know the man then you have to go deep. And the only way to go deep is to go within yourself first.

Unless you know the unknown within you, you will never be able to know anybody else. The only way to know the mystery that man is, is to know the mystery that you are. There are hidden layers behind hidden layers. Man is infinity.

If you go on diving deep in man you will reach to God. Man is just the surface of the ocean, waves. If you dive deep you reach to the very center of existence. Those who have known God -- they have not known him as an object. They have known him as their innermost subjectivity. Those who have known God have not encountered him. They have not seen him as an object; they have seen him as the very seer, as their own consciousness. You cannot encounter God anywhere except within yourself. He is your depth; you are his surface. You are his periphery; he is your center.

And the deeper you move within yourself, the deeper you are moving in the whole existence, in others also, because the center is one. Peripheries are millions, but the center is one. The whole existence is centered on one point -- that one point is God. God: that is the deepest depth of being.

It is a great journey, a great pilgrimage to know man. Patanjali's sutras give you clues how to enter.

The first sutra:

Kayendriya siddhih ashuddhih ksyayat tapasah.

AUSTERITIES DESTROY IMPURITIES, AND WITH THE ENSUING PERFECTION IN THE BODY AND SENSE ORGANS, PHYSICAL AND MENTAL POWERS AWAKEN.

Before you can understand this sutra, many more things have to be understood. The body has been very much misused. You have mistreated your own body. You don't know the mystery of the body itself. It is not just the skin; it is not just the bones; it is not just the blood. It is a great organic unity, a great dynamism.

For centuries man thought that blood filled the body as water fills a container. Only just three centuries ago, we came to know that blood does not fill the body, that it is not a stagnant thing -- blood circulates. Only just three centuries ago, we came to know that blood circulates, it is a dynamic force. It does not fill the body, but it circulates -- so silently and so continuously, and the movement is so graceful, without any noise, that we have lived with bodies for millions of lives and we have never come to encounter the reality of the blood, that it circulates.

There are many more mysteries which are hidden. This body is just the first layer of many bodies -- in all, seven bodies. If you move deep in this body you will come across new phenomena. Behind this gross body is hidden the subtle body. Once that subtle body awakes, you become very powerful because you attain to certain new dimensional forces. This body can lie down in your bed, and your subtle body can move. For it there is no barrier. The gravitation of the earth does not affect it; there is no barrier of time and space for it. It can move... it can move *anywhere*. The whole world is open for it. For the gross body that is not possible.

In some of your dreams the subtle body actually leaves your physical body. In some of your deep meditations your subtle body leaves your physical body. Many of you, deeply meditating, sometimes have become aware that it feels as if you have risen above the earth, a few inches, a few feet. When you open your eyes you are sitting on the earth. You think you have imagined it. It is not so. The subtle body, in deep meditation, can go a little higher than your gross body. Sometimes that, too, happens -- that the gross body also follows the subtle body.

There is a woman in Europe; she has been investigated by all the scientific methods. In deep meditation she rises four feet above the earth; not only in the subtle body, but the gross body also. It has been found to be a fact. This is said in the oldest yoga treatises: that in deep meditation it happens that with the subtle body the gross body can go above the ground -- and, exactly, it says it can go four feet very easily.

And the gross body is just the surface body, the skin of other bodies. Then behind the subtle there are subtler bodies -- in all, seven bodies. They all belong to seven different planes of being. The more you enter in your own being, the more you become aware that this body is not the all. But you will encounter the second body only if this body has become pure.

Yoga does not believe in torturing the body, it is not a masochistic affair -- but it believes in purifying it. And, sometimes, purifying it and torturing it may look alike. A distinction has to be made. A man can fast, and he may be only torturing. He may be just against his own body, suicidal, masochistic. But then another man can fast and he may not be a torturer, and he may not be a masochist, and he may not be trying to destroy the body in any way. Rather, he may be trying to purify it. Because in deep fasting, body attains to certain purities.

You continuously go on eating every day; you never give any holiday to the body. The body goes on accumulating many dead cells -- they become a load. Not only are they a load and a burden, they are toxins, they are poisonous. They make the body impure. When the body is impure you cannot see the hidden body behind it. This body needs to be clean, transparent, pure; then suddenly you become aware of the second layer, the subtle body. When the subtle body is pure then you become aware of the third body, and the fourth, and so on.

Fasting helps tremendously, but one needs to be very much aware that one is not destroying the body. No condemnation should be in the mind; and there is the problem because almost all religions have condemned the body. Their original founders were not condemners; they were not poisoners. They loved their bodies. They loved the body so much that they always tried to purify it. Their fasting was a purification.

Then came blind followers, unaware of the deep science of fasting. They started fasting, blindly. They enjoyed, because mind is violent. It enjoys being violent with others, it enjoys a *power*, because whenever you are violent with others you feel powerful; but to be violent with others is risky because the other will retaliate. Then there is a simple way: to be violent with your own body. Then there is no risk. The body cannot retaliate. The body cannot harm you. You can go on harming your own body; there is nobody to react. This is simple. You can torture and enjoy power -- that now you control your body; the body doesn't control you.

If this fasting is aggressive, violent, if there is anger and destructiveness; then you miss the point. You

are not purifying the body; you are in fact destroying it. And to clean a mirror is one thing and to destroy the mirror is another. To clean the mirror is totally different, because when the mirror is clean of all dust, pure, you will be able to look into it -- it will reflect you. But if you destroy the mirror, then there is no possibility to look into it. If you destroy the gross body you lose all possibility of contact with the second, the subtle body. Purify it, but don't be destructive.

And how does fasting purify? Because whenever you are on a fast the body has no more work of digestion. In that period the body can work in throwing out dead cells, toxins. It is just as one day, Sunday or Saturday, you are on a holiday and you come home and you clean the whole day. The whole week you were so engaged and so busy you couldn't clean the house. When the body has nothing to digest, you have not eaten anything, the body starts a self cleaning. A process starts spontaneously and the body starts throwing out all that is not needed, which is like a load. Fasting is a method of purification. Once in a while, a fast is beautiful -- not doing anything, not eating, just resting. Take as much liquid as possible and just rest, and the body will be cleaned.

Sometimes, if you feel that a longer fast is needed, you can do a longer fast also -- but be deep in love with the body. And if you feel the fast is harming the body in any way, stop it. If the fast is helping the body, you will feel more energetic; you will feel more alive; you will feel rejuvenated, vitalized. This should be the criterion: if you start feeling that you are getting weaker, if you start feeling that a subtle trembling is coming into the body, then be aware -- now the thing is no longer a purification. It has become destructive. Stop it.

But one should learn the whole science of it. In fact one should do fasting near somebody who has been fasting for long and who knows the whole path very well, who knows all the symptoms: if it becomes destructive what will start happening; if it is not destructive then what will happen. After a real, purifying fast you will feel new, younger, cleaner, weightless, happier; and the body will be functioning better because now it is unloaded. But fasting comes only if you have been eating wrongly. If you have not been eating wrongly there is no need for fasting. Fasting is needed only when you have already done the wrong with the body -- and we all have been eating wrongly.

Man has lost the path. No animal eats like man; every animal has its chosen food. If you bring buffaloes in the garden and leave them, they will eat only a particular grass. They will not go on eating everything and anything -- they are very choosey. They have a certain feeling about their food. Man is completely lost, has no feeling about his food. He goes on eating everything and anything. In fact you cannot find anything which is not eaten somewhere or other by man. In some places, ants are eaten. In some places, snakes are eaten. In some places, dogs are eaten. Man has eaten everything. Man is simply mad. He does not know what is in resonance with his body and what is not. He is completely confused.

Man, naturally, should be a vegetarian, because the whole body is made for vegetarian food. Even scientists concede to the fact that the whole structure of the human body shows that man should not be a nonvegetarian. Man comes from the monkeys. Monkeys are vegetarians -- absolute vegetarians. If Darwin is true then man should be a vegetarian. Now there are ways to judge whether a certain species of animal is vegetarian or nonvegetarian: it depends on the intestine, the length of the intestine. Nonvegetarian animals have a very small intestine. Tigers, lions -- they have a very small intestine, because meat is already a digested food. It does not need a long intestine to digest it. The work of digestion has been done by the animal. Now you are eating the animal's meat. It is already digested -- no long intestine is needed. Man has one of the longest intestines: that means man is a vegetarian. A long digestion is needed, and much excreta will be there which has to be thrown out.

If man is not a nonvegetarian and he goes on eating meat, the body is burdened. In the East, all the great meditators -- Buddha, Mahavir -- they have emphasized the fact. Not because of any concept of nonviolence -- that is a secondary thing -- but because if you really want to move in deep meditation your body needs to be weightless, natural, flowing. Your body needs to be unloaded; and a nonvegetarian's body is very much loaded.

Just watch what happens when you eat meat: when you kill an animal what happens to the animal when he is killed? Of course, nobody wants to be killed. Life wants to prolong itself; the animal is not dying willingly. If somebody kills you, you will not die willingly. If a lion jumps on you and kills you, what will happen to your mind? The same happens when you kill a lion. Agony, fear, death, anguish, anxiety, anger, violence, sadness -- all these things happen to the animal. All over his body -- violence, anguish, agony spreads. The whole body becomes full of toxins, poisons. All the body glands release poisons because the animal is dying very unwillingly. And then you eat the meat -- that meat carries all the poisons that the

animal has released. The whole energy is poisonous. Then those poisons are carried in your body.

And that meat which you are eating belonged to an animal body. It had a specific purpose there. A specific type of consciousness existed in the animal's body. You are on a higher plane than the animal's consciousness, and when you eat the animal's meat your body goes to the lowest plane, to the lower plane of the animal. Then there exists a gap between your consciousness and your body, and a tension arises, and anxiety arises.

One should eat things which are natural -- natural for you. Fruits, nuts, vegetables -- eat as much as you can. And the beauty is that you cannot eat these things more than is needed. Whatsoever is natural always gives you a satisfaction, because it satiates your body, saturates you. You feel fulfilled. If some thing is unnatural it never gives you a feeling of fulfillment. Go on eating ice cream: you never feel that you are satiated. In fact the more you eat, the more you feel like eating. It is not a food. Your mind is being tricked. Now you are not eating according to the body need; you are eating just to taste it. The tongue has become the controller.

The tongue should not be the controller. It does not know anything about the stomach. It does not know anything about the body. The tongue has a specific purpose to fulfill: to taste food. Naturally, the tongue has to judge, that is the only thing, which food is for the body -- for *my* body -- and which food is not for my body. It is just a watchman on the door; it is not the master. And if the watchman on the door becomes the master, then everything will be confused.

Now advertisers know well that the tongue can be tricked, the nose can be tricked. And they are not the masters. You may not be aware: much food research goes on in the world, and they say if your nose is closed completely, and your eyes closed, and then you are given an onion to eat, you cannot tell what you are eating. You cannot tell onion from apple if the nose is closed completely because half of the taste comes from the smell, is decided by the nose, and half is decided by the tongue -- and these two have become the controllers. Now they know: whether ice cream is nutritious or not is not the point. It can carry a flavor, it can carry some chemicals which fulfill the tongue but are not needed for the body.

Man is confused -- more confused than buffaloes. You cannot convince buffaloes to eat ice cream. Try!

A natural food... and when I say "natural" I mean that which your body needs. The need of a tiger is different; he has to be very violent. If you eat the meat of a tiger you will be violent, but where will your violence be expressed? You have to live in human society, not in a jungle. Then you will have to suppress the violence. Then a vicious circle starts.

When you suppress violence, what happens? When you feel angry, violent, a certain poisonous energy is released, because that poison creates a situation where you can be really violent and kill somebody. The energy moves towards your hands; the energy moves towards your teeth -- these are the two places from where animals become violent. Man is part of the animal kingdom.

When you are angry, energy is released -- it comes to the hands and to the teeth, to the jaw -- but you live in a human society and it is not always profitable to be angry. You live in a civilized world, and you cannot behave like an animal. If you behave like an animal, you will have to pay too much for it -- and you are not ready to pay that much. Then what do you do? You suppress the anger in the hand; you suppress the anger in your teeth -- you go on smiling a false smile, and your teeth go on accumulating anger.

I have rarely come to see people with a natural jaw. It is not natural -- blocked, stiff -- because too much anger is there. If you press the jaw of a person, the anger can be released. Hands become ugly. They lose grace, they lose flexibility, because too much anger is suppressed there. People who have been working on deep massage, they have come to know that when you touch the hands deeply, massage the hands, the person starts becoming angry. There is no reason. You are massaging the man and suddenly he starts feeling angry. If you press the jaw, persons become angry again. They carry accumulated anger.

These are the impurities in the body: they have to be released. If you don't release them the body will remain heavy. Yoga exercises exist to release all sorts of accumulated poisons in the body. Yoga movements release them; and a yogi's body has a suppleness of its own. Yoga exercises are totally different from other exercises. They don't make your body strong; they make your body more flexible. And when your body is more flexible, you are strong in a very different sense: you are younger. They make your body more liquid, more flowing -- no blocks in the body. The whole body exists as an organic unity, in a deep rhythm of its own. It is not Like noise in the market; it is like an orchestra. A deep rhythm inside, no blocks, then the body is pure. Yoga exercises can be tremendously helpful.

Everybody is carrying much rubbish in the stomach, because that is the only space in the body where you can suppress things. There is no other space. If you want to suppress anything it has to be suppressed in

the stomach. If you want to cry -- your wife has died, your beloved has died, your friend has died -- but it doesn't look good, looks as if you are a weakling, crying for a woman, you suppress it: where will you put that crying? Naturally, you have to suppress it in the stomach. That is the only space available in the body, the only hollow place, where you can force.

If you suppress in the stomach.... And everybody has suppressed many sorts of emotions: of love, of sexuality, of anger, of sadness, of weeping -- even of laughter. You cannot laugh a belly laugh. It looks rude, looks vulgar -- you are not cultured then. You have suppressed everything. Because of this suppression, you cannot breathe deeply, you have to breathe shallowly. Because if you breathe deeply then those wounds of suppression, they would release their energy. You are afraid. Every body is afraid to move in the stomach.

Every child, when born, breathes through the belly. Look at a child sleeping: the belly goes up and down -- never the chest. No child breathes from the chest; they breathe from the belly. They are completely free now, nothing is suppressed. Their stomachs are empty, and that emptiness has a beauty in the body.

Once the stomach has too much suppression in it, the body is divided in two parts, the lower and the higher. Then you are not one; you are two. The lower part is the discarded part. The unity is lost; a duality has entered into your being. Now you cannot be beautiful, you cannot be graceful. You are carrying two bodies instead of one -- and there will always remain a gap between the two. You cannot walk beautifully. Somehow you have to carry your legs. In fact if the body is one, your legs will carry you. If the body is divided in two then you have to carry your legs.

You have to drag your body. It is like a burden. You cannot enjoy it. You cannot enjoy a good walk, you cannot enjoy a good swim, you cannot enjoy a fast run -- because the body is not one. For all these movements, and to enjoy them, the body needs to be reunited. A unison has to be created again: the stomach will have to be cleansed completely.

For the cleansing of the stomach, very deep breathing is needed, because when you inhale deeply and exhale deeply, the stomach throws all that it is carrying. In exhalations, the stomach releases itself. Hence the importance of *pranayam*, of deep rhythmic breathing. The emphasis should be on the exhalation so that everything that the stomach has been unnecessarily carrying is released.

And when the stomach is not carrying emotions inside, if you have constipation it will suddenly disappear. When you are suppressing emotions in the stomach there will be constipation because the stomach is not free to have its movements. You are deeply controlling it; you can't allow it freedom. So if emotions are suppressed, there will be constipation. Constipation is more a mental disease than a physical one. It belongs to the mind more than it belongs to the body.

But remember, I am not dividing mind and body in two. They are two aspects of the same phenomenon. Mind and body are not two things. In fact to say "mind and body" is not good: "mind-body" will be the right expression. Your body is a psychosomatic phenomenon. Mind is the subtlest part of the body, and body is the grossest part of the mind. And they both affect each other; they run parallel. If you are suppressing something in the mind, the body will start a suppressing journey. If the mind releases everything, the body also releases everything. That's why I emphasize catharsis very much. Catharsis is a cleansing process.

These are all austerities: fasting; natural eating; deep, rhythmic breathing; yoga exercises; living a more and more natural, flexible, supple life; creating less and less suppressed attitudes; allowing the body to have its own say, following the wisdom of the body. "Austerities destroy impurities...." These I call austerities. "Austerities" does not mean to torture the body. It means to create a living fire in the body so that the body is cleansed. As if you have thrown gold into the fire -- all that was not gold is burned. Only pure gold comes out.

> "Austerities destroy impurities, AND WITH THE ENSUING PERFECTION IN THE BODY AND SENSE ORGANS, PHYSICAL AND MENTAL POWERS AWAKEN."

When the body is pure, you will see tremendous new energies arising, new dimensions opening before you, new doors suddenly opening, new possibilities. Body has much hidden power. Once it is released, you will not be able to believe it, that the body carried so many things in it, and so close.

And every sense has a hidden sense behind it. Eyes have a hidden eyesight, an insight behind them. When the eyes are pure, clean, then you don't see things only as they are on the surface. You start seeing their depth. A new dimension opens. Right now when you see a person you don't see his aura; you just see

his physical body. The physical body is surrounded by a very subtle aura. A diffused light surrounds the body. And everybody's body is surrounded by a different color aura. The moment your eyes are clean you can see the aura; and by seeing the aura you know many things about the man that you cannot know in any other way. And the man cannot deceive you, it is impossible, because his aura reveals his being.

Somebody comes with an aura of dishonesty and he tries to convince you that he is a very honest man: the aura cannot deceive, because that man cannot control the aura. That is not possible. The dishonest aura has a different color. The aura of an honest man has a different color. The aura of a pure man is pure white. The more impure a man, the more white moves towards gray. The more impure, it moves still more towards black. The aura of a man who is absolutely dishonest is absolutely black. The aura of a confused man changes; it is never the same. Even if you go on looking for just a few minutes, you will see the aura is changing. The man is confused. He himself is not settled in what he is. He is a changing aura.

A man who is meditative has a very silent quality to the aura, a calmness, a coolness around him. The man who is in deep anxiety, turmoil, tension, has the same quality to the aura also. The man who is very tense may try smiling, may create a face, may have a mask, but when he comes to you his aura will show the reality.

And the same happens with the ears also. Just as eyes have a deep insight, the ears have a deep hearing quality. Then you don't hear what the man is saying, but rather, you hear the music. You don't bother about the words that he is using, but the tone, but the rhythm of his voice... an inner quality of the voice which says many things which words cannot deceive, cannot change. The man may be trying to be very polite, but his rudeness will be in his sound. The man may be trying to be very graceful, but his sound will show his ungracefulness. The man may be trying to show his certainty, but his sound will show the... the hesitant quality.

And if you can hear the very sound, and if you can see the aura, and if you can feel the quality of the being that is near you, you become capable of many things. And these are very simple things. They start happening once the austerity starts.

Then there are deeper powers which yoga calls *siddhis* -- magical powers, miraculous powers. They look like miracles because we don't understand their mechanism, how they function. Once you know the mechanism they are not miracles. In fact a miracle is not possible. All that happens, happens according to a law. The law may not be known: then you call it a miracle. When the law is known the miracle disappears.

Just now in India they have introduced television in the villages. For the first time, villagers have watched Indira Gandhi in the television boxes, as the villagers call them -- "picture boxes." They could not believe. Impossible. They went around the boxes, they looked from everywhere. How is Indira Gandhi hidden in the box? A miracle, unbelievably miraculous, but once you know the law the thing is simple.

All miracles are according to hidden laws. Yoga says there is no miracle in the world because "miracle" means something against the law, which is not possible. How is there any possibility to go against the universal law? There is no possibility. It may be people don't know.

Siddhis become possible as you go deeper into purities and perfection. For example, if you can move your astral body out of the gross body you can do many things which will be miraculous. You can visit people. They can see you but they cannot touch you. You can even talk to them by your astral projection. You can heal people. If you are really pure, just your touch, laying on of the hands, and there will be a miracle. Just surrounding you will be the healing power -- wherever you will move, healing will happen automatically. Not that you do it. The very purity... you have become a vehicle of the infinite forces.

But one has to move withinwards, one has to search one's own innermost core.

"Austerities destroy impurities, and with the ensuing perfection in the body and sense organs, physical and mental powers awaken." And the greatest power that awakens in you is the feeling of deathlessness. Not that you have a theory, a system, a philosophy that you are immortal, no. Now you have a feeling, now you are grounded in it -- now you *know* it. It is not a question of any theory: it has become your knowing that there is no death. This body will disappear into its elements, but your consciousness cannot disappear. The mind will disintegrate, the thoughts will be released, the body will go into the elements -- but *you*, the witnessing self, will remain.

You know it because now you can see your body from the far, faraway space. You can see your body separate from you. You can come out of the body and look at it. You can move around your own body. Now you know that the body will be left when you will die, but not you. Now you can see the mind functioning as a mechanism, as a biocomputer. You are the seer, not the mind. Now the body and mind go on functioning, but you are not identified.

This is the greatest miracle that can happen to a man: that he comes to know that he is deathless. Then the fear of death disappears, and with the fear of death all fears disappear.

And when fears disappear, love arises. When there is no fear, love arises; only then love arises. How can love arise in a fear ridden mind? You may seek friendship, you may seek a relationship, but you seek it out of fear -- to forget yourself, to drown yourself in the relationship. It is not love. Love arises only when you have transcended death. They both cannot exist together: if you are afraid of death, how can you love? Out of this fear you may try to find company, but the relationship will remain of fear.

That's why ninety nine per cent of religious people pray, but their prayer is not real prayer. It is not out of love; it is out of fear. Their God is out of the fear. Only rarely, one per cent of religious persons come to realize deathlessness. Then a prayer arises which is not out of fear, which is out of love, sheer gratitude, a thankfulness.

Swadhyayat istadevata samprayogah.

UNION WITH THE DIVINE HAPPENS THROUGH SELF STUDY -- SWADHYAYA.

This is a very important sutra: "Union with the divine happens through self study." One has to study oneself -- that is the only way to reach the divine. Patanjali does not say, "Go to the temple." He does not say, "Go to the church." He does not say, "Do the rituals." No, that is not the way to be one with the divine. Go into yourself -- *swadhyaya*, self study -- because he is hidden behind you, within you. He is your withinmost core. You are the temple; go within. Study yourself. You are a tremendous phenomenon -- study yourself. Study all that you are. And the day you have studied yourself completely, he will be revealed. He is hidden behind you, within you. He is you in your deepest being. So study yourself.

This "study" means actually what Gurdjieff means by "self-remembering." Patanjali's *swadhyaya* is exactly what Gurdjieff means by "self-remembering." Remember yourself and just go on watching. How you relate with people -- watch. Relationship is a mirror. How you relate with strangers, how you relate with people who are known to you, how you relate with your servant, how you relate with your boss -- just go on watching. Let every relationship be a mirror, a reflection, and watch how you change your mask. Look at your greed, look at your jealousies, look at your fear, look at your anxieties, possessiveness -- go on looking and watching.

There is no need to do anything! That's the beauty of the sutra. Patanjali does not say, "Do something!" He says, "Study yourself." The very study, the very awareness will do. A transformation will happen when you come face to face to know your whole being.

In different moods: when you are sad -- watch; when you are happy -- watch; when you are indifferent -- watch; when you are feeling hopeless -- watch; when you are filled with hope so much -- watch; in desire, in frustration.... There are millions of moods around you -- go on watching. Let every mood be a window to look within yourself. From all colors of the rainbow, watch yourself. When you are alone -- watch. When you are not alone -- watch. Move to the mountains, isolated -- watch. Go to the factory, to the office -- watch how you change, where you change.

If you go on watching.... Never relax this watching for a single moment. Buddha has said, "Then when you go to your bed -- go on watching. When you go on, falling into sleep -- go on watching how you fall asleep." Go on watching. Don't allow anything to pass without watching. Just this self remembering, this self-study, will do all. You need not ask, "What do I do after I have watched" Nothing is needed. Once you watch your hatred totally, it disappears.

And this is the criterion: that which disappears by watching is sin, and that which grows by watching is virtue. That's the only definition I can give to you. I don't say that "this is sin and that is virtue." No, sin and virtue cannot be objectified. That which grows by watching is virtue; that which disappears by watching is sin. Anger will disappear by watching; love will grow. Hatred will disappear; compassion will grow. Violence will disappear; prayer will grow, gratitude will grow. So whatsoever disappears through watching is sin. Nothing else is needed to be done with it. Just watch it and it disappears. It disappears just as when you bring light to a dark room the darkness disappears. The room does not disappear; the darkness disappears.

You will not disappear by watching. In fact by watching, you will be revealed. Only darkness will disappear: the darkness of anger, the darkness of possessiveness, the darkness of jealousy -- all that will disappear. Only you will be left in your pristine purity. Only your inner space will be left -- empty, void.

"Union with the divine happens through self-study." Nothing else is needed -- awareness.

Samadhi siddha Ishwar pranidhanat.

TOTAL ILLUMINATION CAN BE ACCOMPLISHED BY SURRENDERING TO GOD.

And when you have studied yourself, when you have come to know yourself... surrender. That becomes very simple. It is not an effort then. Now if you want to surrender, it will kc a tremendous effort; and then too it will never be total. If right now you want to surrender, how can you surrender with hatred inside? How can you surrender with jealousy inside? How can you surrender with violence inside? Surrender is possible only when you are absolutely pure.

How can you go to God and put your hatred, violence, jealousies at his feet? No, only when you are pure, a flower of purity -- then you enter the temple and surrender it.

To surrender, one should become worthy of it, because surrender is the greatest act. Nothing is beyond it. You cannot surrender by your will and effort, because will and effort belong to the ego. The ego cannot surrender. When you go on studying yourself, watching yourself, the ego disappears. You remain, but there is no longer the "I." You are a vast emptiness -- with no "I" in it. You are a vast *amness*, but no "I" in it. Being exists, ego no more -- then it is possible to surrender.

"Total illumination can be accomplished by surrendering to God." Total illumination, *samadhi*: you become light itself. Everything disappears. You remain as energy; and the purest energy is light. Now scientists, physicists, say that if anything is moved at the speed of light it will become light. If a stone brick is thrown at the speed of light, the brick will disappear. It will become light itself because at that speed things disappear; only energy remains. They have discovered it just now, within this century, that there is a possibility that all matter is convertible into light, into energy. Matter is a slow-speed energy; light is a high-speed energy.

Ego is a material thing; it is a slow-speed energy. When you surrender it, you attain to the speed of light. Then you are no longer a solid thing: then you are weightless energy. And weightless energy has no limitation; it is unlimited. And weightless energy cannot be defined in any other way -- the only way is to say that it is light. The Bible says, "God is light." The Koran says, "God is light." The Upanishads say, "God is light." You become light.

"Total illumination can be accomplished by surrendering to God." First, move through self-study so you can encounter God within. Then surrender to it. All and all that you are -- surrender to it. And remember, that surrendering is not an effort, so don't be bothered about how to surrender. Just first remember yourself; surrendering comes as a shadow. There is no technique to surrender. Once you know yourself, you know now how to bow down and surrender yourself. Surrendered, you become God himself. Fighting with the whole, you remain an ugly ego. Surrendered with the whole, you become the whole. Let-go is the ultimate mantra.

But the greed may arise in your mind: "Then why wait? Why should I not surrender now?" You cannot. You are the barrier, so how can *you* surrender? When you are not, surrender will be. If you are, surrender is not possible. *You* will not surrender; your disappearance will be the surrender. You go out of one door; from another door enters surrender. You and surrender cannot exist together.

So remember, you cannot surrender. Watch yourself, so you become purer and purer and purer -- so pure that almost nothing is left, only a purity, a fragrance -- then surrender happens.

In this sutra Patanjali is simply saying that total illumination can be accomplished by surrendering to God. He is not saying how to surrender. He is not saying that surrender has to be done. He is simply indicating a phenomenon. Self-study has to be done; you will come face to face with God. If you have done self-study you enter the temple, you face God, and then there is no problem. The moment you face him surrender happens. It is not a doing; it is a happening.

Chapter #6
Chapter title: Mind: THE Stupidity

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ARE SOME PEOPLE MORE STUPID THAN OTHERS?

Mind is stupid. Unless you go beyond mind you don't go beyond stupidity; mind, as such, is stupid.

And minds are of two types: knowledgeable and not knowledgeable. But both are stupid. The knowledgeable mind is thought to be intelligent. It is not. The less knowledgeable mind is thought to be stupid, but both are stupid.

In your stupidity you can know much -- you can gather much information; you can carry loads of scripture with you; you can train the mind, condition the mind; you can memorize; you can almost become an ENCYCLOPEDIA BRITANNICA -- but that doesn't make any difference in your stupidity. In fact if you come across a man who has no longer any mind, your stupidity will be more than the stupidity of those who have no information, who are simply ignorant. To know more is not to become knowing, and to know less is not to be stupid.

Stupidity is a sort of sleep, a deep unawareness. You go on doing things not knowing why. You go on being involved in a thousand and one situations not knowing why. You move through life fast asleep. That sleepiness is stupidity. Being identified with the mind is stupidity. If you remember, if you become aware and the identity is lost with the mind, if you are no longer mind, if you feel a transcendence to the mind; intelligence arises. Intelligence is a sort of awakening. Asleep, you are stupid. Awake, stupidity has disappeared: for the first time, intelligence enters in.

It is possible to know much without knowing yourself; then it is all stupidity. Just the reverse is also possible: to know oneself -- and without knowing anything else. But to know oneself is enough to be intelligent; and a man who knows himself will behave intelligently in any and every situation. He will respond intelligently. His response will not be a reaction; he will not act out of the past. He will act in the present; he will be here-now.

Stupid mind always acts out of the past. Intelligence need not be concerned with the past. Intelligence is always in the present: I ask you a question -- your intelligence answers it, not your memory. Then you are not stupid. But if only the memory answers it, not intelligence -- then you don't look at the question. In fact you don't bother about the question; you simply carry a ready-made answer.

It is related about Mulla Nasrudin that the emperor was going to visit his town. The villagers were very much afraid to face the emperor, so they all asked Nasrudin, "Please, represent us. We are foolish people, ignorant. You are the only wise one here, so please tackle the situation because we don't know the ways of the court, and the emperor is coming for the first time."

Nasrudin said, "Of course. I have seen many emperors and I have visited many courts. Don't be worried."

But the people of the court were themselves worried about the village, so they came just to prepare the whole situation. When they asked who is going to represent them, the villagers said, "Mulla Nasrudin is going to represent us. He is our leader, our guide, our philosopher."

So they trained Mulla Nasrudin, saying, "You need not be worried too much. The king is going to ask only three questions. The first question will be about your age. How old are you?"

Nasrudin said, "Seventy."

"So remember it. Don't be dazzled too much by the emperor and the court. When he asks how old you

are, say, 'Seventy' -- not a single word more nor less; otherwise you can be in difficulty. Then he will ask how long you have been serving in the village mosque, how long you have been a religious teacher here. So exactly tell the years. How long have you been serving?"

He said, "For thirty years."

Questions like this. Then the emperor came. The people who had trained Nasrudin, they had trained the emperor also, saying, "The people of this village are very simple, and their leader looks a little stupid, so please, be kind and don't ask anything else. These are the questions...."

But the king forgot. So before asking, "How old are you?" he asked, "How long have you been the spiritual guide of this town?"

Now, Nasrudin had fixed answers. He said, "Seventy years."

The king looked a little puzzled because the man looks not more than seventy, so has he been a religious teacher from his very birth? Then he said, "I am surprised. Then how old are you?"

Nasrudin said, "Thirty years." Because this was the fixed thing: that first he has to say "seventy years," then he has to say "thirty years."

The king said, "Are you mad?"

Nasrudin said, "Sir, we both are mad -- in our own ways! You are asking wrong questions -- and I have to answer right answers! This is the problem. I cannot change, because those people are here, those who have trained me. They are looking at me. I cannot change, and you are asking wrong questions. We both are mad in our own ways. I am forced to answer the right answer -- that is my madness. Had there been no ready-made answers I would have answered you rightly, but now there is trouble. And you are asking a wrong question, in a wrong sequence."

This happens to the stupid mind. Continuously, watch in yourself: the Mulla Nasrudin is part of you. Whenever you answer a question because you have a ready-made answer, you are behaving stupidly. The situation may have changed, the reference may have changed, the context may have changed -- and you are acting out of the past.

Act out of the present. Act out of unpreparedness. Act out of the present's awareness; don't act out of the past. Then you are not stupid.

Now you can understand why I say mind is stupid: because mind is only past. Mind is accumulated past, all that you have known in the past. Life is continuously changing. The mind remains the same -- it carries dead memories, dead information. The context changing every moment, the question changing every moment, the emperor changing every moment -- and you carry fixed answers. You will always be in trouble. A stupid mind is always in trouble, suffers. For nothing. Only for this reason: that he is too ready, too prepared.

Every moment remain unprepared. Then you remain innocent. Then you are not carrying something. Whenever you have a ready-made answer you don't listen to the question exactly as it is. Before you have listened to the question, the answer has already popped up in the mind; the answer is already standing between you and the question. Before you have looked around and watched the situation, you are already reacting.

Mind is the past, mind is the memory -- -that's why mind is stupid, *all* minds. You may be a villager, not knowing much about the world. You may be a professor in the University of Poona, knowing much. That doesn't make any difference. In fact sometimes it happens that villagers are more intelligent -- because they know nothing. They have to rely on intelligence. They cannot rely on their information, they have none. If you are alert you can see the quality of innocence in a villager. He is like a child.

Children are more intelligent than adults, more intelligent than old people. That's why children can learn so easily. They are more intelligent. The mind is not yet there. They are mindless. They don't carry any past; they have none. They are moving, wondering, surprised at everything. They always look to the situation. In fact they have nothing else to look to -- no ready-made answers. Sometimes children answer in such a beautiful and alive way as old people cannot. Old people always have the mind there to answer for them. They have a servant, a mechanism, a biocomputer; and they rely on it. The more you become old, the more you become stupid.

Of course, old people think they have become very wise, because they know many answers. If this is wisdom then computers will be the most wise people. Then there is no need for you to think about Buddha and Jesus and Zarathustra, no. Computers will be wiser because they will know more. They can know all; they can be fed every information. And they will function better because they are mechanisms.

No, wisdom is not concerned at all with knowledge. It is concerned with awareness, intelligence,

understanding. Be more alert. Then you are not in the grip of the mind. Then you can use the mind whenever needed but you are not used by the mind. Then the mind is no longer the master -- you are the master and the mind is the servant. Whenever you need the servant you ask, but you are not ruled by, you are not manipulated by, the mind.

The ordinary situation of mind is such as if the car is manipulating the driver. The car says, "Go this way," and the driver has to follow. Sometimes it happens: brakes fail, the wheel is not functioning well, you wanted to go to the south and the car moves to the north. The mechanism has failed; it is an accident. But that accident has become normal with human mind. Continuously you want to go somewhere and the mind wants to go somewhere else. You wanted to go to the temple and the mind was thinking to go to the theater, and you find yourself in the theater. Maybe you had come out of your house to go to the temple to pray... you are sitting in a theater -- because the car wanted to move that way and you are incapable.

Intelligence is a mastery -- mastery of all the mechanisms within you. The body is a mechanism, the mind is a mechanism: you become the master. Nobody is manipulating you; the mind simply receives your orders. This is intelligence.

So if you ask, "Are some people more stupid than others?" -- it depends. As I see, people are knowledgeable stupids, not-knowledgeable stupids. These are the ordinary two categories, because the third category is so unique you cannot make it a category. Rarely, sometimes, a Buddha happens: a Buddha is intelligent. But then he looks rebellious because he does not give your pat answers, fixed answers. He moves away from the superhighway; he has his own path. He makes his own path. Intelligence always follows itself. It does not follow anybody. Intelligence makes its own path. Only stupid people follow.

If you are here with me you can be here in two ways. You can be intelligently here with me: then you will learn from me, but you will not follow. You will follow your own intelligence. But if you are stupid you don't bother about learning: you simply follow me. That looks simple, less risky, less dangerous, more secure, safe, because you can always throw the responsibility on me; but if you choose a secure safety-way, you have chosen death. You have not chosen life. Life is dangerous and risky. Intelligence will always choose life -- at any cost, whatsoever the risk -- because that's the only way to be alive.

Intelligence is a quality of awareness. Intelligent people are not stupid.

WHAT IS THE DIFFERENCE BETWEEN INTROSPECTION AND SELF-REMEMBERING?

A lot of difference. Introspection is thinking about yourself. Self-remembering is not thinking at all: it is becoming aware about yourself. The difference is subtle, but very great.

The Western psychology insists on introspection, and the Eastern psychology insists on self-remembering. When you introspect, what do you do? For example, you are angry: you start thinking about anger -- how it is caused. You start analyzing why it is caused. You start judging whether it is good or bad. You start rationalizing that you had been angry because the situation was such. You brood about anger, you analyze anger, but the focus of attention is on the anger, not on the self. Your whole consciousness is focused on the anger -- you are watching, analyzing, associating, thinking about it, trying to figure out how to avoid, how to get rid of it, how not to do it again. This is a thinking process. You will judge it "bad" because it is destructive. You will take a vow that "I will never commit the same mistake again." You will try to control this anger through will. That's why the Western psychology has become analytical... analysis, dissection.

The Eastern emphasis is not on the anger. The Eastern emphasis is on the self. To be aware when you are angry, to be so aware.... Not to think, because thinking is a sleeping thing. You can think while you are fast asleep; there is no need for awareness. In fact you continuously think without being at all aware. The thinking goes on and on and on. Even when you are fast asleep in the night, the thinking continues, the mind goes on continuing its inner chatter. It is a mechanical thing.

The Eastern psychology says, "Be aware. Don't try to analyze anger, there is no need. Just look at it, but look with awareness. Don't start thinking." In fact if you start thinking then thinking will become a barrier to looking at anger. Then thinking will garb it. Then thinking will be like a cloud surrounding it; the clarity will be lost. Don't think at all. Be in a state of no-thought, and *look*.

When there is not even a ripple of thinking between you and the anger, the anger is faced, encountered. You don't dissect it. You don't bother to go to its source, because the source is in the past. You don't judge

it, because the moment you judge, thinking starts. You don't take any vow that "I will not do it," because that vow leads you into the future. In awareness you remain with the feeling of anger -- exactly here-now. You are not interested in changing it, you are not interested in thinking about it: you are interested to *look* at it directly, face to face, immediate. Then it is self-remembering.

And this is the beauty of it: that if you can look at anger it disappears. It not only disappears at this moment: the very disappearance of it by your deep look gives you the key that there is no need to use will, there is no need to make any decision for the future, and there is no need to go to the original source from where it comes. It is unnecessary. You have the key now: look at anger, and anger disappears. And this look is available forever. Whenever anger will be there you can look; then this look grows deeper.

There are three stages of the look. First, when the anger has already happened and gone. Almost, you look at the tail disappearing -- the elephant has gone, only the tail is there -- because when the anger was there, really, you were so deeply involved in it you could not be aware. When the anger has almost disappeared, ninety-nine per cent -- only one per cent, the last part of it is going, disappearing into the farther horizon -- then you become aware: this is the first state of awareness. Good, but not enough.

The second state is when the elephant is there, not the tail: when the situation is ripe, you are really angry to the peak -- boiling, burning -- then you become aware.

Then there is still a third stage: the anger has not come, is still coming -- not the tail but the head. It is just entering your area of consciousness and you become aware -- then the elephant never materializes. You killed the animal before it was born. That is birth control. The phenomenon has not happened; then it leaves no trace.

If you stop it in the middle, half the head has happened, it will leave something on you -- -a trace, a load, a small wound. You will feel scratched. Even if you don't allow it now to have its full sway, it has entered. If you look at the tail, the whole thing has already happened. You can at the most repent; and repentance is a thinking. Again you become a victim of the thinking mind.

A man of awareness never repents. There is no point in repenting because the more awareness goes deep, he can stop a process even before it has begun. Then what is the point of repenting? And not that he tries to stop it -- that's the beauty of it. He simply looks at it. When you look at a mood, at a situation, at an emotion, feeling, thought -- when you bring the quality of look -- the look is like light: darkness disappears.

There is a vast difference between introspection and self-remembering. I am not in favor of introspection. In fact, introspection is a little pathological: it is playing with your own wound. It won't help. It won't help the wound to heal. In fact it will do just the reverse: if you go on fingering your wound you will keep it fresh. Introspection is not good. Introspective people are always morbid, ill. They think too much. Introspective people are closed. They just go on playing with their wounds and their anguish and their anxiety -- and the whole life seems then too much of a problem; it cannot be solved. Everything looks like a problem for an introspective man. Whatsoever happens becomes a problem.

And, then, he is inside too much; he cannot move out. The balance is lost. Introspective people escape from life and go to the Himalayas. They are morbid, ill, pathological. A healthy person has a healthy swing: he can move in, he can move out. For him there is no problem for in and out. In fact he doesn't divide the inner life and the outer life. He has a free flow, a free swing. Whenever it is needed he simply moves in. Whenever it is needed he simply moves out. He is not against the outside world; he is not for the inside world. In and out should be just like in-breathing and out-breathing: both are needed.

Introspectives become too brooding, too inside. They become afraid to go out because whenever they go out, there are problems, so they close up. They become monads with no windows. And then problems and problems -- the mind goes on creating problems and they go on trying to solve.

An introspective person is more prone to become mad. Introverts become mad more than extroverts. If you go to the madhouses you will find ninety-nine per cent of the people there are introverts, introspective, and only one per cent, at the most, extroverts. They don't bother about the inner side of things. They go on living on the surface. They don't think that there are problems. They think there is only life to be enjoyed. Eat, drink, be merry is their whole religion, nothing else.

You will always find extroverts more healthy than introverts because at least they are in contact with the whole. The introvert loses all contact with the whole. He lives in his dreams. He has no outgoing breath. Just think: if you don't allow the breath to go out, you will become ill because the breath that has gone in will not remain fresh always. Within seconds it will become stale, within seconds it will lose the oxygen, the life, within seconds it is finished -- and then you are living in stale air, dead. You have to go out to seek new sources of life, to seek fresh air. You have to be continuously moving.

To me, if you want to choose between the extrovert and introvert, I will say to you, "Choose the extrovert." He is less ill -- lives on the surface, can never come to know the truth, but at least never goes mad. The introvert can come to know the truth, but that is one possibility out of a hundred. Ninety-nine per cent is the possibility he will go mad.

I am in favor of a flowing life. Life should be a rhythm: you go out, you go in, and don't cling to anything. Just remain alert. Remember. Go on remembering: when you are in the world, then too remember; and when you are inside yourself, then too remember. Always keep awareness alert, burning, alive. The flame of awareness should not be lost, that's all. Then live in the market or live in the monastery -- you will never be a loser in life. You will attain to the profoundest depth that life can give. That profoundest depth is God. God is a swinger: out and in, introvert and extrovert both -- but aware.

SOMETIMES, NOW, YOU CHUCKLE IN THE DISCOURSE.

I must be becoming holier, godlier, because the more holy you are, the more you take life nonseriously. You chuckle, you laugh; then it is not a burden. Your whole life becomes a smile; it is not a serious affair then.

But religious people all over the world have been teaching people to be very serious -- long faces. This is illness, not health. Make laughter your prayer. Laugh more. Nothing releases your blocked energies as does laughter. Nothing makes you innocent as does laughter. Nothing makes you childlike as does laughter. Children chuckle and laugh and smile. Of course they cry also, but their crying is beautiful.

Cry and weep and laugh, and let these be your prayers. Go to the temple -- don't verbalize. Go to the church -- don't bother about the authorized version of the prayer. There is none; no version is authorized. Create your own prayer. If you feel like weeping, weep. Tears are more meaningful than any words; they bring your heart. They are more prayerful, more beautiful, more significant. Words are dead. Tears are alive, fresh -- coming from you, from your depth. Or laugh: have a good laugh with the god of the temple.

In the Talmud it is said.... And the Talmud is a rare book. The Geeta, the Bible, the Koran -- all look serious. The Talmud is simply unbelievably rare. In the Talmud it is said, "God loves those people who make others laugh." You cannot conceive a religious scripture saying this: "God loves those who make others laugh." Those are the real saints.

If you make people serious you are a sinner. The world is already much too burdened; please, don't burden it anymore. Give a little laughter. Create a ripple of laughter wherever you are. Smile a little more and help others to smile. If the whole world can laugh loudly, wars will disappear, because wars are managed by serious people. Courts will disappear, because courts are managed by serious people.

That's why if you laugh in any court it is a crime. No court allows it -- you are insulting the court. Everyone should be serious. Look at the judges sitting in the courts: how foolishly serious they look. A little laughter will help them to be more just, will help them to understand human beings more deeply. Their coldness cannot do justice, because coldness is inhuman. A little warmth....

But the judge is afraid. If the thief standing in the court starts laughing, and the judge also joins him, and the whole court laughs -- then the judge is afraid. Then it will become too human; and it will be difficult to throw this laughing thief into jail for three or four or five years. For nothing much -- he has stolen a few rupees. He has stolen a little maya, and the judge may be a Vedantin. He has stolen a little illusion -- rupees, diamonds -- and he has to be thrown: for dead diamonds an alive being is to be thrown for five years to rot. Or in deep anger, in a rage, in some mad moment he may have killed. Even the judges go on thinking sometimes to kill. It is difficult to find a human being who has not thought many times in his life to kill somebody. It seems human, the idea.

I'm not saying go and kill, and I'm not saying that judges should forgive those who are murderers, no. But a little laughter will help. One man has been murdered: if the judge can laugh a little and the court also can chuckle a little with the judge, it will be difficult for him to send this man to the gallows. Because that is again another murder; and how can you put things right when for one murder the court decides for another murder? Maybe this man needs psychoanalytical treatment. Maybe this man needs to be sent to a monastery to meditate for two years. But not death -- because death.... If it is bad to commit murder, to commit murder in the name of justice is also bad; it cannot become good.

But judges are very serious people, politicians are very serious people -- the whole burden of the world

on their shoulders. They always go on thinking all over the world: "What after Mao Tse-tung?" As if there was no world before Mao Tse-tung. The world has been happy. In fact it will be happier if all Mao Tse-tungs disappear.

I was just reading a book, a very rare book. The man says India would have become independent sooner if Gandhi had not been there. I was a little surprised, but then I looked into his argument and I felt he is right. Gandhi created much trouble -- stubborn, all politicians are. He created much trouble: he wouldn't compromise for anything. He had his own ways, Jinnah had his own ways. They wouldn't compromise. They both were stubborn, stonelike. It seems the man has an insight who says that India would have become independent sooner if there had been no Gandhi and no Jinnah.

And if there were no churches India would never have been dependent. If politicians disappear from the world, the world will be free. There will be no need to fight for it: it will be simply free. If priests disappear and serious churches, which look more like death than life, disappear and temples arise to dance, to enjoy, to be blissful, to be ecstatic; the world will be more religious.

So when you say, "Sometimes, now, you chuckle in the discourse," I hope I must be becoming holier. Otherwise. there seems to be no other reason.

VIJAY ANAND WAS A HUNDRED PER CENT SURE THAT HIS FILM 'JAAN HAZIR HAI' WOULD BE A HIT... BECAUSE HIS 'GURU' HAD PREDICTED ITS SUPER SUCCESS.... THE FILM FLOPPED. WILL THE 'GURUJI' PLEASE EXPLAIN?" -- FROM STARDUST MAGAZINE.

The first thing: Vijay Anand is not so foolish as to ask me such things. He never mentions anything about his business. He never asked anything about the film "Jaan Hazir Hai" and I never answered him. I don't even know that he has made a film named "Jaan Hazir Hai."

But these people, editors of STARDUST, must have dreamt something. They must have seen a dream, and maybe in their dream they heard me saying, "Your film, Vijay, will be a super success." Then they misunderstood the point. I must have told them in their dreams "super success" in Lao-tzian terms. Lao Tzu says, "Because few people understand me, I am dignified." So, if you translate it, super success means: if nobody goes to see the film. Because masses are so foolish they cannot understand it, it is dignified: it is a super success. When the masses go to see a film it is a failure, flopped. It must be stupid; otherwise how does it attract so many stupid people?

I have not said anything, but if they have heard something in their dreams, they have wrongly interpreted me. If it has flopped, it is a super success. It must be something which goes beyond ordinary mind. That's what a super success is. A Hitler is not a super success; masses worshipped him. That shows he belonged to the masses. He was an ordinary, stupid man. Lao Tzu is a super success: nobody knows, nobody heard about him -- not even a rumor. He comes and moves silently. He was a super success, and he knew it. He says in his TAO TE CHING, "I am dignified, because very few people can understand me. The whole world misunderstands me; that's why I am dignified." Rarer the understanding, rarer will it be understood, more possibility to be misunderstood.

I used to know a very rare man. He was a sannyasin. When I was a child he used to visit my village and he used to stay with my family. I loved that man for only one single cause: whenever he would give a lecture and people would clap, he would look at me and say, "Rajneesh, something must be wrong. Otherwise why are people clapping? They clap only when something is wrong, because they are wrong." When nobody would clap, and nobody would understand what he was saying, when everybody looked just as if they were wasting their time, he would come home and he would say, "Rajneesh, I must have said something. You saw? Nobody could understand." With the masses, success is a failure.

WHAT IS THE DIFFERENCE BETWEEN SELF-REMEMBERING AND WITNESSING?

Just now I told you the difference between introspection and self-remembering. Now, the difference between self-remembering and witnessing.

Yes, there is a lot of difference again: because in self-remembering the emphasis is on the self. Just as in introspection the emphasis is on the thought, the feeling, the emotion, the mood, anger, sexuality, or

anything, and the self is forgotten; in self-remembering the self is remembered and the whole energy is centered on the self, and you just look at the mood, at the situation, at the feeling -- you don't think about it, because in the thinking the look is lost, the purity of the look is lost.

Witnessing is a step further ahead. In witnessing, even the self is dropped; only remembering remains. Not that I remember. The "I" is no longer part of witnessing. Just remembering.... Witnessing is a witnessing of the self. Self-remembering is the beginning; witnessing is the end. By self-remembering you start looking at anger, keeping yourself centered at the self, crystallized at the self, looking at the ripples around you in the mind. But when you look at the mind, by and by, the mind disappears. When the mind disappears and there is void, then a new step can be taken: now, you look at yourself. Now the very energy that was looking at anger, sex, jealousy is free -- because the jealousy, anger, and sex have disappeared. Now that same energy turns around to look at yourself.

When the same energy looks at the self, the self also disappears; then there is only remembering. That remembering is witnessing. In witnessing there is no self. You look at the anger, but when you look at yourself, you are no longer you: just a vast, infinite, unbound witnessing. Just consciousness -- infinite and vast, but with no crystallization. This has to be understood.

Gurdjieff worked his whole life on the method of self-remembering because in the West to introduce witnessing would have been almost impossible, because the West has been living with introspection. All the Christian monasteries, they have been teaching introspection. Gurdjieff introduced something beyond introspection: he called it "self-remembering." He was always thinking to introduce witnessing, but he could not because witnessing can be introduced only when self-remembering is settled; before it, it cannot be introduced. To talk about it before the ripeness of self-remembering will not reach anywhere; it will be useless. He waited long, but he couldn't introduce it.

In the East we have used both. In fact we have used all the three: introspection was for very ordinary religious people, those who don't want to go deep; those who want to go deep, for them, self-remembering; and those who want to go so deep that they disappear in the depth, for them, witnessing. Witnessing is the last. Beyond that, nothing exists. You cannot be a witness to the witness -- because that too will be witnessing. So beyond witnessing there is no possibility to go: you have come to the very end. The end of the world is witnessing.

Move from introspection to self-remembering, and from self-remembering hope some day to move to witnessing. But keep it in mind that self-remembering is not the goal. It is good just as a bridge, but one has to cross, one has to go beyond it.

IS IT POSSIBLE TO BE IN A STATE OF PURE CONSCIOUSNESS FOR A WHILE AND TO FALL OUT AGAIN?

No, it is not possible. But something like it happens: you have a glimpse of pure consciousness; you have not entered. It is just as if you look from hundreds of miles' distance towards the Himalayan peaks. You have not reached them, but you can look from a vast distance. You can look at the peaks; you can have a feeling. You can open a window and look at the moon far away, and the rays will touch you and you will be illumined, you will have a certain experience, but from this window-experience you will fall again and again.

When pure consciousness is achieved -- not a glimpse from a distance, but you have entered into it -- then you cannot lose it again. Once achieved it is achieved forever. You cannot fall out of it. Why? Because the moment you enter it you disappear. Who can fall out of it? To fall out at least you have to remain as yourself. But to enter pure consciousness, the ego disappears completely, the self disappears completely. Then who will come back?

In a glimpse you are not disappeared; you are there. You can have a glimpse and close the eyes. You can have a glimpse and close the window. It will become a memory; it will haunt you; it will become a nostalgia. It will come in your dreams. Sometimes, suddenly, you will feel again a deep urge to have that glimpse, but it cannot be a phenomenon forever and forever. Glimpses are only glimpses. Good, beautiful, but don't cling to them; because they are not permanent. You will fall out of them again and again -- because you are still there.

When there is a glimpse, move towards the peaks, move towards the moon... become one with the

moon. Unless you disappear completely you will fall. You will have to come back to the world because that ego will feel suffocated with the glimpse. The ego will feel deathlike panic. It will say, "Close the window! Enough you have looked at the moon. Now don't be foolish. Don't be a lunatic." The word "lunatic" means moonstruck. The word comes from "lunar" -- of the moon. All mad people are called lunatics, moonstruck -- thinking of distant dreams.

The mind, the ego, will say, "Don't be a lunatic. It is okay to have, sometimes, the window open and look at the moon, but don't be obsessed. The world is waiting for you. You have responsibilities to fulfill in the world." And the ego will bring you and persuade you, seduce you, towards the world; because the ego can exist only in the world. Whenever something of the other world penetrates into your mind, the ego becomes afraid, panicky, scared. It looks like death.

If that glimpse is to become a permanent life-style, your very being, then you have to bridge the distance, bridge the gap. You have to move. When you become pure consciousness then there is no falling out again. It is a point of no return. One only goes in; one never comes out. It has no exit, only one door... the entrance.

YOU SAID THAT BUDDHA WAS ESSENTIALLY SELFISH. WAS JESUS THE SAME? IF SO WHAT DID HE MEAN BY: "IF ANY MAN COME AFTER ME LET HIM DENY HIMSELF AND TAKE UP HIS CROSS AND FOLLOW ME."

Yes, Jesus is also selfish; otherwise it is not possible. Jesus, Krishna, Zarathustra, Buddha -- all selfish people: because so much compassion arises out of them. That is not possible if they are not self-centered. That is not possible if they have not attained to their own bliss. First, one has to attain; only then can one share... and they shared so much that even centuries have passed, but they go on sharing still.

If you love Jesus, suddenly you are filled with his compassion. His love still flows. The body has disappeared, but his love has not disappeared. It has become a permanent phenomenon in the world. It will always be there. Whenever there will be somebody ready, receptive, his love will flow. But this is possible only because he attained to his original source: he must have been selfish.

Then what is the meaning?, because these words seem to be contradictory? "If any man come after me let him deny himself...." Yes, they look paradoxical: if I am true then they contradict me. I am true, and they don't contradict me. It is only appearance, because Jesus is saying, "If you want to attain to yourself you will have to lose yourself, that is the way." So when Jesus says, "If any man come after me let him deny himself..." it is because that is the only way to be himself. You can attain to the self only when you deny your ego. You can attain to yourself when you completely disappear.

Jesus says, "If you cling to life, you will lose it. If you are ready to lose it, it will be forever and forever with you. You will attain to life abundant, infinite." When a water drop falls in the ocean, it loses itself -- denies itself -- and becomes the ocean. It pays nothing and attains to the ocean: it simply loses its own boundaries. When Jesus is saying, "If any man come after me let him deny himself..." it is the ocean saying to the drop, "Come, deny yourself! -- so that you can become the ocean also." And this is the most selfish thing: to become the ocean.

A drop is very altruistic, but he remains a drop -- finite, limited, miserable. Looks as if he is selfish; he is not. If you go and look at the selfish people in the world, you will not find them really selfish. They are simply foolish, not selfish.

Really selfish people become wise. Really selfish people are those who try to attain nirvana, who try to attain God, who try to attain *moksha* -- liberty, freedom. They are the really selfish people, not those people which are known as selfish in the world because they are trying to accumulate riches. They are simply foolish, not selfish. Don't use that beautiful word for them. They are simply foolish.

Why do you call them selfish? They go on accumulating riches and go on selling their self for them. They make a big house and they themselves become hollow, empty. They have a big car and no soul within. And you call them selfish? They are the most unselfish people. They have given their self -- for nothing, actually.

It happened: One man came to Ramkrishna with many gold coins, and he wanted to give them to him. Ramkrishna said, "I don't touch gold. Take them away."

The man was very impressed. He said, "How unselfish you are."

Ramkrishna laughed and he said, "Unselfish and me? I am a selfish man. That's why I don't touch this gold. I am not so foolish. Unselfish *you* are: you have sold yourself for gold coins."

Who is unselfish? One who gives his soul for gold coins is unselfish?... or one who leaves everything of the world to attain to his soul, he is selfish? In the world people lose themselves and attain to nothing, and you call them selfish. They are unselfish people, foolish. Buddha, Jesus, Krishna -- they attained to the utmost glory, to the utter blissfulness. Buddha has said: "I have attained to the unexcelled SAMADHI." And you call them unselfish? Those who live in perfect bliss, you call them unselfish? You have destroyed a beautiful word.

Jesus is right, "If any man come after me let him deny himself..." because that is the only way to attain to oneself. He is teaching selfishness.

"... and take up his cross and follow me," because that is the only way to be resurrected. If you want a new life you will have to die. If you want to be resurrected you will have to carry your own cross. Be crucified in the material world and you will be resurrected in the spiritual. Die moment to moment to the past so that you are resurrected every moment into the present. Dying is an art, one of the most basic. And those who know how to die, only they know how to live. People who are afraid of dying become afraid of living. People who are too afraid of death and dying become incapable of living, because life has death as part of it.

When Jesus says, "Pick up your cross and follow me," he is saying, "Be ready to die if you really want to attain to the eternal life." This is selfishness.

And when people like Jesus say, "Follow me," you will misunderstand them. When Krishna says in the Geeta to Arjuna, "Drop everything -- all your religions. Surrender to me. Come, and follow me," what is he saying exactly? Are these people very egoistic? They say, "Come, follow me." In fact, when Jesus says, "Come, follow me," he is saying: "I am your innermost soul." When Krishna says, "Surrender to me," he is not saying surrender to this outer Krishna. He is saying: "Deep down, I am hidden in you. When you surrender to me, I am just an excuse to surrender. You will reach to your innermost core of being. Follow me so that you can follow your innermost core of being. I have attained to that innermost core."

They are not saying to follow Jesus or Krishna. They are saying, "Surrender," because in surrender you will become a Krishna, a Jesus yourself. And this is utterly selfish.

But the very word has taken a quality of condemnation. When somebody says, "Don't be selfish," immediately, he has condemned. I am trying to purify that beautiful word again. I am trying to bring it to its real stature. That word has fallen into the mud, but that word is like a diamond. It may be in the mud: it can be cleaned and washed. And if you understand me you will see that if you are really selfish, only then can you be unselfish. I teach you selfishness because I would like you to be unselfish.

HOW MUCH OF WHAT OCCURS EXTERNALLY, SUCH AS DEATH, BETRAYAL, ET CETERA, IS MY MIND? HOW AM I RESPONSIBLE FOR THESE THINGS?

You are not responsible for these things. If somebody dies you are not responsible for his death, but the way you interpret the death, for that you are responsible. When somebody betrays you, you are not responsible for his betrayal. How can you be? But you call it a betrayal; it may not be. It is your interpretation. and for the interpretation you are responsible.

You call it death: if your mother dies, you call it death and you suffer. You don't suffer because the mother has died. You suffer because you think it is death. If you understand life you will know that there is no death. Then the mother will die -- mothers will always die -- but you will not be suffering. She has simply changed an old body. In fact it is a moment to rejoice. Hmm?... she was having a cancer or tuberculosis, old age, and a thousand and one illnesses, and she was dragging. You call it death? I call it just dropping the old body to enter into a new. Why should I be suffering over it? I should be happy and rejoice in it. It depends on the interpretation, and the interpretation is your responsibility. Somebody betrays you: but who is saying that it is a betrayal? For instance, your lover, your husband, your wife, moves away from you. You say it is a betrayal? It is your interpretation. It may be that you were too possessive. He has not betrayed you; he is simply trying to save himself. You were too possessive. You were too clinging. You were suffocating his being. You were killing his freedom. He has simply tried to save his life -- not betrayed you. He may have moved to some other woman in search that, maybe, somewhere else the flower of love

can bloom. But you forced him; and now you say it is a betrayal. You managed the whole thing so that it happens, and now you call it a betrayal?

Just watch, become alert, look what has happened. If you were not so nagging he may not have gone. Your nagging was driving him mad. Or, your nagging was driving him insensitive.

There are only two ways to live with a nagging wife or a nagging husband. One, which almost all husbands do, is to become insensitive. You enter the house; you make your skin hard. She goes on nagging, you don't bother. You go on reading your newspaper. You don't listen to what she says. But then you are betraying your own self, because the more insensitive you become, the less loving you will be. The more insensitive you become, the less possibility for prayer, the less possibility of life happening to you. You are already a dead thing. You are betraying your own life. It is better to escape from the woman to save yourself and give her also an opportunity to understand -- the other way is to escape.

If the husband goes on betraying his own life, then the wife says he is very faithful. He betrays his own life -- and nobody is responsible for anybody else's life. You are here for your own self; I am here for myself. Nobody is here to fulfill anybody else's expectations. I have to live my life; you have to live your life. If it is good, that I grow with you; if it is good, if you grow with me -- beautiful, we can be together. But if you start killing me and I start poisoning you, it is better we should separate, because separation will save two lives, will make two prisoners free. It is not a betrayal.

There is only one betrayal: and that is to betray one's own life. There is no other betrayal. If you continue to live with a nagging, possessive wife, a husband, without any love, you are destroying your own opportunity. In the Talmud, again, there is a saying that "God will ask you. 'I had given you so many opportunities to be happy. Why did you miss?' " He will not ask, "What sins have you committed?" He will ask, "What opportunities for happiness have you missed? You will be responsible for those." This is really tremendously beautiful: "You will be responsible only for those opportunities that were available to you and you missed." Remain faithful to yourself -- that is the *only* faith that is needed -- and everything will be good.

If you are faithful to yourself you will always find a partner, a life-partner, with whom you grow. Otherwise change. There is nothing wrong in it. And it is good for the partner also, because if you are not growing you will take revenge. That's what every husband and every wife is doing.

If you are not growing and you feel confined, imprisoned, then you start taking revenge on the other -- because it is because of the other that the prison exists. It is because of the other that you are caught. Then you will be angry, continuously angry. Anger will become your whole life. And you cannot love in such a situation. How can one love one's own imprisonment? Maybe that imprisonment is your wife, your husband, your father, mother, your guru -- it makes no difference.

If you are here and you feel imprisoned, escape -- as soon as you can -- with all my blessings. Because that way it is dangerous to be here. You are not to be faithful towards me. The first faithfulness is towards yourself; everything comes next. If you feel confined, crippled -- escape! Don't wait a single moment, and never look back. Seek somewhere else. Life is infinite. You may have somebody else who suits you better and who doesn't become an imprisonment to you, who becomes a freedom. Go there. Seek. Always be in search.

Otherwise, if you are here hanging around, thinking you are imprisoned, you will start taking revenge on me. You will become angry with me. You will pose as if you are a disciple, but you will become an enemy. And some day or other you are going to explode.

In all relationships it should be remembered that in this life you are to learn and grow, become more intelligent and aware. If something cripples, it is a sin to remain in that situation. Move away. You will create a more loving world that way. But just the opposite has been taught: even if you don't love your wife, love her. And nobody asks, "How can one love somebody if one is not in love?" Maybe the love was there in the beginning, then it disappeared. Then, you have been taught that love never disappears. That too is absolutely stupid. Everything that comes can disappear. Everything that is born can die. Everything that starts can stop. Remain true and alert.

If the love has disappeared then to live with that woman is sin. Then if you sleep with that woman you are a sinner. Then it is a sort of prostitution. The woman goes on living with you because she has nowhere to go. She goes on living with you now because financially she is dependent on you. But then what is prostitution? It is a financial arrangement. Now there is no more love. If you go to a prostitute and she falls in love with you and refuses to take money, she is no longer a prostitute. Prostitution comes only with the money. When instead of love money bridges two persons, it is prostitution.

If you live with a woman with no love and the woman lives with you with no love, only a financial arrangement -- now it will be difficult, where to go, what to do, it seems too insecure so you have to cling and be angry and nag and continuously fight but be together, it is your duty to be together -- you are very dangerous... and out of these prostitutions, what type of children will be born?

You are not only destroying yourself, you are destroying future generations. Those children will be brought up by you -- two persons continuously fighting, continuously in conflict. And those children which will be born to you will always be in conflict. A part of them will belong to the mother, a part to the father, and deep inside there will be a civil war, continuously. They will always be confused.

When you come to me and say, "I am confused".... Just a few days before, one sannyasin came and he said, "I want to surrender, but I don't want to surrender also." Now what to do with this man? And he says, "Help me." He wants to surrender. He does not want to surrender also. A part says, "Surrender"; a part says, "No." This is schizophrenia, split personality, but this is how almost everybody is. From where does this split come? This split comes from a father and mother always in conflict.

The child sometimes feels for the mother because he feels for both. He has been brought into the world by both. Half of his body cells belong to the father; half of his body cells belong to the mother. Now they are in conflict. He will be constantly in civil war; he will never be at ease, relaxed. Whatsoever he will do, one part will go on saying, "Nonsense. Don't do it." If the mother part says, "Do," the father part will say, "No." May not say very loudly, fathers never say very loudly, but the father part will nod no. If the father part says, "Yes," then the mother part goes on saying, of course very loudly, "No!"

Mulla Nasrudin's son fell in love with a girl. He came home. He asked Nasrudin, confided in him, what to do. The father whispered in his ear, "If you really want the girl, go and say to your mother that 'Father prohibits,' that 'My father is against it.' And before your mother I will say, 'I will never allow you!' Then it is certain your marriage will happen."

A great politics goes on. And every sensitive child learns the tricks of the trade, and then he will relay them all his life. He will remain divided, and whenever he will bring a woman home, he will start playing the role of the father and the woman will start playing the role of her mother. And the whole story continues... and the world goes on moving deeper and deeper into madness.

This whole nonsense has happened because you have been wrongly taught. I teach you only one fidelity: that is fidelity to your own life. It will look very dangerous. It will look as if I am trying to create a chaos, anarchy. I am not. Anarchy you have already created -- it cannot be improved upon. I am trying to create order, but order out of freedom; order as an inner discipline, not as a forced thing from the outside.

DO BABIES SEE AURAS?

Yes, but only up to the time when they start talking. When a baby starts talking everything disappears. By talking a child becomes part of the society. When the baby is silent, nontalking, then the baby sees the same things that a saint sees, that an enlightened man sees exactly the same thing. The baby is almost a saint. But it remains only up to a point. If the baby is silent for six months, nine months, one year -- then up to that time, the baby will see the auras, will feel deeply. Once the baby starts talking, the baby is no longer there. The baby has entered into the world, the world of language, reason, mind. Then, by and by, those qualities disappear.

In India we have a myth, and a very true thing is hidden in it. In India it is said that up to the sixth month the baby remembers his past life. It is true, because up to the sixth month the baby is so silent and the clarity is so penetrating. Then, every day, the more and more the world is there with him, the more and more we teach, condition, and the baby becomes more a part of the society and less a part of existence -- the baby is lost. This is the fall of Adam: the tree of knowledge has been tasted. The fruit of the tree of knowledge is tasted when the baby starts talking.

Then again if you want to regain it, recover it, you will have to learn silence -- that's why so much insistence for silence, meditation. You will have to drop language again. All inner chatter has to stop; the inner talk has to be stopped. You have to become innocent again, without language, no verbalization within, just a pure being: a baby again. Remember, Jesus goes on saying again and again, "Only those who are like children will enter my kingdom of God."

WHY IS IT THAT WE HEAR OF FEWER ENLIGHTENED WOMEN THAN MEN?

The basic reason is that man is an expert in bragging; women are not. Many women have attained to enlightenment. The number is exactly the same as men -- cannot be otherwise, because existence goes on balancing itself -- but women are not braggards. They don't brag much. If they attain they enjoy it. They don't make much fuss about it.

Men are totally different. If they attain to something they create much noise about it; they fuss about it. And the society is controlled by man. When a man becomes enlightened, all other men advertise the whole thing. When a woman becomes enlightened nobody bothers, because the society doesn't belong to women. They are not the rulers.

A man is basically more social than a woman. The woman is confined to herself, or at the most, her family. She does not bother about Vietnam, she doesn't bother about Richard Nixon -- so far off... doesn't matter. She does not bother about coming generations, this and that. She is happy in her home, a small world of her own. In fact she doesn't want anybody to interfere. She wants to keep to herself.

When a woman becomes enlightened, then again the same thing remains: she does not go preaching all over the world. That is not in her elements. She does not go out making disciples, creating organized religions. That is not in her elements. She enjoys it; she is happy with it. She can dance. She can sing. In her home, sitting silently, she will not bother. A woman does not become a Master. As many women become enlightened as men, but a woman has no qualities to become a Master. This has to be understood.

A woman has perfect qualities to become a disciple. Surrender is easy for her. It is natural, part of the feminine being. Surrender is easy; surrender comes easily. A woman becomes a good disciple. And you will always find: wherever you will find four disciples, three will be women. This will be the proportion all over the world. Mahavir had forty thousand sannyasins -- thirty thousand were women. The same proportion with Buddha. You go in any church, any temple and just count -- you will always find the proportion three to one. In fact all the religions are supported, fed, by women; but they are disciples.

Surrender is easy to them because surrendering is passive. If you go and surrender to a woman she will feel embarrassed and awkward. If a man comes and falls at her feet, she will never be able to love this man. He is not manly. Go and chase a woman: the more you chase and the more you pray and the more you fall at her feet, the more it will be impossible for her to surrender to you. A woman needs somebody to whom she can surrender, somebody manly enough. A woman has a passive being, man has an active being: yin and yang. They are complementary.

To woman, surrender is very easy. It is absolutely to her way of being. But to *accept* surrender is very difficult -- and a Master has to accept surrender. A few women have become Masters, very rarely, but I always suspect those women must have more male hormones. They must not be really women.

In Indian history there is a case: in the twenty-four *teerthankeras* of the Jains there was one woman, Mallibai was her name. But one of the orthodoxmost sects of Jains, Digamberas, they don't call her a woman. They don't write her name "Mallibai"; they write her name "Mallinatha." It becomes a male name; it is no longer female. I have pondered over it much, why. Then I felt Digamberas are right: the woman may have been a woman only in name's sake; otherwise she was a man. To become a *teerthanker*, it is so unwomanly. To accept millions of people and their surrender is so unwomanly that the woman was only bodily a woman. Her inner being was of a man.

So Digamberas are right. Swethamberas go on saying that she was a woman: they are more realistic but not right, more factual but not more right. They relayed just a fact, and sometimes facts are not real. Sometimes facts are very fictitious; and sometimes facts can lie so much that fictions will feel ashamed. This is a fact -- that this Mallibai was a woman -- but this is not reality. Digamberas have the right source. They have forgotten about the fact that she was a woman; they have taken her as man. Her whole being must have been manly.

Rarely it happens. In politics, in religion, whenever a woman succeeds she is more manly than feminine. A Lakshmibai or a Joan of Arc, they don't look feminine. Just the body, the outer garb is feminine. Inside is a man.

That's why they are not known much, because unless you become a Master, how will you be known? Your enlightenment remains your inner light. You don't guide others; others never come to know about it. But this is my feeling: that nature always has a deep balance.

In the world the same number of women exists as men. Biologists even wonder how it happens, how nature manages it, how nature knows that the same proportion is needed -- almost the same. Man and woman are always in equal numbers. To somebody only girls are born. To somebody else only boys are born. But if you look at the whole earth, the total number of women is almost the same as the number of men.

When children are born, for a hundred girls there are a hundred fifteen boys. Because nature knows boys are weaker; more will die. So by the time they come of age for marriage, the number will be equal. Girls are more stubborn. Girls are stronger; they fall ill less. They have more tolerance of many things; they can tolerate hardships. It is just male ego which Goes on saying, "We are stronger." Muscular power may be Greater in man, but strength is not greater -- because fifteen boys per hundred fifteen die, and by the age of fourteen the number is equal: a hundred girls to a hundred boys.

Nature somehow manages. When there is a war: after the war more boys are born, less girls, because in war more men die. It seems really a tremendous phenomenon, unbelievable. How does it happen? In war -- the Second World War, the First World War -- both the wars have been watched, analyzed: more men are born after the war, the number increases, and less girls are born. Because in war more men have died and the number has to be replaced.

The same is in the spiritual enlightenment also: the same number of women become enlightened as men. There is a balance, but women are not known so much because they never become Masters; or if sometimes they become, then only rarely it happens.

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51. THERE IS A FOURTH SPHERE OF BREATH CONTROL, WHICH IS INTERNAL, AND IT GOES BEYOND THE OTHER THREE.

JUST the other day, I was reading an old Indian fable, the fable of the woodcutter. The story goes this

way: An old woodcutter was coming back from the forest carrying a big, heavy load of wood on his head. He was very old, tired -- not only tired of the day's routine work, tired of life itself. Life had not been much to him, just a weary round. Every day the same: going to the forest early in the morning, the whole day cutting the wood, then carrying the load back to the town by the evening. He could not remember anything else, only this. And only this had been the whole of his life. He was bored. Life had not been a meaningful thing to him; it carried no significance. Particularly on that day, he was very tired, perspiring. It was hard to breathe, carrying the load and himself.

Suddenly, as a symbolic act, he threw the load. That moment comes to everybody's life, when one wants to throw the load. Not only that wood bundle on his head, it had become a symbolic act: he throws with it the whole life. He fell to the ground on his knees, looked at the sky and said, "Ah, Death. You come to everybody, but why don't you come to me? What more suffering have I to see? What more burdens have I to carry still? Am I not punished enough? And what wrong have I committed?"

He could not believe his eyes -- suddenly, Death appeared. He could not believe. He looked around, very much shocked. Whatsoever he was saying, he had never meant it. And he had never heard of anything like this, that you call Death, and Death comes.

And Death said, "Did you call me?"

The old man suddenly forgot all weariness, all tiredness, the whole life of dead routine. He jumped up and he said, "Yes... yes, I called you. Please, could you help me to put the load, the burden, back on my head? Seeing nobody here, I called you."

There are moments when you are tired of life. There are moments when you would like to die. But dying is an art; it has to be learned. And to be weary of life does not really mean that deep down the lust for life has disappeared. You may be weary of a particular life, but you are not weary of life as such. Everybody becomes tired of a particular life the dead routine, the weary round, the same thing again and again, a repetition -- but you are not weary of life itself. And if Death comes you will do the same as the woodcutter did. He behaved perfectly humanly. Don't laugh at him. Many times you have also thought to be finished with all this nonsense that goes on. For what to continue it? But if Death suddenly appears? You will not be ready.

Only a yogi can be ready to die, because only a yogi knows that through a voluntary death, a willing death, the infinite life is attained. Only a yogi knows that death is a door; it is not the end. In fact it is the beginning. In fact beyond it open the infinities of God. In fact beyond it you are for the first time really, authentically alive. Not only your physical part of the heart throbs, you throb. Not only are you excited by outer things, you are made ecstatic by the inner being. The life abundant, the life eternal, is entered through the door of death.

Everybody dies, but then death is not voluntary; then death is forced on you. You are unwilling: you resist, you cry, you weep; you would like to linger a little longer on this earth in this body. You are afraid. You can't see anything except darkness, except the end. Everybody dies unwillingly, but then death is not a door. Then you close your eyes in fear.

For the people who are on the path of yoga, death is a willing phenomenon; they will it. They are not suicidal. They are not against life: they are for greater life. They sacrifice their life for a greater life. They sacrifice their ego for a greater self. They sacrifice their self, also, for the supreme self. They go on sacrificing the limited for the unlimited. And this is what growth is all about: to go on sacrificing that which you have for that which becomes possible only when you are empty, when you don't have anything.

Patanjali's whole art is of how to attain to the state where you can die willingly, surrender willingly, with no resistance. These sutras are a preparation, a preparation to die and a preparation to a greater life.

Sthir sukham asanam.

POSTURE SHOULD BE STEADY AND COMFORTABLE.

Patanjali's yoga has been very much misunderstood, misinterpreted. Patanjali is not a gymnast, but yoga looks like it is a gymnastics of the body. Patanjali is not against the body. He is not a teacher to teach you contortions of the body. He teaches you the grace of the body, because he knows only in a graceful body a graceful mind exists; and only in a graceful mind a graceful self becomes possible; and only in a graceful self, the God.

Step by step, deeper and higher grace has to be attained. Grace of the body is what he calls *asan*,

posture. He's not a masochist. He is not teaching you to torture your body. He is not a bit against the body. How can he be? He knows the body is going to be the very foundation-stone. He knows if you miss the body, if you don't train the body, then higher training will not be possible.

The body is just like a musical instrument. It has to be rightly tuned; only then will the higher music arise out of it. If the very instrument is somehow not in right shape and order, then how can you imagine, hope, that the great harmony will arise out of it? Only discordance will arise. Body is a veena, a musical instrument.

"STHIR SUKHAM ASANAM" -- the posture should be steady and should be very, very blissful, comfortable. So never try to distort your body, and never try to achieve postures which are uncomfortable.

For the Westerners, sitting on the ground, sitting in *padmasan*, lotus posture, is difficult; their bodies have not been trained for it. There is no need to bother about it. Patanjali will not force that posture on you. In the East people are sitting from their very birth, small children sitting on the ground. In the West, in all cold countries, chairs are needed; the ground is too cold. But there is no need to be worried about it. If you look at Patanjali's definition, what a posture is, you will understand: it should be steady and comfortable.

If you can be steady and comfortable in a chair, it is perfectly okay -- no need to try a lotus posture and force your body unnecessarily. In fact, if a Western person tries to attain to lotus posture it takes six months to force the body; and it is a torture. There is no need. Patanjali is not in any way helping you, in any way persuading you, to torture the body. You can sit in a tortured posture, but then it will not be a posture according to Patanjali.

A posture should be such that you can forget your body. What is comfort? When you forget your body, you are comfortable. When you are reminded continuously of the body, you are uncomfortable. So whether you sit in a chair or you sit on the ground, that's not the point. Be comfortable, because if you are not comfortable in the body you cannot long for other blessings which belong to deeper layers: the first layer missed, all other layers closed. If you really want to be happy, blissful, then start from the very beginning to be blissful. Comfort of the body is a basic need for anybody who is trying to reach inner ecstasies.

"Posture should be steady and comfortable." And whenever a posture is comfortable it is bound to be steady. You fidget if the posture is uncomfortable. You go on changing sides if the posture is uncomfortable. If the posture is really comfortable, what is the need to fidget and feel restless and go on changing again and again?

And remember, the posture that is comfortable to you may not be comfortable to your neighbor; so please, never teach your posture to anybody. Every body is unique. Something that is comfortable to you may be uncomfortable to somebody else.

Everybody has to be unique because every body is carrying a unique soul. Your thumbprints are unique. You cannot find anybody else all over the world whose thumbprints are just like yours. And not only today: you cannot find anybody in the whole past history whose thumbprints will be like yours, and those who know, they say even in the future there will never be a person whose thumbprint will be like yours. A thumbprint is nothing, insignificant, but that too is unique. That shows that every body carries a unique being. If your thumbprint is so different from others', your body, the whole body, has to be different.

So never listen to anybody's advice. You have to find your own posture. There is no need to go to any teacher to learn it; your own feeling of comfort should be the teacher. And if you try -- within a few days try all the postures that you know, all the ways that you can sit -- one day you will fall upon, stumble upon, the right posture. And the moment you feel the right posture, everything will become silent and calm within you. And nobody else can teach you, because nobody can know how your body harmony, in what posture, will exactly be steady, comfortable.

Try to find your own posture. Try to find your own yoga, and never follow a rule, because rules are averages. They are just like, in Poona there are one million people: somebody is five feet tall, somebody five five, somebody five six, somebody six feet, somebody six and a half feet. One million people: you calculate their heights and then you divided the total height of one million people by one million; then you will come to an average height. It may be four feet eight inches or something. Then you go and search for the average person -- you will never find. Average person never exists. Average is the most false thing in the world. Nobody is an average. Everybody is himself; nobody is an average. Average is a mathematical thing -- it is not real, it is not actual.

All rules exist for averages. They are good to understand a certain thing, but never follow them. Otherwise you will feel uncomfortable. Four feet eight inches is the average height! Now you are five feet, four inches longer -- cut it. Uncomfortable... walk in such a way so you look like the average: you will

become an ugly phenomenon, an *ashtha* walker. You will be like a camel, crooked everywhere. One who tries to follow the average will miss.

Average is a mathematical phenomenon, and mathematics does not exist in existence. It exists only in man's mind. If you go and try to find mathematics in existence you will not find. That's why mathematics is the only perfect science: because it is absolutely unreal. Only with unreality can you be perfect. Reality does not bother about your rules, regulations; reality moves on its own. Mathematics is a perfect science because it is mental, it is human. If man disappears from the earth, mathematics will be the first thing to disappear. Other things may continue, but mathematics cannot be here.

Always remember, all rules, disciplines, are average; and average is nonexistential. And don't try to become the average; nobody can become. One has to find his own way. Learn the average, that will be helpful, but don't make it a rule. Let it be just a tacit understanding. Just understand it, and forget about it. It will be helpful as a vague guide, not as an absolutely certain teacher. It will be just like a vague map, not perfect. That vague map will give you certain hints, but you have to find out your own inner comfort, steadiness. How you feel should be the determining factor. That's why Patanjali gives this definition, so that you can find out your own feeling.

"STHIR SUKHAM ASANAM." There cannot be any better definition of posture: Posture should be steady and comfortable.

In fact I would like to say it the other way, and the Sanskrit definition can be translated in the other way: Posture is that which is steady and comfortable. STHIR SUKHAM ASANAM: That which is steady and comfortable is posture. And that will be a more accurate translation. The moment you bring "should," things become difficult. In the Sanskrit definition there is no "should," but in the English it enters. I have looked into many translations of Patanjali. They always say, "Posture *should* be steady and comfortable." In the Sanskrit definition -- STHIR SUKHAM ASANAM -- there is no "should." STHIR means steady, SUKHAM means comfortable, ASANAM means posture -- that's all. "Steady, comfortable: that is the posture."

Why does this "should" come in? Because we would like to make a rule out of it. It is a simple definition, an indicator, a pointer. It is not a rule. And remember it always: that people like Patanjali never give rules; they are not so foolish. They simply give pointers, hints. You have to decode the hint into your own being. You have to feel it, work it out; then you will come to the rule, but that rule will be only for you, for nobody else.

If people can stick to it, the world will be a very beautiful world -- nobody trying to force anybody to do something, nobody trying to discipline anybody else. Because, your discipline may have proved good for you, it may be poisonous for somebody else. Your medicine is not necessarily a medicine for all. Don't go on giving it to others.

But foolish people always live by rules.

I have heard that Mulla Nasrudin was learning medicine with a great physician. He watched his master to find out hints. When the master would go for his rounds to see the patients, Mulla would follow. One day Mulla was surprised. The master took the pulse of the patient, closed his eyes, meditated and said, "You have been eating too many mangoes."

Mulla was surprised. How could he find out through the pulse? He never heard that anybody could find through the pulse beat: you have been eating mangoes. He was puzzled. On the way back home he asked, "Master, please give me a little hint. How could you...?"

The master laughed; he said, "The pulse cannot show, but I looked under the bed of the patient. There were many mangoes -- uneaten and a few eaten. So I just inferred; it was an inference."

The master was ill one day, so Mulla had to go for the daily rounds. He went to see a new patient. He took the pulse in his hand, closed his eyes, brooded a little -- just exactly like the master -- and then he said, "You have been eating too many horses."

The patient said, "What! Are you mad?"

Mulla was very much puzzled. He came home very disturbed and sad. The master asked, "What happened?"

He said, "I also looked under the bed. The saddle and other things were there -- the *horse* was not there -- so I thought, 'He has eaten too many horses.' "

This is how stupid mind goes on following. Don't be stupid. Take these definitions, sayings, sutras, in a very vague way. Let them become part of your understanding, but don't try exactly to follow them. Let them go deep in you, they become your intelligence; and then you seek your path. All great teaching is indirect.

How to attain to this posture? How to attain this steadiness? First look at the comfort. If your body is exactly in deep comfort, in deep rest, feeling good, a certain well-being surrounds you: that should be the criterion with which to judge. That should become the touchstone. And this is possible while you are standing; this is possible while you are Lying down; this is possible while you are sitting on the ground or sitting on a chair. It is possible anywhere, because it is an inner feeling of comfort. And whenever it is attained you will not like to continue moving again and again, because the more you move, the more you will miss it. It happens in a certain state. If you move, you move away; you disturb it.

And that's the natural desire in everybody, and yoga is the most natural thing: natural desire is to be comfortable, and whenever you are in discomfort you will like to change it. That is natural. Always listen to the natural, instinctive mechanism within you. It is almost always correct.

POSTURE IS MASTERED BY RELAXATION OF EFFORT AND MEDITATION ON THE UNLIMITED.

Beautiful words, great indicators and pointers: *prayatna shaithilya* -- relaxation of effort -- the first thing, if you want to attain to the posture, what Patanjali calls a posture: comfortable, steady, the body in such deep stillness that nothing moves, the body so comfortable that the desire to move it disappears, you start enjoying the feeling of comfort, it becomes steady.

And, with the change of your mood, the body changes; with the change of the body, your mood changes. Have you ever watched? You go to a theater, a movie: have you watched how many times you change your posture? Have you tried to correlate it? If there is something very sensational going on on the screen, you cannot sit leaning against the chair. You sit up; your spine becomes straight. If something boring is going on and you are not excited, you relax. Now your spine is no longer straight. If something very uncomfortable is going on, you go on changing your posture. If something is really beautiful there, even your eye-blinking stops; even that much movement will be a disturbance... no movement, you become completely steady, restful, as if the body has disappeared.

The first thing to attain to this posture is relaxation of effort, which is one of the most difficult things in the world -- most simple, yet most difficult. Simple to attain, if you understand; very difficult to attain if you don't understand. It is not a question of practice; it is a question of understanding.

In the West, Emile Coue has discovered a particular law he calls the law of the reverse effect. It is one of the most fundamental things in human mind. There are things, if you want to do them, please, don't try to do them; otherwise, reverse will be the effect.

For example, you are not falling asleep: don't try. If you try, sleep will be farther and farther away. If you try too much it will be impossible to sleep, because every effort goes against sleep. Sleep comes only when there is no effort. When you are not bothered about sleep, you are just lying down on your pillow, just enjoying the coolness of the pillow, or the warmth of the blanket, the dark, velvety surrounding encompassing you, you are just enjoying it... nothing, you are not even thinking about sleep. Some dreams pass through the mind: you look at them in a very, very sleepy way, not interested too much even in them, because if interest arises sleep disappears. You just, somehow, remain aloof, just enjoying, resting, not seeking any end -- sleep comes.

If you start trying so that sleep *should* come, once the "should" enters it is almost impossible. Then you can remain awake the whole night; and if you fall asleep that may be only because you get tired of the effort, and when effort is no longer there -- because you have done everything and you give up -- sleep comes in.

Emile Coue discovered, just in this century, the law of reverse effect. Patanjali must have known it, almost five thousand years before. He says *prayatna shaithilya*, relaxation of the effort. You should have assumed just the reverse: that very much effort should be made to attain to the posture. And Patanjali says, "If you make too much effort it will not be possible. No-effort allows it to happen."

Effort should be relaxed completely, because effort is part of the will and will is against surrender. If you try to do something, you are not allowing God to do it. When you give up, when you say, "Okay, let *thy* will be done. If you are sending sleep, perfectly good. If you are not sending sleep, that too is perfectly good. I have no complaints to make; I am not grumbling about it. You know better. If it is needful to send sleep for me, send. If it is not needful, perfectly good -- don't send it. Please, don't listen to *me*! Your will should be done": this is how one relaxes effort.

Effortlessness is a great phenomenon. Once you know it, many millions of things become possible to

you. Through effort the market; through effortlessness the God. Through effort you can never reach to nirvana -- you can reach lo New Delhi, but not to nirvana.

Through effort you can attain things of the world; they are never attained without effort, remember. So if you want to attain more riches, don't listen to me, because then you will be very, very angry with me, that this man disturbed your whole life: "He was saying, 'Stop making efforts, and many things will become possible,' and I have been sitting and waiting, and the money is not coming, and nobody is coming with an invitation to 'Come, and please, become the president of the country.' " Nobody is going to come. These foolish things are attained by effort.

If you want to become a president you have to make a *mad* effort for it. Unless you go completely mad you will never become a president of a country. You have to be more mad than other competitors, remember, because you are not alone there. Great competition exists; many others are trying also. In fact everybody else is trying to reach the same place. Much effort is needed. And don't try in a gentlemanly way; otherwise you will be defeated. No gentlemanliness is needed there. Be rude, violent, aggressive. Don't bother about what you are doing to others. Stick to your program. Even if others are killed for your power politics, let them be killed. Make everybody a ladder, a step. Go on walking on people's heads; only then do you become a president or a prime minister. There is no other way.

The ways of the world are the ways of violence and will. If you relax will, you will be thrown out; somebody will jump on you. You will be made a means. If you want to succeed in the ways of the world, never listen to people like Patanjali; then it is better to read Machiavelli, Chanakya -- cunning, most cunning people of the world. They give you advice how to exploit everybody and not allow anybody to exploit you, how to be ruthless, without any compassion, just violent. Then, only, can you reach to power, prestige, money, things of the world. But if you want to attain to things of God, just the opposite is needed: no-effort. Effortlessness is needed, relaxation is needed.

It has happened many times.... I have many friends in the world of politics, in the world of money, market. They come to me and they say, "Teach us, somehow, to relax. We cannot relax." A minister used to come to me, and he always came with the same problem: "I cannot relax. Help me."

I told him, "If you really want to relax you will have to leave politics. This ministership cannot go with relaxation. If you relax, you lose. So you decide. I can teach you relaxation, but don't be angry then, because these two things cannot be possible together. So first be finished with your politics; then come to me."

He said, "That is not possible. I have come to learn relaxation so that I can work hard and become chief minister. Because of these tensions in the mind and continuous worries, I cannot work hard. And others -- they go on working. They are great competitors, and I am losing the battle. I have not come to leave politics."

Then I said, "Then, please, don't come to me. Forget about me. Just be in politics, get really tired, bored, be finished with it; then come to me." Relaxation is a totally different dimension, just the contrary.

You move in the world with will. Nietzsche has written a book, THE WILL TO POWER. That is the right scripture to read: THE WILL TO POWER. Patanjali is not "will to power"; it is surrender to the whole. The first thing: *prayatna shaithilya* -- effortlessness. You should simply *feel* comfortable. Don't make much effort about it; let the feeling do the work. Don't bring the will in. How can you force comfort on yourself? It is impossible. You can be comfortable if you allow comfort to happen. You cannot force it.

How can you force love? If you don't love a person, you don't love a person. What can you do? You can try, pretend, force yourself, but just the reverse will be the result: if you try to love a person you will hate him more. The only result will be, after your efforts, that you will hate the person, because you will take revenge. You will say, "What type of ugly person is he, because I am trying so much to love and nothing happens?" You will make him responsible. You will make him feel guilty, as if he is doing something. He is not doing something.

Love cannot be willed, prayer cannot be willed, posture cannot be willed. You have to *feel*. Feeling is a totally different thing than willing.

Buddha becomes a Buddha not by will. He tried for six years continuously through will. He was a man of the world, trained as a prince, trained to become a king of a kingdom. He must have been taught all that Chanakya had said.

Chanakya is the Indian Machiavelli, and even a little more cunning than Machiavelli because Indians have a quality of mind to go to the very roots. If they become Buddha they *really* become Buddha. If they become Chanakya you cannot compete with them. Wherever they go they go to the very root. Even Machiavelli is a little immature before Chanakya. Chanakya is absolute.

Buddha must have been taught; every prince has to be taught -- Machiavelli's greatest book's name is THE PRINCE. He must have been taught all the ways of the world; he was to tackle with people in the world. He has to cling to his power. And then he left. But it is easy to leave the palace; it is easy to leave the kingdom. It is difficult to leave the training of the mind.

For six years he tried through the will to attain to God. He did whatsoever is humanly possible -- even inhumanly possible. He did *everything*; he left nothing undone. Nothing happened. The more he tried, the more he felt himself far away. In fact the more he made the will and the efforts through it, the more he felt that he was deserted -- "God is nowhere." Nothing was happening.

Then one evening he gave up. That very night he became enlightened. That very night *prayatna shaithilya*, relaxation of the effort, happened. He became a Buddha not by willpower, he became a Buddha when he surrendered, when he gave up.

I teach you meditations and I go on telling you, "Make every effort that you can make," but always remember, this emphasis to make all the efforts is just so that your will is torn apart, so that your will is finished and the dream with the will is finished: you are so fed up with will that one day, you simply give up. That very day you become enlightened.

But don't be in a hurry, because you can give up right now without making the effort -- that will not help. That won't help. That will be a cunning thing, and you cannot win with God by being cunning. You have to be very innocent. The thing has to *happen*.

These are simply definitions. Patanjali is not saying, "Do it!" He is simply defining the path. If you understand it, it will start affecting you, your way, your being. Absorb it. Let it be saturated deep in you. Let it flow with your blood. Let it become your very marrow. That's all. Forget Patanjali. These sutras are not to be crammed. They should not be made part of your memory; they should become part of you. Your total being should have the understanding, that's all. Then forget about them. They start functioning.

"Posture is mastered by relaxation of effort and meditation on the unlimited." Two points. Relax effort: don't force it, allow it to happen. It is like sleep; allow it to happen. It is a deep let-go; allow it to happen. Don't try to force it; otherwise you will kill it. And the second thing is: while the body is allowing itself to be comfortable, to settle in a deep rest, your mind should be focused on the unlimited.

The mind is very clever with the limited. If you think about money, mind is clever; if you think about power, politics, mind is clever; if you think about words, philosophies, systems, beliefs, mind is clever -- these are all limited. If you think about God, suddenly a vacuum.... What can you think about God? If you can think, then that God is no longer God; it has become limited. If you can think of God as Krishna, it is no longer God; then Krishna may be standing there singing on his flute, but there is a limitation. If you think of God as Christ -- finished. God is no longer there; you have made a limited being out of it. Beautiful, but nothing to be compared with the beauty of the unlimited.

There are two types of God. One, the God of belief: Christian God, Hindu God, Mohammedan God. And the God of reality, not of belief: that is unlimited. If you think about the Mohammedan God you will be a Mohammedan, but not a religious man. If you think about the Christian God you will be a Christian, but not a religious man. If you just bring your mind to God himself you will be religious -- no longer Hindu, no longer Mohammedan, no longer Christian.

And that God is not a concept! A concept is a toy your mind can play with. The real God is so vast... the God plays with your mind, not your mind playing with God. Then God is no longer a toy in your hands; you are a toy in the hands of the divine. The whole thing has totally changed. Now you are no longer controlling -- you are no longer in control: God has taken possession of you. The right word is "to be possessed," to be possessed by the infinite.

It is no longer a picture before your mind's eye. No, there is no picture. Vast emptiness... and in that vast emptiness you are dissolving. Not only God's definition is lost, boundaries are lost; when you come in contact with the infinite you start losing *your* boundaries. Your boundaries become vague. Your boundaries become less and less certain, more flexible; you are disappearing like smoke in the sky. A moment comes, you took at yourself... you are not there.

So Patanjali says two things: no effort, and consciousness focused on the infinite. That's how you attain to *asan*. And this is only the beginning; this is only the body. One has to go deeper.

Tato dwandwa anabhighatah.

WHEN POSTURE IS MASTERED THERE IS A CESSATION OF THE DISTURBANCES CAUSED BY DUALITIES.

When the body is *really* in comfort, restful, the flame of the body is not wavering -- it has become steady, there is no movement -- suddenly, as if time has stopped, no winds blowing, everything still and calm and the body has no urge to move -- settled, deeply balanced, tranquil, quiet, collected: in that state, dualities and the disturbances caused by dualities disappear.

Have you observed that whenever your mind is disturbed your body fidgets more, you cannot sit silently?... or, when ever your body is fidgeting your mind cannot be silent? They are together. Patanjali knows well that body and mind are not two things; you are not divided in two, body and mind. Body and mind are one thing. You are psychosomatic: you are bodymind. The body is just the beginning of your mind and the mind is nothing but the end of the body. Both are two aspects of one phenomenon; they are not two. So whatsoever happens in the body affects the mind and whatsoever happens in the mind affects the body. They run parallel. That's why so much emphasis on the body, because if your body is not in deep rest your mind cannot be.

And it is easier to start with the body because that is the outermost layer. It is difficult to start with the mind. Many people try to start with the mind, and fail, because their body will not cooperate. It is always best to begin from A, B, C, and go slowly, in the right sequence. Body is the first, the beginning: one should start with the body. If you can attain to tranquility of the body, suddenly you will see the mind is falling in order.

Mind moves to the left and to the right, goes on like a pendulum of an old granddad's clock: continuously, right to left, left to right. And if you observe a pendulum you will know something about your mind. When the pendulum is moving towards the left, visibly it is going to the left, but invisibly it is gaining momentum to go to the right. When the eyes say that the pendulum is going to the left, that very movement towards the left creates the momentum, the energy, for the pendulum to go to the right again. When it is going to the right it is again earning energy, gaining energy to go to the left.

So whenever you are in love, you are gaining energy to hate. Whenever you are in hate, you are gaining energy to love. Whenever you are feeling happy, you are gaining energy to feel unhappy. Whenever you are feeling unhappy, you are gaining energy to feel happy. This is how the momentum continues.

I have heard that when India became independent in 1947, there was a beautiful elephant in Delhi. Before independence the elephant was used in wedding processions and other things like that, but after the independence even political parties started using the elephant in their rallies, processions, protests. The elephant had something like a flaw. The legs on his left side were a little shorter, so when the elephant walked he would lean towards the left.

Communists were very happy, socialists were very happy -- the elephant was leftist. So they paid money to the owner to borrow the elephant; and they clapped, and their followers threw flowers on the elephant. Really, this is how an elephant should be -- leftist. Of course, it was very difficult for the elephant to walk, but who bothers about the elephant? It was difficult because two legs were small, and the whole burden was falling on the left legs. An elephant has much weight; it was difficult. Tons of weight have to be carried. But flowers, garlands... and he was received, and photographs were published in newspapers: that this is a communist elephant.

Seeing that, that communists and socialists and other leftists have a beautiful elephant, even rightists, when their time of procession and rally came, they also borrowed the same elephant -- not knowing that the elephant is a leftist elephant. When the elephant went with the rightists they were very angry. This elephant was against them: he should lean towards the right. They started throwing old shoes, tomatoes, banana peels, and all rotten things. In short, they gave him a VIP treatment. They were very angry. They were angry at the owner also, and they told the owner, "Next time we take it, you make arrangements."

So the owner had to make arrangements because he lived on the elephant; that was his only earning. So he made big shoes. Then whenever it w as a rightist procession he would put on the big shoes, and the animal would lean towards the right; and whenever it was a leftist procession, he would remove the shoes. Nobody bothered about the elephant. One day the elephant fell, just in Connaught Place, because it was too much to carry that big load with shoes. And it was so uncomfortable -- it was not an *asan*. It was really uncomfortable. He fell and died.

This is the situation of your mind also: continuously moving from one extreme to another -- leftist,

rightist, leftist, rightist -- never in the middle. And to be in the middle is *really* to be. Both extremes are burdensome, because you cannot be comfortable. In the middle is comfort, because in the middle the weight disappears. Exactly to be in the middle -- and you become weightless. Move to the left and the weight enters; move to the right and the weight enters. And go on moving... the farther away you move from the middle, the more weight you will have to carry. You will die someday in some Connaught Place.

Be in the middle. A religious man is neither leftist nor rightist. A religious man does not follow the extremes. He is a man of no extreme. And when you are exactly in the middle -- your body and your mind both -- all dualities disappear, because all dualities are because you are dual, because you go on leaning from this side to that.

"TATO DWANDWA ANABHIGHATAH" -- "When posture is mastered there is a cessation of the disturbances caused by dualities." And when there is no duality, how can you be tense? how can you be in agony? how can you be in conflict? When there are two within you, there is conflict. They go on fighting, and they will never leave you in rest. Your home is divided; you are always in a civil war. You live in a fever. When this duality disappears you become silent, centered, in the middle. Buddha has called his way "MAJJHIM NIKAYA" -- the middle way. He used to tell his disciples, "The only thing to be followed is: Always be in the middle; don't go to the extremes."

There are extremists all over the world. Somebody is chasing women continuously -- a Romeo, a Majanu -- continuously chasing women. And then, someday he becomes frustrated with all the chasing. Then he leaves the world; then he becomes a sannyasin. And then he teaches everybody to be against woman, and then he goes on saying, "Woman is hell. Be alert! Only woman is the trap." Whenever you find a sannyasin talking against women you can know he must have been a Romeo before. He is not saying anything about women; he is saying something about his past. Now one extreme finished, he has moved to another extreme.

Somebody is mad after money. And many are mad, just obsessed, as if their whole life is to make bigger and bigger piles of rupees. That seems to be their only meaning to be here, that when they go to death they will leave big piles -- bigger than others'. That seems to be their whole significance. When such a man becomes frustrated he will go on teaching, "Money is the enemy." Whenever you find somebody teaching that money is the enemy, you can know that this man must have been a money-mad man. *Still* he is mad -- on the opposite extreme.

A really balanced man is not against anything, because he is not *for* anything. If you come and ask me, "Are you against money?" I can only shrug my shoulders. I am not against, because I have never been for it. Money is something, a utility, a medium of exchange -- no need to be mad about it either way. Use it if you have it. If you don't have it, enjoy the nonhaving of it. If you have it use it. If you don't have it then enjoy that state. That's all a man of understanding will do. If he lives in a palace he enjoys; if the palace is not there then he enjoys the hut. Whatsoever is the case he is happy and balanced. He is neither for the palace nor against it. A man who is for and against is lopsided; he is not balanced.

Buddha used to say to his disciples, "Just be balanced, and everything else will become possible of its own accord. Just be in the middle." And that is what Patanjali says when he is talking about the posture. The outer posture is of the body, the inner posture is of the mind; both are connected. When the body is in the middle -- restful, steady -- the mind is also in the middle -- restful, steady. When the body is in rest, body-feeling disappears; when the mind is in rest, mind feeling disappears. Then you are only the soul, the transcendental, which is neither the body nor the mind.

THE NEXT STEP AFTER THE PERFECTION OF POSTURE IS BREATH CONTROL, WHICH IS ACCOMPLISHED THROUGH HOLDING THE BREATH ON INHALATION AND EXHALATION, OR STOPPING THE BREATH SUDDENLY.

Between body and mind, breath is the bridge -- these three things have to be understood. Body posture, mind merging into the infinite, and the bridge that joins them together have to be in a right rhythm. Have you observed? If not, then observe that whenever your mind changes, the breathing changes. The reverse is also true: change your breathing, and mind changes.

When you are deep in sexual passion have you watched how you breathe? -- very nonrhythmic, feverish, excited. If you continue breathing that way you will be tired soon, exhausted. It will not give you life; in fact, in that way you are losing some life. When you are calm and quiet, feeling happy, suddenly one

morning or evening looking at the stars, nothing to do, a holiday, just resting -- look, watch the breathing. The breathing is so peaceful. You cannot even feel it, whether it is moving or not. When you are angry, watch. The breathing changes immediately. When you feel love, watch. When you are sad, watch. With every mood the breathing has a different rhythm: it is a bridge.

When your body is healthy, breathing has a different quality. When your body is ill the breathing is ill. When you are perfectly in health you completely forget about breathing. When you are not in perfect health the breathing comes again and again to your notice; something is wrong.

"The next step after the perfection of posture is breath control...." This word "breath control" is not good; it is not a right rendering of the word "*pranayam*." *Pranayam* never means breath control. It simply means the expansion of the vital energy. *Prana-ayam*: *prana* means the vital energy hidden in breath, and *ayam* means infinite expansion. It is not "breath control." The very word "control" is a little ugly, because the very word "control" gives you a feeling of the controller -- the *will* enters. *Pranayam* is totally different: expansion of vitality breathing in such a way that you become one with the whole's breathing; breathing in such a way that you are not breathing in your own individual way, you are breathing with the whole.

Try this, sometimes it happens: two lovers sitting by each other's side holding hands -- if they are really in love they will suddenly become aware that they are breathing simultaneously, they are breathing together. They are not breathing separately. When the woman inhales, the man inhales. When the man exhales, the woman exhales. Try it. Sometime, suddenly become aware. If you are sitting with a friend, you will be breathing together. If the enemy is sitting there and you want to get rid of him, or some bore is there and you want to get rid of him, you will be breathing separately; you will never breathe in rhythm.

Sit with a tree. If you are silent, enjoying, delighting, suddenly you will become aware that the tree, somehow, is breathing the same way you are breathing.

And there comes a moment when one feels that one is breathing together with the whole, one becomes the breath of the whole, one is no longer fighting, struggling, one is surrendered. One is with the whole -- so much so, that there is no need to breathe separately.

In deep love people breathe together; in hatred never. I have a feeling that if you are inimical to somebody, he may be a thousand miles away.... This is just a feeling because no scientific research exists for it, but someday the scientific research is possible. But I have a very deep feeling that if you are inimical to somebody, he may be in America and you may be in India, you will breathe separately, you cannot breathe together. And your lover may be in China, you may be here in Poona -- you may not even have the address with you where your lover is -- but you will breathe together. This is how it should be, and I know it is that way, but no scientific proof exists. That's why I say this is just my feeling. Someday, somebody will prove the scientific thing also.

There are a few proofs which suggest.... For example, in Russia there have been a few experiments about telepathy. Two persons, separate, far away, hundreds of miles away: one person is the broadcaster, another is the receiver in telepathy. At a fixed time, twelve in the afternoon, one starts sending messages. He makes a copy of a triangle, concentrates on it, and sends the message that "I have made a triangle." And the other person tries to receive, just remains open, feeling, groping -- what message is coming. And scientists have observed that if he receives the triangle then they both are breathing in the same way; if he misses the triangle then they are not breathing in the same way.

In deep breathing together, something of deep empathy arises; you become one -- because breath is life. Then feeling can be transferred, thoughts can be transferred.

If you go to meet a saint always watch his breathing. And if you feel sympathetic, in deep love with him, watch your breathing also. You will suddenly feel that the nearer you come to him, your feeling, your breathing, fall with his system of breathing. Aware, unaware, that is not the point; but it happens.

This has been my observation: if I see that somebody has come and not knowing anything at all about breathing he starts breathing with me, I know he is going to become a sannyasin, and I ask him. If I feel that he is not breathing with me I forget about asking; I will have to wait. And sometimes I have tried, just for an experiment I have asked, and he will say, "No, I am not ready." I knew it, that he is not ready -- just to test whether my feeling is going right, whether he is in sympathy with me. When you are in sympathy you breathe together. It simply happens by itself; some unknown law functions.

Pranayam means: to breathe with the whole. That is my translation, not "control of breath": to breathe with the whole. It is absolutely uncontrolled! If you control how can you breathe with the whole? So to translate *pranayam* as "breath control" is a misnomer. It is not only incorrect, inadequate, it is *certainly* wrong. Just the opposite is the case.

To breathe with the whole, to become the breath of the eternal and the whole is *pranayam*. Then you expand. Then your life energy goes on expanding with trees and mountains and sky and stars. Then a moment comes, the day you become Buddha... you have completely disappeared. Now you no longer breathe, the whole breathes in you. Now your breathing and the whole's breathing are never apart; they are always together. So much so that it is now useless to say that "this is my breath."

"The next step after the perfection of posture is breath control -- PRANAYAM -- WHICH IS ACCOMPLISHED THROUGH HOLDING THE BREATH ON INHALATION AND EXHALATION, OR STOPPING THE BREATH SUDDENLY."

When you breathe in, there comes a moment when the breath has completely gone in -- for a certain second breathing stops. The same happens when you exhale. You breathe out: when the breath is completely released, for a certain second, again, breathing stops. In those moments you face death, and to face death is to face God. To face death is to face God -- I repeat it -- because when you die, God lives in you. Only after the crucifixion is there resurrection. That's why I say Patanjali is teaching the art of dying.

When the breathing stops, when there is no breathing, you are exactly in the same stage as you will be in when you will die. For a second you are in tune with death -- breathing has stopped. The whole of THE BOOK OF THE SECRETS, VIGYAN BHAIRAV TANTRA, is concerned with it -- emphatically concerned with it -- because if you can enter into that stoppage, there is the door.

It is very subtle and narrow. Jesus has said again and again, "Narrow is my way -- straight, but narrow, very narrow." Kabir has said, "Two cannot pass together, only one." So narrow that if you are a crowd inside, you cannot pass. If you are even divided in two -- left and right -- you cannot pass. If you become one, a unison, a harmony, then you can pass.

Narrow is the way. Straight, of course; it is not a crooked thing. It goes directly to the temple of the divine, but very narrow. You cannot take anybody with you. You cannot take your things with you. You cannot take your knowledge. You cannot take your sacrifices. You cannot take your woman, your children. You cannot take anybody. In fact you cannot take even your ego, even yourself. *You* will pass through it, but everything else other than your purest being has to be left at the door. Yes, narrow is the way. Straight, but narrow.

And these are the moments to find the way: when the breath goes in and *stops* for a second; when the breath goes out and *stops* for a second. Attune yourself to become more and more aware of these stops, these gaps. Through these gaps, God enters you like death.

Somebody was telling me, "In the West, we don't have any parallel like Yama, the god of death." And he was asking me, "Why do you call death a god? Death is the enemy. Why should death be called a god? If you call death the devil it is okay, but why do you call it a god?" I said we call it a god very consideredly: because death is the door to God. In fact death is deeper than life -- life that you know. Not the life that I know. Your death is deeper than your life, and when you move through that death you will come to a life which doesn't belong to you or me or to anybody. It is the life of the whole. Death is the God.

A whole Upanishad exists, *kathopanishad*: the whole story, the whole parable is that a small child is sent to Death to learn the secret of life. Absurd, patently absurd. Why go to Death to learn the secret of life? Looks like a paradox, but it is reality. If you want to know life -- real life -- you will have to ask Death, because when your so-called life stops, only then real life functions.

"The next step after the perfection of posture is *pranayam*, which is accomplished through holding the breath...." So when you inhale, hold it a little longer so that the gate can be felt. When you exhale it, hold it outside a little longer so that you can feel the gap a little more easily; you have a little more time. "... or stopping the breath suddenly." Or, anytime, stop the breath suddenly. Walking on the road: stop it -- just a sudden jerk, and death enters. Anytime you can stop the breath suddenly, anywhere, in that stopping, death enters.

THE DURATION AND FREQUENCY OF THE CONTROLLED BREATHS ARE CONDITIONED BY TIME AND PLACE, AND BECOME MORE PROLONGED AND SUBTLE.

The more you do these stoppages, the gaps, the more the gate becomes a little wider; you can feel it more. Try it. Make it a part of your life. Whenever you are not doing anything, let the breath go in... *stop* it. Feel there; somewhere there is the door. It is dark; you will have to grope. The door is not immediately

available. You will have to grope... but you will find.

And whenever you will stop the breath, thoughts will stop immediately. Try it. Suddenly stop the breath: and immediately there is a break and thoughts stop, because thoughts and breaths both belong to life -- this so-called life. In the other life, the divine life, breathing is not needed. You live; there is no need to breathe. And thoughts are not needed. You live; thoughts are not needed. Thoughts and breath are part of the physical world. No-thought, no-breath, are part of the eternal world.

THERE IS A FOURTH SPHERE OF BREATH CONTROL, WHICH IS INTERNAL, AND IT GOES BEYOND THE OTHER THREE.

Patanjali says these three -- stopping inside, stopping outside, stopping suddenly -- and there is a fourth which is internal. That fourth has been emphasized by Buddha very much; he calls it "*anapana sata yoga*." He says, "Don't try to stop anywhere. Simply watch the whole process of breath." The breath coming in -- you watch, don't miss a single point. The breath is coming in -- you go on watching. Then there is a stop, automatic stop, when the breath has entered you -- watch the stop. Don't do anything; simply be a watcher. Then the breath starts for the outer journey -- go on watching. When the breath is completely out, stops -- watch that stop also. Then the breath goes on coming in, going out, coming in, going out -- you simply watch. This is the fourth: just by watching you become separate from the breath.

When you are separate from the breath you are separate from the thoughts. In fact breath is the parallel process in the body to thoughts in the mind. Thoughts move in the mind; breath moves in the body. They are parallel forces, two aspects of the same coin. Patanjali also refers to it, although he has not emphasized the fourth. He simply refers to it, but Buddha has completely focused his whole attention on the fourth; he never talks about the three. The whole Buddhist meditation is the fourth.

"There is a fourth sphere of PRANAYAM" -- that is of witnessing -- "which is internal, and it goes beyond the other three." But Patanjali is really very scientific. He never uses the fourth, but he says that it is beyond the three. Must be Patanjali didn't have as beautiful a group of disciples as Buddha had. Patanjali must have been working with more body oriented people, and Buddha was working with more mind oriented people. He says that the fourth goes beyond the three, but he himself never uses it -- he goes on saying all that can be said about yoga. That's why I say he is the alpha and the omega, the beginning and the end: he has not left out a single point. Patanjali's YOGA SUTRAS cannot be improved.

There are only two persons in the world who created a whole science alone. One is Aristotle, in the West, who created the science of logic -- *alone*, with nobody's cooperation. And for these two thousand years nothing has been improved; it remains the same. It remains perfect. Another is Patanjali, who created the whole science of yoga -- which is many times, a million times greater than logic -- *alone*. And it could not be improved; it has not been improved; and I don't see any point how it can be improved any day. The whole science is there, perfect, absolutely perfect.

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Chapter #8
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SOMETIMES AT YOUR LECTURES I CAN'T KEEP MY EYES OPEN OR CONCENTRATE, AND KEEP FALLING SOMEWHERE AND COMING BACK WITH A JERK. THERE IS NO MEMORY OF WHERE I HAVE BEEN. AM I GOING DEEP, OR JUST FALLING ASLEEP?

Mind functions through very subtle electric waves. That mechanism has to be understood. Now researchers say that mind functions in four states. The ordinary awake mind functions at eighteen to thirty cycles per second -- this is the "beta" state of mind. Right now you are in that state, while awake, doing your things.

Deeper than that is the "alpha" rhythm. Sometimes, when you are not active, but passive -- just relaxing on the beach, not doing anything, listening to music, or deep in prayer or in meditation -- then the activity of the mind is lowered: from eighteen to thirty cycles per second it becomes nearabout fourteen to eighteen cycles per second. You are aware, but not very alert. You are awake, but passive. A certain kind of deep relaxation surrounds you.

All meditators fall into this second, alpha rhythm, when they meditate or pray. Listening to music also that can happen. Just looking at trees, the expanse of greenery, it can happen. Not doing anything particularly, just sitting silently, it can happen. And once you know the knack of it, you can slow down the activity of the mind; then thoughts are not rushing. They move, they are there, but they move at a very slow pace, as if clouds floating in the sky -- in fact, not going somewhere, just floating. This second state, alpha, is very valuable.

Below the second there is a third state; the activity falls even lower. That state is called "theta": from eight to fourteen cycles per second. This is the state you pass through in the night when you are falling asleep, the drowsiness. When you take alcohol you pass through that drowsiness. Watch a drunkard walking: he is in the third state. He is walking not aware. Where he is going, he does not know. What he is doing.... The body goes on functioning as a robot. The mind activity has slowed down so much that it is almost just on the verge of falling asleep.

In very deep meditation also this will happen -- you will fall from alpha to theta. But it happens only in very deep states. Ordinary meditators don't touch it. When you start touching this third state you will feel very blissful.

And all drunkards are trying to reach this blissfulness, but they miss; because the blissfulness is possible only if you go into this third state fully alert -- passive, but alert. A drunkard reaches into it, but he is unconscious; by the time he reaches he is unconscious. The state is there but he cannot enjoy it, he cannot delight in it, he cannot grow through it. The appeal all over the world of all sorts of intoxicants is because of the appeal of the theta. But you have chosen a wrong means if you are trying to reach it through chemicals. One should reach it just by slowing down the activity of the mind and remaining fully alert.

Then there is the fourth state; it is called "delta." The activity falls lower still: from zero to four cycles per second. The mind is almost nonfunctioning. There are moments when it touches the zero point, absolutely still. This is where you go in deep sleep, when even dreams have stopped; and this is what Hindus, Patanjali, Buddhists, have called *samadhi*. Patanjali, in fact, defines *samadhi* as deep sleep with awareness -- with only one condition: that awareness should be there.

In the West, much research has been done lately about these four states. They think it is impossible to be aware in the fourth, because they think it is contradictory -- to be aware and fast asleep. It is not. And one man, a very exceptional yogi, has proved it now scientifically. His name is Swami Ram. In 1970, in an American lab, in Menninger Institute, he told the researchers that he would go into the fourth state of mind *willfully*. They said, "That is impossible, because the fourth comes only when you are fast asleep and the will cannot function and you are not aware." But the swami said, "I will do it." The researchers were unwilling to believe, they were suspicious, but they tried.

The swami started meditating. By and by, within a few minutes, he was almost asleep. The EEG records which were tracing the waves of his mind showed that he was in the fourth state, the mind activity had almost ceased. Still, the researchers didn't believe because, he may have fallen asleep, that is not the point: the point is whether he is aware. Then the swami came back from his meditation, and he reported all the

conversation that was going on around him -- better than those who were fully alert.

For the first time in a scientific lab, Krishna's famous sentence has been proved. Krishna says in the Geeta, "*Ya nisha sarva bhutayam tasyam jagrati samyami*" -- "That which is a deep sleep to all, even there the yogi is awake." For the first time it has been proved as a scientific theory. It is possible to be fast asleep and aware, because sleep happens in the body, sleep happens in the mind, but the witnessing soul is never asleep. Once you have become unidentified with the body-mind mechanism, once you have become capable of watching what goes on in the body, in the mind, you cannot fall asleep: the body will go to sleep, you will remain alert. Somewhere deep within you a center will remain perfectly aware.

Now, the question: "Sometimes at your lectures I can't keep my eyes open...." Don't try to keep them open. If you are falling in a deep rhythm allow it, because when you are listening to me, if you try to concentrate, you will remain in the first state, the beta, because the mind has to function. Don't be bothered. What I am saying is not so important as to realize that which is going to happen to you. In fact whatsoever I am saying is nothing but to prepare you to fall deeper into your inner states of mind. So if you miss something don't bother -- you can listen to the tape later on. And even if you don't listen it doesn't matter.

If the eyes are closing, allow them. The only thing to remember is: be alert. Allow the eyes to close.... In fact become more alert, because the deeper you go in the mind, more alertness will be needed. You are diving deep in consciousness. You can fall asleep: then you have missed the lecture and you have missed the inner state also. Then it has been futile to be here. "Sometimes at your lectures I can't keep my eyes open...." No need. Close the eyes. Just remain alert inside -- become more alert.

"... and keep falling somewhere and coming back with a jerk." That somewhere is the third state, the theta. If you fall to the second, alpha, you will know where you had gone and there will be no jerk. Smoothly one can move from the first to the second, from the beta to the alpha, very smoothly, because the difference is only of activity and passivity -- you remain alert. But when you move from the second to the third, then the difference is very deep. Now you are moving, ordinarily, from awakeness to sleepiness. Then if you come back you will come with a jerk, and consciousness is lost -- that's why you don't know where you have been.

"There is no memory of where I have been." If you had just simply fallen asleep you would have the memory. If you were dreaming, you would have the memory of the dream. If you were nondreaming, you would have the memory that you fell asleep and there was no dream. Either, positively, you will remember a dream or, negatively, you will remember there was no dream and the sleep was deep; but you *will* remember if it is a sleep.

That's how in the morning you remember that in the night there were so many dreams, or on some day you say, "I slept very deeply; there were no dreams." These are both memories -- one positive, one negative. If dream happens there will be a positive memory -- something was happening, certain activity going on. If there is no dream you will have just a peaceful remembrance of nothing, that nothing happened. But this you will remember: that nothing happened and no dream crossed my mind and sleep was really deep, very deep, not a single ripple. But you will remember and you will say, "I was very blissful."

But if you fall not asleep but into the meditative state -- they are similar, almost similar -- than you will not be able to remember anything. Because when you fall into a meditative state, theta, or sometimes you can move into the fourth also, the delta, then there will be no memory at all because you are going somewhere which is not part of the mind, somewhere where memory does not function, somewhere off the track. You are not on the superhighway, you are moving in the forest of your unconscious being: uncharted, no maps, thinking doesn't function -- -no ideas can be applied to it. Then you will come back with a jerk as if you had been lost. You will come back with a jerk to the superhighway again, where milestones exist and everything is clean and the map exists -- and you can understand where you are.

You are not just falling asleep; otherwise you will know, because you know sleep. For many lives you have been sleeping; you are perfectly acquainted with the phenomenon. If you live sixty years, twenty years are passed in sleep. It is not an ordinary phenomenon. Sixty years' life, twenty years are passed in sleep: every day, one third of your time is sleep time. You know it; you know it well. And this is not only for one life -- for millions of lives you have been sleeping, one third every life. In fact there is no other activity which takes so much time. No other single activity takes so much time. You neither love for eight hours nor do you eat for eight hours nor do you meditate for eight hours. Sleep is the most significant thing. How can you be unaware of it? Maybe dimly aware, but you are aware: memory will function.

But you are falling off the track, where you have never been. That's why you come with a jerk. Something unknown touches your being. That's why you cannot decide "whether I am going deep or just

asleep." Be happy. If you can decide, then it is sleep; if you can recognize, then it is sleep. If you cannot recognize, then something from the beyond is penetrating you and you are penetrating into the beyond. Be happy. Delight in it, and allow it. One day it becomes possible, when you go again and again and again into the unknown, then you become acquainted with the territory. Then there may be no common map, but you have your own private map of it. At least you know where you are going.

So the only thing to be done is: when you close your eyes be come more alert, because more alertness will be needed. Into the deeper darkness more light will be needed. Become alert, and as you start falling into somewhere -- the unknown -- try to keep alertness. By and by, one learns the knack of it. And then every night when you are falling asleep, again try it -- just to give it practice. When you start feeling drowsy, inside remain alert and go on seeing what is happening. One day you will see: drowsiness has come, sleep has entered, and alertness is still there. That day is the most beautiful day of any life. When you can remain alert and move into deep sleep you have moved into the fourth, the delta. That is the deepest center of your being.

Of course one has to earn it, one has to learn it, one has to become capable of it. It does not happen, ordinarily. It is not an ordinary state of mind; it is a very extraordinary state of mind. That's why Krishna declared it five thousand years before, and for five thousand years there existed no scientific proof for it -- it appeared to be just a philosophical theory: "YA NISHA SARVA BHUTAYAM TASYAM JAGRATI SAMYAMI." After five thousand years, now, a few scientific proofs are arising. You can also move into it, and when it becomes a scientific proof of your own understanding it is a revelation.

YOU HAVE SAID THAT PATANJALI'S YOGA IS A COMPLETE SYSTEM. YET NOWHERE DOES HE SEEM TO TALK ABOUT THE YOGA OF KISSING. CAN YOU EXPLAIN THIS?

For that, Patanjali will have to be born as an American. Only then can he write the yoga of kissing. Such foolish things exist only in America, nowhere else: yoga of sex, yoga of kissing, yoga of anything -- cooking. But you will have to wait a little -- some fool is bound to.

HOW CAN ONE BE TOTAL YET NOT EXTREME IN ALL THAT ONE EXPERIENCES?

Don't be worried. Just be total, and you will never be extreme. Ordinarily, if you think about it, it appears that if you become total you will become extreme -- because you don't know what totality is. Totality always happens in the middle. It is a phenomenon of the middle, because totality is balance. On the extreme it never happens; on the extreme you can never be total. Try to understand it.

You love someone: you can be extreme in love, but that will not be totality because love has another part to it, that is hate. So you can move to one extreme, that is love; it will be one extreme. Sometimes you can hate the same person. You can move to another extreme and you can hate completely -- or it appears to you that you are in complete hate -- but that too is part. The whole phenomenon is love-hate, together.

If you choose one you have chosen one extreme. My left hand and my right hand -- they both belong to me. If I choose the left I lean towards the left, if I choose the right I lean towards the right, and when I don't choose any I stand in the middle. Then both hands belong to me, but I don't belong to them. If you choose hate you have chosen one part. If you choose love you have chosen another part.

And this is the trouble: if you choose hate, sooner or later you will fall in love. If you go on hating the enemy long enough you will fall in love. If you go on loving the friend long enough you will hate. Because one cannot remain on one extreme for long. That's why lovers fight and enemies are also deep down lovers. They cannot be without the enemy; they cling. Love in reverse -- but it is love.

What happens when one is total? Love and hate, both, are there. And when love and hate both are there, they cancel each other, and a different phenomenon arises that Buddha has called compassion. Compassion has no opposite to it. Or, you can say, "Only when there is no hate part, love becomes perfect"; but then love is in the middle. Whatsoever you want to call it is not the point, but a deep balance happens. Opposites cancel each other; they are of the same weight. They cancel each other and you remain in balance. Balance is totality. Then the whole of you is involved in it.

When a Buddha has compassion nothing is left behind. He moves totally in it. When a Jesus loves he moves totally in it. When you love, a part of you is getting ready to hate. When you hate, a part of you is getting ready to love. You are divided -- a divided personality always moves to the extremes. Totality belongs to an undivided mind, nonsplit: one stands erect, in the middle, so balanced -- not leaning to this or that. In that moment of neither this nor that, one attains to totality.

The Upanishads have a particular word for it. They call it "NETI-NETI." They say "neither this nor that" -- don't choose between the opposites. Let the opposites come together and become complementary. Let them dissolve into each other. Be choiceless. That's why Krishnamurti goes on emphasizing one word continuously -- "choiceless awareness" -- because the moment you choose you have chosen the extreme.

All choice is of the extreme. You choose something *against* something. Whenever you say, "This is beautiful," you have already condemned something as ugly. Otherwise how can you say this is beautiful? In the assertion, in the statement, that this is beautiful, is hidden the statement: "Something is ugly, condemned." The moment you say, "This man is a saint," you have condemned somebody as a sinner.

Saints will disappear if sinners disappear. How can there be saints if there are no sinners? Sinners are needed for saints to be. Sinners will also disappear if saints are no longer there. Who will call them sinners? How will you judge that somebody is a sinner? In a perfect humanity there will be no saint, no sinner, because the whole thing will balance deeply. Sinners and saints are opposites to each other; they exist together.

Sometimes, while I was travelling in India, in many places many people asked me one question again and again. The question seems to be very pertinent and relevant. They have asked me, "Why is it so, that in India there have been so many saints, and yet the country is so immoral?" I have told them it is natural. When a country produces so many saints it has to produce the same number of sinners; otherwise the balance will be lost. When the country produces all the *teerthankeras*, twentyfour; all the *avataras*, twenty four; all the Buddhas, twentyfour; then where will the sinners go? And how can a Buddha exist if all the sinners are not here?

A Buddha exists in an ocean of sinners; there is no other way. For one Buddha to exist millions of sinners are needed. In fact, because of those sinners he looks so enlightened: contrast. Against a blackboard you write with white chalk: it looks so white, more white than white -- whiter than white. Write on a white wall with the white chalk -- nothing appears. When the humanity will really be perfect, balanced, there will be no Buddha: it will be writing on a white wall with white chalk. A very dark humanity is needed. So, if you ask me, I hope for a world where there will be no need for a Buddha... things will be so balanced.

That's what Lao Tzu says again and again, "There was a time in the past there were no saints -- because there were no sinners." There was a time in the past when things were so natural and so balanced that there was not even a concept of what is wrong and what is right. Lao Tzu says, "Bring the concept of right, and wrong enters immediately." Opposites are together. They come together; they go together. They are aspects of the same coin, two aspects of the same thing.

If you choose you choose the extreme. Balance cannot be chosen. You have to become choiceless; then there is balance, neither this nor that -- *neti-neti*. Suddenly you balance in the middle, and all the glory of existence becomes yours. You are fulfilled.

The question seems to be meaningful, but is not: "How can one be total yet not extreme in all that one experiences?" If you are total then you will not be extreme; if you are extreme you will not be total. Try to be total and balanced, and extremes will disappear by themselves. They exist with your support. Because you choose, that's why they exist.

Don't choose. Don't say this is good and don't say that is bad. Remain alert, that's all. Don't say this is a saint and that is a sinner. Remain alert, that's all -- and accept the total. The sinner exists, the saint exists: the total accepts both. You also accept both. With no condemnation of the sinner, with no appreciation of the saint, you become choiceless. In that choicelessness you will be balanced, and you will be total.

DO YOU SMILE -- WHEN WE ARE SERIOUS AND LONG-FACED IN YOUR AUDIENCE?

What else can I do?

YOU ONCE SAID THAT DRUGS CREATE CHEMICAL DREAMS -- IMAGINARY EXPERIENCES. AND KRISHNAMURTI SAYS THAT ALL YOGA PRACTICES, ALL MEDITATION TECHNIQUES, ARE JUST LIKE DRUGS -- THEY PRODUCE CHEMICAL CHANGE AND, HENCE, THE EXPERIENCES. PLEASE COMMENT.

Krishnamurti is right. Very difficult to understand, but he is right. All experiences are through chemical change -- all, without any exception. Whether you take LSD or you fast, in both the ways body goes through chemical change. Whether you take marijuana or you do a certain *pranayam*, a breathing exercise, in both the ways body goes through chemical change. Try to understand it.

When you fast what happens? Your body loses a few chemicals because they have to be supplied every day by the food. If you don't supply those chemicals, the body loses those chemicals. Then the ordinary balance of the chemicals is lost; and because fasting creates an imbalance you can start feeling a few things. If you fast long enough you will have hallucinations. If you fast for twenty-one days or more you will become incapable of judging whether what you are seeing is real or unreal, because for it a particular chemical is needed and that is lost.

Ordinarily, if suddenly Krishna meets you on the road, the first idea to arise will be that you must be seeing some hallucination, some illusion, some dream. You will rub your eyes and you will look around, or you will ask somebody else, "Come here. Please, see. Can you see somebody standing just in front of me, Krishna-like?" But if you fast for twenty-one days, the distinction between reality and dream is lost. Then if Krishna is standing, you believe that he is there.

Have you watched small children? They cannot make a distinction between reality and dream. In the night they dreamed about a toy, and in the morning they are weeping and crying -- "Where has the toy gone?" That particular chemical which helps you to judge has still to be created, only then will the child be able to make the distinction between real and unreal.

When you take alcohol that chemical is destroyed.

Mulla Nasrudin was teaching his son. Sitting in a pub, he was telling him when to stop. So he said, "Look. Look in that corner. When you start seeing four people instead of two, know well this is the time to stop drinking and go home."

But the son said, "Dad, there are not two people -- only *one* is sitting!" The dad is already drunk.

When you take alcohol what happens? Some chemical change. When you take LSD what happens? -- or marijuana or other things? Some chemical change, and you start seeing things which you had never seen. You start feeling things; you become very sensitive.

And that is the trouble: you cannot persuade an alcoholic to drop his drinks, because the real reality seems so flat, boring. Once he has seen the reality through his chemicals, through chemical changes.... The trees were more green and the flowers had more fragrance because he could project, he could create an illusory world: now you tell him, "Stop. Your children are suffering, your wife is suffering, your job is going to the dogs -- stop!" but he cannot stop, because he had a glimpse of an unreal world, but beautiful. Now if he stops, the world seems to be too rough, ordinary. The trees don't look so green and the flowers don't smell so beautiful; even the wife -- for whom to save you are teaching him -- looks very ordinary, dead, a routine affair. When he is under the influence of the drug his own wife becomes a Cleopatra, the most beautiful woman in the world. He lives a dream life.

All experiences are chemical -- without any exception. When you breathe very much you create very much oxygen inside the body; the quantity of nitrogen falls. More oxygen changes inner chemicals. You start feeling things which you never felt. If you whirl around as in dervish dances, fast spin, the body changes; the chemicals change through spinning. You feel dizzy; a new world opens. All experiences are chemical.

When you are hungry the world looks different. When you are satisfied, satiated, the world looks different. A poor man has a different world, and a rich man has a different world. Their chemicals differ. An intelligent man has a different world, and a stupid man has a different world. Their chemicals differ. A woman has a different world; a man has a different world. Their chemicals differ.

When one becomes sexually mature, at the age of fourteen or fifteen, a different world arises because new chemicals are flowing in the bloodstream. For a child of seven, if you talk about sex and sexual orgasm, he will think you are foolish -- "What nonsense are you talking?" -- because those chemicals are not flowing, those hormones are not in the bloodstream. But at the moment of the age of fourteen, fifteen, the

eyes are full of new chemicals -- an ordinary woman suddenly is transformed.

Mulla Nasrudin used to go to the hills on holidays. Sometimes he would go for fifteen days and would be back by the tenth. The boss asked him, "What is the matter? You asked for fifteen days' leave, and you are back five days before?" And sometimes he would ask for two weeks' leave and he would come after four weeks. "So what is the matter?" the boss asked.

The Mulla said, "There is a certain mathematics in it. In the hills I have a bungalow, and the bungalow is kept by an old, very ugly woman. So this is my criterion: when I start seeing that ugly woman as a beautiful woman, I run away. So sometimes it happens after eight days, sometimes ten days.... She is ugly and horrible. You cannot think that she can be beautiful. But when I start thinking about her and she starts coming into my dreams and I feel that she is beautiful, then I know that now this is the time to go back home; otherwise there is danger. So nobody knows. If I am healthy enough then it comes sooner, within seven days. If I am not so healthy then it takes two weeks. If I am very weak it takes three weeks. It depends on chemicals."

All experiences are chemical -- but one distinction has to be made. There are two ways. One is to put the chemicals in -- inject, smoke, or throw in the body. They come from the outside; they are intruders. That's what all drug people are doing around the world. The other way is to change the body by fasting, breathing.... That's what all the yogis have been doing in the East. They belong to the same path; the difference is very little. The difference is that drug people take drugs from the outside, they intrude in the biochemistry of the body, and the yogis try to change the balance of their own body, not to intrude from the outside. But as far as I am concerned, both are the same.

But if you have any urge to experience, I will tell you to choose the path of the yogis, because that way you will not be dependent, you will be more independent. And that way you will never become an addict, and that way your body will retain its purity, its organic unity. And that way, at least, you will not be an offense to the law -- no police raid possible. And that way you can go beyond easily. Hmm?... that is the most important thing.

If you take chemicals from the outside into the body, you will remain with them. It will be difficult, more and more difficult every day to go beyond. In fact you will become more and more dependent, so dependent that you will lose all life, all charm of life, and the drug experience alone will become your whole life, the whole center of it.

If you move through yoga, through the inner changes in the chemistry of the body, you will never be dependent, and you will be able to go beyond. Because the whole point of religion is to go beyond experiences. Whether you experience beautiful colors -- rainbow all around through LSD -- or you experience heaven through yoga exercises, basically there is no difference. In fact until you go beyond all experiences, all objective experiences, until you come to the point where only the witness remains and no experience to be experienced, only the experiencer remains, you have not touched the boundary of religion.

Krishnamurti is right. But the people who are listening to him are misunderstanding him. Thinking that all experiences are futile, they have remained ordinary; they have not made any effort. I know all experiences are futile, finally one has to Leave them, but before you can leave them you will have to have them. They are like the staircase: it has to be left behind, hut one has to go upwards. One can leave it only when one has crossed it. All experiences are childish, but one has to go through them to become mature.

The real religious experience is not an experience at all. Religious experience is not experience: it is to come to the experiencer where everything known/unknown, knowable/ unknowable, disappears. Only the witnessing self remains, only a pure consciousness, with no experience to contaminate it -- you don't see Jesus, you don't see Buddha, you don't see Krishna standing there.

That's why the Zen Masters say, "If you meet the Buddha on the path, kill him immediately." Followers of Buddha say, "If you meet Buddha on the path, kill him immediately." A great teaching. Hmm?... because Buddha is so beautiful you can be allured to the dream, and then you can go on with closed eyes seeing Buddha or Krishna playing on the flute. You may be seeing a very religious dream, but it is still a dream, not reality.

The reality is your consciousness. Everything else has to be transcended. If you can remember that, then one has to pass through all experiences, but one has to pass through.

If you are after experiences too much, as everyone is -- -- that is part of the growth -- it is better to choose yoga exercises than drugs. They are more subtle, yoga exercises, more refined. You must be aware of the fact that India has tried with all the drugs. America is just a newcomer in that world. From *somarasa* in the Rig-vedas to *ganja*, India has tried everything and came to understand that this is just wasting time.

Then India tried yoga exercises. Then, many times, persons like Buddha, Mahavir, reached a stage where they found that even yoga exercises are useless; they have to be dropped.

Krishnamurti is not saying something new. It is the experience of all the Buddhas. But, remember, an experience can become an experience to you only when *you* attain to it. Nobody can give it to you; it cannot be borrowed. If you are still childish and you feel that you need some experiences, it is better to have them through yoga exercises. Finally, that too has to be dropped.

But if you choose between LSD and *pranayam*, it is better to choose *pranayam*. You will be less dependent and you will be more capable of transcending, because the awareness will not be lost in it. In LSD the awareness will be lost completely.

Always choose a higher thing. Whenever there is a possibility, and you want to choose, choose a higher thing. A moment will come when you will not like to choose anything... then choicelessness.

I AM CONFUSED BETWEEN THE FEELING OF SELF-CONSCIOUSNESS, WHICH YOU SAY IS A DISEASE, AND THE FEELINGS OF SELF-AWARENESS, SELF-REMEMBERING, AND BEING A WITNESS.

Yes, self-consciousness is a disease, and self-awareness is health. So what is the difference, because the words seem to mean the same thing? The words may mean the same thing, but when I use them or Patanjali uses them, we don't mean the same thing.

In self-consciousness the emphasis is on the self. In self-awareness the emphasis is on the awareness. You can use the same word, self-consciousness, for both. If the emphasis is on the self it is a disease. If the emphasis is on the consciousness it is health. Very subtle, but a very great difference.

Self-consciousness is disease because you are continuously conscious about the self -- how people are feeling about me, how they are judging me, what is their opinion: whether they like me or not, they accept me or reject me, they love me or not. Always the "me," the "I," the ego remains the center. This is a disease. Ego is the greatest disease there is.

And if you change the focus, emphasis -- -from self the focus goes to consciousness: now you are not worried "whether people reject me or accept me." What their opinion is, that doesn't matter. Now you want to be aware in every situation. Whether they reject or they accept, whether they love or hate, whether they call you a saint or a sinner, that doesn't matter. What they say, what their opinion is, that is their business and their problem to decide for themselves. You are simply trying to be aware in every situation.

Somebody comes, bows down to you, he believes you are a saint: you don't bother about what he says, what he believes. You simply remain alert, you remain aware, so that he cannot drag you into unawareness, that's all. And somebody comes and insults you and throws an old shoe at you: you don't bother about what he is doing. You simply try to be alert, so that you remain untouched -- he cannot drag you.

In appreciation or condemnation, in failure or success, you remain the same. Through your awareness you attain to a tranquility which cannot be disturbed in either way. You become free of people's opinions.

That's the difference between a religious person and a political person. A political person is self-conscious -- emphasis on self, always worried about the opinion of the people. He depends on people's opinions, their votes. Finally, they are the masters and deciders. A religious man is a master of his ownself; nobody can decide for him. He does not depend on your votes or on your opinions. If you come to him, okay. If you don't come to him, that too is okay. It creates no problem. He is himself.

Now, I would like to say a very paradoxical thing to you -- paradoxical it appears, it is a simple truth: People who are self-conscious -- emphasis on the self -- have no self. That's why they are so self-conscious: afraid -- anybody can take their self away. They don't have their self. They are not masters. Their self is borrowed, borrowed from you. Somebody smiles: their self is given support. Somebody insults: a prop has been taken away; their structure shakes. Somebody is angry: they are afraid. If everybody gets angry, where will they be, who will they be? Their identity is broken. If everybody smiles and says, "You are great," they are great.

People who are self-conscious, the political people.... And when I say political persons I don't mean only those who are really in politics: all those who in any way are dependent on others are political. They don't have any self; inside is empty. They are always afraid of their emptiness. Anybody can throw them to their emptiness -- anybody! Even a barking dog can throw them to their emptiness.

A man who is religious, self-conscious -- emphasis on consciousness -- has a self, an authentic self. You

cannot take that self away from him. You cannot give it to him; you cannot take it from him. He has attained to it. If the whole world goes against him, his self will be with him. If the whole world follows him, his self will not be in any way added to, increased, no. He has really some authentic reality -- a center exists in him.

The political man has no center. He tries to create a false center. He borrows something from you, something from somebody else, something from somebody else.... That's how he manages. A false identity, a composition from many people's opinions: that is his identity. If people forget about him he will be lost, he will be nowhere; in fact, he will be nobody.

Do you see? A person is a president: suddenly he becomes somebody. Then he is no longer a president: then he is nobody. Then all the newspapers forget about him. They will remember only when he will die -- that too in a small corner. They will remember him as an ex-president, not as a person -- as an ex-post-holder. Have you not seen this happen with Radhakrishnan? Can't you see this happening with V.V. Giri? Where is Giri? What happened? Simply a man disappears. When you are on the post, you are on all the front pages of the newspapers. You are not important -- the post.

Hence, all those who are poor deep inside are always in search of a post, in search of people's votes, opinions. That is the way they attain to a soul -- a false soul, of course.

Psychologists have reached to a very deep core of the problem. They say people who try to become superior are suffering from an inferiority complex, and people who are really superior -- they don't bother a bit. They are so superior that they are not even aware that they are superior. Only an inferior person can be aware that he is superior -- and he is very touchy about it. If you give him even a hint that "you are not so great as you think," he will be angry. Only a superior man can stand at the back as the last man. All inferiors are rushing towards the front, because if they stand at the back they are nobodies. They have to stand in the front. They have to be in the capital. They have to be with great money. They have to move in a big car. They have to be this and that. People who are inferior always try to prove their superiority by their possessions.

Let me summarize it: people who don't have a being try to gain a being through having things -- posts, names, fame.

Even sometimes it happens: one man in America killed seven persons. All those seven persons were unknown to him. He was asked in the court, "Why?" He said, "I could not become famous, so I thought at least I can become notorious, but I must be somebody. And I am happy that my photo is on the front pages as a murderer. Now you can do whatsoever you want to do. I have a feeling, now, that I am somebody. And the court is worried, the government is worried, and the people are worried, and the newspapers talking about me -- I can visualize in every hotel, restaurant, everywhere, people will be talking about me. At least for one day I have become the famous, the known."

All politicians are murderers. You can't see because you are also a politician deep inside. Just now, Mujibur Rahman has been killed. Just a few days before, he was the father of the nation. And to become the father of the nation he committed so much nuisance. He killed many -- or, he created the situation in which many were killed. Now he is killed by his own colleagues. His whole cabinet is again in power, and the people who had designed to kill him -- now they have become the president and the prime minister and minister. And they were all his colleagues, and nobody is saying anything against them. Nobody is saying anything against them. The world seems to be simply unbelievable. Now they are great people. And somebody in their own cabinet may be trying to kill Mushtaque Ahmed.

All politicians are murderers, because they are not worried about you. They are worried about their feeling: they should be somebody. If murder can give them that feeling, then okay. If violence can give them that feeling, then it is okay.

I was reading a few days before. I couldn't believe it, but it is a fact. I was reading a book about Lenin. Somebody invited him to listen to Beethoven's symphonies. He said no, and he said no very emphatically. In fact he became almost aggressive in saying no. The man who had invited him couldn't believe why he was so angry. He said, "But why? Beethoven's symphonies are one of the greatest creations in the world." Lenin said, "Maybe, but all good music is against revolution because it gives you such deep contentment, it pacifies you. I am against all music."

If great music spreads in the world, revolutions will disappear. The logic is relevant. Lenin is saying something true about all politicians. They will not like great music in the world, they will not like great poetry in the world, they will not like great meditators in the world, they will not like people in ecstasy, euphoria, no -- because then what will happen to revolutions? What will happen to wars? What will happen to all sorts of foolishnesses that go on in the world?

People need to remain always in fever; only then they help politicians. If people are satisfied, content, happy, who bothers about capitals? People will forget all about them. They will dance and they will listen to music and they will meditate. Why should they bother about President Ford and this and that? There is nothing to it. But people, when they are not satisfied, not relaxed, people who don't have their selfs: they go on supporting other selfs because that is the only way they can get others' support for their own selfs.

Remember this: self-consciousness -- emphasis on self -- is deep disease, disease in depth. One should get rid of it. Self-consciousness -- emphasis on consciousness -- is one of the most holy things in the world, because it belongs to healthy people, those who have attained to their center. They are conscious, aware. They are not empty; they are fulfilled.

HOW IS ONE TO WATCH BREATH WHEN IT IS NOT SEEN BUT FELT?

Watching need not be a seeing, it can be a feeling. In fact it has to be a feeling because how can you see your breath? You feel it, the touch of it. When the breath moves through the passage, you feel the touch of it.

The whole thing is not a question of seeing. The thing is to be alert that it is going in, that it has reached to the very innermost core of your being, that now it has stopped; that now it is coming back. The ebb and the tide: now it has gone out, moved completely out, stopped; then again moving back. The whole circle of it -- coming in, going out, coming in, going out -- one has to be aware. If you feel it, that is awareness -- but one should not miss feeling it. If you can do it every day for one hour, your whole life will be changed.

And remember, if you don't change your breathing there is no chemical change happening in you. That's the difference between Patanjali and Buddha. Patanjali's techniques will change your chemistry; Buddha's technique will not touch your chemistry at all. Normal breathing -- as it is: you simply watch, feel, see. Don't let it go in and out without awareness, that's all. Don't change it. Let it be as it is. Just add one thing: that you remain a witness to it.

Even if you can do it for one hour, your whole life will be transfigured -- and without any chemical change. You will simply become a transcendental experience, a transcendental consciousness. You will not see Buddhas, you will become a Buddha. And that's the point to be remembered: seeing Buddhas does not matter... unless you become a Buddha.

NEED WITNESSING BE A COLD PHENOMENON?

No, but it has to be cool -- not cold, but cool. And the difference is vast. When something is cold you are indifferently looking at it, not caring, indifferent. A cool phenomenon is different: you care, you are not indifferent. But you are not attached, also. You are not obsessed; you are not feverish about it. You are not excited. If you can avoid two extremes -- indifference and excitement -- there will be coolness, a calm, cool, collected feeling.

Witnessing need not be cold. In fact if it is cold it is no longer witnessing; you have become indifferent. You are not watching. And you know well either you can be cold or you can be hot. Coolness exists just in the middle. Coolness is neither hot nor cold; it is just the midpoint between the two. You are interested but not excited: you are watching with care, not with indifference, but you are not affected.

Difficult... because you know two feelings -- cold and hot. You don't know the third feeling at all because you move from one extreme to another. Either you hate somebody or you love. Compassion: you don't know what it is. Compassion is just a word, seems to be meaningless. It is a cool word.

If you come to a Buddha he will welcome you, but it will not be a warm welcome -- it will not be cold, also. It will be a cool welcome. He will welcome you with his whole heart, but he will not be excited. It is not that if you were not there he would have been sad because of your absence, no. He would have been as happy as ever. If you are there he is happy; if you are not there he is happy. His happiness is unaltered, that's why it is cool.

When your friend comes to see you, you are excited -- -you become hot. And remember, you cannot remain hot for long, because heat is tiring. Soon you start thinking, "When will this man leave?" First, you

become hot; then you become cold. First, you become happy because a friend has come; and then you become happy when he has left. A Buddha just remains happy, whether a friend comes or not does not matter. His happiness remains unaltered. He is cool.

And to understand a cool love is really a great experience -- difficult, because your mind will interpret the cool love as cold. You don't know the cool term; you know only cold. You will see that Buddha is cold. He is not. All enlightened people are cool. Cool, because you cannot disturb them -- either way; you cannot make them more happy; you cannot make them unhappy. They are cool because they are centered.

WHY CAN'T YOU GIVE US SOMETHING THAT WILL KILL US INSTANTANEOUSLY AND PAINLESSLY INSTEAD OF US HAVING TO GO THROUGH ALL THIS SEEMINGLY ENDLESS SUFFERING?

I am giving it to you, but you don't listen. It is not a question that I am not giving it to you. I am giving you absolute poison. It will kill you instantaneously, but you don't listen to me.

You go on thinking that something is wrong, you go on thinking that *you* are wrong, and sometimes, you even desire, "How to destroy this state of affairs? How to go beyond it?" but you have invested in it too much. You think, "How to go beyond it?" but you don't want to go beyond.

Poison I can give you. The whole of what I am giving you is nothing but an art of dying. But I cannot force the poison on you; otherwise the court will see to it -- -I will be in trouble. I can simply offer you; then you have to take it. And there you miss.

You want it to be forced on you. You want it to be spoon-fed. And this death cannot be forced by anybody else. The death I am talking about has to be a voluntary death. It has to be a willing death. It has to be with your total heart. I cannot force on you. If you are ready it will happen; if you are not ready it will not happen.

On my part I am always ready. If you are ready to die I am ready to help you. But you are not ready to die. Deep down you go on thinking that even after death you will survive.

You meditate, but you meditate in such a way so that you call survive it also: you use it as a technique. Your basic reality is not touched; you are always careful about it. But if you do it as a death -- meditation as death -- then you cannot survive it. Somebody else will come out of it, not you. You will be gone. A new being will come out of you -- fresh, young, virgin. You will not even be able to recognize it. There will be a discontinuity: you dropped completely, something new popped up -- and they both are not related to each other.

This is very difficult to understand. That new being is hidden behind you, but the shell that is covering you is too hard. You are like a seed: deep inside all is hidden, the whole tree -- the flowers and fruits and all -- but the shell is very hard. The shell is not ready to die. If the shell dies the tree will be born. And the tree is something absolutely different from the shell; it has nothing to do with it. The shell is just a protection -- but the protection has become the whole.

Your ego is just like a shell. If the ego dies you will grow -- you will become a god! With the ego you will remain a sufferer. With no ego you will become absolutely blissful. But you don't know about it; the shell has never heard about it. And you go on listening to me through the shell. That's why you go on asking me, "Give us something to die," but you don't want it.

I am giving something to die, every moment. In fact I am not giving anything else: the whole science of religion is the science of death. It is to teach you how to die perfectly, so nothing is left. The whole shell disappears in the earth, dissolves, and the tree sprouts.

But, you think that somebody will do it for you? That is not possible. You have to commit suicide; you cannot be murdered. Remember that. The word "suicide" is very beautiful. I'm not talking about committing a suicide in the body; I am talking about committing a suicide in the mind, in the ego. Become a no-mind, a no-ego, and the whole existence becomes possible. You are carrying it for millions of lives. It is just there within you. It is already there, just a right soil and the shell disappearing... and the tree will be there in all its glory and beauty.

WHERE DO YOUR WORDS COME FROM AND HOW DO YOU RELATE TO THEM?

There is nobody to relate to them. They come out of the blue -- nobody is managing. I am not there to manage them. You ask a question and out of the blue comes the response. They are not my words. The question is yours; the answer is not mine. The question comes from your mind; the answer is not coming from any mind. The mind is being used to deliver it, but it is not coming from there. The medium is not the source.

Yoga: The Alpha and the Omega, Vol 6

Chapter #9
Chapter title: Returning to The Source

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52. THEN COMES THE DISPERSION OF THE COVER THAT HIDES THE LIGHT.

53. AND THEN THE MIND BECOMES FIT FOR CONCENTRATION.

54. THE FIFTH CONSTITUENT OF YOGA, pratyahar -- RETURNING TO THE SOURCE -- IS THE RESTORATION OF THE MIND'S ABILITY TO CONTROL THE SENSES BY RENOUNCING THE DISTRACTIONS OF OUTSIDE OBJECTS.
55. THEN COMES THE COMPLETE MASTERY OVER ALL THE SENSES.

"Man is being abolished," says C. S. Lewis. "Good riddance," says B. F. Skinner. "How like a god," says Shakespeare's Hamlet about man. "How like a dog," says Pavlov. The trouble is that man is both -- godlike, doglike, both. If man was a unity -- doglike or godlike -- there would have been no problem. The problem arises because man is a paradox: on the surface, worse than any dog; at the center, glorious, more glorious than any god.

If you look at man just from the outside, you cannot say that if man is being abolished there is some harm -- "It is good, good riddance. Skinner is right. The earth will be better; at least, more silent. Nature will be happier." But if you look at man deep, in his infinite depth, then without man the earth may be silent, but that silence will be dead. It will not have any music in it. It will not have any depth in it. Flowers will be there, but they will not be beautiful anymore. Who will feel their beauty? Who will know their beauty? Birds will go on singing, but who will call the singing poetic, mysterious? Trees will be green, but will not be green at the same time, because that greenery has to be recognized by a deep resonance of the human heart.

With man, appreciation will disappear. With man, prayer will disappear. With man, God will disappear. The earth will be there, but ungodly. The silence, but the silence of the cemetery. The silence will not be throbbing with the heart. It may be spread all over the earth, it may have expansion, but it will miss depth -- and a silence without depth is no longer silence. The world will be profane; it won't be sacred anymore.

Man creates the holy, because deep hidden behind man is the holy. Man cannot live without temples, without churches, without mosques, because man himself is a temple. He goes on creating temples -- even atheists create temples. Look at the temple of the Kremlin. Communists passing before the Kremlin or

before the mausoleum of Lenin are as worshipful as any theist worshipping any other god. Man cannot live without a god because deep down he is a god.

The problem, the trouble, arises because man is both: a bridge stretched between two eternities -- between matter and mind, between this world and that, between the profane and the sacred, between life and death. That's the beauty also: with the mystery, with the paradox, man is not only a puzzle, he also becomes a mystery.

What to do? If you settle with Pavlov and his disciple B.F. Skinner, you have settled without knowing man, without understanding man, without even making an effort to know him. If you settle too soon with Buddha, Mahavir, Krishna, Christ, Patanjali, if your acceptance is immature, then "that man is a god" will remain a belief; it can never become a faith. If you are in a hurry to be settled with anything, then you will miss. A deep patience is needed to know man.

And there is no way to know man objectively. If you try to know man objectively, as a scientist is tempted to, you will commit the mistake of Pavlov -- man will look like a dog. The only way to know man is to know the man who is within you. The only way to come face to face with man is to encounter yourself.

You are carrying a tremendous energy within you. Unless you are acquainted with it you will not be able to see and know it outside in others. Remember this as a criterion: that as much as you know yourself, only that much can you know the other. Not a bit more, no -- impossible. The knower must be known first; only then can the mystery of the known be penetrated. You must know your depth; only then your eyes become attuned to know the depth of the others.

If you remain on the surface of your being then the whole existence will remain just the surface. If you think that you are only a wave on the ocean, and you have not known the ocean at all, all other waves will remain waves. Once you have a look within your being and you become the ocean -- you have been the ocean, you come to know it -- all other waves have disappeared: now it is only the ocean waving. Now behind every wave -- beautiful, ugly, small, big -- it doesn't matter; the same ocean exists.

Yoga is a method to come to terms with the innermost depth of your own being, the subjectivity of your soul. It is infinite: you enter into it, but you never come to a point where you can say, "I have known all." You go on and on and on.... It is infinite. You can be deeply in it, but still, much always remains. That point never comes when you can say, "Now I have come to the boundary." In fact, boundaries don't exist. They don't exist in the universe. Outside there are no boundaries; existence is infinite. They don't exist within your subjectivity. Boundaries are always false. Deeper you go, the unboundage opens more and more.

But once you have fallen in it, once you have flown in it... now you know. Now the small disappears, the bounded disappears, the limited disappears. Now you look into anybody's eyes and you know the infinite waiting there. Love, for the first time, becomes possible. Love is possible only when you have known your depth. Only gods love, and only gods can love. Dogs can only fight; even in the name of love they will fight. And if gods fight, even in their fight they love; otherwise is not possible.

When you have come to know your being as divine, the whole existence immediately is transfigured. It is no longer the old existence, the stale, the day-to-day, the ordinary. No, nothing ordinary exists after that; everything takes the color of extraordinariness, of a superb glory. Ordinary pebbles become diamonds -- they are. Every leaf becomes alive with tremendous life hidden behind it, within it, below it, beyond it. The whole existence becomes divine. The moment you know your god, you only know God everywhere. That is the only way to know.

The whole yoga is a methodology: how to uncover it which is so hidden, how to open the doors within yourself, how to enter the temple that you are, how to discover yourself. You are there, you have been there from the very beginning, but you have not discovered it. The treasure is carried by you every moment. Every breath you take in or out, the treasure is there. You may not be aware, but you have never missed it. You may be completely oblivious, but you have never lost it. You may have forgotten it completely, but there is no way to lose it -- because you *are* it.

So the only question is: how to discover it. It is covered; many layers of ignorance cover it. Yoga tries step by step, slowly, to penetrate the inner mystery. In eight steps yoga completes the discovery. The beginning steps are called *bahirang* yoga, the yoga of the outside. *yam, niyam, asan, pranayam, pratyahar* -- these five steps are known as the yoga of the outside. The following three, the last three -- *dharana, dhyan, samadhi* -- are known as *antarang*, the yoga of the inside.

Now, the sutra:
Tatah kshiyate prakashavaranam.

THEN COMES THE DISPERSION OF THE COVER THAT HIDES THE LIGHT.

The four steps have been taken. The fifth works as a bridge between the four, the yoga of the outside, and the last three, the yoga of the inside. The fifth, which is part of the yoga of the outside, also functions as a bridge. *pratyahar*: the word means "returning to the source" -- not *reaching* to the source, just *returning* to the source. The process of return has started: now the energy is no longer moving outwardly, the energy is no longer interested in objects -- the energy has taken a turn, an about turn. It is turning inwards -- this is what Jesus calls conversion, coming back.

Ordinarily, the energy is moving outward. You want to see, you want to smell, you want to touch, you want to feel: the energy is moving out. You have completely forgotten who is hidden within you. You have become eyes, ears, nose, hands, and you have forgotten who is hidden behind these senses, who looks through your eyes. You are not the eyes. You have the eyes, right, but you are not the eyes. Eyes are only windows. Who is standing behind the windows? Who looks through the eyes? I look at you; eyes are not looking at you. Eyes cannot look by themselves. Unless I am standing near the window, looking out, eyes by themselves cannot look.

It happens many times to you also: you go on reading a book, you have read pages, and suddenly you become aware that you have not read a single word. Eyes were there, but you were not there. Eyes went on moving from one word to another, from one sentence to another, from one paragraph to another, from one page to another, but you were not there. Suddenly you become mindful that "Only eyes were moving; I was not there." You are in deep pain, suffering: then eyes are open, but you don't see; they are much too filled with tears. Or you are very happy, so happy that you don't care: suddenly your eyes are filled with so much cheerfulness they don't see.

You are in the market and somebody tells you, "Your house has caught fire" -- you start running. You see many people on the street. A few people say, "Good morning. Where are you going? Why are you in such a hurry? What has happened?" Your eyes go on seeing, your ears go on hearing, but you are not there. Your house has caught fire... your presence is not there, no more. If afterwards you are asked, "Can you remember who had asked you,'Where are you going? Why are you in such a hurry?' " you will not be able to remember. You had seen the man, you have heard what he said, but you were not there.

Ears by themselves cannot hear. Eyes by themselves cannot see. Your presence is needed. You may be on the playground playing football, hockey, or volleyball or something: when the play is at the peak you are hit in your feet, blood starts flowing... but you are so deeply involved in the game, you are not aware. It hurts, but you are not there to feel. After half an hour the game stops; suddenly your attention moves to the feet, blood is flowing -- now it hurts. For half an hour the blood was flowing but it was not hurting -- you were not there.

This has to be deeply understood: that senses by themselves are impotent -- unless you cooperate. That's the whole art of yoga. If you don't cooperate senses close. If you don't cooperate conversion starts. If you don't cooperate *pratyahar* comes in. That's what people who are sitting silently for hours, for years, are doing -- they are trying to drop the cooperation between themselves and their senses. When the energy is not obsessed to see, to hear, to touch; the energy starts moving inwards. That is *pratyahar*: movement towards the source, movement towards the place from where you have come, movement to the center. Now you are no longer moving to the periphery.

This is just the beginning. The end will be in *samadhi*. *Pratyahar* is just a beginning of the energy moving towards home. *Samadhi* is when you have reached home, arrived. The four -- *yam*, *niyam*, *asan*, *pranayam* -- are the preparation for *pratyahar*, the fifth. And *pratyahar* is the beginning, the turning; *samadhi* is the end.

"Then comes the dispersion of the cover that hides the light." The last sutra was about *pranayam*. *Pranayam* is a way of getting in rhythm with the universe, but you remain outside. You start breathing in such a way, in such a rhythm, that you fall in tune with the whole. Then you are not fighting the whole; you have surrendered. You are no longer an enemy of the whole; you have become a lover. That's what it means to be a religious man: now he is not in conflict; now he has no private goals to achieve; now he is flowing with existence; now he is in tune with the goal of the whole, if there is any; now he has no individual destiny, the whole's destiny is his. He is floating with the river, not fighting up current.

When you really float you disappear, because the ego can exist only when it fights. The ego can exist only when there is resistance. The ego can exist only when you have some private goal against the whole.

Try to understand this, how the ego exists. People come to me and they say, "We would like to drop the ego," and I tell them, "If *you* like to drop the ego you cannot drop it, because who are you to drop? Who is this who is saying,'I would like to drop?' This is the ego. Now you are fighting with your ego also."

You may pretend to become humble, you may force humility on yourself, but the ego will exist. You may have been a king, now you may become a beggar, but the ego will exist. It existed as a king: now it will exist as a humble beggar. Your very way of walking -- seeing will show it. The way you will move -- you will announce it. The way you will talk -- you will announce it. You may say, " I am the most humble man in the world," that makes no difference. Before, you were the greatest man in the world, now you are the humblest -- but you are extraordinary. You *are* there.

If you start fighting with the ego you will create a subtler ego which is more dangerous, because that subtler ego will be a pious ego. It will pretend to be religious. In the beginning it was at least this-worldly, now it will be that-worldly -- greater, powerful, subtle -- and the grip will be more dangerous, and it will be difficult to come out of it. You have moved from a smaller danger to a greater one. You are more in the trap. The prison has closed upon you, even in a stronger way.

Pranayam, what has been continuously and wrongly translated as "breath control," is not control at all. *Pranayam* is a way of being spontaneous with the universe. It is not a control at all. All control belongs to the ego; otherwise who will control? Ego is the controller, the manipulator. If you understand this, ego will disappear -- there is no need to drop it.

You cannot drop an illusion, you can only drop a reality -- and ego is not real. You cannot drop maya. Illusions cannot be dropped because, in the first place, they are not. You have only to understand, and then they disappear. A dream cannot be dropped. You have just to become aware that this is a dream, and the dream disappears. The ego is the subtlest dream: the dream that I am separate from existence, the dream that I have to achieve some goals against the whole, the dream that I am an individual. The moment you become alert, the dream disappears.

You cannot be against the whole, because you are part of the whole. You cannot float against the whole, because how can you float? It is just as foolish as my own hand trying to go against me. There is no way to go against the whole. There is only one way: to be with the whole.

Even when you are fighting you cannot go against -- that is just your imagination. Even when you think that you are moving against the whole or separate from the whole or you have a different dimension of your own, that is just a dream; you cannot do that. It is just like a ripple on the lake thinking to go against the lake: absolutely stupid -- not the least possibility there of it ever happening. How can a ripple on the lake move somewhere on its own? It will remain part of the lake. If it is moving somewhere it must be the will of the lake, that's how it is moving.

When one understands, one knows. One starts laughing that "I was in a great dream -- now the dream has disappeared. I am no more. I was the dream and the dreamer, both. Now the whole exists."

Pranayam creates the situation in which return becomes possible, because now there is nowhere to go. The fight has stopped. The enemy disappears. Now you start floating towards your own being -- and that is not a going, really, that is a floating. If you stop fighting, if you stop going outward, you will start floating inward. That's natural.

After *pranayam*, Patanjali says, "Then comes the dispersion of the cover that hides the light." This sutra has to be dissected, analyzed, and understood, because many things will depend on this sutra.

Patanjali is not saying that after *pranayam* the inner light is achieved. Many commentators on Patanjali have taken the wrong attitude. They think that this sutra says that the cover drops and one attains to light. That's not possible. If it happens then what about *dharana*, *dhyan*, *samadhi*? If it happens in *pratyahar* that you have attained to the goal, reached to your innermost being, known the inner light, then what is the point of *dharana*, *dhyan*, *samadhi*? Then what will you do? No, Patanjali cannot mean it, and the sutra is clear. Patanjali says "dispersion of the cover," not the attainment of light -- these are two things.

Dispersion of the cover is a negative achievement -- it creates the possibility to attain to the light -- but dispersion Of the cover in itself is not the attainment of light. Many more things are still there to be done. For example, you have remained with closed eyes; your eyelids have functioned as a cover on the sunlight. After millions of lives you open your eyes: the cover is no longer there, but you will not be able to see the light -- you have become attuned to darkness. The sun will be there in front of you and the cover no more hiding it, but you will not be able to see it.

The cover has disappeared, but the long habit of darkness has become a part of your eyes. The gross cover of the eyelids is no longer there, but a subtle cover of darkness is still there... and if you have lived so

many lives in darkness, the sun will be much too dazzling for your eyes. Your eyes will be so weak that they will not be able to tolerate so much light. And when there is more light than you can tolerate, it becomes darkness again. Try to look at the sun for a few moments: you will see darkness falling on your eyes. If you try too much you can even go blind. Too much light can even become darkness.

And you don't know for how many lives you have lived in darkness. You have not known any light, not even a ray has penetrated into your being. Darkness has been the only experience. The light will be so unknown that it will be impossible to recognize it. Just by the dispersion of the cover, you will not be able to recognize it.

Patanjali knows it well. That's why he formulates the sutra in such a way: "*tatah kshiyate prakashavaranam*" -- then the dispersion of the cover which hides the light. But not the attainment of light. This is a negative attainment.

Let me try to explain it to you in some other way. You are ill: medicine can help -- the illness can disappear through medicine -- but that doesn't mean that you have attained to health. Illness may disappear, now there is no longer any illness in the body, but health has not appeared yet. You will have to rest to recoup. Disappearance of illness is not necessarily attainment of health. Health is a positive phenomenon; disease is a negative phenomenon. It may be possible that you go to the doctor and he cannot find any disease -- that does not mean that you are healthy. You may go on saying, "I don't feel healthy. I don't feel a well-being arising in me. I don't feel the zest of life, I don't feel that I am alive."

The doctor can only detect disease, he cannot detect health. There is no way for him to detect whether you are healthy or not. The doctor cannot give you a certificate that you are healthy; he can only give you a certificate that you are not ill. Not to be ill is not necessarily to be healthy. Of course, not to be ill is a basic condition to be healthy -- if you are ill you cannot be healthy -- but if you are not ill it is not necessary that you are healthy. Health is something positive.

It happens in many cases. A person -- old, ill, weary of life -- loses the lust for life, what Buddha calls *tanha*. He loses interest in life. You can go on treating him -- you may help him to become completely okay as far as medicine can help, he is no longer ill -- but you are worried: he is no longer ill, but he is not healthy. The desire to live has disappeared. Illness is not there, the hospital is ready to discharge him, but he has no desire to live. He will not be healthy; he will die. Nobody can help him. To be healthy is a positive phenomenon; to be ill is a negative phenomenon.

Patanjali says the cover is no longer there. That does not mean that you have known the light -- three more steps still wait. By and by you will have to train your eyes in your being to feel, to know, to imbibe light. Sometimes it can take years.

"Then comes the dispersion of the cover that hides the light." So I disagree with all those commentators who say that the inner light is attained -- that is not the meaning. Now, the hindrance no longer exists, the barrier disappears, but the distance is still there. You will have to walk a little more, now even more carefully than before because you can also fall in the same error: you may think, "Now everything is attained; the barrier has broken, disappeared. Now I am back home." Then you will settle before the goal has been achieved.

There are many yogis who have settled with the fifth. Then they cannot understand what is happening. The barrier is no longer there, but they are not deeply content also. In fact if you are very egoistic you will stop here, with this sutra, because with the barrier, the ego has something to fight. The cover: you go on trying to penetrate it, to disperse it. When it disperses then there is nothing. It is just like you were fighting with something that suddenly disappears -- your whole meaning of life disappears with it. Now you don't know what to do.

There are people in the world who are fighting with others in deep competition -- in business, in politics, this and that. Then they become tired. If they are a little intelligent, they are bound to become tired. Then they start fighting with their own ego, which is the cover. One day that cover also disappears, then there is nothing to fight. Once there is nothing to fight, it becomes impossible for the ego to move even an inch, because the whole training of the ego is to fight with somebody -- either somebody else or your own ego, but fight. When there is nothing to fight, the hindrance no more, one stops. There is nowhere to go now... but three steps are still waiting.

Dharanasu cha yojnata manasah.

AND THEN THE MIND BECOMES FIT FOR CONCENTRATION.

Dharana is not only concentration. "Concentration" gives a little glimpse into the nature of *dharana*, but *dharana* is a bigger concept than concentration. So let me explain it to you.

The Indian word *dharma* also comes from *dharana*. *Dharana* means: the capacity to contain, the capacity to become a womb. When, after *pranayam*, you have become in tune with the whole, you become a womb -- a great capacity to contain. You can contain the whole. You become so vast that anything can be contained. But why has *dharana* been continuously translated as "concentration"? Because "concentration" gives a little glimpse into it. What is concentration? To remain with a single idea for a long time is concentration, to contain a single idea for a long time.

If I tell you to just concentrate on a picture with a monkey inside, try so that you remain with the concept of the monkey, the picture of the monkey and nothing else -- -it will be very difficult for you. A thousand and one things will interfere. In fact, only the monkey will not be there and everything else will be there, the monkey will disappear again and again and again.

It becomes so difficult for the mind to contain anything. Mind is very narrow. It can contain something only for a few seconds, then it loses it. It is not vast; it cannot remain with one thing for long. That is one of the deepest problems of humanity. You fall in love with a woman or a man; then the next day the mind is moving to somebody else. One day, and you cannot contain. You cannot be in love with the same person for long; even hours is too much. Your mind goes on wandering all over the world.

You were hankering for a car for many days. You struggled; somehow you managed. Now the car is there in your drive -- but finished. Now the mind is moving somewhere else again -- the neighbor's car. And the same will happen with that car also. The same has been happening for ever and ever: you cannot contain. Even if you reach to a point, soon you lose it.

Dharana means the capacity to contain -- because if you want to know God you will have to become capable to contain him. If you want to know your innermost being you will have to create the capacity to become the womb for it. You will have to give a rebirth to yourself. Concentration is only a fragment of it. *Dharana* is a very wide word; it is very, very comprehensive. It contains more than concentration; concentration is only one part of it.

"And then the mind becomes fit for concentration." I would like to translate it: "And then the mind becomes a womb." When I say "a womb" I mean: a woman contains a child for nine months in her own being, like a seed she carries it. Hindus have called woman the earth, because she carries the child, the seed of the child, just as the earth carries a seed of a great oak tree, for months together.

When the seed settles deep into the soil, loses all fear, is no longer a stranger in the earth, starts feeling at home.... Remember, a seed has first to feel at home, only then the shell breaks; otherwise the shell will not break. When the seed starts feeling that this earth is motherly -- now there is no need to protect oneself, there is no need to carry the armor of the shell around -- it becomes loose. By and by, the shell breaks and disappears into the earth. Now the seed is no longer a stranger; he has found the mother. And then the sprout comes up.

In India we have called woman the earth element and man the sky element -- because man is a wanderer. He cannot contain much. And it happens every day: if a woman falls in love with a man, she can remain in love for her whole life. That is easier for her -- she knows how to contain one idea deep, and remain with it. Man is a vagabond, a wanderer. If there were no women there would have been no homes in the world -- at the most, tents -- because man is a wanderer. He would not like to live in the same place for ever and ever. He would not create stone palaces and marble palaces, no; that is too static. He will have a vagabond's tent so any moment he can remove it, move somewhere else.

There would have been no men if there were no women. Home exists because of the women. In fact the whole civilization exists because of the women. Man would have remained a nomad, moving. And that remains his mind still: even though he lives in the home, his being goes on moving. He cannot contain; he has no capacity to become a womb.

That's why this has been my feeling: that women can move in meditation more easily than men. It is difficult for a man; his mind wavers more, tricks him into new traps, always is on the move, always thinking of going to the Himalayas, to Goa, to Nepal, to Kabul -- somewhere. A woman can settle down; she can remain in one place. There is no inner urgency to move.

And then the mind becomes fit to become a womb -- because only through that womb a new being is to be born to you. You are going to be born to yourself; you have to carry yourself in your womb.

Concentration is part of it. It is beautiful to learn concentration. If you can remain with one idea for long, you become capable of the higher possibility of remaining one and the same for a long period -- because if you cannot remain one and the same for a long period, you will be distracted by the objects: one car, then another car; one house, then another house; one woman, then another woman; this post, then another post. You will be distracted by objects. You will not be able to come back home.

When no object distracts you, only then is the return possible. A mind which can remain in deep patience, like a mother, can wait, can remain unmoving, only that mind can come to know one's own divinity.

THE FIFTH CONSTITUENT OF YOGA, PRATYAHAR -- RETURNING TO THE SOURCE -- IS THE RESTORATION OF THE MIND'S ABILITY TO CONTROL THE SENSES BY RENOUNCING THE DISTRACTIONS OF OUTSIDE OBJECTS.

Unless you can renounce the distractions of the outside objects, you cannot move withinward, because they will go on calling you again and again and again. It is just like you are meditating, but in the meditation room you are keeping your phone also. It goes on ringing again and again and again -- how can you meditate? You have to put your phone off the hook.

And it is not a question of one telephone. There are millions of objects around you -- millions of telephones ringing continuously when you are trying to meditate. A part of your mind says, "What are you doing? This is the time to go to the market, because this is the time the richest customer is to come. Why are you wasting your time sitting here doing nothing?" Another part of the mind says something else -- and there are a thousand and one pieces and fragments in the mind. They all go on ringing continuously to attract your attention. If this continues, *pratyahar* is not possible. How will you be able to go withinwards? One has to drop the periphery interests, the distractions, only then return becomes possible.

"The fifth constituent of yoga, *pratyahar* -- returning to the source -- is the restoration of the mind's ability to control the senses by renouncing the distractions of outside objects." "By renouncing the distractions": how does one renounce the distractions? Can you simply take a vow that "Now I renounce my interest in riches," or, "my interest in women," "men"? Just by taking a vow it is not possible. In fact just the opposite will happen if you take a vow. If you say, "I renounce all my interest in women," then your mind will be much too filled with the pictures of women; you will visualize more. In fact, if you renounce by the will, you will be more in the mess. Many people have been doing that.

When old sannyasins come to me they always say, "What to do with sex? It goes on hammering in the mind, and it hammers *more* than before. And we have renounced, so what to do now?" The more you renounce, without understanding, just by the willpower, the more you will be in trouble. Understanding is needed; will is not needed. Will is part of the ego.

And if you try to will something, you are already divided in two -- you start fighting. If you say,"I will not be interested in women," why are you saying it? If you are not really interested -- finished. What is the point of saying it? Why do you go in public to take a vow in some temple before some guru in a public ceremony? What is the point? If you are no longer interested you are no longer interested. Finished. Why make a show of it? Why be an exhibitionist? No, the need is different. You are not finished yet; in fact, you are deeply attracted.

But you are frustrated also. Every time you were in relationship you were frustrated. Frustration is there, attraction is there -- both are there, that is the misery. Now you are seeking some shelter where you can renounce it: you seek the society. If you renounce the interest in women before a big crowd, then your ego will say,"Now it is not good to move in that direction," because the whole society knows that you have taken a vow of *brahmacharya*. Now it is against your ego; now you have to fight for it.

And with whom are you fighting? -- your own sex, your will against your own sex. It is as if your left hand is fighting with your right hand. It is foolish; it is stupid. You will never be able to be victorious.

Then how does one renounce? One renounces by understanding, one renounces by experiencing, one renounces by maturity -- not by a vow. If you want to renounce anything, live it through and through. Don't be afraid and scared. Move to the deepest point in it, so that you understand. Once a thing is understood, it can be dropped without any effort on the part of the will. If will is involved you will be in trouble. Never renounce anything willfully, with will. Never use willpower to do anything; otherwise you will be in trouble. Will is one of the most misery-creating phenomenon in you.

Just by a tacit understanding know well that life is a school to be passed through, and don't be in a hurry. If still you feel that a lingering desire is there for money, it is better not to pray. Go, and accumulate money and be finished with it. It is nonsense, so if you have intelligence you will be finished soon. If you don't have intelligence enough then you will take a little more time: experience will give you intelligence. Experience is the only way; there is no other shortcut. It may take a long time, but nothing can be done -- man is helpless. He has to attain to intelligence through experience. And all that you know well can be dropped. In fact to say that it is dropped is not right: it drops by itself.

By renouncing the distractions of outside objects one becomes capable of *pratyahar*, returning home. Now there is no longer any interest in the outside world, so you don't move in a thousand and one directions. Now you would like to know yourself; the desire to know oneself replaces all other desires. Only one desire is left now: to know oneself.

Tatah parama vashyate indriyanam.

THEN COMES THE COMPLETE MASTERY OVER ALL THE SENSES.

When you are returning home, inwards, suddenly you become the master. This is the beauty of the process. If you are moving outwards you remain a slave -- and a slave to millions of things. Your slavery is infinite, because infinite are the objects of your desire.

It happened: I was a teacher in a university. Just next to me a professor used to live. I have never come across such a miserly man; he was really extraordinary. He had enough money; his father had left much. He and his wife lived alone. Enough money, a big house, everything -- but he used such a bicycle that it was known all over the town.

That bicycle was something of a miracle. Nobody else could use it: it was in such a ruin it was impossible to use it. It was known all over the town that he never locked the bicycle, because there was no need -- nobody could steal it. People had tried, and returned it. He would go to the theater; he would leave the bicycle outside. He would not put it on the stand, because one anna would have to be paid. He would leave it anywhere, and after three hours when he would come, he would always find it there. It had no mudguards, no horn, no chain cover, and it made such a noise that you could hear from one mile that that professor was coming.

By and by, he became friendly with me. I suggested to him, "This is too much, and everybody laughs about your cycle. Why don't you get rid of it?"

He said, "What to do? I have been trying to sell it, but nobody is ready to purchase it."

"Nobody is ready to purchase it because it is not worth anything. You simply go and throw it in the river -- and thank God if somebody doesn't bring it back!"

He said, "I will think about it." But he couldn't.

So, his next birthday was coming and I purchased a new cycle, the best that was available, and presented it to him. He was very happy. The next day I was waiting to see him on the new bicycle but he was again on the old. So I asked, "What is the matter?"

He said, "The cycle you have given to me is so beautiful, I cannot use it."

It became a worship object. He would clean it every day; I would see that he was cleaning it. He would clean it and polish it and do and.... Always it was there in his house as a showpiece, and he was running on his bicycle -- four, five miles going to the college; four, five miles coming to the market -- the whole day. It was impossible to persuade him to use it. He would say, "Today it is raining," "Today it is too hot," and, "I have just polished it. And you know how the students are -- they are mischievous -- somebody may scratch it. I will have to leave it outside the college, and somebody may scratch it and destroy it."

He never used it, and as far as I know he must be still worshipping it. There are people who are worshipping objects. I told that professor, "You are not the master of the cycle, the cycle has become master of you. In fact, I was thinking that I have given you a present of a cycle -- now I can say to the cycle,'I have given you the present of this professor.' " The cycle is the master.

If you desire things you are never the master, and that is the difference: you can be in a palace, but if you use it, it doesn't matter. You may be in a hut, but if you don't use it and the hut uses you, you may look poor to the people from the outside, but you are not: you are obsessed with possessions. A man can live in a palace and be a hermit; and a man can live in a hut and not be a hermit. The quality of being a hermit depends on the quality of your mastery. If you use things, it is good; but if you are used, you are behaving

very stupidly.

Patanjali says, "Then comes the complete mastery over all the senses" -- and the objects of senses... only through *pratyahar*, when you become the most important thing in your life. Nothing is comparable to it. When everything can be sacrificed to your own self-knowledge, your being, when kingdoms are worthless -- if you have to choose between your inner kingdom and the kingdom of the outside you will choose your inner kingdom -- at that moment, for the first time, you are no longer a slave: you have become a master. In India for sannyasins, we have been using the word *swami* -- *swami* means "the master," the master of the senses. Otherwise, you are all slaves -- and slaves of dead things, slaves of the material world.

And unless you become a master, you will not be beautiful. You will be ugly, you will remain ugly. Unless you become a master you will remain in hell. To be master of oneself is to enter heaven. That is the only paradise there is.

Pratyahar makes you that master. *Pratyahar* means: now you are not moving after the things, not chasing, hunting things. The same energy that was moving in the world is now moving towards the center. When the energy falls to the center, revelations upon revelations reveal. You become for the first time manifested to yourself -- you know who you are. And that knowledge, who I am, makes you a god.

Shakespeare's Hamlet is right when he says about man, "How godlike." Pavlov is wrong when he says about man, "How doglike." But, if you are chasing things, Pavlov is true, Hamlet wrong. If you are chasing things then Skinner is true, Lewis is wrong.

Let me repeat: "Man is being abolished," says C. S. Lewis. "Good riddance," says B. F. Skinner. "How like a god," says Shakespeare's Hamlet. "How like a dog," says Pavlov. It is for you to choose what you would like to be. If you go inward, you become a god. If you go outwards, Pavlov is true.

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Chapter #10
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YOU SAID MAN IS A BRIDGE BETWEEN THE ANIMAL AND THE DIVINE. WHERE ARE WE ON THIS BRIDGE?

You are not on the bridge, you *are* the bridge. This has to be understood. If you think that you are on the bridge, you have missed the point -- this is the ego misinterpreting the whole thing. You are the bridge. You have to be surpassed, transcended. You, as you are, are the bridge. You have to be left behind; you have to go beyond yourself.

If you understand this rightly then one thing can become very clear: if you *are* too much, you will become the animal; then too the bridge disappears. If the ego is crystallized too much, then too you are not a bridge, the bridge is no more -- you have become the animal. If you are not at all, the bridge again disappears -- then you are the divine. If only ego is left, you are a dog; the ego is the dog. If you have completely disappeared, then the remaining silence is divine, is God.

The remaining emptiness, the remaining void, the remaining space, infinite, with no boundaries -- that's

what Buddha has called nirvana. The word "nirvana" means: when you have ceased to be. Literally the word "nirvana" means: when you extinguish a flame -- the flame has disappeared, vast darkness, no light. When the flame of the ego has disappeared -- you have become infinite, you cannot find yourself anywhere now -- then you have become the divine.

Between these two points -- the ego and the egolessness -- is the bridge. You are that bridge. It will depend on how much ego you have: if you have too much you are leaning towards the animal; if you have not too much you are leaning towards the divine. A rope stretched between the animal and the divine -- but you are the rope. So don't ask where you are on the bridge, because that is the ego asking. Just try to understand that you are the bridge. It has to be transcended, surpassed; you have to go beyond yourself.

Don't try to be free, because that may be a subtle ego motivation. Try to be free from the ego -- because even freedom can become a motivation for the ego, but then you will never be free because the ego is the bondage. The freedom is not going to be yours; the freedom will be there only when you are not.

Allow this feeling of "I" to disappear, and you need not do anything else. Just allow it to disappear... because it is such a false thing it has to be continuously created, only then it remains. You have to cooperate with it every moment. It is just like a cyclist goes on pedalling the bicycle: if he stops, the cycle will stop. The cycle needs continuous pedalling. The ego needs continuous cooperation. You need not do anything against it; you simply become alert and don't cooperate. Be alert, go on watching how the ego arises, how subtle are its ways. Just watch, don't cooperate -- that's enough: ego dies of starvation, the cycle stops. Without your pedalling, it cannot continue.

When you come to me and ask how to stop the ego you are like the cyclist who goes on pedalling and goes on screaming and asking people on the road, "How to stop!" and goes on pedalling. Don't pedal. The cycle cannot continue on its own; your help is needed.

Your misery exists because you help it. Your suffering exists because you are behind it, feeding it. Your hell exists with your cooperation. Once you understand it, the cooperation dissolves; you are no longer part of the whole miserable game; you stand aside and watch. Sudden explosion -- there is no longer any ego, no longer any cycle, nothing to pedal. That is the moment when the bridge has been crossed.

SOMETIMES YOU SAY THAT IT IS POSSIBLE FOR A MASTER AND DISCIPLE, FOR TWO LOVERS, TO MEET BEING TO BEING. AND SOMETIMES YOU SAY THAT WE ARE TOTALLY ALONE AND IT IS IMPOSSIBLE TO EVER BE TOGETHER. IS WANTING TO MEET ANOTHER -- BEING TO BEING -- A DESIRE, A FICTION OF THE MIND THAT HAS TO BE DROPPED? PLEASE EXPLAIN IF YOU CAN.

Yes, it is difficult to explain. All explanations are difficult, because in the first place the problems are false. How to explain a problem when it is false? You are asking something absurd; the explanation becomes difficult. So it is right -- all problems are difficult to explain. In fact, when you understand, there is no problem; when you don't understand, there is a problem. So a problem cannot be solved,;and I am not trying to solve your problems here; I am not a party at all to your foolishness. I am trying to impart understanding to you, not trying to solve your problems. They cannot be solved, because they are absolutely absurd.

All your problems are like a person who has a high fever -- one hundred seven degrees -- and goes on asking foolish things. He says, "Why is this chair flying in the sky?" How to explain it? His fever can be brought down, that's the only way. That's what I am doing; that's what my whole effort is about: to bring your fever a little down. If you understand, when the fever comes down, the chair flies no more. Then you start laughing at yourself, at how foolish you were.

It is difficult, it is almost impossible to explain, because in the first place whatsoever you ask is going to be something absurd. You cannot ask a right question, because if you can ask a right question there is no need to ask it. A right question is always carrying the right answer in it -- because the real thing is to be *right*. If you can be right in your question you have already understood. But, still, I will try; I will try to bring your fever a little down. It is not an explanation.

"Sometimes you say that it is possible for a Master and disciple, for two lovers, to meet being to being. And sometimes you say that we are totally alone and it is impossible to ever be together." Both are true. We are absolutely alone and it is impossible to be together -- this is absolutely true. And the other statement is also as absolutely true as this: that two lovers can meet being to being, Master and disciple can meet being to being. The contradiction arises because you don't have any experience of it.

When two lovers meet there are not two lovers -- only love exists. The two have disappeared, lovers have disappeared, because if lovers are there love cannot be. When two lovers are there, there are not two and there are no longer lovers: only love exists. The two have become just like two banks of a river: in fact the river flows and touches both the banks. Without the river the banks are alone, separate, cannot meet. When the river flows the banks are meeting through the river, in the river.

When Master and disciple meet there is no Master, no disciple. There are not two; the duality is no longer there. Again *one* exists in its total loneliness, in its total aloneness. Two cannot meet, but if the two disappear then there exists that moment.

It is difficult, what to call it. If I call it a moment of meeting, you will misunderstand, because all meeting presupposes the existence of two. If I don't call it a meeting then it will be impossible for me to call it anything else. This is the trouble with language. But you can understand: if you listen to me sympathetically -- and there is no other way to listen -- if you are in deep sympathy with me, not trying to discuss a problem with me but rather trying to feel my difficulty in expressing that which cannot be expressed, a deep sympathy, that's what trust is, then you can understand. Then words won't betray, then they don't become a hindrance. Then they can become pointers, then they can have a certain significance -- not meaning, significance -- because you can have a glimpse through them.

You know they are gross, all words are gross, language is gross -- silence is subtle -- but if you understand sympathetically, in deep trust, in deep faith, then words also carry something of the quality of silence.

Listen to me: two cannot meet -- that is impossible; and, two can meet, but then the quality of twoness has disappeared. When I say a meeting being to being, I mean now there is neither the lover nor the beloved... they are lost, disappeared, something else as a oneness has penetrated into their beings. In that deep silence love exists, not lovers.

When a disciple and Master are together, if the disciple is ready to be lost.... Because the Master is that who is lost already, who is an emptiness. If the disciple is also ready to float with the emptiness of the Master -- with no demand, with no desire, because they won't allow you to disappear; with no doubt, no uncertainty -- if the disciple is ready to become part of this emptiness, the emptiness surrounds both. It becomes encompassing. In the cloud of that emptiness both are lost: that is the meeting between being to being. It is a meeting, in a sense, the greatest meeting; it is not a meeting at all because there are not two to meet.

It looks contradictory that one time I say you are totally alone, another time I say there is a possibility to meet. When will that possibility open? When you are not trying to meet the other, only then. If you are trying to meet the other being to being, the very effort will spoil the whole thing -- because who will make the effort? If you are making the effort to meet somebody being to being, to dissolve, the very effort to dissolve will be the barrier; the very effort to meet, the desire to meet, will create the discordance.

That's why I say you are absolutely alone. Don't try to meet the other. Just be totally alone, and if the other is also totally alone there will be a meeting -- not that you prepared for it, not that you made any effort, not that you manipulated it. It is so vast you cannot manipulate it. It is so great you cannot catch hold of it. You can only allow it to catch hold of you. You can only allow it to possess you.

God cannot be searched for. You can only allow God to possess you. You can only allow him to seek and search for you. Love or God are very great phenomena. You are very small. If you try you will fail, in your very effort is the failure. Don't try.

Just be crystal clear in your aloneness, pure in your aloneness, silent, settled, rooted, centered. Suddenly something jumps in you and you are there no more. The bridge has disappeared; the ego is there no more. For the first time, it always takes you unawares. When the Master jumps into the disciple, or the lover into the beloved, or the beloved into the friend -- whenever this happens you are taken unawares. It is always a surprise. You cannot believe it, that it has happened. It is the most unbelievable, the most impossible thing, but it happens.

IF LIFE IS A BLISSFUL COSMIC PLAY, THEN WHY ARE ALL BEINGS SUFFERING?

You, please, forget about all beings. You don't know. I'm not suffering. You may be suffering; don't talk about all beings. You don't even know yourself. How can you know the other? Just talk about yourself,

because things are already much too complicated. When you start talking about all, you will make it almost impossible for yourself to understand the thing. Just you will do. Say only this: "Why am I suffering? If life is a blissful cosmic play, then why am I suffering?" -- only this much will do. Forget about all beings -- that is none of your business. If they want to suffer let them suffer. You, please, decide only for yourself. Even that is too much, not easy.

Why are you suffering? Because you *are*. To be is to suffer; not to be is not to suffer. The ego suffers. The whole is a cosmic play; it is beautiful. It is a tremendous celebration -- moment to moment, moving to higher and higher peaks. You are suffering because you are not part of it. The ego is never part of the whole; the ego tries to be separate. The ego tries to have its own plans, to have its own ideas, to have its own goals. That's why you are suffering.

If you become part of the whole there is no suffering. Suddenly you start floating with the stream. You are no longer moving upstream. You are no longer even swimming, because then too there is effort. You are just floating with the stream: wheresoever it leads, there is the goal. You have dropped private goals; you have accepted the destiny of the whole. Then you live easily, you die easily. There is no resistance.

Resistance is suffering -- and you cannot win against the whole. So every moment you resist you fail, you suffer. It is frustration of failure, and then you become helpless and hopeless and everywhere you feel, there is a saying, that "man proposes and God disposes." You cannot find more stupid a saying anywhere else.

God never disposes, but the moment you propose you have created trouble for yourself because all propositions are private. That means the Ganges wants to fall not in the Bay of Bengal but in the Arabian Sea. It will have to fall into the Bay of Bengal, that is how the whole has proposed it already. Now the Ganges proposes, "I would like to fall into the Arabian Sea," and when it is not succeeding to move towards the west and it goes on feeling that all efforts are futile and she is moving towards the east, the idea arises in the mind that man proposes and God disposes. Why should God bother to dispose? God has never disposed anything, but the moment you propose, you have created the possibility to be disposed.

Try to live without a goal, and then see: suffering disappears. Try to live without your ego, and there is no more suffering. Suffering is an attitude; it is not an actuality. You fall ill: you immediately start fighting with illness; suffering arises. If you accept it, suffering disappears. Then you know that God wills this; there must be some point in it. It must be needed for your growth. That's what happened on the cross with Jesus: just a moment before he was killed, the whole human mind arose in his being. He looked at the sky and said, "What is this? What are you trying to do? Why have you left me alone?" The human mind.

Jesus is beautiful. He is man, he is God, both -- with all the frailties of humanity and with all the perfection of God: a meeting point, where the bridge disappears and the goal appears, the last point where the bridge drops. He was angry. He complained. He was saying, "You have betrayed me." At this last moment everybody was waiting for a miracle -- even Jesus deep down must have been waiting for a miracle-that the cross will disappear, angels will descend, and the whole world will know that he is the only begotten son of God. The ego: "Why have you betrayed me? Why are you forcing me to see this? Your son is being crucified -- where are you?"

In that moment, a disbelief must have entered in his mind. And I say this is beautiful -- this shows that Jesus is both son of man and son of God. And that's the beauty of Jesus and the appeal. Why has so great a part of humanity become Christian? If you look at Buddha, he looks to be simply a god, without any frailty of human beings. If you look at Mahavir, he looks superb, absolutely perfect. If you look at Krishna, you cannot find a single thing that can create disbelief in you. But Christ? -- frail, weak, trembling, with all the doubts, uncertainties, hesitations, with all the darkness that human mind is prone to. And then a sudden burst and he is no longer the ordinary human being.

At the last moment he was still Jesus the son of Joseph and Mary; all doubts arose -- naturally. I don't say anything against him -- natural, absolutely natural, it should be so. But then he understood the point: "What am I doing? It is not God who has denied me, it is I who am denying him. My expectations are not fulfilled." In a flash of light he suddenly understood, "I am clinging to my ego. I am asking for miracles. I am asking to be saved! Who am I, and why should the whole bother about met" A smile must have come on his face, the clouds disappeared, he relaxed. And he said, "Thy will be done. Please, don't bother about me. Don't listen to my foolish mind. Who am I to suggest what should be done? Who am I to expect? And when you are there, why should I bother about it?"

In that relaxation of resistance, Jesus became Christ. He is no longer the son of Miryam, Joseph, he has become the son of God. Transfigured, transformed, a new being is born who accepts totally. Now there is no

problem. If God wants him to be crucified, that is the way things are going to be -- and that is the miracle! And, in fact, the cross proved the miracle. Christianity exists because of the cross, not because of Christ. If he was saved on that day we would have remembered him as a great magician or something like that. But in that deep surrender, where all complaints disappear, the meeting from being to being happened: he allowed God to take possession. That's how -- through death, through surrender -- he is resurrected. He is no longer the same being -- totally new, a virgin quality has entered. The old is gone, the new is born, and there is no continuity between the two.

You ask me if life is a blissful cosmic play, then WHY... then why is there suffering. There is suffering because you are still not part of the cosmic play. You have your own small drama, and you want to play it. You are not part of the whole; you are trying to create a small world of your own. Every ego creates its own world, that's the problem.

Float with the whole, and suffering disappears. Suffering is symptomatic: it shows you must be fighting the whole, that's all. You are not suffering for your sins committed in the past; you are suffering for the sin that you are continuing right now, committing right now. The sin is simple: to fight, not to accept.

The word "sin" is beautiful. It comes from a root which means "to separate." The word "sin" itself comes from a root which means to separate: you are separated, that is the only sin. Once you are joined the sin disappears. The whole of Christianity depends on the concept of sin -- that man is separated from God, then he is a sinner. Just the opposite is the concept of Patanjali -- opposite, but complementary. He insists on "yoga," to be joined together. Sin and yoga: sin means to be separate; yoga means to be joined together again. If you are joined together again with the whole, there is no suffering. The more you go far away from the whole, the more you suffer. The more you are, the more you will suffer.

SOMETIMES IT FEELS LIKE YOU ARE JUST A DREAM....

That's true. Now you have to deepen the feeling so sometimes you can feel that you yourself are a dream. Go on deepening the feeling. A moment comes when you know that everything that is, is a dream. Once you know that everything that exists is a dream, you are freed.

That's the meaning of the Hindu concept of maya. It does not say that everything is unreal; it simply says everything is a dream. It is not a question of real or unreal. How will you define a dream -- real or unreal? If it is unreal then how can it exist? If it is real then how can it disappear so easily -- you open your eyes and it is no longer there? A dream must be somewhere in between reality and unreality. It must have something of the reality and it must have something of the unreality also. Because it exists it has to be real. A dream is a bridge -- neither on this bank nor on that bank, neither here nor there.

If you take the dream as real you will become worldly. If you take the dream as unreal you will start escaping towards the Himalayas, you will become unworldly. And both viewpoints are extreme. Dream is just in the middle: it is real and unreal, both. There is no need to escape from it -- it is unreal. And there is no need to cling to it -- it is unreal. There is no need to devote your whole life to dreams -- they are unreal. And there is no need to renounce them -- because how can you renounce an unreality? They are not worth that.

And that's how my concept of sannyas arises: you live in the dream knowing it, that it is a dream. You live in the world knowing it, that it is a dream. Then you live, but the world doesn't live in you. You move into the world, but the world doesn't move within you. You remain part. In fact, you enjoy it more -- because it is a dream, you have nothing to lose. Then you are not guilt-ridden. In fact you start playing like children -- because it is a dream! You can enjoy it; you can delight in it. There is nothing to feel guilty about. A life of celebration, a life of renouncement in the world, living and yet aloof; because when you know something is a dream you can enjoy it with no guilt, and you can move away from it with no problem.

You go to a theater, you go to see a movie: it is all a dream. For three hours you enjoy it. Then, lights are on -- you remember that it was just a play, a game of light and shadow on the screen. Now the screen is empty. You come home; you forget about it. The whole world is a movie on a vast screen. When you understand, your eyes are opened. You know that it is a dream -- nothing wrong in enjoying it, a beautiful dream at that, but now you are at home.

This is difficult. To be worldly is easy, because you take it as real. To be unworldly, become a hermit in the Himalayas, is also easy because you leave it as unreal. But to live in the reality, knowing it well, that it

is unreal, knowing it, that it is a dream, is the most difficult thing in the world -- and to pass through that most difficult thing helps you to grow.

Worldly people are cunning, but not intelligent; unworldly people are simple, but not intelligent. Those people who live in the market are very cunning but not intelligent, and those people who have left the world and moved to the temples and the Himalayas -- they are simple, not cunning, but they are also not intelligent, because intelligence grows only when you move in all sorts of situations -- but aware. You go through hell, but with a fully aware mind, then intelligence grows. Intelligence needs challenge to grow. If you leave the challenge, you simply rot, you don't grow. That's why I insist: be in the world, and don't be of the world.

HOW IS IT THAT I AM STILL LOST?

Nobody can answer that question for you. You are lost; you must be knowing. You must be playing hide-and-seek. I know that you know. You want to be lost, that's why you are lost. The moment you decide not to be lost, nobody is hindering you, nobody is blocking the way. But you would like to have a little more of the dream: your whole prayer is, "God, let me be enlightened, but not right now." That is your prayer: "Let me be awakened, but wait a little more."

It happened in Ceylon: A great mystic was dying; he was a Master to millions of people. Knowing that he was dying, they all gathered. His whole life -- and it was a long life, he lived almost a hundred years -- he had been teaching about enlightenment. The day he was to depart, he came out of his hut for his last *darshan*, and he said, "Now I am leaving. Is there somebody who is ready to go with me? Today I will not teach; today I am ready to take you with me. If somebody is ready, he should stand."

People started to look at each other... thousands and thousands of people, but nobody standing. The Master waited and he said, "It is getting late and I have to leave. Should I think that my whole life has been a wastage talking to you about enlightenment? And now I am giving it to you! You need not make any effort; I can take you with me. Anybody ready?"

One man stood halfheartedly and he said, "Wait! Please, tell me how to be enlightened, because you are leaving and I am not yet ready to follow you. There are many things to be done in the world. My son has just gone to the university, my daughter has to be married, my wife is ill and somebody has to take care.... When everything is finished, I will also come. So, please, just give me the method."

The Master laughed and he said, "The whole life I have been giving methods."

Why do you hide behind methods? People always ask for methods because in a method you can postpone easily, because a method has to be done -- it will take time. And it is up to you to do or not to do, or do halfheartedly or postpone. A method is a trick. When you ask about a method you are asking for something to hang on to so you can postpone, because the method has to be done.

There have been two schools all over the world. One school says enlightenment is sudden; another school says enlightenment is gradual. The people who have said enlightenment is sudden have never been listened to much. They don't have much following because how can you be with these people? They say it can happen right now if you are ready. People have always been following the other way, the gradual, because with the gradual you have enough space to postpone, enough time. There is no emergency and there is no urgency. It is not a question of here-now. Tomorrow, tomorrow will take care, and the other life, next life... you can go on.

That Master was ready to take somebody, but nobody was ready to go. And you ask me, "How is it that I am still lost?" You know. If I tell you that right now there is the possibility -- you can jump out of your being lost -- you will immediately ask me how. You will ask about a method.

It is just like your house is on fire and somebody tells you, "Come out of it; the house is on fire. You will be burned." If really you see that the house is on fire, if the flames are visible to you, you will not ask how. Will you ask how to come out? You will jump. You will jump from the balcony, you will jump from the window, you will jump from anywhere -- you will find the way. Because it is not a question now to find the right way -- any way is right. It is not a question of etiquette, that one should come out of the front door. When the house is on fire, you jump from the window. You risk your life because one moment more in the house and you will be burned. It is better to jump from the third story and be crippled for life than to be burned. You will jump out of it.

But if you say, "Yes, I know the house is on fire, but I will consult the scriptures and I will ask the gurus and I will seek and find a methodology how to come out," what will this show? This will show that you are not aware that the house is on fire. You may be agreeing with the person that the house is on fire, but deep down you don't see any fire anywhere. You are comfortable in this house; the fire is not yet an experience to you.

Buddha left his palace. His old servant, very faithful to him, his name was Chhanna, drove him out of the town, out of the capital, not knowing where he was going. Then, out of the kingdom, Buddha said, "Take my ornaments, my valuable clothes." He cut his hair, beautiful curls, and he said, "Take all these. Give all these to my wife. I am renouncing the world."

Chhanna started crying and weeping, and he said, "What are you doing? You are young. You don't know the world as much as I know it. Everybody desires to have a palace, everybody desires to become a king, and you have a kingdom and you are leaving! Don't take it wrongly, but I feel that you are behaving stupidly. I am an old man, older than your father. Listen to me! Come back. Are you mad? What are you doing?"

Buddha said, "Chhanna, you can't see that that palace is nothing but flames, and you can't see that the whole kingdom is on fire. I am not leaving it, I am escaping! I am not renouncing it, I am just saving myself, that's all."

Chhanna looked back. He couldn't see the fire anywhere -- the kingdom is absolutely silent. It was midnight, full moon night, everybody fast asleep... where is the fire? In sleep you cannot see it, only when you start awakening a little.

So don't ask me why you are still lost. This is how you want it to be. You want to be lost, that's why you are lost. If you don't want it to be, there is no question -- immediately, this very moment, you can be out of it. But nobody else can bring you out of it. I cannot bring you out of it. And it is good that nobody can bring you out of it, that's why your freedom is intact. You want to continue the game? -- continue. If you don't want to continue the game, you will jump out of it. Nobody is hindering the path; nobody is blocking the way.

The moment you decide, the moment the decision matures, the moment you become ripe in awareness and you see the whole falsity of it, you will be out of it -- the very same moment. Not even a single moment more will be needed. It is not a question of time; it is a question of understanding.

I FEEL I AM IN A LIMBO: NEITHER IN THIS WORLD NOR IN THAT, NEITHER A DOG NOR A GOD. HOW TO STEP OUT OF IT?

If you step out of it you will become a dog. If you are lost, completely lost -- nobody is left who can step out of it -- you will become a god. So don't ask me how to step out of it. This is the ego asking how to step out of it. You are in a limbo? Beautiful, good. Get a little more lost -- become the limbo. Get a little more lost! You are lost a little: the half of the dog is lost.

In India we have beautiful parables about the whole path of humanity. One of the most symbolic and meaningful stories is of the incarnation of God known as Narsiha -- half man/ half lion. One of the incarnations of the Hindu gods is Narsiha -- half-man/half-lion. This is the state of limbo. When you start feeling that you are half-dog/half-god; when you start feeling that you are neither god nor dog, everything is lost, boundaries blurred; when you feel yourself in the middle of the bridge; this is a Narsiha state: half-man/half-lion.

If you try to get out of it, you will be fully lion, because *you* will be more condensed then. You will fall back. Getting out of it means falling out of it, falling back. That will not be a progress, growth. No need. Get more and more lost. Why are you so afraid of the limbo? Because you are feeling a little lost, the identity is no longer clear; you cannot see your own image perfectly, the boundaries blurred; your face is no longer fixed. Your life has become more fluid. It is no longer like a stone. It is more like a water, without any shape, formless. You are afraid.

The one who is afraid within you is the dog, because if you go a few steps more the dog will be lost completely.

First, when one starts on the journey, one is like frozen water, ice, cold, stonelike. When one moves, the frozenness melts, the ice becomes water. This is the state of the limbo, the state of Narsiha, half way. If you

go further ahead you will evaporate. Not only that you will be liquid water, you will become evaporation. You will be seen no more; you will simply disappear. If you become afraid of the disappearance, you will fall back. You will try to get frozen again so that you can get a shape, a form, a name -- *nama-rupa*: name and form. Hindus have called this world the world of *nama-rupa*, name and form. Then you will have an identity; you will know who you are.

Only a dog knows who he is -- everything settled, relaxed. If you move on the path, everything is unhinged -- mountains are no longer mountains, rivers no longer rivers. Great confusion arises, chaos; but remember, only out of chaos, dancing stars are born. Remember, only out of chaos God is found. Then, the third stage is: evaporate, disappear completely without leaving a trace behind. Not even a footprint is left. You are nowhere. You have become a nowhere -- and this is the state I call the state of God.

That's why you cannot see God. You go on searching and searching: you will be lost one day, and that will be how God is found. God will not be found. You will not encounter God standing somewhere, because who will encounter? If you are still there to encounter, God is not possible. When you are no longer there who will encounter? You will not encounter God as an object. You will encounter him as your innermost core. But that is possible only when you melt, you become fluid like water, then you evaporate -- you become a cloud moving in the sky, with no address, no name, no form, a hidden cloud, whereabouts unknown.

That is the fear: because it is a great death. It is dying to the whole past. All that you are has to be left, crucified. Die before death, that's the only way to become a god. Don't be afraid of the state of limbo; otherwise you can fall back. You will crystallize again like ice. You will have a *nama-rupa*, a name-form, identity, but you have missed.

IF THERE IS POSITIVE BECAUSE OF NEGATIVE AND LIGHT BECAUSE OF DARKNESS, HOW IS ONE TO BE A MASTER AND, ABOVE ALL, REMAIN SO WITHOUT HAVING A SLAVE?

There is a way: you become master of yourself. Then you are the slave and you are the master. Then in a certain sense you are the slave -- your body, your senses, your mind -- and in a certain sense you are the master -- your consciousness, awareness. Wherever a master exists the slave has to exist.

Up to now you have tried to become a master and create slaves around you. Everybody is trying that, to become a master and to create somebody as a slave. The husband tries to become the master and to force the wife to become a slave, and the wife is also trying in her own subtle, feminine ways to become the master and force the husband to become a slave. A subtle politics continues. All your relationships are subtle maneuvers: how to force the other to become the slave so that you can become the master. The whole effort is politics. I call a mind political who's trying to become the master himself and trying to force others to become slaves.

Religion is a totally different dimension: you don't force anybody else to become a slave; still, you become a master. You become both. Your body, your gross parts, your earth element, becomes the slave; your sky element becomes the master. A Buddha is both: master -- superb; and slave -- also superb. It is a meeting of your own slave and your own master, and then there is no conflict, because the body is your shadow. Once you say, "I am the master," the body follows you. It has to follow; it is natural for it to follow.

In fact, when the body is allowed to become the master and you become the slave, it is a very unnatural state of affairs. It is as if the shadow is leading you. You will fall in a ditch because the shadow has no consciousness; the shadow cannot be aware. The shadow is nonexistential, really. Your body is leading you: this is suffering. When you lead your body, suffering disappears; you start feeling blissful, at home, at ease.

Yes, the opposite is everywhere. If light is there darkness is there. If love is there hate is there. If a master exists a slave has to exist; otherwise how is the master possible? So the greatest thing that can happen to a man is: he becomes both -- master and slave together. It is the greatest harmony possible.

IS THE DESIRE TO STAY NEAR YOU, NOT GOING AWAY, ALSO A BONDAGE?

It depends, because bondage is never in a situation, it is in the attitude. If you want to go away and

cannot, then it is a bondage. If you don't want to go away, the question doesn't arise. The reverse is also true: you want to be here near me and you cannot, then going away is also a bondage. If you want to be near me and you can be easily, there is no problem; the question doesn't arise. Bondage or freedom are attitudes. They are not in situations.

Do you follow me? If you want to be near me and some inner obsession goes on forcing, "Go away! Don't be here," you would like to be here but some demon inside goes on forcing, "Go away!" -- that's a bondage, going away is a bondage. If you want to go away and some fear within you goes on insisting, "Don't go away! If you go away you will lose the contact, you will lose the Master, the contact with the Master... don't go away!" -- a certain fear goes on forcing you to be here, and you want to go away -- then it is a bondage.

So what is a bondage? Bondage is something which you have to do as an obsession, as a compulsion: you never wanted to do it and you have to do it. You have to go against your self, then it is a bondage -- whatsoever it is. If you are just floating, it is what you always wanted to do and you are doing it with your total heart, your total being, it is freedom. Now let me state it as a paradox: if you are free as an obsession, in your freedom is bondage; if you are a slave with total acceptance, in your bondage is freedom. It depends. It is the attitude, not the situation. So only you can know about it, what it is.

If you want to go away, simply go away, float away. Don't create any trouble. If you want to be here, be here. Then don't create any trouble. But you are confused; you are always in conflict. You are not one, you are a crowd -- that is the trouble. One part of you wants to be here; another part of you wants to go away. And when you are away, one part would again want to come back. And this goes on.

You have to decide something within you. You have to drop the conflict, the crowd. You have to be one. In your oneness is freedom; in your split state is bondage. When you are one, nobody can make you a slave -- nobody! You can be thrown in an imprisonment, you can be chained, but you cannot be made unfree. Your body may be chained: your soul will soar high. There will be no problem for it. How can your prayer be in bondage? How can your meditation be in a bondage? How can your love be in a bondage? How can your spirit be in bondage? In fact the very definition of the spirit is that which cannot be forced to be a slave.

But you don't have any spirit. You are just a crowd, so many people inside with no unity. That's the trouble. If you are here you will feel in bondage; if you go away you will feel in bondage. Wherever you go you will carry your inner conflict with you. So the question is not of being near me or away from me, that is not the question at all. The question is: to be here as a unity, or, to be away as a unity.

And I don't say anything, that you should be here or you should go away -- I have no "shoulds." It is for you. If you can float with me, float. If you feel floating away from me will be beautiful, float away. Don't pay any attention to me, just pay your whole attention to your inner being. Wherever it can float easily, wherever it can have its movement without any hindrance, let that be your goal.

HOW CAN ONE LEARN TO RECOGNIZE UNREAL PROBLEMS AS UNREAL?

There is no need to learn recognition, because all problems are unreal. Problems as such are unreal. When you are real, all problems disappear. When you are unreal, a thousand and one problems arise.

It used to always be the case that whenever a man would come to Buddha he would say, "Please, for one year don't ask any questions. One year remain silent with me, flow with me. Allow me to work within you. Just open your doors and let the sun rays go in. For one year no problems, no questions; remain silent, meditate. After one year, you can ask."

A certain man, a great seeker, had come one day. His name was Malingputta, a great brahmin scholar; with five hundred disciples he had come to Buddha. He had many questions, of course. A great scholar has to have many questions, problems and problems. Buddha looked at his face and said, "Malingputta, this is the condition -- if you can fulfill it, only then can I answer. I can see layers and layers of questions all around your head. Wait for one year. Meditate, be silent. When your inner talk stops, when you are no longer chattering in the head, then you ask anything and I will answer. This is a promise."

Malingputta was a little worried -- one year, just to be silent, and then this man is going to answer; and who knows if those answers are right or not? So one year may be wasted completely. His answers may be just absurd. What to do? He was puzzled. He was hesitant to make the contract; it was risky.

And then, another disciple of Buddha, Sariputta, he started laughing (he was just sitting by the side) -- a loud, mad laugh. Malingputta became more puzzled; he said, "What is the matter? Why is he laughing?"

Sariputta said, "Don't listen to this man. He is a deceiver. He deceived me also. When I had come -- you have only five hundred disciples -- I had five thousand." He was a great brahmin, well known all over the country, a great teacher in his own name. "You may have a few thousand questions -- I had millions. This man tripped me; this man said,'Wait for one year. Be silent, meditate, and then ask and I will answer.' And after one year there was no question left, so I never asked, and he never answered. If you want to ask, ask right now! I have been in the same game. He befooled me."

Buddha said, "I will stick to my promise. If you ask I will answer. If you don't ask, what can I do?"

After one year, Malingputta meditated, meditated... became silent and silent and silent... inner talk disappeared, the inner chattering no more. He forgot completely about the year, that the year was finished. Who bothers? When the questions are not there, who bothers about the answers? One day, suddenly, Buddha asked, "Malingputta, this is the last day of the year. This is the day you had come here one year ago. And I had promised you that after one year whatsoever you ask I will be ready to answer. Now I am ready! Are you ready?"

Malingputta started laughing, and he said, "You befooled me also. That Sariputta was right. Now there are no questions; I cannot find any. The more I go in, the more I find there are no questions. So what can I ask? I have nothing to ask."

In fact, if you are unreal there are questions and problems. They come out of your unreality -- your dream, your sleep, creates them. When you become real, authentic, silent, total, they disappear.

This is my conclusion: that there is a state of mind, only questions exist, and there is a state of mind, only answers exist -- and they never exist together. If you are still asking, you cannot receive the answer. I may go on giving it, but you cannot receive it. If the question has dropped within you, no need for me to give it: you have already received it. No question can be answered. A state of mind has to be achieved which is without questions. A nonquestioning state of mind is the only answer.

That's what meditation is all about: to drop the questions, to drop the inner chattering. When the inner talk stops, infinite silence.... In that infinite silence, everything is answered, solved -- not verbalized, simply solved. No problem exists. Problem was the attitude of a neurotic mind. Now the mind is no longer there, the neurosis gone... there are no questions. Everything is simple. There is mystery, but there is no problem. Nothing is solved, but nothing remains to be solved also. Everything is a mystery, a great wonder surrounds you; wherever you look, depth upon depth open in mystery. Not that you have the answer! No, you don't have the question, that's all. When you don't have the question, the whole of life is available in its total mystery -- and that is the answer.

Don't ask how one can learn to recognize unreal problems as unreal. How can you recognize unreal problems? You are unreal. As it is, you are not yet. In your absence, all sorts of problems arise. When you become present they disappear. Awareness is without problems and without questions. Unawareness is with questions and problems -- and infinite questions, infinite problems. Nobody can solve them. Even if I answer you, you will create more questions out of the answer. It won't be an answer, it will be simply an excuse to ask more questions.

Drop the inner chattering, and then see. In Zen they have a saying that nothing is hidden from the very beginning, everything is clear, but your eyes are closed.

YOU ARE CRAZY! AND YOU ARE DRIVING ME CRAZY.

The first part of the statement is absolutely true, I am crazy, but the second is not true yet. I may be driving you crazy, but you are not being driven, because you are much too sane -- that's your trouble. A little more insane, and things will be different. You are much too fixed in the so-called sanity. You have to be unhinged from it.

Look. Jesus looked crazy to people when he was alive. Buddha looked crazy. They were crazy in the sense that they denied the sanity of the society. It is simply craziness to leave a kingdom and escape from it -- everybody is going towards the palace and Buddha is leaving. Crazy. And he drove many people crazy.

That has always been the work of a Buddha -- to drive people crazy -- because the society has made you so much sane that in your sanity you are almost insane. You have become so ordinary, so rotten, routine,

stale, and you only think of such foolish things; but because the whole society thinks they are sane efforts.... For example, a man continuously thinks of money and you call him sane. He is insane, because how can a really sane person think about money continuously? There are greater things to think about. Somebody else continuously thinks about prestige, power, always looking for people's approval: insane -- because a sane person is so happy with himself, why should he bother about what others say about him? He lives his own life and he lets others live their own lives. He does not interfere in anybody's life. He does not allow anybody else to interfere in his life.

Great things are possible, and you go on collecting stones. Great things are possible -- God is possible -- and you go on thinking in terms of money, power, prestige. You waste your whole life for absolutely nonsense things, and you think you are sane. You are not sane. In fact the whole society is so insane that to be sane you have to be insane; otherwise you will go away from the society.

All Buddhas, Christs, have been trying to drive you crazy. They are trying to make you really sane, but it looks like craziness. When Jesus said to his disciples, "When somebody slaps you on the face, give him the other cheek also," it is perfectly crazy. Who will listen to this man? What is he saying? He says, "If somebody takes your coat, give him your shirt also." Crazy. But he is saying it is not worth bothering about. He takes your coat: maybe he is not very rude -- he wanted your shirt also but couldn't take it -- a polite man. Give him your shirt also, so let it be finished. Somebody slaps you on the face: maybe some little violence is still lingering in him; let him be freed from it. Give him the other cheek also so he is finished and free -- and you are also free. Otherwise he will come back. So let it be finished and closed. He's talking absolute sense but looks insane.

Yes, I am driving you crazy. I am crazy -- that is certain -- but the other part is uncertain. You are still clinging to your sanity, but I will go on making all the efforts possible. And if you go on hanging around me, some day or other, you will fall. You will have to surrender to craziness, that's all religion is about. To become insane in this so-called sane world is the only way to become sane, because the world is insane.

WHY DO MAHAVIR, BUDDHA, AND RAJNEESH NOT SING AND DANCE PHYSICALLY?

They are doing so all the time, but you need some deeper eyes to see it.

You never ask the real question. People go on asking, "Where is God hidden?" They never ask whether their eyes are open or not. They ask, "Where should I seek him?" They never ask, "How should I become available to him so that he can seek me?"

You ask why Buddha, Mahavir, Rajneesh are not dancing. They are dancing all the time. Their whole being is a dance, but you need some other eyes to see it. You don't have the right eyes. Create them.

WOULD YOU LIKE TO CHANGE YOUR OLD PROMISE TO SOMETHING LIKE THIS: "I HAVE COME NOT TO TEACH BUT TO MAKE YOU LAUGH. LAUGH, AND SURRENDER WILL HAPPEN... AND THERE IS NO NEED OF ANY PROMISE NOW."

I can sign this easily. This is perfectly true -- and better than the first.

Yoga: The Alpha and the Omega, Vol 7

Discourses on the Yoga Sutras of Patanjali
Talks given from 01/01/76 am to 10/01/76 am
English Discourse series
10 Chapters
Year published:

During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes

as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

Yoga: The Alpha and the Omega, Vol 7

Chapter #1
Chapter title: Ask a Question Close to Home

1 January 1976 am in Buddha Hall

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DHARANA, CONCENTRATION, IS CONFINING THE MIND TO THE OBJECT BEING MEDITATED UPON.

DHYAN, CONTEMPLATION, IS THE UNINTERRUPTED FLOW OF THE MIND TO THE OBJECT.
SAMADHI IS WHEN THE MIND BECOMES ONE WITH THE OBJECT.

THE THREE TAKEN TOGETHER -- DHARMA, DHYAN, AND SAMADHI -- CONSTITUTE SAMYAMA.
BY MASTERING IT, THE LIGHT OF HIGHER CONSCIOUSNESS.

Once a Master of Zen invited questions from his students. A student asked. "What future rewards can be expected by those who strive diligently with their lessons?"

Answered the Master, "Ask a question close to home."

A second student wanted to know, "How can I prevent my past follies from rising up to accuse me?"

The Master repeated, "Ask a question close to home."

A third student raised his hand to state, "Sir, we do not understand what is meant by asking a question close to home."

"To see far, first see near. Be mindful of the present moment, for it contains answers about future and past. What thought just crossed your mind? Are you now sitting before me with a relaxed or with a tense physical body? Do I now have your full or partial attention? Come close to home by asking questions such as these. Close questions lead to distant answers."

THIS is the yoga attitude towards life. Yoga is not meta-physical. It does not bother about the distant questions.-faraway questions, about past lives, future lives, heaven and hell, God, and things of that sort. Yoga is concerned with questions close at home. Closer the question, the more is the possibility to solve it. If you can ask the question closest to you, there is every possibility that just by asking, it will be solved. And once you solve the closest question, you have taken the first step. Then the pilgrimage begins. Then by and by you start solving those which are distant -- but the whole yoga inquiry is to bring you close at home.

So if you ask Patanjali about God, he won't answer. In fact he will think you a little foolish. Yoga thinks all metaphysicians foolish; they are wasting their time about problems which cannot be solved because they are so far away. Better start from the point where you are. You can only start from where you are. Each real journey can begin only from where you are. Don't ask intellectual, metaphysical questions of the beyond; ask the questions of the within.

This is the first thing to be understood about yoga it is a science. It is very pragmatic, empirical. It fulfills all the criteria of science. In fact what you call science is a little far away, because science concentrates on objects. And yoga says unless you understand the subject, which is your nature, closest to you, how can you understand the object? If you don't know yourself, all else that you know is bound to be erroneous, because the base is missing. You are on faulty ground. If you are not enlightened within, then whatsoever light you carry without is not going to help you. And if you carry the light within then there is no fear: let there be darkness outside; your light will be enough for you. It will enlighten your path.

Metaphysics does not help; it confuses.

It happened When I was a student in the university. I joined the subject of moral philosophy, ethics. I attended only the first lecture of the professor. I could not believe that a man can be so outdated. He was talking almost a hundred years back, as if he was completely unaware of what new growth has happened to the subject of moral philosophy. But that could have been forgiven. He was tremendously boring, as if he was making all efforts to bore you. But that was also not a big problem; I could have slept. But he was annoying also, jarring -- his voice, his manners.... But that, too, one can become accustomed to. He was very much confused. In fact I have never come across a man with so many qualities all joined in one person.

I never went again to his class. Of course, he must have been annoyed by that, but he never said anything. He waited for his time, because he knew one day I will have to appear in the examination. I appeared. He was even more annoyed because I got ninety-five percent marks. He could not believe it.

One day when I was coming out of the university cafeteria and he was going in, he caught hold of me. He stopped me and said, "Listen. How did you manage? You only attended my first lecture, and for two years I have not seen your face. How did you manage to get ninety-five percent marks?"

I said, "It must be because of your first lecture."

He looked puzzled. He said, "My first lecture! Just out of one lecture?" "Don't try to befool me," he said. "Tell me the truth."

I said, "Propriety won't allow it."

He said, "Forget all about propriety. Just tell me the truth. I will not mind."

I said, "I have told you the truth, but you have misunderstood it. If I had not attended your lecture I would have got a hundred percent. You confused me! That accounts for those five percent I lost.

Metaphysics, philosophy, all distant thinking simply confuse you. It leads you nowhere. It muddles your mind. It gives you more and more to think, and it doesn't help you to become more aware. Thinking is not going to help: only meditation can help. And the difference is: while you think, you are more concerned with thoughts; while you meditate, you are more concerned with the capacity of awareness.

Philosophy is concerned with the mind; yoga is concerned with consciousness. Mind is that of which you can become aware: you can look at your thinking, you can see your thoughts passing, you can see your feelings moving, you can see your dreams floating like clouds. Riverlike, they go on and on; it is a continuum. The one that can see this is consciousness.

The whole effort of yoga is to attain to That which cannot be reduced to an object, which remains irreducible, to be just your subjectivity. You cannot see it because it is the seer. You cannot catch hold of it, because all that you can catch hold of is not you. Just because you can catch hold of it it has become separate from you. This consciousness, which is always elusive and always stands back and whatsoever effort you make all efforts fail... to come to this consciousness -- how to come to this consciousness -- is what yoga is all about.

To be a yogi is to become what you can become. Yoga is the science of stilling what has to be stilled and alerting what can be alerted. Yoga is a science to divide that which is not you and that which is you, to come to a clear-cut division so that you can see yourself in pristine clarity. Once you have a glimpse of your nature, who you are, the whole world changes. Then you can live in the world, and the world will not distract you. Then nothing can distract you; you are centered. Then you can move anywhere you like and you remain unmoving, because you have reached and touched the eternal, which never moves, which is unchanging.

Today we start the third step of Patanjali's YOGA SUTRAS, "Vibhuti Pada." It is very significant because the last, the fourth, "Kaivalya Pada," will be just attaining to the fruit. This third. "Vibhuti Pada," is the ultimate as far as means are concerned, techniques are concerned, methods are concerned. The fourth will be just the outcome of the whole effort. *Kaivalya* means aloneness, absolute freedom of being alone, no dependence on anybody, on anything -- so contented that you are more than enough. This is the goal of yoga. In the fourth part we will be talking only about the fruits, but if you miss the third you will not be able

to understand the fourth. The third is the base.

If the fourth chapter of Patanjali's YOGA SUTRAS is destroyed nothing is destroyed, because whosoever will be able to attain to the third will attain to the fourth automatically. The fourth can be dropped. It is in fact, in a way, unnecessary because it talks about the end, the goal. Anyone who follows the path will reach to the goal, there is no need to talk about it. Patanjali talks about it to help you, because your mind would like to know, "Where are you going? What is the goal?" Your mind would like to be convinced, and Patanjali does not believe in trust, in faith, in belief. He is a pure scientist. He simply gives a glimpse of the goal, but the whole basis, the whole fundamental basis is in the third.

Up to now we were getting ready for this Vibhuti Pada, the ultimate in means. Up to now in two chapters we have been discussing means which help, but those means were outer. Patanjali calls them "bahirang." "on the periphery." Now these three -- *dharana, dhyan, samadhi,* -- concentration, meditation, *samadhi* -- these three he calls "antarang," "internal." The first five prepare you, your body, your character -- you on the periphery -- so that you can move inwards. And Patanjali moves step by step: it is a gradual science. It is not a sudden enlightenment; it is a gradual path. Step by step he leads you.

The first sutra:

> DHARANA, CONCENTRATION, IS CONFINING THE MIND
> TO THE OBJECT BEING MEDITATED UPON.

The object, the subject, and the beyond -- these three have to be remembered. You look at me I am the object; the one who is looking at me is the subject. And if you become a little more perceptive, you can see yourself looking at me that is the beyond. You can see yourself looking at me. Just try. I am the object, you are looking at me. You are the subject who is looking at me. You can stand by the side within yourself. You can see that you are looking at me. That is the beyond.

First, one has to concentrate on the object. Concentration means narrowing of the mind.

Ordinarily, mind is in a constant traffic -- a thousand and one thoughts go on moving, like a crowd, a mob. With so many objects, you are confused, split. With so many objects you are moving in all directions simultaneously. With so many objects you are always, almost, in a state of insanity, as if you are being pulled from every direction and everything is incomplete. You go to the left, and something pulls you to the right; you go to the south, and something pulls you to the north. You are never going anywhere, just a muddled energy, a whirlpool, constant turmoil, anxiety.

This is the state of ordinary mind -- so many objects that the subjectivity is almost covered by them. You cannot have a feel who you are, because you are so much concerned with so many things you don't have a gap to look into yourself. You don't have that stillness, that aloneness. You are always in the crowd. You cannot find a space, a corner, where you can slip into yourself. And the objects continuously asking for attention, every thought asking for attention, forcing exactly that the attention should be given to it. This is the ordinary state. This is almost insanity.

In fact to divide mad people from nonmad people is not good. The distinction is only of degrees. It is not of quality: it is only of quantity. Maybe you are ninety-nine percent mad and he has gone beyond -- a hundred and one percent. Just watch yourself. Many times you also cross the boundary in anger you become mad -- you do things you cannot conceive of yourself doing. You do things for which you repent later on. You do things for which you say later on, "I did it in spite of me." You say, "... as if somebody forced me to do it, as if I was possessed. Some evil spirit, some devil forced me to do it. I never wanted to do it." Many times you also cross the boundary, but you come back again and again to your normal state of madness.

Go and watch any madman. People are always afraid of watching a madman because, suddenly, watching a madman you realize your own madness also. Immediately it happens because you can see at the most the difference is of degrees. He has gone a little ahead of you, but you are also following, you are also standing in the same queue.

William James once went to a madhouse, came back, became very sad, covered himself with a blanket. The wife could not understand. She said. "Why are you looking so sad?" He was a happy man.

He said, "I have been to the madhouse. Suddenly the thought occurred that between these people and me there seems to be not much difference. There is a difference, but not much. And sometimes I have also crossed the boundary. Sometimes in anger, sometimes in lust, sometimes in anxiety, depression. I have also

crossed the boundary. The only difference seems to be that they are stuck and they cannot come back and I am still a little flexible and I can come back. But who knows? Someday the flexibility may be lost. Watching those madmen in the madhouse I became aware that they are my future. Hence. I am very much depressed. Because the way I am moving, sooner or later I will overreach them."

Just watch yourself, and go and watch a madman the madman goes on talking alone. You are also talking. You talk invisibly, not so loud, but if somebody watches you rightly he can see the movement of your lips. Even if the lips are not moving, you are talking inside. A madman talks a little louder; you talk a little less loudly. The difference is of quantity. Who knows? Any day you can talk loudly. Just stand by the side of the road and watch people coming from the office or going to the office. Many of them, you will feel, are talking inside, making gestures.

Even people who are trying to help you -- psychoanalysts, therapists -- they are also in the same boat. In fact more psychoanalysts become mad than do people of any other profession. No other profession can compete with psychoanalysts in going mad. It may be because living in close quarters with mad people, by and by, they also become *unafraid* of being mad; by and by the gap is bridged.

I was reading an anecdote:

One man was attending his local doctor for an examination. "Tell me. Do you get spots before the eyes?" asked the doctor.

"Yes, Doctor."

"Frequent headaches?" asked the doctor.

"Yes." said the patient.

"Pains in the back?" Yes, sir.

"So do I," declared the doctor. "I wonder what the heck it can be."

The doctor and the patient, they are all in the same boat. Nobody knows what the heck it can be.

In the East we never created the profession of psychoanalysts, for a certain reason. We created a totally different type of man the yogi. Not the therapist. The yogi is one who is qualitatively different from you. The psychoanalyst is one who is not qualitatively different from you. He is in the same boat; he is just like you. He is not different in any way. The only difference is that he knows about your madness and his madness more than you know. He is more informed about madness, about insanity, neurosis, psychosis. Intellectually he knows much more about the normal state of human mind and humankind, but he is not different. And the yogi is totally a different man, qualitatively. He is out of the madness you are in: he has dropped that.

And the way in the West you are looking for causes, for ways and means how to help humanity, seems to have from the very beginning gone wrong. You are still looking for causes outside -- and the causes are within. The causes are not outside, not in relationship, not in the world; they are deep in your unconsciousness. They are not in your thinking: they are not in your dreams. The analysis of dreams and the analysis of thoughts is not going to help much. At the most it can make you normally abnormal, not more than that. The basic cause is that you are not aware of the traffic and the traffic noise of the mind, that you are not separate, distant, aloof -- that you cannot stand as a witness, as a watcher on the hill. And once you look for a cause in a wrong direction, you can go on piling up case histories upon case histories, as it is happening in the West.

Psychoanalysis goes on piling up case histories upon case histories... and nothing seems to come out of it. You dig up the mountain and not even a mouse is found. You dig up the whole mountain -- nothing comes out of it. But you become experts in digging, and your life becomes an investment in it, so you go on finding rationalizations for it. Always remember, once you miss to look in the right direction, you can go on infinitely -- you will never come back home.

It happened:

Two Irishmen landed in New York. They had not been around very much, so they decided to take a train trip. As they were riding along, a boy came through selling fruit. They recognized oranges and apples, but there was a strange fruit they had never seen before, so they asked the boy. "What is that?"

He answered, "That is a banana."

"It is good to eat?"

He said, "Sure." "How do you eat it?" they asked.

The boy showed them how to peel a banana, so each bought one. One fellow took a bite out of it, and just then the train went into a tunnel.
He said, "Great heavens! Pat, if you haven't eaten the darn thing, don't do it! I ate mine, and I have gone blind!"

Coincidences are not causes: and the Western psychology is looking into coincidences. Somebody is sad: you start immediately looking into coincidences *why* he is sad. There must have been something wrong in his childhood. There must have been something wrong in the way he was brought up. There must have been something wrong in the relationship between the child and the mother or the father. There must have been wrongs, something wrong in the environment. You are looking for coincidences.

Causes are within; coincidences without. That is the basic emphasis of yoga, that you are looking wrongly now and you will not ever find a real help. You are sad because you are not aware. You are unhappy because you are not aware. You are in misery because you don't know who you are. All else is just coincidences.

Look deep down. You are in a misery because you have been missing yourself, you have not yet met yourself. And the first thing to be done is *dharana*. Too many objects are there in the mind; the mind is much too overcrowded. Drop those objects by and by; narrow down your mind; bring it to a point where only one object remains.

Have you ever concentrated on anything? Concentration means your whole mind is focused on one thing. On a rose flower. You have looked at a rose so many times, but you have never concentrated on a rose. If you concentrate on a rose, the rose becomes the whole world. Your mind becomes narrowed down, focused like a torchlight, and the rose becomes bigger and bigger and bigger. The rose was one in a million objects, then it was a very small thing. Now it is the all, the whole.

If you can concentrate on a rose, the rose will reveal qualities that you have never seen before. It will reveal colors that you have been missing always. It will reveal to you fragrances that were always there but you were not sensitive enough to recognize. If you concentrate totally then your nose is only filled with the fragrance of the rose -- all else is excluded, only the rose is included in your consciousness, is allowed in. Everything excluded, the whole world drops out, only the rose becomes your world.

There is a beautiful story in Buddhist literature. Once Buddha said to his disciple. Sariputra. "Concentrate on laughter." He asked. "For what am I to look into it?" Buddha said. "You are not to look for anything specially. You simply concentrate on laughter, and whatsoever laughter reveals, you report.

Sariputra reported. Never before and never after has anybody looked so deeply in laughter. Sariputra defined and categorized laughter in six categories "They are arranged in hierarchical fashion from the most sublime to the most sensuous and unrefined." The laughter revealed its inner being to Sariputra.

First he called SITA: "a faint, almost imperceptible smile manifest in the subtleties of the facial expression and countenance alone." If you are very, very alert, only then can you see the laughter he called *sita*. If you watch Buddha's face you will find it there. It is very subtle, very refined. If you are very, very concentrated, only then will you see it, otherwise you will miss it, because it is just in the expression. Not even the lips are moving. In fact, there is no visible thing, it is invisible laughter. That may be the reason Christians think Jesus never laughed: it may have been *sita*. It is said that Sariputra found *sita* on Buddha's face. It was rare. It was very rare because it is one of the most refined things. When your soul reaches to the highest point, only then *sita*. Then it is not something that you do it is simply there for anybody who is sensitive enough, concentrated enough, to see it.

Second, Sariputra said, HASITA: "a smile involving a slight movement of the lips and barely revealing the tips of the teeth." Third he called VIHASITA: "a broad smile accompanied by a modicum of laughter." Fourth he called UPAHASITA: "accentuated laughter, louder in volume, associated with movements of the head, shoulders and arms. Fifth he called APAHASITA: "loud laughter that brings tears." And sixth he called ATIHASITA: "the most boisterous, uproarious laughter, attended by movements of the whole body, doubling over in raucous guffawing, convulsions, hysterics."

When you concentrate even on a small thing like laughter, it becomes a tremendous, a very big thing -- the whole world.

Concentration reveals to you things which are not ordinarily revealed. Ordinarily, you live in a very indifferent, mood. You simply go on living as if half asleep -- looking, and not looking at all; seeing and not seeing at all; hearing, and not hearing at all. Concentration brings energy to your eyes. If you look at a thing with a concentrated mind, everything excluded, suddenly that small thing reveals much that was always

there waiting.

The whole of science is concentration. Watch a scientist working; he is in concentration.

There is an anecdote about Pasteur He was working. Looking through his microscope, so silent, so unmoving that a visitor had come and waited for long, and he was afraid to disturb him. Something sacred surrounded the scientist. When Pasteur came out of his concentration, he asked the visitor. "How long have you been waiting? Why didn't you tell me before?"

He said, "I was going to tell you many times -- in fact. I am in a hurry. I have to reach somewhere, and some message has to be delivered to you, but you were in such deep concentration -- almost as if praying -- that I could not disturb. It was sacred."

Pasteur said. "You are right. It is my prayer. Whenever I feel disturbed and whenever I feel too many worries and whenever I feel too many thoughts. I simply take my microscope. I look through it -- immediately, the old world drops I am concentrated."

A scientist's whole work is of concentration, remember this. Science can become the first step towards yoga because concentration is the first inner step of yoga. Each scientist, if he goes on growing and does not get stuck, will become a yogi. He is on the way because he is fulfilling the first condition concentration.

"*Dharana*, concentration, is confining the mind to the object being meditated upon."

DHYAN, CONTEMPLATION, IS THE UNINTERRUPTED FLOW OF THE MIND TO THE OBJECT.

First, concentration dropping the crowd of objects and choosing one object. Once you have chosen one object and you can retain one object in your consciousness, concentration is achieved. Now the second step uninterrupted Row of consciousness towards the object. As if light is falling from a torch, uninterrupted. Or, have you seen? You pour water from one pot to another pot the flow will be interrupted; it will not be uninterrupted. You pour oil from one pot to another pot: the flow will be uninterrupted, continuous; the thread will not be broken.

Dhyan, contemplation, means your consciousness falling on the object in continuity, with no break -- because each break means you are distracted, you have gone somewhere else. If you can attain the first, the second is not difficult. If you cannot attain the first, the second is impossible. Once you drop objects, you choose one object, then you drop all loopholes in your consciousness, all distractions in your consciousness, you simply pour yourself on one object.

When you look at one object the object reveals its qualities. A small object can reveal all the qualities of God.

There is a poetry of Tennyson. He was going for a morning walk and he came across an old wall, and in the wall there was grass growing, and a small flower had bloomed. He looked at that flower. The morning, he must have been feeling relaxed, happy, energy must have been flowing, the sun was rising.... Suddenly the thought occurred to his mind -- looking at this small flower he said. "If I can understand you root and all. I will understand the whole universe." Because each small particle is a miniature universe.

Each small particle carries the whole universe as each drop carries the whole ocean. If you can understand one drop of ocean you have understood all oceans; now there is no need to go to understand each drop. One drop will do. Concentration reveals the qualities of the drop, and the drop becomes the ocean.

Meditation reveals the qualities of consciousness, and the individual consciousness becomes cosmic consciousness. First reveals the object: second reveals the subject. An uninterrupted flow of consciousness towards any object.... In that uninterrupted flow, in that unfrozen flow, just in that flow... you are simply flowing like a river, with no interruption, with no distraction... suddenly you become for the first time aware about the subjectivity that you have been carrying all along who you are.

In an uninterrupted flow of consciousness ego disappears. You become the self, egoless self, selfless self. You have also become an ocean.

The second, contemplation, is the way of the artist. The first, concentration, is the way of the scientist. The scientist is concerned with the outside world, not with himself. The artist is concerned with himself, not with the outside world. Then a scientist brings something, he brings it from the objective world. When an artist brings something he brings it out of himself. A poem: he digs deep in himself. A painting he digs deep in himself. Don't ask the artist about being objective. He is a subjectivist.

Have you seen Van Gogh's trees? They almost reach to the heavens; they touch the stars. They

overreach. Trees like that exist nowhere -- except in Van Gogh's paintings. Stars are small and trees are big. Somebody asked Van Gogh, "From where do you create these trees? We have never seen such trees." He said, "Out of me. Because, to me, trees always seem desires of the earth to meet the sky." "Desires of the earth to meet the sky" -- then the tree is totally transformed, a metamorphosis has happened. Then the tree is not an object; it has become a subjectivity. As if the artist realizes the tree by becoming a tree himself.

There are many beautiful stories about Zen Masters, because Zen Masters were great painters and great artists. That is one of the most beautiful things about Zen. No other religion has been so creative, and unless a religion is creative, it is not a total religion -- something is missing.

One Zen Master used to tell his disciples, "If you want to paint a bamboo, become a bamboo." There is no other way. How can you paint a bamboo if you have not felt it from within?... if you have not felt yourself as a bamboo standing against the sky, standing against the wind, standing against the rains, standing high with pride in the sun? If you have not heard the noise of the wind passing through the bamboo as the bamboo hears it, if you have not felt the rain falling on the bamboo as the bamboo feels it, how can you paint a bamboo? If you have not heard the sound of the cuckoo as the bamboo hears it, how can you paint a bamboo? Then you paint a bamboo as a photographer. You may be a camera, but you are not an artist.

Camera belongs to the world of science. The camera is scientific. It simply shows the objectivity of the bamboo. But when a Master looks at the bamboo he is not looking from the outside. He drops himself by and by. His uninterrupted Row of consciousness falls on the bamboo there happens a meeting, a marriage, a communion, where it is very difficult to say who is bamboo and who is consciousness -- everything meets and merges, and boundaries disappear.

The second, *dhyan*, contemplation, is the way of the artist. That's why artists sometimes have glimpses as of the mystics. That's why poetry sometimes says something which prose can never say and paintings sometimes show something for which there is no other way to show. The artist is reaching even closer to the religious person, to the mystic.

If a poet just remains a poet, he is stuck. He has to Row, he has to move: from concentration to meditation, and from meditation to *samadhi*. One has to go on moving.

Dhyan is uninterrupted Row of the mind to the object. Try it. And it will be good if you choose some object which you love. You can choose your beloved, you can choose your child, you can choose a flower -- anything that you love -- because in love it becomes easier to fall uninterruptedly on the object of love. Look in the eyes of your beloved. First forget the whole world; let your beloved be the world. Then look into the eyes and become a continuous Row, uninterrupted, falling into her -- oil being poured from one pot into another. No distraction. Suddenly, you will be able to see who you are; you will be able to see your subjectivity for the first time.

But remember, this is not the end. Object and subject, both are two parts of one whole. Day and night: both are two parts of one whole. Life and death: both are two parts of one whole existence. Object is out, subject is in -- you are neither out nor in. This is very difficult to understand because ordinarily it is said, "Go within." That is just a temporary phase. One has to go even beyond that. Without and within -- both are out. You are that who can go without and who can come within. You are that who can move between these two polarities. You are beyond the polarities. That third state is *samadhi*.

SAMADHI IS WHEN THE MIND
BECOMES ONE WITH THE OBJECT.

When the subject disappears in the object, when the object disappears in the subject, when there is nothing to look at and there is no looker-on, when simply the duality is not there, a tremendously potential silence prevails. You cannot say what exists, because there is nobody to say. You cannot make any statement about *samadhi*, because all statements will fall short. Because whatsoever you can say either will be scientific or will be poetic. Religion remains inexpressible, elusive.

So there are two types of religious expression. Patanjali tries the scientific terminology. Because, religion in itself has no terminology -- the whole cannot be expressed. To express, it has to be divided. To express, either it has to be put as an object or as a subject. It has to be divided to say anything about it is to divide it. Patanjali chooses the scientific terminology: Buddha also chooses the scientific terminology. Lao Tzu, Jesus, they choose the poetic terminology. But both are terminologies. It depends on the mind. Patanjali is a scientific mind, very rooted in logic, analysis. Jesus is a poetic mind; Lao Tzu is a perfect poet,

he chooses the way of poetry. But remember always that both ways fall short. One has to go beyond.

"*Samadhi* is when the mind becomes one with the object."

When the mind becomes one with the object, there is no one who is a knower and there is none who is known.

And unless you come to know this -- this knowing which is beyond the known and the knower -- you have missed your life. You may have been chasing butterflies, dreams, maybe attaining a little pleasure here and there, but you have missed the ultimate benediction.

A jar of honey having been upset in a housekeeper's room, a number of flies were attracted by its sweetness. Placing their feet in it they ate greedily. Their feet, however, became so smeared with honey that they could not use their wings nor release themselves and were suffocated. Just as they were expiring, one of them exclaimed, "Ah, foolish creatures that we are, for the sake of a little pleasure we have destroyed ourselves."

Remember, this is the possibility for you also. You may get smeared with the earth so much that you cannot use your wings. You may get loaded with your small pleasures so much that you forget all about the ultimate bliss, which was always yours just for the asking. In collecting pebbles and shells on the seashore you may miss the utterly blissful treasure of your being. Remember this. This is happening. Only rarely somebody becomes aware enough not to be caught in this ordinary imprisonment of life.

I am not saying don't enjoy. The sunshine is beautiful and the flowers also and butterflies also, but don't get lost in them. Enjoy them, nothing is wrong in them, but always remember, the tremendously beautiful is waiting. Relax sometimes in the sunshine, but don't make it a life-style. Sometimes relax and play with pebbles on the seashore. Nothing is wrong in it. As a holiday, as a picnic, it can be allowed, but don't make it your very life then you will miss it. And remember, wherever you pay your attention, that becomes your reality of life. If you pay your attention to pebbles, they become diamonds -- because wherever is your attention, there is your treasure.

I have heard, it happened once:

A railway employee accidentally trapped himself in a refrigerator car. He could neither escape nor attract the attention of anybody to his sad plight, so he resigned himself to a tragic fate. The record of his approaching death was scribbled on the wall of the car in these words: "I am becoming colder. Still colder now. Nothing to do but wait. These may be my last words." And they were. When the car was opened, the searchers were astonished to find him dead. There was no physical reason for his death. The temperature of the car was a moderate fifty-six degrees. Only in the mind of the victim did the freezing apparatus work. There was plenty of fresh air; he had not suffocated.

He died of his own wrong attention. He died of his own fears. He died of his own mind. It was a suicide.

Remember, wherever you pay your attention, that becomes your reality. And once it becomes a reality, it becomes powerful to attract you and your attention. Then you pay more attention to it: it becomes even more of a reality and, by and by, the unreal that is created by your mind becomes your only reality and the real is completely forgotten.

The real has to be sought. And the only way to reach it is, first, drop too many objects, let there be one object: second, drop all distractions. Let your consciousness fall on that object in an uninterrupted Row. And the third happens by itself. If these two conditions are fulfilled. *Samadhi* happens on its own accord. Suddenly one day the subject and object both have disappeared: the guest and the host both have disappeared: silence reigns, stillness reigns. In that stillness, you attain to the goal of life.

Patanjali says:

THE THREE TAKEN TOGETHER -- DHARANA, DHYAN, AND SAMADHI -- CONSTITUTE SAMYAMA.

Such a beautiful definition of *samyama*. Ordinarily, samyama is thought to be a discipline, a controlled state of character. It is not. *Samyama* is the balance which is attained when subject and object disappear. *Samyama* is the tranquillity when the duality is no more within you and you are not divided and you have

become one.

Sometimes it happens naturally also, because if it were not so, Patanjali would not have been able to discover it. Sometimes it happens naturally also -- it has happened to you also. You cannot find a man to whom there have not been moments of reality. Accidentally, sometimes you fall in tune not knowing the mechanism, how it happens, but sometimes you fall in tune and suddenly it is there.

One man wrote me a letter and he said. "Today I attained five minutes of reality." I like the expression "five minutes of reality." "And how did it happen?" I inquired. He said that he had been ill for a few days. And this is unbelievable, but this is true, that to many people, in illness sometimes the tranquillity comes -- because in illness your ordinary life is stopped. For a few days he was ill and he was not allowed to move out of the bed, so he was relaxing -- nothing to do. Relaxed, after four, five days, suddenly one day it happened. He was just lying down, looking at the ceiling and it happened -- those five minutes of reality. Everything stopped. Time stopped, space disappeared. There was nothing to look at, and there was nobody to look. Suddenly there was oneness, as if everything fell in line, became one piece.

To a few people it happens while they are making love. A total orgasm, and after the orgasm everything silences, everything falls into line... one relaxes. The frozenness is gone, one is no longer tense, the storm is gone, and the silence that comes after it... and suddenly there is reality.

Sometimes walking in the sun against the wind, enjoying. Sometimes swimming in the river, f{owing with the river. Sometimes doing nothing, just relaxing on the sand, looking at the stars, it happens.

But those are just accidents. And because they are accidents, and because they don't fit in your total style of life, you forget them. You don't pay much attention to them. You just shrug your shoulders, and you forget all about them. Otherwise, in everybody's life, sometimes, reality penetrates.

Yoga is a systematic way to reach to that which sometimes happens only accidentally. Yoga makes a science out of all those accidents and coincidences.

The three taken together constitute samyama. The three -- concentration, meditation, and *samadhi* -- are as if they are the three legs of a three-legged stool, the trinity.

BY MASTERING IT,
THE LIGHT OF HIGHER CONSCIOUSNESS.

Those who attain to this trinity of concentration, meditation and samadhi, to them happens the light of higher consciousness.

"Climb high, climb far, your goal the sky, your aim the star." But the journey starts where you are. Step by step Climb high, climb far, your goal the sky, your aim the star. Unless you become as vast as the sky, don't rest; the journey is not yet complete. Unless you reach and become an eternal light, the star, don't become complacent, don't feel contented. Let the divine discontent burn like a fire, so that one day, out of all your efforts the star is born and you become an eternal light.

"By mastering it, the light of higher consciousness." Once you master these three inner steps, the light becomes available to you. And when the inner light is available you always live in that light: "At dusk the cock announces dawn. At midnight, the bright sun." Then even in the midnight there is bright sun available; then even at dusk the cock announces dawn. When you have the inner light there is no darkness. Wherever you go your inner light moves with you -- you move in it, you *are* it.

Remember that your mind always tries to make you satisfied wherever you are; the mind says there is nothing more to life. The mind goes on trying to convince you that you have arrived. The mind does not allow you to become divinely discontent. And it always can find rationalizations. Don't listen to those rationalizations. They are not real reasons they are tricks of the mind, because the mind does not want to go, to move. Mind is basically lazy. Mind is a sort of entropy: the mind wants to settle, to make your home anywhere but make your home; just settle, don't be a wanderer.

To be a sannyasin means to become a wanderer in consciousness. To be a sannyasin means to become a vagabond -- in consciousness -- go on searching and wandering. "Climb high, climb far, your goal the sky, your aim the star." And don't listen to the mind.

It happened one night:

A policeman was watching a very drunken man vainly trying to fit his house key into a lamp post.

"It is no use, old chap," he said. "There is nobody at home."

"That is where you are wrong," replied the fuddled man. "There is light upstairs."

The mind is very much fuddled and drunken. It goes on giving reasons. It says, "What more is there?" Just a few days before, a politician came to me. He said, "Now what more is there? I was born in a small village to a poor family, and now I have become a Cabinet Minister. What more is there to life?" Cabinet Minister? What more is there to life he asks, and he is satisfied. "Born in a village to a poor family, what more can one expect?" While the whole sky was available, he is satisfied in being a Cabinet Minister. Don't get finished that way.

Unless you become a god! Take rest sometimes by the way, but always remember: it is only a night's rest; by the morning we go.

There are a few people who are satisfied with their worldly achievements. There are a few more who are not satisfied with their worldly achievements but who are satisfied by the promises of the priests. Those, the second category, you call religious. They are also not religious -- because religion is not a promise. It has to be attained. Nobody else can promise you; you have to attain it. All promises are consolations and all consolations are dangerous, because they are like opium. They drug you.

It happened:

At an examination of a class in first-aid, a priest was asked (he was also taking the training of first-aid), "What would you do if you found a man in a fainting condition?"

"I would give him some brandy," was the answer.

"And if there was no brandy?"

"I would promise him some." said the priest.

The priest has always been saying that. The priests are the great promisers -- they go on issuing promissory notes. They go on saying, "Don't be worried. Donate, make a church, give money to the poor, make a hospital, this and that, and we promise you."

Yoga is self-effort. Yoga has no priests. It has only Masters who have attained by their own effort -- and in their light you have to learn how to attain yourself. Avoid the promises of the priests. They are the most dangerous people on earth, because they don't allow you to become really discontent. They go on consoling you; and if you are consoled before you have attained, you are cheated, you are deceived. Yoga believes in effort, in tremendous effort. One has to become worthy. One has to EARN God; you have to pay the cost.

Someone once asked the former Prince of Wales, "What is your idea of civilization?"

"It is a good idea," replied the prince. "Somebody ought to start it.

The yoga is not just an idea it is a practice, it is *abhyas*, it is a discipline, it is a science of inner transformation. And remember, nobody can start it for you. You have to start it for yourself. Yoga teaches you to trust yourself; yoga teaches you to become confident of yourself. Yoga teaches you that the journey is alone. A Master can indicate the way, but you have to follow it.

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WHAT CAN I DO WITH A BEGGAR?
WHETHER I GIVE HIM A RUPEE OR NOT,
HE WILL REMAIN A BEGGAR ALL THE SAME.

THE beggar is not the problem. If the beggar was the problem then everybody who passes by would feel the same. If the beggar was the problem then beggars would have disappeared long ago. The problem is within you: your heart feels it. Try to understand it.

The mind interferes immediately whenever the heart feels love, the mind immediately interferes. The mind says, "Whether you give him something or not, he will remain the beggar all the same." Whether he remains the beggar or not is not your responsibility, but if your heart feels to do something, do it. Don't try to avoid. The mind is trying to avoid the situation. The mind says. "What is going to happen? He will remain the beggar, so there is no need to do anything." You have missed an opportunity where your love could have flown.

If the beggar has decided to be a beggar, you cannot do anything. You may give him: he may throw it. That is for him to decide.
The mind is very clever.

Then the question, it says:

WHY ARE THERE BEGGARS AT ALL?

Because there is no love in the human heart. But again, the mind interferes:

HAVE NOT THE RICH TAKEN AWAY FROM THE POOR?
SHOULD NOT THE POOR TAKE BACK
WHAT THE RICH HAVE STOLEN FROM HIM?

Now you are forgetting the beggar and the heartache that you felt. Now the whole thing is becoming political, economical. Now the problem is no more of the heart: it is of the mind. And mind has created the beggar. It is the cunningness, the calculativeness of the mind that has created the beggar. There are cunning people, very calculative: they have become rich. There are innocent people, not so calculative, not so cunning: they have become the poor.

You can change the society -- in Soviet Russia they have changed. That makes no difference. Now the old categories have disappeared -- the poor and the rich -- but the ruler and the ruled, a new category, has come up, Now the cunning are the rulers and the innocent are the ruled. Before, the innocent used to be poor and the cunning used to be rich. What can you do?

Unless the division between mind and heart is dissolved, unless humanity starts living through the heart and not through the mind, the classes are going to remain. The names will change, and the misery is going to continue.

The question is very relevant, very meaningful, significant "What can I do with a beggar?" Beggar is not the question. The question is you and your heart. Do something, whatsoever you can do, and don't try to throw the responsibility on the rich. Don't try to throw the responsibility on history. Don't try to throw the responsibility on the economic structure. Because that is secondary if humanity remains cunning and calculative it is going to be repeated again and again and again.

What can you do for it? You are a small part of the total. Whatsoever you do will not change the situation -- but it will change you. It may not change the beggar if you give something to him, but the very gesture, that you shared whatsoever you could, will change you. And that is important. And if this goes on -- the revolution of the heart -- people who feel, people who look at another human being as an end in itself if this goes on increasing, one day, the poor people will disappear, the poverty will disappear -- and it will

not be replaced by a new category of exploitation.

Up to now all the revolutions have failed, because the revolutionaries have not been able to see the basic cause why there is poverty. They are looking only at superficial causes. Immediately they say, "Some people have exploited him, that's why their possibility. This is the cause; that's why there is poverty.

But why were some people able to exploit? Why could they not see? Why could they not see that they are gaining nothing and this man is losing all? They may accumulate wealth, but they are killing life all around. Their wealth is nothing but blood. Why can they not see it? The cunning mind has created explanations there also.

The cunning mind says. "People are poor because of their karma. In the past lives they have done something wrong, that s why they are suffering. I am rich because I have done good deeds, so I am enjoying the fruit." This is also mind. And Marx sitting in the British Museum is also a mind: and thinking about what is the basic cause of poverty comes to feel that there are people who exploit. But these people will be there always. Unless cunningness disappears completely, it is not a question of changing the structure of the society. It is a question of changing the whole structure of human personality.

What can you do? You can change, you can throw out the rich people -- they will come back from the back door. They were cunning. In fact, those who are throwing, they are also very cunning; otherwise they cannot throw. The rich people may not be able to come from the back door, but the people who call themselves revolutionaries, communists, socialists -- they will sit on the throne and then they will start exploiting. And they will exploit more dangerously because they have proved themselves more cunning than the rich. By throwing out the rich, they have proved one thing absolutely: that they are more cunning than the rich. The society will be in the hands of more cunning people.

And remember, if someday some other revolutionaries are born -- which are bound to be, because again people will start feeling the exploitation is there, now it has taken a new form -- again there will be a revolution. But who will throw the past revolutionaries? Now more cunning people will be needed.

Whenever you are going to defeat a certain system, and you use the same means as the system has used for itself, just names will change, flags will change, the society will remain the same.

Enough of this befooling. The beggar is not the question: the question is you. Don't be cunning, don't be clever. Don't try to say that this is his karma -- you don't know anything about karma. That is just a hypothesis to explain certain things which are unexplained, to explain certain things which cause heartache. Once you accept the hypothesis, you are relieved of the burden. Then you can remain rich and the poor can remain poor and there is no problem. The hypothesis functions as a buffer.

That's why in India poverty has remained so ingrained and people have become so insensitive towards it. They have a certain theory which helps them. Just as you move in a car and the car has shock absorbers, the roughness of the road is not felt, the shock absorbers go on absorbing this hypothesis of karma is a great shock absorber. You come constantly against poverty, but there is a shock absorber the theory of karma. What can you do? It has nothing to do with yourself. You are enjoying your riches because of your virtues -- good deeds done in the past. And this man is suffering from his bad deeds.

There is in India a certain sect of Jainism, Tera-Panth. They are the extremist believers of this theory. They say, "Don't interfere, because he is suffering his past karmas. Don't interfere. Don't give him anything, because that will be an interference, and he could have suffered in a short time -- you will be delaying the process. He will have to suffer."

For example, a poor man you can give him enough to live at ease for a few years, but again the suffering will start. You can give him enough to live at ease in this life, but again in the next life the suffering will start. Where you stopped it, exactly from there the suffering will start again. So those who believe in the Tera-Panth, they go on saying don't interfere. Even if somebody is dying by the side of the road, you simply go on indifferent on your path. They say this is compassion; interfering, you delay the process.
What a great shock absorber.

In India people have become absolutely insensitive. A cunning theory protects them.

In the West they have found a new hypothesis: that it is because the rich have exploited -- so destroy the rich. Just look at it. Looking at a poor man, love starts rising in your heart. You immediately say this poor man is poor because of the rich. You have turned love into hate now hate arises towards the rich man. What game are you playing? Now you say. "Destroy the rich! Take everything back from them. They are the criminals." Now the beggar is forgotten; the heart is full of love no more. On the contrary, it is full of hate... and hate has created the society in which beggars exist. Now again hate is functioning in you. You will create a society in which categories may change, names may change, but there will be the ruled and the

rulers, the exploited and the exploiters, the oppressors and the oppressed. It will not make much difference; it will remain the same. There will be masters and there will be slaves.

The only revolution possible is the revolution of the heart. When you see a beggar, remain sensitive. Don't allow any shock absorber to come between you and the beggar. Remain sensitive. It is difficult because you will start crying. It is difficult because it will be very, very uncomfortable. Share whatsoever you can share. And don't be worried whether he will remain a beggar or not -- you did whatsoever you could. And this will change you. This will give you a new being, closer to the heart and farther away from the mind. This is your inner transformation; and this is the only way.

If individuals go on changing in this way, there may sometime arise a society where people are so sensitive that they cannot exploit, where people have become so alert and aware that they cannot oppress, where people have become so loving that just to think of poverty, of slavery, is impossible.

Do something out of the heart, and don't fall a victim of theories.

The questioner goes on:

YOU HAVE SAID WE MUST MOVE TO THE OPPOSITE POLE;
WE MUST CHOOSE BOTH SCIENCE AND RELIGION.
RATIONALITY AND IRRATIONALITY, WEST AND EAST,
TECHNOLOGY AND SPIRITUALITY.
CAN I CHOOSE BOTH POLITICS AND MEDITATION?
CAN I CHOOSE TO CHANGE THE WORLD
AND TO CHANGE MYSELF AT THE SAME TIME?
CAN I BE A REVOLUTIONARY AND A SANNYASIN AT ONCE?

Yes, I have said again and again that one has to accept the polarities. But meditation is not a pole. Meditation is the acceptance of the polarities, and through that acceptance one transcends beyond the polarities. So there is no opposite to meditation. Try to understand.

You are sitting in your room full of darkness. Is darkness the opposite of light, or just the absence of light? If it is opposite to light, then it has its own existence. Does darkness have its own existence? Is it real in its own way, or is it Just the absence of light? If it has a reality of its own, then when you light a candle it will resist. It will try to put the candle off. It will fight for its own existence; it will resist. But it gives no resistance. It never fights, it can never put a small candle.... Vast darkness and a small candle, but the candle cannot be defeated by that vast darkness. The darkness may have ruled in that house for centuries, but you bring a small candle: the darkness cannot say, "I am centuries old and I will give a good fight." It simply disappears.

Darkness has no positive reality, it is simply the absence of light, so when you bring light it disappears. When you put the light off, it appears. In fact it never goes out and never comes in, because it cannot go out and cannot come in. Darkness is nothing but the absence of light. Light present, it is not there; light absent, it is there. It is absence.

Meditation is the inner light. It has no opposite, only absence.

The whole life is an absence of meditation, as you live it, the worldly life -- the life of power, prestige, ego, ambition, greed. And that is what politics is.

Politics is a very big word. It does not include only the so-called politicians, it includes all the worldly people, because whosoever is ambitious is a politician, and whosoever is struggling to reach somewhere is a politician. Wherever there is competition there is politics. Thirty students studying in the same class and calling themselves class fellows -- they are class enemies, because they are all competing, not fellows. They are all trying to overtake the other. They are all trying to get the gold medal, to come first. The ambition is there: they are already politicians.

Wherever there is competition and struggle there is politics. So the whole ordinary life is politics-oriented.

Meditation is like light when meditation comes politics disappears. So you cannot be meditative and political. That is impossible: you are asking for the impossible. Meditation is not one pole: it is absence of all conflict, all ambition, all ego-trips.

Let me tell you a very famous Sufi story. It happened

A Sufi said, "None can understand man until he realizes the connection between greed, obligement, and impossibility."

"This," said his disciple, "is a conundrum which I cannot understand."

The Sufi said, "Never look for understanding through conundrums when you can attain it through experience directly."

He took the disciple to a shop in the nearby market where robes were sold. "Show me your very best robe," said the Sufi to the shopkeeper, "for I am in a mood to spend excessively."

A most beautiful garment was produced, and an extremely high price was asked for it. "It is very much the kind of thing I would like," said the Sufi. "but I would like some sequins around the collar and a touch of fur trimming.

"Nothing easier," said the seller of the robes, "for I have just such a garment in the workroom of my shop." He disappeared for a few moments and then returned having added the fur and the sequins to the selfsame garment.

"And how much is this one?" asked the Sufi.

"Twenty times the price of the first one," said the shop-keeper.

"Excellent," said the Sufi. "I shall take both of them."

Now, the impossibility, because it is the selfsame garment. The Sufi was showing that greed has a certain impossibility in it impossibility is intrinsic to greed.

Now don't be too greedy, because this is the greatest greed there is to ask to be a politician and a meditator together, simultaneously. That is the greatest greed possible. You are asking to be ambitious and nontense. You are asking to fight, to be violent, to be greedy, and yet peaceful and relaxed. If it were possible then there would have been no need for sannyas, then there would have been no need for meditation.

You cannot have both. Once you start meditating, politics starts disappearing. With politics all the effects of it also disappear. The tense state, the worry, the anxiety, the anguish, the violence, the greed -- they all disappear. They are by-products of a political mind.

You will have to decide either you can be a politician or you can be a meditator. You cannot be both, because when meditation comes, the darkness disappears. *This* world, your world, is an absence of meditation. And when meditation comes, this world simply disappears like darkness.

That's why Patanjali, Shankara, and others who have known, go on saying that this world is illusory, not real. Illusory like darkness: appears to be real, when it is there, but once you bring light in, suddenly you become aware it was not real, it was unreal. Just look into darkness. How real it is. How real it looks. It is there surrounding you from everywhere. Not only that -- you are feeling afraid. The unreal creating fear. It can kill you, and it is not there!

Bring light. Keep somebody by the door to see whether or not he comes to see the darkness going out. Nobody ever sees darkness going out; nobody ever sees darkness coming in, It appears to be and it is not.

The so-called world of desire and ambition, politics, only appears to be and it is not. Once you meditate you start laughing about the whole nonsense, the whole nightmare that has disappeared.

But please don't try to do this impossible thing. If you try you will be in much conflict; you will become a split personality. "Can I choose both politics and meditation? Can I choose to change the world and to change myself at the same time?" Not possible.

In fact, you are the world. When you change yourself you have started to change the world -- and there is no other way. If you start changing others you will not be able to change yourself, and one who is not able to change himself cannot change anybody. He can only go on believing that he is doing great work, as your politicians go on believing.

Your so-called revolutionaries are all ill people, tense people, mad people -- insane -- but their insanity is such that if they are left to themselves they will go completely mad, so they put their insanity in some occupation. Either they start changing the society, reforming the society, doing this and that... changing the whole world. And their madness is such they cannot see the stupidity of it you have not changed yourself -- how can you change anybody else?

Start closer at home. First change yourself, first bring the light within yourself, then you will be capable.... In fact to say then there will be any capacity to change others is not right. In fact once you change yourself you become a source of infinite energy, and that energy changes others on its own accord. Not that you go on and work hard and become a martyr in changing people, no, nothing of that sort. You simply

remain in yourself, but the very energy, the purity of it, the innocence of it, the fragrance of it, goes on spreading in ripples. It reaches to all the shores of the world. Without any effort on your side, an effortless revolution starts. And the revolution is beautiful when it is effortless. When it is with effort it is violent, then you are forcing your ideas on somebody else.

Stalin killed millions of people because he was a revolutionary. He wanted to change the society, and whosoever was obstructing in any way had to be killed and removed From the way. Sometimes it happens that those who are trying to help you, they start helping even *against* you. They don't bother whether you want to be changed or not; they have an idea to change you. They will change -- you in spite of you. They won't listen to you. This type of revolution is going to be violent, bloody.

And a revolution cannot be violent, cannot be bloody, because a revolution has to be a revolution of love and heart. A real revolutionary never goes anywhere to change anybody. He remains rooted in himself; and people who want to be changed, they come to him. They travel from faraway lands. They come to him. The fragrance reaches to them. In subtle ways, in unknown ways, whosoever wants to change himself comes and seeks a revolutionary. The real revolutionary remains in himself, available. Like a pool of cool water. Whosoever is thirsty will seek. The pool is not going to search for you; the pool is not going to run after you. And the pool is not going to drown you because you are thirsty -- that if you don't listen then the pool will drown you.

Stalin killed so many people. Revolutionaries have been as violent as reactionaries -- and sometimes even more so.

Please don't try to do the impossible. Just change yourself. In fact that too is such an impossibility that if you can change yourself in this life, you can feel grateful. You can say. "Enough, more than enough has happened."

Don't be worried about others. They are also beings, they have consciousness, they have souls. If they want to change, nobody is hindering the path. Remain a pool of cool water. If they are thirsty they will come. Just your coolness will be the invitation your purity of water will be the attraction.

"Can I be a revolutionary and a sannyasin at once?" No. If you are a sannyasin you are revolution, not a revolutionary. You need not be a revolutionary if you are a sannyasin you are a revolution. Try to understand what I am saying. Then you don't go to change people, don't go to create any revolution anywhere. You don't plan it -- you *live* it. Your very style of life is revolution. Wherever you will look, wherever you will touch, there will be revolution. Revolution will become just like breathing -- spontaneous.

Another Sufi story I would like to tell you:

A well-known Sufi was asked. "What is invisibility?" and he said, "I shall answer that when an opportunity for a demonstration occurs." -- Sufis don't talk much. They create situations. They don't say much; they show through situations. So the Sufi said, "Whenever an opportunity occurs, I will give you a demonstration" --

Some time later, that man and the one who had asked him the question were stopped by a band of soldiers, and the soldiers said, "We have orders to take all dervishes into custody, for the king of this country says that they will not obey his commands and that they say things which are not welcome to the tranquillity of thought of the populace. So we are going to imprison all the Sufis." -- Whenever there is a really religious person, a revolution, the politicians become very much afraid, because his very presence *maddens* them. His very presence is enough to create a chaos. His very presence is enough to create a disorder, a death to the old society. His very presence is enough to create a new world. He becomes a vehicle. Absent, completely absent as far as his ego is concerned, he becomes a vehicle of the divine. The rulers, the cunning people, have always been afraid of religious people because there cannot be more danger than a religious person. They are not afraid of revolutionaries, because their strategies are the same. They are not afraid of revolutionaries, because they use the same language, their terminology is the same. They are the same people; they are not different people.

Just go to New Delhi and watch the politicians. All the politicians who are in power and all the politicians who are not in power -- they are all the same people. Those who are in power seem to be reactionaries because they have attained power now they want to protect it. Now they want to keep it in their hands, so they seem to be the establishment. Those who are not in power -- they talk about revolution because they want to throw out those who are in power. Once they are in power they will become the

reactionaries, and the people who were in power, who were thrown out of power, they will become the revolutionaries.

A successful revolutionary is a dead revolutionary, and a ruler thrown out of his power becomes a revolutionary. And they go on deceiving the people. Whether you choose those who are in power or those who are not in power, you are not choosing different people. You are choosing the same people. They have different labels, but there is not a bit of difference.

A religious person is a real danger. His very being is dangerous, because he brings through him new worlds --

The soldiers surrounded the Sufi and his disciple, and they said they are in search of Sufis, all Sufis have to be imprisoned, because the king has commanded so, saying that they say things which are not welcome and they create such thought patterns which are not good for the tranquillity of the populace.

And the Sufi said, "And so you should...." -- And the Sufi said to the soldiers, "And so you should" --

"... for you must do your duty."
"But are you not Sufis?" said the soldiers.
"Test us." said the Sufi.

The officer took out a Sufi book. "What is this?" he said.

The Sufi looked at the title page and said, "Something which I will burn in front of you since you have not already done so." He set light to the book, and the soldiers rode away satisfied.

The Sufi's companion asked, "What was the purpose of that action?"

"To make us invisible," said the Sufi. "for to the man of the world, visibility means that you are looking like something or someone he expects you to resemble. If you look different, your true nature becomes invisible to him."

A religious man lives a life of revolution, but invisible -- Because to become visible is to become gross, to become visible is to come to the lowest rung of the ladder. A religious person, a sannyasin, creates a revolution in himself and remains invisible. And that invisible source of energy goes on doing miracles.

Please, if you are a sannyasin there is no need to be a revolutionary you are already a revolution. And I say a revolution because a revolutionary is already dead, a revolutionary already has fixed ideas -- a revolutionary already has a mind. I say *revolution* it is a process. A sannyasin has no fixed ideas: he lives moment to moment. He responds to the reality of the moment -- not out of fixed ideas.

Just watch. Talk to a communist and you will see that he is not listening. He may be nodding his head, but he is not listening. Talk to a Catholic, he is not listening. Talk to a Hindu, he is not listening. While you are talking he is preparing his answer -- from his old, past, fixed ideas. You can even see on the face there is no response, a dullness and deadness. Talk to a child he listens, he listens attentively. If he listens at all he listens attentively. If he does not listen then he is absolutely absent, but he is total. Talk to a child and you will see the response, pure and fresh.

A sannyasin is like a child, innocent. He does not live out of his ideas: he is not a slave to any ideology. He lives out of consciousness, he lives out of awareness. He acts here-now! He has no yesterdays and he has no tomorrows, only today.

When Jesus was crucified, one thief, who was at his side, said to him. "We are criminals. We are crucified, that's okay -- we can understand. You look innocent. But I am happy just to be crucified with you. I am tremendously happy. I have never done anything good."

He had completely forgotten something. When Jesus was born, Jesus' parents were escaping from the country because the king had ordered a mass murder of all the children born in a certain period. The king had come to know from his wise men that a revolution is going to be born and there is going to be danger. It is better to prevent it beforehand, take precaution. So he had ordered a mass murder. Jesus' parents were escaping.

One night they were surrounded by a few thieves and robbers -- this thief was one of that group -- and they were going to rob and kill them. But this thief looked at the child Jesus, and he was so beautiful, and he was so innocent, so pure, as if purity itself... and a certain glow was surrounding him. And he stopped the other thieves, and he said. "Let them go. Just look at the child." And they all looked at the child: and they all were in a certain hypnosis. They couldn't do what they wanted to do... and they left them.

This was the thief who had saved Jesus, but he was not aware that this is the same man. He said to Jesus, "I don't know what I have done, because I have never done a good deed. You cannot find a greater criminal than me. My whole life was that of si -- robbery, murder, and everything you can imagine. But I am happy. I am thankful to God that I am dying by the side of such an innocent man."

Jesus said. "Just because of this gratefulness, you will be in the kingdom of God with me TODAY."

Now, after that statement, Christian theologians have been continuously discussing what he meant by "today." He simply meant now. Because a religious man has no yesterdays, no tomorrows, only today. This moment is all. When he said to the thief, "Today you will be with me in the kingdom of God," in fact he was saying, "Look! You are already. This very moment, by your gratefulness, by your recognition of purity and innocence -- by your repentance -- the past has disappeared. We are in the kingdom of God."

A religious man lives not out of past ideologies, ideas, fixed concepts, philosophies. He lives in this moment. Out of his consciousness he responds. He is always fresh like a fresh spring, always fresh, uncorrupted by the past.

So, if you are a sannyasin, you are a revolution. A revolution is greater than all the revolutionaries. Revolutionaries are those who have stopped somewhere the river has become frozen, it flows no more. A sannyasin is always flowing the river never stops -- it goes on and on, flowing and flowing. A sannyasin is a flow.

OSHO,
ARE YOU A YOGI,
OR A BHAKTA.
OR A GYANI.
OR A TANTRIKA?

Nothing of the nonsense.
Don't try to label me; don't try to categorize. The mind would like to put me in a pigeonhole so you can say this man is this and you can be finished with me. It is not going to be that easy. I will not allow. I will remain like mercury the more you will try to grasp me, the more I will become elusive. Either I am all or I am nothing -- only these two categories can be allowed, and all other categories in between are not allowed, because they are not going to say the truth. And the day you will realize me either as all or as nothing will be a day of great realization to you.

Let me tell you a story I was just reading yesterday In his story "The Country of the Blind," H. G. Wells tells how a traveler came to a strange valley, set off from the rest of the world by precipitous walls, in which all the people were blind -- the valley of the blind. A traveler reached there. He lived for a while in this strange place, but was considered queer by the natives. Their experts said, "His brain is affected by these queer things called the eyes, which keep it in a constant state of irritation and distraction." And they concluded that he would never be normal until his eyes were removed. "A surgery is needed, and it is urgent," the experts said.

-- They were all blind. They could not conceive how a man can have eyes. Something abnormal, something which has to be removed to make this man normal --

The traveler fell in love with a sightless maiden, who pleaded with him to have his eyes removed that they might live together in happiness.

"Because," the woman said, "if you don't remove your eyes, my community is not going to accept you. You are abnormal; you are so strange. Some misfortune has befallen you. One has never heard about these eyes. And you can ask people nobody has ever seen. Because of these two eyes, you will remain a stranger in my community and they won't allow me to live with you. And I am also a little afraid to live with you. You are so different, so alien."

She persuaded him to please let his eyes be removed that they might live together in happiness. And he was just on the verge of accepting the offer, because he had fallen in love with this blind girl -- because of that love and attachment he was ready even to lose his eyes -- but one day when he was just on the verge of deciding one morning he saw the sun rise on the rocks, and the meadows beautiful with white flowers... no longer could he be content in the valley of darkness. He climbed back to the land where men walk in the light.

Buddha, Jesus, Krishna, Zarathustra, they are men with eyes in the valley of the blind. Call them what you like -- yogis, Buddhas, *jinas*, Christs, *bhaktas*. Call them what you like, but all your categories simply say one thing that they are different than you, that they have a certain quality of vision, that they have eyes, that they can see something which you cannot see.

And you feel offended; hence, in the beginning you oppose them, even when you start following them. Because their visions create a great desire in you -- in spite of your opposition. Deep down in you your own nature goes on saying that these eyes are possible to you also. On the surface you go on denying; deep down an undercurrent goes on saying to you that maybe you are not right. Maybe these eyes are normal and you are abnormal. Maybe you are in a majority, but that doesn't make it a truth.

These people are to be remembered just as people with eyes amongst the valley of the blind.

I am here amongst you. I know your difficulty, because that which I can see you cannot see, that which I can feel you cannot feel, that which I can touch you cannot touch. I know even if you become convinced with me, deep down somewhere a doubt goes on lingering. A doubt -- who knows? -- this man may be imagining. Who knows? -- this man may be just deceiving. Who knows? Because until it becomes an experience in you, how can you trust?

You would like to categorize me. That will give you a least a name, a label, and you will feel comfortable. Then you will start feeling that you know me if you can categorize, that he is a yogi. Then you don't feel so uncomfortable. At least you feel that you know. By naming, people feel that they know. That's an obsession.

A child asks you, "What flower is this?" He is uncomfortable with the flower because with the flower he can feel the unknown -- something which makes him aware of his ignorance. Then you tell him. "This is a rose." He is happy. He repeats the name "This is rose, this is rose." He goes to other children and he is very happy and says. "Look, this is rose." What has he learned? Just a name. But now he is at ease; now he is no longer ignorant. At least he cannot feel his ignorance now -- now he is knowledgeable. Now there is no unknown there; the rose is no longer an unknown entering into the world of the known; it has become part of the known. Just by giving it a name, just by calling it 'rose,' what have you done?

Whenever you meet somebody strange, you immediately ask. "What is your name?" Why? Why can't you live with the nameless? And everybody is nameless. Nobody comes with a name; everybody is born without a name. Immediately the child is born, and the family is already thinking what name to give. Why are you in such a hurry? Because again an unknown stranger has entered into your world. You have to label it. Immediately, once you label it, you are satisfied you know this is Ram, Rahim -- something.

All names are absurd. And this small boy has no name. He is as nameless as God. But a name has to be given a certain obsession in the human mind and a certain idea that once you name a thing you have known it. Then you are finished with it.

People come to me. They ask me, "Who are you? Hindu, Jain, Mohammedan, Christian? Who are you?" If they can categorize, that I am a Hindu, they will feel satisfied -- they know me. Now the word "Hindu" will give them a false feeling of knowing.

You ask me, "Who are you? A *bhakta* a yogi, a *gyani*. a *tantrika*?" If you can find a name, you will be at ease. Then you can relax, then there is no problem.

But will you be able to know me by giving me a name? In fact, if you really want to know me, please don't bring a name in between me and you. Drop all categories. Just look direct. Let your eyes be open and clean of all dust. Look at me without knowledge. Look at me with a simple, innocent look with no ideas, no prejudices behind, and you will be able to see through and through. I will become transparent to you. That's the only way to know me, that's the only way to know the reality.

Look at the rose and forget the word "rose." Look at the tree and forget the word "tree." Look at the greenery and forget the word "green." And immediately you will become aware of a strange presence surrounding you that is God.

God labeled becomes the world; world unlabeled again, becomes God. God conditioned in your mind becomes the world; the world unconditioned, again unstructured, again unknown, becomes God.
Look at me without any words.

HOW TO SURRENDER IF I AM AFRAID OF MYSELF?
AND MY HEART IS PAINING.
WHERE IS THE DOOR OF LOVE?

There is no "how" to surrender. If you understand the stupidity of the ego, the foolishness of the ego, if you understand the misery of the ego, you drop it. There is no "how." Just the very misery of it you look into it and you find it absolutely miserable, a hell -- you drop it. You go on clinging to it because, still, you are cherishing a dream through it. You have not understood the misery of it; you are still hoping that there may be some treasure in it.

Watch deep in yourself. Don't ask how to drop it; just see how you are clinging to it. The clinging is the problem. If you don't cling to it, it drops on its own accord. And if you ask me how to drop it and you have not seen that you are clinging to it, I can give you a technique; you will cling to your ego and you will start clinging to the technique also. Because you have not understood the process of clinging.

I have heard an anecdote. There was a professor of philosophy, a very absentminded man, as philosophers are, almost always tend to be -- absentminded. Not that they have attained to no-mind because their minds are occupied so much that they are absent from everywhere else. They are only in the heads. He mislaid everything. One day he returned home without his umbrella, and his wife tried to get some indication from him of where to look for it:

"Tell me," she said, "precisely, when did you first miss it?"

-- Now this is a wrong question to ask to a man who is absentminded "Precisely, where did you miss it?" or "Where did you for this first time become aware that you are missing it?" This is a wrong question, because the person who has forgotten the umbrella, he must have forgotten by now precisely when --

"Tell me." she said. "precisely, when did you first miss it?"

"My dear," he replied, "it was when I put my hand up to let it down after a short shower. Then I realized it is not there."

You are clinging, and you ask how to drop it. And the clinging mind will start clinging to the technique. Please, don't ask the "how"; rather, search with yourself -- why you are clinging. What has it given to you up to now, your ego? Has it given anything except promises? Has it fulfilled any promise ever? Are you going to be deceived by it forever and forever? Have you not been deceived by it enough by now? Are you still not contented? Are you still not aware that it is not leading you anywhere, just in a whirlpool you go round and round and round, hoping the same old dreams? Every time you get frustrated you don't see that from the very beginning the promise was false. The moment you get frustrated, again you start dreaming a new hope and The ego goes on promising you.

The ego is impotent. It can only promise; it can never deliver. Look into it. And on the way, between promise and no delivery, in between the two much suffering, much frustration, much misery.

The hell that you have heard about is not part of geography, it is not underneath earth. It is just underneath your ego. When you become aware of the misery of the ego, you don't cling, that's all. I don't say you drop you don't cling. Immediately surrender happens. Surrender is the absence of the ego.

But you never ask, "Why do I cling to the ego?" You ask. "How to surrender?" You ask a wrong question.

And, then, there are a thousand and one things which people go on saying to you. Then you cling to them. You are clinging to so many so-called methods, techniques, philosophies, religions, churches. Just to drop one ego you have created three hundred religions in the world. Just to drop one small ego. And millions of techniques and methods, and thousands and thousands of books are being written continuously how to drop it. And the more you read, the more you become knowledgeable, the less is the possibility to drop it -- because now you have more to cling to. Now your ego is almost so decorated....

I was reading the autobiography of a very well-known novelist. Towards the end of his life he used to say to everybody and complain, "I wasted my life. I never wanted to be a novelist -- never." Somebody asked him, "Then why didn't you stop? Because for at least twenty years I have been listening to you, and I know people who say that they have been listening to your complaint even longer. Why didn't you stop?" He said. "How could I? Because by the time I realized that this is not my vocation, I had already become famous. By the time I realized that this is not my vocation, I was already a famous novelist.

You cannot drop the ego if you go on decorating it. Your knowledge decorates it. Your going to the church decorates it -- you become religious. Your reading the Bible every day, or the Geeta, decorates it.

You can look at others with the look "holier than you." You can look with a condemnation in your eye, that the whole world is going to the hell -- except you.

You go on trying to become humble, to become simple, but deep down in your simplicity sits the ego, enthroned.

And you go on finding rationalizations for it. All rationalizations are decorations.

In India there was one man, he died a few years before. Nizam of Hyderabad. He was the richest man in the whole world. Your Rockefellers and Fords are nothing. He was the richest man in the world. In fact nobody knows how much he had exactly because all his wealth consisted of millions of diamonds. In seven big halls the diamonds were put; the halls were completely full. Even he was not aware of the exact number. But the man was a great miser -- you cannot believe. You will simply say that I am lying. He was such a miser that when guests will come and they will leave their half cigarettes on the ashtray, he will collect them and smoke them. You will not believe me, but this is a truth.

When he became Nizam of Hyderabad, he was enthroned, he used the same cap for forty years. That was the dirtiest cap in the world. It was never washed because he was afraid it may be destroyed. He lived the life of a very poor man, but he used to say to his people. "I am a simple man. Maybe I am the richest man, but I live the life of a poor man." But he was not poor. He was simply a miser! He used to say that because he is not attached to things and worldly exhibitions, that's why he lives such a simple life. He used to think himself a sadhu, a fakir. He was not. He was the most miserly man ever the richest and the most miserly. But for his miserliness, He will find rationalizations.

He was so afraid, so superstitious.... He used to pray and he used to pretend that he is a great prayer. But he was not; he was simply afraid. In the night he used to sleep with a peculiar thing. He had a big pot which he used to fill with salt, and in the pot he will put one of his feet -- the whole night. Because Mohammedans have an idea that if your feet are touching salt, ghosts cannot trouble you.

How can this man pray? One who is so afraid of ghosts, how can he love God? Because one who loves God, his fear disappears. But he deceived many people. Or, even if he didn't deceive many people, he deceived himself at least.

Remember, always start from the beginning. Look where you are clinging and why you are clinging. Don't ask for the "how" to surrender. Just watch and find out why you are clinging to the ego, why you are stubborn.

If you still feel that the ego is going to deliver some heaven for you, then wait -- no need to surrender. If you feel that all promises are false and the ego is a deceiver, then what is the need to ask how to surrender? Don't cling. In fact, once you know that this is fire, you drop it. It is not a question of not clinging. You simply drop it. When you come to know that your house is on fire, you don't ask anybody how to get out.

Once it happened, I was staying in a house, and just in front of the house a house caught fire. It was a three-storied house, and one fat man who used to live on the third story was trying to jump from the window. The whole crowd was saying, "Don't jump! We are bringing a ladder!" But who listens when the house is on fire? He jumped. He could not even wait for the ladder. And there was no danger yet because the fire was just on the first story. To reach to the third it would have taken time, and the ladder was being brought, and the whole crowd was shouting at him, "Wait!!" But he couldn't listen. He jumped and broke his leg.

Later on I went to see him and I asked, "You did a miracle. You didn't ask how to jump. Have you ever jumped from three-story buildings before?"

He said, "Never."

"Have you ever practiced?"

He said, "Never."

"Any rehearsal?"

He said, "What are you talking about! This is for the first time!"

"Did you consult any book? You asked for a teacher? You inquired of somebody?"

He said, "What are you talking about? I could not even wait for my wife to come, my children to come, and I couldn't even understand why the people were shouting so much. Only later on, when I was lying on the ground, then I could understand that they were bringing a ladder."

When the house is on fire you jump out of it. You don't ask the "how." And I tell you Your house is on fire. Immediately, you ask how to jump out of it. No, you have not understood the point. Still you don't feel that your house is on fire I say, so my saying creates in you an idea "how to jump out of it?" If really you understand that your house is on fire, even if I should. "I am bringing a ladder! Wait!" you are not going to

wait. You will jump. You may break your legs.

But at ease, comfortably, conveniently, you ask, "How to surrender?" There is no "how." Just look at the misery that the ego creates. If you can feel it you will come out of it.

"And my heart is paining." It is bound to be so. With the ego there is going to be much pain.

And you ask. "Where is the door of love?" Come out of the ego. There is the door of love. Come out of the ego, and there is the door of the heart. The ego prevents you from love, the ego prevents you from meditation, the ego prevents you from prayer, the ego prevents you from God, but still you go on listening to it. Then it is up to you.

This is your choice, remember. Nobody has forced you to listen to the ego. It is your choice. If you choose, it is okay. Then don't ask the "how." If you don't choose it, there is no need to ask the "how."

WHY, WHEN I TRY TO LISTEN TO YOUR LECTURES
WITH TOTAL ATTENTION, CAN I AFTERWARDS
NOT REMEMBER WHAT YOU HAVE SAID?

There is no need. If you have listened to me with total attention there is no need to remember what I have said. It becomes part of you. You eat something do you remember what you have eaten? What is the use? It becomes part of you -- it becomes your blood; it becomes your bones. It becomes *you*. Once you eat something, you forget about it. You digest it, not that you remember it.

If you listen totally, I am converting into your blood, I am converting into your bones, I am converting into your being. You are digesting me.

There is no need. Whenever there will be a situation, you will respond; and in that response all that you have heard and listened to in totality will be there -- but not as remembered... but as lived. And this difference has to be remembered.

Whatsoever I am trying here is not to make you more knowledgeable, to give you some information. That is not the purpose of my talking or my being here with you. My whole purpose is to give you more being, not more knowledge. So remain with me, listen totally; there is no need to remember afterwards. It becomes part of you. Whenever there will be a *need* it will arise. And it will not arise as a memory; it will arise as your living response.

Otherwise, there is always a fear it can become your memory. Then you are not changed; only your memory tank becomes bigger and bigger and bigger. Your computer becomes more informed. And whenever there will be a real situation, you will forget: then you will act out of your consciousness, not out of your memory. Then you will forget me. When there will be no real situation and you will be arguing with people and discussing, you will remember.

Watch. If what I say becomes just a memory in you then it will be good for discussion, argument, debate -- showing your knowledge to other people, convincing them that you know -- you know more than anybody. It will be useful for that, but in real life.... If you are talking about love you will be able to talk much from the memory that I have said to you, but when the question arises -- you fall in love -- then you will act out of your self -- not what you have heard -- because nobody can use a dead memory when a real situation arises.

I have heard an anecdote

One day, while in the jungle, an explorer ran into a tribe of cannibals who were getting ready to sit down to their favorite dish. The head of the tribe, surprisingly, spoke excellent English. When questioned as to the reason, he admitted to having spent a year at college in the United States.

"You have been to college, exclaimed the horrified explorer, "and you still eat human flesh?"

"Well, yes, I do," admitted the chief. Then he added in conciliatory tones, "But now, of course, I use a knife and fork."

That will be all. If you make me only part of your memory, you will still go on being a cannibal but now you will use a knife and fork. That will be the only difference. But if you allow me to enter your innermost shrine of being, you listen totally -- that is the meaning of listening totally -- then forget about the computer and the memory there is no need.

Your real examination is not going to be in any examination hall of some university. Your examination is going to be in the universe itself. There will be the proof of whether you listened to me or not. Suddenly you will see that you are loving in a different way, that the situation is old but you are responding in a different way. Somebody is annoying you, but you are not annoyed. Somebody is trying to irritate you, but you are silent and tranquil. Somebody is insulting you, but somehow you are untouched. You are like a lotus flower: in the water, untouched by it. Then you will realize what has happened being with me.

It is a transference of being, not a communication of knowledge.

I WOULD LIKE TO ASK ONE OF THOSE SHORT, FUNNY QUESTIONS WHICH YOU USE AT THE END OF A LECTURE AND TO HEAR YOU SAY, "THIS QUESTION IS FROM DHEERENDRA."
IF I CONTINUE MEDITATING, WILL IT COME?

Never. Then stop meditating. If you want questions then please don't meditate. If you meditate all questions disappear, only the answer remains. If you want more questions to ask, stop meditating. Then you can go on asking a thousand and one questions.

And all are stupid and funny, so there is no need to be worried about it.

But of only one thing should you be aware: Don't meditate! If you want to ask funny and stupid questions, don't meditate. And I say again, all questions are stupid and funny. If you meditate they all will disappear: only silence remains. And silence is the answer.

Remember, either you have questions or you have answers. You never have both. When you have questions you don't have the answer. I can give you the answer, but it will never reach to you. By the time it reaches you, you will convert it into a thousand and one questions again. When you have questions you have questions. When you have the answer -- and I say *answer*, not answers, because there is only one answer to all questions when you have the answer, questions do not arise.

Meditate if you want the answer which answers all questions. Stop meditating if you want to go on asking questions.

Meditation is the answer.

Yoga: The Alpha and the Omega, Vol 7

Chapter #3
Chapter title: The inside of the inside

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6. SAMYAMA IS TO BE EMPLOYED IN STAGES.

7. THESE THREE -- DHARANA, DHYAN, AND SAMADHI -- ARE INTERNAL COMPARED TO THE FIVE THAT PRECEDE THEM.
8. BUT THE THREE ARE EXTERNAL COMPARED TO SEEDLESS SAMADHI.

9. NIRODH PARINAM IS THE TRANSFORMATION OF THE MIND IN WHICH THE MIND BECOMES PERMEATED BY THE CONDITION OF NIRODH, WHICH INTERVENES MOMENTARILY BETWEEN AN IMPRESSION THAT IS DISAPPEARING AND THE IMPRESSION THAT IS TAKING ITS PLACE.
10. THIS FLOW BECOMES PEACEFUL WITH REPEATED IMPRESSIONS.

I HAVE been told that traditionally there are two schools of thought in Germany. The industrial, practical northern part of the country has this philosophy: The situation is serious but not hopeless. In the southern part of Germany, more romantic and perhaps less practical, the philosophy seems to be: The situation is hopeless but not serious. If you ask me, then the situation is neither -- neither is it hopeless nor serious. And I am talking about the human situation.

The human situation looks serious because we have been taught and conditioned to be serious, for centuries. The human situation looks hopeless because we have been doing something with ourselves which is wrong. We have not yet found that to be natural is the goal, and all the goals that we have been taught make us more and more unnatural.

To be natural, to be just in tune with the cosmic law, is what Patanjali means by *samyama*. To be natural and to be in tune with the cosmic law is *samyama*. *Samyama* is not anything forced upon you. *Samyama* is not anything that comes from the outside. *Samyama* is a flowering of your innermost nature. *Samyama* is to become that which you already are. *Samyama* is to come back to nature. How to come back to nature? And what is human nature? Unless you dig deep within your own being, you will never come to know what human nature is.

One has to move inwards; and the whole process of yoga is a pilgrimage, an inward journey. Step by step, in eight steps. Patanjali is bringing you home. The first five steps -- *yam*, *niyam*, *agan*, *pranayam*, *pratyahar* -- they help you to go deep in you beyond the body. The body is your first periphery, the first concentric circle of your existence. The second step is to go beyond the mind. The three internal steps of *dharana*, *dhyan*, *samadhi*, lead you beyond the mind. Beyond the body and beyond the mind is your nature, is your center of being. That center of being Patanjali calls seedless *samadhi* -- *kaivalya*. That he calls to come face to face to your own grounding, to your own being, to come to know who you are.

So the whole process can be divided in three parts first, how to transcend the body; second, how to transcend the mind; and third, how to fall into your own being.

We have been taught, almost all over the world, in every culture, in every country, in every climate, to seek goals somewhere outside ourselves. The goal may be money, the goal may be power, the goal may be prestige, or the goal may be God, heaven, it makes no difference: all the goals are outside you. And the real goal is to come to the source from where you come. Then the circle is complete.

Drop all the outer goals and move inwards. That's the message of yoga. Outer goals are just forced. You have been just taught somewhere to go. They never become natural; they cannot become natural.
I have heard an anecdote about G.K. Chesterton:

He was on a train, reading earnestly, when the conductor asked for his ticket. Frantically, Chesterton fumbled for it.

"Never mind, sir," the conductor said reassuringly. "I will come later on to punch it. I am certain you have it."

"I know I have it," Chesterton stammered, "but what I want to know is, where in the world am I going?"

Where are you going? What's your destiny? You have been taught certain things to achieve. You have been made into an achiever. The mind has been manipulated, pushed and pulled. The mind has been controlled by the outside -- by the parents, by the family, by the school, by the society, by the government. Everybody is trying to pull you outside your being, and they are trying to fix a goal for you; and you have fallen in the trap. And the goal is already there inside you.

There is nowhere to go. One has to realize oneself, already -- who one is. And once you realize that, wherever you go you will find your goal, because you carry your goal with yourself. Then wherever you go, you will have a deep contentment, a peace surrounding you, a coolness, a collectedness, a calm as a milieu that you carry around you as an aura. That's what Patanjali calls *samyama* a cool, collected, calm atmosphere that moves with you.

Wherever you go you bring your own atmosphere with you, and everybody can feel it. Almost it can be touched by others also, whether they become aware or not. Suddenly, if a man of *samyama* comes close to you, suddenly you become aware of a certain calm breeze blowing near you, a fragrance coming from the unknown. It touches you, it pacifies you. It is like a beautiful lullaby. You were in turmoil if a man of *samyama* comes near you, suddenly your turmoil subsides. You were angry if a man of *samyama* comes near you, your anger disappears. Because a man of *samyama* is a magnetic force. On his wave you start riding; on him, with him, you start moving higher than you can move alone.

So in the East we developed a beautiful tradition of going to people who have attained to *samyama* and just sitting by their side. That's what we call *darshan*, that's what we call satsang: just going to a man of *samyama* and just being near him. To the Western mind sometimes it looks almost absurd because sometimes the man may not even speak, he may be in silence. And people go on coming, they touch his feet, they sit by his side, they close their eyes.... There is no conversation, there is no verbal communication, and they sit for hours; and then fulfilled, in some unknown way, they touch the feet in deep gratitude and they go back. And you can watch from their faces that something has been communicated; they have attained to something. And there has been no verbal communication -- nothing visible has been given or taken. This is *satsang* just being with a man of truth, with an authentic being, a man of *samyama*.

Just by being close to him, something starts happening in you, something starts responding in you.

But the concept of the man of *samyama* has also become very muddled because people started to do it from the outside. People started to still themselves from the outside, to practice a certain calmness, a certain silence, to force themselves into a particular pattern and discipline. They will look almost like a man of *samyama*. They will look almost, but they will not be: and when you go near them, their appearance may be of silence, but if you sit near them silently, you will not feel any silence. Deep down the turmoil is hidden. They are like volcanoes. On the surface everything is-quiet: deep down the volcano is getting ready to explode any moment.

Remember this: never try to force anything upon you. That is the way to get divided, that's the way to become hopeless, and that's the way to miss the point. Your innermost being has to Row through you. You are only to remove the hindrances on the path. Nothing new is to be added to you. In fact, something minus, and you will be perfect. Something plus -- no. You are already perfect. Something more is there than the spring, some rocks on the path. Minus those rocks, and you are perfect and the Row is attained. These eight steps, *ashtang*, of Patanjali are nothing but n methodological way of removing the rocks.

But why does man become so obsessed with an outer discipline? There must be a cause to it, a reason for it. The reason is there. The reason is because to force anything from the outside seems easier, cheap, at no cost. It is as if you are not beautiful, but you can purchase a beautiful mask from the market and you can put it on your face. Cheap, not costly, and you can deceive others a little bit. Not long, because a mask is a dead thing and a dead thing can have an appearance of beauty, but it cannot be really beautiful. In fact you have become more ugly than you were before. Whatsoever your original face was was at least alive, radiating life, intelligence. Now you have a dead mask and you are hiding behind it.

People become interested in cultivating *samyama* from the outside. You are a man of anger: to attain to a state of no anger much effort will be needed, and long is the journey, and you will have to pay for it. But just to force yourself, repress anger, is easier. In fact you can use your energy of anger in repressing anger -- immediately. There is no problem because anybody who is a man of anger can easily conquer anger. The only one thing is he has to turn the anger upon himself. First he was angry with others: now he has to be angry with himself and suppress the anger. But if you look into his eyes, anger will be there lurking like a shadow.

And remember, to be angry sometimes is not bad, but to suppress anger and to remain angry constantly is very dangerous. That is the difference between hatred and hate. When you Rare up in anger there is hate, but it is momentary. It comes and it goes. Nothing much to be worried about it. When you suppress anger, then hate disappears and hatred arises, which becomes a permanent style of your life. The repressed anger continuously affects you -- your behavior, your relationship. Now it is not that you sometimes become angry, now you are all the time angry. Your anger is not addressed to anybody now: it has become unaddressed, just a quality of your being. Now it clings to you. You cannot exactly say with whom you are angry, because in the past you have been accumulating anger. Now it has become a reservoir. You are simply angry.

This is bad; this is chronic. First the anger was just a flare-up, something happened. It was situational. It was like as small children become angry: they Rare up like a Flame and then they subside, and immediately

the storm is gone and the silence is there and they are again loving and beautiful. But by and by the more you suppress anger, anger enters into your bones, into your blood. It circulates within you. It moves in your breathing. Then, whatsoever you do you do in anger. Even if you love a person you love in an angry way. Aggression is there: destructiveness is there. You may not bring it up, but it is always there. And it becomes a great rock.

To force anything from the outside seems, in the beginning, very cheap, but in the end it proves very fatal.

And people find it cheap because there are experts who go on telling them how to do it. A child is born and parents become the experts. They are not. They have not solved their own problems yet. If they really love the child they will not force the same pattern on him.

But who loves? Nobody knows what love is.

They start forcing their pattern, the same old pattern in which they are caught. They are not even aware what they are doing. They themselves are caught in the same pattern and their whole life has been a life of misery, and now they are giving the same pattern to their children. Innocent children, not knowing what is right and what is wrong, will become victims.

And these experts who are not experts, because they don't know anything -- they have not solved any problem themselves -- simply take it for granted that because, just because, they have given birth to a child they have become, in a certain way, authoritative: and they start molding the soft child into a fixed pattern. And the child has to follow them; the child is helpless. By the time he becomes aware, he is already caught, trapped. Then there are schools, universities, and a thousand and one ways of conditioning all around, and all sorts of experts, and everybody pretending that he knows. Nobody seems to know.

Beware of the experts. Take your life in your own hands if you want to reach someday to your innermost core. Don't listen to the experts; you have listened long enough.

I have heard a small anecdote:

An efficiency expert was checking a government bureau and came to an office where two young men were seated on opposite sides of a desk, neither occupied with work.

"What are your duties?" the expert asked one.

"I have been here six months, and I have not been given any duties yet," the man replied.

"And your duties?" the efficiency expert asked the other man.

"I too have been here for six months and have not been given any duties yet," he replied.

"Well, one of you must go," snubbed the expert. "This is an obvious instance of duplication."

Two persons doing the same duty -- of not doing anything.

The expert always thinks in terms of knowledge. Go to a wise man. He does not think in terms of knowledge. He looks at you through his knowing eyes. The world is ruled by experts too much, and the world has almost forgotten to go to the wise men. And the difference is the expert is as ordinary as you are. The only difference between you and the expert is that he has accumulated some dead information. He knows more than you know, but his information is not his own realization. He has just accumulated it from the outside, and he goes on giving advice to you.

Seek, search for a wise man. That is the search for the guru. In the East people travel for thousands of miles to seek and search for somebody who has really come to know, and to be with him, to be with the man of *samyama* -- one who has attained, who has not cultivated, who has grown, who has flowered in his inner being. The flower is not borrowed from the outside. It is an inner flowering.

Remember, Patanjali's *samyama* is not the concept of ordinary cultivation. It is the concept of flowering, of helping and allowing that which is hidden in you to be manifested. You are already carrying the seed. The seed only needs a right soil. A little care, a loving care, and it will sprout, and it will come one day to flower. And the fragrance that was carried by the seed will be spread to the winds, and the winds will carry it to all the directions.

A man of *samyama* cannot hide himself. He tries. He cannot hide himself, because the winds will continuously carry his fragrance. He can go to a cave in the mountains and sit there, and people will start coming to him there. Somehow, in some unknown way, those who are growing, those who are intelligent, they will find him. He need not seek them; they will seek him.

Can you watch something similar in your own being, because then it will be easy to understand the sutras? You love somebody, really; and, you show love to somebody. Have you watched the difference?

Somebody comes, a guest. You really welcome. It is a flowering; from your very being you welcome him. It is not only a welcome to your home, it is a welcome to your heart. And then some other guest comes and you welcome him because you have to welcome. Have you watched the difference between the two?

When you really welcome, you are one flow -- the welcome is total. When you don't really welcome and you are simply following etiquette, manners, you are not one flow; and if the guest is perceptive, he will immediately turn back. He will not enter your house. If he is *really* perceptive, he can immediately see the contradiction in you. Your extended hand for a handshake is not really extended. The energy in it is not moving towards the guest; the energy is being withheld. Only a dead hand has been spread out.

You are a contradiction whenever you are following anything outer, just following a discipline. It is not true; you are not in it.

Remember, whatsoever you do -- if you are doing it at all -- do it totally. If you don't want to do it at all, then don't do it -- then don't do it totally. The totalness has to be remembered because that totalness is the most significant thing. If you continuously go on doing things in which you are contradictory, inconsistent, in which a part of you moves and another part doesn't move, you are destroying your inner flowering. By and by you will become a plastic flower -- with no fragrance, with no life.

It happened:

Mulla Nasrudin on leaving a party said to his hostess, "Thank you very much for inviting me. It is the very nicest party I have ever been invited to in all my life." And the party was very ordinary.

Somewhat taken aback the hostess exclaimed. "Oh, don't say that."

To which the Mulla replied, "But I do say that. I always say that."

Then it is meaningless. Then it is absolutely meaningless.

Don't live a life of mere manners, don't live a life of mere etiquette. Live an authentic life.

I know the life of etiquette, manner, is comfortable, convenient; but it is poisonous. It kills you slowly, slowly. The life of authenticity is not so convenient and comfortable. It is risky, it is dangerous -- but it is real, and the danger is worth. And you will never repent for it. Once you start enjoying the real life, the real feeling, the real flow of your energy and you are not divided and split, then you will understand that if everything is to be staked for it, it is worth it. For a single moment of real life, your whole unreal life can be staked, and it is worth -- because in that single moment you would have known what life is and its destiny. And your whole long life of a hundred years you will simply live on the surface, always afraid of the depth, and you will miss the whole opportunity.

This is the hopelessness that we have created all around us living and not living at all, doing things we never intended to do, being in relationships we never wanted to be, following a profession which has never been a call to you. Being false in a thousand and one ways, and how do you expect that out of this falsity. Layer upon layer, you can know what life is? It is because of your falsity you are missing it. It is because of your falsity you cannot make the contact with the living stream of life.

And sometimes, when you become aware of it, a second problem arises. Whenever people become aware of the falsity of life, they immediately move to the opposite extreme. That is another trap of the mind because if you move from one falsity to the exact opposite, you will move to another falsity again. Somewhere in between, somewhere between the two opposites is the real.

Samyama means balance. It means absolute balance not moving to the extremes, remaining just in the middle. When you are neither a rightist nor a leftist, when you are neither a socialist nor an individualist, when you are neither this nor that, suddenly, in between, the flowering, the flowering of *samyama*.

It happened that Mulla Nasrudin was suffering from a very deep-rooted fear. It had almost become an obsession. I advised him to go to a psychiatrist. Then one day, after a few weeks, when I saw him I asked, "I understand that you have been going to the psychiatrist I suggested to you. Do you think it has helped you?"

Certainly it has. Only a few weeks ago, when the phone rang I was deadly afraid to answer it."

That was his fear always. The ringing of the phone, and he will start trembling. Who knows what is the message? Who knows who is calling him? "Only a few weeks ago, when the phone rang I was deadly afraid to answer it."

"And now?" I asked.

He said, "And now? I go right ahead and answer it -- whether it rings or not."

You can move from one extreme to another, from one falsity to another falsity, from one fear to another fear. You can move from the marketplace to the monastery. Those are the polarities. The people who live in

the marketplace are unbalanced, and the people who live in the monasteries are also unbalanced on the other extreme, but both are lopsided.

Samyama means balance. That's what I mean by sannyas to be balanced, to be in the marketplace and yet not be of it, to be in the bazaar but to not allow the bazaar to be in you. If your mind can remain free from the marketplace, you can be in the marketplace and there is no problem, you can move to the monastery and live alone; but if the bazaar follows inside you.... Which is bound to follow because the bazaar is not really outside -- it is in the buzzing thoughts, in the inner traffic noise of the thoughts. It is going to follow you. How can you leave yourself here and escape somewhere else? You will go with yourself, and wherever you go you will be the same.

So don't try to escape from situations. Rather, try to become more and more aware. Change the inner climate and don't be worried about the outer situations. Insist continuously on it, because the cheaper is always alluring. It says, "Because you are worried in the market, escape to the monastery and all worries will disappear: because worries are because of the business, because of the market, because of the relationship." No, worries are not because of the market, worries are not because of the family, worries are not because of the relationship: worries are because of you. These are just excuses. If you go to the monastery, these worries will find some new objects to hang to, but the worries will continue.

Just look at your mind, in what a mess it is. And this mess is not created by the situations. This mess is in you. Situations, at the most, work as excuses.

Sometime, do one experiment. You think people make you angry, then go for a twenty-one-day silence. Remain silent and you will suddenly become aware that many times in the day, for no reason at all -- because now there is nobody to make you angry -- you become angry. You think because you come across a beautiful woman or a man that's why you become sexual? You are wrong. Go for a twenty-one-day silence. Remain alone and you will find many times, suddenly for no reason at all sexuality arises. It is within *you*.

Two women were talking. I have simply overheard them; excuse my trespass.

Mistress Brown, very annoyed: "Look here, Mistress Green. Mistress Gray told me that you told her the secret I told you not to tell her."

Mistress Green: "Oh! The mean creature. And I told her not to tell you that I told her."

Mistress Brown: "Well. Look here, don't tell her that I told you she told me."

This is the traffic noise that goes on continuously in the mind. This has to be stilled, not by any force but by understanding.

The first sutra

SAMYAMA IS TO BE EMPLOYED IN STAGES.

Patanjali is not for sudden enlightenment: and sudden enlightenment is not for everybody. It is rare, it is exceptional; and Patanjali has a very scientific outlook he does not bother for the exceptional. He discovers the rule, and the exceptional simply proves the rule, nothing else. And the exceptional can take care of itself: there is no need to think about it. The ordinary, the ordinary human being, grows only in stages, step by step, because for a sudden enlightenment, tremendous courage is needed, which is not available.

And, for a sudden enlightenment, there is such a risk in it -- one can go mad or one can become enlightened. Both the possibilities remain open because it is so sudden that the mechanism of your body and mind is not ready for it. It can shatter you completely.

Patanjali does not talk about it. In fact he insists that the *samyama* should be attained in stages so that by and by you move, in small doses you grow, and before you take another step you have become ready and prepared for it. Enlightenment, for Patanjali, does not take you unawares. Because it is such a tremendous event, you may be so shocked -- shocked to death or shocked to madness -- he simply debars any talk about it. He does not pay any attention to it.

That is the difference between Patanjali and Zen. Zen is for the exceptional: Patanjali is the rule. If Zen disappears from the world, nothing will be lost because that exceptional can always take care of itself. But if Patanjali disappears from the world, much will be lost because he is the rule. He is simply for the common, ordinary human being -- for all. A Tilopa may take the jump, or a Bodhidharma may take a jump, and

disappear. These are adventurers, people who enjoy risk, but that is not the way of everybody. You need a staircase to go up and to go down: you simply don't jump out of the balconies. And there is no need to take that risk while one can move gracefully.

Zen is a little eccentric because the whole point is of the unique experience. The whole point is of the exceptional, the rare: in a way, the nonordinary. Patanjali, in that way, moves on plain ground. For the common humanity he is a great help.

He says, "*samyama* is to be employed in stages." Don't be in a hurry, move slowly, grow slowly, so everything becomes solid before you take another step. After each growth, let there be an interval. In that interval, whatsoever you have attained is absorbed, digested, becomes part of your being... then go ahead. There is no need to run because in running you can come to a point for which you are not ready, and if you are not ready, it is dangerous.

The greedy mind would like to attain everything *now*. People come to me and they say, "Why don't you give us something which can make us suddenly enlightened?" But these are exactly the people who are not ready. If they were ready they would have patience. If they were ready they would say. "Whenever it comes. We are not in a hurry: we can wait." They are not the real people: they are greedy people. In fact, they don't know what they are asking. They are inviting the sky. You will burst: you won't be able to contain it.

Patanjali says, "*samyama* is to be employed in stages," and these eight stages he has described.

THESE THREE...

The three that we discussed the other day...

-- DHARANA, DHYAN, AND SAMADHI --
ARE INTERNAL COMPARED TO THE FIVE THAT PRECEDE THEM.

We have discussed those five stages.

These three are internal compared to the five that have preceded them...

BUT THE THREE ARE EXTERNAL
COMPARED TO SEEDLESS SAMADHI.

If you compare them with *yam*, *niyam*, *asan*, *pranayam*, *pratyahar*, then they are internal, but if you compare with the experience, the ultimate experience of a Buddha or Patanjali, they are yet external. They are just in between. First you transcend the body, those are the external steps: then you transcend the mind, these are internal steps: but when you reach to your being, even that which was internal now will look external. Even that was not internal enough. Your mind is not internal enough. It is more internal than the body. It is external if you become a witness: then you can watch your own thoughts. When you can watch your own thoughts. Your thoughts become external. They become objects: you are the watcher.

The *seedless samadhi* means: when there is going to be no birth anymore, when there is going to be no coming back to the world anymore, when there is going to be no entry again in time. The *seedless* means: the seed of desire is burned completely.

When you move, even towards yoga, when you start the journey inwards, that too is still a desire -- desire to achieve oneself, desire to achieve peace, bliss, desire to achieve truth. It is still desire. When you attain the first *samadhi*.... After *dharana*, concentration: *dhyan*, contemplation: when you come to *samadhi*, where subject and object become one, even there, a slight shadow of desire is present -- the desire to know the truth, the desire to become one, the desire to know God -- or whatsoever you name it. Still that desire, very subtle, almost invisible, almost as if it is not: but still it is there. It has to be there because you have been using it all throughout the way. Now that desire also has to be dropped.

Samadhi has also to be dropped. Meditation becomes complete when meditation has to be dropped... when meditation can be dropped. When you forget all about meditation and you drop it, when there is no need to meditate, when there is no need to go anywhere -- neither outside nor inside -- when all journeying stops, then desire disappears.

Desire is the seed. First it moves you outwards: then, if you are intelligent enough to understand that you

are moving in a wrong direction, it starts moving you inwards: but the desire is still there. The same desire, feeling frustrated outside, starts searching inside. That desire has to be dropped.

After *samadhi*, even *samadhi* has to be dropped. Then the *seedless samadhi* arises. That is the ultimate. It arises not because you desired it, because if you desire then it will not be seedless. That has to be understood. It arises only because understanding the futility of desire itself -- even the desire to go in the very understanding of the futility of desire, desire disappears. You cannot desire the *seedless samadhi*. When desire disappears, suddenly, the *seedless samadhi* is there. It has nothing to do with your effort. This is the happening.

Up to now, up to *samadhi*, there is effort: because effort needs desire, motivation. When desire disappears, effort also disappears. When desire disappears there is no motivation to do anything -- neither is there any motivation to do nor is there any motivation to be anything. Total emptiness, nothingness, what Buddha calls *shoonya*, arises -- on its own accord. And that's the beauty of it untouched by your desire, uncorrupted by your motivation, it is purity itself, it is innocence itself. This is *seedless samadhi*.

Now there will no longer be any birth. Buddha used to tell his disciples, "When you come to *samadhi* become alert. Cling to *samadhi* so that you can be a help to people." Because if you don't cling to *samadhi*, and the *seedless samadhi* appears, you are gone, gone forever *gate, gate, para gate* -- Gone, gone, gone forever. Then you cannot help. You must have heard the word "bodhisattva." I have given the word to many sannyasins. Bodhisattva means one who has come to *samadhi* and is denying *seedless samadhi*, is clinging to *samadhi* because while he clings to *samadhi* he can help people, he can still be there, at least one chain with the world is still there.

There is a story that Buddha comes to the ultimate heaven, doors open, and he is invited, but he stands outside. The *devas* tell him, "Come in. We have been waiting so long for you." But he says, "How can I come in right now? There are many who need me. I will stand at the door and help to show people the door. I will be the last to enter. When everybody has entered the door, when there is nobody else left outside, then I will enter. If I enter right now, with my entry the door will be lost again: and there are millions who are struggling. They are just coming closer and closer. I will stand outside: I am not going to enter: because you will have to keep the door open while I stand here. You will have to wait for me, and while you are waiting the door will be there, open, and I can show people this is the door."

This is the state of bodhisattva. Bodhisattva means one who has already come to the door of being a Buddha. In essence he is ready to disappear into the whole, but he resists for compassion. He clings to it. The last desire, to help people -- that too is a desire -- keeps him in existence. It is very difficult, it is almost impossible, when all the chains are broken from the world, just to depend on a very fragile relationship of compassion -- almost impossible. But those are the few moments -- when somebody comes to the state of bodhisattva and stays there those are the few moments when the door is open for the whole of humanity, to look at the door, to realize the door, to recognize, and to enter it.

These three -- *dharana*, *dhyan*, *samadhi* -- are internal compared to the five that preceded them, but the three are external compared to *seedless samadhi*.

NIRODH PARINAM IS THE TRANSFORMATION OF THE
MIND IN WHICH THE MIND BECOMES PERMEATED BY
THE CONDITION OF NIRODH, WHICH INTERVENES

MOMENTARILY BETWEEN AN IMPRESSION THAT IS
DISAPPEARING AND THE IMPRESSION THAT IS

TAKING ITS PLACE.

This sutra is very, very significant for you because you can immediately use it. Patanjali calls it *nirodh*. *Nirodh* means a momentary suspension of the mind, a momentary state of nomind. It is happening to you all, but it is very subtle and the moment is very small. Unless you are a little more aware, you will not be able to see it. First let me describe what it is.

Whenever a thought appears in the mind, the mind is covered with it like a cloud appears in the sky. But no thought can be permanent. The very nature of thought is to be nonpermanent one thought comes, it goes: another thought comes and replaces it. Between these two thoughts there is a very subtle interval. One thought goes, another has not come yet that is the moment of *nirodha* -- subtle interval when you are

thoughtless. One cloud has passed, another has not come yet, and the sky is open. You can look at it.

Just sitting silently watch. Thoughts go on coming like traffic on the road. One car has passed, another is coming -- but between the two there is a gap and the road is vacant. Soon the -other will come and the road will again be full and will not be empty. If you can look between the gap that exists between two thoughts, you are for a moment in the same state as when somebody comes to realize *samadhi* -- a momentary *samadhi*, just a glimpse. Immediately it will be filled by another thought which is already on the way.

Watch. Watch carefully. One thought going, another coming, and the gap between: in that gap you are exactly in the same state as one who has attained to *samadhi*. But your state is just a momentary phenomenon. Patanjali calls it *nirodh*. It is momentary, dynamic, it is changing all the time. It is a fluxlike thing one wave going, another coming: between the two... no wave. Just try to watch it.

This is one of the most significant meditations. There is no need to do anything else. You can just sit silently and you can go on watching. Just look in the gap. In the beginning it will be difficult. By and by you will become more alert and you will not miss the gaps. Don't pay attention to the thoughts. Focus yourself for the gap, not for the thoughts. Focus yourself when the road is vacant and nobody is passing. Change your gestalt. Ordinarily we focus on thoughts and we don't focus in between.

It happened once A great yoga Master was teaching about *nirodh* to his disciples. He had a blackboard. On the blackboard, with a white chalk, he made a very small point, just visible, and then he asked his disciples, "What do you see?" They all said, "A small white point." The Master laughed. He said, "Nobody can see this blackboard? All are seeing only the small white point?"

Nobody has seen the blackboard. The blackboard was there, the white dot was there, but they all looked at the white dot.

Change the gestalt.

Have you looked in children's books? There are pictures, pictures which are very, very meaningful to be understood. In a certain picture there is a young woman, you can see it, but in the same lines, in the same picture, there is hiding an old woman. If you go on looking, go on looking, suddenly the young woman disappears and you see the old woman's face. Then you go on looking at the old woman's face -- suddenly it disappears and again the young woman's face appears. You cannot see both together: that is impossible. You can see one face one time, another face another time. Once you have seen both the faces, you know very well that the other face is also there, but still you cannot see it together. And the mind is constantly changing, so one time you see the young face, another time you see the old face.

The gestalt changes from the old to the young, from the young to the old, from the old to the young, but you cannot focus on both. So, when you focus on thoughts, you cannot focus on the gaps. The gaps are always there. Focus on the gaps, and suddenly you will become aware that gaps are there and thoughts are disappearing: and in those gaps the first glimpses of *samadhi* will be attained.

And that taste is needed in order to go on because whatsoever I say, whatsoever Patanjali says, can only become meaningful to you when you have already tasted something of it. If once you know the gap is blissful, a tremendous bliss descends -- just for a moment, then it disappears -- then you know if this gap can become permanent, if this gap can become my nature, then this bliss will be available as a continuum. Then you start working hard.

This is *nirodh parinam*: "*Nirodh parinam* is the transformation of the mind in which the mind becomes permeated by the condition of *nirodh*, which intervenes momentarily between an impression that is disappearing and the impression that is taking its place."

Just ten years ago, an inventory was made of the Imperial Japanese Jewels. The royal treasure has been kept in a guarded building called the Soshuen. For nine hundred years the jewels had rested in that palace. When a string of amber beads was examined, one bead in the center of the string appeared to be different from the others. The accumulated dust of centuries was washed off the beads and the center stone was examined with deep curiosity. The examiners found a treasure within a treasure. The special bead was not made of common amber as were the other beads. It was a high quality pearl of pink-green color. For hundreds of years, the unique pearl had been mistaken for a piece of amber, but no longer.

No matter how long we have lived in a mistaken identity, self-examination can reveal our true and tranquil nature.

Once you have a glimpse of the reality that you are, then all false identities which have existed for

centuries suddenly disappear. Now, no longer can you be deceived by those identities. This *nirodh parinam* gives you the first glimpse of your real nature. It gives you a glimpse, behind the layers of dust, of the real pearl. The layers of dust are nothing but layers of thought, impressions, imaginations, dreams, desires -- all thoughts.

Once you can have one glimpse, you are already converted. This I call conversion. Not when a Hindu becomes a Christian, not when a Christian becomes a Hindu, that is not a conversion. That is moving from one prison to another prison, The conversion is when you move from thought to no-thought, when you move from mind to no-mind. The conversion is when you look in *nirodh parinam*, when you look between two thoughts and suddenly your reality is revealed -- almost like a lightning. Then again there is darkness, but you are not the same. You have seen something you cannot forget now. Now you will be searching again and again.

This is what the following sutra says:

THIS FLOW BECOMES PEACEFUL
WITH REPEATED IMPRESSIONS.

If again and again you fall in the gap, if again and again you taste the experience, if again and again you look through the nirodh -- cessation of the mind -- without thought you look into your own being; this flow becomes peaceful, this flow becomes natural, this flow becomes spontaneous. You attain, you begin to attain, your own treasure. First as glimpses, small gaps; then bigger gaps, then still bigger. Then one day it happens the last thought is gone and no other thought comes. You are in deep silence, eternal silence. That's the goal.

It is hard, arduous, but available.

Tradition has it that when Jesus was crucified, just before he died, a soldier pierced his side with a spear, just to see whether he is dead or still alive. He was still alive. He opened his eyes. Looked at the soldier, and said, "Friend, there is a shorter road to my heart than that." He has pierced his heart with a spear, and Jesus says, "Friend, there is a shorter road to *my* heart than that."

For centuries, people have wondered what he really meant. A Thousand and one explanations are possible because the sentence is very cryptic, but the way I look into it and the meaning that I think into it is that if you go into your own heart, that is the shortest, the most shortcut way to reach to Jesus' heart. If you go into your own heart, if you go withinwards, you will come closer to Jesus.

And, whether Jesus is alive or not, you have to look withinwards, you have to seek the source of your own life; and then you will know that Jesus can never be dead. He is eternal life. He may disappear from this body on the cross; he will appear somewhere else. He may not appear anywhere else, but then too he will remain for eternity into the heart of the whole.

When Jesus said, "Friend, there is a shorter road to my heart than that." he meant "Go withinwards. Look into your own nature, and you will find me there. The kingdom of God is within you." And it is eternal. It is unending life; it is deathless life.

If you look into *nirodh*, you will look into deathless life, life that has no beginning and no end.

And once you have tasted of that ambrosia, that elixir, then nothing else can become the object of your desire -- nothing else. Then that becomes the object of desire. That desire can lead you up to *samadhi*, and then that desire has also to be left, that desire has also to be dropped. It has done its work. It gave you a momentum, it brought you to your very door of being; now that has to be dropped also.

Once you drop it, you are there no more... only God is. This is *seedless samadhi*.

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Chapter #4
Chapter title: Be a seed

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OSHO. I HAVE HEARD THAT PATANJALI AND LAO TZU CAME TO A STREAM. PATANJALI BEGAN TO CROSS THE STREAM BY WALKING ON THE SURFACE OF THE WATER. LAO TZU STOOD ON THE BANK AND CALLED HIM TO COME BACK.
"WHAT'S THE MATTER?" PATANJALI INQUIRED.
"THAT IS NO WAY TO CROSS A STREAM," SAID LAO TZU, AND LED HIM TO A PLACE WHERE THE WATER WAS SHALLOW, AND THEY WADED ACROSS TOGETHER.

THIS is from Yatri. The story is true, but Yatri, you have missed the most important point in it. Let me tell you the whole story again:

I have heard that Patanjali and Lao Tzu came to a stream. Patanjali began to cross the stream by walking on the surface of the water. Lao Tzu stood on the bank and called him to come back.
"What's the matter?" Patanjali inquired.

Said Lao Tzu, "There is no need to cross the stream, because this shore is the other shore."

That's the whole emphasis of Lao Tzu: There is no need to go anywhere; the other shore is here. There is no need to do anything. The only need is just to be. Effort is irrelevant because you are already that which you can ever be. Go nowhere. Follow no path. Seek nothing. Because wherever you will go, the very going is missing the point because everything is available here already.

I will tell you another story, one of the most important stories in the world of human consciousness. The story is concerned with Zarathustra, another Lao Tzu, who believed in being natural, who believed in being easy, who believed in being just to be:

Once, when Vishtaspa, king of Persia, was returning from a victorious campaign, he came near to the place where Zarathustra lived. He decided to visit the mystic. The king said to Zarathustra. "I have come that you may explain to me the laws of nature and the universe. I cannot tarry as I am on my way home from a war and important matters of state await me at my palace."

Looking at the king, Zarathustra smiled and took a grain of wheat from the earth and gave it to him. "In this small grain of wheat," he declared, "are contained all the laws of the universe and the forces of nature."

The king was much astonished by this answer, which he didn't understand, and when he saw smiles on the faces of those around him, he was angry and threw the grain upon the ground thinking that he was being mocked. And to Zarathustra he said, "I was foolish to waste my time by coming here to see you."

Years passed. The king was successful as a ruler and a warrior, and led a life of luxury and apparent contentment, but at night when he went to bed, strange thoughts came into his mind and troubled him: "I live in luxury and abundance in this splendid palace, but how long shall I enjoy this -- this abundance, this power, this wealth -- and what will happen to me when I die? Can my power and my riches save me from illness and death? Is everything lost with the coming of death?"

No one in the palace could answer these questions, but meanwhile, the fame of Zarathustra grew. So putting aside his pride, he dispatched a great caravan of treasure to Zarathustra and with it an invitation and a request. "I regret." he wrote, "that when I was impatient and thoughtless in my youth, I asked you to explain the great problems of existence in a few minutes of time. I have changed and do not want the impossible now, but I am still deeply interested to know the laws of the universe and the forces of nature, even more so than when I was a young man. Come to my palace. I pray you. Or if that is not possible, then send to me the best of your disciples that he may teach me all that he can about these questions."

After an interval, the caravan and the messengers returned. These told the king that they had found Zarathustra, who sent him greeting, but returned the proffered treasure. The treasure, Zarathustra had said, was of no use to him because he has attained to the ultimate treasure. Moreover, Zarathustra had sent the

king a gift wrapped in a leaf and had asked the messengers to tell him that this was the teacher who could teach him everything.

The king opened it and found the same grain again -- the same grain of wheat that Zarathustra had given him before. He thought there must be something mysterious and magical in it, so he put it in a golden box and hid it among his treasures. Almost every day he looked at it expecting some miracle to happen, such as the turning of the grain of wheat into something or someone that would teach him all he wished to know.

Months went by, and then years, but nothing happened. At last the king lost patience and said. "It seems that Zarathustra has deceived me again. Either he is making a mock of me or else he does not know the answers to my questions, but I will show him that I can find the answers without his help." So the king sent a caravan to a great Indian mystic, Tshengregacha, to whom came disciples from all over the world, and with the caravan went the same messengers and the same treasure that he had once sent to Zarathustra.

After many months, the messengers returned from India with the philosopher, but the philosopher said to him, "I am honored to be your teacher but in frankness must tell you that I come chiefly to your country that I may meet the great Zarathustra."

Then the king took the golden box containing the grain of wheat and answered, "I asked Zarathustra to teach me. See, this is what he sent me. Here is the teacher who shall teach me the Laws of the universe and the forces of nature. Is this not ridiculous?"

The philosopher looked long at the grain of wheat, and silence fell upon the palace while he meditated. At length he said, "I do not regret my many months of journeying, for now I know that Zarathustra is in truth the great teacher that I have long believed him to be. This tiny grain of wheat can indeed teach us the laws of the universe and the forces of nature, for it contains them in itself *right now*. You must not keep the grain of wheat in its golden box. You are missing the whole point.

"If you plant this little grain in the earth, where it belongs, in contact with the soil, the rain, the air, the sunshine, and the light of the moon and the stars, then like a universe in itself it will begin to grow bigger and bigger. Likewise you, if you would grow in knowledge and understanding, must leave your artificial life and go where you will be close to all the forces of nature and of the universe, to the sum total of things. Just as inexhaustible sources of energy are ever flowing towards the grain planted in the earth, so will innumerable sources of knowledge open and flow towards you till you become one with nature and the organic universe. If you watch the growth of this seed of grain, you will find that there is an indestructible and mysterious power in it -- the power of life. The grain disappears, and in that disappearance there is victory over death."

"All that you say is true," answered the king, "yet in the end the plant will wither and die and will be dissolved into the earth."

"But not," said the philosopher, "until it has done an act of creation and has turned itself into hundreds of grains, each like the first. The tiny grain disappeared as it grew into a plant, and you too as you grow must turn yourself into something and someone else. Life always create more life, truth more abundant truth, the seed more abundant seeds. The only art one needs to know is the art how to die. Then one is reborn. I propose that we journey to Zarathustra himself that he may teach us more of these things."

In a few days, they came to the garden of Zarathustra. His only book was the great book of nature, and he taught his disciples to read in it. The two visitors learned another great truth in Zarathustra's garden that life and work. Leisure and study, are one and the same: that the right way to live is a simple, natural life -- a creative life within which individual growth is a single, total dynamism. They spent a year in the garden, learning to read the laws of existence and of life from the vast book of nature. At the end of that time, the king returned to his own city and asked Zarathustra to set out systematically the essence of his great teaching. Zarathustra did so, and the result was the great book of the Zend-Avesta, the great book of the Parsis.

This long story is the whole story of how a man becomes God, how that which you are hiding within yourself can become revealed.

Be a seed. You are, but you may be still in a gold box, imprisoned. Fall into the earth, where you belong, and be ready to die into the earth. Don't be afraid to die, because all those who fear death are preventing themselves from life. Death is nothing but the door to life. The first acquaintance with life is death, so those who are afraid of death are barring themselves against life. Then they will remain secure in a gold box, but then they will not grow. Fearing death, they will not be able to resurrect themselves. In fact, their life in the gold box will be virtually nothing but death.

Death in the soil, in the earth, is just a beginning, not the end, but remaining in a gold box is the very end. There is no beginning in it.

You are a seed. There is no need to go anywhere. All that you need is ready to come to you, but the shell of the seed needs to be broken. The ego needs to dissolve into the earth; the ego needs to die into the earth. Immediately, the whole universe starts converging on you. Suddenly you see that which you are always meant to be. The very destiny starts growing in you.

In fact, this shore is the other shore. There is no need to go anywhere. All that you need is to go within. All that you need is to take a jump into your own being, to be in tune with yourself. Lao Tzu would not show a way how to go to the other shore.

We can manage the story in a different way. Let there be three persons: Patanjali, Buddha, Lao Tzu. Patanjali will try to walk on the surface of the water -- he can. He is a great scientist of the inner world of consciousness. He knows how to defy gravity, Buddha will say what Yatri says in the story. Buddha will say, "This is no way to cross the stream. Come, I will show you a place where there is no need to do such a hard work. Easy is the way -- The stream is shallow: we just have to walk a few hundred yards and you can walk in the shallow stream. There is no need to learn this great art. This Can be done so easily." Buddha will say this. And Lao Tzu? He will laugh, and he will say to Buddha and Patanjali, "What are you doing? If you leave this shore you will go astray because this is the other shore. Here, this very moment, everything is as it should be. There is nowhere to go. Seeker of truth, follow no path, because all paths lead where, the truth is here."

Lao Tzu says simply relax into yourself. It is not a journey; it is simply a let-go. No preparation is needed because it is not a journey. As you are, just as you are, relax. Relax into your nature. Drop all nonsense about gold boxes -- prisons of morality, prisons of concepts, philosophies, religions. Drop all that rubbish. Don't be afraid of the earth and don't ask for heaven. Drop into the earth. Don't be afraid that your hands will become soiled. Fall into nature because only there, in fact, you belong, to the sum total of things.

Zarathustra did well. He was not mocking the king. He was a simple man, and because the king had himself said that he cannot waste much time and he has great affairs waiting at the palace and he has to go soon, that's why Zarathustra gave a symbolic sign, the seed. But he missed the whole point. He could not understand what type of message this is. Zarathustra had given him the whole Zend-Avesta in that seed; nothing remains. That is the whole message of the true religion. All else is just commentary.

That day Zarathustra gave the seed, he did the same as Buddha did when he gave the flower to Mahakashyap. With that seed, Zarathustra had given something more than the flower. Try to understand these symbols.

Buddha gives the flower. Flower is the end. It can be given only to a Mahakashyap, who has come to the very end. Zarathustra gave the seed. Seed is the beginning. It can be given to one who is just beginning to seek, who is just inquiring, who is just trying to find the way, who is groping in the dark. Buddha's flower cannot be given to everybody and anybody; a Mahakashyap is needed, In fact it can be given only to someone who does not need it. Mahakashyap is one who does not need it. It can be given only to one who does not need it. Zarathustra's seed can be given to those who need it. And, what he said; he simply said, "Become a seed. You are a seed. Hidden is God within you. But don't go anywhere else."

Zarathustra's religion is one of the most natural religions to accept life as it is, to live life as it is. Don't ask the impossible. Take it easy. Look all around. The truth is present; only you are absent. This shore is the other shore; there is no other shore. This life is the life; there is no other life.

But you can live this life in two ways: at the minimum, or at the optimum. If you live at the minimum, you live like a seed. If you live like a flower, you live at the optimum. Let your seed become the flower. It is the seed itself who will become the flower. It is you who will become the other shore. It is you who will become the truth.

Remember this. If you can remember this, just to be natural, you have understood all that is basic, all that is fundamental, all that is essential to be understood.

WHAT IS THE DIFFERENCE BETWEEN ZA-ZEN AND PATANJALI'S DHYAN?

Patanjali's *dhyan* is a step; in his eight steps, *dhyan* is a step. In *za-zen*, *dhyan* is the only step; there are

no other steps. Patanjali believes in gradual growth. Zen, in sudden enlightenment. So what is only a step in Patanjali is all-in-all in Zen -- just *dhyan* is enough, meditation is enough. Nothing else is needed. All else can be discarded. All else may be helpful but is not essential -- in *za-zen*, only meditation.

Patanjali gives you a complete system of all that is needed, of all requirements, from the very preliminary to the end. He gives you the whole teaching. It is not a sudden phenomenon; one has to grow into it by and by, slowly. As you go on growing and absorbing your growth, you become capable of further steps. Zen is for rare exceptions, for those few courageous souls who can risk all for nothing, who can risk everything without any expectations.

This is not possible for all. You move cautiously -- and nothing is wrong in moving cautiously. If it comes natural to you to move cautiously, you have to move cautiously. Then don't be a fool and don't try to jump. Listen to your nature. If you feel to be cautious is your nature, then move cautiously. If you feel that to risk, to gamble, is your nature, then don't be bothered with cautiousness, then don't be bothered with gradual steps. You can either come down by the staircase or you can jump from the terrace. It depends on you. Listen to your nature.

There are a few persons who will not bother to come by the staircase, who are not ready to wait even for that. Once they hear the call, they jump. Once the call has been heard, they cannot wait for a single moment. But these are rare people.

When I am saying "rare." I don't mean in any evaluatory way. I am not evaluating. I am not saying "higher." When I say "rare," it is just a statement of fact these people are not many. I am not saying -- don't miss my point -- I am not saying that they are higher than ordinary people. Nobody is higher and nobody is lower -- but people are different. There are people who would like to jump. They should choose Zen. There are people who would like to get to the goal with ease, with cautiousness, with gradual steps. Perfectly good. Go gracefully if that is your way.

Always remember, it is you, your type, your nature, which has to be the deciding factor. Don't follow Patanjali or Zen. Always listen to your being. Patanjalis and Zen exist for you you don't exist for them. The sabbath is for man -- not vice versa All religions exist for you, not vice versa. Ultimately, you are the goal.

WHEN I LISTEN TO MY FEELINGS, MY INNER VOICE, THEY TELL ME TO DO NOTHING, JUST TO SLEEP, EAT, AND PLAY ON THE BEACH, I AM AFRAID TO FOLLOW THESE FEELINGS BECAUSE I THINK I WILL GET TOO WEAK TO SURVIVE IN THIS WORLD.
WILL EXISTENCE PROTECT ME WHEN I ALLOW MYSELF TO LET GO?

First thing: There is no need to survive in *this* world. This world is a madhouse. There is no need to survive in it. There is no need to survive in the world of ambition, politics, ego. It is the disease. But there is another way to be, and the whole religious standpoint is: that you can be in this world and not be of it.

"When I listen to my feelings and inner voice they tell me to do nothing...." Then don't do anything. There is nobody higher than you, and God speaks to you directly. Start trusting your inner feelings. Then don't do anything. If you feel just to sleep, eat, and play on the beach, perfect. Let that be your religion. Don't be afraid then.

You will have to drop fear. And if it is a question of choosing between the inner feeling and the fear, choose the inner feeling. Don't choose the fear. So many people have chosen their religion out of fear, so they live in a limbo. They are neither religious nor worldly. They live in indecision.

Fear is not going to help. Fear always means the fear of the unknown. Fear always means the fear of death. Fear always means the fear of being lost, but if you really want to be alive, you have to accept the possibility of being lost. You have to accept the insecurity of the unknown, the uncomfort and the inconvenience of the unfamiliar, the strange. That is the price one has to pay for the blessing that follows it, and nothing can be achieved without paying for it. You have to pay for it: otherwise you will remain fear-paralyzed. Your whole life will be lost.

Enjoy whatsoever your inner feeling is.

"I think that I will get too weak to survive in this world." There is no need. This is fear speaking in you, fear creating more fears. Out of fear more fear is born.

"Will existence protect me?" Again the fear is asking for guarantees, promises. Who is there to give you a guarantee? Who can be a guarantee for your life? You are asking for some sort of an insurance. No, there is no possibility. In existence, nothing is insured -- nothing can be. And it is good. Otherwise, if existence is

also insured, you will be already completely dead. Then the whole thrill of it, of being alive like a young leaf in the strong wind, will be lost.

Life is beautiful because it is insecure. Life is beautiful because there is death. Life is beautiful because it can be missed. If you cannot miss it, everything is forced upon you, then even life becomes an imprisonment. You will not be able to enjoy it. Even if you are ordered to be blissful, commanded to be free, then bliss and freedom both are gone.

"Will existence protect me when I allow myself to let go?" Try. Only one thing I can say to you.... I am not talking to your fear, remember. Only one thing I can say to you all -those who have tried have found that it protects. But I am not talking to your fear. I am simply encouraging your adventure, that's all. I am persuading, seducing you towards adventure. I am not talking to your fear. All those who have tried have found that infinite is the protection.

But I don't know whether you can understand the protection that the universe gives to you. Your protection that you are asking for cannot be given by the universe because you don't know what you are asking. You are asking for death. Only a dead body is absolutely protected. Something alive is always in danger. To be alive is a hazard. More alive -- more adventure, more hazard, more danger.

Nietzsche used to have a motto on his wall: Live dangerously. Somebody asked him, "Why have you written this?" He said, "Just to remind me, because my fear is tremendous."

Live dangerously because that's the only way to live. There is no other. Always listen to the call of the unknown and be on the move. Never try to become settled anywhere. To be settled is to die: it is a premature death.

I was attending a birthday party, a small girl's birthday, and many toys were there and many presents, and the girl was really happy, and all her friends were there and they were dancing. Suddenly, she asked her mother, "Mom, were there such beautiful days in the past, when you used to be alive?"

People die before their death. People settle in security, comfort, convenience. People settle in a gravelike existence.

I am not talking to your fear.

"Will existence protect me when I allow myself to let go?" It has always protected, and I can't think it is just going to be different to you. I cannot believe that it is going to be an exception. It has always been so. It has protected those who have left themselves to it, who have abandoned themselves to it, who have surrendered themselves to it.

Follow nature. Follow your inner nature.

I was reading an anecdote; I liked it very much:

It was spring on the Columbia University campus, and KEEP OFF signs sprang up on the freshly seeded lawns. The students ignored the warnings, which were followed by special requests, and continued tramping across the grass. The issue became rather heated, until finally the buildings and grounds officials took the problem to General Eisenhower, at that time, president of the university.

"Did you ever notice," asked Eisenhower, "how much quicker it is to head directly where you are going? Why not find out which route the students are going to take anyway and build the walks there?"

This is how life should be. The roads, the walks, the principles should not be fixed beforehand.

Allow yourself a let-go. Flow naturally and let that be your way. Walk, and by walking, make your way. Don't follow superhighways. They are dead, and you are not going to find anything on them. Everything has already been removed. If you follow a superway, you are moving away from nature. Nature knows no ways, no fixed patterns. It flows in a thousand and one patterns, but all spontaneous. Go and watch... sit on the beach and watch the sea. Millions of waves arising, but each wave unique and different. You cannot find two waves similar. They don't follow any pattern.

No man worth the name will follow any pattern.

People come to me and they say. "Show us the way." I tell them, "Don't ask that." I can only tell you how to walk -- I cannot show you the way. Please try to see the distinction I can only tell you how to walk, and how to walk courageously. I cannot show you the way, because the way is for cowards. Those who don't know how to walk, paralyzed, for them the way exists. For those who know how to walk, they go into the wilderness, and just by walking they create their way.

And each one reaches to God in a different way. You cannot reach as a mass and you cannot reach as a crowd. You reach alone, absolutely alone.

God is wild. He's not yet civilized -- and I hope that he will never be civilized. He is still spontaneous, and he loves spontaneity. So if your inner nature says to go to the beach and to relax, do that. That is from where your God is calling you.

I teach you just to be yourself, nothing else. It is very difficult to understand me because out of your fear you would like me to give you a pattern of life, a discipline, a style, a way of life.

Persons like me have always been misunderstood. A Lao Tzu, a Zarathustra, an Epicurus, have always been misunderstood. The most religious people were thought to be irreligious because if someone is really religious, he will teach you freedom, he will teach you love. He will not teach you law; he will teach you love. He will not teach you a dead pattern of life. He will teach you a chaos, an anarchy, because stars are born only out of chaos. He will teach you how to be totally free.

I know there is fear, there is fear of freedom; otherwise why should there be so many prisons all around the world? Why should people carry prisons around their life continuously -- invisible prisons? There are only two types of prisoners I have come across a few who live in a visible prison, and the remaining who live in an invisible prison. They carry their prison around themselves -- in the name of conscience, in the name of morality, in the name of tradition, in the name of this and that.

Thousands are the names of bondage and slavery. Freedom has no name. There are not many types of freedom; freedom is one. Have you ever watched? Truth is one. Lies can be millions. You can lie in a million ways; you cannot say the truth in a million ways. Truth is simple: one way is enough. Love is one; laws are millions. Freedom is one; prisons are many.

And unless you are very alert, you will never be able to move freely. At the most, you can change prisons. From one prison you can go to the other prison, and you can enjoy the walk between the two. That's what is happening in the world. A Catholic becomes a Communist, a Hindu becomes a Christian, a Mohammedan becomes a Hindu, and they enjoy -- yes, there is a little freedom felt just when they are changing the prisons: from one prison to another -- the walk in between. They feel good.

Again they are in the same trap in a different name.

All ideologies are prisons. I teach you to beware of them -- my ideology included.

A FEW TIMES RECENTLY I HAVE FELT THAT I COULD FLY, FELT CURIOUSLY EXONERATED FROM GRAVITY AND LOOKED WITH BOREDOM ON THE 150 POUNDS' TRUTH OF MY BODY.
IS THIS JUST CRAZINESS...?

No. You are a meetingplace of two dimensions. One dimension belongs to the earth the dimension of gravity, which pulls you down -- that 150 pounds' truth of your body. Another dimension belongs to grace the dimension of God, the dimension of freedom, in which you can go on rising high and high and high and there is no weight in it.

Meditating, this will happen. Many times in deep meditation you will suddenly become aware as if the gravitation has disappeared that now nothing holds you down, that it is now up to you to decide whether to fly or not, that now it is up to you -- if you want, you can simply fly into the sky... and the whole sky is yours. But when you will open the eyes, suddenly, the body is there, the earth is there, the gravitation is there. When you were with closed eyes meditating, you forgot your body. You moved in a different dimension, the dimension of grace.

These two things have to be understood gravitation is the law which pulls you down; grace is the law which pulls you up. Science has not yet discovered, maybe it is not going to discover it ever, the other law. It has discovered one law. You have heard the story -- it happened or not, that is not the point -- that Newton was sitting in a garden, and one apple fell. Watching that apple fall, Newton started thinking, "Why does the apple fall towards the earth? Why directly towards the earth? Why not sideways? Why does it not start flying upwards?" The law of gravitation was discovered, that the earth has a pull and pulls everything towards it.

But Newton saw the fruit falling; he didn't see the tree rising up. That's where I have always.... Whenever I read the story. I always felt he saw the small fruit falling towards the earth; he didn't see the tree rising upwards. You throw a stone. It falls back, true, but a tree goes on rising higher and higher. Something pulling the tree up. A stone is dead; the tree is alive. Life goes higher and higher and higher.

Man, in his consciousness, has reached to the highest point on this earth. When you close your eyes to

the world, when you are in a deep meditative mood, prayerful, blissful, ecstatic -- suddenly, the body is not there. You have become aware of the inner tree of life, and it is going higher and higher, and suddenly you feel that you can fly.

Nothing is crazy in it, but please don't try it. Don't jump out of the window and don't start flying. Then it will be crazy. A few people under LSD or marijuana have done that. Nobody has ever done it under meditation. That's the beauty of meditation, and that is the danger of drugs. A few people under the impression, under a deep hypnotic impression of some chemical drug, have become aware of this grace, that they can fly. The body is forgotten -- and they *have* tried. One girl in New York really did it. From the fortieth story of a building, she simply flew out of the window -- then Newton starts working. Then you are the tree no more: you become the fruit. Then you fall to the earth and you crash.

That is one of the dangers of drugs, because they can reveal to you certain truths -- but you are not aware. You can commit something, you can do something which can be dangerous. But never has it happened in meditation, because meditation gives you two things together it gives you a new dimension and it gives you more awareness, so you know it is there, but you are also aware that the body is there. You are still spread in two dimensions.

One day, a very fat, stout gentleman was discussing his tennis technique. "My brain tells me run forward speedily, start right away, slam the ball gracefully over the net."
I asked him, "And then what happens?"

He said. "And then?" The fellow became very sad and said, "My body says, 'Who, me?'"

Remember, you are both the body and the consciousness. You are spread in both the dimensions. You are the meetingpoint of the earth and the sky, of grace and gravity. Nothing is crazy in it. It is simply a truth.

And sometimes it is possible, because it has happened, and it is better I should make you aware of it sometimes it is possible that actually your body rises a little higher. There is a woman in Bavaria who rises four feet high while meditating. She has been put under scientific observation and has been found not to be deceiving in any way. She remains for a few minutes, four, five minutes, hanging in the air four feet high. This is one of the oldest experiences of yogis. Rarely it happens, but sometimes it has happened in the past. Sometimes it happens now also. Sometimes it can happen to some of you.

If the pull of the grace becomes too much and the balance is lost, then it happens. It is not a very good thing. Don't try, and don't ask for it. It is an imbalance, and it is dangerous for life. When the pull of the grace becomes too much and the pull of the gravity is less it happens the body can rise high. Even then, don't think yourself crazy, and don't start feeling that something like insanity is happening to you.

Newton is not all truth. There are greater truths than Newton. And gravitation is not the only dimension; there are many more dimensions.

Man is an infinity, and we have started believing only in part of it. So whenever anything from another dimension enters, we start feeling that something is going wrong. In fact, in the West, many people who are thought to be mad, neurotic, psychotic, and who are in the mad asylums, in mad hospitals, are not really mad. Many of them have had some glimpses of the unknown, but the society does not accept that unknown, does not recognize it. Immediately, whenever a person has some glimpse of the unknown, he's thought to be crazy, because he becomes somebody strange. We cannot believe him.

There are books written on Jesus in which it is said that he was a neurotic because he used to hear God and his voice. There are books written about Mohammed that he was mad he must have heard the Koran in delirium -- because who is there to talk to you? -- and he heard God speaking and the God said, "Write!" and he started writing. Because it is not your experience, it is a natural tendency of the mind to say that he must have gone in some madness, must be in delirium, must have been in a high fever, because such things happen only when you ale not in your senses.

Yes, these things happen in madness also, and these things happen in supersanity also, in superconsciousness also. Because the mad person falls below the normal level of consciousness, he loses control of his mind. Losing the control of one's mind, one becomes available to the unknown forces. A yogi, a mystic, achieves to *samyama*, control of his consciousness. He rises high and goes beyond the normal -- again, the unknown becomes available to him. But the difference is that the madman is a victim of the unknown and the mystic is a master of the unknown. Both start talking in the same way, and you can misunderstand. You can get confused.

Don't think yourself crazy. It is perfectly okay. But don't try it. Enjoy it, allow it; because once you start

thinking that it is crazy, you will stop it; and that stopping will disturb your meditation. Enjoy it, as in a dream you fly. Close your eyes; in meditation go wherever you want. Rise higher and higher into the sky, and many more things soon will become available to you -- and don't be afraid. It is the greatest adventure -- greater than going to the moon. Becoming an astronaut of the inner space is the greatest adventure.

YOU TOLD ME TO BE MYSELF.
I DON'T UNDERSTAND.
HOW CAN I BE MYSELF IF I DON'T KNOW MYSELF?

Whether you know or not, you cannot be other than yourself. To be yourself, knowledge is not needed. A rosebush is a rosebush. Not that the rosebush knows that it is a rosebush. A rock is a rock. Not that the rock knows that it is a rock. Knowledge is not needed. In fact it is because of knowledge that you are missing to be yourself.

You ask "You told me to be myself. I don't understand. How can I be myself if I don t know myself?' Knowledge is creating the problem. Look at the rosebush. She is not confused. Every day it goes on being a rosebush. Not even for a single day does it become confused. It does not start some morning growing marigolds; it goes on being a rosebush. It is not confused at all.

Knowledge is not needed for being. In fact you are missing your being because of knowledge. Unnecessarily, knowledge creates a problem.

I was reading about a certain man named Dudley

To celebrate Uncle Dudley's seventy-fifth birthday, an aviation enthusiast offered to take him for a plane ride over the little West Virginia town where he had spent all his life. Uncle Dudley accepted the offer.

Back on the ground, after circling over the town twenty minutes, his friend asked. "Were you scared, Uncle Dudley?"

"No," was the hesitant answer, "but I never did put my full weight down."

In an airplane, whether you put your full weight down or not, the weight is carried by the airplane.

Whether you know yourself or not is not the point. Knowledge is disturbing you. Just think if there was a rock also on that airplane with Uncle Dudley, the rock would have put the whole weight down. And do you think Uncle Dudley can do something, can help in some way? Is there any possibility that he will be able not to put his whole weight on the airplane? He is also putting the whole weight, but he is unnecessarily worried. He could have rested, he could have relaxed just like the rock, but the rock has no knowledge and Uncle Dudley has knowledge.

The whole problem of humanity is that humanity knows, and because of knowing, the being is unnecessarily forgotten.

Meditation is how to drop knowledge. Meditation means how to become ignorant again. Meditation means how to become a child again, a rosebush, a rock. Meditation means how just to be and not to think.

When I say to you to be yourself, I mean meditate. Don't try to be anybody else. You cannot be! You can try, and you can deceive yourself and you can promise yourself and you can hope that someday you will become somebody else, but you cannot become. These are only illusions that you can go on having. These are dreams. They are not going to become realities ever. You will remain yourself whatsoever you do.

Why not relax? Uncle Dudley, put your full weight on the airplane. Relax.

In relaxation, suddenly you will start enjoying your being, and the effort to be somebody else will stop. That is your worry how to be somebody else, how to be like somebody else, how to become like a Buddha, how to become like Patanjali. You can only be yourself. Accept it, rejoice in it, delight in it. Relax.

Zen Masters say to their disciples, "Beware of Buddha. If you meet him on the way, kill him immediately." What do they mean? They mean there is a human tendency to become imitators. In the English language, there is a book, IMITATION OF CHRIST. Never before and never after was such an ugly title given to any book. Imitation? But, in a way, that title is very symbolic. It shows the whole mind of humanity. People are trying to imitate, to become somebody else.

Nobody can become a Christ, and in fact there is no need -- God will be bored if you become Christ. He wants somebody new, something original. He wants you, and he wants you to be just yourself.

WHEN YOU TALK OF TAKING THE JUMP, I FEEL THAT I WANT TO TAKE THE JUMP, BUT I ALSO FEEL THAT I AM NOT AT THE EDGE FROM WHICH THE JUMP IS TAKEN.
I SEE YOU SHAKING US BUT CANNOT FEEL IT.
HOW DO I COME TO THE EDGE?
HOW CAN I LET YOU TEACH ME?

Everybody is always on the edge because each moment, if you dare, the jump is possible. Each moment gives you the edge; and when you ask how to come to the edge, you are being clever. Don't try to be clever. Your question is a trick so you can console yourself that you are not a coward because the edge is not there, so "from where to take the jump?" So first the edge has to be found -- and it will never be found, because it is right in front of you. Wherever you are standing, you are always at the sharp edge from where you can take the jump. And you ask a very clever question: that first teach me how to find the edge.

Just look in front of you. Just look. Wherever you are that doesn't matter.

And you say, "I see you shaking us but I cannot feel it." The problem is not that you are asleep. If you are asleep, it is easy to shake you up out of your sleep. You are pretending that you are asleep; then it becomes impossible. You can see that I am shaking, but nothing is happening. How can you see if you are asleep?

Let me tell you one anecdote. It happened one summer afternoon. The father had promised the children to go for a walk, and he didn't want it. For months he was waiting for this day to rest, so he played, he pretended, that he is fast asleep:

The rather played possum while his youngsters tried their best to rouse him from a Sunday-afternoon nap to take them for a promised walk, but in vain. They did all sorts of things to wake him. They shook him, they shouted at him, but to no avail. All efforts failed. They even became afraid, what has happened. And the father was pretending to be asleep. Finally, his four-year-old daughter pried open one of his eyelids, peered carefully, then reported, "He is still in there."

And I know you are also in there.
And you also know that you are pretending.

It is up to you. You can prolong the game as far as you like, because it is at *your* cost. I am not worried by it. If you want to pretend, okay. Perfectly okay. Do it. But I can see... I can see all of you pretending to be asleep -- afraid of getting up, afraid of realizing your being, afraid to move.

Just see the truth of it. Don't ask about ways how you can find the edge. You are standing on it.

Don't try to be clever, because in the inner world to he clever is to be stupid. In the inner world to be stupid is to be clever. In the inner world, those who are ignorant achieve faster than those who are knowledgeable. In the inner world, those who are innocent -- and ignorance is innocence.... Ignorance is beautiful; ignorance is tremendously beautiful and innocent.

Just realize what I am saying! I know you are listening. I can peer into your eyes: I can open your eyelids. I have been doing so every day, and I can see you are still in there. You are not dead, you are not asleep. You are pretending that you are asleep.

And whenever -- it is up to you -- whenever you decide not to pretend. I am there to help you. I cannot push you against yourself. That is not allowed. God does not allow it, because it gives you total freedom; and total freedom includes everything -- to go astray, to fall asleep, to commit sin, to deny God, to commit suicide, to destroy yourself. Total freedom includes all. And God loves freedom, because God is freedom.

OSHO, THE COMPUTER HAS COLLECTED TOO MANY OF YOUR WORDS. BUT YOUR SMILE -- IT CANNOT COMPREHEND IT.

This is half of the question. The other half I will read later on. First, I should answer the first half.

The late French president Renee Coty attending an abstract art exhibit in Paris was asked if he

understood the pictures. With a sigh he said, "It has taken me all my life to understand that it is not necessary to understand everything."

The second half:

WILL YOU JUST BE SILENT WITH US AND SMILE?

You will not be able to see it. The smile that you can see will not be my smile, and the smile that is mine, you will not be able to see it. The silence that you can understand will not be my silence, and the silence that is mine, you will not be able to understand it, because you can understand only that which you have tasted already.

I can smile -- in fact I am smiling all the time -- but if it is my smile you cannot see it. When I smile in your way, then you understand; but then there is no point.

I am silent all the way, all the time. Even while I am speaking I am silent because speaking does not disturb my silence. If by speaking, the silence is disturbed, it is not worth. My silence is big enough. It can contain words, it can contain speaking. My silence is big enough; it is not disturbed by anything. My silence is not afraid of words.

You have seen people who are silent, then they don't speak. Their silence seems to be *against* speech -- and a silence which is against speech is still part of speech. It is absence; it is not presence.

Absence of speech is not my silence! My silence is a presence. It can speak to you, it can sing to you. My silence has tremendous energy. It is not a vacuum; it is a fulfillment.

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Chapter #5
Chapter title: Piling up the zeros of being

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11. SAMADHI PARINAM, THE INNER TRANSFORMATION, IS THE GRADUAL SETTLING OF DISTRACTIONS AND THE SIMULTANEOUS RISING OF ONE-POINTEDNESS.

12. EKAGRATA PARINAM, ONE-POINTED TRANSFORMATION, IS THE CONDITION OF THE MIND IN WHICH THE OBJECT OF THE MIND THAT IS SUBSIDING IS REPLACED IN THE NEXT MOMENT BY AN EXACTLY SIMILAR OBJECT.

13. BY WHAT HAS BEEN SAID IN THE LAST FOUR SUTRAS, THE PROPERTY, CHARACTER, AND CONDITION TRANSFORMATIONS IN THE ELEMENTS AND SENSE ORGANS ARE ALSO EXPLAINED.

14. WHETHER THEY BE LATENT, ACTIVE, OR UNMANIFEST, ALL PROPERTIES INHERE IN THE SUBSTRATUM.

THE story is told of Leo Tolstoy, the great Russian novelist, that he was walking in a forest one day when he came upon a clearing and saw a lizard sitting upon a rock sunning itself. Tolstoy began speaking to the lizard, "Your heart is beating." he said. "The sun is shining; you are happy." And after a pause, he added, "But I am not."

Why are lizards happy and man is not? Why is the whole creation in a celebration and man is not? Why except man is everything beautifully tuned unto itself and tuned with the whole? Why is man an exception? What has happened to man? What misfortune has fallen to him? This has to be understood as deeply as possible because from that very understanding starts the path, from that very understanding you become a seeker, from that very understanding you are no longer part of the human disease. You start transcending it.

A lizard exists in the present. A lizard has no idea of the past, no idea of the future. A lizard is just here-now sunning himself. This moment is enough unto a lizard, but this moment is not enough unto a man and there arises the disease because whenever you will get, you will get only one moment. You will never get two moments together. And wherever you are, you will always be here: and whenever you become aware, you will become aware in the now. The past is no more, the future not yet -- and we go on missing that which is for that future which is not yet, for that past which is no more.

To be a lizard on a rock sunning is to be a meditator. Drop the past, drop the future. What does it mean? It means drop thinking because all thoughts either belong to the past or to the future. There is no thought here-now. Thinking has no present tense about it -- either it is dead or unborn. It is always unreal -- either part of memory or part of imagination. It is never real. The real is never a thought: the real is an experience. The real is an existential experience.

You can dance in the real, you can sun yourself in the real, you can sing in the real, you can love in the real: but you cannot think it -- because thinking is always *about* it, and in that "about" is hidden the whole misery. In that "about" you go on moving -- about and about -- and you never come to the point that was always and always available.

The whole point of all meditation is to be a lizard, sunning yourself on a rock, to be here-now, to be part of the whole, not trying to jump ahead in the future, not trying to carry That which is no more. Unburdened of the past, unconcerned with the future, how can you be miserable? How can Leo Tolstoy be miserable unburdened by the past, unconcerned with the future? Where can misery exist? Where I an it hide itself? Suddenly, you explode into a totally different dimension you go beyond time and you become part of eternity.

But we go on and on like a stuck gramophone record, repeating ourselves endlessly.

I have heard

Two girls were talking in the park and one of them looked so glum, so sad, that the other was feeling very sympathetic. She put her arms around the mink coat of the other gorgeous doll and said, "Angeline, what is troubling you?"

Angeline shrugged and said, "Oh, it is nothing I suppose, but a fortnight ago old Mr. Short dropped dead. You remember him? He was always so good to me. Anyway, he dropped dead and left me fifty thousand rupees. Then last week poor old Mr. Pilkinhouse had a seizure and died and left me sixty thousand rupees. And this week nothing."

This is the trouble always expecting, always asking for more, for more. And there can be no end for this demand for more. Whatsoever you get you can always imagine more and you can always become miserable.

Poor people are miserable, you can understand, but rich people are also miserable. Those who have are as much miserable as those who have not. Ill people are miserable, but healthy are also miserable. Misery seems to be somewhere else. Misery does not disappear by wealth, health, or anything of that sort. It continues like an undercurrent.

The misery exists in the demand for the more, and the human mind can always imagine for more. Can you imagine a situation in which you cannot imagine for more? Impossible. Even heaven can be improved upon. Nobody can imagine a situation in which imagination can stop and you cannot imagine more and a better situation. That means you will be miserable wherever you are. Even heaven won't be enough, so don't wait for heaven. If you go right now into heaven it won't be enough. You will be as miserable as here. maybe even mole because here, at least, you can hope -- that the heaven is there and one day or other you will enter into it. If you enter into it, even that hope is gone.

As you are, you can only be in hell, because the hell or the heaven are ways of looking at things. They

are not physical spaces: they are attitudes how you look at things.

A lizard is in heaven and Leo Tolstoy is in hell. Even a man like Leo Tolstoy. He was world-famous, more fame you cannot imagine. His name is going to be in the history books. His books will be read forever and forever. He was a genius. But you cannot imagine more miserable a man. He was rich, one of the richest men in Russia. He belonged to the royal family; he was a prince, married to a very beautiful princess; but you cannot imagine more miserable a man, who was continuously thinking of suicide. He started thinking maybe it is because he is so rich, that's why he is miserable, so he started living like a poor man, like a peasant; but still the misery continued.

What was troubling him? He was a man of great imagination -- a novelist has to be. He was a man of tremendous imagination, so whatsoever was available was always less. More he could imagine, better he could imagine. That became his misery.

Remember this, that if you are expecting anything from life, you will not get anything. Don t expect and it is there in all its glory. Don't expect, don't ask, and it showers upon you in all its miraculousness. All its magic is there. Just wait a little while without thoughts... but that seems to be impossible.

Not that there are not moments when you are without thoughts. Patanjali says there are. All those who have entered into the inner space of man, they know there are gaps. But you are missing them somehow, because those gaps are in the present. You jump from one thought to another, and in between was the gap. In between was the heaven -- you jump from one hell to another.

In between is heaven, but in between you are not. From one thought to another thought you jump you are. Each thought feeds your ego, helps you to be, defines you, gives you a boundary, a shape, a form, an identity. You don't look in the gap between the two thoughts because to look into that gap is to look into your original face, which has no identity. To look into that gap is to look into eternity, where you are going to be lost.

You have become so afraid of looking into the gap that you have almost managed to forget them.

Between two thoughts there is a gap, but you don't see it. You see one thought, then you see another thought, then another thought.... Just watch a little. The thoughts are not overlapping. Each thought is separate. In between the two there must be a gap. There is a gap, and that interval is the door. From that door you will enter into existence again. From that door you have been expelled from the garden of Eden. From that door you will enter into the garden of Eden again, you will again become like a lizard sunning on a rock.

I have heard

Once a family moved from the country to the city, and his mother gave little Bobby careful instructions about traffic. "Never cross the street until the cars have passed." she said as he started off to visit a little friend. About an hour later he returned, his eyes brimming with tears. "What has happened?" his mother asked in alarm.

"I could not go," said Bobby. "I waited and waited, but a car never did come by.

He was told to wait until the cars have passed by, but never a car did come by. The road was empty, and he was looking for the cars.

This is the situation inside you. The road is always empty -- available -- but you are looking for cars, thoughts, and then you become very much worried. So many thoughts. They become multiplied, they echo and reecho in you, and you go on being attentive towards them. Your gestalt is wrong.

Change the gestalt. If you look into the thoughts, you create a mind in yourself. If you look into the gaps, you create meditation into yourself. The accumulation of the gaps is meditation; the accumulation of thoughts is the mind. These are two gestalts, two possibilities of your being either you be through the mind, or you be through the meditation.

Look for the gaps. They are already there, naturally available. Meditation is not something which has to be produced by effort. It is there as much as the mind. In fact more than the mind because mind is only on the surface, the waves, and the meditation is the depth of the ocean.

Every moment God is seeking you as much as you are seeking him. You may not be seeking him consciously. You may be seeking him under different names. You may be seeking him as bliss. You may be seeking him as happiness, joy. You may be seeking him as forgetfulness, absorption. You may be seeking him as music, as love. You may be seeking him in different ways, under different names. Those names do not matter you are seeking him -- knowingly, unknowingly. And one thing you have to understand he is also

seeking you. Because unless the search is from both the sides, the meeting is not possible.

The whole is seeking the part as much as the part is seeking the whole. The flower is seeking the sun as much as the sun is seeking the flower. The lizard is not only sunning, the sun is also *lizarding*. It is a connected whole. It has to be so, otherwise things will fall apart. It is one piece, it is one harmony, it is one dance. All gestures, all movements, are connected together. They have to be; otherwise they will fall apart and the existence will no longer be existence -- it will disappear.

Let me tell you through a parable. Consider the following parable

Man, let us say, is climbing a mountain -- because in the valley he has lived and in the valley he has dreamed and in the valley he has thought and imagined, but there has been only frustration. In the valley he has remained empty, unfulfilled, so he thinks that at the top of the mountain is God. Valley he has lived. The top remains far away; shining in the sun it remains an attraction. The far away always calls you, invites you. To look at the close is very difficult; not to look at the far away is also very difficult. To be interested in that which is close is very difficult; to be not interested in that which is very far is also very difficult. The far away has a tremendous attraction, and the top of the mountain goes on calling you.

And, when you start feeling empty in the valley, of course, it is logical to think that the one you are seeking does not live in the valley. He must be living at the top. It is natural for the mind to move from one extreme to the other, from the valley to the peak.

At the top of the mountain man thinks is God, down in the valley are the cares and concerns of human life, all the troubles of love and war. In the valley you go on gathering anxiety, in the valley you go on gathering dust, in the valley, by and by, you become dull and dead. The valley looks like a graveyard. One wants to get out of it. One starts thinking of freedom, *moksha*, of how to get out of the imprisonment the valley has become -- how to get out of attachment, love; how to get out of ambition, violence, war; how to get out of the society, the very society which gives you the opportunity to be worried, in fact forces you towards anxiety and anguish.

One starts thinking, but this is an escape. In fact you are not going to the peak; you are going away from the valley. It is not that the peak has called you. In fact it is the valley which is pushing you. You are still pushed by the valley; and pushed by the valley you can never be free. It is not that you are going on your own. You are being expelled. The valley is creating a situation in which you cannot live there anymore. Life becomes too much. A moment comes to everybody's life when it becomes too much, the world is too much, and one starts escaping.

Man starts escaping towards the peak. And now comes the most important part of the parable: God, on the other hand, is coming down the mountain. Because, let us say, he is fed up with his purity and aloneness.

Man is fed up with the crowd, with the impurity; God is fed up with his aloneness and purity.

Have you ever watched? You can be happy alone very easily. To be happy with somebody else becomes very difficult. One person can be happy very easily, very cheaply there is no cost to it. Two persons together, it becomes very difficult to be happy. It is easy to be unhappy now -- without any cost, very cheaply. And if three persons are together, it is impossible to be happy -- at no cost is happiness possible.

Man is fed up with the crowd, nowhere to move, nowhere where you can find a space of your own, always onlookers and onlookers -- you are always on the stage, always performing -- and the eyes of the crowd watching you. No privacy. By and by, one gets fed up, bored.

But God is also bored. He is alone, pure, but purity itself becomes boring when it remains and remains and remains.

God is coming down towards the valley; his desire is to plunge into the world. Man's desire is to jump out of the world, and Cod's desire is to plunge into the world. Man's desire is to be God, and God's desire is to be man.

There is a truth of withdrawal and there is a truth of return. Man is always withdrawing and God is always returning. Otherwise the creation would have stopped long ago, if God was not returning continuously. It must be a circle. The Ganges goes on falling into the ocean, and the ocean goes on rising into the clouds and goes on falling on the Himalayas -- back to the Ganges, and the Ganges goes on flowing. The Ganges is always withdrawing, and the ocean is always returning. Man always seeking God. God always seeking man this is the whole complete circle. If only man was going towards God and God was not coming, the world would have stopped long ago. It would have stopped anytime because one day all men will return and God will not be coming back the world will disappear.

But the peak cannot exist without the valley; and God cannot exist without the world: and the day

cannot exist without the night; and life is impossible to conceive of without death.

It is very difficult to understand this, that God is a constant returning, man a constant withdrawal -- man a constant renunciation, sannyas, and God a constant coming back to the world, a celebration.

There is a truth of withdrawal and there is a truth of return. Separately they are both half and partial: together they become *the* truth, the whole truth.

Religion is a withdrawal, but then it is half. Religion should also be a return, then it is whole. Religion should teach you how to go into yourself and religion should also teach you how to come back again because somewhere in between the valley and The peak God and man meet. If you bypass God.... And there is every possibility because if you are going up the hill and he is coming down the hill you won't even look at him. There may even be a condemnation in your eyes. How can this be God who is going back to the valley? You may even look at him with the eyes of "holier than you."

Remember this Whenever God will meet you, you will see him coming back to the world; and you are leaving the world. That's why your so-called mahatmas, your so-called saints, never come to understand what God is. They go on talking about a dead concept of God, but they never know what God is because they will always miss somewhere on the path you will meet him, but your sense won't even look at him. He will look like a sinner; he is going back to the world.

But if they reach to the top they will find it empty. The world is too full; the top is too empty. They will not even find God there, because he is always returning. He is always coming, he is always creating. He is never finished. The creation is an endless process. God is not an entity. He is a process, the process of returning.

If you can meet him on the way and you can recognize him, only then is there a possibility. Then you will drop the idea of going to the peak... you will start returning. All great ones who have understood, first have gone into withdrawal, and then they have returned to the world, back in the marketplace with all their meditation in a tremendous flowering. But they have come back to the world. They have understood the point. They have understood the point of wholeness, of holiness. They have understood the point that the outer and the inner are not two and the creation and the creator are not two and matter and mind are not two -- that the sacred and the profane are not two. They are one. All duality has disappeared for them. This is what I call *advait*, nonduality -- the real message of Vedanta, the real message of yoga.

It is very natural to get fed up with the world. It is very natural to seek freedom, nothing special in it.
It happened:.

Mulla Nasrudin was celebrating his twenty-fifth wedding anniversary, and he gave a big party for all his friends. He invited me, too. But the host was nowhere to be seen. Finally, I found him in the library drinking brandy and staring into the fire.

"Mulla," I said. "you should be celebrating with your guests. Why are you sad and what are you doing here!"

"Why am I so sad?" he explained. "When I had been married for five years, I had decided to kill my wife. I went to my lawyer and told him what I was going to do. He said if I did it I would get twenty years in prison. Just think," said Mulla to me. "tonight I would have been a free man."

It is very natural. The world is too troublesome. It creates so much anxiety: it creates so many imprisonments. To seek freedom, to inquire about it, is natural -- nothing special in it. It becomes special when you have understood, when you come from the peak back to the valley with a new dance in your step, with a new song on your lips, with a totally new being -- when you come absolutely pure into the world of impurity, unafraid because now you are incorruptible.

When you come back to the prison on your own accord, voluntarily, when you come to the prison as a free man and you accept the prison, back to your cell; now it is a prison no more because a freedom cannot be imprisoned. Only a slave can be imprisoned. A free man cannot be imprisoned -- he can live in the prison, and free. And unless your freedom is that powerful, it is not worth.

Now the sutras.

Samadhi is a word very difficult to translate into English; there exists no parallel. But in Greek there is a word which is parallel; that word is *ataraxia*. The Greek word means quiet, calm, of deep inner contentment. That is the meaning of *samadhi* so contented, so deeply contented, that nothing disturbs now,

nothing distracts now. So deeply in tune with existence, in a sort of atonement -- at-one-ment -- that now there is no problem. There is no other who can disturb; the other has disappeared. The other disappears with your thoughts. The thoughts is the other. In the gaps is the *samadhi*, *ataraxia*. In the gaps is calm and quiet.

Not that when you have attained to it you will not be able to think, no. Not that your capacity to think will disappear. In fact, just on the contrary, when you live in the gap you become capable of thinking for the first time. Before it you were just victims, victims of a social atmosphere, victims of a thousand and one thoughts surrounding you -- not a single thought of your own. They were thoughts; you were not capable of thinking. Those thoughts had settled on you as birds settle on a tree by the evening. They had entered in you. They were not original; they were all borrowed.

You had been living a life which is a borrowed life. That's why you were sad. That's why there was no life in you. That's why you looked dead, there was no vibration. That's why there was no joy, no delight. Everything was blocked by borrowed thoughts. Your whole stream was blocked. You could not flow because of borrowed thoughts. When you become a part of samadhi, ataraxia, a deep inner calm of the gaps, intervals; you become for the first time capable of seeing, of thinking -- but now these thoughts will be your own. Now you will be able to create an original thought. You will be able to live an original life, fresh, fresh as the morning, fresh as the morning breeze. You will become creative.

In *samadhi* you become a creator because in *samadhi* you become part of God.

There is a saying of Pascal's that most of man's troubles come from his not being able to sit quietly in his chamber. Yes, that is true. If you can sit quietly in your inner chamber, almost all the troubles will disappear. You create them by running hither and thither. You create them by unnecessarily getting attached to your thoughts -- which are not yours. You create them because you cannot sit at rest.

SAMADHI PARINAM, THE INNER TRANSFORMATION, IS THE GRADUAL SETTLING OF DISTRACTIONS AND THE SIMULTANEOUS RISING OF ONE-POINTEDNESS.

First Patanjali talked about *nirodh parinam*, to look into the gap between two thoughts. If you go on looking, slowly thoughts settle, distractions settle -- slowly, as if somebody has passed, bullock carts have passed from a mountain stream, and because of the passing wheels and the people much dust has risen up towards the surface. The whole stream which was just a few seconds before so crystal clear is now absolutely dirty, muddled. But then the bullock carts have gone and the people have gone and the stream goes on flowing: by and by as time passes, again the dust settles back to the bed, again the stream becomes crystal clear.

When you look into the gaps, the bullock carts, the crowd of your thoughts which has disturbed your being so completely, by and by goes away, far away, and your inner stream of consciousness starts settling. This is what Patanjali calls *samadhi parinam*, the inner transformation "... is the gradual settling of distractions and the simultaneous rising of onepointedness." It has two parts to it. On the one hand, distractions settle, and on the other hand, one-pointedness arises.

When you are full of thoughts too much, you are not one man. You are not one consciousness; you are almost a crowd, a multitude. When there are thoughts and your gestalt is to look at thoughts, you are divided; you are divided in as many parts as there are thoughts to your mind. Each thought becomes a division of your being. You become polypsychic; you are not unipsychic. You are not one, you become many, because each thought carries a part of you and divides you -- and those thoughts are running in all directions. You are almost mad.

I have heard:

An old Scottish guide returned from taking the new minister on a grouse-shooting trip over the moors and sank wearily into his chair before the fire.

"Here is a cup of hot tea for you. Angus." said his wife. "And is the new minister a good shot?"

The old fellow puffed his pipe a bit, then he replied, "Ah, a fine shot he is, but it is marvelous, indeed, how the Lord protects the birds when he is shooting."

You have been missing your target because you are not one-pointed. You have been missing all that you wanted because you are not one-pointed. The whole misery of man is that he is running in many directions simultaneously -- absolutely undecided, indecisive, not knowing where he is going, not knowing what he is

doing.

I have heard that two politicians met at a psychoanalyst's door. One was coming out, and the other, who was getting in, asked, "Are you coming in, or are you going out?" The one who was coming out said. "Well, if I did know whether I am coming out or coming in I would not have been here."

Nobody knows whether one is coming out or coming in. Where are you going? For what are you seeking?

You go on missing because your target goes on changing. It is a flux. There are a thousand and one targets around you, and you are a thousand and one, a crowd -- a crowd shooting at a crowd of targets. The whole life proves to be empty.

"*Samadhi parinam*, the inner transformation, is the gradual settling of distractions and the simultaneous rising of onepointedness." As thoughts disappear -- thoughts are distractions -- one-pointedness arises. You become one. The stream of consciousness flows in a direction, it becomes directed. It has a direction now. It can reach; it can become a fulfillment.

EKAGRATA PARINAM, ONE-POINTED TRANSFORMATION,
IS THE CONDITION OF THE MIND IN WHICH THE OBJECT

OF THE MIND THAT IS SUBSIDING IS REPLACED
IN THE NEXT MOMENT BY AN EXACTLY SIMILAR OBJECT.

Ordinarily, one thought goes, another comes of a totally different character. Sadness goes/happiness comes. Happiness goes/frustration comes. Frustration goes/anger comes. Anger goes/sadness comes. The climate around you goes on changing, and with the climate you. Every moment you have a different color to your being. Hence, no wonder that you don't know who you are -- because in the morning you were angry, by the lunchtime you were happy, in the afternoon you were sad, by the evening you were frustrated. You don't know who you are. You change so much because each color that passes you becomes your identity for a few moments.

Ekagrata parinam is a state of your consciousness where this change stops. You become one-pointed. And not only that, if you want to retain one state of affairs you become capable of retaining it. If you want to remain happy, happiness is replaced by happiness, again by happiness, again by happiness. If you want to remain happy you remain happy. If you want to remain sad it is up to you. But then you are the master. Otherwise, everything goes on changing.

I go on observing you. It seems almost unbelievable how you manage. One day a couple comes to me and they say. "We are in deep love. Bless us." And the next day they are back and they say. "We have been fighting, and we have separated." Which is true? The love, or the fight? Nothing seems to be true with you. Everything seems to be just a flux. Nothing seems to stay. Nothing seems to be a part of your being. Everything seems to be just a part of your thinking process -- with one thought, one color; with another thought, another color.

It happened:

A nearsighted girl too vain to wear glasses was determined to get married. She finally found herself a husband and went off to honeymoon at Niagara Falls with him. When she returned, her mother gave a shriek, ran to the telephone and called an oculist.

"Doctor," she gasped, "you have got to come over here right away. It is an emergency. My daughter has always refused to wear glasses, and now she is back from her honeymoon, and -- ."

"Madam," interrupted the doctor, "please control yourself. Have your daughter come to my office. No matter how bad her eyes are, it can't possibly be that much of an emergency.

"Oh no?" said the mother. "Well, this fellow she has got with her is not the same one she left for Niagara Falls

But this is the situation of everybody. The man you love in the morning you hate in the evening. The man you hate in the morning you fall in love with by the evening. The man or the woman who looked beautiful just the other day, today has become ugly.

And it is an emergency case.

And this way you go on, like a driftwood, just at the mercy of the winds. The wind changes its course, and your course is changed. You don't have any soul yet.

Gurdjieff used to say to his disciples. "First *be*, because right now you are not. Let this be your only Goal in life -- to *be*." Somebody will ask him, "How can we love?" He will say, "Don't ask nonsense. First be, because unless you are, how can you love?"

Unless you are, how can you be happy? Unless you are, how can you do something? The being is needed in the first place, then everything becomes possible.

Jesus says, "Seek first ye the kingdom of God, and then all shall be added unto you.' I would like to change it a little Seek first ye the being, the kingdom of being, and then all shall be added unto you. And that is the meaning of Jesus. The kingdom of God is an old term for the kingdom of being. First be, then everything is possible, but right now when I look into you, you are not there. Many guests are there, but the host is missing.

Ekagrata parinam, one-pointedness in consciousness, is a basic necessity so that your being can arise. In a flux the being will not be possible. At the most, you can go on becoming this and that and that, but you will never be a being.

BY WHAT HAS BEEN SAID IN THE LAST FOUR SUTRAS,
THE PROPERTY, CHARACTER, AND CONDITION

TRANSFORMATIONS IN THE ELEMENTS AND
SENSE ORGANS ARE ALSO EXPLAINED.

And Patanjali says this is the situation: the world is changing around you, the body is changing, the senses are changing, the mind is changing -- everything is changing -- and if you are also changing, then there is no possibility of finding the eternal, the unchanging one. These are changing, that is true. The world is changing continuously. It is a process: it has no being. It is a flux. Let it be so. There is only one thing permanent in the world, and that is change. Everything else changes -- except change. Only change remains as a permanent character.

The body is changing, continuously, every moment. Every single moment it is flowing and changing; otherwise how will you become old, how will you become a youth, how will a child become a youth? Can you say on what day the child becomes a youth? Can you say on what date the young man becomes old? Difficult. In fact, if you ask physiologists they are not yet clear at exactly what moment one says that the man was alive and now he is dead. It is impossible to decide. The definition is still unclear because life is a process. In fact when you have died, almost, and your friends have abandoned you, a few processes still continue in the body -- nails go on growing, hairs go on growing. A part of you still seems to be alive and functioning.

When exactly a man dies, it is still undefined. In fact, life and death cannot be defined; it is a flux phenomenon. Body goes on changing, mind goes on changing -- every moment the mind is changing.

If you are looking into this changing world in these distractions of your being, and searching for truth, God, bliss, then you will be frustrated. Move within. Go into the gaps where neither the world exists nor the body nor the mind. There, for the first time, you come face to face with eternity, which has no beginning and no end, which has no change in it.

WHETHER THEY BE LATENT, ACTIVE, OR UNMANIFEST,
ALL PROPERTIES INHERE IN THE SUBSTRATUM.

Patanjali says whether a flower has died or whether a flower is in bloom makes no difference. When a flower is in bloom he is dying, and when a flower has died he is again trying to come back up. Creation goes on through a process of uncreation and creation, uncreation and creation. This is what Patanjali calls *prakriti*. *prakriti*, again, is a word which cannot be translated. It is not creation only: it is the very process of creation and uncreation.

Everything becomes manifest, disappears, becomes unmanifest: but it remains in the substratum, the *prakriti*. Again it will come back. Summer comes and then goes: again the summer is back, coming. Winter

is there, going: again it will come. It goes on moving. Flowers appear, disappear. Clouds come, disappear. The world goes on moving in a cycle.

Things have two states: manifest and unmanifest. You are beyond them. You are neither manifest nor unmanifest. You are the witness. Through *nirodh parinam*, through the gap between two thoughts, you will have the first glimpse of it. Then go on gathering those gaps, go on piling up those gaps. And always remember, whenever two gaps are there they become one. Two gaps cannot be two. They are not like two things; they are two emptinesses. They cannot be two. You bring two zeros near they become one. They jump into each other because two zeros cannot be *two* zeros. Zero is always one. You bring a thousand and one zeros home -- they will jump into each other and become one.

So go on piling up those gaps, zeros of being, and by and by what Patanjali first calls *nirodh* becomes *samadhi*. In *samadhi* distractions disappear, go distant and distant and distant... and then disappear; and one-pointedness arises in your being. That is the first glimpse of who you are beyond *prakriti*, beyond this game of creation and uncreation, beyond this game of waves and no waves, flowers and no flowers, of change, movement, momentariness. You become a witness.

That witness is your being.

And to attain that is the whole goal of yoga.

Yoga means: UNIO MYSTICA. It means the union, the mystic union with oneself. And if you are one with yourself, suddenly you realize you have become one with the whole, with God, because when you move into your being, it is an emptiness again, a silence, a tremendous nonending silence... and God is also silence. Two silences cannot be two -- they jump into each other and become one.

You withdraw in yourself, and God is returning. You meet on the way; you become one. This oneness is the meaning of the word "yoga." Yoga means to become one.

Yoga: The Alpha and the Omega, Vol 7

Chapter #6
Chapter title: You can't get there from here

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WHY DO I ALWAYS ASK NEARLY THE SAME QUESTIONS, AGAIN AND AGAIN?

BECAUSE the mind itself is repetition. The mind is never original. It cannot be; by its nature it is such. The mind is a borrowed thing. It is never new; it is always old. Mind means the past -- it is always out of date. And by and by mind becomes a pattern, a habit, a mechanism. Then you become very efficient in it. Then you go on moving in the same rut, in the same routine, again and again and again.

You go on asking the same questions because you go on remaining the same mind.

Unless you are new your questions are not going to be new. Unless you drop the old mind completely, totally, utterly, the new question cannot get into you. The new question cannot get into you because there is no space, you are already filled by the old. And the mind has a persistent habit of repeating itself; it is more efficient. The mind is very stubborn. Even if it pretends to change, the change is not real, just a pretension, a

modified form of the old. Maybe the language changes, the form changes, but the deep question remains the same... and the mind goes on persisting.

You have to see it. This question is good. At least, this question is not old.

This is from Saroj. She has been asking questions, and I have been never answering her, but today I decided to answer because this is a new glimpse, that she has understood one thing; that she has been asking again and again the same old thing. This understanding is new. A new morning, a new dawn has come to her mind. Her consciousness has become alert to a certain old pattern.

Help this awareness; cooperate with it. By and by you will start seeing yourself in two dimensions the dimension of the mind -- the old, the past; and the dimension of consciousness -- always fresh and always new, always original. I will tell you one anecdote:

A man excitedly ran up to another man on the street and slapped him heartily on the back. "Paul Porter," he greeted him, "am I glad to see you! But tell me, Paul, what in the world happened to you? Last time I saw you, you were short and fat. All of a sudden you seem tall and thin."

"Look, sir," the puzzled man answered, "I am not Paul Porter.

"Ah!" boomed the undaunted greeter, contemptuously.

"Change your name too, eh?"

The mind has a persistent habit to go on believing in itself -- even against all facts. Even if your old mind goes on giving you nothing but misery and hell, you go on believing in it.

People say that this is an age of unbelief. I don't see it. The same old belief in the mind continues. Somebody is a Hindu; he believes in Hinduism because his mind has been conditioned to be a Hindu. Somebody is a Christian; he believes in Christianity because his mind has been conditioned to be a Christian. Somebody is a communist; he goes on believing in communism because his mind has been conditioned to be a communist. All the three are one. They are not different people. They may have different names and labels, but the same thing is happening to all of them they are all conditioned and clinging to the mind and they all believe in the mind.

I call that man religious who renounces the mind. I call that man religious who renounces all conditionings, who stops clinging to the mind, who starts moving into consciousness, who becomes more and more aware of the conditionings. And in that very awareness one becomes loose of the conditions -- and that is the only freedom there is. All else is just rubbish. All talk of freedom -- political, economic, social -- is just rubbish. There is only one freedom, and that freedom is freedom from conditionings, freedom from the mind, becoming alert, aware, attentive, and moving in a new dimension.

Good, Saroj, that you have become aware that your questions have been repetitively the same. That's why I was not answering them. It is useless because when the mind goes on persisting in its old habit; it doesn't listen.

Try always to find the new, the fresh, the young -- that which is just being born. Catch that before it becomes old dissolve into it before it becomes a pattern. Never make your life a patterned and structured thing. Let it remain a flow, unfrozen, fluid, moving always into the unknown.

Mind means the known. And you are the unknown. If you understand this, you will use the mind and you will never be used by the mind.

THERE ARE MANY WHO CAN SEE A LOT OF CONTRADICTIONS IN WHAT YOU ARE SAYING. ONCE YOU EXPLAINED WHY THIS IS SO. BUT UP TO THIS MOMENT I HAVE NOT COME ACROSS ONE SINGLE CONTRADICTION. EVEN WHEN THERE OBVIOUSLY SHOULD BE ONE. I JUST CANNOT SEE IT, EVEN WHEN I TRY TO. IS THERE ANYTHING WRONG WITH ME? PLEASE EXPLAIN.

No, nothing is wrong with you. The wrong is with others who keep on seeing contradictions, but they are in the majority. You will be alone. So don't be overpowered by the majority. Don t be dominated, by the majority. Remain alone. Truth is never of the crowd; it is always of the individual. Truth is never of the many; it is always of the few, of the rare. It is not of the multitude; it is of the unique. This difference has to be understood.

The scientific truth is not unique. The scientific truth, in fact, debars the unique. It only listens to the repetitive. Science goes on saying that unless an experiment can be repeated, it cannot be believed. When an

experiment can be repeated a thousand and one times and it always gives the same result, then it gathers evidence of being true.

Religious truth is of the unique. A Buddha cannot be repeated, a Jesus cannot be repeated. They come once and then they disappear. They come as if out of the blue and then they disappear again into emptiness -- and there is no way to repeat them. That's why science goes on denying them because science believes only in something which can become a mechanical repetition. If Buddha can be produced on order -- if Buddha can be produced like Ford cars, on an assembly line, then science can believe. But that is not possible.

Religion is the realm of the unique, of the rare, of that which cannot be repeated, of the unrepeatable; and science is the realm of the repeatable. That's why science remains part of the mind and religion goes beyond mind, because all that can be repeated, mind can understand.

People see contradictions in me because I don't repeat. They see contradictions in me because their mind has been trained in a certain Aristotelian logic. The Aristotelian logic says that either this is white or black. If it is white then it cannot be black; if it is black then it cannot be white. The Aristotelian logic teaches you; either this or that. That is the base of all scientific mind. The religious mind says it is both; white is also black, and black is also white. It cannot be otherwise because religion sees so deeply that the opposites become one there.

Life must be death also, and death life also, because somewhere the religious mind, religious consciousness comes to understand that they are meeting -- already they are meeting in you. Something is dying, something is being born. Each moment I see you dying, each moment I see you reborn. You are not a continuity. Each moment something dissolves, each moment something new comes into existence. But you are not aware, so you cannot see the gap. Because you cannot see the gap it looks like a continuity.

Religion believes that there are no contradictions -- there cannot be -- because existence is one. Religion believes and sees that there is no polarity. Even if there is polarity it is not polar and opposite, it is complementary, because existence is nondual; it is one. Life cannot be separate from death and night cannot be separate from day and summer cannot be separate from winter and old age-cannot be separate from childhood.

Childhood grows into old age, night changes into day, day changes into night. No and yes are not a question of either/or; they are both together. Two points on one line -- maybe on the extreme ends, but the line is one. So whenever a religious person exists, he cannot be consistent in the same way as a scientist is. He has a deeper consistency. It is not apparent on the surface; it is deep in his being.

I am not a philosopher, and I am not trying to prove any theory to you, and I am not here talking to you to prove some hypothesis. There is nothing to prove. Truth is there, already given. Religion has nothing to prove; it has no theory about it. It simply gives you a way how to see that which is already there. I go on talking to you not that I have a theory. If I have a theory then I will be consistent. I will always look whether it fits with my theory or not; if it fits, okay; if it doesn't fit, I drop it. But I have no theory.

Everything fits with me. If I have a theory, then I have to look at my theory. Then the fact becomes secondary and the theory becomes primary. If the fact fits with the theory then it is okay; if it doesn't fit then I have to ignore it.

I have no theory. Every fact, just by being a fact, fits with me, fits with me perfectly. Only very few will become aware of it. So don't be worried. If others see contradictions, they have an Aristotelian conditioning.

My whole effort is to help you melt so your structure dissolves and by and by you can start seeing opposites as complementaries. If you love me -- this will happen immediately because the heart knows no contradictions. Even if there is a contradiction on the surface, the heart knows somewhere deep down there must be a consistency, this contradiction must be meeting somewhere. It must be held together by something which Roes beyond the contradiction.

I am a unity. If you watch me, if you love me, you will be able to see the unity. Once you see my unity, then whatsoever I say comes out of that unity. It has to be consistent. Whether rationally you can understand or not, that is not the point. The heart has its own reasons, and those reasons are deeper than the reasons of reason.

When people listen to me, people who are not in any way committed to me, people who are not in any way deeply related to me, people who are not traveling with me into the unknown, then whatsoever I say, they understand it in their own way -- they interpret it. Then it is not the thing that I have said. Something else has entered into it; their interpretation. And because of their interpretation the whole color changes, the purity is lost, and then there are problems. Those problems are of their own making.

I have heard a story:

Patrick went to confession and told the priest,
"Father, I love my neighbor."

The priest said, "That's wonderful. I am glad to see that your attendance at services in this church has benefited you and taught you the ways of the Lord. Carry on the good work. That is the whole message of Jesus; Love your neighbor as thyself."

Patrick went home, changed into some more comfortable dress and slipped next door. He rang the bell and said, "Is it all right?"

The lady said, "Well, Albert is out, but this is afternoon and broad daylight. Someone might see you coming here."

"It is all right," said Patrick. "I have got special dispensation from Father O'Brien."

Love thy neighbor as thyself. When Jesus says it he means something totally different. When Patrick interprets it it becomes totally different. "Love thy neighbor" is a prayer, it is a meditation, it is a whole way of being, but when ordinary mind listens to it, it takes a different color. Love becomes sex. Prayer becomes infatuation. And the mind is very cunning; it goes on taking any support -- whatsoever is available from anywhere -- to its own ends.

When you listen to me, beware. You may be interpreting me in your own way. When I say "freedom" you may interpret it as "license." Watch. When I say "love" you may interpret it as "sex." Watch. Look at your interpretations because they are the traps -- and then you will find many contradictions in me because I am there no more; now it is you reflected. You have many contradictions in you. You are almost a confusion. You have many minds in you, and you go on interpreting in many ways, and then you see contradictions -- in your own interpretations.

Listen to me. Even more than listening -- be with me. Then all contradictions disappear.

The third question is a beautiful story from Devateertha:

YOUR STORY, OSHO, ABOUT UNCLE DUDLEY REMINDS ME OF ANOTHER WEST VIRGINIA STORY. SO IT GOES THAT A STRANGER TO THE AREA WAS SEARCHING FOR A CERTAIN PLACE. HE GOT LOST, SO HE STOPPED TO ASK AN OLD FARMER FOR DIRECTION.

THE OLD MAN REPLIED, "GO THREE MILES NORTH, OVER THE BRIDGE, MAKE A RIGHT, GO SIX MILES AHEAD TO A BROKEN- DOWN BARN, TURN LEFT AT THE HICKORY FENCE.... NOPE. THAT WON'T DO IT."

AGAIN HE TRIED, "FOLLOW THIS HERE ROAD FOR FOUR MILES, OVER THE CREEK AROUND THE BEND BY THE CHESTNUT TREE MAKE A RIGHT, FOLLOW THAT ROAD ABOUT TWO MILES, TURN LEFT BY THE STOP SIGN.... NOPE, WRONG AGAIN."

TRYING ONCE MORE THE OLD MAN SAID, "HEAD WEST TILL YOU HIT GRUBER'S GENERAL STORE, FOLLOW TO THE RIGHT OVER THE BRIDGE FOR FIVE MILES, TURN RIGHT BY THE YELLOW HOUSE. GO OVER THREE RIDGES TILL YOU COME TO A FORK IN THE ROAD, BEAR RIGHT.... NOPE. THAT WON'T DO." "SO, SAID THE OLD FARMER AFTER SERIOUS CONTEMPLATION, "YOU CAN'T GET THERE FROM HERE."

I have always loved that story. It is tremendously significant. Let me repeat the last part. He said, "Sorry, you can't get there from here."

In fact from here you can get only to here. From here there is no way to there. From here always you can get to here -- from here to here is the only possibility. From here there is no way to there. From now you get to now -- again and again -- because it is always present. From today you never get to tomorrow. Remember, from today you come back to today again and again and again- -because there is no tomorrow. Today remains; it is an eternity. Now is an eternity, and here is the only space.

The man may have been drunk, but sometimes drunkards utter tremendously meaningful truths. Why? Because drunkards can never remain in the Aristotelian logic. That may be the appeal of alcohol, of drugs; it relaxes you. Your head which is divided by Aristotle -- between here and there, between now and then, between today and tomorrow -- that division disappears. You settle deeply in you. You regain your lost childhood when everything was everything else and everything was meeting and merging into everything else, and there were no boundaries.

Watch a child. When he gets up in the morning sometimes he may be crying because he has lost a toy in the dream. In fact there is no boundary between dream and day -- there is no boundary between dream and reality. Everything meets and merges into each other. A child lives in a totally different world -- the world which is one, the world of the mystics, the world of the nondualists, advaitans, the world where there are no distinctions, where things are not divided against each other.

That old man may have been drunk that day. Otherwise, when you are in your senses you cannot say such a thing. He tried hard. He tried hard to catch hold of his Aristotelian mind. He tried hard, to get into the old categories which have become dim under alcohol and its influence. He tried hard to find a way but again and again he got lost. Finally he said it is not possible; "Sorry, you cannot yet there from here!"

This conclusion of the anecdote would be loved by Zen Masters. They will see the point, because they are also drunkards -- drunk with God. Again the same happens categories disappear, distinctions disappear. Says Lao Tzu, "Everybody is clearheaded, only I am muddled." Lao Tzu and muddled? Says Lao Tzu. "Everybody knows what is what only I don't know. Everybody is wise, only I am ignorant." The very word "Lao Tzu" means either "the old fellow" or "the old idiot." Maybe enemies were calling him Lao Tzu and meaning the old idiot and friends were calling him Lao Tzu meaning the old fellow; but he was both.

Remember, there is nowhere to go. You carry your here and now around you. Wherever you go it is always here; wherever you go it is always now. Here and now are the eternities, and they are not two. In language we have become accustomed to calling them two, because in language Einstein hag still to be introduced. Einstein has proved it now as a scientific fact that space and time are not two. He has coined a new word "spatio-time" to make them one. If that is right then here and now cannot be two. "Here-now" is the word of the future. Sooner or later, when Einstein is absorbed into languages these words will lose distinction. Here-now.

The story is beautiful. Sometimes in small anecdotes, in folklore, in stories of the people, much wisdom is hidden. Don't just laugh at them. Sometimes through your laughing you may be trying to escape from something which can make you uncomfortable. Nobody writes these stories; they grow like trees. Through centuries a thousand and one minds work on them. They go on changing and being refined continuously. They are part of human heritage. Whenever a joke is told, don't just laugh and forget it. Laugh, perfectly true and right, absolutely okay, but don't miss the joke in the laughter. It may have something of tremendous value hidden in it. If you can see it, your own consciousness will be enriched.

RECENTLY I HAD A GLIMPSE OF EMPTINESS. IN MY WORK I COMMUNICATE THROUGH IMAGES JUXTAPOSED STRANGELY. WILL THE CLEARING PROCESS ALLOW THE IMAGE TO RISE ANEW, OR AS I VANISH WILL THE WORK VANISH?

It depends. If your work is just a profession, it can vanish when you vanish. When your ego disappears into deep meditation your profession can also disappear, but if it is not a profession but a vocation, if it is not just a job but a calling, if it is not just imposed on you by yourself or by others but has deeper sources within you, deeper springs to feed it and nourish it, then when the ego disappears, your work for the first time becomes your love; then you become more creative. Tremendous energy is released when the ego disappears because the ego is carrying much of your energy -- wasting much of your energy. Just watch for twenty-four hours. Your ego is taking so much energy -- in anger, in pride, in trips. So much energy is wasted. When the ego disappears, all that energy becomes available to your work, to you.

It can become creative, but then the creativity has a very different quality, a different taste and savor. Then it is not as if you are creating; it is as if you have become a vehicle, as if you are possessed by something greater than you, as if existence has made you an instrument, a medium. You have become a flute and now God sings. You are just a hollow, a passage; you allow the whole to flow through you. If there is any fault, it is yours. If there is any beauty, it is God's. If you err, you err. If something is really given birth through you, you feel grateful. Then all mistakes are yours because then you must have hindered in some way. Blocked, you must not have been totally empty. The passage was not clear for God to flow through. But whenever something beautiful happens -- a painting, a poetry, a dance, or whatsoever -- you feel deeply grateful. A prayer comes to your heart; a thankfulness comes to your heart.

Then your creativity has a very quiet, calm quality to it. Right now, with the ego, there is much turmoil and tumult. With the ego the creativity is nothing much but the noise that you are a creator. The poetry may

not be worth, but the poet goes on shouting from the housetops. The painting may not be of any value, may not have anything original to it, may be just an imitation, a fake; but the painter goes on carrying his head high in pride. It is very noisy with the ego. When the ego disappears, you flow in many ways, but everything becomes very silent and quiet.
I have heard:

Someone once asked Professor Charles Townsend Copeland of Harvard why he lived on the top floor of Hollis Hall in his small, dusty old rooms. "I shall always live here," he answered. "It is the only place in Cambridge where God alone is above me." Then, after a pause, he said, "He is busy, but he is quiet."

Yes, God is busy, tremendously busy -- spread all over existence. Just see how many things he is doing together, simultaneously. This infinite expanse is his. You must have seen pictures of Hindu gods with thousands of hands. They are very symbolic. They show that he cannot work with two hands. Two hands won't be enough. The work is so vast. You must have seen Hindu gods with three heads looking in three dimensions -- because if he has only one head then what will happen to his back? He has to look in all directions. He has to be busy everywhere, with a thousand and one hands... but so quiet -- not even claiming, "I have done so much."

And you do a small thing -- you just arrange a few words and you think it is a poem -- and now arises the pride and you go mad. And you start claiming that you have created something. Remember, only mediocres claim. The real creators never claim, because the real creators become so humble, they understand that it is none of their own. In fact they have only been vehicles.

When Rabindranath, a great poet, used to have moods, was possessed, he would go in a room, close his door. For a few days he will not eat, he will not come out. He will just silently listen to the voice of God. He will purify himself so that he can become the right vehicle. He will cry and weep and he will go on writing. And whenever anybody asked he would always say. "Whatsoever is beautiful is not mine, and whatsoever is ordinary must be mine. I must have added it."

When Coleridge died, almost forty thousand incomplete pieces of poetry and stories were found -- forty thousand. Almost all his life his friends were saying, "Why don't you complete them?" He said, "How can I complete? He starts; he has to complete -- whenever he wills. I am helpless. One day he possessed me and then a few lines came -- and only one line is missing, but I am not going to add it because that will become destructive to it. Seven lines from the sky and one line from the earth? No, it will cut the wings. I will wait. If he is not in a hurry, who am I to worry about it?" This is a real creator.

A real creator is not a creator at all. A real creator becomes instrumental; he is possessed of the great forces. Wild forces of God possess him, wild seas and skies of God possess him. He becomes a mouthpiece. He utters, but the words are not his. He paints, but the colors are not his. He sings, but the sounds are not his. He dances, but he dances as if possessed -- somebody else dancing through him.

So it depends. The question is if your ego disappears into meditation what will happen to your work. If it is a profession it will disappear, and it is good that it disappears. Nobody should be a professional. Your work should be your love; otherwise the work becomes destructive. Then somehow you drag it and your whole life becomes dull. Your whole life becomes empty in a negative sense, unfulfilled. You are doing something which you never wanted to do in the first place. It is violent. It is suicidal -- you are killing yourself slowly, poisoning your own system. Nobody should be a professional. Your work should be your love; it should be your prayer. It should be your religion, not your profession.

There should be a passion flowing between you and your work. When really you have found your vocation, it is a love affair. It is not that you have to do it. It is not that you have to force yourself to do it. Suddenly you do it in a totally different way you had not known before. Your steps have a difference dance, your heart goes on humming. Your whole system functions for the first time at the optimum. It is a fulfillment. Through it you will find your being -- it will become a mirror; it will reflect you. Whatsoever it is -- a small thing.

It is not a question that only great things become vocations no. A small thing. You may be making toys for children, or making shoes, or weaving cloth -- or whatsoever.

It doesn't matter what it is, but if you love it, if you have fallen in love with it; if you are flowing with no reservation, if you are not withholding yourself, if you are not dragging -- dancingly moving into it -- it will cleanse you, it will purify you. Your thinking by and by will disappear. It will be a silent music, and by and by you will feel that it is not only work, it is your being. Each step fulfilled, something in you flowers.

And richest is the man who has found his vocation. And richest is the man who starts feeling a fulfillment through his work. Then the whole life becomes a worship.

Work should be a worship, but that's possible only when your being starts to be more meditative. Through meditation you will gather courage. Through meditation you will gather courage to throw the profession and to move towards the vocation.

Maybe through the profession you could have been rich, but that richness would have been of the outside.

Through the vocation you may remain poor; you may not be so rich. The society may not pay for it because the society has its own ends.

You may be writing poetry and nobody may be purchasing them, because the society does not need poetry. It can afford -- it is foolish enough -- it can afford to be without poetry. It pays if you are preparing something for war, for violence. If you are doing something for love -- a poetry is something for love, people will be more loving -- the society doesn't bother. The society needs soldiers, the society needs bombs, the society needs weapons not worship.

The society may not pay you, you may remain poor, but I tell you that poverty, that risk, is worth taking because inner riches will be overflowing towards you. You may die poor as far as your outside is concerned, but you will die an emperor as far as your inner being is concerned -- and ultimately only that is of any value.

MY BODY IS EXTRAORDINARILY ILL -- ROGI. MY MIND IS SCIENTIFICALLY INDULGENT -- BHOGI. MY HEART IS APPROXIMATELY YOGI. NEARING TO CHILD'S TOTALITY OF ACTION, NONPOLITICALNESS, INNOCENT AND TRUTHLOVING, ARE THERE ANY CHANCES OF ENLIGHTENMENT FOR ME IN THIS LIFE? GUIDE ME AND EXPEDITE MY CASE FOR THE KINGDOM OF GOD. PREPARED FOR THE WORST, I HOPE FOR THE BEST.

The body is helpful if it is healthy, but it is not an absolute condition -- helpful, but not absolutely necessary. If you can drop the identity with the body, if you start feeling that you are not the body, then it doesn't matter whether the body is ill or healthy. If you start going beyond it, transcending it, becoming a witness to it, then even in an ill body the enlightenment is possible.

I am not saying that you should all go and become ill. If you are ill then don't feel desperate, then don't feel hopeless. A healthy body is helpful. It is easier to go beyond a healthy body than beyond an ill body because the ill body needs attention. It is difficult to forget an ill body. It constantly reminds you of its misery and pain and illness. It constantly calls you back to it. It needs care; it needs no attention. It is difficult to forget it -- and if you cannot forget it it is difficult to go beyond it. But difficult _I don't say impossible.

So don't be worried by it. If you feel it is ill, chronically ill, and there is no way to make it healthy, forget shout it. You will have to make a little more effort, a little extra effort, to gain witnessing, but it can be gained.

Mohammed was not very healthy. Buddha was constantly ill; he had to always carry a physician with him. Jeevak was the name of the physician who constantly had to attend to Buddha. Shankara died when he was thirty-three; That shows the body was not in very good condition; otherwise he would have lived a little longer. Thirty-three is not the time to die. So don't be worried; don't make it a hindrance.

Secondly, you say, "My mind is scientifically indulgent -- bhogi." If it is really scientifically indulgent then you can come out of it. Only an unscientific mind can go on repeating the stupidity of indulgence. If you are really a little alert, scientifically observant, then sooner or later you will come out of it -- because how can you go on repeating?

For example, sex. Nothing bad in it, but to go on repeating it for your whole life shows that you are a little stupid. I don't say there is some sin in it -- no. It simply shows that you are a little stupid. The religions have been telling you that sex is sin. I don-t say so. It is simply foolishness. Allowed, nothing wrong in it, but if you are intelligent you will come out of it -- one day or other. Greater the intelligence, sooner the day will come when you will understand that "Yes, it's okay. It has a time, it has a meaning at a certain stage of life, but then one comes out of it." It is a little childish.

Let me tell you a story:

Two elderly people were appearing in court suing for divorce. The man was ninety-two and the woman

was eighty-four. The judge spoke first to the man, "How old are you?
"Ninety-two, Your Honor."
Then he spoke to the woman.
"I am eighty-four," she admitted shyly.

Said the judge to the man. 'How long have you two been married?"
"Sixty-seven years," grimaced the old-timer.

"And you mean you actually want to terminate a marriage that has lasted almost seventy years?" demanded the judge unbelievingly.

The old man shrugged and said, "Look, Your Honor, whichever way you look at it, enough is enough."

Whichever way you look at it.... If you are intelligent you will not wait for ninety-two years -- enough is enough will come sooner. The more intelligent you are, the sooner it will come. Buddha left the world of indulgence when he was just young. His first child was born, and the first child was only one month old when he left. Enough is enough came to him too early. He was really a very, very intelligent man. The more intelligence is there, the sooner the point of transcendence.

So if you think you are really scientific, it is time -- old-timer -- to understand enough is enough.

And you say, "My heart is approximately yogi." Approximately? That is not the language of the heart. Approximately is the language of the mind. The heart knows only totality -- this way or that. Either all or none -- the heart does not know anything like approximately. Just go to a woman and tell her, "I love you approximately." Then you will know.

How can you love approximately? What does it mean in fact? That you don't love.

No, the heart still doesn't seem to function. You may have heard a rumor from the heart, but you have not understood it. The heart is always total. For or against does not matter, but it is always total. The heart knows no division; all divisions are of the mind.

The body is ill, there is no problem. A little more effort, that's all. The mind is in indulgence, there is also not much problem. Sooner or later you will understand and come out of it. But the real problem comes with the third; approximately won't do. So look again, deep in your heart. As deep as you can, watch.

Allow the heart to say and whisper to you. If the heart really loves yoga -- yoga means the search, the effort to find out what is the truth of life -- if really the heart has moved on the search,-then nothing can prevent it.

Neither indulgence will be a barrier nor illness will be a barrier. The heart can override any situation; the heart is the real source of your energy. Listen to the heart. Trust the heart. And move with the heart. And don't be worried about enlightenment, because that worry is also of the mind; The heart knows nothing about future; it lives here now. Search, meditate, love, be here-now; and don't be worried about enlightenment. It comes on its own accord. Who bothers?

If you are ready it is to come. If you are not ready, thinking constantly about it will not make you ready. In fact, that thinking will function as an obstacle. So forget about enlightenment and don't be worried whether or not it is going to happen in this life.

Whenever you are ready it will happen. It can happen this moment. It depends on your readiness. Whenever the fruit is ripe it falls to the ground. Ripeness is all. So don't create unnecessary problems around yourself. Enough. You have illness, that is a problem. Indulgence, that is a problem. Approximate love for yoga and enlightenment, that is a problem. Now no more problems. Please, don't bring this enlightenment in. Forget about it. It has nothing to do with you and your thinking and your expectations, with your hopes or desires. It has nothing to do with them. Whenever you are desireless and ready and the fruit is ripe, it happens on its own accord.

WHEN YOU DIE? CAN YOU MAKE ME DIE TOO?

I am ready right now to help you. Why wait that long? Why - postpone it?

And if you miss me while I am alive, how can you get to me when I am dead? If you cannot flow with me while I am here with you, it will become very, very difficult for you when I am gone. Why postpone?

You are thirsty and I am ready to quench it right now, then why say tomorrow? Why are you afraid? And if you are afraid today, you will be afraid tomorrow. You will be more afraid tomorrow because today's fear will have gathered. Every day you will go on gathering fear. Drop it. The very readiness to die is the

readiness to be reborn.

I am reminded of a very beautiful story. I would like to share it with you:

Three tortoises, aged 201, 135, and 97, decided to go on a pub-crawl in London. They first visited the Star and Garter. A fortnight later they reached the next pub. Just as they were going in, the oldest one said, "Oh, dear. I left my wallet back at the other pub." The youngest of the three said, "You are too old to go all the way back. I will fetch it for you." And he went off. Ten days later, just as the two older tortoises reached the bar rail, one of them said. "Young Arnold has been a heck of a long time fetching your money." The other said, "Just like him. He is absolutely unreliable and terribly slow."

A voice from the doorway suddenly said, "Damn the pair of you! Just for that I won't go!"

Don't be that lazy, and don't go on postponing.

WHENEVER I AM NEAR YOU L FEEL TENSE, AND I APPARENTLY SEE THREE REASONS FOR THE SAME. FIRST; I FEEL I AM BEING TESTED AND SO I HAVE TO REMAIN ALERT. SECONDLY: I HAVE RECEIVED SO VERY TREMENDOUSLY FROM YOU THAT IN RETURN I WOULD LIKE TO GIVE SOMETHING ALSO AND THAT SEEMS IMPOSSIBLE. AND THIRDLY: EVEN SO, I FEEL I STILL HAVE TO RECEIVE SOMETHING FROM YOU AND I AM AFRAID OF MISSING IT.

It is from Ajit Saraswati, Dr. Phadnis. All the three reasons are true, and I am happy that he is alert and aware and can see into things. Yes, all the things are true.

Whenever he is near me, I also feel that he is a little nervous, a little trembling inside. And these are the reasons. And it is good; it is nothing wrong. One has to be that way.

If you start feeling my presence, then you can see the gap. Then much has to be bridged. One starts feeling a nervousness, whether it will be possible or not. I am giving you much, and the more you receive, the more you become capable of receiving more; and the very possibility that more has to be received creates a nervousness, because it is a responsibility. Growth is a responsibility. It is the greatest responsibility there is... and then the fear that maybe the opportunity comes and you miss it. And, right, when I give to you, immediately your heart says give something in return, and that is impossible. That I understand. What can you give... except yourself?

All the three; causes are true, and it is good that one becomes aware.

YOU HAVE DONE SO MUCH FOR ME. YOU DON'T ASK THAT I BE BETTER OR DIFFERENT. YOU JUST KEEP ALLEVIATING THE PAIN AND POINTING ME TOWARDS JOY. WHAT CAN I DO FOR YOU?

It is from Amida. The same question will arise in so many hearts by and by. The question is beautiful, but don't be worried by it. There is no need to do anything for me. Just be. Just be; don't think in terms of doing anything. There is nothing to do, but just by being yourself you make me tremendously happy. Not that I am not happy already, but just as does a gardener when a new rosebush brings flowers and the garden feels happy, whenever somebody amongst you becomes a being and flowers, I feel tremendously happy.

Just like a painter paints a picture. I work on you. A poet works on a poetry. I work on you. You are my poetries, my roses, my paintings. Enough that the painting be, nothing else is needed.

PLEASE TALK ABOUT MUSIC AND MEDITATION.

They are not two. Music is meditation -- meditation crystallized in a certain dimension. Meditation is music -- music melting into the dimensionless. They are not two.

If you love music, you love it only because around it somehow you feel meditation happening. You are absorbed by it, you become drunk in it. Something of the unknown starts descending around you... God starts whispering. Your heart beats in a different rhythm, one in tune with the universe. Suddenly you are in a deep orgasm with the whole. A subtle dance enters into your being and doors that have remained closed

forever start opening. A new breeze passes through you; dust of the centuries is blown away. You feel as if you have taken a bath, a spiritual bath; you have been under a shower -- clean, fresh, virgin.

Music is meditation; meditation is music. These are two doors to approach the same phenomenon.

WATCHING YOU SIT IN YOUR CHAIR, I GET MORE AND MORE PUZZLED. YOU ARE SITTING THERE SO INCREDIBLY COMFORTABLE, YOU SEEM TO BE WEIGHTLESS. WHAT ARE YOU DOING TO THE LAW OF GRAVITY?

There is no need to do anything with the law of gravity. Once you become meditative, a different law applies to you; the law of grace. You become available to a different world; the world of grace. Something goes on pulling you upwards. Just as gravitation pulls you downwards, something goes on pulling you upwards. No need to do anything with the law of gravitation. You have just to open a new door into your being from where the law of grace becomes available to you.

Yoga: The Alpha and the Omega, Vol 7

Chapter #7
Chapter title: In a cold universe

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15. THE VARIATION IN TRANSFORMATION IS CAUSED BY THE VARIETY IN THE UNDERLYING PROCESS.

16 BY PERFORMING SAMYAMA ON THE THREE KINDS OF TRANSFORMATION -- NIRODH, SAMADHI AND EKAGRATA -- KNOWLEDGE OF PAST AND FUTURE.
17. THE SOUND AND THE PURPOSE AND IDEA BEHIND IT ARE TOGETHER IN THE MIND IN A CONFUSED STATE. BY PERFORMING SAMYAMA ON THE SOUND, SEPARATION HAPPENS AND THERE ARISES COMPREHENSION OF THE MEANING OF SOUNDS MADE BY ANY LIVING BEING.

18. BY OBSERVING PAST IMPRESSIONS, KNOWLEDGE OF PREVIOUS BIRTHS IS OBTAINED.

There is a parable in Friedrich Nietzche's the gay science.

A madman enters a marketplace with a lantern, crying. "I see God! I see God!" but the busy crowd is unconcerned at his outbursts and laughs at his comical antics. Turning suddenly on them he demands, "Whither is God? I shall tell you, we have killed him -- you and I." But as they ignore the enormity of his announcement, he finally flings his lantern to the ground and cries. "I come too early. My time has not come yet. This tremendous event is still on its way."

This parable is tremendously significant. As man grows, his God changes. Has to be so because man

creates his own God in his own image. It is not vice versa. It is not as it is said in the Bible that God creates man in his own image. Man creates God in his own image. When man's image changes, his God obviously changes. And there comes a point in man's growth when God disappears completely. God as a personal God is out of the immature mind of humanity.

Existence as divine is a totally different concept. Then God is not a personal being somewhere high in the heaven ruling the world, manipulating, controlling, managing. No, all that nonsense disappears as man becomes mature. It is a childhood concept of God, a childish concept of God. If a small child is to understand God, he has to understand as a personal being. When humanity grows and becomes mature, that God is to die. Then a totally different existence arises. Now the whole existence is divine -- not that there is God.

For Nietzsche himself, this realization that there is no personal God was too much. He could not bear it: he went insane. He was not ready himself to understand what insight had happened to him. He himself was childish; he needed a personal God. But he meditated upon it, and as he meditated, the more and more he became aware that that God is no longer there in the skies. It is dead. And he also became aware that he has been killed by us.

Of course, if it was created by us, it has to be killed by us. The concept was created by man in his childhood. In his maturity the concept is dropped -- as when you were children you played with toys, then you became mature, and you forgot all about those toys. Suddenly one day you come across in a corner of the house, in the rubbish. An old toy. Then you remember how much you had loved it, but now it is meaningless. It has to be thrown; you have changed.

Man created the personal God, then man destroyed it. This realization was too much for Nietzsche himself; he became insane. His insanity is an indication that he was not prepared for the insight that happened to him.

But, in the East, Patanjali is absolutely godless. You cannot find a greater atheist than Patanjali, but it does not disturb him because really he is a grown-up man, really grown-up in consciousness, mature, integrated. For Buddha God doesn't exist....

If there is a personal God, he can forgive Friedrich Nietzsche because he will understand that this man still needed him. That man Nietzsche was still divided, confused -- half of his being was saying yes and half was saying no. If there is a personal God, he can even forgive Gautam Buddha because at least he denied him. He said. "There is no God." That too is paying attention. But he will not be able to forgive Patanjali. He used him. He not only not denied him, that he is not, he used the very concept as a device. He said, "For the ultimate growth of man, even the concept of God can be used as a hypothesis." Patanjali is absolutely cold about God, colder than Gautam Buddha, because when you say no there is a certain passion, when you say yes there is a certain passion -- in love, in hate, there is passion. Patanjali is absolutely indifferent. He says, "Yes, the concept of God can be used." He is the greatest atheist the world has ever known.

But in the West the concept of atheist is totally different. It is not yet mature. It is on the same plane as the theist is. The theist goes on saying "there is a God" in childish terminology, as a father, and the atheist goes on denying, that there is no such God. They both exist on the same plane. Patanjali is the real atheist, but it does not mean that he is irreligious. He is the *really* religious man. A really religious man cannot believe in God. It will look like a paradox.

A really religious man cannot believe in God because to believe in God he has to divide existence in two -- God and no God, the creator and the creation, this world and that, matter and mind. He has to divide, and how can a religious man divide? He does not believe in God; he comes to understand the very divinity of existence. Then the whole existence is divine; then all that is there is divine. Then every place is a temple, and wherever you move and whatsoever you do you are moving in God and you are doing to God. The total -- you included -- becomes divine. This has to be understood.

Yoga is a perfect science. It does not teach to believe; it teaches to know. It does not say to you. "Become blind followers"; it says. "Open your eyes," and it gives you the method how to open your eyes. It does not say anything about the truth. It simply says everything about your vision how to attain the vision, the capacity to see, the eyes, so that whatsoever there is is revealed to you. It is more than you can ever conceive of; it is more than all your gods put together. It is infinite divineness.

One thing more about this parable. The madman said. "I come too early. My time has not come yet." Patanjali came really too early. His time has not come yet. He is still waiting for his time. It always happens people who realize truth are always ahead of their time -- sometimes thousands of years ahead. Patanjali is still ahead of time. Five thousand years have passed; still his time has not come yet. The inner world of man

has not yet become a science. He has given all the foundations; he has given the whole structure. The structure is waiting for humanity to come close and to understand it.

Our religions, so-called religions, are juvenile. Patanjali is a giant, a pinnacle of a man. His height is so much that you cannot see the peak; it is hidden somewhere in the clouds. But everything about him is absolutely clear. If you are ready not to cling to your confusions, if you are ready to follow the path that he shows, everything is absolutely clear. About this man Patanjali there is nothing like mysticism. He is a mathematician of the mystery; he is a logician of the illogical; he is a scientist of the unknown. And it is tremendous even to conceive that one man has put the whole science together. Nothing is lacking, but the science is waiting for humanity to come close so that the science can be understood.

Man understands only that which he wants to understand. His understanding is dominated by his desires. That's why Patanjali, Buddha. Zarathustra, Lao Tzu, they always feel they have come too early. Because man is still asking for toys to play with. He is not ready to grow. He does not want to grow. He clings to stupidities. He has invested too much in his ignorance and he goes on deceiving himself.

Just watch yourself. When you talk about God -- you are not talking about God you are talking about *your* God. And what sort of God can your God be? It cannot be more Than you; it can only be less than you. It cannot be more beautiful than you; it can only be more ugly than you. It cannot be a clarity. It is bound to be a confusion, because in the concept of your God you will be involved. It cannot go higher than you. Your height -- at the most -- can be the height of your God.

People think according to their desires, ambitions, egos, and everything becomes colored by it.

It happened that Mulla Nasrudin contested an election:

He received only three votes. His wife, when she came to know, turned to him and snapped, "There! I always knew you were keeping another woman!"

One vote of Nasrudin, himself, one his wife, and from where comes the other? The jealous mind thinks in terms of jealousy. The possessive mind thinks in terms of possessiveness. The angry mind thinks in terms of anger.

Look at the Jewish God. He is as possessive as any man can be. He is as egoistic as any man can be. He is as revengeful as any man can be. He does not look divine at all. He looks more like a devil than like a god. The whole myth of Adam being turned out of the garden of Eden shows nothing much about Adam, but it shows much about the God. "Because Adam disobeyed" -- what type of God is that who cannot tolerate such a small disobedience, very intolerant, who cannot tolerate a little freedom? That God may be a slave owner, but he is not a god.

What was the sin of Adam in fact? Curiosity, nothing else. Because God had said, "Don't eat the fruit of this tree. This is the tree of knowledge," and Adam became curious. Simple, very human. To think otherwise is impossible. And for that small thing -- how can you call it a sin? That is the whole base of all scientific curiosity and inquiry. All scientists are sinners. Patanjali, Buddha. Zarathustra -- all are sinners because they are tremendously curious to know what truth is, what life is. They are all Adams. But the Jewish God could not tolerate; he became mad. He turned Adam out of the garden the greatest sin has been committed. Curiosity is a sin? The effort to know the unknown is a sin? Then to seek truth is a sin. Disobeying, being rebellious is a sin? Then all great religious people are sinners because they are all rebellious.

No, it has nothing to do with God. It has something to do with the Jewish mind, small mind thinking about God, creating a God in its own image.

Mulla Nasrudin once staggered from a train, his complexion very white. I had gone to the station to receive him.

"Riding backwards for ten hours," he explained, "I never could stand that."

"Why," I inquired, "didn't you ask the person sitting opposite to change seats with you?"

"I could not do that." said the Mulla. "There wasn't anybody there."

There is nobody in the sky to listen to your prayers. Whatsoever you want to do, do. There is nobody who is going to give you permission to do it. Whatsoever you want to be, be. There is nobody you have to look to for the permission. Existence is free and available. This is the understanding of yoga: that existence is available to everybody. Whatsoever you want to be, you can be. Everything is ready. Don't wait for

anybody's permission because there is nobody. The opposite seat is vacant -- if you want to sit, you can sit on it.

Mulla looks absurd, ridiculous, but that's what the whole of humanity has been doing for centuries looking at the sky, asking permission, praying -- to somebody who is not there. Prayer is not the right thing; the right thing is to meditate. And what is the difference? When you pray you have to believe in someone who is listening to your prayer. When you meditate you meditate alone. In prayer the other is required; in meditation you alone are enough.

Yoga is meditative. It has no place for prayer, because it has no place for God. It has no place for any childish notions about God.

Let this become a constant remembrance in you if you really want to be religious, you will have to pass through the state of atheism. If you really want to be authentically religious, then don't start by being a theist. Start by being an atheist. Start by being an Adam. Adam is the beginning of Christ. Adam starts the circle and Christ ends the circle. Start by saying no so that your yes can mean something. Don't be afraid and don't believe out of fear. If you have to believe someday, only believe out of knowing and love -- never out of fear.

That's why Christianity could not develop a yoga, Judaism could not develop a yoga, Mohammedanism could not develop a yoga. Yoga was developed by people who were courageous enough to say no to all beliefs, to all blind faiths, who were able to deny the convenience of belief to themselves and who, were ready to inquire and go into the wildness of their own being.

It is a tremendous responsibility. To be an atheist is to be very deeply responsible because when there is no God you are left alone in a cold world. When there is no God you are left alone with nothing to hang on to, with nothing to cling to. Great courage is needed, and you have to create the warmth out of your own being. This is the whole meaning of yoga to create warmth out of your own being. The existence is cold. No hypothetical God can give you warmth. You are simply dreaming. It may be a wish fulfillment, but it is not true. And it is better to be cold but to remain with truth than to live surrounded by lies and feel warm.

Yoga says realize the truth that you are alone. You are given an existence; now you have to create meaning out of it. Meaning is not already given.

Existentialists in the West say something with which Patanjali will agree totally. Existentialists say existence precedes essence. Let me explain it to you.

A rock is there. A rock's essence is given; it is already given. Its existence is its essence also. The rock is not going to grow: it is already that which it can be. But man is different man is born -- he brings his existence, but the essence is not given yet. He comes as an emptiness. Now he has to fill that emptiness by his own effort. He has to create meaning: he has to grope in the dark; he has to work it out, what life means. He has to discover; he has to be creative. Existence is given, essence has to be created -- and every moment the way you live, you create your essence. If you don't create it you will not have it.

People come to me and they ask, "Please tell us what is the meaning of life." As if meaning is given somewhere. Meaning is not given you have to create it.

And this is beautiful. If meaning was already given, man would have been a rock. Then there was no possibility to grow, no possibility to discover, no possibility to adventure -- no possibility. In fact, everything closed -- a rock is closed from every dimension. It is already that which it can be, but man is not already... only a possibility, a trembling possibility, with infinite future, with a thousand and one alternatives. It will depend on you who and what you become.

You are responsible. When there is no God the responsibility falls totally on you. That's why weaklings go on believing in God. Only very strong men can stand alone. But this is a basic necessity -- for yoga this is a basic requirement that you stand alone and that you come to realize that the meaning is not given; you have to search for it. You have to create it. You will come to a meaning -- life can come to a meaning -- but that meaning will have to be discovered by your own effort. Whatsoever you do will go on revealing you. Every act will make your life, your existence, more and more meaningful.

Only if this is the truth is yoga then possible. Otherwise, go on praying: otherwise go on kneeling down on the earth, go on praying to your own ideas and go on interpreting your own prayer, and live in a hallucination, live in an illusion.

Sigmund Freud has written a book. The name of the book is very significant THE FUTURE OF AN ILLUSION. The book is about religion. It is a misfortune that he never became aware of Patanjali; otherwise he would not have written that book -- because religion can exist without illusion. To Sigmund Freud religion means Christianity and Judaism. He was not aware of the depths of Eastern religions.

Western religions are more or less political. Much of them is not religious at all; they are superficial. Eastern religions have gone to the very depth, and this is the depth where you deny God also and you say now there is no need to depend. Whenever you think you need somebody to depend on, you will create an illusion.

To realize that one is alone in a cold universe -- and there is nobody to pray to, and there is nobody to complain to, and there is nobody who is going to help you -- only you -- it is a tremendous responsibility. One staggers, one feels afraid, one starts trembling. Anguish arises, a great anxiety is created by the very fact that you are left alone.

"God is dead" Nietzsche said it only a hundred years before; Patanjali knew it five thousand years before. All those who have come nearer truth have known that God is man's imagination. It is man s interpretation, a lie, to give yourself a warmth.

People go on interpreting in their own ways. The whole concern of yoga is that you drop all interpretations, let your eyes be not clouded by any hypothesis and belief, look direct, look unclouded, look without smoke. Let your flame be without smoke and see whatsoever there is.

Overheard in a park; two men were describing their wives to each other:
"Mine is like Venus de Milo."

"You mean she has a shapely figure and stands about naked?" asked the other.
"No, she is an old relic and she is not all there."
"Mine makes me think of Mona Lisa."

"Do you mean she is French and has an enigmatic smile?"

"No, she is as flat as a canvas and she ought to be in a museum.

People go on interpreting.

Always listen to their meaning, not to their words. Always listen to their innermost being, not the sounds that they make on the outside. What they say is not significant... what they are.

Your God, your prayer, is not significant. Your churches, your temples, are not significant. Only you. When you pray, I don't listen to your prayer. I listen to you. When you kneel down on the earth, I don't see your gesture, I see you. It is out of fear -- and a religion out of fear is impossible. Religion is possible only out of understanding. That's the effort of Patanjali.

But with Patanjali, also, people go on interpreting. They bring their minds and then Patanjali is there no more. They listen to their own heartbeats in him.

In a small school the teacher asked a tardy student, "Why are you late?"
"Well, a sign down the street said -- ."

The teacher interrupting, "Now what can a sign possibly, have to do with it?"

"The sign said," said the student, "'School ahead. Go slow."

It depends on you what you will understand when you read Patanjali. Unless you can leave yourself behind, you will misunderstand. Understanding is possible only when you are absolutely absent -- you don't interfere, you don't interrupt, you don't give colors, shapes, and forms. You simply see, with no idea, no prejudice.
Now the sutras.

THE VARIATION IN TRANSFORMATION IS CAUSED BY THE VARIETY IN THE UNDERLYING PROCESSES.

You have heard about so many miracles, so many *siddhis*. Patanjali says there is no miracle possible all miracles follow a certain law. The law may not be known. When the law is not known, people think out of their ignorance that it is a miracle. Patanjali believes in no miracles. He is utterly scientific in his understanding. He says if something happens there must be a law. The law may not be known, you may be ignorant about it -- even the person who is doing the miracle may be unaware of the law, but he has come, stumbled upon how to use it and he is using it.

This is the basic sutra for all miracles "The variation in transformation is caused by the variety in the

underlying processes." If you change the underlying process, the manifestation changes. You may not be aware of the underlying process; you just see the manifestation. Because you just see the manifestation and you cannot go deep and you cannot see the underlying process, the undercurrent of the basic law, you think there is a miracle. There are no miracles.

For example, alchemists in the West tried hard for centuries to transform base metal into gold. There are reports that a few of them did succeed. Scientists had always been denying it, but now science itself has succeeded in it. Now you cannot deny -- now we know the underlying process. Now physics says that the whole world consists of atoms, and atoms consist of electrons. Then what is the difference between gold and steel? The difference is not in the basic reality; both consist of electrons, electric particles. Then what is the difference? Then why are they different? Gold, iron, they are different. And what is the difference? The difference is only in the structure, not in the basic substance.

Sometimes electrons are more, sometimes less -- that makes the difference. The quantity makes the difference, but the substance is the same. The structure is different. You can make many types of houses with the same bricks. The bricks are the same. You can make a poor man's hut and you can make a king's palace -- the bricks are the same. The basic reality is the same. If you want, the hut can be transformed into a palace and the palace can be transformed into a hut.

This is the basic sutra of Patanjali "The variation in transformation is caused by the variety in the underlying processes." So if you understand the underlying process you become capable of things which ordinarily people are not capable of doing.

BY PERFORMING SAMYAMA ON THE THREE KINDS OF TRANSFORMATION -- NIRODH, SAMADHI, AND EKAGRATA -- KNOWLEDGE OF PAST AND FUTURE.

If you concentrate on *nirodh*, the gaps between two thoughts, and you go on piling up those gaps, you go on accumulating those gaps that is what Patanjali calls *samadhi* -- and then arises in you a situation where you become one and one-pointed -- *ekagrata* -- if this happens knowledge of the past and the future.

It will be a miracle if you can know the future. It is not a miracle.

There is a scientific record about a very rare man in the West, Swedenborg. He wrote a letter to Wesley, a famous priest, and told him, "In the world of the spirits, I have heard the rumor that you want to see me." Wesley was surprised because he was thinking to see him, but he had not said so to anybody. He could not believe it. He wrote a letter saying. "I am simply amazed. I don't know what you mean by the world of spirits, I don't know what you mean that you have heard the rumor, but this is certain that I have been thinking to see you -- and I have not said this to anybody I will be coming on such and such date, because I am going for a tour, and three, four months afterwards I will be coming to you." Swedenborg wrote to him, "That is not possible because, exactly on that date, I have heard the rumor in the world of the spirits that I am going to die." And exactly on That date he died.

Swedenborg was staying with a few friends at a holiday resort, and suddenly he started crying, "Fire! Fire!" They could not believe what he was saying. They ran out. There was no fire -- nothing a small village, a seaside village. They asked him what he meant -- and he was perspiring as if there was fire, and he was so trembling. Then he said. "Nearabout three hundred miles away a town is on fire." A horseman was sent immediately. He was right. The town was on fire, and at that moment the people of the town became aware, when he said. "Fire! Fire!"

The queen of Sweden became interested in this man. She said, "Can you say something to me which can give me proof that you move in the world of the spirits?" He closed his eyes and he said, "In your palace," where he had never been because he had never been called before to the palace and it was not a public place where anybody could go.... He said, "In a certain room," the number of the room, "in a certain drawer, which is locked, and the key will be found in another room, open it. Your husband has left a letter for you." The husband had been dead for almost twelve years. "And this is the message on the letter...." He wrote the message. The room was found, the key was searched for and found, the drawer was opened, and there was a letter and exactly those were the words that Swedenborg had written on the piece of paper.

Patanjali says if *nirodh* is accomplished it becomes *samadhi*. If *samadhi* is attained, one becomes one-pointed, consciousness becomes a sword, a sharp, one-pointed thing knowledge of past and future. Because then for you time disappears and you become part of eternity. Then past is not past for you and future is not future for you. Then for you all the three are available simultaneously.

But this is not a miracle. This is a simple Law, a basic Law. One has to understand and use it.

THE SOUND AND THE PURPOSE AND IDEA BEHIND IT
ARE TOGETHER IN THE MIND IN A CONFUSED STATE.
BY PERFORMING samyama ON THE SOUND.
SEPARATION HAPPENS AND THERE ARISES COMPREHENSION

OF THE MEANING OF SOUNDS MADE BY ANY LIVING BEING.

And Patanjali says if you bring your *samyama* -- that is your *dharana*, concentration; your contemplation *dhyan*; and your *samadhi* if you bring all these three -- one-pointed -- on any sound uttered by any living being -- animal, bird -- you will understand the meaning of it.

In the West there are stories about St. Francis that he would talk to animals. He would even talk to donkeys and say. "Brother Donkey." He would move into the forest and talk to the birds, and birds would come to him. Once, he called from the bank of the river, "Sisters." as he used to call the fish, and thousands of fish took their heads up all over the river to listen to him. These are records which have been witnessed by many people.

It is said about Lukman, who created the unani system of medicine, that he would go to the trees and ask their properties -- "For what disease can you be used, sir?" -- and the tree would answer. In fact he has reported so many medicines that modern scientists are simply bewildered because methods were not there: experiment was not possible. Only just now are we becoming capable of entering into the hidden properties of things, but Lukman has talked about them.

Patanjali says this too is not a miracle. If you concentrate -- you become one and you listen to the sound without any thought -- the very sound will reveal to you the truth behind it. It is not a question of understanding the language; it is a question of understanding the silence. If you are in silence you can understand silence. Ordinarily, if you know English you can understand English, if you know French you can understand French. The same is true if you are silent you can understand silence. That is the language of the whole.

In one-pointedness one becomes absolutely silent. In that absolute silence everything is revealed -- but not a miracle. Patanjali does not like the word "miracle." He is a man of science. There is nothing magic-like in it; it is simple.

I was at Mulla Nasrudin's house one day. Mulla Nasrudin and his wife were in the kitchen washing the dishes. I and Nasrudin's little son Fajalu were in the living room watching television. Suddenly there was a crash of falling dishes. I and Fajalu listened but heard nothing more.

"It was Mother who dropped them," little Fajalu announced, finally.
I was amazed. "How do you know?" I asked him.
"Because she is not saying anything."

There is a way of understanding when nothing is said -- because that says something. Silence is not just empty. Silence has its own messages. Because you are much too filled with thoughts, you cannot understand, you cannot hear, that small, still voice within.

Just listen to a cuckoo, the cuckoo's song. Patanjali says listen so meditatively that your thoughts disappear -- *nirodh* comes. Not in gaps showers on you like samadhi. No thoughts interfere, no distraction one-pointedness arises. Suddenly you are one with the cuckoo, you understand why she is calling, because we are part of one whole. Behind that sound there is a hidden meaning in the cuckoo's heart: if you are silent you will be able to understand it.

Patanjali says "The sound and the purpose and idea behind it are together in the mind in a confused state. By performing *samyama* on the sound, separation happens and there arises comprehension of the meaning of sounds made by any living being."

Mulla Nasrudin stood in an auction room all afternoon waiting for lot 455 which was a South American parrot in a chromium cage. Finally his chance came and the parrot was put up for sale. The Mulla bought it, but it cost him far more money then he had expected to spend on it. Still, his wife badly wanted one just like

it.

As the assistant came down to him to get his name and address he said, "You have got yourself a nice bird there, sir."

The Mulla said, "I know. He is a beauty. Just one thing, I forgot to ask if that parrot can talk."

The assistant's eyebrows went up. "Talk?" he said, "Hell, he was bidding against you for the last five minutes!"

But we are so occupied in our own thoughts, who listens? Who listens to a parrot? People don't listen to their lovers. Who listens to the wife? Who listens to the husband? Who listens to the father, or who listens to the child? People are so occupied, preoccupied in their heads -- hung up -- there is no possibility for listening. Listening needs silence. Listening needs attentiveness. Listening needs a deep passivity, a receptivity. It is not absent-mindedness -- it is full of attention, full of awareness, full of light: but passive.

BY OBSERVING PAST IMPRESSIONS,
KNOWLEDGE OF PREVIOUS BIRTH IS OBTAINED.

And when you become silent -- what Patanjali calls *ekagrata parinam*, the transformation that brings you one-pointedness of consciousness -- when that arises you can look into your past impressions. You can move backwards and you can go to your past lives. And that is very, very significant, because once you can look into your past lives you will instantly become different. It is because you have forgotten all that you have lived before, you go on repeating the old nonsense again and again.

If you can see back and you can see again the same pattern, again the same pattern... that you were jealous, that you were possessive, that you were full of hate and anger, that you were greedy, that you were trying to become powerful in the world, trying to attain to riches, success, ambition, that you were an egoist again and again and always you failed and always death came and all that you were doing was disrupted, and again you started the same game again.... If you go back and you can see millions of lives spread all over eternity, can you be the same? Can you still move into greed when you see the frustration that it has been bringing to you?

But we forget. The past is absorbed by ignorance; it moves into a dark night. An oblivion falls, a curtain, and you cannot move back.

The proprietor of an art gallery in Bombay showing pictures to a customer who did not know what he liked, tried out a landscape, a still life, a portrait, and a floral piece, all without results.

"Would you be interested in a nude?" the proprietor of the gallery asked in desperation. "Would you be interested in a nude?"

"Good heavens, no," said the visitor. "I am a gynecologist.

Please don't suspect anything about Dr. Phadnis! He has told me not to tell you.

If you are a gynecologist, how can you be interested in a nude? In fact it is impossible to be interested in the body. The more you know, the less the fascination. The more you know, the less the obsession. The more you know, the more the futility.

If one can move back into the past impressions of past lives... And that is simple just one-pointedness is needed. Buddha has told his past-life stories, the JATAK STORIES; they are a treasure. Never before had anybody done that. Each story is significant -- because that is the story of all humanity, all humanness the stupidity of man, the greed, the jealousy, the anger, the compassion, the love. If you can see back, that very vision will change your future. You will not be the same again.

A gentleman in the seventies got his nerve together and took a flight in an airplane. As he climbed out after the ride he turned to the pilot and said. "Sir, I wish to thank you for both of those rides."

"What are you talking about?" said the pilot. "You had only one ride."

"No, sir," said the passenger, "I had two -- my first and my last."

Experience transforms, but to transform you the experience needs to be conscious. Unconscious experience cannot change you. You have lived the same pattern that you are living now -- many times -- but

you go on forgetting about it. Then again you start the same rut, as if something new is being started. Many times you have fallen in love and many times you were frustrated. Again you are seeking the old ways.

Your body may be new: your mind is not new. Your body is just like a new bottle, and your mind is very old wine. The bottles go on changing and the wine goes on remaining the same.

Patanjali says that if you become one-pointed -- and you can become because there is no secret in it; just effort, perseverance, patience is needed -- you will be able to see all that you have been before. Just the vision of it, and your pattern will collapse. No miracle in it; it is a simple, natural law.

The problem arises because you are unconscious. The problem arises because you have been dying and being born again and again, but each time, somehow, a curtain falls and your own past is hidden from you. You are like an iceberg, only a small part on the surface and the major part is under the surface. Your personality right now is just a small part protruding out of the surface. All your past is just underneath, underneath the surface. Once you become aware of it, nothing else is needed. That very awareness becomes a revolution.

Quizzing a bunch of recruits, the Marine sergeant asked. "Jones, when you clean a rifle what is the first thing you do?"

"Look at the number," the man replied promptly.

"Now, what on earth has that got to do with cleaning a rifle?" the sergeant demanded.

"Just want to make sure," replied Jones, "that I am cleaning my own."

That is the point where everybody goes on missing. You don't know who you are; you don't know what is your number; you don't know what you have been doing all along. You have become very clever in forgetting things. Now psychoanalysts say that whatsoever is painful, man tends to forget it. Not that you really forget -- it remains part of your unconscious. In deep hypnosis it comes up, bubbles up. In deep hypnosis everything comes back.

For example, if I ask you what you did on the first of January. 1961, you cannot remember. You were, of course, there. The first of January, 1961, you were alive, all of you were there, but what you did from the morning till the evening you don't remember. Then go to a hypnotist and allow yourself to be hypnotized. In deep hypnosis he will ask, "What did you do on the first of January, 1961?" And you will relate everything, even the minute details -- that you went for a walk in the morning and it was beautiful, and there was dew on the grass, and you can still remember the coldness of the morning, and the hedges were being cut in the garden and you can still remember, you can almost smell again, the fragrance of the new hedges being cut, and the sun rising.... And small details, minute details, and the whole day as if you again live it. When you are brought out of hypnosis you have forgotten again.

It seems that to remember all will be too much for you, it will become too much of a burden, so you go on throwing it in the basement of the consciousness. The basement has to be searched because there are hidden treasures also, and the basements have to be searched because only searching through it will you become aware of your foolishness that you have been repeating continuously. You can go beyond it only when you have understood it. A basement understood becomes the passage for a higher story of your being.

Modern psychology says there are two divisions of consciousness the conscious and the unconscious. Yoga psychology says there is one more division: the superconscious. You live on the ground floor, that is consciousness. Beneath it is a great basement, the unconscious -- the whole accumulated past. And when I say the whole accumulated past I mean all your lives as man, all your lives as animals, all your lives as birds, all your lives as trees, plants, all your lives as rocks, metals -- from the very beginning, if there was any beginning, or from the very beginningless beginning. All that has happened to you, all transformations, they are all accumulated in the basement. One has to go through it.

The very understanding will give you the key of the staircase from where you can go to the superconscious.

Patanjali says it happens according to a simple law. All miracles happen according to a simple law the law when you become one-pointed. There is only one miracle, and that is the miracle of becoming one-pointed.

These sutras are the very base for a future science to develop, one day or other. Now the basic work has started in the West. Much is being done as far as the supersensible is concerned; much is being done for the paranormal. But still everything is in the dark; people are groping. When things become more clear, Patanjali is going to take his right place in the history of human consciousness. He is incomparable -- the

first scientist who does not believe in any superstition, in any miracle, and who reduces everything to a scientific law.

"By observing past impressions, knowledge of previous birth is obtained." In Primal Therapy you do a little work on these lines; you go a little backward, up to your birth in this life. That is just spadework. If you succeed in that then you can be helped more deeply you can be helped to remember the days in the womb. I am going to start a new therapy, Hypnotherapy. Soon, when you have done Primal and you have succeeded in it, then Hypnotherapy can help you to go deeper, to remember the days in the womb; then go still deeper and to remember your last life, when you died; then go still deeper into your last life's details.

If you can go in one life's detail then you have the key, then you can open all the past doors.

But why open the past doors? Because in the past is hidden the future. If you know your past you will not repeat it in the future. If you don't know it you will go on repeating it again and again and again. The very knowledge of the past becomes a guarantee that now you will not repeat it in the future; in the future you are going to be a totally new man; The yoga is the science of the new man.

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Chapter #8
Chapter title: The rock bottom of no and yes

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OSHO, ONCE YOU REFERRED TO SARTRE SAYING THAT WHEN HE WAS ASKED IN AN INTERVIEW. "WHAT IS THE MOST SIGNIFICANT THING IN YOUR LIFE?" SARTRE REPLIED EVERYTHING. TO LOVE TO LIVE, TO SMOKE. AND THEN YOU REMARKED THAT THIS REPLY IS VERY ZEN-LIKE. BUT DOES SARTRE HAVE A ZEN-CONSCIOUSNESS?

THAT'S why I said very much Zen-like. Not actually Zen, but very much Zen-like. Existentialism is almost on the verge where it can become Zen. It can go on sticking where it stands now and it will not be a Zen, but it can take the jump and become Zen. Sartre is standing where Buddha was also standing before he became enlightened, but Buddha was open towards the future. He was still searching: he was still on the journey. Sartre has become fixed in his negativity.

The negative is necessary but not enough. That's why I go on saying unless you are capable of saying no to God you will never become capable of saying yes. But just to say no is not enough. It is necessary, but one has to move on -- from no to yes, from negative to positive.

Sartre is still clinging to the negative, to the no. Good that he has come up to that, but not good enough. One step more, where negativity also disappears, where negativity is also negated. The negation of the negation becomes absolute positive. The negation of the negation is the total yes. Let me explain it to you.

You are sad. You can become settled in your sadness, you can accept it as if "this is the end" journey stops, no searching, no inquiry anymore -- you have settled, you have made your home in the no. Now you are not a process; you have become stagnant. The no has become your life-style. Never make anything your life-style. If you have attained to no, don't stop there. The search is endless. Go on, go on... one day when you have reached to the very rock bottom of no you start moving upwards towards the surface. Dive deep

into the no. You will reach to the rock bottom. From there the turning point then you move in the opposite direction. Then comes the world of yes. Atheist: then you become a theist. Then you say yes to the whole existence. Then sadness turns into a bliss, no becomes yes. But this too is not the end. Go on and on. As no has been left, yes also will disappear.

That is the point of Zen, where yes and no both disappear, and you are left without any attitude. You are left without any idea -- naked, nude -- just with a clarity, nothing to hinder it -- not even a yes. No philosophy, no dogma, no theology, no doctrine -- nothing to hinder you, nothing to cloud you. This is what Patanjali calls *nirbeej samadhi*, seedless samadhi, because in the yes the seed can be carried still?

This is the point of transcendence. This is the point where you disappear completely and, at the same time, you become total. This is why Buddha will not say yes to God, will not say no to God. If you ask him, "Is there God?" he will smile at the most. That smile shows his transcendence. He will not say yes, he will not say no, because he knows both are stages on the path but not the goal -- and both are childish. In fact anything becomes childish when you cling to it. Only a child clings. A grown-up man leaves all clinging: real maturity is unclinging -- not even to yes.

Buddha is so godlike and so godless. All people who have really attained go beyond yes and no.

Remember this. Sartre is hanging somewhere at the very border of no. That's why he goes on talking about sadness, depression, anxiety, anguish. All negatives. He has written a great book, his magnum opus, BEING AND NOTHINGNESS. In that book he tries to prove that being is nothingness -- the total negation. But he clings to it.

But he is an authentic man. His no is true. He has earned it. It is not just a denial of God he has lived that denial. He has suffered for it; he has sacrificed for it. It is an authentic no.

So there are two types of atheists -- as there are always two types in every direction the authentic and the inauthentic. You can become an atheist for wrong reasons. A communist is an atheist but he is not authentic. His reasons are false: his reasons are superficial. He has not lived his no.

To live the no is to sacrifice oneself at the altar of negativity, to suffer tremendously, to move in the world of desperation, to move in the darkness, to move in the hopeless state of mind where darkness prevails ultimately, endlessly, and there is no hope for any morning -- to move into the meaningless and to not in any way create any illusion; because the temptation is great. When you are in a dark night the temptation is great at least to dream about the morning, to think about the morning, to create an illusion around you, to hope for it. And whenever you start hoping you start trying to believe in it, because you cannot hope without belief. You can hope if you believe. Belief is inauthentic: disbelief is also inauthentic.

Sartre's no is really true. He has lived it; he has suffered for it. He won't cling to any belief. Whatsoever the temptation, he will not dream. Whatsoever the allurement and the fascination of hope and future, of God and heaven no -- he will not be tempted. He will stick, He will remain fixed with the fact The fact is that there is no meaning. The fact is that there seems to be no God, the sky seems to be empty. The fact is there seems to be no justice. The fact is the whole existence seems to be accidental -- not a cosmos but a chaos.

It is difficult to live with this chaos. It is almost impossible -- inhuman or superhuman -- to live with this chaos and not to start dreaming about it, because one feels as if he is going mad. That's where Nietzsche became mad -- the same situation as Sartre is in. He became mad. He was the first of this new mind, the first pioneer man who tried an authentic no. He went mad. Too many people will go mad if they try no -- because then there is no love, then there is no hope, then there is no meaning. Your existence is arbitrary, accidental. Inside emptiness, outside emptiness... no goal anywhere. Nothing to cling to, nowhere to go -- no reason to be.

Seems difficult, almost impossible.

Sartre has earned it; he has lived it. He is a true man a true Adam. He has disobeyed. He has said no. He has been thrown out of the garden -- the garden of hopes, the garden of dreams, the garden of your wish fulfillments. Naked, nude, into the cold world he has lived.

He is a beautiful man, but one step more is needed. A little more courage. He has not yet touched the rock bottom of nothingness.

Why has he not been able to touch the rock bottom of nothingness? Because he has made a philosophy out of nothingness. Now that philosophy itself gives him a meaning. He talks about sadness. Have you watched anybody talking about his sadness? His very talk helps the sadness to disappear. That's why people talk about sadness, people talk about their miserable lives. They talk because just the talk, and they forget about it.

He has been talking, arguing, that nothing is meaningful, that the whole life is meaningless. Now this

has become his meaning -- to argue for it, to fight for it. That is where he has missed the point. A little deeper and the rock bottom is close by. He will be thrown back towards a deep yes.

Out of no, yes is born. If out of no, yes is not born, then something has gone wrong. It has to be so. Out of the night the morning is born. If the morning is not born then something has gone wrong. Maybe the morning is there but the man has made it a point not to open his eyes. He has become addicted to darkness, or the man has gone blind, or the man has lived in darkness so long that light dazzles him and blinds him.

One step more in this life or in another and Sartre will become a real man of Zen. He will be able to say yes. Out of no, but remember, out of an authentic no.

Have you watched sometimes the phenomenon of false pregnancy? A woman believes that she is pregnant, and just by the belief, just by the idea, she becomes autohypnotized that she is pregnant. She starts feeling her belly is growing -- and the belly really starts growing. Maybe there is nothing but air. And every month the belly goes on getting bigger and bigger and bigger. Just her mind helping the belly to accumulate air, just the very idea. And there is nothing -- no pregnancy, no child inside. This is false pregnancy; there is not going to be any birth.

When somebody says no without earning it, without having lived for it.... For example, now in Russia no has become the official philosophy. Everybody is a communist and everybody is an atheist. Now the no is bogus -- as bogus as the yes of Indians. It is a false pregnancy now. Now it is the official religion; now it is government propagated. In every school and college and university, now the no is being worshipped. Atheism has become the religion; now everybody is taught about it. The pregnancy is going to be false, conditioned by others; just as in a religious home -- Christian, Hindu, Mohammedan -- you are born and then you are taught something and by and by you start believing.

A small child seeing his father praying starts praying because children are imitative. The father going to the church... the child goes to the church. Seeing that everybody believes, he also starts pretending. Now a false pregnancy is born. The belly will go on growing and no child will come out of it, no life will be born out of it. Only, the person will become ugly because of the belly.

The yes can be false, the no can be false; then nothing comes out of it. A tree is known by the fruit, and a cause is known by the effect. Whether you are authentic or not will be known by your rebirth. This is one thing.

The second thing to remember is: you may be really pregnant, but if the mother resists the very idea to give birth to a child, she may kill the child. The child was real, but the mother has to cooperate. When the child wants to come out of the womb after nine months of growth, the mother needs to cooperate.

Because mothers don't cooperate, that's why there is so much pain. Childbirth is such a natural thing, there need not be any pain. In fact, those who know, they say that childbirth will become one of the most ecstatic moments of a woman s life if she cooperates, nothing like it. No sexual orgasm can go so deep as when the woman participates with the process of the childbirth. Her whole existence vibrates with a new life; a new being is born. She becomes a vehicle of the divine. She becomes a creator. Every fibre of her being vibrates with a new tune; a new song is heard in the deepest depth of her being. She will be ecstatic.

No sexual orgasm can be so deep as the orgasm that can be attained by a woman when she becomes a mother, but just the opposite is happening. Rather than being ecstatic a woman passes through tremendous suffering -- because she fights. The child is going outward, the child is leaving the womb, he is ready -- he is ready to go out into the big world, the wide world -- and the mother clings. She is closed, she is not helping, she is not open. If she is *really* closed she can kill the child.

That is what is happening to Sartre: The child is ready, and he has carried a real pregnancy, but now he is afraid. Now the no itself has become his aim of life, as if pregnancy itself has become the aim, not the child. As if a woman feels so good just carrying a weight in the womb that now she is afraid if the child is born she will lose something. Pregnancy should not become a style of life. It is a process; it begins and it ends. One should not cling to it. Sartre is clinging; that's where he is missing.

There are many atheists in the world with false pregnancies, very few atheists with real pregnancies. But you can miss even when you have a real pregnancy.

Never make any point of view your philosophy, because once it becomes your philosophy your ego is involved, and then you go on and on protecting it, arguing for it, searching for proofs to help it.

Amitabh has given a small story. That will be good to understand:

One Jewish sage in Brooklyn asks another Jewish sage.
"What is green, hangs on a wall, and whistles?"

A riddle what is green, hangs on a wall, and whistles?

The second Jewish sage, contemplating, said, "I do not know.
First sage: "A red herring."
Second sage "But you said it was green."
First sage "You can paint one green."

Red herring, but you can paint it.

Second sage "But you said it hangs on the wall."
First sage, "Of course, you can hang it on the wall."
Second sage "But you said it whistles!"
First sage "So, it does not whistle."

But one goes on and on. Now nothing is left of the original proposition, but one goes on clinging to it. It becomes an ego trip.

Sartre is an authentic man, but the whole thing has become an ego trip. He needs a little more courage.

Yes. I say to you to say no needs courage: to say yes needs more courage. Because to say no, ego can be helpful. In every no, ego can be helpful. It feels good to say no; ego feels nourished, strengthened. But to say yes is a surrender; it needs more courage.

Sartre needs a conversion, where the no becomes yes, then he will be not Zen-like, he will be Zen.

And beyond Zen is Buddha. Beyond Zen is Buddha the ultimate enlightenment, the *nirbeej samadhi* of Patanjali -- *seedless samadhi* -- where yes is also dropped, because yes is carried against a no. When the no is really dropped there is no need to carry yes.

Why do you say God is? Because you are still afraid he may not be. Nobody says this is day. Nobody says this is the sun rising, because everybody knows it is so. Whenever you insist, that this is so, somewhere deep in your unconscious there is fear. You are afraid it may not be so. Because of that fear you go on insisting, saying yes, People become fanatics, dogmatists. They are ready to be killed or to kill for their ideas.

Why is there so much dogmatism in the world? Because people have not attained really. They are afraid. They are afraid -- anybody who says no creates a temptation for them. They also carry their no within, still. If somebody says no their no starts being alive, and they are afraid of themselves. They live a closed life so that nobody disturbs their ideology.

But a man who has really attained to yes, what is the need to say yes? Buddha does not say anything about God. He simply smiles at the whole stupidity of yes and no. Life is there without any interpretation, It is complete -- *utterly* complete and perfect. No ideology is needed to say anything about it. You have to be silent and still to listen to it. You have to be in it to feel it and live it. Always remember people who are obsessed too much with yes must be suppressing some no within their being.

It is from Amitabh:

HERMAN HESSE'S SIDDHARTHA SPEAKS THUSLY TO BUDDHA:
"O ILLUSTRIOUS ONE, IN ONE THING ABOVE ALL HAVE I ADMIRED YOUR TEACHINGS. EVERYTHING IS COMPLETELY CLEAR AND PROVED. YOU SHOW THE WORLD AS A COMPLETE, UNBROKEN CHAIN -- AN ETERNAL CHAIN. COMPLETELY COHERENT, EMBRACING THE BIG AND THE SMALL FROM THE SAME STREAM. NOT FOR ONE MOMENT DO I DOUBT THAT YOU ARE BUDDHA, THAT YOU HAVE REACHED THE HIGHEST WHICH SO MANY THOUSAND ARE STRIVING TO REACH. YOU HAVE DONE SO BY YOUR OWN SEEKING, IN YOUR OWN WAY. YOU HAVE LEARNED NOTHING THROUGH TEACHINGS, AND SO I THINK, O ILLUSTRIOUS ONE, THAT NO ONE FINDS SALVATION THROUGH TEACHINGS. TO NOBODY CAN YOU COMMUNICATE IN YOUR TEACHINGS WHAT HAPPENED TO YOU IN THE MOMENT OF YOUR ENLIGHTENMENT, THE SECRET OF WHAT THE BUDDHA HIMSELF EXPERIENCED -- HE ALONE AMONG HUNDREDS OF THOUSANDS.
"THIS IS WHY I AM GOING ON MY WAY -- NOT TO SEEK ANOTHER AND BETTER TEACHER, FOR THERE ARE NONE BETTER, BUT TO REACH ALONE -- OR DIE."
WOULD YOU COMMENT?

Herman Hesse's SIDDHARTHA is one of the very rare books, something from his innermost depth. Never again could Hesse bring another jewel more beautiful and more precious than SIDDHARTHA; as if he was spent in it. He could not reach higher. SIDDHARTHA His Hesse's height.

Siddhartha is saying to Buddha "Whatsoever you say is true. How can it be otherwise? You have explained everything that was never explained before; you have made everything clear. You are the greatest teacher there is. But you attained to this enlightenment on your own. You were not a disciple. You were not following anybody; you searched alone. You came to this enlightenment alone, walking a path, not following anybody." "I must leave you." says Siddhartha to Gautam Buddha, "not to find a greater teacher than you, because there is none, but to seek the truth on my own. Only with this teaching I agree" -- because this is Buddha's teaching "Be a light unto yourself." Follow nobody; seek and search, but follow nobody. "With this I agree," says Siddhartha, "so I will have to go."

He is sad. It must have been very difficult for him to leave Buddha, but he has to go -- to seek, to search, or to die. He has to find the path.

What is my comment on it? There are two types of people in the world. Ninety-nine percent who cannot go alone.... Alone, if they try, they will remain fast asleep for ever and ever. Alone, left to themselves, the possibility is nil. They will need somebody to wake them; they will need somebody to shake them out of their sleep, to shock them. They will need somebody to help them. But there is another type also, that is only one percent, which can find its way on its own.

Buddha belongs to the first type, the rare type, the one percent. Siddhartha also belongs to the same type. He understands Buddha, he loves Buddha, he reveres him. He feels the sadness and the pain and the heartache when leaving him, but he knows he has to leave. He has to find his own way. He has to seek the truth on his own. He cannot become a shadow; that is not possible for him, that is not his type. But that does not mean that everybody has to seek on his own.

In this century there have been two very important persons Gurdjieff and Krishnamurti. They are the types. Krishnamurti goes on insisting everybody has to be on his own. Alone one has to seek and alone one has to reach. And Gurdjieff insisted that schoolwork is needed -- alone you will never be able to escape out of the prison. All the prisoners have to come together to fight with the forces which are guarding, which have made the prison. And all the prisoners have to get together to find ways and means and methods -- and they need somebody's support who is outside the prison. Otherwise they will not find the way; they will not find how to get out. Somebody who was in the prison and has somehow reached out, his help is needed that is the Master.

Who is right? Krishnamurti's followers won't listen to Gurdjieff, Gurdjieff's followers won't listen to Krishnamurti, and the followers go on thinking that the other is wrong. But I tell you, both are right because humanity has two types.

And none is better. Don't try to evaluate. Somebody is a woman and somebody is a man -- nobody is higher and nobody is lower; different types of biology. Somebody is who can find alone and somebody is who needs help. -nobody is higher and nobody is lower; different types of spirituality.

The person who cannot find alone is the person for whom surrender will be the path, love will be the path, devotion will be the path, trust will be the path. Don't think that trust is easy. It is as difficult as to follow on your own, sometimes even more difficult. And there are people who will follow alone.

Just a few days before, a young man came and he asked me, "Can I not search on my own? Need I be a sannyasin? Need I be a disciple to you? Can I not follow on my own, can I not search on my own?" I said, "Why have you come to ask me? You are not the type who follows on his own. Even *this* you cannot decide. What more will you be able to decide on your own? This too you have come to ask me. This I have to decide -- already you are a disciple!" But he argued; he said, "But you never were a disciple to any Master." I said. "That's right, but I never went to ask any. Even for this, I never went to ask any."

And this is my understanding that people who have followed on their own rarely achieve, very rarely -- because many times your ego will say that you are the rare type, that you can go on your own, alone, no need to follow anybody: and your ego will deceive you. You may not follow anybody; you are following your own ego, your own image, and it is going to lead you into a thousand and one ditches. You are following yourself, in fact. You are not moving on your own; you are following yourself. And you are a confused chaos. Where will you go? How will you go?

Be very clear about it. Listen to your innermost depths. Is it the ego which says don't be a follower? If it

is the ego then you are not going to be going anywhere. You are trapped, already trapped. Then it is good to follow somebody. Find a school, find a Master. Drop this ego because this ego will lead you into more and more nonsense and rubbish.

Look at Siddhartha's words. He says, "This is why I am going on my way -- not to seek another and better teacher, for there are none better...." He loves Buddha tremendously; he respects him tremendously. He says, "Whatsoever you say is absolutely clear. Nobody has taught in such a clear way ever before. Whatsoever you say about the small and the big, it is absolutely comprehensible, appeals, converts, creates a sympathy for it. I KNOW," he says, "you have attained. I am not going away from you because I Suspect you, no. I respect you. I have seen the glimpse through you; I have looked through you into reality. I am grateful, but I have to go."

His type is not of that who can become a follower. He goes into the world, he moves into the world. He lives with a prostitute. He tries to know what indulgence is. He learns the ways of the world and the ways of sin, and by and by, out of many sufferings, many disappointments, frustrations, the consciousness arises in him. Long is his path, but he goes on unflinching, unwavering. Whatsoever the cost, he is ready either to die or to attain. He has understood his type.

To understand one s type is the most basic thing in spiritual search. If you are confused about what type you are -- because people come to me; they say. "You say to understand the type is the most important thing, but we don't know what type we are". -- then remain certain: you are not that type who can go on his own. Because you cannot be certain even about your type, that too has to be decided by somebody else, then you will not be able to go alone. Then drop that ego. That is simply ego.

It has happened.... Pitfalls are many. If you go and watch Krishnamurti's disciples you will see almost all the wrong type gather together. Not people like Siddhartha -- because why should they go to Krishnamurti? Wrong people -- who need a teacher -- and still are not ready to drop their egos; you will find them around Krishnamurti. It is a beautiful arrangement. Krishnamurti says. "I am not a teacher"; so their egos are intact. He does not say, "Surrender"; so there is no trouble. In fact he enhances their egos: that "you are to find your path alone." They feel beautiful, and they go on listening to Krishnamurti for years and years and years.

There are people who have been listening to him for forty years. Sometimes they come to me and I ask them. "If really you have understood him, then why don't you stop going to him? -- because he says there is no teacher and he is not your teacher and there is nothing to be taught and nothing to be learned; one has to search through life through the hard way; one has to reach oneself. Why have you wasted forty years?" And I can see an their faces the problem is they need a Master but they don't want to surrender. So this is a good compromise: Krishnamurti says no need to surrender, and he goes on teaching, and they go on listening and learning.

With Gurdjieff you will find a better group than with Krishnamurti -- people who can surrender, who are ready to surrender. There are loopholes also because there are people who don't want to do anything, and when they don't want to do anything they think this is surrender. There are people who are suckers, who don't want to do anything. They say. "We surrender. Now this is your responsibility. Now if something goes wrong you are responsible." But Gurdjieff won't allow such people. He was very hard. He will create so many difficulties for them that they will escape within hours. Only very rare people will be there who have really surrendered.

For example, one man came, a musician, a very accomplished musician who was already known, famous for his art: and Gurdjieff says, "Stop music and start digging holes in the garden." And twelve hours per day. That man has never done such hard work. He has always played on the organ. His hands are delicate; they are not those of a laborer: they are not of a manual worker. Delicate, feminine hands, they know only one work -- they can touch the keys of the organ. That's all he has done his whole life, and now this man says.... But he started digging the next morning.

By the evening comes Gurdjieff and he says, "Good, very good. Now throw the earth back into the holes. Fill the holes. And unless you have filled them don't go to sleep." So again four, five hours he has to fill all the holes -- as they were -- because in the morning he will come to see. In the morning he is there and he says, "Good. Now dig other holes." And this goes on for three months.

Absurd activity, but if you have surrendered, you have surrendered. You don't need to bother about what he is doing. You have to surrender reasoning.

After three months that man has grown into a totally different being. Then Gurdjieff said, "Now you can play music." A new music has arisen; it was never there before. He has touched something of the unknown.

He followed, he trusted, he went with Gurdjieff the whole way.

People who are trying to deceive will not stay there: they will immediately escape. With Krishnamurti they can stay, because nothing to work, nothing to meditate.... And Krishnamurti is right! But he is right only for one percent, and this is the problem that one percent will never go to listen to him. That one percent moves on his own. If he somehow comes across Krishnamurti, he will thank him. This is what Siddhartha did.

Siddhartha had come across Buddha. He listened to him, he felt the beauty, he felt the tremendous significance of whatsoever he was saying, he felt this man, he felt his attainment, he felt his enlightenment, his meditative energy touched his heart also, near him he felt the call of the unknown: but he understands his type. With deep respect, with deep love, in sadness he departs. He says, "I would have liked being with you, but I know I have to go." He goes not because of the ego. He goes not to seek another greater teacher. He goes because he knows that he cannot be a follower. There is no resistance in him; he listened without resistance; he understood Buddha. He understood so totally, that's why he had to go.

If Krishnamurti is understood *really* then you have to go. Then he is not the man to be around; then you have to go. You can be with Gurdjieff. You cannot be with Krishnamurti, because his whole teaching is to go alone, follow no path -- truth is pathless, the gate is gateless -- the method is only one and that is to be aware. Nothing else is to be done. Once you have understood, you will feel thankful, you will pay your respects, and you will move on your way. But this is only for one percent of the people.

And remember, if you are not of that type, don't pretend to Be, because you cannot change your type. That is impossible. You have to use your type, and through using your type you have to go beyond.

IF THERE IS NO PERSONAL GOD THEN WHY DO YOU ANSWER MY THOUGHTS EVERY MORNING? IF THE LISTENING IS THERE WILL THE PROCESS CONTINUE WHEN I RETURN TO THE WEST?

Yes, I answer your thoughts every morning whether you ask me or not, whether you write questions or not. I answer your thoughts *because there is no personal God*. What do I mean?

If there is a personal god then he will be much too occupied; it will be impossible to answer your question. He will be much too occupied -- the problems of the whole universe. This earth is not alone. Just think. If a person, a personal god, has to think about the problems and the anxieties and the worries and the questions only about this earth, then too he will go mad -- and this earth is nothing. This earth is just a speck of dust. Scientists say that it is almost certain that there must be fifty thousand earths with as much evolved life as this earth in the universe, and that is an understatement -- fifty thousand earths as much evolved as this earth, even more evolved. The more we can penetrate into the universe, the more boundaries go away -- and far away. The boundaries have disappeared; it is an unbounded universe. If there is a personal god, either he would have gone mad long before or he would have committed suicide.

Because there is not a personal god, things are simple. The whole existence is divine. There is no anxiety; nothing is overcrowded. Divineness is spread all over existence, not confined in a personal god.

When I answer your questions, if I am a person then it will be difficult. Then you are many and I am one. If all your minds jump on my mind I will go mad. But because there is nobody inside, madness is not possible. I am just an empty valley echoing. Not that there is somebody who echoes, just the empty valley echoing. Or I am just a mirror. You come in front of me you are mirrored. You are gone the reflection is gone.

I am not here in any personal way, just an emptiness; so it is not an effort on my part to answer your questions or your thoughts. Simply, because you are there I reflect you. And this is not an effort.

Somebody asked Michelangelo, "In your work there seems to be great inspiration." He said, "Yes, there is -- but only one percent. One percent inspiration and ninety-nine percent perspiration." And he is right. With me there is no perspiration. It is a hundred percent inspiration. I am not thinking about your problems. I am not thinking about you at all. I am not worried about you. I am not trying to help you. You are there. I am here: just between the two, something transpires -- between my nothingness and your beingness something transpires which has nothing to do with me and which has nothing to do with you. Just an empty valley, and you sing a song, and the valley repeats, and the valley resounds it.

So it will make no difference whether you are here or in the West. If you feel any difference that will be because of you, not because of me. When you are close to me you feel more open. Just your idea, that

because you are here, you feel more open. Then you go to the West, just your idea that now you are too far away, how can you be open -- you become closed. Just drop that idea, and wherever you are I am available; because this availability is not personal, so it is not a question of time and space. Go to the West, go to the farthest end of the earth, but remain in the same attitude.

Just try. Many of you will be going. Every morning, eight o'clock Indian time, just come as you come here, sit as you sit here, wait as you wait here, and immediately you will start feeling your thoughts are being answered. And it will be an even more beautiful experience than being close to me because then there will be nothing physical. It will be totally transcendental; it will be the purest possible. And then if you can do that, space disappears. Between a Master and a disciple there is no space.

And then another miracle is possible then one day you can drop time also. Because someday I will leave this body; I will not be here. If you have not transcended time before I leave my body then I will become unavailable to you. Not that I will be unavailable. I will remain available, but just your idea that now I am dead so how can you relate to me... you will become closed.

It is your idea. Drop that idea of time and space. So first try eight o'clock in the morning. Indian standard time, wherever you are, and then drop that Indian standard time also. Then try any time. First drop space, then drop time. And you will be so ecstatic to find that I am available wherever you are, Then there is no question.

Buddha died. Many started crying and weeping, but there were a few who just sat there. Manjushree was there, one of his great disciples. He was sitting under the tree; he remained the same. He heard, as if nothing has happened. It was one of the greatest events in the history of the world. Rarely a Buddha is born, so there is no question of Buddha dying; rarely it happens. Somebody came to Manjushree and he said. "What are you doing? Are you shocked so much that you cannot move? Buddha is dead!" Manjushree laughed and he said, "Before he died I dropped time and space. He will remain available to me wherever he is, so don't bring such absurd news to me." He never followed, he never went to see the dead body. He is quite at ease, relaxed. He knows that that availability was not confined to time or to space.

Buddha has remained available to those who are available to him. I will remain available to you if you are available to me, so learn how to be available to me.

OSHO, YOUR ANSWER ABOUT THE HEART WHICH WAS APPROXIMATELY YOGI REMINDED ME OF THE FOLLOWING INTERCHANGE:
WIFE: "DARLING, SINCE WE MARRIED, DO YOU LOVE ME MORE, OR LESS?"
HUSBAND: "MORE OR LESS."

To ask about love in terms of more or less is stupid, because love can neither be more nor less. Either it is or it is not. It is not a quantity; it is a quality. It cannot be measured; it is immeasurable. You cannot say more, you cannot say less. The question is irrelevant, but lovers go on asking because they don't know what love is. Whatsoever they know must be something else. It cannot be love because love is not quantitative. How can you love *more*? How can you love *less*?
Either you love or you don't love.

Love surrounds you, fills you totally, or disappears completely and is not there... not even a trace is left behind. Love is a totality. You cannot divide it; division is not possible. Love is indivisible. If you have not come across such love which is indivisible then be alert. Then whatsoever you have been thinking is love is a counterfeit coin. Drop it -- sooner the better -- and search for the real coin.

And what is the difference? The difference is when you love as a counterfeit coin, you are simply imagining that you love. It is a trick of the mind. You imagine that you love -- just as in the night, you have been hungry the whole day, fasting, and you go to sleep, and you dream that you are eating. Because man lives in such a loveless life, the mind goes on dreaming about love and creating false, absolutely false, dreams around you. They help you to live somehow, and that's why again and again dreams are broken, love is shattered, and again you start creating another dream -- but never becoming aware that these dreams are not going to help.

Somebody asked Gurdjieff how to love. He said, "First *be*. Otherwise all love will be false." If you are authentically there, really there, in full awareness, in concrete beingness, only then is love possible.

Love is like a shadow to a real being. Only a Buddha, a Christ, a Patanjali can love. You cannot love. Love is a function of being. You are still not a being; you are not aware enough to be in love.

Love needs the greatest awareness. Unconscious, asleep, snoring, you cannot love. Your love is more like hate than like love that's why your love can go sour in a single minute. Your love becomes jealousy any moment. Your love can become hatred any moment. Your love is not love enough. Your love is more like a hiding place, not an open sky. It is more a need, not like an independent flow. More like dependence -- and all dependencies are ugly. Real love makes you free, gives you total freedom. It is unconditional. It asks for nothing. It simply gives and shares, and it is happy because the sharing was possible. It is thankful because you accepted.

It asks nothing. Much comes to it, that is another thing, but it asks nothing.

How is it possible to you right now? You are not there to flow. So you go on deceiving. Not only that you deceive others you deceive basically yourself. And that's why it is always happening. This anecdote is almost an everyday thing in every marriage. The husband is always worried whether the wife loves him or not. The wife is worried whether the husband loves her or not -- more or less; how much he loves.

Never ask this question. Always ask do you love, because it is not a question of the other. How much he loves. How much she loves, is a wrong question. Always ask do you love. And if you don't love then seek to become more authentic, become more a being, true.

And sacrifice everything for it! It is worth it. All that you have is useless unless you have love. Sacrifice everything for it. Nothing is more valuable. All your Kohinoors are worthless unless you have attained to that quality which is called love. Then God is not needed: love is enough.

Sometimes I see that if people really love, the word "god" will disappear from the world: there will be no need. Love will be such a fulfillment it will replace God. Now people go on talking about God because they are so unfulfilled in their lives. Love has not been there and they are trying with God, but God is a dead thing -- a marble statue, cold, not alive at all.

Love is the real God. Love is the only God. And you cannot have Cod more or less -- either you have or you have not. But search, a deep search is needed: a constant alertness is needed.

And remember one thing, if you can love you will be fulfilled. If you can love you will be able to celebrate, you will be able to feel grateful, you will be able to thank with your full heart. If you are capable of love, just being alive is a tremendous delight. Nothing more is needed: it is benediction.

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Chapter #9
Chapter title: Into the fantastic

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THROUGH SAMYAMA THE IMAGE OCCUPYING

ANOTHER'S MIND CAN BE KNOWN.
BUT PERCEPTION THROUGH SAMYAMA

DOES NOT BRING KNOWLEDGE OF THE MENTAL FACTORS

THAT SUPPORT THE IMAGE IN ANOTHER'S MIND

FOR THAT IS NOT THE OBJECT OF SAMYAMA.
BY PERFORMING SAMYAMA ON THE FORM OF THE BODY

TO SUSPEND RECEPTIVE POWER,
THE CONTACT BETWEEN THE EYE OF AN OBSERVER

AND THE LIGHT FROM THE BODY IS BROKEN,
AND THE BODY BECOMES INVISIBLE.

THIS PRINCIPLE ALSO EXPLAINS
THE DISAPPEARANCE OF SOUND.

"I am beginning to lose faith in my ability," said the young salesman to his friend. "Today has been terrible, and not one sale. I have been thrown out of apartments, had doors slammed in my face, been kicked down staircases, had my samples thrown in the gutter, and been shot at by irate householders."
His friend said. "What is your line?"
"Bibles," said the young salesman.

WHY has religion become a dirty word? Why are people full of hatred the moment you mention the word religion, God, or something like that? Why has the whole of humanity become indifferent? Something must have gone wrong somewhere. It has to be understood because this is not an ordinary matter.

Religion is such a significant phenomenon that man cannot live without it. And to live without religion will be living without any purpose. To live without religion will be living without any poetry. To live without religion will be living a drag of a life, a boredom -- what Sartre is saying when he says that man is a useless passion. Without religion he becomes so. Man is not a useless passion, but without religion he certainly becomes so. If there is nothing higher than you then all purpose disappears. If there is nothing higher to reach, higher to be, then your life cannot have any goal, cannot have any meaning. The higher is needed to attract you, to pull you upwards. The higher is needed so that you don't get stuck in the lower.

Without religion life will be like a tree which never comes to flower, a fruitlessness. Yes, without religion man is a useless passion, but with religion man becomes the very flowering of life, as if God is fulfilled in him. So it has to be understood why religion has become such a dirty word.

There are people who are positively against religion. There are people who may not be positively against but who are positively indifferent towards religion. There are people who may not be indifferent to religion but who are only hypocrites who go on pretending that they interested. And these three categories are all the categories there are. A genuine religious person has disappeared. What has happened?

First thing the discovery of a new attitude towards life, the discovery of science -- a new window opened -- and religion could not absorb it. Religion failed to absorb because ordinary religion is incapable of absorbing it.

There are three attitudes towards life possible one is logical, rational, scientific: another is infralogical -- superstitious, irrational; and the third is suprarational -- transcendental. The ordinary religion tried to cling to the infrarational attitude. That became the suicide; that became the slow poisoning. Religion has committed suicide because it got stuck in the lowest standpoint towards life -- infrarational. What do I mean when I use the word "infrarational"? Just a blind faith. Religion thrived on it up to this century because there was no competitor, there was not a higher standpoint.

When science came into being, a higher standpoint, more mature, more valid came into existence, there was a conflict. Religion became apprehensive, afraid, because the new attitude was going to destroy it. It became defensive. It became more and more closed. It tried in the beginning -- because it was powerful, it was the establishment -- it tried to destroy the Galilee's of science, not knowing that those destructive steps were going to become suicidal to itself. Religion started a long battle with science -- of course a losing battle.

No lower standpoint can fight with a higher standpoint. The lower standpoint is bound to fail -- today, or tomorrow, or the day after tomorrow. The battle at the most can postpone the defeat, but it cannot avoid it.

Whenever a higher standpoint is there, the lower has to disappear. It has to change; it has to become more mature.

Religion died because it could not become more mature. Ordinary religion, the so-called religion, has died because it cannot raise itself to Patanjali's level. Patanjali is religious and scientific. Only the religion of Patanjali can survive. Less than that won't do now. Man has tasted a higher consciousness through science, more validity about truth. Now man cannot be forced to remain blind and superstitious; it is impossible. Man has come of age. He cannot be forced to be a child in the old ways, and that's what religion has been doing.

It has become a dirty word, naturally.

The second attitude, the logical attitude, is Patanjali's standpoint. He does not ask to believe in anything. He says be experimental. He says that all that is said is hypothetical -- you have to prove it through your experience and there is no other proof. Don't believe in others and don't remain with borrowed knowledge.

Religion died because it became just a borrowed knowledge. Jesus says. "God is," and Christians go on believing. Krishna says, "God is," and Hindus go on believing. And Mohammed says, "God is, and I have encountered him and I have heard his voice." and Mohammedans go on believing. This is borrowed. Patanjali differs there. He says, "Nobody's experience can be yours. You will have to experience. Only then -- and only then -- is truth revealed to you."

I was reading an anecdote:

Two American soldiers were squatting in a dugout somewhere in the Far East waiting for the attack. One of them drew out paper and pencil and started to write a letter, but he broke the point of the pencil. Turning to the other soldier he said, "Hey, Mac, can you lend me your ball pen?" The man handed him a ball pen. "Hey, Mac," said the letter writer, "do you happen to have an envelope?" The other man found a crumpled envelope in his pocket and handed it over. The writer scribbled on, then he looked up and said, "Got a stamp?" He was given a stamp. He folded the letter, put it into the envelope, stuck the stamp on the top, then he said, "Hey, Mac, what is your girl's address?"

Everything borrowed -- even the girl's address.

The address that you have got of God is borrowed. That God may have been a girlfriend to Jesus, but he is not to you. That God may have been a beloved to Krishna, but he is not to you. Everything borrowed -- the Bible, the Koran, the Geeta. How can one go on deceiving oneself by borrowed experience? One day or other the whole thing will look absurd, meaningless. One day or other the borrowed is going to become a burden. It will cripple you and crush you. This has happened.

Patanjali does not believe in borrowed experience. He does not believe in belief. That's his scientific attitude. He believes in experience, he believes in experiment. Patanjali can be understood by Galileo, by Einstein. Galileo and Einstein can be understood by Patanjali. They are fellow travelers.

The future belongs to Patanjali. It does not belong to the Bible, it does not belong to the Koran, it does not belong to the Geeta: it belongs to the YOGA SUTRAS -- because he talks in the same language. Not only that he talks, he belongs to the same dimension, the same understanding of life and the same logical approach.

There is a third standpoint also: that is suprarational. That is the standpoint of Zen. Far away. Very far away in the future. That far away looks like just imagination. There may come a time when Zen may become the world religion, but it is very, very far away, because Zen is suprarational. Let me explain it to you.

The infrarational, that which is below reason, also has an appearance of the suprarational. It looks like it, but it is not like it: it is a counterfeit coin. Both are illogical, but in a tremendously different way. Profound is the difference, vast is the difference. The infrarational is one who lives below reason in the darkness of a blind faith, lives in borrowed knowledge, has not been daring enough to experiment, has not been courageous enough to move into the unknown on his own. His whole life is a borrowed life, inauthentic -- dull, drab, insensitive. The man who has moved to the suprarational is also illogical, irrational, but in a totally different sense his irrationality has absorbed reason and gone higher than it. He has transcended reason.

The man of infrarationality will always be afraid of reason because reason will always create a defensiveness. It will always create a fear. There is the danger if reason succeeds then the faith, then the belief, will have to die -- one clings to it *against* reason. The man of suprareason is not afraid of rationality.

He can delight in it. The higher plane can always accept the lower -- not only accept: it can absorb it: it can nourish on it. It can stand on its shoulders. It can use it. The lower is always afraid of the higher.

The infrarational is a minus thing -- minus reason. The suprarational is a plus thing -- plus reason. The infrarational is faith. The suprarational is trust -- trust through experience. It is not borrowed: but the man of the suprarational has come to understand that life is more than reason, The reason is accepted: there is no denial of it. The reason is good as far as it goes, it has to be used, but life is not finished there. This is not the boundary of life: life is a bigger thing. Reason is part of it -- beautiful if it remains in the organic unity of the whole: ugly if it becomes a separate phenomenon and starts functioning on its own. If it becomes an island, then ugly. If it remains part of the vast continent of being, then beautiful: it has its uses.

The man of suprareason is not against the rational: he is beyond the rational. He sees that the rational and the irrational both are part of life like day and night, like life and death. To him opposites have disappeared and they have become complementaries.

Zen is a transcendental attitude. Patanjali is a very logical attitude. If you move with Patanjali by and by in the ultimate peaks you will reach to the suprarational. In fact just as ordinary religious people are afraid of science and reason and logic; people who cling to the scientific attitude, they are afraid of Zen. You can read Arthur Koestler's books, a very logical man, but he seems to be in the same plight as are ordinary religious people. Now logic has become religion to him: he is afraid of Zen. Whatsoever he writes about Zen has a trembling in it, a fear, an apprehension -- because Zen destroys all categories.

Ordinary Christianity, Hinduism, Mohammedanism, they are below reason. Extraordinary Christians -- Eckhart, Bohme -- Sufis, Kabir, they are beyond reason.

Patanjali can be a bridge for an ordinary human being, ordinarily religious, to move towards Zen. He is the bridge; there exists no other bridge. Patanjali is the scientist of the inner. Man can live two types of lives a life which is exterior, a life of exteriority: and man can live another type of life a life which is interior, a life of interiority. Patanjali is the bridge. What he calls *samyama* is a balance between the exterior and the interior to come to such a balance that you just stand in between; you can move out, you can come in; nothing is blocking your way; you are available to both the worlds.

In that sense Patanjali is a greater scientist than Einstein. Someday or other Einstein will have to learn from Patanjali. Patanjali has nothing to learn from Einstein because whatsoever you know of the outside world remains, at the most, information. It can never become real knowledge, because you remain outside of it. Real knowledge is possible only when you have to come to the very source of knowing -- and there happens the greatest miracle, and many miracles.

The greatest miracle is that the moment you come to the very source of knowing, you disappear. The closer you come to the source, the more you start to disappear. Once centered, you are no more; and yet, for the first time you are. You are no more as you used to think about yourself. You are no more the ego, that trip is over. For the first time you are a being.

And with this being, the greatest miracle has happened to you you have come home. That's what Patanjali calls *samadhi*. *Samadhi*, means all problems solved, all questions dissolved, all anxieties resolved. One has come home. In total rest, in total tranquillity, nothing disturbs, nothing distracts. Now you are available to enjoy. Now every moment becomes a sheer delight.

First thing religion got hooked in the infrarational. Second thing so-called religious people became more and more inauthentic -- all their belief became borrowed. And third thing the world became much too impatient. People are in such a hurry -- going nowhere, but in a great hurry. Moving faster and faster and faster and faster. Don't ask them. "Where are you going?" because that becomes an embarrassing thing. Don't ask them. Just ask. "How fast are you going?" To ask. "Where are you going?" is uncivil, unmannerly, because nobody knows where he is going.

People are in a hurry, and religion is such a tree that it needs patience. It needs infinite patience. It needs no-hurry. If you are in a hurry, you will miss what religion is. Why has this so great hurry been created in the modern life? From where has it come? Because in such a hurry you can, at the most, play with things; you can at the most play with objects. Subjectivity needs long patience, a waiting. It grows, but not in a hurry. It is not a seasonal flower. You cannot get it and within a month it is flowering. It takes time. It is the eternal tree of life. You cannot do it in a hurry.

That's why, more and more, people become interested in things, because you can get them immediately, and people become less and less interested in persons. With their own person also they are not related, and with others' persons also they are not related. In fact people use persons like things and people love things like persons.

I know a man who says he loves his car. He cannot be so certain about his wife -- he is not. He cannot so certainly say, "I love my wife," but he loves his car. He uses his wife and loves his car. The whole thing has gone upside down.

Use things: love persons. But to love another person, first you will have to become a person, That takes time: that takes long preparation.

That's why people become afraid when they read Patanjali it seems to be a long process. It is.
I was reading

It happened that one insomniac was delighted when his doctor gave him such an inexpensive prescription for getting to sleep.
"One apple before bedtime," said the doc.
"Wonderful!" the patient started to leave.

"Wait, that's not all." cautioned the doctor. "It must be eaten in a certain way." The insomniac paused to listen to the rest of the prescription. "Cut the apple in half," said the doctor. "Eat one half, then put on your coat and hat and go out and walk three miles. When you return home eat the other half."

No shortcuts exist. Don't be befooled by shortcuts: life knows no shortcuts. It is a long way, and the long way has a certain meaning, because only in that long awaiting do you grow, and you grow gracefully.

The modern mind is in too much of a hurry. Why? What is the hurry? Because the modern mind is much too ego-centered. From there comes the hurry. The ego is always afraid of death -- and the fear is natural because the ego is going to die. Nobody can save it. You can protect it for a time being, but nobody can save it forever. It is going to die. You as separate will have to die, and the more you feel that you are separate from existence, from the totality, the more you become afraid. The fear comes because of the separation. The more you become individualistic, the more anxiety-ridden.

In the East where people are not so much individualistic, where people are still in a primitive state, where people are still part of the collective, where individuality is not insisted upon so much; they are not in a hurry. They move slowly, they take time: they enjoy the journey. In the West where ego is insisted upon too much and everybody starts to be an individual more and more anxiety, more and more mental disease, more and more trembling and fear and anguish, more and more apprehension about death. The more you are individualistic, the more you are going to die. The death is always in proportion to your individuality because only the individual dies.

The universal in you goes on living. It cannot die. It was There before you were born-: it will be there when you are gone.
I have heard a very beautiful anecdote

"Yes," said the boastful man, "my family can trace its ancestry back to the Mayflower."

"I suppose," remarked his friend, sarcastically, "next you will be telling us that your ancestors were in the ark with Noah."

"Certainly not." said the other. "My people had a boat of their own.

The ego goes on and on and on, separating you. This separation is the cause of death.

Then you are in a hurry because death is coming -- life is short, time is short, many things to do. Who has time to meditate? Who has time to move into the world of yoga? People think these things are only for crazy people. Who is interested in Zen? Because if you meditate you will have to wait years and years in a very intense, passionate, but passive, awareness. You will have to go on waiting. To a Western mind -- or to a modern mind because modern mind is Western -- to a modern mind this seems a sheer wastage of time. That's why the flower of religion has become impossible.

People go on pretending that they are religious, but they avoid real religion. It has become a social formality. People go to the church, to the temple, just to be respectable. Nobody takes religion sincerely -- because who has time? Life is short and many things to do. People are more interested in things having a bigger car, having a bigger house, having more money in the bank balance. People have completely forgotten that the real business is to have more being. The real business of life is to have more being -- not more bank balance, because the bank balance will remain here. You will be gone. Only your being can go with you.

Yoga is the science of your innermost being, the science of subjectivity, the science of how to grow

more, how to be more... how really to become a god so that you are one with the whole.
Now the sutras.

THROUGH SAMYAMA THE IMAGE OCCUPYING
ANOTHER'S MIND CAN BE KNOWN.

If you attain to one-pointedness, if you attain to *samadhi*. and if you become so deeply silent that not a single thought moves in your mind: you become capable of seeing the images in other people's minds. You can read their thoughts.

I have heard a joke that two yogis met. Both have attained to *samadhi*. There was nothing to talk about, but one has to say something when you meet. One yogi said. "I would like to share a joke with you. It is very old. Once -- " And the other started laughing.

That's the whole joke. He could see the whole joke unuttered.

If you are silent, through your silence you become capable of seeing into another's mind. Not that you have to, not that you should do it. Patanjali is saying everything that comes on the way. In fact a real yogi never does it because that is trespassing the freedom of the other, that is violating the privacy of the other; but it happens.

And Patanjali in this chapter "Vibhuti Pada" is talking about all these miracles not that one should strive to attain them, but just to make you aware and alert that they happen and don't get caught by them, and don't use them -- because once you start using them, your growth stops. The energy then is stuck there. Don't use them. These sutras are to make you alert and aware that these things will happen, and there is a tendency in the mind, a temptation to use them. Who would not like to see into another's mind? You have tremendous power then over the other, but yoga is not a power trip, and a real yogi will never do it.

But it happens. There are people who try to attain it, and it can be attained. It can be attained even without being religious. Even without being a real disciple of yoga, it can be attained.

Sometimes it happens just by accident also. If your mind comes to a silent stage in any way, you are capable of looking into the images of the other's mind, because when your mind is silent the other's mind is not very far away. It is very close. When your mind is crowded with thoughts then the other s mind is very far away because the crowd of your own thoughts distracts you. The noise of your own inner traffic is so much, you cannot hear the other's thought.

Have you watched it? Sometimes ordinary people, not concerned with meditation, not concerned with yoga or any telepathic powers or any supraphysical sensibilities, they also sometimes become aware of certain things happening to them. For example, if a couple loves each other deeply, by and by they become so attuned to each other they start becoming aware of the other's thoughts. The wife becomes aware of what is moving in the mind of the husband. She may not be aware of this awareness, but in a subtle way she starts feeling what is happening to the mind of the husband. She may not be clear, it may be a confused picture, may not be in focus, may be a little blurred, but lovers by and by become aware of a certain capacity to feel the other. The mother, if she loves the child, becomes aware of the needs of the child -- unuttered.

There is a path somewhere by which you are connected with the other. We are connected with the whole.

Patanjali says, "Through SAMYAMA," attaining to onepointedness, to the inner balance, to *samadhi*, to silence and tranquillity, "the image occupying another's mind can be known." You have just to focus yourself towards the other. Just in deep silence you have to remember the other. Just in deep silence you have to look at the other, and immediately you will see his mind opening before you like a book.

But no need to do it. Because once this becomes possible, many more possibilities surround it. You can interfere you can direct the other's thoughts. You can enter into the other's thoughts and put your thoughts there. You can manipulate the other and he will never become aware that he has been manipulated and he will think he is doing his own thoughts and he is following his own ideas. But these things are not to be done.

BUT PERCEPTION THROUGH SAMYAMA
DOES NOT BRING KNOWLEDGE OF THE MENTAL FACTORS

THAT SUPPORT THE IMAGE IN ANOTHER'S MIND,

FOR THAT IS NOT THE OBJECT OF SAMYAMA.

You can see the image -- that doesn't mean that you will see the motive also. For motive you will have to go still deeper. For example, you see somebody and you can see the image inside the mind; for instance, there is an image of the moon, beautiful full moon surrounded by white clouds. You can see the image, this is okay, but you don't know the motivation why the image is there. If he is a painter the motivation will be different. If he is a lover the motivation may be different. If he is a scientist the motivation may be still different.

What his motivation is, why the image is there -- just by watching the image you cannot know the motivation. Motivation is more subtle than the image. Image is a gross thing. It is there on the other's mind's screen, you can see it, but why is it there? Why in the first place did it happen? Why is the other thinking about the moon? He may be a painter, a poet -- a lunatic. Just by looking in the image you don't become aware of the motivation. For motivation you will have to go still deeper in you.

The motivation is known only when you attain to *seedless samadhi*, not before it, because motivation is so subtle. It has no image, nothing visible; it is the invisible desire into the deep unconscious of the man. When you have become completely aware and your desires have dissolved.... Look. When your thoughts dissolve you become capable of reading others' thoughts: when your desires dissolve you become capable of reading others' desires.

BY PERFORMING SAMYAMA ON THE FORM OF THE BODY
TO SUSPEND RECEPTIVE POWER.

THE CONTACT BETWEEN THE EYE OF AN OBSERVER
AND THE LIGHT FROM THE BODY IS BROKEN,

AND THE BODY BECOMES INVISIBLE.

You must have heard stories about yogis who can become invisible. Patanjali tries to reduce everything to a scientific law; he says there is no miracle there also. A person can become invisible by a certain understanding of a certain law. What is that law?

Now physics says if you are seeing me you are seeing only because sun rays fall on me and then they move, reflect from me. Those sun rays falling on your eyes, that's why you are seeing me. If there is some way, if I can absorb the sun rays and they don't reflect, you will not be able to see me. You can see only if sun rays come to me. If there is darkness and there are no sun rays coming, you cannot see me. But if I can absorb all the sun rays and nothing is reflected back, you will not be able to see me. You will see only a dark patch.

That's what modern physics also says; that's how we see colors. For example, you are wearing orange; I can see that you are wearing orange. What does it mean? It simply means that your clothes are reflecting the orange ray back. All other rays are being absorbed by your clothes. Only the orange color ray is being reflected. When you see white it means all rays are reflected back. White is not a color; all colors are reflected back. White is all colors together. If you mix all colors they become white, so white is all colors; it is not a color. And if you are using a black dress then nothing is reflected back; all the rays are being absorbed. That's why your dress looks black. Black is also not a color; it is no-color, all rays absorbed. That's why if you use black in a hot country you will feel tremendously hot. Don't use the color black and move into the hot sun. You will feel very hot because the black goes on absorbing everything. White is cooler. Just looking at white, a coolness. Using white you feel cool because nothing is absorbed, everything reflected back.

In India Jainism has chosen white as their color because of renunciation -- because it renounces all. The white color renounces all. It gives back everything, absorbs nothing. Death is depicted everywhere as black because it absorbs everything. Nothing comes out of it, everything dissolves into it and disappears. It is a black hole. The devil is depicted everywhere as black, evil is depicted everywhere as black, because it is not capable of renouncing anything. It is too possessive. It cannot give anything: it cannot share.

Hindus have chosen orange as their color for a certain reason, because red rays are reflected back. The red ray entering the body creates sexuality, violence. Red is the color of violence, of blood. The red ray

entering the body creates violence, sexuality, passion, disturbance. Now the scientists say that if you are left in a room colored completely red, within seven days you will go mad. Just nothing else is needed; just seeing red things continuously for seven days. Everything red -- curtains, the furniture. Everything red the walls. Within seven days you will go mad; the red will be too much. Hindus have chosen red, and shades of red -- orange, ochre, and others -- because they help you to become less violent. The red ray is reflected back; it doesn't enter into the body.

Patanjali says that a man can become invisible if he can absorb all the rays that fall on him. You will not be able to see him. You may be able to see just an emptiness, black emptiness, but the man will become invisible. How it happens to a yogi? Sometimes it happens. Sometimes it happens and the yogi is unaware of it. Let me explain to you the mechanism of it.

In Patanjali's system of thought there is a deep correspondence between the outer world and the inner. It has to be; they are together. There is light; from the sun comes the light. Your eyes are receptive to it. If your eyes are not receptive to it the sun may be there, but you will live in darkness. That's what happens to a blind man -- his eyes are not receptive. So your eyes somehow correspond with the sun. In your body your eyes represent the sun; they are joined together. The sun affects the eyes; the eyes are sensitive towards it. Sound affects your ears. Sound is outside; ears are in you.

The outside reality is known as *tattva*, the element, and the inside correspondence is known as *tanmatra*. In Patanjali's system these two are very essential to be understood. The *tattva* is the outside reality, the sun, and corresponding to it is some, thing in your eye which he calls *tanmatra*. the essential element inside you. That's why there is a dialogue between the eye and the sun, between the sound and the ear, between the nose and the smell. There is a correspondence, invisible; something is joined and bridged.

When one goes on meditating and comes to understand the gaps, nirodh, then accumulates gaps, *samadhi*, then arises one-pointedness, *ekagrata parinam*; then one can look into the *tanmatras*, the inner elements, the subtle elements. You have seen the sun with the eye, but you have not seen your eye up to now. Only in a deep emptiness one becomes alert and can see his own eye. You have heard the sound, but you have not heard your ear responding to it. The vibration that comes to your ear, the subtle vibration, you have not heard that yet. It is too subtle and you are too gross. You are not yet so refined. You cannot hear that subtle music. You have smelled the rose, but you have not yet been able to smell the subtle element in you which smells rose, the *tanmatra*.

The yogi becomes capable of listening to the inner sound, which is silence; of seeing the eye, the inner eye, which is pure vision. And there is the mechanism of becoming invisible "By performing *samyama* on the form of the body...."

If the yogi just concentrates on his form of the body, his own form of the body, just by that concentration on the form the sun rays are absorbed in the form and they are not reflected back. When you concentrate on the form, the form opens. All the closed doors open and the sun rays enter into the form and the *tanmatra* of your form absorbs the *tattva* of the sun, and suddenly nobody can see you. Because to see, the light must be reflected.

The same happens to sound:

THIS PRINCIPLE ALSO EXPLAINS
THE DISAPPEARANCE OF SOUND.

When the yogi concentrates on the innermost *tanmatra* of his ear, all sounds are absorbed. And when sounds are absorbed, the very presence of the yogi will give you a certain hunch of silence around you. If you go to a yogi suddenly you will sec you are entering into silence. He creates no sound around him. On the contrary, all the sounds that fall on him are absorbed. And this happens to all his senses. He becomes invisible in many ways.

These are the criterions when you come to meet a yogi. These are the criterions. Not that he is trying to do them. He will not do them; he avoids them. But sometimes they happen. Sometimes sitting with a Master....

It has happened to many people here; they write to me. Just the other day there was a question "Watching you, what happens? Am I going crazy? Sometimes you disappear." If you go on watching me there will be moments when you will see me disappearing. Listening to my words, if you go on

concentrating on them, suddenly you will become aware that they are coming out of silence. And when you feel that, then you have felt me, not before it.

Not that anything is being done. In fact the yogi never does anything. He simply remains in his being and things go on happening. In fact he avoids, but still, sometimes, things happen. Miracles follow. There are no miracles, but miracles follow one who has attained to *samadhi*; they go on happening. Like a shadow they follow the man who has attained to inner space.

This is what I call the science of religion. Patanjali has laid the foundation. Much has to be done. He has just given the bare structure -- much has to be filled in the gaps. It is just a concrete structure. The walls have to be raised, rooms have to be made. You cannot live in a bare, concrete structure. It has yet to be made into a house, but he has given the basic structure.

Five thousand years and the basic structure has remained basic: it has not yet become the abode of man. Man is not ready yet.

Man goes on playing with toys, and the real goes on waiting -- waiting that whenever you become mature enough you will use it. Nobody else is responsible for it; we are responsible. Each human being is responsible for this vast sleepiness that surrounds earth. As I see it it is like a fog surrounding the whole earth, and man is fast asleep.

I have heard, one day it happened

One very diligent reformist inquired of a man who was staggering blindly drunk along the road, "You poor man, what drives you to drink this way?"

The happy drunk slurred, "No one drives me, lady. I am a volunteer."

Voluntarily, man is in the darkness. Voluntarily, you are in the darkness. Nobody has forced you to be there. This is your responsibility to come out of it. Don't go on blaming Satan and the devil that they have been corrupting you. There is nobody who is corrupting you. It is you. And once you are sleepy everything that you see is distorted -- everything that you touch is distorted everything that comes in your hands becomes dirty.

Two drunks were walking home along a railway line, stepping unsteadily from sleeper to sleeper. Suddenly the one in front said. "Ah, Trevor, damn it if these aren't the longest flight of stairs I ever did crawl up."

His friend called back. "I don't mind the stairs, George, but the low banisters are hell."

We go on drunk, drunk with the ego, drunk with possessions, drunk with things, ignorant of the reality; and whatsoever we see is distorted. This distortion creates the world of illusion. The world is not illusory. It is because of our drunk minds the world is illusory. Once our drunkenness disappears, the world shines forth as a tremendously beautiful phenomenon -- the world becomes God.

God and the world are not two. They appear as two because we are asleep. Once you are awake they are one. And once you see the marvelous beauty that is surrounding you, all sadness, all despair, all anguish disappears. Then you live in a totally different dimension of benediction.

Yoga is nothing but a way to look at the world with alert eyes... and the world becomes God. There is no need to search for God anywhere else. In fact forget about God -- just become more alert. In your alertness God is born; in your sleep he is lost. God is not lost; only you are lost. In your sleep you forget who you are.

Samadhi is awareness come to its crescendo. *Samadhi* is silence come to flowering. Everyone can attain it because it is everyone's birthright. If you have not claimed it, it is for you. It remains unclaimed, waiting.

Don't waste more time anymore. Use every little bit of life and time that you have for one purpose constantly that you become more and more aware.

I will tell you one story:

Two Jewish women, Sarah and Amy, met after twenty years. They had been together in college and they had been great friends, but for twenty years they had not seen each other. They hugged each other, they kissed each other.

And Sarah said. "Amy, how have you been?"

"Just fine. And it is good to see you. How has the world been treating you, Sarah?"

"Would you believe that when Harry and I got married he took me to a honeymoon three months in the Mediterranean and a month in Israel? What do you think of it?"
"Fantastic," Amy said.
"We came back home and he showed me the new house that he bought for me -- sixteen rooms, two swimming pools, a new Mercedes. What do you think of that, Amy?"
"Fantastic."
"And now for our twentieth anniversary he gave me a diamond ring ten karats."
"Fantastic."
"And now We are going to go on a cruise around the world."
"Oh, that's fantastic."
"Oh, Amy, I have been talking so fast about what Harry did and has been doing for me. I forgot to ask what your Abe has done for you."
"Oh, we have had a good life together."
But what has he done special?"
"He sent me to charm school."
"Sent you to charm school? What did you go to charm school for?"
"To teach me how to say 'fantastic' instead of 'bullshit.'"

That's all yoga is all about -- to make you aware of the fantastic. It is right by the corner waiting for you, and you are drowned in bullshit. Unhook yourself, loosen yourself out of it. Enough is enough.

And this decision cannot be taken by anybody else. You have to decide. It is your decision the way you are. It is going to be your decision if you want to change and be transformed.

Life is fantastic; only that much can I say to you. And it is just around and you are missing it. There is no need to miss anymore.

And yoga is not a belief system. It is a methodology, a scientific methodology how to attain to the fantastic.

Yoga: The Alpha and the Omega, Vol 7

Chapter #10
Chapter title: Take the risk

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The question is from Paritosh:

SINCE RETURNING TO POONA AND LISTENING TO YOUR DISCOURSES, I HAVE BEEN EXPERIENCING A CERTAIN AMOUNT OF DISQUIET. I LEARN THAT MY EGO DOES NOT REALLY EXIST. MY GREATER DISQUIET NOW IS ABOUT MY SUPEREGO, PRESUMABLY NONEXISTENT ALSO, WHO HAS BEEN KEEPING A WATCHFUL EYE FOR MANY YEARS ON AN EGO WHICH IS NOT THERE; IN MY DILEMMA I RECALL SOME LINES FROM AN ANONYMOUS POET. THESE RUN SOMETHING LIKE

THIS:.
AS I WAS WALKING UP THE STAIR
I PASSED A MAN WHO WAS NOT THERE.
HE DID NOT COME AGAIN TODAY.
I REALLY WISH HE'D GO AWAY.

THE ego is the greatest dilemma, and it has to be understood. Otherwise you can go on and on ad infinitum creating a new ego fighting with the old.

What exactly is the ego? It is topdogging yourself. It is creating a division in yourself -- the division of the topdog and the underdog, the division of the superior and the inferior, the division of the saint and the sinner, the division of good and bad the division, basically, of God and devil. And you go on getting identified with the beautiful, with the hither, with the superior: and you go on condemning the lower.

If this division exists, then whatsoever you do there is an ego: you can drop it, and by dropping it you can create a superego. Then by and by the superego will start creating trouble for you, because all division is misery. Nondivision is bliss: division is misery. It will create new problems, new anxieties. Then again you can drop the superego and you can create a supersuperego -- ad infinitum you can go on. And this is not going to solve the problem. You are simply shifting it. You are simply forcing it back. You are trying to avoid the problem.

I have heard about one Catholic who was a fanatic believer in the Virgin Mary and God and the Catholic theology. Then he got fed up, and then he dropped it and he became an atheist; and then he started saying, "There is no God, and Mary is his mother." Now the same old thing, and it has become even more absurd.

I have heard about a Jew, a very simple man, a tailor in a small town. One day he was not found in the temple. It was a religious day, and he had always been there, but lately rumors were spreading in the town that he has become an atheist. So the whole town was agog. It was a great event the tailor has turned atheist. It has never happened in that town; nobody has ever turned atheist. So the whole town went to the tailor's shop. They asked him, but he didn't say anything. He remained silent.

Another day they again approached him, because it became almost impossible to do anything in the town. The whole town was concerned about the tailor -- Why has he become an atheist? So they made a deputation, and the shoemaker of the town, who was a little aggressive, became the leader. They came to the tailor's shop, and the shoemaker went to him and asked. "Have you become an atheist?"

The tailor simply said. "Yes, I have become an atheist."

They could not believe their ears. They were not hoping that he would give such an outright answer, so they said, "Then why did you remain quiet yesterday?"

He said, "What! What do you mean! Should I accept that I have become an atheist on the day of the sabbath?"

Even if you become an atheist your old pattern continues.

I have heard about one atheist who was dying. The priest had come, and the priest said to the atheist, "Now this is time. Make peace with your God."

The atheist opened his eyes, said, "Thank God that I am an atheist."

It continues. You remain almost the same; only labels change.

Please, try to understand the ego. Don't create a superego. Just try to understand what this ego is.

Ego is a separation from the whole: thinking of yourself that you are separate from the whole. It is just a thought, not a reality. Just a fiction, not a truth. It is just a dream that you have created around yourself. You are not separate from the whole. You cannot be, because once you are separate you cannot exist. Then the life energy goes on flowing in you whether you think you are separate or not. The whole doesn't bother about it. It goes on feeding and nursing you. It goes on "fueling" you.

But your idea that you are separate creates many anxieties in its wake. Once you think you are separate from the whole, immediately, you create a division inside also. All that is natural in you becomes inferior -- because it seems to belong to the whole. Sex becomes inferior because it seems to belong to the organic unity of the whole.

That's why all religions go on condemning sex. And I say to you unless sex is totally accepted nobody can become really religious, because religion is the transformation of the same energy. It is not a denial; it is a deep acceptance. Yes, it is a transformation. But transformation comes through deep acceptance. Nature accepted becomes totally different. Nature denied, and everything goes sour and bitter in you; and then you create a hell.

The ego is always happy to condemn something because only by condemnation can you feel superior. I was reading; it happened:

Once in a church, the vicar in the pulpit said, "Stand up all who sinned last week." Half the congregation stood up. Then he said, "Stand up those who would have sinned if they had had the chance." The remainder of the congregation stood up.

A woman whispered to her husband, "It looks as if the vicar is the only good person here."

The bloke said, "Don't you believe it. He stood up before any of us."

The superego, which goes on condemning: the superego, which goes on telling you this is sin, this is evil, this is wrong, this is bad: is itself the only evil in the world, the only sin. So what to do? You can start condemning ego itself: then you will create a superego. Drop condemnation -- *all* condemnation -- and ego disappears without creating any superego in the wake. Drop all condemnation.

Who are you to judge? Who are you to say what is right and what is wrong? Who are you to divide existence in two? Existence is one -- one organic unity. It is all one: day and night -- one: good and bad -- one. These divisions are of the ego, of man they are man-made. Just don't condemn.

If you condemn you will go on creating something or other. Stop condemning and see you will find there is no ego left. So ego is not the real problem. The real problem is condemnation, judgment, division. Forget about the ego, because whatsoever you will do with the ego will create another ego.

There are as many egos as there are persons. Somebody has a very worldly ego, and then somebody has a very religious ego. Somebody goes on saying how much he possesses, and then somebody says how much he has renounced.

A so-called saint was dying, and the disciples had gathered. Those were the last moments, and they were talking near the bed, talking about their Master. Somebody said, "Never again will there be a man who was so moral." Then somebody else said, "I have learned much. I have never come across a man who knows so much. We will miss him for ever and ever." Then somebody else said something else: somebody said that' he has renounced the whole world: and this way they were talking, talking about their Master who was going to die. They talked about his knowledge, they talked about his renunciation, they talked about his ascetic ways, they talked about his disciplined character: and then the dying Master opened his eyes and he said, "Nobody is saying anything about my humbleness?"

Then humbleness becomes the ego. Then humility becomes the garb of the ego. Then ego becomes pious. And when any poison becomes pious it becomes more poisonous.

So if you understand me rightly, please don't start condemning the ego. Otherwise you will create a superego, and then you will feel a disquiet because divided, continuously topdogging yourself, how can you be at ease? Drop condemnation. Stop topdogging yourself. Accept as you are. Not only accept, welcome. Not only welcome, rejoice in it. And suddenly you *will* see there is no ego, there is no superego. They have never been there. You were creating them: you were the creators of them.

Man has created only one thing, and that is ego. Everything else is created by God.

I MOVE IN MEDITATION AND WORK AND LOVE BUT KEEP FEELING IT IS NOT ENOUGH. OSHO, I WANT YOU TO DESTROY ME ONCE AND FOR ALL.

This is from Anand Bodhisattva. Any experience, any experience whatsoever, is not going to be enough. The experience of work, the experience of love, even the experience of meditation, or call it the experience of God; no experience is going to be enough because all experiences are outside you. You remain hidden behind the experience. You are the witness. Experience is happening to you, but you are not it. So whatsoever the experience, no experience will ever be total because the experiencer, the one who is experiencing, is always greater than the experience. And the difference between the experience and the experiencer always remains -- the gap -- and that gap goes on saying, "Yes, something is happening but not enough, More is needed."

That is the misery of the human mind. That's why the mind goes on asking for more, more, more. You earn money and the mind says, "More." You make a house: the mind says, "Make bigger." You create a kingdom and the mind says, "A bigger kingdom is needed." Then you start meditating and the mind says, "Not

enough. There are many more peaks to be attained." And this will remain so because it is something in the very nature of the experience that the experience can never be total.

Then what can be total? Then what can be fulfilling? Remain a witness; don't be lost in the experience. Don't be lost. Just remain alert. Know that this is a passing mood: it will pass. Good or bad, beautiful or ugly, happy or unhappy -- a cloud passing by: you remain silent watching it. Don't get identified with it. Otherwise love will not fulfill, neither meditation, because in fact what is meditation? Meditation is not an experience: it is to become aware of the witness. Just look. Just watch, and remain centered in the watcher, and then anything is total. Otherwise nothing is total. Then everything and anything is fulfilling: otherwise nothing is fulfilling.

If you remain a witness, just taking a bath, a shower, is so fulfilling that you cannot expect more. Just taking your breakfast is so fulfilling. Just sipping tea is such a tremendous delight, you cannot think, you cannot imagine, that more is possible. Then each moment becomes a diamond unto itself, and each experience becomes a flowering -- but you remain alert. You are not lost in the experience: you don't get identified with it.

I can understand, Bodhisattva. You are trying hard. You are working, meditating. You are doing whatsoever a man can do. More you cannot do. Even if you can do more, that is not going to help. Now the point has come to understand: Be the witness. Let experiences pass. Let them come and go. Don't be distracted by them. Don't be pulled in by them. Remain alert, unconcerned -- just watching the traffic, watching the clouds in the sky. Be a watcher and suddenly you will see small things have become deep fulfillments -- just a small bird singing, or just a small flower opening.

There is a haiku of Baso. In Japan there flowers a very small flower, nazuna. It is so small and so common and so ordinary and so poor that nobody talks about it. Poets talk about roses. Who talks about a nazuna? It is a gross flower. In many languages there is no name for it because who bothers to name it? People pass by; nobody looks at it. The day Baso attained his first satori he came out of his cottage and he saw a nazuna flowering. And he says in his haiku, "For the first time I saw the beauty of a nazuna. It is tremendous. All paradises put together are nothing."

How did a nazuna become so beautiful? And Baso says, "It was always there, and I had passed it millions of times, but I had not seen it before" -- because Baso was not there. The mind sees only that which can be fulfilling to the ego. Who bothers about a nazuna? It is in no way fulfilling. A lotus is okay, a rose will do, but a nazuna, an ordinary gross flower, so poor, so beggarly, needs nobody's attention, attracts nobody, calls nobody.... But that day, that morning, the sun rising, and Baso saw a nazuna; he says, "For the first time I encountered the reality of a nazuna" -- but that happened only because he had encountered his own reality.

The moment you have become a witness -- that's what satori is, *samadhi* is -- the moment you have become a witness everything takes a different color. Then ordinary green is no longer ordinary green; it becomes extraordinarily green. Then nothing is ordinary. When you are a witness everything becomes extraordinary, superb.

Jesus says to his disciples, "Look at the lily in the field." An ordinary lily flower -- it is not ordinary for Jesus, because Jesus is in a totally different space. The disciples must have wondered why he is talking about the lily, what is there to talk about. But Jesus said, "Even Solomon in al his glory was nothing, in al his splendor was nothing before this flower lily." Even Solomon. Solomon is the richest, the greatest emperor of Jewish myth -- even he was nothing. Before this ordinary lily? Jesus must have seen something which we are missing.

What has he seen? If you become a witness, the world opens all its mysteries to you. Then I say everything is fulfilling.

Somebody asked a great Zen Master, "After you attained your satori, what have you been doing?" He said, "Chopping wood, carrying water. When hungry eating, when tired sleeping." Everything is beautiful. Chopping wood, carrying water from the well....

Just think. Just contemplate a little.

Nikos Kazantzakis in his novel on St. Francis has St. Francis talk to an almond tree. St. Francis comes, the almond tree is there, and St. Francis says, "Sister, sing me something about God." And the almond tree blossomed. That's the way the almond tree sings about God. It blossoms in your garden also, but you are not there to say to it, "Sister, sing of God. Say something about God." A St. Francis is needed. The almond tree goes on blossoming in our garden also. A thousand and one flowers blossom in your life, but you are not there.

Come back home, become a witness, and then everything work, love, meditation -- everything is a fulfillment. Everything is so total, so infinitely total, that the idea of more simply disappears; and when your mind is not concerned about the more, then you start living, never before it.

I understand your anxiety -- "I want you to destroy me, Osho, once and for all." If I can do it, I would have done it already. If it is only up to me, then I will not wait for you. I will not even ask your permission. But it is not up to me. You have to cooperate. In fact, I am just an excuse -- you have to do it.

And don't be in a hurry: don't be impatient. Great patience is needed. But in the West impatience has become part of the mind. People have forgotten the beauty of patience.
I was reading an anecdote:

The doctor was explaining the new recovery technique to his patient.

"You should begin walking as soon as possible after the operation. On the first day you must walk around for five minutes, the second day for ten minutes, and on the third day you must walk for a full hour. Do you understand?" "Yes, doctor," said the apprehensive patient, "but is it all right if I lie down during the operation?"

Become a little more patient. You are on the operation table. Please rest and cooperate with me because this is not an operation which can be done in your unconsciousness. This is not an operation where anesthesia can be given to you. The whole operation has to be done when you are conscious. In fact the more conscious you are, the more easily it can be done -- because the whole surgery is of consciousness. I cannot do it against you: I cannot do it without your cooperation. I cannot do it unless you are totally with me.

In fact you yourself do it by being totally with me: I am just an excuse. The day it will happen, you will understand that I have not done it, you have done it yourself. I have only given you a little confidence to do it. I have only given you a promise that it is possible. I have only given you an assurance that you are not going astray, that you are on the right path, that's all.

In this operation, the patient is the surgeon also. The surgeon stands by the side. Just his presence is helpful -- you don't feel afraid, you don't feel alone.

And it *is* good that nobody else can do it to you because if somebody else can make you free, your freedom will not be real freedom. If somebody else can make you free, then somebody else can make you a slave again. Nobody can make you free. Freedom is your choice. That's why it is ultimate, then nobody can take it away from you. If it can be given then it can be taken away. Because it cannot be given, it cannot be taken away.

I cannot really help you. If you want you can take all the help that is possible through me. Let me explain it to you.

I cannot help because I cannot be positively aggressive towards you.-l cannot kill you, but through me you can commit suicide. You get it? Through me you can commit suicide: I cannot kill you. I am available. You can help yourself through me. And the day it will happen you will understand, only then, that you could have done it even alone, but right now it is almost impossible to do it alone. Even with me it is so difficult to do it.

Don't be impatient, wait, and get more and more in tune with your witnessing self.

It is very easy when there is pain, suffering, not to get identified, but the real problem arises when you are deep in love, happy, blissful, deep in meditation, ecstatic. Then it is very difficult not to get identified, but there hangs the whole thing. That is the very core. Remember it, when you feel blissful: then too remain alert that this too is a mood; it comes and goes. The cloud has come: it will pass. It is a beautiful cloud. Thank it, thank God, but let it remain separate. Don't rush and don't become one with it. In that identification the idea of more arises.

If you can remain aloof, a watcher on the hill, unconcerned, the idea of more does not arise. Why? Because when the watcher becomes identified with the experience it becomes mind, and mind is a desire for more. When the watcher remains just a watcher and the experience *there*, just outside passing like a cloud, there is no mind. Between the two there is a space; no bridge. In that unbridged state there is no desire for more -- there is no desire at all. One remains fulfilled. One remains absolutely content.

It is on the way, Bodhisattva. Don't be in a hurry and don't be impatient.

I HAVE A BELIEF THAT IN ORDER TO GROW I HAVE TO TAKE RISKS, AND IN ORDER TO TAKE RISKS I HAVE TO MAKE DECISIONS. THEN WHEN I TRY TO MAKE DECISIONS I AM FILLED WITH ANXIETY THAT I WILL MAKE A WRONG CHOICE, AS IF MY LIFE DEPENDED ON IT. WHAT IS THIS CRAZINESS?

This seems still to be a belief, not an understanding. Belief is not going to help. Belief means borrowed; belief means you have not understood it yet. You may have become fascinated with it, you may have seen people who have risked and grown through it, but you have still not realized that risk is the only way to live; there is no other way. Not to risk is the only wrong there is; to risk is never wrong.

You cannot risk wrongly because if you are always afraid not to risk, something may go wrong, then you are not risking at all. If everything is guaranteed and then you risk, and everything is settled that everything is right, then you risk -- then where is the risk? No, in the risk, the possibility to go wrong that's why it is risk. And it is beautiful to move in that openness where something can be right, something can be wrong.

One grows through it because even if you commit a wrong, you will never be the same again. Through committing it you will understand much. Even if you go astray you can come back the moment you realize it. And when you come back you have learned something -- and learned the hard way. Not just memorized, it has become part of your blood, bones, and marrow. So never be afraid of going astray. People who are afraid of going astray, they become paralyzed. They never move.

And life is risk because life is alive; it is not dead. Only in a grave is there no risk. When you are dead there is no risk.

One disciple asked Lao Tzu, "Is it not possible to be at ease, comfortable in life?"

Lao Tzu said. "Wait. Soon you will die, and in the grave you can be at ease and comfortable forever and forever -- for eternity.

Don't waste life for that, because that is coming. These few moments live. And there is no other way to live: to live means to risk. It is always there. It has to be so because you are a flow. You can go astray.

I have heard about a man who was always afraid of deciding, but one has to decide. So he had to decide, and whatsoever he would decide would always go wrong, and it had become almost a part of his life. And he knew it, that whatsoever he decided will go wrong. The business will bring no profit; the train that he decides to go on, he will miss; the woman that he decides to marry will fall in love with somebody else. He was always missing.

One day it happened, he had to go to another town for some business work and there was only one airline and only one plane -- there was no question of decision. So he was very happy because there is no question of decision; there is no alternative. He had to take that plane. But just in the middle, the engines failed.

He was very much worried; he said, "My God! This time I have not decided. There was no alternative. Now this is too much. If something is wrong with me and my decision it's okay, but this time I have not decided at all. You have decided." He was a follower of St. Francis, so he called, "St. Francis, save me! At least this time. I have never asked your help because I was always deciding so I knew it was because something is wrong with me that everything goes wrong. This time I am not at fault.

A hand from the sky came and took him out of the plane. He was very happy. Then a voice was heard in the sky, "Which Francis? Francis Xavier, or Francis of Assisi? Tell me whom you have called!"

Now again.... You cannot escape. Life is always risk. One has to choose. Through choice you grow; through choice you become mature. Through choice you fall and you get up again.

Don't be afraid of falling: otherwise your legs will lose the capacity to move. Nothing is wrong in falling. Falling is part of walking: falling is part of life. Fall, get up again, and every fall will make you stronger: and every time you go astray you will come back better, more experienced, more aware. Next time the same path will not be able to distract you. Commit as many errors as you can -- only don't commit the same error again and again.

Nothing is wrong in committing errors. Commit as many as you can -- the more you can the better, because the more experience, the more awareness will come to you. Don't remain sitting, don't remain hanging in an indecisive state of mind. Decide! Not to decide is the, only wrong decision because then you are missing everything.

It is said about Thomas Edison that he was working on some project and he failed one thousand times. For almost three years he worked continuously, and he would fail. He tried everything, nothing seemed to

work. His disciples became desperate, hopeless. One day one disciple said. "You have done one thousand experiments. Every experiment has failed. We seem not to be moving anywhere." Edison looked surprised; he said, "What are you saying? What do you mean? Not moving anywhere? One thousand wrong doors are closed: now the right door cannot be very far away. We have committed one thousand errors that much we have learned. What do you mean by saying that we are wasting our time? These one thousand errors cannot attract us anymore. We are coming, we are zeroing upon the truth. How long can it escape?"

Never be afraid of errors, mistakes, of going wrong.

This question is from Prem Nisha. She is always afraid. She is so much afraid she sits somewhere hiding; I can never see her. Maybe just my look and there may be risk. She goes on hiding herself. I know she is there, every day she is there, but she sits in such a way, somewhere behind the pillar, that I cannot see her. Or even sometimes she is in front of me: she sits with her head so bent down that I cannot recognize where she is.

Life is moving. You can remain sitting: then your life will be like a death. Get up and be moving. Take the risk.

Her situation is like a little boy:

Wise Winifred returned from summer camp with awards for woodcraft, hiking, and sailing; and also with a small star. Asked what the star was for, he replied, "For having my trunk packed neatly when we came home." His mother was very pleased until Winifred added, "I had not unpacked it."

Nisha, unpack! Don't be afraid that you may not be able to pack it again so neatly. A little mess is good; nothing is wrong about it. But remaining with the unopened life, closed, is the only wrong you can do to life. That is refusal. That is refusing God. The whole has created you to live here, to live as profoundly as possible -- to live as dangerously as possible. The whole wanted you to be so alive, alive at the peak -- wildly alive that's why you are sent. And you arc afraid something may go wrong.

God is not afraid in sending you. He is not afraid. He goes on sending all sorts of people -- good people, wrong people, saints and sinners. He goes on. He is not afraid. If he was afraid the world would have disappeared long before, or it would never have Some into existence. If he was afraid, "If I create people and they do something wrong, if man goes astray...." In fact the first man Adam went astray. Man has to go that way. He created the first man, and he rebelled and disobeyed and he took the risk of getting out of the comfort of the garden of Eden, of the convenience. He took the, dangerous path. Just think of Adam -- what risk. And God has not stopped since then. Otherwise he would have stopped. There is no need. He created the first man, and the first man went astray -- now no need. He goes on creating.

In fact it seems that God created the whole situation. He said to Adam, "Don't eat the fruit of this tree." This was temptation. Christians are absolutely wrong when they say that the devil tempted Adam absolutely wrong. God tempted when he said, "Don't eat the fruit of this tree of knowledge." What more temptation can you imagine? Just try with any child. Tell him not to go into that room, and the next thing that he is going to do is to go into that room.

Just a small sannyasin, Dheeresh, was going back to London. I gave him a box and told him not to open it. He said. "Yes, I will not open it." And then I talked to his mother, and again I told him, "Remember not to open it." He said, "I will never open it." The mother said. "He has already opened it!"

It is God who tempted. When he said to Adam, "Don't eat the fruit of this tree." there is no need for any devil. God is the greatest tempter because he wants you to go, to experience, to move all over existence. Even if you go astray you cannot go out of him. Where can you go? Even if you do wrong, what wrong can you do, because he is and only he is? You cannot do anything against him. There is no possibility. It is just a game of hide-and-seek. God sends you, gives you a temptation -- because that is the only way to grow.

Yes, you will come back someday. Adam goes out of the garden, Jesus comes back. Jesus is Adam coming back. It is the return, the return journey. Jesus is Adam who has realized, who has become aware of the error, of the mistake: but Jesus is not possible if there is no Adam in the beginning.

A priest was talking to small children and he was telling them how to pray to God, how your mistakes can be forgiven. Then he asked questions; he asked. "To be forgiven what is the basic requirement?" A small child stood and said, "To sin."

To commit a mistake: to be forgiven that's a must. Adam is needed for Jesus to be. Adam is the beginning of going astray: Jesus is coming back.

But Jesus is totally different from Adam. Adam was innocent. Jesus is wise -- innocent plus something

more. That plus has come to him because he went astray. Now he knows more, understands the ways of life and growth more.

Everybody has to enact this drama again and again. You have to be Adam to become a Jesus. Don't be worried. Take courage. Don't be a coward. Move.

And I tell you even going astray is all right. Just don't do the same mistake again and again, that's enough -- because if you do the same mistake again, again, then you are stupid. If you never do the mistake then you are worse than stupid. If you do new mistakes every day, you will become wise. Wisdom comes through experience, and you cannot have it in any other way. There is no shortcut to it.

"I have a belief that in order to grow I have to take risks...." Drop this belief. It is not a question of belief. Watch life; watch yourself. Let this become an insight, not a belief. Not that I say so that you believe, but try to understand that you will remain crippled if you are afraid and you don't move. If a child is afraid and does not try to walk.... And everybody knows he will fall many times -- he may have wounds, he may hurt himself -- this is going to happen; but that's the only way to learn. By and by he learns how to balance. Watch a child trying to walk. First he moves on four, then he tries the greatest adventure of standing on two feet.

I call it the greatest because the whole of humanity has come out of that adventure. Animals go on moving on four: only man has tried two. Animals move with more safety. Man has been a little fascinated, more fascinated, with danger -- he tried to move on two.

Just think of the first man who must have stood on two feet. He must have been one of the most unorthodox, nonconformist of men -- the greatest revolutionary, the rebel -- and everybody would have laughed at the ridiculousness of it. Just think when everybody was walking on four and suddenly one man stood on two feet: the whole Society must have laughed. They must have said, "What?... what are you doing? Have you gone mad? Nobody has ever walked on two. You will fall; you will break your bones. Come down, come back to the old way." And it is good that man never listened to them. They must have laughed. They must have tried in every way to put him back in the old fold, but he moved.

Those conservatives are still in the trees. The monkeys, the baboons -- they are the conservatives, the Tories. The revolutionary has become man. They are still clinging to the trees and moving on four. They may be still thinking, "And why have these people gone wrong? What misfortune has befallen them?"

But if you try something new, you become available to something new at the same moment, instantly. Don't be afraid. Move, in the beginning, small steps, small decisions, remaining always aware that something is always possible, you may go wrong. But what is wrong in being wrong? Come back. You will come more wise.

Don't let it be just a belief. Let it become an understanding. Only then does it become effective.

"... and in order to take risks I have to make decisions." Of course, one has to make decisions. That is one of the most beautiful things in life. That shows that you are free. You would have liked that somebody else decide for you: then you will be slaves. In that way animals are in a better position -- everything is decided. They have a fixed food to eat; they have a fixed pattern of life to live. They don't decide themselves; they are never confused.

Man is the only animal who is always confused, but that is his glory because he has to decide. He is always hesitating, always hanging between two alternatives -- St. Francis of Assisi, St. Francis Xavier -- and always risky. Just think of that man. If that hand is from St. Francis of Assisi and he says St. Francis Xavier -- gone. But one has to decide. Through decision your soul is born; you become integrated.

Decide, whatsoever your decision. Don't go on remaining indecisive. If you are indecisive you will always be doing something contradictory. You will be moving in both the ways together, simultaneously -- because indecisive, also, you have to live. Fifty percent you will be going towards the north, fifty percent towards the south. Then there is misery, anguish, suffering.

A man rushed into the income tax office and grasped the manager by the lapels. "Look. I am in a bit of a state. My wife has disappeared," he said.

"Has she?" said the inland revenue officer. "That's unfortunate, I guess, but this is the taxation department. You ought really to inform the police."

The man shook his head earnestly and replied, "l know. I am not being caught like that again. The last time she went I told the police, and they found her."

Then why go at all to report to the income tax officer? But part says something has to be done the wife

has disappeared, the husband has to do something. Another part feels happy and says, "Good that she has disappeared. Don't go to the police station; they may find her again."

This is how life goes on -- half/half -- and then you become fragmentary. The husband, the respectable husband, has to do something; and the man, who needs freedom, has to do something else. He is happy that the wife is gone. The husband looks sad -- or pretends to be sad -- shows his misery, is afraid that because of the inner man people may become aware that he is feeling happy. That will not be good: that will be shattering to the respectable ego. So he has to do something. He cannot go to the police station: then he goes somewhere else.

Watch your life. Don't waste your life that way.

Decision is needed. You have to decide each moment. Each moment lost without decision creates fragmentariness in you. Each moment decided, by and by you become collected, one piece, you become together. A moment comes, you become integrated. Decision is not really the thing: decisiveness. Through decisions you become decisive.

It happened once:

A terrified young woman patient went to the dentist and sat in the waiting room. She had her sister with her to look after the three-month-old baby. Soon it was her turn to go into the torture chamber.

As she sat in the operating chair, she said nervously to the dentist,"l don't know which is the worst -- to have a tooth taken or to have a baby."

The dentist said, curtly, "Well, make your mind up quickly please. I have got a lot of other people waiting."

And I would like to say that to Nisha also. She has been hanging around here. Make up your mind. Decide. Just hanging around is not good. Either be here or be somewhere else, but be. If you want to be here then be here, but then be totally here. Then this place becomes your whole world and this moment becomes your whole eternity. Or don't be here, but don't go on hanging. Be somewhere else, that too is good. Then be there. It is not a question of where you are. The question is, "Are you there?" Don't remain divided. Don't go on moving in all directions: otherwise you will go mad.

Surrender is a decision, the greatest decision there is. To trust somebody is a decision. The risk is there. Who knows? The man may be just deceiving. You fall in love with a woman: you trust. You fall in love with a man; you trust. Who knows? In the night the man may murder you. Who knows? The wife may escape with all your bank balance. But one risks: otherwise love is not possible.

Hitler never allowed any woman to sleep in his room. Even his girlfriends were never allowed. He would see them in the day, but in the night not in the room. He was so afraid. Who knows? The girl may poison him, strangle him in the night. Just think, the misery of such a man. He cannot even trust a woman. What a life he must have led, a life of hell. Not only did he live in hell, all those who were around him lived in hell.

It is reported that he was talking to a British diplomat on the seventh story of his building, and he was trying to impress upon the British diplomat that there was no use in resisting him, simply surrender: and he said, "We are going to win the world. Nobody can prevent us." One soldier was standing there. Just to give an example he said, "Jump out of the window." The soldier simply jumped -- out of a window seven stories high. The British diplomats could not believe it. The soldier didn't even hesitate. And then to make the point even more clear he said to another soldier, "Jump!" and the other jumped. Now this was too much. And to make the point go exactly to the heart of the diplomat he said to the third soldier. Jump!"

But by that time the diplomat had become afraid and shocked: he took hold of the man, the soldier who was going to jump. He said, "Wait! Why are you so ready to commit suicide? Why are you so unhesitant to leave your life?"

The man said, "Leave me alone! You call this life?" And he jumped.

Hitler lived in a hell and he created a hell for others also -- "You call this life?"

If love is not there life is not possible. Life deeply means love: love deeply means life. Love is a trust, a risk.

To be near me is to be tremendously in love because that is the only way to be near me. I am not here just trying to propagate some teachings. I am not a teacher. I am giving you a different vision of life. It is risky: I am trying to convince you that the way you have lived up to now is basically wrong, there is another way -- but of course that other way is unknown, is in the future. You have never tasted it. You will have to

trust me; you will have to move with me in the dark. The fear will be there: the danger will be there. It is going to be painful -- all growth is -- but through pain one reaches to the ecstasy. Only through pain is ecstasy reached.

DURING MEDITATION I INVOKE YOUR EMPTINESS AND I FIND THAT GRADUALLY YOUR EMPTINESS PERVADES OVER ME. CAN I, BY THIS METHOD, IMBIBE YOUR TOTAL BEING? WILL I BE ABLE TO INVOKE YOU TOTALLY IN ME? PLEASE BLESS ME. (YOU MAY NOT EVEN REPLY VERBALLY.)

I am never replying, ever, only verbally. Whenever I am replying to you, the reply is two-dimensional. It is on two planes together. One is the verbal: that is for those who cannot understand any other dimension -- that is for the deaf and the blind and the dead. Then simultaneously on another plane there is a nonverbal communication: that is for those who can hear, who can see, who are alive.

And never ask for my blessings, because they are always there whether you ask for them or not. Whether you cooperate with me or not, whether you are for me or against, that does not make any difference to my blessings. My blessing is not an act. It is just like breathing: it is always there. If you can feel, you will find it always there. I am my blessings.

And you have stumbled upon a right method: "During meditation I invoke your emptiness and I find that gradually your emptiness pervades over me. Can 1, by this method, imbibe your total being?" Yes, absolutely yes. Go on, don't be afraid, because emptiness will sooner or later give you a deep fear -- because emptiness means death. Emptiness means you are disappearing, and before your reality opens, you will have to be gone from there completely. You will have to be absent before you can feel the presence of your reality. Before you can feel the fullness of being, you will have to become absolutely empty. There is a gap -- you become absolutely empty, *almost*. There is a small gap and that gap is deathlike. You are gone and God has not entered yet, just a small interval, but that small interval looks like infinity.

In a court there was a case, a murder case, but the jurors and the judge were going to decide that the man is innocent Because there were reliable witnesses who said that only for three minutes had he gone out and then he was again back amidst them. Only for three minutes was he not there with them, and it seems too much to commit a murder in three minutes. Then the lawyer from the opposite party said, "Let me try one experiment." He took his pocket watch out and he said, "Now, everybody should close his eyes and remain silent. After three minutes I will give you a hint that three minutes are over." Everybody remained silent.

If you remain silent for three minutes, three minutes is long, very long; they last very long. They appear very long, nonending. Have you ever stood -- somebody dies, a political leader or somebody, and you have to stand for one minute in silence. That one minute looks so long that you start thinking that this political leader should not have died.

Three minutes... and after three minutes were over, the lawyer said, "I have nothing else to say." And the jurors decided that this man had committed the murder. They changed their verdict. Three minutes are so long.

Whenever you are silent, one moment of silence will be very, very long. And it is impossible to imagine what happens when you are absent a single moment may be the gap, but it looks almost like eternity. One gets very much afraid. One wants to go back, to hold to the past.

Soon that fear will arise. Remember that time, don't be afraid. Don't go back; don't fall back. Move on. Accept death, because only out of death the life abundant. Only when you die, you attain to the deathless.

It is always there waiting for you. It is not something outside you; it is your very core of being, the deathless. But you are identified with the mortal, with the body, with the mind. These are momentary, changing. Somewhere within you there is pure consciousness, untouched, uncorrupted. That pure consciousness is your real nature.

The whole yoga is an effort to reach to that purity of being, to that virginity and out of that virgin, Jesus is born. Once you have touched that virginity in you, you are reborn; it is a resurrection.

Let me be your death so that you can be reborn again. A Master is a death and a life, a cross and a resurrection. You have stumbled upon an exactly right method. Now go ahead. Imbibe that emptiness more and more, become empty. Soon, everything changes -- emptiness disappears. First everything else disappears and emptiness gathers inside you, then when the emptiness is total it also disappears.

Buddha used to say to his disciples, about this phenomenon, "It is as if you burn a candle in the

evening." The whole night the candle goes on burning; the flame burns the candle, the stuff of the candle. The flame goes on burning it. The candle goes on disappearing, disappearing, disappearing.... By the morning the candle has disappeared. The last moment, when the candle has completely disappeared, the flame jumps and is gone. First it destroys the candle, then it itself is gone.

The same happens first if you try to imbibe emptiness, nothingness, egolessness, it will destroy everything else. It will remain like a Flame destroying everything. When everything is destroyed and you are completely empty a jump of the flame, and emptiness is also gone. Suddenly you are back home, fulfilled, overflowing. That's where a man becomes a god.

Yoga: The Alpha and the Omega, Vol 8

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Yoga: The Alpha and the Omega, Vol 8

Chapter #1
Chapter title: Secrets of death and karma

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23. BY PERFORMING SAMYAMA ON THE TWO TYPES OF KARMA, ACTIVE AND DORMANT, OR UPON OMENS AND PORTENTS, THE EXACT TIME OF DEATH CAN BE PREDICTED.

24. BY PERFORMING SAMYAMA ON FRIENDLINESS, OR ANY OTHER ATTRIBUTE, GREAT STRENGTH IN THAT QUALITY IS OBTAINED.
25. BY PERFORMING SAMYAMA ON THE STRENGTH OF AN ELEPHANT, THE STRENGTH OF AN ELEPHANT IS OBTAINED.

26. BY DIRECTING THE LIGHT OF THE SUPERPHYSICAL FACULTY, KNOWLEDGE IS GAINED OF THE SUBTLE, THE HIDDEN, AND THE DISTANT.
27. BY PERFORMING SAMYAMA ON THE SUN, KNOWLEDGE OF THE SOLAR SYSTEM IS GAINED.

I HAVE heard one beautiful story. Once there was a great sculptor, a painter, a great artist. His art was so perfect that when he would make a statue of a man, it was difficult to say who is the man and who is the statue. It was so lifelike, so alive, so similar. An astrologer told him that his death is approaching, he is going to die soon. Of course, he became very much afraid and frightened, and as every man wants to avoid death, he also wanted to avoid. He thought about it, meditated, and he found a clue. He made his own statues, eleven in number, and when Death knocked on his door and the Angel of Death entered, he stood hidden among his own eleven statues. He stopped his breathing.

The Angel of Death was puzzled, could not believe his own eyes. It had never happened; it was so irregular. God has never been known to create two persons alike; he always creates the unique. He has never believed in any routine. He is not like an assembly line. He is absolutely against carbons; he creates only originals. What has happened? Twelve persons in all, absolutely alike? Now, whom to take away? Only one has to be taken away. Death, the Angel of Death, could not decide. Puzzled, worried, nervous, he went back. He asked God, "What have you done? There are twelve persons exactly alike, and I am only supposed to bring one. How should I choose?"

God laughed. He called the Angel of Death close to him, and he uttered in his ears the formula, the clue how to find the real from the unreal. He gave him a mantra and told him, "Just go, and utter it in that room where that artist is hiding himself among his own statues."

The Angel of Death asked, "How is it going to work?"

God said, "Don't be worried. Just go and try."

The Angel of Death came, not yet believing how it is going to work, but when God had said, he had to do it. He came in the room, looked around, and not addressing anybody in particular, he said, "Sir, everything is perfect except one thing. You have done well, but you have missed at one point. One error is there."

The man completely forgot that he is hiding. He jumped; he said, "What error?"

And Death laughed. And Death said, "You are caught. This is the only error: you cannot forget yourself. Come on, follow me."

Death is of the ego. If the ego exists, death exists. The moment the ego disappears, death disappears. You are not going to die, remember; but if you think that you are, you are going to die. If you think that you are a being, then you are going to die. This false entity of the ego is going to die, but if you think of yourself in terms of nonbeing, in terms of non-ego, then there is no death -- already you have become deathless. You have always been deathless; now you have recognized the fact.

The artist was caught because he could not disappear into nonbeing.

Buddha says in his DHAMMAPADA: If you can see death, death cannot see you. If you can die before death comes, then death cannot come to you; and there is no need to make statues. That is not going to help. Deep down you have to destroy one statue, not to create eleven more. You have to destroy the image of the ego. There is no need to create more statues and more images. Religion, in a way, is destructive. In a way, it is negative. It annihilates you -- annihilates you completely and utterly.

You come to me with some ideas to attain some fulfillment, and I am here to destroy you completely. You have your ideas; I have my own. You would like to be fulfilled -- fulfilled in your ego -- and I would like you to drop the ego, to dissolve, to disappear, because only then is there fulfillment. The ego knows only emptiness; it is always unfulfilled. By the very nature, by its very intrinsic nature, it cannot attain to fulfillment. When you are not, fulfillment is. Call it God, or give it a name Patanjali would like -- *samadhi* -- the attainment of the ultimate, but it comes when *you* disappear.

These sutras of Patanjali are scientific methods how to dissolve, how to die, how to commit real suicide. I call it real because if you kill your body that is unreal suicide. If you kill your self that is authentic suicide.

And that is the paradox: that if you die, you attain to eternal life. If you cling to life, you will die a thousand and one times. You will go on... you will go on being born and dying again and again and again. It is a wheel. If you cling, you move with the wheel.

Drop out of the wheel of life and death. How to drop out of it? It seems so impossible because you have never thought of yourself as a nonbeing, you have never thought of yourself as just space, pure space, with nobody there inside.

These are the sutras. Each sutra has to be understood very deeply. A sutra is a very condensed thing. A

sutra is like a seed. You have to accept it deep down in your heart; your heart has to become a soil for it. Then it sprouts, and then the meaning.

I can only persuade you to be open so that the seed can fall right in place within you, so that the seed can move into the deep darkness of your nonbeing. In that darkness of your nonbeing, it will start being alive. A sutra is a seed. Intellectually, it is very easy to understand it. Existentially, to attain to its meaning is arduous. But that's what Patanjali would like, that's what I would like.

So don't just be intellectuals here. Get en rapport with me, get in tune with me. Don't just listen to me; rather, be with me. Listening is secondary; being with me is primary, basic -- just to be in my company. Allow yourself to be totally here-now with me, in my presence, because that death has happened to me. It can become infectious. I have committed that suicide. If you come close to me, if you are in tune with me even for a single moment, you will have a glimpse of death.

And, Buddha is right when he says, "If you can see death, death will not be able to see you," because the moment you see death you have transcended death. Then there is no death for you.

The first sutra:

BY PERFORMING SAMYAMA ON THE TWO TYPES OF KARMA, ACTIVE AND DORMANT, OR UPON OMENS AND PORTENTS, THE EXACT TIME OF DEATH CAN BE PREDICTED.

Many things. First, why be worried about the exact time of death? How is it going to help? What is the point of it? If you ask Western psychologists, they will almost call it abnormal morbidity. Why be concerned with death? Avoid. Go on believing that death is not going to happen -- at least not to you. It always happens to somebody else. You have seen people die, you have never seen yourself die, so why be afraid? You may be the exception. But nobody is an exception; and death has already happened in your birth, so you cannot avoid it.

Now the birth is beyond your power. You cannot do anything about it; it has already happened. It is already past; it is already done. You cannot undo it. Death is yet to happen: something is possible to be done about it.

The whole of Eastern religion depends on the vision of death, because that is the possibility which is going to happen. If you know it beforehand, tremendous is the possibility. Many doors open. Then you can die in your own way, then you can die with a signature of your own on your death. Then you can manage not to be born again -- that is the whole meaning. It is not morbid. It is very, very scientific. When everybody is going to die, this is absolutely foolish not to think about death, not to meditate upon death, not to focus upon it, not to come to a deep understanding about it.

It is going to happen. If you know, much is possible.

Patanjali says even the exact date, the hour, the minute, the second of death can be known beforehand. If you know exactly when death is coming, you can prepare. Death has to be received like a great guest. It is not the enemy. In fact it is a god given gift. It is a great opportunity to pass through. It can become a breakthrough: if you can die alert, conscious, aware, you will never be born again -- and there will be no death anymore. If you miss, you will be born again. If you go on missing, you will be continuously born again and again, unless you learn the lesson of death.

Let me say it in this way: the whole of life is nothing but a learning about death, a preparation for death. That's why death comes in the end. It is the pinnacle, the crescendo, the very climax, the peak.

In the West particularly, contemporary psychologists have become aware that in a deep sex act a certain peak can be attained, a climax, a great orgasm, which is tremendously fulfilling, exhilarating, ecstatic. You are cleansed; you come out of it rejuvenated, fresh, again young, again alive -- all the dust gone, as if you have taken a great shower, an energy shower. But they have not yet come to know that the sex act is a very minor death; and one who can achieve deep orgasm is one who allows himself to die in love. It is a minor death, nothing to be compared with death. Death is the greatest orgasm there is.

The intensity of death is such that almost always people become unconscious. They cannot face it. The moment death comes, you are so afraid, so full of anxiety, to avoid you become unconscious. Almost ninety-nine percent of people die unconsciously. They miss the opportnity.

To know death beforehand is just a method to help you prepare so when death comes you are perfectly alert and aware, waiting, ready to go with death, ready to surrender, ready to embrace death. Once you have

accepted death in awareness, there is no longer any birth for you -- you have learned the lesson. Now there is no coming back to the school again. This life is just a school, a discipline -- a discipline to learn death. It is not morbid.

The whole of religion is concerned with death, and if some religion is not concerned with death, then it is not religion at all. It may be a sociology, an ethics, a morality, a politics, but it cannot be religion. Religion is the search of the deathless; but that deathless is possible only through the door of death.

The first sutra says, "By performing *samyama* on the two types of karma, active and dormant, or upon omens and portents, the exact time of death can be predicted." The Eastern analysis of karma says that there are three types of karma. Let us understand them.

First is called *sanchita*. *Sanchita* means the total, the total of all your past lives. Whatsoever you have done, howsoever you have reacted to situations, whatsoever you have thought and desired, achieved, missed -- the total -- the total of your doings, thinkings, feelings of all the lives is called *sanchita*. *Sanchita*: the word means the all, the accumulated all.

The second type of karma is known as *prarabdha*. The second type of karma is that part of *sanchita* which you have to fulfill in *this* life, which has to be worked out in *this* life. You have lived many lives; you have accumulated much. Now a part of it will have the opportunity to be acted out, realized, suffered, passed through in this life. Only a part of it, because this life has a limitation -- seventy, eighty, or a hundred years. In a hundred years you cannot live all the past karmas -- the sanchita, the accumulated -- only a part of it. That part is called *prarabdha*.

Then there is a third type of karma which is known as *kriyaman*. That is day today karma. First the accumulated whole, then a small portion of it for this life, then even a smaller portion of it for today or for this moment. Each moment there is an opportunity to do something or not to do something. Somebody insults you: you become angry. You react, you do something; or, if you are aware, you simply watch, you don't become angry. You simply remain a witness. You don't do anything; you don't react. You remain cool and collected; you remain centered. The other has not been able to disturb you.

If you are disturbed by the other and you react, then the *kriyaman* karma falls into the deep reservoir of the *sanchita*. Then you are accumulating again; then for future lives you are accumulating. If you don't react, then a past karma is fulfilled -- you must have insulted this man in some past life, now he has insulted you; the account is closed. Finished. A man who is aware will feel happy that at least this part is finished. He has become a little more free.

Somebody came and insulted Buddha. Buddha remained quiet, he listened attentively, and then he said, "Thank you." The man was very much puzzled; he said, "Have you gone mad? I am insulting you, hurting you, and you simply say thank you?" Buddha said, "Yes, because I was waiting for you. I had insulted you in the past, and I was waiting -- unless you come I will not be totally free. Now you are the last man; my accounts are closed. Thank you for coming. You might have waited, you might not have come in this life, then I would have had to wait for you. And I don't say anything anymore, because enough is enough. I don't want to create another chain."

Then the *kriyaman* karma, the day-to-day karma, does not fall into the reservoir, does not add to it; in fact, the reservoir is a little less than it was. The same is true about *prarabdha* -- the whole life, *this* life. If in this life you go on reacting, you are creating the reservoir more and more. You will have to come again and again. You are creating too many chains; you will be in bondage.

Try to understand the Eastern concept of freedom. In the West freedom has a connotation of political freedom. In India we don't bother much about political freedom, because we say unless one is spiritually free, it makes not much difference whether you are politically free or not. The fundamental thing is to be spiritually free.

The bondage is created by the karmas. Whatsoever you do in unawareness becomes a karma. Any action done in unawareness becomes a karma because any action done in unawareness is not action at all; it is a reaction. When you do something in full awareness it is not a reaction; it is an action, spontaneous, total. It leaves no trace. It is complete in itself; it is not incomplete. If it is incomplete then some day or other it will have to be completed. So if in this life you remain alert, then the *prarabdha* disappears and your reservoir becomes more and more empty. In a few lives the reservoir becomes absolutely empty.

This sutra says, "By performing *samyama* on the two types of karma...." Patanjali means *sanchita* and *prarabdha* because the *kriyaman* is nothing but a part of *prarabdha*, so he divides in two.

What is *samyama*? That has to be understood. *Samyama* is the greatest synthesis of human consciousness, the synthesis of three: *dharana*, *dhyan*, *samadhi*.

Ordinarily, your mind is continuously jumping from one object to another. Not for a single moment are you in tune with one object. You go on jumping. Your mind goes on constantly moving; it is like a flux. This moment something is in the focus of the mind, next moment something else, next moment still something else. This is the ordinary state of mind.

The first step out of it is *dharana*. *Dharana* means concentration -- fixing your whole consciousness on one object, not allowing the object to disappear, bringing again and again your consciousness on the object so that the unconscious habit of the mind of continuous flux can be dropped; because once the habit of continuous change can be dropped, you attain to an integrity, to a crystallization. When there are so many objects moving continuously, you remain so many. Understand it. You remain divided because your objects are divided.

For example, you love one woman today, another woman tomorrow, another woman the third day. That will create a division in you. You cannot be one; you will become many. You will become a crowd. Hence the Eastern insistence to create a love in which you can remain for a longer period, as long as possible. There have been experiments in the East in which a couple has remained a couple for many lives together. Again and again the same woman, the same man: that gives an integrity. Too much change erodes your being, splits you. So if in the West the schizophrenia is becoming almost a normal thing, it is not something to be wondered at. It is not strange; it is natural. Everything is changing.

I have heard that one film actress in Hollywood got married to her eleventh husband. She came home, introduced the new dad to the children. The children brought a register, and they said to the dad, "Please sign it, because today you are here, tomorrow you may be gone; and we are accumulating the signatures, autographs, of all our dads."

You go on changing houses; you go on changing everything. In America the average limit of a person's job is three years. The job is also continuously changing. The house -- the average limit of a person staying in one town is also three years. And the average limit of marriage is also three years. Somehow three years seems to be very important. It seems if you remain the fourth year with the same woman there is fear that you may get settled. If you remain in the same job more than three years there is fear that you may get settled. So people go on; they have become almost vagabonds. That creates divisions inside you.

In the East we tried to give a job to a person as part of his life. A man was born in a Brahmin house: he remained a Brahmin. That was a great experiment to give stability. A man was born in a shoemaker's house: he remained a shoemaker. The marriage, the family, the job, the town -- people were born in the same town and they would die in the same town. Lao Tzu remembers, "I have heard that in the ancient days people had not gone beyond the river." They had heard dogs barking on the other side, the other shore. They had inferred that there must be a town because in the evening they had seen smoke rising -- people must be cooking. They had heard dogs barking, but they had not bothered to go and see. People were so harmoniously settled.

This constant change simply says that your mind is feverish. You cannot stay longer at anything; then your whole life becomes a life of continuous change -- as if a tree is being uprooted again and again and again and never gets the right time to send its roots deep down into the earth. The tree will be alive only for the name's sake. It will not be able to bloom, not possible, because before flowers come, the roots have to settle.

So, concentration means bringing your consciousness to one object and becoming capable of retaining it there -- any object. If you are looking at a rose flower, you continuously look at it. Again and again the mind wanders, goes here and there; you bring it back. You tame the mind -- you tame the bull. You bring it back to the rose. The mind goes again; you bring it back. By and by, the mind starts being with the rose for longer periods. Once your mind remains with the rose for a long period, you will be able for the first time to know what a rose is. It is not just a rose: God has flowered in it. The fragrance is not only of the rose; the fragrance is divine. But you never were en rapport with it for long.

Sit with a tree and be with it. Sit with your boyfriend or girlfriend and be with him or her, and bring yourself again and again. Otherwise, what is happening? Even if you are making love to a woman, you are thinking of something else -- maybe moving in a totally different world. Even in love you are not focused. You miss much. A door opens, but you are not there to see it. You come back when the door is closed again.

Each moment there are millions of opportunities to see God, but you are not there. He comes and knocks at your doors, but you are not there. You are never found there. You go on roaming around the world. This roaming has to be stopped; that's what is the meaning of dharana. Dharana is the first step of the great synthesis of *samyama*.

The second step is *dhyan*. In *dharana*, in concentration, you bring your mind to a focus: the object is important. You have to bring again and again the object in your consciousness; you are not to lose track of it. The object is important in *dharana*. The second step is *dhyan*, meditation. In meditation the object is not important anymore; it becomes secondary. Now, the flow of consciousness becomes important -- the very consciousness which is being poured on the object. Any object will do, but your consciousness should be poured in a continuity; there should not be gaps.

Have you watched? If you pour water from one pot to another, there are gaps. If you pour oil from one pot to another, there are not gaps. Oil has a continuity; water falls discontinuously. *Dhyan* means, meditation means, your consciousness should be falling on any object of concentration in a continuity. Otherwise it is flickering. It is constantly flickering; it is not a continuous torch. Sometimes it is there, then disappears; then again is there, then disappears; then again is there. In *dhyan* you have to make it a continuity, an absolute continuity.

When consciousness becomes continuous, you become tremendously strong. For the first time you feel what life is. For the first time, holes in your life disappear. For the first time you are together. Your togetherness means the togetherness of consciousness. If your consciousness is like drops of water and not a continuity, you cannot be really there. Those gaps will be a disturbance. Your life will be very dim and faint; it will not have strength, force, energy. When consciousness flows in a continuous, riverlike phenomenon, you have become a waterfall of energy.

This is the second step of *samyama*, the second ingredient; and then is the third ingredient, the ultimate, that is *samadhi*. In *dharana*, concentration, the object is important because you have to choose one object amidst millions. In *dhyan*, meditation, consciousness is important; you have to make consciousness a continuous flow. In *samadhi* the subject is important: the subject has to be dropped.

You dropped many objects. When there were many objects, you were many subjects, a crowd, a polypsychic existence -- not one mind, many minds. People come to me and they say, "I would like to take sannyas, but...." That "but" brings the second mind. They think they are the same, but the "but" brings another mind. They are not one. They would like to do something and, at the same time, they would not like to do it -- two minds. If you watch you will find many minds in you -- almost a marketplace.

When there are too many objects, there are too many minds corresponding to them. When there is one object, one mind arises -- focused, centered, rooted, grounded. Now this one mind has to be dropped; otherwise you will remain in the ego. The many has been dropped; now drop the one also. In *samadhi* this one mind has to be dropped. When one mind drops, the one object also disappears because it cannot be there. They always are together.

In *samadhi* only consciousness remains, as pure space.

These three together are called *samyama*. *Samyama* is the greatest synthesis of human consciousness.

Now you will be able to understand the sutra: "By performing *samyama* on the two types of karma, active and dormant, or upon omens and portents, the exact time of death can be predicted." Now if you concentrate, meditate, and get in tune in *samadhi*, you can be capable of knowing the exact time of death. If you move your *samyama*, this great synthesis of consciousness, this great power that has arisen in you; if you move it towards death, you will be able to know immediately when you are going to die.

How it happens? When you go in a dark room, you cannot see what is there. When you go with a light, you can see what is there, or what is not there. You move almost in darkness your whole life, so you don't know how much *prarabdha* is still there -- *prarabdha*, the karma that you have to fulfill in this life. When you go with *samyama*, with light burning bright, you bring the flame in; you know how much *prarabdha* is left. You see the whole house is empty, just in the corner a few things are left, soon they will disappear. Now you can see when you are going to die.

It is said about Ramkrishna that he was much too interested in food; in fact obsessed. That is very unlikely. Even his wife, Sharada, used to feel very embarrassed; because he was such a great saint, only with one flaw -- and the flaw was that he was much too interested in food. He was interested so much that while he was giving *satsang* to his disciples, just in the middle he will say, "Wait, I am coming," and he will go to look into the kitchen, what is being cooked. He will just go there and ask, "What is being prepared today?" and then will come back and start his satsang again.

His closest disciples became worried. They said, "This doesn't look good, Paramhansa. And everything is so perfectly beautiful -- never has there walked such a beautiful and perfect man -- but this small thing, why can't you drop it?" He will laugh and will not say anything.

One day his wife Sharada insisted too much. He said, "Okay, if you insist, I will tell. My *prarabdha* is

finished; and I am just clinging with this food. If I drop that I am gone."

The wife could not believe this. It is very difficult for wives to believe in their own husbands -- even if the husband is a Paramhansa it makes no difference. The wife must have thought that he is befooling, or he is trying to rationalize. Seeing that, Ramkrishna said, "Look, I can see that you are not trusting me, but you will know. The day I am going to die, just three days before that day, three days before my death, I will not look at the food. You will bring my *thali* in, and I will start looking in another direction; then you can know that only three days more am I to be here."

That too was not believed; they forgot about it. Then, just three days before Ramkrishna died, he was resting, Sharada brought his *thali*, his food: he turned over, started looking at the other side. Suddenly the wife realized, remembered. The *thali* fell from her hands, she started crying. Ramkrishna said, "Don't cry now. Now my work is finished; I need not cling." And exactly after three days he died.

He was clinging in compassion, just trying to create a bondage with one chain. The imprisonment is gone; the prison has disappeared. Out of compassion he was trying to cling, to linger a little longer on this shore, to help those who had gathered around him. But it is difficult to understand a Paramhansa. It is difficult to understand a man who has become a *siddha*, a Buddha, one who has emptied all his sanchita, all accumulated karmas. It is very difficult. He has no gravitation, so Ramkrishna was clinging to a rock. The rock has gravitation. He was clinging to a rock so that he could linger on this earth a little longer.

When you have *samyama*, a consciousness fully alert, you can see how much karma is left. It is exactly like when a physician comes and he sees and touches the pulse of a dying man, and he says, "Not more than two, three hours." What is he saying? By long experience he has come to know how the pulse beats when a person is going to die. Exactly that way, a man who is alert knows how much *prarabdha* is left -- how much pulse -- and he knows when he has to go.

This can be done in two ways. The sutra says either to focus on death, that is *prarabdha* karma.... "By performing *samyama* on the two types of karma, active and dormant, or upon omens and portents, the exact time of death can be predicted." This can be done in two ways: either you look at the *prarabdha* or there are a few omens and portents which can be watched.

For example, before one person dies, almost exactly near about nine months before, something happens. Ordinarily we are not aware, because we are not aware at all, and the phenomenon is very subtle. I say almost nine months because it differs. It depends: the time between the conception and the birth will be the time. If you were born after nine months being in the womb, then nine months. If you were born after being ten months in the womb, then ten months. If you were born after seven months in the womb, then seven months. It depends on the amount of time between the time of conception and birth. Exactly the same time before death, something clicks in the *hara*, in the navel center. It has to click because between the conception and birth there was a gap of nine months: nine months you took for birth; exactly the same time will be taken for death. As you prepared nine months in the mother's womb for birth, you will have to prepare nine months to die. Then the circle will be complete. Something in the navel center happens. Those who are aware, they will immediately know that something has broken in the navel center; now death is coming closer. Approximately nine months.

Or for example, there are other omens and other portents. A man, before he dies, exactly six months before he dies, becomes by and by incapable of seeing the tip of his own nose because eyes start turning upwards, very slowly. In death they turn completely upwards, but they start the turning, the returning journey, before death. That happens: when a child is born, the child takes almost six months, that is usually -- there may be exceptions -- the child takes six months to have fixed eyes. Otherwise the eyes are loose. That's why children can bring both their eyes together near the nose, can take them far away to the corners very easily. Their eyes are still loose. The day a child's eyes become fixed: if that day comes after six months or nine months or ten or twelve months, then exactly the same will be the time; again the eyes will start becoming loose and moving upwards. That's why in India villagers say -- they must have come to know from yogis -- that before a man dies he becomes incapable of seeing the tip of his own nose.

And there are many methods in which yogis continuously watch the tip of their nose. They concentrate on it. People who have been concentrating on it, suddenly one day realize they cannot see their own nose. Now they know the death is approaching near.

According to yoga physiology there are seven centers in man. The first, the genital organs; and the last is sahasrar, in the head; between these two there are five others. Whenever you die, you die from a particular center. That shows your growth that you have been doing in this life. Ordinarily, people die through the genital organ, because the whole life people live around the sex center, continuously thinking of

sex, fantasizing about sex, doing everything about sex -- as if the whole of life seems to be centered around the sex center. These people die through the sex center. If you have evolved a little and you have attained to love, gone beyond sex, then you will die from the heart center. If you have evolved completely, if you have become a *siddha*, you will die from the *sahasrar*.

The center you will die from will have an opening because the whole life energy will be released from there....

Just a few days before, Vipassana died. Her brother Viyogi was asked to hit her head; that has become symbolic in India. When a person dies and is put on the funeral pyre, the head has to be hit. Just symbolic, because if the person has attained to the ultimate, then the head will break on its own; but the person has not attained. But we hope and pray, and break the skull.

The point of release becomes open. This point can be seen. Some day or other, when Western medical science will become aware of yoga physiology, this also will become part of all postmortems -- how the person died. Just now they see only whether he died naturally or was poisoned or killed or committed suicide -- all ordinary things. The most basic thing they miss, which has to be there on the report -- how the person died: from the sex center, from the heart center, or from *sahasrar* -- from where he died. And there is a possibility -- and yogis have done much work on it -- it can be seen in the body because that particular center breaks, as if an egg has broken and something has gone out of it.

When somebody who has attained to *samyama* becomes, just three days before he dies, aware from what center he is going to move, almost always he moves from sahasrar. A certain activity, a movement, just at the top of the head starts working three days before one dies.

These indications can prepare you how to receive death, and if you know how to receive death in a great celebration, in great joy, in delight -- almost dancing and in ecstasy -- you will not be born again. Your lesson is complete. You have learned whatsoever was to be learned here on this earth; now you are ready to move beyond for a greater mission, for a greater life, for more unlimited life. Now you are ready to be absorbed by the cosmos, by the whole. You have earned it.

One thing more about this sutra. The *kriyaman* karma, the day to-day karma, is just a very small fragment; in modern psychological terms we can call it the "conscious." Below it is *prarabdha*; in modern psychological terms we can call it the "subconscious." Even below that is sanchita; in modern psychological terms we can call it the "unconscious."

Ordinarily, you are not aware of your day to-day activities, so how can you be aware of *prarabdha* or sanchita? Impossible. So start by becoming aware of day-to-day activities. Walking on the road, be alert. Eating your food, be alert. Remain watchful of what you are doing. Remain with the activity. Don't go here and there. Don't do things like a zombie. Don't move as if you are in deep hypnosis. Whatsoever you are saying, say everything fully alert, so that you are not going to repent ever.

When you say, "I am sorry. I said something which I never wanted to say," that simply shows you were asleep, not aware. When you say, "I did something, I don't know why and how. I don't know how it happened. I have done it in spite of myself," then remember, you worked asleep. You are a somnambulist walking in sleep.

Make yourself more and more alert. That is the meaning of being here-now. Right now you are listening to me: you can be just the ears. Right now you are seeing me: you can be just the eyes, fully alert, not even a thought passing through your mind, no disturbance, no cloudiness inside. Just focused on me -- totally listening, totally seeing -- being with me herenow: that is the first step.

If you attain to that, the second step becomes available; then you can move into the subconscious. Then when somebody insults you, you will not become aware only when you become angry. You will become aware immediately somebody has insulted -- there, a certain anger has moved into the subconscious depth of your being, just a small wave, very subtle. If you are not very sensitive and aware, you will not know it -- unless it erupts into the conscious you will not know it. By and by you will become aware of subtle nuances, subtle shades of emotions -- that is *prarabdha*, the subconscious.

When you become aware of the subconscious, another step will become available to you. The more you grow, the more growth becomes possible to you. You will be able to see, now, the third step, the final step, of becoming aware of sanchita, the accumulated past. Once you move into the unconscious -- that means you are taking the light of consciousness into the deepest core of your being -- you will become enlightened. That is the meaning of becoming a Buddha -- nothing is in the dark now. Every nook and corner is lighted. Then you live, you act, but you don't accumulate any karma.

The second sutra:

> BY PERFORMING SAMYAMA ON FRIENDLINESS, OR ANY OTHER ATTRIBUTE, GREAT STRENGTH IN THAT QUALITY IS OBTAINED.

First one has to become aware, and immediately the second step is: to bring your *samyama* on the feeling of friendliness. Love, compassion.
Let me tell you one story:

It happened, a great Buddhist monk, Tamino was his name, persevered, worked hard, and entered the state of satori -- the state of *samyama*. And there he was aware of nothing....

When you are really aware, you are not aware of anything. You are only aware of awareness. That too is not good to say, because then awareness looks like an object. No, you are simply aware of nothing -- just aware.

... And there he was aware of nothing, and his soul was like nothing. And this state was beyond even peace, and he would have been glad to remain in it forever....

Remember it, when one attains to *samyama*, one would like to remain forever in it, one would not like to go out of it -- but this is not the end of the journey. This is only half the journey. Unless your *samadhi* becomes love, unless you bring whatsoever you have found within you to the greater world, unless you share your *samadhi* with others, you are proving yourself a miser. *Samadhi* is not the goal; love is the goal. So whenever it will happen to you, any of you, you will also come to a point when one wants not to move out. It is so beautiful, it is so tremendously blissful, who bothers?

... And this stage was beyond even peace, and he would have been glad to remain in it forever. But as it happened, on that day he had gone out to meditate in the little wood that surrounded his monastery. And as he sat there by the way, lost in meditation, there passed a traveller, and thieves leapt upon him and wounded and robbed him and left him for dead. He cried for aid to Tamino, but Tamino sat there unconscious, seeing and hearing nothing....

Tamino was sitting there, and the man was dying there, and the man was calling for help; but he was so deep within himself that nothing reached him. He could not hear. He could not see -- the eyes were open, but he was not there in the eyes. He has gone to the very rock bottom of his being. Just the body was breathing, but he was not there on the periphery.

And so the man lay bleeding on the ground, and there he was when Tamino returned to earth -- came back to his body, came back to his senses. Tamino was dazed and for a long time did not understand what he saw nor knew what he had to do....

It takes a little time to put yourself together again on the periphery. The center is so totally different. You move almost in an absolutely unknown territory. And when you come back it is difficult to again get in tune with the periphery. It is almost like people who have been to the moon: when they come back, for three weeks they have to be put in a special house prepared for them -- to get ready again to move on the earth. If immediately after coming back from the moon they go to their home, they will get crazy or mad; because the moon is so different. The gravitation is not much there -- one eighth of the earth. One can just jump sixty feet, seventy feet, easily. One can jump on anybody's terrace, no problem. The gravitation is almost nil. And the moon is so empty, one is dazed. And the silence is so tremendous, uninterrupted for millions of years -- so heavy -- that when one comes back from the moon, one is coming as if after one has died and is again coming back to the earth.

When the first man walked on the moon, he was not a theist, but suddenly he fell on his knees and started praying. The first thing that has been done on the moon is prayer. What happened to him? The silence was such, it was so deep, and he was so alone, suddenly he remembered God. In that loneliness, in

that aloneness, in that solitude, he forgot all about that he didn't believe in God, that he is a skeptical mind, that he is a doubter. He forgot all. He immediately fell down and started praying.

When one comes from the moon, he has to be reacclimatized to the earth; but this is nothing compared to when you go to the center of your being and come back.

... Tamino was dazed and for a long time did not understand what he saw nor knew what he had to do. But presently, as the current of his life in the flesh set in again, he went up to the man and bound up his wounds as best he could. But the man's blood had flowed too long. He looked at Tamino and died -- and those eyes Tamino could not forget; and those eyes haunted him; and he was so much disturbed -- the whole satori lost -- he forgot all about the center. He was puzzled.

And in his eyes, before he died, Tamino saw the look he had seen once on the battlefield; and all his peace, so painfully won, fled from him. He went back to the monastery and passed over onto the island and mounted to the topmost terrace, and there sat down beside one of the images of Gautam Buddha. It was evening, and the setting sun alone shone on the stone face, till it seemed to flush into life.

Tamino looked into the eyes of the face and said, "Lord Buddha, was your gospel true?"
And the image answered back, "True and false."
"What was true in it?" asked Tamino.
"Compassion and love."
"And what was false in it?"
"Flight from life, escape."
"Must I go back to life?"
But the light had faded from the face and it turned to stone again.

It is a beautiful story. Yes, Tamino had to come back to life. One has to come back to love from *samadhi*; hence, Patanjali's sutra immediately after the *samadhi*, in which death is experienced: "By performing *samyama* on friendliness, or any other attribute," compassion, love, "great strength in that quality is obtained."

Contemporary psychologists will also agree -- up to a certain limit. If you constantly think about something, it starts materializing. You must have heard the name of Emile Coue, or if you have not heard the name you must have heard his slogan: Every day, in every way, I am getting better and better. He treated thousands of patients -- in great trouble, people in great trouble -- and he helped them tremendously. And this was his only medicine. He will just say to them, "Repeat: every day, in every way, I am getting better and better. Just repeat it, just feel it, just surround yourself with this idea 'I am getting better, healthier, happier.'" And thousands of people were helped; they came out of their illnesses. They came out of their mental diseases. They came out of their troubles and anxieties. They thrived again, they became alive again, and there was nothing in it -- just a small mantra.

But what happens: you create the world you live in. You create the body also you live in; you create the mind also you live in. You create with your ideas. Whatsoever you think sooner or later becomes a reality. Every thought becomes a thing finally, eventually.

And this is so with such an ordinary mind, which goes on changing the object every moment, goes on jumping from here and there; what to think about *samyama*? When there is no mind and just the idea of friendliness arises, one becomes so en rapport with it, one becomes it.

Buddha has said, "The next time I come into the world, my name will be Maitreya, 'the friend.'" It is very symbolic -- whether he is coming or not, that is not the point. But it is very symbolic. He is saying that after becoming a Buddha, one has to become the friend.

After one has attained to *samadhi*, one has to attain to compassion. Compassion is the criterion whether your *samadhi* is true or not.

Remember, don't be a miser; because habits persist. If in the outside world you are a miser and you cling to things, to money and this and that; when *samadhi* arises in you, you will cling to *samadhi*. The clinging will continue -- and the clinging has to be dropped. Hence, immediately, after death, when you start feeling the deathless, Patanjali says bring friendliness in, now think of sharing.

There are two seas in Palestine. One is filled with fresh and sparkling water. Trees and flowers grow around it. Fish live in it, and its banks are green. The pure waters of this sea, which possess a healing quality, are brought down by the River Jordan from the hills around Mount Hermon...

Jesus loved this river; Jesus loved this sea. Many miracles happened around this place with him.

... The Master loved this sea, and many of the happier moments of his ministry were spent beside it. It is a place filled to this day with serenity and power.

The River Jordan flows on south into another sea. Here there is no life, no song of birds, no children's laughter. The air hangs sinister and heavy above its water, and neither man nor beast nor bird will drink. This sea is dead.

What makes so mighty a difference between these two seas of Palestine -- one so alive, so tremendously alive; and another so dead, so deadly dead?

This is the difference: the Sea of Galilee receives but does not keep the waters of River Jordan. For every drop that flows into it, another drop flows out. The more it gives joyfully away, the more it receives in return. This is the sea of life -- the Sea of Galilee.

The other sea hoards every drop of water reaching it and gives nothing in return. The Sea of Galilee gives and lives. The other sea gives nothing and does not live. It is truly named "The Dead" -- the Dead Sea.

And the same is true about human life. You can become the Sea of Galilee or you can become the Dead Sea. If you become the Sea of Galilee, sooner or later you will attract the consciousness of Jesus to you. The Master will walk around you again. Again he will be seen with his disciples near you; again you will be in a totally different world. You will have the touch of the divine. Or you can become the Dead Sea; then go on receiving and don't give; then go on hoarding and don't give. How did it become dead? A miser is a dead person; a miser dies every day. Share, whatsoever you have share, and you will receive more. That is the meaning of friendliness.

And Patanjali says bring your *samyama* to compassion, love, and friendliness; and they will grow. Not that you will become friendly: you will become the friend. Not that you will become friendly: you will become friendship, friendliness. Not that you will love: you will become love, you will be the very quality of love.

The third sutra:

BY PERFORMING SAMYAMA ON THE STRENGTH OF AN ELEPHANT, THE STRENGTH OF AN ELEPHANT IS OBTAINED.

Whatsoever you want, you bring your *samyama* to it and it will happen -- because you are infinite. Whatsoever form you want to take you can take after *samyama*. All miracles are possible; it depends on you. If you want to become so powerful like an elephant, you can become. Just by keeping the idea as a seed inside you and showering it with *samyama*, you will become that. Because of this sutra, many people have done many wrong things. This is a key, but if you want to become something devilish, you can become. You can misuse yoga as much as you can misuse science. Science has released the atomic energy. Now you can use it by dropping it on cities and killing people. You can create more Hiroshimas and Nagasakis -- you can make the whole earth a dead, burned place, a cemetery.

The same atomic energy can be used creatively. All the poverty that exists on earth can disappear within minutes. All the food that is needed can be created, and all the luxuries that are available only to a very few can become part of the normal life of everybody. Nobody is barring the path, but somehow man does not have that creative understanding.

Yoga has been misused in the same way.

All knowledge brings power, and power can be used positively or negatively.

I have heard an anecdote:

A drunk shuffled up to a rich banker and asked for sixpence for a cup of coffee. Being an extremely generous man, the banker handed him a ten-shilling note.

"Here," he said, "you can buy yourself twenty cups of coffee with that."

Next evening the banker saw the drunken tramp again.

"How are you today?" he asked cheerfully.

The tramp glared at him. "Why don't you get lost," he said rudely. "You and your twenty cups of coffee. They kept me awake all last night."

It depends. A blessing can become a curse. What Patanjali is saying is pure white magic; it is a magical formula. You can make it into a devilish black magic. Then you will be destructive to others -- and destructive to yourself. Remember that. That's why first he says become friendly; then he talks about power.

People like Patanjali are so cautious. They have to be cautious because of you. They watch their every step. First he tells how to attain to *samyama*; immediately he talks about compassion and friendliness; then he talks about power. Because when you have compassion then power cannot be misused.

BY DIRECTING THE LIGHT OF THE SUPERPHYSICAL FACULTY, KNOWLEDGE IS GAINED OF THE SUBTLE, THE HIDDEN, AND THE DISTANT.

Every dimension becomes available -- "of the subtle, the hidden, the distant" -- once you know how not to be. Once you know how to be without any ego, once you know how to be a pure consciousness with no subject and no object, everything becomes possible. You can know all. By knowing one all is known.

BY PERFORMING SAMYAMA ON THE SUN, KNOWLEDGE OF THE SOLAR SYSTEM IS GAINED.

This sutra is a little complicated -- not in itself, but because of the commentators. All the commentators of Patanjali talk about this sutra as if Patanjali is talking about the sun out there. He is not talking about that sun; he cannot talk about that. He is not an astrologer, and he is not interested in astrology. He is interested in man. He is interested in mapping man's consciousness. And the sun is not of the out.

In yoga terminology man is a microcosm. Man is in a subtle way a small universe, condensed into a small existence. The existence, the whole existence, is nothing hut man expanded. This is yoga terminology: microcosm and macrocosm. Whatsoever exists outside also exists exactly inside man.

Just like the sun, man has a sun inside; and just like the moon, man has a moon inside. And Patanjali is interested in giving you the whole geography of the inner world, of inner man. So when he says, "*Bhuwan gyanam surya samyamat*" -- "By performing *samyama* on the sun, knowledge of the solar system is gained," he does not mean the sun that is without. He means the sun that is within.

Where is your inner sun? Where is your center of the inner solar system? It is exactly hidden deep in the reproductive system. That's why sex is hot; it is a sort of heat. We have the expression for animals: whenever a female is ready to be impregnated, we say she is in heat. That phrase is exactly accurate. The sex center is the sun. That's why sex makes you hot and feverish. When you move in a sex act, you become hotter and hotter and hotter. You touch an almost feverish peak; you perspire; your breathing is disturbed. And after it you feel exhausted. Then you fall into sleep.

When sex is exhausted, immediately the moon starts functioning. When the sun sets the moon comes up. That's why after the sex act you immediately fall into sleep. The function of the sun is gone; the function of the moon starts.

Sun is the sex center. By performing *samyama* on it, you will be able to know the whole solar system inside. By performing *samyama* on the sex center you will become capable of going beyond it. You will know all the secrets of it; but it has nothing to do with the outer sun.

But if you know the inner sun, by reflection you can understand the outer sun also. This sun is the sex center of the solar system. That's why everything alive needs sun. Trees go higher and higher. In Africa they go higher than anywhere else because the forests are so dense and there is much competition; because if you don't go high you will die. You will not be able to reach to the sun. You will not be available to the sun and the sun will not be available to you. You will not be showered by the energy of life.

Sun is life; sex is life. All life arises out of sun; all life arises out of sex. All life.

Trees try to reach higher so that they can become available to the sun and the sun becomes available to them. Just watch. The same trees are on this side. These pine-type trees, the same trees are on this side -- they have remained small. This side they are throbbing high. Sun is more available on this side; on that side sun is not available.

Sex is the inside sun; the sun is the sex organ of the solar system. By reflection you will be able to

understand the outer solar system also, but the basic thing is to understand the inner solar system. So I will insist on this, remember, that Patanjali is mapping the inner ground. And of course it can be started only from the sun because sun is the center. Not the goal, but the center. Not the ultimate, but the center. One has to rise above it, one has to move above it, but it is the beginning. It is not the omega, but it is the alpha.

Once Patanjali has said how to attain to *samyama*, how to transform into compassion, love, and friendship, how to become powerful for compassion, for love; he comes to the inner territory, the inner topography: "By performing *samyama* on the sun, knowledge of the solar system is gained."

The whole world can be divided between two types of people: the sun people and the moon people, or you can call them yang and yin. The sun is the male; the moon is the female. The sun is aggression, the positive; the moon is receptive, the passive. You can divide the whole existence between sun and moon. And you can divide your body also between sun and moon; yoga has divided.

It has divided so minutely that it has divided even your breath, your breathing. One nostril is sun breath, another is moon breath. If you become angry you will breathe from the sun side. If you want to become silent, you will breathe from the moon side. The whole body is divided: one of your sides is male, another side is female. The mind is divided: one part of the mind is male, another part of the mind is female.

And one has to move from the sun towards the moon, and then beyond both.

Yoga: The Alpha and the Omega, Vol 8

Chapter #2
Chapter title: And a perfect liar at that

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OSHO, WILL YOUR DISCIPLES ATTAIN BY SUDDEN ENLIGHTENMENT, OR BY A SLOW, STEP-BY STEP GROWTH? IS YOUR PATHLESS PATH FOR ANYBODY, OR ONLY FOR RARE EXCEPTIONS?

THE first thing to be understood is that the very word "attainment" is nonspiritual. It is part of your greed. The idea to attain is very worldly. Whether you want to attain prestige, power, wealth, or God or nirvana does not make any difference. The desire to attain is worldly; it is materialistic.

The spiritual revolution happens only when you drop this greed, when you drop the very idea of becoming. You arc that. You are already that, so then don't hanker for attainment. You have never been anything else other than that which you are trying to attain.

God is within you this very moment -- healthy and kicking. Because God is not something separate from you or from life. But your greed has been a problem; and because of your greed, exploiters have existed who go on showing you ways how to attain.

My whole effort here, my whole work here is to help you to see that you already have it. There is no question of any attainment. There is no question of any future. The moment you think in terms of attainment, the tomorrow comes in, time comes in, future comes in. It is a desire. You would like to be somebody else other than you are -- which is impossible. You can only be that which you are.

Becoming is dreaming; being is truth. But because of your greed people have given you many ideas how

to attain -- -and you accept it. Not because what they say is truth, but because it enhances your greed.

To be close to me all that you have to learn is: unlearn y our greed. Drop it. Right now. Don't postpone it. Don't say, "Yes, we will drop it somewhere in the future, tomorrow." Just try to understand the very misery of greed, the very hell of it. If you see that greed brings hell, then why tomorrow? In that very vision, understanding, it drops. In fact you don't drop it; it drops on its own accord.

And, if the very idea of attainment is stupid, then what is the point of asking whether you are going to attain in a sudden way or in a gradual way? They become irrelevant.

You are already that. Let this be your constant remembrance. Not for a single moment forget that you are gods and goddesses. Don't think in terms of ladies and gentlemen -- forget all that nonsense. Remember you are gods and goddesses. Never settle for less.

So, I have to annihilate your wrong ideas. They Have been oversold to you -- centuries and centuries of satesmanship in the name of spirituality.

Let me tell you one anecdote:

A Catholic girl and a Jewish boy fell madly in love. But their religion and their beliefs interfered. The Irish Catholic mother advised her daughter, "Sell him a bill of goods. Teach him the beauty and joys of Catholicism. Make him a Catholic first." The girl did. She sold him and sold him and the wedding date was set. One day before the marriage the girl came home, sobbed, cried, and said to the mother,

"The marriage is off."

"Why?" the mother asked. "Didn't you sell him?"

"I think I oversold him. Now he wants to be a priest."

These salesmen of spirituality, from one century to another, for millennia, have oversold you the idea of attainment. They have exploited you. Just see the point. You can be only that which you already are -- nothing else is possible. It is a given fact; it is a gift. So spirituality is not an attainment; rather, it is a recognition -- a remembrance. You have forgotten, that's all. You have misplaced it somewhere, that's all, but it is there all the same.

And the second part of the question is: "Is your pathless path for anybody, or only for rare exceptions?"

Only for rare exceptions -- but everybody is a rare exception. Because I have never come across any person who is not a rare exception. I have never come across a common man or a common woman. I have been searching hard, looking into everybody who comes to me; I always come across something unique, something incomparably unique, something absolutely unique.

God never repeats. His creativity is original -- he does not believe in carbons. He never creates anybody again. He does not believe in the common and the ordinary. He creates only the extraordinary and the unique.

Try to understand it, because the society has again forced on you an idea that you are just a common man. A few people want to prove themselves uncommon. They can prove that only if they prove the whole lot common. Politicians -- they cannot believe that everybody is unique. If everybody is unique, then what are they doing by being presidents and prime ministers? Then they will look just foolish. They are unique, the chosen, and the whole lot is common -- the mass. Their egos, just to prove themselves extraordinary, have proved another thing also, simultaneously, that everybody is ordinary.

And they say you have to prove your extraordinariness -- become rich, become a Rockefeller; or become powerful in terms of power politics, become a Nixon or a Ford; or at least become a great poet, an Ezra Pound or Cummings; become a painter, a Picasso, a van Gogh; an actor. Prove yourself! Become somebody in some direction; prove your talent and genius and your mettle. And, then, those who have not proved in any way are the common mass. You are exceptional.

But I want to tell you that everybody is *born* exceptional. There is no need to prove it. And those who prove, they simply prove that they are uncertain about their uniqueness. Try to understand it. Only inferior people, who have an idea of deep inferiority, try to prove themselves to be superior. Inferiority complex helps you to compete and prove so that you can prove you are superior. But, basically, you are born unique -- and there is no need to prove it.

Enjoy if you enjoy creating poetry, but don't make it an ego trip. Enjoy if you enjoy painting, but don't make it an ego trip. Look at your painters, poets; they are so egoistic, almost crazy. What has happened? They are not enjoying their painting, their poetry. They are using their poetry and painting a9 steps to come to the top so that they can declare, "I am unique, and you are not."

Because of these ill people.... They are pathological; they need psychological treatment. All politicians need, all poweroriented, egotrip people need treatment. They need to be hospitalized. Because of their madness, their feverish competition, their tremendous effort to prove that they are somebody, you start feeling that you are nobody, that you are not special, that you are there just to vegetate -- live an ignoble life and die an ignoble death.

This is a very dangerous, poisonous idea, deeply planted in you. Throw it out.

But remember, when I say you are unique, I don't mean in any relative way. I don't say that you arc more unique than somebody else. When I say you are unique, I say it in an absolute way -- not in a relative, comparative way. I am not saying that you are more unique than anybody else. You are simply unique, as unique as the other -- -as unique as your neighbor. Uniqueness is your nature.

You ask: "Is your pathless path for anybody, or only for rare exceptions?" It is only for rare exceptions, but everybody is a rare exception.

I would like to tell you one anecdote:

It happened, there was once a wicked king who could not bear to think that anyone was his superior....

Must have been a pure politician -- a pure poison.

... So he summoned all the pundits of the realm as w as the practice on momentous occasions and put to them this question: "Which of us two is the greater, I or God?"...

Because when you start on an ego trip, the ultimate fight is against God -- the final. The final has to be with God because one day or other the problem is going to arise: who is superior, God or you? Friedrich Nietzsche has said, "I cannot believe in God, because if I believe in God I will always remain inferior -- always." Then there is no possibility to become superior. So Nietzsche says, "Better to drop the very idea of God." Nietzsche says, "How can there be two superior beings, I and God?" This wicked king must have been a Nietzschean.

... The pundits shook with fear -- because they knew if they say God is superior they will be killed immediately, murdered, butchered. Being wise by profession they asked for time, and then through old habit they clung to their position and their lives. But they were worthy men who would not displease God. They were therefore deep in grief, when the oldest pundit reassured them, "Leave it to me, tomorrow I shall speak with the Prince."

The next day when the court was gathered, the old man quietly arrived, his hands humbly joined together, his forehead smeared with white ashes. He bowed down low and pronounced these words: "O Lord, undoubtedly you are the greater" -- the Prince twirled his mustaches which he wore long and tossed high his head -- -"You are the greater, King, for you can banish us from your kingdom while God cannot; for truly all is his kingdom and there is nowhere to go outside him."

There is no way to go outside God. That's your uniqueness -- that is everybody's uniqueness. There is no way to be something else other than part of God. That's your uniqueness and that is everybody else's uniqueness. Respect yourself and respect others also. The moment you start proving yourself superior, you are disrespectful to yourself because the very effort shows that you have accepted the idea that you are not unique -- hence the effort to prove -- and you are disrespectful to others also.

Respect yourself, respect others also, because deep down we are not separate. We are one whole. We are members of each other. We are not like islands; we are the vast continent of God.

PATANJALI SAYS THAT THROUGH IGNORANCE ONE ACCUMULATES IGNORANCE, ONE ACCUMULATES KARMA; AND PREVIOUSLY WE HAVE HEARD YOU SAY THAT UNTIL ONE ATTAINS TO A CERTAIN CRYSTALLIZATION, ONE IS NOT RESPONSIBLE FOR ONE'S ACTIONS -- RATHER, THE DIVINE IS THE DOER, THE ONE RESPONSIBLE. WOULD YOU PLEASE CLEAR THESE SEEMING CONTRADICTIONS?

They appear contradictions to you. Rather than clearing the contradictions, I would like to clear *you*. I

would like to clean you so completely that you are not there; then you won't see any contradictions.

To see contradictions is to see through the intellect. Once the intellect is not there interfering and your vision is clear -- no thought floats in your consciousness; you are in a state of *samyama*, absolutely empty -- you will never see any contradiction anywhere. All contradictions will look complementary. They are, but the mind has been trained by intellectuals, logicians, by Aristotle. You have been taught to divide things into polar opposites -- day and night, life and death, good and bad, God and devil, man and woman. Watertight compartments.

Then if I say that in every woman there is a man and in every man there is a woman, you will immediately say, "Wait, there is a contradiction. How can a man be a woman, and how can a woman be a man? A man is man, a woman is woman -- clear cut." It is not so. Life does not believe in Aristotle; life is bigger than Aristotle. Man and woman are complementaries, not contradictions.

Have you seen the Taoist symbol of yin and yang? -- contradictions meeting into each other, dissolving into each other: day into night, night into day; life into death, death into life. And that's how it is. Life and death are not two separate entities. There is no gap between them, no interval. It is life that becomes death, and it is death that again becomes life.

You see a wave rising and moving in the ocean. Just in th. wake of the wave there is a hollow, upside-down wave following. They are not two separate things. You see a great mountain: just by the side there is a great valley. They are not two things. Valley is nothing but mountain upside down; the mountain is nothing but the valley downside up.

Man and woman, and all contradictions, are seemingly contradictory. Once you can see this fact, you will always be able to know that I have to talk in contradictions because I have to talk about the total, the whole. Whatsoever I say covers only part; then the other part is left: I have to say that part also. When I say that other part, you say, "Wait, you are being contradictory."

Language is still Aristotelean, and I don't think there will ever be a possibility of a non Aristotelean language. It will be very difficult because for day to day, utilitarian purposes we have to divide things into black and white.

Black and white look so separate, but real life is like a rainbow -- the whole spectrum. Maybe on one side is white, on another side is black, but in between there are millions of steps, all joined together. Life is a spectrum. If you drop the midsteps, then things look contradictory. It is your vision which is not yet clear.
I have heard, it happened one day:

One drunkard burst into the office for registration of births and deaths.

"Gentlemen," he hiccuped, "I want to register the birth of twins!"

"Why do you say 'gentlemen'?" inquired the registrar.
"Can't you see I am here all alone?"

"You are?" gasped the new father, staggering back. "Maybe I had better go back to the hospital and have another look."

Maybe they are not twins, only one. It is your unconsciousness which is giving you a very distorted view of life. And again and again you will come to feel contradictions in me. They are there, but only in appearances. Deep down they meet.

Now, this particular contradiction: "Patanjali says that through ignorance one accumulates ignorance, one accumulates karma; and previously we have heard you say that until one attains to a certain crystallization, one is not responsible for one's actions -- rather, the divine is the doer, the one responsible."

These arc two seemingly contradictory paths. One is that you leave all to God -- -but *all*, total. Then you are not responsible. But remember, it has to be total; it is a total sacrifice, surrender, submission. Then if you do good, God is the doer; if you do bad, of course, God is the doer.

Remember the totality. That totality will transform you. Don't be clever and cunning, because the possibility is there that whatsoever you don't feel is good, you will say God is responsible. Whatsoever makes you feel guilty, you will throw it on God, and whatsoever enhances your ego, you will say, "It is I." You may not say so visibly, but deep inside you will say so. If you write a good poem, you will say, "I am the poet." If you paint a beautiful painting, you will say, "I am the painter." And if a Nobel prize is going to be given to you, you will not say, "Give it to God." You will say, "Yes, I have been waiting for it -- already it is too late. The recognition-the *due* recognition -- has been delayed too long."

When Bernard Shaw got the Nobel prize he refused, saying, "I have waited too long. Now it is below

my prestige." He was one of the most egoistic persons ever -- -"Now it is below my prestige. When I was young, I was hankering for it, dreaming for it. Now I am old enough; I don't need it. My recognition in the world is already so great, my applause from people is so great, now I don't need any Nobel prize. It is not going to give any more credit to me."

He was persuaded that it would be an insult to the Nobel prize committee, so he accepted, and then immediately he donated the money that comes with the Nobel prize to some organization. Nobody had ever heard about that organization. He was the only member and the chairman of that organization.

And when asked later on what he had been doing, he said, "If you get a Nobel prize, your name goes in the corners of newspapers once. I rejected it; so another day I was in the headlines. Then I accepted it again; another day I was again in the headlines. Then I donated it; again I was in the headlines. Then I donated it to *myself*; again I was in the headlines. I used it to its fullest." He took the whole juice out of it.

So the possibility is your ego will go on choosing. Hmm?... whatsoever you feel guilty about, you will say God is responsible. Whatsoever you feel good about, you will say, "Yes, here I am. I have done it." Totality is needed in that too.

Now, look; and now this is another path, of Patanjali, Mahavir, Buddha. They say you arc responsible -- total responsibility; again. Patanjali does not really believe in God. He is too scientific for that. He says God is also a method to attain to nirvana, to enlightenment. That too is a way -- just a way, not the goal. He is exactly like Buddha, Mahavir, who denied God completely, who said, "There is no God. There is no need; only man is responsible." But *total*. Not only for good, but for bad also.

Now see how these two contradictions are joined together in the concept of totality. Both demand totality; that is their interlink. Really, totality works: whether you surrender every. thing to God or you take the whole responsibility on your own shoulders does not matter. That which is really significant is that you are total. So whatsoever you do be total, and that will become your liberation. To be total is to be liberated.

So these two look contradictory but they are not. They both arc based in the same idea of being total.

There are two types of people; that's why two types of methods are needed. It is very easy for the feminine mind to surrender, to submit, to sacrifice. It is very difficult for the male mind to submit, to surrender, to sacrifice. So the male mind will need Patanjali, a path where the total responsibility is yours. The feminine mind will need a path of devotion -- the path of Narad, Meera, Chaitanya, Jesus. All is God's: Thy kingdom come, thy will be done. Everything is his. Jesus goes on saying, "I am his." That is the meaning when he insists, "He is the father and I am the son. As a son is nothing but an extension of the consciousness of the father, so am I."

For the feminine mind, for the receptive mind, for the passive mind, Patanjali w ill not be of much help. Something of love is needed -- something of putting oneself totally down, effacing oneself completely, sacrificing oneself completely. Dissolving and disappearing is needed for the feminine mind; but for the male mind Patanjali is perfect. Both are right because both are the minds; and the whole of humanity is divided in these two minds.

The contradiction appears because you cannot understand the whole mind. But through these two paths, whatsoever you choose, whichsoever you choose, you will become total; and by and by the total mind will flower in you.

BELOVED OSHO, RAMKRISHNA USED FOOD AS AN ANCHORAGE TO REMAIN ON THE PERIPHERY.
IS NOT THE COMPASSION ENOUGH FOR RETURNING TO THE PERIPHERY?
PARDON ME FOR PUTTING A PERSONAL QUESTION, THAT IS YOUR ANCHORAGE?

First, compassion is not enough, because compassion is so pure you cannot make an anchorage out of it. It is so pure that the earthly gravitation cannot function on it. The earth needs something more material. The body needs something more material; the body is part of the earth. When you die the earth returns to the earth -- the dust unto dust. To remain in the body, just compassion is not enough.

In fact, the day compassion arises, you are ready to leave the body. Compassion gives you a totally different pull -- the pull from the high, the pull from the above. You start being pulled from the above. It becomes almost impossible to remain in the body. No, that purity won't be of much help. A little impurity is needed to remain on the earth and in the body, something more material. Food is perfectly good. Food is part of earth, material. It can give you a weight. People have used different things in different ways, but

pure compassion cannot be used. In fact pure compassion is the thing that starts helping you to move upwards. Let me introduce one word to you: grace. Gravitation is the pull of the downwards and grace is the pull of the upwards. The moment you are full of compassion, overflowing, grace starts functioning. You are so weightless, you can almost fly. No, a paperweight will be needed to force you to be here on the earth. Ramkrishna used that; food was his paperweight. He has become weightless: something was needed to give him a little weight so the gravitation goes on working.

Now you ask me. I will tell you one anecdote:

Four men of the cloth were having a confidential talk and discussing their vices.

"I like pork," said the rabbi.

"I drink a bottle of bourbon a day," said the Protestant minister.

"I have a girlfriend on the side," confessed the priest.

They all turned to the Baptist minister, who shrugged. "Me? I like to gossip."

That's my answer also -- -I like to gossip. That's my weight. All these talks are nothing but gossips. If it hurts your ego, call them cosmic gossips, divine gossips -- but they are gossips.

I HUMBLY WISH TO PUT THE FOLLOWING QUESTION AND SINCERELY HOPE YOU WILL ANSWER THIS TOMORROW. I HAVE COME FROM SINGAPORE AND WOULD SOON GO BACK.

THIS MORNING, SIR, YOU STATED THAT THE EGO IS THE STUMBLING BLOCK AND ONLY BY OVERCOMING OR TRANSCENDING THE EGO THE FULFILLMENT OF OUR ESSENTIAL NATURE COULD BE ACHIEVED. THENCE YOU SAID THAT BY CONCENTRATING ON THE SEX IMPULSE, ONE CAN BE ENLIGHTENED. DON'T YOU THINK THE TWO STATEMENTS ARE CONTRADICTORY, FOR IF YOU CONCENTRATE ON THE SEXUAL ACT OR IMPULSE YOU HAVE BECOME THE DOER AND THE EGOIST?

WE THINK THAT ONLY BY BEING DETACHED TO THE SENSUAL DESIRES, WE CAN ACHIEVE THE OBJECT. I HUMBLY PRAY YOU TO ENLIGHTEN THE ISSUE AND CLEAR THE MISUNDERSTANDING IN MY MIND.

The question has to be from an Indian. It is: P. Gangaram. I want it to be noted by you that it is from an Indian because it shows all the qualities of the Indian mind. Try to dissect the question step by step.

"I humbly wish to put the following question and sincerely hope you will answer this tomorrow." No need to say these things, but the Indian mind is formal. It is not sincere. It is not direct. It is always hiding behind rituals, words. It looks polite; it is not. Because a polite mind is direct, immediate. There is no need to hide oneself behind a screen of formalities. etiquette -- at least not here.

God is not a formality, and etiquette is not going to help you in any way to solve life's problems. It may create trouble. "This morning, Sir, you stated that the ego is the stumbling block and only by overcoming or transcending the ego, the fulfillment of our essential nature could be achieved." First, you have heard something which I have not said. That too is part of the Indian mind. It is very difficult for the Indian mind to hear that which is said. He has his own ideas already; in fact too many. He has a philosophy, a religion, a great tradition, and all that nonsense; and he goes on mixing everything with his own.

Now, I have told you that one can transcend, but I have not said "overcome." Now this gentleman says, "You stated that the ego is the stumbling block and only by overcoming or transcending...." They are not synonymous. Overcoming is a repression: it is "conquering-over." It is forcing something violently; it is a struggle and a fight. And whenever you fight, the ego cannot be transcended, because the ego lives by fight, struggle. So by overcoming, ego is never overcome. The more you try, the more you will become egoistic. Of course, now your ego will be religious, holy, pious. And remember, whenever ego becomes pious it becomes more subtle and more dangerous. It is purified poison.

Overcoming is not the same as transcending. What is the difference? Transcending comes through understanding and overcoming comes through struggle. You fight, you force it down, you jump on the chest of it and you sit there, you wrestle with it; then it is overcoming. But it is always there and you are caught in a trap. Now you cannot leave it, because the moment you get down, it will get up.

So an egoistic person Who tries to overcome his ego will become humble, but now the ego will be there in his humility, in his humbleness; and you cannot find more egoistic people than humble people. They say, "We are nothing," but look in their eyes. They say, "We are just the dust of your feet, sir," hut look into your

eyes, look what they are saying.
Let me tell you one anecdote:

"Doctor," complained the patient, "I have been having severe headaches. What can you do about it?"
"Been smoking much?" asked the doctor.

"No," replied the patient. "I never touch tobacco. Furthermore, I never take a drink and I have not had a date in twenty years."

"In that case," said the doctor, "the only thing that could he the matter with you is that your halo is getting too tight."

That will happen by "overcoming" -- your halo will get too tight and you will have headaches.

That happens to all religious people. They become up tight, false, unauthentic. When anger arises they go on smiling. Their smile is a painted smile, of course. They go on forcing the anger deep into the unconscious; and whatsoever you repress spreads in your being. It becomes part of you. It happens that a religious man may not be found guilty of being angry, the incident of anger may disappear from his life, but anger will become his very style of life. You may not be able to catch him red handed angry, but you will be able to see and feet that he is always angry. Anger will circulate into his blood; ego will circulate as an undercurrent in whatsoever he is doing. In fact, he will become much too concerned with whatsoever he has overcome and hc will always be defending. He will remain in a defensive mood.

No, overcoming is not transcending. Transcending has a beauty; overcoming is ugly. When you transcend, you have understood the foolishness, the idiocy of the ego; you have understood the illusion of it; you have understood the baseless desire of it. And then it drops on its own accord. Not that you drop it, because if you drop it then you will attain to another ego, that "I have dropped the ego." It drops through understanding. Understanding functions like a fire; it burns the ego.

And, remember how you will know whether the ego is overcome or transcended. If it is overcome the person will become humble. If it is transcended he will be neither egoistic nor humble. Because that whole point is gone. Only an egoist can be humble. When the ego is not there, how can you be humble? Who will be humble? Then the whole base has disappeared underneath. So whenever ego is overcome it becomes humbleness. When ego is transcended, a man is simply liberated from that trap. He is neither humble nor egoistic. Hc is simple. He is true. He is authentic. He will not exaggerate either this way or that.

Exaggeration is part of the ego. First you exaggerate that "I am the greatest man"; then you exaggerate that "I am the humblest, the last." First you exaggerate that "I am somebody," but special; then you exaggerate "I am nobody" -- but special.

First you want the world to recognize your somebodiness and praise you. When you find that that is not being done.... Because all are on the same trip and nobody is worried about your being somebody. They are all somebodies, and they are trying their ways. And When you feel the competition is too tough, and when you feel there seems to be no go in it, then you start the other -- the more cunning way, the more sly way. You say, "I am nobody," but you wait: now they will recognize your nobodiness, they will come -- you are a great sage. You are so humble, you have dropped the ego completely. And you will smile deep down and the ego will feel buttressed, flattered, and you will say, "Now, so they have come."
Remember, overcoming is not transcending.

"This morning, Sir, you stated that the ego is the stumbling block and only by overcoming or transcending..." -- never use "or" between "overcoming" and "transcending"; they are totally different phenomena, absolutely different phenomena -- "... the ego, the fulfillment of our essential nature could be achieved."

"Thence you said that by concentrating on the sex impulse...." I have never said that. I said "*samyama*" -- not "concentration" only. *samyama* is concentration, meditation, *samadhi* -- ecstasy -- all together. That's how you go on hearing whatsoever you want to hear. I have to repeat so many times; still you go on missing.

If you remember, yesterday, I repeated so many times the word *samyama* and I tried to explain to you what it is. It is not only concentration. Concentration is only the first step towards it. The second step is meditation; in the meditation concentration is dropped. It has to be because when you move on a further step the lower step has to be dropped; otherwise how can you move? When you go on a staircase, you go on leaving steps behind you. The first step is left in the second; the concentration is dropped in meditation. *Dharana* is dropped in *dhyan*. And then the third step: *samadhi*, ecstasy. Then meditation is also dropped;

then you attain to *samadhi*. And all these three are called *samyama*.

When you bring *samyama* to sex, yes, *brahmacharya* comes out of it -- but not only concentration. "Thence you said that by concentrating on the sex impulse, one can be enlightened." Yes, by bringing *samyama* to any impulse, one can be freed from it. Because in deep *samadhi* you are a tremendous understanding -- and only understanding frees. And for an understanding mind there is no need to avoid and escape. You can face it. The problem disappears: your fire of under standing is such, the problem is burned.

Yes, if you bring your *samyama* to the sex desire, the desire will disappear. Not overcome: you will transcend it.

"Don't you think that the two statements are contradictory...? No, I don't think that. You are absolutely confused, and the confusion comes because of your ideology. Ideologies are always confusing. You always listen hiding behind your ideology and scripture. And it is very difficult to find an Indian who can listen directly -- -the Bhagavad Geeta goes on inside continuously, the Vedas, the Upanishads. The Indians have become like parrots. They go on repeating without under. standing, because if you understand then there is no need for any Bhagavad Geeta. Your own divine song arises; you start your own singing. You start doing your own thing. Krishna did his. Why should you be doing it? Who is he to be carboned and copied and imitated? And then you will become just an imitation. All Indians, almost all, have become imitators; they have false faces, masks. And they go on thinking the country is very religious. It is not. It is one of the most cunning countries in the world.

"Don't you think the two statements are contradictory, for if you concentrate on the sexual act or impulse you have become the doer and the egoist?" Who has told you that if you do *samyama* on sex you will become a doer? *Samyama* means witnessing, pure witnessing. You become a watcher, not a doer. How can you become a doer when you are seeing the sex impulse? When you see it, the seen becomes different from the seer.

You are seeing me here. Certainly you are separate and I am separate. I am seeing you: you are the object of my vision and I am the capacity of my vision. You are separate; I am separate.

The known is separate from the knower, the seer is separate from the seen; and when you bring *samyama* to any impulse whatsoever -- sex, greed, ego -- suddenly you are separate because you see it. It is there like an object, and you are there, the onlooker. How can you become the doer? A person becomes a doer when the witnessing is lost; he becomes identified with the object of vision. He starts saying, "This sex, it is me, it is 1," "This hunger in the body, it is me, it is I." If you watch the hunger, hunger is there in the body and you are far away on the stars.

Just try it. When you feel hungry, sit, close the eyes and watch the hunger. You cannot be identified with the hunger. If you feel identified, in that very moment witnessing is lost; you have become a doer.

The whole art of witnessing is to help you to feel separate from all that with which you are clinging.

No, doer never arises out of *samyama*. Doer drops, disappears. Suddenly you see that you have never done anything -- things have been happening, but you have not done anything. You are not the doer. You are a pure witness, *sakshi*. And this is the ultimate of all religion.

"We think that only by being detached to the sensual desires, we can achieve the object." This is creating the trouble, that you have some ideas -- you "think." If you have some ideas practice them, and you will come to know their falsity. And you have been having them for so long, you are not fed up yet; and what has happened through those ideas to you? What transformation has come to you? What liberation has come to you? Be a little intelligent. Just see: these ideas you have been carrying for your whole life -- what has happened? It is like a junkyard inside you. Nothing has happened. Now clean your inner space.

Here I am not trying to give you other ideas and substitutes. My whole effort is to annihilate you utterly, to destroy you utterly -- to destroy your mind so completely that you become a state of no-mind, a clear vision, that's all. I don't believe in any ideology, and I don't want you to believe in any. All ideologies are false. And I say *all* ideologies -- mine included. Because ideas cannot bring you to the real. The real is known only when you have no ideas about it.

The real is there, and you are so full of ideas you go on missing it. When you listen to me, if you listen through your ideas, you will get more and more confused.

Please, for a few minutes while you are here put your ideas aside. Just listen to me. I am not saying believe what I say. I am saying just listen, give it a chance, and then later on think. But what happens: I am saying something and you are repeating something else inside you. Stop that tape. Stop all old tapes; otherwise you will not be able to understand me, what I am saying. And in fact I am not saying much; rather, I am being here. My saying is just a way of being with you.

So if you put your ideas a little aside.... I am not saying throw them forever -- just put them by the side, listen to me, then you can bring them up again if you feel like they are better. But don't get mixed.
One anecdote:

One Jew, a very old man, came to his son in America. He was shocked to find that the young man did not follow the Jewish laws. "You mean," he asked, "you don't keep the dietary laws?"
"Papa, I eat in restaurants, and it is not easy to keep kosher."
"Do you keep the Sabbath, at least?"
"Sorry, Papa, it is tough in America to do that."
"Tell me, son," the old man sneered, "are you still circumcised?"

This is how the old mind goes on working. Put it aside; only then can you understand me. Otherwise it is impossible.

YESTERDAY YOU EXPLAINED SAMYAMA AS THE SYNTHESIS OF CONCENTRATION, MEDITATION, AND SAMADHI. PLEASE EXPLAIN THE DIFFERENCE BETWEEN SAMYAMA AND THE FINAL ENLIGHTENMENT.
HOW COME PATANJALI HAS NOT TALKED ABOUT CATHARSIS WHEREAS YOU STRONGLY EMPHASIZE CATHARSIS?
PLEASE EXPLAIN THE PREPARATORY ANTIDOTE FOR THE MISUSE OF PSYCHIC POWERS.
HOW CAN ONE DIFFERENTIATE IF ONE IS UNDOING HIS PRARABDHA KARMA, DESTINY, OR ONE IS CREATING NEW KARMAS?
IF THE TIME FOR THE DEATH OF A PERSON IS FIXED BY SECONDS, DOES IT MEAN THAT MAN HAS NO FREEDOM TO DIE EARLIER OR PROLONG HIS LIFE SPAN?

First: "Please explain the difference between *samyama* and the final enlightenment."

Don't be worried about final enlightenment. And there is no way to explain it or even to describe it. If you are really interested, I am ready to give you final enlightenment; but don't ask explanations about it. That is easier -- to give it to you -- rather than describe it. Because no description will do justice. Nobody has ever described it. *Samyama* can be described because samyama is the method. Enlightenment cannot be described; that happens out of *samyama*.

Samyama is like planting a seed, watering the plant, protecting the tree *samyama* is like that. Then come flowers, they bloom. It is difficult to say anything about the flowers. Every, thing can be said before the flower comes into being because everything else is just a method, technique.

I can talk to you about technique and methods. If you follow those techniques and methods, one day you will wake into enlightenment. That can happen just now, also, if you are ready to sacrifice yourself completely. What do I mean when I say sacrifice yourself completely? That means to surrender yourself completely.

If you allow me, it can happen right now because the light is burning within me. The flame can jump to you, but you don't allow. You are so defensive -- as if you have something to lose. I can't see that you have anything to lose. You have nothing to lose, but you are so defensive, as if treasures are hidden there and if you open your heart those treasures may be stolen. And there is nothing -- just darkness, just the dirt of many, many Lives.

If you open to me, if you become vulnerable to me, you sacrifice yourself; and unless a disciple sacrifices himself to the Master, the contact has not been made. And the sacrifice has to be utter; you cannot withhold anything. If you are ready for the enlightenment, then don't waste time: sacrifice yourself utterly. Become vulnerable to me.

Difficult. One feels lost. One feels, where is one going? One feels as if all of one's treasures are being taken away. And there is nothing -- no treasure -- even you are not there to be lost. And one who is there cannot be lost. The one that can be lost is not you; that which cannot be lost is you. By becoming vulnerable you will lose something, that is your ego; you will lose something, but you will not lose yourself. In fact by losing all else you will for the first time attain to your authentic being.

So don't ask about final enlightenment. Buddha has said, "Buddhas can only indicate the path; nobody can tell you." I can show you the water, but don't ask me how it feels when water quenches the thirst. How can I tell you? The water is here. Why not taste it? Why not drink it? Drink me, and let your thirst be

quenched. Then you will know how it is, how it feels -- it is a *feel*, and there is no way to describe it. It is like love: if you have fallen in love, you know what it is; but if somebody asks what is love, you will get puzzled.

There is a famous saying of Augustine: "I know what time is, but when somebody asks me, 'What is time?' suddenly I don't know." You also know what time is, and if somebody asks you, it will be difficult to say.

I have heard about one Russian, Leo Tolstoy, a great novelist. He was in London, and he didn't know much English, and he wanted to know what time it is, so he asked a gentleman, "Please, tell me, what is time?" The Englishman shrugged his shoulders, and he said, "Go and ask some philosopher." What is time? You can say, "What is the time?" but you cannot say, "What is time?" You know, you feel it, because you live in time. Continuously it is there and passing, passing by you. You live in time as a fish lives in water, but even a fish cannot define what water is.

In fact I have heard a story that once a philosophic fish became very much worried because she heard the talk, too much talk, about the ocean, and she had never come across it. So she was meditating. The king fish came and looked at the fish, and he thought that there seems to be some trouble, she was very much worried. So the king fish asked, "What is the matter with you? What has gone wrong?" And the fish said, "I am very much worried -- I want to know what this ocean is. So much talk about it and I never come across it." And the king fish laughed and said, "You fool, you are in it!"

But when something is so close, it is difficult to know. You never come across it. You are in time, but you never come across it; you cannot grasp it. Becomes difficult to define it.

You are in God: becomes difficult to define God. You are in enlightenment already! Just a turning, just a clarity, a recognition, a remembrance. That's why I say I am ready to give it to you: because it is already there. Nothing is to be done.

Just if you allow me to hold your hand for a while.

The second thing: "How come Patanjali has not talked about catharsis whereas you strongly emphasize catharsis?"

Let me tell you one anecdote:

A staggering drunk stopped a passerby and asked the time. The passerby looked at his watch and told him.

The drunk looked bewildered, and shook his head. "I just can't work it out," he said drunkenly. "All night I have been getting different answers."

All night! When you start thinking about me and Patanjali, remember the difference of five thousand years. And all night you have been getting different answers?

When Patanjali was here on the earth, man was a totally different being. A totally different quality of humanity existed. Catharsis was not needed. People were primitive, simple, childlike. A child does not need catharsis; an old man needs. A child has not accumulated anything.

Watch a child. When a child is angry he becomes angry -- he jumps, screams, yells. And then the anger is gone and he is smiling and he has forgotten -- he has been through catharsis. When he is loving, he comes and hugs you and kisses you. And he is not worried about the etiquette and the manners and things like that. And you are also not worried; you say, "He is a child, yet not civilized" -- that is, yet not poisoned, yet not educated; that is, yet not conditioned.

When the child wants to scream he screams. He lives in total freedom; there is no need for catharsis. He is already every moment throwing whatsoever comes up; he never accumulates. But an old man? The same child will become old after fifty, sixty, seventy years; he has accumulated too much. When he wanted to be angry, he could not be.

There are a thousand and one situations when you would like to be angry but you cannot be -- it is "uneconomical," or "financial]y dangerous." When your boss yells at you, you go on smiling. You would like to kill him, but you go on smiling. Now what will happen to the anger that has arisen? It will be repressed.

The same happens in the life of a society. Patanjali was here when people were primitive. If you go to interior parts of India, where primitive tribes still exist, they will not need the Dynamic Meditation,

remember. They will laugh at you; they will say, "What?... what are you doing? What is the point?" Every night after the day's work is over they dance, they dance to *orgasm*. Twelve, one o'clock in the night, they will continue dancing with their drums, primitive, with great energy, with ecstasy. And then they will fall asleep under the trees. And the whole day their work is such... chopping wood; then how can you collect anger inside you? They are not clerks in an office. They are not yet civilized. They live life as it comes by. Chopping wood they become nonviolent -- they need not any Mahavir to teach them. They need not any philosophy of Jainism to be nonviolent.

Yes, a businessman needs a philosophy of nonviolence; that's why all the Jains are businessmen. Just sitting on the *gaddi* the whole day, smiling and smiling. Hmm?... one gets almost crazy. Then one needs a philosophy of nonviolence to keep oneself in control. Otherwise one will jump on anybody -- for no excuse, for no reason. But when a man is chopping wood, what need has he of any philosophy of nonviolence? When he comes home he has thrown violence so completely, he is nonviolent.

That's why Patanjali never talked about catharsis. It was not needed. Society was just in the childhood stage. People were childlike, innocent; they were living their life without any repression. Catharsis is needed when repression enters into the human mind. The more repressive a society, the more cathartic methods will be needed. Then you will have to do something to bring it out.

And I tell you it is better to do Dynamic Meditation than to throw your anger on somebody else, because if you throw it on somebody else, your *sanchita* karma will become bigger and bigger. If you throw it in a Dynamic Meditation, your *sanchita* karma is being emptied. You are not throwing at anybody. You are simply angry -- not at anybody. You are simply yelling -- not against anybody. You are simply crying. This simple crying, yelling, screaming, being angry, violent, cleanses you; and it creates no chain in the future.

So what Patanjali says about *samyama*, I will make catharsis also a part of it; because I am not worried about Patanjali. I am worried about *you* -- and I know you well. If you don't throw it to the sky, you will throw it on somebody somewhere; and then it will create a chain of karma.

Catharsis is a must for days to come. The more man will become civilized, the more catharsis will be needed.

The third thing in the question: "Please explain the preparatory antidote for the misuse of psychic powers."

The only antidote for the misuse of psychic powers is love; otherwise power corrupts. All power corrupts. It may be wealth, it may be prestige, it may be politics, or it may be psychic -- it makes no difference. Whenever you feel powerful, if you don't have love as an antidote, your power is going to become a calamity to others, a curse; because power blinds the eyes. Love opens the eyes, love cleanses the eyes... your perception becomes clear. Power clouds.

Let me tell you one anecdote:

A wealthy miserly man never gave to the needy. His rabbi asked him to help a poor family in need of food and medicine. He refused.

The rabbi handed him a mirror and said, "Look into this. What do you see?"

He said, "I see my face in it, nothing else."

"Now," replied the rabbi, "look through that window. What do you see?"

He said, "I see men and women. I see two lovers engrossed in each other. And children playing. Why? Why do you ask me?"

"You answered your own question," replied the rabbi. "Through the window you looked at life; in the mirror you saw yourself. A mirro is of glass, like the window, but coated on the back with silver. As this silver concealed your view of life, you saw only yourself; so has your silver, your wealth, concealed all else from your sight so you see and think of yourself."

The rich man hung his head. "You are right," he said. "I have been blinded by silver."

But all power blinds. Whether it is of silver or gold or psychic achievement, all power blinds. Then you go on seeing only yourself. Hence Patanjali's insistence, the moment *samyama* is achieved, immediately bring friendliness, love. Let that be the first thing after *samyama*, so your whole energy becomes a flow of love, of sharing, so whatsoever you have you go on sharing. Then there is no possibility of any misuse.

OSHO, AS ONE DRUNKARD TO ANOTHER, YOUR WINE IS THE SWEETEST OF ALL.

It is from Purnima. I have only one thing to say: Purnima I have given you only the appetizer. The wine is still waiting -- get ready. Don't get too much drunk by the appetizer.
All that I say to you is just the appetizer.

BELOVED OSHO, DO YOU EVER TELL LIES?

I am a liar, and a perfect liar at that -- and this too is a lie.

Yoga: The Alpha and the Omega, Vol 8

Chapter #3
Chapter title: Witnessing the inner astronomy

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28. BY PERFORMING SAMYAMA ON THE MOON, KNOWLEDGE CONCERNING THE ARRANGEMENT OF THE STARS IS GAINED.

29. BY PERFORMING SAMYAMA ON THE POLAR STAR, KNOWLEDGE OF THE MOVEMENT OF THE STARS IS GAINED.
30. BY PERFORMING SAMYAMA ON THE NAVEL CENTER, KNOWLEDGE OF THE ORGANIZATION OF THE BODY IS GAINED.

31. BY PERFORMING SAMYAMA ON THE THROAT, THERE COMES A CESSATION OF THE FEELINGS OF HUNGER AND THIRST.
32. BY PERFORMING SAMYAMA ON THE NERVE CALLED KURMA-NADHI, THE YOGI IS ABLE TO BE COMPLETELY MOTIONLESS.

PATANJALI is not a speculator. He is not an airy, fairy philosopher; he is very down to earth. He means business, as I mean business. His approach is scientific. The very approach makes him totally different from others. Others have been thinking about the truth. He is not thinking about the truth; he simply prepares you how to receive the truth.

The truth cannot be thought; it can only be received. It is already there and there is no way to think about it. The more you think, the farther away you will wander from it. Thinking is a wandering, a rambling in the clouds; the moment you think, you are already going away.

The truth has to be seen, not thought. Patanjali's basic approach is how to create the clarity, the eyes,

which can see it. Of course it is going to be hard work; it is not just poetry and dreaming. A man has to become a lab, a man has to transform his whole life into an experiment -- only then, the truth can be realized.

So while listening to Patanjali's sutras never forget it, that he is not handing you some theories: he is giving you a methodology which can transform you. But then it depends on you.

There are four types of people who become interested in religion. The first, the majority, is only 'curious,' is in search of something amusing, something outlandish, something interesting, something fascinating. Patanjali is not for those, because a curious person is never interested so deeply that he can be convinced to transform his life. He is looking for a sensation. Patanjali is not for those people.

Then there is a second type, we will call the "student." He is interested intellectually; he would like to know what this man Patanjali is thinking, saying -- but he is interested in knowledge. Not in *knowing*, but knowledge. He is interested in gathering more information. He is not ready to change himself; he would like to remain himself and gather more knowledge. He is on an ego trip. Patanjali is not for that type either.

Then there is the third type, the "disciple." A disciple is one who is ready to discipline his life, who is ready to transform his whole being in an experiment, who is courageous enough to go on this inner adventure -- which is the greatest, which is the most daring, because nobody knows where one is moving. One is moving into the unknowable. One is moving into the abyss. One is moving into the uncharted. Yoga is for the disciple; the disciple will be able to get in tune with Patanjali.

Then there is the fourth state, or the fourth type, 1 will call it the "devotee." The disciple is ready to change himself, but still not ready to sacrifice himself. The devotee is ready to sacrifice himself. The disciple will go a long enough way with Patanjali, but not to the very end, unless he becomes a devotee also, unless he comes to recognize that the transformation religion is concerned about is not a modification. It is not just modifying you, making you better and better; it is a death, and one has to sacrifice oneself totally. It is a discontinuity with your past.

When the disciple is ready -- not only to transform himself, but to die -- he becomes a devotee. But a disciple can go far enough, and if he goes, one day or other he will become a devotee. If he becomes a devotee, only then will he understand the whole of Patanjali, the whole beauty of it, the whole grandeur of it, the tremendous door that Patanjali opens into the unknown.

But, many people who were just curious, they have written many books about Patanjali. Many people who were just students, they have created great tomes of learning, scholarship, and they have done much harm. They have interpreted and reinterpreted Patanjali these five thousand years. Not only that, there are interpretations of interpretations of interpretations. The whole thing has become almost like a jungle and it is very difficult to find where Patanjali is.

This calamity has happened in India to everybody who has brought any truth to human consciousness. People have been continuously interpreting, and they create more clouds than clarity, because in the first place they are not disciples. And even if they are disciples, they are not in that state of mind where they can rightly interpret. Only a devotee... but devotees ordinarily don't bother.

Hence, I have taken Patanjali to talk about. The man needs great attention because there are very, very rare people who can be compared to the height of Patanjali, to his scientific attitude. He has made religion almost a science. He has brought religion out of all mystifications; but the interpretations have been trying to force all his sutras again back into the world of mystifications. That is a vested interest. If Patanjali comes back and looks at the interpretations that have been done on his sutras, he will not be able to believe it.

And words are very dangerous things. You can play with them very easily. And words are like whores; you can use them but you can never trust them. And they change meaning with every new interpreter -- just a slight change, just a comma from here to there. And Sanskrit is a very poetic language -- each word has many meanings -- so it is very easy to mystify a thing, very easy.

I have heard, once two friends stayed in a hotel. They were travelling in the mountains and they wanted to go early in the morning -- very early, near about three o'clock -- to the nearest peak to see the sunrise, so they had fixed the alarm. When the alarm rang, one, who was an optimist, said, "Good morning, God." The other, who was a pessimist, said, "Good God, morning?"

They both use the same words, but with a tremendous difference.

I have heard a Sufi story. Two disciples of a Master were sitting in the garden of the monastery, meditating.

One said, "It would be good if we were allowed smoking."

The other said, "It will not be possible; the Master will never allow it."

They said, "Why not try? There is nothing to lose. We should ask him."

The next day they asked the Master. To the first he said, "No, absolutely no." To the other he said, "Yes, certainly yes."

When they met they could not believe what type of man this is. Then the one asked, "Please, tell me how you had asked."

The first, to whom was said no, absolutely no, said, "I asked him, 'Sir, can I smoke while meditating?' He said, 'No, absolutely no!'" Then he asked, "And what had you asked?"

He said, "Now I know. I had asked, 'Sir, can I meditate while smoking?' He said, 'Yes, certainly yes!'"

It makes a lot of difference. Words are whores; and one can go on playing infinitely with words.

I am not an interpreter. Whatsoever I am saying is on my own authority -- I am not saying on the authority of Patanjali. Because my experiences and his experience correspond, that's why I am speaking on him. But I am not trying to prove the authority of Patanjali. How can I prove that? I am not trying to prove that Patanjali is true. How can I prove that? I can only say something about myself. What am I saying then? I am saying this: that I have also experienced the same. And Patanjali has given it beautiful language and expression. It is difficult to improve upon Patanjali as far as scientific explanation, scientific expression, is concerned. Remember this.

If he comes back, he will be almost in a state.... I was read ing one story and I remembered him. It happened on a road:

On a road three thieves saw a man on a donkey entering the town. Following the donkey was a goat with a tinkling bell around its neck.

One of the thieves said proudly, "I am going to steal his goat."

The second thief said, "That's not such a big thing. I am going to steal the donkey he is sitting on."

The third thief said, "I will steal the clothes he is wearing."

The first thief followed the man and on a street corner fastened the bell onto the tail of the donkey and stole the goat. The bell kept tinkling, and the villager thought the goat was still following.

The second thief, who was waiting by another corner faced the man and said, "A new custom, huh? hanging the bell on the donkey's tail?"

The man looked behind and exclaimed, "My goat is gone!"

The thief said, "I just saw someone with a goat going by that road."

"Keep an eye on my donkey," the man said and ran to get the goat.

The thief then rode away on the donkey.

The man searched the road in vain for the thief who stole his goat. Then he came back for his donkey and saw what had happened. He walked a while in distress until he came across someone who was sitting by a well, crying.

"What is the matter with you? They have stolen my goat and donkey; why are you wailing like this?"

"I had a treasure chest that fell into the well. I am too afraid to go in. If you get the chest, I will go fifty-fifty with you."

Anxious to compensate for his losses, the villager quickly undressed and went into the well. When he came out, empty-handed, he saw his clothes gone. He began to wield a big stick, whirling and whirling around. People gathered to watch.

"They stole everything I had. Now I am afraid they might try to steal me, too!"

That will be the situation if Patanjali comes back: interpretations have taken everything away. They have stolen all; they have not even left his clothes on. And they have done it so beautifully that you will never even suspect. In fact, after five thousand years, things that I am saying will look very strange to people who have been reading Patanjali's interpreters, commentators. My things will look very strange. They will think I am giving new meanings. I am not giving new meanings, but Patanjali has been misinterpreted so long that if I exactly say what he meant, my sayings will look very strange, outlandish, almost unbelievable.

The last sutra was about the "sun." It looks natural to think about the sun in the solar system; that's how all the commentators have interpreted it. It is not so. The "sun" is concerned with your sex mechanism -- the source of all vitality, energy, heat within you.

In English you have the expression and the name for a certain combination of nerves: you call it "solar plexus." But people think that the solar plexus exists inside the navel. That is wrong. The solar energy exists

in the sex center, not in the navel, because it is from there that your whole body gets the heat, the warmth. But the explanation may look farfetched; so let me explain it to you more. And then there are others -- the moon, the stars, and the polestar.

The words simply indicate as if Patanjali is talking in astrological or astronomical terms about the solar system. He is talking about your inner cosmos, and man is a whole system; and corresponding to everything outside, there exists something within man. Man is almost a miniature universe.

Man can be divided into two types: the sun type and the moon type. The sun type is aggressive; the sun type is violent, outgoing, extrovert. The moon type is introvert, ingoing, nonaggressive, passive, receptive. Or you can call them yang and yin; or you can call them the male and the female. The male is outgoing; the female is ingoing. The male is positive; the female is negative. Their functioning is different because they function from different centers. The man functions from the sun center; the woman functions from the moon center.

So, in fact, when a man becomes mad he should not be called "lunatic"; only when a woman becomes mad, she should be called a lunatic. "Lunar": the word "lunatic" comes from "lunar" -- moonstruck. When a man becomes mad he is sunstruck; he is not moonstruck. And when a man becomes mad he becomes aggressive, violent. When a woman becomes mad she simply goes crazy, eccentric.

When I use the word "man" and "woman," I don't mean exactly all men and all women, because there are men who are more feminine than male and there are women who are more male than feminine. So don't get confused. A man can be moon-oriented and a woman can be sun-oriented; it depends from where their energy is getting its supply, from what source. The moon has no energy source of its own; it simply reflects the sun. It is a reflective mechanism, that's why it is so cool. It transforms the energy from hot to cool. The woman also gets the energy from the sex center, but it passes through the moon.

The moon is the hara. Just below the navel, two inches below the navel, there is a center; Japanese call it *hara*. Their word is perfect. That's why they call suicide "hara-kiri"; because the center of moon is the center of death -- just as the center of sun is the center of life. All life comes from sun; all death from moon.

Gurdjieff used to say that man is food for the moon. In fact he was saying something very close to Patanjali -- and he was one of the men who was very close, but in the West people could not understand what he meant. He used to say that everything is food for something else. Everything has to be food for something else in the ecology of existence. You eat something: you have to be eaten by something else, otherwise the continuity will be broken and the circle will be broken. Man eats fruit; fruits are eating the solar energy, the earth, the water. Man must be eaten in his own turn by something. Who eats man? Gurdjieff used to say that the moon eats man. He was a very eccentric man. His expressions are not scientific; his expressions are apparently very absurd. But if one goes deep in them, one would find pure diamonds there.

Now the first sutra:

> Chandre tara vryuha gyanam.

> BY PERFORMING SAMYAMA ON THE MOON, KNOWLEDGE CONCERNING THE ARRANGEMENT OF THE STARS IS GAINED.

So the moon is the *hara*, just two inches below the navel. If you hit hard there, you will die. Not even a single drop of blood will come out, and you will die. And there will be no pain. That's why Japanese can die so easily; nobody else can do that. They simply strike a knife into the *hara* -- but they know exactly where it is -- and they disappear. The body is disconnected from the soul.

The moon center is the death center. That's why men are afraid of women so much. They come to me -- so many men -- and they say that they are afraid of women. What is the fear? The fear is because woman is the hara, moon -- she eats man. That's why men have always tried to keep women in control; otherwise she will eat, she will destroy them. Women have always been forced to remain in a certain bondage. Try to understand the phenomenon.

Why, all over the world, has man always been putting women into forced slavery? Why? There must be some fear, some deep fear of women, that if woman is allowed freedom, men will not be able to live. And

there is truth in it.

Men can have only one orgasm at a time; a woman can have multiple orgasms. A man can make love to only one woman at a time; a woman can make love to as many people as she wants. If a woman is allowed total freedom, no man will be adequate enough to satisfy her -- no man. Now the psychologists agree with this. All the recent research of Masters and Johnson and the reports of Kinsey, they all have come to one point which is absolutely certain: that no man is adequate enough to satisfy a woman sexually. If they are allowed freedom, a group of men will be needed to satisfy a woman.

One man, one woman, cannot live together -- if total freedom is allowed. Then the woman will demand that she is not satisfied yet, and that will become a death.

Sex energy gives you life. The more you use sex energy, the more death comes closer. Hence, yogis became so much afraid of releasing sex energy, and they started conserving it; because they wanted to prolong life so their work on themselves is completed, so they don't die before their work is complete, because then they have to start it again.

Sex gives you life. The moment sex energy leaves your body, you are going towards death. There are many small insects which die in one sexual orgasm. There are a few spiders who die on their girlfriend; just making love they die. They make love once, and not only that, you will be surprised, when they die -- and they die coupled together -- the girlfriend starts eating them. She eats them, actually. Because what to do with a dead boyfriend? And this is true in all sex relation. ships that the man becomes by and by afraid.

Woman gets energy out of sexual love, man loses energy, because woman's *hara* is functioning. She transforms the hot energy into cool energy. She is a receptivity; she is a passive opening, a welcome. She absorbs energy; man loses energy.

This center *hara*, or call it moon, exists in men also, but is nonfunctioning. It can function only if much effort is put to transform it, to bring it to activity.

The whole science of Tao is nothing but to make the moon center function fully. That's why the whole Tao attitude is receptive, feminine, passive. Yoga is also on the same way, but from a different angle. Yoga tries to bring solar energy, the sun energy, inside the body, work6 on the sun energy and the path on which the sun energy has to move, and brings it to the moon. Tao and tantra, they work on the moon, make it more receptive, more magnetic, so it pulls the solar energy towards itself. Yoga is a sun method, Tao and tantra are moon methods, but the work is the same.

All the yoga exercises are to channelize the sun energy towards the moon, and all the Tao and tantra exercises are to make the moon so magnetic that it pulls all the energy that is created by the sun center and transforms it.

That's why a Buddha or a Mahavir or a Patanjali or Lao Tzu, when they attain to their total, absolute flowering, look more feminine than like men. They lose all the comers that men have; they become more round. Their body becomes more feminine. They attain to a certain grace, which is feminine. Their eyes, their faces, their walking, their sitting -- everything becomes more close to feminine. They are no longer aggressive, no longer violent.

"By performing *samyama* on the moon, knowledge concerning the arrangement of the stars is gained." If you bring your *samyama*, your witnessing, to the hara center, you will become able to know all the stars within your body -- all the centers within your body -- because when you are focused on the sun center you are so excited, you are so feverish, that you cannot attain to clarity. To attain to clarity one has to come first to the moon. Moon is a great phenomenon of transforming energy.

Just see. In the sky, also, the moon gets the energy from the sun; then it reflects it. It has no energy of its own, it simply reflects it, but changes its quality so totally. Look at the moon and you will feel peace; look at the sun and you will start getting mad. Look at the moon and you will feel a calmness surrounding you. Buddha attained to his final enlightenment on a full moon night.

In fact, all those who have attained have always attained in the night. Not a single human being has become enlightened in the day. Mahavir became enlightened in the night. It was no-moon night, *amavas*; the night was totally dark. Buddha became enlightened on the full-moon night, *purnima*. But both became enlightened in the night. Yet it has not happened that a man has become enlightened in the day. It will not happen, because for enlightenment the energy has to move from the solar to the lunar. Because enlightenment is a cooling down of all excitement, of all tensions. It is a great relaxation -- the ultimate relaxation. There is no movement in it.

Try to do it. Whenever you have time, just close your eyes.... In the beginning, press the point just two inches below the navel with your fingers to feel it, and become aware of it. Your breathing goes up to that

point. When you breathe naturally, your belly goes up, falls down, goes up, falls down. By and by you will see that your breathing exactly touches the *hara*. It has to touch it. That's why when breathing stops you die; the breathing is no longer touching the *hara*. The hara is disconnected; once the *hara* is disconnected you die. Death comes from the *hara*.

When a man is young he is solar; when a man is old he becomes lunar. When a woman is young she is lunar; when she becomes old she becomes solar. That's why many women will start growing mustaches when they become old; they are becoming solar. The wheel turns. Many men, when they become old, become nagging. Old people are very nagging, irritated, continuously in anger -- angry at every and anything. They are becoming lunar. They have not transformed their energies; they have lived an accidental life. Women become more aggressive in old age because the lunar is exhausted. They have used it; now their solar part is still fresh, new, can be used.

Men in their old age start taking the style of women and they start doing things which were never expected of them. For example, in everything woman and man differ. If a man becomes angry, he would like to hit; if a woman becomes angry, she will talk and nag and... but she will not hit. She is not aggressive; she is passive.

I have heard one anecdote:

A woman lecturer was going great guns. "Yes," she cried, "women have suffered in a thousand ways!" She paused for effect.

A meek little man in the front row raised his hand. "I know one way in which they have never suffered," he said.

The lecturer fixed a stern eye upon him. "What way is that?" she demanded.

"They have never suffered in silence," said the man.

The passive energy becomes a nagging. Have you observed? Girls start talking before the boys do. Almost always they are ahead as far as language is concerned; in the schools and the colleges, universities, they are always ahead of the boys as far as language is concerned. A girl starts talking six or eight months before the boy starts talking. And a girl becomes very proficient in talking, very soon, almost perfect. She may talk nonsense, but she talks efficiently. The boy lags behind. He can fight, he can run, he can be aggressive, but he is not so articulate.

Both the energies function in different ways. The moon energy, if life is not going well, becomes sad. The sun energy, if life is not going good, becomes angry. So women become sad; men become angry. If a man feels something is wrong, he would like to do something about it. A woman will wait.

If a man is angry, he would like to kill somebody. If a woman is angry, she would like to commit suicide. The first thing that comes to a man in anger is to murder, to kill. The first thing that comes to a woman in anger is to commit suicide, to destroy oneself.

Have you seen husbands and wives fighting? The husband starts beating the wife; the wife starts beating herself. The functioning is different.

But a perfect man needs to have a synthesis of both the energies -- solar and lunar. When both the energies are fifty-fifty and balanced, one attains to tranquility. When man and woman are balanced within you, you come to have a stillness which is not of this earth. The sun cancels the moon, the moon cancels the sun, and you remain there undisturbed... you remain there in your absolute being, with no movement, with no motivation, with no desire.

And once you can feel the *hara* functioning and your sun energy being transformed by the *hara*, you will see many things within you. You will see all the stars. What are these stars? Your centers are the stars.

Each center is a star in your inner sky, and each center has to be known and you have to bring your *samyama* on it, because it has many mysteries hidden behind it. It will reveal them to you. You are a great book -- the greatest -- and unless you read yourself all reading is useless.

When Socrates and men like Socrates say, "Know thyself," they mean this. They mean that you have to know the whole territory of your inner being, in every bit. Every nook and corner has to be travelled, light has to be brought, and then you will see what you are -- a cosmos, as infinite as the outer cosmos; and in one way greater than it because you are conscious also, because you are not only alive: you know that you are alive because you can become a witness also.

Dhruve tadgati gyanam.

BY PERFORMING SAMYAMA ON THE POLAR STAR, KNOWLEDGE OF THE MOVEMENT OF THE STARS IS GAINED.

And what is the polar star in your inner being? The polar star is very symbolic. Mythologically, it is thought that the polar star is the only star which is absolutely unmoving. It is not true. It moves, but very slowly. But it is symbolic: something in you has to be found which does not move at all. Only that can be your nature, only that can be your being: something like a polestar -- *dhruve* -- unmoving, absolutely unmoving, because when there is no movement, eternity is there; when there is movement, time.

Movement needs time; no movement needs no time. If you move there will be a beginning and an end. All movement starts and ends; there will be a birth and death. But if there is no movement, then you are beginningless, endless; then there is no birth, no death.

So where is the polestar within you? That's what yoga call *sakshin*, the witness. The witness is the polestar. First bring your *samyama* on the solar energy because that is where you exist ordinarily, biologically. That is where you find yourself. That is already given. Transform it to lunar energy: become more cool, collected, calm. Let the excitement, the feverishness, the heat be gone, dispersed, so that you can watch the inner sky. And then the first thing to find is: who is the watcher. That is the polestar because the watcher is the only thing which is unmoving within you.

Now let me explain it to you. You are angry, but you cannot remain angry forever. Even the angriest man laughs some. times, has to. It cannot become a permanent state of affairs, being angry. Even the saddest man smiles; and even the man who laughs continuously sometimes cries and weeps and tears come to his eyes. Emotions cannot be Permanent. That's why they are called "emotions"; the word comes from "motion," movement. They move; hence, they are emotions. From one to another you continuously change. This moment you are sad, that moment you are happy; this moment you are angry, that moment you are very compassionate; this moment you are loving, another moment full of hatred; the morning was beautiful, the evening is ugly. This goes on.

This cannot be your nature, because behind all these changes something is needed Like a thread which holds all of them together. Just as in a garland you see flowers, you don't see the thread; but the thread is the one who is holding all the flowers. So these are all flowers: sometimes anger flowers, sometimes sadness flowers, sometimes happiness, sometimes pain, some times anguish. But these are all flowers, and your whole life is the garland. There must be a thread; otherwise you would have fallen apart long before. You continue as an entity, so what is the thread, the polestar? What is permanent in you?

That is the whole search of religion: what is permanent in you. If you go on being concerned and engaged with the non permanent, you are in the world. The moment you change your attention towards that which is permanent in you, you are becoming religious.

Sakshin, the witness. You can witness your anger. You can witness your sadness. You can witness your anguish. You can witness your blissfulness. The witness remains the same. Or, for an example, in the night you sleep. The day is gone and the image that you carried the whole day, who you are, is also gone. You may have been a very rich man in the day. In the night, in the dream, you may become a beggar.

Emperors tend to become beggars in their dreams, beggars tend to become emperors in their dreams, because dream is a completion. Even an emperor sometimes feels jealous of beggars because they move on the street so free, unconcerned, as if they have nothing to do and the whole world to enjoy. And he watches them sitting in the sun and enjoying sunlight, sun rays. He cannot do that; he has too many other things to do. He is so occupied. He sees them singing in the night under the stars. He cannot do that; it won't look good for an emperor. He feels jealous. In the night, emperors dream they have become beggars. Beggars dream they have become emperors because they are jealous. They see the palaces, the riches, the merriment that goes on. They would also like to have it.

So whatsoever is lacking comes into your dreams; your dream is a complementary thing. If you study your dreams, you will know what is lacking in your life. The moment nothing is lacking dreams disappear. So an enlightened person never dreams; he cannot dream. It is impossible for him to dream because nothing is lacking. He is contented, absolutely contented. If he is a beggar, he is so contented that he is already an emperor in his beggarliness.

Once it happened, a great Sufi mystic, Ibrahim, used to live with a beggar. Ibrahim renounced his throne because he saw the falsity and the foolishness of it, and he was a courageous man. He left his kingdom and he became a beggar. Then one beggar accompanied him for a few days. The beggar would pray every night to God, "God, do something. Why have you made me so poor? The whole world is enjoying. Just I am left out of it. Not even bread enough to eat, no clothes to wear, no shelter to live. Do something! Sometimes I start suspecting whether you are there or not because my prayers remain unfulfilled."

Ibrahim listened to this prayer once, twice, thrice; then one day he said, "Wait. It seems you have got your poverty without paying the price."

The beggar said, "Price for poverty? What do you mean? What are you talking about? Has poverty also to be paid for!"

Ibrahim said, "Yes, I have paid for it with my whole king, dom, and then I know the beauty of it. You have got it free of charge, so you don't know what poverty is. You don't know the freedom that it brings; you don't know the weightlessness that it brings. You don't know what poverty is. First you need to suffer like a rich man; then you will know. I have known both... I am contented."

"In fact," Ibrahim said, "I cannot pray because I cannot find anything to pray for. At the most I can say, 'Hello, God. Thank you.' Finished. There is nothing to say. I am so contented."

An enlightened person cannot dream: he is so contented. And I say to you he will not even say, "Hello, God. Thank you." Why disturb him? Or he will say it once, and every day he will say, "Ditto." What is the point of saying it? And in fact he knows already that your whole heart is saying hello, thank you. What is the point of saying it?

In the night you dream and you forget your image that you carried the whole day. You may be a great scholar in the day; evening you forget. You may be a king, and you forget. Or you may be a great ascetic who has renounced the world, and in dreams beautiful women surround you and you forget that you are an ascetic, a monk, and this is not good. All that is good and bad in the day is gone because you are absolutely someone different. The mood has changed, the climate has changed. But one thing remains permanent. In the day if you watch your activities -- walking on the street, eating the food, going to the office, coming home, being angry, being loving -- if you watch, then in the night also you can watch, and you can go on watching that this is a dream. So in a dream I have become an emperor? Good. You can go on watching.

In twenty four hours only one thing can be permanent, and that is the watcher, the witness. That is the polestar inside you.

"By performing *samyama* on the polar star, knowledge of the movement of the stars is gained." And remember, first Patanjali says performing *samyama* on the moon, knowledge of the arrangement of the stars is gained -- which star is which, and where. By performing *samyama* on the polar star, *sakshin*, the movement of the stars is known. Because the movement can be known only against something which is permanent. If nothing is permanent, movement cannot be known; and if everything is moving and you don't have a permanent base, unmoving base, how can you know movement?

That's why you cannot feel the movement of the earth. The earth is moving, as fast as you can imagine. It is a spaceship. It is continuously moving: whirling on its center and, at the same time, running fast around the sun. Day in, day out, year in, year out, it goes on and on and you never feel it -- because everything else is running with the same speed: the trees, the houses, you, everything. It is impossible to feel it because there is no point of contrast. Just think of yourself as if you have a small thing to stand on -- the whole earth moves, you are not moving -- then you will know. You will get almost dizzy; it is going so fast. Then you will not be able to be in Poona. Sometimes it is Philadelphia passing, sometimes it is Tokyo passing, sometimes... and continuously the earth is moving, revolving.

It is moving so fast, but to know it, to feel it, you need a non moving base. That's why man lived for so many centuries on the earth and just three hundred years ago, through Galileo and Copernicus, we came to know that the earth moves. Otherwise, for millennia we had been thinking that the earth is the center, unmoving center, everything else moves in the world -- all the stars, the sun and moon -- only the earth is unmoving: this is the center.

Inside, also, everything is moving except the *sakshin*, the witness. Except your awareness, everything is constantly moving. Once you know this witness you will be able to see how fast everything else is moving.

Now a very complicated thing has to be understood. For example, I talked up to now in terms as if the centers are static. They are not. Sometimes the sex center is in the head, moving. That's why the mind becomes so sexual. You go on thinking and fantasizing. Sometimes the sex center is in your hands, and you would like to touch a woman. Sometimes the sex center is in your eyes, and whatsoever you see, you turn it

into a sexual object. You become pornographic -- whatsoever you see, immediately it turns into a sex object. Sometimes the center is in the ears; whatsoever you hear makes you sexual.

It is possible to go to a temple and listen to *bhajans*, divine, devotional singing, and feel sexual if your center is at that moment in the ears. And you will be very much worried, "What is happening? I am in the temple; I have come as a devotee. And what is happening?" And sometimes it is possible, you may be sitting by your girlfriend, your wife, and she is available -- not only available, welcoming, waiting -- and you don't feel sexual at all: the sex center is not at the sex center where it should be. Sometimes it happens when you fantasize about sex you enjoy much; when you make love to a woman you enjoy nothing -- nothing at all.

What happens? You don't know where your center is. When one becomes *sakshin*, one becomes aware of where the center is, and then much is possible.

When it is in your ears, it gives energy to your ears. Those are the moments when you can train the ear and you can become a musician. When it is in your eyes, those are the moments you can become a painter, an artist. Then you look at the trees and they will be greener than they are. Then the rose flowers will have a different blooming quality to them; you will project. When the sex center is on the tongue, you can become a great orator -- you can hypnotize people. A single word from you, and it goes to the very heart of your listeners; they are hypnotized. There are right moments.... If your sex center is in your eyes, you can just look at someone and he will be hypnotized. You will become a hypnotizer; you will have hypnotic power. When the sex center is in your hands, touch anything and it becomes gold. Because sex is energy and life. And the same about moon.

Up to now I talked about their static locations. Ordinarily, they are found there, but nothing is static. Everything is revolving.

If your death center is in your hands and you are a physician, give the medicine and the patient will die. Do whatsoever you will, you will not be able to save your patient. In India they say, "That doctor has the hands of a physician: whatsoever he touches becomes medicine." And some other doctor? "Don't go near him: you bring a small disease to him, and he will magnify it and you will come back worse than when you had gone there."

The yogi becomes alert. In *ayurveda*, which evolved by the side of yoga in the ancient India, a physician had to be a yogi also. Unless you are a yogi you cannot be a real physician. You cannot be a real healer. The physician had to watch his own inner arrangement before he would go to the patient to see and treat him. If the death center is in the hands, he will not go. If the death center is in his eyes, he will not go. The death center should be in the *hara* and the life center in his hands, then he will go. A right arrangement of things.

Once you know your inner world, many things become possible. You have also observed it sometimes, but you don't know what is happening. Sometimes you don't do anything, and you go on being successful. And sometimes you do such hard work, and nothing succeeds; everything fails. Your arrangement is not right. You are functioning through a wrong center.

When a warrior goes to the war, to the war front, he should go when the death center is in his hands. Then... then he can kill very easily. Then he is death incarnate. That is what is the meaning of an "evil eye": the man whose death center has got fixed into the eyes. If he looks at you, you will be in trouble. His very look is a curse.

And there are people whose eyes have become fixed with the life center. They look, and you feel a blessing; they look, and you feel blessed. They look at you, and something, something *alive* showers on you.

"By performing *samyama* on the polar star, knowledge of the movement of the stars is gained."

Nabhi chakre kaya vyuha gyanam.

BY PERFORMING SAMYAMA ON THE NAVEL CENTER, KNOWLEDGE OF THE ORGANIZATION OF THE BODY IS GAINED.

The navel center is the center of your body, because it is through the navel center that you were fed by your mother in the womb. For nine months you existed only by the navel center. You were connected with the navel; that was the passage, the bridge. And when the navel center was disconnected from the mother

and the cord was cut, you became an independent being. Your navel is tremendously significant as far as the body is concerned.

"By performing *samyama* on the navel, knowledge of the organization of the body is gained." And the body is a great, complicated mechanism, very delicate. In your single body there are millions of cells; in your small head there are millions of nerves. Scientists have developed many complicated mechanisms, but nothing to compare with the human body -- and there seems to be no possibility that they will ever be able to create such a complicated mechanism, and functioning so well. It is a miracle. And functioning so automatically; and continuously it functions for seventy or even a hundred years.

Everything is made as if it is perfect. It is a self-perpetuating system: eats; whenever you are hungry, creates hunger; when you have eaten well, gives you an indication -- stop; digests; makes blood and bones and the marrow; and continuously goes on cleaning itself because so many cells are dying every moment they have to be thrown out. Creating, cleaning, maintaining itself; and that everything is automatic.

If you follow a natural way of life, the body functions so beautifully, it hums so beautifully.

By knowing the navel center, you will be able to know the whole mechanism of the body. That's how yoga physiology was known. It has been known not from the outside; it has not been known by postmortem reports. Because yoga says when a man is dead, whatsoever you know about him is not true about a man who is alive. Because a dead man is totally different than an alive man. Now scientists are coming to guess it, that the postmortem at the most is a guess; because when a man is dead the body functions one way and when a man is alive it functions differently, so whatsoever we know about the dead body is, at the most, approximately true about the living body but not exactly true.

Yoga came to know from the inside. Yoga discovered the physiology with full life and awareness. That's why there are many things which yoga talks about and modern physiology will not agree, because modern physiology is of a dead man, of a corpse, and yoga is concerned with life.

Just think. When the electricity is flowing through the wires you cut the wires; then you will have one experience. When the electricity has stopped flowing then cut the wires; you will have another experience. And these are totally different.

You dissect a dead body. You cannot dissect an alive body because by the time you dissect, it will be dead. So one day or other, physiologists have to agree with yoga research that if you want to know the alive body, when the electricity is flowing and one is vital, then somehow one has to go deep within oneself and from there, from that vantage point of view, one has to know what the body is, how it is arranged.

When you go in a dead body, it is going in a house whose owner has left it. You may come across furniture, but you will not come across the owner. When yoU go inside a house when the owner is there, he fills, his presence fills, the whole house. When you are present in the body, your presence is making every cell qualitatively different. When you are gone, then just a dead thing is left, just matter.

BY PERFORMING SAMYAMA ON THE THROAT, THERE COMES A CESSATION OF THE FEELINGS OF HUNGER AND THIRST.

These are the inner investigations. Yoga came to know that if you are hungry, the hunger is not exactly in the stomach. When you are thirsty, it is not exactly in the throat. The stomach gives the information to the brain, and then the brain gives the information to you; it has some indications. For example, when you are feeling thirsty, the brain makes your throat feel thirsty. When the water is needed in the body, the brain creates a symptom in the throat, and you feel thirsty. When you need food, the brain creates something in the stomach, and you have the hunger pangs.

But you can deceive the brain very easily: you can drink water with sugar. Because the brain understands the language of the sugar only. So if you eat sugar, or drink sugar, immediately the brain thinks now there is no need; the hunger disappears. That's why people who eat too many sweets lose their appetite. Just a small quantity of sugar is not going to nourish you, but the brain has been befooled by you. Sugar is the language. Immediately the brain thinks the sugar level has risen high, finished. It thinks as if you have eaten well and through the food the sugar level has risen high. You have simply taken a sugar pill; that is a deception.

Yoga came to know that by bringing *samyama* to certain centers things can disappear. For example, if you bring *samyama* to the throat, you will feel thirst has gone and hunger has gone. That's how yogis could fast so long. It is said about Mahavir that he fasted sometimes even three months, four months,

continuously. During the whole period of twelve years while he was meditating, he fasted almost eleven years. Three months he will fast, and then one day he will eat, then again one month he will fast, and two days he will eat; this way. In twelve years it adds up to only one year when he was eating; that means in twelve days, one day of eating, eleven days of fasting, average.

How did he do it? How could he do it? It is almost impossible, humanly impossible. Yoga has some secrets.

If you concentrate on the throat.... Try. Next time you feel thirsty, close your eyes, sit, and bring your total attention in the throat. Once the attention is there, you will see the throat is relaxing. Because whenever your total attention is at any point, you become separate from it. The throat is thirsty: you feel I am thirsty. If you bring your witnessing conscious. ness to it, suddenly you are separate. Your cooperation is broken. Now you know the throat is thirsty, not I. And how can a throat be thirsty without you?

How can the body be hungry without you? Have you ever seen a dead man hungry or thirsty? Even if all the water disappears and evaporates from the body, a dead man will not feel thirst. Identification is needed.

Try it. Next time you feel hungry try it. Just close your eyes, go deep down into the throat... watch. You will see the throat separate from you. The moment you will see the throat separate from you, the body will stop saying that the body is hungry. The body cannot be hungry; only your identification with the body.

BY PERFORMING SAMYAMA ON THE NERVE CALLED KURMA NADHI, THE YOGI IS ABLE TO BE COMPLETELY MOTIONLESS.

Kurma-nadhi is the vehicle of *prana*, breathing. If you silently watch your breathing, not changing its rhythm in any way, neither making it fast nor slow, just leaving it natural and relaxed, and if you simply watch it; you will become absolutely still. There will be no movement in you. Why? Because all movement comes through breathing, *prana*. All movement comes through breathing. The movement exists in you through breathing. When the breathing stops, a person is dead -- he cannot move.

If you constantly bring your *samyama* to breathing, to *kurma-nadhi*, by and by you will come to a state where you will see breathing has *almost* stopped. Yogis do this meditation facing a mirror because the breathing becomes so silent, they cannot feel it. They can only see whether there is some mist on the mirror from their breathing or not. Sometimes they have become so silent that they cannot decide whether they are still alive or not. In deep meditation this experience will happen to you also sometimes. Don't be afraid. Breathing almost stops.

When consciousness is perfect, breathing almost stops, but don't be worried. That is not death; that is simply stillness.

The whole effort of yoga is to bring you to such stillness that it cannot be broken by anything, to such a state of consciousness which cannot be disturbed.

I have heard:

A madman of the Way called at a shop and asked the businessman, "What makes you sit here day in, day out?"

"In order to make profit."

"What is profit?" asked the madman.

"It is the making of one into two," said the businessman.

"This is no profit," the madman said. "Profit is when you can make two into one."

That madman was not an ordinary madman; he must have been a realized man. He was a Sufi Master.

Yes, profit is when you make two into one. Profit is when all duality disappears, when only one remains.

The word "yoga" means the method of becoming one. Yoga means how to join together that which has fallen apart. The very word "yoga" means "joining together." The word "yoga" means UNIO MYSTICA. The word "yoga" means "union." Yes, profit is when you can make two into one.

And the whole effort is how to find the permanent, how to find the one behind the many, how to find the unmoving behind all the changes, the flux -- how to find the deathless, how to find the beyond. Your habits will create trouble because you have lived with wrong habits for so long. Your mind is conditioned for wrong habits -- you always divide. Your whole intellect has been trained to divide and dissect and make many out of one. Man has lived up to now through the intellect, and he has forgotten how to put them

together.

A man came to a Mohammedan mystic, Farid, with golden scissors as a present; the scissors were really very beautiful and very valuable. But Farid laughed, and he said, "What am I going to do with scissors, because I never cut a thing in two? You take it. Rather, bring me a needle -- and no need to bring a golden needle, any needle will do -- because my whole effort is to sew things together."

But old habits are of dissecting. Old habits are of finding that which is continuously changing. The mind is excited about something new and the changing; the unchanging seems uninteresting. You will have to be aware of these habits; otherwise they will assert themselves in some way or other... and mind is very cunning.

Let me tell you one story:

Maulana Arshad Va'ez was a great preacher, very eloquent, but he was also a beggar.

Once the king called him to his court and said, "Maulana, on the recommendations of my ministers I am sending you as a delegate to Shah Shoja's court in Shiraz. However, I want you to promise me that you will refrain from begging during your stay abroad -- because I would not like my representative to beg, so you have to promise."

Maulana did as asked and set out for Shiraz.

After bringing his mission to a successful termination, he was addressed by the Shah of Shiraz, "The fame of your preaching has reached to our land and has made us desirous of listening to one of your sermons."

Maulana consented.

On the appointed day, Friday, he climbed to the pulpit and delivered a moving sermon, bringing tears to the eyes of his audience. But before he had left the pulpit, suddenly he could not resist his begging habit any longer.

He said, "O Muslims! Until several weeks ago I used to beg. But before coming here they made me take an oath that I would not beg during my stay in your city. I ask you, my brothers, if I have sworn to refrain from begging, have you too sworn not to give me anything?"

Mind is very cunning. It will find ways and means: "If I cannot beg, you can give."

Remember that the mind is very much accustomed to analysis, and yoga is synthesis. So whenever the mind comes to analyze, put it aside, set it aside. Through analysis you will reach to the last, the minutest, the atomic; through synthesis you will reach to the greatest, to the total. Science has come to discover atom, and yoga came to discover atma. Atom means the minutest, and atma means the biggest. Yoga came to know the whole, to realize the total; and science has come to know the smaller and the smaller and the smaller, and they go on.

First science divided matter into molecules, then they thought that the molecule is difficult to divide; then they succeeded in dividing it, then they called it "atom." The word "atom" means indivisible, which cannot be divided anymore -- but they divided that too. Then they came to electrons and neutrons and they thought now it cannot be divided because it has become almost invisible -- it cannot be seen. Nobody has ever seen any electron, so how can you divide it? But now they have succeeded in dividing it also. Without seeing it, they have succeeded in dividing.

They will go on and on and on.... Everything has slipped out of hand.

Yoga is just the opposite process: of synthesizing, of joining and joining and joining, so you come to the total. The total is one.

The mind is also divided into the sun mind or moon mind. The sun mind is scientific; the moon mind is poetic. The sun mind is analytical; the moon mind is synthetical. The sun mind is mathematical, logical, Aristotelean; the moon mind is totally different -- illogical, irrational. They function so differently that there exists no language between them.

A gypsy was having a quarrel with his son. He said to the boy, "You lazy, do-nothing idler! How many times shall I tell you that you should work and not let your life pass in indolence? How many times shall I tell you that you should learn juggling and clowning so that you can enjoy your life?"

Then he raised his finger in threat, saying, "By God, if you don't listen to my words anymore, I will throw you in a school; then you will gather lots of stupid knowledge, become a learned man, and spend the rest of your life in want and misery."

That's a gypsy mind -- no mind. A gypsy thinks become a wanderer, be a clown, but enjoy. And a gypsy says, "I will throw you in a school so that you will gather all sorts of stupid knowledge and become a learned man -- and then your whole life will be wasted. You will live in misery."

Try to see where you are: in the sun mind -- rational, arguing, argumentative, logical; or in the moon mind -- poetic, imaginative, dreaming. Where are you?

And remember, both minds are half half. One has to go beyond both. If you are in the sun mind, come to the moon mind first, because the way passes through that. If you are a householder, first become a gypsy.

That's what sannyas is. I make you gypsies, wanderers. If you are too logical, I say trust, surrender, sacrifice, submit. If you are too argumentative, I say to you I have no argument. Just look at me, and fall in love -- if you can. It is a love affair. If you can trust, you will shift your energy from the sun to the moon.

Once you shift your energy from the sun to the moon, then there opens a new possibility: you can go beyond moon also. Then you become a witness. That is the goal.

Yoga: The Alpha and the Omega, Vol 8

Chapter #4
Chapter title: Your balloon is missing

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IS IT POSSIBLE TO BE CONSCIOUS OF ENLIGHTENMENT, AND BE ENLIGHTENED? CAN THE THOUGHT OF BEING ENLIGHTENED CREATE EGO IN ONE? KINDLY EXPLAIN.

THE first thing to be understood is: what is ego. The ego is not very substantial. In fact it is not. It is just an idea, a substitute without which it will be difficult for you to live. Because you don't know who you are, you have to create a certain idea about yourself; otherwise you will simply go mad. You have to fix some indicators so that you can know, "Yes, this is me."

I have heard, once a fool came to a big city. He stayed in a dharmasala. There were many people there; he had never slept before with so many people. He was a little worried and scared. The fear was that when he will fall asleep, in the morning when he will be awake again, how will he recognize that he is really himself. So many people. He had always slept in his room, alone, so there was no problem because there was no possibility. Of course, he was always himself, but here with so many people sleeping around, a crowd, he may get lost. It's okay while you are awake, you can continue remembering yourself, but while asleep you may miss; you may forget. By the morning you may get confused; you may be lost in the crowd.

Seeing him so worried and sitting in his bed, somebody asked, "What is the matter with you? Why don't you go to sleep?" He explained his problem. The man laughed; he told him, "This is very simple. Look in that comer; some child has left his balloon. Bring it and tie it to your feet so by the morning you will perfectly know that it is you if the balloon is there."

The fool said, "That's right." And he had to sleep, he was so tired, so he fastened the balloon with a string to his feet and went to sleep.

The man played a joke. In the night, when the fool was snoring, he took the balloon off his feet and

fastened it to his own feet. By the morning, when the fool looked around, he started crying and weeping. A crowd gathered, and they asked, "What is the matter?"

He said, "Now I perfectly know that he is me, but who am I?"

Now this is the problem.

The ego is because you don't know who you are. So a name, an address, a certain face that you have seen reflected in the mirror, in the photographs, the album -- these all help. They are balloons fastened to you.

If suddenly one day in the mirror you see that this is not the face you have always been accustomed to seeing, you will go mad -- the balloon is missing. The face is constantly chang. ing, but the change is so slow that you never recognize it. Just go back home and see the album of your childhood. You know that it is you, that's why you don't see much difference, but just ponder over it. How much you have changed. The face is not you; because deep down something has remained permanent in you. And your name can be changed; I do it every day. I go on changing your names just to give you a feeling that the name is just a balloon fastened to you, it can be changed, so that you get disidentified with the name.

The ego is nothing but a false substitute for the self. So when you know who you are, there is no possibility of ego arising again.

You ask me, "Can the thought of enlightenment create an ego?" The thought can create if it is only a thought. Then in fact it is not good to say that it can create: the ego is already there. The thought is already thought by the ego. If the ego has disappeared and you have really become enlightened.... And that is the meaning of enlightenment: the shift from the ego to the self, the shift from the unreal to the real, the shift from the mind to no mind, the shift from the body to the embodied. Once you know who you are, I cannot see that somebody can persuade you to tie a balloon to your feet to remember yourself. It is impossible.

An enlightened person cannot be egoistic. Whatsoever he says.... Their assertions may look very egoistic to you. Krishna says in the Geeta to Arjuna, to his disciple, "Leave everything and come to my feet. I am the very God who has created this world." Very egoistic. Can you find a more egoistic person? Listen to what Jesus says: "My father in heaven and I both are one." He is saying, "I am God." Very egoistic. Mansoor declared, "I am truth, the very truth, the ultimate truth" -- "ANA'L HAQ." Mohammedans were very much annoyed; they killed him. Jews killed Jesus. Very egoistic assertions? The Upanishads say, "*Aham brahmasmi*" -- "I am the whole, the total."

But they are not egoistic; you misunderstand them. Whatsoever they are saying is *true*.

I have heard about one man who was worried very much about his inferiority complex, so he went to an Adlerian psychoanalyst. And he said to the psychoanalyst, "I am suffer ing very much from an inferiority complex. Can you help me?" The psychologist looked at him and said, "But you are inferior. It is not a question of inferiority complex. You are inferior, so what can I do?"

When Krishna says, "I am God," he is. He is not being egoistic. What can he do? If he says, "I am not," that will be untrue. If he behaves politely, as the so called mahatmas do -- that I am just dust underneath your feet -- he will be untrue; he will be false. He will be hiding the fact. When Mansoor says, "I am the truth," he is.

But the problem is not with Mansoor, Krishna, or Jesus; the problem is with you. You cannot understand the language of nonego. You go on interpreting it in your own ways.

Let me tell you one anecdote:

A grocer had a beautiful parrot who kept him company, amused his customers, and in his absence took care of the shop.

One day when he stepped out for ablutions and the parrot was watching the shop from a top shelf, the grocer's cat jumped on a mouse without any warning. The parrot was so frightened that he flew across the shop and knocked down a jar of almond oil.

When the grocer returned, he saw the scene and was seized with anger. He took a stick and hit the parrot on the head repeatedly until the poor bird's skull was stripped of all its feathers.

The parrot, bald and dejected, sat on a corner shelf. For days he didn't open his mouth. The grocer, who was now very remorseful of his act, tried every trick on his abused companion. He even sought his customers' help.

But it was all in vain; the parrot didn't talk.

One day, as the bird was sitting in his usual silence, a bald dervish came to the shop. Immediately the parrot landed down on the counter and said, "So you too knocked down a jar of almond oil!"

He understands that he has become bald because he knocked down an almond jar. Now there comes a dervish who is also bald; immediately the interpretation. We understand the language that we have lived up to now.

An enlightened person has no ego -- has no humbleness either. Humbleness is a very polished ego. When ego disappears, humbleness also disappears.

An enlightened person knows who he is, so there is no need to carry the false identity. It was needed before; otherwise you would have got lost in the crowd. It would have been impossible to live without it. The ego is a need while you are ignorant, but when you become enlightened, it simply drops on its own accord. It is as if a blind man gropes with his stick when he walks; he can ask, "When one's eyes are cured does he carry a stick to grope, or not?" What will we say? We will say, "When the eyes are cured, the stick is dropped. Who carries the stick? Why? And Why should one grope when the eyes are there?" The stick and the groping are a substitute -- a very poor substitute at that -- but it is needed when one is blind.

Now the question has to be understood: "Is it possible to be conscious of enlightenment, and be enlightened? Can the thought of being enlightened create ego in one?" If the ego is there, there is no need to create it -- it is already there and the thought of enlightenment is created by it. If the ego has dropped and *really* the awareness, the consciousness, the self, has arisen out of darkness -- the sunrise has happened -- then nothing can create the idea of the ego -- nothing whatsoever. You can declare you are God; even that will not create the egoistic old pattern -- nothing can create it.

"Is it possible to be conscious of enlightenment...?" Enlightenment is consciousness. Again you use your language. I can understand it, but it is wrong. You cannot be conscious of consciousness; otherwise you will become a victim of infinite regression. Then you will be conscious of your consciousness of consciousness, and so on, so forth ad infinitum. Then there will be no end: one consciousness, you will be conscious of it; second consciousness, you will be conscious of it; third consciousness.... And you can go on. No, that is not needed; one consciousness is enough.

So when one is enlightened *one is conscious*, but one is not conscious of consciousness. One is perfectly conscious, but there is no object in it. One is simply conscious, as if a light goes on enlightening the emptiness around it. There is no object, there is nothing the light can fall upon. It is pure consciousness. The object has disappeared; your subject has flowered into totality. Now there is no object -- and hence, there can be no subject. The object and subject both have disappeared. You are simply conscious. Not conscious of anything, just conscious. You *are* consciousness.

Let me explain it to you from some other dimension which may be more easy to understand. When you love, if you have ever loved, you are not a lover: you become love. Not that you do something. You are not a doer, so how can you call yourself a lover? The right expression will he that "you are love."

When people come to me and I see great promise in their eyes, I don't say, "You are promising." I say, "You are *promise*." And see the difference. When somebody says to somebody, "You are promising," it is not much. But, "You are promise"it has tremendous value in it. When you say to somebody, "You are promising," you mean that this man appears to have something that you would like or may be used for some ambition of yours. When a father says to the son, "You are promising," he means, "I wanted to become very rich; I could not do that. You will be able to do it -- you are promising." It is the father's ambition which he is seeing can he fulfilled through the son.

When I say to you, "You are promise," I have no ambition to fulfill through you. I simply make a statement about you; it has nothing to do with my ambition. I am fulfilled. I am not desiring any fulfillment through anybody. When I say, "You are promisee," I make a statement of fact about you. It simply shows your potentiality, your possibility.

And look. If you are a musician, and your son is not going to be a musician, has no tendency, no desire, no talent; you will not call him promising. The same son may be promising to a father who is a mathematician, but he is not promising to you. If you are after money, and the son wants to renounce the world, he will not be promising to you; he will be just the opposite. When you call somebody promising, you relate him to your own desires.

When I say, "You are promise," I mean you have a tremendous potentiality to grow, to flower -- whatsoever the direction, whatsoever direction you choose to move.

Whenever you are in love, you will not feel that you are a lover. You will feel you are love. That's why Jesus says, "God is love." He should have said, "God is very loving"; his language is not right. What do you mean by "God is love"? He is saying "God" and "love" are synonymous. In fact he is saying to say "God is

love" is a tautology. It can be said that he is saying, "Love is love," or "God is God." Love is not an attribute of God; love is his very being. He is not loving; he is simply love.

The same happens when one becomes enlightened. He is not conscious about enlightenment; he is simply conscious. He lives in consciousness, he sleeps in consciousness, he moves in consciousness. He lives, he dies in consciousness. Consciousness becomes an eternal source in him, a nonflickering flame, a nonwavering state of being. It is not an attribute, it is not accidental; it cannot be taken away. His whole being is conscious.

I AM USUALLY IN TWO MINDS -- SUN AND MOON. PLEASE COMMENT.

Mind usually is in two minds; that's how the mind functions. You will have to understand the whole mechanism of mind, how it functions.

The functioning of the mind is to divide. If you don't divide, the mind disappears. The mind needs division. The mind creates opposites. The mind says, "I like you; I don't like you. I love you; I hate you." The mind says, "This is beautiful; that is ugly." The mind says, "This has to be done; that has to be dropped." The mind is choice. Hence, Krishnamurti's insistence that if you become choiceless you will become no-mind. To become choiceless means to drop dividing the World.

Just think. If man disappears from the earth, will there be anything beautiful? Will there be anything ugly? Will there be anything good, anything bad? All divisions will simply evaporate with humanity. The world will remain the same. The flowers will flower, the stars will move, the sun will rise -- everything will continue the same. But division will disappear with man; man brings division into the world. "Man" means "mind."

That's the whole meaning of the Biblical story. God told Adam not to eat the fruit of the tree of knowledge. It would have been better if we could translate the "tree of knowledge" as "tree of mind." The whole story will become Zen. And exactly that is the meaning. The tree of knowledge is the tree of mind; otherwise why should God want his children to be ignorant? No, he wanted them to live without mind. He wanted them to live without division, to live in unity, in unison. That's the meaning of the Biblical story. If a Zen Master is to comment on it, or if I am to comment on it, I will say, "Better to say the 'tree of mind.' " Then the whole thing becomes very clear.

God wanted Adam to live without mind. To live, but without dividing life; then life has a tremendous intensity. Division divides you also. Have you ever watched? Whenever you divide, something shrinks in you, something breaks in you. The moment you say, "I like somebody," a hand is extended towards that somebody. The moment you say, "I don't like," the hand shrinks back. You are not open to life in its totality. God wanted Adam to remain total.

And the Biblical story says unless man drops his knowledge again, he will not be received back into the garden of God. Jesus dropped knowledge. That's why Jesus looks absurd, paradoxical. What Adam did against God, Jesus washed out, cleaned it away from human consciousness. Adam came out of the garden; Jesus entered again. How did Jesus enter again? Dropping the mind, the division.

Mind always functions through division. Just try not to divide. You see a flower: don't say it is beautiful. There is no need. It is beautiful without your saying so. You don't add any more beauty to it by saying so. So what is the point?

There is a small story about Lao Tzu. He used to go for a morning walk. A neighbor used to follow him, knowing well that Lao Tzu doesn't want to talk much; he always kept himself silent. But once a friend was staying with the neighbor, and he also wanted to come, and he came. Lao Tzu and Lao Tzu's neighbor remained quite silent. The friend was a little embarrassed, but he also kept himself silent because the neighbor had told him not to say anything. Then the sun was rising, and it was so beautiful. He forgot and he said, "So beautiful a morning." Only this much. Nobody commented on it -- neither his friend nor Lao Tzu.

Back home Lao Tzu told the neighbor, "Don't bring this man again. He is too talkative."

Too talkative?

Even the neighbor said, "He has not said anything; he simply said, 'How beautiful a morning.' "

Lao Tzu said, "I was also there, so what is the point of saying it? And it was beautiful without saying it. Why bring the mind in? No, this man is too talkative; don't bring him."

He destroyed the whole morning? He divided the world. He said the sunrise is beautiful. Whenever you say something is beautiful, something has been already condemned, because the beauty cannot exist without the ugly. The moment you say something is beautiful, you have said that something else is ugly. The moment you say, "I love you," you have said that you hate somebody else.

If you live without dividing.... Just watch the flower. Let it be there, whatsoever it is. Let it be in its reality; don't utter anything. Just see it. Not only that you don't utter, don't say inside also. Don't formulate any idea about it. Let it be there, and you will come to have a great realization.

When sadness comes to you, don't call it sadness. I have given this meditation to many people, and they become surprised. I tell them, "Next time you feel sad, don't call it 'sad.' Just watch it." Your calling it sadness makes it sad. Just watch it, whatsoever it is. Don't bring the mind in, don't analyze, don't label it. The mind is such a great divider, and goes on continuously labeling things, categorizing. Don't categorize. Let the fact assert itself, let the fact be there, and you simply be a witness. Then by and by you will say, "See, sadness is not sadness," and happiness is not so much happiness as you used to think.

By and by the boundaries merge, meet, and disappear. And then you will say it is one energy -- happiness, unhappiness: both are one. Your interpretation makes the difference; the energy is one. Ecstasy and agony are one. Your interpretation makes them two. The world and God are one. Your interpretation makes them two.

Drop the interpretation and see the real. The uninterpreted is the real; the interpreted is the illusory.

The question is: "I am usually in two minds...." Mind is always in two minds; that's the way the mind functions, thrives, and lives.

Sun and moon: that has also to be understood. Because every man is also a woman and every woman is also a man.

How this is possible: you can remain divided inside -- the man separate from the woman, the inner woman separate from the inner man. Then there will always be a conflict, a certain tug-of-war. This is the ordinary state of humility. It your inner man and woman can n eet, in a deep embrace, merge into each other; for the first time, you will become one -- neither man nor woman. Then you will be transcendental.

Let me tell you one story, one of the very daring and courageous stories. Such a courageous story is possible only in India. Not today's India, because today's India has become very cowardly.

You must have seen a lingam, Shiva's symbolic representation as phallus. There are millions of temples devoted to Shiva's lingam. In fact you will never find a statue of him. His statues have completely disappeared; only the symbol has remained. The symbol is not only lingam; it is yoni also. It is both, man and woman. It is man into woman, it is sun into moon. It is the male meeting the female. It is yin and yang in deep sexual embrace. This is the indication of how the inner man meets with the inner woman, because the inner has no face. That's why Shiva's statues have disappeared. The inner is just energy, so the lingam has no form; it is just energy.

But the story is told.... Don't be shocked by it, because the Western mind has become much too afraid of reality.

The story is that Shiva was making love to Devi, his consort. And of course when a Shiva makes love to his consort, it is no ordinary love. And he does not make love with closed doors; the doors were open. There was some emergency in the world of the gods, and Brahma and Vishnu and the whole crowd of gods had come to ask Shiva's solution about some urgent problem. So they came in the room -- the privacy of Shiva became a marketplace -- -but he was so deeply in love that he was not aware that a crowd was watching. All the gods became voyeurs. They could not leave, because something tremendous was happening. The energy was so high; they felt it. They could not leave. They could not disturb, because it was so sacred.

And Shiva went on making love, and on and on and on. The gods became worried, whether he is ever going to end it. And they were in such a problem that an urgent solution waS needed. But Shiva was completely lost. He was not there, Devi was not there -- the man and woman have completely merged into each other. Some unity has happened, a great synthesis, a great orchestra of energies.

They wanted to stay, but then they become afraid of the other gods. That's how the puritan mind works. They were very interested in seeing and watching, but they were afraid because if others saw them watching and seeing and enjoying it, their prestige was at stake. So they all cursed Shiva: "From today your form will disappear from the world and you will always be remembered as a phallic symbol": lingam in yoni, sun in moon, the jewel in the lotus. "Now you will be remembered always as sexual orgasm." This was a curse.

This always happens. I have one friend who is very against pornography, and his whole library is full of

pornography. So once I visited him; I said, "What is this?" He said, "I have to read all the pornographic books just to criticize them. I have to be aware of what is happening in pornography because I am so much against it." He is eating his cake and having it also.

The other *devas* cursed Shiva, but to me that curse seems to have proved to be a blessing, because the symbol is really beautiful. It is the only phallic symbol in the world worshipped as God, without any condemnation. Hindus have completely forgotten that it is phallic; they don't think that it is phallic. They have accepted it deeply. And the symbol is beautiful because that is not only Shiva there, there is yoni also. Yin is also there. The lingam is placed in yoni; both are meeting. It is a symbol of meeting, of orgasm, of energy becoming one.

The same happens inside, but it will happen only when you drop the mind. Love is possible only when you drop the mind. But if you drop the mind, then not only love but God also is possible; because love is God.

If an inner conflict exists in you between sun and moon, then you will always be interested in the outer woman. If you are a man, you will be interested in the outer woman; you will be fascinated by the outer woman. If you are a woman, you will be fascinated by the outer man. Once the inner conflict is resolved and your sun energy is moving into the moon energy and there iB no longer any rift, they are bridged; then you will not be fascinated by the outer woman or outer man. For the first time you will be sexually content.

I am not saying that you will leave the outer woman. There is no need. Or you will leave the outer man -- there is no need. But now the whole relationship will be totally different -- very harmonious. It will not be a relationship of need; rather, it will be a relationship of sharing. Right now when a man approaches a woman it is a question of need. He wants to use the woman as a means. The woman wants to use the man as a means. That's why all women and all men are continuously in a fight: basically they are fighting within themselves. The same fight is reflected outwards.

And when you are using a woman, how can you think the woman can be totally at ease with you, in harmony? She feels she is being reduced to a means. And no man or woman is a means. She feels she is being used like a thing, reduced to thing. hood. Her soul seems to be lost; that's why she is angry. And she tries to reduce the man to a thing. She turns the husband into a henpecked husband; she forces him. And this goes on.

This is more a conflict than love -- a struggle. More like war than like love -- more like hatred than like love.

Once you are in tune with your inner woman and man, suddenly you are in tune with others also. Your inner conflict disappears; your outer conflict disappears. The outer is just a shadow to the inner. Then you can be related; or you may not be related. You are totally independent. Then it is whatsoever you choose it to be. If you want to be related, you can be related; but there will be no conflict. If you don't want to be related, if you want to be alone, you can be alone; and there will be no loneliness. This is the beauty when one comes to an organic unity inside.

That's what Patanjali's whole effort is: how to transform the solar energy into lunar energy. And then, how to be a witness to both, meeting, merging, becoming one. How tO be transcendental to them.

The mind will never allow you; unless you drop the mind. The mind always is divided because that is its very blood; it depends on division. So you are a man, you are a woman-this is division, this is mind. Who is a Buddha -- a man or a woman? We have a symbolic representation of Shiva as Ardhanarishwar -- half-man/ half-woman. That's perfect. And that has to be so because you are born of a father and a mother -- half of you comes from your father, half of you comes from your mother. So at the most the difference between a woman and man is a difference of emphasis; it is not a difference of quality. The woman is consciously woman, unconsciously man; the man is consciously man, unconsciously woman. That's all the difference is.

Very difficult, because your minds have been conditioned to be a man or to be a woman, and the society emphasizes the roles too much. It does not allow a fluid being; it makes solids of you. When the boy and the girl can understand, the parents start emphasizing, "You are a boy. Don't play with dolls; that's not good for a boy. You are going to be a man. This is for girls." Men don't count girls at all. "Sissy, girlish. Don't do it; be a man." And the small boy, not knowing where he is being led, starts focusing on being a man more and more. He goes far away from his original unity, the pure unity of his being. He becomes man, that is half his being. And a girl becomes a woman, that is half her being. She is told not to climb on the trees; that is only for boys. What nonsense. Trees are for all. "Don't go swimming in the river; that is for the boys." Rivers are for all.

That's how humanity is impoverished. Hmm?... the girl is given a certain role and the boy is given a certain role. Their totality is completely lost. They become fixed in their windows; they cannot see the whole sky; the frame of the window becomes too much.

Man is a frame, woman is a frame -- it is not your being. Don't be too identified with the frame. Get out of it.

Once you start loosening, relaxing, and once you start re. absorbing the rejected, the denied part; you will become so enriched you cannot even imagine, dream. Then your being will be whole.

And that's what I mean when I want you to be holy. I don't mean become a Catholic monk or become a Buddhist monk or a Jain monk. All stupid. I want you to become *holy*, holy in the sense of being *whole*. Become total. Reclaim whatsoever has been denied by society; don't be afraid in reclaiming it. Don't be afraid -- if you are a man, don't be afraid in being a woman sometimes.

Somebody has died; you cannot weep because you are a man and tears are only meant for women. What a beautiful thing -- tears -- denied to man. Then man becomes more and more hard, violent, anxious. And then there is no wonder if Adolf Hitlers are born. A man whose tears have disappeared is bound to become Adolf Hitler some day or other. He is bound to become a Genghis Khan, whose tears have disappeared. Then he will become incapable of feeling sympathy; then he will become so *hard* that he will not be able to feel what he is doing to people. Hitler killed millions with not even a small prick in his conscience. He is really the man; the woman has completely disappeared -- the compassion, the love, a1l disappeared. The tears have disappeared.

I would like men also to cry like women. Tears flowing, they will soften your heart. They will make you more liquid and flowing. They will melt your window frame, and they will allow you to have a bigger sky.

Women are not allowed to laugh uproariously, like Gurudayal -- no woman is allowed to laugh. That is against feminine grace. What nonsense. If you cannot laugh deeply, you will miss much. The laughter must come from the belly. The laughter must be so hilarious that the whole body shakes with it. It should not be heady. But women smile; they don't laugh. An uproarious laugh is so unladylike. Then ladies live a very feverish life. By and by they become more and more filmy, more and more dreamlike, not real, not authentic.

Don't become ladies and gentlemen. Become holy. And the whole integrates all and everything. And the whole integrates God and Devil both. Then there is no division; then the mind drops. A holy man has no mind.

If the holy man is still Catholic, he is not holy. because he has a Catholic mind. If the holy man is still Hindu, he is not holy; he has a Hindu mind.

Just the other day I was reading a book of Pagal Baba. His name means "Crazy Daddy" -- and he must be crazy. And not crazy in the sense of the Sufis, because they call enlightened people "mad," but crazy in the sense of the psychoanalysts. He is neurotic. He s;lys in his hook -- I was simply surprised to come across it, and he is thought to be a holy man-he says in the book, "Many Westerners tell me they would like to be converted to Hinduism, and I have to tell them that this is not possible. A Hindu is born; nobody can be converted into a Hindu." A Hindu is born -- you have to earn it for many lives. If you do good karmas for many lives, then you are born a Hindu. You cannot he converted -- it is not so cheap as becoming a Christian.

And this holy man Pagal Baba says, "I have to refuse them because for many lives they will have to earn it -- it is the pinnacle to be a Hindu." And he says that even if you are born a Hindu and if you don't follow good karmas and continue becoming more and more religious and virtuous, you will fall hack to a lower class of humanity -- for example, you may become an American. This man says so. And the beauty of it is that he has found an American publisher, Simon & Schuster, who has published his book.

These are not holy men. These are Hindu chauvinists, stupid people -- neurotic.

If you have a mind, you cannot be holy. Howsoever virtuous, the mind remains unholy because the mind cannot be whole. Remember it.

One evening Mulla Nasruddin said to his wife, "Bring us some cheese to eat, for cheese enhances the appetite and makes the eyes bright."

"We are out of cheese," the wife said.

"That's good," Mulla replied, "for cheese is injurious the the teeth and gums."

"Which of your statements is then true?" she asked. Mulla answered, "If there is cheese in the house, the first one; if not, the second."

This is the way the mind functions.

You love a woman if she becomes available to you; if not, you hate. If the cheese is in the house, the first; if the cheese is not in the house, the second.

Drop divisions; drop dividing. Live life as a whole. It will be difficult, I know, because for centuries the mind has been conditioned to divide. Unloosening it, unhinging it, is going to be difficult, but it is worth it -- because you are missing so much.

Psychologists say that ninety-eight percent of life is being missed. Ninety eight percent. Only two percent is being lived because the window frame does not allow more than that.

Break the window, break the frame -- bum it! Your Hinduism, your Christianity, your Jainism -- burn them! and come out of them. If you can come out of all your ideologies, attitudes, prejudices, you will become whole.

YOU HAVE OFTEN SAID THAT THE ENLIGHTENED ONES NEVER DREAM. BUT YOU HAVE TOLD US THAT ONCE CHUANG TZU DREAMT THAT HE HAS BECOME A BUTTERFLY. PLEASE COMMENT.

This is from Swami Yoga Chinmaya. It seems he cannot even understand humor. And I know why he cannot understand it: he has been in wrong company too much of Indian yogis and sadhus -- and he has forgotten the very quality of humor. And humor is a basic quality of being holy; a holy man is a humorous man. But he is much too fixed.

When I said Chuang Tzu dreamt, Chuang Tzu himself had related that dream. Not that he dreamt. He is creating a beautiful joke about himself -- he is laughing about himself. It is very easy to laugh about others; difficult to laugh at oneself. But the day you become capable of laughing at yourself, you be. come egoless. Because the ego enjoys to laugh at others' cost. When you start laughing at yourself, the ego cannot exist.

Yes, no enlightened person ever dreams, but enlightened persons have humor. They can laugh, and they can help others to laugh.

It happened, three men were travelling; they were in search of truth. One was a Jew, another a Christian, and the third was a Muslim. They all were great friends.

One day they found a coin with which they bought a piece of halvah. The Muslim and the Christian had just eaten, so they were a little worried because the Jew will eat the whole halvah; and they were so full, they had stuffed themselves so much. So they suggested -- they conspired against the Jew -- they suggested, "Let us go to bed now. In the morning we will tell our dreams. Whoever has had the best dream eats the halvah." And because two were in favor of it, the Jew had to agree -- just to be democratic. There was nothing else to do.

The Jew, who was very hungry, could not sleep much. And it is very difficult to sleep when the halvah is there and you are hungry and these two people have conspired against you.

In the middle of the night he got up and ate the halvah and went back to bed.

In the morning the Christian was the first to relate his dream. He said, "Christ came, and when he was ascending to the heavens, he took me with him. It was the rarest dream I have ever seen."

The Muslim said, "I dreamt of Mohammed, who took me on a tour of paradise... and beautiful women dancing, and streams of wine flowing, and trees of gold and flowers of diamonds. It was tremendously beautiful."

Now it was the Jew's turn. He said, "Moses came to me and said, "You old idiot, what are you waiting for? Christ took one of your friends to heaven, Mohammed is entertaining the other in paradise -- at least get up and eat the halvah!' "

Humor is part of holiness; and wherever you find a holy man serious, escape from there, because he can be dangerous. He must be ill inside. Seriousness is a sort of disease, one of the most fatal diseases -- and it is Very chronic in religion.

Just try to understand. Don't become too clever, because that simply proves to be foolishness and nothing else. Always allow a little foolishness also in you, then you will be wiser. A fool is against wisdom, but a wise man absorbs foolishness also. He is not against it; he uses that too.

Chuang Tzu is one of the most absurd men who has ever been here on the earth. That's why I have named this auditorium "Chuang Tzu Auditorium." I love the man; he is so absurd. How can you avoid not

loving this man?

Buddha will not say, "I dreamt." He was a little serious. Patanjali will not say -- -because he will be afraid of Chinmaya.

Some swami is hound to raise the question: "You and dreamt? Enlightened people never dream. What are you saying?" Chuang Tzu is not afraid of anybody; he says, "I dreamt." He is a very loving man. He is holy. He can laugh and help others to laugh; his holiness is full of laughter.

WHAT IS PATANJALI'S METHODOLOGY OR YOUR TECHNIQUE OF BECOMING A SELF-CONTAINED INDIVIDUAL?
IN THIS CONNECTION KINDLY EXPLAIN HOW SUCH A SPIRITUAL MAN LITERALLY LIVES FROM MOMENT TO MOMENT.
HOW TO CULTIVATE THIS HABIT OF LIVING FROM MOMENT TO MOMENT IN PRACTICAL, EVERYDAY LIFE?

This whole question must be from someone who has not understood me at all. It seems to be from somebody absolutely new. But, still, many people are new, and it will be helpful to understand it.

"What is your technique of becoming a self contained individual?" I am not interested in making you a self-contained individual at all, because that is impossible. You are so interconnected with the whole, ho" can you become self-contained? That is the ego's effort, to become self contained. To become absolutely independent of all: that is the ego trip, the ultimate ego trip.

No, you cannot become self contained. You can become the whole contained, but not self-contained. You can contain the whole and you can be contained by the whole, but you cannot become self-contained. How can you divide yourself from the universe, separate? You cannot exist even for a single moment.

If you don't breathe, you will not be able to ke alive. And you cannot hold your breath in; it has to go out. It has to come in again. It is a constant movement between you and the whole. Those who know, they say it is not that *you* breathe; on the contrary, the whole breathes you.

Just watch your breath silently sometimes. There may come one day one moment when suddenly your attention will shift tO a new mysterious experience. First when you watch your breath -- your *kurma-nadhi*, what Buddha calls *anapanasati* yoga -- when you watch your breath, you think you are breathing. By and by you will see, you will have to see because that's truth: you are not breathing. You are not needed to breathe; that's why even in sleep you go on breathing. Even if you become unconscious, even if you are in a coma, you go on breathing. You are not breathing; otherwise sometimes you will forget and you will drop dead. You never forget, because it is not needed.

The breathing goes on by itself, on its own accord. One day you will see, "I am breathing" is nonsense; on the contrary, "breathing is breathing me."

And then one day you will have another revolutionary, a radical, turn of your consciousness. You see that you exhale out, you inhale in: one day you will see your exhalation is God's inhalation, your inhalation is God's exhalation. The whole exhales: that is the moment when you feel you are in. haling. The whole inhales: that is the moment when you feel you are exhaling.

Who are you? And what nonsense you are asking -- how tO become self-contained. Without the sun you will not be. If the sun disappears, you will disappear; the whole of life will disappear. We are interconnected. The whole existence is one, and everything is interconnected. Independence is not possible. I am not for dependence, because when independence is not possible, how can dependence be possible? My word is "interdependence"; that's what is true and real.

So the first thing, don't think in terms of self containment. "Self" is your disease. Drop it! so the whole becomes available to you. And only then can you live from moment to moment, otherwise you cannot. If you are protecting, guarding, defending yourself, how can you live moment to moment? You will have to prepare for the future. You will have to prepare for tomorrow. Who will take care of you? You are a self-contained individual -- who will take care of you tomorrow? You will have to look to the bank balance. You will have to prepare. You cannot live moment to moment.

Only a person who has come to realize, "I am not, the whole is," can live moment to moment -- because then there is no other way to live. The future is not yet there, and if this moment the whole has been protecting me, mothering me, helping me, then the whole will take care tomorrow also, as it has taken care up to now. It will take care. And if the whole decides that I am not needed, and I dissolve, perfectly okay --

because who am I to object?

This is what a religious man is: a deep surrender, a total surrender to the whole. Then he lives moment to moment.

"In this connection kindly explain *how* such a spiritual man literally lives from moment to moment." He does not live; he allows God to live through him. Then one is spiritual.

A worldly man lives his life; a spiritual man does not live his life -- he allows God to live through him. He becomes a vehicle. He says, "Come. Thy kingdom come, thy will be done. Come, pass through me, live through me, be through me. I am empty and ready. I am just like a hollow bamboo. Come, make a flute out of me; sing a song out of me. Sing your silence or your song, but celebrate through me. I am ready and waiting for you, and available."

A spiritual man is a great availability. He says to God, "Whenever you are willing, I am ready. I will wait, and I will keep patience. There is no hurry, also. If you are engaged somewhere else; and much work is there, do it. I can wait for eternity."

A spiritual man is not one who is living his life. But in India, or in other countries also, that is the idea: that a spiritual man is one who lives a very disciplined life. This is not the definition of a spiritual man; and don't become a victim of it, because if you start living your life you will be constantly in a fight with the whole. Don't swim in the river, don't try to push it. Float with it, go with it -- go with it to the ocean. It is already going; there is no need to worry. Drop all worries, don't try to swim upstream; otherwise you will be exhausted. But that's what is thought about a religious man, a spiritual man -- one who is giving a great fight to God.

Gurdjieff used to say, "All your so-cal]ed religions are against God." And he was right. These are subtle strategies of the ego. Beware of them.

I am here not to make you enemies of God. I am here to teach you how to float with him, how to be friendly with him, how not to resist him. I am here to break down all your strategies -- your morality, your ethics, your disciplines. These are all strategies, how you protect yourself, how you are trying to be independent and self contained. I am here to destroy and annihilate you completely.

And when your strategies are taken a-*vay, you will disappear. In your disappearance appears the spiritual man. It is nothing that you can do by your efforts. It is your absolute, utter failure! when the religious man enters in you, when you become religious and spiritual. You cannot succeed to be a spiritual man.

"How to cultivate this habit...?" Religion is not a habit. Spirituality is not a habit, it is awareness; and a habit is just the opposite of awareness. A habit is unconscious. But many people do that. For example, you smoke cigarettes; it becomes a habit. When do you say it has become a habit? When it has become so automatic you cannot drop it; then you say it has become a habit. Now if you don't smoke, you feel great disturbance. You feel an urge so tremendous that you cannot withhold it, you have to go with it; now it has become a habit. The same way, you try to make prayer also your habit. You pray every day; then by and by it becomes just like smoking. If you don't pray, you feel something is being missed. You call it religious. Then why not call smoking religious? What is wrong with smoking?

Smoking is a mantra. What do you do in a mantra? You repeat a certain sound; you say, "Ram, Ram, Ram, Ram...."That's what smoking is. You take the smoke in, you take it out, you take it in, you take it out, you take it in, you take it out: it becomes a mantra. It is already a "Transcendental Meditation," TM.

No, religion has nothing to do with habits. You must be thinking that religion has something to do with good habits not had habits -- smoking is a bad habit, prayer is a good habit. But all habits are unconscious, and religion is becoming conscious.

It is possible that you may become so habituated to doing good that it may become impossible for you to do bad, but that doesn't make you a spiritual man. It makes you a very convenient man. It makes you a very good citizen of the world, it makes you a very good member of the society, but not a religious man. Society played tricks with you. You can go on doing good, go on doing good, because you cannot do bad. It has become habitual. But habit is not virtue. Awareness.

And sometimes it happens that the situation is not the same, but you are habituated to doing something -- you go on doing it without looking at the situation. Sometimes something is bad and the same thing can be good at other times. In one situation one response is virtuous; in another situation the same response can be a sin. But if you have become habituated, you behave like a robot, automaton.

I will tell you one story, one of the very beautiful ones I have ever come across.

Mr. Ginsberg died and went to heaven and was greeted by the recording angel with great jubilation.

"We have all been waiting for you, Ginsberg, for you have been a good man. Look at your record here" -- and the recording angel opened a gigantic ledger and ran his finger down one page after another. "Look at that: good deed -- good deed -- good deed -- good deed. Ginsberg, you are loaded with good deeds."

But as he turned the pages the recording angel grew solemn and his face took on a look of anxiety. Finally, he closed the ledger and said, "Ginsberg, we are in trouble."

"Why?" asked Ginsberg in alarm.

"I had not realized it, but you have nothing but good deeds. You have no sins at all."

"But isn't that the whole idea?" asked Ginsberg.

"In a manner of speaking, it is," said the recording angel. "But in actual practice, we always get a few sins. That fellow there -- a good man -- -committed only one, but it was a real whopper. Now if you come in with no sins at all, it will create envy and hard feelings, there will be murmurings and backbitings. In short, you will bring dissension and evil into heaven."

"So what to do? What am I to do?" said poor Ginsberg.

"I tell you what," said the recording angel, "this is irregular, but maybe I can get away with it. I will erase the last page of your record and you will have six more hours of life. You will have another chance. Please, Ginsberg, commit a sin -- and a *real* one -- and then come back."

No sooner said than done, Ginsberg suddenly found himself back in his hometown. He had a few hours in which to commit a sin and get away from his perpetual good deeds, and he was desperately eager to do so for he wanted to go to heaven. But what kind of sin could he commit? He had been so virtuous, he scarcely knew what sin was.

After much thinking, he recalled that if one had sexual relations with a woman not one's wife, that was sin. It also seemed to him that a certain unmarried woman past her first youth had often cast meaningful glances at him, which, being virtuous, he had, of course, ignored.

He would ignore them no longer. And time was running fast. With determined step, he walked to the house of the young lady, a Miss Levine, and knocked. She opened the door, saw him standing there, and said in surprise, "Why, Mr. Ginsberg, I had heard you were sick, and feared you were dying, but you look completely yourself."

"I am perfectly well," said Ginsberg. "May I come in?"

"Of course," said Miss Levine eagerly, and locked the door behind him.

What happened afterwards was inevitable. In almost no time, they were clearly sinning and Mr. Ginsberg, with the vision of a waiting heaven, made up in enthusiasm for what he lacked in experience.

Anxious to make the sin a real good one, and something that would thoroughly satisfy the recording angel, Ginsberg took pains not to hasten. He kept matters going till an inner feeling told him his time was nearly up.

Anticipating heaven with Lyrical joy, Ginsberg rose and excused himself. "Miss Levine," he said, "I must leave now. I have an important engagement."

And Miss Levine, smiling up at him from bed, murmured softly, "Oh, Mr. Ginsberg, darling, what a good deed you have done for me this day."

What a good deed! So poor Ginsberg.

Don't get so habituated to good. Don't get so habituated; don't become so mechanical. Don't ask, "How to cultivate this habit of living from moment to moment?" It is not a habit at all; it is an awareness.

There is nothing else. The past is gone; the future has not come yet. Can you live in the past, that which is gone? How can you live in it? Can you live in the future, that which is not yet? How can you live in it? It is a simple understanding, a tacit understanding, that the only possible life is in the present. There is no need to make a habit of it. It has nothing to do with religion; it has something to do with simple, mere intelligence. The past is gone, how can you live in it? The future has not come yet, how can you live in it? Just a little intelligence is needed.

Only the present is there. All that is there is the present; there is no other way. So live it if you want to live it. If you think of the past and the future, you waste it. And when it will become past, you will start thinking about it. And when it was future, you were planning for it. And when it comes, you are not there. You either move in memories or you move in imaginations.

Drop memory and imagination. Be here now. And it is not a question of habit. How can you be here-now just by habit? Habit comes from the past -- habit drags you to the past. Or you can make it a

discipline -- but then you are making it for the future. You are waiting: "Today I will cultivate the habit, and tomorrow I will enjoy." But again you are in the future.

Habit is not the question, not at all relevant. Just become alert. If you are eating, eat -- just eat. Let your whole being be absorbed in it. If you are making love, become a Shiva and let your consort be Devi. Love, and let all the gods watch and come and go -- don't be worried. Whatsoever you are doing.... Walking on the street, then just walk. Enjoy the breeze, the sun, the trees -- the present.

And remember, I am not telling you to practice. It can be done immediately, without any practice. It can be done immediately; just a little intelligence is needed. Habits, cultivations, are for stupid people. Because they cannot live intelligently, they have to take the help of habits, disciplines, this and that. If you are intelligent -- and I can see you are intelligent, I see you are promise -- there is no need. Just start! Don't ask how. Right now start. You are listening to me? Just listen. Many of you will be thinking, not listening, comparing notes with your own prejudices.

The person who has asked the question is not listening. I can say it with absolute certainty -- not knowing who has asked. From where does my certainty come? Because I can understand the mind from the question. He must be getting angry and annoyed.

People ask questions to be solaced, consoled, but I am not here to console you. I am here to disturb you so totally that you *drop* -- out of sheer disgust with your strategies you drop. And I am absolutely certain, as much certain as it happened once:

Sheikh Farid, a mystic, a Sufi mystic, was invited by the king. He went there, and the king said, "I have been hearing many miracles about you, and if you really claim that you are a great saint and mystic, then show me some miracle, because spiritual men always are miraculous."

Farid looked into the eyes of the king and said, "I can read your thoughts, and just for an instance I can say that this is the thought right now in your mind: that you can't believe it. I can read your thoughts, and right now I can read that you cannot believe it. You are saying inside, 'I can't believe it.' Am I right or not?" The king said, "You caught me."

The man who has asked the question must be feeling very much annoyed. Then you miss, because through annoyance you cannot listen to me; you cannot be here-now.

DEAR OSHO, ONE SAYS YOU TOLD RAM HE IS ENLIGHTENED -- IN THE SENSE OF REALIZED. ANOTHER SAYS YOU HAD BOTH YOUR TONGUES IN BOTH YOUR CHEEKS. RAM SAYS YOU WERE JOKING AND THAT I SHOULD ASK YOU. I TELL MYSELF IT IS REALLY NONE OF MY BUSINESS, BUT STILL, IS HE? HAS HE?

This is from Anurag.

If he has understood that I was joking, then he must be enlightened.

Yoga: The Alpha and the Omega, Vol 8

Chapter #5

Chapter title: The meeting os sun and moon

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33. BY PERFORMING SAMYAMA ON THE LIGHT UNDER THE CROWN OF THE HEAD COMES THE ABILITY TO CONTACT ALL PERFECTED BEINGS.

34. THROUGH PRATIBHA, INTUITION, KNOWLEDGE OF EVERYTHING.
35. PERFORMING SAMYAMA ON THE HEART BRINGS AWARENESS OF THE NATURE OF MIND.

MAN is evolution. Not only that man is evolving, he is the very vehicle of evolution itself: he is evolution. A tremendous responsibility, and something to be delighted about also, because that's the glory of man. Matter is the beginning, God the end -- matter is the alpha point, God the omega point. Man is the bridge -- matter passes through man and is transformed into God. God is not a thing and God is not waiting somewhere. God is evolving through you; God is becoming through you. You are transforming matter into God. You are the greatest experiment that reality has made. Think of the glory of it, and think of the responsibility also.

Much depends on man, but if you think that you are already there because you have the form of man, then you will be misguided by your mind. You only have the form; you are only a possibility. The real is going to happen, and you have to allow it to happen. You have to open towards it.

That's what yoga is all about: how to help you to move upwards towards the omega point where your whole energy is released, transformed -- the whole of matter is transmuted into divinity. Yoga has mapped the whole journey, the whole pilgrimage of man -- from sex to *samadhi*, from the lowest center, muladhar, to the highest center, the very peak, the pinnacle of evolution: the *sahasrar*.

These things have to be understood before we can enter into the sutras of today. Yoga divides man into seven layers, seven steps, seven centers. The first is *muladhar*, the sex center, the sun center; and the last, the seventh, is *sahasrar*, the God center, the omega point.

The sex center is intrinsically moving downwards. It is your connection with matter, what yoga calls *prakriti* -- nature. The sex center is your relation with nature, the world that you have left behind, the past. If you go on confining yourself to the sex center, you cannot evolve. You will remain where you are. You will remain in contact with your past, but you will not be connected with the future. You are stuck there; man is stuck at the sex center.

People think they understand everything about sex. Nothing much is yet known, at least not to those who think they know -- the psychologists. They think they know, but the basic thing is yet lacking: the knowledge that sex can become an upward movement, that there is no necessity that it should move only downwards. It moves downwards because the mechanism to move downwards exists in man -- already exists in man. It exists in animals also; it exists in trees also. There is nothing much significant about it that it exists in man. The significance of man is that something more exists in man that doesn't exist yet in the plants, in the birds, in the animals. They are bound to move downwards; they don't have a staircase within them.

That is what we mean by seven centers: the staircase of evolution. It exists in you. You can fall upwards -- if you choose to. If you don't choose, you will go on falling downwards.

So now, with man, the evolution is going to be conscious. Up to now you have been helped. Nature has brought you to this point; from now onwards, you will have to take your own responsibility. You will have to become responsible. Man has matured, man has come of age; now nature can no longer take care of you. So if you don't move consciously, if you don't make a conscious effort to evolve, if you don't accept the responsibility; you will remain stuck.

So many people feel the stuckness, but they don't know from where it is corning. Thousands of people come to me and they tell me they arc feeling stuck. They know something is possible, but they don't know what it is. They know that they should move, but they don't know how to move, where to move. They know that they have been in the place where they arc long enough and they would like to explode into new dimensions, but they are stuck.

This stuckness is coming from *muladhar*, from the sex center, the sun center.

Up to now there has been no problem for you. Nature has been helping; nature has mothered you up to

now. But you are no longer a child, no longer a babe, and nature cannot go on feeding you on her breast. Now the mother says, "Leave the breast; be on your own." The mother has said so very long ago. Those who have understood it, they have taken the responsibility and have become *siddhas*, Buddhas, those who have achieved.

Now the path is going to be your decision. Now you have to move on your own. This possibility exists in the *muladhar* center: it can open upwards. So the first thing to be understood today is: don't think that you understand sex in its totality. You don't understand it.

I have heard one anecdote:

One man, accompanying his son to the classroom, told the teacher that his youngster would like to know all about the birds and the bees.

"Do you have reference to elementary sex instructions?" inquired the teacher.

"Heck, no," replied the father. "The kid knows all about sex. He wants to know about the birds and the bees."

But I would like to tell you nobody knows all about sex yet. Unless God is realized you cannot know all about sex, because God is the final possibility of sex energy -- the ultimate transformation of sex energy. Unless you know who you are, you will not be able to know what sex really is in its totality. You will not be able to comprehend it. Only a part of it is known, the sun part. Even the moon part is not known yet. The psychology for the feminine energy has yet to evolve. Freud and Jung and Adler and others, whatsoever they have been doing is more or less centered around man. Woman yet remains an uncharted territory. The moon center, even the moon center, is not yet a known fact.

A few people have had a few glimpses. For example, Jung had a few glimpses. Freud remained completely sun-oriented. Jung moved a little towards the moon; of course, very hesitatingly because the whole training of the mind is scientific, and to move towards the moon is to move in a world totally different from science. It is to move in the world of myth, it is to move in the world of poetry, imagination. It is to move in the world of irreason, illogic.

Let me tell you a few things. Freud is sun-oriented; Jung is leaning a little towards the moon. That's why Freud was Very angry with his disciple Jung. And Freudians are very much annoyed by Jung; it seems he betrayed his master.

The sun-oriented person always feels that the moon-oriented person is dangerous. The sun-oriented person moves on the clean-cut superhighways of reason, and the moon oriented person starts moving in labyrinths. He starts moving in the wilderness, where nothing is clear-cut -- everything is alive, but nothing is clear-cut.

And the greatest fear for man is woman. Somehow man suspects that death is going to come from woman -- because life has also come from her. Everybody is born out of a woman. When life has come from woman, then somehow death is also going to happen through her. Because the end always comes to meet the beginning. Only then is-the circle completed.

In India, in Indian mythology, we realized it. You must have seen pictures or statues of Mother Kali, who is the symbolization of the feminine mind, and she is dancing on the body of her husband, Shiva. She has danced so terribly that Shiva is dead, and she goes on dancing. The feminine mind has killed the male mind; that is the meaning of the myth.

And why is she painted black? That's why she is called Kali; *kali* means "black." And why so dangerous? In one of her hands she is carrying a freshly cut head with blood dripping from it. Almost a personification of death. And she is dancing wildly -- and on the chest of her husband, and the husband is dead and she goes on dancing in great ecstasy. Why is she black? Because death has always been thought of as black, as a dark black night.

And why has she killed her husband? The moon always kills the sun. Once the moon arises in your being logic dies. Then logic cannot remain, then reason cannot remain. Now you have attained a totally different dimension.

You never expect logic from a poet. You never expect logic from a painter, from a dancer, from a musician. They move in a totally dark world; they move in darkness.

Reason has always been afraid, and man has always been afraid because man is reason-oriented. Have you not observed it, that always man feels it is difficult to understand a woman and the mind of a woman? And the same is the feeling of women -- they cannot understand men. A gap exists, as if they are not part of

one humanity, as if they are different.
Let me tell you one anecdote:

An Italian debated with a Jew: "You Jews are so proud. There is tremendous propaganda claiming that you are the most intelligent people in the world. Sheer nonsense! In Italy, excavations have been made, and in some strata of the earth at least two thousand years old, wire has been found, which proves that our Roman ancestors at that time already had the telegraph."

The Jew answered: "In Israel, excavations have been made in parts of the earth four thousand years old and nothing has been found, which means that we had the wireless before you had the telegraph."

This is how logic functions. It is a hairsplitting, but it can go on and on. Even in love man remains rational, argumentative. Man is always trying to prove something.

Watch. A woman takes it for granted that everything is proved, and man goes on trying to prove something -- always defensive. Somewhere deep in their sexuality is the root cause of it. When a man and a woman make love, the woman need not prove anything. She can just be passive, but the man has to prove his manhood. From that very effort to prove his manhood, man is continuously defensive and always trying to prove something or other.

The whole of philosophy is nothing but finding proofs for God. Science is nothing but finding proofs for theories. Women have never been interested in philosophy. They take life for granted; they accept it. They are not defensive in any way, as if they have proved already. Their being seems to be more circular, the circle seems to be complete. That may be the cause of their body being so round. It has a shape of roundness. Man has corners; and always ready to fight and argue. Even in moments of love.
I was reading about Somerset Maugham.

When Somerset Maugham, the writer, was nearly ninety, he had a bout with influenza. One day a lady admirer phoned and asked if she might send fruit and flowers.

"It is too late for fruit," Maugham replied, "and too early for flowers."

Such a simple gesture of love... Logic enters immediately. One very famous woman, a dancer, an actress, and one of the most beautiful, asked Bernard Shaw, "Would you like to marry me?"
Bernard said, "For what?"

The woman said, "I always think that my beauty -- my body, my face, my eyes -- and your intelligence, both will make a beautiful child. It will be a beautiful gift to the world."

Bernard Shaw laughed and said, "Wait. It can be just otherwise: it may have your intelligence, which means nothing; and it may have my beauty, which is almost ugliness. The child can be just the other way."
The male mind always goes on dissecting.

Jung reports in his memoirs that he was sitting with Freud, and that day he suddenly felt a great strain in his stomach, and he felt as if something was going to happen, and suddenly there was a sort of explosion in the cupboard. Both became alert. What has happened? Jung said, "It has something to do with my energy." Freud laughed and scoffed and said, "Nonsense, how can it have anything to do with your energy?" Jung said, "Wait, within a minute it will come again" -- because he again felt his stomach getting strained. And within a minute -- exactly within a minute -- there was another explosion.

Now this is the feminine mind. And Jung writes in his memoirs, "Since that day, Freud never trusted me." This is dangerous because it is illogical. And Jung started to think about a new theory he calls "synchronicity."

The theory that is the base of all scientific effort is "causality" -- everything is joined with cause and effect. Whatsoever happens has a cause, and if you can produce the cause, the effect will follow. If you heat water it will evaporate. Heating is the cause: bring it to a hundred degrees and it will evaporate. Evaporation is an effect. This is the scientific base.

Jung says there is another principle, that is "synchronicity." It is difficult to explain it because all explanations are from the scientific mind, hut you can try to feel what he means. Make two clocks so similar that they are synchronized with each other: when in one clock the hand comes to twelve, the other clock chimes the twelve hells. One clock simply moves, shows the time; the other clock chimes -- eleven, twelve, one, two. Anybody listening to it will be surprised because the first clock is not the cause of the second chiming. They are in no way related. It is only that the maker, the watchmaker, has synchronized them in

such a way that something happens in one and simultaneously something else happens in the other. They are not connected by any cause and effect.

Jung says just by the side of causality there is another principle. The maker of the world, if there is any, he has made the world in such a way that many things happen which are not cause and effect. You see a woman and suddenly love flowers. Now is this to be explained by cause and effect or by synchronicity? Jung seems to be more accurate and closer to the truth. The woman has not caused the love in you, you have not caused the love in the woman, but man and woman, or the energy of sun and moon, has been made in such a way that when they Come close love flowers. It is synchronicity.

But Freud became afraid. They were never close again. Freud had chosen Jung to be his successor, but that day he changed his will. Then they fell apart, farther and farther away.

Man cannot understand woman, woman cannot understand man. It is almost like sun and moon: when the sun is there, moon disappears. When the sun goes down the moon appears. They never meet. They never come face to face. Your intellect, your reason, disappears when your intuition starts functioning. Women are more intuitive. They don't have a reason for something, but they can have a hunch, and their hunches are a1most always true.

Many men have come to me and told me, "This is strange. If we are having some affair and we have not told the wife, somehow or other she comes to know. But we are never able to know whether the wife is having an affair or not."

There was just a case between Sheela and Chinmaya. Chinmaya was having an affair, and they both came to me. And Chinmaya said, "This is strange. Whenever I have an affair, immediately Sheela comes -- wherever she is, she immediately comes back to the room. Otherwise she never comes -- she is working in the office or doing something. But whenever I am interested in a woman and I take any woman to my room -- even just talking, and Sheela comes. And this has happened so many times." And I inquired, "Has it ever happened the other way?" He said, "Never."

A woman lives by hunches. She cannot reason it out. She simply feels it, and feels it so deeply that it is almost a truth to her. That's why husbands can never defeat any woman in argumentation. They don't listen to your argument. They go on insisting, "This is so." And you also know that this is so, but you go on protecting. The more you protect, the more they know that this is so.

It happened, there was a case in a court:

Came the day of the trial, and the defendant lost his composure when twelve women were picked for the jury box.

"Do I have to be tried by a lady jury?" he asked his lawyer.

"Keep quiet," said the lawyer.

"Keep quiet nothing!" the defendant exclaimed. "If I cannot fool *my* wife, how can I hope to fool twelve women? Plead me guilty."

It is impossible. They have another way of knowing, a separate way of knowing: the moon way of knowing.

The feminine psychology has yet to be developed, and unless the moon psychology is developed, psychology will not have the status of a science. It will remain a prejudice; it will remain *male* prejudice. It will not say something about human beings as such.

Freudian psychology is sun psychology; Jungian psychology is leaning a little towards the moon. And there is a man, Roberto Assagioli, his psychology is a synthesis between sun and moon, just the beginning of it. He calls his psychology "psychosynthesis." Freud calls his psychology "psychoanalysis." Analysis comes from the sun; synthesis comes from the moon. Observe, whenever there is light, things are separate. Then one tree is here, another tree is there, but everything is separate. And then comes the darkness of the night and everything disappears -- the separation. Everything becomes one. The dark night, and all divisions disappear.

Moon psychology is going to be synthetical; sun psychology analytical, dissecting, arguing, proving. But there is a possibility of higher psychologies. I would like to give you a few hints, what I call "the psychology of the Bud&s." Freud is sun, Jung moon, Assagioli sun plus moon. A Buddha is sun plus moon plus beyond, and later on I will explain to you what I mean by "beyond." And then that beyond can also be looked at, through many ways.

Sun plus beyond: you have Patanjali, you have Mahavir, yoga. The language is of the sun; the

experience is of the beyond. Then, sun plus moon plus beyond: you have tantra, Shiva. The experience is of the beyond, but the expression is both sun plus moon. And then, you have moon plus beyond: Narad, Chaitanya, Meera, Jesus. The experience is of the beyond, but the expression is of the moon. And then there is just beyond: Bodhidharma, Lao Tzu, Chuang Tzu, Zen. They don't believe in expression, so they don't need sun or moon expression; they say it cannot be said. Lao Tzu says, "The Tao that can be said is no longer Tao. The truth that can be uttered is already a lie; it cannot be expressed."

These are all the possibilities, but they have not yet been actualized. Here and there a man has attained, but that attain ment and realization has to be codified in such a way, classified in such a way, that it becomes a part of the collective human consciousness.

Now the sutra:

BY PERFORMING SAMYAMA ON THE LIGHT UNDER THE CROWN OF THE HEAD COMES THE ABILITY TO CONTACT ALL PERFECTED BEINGS.

Sahasrar is just below the crown of the head. *Sahasrar* is a subtle opening in your head. Just as the genital organs are a subtle opening in *muladhar*, from that subtle opening you move downwards into nature, into life, into the visible, the material, into the form; exactly like that, you have a nonfunctioning organ in the crown of the head, there is also a subtle opening. When energy rushes there, that opening bursts open, and from there you come in contact with super nature, call it God or perfected beings, *siddhas* -- those who have already attained.

Through sex you reproduce more bodies like you. Sex is creative; it gives birth to more children just like you -- you reproduce yourself. When your energy moves through *sahasrar*, the seventh *chakra*, you reproduce yourself: that is what resurrection is. That is what is meant by Jesus when he says, "Be reborn." Then you become father and mother to yourself. Your sun center becomes y our father, your moon center becomes your mother, and the meeting of your sun and moon inside releases your energy towards the head. It is an inner orgasm -- the meeting of the sun and the moon, or call it the meeting of the anima and the animus, the male and the female inside you.

Your whole body is divided into male and female. This has to be understood. Do you see how much left-handed people are suppressed? If a child writes with the left hand, immediately the whole society is against him -- the parents, the peers, the teachers. The whole society forces him to write with the right hand. Right is right and left is wrong. What is the matter? Why is it that right is right and left is wrong? What is wrong with left? And ten percent of the people in the world are lefthanded. Ten percent is not a small minority. Out of ten there is always one person who is left-handed. He may not have conscious awareness of it, he may have forgotten about it, because from the very beginning left-handed people are being forced to become right-handed. Why?

Right hand is connected with the sun center, with the male inside you. Left hand is connected with the female inside you, with the moon center. And the whole society is male-oriented.

Your left nostril is connected with the moon center; your right nostril is connected with the sun center. You can try it. Whenever you are feeling very hot, close your right nostril and breathe from the left, and within ten minutes you will feel a subtle coolness coming to you. You can experiment; it is so easy. Or, if you are shivering and feeling chilly, close your left nostril and breathe from the right; within ten minutes you will be perspiring.

Yoga has come to understand it, and yogis say -- and yogis do it: in the morning they will never get up breathing from the right nostril because if you get up breathing from the right nostril there is more possibility that in the day you will get angry, you will fight, you will become aggressive -- you will not be cool and collected. So in yoga it is part of the discipline that everybody getting up first sees which nostril is functioning. If the left is functioning perfectly okay, that is the right moment to get out of bed. If it is not functioning, then turn over, close your right nostril and breathe from the left. By and by the left takes over; then get up.

Always get up with the left nostril functioning and you will see a total difference in your whole day's activity. You will be less angry, less irritated, more cool, more collected, calm. Your meditation will go deeper. If you want to fight, then the right nostril is very good. If you want to love, then the left nostril is very good.

And this breathing continuously changes. You may not have observed, but observe it. Modern medicine has to come to understand it because it can be used in treatment very, very significantly. There are diseases which can be helped by the moon, and there are diseases which can be helped by the sun. If you know exactly, then the breathing can be used to treat a Person. But modern medicine has not yet stumbled upon the fact. Continuously your breathing changes. forty minutes one nostril functions, then forty minutes another nostril functions. Continuously within you the sun and moon change -- you swing from sun to moon, from moon to sun.

That's why you change your moods so often. Sometimes you suddenly feel irritated -- for no reason at all. Nothing has happened, everything is the same, you are just sitting in the same room -- nothing has happened -- suddenly you feel irritated. Watch. Bring your hand close to your nose and feel: your breathing must have changed from left to right. Just a moment before you were feeling so good; just a moment after you are feeling so bad, just ready to fight or do something.

Remember, the whole body is divided. Your brain is also divided into two brains. You don't have one brain; you have two brains -- two hemispheres. The left-side brain is the sun brain; the right side brain is the moon brain. You may be puzzled, because everything left is moon, why the right side brain is moon. The right side brain is connected with your left side body. Your left hand is connected with the right side brain, your right hand is connected with the left side brain, that's why. Crosswise.

The right-side brain is the seat of imagination, poetry, love, intuition. The left side brain is the seat of reason, logic, argumentation, philosophy, science.

And unless you attain to a balance between the sun and moon energy, you will not be able to transcend. Unless your left side brain meets with the right-side brain and is bridged, you will not reach to *sahasrar*. You have to become one to reach *sahasrar* because *sahasrar* is the omega point in your being. You cannot reach there as man, you cannot reach there as woman. You have to reach there just as pure consciousness -- one, total, whole.

Man's sexuality is sun oriented, woman's sexuality moon-oriented. That's why women have the monthly period in twenty eight days, because the moon has a twenty-eight-day month. They are affected by the moon -- the moon has a twenty-eight-day circle of phases.

And many women feel, when the full-moon night comes, a little crazy, a little berserk. Beware, when the full moon is there, beware of your wife or girlfriend. She becomes a little wild, just as the ocean becomes wild and is affected by the moon energy.

Have you watched? Men like to make love with open eyes. Not only that, but with full light on. If there were not other troubles, men would like to love in the daytime. And they have started, particularly in America, because other troubles have disappeared. People are making love more in the morning than in the night. Women like to make love in darkness, and even in darkness they want to close their eyes.

The moon shines in darkness, loves darkness... the night.

That's why women are not interested in pornography. Now because of the lib movement, a few magazines have started to compete with PLAYBOY and that type of magazines -- PLAYGIRL has come into existence. But women are not basically interested in pornography. In fact they can never understand why men like to see naked women's pictures so much. They have a certain difficulty in understanding the fact.

Man is sun oriented, light oriented. Eyes are part of the sun; that's why eyes can see. They correspond with the sun energy. So man is more eyes oriented. That's why man is a voyeur and woman is an exhibitionist. Men cannot understand why women go on decorating themselves so much.

I have heard, one couple went to the mountains to celebrate their honeymoon. The young man was lying in the bed and waiting for the wife. The wife was powdering her body and doing her hair and doing this and that, polishing her nails, and then she took a few drops of perfume and put them behind her ears. Then the young man jumped out of the bed. The wife asked, "What is the matter? Where are you going?" He ran towards his suitcase, and he said, "If it is going to be a formal affair, at least I must put my clothes on."

Women are exhibitionists -- they would like to be seen. But that's perfectly okay because that's how men and women fit: man wants to see, woman wants to show. They fit, perfectly. It is absolutely okay. If women don't want to exhibit, then they will create trouble, and if man is not a voyeur, for whom will women prepare so much -- for whom? -- Nobody will look at them.

Everything fits in nature in a perfect way. It synchronizes.

But to reach to *sahasrar* you have to drop this duality of functioning. You cannot reach God as man or woman. You have to reach God as a simple, pure being.

"By performing *samyama* on the light under the crown of the head comes the ability to contact all perfected beings." The energy has to move upwards, and *samyama* is the methodology to do it. First, if you are a man, you have to be fully conscious of your sun, your solar energy center, your sex center. You have to be there at the *muladhar*, showering your consciousness on the *muladhar*. When the *muladhar* is showered by consciousness, you will watch and you will see that an energy is arising and moving into the *hara* center, into the moon.

And you will feel so blissful when the energy moves in the moon center. All your sexual orgasms are nothing compared to it -- absolutely nothing. There is ten thousand times more intensity when your sun energy moves into your own moon energy. Then the real man meets the real woman. When you meet a woman outside, howsoever close you come, you remain separate. It is a very superficial meeting -- just two surfaces meet, that's all. Just two surfaces rub each other, that's all. But when your sun energy moves into the moon energy, then two centers of energy meet. And the man whose sun and moon are meeting remains cheerful, blissful -- continuously, because there is no need to lose this orgasm. This is permanent orgasm.

If you are a woman, bring your consciousness to the *hara* center and you will see your energy moving towards the sun center.

One center is nonfunctioning, one is functioning. The functioning has to be joined to the nonfunctioning: immediately, the nonfunctioning starts to function.

And when the energy is meeting -- sun and moon are be. coming one -- you will see that now the energy goes on rising upwards. You start falling upwards.

I have heard:

A madman was the guest of a distant relative who put him up in the basement where there was a bed. In the middle of the night the host was awakened to the Sound of his visitor's laughter coming from upstairs.

"What are you doing there?" he asked. "You are supposed to be sleeping in the basement."

"I was," the guest answered. "I rolled off my bed."

"And how did you fall upstairs?"

"That's what I am laughing at."

Yes, it happens. Once the sun and moon meet, then you are like that madman. You fall upwards. And then you will laugh because it is really something ridiculous. Falling upwards? One has never heard about it.

You have heard the story, Newton was sitting in a garden and one apple fell. This apple seems to be connected with humanity too much -- the same apple was there when Adam was trapped by the snake. And again, this poor Newton was sitting and one apple fell, and he discovered the theory of gravitation. But when your sun and moon meet, you go, suddenly, into a different reality, a separate reality: you start falling upwards. You defy Newton -- gravitation is meaningless. You gravitate upwards! And of course the whole training has been this: that if you throw a thing it falls downwards -- every. thing falls downwards. Then the laughter is reasonable.

It is said about Hotei, a Zen monk, that once he became enlightened he never stopped laughing. He continued, continued, till he died. He moved from one village to another laughing and laughing. It is said about him that even when he W;1S asleep you could hear his laughter. People used to ask, "Why do you laugh?" He would say, "How can I say? But something has happened -- something very ridiculous. Something which should not happen -- is not *supposed* to happen -- has happened."

Yes, the madman was doing right. If one day you fall from your bed and suddenly you find yourself upstairs, you will laugh. But this happens, and the madman is no ordinary madman. This is a Sufi story. The madman must have been a Master.

This sutra says: "MURDHA JYOTISHI SIDDHA DARSHANAM." The moment your consciousness meets with *sahasrar*, you suddenly become available to the world beyond-to the world of the *siddhas*.

In yoga symbology the *muladhar*, the sex center, is thought to be like a red lotus of four petals. The four petals represent four directions; redness represents the heat, because it is sun center. And *sahasrar* is represented as a thousand-petaled lotus of all colors. A thousand petaled -- *sahasrar padma* -- a thousand-petaled lotus of all colors because it includes the whole. The sex center is only red. *Sahasrar* is a rainbow -- all colors included, the totality included.

Ordinarily, the sahasrar, the one-thousand-petalled lotus, hangs downward in your head. Once the energy moves through it, the energy makes it upward. It is as if a lotus is hanging without energy,

downward -- just the very weight of it makes it hang downward -- then energy rushes in it, makes it alive. It moves upward, opens to the beyond.

When this lotus moves upwards and blooms, it is said in yoga scriptures, "It is as resplendent as ten million suns and ten million moons." One moon and one sun meet in your being. That becomes the possibility of the meeting of ten million suns and ten million moons. You have found the key of the ultimate orgasm, where ten million moons meet ten million suns -- ten million females meet ten million males. You can think of the ecstasy.

Shiva must have been in that ecstasy when he was found making love to his consort Devi. He must have been at the sahasrar. His lovemaking cannot be sexual -- it cannot be from the *muladhar*. It must have been from the omega point of his being. That's why he was completely oblivious of who was watching, who was standing. He was not in time, he was not in space. He was beyond time, beyond space. This is the goal of yoga, of tantra, of all spiritual effort.

Meeting of the male and female energy creates the possibility of the ultimate meeting of Shiva and Shakti, life and death. In this way Hindu gods are tremendously beautiful, and tremendously humane. Hmm?... think of a Christian God -- with no consort, with no woman. Looks a little rigid, looks a little alone, looks a little empty, looks a little too male oriented, too sun-oriented, hard. No surprise if the Jewish and Christian concept of God is of a very terrible God.

Jews say, "Be afraid of God. Remember, he is not your uncle." But Hindus say, "Don't be worried -- he is your mother." Jews have created a very ferocious God, who is always ready to throw fire and thunder and destroy and kill. And just a small sin, maybe just an innocent sin, and he be comes terribly upset. Seems to be almost neurotic.

And the whole Christian conception of the trinity -- God, the Holy Ghost, and the Son -- the whole trinity seems to be like a boys' club. Homosexual. No woman at all. And Christians are so afraid of the moon energy, the woman, so afraid, that they have no conception. Somehow, later on, they improved upon it a little by adding Virgin Mary. Somehow, because it is totally against their ideology. And then too they insist that she is a virgin.

The meeting of sun and moon is not allowed at all. Even if they allow Mary to be respected.... Of course it is a secondary status because in the original trinity there is no place for her. Somehow feeling the incompleteness of it all, they have managed to bring in Virgin Mary from the back door. But then too they insist she is virgin. Why this insistence? What is wrong in a meeting of male and female energy?

And if you are so afraid of the meeting of male and female energy in the outer world, how will you be ready for the same meeting in the inner world?

Hindu gods are more human, more humane -- more down-to earth -- and, of course, more compassion, more love flows through them.

Pratibhad va sarvam.

THROUGH PRATIBHA, INTUITION, KNOWLEDGE OF EVERYTHING.

The word *pratibha* is a difficult word; it cannot be translated into English. "Intuition" is a very, very poor substitute for it, and I will have to explain it to you. It cannot be translated; I can only describe it.

The sun is intellect; the moon is intuition. When you transcend both then comes *pratibha* -- and there is no word for it. The sun is intellect, analysis, logic. The moon is intuition, the hunch, just a flash -- suddenly you jump on the conclusion. Intellect moves through method, process, syllogism. Intuition suddenly comes to the conclusion -- with no process, no methodology, no syllogism. You cannot ask intuition why. There is no "therefore" in intuition. A sudden revelation -- as if lightning has happened and you have come to see something, and then the lightning disappears and you don't know how it happened and why it happened, hut it has happened and you have seen something. All primitive societies are intuitive; all women are intuitive; all children are intuitive; all poets are intuitive.

Pratibha is totally different. It has been translated as "intuition" in all the English translations of Patanjali's Yoga Sutras, hut I would not like to translate it that way. *Pratibha* means when the energy has moved beyond the duality of intellect and intuition. It is beyond both. Intuition is beyond intellect; *pratibha* is beyond both. Now there is no logic in it, no sudden lightning in it -- everything is eternally revealed. In *pratibha* one becomes omniscient, omnipotent, omnipresent. Everything is revealed simultaneously -- the

past, the present, the future -- *all*. That is the meaning -- "PRATIBHAD VA SARVAM" -- "Through *pratibha*, all."

When your energy moves through *sahasrar* and ten million moons and ten million suns meet within you and you become an oceanic experience of orgasm -- which goes on and on and on, eternally; then there is no end to it -- there is *pratibha*. Then you see -- you see all through and through, you know all through and through. Then space and time both disappear, with all their limitations.

So, one psychology is sun-oriented, another is moon-oriented, but the real psychology -- the real psychology of being will be *pratibha*-oriented. It will not he divided into man and woman. It will he the highest and the greatest synthesis, and transcendence.

Intellect is like a blind man: it gropes in the dark. That's why so much argumentation is needed. Intuition is not blind hut is like a crippled man: it cannot move. *ratibha* is like a healthy man, all limbs healthy.

There is an Indian story that once a forest caught fire. There was one blind man and one crippled man in the forest. The blind man could not see, he could run; But it was dangerous to run without knowing where you are running -- where the fire is all over, all around. The crippled man could not walk, hut he could see. They came to a tacit understanding: the blind man allowed the crippled man to ride on his back and to see for him, and the crippled man agreed to see for him if he was to run for him. In their synthesis they could get out of the forest and the fire.

Intellect is half, intuition is also half. Intuition cannot run-it is just in flashes. It cannot be a continued source of revelation. And intellect goes on groping in the dark, continuously groping in the dark.

Pratibha is a synthesis and a transcendence.

If you are too intellectual, you will miss a few things in life which are very beautiful. You will not be able to enjoy poetry, you will not be able to delight in singing, you will not be able to celebrate in dancing. They will look a little foolish, a little below you. You will be uptight, you will hold yourself back, you will remain a little repressed. Your moon will suffer.

If you are just intuitive, you may be able to enjoy much, but you will not be able to help others much because the communication will be lacking. You may be able to live a beautiful life yourself, but you will not be able to create a beautiful world around you because that is possible only through intellect.

When science and poetry meet, then a perfect world is possible. Otherwise, intellect goes on condemning intuition; intuition goes on condemning intellect.

I have heard:

A woman asked a new acquaintance, "How long have you been married?"
"Twenty odd years," replied the other.
"Why do you call them odd?"
"Wait," said the woman, "until you see my husband."

The intuition thinks the intellect is odd; the intellect thinks the intuition is odd. Separately they are odd. Together they create a great orchestra, a great harmony.

The great Persian mystic Rumi in a beautiful poem tells us of how one day Moses, the prophet, sees a shepherd on the way, crying, "O Lord, where art thou? I long to serve thee and comb thy hair and wash thy clothes and kill thy lice and bring milk to thee and kiss thy little hand and rub thy little feet and sweep thy little room at night before thou dost retire."

Moses, the prophet, hearing these words is greatly annoyed and quickly he speaks rough words to the shepherd, "O foolish man! To whom are you speaking these foolish words? What blasphemy are you uttering? Better that you were stricken dumb than that you should speak thus to God the Most High. Thy words are a crime. A shepherd! Put cotton into your mouth and speak no longer a word of irreverance to the Lord who in a moment can consume thee to ashes and dust."

And the shepherd, we are told, rends his garment in agony and heaves a sigh and goes quickly forth into the wilderness.

Then unto Moses comes a revelation at night. To Moses speaks the Lord, "Moses, thou wert sent into the world to unite, not to sever. But you have parted from me my servant, my devotee. Dear to me is that shepherd. Forget not, Moses, that every mode of worship is mine. The modes are many, religions are many, yet all are mine. Each one has his own path, his own way, his own form, his own idiom. Moses, I look not at tongues and words: I look at the spirit and the inward feeling."

And Moses goes out to meet the shepherd and says to him, "I repent. And I ask thee to forgive me."

The intellect always goes on thinking in its own idiom. The intuition remains incomprehensible to it. And the intuition cannot believe in intellect; it seems too superficial, with no depth.

You have to come to a synthesis within you. That's what Patanjali means when he says, "PRATIBHAD VA SARVAM." You have to come to such a deep synthesis that *pratibha* arises in you -- which is one where logic and prayer meet, where work and worship meet, where science is not antagonistic to poetry and poetry is not antagonistic to science.

That's why I say man is yet in the making, he is evolving. Man is yet a form without content. The content has to be achieved; that great alchemy has to be achieved. You have to make yourself a great experimental lab of evolution and you have to bring your energy from the *muladhar*, from the sex center, upwards to the *sahasrar*.

Hridaye chitta samvit.

PERFORMING SAMYAMA ON THE HEART BRINGS AWARENESS OF THE NATURE OF MIND.

That too is not an adequate translation, but it is difficult. Translators are in a difficulty.

"HRIDAYE CHITTA SAMVIT." First, when Patanjali uses the word hridaye, he does not mean the physical heart. In yoga terminology, just behind the physical heart is the real heart, hidden. It is not part of the physical body. The physical heart simply corresponds with the real heart, the spiritual heart. There is a synchronicity between them, but no causal relationship. And that heart can be known only when you have reached to the peak. When your energy has come to the omega point of sahasrar, only then can you realize the real heart, the very abode of God.

"HRIDAYE CHITTA SAMVIT" -- "Performing *samyama* on the heart brings awareness of the nature of mind." That too is not true. Chitta samvit means the very nature of *consciousness*, not of mind. Mind is gone, left behind, because mind is either sun mind or moon mind. Once you have transcended sun and moon, mind is gone, left behind. In fact *chitta samvit* is a state of no mind. If you ask Zen people they will say no-mind. The mind is gone because it exists with the division; when the division is gone, mind is gone. They are together, two aspects of one phenomenon. The mind divides and the mind exists through division -- they depend on each other, they interdepend. When division is gone mind is gone; when mind is gone division is gone.

There are two ways to reach this state of no-mind. One is the tantra way: you drop the mind; division disappears. The other is the yoga way: you drop the division; the mind disappears. You can do either. The ultimate result is the same -- you become one, a unison arises.

"HRIDAYE CHITTA SAMVIT." Then you come to know what is the real nature of consciousness. Again, this word "consciousness" in English denotes as if it is an antonym to "unconsciousness." *Chitta samvit* is not an antonym to unconsciousness. Consciousness includes all: unconsciousness is also a sleeping state of consciousness, so there is no antagonism. Consciousness, unconsciousness, all -- the very nature of consciousness -- is revealed when one brings one's awareness, *samyama*, to the heart.

In yoga the heart center is called *anahat chakra, anahat* center. You must have heard the famous Zen koan.... When a disciple reaches to the Master, the Master gives something absolutely absurd to meditate upon. One of the famous absurdities is, the Master says to the disciple, "Go, and listen to the sound of one hand clapping." Now this is absurd. The one hand cannot clap, and there cannot be a sound of one hand clapping. For the sound two hands are needed to clap and create it. *Ahat* means by conflict; *anahat* means without any conflict. *Anahat* means: the sound of one hand clapping.

When all sounds disappear in you, you hear the sound which is constantly there, which is intrinsic to nature, which is the very nature of existence -- the sound of silence, or the sound of soundlessness. The heart is called *anahat chakra*, the place where constantly a sound is being created -- without any conflict -- an eternal sound. Hindus have called that sound *aumkar* -- aum. It has to be heard. So people who go on repeating, "Aum, aum, aum..." are doing a foolish thing. By your repetition you cannot come to the real *aumkar*, to the real sound, because I y your making it you are creating it by clapping.

Become completely silent, drop all thinking, become unmoving, and suddenly it is there -- it has always been there, but you were not available to listen to it. It is a very, very subtle sound. When you have dropped

the whole world from your mind and you are alert only for it, then by and by you become receptive to it -- by and by you start hearing it.

Once you can hear the sound of one hand clapping, you have heard God, you have heard all.

Patanjali is taking you step by step towards the omega point. These three sutras are very significant. Ponder over them again and again, meditate on them. And try to feel them within your being. They can become keys which can open the doors of the divine.

Yoga: The Alpha and the Omega, Vol 8

Chapter #6
Chapter title: You can't corner a madman

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BELOVED OSHO, YOU ARE SO TREMENDOUSLY SUPERB AND DISARMING THAT SOMETIMES I WONDER, HAVE YOU EVER BEEN IN A CORNER?

To be in a corner, one needs to be logical in the first place. I am not logical; you cannot force me in a corner. I am so illogical that it is impossible to force me in a corner. Remember this, if you cling to the intellect you can be forced in the corner anytime because you have some. thing to cling to. Once it is proved that that is wrong, illogical, you will be in a corner. If you cannot prove your prejudice logically, you will be in a corner. But I am absolutely illogical -- I have no prejudice to prove, I have nothing to prove. How can you put me in a corner? Let me tell you one anecdote:

A man was claiming to be God. He was taken to the Caliph, who said, "Last year someone was claiming to be a prophet -- he was executed. Do you know about it?"

"Serves him right," the man answered. "I had not sent him."

Now you cannot put such a man in a corner. It is impossible because the illogical approach is an open approach. In fact there are no corners because there is no room -- no walls around it. It is an open sky; one can move anywhere. You can be forced into a corner if you live in a room, walled, and there are corners. If you live under the sky, how can you be pushed into a corner? There is no comer at all.

And that's why I teach you: why cling to prejudices? If you are a Hindu or a Mohammedan or a Christian you can be put in a corner. But if you are neither -- corners *have* disappeared -- there is no possibility to force you anywhere. Then the whole sky is yours. And the moment you understand the beauty and the freedom of the whole sky, you will drop all prejudices, all ideologies.

I have no ideology, nothing to prove. I am here just to give you a glimpse of me.

And I am very illogically here. In fact, I should have left before. Anurag has asked, "Why yesterday morning did you suddenly stop and put your hand to your head? Why?" It happens sometimes: I lose contact with my body. I should have gone, really. I am illogically here -- trying somehow to put some weight on me so I can help you a little longer. You may not have been aware, but it has happened many times before. Mind is a mechanism: I am using it, sometimes I lose contact. Body is a mechanism: I am using it,

sometimes I lose contact.

Sometimes I start moving into the abyss so fast that I have to stop for a single moment.

Not only that I am illogical, I am illogically here.

And those who want to be argumentative with me will be at a loss. They cannot defeat me because I am not trying to convince them and I am not trying to prove anything. I am not interested in converting you; I am just interested because there is something which I have and I would like to give it to you. If you are ready, open, en rapport with me, you can receive it. Otherwise later on you will repent very much.

It happened:

One drunk staggered into a crowded pub, pushed his way through the customers and approached the bar. Finding a man and woman in his way, he brushed the woman rudely aside, elbowed his way through to the counter and belched loudly. The man he had just pushed past turned to him angrily.

"How dare you push through like that and belch in front of my wife!" he said indignantly.

The drunk looked apologetic.

"I am sorry to belch in front of your dear lady," he said. "I didn't realize it was her turn."

I am like that drunk. You cannot corner me.

That's what I am doing with your questions. What answer I give is not important -- try to see that I am destroying your question. My answer is not an answer but a strategy to destroy your question. There are people who answer your questions, they give you certain ideas, they fill you with certain ideologies, theories, dogmas, cults -- I am not answering your question that way. If you watch, if you are aware, you will be able to see that I try to destroy your question. Not that you receive the answer, but that you lose the question.

If someday you become questionless, that will be the point of realization. Not that you will have any answer: you will not have any questions, that's all. You can call it the answer, when there is no question.

A Buddha is not a man who has all the answers; a Buddha is a man who has no questions. The questioning has disappeared -- the questioning has become absurd, irrelevant. He is simply there without any question. That's what I mean when I say he is a no-mind. Mind always questions, mind is a questioning. As leaves come out of the trees, questions come out of the mind. Old leaves fall, new leaves come; old questions disappear, new questions come.

I would like to uproot this whole tree.

If I am giving you any answer, then many more questions will arise out of it. Your mind will convert that answer into many questions.

I am absolutely absurd. I am not a philosopher -- maybe a mad poet, a drunkard. You can love me, you cannot follow me. You can trust me, you cannot imitate me. Through your love and trust something tremendously valuable will be transferred to you. It has nothing to do with what I say; it has something to do with what I am. It is a transmission beyond the scriptures.

So never in my life have I been cornered. It is impossible -- you cannot corner a madman.

KINDLY EXPLAIN THE RELATIVE IMPORTANCE OF INTELLECT, INTUITION, AND PRATIBHA IN THEIR PROPER PERSPECTIVE. PRAY, SPECIALLY EXPLAIN WHY AND HOW LIFE SHOULD BE PRATIBHA-ORIENTED AND HOW ONLY SUCH AN ORIENTATION IS ADEQUATE FOR LIFE AND LIFE'S EVOLUTION AT ITS HIGHEST AND BEST.

The intellect is the lowest functioning of your being, but because it is the lowest, it is the most efficient. Because it is the lowest, it is the most developed. Because it is the lowest, it can be educated, disciplined. Because it is the lowest, all the universities, colleges, schools, exist for it. And every man has it more or less.

It is tremendously useful in the outer world. Without intellect it will be difficult for you to be of any utility. That's why Lao Tzu says to his disciples, "Become useless." Unless you are ready to become useless you will not be ready to leave intellect behind, because intellect gives you utility. You become a doctor -- you become useful to the society. You become an engineer, you become a professor -- this and that. It is through intellect that you become *somebody* and the society can use you -- and the society can use you as a means. The more utility you fulfill, the more the society values you; hence, the hierarchy -- the brahmin, the

kshatriya, the vaishya, the sudra.

Highest is the scholar, who is pure intellect -- the brahmin. Lower than him is the warrior, the kshatriya, because he has to protect the country. Lower than him is the businessman, be. cause he is the whole blood-circulating system of the society -- he is the economics, the belly. And lowest is the sudra, the untouchable, the proletariat, because his work is manual, menial, and not much intellect is needed. The sudra needs the least development of intellect and the brahmin needs the highest development of intellect, but the whole division is because of intellect.

Intellect has its utility, but you are bigger than the intellect, vaster than the intellect. If you become identified with the intellect too much, you will become a doctor or an engineer or a professor, a businessman, a warrior, but you will lose your being. You will not be yourself. You can become identified with your function so much that you can forget your being. You can forget that you are man. You can become so much of an engineer or a judge or a politician that you can forget that you are man. You are losing much; then you are just a mechanism. The society will use you -- while you can be used -- then you will be retired from the society. Then the society waits for you -- when you are going to die.

Retired people die sooner than they would have died if they were not retired; they become old sooner. Their life becomes less by almost ten years. What happens? They become useless. They can feel that everywhere wherever they go they are, at the most, tolerated; they are not needed. And there is a great need in man to be needed -- the greatest need is to be needed. Once you feel you are superfluous, once you feel you can be discarded in the dustbin, once you feel that you don't function as a utility in the society; you start dying. The retirement becomes the date of dying also -- you start dying fast. You yourself know that you will be a burden now. People will tolerate you, people may even sympathize with you, but nobody is going to take you seriously, nobody is going to love you and respect you. You are discarded.

If you get identified with the intellect too much, you are becoming a thing -- like a mechanism. A good car, but when its utility is finished it is thrown to the rubbish heap. Then you are going to be used and thrown, and your innermost core will remain unfulfilled because you were not meant just to be used. You were meant to flower as a being; that was your destiny.

Higher than intellect is intuition. Intuition gives a little romance to your life, a little poetry. It gives you a few glimpses of the nonutilitarian, of your being a person and not being a thing. When somebody loves you, that love hits your intuition, your moon center. When somebody looks at you with charmed eyes, magnetized, that exhilarates the moon energy within you. When somebody says that you are beautiful, your being feels enhanced. When somebody says you are useful, you feel hurt. Useful? That doesn't seem to be appreciation. Because if you are useful then you are replaceable. Then you can be thrown, somebody else can replace you. But if you are beautiful then you are irreplaceable, then you are unique. Then when you will be gone from the world, something will always remain empty, something will always lack.

That's why you hanker for love. Love is food for intuition. If you are not loved your intuition will not develop. The only way to develop intuition is to shower love upon you. So if a mother loves the child, the child becomes intuitive. If the mother does not love the child, the child becomes intellectual. If the child lives in an atmosphere of love and care and compassion -- if the child is accepted for his own self, not for any utility that he can fulfill -- then he grows tremendously inside and his energy starts moving through the moon center.

The moon center is almost nonfunctioning because you have not been loved.

Watch. If you tell a woman, "I love you because you have beautiful eyes," she will not be happy, because tomorrow she can lose her eyes. Eyes are just accidental. Or some disease may happen and she may become blind, or the eyes may not remain beautiful. When you say, "I love you because you have a beautiful face," the woman is not happy, because the face will not remain beautiful forever. The old age is coming every day, every moment. But if you say, "I love you," then she feels happy because this "you" is something permanent, not accidental, nothing can happen to it. When you say to a woman, "I love *because*..." then she never feels happy, because the "because" brings intellect in. You simply say, you shrug your shoulders and you say, "I don't know why, but I love you." The moon center starts functioning -- the woman flowers.

Watch a woman when nobody loves her and watch her the next moment when somebody has said to her, "I love you." A tremendous difference, of grace, dignity. A tremendous change -- her whole face becomes enlightened with something new, a glow comes to her. What has happened? The moon center has released its energy.

You must have heard the name of one great Dutch painter Vincent van Gogh. He was ugly, very ugly,

and no woman could ever manage to say to him, "I love you." Of course, he remained retarded -- the moon center never functioned. He was repulsive. People will look at him and escape. He used to work in an art dealer's shop, and the man, the owner, watched him day in, day out. He looked so dull, as if much dust has gathered on his being, and he will not take interest in anything. Customers will come, he will show the paintings, but he will not take any interest. Continuously burdened, not interested in anything, indifferent. He will walk like a zombie -- has to walk, so he will walk, but no zest, no life, no intensity, no passion.

One day suddenly the owner could not believe his eyes. He had come, and it seemed he had taken a bath after many months, or many years maybe. He has taken a bath, he has combed his hair, and his step has a dance in it and he is humming a tune. Impossible. And he has good clothes on him and he is wearing a perfume. Impossible.

The owner called him, "Van Gogh, what has happened?" Van Gogh said, "It has happened -- a woman has said she loves me. Though the woman was only a prostitute, but still. She has said so only for money, but still, a woman has said she loves me."

Van Gogh asked the woman, the prostitute, "Why do you love me?" Because that was always a haunting thing in him. Nobody loves him; he knew his ugliness. "Why do you love me?" It was impossible for him to accept that somebody can love him just for himself -- "WHY?" And the prostitute was at a loss because there was nothing to say, because whatsoever she will say will look ridiculous. She cannot say, "Because of your eyes," she cannot say, "Because of your face," she cannot say, "Because of your body" -- everything is some. how wrong. She said, "Because of your ears. They are so beautiful." Ears? Have you ever heard? And he was so enchanted that he came back home, cut off one ear, wrapped it in a parcel, went back, and presented the ear to the woman. He said, "Nobody has ever liked anything in me. This is a poor man's present, but keep it." The woman was aghast. She could not believe, what type of madman is this?

But he felt very good -- he felt tremendously good. He writes in one of his letters, "That was the peak of my life. Somebody had liked something in me, and I could share my being."

Watch, observe. Whenever somebody loves you, and simply loves you, unconditionally loves you, simply says, "I love you because you are you; I love you because you *are*," what happens within your energies? The sun has moved towards the moon. Now the sun is not so hot; the moon is cooling it. And the grace of moonlight spreads all over your being.

If the world exists more in tune with love, people will have more intuition and less intellect, and they will become more beautiful. They will not be like things; they will each be more of a person -- alive with zest, with passion, intensity. They will have a flame and a celebration.

Intuition is totally different. It functions without any process -- it simply jumps to the conclusion. In fact intuition is an opening towards the reality -- a vision comes to it. Logic has to grope in darkness; intuition never gropes, just a vision. It simply sees it.

People who are intuitive become religious naturally. People who are intellectual cannot become religious naturally. At the most, they can be intellectually involved in some sort of a religious philosophy, but not in religion as such. They can be involved in theology, but not in religion. They can talk about the proofs of God, but to talk about God is not to talk about God. To *talk* about is to miss the target -- about and about, they move in a circle. They always go on beating around and around the bush; they never hit the target.

Intellectuals have no natural tendency to become religious. That's the reason you see temples, churches, so full of women. The moon feels naturally in tune with religion. Buddha had three times more women than men as his disciples. The same proportion was with Mahavir: he had ten thousand monks and thirty thousand nuns. You will find the same around Jesus -- and when he was crucified, all men followers fled.

When Jesus' body was brought down from the cross, only three women were there. Because those men were watching from the crowd for some miracle. They were trying to convince their sun center that, "Yes, this is God's only son," but nothing happened. They were asking for a proof. They were praying to God and to Jesus, "Show a miracle so that we can be convinced." Once they saw that Jesus died like an ordinary man, *absolutely* ordinary -- there were two other men who were dying on crosses just by the side of Jesus, two thieves, and Jesus died just like them, with no difference at all -- the men became skeptical. Then this man was bogus -- he was not really a son of God. So he was not a god; they escaped.

But this idea never arose to the women. They were not looking for a miracle; they were just looking at Jesus. They were not looking for a miracle, they were just looking at Jesus -- and they saw the miracle. They saw the miracle: that Jesus died so ordinarily. That was the miracle. He didn't try to prove anything, because people who try to prove are defensive. He was not defensive. He simply said to God, "Thy kingdom

come, thy will be done." That was his miracle. And he said to God, "Forgive these poor people because they don't know what they are doing." That was the miracle -- he could pray for those who were murdering him, pray for compassion. He told God, "Put your judgement aside, put your judging attitude aside. Listen to me. These people are innocent; they don't know what they are doing. They are ignorant. Please don't be angry with them, don't be annoyed. Forgive them." That was the miracle.

The women could see it because they were not looking for the miracle. The intellect is always looking for something; the intuition is simply open. Not looking for something in particular, just looking -- it is a vision. That is the meaning of the word "intuition."

When Jesus appeared after three days, first he approached the men disciples. He walked with them, he talked with them, but they couldn't recognize him. They had accepted the idea that he is dead -- finished. In fact they must be feeling sorry -- "We wasted so many of our years with this man." Now they must be looking for some other miracle monger, some juggler; they must be looking for somebody else. And Jesus walked with them, talked to them, and they did not recognize him. Then he had to approach the women. And when he came close and Mary Magdalen saw him, she ran -- she wanted to embrace him. She immediately recognized him. And she did not even ask, "How has it happened?. -- three days before, you were crucified." The intuition never asks how and why. It simply accepts. It is a deep acceptability, total acceptability.

If you live in a loving atmosphere.... And you have to create the atmosphere around you -- nobody is going to create it for you. Love people, so that they will love you. Love people, so love is reflected back, resounded back. Love people, so you are showered by love. Your intuition will start functioning. You will start seeing things which you had never seen before. And the world remains the same, but some new meaning ap. pears in it. The flowers remain the same, but some new mystery is revealed to you. The birds go on singing the same way, but now you can understand their language. Suddenly there is communication, suddenly there is communion.

Intuition is closer to truth than intellect is because it makes you a person -- more of a person -- than does intellect.

And then there is *pratibha*, that which is beyond both -- the supra intuition. Nothing can be said about it because all that can be said can be said either in sun language or in moon language. Either it can be described in a scientific way or it can be sung in a poetic way, but there is no way to describe pratibha. It is beyond. One has to feel it, one has to live it to know it.

People will come to Gautam Buddha and they will say, "Tell us something about God." And he will say, "Keep quiet, be silent. Remain with me -- and it will happen to you."

It is not a question that can be asked and answered, and it is not a problem that can be solved. It is a mystery to be lived. It's an ecstasy. It's a tremendous experience.

The way of the intellect:

One day Mulla was in the village mill, filling his bag with a little bit of every other person's wheat.
"Why are you doing that, Nasruddin?." someone asked.
"Because I am a fool," Mulla replied.
"Why don't you then fill other people's bags with your own wheat, if you are a fool?"
"Then," Mulla answered, "I would be more of a fool."

Intellect is cunning; intellect is calculating. Intellect is always trying to exploit others. Intuition is just the opposite; it is not exploitative.

Now let me tell you one thing. People think that someday or other the world will come to a point where there will be no classes, no economic hierarchy -- no poor, no rich. And the people who have given much thought to this dream, this utopia -- Marx, Engels, Lenin, and Mao -- they are all intellectuals, and intellect can never bring this state of affairs. Only in an intuitive world is it possible that classes may disappear. But they are against intuition -- Marxians think intellect is all in all, there is nothing beyond it. If that is so then their utopia is never going to be fulfilled -- because intellect as such is exploitative; it is cunning. Intellect is violent, aggressive, destructive.

The sun energy is very violent and hot. It burns, it kills.

If really there is ever going to be a world without classes, a really communist world -- where communes exist and there are no classes -- then that world has to be completely anti Marxist. It has to be intuitive. And the builders of that world cannot be politicians -- only poets, imaginative people, dreamers.

I would like to say man cannot be the creator of that world, only woman. The moon can create a world of equality, not the sun.

A Buddha, a Jesus, maybe can be helpful towards that utopia and the fulfillment of it, but Marx? No, absolutely no. He is too calculative, too clever, too intellectual. But the world has been ruled by the sun up to now. That was also natural be cause the sun is aggressive.

Now the possibility opens that the sun is tired, exhausted, frustrated, and humanity may start looking for another center to work with. That will be the real rise of women in the world: if the moon rises. But, as I see, in the West there is great excite ment amongst women, great movement, revolutionary think ing, radical thought -- the lib movement -- but they are all falling and becoming intellectuals. They are becoming more like men.

If women react to men they will become more like men themselves. That is the danger.

The woman should remain woman, only then is there a possibility of a different world and a different society -- the moon oriented society. But if the woman herself becomes aggressive, as she is becoming, then she is learning the nonsense of man and the aggression of man and the violence of man. She may succeed, but the sun will succeed in her again.

One has to be very, very alert in radical times. When changes are going to happen in human consciousness, one has to be very alert. Just a single wrong step, and the whole thing can go wrong. Now the possibility is there that the moon can function and the moon can become dominant, but the woman, if she becomes aggressive, will miss and again man will win through her and the sun will remain in power.

From intellect to intuition and from intuition to beyond. This is the right direction of evolution: from man to woman and from woman to beyond.

Now one question has been asked, that this is understandable as far as man is concerned -- what about women? They are on the moon center. What do they have to do?

They will have to absorb the sun center. As man has to absorb the moon center, woman has to absorb the sun center. Otherwise something remains denied in them; then they will not be *whole* women. So a man has to move from the sun center to the moon, from intellect to intuition. The woman has to learn intellect also, has to learn the logic of life also. She knows the love of life, man knows the logic of life; man has to learn the love of life and woman has to learn the logic of life. Then a balance arises.

Woman will have to absorb the sun center -- and she can absorb very easily because her moon is functioning. The moon just has to open in the direction of the sun. The path is going to be just a little different: for man the sun energy has to be brought to the moon; for women, they have just to open their moon towards the sun and the energy will start flowing.

But both have to become total. The conscious has to absorb the unconscious and the division has to drop.

Jesus says, "A man becomes a woman and a woman becomes a man." When you accept your totality and you don't deny any part of your being, everything becomes balanced. And when woman and man are balanced within you, they negate each other. Suddenly you are free. Those two forces negate each other, and suddenly you are no longer in bondage.

You can remain in bondage only if one is more powerful than the other. If the sun is more powerful than the moon, then you will be in bondage with your man -- the male mind. If the moon is stronger than the sun, then you will remain in the bondage of woman -- the female. When both are equal, balancing, they negate each other; suddenly, your energy is free. You are not in any form now, you become formless. That formlessness is *pratibha*. Then you start rising higher and higher and higher -- and there is no end to this growth.

That is the meaning when we say God is infinite. You go on growing and growing -- you go on becoming more perfect, more perfect, more perfect.... Each moment is perfect and each next coming moment is more perfect than that.

OSHO, KINDLY ELABORATE THE PHRASE "IN THE BAD COMPANY OF YOGIS AND SADHUS."

Swami Yoga Chinmaya, let me tell you one anecdote:

There was a young man in a small town whose nose had been cut because he had done something very

wrong. People used to make fun of his cut nose and he was naturally humiliated by these insults. Everyone treated him with contempt. He pondered over the situation and soon found a way to make people honor and respect him.

He went to another village, put on the cloth of a sadhu, obtained other accessories of a sadhu, and sat in "meditation" under a tree. Men and women gathered around him. At last he opened his eyes and the people asked him who he was, and what he could do for them.

"I can do a lot for you," he replied. "I can show you God if only you agree to cut your nose -- I did the same and I can see God very clearly, everywhere. Only God is." Three people in the crowd agreed to have their noses cut....

You can always find people more stupid than yourself -- they become your followers.

... He took them to a tree some distance away, cut their noses, applied some medicine to stop the bleeding, and whispered into their ears, "Look, now there is no point in saying to them that you have not seen God. They will laugh at you and they will insult you and you will become a laughingstock of the whole village. So listen, you must now go and tell others that as soon as your nose was cut, you began seeing God."

They were so filled with shame at their folly that they accepted the suggestion and went to the crowd and said most enthusiastically, "Of course, we can see God -- God is everywhere."

And so everyone in the town got his nose cut and achieved "God-realization."

You can find many sadhus in India: in some way or other their nose has been cut. When I say "in the bad company of sadhus and yogis" I mean these people. When I say their nose has been cut, I mean they have denied some part of their being. They have not accepted their whole being -- their nose has been cut. Somebody has denied his sex, somebody has denied his anger, somebody has denied his greed -- somebody something else. But the denied part takes revenge, and these people would like to cut your noses also.

When I say "in the bad company of sadhus and yogis" I mean people who have not understood anything but have tried many things and have really crippled themselves in many ways. If you remain with them, you will become crippled.

Chinmaya has become crippled. When I look at him, I can feel where he has become crippled. And once he understands it, he can drop it immediately, there is no problem. The nose can grow again. It is not a problem -- it is not something that you can *really* cut. It can grow again, once he understands.

For example, he has lost the capacity of humor. He cannot laugh. Even if he laughs -- he tries hard -- you can see his face is false. He is very sincere, but there is no need to be serious. Sincerity is one thing -- it is honesty. Seriousness is disease. Never mistake seriousness for sincerity. You can become a longface; that is not going to help. In fact, if you become completely humorless, your life will become dry. It will lose juice. Humor is like juice: it gives you a liquidity, a flow.

But in India sadhus arc serious. They have to be serious, they cannot laugh, because if they laugh people will think they arc also ordinary -- just like other people they are laughing. How Call a sadhu laugh? He has to remain something extraordinary. That's an ego trip.

I tell you to be just ordinary, Because to try to he extra. ordinary is a very ordinary thing -- everybody wants that. And just to be ordinary, accept it, is very extraordinary because no. body wants it. I would like you to be just ordinary, so much so that nobody recognizes you as somebody in particular, so much so that you can be lost in the crowd. You will have a total freedom of being; otherwise you have to continuously hold yourself up. Then you are continuously on display -- and that becomes a tension, that creates seriousness, that becomes a heavy burden.

There is no need to be continuously in the show window. You can relax, you can laugh.

I allow you everything that is human. All that is human is yours. Laugh like human beings. Cry, weep, like human beings. Be ordinary.

If you remain ordinary the ego will not arise. The ego arises with the idea of the extraordinary -- so whatsoever people are doing, you are not meant to do it. If they walk on their feet, you are meant to stand on your head. Then they will come and worship you; they will say, "You are so extraordinary." But you are simply being foolish. Don't be bothered with their praise, because once you become addicted to their praise, you will he caught -- then you will remain standing on your head for your whole life. You will lose all beauty of movement, and of course you cannot dance on your head. Have you ever seen any yogi? At the

most you can just stand dead, doing shirshasan, the headstand.

When I say "bad company" I mean you have learned ego tricks from people who are deep in their egos. Avoid and escape from anybody who is on any ego trip because the possibility is he will give you some infection or other.

And people learn to do things by imitation. I have heard about one:

A very well-travelled executive returned from his trip to Italy and called a friend in New York to meet him for lunch.

"Did you do anything exciting over there, while you were in Italy?" the friend asked.

"Oh, you know the old saying," the executive, the American, shrugged. "When in Rome, do as the Romans do."

"Well, exactly what did you do?" the friend persisted.

"What else?" the businessman replied. "I seduced an American schoolteacher."

Now to go to Italy from America to seduce an American schoolteacher -- but that's what Italians are doing, and "do in Rome as the Romans do."

When I say "the bad company" I mean that the mind is imitative. Mind is unconsciously imitative. You will start learning tricks, and once you have learned them it will be difficult to drop them -- and more so if those tricks have a great investment.

If people come and appreciate you, if people start respecting your nonlaughing, nonhumorous face and they think that you are very, very controlled, disciplined, and they come and touch your feet; it will be very difficult now for you to drop your habit of seriousness -- because you will be enjoying it. Now you have invested in your disease.

Drop it. Your life has to be lived from the within, not from the without. Don't be bothered about what people say -- empty praise. Just look to what you are! If you are enjoying, delight. ing in your being, if you have a dancing soul inside -- enough! Then if everybody condemns you, accept that. But never compromise with your inner delight, because ultimately that is going to decide who you are. What people say is irrelevant. *Who you are* is relevant. Always go in and look at what you are doing to yourself.

If you are happy then there is no question. If you feel that you are happy with your seriousness, then too there is no question; then you can be happy that way, then it is your choice. But I have never seen a man who is happy and serious. He will be joyous, he will be celebrating, he will be enjoying and sharing, and he will be laughing.

Laughter is so spiritual, nothing like it. Have you seen? When you laugh deeply, all tensions disappear. Have you watched? When you laugh deeply, suddenly, as if you have come to an open sky, the walls disappear around you. If you can laugh you can always relax.

In Zen monasteries the monks are taught that the first thing to do in the morning is to laugh, begin the day with laughter. Ridiculous, because for no reason -- just getting out of the bed the first thing to be done is to laugh. In the beginning it looks very difficult because there is nothing to laugh at. But it is a meditation, and by and by one gets in tune with it and one comes to know that there is no reason to laugh. Laughter is such a great exercise in it-self, why wait for any reason? And it relaxes the whole day.

Let me tell you in terms of sun and moon. The sun person is serious; the moon person is nonserious. The sun person cannot laugh, it is difficult. The moon person can laugh easily, naturally, spontaneously. To a moon person laughter arises at every situation; he remains laughing. He does not wait for any excuse. But the sun person is very closed in. It is very difficult -- even if you say a joke to him. He will look and listen to the joke as if you are giving him a mathematical problem.

That's why Germans cannot understand jokes. There was one joke, Priya told Haridas -- and Haridas has not got it yet!

One man entered a restaurant and he asked for coffee.

And the waiter said, "How do you like your coffee?" The man said, "I like my coffee just as I like my women -- hot."

The waiter said, "Black or white?"

It is difficult if you start thinking about it; otherwise it is simple. What can be more simple? But once you start thinking about it, if you are serious, as if you are reading the Vedas, then you miss.

Avoid all serious company; avoid people who are trying to become somebody. Get more and more in tune with people who are simply living their life, not trying to become anybody, who are simply being as they are. Move to them, they are the real spiritual people in the world. The religious leaders are not the real spiritual people in the world -- they are politicians. They should have been in politics. They have corrupted religion very badly. They have made religion so serious that churches look more like hospitals or cemeteries. The jubilation, the enjoyment, is completely lost. You cannot dance in a church; you cannot laugh in a church. The laughter has gone out of churches -- but remember, the day laughter goes out of a church, God also goes out of it.
Let me tell you one very famous story:

Sam Burns, a Southern Negro, was refused entrance in a "white" church. The sexton told him to go to his own church and pray and he will feel much better.

The next Sunday he was back again. "Don't get upset," he said to the sexton. "I am not forcing my way in. I just came to tell you that I took your advice and it came out just fine. I prayed to God and he told me: "Don't feel had about it, Sam. I have been trying to get into that church for years myself and I have not made it yet!'"

Once a church is Christian, a temple is Hindu, a mosque is Mohammedan, God is not to be found there -- things have be. come serious, politics has entered, laughter has gone out.

Let laughter be your temple, and you will feel in deep contact with the divine.

THIS EGO SEEMS TO FEED ON EVERY POSSIBLE TYPE OF SITUATION, AND THE SITUATION WHICH GIVES IT THE MOST STRENGTH AND NOURISHMENT ARE THE SUPPOSED SPIRITUAL SITUATIONS. I WOULD LIKE TO TAKE SANNYAS BUT I CAN ALREADY FEEL THE WHOLE EGO THING HAPPENING IN AN INTENSELY STRONG WAY. FEEDING OR STARVING IT, RETREATING OR CONFRONTING IT, IT DERIVES NOURISHMENT BOTH WAYS. WHAT TO DO?

The question is asked by Michael Wise.

Be wise -- listen to me. Give the ego to me, that's what sannyas is. If *you* take sannyas, then the ego can feed itself upon it. I give you sannyas; you simply accept it. You have only to have that much courage, and then ego cannot exist: you have not done anything.

Whenever you come to me, first I try to give you sannyas. But there are very foolish people; they say, "We will think." They think they are clever. They start thinking about it -- "someday they will come" -- and they come, and they ask for sannyas and I give them. But in the first place what I was going to give them, that would have been totally different. Then it would have been a gift from me, not a doing on your part. If you do something, then the ego can feed on it. It is just a gift from me; then there is no question of the ego. But you miss the gift and then you come and beg; then the whole beauty is lost. You take sannyas because of *your* decision; then the ego can come in. If you leave it to me, then there is no point then it is my problem. You need not be worried about it.

Give your ego to me and forget all about it and start living, and I will take care of your ego.
So Michael Wise, be wise.

HOW ARE WE SUPPOSED TO DROP THE MIND WHEN YOU KEEP CLUTTERING IT WITH ALL THIS INTERESTING STUFF AT THE LECTURES?

If you don't drop it, I am going to make it more and more heavy so it drops on its own accord -- so that you cannot hold it. That's what my lectures are all about. I go on putting more weight, more weight.... I am waiting for the last straw so the camel drops down.
It is a competition between me and you.
Hope that you are not going to win.

MY BELOVED OSHO, WHEN I FEEL ENLIGHTENED:
A. DO I TELL YOU?
B. DO YOU TELL ME?
C. IS MY EGO ASKING THIS QUESTION?

No for all the three. When you become enlightened, the enlightenment says everything, shows everything. There is no need for you to tell me, there is no need for me to tell you. Enlightenment is self evident; it needs no certificate. It is self evident, as if in the night suddenly a ray of light enters. There is no need to say anything about it. You will not really be able to say anything -- all your thinking will stop. It is so tremendously silent. And it has such absolute certainty that there is no need to ask anybody. So there is not going to be any need from your side or from my side to tell.

And, "Is my ego asking the question?" No. The ego never asks about enlightenment. It cannot ask about it, because enlightenment is going to be its death.

When you start meditating, loving, laughing, when you start moving into that dimension beyond, naturally the idea arises, "If it happens, who is going to tell me?" Because up to now, whatsoever has happened, somebody was needed to tell it to you. And this question is from a sannyasin, Ma Prem Jeevan. This is much more so for a moon-oriented person.

When a woman falls in love, she waits for the man to tell her that he loves her. She will not even say it, that "I love you." The moon center is not so certain as the intellectual center always is. The moon center is vague, misty. One feels, and yet one cannot say what it is. A woman remains uncertain about her love until the man comes and tells her and makes her certain that, "Yes, it has happened." That's why women are not known to propose, and whenever a woman proposes to a man, the man will escape immediately -- because this woman is no woman; she is already a man. Proposal from a woman looks absurd. The moon never proposes, it waits.

So I know why this question has arisen. If you cannot be certain even about your love, when God is going to happen to you, who is going to tell you? You would need somebody to make you assured.

There will be no need because God never happens on the sun center, people who are foolishly certain; it never happens on the moon center, people who are deliciously uncertain; it happens beyond both. It happens in *pratibha*. It happens in a suprarational state where it is absolutely mysterious and yet absolutely certain.

The whole world is transformed with your enlightenment. Not only you, your whole past world disappears. A totally new experience, a totally new existence.

OSHO, FIRSTLY I DID NOT BELIEVE THAT IT WAS AT ALL POSSIBLE, BUT SOMEHOW I FOLLOWED YOU. THEREAFTER I DID NOT THINK THAT IT WOULD EVER BE SO SOON, BUT SOMEHOW I PERSISTED WITH YOU. AND THEN, THROUGH YOU THE IMPOSSIBLE HAS BECOME POSSIBLE, THE DISTANT THE IMMEDIATE.
THOUGH I KNOW THAT I HAVE ONLY TAKEN THE FIRST FEW STEPS, MORE AND MORE MOMENTS ARE GATHERING WHEN IT FEELS LIKE THE END OF THE JOURNEY. IT IS PAINFUL AND YET SWEET: PAINFUL NOT TO SEE YOU THERE ANYMORE, BUT SWEET TO FEEL YOU EVERYWHERE.
LEST I DISAPPEAR WITHOUT SO MUCH AS SAYING THANK YOU TO YOU, MAY I PLEASE SAY IT NOW... WHEN YOU ARE STILL THERE FOR ME?

This is from Swami Ajit Saraswati. This is going to be so for each one of you. You have to come with me, "somehow." That "somehow" is important. You cannot be knowingly with me, because you don't know where you are being led. You cannot be consideredly with me, logically, rationally with me, because I am taking you into the unknowable. I am taking you somewhere where you have never been, to a space that has never happened to you. "Somehow" is the right word -- somehow you come With me. In love, in a sort of madness, drunk with me you come with me. Then by and by things start happening. Of course you had never believed that they would happen so soon.

The darkness in which you are is such that you cannot believe that the light can happen to you ever, and when it starts happening it seems almost that the impossible is happening. You cannot trust your own eyes; you feel as if you are moving in a dream. But by and by the dream becomes the real and the real becomes the dream.

Exactly this is going to happen to you all, what has happened to Ajit.

Let me repeat it: "Firstly I did not believe that it was at all possible, but somehow I followed you." Those who can follow me, somehow, are the courageous ones. I cannot convince you to come with me, because there is no way to convince you about something you have never known. There is no way to convince you about something of which you have never heard. You have to trust me; you have to come with me somehow.

I cannot argue because the experience that I am going to communicate to you, the experience that I am going to transfer to you, cannot be argued about. It is beyond argument. If you are not convinced, I cannot convince you. If you are convinced, then I can take you over, then I can possess you.

So only people who are mad enough are ready for me. Those who are very clever, I am not for them. They will have to wander a little longer, stumble in darkness and grope in darkness.

I can give you the gift of the unknown, it is ready, but you have to be ready to receive it. And of course you can only be "somehow" ready. It is a miracle; to be with me is a miracle. It cannot happen logically, but it happens. That's why people will say to you that you are hypnotized. In a way they are right. You are not hypnotized, but you are in a sort of drunkenness.

"Thereafter I did not think that it would ever be so soon, but somehow I persisted with you. And then, through you the impossible has become possible, the distant the immediate.

"Though I know that I have only taken the first few steps, more and more moments are gathering when it feels like the end of the journey. It is painful and yet sweet: painful not to see you there anymore...."

The moment you can see yourself, you will not see me anymore because then two emptinesses will be facing each other, two mirrors facing each other. They will mirror infinitely, hut nothing will be mirrored.

"It is painful and yet sweet: painful not to see you there:anymore, but sweet to feel you everywhere." Yes, the moment you cannot see me here in this chair, you will be able to see me everywhere.

"Lest I disappear without so much as saying thank you to you, may I please say it now... when you are still there for me?"

There is no need. Ajit's whole being has become a thank you towards me. No need to say it... I have heard before you have said it.

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36. EXPERIENCE IS THE RESULT OF THE INABILITY TO DIFFERENTIATE BETWEEN PURUSHA, PURE CONSCIOUSNESS, AND SATTVA, PURE INTELLIGENCE, ALTHOUGH THEY ARE ABSOLUTELY DISTINCT.

PERFORMING SAMYAMA ON THE SELF-INTEREST BRINGS KNOWLEDGE OF THE PURUSHA SEPARATED FROM THE KNOWLEDGE OF OTHERS.
37. FROM THIS FOLLOWS INTUITIONAL HEARING, TOUCHING, SEEING, TASTING, AND SMELLING.

38. THESE ARE POWERS WHEN THE MIND IS TURNED OUTWARD, BUT OBSTACLES IN THE WAY OF SAMADHI.

ONE of the most important sutras of Patanjali -- the very key. This last part of Patanjali's YOGA SUTRAS is called "*kaivalya pada*." *Kaivalya* means the *summum bonum* -- the ultimate liberation, the total freedom of consciousness, which knows no limitation, which knows no impurity. The word *kaivalya* is very beautiful; it means innocent aloneness; it means pure aloneness.

The word "aloneness" has to be understood. It is not loneliness. Loneliness is negative: loneliness is when you are hankering for the other. Loneliness is the feeling of the absence of the other; aloneness is the realization of oneself. Loneliness is ugly; aloneness is tremendously beautiful. Aloneness is when you are so content that you don't need the other, that the other has completely disappeared from your consciousness -- the other makes no shadow on you, the other creates no dream in you, the other does not pull you out.

The other is continuously pulling you off the center. Sartre's famous saying, Patanjali would have understood it well, is, "The other is hell." The other may not be hell, hut the hell is created by your desire for the other. The desire for the other is hell.

And to be desireless of the other is to attain to your pristine clarity of being. Then you are, and you are the whole-and there exists nobody except you. This Patanjali calls *kaivalya*.

And the way towards *kaivalya*, the path, is first, the most essential step, *viveka*, discrimination; the second important step is *vairagya*, Renunciation; and the third is the realization of *kaivalya*, aloneness.

Why are you hankering so much for the other? Why this desire -- this constant madness for the other? Where have you taken a wrong step? Why are you not satisfied with yourself? Why don't you feel fulfilled? Why do you think that some. how you lack something? From where arises this misconception that you are incomplete? It arises out of the identity with the body. The body is the other. Once you have taken the first wrong step, then you will go on and on, and then there is no end to it.

By *viveka* Patanjali means: to discriminate yourself as separate from the body -- to realize that you are in the body but you are not the body, to realize that you are in the mind but you are not the mind. To realize that you are always the pure witness -- *sakshi*, *drashta* -- the seer. You are never the seen; you are never the object. You are pure subjectivity.

Soren Kierkegaard, one of the most influential existential thinkers in the West, has said, "God is subjectivity." He comes very close to Patanjali. What does he mean when he says God is subjectivity? When all objects are known as separate from you, they start disappearing. They exist through your cooperation. If you think you are the body, then the body continues. It needs your help, your energy. If you think you are the mind, the mind functions. It needs your help, your cooperation, your energy.

This is one of the inner mechanisms: that just by your presence nature becomes alive. Just by your presence the body functions as alive; just by your presence the mind starts functioning.

In yoga they say it is as if the master had gone out; then he comes back home. The servants were chitchatting and sitting on the steps of the house and smoking, and nobody was worried about the house. The moment the master enters, their chitchat stops, they are no longer smoking, they have hidden their cigarettes and they have started working, and they are trying to show that they are so much involved in their work that you cannot even conceive that just a moment before they were gossiping, sitting on the steps idling, lazy, resting. Just the presence of the master, and everything settles -- as if the teacher had gone out of the class and there was much turmoil, almost a chaos, and the teacher comes back and all the children are in their seats and they have started writing, doing their work, and there is complete silence. The very presence.

Now scientists have something parallel to it. They call it the presence of the catalytic agent. There are a few scientific phenomena in which a certain substance is needed just to be present. It does not act in any way, it does not enter into any activity, but just the presence of it helps some activity to happen -- if it is not present that activity will not happen. If it is present it remains in itself; it does not go out. Just the very presence is catalytic -- it creates some activity in somebody else, somewhere else.

Patanjali says that your innermost being is not active; it is inactive. The innermost being is called in yoga the *purusha*. Your pure consciousness is a catalytic agent. It is just there doing nothing -- seeing everything, but doing nothing; watching everything, but getting involved in nothing. By the sheer presence of the *purusha*; the *prakriti*, nature -- the mind, the body, everything -- starts functioning.

But we get identified with the body, we get identified with the mind: we slip out of the witnesser and become a doer. That's the whole disease of man. *Viveka* is the medicine -- how to go back home, how to drop this false idea that you are a doer, and how to attain to the clarity of just being a witness. The methodology is called *viveka*.

Once you have understood that you are not the doer and you are the watcher, the second thing happens spontaneously -- renunciation, sannyas, *vairagya*. The second is: now whatsoever you were doing before, you cannot do. You were getting involved too much in many things because you were thinking you are the body, because you were thinking you are the mind. Now you know that you are neither the body nor the mind, so many activities that you were following and chasing and getting mad about simply drop. That dropping is *vairagya*; that is sannyas, renunciation.

Your vision, your *viveka*, your understanding, brings a transformation: that is *vairagya*. And when *vairagya* is complete another peak arises, which is *kaivalya* -- you for the first time know who you are. But the first step of identification leads you astray; then once you have taken the first step, once you have ignored your separation and you have got caught in the identity, then it goes on and on and on; and one step leads to another, then to another, and you are more and more in the mire and in the mess.

Let me tell you one anecdote:

Two young friends were breaking into society and young Cohen had high hopes of marrying an heiress. To give him moral support he took young Levy along with him to meet the girl's parents. The parents smiled at young Cohen and said, "I understand you are in the clothing business."

Cohen nodded nervously and said, "Yes, in a small way."

Levy slapped him on the back and said, "He is so modest, so modest. He has twenty-seven shops and is negotiating for more."

The parents said, "I understand you have an apartment." Cohen smiled, "Yes, a modest couple of rooms."

Young Levy started laughing, "Modesty, modesty! He has a penthouse in Park Lane."

The parents continued, "And you have a car?"

"Yes," said Cohen. "Quite a nice one."

"Quite nice nothing!" interjected Levy. "He has three Rolls-Royces, and that is only for the town use."

Cohen sneezed. "Do you have a cold?" asked the anxious parents. "Yes, just a slight one," replied Cohen.

"Slight, nothing!" yelled Levy. "Tuberculosis!"

One step leads to another, and once you have taken a wrong step, your life becomes an exaggeration of that wrong. It is mirrored and reflected in millions of ways. And if you don't correct it there -- you can go on correcting all over the world -- you will not be able to correct it.

Gurdjieff used to tell his disciples, "The first thing is to become nonidentified and to remember continuously that you are a witness, just a consciousness -- neither an act nor a thought." If this remembrance becomes a crystallized phenomenon in you, you have attained to *viveka*, discrimination; then spontaneously follows *vairagya*. If you don't become discriminate, spontaneously follows *samsar*, the world. If you be come identified with the body and the mind, you move out -- you go into the world. You are expelled from the garden of Eden. If you discriminate and you remember that you are in the body and the body is an abode and you are the owner and the mind is just a biocomputer, you are the master and the mind is just a slave; then, a turning in. Then you are not moving into the world, because the first step has been removed. Now you are no longer bridged with the world, suddenly you start falling in. This is what *vairagya* is, renunciation.

And when you go on falling in and in and in and there comes the last point beyond which there is no go, the *summum bonum*, it is called *kaivalya*: you have become alone. You don't need anybody. You don't need the constant effort of filling yourself with something or other. Now you are in tune with your emptiness, and because of your tuning in with the emptiness, the very emptiness has become a fullness, an infinity, a fulfillment, a fruition of being.

This *purusha* is there in the beginning, this PURUSHA is there in the end, and between the two is just a big dream.

The first sutra:

EXPERIENCE IS THE RESULT OF THE INABILITY TO DIFFERENTIATE BETWEEN PURUSHA, PURE CONSCIOUSNESS, AND SATTVA, PURE INTELLIGENCE, ALTHOUGH THEY ARE ABSOLUTELY DISTINCT.

PERFORMING SAMYAMA ON THE SELF-INTEREST BRINGS KNOWLEDGE OF THE purusha SEPARATED FROM THE KNOWLEDGE OF OTHERS.

Each word has to be understood because each word is tremendously significant.

"Experience is the result of the inability to differentiate...." All experience is just an error. You say, "I am miserable," or you say, "I am happy," or you say, "I am feeling hungry," or you say, "I am feeling very good and healthy" -- all experience is an error, is a misunderstanding.

When you say, "I am hungry," what do you really mean? You should say, "I am conscious that the body is hungry." You should not say, "I am hungry." You are not hungry. The body is hungry; you are the knower of the fact. The experience is not yours; only the awareness. The experience is of the body; the awareness is yours. When you feel miserable, again, the experience may be of the body or of the mind -- which are not two.

Body and mind are one mechanism. The body is the gross mechanism of the same entity; the mind is the subtle mechanism. But both are the same. It is not good to say "body and mind"; we should say "body mind." The body is nothing but mind in a gross way, and if you watch your body you will see that the body also functions as a mind. You are fast asleep, and a fly comes and hangs around your face -- you remove it with your hand without in any way getting up or waking up. The body functioned, very mindfully. Or something starts crawling on your feet -- you throw it away. Fast asleep. You will not remember in the morning. The body functions as a mind -- very gross, but it functions as a mind.

So body-mind has all the experience -- good or bad, happy, unhappy, it makes no difference. You are never the experiencer; you are always the awareness of the experience. So Patanjali says in a very bold statement, "Experience is the result of the inability to differentiate...." All experience is an error. The error arises because you don't discriminate, you don't know who is who.

It happens many times. In the Amazon there is a small tribe of primitive people. When the wife is giving birth to a child, the husband also lies down on another cot. The wife starts screaming and yelling, and the husband also starts screaming and yelling. When for the first time it was discovered, it was unbelievable. What is the husband doing, and for what? The wife is passing through pain, but why is this husband? Is he simply acting? And then much research was done upon it and it has been found the husband is not acting. The pain really starts happening once you get identified. Since millennia the mind of that tribe has been conditioned that because the wife and husband both are the parents of the child, both should suffer.

Seems perfectly okay. The women's lib movement should agree with them. Why only women? And these husbands just go on, they don't suffer? They don't carry the child in their womb for nine months, and then again when the child is born the whole responsibility seems to be of the mother. Why this?

But that tribe has lived that way. Psychologists, medical research workers, have observed the man really goes through pain -- really. Unbelievable to us because we are not identified that way. The husband is so identified with the wife -- the very identification that "she is going through pain" -- he starts having pangs.

You may have watched it sometimes. If you love somebody very much and he is suffering, you start suffering. That's what empathy is. If your loved one is suffering, you start suffering. If your loved one is happy, you start feeling happy. If your loved one is dancing, you feel like dancing. You get in tune with your loved one -- you become identified.

Now this seems to be a very absurd case, that this society has continued and the husbands really suffer almost as much as the wife, and there is no difference. Now new light has come upon women's suffering also. One psychoanalyst in France has worked deeply upon it, and he says that women are suffering only because they believe that way. There are tribes in which not even the wife suffers.

In India there are tribes. In primitive societies the wife will go on working in the field, cutting wood, carrying wood, and suddenly she will give birth to a child, put the child in her bucket, and go home. She will give birth to the child in the field, put the child under the tree and continue her work, the work has to be finished, and by evening she will take the child home. No pain. What has happened? That too is a belief, a conditioning.

And now millions of women are getting ready to give birth to a child without any pain in the Western

world, painless childbirth; just the belief system has to be changed. They have to be dehypnotized. They have to be told that this is just an idea -- the pain really does not happen; it is just an idea. And once you have an idea you create it. Once you have an idea it starts happening -- it is your projection.

Patanjali says all experience is an error -- error in your vision. You become identified with the object, and the subject starts thinking as if it is the object. You feel hunger, but you are not hungry -- the body is hungry. You feel pain, but you are not in pain -- the body is in pain; you are only alert.

Next time something happens to you -- and every moment something or other is happening -- just watch. Just try to keep hold of this remembrance that "I am the witness," and see how much things change. Once you can realize you are the witness, many things simply disappear, start disappearing. And one day comes which is the final day, the day of enlightenment, when all experience falls flat. Suddenly you are beyond experience: you are not in the body, you are not in the mind; you are beyond both. Suddenly you start floating like a cloud, above all, beyond all. That state of no-experience is the state of *kaivalya*.

Now one thing more about it. There are people who think that spirituality is also an experience. They don't know. There are people who come to me, and they say, "We would like to have some spiritual experience." They don't know what they are saying. Experience as such is of the world. There is no spiritual experience -- there cannot be. To call an experience "spiritual" is to falsify it. The spiritual is only a realization of pure awareness, *purusha*.

How does it happen? How do we get identified? In yoga terminology the truth, the ultimate truth, has three attributes to it. *sat chit anand* -- *satchitanand*. *sat* means "being" -- the quality of eternity, the quality of permanence, being. *chit*: *chit* means "consciousness," awareness -- *chit* is energy, movement, process. And *anand*: *anand* is "blissfulness." These three have been called the three attributes of the ultimate. This is the yoga trinity; of course, more scientific than the Christian trinity because it does not talk about persons -- God, the Holy Ghost, the Son. It talks about *realizations*. When one reaches to the ultimate peak of existence, one realizes three things: that one is and one is going to remain, that is *sat*; the second, one is and one is conscious -- one is not like dead matter -- one is and one knows that one is, that is *chit*; and, one knows that one is and one is tremendously blissful.

Now let me explain it to you. It is not right to call it "blissful," because then it will become an experience. So a better way will be to say "one is bliss" -- not "blissful." One is *sat*, one is *chit*, one is *anand*; one is being, one is consciousness, one is bliss.

These are the ultimate realizations of the truth. Patanjali says these three, when they are present in the world, create three qualities in *prakriti*,in nature. They function as a catalytic agent; they don't do anything. Just their presence creates a tremendous activity in *prakriti*. That activity is corresponded by three gunas, qualities: *sattva*, *rajas*, *tamas*.

Sattva corresponds to *anand*, the quality of bliss. *Sattva* means pure intelligence. The closer you come to *sattva*, the more you feel blissful. *Sattva* is the reflection of *anand*. If you can conceive of a triangle, then the base is *anand* and the other two lines are *sat*, *chit*. It is reflected into the world of matter, *prakriti*. Of course in the reflection it becomes upside down: *sattva* and *rajas*, *tamas* -- the same triangle.

But the ultimate truth is not doing anything -- that is the emphasis of Patanjali. Because once the ultimate truth is doing something, he becomes a doer and he has already moved into the world. In Patanjali God is not the creator; he is just a catalytic agent. This is tremendously scientific because if God is the creator then you will have to find the motive, why he creates. Then you will have to find some desire in him to create. Then he will become just as ordinary as man. No, in Patanjali God is absolute, pure presence. He does not do anything, but by his presence things happen -- the *prakriti*, the nature, starts dancing.

There is an old story. A king had made a palace; the palace was called the Mirror Palace. The floor, the walls, the ceiling, all were covered in millions of mirrors, tiny, tiny mirrors. There was nothing else in the whole palace; it was a mirror palace. Once it happened, the king's dog, by mistake, was left inside the palace in the night and the palace was locked from the outside. The dog looked, became frightened -- there were millions of dogs everywhere. He was reflected; down, up, all the directions -- millions of dogs. He was not an ordinary dog, he was the king's dog -- very brave -- but even then, he was alone. He ran from one room to another, but there was no escape, there was no go. All over. He became more and more frightened. He tried to get out, but there was no way to get out -- the door was locked.

Just to frighten the other dogs he started barking, but the moment he barked the other dogs also barked -- because they were pure reflections. Then he became more frightened. To frighten the other dogs he started knocking against the walls. The other dogs also jumped into him, bumped into him. In the morning the dog was found dead.

But the moment the dog died, all the dogs died. The palace was empty. There was only one dog and millions of reflections.

This is the standpoint of Patanjali: that there is only one reality, millions of reflections of it. You are separate from me as a reflection, I am separate from you as a reflection, but if we move towards the real, the separation will be gone -- we will be one. One reflection is separate from another reflection; you can destroy one reflection and save another.

That's how one person dies.... There are many argumentative people in the world who ask, "Then if there is only one Brahman, one God, one being spread all over, then when one dies, why don't others die also?" This is simple. If there are a thousand and one mirrors in the room, you can destroy one mirror: one reflection will disappear -- not others. You destroy another: another reflection will disappear -- not others. When one person dies, only one reflection dies. But the one who is being reflected remains undying; it is deathless. Then another child is born -- that is, another mirror is born; again another reflection.

This story goes on and on. That's why Hindus have called this world a *maya*: *maya* means a magic show. Nothing is there really; everything only appears to be there. And this whole magic world depends on one error, and that error is of identity.

"Experience is the result of the inability to differentiate between *purusha*, (absolute) pure consciousness, and *sattva*, pure intelligence...." *purusha* is reflected into *prakriti* as *sattva*. Your intelligence is just a reflection of the *real* intelligence; it is not the real intelligence. You are clever, argumentative, groping in the dark, thinking, contemplating, creating philosophies, systems of thought -- this is just a reflection. This intelligence is not the real intelligence because the real intelligence need not discover anything: for the real intelligence everything is already discovered.

Now look at the different paths of philosophy and religion. Philosophy moves in the reflected intelligence, into *sattva* -- it goes on thinking and thinking and thinking and goes on creating bigger palaces of thought. Religion moves into *purusha* -- it drops this so-called intelligence; hence the insistence of meditation to drop thinking.

I have heard, once it happened:

In the bazaar Mulla Nasruddin saw a crowd gathered around a small bird offering big prices for it. "No doubt the price of birds and fowls has gone very up," Mulla thought to himself. He went home, and after some chase, succeeded in catching his old turkey. In the bazaar they offered only two silver coins for the turkey.

"It is not fair," Mulla said. "My turkey is several times as big as that little bird auctioned at so many gold pieces."

"But that bird was a parakeet -- it talks."

Mulla took a glance at the turkey dozing in his arms. "Mine meditates," he said.

Become a turkey -- meditate. Thinking is just dreaming logically; it is creating verbal palaces. And sometimes one can get caught so much in the verbal; then one completely forgets the real. The verbal is just a reflection.

Language is one of the reasons we got so caught up in the verbal. For example, in English it is very difficult to drop the use of the "I." It is very prominent in English. The "I" stands so vertical -- almost a phallic symbol. It is phallic. That's why perceptive people like E. E. Cummings started writing "I" in the lower case. And it is not only vertical, phallic, when you write. When you say, "I," it is phallic, like an erection, egoistic. Just watch how many times "I" has to be used. And the more you use it, the more it is emphasized, the more ego becomes prominent -- as if the whole English language hangs around "I."

But in Japanese it is totally different. You can talk for hours without using "I." It is possible to write a book without using "I"; the language has a totally different arrangement. The "I" can be dropped easily.

No wonder Japan became the most meditative country in the world and achieved to the higher peaks of Zen, *satori*, and *samadhi*. Why did it happen in Japan? Why has it happened in Burma, in Thailand, in Vietnam? All the countries which have been influenced by Buddhism, their language is different from other countries which have never been influenced by Buddhism because Buddha said there is no "I" -- *anatta*, *anatma*, no-self, ness, there is no "I." That emphasis entered the languages.

Buddha says, "Nothing is permanent." So when for the first time the Bible was being translated into Buddhist languages. it was very difficult to translate it. The problem was very basic -- how to put "God is." Because in Buddhist countries "is" is a dirty word. Everything is *becoming*, nothing is. If you want to say,

"The tree is," in Burmese, it will come to mean, "The tree is becoming." It will not mean, "The tree is." If you want to say, "The river is," you cannot say it in Burmese. It will come to mean, "The river is becoming." And that's true because the river is never is. It is always in a process -- the river is "rivering." It is not a noun; it is a verb. The river is rivering, becoming. Never in any stage can you catch it as "is." You cannot take a snap of it; it is a movie -- continuous process. You cannot have a photograph -- the photograph will be false because it will be "is," and the river never is.

Buddhist languages have a different structure to them; then they create a different mind. The mind depends much on language; its whole game is linguistic. Beware of it.

Let me tell you one anecdote. It happened in a very esoteric, small Sufi community:

A pedantic grammarian happened to pass by a Sufi gathering and heard the sheikh say, "Indeed, we are from Him and to Him we will return."

At this the grammarian began to tear his clothes and utter strange yawps and cries. People gathered around him, wondering what had happened; he had never been of religious inclination or mystical talent.

Seeing that the Koranic line had brought the grammarian to such ecstasy, the sheikh said again, "Indeed, we are from Him and to Him we will return." And again the grammarian tore his clothes, stomped his feet, and groaned and yelled.

When the session was over and the grammarian had not a piece of clothing left on his body, the sheikh took him into a comer, splashed water on his face, and said, "Tell me, sir, what happened that a paraphrase from the Koran made you behave like that?"

"Why not!" the grammarian said vehemently. "In all my life, in all my speeches and writings, and in all the writings of scholars, recent and old, the first person plural has been used with *shall*, and not as you say, "To Him we return"!

The question was of "will" and "shall" -- "will" is not right! Looks absurd, looks almost mad, crazy, but this is what is happening. If Buddha comes to you and says, "There is no God," you immediately get anxious, worried. What has he said? He has simply said something which goes against your linguistic pattern, that's all. If he says, "There is no self, no 'I,'" you become disturbed. What has he done? He has simply taken away a strategy of your ego, nothing else. He has simply shattered your linguistic pattern.

It is happening every day here. When I say something, and I destroy some linguistic pattern in you, you become annoyed, you become angry. If you are a Christian, of course, you have a Christian house of language. If you are a Hindu you have a Hindu house of language. I am neither, and I am here to destroy all linguistic patterns. You bet you get angry. You become annoyed. You start thinking what to do. But what am I doing? What can I take from you? Can Buddha take God from you if you have known God -- can he take it from you? Then there is no question. But he can take a linguistic theory; he can take a hypothesis from you.

"Experience is the result of the inability to differentiate between *purusha*, pure consciousness, and *sattva*, pure intelligence...." Language belongs to *sattva*, theories belong to *sattva*, philosophies belong to *sattva*. *Sattva* means your intelligence, your mind. Mind is not you.

Christianity, Hinduism, Jainism, Buddhism, belong to the mind. That's why Buddhist monks say, "If you meet Buddha on the way, kill him immediately." Buddhist monks saying that? They say, "Kill the Buddha if you see him, immediately." They are saying, "Kill the mind, don't carry a theory about the Buddha; otherwise you will never become a Buddha. If you want to become a Buddha, drop all ideas about Buddha -- all ideas. Kill Buddha immediately!" They say, "If you utter the name of Buddha, immediately wash and rinse your mouth -- the word is dirty." Buddhist monks saying that? They are amazing people... but really wonderful. And they mean it.

If you can see their point, you will become able to see many more things.

Bodhidharma says, "Bum all scriptures, all -- including Buddha's." Not only the Vedas, Dhammapada included -- burn all scriptures. There is a very famous painting of Bin-chi burning all the scriptures, creating a *holi*. And they were very, very deep into reality. What are they doing? They are simply taking away your mind from you. Where is your Veda? It is not in the book; it is in your mind. Where is your Koran? It is in your mind; it is not in the book. It is in your mental tape. Drop all that; get out of it.

Intelligence, the mind, is part of nature. It is just a reflection. It looks almost like the real, but remember, even "almost like the real," then too it is not real. It is as if in the full moon night you see the moon reflected in the cool, placid lake. No ripple is arising; the reflection is perfect, but still it is a reflection. And if the

reflection is so beautiful, just think about the real. Don't get caught in the reflection.

What Buddha says is a reflection, what Patanjali writes is a reflection, what I am saying is a reflection. Don't be caught in it. If the reflection is so beautiful, try reality. Move away from the reflection towards the moon.

And the path is going to be just the opposite to the reflection. If you go on looking at the reflection and you become hypnotized by the reflection, you will never be able to see the moon in the sky, because it is diametrically opposite. If you want to see the real moon, you will have to move away from the reflection -- you will have to burn scriptures and you will have to kill Buddhas. You will have to move in the very opposite, diametrically opposite, dimension. Then your head moves towards the moon; then you cannot see the reflection. The reflection disappears.

All scriptures at the most can train and discipline your intelligence. No scripture can lead you towards the real, pure *purusha* -- the witness, the awareness.

"... inability to differentiate between *purusha*, pure consciousness, and *sattva*, pure intelligence...." That is the very cause of getting into ignorance, into the dark night, into the world, into matter, losing contact with your own reality and becoming a victim of your own ideas and projections.

"... although they are absolutely distinct." You can see that. Even the greatest idea is different from you -- you can watch it arising as an object inside you. Even the greatest idea remains a thing within you and you remain far away from it, a watcher on the hill looking down at the idea. Never get identified with any object.

"Performing samyama on the self interest brings knowledge of the *purusha* separated from the knowledge of others" -- "SVARTHA SAMYAMAT PURUSHA GYANAM." Patanjali is saying, "Selfishness brings the absolute knowledge" -- *svartha*. Become selfish, that is the very core of religion. Try to see what your real self-interest is, where your real self is. Try to distinguish yourself from others -- "*pararth*," from the others.

And don't think that the people who are outside you are the others. They are others, but your body is also the other. It will return to the earth one day; it is part of the earth. Your breath, ing is also the other; it will return to the air. It is just given to you for a time being. You have borrowed it; it will have to be returned. You will not be here, but your breath will be here in the air. You will not be here, but your body will lie down in deep sleep in the earth -- dust unto dust. That which you think of as your blood will be flowing into rivers. Everything will go back.

But one thing you have not borrowed from anybody: that's your witnessing, that's your *sakshi bhaw*, the awareness.

Intellect will disappear, reasoning will disappear. All these things are like formations of clouds in the sky: they come together, they disappear, but the sky remains. You will remain as a vast space. That vast space is *purusha* -- the inner sky is *purusha*.

How to come to know it? Samyama on the self-interest. Bring your concentration, *dharana*; your contemplation, *dhyan*; your ecstasy, *samadhi*; bring all the three to your selfinterest -- turn in. In the West people are turning "on" -- then you turn *out*. Turn in. Just bring your consciousness to a focus, to who you are. Differentiate between the objects. Hunger arises -- this is an object. Then you are satisfied, you have eaten well, a certain well-being arises -- that too is an object. Morning comes -- that too is an object. Evening comes -- that too is an object. You remain the same -- hunger or no hunger. Life or death, misery or happiness, you remain the same watcher.

But even in looking at a movie you get caught. You know well there is only a white screen and nothing else and shadows are moving on it, but have you watched people sitting in a movie house? A few start crying when something tragic is happening on the screen. Their tears start coming. Just see: there is nothing real on the screen, but the tears are very real. The unreal is bringing tears? People reading a story in a book become so excited. Or seeing a picture of a nude woman become sexually aroused. Just see, there is nothing. Just a few lines -- nothing else. Just a little ink spread on the paper. But their sexual arousal is very real.

This is the tendency of the mind: to get caught with the objects, become identified with them.

Catch yourself red-handed as many times as you can. Again, again, catch yourself red handed and drop the object. Suddenly you will feel a coolness, all excitement gone. The moment you realize there is only the screen and nothing else, for what am I getting so much excited, for what.... The whole world is a screen, and all that you are seeing there are your own desires projected; and whatsoever you want, you start projecting

and believing. This whole world is a fantasy.

And remember, you all don't live in the same world. Every. body has his own world because his fantasies are different from the others. The truth is one; fantasies are as many as there are minds.

If you are in a fantasy you cannot meet the other person, you cannot communicate with the other. He is in his fantasy. That is what is happening: when people want to relate they cannot relate. Somehow they miss-each other. Lovers, wives, friends, husbands, miss each other, go on missing. And they are very much worried over why they cannot communicate. They wanted to say something, but the other understands some. thing else. And they go on saying, "I never meant this," but the other goes on hearing something else.

What is happening? The other lives in his fantasy; you live in your own fantasy. He is projecting some other film on the same screen; you are projecting some other film on the same screen. That's why a relationship becomes such an anxiety, anguish. One feels to be alone is to be good and happy, and whenever you move with somebody you start getting into a mire, into a hell. When Sartre says, he says through experience: "The other is hell." But the other is not creating the hell; just two fantasies clashing, just two worlds of dreams clashing.

Communication is possible only when you have dropped your fantasy world and the other has dropped his fantasy world. Then two beings face each other -- and they are not two, because the twoness drops with the world of fantasy. Then they are one.

When a Buddha faces somebody who is also a Buddha, they are not two. That's why two Buddhas have not been known to talk to each other -- there are not two persons to talk. They remain quiet; they remain silent. There are stories that when Mahavir and Buddha were alive.... They were both con, temporaries, and they moved, wandered, in the same small province of Bihar; it is called Bihar because of these two people: *bihar* means wandering. Because these two persons wandered all over the place, it became known as the province of their wandering -- but they never met. Many times they were in the same town; the place is not very big. Many times they stayed in the same place, a small village. Once it happened that they stayed in the same serai, in the same *dharmasala*, but they never met.

Now a problem arises: Why? And if you ask Buddhists or Jains why they didn't meet, they feel a little embarrassed. The question seems embarrassing, because that simply shows maybe they were very egoistic? Who should go to whom? Buddha to Mahavir or Mahavir to Buddha? Nobody can do that. So Jains and Buddhists avoid the question -- they have never answered. But I know: the reason is there were not two persons to meet. It is not a question of egoism. Simply there were not two persons to meet! Two emptinesses staying in the same serai, so what to do? How to bring them together? And even if you bring them together, they will not be two. There will be only one emptiness. When two zeros meet, it becomes one zero.

"Performing samyama on the self interest brings knowledge of the *purusha* separated from the knowledge of others."

Tatah pratibha sravana vedan adarsh asvada varta jayante.

FROM THIS FOLLOWS INTUITIONAL HEARING, TOUCHING, SEEING, TASTING, AND SMELLING.

Again the word *pratibha* has to be understood. One who attains to pure attention, to pure awareness, to pure inner clarity, innocence, attains to *pratibha*. *Pratibha* is not intuition. Intellect is sun-oriented; intuition is moon-oriented; *pratibha* is beyond both. Man remains an intellectual, woman intuitional, but the Buddha -- *purusha*, one who has attained, is neither man nor woman.

If you are an intellectual you will be aggressive. Intellect is aggressive; the sun energy is aggressive. That's why we have never heard of a woman raping a man. It is impossible. Only a man can rape a woman -- the sun energy is aggressive. The moon energy is receptive. Intellect i6 aggressive; intuition is receptive.-If you are receptive you will become intuitional. You will start seeing things which the intellectual can never see because he i6 not open. The most strange thing is this: that the intellectual is looking for them but cannot see, and the intuitional is not looking for them but can see.

In fact all the great discoveries have been done by intellectual people -- but in their intuitional moods. The great discoveries are not done by intuitional people because they are not looking for them. Even if they come by the side, even if they face them, they forget about them. That's why women have never discovered anything. Not that those things have never happened to them -- they happen more to them than to man. Just

look. Even the science of cooking is developed by men, not by women. All the great cooks are men. At least this should not be so, but all the great hotels, big hotels, famous hotels, will not allow any woman to be a cook there. They have been cooking for millennia, but all the discoveries, innovations, are made by men. Not that things don't come their way -- they come -- but they are simply receptive. They come and they go, but they don't hold them.

Intellectuals are looking constantly, looking everywhere; they are trying to uncover every nook and comer. Psychologists say that the male sex energy is the very cause of all scientific research. You give a toy to a boy: within minutes it is gone -- he has opened it. He is looking inside, what is there. You give a toy to a girl: she will protect it for years. She will keep it in the cupboard, lock it; she will decorate it. But the boy will immediately destroy it. He wants to know how it kicks; he wants to know from where the whole functioning is coming. He wants to go in deep; he wants to search.

The whole of science is, in a way, male sexuality -- searching and searching, uncovering.
I will tell you one anecdote:

After a rough tour of duty, the Marine regiment was sent back for a rest. At the base they found a contingent of women Marines awaiting assignments to various posts. The Marine colonel warned the women's commander that his men had been in the lines for a long time and might not be too careful about their attitude towards the women.

"Keep them locked up," he warned, "if you don't want any trouble."

"Trouble?" said the woman commander sarcastically. "There will be no trouble." She tapped her forehead significantly. "My girls have it up there."

"Madam," exclaimed the colonel, "it makes no difference where they have it. My boys will find it. Keep them locked up!"

The whole of human sexuality is divided into the aggressive and the passive. That's why woman is stronger than man but yet has been oppressed always. She is stronger than man, remember -- in many ways. She lives longer than man, an average of five years more. If a man is going to live up to seventy five, the woman is going to live up to eighty. Lives a more healthy life than man, is less ill, recovers better and sooner whenever she is ill, but still she has been oppressed. Is more resistant, more flexible, more alive, gives birth to children and still survives -- goes on sharing her life giving life to others and still survives, and survives beautifully. Is more strong -- may not be more muscular, but to be muscular is not the only criterion of being strong -- but still she has been oppressed because she is passive, receptive. The functioning of her energy is not aggressive -- more inviting and less aggressive.

Intellect happens easily to men because intellect, again, is in the same direction as aggression, argument. Women are more intuitive; they live by hunches. They suddenly jump to the conclusions -- that's why it is very difficult to argue with a woman. She has already arrived at the conclusions; argument is not needed. You are simply wasting your time. She knows all the time what is the end result. She is just waiting to declare it. You go on arguing this way and that... it is all futile. She is conclusive.

Intuition is conclusive. That's why women are more telepathic. Women are more visionary, and many intuitional things happen to them. All the great mediums are women. Hypnosis, telepathy, clairvoyance, clairaudience, all belong to the world of women. Just let me tell you one thing about the past history.

Witchcraft was a woman's craft. That's why it is called *witch*craft. The whole world of witches was intuitional. Priests were against it; their whole world was intellectual. Remember, all the witches, almost all the witches, were women; and all the priests, almost all the priests, were men. First, priests tried to burn the witches. Thousands of women were burned in Europe in the Middle Ages because the priests could not understand the world of intuition. They could not believe in it -- it looked dangerous, strange. They wanted to wipe it out completely.

And they wiped it out completely. They tried to destroy one of the most beautiful instruments of receptivity, of a higher knowledge, of higher realms of being, of superior possibilities. They destroyed completely; wherever they could find a mediumistic woman, they killed her. And they created such fear that even women lost that capacity, just because of the fear.

Now again the same continues to be the case. Psychoanalysts are against witchcraft -- they are all men. Now the psychoanalysts have taken the place of the priests -- they are all men. Freudians, Adlerians, they are all men. Now they are against the woman. And do you know? All their patients are more or less women. This is something. And when the witches existed, all their patients were more or less men. I am surprised,

but it looks as it should be. When the witches existed their patients were all men: the intellect seeking the help of the intuition, the man seeking the help of the woman. Now just the reverse has happened. All the psychoanalysts are men and all their patients are women. Now intuition has been so crippled and killed that it has to seek the help of intellect.

The higher is seeking the help of the lower. It is a very miserable state of affairs. It should not be so.

The whole history of science proves this in many ways. When intuition was used as the method, then alchemy existed. When intellect came into power, alchemy disappeared; chemistry was born. Alchemy is intuitional; chemistry is intellectual. Alchemy was moon; chemistry is sun. When moon was predominant, intuition was predominant; there was astrology. Now there is astronomy. Astrology has disappeared. Astrology is moon; astronomy is sun. And the world has become very poor because of that.

Woman has to flower in her moonhood as man has to flower in his sunhood; but *pratibha* is beyond both. Intellect is psychological, intuition parapsychological, *pratibha para* psychological.

"From this follows intuitional hearing, touching, seeing, tasting, and smelling." Remember this, that it can happen on two levels. If you are a moon person, a feminine person -- maybe man or woman, that doesn't make any difference -- if you function from the moon center, you will be able to hear many things which others cannot hear and you will be able to see many things which others cannot see. You will become perceptive of the hidden. The hidden dimension will be not so hidden for you; the secret will become a little open for you.

That's what is being studied by parapsychology. Now it is gaining momentum; a few universities of the world have opened parapsychological departments. Much research work is being done, even in Soviet Russia. Because man has failed in a way. The sun center has failed. We have lived through that sun center for thousands of years; it brings only violence, war, misery. Now the other center has to be tackled.

Even in Soviet Russia, which is dominated by the sun center, by the communists, who don't believe in any possibility of the beyond, even they are trying. And they have done much work, and they have discovered much. Of course they interpret it in terms of intellect -- -they don't call it "extrasensory," they don't call it "parapsychological." They say, "This is also sensory, only refined." Eyes can become more refined and they can see things which ordinarily cannot be seen. For example, eyes can see your inner body just as an X-ray can see it. If the X-ray can see it, then the eye can also see it; one just needs to train the eyes.

And in a way they are right. Intuition is not beyond the senses; it is a refinement of sense. *Pratibha* is beyond the senses -- it is nonsensory, it is immediate, the senses are drop ped. This is the yoga standpoint, that within you you are all knowing -- all knowingness is your very nature. In fact, you think that you see through the eyes; yoga says you are not seeing through the eyes -- you are being blinded by the eyes. Let me explain it to you.

You are standing in a room and you are looking outside from a small hole. Of course in a room you will feel that that small hole gives at least a certain knowledge to you about the world outside. You may become focused tO it. You may think without this hole it will be impossible to see. Yoga says you are getting into a very, very erroneous attitude. This hole allows you to see, but this hole is not the cause of seeing -- seeing is your quality. You are seeing through the hole; the hole is not seeing. You are the seer. You are looking through the eyes into the world; you are looking at me. Your eyes are just the holes in the body, but you are the seer inside. If you can get out of the body, the same will happen as will happen if you can open the door and can come out into the open sky.

Because of the hole being lost, you wiD not become blind. In fact then you will understand that the hole was blinding you. It was giving you a very limited vision. Now open, under the sky, you can see the whole in a total, instantaneous vision, altogether. Now your vision is not linear and your vision is not limited, because there is no window to it. You have come under the sky: you can see all around.

The same is the standpoint of yoga, and true. The body is giving only small holes to you: from the ears you can hear, from the eyes you can see, from the tongue you can taste, from the nose you can smell. Small holes, and you are hiding behind. Yoga says come out, get out, go beyond. Get out of these holes, and you will become all-knowing, omniscient, omnipotent, omnipresent. This is *pratibha*.

"From this follows..." the hearing that is of the beyond, the hearing that is not through the intellect nor through the intuition, but through PRATIBHA; and touching and seeing and tasting and smelling.

Remember it, that one who has achieved lives life in its totality for the first time. The Upanishads say, "*ten tyakten bhunjitha*" -- "Those who have renounced, only they have indulged." Very paradoxical: "Those who have renounced, only they have known and experienced and enjoyed, indulged." Your limitation in the

body is making you impoverished. Getting up beyond the body, you will become richer. One who has attained is not poorer -- he becomes tremendously rich. He becomes a god.

So yoga is not against the world. In fact you are against the world. And yoga is not against bliss -- you are against bliss. And yoga wants you to drop the world so all limitations can be dropped and you can become unlimited in your being, in your experiencing.

THESE ARE POWERS WHEN THE MIND IS TURNED OUTWARD, BUT OBSTACLES IN THE WAY OF SAMADHI.

But Patanjali is always aware to tell you again and again -- he goes on hammering the point to hit it home -- that even these powers, of immediate hearing, listening, tasting, smelling, touching: remember, they are powers *if you are going outward*, but if you want to go in they become hindrances. All powers become hindrances when one is going in.

The person who is going out is going through the moon and to the sun and to the world. And the person who is going in, his energy is moving from the sun to the moon and from the moon to the beyond. Their target and goals are totally different, diametrically opposite.

It happens, then, sometimes you start feeling the first glimpse of *pratibha*, of the beyond, and you become so powerful -- you are *filled* with power, you are power -- and in that moment you can fall again. Power corrupts; you can fall. You can get into the head so much, you can get into the ego so much, that you would like to have a ride on it -- the power. You would like to do miracles or other foolish things.

All miracle mongers are in a way foolish -- whatsoever they say. They may say that they are doing these miracles to help people. They are not helping anybody; they are simply harming themselves -- and harming others also. Because in doing such things they are falling below the beyond. And then their whole thing becomes just a trickery. There are tricks of the parapsychic, of the intuitional, of the moon world, with which, once you know them, you can play around. They are tricks, still, and the ego can again use those tricks.

I have heard one very beautiful story:

A Catholic priest, an Anglican minister, and a rabbi were fishing in a small boat in the middle of a quiet lake. From dawn till lunchtime they sat there, not moving, not speaking. Then the Catholic priest said, "Well, time for lunch. I will see you two in the pub."

At which he got up, cocked a leg over the side of the boat and walked across the water to the pub at the lakeside.

The minister then said, "I think I will have some lunch too."

Saying which, he also cocked a leg over the side of the boat, walked across the water in the same direction as the Catholic priest.

The rabbi was amazed and dumbfounded at this display of miraculous Christian solidarity. However, feeling that his faith and traditions were at stake, he offered up a swift prayer to Jehovah and stepped over the side of the boat.

Splash! -- down he went to the bottom. He swam to the surface, pulled himself over the side of the boat and tried again, uttering still more fervent prayers. Splash! Again he plummeted like a stone.

The Catholic priest, having reached the lakeside, was watching this involuntary diving display, and as the Anglican minister also reached the shore, he said, "We should have told the poor chap where the stepping-stones were."

Everywhere there are stepping-stones. All your Satya Sai Babas -- don't be amazed too much at what they are doing. Look for the stepping-stones -- there are. And these people are not spiritual at all.

Patanjali says, "These are powers when the mind is turned outward, but obstacles in the way of SAMADHI." If you want to attain to the ultimate, you have to lose all. You have to lose all! This is the way of the real seeker: whatsoever he gains, he goes and sacrifices it to God. He says, "You have given it to me, but what am I going to do with it? I put it again back at your feet." He goes on sacrificing whatsoever he attains, and he remains always empty of attainment. That is spirituality: to remain always empty of attainment, and whatsoever comes by the way, one goes on sacrificing it.

Let me tell you another story:

A group of ministers were discussing how they allocated their congregations' offerings.

The Dissenter proclaimed, "Everything my people put into the plate goes on God's work -- I don't keep one penny for myself!"

The Anglican, while applauding his zeal, admitted, "I keep the copper in the collection plate, and the silver goes to God."

The Catholic priest present admitted that, "I keep the silver and the copper goes to God -- mind you there is a lot of copper in a poor parish."

So far the rabbi had kept silent, but when pressed said, "Well, I put all the collection money in a blanket and I toss it all up in the air. What God wants he keeps, and what he does not want I keep."

Don't be cunning -- don't be the rabbi. Because in the end only you will be at a loss, not God. Whatsoever comes on your way of inner growth.... And much comes. Every moment is a new discovery on the inner path; every moment something suddenly falls in your hands -- you had not even imagined, you have never asked for it. Millions are the gifts of the path, but only the one reaches to the end who goes on offering those gifts back to God. Otherwise, if you start clinging to the gift, then and there your progress stops. Then and there your growth stops. Then and there you make an abode and start living there.

"TE SAMADHAV UPASARGA VYUTHANE SIDDHAYAH."

If you want *samadhi*, the ultimate peace, the ultimate silence, the ultimate truth, then never get attached to any attainment whatsoever -- worldly, other worldly, psychological, parapsychological, intellectual, intuitive, whatsoever. Never get attached to any attainment. Go on offering it to God, go on offering it to God... and more will be coming! Go on offering it to God.

When you have offered *all*, God comes. When you have offered *all*, then it back to him, he comes as the last gift. God is the last gift.

Yoga: The Alpha and the Omega, Vol 8

Chapter #8
Chapter title: A second laugh -- for the first!

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NOT TO BE IDENTIFIED WITH MIND AND BODY -- STILL I DON'T KNOW HOW TO DO IT. I TELL MYSELF: YOU ARE NOT THE MIND, DON'T LISTEN TO YOUR FEAR, LOVE YOURSELF, BE CONTENT, ETC., ETC.
PLEASE EXPLAIN AGAIN HOW NOT TO GET IDENTIFIED OR, AT LEAST, WHY I STILL DON'T UNDERSTAND YOU.

Its not a question of telling yourself that you are not the mind, you are not the body, because the one who is telling it is the mind. That way you are never going to get out of the mind. All telling is done by the mind itself, so you will be emphasizing the mind more and more. The mind is very subtle; you have to be

very, very alert about it. Don't use it. If you use it you strengthen it. You cannot use your mind to destroy your mind itself. You have to understand that this mind cannot be used for its own suicide.

When you say, "I am not the body," it is the mind saying so. When you say, "I am not the mind," it is again the mind saying so. Look into the fact; don't try to say anything. Language, verbalization, is not needed. Just a deep look. Just look inside. Don't say anything. But I know your trouble. From the very beginning we are taught not to see but to say. The moment you see the rose flower you say, "How beautiful!" Finished. The rose flower is gone -- you killed it. Now something has come between you and the rose. "How beautiful it is!" -- these words now will function as a wall.

And one word leads to another, one thought to another. And they move in association, they never move alone. You will never find a single thought alone. They live in a herd; they are herd animals. So when once you have said, "How beautiful is the rose!" you are on the track; the train has started moving. Now the word "beautiful" will remind you of some woman you once loved. Roses forgotten, the beautiful is forgotten, now the idea, a fantasy, imagination, memory, of a woman. And then the woman will lead to many other things. The woman you loved had a beautiful dog. Here you go! And now there is no end to it.

Just see the mechanism of the mind, how it functions, and don't use the mechanism. Resist that temptation. It is a great temptation because you are trained for it. You work almost like a robot; it is automatic.

Now the new revolution that is coming into the world of education has a few proposals. One proposal is that small children should not be taught language first. First they should be allowed time to crystallize their vision, to crystallize their experiencing. For example, there is an elephant, and you say to the child, "The elephant is the biggest animal." You think you are not saying anything nonsensical, you think it is absolutely reasonable and the child has to be told about the fact; but no facts need to be told. It has to be experienced. The moment you say, "The elephant is the biggest animal," you are bringing something which is not part of the elephant. Why do you say the animal is the biggest animal? Comparison has entered, which is not part of the fact.

An elephant is simply an elephant, neither big nor small. Of course, if you put it by the side of a horse, it is big, or by the side of an ant it is very big; but you are bringing the ant in the moment you say the elephant is the biggest animal. You are bringing something which is not part of the fact. You are falsifying the fact; comparison has come in.

Just let the child see. Don't say anything. Let him feel. When you take the child to the garden, don't say the trees are green. Let the child feel, let the child absorb. Simple thing, "The grass is green" -- don't say it.

This is my observation, that many times when the grass is not green you go on seeing it as green -- and there are a thousand and one shades of green. Don't say that the trees are green, because then the child will see just green -- any tree and he will see green. Green is not one color; there are a thousand and one shades of green.

Let the child feel, let the child absorb the uniqueness of each tree, in fact of each leaf. Let him soak, let him become like a sponge who soaks reality, the facticity of it, the existential. And once he is well grounded and his experience is well-rooted, then tell him the words; then they will not disturb him. Then they will not destroy his vision, clarity. Then he will be able to use language without being distracted by it. Right now your language goes on distracting you.

So what is to be done? Start seeing things without naming them, without labeling them, without saying "good," "bad," without dividing them. Just see and allow the fact to be there in your presence without any judgement, condemnation, appreciation whatsoever. Let it be there in its total nudeness. You simply be present to it. Learn more and more how not to use language. Unlearn the conditioning, the constant chattering inside.

This you cannot do suddenly. You will have to do it by and by, slowly. Only then, at the very end of it, can you simply watch your mind. No need to say, "I am not this mind." If you are not, then what is the point of saying it? You are not. If you are the mind, then what is the point of repeating that you are not the mind? Just by repeating it, it is not going to become a realization.

Watch, don't say anything. The mind is there like a constant traffic noise. Watch it. Sit by the side and see. See this is mind. No need to create any antagonism. Just watch, and in watching, one day, suddenly the consciousness takes a shift, changes, a *radical* change -- from the object suddenly it starts focusing on the subject, if you are a watcher. In that moment you know you are not the mind. It is not a question of saying, it is not a theory. In that moment you know -- not because Patanjali says so, not because your reason, intellect, says so. For no reason at all, simply it is so. The facticity explodes on you; the truth reveals itself

to you.

Then suddenly you are so far away from the mind you will laugh how you could believe in the first place that you were the mind, how you could believe that you were the body. It will look simply ridiculous. You will laugh at the whole stupidity of it.

"Not to be identified with mind and body -- still I don't know how to do it." Who is asking this question, "How to do it?" See it immediately; who is asking this question, "How to do it?" It is the mind who wants to manipulate, it is the mind who wants to dominate. Now the mind wants to use even Patanjali. Now the mind says, "Perfectly true. I have understood that you are not the mind" -- and once you realize that you are not the mind you will become a super mind. The greed arises in the mind; the mind says, "Good. I have to become a super mind."

The greed for the ultimate, for bliss, the greed to be in eternity, to be a god, has arisen in the mind. The mind says, "Now I cannot rest unless I have achieved this ultimate, what it is." The mind asks, "How to do it?"

Remember, the mind always asks how to do a thing. The "how" is a mind question. Because "how" means the technique. The "how" means, "Show me the way so I can dominate, manipulate. Give me the technique." The mind is the technician. "Just give me the technique and I will be able to do it."

There is no technique of awareness. You have to be aware to be aware. There is no technique. What is the technique of love? You have to love to know what love is. What is the technique of swimming? You have to swim. Of course in the beginning your swimming is a little haphazard. By and by you Learn... but you learn by swimming. There is no other way. If somebody asks you, "What is the technique of bicycling?" -- and you do bicycle, you ride on the cycle -- but if somebody asks, you will have to shrug your shoulders. You will say, "Difficult to say." What is the technique? How do you balance yourself on two wheels? You must be doing something. You are doing something, but not as a technique; rather as a knack. A technique is that which can be taught, and a knack is that which has to be known. A technique is that which can be transformed into a teaching, and a knack is something which you can learn but you cannot be taught. So Learn by and by.

And start from less complicated things. Don't suddenly jump to the very complicated. This is the last, the most complicated thing: to become aware of the mind, to see the mind and see that you are not the mind. To see so deeply that you are no longer the body and no longer the mind, that is the last thing. Don't jump. Start with small things.

You are feeling hungry. Just see the fact. Where is the hunger? In you, or somewhere outside you? Close your eyes, grope in your inner darkness, try to feel and touch and figure out where the hunger is.

You have a headache. Before you take the aspirin do a little meditation. It may be that the aspirin is not needed then. Just close your eyes and feel where the headache is exactly, pin. point it, focus on it. And you will be amazed, that it is not such a big thing as you were imagining before, and it is not spread all over the head. It has a locus, and the closer you come to the locus, the more you become distant from it. The more diffused the headache, the more you are identified with it. The more clear, focused, defined, demarked, localized, the more distant you are.

Then there comes a point where it is just like a needle point, absolutely focused; then you will come to have a few glimpses. Sometimes the needle point will disappear; there will be no headache. You will be surprised, "Where has it gone?" Again it will come. Again focus; again it will disappear. At the perfect focusing, the headache disappears, because at the perfect focusing you are so far away from your head that you cannot feel the headache. Try it. Start with small things; don't jump to the last thing so immediately.

Patanjali also has travelled a long way to come to these sutras of *viveka*, discrimination, awareness. He has been talking about so many things as preparatory, as basic requisites, very necessary. Unless you have fulfilled all that, it will be difficult for you just to nonidentify yourself with the mind and body.

So never ask "how" about it. It has nothing to do with "how." It is a simple understanding. If you understand me, in that very understanding you will be able to see the point. I don't say you will be able to understand it. I say you will be able to see it. Because the moment we say "understand," intellect comes in, the mind starts functioning. "Seeing it" is something which has nothing to do with the mind.

Sometimes you are walking on a lonely path and the sun is setting and the darkness is descending, and suddenly you see a snake crossing the path. What do you do? You brood about it? You think about it, what to do, how to do it, whom to ask? You simply jump out of the way. That jumping is a seeing; it has nothing to do with mentation. It has nothing to do with thinking. You will think later on, but right now it is just a seeing. The very fact that the snake is there, the moment you become aware of the snake, you jump out of

the way. It has to be so because mind takes time and the snake won't take time. You have to jump without asking the mind. The mind is a process; snakes are faster than your mind. The snake will not wait, will not give you time to think what to do. Suddenly the mind is put aside and you function out of the no-mind, you function out of your being. In deep dangers it always happens.

That is the reason why people are so attracted to danger. Moving in a speedy car, going one hundred miles per hour or even more, what is the thrill? The thrill is of no-mind. When you are driving a car one hundred miles per hour, there is no time to think. You have to act out of no-mind. If something happens and you start thinking about it, you are lost. You have to act immediately; not a single moment is to be wasted. So the greater the speed of the car, the more and more the mind is put aside, and you feel a deep thrill -- a great sensation of being alive -- as if you have been dead up to now and suddenly you have dropped all deadness and life has arisen in you.

Danger has a deep, hypnotic attraction, but the attraction is of no-mind. If you can do it sitting just by the side of a tree or a river or just in your room, there is no need to take such risk. It can be done anywhere. You have just to put the mind aside -- wherever you can put the mind aside -- and just see things without the mind interfering.

I have heard:

An anthropologist in Java came across a little-known tribe with a strange funeral rite. When a man died, they buried him for sixty days and then dug him up. He was placed in a dark room on a cool slab, and twenty of the tribe's most beautiful maidens danced erotic dances entirely in the nude around the corpse for three hours.

"Why do you do this?" the anthropologist asked the chief of the tribe who replied, "If he does not get up we are sure he is dead!"

That may be the attraction of forbidden things. If sex is forbidden it becomes attractive. Because all that is allowed becomes part of the mind. Try to understand this.

All that is allowed becomes part of the mind; it is already programmed. You are expected to love your wife or your husband; it is part of the mind. But the moment you start becoming interested in somebody else's wife, it is not part of the mind; it is not programmed. It gives you a certain freedom, certain freedom to move off the social track, where everything is convenient, where everything is comfortable -- but every. thing is also dead. You become deeply interested in somebody else's woman. He may be fed up with that woman, he may be just trying to find out some other way to become alive again -- he may even get interested in your wife.

The question is not of a particular woman or man. The question is of the forbidden, the not allowed, the immoral, the repressed -- that it is not part of your accepted mind. It has not been fed into your mind.

Unless man is completely capable of becoming a no-mind, these attractions continue.

And this is the absurdity of the whole thing: that these attractions were created by the people who think themselves moral, puritan, religious. The more they reject something, the more attractive it becomes, more inviting; because it gives you a chance to get out of the rut, it gives you a chance to escape somewhere which is not social. Otherwise the society goes on and on, crowding you everywhere. Even when you are loving your wife the society stands there watching.

Even in your privacy the society is there, as much as anywhere else, because the society is in your mind, in the program that it has given to your mind. From there it goes on functioning. It is a very cunning device.

Once in a while everybody feels just to do something which is not allowed, just to say yes to something for which always one has been forced to say no -- just to go against oneself. Because that "oneself" is nothing but the program that the society has given to you.

The more strict a society, the more possibility of rebels. The more free a society, the less possibility for rebels. I will call a society revolutionary where rebels disappear because they are no longer needed. I will call a society free when nothing is rejected, so there is no morbid attraction in it. If the society is against the drugs, drugs will attract you, because they give you an opportunity to put the mind aside. You are burdened with it too much.

Remember, this can be done without being suicidal. The thrill that comes to you when you are doing something which the society does not allow is coming from a state of no mind, but at a very great cost. Just look at small children hiding some. where behind a wall smoking. Watch their faces -- so glad. They will be coughing and tears will be coming to them because taking smoke in and throwing it out is just foolish. I

don't say it is a sin. Once you say it is a sin it becomes attractive. I simply say it is stupid, it is unintelligent. But watch a small child puffing a cigarette -- his face. Maybe he is in deep trouble, his whole breathing system is feeling troubled, nauseous, tears are coming, and he is feeling tense -- but still glad he can do something which is not allowed. He can do something which is not part of his mind, which is not expected. He feels free.

This can be attained very easily through meditation. There is no need to move on such suicidal paths. If you can learn how to put the mind aside....

When you were born you had no mind; you were born without any mind. That's why you cannot remember a few years of your life, just the beginning years, three, four, five years. You don't remember them. Why? You were there, why don't you remember? The mind was not yet crystallized. You go backwards, you can remember something that happened near the age of four, and then suddenly there is a blank, then you cannot go more deeply. What happened? You were there, very alive. In fact more alive than you will ever be again, because scientists say that at the age of four a child has learned, known, seen, seventy-five percent of all his knowledge that is going to be there in his whole life. Seventy-five percent at the age of four! You have lived seventy five percent of your life already, but no memory? Because the mind was not yet crystallized. The language was to be learned, things were to be categorized, labeled. Unless you can label a thing you cannot remember it. How to remember it? You cannot file it in your mind somewhere. You don't have a name for it. So first the name has to be learned; then you can remember.

A child comes without mind. Why am I insisting on this? To tell you that your being can exist without the mind; there is no necessity for the mind to be there. It is just a structure that is useful in the society, but don't get too fixated with the structure. Remain loose so you can slip out of it. It is difficult, but if you start doing it by and by you will be able to.

When you come home from the office, on the way try to drop the office completely. Remember again and again that you are going home, no need to carry the office there. Try not to remember the office. If you catch yourself red handed remembering something of the office again, drop it immediately. get out of it, slip out of it. Make it a point that at home you will be at home. And in the office forget all about the home, the wife, the children, and everything. By and by learn to use the mind and not to be used by it.

You go to sleep and the mind continues. You again and again say, "Stop!" but it doesn't listen because you have never trained it to listen to you. Otherwise the moment you say, "Stop!" it has to stop. It is a mechanism. The mechanism cannot say, "No!" You put the fan on, it has to function; you put it off, it has to stop. When you stop a fan, the fan cannot say, "No! I would like to continue a little longer."

It is a biocomputer, your mind. It is a very subtle mechanism, very useful; a very good slave but a very bad master.

So just be more alert, try to see things more. Live a few moments every day, or a few hours if you can manage, without the mind. Sometimes swimming in the river, when you put your clothes on the bank, then and there put the mind also. In fact make a gesture of also putting the mind there and go into the river alert, radiant with alertness, remembering continuously. But I am not saying verbalizing, I am not saying that you go on saying to yourself, "No, I am not the mind," because then this is the mind. Just nonverbal, tacit under. standing.

Sitting in your garden, Lying down on the lawn, forget it. There is no need. Playing with your children, forget it. There is no need. Loving your wife, forget it. There is no need. Eating your food, what is the point of carrying the mind? Or taking a shower, what is the point of taking the mind in the bathroom?

Just by and by, slowly... and don't try to overdo, because then you will be a failure. If you try to overdo, it will be difficult and you will say, "It is impossible." No, try it in bits.

Let me tell you one anecdote:

Cohen had three daughters and was desperately looking around for sons-in-law. One such young man came on the horizon and Cohen grabbed him. The three daughters were paraded in front of him after a lavish meal. There was Rachel, the eldest, who was decidedly plain -- in fact she was downright ugly. The second daughter, Esther, was not really bad looking but was decidedly plump -- in fact she was disgustingly fat. The third Sonia, was a gorgeous, lovely beauty by any standards.

Cohen pulled the young man aside and said, "Well, what do you think of them? I have got dowries for them -- do not worry. Five hundred pounds for Rachel, two hundred fifty pounds for Esther, and three thousand pounds for Sonia."

The young man was dumbfounded: "But why, why have you got so much more dowry for the most beautiful one?"

Cohen explained, "Well, it is like this. She is just a teeny-weeny itsy-bitsy little bit pregnant."

So start getting a little bit pregnant every day -- with awareness. Don't just become pregnant in a wholesale way. A little bit, by and by. Don't try to overdo, because that too is again a trick of the mind. Whenever you see a point, the mind tries to overdo it. Of course you fail. When you fail the mind says, "See, I was all the time saying to you this is impossible." Make very small targets. Move one foot at a time, inch by inch even. There is no hurry. Life is eternal.

But this is a trick of the mind. The mind says, "Now you have seen the point. Do it immediately -- become nonidentified with the mind." And of course the mind laughs at your foolishness. For lives together you have been training the mind, training yourself, getting identified; then in the sudden flash of a moment you want to get out of it. It is not so easy. Bit by bit, inch by inch, slowly, feeling your way, move. And don't ask too much; otherwise you will lose all confidence in yourself. And once that is lost, the mind becomes a permanent master.

People try to do this many times. For thirty years a person has been smoking, and then suddenly one day, in a crazy moment, he decides not to smoke at all. For one hour, two hours he carries on, but a great desire arises, a tremendous desire arises. His whole being seems to be upset, in a chaos. Then by and by he feels this is too much. All his work stops; he cannot work in the factory, he cannot work in the once. He is almost always clouded by the urge to smoke. It seems too disturbing, at such a great cost. Then again in another crazy moment he takes the cigarette out of the pocket, starts smoking, and feels relaxed; but he has done a very dangerous experiment.

In those three hours when he didn't smoke, he has learned one thing about himself: that he is impotent, that he cannot do anything, that he cannot follow a decision, that he has no will, that he is powerless. Once this settles, and this settles in everyone by and by.... You try once with smoking, another time with dieting, and another time with something else, and again and again you fail. The failure becomes a *permanent* thing in you. By and by you start becoming a driftwood; you say, "I cannot do anything." And if you feel you cannot do, then who can do?

But the whole foolishness arises because the mind tricked you. It always told you to immediately do something for which a great training and discipline is needed; and then it made you feel impotent. If you are impotent the mind becomes very potent. This is always in proportion: if you are potent, the mind becomes impotent. If you are potent, then the mind cannot be potent; if you are impotent, the mind becomes potent. It lives on your energy, it lives on your failure, it lives on your defeated self, defeated will.

So never overdo.

I have heard about one Chinese mystic, Mencius, a great disciple of Confucius. A man came to him who was an opium taker, and the man said, "It is very, very impossible. I have tried every way, every method. Everything fails finally. I am a complete failure. Can you help me'"

Mencius tried to understand his whole story, listened to it, came to understand what had happened: he has been overdoing. He gave him a piece of chalk and told him, "Weigh your opium against this chalk, and whenever you weigh, write "one," next time write "two," again write "three," and go on writing on the wall how many times you have taken opium. And I will come after one month."

The man tried. Each time he took opium he had to weigh it against the chalk, and the chalk was disappearing by and by, very slowly, because each time he had to write "one," then with the same chalk "two," "three".... It started disappearing. It was almost invisible in the beginning; each time the quantity was reduced, but in a very subtle way. After one month when Mencius went to see the man, the man laughed; he said, "You tricked me! And... it is working. It is so invisible -- that I cannot feel the change, but the change is happening. Half the chalk has disappeared -- and with half the chalk, half the opium has disappeared."

Mencius said to him, "If you want to reach the goal never run. Go slowly."

One of the most famous sentences of Mencius is: "If you want to reach, never run." If you really want to reach, there is no need even to walk. If you really want to reach, you are already there. Go so slow! If the world had listened to Mencius, Confucius, Lao Tzu, and Chuang Tzu there would be a totally different world. If you ask them how to manage our olympics, they will say, "Give the prize to the one who gets defeated fast. Give the first prize to one who is the slowest walker, not for the fastest runner. Let there be a competition, but the prize goes to one who is the slowest."

If you move slowly in life, you will attain much, and with grace and grandeur and dignity. Don't be violent; life cannot be changed by any violence. Be artful. Buddha has a special word for it; he calls it UPAYA, "Be skillful." It is a complex phenomenon. Watch every step and move very cautiously. You are

moving in a very, very dangerous place, as if moving between two peaks on a tightrope, like a tightrope walker. Balance each moment, and don't try to run; otherwise failure is certain.

"Not to be identified with mind and body -- still I don't know how to do it. I tell myself: you are not the mind, don't listen to your fear, love yourself, be content...." Stop all this nonsense. Don't say anything to the mind, because the sayer is the mind. You rather be silent and listen. In silence there is no mind. In small gaps when there is no word there is no mind. Mind is absolutely linguistic, it is language. So start slipping into the gaps. Sometime just see, as if you are an idiot, not thinking just seeing. Sometimes go and watch people who are known as idiots. They are simply sitting there -- looking but not looking at anything. Relaxed, perfectly relaxed, their face has a beauty. No tension, nothing to do, completely at ease, at home. Just watch them.

If you can sit for one hour like an idiot every day, you will attain.

Lao Tzu has said, "Everybody seems to be so clever except me. I look like an idiot." One of the most famous novelists, Fyodor Dostoevski, has written in his diary that when he was young he had an epileptic fit, and after the fit, for the first time he could understand what reality is. Immediately after the fit everything became absolutely silent. Thoughts stopped. Others were trying to find medicine and the doctor, and he was so tremendously glad. The epileptic fit had given him a glimpse into no-mind.

You may be surprised to know that many epileptics have become mystics and many mystics used to have epileptic fits -- Ramakrishna even. Ramakrishna will go into a fit. In India we don't call it a fit. We call it samadhi. Indians are clever people. When one is going to name a thing, why not name it beautifully? If we call it "no-mind" it looks perfectly good. If I say, "Be an idiot," you feel disturbed, uneasy. If I say, "Become a no mind," everything is okay. But it is exactly the same state.

The idiot is below mind, the meditator is above mind, but both are without any minds. I am not saying that the idiot is exactly the same, but something similar. The idiot is not aware that he has a no-mind, and the no-mind man is aware that he has a no-mind. A great difference, but a similarity also. There is a certain similarity between mad people and the realized ones. In Sufism they are called "the mad ones"; the realized ones are known as the mad people. They are mad in a way: they have dropped out of mind.

By and by, learn it slowly. Even if you can have a few seconds of this superb idiocy, when you are not thinking any. thing, when you don't know who you are, when you don't know why you are, when you don't know anything at all and you are deep in a nonknowledge state, in deep ignorance, in the deep silence of the ignorance; in that silence the vision will start coming to you, that you are not the body, you are not the mind. Not that you will verbalize it! It will be a fact, just as the sun is shining there. You need not say that there is the sun and the shine. As the birds are singing -- there is no need to say that they are singing. You can just listen and be aware and know that they are singing, without saying it.

Exactly the same way, prepare yourself slowly, and one day you will realize you are neither the body nor the mind -- nor even the self, the soul! You are a tremendous emptiness, a nothingness -- a no-thingness. You are, but without any boundary, with no limitation, with no demarcation, with no definition. In that utter silence one comes to the perfection, to the very peak of life, of existence.

EACH TIME I FEEL ONE WITH MYSELF AND IN COMMUNION WITH YOU, MY MIND CREATES AN ENORMOUS EGO TRIP ABOUT HOW WELL I AM PROGRESSING. SOON I AM BACK IN THE MUD. PLEASE, WILL YOU ENCOURAGE ME?

Again? Again you will be in the mud! You ask for encouragement? I cannot encourage you. I am going to discourage you totally, so you are never again in the mud. Who is asking for encouragement? The same ego.

You go on changing your question, but it remains in a subtle way the same -- as if you have decided not to see the fact. Now you have seen the fact; still you want to falsify it.

"Each time I feel one with myself and in communion with you, my mind creates an enormous ego trip about how well I am progressing. Soon I am back in the mud." Whenever the ego arises, sooner or later you will be in the mud. You cannot avoid the mud if you cannot avoid the ego.

See. Scientists say that even to say, "Tomorrow again in the morning the sun will rise," is just an assumption. It may not be so; there is no certainty about it. It has been so up to now, but what is the certainty that tomorrow again the sun is going to rise in the morning? There is no absolute certainty about it.

It is just an inference based on the past experience that every day it has been so, so it is going to be so. But it cannot be made a scientific assertion. It may be so, it may not be so.

But as far as you are concerned, the moment you have taken birth, your death is absolutely certain -- more certain than the sunrise tomorrow. Why? Even scientists cannot say, "Maybe you will die or maybe you won't die." No, you will die. It is certain! because in the very birth the death has already happened. Birth is already death, one side of the same coin. So if you are born, you are going to die.

Scientists say that if you want to make a guarded statement you can say this much: that if every circumstance remains the same, then the sun will rise tomorrow again. With this condition: that if everything remains the same. But the same is not applicable to death. Whether everything remains the same or not, a man who is born is going to die. Death seems to be the only certainty in life -- the only. Everything else seems to be just a perhaps, a maybe.

The same is true about the ego and the mud. Once the ego has arisen, you will be in the mud. Because the ego and the mud are two aspects of the same coin. You cannot avoid falling in the mud once you have risen with the wave of the ego. You can avoid rising with the wave of the ego -- that you can avoid. Then mud is also avoided. So beware at the very beginning.

"Please, will you encourage me?" you ask me. If I encourage you will again be flying high, you will again start thinking you are doing well. No, I am here to discourage you. I am here to destroy you, to annihilate you, so that the whole ego trip disappears. Otherwise again and again you will be asking the same question, from one corner, from another comer.

And my answer remains the same. You seem to ask different questions; you are not asking different questions. And I may be appearing to answer you different answers, that too is not true. You ask the same question, you formulate in a different way; I answer the same answer, I have to formulate in a different way because of you.

Let me tell you one anecdote:

A visitor to Ulster found himself approached by a menacing gang of toughs.
"Are ye Catholic or Protestant?" said the leader, swinging his cosh significantly.
The visitor, unable to ascertain which answer was the desired one, resorted to subterfuge.
"Actually, I am a Jew," he said.
His subterfuge was of little avail.
"A Catholic Jew or a Protestant Jew?" was the next question.

You cannot avoid; the question has to be faced. And the question has to be answered not by me but you. Because it is your question.

If you can see that the moment the idea arises that "I am going perfectly well, doing well," the ego arises; then when the idea next arises that you are doing well, have a good laugh, a belly laugh. Laugh immediately, don't waste a single moment. Laughter is tremendously helpful in destroying the ego. Laugh at yourself. See the point of it: Again? Have a good laugh, and suddenly you will see you have not been in the right, and there will be no mud. The mud is created by the ego; it is a by-product.

Go on watching. It is arduous, but once you get the knack of it, it becomes very simple.

And never ask for encouragement from me. Just ask for understanding. Ask for awareness, but not for encouragement. The language of encouragement is the language of the ego. You want encouragement, somebody to clap, appreciate, and say that you are doing perfectly well. You want the whole world to garland you, to say that you are great. But why does this need arise? This need arises because deep down you are not certain, deep down you are not certain whether you are really doing well. If you are really doing well, no encouragement is needed. If you are really doing well, you don't hanker for people to clap and to appreciate and garland you. There is no need. The need arises because of an inner ambiguity, an inner confusion, an inner vagueness, an inner uncertainty.

And remember, you can gather a crowd to appreciate you, but that is not going to help you. That won't be able to deceive you. You may be able to deceive yourself, but that is not going to help you. That's what politics is. The whole of politics is nothing but seeking encouragement from others. You become a president of a country -- you feel very good, very high -- but in the first place, that you wanted the encouragement of the people, you wanted their applause, shows that you feel deep down very inferior, that you don't value your being. You want. ed it to be auctioned in the market to know.

I have heard, once Mulla Nasruddin went to the marketplace with his donkey. He wanted to sell it

because he was fed up with it. It was the worst donkey possible. He will not go where Mulla would like him to go; he will go only where he wants to go. And he will kick and he will create much fuss -- anywhere. And wherever there will be a crowd he will create trouble for Mulla. So, fed up one day, he went to the market. Many customers asked, and he told the whole story, the true story, of what type of donkey this is. So nobody was ready to purchase it. Who will purchase such a donkey? And it was evening time, and the whole day many people had come and he would tell the whole story truthfully... and people will laugh.

Then one man came, and he said, "You are a fool. You will never be able to sell this donkey; this is no way. You give me a little commission and I will auction it. Just see how it is done."

So Mulla said, "Okay," because he was also tired.

The man stood on a chair, shouted loudly, "The greatest donkey there has ever been, the most beautiful animal, the most loving animal, obedient -- almost religious!"

The crowd gathered and they started bidding, and the price started getting higher and higher; and even Mulla got excited. He said, "Wait! I don't want to sell such a beautiful animal! I cannot sell. I never knew these qualities about him. You take your commission; I don't want him sold."

This is what politics is. You don't know your value, you go in the marketplace, you allow yourself to be auctioned, and when people come and they start valuing you -- you advertise -- when they start valuing you, you feel good. You start feeling that you have a certain value; otherwise why are so many people mad after you?

A man who has felt his being is not in any need of any encouragement. Try to feel yourself. All encouragement, all inspiration, is dangerous -- it puffs you up. The ego enjoys it very much, but ego is your illness, your disease. You don't need encouragement; you need understanding. You need clarity to see.

And I am not here creating soldiers, to encourage you and inspire you and tell you go and fight for the country or for the religion. I am not creating soldiers, I am not creating an army. I am trying to create individuals. I am trying to help you to become so uniquely in tune with yourself that you know where you are, who you are, what you are doing... and you enjoy it, because that is the only thing you are meant for. You feel your destiny and you are glad.

I am not here to make you Hindus, Christians, Mohammedans -- they need encouragement, they need armies, they need slogans, they need politics, they need some type of maniac obsession, crusade, murder. They need some type of violence so they can become convinced that they are doing great things.

No, I am not here to teach you to do great things. I am here to tell you just one thing, a very simple thing, ordinary: to know who you are. Because I know you are already great. And when I say you are already great, don't get any encouragement from it, because everybody is as great as you are -- not a bit less, not a bit more. As I see the world, every individual is unique, incomparably unique. There is no need to compete with anybody; there is no need to prove anything. You are already proved! You are there; the existence has accepted you, given you birth. God has already made an abode in you. What more do you need?

IN REGARD TO THE ZEN MONKS WHO LAUGH AS A MEDITATION EVERY MORNING -- DON'T YOU THINK THEY ARE TAKING THEIR LAUGHTER A LITTLE TOO SERIOUSLY?

No, because they laugh again -- a second laugh -- for the first, that "How foolish we are! Why are we laughing?"

If you laugh only once, it can be serious. So always re. member to laugh twice. First just laugh, and then laugh at the laughter. Then you will not get serious.

And Zen people are in a way not what you mean by religious people. They are not. Zen is not a religion; it is a vision. It has no scripture. It has nothing to abide with. It has nowhere to go, it has no goal. Zen is not a means or a method towards some goal and some end. It is the end.

It is very difficult to understand Zen because if you want to understand it, you will have to drop all that you have carried up to now -- being a Christian, a Hindu, a Mohammedan, a Jain. You will have to drop all that nonsense. It is rot. To understand Zen is very, very difficult not because of its intrinsic quality but because of your conditioned mind. If you look as a Christian or as a Hindu you will not be able to see what Zen is. Zen is very pure. Eyes filled with doctrines miss it. Zen is so pure that even a single word arises in

your mind and you miss it. Zen is an indication.

Just the other night I was reading. A great Zen Master Chau-chou was asked, "What is the essential religion?" He waited in silence, as if he had not heard the disciple. The disciple repeated again, "What is the essential religion, sir?" The Master continued to look where he was looking; he would not even turn his face towards the disciple. The disciple asked again, "Have you heard me or not? Where are you?"

The Master said, "Look at the cypress tree in the courtyard."

Finished. This is his answer: "Look at the cypress tree in the courtyard."

It is exactly the same as when Buddha inaugurated the world of Zen with a flower. He looked at the flower, and thousands who had gathered to listen to him could not understand what was happening. Then one monk, Mahakashyap, smiled, laughed. Buddha called him and gave him the flower and said to those who had gathered, "Whatsoever can be said, I have told you, and whatsoever cannot be said, I give to Mahakashyap." He did well by giving a flower because Mahakashyap flowered in that moment of smile; his being flowered.

What was Buddha saying? Looking at the flower, he was saying, "Be here-now. Look at the flower." They were expect. ing something else, they were thinking about something else, they were imagining about something else. When Chau-chou said, "Look at the cypress tree in the courtyard," he said, "Drop all nonsense about religion and what is essential and nonessential -- Be here-now. Look. In that look which is here. now is revealed all that is essential religion."

Zen is totally different. It is something tremendously unique. You cannot understand it if you are caught in dogmas, in creeds.

Let me tell you one anecdote:

A young Catholic girl of fifteen was asked by the Mother Superior what she wanted to be in life.

"A prostitute," replied the girl.

"A what?" shrieked the aged nun.

"A prostitute," repeated the girl calmly. "Oh, the saints be praised," said the pious old lady. "I thought you said a Protestant!"

This type of mind will not be able to understand what Zen is; it will be completely beyond its grasp -- divided in creeds and cults....

Zen people are not serious, but they are very sincere. And these two things are totally different. Never misunderstand them, never be confused between them. A sincere man is not serious. He is sincere. If he laughs, he means it. If he loves, he means it. If he is angry, he is angry and he will not pretend otherwise. He is authentic, true. Whatsoever he is, he reveals himself to you. He is vulnerable. He never hides behind masks; he is sincere, true. Sometimes he will be sad, then he will be sad. And sometimes he will like crying, then he will cry and he will not hide and he will not try to be something else which he is not. He remains himself. He never deviates from his being and he never allows anybody to distract him.

But a serious person is somebody else, who is not true, who is not authentic but is posing that he is authentic, that he is true. A serious man is an impostor; he is just trying to show that he is authentic, very authentic. He cannot laugh, because he is afraid if he laughs, in the laughter maybe his true face will come to be seen by others. Because many times your laughter shows many things that you have been hiding.

If you laugh, your laughter can show who you are because in a moment of laughter you relax; otherwise you cannot laugh. A laughter is a relaxing. You c;m remain tight, but then you cannot laugh. If you laugh, the tightness goes. You can remain somber, long-faced, and you can persist in that, but if you laugh suddenly you will see the whole body is relaxed, and in that relaxed moment something may bubble up, may surface, which you have been hiding for long and don't want others to see. That's why serious people don't laugh. Sincere people laugh -- only sincere people laugh. Their laughter is childlike, innocent.

Serious people will not cry, will not weep, because that will again show their weakness -- and they want to prove they are strong, very strong. But a sincere person allows himself to be seen as he is. He invites you into his innermost core of being.

Zen people are sincere but not serious. Sometimes so sincere that they almost look profane. You cannot conceive of it. So sincere that they almost look irreligious, but they are not irreligious. Because sincerity is the only religion there is.

My whole effort is also in the same dimension: to help you to become sincere -- but not serious. I want you to laugh, I want you to weep. I want you to be sad sometimes, to be happy. But whatsoever you are, you

are. Whatsoever you are inside, that's your outside also. You are of one piece; then you will be alive, flowing, moving, growing, reaching to your destiny, revealing, flowering, unfolding.

OSHO, I FEEL ADDICTED TO YOU. YOU ARE MY LAST VICE, MY LAST ADDICTION, MY LAST DRUG. I WANT TO LEAVE FOR A WHILE TO TRAVEL AND YET I CANNOT GET AWAY. EVERY MORNING LIKE CLOCKWORK I SHOW UP FOR THE LECTURE. I FEEL HYPNOTIZED BY YOU. ANYTHING TO DO?

Let me tell you an anecdote. And the last words of the anecdote are my answer to your question, so listen well.

A jazz musician who had never entered a church in his life found himself passing a little country church just as a service was about to begin. Out of curiosity he decided to go in and see what it was all about.

After the service, he approached the rector and said, "Say, Rev, you just about knocked me out with the good words -- like I really dug it the most, man. Jeez, baby, I really blew my mind -- it was wild, ya dig?"

The rector was flattered, but said, "Well, thank you -- most gratifying, I am sure. However, I wish you would not use these common expressions at the portals of the holy edifice."

But the musician went on, "And I will tell you something else, Rev. When the cat came around with the bread plate, I was so high with the whole scene that I came across with a fiver!"

"Crazy, baby, crazy!" said the rector.

Yoga: The Alpha and the Omega, Vol 8

Chapter #9

Chapter title: Loosening the cause of bondage

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39. LOOSENING THE CAUSE OF BONDAGE AND KNOWING THE CHANNELS ALLOWS THE MIND TO ENTER ANOTHER'S BODY.

40. BY MASTERING THE CURRENT UDANA, THE YOGI IS ABLE TO LEVITATE AND PASS WITHOUT CONTACT OVER WATER, MIRE, THORSN, ETC.

41. BY MASTERING THE CURRENT SAMANA, THE YOGI IS ABLE TO CAUSE HIS GASTRIC FIRE TO BLAZE.

42. BY PERFORMING SAMYAMA ON THE RELATIONSHIP BETWEEN THE ETHER AND THE EAR, SUPERPHYSICAL HEARING BECOMES AVAILABLE.

43. BY PERFORMING SAMYAMA ON THE RELATIONSHIP BETWEEN THE BODY AND THE ETHER AND AT THE SAME TIME IDENTIFYING HIMSELF WITH LIGHT THINGS, LIKE COTTON DOWN, THE YOGI IS ABLE TO PASS THROUGH SPACE.

A HUNDRED years before, one of the greatest thinkers of the world, Friedrich Nietzsche, declared that God is dead. He was declaring something which was becoming clearer to everybody. He simply declared the feeling of all the thinkers of the world, particularly the science oriented people. Science was winning every day against religion, superstition; and science was conquering so much that it was almost certain that in the future God cannot exist, religion cannot exist. It was felt all over the world that God has become part of history and God will exist in the museums, in the libraries, in the books, but not in human consciousness. It was felt as if matter has won the last, final war with God.

When Nietzsche declared God is dead, he meant that now life will not in any way be a destiny. It has become accidental, because God is nothing but the coordinating principle of life. God is the organic unity of life. God is that energy which has glued everything together. God is that law which has made a cosmos out of a chaos. Once God is not there, the coordinating principle is not there, the world again becomes a chaos, just an accident. With God disappears all order. With God disappears all principle. With God disappears all possibility to understand life. And with God man also disappears.

Nietzsche himself declared that God is dead and man is free now, but in fact once God is dead, man is not there. Then man is just matter, nothing more -- explainable, is a mystery no more, has depth no more, has infinity no more, and has meaning no more, significance no more, is just an accident -- has appeared accidentally, will disappear accidentally.

But Nietzsche proved wrong. It appears that it was something like the age of scientific youth; the nineteenth century was the age of science's coming of age. And as every youth is too full of confidence, too optimistic, in fact foolishly optimistic, the same was the case with science also. In Tibet they have a saying that every young man thinks old people to be fools, but every old man *knows* that all young people are fools. Young people only *think*, but old people *know*. Science was the youngest growth in human consciousness, and science was much too confident. It even declared God is dead and religion is no longer relevant, it is "out of context." Religion was part of humanity's childhood, they declared. Freud wrote a book, THE FUTURE OF AN ILLUSION -- about religion, that it is just an illusion and there is no future really.

But God survived, and a miracle has happened within these hundred years. If Nietzsche comes back he will not be able to believe what has happened. The more the scientific mind penetrated into matter, the more it came to know that matter does not exist. God survived, matter died. Matter has almost disappeared from scientific vocabulary. It exists in ordinary language, but it is just because of old habit; otherwise there is no matter now. The deeper the scientific penetration became, the deeper they came to understand that it is energy not matter. Matter was a misunderstanding. Energy is moving so fast, with such tremendous speed, that it gives an illusion of something solid. The solidity is just an illusion.

God is not illusory. The solidity of the world is illusory. The solidity of these walls is illusory; they appear solid because the energy particles, electrons, are moving at such a speed that you cannot see the movement.

Have you watched sometimes the electric fan going very fast? Then you cannot see the wings, the blades. And if the electric fan is really moving with such speed, as electrons, you can sit upon it and you will not fall down, and you will not feel the movement. You can hit it with a bullet and the bullet will not pass between the gaps, because the speed of the bullet w ill not be so much as the speed of the blades.

This is what is happening. Matter has disappeared, has no more validity.

But what science has discovered is not really a discovery; it is a rediscovery. Yoga has been talking about it for five thousand years -- at least. Yoga calls that energy *prana*. This word *prana* is very significant, very meaningful, pregnant with meaning. It is made out of two Sanskrit roots. One is *pra*; *pra* means the basic unit of energy, the most fundamental unit of energy. And na means energy. *Prana* means: the most fundamental unit is energy. Matter is just the surface. *Prana* is the real thing there is -- and it is not a thing at all. It is more like a no-thing, or you can call it almost nothing. Nothing means no-thing. Nothing does not mean nothing; nothing simply means that it is not a thing. It is not solid, it is not static, it is not visible, it is not tangible. It is there, but you cannot touch it. It is there, but you cannot see it. It is there, beyond and beneath every phenomenon. But it is the most fundamental unit; you cannot go beyond it.

Prana is the basic unit of the whole of life. Rocks, trees, birds, man, God, everything is a manifestation of *prana*, on different levels, on different understandings, on different integrations. The same *prana* moves and manifests as millions, as many, but the basic unit is one.

Unless you come to know *prana* within yourself, you will not be able to know what God is. And if you

cannot know it within yourself, you cannot know it without, because within you it is so close. That's why Patanjali could know it five thousand years before Albert Einstein and company. Five thousand years is a long time for science to come to understand it, but they were trying from the outside. Patanjali dived deep into his own being; it was a subjective experience. And science has been trying to know it objectively. If you want to know something objectively, you have taken a very long route. That's why so much delay. If you go within, you have found the shortest route to know what it is.

Ordinarily you don't know who you are, where you are. What are you doing here? People come to me and they say, "What are we doing here? Why are we? For what?" I can understand their confusion, but wherever you are and whatsoever you are doing the problem will remain the same -- unless you understand the source from where you come, unless you understand the basic structure of your being, unless you come to know your *prana*, your energy.

I have heard, it happened:

Mulla Nasruddin visited a field and filled his bag full of melons. He was about to leave when the owner showed up.

"I was passing by," Mulla began to explain, "when suddenly a strong wind blew me over to the fence and into the field."

"What about the melons?" the owner asked.

"The wind was so strong, sir, that I clutched at anything I could get my hands on. And that's how the melons came loose."

"But who put them into your bag?"

"To tell the truth," Mulla replied, "I was wondering about that myself."

This is the situation. How are you here? Why are you here? Who has put you into the bag? Everybody is wondering.

Philosophy, they say, comes out of wonder; but don't go on continuously simply wondering and wondering. Otherwise wondering becomes a sort of wandering. Then you never reach. Rather than simply wondering, try to do something. You are here, that much is certain. You are alert that you are here, that much is also certain. Now these two ingredients are enough for yoga experimentation. You are: the being is there. You are aware that you are: the consciousness is there. These two are enough to make a lab out of your being for yoga experimentation.

Yoga does not need sophisticated, complicated things for its work. It is the simplest. Two things: you and your awareness that you are. Enough. These two you have; everybody has them. Nobody is lacking in these two things. You have a certain feel that you are, and of course you are aware of that certain feel. These two things are enough. That's why yogis had no laboratories, no sophisticated instrumentation -- and they never needed any grant from Rockefeller or Ford. They needed only just a little bread, water, and they will come and beg in the town and will disappear for days. After a week or two they will come again and beg again and they will disappear again.

They did the greatest experiment: the experiment in human reality. And only with two small things, but those small things are not small. Once you know them they are the biggest phenomenon ever.

So the first thing about today's sutras is the discovery of *prana*. That became the very foundation of the temple of yoga. You are breathing. Yoga says you are not only breathing air; you are also breathing *prana*. In fact air is just a vehicle for *prana*, just a medium. You are not alive by breath. Breath is just like a horse, and you have not looked at the rider yet. The rider is *prana*.

Now many psychoanalysts have come across this mysterious thing -- the rider who is coming on the breath, going on the breath, continuously moving in and out. But yet in the West it is not a recognized scientific fact. It should be because now science says matter is no longer there and everything is energy. The stone, the rock, is energy; you are energy. So there must be happening many energy games within you, tides and ebbs of energy.

Freud stumbled upon this fact. I say "stumbled upon it" because his eyes were not open; he was very blindfolded. He was not a yogi. He was again caught in the scientific attitude of making everything objective. He called it "libido." If you ask the yogis they will say libido is *prana* ill. When *prana* is not vital, when somehow the energy of *prana* has become dammed up, blocked; that's what Freud has come to know. And that's explainable because he was working only with ill people, neurotics, mad people, mentals. And working on ill, mentally disturbed people he came to know that their bodies are carrying some blocked

energy and unless that energy is released, they will not be healthy again. Yogis say libido is *prana* gone wrong. It is just a diseased *prana*. But still Freud stumbled upon something which later on can become very, very significant.

And one of his disciples, Wilhelm Reich, went deeper into it, but he was caught by the American government because he could not prove very scientifically, that is very objectively, what he was saying. He died in jail as a madman, certified as mad. He was one of the greatest men ever born in the West. But again he was working blindfolded. He was not yet working as a yogi has to work. The scientific attitude was his undoing.

Reich tried to make contact with this energy the yogis call *prana*, and he called it "orgone." "Orgone" is better than "libido" because "libido" gives a feeling as if all is sexual energy. "Orgone" is a better word, more inclusive, more comprehensive, bigger than "libido," and gives a possibility for the energy to move beyond sex or to touch higher realms of being which are not sexual. But he got into trouble because he felt it so much and he observed so much that he started to accumulate the prana energy, the orgone, in boxes. He made orgone boxes. Nothing is wrong in them; yogis have been working on that for centuries. That's why yogis try to live in almost boxlike caves, with only one small door.

Now those caves look very unhygienic, and how did they live there for years? No air goes in because there is no cross ventilation. So dark, dingy, and yogis have lived so perfectly and so healthily that it is almost a miracle. What were they doing there and how were they living there? According to the modern Scientific ideology they should have died, or at the most they should have lived as very ill people, depressed; but yogis have never been depressed. They are one of the most vital people to come across, very alive. What were they doing? What was happening? They were creating orgone, and for orgone to stay in a particular place, cross ventilation is not needed; in fact cross ventilation wi]l not allow the orgone to accumulate because once the air comes there the orgone energy is a rider -- it jumps on the air and moves out. No air passage is needed; then layers upon layers of orgone go on accumulating, and one can thrive on it and live on it.

Wilhelm Reich created small orgone boxes, and he he]ped many ill people. He will tell them just to lie down in the orgone box, and he will close the box and tell them to rest; and within an hour the person is out, feeling very vital, alive, tingling all over with energy. And many people have reported that their diseases disappeared after a few experimentations with the orgone.

The orgone box was so effective that without knowing the laws of the country and without bothering about them, Wilhelm Reich started to produce them on a mass basis and he started selling them. Then he was caught by the Food and Drug Administration and he was asked to prove it. Now it is difficult to prove because the energy is not tangible. You cannot show it to anybody. It is an experience; and a very inner experience.

You don't ask Albert Einstein to show electrons, but you can believe in him because you can go and see Nagasaki and Hiroshima. You can see the effect; you cannot see the cause, Nobody has yet seen the atom, but the atom is, because it can produce effects.

Buddha has defined truth as that which can produce effects. Buddha's very definition of truth is very beautiful. Never again and never before has there been such a beautiful definition of truth: that which can produce effects. If it can produce effects it is true.

Nobody has seen the atom, but we have to believe it because of Nagasaki and Hiroshima. But nobody listened to Wilhelm Reich and his patients. There were many who were ready to certify, "We have been cured," but this is how -- once some attitude becomes generally accepted -- people become blind. They said, "All these people are hypnotized. In the first place they must not have been ill -- or they have imagined themselves cured -- or it is nothing but suggestibility." Now you cannot go and tell people who have died in Hiroshima, "You have imagined that you are dead"; they have simply disappeared.

Just see the thing: death is more believable than life.

And the whole modern world is more death-oriented than life-oriented. If you kill a person you will be reported by all the newspapers; you will become a headline. But if you revive a person, nobody will ever come to know about it. If you murder, your name becomes a famous name, but if you give life to people, nobody is going to believe in you. They will say you are a charlatan or a deceiver.

That has always been so. Nobody believed Jesus; they killed him. Nobody believed Socrates; they killed him. They have killed even a very innocent man like Aesop, the famous story teller. He never did anything, he never created a religion or a philosophy, and he was not saying anything against anybody. He was just creating a few beautiful parables. But those parables offended people because he was saying such great

truths in those parables and in such a simple way that he was murdered.

You go on killing people who have been affirmative, life enhancing. You ask for proofs.

If somebody comes to me and asks what I am doing here, it will be difficult. If you certify, they will say you have gone mad. This is something. If somebody is against me, they will believe him; if somebody is for me, they will not believe him. If somebody is against -- howsoever foolish -- they will not argue with him; they will say, "Right." And if somebody is with me and for me -- howsoever intelligent -- they will laugh; knowingly they will say, "I know, you are hypnotized." Ask Dr. Phadnis; people say that he is hypnotized.

This is a vicious circle of argumentation. If I convince you, you are hypnotized; if I cannot convince you, I am wrong. So either way I am wrong. If somebody is convinced....

It happened. Swabhav is here. A few years before, he came with his two brothers; all the three had come to argue with me. And Swabhav was the most argumentative of all the three; but he is a sincere man, and simple. He became by and by convinced. He had come as a leader with the other two brothers; then he became convinced. Then the other two became against him. Now they say he is hypnotized. They have stopped coming; they won't listen to me. Now they are afraid: if Swabhav can be hypnotized, they can also be hypnotized. They avoid, and they have created a protective defense mechanism around them. If I can convince another brother -- because I know one can be convinced still -- then the remaining one will become more defensive; and then he will say, "Two brothers gone." And the remaining one is also very good-hearted; there is a possibility for him also. Then the whole family will think all the three have gone mad.

This is how things go. If you cannot convince, you are wrong; if you can convince, then too you are wrong.

Many people, very intelligent people, PhD's, professors, psychoanalysts -- *certified* -- but the court wouldn't listen. They said they are all conspirators in the same game. "Show us where orgone energy is! Open the box and let us see where it is. It is an ordinary box, there is nothing. And you are selling it, deceiving people, cheating."

Wilhelm Reich died in a prison. It seems humanity is not going to learn anything from history; it goes on repeating the same, again and again.

Why are you so much against love, because orgone energy is love energy? Why are you so much against life and why are you so much in favor of death? Something has not evolved in you. You are so unalive that you cannot believe that life has more and higher possibilities. And if somebody reaches to a higher peak, you cannot believe that that is possible. You have to deny. It becomes almost an offense to you.

If I say I am God, it becomes an offense. I am simply saying that you can also become gods, never settle for less. But you feel offended. And you are living only two percent of your possibilities; ninety eight percent of your possibilities are being wasted. As if you were given a hundred days to live and you lived only two days and died. Even your great thinkers, painters, musicians, geniuses, they live only fifteen percent of their potentiality.

If you can blaze to your utmost, you become a god.

The situation is such that I would like to tell you one anecdote to explain it.

Cohen bumped into Levy Isaacs who was looking terribly dejected.

"What is the matter?" he asked.

"I am bankrupt," said a quiet Isaacs. "My business failed."

"Oh, well," said Cohen, "what about the property in your wife's name?"

"There is no property in my wife's name."

"Well, then, what about the property in your children's names?"

"There is no property in my children's names?"

Cohen put his hand on Levy's shoulder, "Levy, you are very mistaken. You are not bankrupt -- you are ruined."

This is the situation where you are: not only bankrupt, ruined. If you don't become alive, if you don't revitalize your *prana* and energy, you are ruined -- and you will live with the false idea that you lived. And you are supported by the whole mass of people around you because they are almost as dead as you are, so you think this is the rule. This is not the rule.

The effort towards religion starts only when you catch hold of this -- -this sutra, this thread -- that whatsoever you are doing is almost nothing. You are wasting a great opportunity. Unless you start feeling

God within you, never settle for anything. It is okay if you stop for a night's rest, okay, but by the morning start going. Remember it as a criterion that your fulfillment is your godhood.

When your *prana* flowers you are God. Right now your *prana* is just crawling on the earth -- not even standing and walking.

I have heard about one beggar who knocked at a big house. The lady of the house opened the door. The man immediately did a *shashtang*, he bowed down with his whole body on the earth. He crawled at her feet. A very strong man, healthy, perfectly healthy and young. The lady said, "What are you doing? Why are you wasting your energy and crawling at people's feet? Why don't you work! Why do you go on asking, begging, crawling!"

The man looked up and said, "Lady, I am a very scientific man. I am moving alphabetically."
The lady said, "What do you mean, alphabetically?"

He said, "Asking -- A. Begging -- B. Crawling C. Work is very, very far away...."
Alphabetically! Don't be so alphabetical.

If you are using your *prana* only for sex purposes, you arecrawling. Unless the energy moves to the *sahasrar*, unless the *prana* comes to your crown of the head, to your very peak, you will not be able to fly in the sky. You will remain imprisoned and you will remain miserable. Happiness is when you are flying. Happiness is when the sky is vast, unlimited. Happiness is when you have learned the pinnacle, the crescendo of your being, when you have touched the highest peak.

Now the sutras.

LOOSENING THE CAUSE OF BONDAGE AND KNOWING THE CHANNELS ALLOWS THE MIND TO ENTER ANOTHER'S BODY.

"BANDHA KARANA SHAITHILYAT" -- "Loosening the cause of bondage." What is the cause of bondage? Identification. If you are identified with the body, you cannot move beyond it. Wherever your identification is, there is your imprisonment. If you think you are the body, your very thinking will not allow you to do something which can be done only when you know that you are not the body. If you think you are the mind, then the mind is your only world; you cannot go beyond it.

You have learned a particular language, and you go on interpreting all the experiences through that language. Even if you come across a man who has gone beyond body identity, you will reduce his experiences also to your own experiences. You will interpret. If you come across a Buddha, you will not see his Buddhahood; you will see only his body. Because you can see only that which you are. You cannot see anything more. You are your confinement.
Remember not to get identified with lower things.

There are people who are simply living to eat. They don't eat to live; they live to eat. And they go on eating and stuffing. They become just food, nothing else. They are like a refrigerator -- stuffed, nothing else in them. And they go on doing it continuously; and they never think for a single moment, "What are you doing? Is this the whole of life? -- then you are vegetating."

Mulla Nasruddin fell ill. The wife said, "Should I call the doctor?"
He said, "No. Call the vet."

She said, "What do you mean? Have you gone mad, or the fever has gone too high? Why the vet? Why the veterinary doctor?"

He said, "I live like a vegetable, I work like a mule, I think like a donkey, and I sleep with a cow. You call the vet; I am not a man. Only the vet can understand me."

Just watch, observe what you are doing with yourself. Vegetating? Just stuffing with food? Or just hankering for more and more sex indulgence, just chasing women or men?

One very lovely woman asked me, "Osho, should I remain alone, or should I chase men?" She has passed her prime, her age. Now it is time to be alone and be happy; now it is almost foolish to chase. So I told her, "Now there is no need." But in the West there is a problem; even old women have to pretend that they are young. And they go on chasing because that's their only life. If sex disappears, they think life disappears, because then for what to live? That was their whole meaning.

The woman understood. It is very easy when you are near me to understand something, but when you go away the problems come back because that understanding was because of me. I had almost possessed you;

in that lightning you can see many things very easily. Next day she wrote a letter, "Osho, right, you are right. I should not chase. But what about casual affairs?" Here you go again.

Don't crawl; stand up. Upanishads say: "UTTISHTHA JAGRAT PRAPYA VARANNI BODHAYAT" -- "Stand up; become aware." Because to become aware is the only way to stand up, to rise and soar high.

The cause of bondage is identification. The sutra says, "Loosening the cause of bondage...." If you can loosen it a little, relax it a little, if you can uproot yourself from your body and mind, you will attain to a very great experience; and that experience is: you can enter into another's body.

But why is this a great experience? Once you can enter into another's body, the body identification drops forever. Then you know that you have entered in many bodies before; you have entered millions of bodies, remained, loved, suffered, and thought that you are this body or that. When you are not too identified with the body and the bondage is loose, you can try it.

You can enter into a dead man's body. Buddha used to send his disciples to the cemetery. Sufis have worked very much on this method; they will live in the cemeteries where dead people are, and when a fresh body is buried they will try to enter into the buried body. Once you can enter into another's body, suddenly your vision becomes absolutely clear that the body is just a house you are in. If you have lived in your own house, confined for ever and ever, by and by you become identified with the house, you start thinking as if "I am the house"; but if you can go and visit a friend's house, suddenly you see that you are not the house: the house is left behind, you are in another house. Then the vision becomes clear.

And this loosening of identification can be of much help also. You can help somebody very deeply if you can loosen your bondage. This is one of the methods of *shaktipath*. Whenever a Master wants to help you, to cleanse you, your energy channel, your passage, if it is blocked, he simply possesses you. He simply descends in you, and his energy, of a higher quality, purer, unbounded, moves in your energy channels. They become open. Then your own energy can move in them easily. This is the whole art of *shaktipath*. If a disciple is really surrendered, the Master can possess him immediately.

And once you are possessed by the energy of the Master once his *prana* surrounds you, enters in you, much is done very easily which you cannot do in years. It will take years for you because you will be working, working... hard is the work, blocks are very, very rocky, you have accumulated them in many, many lives, and your energy is very tiny, just a trickling, a few drops of energy. They are lost again and again in the desert. They are lost again and again against the rock. But if a Master can enter in you like a waterfall, many things are simply washed away. And when the Master has gone out of you, suddenly you start to be a totally different person -- cleaner, younger, vital... and all energy passages open. Just knock a little and you move.

When a Master enters the body of a disciple, he leaves behind him for a few moments such a great opportunity that if the disciple wants to use it, he can attain -- so easily, so simply that there will be almost no effort.

There are certain schools, those schools are called schools of *siddhas*, they don't allow their disciples to work on any technique. The *siddha* guru simply tells them to sit by his side and wait. They believe in satsang, and it is a tremendously powerful method, but for it a great devotion is needed. A single doubt and it cannot happen, a little resistance and it cannot happen. One has to be completely open. One has to be completely a moon, only then can the Master possess you.

"Loosening the cause of bondage and knowing the channels allows the mind to enter another's body." Two things are needed. First, loosening of the bondage; and another, the awareness, the knowledge of the channels from where to leave the body and how to reenter it -- how to enter another's body. Because if you don't know from where to leave your body, you may not be able to reenter again. So just loosening of the bondage won't help; you will have to be very, very aware of the inside world of your body.

Ordinarily we know only the outside, just the skin part. That's why people go on powdering, deodorizing their skin. Hmm?... that's their whole body. They don't know what great mechanism is hidden inside. You are not aware. Just the skin part, just the surface, which is nothing but the outer shell. As if you go to see the Taj Mahal and you just go round and round and see the outer walls and come back. You look into the mirror, the mirror simply reflects your skin, the outer shell, and you get identified with it. You think, "I am this man." You are not. You are very, very great -- but you never look from the within.

Get disidentified with the body, then close your eyes and try to feel the body from within. Try to touch the body from within, how it feels from within. Get centered and from there look around -- and mysteries upon mysteries open their secrets to you. That's how yogis came to know about the channels, the centers, the *nadhis*, the energy fields, the working of the energy fields -- from where you can get out of the body and

how you can reenter and how you can enter into another's body.

A great knowledge, the whole topography of the inner body is needed. One has to know it; otherwise you will miss it. Many times it has happened.

That's why Patanjali simply gives the sutra and does not go in detail because if the detail is described there are foolish people who will try. No detail is given. You cannot do anything just reading this sutra. In fact all the practical details have not been opened to you. Patanjali keeps them secret. They are only for those who are working with a Master. They cannot be said publicly, because curious people are there and they will try, and sometimes they can get out of the body but then they will not be able to get in. Sometimes they can get into another's body and may not be able to get out. Then they will create trouble for themselves and for others.

So details are not being given; details have always been handed over in personal intimacy. These sutras simply give you the framework.

BY MASTERING THE CURRENT UDANA, THE YOGI IS ABLE TO LEVITATE AND PASS WITHOUT CONTACT OVER WATER, MIRE, THORNS, ETC.

When for the first time Eskimos were discovered, the discoverers were simply amazed to know that they have almost one dozen words for snow -- one dozen. They could not believe for what one dozen words are needed. "Snow" is enough. Or you can have one more word, "ice," but that will do. But Eskimos have almost one dozen, and even more words, for snow. They live in snow; they have seen all the moods of snow. They have known snow in different ways. A man living in a tropical country cannot simply imagine why one dozen words are needed for it.

Yogis say that the *prana* has five different shapes, workings, energy fields in you. You will say simply "breathing" is enough. We know only two things -- exhalation, inhalation -- that's all. But yogis live in the world of *prana* and they have come to know subtle differences, so they have made five divisions. Those divisions have to be understood. They are very significant. First is *prana*, second is *apana*, third is *samana*, fourth is *udana*, fifth is *vyana*. These are five *prana* manifestations in you, and each has a different work to do inside.

Prana, the first, is respiration. *Apana*, the second, is a help to excretion; it helps to cleanse the body of all excreta. The bowel movement comes from *apana*, and if you know how to work on it, you can cleanse your bowels as nobody else can. Yogis have the cleanest bowels. And that is very, very meaningful because once the bowel is totally clean, once your intestines are perfectly clean, your whole being feels light, as if you can fly. The burden disappears.

Ordinarily your intestines carry much rotten excreta -- your whole life's, layers upon layers. Inside, the inner walls of the intestine, excreta goes on accumulating dry and hard. It creates many poisons; it makes you heavy. It makes you more available to gravitation. Much emphasis is given in yoga to cleanse the whole stomach so that no toxins remain in it because otherwise they go on circulating in your blood, they go on circulating in your brain, and they create a particular energy field around you which is heavy, dark, black.

When the intestines are perfectly clean and clear, the aura arises around your head; and people who have perceptive eyes can see it very easily. And you feel as if you are like a feather.

The second, *apana*, is excretion. The third, *samana*, is digestion and providing body heat. If you know the function of the third and if you become aware where it is, your digestion will become absolutely perfect. Ordinarily you eat much but you don't digest it. You go on eating and you never feel satisfied. You go on stuffing the body without digesting it. If one knows how to use *samana*, a small quantity of food will give him more energy than a big quantity of food ever gives to you. That's why yogis can fast for many days without any harm to their body. Once in a while they will take a little quantity of food, and they will digest it totally. Your food is not totally digested. That's why your excreta can become food for some other animal and he can digest it. Much food value is still left in it.

And the third provides the body heat also. In Tibet they have developed the whole system of body heat, creating body heat, on *samana*. They breathe in a certain way, in a certain rhythm, so that the *samana* vibe functions efficiently within their body. They create much heat. They can create so much heat that snow is falling, and a Tibetan lama will stand naked -- perspiring -- under the open sky. All over is snow; and you will be freezing. You will not be able to come out of the house, and he is standing in the falling snow -- perspiring.

This is one of the examinations. When in Tibet somebody becomes a physician, first he has to go through an examination in which he has to create his body heat. If he cannot create that, he is not given a certificate to practice medicine. It is very difficult. No other medicine in the whole world asks so much of the physician. It is not just a viva voce; it is not just that you cram something and vomit it in the examination papers. You have to show that really you have become master of your body heat because the whole life you will be working on the heat energy of your patients. If you are not a master, how can you work upon others? So the whole night the examinee has to stand outside in falling snow. Nine times in the whole night the examiner will come and touch your body to see whether you are still perspiring. If you can create that much body heat, you are a master of *samana*. Now you can become a healer; your very touch will become a healing miracle.

In Tibet they teach that when you touch the hand or the pulse of your patient, you have to breathe in a certain way; only then will you know his system of breathing. And once you know his system of breathing, you have known everything about him and you know what is to be done. Ordinarily doctors try to watch symptoms in the patient not moving them selves in a particular space of perceptivity, but in Tibet -- and their whole method is based on Patanjali's yoga -- first the doctor has to move in a certain space from where he can feel, see, where the problem of the patient is -- where the patient's *prana* is entangled, where the *prana* of the patient is blocked, where to hit.

The same is true about acupuncture. That developed out of Taoist yoga. Seeing inside the functioning of energy, *prana*, they became aware that there are seven hundred points in the body which are energy points, and just by pressing those points the whole energy field of the body can be changed and transformed. When you have a headache, the acupuncturist may not touch your head; there is no need. He will touch somewhere else because the energy in the body exists in a polarity, negative and positive. If you have a headache, then somewhere else -- at the opposite pole -- he will find a point and he will just push his needle a little. Even that is not needed. Even acupressure -- just a little pressure with his thumb -- and suddenly the headache is gone. And it is miraculous; how it happens? He has changed your energy field. By pushing it somewhere, he has changed the whole field; you now have another energy field, different energy field.

Acupuncture is becoming more and more scientific in the West, particularly in Soviet Russia, because a man has developed a new sort of photography -- Kirlian photography. And through that photography those seven hundred points can be seen through photographs -- and exactly those seven hundred points were known by Taoist yogis, without any medium, without any photography, without any camera. They came to know it from the within.

Fourth is *udana*, speech and communication. When you speak, the fourth type of *prana* is used. And the same type of *prana* can be trained; if that *prana* can be trained you become a hypnotic speaker, or you can become a hypnotic singer. Your voice can have a hypnotic quality. Just listening to it, and people can be magnetized.

And the same is used for communication. People who are in a difficulty of how to communicate -- and many people, millions of people, are in that difficulty how to communicate, how to relate to others, how to love, how to be friendly, how to be open, how not to be closed -- they all have some difficulty of *udana*. They don't know how to use the *prana* energy which makes you flowing and makes your energy become open and you can easily reach the other and there is no block.

And fifth is *vyana*, coordination and integration. The fifth keeps you integrated. When the fifth leaves the body, you die. Then the body starts disintegrating, deteriorating. If the fifth is there, even if your whole breathing stops, you will remain alive. That's what yogis are doing. When yogis exhibit that they can stop their heart, they stop four -- the first four *pranas* -- they keep on the fifth. But the fifth is so subtle that there exists no instrument yet which can detect it. So for ten minutes you can observe in every possible way and you will see that the yogi is completely dead and your doctors will certify that he is dead, and he will come back. The fifth is the most subtle, the very thread which keeps you as an organic unity.

If you can know the fifth, you will be able to know God, not before that. Because the function of the fifth within you is the same as God's function in the totality. God is *vyana*; he is keeping the whole together -- the stars, millions of stars, the infinity of space, all together. If you know your body, your body is a small microcosm, representative of the whole macrocosm. In Sanskrit they call the body *pind*, microcosm; and the whole *brahmand*, the macrocosm. And your whole body is a miniature. It has everything that the whole has, nothing is lacking. If you can understand your totality, you will have understood the totality of all.

Our understanding remains at the level where we stand. If somebody says that there is no God, he is simply saying that he has not come to know something integrative in his own being, that's all. Don't fight

with him, don't argue with him, because argument cannot give him an experience of *vyana*. Proofs cannot give him an experience of *vyana*. Yogis never argue; they say, "Come, experiment with us -- hypothetically. There is no need to believe what we say. Just try; just to try to see what it is. Once you come to feel your *vyana*, suddenly God appears, then God is spread all over."
Let me tell you one anecdote:

The lodger was asked by his landlady to solve a problem for her. She said to him, "I have got these two parrots in a cage; one is a boy parrot and the other is a girl parrot, but I don't know which is which. Can you help me?"

The lodger said, "Well, missus, I don't know anything about parrots, but I tell you what -- you put a black cloth over their cage, leave them for half an hour, then take the black cloth off and see which of the birds is a bit ruffed up -- that will be the male."

So she did just that -- -she put a black cloth over the cage, left it for half an hour, then took it off. Sure enough one of the parrots was a bit ruffed up.
"There you are," he said, "that is the male."

"Oh, yes," she said, "but how am I going to tell in future?"

So he said, "Tie a bit of ribbon around his neck now, then you will know."
And this the landlady did.

That afternoon the vicar came to tea. The parrot took one look at his dog tie and said, "Blimey -- they caught you at it as well, did they!"

Whatsoever is our experience becomes the interpretation for the whole. We are confined to our experience; we live through it, we see through it. So when a man says there is no God, feel compassion for him. Don't feel angry. He is simply saying that he has not come across anything in him which can cor respond to God, which can give an indication. He has not found even a ray of light within his being. How can he believe that there exists the source, the sun, the source of life and light? No, he cannot believe. He is completely blind, utterly blind; not even a ray of light has passed through his eyes. Feel compassion for him. Help him; don't argue, because argument is not going to help him.

Nobody can convince anybody about God. It has nothing to do with conviction; it is a conversion.

"By mastering the current *udana*, the yogi is able to levitate and pass without contact over water, mire, thorns, etc." If you have become tuned and you have mastered the *prana* known as *udana*, you can levitate because it is *udana* that connects you with gravitation.

You see so many birds, such big birds, flying. It has yet remained a mystery for scientists how they fly with such weight. Those birds by nature know something about *udana*; it is spontaneous for them. They breathe in a certain way. If you can also breathe in that way, you will feel suddenly you are cut from gravitation. With gravitation you have a certain connection from within your being. This can be disconnected.

And it happens to many people without knowing. Sometimes meditating, sitting, suddenly you feel that you are levitating. Open your eyes -- you will find yourself sitting on the ground. Close your eyes -- again you feel you are levitating. Your physical body may not be levitating, but deep inside something has become disconnected and you feel a gap between you and gravitation. That's why you feel that you are levitating. This can go deeper and deeper, and one day it is possible you can levitate.

There is a woman in Bolivia who has been observed by all scientific technology, methods. She levitates. She can go for a few seconds four feet above the ground -- just by meditating. She sits and meditates, and she starts rising up.

BY MASTERING THE CURRENT SAMANA, THE YOGI IS ABLE TO CAUSE HIS GASTRIC FIRE TO BLAZE.

Then you can digest very easily, and totally. And not only that, when your gastric fire is blazed, your whole body will have a certain radiance around it, a certain quality of fire, aliveness.

And this fire helps the yogi to purify his whole being because this fire bums all that is rotten and rubbish in you, all that should not be there. It destroys all impurities and toxins within your body.

And this fire, if it can be burned really totally, can burn your mind also. Thoughts can bum in it, desires

can bum in it.

And Patanjali says that once you have found this fire, by breathing in a certain way and bringing a certain *prana* energy and accumulating it inside, you can burn the whole desire to live -- you can bum the very seed of desire. Then there is no more birth for you. This he calls *nirbeej samadhi*, seedless *samadhi*, when even the seed has been burnt.

BY PERFORMING SAMYAMA ON THE RELATIONSHIP BETWEEN THE ETHER AND THE EAR, SUPERPHYSICAL HEARING BECOMES AVAILABLE.

The word in Sanskrit for ether is *akash*. It is more comprehensive than "ether"; *akash* means the whole space, the whole emptiness that surrounds everything. *Akash* means the nothingness out of which everything comes and goes back to, the primordial nothingness which was in the beginning and which will be again in the end. Everything comes out of it and disappears into it. This nothingness is not just nothing. It is not negative; it is absolutely potential and positive, but formless.

By performing *samyama* on the relationship between this akash, this formlessness that surrounds you, and your ear.... This is a yoga discovery, that your ear is in tune with *akash*. That's why you can hear sounds: sounds are created in *akash*, in ether, and your ear corresponds to *akash* within your body. Your eyes correspond to the sun; your ears correspond to the *akash*, to the ether. If you can bring your samadhi to the *akash* and your ear and their relationship, you will be able to hear whatsoever you want to hear.

This is something very miraculous, but not a miracle. It has as scientific laws behind it as television or radio. Just a certain tuning is needed. If your ears are in a certain tuning with the *akash*, you start hearing that which was not ordinarily available. You can hear others' thoughts. Not only that, you can hear thoughts which were uttered thousands of years before. You can hear Buddha again. You can hear Krishna again giving his message to Arjuna. You can hear Jesus again giving his sermon on the mount. Because whatsoever is created remains in the *akash*; it never goes away; in a subtle way it is preserved.

In Theosophy they call these records *akashic* records. Everything is there, recorded, taped, once you can find the key. And that key exists in bringing *samyama* to the relationship of the ether with your ear.

BY PERFORMING SAMYAMA ON THE RELATIONSHIP BETWEEN THE BODY AND THE ETHER AND AT THE SAME TIME IDENTIFYING HIMSELF WITH LIGHT THINGS, LIKE COTTON DOWN, THE YOGI IS ABLE TO PASS THROUGH SPACE.

And if you bring *samyama* to your body and the *akash* and their relationship.

The *akash* is formless, nirakar, the infinities around you. Your body is just a wave in the ocean of *akash*. Before it arose it was in the *akash* unmanifest; after you will die it will again disappear into *akash*. Right now the wave is joined with the *akash*; it is not disjointed. Just bring your awareness to the wave and the relationship of the wave with the ocean and you will be able to disappear or appear, according to your will.

A yogi can manifest himself in many places simultaneously; he can meet one of his disciples in Calcutta and another in Bombay and another in California. Once you know how to be in tune with the ocean, you become infinitely powerful.

But remember that these things are not to be desired. If you desire them, they will become bondages. These things should not become objects for your greed. And when they happen on their own, you should go on offering them to God. Tell him, "What will I do with them?" Whatsoever you attain, go on renouncing it, giving it back to God. More will be coming; give that too. More will be coming still; give that too. And a point comes when you have renounced all, God himself comes to you.

God comes at the moment of absolute, utter sacrifice.

So please don't start becoming greedy about these things. And I have not given you any details, so even if you become greedy, you cannot do anything. Those details are given in privacy. Those details are given in person to person relationship. And there is no need for you to come to me for those details; whenever you are ready, they will be given to you wherever you are. Your readiness is all. If you are ready they will be given to you, and they will be given only in proportion to your readiness so that you cannot harm yourself, you cannot harm others; otherwise man is a very dangerous animal.

Remember that danger always.

Yoga: The Alpha and the Omega, Vol 8

Chapter #10
Chapter title: Nowhere to go

20 April 1976 am in Buddha Hall

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I FEEL LOST -- THERE IS NO WAY BACK TO MY OLD LIFE -- THE BRIDGES ARE BROKEN. AND I DON'T SEE A WAY IN FRONT OF ME.

THERE is none. The way is just an illusion of the mind. The mind goes on dreaming about the way to reach its goals, its desires. The way is a shadow of the desiring mind. First you desire something. Of course desire can only be in the future and the future is not there yet. How to bridge that which is not with that which is? Then you create a way. It is imagination. It is illusion. But with the way, you become joined with that which is not, and then you start travelling. You are playing a game with yourself.

There is nowhere to go, so the way is not needed. You are already there. It is not something to be achieved; it has already been delivered to you. And deep down, religion is not a path but just a realization, a revelation -- the realization that you are already there. Your hankering, your desire does not allow you to see the facticity of your being.

So good, old bridges are broken and there seems to be no path, no way ahead. That's what I want to do to you. I want to take all the paths away. Pathless, not knowing where to go you will go in. If all your paths -- all the possibilities to escape from yourself -- are taken away, what will you do? You will be yourself.

Just think. Just meditate upon it a little. It is desire, it is competition with others, that creates the whole thing, the whole illusion. You are always competing. Somebody else is ahead of you. You would like to put him back; you would like to overtake him. You run fast. You do everything that you can do -- just/unjust, right/wrong. You forget everything; you simply want to undo him, to prove him a failure. This way you are not going to achieve your innermost reality. This way you will achieve a little more decoration of the ego. You have defeated one, you have defeated thousands, you have defeated millions -- and you are moving and moving and moving. More and more ego will be accumulated. You will become more burdened. You will be more lost, you will be lost in a forest.

Competition is one of the most irreligious things in the world, but that's what everybody is doing. Somebody has a big house. You immediately start desiring a bigger one. Somebody has a beautiful car. Immediately you desire to have another, a bigger one. Somebody has a beautiful wife, or somebody has a beautiful face or a beautiful voice. Immediately the desire arises.

The desire arises with the idea that you have to compete with others and that you have to prove something against others, that you have to struggle, that you have to achieve something. Not knowing what it is, but you go on moving in a dark valley thinking that somewhere there must be a goal.

You can go on and on for lives together. That's what you have been doing up to now. You will never reach anywhere. You will be always running and never reaching because the goal is within you. But to see that, you have to drop all competition, all ambition.

And remember, it is very easy to change your competitiveness into a new competitiveness, to drop the

old and to have something new again in the same way, the same ambition. You are ambitious in the world. Then you drop it. Then you become ambitious in the name of religion, spirituality; then again you compete. Then again the same ego enters in. I have heard one anecdote. Listen to it very alertly.

Two brothers died at the same time and arrived at the Pearly Gates together, where they were interviewed by St. Peter.

He said to the first brother, "Have you been good during your life on earth?"

And he replied, "Oh yes, Your Saintliness, I have been honest, sober, and industrious, and I have never messed around with women."

"Good lad," said St. Peter, and gave him a beautiful gleaming white Rolls-Royce. "There is your reward for being a good boy."

Then he said to the other brother, "And what about you?"

He sighed, "Well, I have always been very different from my brother. I have been crooked, drunk, idle -- and a devil with the women."

"Ah well," said St. Peter, "boys will be boys, and at least you have owned up to it. You can have this, then." And he gave him the keys to a Mini-Minor.

The two brothers were about to get in their cars when the one who had been naughty started roaring with laughter. The other one said, "What is so funny then?"

He said, "I have just seen the vicar riding a bike!"

Your whole enjoyment is always just comparative. Comparison gives you a feeling of where you are -- behind the man who has a Rolls-Royce but in front of the man who has a bike. It gives you the exact location where you are.

You can pinpoint yourself on the map, but this is not the right way to know where you are, because you are nowhere on the map. The map is illusory. You are somewhere beyond the map. Nobody is in front of you and nobody is at the back. You are alone -- tremendously alone. You are unique, you are alone, you are one. And there is nobody else there to be compared with.

That's why people become very much afraid in going within because then they are moving into their aloneness, where all paths disappear, all possibilities of location where you are, disappear. All maps -- imaginary, political, cultural, social -- all disappear. Suddenly you are in the wilderness of your being and you don't know where you are. This is exactly what has happened: "I feel lost -- there is no way back to my old life -- the bridges are broken. And I don't see a way in front of me."

This is what I call the beginning of meditation, the beginning of the entry within your being. Don't get scared; otherwise you will again become a victim of your dreams. Enter into it boldly, courageously, daringly. If you understand me, it is not difficult; just a tacit understanding is needed.

Of course you will never be able now to know where you are. You will be able to know *who* you are, but you will never be able to know *where* you are because "where" is always in relation with others. "Who" is your nature; "where" is relative.

And now onward there will be no bridges with the past; and of course there is no possibility now for any bridges for the future. The past is gone, the future does not exist. The past is just memory and the future is nothing but hope. The past is just a reference and the future is just a dream. Both are gone. You will be living in the present... and the present is so vast you will be lost as a drop of water becomes lost in the ocean.

Be ready for it. Be ready to dissolve, be ready to be an nihilated.

The mind will hanker for the past, the identity, the clarity -- where you are, who you are. But all those are games, language games.

I have heard one anecdote:

An Englishman touring the States remarked to a man in the West, "You have a remarkable country here. Lovely women, big cities, but you have no aristocracy."

"No what?" asked the American.

"No aristocracy."

"What is that?" asked the American. "Oh, you know," he said. "People who never do anything, whose parents never did anything, and whose grandparents never did anything -- whose families have always been people of leisure."

"Oh, yeah!" said the American. "We have them here, but we call them hoboes!"

But when you call somebody an aristocrat it looks very grand. When you call somebody a hobo, suddenly you fall from the peak of Everest into the deepest valley possible. But aristocrats have been hoboes, and hoboes think of themselves as aristocrats.

I have heard that two hoboes were talking to each other, leisurely sitting on a full-moon night. The first said, "What do you want to become in your life?"

The other said, "I would like to become a prime minister."

The first said, "What? Don't you have any ambition in your life?"

A hobo thinking of becoming a prime minister. Hoboes have their values.

If you look at your past references, what are they? Language games. Somebody says that he is a brahmin. Because the society accepts that there are four classes. In India the brahmin is the highest caste and the sudra is the lowest caste. Now this type of caste system does not exist anywhere in the world; it exists only in India. Of course it is imaginary. You cannot sort out who is a brahmin if he does not say so. The blood will not show, the bones will not show -- no examination, no X ray will show who is a brahmin and who is a sudra. But in India the game has been played so long, it has become so deep rooted in the mind, the moment somebody says he is a brahmin, look at his eyes, look at his nose -- the ego radiates. When somebody says that he is a sudra, look at him. The very word humiliates; the very word makes him feel guilty. Both are human beings, but just a labeling that a society has accepted destroys their humanity.

When you say you are rich, what do you mean? You have a certain account in the bank. But that too is a game, money is a game. Because the society has agreed upon something to believe in, the game continues.

I have heard about one miser who had a great treasure of gold hidden in his garden somewhere. Every day he will go and remove a little earth and look at his bricks of gold, hide them again, will come back very happy and glad and smiling, all smiles. By and by one neighbor started suspecting because every day -- it was almost a religious ritual -- every day exactly in the morning he will come -- it was just like a prayer -- remove a little soil, look at his bricks of gold shining in the morning sun, and immediately something will flower in him and he will be so happy the whole day.

One night the neighbor removed all the bricks of gold. Instead of gold bricks, he put ordinary bricks there and covered the earth. Next morning he came. He started crying and weeping and shouting that he has been robbed. The neighbor was standing in his garden; he said, "Why, for what are you crying?" He said, "I have been robbed! My twenty gold bricks have been stolen!" The neighbor said, "Don't be worried, because you were never going to use them. You can do the same with these ordinary bricks. Come every day in the morning, remove the earth, look at them, be happy and go back. Because you were never going to use them in the first place, so whether of gold or of mud, what difference does it make?"

You may have money. That does not make any difference. You may not have. That too does not make any difference. You may have great recognition, degrees, awards from the society, praise, certificates. That does not mean anything -- it is a game. Once you look into this game through and through and you realize that in this game you will never be able to find yourself, who you are.... The society goes on befooling you and giving you some illusory ideas who you are, and you go on trusting and believing in them. Your whole life is wasted.

So when for the first time meditation starts really working in you and starts destroying you, destructuring you -- your name disappears, your caste disappears, your religion disappears, your nationality disappears -- by and by you are simply nude and naked in your pure aloneness. It is scaring in the beginning because you cannot find any place to put your feet on and you cannot find any place to continue, to remain in the ego. No help, all props withdrawn, your structure starts falling.

Stand by the side, have a good laugh, and let it fall. Have a good laugh that now there is no way to move back.

In fact there is never a way to move back; people only believe so. Nobody can go back; in time there is no possibility to go back. You cannot become a child again. You cannot go back into the womb of your mother. But the illusion, the idea that it is possible will haunt you and will not allow you to grow.

There are many men I see who go on seeking their mother in their love affairs, which is foolish. Out of a hundred, almost ninety-nine men are searching for their mother. The mother has been lost in the past; now they cannot enter the womb of the mother again. Have you watched yourself? Lying in the lap of your beloved, a fantasy arises in you -- as if you have found your mother.

Why are men so interested in women's breasts? The interest is basically of the search for the mother because the child knew the mother through the breasts and he still hankers for the mother. So a woman who has beautiful, round, big breasts becomes more attractive to men. A flat chested woman simply becomes unattractive. Why? What is wrong? Nothing is wrong with the woman; something is wrong with the mind. You are seeking the mother, and she cannot help your imagination. She does not fit with your illusion. How can she be your mother? She has no breasts? Breasts are the basic necessity.

You go in Indian temples in Khajurao or in Puri and you will see such big breasts that it seems almost impossible. How were these women walking? The weight seems too much. But that simply shows the search, the search to go back, to find the mother again. Then your love life will be a disturbance because the woman who loves you is not in search of a child. She is in search of a friend, of a beloved, of a lover. She does not want to become your mother. She wants to become your friend, your companion, your consort. And you are asking her to be your mother, to take care of you as your mother used to take care. And you go on expecting the mother and she goes on frustrating it. The conflict arises.

Nobody can go back. That which is past is past. Past is past and cannot be reclaimed. This understanding makes you a grown up; then you don't hanker for it.

And remember, if you hanker for the past, you hanker for the future. Your future is nothing but your modified, renovated past. What you desire in the future is nothing but all that was happy in the past minus all that was not happy. Your future is nothing but your repainted past -- closer to the heart's desire, the painful accidents dropped and the pleasant exaggerated. Once you drop the past you drop the future also because it is nothing else but the repainted past, and then suddenly you are here now.

Then I can tell you, "Look at the cypress in the courtyard." Or I can take a flower in my hand and just let you see it. And if you can see it just here-now, a mysterious phenomenon 8tarts happening within you: a flower within you start5 opening. Something spreads over your being -- something existential. It is not a dream. It has no hallucinatory quality in it. It has no ideas, no thoughts, no pictures, nothing; just a tremendously austere emptiness -- beautiful, but totally empty.

Don't get afraid. That's the way how one comes to meet the present and how one comes to meet oneself.

WHY DID PATANJALI WRITE AND YOU CHOOSE TO SPEAK ON THE YOGA SUTRAS WHEN NEITHER OF YOU WAS PREPARED TO SHARE WITH US THE ESSENTIAL KEYS OF THIS SADHANA?

The essential keys can be shared but cannot be talked about. Patanjali wrote these sutras so that he can share the essential keys with you, but those essential keys cannot be reduced to sutras. The sutras are just introductory, just a preface to the real thing. Let me tell you, the YOGA SUTRAS of Patanjali is just a preface to the real transmission he wants to do. It is just introductory. It just gives you an idea that something is possible. It makes you hopeful; it simply gives you a promise, a glimpse. Then you have to do much to come close to Patanjali.

In deep intimacy the keys will be delivered to you.

And that's why I have chosen to speak on these yoga sutras. It is just to allure you, to seduce you, so that you can come close to me. It is just to help some great thirst in you which you are carrying for lives together; but finding no way to satisfy it, finding no way how to quench it, you have forgotten about it. You have dropped it out of your consciousness. You have pushed it into the darkness of the unconscious because it is trouble. If you have a certain thirst and you cannot satisfy it, to allow it to remain in the conscious will be very, very burdensome, very troublesome. It will continuously go on knocking. It will not allow you to do other things, so you have pushed it into the unconscious.

These discourses on the YOGA SUTRAS of Patanjali are just to bring that neglected thirst into the focus of your consciousness. This is not the real work; this is just introductory. The real work starts when you have recognized the thirst, accepted it, and you are ready to change, to mutate, to become new -- when you are ready to dare to go on this immense journey, the journey into the unknown and the unknowable. It is just to create a thirst, a hunger.

The yoga sutras are just an appetizer. The real thing cannot be written, cannot be said; but something can be written and said which can bring you nearer, closer to the real thing. I am ready to deliver the keys, but you have to be brought to a certain level of consciousness, a certain level of understanding. Only then can those keys start being understood by you.

I have heard:

Two beggars, really down and out, were each lying on the grass. The sun was shining above, beside them a rippling brook. It was quiet, restful, and peaceful.

"You know," mused the first beggar, "right now I would not change places with a man who had a million pounds."

"How about five million?" asked his companion.

"Not even for five million."

"Well," went on his friend, "how about ten million?"

The first beggar sat up and said, "That's different. Now you are talking *real* money."

It is just to give you a glimpse. It is not giving you the real money but just to give you a glimpse of the real money so again the long-denied desire, thirst, discontent arises, again repossesses you, you become aflame; and then you can come close to me.

FOR YEARS I AM MOST OF THE TIME WITNESSING AND I FEEL IT LIKE A DISEASE. SO IS IT THAT THERE ARE TWO KINDS OF WITNESSING AND MINE IS WRONG? TELL ME.

It must be wrong; otherwise it cannot be felt like a disease. Self consciousness is not consciousness of the self, and there is the problem. Consciousness of the self is totally different. It is not self consciousness at all; in fact self consciousness is a barrier for consciousness of the self. You can try to watch, observe with a very self conscious mind. That is not awareness, that is not witnessing, because this will make you tense.

That's what happens to people. You go on talking. I have never come across a person who is not a good talker; all people talk well. Talking is so human, so natural. But tell somebody to stand on a stage and talk to people. Even to a small gathering of four hundred, one thousand, people, let somebody stand; and he starts trembling and the fear arises and he feels as if the throat is choking, and suddenly words don't come easily, the flow stops. What happens? He has always been a good talker, almost to the extent of being a bore, and suddenly... suddenly he cannot speak a word.

He has become self-conscious. So many people watching. observing; now he feels as if his prestige is at stake. If he says something wrong or something goes wrong, what will people think about him? He had never thought about it that way, but now with so many people facing him -- and these may be the same people with all of whom he has been talking individually -- but now standing on a stage looking at people, and so many people looking at him together -- all their eyes like arrows penetrating him -- he becomes ego-conscious. His ego is at stake; that creates the tension. Remember, witnessing is not an ego-consciousness. Ego has to be dropped. And you are not to make it a strain. It has to he relaxed, it has to be in a deep let-go. Let me tell you one anecdote:

A priest was unburdening himself to a rabbi. "Oh, Rabbi, things are very bad. The doctor tells me I am very sick and that I must have a very serious operation."

"It could be worse," said the rabbi.

"My congregation is deserting me for another parish because my sermons are so bad and I don't make house calls," continued the priest.

"It could be worse," said the rabbi.

"My housekeeper has given in her notice, my organist has resigned, and I can't get any boys to serve on the altar," continued the priest, close to tears.

"It could be worse," said the rabbi.

"The parish treasurer has decamped with the funds, and the bishop is due to make a visitation; one of the Children of Mary is pregnant, the roof leaks, and my car has been stolen," moaned the priest.

"It could be worse," said the rabbi.

"How could it be worse?" asked the priest, finally stung by the rabbi's lack of compassion.

"It could happen to me," said the rabbi.

If you are continuously thinking in terms of the ego, then even your witnessing will become a disease,

then your meditation will become a disease, then your religion will become a disease. With the ego everything, becomes a disease. The ego is the great inconvenience in your being. It is like a thorn in the flesh; it goes on hurting. It is like a wound.

So what to do? The first thing, when you are trying lo watch, the first thing that Patanjali says is: concentrate on the object and don't concentrate on the subject. Start from the object -- *dharana*, concentration. Look at the tree, and let the tree be there. You forget yourself completely; you are not needed. Your being there will be a continuous disturbance in the experience of the greenery, of the tree, of the rose. You just let the rose be there. You become completely oblivious of yourself -- you focus on the rose. Let the rose be there: no subject, just the object. This is the first step of *samyama*.

Then the second step: drop the rose, drop the emphasis on the rose. Now emphasize consciousness of the rose -- but still no subject is needed, just the consciousness that you are watching, that there is watching.

And only then can the third step be taken, which will bring you close to what Gurdjieff calls self-remembering, or Krishnamurti calls awareness, or the Upanishads call witnessing. But first the two steps have to be fulfilled; then the third comes easy. Don't start doing the third immediately. First the object, then the consciousness, then the subject.

Once the object is dropped and the emphasis on the consciousness is no longer a strain, the subject is there but there is no subjectivity in it. You are there but there is no "I" in it, just being. You are, but there is no feeling that "I am." That confinement of "I" has disappeared; only amness exists. That amness is divine. Drop the "I" and just be that amness.

And if you have been working too long on witnessing, then for a few months, at least for three months, drop it completely, don't do anything about it. Otherwise the old pattern may continue and may pollute the new awareness. You just for three months give a gap, and for three months you meditate with cathartic methods -- Dynamic, Kundalini, Nataraj -- that type in which the whole emphasis is on doing something and that something is more important. Just dancing, and the dance becomes important, not the dancer. The dancer has to lose himself completely in dancing. So for three months drop witnessing and be absorbed in some meditation. This is totally different. Being absorbed in something is completely forgetting yourself. Dancing will be very good, singing will be very good -- forget yourself completely in it. Don't keep yourself apart and divided.

If you can dance in such a way that only the dance remains and the dancer disappears, one day suddenly you will see the dancing has also disappeared. And then there is an awareness which is not of the mind and not of the ego. In fact that aware. ness cannot be practiced; something else has to be done as a preparation, and that awareness comes to you. You have just to become available for it.

"THESE THINGS CAN ONLY BE TRANSMITTED IN THE CLOSE PERSONAL RELATIONSHIP BETWEEN DISCIPLE AND MASTER." WELL, WHAT HAVE WE HERE? I HAVE THAT RELATIONSHIP WITH YOU, AND THESE THINGS ARE NOT TRANSMITTED.

You cannot decide whether you have that relationship with me or not. Only I can decide. Your greed may tell you that you have that relationship, your desire to achieve it may tell you that you arc ready, but your saying that you are ready does not make you ready. Unless I see, it cannot be transmitted.

And if you look down, you will also see that you are not ready. Just by being here is not enough. Just by becoming a sannyasin is not enough -- necessary, but not enough. Something more, something of a greater sacrifice is needed, in which you dissolve. When you are not, the keys can be delivered, not before it. If you are there watching and waiting, that very watching and waiting will become a barrier.

Let me tell you one anecdote:

Three novices joined a Trappist monastery. After a year they were seated at breakfast and the Abbot turned to a novice:

"Brother Paul, you have been with us a whole year and you have kept your vow of silence. If you wish you may now speak. Do you have anything to say?"

"Yes, Abbot. I don't like the breakfast food."

"Very well, perhaps we shall do something about it."

Nothing was done, and another year passed, a year of silence. Once again they were seated about the

breakfast table and the Abbot turned to another young monk:

"Brother Peter, I commend you for having kept your peace for two years. If you wish you may now speak. Do you have anything to say?"

"Yes, Abbot. I don't see anything wrong with the breakfast food."

A third year passed, a year of silence. Again the Abbot turned to the third novice:

"Brother Stephen, I commend you highly for your vow of silence which you have kept for three whole years. If you wish you may now speak. Do you have anything to say?"

"Yes, Abbot, I do. I can't stand this constant bickering."

All those three years have been lost on the breakfast food, and deep down in the mind it has continued to be a problem. All the three have answered differently, but all are concerned with it. Their differences of answers are just on the surface. Deep down they have all been obsessed with it.

You can be ready only when all such obsessions disappear. It is very easy to be silent, but the inner chattering continues. Then it is not a silence; it is just outwardly an exhibition of silence. In fact people when they take a vow of silence chatter more in their minds than ordinarily because ordinarily they chatter with others and much of the stream is let out. When they keep silent, there is no door for the stream to go out -- all valves are closed, so the stream goes on, round and round and round inside. It becomes a whirlwind, a whirlpool, and they go on chattering and chattering.

These three years, all the three novices have been chattering and chattering and chattering. On the surface everything looks perfectly calm and quiet, but it is not so in the depth.

So whenever you are ready.... And you cannot decide; it cannot be left for you to decide. Those who have become ready, to them the keys have been already delivered; and those who will be becoming ready, the keys will be always ready to be delivered to them. In fact not a single moment is lost. The moment you are ready, *immediately*, *instantly*, the key is delivered. The key is not something material, that I have to give it to you and to call you. It is something -- a transmission... once you are in tune with me, so much so that you are not even bothered about the keys, you have left the whole thing to me. That's what surrender is. You say, "Whenever -- if ever -- you feel right, I am ready. If you feel it is not right, then I am ready to wait forever. Even if it doesn't happen it doesn't matter." Only then, in that total acceptance, you become really open to me; otherwise you are trying to use me. You cannot use me.

I am available, but you cannot use me. You can simply become vulnerable to me -- and you will be satisfied beyond all satisfactions. But for that, infinite patience, emptiness is needed.

Another question of the same type:

OSHO, IN ONE OF YOUR PREVIOUS LECTURES YOU HAVE ACCEPTED THAT YOU ARE FULLY READY ON YOUR SIDE TO PUSH sadhakas TOWARDS THE UNKNOWN PEAK OF THE SOUL. YOU HAVE FURTHER SAID, "I AM WAITING FOR PERSONS OF SUCH TYPES WHO ARE READY TO DO ANY KIND OF EXPERIMENTS FOR ASCENDING TO THE UNKNOWN PEAK OF THE SOUL." THE TIME FROM WHEN I HAVE HEARD THIS STATEMENT I HAVE BEEN PREPARING MYSELF TO FACE THIS CHALLENGE OF YOURS. IN MY PERSONAL INTERVIEWS WITH YOU WHEN I ACCEPTED THAT I AM FULLY READY ON MY SIDE, YOU ADMITTED THAT YOU WERE NOT READY AT THAT TIME. WHY THIS DUALITY IN YOUR STATEMENTS? PLEASE CLEAR MY DOUBTS.

There is no duality -- just etiquette. You are not ready, but I didn't want to hurt you, so I said I am not ready.

The very tenseness and eagerness and the greed is creating a disturbance. If you are ready and I say to you, "Wait," you will listen to me. This question is from Anand Samarth. Just a few days before, he was there to ask me, and I again and again said, "Wait"; and he would say, "Now I cannot wait anymore. You have said before, 'Whenever anybody is ready, I am ready to transmit to him.' Now I am ready; then why do you say to me, 'Wait'?" And I again said to him, "Wait," but he would not listen. You are not even ready to listen to me. What type of surrender is this? You are completely deaf, and still you think you are ready. Your greed is there, that I understand. Your ego is there, that I understand. You are in a hurry, that I understand. And you are trying to get things very cheap, that I understand. But you are not ready. Let me tell you one anecdote:

Two nuns were driving through the country when their car ran out of petrol. They walked on a couple of miles and eventually came to a farmhouse, where they explained their problem.

"You can siphon some petrol out of my tractor," said the farmer, "but I have not got anything to put it in."

However, after some thought, he produced an old chamber pot which appeared to be the only available utensil. So, with the pot filled with petrol, the nuns walked back to their car and began pouring it in.

A rabbi passed by in his car, saw this extraordinary sight, stopped and said, "I don't agree with your religion, sisters, but I admire your faith!"

I also don't agree with your readiness, but I admire your faith. I admire that the thirst has arisen. Good. But thirst in itself is not enough readiness. It is the beginning, but not the end. Let it flower in silence, let it flower in patience, let it flower in a deep let-go. Don't be in a hurry. Move slowly; almost try to float with me. And don't try to go ahead of me -- that will not be possible.

PEACE IS HERE WITH YOU, BELOVED OSHO. BUT HOW DO I GET THIS MONKEY MIND TO BECOME UNATTACHED TO THE OLD SO AS TO MOVE WITH THE NEW: -- Michael Stupid

Good. Very good. It is better than Michael "Wise." You are becoming wise; to accept one's stupidity is a great step towards wisdom.

But don't just try to be clever. You cannot deceive me, because the next question is again from Michael Wise.

Let me read the next question:

PEACE IS HERE WITH YOU, OSHO. IF SOMEONE WERE TO ASK LAO TZU IF HE SHOULD TAKE SANNYAS, WOULD HE ANSWER: "WHAT! AND DIVIDE THE WORLD? THE FLOWERS KNOW NO UNIFORM; AND THE SUNRISE IS NOT BEAUTIFUL?"
Or:
"IF SOMEONE IS CRAZY ENOUGH TO TAKE YOUR MIND, GIVE IT TO HIM."
Or:
"THE FLOWER HAS ALREADY ANSWERED; THERE IS NO NEED FOR ME."
-- Michael Wise (Stupid)

Again, Michael Wise; now "Stupid" is in brackets. Already you have fallen from your wisdom.

And you are not Lao Tzu. If you were, you would not be here in the first place. For what will you be here?

And I tell you one thing: if I say so to Lao Tzu, he will take sannyas. But I am not going to say to him. What is the point? Why disturb the old man?

YOU ARE NOT MY GURU, BUT YOU ARE MY MENTOR.
YOU AND I THINK ALIKE, FEEL ALIKE.
WHATEVER YOU SAY I SEEM TO HAVE KNOWN BEFORE;
YOU ARE HELPING ME TO REMEMBER. I HAVE BEEN HEARING YOU FOR MANY YEARS AND I AM IN TOTAL EMPATHY WITH YOU. IF SUCH IS THE CASE, WHAT IS MY EXACT RELATIONSHIP WITH YOU?

I think you must be my guru.

OSHO, YOU HAVE OFTEN MENTIONED IN YOUR LECTURES, "DON'T THINK THAT YOU HAVE COME ON YOUR OWN. I HAVE CAST THE NET AND HAVE SELECTED YOU." I KNOW IT IS TRUE, BUT HOW

DO YOU MANAGE TO KNOW THAT THE PERSON IS READY TO RECEIVE WHAT YOU COMPASSIONATELY WANT TO SHARE?
I HAD BEEN PINING FOR SELF-REALIZATION FROM THE VERY YOUNG AGE OF FIFTEEN AND WAS IN SEARCH OF A MASTER, WHICH TOOK ME TO SWAMI SIVANAND OF DIVINE LIFE SOCIETY, SANT LILASHAH, AND SADHU VASWANI, FROM WHOM I PICKED UP A FEW JEWELS, BUT THE KOHINOOR OF SELF-REALIZATION WAS NOT THERE. I HEARD RADHASWAMI, CHINMAYANAND, DONGRE MAHARAJ, AND SWAMI AKHANDANAND, BUT SELF-REALIZATION WAS NOT THERE.
I HAD EVEN HEARD YOU IN BOMBAY FOUR OR FIVE YEARS BACK FOR A FEW TIMES, DID SOME MEDITATIONS WITH YOUR SANNYASINS ON JUHU BEACH, AND APPRECIATED THEM, BUT WAS NOT FULLY DRAWN TO YOU, UNTIL IT HAPPENED LAST YEAR. I HAD COME AS A CRITIC, BUT A FEW MEDITATIONS AND TWO OR THREE LECTURES CONVINCED AND CONVERTED ME. IT HAPPENED... I SURRENDERED.
I AM FULLY CONVINCED THAT I AM IN THE SAFE HANDS OF THE MASTER, WHO IS EVERY MOMENT GUIDING PROPERLY.
I AM EXPERIENCING ECSTASY, OR RATHER JOY, BUT NOT THE FINAL STAGE OF ENLIGHTENMENT.
I AM LIVING THE MOMENT, NOT CARING FOR THE PAST OR THE FUTURE.
AM I ON THE RIGHT TRACK? KINDLY ENLIGHTEN.

You are on the right track, but even the track has to be dropped because in the world of the ultimate, all tracks are wrong. Track as such is wrong. No way leads to it. All ways help you go astray. The very idea to reach God is wrong. God has already reached you; you have just to start living it. So the whole effort is in a way futile.

You are here with me. Now allow me to take all tracks away from you. Allow me to take not only the jewels, but the kohinoor also. Allow me to empty you. Don't try to fill yourself with me, because then I will become the barrier. Beware of me. No need to cling to me. All clinging is dangerous. You have to attain to a state of mind which is of no clinging. Be with me, but don't cling with me. Listen to me, but don't make knowledge out of it. Listen to my gossips, but don't make gospels out of them. Enjoy being with me, but don't depend on it. Don't make it a dependence; otherwise I am not your friend. I am already an enemy then.

So what have you to do? You have been to Sant Lilashah, to Swami Sivanand, to Swami Akhandanand. You have left all of them behind you. You have to leave me also behind. If I cannot help you in that, then I am going to be a barrier on your path.

So love me, be close to me, feel my presence, but don't depend on it.

And why do you ask whether you are on the right track or not? The mind would like to cling. So if everything is certain and the track is right, you would say, "Now, okay. So I can blindfold my eyes. Now there is no need to go anywhere." There is no need to go anywhere -- not because you have to cling to me. There is no need to go anywhere because you are already there where you want to go. Let me help you to know yourself.

It is delicate, subtle, very subtle, because what I say, if it appeals to you, there is a possibility you will make a philosophy out of it. What I say, if it convinces you -- as the questioner says that "I became convinced".... I am not arguing with you, and I am not giving any arguments. I am completely absurd, irrational. I am trying to drop argumentation from your mind so that you can be left behind, pure, unpolluted, uncontaminated by words, theories, dogmas, scriptures -- so that you can attain to your pure, crystal-like quality of consciousness, just an emptiness, a great space.

What I am trying is to give you the goal and not the path. My effort is to deliver you the whole, the all. I am not giving you means. I am giving you the end, the very end. That's where the mind feels boggled. The mind wants to know about the means so it can reach to the end. The mind wants to know the method. The mind wants to know the path. The mind wants to be convinced and converted. I want to destroy it, not to convince it. So if you are really convinced with me, drop the mind. If you have seen and heard me and if you have loved me, then don't allow relationship with me as a relationship of ideology. Let it be just pure love, with no ideology. You simply love me and let me love you, for no reason whatsoever. Let this love be unconditioned.

If you love me because what I say appears to be true to you, then this love is not going to last very long; or even if it lasts it is not going to give you that love which is God. It will re main a conviction, an argument in the mind. And I am a dangerous man in that way because today I will say something and you are convinced, and tomorrow I will say just the opposite, and then what will you do? Then you will be confused.

You can remain with me only if you are not trying to convince your mind; then I can never confuse you

because you never cling to any idea. I will go on saying a thousand and one things, this way and that. These are all devices to destroy the mind.

And this difference you have to understand. If you go to some Master, he has a certain discipline, a certain scripture, a certain ideology. There are even Masters whose ideology is no ideology, but they have a very, very strict ideology of no ideology -- that is their scripture. I don't have any ideology, not even the ideology of no ideology.

If you try to understand me through the mind, I will mess you up; you will become more and more confused. Just listen to me. Let it be just an excuse to be with me, and forget all about it, what I say. Don't gather it, don't accumulate it. Mind is accumulation. If you don't accumulate, the mind drops by and by. And listening to me from various standpoints, diametrically opposite to each other, by and by you will be able to see that all standpoints are just games.

And no standpoint can lead you to the truth. When you drop all standpoints, suddenly you find the truth is there. You were too worried about the standpoints; that's why you couldn't see it. Truth is that which is. Buddha called it tathata; it means "suchness": it is already there -- such is the case.

So when you have come somehow, don't miss this opportunity, this door.

And you have asked, "How do you manage it -- how do you manage to know that the person is ready to receive what you compassionately want to share?" These things are not managed; they happen. If you are thirsty, you will seek a source of water. And if there is a source of water, the source of water will send messages for you -- through the wind, the coolness. Hmm?... if there is a stream it sends messages through the winds, all around; and some thirsty traveller, tired, comes across a cool breeze; he knows, now, this is the direction.

Neither does the stream know about the traveller, whether he is there or not, nor is the traveller exactly certain whether the river is there or not; but it happens: the message is received, in a very vague way, and the traveller starts finding from where this cool breeze is coming. Sometimes he stumbles, goes wrong, but then there is no cool breeze; then he again tries. Through trial and error he finds that if he moves in a certain direction the breeze becomes cooler and cooler. And the stream has sent the message unaddressed. It is not for anybody in particular. Any tired traveller who is thirsty.

Things are happening that way. It is not that I am managing. That will be almost maddening. How can I manage? It is not the law of cause and effect; it is the law of synchronicity. I am here; certain cool breezes are spreading all over the world. Wherever somebody is thirsty he will start feeling a certain desire to move towards me. That's how you all have come.

And when you come here it is up to you, to drink or not to drink. Your mind may create troubles for you because if you want to drink you will have to lean down, to surrender and submit. You will have to fold your hands, cup your hands and go down to the river; only then does the river become available to you. Otherwise you can stand on the bank. Many of you who come new stand for months on the bank -- thirsty, feverishly thirsty -- but the ego says, "Don't. Don't submit. Don't sacrifice yourself." Then the river goes on flowing by your side and you remain thirsty. It is up to you.

There is no management about it. Many people think as if I send some astral message to you, then you come. No, the message is going, but it is unaddressed. It is not for anybody in particular -- it cannot be -- but whosoever is ready anywhere in the world will come by and by. He will start moving in this direction. He may not even be aware where he is moving. He may be just coming to India, not to me. Then from Bombay airport his direction may change; he will start moving towards Poona. Or he may be just coming to see some friend of his who is in Poona and he may not be coming to see me. Things happen in a mysterious way, not in a mathematical way.

But don't be bothered about these things. Whether managing or happening, you need not be concerned. You are here. Don't miss the opportunity.

And I am ready to give you the very goal. Don't ask for the way. And I am ready to reveal the truth to you. Don't ask for the argument.

BELOVED OSHO, I WISH TO BRING TO YOUR NOTICE THAT THERE ARE NOW THREE CROOKS RUNNING THE AFFAIRS OF YOUR ASHRAM, AND MASQUERADING UNDER THE GUISE OF BEAUTIFUL AND SIMPLE WOMEN. IN CASE THIS QUESTION INCURS YOUR DISPLEASURE, I WISH TO USE THE NOM DE PLUME -- NEMO.

Nothing offends me, nothing incurs my displeasure. And remember, even God has to take the help of the devil to run the affairs of the world. Without the devil even he cannot run the affairs. So I had to choose devils, Beelzebubs. And then I thought, why not with style? -- let them be women. Why not with taste? Devils they are going to be. I decided for women -- more are wanted.

And there is no need to be anonymous, no need. You can just say who you are; there is no need to hide the name.

Let me tell you one anecdote:

A priest and a rabbi were discussing the finances of their respective parishes.

"We do very well out of envelope collection," said the priest.

"Envelope collections -- what are they?" asked the rabbi.

"We hand out little envelopes to each household, and each member of that family puts in a few pence each day; then on Sunday they put the envelope into the collection plate. The envelopes are not marked or numbered in any way, so it is completely anonymous."

"A lovely idea!" exclaimed the rabbi. "I will try that myself."

A week later the priest bumped into the rabbi and asked him how the envelope scheme was progressing.

"Fair, fair," said the rabbi. "I have collected six hundred pounds -- anonymous cheques."

"Anonymous cheques?" queried the priest.

"Yes -- unsigned!"

Jews are Jews. Don't be a Jew with me; you can sign.

And remember again, more devils are needed. If you find any, particularly in the beautiful guise, masquerading as women, bring them -- fetch them immediately. I need more.

In the Western mind there is a division between god and devil, not in the Eastern mind. The polarity is one. So if you look at the lives of Eastern gods, you will be puzzled; they arc both -- godly and devilish. They are more whole, more holy. The Western god seems to be almost dead, because the whole life has gone to the devil. The Western god seems to be a very uptight gentleman. You can call him almost an English gentleman -- very uptight, needs psychoanalysis. And the devil of course is much too alive. That too is dangerous.

All divisions are dangerous. Let them meet and mingle. My ashram makes no difference between devil and divine. I absorb all. So whosoever you are, I am ready to absorb you. And I use all sorts of energies; and if the devilish energy can be used in a divine way, it becomes tremendously fruitful. I don't deny anything, so you cannot find any other ashram on the whole of the surface of the earth like this. And this is just a beginning. When more devils come you will see.

Yoga: The Alpha and the Omega, Vol 9

Discourses on the Yoga Sutras of Patanjali

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Chapter #1
Chapter title: Mastery over the five elements

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THE POWER OF CONTACTING THE STATE OF CONSCIOUSNESS
WHICH IS OUTSIDE THE MENTAL BODY
AND THEREFORE INCONCEIVABLE
IS CALLED MAHAVIDEHA.
THROUGH THIS POWER
THE COVERING OF THE LIGHT IS DESTROYED.

PERFORMING SAMYAMA ON THEIR GROSS, CONSTANT,
SUBTLE, ALL-PERVADING, AND FUNCTIONAL STATE
BRINGS MASTERY OVER THE PANCHABHUTAS --
THE FIVE ELEMENTS.

FROM THIS FOLLOWS THE ATTAINMENT OF ANIMA, ETC.,
PERFECTION OF THE BODY, AND
THE REMOVAL OF THE ELEMENTS' POWER TO OBSTRUCT THE BODY.
BEAUTY, GRACE, STRENGTH, AND ADAMANTINE HARDNESS
CONSTITUTE THE PERFECT BODY.

THE yoga system of Patanjali is not a philosophical system. It is empirical. It is a tool to work with. But still it has a philosophy. That too is just to give an intellectual understanding where you are moving, what you are seeking. The philosophy is arbitrary, utilitarian, just to give a comprehensive picture of the territory you are going to discover; but the philosophy has to be understood.

The first thing about the philosophy of Patanjali. He divides human personality into five seeds, five bodies. He says you don't have one body; you have layers upon layers of bodies; and they are five. The first body he calls *annamaya kosha* -- the food body, the earth body, which is made of earth and is constantly to be nourished by food. Food comes from earth. If you stop taking food, your *annamaya kosha* will wither away. So one has to be very alert about what one is eating because that makes you and it will affect you in millions of ways, because sooner or later your food is not just food. It becomes blood, your bones, your very marrow. It circulates in your being and goes on affecting you. So the purity of food creates a pure *annamaya kosha*, the pure food body.

And if the first body is pure, light, not heavy, then it is easy to enter into the second body; otherwise it will be difficult -- you will be loaded. Have you watched when you have eaten too much and heavy foods. Immediately you start feeling a sort of sleep, a sort of lethargy. You would like to go to sleep; awareness immediately starts disappearing. When the first body is loaded it is difficult to create great awareness. Hence fasting became so important in all the religions. But fasting is a science and one should not fool around with it.

Just the other night one sannyasin came and she told me that she has been fasting and now her whole body, her whole being, is disturbed -- tremendously disturbed. Now the stomach is not functioning well. And when the stomach is not functioning well, everything is weakened, the vitality is lost, and you cannot be alive. You become more and more insensitive and dead.

But fasting is important. It should be done very carefully; one should understand the functioning of the

annamaya kosha -- only then. And it should be done under proper guidance -- the guidance of one who has moved through all the phases of his *annamaya kosha*. Not only that -- one who has gone beyond it and who can look at the *annamaya kosha* as a witness. Otherwise fasting can be dangerous.

Then just the right amount of food and the right quality of food has to be practiced; fasting is not needed.

But this is important because this is your first body and, more or less, people cling to their first body; they never move to the second. Millions of people are not even aware that they have a second body, a deeper body, hidden behind the first sheath. The first covering is very gross.

The second body Patanjali calls *pranamaya kosha* -- energy body, electric body. The second consists of electric fields. That's what acupuncture is all about. This second body is more subtle than the first, and people who start moving from the first body to the second become fields of energy, tremendously attractive, magnetic, hypnotic. If you go near them, you will feel vitalized, charged.

If you go near a man who lives only in his food body, you will be depleted -- he will suck you. Many times you come across people and you fee] that they suck you. After they have left, you feel depleted, dissipated, as if somebody has exploited your energy. The first body is a sucker, and the first body is very gross. So if you live too much with the first -- body-oriented people, you will feel always burdened, tense, bored, sleepy, with no energy, always at the point of the lowest rung of your energy; and you will not have any amount of energy which can be used for higher growth.

This type, the first type, the *annamaya-kosha*-oriented person lives for food. He eats and eats and eats, and that's his whole life. He remains in a way childish. The first thing that the child docs in the world is to suck air, and then to suck milk. The first thing the child has to do in the world is to help the food body, and if a person remains food addicted, he remains childish. His growth suffers.

The second body, *pranamaya kosha*, gives you a new freedom, gives you more space. The second body is bigger than the first; it is not confined to your physical body. It is inside the physical body and it is outside the physical body. It surrounds you like a subtle climate, an aura of energy. Now in Soviet Russia they have discovered that photographs can be taken of the energy body. They call it bioplasma, but it exactly means *prana*. The energy, elan vital, or what Taoists call *chi*, it can be photographed now. Now it has become almost scientific.

And one very great discovery has been done in Soviet Russia, and that is before your physical body suffers some illness, the energy body suffers it -- six months before. Then it happens to the physical body. If you are going to have tuberculosis, or cancer, or any illness, your energy body starts showing indications of it six months before. No examination, no testing of the physical body shows anything, but the electric body starts showing it. First it appears in the *pranamaya kosha*, then it enters into the *annamaya kosha*. So now they say that it has become possible to treat a person before he has fallen ill. Once it becomes so, then there is no need for humanity to fall ill. Before you will become aware that you are ill, your photographs by Kirlian methods will show that some illness is going to happen to your physical body. It can be prevented in the *pranamaya kosha*.

That's why yoga insists very much on the purity of breathing, because the *pranamaya kosha* is made of a subtle energy that travels inside you with the breathing. If you breathe rightly, your *pranamaya kosha* remains healthy and whole and alive. Such a person never feels tired, such a person is always available to do anything, such a person is always responsive, always ready to respond to the moment, ready to take the challenge. He is always ready. You will never find him unprepared for any moment. Not that he plans for the future, no. But he has so much energy that whatsoever happens he is ready to respond. He has overflowing energy. T'ai-chi works on *pranamaya kosha*. *pranayam* works on *pranamaya kosha*.

And if you know just how to breathe naturally, you will grow into your second body. And the second body is stronger than the first. And the second body lives longer than the first.

When somebody dies, for almost three days you can see his bioplasma. Sometimes that is mistaken for his ghost. The physical body dies, but the energy body continues to move. And those who have experimented deeply about death, they say that for three days it is very difficult for the person who has died to believe that he has died because the same form -- and more vital than ever, more healthy than ever, more beautiful than ever -- surrounds him. It depends on how big a bioplasma you have; then it can continue for thirteen days or even for more.

Around the *samadhis* of yogis.... In India we burn everybody's body except the body of one who has attained to *samadhi*. We don't burn his body, for a certain reason. Once you burn the body, the bioplasma starts moving away from the earth. You can feel it for a few days, but then it disappears into the cosmos.

But if the physical body is left, then the bioplasma can cling to it. And a man who has attained *samadhi*, who has become enlightened, if his bioplasma can remain somewhere around his *samadhi*, many people will be benefited by it. That's how many people come to see their gurus' forms.

In Aurobindo ashram, Aurobindo's body is put in a *samadhi*, not destroyed, not burned. Many people have felt as if they have seen Aurobindo around it. Or sometimes they have heard the same footsteps the way Aurobindo used to walk. And sometimes he is there just standing before them. This is not Aurobindo; this is the bioplasma. Aurobindo is gone, but the bioplasma, the *pranamaya kosha*, can persist for centuries. If the person has been really in tune with his *pranamaya kosha*, it can persist. It can have its own eXistence.

Natural breathing has to be understood. Watch small children, they breathe naturally. That's why small children are so full of energy. The parents are tired, but they are not tired.

One child was saying to another child, "I am so full of energy that I wear out my shoes within seven days." Another said, "That's nothing. I am so full of energy I wear out my clothes within three days."

The third said, "That too is nothing. I am so full of energy I wear out my parents within one hour."

In America they have done an experiment where one very powerful man, with an athletic body, with tremendous energy, was told to follow a small child and imitate him. Whatsoever the child was going to do, this athlete had to do, just imitate for eight hours. Within four hours the athlete was gone, flat on the floor, because the child enjoyed it very much and he started doing many things -- jumping, jogging, shouting, yelling. And the athlete had to just repeat. The child was perfectly full of energy after four hours. The athlete -was gone; he said, "He will kill me. Eight hours! Finished! I cannot do anything more." He was a great boxer, but boxing is one thing. You cannot compete with a child.

From where does the energy come? It comes from *pranamaya kosha*. A child breathes naturally, and of course breathes more *prana* in, more *chi* in, and accumulates it in his belly. The belly is the accumulating place, the reservoir. Watch a child; that is the right way to breathe. When a child breathes, his chest is completely unaffected. His belly goes up and down. He breathes as if from the belly. All children have a little belly; that belly is there because of their breathing and the reservoir of energy.

That is the right way to breathe; remember not to use your chest too much. Sometimes it can be used -- in emergency periods. You are running to save your life; then the chest can be used. It is an emergency device. Then you can use shallow, fast breathing, and run. But ordinarily the chest should not be used. And one thing to be remembered: the chest is meant only for emergency situations because it is difficult in an emergency situation to breathe naturally, because if you breathe naturally you remain so calm and quiet you cannot run, you cannot fight. You are so calm and collected you are Buddhalike. And in an emergency -- the house is on fire -- if you breathe naturally you will not be able to save anything. Or a tiger jumps upon you in a forest and if you go on breathing naturally you will not be bothered; you will say, "Okay, let him do whatsoever he wants." You will not be able to protect yourself.

So nature has given an emergency device; the chest is an emergency device. When a tiger attacks you, you have to drop natural breathing and you have to breathe from the chest. Then you will have more capacity to run, to fight, to burn energy fast. And in an emergency situation there are only two alternatives -- flight or fight. Both need a very shallow but intense energy -- shallow, but a very disturbed, tense state.

Now if you continuously breathe from the chest, you will have tensions in your mind. If you continuously breathe from the chest, you will always be afraid. Because the chest breathing is meant to be only in fearful situations. And if you have made it a habit then you will be continuously afraid, tense, always in flight. The enemy is not there, but you will imagine the enemy is there. That's how paranoia is created.

In the West also a few people have come across this phenomenon -- Alexander Lowen or other bioenergetic people who have been working on bioenergy. That is *prana*. They have come to feel that people who are afraid, their chest is tense and they are breathing very shallow breaths. If their breathing can be made deeper, to go and touch the belly, the *hara* center, then their fear disappears. If their musculature can be relaxed, as it is done in Rolfing.... Ida Rolf has invented one of the most beautiful methods to change the inner structure of the body. Because if you have been breathing wrongly for many years, you have developed a musculature, and that musculature will be in the way and will not allow you to rightly breathe or deeply breathe. And even if you remember for a few seconds -- you will breathe deeply -- again when you are engaged in your work you will start breathing shallow chest breathings. The musculature has to be changed. Once the musculature is changed, the fear disappears and the tension disappears. Rolfing is tremendously helpful; but the working is on *pranamaya kosha*, the second -- bioplasma body, bioenergy body, *chi* body, or whatsoever you want to call it.

Watch a child and that is the natural breathing, and breathe that way. Let your belly come up when you inhale, let your belly go down when you exhale. And let it be in such a rhythm it becomes almost a song in your energy, a dance -- with rhythm, with harmony -- and you will feel so relaxed, so alive, so vital that you cannot imagine that such vitality is possible.

Then there is the third body, *manumaya kosha* -- the mental body. The third is bigger than the second, subtler than the second, higher than the second. Animals have the second body but not the third body. Animals are so vital. See a lion walking. What beauty, what grace, what grandeur. Man has always felt jealous. See a deer running. What weightlessness, what energy, what a great energy phenomenon. Man has always felt jealous. But man's energy is moving higher.

The third body is *manumaya kosha*, mental body. This is bigger, more spacious than the second. And if you don't grow it, you will remain almost just a possibility of man but not a real man. The word "man" comes from *man*, *manumaya*. The English word also comes from the Sanskrit root *man*. The Hindi word for man is *manushya*; that too comes from the same root *man*, the mind. It is mind that makes you man. But, more or less, you don't have it. What you have in its place is just a conditioned mechanism. You live by imitation: then you don't have a mind. When you start living on your own, spontaneous, when you start answering your life problems on your own, when you become responsible, you start growing in manumaya kosha. Then the mindbody grows.

Ordinarily if you are a Hindu or a Mohammedan or a Christian you have a borrowed mind; it is not your mind. Maybe Christ attained to a great explosion of manumaya kosha; and then people have been simply repeating it. That repetition will not become a growth in you. That repetition will be a hindrance. Don't repeat; rather try to understand. Become more and more alive, authentic, responsive. Even if there is a possibility to go astray, go astray. Because there is no way to grow if you are so much afraid of committing errors. Errors are good. Mistakes have to be committed. Never commit the same mistake again, but never be afraid of committing mistakes. People who become so much afraid of committing mistakes never grow. They go on sitting in their place, afraid to move. They are not alive.

The mind grows when you face, encounter, situations on your own. You bring your own energy to solve them. Don't go asking for advice forever. Take the reins of your life in your own hands; that's what I mean when I say do your thing. You will be in trouble -- it is safer to follow others, it is convenient to follow the society, to follow the routine, the tradition, the scripture. It is very easy because everybody is following -- you have just to become a dead part of the herd, you have just to move with the crowd wherever it is going; it is none of your responsibility. But your mental body, your manumaya kosha, will suffer tremendously, terribly it will not grow. You will not have your Own mind, and you will miss something very, very beautiful and some -- thing which functions as a bridge for higher growth.

So always remember, whatsoever I say to you, you can take it in two ways. You can simply take it on my authority"Osho says so, it must be true" -- then you will suffer, then you will not grow. Whatsoever I say, listen to it, try to understand it, implement it in your life, see how it works, and then come to your own conclusions. They may be the same, they may not be. They can never be exactly the same because you have a different personality, a unique being. Whatsoever I am saying is my own. It is bound to be in deep ways rooted in me. You may come to similar conclusions, but they cannot be exactly the same. So my conclusions should not be made your conclusions. You should try to understand me, you should try to learn, but you should not collect knowledge from me, you should not collect conclusions from me. Then your mindbody will grow.

But people take shortcuts. They say, "If you have known, finished. What is the need for us to try and experiment? We will believe in you." A believer has no *manumaya kosha*. He has a false *manumaya kosha* which has not come out of his own being but has been forced from without.

Then higher than *manumaya kosha*, bigger than *manumaya kosha*, is *vigyanamaya kosha* -- it *is* the intuitive body. It is very, very spacious. Now there is no reason in it; it goes beyond reason; has become very, very subtle; it is an intuitive grasp. It is a *seeing* directly into the nature of things. It is not trying to think about it. The cypress tree in the courtyard: you just look at it. You don't think about it; there is no "about" in intuition. You simply become available, receptive, and reality reveals to you its nature. You don't project. You are not searching for any argument, for any conclusion, nothing whatsoever. You are not searching even. You are simply waiting, and reality reveals -- it is a revelation. The intuitive body takes you to very far out horizons, but still there is one body more.

That is the fifth body, ANANDAMAYA KOSHA_ bliss body. That is really far out. It is made of pure bliss. Even intuition is transcended.

These five seeds are just seeds, remember. Beyond these five is your reality. These are just seeds surrounding you. The first is very gross; you are almost confined in a six-foot body. The second is bigger than it, the third still bigger, the fourth still bigger, the fifth is very big; but still these are seeds. All are limited. If all the seeds are dropped and you stand nude in your reality, then you are infinite. That's what yoga says: you are God -- *aham brahmasmi*. You are the very Brahman. Now you are ultimate reality itself; now all barriers are dropped.

Try to understand this. The barriers are there surrounding you in circles. The first barrier is very, very hard. To get out of it is very difficult. People remain confined to their physical bodies and they think their physical life is all that there is to life. Don't settle. The physical body is just a step to the energy body. The energy body is again just a step for the mind body. That too in its turn is just a step for the intuitive body. That too is a step for the bliss body. And from the bliss 60dy you take the jump -- now there are no more steps -- you take the jump into the abyss of your being, that is infinity, eternity.

These are five seeds. Corresponding to these five seeds, yoga has another doctrine about five *bhutas*, five great elements. Just as your body is made of food, earth; earth is the first element. It has nothing to do with this earth, remember. The element simply says wherever there is matter it is earth; the material is the earth, the gross is the earth. In you it is the body; outside you it is the body of all. The stars are made of earth. Everything that exists is made of earth. The first shell is of earth. Five *bhutas* means five great elements: earth, fire, water, air, ether.

Earth corresponds to your first, *annamaya*. *kosha*, the food body. Fire corresponds to your second body, energy body, bioplasma, *chi*, *pranamaya kosha*; it has the quality of fire. Third is water; it corresponds to the third, *manumaya* body, the mental body. It has the quality of water. Watch the mind, how it goes on like a flux, always moving, moving, riverlike. The fourth is air, almost invisible. You cannot see it, but it is there; you can only feel it. That corresponds to the intuitive body, *vigyanamaya kosha*. And then there *is akash*, ether; you cannot even feel it -- it has become even more subtle than air. You can simply believe it, trust it that it is there. It is pure space; that is bliss.

But you are purer than pure space, subtler than pure space. Your reality is almost as if it is not. That's why Buddha says *anatta* -- no-self. Your self is like a no-self; your being is al most like a nonbeing. Why nonbeing? Because it has gone so far away from all gross elements. It is pure is-ness. Nothing can be said about it, no description will be adequate for it.

These are five *bhutas*, five great elements, corresponding to five *koshas*, bodies, within you.

Then the third doctrine. I would like you to understand all these because they will be helpful in understanding the sutras that we will be discussing now. Then there are seven *chakras*. The word *chakra* does not really mean "center"; the word "center" cannot explain it or describe it or translate it rightly because when we say "the center," it seems something static. And *chakra* means something dynamic. The word *chakra* means "the wheel?" the moving wheel. So *chakra* is a dynamic center in your being, almost like a whirlpool, whirlwind, the center of the cyclone. It is dynamic; it creates an energy field around it.

Seven chakras. The first is a bridge and the last is also a bridge; the remaining five correspond to five *mahabhutas*, the great elements and the five seeds. Sex is a bridge, bridge between you and the grossest -- the prakriti, the nature. Sahasrar, the seventh chakra, is also a bridge, bridge between you and the abyss, the ultimate. These two are bridges. The remaining five centers correspond to five elements and five bodies.

This is the framework of Patanjali's system. Remember it is arbitrary. It has to be used as a tool, not discussed as a dogma. It is not a doctrine in any theology. It is just a utilitarian map. You go to some territory, to some strange country, unknown, and you take a map with you. The map does not really represent the territory; how can the map represent the territory? The map is so small, the territory is so big. On the map cities are just points. How can those points correspond to big cities? On the map roads are just lines. How can roads be just lines? Mountains are just marked, rivers are just marked -- and small ones are left out. Only big ones are marked. This is a map; it is not a doctrine.

There are not only five bodies, there are many bodies, because between two bodies there is another to join it, and so on and so forth. You are like an onion, layers upon layers, but these five will do. Hmm?... these are -the main bodies, the chief bodies. So don't be too much worried about it, hmm? because Buddhists say there are seven bodies and Jains say there are nine: bodies. Nothing wrong and there is no contradiction because these are just maps. If you are studying the whole world's map, then even big cities disappear, even big rivers disappear. If you are studying a map of a nation, then many new things appear which were not on the world map. And if you are studying the map of a province, then many more things appear. And if you are studying the map of a district, of course many more. And if just of one city, then

many more. And if just of one house, then of course.... Things go on appearing; it depends.

Jains say nine, Buddha says seven, Patanjali says five. There are schools which say only three. And they all are true because they are not discussing any argument. They are just giving you a few tools to work with.

And I think five is almost the perfect amount. Because more than five is too much, less than five is too few. Five seems almost perfect. And Patanjali is a very balanced thinker.

Now a few things about these *chakras*. The first *chakra*, the first dynamic center, is sex -- *muladhar*. It joins you with nature, it-joins you with the past, it joins you with the future. You were born out of two persons' sexual play. Your parents' sexual play became the cause of your birth. You are related to your parents through the sex center, and to your parents' parents and so on and so forth. To the whole past you are related through the sex center; the thread runs through the sex center. And if you give birth to some child, you will be related to the future.

Jesus insists many times, in a very rude way, "If you don't hate your mother and your father, you cannot come and follow me." It looks almost hard, almost unbelievable that a man like Jesus -- why should he use such hard words? And he is compassion incarnate, and he is love. Why does he say, "Hate your mother, hate yom father if you want to follow me"? The meaning is: drop out of the sexual context. What he is saying symbolically is: go beyond the sex center. Then immediately you are no longer related with the past, no longer related with the future.

It is sex that makes you part of time. Once you go beyond sex, you become part of eternity, not of time. Then suddenly only the present exists. You are the present, but if you see yourself through the sex center, you are the past also because your eyes will have the color of your mother and your father and your body will have atoms and cells from millions of generations. Your whole structure, biostructure, is part of a long continuum. You are part of a big chain.

In India they say your debt to your parents cannot be fulfilled unless you give birth to children. If you want that your debt should be fulfilled with the past, you have to create future. If you really want to repay, there is no other way. Your mother loved you, your father loved you -- what can you do now, they are gone? You can become a mother, a father, to children and repay it to nature, to the same reservoir from where your parents came, you came, your children will come.

Sex is the great chain. It is the whole chain of the world -- *samsar*; and it is the link with others. Have you watched it? The moment you feel sexual you start thinking of the other. When you are not feeling sexual you never think of the other. A person who is beyond sex is beyond others. He may live in the society, but he is not in the society. He may be walking in the crowd, but he walks alone. And a man who is sexual, he may be sitting on the top of Everest, alone, but he will think of the other. He may be sent to the moon to meditate, but he will meditate about the other.

Sex is the bridge with the others. Once sex disappears the chain is broken. For the first time you become an individual. That's why people may be too obsessed with sex, but they are never happy with it -- because it is double-edged. It links you with others; it does not allow you to be individual. It does not allow you to be yourself It forces you into patterns, into slaveries, bondages. But if you don't know how to transcend it, that's the only way how to use your energy. It becomes a safety valve.

People who live at the first center, *muladhar*, live only for a very foolish reason. They go on creating energy, and then they are too burdened with it; then they go on throwing it. They eat, they work, they sleep, they do many things to create energy. Then they say, "What to do with it7 It is very heavy." Then they throw it. Seems a very vicious circle. When they throw it they again feel empty. They fill up with new fuel, with new food, with new work, and again when the energy is there they are "feeling too full," they say. Somewhere it has to be released. And sex becomes just a release: a vicious circle of accumulating energy, throwing energy, accumulating energy, throwing energy. It looks almost absurd.

Unless you know that there are higher centers within you which can take that energy, use it in a creative way, you will remain confirmed to the sexual vicious circle. That's why all the religions insist on some sort of sexual control. It can become repressive, it can become dangerous. If new centers are not opening and you go on damming energy, condemning, forcing, repressing, then you are on a volcano. Any day you will explode; you will become neurotic. You are going to be mad. Then it is better to relieve it. But there are centers which can absorb the energy, and greater being and greater possibilities can be revealed to you.

Remember, we have been saying in the past few days that the second center, near the sex center, is *hara*, the center of death. That's why people are afraid to move beyond sex because the moment the energy moves beyond sex it touches the -*hara* center and one becomes afraid. That's why_ people are even afraid to move deep in love because when you move deep in love the sex center creates such ripples that the ripples enter in

the *hara* center and fear arises.

So many people come to me and they say, "Why do we feel so much afraid of the other sex?" -- of men or women"Why do we feel so much afraid?" It is not the fear of the other sex. It is the fear of sex itself because if you go deep in sex, then the center becomes more dynamic, creates bigger energy fields, and those energy fields start overlapping the hara center. Have you watched2 In a sexual orgasm something starts moving just below your navel, throbbing. That throb is the overlapping of the sex center with the *hara*. That's why people become afraid of sex also. Particularly people become afraid of deep intimacy, of orgasm itself.

But that second center has to be entered, penetrated, opened. That's the meaning when Jesus says unless you are ready to die you cannot be reborn.

Just two, three days before, on Easter, somebody asked a question that, "Today is Easter. Osho, have you something to say?" I have only one thing to say, that each day is Easter, because Easter is the day of Jesus' resurrection -- his crucifiction and resurrection, his death and his being reborn. Each day is an Easter if you are ready to move into the *hara* center. You will be crucified first -- the cross is there within your *hara* center. You are already carrying it; you just have to move to it and you have to die through it, and then there is resurrection.

Once you die in the *hara* center, death disappears; then for the first time you become aware of a new world, a new dimension. Then you can see the higher center than *hara*; that is the navel center. And the navel center becomes the resurrection, because the navel center is the most energy-conserving center. It is the very reservoir of energy.

And once you know that you have moved from the sex center to the *hara*, now you know that there is a possibility of moving inwards. You have opened one door. Now you cannot rest unless you have opened all the doors. Now you cannot remain on the porch; you have entered the palace. Then you can open another door and another door.

Just in the middle is the center of heart. The heart center divides the lower and the higher. First is the sex center, then the *hara*, then the navel, and then comes the heart center. Three centers are below it, three centers are above it. The heart is exactly in the middle.

You must have seen Solomon's seal. In Judaism, particularly in Kabbalistic thinkings, that Solomon's seal is one of the most important symbols. That Solomon's seal is the symbol of the heart center. Sex moves downwards, so sex is like a triangle pointed downwards. *Sahasrar* moves upwards, So *sahasrar* is a triangle pointed upwards. And heart is just in the middle, where the sex triangle comes to meet the *sahasrar* triangle. Both triangles meet, merge into each other, and it becomes a six-pointed star, that is the seal of Solomon. The heart is the seal of Solomon.

Once you have opened the heart, then you are available for the highest possibilities. Below the heart you remain man; beyond the heart you have become superman.

After the heart center there is the throat center, then there is the third-eye center, and then *sahasrar*.

Heart is feeling love. Heart is absorbing love, becoming love. Throat is expression, communication, sharing, giving it to others. And if you give love to others, then the third-eye center starts functioning. Once you start giving, you go higher and higher. A person who goes on taking goes lower and lower and lower. A person who goes on giving goes higher and higher and higher. A miser is the worst possibility a man can fall into, and a sharer is the greatest possibility that a man can become available to.

Five bodies, five *mahabhutas*, and five centers plus two bridges. This is the framework, the map. Behind this framework is the whole effort of the yogin, of bringing SAMYAMA to every nook and comer, so one becomes enlightened, full of light. Now the sutras.

THE POWER OF CONTACTING THE STATE OF CONSCIOUSNESS
WHICH IS OUTSIDE THE MENTAL BODY (MANUMAYA SHARIR)
AND THEREFORE INCONCEIVABLE
IS CALLED MAHAVIDEHA.
THROUGH THIS POWER
THE COVERING OF THE LIGHT IS DESTROYED.

Once you are beyond the mind body, for the first time you become aware that you are not the mind but the witness. Below the mind you remain identified with it. Once you know that thoughts, mental images, ideas, they are just objects, floating clouds in your consciousness; you are separate from them --

immediately.

"The power of contacting the state of consciousness which is outside the mental body and therefore inconceivable is called *mahavideha*." You become beyond body. *mahavideha* means one who is beyond body, one who is no longer confined to any body, one who knows that he is not the body, gross or subtle, one who knows that he is infinite, with no boundaries. *Mahavideha* means one who has come to feel that he has no boundaries. All boundaries are confinements, imprisonments; and he can break them, drop them, and can become one with the infinite sky.

This moment of realizing oneself as the infinite is the moment: "Through this power the covering of the light is destroyed." Then the covering is dropped which has been hiding your light. You are like a light which is being hidden under covers and covers. By and by each and every cover has to be taken away. More light will penetrate out of it.

Manumaya kosha, the mental body, once dropped, you become meditation, you become a no-mind. All om effort here is how to go beyond the *manumaya kosha* -- how to become aware that I am not the thinking process.

PERFORMING SAMYAMA ON THEIR GROSS, CONSTANT,
SUBTLE, ALLPERVADING, AND FUNCTIONAL STATE
BRINGS MASTERY OVER THE PANCHABHUTAS --
THE FIVE ELEMENTS.

This is one of the most potential sutras of Patanjali, and very significant for future science. One day or other, science is going to discover the meaning of this sutra. Science is already on the path towards it. This sutra says that all the elements in the world, the *pancha mahabhutas* -- the earth, the air, the fire, etc. -- they come out of nothing, and they go again into nothingness to rest. Everything comes out of nothing and when tired goes back and rests into nothingness.

Now science, particularly physicists, agree with it, that matter has come out of nothing. The deeper they have gone into matter, the more they have discovered that there is nothing like the material. The deeper they go, matter becomes more and more elusive and finally it slips out of their fingers. Nothing remains, just emptiness, just pure space. Out of pure space everything is born. Looks very illogical, but life is illogical. The whole of modern science has become illogical because if you persist in your logic you cannot move into reality. If you move into reality you have to drop the logic. And of course when there is a choice between logic and the reality, how can you choose the logic? You have to drop the logic.

Just fifty years before,.when scientists came to realize that quanta, electric particles, behave in a very ridiculous way -- behave like a Zen Master, unbelievable, absurd.... Sometimes they look like waves and sometimes they look like particles. Now before that it was a tacit understanding that something can be either a particle or a wave. One and the same thing cannot be both together, simultaneously. A particle and a Wave? It means something can be a point and a line together, at the same time. Impossible. Euclid will not agree. Aristotle will simply deny; you have gone mad. A point is a point, and a line is many points in a row, so how can one point be a line also at the same time remaining a point? Looks absurd. And Euclid and Aristotle prevailed. Just fifty years before, their whole edifice collapsed because scientists came tO know that the quantum, the electric particle, behaves in both ways -- simultaneously.

Logicians raised arguments, and they said, "This is not possible." Physicists said, "What can we do? It is not a question of possibility or impossibility. It is so! We cannot do anything. If the quantum is not going to follow Aristotle, what can we do? And if the quantum behaves in a non-Euclidean way and does not follow the geometry of Euclid, what can we do? It is behaving that way, and we have to listen to the behavior of the real and the reality." This is one of the very critical moments in the history of human consciousness.

Then it has always been believed that something can come only out of something. Simple and natural, obviously so. How can something come out of nothing? Then matter disappeared, and the scientists have to conclude that everything is born out of nothing, and everything again disappears into nothing. Now they are talking about black holes. Black holes are holes of tremendous nothingness. I have to call it "tremendous" nothingness because that nothingness is not just absence. It is full of energy, but the energy is of nothingness. There is nothing to find, but there is energy. Now they

say there exist black hole in existence. They are parallel to stars. Stars are positive, and parallel to each star there is a black hole. The star is; the black hole is not. And each star when burned, exhausted, becomes

a black hole. And each black hole, when rested, becomes a star.

Matter, no-matter go on changing. Matter becomes no-matter; no-matter becomes matter. Life becomes death; death becomes life. Love becomes hate; hate becomes love. Polarities continuously change.

This sutra says, "Performing *samyama* on their gross, constant, subtle, all-pervading, and functional state brings mastery over the *panchabhutas* -- the five elements." Patanjali is saying that if you have come to understand your true nature of witnessing, and then if you concentrate, you bring *samyama* on any matter, you can make it appear or disappear. You can help things to materialize -- because they come out of nothingness. And you can help things to dematerialize.

Now that yet remains to be seen by physicists whether it is possible or not. It is happening that matter changes and becomes no-matter, no-matter changes, becomes matter. They have come to feel many absurd things these fifty years. It is one of the most potential ages ever, where so many things have exploded that it has become almost impossible to confine them in a system. How to make a system? It was very easy just fifty years before to create a self-contained system. Now impossible. The reality has poked its nose in from everywhere and destroyed all doctrinaires, systems, dogmas. The reality has proved to be too much.

Scientists say it is happening. Patanjali says it can be made to happen. If it is happening, then why can it not be made to happen? Just watch. You heat water; at a hundred degrees it becomes vapor. It has always been happening, before fire was ever discovered. The sun rays were evaporating water from the seas and rivers and clouds were forming and water was coming back again into the rivers, again evaporating. Then man discovered fire, and then he started heating water, evaporating it.

Whatsoever is happening, ways and means can be found to make it happen. If it is already happening, then it is not against reality. Then you have just to know how to make it happen. If matter becomes no-matter, no-matter becomes matter, if things change polarities, things disappear into nothingness and things appear out of nothingness -- if this is already happening -- then Patanjali says ways and means can be found through which it can be made to happen. And this he says is the way: if you have come to recognize your being, beyond the five seeds, you become capable of materializing things or dematerializing things.

It still remains for the scientific workers to find out whether it is possible or not, but it seems plausible. There seems to be no logical problem in it.

FROM THIS FOLLOWS THE ATTAINMENT OF ANIMA, ETC.
PERFECTION OF THE BODY, AND
THE REMOVAL OF THE ELEMENTS' POWER TO OBSTRUCT THE BODY.

And then come the eight *siddhis*, eight powers, of yogis. The first IS *anima*, and then there is *laghima* and *garima*, etc. The eight powers of the yogi are that they can make their body disappear, or they can make their body so small, so small, that it becomes almost invisible, or they can make their bodies so big, as big as they want. It is under their control to make the body small, big, or disappear completely, or to appear in many places simultaneously.

Looks impossible, but things that look impossible by and by become possible. It was impossible for man to fly; nobody ever believed. The Wright brothers were thought to be mad, insane. When they first invented their first aeroplane, they were so afraid to tell people -- that if they come to know they will be caught and hospitalized. The first flight was done completely unknown to anybody -- just these two brothers. And they invented their first aeroplane hiding in a basement, so nobody comes to know what they are doing. Everybody had believed that they had gone completely mad -- who has ever flown? Their first air flight was only six seconds -- only of sixty seconds -- but it tremendously changed the whole of history, the whole of humanity. It became possible. Nobody had ever thought that the atom could be split. It was split, and now man can never be the same again.

Many things have happened which were always thought to be impossible. We have reached to the moon. It was the symbol of impossibility. In all the languages of the world there are expressions like, "Don't long for the moon." That means don't long for the impossible. Now we have to change those expressions. And in fact once we have reached the moon, now nothing bars the path. Now everything has become available; it is only a question of time.

Einstein has said that if we can invent a vehicle which moves with the speed of light, then a person can go on travelling and he will never age. If he goes on that spaceship which moves with the speed of light when he is thirty years old and comes back after thirty years, he will remain of thirty years. His friends and

brothers will be thirty years older, a few of them will be already dead, but the person will remain of thirty years. What nonsense are you talking? Einstein says time and its effect disappear when one is moving with the speed of light. A man can go on infinite space travel and can come back after five hundred years. All the people here will be gone, nobody will recognize him, and he will not recognize anybody, but he will remain of the same age. You are aging because of the speed of the earth. If the speed is as much as light, which is really tremendous, then you will not age at all.

Patanjali says that if you have moved beyond all the five bodies, you have gone beyond all five elements. Now you are in a state from where you can control anything you wish. Just by the idea that you want to become small, you will become small; if you want to become big, you w ill become big; if you want to disappear, you can disappear.

It is not necessarily so, that yogis should do it. Buddhas have never been known to do it. Patanjali himself has not been known to do it. What Patanjali is saying: he is revealing all the possibilities.

In fact a man who has attained to his uttermost being, for what will he think to become small? For what? He can't be so foolish. For what? For what would he like to become like an elephant? What is the point in it? And why should he want to disappear? He cannot be interested in amusing people, their curiosities. He is not a magician. He is not interested in people applauding him. For what? In fact the moment a person reaches to the highest peak of his being, all desires disappear. *Siddhis* appear when desires disappear. This is the dilemma: powers come when you don't want to use them. In fact they come only when the person has disappeared who always wanted to have them.

So Patanjali is not saying that yogis will do such things. They have never been known to do such things. And the few people who try to do them are not yogis. And the few people who do them, in fact cannot do them; they are only tricksters.

Now Satya Sai Baba type people go on materializing Swiss-made watches. These are all tricks, and nobody should be enchanted by these trick4. Whatsoever Satya Sai Baba has been doing can be done by thousands of magicians all over the world, very easily, but you never go to magicians and touch their feet because you know that they are doing tricks. But if somebody who is thought to be religious is doing the same trick, then you think it is a miracle.

This part of Patanjali's YOGA SUTRAS is to make you aware that these things become possible but they are never actualized because the person who would want it, who would have always liked to go on an ego trip through these powers, is there no more. Miraculous powers happen to you when you are not interested in them. This is the economy of existence. If you desire, you remain impotent; if you don't desire, you become infinitely potent. This I call the law of banking: if you don't have money, no bank is going to give you; if you have money, every bank is ready to give you. When you don't need, all is available; when you are needy, nothing is available.

BEAUTY, GRACE, STRENGTH, AND ADAMANTINE HARDNESS
CONSTITUTE THE PERFECT BODY.

Patanjali is not talking about this body. This body can be beautiful, but can never be perfectly beautiful. The second body can be more beautiful than this, the third even more, because they are moving closer to the center. The beauty is of the center. The farther away it has to travel, the more limited it becomes. The fourth body is even more beautiful. The fifth is almost ninety-nine percent perfect.

But that which is your being, the real you, is beauty, grace, strength, and adamantine hardness. It is adamantine hardness and at the same time the softness of a lotus. It is beautiful but not fragile -- strong. It is strong, but not just hard. All opposites meet in it... as if a lotus flower is made of diamonds or a diamond is made of lotus flowers. Because man and woman meet there and transcend. Because sun and moon meet there and transcend.

The old term for yoga is *hatha*. This word *hatha* is very, very significant. *Ha* means sun, *tha* means moon; and *hatha* means the meeting of sun and moon. The union of sun and moon is yoga -- UNIO MYSTICA.

In the human body, according to the *hatha* yogis, there are three channels of energy. One is known as *pingala*; that is the right channel, connected with the left brain -- the sun channel. Then there is another channel *ida*; the left channel, connected with the right brain -- the moon channel. And then there is the third channel, the middle channel, *sushumna*; the central, the balanced -- it is made of sun and moon together.

Ordinarily your energy moves either by the *pingala* or by *ida*. Yogis' energy starts moving through the *sushumna*. That is called *kundalini*, when the energy moves just between these two, right and left. Corresponding to your backbone these channels exist. Once the energy moves in the middle channel, you become balanced. Then a person is neither a man nor a woman, neither hard nor soft; or both -- man and woman, hard and soft. All the polarities disappear in *sushumna*; and *sahasrar* is the peak of *sushumna*.

If you live on the lowest point of your being, that is *muladhar*: sex center; then either you move by *ida* or you move by *pingala*, sun channel or moon channel; and you remain divided. And you go on seeking the other, you go on asking for the other. You feel incomplete in yourself; you have to depend on the other.

Once your own energies meet inside and there happens a great orgasm, a cosmic orgasm, when the *ida* and *pingala* dissolve into sushumna; then one is thrilled, eternally thrilled. Then one is ecstatic, continuously ecstatic. Then that ecstasy knows no end. Then one never comes down, then one never comes low. One remains high. That point of highness becomes one's innermost core, one's very being.

Remember again, I would like to say to you, this is the framework. We are not talking about actual things. There are foolish people who have even tried to dissect the human body to see where ida and pingala and sushumna are, and they have found them nowhere. These are just indicators, symbolic. There are foolish people who have tried to dissect the body and to find the centers, where they are. Even one doctor has written a book to prove which center is exactly which complex in the body according to physiologists. These are all foolish attempts.

Yoga is not in that way scientific. It is allegorical; it is a great allegory. It is showing something, and if you go inside you will find it, but there is no way to find it by dissecting a body. By postmortem you will not find these things. These are alive phenomena. And these words are simply indicative -- don't be confined to them, and don't make a fixed obsession and doctrine out of them. Remain fluid. Take the hint, and go on the journey.

One word more; it is oordhwaretas. It means the upward journey of energy. Right now you are existing at the sex center, and from that center the energy -- goes on falling downward. Oordhwaretas means your energy starts moving upward. A delicate, very delicate phenomenon, and one-has to be very alert to work with it. If you are not alert there is every possibility you will become a perverted being. It is dangerous; that's why yogis call it "serpent power." It is dangerous. It is like a snake; you are playing with a snake. If you don't know what to do, there is danger. You are playing with poison.

And many people have become perverted because they tried to repress their sex energy in order to become *oordhwaretas*, to go upward. They never went upward. They even became more perverted than normal people.

I was reading one anecdote.

"Yes," said Abe to his friend Issy, "I am afraid with mine son it has turned out to be a great disappointment. You know how we struggled to give him an education what we never had; I sent him to the finest business school in the country, and now what happens? He rolls up at my dress factory at ten in the morning; at eleven o'clock he dawdles over tea; twelve o'clock he is off for lunch; he is not back till two; and from two till four he fools around with the models. What a rubbish he has turned out to be."

"Abe," replied Issy, "what troubles you have got is nothing; mine is a thousand time worse. You know how we struggled to give mine son an education what we never had; I sent him to the best business school in the country, and now what happens? He rolls up at my factory at ten in the morning; at eleven o'clock he dawdles over tea; twelve o'clock he is off for lunch; he is not back till two; and from two till four he fools around with the models. What a rubbish he has turned out!"

"But, Issy, since when is that a thousand times worse than me? It is the same story what you have told me."

"Abe, you forget one thing: I am in the men's clothing."

Get it? If you don't know what to do with sex energy, and you start fooling with it, either your energy will become masturbatory or homosexual or there are a thousand and one other perversions. Then it is better to leave it as it is.

That's why a Master is needed -- one who knows where you are, where you are going, and what is going to happen next; one who can see your future and one who can sec whether the right channeling is happening or not. Otherwise the whole world is in a mess of sexual perversion.

Never repress. It is better to be normal and natural than to be perverted. But just to be normal is not enough. Much more is possible. Transform. Repression is not the way of *oordhwaretas* -- transformation is. And that can be done only if you purify your body, you purify your mind; you throw all rubbish that you have gathered in the body and the mind. Only with a purity, light, weightlessness, will you be able to help the energy to move upwards.

Ordinarily it is like a coiled snake; that's why we call it *kundalini*, or *kundali*. *Kundali* means "coiled up." When it raises its head and moves upwards, tremendous is the experience. Whenever it passes one higher center, you will have higher and higher experiences. On each center many things will be revealed to you; you are a great book. But the energy has to pass through the centers; only then can those centers reveal you their beauties, their visions, their poetries, their songs, their dances. And each center has a higher orgasm than the lower one.

Sexual orgasm is the lowest. Higher is the orgasm of the *hara*. Higher than that is the orgasm of the *nabhi*, the navel. Higher than that is that of love, the heart. Then higher than that is that of the throat, creativity, sharing. Then higher than that is that of the third eye, the vision of life as really it is, without any projections -- the clarity to sec unclouded. And highest is that of the *sahasrar*, the seventh center.

This is the map. If you want, you can move upwards, become *oordhwaretas*. But never try to become *oordhwaretas* for *siddhis*, powers; they are all foolish. Try to become *oordhwaretas* to know who you are. Not for power, but peace. Let peace be thy goal, never power.

This chapter is called *vibhuti pada*. *Vibhtuti* means "power." Patanjali included this chapter so that his disciples and those who will ever be following him are made alert that many powers happen on the way but you are not to get entangled with them. Once you become entangled with power, once you are on a power trip, you arc in trouble. You will be tied down to that spot -- and your flight will be stopped. And one has to go on flying and flying till the very end, when the abyss opens and you are absorbed back into the cosmic soul.

Let peace be thy goal.

Yoga: The Alpha and the Omega, Vol 9

Chapter #2
Chapter title: Choice is hell

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OSHO, YOU TELL ME TO FLOAT, BUT MY BODY IS SO HEAVY WITH A DEAD-WEIGHT MIND THAT I FEEL I WILL DROWN IF I FLOAT. SO I KEEP SWIMMING IN PANIC.

FLOATING is a totally new way of life. You are accustomed to fight; you are accustomed to swim upstream. The ego feels nourished if you fight with something. If you don't fight, the ego simply evaporates. It is very essential for the existence of the ego to continue fighting. This way or that, in worldly matters or in spiritual matters, but go on fighting. Fight with others or fight with oneself, but continue the fight. The

people you call worldly are fighting with others; and the people you call spiritual are fighting with themselves. But the basic thing remains the same.

The real vision arises only when you stop fighting. Then you start disappearing because without fight the ego cannot exist for a single moment. It needs constant pedaling. It is just like a bicycle. If you stop pedaling, it has to fall; it cannot continue for long -- maybe a little while because of the past momentum. But your cooperation is needed for the ego, to keep it alive, and the cooperation is through fight, resistance.

When I say to you to float I mean that you are such a small, tiny part of the cosmos it is absolutely absurd to fight with it. With whom are you fighting? All fight is basically against God, because he surrounds you. If you are trying to go upcurrent, you are trying to go against God. If he is flowing downwards to the ocean, go with him.

Once you start floating with the river, you will have a totally different quality arising in you. Something of the beyond will descend. You will not be there; you will become just an emptiness -- tremendous emptiness, a receptivity. When you fight you shrink, when you fight you become small, when you fight you become hard. When you don't fight -- you surrender, you open, like a lotus opening its petals -- then you receive. Unafraid you start moving, moving with life, moving with the river.

The question is: "You tell me to float, but I am afraid if I float I will drown." It is good if you drown because only the ego can be drowned, not you. When you are fighting, in fact the ego is fighting with your innermost core. You will drown. But by that drowning, for the first time you will be able to float, for the first time you will be. Choose and you choose the ego. Be choiceless, let life choose for you, and you become egoless. Choose and you always choose hell. Choice is hell. Don't choose. Let this prayer of Jesus resound in your hearts, "Thy kingdom come, Thy will be done." Let him do for you.

Drop yourself, drown yourself. Disappear from that plane of being. And then suddenly you are no longer human; you are superhuman. Your whole life will become a life of beatitude. Let me tell you one anecdote.

One unfortunate soul arrived at the doors of hell and was interviewed by old Nick himself "Which group would you like to join?" he asked with a leer.

"What do you mean -- group?" asked the new arrival.

"You see," said the devil, "we have all sorts of torments here, and we allow people to choose their own. We believe in democracy, and we are not dictatorial -- and there is no emergency going on. It is for you to choose. It is for eternity, remember one thing -- mind this -- so you must choose carefully. I will take you on a tour."

So the devil took him through hell. One group was wallowing in slime and being perpetually eaten by maggots, another group was constantly being prodded with red-hot tridents, another group was being stretched on racks, etc., etc., and the new arrival was feeling very despondent.

Then the devil led him to one group in which all the inhabitants were standing up to their waists in a particularly evil-smelling cesspit and drinking cups of tea.

"This does not look too bad," he thought to himself, "I will choose this group," he said to the devil.

"You are sure?" asked Satan. "Remember, you can't change your mind, and it is forever and forever and forever."

"No, I am quite sure -- this will do me," said the newly damned.

"Very well," said the devil, "in you go."

And just as the wretched soul jumped into the pit, a whistle blew and a voice called out: "All right, everybody! Tea break's over -- stand on your heads!"

If you choose you choose hell. Choice is hell. That's how you have created your hell all around you -- by choosing. When you choose you don't allow God to choose for you.

Krishnamurti goes on insisting for choicelessness. That is just one end of the whole story. The other end is: if you arc choiceless God chooses for you. That is only half of the story -- become choiceless -- just the beginning. The moment you are choiceless life continues. You will not be there -- life will continue. And you are nothing but a hell. Once you don't stand between you and God he chooses. He has been always choosing for you. There is a proverb which says, "Man proposes and God disposes." The reality is just the opposite: "God proposes and man goes on disposing."

Once you have felt that beatitude of nonchoosing and floating with him, you will never choose again. Because whenever you choose you choose hell, and whatsoever you choose you choose hell.

So I would like you to drown -- drown with my blessings.

When Jesus says that those who cling to themselves will lose themselves, and those who are ready to lose will gain, he means exactly the same thing. When Sufis say, "Die before your death, and then you will become deathless," they mean the same.

The death of the ego happens only through surrender. People come to me and they ask, "How not to be egoistic?" But you cannot do anything to be nonegoistic. Whatsoever you will do will make you again egoistic. You can try, discipline the ego, but you cannot be nonegoistic because whatsoever you do enhances the ego. The moment you become a doer, in whatsoever way.... You may try to be humble, but if it is your humbleness, practiced, disciplined by you, then deep down in your humbleness the ego will remain crowned, and it will go on saying, "Look. How humble I am."

I have heard about one man who went to see Adler, the great psychologist who coined the word "inferiority complex." The man was psychoanalyzed. After a few months and much effort, Adler told him, "Now you are cured." The man said, "Yes, I also feel that I am cured. Now I am the one who has the most beautiful inferiority complex in the world -- the best inferiority complex in the world."

Inferiority complex, and the most beautiful and the best? It is possible; it happens every day. You can become egoistic about the inferiority complex also. You can have-a superiority complex about an inferiority complex also. Man is so ridiculous.

G3 to religious people and see their faces. They show all signs of humbleness, but you will have to go a little deeper, deeper than their skin, to know them. Deep down the ego is very happy, feeling that "Nobody is more humble than me." If you say to a religious man, "I have found a man who is more humble than you," he will be hurt. He will feel insulted, it is impossible, nobody can be more humble than him. But that is the whole effort of the ego -- nobody has a better house than me, nobody has a better car than me, nobody has a better face than me, nobody has better knowledge than me. In that comparison and feeling better is the ego.

You cannot do anything to change it. You can simply see the point that nothing is needed on your part. And once you drop it -- or rather it will be better to say: once in your deep understanding it drops -- you are open to life. Then life starts flowing through you, like a cool breeze in an open room. You are like a windowless room: all doors,-windows closed, no ray of light enters in you, no new breeze passes through you. You are caved in within yourself, closed. And of course if you start feeling suffocated it is natural.

But I know it is difficult to allow yourself to drown. It takes time. Just a few glimpses will be needed. Sometimes float, don't swim, and just feel the river taking you over. Sometimes just sit in the garden, don't choose. Don't say what is beautiful, what is ugly. Don't divide, just be there present to everything. Sometimes move in the marketplace, not saying, not condemning, not appreciating. In many ways learn how just to be, without any evaluation. Because the moment you evaluate you have chosen. The moment you say this is good, you are saying, "I would like to have it." The moment you say this is bad, you say, "I don't want it; I would not like to have it." The moment you say this woman is beautiful, you have desired. The moment you say this woman is ugly, you have already felt repulsion. You are already caught in the duality of good and bad, beautiful and ugly; and the choice has entered in you.

Subtle are the ways of the ego. One has to be very alert.

And once you know -- once even for a single moment the ego is not there, you are not creating it -- suddenly all doors open, and from everywhere, from all directions, life rushes towards you. That rush is very fragile. If you are not alert you will not be able to see it, you will not be able to feel it. God's touch is very delicate. Great sensitivity is needed to feel it.

Just the other day I was reading a small poem of Huub Oosterhuis.

God does not send us his word
like a great torrent of water
raging in tempest and flood
sweeping us blindly along

but like a glimpse of the sun
or a green branch in the winter,
rain falling softly on earth:
this is how God comes to us. "

... rain falling softly on earth: this is how God comes to us."

In deep surrender, sensitivity, awareness, suddenly you are full of something which you had never

known before. It has always been there, but you were too gross to know it. It has always been there, but you were too occupied in fighting, in the ways of the ego, that you couldn't look back and feel it. It was always there, but you were not present. It was always waiting for you, but you had forgotten how to come back home. Dropping the ego is the way back home.

So drown yourself. That's the whole art I am teaching you here. If I am teaching anything, I am teaching you death, because I know only through death is resurrection.

THIS MORNING YOU SPOKE OF THE NEED TO BE RESPONSIBLE,
TO NOT LEAN ON OTHERS, TO BE ALONE.
I SEE I HAVE BEEN TAKING SANNYAS AS AN EXCUSE TO AVOID THESE THINGS -- ASKING YOU ALL THE TIME WHAT TO DO,
CALLING ON YOUR PRESENCE WHEN I AM SAD AND LONELY,
IMAGINING YOU ARE WITH ME, FILLING ALL THE EMPTINESS.
I FEEL IRRESPONSIBLE AND CONFUSED AGAIN ABOUT WHAT SANNYAS IS.

You will always feel confused if you lean on somebody else because then the understanding will not be yours, and understanding cannot be borrowed. So you can befool yourself a little while. Again and again the reality will erupt and you will feel confused. So the only way to avoid confusion is not-rationalization. The only way to avoid confusion is to stand on your own feet, to be alert, to be aware. Don't postpone awareness. Whenever you start leaning on somebody, you are avoiding awareness -- and you have been taught and conditioned for it from the very beginning. The parents, the peers, the society, the educationists, the politicians, they all go on trying to condition you in such a way that you always depend on others. Then you can be manipulated, then you can be dominated. Then you can be exploited and oppressed, then you can be reduced to being a slave. You lose your freedom.

This conditioning is there. When you come to me you come with that conditioning, of course; there is no other way. And immediately your mind starts functioning from your conditioning: you start leaning on me. But I am not going to allow you that. I will push you again and again, throw you again and again to yourself. Because I would like you to stand on your own understanding. Then it will be something of the permanent, then you will never be confused.

Confusion comes in.... I say something to you, you start believing in it -- but it is not your vision, it is not your perception. Tomorrow in life something happens and you are in a difficulty. The difficulty arises because you have learned by rote -- you have memorized me. Now you will try to respond through this *borrowed* understanding. Life changes every moment. My understanding of this moment will not be of any help to you the next moment. My understanding of this moment cannot be made a permanent reference. And if you take it verbally, intellectually, mentally, and you carry it with you, you will again and again be confused; because life will always sabotage your so-called understanding.

Life trusts only *real* understanding. Real means your own, authentic, that arises from you.

I am not here to give you knowledge, I am not here to give you theories. That's what has been done for centuries, and man has remained as ignorant as ever. I am here to make you alert to the fact that hidden behind you, within you, is a source of light. Tap that source. Let that light bum bright within you. And then you have something alive. Then whatsoever problems come in life, you will not tackle them from your past knowledge. You will tackle them in the present. You will face them with your present understanding.

Whatsoever I say will a]ways become past. The moment I have said, the moment you have heard, it has already gone into the past. And life goes on changing; it is a constant movement. It knows no stopping, it knows no rest.

Again and again you will feel confused.

And with me also there is a problem. The next moment you will ask the same question, and I will never answer the same again. Because I respond. I don't answer, I don't remember my old answers -- I respond. Your question is there, I am here, I respond again. And if you go on collecting my answers: not only confused, you will become mad. Because you will not find any harmony in them, any consistency in them. They are inconsistent. What can I do. Life is inconsistent. If I am to be true to life, I have to remain inconsistent in my statements. If I want to be true to my statements, then I betray life. And I would like to remain true to life. I can betray my past, but I cannot betray the present. I can go against my statements, but I cannot go against the present life, this moment.

So confusion will arise. Some day I will say something, and I will say something else some other day. If you compare, if you try to make a consistent whole out of my statements, you are going to be in trouble, in deep trouble. Don't do that. You just listen to me. And don't learn my answer; learn my response. Don't be bothered with what I say. See the way I say it. See the way I respond to a situation, to a question. The answer is not important, but my alive response is.

And if you can learn the alive response, you become responsible. My meaning of the word "responsibility" is totally different from the dictionary meaning. In the dictionary responsibility seems something like a duty, a commitment, as if you are responsible to somebody else. The word is almost dirty. The mother goes on saying to the child, "You are responsible to me, remember." The father goes on saying to the son, "You are responsible to me, remember." The society goes on saying to the individuals, "You are responsible to us, to the society, remember." And your so-called images of God, they also go on telling people, "You are responsible to us... to me."

When I use the word "responsibility" I mean your aliveness, responding aliveness. You are not responsible to anybody else except your own being, this moment. You are responsible to be responsible. To respond with an open heart, with vulnerability. Not with closed fists but with open hands. Not hiding and holding something. Opening yourself completely, in deep trust with life. Not trying to be clever and cunning. Then you float with life moment to moment... your response will change because life is changing.

Sometimes it is hot and you cannot sit outside in the sun and you would need a shelter. Sometimes it is too cold and you cannot sit under the shelter and you would like to sit under the sun. But nobody is going to say to you that you look very inconsistent: "The other day you were sitting in the shelter, and now you are sitting under the sun? Be consistent! Choose! If you want to sit in the sun, then sit consistently in the sun." You will laugh at this absurdity, but this is what people have expected of you in life.

Everything is changing around you. Don't get fixed ideas; otherwise you will be confused. And don't listen to what others say; listen to your own heart. I have heard:

What mankind had feared for generations finally happened: a nuclear reaction ran out of control and the entire globe exploded, killing every living thing in it.

Naturally, at the Pearly Gates there was terrible confusion, what with so many souls arriving at the same time, so St. Peter decided to try and sort out the grades by putting up various notices behind which the appropriate souls could form queues.

One sign read Bosses Only, and another read Men Who Were Under Their Wives' Thumbs. Behind the Bosses Only sign was one solitary soul, whereas under the other sign was a queue stretching right to the Milky Way.

St. Peter, curious, said to the solitary soul, "How is it that you are the only one here?"

"I don't know -- the wife told me to stand here," was the reply.

Sometimes it is the wife, sometimes it is the husband, sometimes it is the father, sometimes the mother -- sometimes the guru. Somebody is telling you to stand here, and you don't know why. Make sure why you are standing there.

Listen. It is a little complex. Even if you decide to follow somebody, listen to your heart, as to whether you want to follow. I am not saying don't follow anybody, because if your heart says follow, then what will you do? But listen to the heart, feel your own feeling first because ultimately you are responsible to your heart. Everything else is secondary; you are primary. You are the center of your world.

If you choose to follow me or if you choose to be initiated by me, if you choose to surrender to me, feel first your own feeling. Otherwise you will again and again be confused, and again and again you will start thinking, "What am I doing here?" You will start thinking, "Why have I taken sannyas? Why?" Don't take it because somebody else is saying to. Feel it. Then the confusion will never arise. Then it cannot arise; then there is no question of confusion.

Confusion is a wrong functioning. If you function from *your* center, confusion never arises. If you function from somebody else's center, the confusion is bound to arise continuously -- and people are functioning from others' understandings, from advisers, experts. They are living through them. People have completely left their lives in others' hands.

Feel it, wait for the feeling to arise. Be patient, don't be in a hurry. And if you have felt your feeling well, then you will have a deep root, and that root will make you strong, and that root will not allow any confusion to settle around you.

Now you create a problem for me. The question is as if somebody comes and asks, "What is yellowness?" or "What is this color yellow?" There are yellow Flowers, there are yellow old leaves, there is the yellow gold sun, and a thousand and one things which are yellow; but have you ever seen yellowness? Yellow things you have seen; yellowness one never comes across, cannot come across.

There are problems and problems, but you never know what is *the* problem; then the question is abstract. There is nothing like "the problem." There are problems because a problem is a conflict within you. You must be having two minds within you; then the problem arises. You don't know where to go, this way or that; then the problem arises. The problem is a question of your duality: you feel to do this, and you also feel to do that, and the problem arises. But if you are one, there is no problem. You simply move. Whenever you ask an abstract question, like "What is a problem?" or "What is yellowness?" or "What is love?" it becomes difficult.

St. Augustine has said, "I know what time is, but when people ask me, "What is time?" suddenly I lose all track. "Everybody knows what time is, but if somebody asks what it is, exactly, you will be in difficulty. You can show what *the* time is, but what is time, just pure, abstract?

But I understand why this problem has arisen. There are a few people who are so confused, they cannot even decide what the problem is. They are so confused, standing on such a crossroad, that to decide what the solution is is far away -- they have not even decided what the problem is. There are many, because you have lost contact with your feeling, your existential heart. So even the problem has to be supplied by somebody else, not only the solution. You are asking me that I should tell you what your problem is. Not only do you depend on me for the solution, you depend on me for the problem also. But this is how it has been done in the past.

When people come to me I can immediately see whether their problem is theirs or they have borrowed it. If a Christian comes he brings a problem which no Hindu can ever bring. When a Jew comes he brings a problem no Christian can ever bring. When a Jain comes he brings a totally different problem which no Hindu can ever bring. What happens? These problems cannot be life problems because life problems cannot be Jewish, Hindu, Christian, Jain. Life problems are simply life problems. These problems are theological; they have been taught. They have been taught the problems also -- what to ask.

Very cunning people have been exploiting humanity. First they teach you what to ask, and then they have the answer also. If you ask the right question, they will supply the right answer. And both are bogus because the question has been taught by them and then you ask. And they teach you only questions which they can answer. So the game goes on very well, perfectly well.

If you go to a Jain monk and you have not been taught by Jains what questions to ask, you will create trouble. You will create embarrassment there because you will ask questions to which the tradition -- their tradition -- does not supply the solutions. If you ask a Jain why God created the world, he will be puzzled because in his theology there is no God. In his theology there has never been anything created. The world has existed forever and forever and forever. Creation has never been there. So if you ask why God created the world, your question is totally absurd for a Jain because there is no God and there is no creation; the world has continued. The word "creation" does not exist in Jain language because creation implies the existence of a creator; and there is no creation, so how can the creator be there? The world is, but it is not a creation. It is eternal, uncreated; it has remained always there.

Never ask a theological question, because that is borrowed. Find out existential questions. Find out where your difficulty is. Find out where your shoe pinches. Find out your own problems.

And your problem may not be another's, so the other may not agree that this is a problem. Problems are individual; they are not a universal phenomenon. My problem is my problem; your problem is your problem. They are as different as your thumbprints, and they have to be.

When I see that people are asking borrowed problems, they don't have your signature on them, and then they are futile -- not worth even asking, not worth answering. Your problem should have your signature on it. It should come out of your life, out of the struggle, challenge, response, out of your own confrontation.

I have heard:

So finally the marriage broker induced Cohen to meet this girl. After all she was alleged to be beautiful, talented, educated, young, and with pots of money.
Cohen met her, liked her, married her.
A day later he finds the marriage broker and rages: "Some dirty trick you played on me, eh? She admits herself that she had slept with half the men in Poona.'"
"So? After all, how big is Poona?" said the agent.

Your problem is not the agent's problem. Your problem is yours, nobody else's. Remember that if a problem is individual it can be solved because it is true. If you have borrowed it from tradition, society, somebody else, it can never be answered because in the first place it was not your problem. It is as if you have learned a disease from someone.

Just the other night I was reading that in a famous physician's office there is a notice especially for ladies, saying, please don't talk about your diseases and symptoms to other ladies -- don't exchange symptoms -- because that confuses the doctor. Ladies waiting for the doctor are bound to talk, and bound to be impressed by others' symptoms. And certainly that confuses the doctor because he cannot know what is what.

There are people who get diseases through advertisements of medicines in the newspapers. I have heard about one man who in the mid of the night rang up his doctor. The doctor was of course angry, in the middle of the night, his sleep broken. He took the phone; he said, "What is the matter?" and the man started describing his disease. The doctor said, "Cut it short, I have also read the article in the news magazine. Cut it short."

People learn their diseases from magazines. Just watch your mind. It is so imitative that it can be impress:d by others' problems, and you can get so suggestible that you start thinking this is your problem. Then there is no way to solve it, because in the first place it is not a problem to you.

This is my observation: that if a problem is real it can be solved. That is my definition of a problem: that it can be solved. If it cannot be solved then it is not a problem. A disease is a disease if it can be cured. All diseases are curable, at least theoretically curable; but if you don't have the disease, then you have an incurable disease. Then nobody can help; then it is just in your mind. No medicine can be of any help to you.

So the first thing to understand about a problem is that it should be existential, not theological, speculative, philosophical. It should be psychological rather than being philosophical, and it should come out of confrontation with life.

Ninety percent of your problems arise because you are caught in dead thoughts, and you cling to those thoughts. When a situation arises which doesn't fit with your-thought, the problem arises -- and you want to try changing the situation rather than changing the thought. If you come across a situation which doesn't fit with yom ideology, you struggle hard to change the situation rather than to change the ideology. Then the problem arises.

Always be ready to change your mind because life cannot be changed just because of your ideologies. And we have learned ways how to look at life, how to interpret life, and we become fixated in certain routines.
Let me tell you one anecdote.

A mousy little man used to be very frightened of his boss. One day he told a fellow worker that he was sick.
His friend said, "Why don't you go home?"
"Oh, I couldn't do that!"

"Why not? Don't be silly, he will never know. He is not even here today."
Finally the man was convinced and went home.

When he got there, he looked in the window -- and there was his boss, kissing and hugging his wife. So he ran all the way back to the office. "A fine friend you are!" he said to his pal. "I nearly got caught."

Just an old pattern of thought. The situation was totally different. He could have caught the boss, but just the old idea that always the boss has been catching him.

Watch life and don't be addicted to your mind. Ninety percent of your problems will disappear simply without any bother. Ten percent of your problems will remain, they are existential; and they are needed to

be there because you have to grow through them. If they are dropped you will not grow. The conflict is needed. The pain is needed. The suffering is needed. Because that will make you crystallized, that will make you more aware. And if you can transcend it you will have earned the bliss that comes after one has transcended a problem.

It is just like mountaineering. You are going up, uphill, tired, perspiring, breathing is difficult, seems impossible to reach the top; and then you reach the top and you lie down under the sky and you rest and you are relaxed and you are happy that you decided to climb. But only after a hard climb. You can reach that top by a helicopter, but then you have not earned it. So a man who reaches to the top by the helicopter and the man who moves on his feet reach to different peaks. They never reach to the same peak. Your means change your end. The man who has dropped by helicopter will enjoy it a little; he will say, "Yes, it is beautiful." But his enjoyment will be like a man who is completely stuffed with food and then a delicious plate comes before him; he says, "Good," he can smell it a little, but he is so stuffed he has no appetite. And just by his side there is another man who is hungry.

To reach to the top one needs to have the appetite also; and that appetite grows while you are climbing. You become more and more hungry, you become more and more tired, you become more and more ready... and when you reach to the top you rest. You have earned it.

In life you cannot get anything unearned. And if you try to be clever with life, you will miss many opportunities.

So drop those problems which are not yours. Drop those problems which you have learned from others. Drop those problems which arise because of your fixed ideologies. Be fluid, move. Die each moment to the past and be born again so you don't carry any ideology, any fixed attitude towards life, and you are always open and available, responding. Then only those problems will be there which are needed, which are part of your growth.

As I see, there are people who are living just routine lives; they are not true lives, just making empty gestures. Their problems are also empty, meaningless. Somebody comes and asks, "Is there a God?" The problem is empty. How are you concerned with a God? You have not even known yourself yet. Start from the beginning, begin from the beginning. You have not even known the knower. You have not even known what this awareness is within you. And you are asking about God? You are asking about the absolute awareness, the ultimate awareness, and you have not even learned that awareness which has already been given to you as a gift. You have not Learned about the flower that is in your hand, and you ask about ultimate flowering? Foolish.

Forget all about God. Right now, enter into your being and see what God has given to you, what the whole has given to you. And if you can learn it, more doors will be opened for you. The more you learn, the more mysteries open. And God is the ultimate mystery -- when you have learned everything else and nothing remains to be learned and you have passed through all the turmoils, anxieties, anguishes of life, only then. God is the last gift; you have to earn it.

Don't ask questions which are irrelevant to you.

And don't live a routine life of empty gestures. People go to the church -- empty gesture. They never wanted to go there; then why are you going? Because everybody else is going, because it is a social formality, because people think good if you go to the church, because it gives you a certain respectability. These people would not have gone to Jesus, but they go to the church. Church is respectable; Jesus was never. To go to Jesus was difficult. To go to Jesus was to put your respectability at stake.

You are here. You have to put your respectability at stake because you arc not going to gain any respectability by coming tO me. You may lose, but you cannot gain. It cannot be formal because who bothers to stake so much for a formal thing? It can only be of the heart.

People do their prayer, it has to be done: empty gesture. No love in their hearts, no gratitude in their hearts, and they go on doing prayer. Then problems arise which are useless.

Do only that for which you have feeling.

I have heard:

A former railway worker, aged eighty, had his home by the railway line. He was retired. He used to count the wagons on every goods train that passed. There was no need, but old habit. One Sunday at a family picnic, his son noticed that he was ignoring a passing train and asked, "Why, why are you not counting the wagons?"

Answered the old man, "I don't work on Sundays."

Watch your life. Make it truer, authentic, real. Don't move through empty gestures; otherwise your questions will be empty. They will look like problems, but they will not be real problems.

Now what is the difference between a real problem and a pseudoproblem? A psseudoproblem is that which can be solved yet nothing is solved. And a real problem is that which, even if it is not solved, the very effort to solve it solves much. In the very effort you become more alert, more knowing, more understanding. You come to know much about yourself that was never known before.

A problem is an opportunity to face yourself, to go on a pilgrimage inside your being. A problem is a door. Use it to enter into your own being.

So this is my answer: a problem is an opportunity to grow. A problem is a gift of God, a challenge from the divine. Face it, find out ways how to transcend it, how to go above it, and you will be tremendously benefited.

YOU SAY, "DO NOT MAKE THE SAME MISTAKE TWICE." HOW CAN I KEEP FROM DOING THAT UNLESS I BRING THE MIND IN -- TO EVALUATE, COMPARE, AND JUDGE? AND THEN I HAVE TO SAY NO.

When I say don't make a mistake twice, I am not saying to evaluate, to judge, to compare. I am saying to see -- when you are making a mistake see it so totally that you see that it is a mistake. In that very seeing it is dropped; you will never be able to repeat it.

For example, if you put your hand in the fire and it is burned. Next time when you will be near fire, will you do an Aristotelean syllogism, that this too is a fire, all fires bum, therefore I have not to put my hand in it? Are you going to compare with the past eXperienCe? Are you going to evaluate? If you are doing that, then you cannot avoid committing the mistake again because then the mind will say, "Maybe this fire is different. And who knows, the fire may have changed its way of life. It may not behave the same this time. Maybe it was angry that time, and this time it is not angry. And who knows?"

The mind who evaluates, judges, compares, is already showing that it has not understood the point. Otherwise what is the need of evaluation, Comparison? If you have seen a fact, the very fact is enough. You will avoid the fire.

So when you are passing through experiences, remain alert, don't be deaf and blind. I am not saying to look back. I am saying just look right now, wherever you are, and if it is a mistake, it will be dropped on its own accord. Knowing a mistake as a mistake, it drops. If it is not dropping on its own, that simply shows you have not yet known totally that it is a mistake. Somewhere or other the illusion continues that it is not.

People come and say to me, "We know anger is bad, and we know it is poisonous, and we know it is destructive to ourselves, but what to do? We go on being angry." What are they saying? They are saying that they have heard people say that anger is bad, they have read in the scriptures that anger is poisonous; but they have not known themselves. Otherwise finished.

Socrates has said, "Knowledge is virtue" A great dictum. He says to know is to be. Once you have known this is a wall and not a door, you are not going to knock your head against it again and again. Once you have known it is a wall, then you search for the door. Once you have found the door, you always pass through the door. It is not a question of again and again thinking about the past experiences, comparing, deciding, concluding.

I have heard:

A deaf priest was hearing confessions, when a man came into the box, dropped onto his knees and said, "Oh, Father, I have done a terrible thing. I have murdered my mother."

"What?" said the old priest, cupping his hand to his ear.

"I have murdered my mother!" said the penitent, rather louder.

"What is that? Speak up," ordered the man of God.

"I have murdered my mother!!!" roared the poor distraught sinner.

"Ah," said the priest, "how many times?"

A deaf person is a deaf person, a blind person is a blind person. If you don't listen to experience, if you

are deaf to your experience, then you will go on repeating the same, again and again and again. In fact to say that you are repeating is not right: you are doing it again, as a new thing -- because the last time you missed. It is not a repetition.

This is my understanding: that no mistake is ever repeated once you have understood it as a mistake. If you repeat it, it simply shows you are doing it fresh, because the past has not entered in your consciousness yet. You are doing it for the first time again; but it is not a repetition. If you have understood it, then it cannot be repeated. Understanding is alchemical; it transforms you.

So I am not telling you to become very clever, calculating, and always thinking what is good and what is bad and what to do and what not to do, what is moral, what is immoral -- I am not saying that. I am simply saying to you: from wherever you are passing, pass with full alertness, so nothing that is wrong is repeated again.

This is the beauty of awareness: that which is right is enhanced through it; that that which is wrong is destroyed through it. Awareness functions as life energy to good and as death energy to bad. Awareness functions as a blessing to good and as a curse to bad. If you ask me my definition of sin, this is my definition: that which can be done with full awareness is not sin; that which cannot be done with full awareness is sin. Or that which can only be done in unawareness is sin, and that which can only be done in awareness is virtue. So forget about sin and virtue. Remember awareness, that's all.

The whole point of evolution is between awareness, unawareness. Become more aware and less unaware. Bring your energy to be more aflame with awareness, that's all.

DEAR OSHO, CAN'T YOU TAKE ANYTHING SERIOUSLY?

I take one thing very seriously -- jokes I take very seriously. And you must have watched it: I never laugh when I tell a joke. I really take it seriously. Except a joke there is nothing serious in the world.

IF MULLA NASRUDIN CAME TO THE ASHRAM,
WOULD YOU PUT HIM IN ONE OF THE GROUPS?
OR WOULD YOU TELL HIM TO RUN A GROUP OF HIS OWN?
IF SO, WHAT KIND OF GROUP WOULD;T BE?

I have done it before. It didn't work. Mulla Nasrudin is a leader of leaders. He cannot be put in a group as a participant; his ego won't allow it. I had asked him. He said, "Okay, you can make me a leader." I gave him an opportunity, a three-day group; and all the fools and all the wise guys gathered to participate. Because Mulla Nasrudin has appeal for both. Those who are fools, they think him a fool. Those who are wise, they think him a wise man. He is tricky, or his is just a border case -- he stands on both the sides. He can be interpreted as a foolish man; he can be interpreted as one of the most wise ever.

He stood before the group and he said, "Do you know what I am going to teach you?"

Of course everybody said, "How can we know? We don't know."

He said, "If you don't even know that, that much, I am not going to teach, because you are not worth it."

He left. The next day I persuaded him again. He again went there and asked the participants, "Do you know what I am going to teach?"

Now they had learned a little, so they said, "Yes, we know."

He said, "Then what is the point? If you know, you know," and he left.

I persuaded him the third day again. He stood there; he asked, "Do you know what I am going to teach?"

Now the people had learned a little more; they said, "Yes. Half of us know and half of us don't know."

He said, "Perfectly good. So those who know, tell those who don't know. What is the point of my being here?"

Mulla Nasrudin is a very, very old Sufi device. Whether this man ever existed or not is not certain. He may have existed, he may not have existed. There are many countries who claim him. kan claims him; they have a tomb in Iran of Mulla Nasrudin. Soviet Russia also claims him. There are other countries, they also claim. Almost the whole Middle East claims that he belonged to us. And there are many places where they

say here his body is buried.

He may have existed, may not have existed, but his impact has been tremendous. Whatsoever he has done, or whatsoever is depicted as done by him is very, very meaningful even in this anecdote, in which he asks, "Do you know what I am going to say to you?" Everybody said, "No," but nobody was silent. "No" comes easily; to be an atheist is very easy. But it is difficult if you have a no attitude, then it is difficult to teach you. The next day everybody said, "Yes," because they were too greedy to listen to what he wants to say. Their yes was out of greed, and greed can never be satisfied. And Mulla said, "If you know already, then what is the point?" The third day they tried to prove more cunning and clever. They said we have tried two alternatives, now try the third, the only remaining one: "Half of us know and half of us don't know." Now they were trying to fix Mulla in his place, but you cannot fix him. He is almost like mercury; he slips out of your hands. He said, "Perfectly good. When half of you know and half don't, then those who know can tell those who don't know. But what is the need of me here? Why waste my time?"

First they said no, nobody was silent; then they said yes, but nobody was silent; then they said yes and no both, but nobody was silent.

He came back to me and he said, "These people cannot be taught because only people who are silent can be taught."

Silence is disciplehood. If you come here already knowing, you cannot be taught. If you come here with a no attitude, the atheistic attitude, with doubt and skepticism, you cannot be taught. Or if you say that a little I know and a little I don't know, then too you cannot be taught. You are being clever. Because these three attitudes -- of the no sayer, of the yes sayer, and of one who is trying to travel on both the boats, who is trying to eat the cake and have it also, the cunning -- these are the three types of persons in the world which are incapable of understanding.

Only one who is silent, one who answers by his silence and open heart can be taught. This is the meaning of this anecdote.

Read Mulla Nasrudin as much as you can and try to understand him. He can be a great blessing to you because he teaches through humor. Each of his anecdotes is pregnant with tremendous meaning, but you will have to uncover it. That's why I say there are people who think him a fool. They simply read an anecdote and they laugh and they are finished. They think it is just a joke. It is not. No joke is just a joke. If you are wise you will look into it, exactly what is happening. And once you catch the glimpse of the inside meaning of it, you will be tremendously happy. You will become alert to a new dimension.

Mulla Nasrudin is now read in the Western countries also, but people are missing. They think these are just jokes. They are not. They are a device to teach you the sacred-most through humor. And it can be taught only through humor -- only through humor because only humor can relax you, and God can be known only in deep relaxation. When you laugh you disappear as an ego. When the laughter is really authentic, a belly laughter, when your whole body throbs with his orgasmic energy, when the laughter spreads on all of your being, when you are simply lost in it, you are open to God.

Serious people have never reached to God. They cannot. God won't take that risk. Hmm?... they will bore him to death.

A small child was brought to the church for the first time. He looked at people's faces -- long, sad, serious. The whole thing looked as if somebody had died. Back home the mother asked, "How did you feel?"

He said, "I must say the truth. I felt as God must have been feeling there."

The mother said, "What do you mean?"

He said, "God must be bored, seeing those long faces. And, Mom, do those same people come every Sunday?"

"Hmm, of course, the same people. There are a few who have been coming there for forty, fifty years."

The boy became very, very sad; he said, "Think of God. The same serious people every Sunday, the same faces. He must be bored to death."

You reach God through laughter. I teach you laughter. You reach God dancing, singing, in joy, in jubilation, celebration. Learn laughter.

And while you are laughing, watch what is happening inside you. Otherwise you will miss the whole beauty of it. While you are laughing see how suddenly the ego is not there. See how the mind has stopped for a single moment. For a split moment the mind is not there -- there is no thought. When you laugh deeply there is no thought.

Laughter is meditative... and medicinal. For the physical body it is medicinal; for the spiritual it is

"meditational."

I would like Mulla Nasrudin to start a group, but seems difficult. He is a difficult man.

BELOVED OSHO, THY DIVINE MUSIC TOUCHED A DEEPER CORE IN MY BEING.
WHEN I CAME FOR THE FIRST TIME I WAS FULLY PREPARED FOR SANNYAS.
WHETHER MY SANNYAS WAS YOUR BENEDICTION OR MY SATYAGRAHA IS NOT CLEAR TO ME.
YOU SAY, "COME, FOLLOW ME," BUT HOW TO FOLLOW YOU, BECAUSE I DO NOT KNOW YOU?
SOMETIMES YOUR FRAGRANCE I FEEL AND SOMETIMES IT IS LOST.

When I say come, follow me, I am not saying to come and follow my knowledge. When I say come, follow me, I am saying to you come and follow me in the sense of my nonknowledge. When I say come, follow me, I am asking you to come towards the unknown. I am inviting you to come to the unknowable. When I say come, follow me, I am not saying come, follow *me* -- because I am not. I am inviting you into a tremendous emptiness.

Once you enter the door, you will neither find me nor you. You will find something totally different. That's what people have called God.

And I know sometimes you will be able to feel my fragrance and sometimes it will be lost because there are moods when you will be close to me and there are moods when you will be far, far away. When you are close you will have the fragrance; when you are far away you will miss it. So try to feel those moods when you feel close to me, and remain in those moods more and more, relax in those moods more and more.

It is not a question of physical space between me and you. It is a question of spiritual space. If while laughing you feel close to me and the fragrance suddenly fills your nostrils and your being, then learn to laugh more. If you feel the fragrance is felt only when you are here, just looking at me, and with no stirring of thoughts, then learn to drop thoughts more and more. Whatsoever your feeling, become more and more available to that certain mood, and my fragrance will become your fragrance. Because it is neither mine nor yours. It is God's.

OSHO, FIVE MONTHS OF DRINKING FROM THE SOURCE MADE ME FEEL MORE THIRSTY, NOT LESS.
THERE MUST BE SOMETHING STRANGE ABOUT YOUR WATER.
IN THE MEDITATION THIS SENTENCE CAME TO ME:

A SMALL SWEET-WATER LAKE,
HIDDEN IN THE BLACK FOREST,
IS THE SOURCE OF THE OCEAN.
OSHO, YOU ARE SWEET AND SALTY,
AND IN THE MOMENT VERY SALTY.
I FEEL SAD BECAUSE OF LEAVING.
I WANT TO COME BACK TO THIS SOURCE,
DRINKING UNTIL I AM SO FULL THAT I WILL FALL INTO THE SOURCE.

It is from Anand Urmila.

It is true, it is so. The more you will drink me, the more thirsty you will become. Because I am not going to make you content. I am going to make you more and more discontent because if you become contented with me, then you will never reach God.

I am here to create more thirst. I am here to make you more hungry. So one day you are just thirst, just hunger, pure hunger. In that moment you explode and disappear and God is found. If you become contented with me I will be yom enemy not your friend, because then you will cling to me and my answers.

I am at the most a door. Pass through me; don't cling to me. The journey starts with me; it doesn't end with me.

And I know you must be feeling sad, but become alert to yom sadness and don't get identified with it. It is there, hanging around you, but it is not you. Use that opportunity also to become more aware, more a witness. And if you can become a witness of yom sadness, the sadness will disappear. And if you can become aware of yom sadness and you can help it to disappear through awareness, wherever you go I will be coming with you.

There may not be any need to come back to the source because in your witnessing you will remain close to me wherever you are. You will be close to the source.

The source is not something outside you. And when you really listen to me it is not listening to somebody who is outside you. It is listening to somebody who is inside you. It is listening to yom own inner voice. When you fall in love with me, in fact what has happened is you have fallen in love with yourself for the first time.

Yoga: The Alpha and the Omega, Vol 9

Chapter #3
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PERFORMING SAMYAMA ON THEIR POWER OF COGNITION,
REAL NATURE, EGOISM, ALL-PERVASIVENESS, AND FUNCTIONS
BRINGS MASTERY OVER THE SENSE ORGANS.
FROM THIS FOLLOWS INSTANTANEOUS COGNITION
WITHOUT THE USE OF THE BODY,
AND COMPLETE MASTERY OVER PRADHANA, THE MATERIAL WORLD.

ONLY AFTER THE AWARENESS OF THE DISTINCTION BETWEEN SATTVA AND PURUSHA DOES
SUPREMACY AND KNOWLEDGE ARISE OVER ALL STATES OF EXISTENCE.

PATANJALI'S skill in expressing the inexpressible is superb. Nobody has ever been able to surpass him. He has mapped the inner world of consciousness as accurately as it is possible; he has almost done the impossible job.
I have heard one story about Ramkrishna:

One day he said to his disciples, "I will tell you everything today and will not keep anything secret." He described clearly the centers and the corresponding experiences up to the heart and throat, and then pointing to the spot between the eyebrows he said, "The supreme self is directly known and the individual experiences *samadhi* when the mind comes here. There remains then but a thin transparent screen separating the supreme self and the individual self. The *sadhaka* then experiences...." Saying this, the moment he started to describe in detail the realization of supreme self, he was plunged in *samadhi* and became unconscious. When the *samadhi* came to an end and he came back, he tried again to describe it and was again in *samadhi*; again he became unconscious. After repeated attempts Ramkrishna broke into tears, started crying, and told his disciples that it is impossible to speak about it.

But Ramkrishna has tried, has tried in many ways, from different directions, and this always happened, his whole life. Whenever he will come beyond the third-eye center and will be coming nearer *sahasrar*, he

will be caught hold of by something inner, so deeply that the very remembrance of it, the very effort to describe it, and he is gone. For hours he will remain unconscious. It's natural because the bliss of *sahasrar* is such, one is almost overpowered by it. The bliss is so oceanic that one is possessed by it and taken over. One is no longer oneself, once you transcend the third eye.

Ramkrishna tried and failed, could not describe it. Many others have not even tried. Lao Tzu resisted, for his whole life, saying anything about the world of *tao* because of this. Nothing can be said about it, and the moment you try to say it, you are plunged into an inner whirlwind, whirlpool. You are lost, drowned. You are bathed in such beauty and beatitude that you cannot utter a single word.

But Patanjali has done the impossible. He has described as exactly as possible each step, each integration, each *chakra*, its functioning, and how to transcend it, up to *sahasrar* -- -and he has even indicated beyond. On each *chakra*, on each wheel of energy, a certain integration happens. Let me tell you.

At the sex center, the first center, the most primitive but the most natural, the one that is available to all, the integration happens between the outer and the inner. Of course it is momentary. A woman meeting a man or a man meeting a woman come for a single moment, split moment, where the outer and inner meet and mingle and merge into each other. That's the beauty of sex, the orgasm, that two energies, the complementary energies, meet and become one whole. But it is going to be momentary because the meeting is through the most gross element, the body. The body can touch the surfaces but it cannot really enter into the other. It is like ice cubes. If you put two ice cubes together, they can touch each other, but if they melt and become water, then they meet and mingle with each other. Then they go to the very center. And if the water evaporates, then the meeting becomes very, very deep. Then there is no I, no thou, no inner, no outer.

The first center, the sex center, gives you a certain integration. That's why there is so much hankering for sex. It is natural, it is in itself beneficial and good, but if you stop there, then you have stopped on the porch of a palace. The porch is good, it leads you into the palace, but it is not a place to make your abode, it is not a place to stop forever... and the bliss that is waiting for you on the higher integrations of other centers will be missed. And in comparison to that bliss and happiness and joy, the beauty of sex is nothing, the pleasure of sex is nothing. It simply gives you a momentary glimpse.

The second *chakra* is *hara*. At the *hara*, life and death meet. If you reach to the second center, you reach to a higher orgasm of integration. Life meeting death, sun meeting moon. And the meeting is inner now, so the meeting can be more permanent, more stable, because you are not dependent on anybody else. Now you are meeting your own inner woman or your own inner man.

The third center is the navel. There the positive and the negative meet -- the positive electricity and the negative electricity. Their meeting is even higher than life and death because the electric energy, the *prana*, the bioplasma or bioenergy, is deeper than life and death. It exists before life, it exists after death. Life and death exist because of bioenergy. This meeting of bioenergy at the navel, *nabhi*, gives you even a higher experience of being one, integrated, a unity.

Then is the heart. At the heart center the lower and the higher meet. At the heart center the *prakriti* and *purusha*, the sexual and the spiritual, the worldly and the other-worldly -- or you can call it the meeting of heaven and earth. It is still higher because for the first time something of the beyond dawns -- you can see the sun rising at the horizon. You are still rooted in the earth, but your branches are spreading into the sky. You have become a meeting. That's why the heart center gives the highest and the most refined experience ordinarily available -- the eXperience of love. The experience of love is the meeting of earth and heaven; so love is in a way earthly and in another way heavenly.

If Jesus defined God as love, this is the reason, because in human consciousness love seems to be the higher glimpse.

Ordinarily people never go beyond the heart center. Even to reach at the heart center seems to be difficult, almost impossible. People remain at the sex center. If they are trained deeply in yoga, karate, aikido, t'ai chi, then they reach to the second center, the *hara*. If they are trained in the deep mechanism of breathing, *prana*, then they reach the navel center. And if they are trained how to look beyond earth and how to see beyond the body and how to look so deeply and so sensitively that you are no longer confined to the gross, and the subtle can penetrate its first rays into you, only then, the heart center.

All paths of devotion, *bhakti* yoga, work on the heart center. Tantra starts from the sex center.'rao starts from the *hara* center. Yoga starts from the navel center. *Bhakti* yoga, paths of devotion and love, Sufis and others, they start from the heart center.

Higher than heart is the throat center. Again there happens another integration, even more superior, more subtle. This center is the center of receiving and giving. When the child is born he receives from the

throat center. First, life enters into him from the throat center -- he sucks air, breathes; and then he sucks milk from his mother. The child functions from the throat center, but it is half functioning and soon the child forgets about it. He just receives. He cannot give yet. His love is passive. And if you are asking for love, then you remain juvenile, you remain childish. Unless you mature, that you can give love, you have not become a grown-up. Everybody asks for love, demands love, and almost nobody gives. That's the misery all over the world. And everybody who demands thinks that he is giving, believes that he is giving.

I have looked into thousands of people -- all hungry for love, thirsty for love, but nobody in any way trying to give. And they all believe that they are giving but they are not receiving. Once you give you receive, naturally. It has never happened otherwise. The moment you give, love rushes in you. It has nothing to do with persons and people. It has something to do with the cosmic energy of God.

The throat center is the meeting of receiving and giving. You receive from it and you give from it. That is the meaning of Christ's saying that you must become a child again. If you translate it into the yoga terminology it will mean: you must come to the throat center again. The child forgets by and by.

If you look into Freudian psychology, you will have a parallel. Freud says the first stage of the child is oral, the second stage is anal, and the third stage is genital. The whole Freudian psychology ends with the third. Of course it is a very poor psychology, very rudimentary, fragmentary, and concerned with the very lower functioning of human beings. Oral -- yes, the child uses the throat center, just to receive. And once he has started receiving, his being moves to the anal.

Have you watched that a few people cling to the oral, even up to their death? These are the people you will find smoking; these are oral people. They still go on.... The smoke, the cigarette, the cigar, gives them a feeling as if something hot like mother's milk is passing through the throat center; and they remain confined to the oral, and they cannot give. If a person is a chain-smoker, heavy smoker, almost always he is not a giver of love. He demands, but he will not give.

People who are smoking too much are always interested in women's breasts too much. Bound to be, because a cigarette is a substitute for the nipple. I am not saying that people who are not smokers are not interested in women's breasts. Those who smoke, they are interested. Those who don't smoke, they are also interested; they may be chewing *pan* or gum or something else, or they may be simply interested in pornography -- or they may be just obsessed by the breast continuously. In their mind, in their dream, in their imagination, fantasy, the breast -- breasts and breasts go on floating all around them. These are oral people, stuck.

When Jesus says you have to be a child again, he means you have to come back to the throat center, but with a new energy to give. All creative people are givers. They may sing a song for you or dance a dance or write a poem or paint a picture or tell you a story. For all these the throat center is again used as a center to give. The meeting of receiving and giving happens at the throat. The capacity to receive and to give is one of the greatest integrations.

There are people who are only capable of receiving. They will remain miserable because you never become rich by receiving. You become rich by giving. In fact you possess only that which you can give. If you cannot give it, you simply believe that you possess. You don't possess it; you are not a master. If you cannot give your money, then you are not the master of it. Then the money is the master. If you can give it, then certainly you are the master. This will look like a paradox, but let me repeat it: you are the possessor only of that which you give. The moment you give, in that very moment you have become a possessor, enriched. Giving enriches you.

Miserly people are the most miserable and Poor people in the world -- poorer than the poor. They cannot give; they are stuck. They go on hoarding. Their hoarding becomes a burden on their being; it does not free them. In fact if you have something you will become freer. But look at the misers. They have much, but they are burdened; they are not free. Even beggars are more free than they. What has happened to them? They have used their throat center just to receive. Not only that they have not used their throat center to give, they have not even moved to the second Freudian center, anal. These people are always constipatory; hoarders, misers, always suffer from constipation. Remember, I am not saying that all people who have constipation are misers; there may be other reasons. But misers are certainly constipated.

Freud says that there is something in gold and excreta. Both look yellow, and people who are constipatory are too attracted to gold. Otherwise gold has no existential value -- some psychological value, but no existential value. You cannot eat it, you cannot drink it. What can you do with it? Even a glass of water is more valuable existentially. But why has gold become so valuable? Why are people so obsessed with gold? They have not moved from the oral to the anal. They are constipated in their inner being. Now

their whole life will reflect their constipation; they will become hoarders of gold. Gold is symbolic. The yellowness gives them some idea.

Have you watched small children? It is almost difficult to persuade them to go to the toilet; they have almost to be forced to go to the toilet. And even then they insist, "Nothing is happening. Can I come back?" They are learning the first lessons of miserliness -- how to hold. How to hold, how not to give even that which is useless, even that which is harmful if you keep it within you. Even the poison, it is difficult for them to leave it, to renounce it.

I have heard about two Buddhist *bhikkhus*. One of them was a miser and a hoarder and he wed to collect money and keep it, and the other used to laugh at this foolish attitude. Whatsoever will come on his way, he will use it, he will never hoard it. One night they came across a river. It was evening, the sun was setting, and it was dangerous to stay there. They had to go to the other shore; there was a town. This side was simply wilderness.

The hoarder said, "Now you don't have any money, so we cannot pay the ferryman. What do you say now about it? You are against hoarding; now if I don't have any money we both will die. You see the point?" He said, "Money is needed." The man who believed in renunciation laughed, but he didn't say anything. Then the hoarder paid and they crossed the river; they reached the other shore. The hoarder again said, "Now remember, next time don't start arguing with me. You see? Money helps. Without money we would have been dead. The whole night on the other shore, it was dangerous to survive -- wild animals."

The other *bhikkhu* laughed and he said, "But we have come across the river because you could renounce it. It is not because of hoarding that we have survived. If you had insisted on hoarding it and you were not going to pay the ferryman, we would have died. It is because you could renounce -- because you could leave it, you could give it -- that's why we have survived."

The argument must be continuing still. But remember, I am not against money. I am all for it, but use it. Possess it, own it; but your ownership arises only the moment you have become capable of giving it. At the throat center this new synthesis happens. You can accept and you can give.

There are people who change from one extreme to another. First they were incapable of giving, they could only receive; then they change, they go to the other extreme -- now they can give but they cannot receive. That too is lopsidedness. A real man is capable of accepting gifts and giving them. In India you will find many sannyasins, many so-called mahatmas, who will not touch money. If you give them any, they will shrink back, as if you have produced a snake or something poisonous. Their shrinking back shows that now they have moved to the other extreme: now they have become incapable of receiving. Again their throat center is half-functioning -- and a center never functions really unless it functions fully, unless the wheel moves the full way, goes on moving and creates energy fields.

Then is the third-eye center. At the third-eye center the right and left meet, *pingala* and *ida* meet, and become sushumna. The two hemispheres of the brain meet at the third eye; that is just between the two eyes. One eye represents the right, another eye represents the left, and it is just in the middle. These left and right brains meeting at the third eye, this is a very high synthesis. People have been capable of describing up to this point. That's why Ramkrishna could describe up to the third eye. And when he started to talk about the final, the ultimate synthesis that happens at *sahasrar*, he again and again fell into silence, into *samadhi*. He was drowned in it; it was too much. It was floodlike; he was taken over to the ocean. He could not keep himself conscious, alert.

The ultimate synthesis happens at *sahasrar*, the crown *chakra*. Because of this *sahasrar*, all over the world kings, emperors, monarchs, and queens, use the crown. It has become formal, but basically it was accepted because unless your *sahasrar* is functioning, how can you be a monarch, how can you be a king? How can you rule people, you have not even become a ruler of yourself? In the symbol of the crown is hidden a secret. The secret is that a person who has reached to the crown center, the ultimate synthesis of his being, only he should be the king or the queen, nobody else. Only he is capable of ruling others, because he has come to rule himself. He has become a master of himself; now he can be helpful to others also.

Really, when you achieve to *sahasrar*, A crown flowers within you, a one-thousand-petaled lotus opens. No crown can be compared with it, but then it became just A symbol. And the symbol has existed all over the world. That simply shows that everywhere people became alert and aware in one way or other of the ultimate synthesis in the *sahasrar*. Jews use the skullcap; it is exactly on the *sahasrar*. Hindus allow a bunch of hair, they call it *choti*, the peak, to grow exactly on the spot where the *sahasrar* is or has to be. There are a few Christian societies which shave just that part of the head. When a Master blesses a disciple, he puts his hand on the *sahasrar*. And if the disciple is really receptive, surrendered, he will suddenly feel

an upsurge of energy, running from the sex center to the *sahasrar*.

Sometimes when I touch your head and you suddenly become sexual don't be afraid, don't shrink back, because that is how it should be. The energy is at the sex center. It starts uncoiling itself. You become afraid, you shrink, you repress it -- What is happening? And becoming sexual at the feet of your Master seems to be a little awkward, embarrassing. It is not. Allow it, let it be, and soon you will see it has passed the first center and the second and, if you are surrendered, within a second the energy is moving at the *sahasrar* and you will have a feeling of a new opening within you. That's why a disciple is supposed to bow his head down, so the Master can touch the head.

The last synthesis is of object and subject, the outer and inner, again. In a sexual orgasm outer and inner meet, but momentarily. In *sahasrar* they meet permanently. That's why I say one has to travel from sex to *samadhi*. In sex ninety-nine percent is sex, one percent is *sahasrar*; in *sahasrar* ninety-nine percent is *sahasrar*, one percent is sex. Both are joined they are bridged, by deep currents of energy. So if you have enjoyed sex, don't make your abode there. Sex is just a glimpse of *sahasrar*. *Sahasrar* is going to deliver a thousandfold, a millionfold, a bliss to you, benediction to you.

The outer and the inner meet, I and thou meet, man and woman meet, yin and yang meet; and the meeting is absolute. Then there is no parting, then there is no divorce.

This is called yoga. Yoga means the meeting of the two into one. In Christianity mystics have called it UNIO MYSTICA; that is the exact translation of yoga. UNIO MYSTICA: the mysterious union. At the *sahasrar* the alpha and the omega meet, the beginning and the end. The beginning is in the sex center, sex is your alpha; *samadhi* is your omega. And unless alpha and omega meet, unless you have attained to this supreme union, you will remain miserable, because your destiny is that. You will remain unfulfilled. You can be fulfilled only at this highest peak of synthesis.

Now the sutras.

PERFORMING SAMYAMA ON THEIR POWER OF COGNITION, REAL NATURE, EGOISM, ALLPERVASIVENESS, AND FUNCTIONS BRINGS MASTERY OVER THE SENSE ORGANS.

The first thing to be understood is that you have senses but you have lost sensitivity. Your senses are almost dull, dead. They are there hanging with you, but energy is not flowing in them; they are not alive limbs of your being. Something has deadened within you, has become cold, blocked. It has happened to the whole of humanity because of thousands of years of repression. And thousands of years of conditioning and ideologies which are against the body have crippled you. You live only in name's sake.

So the first thing to be done is: your senses should become really alive and sensitive. Only then can they be mastered. You see but you don't see deeply. You see only the surface of things. You touch but your touch has no warmth; nothing flows in and out from your touch. You hear also. The birds go on singing and you hear and you can say, "Yes, I am hearing," and you are not wrong -- you are hearing -- but it never reaches to the very core of your being. It does not go dancing within you; it doesn't help a flowering, an unfolding within you.

These senses have to be rejuvenated. Yoga is not against the body, remember. Yoga says go beyond the body, but it is not against the body. Yoga says use the body, don't be used by it; but it is not against the body. Yoga says the body is your temple. You are in the body, and the body is so beautiful an organism, so complex and so subtle, so mysterious, and so many dimensions open through it. And those senses are the only doors and windows through which you will reach to God -- so don't deaden them. Make them more alive. Let them vibrate, pulsate, and, what Stanley Keleman has said, let them "stream." That is exactly the right word: let them flow like a stream, rushing. You can have the sensation. Your hand, if it is rushing like a stream of energy: you will feel a tingling sensation, you will feel something inside the hand is flowing and wants to make contact, wants to be connected.

When you love a woman or a man and you take her hand in your hand, if your hand is not streaming, this love is not going to be of any use. If your hand is not jumping and throbbing with energy and pouring energy into your woman or into your man, then this love is almost dead from the very beginning. Then this child is not born alive. Then sooner or later you will be finished -- you are already finished. It will take a little time to recognize because your mind is also dull; otherwise you would not have entered into it, because it is already dead. For what are you entering? You take time to recognize things because your

sensitivity, brilliance, intelligence, is so much clouded and confused.

Only a streaming love can become a source of blissfulness, of joy, of delight. But for that you will need senses streaming.

Sometimes you have that glimpse also; and everybody had it when he was a child. Watch a child running after a butterfly. He is streaming, as if any moment he can jump out of his body. Watch a child when he is looking at a rose flower. See his eyes, the brilliance, the light that comes to his eyes. He is streaming. His eyes are almost dancing on the petals of the flower.

This is the way to be: be riverlike. And only then is it possible to master these senses. In fact people have had a very wrong attitude. They think that if you want to master your senses you have to make them almost dead. But then what is the point of mastering? You can kill, and you are the master. You can sit on the corpse. But what is the point of being a master? But this looked easier: first to kill them, and then you can master. If the body feels too strong, fast. Make it weak, and then you start feeling that you are the master. But you have killed the body. Remember, life has to be mastered, not dead things. They will not be of any use.

But this has been found to be a shortcut, so all the religions of the world have been using it. Destroy your body by and by. Disconnect yourself from the body. Don't be in contact. Remove yourself away. Become indifferent. When your body is almost a dead tree; no longer do leaves come to it, no longer does it flower, no longer do birds come to rest. It is just a dead stump. Of course you can master it, but now what are you going to gain from this mastery?

This is the problem; that's why people don't understand what Patanjali means.

"Performing *samyama* on their power of cognition...." Your eyes see, your ears hear, your nose smells, your tongue tastes, your hands make contact, your feet make connectedness with the earth -- that is their power of cognition.

"Performing *samyama* on their *power* of cognition...." But they have to be powerful. Otherwise you will not be able to even feel what power is. These senses have to be so full of power, so high with power, that you can perform *samyama*, that you can meditate upon them.

Right now when you look at a flower, the flower is there, but have you ever felt your eyes? You see the flower, but have you felt the power of your eyes? It should be there because you are using your eyes to see the flower. And of course eyes are more beautiful than any flower because all flowers have to come through the eyes. It is through the eyes that you have become aware of the world of flowers, but have you ever felt the power of the eyes? They are almost dull, dead. They have become passive, just like windows, receptive. They don't go to their object. And power means being active. Power means your eyes going and almost touching the flowers, your ears going and almost touching the songs of the birds, your hands going with the total energy in you, focused there and touching your beloved. Or you are lying down on the grass, your whole body, full of power, meeting in a contact with the grass, having a dialogue with the grass. Or you are swimming in the river and whispering with the river and listening to the whispers of the river. Connected, in communion, but power is needed.

So the first thing I would like you to do is when you see, really see, become the eyes. Forget everything. Let your whole energy flow through the eyes. And your eyes will be cleaned, bathed in an inner shower, and you will be able to see that these trees are no longer the same, the greenery is no longer the same. It has become greener, as if dust has disappeared from it. The dust was not on the trees. It was on your eyes. And you will see for the first time and you will hear for the first time.

Jesus goes on saying tO his disciples, "If you have ears listen. If you have eyes see." They were not all blind, and they were not all deaf. What does he mean? He means that you have almost become deaf and almost become blind. You see and yet you don't see. You hear yet you don't hear. It is not a *power*, it is not energy, it is not vital.

"Performing samyana on their power of cognition, *real* nature...." Then you will be able to see what is the real nature of your senses. It is divine. Your body embodies the divine. It is God who has looked through your eyes!

I remember Meister Eckhart's famous saying. The day he realized and became enlightened, his friends and disciples and brothers asked, "What have you seen?" He laughed. He is the only one in the whole of Christianity who comes very close tO Zen Masters, almost a Zen Master. He laughed; he said, "I have not seen him. He has seen himself through me. God has seen himself through me. These eyes are his. And what a game, what a play. He has seen himself through me."

When you really feel the nature of your senses, you will feel it is divine. It is God who has moved

through your hand. It is God's hand. All hands are his. It is God who has loved through you. All love affairs are his. And how can it be otherWise? Hindus call it *leela* God's play. It is he who is calling you through the cuckoo, and it is he who is listening through you. It is he and he alone spread all over.

"Performing *samyama* on their power of cognition, real nature, egoism, all-pervasiveness, and functions brings mastery over the sense organs." This word "egoism" has to be understood because in Sanskrit we have three words for the ego and in English there is only one word. That creates difficulty. The Sanskrit word in the sutra is *asmita*, so let me first explain it to you.

There are three words: *ahankar asmita atma*. All mean "I." *Ahankar* can be translated as the "ego," the very gross, too much emphasis on I. For *asmita* there is no word in English. *Asmita* means amness. I am; in ego the emphasis is on "I"; in asmita the emphasis is on "am." Amness, purer than ego. Still it is there, but in a very different form. Amness. And atma; even amness has disappeared. In the ego "I am"; in *asmita* only "am"; in atma even that has disappeared. In atma there is pure being, neither I nor amness.

In this sutra *asmita* is used, amness. Remember, the ego is of the mind. Senses have no ego. They have a certain amness but no ego. The ego is of the mind. Your eyes don't have any ego; your hands don't have any ego. They have a certain amness. That's why if your skin has to be replaced and somebody else's skin is planted on you, your body will reject it, because the body knows "it is not mine." So your own skin has to be replaced from some other part of the body, from your thighs. Your own skin has to be replaced; otherwise the body will reject. The body will not accept it: "It is not mine." The body has no I but it has an amness.

If you need blood, anybody's blood won't do. The body will not accept all sorts of blood, only a particular blood. It has its own amness. That will be accepted; some other blood will be rejected. The body has its own feel of its being. Very unconscious, very subtle and pure, but it is there.

Yom eyes are yours, just like your thumbprints. Everything yours is yours. Now physiologists say that everybody's heart is different, of a different shape. In the books of physiology the picture that you will find is not a real picture. It is just average; it is just imagined. Otherwise each person's heart has a different shape. Even each person's kidney has a different shape. These parts all have their signatures; everybody is so unique. That is the amness.

You will never be here again, you have never been before, so move cautiously and alertly and happily. Just think, the glory of your being. Just think, that you are so superb and unique. God has vested much in you. Never imitate, because that will be a betrayal. Be yourself. Let that be your religion. All else is politics. Don't be a Hindu, don't be a Mohammedan, don't be a Christian. Be religious, but there is only one religion, and that is just being yourself, authentically yourself.

"Performing *samyama* on their power of cognition, real nature, *asmita* (the subtle amness), all-pervasiveness, and functions brings mastery over the sense organs." And if you meditate on these things, you will become a master. Meditation brings mastery; nothing else brings mastery except meditation. If you meditate on your eye, first you will see the rose flower; by and by you will be able to see the eye that is seeing. Then you have become a master of the eye. Once you have seen the seeing eye, you have become a master. Now you can use all its energies; and they are all-pervasive. Your eyes are not as limited as you think them to be. They can see many more things which you have not seen. They can penetrate many more mysteries that you have not even dreamed about. But you are not master of your eyes, and you have used them in a very haphazard way, not knowing what you are doing.

And having been in contact with objects too much, you have forgotten the subjectivity of your eyes. It happens if you keep company with someone, by and by you become influenced by him. You have been in contact with objects too much and you have forgotten the inner quality of your senses. You see things, but you never see your seeing. You hear the songs, but you never hear the subtle vibration that goes on within you, the sound of your being.

Let me tell you one anecdote.

I have heard that one extremely confident tramp had enormous nerve. He had just completed a very large meal in a swanky restaurant when he announced to the manager, "My good man, I have really enjoyed your food, but unfortunately I cannot afford to pay for any of it at all. I have not a penny to my name. Now don't get angry. I am by profession a beggar, as you may see. I happen to be an extremely talented beggar too. I can go out and within one hour get the money I owe you for this meal. Naturally though, you cannot trust me to come back, and this I fully understand. You would be most welcome to accompany me, but can a man like you, a well-known restaurant owner, afford to be seen with a man of my calibre? No. So I have,

sir, the perfect solution to our little problem. I will wait here and you go out and beg until you have the cost of this meal."

If you keep company with a beggar, you will become a beggar. He will suggest in a thousand and one ways to you to become like him.

We have kept company with objects so long that we have forgotten our subjectivity. We have remained focused outwardly so long on things that we have forgotten that we are persons. This long association with objects has completely destroyed your image of yourself. You have to come back home.

In yoga, when you start seeing your seeing eye, you come across a subtle energy. They call it tanmatra. When you can see your eye seeing, just hidden behind the eyes you see a tremendous energy. That is tanmatra, the energy of the eye. Behind the ear you see tremendous energy accumulated, tanmatra of the ear. Behind your genital organs you see tremendous energy accumulated, tanmatra of sexuality. And so on and so forth. Everywhere, behind your senses there is a pool of energy -- unused. Once you know it, you can pour that energy into your eyes, and then you will see visions which only sometimes poets see, painters see. Then you will hear sounds which only sometimes musicians hear, poets hear. And then you will touch things which only sometimes in rare moments lovers know how to touch.

You will become alive, streaming.

Ordinarily you have been taught to repress your senses, not to know them. It is very foolish, but very convenient.

It happened:

After a rural wedding, the bride and the groom climbed into his wagon and set out for their farm home. About a mile down the road, the horse stumbled. "That's one!" shouted the groom.

They continued on and the horse stumbled again. "That is two!" shouted the groom.

As they neared the farm, the horse stumbled again. "That is three!" shouted the groom and, seizing a gun from behind the seat, put a bullet through the horse's brain. The bride sat aghast. Then, in no uncertain terms, she told her new husband what she thought of his action. He sat quietly until she subsided, then pointed at her and shouted, "That is one!"

The couple lived happily for sixty years.

But that happiness cannot be real happiness. Easy to repress at the point of a gun, but then what sort of love will happen between these two people? The gun will always stand in between, and the wife will always be afraid now any moment he is going to say, "Now this is two! Now this is three!" and finished.

That's what you have done with your senses, with your body. You have repressed it. But you were helpless. I don't say that you are responsible for repressing it. You were brought up in such a way, nobody allowed your senses freedom. In the name of love, only repression continues. The mothers, the fathers, the society, they go on repressing. By and by they teach you a trick, and the trick is not to accept yourself deny. Everything has to be channelized into conformity. Your wilderness has to be thrown into the dark part of your soul and a small corner has to be clean, like a drawing room, where you can see people, meet people, and live and forget all about your wilder being, your real existence. Your fathers and your mothers are not responsible either, because they were brought up in the same way.

So nobody is responsible. But once you know it, and you don't do anything, then you become responsible. Being near me I am going to make you very, very responsible, because you will know it, and then if you don't do anything, then you cannot throw the responsibility on anybody else. Then you are going to be responsible.

Now you know about how you have destroyed your senses and you know also how to revive them. Do something. Throw the gun completely, the repressive mind completely. Unblock yourself. Start flowing again. Start connecting again with your being. Start connecting with your senses again. You are like a disconnected telephone-line. Everything looks perfectly okay, the telephone is there, but the line is disconnected. Your eyes are there, your hands are there, your ears are there, but the line is disconnected. Reconnect it. If it can be disconnected, it can be reconnected. Others have disconnected it because they were also taught in the same way, but you can reconnect it.

All my meditations are to give you a streaming energy. That's why I call them dynamic methods. Old meditations were just to sit silently, not to do anything. I give you active methods because when you are streaming with energy you can sit silently, that will do, but right now first you have to become alive.

FROM THIS FOLLOWS INSTANTANEOUS COGNITION
WITHOUT THE USE OF THE BODY,
AND COMPLETE MASTERY OVER PRADHANA (PRAKRITI),
THE MATERIAL WORLD.

If you can see *tanmatras*, the subtle energies of your senses, you will become-capable of using your cognition without the grosser instruments. If you know that behind the eye there is an accumulated pool of energy, you can close your eyes and use that energy directly. Then you will be able to see without opening your eyes. That's what telepathy, clairvoyance, clairaudience is.

In Soviet Russia there is a woman who has been investigated scientifically who stands just twenty feet away from any object and starts pulling it just with energy. She makes movements with her hands, twenty feet away. As you have seen a hypnotist making passes, she simply draws, gestures. Within fifteen minutes, things start moving towards her. She has not touched them. Much investigation has been done to know what happens. And that woman loses at least half a pound of weight in a half-hour experiment. Certainly she is losing some sort of energy.

This is what yoga calls tanmatra. Ordinarily you use the energy through the hand, when you pick something up, a stone, a rock. You can try it; you use the same energy through the hand. But if you know the energy directly, you can drop the use of the hand. The energy can move the object directly. The same way with telepathy -- you can hear or read people's thoughts or can see faraway scenes. Once you know the *tanmatra*, the subtle energy, that is being used by your eyes, eyes can be discarded. Once you know that it is not really the sense that is functioning but the energy, you are freed of the sense.

I have heard a story.

So this guy phoned Cohen & Goldberg, wholesalers.
"Put me through to Mr. Cohen, please."
"I am afraid Mr. Cohen has gone out, sir," said the switchboard girl.
"Then get me Mr. Goldberg."
"I am afraid Mr. Goldberg is tied up at present, sir."
"Okay, I will phone back later."
Ten minutes later: "Mr. Goldberg, please."
"I am afraid Mr. Goldberg is still tied up, sir."
"I will phone back."
Half an hour later: "Get me Mr. Goldberg."
"I am terribly sorry, sir, but Mr. Goldberg is still tied"
"I will phone back."
Another half an hour later: "Goldberg!"
"I have dreadful news for you, sir. Mr. Goldberg is still tied up."
"But look, this is ridiculous. How can you run a business like that? The one partner is out all morning and the other is tied up for hours on end. What is going on there?"
"Well, you see, sir, whenever Mr. Cohen goes out he ties up Mr. Goldberg."

This is what is happening inside you also. Whenever you go out, through the eyes, through the hands, through your genital organs, through your ears, whenever you go out, Continuously a certain type of bondage and tying is created. By and by you become tight with the particular sense -- eyes, ears -- because that is from where you go out, again, again, again. By and by you forget the energy that is going out.

This getting in bondage to the senses is the whole world, the *samsar*. How to unite yourself from the senses? And once you are tied up with the senses, you start thinking in terms of them. You forget yourself.
Another story:

A disciple wanted very much to renounce the world and follow his guru, but he said that his wife and family loved him too much and he was unable to leave his home.

The guru came up with a plan. The man was taught certain yogic secrets so that he could give the appearance to all who looked upon his body that he was deceased. The next day the man followed

instructions and his body was besieged with the wailings and sobbings of his wife and family.

The guru appeared at the door in the guise of a magician and told the family that if they loved this man so much he could bring him back to life. He said that the man would live if someone would die in his place by drinking the potion he had.

Each member of the family had an excuse that made it necessary to keep his own life, and the wife added, "Anyway, he is already dead; we will manage."

At this the yogi stood up and said, "Woman, if you can live-without me then I can go with my guru." He faced the teacher and said, "Let us go, sir, revered Master. I will follow you."

The whole attachment to the senses is as if you are the senses, as if you cannot live without them, as if your whole life is confined to them. But you are not confined to them. You can renounce them, and you can live still, and live on a higher plane. Difficult. Just as if you want to persuade a seed that "Die, and soon a beautiful plant will be born." How can he believe, because he will be dead? And no seed has ever known that by his death a new sprout comes up, a new life arises. So how to believe it? Or if you go near an egg and you want to persuade the bird within that "Come out," but how is the bird to believe it, that there is any possibility of life without the egg? Or if you talk to a child inside the womb of a mother and tell him, "Come out, don't be afraid," but he knows nothing outside the womb. The womb has been his whole life; he knows only that much. He is afraid. The same is the situation: surrounded by the senses, we live in a sort of confinement, an imprisonment.

One has to be a little daring, courageous. Right now, wherever you are and whatsoever you are, nothing is happening to you. Then take the risk. Then move into the unknown. Then try to find out a new way of life.

"From this follows instantaneous cognition without the use of the body, and complete mastery over *prakriti*, the material world." Up to now you have been possessed by the material world. Once you know that you have yom own energy, totally independent from the material world, you become a master. The world possesses you no more; you possess it. Only those who renounce become the real masters.

ONLY AFTER THE AWARENESS OF THE DISTINCTION
BETWEEN SATTVA AND PURUSHA
DOES SUPREMACY AND KNOWLEDGE ARISE
OVER ALL STATES OF EXISTENCE.

And the subtlest discrimination has to be made between *sattva* and *purusha* -- intelligence and awareness. It is very easy to separate yourself from the body. The body is so gross you can feel it; you cannot be it. You must be inside it. It is easy to see that you cannot be the eyes. You must be someone hidden behind who looks through the eyes; otherwise who will look through the eyes? Your glasses cannot look. Behind the glasses eyes are needed. Your eyes are also like glasses. They *are* glasses; they cannot look. You are needed somewhere behind to look.

But the subtlest identification is with intelligence. Your power to think, your power of intellect, understanding, that is the subtlest thing. It is very difficult to discriminate between awareness and intelligence. But it can be discriminated.

By and by, step by step, first, know that you are not the body. Let that understanding grow deep, crystallize. Then know that you are not the senses. Let that understanding grow, crystallize. Then know that you are not the *tanmatras*, the energy pools behind the senses. Let that grow and crystallize. And then you will be able to see that intelligence is also a pool of energy. It is the common pool, in which eyes pour their energy, ears pour their energy, hands pour their energy. All the senses are like rivers, and intelligence is the central thing, in which they bring information and pour.

Whatsoever yom mind knows is given by the senses. You have seen colors: your mind knows. If you are color-blind, if you cannot see the color green, then yom mind does not know anything about green. Bernard Shaw lived his whole life unaware that he was color-blind. It is very difficult to come to know it, but one accidental incident allowed him to become aware. On one of his birthdays somebody presented him a suit, but the tie was missing, so he went to the market to find a tie which could fit with the suit. The suit was green, and he started purchasing a yellow tie. His secretary was watching, and she said, "What are you doing? It won't fit. The suit is green and the tie is yellow." He said, "Is there any difference between these

two?" For seventy years he had lived, not knowing that he could not see yellow. He saw green. Whether it was yellow or green, both the colors looked green. Now yellow was not part of his mind; the eyes never poured that information into the mind.

The eyes are like servants, information collectors, PROs, roaming all over the world, collecting things, pouring into the mind. They go on feeding the mind; mind is the central pool.

First you have to become aware that you are not the eye, not the energy that is hidden behind the eye, then you will be able to see that every sense is pouring into the mind. You are not this mind, also. You are the one who is seeing it being poured. You are just standing on the bank, all the rivers pouring into the ocean -- you are the watcher, the witness.

Swami Ram has said: "Science is difficult to define, but perhaps the most essential feature of it involves the study of something which is external to the observer. The techniques of meditation offer an approach which allows one to be external to one's own internal states." "The techniques of meditation offer an approach which allows one TO BE EXTERNAL TO ONE'S OWN INTERNAL STATES" -- and the ultimate of meditation is to know that whatsoever you can know, you are not it. Whatsoever can be reduced to a known object, you are not it, because you cannot be reduced to an object. You remain eternally subject -- the knower, the knower, the knower. And the knower can never be reduced to the known.

This is *purusha*, awareness. This is the final understanding that arises out of yoga. Meditate over it.

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Chapter #4
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WHY AM I ALWAYS AFRAID OF BEING OLD?
SHOW ME THE WAY HOW I CAN GET RID OF IT.

LIFE, if rightly lived, if really lived, is never afraid of death. If you have lived your life, you will welcome death. It will come like a rest, like a great sleep. If you have peaked, climaxed in your life, then death is a beautiful rest, a benediction. But if you have not lived, then of course death creates fear. If you have not lived, then certainly death is going to take time from your hands, all future opportunities to live. In the past you have not lived, and there is going to be no future: fear arises. Fear arises not because of death but because of unlived life.

And because of the fear of death, old age also gives fear, because that is the first step of death. Otherwise old age is also beautiful. It is a ripening of your being, maturity, growth. If you live moment to moment, to all the challenges that life gives, and you use all the opportunities that life opens, and if you dare to adventure into the unknown to which life calls and invites you, then old age is a maturity. Otherwise old age is a disease.

Unfortunately many people simply age, they become old, without any maturity corresponding to it. Then old age is a burden. You have aged in the body, but your consciousness has remained juvenile. You have

aged in your body, but you have not matured in your inner life. The inner light is missing, and death is coming close every day; of course you will tremble and you will be afraid and there will arise great anguish in you.

Those who live rightly, they accept old age with a deep welcome, because old age simply says that now they are coming to flower, that they are coming to a fruition, that now they will be able to share whatsoever they have attained.

Ordinarily old age is ugly because it is simply a disease. Your organism has not matured, has only become more and more ill, weakened, impotent. Otherwise old age is the most beautiful time of life. All the foolishness of childhood gone, all the fever and passion of young age gone... a serenity arises, a silence, a meditation, a *samadhi*.

Old age is tremendously beautiful, and it should be so because the whole of life moves towards it. It should be the peak. How can the peak be in the beginning? How can the peak be in the middle? But if you think your childhood is your peak, as many people think, then of course your whole life will be a suffering because you have attained your peak -- now everything will be a declining, coming down. If you think young age is the peak, as many people think, then of course after thirty-five you will become sad, depressed, because every day you will be losing and losing and losing and gaining nothing. The energy will be lost, you will weaken, diseases will enter into your being, and death will start knocking at the door. The home will disappear, and the hospital will appear. How can you be happy? No, but in the East we have never thought that childhood or youth is the peak. The peak waits for the very end.

And if life flows rightly, by and by you reach higher and higher peaks. Death is the ultimate peak that life attains, the crescendo.

But why are we missing life? Why are we aging and not maturing? Somewhere something has gone wrong, somewhere you have been put on a wrong track -- somewhere you have agreed to be put on a wrong track. That agreement has to be broken; that contract has to be burned. That's what I call sannyas: an understanding that up to now I have lived in a wrong way -- I have compromised, not lived, really.

When you were small children you compromised. You sold your being. For nothing. What you have gained is simply nothing, just rubbish. For small things you have lost your soul. You have agreed to be somebody else other than yourself; that is where you missed your path. The mother wanted you to become somebody, the father wanted you to become somebody, the society wanted you to become somebody; and you agreed. By and by you decided not to be yourself And since then you have been pretending to be somebody else.

You cannot mature because that somebody else cannot mature. It is false. If I wear a mask, the mask cannot mature. It is dead. My face can mature, but not my mask. And only your mask goes on aging. Behind the mask, hiding, you are not growing. You can grow only if you accept yourself -- that you are going to be yourself, nobody else.

The rosebush has agreed to become an elephant; the elephant has agreed to become a rosebush. The eagle is worried, almost consulting a psychiatrist, because she wants to become the dog; and the dog is hospitalized because he wants to fly like an eagle. This is what has happened to humanity. The greatest calamity is to agree to be somebody else: you can never mature.

You can never mature like somebody else. You can only mature like you. The "shoulds" have to be dropped, and you have to drop too much concern about what people say. What is their opinion? Who are they? You are here to be yourself. You are not here to fulfill somebody else's expectations; and everybody is trying that. The father may be dead, and you are trying to fulfill a promise you have given to him. And he was trying to fulfill a promise to his own father, and so on and so forth. The foolishness goes to the very beginning.

Try to understand, and take courage -- and take your life in your own hands. Suddenly you will see an upsurge of energy. The moment you decide, "I am going to be myself and nobody else. Whatsoever the cost, but I am going to be myself," that very moment you will see a great change. You will feel vital. You will feel energy streaming in you, pulsating.

Unless that happens, you will be afraid of old age, because how can you avoid seeing the fact that you are wasting time and not living and old age is coming and then you will not be able to live? How can you avoid seeing the fact that death is waiting there and every day it comes closer and closer and closer, and you have not lived yet? You are bound to be in deep anguish.

So if you ask me what to do, I will suggest the basic thing. And it is always a question of basics. Never be bothered by secondary things, because you can change them, but nothing will change. Change the basic.

For example, what is secondary. "Why am I always afraid of being old? Show me the way how I can get rid of it." The very question is out of fear. You want to "get rid of it," not to understand, so of course you are going to become a victim of somebody or some ideology which can help you to get rid of it. I cannot help you to get rid of it. In fact that is the problem. I would like you to understand and change your life. It is not a question of getting rid of the problem; it is a question of getting rid of your mask, of your false persona -- the way you have been trying to be and which is not a true way. You are not authentic. You are not sincere towards yourself; you have been betraying your being.

So if you ask -- there are priests and philosophers and demagogues -- if you go and ask them how to get rid of it, they will say, "The soul never ages. Don't be worried. Just remember that you are the soul. It is the body; you are not the body." They have consoled you. Maybe for a moment you feel good, but this is not going to help, this is not going to change you. Again tomorrow, out of the influence of the priest, you will be in the same boat.

And the beauty is that you never look at the priest: he himself is afraid. You never look at the philosopher: he himself is afraid.

I have heard:

The new vicar had been overworking and examination revealed that his lungs were gravely affected. The doctor told him that a long rest was absolutely essential. The vicar protested and said he could not possibly afford to leave his work.

"Well," said the doctor, "you have the choice of Switzerland or heaven."

The vicar walked the room for some time and then said, "You win, Switzerland it is."

When it is a question of life and death, even the priest, the philosopher, people you go to ask -- they have also not lived. More possibility is there that they have not lived even as much as you have lived; otherwise they could not be priests. To become a priest they have completely denied their life. To become monks, sadhus, mahatmas, they have completely denied their being and they have accepted whatsoever the society wanted them to be. They have agreed totally to it. They have disagreed with themselves, their own life energy, and they have agreed with false, foolish things -- appreciation, respectability.

And you go and ask them. They are themselves trembling. Deep down they are themselves afraid. They and their disciples are all in the same boat.

I have heard:

The Pope lay gravely ill in the Vatican, and a message was issued that a special announcement would be made by the Cardinal from the balcony of St. Peter's.

When the day came, the famous square was packed with the faithful. The aged Cardinal spoke in quavering tones, "His Holiness can only be saved by a heart transplant, and I am appealing to all you good Catholics gathered here today for a donor."

He held up a feather and continued, "I shall drop this feather among you, and on whomsoever it falls, that person is the one chosen by Holy Providence to save the Holy Father's life."

With that he dropped the feather... and all that could be heard were twenty thousand devout Roman Catholics gently puffing.

Everybody is afraid. If the Holy Father wants to survive, why should these poor Catholics become donors?

I am not going to give you any consolation. I am not going to say to you, "The soul is eternal. Don't be worried, you never die. Only the body dies." I know that is true, but that truth one has to earn the hard way. You cannot learn by somebody else's assertion and statement about it. It is not a statement; it is an experience. I know it is so, but it is absolutely meaningless for you. You have not known what life is. How can you know what eternity is? You have not been able even to live in time. How can you be able to live in eternity?

One becomes aware of the deathless when one has become capable of accepting death. Through the door of death, the deathless reveals itself. Death is a way of the deathless to reveal itself to you... but in fear you close your eyes and you become unconscious.

No, I am not going to give you a method, a theory to get rid of it. It is symptomatic. It is good that it goes on indicating to you that you are living a false life. That's why the fear is there.Just take the hint, and

don't try to change the symptom; rather try to change the basic cause.

From the very beginning every child has been misinformed, and misinformed, has been misdirected, misguided. Not knowingly, because the parents are also in the same trap; they have been misguided. For example, if a child is too energetic, the family feels uncomfortable, because a too energetic child is a revolution in the home. Nothing is safe, nothing at all is safe. The energetic child will destroy everything. He has to be stopped. His energy has to be blocked, his life has to be diminished. He has to be condemned, punished, and only rewarded when he behaves. And what do you eXpect? You expect him to be almost an old man -- not doing any harm to anything that you think is very precious. Just to save a clock you destroy the child. Or to save your crockery you destroy the child. Or to save your furniture; otherwise it will be scratched from this end to that. You destroy a newly arrived being, a gift from God. You go on scratching the being of the child just to save the furniture from being scratched.

By and by the child is forced to follow you because he is helpless. He depends on you; his survival depends on you. Just to survive, he accepts to be dead. Just to survive, because you give him food and milk and care. Where will he go if you are so much against him? By and by he goes on selling his being to you. Whatsoever you say, by and by he accepts. Your rewards and your punishments are the way you misguide him.

By and by he trusts you more than his own inner voice because he knows his inner voice always leads him into trouble. His inner voice has always proved to bring punishment, so punishment and his inner voice become associated. And whenever he does not listen to the inner voice and simply follows you blindly, he is rewarded. Whenever he is himself he is punished; whenever he is not himself he is rewarded. The logic is clear.

By and by you distract him from his own life. By and by he forgets what his inner voice is. If you don't hear it for a long time, you cannot hear it.

Close your eyes any moment: you will hear the voice of your father, your mother, your peers, teachers, and you will never hear your voice. Many people come to me and they say, "You talk about the inner voice; we never hear it." There is a crowd. When Jesus says, "Hate your father and mother," he is not actually saying to hate your father and mother. He is saying hate the father and the mother which have become consciences within you. Hate, because that is the most ugly agreement you have made -- a suicidal contract. Hate, destroy those voices, so that your voice can be freed and liberated, so that you can feel who you are and what you want tO be.

In the beginning, of course, you will feel completely lost. That's what happens in meditation. Many people come to me and they say, "We had come to find a path. On the contrary, meditations have made it feel completely lost." It's a good indication. It shows that the grip of others is loosening. That's why you feel lost, because those voices of the others were giving you guidance, and you had started to believe in them. You have believed in them for so long that they have become your guides. Now, when you meditate, those voices are destructured. You are freed from the trap. Again you become a child, and you don't know where to go. Because all the guides have disappeared. The voice of the father is not there, the voice of the mother is not there, the teacher is not there, the school is not there; suddenly you are alone. One starts feeling scared -- "Where are my guides? Where are people who were always leading me to the right path?"

In fact nobody can lead you to the right path, because all leading is going to be wrong. No leader can be the right leader, because leading as such is wrong. Whomsoever you allow to lead will do some harm to you because he will start doing something, forcing something, giving you a structure; and you have to live an unstructured life, a life free of all structure and character, free of all frames, references, contacts -- free in this moment from the past.

So all guides are misguides, and when they disappear, and you have believed in them for so long, suddenly you feel empty, surrounded by emptiness and all paths gone. Where to go?

This period is a revolutionary period in the life of a being. One has to pass through it with courage. If you can remain in it, unafraid, soon you will start hearing yom voice which has been repressed so long. Soon you will start learning its language, because you have forgotten the very language. You know only the language that has been taught to you. And this language, the inner language, is not verbal. It is of feelings. And all societies are against feelings; because a feeling is such an alive thing, it is dangerous. A thought is dead; it is not dangerous. So every society has forced you into the head, pushed you from all over your body into the head.

You live only in the head. If yom head is cut off and suddenly you come across your body without a head, you will not be able to recognize it. Only faces are recognized. Your whole body has shrunken, has

lost luster, softness, fluidity. It is almost a dead thing, like a wooden leg. You use it, functionally it goes on, but no life exists in it. Your whole life has gone into the head. Hung up there, you are afraid of death because the only place that you can live, the only space in which you can live, has to be all over your body. Your life has to spread and stream all over your body. It has to become a river, a flow.

A small child starts playing with his genital organs. Immediately the parents are worried -- "Stop it!" The worry comes from their own repressions -- because they were stopped. Suddenly they become anxious, an anxiety arises in them, because they have been taught certain things, that this is bad. They were never allowed to touch their genital organs. How can the child be allowed? They force the child, they punish the child, not to touch the genital organs.

What can the child do? He cannot understand why the genital organs are bad. They are as much a part of him as are his hands, his nose, his toes; he can touch every place in the body, but not the genital organs. And if he is punished again and again, of course he starts forcing his energy back from the genital organs. It should not stream there because if it streams there he wants to play with them. And it is pleasant, and nothing is wrong, the child cannot see what is wrong in it. In fact that is the most pleasant part in the body.

But the parents are afraid, and the child can see their faces and their eyes: suddenly -- they were normal human beings -- the moment he touches his genital organs, they have become abnormal, almost mad. Something changes in them so drastically that the child also becomes afraid -- "There must be something wrong." The something wrong is in the mind of the parents, not in the body of the child, but what can the child do?

Just to avoid this situation, this embarrassing situation, one of the most beautiful phenomena has been repressed so deeply that women have not felt orgasm. In India still women don't know what orgasm is. They have never heard about it; in fact they know that sexual pleasure is of the man, not of the woman. This is absurd because God is not a male chauvinist and he is not in favor of men and against women. He has given to all, equally? but girls have been prohibited more than boys because the society is male dominated. So they say, "Boys are boys; even if you prevent them they are going to do something or other." But girls, they have to be paradigms of culture, morality, purity, virginity. They are not allowed to touch their genital organs at all. So how is it possible later on to achieve orgasm, because the energy does not move that way?

And because the energy does not move that way, a thousand and one problems arise. Women become hysterical. Men become too obsessed with sex. Women become almost sad and depressed because they cannot enjoy the sexual experience; they become almost anti. And man becomes too interested in sex because all experiences leave something out. Man goes on feeling he is missing something, missing something, so have more sexual experience -- have it with many more women. That is not the problem. You will go on missing with one, you will go on missing with many. The problem is within you: your energy is not flowing through the genital organs.

And this way, the whole energy by and by is forced into the head, because head is appreciated. We have the expression "the head clerk," "the head superintendent," "the headmaster" -- all "heads." "Hands" is used for laborers. "Heads" are superior beings -- "heads" of states. "Hands?" -- just a manual worker, worthless. In India "heads" are brahmins, and the poor sudras are not even hands, legs, feet. In Hindu scriptures it is said that God created brahmins as heads and sudras as feet and kshatriyas, warriors, as hands, arms, strength, and businessmen, vaishyas, as the belly. But brahmins are heads.

The whole world has become brahmin. That is the problem -- everybody living in the head, and the whole body has shrunken. Just stand before a mirror some time and see what has happened to your whole body. Your face looks very alive, red with life, but your chest? -- shrunken. Your belly? -- almost mechanical, goes on functioning in a mechanical way. Your whole body....

If people stand naked, just watching their -bodies you can see what types of work they are doing in their life. If they are workers, their hands will be alive, muscular. If they are just head people -- eggheads, professors, vice-chancellors, and that sort of rubbish -- then you will see their heads, very shiny, red. If they are postmen and policemen their legs will be very strong. But you wi]l never find a fun body, a whole body, because nobody is living as a total organic unity.

One should live as a total organic unity. The whole body should be reclaimed. Because through the feet you are in touch with the earth -- you are grounded -- if you lose your legs and their strength and they become dead limbs, you are no longer rooted in the earth. You are like a tree whose roots have become dead or rotten, weak; then the tree cannot live long, and cannot live healthy, fully, wholly. Yom feet need to be rooted in the earth; they are your roots.

Sometime try a small experiment. Just naked, stand somewhere -- on the beach, near the river, just

naked in the sun -- and start jumping jogging, and feel your energies flowing through your feet, through your legs to the earth. Jog and feel your energies going through your legs into the earth. Then after a few minutes of jogging, just stand silently, rooted to the earth, and just feel a communion of your feet with the earth. Suddenly you will feel very, very rooted, grounded, solid. You will see the earth communicates, you will see your feet communicate -- a dialogue arises between the earth and you.

This grounding has been lost. People have become uprooted; they are no longer grounded. And then they cannot live. Because life belongs to the whole organism, not only to the head.

They are doing a few eXperiments in a few scientific labs in the West where a few heads have been kept alive. The head of a monkey is cut from the body, and the head is attached to mechanical devices which function as the body. The head goes on thinking, dreaming. The head is not affected by it, not at all.

This is what has happened. Not only in some labs in the West, it has happened to every human being. Your whole body has become just a mechanical thing; only your head is alive. That's why so many dreams, so much thinking, so much traffic in the head. People come and say to me, "How to stop it?" The problem is not how to stop it. The problem is how to disperse it into the whole body. Of course it is crowded too much because the whole energy is there -- and it is not meant to carry that much energy, so you go crazy, you go cuckoo.

Insanity is a disease produced by our culture; it is a cultural disease. There have existed on earth a few cultures, primitive, where madmen were not known at all, where insanity has not existed at all. And you can watch it: even now, in societies which are not economically very prosperous, educationally where the calamity of universal education has not happened yet, where people are still not just in their heads but in other parts also -- maybe fragmentary, but still somewhere a pool of energy, in the feet, a pool of energy in the belly -- maybe not connected, disconnected pools, but still somewhere energy is dispersed, spread all over, well distributed -- insanity rarely happens. The more a society becomes head-oriented, the more insanity.

It is as if in a 110-Volt wire you are trying to force a 1,OOO-Volt current -- everything will go berserk. The head needs small energy to function well. Too much energy in the head, then it continues working, it knows no end, because how to dissipate that energy? It goes on thinking and thinking and thinking, and dreaming and dreaming -- day and night, year in, year out it goes on and on -- tor seventy years. Just think. Only this much is your life.

Then of course one becomes afraid of old age. The time is passing. Of course one becomes naturally afraid of death. Death is coming any moment and you have been just revolving in the head. Nowhere else have you moved, the whole territory of life has remained untouched.

Live, move all over the body. Accept it with deep love. Almost fall in love with your body. It is a divine gift, a temple where God has decided to reside? Then there will be no fear of old age; you will start maturing. Your experiences will mature you. Then old age will not be like a disease. It will be a beautiful phenomenon. The whole life is a preparation for it. How can it be a disease? The whole life you move towards it. It is a crescendo, the last Song and dance you are going to do.

And never wait for any miracle. You will have to do something. The mind says something or other will happen and everything will be okay. It is not going to happen that way. Miracles don't happen. Let me tell you one story.

Abe had both his legs broken in an accident. The bones mended and Abe sued the responsible company for damages, alleging that he was permanently crippled and would have to remain in a wheelchair all his life. The insurance company employed surgeons to assess the situation. They reported that the bones had healed perfectly, that Cohen was well able to walk and that he was simply malingering. However, when it came to court the judge took pity on the boy in the wheelchair and awarded him ten thousand pounds damages. Abe was later wheeled up to the head office, to collect his cheque.

"Mr. Cohen," said the Manager, "don't think that you will get away with this. We know that you are malingering. And let me tell you that we are going to keep a huge dossier on you. We are going to watch you night and day. We are going to photograph you, and if we produce evidence that you can walk, not only will you have to repay the damages but you will also be had up for perjury."

"Mr. Manager, I am permanently crippled in this wheelchair."

"Very well, here is the cheque for ten thousand pounds. What do you intend to do with it?"

'Well, Mr. Manager, me and my wife, we have always wanted to travel So we are starting out at the top of Norway and going through Scandinavia (he motioned down with his fingers for effect), then Switzerland,

Italy, Greece -- and I don't care that your agents and spies are following after me; I am crippled in my wheelchair -- naturally we are going to Israel, then Persia and India and across to Japan (he motioned for effect) and then Philippines -- and I am still in my wheelchair so I don't care about your spies that are following me, and with their cameras -- and from there we are going all across Australia and then to South America and all the way up to Mexico (he motions the route) and America -- and remember that I am still crippled in my wheelchair, so what is the use of your spies with their cameras? -- and Canada. And from there we go across to France where we are going to visit a place called Lourdes, and there you will see a miracle!"

But in actual life, miracles don't happen. There is no Lourdes for you. If you are crippled you have to do something -- because it is you who have crippled yourself, by accepting something which is absolutely foolish.

But I know you had to accept it.'rO survive you decided to remain dead. To survive you sold your being.

But now there is no need to continue in that stupid thing. You can come out of it.

MOST OF THE TIME I FEEL SEXUAL AND MY EYES REMAIN SEEKING THE OTHER.
AND ALSO I AM TOO MUCH IN THE MIND.
AS FAR AS I UNDERSTAND MYSELF THESE THREE ARE MY BASIC PROBLEMS.
I REMAIN COVERED IN THE CLOUDS OF THESE PROBLEMS SO THAT I CANNOT LISTEN TO YOU AS I SHOULD.
PLEASE GUIDE ME.

These are not problems. You have made them problems. And once you look at a simple thing as a problem, it becomes a problem -- not that it is. It is your look, your attitude.

"Most of the time I feel sexual and my eyes remain seeking the other." So what is the problem in it? Where is the problem? It is as if a hungry man thinks of food and goes on looking for restaurants. What is wrong in it? Will you say that he is in a problem and he has to get out of it? He will die if he get out of his problem; he has to find food. Love is food, a very subtle food.

"Most of the time I feel sexual and my eyes remain seeking the other." Natural. You are searching for food, and you are hungry. But people have taught you that sex is a problem. It is not. It is pure energy. It is divine. It has nothing like a problem in it. You can create a problem if you don't accept the energy, if you don't flow with it. And I know if you flow with it, one day you will transcend. You will go higher, you will ride on it and you will reach higher and higher. It is a beautiful energy, which can take you to the very ultimate, but if you make a problem of it, you will remain obsessed with it forever and forever. And the more you fight with it, the more sex and the sexual energy will fight back. It has to fight back, because it is survival energy.

You are made of sexual energy. If your father and mother had thought that it was a problem, you would not have been here. You are out of a problem; you exist because of a problem. Because your father and mother could not solve the problem, that's why you are here.

This is my observation, that a person who thinks of sex as a problem can never be respectful to his parents. How can he be?Just look. It is simple arithmetic. How can you be respectful to your father? He was doing something nasty to your mother! In fact you would like to kill the guy immediately. And how can you respect your mother? She is also a sexual being, as any ordinary woman, just animalistic. How can you touch the feet of your mother? Impossible. Unless you accept your sex as a gift, a divine gift, you cannot respect your father and mother.

Gurdjieff used to say to his disciples -- he had written it on his house -- that unless you respect your father and mother, don't enter here. Looks very ordinary. And a man like Gurdjieff could not find a better thing to write? "If you don't respect your father and mother, don't enter here" -- but he has said many things in a simple way. Only a person who accepts sex energy totally can respect his father and mother. Otherwise you can pretend; you cannot respect.

And if you think sex is a problem, a disease, something to get rid of, will you be able to love your children? How can you love your children? They come out of a problem, out of a disease. You will hate them. You may pretend that you love them, but you know that they are actualizations of your problem. They will always indicate you as a sexual being. They will always go on as a proof in the world that you were

animalistic, that you could not get beyond sex. They will be a proof, a permanent proof of your degradedness.

No, I would like to tell you, sex is not a problem. It is pure energy. And if you avoid it, then of course you will be continuously looking. Then it will become an obsession. Then you will be completely possessed by it and it will become a perversion. Then whatsoever you will see, you will see only sex in it, nothing else. And you can get so obsessed you can go mad.

Freud has said that out of one hundred people who go insane, at least ninety are certainly because of sex -- repressed sex. Sex has to be understood, has to be creatively used. It is vital life, fire, alive. You are made of it, everybody is made of it.

To avoid this, Christians have been trying to prove that Jesus came out of "Virgin" Mary -- just to avoid how Jesus can come out of an ordinary sexual love affair. And they know that they have not been able to prove it.

I was reading one story....

A young, beautiful woman came to a physician. The physician examined her and said, "Miss, you are pregnant."

The woman said, "No, never, it cannot be. It is impossible, I have never been with a man, so how can it be ?"

The physician said, "But it is absolutely certain."

The woman denied; she said, "It is impossible, it cannot be. I have never been with any man."

Then the physician said, "Wait, let me pack up my things. I am coming with you."

The woman said,"What? For what?"

He said, "This time I'm not going to miss. I have heard that three wise men from the East had come to see the Virgin Mary. This time I'm not going to miss! I am coming! I want to see those three wise men."

Just to avoid an embarrassing situation -- Jesus, out of a sexual love affair? But this simply shows the foolishness of the followers.

We have never done that in India. We accept Buddha, Mahavir, Ram, Krishna, all being born out of sexual love affairs. We have never thought in terms that sex is animalistic.Even a Buddha is born out of it. We know that a lotus is very much different from the mud out of which it comes, but it comes out of the mud. The mud has to be respected; otherwise all lotuses will disappear. Yes, the water is muddy, but you have to live it, you have to go through it, you have to pass through it, to flower like a lotus on top of it, far away. Nobody can imagine that the lotus comes out of the dirty mud. It is a transformed form; it is a mutation.

This is the whole effort of Patanjali: to tell you that from the sex center to the *sahasrar* it is the same energy, moving through new transformations, at each center achieving a new vision, a new potentiality, a new wing -- flowering, more and more petals. At the sex center there is a lotus -- a four-petaled lotus, but a lotus. Maybe four-petaled, but still it is a lotus. At the *sahasrar* it becomes a thousand-petaled lotus, but still a lotus -- a thousand-petaled, as if millions of suns and moons meeting. A great communion and synthesis of energy, but of the same energy. The same energy has come of age, has grown, flowered.

So the first thing I would like to say to you: please, don't take sex as a problem. It is not. Otherwise it will become a problem.

If you try to avoid it in your life because of some stupid teachings that have been thrown at you and you have been conditioned for them, it will become a problem. It will haunt you. It will become almost a ghost, continuously with you and talking with you. It will become an inner talk; and you will be looking everywhere, everywhere with a deep dissatisfied being. You will almost become a beggar, begging and begging -- and feeling guilty and feeling bad, almost like a criminal. Just because of an attitude. It seems that you have been influenced too much by religious people, by the church, by the temple, by the priest.

Let me tell you one anecdote.

An old-time physician whose son had just graduated from medical school decided to pass on some tips about the profession. One day his son accompanied his father while. he was making his hospital rounds. The first patient they called on was advised by his father to cut down on smoking. "How did you manage to come to that conclusion?" asked the son.

"Just look around the room and observe the large number of cigarette ends," was his answer.

The second patient was told to stop eating so much chocolate. Again the new doctor was bewildered. "How come?" he said.

"You don't look," said the father. "If you had you would notice the large number of chocolate boxes all over the place."

"I think I have got the idea now," said the son. "Let me try the next one."

A woman, who was the third patient, was informed by the son to cut down on things involving the church, religion, and priests. The amazed father asked his son what led him to that strange conclusion, since the church had not even been mentioned in the conversation, and you cannot find churches all over the place.

"Well Dad, it was like this," said the son. "Did you notice that I dropped the thermometer? When I bent down to pick it up I could not help noticing the preacher under the bed."

That's what I also notice: under your bed is the preacher, over your bed is the preacher, all around the place are temples and churches. Cut down, become a little more free.

"Most of the time I feel sexual and my eyes remain seeking the other. And also I am too much in the mind." You have to be then. Because if you fight with sex, where else will you gO? Then the whole sex will become a mind thing. Then it will move into the head. Then you will think about it, fantasize about it, dream about it. And those dreams cannot be satisfying because no dream can be satisfying about food. You can go on fantasizing about food and being invited to the palaces of the kings, but that is not going to help. When you will be out of a dream you will again feel hungry, more so. After the dream you will feel more dissatisfied -- and again and again, because you are avoiding an actuality, a reality of life, a fact, which has to be accepted, used, creatively transformed.

I know one day it is possible your energy will move in *sahasrar* but let it move as a mature energy. One day sex will simply disappear from your life; then you will not think about it. Then it will no longer be a fantasy to you. It will simply disappear. When you have achieved the higher orgasm of the same energy, the lower orgasms have no appeal. But up to then it is going to become a head thing.

And it is good if sex is in the genitals because that is the right place where it should be. If it is in the head, then you are in a mess. Gurdjieff used to say to his disciples that if each *chakra* functions where it should function, a man remains healthy. When *chakras* overlap and the natural locus is lost and energy moves in a haphazard way.... If you make windows in people's heads, you will find their genital organs because sex has moved there; and of course if you are in a mess there is no wonder about it. It has to be so.

Bring your energy to the natural center, each energy to its place. Then it functions well. Then you can even hear the humming sound of the whole functioning of the organism. It is just like a beautifully functioning car. Hmm?... you drive and you can feel the humming sound surrounding you.

But when things go wrong, then of course you are topsyturvy, upside down. Nothing is where it should be. Everything is missing from its natural center and is found somewhere, overlapping, hiding, escaping. You become a chaos. And this is what insanity is.

Once it happened:

A priest died and found himself at the Pearly Gates. As they slowly opened to admit him, a tremendous fanfare was sounded, and all the angels and archangels, cherubim and seraphim, thrones and dominions, saints and martyrs, were paraded in serried ranks to do him honor,

"Well, I am flattered," said the priest to St. Peter. "You you arrange this reception for every priest who comes to heaven?"

"Oh, no," said St. Peter. "It is just that you are the first one to get here."

And I even suspect that. Priests cannot enter into paradise, because priests cannot be whole. So how can they be holy? Impossible.

And now you ask me, "I remain covered in the clouds of these problems so that I cannot listen to you as I should. Please guide me." You are not fed up with guides yet. They are yom problem. And you are not fed up with "shoulds" yet. That's your misery, the whole misery. Drop all "shoulds," drop all guides. That's the only guidance I can give to you. Just be totally alone, and listen to your Own inner voice. Trust life and nobody else. And life is beautiful, intrinsically valuable. And if you listen to anybody else, *against* life, then you will go astray.

So I call that man a real Master who helps to give back to you your inner voice. He does not give you *his* voice. He simply helps you to reclaim your own lost inner voice. He does not guide you; in fact by and by he takes all guides away from you so that you can become your guide and you Gan take your life in your

own hands and you can become responsible.

This is irresponsibility, again and again asking somebody, "What should I do?"

And that's why you feel continuously in trouble with me. You would like me to spoon-feed you, so you have not to do anything. I should do everything -- the chewing and everything -- and I should spoon-feed you. That I am not going to do, because that is what others have done, and destroyed you.

I love you. I cannot do this. I tremendously love you; it is impossible for me to do that. I would like to make you responsible, to take charge of your life. When are you going to take charge of your life? You are not children. You are not helpless.

This is how I am going to help you: to make yourself just yourself, to help you to move towards that direction which is your destiny.

YOU HAVE SPOKEN OF THE UNION OF THE SUN AND MOON WITHIN ONESELF AND GOING BEYOND. IT FEELS LIKE HAVING A MATE OUTSIDE ONESELF MAYBE MORE COMPLICATION AND TROUBLE THAN IT IS WORTH.
WILL YOU PLEASE SPEAK ON HOW HAVING A MATE OR NOT ENHANCES OR DETRACTS FROM ONE'S INWARDNESS AND SPIRITUAL DEVELOPMENT.

The question is not of complication. The question is of richness of experience. It is going to be complicated. Alone you are complicated; when you find a girlfriend or a boyfriend, a man or a woman, of course two complicated beings come together. And it is not going to be a simple addition; it is. going to be a multiplication. Things become complicated, certainly.

But through that complexity you have to find a way. It is a challenge. Each woman you come in contact with, or man, is a great challenge. You can avoid those challenges. That's what monks have always been doing -- escape from the world, avoid the challenge. Of course you will feel more still, silent, your life will not be complicated; but you will be poor. And when I say "poor," I mean you will be very, very inexperienced, immature. Because from where will you get the maturity? From where will you get that enrichment that life and experience bring? And there is no other way -- it cannot be purchased, it cannot be borrowed. It is not hidden in the Himalayas so you can go and dig it up; it is not there. It is in life, it is with people, it is in relationship.

So I know it is complicated, but just for complications' sake if you think that it will be better to be alone, your aloneness is not going to be spiritual. It will be the aloneness of a coward, not of a brave man.
Let me tell you one anecdote.

A man who was very hard of hearing went to see his doctor, who examined him thoroughly and told him he was in good shape for a man of seventy.
"Do you smoke?" asked the doctor.
"What do you say?" asked the old man.
"I said, do you smoke!" yelled the doctor.
"Oh, yes," said the old man.
"Much?" inquired the doctor.
"Who?" said the old man.
"Do you smoke much ?" said the doctor.
"Cigarettes, cigars, and sometimes a pipe. Yes, I am smoking all the time," he told him.
"Drink?" asked the doctor.
"It is after nine," replied the old man.
"No, no," said the doctor. "Do you drink?"
"Oh, yes, I will drink anything," he said.
"I suppose you keep late hours? Lots of parties? Like girls?" The doctor was getting a little annoyed by now.
"Sure thing! And I intend to carry on like this for a long time.
"Well," said the doctor, "I am afraid you will have to cut it all out."
"What?" yelled the old man, more in surprise than lack of hearing.
"You will have to cut it all out!" the doctor yelled.
"Just to *hear* better?" said the old man. "No thanks!"

Just to avoid complexities? No, never. That is the way of the coward. Never escape from problems. They are helpful, tremendously helpful. They are growth situations.

And if you are going to find a girl, don't try to find a cow. It will be less complicated, again. Find a real woman, who will give you all sorts of troubles. Your mettle will be tested there.

A young man asked Socrates, "Should I get married, sir?" And of course he asked Socrates because he must have been thinking not to get married. And, then, he found the right man to ask because Socrates had suffered so much with his woman. She was really terrible -- a crocodile. She had been beating Socrates, she had poured a kettle of tea over his face and had burned him -- half his face remained burned his whole life. Such a beautiful man, such a beautiful person like Socrates, and he had found a very terrible woman. So this young man asked. Socrates said, "Yes, if you listen to me, get married. There are two possibilities. If the wife is like mine, you will become a great philosopher like me. And if you get a beautiful wife, of course you will enjoy your life. Both the possibilities are good." He said, "You will become a great philosopher like me." Just continuous nagging -- it is a great help to meditation. By and by one starts feeling unattached. One has to. One starts feeling, "This is all illusion, maya." So don't avoid complexities in life, because life *means* complexities. Learn, pass through them, because that is the only way to grow.

A tramp knocked at a door which was opened by a large, muscular, hard-faced woman.

"Get out of here, you miserable tramp!" she yelled. "If you don't clear off I will call my husband."

"I think not," was the calm response of the tramp. "He is not at home."

"How do you know that?" asked the woman.

"Because," said the tramp, "when a man marries a woman like you he is at home only at meal times."

The question is from Alok. Alok, find a real terrible woman.

NOW I FEEL, UNLESS ONE IS READY, NOTHING IS POSSIBLE.
I HAVE BEEN SEEKING THE KEY FOR MANY YEARS; I ASKED YOU ALSO MANY TIMES, BUT YOU REMAINED SILENT.
ONE DAY SUDDENLY YOU DELIVERED ME THE KEY, OSHO.
NOW THE KEY IS WITH ME. BUT I AM FINDING MYSELF UNABLE TO UNLOCK. BLOCKS ARE IN ME. I HAVE THE KEY, I HAVE THE LOCKS BEFORE ME, AND EVEN THEN WHAT IS THIS HAPPENING?
YOU ARE PRESENT; SEE MY HELPLESSNESS.
ONCE I USED TO THINK THAT I HAD NOT THE KEY, AND WAS DISTURBED; NOW I HAVE THE KEY AND AM MORE DISTURBED.
PLEASE HELP, OSHO; I KNOW YOU ARE ALWAYS HELPING.
OBSTACLES ARE IN ME.
PLEASE TELL ME HOW TO REMOVE THOSE, SO THAT... SO THAT....

The first thing: the key that I have delivered to you is a false key. Because the real key cannot be delivered. You have to attain it, earn it. Because you were after me so much, so I said, "Okay, have this." Now don't go on knocking your head against the wall. Throw that key. Nothing is wrong with you; the key is false.

All keys are false. Because the lock is *yours*. How can you find the key from somebody else? The lock is *you*! *You* have to create the key within you, as you have created the lock.

And once you have created the key, the lock disappears; it is not that the key has to open it. Once you know, the problem disappears. Not that you have to bring your knowledge to solve the problem. Once the understanding is there, the problem is not. The key never meets the lock. The lock is there because the key is not. When the key is there, the lock simply disappears; it is not.

And I cannot deliver that key. All that is borrowed is going to create more trouble, because you are already complicated, and now this borrowed thing complicates you more.

I have heard:

An overworked business executive went to the doctor and was told that he was overdoing things and must get far more exercise.

"Get yourself a hoop and roll it to and from the office each day, instead of relying on a car. It will make

a new man of you," said the doctor.

So he bought a hoop and did what the doctor ordered. He rolled it to the office every day, and the garage housed it during working hours. One evening, however, on the way home he found that the hoop was missing, and the garage hand told him that due to an error it had been returned to someone else. "But don't worry, sir," he said. "We will replace it free of charge tomorrow."

The executive said, "Tomorrow? What do you mean, tomorrow! How am I going to get home tonight?"

If the understanding is not there, then all methods, rather than becoming a help, become hindrances.

And if the understanding is not there and you start looking through my eyes, your eyes are not going to stop seeing. They will go on seeing through my eyes. It is going to be a great complication.

Another anecdote:

"I hear that your husband had his eyebrows all burnt off in a fire at home?" the woman asked her friend.

"Yes," came the reply, "but the doctor was so wonderful to him. He actually grafted new eyebrows on him, from the hair taken from the hind leg of a dog."

"That is fantastic!" her friend said. "How is he now?"

"Oh, he is not too bad," she said. "Mind you, he does have a little problem still. Every time he passes a lamp post he looks surprised."

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Chapter #5
Chapter title: The ego's last attack

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BY BEING NONATTACHED TO EVEN THESE POWERS,
THE SEED OF BONDAGE IS DESTROYED.
THEN FOLLOWS KAIVALYA, LIBERATION.
THERE SHOULD BE AN AVOIDANCE OF ANY ATTACHMENT OR PRIDE TO INVITATIONS FROM THE SUPERPHYSICAL ENTITIES
IN CHARGE OF VARIOUS PLANES
BECAUSE THIS WOULD BRING THE POSSIBILITY
OF THE REVIVAL OF EVIL.
TAD VAIRAGYATAPITOSH BIKSHAYE KAIVALYAM.

BY BEING NONATTACHED TO EVEN THESE POWERS,
THE SEED OF BONDAGE IS DESTROYED.
THEN FOLLOWS KAIVALYA, LIBERATION.

IT is very difficult to be nonattached in the world, but it is even more difficult to be nonattached when the spiritual world opens its doors. The difficulty of the second is a millionfold because the worldly powers are not real powers. They are impotent; and they never satisfy you, they never make you contented. In fact

every new achievement in the world creates more desires. Rather than satisfying you it sends your mind into new trips, so whatsoever power you attain in the world, you use it only to create new desires.

Whatsoever money you can gather in the world, you invest it to gain more money. Then the more money comes; you invest it for still more money; and this way it goes on. Only means and means and means, and never does the end come closer. So even a stupid person becomes aware sooner or later that he is moving in a vicious circle and there seems to be no way out of it -- except to drop out. For an intelligent person -- one who thinks about his life, meditates about it -- it is very obvious.

So nonattachment is not so difficult in the worldly things, but when it comes to the inner powers, the psychic powers, they are so close to your being and so infinitely satisfying, it is almost impossible to be nonattached to them. But if you are not nonattached, then you have again created a world and you will remain far, far away from the ultimate liberation.

Because whatsoever you possess possesses you, the sacrifice has to be total, utterly total. You have to drop everything that you can possess -- except your nude nature. That which cannot be sacrificed, only that can be left. That which can be sacrificed *should* be sacrificed.

In this sutra Patanjali is asking almost the impossible, but that too becomes possible through understanding. It is very satisfying, gratifying, to have spiritual powers, and it gives you such a subtle joy of the ego, so pure, that you cannot feel any sting in it. It never frustrates you. In the worldly things there is much frustration -- in fact nothing but frustration. It is a miracle how people can avoid seeing this. It is a miracle how people can go on deceiving themselves and believing that there is some hope. The outside world is hopeless, it is doomed.

Howsoever big a house you can make, or howsoever powerful you become politically, economically, socially, death is going to take them all away from you -- and not much intelligence is needed to understand this -- but the inner powers, death cannot take them away. They are beyond death. And they never frustrate you. They are your powers, your potentialities come to flower. There seems to be no need to sacrifice them, no need to renounce them, but Patanjali is saying that they have also to be renounced. Otherwise you will start living in a world of visions -- again the power trip. And religion is not a power trip.

You are not seeking the ego; rather you are trying to find out the whole; and the whole is possible only when all sorts of egoistic trips are dropped and sacrificed. When you are not, God is.

Let me tell you one very famous Sufi story, "The Holy Shadow."

There once lived a saint so good that the angels came from heaven to see how a man could be so godly. This saint went about his daily life diffusing virtue as the stars diffuse light and the flowers scent, without being aware of it. His day could be summed up by two words -- he gave, he forgave -- yet these words never passed his lips. They were expressed in his ready smile, his kindness, forbearance, and charity.

The angels said to God, "Lord, grant him the gift of miracles."

God replied, "Ask what it is that he wishes."

They said to the saint, "Would you like the touch of your hands to heal the sick?"

"No," answered the saint. "I would rather God do that."

"Would you like to convert guilty souls and bring back wandering hearts to the right path?"

"No, that is the angels' mission. It is not for me to convert."

"Would you like to become a model of patience, attracting men by the luster of your virtues, and thus glorifying God?"

"No," replied the saint. "If men should be attracted to me, they would become estranged from God." "What is it that you desire, then?" asked the angels.

"What can I wish for?" asked the saint smiling. "That God gives me his grace; with that would I not have everything?"

The angels said, "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint. "That I may do a great deal of good without ever knowing it."

The angels were perplexed. They took counsel and resolved upon the following plan: every time the saint's shadow fell behind him or to either side, so that he could not see it, it would have the power to cure disease, soothe pain, and comfort sorrow.

When the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale children, and joy to unhappy men and women.

The saint simply went about his daily life diffusing virtue as the stars diffuse light and the flowers scent,

without being aware of it. The people, respecting his humility, followed him silently, never speaking to him about his miracles. Soon they even forgot his name, and called him "The Holy Shadow."

This is the ultimate: one has to become the holy shadow, just a shadow of God. This is the greatest revolution that can happen to a human being: the transfer of the center. You are no longer your own center; God becomes your center. You live like his shadow. You are not powerful, because you don't have any center to be powerful. You are not virtuous; you don't have any center to be virtuous. You are not even religious; you don't have any center to be religious. You are simply *not*, a tremendous emptiness, with no barriers and blocks, so the divine can flow through you unhindered, uninterpreted, untouched -- so the divine can flow through you as he is, not as you would like him to be. He does not pass through your center -- there is none. The center is lost.

This is the meaning of this sutra: that finally you have to sacrifice your center so you cannot think in terms of the ego again, you cannot utter "I," to annihilate yourself utterly, to erase yourself utterly. Nothing belongs to you; on the contrary, you belong to God. You become a holy shadow.

It is difficult to conceive of it because it is so difficult to be unattached with useless rubbish. You go on collecting in the hope as if whatsoever you accumulate can fulfill you. You go on accumulating -- knowledge, money, power, prestige. You go on just accumulating. Your whole life is a stuffing in. And of course if you become a dead weight there is no wonder in it. That's what you have been doing: collecting dust and thinking of it as if it is gold.

The valueless becomes of immense value if seen through the ego. The ego is a great falsifier, the great deceiver. It goes on lying to you, and it goes on creating illusions, dreams, projections. Watch it. It is very subtle. Its ways are subtle and it is very cunning. If you stop it in one direction, it moves in another direction. If you stop one path, it finds another path, and in such a Gunning way that you cannot think that the other path is also of the ego.

I have heard about an old woman who had fallen down the stairs and broken her leg:

The doctor put it in a cast and warned her not to walk up and down the stairs. It finally mended after six months and the doctor announced the cast could be removed.

"Can I climb the stairs now ?" asked the old lady. "Yes," said the doctor.

"Oh, I am glad," she giggled. "I am sick of going up and down the drainpipe."

If you block the ego coming from the staircase, it comes from the drainpipe -- but it comes.

See your so-called religious men. They have renounced all -- but they have not renounced renunciation. They have renounced all; now they are clinging to their renunciation. That renunciation has become their wealth -- the drainpipe. Now they are climbing to the same ego but in a more cunning and subtle way; so subtle that, not only are others deceived, they themselves are deceived.

Watch. You are a worldly man; then one day you feel the frustration. One day *everybody* feels it; there is nothing special in it. Then you start becoming religious auld you start feeling very egoistic about it. You are becoming "religious." You look at others as sinners, worldly people. You are religious: you have become a sannyasin, you have renounced.

Just watch. The enemy has entered from another door. The world is not to be renounced; the ego has to be renounced. So one has to be very, very careful not to allow it.

The ego cannot be repressed, remember. It has to be simply evaporated -- through the heat of understanding, through the fire of understanding. If you repress it, it is easy. You can become humble, you can become simple, but it will hide behind your simplicity.

A woman told her doctor that she was convinced she had a very dangerous illness. He advised her not to be so foolish, that she could not possibly know whether she had it or not because, "the disease," he added, "carries with it no discomfort whatsoever!"

So there is no way for her to know.

"But doctor," she told him, "that's exactly how I feel -- no discomfort whatsoever! The disease is there."

You can go on deceiving yourself and you can find rationalizations, and on the surface they look very

reasonable -- on the surface they look almost like proofs -- but look into them.

And it is nobody else's business, remember. It is for you to see. The whole world can see it, but if you have Not seen it that is useless.

Now modern psychology is by and by turning from individual therapy to group therapy, and the only reason for it is this: that it is very difficult for the psychoanalyst to convince the patient, person to person, about what he is doing to himself. About the patient, about his complexes, about his rationalizations, repressions, about his deceptions, stupidities; it is very difficult to convince him person to person. But in a group it becomes easier because the whole group can see the foolishness, the obviousness of it -- that he is clinging to something and unnccessarily becoming miserable. The whole group can see it, and the understanding of the whole group functions more tremendously and deeply than the understanding of one person can function on you. That's why group therapy is growing, individual therapy is disappearing.

Group therapy has a tremendous advantage. Twenty persons working in a group: nineteen persons become alert that you are doing something which you don't want to do and to which you are still clinging.

A sannyasin came to me, a very good man, but he was feeling very, very happy because I had given him a beautiful name. I give beautiful names to everybody. He had made an ego trip out of it. He said, "Osho, you are wonderful. You have given me such a beautiful name -- it exactly represents me." Your names don't represent you. These are my hopes, not realities. These are my dreams, not realities. I called that sannyasin "Satyananda" -- the bliss that arises out of the experience of truth. Hmm?... that is the ultimate. But he said, "Osho, 'Satyananda' -- you have exactly, exactly got me. I am so impressed by your understanding."

Now I became alert that this had been very, very wrong. It had been a misunderstanding. I should not have given him this name. I wanted to pull him down from his euphoria, so when after a few minutes he started saying, "I don't want anger, greed, this and that; these are all animalistic"; I said, "Don't be a coward." Immediately he exploded: "Coward? You call me a coward?" He was almost ready to hit me, screamed -- completely forgot about satyananda -- and he started defending himself. "Why have you called me a coward? I am not a coward." And I told him, "If you are not a coward, then why are you defending? Then simply you can say, 'You are wrong.' Or even that is not needed. You are not a coward; why are you worried about it? Why have you got so red hot? Why are you screaming at the top of your voice? Why have you got so mad? I must have touched something."

Now everybody who was present became aware that the man was defending something, and defending very fanatically; but only he could not see it.

In a group, if you work for a longer time, by and by you have to become aware that the whole group is seeing that you are doing something foolish, stupid, contrary to your own wishes -- against your own fulfillment, against your own growth. You are clinging to a disease and you go on saying, "I want to get rid of it."

Almost everybody knows where you are doing wrong -- except you. Everybody knows that you are an egoist -- except you. Only you think you are a humble man, a simple man. Everybody knows your complexity. Everybody knows your double bind. Everybody knows your madness except you. You go on defending it. And because of politeness, etiquette, formalities, in the society nobody will tell you. Hence, the group is helpful -- because it is not going to be polite. It is going to be truthful. And when so many people say that this is your problem, and pinpoint it and finger it, and put their fingers on your wound and it hurts.... It is very difficult to make you alert, individual to individual because you can think this man may be wrong, but twenty persons? The possibility of twenty persons being wrong is less, and you have to fall back on yourself and see the point of it.

That's why Buddha created a great *sangha*, a great order of monks -- ten thousand monks. It was the first experiment of group therapy. It was a great experiment.

That's what I am doing. Sixteen thousand sannyasins -- one of the greatest experiments in therapy. A community, a commune, in which you have to become aware because, otherwise, you will not be part of this commune, where everybody is understanding and seeing your error and showing it to you. Because sannyasins are not meant to be polite or formal. None of that rubbish. A sannyasin is here to transform himself and become a situation for others' transformation.

See, whenever somebody points at some fault about you, don't get angry. That is not going to help you. Don't get mad. That is not going to help you. Try to see the point. Maybe the other is true; and there is more possibility for the other to be true because he is so detached from you, he is so far away from you. He is not involved in you. Always listen to people, what they are saying about you. Ninety-nine percent they will be right; there is only one percent possibility they may be wrong. Otherwise they are not wrong. How can they

be wrong, because they have a detached view about you?

That's why a Master is needed: to show you your wounds. And it is possible only if you are in deep respect and trust. If you get angry and you start fighting, then there is no trust and no respect. If you are here to defend your illnesses and diseases, then it is for you -- don't be here. What is the point of wasting your time here?

If I say that you are a coward and you cannot see the point, rather you have to fight and prove to me that you are not, then, simply there is no point of being here. The relationship is finished with me. Now I cannot be helpful to you. When I say something to you, you have to look into the fact. Why should I call you a coward? There is no investment with you, and I have not invested anything in your cowardness. I simply said so because of compassion, because I see the illness is there. And unless you know it, unless it is diagnosed, how are you going to get rid of it?

If the doctor puts his hand on your pulse and says that you have fever and you jump on him and start fighting, "What are you saying? How can I ever have any fever? No, you are wrong, I am perfectly healthy," then why in the first place had you gone to the doctor?Just to get a certificate of health?

You are here -- remember it -- you are here not to get recognition for your illnesses auld certificates that they don't exist. You are here to be diagnosed, dissected -- destroyed -- so that your real nature can arise, bloom. But if you are defending, then it is for you to defend. It is none of my business; defend it. But then you will suffer. Then don't come and tell me, "I am suffering, I am tense."

From the world it is very difficult to move inwards because inwards you have been hiding illnesses and diseases. They force you to go out. That's a way of diverting the attention. That's why so many Masters have been teaching you, "Go in. Know thyself," but you never go there. You talk about it, you read about it, you appreciate the idea, but you never go in. Because in you have only darkness and wounds and diseases. You have been hiding things which are not good, not healthy to you. You have been, on the contrary, protecting them rather than destroying them. Now you open the door... and you start feeling such stinking, such dirt, such ugliness, a hell opens. You immediately close the door and you start thinking, "What is the matter?"

Buddha, Jesus, Krishna, they all have been teaching, "Go in and you will be tremendously blissful, eternally blissful"; but you open the door and you move in a nightmare. This nightmare is created by your repressions. On the surface you are simple; deep down you are very complex. On the surface you have a face of a very innocent man; deep down you are very ugly.

Because of that "repressionness" you cannot look within and you have to continuously divert yourself into something listening to the radio, seeing the TV, reading the newspaper, going to see friends. Just wasting time somewhere till you fall asleep. The moment you are awake you start running again. From whom are you running? You are running from yourself

Give space to yourself to see your being; then suddenly you will see that there is no attachment with things. How can it be? It is absurd.

I have heard one very beautiful story, a Sufi story, "The Golden Door."

Two men prayed, and went their separate ways. One gathered wealth and power, people said he was famous, but there was no peace in him. The other saw the hearts of men -- glowing as lamps even in the darkness of their Own secret fears. He too had found richness and power; and his wealth, his power, was love. When simply, kindly, tenderly he touched his fellowmen with all the richness and power of this love, the light within grew clear and bright with courage and with peace.

Both men one day stood before that golden door through which all men must pass to the greater life beyond. The angel in the soul of each asked, "What do you bring with you? What have you to give?"....

God always asks, "What do you bring with you? What have you to give?" God goes on giving to you, but finally, the last day before you enter into his innermost shrine, he asks, "Now, what have you brought for me? What's your gift for me?"

... The one who was famous recounted his exploits. Why, there was no end to the people he knew, and the places he had been, and the things he had done -- and the things he had accumulated.

But the angel answered, "These are not acceptable. These things that you did, you did for yourself. I see no love in them"....

If there is ego there cannot be love. Remember this. I am going to discuss it later on, because it is one of

the most important things: if there is ego there can be no love.

... And the famous one sank outside the golden door and wept....

For the first time he could see the whole futility of all his efforts. It was almost like a dream that has passed and his hands are empty. If you are too full of things, one day or other you will see your hands are empty. It was dream stuff that you were carrying in your hands; they have always been empty. You were just dreaming that something is there. Because you were afraid of emptiness, you had projected something, you had believed. You have never looked deeply whether really it is there or not.

... And the famous man sank outside the golden door and wept. He had been too busy to be kind....

Too occupied to love, too engaged to be himself, too concerned with futile things to be concerned with the essential.

... Then the angel in the soul of the other asked, "And what do you bring? What have you to give?"
And he answered, saying, "No one knows my name. They called me the wanderer, the dreamer. I have only a little light in my heart, and that which I have, I have shared with the souls of men"....

The real people look like dreamers in this world of mad people. Always the sages have been known as wanderers, dreamers, poets, imaginative, living somewhere, lotus-eaters, navel-gazers. These types of labels have been given to real people because the world belongs to paper people. They are not real. Paper people, whenever they come across a real person, call him "dreamer," "poet." That is their way of condemning him, and that is their way of defending themselves.

... And he answered, saying, "No one knows my name. They called me the wanderer, the dreamer. I have only a little light in my heart -- nothing else, just a little light in my heart -- and that which I have, I have shared with the souls of men."
Then the angel said, "Oh, blessed one, you have the greatest gift of all. It is love. Always and always, there is enough and to spare. Enter"....

That's the beauty of love: the more you give, the more you have it. Let this be a criterion in yom life: don't accumulate that which by giving disappears; only accumulate that which by giving accumulates. Only accumulate that which by sharing increases and grows. That is worth: which you can share and by its very sharing it grows and you have more than before.

... "Always and always, there is enough and to spare. Enter."
Then said the wanderer, "But first let me give the extra measure to my brother, that we may both walk through the door."
The angel was silent; for in that moment a great light shone around the simple wanderer like a radiant mantle, enveloping both himself and his friend.
The golden door was opened wide and they walked through it together.

He shared at the very last moment also. This is real richness. A miser is never rich; if you are attached to things in the world, you are not rich. Richness arises out of the heart. Richness is a quality of the heart, glowing with love.
One of the greatest poets of India, Rabindranath Tagore, has written a poem, "Beloved of My Heart." In essence, the poem means this:

One day in a small village in Bengal an ascetic woman from the neighborhood came to see me....

And this is not only a poem; it is based on a real incident.

... She had the name of Sarvakhipi, given to her by the village people, the meaning of which is "the woman who is mad about all things"....

Sarvakhipi: who is mad about all things. Not only in one thing is she mad but in all things she is mad -- absolutely mad.

... She fixed her starlike eyes upon my face and startled me with the question: "When are you coming to meet me underneath the trees?" Evidently she pitied me, who lived, according to her, imprisoned behind walls, banished away from the great meeting place of the all, where she had her dwelling.

Just at that moment, my gardener came with his basket, and when the woman understood that the flowers in the vase on my table were going to be thrown away to make place for the fresh ones, she looked pained and said to me, "You are always engaged in reading and writing. You do not see." Then she took the discarded flowers in her palms, kissed them, and touched them with her forehead, and reverently murmured to herself, "Beloved of my heart."

I felt that this woman, in her direct vision of the infinite personality in the heart of all things, truly represented the spirit of the East.

Love is the spirit of the East. Love is the spirit of man. Love is the spirit of God. Love is the only richness there is, the only happiness there is.

Now, if you are attached to things, you cannot be a lover. Only a nonattached man can raise himself towards that sky which we call love. There is much misunderstanding about it. People who leave the world and become detached almost simultaneously become loveless also; then something has gone wrong. Because love is the criterion, the very test, the touchstone. If your nonattachment to the world makes you loveless, something has gone sour. Your nonattachment is not true, authentic, real. It is pseudo. Because you are afraid of love, that shows you are afraid of being attached, so you avoid all situations where love can flower -- because you are afraid deep down that if love flowers you will become attached again.

That's why your so-called mahatmas are afraid of love so much. They will not stay in one place for more than three days. Why so much fear? Because if you remain in one place for many more days, you will start feeling love for people. Somebody will come every day to massage your feet, and you will start feeling love for him. Somebody will bring food for you every day, and you will start feeling love for her. A certain affection will arise, and the fear of being attached again: move before you become attached.

These so-called nonattached people are simply afraid people. They live in deep panic. They can never touch the real core of life, because it is always touched by love.

Remember, if your nonattachment to things is true, has come out of understanding, has grown out of awareness, you will become more loving. Because the same energy that was involved in attachment will be released. Where will it go? You will have more energy at your disposal. Attachment is not love. It is an ego trip -- to possess, to dominate, to manipulate. It is violence; it is not love. When this energy is relieved, suddenly you have much more energy with which to love. A really nonattached person is full of love, and always and always he has more and more to give, and always he goes on finding new sources of love. His source is infinite.

"By being nonattached TO EVEN THESE POWERS...." And the ultimate nonattachment comes when you have attained some miracles, *siddhis*, powers, when you can do things -- things which are miraculous, things which are unbelievable. If you become attached to them, sooner or later you will be back in the world again. Beware. It is the ego's last attack on you; don't be caught. The ego is throwing its last net on you.

"By being nonattached to even these powers, the seed of bondage is destroyed." The seed of bondage is attachment. And the seed of liberation is love. And how alike they look. They are diametrically opposite: attachment is lovelessness; love is always nonattached. Where is the difference?

You love a woman or a man and you feel attached. Why do you feel attached? Attachment means that tomorrow also you would like to have this woman with you, that's all. Tomorrow and again the day after tomorrow you would like to have this woman in your possession. That simply shows you have not been able to love today; otherwise the tomorrow never enters. Who bothers about tomorrow? Who knows about tomorrow? Tomorrow never comes. It enters only into the mind who has not been living today. You have not loved this woman today, so you are waiting for tomorrow to come so that you can love. Your love is incomplete, unfinished. For that unfinished love attachment arises. Then it is natural, logical. You are painting and the painting is incomplete; you would like to have the canvas tomorrow also, to complete it.

There is a very deep law in life: it wants to complete everything. The bud wants to flower; the seed wants to become a sprout.

Everything is moving towards completion, so whatsoever you leave incomplete becomes a desire in the mind and says, "Possess this woman. You have not loved yet; you have not yet travelled through her being through and through. Still much unknown territory remains in her. Still much potentiality which has not been actualized is there -- many songs of being and many dances to be danced." Attachment arises. Tomorrow is needed, the day after tomorrow is needed, future is needed. And if you are really incapable of living in the present, then a future life is also needed, and people go on promising each other, "We will remain spouses in the future life also." That simply shows these people have become absolutely incapable of living. Otherwise this day is enough unto itself

This moment, if you complete your love, if you have loved with your full heart -- totally, surrendered, dissolved into it; you have not been holding anything back -- then the idea of tomorrow *never* arises. It is impossible for the idea of tomorrow to arise. It always comes when something is unfulfilled; then you hanker for the future. If you have loved your woman today and death comes, you will accept it. Or, if the woman falls in love with somebody else, you will say a goodbye -- sad, but not miserable. And sadness has a beauty, and misery is ugly. Sad, not because of attachment; sad because your love is still there arising in you and the person is going away who could have understood it. Sad but fulfilled. There is no complaint, no grudge.

But if you have loved totally this never happens, that the woman can go or the man can go. If you have loved totally it is impossible, because that total love satisfies so deeply. One cannot even think of some other. It is impossible to dream of the other. The dream arises only because of dissatisfaction with this one. You think of other women because it has not been a satisfactory relationship with your own woman. You think of other men because the mind wants to pour itself and this has not happened in this relationship. So the mind goes on wandering all over the place. Any woman that passes by the road, you start feeling love for her, or for men.

And if your love has become frustrated so much that you cannot imagine now that it is possible to love any human being, you start loving dogs and cats. Seems to be less complicated -- Alok should make a note of it. Seems to be less complicated.

Loving a dog is very simple... Loving a cat a little more difficult. That's why men call women "cats." A cat is less predictable than the dog, more clever than the dog -- has her own mind. You can kick the dog and he will come again; you kick the cat, she will not come again. Finished. Always ready for the divorce.

People fall in love with animals. How unfortunate. I am not saying don't love animals; I am saying don't make them substitutes for human beings. You should love human beings so deeply that your love starts overflowing and it reaches to animals also. Then it is totally different. Then it reaches to the trees also. Then it is totally different. To the rocks also, because you go on overflowing. An infinite source of love, nobody can contain your love. It goes on overflowing, overflowing, overflowing. Then it reaches to animals; then it has a totally different quality to it.

But the doors with humans are dosed and you have to find someone to love, otherwise you feel very much frustrated, a relationship is needed; then you relate with dogs, Cats.

Even that too proves sometimes to be unsatisfactory, because dogs are people, cats are people -- they also have their own ideologies, their own ideas, and they want to do *their* thing. No dog is there to fulfill your desires. You may be thinking while you are taking a dog for a walk that you have tamed the dog, that you possess the dog, because you have never asked the dog what he thinks. He thinks he possesses you, and he has tamed this man. I have heard dogs talking to each other.

When it becomes difficult even to love animals, then people start loving things -- a house, a car, a bike. And they become much too romantic about these things.

I have seen a man, he used to live just in front of my house. He loved his scooter so much that I have seen him cleaning his scooter in almost? romantic way -- as if he is cleaning his woman. Looking from this side and that, and feeling so happy. And he would never use it because it may get dirty. He would go on his old bike. I told him many times, "What are you doing? You have got a beautiful scooter.' He would say, "It is, but there is a possibility of rains coming. You see? Clouds are there." Or even it is too hot and his scooter may lose its shininess. No, I have never seen him using it. He simply cleans it, cares for it. The scooter is the beloved.

This is a degradation of human consciousness. The more attached you become, the more degraded you become; the less the attachment, the higher you rise, soar.

And there comes a moment Patanjali is talking about when spiritual powers happen to you. Remember, don't get attached to them, because they are *really* beautiful, very fulfilling. You would like to possess them.

Many people become interested in yoga not because of yoga, not because of *kaivalya*, liberation, but only because of *vibhutis*, *siddhis*. They study yoga, they go to the Masters -- they want to do miracles.

"By being nonattached to even these powers, the seed of bondage is destroyed." This is the last possibility of getting caught in bondage again. If you can cross this, the seed is burned.

"Then follows KAIVALYA" -- then follows liberation. Then you are totally free -- freedom, absolute freedom -- not attached to anything and full of love, showering your love on the whole of existence... a benediction to existence and to yourself, a blessing.

But one has to be alert on each step. The mind is cunning. And you may be thinking, "Yes, when miracles come I am not going to be attached to them." Think again. You will find in yourself somewhere a desire working, "Let them come, then we will see. First kt them come." Who bothers about *kaivalya*, liberation? Does not seem to be like a goal. Just to be liberated, free? What is the point in it?

People come to me and they say, "What are we going to get out of meditation?" I say, "More meditation." They say, "But what is the point? Peace? Peace is okay, but what *real* power are we going to get out of it?

Peace doesn't look like a goal. *Power* -- something that you can *do* with, something through which you can prove.

I have heard an anecdote, a very beautiful one.

"Tell me, where do you Catholics get all the money to build cathedrals?" asked a rabbi to his friend.

"Well, Abe, you see, we Catholics have a system called Confession. Whenever anybody does something wrong, he comes to church, confesses his sin, puts a little in the kitty, and is forgiven; and in this way we can collect large amounts of cash."

"Really, what a wonderful system. Maybe we could adopt it for use in our synagogue. But let me go along with you tonight so I could get a for instance of how you work."

"Well, Abe, it is strictly forbidden for me, as a priest, to have you along, but seeing as how you have been such a good friend all these years, I will permit it just this once."

That evening they are seated in the confessional box, the priest in front and Abe, all agog, behind. Presently a man's voice is heard from behind the curtain:

"Father, I have sinned grievously."

"What have you done, my son?"

"Last night I consorted with two women."

"Well, then, put two pounds in the kitty and your sins will be forgiven."

Abe is very excited. Presently another man's voice is heard: "Father, I have sinned grievously."

"What have you done my son?"

"Last night I consorted with three women."

"Well, then put three pounds in the kitty and your sins will be forgiven, my son."

Abe can contain himself no longer:

"What a way to make money; what a wonderful system. Do me a favor. Let me do the next one, just to get some practice."

"Well, Abe, strictly speaking it is not permitted, but seeing as how you have been such a good friend all these years, I will permit it just this once."

So they exchange places and Abe sits in front waiting. Presently a woman's voice is heard:

"Father, I have sinned grievously."

"Now, now, what is it that you have done?"

"Last night I consorted with four men."

"Now, put five pounds in the kitty and I will give you a credit for one."

Watch out! The mind is very greedy; the ego is nothing but greed.

Patanjali wrote this chapter; many have felt it would have been better if he had not written it. But he has a very scientific mind. He wanted to map out the whole thing that is possible, and he wrote this chapter just to make people aware that these things happen. As far as I am concerned, I think it has been perfectly good that he has included it, because in ignorance there is more possibility for greed to take possession of you. If you know and you understand the territory and you know where the last attack of the ego is going to come, you can prepare more cautiously and when it happens you will not be caught unawares.

I am perfectly happy that he included "Vibhuti Pada," this chapter about *siddhis* and powers, because

even if you are not looking for them they happen on their own. The more you grow inside, many things start happening on their own. Not that you are seeking or looking for them -- they are consequences. Each *chakra* has its own powers. When you pass through them, they become available to you. It is good to be alert and move knowingly where one is going.

THERE SHOULD BE AN AVOIDANCE OF ANY ATTACHMENT OR PRIDE TO
INVITATIONS FROM THE SUPERPHYSICAL ENTITIES
IN CHARGE OF VARIOUS PLANES
BECAUSE THIS WOULD BRING THE POSSIBILITY
OF THE REVIVAL OF EVIL.

When these powers start happening, you start receiving invitations from higher entities, supraphysical entities. You must have heard or you must have read about the Theosophists. Their whole work had to do with these supraphysical entities. They used to call them "the Masters." There are superphysical entities who go on communicating with human beings, and whenever you rise high, you become available to them; you become more in tune with them. You receive many invitations, many messages.

That's what Mohammedans call "*paigam*," the message; and they call Mohammed "*paigambar*," one who received the message. They don't call him an avatar, they don't call him "God reincarnate." They don't call him a Buddha, one who has become enlightened. They don't call him a *jina*, one who has conquered. They don't call him a messiah, a Christ, no. They have a very, very perfect, scientific terminology for it: they call him "the messenger" -- *paigambar*. It means simply that he has risen high and now he is functioning no more; some other entities, higher entities, have taken possession of him. He has become a medium.

And it is so. Mohammed was illiterate; it is almost impossible to think or imagine that he could have given birth to the beautiful poetry of the Koran. It is incomparably beautiful; it is one of the greatest songs; and if you can hear somebody singing it, you will be affected by it immediately. Even if you don't understand its meaning, it has tremendous power. The very sound has tremendous power to stir you.

Mohammed was illiterate, not knowing how to read, how to write, not knowing anything about literature and the world of letters. Suddenly, meditating on a mountain, he became available, and he heard, "Read!" this word "read," but said, "How can I read?" The word "koran" means "read." "How can I read? I don't know," Mohammed said, and he became very much bewildered, who has said this. He could not see anybody anywhere. Again this voice came, "Read!" It was coming from his own heart; he had become a channel. And, of course, he was thinking about his past, and the voice was saying something about his future. The voice was saying, "I can read, don't be worried.Just read -- I will be reading through you. You recite -- I will be reciting through you. You say -- I will be saying through you. Just put yourself out of the way."

It was so strange, so unexpected, that he had a high fever; he became puzzled so much. He came home, fell ill. The wife asked, "What has happened? Just in the morning you were perfectly well, and such a high fever?" He said, "I will tell you one thing. Either I have gone mad or something has happened from the beyond. I cannot believe that I am capable of anything, but I have heard a voice which says, 'Read! Recite!' and I don't know what to recite -- and not only that, I started reciting! I heard myself saying things I have never thought about, and they were coming in perfect poetry, with meter, rhythm, and everything. I cannot believe it. Either I have gone mad or I have been taken possession of by somebody -- but I am no longer the same husband. Run and fetch a physician; I will need treatment. I am going continuously mad, and I am still hearing this voice,'Recite!' -- and beautiful poetries are descending in me and filling my heart."

The wife was his first disciple. She touched his feet. She could see the radiance all around him. It was not fever; it was the first explosion of his aura. He was feeling feverish because it was so hot, so new, and he was disturbed because he was not ready, he was never expecting, he had not planned for it.

This would not have happened if he had known about Patanjali. Patanjali has noted everything; he has mapped the whole journey, the inner journey. Then he would have understood this sutra. This sutra was needed.

"There should be an avoidance of any attachment or pride to invitations from the superphysical entities in charge of various planes because this would bring the possibility of the revival of evil." But Patanjali says remember, when you become a vehicle of higher planes, don't start feeling proud, and don't start feeling yourself to be the chosen few or the chosen one. Don't start feeling that you have been elected, selected,

chosen, and you are special. Otherwise that will be the cause of your fall.
There is a Sufi story:

The Murshid of the Murshid of the Murshid was speaking to a group of people when he was still a young man. In the group was a wide-eyed dervish dressed simply in brown clothes. This dervish looked continuously at the speaker. He looked with such a knowing stare that the speaker was embarrassed and turned away. At the end of the talk the dervish approached him and told him that he had been sent to initiate him. "That cannot be so, you see my father has already arranged for my initiation."

"I told you that I have been *sent*," said the dervish.

"No matter, I must obey my father's wish." With this insistence of the young man the dervish departed.

That night the man dreamed that his father was instructing him to be initiated by the dervish. In the morning the dervish came to his room, saying that he was there to initiate him.

"Do you not remember from day to day? Go, my father is arranging my initiation."

The dervish looked at him, smiled with his eyes, and said, "Have you already forgotten your dream?"

At this the man bowed and was initiated by the dervish. For days afterwards the man put all kinds of spiritual questions regarding life and holy scriptures to the dervish, who simply shrugged them off unanswered. One night the young man was sitting in his room thinking that surely he would get nowhere with this teacher who seemed so unknowledgeable regarding his questions.

As he thought this the dervish appeared and said in a whisper, with great conviction, "I am the answer to your questions."

Now these stories look just like stories -- mythological, fantasies, allegorical, or at the most symbolic. It is not so. They are factual. If you are ready, immediately, from the higher plane messages and messages start coming to you. They have been waiting long for somebody to become a receptive center. When this happens don't deny them. When this happens become vulnerable. One thing -- open your heart, trust. And the second thing -- don't feel proud. If you can do these two things, God starts functioning through you. You become like a flute, a hollow bamboo. He starts singing through you.

But once the pride enters, the song stops. Once you start feeling superior the song starts faltering. It has happened to many people. They had come in contact with the superior world, the higher world, the supraphysical world, and then they started feeling proud: sooner or later that contact was lost again; they became ordinary.

But then they become great pretenders because they cannot accept this, that now the contact is lost. I have seen a few people who really came to have miraculous powers, but then they became proud. Then the powers were lost, and then they became just ordinary magicians, because they cannot accept the idea that they cannot do it. They used to do it, it had happened once.

This is what has happened to Satya Sai Baba. He had come in contact. The first things that he did were not from him, but now everything is from him. The first things had just happened, but he got proud, special, a miracle-monger. Now whatsoever he is doing is just pretension; now he has to keep his prestige. Now he is even lower than an ordinary magician because at least the ordinary magician accepts that he is doing just tricks.

But this seems logical. Once you can do something and then you cannot do it, what to do then? You substitute it with something. You start learning something and doing something, somehow to manage your status that you have created around you, your image that you have created around you.

Whenever something happens to you -- and it is going to happen to many, because I have made available many techniques to you; if you go on deeply in them, many things are going to become available to you -- the first thing is remain available; the second thing is don't get proud about it. Take it as a matter of fact; never exhibit it.

And if it is forced on you, then ask the forces that you should be made just-a shadow, that you should not be in any way aware of what is happening through you. Because if you are aware there is every possibility you may fall. You may start accumulating the ego -- I can do this, I can do that -- and you start slipping lower.

Yoga: The Alpha and the Omega, Vol 9

Chapter #6
Chapter title: God only knows

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THE BODY IS BECOMING MORE AND MORE SENSITIVE; IT SEEMS TO VIBRATE AT A FASTER RATE.
THE MORE WORK ON CONSCIOUSNESS AND AWARENESS, THE LESS CONSCIOUS AWARENESS IS THERE.
MEDITATION SEEMS TO BE TAKING A NEW FORM UNRECOGNIZABLE AND INCOMPARABLE TO THE PREVIOUS MEDITATION STATES OR EXPERIENCES.
THERE IS LESS TIME AND SPACE AND TRANQUIL CONDITIONS FOR PASSIVE, RECEPTIVE MEDITATION IN THE MIDST OF NOISE AND PHYSICAL CHAOS, YET SOMETHING IS HAPPENING.
IMMENSE TRUST IN YOU IS THERE IN THE FACE OF THIS LOSS OF RATIONAL UNDERSTANDING.
PLEASE EXPLAIN, IF YOU WILL, WHAT INDEED IS HAPPENING AND HOW IT IS POSSIBLE TO GO DEEPER AND DEEPER IN THE MIDST OF APPARENTLY CHAOTIC CONDITIONS.

THE first thing, and one of the most basic, to be remembered always is that only out of chaos is one reborn.There is no other way. If you want to be reborn, you will have to move in complete disorder because your old personality will have to be destructured. You will fall apart. All that you have believed yourself to be will start disappearing by and by. All that you have always identified yourself with will become dim, cloudy. The structure that the society has given to you, the character that the society has forced upon you, will fall into pieces. Again you will be standing without a character, as you were when you were born, on the first day.

Everything will be a chaos, and out of that chaos, out of that nothingness, you will be reborn.

That's why I say again and again that religion is a great daring. It is a death, a great death, almost a suicide. Voluntarily you die, and not knowing what is going to happen, because how can you know what is going to happen? You will be dead. Hence trust is needed.

So if by the side, continuously, side by side with the chaos, a trust is growing in me, then there is no need to be afraid. That trust will take care. If the trust is not growing by the side, side by side, then there can be danger, then one can become mad. So people who don't have trust, in fact, should not move into meditation. If they move into meditation, they will start dying, and they will not find any ground to stand upon, any supportive environment.

Many people come and ask me, "If we don't take sannyas, are you not going to help us?" I will be ready to help you, but you will not be ready to take it. Because it is not only a question of my giving. It is a question of your taking also. I will be pouring, but if there is no trust, you will not receive it. And then there is no point in pouring in you if there is no trust. You will receive in the same amount as you are receptive. Sannyas is simply symbolic of your deep trust, symbolic that now you are going to be with me -- even when all reason says don't go, even when your mind resists and says, "This is dangerous. You are moving into a world of insecurity." When your mind tries to protect you and your character and your structure, even then, if you are ready to go with me, you have trust.

Trust is not just an emotion; it is not sentimental. People think it is only for sentimental people. You are

wrong. In a deep sentiment you can say, "I trust," but this is not going to be of much help because when everything will be disappearing, the first thing to disappear will be your sentiment. It is a very weak thing, impotent. Trust has to be so deep and solid that it is not like a sentiment, it is not a mood; it is something permanent in you, that whatsoever happens, at least you will not lose trust.

That's why I tell you to do small things. They don't look meaningful. I insist for ochre robes. Sometimes you think, "Why? What is the point? Can't I meditate without ochre robes?" You can meditate; that is not the point at all. I am putting a few things to you which are not rational. There is no reason for ochre robes, there is no scientific reason for it. One can meditate and become enlightened in any color. I am giving you something irrational just as a test whether you are ready to go with me. I put a *mala* around your neck just to make a fool of you, so you go into the world like a fool. People will laugh at you. They will think you have gone crazy. That's what I want, because if you can go with me even while I am making you almost mad, then I know when the real crisis will come you will have trust.

These are crises artificially created around you. They are tremendously significant -- with no reason. Their significance is deeper than reason. All the Masters have done that.

When Ibrahim, a Sufi Master, came to his Master to be initiated, Ibrahim was a king; and the Master looked at him and he said, "Drop your clothes. Take my shoe, go into the marketplace, naked, and beat your head with my shoe." People who were sitting around, his old disciples, they said, "This is too hard. Why? You never asked this from us. You never told us to be nude and go into the marketplace and beat your head with your shoe.' Why are you so hard with King Ibrahim?"

The Master said, "Because his ego is bigger than yours. He is a king, and I have to drop it; otherwise further work will not be possible."

But Ibrahim didn't ask a question; he simply dropped his clothes. It must have been very, very difficult for him -- in the same capital where he has always been a king, almost always been thought of as a superhuman being, moving on the street, where he has never moved, naked, and with a shoe beating his head. But he moved, went into the town. He was laughed at, children started throwing stones at him -- a crowd, a big crowd, laughing and ridiculing him, that he has gone mad. But he went around the town, came back.

The Master said, "You are accepted. Now everything is possible; you are open."

Now what is the reason of it? If you understand, you will understand that this was a way to break down his ego. When ego is gone, trust arises.

Sannyas is just a method, a means, to see whether you can Come with me. I have made it almost difficult for you -- rumors about me all around. I go on helping them. And I will tell you also to create as many rumors as you can. Don't be bothered about truth; create rumors. People who will be able to make contact with me in spite of the rumors will be the right people, daring, courageous. Much is possible for them.

So the first thing, chaos is created here very knowingly. So don't think that it is some sort of a problem. No, it is a device.

And don't go and ask anybody about the chaos; otherwise he will think that you are going mad. Don't go to a psychiatrist and ask him, because the whole of psychiatry, psychoanalysis, has been trying to help people in a very, very wrong way. They try to make you an adjusted being. Here my whole effort is to break all your adjustment. What I call "creative chaos" they will call "maladjustment," And they want everybody to become normal, without ever thinking who is normal.

The society, the majority, the mob is normal? Where is the criterion? Who should be thought of as the norm? There is no criterion. In India something will be thought normal. The same thing will not be thought normal in China. Something which is thought normal in Sweden will not be thought normal in India. Each society believes that the majority of the people is normal. It is not so. And to force a person to adjust with the crowd is not creative; it is very deadening.

Adjustment may be good for those who are dominating the society, but it is not good for you. Every society has been using priests, teachers, psychoanalysts to put rebellious people back, force them back into the so-called normality and adjustment. They all serve the establishment, the status quo. They all serve the class which is dominant.

Now they are doing the same in Soviet Russia. If somebody is not a communist, he is maladjusted. They put him into the mental hospital; they hospitalize him. They treat him. Now not to be a communist in Soviet Russia is a sort of illness. What nonsense. But they have power. They will give you electric shocks, they will brainwash you, they will give you tranquilizers so you become dull. And when you have lost your

radiance, your radicalness, when you have lost your individuality and you have become faceless, they say of you, "Now; you are normal."

Remember, I am not here to make you normal or adjusted. I am here to make you individuals. And you are not to fulfill any criterion other than your own destiny. J am looking at you directly. I am not saying that you have to be like "this," because that's how you have been destroyed, that's how your so-called character has been created. The character is disease, it is illness, it is how you are suffering, imprisoned. I have to destructure it, destroy it, so that you can become free, so that again you can start soaring high, again you start thinking in terms of your own being, again you can become an individual.

The society has polluted it too much, corrupted you too much, so whenever the chaos starts you become afraid -- "What is going on? Am I going crazy?"

I have heard a very famous story of when Queen Marie visited America and asked to meet a most famous psychiatrist.

The nurse ushered in Queen Marie and said to the psychiatrist, "I would like you to meet the Queen of Rumania."

The psychiatrist looked at the queen and asked, "How long does she think she has been a queen?"

Because a psychiatrist is always treating people of whom somebody thinks he is an Alexander, somebody thinks he is a Genghis Khan, somebody thinks he is Hitler, somebody thinks she is a Cleopatra. So of course he couldn't think that Queen Marie, Queen of Rumania, herself has come. He thought, "Must be some other woman gone crazy. How long does she think she has been a queen?"

Another story I have heard:

A patient was brought to a psychiatrist by friends, who told the doctor that the man was suffering from delusions that an enormous fortune was awaiting him. He was expecting two letters which would give him full details involving a rubber plantation in Sumatra and titles to some mines in South Africa.

"It was a difficult case and I worked hard on it," the psychiatrist told some of his colleagues, "and just when I had the man cured, the two letters arrived."

Be alert. Those two letters may be really coming.

And don't be afraid. The fear arises because whenever you start walking alone the fear arises. One feels insecure. The doubt arises, "Am I right?" because the whole crowd is going in one direction; you start walking alone. With the crowd the doubt never arises because you think, "Millions of people are going in this direction; there must be something in it, has to be." The crowd mind prevails over you, the collective mind prevails over you. So many people cannot be wrong, must be right.

I have heard about one psychoanalyst who went on a picnic They were trying to find a right spot; then one member of the group told them to come. "This is a beautiful place," he said, "the right spot. Big trees, shade, the river flowing by, and absolutely silent."

The psychiatrist said, "Yes, ten million ants can't be wrong."

Ten million ants can't be wrong. Ants gather together wherever there is a picnic spot -- flies and ants. That is our inner mathematics, that so many people, then they cannot be wrong. Alone-one feels dizzy. With the crowd, people all around -- this side, that side, in front, in back -- a whole ocean of people, one feels perfectly right. So many people are going: they must be going in the right direction. And everybody is thinking the same.

Nobody knows where they are going. They are just going because the whole crowd is going. And if you ask everybody individually, "Are you going in the right direction?" he will say, "I don't know. Because the whole world is going, so I am going.

My whole effort here is to bring you out of the collective mind, to help make you an individual. In the beginning you will have to face chaos. And great trust will be needed, tremendous trust will be needed. Otherwise you can get out of the collective mind and you may not get into the individual mind; then you will be mad. That's the risk. Without trust, moving into meditation is risky. I will not tell you to move into it; I will tell you it is better to remain normal, whatsoever normality means. Remain adjusted with the society. But if you are really ready to go on a great adventure, the greatest, then trust. And then wait for chaos.

The more aware you become, the less, of course, you are conscious of it. Because there is no need.

Awareness is enough. Consciousness of awareness will be a strain. In the beginning it is so. You start learning to drive a car. Of course you are much troubled; you have to manage so many things -- the wheel, the gear, the clutch, the accelerator, the brake, the road, and if you have a wife sitting at the back.... One has to be very, very conscious because so many things have to be managed together. It seems almost impossible in the beginning. By and by everything drops; you simply go on driving. You can talk to a friend, you can listen to the radio, you can sing a song, or you can meditate, and then there is no problem. Now driving has become a spontaneous thing. You know it, so there is no need to be self-conscious about it.

The same happens when you meditate. In the beginning you have to be conscious about consciousness. It brings a strain, a tiredness. By and by, as consciousness grows, there is no need to be conscious about it. It goes on flowing on its own, like breathing. You need not be conscious about it; it goes on its own. In fact, at the later stages of meditation, if you are concerned too much about your awareness, that will be a disturbance; just as, if you become conscious of your breathing, you will immediately disturb its natural rhythm. It flows naturally; there is no need for you to come in.

And awareness has to become so natural.... Only then is it possible: even while you are asleep, the light of awareness continues burning, the flame remains -- even while you are fast asleep.

And the last thing about the question: "Immense trust in you is there in the face of this loss of rational understanding." Rational understanding is not understanding at all. It is a misnomer. Through reason one never understands anything. One simply comes to feel that one understands. Reason is a lie. It gives you a false feeling, "Yes, you have understood."

Only through experiences does one understand; only through existential experience is understanding possible.

For example, if I talk about love, you can understand it rationally, because you know the language, you know the semantics, you know the meaning of the words, you know the construction of the sentences, and you have been trained, so you can understand what I am saying; but your understanding will be "about" love. It will not be *exactly* the understanding of love. It will be "about" love; it will not be direct. And howsoever you go on collecting facts and information about love, you will never be able to know what love is only through this accumulation. You will have to move into love, you will have to taste it, to dissolve into it, to dare; only then.

Rational understanding is just a very superficial understanding. Become more existential. If you want to know about love, it is better to go into love rather than going into the library and consulting what others have said about love. If you want to meditate, rather than going into the books and learning what meditation is all about, go directly into meditation. Feel it, enjoy it, enter into it, allow it to happen around you, allow it to happen within you; then you will know.

How can you know what dancing is without dancing? It is impossible to know from the books, and it is even difficult to know seeing a dancer dance. Then too it is not knowing, because you see the outer form of it, just the movements of the body. You don't know what is happening inside the dancer, what harmony is arising in him, what consciousness, what awareness is arising in him, what crystallization, what centering. You cannot see it, you cannot infer it. From the outside it is not available, and you cannot enter into the inner world of the dancer. The only way to enter there is to become a dancer.

All that is beautiful, deep, and great has to be lived.

Trust is one of the greatest things in life. Greater than love, because love knows of hate. Trust does not know anything about it. Love is still a duality. The hate part remains hidden; it has not been dropped. You can lute your lover within a second. Anything can cause it, and the hate part comes up and the love part goes down. In love it is only half what you call love; just beneath the surface the hate is always waiting to jump over and possess you. And it possesses you. Lovers go on fighting, continuous conflict. Somebody has written a book about love. The title is beautiful: THE INTIMATE ENEMY. Lovers are enemies also.

But trust is higher than love; it is nondual. It knows no hate. It knows no polarity, no opposite. It simply is one. It is the purest love -- love purified of hate, love which has dropped the hate part completely, love which cannot turn into a sour experience, bitter experience, love which has become almost unearthly, other-worldly.

So only those who love can trust. If you want to avoid love, and trust, your trust will be of a very lower status because it will continue to have the hate part. You have to move your energy first through love so you can become aware of the hate-and-love duality. Then is the frustration that comes out of the hate part, then an understanding through experience, and then you drop the hate part. Then pure love, the very essence, survives. Even the flower is not there, only the fragrance; then you rise into trust.

Of course it has nothing to do with rational understanding. In fact the more rational understanding disappears, the more trust will arise. Trust is in a way blind; in a way trust is the only clarity of vision there is. If you think from reason, trust will look blind. Rationalists will always call trust blind. If you look through the experience of trust, you will laugh; you will say, "I have got my eyes for the first time." Then trust is the only clarity there is. The vision is so clear, without any cloud of anger and hate, so transparent.

TWO, THREE MONTHS BACK, DURING THE LECTURE I USED TO WEEP A LOT.
NOW EVEN IF YOU ARE NOT SAYING ANYTHING FUNNY, IN THE MOMENTS WHEN I FEEL CLOSER TO YOU, I JUST WANT TO LAUGH AND LAUGH AND LAUGH.
WHY IS IT SO?

But why "why?" Laugh. Why make it a question and a problem?

This is from Krishna Radha. First she used to ask, "Why am I crying?" Now, somehow, by some miracle, she is not crying but laughing; but the problem continues.

Why do we cling to problems? Even if you feel happy, suddenly the mind says, "Why?" As if happiness is also a disease. Explanation is needed, rational explanation is needed; otherwise even happiness will not be worth it.

This goes on and on. I see people come to me, they are miserable; they ask, "Why?" I can understand, when you are feeling miserable, I can understand that one asks, "Why?" But I know their "why" is deeper than their misery. Soon they start feeling happy also, and again they are there -- very miserable because they are happy. Now the misery is "Why?" Let me tell you one anecdote.

A man walks into a psychiatrist's office and says, "Doc, I am going out of my mind. I keep thinking I am a zebra. Every time I look at myself in the mirror my entire body is covered with black stripes."

The psychiatrist tries to calm him down. "Steady, steady," he says. "Now just calm down, go home and take these pills, get a good night's sleep, and I am sure the black stripes will completely disappear."

So the poor man goes home and returns two days after. He says, "Doc, I feel great. Got anything for the *white* stripes?"

But the problem continues.

Once it happened, somebody brought a mad young man to me. The young man had a crazy idea that flies had entered into his body, through his nose or mouth, in his sleep, and that they go on whirling inside. So of course he was in much trouble. He would turn this way and that; he could not even sit rightly because of those whirling dervishes inside; he could not sleep. A continuous agony. What to do with this man? So I told him, "You lie down on the bed, have a good ten minutes' rest, and we will do whatsoever can be done."

I covered him with a sheet so he could not see what was happening, and I ran over the whole house to catch a few flies. It was difficult because I had never done that before, but my experience of catching people helped. Somehow I could get three flies. I put them in a bottle, brought them to the man, made some hocus-pocus passes over him, then told him to open his eyes; and I showed him the bottle.

He looked at the bottle. He said, "Yes, you have got some, but only the smaller ones. The big ones are still there -- and they are so big." Now it is difficult. From where to get such big flies? He said, "I am very, very grateful to you. At least you got rid of the smaller ones; but the big ones are really very big."

People go on. If you help them from one side, they will bring the same problem from another side -- as if there is a certain deep necessity. Try to understand it. To live without a problem is very difficult, almost humanly impossible. Why? Because a problem gives you a distraction. A problem gives you an occupation. A problem gives you a busyness without any business. A problem engages you. If there is no problem, you will not be able to cling to the periphery of your being. You will be sucked by the center.

And the center of your being is empty. It is just like the hub of a wheel. The whole wheel moves on the empty hub. Your innermost core is empty, nothing, nothingness, *shunyam*, void, abysslike. You are afraid of that emptiness, so you go on clinging to the rim of the wheel or, at the most, if you are a little daring, then you go on clinging to the spokes; but you never move towards the hub. One starts feeling afraid, shaky.

Problems help you. Some problem to solve; how can you go within? People come to me and they say, "We want to go within, but there are problems." They think because of the problems they are not going within. The real case is just the opposite: because they don't want to go within, they are creating problems.

Let this understanding become as deep in you as possible: your problems are all bogus.

I go on answering yom problems just to be polite. They are all bogus, basically meaningless, but they help you to avoid yourself. They distract you. It seems, how can one go in? There are so many problems first to be solved. But one problem solved, immediately another bubbles up. And if you look, watch, you will see the other problem has the same quality as the first. Try to solve it; a third one comes up, immediately substituted.

Let me tell you one anecdote.

Psychiatrist: "You teenage kids are a menace. You have no sense of responsibility. Forget about the material things and think of other things like science, mathematics and the like. How are you on maths?"

Patient: "Not very good."

"I will give you a test for your factual information. Now give me a number."

"Royal 3447. That is the store where my girl works."

"I don't want a phone number, just an ordinary number."

"All right. Thirty-seven."

"That's better. Now another number, please."

"Twenty-two."

"And again."

"Thirty-seven."

"Fine, fine. See, you can get your mind working in other directions if you want to."

"Correct. 37-22-37! Boy, what a figure."

Again back to the girlfriend. If not through the phone number, then through the figure.

This goes on and on, ad infinitum.

Look at the essential thing. Why do you want to create problems in the first place? Are there really problems? Have you asked the most essential question to yourself: Are there really problems, or are you creating them and you have become habituated to creating them and you keep their company and it feels lonely if there are no problems? You would even like to be miserable, but you would not like to be empty. People even cling to their miseries but are not ready to become empty.

I see it every day. A couple comes. Both are fighting for years; they say fifteen years they have been fighting. Married for fifteen years, and continuously fighting and creating hell for each other. Then why don't you separate? Why are you clinging to misery? Either change or separate. What is the point of wasting your whole life? But I can see what is happening. They are not ready to be alone. At least misery gives them company. And they don't know now, if they separate, how they are going, to manage their lives. They have become adjusted to a particular pattern of continuous conflict, anger, nagging, fight, violence. They have learned the trick of it. Now they don't know how to be in another situation with somebody else with a different personality. How to be with somebody else? They don't know anything else. They have learned a particular language of misery. Now they feel skill, efficiency in it. To move with a new person again will be starting things from ABC. After fifteen years of remaining in a certain business1 one starts feeling afraid to move in another.

I have heard about a great film star who went to a psychiatrist and said, "I have no talent for music, no talent for acting. I am not a beautiful, handsome person. My face is ugly, my personality is very poor. What should I do?" And he is a famous actor.

So the psychiatrist said, "But why don't you get out of acting? If you feel you don't have any talent, no genius, and this is not the work you are meant to do, why don't you get out of the work?"

He said, "What? After twenty years working in it, and I have almost become a famous star?"

You invest in your miseries also. Watch. When one problem drops just see, the real problem will shift immediately to something else. It is as if the snake goes on slipping out of the old skin but the snake remains. The "Why?" is the snake. It was concerned when you were crying. Now crying has stopped; you are laughing. The snake has slipped out of the old skin. Now the problem is "Why?"

Can't you think of a life without any "Why?" Why do you make life a problem?

A man was talking to a Jew, and the man was feeling very annoyed by the Jewish habit of answering questions with other questions. Annoyed, the man finally said, "Why do you Jews go on answering questions with questions?"

Said the Jew, "Why not?"

People go on moving in a circle. "Why not?" Again a question.

Just look into it. If you are laughing, beautiful. In fact, if you ask me, even crying was beautiful; nothing was wrong in it. If you really ask me, then I will say accept whatsoever is. Accept the real, and then crying is also beautiful and there is no need to go into the inquiry of "Why?" Because that inquiry distracts you from the factual. Then crying is not important -- why you are crying. Asking for the cause, then the real disappears and you go on chasing the cause, where it is. Where can you find the cause? How can you find the cause? You will have to go to the very beginning of the world, and there has never been any beginning.

Just see. To answer "Why?" ultimately you will have to go to the very beginning of the world. And there has never been any beginning. The world has been always and always and always.

No question is needed to live. And don't wait for answers; start dropping questions. Live, live with the fact. Crying, cry. Enjoy it. It is a beautiful phenomenon, relaxing, cleansing, purifying. Laughter is beautiful. Laugh. Let laughter take possession of you. Laugh, so your whole body throbs and pulsates with it. It will be purifying, it will be vitalizing, it will rejuvenate you.

But remain with the fact. Don't move into causes. Remain with the existential. Don't be bothered *why* it is so, because it cannot be answered. Buddha has said many times to his disciples, "Don't ask questions, and at least not metaphysical ones, because they are foolish." Just remain with the facticity.

Life is so tremendously beautiful, why not live it right now? Crying, it is a gesture of life. Laughing is also a gesture of life. Sometimes you are sad. It is a gesture of life, a mood. Beautiful. Sometimes you are happy and bubbling with joy and dancing. That too is good and beautiful. Whatsoever happens, accept it, welcome it, and remain with it; and you will see by and by you have dropped the habit of asking questions and creating problems out of life.

And when you don't create problems, life opens all its mysteries. It never opens before a person who goes on asking questions. Life is ready to reveal itself to you if you don't make a problem. If you make a problem, your very creating of the problem closes your eyes. You become aggressive to life.

That's the difference between scientific effort and religious effort. The scientist is like an aggressive man, trying to snatch away truths from life, forcing life to deliver truths -- almost with a gun, violent. A religious man is not with a gun standing before life and asking questions. A religious man simply relaxes with life, floats with it; and life reveals many things to the religious man that it is not ever going to reveal to the scientist. The scientist will always be gathering crumbs fallen from the table. The scientist is never going to be invited as a guest. Those who live life, welcome, accept it joyfully, with no question but with trust, they become the guests.

HOW EXACTLY TO TREAT THE FOLLOWING AILMENTS:
FIRST: MISERLINESS.
SECOND: NAGGING, WORRYING PERFECTIONISM.
THIRD: ACTOR PERSONALITY, THAT IS, ALWAYS BEHAVING AS IF ON SHOW.
FOURTH: PRIDE. THIS INCLUDES PRIDE ABOUT WHAT I HAVE LATELY BEGUN TO THINK IS MY PEACEFULNESS.
IS MEDITATION SUFFICIENT TO DEAL WITH THESE, OR IS ANYTHING ADDITIONAL NEEDED, SUCH AS CONSCIOUSLY INDULGING IN THEM TO THE EXTREME OR TRYING TO IGNORE THEM OR PERHAPS CONSCIOUSLY AVOIDING THEM?

Miserliness has almost become an inbuilt-thing in you. The whole pattern of society creates it. It wants you to snatch things from people and not to give. It makes you ambitious, and an ambitious man becomes miserly. Whatsoever the ambition -- worldly, nonworldly -- but an ambitious man becomes miserly. Because he is always preparing for the future, he cannot afford to live and share. He is never here-now. If he has money, he has money for the future, not for now. And how can you share in the future? Sharing is possible only in the present. He has money for his old age. Or there are people who have their character, virtue, for the future life, for paradise. How can they share right now? They are accumulating, preparing for something great to happen somewhere in the future. Right now they are poor.

All ambitious people are poor, and because of their poverty, they become miserly. They go on holding everything. Useless things they go on holding.

I used to live with a man. I was surprised to sec that his whole house was just like a junkyard. It was even difficult to live in that house; there was no space left. And he was continuously accumulating

whatsoever. One day I had gone for a walk and I saw that man by the side of the road picking up a handle of a bicycle, just the handle. He looked all around and he saw that nobody was seeing; he took that handle to his home. When I came back, I went into his house and said, "Where is that handle?"

He was a little embarrassed; he said, "Have you seen it?"

"I was there."

But he said, "This is a good thing. And who knows? By and by I can collect the whole bicycle. And what is wrong in it? And I have not stolen it; somebody had thrown it."

This way he went on accumulating things -- useless things -- but he is always thinking of the future. Someday these things will become useful; someday the need may arise. Who knows?

You may not be doing so in your house, but you all do so in your heart. If you go into your heart, into your mind, you will find it like a junkyard. You have accumulated many useless things there. You have never cleaned it. You go on putting in rubbish, and then you become heavy, and then you feel burdened, and then you feel disturbed. And then an inner ugliness arises.

But try to understand the base of miserliness. It is in the idea of living somewhere in the future. If you are to live herenow, you are never miserly, because you can share. For what to collect anything? For what to accumulate? There is no necessity that the tomorrow is going to be; it may not be. Why not share? Why not enjoy? This very moment life is flowering in you. Enjoy it, share it. Because by sharing, it becomes intense. By sharing, it becomes more vital. By sharing, it increases and grows.

So the whole point is to understand that the future is not. The future is created by the ambitious mind. The future is not part of time. It is part of ambition. Because ambition needs space to move. You cannot fulfill ambition now. You can fulfill life now, but not ambition. Ambition is against life, antilife.

Just see yourself and others. People are preparing: someday they are going to live. That day never comes. They go on preparing, and they die. It will never come because, if you get into preparations too much, that will become an obsession. You will simply prepare and prepare and prepare. It is as if somebody goes on accumulating foodstuff for some future use and goes on remaining hungry, starving, and dying. That's what is happening to millions of people. They die, surrounded by much stuff which could have been used. They could have lived beautifully.

Nobody is hindering your path except your ambition.

So miserliness is part of ambition.

This question is from Bodhidharma. He is very ambitious. Not in a worldly sense -- he does not want a big house, he does not want a big car, he does not want a big bank account -- no, he is simple that way, very simple, almost a mahatma. He has nothing much and he does not bother about it. But he wants to be enlightened. That's his problem. And he is in such a hurry to become enlightened.

Drop all nonsense. Live right now. There is no need for any enlightenment in the future. If you live right now, you are enlightened. The day you will be able to find out that life has to be lived right now, here-now, you are enlightened. Then one never thinks of the past and never thinks of the future. This moment is enough, enough unto itself. All misery disappears.

Misery is because you are not capable of living. So you create some goals -- enlightenment is a goal to give you a feeling that you are important, that you are doing something, your life is meaningful, you are not living a meaningless life, you are a great spiritual seeker. All ego trips.

Enlightenment is not a goal. It is a consequence. You cannot seek it. You cannot make a goal out of it. It cannot become an object of desire. When you start living desirelessly, here-now, suddenly it is there. It is a consequence. It is a consequence of a vital life, of an alive being -- so alive and so intense, so aflame, that this moment he moves so deeply into time that he touches eternity.

There are two moments in time. One is from one moment to another, horizontal -- from A to B, from B to C, from C to D. That's how you live; that's how desire moves -- horizontal. A really alive man, sensitive, aware, does not move from A to B. He moves deeper into A and deeper into A and deeper and deeper and deeper; his movement is vertical.

This is the meaning of Jesus' cross. The cross is both vertical and horizontal. Jesus' hands are on the horizontal part of the cross. His whole body is on the vertical. Hands are symbolic of action; action moves horizontally. Being moves vertically.

So don't be absorbed in action too much; become more and more absorbed in being. And that's what meditation is all about. It is to learn how to be without doing anything. *Wu wei* -- how to be, without doing anything. Just to be. And you start falling into this moment, deeper and deeper and deeper. And this vertical movement of time is eternity.

Both meet in you -- time and eternity. Now it is for you to decide. If you move in ambition, you will move in time; and death exists in time. If you move in desire, you will move in time; and death exists in time. If you hanker for the ego, you will move in time. Death, ego, desire, ambition, they all are part of the horizontal line.

If you start digging in the moment and move vertically, you become a nonego, you become desireless, you become nonambitious. But suddenly you are aflame with life, you are an intense energy of life. God has taken possession of you.

Move vertically, and all miserliness disappears.

"Nagging, worrying perfectionism." That has also been forced upon you. You have been taught to be perfect. The real thing is to be whole, not perfect. Nobody can be perfect, because perfection is a static thing. Life is dynamic. Nothing can be perfect in life because more perfection and more perfection is possible. It goes on growing, endlessly. It is a continuous growth, a continuum. It is always evolution, it is always revolution. It is never at a point where you can say, "Now, this is perfect."

Perfection is a false ideal, but the ego wants it The ego wants to be perfect, so it goes on nagging you: "Become perfect." Then it creates tensions, madness, insanities, and the ego goes on creating ego trips. Just the other day I was reading a definition. The definition says, "The neurotic person is one who makes castles in the air, and the psychotic person is one who lives in those castles, and the psychiatrist one who collects the rent." If you want to become neurotic, psychotic, then try to become perfect.

And all the religions on the earth up to now -- organized religions, the church -- have been teaching people to become perfect. Jesus has not taught that. Christianity has. Buddha has not taught that. But Buddhism has. All the organized religions have been teaching people to become perfect. Buddha, Jesus, Lao Tzu, they told something totally different; they say, "Become whole." What is the difference between "whole" and becoming "perfect?" Becoming perfect is the horizontal line; perfection is somewhere in the future. Becoming whole can be done this moment, this moment, here-now; it needs no time. Becoming whole is becoming authentic, becoming yourself -- whosoever you are, whatsoever you are.

Ordinarily you live a very, very limited life. You don't allow your energy a full play. A fragmented life. You want to love somebody, but you don't love totally. Now I don't say make your love perfect love. It is not possible, because a perfect love will mean now there is no more growth possible. It will be a death. I say make your love total, whole. Love wholly. Whatsoever is in you, don't hold it. Give it totally, give in totally. Flow into the other totally; don't hold. This is the only thing that will make you whole.

If you are swimming, swim totally. If you are walking, walk totally. In the walking, just become the walking, nothing else. If you are eating, eat totally.

Somebody asked Chao-chou, a great Zen Master, "What did you used to do before you became enlightened?"

He said, "I used to chop wood and fetch water from the well."

The man asked, "Now that you have become enlightened, what do you do?"

He said, "The same. I chop wood and I fetch the water from the well."

The man was a little puzzled; he said, "But what is the difference then?"

Chao-Chou said, "The difference is much. Before, I used to do many more things side by side. Chopping wood, I would think of many things. Carrying water from the well, I would think of many things. But now I simply carry the water, I simply chop the wood. Even the chopper has disappeared. Just chopping. Just chopping, nobody's there."

This will give you a feeling of wholeness. Make wholeness a constant concern. Remember it. Drop the idea of perfection. It has been given to you by your parents, mother, father, teachers, colleges, universities, churches... but they have all made you neurotic. The whole world is suffering from neurosis.

A mother took her little boy to a psychiatrist and asked, "Doctor, can a boy of ten marry a film star like Elizabeth Taylor?"

The doctor said, "Of course not, madam, it is quite impossible."

The mother looked at her little boy and said, "See, what did I tell you? Now go out and get a divorce."

Not only is the boy neurotic, the mother also -- and the mother is more so. Neurotic parents give birth to neurotic children.

Many times people ask me -- Anurag has asked many times -- I have never answered -- "Why don't you

allow your sannyasins to have babies? Why do you give so much trouble to Dr. Phadnis?" First I would like you to become nonneurotic; otherwise you will give birth to neurotic babies. The world is full of neurosis. At least don't increase it. I am not concerned about population; that is the politicians' concern. My concern is neurosis. You are neurotic; out of your neurosis you give birth to children.

They are also a distraction to you. Because you are fed up with yourself, you would like some distraction. Children are beautiful distractions. They create more troubles. Your troubles have become almost old; you are fed up with them. You would like some new troubles also The husband is fed up with the wife, the wife is fed up with the husband. They would like somebody to stand between them: a child. Many marriages are held together by children. Otherwise they would have fallen apart. Once the children are there, the mother starts thinking of the responsibility to the children, the father starts thinking of the duty to the children. Now there exists a bridge.

And the mother and the father both are loaded with their own madness, problems, anxieties. What are they going to give to these children? What have they to give? They talk about love, but they are violent. Their love is already poisoned, they don't know what love is, and then in the name of love they torture. In the name of love they try to kill the life in the children They make their life structured. In the name of love they dominate, they possess. And of course the children are very helpless, so do whatsoever you want to do. Beat them, mold them this way or that, force them to carry your unfulfilled desires and ambitions so that when you are dead they will be carrying your ambitions and they will be trying the same nonsense that you were trying to do.

I would like you to have children, but to become a father, to become a mother, is not so easy.

Once you are whole, then become a mother, become a father Then you will give birth to a child who will be a freedom, who will be a health and wholeness, who will be graceful -- and that will be a gift to the world. And he will make the world a little better than it is. Otherwise not; otherwise you are enough!

"Why did you put me in the same room with that fellow?" asked the indignant patient in the asylum.

"The hospital is crowded," explained the doctor. "Is he being troublesome then?"

"Troublesome? He is nuts! He keeps looking around the room saying, 'No lions, no tigers, no elephants,' and all the time the room is full of them!"

Mad people think others are mad. Mad people never think they are mad. Once a madman recognizes that he is mad, he is already on the path of sanity.

Try to see your madness, recognize it. That will help you to become sane.

"Nagging, worrying perfectionism." Try to be whole. Otherwise that perfectionism will nag you. Become whole. Do whatsoever you want to do, but do it totally. Dissolve into it, melt into it, and by and by you will have a flowering of your being. Then, then there is no idea of perfection in you.

But you are incomplete, divided, fragmentary. That's why continuously the idea arises "How to be perfect?" Be whole, and the idea will drop on its own accord.

"Pride" and "actor personality." Of course people who are trying to be perfect will become actor personalities. They will have personas; they will hide themselves behind masks. They will not allow their reality to be seen by others. They will always try to pretend; they will be hypocrites. They will always try to perform, to prove. They know who they are, and they will try to prove that they are somebody else.

And the difficulty is that they may not be able to convince others, but they can always convince themselves. That's how neurosis arises.

Just be yourself, at whatsoever cost. Whatsoever the cost, be yourself. Be sincere. In the beginning there will be much fear because you think that you are a great man and suddenly you reveal yourself to be an ordinary man. There will be fear, the ego will feel hurt; but let it feel hurt. In fact let it starve and die. Help it to death. Be ordinary, be simple, and you will become more whole and the tension will dissolve and there will be no need continuously to perform. It is such a great tension -- continuously on performance, continuously in the show window, just watching what people are thinking and what you have to do to prove that you are something special. But just think about others also: they are all doing the same thing!

The whole world is worried too much because everybody is trying to prove something which he is not, and others are doing the same. And nobody wants to see that you are great. They know that you are not, because how can they believe in your greatness? They themselves are great You also know that nobody is great other than you. You may not say so, but everybody deep down goes on believing it.

I have heard that in Arabian countries they have a joke that whenever God makes a new man he plays a trick. He whispers in his ear, "You are the best I have yet made -- the greatest." But he has been doing that to everybody, so everybody is convinced of his own greatness.

Try to walk on earth. Be realistic. And if you are ordinary, you will suddenly see many doors opening which were dosed because of your tense state. Relax.

And of course pride comes again and again in different ways, so watch. And always remember, it will come in subtle ways, so make your watching more accurate, exact, alert.

Yes, meditation will do. Nothing else is needed. Just meditate more, so you can see things clearly.

OSHO, SLOWLY I FEEL THAT YOU ARE ME.
BUT THEN WHO IS THIS GUY IN WHITE
SITTING EVERY MORNING ON THAT CHAIR?

G.O.K.
Now let me explain to you this code word "G.O.K." This is my answer.

A doctor was shown around the London hospital by several physicians. He looked at the filing system and noticed the bright idea they had of abbreviations -- D for diphtheria, M for measles, TB for tuberculosis, and so on. All the diseases seemed to be pretty well under control except one indicated by the symbol G.O.K.

"I see that you have a sweeping epidemic of G.O.K. on your hands," he said. "But just what is G.O.K.?"

"Oh," said one of them, "when we can't diagnose we put G.O.K. -- God Only Knows."

I don't know who is this guy sitting here on this chair and talking to you. G.O.K.

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Chapter #7
Chapter title: Highest knowledge: all at once

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PERFORMING SAMYAMA ON THE PRESENT MOMENT,
THE MOMENT GONE, AND THE MOMENT TO COME BRINGS
KNOWLEDGE BORN OF THE AWARENESS OF THE ULTIMATE REALITY.
FROM THIS COMES THE ABILITY TO DISTINGUISH
BETWEEN SIMILAR OBJECTS WHICH CANNOT BE IDENTIFIED
BY CLASS, CHARACTER, OR PLACE.

THE HIGHEST KNOWLEDGE BORN OF THE AWARENESS OF REALITY
IS TRANSCENDENT,

INCLUDES THE COGNITION OF ALL OBJECTS SIMULTANEOUSLY, PERTAINS TO ALL OBJECTS AND PROCESSES WHATSOEVER -- IN THE PAST, THE PRESENT, AND THE FUTURE AND TRANSCENDS THE WORLD PROCESS.

WHAT is time? Now Patanjali asks the timeless question, the perennial question and he comes to it at the very end of "Vibhuti Pada" because to know time is the greatest miracle. To know what time is, is to know what life is. To know what time is, is to know what truth is. Before we enter into the sutras, many things have to be understood; they will become an introduction to the sutras.

Ordinarily what we call time is not real time. It is chronological time. So remember that time can be divided, classified, in three ways. One is "chronological," another is "psychological," and the third is "real." The chronological time is clock time. It is utilitarian; it is not real. It is just a belief agreed upon by the society. We have agreed to divide the day into twenty-four hours. It is very arbitrary that the earth moves in one complete circle on its axis in twenty-four hours; we have decided to divide it into twenty-four. Then we have decided to divide each hour into sixty minutes. There is no intrinsic necessity to divide it that way. Some other civilization may divide it in a different way. We can divide the hour into a hundred minutes and nobody is going to prevent us. Then each minute we have divided into sixty seconds. That too is arbitrary, just utilitarian. It is clock time. It is needed; otherwise society will fall apart.

Something as a common standard is a necessity -- just like money, currency money. A hundred-rupee note,-a ten-dollar bill, or anything else -- it is just a common belief the society has agreed to use. But it has nothing to do with existence. If man disappears from the earth, the pound sterling, the dollar, rupees will all disappear immediately. The earth will be without money immediately without man. Rocks will be there, flowers will still flower, the spring will come and birds will sing, and in the fall old leaves will fall; but there will be no money. Even if there are piles of money on the roads, it will not be money at all, because to call it money a man is needed, to respect it as money a man is needed.

The government goes on promising, on each note the promise is written: The Finance Governor promises to pay you ten rupees worth of gold if you produce this note at the bank. It is just a promise. When there is nobody to promise, the currency disappears.

When man is not there on the earth, clocks may go on chiming time, but it will not be time at all. Nobody will bother, nobody will look at them. Clock time will stop immediately if man is not there; so it is man-created, a social by-product.

The higher a society moves -- and when I say "higher" I mean the more *complex* it becomes -- the more and more it becomes obsessed with chronological time. A primitive man has no use for a watch. If you present him a watch, he will be simply puzzled, for what? What is he going to do with it? A civilized man cannot live without a watch. It is almost impossible to live in-a civilized society without a watch because the whole society runs according to the clock, even sometimes to ridiculous states.

I will tell you one anecdote.

There came a loud knock at the door just as the doctor had settled down for sleep. He got up and asked the man at the door, "What is it!"

"I have been bitten by a dog," said the man.

"Well, don't you know that my hours of consultation are between twelve and three?"

"Yes," groaned the patient, "but the dog did not know and he bit me at twenty to four. So what am I supposed to do?"

Dogs don't believe in clocks, and things can go to ridiculous ends.

Once you think in terms of the clock, you forget that this is just utilitarian. It is not real time.

At another doctor's:

The sign behind the desk at the reception portion of the hospital said: Emergency Casualty Registrations. A man staggered in, bruised and muddy. He was plastered with blood bandages, limping on both legs, clutching his arm to stem the flow of blood. He crawled to the desk and groaned, "Doctor, doctor."

The receptionist asked, "Have you an appointment, sir?"

Thus can happen here in this ashram too; it can happen at Sheela's desk.

Once the chronological time is taken too seriously, then one forgets everything else. The whole West is obsessed with time too much. Everything has to be done on time.

One of my friends was travelling in England with one of his English friends, and he was telling me that everything has become so routine that in England you hear expressions like "teatime," "dinnertime," "lunchtime." What do they mean? How can time decide the time for lunch, unless you are feeling hungry? When you say "lunchtime," it means "hunger time" -- now be hungry! And if you are not, then something is wrong with you. Teatime means now be ready for tea. If you are not feeling, then something is wrong with you; you have to take it. By and by people have forgotten their real hunger, their real thirst. Everything is taken on time. The clock decides. Clock has become the dominator; it dominates. This is a very unreal world, dominated by the clock.

Now there are educationists, psychologists who go on telling the mothers to give the child milk at certain times, after each three hours. The child is crying, the child is hungry; the mother looks at the clock. It is not time yet. The child is hungry; that is not anything to be worried about. The clock has to be looked at. Because when the child is hungry, the child is not to be believed, but the doctor. Now it is none of the doctor's business to interfere. But once you become obsessed with the unreal, many unreal things enter into your life.

I have heard:

An Irishman fell from a ladder and lay apparently unconscious on the ground. A crowd gathered around him and a doctor was called, who said at once that the poor man was dead. Pat opened his eyes and promptly denied the charge.

"Shh! Pat," said one of the bystanders. "Don't be talking nonsense. Surely the doctor knows best."

Even if you are alive and the doctor says you are dead, you have to behave like a dead man -- because of course the expert knows and he knows the best.

With the chronological time, the world of the expert has come into existence, because you have lost your roots into reality. For everything you have to ask somebody. People come to me and they say, "Osho, tell us how we are feeling." How you are feeling you have to know. But I understand. The touch, the contact, the connectedness with reality is lost. Even how you are feeling you have to go to ask somebody who knows. You have to rely on somebody else. This is unfortunate, but it has happened in slow steps and humanity has not been aware.

Chronological time is not being used now. It is no longer a means; it has almost become an end. Remember, it is false time. It has nothing to do with reality.

Deep down from it, just underneath it, is another time which is not real, but more real than the chronological time; that is psychological time. There is a clock, biological clock, within you. More than men, women are alert to it. They will also not be alert very long because they are trying in every way to imitate men. Still their body functions as an inner clock. After each twenty-eight days, the menstruation comes. The body functions like an inner clock, a-biological clock.

If you watch, then you will see the hunger comes at a certain time every day. If you are well and healthy, then needs fall into a certain pattern, and that pattern is repeated. It is only broken when you are not well; otherwise the body moves on smoothly, runs in a smooth pattern. And if you are aware of that pattern, you will be more alive than the man who lives by the dock. You are closer to reality.

The chronological time is fixed, it has to be fixed, because it is a social necessity; but the psychological time is fluid, it is not so solid, because each person has his own psychology, his Own mind. Have you watched? When you are happy, time goes fast. Your clock will not go fast; the clock has nothing to do with you. It moves at its own pace -- in sixty seconds it moves one minute, in sixty minutes it moves one hour. It will continue; whether you are happy or unhappy doesn't matter. If you are unhappy your mind will be in a different time; if you are happy your mind will be in a different time. If suddenly your beloved comes, unexpectedly knocks at the door, time will almost stop. Hours will pass -- you may not be doing anything, just holding hands and sitting and looking at the moon -- hours will pass, and it will look as if only minutes have passed. Time goes very, very fast when you are happy. When you are unhappy -- somebody has died, somebody you loved, death has happened -- then time goes very, very, very slowly.

Just the other night Meera came. Her husband died a few months before. She had come to see me after the death, and I had told her don't be worried, the wound will heal. It will take a little time, almost three months. But those three months were just an average because it will depend on the person. Now she came

last night again and she said, "Now five months have passed and the pain is still there. Of course it is less, but it is still there, it has not gone; and you had said that within three months it will go." I know. Sometimes it will take one year, sometimes it will take six months, sometimes it may not even take three months, three days will do. It is not chronological; it is psychological. It depends on you, on the relationship, what type of relationship existed between you and your husband.

And I know the relationship was not good. That's why the wound will heal and it will take a long time. This will look paradoxical, but this is how it is. If you have loved a man and he dies, you will feel sad, but you will recover -- soon. There will be no wound. You loved the man; nothing is incomplete. But between Meera and her husband the relationship was not good; for years they were almost separate. She wanted to love but could not love. She wanted to be with him but could not be. Now the husband is gone, and all her hope to be with him is gone with him. She hankered, she desired, she wanted, and it couldn't happen. Now the man is gone; now there is no possibility. Now her aloneness is sealed, now there is no way to love this man. He was alive, she could not love, there were problems between them; now the man is gone, so there is no possibility. Now this wound is going to heal very slowly -- very, very slowly. And even when it is healed there will remain a certain sadness around it forever.

Anything incomplete is very difficult to drop. Complete things ripen and fall on their own accord. When a fruit is ripe it falls. Of course the tree feels for a few seconds something is missing, and then it forgets. Finished, because ripe fruits have to fall. Everybody has to die. You loved while the man was alive -- and you loved tremendously and totally. You are almost fulfilled; you cannot ask for more. As it was, it was already too much. You are grateful that God gave you that much time. He could have taken the man a little earlier, but he gave you enough time, and you loved and you loved. In love even a single moment becomes eternity. You are so happy time stops. A small life becomes very, very intimate. But that has not happened, so I can understand Meera's misery.

But she has to face it and understand it. It is not only a question of the death of the husband. That is not such a big problem. Husbands die, wives die; that is not a big problem, that is natural. The problem is that love could not happen. It remained a dream, a desire, and now it is going to remain unfulfilled. You cannot find that man again, so that chapter cannot be completed. This incompletion will function as a wound. That's why it has taken a longer time. It will take a little longer still.

Psychological time is your inner time; and we live in the chronological time altogether, the Greenwich time -- it is not personal. Psychological time is personal, and each has his own. If you are happy, your sense of time slows down. If you are unhappy time lengthens. If you are deep in meditation time stops. In fact in the East we have been measuring states of mind through time. If time stops completely, then the state is of bliss. If time slows down very much, then the state of misery.

In Christianity it is said that hell is eternal. Bertrand Russell has written a book, WHY I AM NOT A CHRISTIAN, in which he gives many arguments why he is not a Christian. One of the arguments is this, "I cannot believe that hell can be eternal because whatsoever the sins, they are limited. You cannot do unlimited sins. So for limited sins unlimited punishment -- it is unjust." The argument is simple. Nobody can argue against Bertrand Russell; he is saying a simple fact. He himself says, "If I am punished for all the sins that I have committed in my whole life, then not more than four years' imprisonment. And even if those sins are included that I have not committed but only thought, then at the most eight years, or a little margin more, ten years. But infinite, eternal hell?" Then God seems to be too revengeful, does not look divine, does not look godly, looks like a very horrible, devilish force.

Because you loved a woman who was not your wife, now you will suffer -- eternally. This is too much. You have not committed such a great sin. It is human to fall in love, and when one falls in love it is difficult to decide whether or not to fall in love with a woman who is not anybody else's wife. Hmm ?... love is almost blind. It possesses you.

Yes, Bertrand Russell seems to be right, his argument seems to be valid; but I say the argument is not valid. He has missed the whole point. And no Christian theologian has answered him on that point yet. They cannot answer because they have also forgotten. They go on talking about theories, but they have forgotten realities. When Jesus says hell is eternal, he means psychological time, not chronological time. Yes, if he means chronological time, then it is absolutely absurd, to throw a man in eternal hell. He means psychological time, He means that one moment in hell will look like eternity. It will slow down so much because you will be in such anguish and pain that even a single moment will look like eternity. You will feel it is not going to end anytime, it is not going to end. You will feel it continues, continues, continues.

It does not say anything about time; it says something about your feeling when you are in deep pain,

anguish. And of course hell is the ultimate in pain. And Jesus is perfectly right, Bertrand Russell wrong, but Bertrand Russell misunderstood it because Jesus has not said exactly "psychological" time. He says "eternity" because in those days the language was understood. There was no need to make such qualifications.

The psychological time is personal. You have yours, your wife has hers, your son his; and all are different. That is one of the causes of conflict in the world. You are honking; and the wife says from the window, "I am coming," and she goes on standing before the mirror and you go on honking that "It is time and we will miss the train," and she gets angry, and you get angry. What is happening? Every husband is annoyed when he is sitting in the driver's seat and honking the horn and the wife is still getting ready, still getting ready. She is still choosing the sari. Now trains don't bother about which sari you arc wearing. They leave on time. The husband is puzzled too much, what is going on. Two different psychological times are in conflict.

Man has moved to chronological time; the woman still lives in the psychological time. As far as I sec, women use wristwatches, but they are ornamental. I don't see that they really use them, particularly not in India. I have come across a few women who don't know how to tell time, and they have wristwatches, beautiful gold watches -- they can afford them.

The child lives in a totally different world. The child has his own psychological time, completely unhurried, almost in a dream. He cannot understand you, you cannot understand him. You are far apart; there is no way to bridge. When an old man is talking to a child, he is talking from another planet it never reaches the child. The child cannot sec why there is so much hurry, for what?

Psychological time is absolutely personal. That's why chronological time has become important; otherwise where to meet, how to function, how to be efficient? If everybody comes to the office at his own feeling, then it is impossible to run the of lice. If everybody comes to the station at his own time, then trains can never leave. Something arbitrary has to be fixed.

The chronological time is history, and the psychological time is myth. That is the difference between history and myth. In the West history is written, in the East myth. If you ask when Krishna was born, the exact date, no answer will be coming from anywhere. And it is easy for historians to prove that if you cannot prove on what date, at what time chronologically, Krishna was born, at what place -- if you cannot show the space and time when the event of Krishna's birth happened -- then it is doubtful whether Krishna was ever born or not.

The East has never bothered. The East simply laughs at the whole absurdity of it. What has chronological time to do with Krishna's birth? We don't have any record. Or we have many records, contradictory, contradicting each other.

But, see, I was born on eleventh December. If it can be proved that I was not born on eleventh December, will it be enough proof that I was never born?

In the East nobody remembers his own birthday. Just the other day Vivek was worried about her father's birthday. Maybe it is the twenty-seventh, or some other date, and she is worried that if she writes and asks, then they will feel offended. And I told her I don't know my mother's birthday, my father's birthday, and I don't even know if they know it or not. But that cannot prove that they have never existed or they are not there.

The East has written myth. Myth is totally different; it is with psychological time.

The chronological time moves linearly, in a line. That's why in the West they say there is nothing new under the sun -- but history never repeats itself. Time moves in a line, so how can history repeat in a line? Each event seems to be unique. In the East we say history is a wheel. It does not move linearly; the movement is circular. And in the East we say there is nothing new under the sun and history continuously repeats itself. It is all repetition, so why be worried about when Krishna was born?

In the East we say that in each age Krishna is born again and again and again. It is a wheel. In each period between creation and destruction, Krishna is born again and again. His form may differ, his name may differ, but he is born again and again; so why bother? Just describe who he is and don't be worried too much about nonessential details. So it may be the figure of Krishna may not belong to any Krishna in particular. It may be just a synthesis of all the Krishnas. That's how it is.

If you ask, "Is Buddha's statue true to his image?" -- it is not. Yet it is true because a Buddha has to be like that. It is not a question whether *this* Buddha -- Gautam Siddharth, son of Shuddhodhan, born in Kapilvastu on a particular date -- was like this statue. No, it is not a point. But all the Buddhas always are synthesized in this statue. They represent. This statue is just a statue of BuddhaHOOD, not of any Buddha

in particular. All Buddhas are included in it.

Now this is difficult for the West. You cannot make any difference between Buddha and Mahavir except for a small symbol just down near their feet; otherwise you cannot make much difference. Jainas have twenty-four *teerthankeras*, twenty-four great Masters, but you cannot make any distinction. Go to a Jaina temple and just look; they all look alike. It is not possible the twenty-four persons were all alike. Impossible. Two persons are never alike, but those statues don't represent the outward. They represent the inner experience. Yes, two persons cannot be alike, but two experiences can be alike.

When you fall in love and somebody else falls in love, the love is alike. When you meditate, somebody else meditates, the meditation is alike. When you become enlightened and somebody else becomes enlightened, enlightenment is alike. These twenty-four statues of Jaina Masters are not of twenty-four persons but of one state reflected in twenty-four personalities. They are all representative.

If you see Jaina *teerthankeras*, you will see very long ears, almost touching their shoulders. Now Jainas say that all *teerthankeras* have very long ears. And there are foolish people who think as if Mahavir really had such long ears.

I was invited by a Jaina, Acharya Tulsi, to one of his conferences. He has very long ears, so one of his disciples came to me and he said, "See, Acharya Tulsiji Maharaj, how long his ears are. That is symbolic of being a great Master. Soon, in one of his lives, he is going to become a *teerthankera*." Just by coincidence, or by synchronicity, a donkey passed by, so I told that disciple, "Look at Acharya Donkeyji Maharaj. He is already a teerthankera!" The disciple has been angry since then; he has never come to me.

Long ears are just symbolic that these people were capable of hearing, that's all. They were capable of hearing the sound, the soundless sound, the sound of one hand clapping. They were capable of hearing the truth. These statues are just symbolic, not that they are actually representative of some real person. The misinterpretation is foolish, but that's how it goes on. Myth is symbolic.

It is said Ram was born in Ayodhya. Now *ayodhya* is a state of inner peace; it has nothing to do with the town named Ayodhya. The town is named as a representative of the inner state of *ayodhya*, a very peaceful, silent, blissful state. Of course Ram has to be born out of that.

That is the meaning of Jesus' birth -- out of a virgin soul. Not that actually he was born of a virgin Mary, no; but out of virginity, out of pureness, innocence, uncorrupted purity of being he was born. That was his real womb.

These are symbolic, these are mythological. They are not chronological.

Historians go on collecting rubbish, unnecessary details. You just look in any history book. You will be surprised. Why are there so many people doing such foolish work? Dates and dates and dates and names and names and names, and they go on and on. And thousands of people waste their whole lives, and they call it research. Then there are journalists, editors, newspaper people; they are chronological. They just go on looking for unnecessary details in the world, for news.

The truth is never news, because it is always there. It does not happen; it has already happened. Untruth is news.

Somebody asked George Bernard Shaw, "What is news?" He said, "When a dog bites a man it is not news, but when a man bites a dog it is news." Because news has to be something new. A dog biting a man is not news because it is not new. It has always been so and it will always be so. But when a man bites a dog, certainly it is news.

You will not find more futile and superficial people than journalists. They have a knack for finding out useless things. Journalists are impotent politicians. Politicians make news; journalists collect news. Journalists are like shadows to politicians. That's why newspapers are full of politicians; from this end to that, from the beginning to the end, just politics, politics, politics. A journalist is one who has failed in making news; now he collects it. His relationship to the politician is exactly the same as the relationship of a critic to the poet: one who has failed to become a poet, he becomes a critic.

I have heard about a famous actor. In a certain film he needed a horse, and a horse owner brought his horse. It was an ordinary horse, but the owner started praising the horse very highly, and he said, "This is no ordinary horse. Don't go by the form; look at his spirit. He is a very great horse, and he has worked in so many movies that you can almost call him an actor."

Exactly at that moment, the horse broke wind, long and loud.

The actor said, "I can see. He is not only an actor; he is a critic also."

The journalist, the critic, the historian, the politician, they all hang with the chronological time, with the very periphery of life, the most futile and useless effort that goes on in the world -- and has become so

important. We have made it so important because we have forgotten that the clock is not life.

The psychological time is dream time. Myth, poetry, love, art, painting, dancing, music, intuition, they all belong to psychological time. You have to move towards psychological time. The chronological time is for the extrovert mind. The psychological time is for the introvert, one who has started moving towards his inner soul.

There are dangers in psychological time also. That's why those who are obsessed with the chronological are against the psychological. There are dangers. There is a danger you may get trapped in it. Then you will become almost insane because you will be out of touch with the world, with people, with the society.
Let me tell you a few anecdotes.

An inoffensive-looking man was busy talking to an old friend of his and completely forgot the time. Suddenly he looked at his watch and said, "Oh, dear, it is three o'clock, and I have an appointment with my psychiatrist at three and it will take at least fifteen minutes to get there."

His friend said, "Now take it easy. You will only be a few minutes late."

"You don't know him. If I am not there on time he will start without me."

There is a danger of taking the dream to be the real. There is a danger of believing in your imagination too much. You can become so obsessed with your inner fantasy, dream world, that you can live in a fog. But even with the dangers it is very important to understand it and to pass through it. But remember, it is a bridge to be passed. When you have passed it, you will come across real time.

Chronological time corresponds to the body, psychological time to the mind, real time to your being. Chronological time is the extroverted mind, psychological time is the introverted mind, and real time is no-mind.

But one has to pass through the psychological. That territory has to be passed, fully alert. You should not make your abode there. It is a bridge to be passed; you should not make your abode there. If you make your abode there you become mad. That's what has happened to many people who are in madhouses. They have forgotten chronological time, they have not reached real time, and they have started living on the bridge, the psychological time. That's why their reality has become personal and private. A madman lives in a private world, and the man you call sane lives in a public world. The public world is with people, the private world is just confined to yourself; but the real world is neither public nor private. It is universal, it is beyond both. And one has to go beyond both.

A man had a reputation as a road hog. He was lying in a hospital bed after an accident.

The doctor asked the nurse, "How is he this morning?"

She said, "Oh, he keeps putting his right hand out."

"Ah," said the doctor, "he is turning the corner."

A road hog, an automobile addict, even in his sleep goes on driving fast. Whatsoever you do in your dream reflects your desire, your goals, what you would like to have.

The primitive societies live in the psychological time. The East has lived in the psychological time; the West lives in the chronological time. If you move farther into the primitive societies hidden behind the hills and the forests, deep, you will see they live absolutely in psychological time. There are a few primitive societies in which dream is more important than reality, and the first thing a child has to do before breakfast is to relate his dream to his elders. The first thing is psychoanalysis. The dream has to be related to the elders before breakfast, and they all gather together and they analyze the dream. And then they tell the child to do something, because the dream is symbolic and it shows that something is needed to be done.

For example, a child dreams that he has been fighting with a friend, and in the morning he tells the dream to his elders. They will interpret it, and they will send the child with gifts and sweets and toys to the other's house, to the other child, to give him presents, and to tell him his dream. Because he has committed a crime.

In the West you cannot conceive of it. What have you done? You have not done anything, you have simply dreamt, but that particular primitive society says that you dreamt it because you wanted to do something like that, otherwise why? It must be a desire, hidden, repressed. As far as mind is concerned, you have committed it. Go and tell the child so no subtle anger goes on surrounding you. Tell the whole thing and ask his forgiveness and present these gifts to him.

Real gifts for a dream fight... but a miracle has happened to that society. By and by as the child grows, he stops dreaming. Dreams disappear. A grown-up man is one, according to that primitive society, who does not dream. This seems to be beautiful. Of course that society will not be appreciated by psychoanalysts because their whole profession will be gone.

The young girl went to see her psychiatrist and he asked her what she had dreamt on the previous night. She told him that she had not had any dreams at all that night, whereupon he got very angry and said, "Look, if you don't do your homework how can I help you?"

Dreaming is homework; and a psychoanalyst lives off your dreams. He goes on analyzing them. But this is something absurd. You cannot analyze your own dreams; how can somebody else do it? Because psychological time is personal, nobody can understand more than you yourself. Your dreams, how can somebody else understand them? His interpretations are going to be falsifications. His interpretations are going to be *his* interpretations. When a Freud analyzes your dream, his interpretation will be different. When Jung analyzes the same dream, his interpretation is different. When Adler analyzes the same dream, his interpretation is different. So what has to be thought about it? You have dreamt one dream and three great psychoanalysts interpret it in three different ways.

Freud reduces everything to sex. Whatsoever you dream makes no difference. He will find a way and reduce it to sex. It seems he was obsessed with sex. He was a great pioneer, he has opened a great door, but he was phobic and he was afraid of sex; and he was afraid of other things also. He was so phobic that he could not cross the road; that was one of his great fears. Now you cannot think of Buddha being afraid? of crossing a road. This man himself is ill. He was so afraid of talking with people, that's why he created psychoanalysis. In psychoanalysis the psychoanalyst sits behind a screen and the patient lies down on a couch and goes on talking and the psychoanalyst simply listens -- no communication. He was afraid to communicate. In personal encounters, person to person, he was always awkward. Now his whole mind has entered into his interpretation. That's natural, that's how it should be.

Jung brings everything to religion, everything. Whatsoever you dream he will interpret in such a way that it becomes a religious dream. The same dream becomes sexual with Freud; with Jung it becomes religious. With Adler it becomes politics. Everything is ambition, and everybody is suffering with an inferiority complex, and everybody is trying to gain more power -- "will to power." And now there are a thousand and one psychoanalysts all over the world, of different denominations. The denominations are as many as in Christianity. So many schools, and every psychoanalyst starts his own school. And nobody is bothered with the patient, that it is *his* dream.

The problems of the psychoanalysts enter into their analysis, interpretation. This is not a way to help. In fact it is going to make things more complicated. A better society will teach you how to analyze your own dreams, how to psychoanalyze your own dreams. Nobody can be more certain than you because nobody can be closer, only you.

The beautiful young lady went to see a psychiatrist. The doctor looked at her for a few seconds and then said, "Come over here, please." He then promptly put his arms around her and kissed her. As he finally released her, he commented casually, "That takes care of my problem. Now what is yours?"

They have their problems. They have their minds, obsessions.

In the East there has never existed anything like a psychoanalyst. Not that we were not aware of the psychological world. We were aware more deeply than any society has ever been aware, but we created a totally different type of person to help. We call that person the guru, the Master. What is the difference between a guru and a psychoanalyst? The difference is that the psychoanalyst still has his problems, unsolved, and the guru has no problems. When you don't have any problems, then your vision is clear. Then you can put yourself in the other's situation. When you don't have any problems, any obsessions, any complexes, nothing -- you are completely clean of the mind, the mind has disappeared and you have attained to no-mind -- then, then you can see. Then you will not interpret in a personal way. Your interpretation will be universal, will become existential.

And the third is real time, existential. The real time is no time at all, because the real time is eternity. Let me explain it to you.

The chronological time is arbitrary. In the West Zeno proved it long before. In the East Nagarjuna

proved it so deeply that he has never been refuted. In fact Zeno and Nagarjuna, two persons, have remained irrefutable. Nobody can refute them; their arguments are so deep and absolute. Zeno and Nagarjuna say that the whole concept of time, chronological time, is absurd. Let me tell you a few things about these two persons and their analysis of chronological time.

They achieved the highest peak of time analysis. Nobody has ever been able to surpass them or improve upon them. They say, "What is time?" You say, "It is a process. One moment moves into the past, disappears; another moment moves from the future into the present; remains there on the threshold for a time; then again moves into the past, disappears." This is the time process. You have only one moment at one time, never two moments together. Past, future, and just between the two, the threshold, the present.

Now Nagarjuna and Zeno say, "Where does the moment come from? Is the future already eXistent? If it is not existent, then how can the moment come out of the nonexistential?" Now they create trouble. They say, "Where does the present moment move to in the past? Does it still remain accumulated in the past?" If you say it still remains in the past, then it has not become past yet. If you say it was there in the future and just now it has been revealed to us, it has always been there in the future; then, Nagarjuna and Zeno say, then you cannot call it the future; it has always been present. If the future is, then the future is not; because the future means that which is not yet. If the past is, then the past is not; because the past means that which has gone out of existence.

So whatsoever alternative you choose.... If you say the future is not and suddenly out of the blue the present moment appears, they both laugh. They say, "You are talking nonsense. How out of nonexistence can existence come? And how can the existential move into nonexistence again?" They say, "If there is nonexistence on both sides, then just in the middle, how can existence be? It must also be nonexistential. You got deceived."

Then they say, "You take time as a process? You say one moment is joined with another?" Nagarjuna and Zeno ask you, "There are two moments; how are they related? Is there a third moment between the two which relates them?" Again they create a difficulty because, to relate, a link is needed. To relate two things, to relate the past with the present and the present with the future, links are needed. Then where do those links exist? What are those links? They can only be of time. So between one moment and another there is another moment to join these two. So instead of two there are three, but again they will have to be joined. Infinite regress arises.

Look at my two fingers. These two are needed to be joined; they become three fingers. Now there are two holes instead of one, two blanks. They have to be joined; they become five. Now there are more gaps to be joined, and so on, so forth.

The chronological time, Nagarjuna and Zeno say, is utilitarian. It is not substantial. The real time is not a process, because, Nagarjuna says, if time itself is a process, then it will need another time. For example, you walk. You need time. You have come to me, to this Chuang Tzu Auditorium from your home. It took fifteen minutes for you to come here. If there is no time, how will you come here, because walking needs time? Walking is a process; you need time. All processes need time. Now Nagarjuna says, "If you say time itself is a process, it will need another time, a supertime. And that too is a process. Then a super-supertime...." Again infinite regress arises. Then you cannot solve it.

No, time -- real time -- is not a process. It is a simultaneity. Future, past, present are not three separate things; so there is no need to join them. It is eternal *now*, it is eternity. It is not that time is passing by, by your side. Where will it go? It will need another medium to pass through, and where will it go and from where will it come? It is there; or rather it is here. Time *is*. It is not a process.

Because we cannot see the total time -- our eyes are confined, limited; we are looking out of small slits -- that's why it seems you can see only one moment at a time. It is your limitation, not a division of time. Because you cannot see the whole time as it is -- because you are not whole yet -- that's why.

Now the sutras.

PERFORMING SAMYAMA ON THE PRESENT MOMENT,
THE MOMENT GONE, AND THE MOMENT TO COME BRINGS
KNOWLEDGE BORN OF THE AWARENESS OF THE ULTIMATE REALITY.

If you bring your *samadhi* consciousness to the process of time -- to the moment which is, to the moment that is gone, to the moment that is to come -- if you bring your *samadhi*, suddenly, the knowledge

of ultimate reality, because the moment you look with *samadhi* the distinction between present, future, and past disappears. They dissolve. The distinction is false. Suddenly you become aware of eternity. Then time is a simultaneity. Nothing is passing, nothing is coming in; everything is, simply is.

This isness is known as God; this isness is the idea of God.

"Performing *samyama* on the present moment, the moment gone, and the moment to come brings knowledge born of the awareness of the ultimate reality." If you can see time through the eyes of satori, *samadhi*, time disappears.

But this is the last miracle; after it there is only *kaivalya*, liberation. When time disappears, everything disappears because the whole world of desire, ambition, motivation is there because of the wrong conception of time. Time is created; time as process -- past, present, future -- is created by desiring. This is one of the greatest insights of the Eastern sages: that time, the process, is really a projection of desire. Because you desire something, you create future. And because you cling, you create past. Because you cannot leave that which is no longer before you, and you want to cling to it, you create memory. And because that which has not come yet, you expect it in your own way, you create future. Future and past are mental states, not part of time. Time is eternal. It is not divided. It is one, whole.

"KSHANA-TAT-KRAMAYOH SAMYAMAD VIVEKAJAM GYANAM." One who has come to know what the moment and the process of time is becomes aware of the ultimate; becoming aware of time, one becomes aware of the ultimate. Why? Because the ultimate exists as *real* time.

You live in the chronological; then you live in the newspaper world. Then you live in the world of the politicians, mad, ambitious people. Or if you live in the psychological time, you live in the world of the mad, the insane, or the world of fantasy, dream, poetry.

A new doctor was looking around the asylum. He came across one inmate and said to him, "Who are you?"

The man drew himself up to his full height and said, "I, sir, am Napoleon."

The doctor said, "Really? Who told you that?"

The patient said, "God told me, who else?"

A little man Lying in the next bed looked up and said, "I didn't."

Go to the madhouses; it is worth visiting. Just see people. They are living in a fantasy world. They have completely moved out of the collective world and they have not entered the universal world. They are hanging in between; they are in the limbo.

The psychiatrist was surprised to see his young woman patient standing outside his office looking very perplexed. It was not half an hour since he had been treating her. He said, "What is the matter?"

She said, "Oh, dear, I don't know whether I am coming or going.

The doctor said, "Exactly, that is why you have come to see me."

"Oh," she said, "who are you then?"

"I am your lousy psychiatrist."

A world of limbo arises. If you lose contact with the chronological world and you don't become connected with the world of the universal, the ultimate, suddenly you don't know whether you are coming in or going out. Everything becomes doubtful, everything becomes suspicious. You cannot trust yourself, you cannot trust your eyes, you cannot trust anybody. You are closed in, caved in. You become a windowless being, a monad. This is what hell is. You cannot move out of yourself; you are crippled. Remember, a meditator passes consciously through the world of the madman -- consciously. And it is good to pass consciously because if you don't pass consciously there is every possibility you will become an unconscious victim of it. It is better to go through it alert, aware, rather than being forced into it. If life forces you into it, then you will not be able to come out of it. It will be very, very difficult.

And the psychoanalyst can only help to bring you back to the chronological world. That's the difference between a Master and a psychoanalyst. The psychoanalyst brings the man who has got lost in the psychological back to the chronological -- through shock treatment, electric shock, insulin shock -- because if you are shocked very much, suddenly your dream is broken. You become a little alert; you move back to the chronological world.

The Master, if you are lost in the psychological, takes you further back in, takes you to the universal.

You will never become part of the chronological world, but you will become part of the universal time.

FROM THIS COMES THE ABILITY TO DISTINGUISH
BETWEEN SIMILAR OBJECTS WHICH CANNOT BE IDENTIFIED
BY CLASS, CHARACTER, OR PLACE.

Once you know the ultimate, a totally different kind of knowing arises in you. Right now you know things only from the outside. Somebody comes, you look at the clothes, and you think, "Yes, she is a woman," or "a mall." You look at the tree and you recognize it -- "It is a pine tree" -- because you know the description. You see a mall and you know that he is a doctor because of his stethoscope. But these are outer indications of things. He may not be a doctor; he may be just a pretender. And the pine tree may not be a pine tree; it may just look like a pine tree. And the woman may not be a woman; she may be just acting. She may be a man; she may be a he. You cannot be absolutely certain about it, because you know only from the outside.

When time disappears and eternity surrounds you, when time is no longer a process but a pool of energy, eternal now, then you become capable of entering into things and of knowing without any definitions from the outside.

That's what happens between a Master and a disciple. He need not ask you, really. He can see from your very being. He can stand in you -- not only in your shoes but in your being. He can fit exactly in your innermost vacuum. He can be you, and look from there.

THE HIGHEST KNOWLEDGE BORN OF THE AWARENESS OF REALITY
IS TRANSCENDENT, INCLUDES THE COGNITION OF ALL OBJECTS SIMULTANEOUSLY, PERTAINS TO
ALL OBJECTS AND PROCESSES WHATSOEVER -- IN THE PAST, THE PRESENT, AND THE FUTURE --
AND TRANSCENDS THE WORLD PROCESS.

... And transcends the process world, and transcends the world of all processes.

TARAKAM SARVAVISHAYAM SARVATHAVISHAYAM
AKRAMAM CHETI VIVEKAJAM GYANAM.

Through the eye we can see only a part of reality. Because of that part, life looks like a process. Just for example, you are sitting under a tree and the road is empty, and then suddenly a man appears on the road from the left side; he goa on the right side; after walking a little distance he disappears again. Somebody is sitting in the tree. Long before the man appeared to you, he appeared to the man who is in the tree. When the man disappears to you, he does not disappear for the man who is sitting in the tree; but after a time the man disappears for him also. But somebody is in a helicopter. Now his vision goes farther; the man continues to walk -- long before you became aware that he was on the road and long after he disappeared for you.

What is happening? Exactly this is the case with things. The higher you rise, the closer you reach the *sahasrar* -- you are climbing the tree of life. *Sahasrar* is the ultimate point to look from. There is no more height than that. From sahasrar you see things: everything goes on and on and on. Nothing stops, nothing disappears.

It is very difficult; it is as difficult as the physicists' explanation of the ultimate electron, quanta, that it is both a wave and a particle, both a dot and a line.

You are flying in an aeroplane, over the Ganges, and the Ganges is flowing. If I ask you, "Is the Ganges a process? Is the Ganges flowing, or is it that the Ganges IS?" what will you say? You will say, "Both." You will say, "The Ganges is," because you can see it from one end to the other simultaneously. You can see the Ganges in the Himalayas, you can see the Ganges on the plains, you can see the Ganges falling into the ocean, simultaneously -- past, present, future have disappeared. The whole Ganges is available to you from a certain altitude. It is, and yet you know it is flowing. It is both being and becoming; it is both wave and particle, dot and line; is and still a process.

It is paradoxical, it looks paradoxical, because we don't know how things appear from that height.

This sutra says, "The highest knowledge born of the awareness of reality is transcendent...." It transcends all dualities, polarities of is and process, of static and dynamic, of wave and particle, of life and death, of past and future -- all dualities, all polarities. It is transcendent. "TARAKAM SARVAVISHAYAM" -- it transcends all the objects of knowledge.

"... includes the cognition of all objects simultaneously...." And for this consciousness is used the word "omniscient." Everything exists for it simultaneously. Very difficult to understand, almost impossible to comprehend. It means for a man of ultimate understanding, if he looks at you, he will see you while you were in your mother's womb -- simultaneously -- and you are being born -- simultaneously -- and you are growing and you have become a child and you have become a young man and you are marrying a woman and you have fallen in love and your children are born and you have become old and you are dying and people are going in a funeral procession -- all simultaneously. The whole will appear in total.

Difficult to comprehend, because how is it possible? A child is being born. How can he die right this moment? He is either a child or young or old, either in the womb or in the coffin, either in the cradle or in the grave. But that is *our* division because we cannot see totally.

A certain scientist in Soviet Russia has photographed buds with such a sensitive photographic instrument, films, that nobody has tried before; and the picture has come of the flower. The bud has been photographed, but in the picture the flower has come. It is still a bud. What has happened? Because the bud is also a flower, simultaneously. You cannot see it because you see only in parts. First you see it as a bud; then a few petals open, then a few more, then a few more; then the whole flower opens. But with a very sensitive camera, Kirlian photography has given a tremendous insight into reality. You can photograph a bud, and the photograph comes of a flower. Because when the bud is there, deep down, surrounding the bud, the energy flower has already opened. The visible petals will follow, but the energy field has already flowered. It is there. And later on, when the real flower had flowered, they were surprised to see that the photograph was absolutely exact. They could compare the real flower later on.

Some day or other it will be possible to photograph a seed, and one photograph will not come but many -- of the seed, of the sprout, of the buds, of the flowers, of the tree, and the falling of the tree, and the disappearing of the tree.

" TARAKAM... SARVATHAVISHAYAM AKRAMAM...." Ordinarily we see everything in a gradual process, in *karma*, in a gradual process -- a child becoming young, a young man becoming old -- slowly, as if a film is being projected very slowly on the screen. That's how we see it. But the ultimate knowledge is total and absolute. In a single moment everything is revealed.

Ordinarily we move with a small torch in a dark night. When the torch shows us one tree, other trees are hidden in darkness. When the torch moves to other trees, the first tree has moved into darkness. You can see only a little patch of the path. But that ultimate knowledge is like lightning: suddenly you see the whole forest, in a single vision.

These are all just symbolic. Hmm?... don't extend and don't stretch these symbols too much. They are just to give you subtle indications of what happens. In fact it cannot be said.

Now, chronological time is politics, history, economics, money, things, intellect, the market, Wall Street. Psychological time is dream, myth, poetry, love, art, intuition, painting, dance, drama. Real time is existence, science and religion.

Science is trying to penetrate the existence through the objective approach; and religion tries to penetrate the same reality through the subjective approach; and yoga is the synthesis of both.

The word "science" is beautiful; it means "the capacity to see." It exactly means what the Indian word *darshan* means. The word darshan should not be translated as "philosophy"; it can be translated more accurately as "science" -- the capacity to see.

Science is trying to penetrate the ultimate through the objective, from the outside. Religion is trying to penetrate the same ultimate through the subjective. And yoga is the highest synthesis; yoga is both, science and religion together.

Yoga is the suprascience and suprareligion. Yoga is neither Hindu nor Mohammedan nor Christian -- it is suprareligious. And of course it is a suprascience because it is the science of man -- it is the science of the scientist himself. It touches the ultimate. That's why I call it the alpha and the omega, UNIO MYSTICA, the ultimate synthesis.

Yoga: The Alpha and the Omega, Vol 9

Chapter #8
Chapter title: Everything about homosexuality

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THE DAYS OF LIFE AHEAD, IF ANY, ARE SO UNKNOWN AND UNPREDICTABLE. THESE DAYS A DEEP FEELING IS ARISING IN ME THAT ONE HAS TO JUST LIVE THE REMAINING YEARS OF LIFE. HOW? WHY? WHAT FOR? -- NOTHING IS CLEAR. BUT THIS FEELING GOES ON DEEPENING. HENCE WHAT I AM EATING, WHAT I AM DOING, WHAT IS HAPPENING ALL AROUND -- NOTHING SEEMS TO BOTHER ME.
SINCE MY VERY CHILDHOOD, WHENEVER I SAW A DEAD BODY, ALWAYS THE THOUGHT FLASHED TO ME THAT IF DEATH IS TO COME THEN WHAT IS THE SENSE IN LIVING.
SINCE THOSE VERY DAYS OF MY CHILDHOOD, A SORT OF NONINTEREST HAS SURROUNDED MY WHOLE PATTERN OF LIFE, AND PROBABLY THAT MIGHT BE THE REASON WHY I GOT INTERESTED IN RELIGION AND COULD REACH YOU.
ARE SUCH FEELINGS GOING TO BE HARMFUL TO ME?

CERTAINLY. They are going to be harmful because you have misunderstood the whole point of religion. The first thing: life is unpredictable; that's why it is beautiful. If it was predictable, who would like to live it? If everything was charted beforehand and the day you were born you were given your whole life, like a railway timetable, so you can consult and see what is going to happen and when and how; who would like to live such a life? It will not have any poetry. It will not have any dangers. It will not have any risk. It will not have any opportunity to grow. It will be absolutely futile. Then you will be just a robot, a mechanical thing.

The life of a mechanism can be predicted but not of man, because man is not a machine. Not of a tree, not of a bird. The more alive you are, the more unpredictable you become. The life of the tree is more predictable than the life of a bird. The life of a bird is less predictable than the life of a man. And the life of a Buddha is absolutely more unpredictable than your life.

Unpredictability means freedom. Predictability will mean determinism. If you can be predicted, then you are not a soul; then you are not. Predictability will mean that you are simply a biological mechanism.

But there are many people who think that life is not worth living because it is not predictable. These are the people who go to the astrologers. These are the people who go on finding fortune-tellers. These people are foolish; and the astrologer and the fortune-teller, they live on your foolishness.

In the first place, the very idea that tomorrow is fixed and can be known will destroy the very aliveness of it. Then you will be as if you are seeing a movie for the second time. You know everything -- now what is going to happen, now what is going to happen. Why do you get bored seeing a movie the second time and the third time and the fourth time ? If you are forced to see the movie many times, the same movie, you will go mad. For the first time you are curious, alive. You are wondering what is going to happen. You don't know what is going to happen; that's why you are interested, the flame of interest remains burning.

Life is a mystery; it cannot be predicted. But there are many people who would like to have a predictable life, because then there will be no fear. Everything will be certain; there will be no doubt about

anything.

But will there be any opportunity to grow? Without risk has anybody ever grown? Without danger has anybody ever sharpened his consciousness? Without the possibility of going astray, is there any point in being on the right path? Without the alternative of the devil, is there any possibility of achieving to God?

The alternative is needed; the opposite has to attract and distract you. Choice arises. You have to become more sensitive, more alive, more aware. But if everything is determined and everything can be known beforehand, then what is the point of being aware? Whether you are aware or not will not make any difference. Right now it makes tremendous difference.

Let me tell you, the more aware you become, the less predictable, because you move higher and higher and farther and farther from matter, which is predictable. We know if you heat water to a certain degree of heat, the water evaporates. It is predictable. But it is not the same with a man. You cannot fix a degree of insult where a man becomes angry. Each man is so unique. A Buddha may not become angry at all, whatsoever the degree of your insult.

And you know this: sometimes you may become angry by a slight provocation -- or even without provocation you may start evaporating in anger, without any heat -- and sometimes even a great provocation may not disturb you. It depends how good you are feeling in the moment, how alert you are feeling in the moment.

Beggars come in the morning to beg, not in the evening, because they have understood a simple fact of psychology that in the morning people are more in the mood of sharing -- they are more alive, alert, rested By the evening they are tired and exhausted and fed up with the world; to hope to get something from them is impossible. When people are feeling good themselves, then they share. It depends on their inner feeling.

Remember that life is beautiful because you are capable of becoming more and more alive. No need to be bothered by tomorrow. Live today. And don't allow tomorrow to destroy you today. And move so freely today that tomorrow brings more freedom to you.

Never ask for predictions. Remain open. Whatsoever happens, let it happen, allow it to happen; pass through it. It is a gift of God. It must have some deep significance.

"The days of life ahead, if any, are so unknown and unpredictable. These days a deep feeling is arising in me that one has to just live the remaining years of life." "Just live?" Then your life will become a boredom. And you may interpret that this is a religious life; this is not. A bored man is not a religious man. A blissful man is a religious man.

But I know, many bored people have pretended to be religious. Many people who were impotent in life -- uncreative, were not capable of any happiness -- have turned against life, have become life-negative; and they have created a long tradition of condemning life, of saying that it is worthless, that there is no meaning in it, that it is just accidental, that it is a chaos_drop out of it, destroy it. These people you have called mahatmas; you have called them great saints. They were simply neurotic. They needed medical care. They needed to be hospitalized. Ninety-nine percent of your so-called saints are perverted, but they are hiding their perversion in such terms that you cannot see the point.

There is a fable from Aesop:

A fox is trying to jump to get grapes. They are ripe and alluring, and their smell is making the fox almost crazy, but the bunch of grapes is too far away. The fox tries and tries, fails, cannot reach; then she looks around -- has somebody seen the failure?

A small hare is hiding under a bush, and he says, "Auntie, what has happened? You couldn't reach them?"

She says, "No, that's not the point. The grapes are not ripe yet; they are sour."

This is what you have known as religion up to now -- "The grapes are sour" -- because these people could not get to them, could not reach them. These people were failures.

Religion has nothing to do with failure. It is a fulfillment, a fruition, a flowering, a climax, a peak. Abraham Maslow is right when he says that religion is concerned with "peak experiences.

But look at your religious people in the churches, in the monasteries, in the temples: fed up, bored, long faces, just waiting for death to come and "deliver" them. Antilife, against life, *fanatically* against life; and wherever they see any sign of life, they jump upon it to kill and destroy it. They will not allow you to laugh in the church, they will not allow you to dance in the church, because any sign of life and they become troubled -- because any sign of life and they become aware that they have missed it, they could not reach it.

Religion is not for the failures. It is for those who have succeeded in life, who have lived life to its deepest core, to its depth and height, in all dimensions, and who have become so enriched by the experience

that they are ready to transcend it. These people will never be antilife; they will be life-affirmative. They will say life is divine. In fact they will say, "Forget all about God. Life is God." They will not be against love, because love is the very juice of life. They will say, "Love is like blood circulating in the divine body of God." Love is to life exactly as blood is to your body. How can they be against it?

If you become antilove, you start shrinking. A really religious person is expanding, expanding. It is an expansion of consciousness, not a shrinking.

In India we have called the ultimate truth *brahman*. The word "brahman" means "who goes on expanding" -- on and on and on, and knows no end. The very word is beautiful, has a tremendous significance. This ongoing expansion, this endless expansion of life, love, consciousness, this is what God is.

Beware, because the life-negative religion is very cheap; you can get it by just being bored. It is very cheap because you can get it just by being a failure, just by being uncreative, just by being lazy, desperate, sad. It is really cheap. But real religion, authentic religion, is at a great cost: you have to lose yourself in life. You have to pay the cost. It is earned, and it is earned the hard way. One has to move through life, to know its sadnesses, its happinesses, to know its failures, its successes, to know sunny days and cloudy ones, to know poverty and richness, to know love and to know hate -- to touch the very rock bottom of life, the hell, and to soar high and touch the highest peak, heaven. One has to move in all the directions, in all the dimensions; nothing should remain covered. Religion is a discovery; it is to unveil life.

And of course pain is part of it. Never think only in terms of pleasure; otherwise soon you will get out of life, out of touch. Life is both pain and pleasure. In fact it will be better to call it "pain-pleasure"; even "and" is not good, because that divides. Pain-pleasure, hell-heaven, night-day, summer-winter, God-devil -- life is this tremendous opportunity of polar opposites. Live it, be courageous, risk, move in danger; and then you will attain to a totally different kind of religious understanding, which comes out of bitter and sweet experiences.

A man who has known only sweet experiences and has never known bitter experiences is not man enough, is still poor not rich. One who has not known love, its beauty and its terror, one who has not known love, its ecstasy and its agony, one who has not known the meeting and also the divorce, one who has not known arrival and also the departure, has not known much. He has lived on goodies and will become ill sooner or later and will be fed up and bored.

Life is a tremendous challenge. So if you say that "one has to just live the remaining years of life," then these remaining years will not be of life. You will have died before your death.

I have heard, a beautiful woman reached the Pearly Gates. Even St. Peter felt a tremor. The woman was really beautiful; even St. Peter could not look at her eye to eye. He started looking in his files, and he said, "Where have you been? What have you been doing? Have you done any sin on earth?"

The woman said, "No, never."

St. Peter could not believe it. "Were you married?"

She said, "No, I have never been interested in sex."

"Have you been with any man?"

She said, "No, I am a virgin."

And so on, and so forth. St. Peter looked into the records; they were all empty. She has not committed any sin, but how can you do something virtuous if you have not committed any sin? He became worried.

The woman asked, "What is the matter? I am a virtuous woman.

St. Peter said, "You have lived under a wrong notion. To become a saint, one has to become a sinner. The record is completely empty. Now I have only one question to ask: Where have you been for these thirty years?"

She said, "What do you mean?"

St. Peter said, "You have been dead for thirty years -- you should have reported earlier! You have not lived."

Your so-called saints will have to face the same thing. They have not lived -- and that I call irreligious. To deny the opportunity that God has given to you is to be irreligious. Not to live it in its totality is to be irreligious. If God has made you in such a way that the sin arises in you, don't be worried too much. There must be a significance in it; it must be part of your growth.

The Bible story is beautiful. God said to Adam, "Don't cat the fruit of the tree of knowledge." He played a trick on Adam. That was a way to provoke him, certainly. You cannot find a better way of provoking. The garden of God was very big. Left to himself Adam would not yet have discovered the tree. Just think. Such

is the infinity of God's garden that Adam, left to his own wits, would not have been able to discover the tree. God must have known it. Christians don't interpret it that way, but I know God played a trick. He befooled Adam. Immediately he said, "Remember, never eat the fruit of this tree," this tree became a constant obsession. Now Adam will not be able to sleep well; in the night he will dream of the tree. And when God has said so, there must be something in it. And God himself eats from that tree! This is impossible. This is like a father who smokes and goes on telling the child, "Never smoke. This is very bad, and you will suffer."

Of course Adam had to cat it, but God is the culprit. He has to be because he is the foundation of all. So if sin happens he has to be the criminal; if virtue happens he has to be the cause of it. All is his. Deepest, you will always find him there. And he must be laughing since then.

Adam could not understand; a little psychology was needed. It is not a religious question; it is a psychological question. And even then God was not sitting silently and waiting, because may be Adam may be very obedient and may not eat; so he had to make other arrangements -- the snake. God must have felt that Adam seems to be too docile, obedient, a good boy; so he had to bring in a girl, Eve, and a snake. The snake provokes Eve and Eve provokes Adam. Now the thing becomes simple. Adam can throw the responsibility on Eve, Eve can throw the responsibility on the snake. And of course snakes don't speak they cannot write bibles and they cannot throw the responsibility on God. But the responsibility is his.

There is only one irreligion and that is to deny life, to deny love. And there is only one religion: to accept it in its totality and to move in it unafraid.

So this attitude is harmful.

"How? Why? What for? -- nothing is clear." But why should it be clear? Why in the first place do you want it to be dear? And if it is absolutely clear, the whole point will be lost, the whole game will be lost. If everything is absolutely clear, then there is no alternative. Then you cannot go astray. Then you will always do the right thing, if everything is absolutely dear. Then you cannot stumble, then you cannot move in the darkness and go far away from God.

But he wants you to go far away because only when you have gone very, very far away does a thirst arise to come back home.

In fact now modern psychology exactly says this: that every child has to go away from the mother. First the child is in the womb, then one day he has to come out of the womb. That is the beginning of going far away from the mother. Now he is no longer part of the mother. Then the cord is cut; he starts functioning independently. But still he will cling to the mother, to the breast, because she is his whole being, still -- out of the womb, but still he will go on clinging to the mother, he will remain in the motherly atmosphere. But then that too has to go. The child is growing. One day milk is stopped, the breast is taken away, and the mother forces the child to become more independent. Now he has to choose his own food and he has to chew his own food. Then still more -- he has to go to the school or the boarding house. Then far away, far away he moves. Then one day he falls in love with a woman; that is the last step.

That's why mothers can never forgive daughters-in-law. Impossible, because they are the last straw -- they have taken their son completely. Now the son has become completely independent. He has his own family; he has started his Own unit. Now he is no longer attached to the mother.

Exactly the same thing is happening in the world of consciousness. Man has to go away from the mother. And God is more a mother than a father, remember. Man is born out of the womb of God, then he takes care.

Just watch. He is taking more care of the trees, more care of the animals, more care of the birds -- that is the womb. These people are inside the womb yet. He is not so careful about man; man has to become independent. Have you not observed that man is born the most helpless animal in the world? Because God is taking his help away, withdrawing himself. The trees exist in his womb, the birds exist in his womb, the animals exist in his womb. They are prehuman.

That is the whole theory of rebirth, of evolution. In the East we say that every man has passed through all these stages. Once you were a lion, once you were a dog, once you were a tree, and once you were a rock also. Then you became man. "Man" means you came out of the womb. The garden of Eden is the womb of God.

Adam was "expelled." Hmm?... the word "expulsion" is not good. If we in the East had written the story of the Bible, we would have said, "God *sent* man farther away from himself -- to grow." Because it is difficult to grow if you continuously go on hanging around your mother. If you continuously go on living on her milk, it will be impossible to grow. You will remain childish.

And you have to fall in love with some woman, so much so that if the woman says, "Kill yom mother,"

you will start thinking of killing your mother. That's how Eve persuaded Adam, "Eat this fruit." What is the significance of the story ? The significance is Adam chose Eve's advice against God's commandment. Simple. He said, "Okay, drop that old fellow. Don't be worried." He chooses foolish Eve's advice.

And of course women are not very rational; they live by hunches. She has been advised -- by a snake. Hmm?... just look at the absurdity of it -- just a hunch. But when a wife insists, the husband has to follow.

Adam is sent forth into the world, not expelled. How can God expel anybody? It is impossible; the compassion will not allow it. And this is part of your growth that you should go away and you should commit mistakes, because only then by and by will you become aware, alert. And with your own awareness, mistakes will start dropping. You will come back home. And you will always find God ready to welcome you.

God is your source, and is the source of all that happens to you.

Don't ask, "How? Why? What for? -- nothing is clear." Yes, it has to be that way. If everything is clear, there is no need to grow. Because nothing is clear, you have to grow in awareness, so things become clear.

Mulla Nasrudin was in the hospital; he had some eye trouble. After a week the doctor asked him, "Are the medicines helping you, Nasrudin?"

He said, "Certainly. I can see clearly, more dearly. For example, the nurse becomes plainer and plainer every day."

When you can see clearly, of course the nurse becomes plainer and plainer. When you cannot see clearly, every woman is beautiful.

If everything is clear, then there will be no need to make your eyes clear. The whole thing is this, the whole game is this: things are not clear. So you have to bring more clarity to your mind so you can choose your path. Things are in a chaos. You have to bring awareness within you so you can choose and move rightly into the chaos. Chaos is consideredly there; it is meant to be there. It is not because of the devil the chaos is there; it is because of God.

It is like a jigsaw puzzle. Hmm?... if everything is clear then what is the point of the puzzle? You give a jigsaw puzzle to a small child, you mix all the parts, you confuse the child and then you tell him, "Now you work it out." Working it out, he is really becoming more alert, absorbed, contemplative, meditative. If you give him a solved puzzle, what is the point of giving the puzzle to him ?

The world is a jigsaw puzzle and God goes on mixing and confusing it.

That's what I am doing here with you. Somehow you try to fix your jigsaw puzzle, I again do something and mix you and confuse you. Because the more you have to work on the puzzle, the more aware you will become. You would like me to give you a certain catechism, like Christians give to their followers. A few people come to me -- foolish people they are -- they say, "It is very difficult, Osho, to find out from your books what you want. Just make a small book like Mao T'se-tung's RED BOOK, just a small, handy book, which can be kept in a pocket -- and that tells exactly what you want, in short."

I am not going to give you a RED BOOK, because then what is the point? You like it, so finished. There is no need for any awareness. You just look into the RED BOOK and everything is clear. All RED BOOKS are worth being burned. Anything that solves your life's puzzle is your enemy because the puzzle solved, you will plop into unconsciousness. The puzzle has to be made more complicated. That's why if Lao Tzu cannot do, I bring Patanjali. If Patanjali cannot do, I bring Bud&a. If he fails, Jesus, Mahavir. And then I find people -- Tilopa, Naropa -- nobody has bothered much about them. And I will go on puzzling you.

If amidst this confusion *you* become clear, not the things around you.... The clarity has to be inner. There are two types of clarities. One is just in the arrangement of things around you -- the furniture arranged by an interior decorator, everything in its place -- but then you are not clear. Things are systematic and they take the very opportunity to be clear from your hands. Then there is another clarity -- things remain as they are, but you attain to an intensity of awareness. You become more and more alert. You look at things deeply, you start seeing more clearly. Things are the same, but you are different. The change has happened to you, not in the world.

And that's the difference between the communist, the socialist, the politician, and the religious man. They all are sorting out in the world -- Marx, Mao, Stalin. They are all trying to fix the world, the puzzle, so you need not be worried. They are chewing food for you and they are trying to make you small babies so you can live on the breasts of the state -- and everything is made clear by the government, everything nationalized, and everything is put in its right place. So you simply move without any worry on your part.

I am not in favor of any of that type of systematization in the outer world. The outer world has to remain a beautiful chaos so that you have to struggle for inner awareness. I hope you can see the point. If you are

moving in a dark night alone, you move more alert, more cautious. If you are moving on a superhighway in full daylight, of course there is no need for awareness and alertness.

Have you ever been in a haunted house in the night, alone? You will not be able to sleep. Just a small noise -- a dead leaf falls from the tree in the courtyard -- and you will jump. A cat jumps on the rat and you will jump. Just a breeze passes and you are standing with the torch in hand.

I have heard about one man who took a challenge and stayed in a haunted house. Just at the time when he was going to retire, sitting on the bed, he asked the waiter who had brought his milk, "Tell me one thing. Has anything exceptional happened here in the past few years?"

The man said, "Not for twenty years."

The man felt relieved -- twenty years before, something had happened. Then the waiter was leaving. He said, "Wait. Just tell me, what had happened twenty years ago?"

The waiter said, "twenty years before, a very exceptional thing happened. One man stayed in the same bed you are staying in -- and the next morning he came down for breakfast. Never again has it happened, and never before. We were not even waiting for him, but he came down the stairs."

Now can you think of this man remaining unalert? Can you think of this man falling asleep? Even tranquilizers won't help. Even if you give him morphia it may not work. His awareness will become a very crystallized thing.

Buddha used to send his disciples to the cemetery, to stay there overnight -- just to become more aware. Because when you are alone in a cemetery, you cannot fall asleep. In fact there is no need to make any effort to be aware. Awareness comes easy. It is really beautiful; you should try it sometimes.

The clarity has to come to you in your inner quality of consciousness. "How? Why? What for? -- nothing is clear." Absolutely beautiful. That's how it should be.

And let me tell you one thing more, life exists for itself. It has no extrinsic value to it; it is intrinsic. Never ask the purpose of life, because you ask a wrong question, you ask an irrelevant question. Life is the ultimate; beyond it there is nothing. Life lives for itself. A rose is a rose is a rose -- life lives for more life, more life lives for still more life. But there is no extrinsic value; you cannot answer why.

And you can see the point: if you can answer the "why" then again the question will arise. If you say, "Life exists for God" -- then why does God exist? What is the purpose of his being? And when the query has to stop somewhere, why start it in the first place? You say, "God created life"? -- then who created God? No, I don't say that. I say God is life. He has not created life; he is life.

So if you are an atheist there is no problem with me. Hmm?... you can drop the word "God." It is only a linguistic question. If you like the word "God," good. If you don't like, very good. "Life" will do. Because I am not worried about words. I don't argue about words. Who bothers about what you call that ultimate truth? Life, God, Allah, Ram, Krishna -- or whatsoever catches your fancy -- Jehovah, Tao; all these are words, indicating something so subtle that it is impossible to express it.

But if you ask me, "life" seems to be very, very beautiful. With "God" somehow you feel the smell of the church -- and it is a bad odor; it is not good. With "life" suddenly the flowers, the trees, the birds.... Have you ever watched the reaction, the response in your mind? I say "God" -- cathedrals arise, man-made things -- priests, popes. Of course very dramatic, but a little ridiculous too -- in their long, pretentious robes, crowns, hypocrisies. I say "life" -- no cathedral arises in your consciousness, no temple. Rivers flowing, flowers flowering, birds singing, the sun shining, children laughing and running, people making love, the sky, the earth. "Life" is really more beautiful, less corrupted. It has not fallen in the hands of priests; they have not been able to corrupt and destroy its beauty. They have not been able to cut it into a shape -- it has not yet been tailored. Life remains wild.

But I tell you, that's what God is: absolutely wild.

Never ask why life is, because who is going to answer? There is nobody else other than life.

And don't think that you have to live only when there is a purpose, otherwise how can you live. I don't see the point. Flowers flower; they don't know any "why." And they flower beautifully. And I cannot conceive how if they are taught, "There is a purpose in your flowering," they will flower better; I can't see it. They will just flower the same way. They have been doing their uttermost. Can you think cuckoos will be singing better if they are told what is the purpose of singing?

I always think that animals must be laughing at man. There must be many jokes about man prevalent among animals. Man must be a very odd, ridiculous phenomenon on the earth.

A flower goes on flowering -- needs no purpose to flower -- but you need a purpose. You can love somebody, but what is the purpose? Love needs any purpose? Then you will miss the whole thing. There are

people who love also purposefully.

Life is not economics. It is intrinsically valuable. And once you understand this, a great, immense mutation happens to you. Then you simply breathe and breathing is so beautiful, so peaceful, so graceful. Then each moment becomes its own meaning; the meaning is not outgoing. Then you live this moment for itself. You sing because you love singing. You dance because it is so beautiful to dance. You love because there is nothing like love. If you ask the purpose, then you have a prostitute's mind. The prostitute can love, but there is a purpose in it.

People who are always asking,"What is the purpose of life?" have a prostitute's mind. They cannot accept life as it is. They need something else to make it meaningful.

Just try to understand: each moment is enough unto itself; and each act is total unto itself; and whatsoever you do, the doing itself has a grandeur. Nothing else is needed.

And then suddenly you become free. Because a man who is purpose-oriented can never be free. Purpose is always in the future. You live today for something which is going to happen tomorrow. Who knows? You may die. Then you will live an unfulfilled life; and tomorrow again you will live for a future tomorrow because each tomorrow comes as a today and you have learned the wrong way, of sacrificing today for tomorrow.

If you have become addicted to the question of purpose, you will go on asking -- whatsoever happens you will ask"What is the purpose of it?" People come to me and they say, "You tell us to meditate, but what is the purpose of it?" What purpose is needed to meditate? Meditation is so silent, so overflowing with bliss, no other purpose is needed. It is not a means to something else. It is an end unto itself.

"Hence what I am eating, what I am doing, what is happening all around -- nothing seems to bother me." You are becoming insensitive and dull. Don't think this is religion. This is just slow suicide. You are poisoning your being. Become more alert, become more aware, become more sensitive. Because if you are not sensitive, life will go on passing you by and you will not be able to live it. You will remain untouched. Life will go on showering on you, and you will remain closed, you will not be open for it. God will go on giving to you, but you will not receive. Become more sensitive, more responsive. Be like a string of a veena. Hmm?... somebody just touches it, and what response. The string is alive. Don't be loose, otherwise there will be no response. Of course don't be too tight, otherwise you will be broken.

This is the whole art of religion: how to be balanced; how not to become lopsided. The strings of a veena have to remain in a perfect poise, in a perfect equanimity, in perfect balance -- neither this way or nor that -- just in the middle, exactly in the middle. You touch it -- you have not even touched it -- and it responds.

They say that if a veena has been fixed correctly, rightly by a master, and you put the veena in the comer of the room and you play on another veena, the veena in the corner will start responding to the other veena's music. It responds because the throbbing, the vibration, the pulsation reaches to it also. When one veena starts a tremendously beautiful vibration, it reaches, it fills the whole room; and the other veena is waiting there, perfectly ready -- neither too loose nor too tight -- just in the middle; immediately those subtle vibrations hit it, without even being touched by a human hand it starts responding, it becomes alive. That's the way to live.

Meditation is just to make you balanced, in the middle, tranquil, silent, happy; so when life comes to you.... And it is coming every moment. Millions are its gifts; you go on missing them because you are not ready. You are like a deaf person who is sitting and somebody is playing on the veena. You go on missing it.

I have heard about a great musician who had heard of Tansen, another great musician, that when Tansen used to play on his veena, animals would gather together to listen to him. He wanted to know the facticity of it. He went to the forest, and he started playing on his veena; by and by, animals started coming. A great crowd gathered -- the elephant, the zebra, the tiger, the leopard, the foxes, the wolves -- all sorts of animals, small and big; and they were enchanted, hypnotized. And then suddenly came a crocodile and jumped on the musician and gulped him in one bite. All the animals were very angry; they said "What is this nonsense?" The crocodile cupped his ear and said, "What? What are you saying?"

The crocodile was deaf. Don't be deaf, don't be blind. Be alive, responsive.

God is knocking on your door every moment. If you become insensitive you will not hear the knock. Jesus says, "Knock, and the door shall be opened unto you." I say to you there is no need for you to knock -- God is knocking on the door. Listen. In fact God is seeking you from everywhere. The search is not onesided, that only you are searching; he is also seeking you. But you have to become available.

And this is no way to become available.

"Since my very childhood, whenever I saw a dead body, always the thought flashed to me that if death is to come then what is the sense in living." That's why there is sense in living -- because death is to come. If there was going to be no death and you were going to be here forever, forever, and forever, just think what will happen. You will be bored to death. You will start praying for death.

There is a beautiful story about Alexander the Great. When he came to India, he came for many reasons -- to conquer India, to meet the wise men of India; and to find a certain well about which he had heard that if you drink the water of it, you become immortal. I don't know how far the story is true, I cannot vouch for it, but it is beautiful. And a story has to be beautiful to be true; there is no other truth except beauty. He travelled and he asked many wise men, and finally he found the well. But he was surprised because the people who guided him were not much interested in it. That was something unbelievable. And the last man, who took him exactly to the well, was not even interested to wait there.

Alexander asked, "Are you not interested in eternal life? Don't you want to be immortal?"

The man laughed; he said, "I have learned much about life. The desire arises in childish minds. But fulfill it."

There was a staircase going into the well. He went inside. He was just going to drink the water when a crow who was sitting there said, "Wait! Listen a minute. Don't do that foolishness. I have done it. Now I am suffering because I cannot die. I have lived for many thousands of years. Now the only prayer in my heart is: God, help me to die. And I have been seeking wise men and asking them,'Is there some well which can function as an antidote to this foolishness?' I am a foolish crow, so I committed this thing. Please, you think again: you will never be able to die then."

It is said Alexander thought it over and escaped from the well immediately because there was every possibility that he may get tempted. He didn't drink.

Just think if there was no death. Life will lose much. Without the polarity, everything becomes dull, hopeless. It is as if there is just the day and there is no night to rest -- and the day, and the day, and the day... and scorching heat, and nowhere to hide, nowhere to dissolve into the darkness, nowhere to forget oneself into oblivion. It will be difficult, it will be very arduous, and pointless. Rest is needed. Death is rest.

So if you have seen dead bodies being taken to the cemetery or off to the funeral ground, you have not seen much. And if you thought that now life is meaningless, then you have missed the point. Seeing a dead body, remember, death is coming. Use this opportunity to be alive as intensely as possible. Then there is rest. Earn the rest!

And this is one of the things I would like to tell you: if you don't live well, you will not die well. Your death will also be just dull. It will not have any flame in it, it will not be beautiful. If you live intensely, you die intensely. If you live happily, you die happily. The taste of your life is carried to the peak by your death. Death is a culmination, crescendo. If you have been singing a beautiful song, then death is the crescendo, the highest peak.

Death is not against life. Death is a background. It makes life richer. It makes life more alive. It gives contrast.

"Since those very days of my childhood, a sort of noninterest has surrounded my whole pattern of life, and probably that might be the reason why I got interested in religion and could reach you." Maybe. That may be the reason why you could reach me, but now that will be the reason you will not be able to understand me. It has brought you to my door, but it will not bring you to my heart.

Now please drop that, because here I am teaching life. Of course I am teaching death also, but my death is a beautiful truth and your life is an ugly fact. I am teaching you an alchemical magic: how to transform even death into a beautiful experience. Of course life will become more beautiful when even death has become beautiful. How to transmute baser metals into gold, that's what I am teaching here.

Maybe you have come here because of these ideas of yours, but now drop them; otherwise they will be barriers between me and you.

DEAR OSHO, ARE YOU REALLY JUST A MAN WHO GOT ENLIGHTENED?

Just the other way round: a god who got lost and has found himself again; a god who rested and slept deeply and dreamt of being a man and is now awake. And the same is true about you. You are not just men.

You are gods -- dreaming that you are men. It is not that men have to become God. It is only that gods have to become a little awake; then the dream of "man" disappears.

This is the difference between the Eastern attitude and the Western. The West tries to explain the highest by the lowest. If you attain to *samadhi* -- for example, Ramkrishna attains to *samadhi*, is lost in the infinite -- ask Freud. He will say this is a sort of repressed sex. *Samadhi* is to be explained by sex. Ask me about sex, and I will say this is a first glimpse of *samadhi*.

The highest is not to be reduced to the lowest. The lowest has to be raised to the highest.

Ask Marx and he will say consciousness is nothing but a by-product of matter. Ask me; I will say matter is nothing but an illusion of consciousness.

In the East we have tried to explain the mud, the dirty mud, by the lotus. In the West you have tried to explain the lotus by the dirty mud it comes out of. And it makes a great difference. When you try to explain the lotus by the dirty mud it comes out of, the lotus disappears; only dirty mud in your hands. All beauty, all greatness, all truth disappears; only dirtiness in your hands. Everything can be reduced to the lowest because the highest and the lowest are joined together. The highest rung of the ladder is joined to the lowest rung of the ladder, so nothing seems to be wrong in it, but there is much which is important to be understood.

If you explain the dirty mud by the lotus and you say, "When the lotus has arisen out of this dirty mud, even this dirty mud is not really dirty; otherwise how can the lotus arise out of it ? The lotus is hiding in it. We may not have been able to see the lotus in it -- that is our limitation" -- if you explain the dirty mud by the lotus, the dirty mud disappears: your hands are full of lotuses.

Now it is for you to choose. The East makes you suddenly rich, superb, divine. The West makes you suddenly very ordinary, material, it reduces you to things, and all that is grand in human beings becomes suspicious, suspected.

Remember, you are an evolution from God to God. In between is the world; that's why we call it a dream. *Maya*, a dream: a god dreaming he is lost. Enjoy it, nothing wrong in it. Sooner or later you will awake and you will laugh; it was a dream.

If you ask psychoanalysts about God, they say it is something in your imagination. You ask Shankara, you ask Eastern sages, and they say you are something in God's imagination. Tremendously beautiful. You are something in God's imagination, God imagining you, dreaming you. Ask Freud; he says, "God ? You are dreaming; you are imagining something."

Both are true! And it is for you to choose. If you want to be in despair, anguish, agony, for ever and ever, choose the Western attitude. If you want to Flower and be happy -- unconditionally -- choose the Eastern attitude.

YOU ARE THE BEST KILLER, OSHO.
ONE YEAR WITH YOU AND SLOWLY YOUR POISON IS WORKING IN MY MIND.
WHATEVER I PRETENDED TO BE LOOKS UGLY AND DIRTY; EVERYTHING IS IN A TURMOIL.
BUT NOW, IN SUCH A GREAT CONFUSION, HOW TO FIND A SMALL DOOR FOR THE DIVINE TO ENTER?

Let that be the divine's worry. Why should you be worried? You just be yourself He will find the way.

And you are right: I am a killer -- almost a murderer.

One man was dying in a hospital, and he said to the doctor, "Doctor, I am very much worried. It seems I am dying."

The doctor said, "Don't worry, leave it to me."

That's what I say to you, "Don't worry, leave it to me. I will kill you." Because that is the only way to give you a new release, a new lease of life. I will give you the cross so that you can be reborn.

YOU HAVE BEEN TALKING A LOT ABOUT SEX, WHICH IS GOOD, BECAUSE IT HAS BEEN FOR SUCH A LONG TIN1E KEPT IN THE DARK. HOWEVER, I HAVE PERSONALLY NEVER HEARD YOU TALK ABOUT HOMOSEXUALITY; ONLY VERY, VERY BRIEFLY, AND ACTUALLY ALWAYS TO PUT IT DOWN. PLEASE WOULD YOU TALK ABOUT IT, BECAUSE NO MATTER WHAT IS THE CAUSE OF "THIS PERVERTED ACT," AS YOU DESCRIBE IT, HOMOSEXUALITY DID AND DOES EXIST IN THE WORLD. CAN'T THE

MOON SIDE MEET THE SUN SIDE IN WHATEVER BODY? IS TANTRA ONLY FOR HETEROSEXUAL PEOPLE? SHOULD PEOPLE REPRESS THEIR HOMOSEXUAL TENDENCIES?

The first thing, the questioner has not signed his question. That shows that he is also feeling guilty about it. He does not want his name to be known. In not signing the question, he has already condemned homosexuality.

I am not against anything, but I am for many things. Let me repeat: I am not against anything, but I am for many things. I am not against the mud, but I am for the lotus. Sex has to be transformed. If it is not transformed, you remain at the lowest rung of your being. So the first thing to be understood: I talk about sex so that you can understand it and transcend it.

Homosexuality is even lower than heterosexuality. Nothing wrong in it -- you still have a lower rung in your ladder. That has to be transcended. So the first thing, sex has to be transcended. The second thing to be remembered: homosexuality is a lower rung.

Every child is born autosexual, every child is masturbatory. That's a stage; the child has to go beyond it. Every child likes to play with his genital organs. And it is pleasurable, nothing wrong in it, but it is childish. It is the first learning of sex rehearsal, a getting ready, preparation. But if you are thirty-five, forty, sixty, and still masturbatory, then something is wrong.

When I say something is wrong, I only mean you have not been able to grow; your mental age has remained retarded.

After the masturbatory period I call "autosexual," the child becomes homosexual. Near the age of ten, the child becomes homosexual. He becomes more interested in bodies similar to the body he has. This is natural growth. First he is interested in his own body; then he becomes interested in others' bodies which are like his -- a boy is interested in boys, a girl is interested in girls. That's a natural stage. But the boy is going away from himself, moving his sexual energy, his libido, to other boys. And this seems natural because other boys look more similar to him than do other girls. But he has taken a step; he has become homosexual. Good, nothing wrong in it, but at the age of sixty if you are still homosexual, then you are retarded -- you are "boyish." That's why homosexuals retain the boyish attitude and they look "gay." They look more happy than the heterosexual, that's certain. Even in their faces they retain the boyishness. It is very difficult to hide your homosexuality; your face, your eyes, everything shows it. You remain boyish. It is good to pass through it, but it is bad to cling to it.

Then comes the third stage, heterosexual. A boy becomes interested in a girl, a girl becomes interested in a boy. That is the highest stage as far as sex goes, but that too up to a point. If you are still interested in sex after the age of forty-two, something is missing. Then you have not lived it rightly; otherwise by the time you become forty-two.... At the age of fourteen, you become really sexual, ready to give birth to a child, to become a mother or a father. It takes fourteen years to prepare you. After another fourteen years, by the age of twenty-eight, you are at the peak of your sexuality-. After another fourteen years, at the age of forty-two, you are moving back. The circle is complete. Jung has said, "After the age of forty, whosoever comes to me has a religious problem." If after the age of forty-two you are still sexually puzzled and in a problem, something in your life has missed.

After another fourteen years, by the age of fifty-six, one is simply freed of sex. Another fourteen years, from fifty-six, to seventy, again the next childhood. Before death you have to reach to the same point as when you were born. The circle is complete: a child. That's what Jesus means when he says, "Unless you become like children, you will not enter into my kingdom of God."

This is the seventy-year cycle, more or less. It will differ if you live eighty years or a hundred years; then you can divide.

I am not against anything, but I will not help you to cling to any place. Go on, go on, never cling to any place. I am not condemning anything. Use that opportunity, but go on.

A few anecdotes:

An obviously distressed gent staggered into a psychiatrist's office and said, "Doctor, you have got to help me. Every night I dream I am marooned on a desert island with a dozen blondes, a dozen brunettes, and a dozen redheads, each more beautiful than all the rest."

"You must be the luckiest man alive," said the doctor. "What do you need my help for?"

"My problem," said the patient, "is that in my dreams I am a man."

You get it? Otherwise let me tell you another joke.

Two retired army colonels were talking in their club.
"Did you hear about old Carstairs?" asked one.
"No, what about him?" said the other.

"Got posted to India as military adviser to one of these maharajah chappies. One day, he went off his chump, ran off into the jungle, and turned native. Now he is living up a tree with a monkey!"

"Good Lord!" exclaimed the second colonel. "Is it a male monkey or a female monkey?"

"Oh, female monkey, of course, old chap. Nothing bent about old Carstairs."

Homosexuality is a retarded state, but in the West it is becoming more and more prevalent. There are reasons. I would like to tell you a few.

Animals, in their wild state, are never homosexual; but in zoos they turn. In their wild states animals are never homosexual, but in zoos, where they are not free and don't have enough space and are crowded too much, they become homosexual. The world is getting too crowded; it is becoming more like a zoo. All natural growths are disappearing and people are becoming too tense. That is one of the causes of homosexuality growing.

The second thing. In the West sex is thought to be more like fun than a commitment. One wants to have casual affairs. To get involved with a woman is to get into troubled waters. To get involved with a woman means a great involvement children, family, job, house, car, and a thousand and one things. Once the woman enters in, the whole world enters in. The Western mind is becoming more and more afraid of getting involved; people would like to remain uninvolved. It is easier to be uninvolved in a homosexual relationship than in a heterosexual relationship. No children, and immediately the commitment becomes almost none.

The third reason. Women are becoming lesbians in the West because of the lib movement, the idea that man has oppressed women up to now. And man has oppressed; it has been one of the greatest slaveries ever. No other class has been oppressed as much as women. Now the revolt, the reaction. There are organizations of Western women which promote lesbianism, homosexuality -- get out of all relationships with men. Forget loving the enemy. Man is the enemy; get out of all relationships with men. It is better to love a woman; a woman loves a woman.

Women are getting more and more aggressive. Man is getting more and more afraid of getting into relationship.

These situations are creating homosexuality, but it is a perversion. If you are in it, I don't condemn you. I simply say get deeper into your feelings, meditate more, and by and by you will see that your homosexuality is turning into heterosexuality. If you are masturbatory, I would like you to become homosexuals; that is better. If you are homosexuals, I would like you to become heterosexuals; that is better. rf you are already heterosexual, I would like you to become celibates; that is better. But go on.
I don't condemn anything.

The questioner says, "... homosexuality did and does exist in the world." Right. Tuberculosis also did exist and exists, cancer also, but that is no reason for it. A really better world will become more and more heterosexual.Why? Because men and women, or yin and yang, when they meet, the circle becomes complete, as negative electricity and positive electricity meet and the circle becomes complete.When a man meets man, it is negative electricity meeting negative, or positive electricity meeting positive. It will not create the inner energy circle. It will leave you incomplete. It will never be fulfilling. It can be convenient, mind. It can be convenient, but it can never be fulfilling, and fulfillment is the goal, not convenience.

Remember that if inside you are going to become asexual one day, the *brahmacharya* has to arise, the purest celibacy has to arise; then it is better to move on the natural way. It is my understanding that it is simpler for a heterosexual to go beyond sex than for a homosexual. Because one rung is missing, it will take more effort for a homosexual, and unnecessary effort.

But still I am not against anything. If you feel good, you have to decide it. I don't call it a sin, and I am not saying that if you are homosexuals you are going to be thrown into hell. All nonsense. If you are homosexual you will miss something, the feeling when yin meets yang, the feeling where negative meets positive, night meets day. You will miss something. Not that you will be thrown in hell, but you will miss something of heaven in your life.

But still you have to decide. I am not giving you a commandment.

In fact the religious commandments have created the situation in which homosexuality was born for the

first time. This you will be surprised to know, that religions are the cause of homosexuality in the world, because they insisted that men monks should live in one monastery, women nuns should live in another monastery, and they should not meet. Buddhists, Jains, Christians, all forced thousands of men into one herd and thousands of women into another herd, and broke all the bridges between the two. They were the first breeding grounds of homosexuality. They have created the situation because love is such a deep desire that if you don't allow the natural outlet it becomes perverted. It finds ways and means somehow to express itself.

In the army, people become homosexual easily. In boys' boarding houses and girls' boarding houses people turn homosexual easily. If homosexuality is to disappear from the world, then all segregation between man and woman should disappear. Hostels should be for both the sexes together. And the army should not be only of men; women should be allowed there. And clubs should not be only of boys; that is dangerous. And monasteries should be bisexual; otherwise homosexuality is natural.

But it is a perversion, a disease.When I say "disease" I don't condemn it. I call it "disease" with compassion. When somebody is suffering from tuberculosis, we don't condemn him. We help him to get out of it. So when people come to me and confess that they are homosexuals, I say don't be worried. I am here. I will bring you out of it.

Sex continues to be important to the very end of life -- if you are not alert, if you are not transforming it. And to die sexual is an ugly death. One should come to a point when sex has been dropped far back.

Three very ancient members of the Army and Navy Club were discussing the subject of embarrassing moments over brandy and cigars.

The first two related incidents in their lives which they looked back on with shame; and when it came to the turn of the third old codger, he told of how he had been caught out peeping through the keyhole of the maid's bedroom.

"Ah yes," said one of the others with a chuckle. "We certainly got up to some pranks in our younger days."

"Younger days, nothing!" said the third old boy. "This was last night."

But this is ugly. An old man should become again like a small child. Because when sex disappears, all desires disappear. When sex disappears, the interest in the other disappears. Sex is the link with the society, with the world, with matter.When sex disappears, suddenly you start floating like a white cloud. You are uprooted; your roots are no longer here in this world.

And when your energy is not moving lower, low-wards, downwards, then it starts rising higher and reaches to *sahasrar*, where the ultimate lotus is waiting for the energy to come and to help it flower.

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LIBERATION IS OBTAINED WHEN THERE IS EQUALITY OF PURITY BETWEEN THE PURUSHA AND SATTVA.

THE Chhandogya Upanishad has a beautiful story.
Let us begin with it.
Satyakam asked his mother, Jabala, "Mother, I want to live the life of a student of supreme knowledge. What is my family name? Who is my father?"

"My son," replied the mother, "I don't know. In my youth when I went about a great deal as a maidservant I conceived you. I do not know who is your father. I am Jabala and you are Satyakam, so call yourself Satyakam Jabal."

Then the boy went to Gautama, a great seer of those days, and asked to be accepted as a student. "Of what family are you, my dear?" inquired the sage.

Satyakam replied, "I asked my mother what my family name was, and she answered, 'I don't know. In my youth when I went about a great deal as a maidservant I conceived you. I do not know who is your father. I am Jabala and you are Satyakam, so call yourself Satyakam Jabal.' Sir, I am therefore Satyakam Jabal." The sage then said to him, "None but a true brahmin, a true seeker of truth, would have spoken thus. You have not swerved from the truth, my dear. I will teach you that supreme knowledge."

The first quality of the seeker is to be authentic, not to swerve from truth, not to deceive in any way. Because if you deceive others, eventually you are deceived by your own deceptions. If you tell a lie too many times, it almost starts looking like a truth to you. When others start believing in your lies, you also start believing in them. Belief is infectious.
That's how we have got into the mess we are in.

The first lie that we have accepted as truth is that "I am a body." Everybody believes in it. You are born in a society which believes that we are bodies. Everybody reacts as a body; nobody responds as a soul.

And remember the difference between reaction and response: reaction is mechanical; response is alert, aware, conscious.When you push a button and the fan starts moving, it is a reaction.When you push a button, the fan does not start thinking, "Am I to move or not?" When you put the light on, the electricity does not respond; it reacts. It is mechanical. There is not any gap between your pushing of the button and the electricity's functioning. There is not a little gap of thought, of awareness, of consciousness.

If you go on reacting in your life -- somebody insults you and you become angry, somebody says something and you become sad, somebody says something, you become very happy -- if it is a reaction, a push-button reaction, then by and by you will start believing that you are the body.

The body is a mechanism. It is not you. You live in it, it is your abode, but you are not it. You are totally different.

This is the first lie that cripples life. Then there is another lie: that I am the mind. And this is deeper than the first, obviously, because the mind is closer to you than the body. You go on thinking thoughts, dreaming dreams, and they move so close to you, almost touching your being, just surrounding you; you start believing in them also. Then you become the mind. The mind also reacts.

You become a soul the moment you start responding. Response means now you are not reacting mechanically. You contemplate, you meditate, you give a gap to your consciousness to decide. *You* are the deciding factor. Somebody insults you: in reaction he is the deciding factor. You simply react; he manipulates you. In response you are the deciding factor: somebody insults you -- that is not primary, that is secondary. You think over it. You decide whether to do this or that. You are not overwhelmed by it. You remain untouched, you remain aloof, you remain a watcher.

These two lies have to be broken. These are fundamental lies. I am not counting the millions of lies that are not fundamental. You go on identifying yourself with a name. A name is just a label, utilitarian. You don't come with a name, and you don't go with a name. A name is just used by the society; it will be difficult to eXist in a society without a name. Otherwise you are nameless. Then you think you belong to a certain religion, to a certain caste. You think that you belong to a certain man who is yom father, a certain woman who is your mother. Yes, you come through them, but you don't belong to them. They have been passages, you have travelled through them, but you are different.

In Kahlil Gibran's masterpiece, THE PROPHET, a woman asks the prophet Almustafa, "Tell us something about our children," and Almustafa says, "They come through you, but they don't belong to you.

Love them, but don't give your thoughts to them. Love them, because love gives freedom, but don't possess them."

Your innermost core belongs to nobody; it is not anybody's possession. It is not a thing; it cannot be possessed. Your body can be possessed, your mind can also be possessed.

When you become a Mohammedan, your mind is possessed by people who call themselves Mohammedans. When you become a Hindu, your mind is possessed by people who call themselves Hindus. When you become a communist, you are possessed by DAS KAPITAL. When you become a Christian, you are possessed by the Bible. When you think yourself as the body, you think yourself in terms of white, of black.

Your innermost core is neither Christian nor Hindu, your innermost core is neither white nor black, yom innermost core is neither communist nor anticommunist. Your innermost core remains absolutely aloof from the body and the mind. It is higher than the body and higher than the mind. The mind cannot touch it; the body cannot reach it.

Why did Gautama the great sage accept Satyakam Jabal? He was true. He could have deceived; the temptation is easy. To move in the world, saying to people, "I don't know who is my father," is very humiliating. And the mother was also true. It is easy to deceive the child because the child has no means to discover whether you are deceiving or not. When a child asks his mother, "Who created the world?" there is every temptation for the mother to say, "God created the world" -- not knowing at all what she is saying.

This is the basic reason why when children grow up they become almost antagonistic towards their parents; they can never forgive them because they lie too much. They lose all respect for them. Parents go on saying, "Why? We loved you. We brought you up. The best we could do we have done. Why don't children respect us?" You have lost the opportunity because of your lies. Once the child discovers that the mother and the father have been lying, all respect disappears. Deceiving a small helpless child? Saying things they did not know anything about?

That Jabala was a rare mother. She said, "I don't know who is your father." She accepted that when she was young she was moving with many men. She loved many men and was being loved by many men, so she docs not know who is the father. A true mother. And the child was also brave. He told it to the Master; he repeated exactly the words that the mother had said.

This truth appealed to Gautama; and he said, "You are a true brahmin." This is the definition of being a brahmin; a true man is a brahmin. A brahmin has nothing to do with any caste. The very word comes from "Brahman"; it means "a seeker of God," a true authentic seeker.

Remember, the more you get involved in lies, howsoever paying they appear in the beginning, in the end you wi]l find that they have poisoned your whole being.

Be authentic. If you are authentic, sooner or later you will discover you are not the body. Because authenticity cannot go on believing in a lie. The clarity dawns, the eyes become more perceptive, and you can see: you are in the body, certainly, but you are not the body. When a hand is broken, you are not broken. When you have a fractured leg, you are not fractured. When there is a headache, you know the headache; you are not the headache itself. When you feel hungry, you know the hunger, but you are not hungry. By and by the basic lie is sabotaged. Then you can enter deeper and can start seeing your thoughts, dreams floating in the consciousness. Then you can distinguish, discriminate -- what Patanjali calls *vivek* -- then you can discriminate what is the cloud and what is the sky.

Thoughts are like clouds moving in empty space. That empty space is the real sky, not the clouds -- they come and go. Not the thoughts, but the empty space in which those thoughts appear and disappear.

Now let me tell you one very basic yoga structure of your being.

Just as physicists think that the whole consists of nothing but electrons, electric energy, yoga thinks that the whole consists of nothing but sound electrons. The basic element of existence for yoga is sound because life is nothing but a vibration. Life is nothing but an expression of silence. Out of silence we come and into silence we dissolve again. Silence, space, nothingness, nonbeing, is your innermost core, the hub of the wheel. Unless you come to that silence, to that space where nothing else remains except your pure being, liberation is not attained. This is the yoga framework.

They divide your being into four layers. I am speaking to you; this is the]ast layer. Yoga calls it *vaikhari*; the word means "fruition," flowering. But before I speak to you, before I utter something, it becomes manifest to me as a feeling, as an experience; that is the third stage. Yoga calls it MADHYAMA, "the middle." But before something is experienced inside, it moves in a seed form. You cannot experience it ordinarily unless you are very meditative, unless you have become so totally calm that even a stirring in the

seed which has not sprouted yet can be perceived; it is very subtle. Yoga calls that *pashyanti*; the word *pashyanti* means "looking back," looking to the source. And beyond that is your fundamental being out of which everything arises. That is called *para*; *para* means "the transcendental."

Now try to understand these four layers. *Para* is something beyond all manifestation. *Pashyanti* is like a seed. *Madhyama* is like a tree. *Vaikhari* is like fruition, flowering.

Let me tell you another story, again from the Chhandogya Upanishad.

"Fetch me from thence a fruit of the nyagrodh tree," asked the father, the great sage Uddalak, to his son.
"Here is one, sir," said Svetaketu.
"Break it."
"It is broken, sir."
"What do you see there?"
"These seeds, almost infinitesimal." "Break one of them."
"It is broken, sir."
"What do you see?"
"Nothing, sir. Absolutely nothing."
The father said, "My son, that subtle essence which you do not perceive there, of that very essence this great nyagrodh tree exists. Believe it, my son, that there is the subtle essence in that all things have existence. That is the truth. That is the self. And that, Svetaketu, that art thou -- *tatvamasi*, Svetaketu."

The nyagrodh tree, a big tree. The father asks for a fruit; Svetaketu brings it. Fruit is *vaikhari* -- the thing has flowered, fruition has happened. Fruit is the most peripheral thing, absolutely manifested. The father says, "Break it." Svetaketu breaks it -- millions of seeds. The father says, "Choose one seed. Break it also." He breaks that seed also. Now there is nothing in hand. Now inside the seed there is nothing. Uddalak says, "Out of this nothingness comes the seed. Out of the seed comes the tree. Out of the tree comes the fruit. But the basis is nothingness, the silence, the space, the formless, the unmanifest, the beyond, the transcendental."

At the point of *vaikhari*, you are very much confused because you are farthest from your being. If you move deeper into your being, when you come closer to madhyama, the third point, you will be a little closer to your being. That's why it is called the middle, the bridge. That's how a meditator enters into his being. That's how a mantra is used....

When you use a mantra and you repeat rhythmically "aum, aum, aum..." first it is to be repeated loudly: vaikhari. Then you have to close your lips and you have to repeat it inside -- "aum, aum, aum..." -- nothing comes out: *madhyama*. Then you have to drop even repeating inside; it repeats itself. You get in such tune with it that you drop the repeating and it goes on, on its own accord -- "aum, aum, aum...." Now you have become a listener rather than repeating it. You can listen and watch and see: it has become pashyanti. Pashyanti means looking back to the source; now your eyes are turned towards the source. Then by and by that aum also disappears into the formless: suddenly there is emptiness and nothing else. You don't hear "aum, aum, aum..."; you don't hear anything. Neither is there anything heard nor the hearer. Everything has disappeared.

"*Tatvamasi*, Svetaketu" -- Uddalak said to his son, "That art thou." That nothingness, when the chanter has disappeared and the chanting.

Now if you are attached to things too much, you will remain at the point of *vaikhari*. If you are attached to your body too much, you will remain at the point of *madhyama*. If you are attached to your mind too much, you will remain at the point of *pashyanti*. And if you are not attached at all, suddenly you dissolve into *para*, the transcendental, the beyond. That's liberation.

Being liberated means coming back home. We have gone far away. Hmm ?... just see. Out of nothingness comes the seed, then out of the seed the sprout, then a big tree, then fruits and flowers. How far things have gone. But the fruit falls back into the earth; the circle is complete. Silence is the beginning, silence is the end. Out of pure space we come and into pure space we go. If the circle is not complete, then you will have a being stuck at some point where you have become almost frozen and you cannot move and you have lost the dynamism, the energy, the life.

Yoga wants to make you so alive that you can complete the whole circle, the wheel of life, and you can come to the very beginning again. The end is nothing but the very beginning. The goal is nothing but the source. It is not that we are going to achieve God for the first time. We had him in the first place. We lost

him. We will be regaining it, reclaiming it. God is never a discovery; it is always a rediscovery. We have been in him, in that womb of peace and silence and bliss, but we have gone farther away.

It was also part of growth to go far away because if you have never gone out of your home, you will never know what home is. If you have never gone farther away from home, you will never know the beauty, the peace, the comfort, the rest of your home.'rO come to one's own home one has to knock at many doors.'rO come back to oneself one has to stumble upon many things.'rO come to the right path one has to go astray.

This is necessary, absolutely necessary for growth, but don't get stuck somewhere. People are stuck. A few people are stuck with their bodies, with their bodily habits. A few people are stuck with their minds, ideologies, thoughts, patterns of dreams.

Says the Katha Upanishad, "Beyond the objects are the senses. Beyond the senses is the mind. Beyond the mind is the intelligence. Beyond the intelligence the soul. Beyond the soul the nonmanifest. Beyond the nonmanifest the Brahman. And beyond Brahman himself there is nothing." This is the end, the pure consciousness.

And this pure consciousness can be achieved through many paths. The real thing is not a path. The real thing is the authenticity of the seeker. Let me emphasize this.

You can travel on any path. If you are sincere and authentic, you will reach to the goal. Some paths may be hard, some may be easier, some may have greenery on both sides, some may be moving through deserts, some may have beautiful scenery around them, some may not have any scenery around them, that's another thing; but if you are sincere and honest and authentic and true, then each path leads to the goal. Krishna has said in Shrimad Bhagavad Geeta, "Whatever path men travel is my path. No matter where they walk, it leads to me."

So it simply can be reduced to one thing: that authenticity is the path. No matter what path you follow, if you are authentic, every path leads to him. And the opposite is also true: no matter what path you follow, if you are not authentic, you will not reach anywhere. Your authenticity brings you back home, nothing else. All paths are just secondary. The basic thing is to be authentic, to be true.

There is a Sufi story:

A man heard that if he went to a certain place in the desert at dawn and stood facing a distant mountain, his shadow would point to a great buried treasure. The man left his cabin before the first light of day and at dawn was standing in the designated place. His shadow shot out long and thin over the surface of the sand. "How fortunate," he thought as he envisioned himself with great wealth. He began digging for the treasure. He was so involved with his work that he did not notice the sun climbing in the sky and shortening his shadow, and then he noticed it. It was now almost half of the previous size. He became worried and started digging again in the new spot. Hours later, at noon, the man again stood in the designated spot. He cast no shadow. He became very much worried. He started crying and weeping -- the whole effort lost. Now where is the place?

Then there passed a Sufi Master, who started laughing at him and said, "Now exactly the shadow is pointing to the treasure. It is within you."

All paths can lead to it because in a way it is already achieved. It is within you. You are not seeking something new. You are seeking something which you have forgotten. And how can you really forget it? That's why we go on searching for bliss, because we cannot forget it. It goes on resounding inside us. The search for bliss, the search for joy, the search for happiness is nothing but the search for God. You may not have used the word "God," that doesn't matter, but all searching for bliss is the search for God -- is the search for something that you knew, that one day was yours and you lost.

That's why all the great saints have said "remember." Buddha calls it SAMYAK SMRITI, "right remembrance." Nanak calls it NAM SMARAN, "remembering the name" -- remembering the address. Have you not observed many times it happens ?you know something, you say, "It is exactly on the tip of my tongue," but still it is not coming. God is at the tip of your tongue.

In a small school the chemistry teacher wrote a formula on the blackboard, and he asked a small boy to stand up and tell him what this formula represents. The boy looked, and he said, "Sir, it is just on the tip of my tongue, but I cannot remember."

The teacher said, "Spit it out! Spit it out! It is potassium cyanide!"

God is also on the tip of the tongue, and I will tell you, "Swallow it! Swallow it! Don't spit it out! It is

God!" Let him circulate in your blood. Let him become part of your innermost vibrations. Let him become a song inside your being, a dance.

The identification with the body is nothing but a habit. A child is born, he does not know who he is, and the parents have to create some identity; otherwise he will be lost in the world. They have to tell him who he is. They also don't know. They have to create a false label. They give him a name, they give him a mirror, and they tell him, "Look. This is your face. Look. This is your name. Look. This is your home. Look. This is your caste, your religion, your country." These identifications help him to feel who he is -- without knowing who he is. These are habits.

Then by and by his mind starts developing. If he is born in a Hindu home, he reads the Geeta, listens to the Geeta. If in a Christian home, he is brought to the church. A new identity starts, an innermost identity -- he becomes a Christian, a Hindu, a Mohammedan. He is born in India, he becomes an Indian. In China, he becomes Chinese. And he starts identifying himself with the tradition of the country. A Chinese identifies himself with Chinese tradition and history, the past of China. Then one feels at home, one has roots -- the whole tradition. If one is Indian, one has roots, one is not a vagabond. One has created a certain home: in the tradition, in the country, in the history, in the heroes -- Ram, Krishna -- now one feels at home. One has found his place, but that is not a real place. This identity is utilitarian.

And then this habit becomes so solid that even one day you come to know what nonsense it is that you think you are Indian, Hindu, Mohammedan, Christian, Chinese -- what nonsense -- but then too the old habit will persist.

Bertrand Russell has written that he knows that he is no longer a Christian, but somehow he goes on forgetting it again and again. The whole conditioning.... You may go against the tradition, but still you will cling to it. Even people who become revolutionaries remain attached to their traditions; maybe in a negative way. If a Hindu goes against Hinduism, he will still talk about Krishna -- against him; he will still talk about Rama -- against him. If a Mohammedan goes against his tradition, he will still be criticizing the Koran; of course criticizing now, criticizing Mohammed, but he remains attached to the tradition.

A real rebel is one who drops the tradition so deeply, so utterly, that he is not even against it. He is neither for nor against; then one is free. If you are against, you are still not free. If you are against anything, you will find you are bound with that thing; there is a tie.

And habits become unconscious. I know a very, very learned man, very scholarly, very famous, and really a great intellectual. He has been a follower of J. Krishnamurti for long, almost forty years. And whenever he will come to see me, he will again and again say, "There is no meditation. What are you teaching to people? Krishnamurti says there is no meditation; all mantras are just repetitive; and all meditations, all methods, condition the mind. And I don't meditate."

I waited for a right moment to hammer the truth home. Then he fell ill, a heart attack. I rushed to see him, and he was repeating, "Ram, Ram, Ram...." I could not believe it. I shook his head and I said, "What are you doing? -- Ram, Ram, Ram.... You are a follower of Krishnamurti. Have you forgotten?"

He said, "Forget all about that. I am dying. And who knows? Maybe Krishnamurti is wrong. And there is no loss in just repeating Ram, Ram, Ram; and it is very consoling."

What happened to this man? Forty years of listening to Krishnamurti, but his Hindu is there. At the last moment the mind will start reacting. No, he is not a rebel. He was thinking he is a rebel. He has been fighting everything, he has been against all that Hindus say, and in the last moment the whole edifice falls.

Life ordinarily is nothing but a habit, a mechanical habit. Unless you become aware, unless you become *really* aware, it will be difficult to get out of it.

I have heard about a gambler.

An inveterate gambler died, and his ghost wandered around disconsolately for several weeks. Although he was entitled to be admitted to heaven, he found himself bored by the place. No gambling, no gamblers -- what is the use of going to paradise or heaven ?

Eventually he asked St. Peter if he could go and take a look at the other place.

"I'm afraid that is impossible," said St. Peter. "If you go down there, you won't be allowed back."

"But I only want to have a look round," said the gambler's ghost.

So St. Peter agreed to issue him with a special pass allowing him to stay for just twenty hours.

Off went the gambler to have a look round hell, and the first thing he saw when he arrived was a group of old acquaintances playing poker. However, they refused to admit him into the game because he had no money.

"I will soon fix that," he said, and off he went down one of the corridors. Ten minutes later he was back, flourishing a big roll of ten-pound notes.

"Where did you get all that money ?" asked one of the others.

"I sold my pass," replied the gambler.

Habits can be too much; you can even refuse heaven. In a fit of habit you are almost unconscious and helpless. That's why the insistence of yoga is to bring more awareness to your ties. Remember as much as you can that you are not the body. And remember one thing more, that it is difficult to break a habit, but not difficult if you create another to substitute it. And that's how it happens; people go on substituting habits. If you tell them, "You are not the body," they will start thinking they are the mind. Then nothing changes, just the name of the habit changes.

This I see. If I tell somebody, "Stop smoking," he starts chewing *pan*. If I tell him to stop chewing *pan*, he starts chewing gum. Or if you stop him from that too, he starts talking too much; that too is the same thing. In the beginning he was just smoking; at least he was harming only himself, nobody else. Now he cannot smoke, so he talks too much; now he is destroying others' peace and silence also. A smoker is good in a way; he remains confined to himself. Women talk too much; once they start smoking, their talking becomes less.

In fact you must have observed: whenever you feel nervous, you start smoking. That smoking is just to escape from nervousness. And the same happens whenever you start talking. You are feeling nervous; you want to distract yourself with something.

I have heard a beautiful anecdote.

The patient, who was only eighteen, caused a lot of worry to his parents because he would spend hours in his room dressing himself very meticulously in his smart clothes. He would take ages brushing his hair, polishing his shoes, then he would go into the kitchen, stick a carrot in his left ear and go dancing at a disco. Naturally his parents were worried about all this and they persuaded him to see a psychiatrist. He arrived at the psychiatrist's office, beautifully groomed and wearing a stick of celery in his left ear. The doctor gently mentioned that his parents were a little worried about him and then he asked, "By the way, is there any reason for you to have a stick of celery protruding from your left ear?"

The boy looked surprised and said, "Of course there is. Mum did not have any carrots."

Now if a carrot is dropped, then celery.... But people go on changing habits.

Sometimes it happens you can change a bad habit into a good habit, and everybody will be happy and everybody will be satisfied. But yoga will not be satisfied. You can stop smoking and you can start repeating a mantra. Now if you don't repeat your mantra one day, you feel uneasiness in the same way as you used to feel when you were smoking and if you did not smoke for one day -- the same desire to follow the routine, to do whatsoever you have been doing, mechanically. You can change a bad habit into a good habit, but the habit is still a habit. It may be good in the eyes of society, but for your inner growth it has no meaning.

All habits have to be dropped. I am not saying become a chaos. I am not saying live a life absolutely hectic and haphazard, zigzag, no. But let your life be decided by your awareness.

It is possible you can get up at five o'clock, early in the morning, as a habit; and it is also possible to get up early, five o'clock in the morning, not as a habit but as an awareness. And both are so different, their quality is absolutely different. When a person rises at five o'clock just as a habit, then he is almost as mechanical as the other person who gets up at nine o'clock as a habit. Both are in the same boat. And the person who rises at five o'clock will be as dull as the person who rises at nine o'clock because the dullness is not a question of when you get up. The dullness is a question of whether you get up through habit or awareness.

If you get up through awareness, you will be alert. It may be nine o'clock in the morning, but if you get up aware, you will be sensitive, you will see things with a clarity, and everything will be beautiful. After a long rest, after all the senses have rested, they become alive again, more alive. The dust has disappeared; everything is more clear. Rested, deep down into your *para*, your beyond, you had fallen in your sleep -- all thoughts, body forgotten, left far away -- you had moved to your home. *You* come back from there rejuvenated, fresh. But if it is just a habit, then it is as useless as any other habit.

Religion is not a question of habit. If you go to the church or to The temple just as a habit, a formality, a

routine in which you have got into, you have been trained into, then it is useless. If you go to the temple alert, then the temple bells will have a totally different meaning for you, a different significance. Those temple bells will ring something within your heart. Then the silence of the church will surround you in a totally new way.

So remember, it is not a question of habit. Religion is not a question of practice. *You* have to understand, and this is how Patanjali has brought you, by and by, giving you more and more understanding, revealing to you more and more of the path.

The more you become clear, the more you can read the message written everywhere, on every leaf, on every flower. The message is God's. His signatures are everywhere. You need not go into the Bhagavad Geeta, you need not go into the Bible and the Koran. The Koran and the Bhagavad Geeta and the Bible are written all over existence. You only need penetrating eyes.

I have heard:

A young married woman in London believed she was pregnant and went to the doctor to verify it. The doctor gave her a cursory examination and assured her that her suspicions were correct. Then, to her astonishment, he simply took a rubber stamp, printed something with it on her abdomen, and said, "That's all."

The wife related this strange event to her husband, and he asked, "What does it say?"

"Well, read it," she replied.

He found that the print was too small for him to read, but a magnifing glass made everything clear. It read: "When you can read this without a magnifying glass, rush your wife to the hospital."

Right now you need a magnifying glass -- of a Buddha, of a Jesus, of a Krishna, of a Patanjali. And then too you cannot read because your eyes are almost blind. Once your eyes are clear, his message is everywhere. And so clear is the message that you will simply be surprised how you missed for so long, how you couldn't see it. It was everywhere, all around; from every direction and dimension he was knocking at your door.

But if you live in the body, you will not hear it. If you live in the mind, you will hear it a little, but you will theorize about it and you will miss. If you go deeper than the mind into *pashyanti*, where meditations lead you, you will be able to read the message and you will not become a victim of theorization, you will not philosophize. And once you don't philosophize about it, once you don't think *about* God but you *see* him and you don't go around and around, about and about, and you penetrate directly; you disappear from *pashyanti*, the seed is broken. You fall into the abyss of *para*, the beyond.

The circle is complete: from silence to silence, from space to space, from God to God. The beginning is God, the end is God. The alpha and omega -- he is both.

Now the sutra:

SATTVA-PURUSHAYOH SHUDDHI-SAMYE KAIVALYAM.
LIBERATION IS OBTAINED WHEN THERE IS
EQUALITY OF PURITY BETWEEN THE PURUSHA AND SATTVA.

Yoga divides existence in two. The unmanifest is one, but the manifest is two because in the very process of manifestation things become two. For example, you look at a rosebush, beautiful flowers. You just look, you don't say a word. You simply see the rose, not even uttering a word inside. The experience is one. Now if you want to say to somebody, "The flowers are beautiful," the moment you say, "The flowers are beautiful," you have said something about ugliness also. The flowers are "not ugly." With beauty, ugliness enters in. If somebody asks, "What is beauty?" you will have to use ugliness to explain it.

If you look at a woman and no word arises in you, then the experience is one, nondual. The moment you say, "I love you," you have brought hate in. Because love cannot be explained without hate. The day cannot be explained without night and life cannot be explained without death. The opposite has to be brought in.

At the point of *vaikhari*, everything is clear-cut, duality; night is separate from day, death is separate from life, beauty is separate from ugliness, light is separate from darkness -- everything divided in an Aristotelean way, clear-cut, no bridge. Move a little deeper. At the point of *madhyama*, division starts but is not so clear; night and day meet, mix, as in the evening or in the morning. Go Still deeper. At the point of

pashyanti, they are in the seed, the duality has not arisen yet; you cannot say what is what, everything is undifferentiated. Move still deeper. At the point of *para*, there is no division -- visible, invisible.

At the point of expression, yoga divides reality in two: *purusha* and *prakriti*. *Prakriti* means "matter"; *purusha* means "consciousness." Now when you are identified with the bodymind, with *prakriti*, with nature, with matter; both are polluted. Pollution is always double.

For example, if you mix water and milk, you say, "The milk is no longer pure," but you have not observed anything: the water is also no longer pure. Because water is free so nobody is worried, that is one thing; but when you mix water and milk, both become impure. This is something, because both were pure -- water was water, milk was milk -- both were pure. This is a miracle. Two purities meet, and both become impure.

Impurity has nothing condemnatory in it. It simply says the foreign element has entered. It simply says something which is not of its innermost nature has entered, that's all.

This sutra is very beautiful. "Vibhuti Pada" ends with this sutra; it is a culmination. This sutra says when you are identified with the body, you are impure, body is impure. When you are identified with the mind, you are impure, mind is impure. When you are not identified, both become pure.

Now this will look like a paradox. A *siddha*, or a Buddha, one who has achieved, his mind functions in purity. His genius functions in purity; all his talents become pure. And his consciousness functions in purity. Both are separated -- milk is milk, water is water. Both have become pure again.

The sutra says, "Liberation is obtained when there is equality of purity between the *purusha* and *sattva*." *Sattva* is the highest point of *prakriti*, nature, matter. *Sattva* means the "intelligence"; and *purusha* means the "awareness." That is the most subtle tie inside you because they are so similar. Intelligence and awareness are so similar that many times you may start thinking that an intelligent man is an aware man. It is not so.

Einstein is intelligent, tremendously intelligent, but he is not a Buddha, he is not aware. He may even be more unaware than ordinary people because he will be inside his intelligence so much.

It happened that Einstein was going to some place in a bus, and the conductor came and asked for the money. He gave him the money. The conductor gave Einstein his change. Einstein counted it but counted it wrongly -- the greatest mathematician of the world -- and he said, "You have not given me the right change; give me a few more coins."

The conductor counted again; he said, "Don't you know figures?"

He was not aware that this was Albert Einstein. There has never been such a great mathematical genius ever... and the conductor said, "Don't you know figures?" Nobody has known anything more than this man about figures, but what happened?

People who are very intelligent almost always become absentminded. They are moved by and attached to their intelligence so much that they become oblivious to many things in the outside world.

I have heard about a great psychoanalyst, a very intelligent man. He was absorbed so much in his experiments that for two or three days he didn't turn up home. The wife was worried. The third day she could not wait anymore, so she phoned and she said, "What are you doing? Come back; I am waiting for you. And supper is ready."

He said, "Okay, I will come. What is the address?"

He had forgotten completely -- his wife and the home and the address also.

Intelligence is not necessarily awareness. Awareness is necessarily intelligence! A man who is aware is intelligent, but a man who is intelligent need not be aware, there is no necessity in it. But both are very close. Intelligence is part of body-mind, and awareness is part of *purusha*, the ultimate, the beyond.

The sky meets the earth. That point, that horizon where the sky meets the earth is the point to become perfectly unidentified -- there, where intelligence meets awareness. Both are very similar. Intelligence is purified matter, so pure that one can get into it and one can think, "I have become aware." That's how many philosophers waste their lives: they think their intelligence is their awareness. Religion is the search of awareness; philosophy the search of intelligence.

"Liberation is obtained when there is equality of purity between the *purusha* and *sattva*." But how to attain liberation? First you have to attain to the purity of *sattva*, intelligence. So move deeper. *Vaikhari* is intelligence manifest; *madhyama* is intelligence manifest only to you not to the world; *pashyanti* is intelligence in seed form; and *para* is awareness. By and by detach yourself, discriminate, start looking at the body as an instrument, a medium, an abode; and remember it as much as you can. By and by the remembrance settles. Then start working on the mind. Remember you are not the mind. This remembrance

will help you to become separate.

Once you are separate from the body-mind, your *sattva* will be pure. And your *purusha* has always been pure; just the identity with matter has helped it to appear impure. Once both mirrors are pure, nothing is mirrored. Two mirrors facing each other: nothing is mirrored, they remain empty.

This point of absolute emptiness is liberation. Liberation is not from the world. Liberation is from identification. Don't be identified, never be identified with anything. Always remember you are the witness, never lose that point of witnessing; then one day the inner awareness rises like thousands of suns rising together.

This is what Patanjali calls *kaivalya*, liberation.

The word *kaivalya* has to be understood.

In India different prophets have used different words for that ultimate thing. Mahavir calls it *moksha*. *Moksha* can be rightly translated as "absolute freedom," no bondage, all imprisonment has fallen. Buddha has used the word *nirvana*; *nirvana* means "cessation of the ego." As you put a light off and the flame simply disappears, just the same way the light of the ego disappears: you are no longer an entity. The drop has dissolved into the ocean; or the ocean has dissolved into the drop. It is dissolution, annihilation.

Patanjali uses *kaivalya*; the word means "absolute aloneness." It is neither *moksha* nor *nirvana*. It means absolute aloneness: you have come to a point where nobody else exists for you. Nothing else exists; only you, only you, only you. In fact it is not possible to call yourself "I," because "I" has reference with "thou," and "thou" has disappeared. It is no longer possible to say you are in *moksha*, freedom, because when all bondage has disappeared, what is the meaning of freedom? Freedom is possible if imprisonment is possible. You are free because the prison exists just near the neighborhood. You are not inside the prison, there are other people inside the prison, but potentially, theoretically, you can be put into the prison any day. That's why you are free. But if the prison has disappeared absolutely, utterly, then what is the point of calling oneself free?

Kaivalya, just aloneness. But remember, this aloneness has nothing to do with your loneliness. In loneliness "the other" exists, is felt, the absence of the other is felt. That's why loneliness is a sad thing. You are "lonely": that means you are feeling the need for the other. "Alone": when the need for the other has disappeared. You are enough unto yourself, absolute unto yourself, no need, no desire, nowhere to go: this is what Patanjali calls "you have come home." This is liberation in his description; this is his *nirvana* or *moksha*.

Glimpses can come to you also. If you sit silently and detach yourself.,.. First detach yourself from the objects. Close your eyes, forget the world, even if it exists just take it as a dream. Then look at the ideas and remember that you are not them, they are floating clouds. Detach yourself from them; they have disappeared. Then one idea arises: that you are detached. That is *pashyanti*. Now drop that too because otherwise you will hang there. Drop that too; simply be a witness to this idea also. Suddenly you explode into nothingness. It may be only for a single split moment, but you will have the taste of tao, the taste of yoga and tantra; you will have the taste of truth. And once you have had it, it becomes easier and easier to approach it, allow it, become vulnerable to it, become available to it. Every day it becomes easier and easier. The more you travel the path, the more the path becomes clear.

One day you go in and never come out... KAIVALYAM. This is what Patanjali calls the absolute liberation. This is the goal in the East.

Eastern goals reach very much higher than Western goals. In the West heaven seems to be the last thing; not so in the East. Christians, Mohammedans, Jews, for them heaven is the last thing, nothing beyond it. But in the East we have worked more, we have drilled into reality deeper. We have drilled to the very end, when suddenly the drill comes to face the emptiness and nothing can be drilled anymore.

Heaven is a desire, desire of being happy; hell is a fear, fear of being unhappy. Hell is pain accumulated; heaven is pleasure accumulated. But they are not freedom. Freedom is when you are neither in pain nor in pleasure. Freedom is when the duality has been dropped. Freedom is when there is no hell and no heaven: *kaivalyam*. Then one attains to the uttermost purity.

This has been the goal in the East, and I think this *has* to be the goal of all humanity.

Yoga: The Alpha and the Omega, Vol 9

Chapter #10
Chapter title: Now you can jump off Waterloo Bridge

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I WAS DOING SADHANA UNDER THE GUIDANCE OF SOME OTHER TEACHER.
AT THAT TIME I HAD NO PROBLEM OF SEX.
BUT TENSIONS EXISTED THERE IN MY MIND.
AFTER COMING TO YOUR SHELTER TENSIONS HAVE DISAPPEARED BUT A NEW PROBLEM OF SEX HAS ARISEN.
DUE TO SEX A NEW TENSION HAS STARTED.
WHAT TO DO IN THIS STATE? PLEASE GUIDE ME.

ONCE you take anything as a problem, it becomes impossible to solve it. No problem as such can be solved. If you see deeply in any problem -- without accepting it as a problem -- the solution surfaces itself. So the first thing to be learned is drop the old habit of looking at things as if they are problems. You make them problems.

For example, sex. It is not a problem at all. If it is a problem, then you can turn anything into a problem. You can turn breathing into a problem. Once you look at breathing as a problem, you will start asking how to get rid of it. You will become afraid of breathing. Sex is not a problem. Sex is a simple, pure energy. But living with some teacher you have been conditionedj because almost ninety-nine percent of teachers take sex as a problem. They are not teachers in fact. They have not solved anything in their own life. They are as much in trouble as you are. They have as much neurosis as you have.

A man of insight has no problems; and a man of insight never helps anybody else to have a problem.

I cannot solve your problem if you have the mechanism to create it, but I can give you my insight to see through and through, to see more transparently, with more clarity and perception.

So the first thing to be considered: why you call sex a problem. What is problematic in it? If sex is a problem, then why isn't food a problem? If sex is a problem, then why isn't breathing a problem? If sex is a problem, then why, anything can be converted into a problem. You just need to look that way, and it becomes a problem.

In different cultures, different societies, different things are thought to be problematic. If you have been brought up under the influence of Freud, then sex is not a problem at all. Then *not* to be sexual will become a problem. That has become a problem to many Westerners.

One woman came to me, must be about sixty-five, and she said, "Osho, my sex desire is disappearing. Help me." Because if you have been influenced by Freud too much, then sex is almost equivalent to life. If the sex desire is disappearing, you are dying, then death is very dose by. So to the very end, on the death bed also, you have to remain sexual beings, you have to force yourself to be sexual beings.

This is altogether a new problem -- particularly for Indians, who cannot think of it as a problem. If it happens to them, they will go to the temple and thank God. Even when they are young, if the sex desire disappears, they will be very, very happy, tremendously happy. God has been very helpful; the problem is solved. But the problem may not be solved; they may be simply getting impotent.

The problem arises because of a certain outlook. The problem is not a problem in itself; it depends on your outlook. If you are a Westerner, then drinking alcoholic beverages is not a problem. Simple, like any drink -- Coca-Cola or Fanta. If you are a German, beer is simply water. No problem in it. But if you are an Indian, then the difficulty arises. Even COCA-COLA is a problem. Gandhi will not allow you to drink COCA-COLA. He had prohibited tea in his ashram. Tea! It became a problem to him because it has some quantity of caffeine in it. For Buddhists tea has never been a problem. It has been almost a religious ritual in Japan, in China.

A Buddhist monk starts his life with tea. In the early morning, before he goes to meditate, he takes tea. After he has meditated he takes tea, and takes it in such a religious way, with such grace and dignity. It has never been thought of as a problem; in fact Buddhists discovered it. Legendarily it is connected with Bodhidharma.

Bodhidharma is thought to have discovered tea. He used to live on a hillside. The mountain's name was Ta, and because the tea was first discovered there, that's why it is called ta, tea, cha, chai -- they are all derivations from Ta. And why did Bodhidharma discover it, and how did he discover it?

He was trying to attain to a point of absolute awareness. It is difficult. You can live without food for many days, but without sleep? -- and he was trying not to allow any sleep. After a period -- seven, eight days -- suddenly he felt sleep coming. He tore away his eyelids and threw them, so there would be no problem anymore. It is said those eyelids fell into the ground, sprouted as tea. That's why tea helps awareness; if you drink too much tea in the night you will not be able to sleep. And because the whole Buddhist mind is how to attain to a point where sleep does not interfere and you can remain perfectly aware, of course tea became almost a sacred thing, the holiest of the holies.

In Japan they have small houses in the monasteries -- teahouses. When they go to a tea-house, they go as if somebody is going to church or to the temple. They take a bath; they wear new fresh clothes; they leave their shoes outside; they move in silence, in grace; they sit.... And it is a long ritual. It is not just that you go and take a cup of tea and drink and you are gone, not in such a hurry. Gods have to be treated well, and tea is a god, god of awareness. So they will sit silently, and the kettle will go on singing its song, and first they will listen to it. Now they are preparing. They will meditate on the singing kettle.

Then the cups and saucers will be given to them. They will touch the cups and saucers, look at them, because they are pieces of art. And nobody likes to use cups and saucers purchased from the market. Every monastery makes its own. Rich people make their own. Poor people, if they cannot afford to make their own, purchase them from the market, break them, reglue them; they become perfectly unique then.

Then the tea is poured. And everybody is in a deep, receptive, meditative mood, breathing slow and deep. And then the tea is drunk, as if something divine is descending in you.

Now Mahatma Gandhi cannot think of this. In his ashram tea was not allowed; tea was on the blacklist. It depends on your attitude.

What I would like to tell you is that it is up to you how many problems you want to create. Drop as many as possible. The fewer problems you have, the better, because then, if you cannot drop those few, if they are not really because of your attitude but are intrinsic to life; then they can be solved.

I have heard, one man went to his psychiatrist:

The poor man had big bags under his eyes; he looked very tired. "I dream every single night, doctor," he told his physician. "Last night it was terrible! I was in a big plane, I had my parachute on, we were climbing up to forty thousand feet from where I was going to jump to establish a new altitude record. We got to forty thousand feet -- I opened the door -- I took one step forward -- I pulled the rip cord -- what do you think happened?"

The doctor said, "I have no idea."

The man said, "My pajamas fell down!"

Now is this a problem? When you are forty thousand feet above the earth, is this a problem? The whole life is at stake? And that too in a dream!

And one is feeling tired. I have heard, on a park bench two beggars were sitting and talking. I was just passing by. One beggar said, "I dreamt that I got a good job." The other said, "Yes, you look tired."

Drop nonsense. Sex is not a problem. Sex is your life energy. Accept it. If you accept, it can be transformed. If you reject, you will be in a mess. If you fight with it, with whom are you fighting? Just think: with yourself -- half/half, divided. You are fighting with yourself; of course you will be more and

more crippled. Never fight with yourself.

Sadhana is not a conflict, it is not a struggle. *Sadhana* is a deep understanding, a transformation, an awareness, in which you start loving, accepting yourself, and getting higher and higher -- through understanding. Nothing is tO be excluded from your being. Everything is as it should be. It has to be used for a higher harmony, that's all. The veena is not to be thrown. If you cannot play it, learn how to play. Nothing is wrong with the veena. If you cannot play and you do play on the veena, of course you create mad noise. The neighbors will go and report you to the police station. Your wife will immediately give you a divorce. Your children will become nervous. And you yourself will be in a mess because if you don't know how to play a veena, how to play on a musical instrument, hmm? you will get more and more discordant in yourself

But nothing is wrong with the veena, remember. You don't know how to play it.

Sex energy is a tremendous energy. You don't know how to play with it. And you have been taught for centuries to be against it. Just see what yom religious people have done to the world. They have been teaching against sex and sex becomes more and more important because of their teachings. The whole world is almost neurotically sexual. A few are indulging in it as if there is nothing else in life, and a few are escaping from it as if there is nothing else in life. A few are just escaping and a few are just fighting. Both are wasting their lives.

This is some great energy, a gift of God. Many treasures are hidden in it. It has to be learned, the book has to be opened, one has to go into it, it has to be studied deeply, understood deeply. The key of infinite life is there.

Now that you have come to me, I go on insisting for understanding. A certain intellectual understanding arises. But the old conditioning goes on and on. It is not that only in this life you have been conditioned; for centuries, for many lives, you have been conditioned. That conditioning has become almost second nature to you. The very word "sex," and something gets restless within you. The very word creates a reaction inside you. It is difficult to talk about it without any passion. Difficult to talk about it objectively. Difficult to talk about it scientifically. Either this way or that you become passionately involved in it.

Drop all ideas, prejudices. Just look at the facticity of it. You are born of sex energy. Your mother and father were not praying when you were born. They were making love. And they were not in a church or in a temple. You never think about it; people avoid such things. It will be difficult for you to conceive that your father and mother were making love. Impossible. It is other people -- dirty people -- who make love. Your father and mother? Never. That's why so many stories have been prevalent all over the world. A child is born, and other children ask, "From where?" You have to give them false answers -- the stork, or the bush, or gods have dropped it from the kitchen chimney.

I have heard, the mother was pregnant and the grandmother was worried about the little child because sooner or later he will ask. So she wanted to prepare him. She took him aside and told him, "Do you know, your mother is going to be presented again with a great gift from God. It will come in a bundle and it will be dropped from the chimney hole in the night when everybody will be asleep."

The boy said, "It's okay, but let me tell you one thing. Don't let God drop the bundle too loudly because my mother is pregnant. She may be disturbed in the night too much. Let it be with the least noise possible."

Stories have been invented tO avoid sex. It is difficult to talk to children about how a child is born, and this is the beginning of falsity, beginning of hypocrisy. Sooner or later the child will discover it, and then he will also discover that the mother and the father have been telling lies. For what? Why have they been hiding such a vital fact? And if they are untrue about such a vital fact, what about other things? Once the doubt arises in the mind of a small child, that he has been deceived, he loses the capacity to trust.

And then you go on telling him to trust in God the Father who has made us all, who is there in heaven -- and he cannot believe in the real father who is in the house, who is a deceiver. How can he believe in the Father, God the Father? Impossible?

No, here listening to me you will have to come to an understanding of life as it is. I am not theorizing about it. I am not interested in any speculative business. I am simply giving you facts. And those are simple because you can listen to them.

Whatsoever you do in life.... If you are a great poet, it is sex energy transformed in poetry, nothing else, because that is the only energy available to you. If you are a great painter, it is sex energy moving into colors, to the canvas. If you are a great sculptor, then it is sex energy creating beautiful pieces out of marble and stone. If you are a singer, it is sex energy becoming a song. A dancer, it is sex energy. Whatsoever you are, it is in some way or other a transformation, transmutation of sex energy -- your prayer also, your

meditation also.

Sex is the beginning, *samadhi* is the end. But the energy is the same. *Samadhi* is sex at its highest peak, and sex is *samadhi* at its lowest. Once you understand that, then you know how one has to evolve higher.

Nothing is to be rejected; everything has to be used. Every rung of the ladder, even the lowest rung of the ladder, has to be used because the ladder will not exist without it. The whole ladder is based on it. If you cut anything out of your life, you will never be whole -- and you will never be holy. That part which has been denied will always remain there tO be reaccepted, and that part will go on rebelling against you and fighting against you.

I have heard:

Comrade Cohen was a member of a Russian trade mission to an English industrial town. One evening the Russians were guests at the local workingmen's club. One of the club members was Joe Chubb, an earnest young socialist, who eventually maneuvered Comrade Cohen into a corner by himself.

"Comrade Cohen," said young Chubb, "I understand you are a good Jew; I understand you are a man of integrity; I understand you possess considerable political acumen. Now because you have all these fine qualities, it would be of great interest to me to have your opinion of the Soviet attitude to the Arab-Israeli conflict -- and why the Russians support the Egyptian fascists against the democratic Israelis."

From Comrade Cohen, silence. Just a slight shrug.

"But, come, Comrad Cohen," the young man persisted, "after all, you are a Jew. Despite the official attitude of your country, of your party, you must have your own view as to where justice lies -- of whose cause is the right one."

But Comrade Cohen would say nothing, not a word.

Joe Chubb leant nearer. In a tone almost of pleading he urged, "But surely, Comrade Cohen, you must have an opinion."

Comrade Cohen stirred in his chair and regarded the young man with a steady gaze, and he broke his silence. "Comrade Chubb," he said, "I have an opinion." He paused, "But I do not agree with it."

Now this is the situation of most of the people. You know the fact but you don't agree with it because you have been prepared not to agree with it. You know the truth as it is, but you have been conditioned to have a prejudice about it.

Just put aside all prejudices. Simply watch life. Let life reveal itself to you as if you have never been conditioned, as if you have just come from another planet to this earth. And you simply watch, with no ideology behind it -- Hindu, Christian, Mohammedan. With no past, look at the present. Don't allow the past to interfere with the present. That which is, let it reveal itself to you.

Then where is the problem? Why is sex the problem? There is nothing more lovely than it. You go on praising the flowers, but you never have thought that they arc sexual efforts of the tree. They are carrying sexual germs, sexual cells. That is a trick of the tree to deceive butterflies and bees into taking their sperms to the feminine plant. You praise them, not knowing that you are praising sex energy. All flowers are so beautiful, but all are sexual energy. You praise the songs of the birds, but do you know? They are nothing but seductions. The boy bird goes on calling to the girl, tries in every way to allure her, through sound, through song. You must have seen a peacock dancing. Nothing like it -- but it is nothing but a magical trick to seduce the other sex. If you look around, you will be surprised. All that is beautiful is sexual.

And your saints go on praising the flowers. They are just against the flowering of human sex. They may not have observed well what they are doing. You go with flowers, many flowers to the temple, and you put your flowers at your god's feet, without knowing what you are doing. It is a sexual gift.

All that is beautiful -- flowers, singing, dancing -- is sexual. Wherever you have any experience of beauty, it is sexual. All beauty is sexual. It has to be that way.

But just in human beings, a dichotomy has been created. Drop that dichotomy. I am not going to solve your problem. I am simply saying your problem is foolish, stupid. And don't think that you are bringing a very great spiritual problem to me. You are simply bringing a foolish thing which has nothing to do with spirituality. Drop that.

I am not saying remain satisfied with yom sex. I am saying accept it. There are greater possibilities hidden in it. But the first door opens with acceptance; then another door becomes available. It is sex energy which moves into other wheels of energy, goes higher and higher and higher.

Sex can become a problem if you are stuck somewhere, but then too the problem is not sex but being

stuck. Let this emphasis be absolutely clear to you. Sex is never a problem, but your being stuck somewhere is a problem. That is a totally different thing. So don't get stuck anywhere, don't freeze. Remain fluid and go on moving.

Intellectually you understand this, but your past interferes. Now you will have to make a great choice, a great decision: to listen to the past or to listen to your present, fresh understanding. With whom are you going to be? With your past, dull and dead, or with your fresh understanding which has happened just now to you?

There were once two friends, one of whom was very fond of playing practical jokes on the other. One evening, the joker hid behind a gravestone in a dark cemetery, knowing that his friend would be taking a shortcut through the churchyard. After a short while, he heard his friend approaching; and as he drew near, the joker let out a bloodcurdling shriek. The first man started and froze in his tracks.

"Is that you, John?" he said. There was no reply. "I know that is you, John," said his friend. "I know that is you, John, but I am going to run anyway."

If you know, then why are you going to run anyway? Live with the fresh understanding. Live with this moment. Don't be distracted by the past. Always be with the fresh and the new and that which is just dawning on the horizon of your consciousness; then you will grow. If you are always with the old, the withered away, you will wither away; you will never grow.

Growth is in the present; growth is of the fresh, young; growth is of the new. So every day, drop the dust that ordinarily collects on the mirror of your consciousness. Keep your mirror clean so that whatsoever comes in front of you is mirrored perfectly. And live out of that mirroring, live out of that fresh reflection.

"I was doing *sadhana* under the guidance of some other teacher. At that time I had no problem of sex." You will not have if you are being taught how to suppress it. It can be suppressed so deeply that you will start feeling as if it is not there.

"But tensions existed there in my mind." Tensions will come up because no suppression can be without tensions. In fact the tense state of your mind is nothing but a reflection of subtle suppressions. You can relax only if you have no suppressions whatsoever. A man who has no repressions is relaxed. A man who has repressions cannot relax, because relaxation will go against his repressions. Try to understand the mechanism.

When you repress something, you have to be constantly alert, constantly repressing it. Repressing is not something that you have done once and for all. It has to be done every moment of your life. If you don't do it, those things that you have repressed will surface. You have to be constantly sitting on their chest, holding them there. If you leave them even for a single moment, the enemy will be up and again there will be the same struggle and the same fight.

That's why your saints cannot take any holiday. Impossible. How can you take a holiday, because the holiday will disturb everything? Your saint has to be constantly on guard. That's the tension. Constantly alert. A woman is coming: shrink your energy continuously, hold it there, let the woman pass. But they are passing continuously. Or if they are not passing, then it is something else and something else. The whole of life is sexual.

If you somehow avoid women and escape to the Himalayas, birds will be there making love to each other.What will you do? Animals will come and disturb you. The whole of life is sexual; you cannot escape anywhere. The whole ocean is of sexual energy.

And nothing wrong in it. It is beautifully so.

God has manifested in the world as sex. If you go to the old scriptures you will find it so -- particularly in Hindu scriptures.Why did God create the world? Hindu scriptures say, "Because desire arose in him -- sex arose in him -- he created the world." All creation is out of sexual energy, desire -- kama. But Hindus have been in a way very courageous. They say God created the world; then he started creating animals, trees. How did he create so many trees? How did he create so many animals? What was his plan, blueprint? How did he start working on such a complex world? Hindus say it is very simple. First he created a cow.... Hindus love the cow, so of course God has to create the cow first. And the cow looks so divine, so silent and graceful. He created the cow, and then he fell in love with the cow. No other religion is so daring -- the father falling in love with the daughter. The cow is his daughter; he has created it. He fell in love; now what to do? He was in a mess himself. So he became a bull because that is the only way to love a cow; otherwise how will you love? To escape from that -- as women are always escaping....

Female energy escapes. That is the game. Not really that a woman wants to escape; she plays the game of escaping. Hmm?... if a man approaches the woman and she simply is ready to go to bed with him, the man will start feeling a little worried. W12at is wrong with the woman? Because the game was not played. The whole beauty of love is not so much in the love as in the foreplay. You make so many efforts -- the courtship? But the courtship is possible only if the woman is receding. Just see. Whenever you are talking to a woman, if you are interested in her, she will be moving back and you will be moving forward. But there is always a wall, so the woman goes against the wall; then she is caught. She always moves towards the wall -- that too is intentional! It is all intentional. It is the whole game, and a beautiful game.

So the cow started running to escape from the bull. She became a tigress. Then God has to become a tiger. She became a lioness -- just to escape. God has to become a lion. And that's how the whole world was created: the woman escaping; the man chasing. A beautiful story, and very true.

That's how the whole world has been created: one energy escaping; another chasing. Hide-and-seek -- the woman hiding and hiding and hiding -- and the beauty of it -- and God finding her again and again, and she again hiding, and God finding her again -- in new forms, in new flowers, in new birds, in new animals. And the game goes on... infinite is the *leela*. Hindus say God's play is infinite.

But all play is sexual. Play as such is sexual because it is not work. You play it for its own sake. That's why the Hindu conception of God is far superior to the Christian and Mohammedan and Jewish conceptions of God. The Jewish God looks like a worker, almost proletarian, a sudra. The Hindu God is not worried about work; he does not belong to any union of workers. He is a player, an actor. The whole world is his play. He enjoys, and there is no end to it. In itself it is the end; it is not a means.

That's the difference between work and play: work is always end-oriented. In itself it is useless, in itself you would not like to do it. You go to the office, to the factory, to the shop, and you work the whole day because something that you want -- a car, a good house, a beautiful woman -- is possible only if you earn money. You are not working in the factory because you love it, you are not in the office because you love it. You love certain other things, but they are not available without the work, so you have to fulfill the condition somehow. So you carry the work. The goal is somewhere else.

Play is totally different. You are playing; there is no goal to it. In itself it is the goal. You are enjoying the very activity in itself

I have heard:

Lords Carnforth, Yewley, and Donnington were taking tea on the lawn one Sunday afternoon. The conversation turned to the subject of making love. Lord Carnforth maintained that it was ninety percent pleasure and ten percent work; Lord Yewley said it was fifty percent pleasure and fifty percent work; Lord Donnington, the eldest of the three, said it was ten percent pleasure and ninety percent work.

To settle the argument, they called over an old gardener who was working on the flower beds. When they put the question to him, he said, "Why it is one hundred percent pleasure, of course, your Lordships. If there was any work involved, you would have us servants doing it for you."

Play is a hundred percent pleasure. The Hindu concept of God is that of a player, and the whole creation is out of play. And sex is the energy involved in the play.

Don't get stuck there, because there are higher games, subtler games to be played with. First you play with a woman outside; that is the lowest possibility. Then you start playing with the woman inside. That's what yoga calls meeting of sun and moon, of *pingala* and *ida*. You start playing with the inner woman if you are a man, or if you are a woman, with the inner man.

And you have both in you: no man is just a man, he has a woman inside him; no woman is just a woman, she has a man inside her. Has to be so, because you come out of the meeting of both. Your father gives something to you; your mother also gives something to you. Whether you are a man or a woman makes no difference. You are a meeting of two energies -- male, female. Both contribute fifty percent to you.

So what is the difference between a man and a woman? The difference is like this: two coins are there, both are exactly the same, but one coin is heads up, another coin is tails up. Both are exactly the same. The difference is of emphasis. The difference is not of quality, the difference is not of energy; the difference is only of emphasis. A man is consciously man, unconsciously woman; a woman is consciously woman, unconsciously man.

Once you know how to play the game with the outer woman -- and that's what my insistence is, that you

have to learn the game outside first -- then you can start playing the game with the subtle inner woman and man. First you have to seduce the outer woman and man and play the game there because it is very gross and can be learned easily. It is just a preparation for some greater play. Then you move within. Then you start seeking the other who is hiding somewhere in your being, you find it, and then a deep orgasm happens within you.

That orgasm goes on becoming higher and higher and bigger and bigger, and the ultimate orgasm happens at *sahasrar*, at the crown, in your last center of being; where God the ultimate meets nature the ultimate, where two ultimates meet and mingle and merge into each other, where consciousness meets matter, *purusha* meets prakriti, where the visible meets the invisible, and the ultimate ecstasy happens.

This is a game. You have to go on playing it, as beautifully as possible. And you have to learn the art of it.

So if you repress, you have to repress continuously. If you repress, you have to be continuously on guard and you cannot relax. Relaxation is possible only when you don't have any enemy within; only then can you relax. How can you relax otherwise? Relaxation is a state of mind where there is no repression, not even a trace.

A small child relaxes. The older you grow, the more difficult it becomes to let go. The small child relaxes so deeply. Just see. A small child may fall asleep while eating at the dining table. He may fall asleep while playing with his toys. He can fall asleep anywhere. And it becomes more and more difficult for grown-up people to sleep, to relax, to love, to merge. So many repressions. And you are all carrying the load; you are loaded very much.

And this load is very complex also; it is not simple. If you suppress sex -- try to understand it -- you will have to suppress many other things side by side, because everything is interrelated. Inside, it is a very complicated thing. If you suppress sex, you will have to suppress your breathing also. You cannot breathe well, deep, because deep breathing goes on and massages the inner center of sex. If you really breathe well, you will feel sexual. You will have to suppress breathing; you cannot breathe deeply. If you suppress sex, you will have to suppress many things in your food because there are a few foods which give you more sexual energy than others. Then you will have to change your foods. If you suppress sex, you cannot sleep well because if you sleep well and you relax perfectly, you will have sexual dreams. You can have ejaculations in your sleep. The fear will be there. You will not be able to sleep well. Now your whole life will become an entangled thing, a complexity, a knot.

You can repress sex, but then you will have to become very, very tense, almost maddeningly tense. That's what must have happened: "But tensions existed there in my mind."

"After coming to your shelter, tensions have disappeared...." Very good. Of course when tensions disappear, then the sex that you have been repressing through those tensions will come up, bubble up again.

"... but a new problem of sex has arisen." Don't call it a "problem." Just call it: "now sexual energy is flowing again." Now your sexual energy is no longer a solid thing; it has become liquid and flowing. Now your sex is alive again, not crippled and dead. You have become young again.

My whole effort is how to uncondition you from the teachers you have been with and the scriptures you have been reading and all the nonsense that you have gone through -- how to uncondition you. Ninety percent of my work is because you have learned something wrong and you have to unlearn it. Now, again, if you call it a problem, it is not you. Your so-called teacher's voice is again working through you; he is sitting thereon the throne of your heart and saying, "Look. The problem is arising again. Stop it! Repress it!" You will have to be indifferent to this voice.

If you want to be with me, you have to be alive -- so totally alive that nothing is excluded from it, everything is included. That is the beginning of the work.

If you can relax, you can reach God. It is not an effort to reach God. It is effortless relaxation, it is a let-go.

HOW TO BE PASSIVELY ALERT? HOW TO BE NEITHER EXTROVERT NOR INTROVERT? AL1D HOW TO BE AND YET NOT TO BE?
PLEASE REPLY NOT THROUGH WORDS BUT THROUGH VOID.

Then you will have to ask through void. If you want my silent answer, you will have to ask silently. If

you cannot ask silently, I can answer silently, still, but you will not understand it. First you have to learn the language of silence. So if you want to receive something from me in silence, then prepare for yourself -- and ask the question in silence. No need to write it. Because I can give you only as much as you are capable of receiving.

And don't ask crazy questions, because I can answer in a very crazy way.
Let me tell you one anecdote.

A mother thought her little girl should be examined for any possible abnormal tendencies, so she took the tot along to the psychologist. Among other questions the doctor asked were: "Are you a boy or a girl?"
The little girl answered, "A boy."
Somewhat taken aback, the doctor asked, "When you grow up are you going to be a man or a woman?"
"A man," she answered.
Afterwards as they were returning home the mother said, "Why did you give those strange answers to the questions that man asked you?"
The little girl drew herself up with dignity and said, "If he was going to ask me crazy questions, I was going to give him crazy answers -- he could not kid me."

Remember this. If you want to receive an answer in total silence, then learn how to be silent. Then you need not ask, you need not even formulate the question inside you, you need not even come to me because then physical closeness is not needed. Wherever you are you will be able to receive my answer. And that answer is not going to be mine or anybody else's; it will be your own heart's answer.

I have to give you answers because you don't know how to ask. I have to give you answers because you have not yet become capable of receiving the answer from your own being. Once you learn silence, you become tremendously capable. Just be silent and all questions disappear. Not that you receive an answer: simply, questions disappear, you don't have any questions to ask.

Buddha used to say to his disciples, "For one year, just keep quiet and be silent. After one year, whatsoever you want to ask you can ask." But after one year, they will not ask because questions wither away.

The more silent you become, the less questions arise because questions are part of a noisy mind. Questions are not coming out of your life, out of your existence and being. They are coming out of a mad mind. When the maddening drops a little, noise stops a little, and the traffic disappears in the mind -- along with the traffic and the noise -- questions also disappear. Suddenly there is silence.
Silence is the answer.

OSHO, I DREAM A LOT, BUT YOU RARELY APPEAR IN MY DREAMS.
NEHRU, JAIPRAKASH, AND DINKAR STILL FREQUENT THE SCENE; AND THAT MISCHIEVOUS TRAIN WHICH EACH TIME GOES AWAY WITH MR LUGGAGE BUT LEAVES ME BEHIND.
ONCE YOU DROVE ME IN YOUR JEEP ALONG A BUMPY RIVERSIDE.
AND LAST NIGHT SAW YOU MARRYING A NUMBER OF WOMEN, GOOD ONES, TOGETHER AND SAID TO MYSELF THAT YOU WOULD MANAGE THEM WITH EASE AND GRACE.
OSHO, WOULD YOU PLEASE SAY WHAT IT ALL MEANS FOR THE DREAMER HIMSELF?

It is from Swami Maitreya. A beautiful question, and a beautiful and significant dream. It shows much about him.

First thing, in his past he was a politician, and he had much promise. He had been a colleague of Pandit Jawaharlal Nehru, Jaiprakash Narayan, and Ramdhari Singh Dinkat. For many years he was a Member of Parliament. Somehow he got hooked with me, and all his dreams of becoming a great politician, a great political force, disappeared. But the past still clings.

These dreams, in which Nehru, Jaiprakash, and Dinkar appear, are very indicative. They show that the political ambition is still lurking somewhere inside the unconscious. He has not yet been able to get rid of it totally. He is sincerely with me, he is authentically with me, but the past still clings. He wants to get rid of it; that's why the past docs not come in the day. It comes in the night when he is fast asleep and helpless. Then the mind starts playing old tricks again and again and again.

I don't come much in his dreams, because I am already here. I am here in reality, so what is the point of

creating a dream about me? Remember, dreams arc only about things which are not present; either they were in the past or you would like them to be in the future. Whosoever is part of your reality in the present will never come in your dreams. Your own wife will never come in your dreams; neighborhood wives, they will enter. Your own husband will not come in your dreams; there is no point; but other people will appear.

A dream is a substitute for reality. It is complementary. If you have eaten well, enjoyed your food, loved it, and you are satisfied, you will not think and dream of eating again in the night; the dream will not come. Fast one day, and then you will have dreams of food, beautiful, delicious food you are being invited by the Royal Family to the palace, and you are eating and eating and eating.

A dream simply indicates that which is missing in your life; that which is already there is never part of a dream. That's why an enlightened person never dreams, because he is not missing anything. Whatsoever he wanted has happened and there is no more to it. He has no past, no future, to interfere with the present. His present is total. Whatsoever he is doing, he is enjoying it *utterly*. He is so contented that there is no need for any complementary dream.

Your dreams are your dissatisfactions; your dreams are your discontents; your dreams are your unfulfilled desires.

Maitreya has been a politician, and the mind still carries. And that's why: "... and that mischievous train which each time goes away with my luggage but leaves me behind." That too Comes in his dreams many times; that is part of many people's dreams. A train: somehow you reach the train -- willy-nilly, running, anyhow you manage to reach the platform -- and the train leaves. And his difficulty is more: his luggage is also in the train, and he is left alone standing on the platform without any luggage. That's what has happened to him. Nehru has gone into the train, Dinkar has gone into the train,J.P. has gone into the train; and they have taken his luggage also and he is standing on the platform, empty. Those ambitions, political ambitions, are still lurking in the unconscious.

That's why I am not coming in his dreams. I am already here. I am not an ambition. I may come into his dreams when I am gone -- when he has missed another train. One he has missed, and he has missed it absolutely. There is no way of going back, because a certain understanding has arisen in him. He cannot go back, he cannot become a politician again. There is no going back, but the past can cling; and the more it clings, he may miss another train.

And of course "Once you drove me in your jeep along a bumpy riverside." It is a jeep, and along a bumpy riverside -- it is very bumpy. To be with me is to be always in danger, in insecurity. I don't give you any security; in fact I take all your securities away from you. I make you almost empty -- nothing to hold, nothing to cling to. I leave you alone. Fear arises.

Now Maitreya is completely left alone -- no money, no power, no prestige? no political status. Everything gone, he is just a *bhikkhu*. I have made a beggar of him; and he was rising high. He was rising higher and higher. He would have been a Chief Minister somewhere by now, or he may have been in the Central Cabinet. He was very promising. All those dreams disappeared. Now they go on being created and haunting him; they arc ghosts.

He will have to recognize the fact that going back is not possible. He has reached the point of no return. So now it is unnecessary to carry that load. Out of habit the mind goes on carrying it. Drop it. Recognize, see deeply into it. Don't be deceived by it.

I have heard:

Mulla Nasrudin's wife was very worried about her husband's heavy drinking and one night she decided to give him a fright. She draped herself in a white sheet and went down to the local cemetery, knowing that her husband was in the habit of taking a shortcut through it on his way home from the pub. It was not long before he came staggering along, and out she jumped from behind a headstone.

"Oooooo!" she screamed, "I am the Devil!"

Mulla Nasrudin stuck out his hand, "Put it there, pal," he said. "I am married to your sister."

Recognize! These ghosts of Nehru and Dinkar and J. P., recognize them. Your past has been married to their sister: politics. Don't be deceived by these ghosts. They have left a mark; it has to be washed clean.

And I know it is very difficult. It is very difficult when you were just on the point of succeeding and suddenly you turned and changed your path. When he met me he was an MP, but that accident changed his life. By and by he drifted away, became more and more interested in me and less and less interested in his political career. And he was just on the point of success. If he had succeeded -- and suffered the pains of

success -- and the *failure* of success -- then it would have been easier for him to drop the old ghosts. He was just at the point of succeeding. Just at the gate when he was entering the palace, he met me. Now the gate and the dream of the palace and the dream of living there continues.

It would have been easier if he had lived in the palace a little while and had known that there is nothing in it; then it would have been much easier. That's why I say if you arc in some career, it is better to succeed in it and then renounce. If you want to become wealthy, become wealthy. Be finished with this. Once wealth is there, you will come to know it is frustrating, it is nothing. But if you leave it before you have succceded, then there will be a problem. Many times the idea will again and again arise: "Maybe there was something. Otherwise why is the whole world interested in wealth and politics and power? There may be something. Maybe I missed the train. I should have continued; I should have seen, experienced the whole thing."

If you have succeeded in a certain desire, the desire itself makes you desireless. The success kills the desire automatically. Then even with less awareness one can renounce. But if you renounce something when you were just reaching, touching, and everything was possible and you turn away, more intense awareness will be needed. So Maitreya will need a more intense awareness.

But that too was to happen, because once you come in contact with certain influences which take you out of the world, once you come in contact -- and you come in contact unawares....

I was a guest at another politician's house and he had invited Maitreya also. So because an old politician, a senior politician, had invited him, he must have come by the way, just to see what the matter was. But once you come in contact with some influence that can take you out of the world of ambition -- and if you are a little sensitive and understanding -- and he is -- he understood the point immediately.... That old politician with whom I was staying remained with me for many years but never understood me. Now he is gone and dead, but he died a politician and he died a member of Parliament. He was one of the longest-standing members in the whole world. He remained a member of Parliament for fifty years. But he never could understand me. He liked me very much, almost to the point of loving me, but understanding was not possible. He was very dull, a dullard.

Maitreya came to me through him, but he is a very sensitive soul. And I say to him that he was not only promising in his political career, he is very promising as a candidate for the ultimate also. You have missed one train; don't miss another. If you miss this time, not only your luggage, your clothes arc also going. You will be left naked.

Once a great politician died and his ghost decided to go along to the funeral -- to his own funeral. During the interment he met the ghost of another politician he had known years ago.

"Hello, old chap," said the second ghost. "I say quite an audience, what?"

"Yes," said the first ghost. "If I had known I would pull this big a crowd, I would have died a long time ago."

The politician's desire is a very childish desire: to look big and great in the eyes of others. Easy to achieve because the masses are simply mad. You just have to know how to manipulate their madness. You just have to know how to provoke their appreciation. You just have to be a little cunning. That's all; nothing else is needed. The masses are foolish.

But to become really great is a totally different thing. To become really great, one has to go within, one has to become crystallized, conscious, desireless, unattached, one has to reach to the point of *para*, the beyond, the transcendental. It has nothing to do with others. Others are almost as mad as you are. You can manipulate them, you can provoke their clapping for you and their appreciation, but what is the point?

Just think about it ill this way, be a little arithmetical. If one fool claps his hands in appreciation for you, will you be very gratified? You will not be. But what is the difference if one fool or one thousand fools or one million fools clap?

If one wise man looks at you with love and blessing, that's enough.

Two lions escaped from the zoo on the same day. After three weeks of liberty, they ran into one another. One of the lions was thin and emaciated, while the other was sleek, fat, and obviously well-fed.

"I am thinking of going back to the zoo," said the thin one. "I have not had a bite to eat in nearly a fortnight."

"Heavens," said the fat lion, "you had better come with me. I am living in the gentlemen's washroom in the House of Parliament. I eat a politician every day of the week -- and the beauty of it is this: they are never

missed."

All your so-called important people, who misses them? They think without them the whole world is going to collapse. Nothing collapses; everything continues as it was.

Don't be worried that you have missed the train of ambition. It was not worth taking. If you had caught the train, you would have felt very frustrated and you would have repented. But this is how the mind functions. If you succeed, you repent; if you fail, you repent. Look. The mind creates misery somehow or other. Whatsoever happens, the mind creates misery out of it. That train was not worth it. Don't look at it in this way, that only your luggage has gone in the train and you are left. Be happy that only yom luggage has gone and you are left.

One day I was walking around a garden and I saw a beggar, with only one shoe on one of his feet. So I asked him, "Poor man, have you lost your other shoe?" He said, "No, I have found one." Be positive.

A man undertook to stay the night in a haunted cottage for a bet. In order to ensure that he did not leave the cottage during the night, the front and back doors were locked and the windows sealed. The next morning when the cottage was opened up, there was no sign of the man, but there was a large hole in the roof, and it was obvious that he had made a speedy exit during that night. It was not until two days later that he arrived back in the village.

"Where on earth have you been for the past forty-eight hours?" his friends asked.
"Coming back," he said. "Coming back!"

In fear he must have run so fast that it took forty-eight hours to come back to the same village.

It is good Maitreya that you missed the train; otherwise it would have taken forty-eight lives to come back.

And the other part of the question: "And last night I saw you marrying a number of women, good ones, together and said to myself that you would manage them with ease and grace." Can't you see that I am managing them with ease and grace? Each disciple is a woman -- man or woman, that doesn't matter -- because a disciple has to be feminine; only then can he learn. There is no other way because a disciple has to be receptive like a womb. He has to receive me so totally... he has to be a passive receptor.

In India we have the myth that Krishna had sixteen thousand wives, or girlfriends. It is not right to say "wives," because he was really a revolutionary. He didn't believe in being a husband or a wife. He created the whole idea of the boyfriend or the girlfriend -- *gopis*, girlfriends. Sixteen thousand girlfriends? Seems to be a little too much to manage. But the myth is symbolic; it simply says "sixteen thousand disciples." They may have been men, they may have been women -- that is not the point -- but a disciple is feminine. A disciple is a *gopi*, is a girlfriend; otherwise he is not a disciple.

I have also got sixteen thousand sannyasins, the number has reached that exactly -- and good ones, too. And you can see I am managing well. In fact it is not that I am managing it well; it is love that manages well. Love always manages well -- with grace and ease. Love knows no tension.

You cannot manage even a single woman because you don't know love yet. You cannot manage a single love affair because love is missing. Only the affair is there and love is missing, so of course it creates much trouble.

On my side, love is there and there is no affair. Love manages.

OSHO, IN SEVERAL PERSONAL INTERVIEWS WITH YOU, YOU USED TO SAY SEVERAL THINGS TO ME. AT THE TIME, I USED TO THINK THAT IT WAS ONLY PSYCHOLOGICAL ENCOURAGEMENT BY YOU, BUT IN THE COURSE OF TIME ALL YOUR SAYINGS WERE ONE HUNDRED PERCENT CORRECT IN MY EXPERIENCE. IN SPITE OF THESE EXPERIENCES, NOW WHEN YOU TELL ME ANYTHING, I DO NOT BELIEVE IT AT THAT TIME. I FEEL THAT YOUR SAYING WILL AGAIN BE CORRECT ONE HUNDRED PERCENT, YET I DO NOT OBEY YOU THE TIME WHEN YOU TELL ME. HOW TO GET RID OF THIS HELPLESSNESS?

Let me tell you one anecdote, and that is my answer.

A man lost all his savings at a race meeting, and he was so heart-broken that he went to Waterloo Bridge and prepared to throw himself off. Suddenly a ghostly voice whispered in his ear, "Don't jump. Go to the

racecourse again tomorrow and I will tell you what to bet on." The man went home and the next day he managed to borrow a few pounds and proceeded to the racecourse. Sure enough, as he queued at the window the ghostly voice said, "Put everything you have on Blue Peter in the first race." He did so and Blue Peter won. As he waited to bet on the second race, the voice said, "Liberty Belle is the horse to bet on." Sure enough, Liberty Belle won and the man made a packet. This went on through the meeting, and by the time the last race came around, the man had won one million pounds. As he queued for the last time, the voice whispered, "Don't bet at all on the last race." However, the man was feeling lucky, so he put all his money on the favorite in the last race. It lost.

"Oh, no!" he said as the result was announced. "What do I do now?"

"Now you can jump off Waterloo Bridge," said the voice.

That is my answer. Now you decide.

Yoga: The Alpha and the Omega, Vol 10

Discourses on the Yoga Sutras of Patanjali
Talks given from 01/05/76 am to 10/05/76 am
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10 Chapters
Year published:

During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

Yoga: The Alpha and the Omega, Vol 10

Chapter #1
Chapter title: Dropping the artificial mind

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NOW BEGINS THE LAST SECTION OF PATANJALI'S SUTRAS, KAIVALYA PADA.
1. THE POWERS ARE REVEALED AT BIRTH, OR ACQUIRED THROUGH DRUGS, REPEATING SACRED WORDS, AUSTERITIES, OR SAMADHI

2. THE TRANSFORMATION FROM ONE CLASS, SPECIES, OR KIND, INTO ANOTHER, IS BY THE OVERFLOW OF NATURAL TENDENCIES OF POTENTIALITIES.
3. THE INCIDENTAL CAUSE DOES NOT STIR THE NATURAL TENDENCIES INTO ACTIVITY; IT MERELY REMOVES THE OBSTACELS -- LIKE A FARMER IRRIGATING A FIELD: HE REMOVES THE OBSTACLES, AND THEN THE WATER FLOWS FREELY BY ITSELF.

4. ARTIFICIALLY CREATED MINDS PROCEED FROM EGOISM ALONE.
5. THOUGH THE ACTIVITIES OF THE MANY ARTIFICIAL MINDS VARY, THE ONE ORIGINAL MIND CONTROLS THEM ALL.

MAN IS ALMOST MAD -- mad because he is seeking something which he has already got; mad because he's not aware of who he is; mad because he hopes, desires, and then ultimately, feels frustrated. Frustration is bound to be there because you cannot find yourself by seeking; you are already there. The seeking has to stop, the search has to drop: that is the greatest problem to be faced, encountered.

The problem is that you have something and you are seeking it. Now how can you find it? You are too occupied with seeking, and you cannot see the thing that you already have. Unless all seeking stops, you will not be able to see it. Seeking makes your mind focus somewhere in the future, and the thing that you are seeking is already here, now, this very moment. That which you are seeking is hidden in the seeker himself: the seeker is the sought. Hence, so much neurosis, so much madness.

Once your mind is focused somewhere, you have some intention. Immediately, your attention is no longer free. Intention cripples attention. If you are intently looking for something, your consciousness has narrowed down. It will exclude everything else. It will include only your desire, your hope, your dream. And to realize that which you are you need not have any intention; you need attention, just pure attention: not intending to go anywhere, unfocused consciousness, consciousness here-now, not anywhere else. This is the basic problem: the dog is chasing its own tail. It gets frustrated; it becomes almost mad because each step, and nothing comes into its hands -- only failure, failure, failure.

Just the other day a *sannyasin* told me that he was now feeling frustrated. I became tremendously happy. Because when you feel frustrated, something opens within you. When you feel frustrated, if *really* frustrated, then future disappears. Future can exist only with the support of expectation, desire, intention. Future is nothing but intentionality. I became tremendously happy that one man was frustrated.

Fritz Perls, one of the very perceptive men of this century, has said that the whole work of the therapist is nothing but skillful frustration, creating frustration.

What does he mean? He means that unless you are really frustrated with your desires, hopes, expectations, you will not be thrown back to your own being. A real frustration is a great blessing. Suddenly you are, and there is nothing else. The sannyasin said, "I am feeling frustrated. It seems that nothing is happening. I have been doing all sorts of meditations, all sorts of group therapies, and nothing is happening." That's the whole point of all meditations and all group therapies: to make you aware that nothing can happen. All has happened already. In deep frustration, your energy moves back to the source. You fall upon yourself.

You will try to create new hope. That's why people go on changing their therapists, their therapies, their Masters, gurus, religions. They go on changing because they say, "Now I am feeling frustrated here; somewhere else, I will again sow new seeds of hope." Then you will be continuously missing. If you understand, the problem is: how to throw you upon yourself, how to frustrate you in your desires. Of course, it has to be very skillful.

That's what I am doing here. If you don't have any desires, first I create them. I give you hope. I say, "Yes, soon something is going to happen" -- because I know that desire is there, but not full-fledged. It is there hiding in a seed form; it has to sprout, it has to flower. And when the desire flowers, those flowers are of frustration.

Then suddenly you drop the whole nonsense, the whole trip. And once you are authentically frustrated -- and when I say authentically, really frustrated, I mean that now you don't start any other hope again; you simply accept it and you return back home -- you will start laughing. This is what you were always seeking. And it has always been inside you, but you were too much occupied with seeking.

There is a very beautiful movie called THE KING OF HEARTS. The context is the First World War, and the Germans and the English are fighting over a French town. The Germans plant a time-bomb and leave the town, and the French learn about the bomb and they also leave the town.

All the people in the insane asylum come out, take over the empty town, and have a wonderful time -- because nobody is left there, only the insane people of the insane asylum. Even their guards have escaped, so they are free. They come into the town and everything is empty: shops are empty, offices are empty. So they take over the town; they take over the empty town. and have a wonderful time. They all put on

different clothes and enjoy themselves thoroughly. Their madness simply disappears; they are no more mad. Whatsoever they always wanted to become and could not become, now they simply became, without any effort. Somebody became the general, and somebody became the duke, and somebody the madame, and somebody else the doctor, the bishop, or whosoever he wants to become. Everything is free. They put on different clothes and enjoy themselves thoroughly. Everyone takes on some role in the town: general, duke, lady, madame, bishop, etc. One guy becomes a barber, and he pays customers because he enjoys being a barber; and he gets more customers that way.

They are all living these roles, living in the moment and enjoying it completely, utterly.

A British soldier is sent to the town to disable the bomb. He gets frustrated because he cannot find where the bomb has been put. He starts ranting and raving and shouting, "We are all going to die!" So everyone, everyone: the general, the duke, the bishop -- the mad people -- everyone brings lounge chairs to watch him perform. They clap and they cheer. Of course, he gets even more mad.

The next day both the Germans and the British march back into the town and all the crazy people treat it as a parade. Then the soldiers see each other, shoot and kill each other. The duke, up in a balcony, looks down disdainfully at all the bodies and says, "Now they are overacting." A young woman looks down sadly and says with puzzlement, "Funny people." The Bishop says, "These people have certainly gone mad."

You think mad people are mad... just look at yourself, at what you are doing. You think when a madman pretends that he is the prime minister or the president that he is mad? Then what are your presidents and prime ministers doing? In fact, they may be more mad. The madman simply enjoys the fantasy, he does not bother to make it an actuality; but the premiers, the presidents and the generals have not remained satisfied with their fantasy; they have tried to actualize it. Of course, if any madman is an Alexander or a Genghis Khan, he never kills anybody; he simply is. He does not go to prove that he really is. He's not dangerous, he's innocent. But when these so-called sane people have the idea of being an Alexander, a Genghis Khan, a Tamurlaine, then they don't remain contented with the idea. They try to actualize it. Your Adolf Hitlers are more mad, your Mao Tse Tungs are more mad than any mad people in any mad asylum.

The problem is that the whole humanity exists as if under a certain hypnosis.

It is as if you have all been hypnotized and you don't know how to get out of it. All our life-styles are insane, neurotic. They create more misery than they create happiness. They create more frustration than they create fulfillment. The whole way you live brings you more and more, closer and closer, nearer and nearer to hell. Heaven is just a desire; hell is almost a reality. You live in hell and you dream about heaven. In fact, heaven is a sort of tranquilizer: it gives you hope -- but all hopes are going to be frustrated. The hope of heaven simply creates a hell of frustration. Remember this; only then will you be able to understand Patanjali's last chapter, KAIVALYA PADA.

What is the art of liberation? The art of liberation is nothing but the art of de-hypnosis: how to drop this hypnotic state of mind; how to become unconditioned; how to look at reality without any idea creating a barrier between you and the real; how to simply see without any desires in the eyes; how simply to be without any motivation. That's all yoga is about. Then suddenly that which is inside you, and has always been inside you from the very beginning, is revealed.

The first sutra:

> JANMAUSADHI-MANTRA-TAPAH-SAMADHIJAH SIDDHAYAH. THE POWERS ARE REVEALED AT BIRTH...

This is a very pregnant sutra, and I have not yet come across a right commentary about this sutra. It is so pregnant that unless you penetrate it to the very core, you will not be able to understand it.

> THE POWERS ARE REVEALED AT BIRTH, OR ACQUIRED THROUGH DRUGS, REPEATING SACRED WORDS, AUSTERITIES, OR SAMADHI.

Whatsoever you are is revealed at birth without any effort. Every child, while he is being born, knows the truth, because he has not yet been hypnotized. He has no desires; he is still innocent, virgin, not

corrupted by any intention. His attention is pure, unfocused. The child is naturally meditative. He is in a sort of samadhi; he's coming out of the womb of God. His life river is yet absolutely fresh, just from the source. He knows the truth, but he does not know that he knows. He knows it, not knowing that he knows it. The knowledge is absolutely simple. How can he know that he knows? -- because there has never been a moment of not knowing. To feel as if you know something, you have to have some experience of non-knowledge. Without ignorance you cannot feel knowledge. Without darkness you cannot see stars. In the day you can't see the is all dark; contrast is needed. A child is born in perfect light: he cannot feel that this is light. To feel it, he will have to pas-s through the experience of darkness. Then he will be able to compare and see, and know that he knows. His knowledge is not yet aware. It is innocent. It is simply there, as a matter of fact. And he is not separate from his knowledge; he is his knowledge. He has no mind, he has simple being.

What Patanjali is saying is this: what you are seeking you had known before. Not knowing it, you had known it before. Otherwise, there would be no way to seek it because we can only seek something which we have known in some way -- maybe very dimly, vaguely. Maybe the awareness was not clear: it was clouded in mist; but how can you seek something which you have not known before? How can you seek God? How can you seek bliss? How can you seek truth? How can you seek the self, the supreme self? You must have tasted something of it, and that taste, the memory of that taste is still treasured somewhere within your being. You are missing something; that's why search, seeking arises.

The first experience of samadhi, the first experience of infinite power, *siddhi*, of potentiality, of being a god, is revealed at birth. But at that time, you cannot make a knowledge out of it. For that you will have to go through a dark night of the soul; you will have to go astray. For that, you will have to sin. The word 'sin' is very beautiful. It simply means going off-track, missing the right path, or missing the target, missing the goal. The Adam has to go out of the Garden of Eden. It is a necessity. Unless you miss God, you will not be able to know Him. Unless you come to a point where you don't know whether God is or is not, unless you come to a point where you are miserable, in pain and anguish, you will never be able to know what bliss is. Agony is the door to ecstasy.

Patanjali's first sutra is simply saying that whatsoever is attained by the yogi is nothing new. It is a recovery of something lost. It is a remembrance. That's why in India once somebody attains *samadhi*, we call it a rebirth; he is reborn. We call him dwija: twice born. One birth was unconscious, the first birth; the second birth is conscious. He has suffered, gone astray, and come back home. When Adam returns home, he is Jesus. Every Jesus has to go far away from the home; then he is Adam. When Adam starts the returning journey, he is Jesus. Adam is the first man, Jesus the last. Adam is the beginning, the alpha, and Jesus the end, the omega; and the circle is complete.

"The powers are revealed at birth.:.." Then arises 'the world'; what Hindus call *maya*. It has been translated as illusion, magic, but the best way to translate it is as hypnosis. Then arises the hypnosis. A thousand and one hypnoses are all around: here he's being taught that he is a Hindu -- now it is a hypnosis; he's being taught that he is a Christian -- now it is a hypnosis. Now his mind is being conditioned and narrowed down. He's a Mohammedan -- it is a hypnosis. Then he is taught that he is a man or a woman -- it is a hypnosis.

Ninety per cent of your manhood or womanhood is simply hypnosis; it has nothing to do with your biology. The biological difference between man and woman is very simple, but the psychological difference is very complicated and complex. You have to teach small boys to be boys and small girls to be girls, and you bifurcate them. You create an intention: the girls are going to become beautiful women, and the boys are going to become very powerful men. The girls are going to be just confined in the home: householders, housewives, mothers; and the boys are going on a great adventure in the world: money, power, prestige, ambition. You create different intentions in them.

In different societies, different conditionings are given. There are societies which are matriarchal; the woman is predominant. Then you will see an unbelievable truth there: whenever there is a society in which the woman is predominant, the man becomes weak and woman becomes powerful. She manages all outside work and the man simply looks after the home.

But because we live in a male-dominant society, man becomes powerful and woman becomes weak and fragile. But this is a hypnosis; it is not natural. It is not so in nature. You give a certain direction, then a thousand and one sorts of hypnoses go round.

In India, if a man is born in a poor, untouchable's family, is a *shudra*, he's confined to being a *shudra* for his whole life. He cannot. even change his business. He cannot become a *brahmin*. He's confined: a very

narrow hole, a tunnel-like hole is given to him. He has to go through that; no other alternatives are available. And he will think in those terms, he will live a certain style of life. And each conditioning of the mind is self-perpetuating: it goes on creating itself more and more skillfully. Then you are given ideas about God. In Soviet Russia, you are given the idea that there is no God.

Stalin's daughter, Svetlana, has written in her memoirs that from the very beginning, of course, since she was Stalin's daughter, she was taught very strictly to be an atheist. But by and by, she started feeling, "Why? If there is no God, why is there so much propaganda against Him? What is the point? There is no point in it; if God is not there, finished. Why be worried? Why create anti-God propaganda, literature, this and that; why try to prove? The very effort shows that something seems to be there, something may be there." She became suspicious, and when Stalin died she revolted. She became a religious person, but her mind was narrowed down. She must be a very rare human being, because to be a theist in Soviet Russia is as difficult as to be an atheist in India.

These things are not taught, these things are caught -- with the blood of the mother, with the milk of the mother, with the breathing of the mother. Your whole atmosphere surrounds you as a subtle conditioning. These things are not taught. Nobody is teaching you these things in particular; you catch them. The first thing a Hindu child hears when he opens his eyes and his ears here, the first thing is going to be a *mantra*, or something from the Bhagavad-Gita. He does not understand anything, but the first impact is of Sanskrit, the first impact is of some religious scripture. Then he starts growing; he sees his mother praying, the statues of gods, and flowers and incense, and he goes on crawling there, watches and sees what is happening. He can see that the mother is crying, tears are coming, and she looks so happy and so graceful. Something tremendously great is happening; he cannot know what it is, but something is happening. He is catching. Then the temple, then the priest, then the flamboyant robes, and the whole atmosphere; he goes on drinking the atmosphere. It becomes part of his being. Either from the mother's breast or from the state's breast, but these things are just caught while he is unaware. You become a Christian: by the time you become alert you are already a Christian, a Hindu, a Mohammedan, a Jaina, a Buddhist, and it is very difficult to uncondition you.

The whole effort of Patanjali is how to uncondition you, how to help you so that you can uncondition yourself. All that has been given to you has to be dropped so that again you come out of the clouds into the open sky, so that again you can come out of this small, tunnel-like existence of being a Hindu, a Mohammedan, a communist, this and that; how to find the open sky again -- dimensionless. No religion, particularly no organized religion, is in favor of it. They decorate their tunnels. They force things on people, as if theirs is the only way to reach to God.

I have heard about a man, a Protestant, who died and reached to heaven. He asked Saint Peter, "First, before I settle somewhere, I would like to have a tour. I would like to see the whole of heaven." Saint Peter said, "Your curiosity is understandable, but one thing you will have to remember: I will take you around, but don't talk, be completely quiet. And walk so that no noise is made." The Protestant was a little worried, "Why so much...?" but they walked. Whenever he wanted to say anything, Saint Peter would put his finger on his lips and say, "Shhh! Keep quiet." When the tour was over he asked, "What is the matter? Why so much quietness?" Peter said, "Everybody here believes. For example, the Catholics believe only they are in heaven; the Protestants believe only they are in heaven; the Hindus believe only they are; the Mohammedans believe only they are. So they feel very much offended if they come to know that somebody else is also there. That is impossible for them to believe."

On the earth people live in tunnels, and in heaven also.

No organized religion can be in favor of a totally open mind. That's why an organized religion is not a religion at all; it is a politics.

Just the other day I received a letter from Amida. She was in Arica. Now she has come here, so those Arican people are very much disturbed. She has become a sannyasin, so they have written a letter of expulsion. She is expelled. This looks like nonsense. This seems to be politics. Now she cannot be allowed to attend their meetings anymore, or to participate with them. In their jargon they have said, "Now you are put in water." She is condemned. The same goes on everywhere. Scientology does the same to people. Once you are in scientology and you leave it, just as Amida has been put in water, they give a notice that you are now an enemy. An enemy!

But this is how it has always happened. Always remember, wherever your mind is being narrowed, escape from there. It is not religion, it is politics. It is an ego-trip.

Religion widens you.

Religion widens you so much that the whole house around you, by and by, disappears. You are just under the sky, absolutely nude, in total communication with existence. Nothing exists between you and existence. This point is achieved easily, naturally, spontaneously, at the time of birth. The powers are revealed at birth -- *everything* is revealed at birth. It is only a question of reclaiming it. It is a question of remembering it again. It is not going to be a discovery, it is going to be a re-discovery.

Many people come to me and they ask, "If samadhi happens, if enlightenment happens, how are we going to recognize it, that it is that?" I say to them, "Don't you be worried; you will recognize it because you know what it is. You have forgotten. Once it happens again, suddenly, in your consciousness, the memory will arise, surface, and immediately you will recognize."

And this can be also acquired in four ways. The first is through drugs. Hindus have made drugs for thousands of years. In the West the craze is very new; in India it is very ancient.

Patanjali says,

> IT CAN BE ACQUIRED THROUGH DRUGS, REPEATING SACRED WORDS, MANTRAS, AUSTERITIES, OR SAMADHI.

He's in favor only of samadhi, but he's a very, very scientific man. He has not left anything out.

Yes, it can be acquired through drugs, but that is the lowest glimpse of it. Through chemicals, you can have a certain glimpse, but that is almost a violence, almost a rape of God -- because you are not growing into the glimpse; rather, you are forcing the glimpse upon yourself. You can take LSD, or marijuana, or something else: you-are forcing your chemistry. If the chemistry is forced too much, for a few moments it becomes loosened from the conditioning of the mind. From the tunnel-like style of your life it becomes loose. You have a certain glimpse, but the glimpse is at a very great cost. Now you will become addicted to the drug. Whenever you need the glimpse you will have to go to the drug, and each time you go the drug, more and more quantity of it will be needed. And you will not be growing at all, you will not be maturing at all. Only the drug will grow in quantity, and you will remain the same: This is getting a glimpse of the divine at a very great cost. It is not worth it. It is destroying yourself. It is suicidal, but Patanjali puts it there as a possibility. Many have tried that, and many have gone almost insane through it. It is dangerous to try any violence on existence. One should grow naturally. At the most, it can be like a dream, but it cannot be a reality. A person who has been taking LSD for long remains the same person. He may talk about new spaces that he has achieved and he will talk about 'far-out experiences', but you can see that the man has remained the same. He has not changed. He has not attained to any grace. It may be otherwise: he may have lost any grace that he already had before. He has not become more happy and blissful. Yes, under the impact of the drug he may laugh, but that laughter is also ill: it is not arising naturally, it is not flowering naturally. And after the impact of the drug he will be dull, he will have a hang-over; and he will again and again seek, again and again he will seek and search for the same glimpse. Now he will become hypnotized by the experience of the drug. It is the lowest possibility.

The second, better than this, is of *mantra*. If you repeat a certain mantra for a long time, that too creates subtle chemical changes in your being. It is better than drugs, but still, that too is a subtle drug. If you repeat, Aum, Aum, Aum, continuously, the very repetition creates sound waves in you. It is as if you go on throwing rocks into the lake and waves arise and arise and go on spreading, creating many patterns. The same happens when you use a mantra, the continuous repetition of any word. It has nothing to do with Aum, Ram, Ave Maria or Allah; it has nothing to do with them. You can say,."Blah, blah, blah"; that will do. But you have to repeat the same, the same sound with the same tone, in a rhythm. It goes on falling on the same center again and again, and creating ripples, vibrations, pulsations. They move inside your being and spread out. They create circles of energy. It is better than drugs, but it is still of the same quality.

That's why Krishnamurti goes on saying that mantra is a drug. It is a drug, and he is not saying anything new; Patanjali says the same. It is better than the drug: you don't need any injection, you are not dependent on any outside agency. You are not dependent on the drug-pusher because he may not be giving you the right thing. He may be handing you something bogus. You need not depend on anybody. It is more independent than drugs. You can repeat your mantra inside you, and it is more in tune with the society. The society will not object that you repeat: Aum, Aum, Aum, but if you take LSD the society will object. Chanting is better, more respectable, but still a drug. It is through sound that the chemistry of your body is changed.

Now, much experimentation is going on with sound, music, chanting. It certainly changes chemistry. A plant grows faster if it is surrounded by music -- by a certain music of course -- classical or Indian; not by modern Western music. Otherwise, the growth stops, or, the plant goes crazy With subtle vibrations, with great rhythm and harmony, the plant grows faster. The growth is almost doubled and the flowers come bigger, more colorful; they live longer and they have more fragrance. Now these are scientific truths. If a plant is affected so much by sounds, much more will happen to human beings. And if you can create an inner sound, a continuous vibration, it will change your physiology, your chemistry -- your mind, your body -- but it is still an outside help. It is still an effort: you are doing something. And by doing you are creating a state which has to be maintained. It is not naturally spontaneous. If you don't maintain it for a few days, it will disappear. So, that too is not a growth.

Once a Sufi visited me. For thirty years he had been doing a Sufi mantra, and had done it really sincerely. He was full of vibrations -- very alive, very happy, almost ecstatic the whole day, as if in samadhi... drunk. His disciples brought him to me. He stayed with me for three days. I told him, "Do one thing: for thirty years you have been doing a certain chanting; stop for three days." He said, "Why?" I said, "Just to know whether it has happened to you yet or not. If you go on chanting you will never know. You may be creating this drunkenness by chanting continuously. You drop it for three days and just see." He became a little afraid, but he understood the point.

Because unless something becomes so natural that you need not do it, you have not attained to it.

Just within three days, everything disappeared; just within three days! A thirty-year effort, and after the third day the man started crying and he said, "What have you done? You have destroyed my whole SADHANA!" I said, "I have not destroyed anything; you can start again. But now remember, if you repeat for thirty lives even, you will not attain. This is not the way. After thirty years, you cannot go for a three-day holiday? That seems to be a bondage, and it has not yet become spontaneous. It has not yet become part of you; you have not grown. These three days have revealed to you that for thirty years the whole effort has been in the wrong direction. Now it is up to you. If you want to continue, continue. But remember, now don't forget that any day it can disappear; it is a dream that you are holding through continuous chanting. It is a certain vibration that you are holding, but it is not arising there. It is cultivated, nurtured; it is not yet your nature."

The third way is by austerities, by changing your way of life, not hankering for comfort, convenience: for food, for sleep, for sex; dropping all that the mind naturally desires and doing just the opposite. That is still a little higher than mantras. If the mind says go to sleep, the man of austerities says, "No, I'm not going to sleep. I am not going to be a slave to you. When I would like to go to sleep, I will go; otherwise not." The mind says, "You are feeling hungry, now go and beg"; the man of austerities says, "No!" The man of austerities says no continuously to his mind. That is what austerity is: saying no to the mind. Of course, if you continuously say no to the mind, the conditioning becomes loosened. Then the mind is no longer powerful over you, then you are released a little. But that no has to be said again continuously. Even if you listen to the mind for one day, again the whole power of mind will return to dominate and possess you. So just a moment's going astray, and all is lost.

The man of austerities is doing better; he is doing something more permanent than the man of chanting -- because when you chant, your life-style remains unchanged. Just inside, you feel good: a certain well-being. That's why Maharishi Mahesh Yogi's Transcendental Meditation has so much appeal in the West, because he does not ask you to change your life-style. He says, "Whatsoever, wherever you are, it's okay." He does not want you to make a disciplined life; simply repeat the mantra, twenty minutes in the morning and twenty minutes in the evening, and that will do. Of course, it will give you better sleep, a better appetite. You will be more calm and quiet. In situations where anger was easy, it will not be so easy. But you have to continue the chanting every day. It will give you a certain inner bath in sound waves. It will give you a little cleansing, but it is not going to help you grow. Austerities help more because your life starts changing.

If you decide not to do a certain thing, the mind will insist that you do it. If you go on denying the mind, your whole life pattern changes. But, that too is forced. People who are in austerities too much lose grace, become a little ugly. Constant struggle and fight, and constant repression and saying no creates a very deep rift in their beings. They may have more permanent glimpses than the man of chanting or the man who is addicted to drugs. They will have more permanent results than Timothy Leary and Mahesh Yogi, but still, it is not a spontaneous flowering. It is still not Zen, not real Yoga, not Tantra.

... OR SAMADHI.

Then comes the fourth which Patanjali has been trying to explain to you. Through *samyama*, through samadhi, everything has to be attained. Whatsoever he has been teaching up to now is through samyama, samadhi -- bringing your awareness to. it. The man of drugs works through the chemistry; the man of austerities works through the physiology; the man of chanting works through the sound-structure of his being, but they are all partial. His totality is not yet touched by them. And they all will create a sort of lopsidedness. One part will grow too big, and other parts will lag behind, and he will become ugly.
Samadhi is the growth of the total.

And the growth has to be natural, spontaneous, not forced. The growth has to be through awareness; not through chemistry, not through physics, not through sound. The growth has to be through awareness, witnessing: that's what samadhi is. Samadhi will bring you to the same point when you were born. Suddenly, it will reveal your being to you, who you are.

Now, a few things about samadhi will have to be understood.

One: it is not a goal to be achieved, it is not a desire to be achieved. It is not an expectation, it is not a hope, it is not in the future; it is here-now. That's why the only condition for samadhi is desirelessness -- not even the desire for samadhi.

If you desire samadhi, you are continuously eroding samadhi yourself. The nature of desire has to be understood, and in that understanding it drops by itself, on its own accord. That's why I say that when your hopes are frustrated, you are in a beautiful space; use it. That is the moment when you can enter into samadhi more easily.

Blessed are those who are hopeless: let it be added to Jesus' other beatitudes.

He says, "Blessed are the meek, because they shall inherit the earth." I say to you: blessed are the hopeless, because they will inherit the whole.

Try to see how hope is destroying you. With hope arises fear. Fear is the other side of the same coin. Whenever you hope you also become afraid. You become afraid of whether you are going to fulfil your hope or not. Hope never comes alone; it keeps company with fear. Then, between fear and hope you are spread out. Hope is in the future and fear is also in the future, and you start swinging between hope and fear. Sometimes you feel, "Yes, it is going to be fulfilled"; and sometimes you feel, "No, it seems impossible," and fear arises. Between fear and hope, you lose your being.
Let me tell you one very famous old Indian story.

A fool was sent to buy flour and salt. He took a dish in which to carry his purchases. He was told not to mix the two ingredients, but to keep them separate. After the shop-keeper had filled the dish with flour, the fool, thinking of the instructions, inverted the dish asking that salt be poured on the upturned bottom. Therewith the flour was lost, but he had the salt. He brought it to his boss who enquired, "But where is the flour?" The fool turned the dish over to find it, so the salt was gone too.
Between hope and fear, your whole being is lost.

That's how you have become so disintegrated, split, schizophrenic. Just see the point of it: if you don't have any hope, you will not be creating any fear -- because fear cannot come without hope. Hope is a step of fear in you. Hope creates the door for the fear to enter. If you don't have any hope then there is no point in fear. And when there is no hope and no fear, you cannot move away from yourself. You are simply that which you are. You are here-now. This moment becomes intensely alive.

The second sutra:

JATY-ANTARA-PARINAMAH PRAKRTY-APURAT.
THE TRANSFORMATION FROM ONE CLASS, SPECIES, OR KIND INTO ANOTHER IS BY THE OVERFLOW OF NATURAL TENDENCIES OR POTENTIALITIES.

Very significant....
If you are a man of austerities you will not be overflowing. You will have repressed your energies. Afraid of sex, afraid of anger, afraid of love, afraid of this and that, you will have repressed all your energies; you will not be in an overflow. And Patanjali says that only through overflow is there transformation. It is one of the

most basic laws of life.

Have you watched that when you are feeling low in energy, suddenly love disappears? When you are feeling low in energy, creativity disappears. You cannot paint, you cannot write a poem. If you write, your poetry will not walk; dancing is far away. It will not even walk; it may, at the most, limp. It will not be much of a poem. If you paint when you are low-energy, your painting will be ill. It will not be healthy. It cannot be because it is your painting and you are feeling low in energy. In fact, the painting is you spread on the canvas. It will be gloomy, sad, dying.

I have heard about one great painter who had asked one of his friends, a doctor, to come and see his painting. The doctor watched, looked from this side and that. The friend, the painter, was very happy at how much he was appreciating. Then he finally asked, because he saw that the doctor was looking puzzled -- not even puzzled, but worried. The friend said, "What is the matter? What do you think of this painting?" He said, "Appendicitis." He had made a portrait of somebody and the doctor was looking everywhere, because the face was so pale and the body looked in such agony that he felt it must be appendicitis. Later on, it was found that the painter had the appendicitis, he was suffering from it.

You spread yourself in your poetry, in your painting, in your sculpture. Whatsoever you do, it is you; it has to be so.

Flowers come into the trees only when they are overflowing; the energy's too much. They can afford it. When a tree has not much energy, it will not flower because it has not even energy enough for the leaves. It has not even energy enough for the roots -- how can it afford? Flowers will be almost a luxury. When you are hungry, you don't bother to buy paintings for your house. When you don't have clothes, you think of clothes; you don't think of having a beautiful garden. These are luxuries. When energy is overflowing, then only is the celebration, the transformation. When you are overflowing with energy you want to sing, you want to dance, you want to share.

THE TRANSFORMATION FROM ONE CLASS, SPECIES OR KIND INTO ANOTHER IS BY THE OVERFLOW...

Ordinarily, as man is, he is so blocked and there are so many problems repressed that the energy never comes to a point where it can overflow and just be shared with others. And your sahasrar, which is your flowering, the lotus in the crown of your head, will not flower unless energy is overflowing, unless it is overflowing so much so that it goes on rising higher and higher. The level goes on rising higher and higher; it reaches to the second center, the third center, the fourth center, and whatsoever center is touched by the overflowing energy opens, flowers. The seventh *chakra* is the flower of humanity: *sahasrar*. *sahasrar dul kamal*: the one-thousand-petalled lotus that will flower only when you are in an overflow.

Never repress and never create blocks in your being. Never become too solid. Don't get frozen. Flow. Let your energy remain always streaming. That's the whole purpose of yoga methods: that your blocks are broken. The yoga postures are nothing but just a methodology to break the blocks that you create inside your body.

Now, something exactly like it has happened in the West. It is Rolfing, founded by Ida Rolf. Because in the West the mind is more technological, people don't want to do their own thing. They want it to be done by somebody else; hence Rolfing. The Rolfer will do the work. He will give you deep massage, and he will try to melt your blocks. The musculature that has become hardened will be relaxed.

The same can be done with yoga, and more easily, because you are your own master. You can feel your inner being more rightly, accurately. You can feel where your blocks are. If you close your eyes and sit silently every day, you can feel where your body is feeling uncomfortable, where your body is feeling tense. Then there are yoga *asanas* for that particular body part to relax. Those asanas will help to dissolve the musculature which has become hardened and will allow the energy to move. But one thing is certain: that a repressed person never flowers.

A repressed person remains with dammed energy, pent-up energy. And if you don't channelize your energy in right directions, your energy can become destructive and suicidal to you. For example: if your energy is not moving towards love, it will become anger. It will go sour, bitter. Whenever you see an angry person remember, somehow his energy has missed love. Somehow, he has gone astray; hence, he is angry. He is not angry at you, he is simply angry; you may be just an excuse. He is anger. The energy is blocked and life is feeling almost meaningless, without any significance; he is in a rage.

There is a very famous poem of Dylan Thomas. His father died, and on that night he wrote this poem. In this poem come the lines,

Rage, rage against the dying
of the light:
Do not go gently into that
good night!

He is saying to his father "Fight with death; rage against it. Don't surrender, don't just let go. Give a good fight even if you are defeated, but don't go without a fight."

If love is not fulfilled, one becomes angry. If life is not fulfilled, one becomes angry at death. A man whose life is a fulfillment will not rage against death, he will welcome. And he will not say that it is dark night; he will say, "So beautiful, so restful." The dark is restful. It is almost warm, like mother's womb. One is moving again into the greater womb of God. Why rage? Those who have flowered, surrender. Those who are frustrated cannot surrender. Out of their frustrations they create more hopes, and each hope brings more frustrations -- and the vicious circle goes on and on, ad nauseam.

If you want not to be frustrated, drop hope -- then there will be no frustration. And if you want really to grow, never repress. Enjoy energy. Li& is an energy phenomenon. Enjoy energy -- dance, sing, swim, run -- let energy stream all over you, let energy spread all over you. Let it be a flow. Once you are in a flow, flowering becomes very easy.

THE INCIDENTAL CAUSE DOES NOT STIR THE NATURAL TENDENCIES INTO ACTIVITY; IT MERELY REMOVES THE OBSTACLES -- LIKE A FARMER IRRIGATING A FIELD: HE REMOVES THE OBSTACLES, AND THEN THE WATER FLOWS FREELY BY ITSELF.

Patanjali is saying that, in fact, if you don't have blocks everything will be attained naturally. It is not a question of creating anything; the question is only of removing the blocking. It is as if a spring is there, and a rock is blocking its way. It is streaming behind it, but cannot remove the rock. The spring, the water, has not to be created, it is already there; you simply remove the rock and it bursts forth. It is like a fountain: you just remove the rock and it bursts forth, it flowers. The child has it naturally; you have to attain it by understanding. And, you have to drop all the blocks that the society has enforced upon you.

The society is against sex: it has created a block, just near the sex center. Whenever sex arises you feel restless, you feel guilty, you feel afraid. You shrink; you don't stream, you don't flow. The society is against anger: it has created a block there. So anger comes, but you cannot move into it totally. You will have to drop all these blocks.

That's why I insist for dynamic methods: they will melt your blocks. If you are angry, scream, yell. There is no need to yell and scream at anybody; just a pillow will do. Beat the pillow, jump on it, kill the pillow -- there is no need to kill anybody. Just the idea that you are killing the pillow is enough. Just getting into the rage, into the anger, is enough; the block is broken. If you want to kill somebody, or if you want to be angry at somebody, you can never be totally in it -- impossible -- because the other is going to be hurt, wounded, and you are a human being: you have compassion and love also. So one withholds.

Beat the pillow. Have a good knife and kill the pillow. When the pillow is dead, bury the body and be finished with it. Suddenly, you will feel that something has broken inside you. A rock has been removed. Yell, jump, jog. If sex arises, help it to arise. Forget all that the society has taught you. Enjoy the very feeling of sensuality arising in you. Cooperate with it. Don't shrink and don't resist it; cooperate with it. Soon you will see that the sensuality is transforming. When the pool is full, it starts overflowing. Sensuality overflowing becomes sensitivity. People who repress their sex become insensitive, dull. They don't have life. They become wooden.

THE INCIDENTAL CAUSE DOES NOT STIR THE NATURAL TENDENCIES INTO ACTIVITY; IT MERELY REMOVES THE OBSTACLES.

The whole effort of yoga is to remove the obstacles, via negativa. Nothing is really to be done because

you have everything; it is just not flowing. A few rocks have been put on the path. You have been distracted. It is just like a farmer irrigating a field. Have you seen a farmer irrigating a field? Water is flowing in one channel; he removes a little earth and the water starts moving into that path. When that part is irrigated he puts a little earth back on the gate; the water stops flowing on that path. Then he opens the channel somewhere else; the water starts flowing there. Water is there; it needs channelization. Energy you have, you are; it simply needs channelization so it reaches to the *sahasrar*, to the highest peak, the climax of your being.

ARTIFICIALLY CREATED MINDS PROCEED FROM EGOISM ALONE.

And we all have artificial minds. That's what I call the hypnosis that society has done to you.

We have a group in the ashram, and I have been thinking about it. It is called 'Hypnotherapy', but I would like to call it 'deHypnotherapy' -- because the basic effort is to de-hypnotize you, or unhypnotize you, uncondition you.

All minds are artificially created minds: *nirmana cittany asmita-matrat*. Artificially created minds proceed from egoism alone: I am a Hindu, I am a Mohammedan, I am black, I am white, I am this, that -- they are all artificial minds. The original face, the original mind, uncreated by man, has to be known and realized.

I have heard: A little colored boy accidentally spilled a tin of white paint over himself. When he arrived home, his father gave him a good hiding and told him to go straight to bed. Sobbing his way out of the room he said, "I have only been white for twenty minutes, and I hate you blacks already!"

Even a twenty-minute-old child has started accumulating the artificial mind. Even a twenty-minute-old child looks at his mother with more love than towards anybody else, because he has learned one trick. The conditioning has started: she is food, and survival depends on food. So howsoever ugly the mother, the mother always looks beautiful. It is survival, and the child has started learning diplomacy. He will not smile so much at the father. He does not know who this man is. He will learn it later on. By and by, he will see that this man is important. Of course, he is not seen very much in the home, but important. Rarely, on Sundays he is there, but even the mother depends on him, even the mother smiles at him. Then the child also smiles at the father. He is learning the artificial mind. He's creating relationships, arranging his survival, creating a situation -- diplomacy, politics -- but this artificial mind which is a help in survival in the beginning, becomes the greatest problem in the end.

When you have survived and you have used the artificial mind, then it hangs around you like a rock around your neck. It becomes the ego. It has to be learned; nothing can be done about it. Every child will have to move into the artificial mind. But when you become alert and aware, and when you start thinking and meditating about life, then it is time to, by and by, drop it. And drop the ego, because the ego is nothing but the artificial mind. The center of the artificial mind is the ego. And every artificial mind can be continued only if you go on enhancing your ego.

Hindus will say that they have the greatest religion in the world, that they are the most religious people in the world. In fact, if they were really religious they would not utter such nonsense, because a religious mind is humble, simple. This is ego. Then every country has its own ego. The Russian, the Chinese, the American, the German, the English -- everybody has his own ego, and every country goes on feeling that, "We are the superb, the chosen." Every country finds ways and means to feel enhanced, as with every race, every group, and every man and woman.

I have heard: The elephant looked down and saw a little, very tiny mouse standing by its foot. "Dear me," said the elephant, "you are very tiny." "Yes," agreed the mouse, "I have not been very well lately." Even a mouse has his own ego? -- he has been ill, that's why.

The artificial mind lives through ego, so if you start dropping your ego, the artificial mind will start disintegrating. Or, if you drop your artificial mind, the ego will start disintegrating. And if you really want to get rid of this rock, start both ways together. Never enhance the ego in any way. The ways are very subtle.

Remember that the original mind is egoless. It does not know the 'I', because 'I' is a shrinking. The original mind is infinite, like the sky.

And one problem arises continuously as far as ego is concerned. In the beginning you try to befool others about yourself, but, by and by, you are befooled yourself. When you start convincing others that you are somebody in particular, you become convinced yourself.

There was a strict rule in the mental asylum: no pets.The warder heard poor Harry talking to a dog called Rover, and marched into his padded cell. There was Harry, leading a tube of toothpaste around on a piece of string. "What is that?" asked the warder. Harry looked at him in surprise. "Surely any fool can see it is just a tube of toothpaste on a piece of string!" he said. Satisfied, the warder left. Just as he closed the door behind him, Harry breathed a sigh of relief. "Good boy, Rover. We sure fooled him that time."

The more you try to befool others, to prove that you are somebody in particular, exceptional, extraordinary, this and that -- all neurotic ideas -- the more you succeed in proving it to others, the more you will only succeed in befooling yourself. Look at the whole nonsense of it.

Nobody is extraordinary, or, everybody is extraordinary. Nobody is special, or, everybody is special. But there is no point in proving anything either way -- there is no need.

Artificially created minds proceed from egoism alone, so if you want to come to the original mind -- which is the whole effort of Yoga, Tantra, Zen -- then you will have to drop the artificial mind; the mind that has been created by the society and given to you; the mind that has been created from the outside and enforced on you. By and by, drop it. The more you see, the more you will be able to drop. Whenever you start feeling attached to the artificial mind: whenever you say, "I am a Hindu, and I am an Indian; or, I am English, I am British"; or this and that, just catch yourself redhanded. Deep inside, slap your face, and say "What nonsense!" By and by, don't be defined by society. Then you will find the indefinable; your real, authentic being.

THOUGH THE ACTIVITIES OF THE MANY ARTIFICIAL MINDS VARY, THE ONE ORIGINAL MIND CONTROLS THEM ALL.

So whatsoever your artificial mind, in fact, in reality, the original mind hiding behind it controls them all. Find the controller. Try to find who you originally are before the society corrupted you, contaminated you, before the society entered, planned you, and destroyed your wildness. In Zen they call it: finding the original face which you had before you were born, and which you will have when you will again die; the original face, untouched by society. That's your nature, your soul, your being.

Finding the original face, you will be reborn, you will become a dwij, twice-born. You will become really a brahmin, one who knows. Then again everything will be revealed to you as it was revealed at the time of birth, because you will be born again. But this time, there is going to be a great difference: you will be alert. The first time you missed; you will not miss this time. The first time it happened naturally; this time it will happen with your alertness, your awareness. You will be conscious of it. You will see yourself reborn again, being born again, arising out of the past, out of the clouds and confusion -- thoughts, prejudices, egos, minds, conditionings -- arising out of them, virgin, pure. Then you will again see the power that you are, the being that you are.

So first, it happens at birth; second it happens at samadhi; in between, it can be managed by three methods -- drugs, chanting, austerities -- but those three methods are ways of deceiving, cheating. And you cannot cheat upon God, you can cheat yourself; remember that.

Yoga: The Alpha and the Omega, Vol 10

Chapter #2
Chapter title: Aloneness is the last achievement

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The first question:

DOES A DISCIPLE STEAL SOMETHING FROM HIS MASTER?

Everything!
Because the truth cannot be taught, it has to be learned. The Master can only tempt you, make you more and more thirsty for it; but he cannot deliver it to you -- it is not a thing. He cannot simply transfer it in your name -- it is not a heritage. You will have to steal it. You will have to work hard in the dark night of the soul. You will have to find ways how to steal it. The Master only tempts you; he simply provokes you. He shows that something is there, a treasure, and now you have to work hard. In fact, he will create all sorts of obstacles so that you cannot reach to the treasure very easily. Because if you reach to the treasure very easily, you will not have grown; you will lose that treasure again. It will be a treasure in the hands of a child. The key will be lost, the treasure will be lost.

So not only do you have to steal, but the Master has to work in such a way that you become able to steal only when you are ready. He has to create many obstacles. He goes on hiding the treasure. He will allow you only when you are ready. Just your greed or your desire is not enough, but your readiness, your preparedness; you have to earn it. And it is like stealing because the effort has to be made in the dark, and the effort has to be made very silently. And there are a thousand and one obstacles on the path, temptations to go away, temptations to get distracted. The help of the Master is really to make you more skillful, to give you the knack of how to feel whether the treasure exists here or not.

Living with the Master, surrounded by his climate, slowly, slowly, a certain awareness arises in you. Your eyes become clear and you can see where the treasure is. And then, you work hard for it. The Master gives you a glimpse of the far-away peak of the Himalayas -- snow-covered, shining in the sun -- but it is far away and you will have to travel. It is going to be hard, it is going to be uphill. There is every possibility that you may get lost. There is every possibility that you may miss the goal, you may go astray. The closer you come to the peak, the possibility of missing becomes bigger and bigger, greater and greater -- because the closer you come to the peak, the less you can see the peak. You have to move just by your own alertness. From far away you can see the peak; it is difficult to lose the direction. But when you have reached the mountains and you are moving upward, you cannot see the peak. You have simply to grope in darkness, so it is more like stealing. The Master is not going to give to you easily. It can be allowed very easily -- the door can be opened right now -- but you will not be able to see any treasure there because your eyes are not trained yet. And even if, just on trust, you believe that this is very, very valuable, you will lose your trust again and again. Unless you feel and know that this is valuable, it is not going to be kept for long; you will throw it anywhere.

I have heard about a poor man, a beggar, who was coming with his donkey on the road. The donkey had a beautiful diamond just dangling on his neck. The beggar had found it somewhere and thought it looked beautiful, so he had made a little ornament for the donkey, a necklace. One jeweller saw it. He reached to the poor man and asked, "How much will you take for this stone?" The poor man said, "Eight *annas* will do." The jeweller became greedy. He said, "Eight *annas*? -- for just this small stone? I can give you four *annas*." But the poor man said, "For four *annas* why take it away from the donkey? Then I'm not going to sell." The jeweller said that the beggar would sell, so he went a little far away. He would come back to persuade. But by that time, another jeweller saw it. He was ready to give one thousand *rupees*, so the poor man sold immediately because the other was not even ready to give eight *annas*. And this jeweller looked almost mad; one thousand *rupees* he offered! -The first jeweller came back but the diamond was gone. He said to the poor man, "You are a fool! You have sold it just for one thousand *rupees*; it was worth almost one million RUPEES!" The beggar laughed, "I may be a fool -- I am -- but what about you? I did not know that it was a diamond, and you knew it and you would not take it even for eight ANNAS."

You can get the diamond; it will be taken away from you. You cannot keep it for long. It will be stolen unless you yourself understand how valuable it is. So you have to grow.

The work of the Master is very paradoxical. The paradox is: he provokes you, he invites you, and goes on hiding the treasure. He has to do both simultaneously: he has to tempt you, seduce you, and yet, he is not to allow you an easy approach. Between these two very paradoxical efforts: provoking, continuously provoking....

I go on speaking every day; this is nothing but temptation, an invitation. But I will hide it to the last unless you have become capable of stealing. I am not going to give it; it cannot be given. You can only steal it. But you will become, by and by, a master thief. The temptation will make you. What will you do? I will tempt you and nothing will be given to you. What will you do? -- you will start thinking of how to steal it.

Nothing happens before its right time; truth, at least, never happens before its right time. And if I try to give it to you, it will never reach you in the first place. Even if it reaches, you will lose it again. And... it will not be an act of compassion on my part if I give it to you. My compassion has to be hard. My compassion has to be so hard that you go on crying for it and I go on hiding it. On the one hand, I tempt you; on the other hand, I hide it. Once tempted, you will become, by and by, crazier and crazier. You will find ways; you have to find ways. Because only through finding, searching, seeking ways, inventing, innovating, enquiring new paths, getting out of the old patterns, finding new patterns, new disciplines, will you grow, will you become rich. In fact, the moment you have grown, suddenly the truth is there within you. One just has to recognize it, but that recognition comes the hard way. You will have to stake everything that you have: that is the meaning of stealing. It is not a business: it is not a bargain. It is like stealing.

Think of the thief: he stakes everything for something which is not known, which he doesn't know whether it is really there or not. He stakes his property, he stakes his family, he stakes his own life. If he misses and something goes wrong, he may be in prison forever. He's a gambler; very courageous. He's not a businessman. He stakes everything for something which may be there or may not be there. The businessman has a dictum: he says, "Never lose your half bread in the hand for a whole bread in the future, in imagination. Never lose that which you have for that which you don't have." That is the dictum of the businessman, the businessman's mind.

The thief follows another dictum totally: he says, "Put everything that you have at stake for something that you don't have." For his dream, he stakes the real. It is just a 'perhaps'. He risks all his securities for something very insecure. That's where courage is.

So rather than being a businessman, be a thief, be a gambler. Because the unknown can be found only when you are ready to drop the known. When the known ceases, the unknown enters into your being. When all security is lost, only then do you give way for the unknown to enter in you.

The second question:

CANNOT ONE ENJOY LIFE ALONE? BECAUSE I AM NOT SO AWARE, THAT MOVING INTO WATER WITHOUT GETTING WET, OR GOING THROUGH FIRE WITHOUT GETTING BURNT CAN BE POSSIBLE FOR ME. CANNOT ONE ENJOY LIFE ALONE?

At least the questioner cannot enjoy, because one who can enjoy will never ask the question.

The very question shows that it will be impossible for you to enjoy being alone. Your aloneness will deteriorate and become loneliness. Your aloneness will not be a fullness; your aloneness will be loneliness -- empty.

Yes, out of fear you can settle in it. Out of the fear of getting wet in the water, out of the fear of getting caught in the fire; out of fear, you may settle. Many have settled. Go to the monasteries; look into the old ashrams: many have settled just out of fear.

Relationship is a fire; it burns. It is difficult. It is almost impossible to live with someone. It is a constant struggle. Many have escaped, but they are cowards. They are not grown-ups; their effort is childish. Yes, they will live a more convenient life, that's true. When the other is not there, of course, everything goes easily. You live alone -- with whom to get angry? -- with whom to get jealous? -- with whom to fight? But your life will lose all taste. You will become tasteless; you will not have any salt.

Many escape from life just because life is too much, and they don't find themselves capable of coping with it. I will not suggest that; I am not an escapist. I will tell you to fight your way through life, because that is the only way to become more aware and alert; to become so balanced that nobody can unbalance you; to become so tranquil that the presence of the other never becomes a distraction. The other can insult you but you are not irritated. The other can create a situation in which, ordinarily, you would have gone mad, but you don't go. You use the situation as a stepping-stone for a higher consciousness.

Life has to be used as a situation, as an opportunity to become more conscious, more crystallized, more centered and rooted. If you escape, it will be as if a seed escapes from the soil and hides in a cave where there is no soil, only stones. The seed will be safe. In soil, the seed has to die, disappear. When the seed disappears, the plant sprouts. Then dangers start. For the seed there was no danger: no animal would have eaten it, and no child would have broken it. Now the beautiful green sprout, and the whole world seems to be against it: the winds come and they try to uproot it, clouds come, and thunders come, and the small seed is fighting alone against the whole world. There are children and there are animals and there are gardeners, and millions of problems to be faced. The seed was living comfortably, there was no problem: no wind, no soil, no animals -- nothing was a problem. It was closed completely into itself; the seed was protected, secure.

So you can go to a cave in the Himalayas: you will become a seed. You won't sprout. Those winds are not against you; they give you an opportunity, they give you challenge, they give you an opportunity to get deeply rooted. They tell you to stand your ground and give a good fight. That makes you strong.

You see, one eucalyptus tree is here. Just to protect it, Mukta placed a bamboo by the side when the tree was small. Now it has gone so long, but it cannot stand on its own. The bamboos are still there and now it seems impossible. Once you remove the bamboos, the whole tree will fall down. The protection will have proved to be dangerous. Now the tree has become accustomed to protection. It has not grown in strength, it has remained childish.

Challenges are growth opportunities, and there is no greater challenge in life than love. If you love someone, you are in a tremendous turmoil. Love is not all roses as your poets say; they are all fools. They may have dreamed about love but they have never known it. It is not all roses. It is more thorny than you can imagine. Roses are rare, here and there; thorns are millions. But when out of a million thorns a rose arises, it has a beauty of its own. Love is the greatest danger in life. That's why I insist that if you really want to grow, accept the greatest danger and move into it.

People have tried to find many ways of avoiding it. Some have left the world. Why are you so afraid of the world? The fear of the world is really fear of love, because when others are there, the possibility is there that you may fall in love with someone. There are so many beautiful souls around, so many attractions; you may get caught somewhere. Danger... escape! A few have escaped to the monasteries, a few have escaped in other ways. A few have escaped into marriages. That too is an escape. The monastery is an escape, and marriage is also an escape -- to avoid love.

One never knows what will be the outcome of a love affair. It is always on the rocks. It is never convenient, it is never comfortable. It may bring you moments of joy, but it brings hell also. It is painful growth, but all growth is painful. One never grows without pain. Pain is part, an essential part. If you avoid the pain you also avoid the growth.

Many have settled somewhere. A few have settled in ambition, have become politicians. They are not worried about love. They say they have great things to do in the world. They are worried about power: they use power as an escape. A few are buried in their monasteries, a few are buried in their families: marriage, children, this and that, but I rarely come across a man who has faced the challenge of love, the greatest storm there is. But one who has faced it, grows. He comes out of it one day, clean, pure, mature.

So you ask, "Cannot one enjoy life alone?"

You can be happy alone, but you cannot enjoy. You can be happy, in a way, because there will be no disturbance, no turmoil, no conflict. Your happiness will be more like peace, less like enjoyment. It will not have any ecstasy in it. Joy is very ecstatic; joy is very much like dance. Happiness is like the singing you do in your bathroom -- the bathroom singing -- it is very lukewarm; you can do it alone. You always do it in your bathroom because you are alone. But singing and dancing with other people, getting completely possessed by it, is joy. Joy is a shared phenomenon; happiness is a non-shared phenomenon.

People who are miserly always look for happiness, not for joy -- because joy needs sharing. You cannot be joyful alone. A certain atmosphere is needed, a certain climate is needed: a certain whirlwind of people, persons, consciousness, is needed. Alone you can be happy, at the most.

And remember, happiness is not a very happy thing.

Joy is really moving high. Joy is the climax, like peaks; happiness is a plain ground: one moves comfortably with no fear of any fall anywhere -- no valley around, no danger. You can walk with your eyes closed. You know the path. You have been moving on that path, this way and that. You can move completely unconsciously.

Joy needs consciousness. Have you ever moved into the mountains and just by the side, a great valley is yawning? You become alert. That is one of the beauties of mountaineering. It is not really the joy in the mountain; the joy is in moving in danger, constant danger. Always there is death around; the valley is waiting to swallow you at any moment. Once you lose your footing, you are gone forever. Because of that danger one becomes very sharply aware, like a sword. That awareness gives joy.

When you are moving with people, in relationship, you are always in danger. Life becomes sharp. Then you have a tone; then your energy is not just rusting, it is flowing. Look at the people who have lived too long in the caves or in the monasteries: you will see that a certain rust has settled on their faces. They will not look alive. They will be dull almost to the point of being stupid. That's why monks have not created anything beautiful in the world. Nothing has come out of them. They are wastages; they are not fertile soil. They proved impotent.

All escape makes you more of a coward, impotent. And the more you escape, the more you want to escape. All escape is suicidal.

Then what do I mean? Am I saying to you, never be alone? No, not at all. But I am saying, never be lonely. Aloneness comes out of the richness that you have learned through relationships, out of many relationships, of many dimensions, many qualities: being with a mother, being with a father, being with a friend, being with a brother, sister, being with a wife, being with a beloved, lover, with friends, with enemies.'Being with' is the world. And one has to be in as many relationships as possible; then you expand. Each relationship contributes something to your inner enrichment. The more you spread into people, the more you expand. You have a bigger soul, and you have a richer soul. Otherwise, you become impoverished.

Now psychoanalysts have been working hard on children who have not received their first and basic relationship: the relationship between the child and the mother. They shrink. These children are never normal. Somehow, the first urge to expand has not happened. The relationship between a child and the mother is the first entry into the world.

You enter into the world with your mother's love. You enter into the world because you relate with your mother, and you learn how to relate. The warmth that flows between the child and the mother is the first exchange of energies. It is tremendously sexual, because all energy is sexual. The child smiling, the mother smiling, a tremendous energy is being exchanged. The mother cuddling the child, hugging the child, kissing the child; a great energy is being given to the child, and the child is getting ready to respond. Sooner or later, the day will come when the child will hug and kiss the mother. Now he's ripe -- not only ready to take, but ready to give also. That is his first learning. Then he will move with brothers and sisters and father and uncles, and the circle will become bigger and bigger and bigger: in school, and in college, and in the university, and then in the universe one goes on.

The more and more you relate, the more and more you are. The being is discovered through being related. Each relationship is a mirror. It shows a fragment of your being to you. It reflects something about yourself. When you have grown so much and expanded to the infinity, then the last relationship is with God. That is the last relationship.

If you escape from relationship, as these so-called religious people do.... They are doing something very absurd. They will not be able to relate with God because they have not learned how to relate. They have not learned how to move in relationship. And remember, to relate with God is the greatest, the most dangerous relationship there is.

Just the other day I was reading a memoir of a Christian, a very beautiful person who had lived in Soviet Russia's jails for many years. For three years continuously he was in an underground cell, thirty feet into the earth. For three years continuously he never saw any sunlight, any flower, any butterfly, any moon. He didn't see any human face, except the guard. For three years it was maddening: no book to read, nothing to do. He was not even aware of whether it was day or night, whether the sun had arisen outside in the world or not. There was no newspaper, no news of what was happening in the world, nothing. He was completely unrelated. He started doing one thing -- tremendously beautiful: he started talking to God. What to do? What else to do? For three years he talked to God and, by and by, he started giving sermons. God was the

only audience. He would stand and he would give a sermon. But those sermons are really beautiful. Now, out of the jail, he has collected those sermons, and he has put them as he had given them to God. He says, "Don't be offended," because many times he becomes angry with God. One has to become. What nonsense: for three years! He quotes from scriptures and says to God, "Look at what you have said. In the Bible you say that a man should never be alone. What about me! Have you forgotten all about your scripture and your message that you gave through Jesus? Where are you? Have you changed your rules? A man should never be alone? -- then why have you forced me for three years to be alone?" And he says, "Remember, at the last day of judgement I am not going to be the only culprit, you are also going to be the culprit. Not only will you tell about my sins, I am also going to tell about your sins. Remember! Don't forget it! It is not going to be one way."

Really, those sermons are beautiful, those talks with God. He remained sane because of these talks. He came out perfectly sane, saner really than when he had gone in -- more sane. Such a beautiful relationship... and the God was absolutely silent. It irritates. You go on talking; he never says yes, no -- nothing.

Just think -- you go on speaking and your wife keeps quiet. She goes on working in the kitchen. You are going crazy and you are shouting and yelling, and she goes on silently doing her things. How will you feel? The same happens in relationship with God. One has to learn it in life, then you can relate with God. To relate with God is to relate with the whole. Of course, the whole is silent, and great skill is needed in relating -- only then. After you have related with God, and you have become merged with Him, then aloneness arises.

Aloneness is the last achievement.

That's what Patanjali calls kaivalya: absolute aloneness. It is not in the beginning; it is in the end. That is why we are reading the last chapter. The chapter is about aloneness, Kaivalya Pada. It is the whole effort of the yogi through many lives to reach to aloneness. It is not so cheap as you think: that you just leave the house and you go into a cave, and you are alone. Then there is no need for Patanjali's Yoga Sutras. A simple sutra will do: go to the railway station, purchase a ticket, and go to the Himalayas -- finished. Who is preventing you? Who can prevent you? How can you be prevented?

But that way, life would be too cheap, would not be of worth. One has to learn it. Aloneness is the flowering of all your relationships. You have gathered the fragrance out of all your relationships: good and bad, beautiful and ugly; you go on gathering fragrance. Then, a flame arises in you. That aloneness has to be the goal. What you call aloneness right now is not aloneness; it is going just to be loneliness. To be solitary is not to be in solitude. To be solitary is ugly, ill, sad. To be in solitude has a tremendous beauty in it; it is an achievement.

"... because I am not so aware, that moving into water without getting wet, or going through fire without getting burnt can be possible for me."

Then how are you going to become aware? Move more and more. By escaping you will never become aware. All these situations are needed to make you aware. If you cannot become aware in the world, you cannot become aware out of the world. Otherwise, why has the world been given to you; why are you in the world? -- to learn awareness.

When so many people are criss-crossing your path, so many energies criss-crossing all around you, and it is a puzzle to solve, awareness will arise out of it. Yes, one day you will be able to walk in water and the water will not touch your feet; but before that happens, you will have to walk in many rivers and many oceans of life. Yes, one day you will be capable of walking into fire and the fire will not burn you, but that has to be learned through many fires, and many burnings. Only out of experience is one freed. Truth liberates; experience gives you truth. Never decide for the life of no experience. Always decide for more experience. Howsoever hard and difficult, but always choose the life of experience. One day, you will transcend, but one transcends only by knowing it.

The third question:

> IN REPLY TO MY QUESTION, YOU SAID THE OTHER DAY TO LIVE AND ENJOY LIFE TOTALLY. BUT WHAT IS LIFE THEN? -- TO GO IN SEX, TO MAKE MONEY, TO FULFIL WORLDLY DESIRES, AND ALL THAT? IF SO, THEN ONE HAS TO DEPEND ON OTHERS, AND THE WORLDLY THINGS WHICH ARE SURE TO BECOME A BONDAGE IN THE LONG RUN. AND ALSO, WILL IT NOT MAKE THE SEARCH OF THE SEEKER VERY, VERY LONG?

Yes, life is all that you can imagine and desire. Sex is included, money is included; everything that the human mind can desire is included. But you live in a sort of hang-over. Even in the formulation of a question, your condemnations are absolutely clear, emphatically clear.

You say, "In reply to my question, you said the other day to live and enjoy life totally. But what is life then -- to go in sex, to make money, to fulfil worldly desires, and all that?" The condemnation is clear. You seem to know the answer before you have asked the question. Your learning is absolutely clear: cut sex, cut love, cut money, cut people. Then what sort of life would be left there?

This has to be understood: the word 'life' has no meaning in it if you go on cutting everything. And everything can be condemned. Enjoying food is life; anybody can condemn it: "What nonsense! Just chewing food and swallowing it inside? Can this be life? Then breathing -- just taking air in, throwing it out, taking it in, throwing it out -- what boredom! And for what? Then getting up early in the morning and going to sleep in the evening, and going to the office and to the shop, and a thousand and one miseries. Is this life? Then making love to a woman? Just two dirty bodies! Kissing a woman -- nothing but an exchange of saliva and millions of germs. Think of germs: it is not even hygienic; certainly it is irreligious. It is also unhygienic."

So what is life? Take everything out of the context of the whole, and it looks meaningless, absurd. That's how religious people have been condemning life through the ages. You give them anything, and they will be able to condemn it. They say, "What is the body? Just in a bag of skin there are millions of dirty things. Just open the bag and see." And you will find that then they are right. But have you asked the other question? These people must have been expecting something which they have not found. Were you expecting gold inside the bag of skin, or diamonds inside the bag of skin? Then would things have been better? Ask the other question: what were you expecting? You cannot find a better and more beautiful body than you have, and you go on looking at the dirt inside. You don't look at the beautiful work it continues.

The whole body continues to work for seventy, eighty, or even a hundred years with such smooth efficiency, with such silence. Look at the throbbing energy in the body, the pulsation of energy. But there are people who can always find something wrong. Whatsoever it is, they can find something wrong. You show them a rose and they will take it off the plant and will say, "What is it? It will be dead within a few hours. Yes, it will wither, so all beauty is lost." You show them a beautiful rainbow, and they will say that it is illusory: "You go there and you will not find anything. It simply appears to be." These are the great condemnors, the poisoners of life. They have poisoned everything, and you have listened to them too much. Now you find that it has become almost impossible for you to enjoy life. But you never think that this incapacity to enjoy life is created by your so-called religious teachers. They have poisoned your being. Even when you are kissing a woman, they go on inside telling you, "What are you doing? This is nonsense. There is nothing in it." Even while you are eating they go on saying, "What are you doing? There is nothing in it." Those condemnors have done a great work.

And this is one of the basic problems: that to appreciate is difficult, and to condemn is easy. To appreciate is very difficult because you have to prove something positively. Only then can you appreciate. Heinrich Heine, one great German poet, writes in his memoirs: "One day I was standing with the great philosopher, Hegel, and it was a beautiful cool night -- dark, silent -- and the whole sky was beautifully full of stars." Of course, the poet started appreciating it, and he said, "What beauty; what tremendous beauty!" And he added, "I always think that if a man only looks at the earth and never looks at the sky, he may become an atheist. But a man who looks at the sky, how can he become an atheist? -- impossible!" But, by and by, he became a little uneasy because Hegel was completely silent; he had not uttered a word. He asked Hegel, "What do you think, sir?" And Hegel said, "I can't see any beauty or anything. These stars you are talking about? -- they are nothing but a leprosy of the sky." Leprosy...!

Condemnation is so easy. That's why condemnors are so articulate. People have not talked in favor of life because it is difficult to say anything positive about life -- it is too much for words. Condemnors have been very articulate: they have been condemning and negating, and they have created a certain mind in you which goes on working from the inside and goes on poisoning your life. Now you ask me, "What is life -- to go in sex? to make money? to fulfil worldly desires, and all that?" And what is wrong in worldly desires? In fact, all desires are worldly. Have you come across any desire which is not worldly? What do you desire God for? -- and you will find the whole world hidden there in your desire. What do you desire heaven for? -- and you will find the whole world hidden there. Those who know say that desire is the world. They don't

say 'worldly desires'. Buddha has never said 'worldly desires'. He says, "Desire is the world"; desire as such. The desire for samadhi, the desire for enlightenment, is also worldly. To desire is to be in the world; not to desire is to be out of the world.

So don't condemn the worldly desire; try to understand it, because all desires are worldly. This is the fear: that if you condemn the worldly desires, you will start creating new desires for yourself which you will call unworldly, or other-worldly. You will say, "I am not an ordinary man. I am not after money. What is it, after all? You die -- you cannot take the money with you. I'm seeking, searching for some eternal wealth." So are you unworldly, or more worldly? People who are satisfied with the wealth of this world -- which is momentary, and death will take it away -- they are worldly. And you are searching for some wealth which is permanent, which is forever and ever; and you are unworldly? You seem to be more cunning and clever.

People are making love to ordinary human beings -- they are worldly. And what are you desiring? And look in the Koran, look in the Bible, look in the Hindu scriptures: what are you desiring in heaven? -- beautiful damsels made of gold, never aging, remaining always young. They are always at the age of sixteen -- never fifteen, never seventeen -- something miraculous. When the scriptures were written, then too they were at the age of sixteen. Now the scriptures have become very ancient, but those girls continue to be at the age of sixteen. What are you desiring?

In Mohammedan countries homosexuality has been prevalent, so even that is provided for in heaven. You will not only have beautiful girls, you will have beautiful boys available. And in this world alcohol is condemned, and there, in the Mohammedan heaven, there are springs of wine. Springs! You need not go to the pub, you can just swim in them, drown in them. And you call these people unworldly? In fact, they are nothing but very worldly people who have become so frustrated with this world that now they live in fantasy. They have a fantasy world; they call it paradise, heaven, or something else.

All desires are worldly, and when I say that, I am not condemning them -- I am simply stating a fact: to desire is to be worldly. Nothing is wrong in it. God has given you an opportunity to understand what desire is. In understanding desire, in the very understanding of it, the desire disappears. Because desire is in the future, desire is somewhere else, and you are here-now. You want to be here-now; and the reality is here-now, the existence is happening here-now, everything is converging on here-now, and with your desire you are somewhere else so you go on missing. You remain always hungry because that which can satisfy you is showering here, and you are somewhere else.

Now is the only reality, and here is the only existence. Desire takes you away.

Try to understand desire: how it goes on deceiving you, how it goes on taking you away on further trips, and you go on missing. So whenever you remember, come back, come back home.

There is no need to fight with the desire, because if you fight with the desire you will create another desire. Only one desire can fight with another desire. Understanding is not a fight with desire. In the light of understanding desire disappears, as darkness disappears when you kindle a lamp.

So don't call these worldly desires; don't be a condemnor. Try to understand.

"If so, then one has to depend on others, and the worldly things which are sure to become bondage in the long run." But what is wrong in depending on others? The ego does not want to depend on anybody. The ego wants to be independent. But you are dependent. You are not separate from existence, you are part of it. Everything is joined together. We exist together, in a togetherness. Existence is a togetherness, so how can you become independent? Will you not breathe then? Will you not eat food? If you will eat food, you will have to depend on the trees, on the plants. They are supplying food to you. Will you not drink water? -- then you will have to depend on rivers. And will you not need the sun? -- then you will die. How can you become independent?

'Independent' is a wrong word, as wrong as the word 'dependent'. Independence and dependence are both wrong. The real thing is 'interdependent'. We are all together, interdependent. Even the king is dependent on his slave, as much as the slave is dependent on the king. It is an interdependence.

It happened in the life of Caliphas Haru-an-Rasid. He was sitting with his court joker, Bollul, and he said, "Bollul, I'm the most independent man in the world. I'm a monarch with infinite power, and whatsoever I want I can do. The whole world obeys me. Can you find anything which is not under my order?"

Bollul kept silent, then he said, "Sir, this one fly is disturbing me very much. Can you order her not to disturb me?"

Haru-an-Rasid said, "You are a fool. How can I order the fly? And she will not listen to me."

Bollul said, "Have you forgotten sir, what you were saying: that the whole world follows your orders? -- and even this fly just in front of you is sitting on my head. I am trying to avoid it, and it goes on landing again and again on my nose; and I have seen it landing on your nose also, sir! And you cannot order this small fly? -- and the whole world follows your order? You think again."

The world is an interdependence.

Haru-an-Rasid and flies are all interdependent, and Bollul is wiser than Haru-an-Rasid. In fact, because he is very wise is why he's thought of as a fool. Or, maybe it is because of his wisdom that he calls himself a fool -- because to exist in this world of fools you should not declare that you are a wise man. Otherwise, they will kill you. This Bollul seems to be wiser than Socrates and Jesus. They committed one mistake: they declared that they were wise. That created trouble. All the fools gathered together and they said, "We cannot tolerate you." You cannot crucify a Bollul. Maybe he is wiser than Jesus and Socrates. He says, "I am a fool, sir"; but see his insight.

Once Haru-an-Rasid wrote a poem. Now, everybody appreciated it; everybody had to appreciate. It was just nonsense. And when he asked Bollul before the court, he said, "This is just nonsense. Even a fool like me, sir, will not write this." Of course, Haru-an-Rasid was very angry. Bollul was thrown into imprisonment, and he was beaten and forced to starve. After seven days, again he was brought to the court. Haru-an-Rasid had written another poem, and had improved much upon the first. And the whole court said, "Rah, rah!" Again Bollul was asked. He looked at the poem, he listened, and immediately stood up and started to leave. The King said, "Where are you going?" He said, "To the prison. Again I am going. I will not give you the trouble of sending me. What is the point?" He was really a wise man.

This is the irony: that many times the wise man has to appear as a fool. Remember, the effort to be independent is very foolish. And it is not possible; it is impossible. Then you will become more and more frustrated, because always you will find that you are again dependent, again dependent. Wherever you go you will remain dependent, because you cannot go out of the net of existence. We are like the knots of a net -- energies go on passing through us. When many energies pass through a point, that point becomes an individual, that's all. Draw a line on paper, then draw another line across it; where these two lines cross, individuality arises. Where life and death cross, you are there -- just a crossing point.

To understand it, is all. Then you are neither dependent nor are you independent; both are absurdities. Then you are simply interdependent, and you accept.

"If so, then one has to depend on others, and the worldly things which are sure to become bondage in the long run." Who has told you that they are sure to become bondage in the long run? Either you know or you don't know. If you know, then there is no point in asking me; you will not get into that bondage. If you don't know and you have simply heard it from others, this is not going to help you. You will be in trouble.

You will always be half-hearted because it is not your understanding, and only your understanding can liberate you.

Let me tell you a few anecdotes.

A man and his wife made a pact that whichever one of them died first would come back and tell the other one what it was like on the other side. "There is just one thing, though," said the husband. "If you die first, I want you to promise me that you will come back during the daytime." He was afraid, half-hearted.

If you have believed others -- because others say that if you move in the world, you will be in bondage -- then wherever you move, you will be in bondage because it is not your understanding. Understanding frees you. And remember, the bondage does not happen in the long run; it happens immediately.

The moment you desire, that very moment, the bondage has happened. It is of desire, and the desire has arisen around you; you are already imprisoned. If you have the insight, you will immediately see that every desire brings an imprisonment with it, and not in the long run. The long run... the very idea of long run arises because others say so. This is not your own experience. And always remember to accept your own experience; nothing else is of worth.

It happened in a court: "I notice," said the judge to the tramp in the dock, "that in addition to stealing this money, you also took a lot of very valuable jewellery." "Yes, Your Honor," remarked the tramp cheerfully. "You see, me mother taught me from childhood that money alone does not bring happiness."

Teachings from others are not going to help. You will change their whole meaning according to you. It will happen unconsciously, not consciously. You read the Dhammapada: you don't read Buddha's words,

you read your own interpretations. You read Patanjali's Yoga Sutras: you don't read Patanjali, you read yourself through Patanjali. So if you are ignorant, you will find something in Patanjali which helps your ignorance. If you are greedy, you will find something in Patanjali which helps your greed. If you are greedy, you may become greedy for kaivalya, for liberation, nirvana. If you are an egoist, you will find something which helps your egoism. You will start becoming a great independent being. How can you depend?... such a great man. How can you depend on anybody else? -- you have to be independent. You will always find yourself whatsoever you read, whatsoever you listen to, unless you start understanding your own life.

"And also, will it not make the search of the seeker very, very long?" -- this is greed. Why be afraid? Why be too concerned with the result? I am saying continuously, repeatedly, to be here-now; don't think of the tomorrow. And you are not thinking only of tomorrow, you are thinking of future lives.

"Will not the search become too long, very, very long?" Why be afraid of it? Infinity is available. There is no shortage of time. You can move very, very slowly; there is no hurry. The hurry is because of the greed. So whenever people become very greedy, they become very hurried and go on finding more ways to gain more speed. They are continuously on the run because they think that life is running out. These greedy people say, "Time is money." Time is money? Money is very limited; time is unlimited. Time is not money; time is eternity. It has always been there and will be there, and, you have been always here and you will always be here.

So drop greed, and don't be bothered about the result. Sometimes it happens that because of your impatience, you miss many things. If you are listening to me with greed, with greedy eyes, then you will not be listening to me. You will inside be continuously talking: "Yes, this is good; this I will try. This I will do. This seems that it will bring me to the goal very soon." You have missed me, what I was saying, and in listening to what I was saying, the goal was hidden there.

One doctor used to come here; now he is transferred. He used to take continuous notes. I asked him, "What do you go on doing?" He said, "Later, at home, with ease, I read it. And then, later on, whenever I need, I can read it again." But I told him, "You go on missing me. You hear one thing -- you write -- in that time I have said something which you have missed. Again you write something, again you have missed. And whatsoever you collect are fragments, and you will not be able to join them together. You will fill the gaps with your own greed, your own understandings, your own prejudices, and then the whole thing will be destroyed."

The goal is here.

You have just to be silent, patient, alert. Live life totally. The goal is hidden in life itself. It is God who has come to you as life in millions of ways. When a woman smiles at you, remember, it is God smiling at you in the form of a woman. When a flower opens its petals, look, watch -- God has opened his heart in the form of a flower. When a bird starts singing, listen to it -- God has come to sing a song for you. This whole life is divine, holy. You are always on holy ground. Wherever you look, it is God that you look at; whatsoever you do, it is to God that you are doing it; whatsoever you are, you are an offering to the God. That's what I mean: live life, enjoy life, because it is God. And He comes to you and you are not enjoying Him. He comes to you and you are not welcoming Him. He comes to you and finds you sad, aloof, uninterested, dull.

Dance, because each moment He is coming in infinite ways, in millions of ways, from all directions. When I say live life in totality, I mean, live life as if it is God. And *everything* is included. When I say life, everything is included. Sex is included, love is included, anger is included; everything is included. Don't be a coward. Be brave and accept life in its totality, in its total intensity.

The last question:

CAN ONE BE INTIMATE WITH YOUR SOUL WITHOUT BEING YOUR DISCIPLE?

It is as if you ask, "Can one be intimate with you without being intimate with you?"

What is a disciple? -- a disciple is just an attitude, a readiness to be intimate. A disciple is just a receptivity, a readiness to accept, welcome. A disciple is a gesture: if you give to me, I will not reject it. But you are fogged with words. You have lost all insight into love, intimacy. If you are not a disciple you will not be intimate from your side. From my side, I am intimate to all, whether they are my disciples or not. I

am unconditionally intimate.

But if you are not a disciple from your side you are closed, so my intimacy alone won't work. It will not get connected with you. You will remain an outsider. Somehow, you will remain in a defending mood. Of course, you will choose whatsoever you like, and you will reject whatsoever you don't like. A disciple is one who says, "Osho, I accept you totally. Now I will not be a chooser with you" -- that's all. "Now I drop my mind; you become my mind. I will listen to you and not to my mind. If there is any conflict, I will go with you and not with my mind" -- that's all. "If a decision has to be taken, then you will be closer to me than my own mind" -- that's all.

One who is not a disciple stands on the border and he says, "Whatsoever I like, or whatsoever I feel convinced of, I will choose; and whatsoever I don't like and don't feel convinced of I will not choose." Whatsoever you like will make your mind more and more strengthened; whatsoever you don't like will not allow your mind any transformation. You will become more knowledgeable. You will learn many things from me, but you will not learn me. So it is up to you.

It is not a question, for me, to make you a disciple; it is up to you. When more is available, you decide for less -- so far, so good.

Let me tell you one anecdote.

A doctor had two patients from different ends of town, both chronic insomniacs. To help get some sleep, he gave them some sleeping pills. One got green pills and the other, red ones. One day, both got into conversation about their sleeplessness, and at the end of the talk, one man felt so annoyed that he rushed to his doctor and said, "How is it that when I take my pills, I go to sleep and dream I am a docker unloading a dirty tramp steamer in Liverpool, getting covered in oil and filth, while Mr. Brown takes his pills and dreams that he is Lying on a beach in Bermuda, surrounded by half-dressed beautiful girls, all caressing him and kissing him and giving him a good time?" The doctor shrugged and said, "Be reasonable, now. You are on the National Health, and Mr. Brown is a private patient."

So, only that much can I say to you: be reasonable!

Yoga: The Alpha and the Omega, Vol 10

Chapter #3
Chapter title: Returning to the original mind

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6. ONLY THE ORIGINAL MIND WHICH IS BORN OF MEDITATION IS FREE FROM DESIRES.
7. THE YOGI'S KARMAS ARE NEITHER PURE NOR IMPURE, BUT ALL OTHERS ARE THREE-FOLD: PURE, IMPURE AND MIXED.

8. DESIRES ARISE FROM THESE THREE-FOLD KARMAS WHEN CIRCUMSTANCES ARE FAVORABLE FOR THEIR FULFILLMENT.
9. BECAUSE MEMORIES AND IMPRESSIONS RETAIN THE SAME FORM, THE RELATIONSHIP OF CAUSE AND EFFECT CONTINUES, EVEN THOUGH SEPARATED BY CLASS, LOCALITY, AND TIME.

10. AND THERE IS NO BEGINNING TO THIS PROCESS, AS THE DESIRE TO LIVE IS ETERNAL.
TATRA DHYANAJAM ANASAYAM.

ONLY THE ORIGINAL MIND which is born of meditation is free from desires: this is one of the most significant sutras.

FIRST, WHAT IS THE ORIGINAL MIND? -- because the original mind is the very goal of all yogas. The East has been searching continuously the path to the original mind. The original mind is that mind which you had before you were born, not in this life, but before you entered the world of desires; before you were confined to thoughts, desires, instincts, body, mind; that original space, uncontaminated by anything; that original sky, unclouded -- that's the original mind.

On that original mind, layers and layers of minds are there. A man is like an onion; you go on peeling it. You peel one layer, another layer is there; you peel that layer, another layer comes up. You don't have one mind, you have layers and layers of many minds. Because in each life you have cultivated a certain mind, then in another life another mind, and so on and so forth. And the original mind is lost completely behind these minds, these layers upon layers. But if you go on peeling the onion, a moment comes when only emptiness is left in your hands. The onion has disappeared.

When minds disappear, then arises the original mind. In fact, to call it a mind is not good, but there is no other way to express it. It is a no-mind. The original mind is a no-mind. When all the minds that you have, have been dissolved, dropped, the original appears with its pristine purity, with its virginity. This original mind you have already. You may have forgotten. You may be lost in the jungle of your mind's conditionings, but deep down, hidden behind all these layers you still live in your original mind, and in rare moments, you penetrate to it. In deep sleep, when even dreams have stopped, in dreamless sleep, you have a dip into the original mind. That's why in the morning you feel so fresh. But if there has been a continuity of dreams the whole night, then you feel tired. You feel more tired than you were feeling when you went to bed. You could not have a dip into your inner Ganges, into your stream of pure consciousness. You could not move into it, you could not bathe in it. In the morning you feel tired, worried, tense, confused, divided. You don't have the harmony that comes out of deep sleep. But it is not coming out of deep sleep; deep sleep is just a passage to the original mind. That's why Patanjali says that samadhi is like deep sleep with only one difference: in samadhi, you move into the same original mind that you move into in sleep, but you move fully aware; in deep sleep, you slip into it unawares, not knowing where you are going, not knowing what path you are following. That's your only contact left with the original mind.

Doctors and physicians know well that whenever somebody is suffering from a disease, if he cannot sleep well, then there is no way to cure him. Sleep is therapeutic. In fact, the first thing for the patient is: how to help him move into deep sleep, deep rest. That rest cures because the patient becomes again connected with the original mind, and the original mind is a healing source. It is your source of life-energy, love. All that you have is coming from the oceanic world of your original mind.

Of course, when it has to pass so many layers of mind, it is contaminated, polluted. Your inner ecology is no longer original. It has been filled up, stuffed with many dead things. Your minds are nothing but your dead experience.

A person who wants to move into the original mind alert, aware, has to learn how to unlearn, how to unlearn the experience, how to die to the past continuously, how not to cling to the past. One moment you have lived -- finished -- be finished with it. Let there be no continuity with it; become discontinuous. It no longer belongs to you. It is finished and finished forever. Let it be a full point, and you get out of it as a snake moves out of the old skin and does not even look back. Just a moment before, that skin was part of his body; now, no more. Move out of the past continuously so that you can remain in the present. If you can remain in the present, you cannot go out of your original mind. The original mind knows no past and no future.

What you call the mind is nothing but past and future, past and future -- a swing between past and future -- and your mind never stops here-now. That's the meaning of meditation: to get out of the past, not create the future, and remain with the reality that is available here-now. Remain with it. Suddenly, you will see there is no mind between you and the reality, between you and that which is, because mind cannot exist in the present. You cannot think about it, because the moment you think about anything it is already the past,

or, it is not yet present. Thinking needs time. Hence, the sutra, that only through meditation does one come to the original mind.

Meditation is not thinking; it is dropping of thinking.

I have heard: An old tramp was on the dole and he was asked what he did all day long. "Well," he said, "sometimes I sits and thinks, and other times I just sits."

That 'just sits' is exactly the meaning of meditation. In Japan:hey call meditation zazen. 'Zazen' means: just sitting and doing nothing, just being and doing nothing; in a state of suspended mentation. And clouds open, and you can see the space, the sky. Once you know how to move in that space, it is available always. You can go on working and whenever you want, you can have a dip inside. It becomes so easy, as if you move inside the house and outside the house. Once you know the door, there is no problem in it. You don't even think about it. When it is feeling too hot, you move inside the house, into the coolness and the shelter. When it is feeling too cold and you are freezing, you move out of the house into the hot sun. You become fluid between the inner and the outer.

The mind is blocking the path to the inner. Whenever you go within yourself, again and again you find some layer of mind: some thought fragment, some desire, some planning, some dream, something of the future or something of the past. And remember, future is nothing but a projection of the past. Future is again asking for the past in a slightly modified way, a little better. In the past you had happinesses and unhappinesses, pleasures and pains, thorns and flowers. Your future is nothing but flowers, thorns deducted, pains dropped -- just pleasures and pleasures and pleasures. You go on sorting out your past, and whatsoever you feel was good and beautiful, you project it into the future.

Once you know how to get out of the past, future automatically disappears. There being no past inside, there cannot be any future. Past produces the future. Past is the mother of the future, the womb. When there is no past and no future, then what is, is. Then what is, is! Then suddenly, you are in eternity.

This is what the original mind is: with no flicker of thought, no cloud in sight, no dust around you. Just pure space.

TATRA DHYANAJAM ANASAYAM.

ONLY THE ORIGINAL MIND IS FREE FROM DESIRES... because the original mind is free from the past, free from experiences. When you are free from experiences, how can you desire? Desire cannot exist without the past. Just think: if you don't have any past, how can you desire? What will you desire? To desire anything, experience, accumulated experience is needed. If you cannot desire you will be in a vacuum -- tremendously beautiful emptiness.

Only the original mind is free from desires, so don't fight with desires. That fight will not lead you anywhere because to fight with desires you will have to create anti-desires. And they are as much desires as other desires. Don't fight with desires; see the fact. The original mind cannot be found through fighting with desires. You may find a better mind, but not the original mind. You may have a sinner's mind, and if you fight with it, you may gain a saint's mind; but the saint is nothing but sinner upside-down.

Sinners and saints are not separate beings; they are two aspects of the same coin. You can turn the coin this way or that. A sinner can become the saint any moment, and the saint can become the sinner any moment. And the sinner is always dreaming of becoming a saint, and the saint is always afraid of falling again back into the mire of sin. They are not separate; they exist together. In fact, if all sinners disappeared from the world, there will be no possibility for saints. They cannot exist without sinners.

I have heard: A priest was going to his church. On the way, by the side of the road, he saw a man who had been stabbed, almost dying. Blood was flowing. He rushed, but when he went near and saw the man's face, he shrank back. He knew this face well. This man was nobody else but the devil himself. He had a picture in his church of the devil. But the devil said, "Have compassion on me. And you talk about compassion, and you talk about love! And have you forgotten? Many times you have been preaching in your church,'Love your enemy.' I am your enemy; love me."

Even the priest could not deny the validity of the argument. Yes, who is more an enemy than a devil? For the first time he became aware, but still he could not bring himself to help a dying devil. He said, "You are right, but I know that the devil can quote scriptures. You cannot befool me. It is good that you are dying.

It is very good; the world will be better if you die." The devil laughed, a very devilish laugh and he said, "You don't know; if I die, you will be nowhere. You will have to die with me. And now I am not quoting scripture, I am talking business. Without me where will you be, and your church, and your God?" Suddenly, the priest understood. He took the devil on his shoulders and went to the hospital. He had to, because even God cannot exist without the devil.

Without the sinner, the saint cannot exist. They feed upon each other, they protect each other, they defend each other. They are not two separate things; they are two poles of the same phenomenon.

The original mind is not a mind. It is neither the mind of the sinner nor the mind of the saint. The original mind has no mind in it. It has no definition, no boundary;It is so pure that you cannot even call it pure, because to call anything pure you have to bring the concept of impurity in. Even that will contaminate it. It is so pure, so absolutely pure that there is no point in saying that it is pure.

ONLY THE ORIGINAL MIND WHICH IS BORN OF MEDITATION IS FREE FROM DESIRES.

Now, *tatra dhyanajam* -- 'born out of meditation' is a literal translation, but something is missed in it. Sanskrit is a very poetic language. It is not just a language, it is not just a grammar; it is more a poetry, a very condensed poetry. If it is rightly translated, if the sense is translated and not only the letter, then I will translate 'which is re-born of meditation'; not just born, because the original mind is not born. It is already there, just re-born; it already there, just re-cognized; it is already there, just rediscovered. God is always a rediscovery. Your own being is already there. It cannot be emphasized too much: it is already there; you reclaim it. Nothing new is born, because the original mind is not new, is not old; it is eternal, always and always and always.

Anasayam means: without any motivation, without any support, without any cause, without any ground.

TATRA DHYANAJAM ANASAYAM.

The original mind exists without any motivation. It exists without any cause. It exists without any support: *anasayam* literally means without any support. It exists without any ground, groundless. It exists in itself, it has no outward support. It has to be so because the ultimate cannot have any support -- because the ultimate means the total -- nothing is outside it. You can think that you are sitting on the earth, and then the earth is being supported by some magnetic forces in the planetary system, and the planets are supported by some other magnetic force of some super-sun. But the whole cannot have any support, because from where will the support come? The total cannot have any grounding to it.

You go to the market; of course, you have a motivation: you go to earn money. You come home; you have certain motivation: to rest. You eat food because you are hungry; there is a cause to it. You have come to me -- there is a motivation; you are in search of something. It may be vague, clear, known, not known, but the motivation is there. But what can be the motivation of the total? It is unmotivated, it is desireles -- because motivation will bring something from the outside. That's why Hindus call it *leela*, a play. A play comes from the inside: you are just going for a walk -- there is no motivation, not even health. A health fanatic never goes for a walk; he cannot go because he cannot enjoy the very walk. He's calculating, "How many miles?" He's calculating, "How many deep breaths?" He's calculating, "How much perspiration?" He's calculating. He is taking the morning walk as work to be done, as an exercise. It is not just a play.

The English word 'illusion' is almost always used as a translation for the Eastern word 'maya'. Ordinarily, the word 'illusion' means unreal, but that is not its true meaning. It comes from a Latin root, ludere, which means to play.'Illusion' simply means a play, and that is the real meaning of maya. Maya does not mean illusory; it simply means playful: God is playing with Himself. Of course, He was nobody except Himself, so He is playing a hide-and-seek with Himself. He hides one of His hands and tries to find it with another hand, knowing all the time where it is.

The original mind is unmotivated, with no cause. Other minds which are not original but imposed upon are, of course, motivated, and because of motivation we cultivate them. If you want to become a doctor you will have to cultivate a certain mind: you will have to become a doctor. If you want to become an engineer you will have to cultivate another sort of mind. If you want to become a poet, you cannot cultivate the mind of a mathematician. Then you will have to cultivate the mind of a poet. So whatsoever is your motivation,

you create a certain mind.

I have heard: A lady was seated on a bus with her son. She bought a single ticket. The conductor addressed the boy, "How old are you, little fellow?"

"I am four," answered the lad.

"And when will you be five?" asked the conductor.

The boy glanced at his mother, who was smiling her approval of the conversation, and said, "When I get off this bus."

He has been taught to say something but still he cannot under stand the motivation. He has been taught to say 'four years' to save a ticket, but he does not know the motivation of it so he repeats like a parrot.

Every child is more in tune with the original mind than grownups. Look at children, playing, running around: you will not find any motivation in particular. They are enjoying, and if you ask for what, they will shrug their shoulders. It is almost impossible to communicate with grown-ups. The children simply feel it almost impossible; there exists no bridge, because the grown-up asks a very silly question: "For what?" The grown-up lives with a certain economic mind. You do something to earn something. Children are not yet aware of this constant motivation. They don't know the language of desire, they know the language of playfulness. That's the meaning when Jesus says, "You will not be able to enter into the kingdom of God unless you are like small children." He's saying that unless you become a child again, unless you drop motivation and become playful.... Remember, work has never led anybody to God. And people who are working their path towards God will go on moving in a circle in the market-place; they will never reach Him. He is playful, and you have to be playful. Suddenly, communion; suddenly, a bridge.

Meditate playfully, don't meditate seriously. When you go into the meditation hall, leave your serious faces where you leave your shoes. Let meditation be fun. 'Fun' is a very religious word; 'seriousness' is very irreligious. If you want to attain to the original mind, you will have to live a very non-serious, though sincere life; you will have to transform your work into play; you will have to transform all your duties into love. 'Duty' is a dirty word; of course, a four-letter word.

Avoid duty. Bring more love to function. Change your work more and more into a new energy which you can enjoy, and let your life be more of a fun, more of a laughter, and less of desire and motivation. The more you are motivated, the more you will cling to a certain mind. You have to, because the motivation can be fulfilled only by a certain mind. And if you want to drop all mind -- and all minds are to be dropped -- only then do you attain to your innermost nature, your spontaneity. It is totally different, a different language from desire.

Let me tell you one anecdote.

There was a case against Mulla Nasrudin in the court. After hearing the early part of the evidence in a case brought before the County Court, the judge directed that the remainder of the case should be heard 'in camera'. Mulla Nasrudin, the defendant, objected on the grounds that he did not know the meaning of the word 'in camera', but the judge over-ruled the objections, saying, "I know what it means, the defending counsel knows what it means, the prosecution knows what it means, and the jury knows what it means; now clear the Court."

This having been done, counsel for the defense asked Mulla Nasrudin, the defendant, to tell the court in his own words what had happened on the night in question. "Well," said Mulla Nasrudin, "I was walking this girl home along a country lane and we decided to take a short-cut across a field. Half-way across the field, she seemed tired, so we sat down for a rest. It was a nice summer's night and I felt a bit romantic, so I gave her a kiss, and she gave me a kiss, and I gave her a kiss, and she gave me a kiss, and ten minutes later, hi-tiddly-hi-tee."

The judge said, "Hi-tiddly-hi-tee? -- what on earth does that mean?"

"Well," answered Nasrudin, "the defending counsel knows what it means, the prosecuting counsel knows what it means, and the jury knows what it means -- and if you had been there with your camera, you'd know what it means!"

Desire has its own language, motivation has its own language, and all languages are of desire and motivation -- different desires. Let me tell you this: Christianity is a language for a certain desire. It is not religion. Hinduism is a language for some other desire, but it is not a religion; and so on and so forth.

The original mind has no language. You cannot reach to it by being a Hindu, a Christian, a Mohammedan, a Jaina, a Buddhist, no. These are all desires. Through them you want to attain something. They are your greed projected.

The original mind is known when you drop all desiring, all languages, all minds. And you suddenly

don't know who you are. A religious person is one who has dropped all his identity with any pattern of thinking and is simply standing there naked, alone, surrounded by existence without any dressing, without any covering of language and minds -- an onion, peeled completely; emptiness has come into the hands.

TATRA DHYANAJAM ANASAYAM.
ONLY THE ORIGINAL MIND WHICH IS BORN OF MEDITATION IS FREE FROM DESIRES.

So how to attain to this original mind? Now, one of the most important problems in religion has to be understood: the original mind is free from desires, and the way to attain it is to become desireless. A problem arises for the thinking intellect: what is primary? -- whether we have to drop the desires, and then can we attain the original mind? But then the problem arises that if only the desires are dropped when the original mind is attained, then how can we drop desires before it is attained? Or, if the original mind has to be attained, then desires drop of themselves, of their own accord, as a consequence of it. Then we have to attain the original mind when desires are still there, and the original mind cannot be attained without dropping desires, so a paradox arises. But the paradox is only because your intellect divides. In fact, the original mind and being desireless are not two things; it is just one phenomenon talked about in two ways. It is just one energy -- call it desirelessness or call it the original mind -- it is not two things. It happens simultaneously; I know.

Unless the original mind is attained you cannot become absolutely desireless, but you can become ninety-nine point nine per cent desireless, and that is the way. You start understanding your desires. Through understanding, many of them simply disappear because they are simply stupid. They have not led you anywhere except into more and more frustration. They have opened doors for hell and nothing else -- more anguish, more anxiety, more pain and agony. Just look at them; they will disappear. First, desires which have led you into frustration will disappear, and then you will attain to a more keen perspective. Then you will see that desires which you have been thinking up to now, desires which have led you into pleasure, have also not led you into pleasure -- because whatsoever seems to be pleasant finally, eventually, turns sour and bitter.

So pleasure seems to be a trick of desire: to trick you into pain. First the painful will drop, and then you will be able to see that the pleasure is illusory, unreal, a dream. Ninety-nine point nine per cent of desires will disappear through understanding, and then the final happens. It happens simultaneously: a hundred per cent of desires disappear, and the original mind arises in a single moment, not as cause and effect, but simultaneous, together.

It is better to use Carl Gustav Jung's term for it: synchronicity. They are not related as cause and effect. They appear together simultaneously, and that too has to be said that way because I have to use language. Otherwise they are one, two faces of the same coin. If you look through understanding, meditation, you will call it the original mind. If you look through your desires, passions, you will call it desirelessness. When you call it desirelessness it simply shows that you have been comparing it with desire; when you call it the original mind, it simply shows that you have been comparing it with the mechanical minds, but you are talking about one and the same thing.

Wherever you are, you are in a mechanical mind. Whoever you are, you are in a mechanical mind, imprisoned. Don't feel sorry for yourself. That's natural. Every child has to learn something; that creates mind. And every child has to learn ways to survive in the world; that creates the mind. Don't feel angry against your parents or against your society; that is not going to help. In love they have helped you; it was natural.

You needed a mind to survive, and every society tries to force every child because all children, as born, are wild. They have to be tamed, they have to be framed. They come frameless. It will be difficult for them to survive and live in a world where much struggle goes on, where survival is a continuous problem. They have to become efficient in certain ways to protect themselves. They have to be armoured, protected, sealed against the inimical forces in the world. They have to be taught to behave like others; they have to be taught to be imitative. The mechanical mind is created through imitation. The original mind is created by dropping imitation.

I have heard: Three ghosts were playing cards when a fourth ghost opened the door and came in. The draft from the outside blew all the cards on the floor. The new ghost was a child ghost -- very young, very

new to the world of the ghosts. One of the ghosts looked up and said, "Can't you use the keyhole like everybody else?"

Now even ghosts have to be trained: "There is no need to open the door; come through the keyhole as everybody is doing!"

That's how parents go on teaching you -- imitate -- and those who are great imitators are appreciated. A child who does not imitate is punished. A rebellious child is punished, an obedient child is praised. Obedience is thought to be a great value, and rebellion a great disvalue. The whole society tries to make you obedient, forces you: through awards, through punishments, fear, appreciation, ego-enhancement. There are a thousand and one ways to force you to just imitate others, because that is the only way to give you a frame, to give you a narrowness, to give you a tamed discipline. But of course, this is at a very great cost. It had to happen, it has happened, and there was no other way. Nobody could have avoided it, and I don't see that there will ever be a possibility of avoiding it completely. More or less, it will be there.

People ask me, if I had to teach children, what would I teach them? But whatsoever you teach them will give them a mind. You can teach them rebellion, but that too will give them a mind. They will start imitating the rebellious people. Again they will be framed.

Krishnamurti has a few schools around the world to teach children so that they don't become imitators -- but they become imitators all the same. They start imitating Krishnamurti. The problem is very subtle. When you teach the children not to imitate, they start imitating you; they say, "Don't imitate!" You teach them that imitation is a disvalue, and of course, you use the same means. If they imitate they are condemned; everybody looks down upon them. If they become rebellious, they are appreciated. It is the same mechanism of award and punishment, of fear and greed. They become imitation rebels, but how can a rebel be an imitator?

There is no way to avoid the mind, but there is a way to come out of it. It has to be accepted as a necessary evil of being born in a society, of being born out of parents. It is a necessary evil to be tolerated. Of course, make it as loose as possible, that's all. Make it as liquid as possible, that's all. A good society is the society which gives you a mind, and yet keeps you alert that one day this mind has to be dropped -- "This is not any ultimate value; it has to be gone through but gone beyond also. It has to be transcended." A mind has to be given, but there is no need to give an identity with the mind. If the identity remains a little relaxed, when people are grown up they will be able to come out of it more easily, with less pain, less agony, less effort.

Whether you are rich or poor, whether you are white or black, whether you are educated or uneducated, it makes no difference; we are in the same boat: the boat of the artificial mind. And that's the problem. So you can become rich from being poor, or you can renounce your riches and can become a beggar, a Buddhist bhikkhu, a monk, but that will not change you. You will still remain in the same boat. You will simply be changing roles. You will be changing personalities, but your essence will remain confined.

I have heard: The millionaire saw the old tramp wandering around his garden and shouted to him, "Get out of here this minute!" The tramp said, "Look here mister, the only difference between you and me is that you are making your second million, while I'm still working on my first" -- not much of a difference.

The poor man, the rich man, the educated, the uneducated, the cultured, the uncultured, the civilized, the primitive, the Western, the Eastern, the Christian, the Hindu: it makes no difference. Differences may be of some quantity, but not of quality. We are all in the mind, and the whole of religion is an effort to get beyond it.

KARMASUKLAKRSNAM YOGINAS TRI-VIDHAM ITARESAM.
THE YOGI'S KARMAS ARE NEITHER PURE NOR IMPURE, BUT ALL OTHERS ARE THREE-FOLD: PURE, IMPURE, AND MIXED.

This is something which has been very, very difficult to be understood in the West, because in the West only two categories exist: pure and impure, the saintly and the sin, the divine and the devilish, heaven and hell, black and white. The whole West follows the Aristotelian logic, and it has not yet come to be aware of something transcendental which goes beyond both and is neither. Sutras like this are very difficult to be understood by a Western mind because the mind has a certain frame. The frame says, "How is it possible? -- a man is either good or bad! How can a man be possible, a mind be possible which is neither?. -- you will be either good or bad." The dichotomy, the dualism is very clear in the Western mind. It is analytical.

The sutra says, "The yogi's karmas are neither pure nor impure because they come out of the original mind." Now, many things are implied here.

You see somebody dying and immediately, in the Aristotelian mind, a problem arises: if God is good, why death; if God is good, why poverty; if God is good, why cancer? If God is good, then everything has to be good. Otherwise, doubt arises. Then God cannot be. Or, if He is, then He cannot be good. And how can you call a God 'God' who is not even good? So the whole of Christian theology, for centuries, has been working out this problem; how to explain it away? But it is impossible -- because with the Aristotelian mind it is impossible. You can avoid it, but you cannot completely dissolve it because it arises out of the very structure of that mind.

In the East we say that God is neither good nor bad, so whatsoever is happening, is happening. There is no moral value in it. You cannot call it good or bad. You call it such because you have a certain mind. It is in reference to your mind that something becomes good and something becomes bad.

Now look.... Adolf Hitler was born; if the mother had killed Adolf Hitler, would it have been good or bad? Now, we can see that if the mother had killed Adolf Hitler, it would have been very good for the world. Millions of people were killed; it would have been better to kill one person. But if the mother had killed Adolf Hitler she would have been punished tremendously. She might have been given a life sentence, or she might have been shot by the government, by the court, by the police. And nobody would have said that the government was wrong, because it is a sin to kill a child. But do you see the implications? Then Adolf Hitler killed millions of people. He had almost brought the world to the very verge of death. Nobody has been such a calamity ever before. All Genghis Khans' and Tamurlaines become pale before him. He was the greatest murderer ever. But what to say? -- whether he did well or not is still difficult because life is never complete, and unless it is complete how can you evaluate it? Maybe whatsoever he did was good. Maybe he cleaned the earth of all wrong people -- who knows? And who can decide it? Maybe without him the world would have been worse than it is.

Whatsoever we say is good is just according to a certain narrow mind. Whatsoever we say is bad is also according to a certain narrow mind.

There is a Taoist fable: A man had a very beautiful horse, so precious that even the emperor was envious and jealous. Many times offers had come to him, and people were ready to pay whatsoever amount of money he expected or asked. But the old man would laugh. He would say, "I love the horse and how can you sell your love? So thank you for your offer, but I cannot sell it."

Then one day, in the night the horse was stolen, or something happened. The horse was not found in the stable the next morning. The whole town gathered and they said, "Now look, silly old man! -- the horse is gone. And you could have become very rich. Such a calamity has never happened in this town. And you are poor and old. You should have sold it; you did wrong."

The old man laughed. He said, "Don't go into evaluations, and don't say anything about good or bad, and don't talk about calamity or blessing. I know only one thing: that last night the horse was in the stable, this morning he is not there, that's all. But I don't say anything about it. Just remain with the fact: the horse is not in the stable -- finished. Why bring any mind to it? -- whether it is good or bad, whether it should not have happened, whether it is a calamity; forget all about it."

The people were shocked. They felt insulted that they had come to show their sympathy, and this fool was talking philosophy! -- "So it has been good. This man needed to be punished, and Gods are always just."

But after fifteen days, the horse came back. It had not been stolen; it had escaped to the forest. And there came twelve other horses with it -- wild horses, very beautiful, very strong. The whole town gathered. They said, "This old man knows something.... He was right; it was not a calamity. We were wrong." And they said, "We are sorry. We could not understand the whole situation, but it is a great blessing. Not only is your horse back, but twelve other horses! And we have never seen such beautifully strong horses. You will gather a lot of money."

The old man said again, "Don't bother about whether it is a blessing or a calamity. Who knows? Future is unknown, and we should not say anything unless we know the future. You are again making the same mistake. Just say,'The horse is back, and is back with twelve other horses,' that's all." They said, "Now don't try to befool us. We know you have gathered a lot of money."

But after a week, the only son of the old man was teaching a horse, a wild horse, trying to tame it. He fell down from the horse. All over he was broken -- many fractures. He was the only support of the old man,

and the people said, "This old man knows, really knows... now this is a great calamity. This coming of the horse has been a misfortune. The only support in his old age, his son, is almost dead. He had been supporting the old man; now the old man will have to serve the young man because he will remain in the bed for his whole life. And he was just going to be married. Now the marriage will be impossible!"

And they gathered again, and again they spoke, and the old man said, "How to tell you? You go on doing the same thing again and again. Only say this much: that my young son has many fractures, that's all. Why move in the future? Why do you go so fast into the future? And you have seen for these few days that again and again you were wrong, but again and again you go off from the present and you start evaluating."

And it happened that after a few days, the country went to war with a neighboring country, and all the young men of the town were forcibly taken into the army. Only this old man's son was left because he had fractures. They again gathered, but before they gathered the old man said, "Keep quiet! When will you understand? -- life is complex." This is the Eastern attitude, in essence.

The yogi lives in the original mind, in suchness. Whatsoever happens, happens; he never evaluates it. And he does not do anything on his own accord, he becomes just a vehicle of the whole. The whole flows through him. He becomes like a hollow bamboo, a flute. The yogi carries that which comes from God, from the total. That's why Krishna says to Arjuna in the Bhagavad-Gita, "Don't be worried, and don't think in terms that whatsoever you are going to do will be violence and you will kill so many people. If God wills so, let it be so. If He wants to kill, He will kill, whether through you or through somebody else. In fact," Krishna says, "He has already killed. You are just instrumental, so don't become too identified with your actions. Remain a witness."

THE YOGI'S KARMAS ARE NEITHER PURE NOR IMPURE, NEITHER MORAL NOR IMMORAL, BUT ALL OTHERS ARE THREE-FOLD: PURE, IMPURE, AND MIXED.

Whatsoever ordinary people are doing -- by ordinary I mean people who have not attained to their innermost core of being; people who are living with their minds are ordinary, who are living with their ideas and thoughts and ideologies and scriptures, whatsoever they are doing -- either their actions are pure, or their actions are impure, or their actions are mixed; but their actions are not spontaneous, not original. They react, they don't act. Their response is a reaction. It is not an overflowing of energy. They are not available to this moment, right now.

Somebody asked Lin Chi, a Zen Master, "If somebody comes and attacks you, what will you do?" He shrugged his shoulders. He said, "Let him come, and I will see. I cannot be prepared beforehand. I don't know. I may laugh, or I may weep, or I may jump and kill that man. Or, I may not bother about it at all. But I don't know. Let the man come. The moment will decide, not I. The whole will decide, not I. How can I say what I will do?"

An enlightened man does not live through the mind. He has no frame around him. He is vast emptiness. Nobody knows how God will act through him in that moment. He will not interfere -- that's all -- because there is nobody to interfere. Mind interferes; he is no more a mind. He will not try to do something which he thinks is good, and he will not try to avoid something which he thinks is bad. He will not try anything. He will be simply in the hands of the divine and let the thing happen. He will not interpret later on that whatsoever has happened is good or bad. No, an enlightened man never looks back, never evaluates, never looks ahead, never plans. Whatsoever the moment... and he allows the moment to decide. In that moment, everything converges. The whole existence takes part, so nobody knows.

Lin Chi said, "If somebody attacks me, nobody knows. It will depend. The somebody may be Gautam Buddha, and if he attacks me I will laugh. I may touch his feet at how compassionate it is of him to attack me, poor Lin Chi. But it will depend on the moment, on so many things that it is unpredictable."

Just at the beginning of this century, in the year 1900, a great scientist, Max Planck, came to make one of the greatest discoveries ever. He came to feel and he came to discover that existence seems to be discontinuous, that it is not a continuity. It is not as if you pour oil from one pot into another. Then the oil has a continuity; it falls in a continuous stream. Max Planck said, "Existence is such: as if you are pouring peas from one carton into another -- discontinuous -- each pea falling separately." He said, "The whole life is discontinuous. These discontinuous elements he calls 'quanta'. That is his Theory of Quantum. 'Quanta' means: each thing is separate from each other thing, and discontinuous, and between two things there is a

space. Now, that space is holding everything because two things are not connected, two atoms are not connected between themselves. The space, the emptiness is holding both. They are not connected directly, they are connected through space. Still, nobody has tried some parallel theory about mind, but exactly the same is the case.

Two thoughts are not connected with each other, and thoughts are discontinuous. One thought, another thought, another thought, and between these thoughts, there are gaps, very small gaps -- that is your inner space. That's what original mind is. One cloud passes, another cloud passes; between the two is the sky. One thought passes, another passes; between the two is the original mind. If you think your thoughts are continuous, then you think of yourself as a mind.

In fact, there is nothing like a mind -- only thoughts, discontinuous thoughts wandering within you, moving so fast that you cannot see the gaps. These thoughts are held by your inner space. Atoms are supported by the outer space, thoughts are supported by the inner space. If you count matter, you become a materialist; if you count your thoughts, you become a mentalist. But mind and matter, both are false. They are processes, discontinuous. And I would like to say to you that this is yoga's ultimate synthesis: that the inner space and the outer space are not two. Your original mind and God's original mind are not two. Your artificial mind is different from God, but your original mind is nothing different. It is the same.

DESIRES ARISE FROM THESE THREE-FOLD KARMAS WHEN CIRCUMSTANCES ARE FAVORABLE FOR THEIR .

If you do a pure karma, a good act, a saintly act, then desires will arise, of course, to do more good. If you do an impure act, desires will arise to do more impure acts, because whatsoever you do creates a certain habit in you to repeat it. People go on repeating. Whatsoever you have done, you become skillful in doing it. If you do a mixed act, of course a mixed desire arises in which good and bad are both mixing. But all are artificial minds. Even the mind of the saint is still a mind.

I have heard:

Abe Cohen, a great businessman, a Jew, was convicted of murder before the ending of capital punishment. The prison governor visited him on the morning of his execution. "Mr. Cohen," he said, "it will cost this country 100 pounds to hang you." "Bad business," said Abe. "Give me 95 pounds, and I will shoot myself."

A businessman is a businessman. He goes on thinking in terms of business, in terms of money. He has become skillful about it. Just watch whatsoever you have been doing -- you have a tendency to repeat it, unawares, unconsciously. You go on repeating the same things again and again and again, and of course, the more you repeat, the more you are caught in the habit. A time comes when even if you want to leave the habit, the habit has become so deep-rooted that you want to leave it, but it does not want to leave you.

I have heard, it happened: A certain teacher, out of indigence, wore only thin cotton cloth in the winter. A storm carried a bear down from the mountains by way of the river. Its head was hidden in the water. The children, seeing its back, cried, "Teacher, look! A fur-coat has fallen into the water, and you are cold. Go and fetch it!" The teacher, in the extremity of his need, leapt into the river to catch the fur coat. The bear quickly attacked him and caught him. "Teacher," the boys shouted from the bank, "either grasp the coat, or let it go and come out!" "I am letting the fur coat go," shouted the teacher, "but the fur coat is not letting me go!"

That's the problem with habits: first you cultivate them, then, by and by, they have become almost a second nature to you. Then you want to drop them, but it is not so easy to drop them. What to do?

You will have to become more aware.

Habits cannot be dropped. There are only two ways to drop them: one is to change the habit for a substitute habit -- but that is just changing one problem for another, it is not going to help much; the other is to become more aware. Whenever you repeat a habit, become aware. Even if you have to repeat it, repeat it, but repeat with a witnessing, an alertness, an awareness. That awareness will make you separate from the habit, and the energy that you go on giving to the habit unknowingly, will not be given anymore. By and by, the habit will shrink; the water will not be flowing through it, the channel will be blocked. By and by, it will disappear.

Never try to change one habit into another, because all habits are bad. Even good habits are bad, because they are habits. Don't try to change impure habits into pure habits. It is good for the society that you change

your bad habits into good habits. Rather than going to the pub every day, if you go to the church or to the temple every day, it is good for the society. But as far as you are concerned it is not going to help much. You have to go beyond habits. Then it is helpful.

The society wants you to become moral, because by being immoral you create troubles -- society is finished. Once you become moral, the society is finished. Now it is none of the society's business to be bothered with you. If you are immoral, the society is not finished with you; something has to be done about you. Once you are moral, the society is finished. The society garlands you and cheers you and says, "You are a very good man" -- finished. The society is no more in trouble with you, but you yourself have yet long to go; the journey is not complete yet. The bad habit is against society, and habit, as such, is against your original nature.

A flea rushed into the pub just before closing time, ordered five double scotches, drank them straight down, rushed into the street, leapt high in the air and fell flat on his face. He picked himself up, looked unsteadily around and muttered, "Darn it! Someone has moved my dog."

For many lives you have been drinking and drinking out of unconsciousness. Everybody is an alcoholic, and of course you go on falling again and again.

The deep problem is: how to become aware, how not to be unconscious. From where to start? Don't try to fight with some very deep-rooted habit. You will be defeated. The fur coat will not leave you so easily. Start with very neutral habits.

For example: you go for a walk; just be aware that you are walking. It is a neutral thing. Nothing is invested in it. You are looking at the trees; just look at the trees and be aware. Don't look with clouded eyes. Drop all thinking. Just for a few moments even, just look at the trees, and just look. Look at the stars. Swimming, just be alert to the inner feeling that happens inside your body while you are swimming, the inner. Feel it. You are taking a sun bath; feel how you start feeling inside: warm, settled, rested. While falling asleep, just watch how you are feeling inside. Inside, outside -- try to be aware of the coolness of the sheets, the darkness in the room, the silence outside, or the noise outside. Suddenly, a dog barks -- neutral things; bring your consciousness to them first. And then, by and by, proceed.

Then, try to be aware of your good habits, because good habits re not so deep-rooted as bad habits. Good habits need much sacrifice on your part, so very few people try to cultivate good habits. And even those who try to cultivate good habits try very few good habits; just underneath, many bad habits are there.

First try neutral, then good, then move by and by to bad habits. And finally, remember that each habit has to be made aware. Once you have become aware of your whole habitual pattern, that habitual pattern is your mind. Any day the shift will happen. Suddenly, you will be in the no-mind. When all the habits of your life have become aware, you don't do them unconsciously and you don't cooperate with them unconsciously, any day, when the situation point comes -- at one hundred degrees -- suddenly, a shift will happen. You will find yourself in emptiness. That is the original mind which is neither pure nor impure.

DESIRES ARISE FROM THESE THREE-FOLD KARMAS WHEN CIRCUMSTANCES ARE FAVORABLE FOR THEIR FULFILLMENT.

Whatsoever you do remains like a seed in you. And whenever a certain circumstance arises which can be helpful to you, the seed sprouts. Sometimes we carry seeds for many lives. The right circumstance, the right season may not be come across, but whenever it comes it creates very complex problems. Suddenly, you come across a man on the road and you feel very, very repelled, and you have not ever known the man. You have not even thought about him, heard about him; an absolute stranger, and suddenly you feel repelled, or, you feel attracted. Suddenly you feel as if you have met him before. Suddenly you feel as if a deep surge of love-energy is arising in you for this stranger, as if you have been always close, always close. A seed has been carried from some other life -- a certain circumstance -- and that seed starts sprouting. Suddenly, you are miserable for no reason at all. And you think, "Why am I miserable? Why?" There seems to be no cause in the visible world. You may be carrying a seed for this misery; just a right moment has arrived.

Julia came to her father with her head downcast. "Poppa," she said, "you know that rich Mr. Wolfe? Well, he betrayed me, and I am going to have a baby."

"My God!" said the father. "Where is he? I will kill him! Give me his address. I will murder him!" Dashing to the rich man's home, he cornered him and in a loud voice told him what he intended to do. But

the rich Mr. Wolfe was quite calm. "Don't get excited," he said. "I am not running away, and I intend to do right by your daughter. If she has a boy, she gets $50,000; if it is a girl, she gets $35,000. Is that fair?"

The father halted, while the look of anger on his face changed. "And if it is a miscarriage," he pleaded, "will you give her another chance? "

Suddenly, the circumstances had changed. Now a seed of greed sprouts. He had come to murder, but just the mention of money and he had forgotten all about murder; he's asking, "Will you give her another chance?"

Watch... watch yourself continuously; circumstances change and you immediately change. Something in you starts sprouting, something starts closing.

The man of original mind remains the same. Whatsoever happens, he watches it, but there are no longer any seeds of desire left from the past. He does not act through his past, he simply responds; out of nothingness comes his response. Sometimes you also act in that way, but very rarely. And whenever you act that way, you feel a tremendous fulfillment and satisfaction and contentment. It happens sometimes.

Somebody is dying, drowning in the river, and you simply jump without any thought. You don't think whether to save this man or not, whether he is a Hindu or a Mohammedan, or a sinner or a saint, or why you should be worried. No, you don't think. Suddenly, it happens. Suddenly, your mind is pushed away and your original mind acts. And when you get that man out, you feel tremendous contentment, as you have never felt before. A harmony arises in you. You feel very fulfilled. Whenever something out of your nothingness happens, you feel blissful.

Bliss is a function of your nothingness.

BECAUSE MEMORIES AND IMPRESSIONS RETAIN THE SAME FORM, THE RELATIONSHIP OF CAUSE AND EFFECT CONTINUES EVEN THOUGH SEPARATED BY CLASS, LOCALITY, AND TIME.

And it goes on... your life changes: you die in this body, you enter into another womb, but the innermost form clings with you. Whatsoever you have done, desired, experienced, accumulated, that fur coat clings with you; you carry it with you. The death, ordinary death, is only the death of the body; the mind continues. The real death, the ultimate death we call samadhi, is not only the death of the body; it is the death of the mind as such. Then there is no more birth, because then there is no seed left to come back to, no desire to be fulfilled. Nothing left, one simply disappears like a fragrance....

AND THERE IS NO BEGINNING TO THIS PROCESS AS THE DESIRE TO LIVE IS ETERNAL.

Philosophers go on asking, "When did this world start?" Yoga Is a very tremendous thing: the world has never started. The desire has no beginning, because to desire to live is eternal. It has, been always there. Yoga does not believe in any creation. It is not at God created the world on some day, at some moment. No, desire has been always there. There was no beginning for desire, but there is an end to it. This has to be understood. It is very logical, but if you understand you will be able to feel the point.

Desire has no beginning, but it has an end. Desirelessness has a beginning, but has no end; and the circle is complete. Desire has no ginning but has an end. If you become aware, the end comes, and en starts desirelessness. Desirelessness has a beginning, but then there is no end to it. "The world has no beginning"; we have been ying in the East, "it has continued always and always; but it has end." For a Buddha, it ends. Then it is no longer there. Just like dream, it disappears. But the no-world -- *nirvana*, *kaivalya*, *moksha* -- that has a beginning but no end. So we never ask when the world started. We have not bothered about it because it has never started.

We have not paid much attention to the birth dates of Krishna, Buddha, Mahavir, but we have paid much attention to the day that hey attained enlightenment -- because that is the real beginning of something which is never going to end. The enlightenment day of Buddha is very significant; that we have remembered, that we have worshipped again and again, again and again. Nobody knows when e was born; nobody has bothered about it. In fact, the myth says hat he was born on the same day as the day he died, and he became enlightened also on the same day. My feeling is, we have forgotten his birthday and his death day; we remember only his enlightenment day. But only that is significant: that his birthday as also his death day, because that is the only significant thing at happens in a life -- the beginning of the endless.

Desire has no beginning, has been always here, but it can end. Desirelessness can begin and will never end. And between desire and desirelessness, the circle is complete. It is the same energy. That which has been desire becomes desirelessness. It is the same energy. And of course, desirelessness never ends. A man who has attained has become liberated, never comes back, because evolution cannot go backwards. There is no way to go backwards. Higher and higher we go, until the ultimate is attained. But from that, there is no point of falling back.

AND THERE IS NO BEGINNING TO THIS PROCESS AS THE DESIRE TO LIVE IS ETERNAL

Try to be aware of your desire because that has been your life up to now. Don't be caught in it. Try to understand it. Don't try to fight also, because that is again getting caught in it in another way. Just try to understand it: how it grips you, how it enters into you and makes you absolutely unconscious.
I have heard:

"Abe, I have a wonderful bargain for you. I can get an elephant for $200." "But Izzy, don't be an idiot. What am I going to do with an elephant?"

"What are you going to do with an elephant? Don't be an idiot yourself! Think of the bargain. Where can you pick up an elephant for $200, tell me?"

"But I have a two-room flat. Where am I going to put an elephant?"

"What is the matter with you? Don't you recognize a bargain when you see one? As a matter of fact, I have even better news for you. If you want, I can get you two elephants for $300."
"Ah, now you are talking."

Now a man who has only a two-room flat has forgotten completely.

Watch desire. It goes on befooling you; it goes on leading you astray. It goes on leading you into illusions, into dreams.
Watch.

Before you take a step, watch, be alert. And by and by, you will see desires disappear, and the energy that was invested in desires is released. Millions are the desires, and when the energy is released from all those desires you become a tremendous upsurge of energy. You start soaring high. Naturally, the energy goes on pooling inside. The level of energy goes higher and higher, and one day, you start overflowing from *sahasrar*. You become a lotus, a one-thousand-petalled lotus.

Yoga: The Alpha and the Omega, Vol 10

Chapter #4
Chapter title: Everything is interdependent

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The first question:

WHILE TALKING ABOUT WISDOM, INSIGHTS, AND ENLIGHTENMENT, YOU OFTEN SAY 'WE IN THE

EAST'. PLEASE EXPLAIN THE MEANING OF THIS PHRASE.

THE EAST HAS NOTHING TO DO WITH THE EAST. The East is just symbolic of the inner space, of the inner world of consciousness. East is symbolic of religion, West is symbolic of science. So even if in the East a person attains to a scientific attitude, he becomes Western. He may live in the East, he may be born in the East -- that doesn't matter. Or, whenever a person attains to religious consciousness -- he may be born in the West, it makes no difference -- he begins to be a part of the East. Jesus, Francis, Eckhart, Boehme, Wittgenstein, even Henry Thoreau, Emerson, Swedenborg -- they are all Eastern. The East is symbolic, always remember. I am not concerned with geography. So whenever I say 'we in the East', I mean all who have come to know the inner reality. And whenever I say 'you in the West', I simply mean the scientific mind, the technological mind, the Aristotelian mind: rational, mathematical, scientific, but not intuitive; objective but not subjective.

Once you understand it, then there will be no problem. All the great religions were born in the East. The West has not yet produced a great religion. Christianity, Judaism, Mohammedanism, Hinduism, Jainism, Buddhism, Tao: they were all produced in the East. It is something like a feminine mind, and it has to be so because on every level there is a meeting of yin and yang, the male and the female. The circle has to be divided. The East functions as a feminine part, the West functions as a male part.

The male mind is aggressive; science is aggressive. The feminine mind is receptive; religion is receptive. Science tries hard. It forces nature to reveal its secrets. Religion simply waits, prays and waits, invokes but does not force; calls, cries, weeps, persuades, almost seduces nature to reveal its mysteries and secrets, but the effort is feminine. Hence, meditation. When the effort is male, aggressive, it is like the laboratory: all sorts of instruments to torture nature, to force nature to reveal its secrets, to hand over the key. The male mind is an attack. The male mind is a rapist mind, and science is a rape. Religion is the mind of a lover; it can wait. It can wait infinitely.

So whenever I say 'we in the East', I mean all, wherever they were born, wherever they were brought up. They are spread all over the world. The East is spread all over the world, just as the West is spread all over the world. When somebody from India gets a Nobel prize for his scientific discoveries, he is a Western mind. He's no more part of the East, he's no more part of the Eastern tradition. He has changed his home, he has changed his address. Now he has fallen in line, in the queue with Aristotle.

The East is within you, and we call it 'East' because East is nothing but the rising sun: awareness, consciousness, alertness.

So never be confused whenever I say 'we in the East'. I don't mean the countries that are in the East, no. I mean the consciousness that is Eastern. I don't mean India when I use the word 'India'. It is a bigger thing for me. It is not just on the map as other countries. It is simply symbolic of the tremendous energy that India has put into the inner search. So wherever you are born, if you start moving towards God, you become Indian. Suddenly, your pilgrimage towards India starts. You may come to India or you may not come; that is not the point. But you have started your pilgrimage. And the day you realize, suddenly you will become part of Gautam Buddha, Mahavir the Jaina, the Upanishadic seers, the rishis of the Vedas, Krishna, Patanjali. Suddenly, you are no more part of the technological mind, the logical mind; you have become supra-logical.

The second question:

JESUS CHRIST, BUDDHA, MAHAVIR, LAO TZU: ALL THOSE ENLIGHTENED HAVE BEEN KNOWN TO GO AROUND THE WORLD PREACHING. WHY IS IT THAT YOU ARE NOT DOING THE SAME?

I am doing the same, but just the other way round. I am allowing the world to come around me. This is my way. Buddha has done his thing, I am doing my thing.

The third question:

It is from Prem Madhuri.

I AM OFTEN ONE OF THE CROCODILES OF WHICH YOU SPEAK, AND SURE ENOUGH, BODHI SHOWS EVERY SIGN OF BECOMING ONE OF THE GREAT PHILOSOPHERS. THAT'S FINE, BUT WHAT OF THE CONSCIOUSNESS OF THE WRETCHED CROCODILE?

The woman has suffered long because the feminine mind has suffered long. The woman has been oppressed long because the feminine mind has been oppressed long. Centuries upon centuries of oppression, exploitation, suppression; much violence has been done against women. Naturally, she has become cunning. Naturally, she has become very clever in devising subtle methods to torture men. That is natural. That is the way of the weak. Nagging, bitching -- that is the way of the weak. Unless you understand it, you will not be able to drop it.

Why do women go on continuously nagging men, continuously finding ways and means to torture them? It is unconscious. It is centuries of repression that have poisoned their being, and of course, they cannot attack directly. That is not possible for many reasons. One: they are more fragile than man. They may learn karate, aikido, judo, but that will not make much difference. They are fragile; that is their beauty. If they learn too much karate and judo and ju-jitsu and aikido and become very muscular and strong, they will lose something -- they will not gain. They will lose their femininity, they will lose their flower-like fragility, delicacy. That is not worth the effort.

Woman is fragile. She's meant to be that way. She has a deeper harmony than man. She's more musical, more rhythmic than man, more rounded. One thing: because of her fragileness she could not be as aggressive as man. Another thing: man has been training her in a certain way; man has been giving her a certain mind which does not allow her to move out of her bondage. It has been so long that it has reached to her very bones. She has accepted it. But freedom is such a thing that whatsoever happens, you remain freedom-oriented. You can never lose the desire to be free, because that is the desire to be religious, that is the desire to be divine. Freedom remains the goal, whatsoever happens.

So, what to do when there is no way to revolt and the whole society is that of man? How to fight it? How to protect a little dignity? So woman has become cunning and diplomatic. She starts doing things which are not directly an attack, but indirect. She fights with man in subtle ways. That has made her almost a crocodile. She waits continuously for her opportunity to take revenge. She may not be aware of anything in particular that she is fighting against, but she is just a woman, and she represents all womanhood. Centuries and centuries of indignities and humiliation are there. Your man may not have done anything wrong to you, but he is the representative of all men. You cannot forget it. You love the man, this man, but you cannot love the organization that men have created. You can love this man, but you cannot forgive man as such. And whenever you look into this man, you find the male mind there, and you start.

This is very unconscious. This creates a certain neurosis in women. More women are neurotic than men. It is natural, because they live in a man-made society, tailored for men, and they have to fit into it. It is tailored by men for men, and they have to live in it, they have to fit into it. They have to cut many of their parts, their limbs -- alive limbs -- to fit into the mechanical role that is given to them by man. They resist, they fight, and a certain neurosis arises out of this continuous fight. This is what bitching is.

I have heard: A sweet old lady went to a pet shop. Just in the shop window was a very beautiful dog, and she said to the shop owner, "That nice, sweet dog you have in the shop window?"

He said, "Yes lady, a very beautiful bitch. Isn't she beautiful?"

The woman was enraged. She said, "What! Watch your tongue! Don't use such words. This is a respectable part of the town. Be a little more cultured!"

Even the shop owner was a little puzzled, embarrassed. He said, "Sorry, but have you never heard the word used before?"

The lady said, "I have heard it used before, but never for a sweetie, sweet doggie!"

It is always used for women.

Just the other day I was reading a book called BITCHING, written of course by a woman.

Something has gone very, very wrong. It is not a question of one woman, it is a question of womanhood. But by bitching and nagging and constant quarrelling, it cannot be remedied. That is not a remedy for it. Understanding is needed.

The question is certainly right. Madhuri is a crocodile, and she is doing much nagging and quarrelling with Bodhi. Of course, Bodhi is growing out of it. He has changed a lot. The whole credit goes to Madhuri.

When you have to live with a woman continuously fighting and nagging, either you escape or you become a philosopher, that is certain. Only two ways are available: either you escape, or you start thinking that this is just maya, dream, illusion: "This Madhuri is nothing but a dream...." You become detached. That is also a way of escaping. You remain there physically, but spiritually you go far away. You create a distance. You hear the sounds Madhuri is making, but as if on some other planet. Let her do; by and by, you become detached; by and by, you become indifferent. For Bodhi it has been good.

Now, Madhuri is asking, "That's fine for Bodhi, but what of the consciousness of the wretched crocodile?" Do the same as Bodhi is doing. What is he doing? He's becoming more and more of a watcher. He is not offended at what you are saying and doing. Even if you are hitting him, he will watch it, as if something natural is happening: old leaves are falling from the trees -- what to do? A dog is barking -- what to do? It is night and it is dark -- what to do? One accepts, and in that acceptance one watches whatsoever is happening. Do the same. Just as Bodhi is watching you, you also watch yourself. Because that crocodile is not your inner essence. No, it is nobody's inner essence. That crocodile is just out of the wounds that you are carrying in your mind, and those wounds have nothing to do with Bodhi. Those wounds may have been done by somebody else or may not have been done by anybody in particular, but just by society.

Watch when you start behaving in a neurotic way, in a neurotic style. Watch it!

Just as Bodhi is watching you, you also watch yourself.

And a distance will arise, and you will be able to see your own mind creating unnecessary trouble. You will gather an awareness. Continuously watching things, one gets out of the mind, because the watcher is beyond the mind.

If you don't do that, the possibility is that as Bodhi grows more and more philosophical and understanding, you will become more and more of a bitch -- because you will think that he is becoming cold, you will think he is getting far away, and you will start hitting him harder, you will start fighting harder. Seeing that he is going somewhere else, leaving you, you will take more and more revenge. Before it happens, become alert.

I have heard: A man arranged to pay for his wife's funeral arrangements by installments, but after a few months he ran into financial difficulties and was unable to keep up the payments. Finally, the undertaker rang up one morning and said, "Look, either I get some money from you at once, or up she comes!"

Don't create such a situation that one who loves you starts thinking of your death, one who would have liked you to be immortal starts hoping that you die, that it is better that you die.

Mulla Nasrudin is mad after movies. Every night he's in the moviehouse, somewhere or other. One day the wife said, "I think that even if for one night you are at home, I will drop dead." He looked at her and he said, "Don't try to bribe me."

Don't create such a situation.

The wife of one of the club's oldest and more revered members had recently passed away. His fellow members were offering their condolences, and one said, "It is hard to lose one's wife...." Another member muttered bitterly, "Hard? It is damned near impossible! "

Nobody says this, but this is what people create -- a very ugly situation. And I know that you are creating it unknowingly, and I know that you are creating it in the hope of just the opposite. Sometimes it happens that the woman starts hitting the man just to break his coolness, just to break the ice. She wants him to at least be warm: "At least be angry, but be warm. Hit me back, but do something! Don't stand there so aloof." But the more you create such a situation, the more the man has to protect himself and go far away. By and by, he has to learn space travel, so that the body remains here and he goes off far away -- astral travel.

These are vicious circles. You want him to be close and warm and hugging you, but you create such a situation in which it becomes more and more impossible. Just watch what you are doing. And this man has not done anything in particular to you. He has not harmed you. I know there are situations where two persons don't agree, but that is part of growth. You cannot find a person who is going to agree. totally with you. Particularly men and women don't agree because they have different minds, they have totally different attitudes about things. They function from different centers. So it is absolutely natural that they don't agree easily, but nothing is wrong with it. And when y9u accept a person and you love a person, you also love his or her disagreements. You don't start fighting, you don't start manipulating; you try to understand the other's point of view. And even if you cannot agree, you can agree to disagree. But still, a deep, subtle agreement remains that, "Okay, we agree to disagree. On this point we will not be coming to an agreement -- right -- but there is no need to fight." The fight is not going to bring you closer; it will create more distance. And

much, almost ninety-five per cent of your quarrelling, is absolutely baseless; it is mostly misunderstanding. And we are so much fogged in our own heads that we don't give an opportunity to the other to show his mind.

In this too women have become very, very afraid. The problem, again, is of the male and female mind. Man is more argumentative. This much women have learned: that if you go through argumentation, he will win. So they don't argue, they fight. They get angry, and what they cannot do through logic, they do through anger. They substitute with anger, and of course, the man, thinking, "Why create so much trouble for such a small thing?" agrees. But this is not an agreement, and it will function as a block between the two.

Listen to his argument. There are possibilities that he may be right -- because half of the world, the outer world, the objective world, has to be approached through reason. So whenever it is a question of the outer world, there is more possibility that the man may be right. But whenever it is a question of the inner world, it is more possible that the woman may be right because there, reason is not needed. So if you are going to purchase a car listen to the man, and if you are going to choose a church, listen to the woman. But it is almost impossible. If you have a wife you cannot choose your car -- almost impossible. She will choose it. Not only that, she will sit at the back and drive it.

Man and woman have to come to a certain understanding that as far as the world of objects and things is concerned, man is more prone to be right and accurate. He functions through logic; he is more scientific; he is more Western. When a woman functions intuitively she is more Eastern, more religious. It is more possible that her intuition will lead her to the right path. So if you are going to a church, follow your woman. She has a more accurate feeling for things which are of the inner world. And if you love a person, by and by, you come to this understanding, and a tacit agreement arises between two lovers: who's going to be right in what.

And love is always understanding.

Two monsters from outer space were walking along the street when they saw a traffic signal. "I think she likes you," said the first monster. "One is winking at you." Just then the signal changed from go to stop. "Just like a woman," muttered the second monster, "can't make up her mind from one moment to the next."

It is very difficult for a woman to make up her mind because she is more fluid, more of a process, less of a solidity. That is her beauty and grace. She is more river-like, goes on changing. Man is more solid, more square, more certain, decisive. So where decisions are needed, listen to Bodhi, Madhuri. And when decisions are not needed, but floating, drifting is needed, then you can help Bodhi to listen to you; and he will listen.

The feminine mind can reveal many mysteries, as the male mind can reveal many mysteries; but as there is a conflict between science and religion, so is the conflict between man and woman. One day it is hoped that man and woman will come to complement each other rather than conflict with each other, but that day will be the same day as when science and religion also complement each other. Science will listen with understanding to what religion is saying, and religion will listen with understanding to what science is saying. And there is no trespass, because the fields are absolutely different. Science moves outward, religion moves inward.

Women are more meditative, men are more contemplative. They can think better. Good; when thinking is needed, listen to the man. Women can feel better. When feeling is needed, listen to the women. And both feeling and thinking make a life whole. So if you are really in love, you will become a yin/yang symbol. Have you seen the Chinese yin/yang symbol? Two fish are almost meeting and merging into each other in a deep movement, completing the circle of energy. Man and woman, female and male, day and night, work and rest, thinking and feeling: these are not antagonistic to each other, they are complementary. And if you love a woman or a man, you both are enhanced tremendously in your beings. You become complete.

That's why I say that Hindu concepts of God are more complete than Christian, Jewish, Mohammedan, or Jaina concepts; but both are concepts. Mahavir stands alone; no woman is to be found anywhere around. It is just a male mind, alone; the complementary is missing. Only one fish is in the circle, the other fish is not there. It is a half circle, and a half circle is not a circle at all because to call a circle 'half' is almost absurd. A circle has to be full; only then is it a circle. Otherwise, it is not a circle at all.

The Christian God is alone; no concept of female around Him. Something is missing. That's why the Christian or Jewish God is much too male, revengeful, angry, ready to destroy for small sins, ready to throw people into hell forever -- no compassion, very hard, rock-like. The Hindu concept of God is closer to reality; it is a circle. Ram you will see with Sita; Shiva you will see with Devi; Vishnu you will see with Laxmi -- always the complementary is there. Hindu Gods are more human compared to other Gods, which

are almost inhuman. Hindu Gods are almost as if belonging to you, just amidst you, just like you -- more pure, more whole, but connected to you. They are not disconnected; they are connected to your life experience.

Let love be your prayer also. Watch! Watch the crocodile in you and drop it, because that crocodile will not allow you to flower in deep love. That will destroy you, and destruction never fulfils anybody. Destruction frustrates. Fulfillment is only out of deep creativity.

A meek little man was just returning home from his wife's funeral. As he arrived at his front door, a chimney pot fell off the roof of the house and gave him a sharp blow on the back. Glancing up he muttered, "Ah... she has arrived already." Don't create such images of you in the mind of one who loves you.

And man needs much from a woman to grow: her love, her compassion, her warmth. The Eastern understanding about man and woman is this: that a woman is essentially a mother. Even a small girl is essentially a mother, a growing mother. Motherhood is not something that happens as an accident, it is a growth in a woman. Fatherhood is just a social formality; it is not necessary. It is not natural, in fact. It exists only in a human society; man has created it. It is an institution. Motherhood is not an institution, fatherhood is. A man has no inner necessity to be a father.

When a man falls in love with a woman, he is seeking a beloved. When a woman falls in love with a man, she is seeking someone who will make her a mother. She is seeking someone who she would like to become the father of her children. That's why when a woman tries to find a man her criterion is different; strong, because she will need protection and the children will need protection; rich, because she will need protection and the children will need protection. When a man is finding a woman, he is only concerned with a wife. His concern is with a beautiful woman whom he can enjoy and be with. He's not too concerned about being a father. If he becomes a father, that is accidental. If he starts liking it also, that also is accidental, because he likes the woman and the children have come out of her. He loves the children through the woman, and the woman loves the man through the children. Of course, it has to be so; the circle becomes complete. A woman is essentially a mother, in search of being a mother.

So the Eastern concept is that the woman is in search of being a mother, and the man is in search, deep down, of finding his lost mother. He has lost the womb of the mother, the warmth of the mother, the love of the mother. He is searching again for the woman who can become his mother.

Man essentially is a child. Even the very grown-up seventy or ninety-year-old man is a child. And a very small girl essentially is a mother. This is how the circle completes.

In the East, in the days of the Upanishads, the seers used to bless new couples with a very absurd idea. It will look absurd to the Western eye. They used to say, "God should give you ten children, and finally, the ultimate fulfillment of becoming a mother to your husband also." So in all, eleven children: ten children from the husband, and finally, the husband also becomes a child to you -- eleven children. A woman is fulfilled when the husband also becomes a child to her.

Man goes on seeking his mother. When a man falls in love with a woman, he falls in love again with his mother. Somehow, this woman gives an idea of his mother. The way she walks, the face she has, the color of her eyes or the color of her hair, or her sound; something that gives the idea of the mother again. The warmth of her body, the care that she shows about him is a search for the lost mother. It is a search for the womb.

Psychoanalysts say that the male urge to penetrate the woman's body is nothing but the urge to again reach to the womb. It is meaningful. The very effort of man to penetrate the woman's body is nothing but an effort to reach the womb. Once you understand what is happening between your energy and your man's energy, what is really going on, watch it. By and by, the energy will start falling in a circle.

And help each other. We are together to help each other, to make each other happy and blissful, and finally, to give an opportunity through the meeting of man and woman for God to happen. Love is fulfilled only when it becomes samadhi. If it is not samadhi yet and the nagging and conflict and bitching continues, and fighting and anger, and this and that, then your love will never become a harmonious whole. You will never find God, which can be found only in love.

The fourth question:

INTERDEPENDENCE IS A NICE CONCEPT, BUT HOW IS THAT POSSIBLE WHEN YOU URGE AN OF US TO BE TOTALLY SELFISH?

First, interdependence is not 'nice', and it is not a concept.

It is not nice at all. Independence feels nice; dependence feels very, very bitter; interdependence is neither nice nor bitter. It is a very balancing thing: neither this way nor that. It leans to no side; it is a tranquility. And it is not a concept, it is a reality. It is how it is. Just watch life and you will never find anything which is not interdependent. Everything that exists, exists in the ocean of interdependence. It is not a concept, it is not a theory. You just drop all theories, all prejudices, and look at life.

Look at a small tree, a rose bush, and you will see the whole existence converges on it. From the earth it is connected. Without the earth, it would not be there. It goes on breathing the air. It is connected with the atmosphere. From the sun it goes on getting energy. The rose is rosy because of the sun, and these are very visible things. Those who have been working hard say that there are invisible influences also. They say that it is not only that the sun is giving energy to the rose, because nothing can be one way in life. The traffic cannot be one way. Otherwise, it would be a very unjust life. The rose would go on getting and giving nothing. No, it must be that the rose is also giving something to the sun. Without the rose, the sun would also miss something. That has yet to be discovered by science, but occultists have always felt that life is a give and take. It cannot be one way. Otherwise, the whole balance would be lost. The rose must be giving something -- maybe a certain joy. Certainly, it gives fragrance to the air, and certainly it must be giving some creativity, a situation for the earth to be creative. The earth must be feeling happy through it; it has created a rose. It must be feeling fulfilled. A deep satisfaction and contentment must be coming to the earth.

Everything is connected. Nothing is unconnected here. So when I say interdependence, I don't mean that it is a concept, a theory, no.

Independence is a concept because it is absolutely false. Nobody has ever seen anything independent. An absolute dependence is false because nobody has ever seen anything absolutely dependent.

A child is born: you think he is completely helpless and dependent on the mother? Can't you see that the mother is also gaining much from him? In fact, the day the child is born, the mother is also born as a mother. Before it, she was just a plain woman. Now, something tremendously new has happened to her with the birth of the child. She has attained to motherhood. It is not only that the child is dependent on the mother, the mother is also dependent. You will see a certain grace happening to the woman when she becomes a mother, a certain harmony happening to her. If the mother dies, of course, the child will not be able to survive. But if the child dies, do you think that the mother will be able to survive? No, the mother will die. Again there will be a woman; the motherhood will disappear with the child. And this woman will be less than she was before the child had happened to her. She will always miss something; a part of her being has disappeared with the child. That missing part will function as a wound continuously.

Everything is interdependent.

The tree goes on eating the earth, it goes on giving you fruit; you go on eating the fruit. Then you die, and the earth eats you, and the tree again eats the earth. And the fruit? -- your grandchildren will be eating you through the tree. Everything is revolving. When you are eating an apple, who knows? Your grandfather, your grandmother, or your great-great-grandfather must be there in the apple; chew well, digest well. Otherwise, the old man will not feel good. Let him become a part of your being again. He has been seeking you through the apple. He has come back again.

Everything is interdependent. So it is not nice, it is not bitter; it is a simple fact. You cannot evaluate it, because nice and bitter are our evaluations, interpretations. And it is not a concept, it is a reality.

"But how is that possible when you urge all of us to be totally selfish?"

Yes, it is only possible if you are totally selfish. If you are totally selfish, you will come to see that if you want to be really happy, you have to make others happy -- because life is an interdependence. When I say to be selfish, I am saying to just think about your happiness. But in that happiness much is involved. If you want to be healthy, you have to live with healthy people. If you want to be clean, you have to live in a clean neighborhood. You cannot exist like an island. If you want to be happy you have to spread your happiness all around. It is not possible that all around there is an ocean of misery, and you are like an island, happy -- impossible. You can be happy only in a happy world; you can be happy only in happy relationships; you can be beautiful only with beautiful people. So if you are really interested in being beautiful, create beauty all around you.

A man who is really selfish becomes altruistic. To be really selfish is to go beyond self. To be really selfish is to become a Buddha, a Jesus. These people are absolutely selfish people because they think only

of bliss. But in thinking of their bliss, they have to think of others' bliss also. I am absolutely selfish. I have never thought about anything else but my own self. But in that, from the back door, enters everything.

I am interested in your happiness, in your bliss. I am interested to create a community of blissful people. I am interested to create a garden of beautiful people, because if you are happy and blissful and beautiful, I will become tremendously blissful and happy.

Bliss increases in sharing. If you don't share your bliss it will die. If you don't share your ecstasy, soon you will find that your hands are empty. So when I say be absolutely selfish, I mean: that if you try to understand what is your self, what your selfishness is, you will see that everybody is implied, involved. And your involvement becomes greater and greater and bigger and bigger. A moment comes when you can see as a fact that the whole is involved.

There is a beautiful story about Buddha.

He reached the ultimate door. The door was opened, but he would not enter. The doorkeeper said, "Everything is ready, and we have been waiting for millions of years. Now you have come. Rarely it happens that a man becomes a Buddha. Enter. Why are you standing there? And why do you look so sad?" Buddha said, "How can I enter? Because there are millions of people who are still struggling on the path. There are millions of people who are still in misery. I will enter only when everybody else has entered. I will stand here and wait."

Now, this parable has many meanings. One meaning is that unless the whole becomes enlightened, how can one become enlightened? Because we are parts of each other, involved in each other, members of each other. You are in mer I am in you, so how can I separate myself? It is impossible. The story is tremendously significant and true. The whole has to become enlightened.

Of course, one can come to a certain understanding, but that understanding will reveal that others are involved, and the consciousness is one. To be selfish is to dissolve completely into the total, because only foolish people try to protect themselves. And in trying to protect themselves they go on destroying themselves. Jesus says, "Save yourself and you will be lost. Lose yourself. Save yourself and you will be lost!" He is giving you one of the best techniques for being selfish: lose yourself, and you gain. You gain by losing yourself. You become happy by spreading happiness all around; you become peaceful by spreading peace all around.

"But how is that possible when you urge all of us to be totally selfish? "

It is possible only if you are totally selfish. Then you will always see the point. If you live in a family, if you are a wife or a husband, you will be able to see that it is in your favor that the husband is happy. It is just selfish that the husband remain happy and singing and delighted, because if he becomes sad, depressed, angry, then you cannot remain happy for long. He will affect you. Everything is infectious. If you want to be happy you would like your children to be dancing and happy, because that is the only way your energy will be dancing. If they are all sad, ill, and sitting in their corners, dull, your energy will immediately fall low. Just watch! When you move with people who are happy, suddenly your sadness disappears -- disappears! When you move with people who are sad, suddenly your energy falls low.

Then the mathematics is simple. If you want to be happy, make people happy. If you want to be really enlightened, help people to become enlightened. If you want to be meditative, create a meditative world. That's why Buddha created a great order of sannyasins: an oceanic atmosphere in which people could come and drown themselves.

Just the other night one sannyasin came and he said, "I am feeling very uncomfortable with sannyas, because I feel as if I have become just a part of the herd." Now, this is a very egoistic attitude. Just part of the herd? Everybody wants to be apart, everybody wants to be independent, oneself, alone like a peak, unconnected. This is what the ego-trip is. I give you ochre robes, change your names, and by and by, you are lost in an ocean where you don't exist separately. You start merging yourself with others. Of course, the ego will feel hurt, uncomfortable, uneasy. But the ego is your disease; it has to be dropped. And one should be able to enjoy being a non-entity, being so ordinary, so mixed, that nobody ever comes to know that you are separate, different from others. But the ego has only one idea: how to be separate and different.

I have not told that sannyasin. I wanted to tell him but I thought that maybe it would hurt him -- such an egoist who thinks that just being in orange feels very uncomfortable, he has become part of the herd -- I wanted to say to him that it is better that you shave half your head, half your moustache, half your beard, so wherever you go you will be separate. And tattoo your forehead, and do things which nobody is doing. You will always feel good and very comfortable. Ego is doing that.

I have heard about one man who wanted to become very famous, who wanted to see his pictures in the newspapers. He shaved half his head, half the moustache, and half the beard, and he walked around the town. Within three days he was the most famous man around the town. All the newspapers had his pictures, and children were running around him and yelling and shouting, and he enjoyed it very much. You can do the same, in the same way.

The ego wants to be separate; and that's why the ego is false, because separation is false. To be together is to be real. All separation is false and illusory, and all togetherness is true and real.

The fifth question:

DURING THE LECTURE YOU USED THE TERM, 'ATTAIN TO HAPPINESS', AND MY MIND JUMPED IN AND SAID: WORK MORE, WORK HARDER. BUT HOW CAN I WORK TOWARDS SURRENDER? THAT FEELS CRAZY.

This is from Amida.

She has a great work-oriented mind: work is valuable, play is valueless; and all that has to be achieved, has to be achieved through work. That has become an ingrained habit in her mind. But this has been taught to everybody. The whole world lives according to work ethics. Play is, at the most, tolerated. Work is appreciated.

So even here, when I am talking about surrender, when I am talking about being receptive and feminine, your mind goes on popping. Whenever it finds any support, immediately it pops up and says, "Yes." The very word 'attainment' has started a chain of thoughts within you: attainment? -- work, hard work has to be done. Just the word has triggered a certain chain of thoughts, as if the mind was just waiting and watching to jump upon anything which could give it a continuity.

That's how you listen to me. I have to use words, words which are very loaded, words which you have interpreted in different ways, words which have different connotations to you, associations, meanings. I have to use language, and language is a very dangerous thing. Just listening to the word 'attainment', the whole work-oriented mind comes to function. Then you don't listen to me, to what I am saying. I am saying that attainment is possible only when you don't try to attain. Attainment is possible only when all effort to attain is dropped, because that which you are trying to attain is already there. It cannot be attained. The very effort to attain it will continue to create barriers between you and your reality. But the mind goes on watching, and is always ready to find some support for itself.

Let me tell you one anecdote.

The policeman in a small village had been there some twenty years and he was not very popular with the residents. Far from being the local village bobby who was as much a member of the populus as the local butcher or the local postman, he had always seen himself as the sheriff in a Western film, and treated even the most minor infringement as if it were a case for New Scotland Yard. It was his proud boast that every resident of the village had received a summons as a result of his devotion to duty. As the time approached when he would be replaced by a police car which would cover no less than six villages, including the one which he had come to regard as his own, he suddenly realized that he had never had a case against the local vicar. And his pride could not allow him to retire without bringing this man to justice. His task appeared hopeless. But as he watched the vicar cycling around the village, one day he hit upon a master plan. Positioning himself at the bottom of the only hill in the village, he waited for the vicar to cycle down. When the vicar was about a yard away, the constable stepped in front of him, thinking to himself, "He will run over my foot. It will hurt, but I will get him for not having adequate brakes." The vicar's reflexes however, enabled him to stop his bicycle an eighth of an inch in front of the policeman's boots. The constable reluctantly admitted defeat and said, "I thought I had you that time, vicar."

The vicar said, "Oh yes, but God was with me."

"Got you!" said the policeman. "Two on a bike!"

That's how the mind goes on -- watching. Any excuse: rational, irrational; any excuse, even any absurdity, and the mind immediately jumps and tries to continue in the old pattern. I am saying so many things to you, and of course, I have to use language. Be alert, be alert of this tricky mind which is just hiding there behind you, and just waiting for something which can be an excuse for its being strengthened more.

Work is good; but work as work is ugly, not good. Work is good if it is also a play. Work is good if it has an intrinsic value; you paint because you love to paint, because you enjoy painting. Of course, if the painting is sold and you receive some money, that is secondary, that is irrelevant, that is not the point. If you get the money, good; if you don't get the money, you are not missing anything, because you were so delighted while painting. You are almost rewarded. More than your effort, you have been rewarded. If the painting can be sold that is a plus reward: God is being too kind to you. But as far as your reward is concerned, you have already got it. When you paint your painting, when you write your poem, when you work in the garden and perspire in the sun, you have got your reward.

Work as play, work as enjoyment, work as worship -- then it is beautiful; it has a grace to it. Work as an economic activity is ugly. Then you become a part of the market-place. Then you are thinking only in terms of what you are going to get out of it. Then you are never here-now. Then you are always in the result, and the result is in the future. Never be result-oriented -- that is the misery of the human mind -- be present-oriented. And you are not going to get your innermost being through work. You are going to get it by being present, by being aware. So use your work also as a situation.

But what happens? You listen to me: you go on noting down inside your mind what I am saying. You don't really listen to me. You go on collecting cues. You don't collect understanding. You collect cues, and that's what creates problems.

Let me tell you another anecdote.

In the old days, the doctor took his assistant with him to the bedside of the patient. The Irish priest's face was red, and his temperature was high. The doctor slapped him on the back. "Get up, and eat some corned beef and cabbage," he told him. The next day the Irishman was back at work. The apprentice made a note: red face, high temperature -- corned beef and cabbage.

Shortly afterwards, in the absence of the doctor, the young man was himself called to the bedside of a German patient whose face was red and who had a high temperature. The apprentice prescribed corned beef and cabbage. The very next day they notified the apprentice that the German was dead. He then entered the following in his notebook: corned beef and cabbage -- good for Irishmen, kills Germans.

This is what you are doing with me -- collecting cues. Just try to understand what I am saying. Don't collect cues. Just watch me, what I am doing here. What is transpiring between me and you here, right in this moment; what energy exchange is happening between you and me right this moment: watch it, feel it, and let it be dissolved into your being. Don't take notes, otherwise you will be always in trouble.

The last question:

... and very serious, Please don't take it as a joke. Chitananda has asked,

BY THE WAY, YOU ARE THE ONLY NON-NEUROTIC PERSON AROUND. WHY DON'T YOU HAVE CHILDREN? DO ENLIGHTENED PERSONS HAVE CHILDREN SOMETIMES?

I never thought about it.

You may not learn anything from my answers, but I go on learning from your questions: a very good idea. I will remember it. But there is a practical problem: it is very difficult to find a non-neurotic woman.

First, it is difficult to find a non-neurotic person, and then a woman? -- almost impossible. The difficulty is multiplied.

Let me tell you one anecdote.

A very wealthy city financier was a wizard on the stock exchange but was very lousy on the golf course. He was in the habit of taking out his bad temper on his caddy, and one morning, after a particularly bad round, he shouted, "You must be just about the worst caddy in the world!" "Oh, no sir," replied the caddy, "that would be too much of a coincidence!"

The worst golfer and the worst caddy in the world? -- that would be too much of a coincidence.

To find a non-neurotic woman would be too much of a coincidence. It has not happened before, and I don't think it can happen. Never has it been known that any enlightened man had any children. Yes, you may have heard that Buddha had a son, but that happened before he became enlightened.

Mahavir had a daughter, but that too happened before he became enlightened. Gurdjieff had many children from many women, but that too happened before he became enlightened. And you must be well

aware that those children, even Buddha's son Rahul, did not prove much of a Buddha's son. Mahavir's daughter has not proved in any way a Mahavir's daughter; she proved ordinary. She was so ordinary that one of the sects of Jainas believes that this is just a myth: Mahavir never got married and he never had any children. The daughter was so ordinary, almost as if she was not. Have you ever heard of any enlightened person's son or daughter becoming enlightened? The coincidence is too much of a coincidence.

And there is something else involved. First, a non-neurotic person finding a non-neurotic woman, and then both together finding a non-neurotic soul to be born. The problem is very complicated because you seek a woman only because you are neurotic. Because you have not met with your inner woman yet, you seek a woman. You seek a man because you have not met with your inner man yet. Because you are not a complete whole inside, you go out.

First, the moment you become a whole inside -- that's the meaning of being a holy person, a person who is whole -- then you don't seek outside. There is no need. You also don't escape. If a woman comes along, you don't run away and you don't report to the police that a woman is coming along. That too is good. If a woman comes along, perfectly good. If she goes away, that too is perfectly good.

And you give birth to children; that too out of neurosis -- because you always want occupation, somewhere to be occupied. Your basic occupation is with the future, and children make the future available to you. Through them, your ambitions will be able to move. When you are gone, your children will be here. When you were trying to become a prime minister and you could not, your children will become. You will prepare them and the continuity will be there.

When one dies, and if one does not leave any children behind, one feels at a dead-end, a cul-de-sac. But when you leave children behind you feel a sort of immortality through them: "That's okay; I am dying, nothing to worry about. But a part of me will be living through my child." People are much too interested in children because they are much too afraid of death. Children give you a false notion of immortality, a continuity of some sort. A non-neurotic person is not interested in children, is not interested in any sort of continuity. He has found the eternal, and he is not worried about death.

A few anecdotes about why it is so impossible to find a non-neurotic woman... I will not comment; I will simply read a few anecdotes.

Mrs. Cohen had come into some money and asked an interior decorator to re-do her house. Mr. Jones asked, "Certainly Mrs. Cohen, I will be glad to help. Can you give me some idea of your taste? Do you like modern decor?"
"No."
"Swedish style?"
"No."
"Italian provincial?"
"No."
"Moorish? Spanish?"
"No."
"Well you know, Mrs. Cohen, you really must give me some idea of your taste, otherwise I will not even be able to get started. What is it exactly that you have in mind?"
"Decor, schmecor. What I want is that when my friends come to visit, they will take one look and drop dead!"

The second: The young couple was engaged in a most affectionate embrace when there came the sound of a key in the front door. The young lady broke away at once, eyes wide with alarm. "Heavens!" she cried, "it is my husband. Quick, jump out of the window! "

The young man, equally alarmed, made a step toward the window, then demurred. "I can't! We are on the thirteenth floor!"

"For heaven's sake!" cried the young lady in exasperation. "Is this a time to be superstitious?"

Third: The wife came home wearing a new hat. "Where did you get that hat?" her husband asked.
"At a clearance sale."
"No wonder they wanted to clear it out," he said. "It makes you look like an idiot."
"I know it."
"Then why in the world did you buy it?" he demanded.
"I will tell you," she said. "When I put it on and looked at myself in the mirror, I looked too stupid to argue

with the clerk."

The fourth: Mulla Nasrudin was telling me that marriage is the process of finding out what kind of man your wife would have preferred. "My wife said to me this morning, 'If you really loved me, you would have married someone else.' I assured her that I was very happy being married to her, and said, 'If I could change places with Richard Burton, I would not do it.' She said, 'I know you wouldn't. You never do anything to please me.'"

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Chapter #5
Chapter title: This is it!

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13. WHETHER MANIFEST OR UNMANIFEST, THE PAST, THE PRESENT AND THE FUTURE ARE OF THE NATURE OF GUNAS: STABILITY, ACTION AND INERTIA.
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17. AN OBJECT IS KNOWN OR UNKNOWN DEPENDING ON WHETHER THE MIND IS COLORED BY IT OR NOT.

The first sutra:

BEING BOUND TOGETHER AS CAUSE-EFFECT, THE EFFECTS DISAPPEAR WITH THE DISAPPEARANCE OF CAUSES.

Avidya, ignorance of one's own being, is the basic cause of the world. Once avidya, the ignorance of one's own being, disappears, the world also disappears -- not the world of objects, but the world of desires; not the world that is outside you, but the world that you have been constantly projecting from the inside. The world of your dreams, illusions, projections, immediately disappears the moment ignorance disappears

within you.

This has to be understood: ignorance is not simply lack of knowledge so you can go on gathering knowledge but ignorance will not disappear that way. You can become very knowledgeable, but still you will remain ignorant. In fact, knowledge functions as a protection for ignorance. Ignorance is not destroyed by knowledge. On the contrary, it is protected by it. The urge to collect knowledge, accumulate knowledge, is nothing but to hide one's own ignorance. The more you know, the more you think that now you are no longer ignorant.

There is a saying in Tibet: Blessed are they who are ignorant, for they are happy in thinking that they know everything.

Trying to know everything is not going to help; it is missing the whole point. Trying to know one's self is enough. If you can know your own being you have known all because you participate with the whole, your nature is of the whole.

You are just like a drop of water. If you know the drop-of water totally, you have known all the oceans, past, present and future. In a single drop of water the whole nature of the ocean is present.

A man who is after knowledge continuously forgets himself and goes on accumulating information. He may come to know much, but still he will remain ignorant. So ignorance is not against knowledge; knowledge is not the antidote for ignorance. Then what is the antidote for ignorance? Yoga says: awareness; not knowledge, but knowing; not focusing yourself outside, but focusing on the very faculty of knowing.

When a child is in the mother's womb, he is completely asleep. The first months in the mother's womb are of deep sleep, what yoga calls *sushupti* -- sleep without any dreams. Then, by the end of the sixth or seventh month, the child starts a little dreaming. The sleep is disturbed; it is no more absolute. Something happens outside, a noise, and the child's sleep is disturbed. Vibrations reach him, and in his deep sleep a distraction arrives and he starts dreaming. The first ripples of dream arise. Dreamless sleep is the first state of consciousness.

The second state is: sleep plus dream. In the second state sleep remains, but a new faculty starts functioning: the faculty of dreaming. Then, when the child is born a third faculty arises, what we ordinarily call the state of waking. It is not really the state of waking, but a new faculty starts functioning and that faculty is of thought. The child starts thinking.

The first state was dreamless sleep: the second state was sleep plus dreaming; the third state is sleep, plus dreaming, plus thinking, but sleep still remains. Sleep has not been completely broken. You remain asleep in your thinking also. Your thinking is nothing but another way of dreaming; the sleep is not disturbed. These are the ordinary states. Rarely does a man reach higher than this third stage, of thinking. And that is the goal of yoga: to reach to a state of pure awareness, as pure as the first state is. The first state is of pure sleep, and the last state is of pure awakening, pure awareness. Once your awareness is as pure as your deep sleep, you have become a Buddha, you have attained, you have come home.

Patanjali says: *samadhi*, the ultimate state of awareness, is just like sleep, with one difference. It is as calm and quiet as sleep, as silent, undisturbed as sleep, as integrated and blissful as sleep, with one difference: it is fully alert. These are the points of evolution. Ordinarily, we remain at the third. Deep down sleep continues, on top of it a layer of dreaming, on top of it another layer of thinking -- but the sleep is not broken. And you can observe it; it is not a theory. You can observe the facticity of it.

At any moment you close your eyes, first you will see thoughts, a layer of thinking all around you, thoughts vibrating -- one coming, another going -- a crowd, a traffic. Remain silent for a few seconds, and suddenly you will see that thinking is no longer there but dreaming has started. You are dreaming that you have become the president of a country, or you have found a brick of gold on the road, or you have found a beautiful woman or a man, and suddenly you start projecting; dreams start functioning. If you continue dreaming for a long time, one moment will come when you will fall asleep -- thinking, dreaming, sleep, and from sleep again to dreaming and thinking. This is how your whole life revolves. Real awareness is not known yet, and that real awareness is what Patanjali says will destroy ignorance -- not knowledge, but awareness. We collect knowledge just to befool ourselves and others.

I have heard: In a small school it happened that a school inspector said to the class, "Who knocked down the walls of Jericho?" And one of the pupils, a lad called Billy Green, replied promptly, "Please sir, it was not me." The inspector was amazed at this show of ignorance and brought the matter up in the headmaster's study at the end of the visit. "Do you know," he said, "I asked the class, 'Who knocked. down the walls of Jericho,' and young Billy Green said it was not him!" The headmaster said, "Billy Green? Oh well... I must say that I have always found the lad to be honest and trustworthy, and if he says that it was not him, then it

was not him."

The inspector left the school without further comment, but lost no time in reporting the full sequence of events to the Ministry of Education in a written report. In due course, he received the following reply: "Dear sir, Reference: The Walls of Jericho; this is a matter for the Ministry of Works, and your letter has been sent to them for their attention."

But nobody wants to recognize a simple fact, that they don't know. Everybody tries; whatsoever the question, everybody tries the answer. You should catch yourself red-handed many times if you try. Somebody asks something, somebody talks about something you don't know, but you start commenting, advising, saying something or other so that you are not caught ignorant, so nobody thinks that you are ignorant. But the first beginning of awareness starts with the recognition that you are ignorant. Ignorance can be destroyed, but not without recognizing it.

When P. D. Ouspensky, the great disciple of George Gurdjieff, met his Master for the first time, he was already a very famous, well known man in the world. Gurdjieff was unknown, Ouspensky was known very much already. He had already written one of the best books written in this century, TERTIUM ORGANUM. It is really a bold attempt. In fact, in this century no other man has tried such a bold speculation. With courage, Ouspensky has described his book as the third canon of thought: TERTIUM ORGANUM. The first was written by Aristotle; the second was written by Bacon. And he said, "I write the third canon of thought." He said, "The first and the second are nothing before the third. The third existed before the first." It was really a bold attempt, and not just egoistic. The claim was almost true.

When Ouspensky went to Gurdjieff, Gurdjieff looked at him. He could see the knowledgeable man who knew much, who knew that others also knew that he knew much -- the subtle ego. Gurdjieff gave him a paper, a sheet of paper, and told him to go to a room on the side and write down on one side whatsoever he knew, and on the other side whatsoever he did not know. Because the work could start only when he was clear about what he knew and what he did not know. Gurdjieff said, "Remember, whatsoever you write that you know, I will accept, and we will never talk about it again. It is finished; you know. Whatsoever you write that you don't know, we will work on it." And the first thing Gurdjieff said was to know what you know and what you don't know.

Ouspensky went into the room. He started thinking of what he knew for the first time in his life, and he could not write a single thing on the paper. He tried God, self, the world, mind, awareness -- what did he know? For the first time the question was asked authentically. He knew many things about God, and he knew many things about the soul, and he knew many things about awareness, but he did not really know a thing about God. It was all information; it was not his experience. And unless something is your experience how can you say you know it?

You may know about love, but that is not knowledge really. You have to pass through love, you have to pass through the fire of love. You have to burn, you have to survive the challenge, and when you come out of love you are totally different, different from the man who had gone in. Love transforms. Information never transforms you. Information goes on becoming an addition: whatsoever you are, it goes on adding to it. It becomes like a treasure to you but you remain the same. Experience changes you. Real knowledge is not an accumulation, it is a transformation, a mutation -- the old dies and the new is born. It is hard....

Ouspensky tried as hard as possible to find at least a few things, because it was so much against his ego not to write anything. He could not even write, "I know myself." If you have not known the basic entity, yourself, then what else can you know? It was a cold night and he started perspiring. Just a moment before he was shivering with cold. His whole being was at stake. He started feeling dizzy, as if he would fall into a swoon or a fit. Long hours passed, then Gurdjieff knocked at the door and said, "Have you done anything?" And Gurdjieff could see that the man had changed. Just keeping that blank sheet of paper in his hand, sitting there -- it had been a great meditation, a zazen. He gave the empty, blank paper to Gurdjieff and said, "I don't know anything. I am absolutely ignorant. Accept me as your disciple." Gurdjieff said, "You are ready then... to recognize that one is ignorant is the first step towards wisdom."

BEING BOUND TOGETHER AS CAUSE-EFFECT, THE EFFECTS DISAPPEAR WITH THE DISAPPEARANCE OF CAUSES.

Patanjali says that you are immoral, but that is an effect. You are greedy, but that is an effect. You feel anger; that is an effect. Find out the cause. Don't go on fighting with the effects because that is not going to

help. You can fight with your greed, and it will appear again from somewhere else. You can fight with your anger; it will be repressed and will explode somewhere again. Effects cannot be destroyed by fighting with effects. That's why yoga is not a system of morality, it is a system of awareness. The real cause has to be found. If you go on cutting and pruning the leaves of a tree it is not going to affect the tree. New leaves will come up. You will have to seek out the roots, the very cause. If you want to destroy the tree you will have to destroy the roots. With the roots destroyed, the tree will disappear. But you can go on cutting the branches; it is not going to destroy the tree. In fact, wherever you cut one branch, three will come up. Prune a tree and it becomes denser and thicker. Cut the roots and the tree disappears.

Yoga says: morality goes on fighting with the effects.

You are greedy, you try to be non-greedy, but what happens? You can be non-greedy only if your greed can be diverted towards non-greed. If somebody says that if you become non-greedy you will go to heaven, and if you remain greedy you will go to hell, now what is he doing? He is giving you a new object for your greed. He is saying, "Become non-greedy; you will attain to paradise and you will be happy there forever and ever." Now, a greedy person will start thinking how to practice non-greed so he can reach to heaven.

You are afraid; fear is there. How to get rid of fear? You can be made more afraid, and so much fear can be created about fear that you start repressing it. But that is not going to make you fearless; you will simply become more afraid. A new fear will arise, the fear of fear.

You are angry. It is simple for you to become angry, and very difficult to resist the temptation. Now something can be done. Why do you become angry? Whenever your ego is hurt, you become angry. Now it can be taught to you that a man who is controlled is respected in society. A man who does not show his anger so easily is thought to be a great man. Then your ego is being enhanced: become more disciplined and controlled, and don't be so easily tempted to become angry. Your ego is not destroyed; rather, it is strengthened. The disease may change its form, name, but the disease will remain. Remember this: yoga is not a system of morality because it doesn't bother about effects. That's why there is no such thing as ten commandments.

People go on teaching each other without knowing the basic cause. And unless the basic cause is known, nothing can be done; the human personality remains the same; maybe a little modified here and there, polished here and there.

I have heard: A Polish man went to the eye hospital for an eye test. Seated in front of the chart, the doctor asked him to read through the lines one at a time. As the man got to the bottom line which read: C S V E N C J W, he hesitated. The doctor said, "Don't look so worried. If you can't read it, just try your best." The Polish man said, "Read it? I know the fellow personally!"

It is so hard to accept that you don't know, that you don't know why you are egoistic. You don't know why you get so easily angry. You don't know why greed is there. You don't know why lust is there, why fear is there. Without knowing the cause, you start fighting with the effects. You assume that you know. Many people come to me and they say, "Somehow, we would like to get rid of anger." I ask them, "Do you know the cause?" They shrug their shoulders. They say, "Just, anger is there, and I get very easily angry and it disturbs me, disturbs my relationship, makes me more tense, creates anxiety, repentance, guilt." But these are all effects.

Why, in the first place, does anger arise? -- nobody asks. And this is the beauty of it: if you ask about the cause, if you enquire about the cause, you will be surprised to find out that the cause is one. There are millions of effects but the cause is one, the root is one. Anger, greed, ego, lust, fear, hatred, jealousy, envy, violence: whatsoever the effect, the cause is one. And the cause is: that you are not aware enough. You can control anger, but that will not help you. It will be just controlling the disease within you, holding it in. It will not make you healthy. It may even make you more unhealthy. You can see -- a person who gets easily angry is never very dangerous. You can be certain that he will never commit any murder. He will never accumulate enough anger to become a murderer. Every day he catharts. Easily, with any provocation, he gets angry. That means that his steam no longer accumulates in him. He has a leaking system. Whenever there is too much steam, he lets it go. A man who is very much controlled is a dangerous man. He goes on holding in steam; his energies become pent-up, dammed. One day or other the energies will prove more than his control. Then he will explode, then he will do something really grave. A man who easily gets angry, easily cools also.

I have heard: "I'm sorry sir," said the clerk, "but I'm giving in my notice."
"But why?" asked his boss in surprise.

"Well sir, to tell you the truth, I can't stand your foul temper."

"Oh, come now," pleaded the boss. "I know I can be a bit grumpy at times, but you must admit that no sooner is my temper on than it is off."

"That's true sir, but also, as soon as it is off, it is on again."

But this type of man can never be a murderer. He never accumulates that much steam. People who simply get emotional are good people. They may not be very controlled, they can cry and weep and laugh, but they are good people. To be with them is better than to be with a religious man -- moralistic, puritan, very collected, controlled. He's dangerous.

Just a few days ago a young man had been in Teertha's encounter group. He had taken training for many years in aikido. Now aikido, judo, karate, and all methods of ju-jitsu are disciplines of control. You have to control yourself so much that a person becomes almost a statue, so controlled you cannot provoke him. And this man took part in the encounter group.

Now, the philosophy of an encounter group is totally different. It is to bring out whatsoever is inside you. Never accumulate it. Cathart, let it go, act it out. Encounter and aikido are totally diametrically opposite things. Aikido says: control -- because the training of aikido is the training for a warrior. All the Japanese trainings are to make you a great warrior, and certainly they have developed methods which are tremendously dangerous. But they were meant to be so because the Japanese are very small people. Their height is very small, and they had to fight with people who were bigger than them. They had to create devices in which they could prove themselves stronger than the bigger people, stronger people, and they really found devices. The one device is to control every energy in you. It becomes a pooled-up thing. So the Japanese, the Chinese, they have lived with much control, discipline. They are dangerous. Once they attack you they will not leave you alive. Ordinarily, they will not attack you, but once they attack you, you can be certain that they will kill you.

Now this man who had been deeply in aikido was in the encounter group, and Teertha must have been insisting for him to bring things out, and he would not. His whole training -- he told me later on -- "My whole training is to remain controlled." Now one girl participant in the group started hitting him. She was bringing her anger out, and he remained like a statue because his whole training is to not act out. He remained like a Buddha; not actually a Buddha, because a Buddha remains alert, not controlled. On the surface, both may look the same. A man who is controlled and a man who is aware may look the same, but deep inside they are totally different. Their energy is qualitatively different.

He became more and more angry inside, and also more and more controlled because his whole training was at stake. Then he threw a pillow at the girl, and even a pillow thrown by a man of aikido can be dangerous. He can hit you at such a delicate point, with such force, that even death can occur with a pillow. That is the whole training -- one takes years -- a small hit, but at the very delicate points.

The Japanese have worked out where to hit very slightly, and the person is gone. Just with a single finger they can defeat the enemy. They have found the delicate points to hit, and how to hit, and when to hit.

But then, he himself became afraid, afraid that he could kill the girl. He became so afraid that he escaped from the group and he came to me and complained. He said, "This type of group should not be allowed in the ashram. Someday, somebody may murder somebody." He's right, because the murderer in him is there. His fear is right; it is right about himself. He can be a murderer. In fact, trainings like that are trainings to make you a murderer of man, to make you a warrior.

Remember, if you control anger, greed, and things like that, they go on accumulating in the basement of your being -- and you are sitting on a volcano. Yoga has nothing to do with repression. The belief of yoga is in awareness.

BEING BOUND TOGETHER AS CAUSE-EFFECT, THE EFFECTS DISAPPEAR WITH THE DISAPPEARANCE OF CAUSES.

Find out the cause, and the cause is one. And things become simple, because you are not to fight with so many effects. You simply cut one root, the main root, and a whole tree of a thousand and one branches simply disappears, withers away. Become more aware.

Out of sleep arises the dream state; dreams start floating. Have you seen, sometimes in a dream you dream that you are awake? Exactly the same is happening: in thinking, you think you are awake. As in a dream you can dream you are awake, in thinking you can think you are awake -- but you are not. Real

awakening happens only when all thoughts have disappeared -- there is no cloud inside you, not a single thought floating, just pure you. It is just a purity, a clarity of perception; just a vision with no object in your vision, the whole sky empty. If you look at anything, no word arises in you. You see a rose flower: not even this much arises in you, that "This is a beautiful flower." You simply see the rose there, you here, and between you two, no verbalization. In that silence, for the first time you know what being aware is, what is this state of wakefulness -- and that cuts the root. Now try it in many ways.

One way is: when you get angry try to be aware. Suddenly, you will see that either you can be angry or you can be aware; you cannot be both together. When sexuality arises try to be aware. Suddenly, you will see that either you can be aware or you can be sexual; you cannot be both together. That will help you to see the fact: that awareness is the antidote, not control. If you become more and more aware, energy starts moving in a totally different dimension. The same energy that was moving in anger, in greed, in sex, is freed, starts moving like a pillar of light inside you. And that awareness is the highest state of human evolution. A man becomes a God when he is aware. Unless you attain to that, your life has been a wastage. We live as if we are drunk.

Let me tell you a few anecdotes.

After a wild night in Old Mexico, the tourist woke up with a raging hangover and only a dim memory of the night before. Beside him in the bed lay a filthy, ugly, wrinkled and toothless hag. Retching with disgust, he ran to the bathroom, where he bumped into a pretty, young Mexican girl. "Hey, was I drunk last night?" he asked her. "I think you must have been," came the reply. "Otherwise you would not have married my mother."

Whatsoever you have done up to now, one day, suddenly you will see that all has gone wrong. Whosoever you are married to, whatsoever your life has been motivated by up to now, whatsoever your desire has been up to now, one day you will become aware and see that it has always been as if you have been drunk.

John Smith was a notorious tippler. One night, after an evening on the town, he was taking a short-cut home through a cemetery when he tripped over a gravestone and fell flat on his face. He did not regain consciousness until the next morning, and the first thing he saw when he opened his eyes was the gravestone above his head. Now, John Smith is a common name, and the grave he was lying on happened to belong to another man with the same name. As the words 'Sacred to the Memory of John Smith' came into focus, he muttered to himself, "Well, that's me alright, but I don't remember a damned thing about the funeral!"

When a person starts meditating, he is coming out of a long drunkenness of many lives. For the first time, one cannot even believe how one has lived up to now. It seems like a nightmare -- horrible. That's why people don't even try to be aware, because the first glimpse of awareness is going to scatter, to destroy their whole life that they had been thinking had any meaning up to now. Their whole life is going to become meaningless, insignificant. The fear of awareness is the fear that it may prove your whole life wrong. That's why only very courageous people try to meditate, try to become aware. Otherwise, people just go on moving in the same vicious circle of the same desires, and the same dreams, and the same thoughts; and they come again and again back to life, and again die -- from the cradle to the grave....

Just start thinking a little, contemplate about what you have been doing: repeating a few unconscious desires, repeating something which never gives you any blissfulness, which always frustrates you. Still you go on as if you are hypnotized. In fact, that's what yoga says: that we are in a deep hypnosis. Nobody else has hypnotized us, we are hypnotized by our own minds; but we live in a hypnosis.

I have heard: As the drunk staggered homeward, he was wracking his brains for a means of concealing his condition from his wife. Finally he thought of a bright idea: he could go in and pick up a book. "After all," he thought, "who ever heard of a drunk reading a book?" Putting his plan into action, he let himself into his house, walked straight into the lounge and sat down. A minute later, his wife came stamping down the stairs and peered round the door. "What do you think you're doing?" she asked. "Just reading, dear," replied the drunk. "You're blind drunk again, you alcoholic idiot," ranted his wife. "Now close that suitcase and come to bed."

Whatsoever you are doing in your unconscious state, whatsoever it is, I say unconditionally, is going to be idiotic. You also feel that sometimes, but again and again you drop the subject. You don't remember it for too long because that seems to be too much of a risk.

You love a woman: if you became aware, the love might disappear because your love might be just a

hypnosis, as it is ordinarily. You are ambitious, you are trying to reach to the capital to become a president or a prime minister: now you will be afraid of becoming aware, because if you become aware suddenly the whole thing will look stupid, and you have staked your whole life for it.

Just the other day I saw a picture of Senator Humphrey crying, because he had been trying for his whole life to become the President of America, and this was his last chance, and there seemed to be no possibility. So, standing before his admirers he started weeping. Tears came to his eyes and he said, "Now I am old, and this seems to be my last chance; I will never be standing again for President." Crying like a small child... your politicians are just small children playing and fighting with each other.

If you become aware, you may suddenly see the whole nonsense of your efforts. You may stop, and that 'somewhere' deep inside you is always felt. You are after money....

Once it happened: A very rich man used to come to listen to me. Suddenly he stopped. After many months I suddenly met him on a morning walk. I asked him, "Where have you been? You have disappeared suddenly?" He said, "Not suddenly; but I became, by and by, afraid. I will come to listen to you, but now is not the time. I am young, and listening to you, by and by, I was getting less and less ambitious. Now that will be dangerous. I have to attain my ambitions first. In my later years, when I have become old, then I will meditate, but this is not for me now. First I had come to you just out of curiosity, but by and by, I was getting caught in it. I stopped myself. It was difficult to stop, but I am a man of willpower.

You cannot become aware because you have many investments in your foolishness, in your ignorance, in your unawareness. In this sleep, in this slumber, you have invested your life, and many things. Now, the first ray of awareness, and you will feel that your whole life has been a wastage. You are still not courageous. That's why people go on changing effects, because then there is no danger. And they never touch the root.

Once it happened: I was travelling with Mulla Nasrudin. Suddenly he became aware that he had lost his ticket. He looked in all his pockets: in the coat, in the shirt, in the pants -- but I was watching. He was not looking in one of his pockets. So I told him, "You are looking in every pocket, in the suitcase, in the bag and everything. Why don't you look in this pocket?" He said, "I am afraid. If the ticket is not there I will drop dead. I am leaving it so that the hope remains that if it is not anywhere, at least that pocket is still there; maybe it is there? If I look into it and it is not there, I will drop dead."

You know where to look, but still you are afraid. Then you go on looking in other places just to remain occupied. You go on looking in money, in power, in prestige, in this and that, but never inside you, never in your inner being. You are afraid; it seems that if you look there and nothing is found you will drop dead. But those who have looked there have always found. Not a single exception has ever happened of one who has gone within and has not found the treasure. This is one of the most universal facts. Even scientific facts are not so universal; this fact is without any exception. Whenever, in any country, in any century, any woman or any man have looked into themselves, they have found the treasure. But one has to look, and for that a great daring is needed. You have arranged your world outside of yourself. Your love, your power, your money, your fame, your name: all are outside you. One who wants to go in will have to leave these things, will have to close his eyes; and one clings to the very end.

Life goes on frustrating you; that's a blessing. Life goes on frustrating you again and again. Life is saying, "Go within." All frustrations are simply indications that you are looking in a wrong direction. Fulfillment is possible only in a right direction. Life frustrates you because life is a tremendous blessing. If you are satisfied outside you will be lost forever; then you will never look within. But in spite of all the frustrations you go on hoping.

I have heard about a man: "Why did you quit your last job?" "Well, the boss said I was sacked, but I did not take any notice. He was always saying that. So I went in the next day and all my things had been cleared out of my office. Then I went in the day after and my name plate had been taken off the door, and the following day I found someone else sitting in my chair. 'This is too much!' I thought to myself; so I resigned."

But even that is not too much to you. Every day you are sacked, every day you are fired, every day you are frustrated, every moment. Whatsoever arrangements you make are destroyed every moment, whatsoever you propose is disposed. All your hopes simply prove hopeless, and all your dreams turn into dust and leave a very bitter taste in the mouth. You feel continuously nauseous, but still you go on clinging: some day, maybe, from somewhere, your dreams may be fulfilled. This is how you go on hanging on to the very illusory world of your projections. Unless you become alert and see the hopelessness of your hopes, unless you drop all hoping you will not turn in, and you will not be able to destroy the cause.

PAST AND FUTURE EXIST IN THE PRESENT, BUT THEY ARE NOT EXPERIENCED IN THE PRESENT BECAUSE THEY ARE ON DIFFERENT PLANES.

Yoga believes in eternity, not in time. Yoga says: all always is -- the past is still there, hidden in the present, and the future is also there, hidden in the present -- because the past cannot simply disappear and the future cannot simply appear out of nothingness. Past, present, future, all are here-now. For us they are divided because we cannot see the totality. We have very small slits of eyes, senses, to look at reality. We divide.

If our consciousness is pure and there is no cloud in it, we will see eternity as it is. There will be no past and there will be no future. There will only be this moment, eternally this moment.

A great Zen Master, Bokuju, was dying, and his disciples gathered. The chief disciple asked, "Master, you are leaving us. People will ask us what your message was, after you are gone. Though you have been teaching us always and always, you have taught so many things, and we are ignorant people; it will be difficult for us to condense your message. So please, before you leave, give your very essence just in a single sentence." Bokuju opened his eyes and said loudly, "This is it!" closed his eyes and died. Now after him, for centuries, people have been asking what he meant: This is it? He had said everything.
This... is... it...

He had given the whole message: this moment is all there is. This moment -- the whole past, the whole present, the whole future, is involved in this moment. But you cannot see it in its totality because your mind is so clouded, so dusty with thought, dream, sleep; so much hypnosis, desire, motive. You cannot see. You are not total, your vision is not total. "Once the vision is total," Patanjali says, "past and future exist in the present, but they are not experienced in the present because they are on different planes." The past has moved on a different plane. It has become superconscious you cannot know your future. You are closed in your small consciousness, very fragmentary. You are just like the tip of an iceberg: much is hidden deep, just beneath you, and much is hidden just above you. Just below, and above, and the whole reality surrounds you, but you are clinging to a very small consciousness. Make this consciousness greater and bigger.

That's what meditation is all about -- how to make your consciousness bigger, how to make your consciousness infinite. You will only be able to know that much reality; in the same proportion will you be able to know the reality as you have consciousness. If you have infinite consciousness you will know the infinite; if you have momentary consciousness you will know the moment. On your consciousness depends everything.

WHETHER MANIFEST OR UNMANIFEST, THE PAST, THE PRESENT, AND THE FUTURE ARE OF THE NATURE OF THE THREE GUNAS: STABILITY, ACTION AND INERTIA.

We have talked in the past about the three gunas: *sattva* means stability, *rajas* means action, and *tamas* means inertia. Patanjali now joins past, present, and future with the three gunas. For Patanjali, everything in life and existence is somehow joined with the three gunas, the three attributes of existence. That is Patanjali's trinity. Everything consists of three things. Stability; the past is stability. That's why you cannot change your past; it has become almost stable. Now you cannot change it. There is no way to change it. It has become permanent. The present is action, rajas. The present is a continuous process, movement. Present is dynamic and future is inertia. It is still in the seed, fast asleep. In the seed the tree is asleep, is in inertia.

The future is the potential, the past is the actual, and the present is the movement of the potential towards the actual. The past is that which has happened, the future is that which is going to happen, and the present is the passage between the two. Present is the passage of the future to become past, for the seed to become the tree.

THE ESSENCE OF ANY OBJECT CONSISTS IN THE UNIQUENESS OF THE PROPORTIONS OF THE THREE GUNAS.

Now physicists say that the electron, neutron, and proton are the basic elements, and everything is made

of these. Everything is made of these three: the positive, the neutral and the negative. That is exactly the meaning of sattva, rajas, and tamas: the positive, the neutral, and the negative -- and everything is made of these three. Just the proportions differ, otherwise these are the basic elements that the whole existence consists of.

THE SAME OBJECT IS SEEN IN DIFFERENT WAYS BY DIFFERENT MINDS... but a different mind will see the same object in a different way.

For example, a woodcutter comes into the garden -- he will not look at the flowers, he will not look at the greenery; he will be looking at the wood and the possibilities for the wood -- which tree can become a beautiful table, which tree can become a door. For him, trees exist only as material for furniture. Potential furniture, that's what he will see. And if there comes a painter he will not think of furniture at all. Not even for a single moment will furniture enter into his consciousness. He will think of colors: the green, the red, the white, and thousands of colors all around. He will think of painting, of bringing these colors to canvas. If a poet comes he will not think of painting, he will think of something else. A philosopher comes and he will think still of something else. It depends on the mind. The object is always seen through the mind; the mind colors it.

Let me tell you a few anecdotes.

The tramp happened to call at the house of a temperance man. "I want to ask you a question," said the man to the tramp. "Do you ever take alcoholic drinks?" "Before I answer," said the tramp, "I want to know whether it is put as an inquiry or as an invitation."

It depends... the answer will depend on the question. The tramp is trying to be safe as to whether it is an invitation or an inquiry. His 'yes' and 'no' is going to be dependent on what it is. When you see a certain thing, you don't see the thing as such.

Immanuel Kant has said that a thing in itself cannot be known, and he is right in a way. He is right because whenever you know a thing, your mind, your prejudice, your greed, your concept, your culture, your religion, are all there looking at the thing. But Immanuel Kant is not absolutely true because there is a way to look at a thing without the mind. But he was not aware of meditation at all.

That's the difference between Western philosophy and Eastern philosophy. The Western philosophy goes on thinking through the mind, and the whole effort in the East is how to drop the mind and then see things, because then things appear in their own light, in their intrinsic qualities. Then you don't project anything.

He was the laziest man in the entire town. Unfortunately, he had a bad accident: he fell off his couch at home. A doctor examined him and said, "I'm afraid I have some rather bad news for you, sir. You will never be able to work-again." "Thank you doctor," said the lazy one. "Now what is the bad news?"

For a lazy man it is not bad news that he will never be able to work again in his life. This is good news. It depends on your interpretation. And always remember, all interpretation is false because it falsifies reality.

The man lay on the psychiatrist's couch in a state of nervous tension. "I keep having this recurring, horrible nightmare," he told the psychiatrist. "In it I see my mother-in-law chasing me with a man-eating alligator on a leash. It is really frightening. I see the yellow eyes, the dry scaly skin, the yellow, decaying and razorsharp teeth, and smell foetid heavy breath."

"It sounds pretty nasty," agreed the psychiatrist understandingly.

"That's nothing, doctor," continued the man. "Wait till I tell you about the alligator!"

Your mind is continuously projecting something. The reality functions as a screen and you go on working as a projector. A man who is learning how to be aware will learn how to drop his projections and look at facts as they are. Don't bring your mind in, otherwise you will never be able to know reality. You will remain closed in your own interpretations.

THE SAME OBJECT IS SEEN IN DIFFERENT WAYS BY DIFFERENT MINDS. AN OBJECT IS NOT DEPENDENT ON ONE MIND.

But still, Patanjali is not saying the same things as Bishop Berkeley. Berkeley says that things are absolutely dependent on mind. He says that when you go out of your room everything in the room disappears. If there is nobody to see, how can things exist? And, in a way, it is difficult to disprove him because he says, "When you come back into the room again, things appear. When you go out, they disappear because a mind is needed to interpret them." Berkeley is saying that things are nothing but interpretations. So when you go out, of course your interpretation goes with you and there is no thing left in the room. It is very difficult to prove that he is wrong, because if you come back into the room to prove, you have come back, so things have appeared. But people have tried. One man tried to find a few things which even Bishop Berkeley would be forced to believe.

You are sitting in a train and the train is moving, and you are not looking at the wheels, but still they are, because the train is moving. Nobody may be looking at the wheels, but you cannot deny that they are, otherwise you would not reach from one station to another. And all the passengers are inside the train but nobody is looking at the wheels, but wheels are. Of course, he was also worried about things because if all things disappear, then how will they come back again? Finally he decided that they exist in the mind of God, so even when you are not there God is looking at your furniture. That's why it remains; otherwise it would disappear.

Berkeley's philosophy is very logical in a way. He believes in the mind, and he does not believe in matter. He says matter exists just as things exist in your dreams. In your dream you see a palace; it exists there, as real as anything you have ever seen. By the morning, when you open your eyes, it is gone. But when you dream it again it is again there. He's a perfect mayawadin, a perfect believer in illusion, that the world is illusory.

But Patanjali is very scientific. He says that the thing is not your interpretation, though whatsoever you think about the thing is your interpretation. The thing in itself exists. When nobody comes into the garden -- the carpenter, the woodcutter, the painter, the poet, the philosopher; nobody comes into the garden -- still flowers flower, but without any interpretation. Nobody says they are beautiful, so they are not beautiful, they are not ugly. Nobody says they are white or red, so they are not red or white, but still they are.

Things exist in themselves, but we can know things in themselves only when we have dropped our minds. Otherwise, our minds go on playing tricks. We go on seeing things which we desire. We see only that which we want to see. It happens every day here: I talk to you; you listen to that which you want to listen to. You choose that which helps you. Your own mind is strengthened by it. If I say something which goes against you, there is every possibility you will not listen to it. Or, even if you listen to it, you will interpret it in such a way that it does not create any irritation in your mind, that it is absorbed, that you make it a part of your mind. Whatsoever you hear has to be your interpretation, because you listen from the mind.

Patanjali says: right listening means listening without the mind, right seeing means seeing without the mind; you are simply aware.

AN OBJECT IS KNOWN OR UNKNOWN DEPENDING ON WHETHER THE MIND IS COLORED BY IT OR NOT.

Now, one thing more: when you look at an object, your mind colors the object and the object colors your mind. That's how things are known or unknown. When you look at a flower you say, "Beautiful." You have projected something on the flower. The flower is also projecting itself onto your mind: its color, its form. Your mind gets in tune with the form and the color of the flower; your mind gets colored by the flower. That's the only way to know a thing. If you are not colored by the flower, the flower may be there but you have not known it.

Have you watched? -- you are in the market-place and somebody says, "Your house is on fire!" You start running, you pass by many people. Somebody says, "Hello, where are you going?" but you don't listen. On another day, at another time, you would have listened, but now your house is on fire. Your mind is totally directed towards your house. Now your attention is not here. You are not getting colored. You may pass a beautiful flower, but you will not say 'beautiful', you will not even recognize that the flower is there -- impossible.

I have heard of one man, a very great philosopher; his name was Ishwar Chandra Vidyasagar. The Governor General was going to give him an award for his services, his learning, his scholarship, but he was a very poor man. He lived in Calcutta, a poor Bengali, and his clothes were not such that he should go

wearing those clothes when the award was to be given to him. So the friends came and they said, "Don't be worried, we have ordered beautiful clothes for you." But he said, "I have never used anything more costly than these clothes. Just to take an award, should I change my whole way of life?" But the friends convinced him and he became ready. The same evening he was coming home from the market, just walking behind a Mohammedan who was walking with great dignity -- very slow, with grace -- a very beautiful man. And then a servant came running to that Mohammedan and said, "Sir, your house is on fire," but the Mohammedan continued the same way. The servant said, "Have you heard me or not? Your house is on fire! Everything is burning!" The Mohammedan said, "I have heard you, but just because the house is on fire I cannot change my way of walking. And even if I run, I cannot save the house, so what is the point?"

Ishwar Chandra listened to this dialogue between the servant and the master. He could not believe his eyes, he could not believe his ears: "What is this man saying?" And then he remembered: "I am just changing my clothes and going in borrowed clothes just to receive an award?" He dropped the idea. The next day he appeared in his ordinary poor clothes. The Governor General asked, the friends asked; he related the story.

Now, this Mohammedan had a certain awareness, a certain awareness which cannot be clouded by anything, a certain wakefulness which is not easily disturbed. Ordinarily, everything colors you and you color everything. When this coloring stops, this reciprocal coloring stops, things start appearing in their true being. Then you come to see reality as it is. Then you come to know, 'This is It'. Then you come to know that which is.

These sutras are just indicators that unless a state of no-mind is achieved, ignorance cannot be destroyed. Awareness is against ignorance, knowledge is not against ignorance. So don't become parrots, and don't rely only on memorizing. Don't cram; try to see. Become more capable of seeing things as they are. The Vedas, the Upanishads, The Koran, the Bible, cannot help much. You can become great learned scholars, but you will remain, deep down, just fools. And when ignorance is decorated by knowledge then one clings to it. One does not want to destroy it. In fact, ego feels very happy.

You will have to choose. If you choose the ego, you will remain ignorant. If you want awareness, you will have to become aware of the tricks the ego goes on playing with you.

This morning, contemplate what you know and what you don't know, and don't be easily satisfied. Go as deep as possible into what you know and what you don't know. If you can decide that this you know and this you don't know, you have taken a great step. And that step is the most significant step a man can ever take because then the pilgrimage starts, the pilgrimage towards reality. If you go on believing that you know many things, and you don't know them, you are deceiving yourself and you will remain hypnotized by your knowledge. You will waste your whole life in drunkenness. Ordinarily, people live just like they are deeply asleep, walking in their sleep, doing things in their sleep, somnambulists.

Gurdjieff took Ouspensky and his thirty disciples to a very faraway place, and he told his thirty disciples to be absolutely silent for three months. He told them to be so silent that they should not communicate even through eyes or gestures. And thirty persons were to remain in a small bungalow as if there were not thirty people, but as if each one was living alone. After a few days a few people left, because it was too much, impossible. And Gurdjieff was a hard task-master. If he saw somebody smiling at somebody else, immediately he was expelled because he had communicated; the silence was broken. He said, "Live in this house as if you are alone. There are twenty-nine other people, but you are not concerned with them -- just as if they are not." By the time the three months ended only three persons were left; twenty-seven had left. Ouspensky was one of those three persons. Those three persons became so silent that Gurdjieff took them outside the bungalow into the town, moved them in the market-place, and Ouspensky writes in his diary, "For the first time I could see that the whole of humanity is walking in sleep. People are talking in their sleep. Shopkeepers are selling things, customers are purchasing things, great crowds are going here and there, and I could see that moment that everybody is fast asleep; nobody is aware." He said, "We felt so uncomfortable in that mad place that we asked Gurdjieff to take us back to the bungalow. But he said, 'That bungalow was just an experiment to show you the reality of humanity, and you also have lived the same way. Because now you are silent you can see that people are just drunk, unconscious; not living really, just moving not knowing why, not knowing for what.'"

Watch yourself, meditate over it, and see whether you are living in sleep. If you are living in sleep, then come out of it.

Meditation is nothing but an effort to gather together the small consciousness that you have, to gather together, to crystallize it, to make all sorts of efforts to increase it more and more, and to decrease

unconsciousness. By and by, consciousness becomes higher and higher: less and less dreamy; less and less thoughts come to you, and there are more and more gaps of silence. Through those gaps, windows will open to the divine. One day, when you have become really capable and you can say that, "I can exist for a few minutes without any thought or dream interfering with me," for the first time you will know. The purpose is fulfilled.

From deep sleep you have come to deep awareness. When deep sleep and deep awareness meet, the circle is complete.

That's what *samadhi* is. Patanjali calls it *kaivalya* -- pure consciousness, alone; so pure, so alone that nothing else exists. Only in this aloneness does one become blissful. Only in this aloneness, one comes to know what truth is. Truth is your being. It is there but you are asleep. Awake.

Yoga: The Alpha and the Omega, Vol 10

Chapter #6
Chapter title: Without any choice of your own

6 May 1976 am in Buddha Hall

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The first question:

OSHO, I WAS BROUGHT UP IN THE TEACHINGS OF RUDOLPH STEINER, BUT I COULD NOT YET BREAK THROUGH MY BARRIERS TOWARDS HIM. ALTHOUGH I BELIEVE HIM TO BE RIGHT IN THE WAY HE SHOWS THAT FOR THE WEST, THE POSSIBILITY TO FREE OURSELVES FROM 'MAYA' IS TO LEARN TO THINK IN THE RIGHT WAY. BY DOING THIS AND BY MEDITATING, HE SAYS WE ARE ABLE TO LOSE OUR EGOS AND FIND OUR 'I'. THE CENTRAL FIGURE FOR HIM IS CHRIST, WHOM HE DIFFERENTIATES FROM JESUS AS A TOTALLY DIFFERENT BEING. YOUR WAY SEEMS DIFFERENT TO ME. CAN YOU PLEASE ADVISE ME? I AM SOMEHOW TORN BETWEEN YOU AND THE WAY STEINER SHOWS.

RUDOLPH STEINER WAS A GREAT MIND, but mind you, I say 'a great mind', and mind as such has nothing to do with religion. He was tremendously talented. In fact, it is very rare to find another mind to compare with Rudolph Steiner. He was so talented in so many directions and dimensions; it looks almost super-human: a great logical thinker, a great philosopher, a great architect, a great educator, and so on and so forth. And whatsoever he touched, he brought very novel ideas to that subject. Wherever he moved his eyes, he created new patterns of thought. He was a great man, a great mind, but mind as such, small or great, has nothing to do with religion.

Religion comes out of no-mind. Religion is not a talent, it is your nature. If you want to be a great painter, you have to be talented; if you want to be a great poet, you have to be talented; if you want to be a scientist, of course, you have to be talented; but if you want to be religious, no special talent is needed. Anybody, small or great, who is willing to drop his mind, enters into the dimension of the divine. And of course, great talented men find it very difficult to drop their minds; their investment is bigger. For an ordinary man who has no talent, it is very easy to drop the mind. Even then it seems so difficult. He has nothing to lose; still he goes on clinging. Of course, the difficulty is multiplied when you have a talented

mind, when you are a genius. Then your whole ego is invested in your mind. You cannot drop it.

Rudolph Steiner founded a new movement called anthroposophy, against theosophy. He was a theosophist in the beginning, then his ego started fighting other egos in the movement. He wanted to become the very head, the supreme-most of the theosophical movement in the world, the world head. That was not possible; there were many other egos. And the greatest problem was coming from J. Krishnamurti, who is not an ego at all. And of course, theosophists were thinking more and more towards Krishnamurti. He was becoming, by and by, the messiah. That created trouble in Rudolph Steiner's mind. He broke off from the movement. The whole German section of theosophy broke with him. He was really a very, very convincing orator, a convincing writer; he convinced people. He destroyed theosophy very badly, he divided it. And since then theosophy could never become whole and healthy.

Rudolph Steiner has an appeal for the Western mind, and that is the danger -- because the Western mind is basically logic-oriented: reason, thinking, logos. He talks about it, and he says, "This is the way for the Western mind." No, Eastern or Western, mind is mind; and the way is no-mind. If you are Eastern, you will have to drop the Eastern mind. If you are Western, you will have to drop the Western mind. To move into meditation, mind, as such, has to be dropped. If you are a Christian you will have to drop a Christian mind. If you are a Hindu, you will have to drop the Hindu mind. Meditation is not concerned with Christian, Hindu, Eastern, Western, Indian or German, no.

What is mind? Mind is a conditioning given to you by the society. It is an over-imposition on the original mind, which we call no-mind. Just so that you don't get confused, all mind, as such, has to be dropped. The passage has to be completely empty for the divine to enter into you. Thinking is not meditation. Even right thinking is not meditation. Wrong or right, thinking has to be dropped. When there is no thought in you, no clouds of thinking in you, the ego disappears. And remember, when the ego disappears the 'I' is not found. The questioner says that Rudolf Steiner says, "When the ego disappears, the 'I' is found." No, when the ego disappears I is not found. Nothing is found. Yes, exactly; nothing... is found.

Just the other night I was telling a story of a great Zen master, To-san. He became empty, he became enlightened, he became a non-being; what Buddhists call *anatta*, no-mind. The rumor reached to the gods that somebody had again become enlightened. And of course, when somebody becomes enlightened, gods want to see his face -- the beauty of it, the beauty of the original, the virginity of it. Gods came down to the monastery To-san lived in. They looked and looked, and they tried, and they would enter into him from one side, and get out from another side, and nobody was found inside To-san. They were very frustrated. They wanted to see the face, the original face, and there was nobody. They tried many devices, and then one very cunning god, clever, said, "Do one thing": he ran into the kitchen of the monastery, brought handfuls of rice and wheat. To-san was coming from his morning walk and he threw it on his path.

In a Zen monastery, everything has to be respected absolutely; even rice and wheat, stones, everything has to be respected. One has to be continuously careful and aware. Not even a grain of rice can you find in a Zen monastery Lying here and there. You have to be respectful. And remember, that respect has nothing to do with Gandhian economics. It is not a question of economy, because Gandhian economy is nothing but rationalized miserliness. It has nothing to do with miserliness. It is a simple respect for everything, absolute respect. This was disrespectful. This is the original idea of the Upanishads where seers have said, "ANAMBRAHMA" -- food is God -- because food gives you life, food is your energy. God comes into your body through food, becomes your blood, your bones, so a god should be treated as a god. When those gods threw rice and wheat on the path where To-san came, he could not believe: "Who has done this? Who has been so careless?" A thought arose in his mind, and the story is that gods could see his face for a single moment, because for a single moment the 'I' arose in a very subtle way: "Who has done this? Something has gone wrong."

And whenever you decide what is wrong and what is right, you are there, immediately. Between the right and the wrong exists the ego. Between one thought and another thought exists the ego. Each thought brings its own ego. For a moment, a cloud arose in To-san's consciousness -- "Who has done this?" -- a tension. Each thought is a tension. Even very ordinary, very innocent-looking thoughts are tensions.

You see the garden is beautiful, and the sun is rising, and the birds are singing, and an idea arises, "How beautiful!" Even that, that is a tension. That's why if somebody is walking by your side, you will immediately say to him, "Look, what a beautiful morning!" What are you doing? You are simply releasing the tension that has come through the thought. Beautiful morning... a thought has come; it has created a tension around it. Your being is no more non-tense. It has to be released, so you speak to the other. It is meaningless because he is also standing just where you are standing. He is also listening to the birds, he is

also seeing the sun rise, he is also looking at the flowers, so what is the point of saying something like "this is beautiful"? Is he blind? But that is not the point. You are not communicating any message to him. The message is as clear to him as to you. In fact, you are relieving yourself of a tension. By saying it, the thought is dispersed into the atmosphere; you are relieved of the burden.

A thought arose in To-san's mind, a cloud gathered, and through that cloud the gods were able to see his face, just a glimpse. Again the cloud disappeared, again there was no longer any To-san.

Remember, this is what meditation is all about. to destroy you so utterly that even if gods come they cannot seek you, they cannot find you. You yourself have found when such a situation arises, that not even gods can find you. There is nobody inside to be found. That 'somebodiness' is a sort of tension. That's why people who think they are somebodies are more tense. People who think that they are nobodies are less tense. People who have completely forgotten that they are, are tensionless. So remember, when the ego is lost, the 'I' is not found. When the ego is lost nothing is found. That nothingness, that purity of nothingness is your being, your innermost core, your very nature, your Buddha-nature, your awareness -- like a vast sky with no clouds gathered in it.

Now, listen to the question again.

"I was brought up in the teachings of Rudolph Steiner." Yes, they are teachings, and what I am doing here is not teaching you anything. Rather, on the contrary, I am taking all teachings away from you. I am not a teacher. I am not imparting knowledge to you. My whole effort is to destroy all that you think you know. My whole effort is to take all knowledge from you. I'm here to help you to unlearn.

"I was brought up in the teachings of Rudolph Steiner, but I could not yet break through my barriers towards him."

Nobody is able to break his barriers towards a person who is himself ego-oriented. It is difficult to break your barriers towards a person who is no more. Even then, it is so difficult to break your barriers because your ego resists. But when you are around a teacher who has his own ego-trip still alive, who is still, who is still trying to be somebody, who is still tense, it is impossible to drop down your ego.

"Although I believe him to be right in the way he shows that for the West, the possibility to free ourselves from maya is to learn to think in the right way."

No, the way for the East or for the West is: how to unlearn thinking, how not to think, and just be. And it is needed more for the West than for the East, because in the West the whole two millennia since Aristotle have been of conditioning you for thinking, thinking, thinking. Thinking has been the goal. The thinking mind has been the goal in the West: how to become more and more accurate, scientific in your thinking. The whole scientific world arose out of this effort, because when you are working as a scientist you have to think. You have to work out in the objective world, and you have to find more accurate, exact, valid ways of thinking. And it has paid off too much. Science has been a great success, so of course people think that the same methodology will be helpful when you go inwards. That is the fallacy of Rudolph Steiner.

He thinks that in the same way as we have been able to penetrate into matter, the same method will help to go in. It cannot help, because to go in one has to move in just the opposite direction, diametrically opposite. If thinking helps to know matter, nothinking will help to know yourself. If logic helps to know matter, something like a Zen koan, something absurd, illogical, will help you to go in: faith, trust, love, maybe; but logic, never. Whatsoever has helped you to know the world better is going to be a barrier inside. And the same is true about the outer world also: whatsoever helps you to know yourself will not necessarily help you to know matter. That's why the East could not develop science.

The first glimpses of science had come to the East, but the East could not develop it. The East did not move in that direction. The basic rudimentary knowledge was developed in the East.

For example: mathematical symbols, figures from one to ten, were developed in India. That made mathematics possible. It was a great discovery, but there it stopped. The beginning happened, but the East could not go very far in that direction. Because of that, in all the languages of the world, the numerals, mathematical numerals, carry Sanskrit roots.

For example: two is Sanskrit dwa -- it became twa, and then two. Three is Sanskrit tri -- it became three. Six is Sanskrit sasth -- it became six. Seven is Sanskrit sapt -- it became seven. Eight is Sanskrit ast -- it became eight. Nine is Sanskrit nawa -- it became nine. The basic discovery is Indian, but then it stopped there.

In China they developed ammunition for the first time, almost five thousand years back, but they never made any bombs out of it. They made only fireworks. They enjoyed, they loved it, they played with it, but it was a toy. They never killed anybody through it. They never went too far into it.

The East has discovered many basic things, but has not gone deep into it. It cannot go, because the whole effort is to go within. Science is a Western effort; religion is an Eastern effort. In the West even religion tries to be scientific. That was what Rudolph Steiner was doing: trying to make the religious approach more and more scientific -- because in the West, science is valuable. If you can prove that religion is also scientific, then religion also becomes valuable in a vicarious way, indirectly. So in the West, every religious person goes on trying to prove that science is not the only science, religion is also a science. In the East we have not bothered. It is just the other way round: if there was some scientific discovery, the people who had discovered it had to prove that it had some religious significance. Otherwise, it was meaningless.

"By doing this and by meditating, he says we are able to lose our ego and find our 'I'."

Rudolph Steiner does not know what meditation is, and what he calls meditation is concentration. He's completely confused: he calls concentration meditation. Concentration is not meditation. Concentration is again a very, very useful means for scientific thinking. It is to concentrate the mind, narrow the mind, focus the mind on a certain thing. But the mind remains, becomes more focused, becomes more integrated.

Meditation is not concentrating on anything. In fact, it is a relaxing, not narrowing. In concentration there is an object. In meditation there is no object at all. You are simply lost in an objectless consciousness, a diffusion of consciousness. Concentration is exclusive to something, and everything else is excluded from it. It includes only one thing; it excludes everything else.

For example: if you are listening to me you can listen in two ways: you can listen through concentration; then you are tense, and you are focused on what I am saying. Then the birds will be singing, but you will not listen to them. You will think that is a distraction.

Distraction arises out of your-effort to concentrate. Distraction is a by-product of concentration. You can listen to me in a meditative way; then you are simply open, available -- you listen tome, and you listen to the birds also, and the wind passes through the trees and creates a sound; you listen to that also -- then you are simultaneously here. Then whatsoever is happening here, you are available to it without any mind of your own, without any choice of your own. You don't say, "I will listen to this and I will not listen. to that." No, you listen to the whole existence. Then birds and me and the wind are not three separate things. They are not. They are happening simultaneously, together, all together, and you listen to the whole. Of course, then your understanding will be tremendously enriched because the birds are also saying the same thing in their way, and the wind is also carrying the same message in its way, and I am also saying the same thing in a linguistic way, so that you can understand it more. Otherwise, the message is the same. Mediums differ, but the message is the same, because God is the message.

When a cuckoo goes crazy, it is God going crazy. Don't exclude, don't exclude him; you will be excluding God. Don't exclude anything; be inclusive.

Concentration is a narrowing of consciousness; meditation is expansion: all doors are open, all windows are open, and you are not choosing. Then of course, when you don't choose you cannot be distracted. This is the beauty of meditation: a meditator cannot be distracted. And let that be the criterion: if you are distracted, know that you are doing concentration, not meditation. A dog starts barking -- a meditator is not distracted. He absorbs that too, he enjoys that too. So he says, "Look... so God is barking in the dog. Perfectly good. Thank you for barking while I'm meditating. So you take care of me in so many ways," but no tension arises. He does not say, "This dog is antagonistic. He is trying to destroy my concentration. I am such a religious, serious man, and this foolish dog... what is he doing here?" Then enmity arises, anger arises. And you think this is meditation? -- no, this is not of worth if you become angry at the dog, poor dog who is doing his own thing. He is not destroying your meditation or concentration or anything. He is not worried about your religion at all, nor about you. He may not even be aware of what nonsense you are doing. He's simply enjoying his way, his life. No, he is not your enemy.

Watch... if one person becomes religious in a house, the whole house becomes disturbed because that person is continuously on the verge of being distracted. He's praying; nobody should make any sound. He's meditating; children should remain silent, nobody should play. You are imposing unnecessary conditions on existence. And then if you are distracted and you feel disturbed, only you are responsible. Only you are to be blamed, nobody else.

What Rudolph Steiner calls meditation is nothing but concentration. And through concentration you can lose the ego and you will gain the 'I', and the 'I' will be nothing but a very, very subtle ego. You will become a pious egoist. Your ego will now be decorated in religious language, but it will be there.

"The central figure for him is Christ, whom he differentiates from Jesus as a totally different being."

Now, for a meditator there cannot be any central figure. There need not be. But for one who

concentrates, something is needed to concentrate upon. Rudolph Steiner says Christ is the central figure. Why not Buddha? Why not Patanjali? Why not Mahavir? Why Christ? For Buddhists, Buddha is the central figure, not Christ. They all need some object to concentrate upon, something on which to focus their minds. For a religious man there is no central figure. If your own central ego has disappeared, or is disappearing, you need not have any other ego outside to support it. That Christ or Buddha is again an ego somewhere. You are creating a polarity of I-thou. You say, "Christ, thou art my master," but who will say this? An 'I' is needed to assert. Look, listen to Zen Buddhists. They say, "If you meet Buddha on the way, kill him immediately." If you meet Buddha on the way, kill him immediately, otherwise he will kill you. Don't allow him a single chance, otherwise he will possess you and he will become a central figure. Your mind will arise around him again. You will become a Buddhist mind. You will become a Christian mind. For a certain mind, a certain central object is needed.

And of course, he is more in favor of Christ than Jesus. That too has to be understood. That's how the pious ego arises. Jesus is just like us: a human being with a body, with ordinary life; very human. Now, for a very great egoist this won't do. He needs a very, very purified figure. Christ is nothing but Jesus purified. It is just like if you make curd out of your milk, then take cream out of it, and then you make ghee out of the cream. Then ghee is the purest part, the most essential. Now you cannot make anything out of ghee. Ghee is the last refinement, the white petrol. From kerosene, petrol; from petrol, white petrol. Now, no more; it is finished. Christ is just the purified Jesus. It is difficult for Rudolph Steiner to accept Jesus, and it is difficult for all egoists. They try to reject in many ways.

For example: Christians say that he was born out of a virgin. The basic problem is that Christians cannot accept that he was born just like we ordinary human beings. Then he will also look ordinary. He has to be special, and we have to be followers of a special Master. Not like Buddha, born out of ordinary human love, ordinary human sexual copulation, no -- Jesus is special. Special people need a special Master, out of a virgin. And he's the only begotten Son of God, the *only*. Because if there are other sons, then he is no longer special. He is the only Christ, the only one who has been crowned by God. All others, at the most, can be messengers, but cannot be of the same level and plane as Christ. Christians have done it in their own way, but I would like you to understand Jesus more than Christ -- because Jesus will be more blissful to understand, peaceful to understand, and will be of great help on the path. Because you are in the situation of being a Jesus; Christ is just a dream.

First you have to pass through being a Jesus, and only then someday will Christ arise within you. Christ is just a state of being, just as Buddha is a state of being. Gautama became Buddha; Jesus became Christ. You can also become Christ, but right now Christ is too far. You can think about it and create philosophies and theologies about it, but that is not going to help. Right now it is better to understand Jesus, because that is where you are. That is from where the journey has to start. Love Jesus, because through loving Jesus you will love your humanity. Try to understand Jesus, and the paradox, and through that paradox you will be able to feel less guilty. Through understanding Jesus you will be able to love yourself more.

Now, Christians go on trying somehow to drop the paradox of Jesus through bringing the concept of Christ. For example: there are moments when Jesus is angry, and it is a problem; what to do? It is very difficult to avoid the fact because many times he is angry, and that goes against his very teaching. He continually talks about love, and is angry. And he talks about forgiving your enemies -- not only that, but loving your enemies -- but he himself lashes out his anger. In the temple of Jerusalem he took a whip, started beating the money changers, and threw them out of the temple singlehanded. He must have been in a real fury, in a rage, almost mad. Now this... how to reconcile this? The way that Christians have found to reconcile -- and Rudolph Steiner bases his own ideology on it -- is to create a Christ, which is completely reconciled. Forget all about Jesus; bring a pure concept of Christ. You can say in that moment, "He was Jesus when he was angry." And when he said on the cross, "God my Father, forgive these people, because they don't know what they are doing," he was Christ. Now the paradox can be managed. When he was moving with women he was Jesus; when he told Magdalene not to touch him he was Christ. Two concepts help to figure things out -- but you destroy the beauty of Jesus, because the whole beauty is in paradox.

There is no need to reconcile, because deep in Jesus' being they are reconciled. In fact, he could become angry because he loved so much. He loved so tremendously, that's why he could become angry. His anger was not part of hatred, it was part of his love. Have you not sometimes known anger out of love? Then where is the problem? You love your child: sometimes you spank the child, you beat the child, sometimes you are almost in a fury, but it is because of love. It is not because you hate. He loved so much -- that's my understanding of Jesus -- he loved so much that he forgot all about anger and he became angry. His love

was so much. He was not just a dead saint, he was an alive person; and his love was not just philosophy, it was a reality. When love is a reality, sometimes love becomes anger also.

He was as human as you are. Yes, he was not finished there. He was more than human also, but first and basically he was human, human plus. Christians have been trying to prove that he was super-human and the humanity was just accidental, a necessary evil because he had to come into a body. That's why he was angry. Otherwise, he was just purity. That purity will be dead.

If purity is real and authentic, it is not afraid of impurity. If love is true it is not afraid of anger; if love is true it is not afraid of fighting. It shows that even fight will not destroy it; it will survive. There are saints who talk about loving humanity, but cannot love a single human being. It is very easy to love humanity. Always remember: if you cannot love, you love humanity. It is very easy, because you can never come across humanity, and humanity is not going to create any trouble. A single human being will create many troubles, many more. And you can feel very, very good that you love humanity. How can you love human beings? -- you love humanity. You are vast, your love is great. But I will tell you: love a human being; that is the basic preparation for loving humanity. It is going to be difficult, and it is going to be a great crisis, a continuous crisis and challenge. If you can transcend it, and you don't destroy love because of the difficulties but you go on strengthening your love so that it can face all difficulties -- possible, impossible -- you will become integrated. Christ loved human beings, and loved so much, and his love was so great that it transcended human beings and became the love for humanity. Then it transcended humanity and became love for existence. That is love for God.

"Your way seems different to me."

Not only different; it is diametrically opposite. In the first place, it is not a way at all. It is not a path, or if you love the word then call it a pathless path, a gateless gate. But it is not a path, because a path or way is needed if your reality is far away from you. Then it has to be joined by a path. But my whole insistence is that your reality is available to you right now. It is just within you. A path is not needed to reach to it. In fact, if you drop all paths, you will suddenly find yourself standing in it. The more you follow paths, the farther away you go from yourself. Paths misguide, mislead, because you are already that which you are seeking. So paths are not needed, but if you are trained to think in those terms, then I will say that my way is diametrically opposite. Steiner says right-thinking; and I say, right or wrong, all thinking is wrong. Thinking as such is wrong; no-thinking is right.

"Can you please advise me? because I am somehow torn between you and the way Steiner shows."

No, you will have to remain in that state of tension for a few days. I will not advise and I will not help. Because if I advise and I help you, you can come and lean towards me; that may be immature. You will have to have a good fight with Steiner before you can come to me, and he will certainly give you a good fight. He is not going to leave you so easily. And I'm not going to give you any help, so that you come on your own. Only then do you come, when you come on your own. When a fruit is ripe it falls on its own accord. No, I will not throw even a small stone at it, because the fruit may not be ripe and the stone may bring it down... and that will be a calamity. You would remain in your torn state of mind.

You will have to decide, because nobody can remain in a torn state of mind for long. There is a point where one has to decide. And it will not be just towards Rudolph Steiner if I help you. He's dead; he cannot fight with me. It is easier for me to pull you towards me than it will be for him. So to also be just to him it is better that I leave it to you. You just go on fighting. Either you will drop me... that will also be a gain, because then you will follow Rudolph Steiner more totally.

But I don't think that is possible now... the poison has entered you. Now it is only a question of time.

The second question:

WHEN I AM WITH THE PLANTS, RIVERS, MOUNTAINS, ANIMALS, BIRDS, SKY, I FEEL OKAY. BUT WHEN I COME AMONG THE PEOPLE I FEEL AS IF I HAVE COME INTO THE MADHOUSE. WHY IS THIS DIVISION?

When you are with trees, the sky, the river, the rocks, the flowers, and you feel okay, it has nothing to do with you. It has something to do with the trees and the river and the rocks. That okay-ness comes from

their silence. When you come close to human beings you start feeling mad, in a madhouse, because human beings are mirrors; they reflect you. You must be mad. That's why you feel when you are with people that you are in a madhouse. I have never felt that way. Even with mad people like you I have never felt that way.

This is one of the basic problems every religious seeker comes to confront.

When you are alone things seem to be settled, because there is nobody to disturb. Nobody gives a chance for you to be disturbed. Everything is silent, so you also feel a certain silence, but this silence is natural. It is nothing spiritual. It belongs to nature. If you go to the Himalayas, to the cool, hushed silence of the Himalayan peaks, you will feel silent. But the credit goes to the Himalayas, not to you. When you come back, you will come back the same man who had gone. You will not be able to carry the Himalayas with you. So many have gone there and remained there forever, thinking that now, if they went back to the world they would lose something that they had attained. They had not attained anything. Because once you attain it, it cannot be lost; and the world is the test. So if you feel good while there are no human beings, it simply shows that amidst human beings your inner madness starts functioning. So don't become an escapist, and don't blame the society, the people, the crowd. Don't say that it is a madhouse. Rather, start thinking that you must be carrying mad tendencies within you which become manifest when you come into relationship with people.

Two psychiatrists pass each other on the street. One says, "Hello." The other says, "Now, I wonder what he means by that?"

Just a small thing like somebody saying hello, and a problem arises..."Now, I wonder what he means by that?"

The patient told his doctor that he kept seeing spots in front of his eyes. The doctor told him to stop going out with freckled women. Then he told him to stick his tongue out as he left. "Why?" asked the patient. "Because I hate my nurse."

Patients and doctors are all in the same boat.

Of course, when you come amongst people, you come amongst people like you. Suddenly, something in you starts responding. They are mad; you are mad -- the moment you come close, a subtle dialogue of energy starts happening. Your madness brings their madness out; their madness brings your madness out. If you live alone, you are happy.

Mulla Nasrudin was saying to me, "I and my wife lived for twenty-five years tremendously happily." I asked, "Then what happened?" He said, "Then we met; since then, no happiness."

Even two happy persons meet and immediately unhappiness arises. You are carrying subtle seeds of unhappiness in you. The right opportunity, and they sprout. And of course, for a human being to sprout in all his potentialities, a human environment is needed. Trees don't make your environment. You can go to a tree and sit silently and do whatsoever you like; you remain unrelated. There exists no dialogue, no language between you and the tree. The tree goes on brooding in his own being, and you go on brooding in your own being. No bridge exists. A river is a river; no bridge exists between you and the river. When you come near a human being, suddenly you see you are bridged, and that bridge starts immediately transferring things from this side to that, from that side to this.

But basically it is you, so don't blame the society, don't blame people. They simply reveal you. And if you are a little understanding, you will thank them for doing a great thing for you. They reveal you; they show you who you are, where you are, what you are. If you are mad, they show your madness. If you are a Buddha, they show your Buddha-hood. Alone, you don't have any reference. Alone, you don't have any contrast. Alone, you cannot know who you are.

I will tell you one very beautiful story, a sad story.

The situation was not unusual. The boss of a large and successful firm employed a beautiful secretary. The boss, in his early forties, was a bachelor. He had a large car, a luxury flat, and was never short of feminine company. But he met his match in his beautiful secretary. She politely refused his invitations to lunch or dinner, and his offers of expensive presents and salary increases were refused with equal grace and charm. In the early weeks of her employment, he was of the opinion that she was just playing hard-to-get. During the months that followed, he changed his toothpaste, his soap, his after-shave, but all to no avail. Finally, he resigned himself to accept the fact that she was beautiful and highly competent, but that his chances of developing any kind of personal relationship with her were nil. It therefore came as something of a shock when he walked into his office one morning and found his secretary arranging flowers on his desk, and even more of a shock when she looked at him demurely and said, "A happy birthday, sir." He mumbled

his thanks and went through the rest of the day in a complete daze. As the time approached five o'clock, the secretary came into the office and confessed that she had ascertained his birthday from the staff files. "I hope you don't mind," she added. He answered that he didn't mind it at all, and she looked relieved. "In that case, sir," she went on, "I wonder if you would care to come round to my flat this evening, at about nine o'clock. I have got a little surprise for you that I think you will find very pleasant." He mentally congratulated himself on the fact that the girl had finally had to admit that she was attracted to him, and tried to appear casual as the arrangements were finalized. Promptly at nine o'clock, a bottle of champagne in his hand, he presented himself at the flat. She was a vision of loveliness, and he hoped that she could not hear his heart pounding as she poured him a large scotch and urged him to make himself comfortable. "Loosen some of your clothes if you are too warm," she said. "I'm just going into the bedroom to get ready. Please come too when I call you." This was too good to be true. "I must be as desirable to her as she is to me," he thought smugly. "You can come in now," she called eventually, "but be careful you don't fall. All the lights are off in here." Our hero could take a hint. Quickly slipping out of his clothes, he entered the darkened room and closed the door behind him. As he did so the room became flooded with light and he saw that the whole of the office staff stood in the center of the room singing, "Happy birthday to you...."

People reveal only that which you are hiding within you. If you feel that you are in a madhouse, you must be mad. Try to be in company more with men; try to be in company more with women; try to be with people more. Try more relationships. If you cannot be happy with a human being, it is impossible for you to be happy with a tree or with a river -- impossible. If you cannot understand a human being who is so close to you, so similar to you, how can you hope that you will be able to understand a tree, a river, a mountain, who are so far away? Millions of years separate you from a mountain. You may have been a mountain somewhere millions of lives before, but you have completely forgotten the language. And the mountain cannot understand your language. The mountain has yet to become human: a long evolution is needed. A vast abyss exists between you and the mountain. If you cannot bridge yourself with human beings who are so close, so close, then it is impossible for you to bridge with anything else.

First, bridge yourself with human beings. By and by, the more you become capable of understanding human beings, the more you become capable of an inner dialogue, harmony, rhythm. Then you can move, by and by. Then move to animals; that is a second step. Then move to birds, then move to trees, then move to rocks, and only then can you move to pure existence, because that is the source. And we have been away from that source so long and so far away that we have completely forgotten that we ever belonged to it, or that it ever belonged to us.

The third question:

> BELOVED OSHO, I HEAR YOU, YOUR LOVING COMPASSION FOR ME AS A WOMAN, BEHIND YOUR WORDS, WHICH SOMETIMES JAR ME. AND I ALSO FEEL THAT MY VERY WOMAN-NESS IS THE MAIN BARRIER TO MY EVER EXPERIENCING THE BLISS OF ENLIGHTENMENT, BECAUSE ALL OF THE ENLIGHTENED BEINGS YOU EVER TALK ABOUT ARE MEN, AND BECAUSE YOUR OWN EXPERIENCES ARE AS A MALE. PLEASE SHARE WITH ME WHAT YOU CAN ABOUT HOW ENLIGHTENMENT IS FOR ME AS A WOMAN.

First thing: womanliness is never a barrier to understanding. In &ct, you cannot find a better opportunity to understand me. It is difficult for a man to understand because a man has an aggressive mind. A man can easily become a scientist, but it is very difficult for him to become a religious person because religion needs receptivity, a passive state of consciousness where you don't aggress, just invite. The feminine mind is exactly the right mind to understand, to be a disciple. Even a male mind has to become feminine. So don't take it as a barrier; it is not.

The second thing: it is really a great problem because we don't understand it. Problems are there only because we don't understand them. Again and again it is asked of me, that I am always talking about men who become enlightened but never about women. Many women have become enlightened, as many as men. Nature keeps a certain balance. Watch... in the world, the number of men and women is almost always the same. It should not be so, but nature keeps balance. To one person there may be born only boys, ten boys; to another person only one boy may be born; to another, one girl -- but on the whole, the world always keeps balance. There are as many men as there are women. Not only that, but because a woman is stronger than a

man -- stronger in the sense of her resistance, stability, capacity to adjust, flexibility -- to a hundred girls, one hundred and fifteen boys are born. But by the time those girls become marriageable, fifteen boys have disappeared. Boys die more than girls; nature keeps that too. A hundred girls and one hundred and fifteen boys are born, then fifteen boys disappear by the time they become marriageable. The balance is kept completely. Not only that, but in wartime more men die.

The First World War created a problem for psychologists, biologists. They could not believe what had happened. In a war, more men die, but immediately after the war, more men are born and less girls are born. Again the balance is kept. That happened in the First World War. The reason was not clear at all. It was simply a mystery. It happened again in the Second World War. After a war the number of boys becomes greater. More boys are born to replace the dead men, and less girls are born because already there are more girls alive. When the World War is over and the balance is again regained, the number comes back to the same old pattern: one hundred girls to one hundred and fifteen boys -- because fifteen boys will die.

Boys are less strong than girls. Men live five years less than women. That's why, in the world, you will always find more old women than old men, more widows than widowers. If the ave-age age for a woman is eighty, then the average for men is seventy-five. It is five years more. But why, why do women live five years more? That too seems to be a great inner balance somewhere. A woman is capable of accepting more than a man. If a man dies first, the woman will cry, weep, suffer, but will be able to accept the fact. She will regain balance. But if a woman dies the man cannot regain balance. The only way he knows to regain balance is to marry again, find another woman again; he cannot live alone. He's more helpless than a woman.

Ordinarily, all over the world the marriage age is somehow unnatural. Everywhere man has imposed a pattern which is unnatural, anti-nature. If the girl is twenty years of age, then we think that the age of the boy who is going to marry her should be twenty-five, twenty-six. It should be just the reverse, because later on girls are going to live five more years. So the age limit for the girls should be twenty-five if it is twenty for the boys. Every man should marry a woman who is at least five years older than him. Then the balance will be perfect. Then they will die almost within six months of one another, and there will be less suffering in the world.

But why has it not happened? -- because marriage is not a natural thing. Otherwise, nature would have managed it that way. It is a man-made institution. And man feels a little weak if he is going to marry a woman who is older, more experienced, more knowledgeable than him. He wants to keep his male chauvinist ego: he's greater in every way. No man wants to marry a woman who is taller than him. Nonsense. What is the point? Why not marry a woman who is taller than you? But the male ego feels hurt moving with a taller woman. Maybe this is the cause of why women don't grow so tall -- the feminine body has learned it. They have learned the trick, that they have to be a little shorter, otherwise they will not be able to find a man. It is a survival of the fittest. They fit only when they are not too tall. A very tall woman... just think of a woman seven feet tall; she will not find a husband. She will die without a husband. And she will not give birth to children, so she will disappear. A woman who is five feet five will find a man easily. She will survive: she will have a husband, she will have children. Of course, taller women will disappear, by and by, because they will not have any survival value. That's how, by and by, ugly women disappear from the world -- because they cannot survive. The world helps those who can survive, and those who cannot survive disappear. Man has become taller, stronger, but in every way he wants to keep himself a little higher than the woman. He should always be at the top of everything.

Even in the West, people had not heard of any woman making love on top of the man before coming to the East and coming across Vatsayana's sutras on sexology. The West had not known it. And in the East, you may be surprised to know that the man making love on top of a woman is called the missionary posture, because the East for the first time came to know about it through Christian missionaries. It is a missionary posture. Man has to be on top in every way, even while making love. He has to have a taller height, must be at least a D.Lit.; only then can you marry a Ph.D. woman. Otherwise, naturally, a woman has to be five years older than the man. And this seems to be a perfect arrangement because the woman needs to be more experienced. She is going to become the mother: not only the mother of her children, but the mother of her husband also. And a man remains childish. Whatsoever the age, he hankers to be a child again. He remains a little juvenile.

Now the same has happened with enlightenment also -- nature keeps an exact balance. But we don't hear about many enlightened women -- that's true -- because the society belongs to men. They don't record much about women. They record much about Buddha; they don't record much about Sahajo. They record much

about Mohammed; they don't record much about Rabia. They record in such a way that men seem to be very prominent. It has happened in India: one Jain Teerthankara, one Jain Master, an enlightened man, was not a man; she was a woman. Her name was Mallibai, but a great following of Jains has changed her name. They call her Mallinath, not Mallibai. *Bai* shows that she was a woman; *nath* shows that she was a man.

There are two sects of Jains, *swetambaras* and *digambaras*. Digambaras say that she was not a woman: Mallinath. They have even changed her name. It seems to be against the male ego that a woman could become a Teerthankara, a great Master: enlightened, a founder of a religion, a founder of a ford towards the divine? No, it is not possible. They have changed the name.

History is recorded by men, and women are not interested in recording things. They are more interested in experiencing and living them: that is one thing. The second thing is that a woman finds it very easy to become a disciple, very easy to become a disciple, because she is receptive. For a man, it is difficult to become a disciple because he has to surrender, and that is the trouble. He can fight but he cannot surrender. So when it comes to disciplehood, women are perfect. But just the opposite happens when you have to become a Master.

A male can easily become a Master. A woman finds it very difficult to become a Master, because to become a Master you have to be really aggressive. You have to go out and destroy others' structures. You have to be almost violent; you have to kill your disciples. You have to brainwash them. So a woman finds it difficult to become a Master; a man finds it difficult to become a disciple. But then again there is a balance: women find it easier to become disciples, and by becoming disciples they become enlightened, but they never become Masters. A man finds it difficult to become a disciple, but once he becomes a disciple, is enlightened, it is very easy for him to become a Master, very easy for him, easier. That's why you never hear... but don't be worried about that.

Your own experiences are as a female. Remember, the experience of the ultimate has nothing to do with male and female. The experience of the ultimate is beyond the duality. So when you become enlightened, in that moment you are no more man or woman. In that moment you transcend all duality. You have become a complete circle; no division exists. So when I am talking to you, I am not talking about enlightenment as a man. Nobody can talk about enlightenment as a man because enlightenment is neither male nor female. In India, the ultimate reality is neither male nor female, it is neutral.

You will be in a difficulty: God is male in the Western mind. For God you use 'He' -- except for the Lib. Movement women, who have started to use 'She'. Otherwise, nobody uses 'She' for God; you use 'He'. And I also think that 'She' will be better. 'He' has been used enough; now 'She' will be better. 'She' includes 'He' -- after 's' there is 'he' -- but 'he' does not include 's'. It is better, it makes God a little bigger. 'She' is bigger than 'He'; nothing is wrong in it.

But in the Western mind, God is 'He'. In Western languages there are only two genders, male and female. In Indian languages, particularly in Sanskrit, we have three genders: male, female, and the neutral. God is neutral. He is neither He nor She; He is It, That -- the personality has disappeared. It is impersonal, just energy. So don't be worried about this either.

"Please share with me what you can about how enlightenment is for me as a woman."

Stop thinking about yourself as a woman, otherwise you will cling to the feminine mind. *All* minds have to be dropped. In deep meditation you are neither. In deep love also, you are neither. Have you watched it?

If you have made love to a woman or to a man, and the love was really total and orgasmic, you forget who you are. It is mindblowing. You simply don't know who you are. In a certain moment of deep orgasmic bliss, oneness happens. That is the whole effort of Tantra: to transform sex into an experience of oneness -- because that will be your first experience of oneness, and enlightenment is the last experience of oneness. Making love, you disappear -- the man becomes like woman, the woman becomes like man, and many times they change roles. And there comes a moment, if you are both in a total let-go, when a circle of energy arises which is neither. Let that be your first experience. Love is the basic experience of enlightenment, a first glimpse. Then one day, when you and the whole meet in a deep orgasm, that is samadhi, ecstasy. Then you are no more male or female. So from the very beginning start dropping the division.

In the Western consciousness the division has become very, very solid, because man has oppressed woman so much that the woman has to resist. And she can resist only if she becomes more and more conscious of being a woman. When you from the West come to me, it is going to be hard for you, but you have to understand and drop the man/woman division. Just be beings. And my whole effort here is to make you your original being, which is neither.

The last question:

I FEEL AS IF I HAD NO CHOICE IN COMING TO YOU. DO WE REALLY EVER CHOOSE THINGS THAT HAPPEN IN OUR LIVES?

Ordinarily, no. Ordinarily you move like a robot, a mechanical thing, accidental. Unless you become perfectly aware you cannot choose. And there comes the paradox: you can become aware only if you become choiceless: and if you become aware, you become capable of choice. You can choose -- because when you are aware, you can decide what to do and what not to do. Ordinarily, you live almost in a state of drunkenness. A somnambulist, that's what you are.

Let me tell you a few anecdotes.

A minister was bemoaning to a friend that he had had his bicycle stolen.

And the friend said, "Well, next Sunday, why don't you use the Ten Commandments as your text and recite them to the congregation? When you reach the one that says 'Thou shalt not steal', have a look at the congregation, and if the thief is present he will probably give himself away by the expression on his face."

The following week the same friend saw the minister cycling through the village and stopped him. "I see that you got your bike back. My idea worked then?"

"Well, not exactly," said the minister. "I started on the Ten Commandments, but when I got to the one that says 'Thou shalt not commit adultery', I remembered where I had left my bike."

Another anecdote.

An eminent businessman went to the doctor. "Doctor," he said, "I wish to consult you about my son. I believe he has got measles."

"There is a great deal of it about at the moment," said the doctor. "No family seems to be safe from it."

"But doctor," he went on, "the boy said he got it from kissing the maid, and to tell the truth, I'm afraid I'm also in danger from the same disease. And what is worse, every night I kiss my wife, so she may be in danger."

"Good heavens!" said the doctor. "Excuse me, I must go and get my throat examined at once!"

Get it?

Everybody is moving in an unconscious circle, and people are exchanging their illnesses, diseases, their unconscious, sharing only their unconsciousness with each other.

Ordinarily you live as if you are asleep. You cannot decide while you are asleep. How can you decide?

A man came to Buddha and said, "I would like to serve humanity." He must have been a great philanthropist. Buddha looked at him, and it is said that tears came to Buddha's eyes. It was strange. Buddha crying? -- for what? The man also felt very uncomfortable. He said, "Why are you crying? Have I said anything wrong?" Buddha said, "No, not anything wrong. But how can you serve humanity? -- you are not yet. I see you fast asleep; I can hear your snoring. That's why I am crying. And you want to serve humanity? The first thing is to become aware, alert. The first thing is, to be."

The beautiful but dumb secretary got away with murder as far as her boss was concerned. But one etween you ae really lost his temper with her. "You are late again!" he thundered. "Why don't you use the alarm clock that I bought for you?"

"But I do use it," she pouted prettily. "Every night."

"Well," said the boss, "why don't you get up when it goes off?"

"But it always goes off when I'm asleep!"

This is what's happening. You are asleep, and when you are asleep even an alarm clock cannot help much. Have you sometimes observed the fact that if you are asleep and the alarm clock goes off, you start dreaming some dream: a dream that you are in a temple and the temple bells are ringing? To avoid the fact that the alarm clock is ringing, you create a dream around it. Then, of course, you continue asleep; now there is no alarm clock. That's what is happening continuously to you. You go on listening to me, but I know that you will create a dream around it. If you listen to me you are bound to awake, but the problem is, will you listen to me? Will you create some dream around what I say?

And you create dreams. You can create a dream about enlightenment. You can start dreaming about enlightenment; you have missed me. And people go on missing. The message has to be interpreted by you;

that's the trouble.

I have heard: The owner of a large company bought a sign which said "Do it now", and hung it up in the office hoping it would inspire his staff with promptness. A few days later a friend asked him if the notice had had any effect. "Well, not in the way I had hoped," admitted the boss. "The cashier absconded with $10,000 -- Do it now -- the head bookkeeper eloped with my private secretary -- Do it now -- three clerks asked for a raise, a typist threw her typewriter out of the window -- Do it now -- and the office boy has... just... aah... poisoned my coffee... aaah!"

You listen through your sleepiness; you will interpret it in your own way. So if you really want to listen to me, don't interpret.

Just the other night, a new young man became a sannyasin. I told him, "Be here for a few days." He said, "But I am going, just within two or three days." I said, "But that is not right. Much has to be done, and you have just come. You have not had even any contact with me yet. So at least be here for the camp and a few days more." He said, "I will think it over." Then I told him, "Then there is no need to think; you go. Because whatsoever you will think is going to be wrong. And the whole point of sannyas is that you start listening to me without thinking about it. The whole point is that I say something to you, and it becomes more important than your own mind. That is the whole meaning of sannyas. Now if there is a conflict between what I say and your mind, you will drop the mind and you will listen to me. That's the risk. If you continuously go on using your mind to decide even whether what I say has to be done or not, then you remain yourself. You don't come out. You don't bring your hand close to me so that I can hold it."

Ordinarily, everything is happening to you; you have not done anything.

"I feel as if I had no choice in coming to you."

That's perfectly true. You must have drifted in some way. A friend was coming to me and he told you, or you just went to a bookstall and you found a book of mine.

One sannyasin came and I asked him, "How did you come to see me? How in the first place did you become interested?" He said, "I was sitting in Goa, on the beach, and just in the sand I found a *sannyas* magazine that somebody must have left. So, nothing to do, I started reading it. That's how I have come here." Accidental....

You have come to me accidentally, but now there is an opportunity to be alertly with me, to be with me with full awareness. It is good that accidentally you have come to me, but don't remain here accidentally. Now drop that accidental-ness. Now, take charge of your awareness. Otherwise, somebody will take you again, accidentally, somewhere else. Again you will drift away from me -- because one who has come drifting cannot be relied upon. He will drift; something else will happen. Somebody is going to Nepal and the idea occurs to you, "Why not go to Nepal?" and you go to Nepal. And there you meet a girlfriend who is against sannyas, so what to do? You have to drop your sannyas.

Now that you are here, use this opportunity. People also use opportunities only in a very unconscious way. Use it consciously.

The magistrate said, "What induced you to strike your wife?" The husband said, "Well, your Honour, she had her back to me, the frying pan was handy, the back door was open, and I was slightly drunk, so I thought I would take a chance."

People use their opportunities also in an unconscious way. Use this opportunity in a conscious way, because this opportunity is such that it can be used only consciously.

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Chapter #7
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18. THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD, DUE TO THE CONSTANCY OF THE PURUSA, PURE CONSCIOUSNESS.
19. THE MIND IS NOT SELF-ILLUMINATING, BECAUSE IT IS ITSELF PERCEPTIBLE.

20. IT IS IMPOSSIBLE FOR THE MIND TO KNOW ITSELF AND ANY OTHER OBJECT AT THE SAME TIME.
21. IF IT WERE ASSUMED THAT A SECOND MIND ILLUMINATES THE FIRST, COGNITIION OF COGNITION WOULD ALSO HAVE TO BE ASSUMED, AND A CONFUSION OF MEMORIES.

22. KNOWLEDGE OF ITS OWN NATURE THROUGH SELF-COGNITION IS OBTAINED WHEN CONSCIOUSNESS ASSUMES THAT FORM IN WHICH IT DOES NOT PASS FROM PLACE TO PLACE.
23. WHEN THE MIND IS COLORED BY THE KNOWER AND THE KNOWN, IT IS ALL-APPREHENDING.

24. THOUGH VARIEGATED BY INNUMERABLE DESIRES, THE MIND ACTS FOR ANOTHER, FOR ITS ACTS IN ASSOCIATION.

The first sutra:

THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD, DUE TO THE CONSTANCY OF THE PURUSA, PURE CONSCIOUSNESS.

PATANJALI TAKES the whole complexity of the human being into account that has to be understood. Never before and never after has such a comprehensive system ever been evolved. Man is not a simple being. Man is a very complex organism. A rock is simple because the rock has only one layer, the layer of the body. It is what Patanjali calls *anamayakos*: the most gross, only one layer. You go into the rock; you will find layers of rock but nothing else. Look at a tree and you will also find something else other than the body. The tree is not just the body. Something of the subtle has happened to it. It is not so dead as rock; it is more alive -- a subtle body has come into existence. If you treat a tree like a rock, you mistreat it. Then you have not taken into account the subtle evolution that has happened between the rock and the tree. The tree is highly evolved. It is more complex. Then, take an animal -- still more complex. Another layer of subtle body has evolved.

Man has five bodies, five seeds, so if you really want to understand man and his mind -- and there is no way of going beyond if you don't understand the whole complexity -- then we have to be very patient and careful. If you miss one step,.you will not be able to reach to your innermost core of being. The body that you can see in the mirror is the outermost shell of your being. Many have mistaken it, as if this is all.

In psychology, there is a movement called behaviorism, which thinks that man is nothing but the body. Always beware of people who talk of 'nothing buts'. Man is always more than any 'nothing but' can imply. Behaviorists: Pavlov, B. F. Skinner and company, think that man is the body -- not that you have a body, not that you are in the body, but simply that you are the body. Then man is reduced to the lowest denominator. And of course, they can prove it. They can prove it because that is the most gross part of man and is easily available to scientific experimentation. The subtle layers of man's being are not so easily available. Or, to say it in other words: scientific instrumentation is not yet so sophisticated. It cannot touch the subtler layers of man.

Freud, Adler, go a little deeper into man. Then man is not just the body. They touch something of the second body, what Patanjali calls *pranamayakos*: the vital body, the energy body. But only a very fragmentary part is touched by Freud and Adler; one part by Freud and another part by Adler.

Freud reduces man to just sexuality. That is also there in man, but that is not the whole story. Adler reduces man to just ambition, will to power. That too is there in man. Man is very big, very complex. Man is an orchestra; many instruments are involved in it.

But this has always happened. This is a calamity, but this has always happened: when once somebody finds something, he tries to make a total philosophy out of his finding. That's a great temptation. Freud stumbled upon sex, and that too, not the whole of sex. He stumbled only upon the repressed sexuality. He came across repressed people. Christian repression has made many blocks in man where energy has become coiled up within itself, has become stagnant, is no longer flowing. He came against those rock-like blocks in the stream of human energy, and he thought -- and the ego always thinks that way -- that he had found the ultimate truth. Adler, working in a different way, stumbled upon another block of man: the will to power. And then he made a whole philosophy out of it.

Man has been taken in fragments. Yoga is the only philosophy in existence which takes the whole of man into account. Jung went still a little further, deeper. One fragment of the third body of man, *manomayakos* -- he caught hold of it and he created a whole philosophy out of it. To comprehend the whole body -- even that has not been possible because the body itself is very complex: millions of cells in a great harmony, functioning in a miraculous way. When you were born in your mother's womb, you were just a small cell. Out of that one cell, another cell arises. The cell grows and divides in two, then the two cells grow and divide into four. Out of one division -- and division goes on -- you have millions of cells. And they all function in a deep cooperation, as if somebody is holding them. It is not a chaos; you are a cosmos.

And then, some cells become your eyes, some cells become your ears, some cells become your genital organs, some cells become your skin, some cells your bones, some cells your brain, some cells your nails and your hair; and they all are coming out of one cell. They are all alike. They have no qualitative difference, but they function so differently. The eye can see; the ear cannot see. The ear can hear, but cannot smell. So those cells not only function in harmony, but they become experts. They gain to a certain specialization. A few cells turn into the eyes. What has happened? What type of training is going on? Why do certain cells become eyes, and certain other cells become ears, and still certain others become your nose, and they are all alike? There must be a great training inside -- some unknown power training them for a specific purpose.

And remember, when those cells are getting ready to see, they have not yet seen anything. When the child is in the womb, he remains completely blind. He has not seen any light; the eyes are closed. A miracle: no training to see and the eyes are ready, no possibility to see and the eyes are ready. The child does not breathe with his own lungs, he has not known what breathing is, but the lungs are ready. They are ready before the child is going to enter into the world and breathe. The eyes are ready before the child is going to enter into the world and see. Everything is ready. When the child is born he is a perfect human being of tremendous complexity, specialization, subtlety. And there has been no training, no rehearsal. The child has never taken a single breath, but immediately out of the mother's womb, he cries and takes his first breath. The mechanism is ready before any training has been given: some tremendous power, some power which comprehends all the possibilities of the future, some power which is preparing the child to be able to face all possibilities of life for the future, is working deep within.

Even the body is not completely understood, not yet. Our whole understanding is fragmentary. The science of man does not exist yet. Patanjali's yoga is the closest effort ever made. He divides the body into five layers, or into five bodies. You don't have one body, you have five bodies; and behind the five bodies, your being. The same as has happened in psychology has happened in medicine. Allopathy believes only in the physical body, the gross body. It is parallel to behaviorism. Allopathy is the grossest medicine. That's why it has become scientific, because scientific instrumentation is only capable yet of very gross things. Go deeper.

Acupuncture, the Chinese medicine, enters one layer more. It works on the vital body, the *pranamayakos*. If something goes wrong in the physical body, acupuncture does not touch the physical body at all. It tries to work on the vital body. It tries to work on the bioenergy, the bioplasma. It settles something there, and immediately the gross body starts functioning well. If something goes wrong in the vital body, allopathy functions on the body, the gross body. Of course, for allopathy, it is an uphill task. For

acupuncture, it is a downhill task. It is easier because the vital body is a little higher than the physical body. If the vital body is set right, the physical body simply follows it because the blueprint exists in the vital body. The physical body is just an implementation of the vital.

Now acupuncture is gaining respect, by and by, because a certain very sensitive photography, Kirlian photography, in Soviet Russia, has come across the seven hundred vital points in the human body as they have always been predicted by acupuncturists for at least five thousand years. They had no instruments to know where the vital points in the body were. But by and by, just through trial and error, through centuries, they discovered seven hundred points. Now Kirlian has also discovered the same seven hundred points with scientific instrumentation. And Kirlian photography has proved one thing: that to try to change the vital through the physical is absurd. It is trying to change the master by changing the servant. It is almost impossible because the master won't listen to the servant. If you want to change the servant, change the master. Immediately, the servant follows. Rather than going and changing each soldier, it is better to change the general. The body has millions of soldiers, cells, simply working under some order, under some commandment. Change the commander, and the whole body pattern changes.

Homeopathy goes still a little deeper. It works on the *manomayakos*, the mental body. The founder of homeopathy, Hahnemann, discovered one of the greatest things ever discovered, and that was: the smaller the quantity of the medicine, the deeper it goes. He called the method of making homeopathic medicine 'potentizing'. They go on reducing the quantity of the medicine. He would work in this way: he would take a certain amount of medicine and would mix it with ten times the amount of milk sugar or with water. One quantity of medicine, nine quantities of water; he would mix them. Then he would again take one quantity of this new solution, and would again mix it with nine times more water, or milk sugar. In this way he would go on: again from the new solution he would take one quantity and would mix it with nine times more water. This he would do, and the potency would increase. By and by, the medicine reaches to the atomic level. It becomes so subtle that you cannot believe that it can work; it has almost disappeared. That is what is written on homeopathic medicines, the potency: ten potency, twenty potency, one hundred potency, one thousand potency. The bigger the potency, the smaller is the amount. With ten thousand potency, a millionth of the original medicine has remained, almost none. It has almost disappeared, but then it enters the most deep core of *manomaya*. It enters into your mind body. It goes deeper than acupuncture. It is almost as if you have reached the atomic, or even the sub-atomic level. Then it does not touch your body. Then it does not touch your vital body; it simply enters. It is so subtle and so small that it comes across no barriers. It can simply slip into the *manomayakos*, into the mental body, and from there it starts working. You have found an even bigger authority than the *pranamaya*.

Ayurved, the Indian medicine, is a synthesis of all three. It is one of the most synthetic of medicines.

Hypnotherapy goes still deeper. It touches the *vigyanmayakos*: the fourth body, the body of consciousness. It does not use medicine. It does not use anything. It simply uses suggestion, that's all. It simply puts a suggestion in your mind call it animal magnetism, mesmerism, hypnosis or whatsoever you like -- but it works through the power of thought, not the power of matter. Even homeopathy is still the power of matter in a very subtle quantity. Hypnotherapy gets rid of matter altogether, because howsoever subtle, it is matter. Ten thousand potency, but still, it is a potency of matter. It simply jumps to the thought energy, *vigyanmayakos*: the consciousness body. If your consciousness just accepts a certain idea, it starts functioning.

Hypnotherapy has a great future. It is going to become the future medicine, because if by just changing your thought pattern your mind can be changed, through the mind your vital body and through the vital body your gross body, then why bother with poisons, why bother with gross medicines? Why not work it through thought power? Have you watched any hypnotist working on a medium? If you have not watched, it is worth watching. It will give you a certain insight.

You may have heard, or you may have seen -- in India it happens; you must have seen fire-walkers. It is nothing but hypnotherapy. The idea that they are possessed by a certain god or a goddess and no fire can burn them, just this idea is enough. This idea controls and transforms the ordinary functioning of their bodies.

They are prepared: for twenty-four hours they fast. When you are fasting and your whole body is clean, and there is no excreta in it, the bridge between you and the gross drops. For twenty-four hours, they live in a temple or in a mosque, singing, dancing, getting in tune with God. Then comes the moment when they walk on the fire. They come dancing, possessed. They come with full trust that the fire is not going to burn, that's all; there is nothing else. How to create the trust is the question. Then they dance on the fire, and the

fire does not burn.

It has happened many times that somebody who was just a spectator became so possessed. Twenty persons walking on fire are not burned, and somebody would immediately become so confident: "If these people are walking, then why not I?"; and he has jumped in, and the fire has not burned. In that sudden moment, a trust arose. Sometimes it has happened that people who were prepared, were burned. Sometimes an unprepared spectator walked on fire and was not burned. What happened? -- the people who were prepared must have carried a doubt. They must have been thinking whether it was going to happen or not. A subtle doubt must have remained in the vigyan mayakos, in their consciousness. It was not total trust. So they came, but with doubt. Because of that doubt, the body could not receive the message from the higher soul. The doubt came in between, and the body continued to function in the ordinary way; it got burned. That's why all religions insist for trust. Trust is hypnotherapy. Without trust, you cannot enter into the subtle parts of your being, because a small doubt, and you are thrown back to the gross. Science works with doubt. Doubt is a method in science because science works with the gross. Whether you doubt or not, an allopath is not worried. He does not ask you to trust in his medicine; he simply gives you medicine.

But a homeopath will ask whether you believe, because without your belief it will be more difficult for a homeopath to work upon you. And a hypnotherapist will ask for total surrender. Otherwise, nothing can be done.

Religion is surrender. Religion is a hypnotherapy. But, there is still one more body. That is the *anandmayakos*: the bliss body. Hypnotherapy goes up to the fourth. Meditation goes up to the fifth. 'Meditation' -- the very word is beautiful because the root is the same as 'medicine'. Both come from the same root. Medicine and meditation are off-shoots of one word: that which heals, that which makes you healthy and whole is medicine; and on the deepest level, that is meditation.

Meditation does not even give you suggestions because suggestions are to be given from the outside. Somebody else has to give you suggestions. Suggestion means that you are dependent upon somebody. They cannot make you perfectly conscious because the other will be needed, and a shadow will be cast on your being. Meditation makes you perfectly conscious, without any shadow -- absolute light with no darkness. Now even suggestion is thought to be a gross thing. Somebody suggests -- that means something comes from the outside, and in the ultimate analysis that which comes from the outside is material. Not only matter, but that which comes from the outside is material. Even a thought is a subtle form of matter. Even hypnotherapy is materialistic.

Meditation drops all props, all supports. That's why to understand meditation is the most difficult thing in the world, because nothing is left -- just a pure understanding, a witnessing. That is what this first sutra is.

THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD... who is the lord within you? That lord has to be found.

THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD, DUE TO THE CONSTANCY OF THE PURUSA, PURE CONSCIOUSNESS.

In you two things are happening. One is a cyclone of thoughts, emotions, desires -- a great whirlwind around you, constantly changing, constantly transforming itself, constantly on the move. It is a process. Behind this process is your witnessing soul -- eternal, permanent, not changing at all. It has never changed. It is like the eternal sky: clouds come and go, gather, disperse... the sky remains untouched, uninfluenced, unimpressed. It remains pure and virgin. That is the lord, the eternal within you.

Mind goes on changing. Just a moment before you had one mind, a moment afterwards you have another mind. Just a few minutes before you were angry, and now you are laughing. Just a moment before you were happy, and now you are sad. Modifications, changes, continuous waves up and down; like a yo-yo you go on. But something in you is eternal: that which goes on witnessing the play, the game. The witnesser is the lord. If you start witnessing, by and by, you will come closer and closer to the lord.

Start witnessing objects. You see a tree. You see the tree, but you are not aware that you are seeing it; then you are not a witness. You see the tree, and at the same time you see that you are seeing; then you are a witness. Consciousness has to become double-arrowed: one arrow going to the tree, another arrow going to your subjectivity.

It is difficult, because when you become aware of yourself you forget the tree, and when you become

aware of the tree you forget yourself. But by and by, one learns to balance, just as one learns to balance on a tight-rope. Difficult in the beginning, dangerous, risky, but by and by, one learns the balance. Just go on trying. Wherever you have an opportunity to be a witness, don't miss it, because there is nothing more valuable than witnessing. Doing an act: walking or eating or taking a bath, become a witness also. Let the shower fall on you, but inside you remain alert and see what is happening -- the coolness of the water, the tingling sensation all over the body, a certain silence surrounding you, a certain wellbeing arising in you -- but go on becoming a witness. You are feeling happy; just feeling happy is not enough -- be a witness. Just go on watching -- "I'm feeling happy... I'm feeling sad... I'm feeling hungry" -- go on watching. By and by, you will see that happiness is separate from you, unhappiness also. All that you can witness is separate from you. This is the method of *viveka*, discrimination. All that is separate from you can be witnessed, and all that can be witnessed is separate from you. You cannot witness the witnesser; that is the lord. You cannot go behind the lord; you are the lord. You are the ultimate core of existence.

THE MIND IS NOT SELF-ILLUMINATING, BECAUSE IT IS ITSELF PERCEPTIBLE.

The mind itself can be seen. It can become an object. It can be perceived, so it is not the perceiver. Ordinarily, we think that it is the mind which is seeing the flower. No, you can go beyond the mind and you can see the mind, just as the mind is seeing the flower. The deeper you go, the more you will find that the observer itself becomes the observed. That's why Krishnamurti goes on saying again and again, "The observer is the observed; the perceiver is the perceived." When you go deep, first you see the trees, and the rose and the stars, and you think the mind is witnessing. Then close your eyes. Now, see the impressions in the mind: of roses, stars, trees. Now who is the perceiver? The perceiver has gone a little deeper. Mind itself has become an object.

These five *koshas*, these five seeds, are five stations where the perceiver again and again becomes the perceived. When you move from the gross body, the food body, the *anamayakos*, to the vital body, you immediately see that from the vital body the gross body can be seen as an object. It is outside the vital body. Just as the house is outside you, when you stand in the vital body, your own body is just like a wall around you. Again you move from the vital body to *manomayakos*, the mental body; the same happens. Now, even the vital body is outside you, like a fence around you; and this way it goes on. It goes on to the ultimate point where only the witnesser remains. Then you don't see yourself as, "I am blissful"; you see yourself as a witness of bliss.

The last body is the bliss body. It is the most difficult to separate from because it is very close to the lord. It almost surrounds the lord like a climate. But that too has to be known. Even at that last point when you are ecstatically blissful, then too you have to do the ultimate effort, the last effort of discrimination, and of seeing that the bliss is separate from you.

Then is liberation, *kaivalya*. Then you are left alone -- just the witnesser -- and everything has been reduced to objects: the body, the mind, the energy. Even the bliss, even the ecstasy, even meditation itself is no more there. When meditation becomes perfect, it is no more a meditation. When the meditator has really achieved the goal, he does not meditate. He cannot meditate because that too is now an activity like walking, eating. He has become separate from everything. That is the difference between *dhyan* and *samadhi*, between meditation and samadhi. Meditation is of the fifth body, the bliss body. It is still a therapy, a medicine. You are still a little ill, ill because you are identifying yourself with something which you are not. All illness is identification, and absolute health is through non-identification. Samadhi is when even meditation has been left behind.

I was reading a book by Edward de Bono. He writes about a very ancient incident that happened in China.

Once, in ancient China, a pagoda, a temple burned down. A strange and appetizing smell led the searchers in the ashes to the roasted body of an unfortunate pig which had got into the blaze, burned in the blaze. Roast pig became a delicacy in China. Accidentally it was discovered because the pagoda burned and a pig was burned in it. But then people thought that it must have something to do with the pagoda, otherwise how could the pig be so delicious? So for centuries in China it continued that whenever they would like to eat a roast pig, they would build a pagoda first, then put a pig inside and burn it down. It was very costly, but it looked very scientific to them. Only after centuries did they become aware that it was foolish. The pig can be roasted without the pagoda. The pagoda is not essential to it.

But this is how the human mind functions, because you become aware of your body first and everything gets associated with it. When you feel a certain well-being, a happiness all around you, of course you feel it is because of the body, because, "I am feeling healthy, no illness, no disease. That's why it is there." Then you try to keep the body young, healthy. Nothing is wrong in it, but well-being comes from somewhere deep within you. Yes, a healthy body is needed, otherwise those deep springs will not be able to be active. A healthy body functions as a vehicle to bring you the well-being from your own innermost core, but the body itself is not the cause.

Let me tell you a few anecdotes on how the mind gets apparently very logical, but deep down comes to very absurd conclusions.

A professor once trained a hundred fleas to jump when he shouted the right command. Once they were responding satisfactorily, he took a pair of scissors and snipped off their legs. As soon as he realized that not one single flea obeyed the command to jump anymore, he announced his findings to the medical world: "I have irrefutable proof, gentlemen, that a flea's ears are situated in its legs."

This has happened many times in the whole history of human thought: legs cut, now they don't jump, they don't listen to the command. Of course, naturally, the ears of the flea are situated in the legs.

Logic can go to very illogical ends. Logic can conclude very illogical conclusions. The body is the most gross part, easily comprehensible; you can catch hold of it, you can train it, you can make it more healthy by giving food, nutrition. You can kill it by starving it. You can do a thousand and one things with the body. It is graspable. Beyond the body starts the world of the elusive.

Scientists are a little afraid to move into the elusive world, because then their criteria don't function well. Then everything goes on becoming dimmer and dimmer. Of course, they stay where light is.

A famous anecdote about Rabia al Adaviya: One evening she was searching for something in the street. Somebody asked, "What are you searching for?" She said, "I have lost my needle." So those people, being kind people, started helping her. "The old woman, poor woman, has lost her needle"; everybody tried to help. But then somebody became aware that a needle is such a small thing: "Exactly where has it fallen? The street is big. If we go on searching it will take millennia." So they asked, "Where exactly has the needle fallen, so we can search only in that place?" Rabia said, "Don't ask that, because the needle has fallen inside, in my house." They all stood up and said, "Have you gone mad! If the needle has fallen inside, search for it there!" Rabia said, "But there is no light! Here on the street there is still light. The sun has not yet set. Don't waste time. Help, because soon the sun will set and the street will be dark."

In a way, it looks illogical; in another way it seems to be very logical. That's what science has been doing. The body seems to be the only lighted part of you; everything else is dark -- the deeper you go, the more dark. The deeper you go, the more direction is lost. The deeper you go, all that looked clear looks clear no more. Everything seems to be a tremendous confusion. Better keep to the lighted part; remain there. Something can be done, because the body can be manipulated.

But in this way something very valuable is being lost, and humanity, by and by, has become too focused with the body. And the body is just your outer shell.

It happened in a prison: Joe was sentenced to twenty years for his part in a robbery. Shortly after his term of imprisonment began, he discovered a flea in his hair, and having nothing better to do, trained it to do tricks. First of all, Joe taught the flea to jump on command, then gradually the tricks became more and more complex. Every single day of every single week, Joe kept up a routine of constant practice and calm patience, so that when the day of his release came he had trained the flea to do tricks which were utterly unbelievable. As soon as he got outside the prison gates, Joe rushed to the world's biggest circus. Hurrying into the manager's caravan Joe produced the flea from his top pocket and placed it on the table, "Just look at this," said Joe to the manager. "Yes," said the manager, as he slammed a large heavy ashtray down on the flea. "Nuisances, are they not?"

He killed the flea, and now there is no way for that poor Joe to prove that he had trained the flea to do almost miraculous things, unbelievable things. Now there is no way to prove it.

That's what gross thinking about humanity has done: it has killed the inner mystery. It has made people so addicted with the body that they have forgotten their inner world. Now even to prove it has become difficult. People like Buddha and Jesus and Krishna look insane. There are books in the English language and in other Western languages proving Jesus to be neurotic. Of course, if you have not known anything of the inner world, he looks neurotic. He is neurotic if you don't know anything about the inner world. Then he seems to be like a madman because sometimes he talks to God, and he declares that he receives the answers

also. And you have lost all contact with the inner world, so what is the difference between a madman and him? A madman also listens to voices. You can see; go to the madhouse and you can see mad people sitting alone and talking so enchantedly, as if somebody is present there. What is the difference? When in the Garden of Gethsemane Jesus prayed, raised his hands towards the sky and started talking to God, what is the difference? There seems to be nobody there. Jesus is as mad as the madman. When on the cross he started crying and saying things to God, what is the difference? Because many thousands of people had gathered there; they could not see anybody there. And Jesus said, "Father, forgive these people, because they don't know what they are doing." He is mad. To whom was he talking? He had gone out of his senses. By and by, if your innermost world is crippled and you have lost contact with it, you cannot believe in Jesus, Krishna, Buddha, or Patanjali. What are they talking about? These people are dreaming. And you, very clever people, go on talking about your dreaming in a very scientific way.

Many mad people are very, very logical. If you listen to mad people, you will be surprised. They are very argumentative, very rational; and up to a certain extent you will be almost convinced by them.

I have heard about one man who went to see some relative who was in a madhouse. In the same cell there was another inmate, and the other man looked so gentlemanly, so graceful, and was sitting with such dignity reading a newspaper, that this visitor asked, "You don't look mad at all." He talked with that man and he was perfectly logical, absolutely normal. The visitor was surprised: "Why have you been kept?" He said, "Because of my relatives; they wanted to throw me in here because they want to grab all the money that I have, and that is the only way: either to kill me, or to throw me into a madhouse. And I also agreed. This is better. At least I am alive. Otherwise, they would have killed me. I have such a lot of money."

And everything was so logical and normal that the visitor said, "You don't be worried. I know the governor, and I will go to him and tell everything." The madman said, "Please, if you can do something, do it." When the visitor was just leaving the room, suddenly the madman jumped and hit him hard on the head. The visitor said, "What are you doing?" He said, "Just to remind you... don't forget to go to the governor. Now you will not forget."

Everything was logical somewhere, but how to differentiate between a madman and a mystic? Because everything seems to be logical in a mystic also, to a certain extent. Then suddenly, he is talking of something which you have not ever experienced. Then you become afraid, and to protect yourself from the fear, you start rationalizing your fear.

IT IS IMPOSSIBLE FOR THE MIND TO KNOW ITSELF AND ANY OTHER OBJECT AT THE SAME TIME.

These sutras are all about witnessing. Patanjali is saying, step by step, that it is impossible for the mind to do two things: to be perceived and to be the perceiver. Either it can be the perceiver or it can be the perceived. So when you can witness your mind, that proves absolutely that the mind is not the perceiver. You are the perceiver. You are not the body; you are not even the mind. The whole emphasis is: how to help you to discriminate from that which you are not.

IF IT WERE ASSUMED THAT A SECOND MIND ILLUMINATES THE FIRST, COGNITION OF COGNITION WOULD HAVE TO BE ASSUMED, AND A CONFUSION OF MEMORIES.

But there have been philosophers who say that there is no need to assume a witness; we can assume another mind: mind one is perceived by mind two. That's what psychologists will also agree to, because why bring something absolutely unknown into account? -- mind is observed by mind itself, by a subtle mind. But Patanjali gives a very logical refutation of this attitude. He says, "If you assume that mind one is perceived by mind two, then who perceives mind two? Then mind three; then who perceives mind three?" He says, "Then this will create confusion. It will be an infinite regress. Then you can go on, ad absurdum; and again, even if you say 'the mind one thousand', the problem remains the same. Then you have to again assume a mind behind mine one thousand: one thousand and one -- and this will go on and on.

No, one has to understand something absolutely inside, behind which there is nothing. Otherwise there is a confusion of memories, otherwise, a chaos. Body, mind, and the witnesser: the witnesser is absolute. But who perceives the witnesser? Who knows the witnesser? And then we come to one of the most important hypotheses of yoga.

KNOWLEDGE OF ITS OWN NATURE THROUGH SELF-COGNITION IS OBTAINED WHEN CONSCIOUSNESS ASSUMES THAT FORM IN WHICH IT DOES NOT PASS FROM PLACE TO PLACE.

Yoga believes that the witness is a self-illuminating phenomenon. It is just like a light. You have a small candle in your room -- the candle illuminates the room, the furniture, the walls, the painting on the wall. Who illuminates the candle? You don't need another candle to find this candle; the candle is self-illuminating. It illuminates other things, and simultaneously it illuminates itself. *svabuddhi-samvedanam*: innermost consciousness is self-illuminating. It is of the nature of light. The sun illuminates everything in the solar system -- at the same time it illuminates itself. The witnesser witnesses everything that goes on around in the five seeds and in the world, and at the same time it illuminates itself. This seems to be perfectly logical. Somewhere, we have to come to the rock bottom. Otherwise, we go on and on -- and that will not help, and the problem remains the same.

KNOWLEDGE OF ITS OWN NATURE THROUGH SELF-COGNITION -- SVABUDDHI-SAMVEDANAM -- IS OBTAINED WHEN CONSCIOUSNESS ASSUMES THAT FORM IN WHICH IT DOES NOT PASS FROM PLACE TO PLACE.

When your inner consciousness has come to a moment of no movement, when it has become deeply centered and rooted, when it is unwavering, when it has become a constant flame of awareness, then it illuminates itself.

WHEN THE MIND IS COLORED BY THE KNOWER AND THE KNOWN, IT IS ALL-APPREHENDING.

The mind is just between you and the world. The mind is the bridge between you and the world, between the witnesser and the witnessed. The mind is a bridge, and if the mind is colored by things, and also by the witness, it becomes all-comprehending. It becomes a tremendous instrument of knowledge. But two types of coloring are needed; one: it should be colored by the things it sees, and, it should be colored by the witnesser. The witnesser should pour down its energy into the mind; then only can the mind know things.

For example: a scientist is working. He has dissected the body of a man and he is looking very minutely, as minutely as scientific instruments make available. He is searching for the soul, and he cannot find any soul, just matter, matter. At the most, he can find something belonging to the world of physics or to the world of chemistry, but nothing belonging to the world of consciousness. And he comes out of the lab, and he says, "There is no consciousness." Now, he has missed one thing. Who was looking in the dead body? He has completely forgotten himself. The scientist is watching the object but is completely oblivious of his own being. The scientist is trying to find consciousness outside, but has forgotten completely that the one who is trying is consciousness. The seeker is the sought. He has become too much focused on the object, and the subject is forgotten.

Science is too focused on the object, and so-called religions are too focused on the subject. But yoga says, "There is no need to become lopsided. Remember the world is there, and also remember that you are." Let your remembrance be total and whole, of the object and the subject both. When your mind is infused with your consciousness, and also infused with the objective world, there happens apprehension.

And Patanjali says, WHEN THE MIND IS COLORED BY THE KNOWER AND THE KNOWN, IT IS ALL-APPREHENDING.

It can know all that can be known. It can know everything that can be known. Then nothing is hidden from that mind. A religious mind -- let us call him an introvert -- by and by, knows only his subjectivity and starts saying that the world is illusion, maya, a dream, made of the same stuff as dreams are. A scientist who is too focused on objects starts believing in the objective world and says that only the material exists; consciousness is just poetry, a talk of the dreamers: good, romantic, but not real. The scientist says that

consciousness is illusory. The extrovert says that consciousness is illusory; the introvert says that the world is illusory.

But yoga is the supreme science. Patanjali says, "Both are real." Reality has two sides to it: the outside and the inside. And remember, how can the inside happen, how can it exist without an outside? Can you conceive that only the inside exists and the outside is illusory? If the outside is illusory, the inside will become illusory automatically. If the inside of your house is real, and the outside of the house is unreal, where will you demarcate? Where does the reality stop and illusion start? And how can an outside which is illusory have a real inside? An unreal body will have an unreal mind; an unreal mind will have an unreal consciousness. A real consciousness needs a real mind; a real mind needs a real body; a real body needs a real world.

Yoga does not deny anything. Yoga is absolutely pragmatic, empirical. It is more scientific than science, and more religious than religions, because it makes the greater synthesis of the inner and the outer.

THOUGH VARIEGATED BY INNUMERABLE DESIRES, THE MIND ACTS FOR ANOTHER, FOR IT ACTS IN ASSOCIATION.

The mind goes on working, but it is not working for itself. It has a managerial post; the master is hidden behind. It cooperates with the master. Now, this has to be deeply understood.

If the mind cooperates with the master, you are healthy and whole. If the mind goes astray, against the master, you are unhealthy and ill. If the servant follows the master like a shadow, everything is okay. If the master says, "Go to the left," and the servant goes to the right, then something has gone wrong. If you want your body to run and the body says, "I cannot run," then you are paralyzed. If you want to do something and the body and the mind say, "No," or, they go on doing something which you don't want to do, then you are in great confusion. This is how humanity is.

Yoga has this as the goal: that your mind should function according to your lord, the innermost soul. Your body should function according to the mind, and you should create a world around you which is in cooperation. When everything is in cooperation -- the lower is always in cooperation with the higher, and the higher is in cooperation with the highest, and the highest is in cooperation with the utterly ultimate -- then you have a life of harmony. Then you are a yogin. Then you become one, but not in the sense that only one exists: now you have become one in the sense of unison. You have become one in the sense of an orchestra -- many instruments, but the music is one; many bodies, millions of objects, desires, ambitions, mood, ups and downs, failures and successes, a great variety, but everything in unison, in harmony. You have become an orchestra. Everything is cooperating with everything else, and everything finally is cooperating with the very center of your being.

That's why in India we have called sannyasins swamis. 'Swami' means: the lord. You become a swami only when you have attained to this harmony that Patanjali is talking about. Patanjali is not against anything whatsoever. He is in favor of harmony. He's against discord. He is not against anything: he's not against the body, he's not an anti-body man; he's not against the world, he's not anti-life; he absorbs everything. And through that absorption he creates a higher synthesis. And the ultimate synthesis is when everything is in cooperation, when there is not even a single jarring note.

I have heard an anecdote: The baby baboon was five years old but had not spoken a word since birth. Its parents were convinced that their offspring was dumb until one night when the little baboon was eating a banana. It suddenly looked up at its mother and spoke clearly: "What is the idea of feeding me a rotten banana?" The mother baboon was overjoyed and asked her baby why he had never spoken before. "Well," said the little baboon, "the food has been okay up to now."

If you are in a harmony, you will not complain about the world. You will not complain about anything. The complaining mind is simply indicative that things are not in harmony inside. When everything is in harmony, then there is no complaint. Now, you go to your so-called saints: everybody is complaining -- complaining of the world, complaining of desires, complaining of the body, complaining of this and that. Everybody lives in complaints; something is jarring. A perfect man is one who has no complaints. That man is a God-man who has accepted everything, absorbed everything and become a cosmos, is no more a chaos.

Another anecdote: The sweet little old lady was proud of the way she had trained her talking parrot, and was showing him off to the vicar. "If you pull his left leg, he says the Lord's Prayer, and if you pull his right leg, he repeats the Psalms," she explained.

"What if you pull both legs at once?" asked the vicar.

"I would fall flat on my behind, you stupid old coot!" retorted the parrot.

And this is what has happened to man. If you pull one leg it is okay; if you pull the other leg, that too is okay; but if you pull both legs, everything is bound to topple down. That's what has happened to man. His whole being has been pulled down. Religions have been trying to pull his body. They are much too afraid of the body, too guilty. They have been continuously trying to destroy and poison the body. They would like you to be like ghosts, without bodies. Their idea is that body is intrinsically wrong, that body is the body of sin. So you should be like spirits -- without bodies, disembodied.

Now the materialists -- the communists, the Marxists, the scientists -- have been trying the other way. They have been trying to pull the other leg. They say that there is nothing like consciousness; there is no self. It is just a combination of physical and chemical things that you are. You should be a body, nothing else. Now, both together have pulled both legs, and the whole man has become a miserable thing, a disease, a dichotomy.

Patanjali says, "Accept everything, use it, be creative about it; don't negate." Negation is not his way, but affirmation. That's why Patanjali has worked so much on the body, on food, on yoga *asanas*, on *pranayam*. These are all efforts to create the harmony: right food for the body, right posture for the body; rhythmic breathing for the vital body. More *prana*, more vitality has to be absorbed. Ways and means have to be found so that you are not always lacking in energy, but overflowing.

With mind also, *pratyahar*; the mind is a bridge: you can go outside on the bridge, you can move on the same bridge and go inside. When you go outside, objects, desires, predominate you. When you go inside, desirelessness, awareness, witnessing, predominate over you; but the bridge is the same. It has to be used; it is not to be thrown and broken. It has not to be destroyed because it is the same bridge by which you have come into the world, and by which you have to go back again into the inner nature, and so on and so forth.

Patanjali goes on using everything. His religion is not one of fear, but of understanding. His religion is not for God and against the world. His religion is for God through the world, because God and the world are not two. The world is God's creation. The world is His creativity, His expression; the world is His poetry. If you are against the poetry, how can you be in favor of the poet? In condemning the poetry, you have already condemned the poet. Of course, poetry is not the goal; you should seek the poet also. But on the way you can enjoy the poetry; nothing is wrong in it.

A methodist minister was on a flight to America when the stewardess asked if he would like a drink from the bar. "At what height are we flying?" he asked. When told that it was thirty thousand feet, he replied, "I would rather not... too near headquarters. "

Fear -- continuously, religious people are obsessed by fear. But fear cannot give you a grace, cannot give you dignity. Fear cripples, paralyses, corrupts. Because of fear religion has become almost a disease. It makes you abnormal. It does not make you healthy, it makes you more and more afraid to live: hell is there, and whatsoever you do it seems to be that you are doing something wrong. You love and it is wrong; you enjoy and it is wrong. Happiness has become associated with guilt. Only wrong people seem to be happy. The good people are always serious and never happy. If you want to go to heaven you have to be serious and unhappy and sad and miserable. You have to be austere. If you want to go to hell, be happy and dance and enjoy. But remember, Omar Khayyam says somewhere, "I am always worried about one thing: if all these unhappy people are going to heaven, what will they do there? They cannot dance, they cannot sing, they cannot drink, they cannot enjoy, they cannot love. The whole opportunity will be wasted on these foolish people. People who could enjoy are thrown into hell. In fact, they should be in heaven. It seems more logical." Omar Khayyam says, "If you really want to go to heaven, live a heavenly life here, so that you are ready."

Patanjali would like you to radiate with life, to throb with the unknown. He is not against anything. If you are in love he says, "Make your love a little more deep." There are greater treasures waiting for you. These treasures are good; these trees, these flowers, are good. Then man, woman, they are good and beautiful, because somehow, howsoever far away, God has come to you through them. Maybe there are many screens. When you meet a man or a woman, there are many screens and sheets, but still the light is of God. It may be passing through many barriers, it may be distorted, but still, the light is of God.

Patanjali says, " Don't be against this world. Rather, search through this world. Find a way so that you can come to the original source of light, the pure, the virgin light."

There are people who live only for food, and there are people who go against food -- both are wrong.

Jesus says, "Man cannot live by bread alone" -- true, perfectly true -- but can man live without bread? That has to be remembered. Man cannot live by bread alone, right; but man also cannot live without bread.
I was reading a small anecdote.

The woman bought a budgerigar from the pet shop on the assurance that it would talk. Two weeks later she was back to complain. "Buy a little bell for it to play with," suggested the pet shop owner. "That often helps to get them talking." The woman bought the bell and went off. A week later she was back to say the bird had still not uttered a word. The shop owner suggested that she buy a mirror, which was a sure-fire way of encouraging budgies to talk. She took the mirror and went away, only to return in another three days. This time the shop owner sold her a small plastic bird which he suggested would give the bird something to talk to. Another week passed and the woman came in to inform the shop owner that the bird had now died.

"Did he die without ever speaking?" asked the shop owner.

"Ah, no," replied the woman. "It said one thing shortly before it passed away."
"What was that?"
"Food! For Pete's sake, give me food!"

One has to be very, very alert, otherwise one can move to opposite polarities very easily. Mind is an extremist. This is my observation: people who have lived only for food, when they get frustrated with their life-style, start fasting. Immediately, they move to the other extreme. I have never come across a faster, a fanatic about fasting, who has not previously been a fanatic about food. They are the same people. People who are too much in sexuality start becoming celibate. People who are very miserly start renouncing everything. This is how the mind moves from one extreme to another.

Patanjali would like you to balance your life, to bring an equilibrium. Just in the middle somewhere, where you are not mad after food and you are not mad against food, where you are not mad after women or men and you are not mad against them; you are simply balanced, a tranquility.

A psychiatrist says that we are a little strange in our behavior. We all are a little strange in our behavior. Another way of saying this is: I am original, you are eccentric, he is nuts. When you do the same thing you think you are original, when your friend is doing the same thing you think he is eccentric, and when your enemy is doing the same thing you think he is nuts. Remember, this egoistic way of thinking will destroy all the opportunities for growth. Be very objective about yourself. There is a strain of insanity in everybody, because humanity has been insane for millennia. There is a strain of neurosis in everybody, because civilization has not yet come to a point where it can allow the full functioning of the human being. It has been repressive. So watch: if you are neurotic you will eat too much. You can move to the other extreme -- you can stop eating completely -- but your neurosis remains the same. Now, the neurosis is against food. And don't think that you are doing great spiritual work, very original work.

Once Veena brought a boy to me. In fact, that is how she got caught with me. She had come with some other boy who was almost neurotic. He had come to ask me, "Can man live on water alone?" He wanted to live on water alone. And he was very thin, and almost dying and pale. When I said, "Don't be foolish," he was not happy. He said, "You just give me some address, some people who can help me, because I want to live only on water. Everything is impure -- just pure water."

These people are neurotic. You can find them all over India: in monasteries, in ashrams. Out of a hundred people you will find ninety-five neurotic. And you cannot call them mad because they are doing yoga asanas, fasting, prayer, this and that. But their neurosis can be seen immediately, what I call neurosis. Any extremism is neurotic. To be balanced is to be healthy; to be unbalanced is to be neurotic. Wherever you find any unbalance within yourself or in somebody else, beware. Otherwise, you will miss the ultimate unison. Lopsided, unbalanced, you cannot create the orchestra that Patanjali is trying to give you a glimpse of.

THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD, DUE TO THE CONSTANCY OF THE PURUSA, PURE CONSCIOUSNESS.
SADA JNATAS CITTA-VRITAYAS TAT-PRABHU PURUSASYAPARINAMITVAT.

TAT-PRABHU, the lord has to be found. He's hiding in you; you have to seek him. Whatsoever you are, he's present. Whatsoever you do, he's the doer. Whatsoever you see, he's the seer. Even whatsoever you desire, it is he who has desired it. Layer upon layer, like an onion, you have to peel yourself. But peel yourself not in a rage, but in love. Peel yourself very cautiously, carefully, because it is God you are

peeling. Peel very prayerfully. Don't become a masochist. Don't start creating suffering for yourself. Don't enjoy suffering. If you start enjoying suffering and you become a masochist, you are going on a suicidal trip. You will destroy yourself. One has to be very, very cautious, careful and creative. You are moving on holy ground.

When Moses reached to the top of the mountain where he encountered God, what did he see? He saw in a bush, a flame, a fire, and he heard a voice: "Leave your shoes off, because it is holy ground you are walking on." But wherever you are walking, you are walking on holy ground. When you touch your body, you are touching something holy. When you eat something, you are eating something holy; *annambrahma*: food is God. When you love somebody, you are loving the divine, because it is He all around, in millions of forms. It is He who is expressing.

Keep this always in mind so that no neurosis can take possession of you. Remain balanced and tranquil, just walk the path in the middle, and you will never be lost, you will never be unbalanced, lopsided.

Yoga is balance. Yoga has to be a balance because it is going to be the path to the ultimate unity, the ultimate harmony of all that is.

Yoga: The Alpha and the Omega, Vol 10

Chapter #8
Chapter title: Trust is unaddressed

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The first question:

IN ONE OF YOUR LECTURES SOMETHING HAS HIT ME HARD. IT IS THE CONTRADICTION BETWEEN TRUSTING MYSELF AND TRUSTING YOU. THERE IS A PART OF ME THAT SAYS: IF I TRUST MY OWN SELF AND FOLLOW MY OWN SELF, THEN I HAVE SURRENDERED AND SAID YES TO YOU. BUT I AM NOT SURE WHETHER THAT IS JUST A RATIONALIZATION I HAVE CREATED FOR MYSELF.

THE MIND IS VERY CUNNING, and that has to be constantly remembered. This is what I have been saying to you: that if you trust yourself, you will trust me. Or, from the other side, if you trust me you will naturally trust yourself. The contradiction does not exist. The contradiction arises because of the mind. If you trust yourself you trust all, because you trust life. You trust even those who will deceive you, but that is irrelevant. That is their problem; it is not your problem. Whether they deceive you or they don't deceive you, it has nothing to do with your trust. If you say, "My trust exists only with a condition that nobody tries to deceive me," then your trust cannot exist because every possibility will create a certain hesitation in you: "Who knows? -- the person may be going to deceive me." How can you see the future? The deception will happen in the future, if it happens, or if it does not happen, that too is in the future -- and trust has to be here-now.

And sometimes a very good man can deceive you. A saint can become a sinner at any moment. And sometimes a very bad man can be very deeply trustworthy. After all, sinners become saints. But that is in

the future, and if you make a condition for your trust, then you cannot trust. Trust is unconditional. It simply says that, "I have that quality which trusts. Now, it is irrelevant what happens to my trust -- whether it is respected or not, whether it is deceived or not. That is not the point at all." Trust has nothing to do with the object of trust, it has something to do with your inner quality: can you trust? If you can trust, of course the first trust will happen about yourself -- you trust yourself. The first thing has to happen at the deepest core of your being. If you don't trust yourself then everything is very far away. Then I am very far away from you. How can you trust me? You have not trusted even yourself who is so close. And how can you trust your trust about me if you don't trust yourself? If you don't trust yourself, whatsoever you do, a deep mistrust will continue as an undercurrent. If you trust yourself, you trust the whole life -- not only me, because why only me? Trust is all-inclusive. Trust means: trust in life, the whole that surrounds you; the whole out of which you have come, and the whole into which one day you will dissolve.

Trust simply means that you have understood the neurosis of doubt, that you have understood the misery of doubt, that you have understood the hell that doubt creates. You have known doubt and by knowing it you have dropped it. When doubt disappears, there is trust. It is something of a transformation within you, your attitude, approach. Trust knows no contradiction.

The questioner asks, "It is the contradiction between trusting myself and trusting you." If that is the contradiction, then trust yourself. If you can trust yourself nothing else is needed. Then you are deeply rooted in your trust, and when a tree is deeply rooted in the earth, it goes on spreading its branches into the unknown sky. When it is rooted in the earth, it can trust the sky. When the tree is not rooted in the earth, then it cannot trust the sky; then it is always afraid: afraid of the storm, afraid of the rains, afraid of the sun, afraid of the wind, afraid of everything. The fear is coming from the roots. The tree knows that she is not rooted perfectly. Any slight accident, and she will be gone. She is already gone. Such a life, unrooted, uncentered, is not a life at all. It is just a slow, long suicide. So if you trust yourself, forget all about me. There is no need even to raise the question. But you know and I know that you don't trust yourself.

The mind is creating a very cunning device. The mind is saying, "Don't trust anybody, trust yourself"; and you cannot trust yourself. That's why you are here. Otherwise why would you be here? One who trusts himself need not go anywhere, need not go to any Master, need not go to learn anywhere. Life is coming to you in millions of ways; there is no need to go anywhere.

Wherever you are truth will happen, but you don't trust yourself. And when I say, "Trust me," that is only a device to help you trust. You cannot trust yourself? -- okay; trust me. Maybe trusting me will give you a taste of trust; then you can trust yourself.

The Master is nothing but a long way to come to yourself, because you cannot come through the shortest way. You have to follow a little longer route. But via the Master, you come to yourself. If you are stuck with me then T am your enemy, then I have not been a help to you. Then I don't love you, then I don't have any compassion for you. If I have any compassion, then by and by, I will turn you back towards yourself. That's what I go on saying: "If you meet a Buddha on the way, kill him!" If you start clinging to me, drop me immediately. Kill me, forget all about me. But your mind will say, "When there is so much fear of clinging, it is better never to start the journey." Then you remain in self distrust. I'm simply giving you an opportunity to have a taste of trust.

Listening to me when I say don't cling to the Master, your ego starts feeling very good. It says, "Perfectly true. Why should I trust anybody? Why should I surrender to anybody? Exactly, this is the right thing!" That's what has happened to J. Krishnamurti's disciple9. For forty, fifty years he has been teaching, and there are many who have listened their whole lives to him, and nothing has happened -- because he goes on insisting that there is no Master, no disciple. He goes on throwing you upon yourself. Even before you have a taste of trust, he goes on throwing you upon yourself. Before you start clinging he's alert, very alert. He will not allow you to approach near him. This is one extreme. Your ego feels very good that you don't have any Master, that you don't have to surrender to anybody. You? -- and surrendering? It does not look good; looks like humiliation. You feel very good. With Krishnamurti, all sorts of egoists have gathered together around him. If you want to find the most cultured egoists, then you will find them around Krishnamurti. They are very cultured, sophisticated, very intellectual, very cunning and clever, logical, rationalizers, but nothing has happened to them. Many of them come to me and they say, "We know, we understand, but our understanding has remained intellectual. Nothing has happened. We have not been transformed, so what is the point?" Krishnamurti says don't cling to him, but you are clinging to yourself. If there is any choice to be made, better to cling to Krishnamurti than clinging to yourself. At least you are

clinging to a better person.

Then there is another extreme. There are gurus who insist that you should cling to them. Surrender seems to be the end, not the means. They say, "Remain completely with me. Never allow any movement back to your home." That too seems to be dangerous, because then you are always on the path and never reach the goal -- because the goal is you. I can become a path; Krishnamurti won't allow you to make him a path. Then there are others who won't allow you to become the goal. They say, "Go on travelling, go on travelling." You remain always on the pilgrimage and you never arrive -- because arrival has to be at your innermost core of being. I cannot be your arrival. How can I be your arrival? One day or other you have to make me a departure.

I'm neither in agreement with Krishnamurti, nor with the other extremists. I say: use me as a path, but as a path remember. And if I start becoming a goal, kill me immediately, drop me immediately -- because now the medicine is becoming like a disease. Medicine has to be used and forgotten. You should not carry the bottles and the prescription continuously with you. It was a means, instrumental; now you are healthy, drop it, forget all about it. Be thankful to it, be grateful to it, but there is no need to carry it.

Buddha has said that five fools crossed a river, then they all started thinking -- fools are always philosophers, and the vice versa is also true -- they started thinking, "What to do? This boat has helped us so tremendously, otherwise we would have died on the other side. It was wild, and night was coming, and there were wild animals and robbers, and anything could have happened. This boat has saved us. We should be grateful always and always for this boat, towards this boat." Then one fool suggested, "Yes, that's right. Now we should carry the boat on our heads because this boat has to be worshipped." So they started carrying the boat towards the town on their heads. Many people asked, "What are you doing? We have seen people sitting in a boat; we have never seen a boat sitting on people. What has happened?" They said, "You don't know. This boat has saved our lives. Now we cannot forget, and for our whole lives we are going to carry this boat on our heads." Now, this boat killed them completely. It would have been better to be left on the other side of the river. It would have been better to be killed by the wild animals rather than carry this boat forever and ever. This was an endless misery. On the other side of the river, at least within a second, things would have happened. Now for years together they would carry the load, the burden, the boredom. And the more they carry, the more they will become accustomed to the load. Without the load they will not feel good; they will feel uncomfortable. And now they will not be able to do anything, because how to do anything else? Carrying the boat will be so continuously absorbing that they will become almost incapable of doing anything.

That's what has happened to many religious people: they have become incapable of doing anything; they are simply carrying their boat. Go and see the Jain monasteries, Catholic monasteries, Buddhist monasteries -- what are people doing? They are just doing religion; the whole life has been dropped. They are just praying, or just meditating. What are they doing? Life is not enriched by them. They are not creative. They are a curse, they are not a blessing. Life does not become more beautiful because of them. They are not helping in any way. But they are very serious people, and they look continuously engaged; for twenty-four hours they are engaged. They are carrying a boat on their heads. Their ritual is their boat.

Remember: come to me, trust me. Just learn what trust is. Come to my garden and listen to the wind passing through the trees, just to go back home and create a garden of your own. Come to these flowers, these singing birds; have a deep experience of them, then go back. Then create your own world. Just through my window, have a glimpse. Let me flash like lightning before you so you can see the whole of life -- but it is going to be just a glimpse.

No need to cling to me, because then, when will you make your own house, and when will you make your own garden, and when will your own flowers flower, and when will your own birds of the heart sing? No, then you will carry the boat that helped you to the other shore. But then that other shore is already destroyed because you will be carrying your boat on your heads. How will you dance on the other shore? How will you celebrate? That boat will be a constant imprisonment.

When I tell you to trust me, I am simply saying that a certain climate has happened to me: have a glimpse of it. Come, let that climate surround you also. Let me vibrate in your heart; let me pulsate around you; let me throb in the deepest core of your being; let me resound in you. I am singing a song here -- let it be echoed so that you can know that, "Yes, the song is possible." Buddha is gone, Jesus is not here; it's natural. Listening to Jesus is not possible for you. You can read the Bible; it simply depicts something that happened somewhere in time, but you cannot believe it. It may be just a myth, a story. Buddha may be just of a poetic imagination; poets may have created him. Who knows? -- because in life you don't come across

such men. Unless you come across a religious man, religion will remain somewhere like a dream. It will never become a reality. If you come across a man who has tasted of truth, who has lived in a different world and in a different dimension, to whom God has happened and to whom God is not just a theory, but a fact like breathing, then trust him, go into him. Then don't hesitate; then take courage. Then be a little bold. Then don't be a coward and don't go on slinking outside the door; enter the temple. Of course, this temple is not going to become an abode for you. You will have to create your own temple -- because God can be worshipped only when you have created your own temple. In a borrowed temple, God cannot be worshipped. God is a creator and respects only creativity. And the basic creativity is to create a temple of your own. No, borrowed temples won't do. But, how to create a-temple?

In the first place, it is almost impossible to believe that temples have ever existed. Jesus' existence remains doubtful; Buddha looks like a myth, not like history; Krishna is even more in the world of dreams. The farther back you go in history, the more and more things fade into mythologies. No signature is left on reality.

When I say trust me, I simply mean: don't stand outside. If you have come so close to me, come a little more close. If you have come, then come in. Then let my climate surround you. That will become an existential experience to you. Looking into my eyes, entering into my heart, it will become impossible for you then to distrust Jesus. It will be impossible for you then to say that Buddha is just a myth. But still, I will go on saying that if Buddha comes, meets you on the path, kill him.

Come through me, but don't stay there. Have the experience and go on your way. If the experience is lost again in memories and fades out, come again to me while I'm available here. Have another dip, but remember continuously that you have to create something of your own. Only then can you live in it. I can be a holiday, at the most, from your ordinary life, but I cannot become your life. You will have to change your life.

Now, the mind is very cunning. If I say trust me, the mind feels it is difficult. Trusting somebody else is very ego-destroying. If I say just trust yourself, the mind feels very good. But just by feeling good, nothing happens. I say to you, trust yourself. If it is possible, there is no need to trust me; if it is not possible, then try the other. Mind is always in search through everything to somehow make itself more strengthened.

I will tell you one anecdote.

A country dweller moved to the big city, and every Sunday for about six months, he attended a different church in an endeavor to find a congenial congregation. Finally, one Sunday morning, he entered a church just as the congregation recited with the minister, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done." He sat down with a sigh of relief and satisfaction, murmuring to himself, "At last I have found my lot."

You are just trying to find something which does not disturb you. On the contrary, it strengthens your old mind. It strengthens you as you are. That is the whole effort of the mind: to perpetuate itself. You will have to be mindful about it. The mind has the tendency to hear not that which is said, but that which it wants to hear.

Harry had married his elderly, ugly wife only for her money. Of course, he found plenty of ways to spend it, like the present safari trek through the African jungle. When a huge alligator slipped out of the marshes, grabbed his wife between its teeth and started to pull her away, Harry did not move a muscle. "Quick! Shoot it!! Shoot it!" screamed his unfortunate wife. Harry shrugged, "I would love to, dear, but I haven't any film in my camera."

The mind has the tendency to hear what it wants to hear. Never think that you are hearing me. You go on manipulating it in many ways. When something enters into your head, you don't listen to it directly. First, you mix it with your ideas; you change here and there. A few things you drop, a few things you add. Then of course it starts suiting you, by and by, and you convince yourself that that is what was said to you.

A tramp collapsed on a London street during a very hot spell, and immediately a crowd gathered around him.

"Give the poor fellow a drop of whisky," said an old lady.

"Give him some air," said a man.

"Give him some whisky," said the old lady again.

"Take him to the hospital," said another gent.

"Give him some whisky," said the old dear once again.

The conversation went on like this till the tramp sat up and yelled, "Will you all belt up and listen to the old lady!"

Even when you are unconscious, you can listen to that which you want to listen to; and even when you are conscious you are not listening to that which is being said to you.

One beggar comes here to listen to me. That beggar approached a fellow in the main street and said, "Give me a few *annas* for a cup of coffee." The man said, "But I gave you eight *annas* only ten minutes ago." The tramp said, "Oh, stop living in the past." Continuously I am teaching you to stop living in the past -- perfectly true.

Remember, your mind continuously is playing tricks on you. There is no contradiction; contradiction is created by you.

Now, I will read the remaining part of the question -- see the emphasis. "There is a part of me that says if I trust my own self and follow my own self, then I have surrendered and said yes to you." But this is only a part; and what about the remaining? If you trust this part, the remaining mind will say, "What are you doing?" That's how the doubt arises. If you listen to the remaining part, this part will go on creating doubts. This is how the mind moves -- always in a dichotomy. It divides itself against itself, and it goes on playing the game of hide and seek. So whatsoever you do, frustration comes -- whatsoever. But the frustration is bound to come. If you trust me, one part of your mind will go on saying, "What are you doing?" I have always been telling you, just trust yourself. If you don't trust me and trust yourself, the other part of the mind will continuously be frustrating. It will say, "What are you doing? Trust him. Surrender." Now, look at the dichotomy of the mind.

If you can see this constant division of the mind which is never able to come to a total decision, then by and by, a different type of consciousness will arise in you which can decide totally. That is not of the mind. That's why I say that surrender is not of the mind. Trust is not of the mind. Mind cannot trust. Distrust is very intrinsic to mind; it is inbuilt. Mind exists on distrust, on doubt. When you are in too much doubt, you see too much mentation around inside, moving. Mind gets in too much activity. But when you trust, there is nothing for the mind to do. Have you watched it? When you say, "No!" you throw a rock into the silent pool of your consciousness; millions of ripples arise. When you say, "Yes" you are not throwing any rock. At the most, you may be floating a rose flower in the lake. Without any ripple, the flower floats. That's why people find it very difficult to say yes, and find it very easy to say no. 'No' is always just ready. Even before you have heard, the no is ready.

I was staying with Mulla Nasrudin once. I heard the wife saying to Nasrudin, "Nasrudin, just go and see what the boy is doing, and stop him."

She does not know what the boy is doing: "Just go and see what the boy is doing, and stop him." Whatsoever it is, is not the point; but stopping, saying no. Denying comes easy; it enhances the ego. The ego feeds on no; the mind feeds on doubt, suspicion, distrust. You cannot trust me through the mind. You will have to see the dichotomy of the mind -- the constant duel, the constant debate inside the mind. One part is always functioning as the opposition.

The mind never comes to a decision. There are always a few fragments of the mind as dissenters. They wait for their opportunity, and they will frustrate you.

Then what is trust? How can you trust? You have to understand the mind. By understanding the mind and the constant duality in it, by witnessing it, you become separate from the mind. And in that separation arises trust, and that trust knows no division between me and you. That trust knows no division between you and life. That trust is simply trust. It is unaddressed trust, not addressed to anybody -- because if you trust me, you will immediately distrust somebody. Whenever you trust somebody, immediately, on the other end, you will be mistrusting somebody else. If you believe in the Koran, you cannot believe in Buddha. If you trust in Jesus, you cannot trust in Buddha. What type of trust is this? It is of no worth.

Trust is unaddressed. It is neither addressed to Christ, nor to Buddha. It's simple trust. You simply trust because you enjoy trusting. You simply trust, and you enjoy trusting so much that even when you are deceived, you enjoy. You enjoy that you could trust even when there was every possibility of deception, that the deception could not destroy your trust, that your trust was greater, that the deceiver could not corrupt you. He may have taken your money, he may have taken your prestige, he may have robbed you completely, but you will enjoy. And you will feel tremendously happy and blissful that he could not corrupt your trust; you still trust him. And if he comes again to rob you you will be ready; you still trust him. So the person who was deceiving you may have robbed you materially, but he has enriched you spiritually.

But what happens ordinarily? One man deceives you and the whole humanity is condemned. One Christian deceives you; all Christians are condemned. One Mohammedan has not behaved well with you;

the whole community of Mohammedans are sinners. One Hindu has not been good to you; all Hindus are worthless. You simply wait. Just a single man can create a distrust of the whole humanity.

A man of trust goes on trusting. Whatsoever happens to his trust, one thing never happens: he never allows anybody to destroy his trust. His trust goes on increasing. Trust is God. People have told you to trust in God; I tell you, trust is God. Forget all about God; just trust, and God will come seeking and searching for you wherever you are.

The second question:

WHAT MOTIVATES A BUDDHA?

The question is absurd, because a Buddha becomes a Buddha only when all motivation has left, when all desires have disappeared. A Buddha becomes a Buddha only because he now has nothing to do, nothing to desire, nowhere to go, no achievement. The achieving mind disappears -- then one becomes a Buddha. So if you ask, "What motivates a Buddha?" you are asking an absurd question. Nothing can motivate him; that's why he is a Buddha.

Siddhartha Gautama became enlightened. The story goes that a Brahmin was passing by. He had never seen such a beautiful person. Something unearthly was surrounding Buddha sitting under his tree; he was luminous, a tremendous peace. The Brahmin could not go. He was in a hurry, he had to reach somewhere; but the silence of Buddha pulled him. He forgot where he was going, he forgot his motivation. Being close to this man who had attained to the state of no motivation, he was pulled into his whirlpool. Enchanted, he remained there, the story says, for hours. Then suddenly he became aware; what was he doing there? Then he suddenly became aware that he was going somewhere, but where? Then he asked, "Who am I" -- as if the whole identity, the whole past had somewhere disappeared. He could not bring who he was to his consciousness. Then he shook Buddha and he said, "What have you done to me? I have completely forgotten where I was going, and from where I was coming, and who I am. Now who am I going to ask? Who will answer this? And I am a stranger to this part of the country. You tell me what you have done!" Buddha opened his eyes and he said, "I have not done anything. I have stopped doing. Maybe because of it, maybe just being close to me... you don't be worried. You run away from me fast." The man said, "Before I go, one thing I have to ask: are you a God?" He had heard, he was a learned Brahmin. He had recited the Vedas every day as part of ritual, daily ritual. He had heard about Krishna and Ram, but they had remained just stories. For the first time somebody seemed to be there -- solid, real, earthly, and still divine: "Are you a God?" Buddha said, "No." The man said, "Are you a saint, an ARHAT?" -- because the man understood. In India Jains don't believe in God, so when somebody attains to the perfect, ultimate truth, he is called an arhat: one who has arrived; the sage, the saint. So first he asked, "Are you a God?" He asked a question in the terminology of the Hindus, and Buddha said, "No." Then he thought, "Maybe he belongs to the other tradition of the Indians, the tradition of the *shramanas* who don't believe in God." He asked, "Are you an arhat, a sage, a saint?" and Buddha said, "No." Then he was puzzled because these were the only two languages possible. Then he said, "Then who are you?" Buddha said, "I am aware." It is not very grammatical, but true. He said, "I am aware." He simply indicated the quality of his being at that moment -- awareness -- not God, not saint. Because when you say 'God', it seems something is static. When you say 'saint', it seems something is complete, static, has become a thing. Buddha said, "I am aware." Or, an even better translation: he said, "I am awareness" -- no identity, just a dynamic energy of being aware. In awareness, in such awareness there is no motivation; and if there is motivation, there is no awareness.

Let me tell you one anecdote, a very beautiful one. Listen to it as deeply as possible.

The lady and her small son were swimming in the surf, and there was a very heavy undertow. She was holding her son tightly by the hand and they were splashing around happily, when a huge wall of water loomed up ahead of them. As they watched in horror, this tidal wave rose higher and higher directly in front of them, and crashed over them. When the water receded, the little boy was nowhere to be found. Panic-stricken, the mother searched in the water screaming, "Melvyn, Melvyn, where are you? Melvyn!" When it was obvious the child was lost, washed out to the sea, the distraught mother lifted her eyes to heaven and prayed, "Oh, dear and merciful Father, please take pity on me and return my beautiful child. I will promise eternal gratitude to you. I promise I will never cheat on my husband again; I will never cheat

on my income tax again; I will be kind to my mother-in-law; I will give up smoking; anything! Anything, only please grant me this one favor and return my son."

Just then, another wall of water loomed up and crashed over her head. When the water receded, there was her small son standing there. She clasped him to her bosom, kissed him, clung to him. Then she looked at him a moment, and once again turned her eyes heavenward. Looking up, she said, "But he had a hat."

This is the mind: the son is back but the hat is lost. Now she was not happy because the son was back, but unhappy because the hat was lost -- again complaining.

Have you watched this happening inside your mind, or not? It is always happening. Whatsoever life gives to you, you are not thankful for it. You are again and again complaining about the hat. You always go on seeing that which has not happened, not that which has already happened. You always look and desire and expect, but you are never grateful. Millions of things are happening to you, but you are never grateful. You always remain grumpy, complaining, and you are always in a state of frustration. Even if you reach to heaven, this mind will not allow you to live there. You will create a hell wherever you are: so much desire that one desire is fulfilled, ten desires arise out of it; and it never comes to an end.

By desiring, no one has ever attained to the state of peace, the state of non-desire. By understanding the desire, by understanding the motivation, one becomes, by and by, alert. One comes to know that if you drop motivation, there is no frustration in life. Then nothing can make you unhappy. Then happiness is natural; it is just the way you are. Then whatsoever happens, you remain happy. Now, whatsoever happens, you remain unhappy.

A Buddha has no motivation; that's why he's happy. He's so happy that if you ask him, "Are you happy?" he will shrug his shoulders -- because how to know? Happiness can be known only in contrast to unhappiness. He has forgotten the very experience of unhappiness, so if you ask him, "Are you happy?" he may keep quiet. He may not say anything. Because when unhappiness disappeared, with it disappeared that dichotomy also. That's why Buddha has not said that the ultimate state is that of bliss. No, he says it is of peace, but not of bliss.

That is one of the differences between Hindus and Buddhists, between Patanjali and Buddha. That is one of the basic differences. And of course, both are right; these things are such when you talk about the ultimate, if you know about it. So whatsoever you say, howsoever contradictory it appears, it is always right. Patanjali says that it is a state of bliss because all misery, all possibility of misery has disappeared. Of course, he is right. Buddha says, "It is not even bliss, because who will know and how will you know that it is blissful? When all misery has disappeared, there is no contrast, there is no way to know it." If nights disappear completely, how will you know that this is day? It will be day, but how will you know it is day? Buddha is also right: it will be bliss, but it cannot be called bliss because to say so, you bring unhappiness in.

One becomes a Buddha when one has understood the mechanism of all motivation. What is motivation? -- it is a discontent in the present, an uneasiness in the present, and a hope in the future. Motivation is a discontent here-now, and a dream of contentment somewhere in the future.

You live in a small house: you are unhappy with this small house, discontented here-now, and you hope for a bigger house in the future. Future is needed; right now the big house is not possible. Time will be needed to make, to earn money, to do a thousand and one things, to compete. Then, the big house will be possible. So right now you are in discontent, but in future you have a dream of contentment. You work hard. Then the big house becomes possible one day, but suddenly you see nothing like contentment is happening to you. The moment the big house becomes available, you start thinking of bigger houses. You have become addicted to motivation. Now you cannot live without motivation. Again in the big house, you are unhappy. Again you are hoping: "Someday, some palace, somewhere" -- and this is how one goes on wasting one's whole life.

Understand the mechanism of motivation. It gives you a dream in the future -- and a dream is a dream -- and it takes all blissfulness from the present. For something unreal, it destroys that which is real. Once you understand, you stop living through motivation. Then you live simply without motivation.

What is without, what is living without motivation? -- living in deep contentment here and now, and not bothering for the tomorrow.

Says Jesus, "Think not of the morrow. Look at the lillies of the field. Even King Solomon was not so beautiful in all his grandeur. Look at the lilies in the field; they don't think of the morrow. They are just here and now. They are with God here and now. They don't have any future; they don't carry the past. This moment is all."

A mind which has dropped motivation is no more a mind. Once you drop motivation, you have become part of the eternal reality which is always now, always here. And then you are contented. Out of your contentment, more contentment arises; bigger and bigger waves of contentment arise. Out of your discontent, more and more discontent arises.

So look... this moment you can move into the world of motivation in which you are already moving -- the competition, the market-place -- or, you can move in the world of non-motivation. At each step the paths bifurcate. If you drop motivation, you decide to be happy right this moment and you say, "Let the future take its own care. Now I will be here and now, and that's all, and I don't ask more. I will enjoy that which is already given to me." And more than enough is given to you already.

I have never seen a man who is not rich in life, but it is very difficult to find a rich man -- all are beggars. And I tell you, nobody need be a beggar. Life has given so many riches to you already, that if you know how to enjoy them you will not ask more. You will say, "Even this much I cannot enjoy. This is too much already. I cannot hold it. My hands are too small, my heart is so small; I cannot hold it! You have given me so much dance, and so much song, and so much blissfulness. More I cannot ask. Even to exhaust this is not possible."

To live here-now is to be religious. To live here-now is to live without mind. To live here-now is to become a Buddha. That's what he said: "I am aware." Because Gods are also motivated, they are also chasing women -- maybe better women on some higher plane, but chasing women. They are competitive with each other.

Hindus are tremendously beautiful about this. They have not shrunk back about anything. If you listen to God's stories in Hindu *puranas*, you will be tremendously surprised: they are almost human. They are doing all the same things that you are doing -- maybe in a little better way, or maybe on a little higher plane. The head, the chief God is called Indra. He is the King of Gods. And he is always afraid -- as kings always are -- and his throne is always shaking because somebody is always pulling his legs. You can go to Delhi and ask people. Whenever you are on a throne somebody is pulling, many are pulling in fact, because they also want to be on the throne. Indra is continuously trembling. I think, by now, trembling must have become a habit to him. Whether anybody is pulling or not, he must be trembling. For centuries he has been trembling. Stories say that whenever some ascetic, some saint on the earth starts achieving higher planes of being, he starts feeling afraid. His throne starts shaking; somebody is trying to be competitive with him. Somebody is trying to become a king of Gods. Immediately he sends beautiful damsels, *apsaras*, to destroy that poor ascetic. They dance a beautiful, sexual dance around him; they seduce the poor ascetic. And then Indra sleeps well: now one competitor is destroyed.

In the Hindu heaven the paths are studded with diamonds, and the trees are of gold, and flowers are of silver and jade and jewels -- but the same world. Women are very beautiful there -- but the same world, the same lust, the same desire. Hindus say, "Even Gods will have to be reborn on earth when their virtue is finished, when they have enjoyed their *punya*, their virtue."

This word 'punya' is very good. 'Poona' comes out of *punya*. It means: the city of virtue. Those Gods are as worldly as this world. They will have to come back once their punya, their virtue, is finished. Once they have enjoyed then they have to come back to the earth, to crawl again.

Buddha says, "No, I am not a God, because I have no motivation." "Are you a saint, an ARHATA?" Buddha says, "No, because even a saint has a certain motivation to achieve liberation" -- how to achieve *moksha*, how to go beyond the world, how to become desireless. But still, the desire is there. Now the desire is of becoming desireless. Motivation can be of becoming motiveless: how to achieve a state of non-motivation -- that can become a motivation. But it is all the same; you are again in the same trap.

Buddha says, "No, I am aware." In awareness, motivation does not arise. So whenever motivation arises, a desire arises. Don't do anything. Just be aware, and you will see the desire is receding back, disappearing. It evaporates. When the sun of awareness arises, desires evaporate like dew-drops in the morning.

The third question:

IF ENLIGHTENED BEINGS DON'T HAVE CHILDREN, AND WE NEUROTIC PEOPLE ARE PRONOUNCED UNFIT FOR PARENTHOOD BY YOU, WHEN IS THE RIGHT TIME?

Enlightened persons don't have children; neurotic persons should not have. Just between the two, there is a state of mental health, of non-neurosis: you are neither neurotic nor enlightened, simply healthy. Just in the middle -- that is the right time for parenthood, to become a mother or to become a father.

This is the trouble: neurotic persons tend to have many children. In fact, in the West neurosis is more. People don't have many children. That may be one of the causes that neurosis has become so prevalent: the old engagement with children is no longer there. In the East, people are not so neurotic. They cannot afford to be neurotic; children are enough. A joint family has so many children. You cannot have any time to go mad -- impossible. They won't allow you to. You are in such a mad state and so tuned with it, that you will not become aware that you are mad. In the West, the joint family has disappeared. Children have also disappeared, the way they appear in the East. There are one or two children, at the most. Much space is left. The whole old occupation is no longer there. People are becoming more and more rich, affluent, less and less work is there, more and more leisure, and they don't know what to do with the leisure. They go neurotic. Just think about yourself if you have nothing to do, no children to work for.

Once I asked Mulla Nasrudin, "Are you still working for the same firm?" He said, "Yes, the same company: the wife and thirteen kids!"

If you have a family to support, to work hard for the whole life, from morning till evening, and you come home tired and go to sleep and in the morning you are again on the track, how can you afford to be neurotic? When will you find time to go to a psychiatrist? In the East the psychiatrist does not exist. Children are the only psychiatrists.

Neurotic persons tend, in their neurosis, to create a very occupied space around them. They should not, because that is avoiding. They should face the fact of neurosis and they should go beyond it.

An enlightened person need not have children. He has given the ultimate birth to himself. Now there is no need to give birth to anything else. He has become a father and mother to himself. He has become a womb to himself, and he is reborn.

But between the two, when the neurosis is not there, you meditate, you become a little alert, aware. Your life is not just oP darkness. The light is not as penetrating as it is when one becomes a Buddha, but a dim candlelight is available. That is the right time -- the twilight time, when you are just on the border, moving out of the world, moving in the other world; that is the right time to have children, because then you will be able to give something of your awareness to your children. Otherwise, what will you give as a gift to them? You will give your neurosis.

I have heard: A man with eighteen children took them to a dairy show. Included in the show was a prize bull worth 8,000 pounds and there was an additional charge of five pence to go in and see it. The man thought that this charge was exorbitant, but his children wanted to see the animal, and so they approached the entrance to its enclosure. The attendant said, "Are all these children yours, sir?"
"Yes, they are," answered the man. "Why?"

The attendant replied, "Well, wait here a minute and I will bring the bull out to see you!"

Eighteen children! -- even the bull will feel jealous.

You go on unconsciously reproducing your own replicas. First think: are you in such a state that if you give birth to a child, you will be giving a gift to the world? Are you a blessing to the world, or a curse? And then think: are you ready to mother or to father a child? Are you ready to give love unconditionally? Because children come through you, but they don't belong to you. You can give your love to them, but you should not impose your ideas on them. You should not give your neurotic styles to them. Are you ready not to give your neurotic style to your children? Will you allow them to flower in their own way? Will you allow them freedom to be themselves? If you are ready, then it is okay. Otherwise, wait; become ready.

With man, conscious evolution has entered into the world. Don't be like animals, just reproducing unconsciously. Now get ready before you would like to have a child. Become more meditative, become more quiet and peaceful. Get rid of all the neurosis that you have within you. Wait for that moment when you are absolutely clean, then give birth to a child. Then, give your life to the child, your love to the child. You will be helping to create a better world. Otherwise, you will be simply crowding the world. The crowd has already become maddening. There is no longer any need to increase the crowd. If you can give human beings to the world, not just like worms, crowding and crawling all over the earth, then first be ready.

To me, to become a mother is a great discipline; to become a father is a great austerity. Otherwise, you will leave somebody just like you, or even worse than you, in your place. That will not be a good gesture on your part. Enlightened people need not give birth to anybody; neurotic people should not. Just in between the two, is the point.

The last question:

YOU SAY, REMOVE ALL YOUR MASKS AND BE AUTHENTIC. I THINK ONLY OF SEX, LOVE AND ROMANCE. I DON'T KNOW ANYTHING ELSE EXCEPT THIS. AM I ON THE WRONG TRACK?

I don't see anything wrong in sex, in love, in romance. You are on the right track. Love is the right track, and only through a lived life of love, prayer arises -- never otherwise. Only out of deep experiences of love, sweet and bitter, pleasant and painful, high and low, heaven and hell; only out of deep experiences of pain and pleasure through love does one become aware. They are needed to make you aware.

Pain is as much needed as pleasure, because both work. And by and by, between the pleasure and the pain, you become a tightrope walker. You attain to balance.

But for centuries love has been condemned, sex has been condemned. So of course, the idea arises in your mind that you must be on the wrong track. You are simply natural. To be natural is not to be the wrong track. If you think in that way and you become condemnatory, then you will be on the wrong track. Then you will repress, and whatsoever you repress will remain lurking in your unconscious, in your basement, and then much ugliness arises out of that repression.

Let me tell you a few anecdotes.

It is said about a very rich and well known man, Lord Dewsberry: he was ninety years old to the day, and sat in the large bay window of his ground floor flat in Park Lane watching the Sunday morning strollers. Suddenly, he spotted a pretty, young, and fair girl wheeling a pram across to the park. "Quickly James," he said. "My teeth; I want to whistle."

Ninety years old! -- but this happens.

The question is from Krishna Priya.

Remember, if you don't whistle now, then someday when your teeth are also gone, you will see some young man walking and, "Quick, bring my teeth!" That will be ugly. Right now the teeth are okay; you can whistle. Everything should be done in its time. Otherwise, things become ugly.

A child running after butterflies is okay, but a man of forty running around butterflies will look mad. Young men are bound to be a little foolish. One expects that and accepts also. Nothing is wrong in it. That must be something basic to life: to be foolish at some times, because wisdom comes out of the experience of many foolishnesses. You cannot become wise suddenly. You will have to move, and go astray, and do many foolish things. And out of all those actions, foolish or otherwise, wisdom arises.

Wisdom is like fragrance, and experiences of foolishness work like manure. They stink! -- but beautiful flowers come out of them. So don't avoid the manure of life, otherwise you will miss the flowers of wisdom. And you can repress one desire from one side, but it will start arising from another side. You cannot deceive life.

"Mummy," said the little monster, "the lads at school keep saying I have got a very big head."

"You have not got a big head at all," said the mother. "Just forget about those nasty boys and pop down to the shops for me. I want ten pounds of potatoes, five pounds of turnips, and two cabbages."

"Alright, mummy. Where is the shopping bag?"

"Oh, don't bother about that. Just use your cap."

So from this way or that... just think again. Ten pounds of potatoes, five pounds of turnips and two cabbages -- and just use your hat, just use your cap. You can suppress from one side; it bubbles up from another side. Never suppress anything. If sex is there, allow it before it is too late. Allow it, move into it, accept it. Et is a God-given thing. There must be a deep reason in it. There is. Never shirk any responsibility that God has given to you, otherwise you shirk from growth. And now, to ask such questions in this century, this twentieth century, is simply stupid.

The six-year-old was having his first trip to the zoo, and was asking awkward questions as usual. "Hey Dad, where do baby elephants come from?" he asked; then added, "and if you give me that old stork story this time, I will really know you are crazy."

Elephants being brought by the stork? -- so the six-year-old is saying, "And if you give me that old stork story this time, I will really know you are crazy."

Gone are those foolish days when people were thinking in terms of condemnation, of anti-life

philosophies. After Freud, man has come to accept sex more naturally. A great revolution has happened in the world.

Now to think in condemnatory ways is simply not to be contemporary. Now, Krishna Priya's question was okay if she had asked it five hundred years ago, but now? It is absurd.

And in my ashram?

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25. WHEN ONE HAS SEEN THIS DISTINCTION, THERE IS A CESSATION OF DESIRE FOR DWELLING IN THE ATMA, THE SELF.
26. THEN THE MIND IS INCLINED TOWARDS DISCRIMINATION, AND GRAVITATES TOWARDS LIBERATION.

27. IN BREAKES OF DISCRIMINATION, OTHER PRATYAYAS, CONCEPTS, ARISE THROUGH THE FORCE OF PREVIOUS IMPRESSIONS. THESE SHOULD BE REMOVED IN THE SAME WAY AS OTHER AFFLICTIONS.
28. ONE WHO IS ABLE TO MAINTAIN A CONSTANT STATE OF DE3SIRELESSNESS EVEN TOWARDS THE MOST EXALTED STATES OF ENLIGHTENMENT, AND IS ABLE TO EXERCISE THE HIGHEST KIND OF DISCRIMINATION, ENTERS THE STATE KNOWN AS 'THE CLOUD WHICH SHOWERS VIRTUE'.

29. THEN FOLLOWS FREEDOM FROM AFFLICTIONS AND KARMAS.
30. THAT WHICH CAN BE KNOWN THROUGH THE MIND IS VERY LITTLE COMPARED WITH THE INFINITE KNOWLEDGE OBTAINED IN ENLIGHTENMENT, WHEN THE VEILS, DISTORTIONS, AND IMPURITIES ARE REMOVED.

31. HAVING FULFILLED THEIR OBJECT, THE PROCESS OF CHANGE IN THE THREE GUNAS COMES TO AN END.
32. KRAMAHA, THE PROCESS, IS THE SUCCESSION OF CHANGES THAT OCCUR FROM THE MOMENT TO MOMENT WHICH BECOME APPREHENSIBLE AT THE FINAL END OF THE TRANSFORMATIONS OF THE THREE GUNAS.

33. KAIVALYA IS THE STATE OF ENLIGHTENMENT THAT FOLLOWS THE REMERGENCE OF THE GUNAS, DUE TO THEIR BECOMING DEVOID OF THE OBJECT OF THE PURUSA.
34. IN THIS STATE, THE PURUSA IS ESTABLISHED IN HIS REAL NATURE, WHICH IS PURE CONSCIOUSNESS.

The first sutra:

VISESA-DARSINA ATMA-BHAVA-BHAVANAVINIVRTTIH.
WHEN ONE HAS SEEN THIS DISTINCTION, THERE IS A CESSATION OF DESIRE FOR DWELLING IN THE ATMA, THE SELF.

BUDDHA HAS CALLED the ultimate state of consciousness *anatta* -- no self, non-being. It is very difficult to comprehend it. Buddha has said that the last desire to drop is the desire to be. There are millions of desires. The whole world is nothing but desire objects, but the basic desire is to be. The basic desire is to continue, to persist, to remain. Death is the greatest fear; the last desire to be dropped is the desire to be.

Patanjali in this sutra says: when your awareness has become perfect, when *viveka*, discrimination has been achieved, when you have become a witness, a pure witness of whatsoever happens, outside you, inside you.... You are no more a doer, you are simply watching; the birds are singing outside... you watch; the blood is circulating inside... you watch; the thoughts are moving inside... you watch -- you never get identified anywhere. You don't say, "I am the body"; you don't say, "I am the mind"; you don't say anything. You simply go on watching without being identified with any object. You remain a pure subject; you simply remember one thing: that you are the watcher, the witness -- when this witnessing is established, then the desire to be disappears.

And the moment the desire to be disappears, death also disappears. Death exists because you want to persist. Death exists because you don't want to die. Death exists because you are struggling against the whole. The moment you are ready to die, death is meaningless; it cannot be possible now. When you are ready to die, how can you die? In the very readiness of dying, disappearing, all possibility of death is overcome. This is the paradox of religion.

Jesus says, "If you are going to cling to yourself, you will lose yourself. If you want to attain yourself, don't cling." Those who try to be are destroyed. Not that somebody is there destroying you; your very effort to be is destructive because the moment the idea arises: "I should persist," you are moving against the whole. It is as if a wave is trying to be against the ocean. Now the very effort is going to create worry and misery, and one moment will come when the wave will have to disappear. But now, because the wave was fighting against the ocean, the disappearance will look like death. If the wave was ready, and the wave was aware: "I'm nothing but the ocean, so what is the point in persisting? I have been always and I will be always, because the ocean has always been there and will be always there. I may not exist as a wave -- wave is just the form I have taken for the moment. The form will disappear, but not my content. I may not exist like this wave; I may exist like another wave, or I may not exist as a wave as such. I may become the very depth of the ocean where no waves arise...."

But the innermost reality is going to remain because the whole has penetrated you. You are nothing but the whole, an expression of the whole. Once awareness is established, Patanjali says, "When one has seen this distinction, that 'I am neither this nor that', when one has become aware and is not identified with anything whatsoever, there is a cessation of desire for dwelling in the *atma*, in the self " Then the last desire disappears, and the last is the fundamental. Hence, Buddha says, "You can drop desiring money, wealth, power, prestige -- that's nothing. You can stop desiring the world -- that's nothing -- because those are secondary desires. The basic desire is to be." So people who renounce the world start desiring liberation, but liberation is also *their* liberation. They will remain in *moksha*, in a liberated state. They desire that pain should not be there. They desire that misery should not be there. They will be in absolute bliss, but they will be. The insistence is that they must be there.

That's why Buddha could not get roots into this country which thinks itself very religious. The most religious man who was born on this earth could not get roots into this religious country. What happened? He said, he insisted, to drop the basic desire of being: he said, "Be a non-being." He said, "Don't be." He said, "Don't ask for liberation because the freedom is not for you. The freedom is going to be freedom from you; not for you, but from you."

Liberation is liberation from yourself. See the distinction: it is not for you; liberation is not for you. It is not that liberated you will exist. Liberated, you will disappear. Buddha said, "Only bondage exists." Let me try to explain it to you.

Have you ever come across health? You have been healthy many times, but can you say what health is? Only disease exists. Health is non-existential; you cannot pin-point it. If you have a headache you know it is there, but have you ever known the absence of headache? In fact, if there is no headache the head- also

disappears. You don't feel it anymore. If you go on feeling your head, that simply shows that there must be a certain tension inside, a certain stress, a strain. A sort of headache must be there continuously. If your whole body is healthy, the body disappears. You forget that the body is. In Zen, when meditators sit for many years, just sitting and doing nothing, a certain moment comes when they forget that they have bodies. That is their first *satori*. Not that the body is not there; body is there but there is no tension, so how to feel it? If I say something you can hear me, but if I'm silent how can you hear me? Silence is there -- it has much to communicate to you -- but silence cannot be heard. Sometimes when you say, "Yes, I can hear the silence," then you are hearing some noise. Maybe it is the noise of the dark night, but it is still noise. If it is absolutely silent, you will not be able to hear it. When your body is perfectly healthy, you don't feel it. If some tension arises in the body, some disease, some illness, then you start hearing. If everything is in harmony and there is no pain and no misery, suddenly you are empty. A nothingness overwhelms you.

Kaivalya is the ultimate health, wholeness, all wounds healed. When all wounds heal, how can you exist? The self is nothing but accumulated tensions. The self is nothing but all sorts of diseases, illnesses. The self is nothing but desires unfulfilled, hopes frustrated, expectations, dreams -- all broken, fractured. It is nothing but accumulated disease, that you call 'self'. Or take it from another side: in moments of harmony you forget that you are. Later on, you may remember how beautiful it was, how fantastic it was, how far-out. But in moments of real far-outness, you are not there. Something bigger than you has overpowered you; something higher than you has possessed you; something deeper than you has bubbled up. You have disappeared. In deep moments of love, lovers disappear. In deep moments of silence, meditators disappear. In deep moments of singing, dancing, celebration, celebrators disappear. And this is going to be the last celebration, the ultimate, the highest peak -- *kaivalya*.

Patanjali says, "Even the desire to be disappears. Even the desire to remain disappears." One is so fulfilled, so tremendously fulfilled that one never thinks in terms of being. For what? -- you want to be there tomorrow also because today is unfulfilled. The tomorrow is needed; otherwise you will die unfulfilled. The yesterday was a deep frustration; today is again a frustration; tomorrow is needed. A frustrated mind creates future. A frustrated mind clings with the future. A frustrated mind wants to be because now, if death comes, no flower has flowered. Nothing has yet happened; there has only been a fruitless waiting: "Now, how can I die? I have not even lived yet." That unlived life creates a desire to be.

People are so much afraid of death: these are the people who have not lived. These are the people who are, in a certain sense, already dead. A person who has lived and lived totally does not think about death. If it comes, good; he will welcome. He will live that too, he will celebrate that too. Life has been such a blessing, a benediction; one is even ready to accept death. Life has been such a tremendous experience; one is ready to experience death also. One is not afraid because the tomorrow is not needed; the today has been so fulfilling. One has come to fruition, flowered, bloomed. Now the desire for tomorrow disappears. The desire for tomorrow is always out of fear, and fear is there because love has not happened. The desire to always remain simply shows that deep down you are feeling yourself completely meaningless. You are waiting for some meaning. Once the meaning has happened, you are ready to die -- silently, beautifully, gracefully.

"Kaivalya," Patanjali says, "happens only when the last desire to be has disappeared." The whole problem is to be or not to be. The whole life we try to be this and that, and the ultimate can happen only when you are not.

WHEN ONE HAS SEEN THIS DISTINCTION, THERE IS A CESSATION OF DESIRE FOR DWELLING IN THE SELF.

The self is nothing but the most purified form of the ego. It is the last remnant of strain, stress, tension. You are still not perfectly open; something is still closed. When you are completely open, just a watcher on the hill, a witness, even the death desire disappears. With the disappearance of this desire, something absolutely new happens in life. A new law starts functioning.

You have heard about the law of gravitation; you have not heard about the law of grace. The law of gravitation is that everything falls downwards. The law of grace is that things start falling upwards. And that law has to be there because in life everything is balanced by the opposite. Science has come to discover the law of gravitation: Newton sitting on a bench in a garden saw one apple falling -- it happened or not; that is

not the point -- but seeing that the apple was falling down, a thought arose in him: "Why do things always fall downwards? Why not otherwise? Why doesn't a ripe fruit fall upwards and disappear into the sky? Why not sideways? Why always downwards?" He started brooding and meditating, and then he discovered a law. He came upon, stumbled upon a very fundamental law: that the earth is gravitating things towards itself. It has a gravitation field. Like a magnet, it pulls everything downwards.

Patanjali, Buddha, Krishna, Christ -- they also became aware of a different fundamental law, higher than gravitation. They became aware that there comes a moment in the inner life of consciousness when consciousness starts rising upwards -- exactly like gravitation. If the apple is hanging on the tree, it does not fall. The tree helps it not to fall downwards. When the fruit leaves the tree, then it falls downwards.

Exactly the same: if you are clinging to your body you will not fall upwards; if you are clinging to your mind you will not fall upwards. If you are clinging to the idea of self, you will remain under the impact of gravitation -- because body is under the impact of gravitation, and mind also. Mind is subtle body; body is gross mind. They are both under the impact of gravitation. And because you are clinging to them you are not under the impact of gravitation, but you are clinging to something which is under the impact of gravitation. It is as if you are carrying a big rock and trying to swim in a river; the rock will pull you down. It won't allow you to swim. If you leave the rock, you will be able to swim easily.

We are clinging to something which is functioning under the law of gravitation: body, mind. "Once," Patanjali says, "you have become aware that you are neither the body nor the mind, suddenly you start rising upwards." Some center somewhere high in the sky pulls you up. That law is called 'grace'. Then God pulls you upwards. And that type of law has to be there, otherwise gravitation could not exist. In nature, if positive electricity exists, then negative electricity has to exist. Man exists, then the woman has to exist. Reason exists, then intuition has to exist. Night exists, then the day has to exist. Life exists, then death has to exist. Everything needs the opposite to balance it. Now science has become aware of one law: gravitation. Science still needs a Patanjali to give it another dimension, the dimension of falling upwards. Then life becomes complete.

You are a meeting place of gravitation and grace. In you, grace and gravitation are criss-crossing. You have something of the earth and something of the sky within you. You are the horizon where earth and sky are meeting. If you hold too much to the earth, then you will forget completely that you belong to the sky, to the infinite space, the beyond. Once you are no more attached with the earth part of you, suddenly you start rising high.

WHEN ONE HAS SEEN THIS DISTINCTION, THERE IS A CESSATION OF DESIRE FOR DWELLING IN THE SELF.
TADAHI VIVEKA-NIMNAM KAIVALYA-PRAGBHARAM CITTAM.

THEN THE MIND IS INCLINED TOWARDS DISCRIMINATION, AND GRAVITATES TOWARDS LIBERATION.

A new gravitation starts functioning. Liberation is nothing but entering the stream of grace. You cannot liberate yourself, you can only drop the barriers; liberation happens to you. Have you seen a magnet? -- small iron pieces are pulled towards it. You can see those small iron pieces rushing towards the magnet, but don't be deceived by your eyes. In fact, they are not rushing, the magnet is pulling them. On the surface it appears that those iron filings are going, moving towards the magnet. That is just on the surface. Deep down, something just opposite is happening: they are not moving towards the magnet, the magnet is pulling them towards itself. In fact, it is the magnet which has reached them. With the magnetic field it has approached them, touched them, pulled them. If those iron filings are free, not attached to something -- not attached to a rock -- then the magnet can pull them. If they are attached to a rock, the magnet will go on pulling but they will not be pulled because they are attached.

Exactly the same happens: once you discriminate that you are not the body, you are no more bound to any rock, you are no more in bondage with earth. Immediately, God's magnet starts functioning. It is not that you reach to God. In fact, God has already reached you. You are under His magnetic field, but clinging to something. Drop that clinging and you are in the stream. Buddha used to use a word *srotaapanna*: falling into the stream. He used to say, "Once you fall into the stream, then the stream takes you to the ocean. Then

you need not do anything." The only thing is to jump into the stream. You are sitting on the bank. Enter the stream and then the stream will do the remaining work. It is as if you are standing on a high building, on the roof of a high building, three hundred feet or five hundred feet above the earth. You go on standing, the gravitation has reached you, but it will not work unless you jump. Once you jump, then you need not do anything. Just a step off the roof... enough; your work is finished. Now the gravitation will do all the work. You need not ask, "Now what am I supposed to do?" You have taken the first step. The first is the last step. Krishnamurti has written a book, THE FIRST AND THE LAST FREEDOM. The meaning is: the first step is the last step because once you are in the stream, everything else is to be done by the stream. You are not needed. Only for the first step is your courage needed.

THEN THE MIND IS INCLINED TOWARDS DISCRIMINATION, AND GRAVITATES TOWARDS LIBERATION.

You start moving slowly upwards. Your life energy starts rising high -- an upsurge. And it is unbelievable when it happens because it is against all the laws that you have known up to now. It is levitation, not gravitation. Something in you simply starts moving upwards, and there is no barrier to it. Nothing bars its path. Just a little relaxation, a little unclinging -- the first step -- and then automatically, spontaneously, your consciousness becomes more and more discriminative, more and more aware.

Let me tell you about another thing. You have heard the word, the phrase: 'vicious circle'. Let us make another phrase: 'virtuous circle'. In a vicious circle, one bad thing leads to another. For example, if you get angry then one anger leads you to more anger, and of course, more anger will lead you to still more anger. Now you are in a vicious circle. Each anger will make the habit of anger more strong, and will create more anger, and more anger will make the habit still more strong, and on and on. You move in a vicious circle which goes on becoming stronger and stronger and stronger.

Let us try a new word: virtuous circle. If you become aware, what Patanjali calls vivek, awareness; if you become aware: *vairagya*. Discrimination creates renunciation. If you become aware, suddenly you see that you are no more the body. Not that you renounce the body; in your very awareness the body is renounced. If you become aware, you become aware that these thoughts are not you. In that very awareness those thoughts are renounced. You have started dropping them. You don't give them any more energy; you don't cooperate with them. Your cooperation has stopped, and they cannot live without your energy. They live on your energy, they exploit you. They don't have their own energy. Each thought that enters you partakes of your energy. And because you are *kaivalya* willing to give your energy, it lives there, it makes its abode there. Of course, then its children come, and friends, and relatives, and this goes on. Once you are a little aware, vivek brings *vairagya*, awareness brings renunciation. And renunciation makes you capable of becoming more aware. And of course, more awareness brings more vairagya, more renunciation, and so on and so forth.

This is what I am calling the virtuous circle: one virtue leads to another, and each virtue becomes again a ground for more virtue to arise.

"This goes on," Patanjali says, "to the last moment" -- what he calls, *dharma megha samadhi*. We will be coming to it later on. He calls it 'the cloud of virtue showering on you'. This virtuous circle, *vivek* leading to *vairagya*, *vairagya* leading to more *vivek*, *vivek* again creating more possibilities for *vairagya*, and so on and so forth -- comes to the ultimate peak when the cloud of virtue showers on you: *dharma megha samadhi*.

IN BREAKS OF DISCRIMINATION, OTHER PRATYAYAS, CONCEPTS, ARISE THROUGH THE FORCE OF PREVIOUS IMPRESSIONS.

Still, though, many intervals will be there. So don't be discouraged. Even if you have become very aware and in sudden moments you feel the pull, the upward pull of grace, and in certain moments you are in the stream, floating perfectly beautifully, with no effort, effortlessly, and everything is going and running smoothly, still there will be gaps. Suddenly you will find yourself standing again on the bank just because of old habits. For so many lives you have lived on the bank. Just because of the old habit, again and again the past will overpower you. Don't be discouraged by it. The moment you see that you are again on the bank, again get down into the stream. Don't be sad about it, because if you become sad you will again be in a

vicious circle. Don't be sad about it. Many times the seeker comes at very close quarters, and many times he loses the track. No need to be worried; again bring awareness. This is going to happen many times; it is natural. For so many millions of lives we have lived in unawareness -- it is only natural that many times the old habit will start functioning. Let me tell you a few anecdotes.

The boss was full of confidence as he approached the reception desk at a large hotel with his secretary and signed the register as Mr. and Mrs.

"Double or twin beds?" enquired the clerk.

He turned to his secretary and asked casually, "Would a double be alright, darling?"

"Yes, sir," she answered.

"Yes, sir," the wife was saying to the husband! -- but just the old habit of being a secretary, continuously saying, "Yes sir, yes sir, yes sir." Habits become very ingrained, and they catch hold of you in such a way that unless you are very, very watchful, you will not even suspect.

It happened: An indignant schoolteacher rang the local police station to complain that a crowd of young hooligans had chalked four-letter words all over her front door. "And what is more," she concluded, "they have not even spelled them right!"

A school teacher is just a school teacher. She is complaining against the four-letter words, but the basic complaint is that they have not even spelled them right. Continuously correcting the spelling of children....

IN BREAKS OF DISCRIMINATION, OTHER CONCEPTS ARISE THROUGH THE FORCE OF PREVIOUS IMPRESSIONS.

Many times you will be pulled back, again and again and again. The struggle is hard, but not impossible. It is difficult, it is very arduous, but don't become sad and don't become discouraged. Whenever you remember again, don't be worried about what has happened. Let your awareness again be established, that's all. Continuously establishing your awareness again and again and again will create a new impact inside your being, a new impression of virtue. One day, it becomes as natural as other habits.

ONE WHO IS ABLE TO MAINTAIN A CONSTANT STATE OF DESIRELESSNESS, EVEN TOWARDS THE MOST EXALTED STATES OF ENLIGHTENMENT, AND IS ABLE TO EXERCISE THE HIGHEST KIND OF DISCRIMINATION, ENTERS THE STATE KNOWN AS 'THE CLOUD WHICH SHOWERS VIRTUE'.

"One who is able to maintain a constant state of desirelessness even towards the most exalted states of enlightenment..." Patanjali calls it *paravairagya*: the ultimate renunciation. You have renounced the world: you have renounced greed, you have renounced money, you have renounced power; you have renounced everything of the outside. You have even renounced your body, you have even renounced your mind, but the last renunciation is the *kaivalya* renunciation of *kaivalya* itself, of *moksha* itself, of *nirvana* itself. Now you renounce even the idea of liberation, because that too is a desire. And desire, whatsoever its object, is the same. You desire money, I desire moksha. Of course, my object is better than your object, but still my desire is the same as yours. Desire says, "I am not content as I am. More money is needed; then I will be contented. More liberation is needed; then I will be contented." The quality of desire is the same, the problem of desire is the same. The problem is that the future is needed: "As I am, it is not enough; something more is needed. Whatsoever has happened to me is not enough. Something still has to happen to me; only then can I be happy." This is the nature of desire: you need more money, somebody needs a bigger house, somebody thinks of more power, politics, somebody thinks of a better wife or a better husband, somebody thinks of more education, more knowledge, somebody thinks of more miraculous powers, but it makes no difference. Desire is desire, and desirelessness is needed.

Now the paradox: if you are absolutely desireless -- and in absolute desirelessness, the desire of moksha is included -- a moment comes when you don't desire even moksha, you don't desire even God. You simply don't desire; you are, and there is no desire. This is the state of desirelessness. Moksha happens in this state. Moksha cannot be desired, by its very nature, because it comes only in desirelessness. Liberation cannot be desired. It cannot become a motive because it happens only when all motives have disappeared. You cannot make God an object of your desire because the desiring mind remains ungodly. The desiring mind remains unholy; the desiring mind remains worldly. When there is no desire, not even the desire for God, suddenly

He has always been there. Your eyes open and you recognize Him.

Desires function as barriers. And the last desire, the most subtle desire, is the desire to be liberated. The last, subtle desire is the desire to be desireless.

ONE WHO IS ABLE TO MAINTAIN A CONSTANT STATE OF DESIRELESSNESS, EVEN TOWARDS THE MOST EXALTED STATES OF ENLIGHTENMENT, AND IS ABLE TO EXERCISE THE HIGHEST KIND OF DISCRIMINATION...

Of course, the ultimate in discrimination will be needed. You will have to be aware -- so much so that this very, very deep desire of becoming free of all misery, of becoming free of all bondage, even this desire does not arise. Your awareness is so perfect that not even a small corner is left dark inside your being. You are full of light, illuminated with awareness. That's why when Buddha is asked again and again, "What happens to a man who becomes enlightened?" he remains silent. He never answers. Again and again he is asked, "Why don't you answer?" He says, "If I answer, you will create a desire for it, and that will become a barrier. Let me keep quiet. Let me remain silent so I don't give you a new object for desire. If I say, 'It is satchitananda: it is truth, it is consciousness, it is bliss,' immediately a desire will arise in you. If I talk about that ecstatic state of being in God, immediately your greed takes it. Suddenly, a desire starts arising in you. Your mind starts saying, 'Yes, you have to seek it, you have to find it. This has to be searched. Whatsoever the cost, but you have to become blissful.'" Buddha says, "I don't say anything about it, because whatsoever I say, your mind will jump on it and make a desire out of it, and that will become the cause, and you will never be able to attain it."

Buddha insisted that there is no moksha. He insisted that when a man becomes aware, he simply disappears. He disappears as when you blow out a lamp and the light disappears. The word 'nirvana' simply means blowing a lamp out. Then you don't ask where the flame has gone, what has happened to the flame; it simply disappears -- annihilated. Buddha insisted that there is nothing left; when you have become enlightened everything disappears, like the flame of a lamp put out. Why? -- looks very negative -- but he does not want to give you an object of desire. Then people started asking, "Then why should we try for such a state? It is better then to be in the world. At least we are; miserable -- but at least we are; in anguish -- but we are. And your state of nothingness has no appeal for us."

In India, Buddhism disappeared; in China, in Burma, in Ceylon, in Japan, it reappeared, but it never appeared in its purity again because Buddhists learned a lesson: that man lives through desire. If they insist that there is nothing beyond enlightenment and everything disappears, then people are not going to follow them. Then everything will remain as it is; only their religion will disappear. So they learned a trick, and in Japan, in China, in Ceylon, in Burma, they started talking of beautiful states after enlightenment. They betrayed Buddha. The purity was lost; then religion spread. Buddhism became one of the great religions of the world. They learned the politics of the human mind. They fulfilled your desire. They said, "Yes... Lands of tremendous beauty, Buddha-lands, heavenly lands where eternal bliss reigns." They started talking in positive terms. Again people's greeds were inflamed, desire arose. People started following Buddhism, but Buddhism lost its beauty. Its beauty was in its insistence that it would not give you any object for desire.

Patanjali has written the best that it is possible to write about the ultimate truth, but no religion has arisen around him, no established church exists around him. Such a great teacher, such a great Master has remained really without a following. Not a single temple is devoted to him. What happened? His Yoga Sutras are read, commented upon, but nothing like Christianity, Buddhism, Jainism, Hinduism, Mohammedanism, exists with Patanjali. Why? -- because he will not give any hope to you. He will not give any help to your desire.

ONE WHO IS ABLE TO MAINTAIN A CONSTANT STATE OF DESIRELESSNESS, EVEN TOWARDS THE MOST EXALTED STATES OF ENLIGHTENMENT, AND IS ABLE TO EXERCISE THE HIGHEST KIND OF DISCRIMINATION, ENTERS THE STATE KNOWN AS 'THE CLOUD WHICH SHOWERS VIRTUE'.

Dharma megha samadhi: this word has to be understood. It is very complex. And so many commentaries have been written on Patanjali, but it seems they go on missing the point. *dharma megha samadhi* means: a moment comes when every desire has disappeared. When even the self is no more desired, when death is not feared, virtue showers on you -- as if a cloud gathers around your head, and a

beautiful shower of virtue, a benediction, a great blessing.... But why does Patanjali call it 'cloud'? -- one has to go even beyond that; it is still a cloud. Before, your eyes were full of vice, now your eyes are full of virtue, but you are still blind. Before, nothing but misery was showering on you, just a hell was showering on you; now, you have entered heaven and everything is perfectly beautiful, there is nothing to complain about, but still it is a cloud. Maybe it is a white cloud, not a black cloud, but still it is a cloud -- and one has to go beyond it also. That's why he calls it 'cloud'.

That is the last barrier, and of course it is very beautiful because it is of virtue. It is like golden chains studded with diamonds. They are not like ordinary chains; they look very ornamental. They are more like ornaments than chains. One would like to cling to them. Who would not like to have a tremendous happiness showering on oneself, a non-ending happiness? Who would not like to be in this ecstasy forever and ever? But this too is a cloud -- white, beautiful, but still the real sky is hidden behind it.

There is a possibility from this exalted point to still fall back. If you become too attached to *dharma megha samadhi*, if you become too much attached, you start enjoying it too much and you don't discriminate that "I am also not this," there is a possibility that you will come back.

In Christianity, Judaism, Mohammedanism, only two states exist: hell and heaven. This is what Christians call heaven, what Patanjali calls *dharma megha samadhi*. In the West, no religion has risen beyond that. In India we have three terms: hell, heaven and moksha. Hell is absolute misery; heaven is absolute happiness; moksha is beyond both: neither hell nor heaven. In Western language, there exists not a single term equivalent to moksha. Christianity stops at heaven -- *dharma megha samadhi*. Who bothers anymore to go beyond it? It is so beautiful. And you have lived in so much misery for so long; you would like to remain there forever and ever. But Patanjali says, "If you cling to it, you slip from the last rung of the ladder. You were just close to home. One step more, and then you would have achieved the point of no return -- but you slipped. You were just reaching home and you missed the path. You were just at the door -- a knock and the doors would have opened -- but you thought that the porch was the palace and you started living there." Sooner or later you will even lose the porch, because the porch exists for those who are going into the palace. It cannot be made an abode. If you make an abode of it, sooner or later you will be thrown out: you are not worthy. You are like a beggar who has started to live on somebody's porch.

You have to enter the palace; then the porch will remain available. But if you stop at the porch even the porch will be taken away. And the porch is very beautiful, and we have never known anything like that, so certainly we misunderstand -- we think the palace has come. We have lived always in anxiety, misery, tension, and even the porch, even to be close to the ultimate palace, to be so close to the ultimate truth, is so silent, so peaceful, so blissful, such a great benediction, that you cannot imagine that better than that is possible. You would like to settle here.

Patanjali says, "Remain aware." That's why he calls it a cloud. It can blind you; you can be lost in it. If you can transcend this cloud -- TATAH KLESA-KARMA-NIVRTTIH -- THEN FOLLOWS FREEDOM FROM AFFLICTIONS AND KARMAS.

If you can transcend *dharma megha samadhi*, if you can transcend this heavenly state, this paradise, then only... then follows freedom from afflictions and karmas. Otherwise, you will fall back into the world. Have you seen small children play a game called ludo, ladders and snakes? From the ladders they go on rising, and from the snakes they go on coming back. From point ninety-nine, if they reach a hundred they have won the game, they are victorious. But from point ninety-nine there is a snake. If you reach ninety-nine, you are suddenly back, back into the world.

Dharma megha samadhi is the ninety-ninth point, but the snake is there. Before the snake takes hold of you, you have to jump to the hundredth point. Only then, there is abode. You have come back home; a full circle.

THEN FOLLOWS FREEDOM FROM AFFLICTIONS AND KARMAS.
THAT WHICH CAN BE KNOWN THROUGH THE MIND IS VERY LITTLE COMPARED WITH THE INFINITE KNOWLEDGE OBTAINED IN ENLIGHTENMENT, WHEN THE VEILS, DISTORTIONS, AND IMPURITIES ARE REMOVED.

Just a few sutras back, Patanjali said that the mind is infinitely knowledgeable, the mind can know infinitely. Now he says that that which can be known through the mind is very little compared with the infinite knowledge obtained in enlightenment.

As you progress higher, each state is bigger than the first state that you have transcended. When one is lost in his senses, the mind functions in a crippled way. When one is no more lost in the senses and no more attached to the body, the mind starts functioning in a perfectly healthy way. An infinite apprehension happens to mind; it becomes capable of knowing infinities. But that too is nothing compared to when mind is completely dropped and you start functioning without mind. No medium is now needed. All wheels disappear and you are immediate to reality. Not even mind is there as an agent, as a go-between. Nothing is in between. You and the reality are one. The knowledge that comes through mind is nothing compared to the knowledge that happens through enlightenment.

HAVING FULFILLED THEIR OBJECT, THE PROCESS OF CHANGE IN THE THREE GUNAS COMES TO AN END.

For the enlightened person the whole world stops, because now there is no need for the world to go on. The ultimate has been achieved. The world exists as a situation. The world exists for your growth. The school exists for learning. When you have learned the lesson, the school is no more for you; you have graduated. When somebody attains enlightenment, he has graduated from the world. Now the school no longer has any function for him. Now he can forget about the school, and the school can forget about him. He has gone beyond, he has grown. The situation is no longer needed.

The world is a situation: it is a situation for you to go astray and come back home. It is a situation to be lost in and then come back. It is a situation to forget God and then remember Him again.

But why this situation? -- because there is a subtle law: if you cannot forget God, you cannot remember Him. If there is no possibility to forget Him, how will you remember, why will you remember? That which is always available is easily forgotten. The fish in the ocean never knows the ocean, never comes across it. He lives in it, is born in it, dies in it, but never comes to know the ocean. There is only one situation when the fish comes to know the ocean: when it is taken out of the ocean. Then suddenly it becomes aware that this was the ocean, his life. When the fish is thrown on the bank, on the sand, then she knows what ocean is.

We needed to be thrown out of the ocean of God; there was no other way to know Him. The world is a great situation to become aware. Anguish is there, pain is there, but it is all meaningful. Nothing is meaningless in the world. Suffering is meaningful. The suffering is just like the fish suffering on the bank, in the sand, and making all efforts to go back to the ocean. Now, if the fish goes back to the ocean she will know. Nothing has changed -- the ocean is the same, the fish is the same -- but their relationship has tremendously changed. Now she will know, "This is the ocean." Now she will know how grateful she is to the ocean. The suffering has created a new understanding. Before also she was in the same ocean, but now the same ocean is no more the same because a new understanding exists, a new awareness, a new recognition.

Man needs to be thrown out of God. To be thrown into the world is nothing but to be thrown out of God. And it is out of compassion, out of the compassion of the whole that you are thrown out, so that you try to find the way back. By effort, by arduous effort you will be able to reach, and then you will understand. You have to pay for it by your efforts, otherwise God would be too cheap. And when a thing is too cheap, you cannot enjoy it. Otherwise, God would be too obvious. When a thing is too obvious you tend to forget. Otherwise, God would be too close to you and there would be no space to know Him. That will be the real misery, not to know Him. The misery of the world is not a misery; it is a blessing in disguise because only through this misery will you come to know the tremendous blissfulness of recognizing, of seeing face to face... the divine truth.

HAVING FULFILLED THEIR OBJECT, THE PROCESS OF CHANGE IN THE THREE GUNAS COMES TO AN END.

The whole world of the three gunas: sattva, rajas, tamas, comes to an end. Whenever somebody becomes enlightened, for him the world comes to an end. Of course, others go on dreaming. If there are too many fish suffering on the bank, in the hot sand, in the burning sun, and one fish tries and tries and jumps into the ocean, again back home, for her, or for him, the hot sun and the burning sand and all the misery has disappeared. It is already a nightmare of the past; but for others, it exists.

When a fish like Buddha, Patanjali, jumps into the ocean, for them the world has disappeared. They are again back in the cool womb of the ocean. They are back again, joined, connected to the infinite life. They are no longer disconnected; they are no longer alienated. They have become aware. They have come back with a new understanding: alert, enlightened -- but for others the world continues.

These sutras of Patanjali are nothing but messages of a fish who has reached home, trying to jump and say something to the people who are still on the bank and suffering. Maybe they are very close to the ocean, just on the border, but they don't know how to enter into it. They are not making enough effort, or, are making them in the wrong directions, or, are simply lost in misery and have accepted that this is what life is, or, are so frustrated, discouraged, that they are not making any effort. Yoga is the effort to reach to that reality with which we have become disconnected. To be reconnected is to be a yogi. Yoga means: re-connection, re-union, re-merging.

KRAMAHA, THE PROCESS, IS THE SUCCESSION OF CHANGES THAT OCCUR FROM MOMENT TO MOMENT, WHICH BECOME APPREHENSIBLE AT THE FINAL END OF THE TRANSFORMATIONS OF THE THREE GUNAS.

In this small sutra Patanjali has said everything that modern physics has come to discover. Just thirty or forty years ago, it would have been impossible to understand this sutra because the whole quantum physics is present, in seed form, in this small sutra. And this is good, because this is just the last-but-one. So Patanjali summarizes the whole world of physics in this last-but-one sutra: then, the METAphysics. This is the essential physics. The greatest insight that has come to physics in this century is the theory of quantum.

Max Planck discovered a very unbelievable thing. He discovered that life is not a continuity; everything is discontinuous. One moment of time is separate from another moment of time, and between the two moments of time there is a space. They are not connected; they are disconnected. One atom is separate from another atom, and between the two atoms there is great space. They are not connected. This is what he calls 'quanta': distinct, separate atoms not bridged with each other, floating in infinite space, but separate -- just as you pour peas from one carton into another and the peas all fall, separate, distinct, or, if you pour oil from one container into another, the oil falls in a continuity.

The existence is like peas, separate. Why does Patanjali mention this? -- because he says, "One atom, another atom: these are two things the world consists of. Just between the two is the space. That is what the whole consists of, the God. Call it space, call it *brahma*, call it *purusa* or whatsoever you like; the world consists of distinct atoms, and the whole consists of the infinite space between the two. "

Now physicists say that if we press the whole world and press the space out of it, all the stars and all the suns can be pressed into just a small ball. Only that much matter exists. It is really space. Matter is very rare, here and there. If we press the earth very much, we can put it into a matchbox. If all the space is thrown out, unbelievable! "And that too, if we go on pressing it still more," Patanjali says, "then even that small quantity will disappear." Now physicists say that when matter disappears it leaves black holes.

Everything comes out of nothingness, plays around, disappears again into nothingness. As there are material bodies: earth, sun, stars, there are, just similar to them, empty holes, black holes. Those black holes are nothingness condensed. It is not simply nothingness; it is very dynamic -- whirlpools of nothingness. If a star comes by a black hole, the black hole will suck it in. So it is very dynamic, but it is nothing -- no matter in it, simply absence of matter; just pure space, but tremendously powerful. It can suck any star in, and the star will disappear into nothingness; it will be reduced to nothingness. So ultimately, if we try, then all matter will disappear. It comes out of a tremendous nothingness, and it drops again into a tremendous nothingness: out of nothingness, and back into nothingness.

KRAMAHA, THE PROCESS -- THE PROCESS OF QUANTUM -- IS THE SUCCESSION OF CHANGES THAT OCCUR FROM MOMENT TO MOMENT WHICH BECOMES APPREHENSIBLE AT THE FINAL END OF THE TRANSFORMATIONS OF THE THREE GUNAS.

This the yogi comes to see at the final stage, when all the three gunas are disappearing into black holes, disappearing into nothingness. That's why yogis have called the world *maya*, a magic show.

Have you seen a magician producing a mango tree within seconds, and then it goes on growing; and not only that -- within seconds mangoes have appeared... out of nothing? It is just illusory; he creates illusion.

Maybe he sends deep messages to your unconscious. It is just like deep hypnosis. He creates the idea, but he visualizes his idea so deeply and he impresses it on your unconscious so deeply that you also start seeing it as he wants you to see it. Nothing is happening. The tree is not there, the mango is not there. And it is possible, just out of great imagination, to create a mango tree, and mangoes come. Not only that, but he can pluck one mango and give it to you and you will say, "Very sweet."

Hindus call the world *maya*, a magic show. It is God's imagination. The whole is dreaming, the whole is projecting.

You go to a movie: on a wide screen you see a great story being enacted, and you see that everything seems to be continuous, but it is not. If the film is moved a little slower, you will see that everything is discontinuous -- quanta. One picture goes, another comes, another goes, another comes, but between two pictures there is a gap. In that gap you can see the real screen. When the pictures are moving very fast, they create an illusion of movement. Of course, a movie film is not a moving film. It is as static a photograph as any other. The movement is illusory because those static photographs are running after each other so fast, the gap between them is so small, that you cannot see the gap. So everything looks as if it is continuous.

I move my hand: to show this hand moving in a film. thousands of pictures will be needed of each state of stasis -- from this point to this, from this point to this, from this point to this. The one simple movement of the hand will be divided into thousands of small static movements. Then all those pictures move fast: the hand seems to be moving. It is an illusion. Deep down, between two pictures, it is a white screen, empty.

Patanjali says, "The world is nothing but a cinematograph, a projection." But this understanding arises only when one achieves to the last point of understanding. When he sees all gunas stopped, nothing is moving, suddenly he becomes aware that the whole story was created by illusory movement, by fast movement. This is what is happening to modern physics.

First they said when they had come to the atom, "Now this is the ultimate; it cannot be divided any more." Then they also divided the atom. Then they came to electrons: "Now it cannot be divided any more." Now they have divided that too. Now they have come to nothingness; now they don't know what has come. Division, division, division, and a point has come in modern physics where matter has completely disappeared. Modern physics has reached via matter, and Patanjali and the yogis have reached to the same point via consciousness. Up to this last-but-one sutra, physics has reached. Up to this last-but-one sutra, scientists can have an approach, an understanding, a penetration. The last sutra is not possible for scientists, because that last sutra can be achieved only if you move through consciousness, not through matter; not through objects, but directly through subjectivity.

PURUSARTHA-SUNYANAM GUNANAM PRATIPRASAVAH KAIVALYAM SVARUPA-PRATISTHA VA CITI-SAKTER ITI. KAIVALYA IS THE STATE OF ENLIGHTENMENT THAT FOLLOWS THE REMERGENCE OF THE GUNAS, DUE TO THEIR BECOMING DEVOID OF THE OBJECT OF THE PURUSA. IN THIS STATE, THE PURUSA IS ESTABLISHED IN HIS REAL NATURE, WHICH IS PURE CONSCIOUSNESS. FINISH.

KAIVALYA is the state of enlightenment that follows the remergence of the three gunas... when the world stops, when the process, the *kramaha* of the world stops, when you become able to see between two moments of time and two atoms of matter, and you can move into space, and you can see that everything has arisen out of space and is moving back into space; when you have become so aware that suddenly the illusory world disappears like a dream, then *kaivalya*. Then you are left as pure consciousness -- with no identity, with no name, no form. Then you are the purest of the pure. Then you are the most fundamental, the most essential, the most existential, and you are established in this purity, aloneness.

Patanjali says, "*kaivalya* is the state of enlightenment that follows the remergence of the gunas, due to their becoming devoid of the object of the Purusa. In this state the Purusa is established in his real nature." You have come back home. The journey has been long, torturous, arduous, but you have come back home. The fish has jumped into the ocean which is pure consciousness. Patanjali does not say anything more about it, because more cannot be said. And when Patanjali says, "Finish; the end," he does not only mean that the YOGA SUTRAS finish here. He says, "All possibility to express ends here. All possibility to say anything about the ultimate reality ends here. Beyond this is only experience. Expression ends here." And nobody has been able to go beyond it -- nobody. Not a single exception exists in the whole history of human consciousness. People have tried. Very few have even reached to where Patanjali had reached, but nobody has been able to go beyond Patanjali.

That's why I say he's the alpha and the omega. He starts from the very beginning; nobody has been able to find a better beginning than him. He begins from the very beginning and he comes to the very end. When he says, "Finish," he's simply saying expression is finished, definition is finished, description is finished. If you have really come with him up to now, there is only experience beyond. Now starts the existential. One can be it, but one cannot say it. One can live in it, but one cannot define it. Words won't help. All language is impotent beyond this point. Simply saying this much: that one achieves to one's own true nature -- Patanjali stops. That's the goal: to know one's nature and to live in it -- because unless we reach to our own natures we will be in misery. All misery is indicative that we are living somehow unnaturally. All misery is simply symptomatic that somehow our nature is not being fulfilled, that somehow we are not in tune with our reality. The misery is not your enemy; it is just a symptom. It indicates. It is like a thermometer; it simply shows that you are going wrong somewhere. Put it all right, put yourself right; bring yourself in harmony, come back, tune yourself. When every misery disappears one is in tune with one's nature. That nature Lao Tzu calls *tao*, Patanjali calls *kaivalya*, Mahavir calls *moksha*, Buddha calls *nirvana*. But whatsoever you want to call it -- it has no name and it has no form -- it is in you, present, right this moment. You have lost the ocean because you have come out of your self. You have moved too much in the outer world. Move inwards. Now, let this be your pilgrimage: move inwards.

It happened: A Sufi mystic, Bayazid, was going on a pilgrimage to Mecca. It was difficult. He was poor and somehow he had managed the travelling expenses by begging for years. Now he was very happy. He had almost the necessary money to go to Mecca, and then he travelled. By the time he reached near Mecca, just outside the town he met a fakir, his Master. He was sitting there just under a tree, and he said, "Oh fool, where are you going?" Bayazid looked at him; he had never seen such a luminous being. He came near him and the man said, "Give me whatsoever you have! Where are you going?" He said, "I am going to Mecca for a pilgrimage." He said, "Finish. There is now no need; you just worship me. You can move around me as many times as you like. You can do your *parikrama*, your circumlocution, around me. I am Mecca." And Bayazid was so filled with this person's magnetism that he gave all his money, he worshipped. Then the old man said, "Now go back home"; and he went back home.

When he went into his town people gathered and said, "Something seems to have happened to you. So really it works, going to Mecca works? You are looking luminous, so full of light." He said, "Stop this nonsense! One old man met me -- he changed my whole pilgrimage. He says, 'Go home,' and since then I have been going home, inwards. I have arrived. I have arrived, I have reached to my Mecca."

The outer Mecca is not the real Mecca. The real Mecca is inside you. You are the temple of God. You are the abode of the ultimate. So the question is not where to find truth, the question is: how have you lost it? The question is not where to go; you are already there -- stop going.

Drop from all the paths. All paths are of desire, extensions of desire, projections of desire: going somewhere, going somewhere, always somewhere else, never here.

Seeker, leave all paths, because all paths lead there, and He is here.

PURUSARTHA-SUNYANAM GUNANAM PRATIPRASAVAH KAIVALYAM SVARUPA-PRATISTHA VA CITI-SAKTER ITI.

Yoga: The Alpha and the Omega, Vol 10

Chapter #10
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The first question:

WHY IS EVERY HUMAN BEING FULL OF PROBLEMS AND UNHAPPY?

THE FIRST THING: because man can be tremendously happy, the possibility exists, hence, his unhappiness. Nobody else -- no animal, no bird, no tree, no rock -- can be so happy as man. The possibility, the tremendous possibility that you can be happy, eternally happy, that you can be at the top of a bliss mountain, creates unhappiness. And when you see around you, you are just in the valley, a dark valley, and you could have been at the top of the peak: the comparison, the possibility, and the actuality.

If you were not born to be Buddhas, then there would be no unhappiness. So, the more perceptive a person is, the more unhappy. The more sensitive a person is, the more unhappy. The more alert a person is, the more he feels the sadness, the more he feels the potentiality and the contradiction, that nothing is happening and he's stuck.

Man is unhappy because man can be tremendously happy. And unhappiness is not bad. It is the very drive that will take you to the peak. If you are not unhappy, then you will not move. If you are not unhappy in your dark valley, why should you make any effort to climb uphill? It is going to be arduous -- unless the sun shining at the top becomes a challenge, unless the very existence of the top creates a mad urge to reach, unless the very possibility provokes you to seek and search. People who are not very alert, sensitive, are not very unhappy. Have you seen any idiot unhappy? -- impossible. An idiot cannot be unhappy because he cannot be aware of the possibility that he is carrying within himself.

You are conscious that you are a seed, and the tree can happen. It is just by the corner. The goal is not very far away; that makes you unhappy. It is a good indication. To feel unhappiness deeply is the first step. Certainly, Buddha feels it more than you. That's why he renounced the valley and he started climbing uphill. Small things that you come across every day became great provocations for him. Seeing a man ill, seeing an old man leaning on his staff, seeing a dead body, was enough; that very night he left his palace. He became aware of where he was: "The same is going to happen to me. Sooner or later, I will become ill and old and dead, so what is the point of being here? Before the opportunity is taken away from me, I should attain to something which is eternal." A great desire arose in him to reach to the peak. That peak we call God; that peak we call *kaivalya*, that peak we call *moksha*, *nirvana*; but that peak exists within you like a seed. It has to unfold. So great sensitive souls suffer more. Idiots don't suffer, dullards don't suffer. They are already happy in their ordinary life: earning a little money, making a small house -- finished. Their whole possibility is only that.

If you are aware that this can't be the goal, this can't be the destiny, then a great suffering will enter into your being like a sharp sword. It will penetrate to the very core of your being. A great scream will arise in your heart and that will be the beginning of a new life, of a new style of life, of a new foundation of life.

So, the first thing I would like to say is: to feel unhappy is blissful; to feel unhappy is a blessing. Not to feel so is to be dull.

The second thing: human beings remain in misery because they go on creating misery for themselves.

So first, understand it. To be unhappy is good, but I am not saying that you should go on creating your unhappiness more and more. I am saying: it is good because it provokes you to go beyond it. But go beyond it, otherwise it is no good.

People go on creating their pattern of misery. There is a reason: the mind resists change. The mind is very orthodox. It wants to continue on the old path, because the old is known. If you are born a Hindu, you will die a Hindu. If you are born a Christian, you will die a Christian. People don't change. A particular ideology becomes so ingrained in you that you become afraid to change it. You feel apprehensive because with this you are familiar. The new -- who knows? -- may not even be so good as the old. And the old is known; you are well acquainted with it. Maybe it is miserable, but at least it is familiar. On each step, every moment of life you are deciding something, whether you know it or not. The decision encounters you every

moment -- whether to follow the old path that you have been following up to now, or to choose the new. At every step the road bifurcates. And there are two types of people. Those who choose the well-trodden path; of course, they move in a circle. They choose the known, and the known is a circle. They have known it already. They choose their future just as it has been in their past. They move in a circle. They go on making their past their future. No growth happens. They are simply repeating; they are automata, robot-like.

Then there is another type of person, type of awareness, who is always alert to choose the new. Maybe the new creates more suffering, maybe the new leads astray, but at least it is new. It will not be just a repetition of the past. The new has the possibility of learning, growth, of the potential becoming actual.

So remember, whenever there is to be a choice, choose the untrodden path. But you have been taught just the contrary. You have been taught always to choose the known. You have been taught to be very clever and cunning. Of course, there are comforts with the known. One comfort is that you can remain unconscious with the known. There is no need to be conscious. If you are following the same path you can move almost asleep, like a somnambulist. If you are coming back to your own home, and every day you have been coming, you need not be aware; you can just come unconsciously. When it is time to turn to the right, you turn; there is no need to keep any alertness. That's why people like to follow the old path: no need to be aware. And awareness is one of the most difficult things to achieve. Whenever you are moving in a new direction, you have to be aware at each step.

Choose the new. It will give you awareness. It is not going to be comfortable. Growth is never comfortable; growth is painful. Growth goes through suffering. You pass through fire, but only then you become pure gold. Then all that is not gold is burnt, reduced to ashes. Only the purest remains in you. You have been taught to follow the old because on the old you will be committing less mistakes. But you will commit the basic mistake, and the basic mistake will be this: that growth happens only when you remain available to the new, with the possibility of committing new mistakes. Of course, there is no need to repeat an old mistake again and again, but be capable and courageous for committing new mistakes -- because each new mistake makes a learning, becomes a learning situation. Each time you go astray, you have to find the path back home. And this going and coming, this constant forgetting and remembering, creates an integration within your being.

Always choose the new; even if it looks worse than the old I say, always choose the new. It looks inconvenient -- choose the new. It is uncomfortable, insecure -- choose the new. It is not a question of 'new'; it is to give you an opportunity to be more aware. Efficiency has been taught to you as the goal. It is not. Alertness is the goal. Efficiency makes you follow the old path again and again, because you will be more efficient on the old path. You will know all the nooks and corners. You have travelled on it for so many years, or maybe so many lives; you will be more and more efficient. But efficiency is not the goal. Efficiency is the goal for a mechanism. A machine has to be efficient, but a man? -- man is not a machine. A man has to be more aware, and if efficiency comes out of awareness, good, beautiful. If it comes at the cost of awareness you are committing a great sin against life, and then you will remain unhappy. And this unhappiness will become a pattern. You will simply move in a vicious circle. One unhappiness will lead you to another, and so on and so forth.

Unhappiness as an awareness is a blessing, but unhappiness as a style of life is a curse. Don't make it your style of life. I see many people have made it their style of life. They don't know any other style of life. Even if you say to them, they won't listen. They w_ill go on asking why they are unhappy, and they won't listen that they are creating their unhappiness every moment. That's the meaning of the theory of karma.

The theory of karma simply says that whatsoever is happening to you is your doing. Somewhere, on an unconscious level, you must be creating it -- because nothing happens to you from the outside. Everything bubbles from the inside. If you are sad, you must be creating your sadness somewhere in your innermost being. From there it comes. You must be manufacturing it somewhere within your soul. Watch: if you are miserable, meditate on your misery, on how you create it. You always ask, "Who is responsible for misery?" Nobody is responsible except you. The mind goes on saying to you that if you are a husband, your wife is creating your misery. If you are a wife, your husband is creating your misery. If you are poor, the rich are creating your misery. It always goes on throwing responsibility on somebody else.

This has to be a very fundamental understanding: that except you, nobody is responsible. Once you understand it things start changing. If you are creating your misery and you love it, then go on creating. Then don't create a problem out of it. It is nobody's business to interfere with you. If you want to be sad, you love to be sad, be perfectly sad. But if you don't want to be sad, then there is no need -- don't create. Watch

how you create your misery: what is the pattern? -- how have you managed it inside? People are continuously creating their moods. You go on throwing the responsibility on others; then you will never change. Then you will remain miserable, because what can you do? If others are creating, what can you do?. Unless others change, nothing is in your hands. By throwing responsibility on others, you become a slave. Take the responsibility into your own hands.

A few days ago a sannyasin told me that her husband has always been creating problems for her. And when she tells her story it will look, apparently, that of course the husband is responsible. She has eight children from the husband, and then the husband has three more children from another woman, and one child from his secretary. He has been continuously fooling around with any woman that comes along. Of course, anybody will sympathize with this poor woman. She has suffered a lot, and the game continues. The husband is not earning much. The woman, the wife, earns, and she has to pay for these children which he has brought into the world from other women also. Of course, she is in a great misery, but who is responsible? I told her, "If you are really in misery, why should you continue to be with this man? Drop out. You should have dropped out long before. There is no need to continue." And she understood, which is a rare thing -- very late, very delayed, but still not too late. Still, her life is there. Now if she insists that she would like to remain with this man, then she is insisting for her own misery. Then she is enjoying the misery trip. Then she is enjoying condemning the husband; then she is enjoying attracting sympathy from everybody else. And of course, with whomsoever she will come in contact, they will sympathize with the poor woman.

Never ask for sympathy. Ask for understanding, but never ask for sympathy. Otherwise, sympathy can be such a good pay-off that you would like to remain miserable. Then you have some investment in your misery. If you are no more miserable, people won't sympathize with you. Have you watched? -- nobody sympathizes with a happy man. It is something absolutely absurd. People should sympathize with the happy man, but nobody sympathizes. In fact, people feel antagonistic to a happy man. In fact, to be happy is very dangerous. To be happy, and express your happiness, you are putting yourself in very great danger -- everybody will be your enemy, because everybody will feel, "How come I am unhappy and you have become happy? Impossible! This cannot be allowed. This is too much."

In a society which is unhappy and consists of miserable people, a happy person is a stranger. That's why we poisoned Socrates, we killed Jesus, we crucified Mansur. We have never been at ease with happy people. Somehow, they hurt our egos very much. People crucified Jesus; when he was alive they killed him. He was very young, only thirty-three. He had not yet seen the whole life. He was just beginning his life, just a bud was opening, and people killed him because he was too much to tolerate. So happy? -- everybody was hurt. They killed this man. And then they started worshipping him. Just see... now they have been worshipping him for two thousand years, crucified. But with a crucified Jesus you can sympathize; with a happy Jesus you feel antagonistic.

The same is happening here. I am a happy man. If you want me to be worshipped, you will have to manage for a crucifixion. There is no other way. Then people who are against me will become my followers. But first they will have to see me on the cross, not before it. Nobody has ever worshipped a happy man. First, the happy man has to be destroyed. Then, of course, he is manageable. Now you can sympathize with Jesus. Whenever you see, tears start flowing into your eyes: "Poor man; how much he suffered." A dancing Christ creates trouble.

In Sweden, a man is trying to make a film on Jesus: JESUS THE MAN. For ten years he has been trying, but a thousand and one barriers: the government won't allow -- "Jesus the man? -- no!" Because 'Jesus the man' means that this man may have been in love with Mary Magdalene, and the man will bring it out. Jesus loved women. It is natural; nothing is wrong in it. He was a happy man. He sometimes loved wine also. He was a man who could celebrate. Now, Jesus the man is dangerous. And this man wants to make a film on Jesus the man; not the son of God, but the son of man. This will be troublesome. And if he starts working out a story, he will have to bring in some illegal love affair with Mary, because a virgin woman cannot give birth. Jesus was not the son of Joseph; that much is certain. But he must have been the son of somebody. The government is against, the church is against: "You are trying to prove Jesus a bastard! Impossible! The film cannot be allowed." And Jesus loving the prostitute Mary Magdalene? -- and certainly, he loved. He was a happy man. Love simply happens around a happy man. He enjoyed life. It is a God-given blessing; one has to enjoy it. Every religious man is a celebrating soul.

Then they killed this man, crucified him, and since then they have been worshipping him. Now he is manageable; he creates much sympathy in you. Jesus on the cross is more attractive than Buddha sitting

under the Bodhi tree. Jesus on the cross is more attractive than Krishna playing his flute. Jesus became the world religion. Krishna? -- who bothers about him? Even Hindus feel a little guilty about sixteen thousand women dancing around him -- "Impossible, it is just a myth." Hindus say it is beautiful poetry, and they go on interpreting. They say, "These sixteen thousand women were not really women; these are sixteen thousand *nadis*, the nervous system, the sixteen thousand nerves in the human body. It is a symbolic expression about the human body. Krishna is the soul, and sixteen thousand nerves are the Gopis dancing around the soul." Then everything is okay. But if they are real women, then it is difficult, very difficult to accept.

Jainas, another religion of India, have thrown Krishna into hell because of these sixteen thousand women. In the Jain *puranas*, they say, "Krishna is in the seventh hell, the last... and he will not be coming up soon. He will be there up to the moment this whole creation is destroyed. He will come up only when the next creation starts; millions and millions of years still to wait. He has committed a great sin"; and the great sin is because he was celebrating. The great sin is because he was dancing.

Mahavir is more acceptable, Buddha still more acceptable. Krishna seems to be a renegade who betrayed the serious people. He was non-serious, happy; not sombre, not a long-face -- laughing, dancing. And that is the true way. I would like to say to you, dance your way to God, laugh your way to God. Don't go with serious faces. God is already much too bored with that type.

Sympathy is a great investment, and that can be continued only if you can go on getting sympathy, only if you remain miserable. So if one misery stops, you create another; if one illness leaves you, you create another. Watch it -- you are playing a very dangerous game with yourself. That's why people are miserable and unhappy. Otherwise, there is no need.

Put all your energy into being happy, and don't bother about others. Your happiness is your destiny; nobody is entitled to interfere with it. But the society goes on interfering; it is a vicious circle. You were born, and of course you were born into a society already there, a given society of neurotic people, of people who are all miserable and unhappy. Your parents, your family, your society, your country, are already there waiting for you. And a small child is born; the whole society jumps on the child, starts culturing him, cultivating him. It is as if a child is born in a madhouse, and all the mad people start cultivating. Of course, they have to help -- the child is so small and does not know anything about the world. They will teach whatsoever they know. They will enforce whatsoever has been enforced on them by their parents, by other mad people. Have you seen that whenever a child starts giggling and laughing, something in you becomes uneasy? You immediately want to tell him, "Shut up and suck your lollipop!" Immediately, something in you says, "Shut up!" When a child starts giggling, do you feel jealous, or what? You cannot allow a child running hither and thither, jumping, just sheer joy.

I have heard about two American women, two spinsters. They visited Italy to see an old church. American visitors! In the church they saw an Italian woman praying, and her four or five children running inside the church and making much noise, and simply happy, completely oblivious that it was a church. Those two American women could not tolerate it: "This is too much. This is sacrilege." They went up to the woman who was praying, the mother, and told her, "These children are yours? This is a church and some discipline should be maintained! They should be controlled." The woman, with prayerful eyes, tears flowing and tremendously happy, looked at them and said, "This is their Father's house, can't they play here?" But this attitude is rare, very rare.

Humanity is dominated by mad people: politicians, priests, they are mad because ambition is madness -- and they go on enforcing their pattern. When a child is born he is a bubbling energy, an infinite source of bliss, happiness, joy, delight; sheer delight, nothing else -- overflowing. You start controlling him: you start cutting his limbs, you start butchering him. You say, "There are proper times to laugh." Proper times to laugh? -- that means proper times to be alive? You are saying the same thing: proper times to be alive -- "You should not be alive twenty-four hours." There are proper times to cry. But when a child feels like laughing what is he supposed to do? He has to control, and when you control your laughter it goes bitter and sour within you. The energy that was going out has been held back. Holding back the energy, you become stuck. The child wanted to reach out, to run around, to jump and jog and dance; now he is stopped. His energy is ready to overflow, but by and by he learns only one thing: to freeze his energy. That's why so many stuck people are in the world, so uptight, continuously controlling. They cannot cry; tears are too unmanly. They cannot laugh; laughter seems to be too uncivilized. Life is denied, death is worshipped. You would like a child to behave like an old man, and old people start forcing their deaths on new generations.

I have heard about an old woman of ninety, a countess, who had a very big house with acres of greenery.

She came one day to look around the property; it was very big. Just beyond the pond, behind the woods, she saw two young people making love. She asked the driver, "What are these people doing here?" -- ninety years of age; she may have forgotten... "What are these people doing here?" The driver had to say the truth. Very politely he said, "They are making love. They are young people." The old lady was very much annoyed and she said, "Does such a thing still go on in the world?"

When you become old, do you think the whole world has become old? When you are dying, do you think the whole world is dying? The world goes on renewing itself, reviving itself. That's why it takes the old people away, and gives small babies back to the world. It turns the old people into small babies.

Existence goes on peopling the earth with new people. Whenever it sees that a person has gone completely stuck -- now there is no more flow, no more juice, and the person is simply shrinking and unnecessarily becoming a burden on earth -- then life removes him. The person goes back into the existence, is destroyed. The earth goes to the earth, the sky goes to the sky, the air to the air, the fire to the fire, the water to the water. Then out of that earth, out of that water and fire a new baby is born -- flowing, young, fresh, ready to live and dance again. Just as flowers come to the tree, just as the tree flowers, the earth goes on babying, goes on creating new babies.

If you really want to be happy you have to remain young, alive, available to crying, laughter, available to all dimensions, flowing all over, streaming. Then you will remain happy. But remember, you will not get any sympathy. People may throw rocks at you, but that is worth it. People may think that you are irreligious, they may condemn you, they may call names to you, but don't be worried about it. It doesn't matter. The only thing that matters is your happiness.

And you have to undo many things; only then can you become happy. Whatsoever has been done by the society has to be undone. Wherever you are stuck -- you were going to laugh and your father looked at you with anger and said, "Stop!" -- you will have to start again from there. Tell your father, "Please, now I am going to again start laughing." Somewhere inside your head your father is still holding you: "Stop!" Have you watched? If you meditate deeply you will come to see and hear your parental voices within. You were going to cry and the mother stopped you, and of course you were helpless and you had to compromise to survive. There was no other way. You had to depend on these people and they had their conditions; otherwise, they wouldn't give you milk, they wouldn't give you food, they wouldn't give you any support. And how can a small child exist without the support? He has to compromise. He says, "Okay. Just to survive, I will follow whatsoever you say." So by and by, he becomes false. By and by, he goes against himself. He wanted to laugh but the father was not allowing it, so he kept quiet. By and by, he becomes a pretender, a hypocrite.

And a hypocrite can never be happy, because happiness is being true to your life-energy. Happiness is a function of being true. Happiness is not somewhere, that you go and purchase it. Happiness is not awaiting you somewhere, that you have to find the path and reach it. No, happiness is a function of being true, authentic. Whenever you are true, you are happy. Whenever you are untrue, you are unhappy.

And I will not say to you that if you are untrue you will be unhappy in your next life, no. This is all nonsense. If you are untrue, right now you are unhappy. Watch -- whenever you are untrue, you feel uneasiness, unhappiness, because the energy is not flowing. The energy is not river-like; it is stuck, dead, frozen. And you would like to flow. Life is flow; death is frozenness. Unhappiness comes because many of your parts are frozen. They were never allowed to function and, by and by, you have learned the trick to control them. Now you have even forgotten that you are controlling something. You have lost your roots in the body. You have lost your roots in the truth of your body.

People are living like ghosts; that's why they are miserable. When I see inside you, rarely do I come across an alive man. People have become like ghosts, phantoms. You are not in your body; you are somewhere about your head hovering like a ghost, just like a balloon around the head. Just a small thread is joining you to the body. That thread keeps you alive, that's all, but it is not a delight. You will have to become conscious, you will have to meditate, and you will have to drop all the controls. You will have to unlearn, undo, and then for the first time you will again become flowing.

Of course, discipline is needed, not as control but as awareness. A controlled discipline is a deadening phenomenon. When you are alert, aware, a discipline comes easily out of that awareness -- not that you force it, not that you plan it. No, moment to moment your awareness decides how to respond. And an alert person responds in such a way that he remains happy, and he does not create unhappiness for others.

That's all religion is all about: remain happy, and don't create any situation for anybody to be unhappy. If you can help, make others happy. If you cannot, then at least make yourself happy.

The second question:

I KEEP ON DREAMING THAT I AM DYING. WHAT IS HAPPENING?

G.K. Chesterton has said, "The angels fly because they take themselves lightly."

That must be happening to you; you must be becoming an angel. Allow it. The more light you feel, the more happy you feel, the less will be the pull of gravitation. Gravitation makes graves out of you. Heaviness is a sin. To be heavy simply means that you are loaded with unlived experiences, incomplete experiences; that you are loaded with much junk, unfinished. You wanted to love a woman but it was difficult, because Mahatma Gandhi is against it; it is difficult because Vivekanand is against it; it is difficult because all the great seers and sages go on propounding *brahmacharya*, celibacy. You wanted to love, but all the sages were against it, so you somehow controlled yourself. Now that is like a junk load on you. If you ask me, I will say you should have loved. Even now, nothing is lost; you should love. Complete it. I know the seers and sages are right, but I don't say that you are wrong.

And let me explain the paradox to you. The seers and sages are right, but they come to this understanding after they have loved much, after they have lived, after they have experienced all that love implies. Then they come to understanding, and *brahmacharya* flowers. It is not against love, it is through love that *brahmacharya* flowers. Now you are reading books, scriptures, and through the scriptures you go on getting ideas. Those ideas cripple you. Those ideas are not wrong in themselves, but you take them from the books, and the sages come to them through their own lives. Just go back into history, in the old *puranas*, and see your sages: they loved much, they lived much; they lived tremendously human lives with power, intensity. And then, by and by, they came to understand.

It is only life that brings understanding. You wanted to be angry but all the scriptures are against it, so you never allowed anger. Now that anger goes on accumulating -- piles upon piles -- and you are carrying that load, almost crushed under it. That's why you feel so heavy. Throw it out, drop it! Go into an empty room and be angry, and be *really* angry; beat the pillow, and do things to the walls, and talk to the walls and say things that you always wanted to say but you have not said. Be in a rage, explode, and you will come to a beautiful experience. After the explosion, after the storm, a silence will come to you, will pervade you, a silence that has never been known by you, an unburdening. You may suddenly feel light!

Vidya has asked this question. I can see that she is feeling light. Go deeper into it so that not only in dreams, but *actually* you can fly.

If you are not carrying the past, you have such a lightness -- feather-like. You live but you don't touch the earth. You live but you don't leave any footprints on the earth. You live but nothing is scratched by you, and a grace surrounds your life, your being -- an aura, a glow. It is not only that you will be light, but whosoever will come in contact with you will suddenly be filled by something so graceful, so beautiful. Flowers will shower around you, and you will have a fragrance that is not of this earth. But that happens only when you are unburdened.

Mahavira has called this unburdening *nirjara* -- dropping everything. But how to drop? You have been taught not to be angry. I also teach you how not to be angry, but I don't say to you not to be angry. I say: be angry. No need to be angry on someone, with someone; that complicates. Just be angry in a vacuum. Go to the river where there is nobody and simply be angry, and do whatsoever you feel like doing. After a great catharsis of anger you will fall down on the sand, and you will see that you are flying. The past has, for a moment, disappeared.

And this same has to be done to every emotion. You will feel, by and by, that if you try to be angry, you will pass through a sequence of emotions. First you will get angry, then suddenly you will start crying, out of nowhere. Anger relaxed, released -- another layer of your being is touched, another load of sadness. Behind each anger there is sadness, because whenever you withhold your anger you become sad. So after each layer of anger, there is a layer of sadness. When anger is released, you will feel sad. Release that sadness -- you will start crying, sobbing. Sob, cry, let tears flow. Nothing is wrong in them. Tears are one of the most beautiful things in the world: so relaxing, so relieving. And when the tears have gone, suddenly you will see another emotion: a smile is spreading somewhere deep within you, because whenever sadness

is released, one starts feeling happy, a very smooth, delicate happiness, fragile. It will come up, it will bubble and it will spread all over your being. And then you will see that you are laughing for the first time -- a belly laugh, like Swami Sardar Gurdayal Singh a belly laugh. Learn from him. He is our Zorba the Greek in this ashram. Learn from him how to laugh.

Unless your belly goes into ripples you are not laughing. People laugh from the head; they should laugh from the belly. After sadness is released, you will see a laughter arising, almost maddening; a mad laughter. You are as if possessed and you laugh loudly. And after laughter has gone, you will feel light, weightless, flying. First it will appear in your dreams, and by and by, in your awakened state of being also you will feel that you are no longer walking, you are flying.

Yes, Chesterton is right: angels fly because they take themselves lightly.

Take yourself lightly.

Ego takes itself very seriously. Now, there is a problem: egoistic people become very much interested in religion. And in fact, they are almost incapable of being religious. Only people who are non-serious can become religious, but they are not too interested in religion. So a paradox, a problem exists in the world. Serious people, ill people, sad people -- uptight, hung-up in their heads -- they become very much interested in religion because religion gives them their greatest ego-trip. They are doing something otherworldly, and the whole world is just worldly -- materialists, condemned. Everybody is going to hell; only these religious people are going to heaven. They feel very, very strengthened in their egos. But these are the people who cannot become religious. These are the people who have destroyed all the religions of the world.

Whenever a Buddha arises, these people start gathering. While he is alive he does not allow them to become powerful. But when he is gone, by and by, the serious people start manipulating the non-serious people. That's how all the religions become organized, and all religions become dead. While Buddha is there, he goes on spreading his smile, and he goes on helping people.

So many times I have told the story: that Buddha comes one day with a flower in his hand, and sits silently. Minutes pass; then the hour is passing and everybody is worried, uncomfortable, uneasy: "Why is he not speaking?" He has never done that before. And he goes on looking at the flower as if he has completely forgotten the thousands of people who have gathered to listen to him. And then one disciple, Mahakashyap, starts laughing, a belly laugh. Amidst that hushed silence his laughter spreads. Buddha looks at him. He calls him close, gives him the flower and says, "Whatsoever I could say through words I have told to you, and whatsoever I cannot say through the words, I transfer it to Mahakashyap" -- to a laughing Mahakashyap. To laughter Buddha gives his heritage? But Mahakashyap disappears. Those serious people who could not understand became the mamipulators. When Buddha is gone, nobody hears anything about Mahakashyap. But what happened to Mahakashyap, to whom Buddha had given the most secret message: that which cannot be delivered through words, that which can only be delivered and received in silence and laughter, that which can only be given by tremendous silence to tremendous laughter? What happened to Mahakashyap? In Buddhist scriptures, nothing is mentioned -- only this solitary anecdote, that's all. When Buddha is gone, Mahakashyap is forgotten; then serious long-faces start organizing. Who will listen to the laughter? And Mahakashyap will recede back. Why bother? -- these serious people are fighting so much that a man who loves laughing will get out of this mad mob of competitors: "Who is going to be the head of the Buddha *sangha*, of the Order of Buddha?" -- and politics enters, and fighting, and voting, and everything. Mahakashyap is simply lost. Where did he die? -- nobody knows. Nobody knows the real heir of Buddha. Many centuries, almost six centuries pass; then another man, Bodhidharma, reaches China. Again Mahakashyap's name is heard, because Bodhidharma says, "I'm not a follower of the organized Buddhist religion. I have received my message through a direct line of Masters. It started with Buddha giving a flower to Mahakashyapa, and I am the sixth." Who were the other four in between? -- but it became a secret thing. When mad people become too ambitious and politics becomes strong, laughter goes secret. It becomes a private, intimate relationship. Silently, Mahakashyap must have delivered his message to somebody, and then he to somebody else, and he to Bodhidharma.

Why did Bodhidharma go to China? Zen Buddhists have been asking for centuries, "Why? Why did this Bodhidharma go to China?" I know; there is a reason: the Chinese are more joyous people than Indians, more delighted with life and small things, more colorful. It must be the reason why Bodhidharma travelled so long, crossed the whole of the Himalayas to seek and search for people who could laugh with him, and who were not serious, not great scholars and philosophers, and this and that. No, China has not created great philosophers like India has. It has created a few great mystics like Lao Tzu and Chuang Tzu, but they all are

laughing Buddhas. It must be that Bodhidharma's search towards China was a search for people who were non-serious, light.

My whole effort here is to make you light, non-serious, laughing. People come to me, particularly Indians, to complain that: "What type of sannyasins are you creating? They don't look like sannyasins. A sannyasin, has to be a serious person, almost dead, a corpse. These people laugh and dance and hug each other. This is unbelievable! Sannyasins doing this?" And I tell them, "Who else? Who else can do that? -- only sannyasins can laugh."

So Vidya, very good -- laugh, enjoy, be more and more light.

The third question:

EVERY LECTURE IS TO BE AN INJECTION OF LIFE. AT TIMES I GO OUT PERMEATED BY YOUR PRESENCE, AT TIMES CONFUSED; ANYHOW, RICH, NEW. I FEEL LOVING AND LOVED BY LIFE. INSTEAD, AFTER EVEN THE SWEETEST DARSHAN, I FEEL DEEPLY FRUSTRATED. COULD YOU SAY SOMETHING ABOUT THIS?

The question is from Prapatti.

Yes, I know this happens. This has to happen. It is with a deep consideration; I want it to happen that way. When you are listening to me in the morning talk, I'm not talking to you personally. I'm not talking to anybody personally. I'm not talking to anybody in particular, I'm simply talking. Of course, you are not involved in it, you are just a listener. Even if I hit you on your heads you can always think it is for others, you can always find excuses: "Osho is doing it to others, doing well." You can always exclude yourself.

But when you come to *darshan* in the evening, I am talking to you in particular, Prapatti. Then I hit you and you cannot avoid it. And I know you need many shocks, because there is no other way to wake you. The alarm has to be jarring and hard, and when you would like to sleep, the alarm disturbs you. In fact, exactly in those moments when you would have really liked to sleep, suddenly the alarm goes.

Whenever I see any fragment of sleep travelling in your mind, I have to hit you hard. And of course, in darshan you are facing me; it is an encounter, and you feel frustrated. If you understand you will feel fulfilled, not frustrated. If you understand you will see why I hit you so hard. I am not your enemy. It must be out of compassion that I hit you so hard. If you understand me, you will feel grateful that I bother to hit you. Let me tell you a few anecdotes.

A man went into a large store and bought some groceries. As he was waiting for his change, he kicked the assistant in the leg. Then he apologized: "I'm awfully sorry, sir. It is a nervous thing I have."

"Why don't you see a doctor about it then?" the assistant asked him.

Soon he returned to the store. This time, nothing happened at all.

"I see you are cured," said the assistant. "Did you see the psychiatrist? "

"I did," said the man.

"How did he cure you?" the assistant asked.

"Well," said the man, "when I kicked him in the leg, he kicked me back -- and very hard."

So when you come to me, remember: if you kick me, I am going to kick you very hard. And sometimes even when you don't kick, I kick. Your ego has to be shattered; that's why the frustration. The frustration is of the ego, it is not yours. I don't allow your ego. I don't give any visible or invisible support to it. But in the morning talks, it is very easy. Whatsoever hammering I do is for others, and whatsoever you feel good with is for you; you can choose. But not so in the evening.

Let me tell you another anecdote.

She: "Do you love me with all your heart and soul?"

He: "Uh huh."

She: "Do you think I am the most beautiful girl in the world, bar none?"

He: "Yeah."

She: "Do you think my lips are like rose petals, my eyes limpid pools, my hair like silk?"

He: "Yup."

She: "Oh, you say the nicest things."

In the morning talk, it is very easy; you can believe whatsoever you want to believe I am saying to you. But in the evening darshan, it is impossible.

But remember that I hit you hard to help you. It is out of compassion and love. When a stranger comes to me, I don't hit him, even in darshan. In fact, I don't make any contact, because all contact from me is going to be like an electric shock. Only with sannyasins am I hard, and I am harder when I see that your potentiality is greater. Prapatti has a great potential. She can grow and flower beautifully, and in no time, but she needs great pruning. It hurts. Remember, whenever it hurts, always watch... and you will see it is the ego that feels hurt, not you. Dropping the ego, chopping the ego, one day you will arise out of it, beyond the clouds. And then you will understand my compassion and my love, not before it.

People ask me, "Won't you help us if we are not sannyasins?" I'm ready to help, but it will be difficult for you. Once you are a sannyasin, you become part of me. Then I can do whatsoever I like to do, and I don't bother even to ask your permission; there is no need. Once you have become a sannyasin, you have given me all permission, you have given me all authority. When you take sannyas you are giving a gesture to me, showing your heart. You are saying, "Now, I am here. Do whatsoever you like." And of course, I have to cut many parts which have become wrongly joined in you. It is going to be almost a surgery. Many things have to be removed, undone. Many new things have to be added to you. Your energy has to be re-channelized; it is moving in wrong directions. So it is going to be almost a dismantling, and then a re-creation. It is going to be almost a chaos. But remember always, only out of chaos are dancing stars born; there is no other way.

The last question:

IN THE EAST, IT HAS BEEN STRESSED THAT ONE SHOULD STAY WITH A PERSON, ONE PERSON, IN A LOVE RELATIONSHIP. IN THE WEST, NOW PEOPLE FLOAT FROM ONE RELATIONSHIP TO ANOTHER. WHICH ARE YOU IN FAVOR OF?

I am in favor of love.

Let me explain it to you: be true to love, and don't bother about partners. Whether one partner or many partners is not the question. The question is whether you are true to love. If you live with a woman or with a man and you don't love him, you live in sin. If you are married to somebody and you don't love that person and you still go on living with him, making love to him or her, you are committing a sin against love... and love is God.

You are deciding against love for social comforts, conveniences, formalities. It is as wrong as if you go and rape a woman you don't love. You go and rape a woman; it is a crime -- because you don't love the woman and the woman does not love you. But the same happens if you live with a woman and you don't love her. Then it is a rape -- socially accepted, of course, but it is a rape -- and you are going against the God of love.

So, like in the East, people have decided to live with one partner for their whole lives; nothing is wrong. If you remain true to love, it is one of the most beautiful things to remain with one person, because intimacy grows. But, ninety-nine per cent are the possibilities that there is no love; you only live together. And by living together a certain relationship grows which is only of living together, not of love. And don't mistake it for love. But if it is possible, if you love a person and live the whole life with him or with her, a great intimacy will grow and love will have deeper and deeper revelations to make to you. It is not possible if you go on changing partners very often. It is as if you go on changing a tree from one place to another, then another; then it never grows roots anywhere. To grow roots, a tree needs to remain in one place. Then it goes deeper; then it becomes stronger. Intimacy is good, and to remain in one commitment is beautiful, but the basic necessity is love. If a tree is rooted in a place where there are only rocks and they are killing the tree, then it is better to remove it. Then don't insist that it should remain in the one place. Remain true to life -- remove the tree, because now it is going against life.

In the West, people are changing -- too many relationships. Love is killed in both ways. In the East it is killed because people are afraid to change; in the West it is killed because people are afraid to remain with one partner for a longer time -- afraid because it becomes a commitment. So before it becomes a commitment, change. So you remain floating and free, so a certain licentiousness is growing. And in the name of freedom, love is almost crushed, starved to death. Love has suffered both ways: in the East people cling to security, comfort, formality; in the West they cling to their ego's freedom, non-commitment -- but

love is suffering both ways.

I am in favor of love. I am neither Eastern nor Western, and I don't bother to which society you belong. I belong to no society. I am in favor of love. Always remember: if it is a love relationship, good.

While love lasts remain in it, and remain in it as deeply committed as possible. Remain in it as totally as possible; be absorbed by the relationship. Then love will be able to transform you. But if there is no love, it is better to change. But then, don't become an addict of change. Don't make it a habit. Don't let it become a mechanical habit that you have to change after each two or three years as one has to change one's car after each two or three years, or after each year. A new model comes, so what to do? -- you have to change your car. Suddenly, you come across a new woman. It is not much different. A woman is a woman, as a man is a man. The differences are only secondary because it is a question of energy. The female energy is female energy. In each woman all women are represented, and in each man all men are represented. The differences are very superficial: the nose is a little longer, or it is not a little longer; the hair is blond or brunette -- small differences, just on the surface. Deep down, the question is of female and male energy. So if love is there, stick to it. Give it a chance to grow. But if it is not there, change before you become addicted to a relationship without love.

A young wife in the confessional box asked the priest about contraceptives. "You must not use them," said the priest. "They are against God's law. Take a glass of water."

"Before, or after?" asked the wife.

"Instead!" replied the priest.

You ask me whether to follow the Eastern way or the Western way. Neither; you follow the divine way. And what is the divine way? -- remain true to love. If love is there, everything is permitted. If love is not there, nothing is permitted. If you don't love your wife don't touch her, because that is trespassing. If you don't love a woman, don't sleep with her; that is going against the law of love, and that is the ultimate law. Only when you love is everything permitted.

Somebody asked Augustine of Hippo, "I am a very uneducated man and I cannot read scriptures and great theology books. You just give me a small message. I'm very foolish and my memory is also not good, so you just give me a gist, so I can remember it and follow it." Augustine was a great philosopher, a great saint, and he had delivered great sermons, but nobody had asked for just a gist. He closed his eyes, he meditated for hours, it is said. And the man said, "Please, if you have found, just tell me so I can go, because I have been waiting for hours." Augustine said, "I cannot find anything else except this: love, and everything else is permitted to you. Just love."

Jesus says, "God is love." I would like to say to you, love is God. Forget all about God; love will do. Remain courageous enough to move with love; no other consideration should be made. If you consider love, everything will become possible to you.

First, don't move with a woman or man you don't love. Don't move just out of whim; don't move just out of lust. Find out whether the desire to be committed to a person has arisen in you. Are you ripe enough to make a deep contact? Because that contact is going to change your whole life. And when you make the contact, make it so truthfully. Don't hide from your beloved or your lover -- be true. Drop all false faces that you have learned to wear.

Drop all masks. Be true. Reveal your whole heart; be nude. Between two lovers there should not be any secrets, otherwise love is not. Drop all secrecy. It is politics; secrecy is politics. It should not be in love. You should not hide anything. Whatsoever arises in your heart should remain transparent to your beloved, and whatsoever arises in her heart should remain transparent to you. You should become two transparent beings to each other. By and by, you will see that through each other you are growing to a higher unity.

By meeting the woman outside, by really meeting, loving her, committing yourself to her being, dissolving into her, melting into her, you will, by and by, start meeting the woman that is within you; you will start meeting the man that is within you. The outer woman is just a path to the inner woman; and the outer man is also just a path to the inner man. The real orgasm happens inside you when your inner man and woman meet. That is the meaning of the Hindu symbolism of *ardhanarishwar*. You must have seen Shiva: half man, half woman. Each man is half man, half woman; each woman is half woman, half man. It has to be so, because half of your being comes from your father and half of your being comes from your mother. You are both. An inner orgasm, an inner meeting, an inner union is needed. But to reach to that inner union you will have to find a woman outside who responds to the inner woman, who vibrates your inner being, and your inner woman which is lying fast asleep, awakes. Through the outer woman, you have to meet the

inner woman; and the same for the man.

So if the relationship continues for a long period, it-will be better, because that inner woman needs time to be awakened. As it is happening in the West -- hit-and-run affairs -- the inner woman has no time, the inner man has no time to rise and become awake. By the time there is a stirring, the woman is gone... another woman, with another vibration, with another vibe. And of course, if you go on changing your woman and your man you will become neurotic, because so many things, so many sounds will enter into your being, and so many different qualities of vibrations that you will be at a loss to find your inner woman. It will be difficult. And the possibility is that you may become an addict to change. You will just start enjoying change. Then you are lost.

The outer woman is just a way to the inner woman, and the outer man is the way to the inner man. And the ultimate yoga, the ultimate unio mystica happens inside you. And when that happens, then you are free of all women and all men. Then you are free of man and womanhood. Then suddenly, you go beyond; then you are neither.

This is what transcendence is. This is what brahmacharya is. Then you attain again to your pure virginity; your original nature is again claimed. In Patanjali's terminology, it is *kaivalya*.

Zarathustra: A God That Can Dance

Commentaries on Friedrich Nietzsche's Thus Spoke Zarathustra
Talks given from 26/03/87 pm to 07/04/87 pm
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Zarathustra: A God That Can Dance

Chapter #1
Chapter title: Prologue part 1

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BELOVED OSHO,
PROLOGUE PART 1
WHEN ZARATHUSTRA WAS THIRTY YEARS OLD, HE LEFT HIS HOME AND THE LAKE OF HIS HOME AND WENT INTO THE MOUNTAINS. HERE HE HAD THE ENJOYMENT OF HIS SPIRIT AND HIS SOLITUDE AND HE DID NOT WEARY OF IT FOR TEN YEARS. BUT AT LAST HIS HEART TURNED -- AND ONE MORNING HE ROSE WITH THE DAWN, STEPPED BEFORE THE SUN AND SPOKE TO IT THUS:
GREAT STAR! WHAT WOULD YOUR HAPPINESS BE, IF YOU HAD NOT THOSE FOR WHOM YOU SHINE!
YOU HAVE COME UP HERE TO MY CAVE FOR TEN YEARS: YOU WOULD HAVE GROWN WEARY OF

YOUR LIGHT AND OF THIS JOURNEY, WITHOUT ME, MY EAGLE AND MY SERPENT.
BUT WE WAITED FOR YOU EVERY MORNING, TOOK FROM YOU YOUR SUPERFLUITY AND BLESSED YOU FOR IT.
BEHOLD! I AM WEARY OF MY WISDOM, LIKE A BEE THAT HAS GATHERED TOO MUCH HONEY; I NEED HANDS OUTSTRETCHED TO TAKE IT.
I SHOULD LIKE TO GIVE IT AWAY AND DISTRIBUTE IT, UNTIL THE WISE AMONG MEN HAVE AGAIN BECOME HAPPY IN THEIR FOLLY AND THE POOR HAPPY IN THEIR WEALTH.
TO THAT END, I MUST DESCEND INTO THE DEPTHS: AS YOU DO AT THE EVENING, WHEN YOU GO BEHIND THE SEA AND BRING LIGHT TO THE UNDERWORLD TOO, SUPERABUNDANT STAR!
LIKE YOU, I MUST GO DOWN -- AS MEN, TO WHOM I WANT TO DESCEND, CALL IT.
SO BLESS ME THEN, TRANQUIL EYE, THAT CAN BEHOLD WITHOUT ENVY EVEN AN EXCESSIVE HAPPINESS!
BLESS THE CUP THAT WANTS TO OVERFLOW, THAT THE WATERS MAY FLOW GOLDEN FROM HIM AND BEAR THE REFLECTION OF YOUR JOY OVER ALL THE WORLD!
BEHOLD! THIS CUP WANTS TO BE EMPTY AGAIN, AND ZARATHUSTRA WANTS TO BE MAN AGAIN.
THUS BEGAN ZARATHUSTRA'S DOWN-GOING.

FRIEDRICH NIETZSCHE is perhaps the greatest philosopher the world has known. He is also great in another dimension which many philosophers are simply unaware of: he is a born mystic.

His philosophy is not only of the mind but is rooted deep in the heart, and some roots even reach to his very being. The only thing unfortunate about him is, that he was born in the West; hence, he could never come across any mystery school. He contemplated deeply, but he was absolutely unaware about meditation. His thoughts sometimes have the depth of a meditator, sometimes the flight of a Gautam Buddha; but these things seem to have happened spontaneously to him.

He knew nothing about the ways of enlightenment, about the path that reaches to one's own being. This created a tremendous turmoil in his being. His dreams go as high as the stars but his life remained very ordinary -- it does not have the aura that meditation creates. His thoughts are not his blood, his bones, his marrow. They are beautiful, immensely beautiful, but something is missing; and what is missing is life itself. They are dead words; they don't breathe -- there is no heartbeat.

But I have chosen to speak on him for a special reason: he is the only philosopher, from East or West, who has at least thought of the heights of human consciousness. He may not have experienced them; he certainly has not experienced them. He also thought of becoming a man again. That idea, of descending from your heights into the marketplace, descending from the stars to the earth, has never happened to anybody else.

He has something of Gautam Buddha, perhaps unconsciously carried over from his past lives, and he has something of the Zorba. Both are incomplete. But he is the only proof that Buddha and Zorba can meet; that those who have reached to the highest peaks need not remain there.

In fact, they should not remain there. They owe something to humanity; they owe something to the earth. They have been born amongst human beings; they have lived in the same darkness and in the same misery. And now that they have seen the light, it becomes obligatory that they should come back to wake up those who are fast asleep; to bring the good news -- that darkness is not all, that unconsciousness is our choice.

If we choose to be conscious, all unconsciousness and all darkness can disappear. It is our choice that we are living in the dark valleys. If we decide to live on the sunlit peaks, nobody can prevent us because that is also our potential.

But the people who have reached to the sunlit peaks completely forget about the world they are coming from. Gautam Buddha never descended. Mahavira never descended. Even if they have made efforts for humanity to wake up, they have shouted from their sunlit peaks.

Man is so deaf, so blind that it is almost impossible for him to understand people who are talking from higher stages of consciousness. He hears the noise but it does not bring any meaning to him.

Nietzsche is unique in this sense. He could have remained an extraordinary, very superhuman philosopher, but he never forgets for a single moment the ordinary human being. It is his greatness. Although he has not touched the highest peaks, and he has not known the greatest mysteries, whatsoever he has known, he is longing to share with his fellow human beings. His desire to share is tremendous.

I have chosen to speak on a few fragments which may be helpful to you, for your spiritual growth. Nietzsche himself had chosen Zarathustra to be his spokesman. Something about Zarathustra has also to be understood. Amongst thousands of great mystics, philosophers, enlightened people, Nietzsche has chosen as

his spokesman, a very unknown person, almost forgotten to the world -- Zarathustra.

The followers of Zarathustra are limited only to a small place -- Bombay. They had come to Bombay from Iran when Mohammedans forced Persians either to be converted into Mohammedanism, or to be ready to be killed. Thousands were killed; millions, out of fear, became Mohammedans; but a few daring souls escaped from Iran and landed in India.

They are the Parsees of Bombay -- perhaps the smallest religion in the world. And it is amazing that Nietzsche was so interested in Zarathustra that he wrote the book, THUS SPAKE ZARATHUSTRA. These fragments are from that book.

He chose Zarathustra for the same reason that I chose him: Zarathustra, amongst all the religious founders, is the only one who is life-affirmative, who is not against life, whose religion is a religion of celebration, of gratefulness to existence. He is not against the pleasures of life, and he is not in favor of renouncing the world. On the contrary, he is in absolute support of rejoicing in the world, because except for this life and this world, all are hypothetical ideologies. God, heaven and hell, they are all projections of the human mind, not authentic experiences; they are not realities.

Zarathustra was born at a time, twenty five centuries ago, when all over the world, there was a great renaissance: In India, Gautam Buddha, Mahavira, Goshalak, Sanjay Bilethiputta, Ajit Keshkambal, and others, had reached to the same peak of awakening; in China, Confucius, Mencius, Lao Tzu, Chuang Tzu, Lieh Tzu and many others; in Greece, Socrates, Pythagoras, Plotinus, Heraclitus; and in Iran, Zarathustra.

It is a strange coincidence that suddenly, all over the world, there came a flood of consciousness and many people became awakened. Perhaps enlightenment is also a chain reaction -- when there are enlightened people they provoke the same revolution in others.

It is everybody's potential. One just needs a provocation, a challenge; and when you see so many people reaching to such beautiful heights of grace, you cannot remain where you are. Suddenly a great urge arises in you: "Something has to be done. I am wasting my life while others have reached the very destiny, have known all that is worth knowing, have experienced the greatest blissfulness and ecstasy... and what am I doing? -- collecting seashells on the beach."

Out of all these people, Zarathustra is unique. He is the only one who is not against life, who is for life; whose god is not somewhere else; whose god is nothing but another name for life itself. And to live totally, to live joyously and to live intensely, is all that religion is based on.

I feel a deep empathy, affinity, with Zarathustra. But perhaps because he was life-affirmative and not life-negative, he could not gather many followers. It is one of the strange things about human beings: anything that is easy, they cannot accept as worthy of being the goal -- the goal has to be very difficult and arduous.

Behind it is the psychology of the ego. The ego always wants something impossible, because only with the impossible can it exist. You will never be able to fulfill desire, and the ego will go on pushing you towards more and more -- more greed, more power, more money, more austerities, more spirituality, more discipline. Wherever you find "more", remember, that is the language of the ego. And there is no way to satisfy the ego; it is always asking for more.

Zarathustra's whole approach is exactly the same as Chuang Tzu: "Easy is right. Right is easy." And when you are utterly relaxed, at ease, at home, so relaxed that you have even forgotten that you are at ease; that you have forgotten that you are right -- you have become so utterly innocent like a child, you have arrived. But ego has no interest in this. This whole process is something like the suicide of the ego; hence, religions which have been giving the ego difficult tasks, arduous paths, unnatural ideals, impossible goals -- they have attracted millions of people.

Zarathustra's followers can be counted on the fingers. Nobody has bothered about Zarathustra, until, after almost twenty-four centuries, Nietzsche suddenly picked up on him. Nietzsche was against Jesus Christ, and he was against Gautam Buddha -- but he was for Zarathustra.

It is something very significant to understand. The man who was against Jesus Christ, against Gautam Buddha.... Why should he be for Zarathustra? -- because Nietzsche also has the same attitude and approach towards life. He has seen all these religions, great religions, creating more and more guilt in humanity; creating more and more misery, wars, burning people alive; talking all kinds of nonsense for which no proof at all exists, for which they don't have any evidence at all; keeping the whole of humanity in darkness, in blindness, because their teachings are based on belief -- and belief means blindness.

There is no belief which is not blind. A man with eyes does not believe in light, he knows it -- there is no need to believe. Only the blind man believes in light because he does not know it. Belief exists in

ignorance, and all the religions -- with a few exceptions like Zarathustra and Chuang Tzu who have not been able to create great followings or great traditions -- are all for belief. In other words, they are all for blindness.

Nietzsche was against them -- symbolically. As far as the East is concerned, he chose Gautam Buddha as the symbol and as far as the West is concerned he chose Jesus Christ as the symbol. He was against these people for the simple reason that they were against life; they were against people enjoying the simple things; people living playfully, laughingly; people having a sense of humor, not seriousness; people loving songs and music; and people capable of dance and love.

Nietzsche was attracted to Zarathustra because he could see that this man alone, out of the whole past, was not against life, was not against love, was not against laughter.

In these fragments, you will see tremendously meaningful statements which can become the foundation of a life-affirmative religion. I am all for life. There is nothing for which life can be sacrificed. Everything can be sacrificed for life. Everything can be a means towards life, but life is an end unto itself.

Listen very carefully, because Friedrich Nietzsche writes in a very condensed form. He is not a writer, he writes aphorisms: anybody could have written a whole book but Nietzsche will write only one paragraph. So condensed is his writing, that unless you are very alert in listening, you may miss. It is not to be read like a novel.

These are almost like the sutras of the Upanishad. Each single sutra, and each single maxim, contains so much, has so many implications. I would like to go into all the implications so that you do not misunderstand Nietzsche because he is one of the most misunderstood philosophers in the world. And the reason for his being misunderstood is that he wrote in such a condensed form -- he never explained; he never went into detailed explanations about all the possible implications.

He is a very symbolic man, and the reason why he was so symbolic is that he was so full of new insights that there was not time enough to explain. He could not write treatises, and he had so much to share and to give, and life is so small.

Because his work was so condensed and crystallized, people in the first place did not understand him; in the second place, if they "understood", they misunderstood. In the third place, they found him unreadable; they wanted everything to be explained. Nietzsche was not writing for children, he was writing for mature people, but maturity is so rare: the average mental age is not more than fourteen, and with this mental age, Nietzsche is certainly going to be missed. He is missed by his opponents, and he is missed by his followers, because both have the same mental age.

WHEN ZARATHUSTRA WAS THIRTY YEARS OLD, HE LEFT HIS HOME AND THE LAKE OF HIS HOME AND WENT INTO THE MOUNTAINS.

It has to be explained to you that Gautam Buddha left his palace when he was twenty-nine years old. Jesus started his teachings when he was thirty years old; Zarathustra went into the mountains when he was thirty years old. There is something significant about the age of thirty, or nearabout, just as at the age of fourteen, one becomes sexually mature. If we take life as it has been taken traditionally, that it consists of seventy years... those who have watched life very deeply have found that every seven years, there is a change, a turning.

The first seven years are innocent. The second seven years, the child is very much interested in enquiring, in questioning -- curiosity. After the fourteenth up to the twenty-first year, he has the most powerful sexuality. The highest peak of sexuality, you will be surprised to know, is nearabout eighteen or nineteen years. And humanity has been trying to avoid that period by providing educational programs, colleges, universities -- keeping boys and girls apart. That is the time when their sexuality and their sexual energy is at the highest point.

In those seven years, from fourteen to twenty-one, they could have experienced sexual orgasm very easily. Sexual orgasm is a glimpse which can create in you the urge to find more blissful spaces, because in sexual orgasm two things disappear: your ego disappears, your mind disappears, and time stops -- just for a few seconds.

But these three are the important things. Two things disappear completely; you are no more "I" -- you are, but there is no sense of the ego. Your mind is there but there are no thoughts, just a deep stillness. Suddenly, because the ego disappears and the mind stops, time stops, too. To experience time, you need

changing thoughts of the mind; otherwise, you cannot experience the movement of time.

Just think of two trains, moving into empty space, together, with the same speed. Whenever you look out of the window at the other train -- which has the same window and the same number of compartments -- you will not experience that you are moving. Neither will the passengers in the other train experience that *they* are moving.

You experience movement because, when your train is moving, the trees are standing, the houses are standing, they are not moving. Stations come and platforms come and pass. It is because on both sides things are static, that against them, in relativity, you can feel your train moving.

Sometimes you may have experienced a very bizarre thing: your train is standing on the platform, and another train is standing by the side. Your train starts moving; you are looking at the other train, and it seems as if *it* has started moving; unless you look towards the platform, which is standing still. Movement is a relative experience.

When mind is not having any thoughts, you are in an empty sky; time stops because you cannot judge time without movement -- you are not there, mind is not there, time is not there... only a tremendous peace and a great relaxation.

My own understanding is that it was the sexual orgasm that gave the first idea to people about meditation, because a few geniuses must have tried: "If we can stop thoughts, if we can drop the ego and if the mind is not there, time disappears; then there is no need for any sexual orgasm." You can have the same orgasmic experience alone and it is no more sexual -- it becomes a spiritual experience.

Sexual orgasm must have given the first idea that the same experience is possible without sex; otherwise, there is no way how man could have found meditation. Meditation is not a natural phenomenon. Sexual orgasm *is* a natural phenomenon but all societies prevent their children from experiencing it. Nobody says anything about it. This is a strategy, a very dangerous strategy, a criminal act against the whole of humanity, because the children who are deprived of having sexual orgasm, will never be able to feel the urge for meditation; or their urge will be very weak; they will not risk anything for it.

So up to the age twenty-one, sex reaches to its peak, if it is allowed, as it was allowed in Gautam Buddha's life. All the beautiful girls of his kingdom were given to him; he was surrounded by all the beautiful girls; he knew deep experiences of orgasm.

Then from twenty-one to twenty-eight, the other seven years, one searches, because sexual orgasm is biological. Soon you will lose the energy and you will not be able to have the orgasm. Secondly, it is dependent on somebody else, a woman, a man; it is destructive of your freedom; it is at a very high cost. So if a man grows very naturally -- is allowed to grow naturally -- from twenty-one to twenty-eight, he will search and seek ways and means, of how to transcend physiology, biology, and yet remain capable of moving into deeper orgasmic experiences.

From twenty-eight to the age thirty-five, all these people -- Gautam Buddha, Zarathustra, Lao Tzu, Chuang Tzu, Jesus -- all have moved in higher planes of being. And just not to be bothered, not to be hindered by people, not to be distracted, they moved into the mountains -- into aloneness. According to me, it was not against life -- they were simply searching a silent space where there were no distractions and they could find the greatest orgasmic experience... what William James has called "the oceanic orgasm," in which you completely disappear into the ocean of existence -- just like a dewdrop slipping from a lotus leaf into the ocean.

So the age thirty is not just incidental. All great seekers have left in the search between twenty-eight and thirty-five. That is the period of seeking, searching -- searching something that is not of the body, but of the spirit.

HERE HE HAD THE ENJOYMENT OF HIS SPIRIT AND HIS SOLITUDE AND HE DID NOT WEARY OF IT FOR TEN YEARS. He remained in the mountains for ten years. His solitude, silence, peace, became deeper and deeper, and he was full of bliss; although he was alone, he was not weary of it.

BUT AT LAST HIS HEART TURNED -- AND ONE MORNING HE ROSE WITH THE DAWN, STEPPED BEFORE THE SUN, AND SPOKE TO IT THUS.... This is where Zarathustra takes a new path. Mahavira remained in his solitude. Buddha remained in his aloneness, and the people who were watching, saw something had happened, something beyond their conceptions. These people were transformed; they had become luminous; they were radiating joy; they had a certain fragrance; they had known something; their eyes had a depth that was not there before; and their faces had a grace that was a totally new phenomenon.

A very subtle misunderstanding happened: the people who were watching thought that because these

people went into the mountains, they had renounced life; hence, renouncing life became a fundamental thing in all the religions. But they had not renounced life.

I would like to write history completely from the very scratch, particularly about these people, because I know them from my own insight -- I don't have to be bothered about facts, I know the truth. These people had not gone against life: they had gone simply for solitude; they had gone for being alone; they had just gone away from distractions.

But the difference between Gautam Buddha and Zarathustra is that Gautam Buddha -- once he had found himself -- never declared, "Now there is no need for me to be a recluse, to be a monk. I can come back and be an ordinary man in the world."

Perhaps it needs more courage than going out of the world; coming back to the world needs more courage. Going uphill is arduous, but very gratifying. You are going higher and higher and higher, and once you have reached to the highest peak, it needs tremendous courage to come back downward into the dark valleys which you had left, just to give the message to people: "You need not remain always in darkness. You need not remain always in suffering and in hell."

This downward journey may even be condemned by those people whom you are going to help. When you were going upward, you were a great saint, and when you are coming downward, people will think perhaps you have fallen, you have fallen from your greatness, from your height. It certainly needs the greatest courage in the world, after touching the heights of the ultimate, to be again ordinary.

Zarathustra shows that courage. He is not worried about what people will say, that he will be condemned, that they will think that he has fallen from heights, that he is no more a saint. His concern is more to share his experience with those who may be ready, receptive, available -- they may be few.

AND ONE MORNING HE ROSE WITH THE DAWN, STEPPED BEFORE THE SUN, AND SPOKE TO IT THUS:
GREAT STAR! WHAT WOULD YOUR HAPPINESS BE, IF YOU HAD NOT THOSE FOR WHOM YOU SHINE!

The implication of this statement is great. Zarathustra is saying that the birds are happy because the sun has risen; the flowers are happy because the sun has risen; the whole planet seems to be happy, awake, full of energy, full of hope for the coming day -- the sun has risen.

He is indicating in this statement that the sun also must be happy because so many flowers have blossomed, so many birds are singing. If there were no birds and no flowers, and there was nobody waiting for it, the sun would have been sad.

The implication is clear: we are all interconnected: the whole existence is interconnected. Even the smallest blade of grass is connected with the greatest star in the sky. Those connections are not visible.

It is known that if the sun does not rise one day, all life from the planet will disappear. Without the sun's heat and life-giving energy, nothing can remain alive here. But the mystics have always indicated about the other possibility too: if the whole of life disappears from the earth, the sun will not rise -- for whom?

Zarathustra is saying, "I am full of joy, full of peace. Now, I need somebody to receive it, I am overburdened. I have to share it, otherwise, even blissfulness will become too heavy." Even blissfulness can become painful if unshared.

GREAT STAR! WHAT WOULD YOUR HAPPINESS BE, IF YOU HAD NOT THOSE FOR WHOM YOU SHINE!
YOU HAVE COME UP HERE TO MY CAVE FOR TEN YEARS: YOU WOULD HAVE GROWN WEARY OF YOUR LIGHT AND OF THIS JOURNEY WITHOUT ME, MY EAGLE AND MY SERPENT.

Zarathustra has two symbols: the eagle and the serpent. The serpent represents wisdom, and the eagle represents courage to fly into the unknown without any fear. He had with him the eagle and the serpent. One needs to be as conscious, as wise, as intelligent as possible; and one needs also the courage to go on entering into the unknown and finally into the unknowable. The jump into the unknowable is the jump into the godliness of existence.

`BUT WE WAITED FOR YOU EVERY MORNING, TOOK FROM YOU YOUR SUPERFLUITY AND BLESSED YOU FOR IT.' Whatever you have given to us was superfluous to you, you had too much of it; you were burdened with it. You wanted somebody to share it and we have taken from your superfluous abundant energy, overflowing energy, and we have blessed you for it.

BEHOLD! I AM WEARY OF MY WISDOM... In the same way as you are weary of your light and you want somebody to share it, I am weary of my wisdom -- it is too much. I cannot contain it anymore; I have

to find someone to share. I have to unburden myself.

This is such a great insight -- that even wisdom can become a burden. Zarathustra is absolutely right.

> ... LIKE A BEE THAT HAS GATHERED TOO MUCH HONEY; I NEED HANDS OUTSTRETCHED TO TAKE IT.
> I SHOULD LIKE TO GIVE IT AWAY AND DISTRIBUTE IT, UNTIL THE WISE AMONG MEN HAVE AGAIN BECOME HAPPY IN THEIR FOLLY...

This can be said only by someone who has known. An ordinary person who is simply learned, who has borrowed knowledge, cannot even conceive the idea.

Nietzsche is saying, through Zarathustra: "I am going amongst men to share, to distribute and to unburden myself of my wisdom until the wise among men have again become happy in their folly."

The truly wise man is not serious; he is playful, because he understands that the whole of existence is playful. The truly wise man may appear to people somewhat crazy, foolish, because ordinary humanity has a fixed idea of the wise man -- that he is serious, that he cannot be playful, that he cannot laugh, that he cannot dance.

These things are for foolish people; and Zarathustra is saying, "I will go on sharing my wisdom until the wise amongst men have become so wise that they can accept even things which look foolish to the ordinary man."

... AND THE POOR HAPPY IN THEIR WEALTH. As far as the inner wealth is concerned, the poor man is as endowed by nature as any rich man. The rich man is too engaged with the outside world and perhaps may not find the way or the time to enter inwards. But the poor man is in a fortunate condition: He has nothing to be engaged with on the outside; he can close his eyes and go in. Zarathustra is saying that unless the wise are so wise that even foolishness becomes just playfulness, and the poor are so happy as if they have found the greatest treasure....

> TO THAT END, I MUST DESCEND INTO THE DEPTHS: AS YOU DO AT THE EVENING, WHEN YOU GO BEHIND THE SEA AND BRING LIGHT TO THE UNDERWORLD TOO, SUPERABUNDANT STAR!
> LIKE YOU, I MUST GO DOWN -- AS MEN, TO WHOM I WANT TO DESCEND, CALL IT.
> SO BLESS ME THEN, TRANQUIL EYE, THAT CAN BEHOLD WITHOUT ENVY, EVEN AN EXCESSIVE HAPPINESS!
> BLESS THE CUP THAT WANTS TO OVERFLOW, THAT THE WATERS MAY FLOW GOLDEN FROM HIM AND BEAR THE REFLECTION OF YOUR JOY OVER ALL THE WORLD!
> BEHOLD! THIS CUP WANTS TO BE EMPTY AGAIN, AND ZARATHUSTRA WANTS TO BE MAN AGAIN.

This is the rare quality of Zarathustra. There have been thousands of men who wanted to be supermen -- who wanted to be Buddhas, Jainas, Christs, Avataras -- but Zarathustra, alone in the whole of history, wants to be a man again. Seeing the heights, seeing the depths, knowing the ultimate solitude, being full of wisdom, he wants to go down and be just a man amongst men -- not anybody superior.

THUS BEGAN ZARATHUSTRA'S DOWN-GOING. This "down-going" of Zarathustra is so unique and so significant that unless every wise man has the same courage, humanity's destiny cannot be changed.

If all the Gautam Buddhas and all the Jesus Christs, all the Moseses and all the Mohammeds, had come back to humanity just as men, they would have given dignity to humanity; they would have given great courage to humanity -- they would have become sources of great inspiration. But they are far above; the distance is so great that it creates discouragement. Not only they, but their disciples have been trying in every possible way to create more and more distance.

For example, Jesus was born out of a virgin girl: it is a discouragement to the whole of humanity because you are born out of sin, and only Jesus is not born out of sin. If he is the only begotten son of God, then who are you? -- you are not even cousins.

Why is God so miserly that he should have only one son? Did he believe in birth control? The Christians are against it. At least one daughter was a must.... But to dishonor womankind, God cannot have a daughter, nor has he a wife; but he has a son. His son walks on water; you cannot do it. He brings dead people back to life; you cannot do that. He is crucified but he comes back again -- resurrection; you cannot manage that.

Naturally, the distance is too great. You are a mere human being; he is a god. At the most, you can worship him. He is a humiliation to you. He is a great insult to the whole of humanity. And all these miracles are fictitious. Nobody has ever done those miracles, but just to create the distance between you and Jesus, their followers have gone to extreme lengths.

Mohammed dies, but not like an ordinary man. In fact, he does not die in the way people die -- he

simply goes directly alive to heaven. And not only he alone, he is riding on his horse, so the horse also goes directly into paradise. It is no ordinary horse -- it is Hazrat Mohammed's horse. You cannot think of yourself belonging to the same category.

Mahavira never perspired. In the hot summers of India -- and particularly in Bihar, on dusty roads -- he was moving naked for forty-two years, and he did not perspire! It is possible only if his body was not covered with skin but with plastic -- because the body is covered with skin and the skin breathes and perspiration is a very necessary process for your survival; otherwise you will die.

Perspiration is a protection. When it is too hot, your body pores start bringing water out of the body so that the heat gets engaged in evaporating your perspiration and it does not increase your temperature; your temperature remains the same. If the body does not perspire, your temperature will go on rising higher and higher. And you don't have much of a range -- between ninety-eight degrees and one hundred and ten. Just twelve degrees more and Mahavira would have popped out; he could not have stayed alive. But just to make a difference, he did not take a bath; there was no need; when he did not perspire, there was no need for taking a shower.

A snake bites him and instead of blood, milk comes out.... I was speaking at a Jaina conference and just before me, a Jaina monk had spoken. He had praised all these miracles of Mahavira and when I spoke, I said, "These were not miracles. Just a little thinking will make it clear that milk can come out from the feet only if, instead of blood, milk is circulating in Mahavira's body. But for forty-two years, milk circulating would have become curd, would have become butter, would have even become ghee. It remained milk! Fresh milk came out!

"The other possibility is that just as milk comes from a woman's breast... but the breast has a subtle mechanism to transform blood into milk. This was also possible, if you insist that Mahavir had all over his body milk-creating systems."

But this is nonsense. And yet everybody.... Gautam Buddha is born while his mother is standing up and it can be tolerated because it is not much of a problem. Perhaps the mother was a little crazy or something; otherwise, when the child is being born, the mother must be lying on the bed -- not standing. But one can accept that maybe the woman was crazy. But Gautam Buddha is himself born standing; he falls on the ground -- standing. That, too, sometimes happens. Ordinarily, the head comes first but once in a while a child is born with feet first.

If the story stops there, it is feasible, but it will not make a great impression on you.

But Buddha walked seven feet; a newly-born child, in fact, cannot stand, but he walked seven feet. And not only walked, after seven feet he looked at the sky and declared, "I am the greatest buddha, the greatest enlightened man, past, present, future."

Now these are great discouragements: you cannot manage these things. In the first place, you are already born. You can try next time, but this life is gone. This life you cannot become an awakened person, so just practice for the second life. Remember it, exactly what has to be done.

But all these things, these fictions have a certain purpose. The purpose is to make these people so far away from human beings that you can, at the most, worship them, but you cannot even dream that the same experience can happen to you.

What Zarathustra did should be done by every enlightened person. Every enlightened person should come back to the world; he owes it to the world; he is indebted to humanity; he is born a human child; and he cannot be forgiven for creating myths around himself, or letting other people create myths around him, so that he becomes something impossible.

Zarathustra is more human, more lovable and one can see his point in coming back to humanity. He has gathered so much wisdom, so much honey, he wants to share it -- to distribute it. He wants himself to be empty again, because now he knows that the more he gives, the more existence will go on pouring into him. He can go on emptying himself and still he will have an abundance to share.

A man who is in authentic love with humanity; a man who affirms life, is not condemnatory, is not negative, does not make anybody feel guilty. On the contrary, he helps everybody: "Whatever I have got, is hidden within you, too." His coming down is nothing but to encourage those who are ready, those who are in need of some guidance, those who want to know the path, those who want to experience their innermost treasure.

For the benefit of the coming humanity, Zarathustra should be more and more understood. He is more of a blessing than anybody else.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #2
Chapter title: Prologue part 2

27 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
PROLOGUE PART 2
ZARATHUSTRA WENT DOWN THE MOUNTAIN ALONE, AND NO ONE MET HIM. BUT WHEN HE ENTERED THE FOREST, AN OLD MAN, WHO HAD LEFT HIS HOLY HUT TO LOOK FOR ROOTS IN THE FOREST, SUDDENLY STOOD BEFORE HIM. AND THE OLD MAN SPOKE THUS TO ZARATHUSTRA:
`THIS WANDERER IS NO STRANGER TO ME: HE PASSED BY HERE MANY YEARS AGO. HE WAS CALLED ZARATHUSTRA; BUT HE HAS CHANGED.
`THEN YOU CARRIED YOUR ASHES TO THE MOUNTAINS: WILL YOU TODAY CARRY YOUR FIRE INTO THE VALLEYS? DO YOU NOT FEAR AN INCENDIARY'S PUNISHMENT?
`YES, I RECOGNIZE ZARATHUSTRA. HIS EYES ARE CLEAR, AND NO DISGUST LURKS ABOUT HIS MOUTH. DOES HE NOT GO ALONG LIKE A DANCER?
`HOW CHANGED ZARATHUSTRA IS! ZARATHUSTRA HAS BECOME -- A CHILD, AN AWAKENED-ONE: WHAT DO YOU WANT NOW WITH THE SLEEPERS?
`YOU LIVED IN SOLITUDE AS IN THE SEA, AND THE SEA BORE YOU. ALAS, DO YOU WANT TO GO ASHORE? ALAS, DO YOU WANT AGAIN TO DRAG YOUR BODY YOURSELF?'
ZARATHUSTRA ANSWERED: `I LOVE MANKIND.'
`WHY,' SAID THE SAINT, `DID I GO INTO THE FOREST AND THE DESERT? WAS IT NOT BECAUSE I LOVED MANKIND ALL TOO MUCH?
`NOW I LOVE GOD: MANKIND I DO NOT LOVE. MAN IS TOO IMPERFECT A THING FOR ME. LOVE OF MANKIND WOULD DESTROY ME.'
ZARATHUSTRA ANSWERED, `WHAT DID I SAY OF LOVE? I AM BRINGING MANKIND A GIFT.'
`GIVE THEM NOTHING,' SAID THE SAINT. `RATHER TAKE SOMETHING OFF THEM AND BEAR IT WITH THEM -- THAT WILL PLEASE THEM BEST; IF ONLY IT BE PLEASING TO YOU!
`AND IF YOU WANT TO GIVE TO THEM, GIVE NO MORE THAN AN ALMS, AND LET THEM BEG FOR THAT!'
`NO,' ANSWERED ZARATHUSTRA, `I GIVE NO ALMS. I AM NOT POOR ENOUGH FOR THAT.'
THE SAINT LAUGHED AT ZARATHUSTRA AND SPOKE THUS:
`SEE TO IT THAT THEY ACCEPT YOUR TREASURES! THEY ARE MISTRUSTFUL OF HERMITS, AND DO NOT BELIEVE THAT WE COME TO GIVE.
`OUR STEPS RING TOO LONELY THROUGH THEIR STREETS. AND WHEN AT NIGHT THEY HEAR IN THEIR BEDS A MAN GOING BY LONG BEFORE THE SUN HAS RISEN, THEY PROBABLY ASK THEMSELVES: WHERE IS THAT THIEF GOING?
`DO NOT GO TO MEN, BUT STAY IN THE FOREST! GO RATHER TO THE ANIMALS! WHY WILL YOU NOT BE AS I AM -- A BEAR AMONG BEARS, A BIRD AMONG BIRDS?'

`AND WHAT DOES THE SAINT DO IN THE FOREST?' ASKED ZARATHUSTRA.
THE SAINT ANSWERED: `I MAKE SONGS AND SING THEM, AND WHEN I MAKE SONGS, I LAUGH, WEEP, AND MUTTER: THUS I PRAISE GOD.
`WITH SINGING, WEEPING, LAUGHING, AND MUTTERING I PRAISE THE GOD WHO IS MY GOD. BUT WHAT DO YOU BRING US AS A GIFT?'
WHEN ZARATHUSTRA HEARD THESE WORDS, HE SALUTED THE SAINT AND SAID: `WHAT SHOULD I HAVE TO GIVE YOU!
`BUT LET ME GO QUICKLY, THAT I MAY TAKE NOTHING FROM YOU!' AND THUS THEY PARTED FROM ONE ANOTHER, THE OLD MAN AND ZARATHUSTRA, LAUGHING AS TWO BOYS LAUGH.
BUT WHEN ZARATHUSTRA WAS ALONE, HE SPOKE THUS TO HIS HEART: `COULD IT BE POSSIBLE! THIS OLD SAINT HAS NOT YET HEARD IN HIS FOREST THAT GOD IS DEAD!'

ZARATHUSTRA HAD gone to the mountains in search of aloneness. In the crowd you can find yourself lonely, but never alone.

Loneliness is a kind of hunger for the other. You are missing the other. You are not enough unto yourself -- you are empty. Hence everybody wants to be in the crowd, and weaves around himself many kinds of relationships just to deceive himself, to forget that he is lonely. But that loneliness erupts again and again. No relationship can hide it. All relationships are so thin and so fragile. Deep inside you know perfectly well that even though you are in the crowd, you are amongst strangers. You are a stranger to yourself too.

Zarathustra and all the mystics have gone to the mountains in search of aloneness. Aloneness is a positive feeling, the feeling of your own being and the feeling that you are enough unto yourself -- that you don't need anyone.

Loneliness is a sickness of the heart.

Aloneness is a healing.

Those who know aloneness have gone beyond loneliness forever. Whether they are alone or with people, they are centered within themselves. In the mountains they are alone, in the crowd they are alone, because this is their realization: that aloneness is our nature. We have come into the world alone and we will be leaving the world again alone.

Between these two alonenesses, between birth and death, you are still alone; but you have not understood the beauty of aloneness, and hence you have fallen into a kind of fallacy -- the fallacy of loneliness.

To discover one's aloneness one has to go out of the crowd. Slowly, slowly as he forgets the world, all his awareness becomes concentrated on himself, and there is an explosion of light. For the first time he comes to know the beauty and the blessing of being alone, the tremendous freedom and the wisdom of being alone.

Zarathustra used to carry a serpent and an eagle while he was living in the mountains. The serpent, in the East, has always represented wisdom. The greatest wisdom is to go on slipping out of the past, without clinging to it, just like a serpent slips out of his old skin and never looks back. His movement is always from the old to the new.

Wisdom is not the collection of the past; wisdom is the experience of the constantly renewing life.

Wisdom does not gather the dust of memories; it remains like a clean mirror, reflecting that which is -- always fresh, always new, always in the present.

The eagle is a symbol of freedom. Alone it goes across the sun, far away in the boundless sky, with no fear. Wisdom and freedom are two aspects of the same coin.

Living for ten years in the mountains, Zarathustra attained the ecstasy of being alone, the purity of being alone, the independence of being alone -- and this is where he is unique amongst other awakened people: When they discovered, they remained in their heights. Zarathustra starts "down-going," going back to the crowd.

He has to deliver the message to humanity that you are suffering unnecessarily; you are being dependent unnecessarily; you are creating all kinds of imprisonments for yourself -- just to feel safe and secure. But the only security and the only safety is in knowing yourself, because then even death is impotent. It cannot destroy you.

Zarathustra is going downwards from the mountains to tell the people that wisdom is not synonymous with knowledge; in fact, knowledge is just the opposite of wisdom. Wisdom is basically innocence.

Knowledge is ego, and wisdom is the disappearance of the ego. Knowledge makes you full of information. Wisdom makes you absolutely empty, but that emptiness is a new kind of fullness. It is a spaciousness.

He is going to the people to tell them that wisdom brings freedom. There is no other freedom -- political, economical, social, all those freedoms are fake. The only authentic freedom is of the soul, which can become an eagle and go into the unknown and the unknowable without any fear.

Because he has attained this state of ultimate consciousness, he wants to share it. The uniqueness about him is that he still loves mankind. There is no condemnation about the sleeping people, the blind people. There is tremendous compassion for them. He is going downwards because he loves life. He is not against life.

This small dialogue with an old saint who lives in the forest is very significant. It contains much which may not be apparent, but we will try to discover it as deeply as possible.

> ZARATHUSTRA WENT DOWN THE MOUNTAIN ALONE, AND NO ONE MET HIM. BUT WHEN HE ENTERED THE FOREST, AN OLD MAN, WHO HAD LEFT HIS HOLY HUT TO LOOK FOR ROOTS IN THE FOREST, SUDDENLY STOOD BEFORE HIM. AND THE OLD MAN SPOKE THUS TO ZARATHUSTRA: `THIS WANDERER IS NO STRANGER TO ME. HE PASSED BY HERE MANY YEARS AGO. HE WAS CALLED ZARATHUSTRA; BUT HE HAS CHANGED.'

The old saint could see the change; although it is the same man, it is not the same energy; it is the same man, but it is a totally different individual. He has gone into the mountains as ignorant and he is coming out of the mountains as the wisest man possible. He has gone there asleep; he is coming back awakened. He has gone through a transformation.

When he went to the mountains, he was just a mortal, and when he comes out of the mountains, he has attained immortality. Now he is full of joy, full of peace, showering blessings all around him. He is overflowing with love, with compassion.

`THEN YOU CARRIED YOUR ASHES TO THE MOUNTAINS:' You were nothing but a corpse. And you had carried your ashes to the mountains. `... WILL YOU TODAY CARRY YOUR FIRE INTO THE VALLEYS?' The transformation has been so radical -- instead of being ashes, he is now fire. He has gone as darkness, now he is aflame.

`DO YOU NOT FEAR AN INCENDIARY'S PUNISHMENT?' This is significant to note. The old saint is saying, "Are you not afraid, going back to the blind people, with eyes? Going to the dead, full of life? Going to the asleep, awakened?"

When you had come from them, you were one of them. Now you are totally different. Don't you think you are taking a risk? They will punish you. They will not forgive you. Your blissfulness is too much; they will not be able to tolerate it.

It is a strange fact: we can tolerate people's misery, however deep it is. We have a certain enjoyment when others are miserable, because when they are miserable, you are higher than them. You can show sympathy and you can rejoice in the fact that you are not so miserable. Hence, no miserable person has ever been crucified, ever poisoned, ever stoned to death.

But to be blissful amongst miserable people is dangerous, because you are a height and they feel offended. You can see and they cannot. It is unbearable. They are dead and you are alive. You have to be punished. You have gone astray from the crowd. Are you not afraid of the punishment?

> `YES, I RECOGNIZE ZARATHUSTRA. HIS EYES ARE CLEAR, AND NO DISGUST LURKS IN HIS MOUTH. DOES HE NOT GO ALONG LIKE A DANCER?'

The eyes are very symbolic. They are part of your body, but they are also windows of your soul. As your soul becomes silent, peaceful, joyous, your eyes attain a depth, a clarity, a purity, an innocence. They become so transparent that you can see into the very soul of the man.

> `HIS EYES ARE CLEAR, AND NO DISGUST LURKS IN HIS MOUTH.'

If you look at people, they are disgusted with the whole of life and you cannot blame them. What have they got? Their whole life is nothing but a long-drawn-out tragedy. It is sickness unto death. They go on breathing, they go on living, they go on hoping. But those hopes always remain hopes. Their dreams are never fulfilled.

As they grow older, they see their hopes shattering, more and more. It is natural that they will be full of disgust with this whole business of life. They had never asked to be born, they have never asked that they

should be given a heart which feels, which needs warmth, which needs love.

They have never asked that they should be given a soul that longs for the ultimate heights of joy and ecstasy. They suddenly find themselves, and all that has been given to them by existence remains unfulfilled. They are truly angry.

One of the most significant novelists, Fyodor Dostoyevsky, in his great novel BROTHERS KARAMAZOV, has one character who says, "I have only one relationship with God, and that is that of disgust. I am angry, and if I can meet Him, the only thing I am going to do is to give Him the ticket back, and ask Him to find the way out of life. It is a cruel joke. He gives us so many desires, so many longings... and there is no opportunity to fulfill them. There is not even any hope in the future." Everybody is born with great enthusiasm, and everybody dies just frustrated.

The old saint says, "Now I don't see any disgust, any agony; instead I see ecstasy: he goes along like a dancer..." You had come to the mountains dragging yourself somehow, carrying your own corpse on your shoulders, and now: DOES HE NOT GO ALONG LIKE A DANCER?

The transformation has happened. The man has realized himself. The man has drunk from the sources of the divine. `HOW CHANGED ZARATHUSTRA IS. ZARATHUSTRA HAS BECOME -- A CHILD...' That is the greatest change in life -- to be a child again: `... AN AWAKENED-ONE: WHAT DO YOU WANT NOW WITH THE SLEEPERS?'

The question of the saint is the question of all the saints of the world, all the buddhas, all the mystics, all the awakened ones. You have become a child, you are awakened: What do you want now with the sleepers? You are an absolute stranger to them. They will punish you, they may kill you. Your very presence will become a danger to their sleep, a danger to their misery, a danger to their blindness.

`YOU LIVED IN SOLITUDE AS IN THE SEA, AND THE SEA BORE YOU. ALAS, DO YOU WANT TO GO ASHORE? ALAS, DO YOU WANT AGAIN TO DRAG YOUR BODY YOURSELF?' Have you forgotten the day you had come to the mountains? Do you want to be the same old self again? Why are you going downwards, leaving your sunlit peaks? You know in the valleys there is darkness alone? What is the purpose of your going?

ZARATHUSTRA ANSWERED, `I LOVE MANKIND.' In those three words is contained Zarathustra's whole philosophy: "I love mankind. I love life. I had not renounced the world. I had not come to the mountains as an anti-life escapist. I had come to the mountains to find myself, my aloneness, my freedom, my wisdom. I have found it.

"Now there is no need for me to remain on the heights. On the contrary, I am so full that I need people to share with. I want to share my love, I want to share my wisdom, I want to share my freedom. I am too overloaded -- I am overflowing."

`WHY,' SAID THE SAINT, `DID I GO INTO THE FOREST AND THE DESERT? WAS IT NOT BECAUSE I LOVED MANKIND ALL TOO MUCH?' The saint says, "I have also gone into the mountains, into the forest because I also loved mankind all too much, that has become a slavery, and that has become a dependence, and that was bringing only misery to me and nothing else."

But there is a difference. He loved mankind "all too much" when he was ignorant, when he himself was asleep. Zarathustra loves mankind when he is fully awake, when he is enlightened. The love of the unawakened is nothing but lust. Only the awakened knows the beauty and the spirituality, and the divinity of love. It is no longer a bondage.

The love of the awakened gives you freedom.

The love of the unawakened is that of a beggar's love: he wants you to love him, he wants to get more and more love.

The love of the awakened is just the reverse. It is the love of an emperor. He wants to give to you -- he has so much, such an abundance. It is giving, it is sharing without any desire to be rewarded and without any desire to get anything in return.

The saint said, `NOW I LOVE GOD. MANKIND I DO NOT LOVE.' In this statement is contained the whole attitude of all the so-called religions. They have been creating a division that if you love mankind you cannot love God. The Old Testament God says, "I am very jealous. If you love me, you cannot love anyone else."

But that is the attitude of almost all religions. Either you can love this world; then you have renounced the other world.... If you love man, you have forgotten God. You can choose. If you love God, you will have to withdraw your love from mankind. In fact, you will have to hate mankind, you will have to hate life, you will have to hate all the pleasures of life. This idea of religions is very monopolistic. God wants the love in

your heart in its totality. He cannot tolerate any competitor.

`NOW I LOVE GOD: MANKIND I DO NOT LOVE. MAN IS TOO IMPERFECT A THING FOR ME. LOVE OF MANKIND WOULD DESTROY ME.' Through the old saint, the whole religious attitude of anti-life, anti-joy, anti-pleasure is condensed. Why cannot you love mankind? -- because mankind is too imperfect a thing. God is perfect.

`LOVE OF MANKIND WOULD DESTROY ME.' The reality is, that love in its purity, in its spiritual flowering, does not make any distinction. It loves, not because you are worthy, it loves not because you are perfect, it loves not because you are God -- true love loves for love's sake. The object of love is irrelevant. You are so full of love that you go on sharing with those who are imperfect. And in fact they need more. Those who are unworthy, in fact they need more. Those who are undeserving, in fact they need more.

The perfect God has no need of your love -- the perfect God is only a hypothesis, it is only in your mind. You have never come across him; otherwise, a man who goes on looking for imperfections will find imperfections in God, too.

Have you ever thought about it? If God suddenly appears in front of you, will you not be able to find imperfections in Him? -- you *will* find imperfections in Him too. Perhaps He is not as beautiful as you had imagined. Perhaps He looks Chinese, or perhaps He is a Negro, or perhaps He is a Negro woman! Perhaps He is too old, too ancient: there is no freshness around Him, but only a stinking oldness; for centuries He has been there.

There are so many hypothetical conceptions of God. Some believe He has four hands. Do you think four hands will look right? And some think He has one thousand hands. A man with one thousand hands will be perfectly useful to be kept in a museum, but to love Him... and if He gives you a hug -- with one thousand hands. Once you can get out of His hug, you will never think of God again.

There are conceptions of God with three faces. It will be curious to see Him, but a man with three faces will not look beautiful. And who knows what kind of faces those are?

The perfection of God is in your mind, because God is only a mind projection. And you can love God very easily, because there is no God, so there is no problem.

To love a woman or to love a man... there *are* problems. Your likings differ; your preferences differ. You want to go to the movie, and your wife insists on *not* going to the movie; she has a headache.

Once it was asked of Henry Ford: "How did you go on becoming richer and richer and richer; what was the motivation?" He said, "To tell you the truth, I wanted to see whether I can earn more than my wife can expend, and I have to accept that I am a failure."

With the other person there *are* problems. You want to sleep and your husband snores. What can you do with this husband who is just sleeping by your side, snoring? And he is helpless also. Thousands of methods have been tried to prevent snoring. The latest is a bag, electrically engineered, hanging over the husband's mouth. The moment he snores, the bag immediately falls on his face, and then he wakes up -- would you let him sleep the whole night or not? -- because whenever he snores, the bag comes immediately over his nose and mouth, and closes them.

You have a wife whose body smell you cannot tolerate....

With God everything is beautiful because neither you have to sleep with Him -- let Him snore -- nor do you have to live with Him -- if His body stinks, let it stink. It is a pure hypothesis in your mind.

But to be in contact with real human beings is a totally different experience. It is a fire test for your love. It is very easy to love God; it is very difficult to love man. It costs nothing to love God; it needs tremendous understanding to love a man.

So those who have escaped into the forest and the mountains, and are projecting an idea of God and love that God, have chosen a very easy kind of life. Their love is not going to grow, because it has no challenges.

The old saint is speaking, almost in essence, of the whole approach of all religions: "Love of mankind will destroy me. Man is too imperfect a thing for me." This is egoistic. He thinks himself to be perfect and mankind is too imperfect a thing. Of course a perfect man can only love a perfect God -- and God is just your hallucination. If you persist, you may see the God of your conception: it is nothing but a dream seen with open eyes -- it is hallucinatory. There is nobody in front of you, but your own idea has hypnotized you.

That's why a Christian will see Jesus and a Buddhist will see Buddha and a Hindu will see Krishna. Even by mistake a Christian never sees Buddha or Krishna. Even by mistake Krishna never comes to a Christian, Christ never comes to a Hindu -- because these people don't exist. They are part of your mind; you create them. THE BIBLE says God created man in His own image. I say unto you: man creates God in

his own image.

ZARATHUSTRA ANSWERED, `WHAT DID I SAY OF LOVE? I AM BRINGING MANKIND A GIFT.'

Love is always a gift; otherwise it is abstract poetry. `WHAT DID I SAY OF LOVE? I AM BRINGING MANKIND A GIFT.' The old saint is saying very significant things: "Give them nothing, because they never forgive those people who give them anything."

Socrates gave people an immensely valuable method to find truth: the Socratic dialogue. But what did mankind do to him? -- poisoned him.

The old saint has some truth when he is saying, `GIVE THEM NOTHING. RATHER TAKE SOMETHING OFF THEM AND BEAR IT WITH THEM -- THAT WILL PLEASE THEM BEST; IF ONLY IT BE PLEASING TO YOU!'

It is part of human psychology that you want to be a giver; you don't want to be a receiver. But there are things which you have to receive. There is no way for you to give them because you don't have them.

What can you give to Gautam Buddha or to Jesus Christ or to Zarathustra? You are a beggar, but still the psychology is that you have to give them something, and that will make you happy. They may give you tremendous treasures, but you will never forgive them, because they are the givers and you are the receivers. You are a beggar. How can you forgive someone who has made you a beggar?

I have a friend who was born poor, but was adopted by one of the richest families in India. He is a very generous man -- he has made all his relatives rich, comfortable. He goes on giving to friends, to relatives, even to strangers. But he confessed to me once, while traveling with me in the train: "I have always wanted to ask you something, but I could not gather courage to expose myself. I have given to all my relatives who were poor, and now they are rich people. I have given to my friends, I have given even to strangers who have asked; I have never said no to anybody -- I have so much that I can go on giving. But they are all angry at me; they talk against me."

I said, "It is very simple: have you ever allowed them to give something to YOU?"

He said, "I don't need anything."

I said, "That explains everything. But small things... for example, you can phone a friend to whom you have given money, a factory, and made a rich man, and say: 'Just passing by your house I saw beautiful roses in your garden. Will you bring a few roses to me?' And the friend's attitude towards you will change.

"You are sick: you can phone somebody and say: 'I am lying in bed, with a bad headache and fever, and a great desire has arisen in me for you, that you should be close to me. Just come here, hold my hand and sit by my side.' That will be enough.

"You have many cars, but you could have told any of your relatives: 'I need your car for one day.' You don't have to use it. Just keep it in the garage and by the evening return it. But your relative or your friend will think he can also give something to you. He is also needed."

He said, "I will try, although I am very reluctant. I have made them whatsoever they are. Why should I ask anything? I have roses in my garden. I have my own cars, and their cars I have given to them; their houses I have given to them."

I said, "It is up to you. It is your ego that is hurting them all -- that you are the giver, and they are always the receiver. If you want to change their attitude towards you, you have to become in some way a receiver. Let them enjoy for some moments the ego of giving."

He tried, and next time when he met me, he said, "It works, it works miracles! I had never seen... those people are so happy with me. They are talking about my generosity. Now that I am taking things from them, I have become generous; otherwise they were always saying, 'He is just an egoist; he has given to us not because we needed anything, he has given just to humiliate us!"

The old saint is right: `GIVE THEM NOTHING. RATHER TAKE SOMETHING OFF THEM AND BEAR IT WITH THEM -- THAT WILL PLEASE THEM BEST; IF ONLY IT BE PLEASING TO YOU! AND IF YOU WANT TO GIVE TO THEM, GIVE NO MORE THAN AN ALMS, AND LET THEM BEG FOR THAT!'

His advice is very significant and based on deep psychological truths. Just give them alms. Don't give them too much. Give them enough so that they start wanting more. Then they will always be wagging their tail around you. Give them only when they beg, and they will be happy with you, because you have not reduced them to beggars. They themselves have begged. It is not your fault; they cannot be angry with you.

But a man like Zarathustra cannot do that. `NO,' ANSWERED ZARATHUSTRA, `I GIVE NO ALMS. I AM NOT POOR ENOUGH FOR THAT.' A great statement: I AM NOT POOR ENOUGH FOR THAT.

To reduce somebody to begging, and to give in such little amounts that it creates the desire for more in them, shows my poverty. I am not poor enough for that.

I have abundance: abundance of love, abundance of peace, abundance of truth, abundance of wisdom, abundance of freedom, and these things cannot be given in parts. They can be given only as a whole. You cannot cut truth into pieces. You cannot cut love into fragments. Either you give or you don't give. But if you give, you have to give it wholeheartedly, with totality. It does not matter even if they crucify you; it does not matter if they become irritated and annoyed with you.

THE SAINT LAUGHED AT ZARATHUSTRA AND SPOKE THUS: `SEE TO IT THAT THEY ACCEPT YOUR TREASURES!' -- because they have been always rejecting them. Deep down they want the treasures, but when somebody comes to give them, they reject them. There is a joy in rejecting: why have you rejected Buddha or Mahavira or Jesus? By rejecting, you have shown them: "You may have the treasure, but we are not so poor to accept it. You may be rich in having it. We are rich, more rich than you, in rejecting it."

The old man's advice is based on great wisdom. `SEE TO IT THAT THEY ACCEPT YOUR TREASURES! THEY ARE MISTRUSTFUL OF HERMITS, AND DO NOT BELIEVE THAT WE COME TO GIVE.

`OUR STEPS RING TOO LONELY THROUGH THE STREETS. AND WHEN AT NIGHT THEY HEAR IN THEIR BEDS A MAN GOING BY LONG BEFORE THE SUN HAS RISEN, THEY PROBABLY ASK THEMSELVES: WHERE IS THAT THIEF GOING?

`DO NOT GO TO MEN, BUT STAY IN THE FOREST! GO RATHER TO THE ANIMALS!'

I have loved this advice of the old saint, because animals are innocent: they will not reject you, and they will not be annoyed with you, and they will not crucify you.

I would just like to add to it: Go to the animals, go to the trees -- they are more sensitive. Man has become almost insensitive, and the higher the value, the more insensitive he is. He understands only the language of money, power, prestige. He has forgotten the language of love, the language of joy, the language of dance.

> `WHY WILL YOU NOT BE AS I AM -- A BEAR AMONG BEARS, A BIRD AMONG BIRDS?'
> `AND WHAT DOES THE SAINT DO IN THE FOREST?' ASKS ZARATHUSTRA.
> THE SAINT ANSWERED, `I MAKE SONGS AND SING THEM, AND WHEN I MAKE SONGS, I LAUGH, WEEP, AND MUTTER: THUS I PRAISE GOD.
> `WITH SINGING, WEEPING, LAUGHING, AND MUTTERING I PRAISE THE GOD WHO IS MY GOD. BUT WHAT DO YOU BRING US AS A GIFT?'
> WHEN ZARATHUSTRA HEARD THESE WORDS, HE SALUTED THE SAINT AND SAID: `WHAT SHOULD I HAVE TO GIVE YOU! BUT LET ME GO QUICKLY, THAT I MAY TAKE NOTHING FROM YOU!' AND THUS THEY PARTED FROM ONE ANOTHER, THE OLD MAN AND ZARATHUSTRA, LAUGHING AS TWO BOYS LAUGH.

Zarathustra said, "What should I have to give to you? You sing, you create songs, you are joyous. In your aloneness you are absolutely happy. What can I give to you? Let me go, I am afraid I may take something from you, and I am already too much burdened with songs, with blissfulness. We both are burdened. You have chosen to live with the bears as a bear; to live with the birds as a bird; to live with the trees as a tree. I have chosen to go back to man, and to live as a man. I have nothing to give to you. You have got it." They understood each other, and the old man and Zarathustra, laughing as two boys, parted from one another.

> BUT WHEN ZARATHUSTRA WAS ALONE, HE SPOKE THUS TO HIS HEART: `COULD IT BE POSSIBLE! THIS OLD SAINT HAS NOT YET HEARD IN HIS FOREST THAT GOD IS DEAD!'

This is something to be understood by anybody who is in search of truth, in search of religiousness, in search of spiritual growth: that God is only a hypothesis. It is only a way of saying that God is dead -- God has never been alive. It is just to satisfy man's curiosity that the cunning minds have invented the idea of God. It is not a revelation, it is just imagination, and forced by conditioning for centuries.

But in his heart he said: Could it be possible that such a beautiful old man who makes songs and sings, who lives with birds and trees and animals, has not yet heard in his forest that God is dead? -- that he is still talking of loving God?

With Zarathustra and with Friedrich Nietzsche I agree totally. Just my expression is different. I want to

say that God has never been alive; there has never been any God. God is an invention out of fear, or out of greed, or out of frustrations in life. God is the invention of those who were not able to learn the art of life.

And because they could not dance, they started condemning dance. In fact they themselves were crippled because they could not live. Life needs alertness, intelligence, patience, tolerance. Because they could not create these qualities in themselves, they created the idea that life is something wrong: it has to be renounced. But you cannot renounce anything unless there is something bigger to get by your renunciation. So God is the greatest projection of greed: Renounce the world, and you can get God. Renounce the world and you can get paradise.

These are the inventions of the escapists, of the crippled, of the retarded; of those who have not been able to learn the art of love, the art of living, who don't know how to sing, who don't know how to dance. Naturally, one who does not know how to dance will condemn dance. One who does not know how to sing will condemn singing. That is a defense measure to hide one's crippledness, to hide one's ignorance.

God is the creation of the unwise, not of the wise. It is the creation of the slaves, not of those who love freedom.

Zarathustra is immensely in love with life and all that life provides. He is the only mystic with immense affirmation of life. There is no place for renouncing anything -- life is a gift of existence. Learn to enjoy it! Relish in it! Dance with the trees, and dance with the stars. Love without jealousy. Live without competition. Accept everybody without judgment. And then there is no need for any God. And there is no need for any paradise.

We can transform this very earth into a divine existence. Our very life can become the expression of godliness.

I am all for godliness because godliness is a quality you can learn, you can grow. God is just a dead idea. The sooner it is dropped, the better, because it unnecessarily wastes your time.

Millions of people are praying around the earth, not knowing that there is nobody to hear their prayers. Millions are worshiping stone statues. If they cannot love living human beings, how is it possible for them to love stone statues? But stone statues are comfortable. They don't create any trouble. You can do anything you want: you can pour water over them or milk over them, you can offer them rotten coconuts, and they will not even object. You can say anything in any language, right or wrong, to the stone statue, it does not matter.

Love needs the other to be living, alive. But then you have to learn the art.

It is one of the stupidities that no university in the world teaches people the art of living, the art of loving, the art of meditating. And I think anything else is far lower than love, life, meditation, laughter. You may be a great surgeon, you may be a great engineer, you may be a great scientist -- still you will need a sense of humor, still you will need the art of love, still you will need the art of living, still you will need all these great values in your life.

But you will be surprised: I teach only these things -- love, life, laughter, and as a background for all these, meditation -- but the government of India is not willing to accept this school as an institution of education. They would accept it as an institution of education, if I was teaching geography, history, chemistry, physics -- the mundane things of life.

I don't say that they should not be taught, but they should not be the only education. They should be a lower kind of education, and each university should have a higher faculty of education where you are taught real values of life... because geography cannot make you a better man, nor can history make you a better lover, nor can chemistry make you meditative.

All that is being taught in the universities cannot give you the sense of humor. You cannot laugh, you cannot dance, you cannot sing. Your life becomes almost like a desert.

Zarathustra would like your life to be a garden where birds sing, where flowers blossom, where trees dance, where the sun comes with joy. Zarathustra is absolutely for life, and that is the reason why he does not have many followers. The poisoners, the destructive people, have millions of followers. And a unique teacher and a unique mystic whose whole message is love and life, has got the smallest religion in the world.

Zarathustra's religion should be the only religion. All other religions should be buried in the cemeteries, because except for life there is no God, and except for love there is no prayer.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?
Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #3
Chapter title: Prologue part 3

27 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
PROLOGUE PART 3
WHEN ZARATHUSTRA ARRIVED AT THE NEAREST OF THE TOWNS LYING AGAINST THE FOREST, HE FOUND IN THAT VERY PLACE MANY PEOPLE ASSEMBLED IN THE MARKET SQUARE: FOR IT HAD BEEN ANNOUNCED THAT A TIGHT-ROPE WALKER WOULD BE APPEARING. AND ZARATHUSTRA SPOKE THUS TO THE PEOPLE:
I TEACH YOU THE SUPERMAN. MAN IS SOMETHING THAT SHOULD BE OVERCOME. WHAT HAVE YOU DONE TO OVERCOME HIM?
ALL CREATURES HITHERTO HAVE CREATED SOMETHING BEYOND THEMSELVES: AND DO YOU WANT TO BE THE EBB OF THIS GREAT TIDE, AND RETURN TO THE ANIMALS RATHER THAN OVERCOME MAN?
WHAT IS THE APE TO MEN? A LAUGHING-STOCK OR A PAINFUL EMBARRASSMENT. AND JUST SO SHALL MAN BE TO THE SUPERMAN: A LAUGHING-STOCK OR A PAINFUL EMBARRASSMENT.
YOU HAVE MADE YOUR WAY FROM WORM TO MAN, AND MUCH IN YOU IS STILL WORM. ONCE YOU WERE APES, AND EVEN NOW MAN IS MORE OF AN APE THAN ANY APE.
BUT HE WHO IS THE WISEST AMONG YOU, HE ALSO IS ONLY A DISCORD AND HYBRID OF PLANT AND OF GHOST. BUT DO I BID YOU BECOME GHOSTS OR PLANTS?
BEHOLD, I TEACH YOU THE SUPERMAN.
THE SUPERMAN IS THE MEANING OF THE EARTH. LET YOUR WILL SAY: THE SUPERMAN SHALL BE THE MEANING OF THE EARTH!
I ENTREAT YOU, MY BROTHERS, REMAIN TRUE TO THE EARTH, AND DO NOT BELIEVE THOSE WHO SPEAK TO YOU OF SUPERTERRESTRIAL HOPES! THEY ARE POISONERS, WHETHER THEY KNOW IT OR NOT....
ONCE BLASPHEMY AGAINST GOD WAS THE GREATEST BLASPHEMY, BUT GOD DIED, AND THEREUPON THESE BLASPHEMERS DIED TOO. TO BLASPHEME THE EARTH IS NOW THE MOST DREADFUL OFFENCE AND TO ESTEEM THE BOWELS OF THE INSCRUTABLE MORE HIGHLY THAN THE MEANING OF THE EARTH.
... THUS SPAKE ZARATHUSTRA.

EVERY STATEMENT of Zarathustra is so pregnant with meaning that it is almost impossible to bring out all the implications, to open up all the mysteries hidden in it. And it becomes more difficult because he is absolutely against any tradition, any orthodoxy, any past. Ordinarily, our statements can be interpreted in the light of the past. They contain the past. They are conclusions of the past.

With Zarathustra, the situation is just the opposite. His statements contain the future, and the future is vast, the future is multidimensional. We can say definite things about the past because it is dead.

About the future, we can only say probabilities, possibilities, potentialities because the future is open. It has yet to happen, and there is no possibility to predict it -- that's its beauty, that's its unknowability, that's its grandeur.

Looking at the future, you can feel only a deep awe, a wonder, a surprise. In each nook and corner, so many treasures are hidden that unless you come to them, there is no way to say anything about them.

Gautam Buddha is simple, so is Jesus, so is Mahavira -- they are all conclusions of the past. Zarathustra is a prophecy for the future.

This should be remembered: that he is the most unpredictable mystic in the whole history of man. WHEN ZARATHUSTRA ARRIVED AT THE NEAREST OF THE TOWNS LYING AGAINST THE FOREST, HE FOUND IN THAT VERY PLACE MANY PEOPLE ASSEMBLED IN THE MARKET SQUARE: FOR IT HAD BEEN ANNOUNCED THAT A TIGHT-ROPE WALKER WOULD BE APPEARING.

Man is so miserable, that he wants to forget his misery in any kind of entertainment, howsoever stupid it may look to those who have a little intelligence. All our games are childish, but millions of people are so interested in them, as if they are going to give them a new life, a transformed being, as if they are going to take away their misery, their dark night of the soul.

If it is announced that a tightrope walker is appearing, thousands of people will assemble, just to see somebody walking on a tightrope -- as if these people don't have anything significant to do in their lives; as if they don't know what to do with the time that existence has given them.

Zarathustra found this assembly. Certainly, these were not the people who deserve a Zarathustra and his message, but these are the only kind of people all over the earth -- there is no other kind. Hence, ZARATHUSTRA SPOKE THUS TO THE PEOPLE... without bothering whether they deserved it, whether they would even be able to comprehend what he is saying.

He is like a raincloud, so burdened with wisdom that he wants to rain anywhere. He wants to empty himself. The riches of his joy, his silence, his blissfulness have become so heavy that he needs anybody to share them. The question is not whether they deserve it or not. Certainly, this was not the assembly to hear him; but a raincloud even rains on stones, rocks, on infertile land. The raincloud cannot discriminate; his whole problem is how to unburden himself.

The first sentence that he uttered contains his whole philosophy, his whole religion:

> I TEACH YOU THE SUPERMAN.

Man is something that should be overcome. What have you done to overcome him? Nobody has said it so pointedly, so clearly that man has to transcend himself; that he has to go beyond himself; that man is something that should be overcome. You should not be satisfied by just remaining man. You should move beyond all that is human. Everything that is within you belongs to man.

To be a superman means dropping your mind, dropping your ideologies, dropping your instincts, dropping your intelligence, moving totally beyond all your conceptions about man. The superman is his teaching; and his insight about it is derived from a very natural phenomenon.

ALL CREATURES HITHERTO HAVE CREATED SOMETHING BEYOND THEMSELVES.... That's the whole theory of evolution: every creature has produced something beyond itself. The apes have created man. You cannot even conceive that they are your forefathers. The distance is so much; the transcendence is so great.

Scientists say life began in the oceans, with a fish. From the fish to man, every creature has been giving birth to something that transcends him. But suddenly, coming to man, the whole evolution has stopped. Man simply gives birth to another man.

> AND DO YOU WANT TO BE THE EBB OF THIS GREAT TIDE, AND RETURN TO THE ANIMALS RATHER THAN OVERCOME MAN?
> WHAT IS THE APE TO MEN? A LAUGHING-STOCK OR A PAINFUL EMBARRASSMENT. AND JUST SO SHALL MAN BE TO THE SUPERMAN: A LAUGHING-STOCK OR A PAINFUL EMBARRASSMENT.
> YOU HAVE MADE YOUR WAY FROM WORM TO MAN, AND MUCH IN YOU IS STILL WORM.

In fact, the whole of evolution from the fish to man is still within you. It has left its footprints in your consciousness. Every child in the nine months of mother's womb, passes through all the stages that humanity has passed, from fish to man.

We have all the tendencies which prove that, even if Darwin is not found to be right biologically,

psychologically he cannot be refuted. Your mind still carries the monkey; your behavior is still below human; your humanity is not skin-deep -- just a little scratch and you will find the gorilla coming out. Just a little humiliation, and you are ready to kill or to be killed. You are carrying all the violence of all the animals; you are carrying all the instincts of all the animals.

ONCE YOU WERE APES, AND EVEN NOW MAN IS MORE OF AN APE THAN ANY APE. Because apes have not created world wars -- they are simple beings. They are not piling up nuclear weapons to commit a global suicide. Man's violence seems to be unlimited.

BUT HE WHO IS THE WISEST AMONG YOU, HE ALSO IS ONLY A DISCORD AND HYBRID OF PLANT AND OF GHOST. BUT DO I BID YOU BECOME GHOSTS OR PLANTS?

Even the wisest amongst you behave in moments of weakness like fools, idiots. The idiot is not very far away; he is just hiding behind you; a little provocation and he comes out and takes you over. Your mastery is so superficial; it can be destroyed so easily.

Even the wisest amongst you is a discord; is not a harmony; is not an organic unity; is not an orchestra. There are so many voices, a big crowd, that everybody is carrying within himself. Have you not observed the crowd within? How many people live inside you? How many faces do you have? Perhaps you have not even counted; perhaps there are too many to be counted.

When a Sufi mystic went to his master, renouncing the world, his family and friends, the family and the friends and the whole village came to see him go. Perhaps they might not see him again -- he was going on a long pilgrimage to find a master. Their eyes were full of tears.

He tried to console them and he said to them, "Now you should go back. This is the boundary of our town, the river. Now let me be alone. Don't delay me."

He reached the mountains and when he entered the hut of his master, the master looked at him and said, "You can come in, but alone." He looked to both sides; there was nobody else. He said, "I *am* alone."

The master said, "Don't look sideways. Look inside. I can see a crowd, a crowd of your friends, your relatives, your family, your neighbors -- full of tears in their eyes. Just leave them outside. Until you are alone, don't enter, because I can deal only with individuals, not with mobs, not with crowds."

The man closed his eyes and was surprised. All the people that he had left far behind, were still there in the mind -- their memories, their images. He went out and had to remain outside for three months, just sitting by the side of the door where people used to leave their shoes. Having nothing else to do, he would polish their shoes while they were meeting with the master.

But his desire and longing were sincere. Polishing the shoes of the visitors for three months, slowly, slowly, the crowd dispersed. And one day, the master came out, took his hand in his hands, and invited him in. The master said, "Now there is no need to wait outside. You are alone and our work can begin."

"Even the wisest," says Zarathustra, "are nothing but a crowd -- not a single voice but so many voices, a marketplace, contradicting each other, no harmony, no accord."

BEHOLD, I TEACH YOU THE SUPERMAN.
THE SUPERMAN IS THE MEANING OF THE EARTH. LET YOUR WILL SAY: THE SUPERMAN SHALL BE THE MEANING OF THE EARTH!
I ENTREAT YOU, MY BROTHERS, REMAIN TRUE TO THE EARTH....

What does he mean by superman? -- exactly what I mean by the new man. I have dropped the word "super" for a certain reason. It can be misunderstood: it has been misunderstood. It gives the idea that the man who is going to succeed you will be superior. It humiliates you. And perhaps that is the reason why the superman has not arrived, because who wants to be inferior? If the superman is going to make you a laughingstock, perhaps that is the basic reason why man has not only not tried to go beyond himself, he has done everything to prevent anyone going beyond himself.

Perhaps man crucifies Jesus for a certain reason: Jesus was an insult to humanity. He poisons Socrates, perhaps not knowing exactly why, but I can see that the very presence of Socrates is embarrassing to him, the very height of Socrates, the clarity, the intelligence; in every way the superiority is unbearable.

The crowd cannot tolerate: Socrates has to be destroyed. He makes millions of people feel inferior. It is not that he wants you to feel inferior, he wants you to become as superior as he is. But it is in the very nature of things: neither he wants you to feel inferior nor are you devoid of the longing to be superior. The reality is such that when there is a Socrates, or a Jesus, or a Mansoor, you suddenly feel yourselves pygmies.

Zarathustra is right: WHAT IS THE APE TO MEN? A LAUGHING-STOCK OR A PAINFUL EMBARRASSMENT. AND JUST SO SHALL MAN BE TO THE SUPERMAN A LAUGHING-STOCK OR A PAINFUL EMBARRASSMENT?

In my understanding, this is the reason why man has not listened to all those people who could have helped him to a greater, more joyful, more truthful, more authentic, more poetic and more beautiful existence.

I have dropped the word superman very deliberately. I call the coming man, "the new man." It does not carry any connotation of superiority; it does not humiliate you. It simply declares the arrival of the new. Words are not just words, they are going to make impressions on you.

Just like Zarathustra, I say unto you: I teach the new man.

My new man is exactly the superman of Zarathustra but I will not call him the superman. That is a wrong word and it has been a great hindrance in the progress of humanity, in many ways.

Adolf Hitler got the idea of superman from Friedrich Nietzsche, from Zarathustra. Adolf Hitler was not a man of great intelligence or a man of great understanding. He was almost a retarded human being, insane. But the word superman in the hands of Adolf Hitler became the second world war -- it killed six millions of people.

Zarathustra would have never thought, nor would Nietzsche have ever conceived, that their philosophy would fall into the hands of a madman; nor of course, that he could interpret it according to his own understanding.

To him, the superman is a super-warrior, a super-soldier, a man of steel. He declared that the Nordic Germans were going to be the race of the coming superman; that they were going to rule over the world. In fact, it is the privilege of the superman to rule over all those who are inferior.

Strange fate of the word superman! In the hands of a madman, it became something which Zarathustra would have never dreamt.

The German race was privileged to rule over the whole world for the simple reason that it was superior; it was going to be the womb of the superman. The superman was the salt of the earth, the superman was the meaning of the earth.

The same word, superman, was used by Sri Aurobindo in India, and the meaning changes completely. In Sri Aurobindo's hand, the superman becomes the immortal man, physically immortal. Spiritually, man has always been told, that he is immortal. Sri Aurobindo gave his own interpretation: "I am working to find the right discipline, the right methodology to transform you into the physically immortal." And the people who were most afraid of death became his disciples.

Just as a tree can be known by its fruits, a master can be known by his disciples.

I have been in contact with many followers of Sri Aurobindo, and one of my friends was in Sri Aurobindo's ashram when he died. I had been arguing with him that this was simply nonsense, that physical immortality was not possible. To be physically immortal, you would have to change the whole program of the cells of the body and there are seven million cells in the body which have the whole program. Even scientists are not able to find a way to change their program.

If we can change their program, then perhaps things can be different. For example, if you want immortality, then man should stop at a certain age and should not grow beyond that -- he should remain always young and never become old. If he becomes old, then the next step is the grave.

I told my friend, "You can see Sri Aurobindo is old and soon he will be dying. But this is a beautiful argument, because if he does not die, at least for the time being he goes on living, and his idea remains without being refuted. But if he dies, then with whom are you going to argue? -- with the dead body that you used to say was physically immortal? But the person who is dead does not care, he is no more there."

One day, Sri Aurobindo died, and my friend sent me a telegram saying: "Don't be deceived by the newspaper reports. He has not died. He has gone deep into samadhi. He has gone so deep inside himself that now there is no need to breathe, no need for heartbeats. He has gone to look for the final touches of his methodology that will make people immortal."

They kept his body for three days -- waiting, singing, praying and hoping that he was not dead, but after three days, the body started stinking. Then they became afraid that to keep the body now was dangerous. People would start spreading the news that the body was stinking, that the man was dead.

The believers were so blind that they immediately put his body into a marble grave, and they still continued to believe that he is working hard inside the grave to find out the secret formula. The Mother, who was in charge of his ashram, really lived for almost a century. That was a proof. Even at that age, she

was playing tennis, going to swim but one day she also died.

My friend came, very frustrated. I said, "What is the problem? Your belief is not absolute; otherwise, instead of one man, one man and one woman -- both are going into their graves to find out the secret of physical immortality. And naturally a woman also needs to know because, who knows, there may be different secrets for man and for woman. There is no need to be frustrated."

He said, "You are making a laughingstock of me. You have always been against and now you are telling me that I should go back, that those two persons have been deceiving."

I said, "They were not deceiving you, you were deceived, that is true, and you were deceived because of your own fear of death."

I know many followers who are now frustrated because they had gone there to become superman; and superman in Sri Aurobindo's philosophy means "physically immortal," a god in the body. Words can be given any kind of meaning. I have dropped that word completely because both Adolf Hitler and Sri Aurobindo contaminated it completely.

I use a very neutral term: the new man. That was originally the meaning of Zarathustra, that man should not stop where he is. He has many more possibilities to grow, he has not come to the end of the street -- there is a long journey ahead. I would like to change this much: the new man is the meaning of the earth. Let your will say: the new man *shall be* the meaning of the earth.

What is the new man? -- A man who has dropped all conditions forced upon him from the past; who has dropped all knowledge that is borrowed; who is in search of his own truth, of his own being. His religion is individual, no more an organization, no more a crowd, no more a collectivity. His religion is not synonymous with social morality. His religion can be reduced to a single word, meditation -- a state of no-mind, in which he can experience the essential core of his being, which is immortal, which is eternal.

Thousands of possibilities open as you enter into your own subjectivity. You start being showered by absolutely new experiences, you cannot even dream about them. You don't have words for them, you don't have images for them: ecstasy, blissfulness, peace that passeth understanding, a living silence -- not the silence of the graveyard but the silence of a garden. A silence which is also a song. A silence which has a music in it, a soundless, music, and an overflowing love in all directions, not addressed to anybody.

Just like a fountain, you have so much, and all your sources are bringing more and more love to your being that there is no other way than to shower it -- without being concerned whether it reaches the deserving ones or the undeserving, whether it reaches the saints or the sinners, without any discrimination. A compassion arises because now you know you are part of the whole -- to destroy anything is to destroy something of you, to kill anyone is to kill your own part.

The new man will not be higher or holier than you, he will be totally different from you -- there is no question of comparison.

You are only a seed.

The new man will be the flower.

It will be your dignity, not your humiliation. You are only potential -- it will be your actualization. You are dormant -- it will be dancing and alive. It will be your fulfillment. It will be totally different from you and yet it will be your very essence. It will be your glory; it will be your fragrance.

The new man can bring a new humanity, a new world, a new earth.

Zarathustra says, "'I entreat you, my brothers..." In his mind there is no question of superiority. Gautam Buddha cannot address you as "my brothers." Neither can Mohammed address you as "my brothers," nor can Mahavira address you as "my brothers," nor can Jesus. They are so holy and so sacred -- so high. How can they call you their brothers?

I am reminded of my first encounter, which started a lifelong friendship with Morarji Desai. We both were invited by a Jaina monk, Acharya Tulsi, to address a big conference. Morarji Desai was, at that time, finance minister of India, under Pandit Jawaharlal Nehru, the prime minister.

Before addressing the great crowd that had gathered, almost fifty to sixty-thousand people, Acharya Tulsi wanted to meet with the guests separately. There were thirty persons invited from all over India.

Acharya Tulsi was sitting on a high podium and all the guests were sitting on the ground. Morarji Desai was just sitting by my side. And as he came in and sat by my side, I could feel the vibe of anger. I could not understand why he should be angry -- what is the problem? -- but soon it became clear that there was a problem. As soon as all the guests had come, before Acharya Tulsi could say anything, Morarji Desai said, "Before anything else has to be discussed here, I want to ask two questions. My first question is that, when I came in..."

Traditionally, in the East, we great each other with folded hands. That is a very significant greeting; it means, I bow down to the god within you. It is not so mundane as shaking hands; I call shaking hands mundane because its origin is out of fear. You have to shake hands to show that your right hand is not carrying any weapon, to make the other person clear that your intentions are friendly. It is just to be safe and secure. Folding both your hands and bowing down your head is a recognition of your dignity.

Morarji Desai said, "I did the namaskar" -- that's what it is called -- "but you did not reply. On the contrary, you raised your one hand, which means 'I bless you.' I am not your disciple and I don't want anybody's blessings. I was your guest; you insulted me.

"Secondly, why are you sitting on a high podium? This is not a meeting that you are going to address. This is just a friendly introduction to the guests. You should have sat with us. I want answers to these two things. Only then can anything else be discussed."

There was a great silence. It became very awkward. And Acharya Tulsi had no answers although, if he had been a man of a little understanding, the answer was so simple -- he could have folded his hands: But a Jaina monk is not allowed to do that. He cannot be respectful to ordinary human beings, he is a holy man. You can touch his feet. He cannot even respect you as his equal. Otherwise, the answer was very simple: he could have stepped down from the podium and sat with us. There was no need to say anything, just to step down from the podium, sit with us, fold his hands, and Morarji Desai's question was answered.

Such is the stupidity even of your great religious leaders. Acharya Tulsi is a great religious leader of a particular Jaina sect.

Seeing that the situation had become very awkward, I asked Acharya Tulsi, "Although the question has not been asked of me -- the question has been asked of you, but you don't seem to have the answer -- I have the answer. If you are ready, I can answer Morarji Desai." He was very happy to somehow change the atmosphere that Morarji Desai had created and I said to Morarji Desai also: "You have not asked me. If you are ready to listen to me, I can answer you but I need your permission too."

He said, "It does not matter. I want the answer. Whoever can give the answer is welcome."

I told him, "Morarji Desai, twenty-nine other guests have come before you. Everybody was in the same situation, but nobody raised the question. I want to know why you raised the question. Certainly, your ego is hurt; otherwise, what is wrong in receiving the blessings? He is an egoist; he cannot fold his hands with respect towards you. You cannot receive his blessings; they become insults to you. You both are egoists -- and just look at the roof!"

There was a big spider. I said, "That spider is sitting higher than Acharya Tulsi. If just sitting on a higher podium makes one holier, then that spider seems to be the greatest saint here. Acharya Tulsi is stubborn and stupid; otherwise, he should have come down. Even now there is time, he can come down. You both belong to the same category.

"If you were also sitting on the podium, you would never have asked the same question. I know perfectly well you sit on podiums while many people are sitting on the ground. You have never asked, 'Why am I sitting on the podium?' It is not that Acharya Tulsi is sitting on the podium, the question is really why are you not also sitting on the podium? Neither he has courage to come down, nor you have courage to go up."

I said, "Now we can start the discussion, leaving aside these two persons. If they don't want to participate, the door is open."

Since then, he has been angry with me. While he was prime minister, he was phoning almost three times a week to the chief minister of Maharashtra, early in the morning, at six o'clock, saying "Do something -- Osho's work should be stopped; his ashram should be somehow destroyed. Create legal problems -- do anything that you can."

This was reported to me by the chief minister himself: "What can I do? Three, four times every week, at six o'clock, I hear the phone. I know it is about you and your ashram. Whether he sleeps or not, whether he goes on the whole night thinking about you and your ashram.... It seems that if your ashram is destroyed, India will have no problems at all; you are the only problem."

He created as many problems as possible. He is no longer prime minister, but bureaucracy goes on carrying whatever he started -- in so many courts, in so many ways.

Zarathustra is very special in this way. He calls: "I entreat you, my brothers...." That's what he said to the old saint while coming down to the world. "I am going to mankind, I love mankind. I want to become a man again. I don't want to remain a monk forever. It was good to be alone. It was a great experience to be in silence for ten years, but now my cup is overfull and I want to share -- I am going down to be a man again."

I ENTREAT YOU, MY BROTHERS, REMAIN TRUE TO THE EARTH. This is such a pregnant statement. Remember it, because all the religions are teaching just the opposite: Betray the earth, renounce the earth, renounce the world. To be in the world is to be a sinner; to renounce it, one becomes a saint.

Zarathustra is saying, REMAIN TRUE TO THE EARTH, AND DO NOT BELIEVE THOSE WHO SPEAK TO YOU OF SUPERTERRESTRIAL HOPES! -- of heaven, of paradise and of all kinds of pleasures that will be available there if you renounce the earth. The only condition is to renounce the earth and its pleasures; and there, faraway in the sky, angels are waiting to welcome you.

All the religions have made every possible pleasure available to the saints in heaven. The same pleasures that are condemned here are made available millionfold. One cannot conceive the illogicality of it, the insanity of it.

Mohammedanism condemns alcohol and gives the hope that those who renounce alcohol, will have, in paradise, rivers of alcohol. It is not available in bottles: you can swim in it, you can drown in it, you can drink. There is no prohibition; no license is needed; you don't have to pay any money.

Beautiful women are available who are always young. They have been young so long that one is afraid that their youth is so old; it cannot be fresh, it will be stinking. For millions of years, they have remained stuck at the age of sixteen, they don't grow.

Here, woman is condemned by all religions as the source of sin, as the source of bondage. And in the other world, the same woman is made available and the same is true about all pleasures.

Zarathustra is absolutely right. Do not believe those who speak to you of superterrestrial hopes; they are poisoners, whether they know it or not.

My heart feels so immensely happy, just thinking that twenty-five centuries ago, a man was capable of saying, that they are poisoners -- all the priests, all the so-called religious people. They have only poisoned humanity. They have destroyed humanity's joys, its laughter, its dance -- they have crippled everybody.

ONCE BLASPHEMY AGAINST GOD WAS THE GREATEST BLASPHEMY, BUT GOD DIED, AND THEREUPON THESE BLASPHEMERS DIED TOO. TO BLASPHEME THE EARTH IS NOW THE MOST DREADFUL OFFENCE AND TO ESTEEM THE BOWELS OF THE INSCRUTABLE MORE HIGHLY than the meaning of the earth. There is only one blasphemy, according to Zarathustra, and that is blasphemy against the earth and the earthly joys, earthly pleasures.

He is one of the most realistic, pragmatic and practical philosophers the world has ever known. He loves the earth, and he loves all that the earth contains. He has made the earth sacred; and he is alone -- a category in himself.

I am in total agreement with Zarathustra because this is my insight too -- that unless you are capable of enjoying this moment, here-now, you will not be able to enjoy, ever, anything, anywhere else; because the other moment is going to be born out of this moment. The other world -- if there is any other world -- is going to be an extension of this world, a continuity. If something is good here, it is going to be good there; and if something is wrong here, it is going to be wrong everywhere in the whole universe. This is a simple, logical, rational approach to life.

Beware of the poisoners. The problem is that they are your leaders -- in politics, in religion, in society, in education, everywhere poisoners are your leaders. Beware of them. Beware of your leaders. They are blind and they are leading other blind people. They have brought the whole world to this dangerous situation; they have brought the whole world almost to the point of a global suicide. The whole credit goes to your religious, your political, your philosophical leaders.

It is still time. If anything has to be renounced, renounce the poisoners.

Anybody who is against the earth, is against you, because you are sons and daughters of the earth. Just as the trees are, just as the birds are, this earth is your mother; and anything that grows on this earth is your family.

To make this whole world a big family, an ocean of love, is the only religion I can think of. All else that has been talked about as religion is hypocrisy.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #4
Chapter title: Prologue part 4

28 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
PROLOGUE PART 4
WHAT IS THE GREATEST THING YOU CAN EXPERIENCE? IT IS THE HOUR OF THE GREAT CONTEMPT. THE HOUR IN WHICH EVEN YOUR HAPPINESS GROWS LOATHSOME TO YOU, AND YOUR REASON AND YOUR VIRTUE ALSO.
THE HOUR WHEN YOU SAY: `WHAT GOOD IS MY HAPPINESS? IT IS POVERTY AND DIRT AND A MISERABLE EASE. BUT MY HAPPINESS SHOULD JUSTIFY EXISTENCE ITSELF!'
THE HOUR WHEN YOU SAY: `WHAT GOOD IS MY REASON? DOES IT LONG FOR KNOWLEDGE AS THE LION FOR ITS FOOD? IT IS POVERTY AND DIRT AND A MISERABLE EASE!'
THE HOUR WHEN YOU SAY: `WHAT GOOD IS MY VIRTUE? IT HAS NOT YET DRIVEN ME MAD! HOW TIRED I AM OF MY GOOD AND MY EVIL! IT IS ALL POVERTY AND DIRT AND MISERABLE EASE!....
THE HOUR WHEN YOU SAY, `WHAT GOOD IS MY PITY? IS NOT PITY THE CROSS UPON WHICH HE WHO LOVES MAN IS NAILED? BUT MY PITY IS NO CRUCIFIXION!'
HAVE YOU EVER SPOKEN THUS? HAVE YOU EVER CRIED THUS? AH, THAT I HAD HEARD YOU CRYING THUS!
IT IS NOT YOUR SIN, BUT YOUR MODERATION THAT CRIES TO HEAVEN, YOUR VERY MEANNESS IN SINNING CRIES TO HEAVEN!
WHERE IS THE LIGHTNING TO LICK YOU WITH ITS TONGUE? WHERE IS THE MADNESS, WITH WHICH YOU SHOULD BE CLEANSED?
BEHOLD, I TEACH YOU THE SUPERMAN: HE IS THIS LIGHTNING, HE IS THIS MADNESS!....
MAN IS A ROPE, FASTENED BETWEEN ANIMAL AND SUPERMAN -- A ROPE OVER AN ABYSS.
A DANGEROUS GOING-ACROSS, A DANGEROUS WAYFARING, A DANGEROUS LOOKING-BACK, A DANGEROUS SHUDDERING AND STAYING-STILL.
WHAT IS GREAT IN MAN IS THAT HE IS A BRIDGE AND NOT A GOAL; WHAT CAN BE LOVED IN MAN IS THAT HE IS A GOING-ACROSS AND A DOWN-GOING.
I LOVE THOSE WHO DO NOT KNOW HOW TO LIVE EXCEPT THEIR LIVES BE A DOWN-GOING, FOR THEY ARE THOSE WHO ARE GOING ACROSS.
I LOVE THE GREAT DESPISERS, FOR THEY ARE THE GREAT VENERATORS AND ARROWS OF LONGING FOR THE OTHER BANK.
I LOVE THOSE WHO DO NOT FIRST SEEK BEYOND THE STARS FOR REASONS TO GO DOWN AND BE SACRIFICES: BUT WHO SACRIFICE THEMSELVES TO THE EARTH, THAT THE EARTH MAY ONE DAY BELONG TO THE SUPERMAN.
I LOVE HIM WHO LIVES FOR KNOWLEDGE AND WHO WANTS KNOWLEDGE THAT ONE DAY THE SUPERMAN MAY LIVE. AND THUS HE WILLS HIS OWN DOWNFALL....
I LOVE HIM WHO LOVES HIS VIRTUE: FOR VIRTUE IS WILL TO DOWNFALL AND AN ARROW OF LONGING....
I LOVE HIM WHO DOES NOT WANT TOO MANY VIRTUES. ONE VIRTUE IS MORE VIRTUE THAN TWO, BECAUSE IT IS MORE OF A KNOT FOR FATE TO CLING TO....
I LOVE HIM WHO IS ASHAMED WHEN THE DICE FALL IN HIS FAVOUR AND WHO THEN ASKS: AM I THEN A CHEAT? -- FOR HE WANTS TO PERISH.
I LOVE HIM WHO THROWS GOLDEN WORDS IN ADVANCE OF HIS DEEDS AND ALWAYS PERFORMS MORE THAN HE PROMISED: FOR HE WILLS HIS OWN DOWNFALL.
I LOVE HIM WHO JUSTIFIES THE MEN OF THE FUTURE AND REDEEMS THE MEN OF THE PAST: FOR

HE WANTS TO PERISH BY THE MEN OF THE PRESENT.
I LOVE HIM WHO CHASTISES HIS GOD BECAUSE HE LOVES HIS GOD: FOR HE MUST PERISH BY THE ANGER OF HIS GOD.
I LOVE HIM WHOSE SOUL IS DEEP EVEN IN ITS ABILITY TO BE WOUNDED, AND WHOM EVEN A LITTLE THING CAN DESTROY: THUS HE IS GLAD TO GO OVER THE BRIDGE....
I LOVE ALL THOSE WHO ARE LIKE HEAVY DROPS FALLING SINGLY FROM THE DARK CLOUD THAT HANGS OVER MANKIND: THEY PROPHESY THE COMING OF THE LIGHTNING AND AS PROPHETS THEY PERISH.
BEHOLD, I AM THE PROPHET OF THE LIGHTNING AND A HEAVY DROP FROM THE CLOUD: BUT THIS LIGHTNING IS CALLED SUPERMAN.
THUS SPAKE ZARATHUSTRA.

Zarathustra continues to talk to the audience, which consists only of the blind and the deaf and the heartless. But his love and his compassion is such that he does not ask them to be worthy to understand him.

I am reminded of Bodhidharma, a man of the same height of consciousness as Zarathustra. He remained sitting before a wall, facing the wall, keeping his back towards the audience for nine years. People would come, but he would talk to the wall; people would ask questions, but he would answer to the wall.

The emperor of China, Wu, was very much puzzled with this strange man. He asked him, "Why do you face the wall? this is absolutely unheard of. You are talking to the people; you should face them." Bodhidharma had tears in his eyes, and still facing the wall he said, "I have talked for many years to many people, facing them, but I have always found I am talking to the wall. They hear, but they don't listen. They appear to understand, but they only misunderstand."

And particularly a man like Zarathustra or Bodhidharma is bound to be misunderstood, because they are absolutely non-compromising with your lies, with your beliefs. Their truth is going to shatter you completely. To protect yourself, either you don't hear what they are saying or you interpret it in such a way that it does not disturb you. You will be extremely surprised that modern research has found that almost ninety-eight percent is being censored out -- only two percent reaches to you.

Zarathustra is saying tremendously significant statements which can become the foundation of a new humanity, but he has to be understood with great sympathy. He has to be heard not only by your mind, but by your being too. Unless every cell of your body is thrilled by what he is saying, you will not understand him.

Do not depend only on the mind: mind -- rather than understanding -- always creates misunderstanding, because mind has already its own prejudices. It clings to its prejudices. It allows in only those things which support its prejudices; otherwise it does not allow them in. Or even if by chance they have entered in, it interprets them, dilutes them, destroys their fire, takes their living quality. They become just hypotheses, they lose their reality, they cannot transform you.

Only a truth that reaches to your heart *alive*, dancing, is capable of taking you beyond your present state of consciousness. In these statements there are thousands of gems spread all over, but one needs to be a jeweler to understand them.

An old fable of Aesop is: A farmer is returning home with his donkey, and finds by the side of the road, perhaps the biggest diamond in existence, but the poor fellow has no idea that it is a diamond. He has heard the word, but he has never seen one. Still it is shining so beautifully in the sunrays, that he thinks, it is a beautiful stone and I have never given anything to my poor donkey. He will enjoy it very much. So he ties the stone around the neck of the donkey.

As they move on, a jeweler approaching on his horse is so shocked: he has never seen such a great diamond, and that too tied on a donkey's neck. He stops his horse and asks the owner of the donkey, "How much will you take for it?" The farmer said, "It is a stone; perhaps one rupee will be enough."

But greed is such, that the jeweler, knowing it is worth millions of rupees, says, "You are asking too much just for a stone. I will give you eight annas, half a rupee." The farmer thought for a moment, and then he said, "Then let my donkey enjoy it. I am not selling it."

As chance will have it, by great coincidence, another jeweler comes by in his chariot, and almost has a heart attack when he sees.... He asked the owner, "How much is the price?" Now the owner started becoming a little alert: The stone seems to be precious. He said, "Two rupees will do." Just the poor man's imagination; two rupees are too much.

The first jeweler has gone slowly, just a little bit, hoping that the farmer will think that eight annas, half

a rupee, just for a stone is too much. He will agree, he just needs a little time.

But when he saw a chariot standing there, he rushed to the place and he asked the farmer, "Remember I was the first to enquire the price of the stone? I am ready to give you one rupee." The other jeweler said, "I am ready to give him two rupees." And there was a contest; the owner was simply listening. They were talking numbers that he could not understand.

Finally the farmer said, "Don't unnecessarily waste your time; I have decided not to sell it. I don't understand your numbers, but one thing is certain: I have to go to the marketplace and seek a few more opinions about the stone. The stone is not an ordinary stone, that much is certain, and I am very grateful to both of you."

The first man said, "But you are foolish. We are ready to give lakhs of rupees." The farmer laughed, and said to his donkey, "Have you listened? Who is foolish? I was selling it at one rupee, and I was not aware that it is something so precious. Then he said to the jeweler, "I am a poor man, you are a jeweler, you know exactly how much is the value, and still you did not agree to give me just one rupee. Who is foolish? I was ignorant of the fact that it has any value, but you were perfectly aware, and still you wanted to save half a rupee."

They both tried. They said, "We will not conflict. We will purchase it together." He said, "Now it is too late. I have become aware so I am going to the market, and I will ask all the jewelers. First, I will have to find out how much this stone is worth, and then I will think whether I want to sell it or let my donkey enjoy it."

People like Zarathustra, in each of their words, are giving you gems of immense value. But it depends on your understanding, intelligence, alertness; otherwise you will hear them just like anybody else talking. Remember the same words have different values when they come from different mouths. When an ignorant man speaks, he may be using the same words, but they are empty: They don't have any value. When a man like Zarathustra speaks, the same words immediately become so valuable, because the man behind the word is the meaning of the word. His experience is the content of the word.

WHAT IS THE GREATEST THING YOU CAN EXPERIENCE? It is almost impossible to imagine Zarathustra's answer. He says, IT IS THE HOUR OF THE GREAT CONTEMPT -- the contempt for your ignorance, the contempt for your hate, the contempt for your jealousy, the contempt for your mundane life, the contempt for all the animal instincts within you. In short, the contempt for yourself is the greatest experience you can experience. And only those who have gone beyond humanity are the people who have contempt for everything that man consists of.

It is all rotten: your beliefs are rotten; your ideologies are dead; your religions are nothing but imprisonments; your philosophies are just castles in the air.

What do you have? Your life has not produced, has not been creative of something that can make the universe more beautiful, more valuable. You are just a burden on the earth, unnecessarily occupying space, unnecessarily stopping somebody else who may have been a creator, who may have been a Zarathustra.

It hurts for the first time when you hear it: that the greatest thing you can experience is the hour of the great contempt, the hour in which even your happiness grows loathsome to you. What is your happiness?... so mundane, so ordinary, so repetitive: there is nothing great in it. But nobody thinks about what his happiness consists of. Somebody's happiness is good food, somebody's happiness is sexuality, somebody's happiness is accumulation of money, somebody's happiness is fame, somebody's happiness is power.

Jayesh was telling me the other day that one of his friends was writing a book on Indira Gandhi, and remained for many months to watch her life, to ask her questions. One day when they were both alone, he asked a simple question, and he was shocked when he heard the answer; you will also be shocked.

His question was, "We have been discussing great problems -- philosophical, political, social, religious, educational -- and today I want you to answer me a simple thing. What is your hobby in life?"

That moment in Indira Gandhi's life must have been of tremendous honesty and sincerity. One cannot expect politicians to be sincere, but there are moments. One becomes tired of insincerity, tired of dishonesty, tired of hypocrisy. She was alone and forgot that she was a politician, and answered, "My only hobby is power." But then she must have recognized immediately what she had said. She implored the man, "This is off record, it is just a personal chit-chat: You cannot put it in the book you are writing." The politician is back.

Somebody's happiness is power: power over people, domination, destruction. What are the constituents of your happiness? If you watch intelligently, you will be full of contempt. And your reason.... Everybody thinks that he is a very rational being. But have you ever thought that you have so many superstitions which

are a solid evidence of the *absence* of reason, not the presence of reason.

A man of reason cannot have a belief in God. Do you believe in God? A man of reason cannot believe in heaven and hell. Do you believe? A man of reason cannot be a Christian, or a Hindu, or a Mohammedan, or a Buddhist, because these are different kinds of superstitions. Their differences are not based on any valid evidence. Their differences are so stupid that if you have reason, you will not be able to believe that millions of people are living with these superstitions, believing that they are rational.

In my university, there was a department for yoga, because the vice-chancellor was very much interested in yoga. He thought that he is being very rational, far ahead of his time, because he was the first to introduce yoga as a department in his university. No other university in the whole world had a yoga department. He bragged about it.

One day I could not resist the temptation and I said, "Enough is enough. I have heard you bragging about this yoga department and you think you have done a great rational service to humanity. Now I want rational proofs. All kinds of distortions of the body, how they are going to help man's spiritual growth? What relationship is there? And if spiritual growth happens through these distortions, then the head of the department of yoga, who knows all yoga exercises to perfection, he should be a giant like a Gautam Buddha, or a Mahavira.

"But he is a stupid man. He is a proof that all those distortions of the body do not help spiritual growth; perhaps they destroy spiritual growth." And I have reasons to believe that they destroy. Standing on your head for hours is going to destroy your very fragile brain cells, because so much blood will be coming to the mind, like a flood. And your small head has millions of cells, so tiny and so fragile.

Animals have not been able to develop intelligence, for the simple reason their head and their body is in the same horizontal line. Too much blood runs through their head and does not allow the delicate framework of a brain to develop. Because man is standing on his feet, blood has to go against gravitation towards the head, so a very small amount reaches. That is enough for the nourishment of those cells. It is not a flood, it is just the right proportion.

I asked him, "Do you use a pillow when you sleep, or not?"

He said, "I use a pillow, but what does that have to do with yoga?"

I said, "It does have something to do with it. It keeps your head intact from the flood that will come if it was horizontal with the body. You cannot sleep without a pillow, for the simple reason that the flood is so much it keeps you awake. Your mind cannot be at rest."

I said, "You stop bragging about it; otherwise I will start speaking against it in the university. And I know the man you think is a spiritual teacher who heads the department."

By chance I had come to know him. I was going to New Delhi in a train and at a midway junction the compartment was disconnected from the first train, and was connected to another train that went to New Delhi. We both were travelling. I was in the compartment and he was to catch the compartment at the junction. I had got off, because the train was going to be there for one hour, so I could take my bath, my breakfast and a little walk.

When I came back to my compartment, what did I see? He had removed my bed, had spread his own bed, and was pretending to be fast asleep. The train was crowded, and there was not even a space to sit. But because I was coming from the original place from where the train starts....

I said, "This is great." I shook him, but he would not open his eyes. I said to him, "Remember, it is only difficult to wake up a man if he is awake. If he is asleep, it is not a difficult problem. And soon you will repent."

I took all his luggage out of the compartment on to the platform. Still he managed... thinking that I cannot be so unkind to him. We were professors in the same university. But I told him, "You have been ungraceful. You should have asked my permission before you removed my bed. I will see how long you can sleep, because now there are only ten minutes more, and the train will leave, and all your luggage is on the platform."

Now he became fidgety, and as he heard the first whistle, he jumped up. I said, "What happened to your great sleep? I was thinking you are in samadhi!"

He said, "This is very mischievous of you."

I said, "You started the game, and I believe in tit for tat."

But he would not get out. He called a porter from the window, and asked him to bring the luggage in. But I told the porter that "I will pay you double. Just keep that luggage on the platform."

The porter said, "Of course, whoever pays me more." And finally the third whistle, and the train started

moving and the yogi jumped out to take his luggage. Meanwhile, I folded his bed and threw it on the ground and I was fast asleep. He was very angry, and although I was fast asleep he started saying to me, "This is not good."

I said, "Listen, I am fast asleep. You are not supposed to talk to a fast-asleep man. You have learnt your lesson!"

I told the vice-chancellor, "This stupid man you think is a saint, has some spirituality: he is not even intelligent.

"Because by a very strange coincidence, the train.... In India everything is possible -- only on the platform will the lights come on, and as the train leaves the platform, the lights will disappear, the electricity will be gone. The yoga teacher was sitting on his luggage, because there was no other place. Once I hit on his head in the darkness, and he said, "Who is hitting me?" And when the lights came on, he enquired again.

I said, "Why should anybody hit you, unless you have done something wrong."

He said, "I have been sitting on my suitcases."

I said, "We will see, it is still a long journey and the whole night is ahead."

A woman was sitting on the upper berth. When the light went off again, I started pulling her saree. So she started screaming, "Somebody is pulling my saree."

I said, "It is nobody. It is this man who is sitting in front of you." And I put the saree in his hands, and he was such an idiot, that he took it.

He said, "What is it?" Then the station came, and the whole compartment was against him: "Throw this man out. He is pretending to be a saint, and pulls the saree of a poor woman who is sitting here."

I said, "Now you know that you must be doing something wrong; that's why somebody was hitting you."

He went to the bathroom, and I told the two people who were sitting on both sides of him, "This man has to be thrown out some way, because this is absolutely against Indian culture. In the West it is okay, but in India a monk who pretends to be a celibate and is pulling the saree of a woman cannot be tolerated." So they said, "What should be done?"

I said, "You do one thing: when he sits down you press him from both sides."

They said, "That's a good idea."

In the darkness the yogi started shouting, "Two people are pushing me from both sides." And at that very moment I hit him again, and he said, "Just forgive me, I will change compartments."

As the light came on again at another station, he asked the people who were sitting by his side, "Why were you pushing me?" They said, "Strange, you seem to be a man of imagination. Why should we push you?" And he said, "Somebody hit me again on the head."

I said, "It is your yoga that has led you into hallucinations."

He said, "I want to go out of this compartment. I want to change compartments."

I said, "You cannot."

He said, "Why?"

I said, "The whole compartment is agreed on the point that you should be punished the whole night. *You* can go out, but your luggage we will not allow you to take out."

And of course he could not leave his luggage, so the whole night all kinds of things were done to him, and in the morning I told him, getting out at New Delhi station, "You created the game. If you had not pretended... if you had told me that you are tired and you want rest, I would have moved my bed -- but you threw it down. And I don't believe that if you do something wrong in this life, you will be punished in another life. I believe: cash payment! You have been punished enough. Never do such a thing again."

He said, "I will never do it again. Just do me one favor: don't talk about it back in the university."

I said, "That I cannot do. I never give any promises. And this whole night has been so juicy, that I am really in a hurry to go back to the university and tell the vice-chancellor and tell all those idiots who are learning yoga exercises from you."

Not a single yogi in the centuries past has created anything, has discovered anything, has shown any genius.

Just look at what your reason is, and you will feel a contempt for your reason. It is full of blind beliefs, unproved hypotheses, unexperienced faith. Without any proof, without any argument, you are carrying your religion, your philosophy; and you call it reason? It is a thing you should have great contempt for. And for your virtue also.

What is your virtue? Almost everybody thinks he is virtuous. Because you have given some alms to a

beggar, you are virtuous? Have you ever thought, in the first place why beggars exist? You exploit and create beggars, and then you give just a small portion -- and you become a great virtuous man.

What is your virtue? You don't have anything to give really; you don't have love, you don't have joy, you don't have any blissfulness: what can you give? All that you have is money, and money is soaked with the blood of those same people. It is a strange game: first make them beggars -- then give them alms; and you are virtuous. Give something to an orphanage, and you are virtuous. And most probably that orphanage is having *your* children, produced by prostitutes. *You* produce those orphans. You talk against prostitution -- if you ask people you will not find a single person who is in favor of prostitution -- then why do prostitutes exist? Who goes there?

Poor people cannot go -- they don't have the money. It is the rich people, the middle class people who can afford to go. The middle class people have to go to the prostitutes. The rich class people don't go there. They have created a new class of prostitutes:call-girls. You just dial their number, and they will be available at your place. And all these people are against prostitutes.

Your priests have been found, all over the world, exploiting sexually, and abusing sexually, small children. Many of them have been jailed. And it does not mean that those who have not been caught are not doing something of the same kind. Most of your monks, *saddhus*, nuns, *sadhvis* -- are either homosexuals or lesbians, and they are talking against sex, talking about celibacy, but it is only talk.

What is your virtue? You will feel a great contempt for it. It is hypocrisy. It is not virtue.
Zarathustra is very strong.

> WHAT IS THE GREATEST THING YOU CAN EXPERIENCE? IT IS THE HOUR OF THE GREAT CONTEMPT. THE HOUR IN WHICH EVEN YOUR HAPPINESS GROWS LOATHSOME TO YOU, AND YOUR REASON AND YOUR VIRTUE ALSO.

THE HOUR WHEN YOU SAY: `WHAT GOOD IS MY HAPPINESS?' IT IS POVERTY AND DIRT AND A MISERABLE EASE. Just look closely, what is your happiness? What are the situations which make you happy? And you will feel a great contempt for them.

BUT MY HAPPINESS SHOULD JUSTIFY EXISTENCE ITSELF! Zarathustra says, "My happiness is not of miserable ease, of dirt, of poverty. My happiness springs from my own being. It justifies existence." Your happiness does not arise from yourself. Your name comes up in a lottery and you are happy. What does it prove? Only your poverty. Only a poor man can be happy because a lottery came up in his name.

Anything that comes from outside and makes you happy makes you also a slave, makes you also dependent. What kind of happiness is it that destroys your freedom, that destroys you?

Leo Tolstoy has a beautiful story: A poor tailor used to purchase a ticket every month for the lottery. He had been doing it for twenty years but the lottie never came up in his name. His family, his friends got tired, and told him, "Why do you waste money? You are so poor, but the ticket has to be purchased. It has become almost a religious ritual."

But one day the miracle happened. A black limousine came to the poor tailor's shop and a man came out with a big bag -- the tailor had won the lottery! He could not believe it, but he had to believe it when the money was delivered to him.

He was so happy. He locked the door of his shop and threw the key in a well, because now what is the point. He has so much money, he can live his whole life comfortably, enjoying all that is available in the world. But he was not aware that money goes very fast -- in prostitutes, in alcohol, in gambling. All kinds of things that he had never imagined, he went through. He lost his health and within two years all the money was gone.

He came back to his shop. People said, "What happened? You look so old!" He said, "That goddamned lottery that destroyed my health, that took me to places where I should never have been. But what can you do with money? It is a constant temptation. All is lost; Please help me to find my key." Some young man went into the well, searched for his key; the key was found, he opened his shop, started his work.

But just out of old habit, he still continued to purchase one ticket every month. Now people said, "Why are you doing it? It has not been a blessing to you, it has been a curse." He said, "I know, and I know that it is not going to happen again; and I don't want it to happen again." They said, "This is strange, then why do you go on purchasing the ticket?" He said, "If I don't purchase the ticket, the whole month I feel something is missing. It has become my lifelong habit. I am addicted, so don't prevent me from purchasing the ticket. You know, for twenty years nothing happened, and I cannot think I have twenty more years to live. Those two years have destroyed me completely."

But when miracles happen, they happen in a chain. Next year, again the black limousine came, and he said, "My God! Now I am finished." The people said, "You need not do all those things." He again locked the door, threw the key into the well and he said, "Now there will be no need to take it out, because I don't think I can survive. The first lottery almost finished me -- seventy-five percent, and this one will finish the remaining twenty-five percent."

Such is the unconsciousness of man. Again the same round of prostitutes, of drinking alcohol, of gambling.... What is your happiness? Is it a blessing?

Just a few days ago, I was informed that in America almost one million people suffer from a headache when they make love, and for the next two days the migraine remains. But the strangest thing is they go on doing the same thing again and again, knowing perfectly well that migraine will come, and for two days they will have to suffer. They don't enjoy sex, they cannot; it is a curse to them, but the stupidity, the insanity, the unawareness, leads them. After two, three days, when the migraine is gone, they start feeling again an urge -- they have forgotten. Perhaps they have started hoping that it may not happen again. Their whole life is a proof that it has been happening again and again.

What is your happiness? Unless your happiness comes from within you, just as flowers come from the inner juices of the tree.... If your happiness is a flower of your being, it justifies existence. All your so-called happiness of power, and money, and prestige is just a migraine.

THE HOUR WHEN YOU SAY: `WHAT GOOD IS MY REASON? DOES IT LONG FOR KNOWLEDGE AS THE LION FOR ITS FOOD?

IT IS POVERTY AND DIRT AND A MISERABLE EASE!' An authentic, reasoning man is always in search of truth. Reason is the hunger for truth. Is your reason a hunger for truth? Is your reason a thirst for truth? Are you ready to sacrifice everything to find the truth? Just as the lion goes in search of food, reason goes in search of truth, in search of wisdom. Any other reason is nothing but dirt, poverty, and a miserable ease.

THE HOUR WHEN YOU SAY: `WHAT GOOD IS MY VIRTUE? IT HAS NOT YET DRIVEN ME MAD!'

A virtuous man cannot compromise with the lies of the society. A virtuous man will destroy the causes, not the symptoms. He will not be satisfied and comfortable by giving donations to a few institutions.

Anando was seeing a chartered accountant in Bombay who has a charitable trust -- tax exempt. The trust is for providing food for stray dogs, so he goes in his car, with food for the dogs. Those stray dogs are in the poor sections of Bombay, where hungry boys and girls are standing -- and he is feeding the dogs! He is thought to be a very virtuous, a very charitable man. What kind of virtue is this? And he feels great pride that he is the only one who takes care of the stray dogs.

Humanity is going to die. Half of this country is going to starve to death by the end of this century; but he is immensely happy that he is taking care of stray dogs. The poor boys are standing there with their big bellies and thin limbs, hungry, hoping that somebody will give something to them. But his virtue, his charity, does not include them. He has found a good way to feel himself a pious man, a religious man.

The same man is ready to take any kind of bribe. In fact, all that virtue is a very minimum part of all the bribes that he accumulates. Taking bribes is not a problem: because, he is making absolute arrangements in the otherworld by feeding the dogs.

Is your virtue just a cover-up of all your sins, of all your unvirtuous acts, of all your inhuman behavior to human beings?

THE HOUR WHEN YOU SAY: `WHAT GOOD IS MY PITY? IS NOT PITY THE CROSS UPON WHICH HE WHO LOVES MAN IS NAILED? BUT MY PITY IS NO CRUCIFIXION!'

Jesus Christ is crucified, but none of his popes, in two thousand years, has been crucified, and they are his representatives. Yes, they have a golden cross hanging around their neck on a golden chain. What a great capacity to deceive yourself! Your neck has to be on the cross, not the cross hanging on your neck; and that too of gold.

Jesus was only thirty-three years old, a young man and a carpenter's son, accustomed to carrying big logs and wood from the forest to his father's shop. He was given such a big and heavy cross that he fell three times before he reached to the destination. It was not made of gold. There were soldiers around him, lashing him when he fell: "Get up! Take the cross on your shoulders, and move."

If your compassion, your pity, is just a comfortable idea, you should feel contempt for it.

The pope runs a bank; Jesus was a beggar. The pope's bank has been found guilty of changing black money into white -- millions of dollars -- that is its whole business, and those millions of black dollars, changed into white money, are coming from the sale of heroin and other drugs. The pope goes on giving sermons against drugs, and the whole Vatican is supported by the money that comes from the drug sales.

The Italian government has issued an arrest warrant for the director of the pope's bank. But they cannot enter the Vatican, because that eight square mile area is considered to be an independent country. It is in the middle of Rome. The man who was the head of the bank was only a bishop. Rather than handing him over to the police he has been promoted. Now he has become an archbishop; and the pope is hiding him. The Italian police cannot enter into the Vatican, and the business continues.

The pope goes on preaching around the world that religious people should not take part in politics, and he sent one hundred million dollars to a party in Poland to fight against the communists. If that is not taking part in politics, then what is taking part in politics? Man is such a deceiver; not only deceiving others, he deceives himself.

Zarathustra is right: if you look into those qualities for which you feel proud, you will feel contempt, and that is the greatest thing that can happen to a man, because only after that contempt will you make some effort to go beyond man, towards the superman.

HAVE YOU EVER SPOKEN THUS? HAVE YOU EVER CRIED THUS? AH, THAT I HAD HEARD YOU CRYING THUS! Deep down, however clever and cunning you may be, you ARE aware that your virtue is false, your religion is a formality, your morality is a social mannerism, your honesty is just a facade.

IT IS NOT YOUR SIN, -- and this is a great statement -- IT IS NOT YOUR SIN, BUT YOUR MODERATION THAT CRIES TO HEAVEN, YOUR VERY MEANNESS IN SINNING CRIES TO HEAVEN! He is saying that the superman will be total in every one of his acts. Totality will be his joy and his reward. What you call sin is *not* the problem, but your moderation. You sin, but halfheartedly. You cannot even sin with your totality. You cannot even be sincere in your sin.

Zarathustra is against what you have heard Confucius teaching: the golden mean. Confucius is more a social and political thinker: Never go to the extreme, always remain in the middle. But remaining in the middle, you will never be able to live anything in its totality. The insight of Zarathustra is: if you can live your life of sin in totality it will disappear. It is your moderation that causes it to go on lingering your whole life. It is your hypocrisy that does not allow it to be experienced, because the experience itself will be such you will not repeat it. But because you are halfhearted, the incomplete experience goes on urging you to complete it. Every incomplete experience has the tendency for completion.

IT IS NOT YOUR SIN, BUT YOUR MODERATION THAT CRIES TO HEAVEN, YOUR VERY MEANNESS IN SINNING CRIES TO HEAVEN!

There has been a prohibition for alcohol, but all bureaucrats, all top-ranking officials, all so-called political leaders were drinking without any problem. They have power -- the prohibition is for others; nobody can prevent them. This is meanness.

Every political leader exploits his country. He promises the country that he is going to do great things. Those promises are never fulfilled.

On the other hand, he goes on filling his treasury with as much money as possible. Those who give money are favored by licenses, by new permissions to make factories. Those who don't give money are arrested, their houses are searched, and just a small loophole is enough to torture them.

Man's meanness is tremendous: One of the prime ministers of India, Indira Gandhi, forced people like Jay Prakash and thousands of others into jail. It was the jail that killed him, because he could not get the right treatment. His kidneys were not functioning, and he was released only when it was certain that now no cure is possible. But at his funeral, Indira Gandhi was present, Rajiv Gandhi was present, Sanjay Gandhi was present. The funeral was almost official. All great leaders and all great officers and generals of armies were present: and they were the real killers of the man.

When Morarji Desai came into power -- he was in jail in Indira Gandhi's time -- his whole effort was to force Indira into jail. Are these children? Have they any intelligence and wisdom? And now, even today, the same policy continues. Kirloskar, one of the industrialists of Poona, was arrested and kept five days in jail. And the reason was that he is a relative of Morarji Desai. His daughter is married to Desai's son.

Ramakrishna Bajaj's factories and all his offices were raided because he did not contribute to Rajiv

Gandhi's election fund. He was a follower of Jay Prakash and he was against Indira Gandhi. Now those people are being tortured. Of course, they always find some legal jargon to torture people. But meanness is the real sin. One should be clean of all meanness, and that will become a transcendence.

WHERE IS THE LIGHTNING TO LICK YOU WITH ITS TONGUE? WHERE IS THE MADNESS, WITH WHICH YOU SHOULD BE CLEANSED? One needs almost to be so extreme, if he to transcend this ugly humanity, that people will call him mad. They have called Gautam Buddha mad, they have called Jesus mad, they have called Socrates mad. Anybody who is not part of the crowd insanity, who goes beyond it, is condemned by the crowd as mad. But such madness is the only way to be cleansed.

BEHOLD, I TEACH YOU THE SUPERMAN: HE IS THIS LIGHTNING, HE IS THIS MADNESS!...

MAN IS A ROPE FASTENED BETWEEN ANIMAL AND SUPERMAN -- A ROPE OVER AN ABYSS. Man is not a being, but a process -- not a being, but a becoming. A dog is born a dog, and dies a dog. It is not absolutely so with man.

Gautam Buddha is born as a man and dies as a god. But to attain to this state, one has to be the lightning that burns all that is rotten in you, and one has to be mad enough to go beyond all the hypocrisies, all the mannerisms, all the facades that man has created to remain where he is without growing.

MAN IS A ROPE FASTENED BETWEEN ANIMAL AND SUPERMAN -- A ROPE OVER AN ABYSS.
A DANGEROUS GOING-ACROSS, A DANGEROUS WAYFARING, A DANGEROUS LOOKING-BACK, A DANGEROUS SHUDDERING AND STAYING-STILL.

What is great in man is that he is a bridge and not a goal; what can be loved in man is that he is a *going-across* and a *down-going*.

Man is not static: he is change, and that is what is beautiful in him. Man is not dead but alive -- that is what is lovable in him. He has to go across from animal to superman. He has also to gather courage to go *down* from his high peaks of being a superman, to give the message and the joy and the dance to all those who are left behind, who have become static and who are not moving, and who are not changing.

I LOVE THOSE WHO DO NOT KNOW HOW TO LIVE, EXCEPT THEIR LIVES BE A DOWN-GOING, FOR THEY ARE THOSE WHO ARE GOING ACROSS.

One of Zarathustra's greatest contributions is this: that once you have reached to the point of enlightenment, to the point of awakening, you should not remain there. That is too selfish -- you should come back. Because millions of people are there; perhaps their thirst is asleep, perhaps they are not aware of their hunger. You have to provoke them and challenge them, and you have to guide them and you have to show them the path: how they can also go across, how they can also change from the animal to the superman.

I LOVE THE GREAT DESPISERS, FOR THEY ARE THE GREAT VENERATORS AND ARROWS OF LONGING FOR THE OTHER BANK. THESE WOR+DS SHOULD BE WRITTEN IN GOLD: I LOVE THE GREAT DESPISERS, FOR THEY ARE THE GREAT VENERATORS AND ARROWS OF LONGING FOR THE OTHER BANK. A man who has no longing to go beyond, no longing to climb the Everest of consciousness is not worthy to be called a man.

I LOVE THOSE WHO DO NOT FIRST SEEK BEYOND THE STARS FOR REASONS TO GO DOWN AND TO BE SACRIFICES: BUT WHO SACRIFICE THEMSELVES TO THE EARTH, THAT THE EARTH MAY ONE DAY BELONG TO THE SUPERMAN. You have been told by all the religions that to sacrifice yourself to attain the kingdom of God. Zarathustra says, "Sacrifice yourself to the earth that the earth may one day belong to the superman." Become the herald of the coming morning. Make the way for the superman to happen.

I LOVE HIM, WHO LIVES FOR KNOWLEDGE AND WHO WANTS KNOWLEDGE THAT ONE DAY THE SUPERMAN MAY LIVE. AND THUS HE WILLS HIS OWN DOWNFALL. A man who wants the superman is certainly wanting that the man should disappear: the man should disappear into the superman.

I LOVE HIM WHO LOVES HIS VIRTUE: FOR VIRTUE IS WILL TO DOWNFALL AND AN ARROW OF LONGING.... I LOVE HIM WHO DOES NOT WANT TOO MANY VIRTUES. ONE VIRTUE IS MORE VIRTUE THAN TWO, BECAUSE IT IS MORE OF A KNOT FOR FATE TO CLING TO.

One should be one-pointed, a single arrow with your whole energy. Only then you can pass the

dangerous abyss between animal and superman. Many virtues are not needed.

Zarathustra says, I conceive only one virtue: the longing for transcendence, the longing for the beyond. The longing not to remain man, but to go beyond man, to become God.

I LOVE HIM WHO IS ASHAMED WHEN THE DICE FALL IN HIS FAVOUR AND WHO THEN ASKS: AM I THEN A CHEAT? -- FOR HE WANTS TO PERISH. It is not a great virtue to be successful, successful as a man, because success needs all kinds of meanness, all kinds of fallacies, all kinds of false promises. Success needs violence. The successful man is not a man of love, is not a man of compassion.

The truly compassionate man, the truly loving man is ready to dissolve himself, so that something great may arise. He wants to become the manure for the roses to grow.

I LOVE HIM WHO THROWS GOLDEN WORDS IN ADVANCE OF HIS DEEDS AND ALWAYS PERFORMS MORE THAN HE PROMISED: FOR HE WILLS HIS OWN DOWNFALL.
I LOVE HIM WHO JUSTIFIES THE MEN OF THE FUTURE AND REDEEMS THE MEN OF THE PAST: FOR HE WANTS TO PERISH BY THE MEN OF THE PRESENT.
I LOVE HIM WHO CHASTISES HIS GOD BECAUSE HE LOVES HIS GOD: FOR HE MUST PERISH BY THE ANGER OF HIS GOD.
I LOVE HIM WHOSE SOUL IS DEEP EVEN IN ITS ABILITY TO BE WOUNDED, AND WHOM EVEN A LITTLE THING CAN DESTROY: THUS HE IS GLAD TO GO OVER THE BRIDGE.

He is not afraid of death, because he knows, unless the seed dies the plant will not grow. Unless the seed dies there will not be any flowers. He is ready to die. In this courage he is capable to go gladly over the bridge, which is dangerous.

The journey of transcendence is dangerous. You will be disappearing and something new will come into existence. You will be sacrificing yourself for the new to arrive, but this sacrifice is a great bliss, because you are a creator -- you have become a womb for the new, and for the great.

I LOVE ALL THOSE WHO ARE LIKE HEAVY DROPS FALLING SINGLY FROM THE DARK CLOUD THAT HANGS OVER MANKIND: THEY PROPHESY THE COMING OF THE LIGHTNING AND AS PROPHETS THEY PERISH.

BEHOLD, I AM THE PROPHET OF THE LIGHTNING AND A HEAVY DROP FROM THE CLOUD: BUT THIS LIGHTNING IS CALLED Superman.

Zarathustra is saying that the prophet proclaims about the future, stakes everything for the future, dies for the future, so that this planet can become a paradise; so this humanity need not be mean, need not be anymore full of things which have to be condemned; so that this humanity becomes pure and innocent.

Just as at the beginning of the rains the clouds come -- they herald only the beginning of the rain and the lightning.

Zarathustra says, "I am the prophet of the lightning. I want you to be aware that soon the superman will be appearing. Be ready to receive him.
The only way to receive him is to be ready to sacrifice yourself."

This lightning is called superman, because this lightning is the beginning of a new season, of a new climate. The earth will become green, and the dead trees will become alive, and the naked branches will be with foliage, and there will be flowers all around.

I have told you that my word for the superman is the new man, because the word superman carries in it the idea of superiority. In existence nothing is superior and nothing is inferior -- things are only unique, and different.

The new man will be different and unique. The new man will not be serious, the new man will have a sense of humor, the new man will not be tense and anxious, and full of anguish; instead he will be full of joy. The new man will be able to dance and sing and play and be a small child.
The new man is the hope for the whole of humanity.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #5
Chapter title: Prologue part 5

28 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
PROLOGUE PART 5
WHEN ZARATHUSTRA HAD SPOKEN THESE WORDS HE LOOKED AGAIN AT THE PEOPLE AND FELL SILENT. THERE THEY STAND (HE SAID TO HIS HEART), THERE THEY LAUGH: THEY DO NOT UNDERSTAND ME, I AM NOT THE MOUTH FOR THESE EARS.
MUST ONE FIRST SHATTER THEIR EARS TO TEACH THEM TO HEAR WITH THEIR EYES? MUST ONE RUMBLE LIKE DRUMS AND LENTEN PREACHERS? OR DO THEY BELIEVE ONLY THOSE WHO STAMMER?
THEY HAVE SOMETHING OF WHICH THEY ARE PROUD. WHAT IS IT CALLED THAT MAKES THEM PROUD? THEY CALL IT CULTURE, IT DISTINGUISHES THEM FROM THE GOATHERDS.
THEREFORE THEY DISLIKE HEARING THE WORD 'CONTEMPT' SPOKEN OF THEM. SO I SHALL SPEAK TO THEIR PRIDE.
SO I SHALL SPEAK TO THEM OF THE MOST CONTEMPTIBLE MAN: AND THAT IS THE ULTIMATE MAN.

AND THUS SPOKE ZARATHUSTRA TO THE PEOPLE:
IT IS TIME FOR MAN TO FIX HIS GOAL. IT IS TIME FOR MAN TO PLANT THE SEED OF HIS HIGHEST HOPE.
HIS SOIL IS STILL RICH ENOUGH FOR IT. BUT THIS SOIL WILL ONE DAY BE POOR AND WEAK; NO LONGER WILL A HIGH TREE BE ABLE TO GROW FROM IT.
ALAS! THE TIME IS COMING WHEN MAN WILL NO MORE SHOOT THE ARROW OF HIS LONGING OUT OVER MANKIND, AND THE STRING OF HIS BOW WILL HAVE FORGOTTEN HOW TO TWANG!
I TELL YOU: ONE MUST HAVE CHAOS IN ONE, TO GIVE BIRTH TO A DANCING STAR. I TELL YOU: YOU STILL HAVE CHAOS IN YOU.
ALAS! THE TIME IS COMING WHEN MAN WILL GIVE BIRTH TO NO MORE STARS. ALAS! THE TIME OF THE MOST CONTEMPTIBLE MAN IS COMING, THE MAN WHO CAN NO LONGER DESPISE HIMSELF.
BEHOLD! I SHALL SHOW YOU THE ULTIMATE MAN.

`WHAT IS LOVE? WHAT IS CREATION? WHAT IS LONGING? WHAT IS A STAR?' THUS ASKS THE ULTIMATE MAN AND BLINKS.
THE EARTH HAS BECOME SMALL, AND UPON IT HOPS THE ULTIMATE MAN, WHO MAKES EVERYTHING SMALL. HIS RACE IS AS INEXTERMINABLE AS THE FLEA; THE ULTIMATE MAN LIVES LONGEST.
`WE HAVE DISCOVERED HAPPINESS,' SAY THE ULTIMATE MEN AND BLINK.
THEY HAVE LEFT THE PLACES WHERE LIVING WAS HARD: FOR ONE NEEDS WARMTH. ONE STILL LOVES ONE'S NEIGHBOUR AND RUBS ONESELF AGAINST HIM: FOR ONE NEEDS WARMTH.
SICKNESS AND MISTRUST COUNT AS SINS WITH THEM: ONE SHOULD GO ABOUT WARILY. HE IS A FOOL WHO STILL STUMBLES OVER STONES OR OVER MEN!
A LITTLE POISON NOW AND THEN: THAT PRODUCES PLEASANT DREAMS. AND A LOT OF POISON AT LAST, FOR A PLEASANT DEATH.
THEY STILL WORK, FOR WORK IS ENTERTAINMENT. BUT THEY TAKE CARE THE ENTERTAINMENT DOES NOT EXHAUST THEM.

NOBODY GROWS RICH OR POOR ANY MORE: BOTH ARE TOO MUCH OF A BURDEN. WHO STILL WANTS TO RULE? WHO OBEY? BOTH ARE TOO MUCH OF A BURDEN.
NO HERDSMAN AND ONE HERD. EVERYONE WANTS THE SAME THING, EVERYONE IS THE SAME: WHOEVER THINKS OTHERWISE GOES VOLUNTARILY INTO THE MADHOUSE.
`FORMERLY ALL THE WORLD WAS MAD,' SAY THE MOST ACUTE OF THEM AND BLINK.
THEY ARE CLEVER AND KNOW EVERYTHING THAT HAS EVER HAPPENED: SO THERE IS NO END TO THEIR MOCKERY. THEY STILL QUARREL, BUT THEY SOON MAKE UP -- OTHERWISE INDIGESTION WOULD RESULT.
THEY HAVE THEIR LITTLE PLEASURE FOR THE DAY AND LITTLE PLEASURE FOR THE NIGHT: BUT THEY RESPECT HEALTH.
`WE HAVE DISCOVERED HAPPINESS,' SAY THE ULTIMATE MEN AND BLINK.
THUS SPAKE ZARATHUSTRA.

THESE WORDS OF Zarathustra have always struck me very deeply for the simple reason that each of the statements seems to be my own, as if not Zarathustra's, but I am speaking, because whatever he is saying is my experience, too.

I have been speaking for almost three decades. I had started with a great hope for the whole of humanity. Slowly, slowly humanity itself has destroyed it. Now, I only hope for a small fraction of humanity: I call them "my people."

Talking to millions of people has been such a painful experience, so unexpected and so shocking, because people have ears but they do not listen. At the most, they hear. They have to hear because they have ears. But for listening, something more is needed -- a silent mind behind the ears, a receptive mind, non-interfering, non-judging.

Then hearing becomes listening. It does not mean that you have to agree with what you listen to, nor does it mean that you have to disagree. When the wind blows through the pine trees, do you agree or disagree? -- you simply listen. When the water comes down from the mountains, dancing and singing, the sound of water is heard by you but do you agree with it or disagree with it?

The same is true about the inner experience; you are not expected to agree or disagree. If you simply listen with a silent mind, that which is true will be immediately recognized; that which is untrue, will also be immediately recognized. This recognition has nothing to do with the mind; this recognition comes from your very being.

You know the truth; you have forgotten it.

When you listen, suddenly the memory arises; that which was asleep becomes awake.

Suddenly, there is a rapport. It is not a question of agreeing; it is a question of discovering within yourself the same truth that you have heard. And if nothing stirs in you, nothing awakes in you, that means whatever you have heard has no content in it, has no life in it, it is untrue.

This will give you an idea that there are two kinds of experiencing truth: one is only logical, when the mind agrees with the argument. It is bound to be very superficial because another argument, finer and sharper, may destroy the first argument and the agreement disappears; that which you had thought to be true, is no more true.

The second is totally different. It is not a logical, intellectual, rational agreement. It is a rapport between two beings. Suddenly, a recognition arises in you: "This is my truth, too. I have not been awake about it -- that's another matter -- but now I have been provoked, challenged." Then it is not an agreement with me, it is your own truth. No argument can destroy it, because no argument has proved it. No logic can make even a dent in it, because logic has not been the cause of its finding.

Speaking to millions of people, it was becoming more and more clear that I am talking to the walls: there is nobody who is listening. At the most, a few people are hearing but most of them are so full of their own prejudices, so full of unproven thoughts, they have so many beliefs without any basis in existence, that whatever you say to them is lost in the crowd of beliefs, ideas, religions, philosophies.

When they report about you, they say something absolutely different. Whatever you had said, has gone through such a distortion, so much has been left out, so much has been added to it; it has taken a totally new color, a new meaning which was not intended. So either they don't listen at al, or even if they manage to hear, it creates only misunderstanding, not understanding.

For listening, one needs a discipline of being silent, of being in the moment, of putting aside one's mind with all its garbage -- making a way for whatever you are listening to. If it is true, bells will start ringing in

your heart; if it is not true, nothing will happen within you. This is a different kind of knowing: through the heart, not through the mind. This is the only true way that one can understand. It is because of this fact, that all these statements are so absolutely mine, and I don't feel they were said by a man twenty-five centuries ago.

WHEN ZARATHUSTRA HAD SPOKEN THESE WORDS, HE LOOKED AGAIN AT THE PEOPLE AND FELL SILENT. His falling silent shows his sadness; shows the hopelessness of man; shows the unintelligence of the crowd.

> THERE THEY STAND (HE SAID TO HIS HEART), THERE THEY LAUGH: THEY DO NOT UNDERSTAND ME, I AM NOT THE MOUTH FOR THESE EARS.
> MUST ONE FIRST SHATTER THEIR EARS TO TEACH THEM TO HEAR WITH THEIR EYES?

In fact, masters have been doing exactly that: shattering your ears, shattering your mind, so that you can hear from your eyes -- so that you can understand from your heart.

A great philosopher had come to Gautam Buddha to discuss truth. This was a traditional thing in the East; philosophers used to move around the land, challenging other philosophers for open discussions. Those were beautiful days, in a way; those were the days of real freedom of thought. Every kind of philosophy, every possible conception of existence was respected, discussed -- and not with antagonism. The discussion was only a means to discovery; it was done with great love, with great friendship. The one who was defeated in the discussion, naturally became the disciple of the victorious.

The philosopher, Maulunkputta, had defeated many, many philosophers throughout the country. His great desire was to defeat Gautam Buddha, because that was the greatest name in those days. He had come with five hundred disciples and those five hundred disciples were five hundred philosophers that he had defeated. He challenged Gautam Buddha:"I want to discuss truth." Gautam Buddha said to him, "You are welcome, just a few preliminary things have to be settled. One is, do you know the truth; otherwise, how are you going to discuss it?"

Such was the sincerity of people that Maulunkputta said, "I do not know truth; I am a seeker." Buddha said, "I also used to be a seeker. Now I am no more -- only truth is. Do you want to discuss truth, still -- with truth itself? And how will you discuss? I am feeling compassionate towards you. My suggestion is: sit by my side for two years in silence -- just drinking my presence, feeling my presence, absorbing my presence. For two years you are not even to speak a single word, and after two years you can start your discussion."

It was a strange condition: two years he has to sit in silence. But he was an authentic seeker, not just a thinker, but one who wanted to realize truth -- not as a logical conclusion but as an existential realization.

He agreed. And that very moment, a disciple of Gautam Buddha, Mahakashyapa, sitting under a tree, started laughing, almost madly. Maulunkputta could not understand. He said to Gautam Buddha, "What has happened to this man? Suddenly, without any reason he started laughing." Buddha said, "You can ask him yourself."

Mahakashyapa said to Maulunkputta, "If you really want to ask the question, ask now. After two years, you will have found the answer. Who will ask the question? You will have disappeared. This man is dangerous. I had also come to discuss with him and he played the same trick with me. Sitting two years silently by his side, I disappeared. Now, I am the truth, but discussion is impossible. I laughed because I thought: again, he is at his old tricks; that poor fellow will sit two years, thinking that after two years there is going to be a great discussion. I still tell you: that if you are interested in discussing, this is the moment."

But Malunkputta agreed with Buddha and he said, "Whatever Gautam Buddha is saying is relevant. I don't know anything about truth; how can I discuss it? Let me sit for two years. I have wasted fifty years roaming around the country, discussing with thousands of people, arguing and arguing; and what is in my hands? -- they are empty. I have wasted fifty years; I can risk two years more. And the very presence of Gautam Buddha, his silence, his serenity, his fragrance... a subtle aura around him which is almost tangible, makes me sure that he cannot deceive me, that he cannot deceive anyone."

Two years he waited in silence; but in two years, he disappeared. His mind became so silent that he forgot even to count months, days, weeks. When two years had passed, he was not aware that two years had passed. It was Gautam Buddha who said, "Maulunkputta, have you forgotten our agreement? Two years have passed. This very day, two years ago, you came to me. According to the agreement, I am now ready to discuss; you can ask the question."

Instead of asking the question, there were tears of joy in his eyes and he put his head on Gautam

Buddha's feet and he said, "Please, forgive me. Mahakashyapa was right. I have fallen in such a rapport with you, that now there is no need for me to ask anything, or for you to answer anything. I know you exactly in your innermost being. I have seen your light and I have seen your love and I have experienced your truth. The most amazing thing is that when I experienced them, suddenly inside me, the same experiences started flowering.

"Your truth was only a triggering point; it triggered something in me and I became aware of my own truth -- and they are the same. Please forgive me. I was ignorant, egoistic, even to have the idea of discussing truth with you -- truth cannot be discussed, but in silence it can be experienced."

MUST ONE FIRST SHATTER THEIR EARS TO TEACH THEM TO HEAR WITH THEIR EYES? MUST ONE RUMBLE LIKE DRUMS AND LENTEN PREACHERS? OR DO THEY BELIEVE ONLY THOSE WHO STAMMER?
THEY HAVE SOMETHING OF WHICH THEY ARE PROUD. WHAT IS IT CALLED THAT MAKES THEM PROUD? THEY CALL IT CULTURE, IT DISTINGUISHES THEM FROM THE GOATHERDS.

Everybody in the whole world is proud of one thing: his culture. I have been condemned by so many countries, so many governments, so many churches, but the reason has been always the same -- that I am dangerous to their culture. Twenty-one countries have made it a law that I cannot enter their land. The reason? -- that I can destroy their culture, their morality, their religion. And it seems to be such an idiotic idea that on the one hand, they claim their culture is four thousand years old -- in India, they claim their culture is ninety thousand years old; they have made a culture in ninety thousand years -- and a single man can destroy it.

I have been deported from countries where I was only a tourist for three weeks, or four weeks. In Greece I was there for four weeks only. Two weeks had already passed and I had not left my house in those two weeks. I am so blissful to be just by myself; in my own room is the whole universe. But the archbishop of the oldest Christian church in the world, the Greek Orthodox Church, threatened the government, threatened me, threatened my host in whose house I was staying, on a small island... he threatened that if I was not immediately removed from Greece, he was going to burn my house -- me and the people who were staying with me would be burned alive.

And the reason? -- I am a danger to their culture. A tourist who is going to stay two weeks more and who is not going to go out of his house, is capable of destroying a culture which has been there for two thousand years. Is such a culture worth saving? Is it not simply rotten? Even a small push and the whole palace of playing cards will fall down. You have created it in two thousand years, and you are afraid of two weeks.

Everybody around the world is proud of his culture. But what is your culture? Zarathustra is right: THEY CALL IT CULTURE, IT DISTINGUISHES THEM FROM THE GOATHERDS. It is nothing much; it is just an invention of man's ego. You may be speaking a different language, you may be wearing a different kind of clothes, you may be making a different kind of architecture, you may be having a different kind of music -- but there is nothing to be proud of: Even the nomads, who are wandering in the deserts, have their own culture and they are as proud as anybody else.

When Marco Polo reached China, he wrote in his diary, that the Chinese people could not be called human beings; they seemed to be a subhuman species. What was the reason? Small things... Chinese eat snakes. In fact, once you cut off the head of the snake, it is just pure vegetable because the poison is only in the mouth, in a small gland. Once the mouth is chopped off, you have pure vegetable. And the Chinese consider it one of the delicacies. But Marco Polo could not believe it -- man eating snakes. Certainly, they must be subhuman.

And what did the Chinese think about Marco Polo? They had heard of the West, but he was the first western man to enter China. There are books of that time, still available, which show that China was highly cultured, in a sense in which Western countries were far behind.

China had the printing press, China had paper currency, which are very latest developments in the world. Only a highly developed society can conceive that carrying hundreds of rupees in gold or silver is an unnecessary burden. There is no need. You can carry a one-thousand-rupee note in your pocket; it has no weight. The government promises that whenever you want, you can come to the treasury and take one thousand golden rupees. It is a promissory note; it is easier to carry, easier to exchange. You can carry thousands of rupees with you, but not in gold coins or silver coins.

When the Chinese saw Marco Polo, the contemporary writers in China wrote about him, "We have heard that man is evolved from monkeys -- now we believe it. Marco Polo is just a monkey."

Every culture has its own pride but every culture is nothing but a certain style of life that the crowd has developed, and every culture destroys the individual. It forces everybody to be similar to others; to have the same belief system; to have the same god; to go to the same temple; to have the same holy scripture; to have the same moral code; the same etiquette, same manners -- it reduces the uniqueness of the individual. It makes him a cog in the wheel. So whatever the culture is, it is a murder of the individual, it is different ways of murdering the individual. There is nothing to be proud of.

The world where the individual is not destroyed, but supported in his uniqueness, will be the world according to Zarathustra, the world of the superman. The superman cannot be a part of a crowd. The superman can only be just himself, in his absolute naturalness, uncompromising, respectful of others but not allowing anybody else to humiliate him.

Zarathustra thought in his heart: THEREFORE THEY DISLIKE HEARING THE WORD `CONTEMPT' SPOKEN OF THEM. SO I SHALL SPEAK TO THEIR PRIDE.

Up to now, he was saying that man, as he is, has nothing in him which needs to be honored. The only great thing is to transcend this kind of humanity and this kind of mankind which is full of competition, full of violence, full of war, full of jealousy, full of cruelty. This man is contemptible; this man is not honorable.

But he thought: "If I go on speaking, they are not going to understand me at all. I should drop the word "contempt" because they are very proud of themselves, although there is nothing in them to be proud of. Everything is ugly inside; they are but hypocrites; they don't show that ugliness; they go on hiding it -- that is their culture. I should speak to their pride. Perhaps they may be able to listen.

He finds a device. He is going to say the same thing, he is going to indicate the same path, but if people are so foolish, why not use their pride. At least, they will be able to understand and ready to listen.

SO I SHALL SPEAK TO THEM OF THE MOST CONTEMPTIBLE MAN: AND THAT IS THE ULTIMATE MAN. You are not the most contemptible man, the ultimate man. The words look beautiful, THE ULTIMATE MAN. But if you think about it, the ultimate man means that all that is ugly in you has come to its full growth; that you cannot be more ugly than the ultimate man -- you are just the beginning, a movement towards the ultimate man.

AND THUS SPOKE ZARATHUSTRA TO THE PEOPLE: IT IS TIME FOR MAN TO FIX HIS GOAL. These things people like -- their minds are goal-oriented. Everybody is brought up in such a way that he becomes an achiever: achieve more in any field you are, reach to the top.

IT IS TIME FOR MAN TO FIX HIS GOAL. IT IS TIME FOR MAN TO PLANT THE SEED OF HIS HIGHEST HOPE. Perhaps these words may be heard. He is using the language of man's pride: of goal, of hope. That's how everybody is living; for some goal: he wants to be the most famous man in the world; he wants to be the richest man. He wants to be the most powerful man. Everybody has Alexander the Great inside him, in different ways.

HIS SOIL IS STILL RICH ENOUGH FOR IT. BUT THIS SOIL WILL ONE DAY BE POOR AND WEAK; NO LONGER WILL A HIGH TREE BE ABLE TO GROW FROM IT. So don't waste time: Fix your goal; make your hope clear; focus your whole energy on the goal with absolute hope because the soil is still rich -- soon it will not be possible. It will become weak and poor, and then no longer will a high tree be able to grow from it. And that's what everybody wants -- to be the highest tree, reaching to the stars.

ALAS! THE TIME IS COMING WHEN MAN WILL NO MORE SHOOT THE ARROW OF HIS LONGING OVER MANKIND... And now, in an indirect way, he comes to his point: ALAS! THE TIME IS COMING WHEN MAN WILL NO MORE SHOOT THE ARROW OF HIS LONGING OVER MANKIND... Again, he is saying, "Transcend mankind," but he has changed his words... AND THE STRING OF HIS BOW WILL HAVE FORGOTTEN HOW TO TWANG!

I TELL YOU: ONE MUST HAVE CHAOS IN ONE, TO GIVE BIRTH TO A DANCING STAR. I TELL YOU: YOU STILL HAVE CHAOS IN YOU.

He is saying exactly the same thing: but a man of tremendous intelligence.... If you are not very alert, you will think he is saying totally different things: only his words are different; his meaning is the same.

I TELL YOU: YOU STILL HAVE CHAOS IN YOU. Rather than saying that you are a chaos, contemptible, he is saying that stars are born only out of chaos. One must have chaos in one to give birth to a dancing star. But you are only to be a chaos, just a womb, to give birth to a dancing star.

For what he was calling the superman, man has to be just a womb, so that the superman is born. Man has to be just an arrow, but the target is the superman.

ALAS! THE TIME IS COMING WHEN MAN WILL GIVE BIRTH TO NO MORE STARS. ALAS! THE TIME OF THE MOST CONTEMPTIBLE MAN IS COMING, THE MAN WHO CAN NO LONGER DESPISE HIMSELF. Zarathustra is an immensely wise man. If you cannot understand his language, he will speak your language, but will make you experience his meaning.

THE TIME OF THE MOST CONTEMPTIBLE MAN IS COMING, THE MAN WHO CAN NO LONGER DESPISE HIMSELF.
BEHOLD! I SHALL SHOW YOU THE Ultimate Man.

`WHAT IS LOVE? WHAT IS CREATION? WHAT IS LONGING? WHAT IS A STAR?' THUS ASKS THE ULTIMATE MAN AND BLINKS.

The ultimate man is the death of mankind. Now there is no question of any love, no question of any creativity and no question of giving birth to stars. The ultimate man has forgotten the very language of transcendence. He will think that he is the goal of the whole existence; he will think that he has arrived, the journey is finished.

Zarathustra is saying: "The idea that I have arrived is suicidal. Life is a pilgrimage." In fact, there is no goal to it. You are always arriving and arriving and arriving, but you never arrive. All goals are just to keep you moving, growing. All goals are like the horizon which seems so close, just a few miles away. You think you can reach it, but you cannot ever reach it, because it is only an appearance.

The earth and the sky meet nowhere. The moment you reach to the point where the horizon was, the horizon will have receded farther away. The distance between you and the horizon will always remain the same, without any change. And this is the beauty of life, that it goes on growing, and it knows no end; that it goes on living and knows no death -- that it is eternity.

But this eternity is possible only if man's longing always goes beyond himself, that he is always thinking: How to transcend? How to be farther away from the animal, and closer to God, if there is any God? That's why Zarathustra has said, "Man is a rope stretched between the animal and the superman. He is a bridge and you should not make your house on the bridge -- the bridge is to be passed over."

One of the great emperors of India, Akbar, had a great dream which remained unfulfilled. But it is good to have great dreams, even if they remain unfulfilled. In fact, only small dreams can be fulfilled; the greater the dream, the lesser is the possibility of its fulfillment.

He wanted to create a new capital for India, the most beautiful city in the world, unique in every manner. The whole city was to be a piece of art; not just one palace, but a whole city of palaces. He started working on it when he was very young. Thousands of workers, architects, stonecutters, continued to work for fifty years to make the city.

It is still there, incomplete; it's name is Fateh-pur Sikri. It is a ghost city -- nobody has ever lived there because it was never complete. Akbar died and his successors thought it too costly a dream. Akbar almost emptied his whole treasury and they were not interested.

You enter the city through a bridge which passes over a beautiful river, and Akbar wanted some beautiful sentence welcoming people who would be entering the city. There was only one entrance. He asked his people to look into books, into scriptures of all the religions and finally they found in Zarathustra the sentence:" Man is only a bridge; one should not make his home on it; it is something to be passed over". In Fateh-pur Sikri, this is the first sentence that welcomes you.

The ultimate man asked, `WHAT IS LOVE?' He knows what money is, he knows what power is, he knows what respectability is, but he does not know what love is.

He asks: `What is creation?' He knows technology, he knows science, he knows nuclear weapons, he knows how to destroy the whole of humanity -- but he does not know what creativity is.

THUS ASKS THE ULTIMATE MAN, AND BLINKS.

THE EARTH HAS BECOME SMALL, AND UPON IT HOPS THE ULTIMATE MAN, WHO MAKES EVERYTHING SMALL. HIS RACE IS AS INEXTERMINABLE AS THE FLEA: THE ULTIMATE MAN LIVES LONGEST. Why does the ultimate man live longest? -- because he has forgotten that there is much more to life. He has stopped; he has stopped growing; he has stopped dreaming; he has stopped hoping; he has no future, he is already a corpse -- that's why he lives longest.

Obviously, the dead man cannot die again. The ultimate man is the death of man, that's why he lives

longest. He is only a corpse, without love, without music, without songs, without dances, without creativity. Nowhere to go; he is simply stuck. There is only the grave and no possibility of resurrection. If this man, this mankind, does not listen to Zarathustra, what he had been telling twenty-five centuries ago is going to be true soon.

THE EARTH HAS BECOME SMALL.... Man has become immensely powerful as far as destruction is concerned.

In fact, people only talk about words like "love," but they do not know the meaning. They have never loved. Their hearts have never known the spring that is called love. They know marriage; they know how to produce children, but love is not the technique of reproducing children. Animals can do it without any love; man is also doing it without any love. Because to know love... it is not enough just to be born, love has to be learnt, it is an art. As an animal, man does not inherit it. It is not something biological. Sex you need not learn; it comes as a package deal. But love is something like meditation, is something like prayer. It is not necessarily the case that you will be acquainted with them. You may live without love, without meditation, without prayer, and you may die without ever tasting anything of these experiences.

Man has become immensely productive through technology and science; but his creativity is disappearing. Who cares about creativity? It is costly, takes too much time. When cars can be produced on an assembly line... the Ford factory manufacturing cars, produces one car every minute; those cars just go on moving on the assembly line, one by one, all exactly similar -- who bothers about uniqueness?

The creative man is no longer valuable in the marketplace. The productive man is valuable and the difference between the two is great. The productive man is only a technician; the creative man is a genius.

`WE HAVE DISCOVERED HAPPINESS,' SAYS THE ULTIMATE MAN AND BLINKS. What is their happiness? They have all the money, all the power, all the prestige -- Is that happiness?

THEY HAVE LEFT THE PLACES WHERE LIVING WAS HARD: FOR ONE NEEDS WARMTH. ONE STILL LOVES ONE'S NEIGHBOUR AND RUBS ONESELF AGAINST HIM: FOR ONE NEEDS WARMTH. But that is not love.

SICKNESS AND MISTRUST COUNT AS SINS WITH THEM: ONE SHOULD GO ABOUT WARILY. HE IS A FOOL WHO STILL STUMBLES OVER STONES OR OVER MEN! The day man stops committing mistakes, he will stop learning.

Only machines don't commit mistakes; they are perfect, in a way.

The ultimate man will be just a robot. He will do everything efficiently, without stumbling on stones or on man; without committing a mistake, ever. But such a man has lost his humanity.

It is through mistakes that you explore new areas of life; it is through mistakes that you mature; it is through mistakes that you become wise; it is through mistakes that mankind has evolved.

But if we stop committing mistakes, then know that the ultimate man has arrived -- he will be a robot. He will live longest, but live without love, live without song, live without dance -- his life will be worse than death.

A LITTLE POISON NOW AND THEN: THAT PRODUCES PLEASANT DREAMS. The ultimate man will discover drugs... they are being discovered.

> A LITTLE POISON NOW AND THEN: THAT PRODUCES PLEASANT DREAMS. AND A LOT OF POISON AT LAST, FOR A PLEASANT DEATH.
> THEY STILL WORK, FOR WORK IS ENTERTAINMENT. BUT THEY TAKE CARE THE ENTERTAINMENT DOES NOT EXHAUST THEM.

It is becoming a problem already. These words of Zarathustra are so true to our century that it seems his insight into the future is tremendous. Man is being replaced by machines. More and more work is being done by machines. Great philosophers in the world are concerned that soon, all work will be done by the machines. Then what is man supposed to do? And it is dangerous to keep millions of men without any work.

People ordinarily think that when they retire, they will rest and relax and enjoy. But when they really retire, they find rest is impossible, relaxation is impossible, because their whole life they have been practicing restlessness, anxiety, tension, anguish. Now suddenly, just because they are retired, their bodies cannot change their old habits, sixty-year old habits.

It is not an accident that old people become irritable or annoyed over small things. It is very difficult for children to live with old people, for the new generation to live with the older generation. The gap is not only of time, not only of knowledge, the gap is that the old man has nothing to do; and his whole life he has been doing something or other. Now he is looking all around to do something, and there is nothing left for him to

do.

This whole energy that was involved into work, becomes a problem to him, a burden. He wants to release it, it becomes anger; it becomes irritation; it becomes condemnation of everybody. And the great thinkers in the world are of the opinion that we will have to provide old people with some kind of work, just for their entertainment. It may not be useful. Perhaps one group of old people makes something, another group of old people, the next day, demolishes it. But it is just for their entertainment.

And old age is becoming longer; in Europe, to be eighty, ninety, one hundred, one hundred and twenty, is not rare. In the Soviet Union, particularly in one part, in the Caucasus, there are people, thousands, who have passed one hundred and fifty years of age. And there are a few hundreds who have even reached the age of one hundred and eighty. They are still working in the fields, in the orchards, in the gardens -- they demand work. You cannot retire a man who is going to live to one hundred and eighty years, when he is sixty. He has lived only one-third of his life; two-thirds are still there, remaining empty. You will have to give him some work.

There are even proposals by economists that the people who are ready to be unemployed should be paid more for their readiness to be unemployed; they should be paid more than those who ask for employment because you can't have both, employment and greater pay. You can choose. Because some poor fellow is going to suffer an empty life -- he needs compensating for it. It has never even been conceived by the past economists that the unemployed would be paid more than the employed.

Work is going to be taken over by machines, because they do it better, more efficiently, more quickly. Where one thousand people were needed, just one machine can manage. Where ten thousand people were needed, just one computer can manage the whole thing. But what about those one thousand or ten thousand people? Zarathustra is saying that these people would like to die.

There are movements around the world, in advanced countries, where old people are demanding a constitutional right to commit suicide -- and you cannot say they are wrong. They say, "We have lived enough and now to go on dragging ourselves is unnecessary torture. We want to go to rest in our graves. We have seen everything, we have experienced everything. Now, there is nothing for us to hope or to dream or to desire. Tomorrow is empty and frightens us -- it is better to die."

Hence, there is a movement and I am in support of it: the movement for euthanasia. Every government should provide, in every hospital, facilities for people who want to die. Perhaps you can make a limit. After eighty years, if somebody wants to die, you should make beautiful arrangements in the hospital so he can rest, invite his friends, meet with his friends, old colleagues, listen to great music, listen to novels or poetry, see the best films, because this is the last month.

Why unnecessarily harass people? Just give them an injection which takes them deeper and deeper into sleep, which turns finally into death. I am absolutely certain, governments will have to yield to it, and medical science will have to yield to it, because it seems so absolutely human that if someone has lived enough -- his children have become old, his children are sixty, they are getting retirement -- now it is time.

You are not free to be born but at least you should be given the freedom to die, to choose the date and the time. It should become part of our basic human rights.

NOBODY GROWS RICH OR POOR ANY MORE: BOTH ARE TOO MUCH OF A BURDEN. WHO STILL WANTS TO RULE? WHO OBEY? BOTH ARE TOO MUCH OF A BURDEN. For the ultimate man, everything becomes a burden. He simply wants to die.

NO HERDSMAN AND ONE HERD. EVERYONE WANTS THE SAME THING.... And it is happening, everybody wants the same thing; you can see it happening. Suddenly, a fashion arises about having a certain style of hair and you will see thousands of people are having the same style. Suddenly, a fashion arises for certain clothes and thousands of people are using the same clothes. Designers are continuously working to create new fashions because factories need to produce; otherwise, they would be empty. How can the workers be paid?

New soaps, new cigarettes... and nothing is new in them. Perhaps only the container is new, the color is different, but it becomes the fashion. It has been calculated that every fashion has an average life of three years. After three years, people start getting bored, they want something new.

This is not happiness. This is a desperate search for happiness but in wrong directions.

... EVERYONE IS THE SAME: WHOEVER THINKS OTHERWISE GOES VOLUNTARILY INTO THE MADHOUSE.

Just think a little differently from people and they become suspicious of you; something is wrong; you are crazy. Be part of the crowd and you are accepted as sane. The crowd may be insane, that is not the point. You simply be part of the crowd, behave the way they are behaving. Exceptions are not allowed. Individualities are not allowed. Individuals are being forced into madhouses. This is the ultimate man.

`FORMERLY, ALL THE WORLD WAS MAD,' SAY THE MOST ACUTE OF THEM AND BLINK.
THEY ARE CLEVER AND KNOW EVERYTHING THAT HAS EVER HAPPENED: SO THERE IS NO END TO THEIR MOCKERY. THEY STILL QUARREL, BUT THEY SOON MAKE UP -- OTHERWISE INDIGESTION WOULD RESULT.
THEY HAVE THEIR LITTLE PLEASURE FOR THE DAY AND THEIR LITTLE PLEASURE FOR THE NIGHT: BUT THEY RESPECT HEALTH.

Health should be a natural thing. One should not even be aware of it. That is the oldest definition of health: when you are not aware of your body at all. You are aware of your head only when you have a headache; otherwise, what is the need of being aware of the head? You are aware of your stomach when either you have a stomach-ache or you are pregnant; otherwise, what is the need of being aware of your stomach.

Only sickness makes you alert. But around the world, there is so much consciousness about health: health foods, health clinics, natural food. This means we are desperately in search of something that will make us happy. We are miserable in our wealth, we are miserable in our education, we are miserable in a world full of all kinds of gadgets and toys.

`WE HAVE DISCOVERED HAPPINESS,' SAY THE ULTIMATE MEN AND BLINK.

The ultimate man, according to Zarathustra, is the full growth of all that is ugly in you and this ultimate man has to be avoided. He is coming; he is coming very forcibly. He is very close.

This ultimate man can be stopped only by one thing: if we can create a new man, a man deeply rooted in meditation; a man who has moved from the head to the heart; a man whose priority is no more logic, but love; a man who does not care to be rich on the outside, but is immensely interested in the inner treasures of our being -- in short, a man who is fully awakened, enlightened, a man who is aware of a godly existence and is so overfull of joy that he wants to share it.

Unless we create the new man, the ultimate man is coming. The ultimate man is the death of mankind.

The new man can prevent that death. The new man can give you a new life, a new space to move, a new dimension, a new sense of direction. It is going to be inward. For thousands of years, we have been moving outward. We have gone too far away from ourselves.

It is time we should come back home and have a look inside our own beings, because within our own being is all that we are looking for outside. We will not find it on the outside, it is not there. It is here.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #6
Chapter title: Prologue part 6

29 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
PROLOGUE PART SIX
FOLLOWING HIS SPEECH ABOUT THE ULTIMATE MAN, ZARATHUSTRA REALIZES THAT THE PEOPLE HAVE MISUNDERSTOOD HIM, FOR THEY NOW CRY OUT TO HIM FOR THE ULTIMATE MAN, TELLING HIM HE CAN HAVE THE SUPERMAN.
WHILE HE PONDERS ON THIS, THE TIGHT-ROPE WALKER BEGINS HIS ACT -- WALKING ACROSS A ROPE SUSPENDED HIGH ABOVE THE PEOPLE IN THE MARKET SQUARE, BETWEEN TWO TOWERS.
WHEN HE REACHES THE MID-POINT, SUDDENLY A FIGURE DRESSED AS A BUFFOON APPEARS FROM ONE OF THE TOWERS, AND PROCEEDS TO FOLLOW THE TIGHT-ROPE WALKER, SHOUTING OUT AND ABUSING HIM. HE MAKES TO JUMP OVER THE TIGHT-ROPE WALKER, WHO LOSES HIS BALANCE AND FALLS, LANDING QUITE CLOSE TO WHERE ZARATHUSTRA IS STANDING.
ZARATHUSTRA STAYS WITH THE DYING MAN LONG AFTER EVENING HAS COME AND THE CROWD DISPERSED.
LATER IN THE NIGHT THE MAN DIES, AND ZARATHUSTRA DETERMINES TO LEAVE THE TOWN, AND BURY THE BODY WITH HIS OWN HANDS. HE MEETS WITH THE BUFFOON, WHO TELLS HIM HE IS HATED IN THE TOWN; THAT IT IS GOOD THAT HE IS LEAVING; AND WITH SOME GRAVEDIGGERS, WHO MAKE FUN OF HIS CARRYING A CORPSE.
AFTER HAVING SOUGHT FOOD FROM AN OLD MAN ALONG THE WAY, ZARATHUSTRA FINDS HIMSELF IN THE FOREST, AND HAVING LAID DOWN HIS DEAD COMPANION, FINALLY SLEEPS. HOURS LATER, HE AWAKENS....
AND THEN HE SPOKE TO HIS HEART THUS:
A LIGHT HAS DAWNED FOR ME: I NEED COMPANIONS, LIVING ONES, NOT DEAD COMPANIONS AND CORPSES WHICH I CARRY WITH ME WHEREVER I WISH.
BUT I NEED LIVING COMPANIONS WHO FOLLOW ME BECAUSE THEY WANT TO FOLLOW THEMSELVES -- AND WHO WANT TO GO WHERE I WANT TO GO.
A LIGHT HAS DAWNED FOR ME: ZARATHUSTRA SHALL NOT SPEAK TO THE PEOPLE, BUT TO COMPANIONS! ZARATHUSTRA SHALL NOT BE HERDSMAN AND DOG TO THE HERD!
TO LURE MANY AWAY FROM THE HERD -- THAT IS WHY I HAVE COME. THE PEOPLE AND THE HERD SHALL BE ANGRY WITH ME: THE HERDSMEN SHALL CALL ZARATHUSTRA A ROBBER.
I SAY HERDSMEN, BUT THEY CALL THEMSELVES THE GOOD AND THE JUST. I SAY HERDSMEN: BUT THEY CALL THEMSELVES THE FAITHFUL OF THE TRUE FAITH.
BEHOLD THE GOOD AND THE JUST! WHOM DO THEY HATE MOST? HIM WHO SMASHES THEIR TABLES OF VALUES, THE BREAKER, THE LAWBREAKER -- BUT HE IS THE CREATOR....
THE CREATOR SEEKS COMPANIONS, NOT CORPSES OR HERDS OR BELIEVERS. THE CREATOR SEEKS FELLOW CREATORS, THOSE WHO INSCRIBE NEW VALUES ON NEW TABLES.
THE CREATOR SEEKS COMPANIONS AND FELLOW-HARVESTERS: FOR WITH HIM EVERYTHING IS RIPE FOR HARVESTING. BUT HE LACKS HIS HUNDRED SICKLES: SO HE TEARS OFF THE EARS OF THE CORN AND IS VEXED.
THE CREATOR SEEKS COMPANIONS AND SUCH AS KNOW HOW TO WHET THEIR SICKLES. THEY WILL BE CALLED DESTROYERS AND DESPISERS OF GOOD AND EVIL, BUT THEY ARE HARVESTERS AND REJOICERS....
I WILL NOT BE HERDSMAN OR GRAVEDIGGER. I WILL NOT SPEAK AGAIN TO THE PEOPLE: I HAVE SPOKEN TO A DEAD MAN FOR THE LAST TIME.
I WILL MAKE COMPANY WITH CREATORS, WITH HARVESTERS, WITH REJOICERS: I WILL SHOW THEM THE RAINBOW AND THE STAIRWAY TO THE SUPERMAN....
THUS BEGAN ZARATHUSTRA'S DOWN-GOING.

IT IS NOT only Zarathustra who is disappointed in man as he is. Almost everyone who has gone within his own self, has known the reality, has experienced the beauty of consciousness, has been disappointed in people.

It is a long, long tradition that people are deaf -- and almost dead. They go on living because they don't have the courage to commit suicide. They go on breathing because it is beyond their control, they cannot stop it; otherwise the masses of the world are just a dead weight on the planet.

The masses have not contributed anything to the growth of consciousness, to the growth of the human soul. They have not contributed anything towards making a temple of God on the earth -- although they have made thousands of temples and synagogues and churches and mosques. But they are not making them

as the abode of a rejoicing religion; they are making them as the citadels of anti-life preachers -- citadels of cowards and escapists. They have organized religions just to prevent... so that religion disappears from the world, because religion can exist only in the individual, never in the collective.

Do you have any organizations of love? -- Christianity, Hinduism, Buddhism, Mohammedanism? Love is simply individual; so is prayer, because prayer is nothing but the most purified form of love. Love is towards another individual; prayer is towards the whole existence.

To destroy religion, the most clever and cunning way has been to organize it, to give religion a priesthood, to give religion a fixed holy scripture. Life never remains fixed, it goes on moving; and you go on carrying a dead scripture which has lost all relevance to reality. You go on listening to the priests -- who do not speak out of their experience, who are simply parrots repeating what the tradition has given to them. Religion is always fresh and new. To make it old and ancient is to kill it. This has to be understood very clearly -- only then Zarathustra may be able to reach to your heart.

FOLLOWING HIS SPEECH ABOUT THE ULTIMATE MAN, ZARATHUSTRA REALIZES THAT THE PEOPLE HAVE MISUNDERSTOOD HIM...

One of my friends, an old man, but he loved me tremendously.... There were only two men in India who were called *Mahatmas*, `great souls' -- one was Mahatma Gandhi and another was this old man, Mahatma Bhagwandin. He once said to me, "If you are understood, know well, you must not be saying the truth. If you are misunderstood, there is a possibility that perhaps you have uttered the truth." It is a strange fate that misunderstanding by the people should become the definition of truth. But he was right. People have been living in lies for centuries. So whenever somebody realizes the truth, it is bound to be misunderstood.

... FOR THEY NOW CRY OUT TO HIM FOR THE ULTIMATE MAN. He was talking about the ultimate man to condemn humanity. It was a very philosophical way of saying to man, "If you go on growing the way you are, you will become the ultimate man, and the ultimate man is the most contemptible thing possible. And it is time that rather than moving towards the ultimate man, you should change your path towards the superman."

The superman is not a continuity with you. The ultimate man is only the fulfillment of all your ignorance, all your jealousies, all your anger, hatred. All that is ugly in you will come to its climax -- that is the ultimate man. The ultimate man is your continuity. He was condemning the ultimate man to make you aware that there is still time to *prevent* the ultimate man.

The superman is not a continuity with you -- he is discontinuous. You simply disappear with all your ugly desires and give place to a new man, to a new humanity. But the people have misunderstood Zarathustra, as they have always misunderstood. Now they are asking him, "Give us the ultimate man."

They think that the ultimate man is the highest evolved man. The ultimate man is just the most degraded, the most spiritually sick, the *last* man -- because he will lose any interest in creativity, in love, in prayer. The ultimate man has come to the dead end of the street, although he will feel that he has reached the goal and he has found happiness. But his happiness is going to be more miserable than your misery. He is simply your magnified form. Zarathustra's idea was not to condemn you directly, because that hurts your ego and you stop listening. It is better, he thought, to condemn your magnified form so that you can see clearly where you are going, where you are going to land -- you are going to land in a graveyard. But just not to hurt your pride, he used a beautiful word for it: the ultimate man. But people still misunderstood him.

First they misunderstood him because he was using the word "contempt" for humanity. He changed the word; it was going against their pride. He used a word that is an indirect attack, but his approach remains the same; and the people also remain the same in their ignorance. Now they are crying out to him for the ultimate man, "Give us the ultimate man!" Telling him he can have the superman,
"You can have the superman; we want the ultimate man."

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GRAVEDIGGERS, WHO MAKE FUN OF HIS CARRYING A CORPSE.

He has done no harm to the people; but to tell the truth has always been an invitation for people to hate you. Nobody wants to know the truth, because it shatters their lies -- and their whole life consists of lies; it is based on lies.

Every child is fed all kinds of lies with the mother's milk. Naturally the man of truth is going to be hated. He is a disturber. You are feeling very comfortable with your lies, and suddenly he comes and creates doubts in you, disturbs your faith. You lose the old confidence -- it is natural that you will hate this man.

P. D. Ouspensky, one of George Gurdjieff's best disciples, who made Gurdjieff known all over the world, otherwise Gurdjieff would have died absolutely unknown... perhaps known to a few people. He wrote a book, IN SEARCH OF THE MIRACULOUS, and dedicated the book to George Gurdjieff. The dedication is beautiful. The book is about Gurdjieff's teachings; its subtitle is FRAGMENTS OF AN UNKNOWN TEACHING. In the dedication he says, "To George Gurdjieff, the disturber of my sleep."

But it is very difficult not to hate these kind of people, who disturb your sleep, your comfortable lies, your convenient lies, your consolations.

The buffoon and a few gravediggers laugh at him. They have always laughed. Whatever they cannot understand... they cannot even accept the fact that they have not understood it, because that will show their ignorance. By laughing, they are pretending that they understand everything. You are simply being stupid, talking of things which go against the tradition, against the orthodoxy, against conventions. You are simply being stupid, telling people things which are going to disturb their comfortable life.

Is it a comfortable life?, or a comfortable death? Is it sleep that these people like Zarathustra disturb?, or is it your death? -- because sleep is a miniature death. The man of truth wants you not only to be disturbed in your sleep, but to be disturbed in your death. Only disturbance may wake you up.

But people love convenience. Who cares about truth or lies? Very few people are interested in knowing the truth, at the cost of losing their old comfort. And you cannot blame them either, because they don't know that comfort is not blissfulness, that convenience is not ecstasy, that somehow just to drag yourself from the cradle to the grave is not life.

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I was saying to you last night that Zarathustra comes so close to my heart for the simple reason, that his experiences are exactly my experiences. I don't want any followers either; I don't want any believers, I don't want a crowd. I have dropped the idea of being concerned about humanity -- they are not going to listen. It is a hopeless task. And wasting my time with those who cannot even understand is a great wastage, because the same time can be given to those few who can be fellow travelers, who can be companions.

Why does he think he needs companions -- not believers, but friends; and living ones? Because the world is so full of dead people. Most people die long before their actual death. People die nearabout the age of thirty, although their actual death may happen nearabout eighty. For fifty years they appear to be alive, but there is no life in them, no song in them, no dance in them. Why they are living, they know not.

Who are they? -- they have never asked the question. Why they are here, from where they have come, to where they are going -- they will tell you, "Don't raise such questions, because they disturb our peace. And it does not matter from where we come and to where we are going." They have no interest in discovering the meaning of life, the significance of their own being. They have no interest in their own roots or in their own flowers.

The hippies used to say a very significant thing: never believe a man beyond the age of thirty, because most people die at thirty. There was some fragment of truth in it. It is very rare to find a man living at the time of actual death. It is possible only if you go on growing, if you go on discovering, if you go on loving, if you go on singing, if you go on dancing; if you never lose interest, if existence remains always a wonder

to you, and you have the eyes of an innocent child, so full of wonder that each and every thing is a mystery to you. Then you will live to the very end of this life; not only will you live to the very end of this life -- such a man knows no death.

Death happens only to dead people.+ If a man has been alive, full of juice, full of youth, his last breath is only the death of the body. His consciousness, which is so alive, goes on dancing into another form on a higher level. He knows no death; he knows death as a freedom from a prison. He was confined in a small body which was going to be sick, which was going to be old, and now he is free from it and he is moving into a fresh and new body. And if this aliveness comes to its ultimate expression, he is not going to be confined in any body anymore, he will be part of the universal life -- formless, infinite, and eternal. This is our real home: eternal immortality, universal existence.

But millions of people are concerned only with trivia. They are in the majority, in a big majority; and that majority helps them to remain dead, because they find everybody else is just like them. That is the reason why they don't like strangers, they don't like outsiders like Zarathustra. They are not the same as the crowd. They create suspicion. They create doubt about their own life, about their own style, about what they are doing. But the majority is doing the same thing: it is a great confirmation that whatever you are doing must be right -- because the whole world is doing it.

But all the evolution that has happened -- it is not much, but whatever evolution has happened in consciousness -- the credit for it goes to a few strangers like Zarathustra, a few outsiders who risked their life to be hated, to be condemned, to be misunderstood, to be laughed at. They are the only people who are the very salt of the earth -- without them humanity would have remained part of the animal kingdom. The little difference that has arisen between you and the animals is the contribution of these outsiders, whom you have rewarded greatly: by crucifying them, by stoning them to death, by poisoning them....

I NEED COMPANIONS, LIVING ONES, NOT DEAD COMPANIONS AND CORPSES WHICH I CARRY WITH ME WHEREVER I WISH.

What are the believers? They may be believing in one religion or in another -- they are not companions. In fact a Christian will feel that it is sacrilegious to feel himself a friend of Jesus. Jesus is God; they are poor human beings. A Hindu will not be able to conceive of himself as a companion of Krishna or Rama. He can worship them, but he cannot dance with them.

Why is Zarathustra interested in companions? Because no man of his caliber, of his consciousness, would like to reduce you to blind followers, to blind worshipers -- it is simply disgusting. He wants friends, fellow travelers in the search of truth.

BUT I NEED LIVING COMPANIONS WHO FOLLOW ME... not because following is going to give them truth, they follow me ... BECAUSE THEY WANT TO FOLLOW THEMSELVES. This is a very significant statement: They are not following me blindly, they are following me with clear insight that this is the way to follow themselves.

You are here. Nobody is a follower here, everybody is a fellow traveler. You are all together, not because you believe in a certain theology, religion, philosophy, but because you are all interested in the search for truth. That is the only binding thing between you; otherwise, you are all individuals.

There is no contract, there is no savior; all are searching, and it is helpful to search together. Things become simpler. Somebody may find something and may make it available to all, somebody may find something else... and existence is so full of treasures that you can all find treasures and share them with each other -- this is companionship.

All the religions have depended on believers. Zarathustra gives a new insight: believers are dangerous. They are not seekers, they are not searchers; they are simply believing in someone who pretends to be their savior. *He* will find the truth; they have only to believe in him. Truth is not found that way. Everybody has to seek and search.

Yes, seekers can have a togetherness, but it is a togetherness only of friendship. Nobody is trying to mold you according to certain ideals. You are accepted as you are, you are loved as you are; you are nourished by all the companions, with their friendship, with their tenderness. You are all encouraged by everybody else. Alone you may get discouraged, because the search is in the area of the unknown, and finally the search will be in the area of the unknowable. It is good to have companions. There will be dark nights.

I am reminded of a very famous Persian song in which there are a few lines which say, "The night is dark, sing a little loudly, dance a little more madly; one does not know when the dawn will come." But

when you are so many you can help even those who are weaker, with your strength. You can sing loudly and you can dance madly, because who knows how long the night is going to be dark? Who knows when the dawn will come?

AND WHO WANT TO GO WHERE I WANT TO GO. It is not following. Zarathustra is saying, "I am a seeker of truth and I will find companions who also want to seek, to search." Among the Sufis there is a small sect which is called the Seekers: that is their name. They are all companions. And in this unknown world, in this mysterious existence, it is better to have companions with you. One can be lost, but companions can manage even to find the lost one.

A LIGHT HAS DAWNED FOR ME: ZARATHUSTRA SHALL NOT SPEAK TO THE PEOPLE -- he has dropped the hope of transforming humanity -- but only to companions.

After twenty-five centuries I have come to the same conclusion: that I will speak only to sannyasins -- that is my name for companions -- that I will not speak to the people. It is sheer wastage. Time is precious and very limited, and I would like to devote my whole energy to those who are ready to go into the search; who have not gathered to see a rope walker, who have not gathered for entertainment.

One of my friends met Krishnamurti just three days before he died. He reported to me that Krishnamurti was very sad and the only thing he said was, "I worked hard to reach people, but rather than transforming them I have simply spent my own energy, just like a river getting lost in a desert. The people who have been listening to me have thought it not more than good entertainment. The very word *entertainment* hurts me -- that my whole life has been the life of an entertainer."

And it seems so. He died and there has not been even a small stir anywhere, all over the earth. A man who lived for ninety years and has been serving humanity since he was twenty-five -- and it seems he has been dead for centuries. Nobody thinks about him, nobody is concerned that he needs at least some homage. He was one of the greatest giants of this century, but the Nobel Prize committee never even considered his name -- because he was not a politician.

In the beginning he was also trying to reach to the people. But he was opposed by churches, by religions, condemned by all the priests; slowly, slowly he dropped the idea of humanity.

He had a few people, in a few cities of the world. In India he used to visit only New Delhi, Bombay, Varanasi and Rishi Valley, where he has one of his schools -- just four places; and the same was true around the world. In these places almost the same people heard him for thirty years, forty years, fifty years.... Still it is very saddening that people who heard him for fifty years continually have not changed a little bit. He could not manage to find the companions. He tried his best. But humanity is becoming more and more adamant, more and more sleepy, drugged, more and more dead. It is becoming very difficult to wake people up.

ZARATHUSTRA SHALL NOT BE HERDSMAN AND DOG TO THE HERD! Even five hundred years before Jesus Christ, Zarathustra had a far greater insight. Jesus was continually saying, "I am the shepherd and you are all my sheep." This is a humiliation. It does not appear right on the lips of Jesus, but he repeats it continually.

He escaped from Judea. There was not any resurrection -- because he was never dead. The Jewish cross is the most painful way of killing a man, because a man dies, drop by drop. A healthy man will take at least forty-eight hours, hanging on the cross, before he dies. And Jesus was only thirty-three years old -- healthy and young; after six hours his body had to be brought down.

That was a conspiracy between one of Jesus' rich followers and the Roman governor, Pontius Pilate: that Jesus should be crucified on Friday -- and make it as late as possible, because Jews stop all kinds of work at sunset. Their sabbath, their holy day, begins, and when the holy day is there, nothing can be done. So it was postponed. They tried to gain some time. In the afternoon he was crucified, and by the evening he had to be brought down, because now he would have to be crucified again.

He was alive, although he had fallen into a kind of coma, so much blood had flowed out of his body. A Roman soldier was guarding the cave, and everything was arranged that he should be removed from the cave. It would take a few days for him to be healed -- but take him out of Judea, so he is beyond the power of the Jews.

In his youth he had been to India. There are records in the Buddhist monastery in Ladakh that he had visited Ladakh, and he had remained in the monastery for few months, to understand Buddhism. When he had to leave Judea he thought of Kashmir again. He lived to be one hundred and twelve years old in Kashmir, in a small village. I remembered it, because the village is still called the "village of the shepherd": Pahalgam -- that is the Kashmiri translation of the "village of the shepherd." Still his grave is there, with

Hebrew inscriptions. His name is not "Jesus" on the grave, but "Joshua," which was his actual name, given by his parents. "Joshua" is Hebrew. It became "Jesus" when Christian gospels were translated into Greek.

Greeks have given you two things: they changed the name "Joshua" into "Jesus" and they also changed -- they had to change, whenever you translate from one language to another, changes happen -- "messiah" into "Christ." Jesus Christ himself never heard that he would be known as "Jesus Christ," in the whole world. He knew his name was Joshua and he was the messiah of God. "Christ" is a Greek word for "messiah."

Jesus had never thought himself, that he was a Christian. He could not have thought about it. He had no knowledge even of Hebrew -- he was uneducated. He spoke a language, Aramaic, which is a primitive kind of Hebrew, used by villagers.

Nobody amongst his followers ever said to him, "Is it right that you should call yourself the shepherd and reduce us from human beings to sheep?" But in a way he was right: the crowds of humanity are nothing but crowds of sheep.

Lions move alone. Kabir has a statement: "Lions and saints never move in a crowd. They are enough unto themselves." Only sheep -- full of fear, afraid to be alone -- live in a crowd, move in a crowd. Have you ever seen a crowd of sheep moving? They don't even leave spaces between two sheep, they are rubbing each other's bodies. It is warm and cozy, and it gives them a certain protection. Each sheep thinks, "I am not alone. There are thousands of others with me."

Five hundred years before Jesus, Zarathustra says, ZARATHUSTRA SHALL NOT BE HERDSMAN AND DOG TO THE HERD! He wants only to be a companion, a friend. TO LURE MANY AWAY FROM THE HERD -- THAT IS WHY I HAVE COME. He has come from the mountains to lure many away from the herd, from the crowd of people -- THAT'S WHY I HAVE COME. THE PEOPLE AND THE HERD SHALL BE ANGRY WITH ME -- obviously. I know it by my own experience. The whole world is angry with me, and their anger has a logic behind it. I am taking a few courageous people out of their herds, out of their folds.

The German government is the most angry. In their parliament they even discussed it, that once German young men and women go to this dangerous man, something happens to them: they come back totally changed. "In the first place, many of them never come back. In the second place, if they come back they are no more part of *our* crowd. They are no longer Christians, they are no longer Germans."

THE PEOPLE AND THE HERD SHALL BE ANGRY WITH ME: THE HERDSMAN SHALL CALL ZARATHUSTRA A ROBBER. He is absolutely right. Just a few days ago, it was reported to me that the American government has finally succeeded in putting my name on the wanted list of criminals with Interpol -- the International Police. Now I am a "wanted criminal."

I am not hiding -- but it is just to make every government antagonistic to me. There is no crime that I have committed, but any government seeing my name among the "wanted criminals" -- those are the international criminals -- will immediately stop me if I ever want to enter their country. Interpol cannot do anything -- because I have not done anything. But just the name on the list will help the American government to convince other governments that the man is an international criminal.

If to help people to become lions instead of sheep is a crime, I *am* a criminal. If to help people to be just human beings -- not Christians, not Jews, not Hindus -- is a crime, I am an international criminal. And all the religions will agree, because nobody wants their sheep to be taken away from the fold. I am a robber.

No country wants nationality to be condemned. I am against nationality, because it is one of the worst things that has happened in the world. I want a world without nations. Nationality is not something to be glorified; it is the cause of all the wars, all the bloodshed. Naturally, all the nations will agree I am an international criminal.

Zarathustra's insight is immense: I SAY HERDSMEN, BUT THEY CALL THEMSELVES THE GOOD AND THE JUST. I SAY HERDSMEN: BUT THEY CALL THEMSELVES THE FAITHFUL OF THE TRUE FAITH.

BEHOLD THE GOOD AND THE JUST! WHOM DO THEY HATE MOST? HIM WHO SMASHES THEIR TABLES OF VALUES, THE BREAKER, THE LAWBREAKER -- BUT HE IS THE CREATOR....

The British parliament decided that I cannot enter England because I don't believe in any kind of law. The American government has been telling every other government that I am a law breaker.

But those laws are the reason that thousands of people are behind bars. They should be in the hospitals, in the psychiatric wards; they need treatment, they need loving tenderness. It is the society which is

responsible for making them murderers or rapists or thieves -- but nobody punishes the society. The victims are punished. Why should a man rape if all the societies were not so much obsessed with sex and its repression?

It is the religions and the societies who are against sex, which are causing all kinds of perversions. The rapist is one of the perversions. The man needs psychiatric help, not a punishment in a jail, because in jail he will become more perverted.

America has just accepted that thirty percent of prisoners in the jails are homosexuals; and whenever a government accepts anything, multiply it by three. If they say thirty percent, that means ninety percent. Not less than that. And they are enforcing that no homosexuality should happen in the jails; otherwise, their jail term will be lengthened. And the prisoners have raised their voices, "It is none of your business."

If two persons are willing to have a relationship and you don't allow women in the men's ward.... Women have a separate jail, men have a separate jail. Let men and women be together in the same jail and homosexuality will disappear. But to force people... and one day they will be out of jail; after ten years repression of their sexuality they will not be in control. They will rape -- and then again the law will throw them into jail. And it is the jail that created the rapist. It is a vicious circle.

You think it is the criminals who made the law necessary? Or is it the law which needs criminals; otherwise, all the judges, all the advocates, all the attorneys will be out of employment? They both need each other. The business goes on perfectly well. Criminals are needed for judges to be judges, for great advocates and experts of law to earn immense money; to have jailers and a great staff to control the prisoners.

Somewhere the vicious circle has to be broken; the causes should be removed. And if still somebody is found committing a crime for which no reasonable cause exists, there is no need to send him to the court. He needs careful psychological treatment. Something is wrong -- either in his chemistry, or in his biology, or in his mind -- which is treatable.

Perhaps the rapist has more hormones of sexuality than ordinary people; this has been suggested by psychologists. All that is needed is that his extra hormones should be removed -- or antibodies which can nullify the extra hormones in his body should be injected. When he commits a rape, he commits it almost under compulsion; he cannot resist, he cannot control himself.

Yes, I am not a blind follower of law. Laws were made in the past. We have to live in the present. And we will have to live in the future. And there are so many stupid laws which make man commit crimes.

There is a certain limit in India. If your profits go beyond that limit, then you have to pay one hundred percent taxation. Now why should one work hard to create so much profit that one hundred percent will be taken by the government as tax? If he has the capacity to produce that profit, naturally he will not show it in his books. It is the government who is forcing the man to commit a crime. One hundred percent taxation cannot be supported on any grounds. In fact, the man who produces that much profit should be rewarded by the government, rather than punished.

My logic is very clear. If a man produces a certain amount of profit, he should be given a hundred percent reward on it. That will become an incentive for other people to create more and more profit. In a poor country we need more profit, we need more productivity.

And these are not the only laws. There are conventions of the society which function almost like laws. You cannot go against the conventions. Even today, in Hindu society, the lowest and the poorest strata called *sudras*, untouchables, are not allowed to read the religious scriptures. That would be breaking the conventional law of the society. Strange, you want people to be religious, you want people to be honest, sincere, truthful, moral, and you don't allow them even to read the scriptures.

And if some *sudras* revolt against it, their whole villages are burnt, along with living people. Even today, almost every alternate day, there are reports from different parts of the country that a *sudra* village has been burnt. It is easy, because *sudras* cannot live in the city. They have to live outside the city, and they are so poor they cannot have houses made of concrete and steel. Their houses are made of grass. Just a single man with a lighted torch runs through the village putting fire to every house, and finishes the whole village.

Laws that are against human evolution, laws that are inhuman, laws that make a society poor, laws that go against scientific discoveries should be dropped. Because Zarathustra is right: *these* law breakers are the only creators. Only they sacrifice themselves for humanity to be a little better.

THE CREATOR SEEKS COMPANIONS, NOT CORPSES OR HERDS OR BELIEVERS. THE CREATOR SEEKS FELLOW-CREATORS, THOSE WHO INSCRIBE NEW VALUES ON NEW TABLES.

THE CREATOR SEEKS COMPANIONS AND FELLOW-HARVESTERS: FOR WITH HIM EVERYTHING IS RIPE FOR HARVESTING. BUT HE LACKS HIS HUNDRED SICKLES: SO HE TEARS OFF THE EARS OF CORN AND IS VEXED.
THE CREATOR SEEKS COMPANIONS AND SUCH AS KNOW HOW TO WHET THEIR SICKLES. THEY WILL BE CALLED DESTROYERS AND DESPISERS OF GOOD AND EVIL, BUT THEY ARE HARVESTERS AND REJOICERS.

It is absolutely unbelievable that twenty-five centuries ago insights of such tremendous value were possible to a man.

The crowd, the people, will condemn all the rebels, all the rebellious spirits, as destroyers. But to create, one has to destroy. Unless you destroy the false, you cannot create the real. Unless you destroy the ugly, you cannot create the beautiful. Unless you destroy the lies, you cannot make place for the truth. The creators have always been called DESTROYERS AND DESPISERS OF GOOD AND EVIL. And who decides what is good and what is evil? Who has the right to decide it? In different societies, different things are thought to be good; different things are thought to be evil.

I used to move around India. I came up against many strange conventions. In Rajasthan there is a tribe of nomads; these are the forefathers, the original tribe, from which gypsies in Europe branched off. The gypsies are from Rajasthan. They still speak Hindi -- of course with a few distortions. They have been called gypsies, because first they reached Egypt and remained in Egypt, and from Egypt they moved to Europe. Because of Egypt they became "gypsies." But now it is well established their language is Rajasthani Hindi, their stories are about Rama and Krishna. Their original home is Rajasthan, and in Rajasthan the nomads still exist.

They have a strange idea: whenever a young man is to be married, he has to prove how many times he has been jailed for theft -- that is a qualification. If a young man has not been a thief and has not been jailed, it is very difficult for him to find a wife. Who is going to give his daughter to this good-for-nothing?

In my own home town I had a friend, a Marwadi. They also come from Rajasthan, they are the richest people in India. I used to go to his home and when the time of his marriage came, I became aware of a strange convention. A boy in a Marwadi family gets the most beautiful wife according to a certain rule: how many times his family has been bankrupt. Because Marwadis are very clever -- so whenever they have enough money and prestige, they simply go bankrupt.

Of course in that same place they cannot stay any longer. They move to other parts of the country. And they have the money, they are not really bankrupt. Each bankruptcy means a great deal of money.... So the parents of the daughter enquire, "How many times has your family been bankrupt?" -- that is a criterion whether you are rich enough or not.

What is good and what is evil? As far as conventions in the world are concerned they have all grown out of the unconscious mind of man. The real criterion of good and evil is only one -- and that is possible if you are fully conscious: only the fully awakened and enlightened person knows what is good and what is bad. And how does he know it? The enlightened person *cannot* do anything bad; that is just impossible for him. So that which is impossible for the enlightened man to do is bad, and that which he enjoys doing is good. Except that, all other criteria are arbitrary.

Humanity will know what is good and bad only when millions of people are awakened. In your deep sleep and unconsciousness, you cannot decide what is good and what is bad; you simply carry the old heritage. But according to Zarathustra, these people who will be despised, who will be hated, who will be called destroyers are really the harvesters and rejoicers.

I WILL NOT BE HERDSMAN OR GRAVEDIGGER. I WILL NOT SPEAK AGAIN TO THE PEOPLE: I HAVE SPOKEN TO A DEAD MAN FOR THE LAST TIME.
I WILL MAKE COMPANY WITH CREATORS, WITH HARVESTERS, WITH REJOICERS: I WILL SHOW THEM THE RAINBOW AND THE STAIRWAY TO THE SUPERMAN.
THUS BEGAN ZARATHUSTRA'S DOWN-GOING.

My definition of religion is not renunciation of the world, but rejoicing in the world. The world is an opportunity to rejoice. Only idiots, cowards, renounce it. Those who are intelligent, those who are brave enough, rejoice in it. Rejoicing should be the foundation of all true religion -- not renouncing, but rejoicing.

Zarathustra is a life-affirmative mystic. Enjoy life. Squeeze from every moment its whole juice, because it is a gift of God, a gift of existence, and to renounce it is simply going against existence, going against God.

There *are* difficulties in the world, but the difficulties are because you are not intelligent enough to solve them. And by escaping from the world you will not become intelligent; you will become even more retarded.

An authentic religion will make people more intelligent, more conscious, more rejoicing. A life of song and dance is the only religious life.

... Thus spake Zarathustra.

Okay, Maneesha?
Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #7
Chapter title: Of the three metamorphoses

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BELOVED OSHO,
OF THE THREE METAMORPHOSES
I NAME YOU THREE METAMORPHOSES OF THE SPIRIT: HOW THE SPIRIT SHALL BECOME A CAMEL, AND THE CAMEL A LION, AND THE LION AT LAST A CHILD.
THERE ARE MANY HEAVY THINGS FOR THE SPIRIT, FOR THE STRONG, WEIGHT-BEARING SPIRIT IN WHICH DWELL RESPECT AND AWE: ITS STRENGTH LONGS FOR THE HEAVY, FOR THE HEAVIEST.
WHAT IS HEAVY? THUS ASKS THE WEIGHT-BEARING SPIRIT, THUS IT KNEELS DOWN LIKE THE CAMEL AND WANTS TO BE WELL LADEN.
WHAT IS THE HEAVIEST THING, YOU HEROES? SO ASKS THE WEIGHT-BEARING SPIRIT, THAT I MAY TAKE IT UPON ME AND REJOICE IN MY STRENGTH.
IS IT NOT THIS: TO DEBASE YOURSELF IN ORDER TO INJURE YOUR PRIDE?...
OR IS IT THIS: TO DESERT OUR CAUSE WHEN IT IS CELEBRATING ITS VICTORY? TO CLIMB HIGH MOUNTAINS IN ORDER TO TEMPT THE TEMPTER?...
OR IS IT THIS: TO LOVE THOSE WHO DESPISE US AND TO OFFER OUR HAND TO THE GHOST WHEN IT WANTS TO FRIGHTEN US?
THE WEIGHT-BEARING SPIRIT TAKES UPON ITSELF ALL THESE HEAVIEST THINGS: LIKE A CAMEL HURRYING LADEN INTO THE DESERT, THUS IT HURRIES INTO ITS DESERT.
BUT IN THE LONELIEST DESERT THE SECOND METAMORPHOSIS OCCURS: THE SPIRIT HERE BECOMES A LION; IT WANTS TO CAPTURE FREEDOM AND BE LORD IN ITS OWN DESERT.
IT SEEKS HERE ITS ULTIMATE LORD: IT WILL BE AN ENEMY TO HIM AND TO ITS ULTIMATE GOD, IT WILL STRUGGLE FOR VICTORY WITH THE GREAT DRAGON.
WHAT IS THE GREAT DRAGON WHICH THE SPIRIT NO LONGER WANTS TO CALL LORD AND GOD? THE GREAT DRAGON IS CALLED `THOU SHALT'. BUT THE SPIRIT OF THE LION SAYS `I WILL!'
`THOU SHALT' LIES IN ITS PATH, SPARKLING WITH GOLD, A SCALE-COVERED BEAST, AND ON EVERY SCALE GLITTERS GOLDEN `THOU SHALT'.
VALUES OF A THOUSAND YEARS GLITTER ON THE SCALES, AND THUS SPEAKS THE MIGHTIEST OF ALL DRAGONS: `ALL THE VALUES OF THINGS -- GLITTER ON ME.
`ALL VALUES HAVE ALREADY BEEN CREATED, AND ALL CREATED VALUES -- ARE IN ME. TRULY, THERE SHALL BE NO MORE "I WILL"!' THUS SPEAKS THE DRAGON.

MY BROTHERS, WHY IS THE LION NEEDED IN THE SPIRIT? WHY DOES THE BEAST OF BURDEN, THAT RENOUNCES AND IS REVERENT, NOT SUFFICE?
TO CREATE NEW VALUES -- EVEN THE LION IS INCAPABLE OF THAT: BUT TO CREATE ITSELF FREEDOM FOR NEW CREATION -- THAT THE MIGHT OF THE LION CAN DO.
TO CREATE FREEDOM FOR ITSELF AND A SACRED NO EVEN TO DUTY: THE LION IS NEEDED FOR THAT, MY BROTHERS.
TO SEIZE THE RIGHT TO NEW VALUES -- THAT IS THE MOST TERRIBLE PROCEEDING FOR A WEIGHT-BEARING AND REVERENTIAL SPIRIT....
ONCE IT LOVED THIS `THOU SHALT' AS ITS HOLIEST THING: NOW IT HAS TO FIND ILLUSION AND CAPRICE EVEN IN THE HOLIEST, THAT IT MAY STEAL FREEDOM FROM ITS LOVE: THE LION IS NEEDED FOR THIS THEFT.
BUT TELL ME, MY BROTHERS, WHAT CAN THE CHILD DO THAT EVEN THE LION CANNOT? WHY MUST THE PREYING LION STILL BECOME A CHILD?
THE CHILD IS INNOCENCE AND FORGETFULNESS, A NEW BEGINNING, A SPORT, A SELF-PROPELLING WHEEL, A FIRST MOTION, A SACRED YES.
YES, A SACRED YES IS NEEDED, MY BROTHERS, FOR THE SPORT OF CREATION: THE SPIRIT NOW WILLS its own WILL, THE SPIRIT SUNDERED FROM THE WORLD NOW WINS ITS OWN WORLD.
I HAVE NAMED YOU THREE METAMORPHOSES OF THE SPIRIT: HOW THE SPIRIT BECAME A CAMEL, AND THE CAMEL A LION, AND THE LION AT LAST A CHILD.
THUS SPAKE ZARATHUSTRA.

Zarathustra divides the evolution of consciousness into three symbols: the camel, the lion, and the child.

The camel is a beast of burden, ready to be enslaved, never rebellious. He cannot ever say no. He is a believer, a follower, a faithful slave. That is the lowest in human consciousness.

The lion is a revolution. The beginning of the revolution is a sacred no.

In the consciousness of the camel there is always a need for someone to lead and someone to say to him, "Thou shalt do this." He needs the Ten Commandments. He needs all the religions, all the priests and all the holy scriptures because he cannot trust himself. He has no courage and no soul and no longing for freedom. He's obedient.

The lion is a longing for freedom, a desire to destroy all imprisonments. The lion is not in need of any leader; he is enough unto himself. He will not allow anybody else to say to him, "Thou shalt," -- that is insulting to his pride. He can only say, "I will." The lion is responsibility and a tremendous effort to get out of all chains.

But even the lion is not the highest peak of human growth. The highest peak is when the lion also goes through a metamorphosis and becomes a child. The child is innocence. It is not obedience, it is not disobedience; it is not belief, it is not disbelief -- it is pure trust, it is a sacred yes to existence and to life and to all that it contains.

The child is the very peak of purity, sincerity, authenticity, receptivity, and openness to existence. These symbols are very beautiful.

We will go into the implications of these symbols as Zarathustra describes them, one by one.

I NAME YOU THREE METAMORPHOSES OF THE SPIRIT: HOW THE SPIRIT SHALL BECOME A CAMEL, AND THE CAMEL A LION, AND THE LION AT LAST A CHILD.
THERE ARE MANY HEAVY THINGS FOR THE SPIRIT, FOR THE STRONG, WEIGHT-BEARING SPIRIT IN WHICH DWELL RESPECT AND AWE: ITS STRENGTH LONGS FOR THE HEAVY, FOR THE HEAVIEST.

Zarathustra is not in favor of the weak, in favor of the so-called humble. He is not in agreement with Jesus that "Blessed are the meek," that "Blessed are the poor," that "Blessed are the humble for they shall inherit the kingdom of God."

Zarathustra is absolutely in favor of a strong spirit. He is against the ego, but he is not against pride. Pride is the dignity of man. Ego is a false entity and one should never think of them as synonymous.

The ego is something that deprives you of your dignity, that deprives you of your pride, because the ego has to depend on others, on the opinion of others, on what people say. The ego is very fragile. The opinion of people can change and the ego will disappear into the air.

I am reminded of a great thinker, Voltaire. In the days of Voltaire, in France, it was customary -- a long, long tradition -- that if you can get anything from a genius, just a piece of cloth, it will help you to find your own talents, if not to make you a genius yourself.

Voltaire was so much honored and respected as a great thinker and philosopher that he needed police protection even for his morning walk. Or if he was going to the railway station police protection was

needed. The police protection was needed because people will crowd around and start tearing his clothes. There were times he reached home almost naked, with scratches on his body, blood oozing, and he was very much disturbed by the fame and the great name.

He wrote in his diary, "I used to think to be famous is something great. Now, I know it is a curse. And somehow I want again to be ordinary, anonymous; that nobody recognizes me, that I can pass by and nobody will take any note of me. I am tired of being famous, of being a celebrity. I have become a prisoner in my house. I cannot even go for a walk when the sky is so colorful and the sunset is so beautiful. I am afraid of the crowd."

The same crowd has made him a great man.

After ten years, in his diary he notes with great depression and sadness: "I was not aware that my prayers would be heard." Fashions change, people's opinions change. Somebody is famous today, tomorrow nobody remembers him. Somebody is not known today and tomorrow, suddenly rises to the heights of fame.

And it happened in the case of Voltaire. Slowly, slowly, new thinkers, new philosophers arrived on the horizon; particularly, Rousseau took the place where Voltaire used to be once; and people forgot about Voltaire. People's memories are not very reliable.

Opinions change just like fashions. Once he was fashionable, now somebody else has become fashionable. Rousseau was against every idea of Voltaire; his fame destroyed Voltaire completely. Voltaire's prayer was fulfilled: he became anonymous. Now, no police protection was needed. Now, nobody even bothered to say, "Hello" to him. People had completely forgotten. Only then he realized that to be a prisoner was better. "Now I am free to move anywhere but it hurts. The wound goes on becoming bigger and bigger -- I am alive and it seems people have thought that Voltaire is dead."

When he died, only three and a half people followed him to the graveyard. You will be surprised, why three and a half? Because three were people and his dog can be counted only as half. The dog was leading the procession.

Ego is a by-product of public opinion. It is given by them to you; they can take it away. Pride is a totally different phenomenon. The lion has pride. The deer in the forest -- just look -- has a pride, a dignity, a grace. A peacock dancing or an eagle flying far away in the sky -- they don't have egos, they don't depend on your opinion -- they are simply dignified as they are. Their dignity arises from their own being. This has to be understood, because all the religions have been teaching people not to be proud -- be humble. They have created a misunderstanding all over the world, as if being proud and being an egoist are synonymous.

Zarathustra is absolutely clear that he is in favor of the strong man, of the courageous man, of the adventurer who goes into the unknown on the untrodden path without any fear; he is in favor of fearlessness. And it is a miracle that a man of pride and only a man of pride -- can become a child.

The so-called Christian humbleness is just ego standing on its head. The ego has gone upside down, but it is there, and you can see in your saints that they are more egoist than ordinary people are. They are egoists because of their piousness, of their austerities, of their spirituality, of their holiness, even of their humbleness. Nobody is more humble than them. The ego has a very subtle way of coming in from the back door. You may throw it out from the front door -- it knows that there is a back door, too.

I have heard that one night, in a pub, a man was drinking too much and making too much nuisance, throwing things, hitting people, shouting, abusing them and asking for more and more drinks.

Finally, the pub owner told him, "This is enough. For tonight, you will not get any more drinks." And he told his servants to throw him out of the front door.

Although he was completely drunk, even in his drunkenness he remembered there was a back door. Groping in the dark, he came from the back door and ordered one drink.

The owner said, "Again? I have told you that tonight you will not get any drink."

The man said, "This is strange. Do you own all the pubs of the city?"

The ego knows not only the back door -- it can come even through the windows. It can come in even by removing a small tile from the roof. You are so vulnerable as far as ego is concerned.

Zarathustra is not a teacher of humbleness, because all teachings of humbleness have failed. He teaches the dignity of man. He teaches the pride of man and he teaches the strong man, not the weak, the poor and the meek. Those teachings have helped to keep humanity at the stage of the camel. Zarathustra wants you to go through a metamorphosis. The camel has to change into a lion, and he has chosen beautiful symbols, very meaningful and significant.

The camel, perhaps, is the most ugly animal in the whole existence. You cannot improve upon its ugliness. What else can you do? It is such a distortion. It seems as if it is coming directly from hell.

To choose the camel as the lowest consciousness is perfectly right. The lowest consciousness in man is crippled; it wants to be enslaved. It is afraid of freedom because it is afraid of responsibility. It is ready to be loaded with as much burden as possible. It rejoices in being loaded; so does the lowest consciousness -- being loaded with knowledge, which is borrowed. No man of dignity will allow himself to be loaded with borrowed knowledge. It is loaded with morality which has been handed over by the dead to the living; it is a domination of the dead over the living. No man of dignity will allow the dead to rule him.

The lowest consciousness of man remains ignorant and unconscious, unaware, fast asleep -- because it is continuously being given the poison of believing, of faith, of never doubting, of never saying no. And a man who cannot say no has lost his dignity. And a man who cannot say no... his yes does not mean anything. Do you see the implication? The yes is meaningful only after you are capable of saying no. If you are incapable of saying no, your yes is impotent, it means nothing.

Hence, the camel has to change into a beautiful lion, ready to die but not ready to be enslaved. You cannot make a lion a beast of burden. A lion has a dignity that no other animal can claim; he has no treasures, no kingdoms; his dignity is just in his style of being -- fearless, unafraid of the unknown, ready to say no even at the risk of death.

This readiness to say no, this rebelliousness, cleans him of all the dirt that the camel has left -- all the traces and the footprints that the camel has left. And only after the lion -- after the great no -- the sacred yes of a child is possible.

The child says yes not because he is afraid. He says yes because he loves, because he trusts. He says yes because he is innocent; he cannot conceive that he can be deceived. His yes is a tremendous trust. It is not out of fear, it is out of deep innocence.Only this yes can lead him to the ultimate peak of consciousness; what I call godliness.

THERE ARE MANY HEAVY THINGS FOR THE SPIRIT, FOR THE STRONG, WEIGHT-BEARING SPIRIT IN WHICH DWELL RESPECT AND AWE: ITS STRENGTH LONGS FOR THE HEAVY, FOR THE HEAVIEST.

WHAT IS HEAVY? THUS ASKS THE WEIGHT-BEARING SPIRIT, THUS IT KNEELS DOWN LIKE THE CAMEL AND WANTS TO BE WELL LADEN. For the camel, for the lowest kind of consciousness, there is an intrinsic desire to kneel down and to be laden with as much load as possible.

WHAT IS THE HEAVIEST THING, YOU HEROES? SO ASKS THE WEIGHT-BEARING SPIRIT, THAT I MAY TAKE IT UPON ME AND REJOICE IN MY STRENGTH. But to the strong man, to the lion in you, the heaviest takes on a different meaning and a different dimension -- THAT I MAY TAKE IT UPON ME AND REJOICE IN MY STRENGTH. Its only joy is its strength. The camel's joy is only to be obedient, to serve, to be a slave. IS IT NOT THIS: TO DEBASE YOURSELF IN ORDER TO INJURE YOUR PRIDE?

OR IS IT THIS: TO DESERT OUR CAUSE WHEN IT IS CELEBRATING ITS VICTORY? TO CLIMB HIGH MOUNTAINS IN ORDER TO TEMPT THE TEMPTER?

OR IS IT THIS: TO LOVE THOSE WHO DESPISE US AND TO OFFER OUR HAND TO THE GHOST WHEN IT WANTS TO FRIGHTEN US?

THE WEIGHT-BEARING SPIRIT TAKES UPON ITSELF ALL THESE HEAVIEST THINGS: LIKE A CAMEL HURRYING LADEN INTO THE DESERT, THUS IT HURRIES INTO ITS DESERT.

The lowest consciousness of man knows only a life of the desert. Where nothing grows, where nothing is green, where no flower blossoms, where everything is dead and, as far as you can see, it is vast graveyard.

BUT IN THE LONELIEST DESERT THE SECOND METAMORPHOSIS OCCURS: THE SPIRIT HERE BECOMES A LION. There are moments, even in the life of those who are groping in darkness and unconsciousness, when just like a lightning, some incident wakes them up and the camel is no more a camel: a metamorphosis, a transformation happens.

Gautam Buddha left his kingdom when he was twenty-nine years old and the reason: a sudden lightning, and the camel became a lion.

When he was born, all the great astrologers of the kingdom were called, because he was the only son of the great emperor, and he was born when the emperor was getting old. It was his life-long prayer, life-long desire to have a child; otherwise, who is going to succeed him? His whole life he has been fighting, invading and creating a vast empire. For whom? There was great rejoicing when Gautam Buddha was born and he wanted to know, in detail, the future of the child.All the great astrologers assembled in the palace. They discussed for hours and the king was asking again and again, "What is your conclusion? Why is it

taking so long?"

Finally, the youngest.... Because all the old ones were feeling very embarrassed. "What to say?" The situation was such... they were all in agreement. But the youngest stood up and he said, "These are old people and they don't want to say anything that may hurt you. But somebody has to break the ice.

"You have a very strange child. His future cannot be predicted definitely, because he has two futures. For hours we have been discussing which one is heavier; they both are of equal weight. We have never come across such a child."

The king said, "Don't be worried. You tell me exactly but tell me the truth." And the astrologer said, with everybody's agreement, "Either your child will become the greatest emperor the world has ever known, a chakravartin, or, he will renounce the kingdom and will become a beggar. That's why we were delaying, and we were not finding what words to say to you. Both possibilities have equal weight."

The king was very much puzzled and he asked, "Can you advise me? Is there some way that he does not renounce the world and become a beggar?" They suggested all kinds of measures; particularly, that he should not become aware of sickness, old age, death, *sannyasins*. He should be kept in such a way... almost blind to these realities, because anything can trigger the idea of renouncing the world. The king said, "Don't be worried. That much care I can take."

Three great palaces were made for him for different seasons, so he never felt the heat or the cold or too much rain. All kinds of comforts were arranged. The gardeners were ordered: "He should not be allowed to see a dead leaf, a flower that is withering away, so in the night, clean the garden completely of all old flowers, old leaves. He should remain only aware of youth, of young flowers." He was surrounded by all the beautiful girls of the kingdom as he became of age. His whole time was nothing but pleasure, entertainment, music, dancing, beautiful women -- and he had not seen anybody sick.

It was at the age of twenty-nine... there used to be an annual affair, a kind of youth festival, and the prince had to inaugurate it; he had been inaugurating it for years; roads were closed, people had to keep their old men and women behind doors. But this year.... The story is very beautiful: up to now, it seems to be a historical thing. Beyond this point something of mythology enters into it, but the mythology is more important than the historical facts.

The story is, that the gods in heaven.... You must be made aware that Jainism and Buddhism don't believe in one god, they believe that every being is going to be a god, finally. Zarathustra will agree with them: to be a god is everybody's potential. How long he takes depends on him, but that is his destiny. And millions of people have reached to that point: they don't have physical bodies, they live in eternity, in immortality.

The gods in heaven became very much disturbed that almost twenty-nine years have passed; a man who is supposed to be a great, enlightened being is being prevented by his father. To be a great emperor is meaningless, in comparison to becoming the greatest awakened man in history, because that will raise the consciousness of humanity and the whole universe.

I say this is non-historical but mythology is more significant, because it shows that the whole existence is interested in your growth, that existence is not indifferent to you. And if you are very close to blossoming, existence will be ready to bring your spring as soon as possible. Existence has a vested interest in your becoming awakened because your awakening is going to awaken many people.

And as a general rule, the whole consciousness of humanity will be affected by it. It will leave its imprint of grandeur on every intelligent human being. Perhaps it may create the longing for the same in many, perhaps the seed may start sprouting. Perhaps that which is dormant will become active, dynamic.

That's why I say this mythological part is far more significant than the historical facts. It may be pure story, but it is tremendously symbolic.

The roads were closed, so the gods decided that one god would appear first as a sick man, coughing, by the side of the golden chariot in which Gautam Buddha was going to inaugurate the annual youth festival. Buddha could not believe what had happened to this man. So much care had been taken of him; the greatest physicians of the day had been taking care of him; he had not known any disease and he had not known anyone around him to be sick.

Another god entered into the charioteer, because Buddha asked the charioteer, "What has happened to this man?" The god answered from the charioteer's mouth: "This happens to everybody. Sooner or later, man starts becoming weak, sick, old." When he was saying this they saw an old man -- another god -- and the charioteer said, "Look, that is what happens to everybody. Youth is not eternal. It is ephemeral."

Buddha was very shocked. Just then they saw a third party of gods, carrying a dead man, a corpse, going

to the funeral grounds, and Buddha said, "What has happened to this man?" And the charioteer said, "After old age, this is the end. The curtain falls. This man is dead."

Just behind that procession was coming a red-robed sannyasin and Buddha said, "Why is this man wearing red clothes, shaven head and looks very joyous, very healthy, has a shine in his eyes and a certain magnetism? Who is he? What has happened to him?"

The charioteer said, "This man, seeing sickness, disease, old age, death, renounced the world. Before death comes, he wants to know the truth of life -- whether life is going to survive after death or death is all, and everything finishes. He is a seeker of truth. He is a sannyasin."

This was like a lightning. Twenty-nine years of his father's efforts simply disappeared. He told the charioteer, "I am not going to inaugurate the youth festival, because where disease happens and death happens, what is the point of being young for few years? Somebody else can do it.

You turn back." And that very night, he escaped from the palace in search of truth.

The camel has changed into a lion. The metamorphosis has happened. Anything can trigger it, but one needs intelligence.

BUT IN THE LONELIEST DESERT THE SECOND METAMORPHOSIS OCCURS: THE SPIRIT HERE BECOMES A LION; IT WANTS TO CAPTURE FREEDOM AND BE LORD IN ITS OWN DESERT. IT SEEKS HERE ITS ULTIMATE LORD: IT WILL BE AN ENEMY TO HIM AND TO ITS ULTIMATE GOD...

Now his search is for his ultimate godliness. Any other god will be an enemy to him. He is not going to bow down to any other god, he is going to be a lord unto himself. That is the spirit of the lion -- absolute freedom certainly means freedom from god, freedom from so-called commandments, freedom from scriptures, freedom from any kind of morality imposed by others.

Certainly, there will arise a virtue, but that will be something coming from your own still, small voice. Your freedom will bring responsibility, but that responsibility will not be imposed on you by anyone else:... IT WILL STRUGGLE FOR VICTORY WITH THE GREAT DRAGON.

WHAT IS THE GREAT DRAGON WHICH THE SPIRIT NO LONGER WANTS TO CALL LORD AND GOD? THE GREAT DRAGON IS CALLED `THOU SHALT'. BUT THE SPIRIT OF THE LION SAYS `I WILL!' Now there is no question of anybody else ordering him. Even God is no longer anybody he has to obey.

Zarathustra, somewhere, has a great statement: "God is dead and man is for the first time free." With God being there, man can never be free. He can be politically free, he can be economically free, he can be socially free, but spiritually, he will remain a slave and he will remain just a puppet.

The very idea that God created man destroys all possibility of freedom. If he has created you, he can uncreate you. He has put you together, he can take you apart. If he is the creator, he has every possibility and potentiality to be a destroyer.

You cannot prevent him. You could not prevent him from creating you, how can you prevent him from destroying you? It is because of this that Gautam Buddha, Mahavira and Zarathustra, three great seers of the world, have denied the existence of God.

You will be surprised. Their argument for denying God is a very strange argument, but very significant. They say, "While God is there, man has no possibility of becoming totally free."

Man's freedom, his spiritual dignity, depends on there being no God. If God is there, then man will remain a camel, worshiping dead statues, worshiping somebody he has not known, somebody who has never been known by anybody -- just a pure hypothesis. You are worshiping a hypothesis. All your temples and churches and synagogues are nothing but monuments raised in honor of a hypothesis which is absolutely unproved, without any evidence. There exists no argument for God's existence as a person who created the world.

Zarathustra uses very strong language. He is a man of strong language. All authentic men have always been of strong language. He calls God, "the great dragon."

WHAT IS THE GREAT DRAGON WHICH THE SPIRIT NO LONGER WANTS TO CALL LORD AND GOD? THE GREAT DRAGON IS CALLED `THOU SHALT'. All religious scriptures are included in these two words: "Thou shalt." You should do this and you should not do this. You are not free to choose what is right. It has been decided by people who have been dead for thousands of years for all the coming future, what is right and what is wrong.

A man who has a rebellious spirit -- and without a rebellious spirit, the metamorphosis cannot happen -- has to say: No, I will. I will do whatever my consciousness feels to be right, and I will not do whatever my

consciousness feels to be wrong. Except my own being, there is no other guide for me. Except my own eyes, I am not going to believe in anyone else's eyes. I am not blind, and I am not an idiot.

I can see. I can think. I can meditate and I can find out for myself what is right and what is wrong. My morality will be simply the shadow of my consciousness.

> 'THOU SHALT' LIES IN ITS PATH, SPARKLING WITH GOLD, A SCALE-COVERED BEAST, AND ON EVERY SCALE GLITTERS GOLDEN `THOU SHALT.'
> VALUES OF A THOUSAND YEARS GLITTER ON THE SCALES, AND THUS SPEAKS THE MIGHTIEST OF ALL DRAGONS: ALL THE VALUES OF THINGS -- GLITTER ON ME.
> ALL VALUES HAVE ALREADY BEEN CREATED, AND ALL CREATED VALUES -- ARE IN ME. TRULY, THERE SHALL BE NO MORE "I WILL"!' THUS SPEAKS THE DRAGON.

All the religions, all the religious heads are included in the dragon. They all say, that all values have been created, there is no need for you to decide anymore. Everything has been decided for you by wiser people than you. There is no need of "I will."

But without "I will" there is no freedom. You remain a camel, and that's what all the vested interests -- religious, political and social -- want you to be; just camels; ugly, without any dignity, without any grace, without any soul, just ready to serve, very willing to be slaves. The very idea of freedom has not happened to them. And these are not philosophical statements. These are truths.

Has the idea of freedom ever happened to the Hindus, or the Christians, or the Buddhists, or the Mohammedans? No. They all say with one voice: "Everything has been decided already. We have simply to follow. And those who follow are virtuous and those who don't follow will fall into the hell-fire for eternity."

MY BROTHERS, WHY IS THE LION NEEDED IN THE SPIRIT? WHY DOES THE BEAST OF BURDEN, THAT RENOUNCES AND IS REVERENT, NOT SUFFICE? Zarathustra is saying that your so-called saints are nothing but perfect camels. They have said yes to the dead traditions, dead conventions, dead scriptures, dead gods, and because they are perfect camels, imperfect camels worship them.
Naturally.

> TO CREATE NEW VALUES -- EVEN THE LION IS INCAPABLE OF THAT: BUT TO CREATE ITSELF FREEDOM FOR NEW CREATION -- THAT THE MIGHT OF THE LION CAN DO.

The lion cannot create himself new values but he can create the freedom, the opportunity in which new values can be created. And what are the new values?

For example, the new man cannot believe in any discrimination amongst human beings. That will be a new value: All human beings are one, in spite of their color, in spite of their race, in spite of their geographies, in spite of their histories. Just being human is enough.

The new value should be: There should be no nations at all because they have been the cause of all wars.

There should be no organized religions, because they have been preventing individual search. They go on handing over to people ready-made truths, and truth is not a toy, you cannot get it ready-made. There is no factory that manufactures it and there is no market where it is available. You will have to search for it in the deepest silences of your own heart. And except you, nobody else can go there. Religion is individual -- this is a new value.

Nations are ugly, religious organizations are irreligious, churches and temples and synagogues and *gurudwaras* are just ridiculous. The whole existence is sacred. The whole existence is the temple. And wherever you sit silently, meditatively, lovingly, you create a temple of consciousness around you. You need not go anywhere to worship because there is nobody higher than your consciousness to whom you owe any worship.

> TO CREATE FREEDOM FOR ITSELF AND A SACRED NO EVEN TO DUTY: THE LION IS NEEDED FOR THAT, MY BROTHERS.

You have been told continuously that duty is a great value. In fact, it is a four-letter, a dirty word. If you love your wife because it is your duty, then you don't love. You love your duty, you don't love your wife. If you love your mother because it is your duty, you don't love your mother. Duty destroys all that is beautiful in man -- love, compassion, joy. People even laugh because it is their duty.

I have heard that in one office the boss used to call all the people, just before the office day began, into his room. He knew only three jokes, and every day he will tell one joke, and it was, of course, absolutely

necessary that everybody laughs. It was a duty. And they were bored with those jokes because they have heard them thousands of times, but still they would laugh as if they were hearing it for the first time. One day, when he told the joke, everybody laughed -- only a girl who was a typist did not laugh.

The boss said, "What is the matter with you? Did you hear the joke or not?" She said, "The joke? I am resigning from this post. I have joined some other office. Now it is no longer a duty for me to laugh at a joke that I have heard at least ten thousand times. Let all these idiots laugh, because these poor fellows still have to remain in this office."

Teachers want students to respect them because it is their duty. I was a professor and the education commission of India invited a few professors from all over India to participate in a conference in New Delhi on important issues which were becoming more and more troublesome in every educational institute.

The first was: that students don't pay any respect to the professors. Many professors spoke on it, saying, "Something has to be done urgently. Because unless there is respect, the whole educational system will fall apart."

I could not understand what kind of discussion this was because not a single person had objected or argued on the point. I was the youngest person and I was called because the chairman of the education committee, D. S. Kothari, had heard me while he was visiting a university. He was one of the prominent scientists of India. I was very junior and it was a conference of old, senior people.

But I said, "It seems I have to speak on this subject because all these professors are insisting on one thing, that every student has a duty to be respectful towards the teacher, and none of them has said that the teacher has to be deserving of respect. My own experience in the university is that not a single professor is worthy of any respect. And if students are not being respectful, to impose it as a duty will be absolutely ugly and fascist. I am against it. I would like the commission to decide that teachers should be worthy and deserving, and respect will follow automatically.

"Whenever there is someone who is beautiful, people's eyes immediately recognize the beauty. Whenever there is someone who has some character, some dignity, people simply respect. It is not a question of demanding or making it a rule, that every student should respect.

"The university is not part of your armies. The university should teach every student to be free, to be alert, to be conscious. And the whole burden is on the professors to prove themselves worthy of it."

They were all angry with me. D. S. Kothari told me after the conference, "They were very angry with you and they were asking me, why did you call him? knowing perfectly well that he cannot agree on any point with anybody and anyway, he is so junior and this is a conference of senior professors."

I told D.S. Kothari, "They are senior professors but not a single one of them was able to answer my question that I had raised, `Why you should hanker for respect?' In fact, only people who don't deserve respect desire that they should be respected. People who deserve respect get it. It is simply natural. But to make it a duty is ugly."

Zarathustra is right:

> TO CREATE FREEDOM FOR ITSELF AND A SACRED NO EVEN TO DUTY: THE LION IS NEEDED FOR THAT.... TO SEIZE THE RIGHT TO NEW VALUES -- THAT IS THE MOST TERRIBLE PROCEEDING FOR A WEIGHT-BEARING AND REVERENTIAL SPIRIT.
> ONCE IT LOVED `THOU SHALT' AS ITS HOLIEST THING: NOW IT HAS TO FIND ILLUSION AND CAPRICE EVEN IN THE HOLIEST, THAT IT MAY STEAL FREEDOM FROM ITS LOVE: THE LION IS NEEDED FOR THIS THEFT.
> BUT TELL ME, MY BROTHERS, WHAT CAN THE CHILD DO THAT EVEN THE LION CANNOT? WHY MUST THE PREYING LION STILL BECOME A CHILD?
> THE CHILD IS INNOCENCE AND FORGETFULNESS, A NEW BEGINNING, A SPORT, A SELF-PROPELLING WHEEL, A FIRST MOTION, A SACRED YES.

YES, A SACRED YES IS NEEDED, MY BROTHERS, FOR THE SPORT OF CREATION: THE SPIRIT NOW WILLS its own WILL, THE SPIRIT SUNDERED FROM THE WORLD NOW WINS its own WORLD.

I HAVE NAMED YOU THREE METAMORPHOSES OF THE SPIRIT: HOW THE SPIRIT BECAME A CAMEL, AND THE CAMEL A LION AND THE LION, AT LAST A CHILD.

The child is the highest peak of evolution as far as consciousness is concerned. But the child is only a symbol; it does not mean that children are the highest state of being. A child is used symbolically because it is not knowledgeable. It is innocent, and because it is innocent it is full of wonder, and because its eyes are full of wonder, its soul longs for the mysterious. A child is a beginning, a sport; and life should be always a

beginning and always a playfulness; always a laughter and never seriousness.

A FIRST MOTION, A SACRED YES. Yes, a sacred yes is needed, but the sacred yes, can come only after a sacred no. The camel also says yes but it is the yes of a slave. He cannot say no. His yes is meaningless.

The lion says no! But he cannot say yes. It is against his very nature. It reminds him of the camel. Somehow he has freed himself from the camel and to say yes naturally reminds him again -- the yes of the camel and the slavery. No, the animal in the camel is incapable of saying no. In the lion, it is capable of saying no but is incapable of saying yes.

The child knows nothing of the camel, knows nothing of the lion. That's why Zarathustra says: "A child is innocence and forgetfulness..." His yes is pure and he has every potential to say no. If he does not say it, it is because he trusts not because he is afraid; not out of fear, but out of trust. And when yes comes out of trust, it is the greatest metamorphosis, the greatest transformation that one can hope for.

These three symbols are beautiful to remember.

Remember that you are where the camel is, and remember that you have to move towards the lion, and remember that you have not to stop at the lion. You have to move even further, to a new beginning, to innocence and to a sacred yes; to a child.

The real sage again becomes a child.

The circle is complete -- from the child back to the child. But the difference is great. The child, as such, is ignorant. He will have to pass through the camel, through the lion, and come back again to the child; and this child is not exactly the old child, because it is not ignorant. It has moved through all the experiences of life: of slavery, of freedom, of an impotent yes, of a ferocious no, and yet it has forgotten all that. It is not ignorance but innocence. The first child was the beginning of a journey. The second childhood is the completion of the journey.

In India, in the days when Zarathustra was writing these statements in Iran, the UPANISHADS were being written, which have the same understanding. In the UPANISHADS, the brahmin is one who comes to know the ultimate reality. Not by birth is anybody a brahmin, but only by knowing the *brahm*, the ultimate reality, one becomes a brahmin; and another name of brahmin in the UPANISHADS is, *dwij*, twice born. The first birth is of the body and the second birth is of the consciousness.

The first birth makes you human, the second birth makes you a god.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #8

Chapter title: Of the despisers of the body and the joys and the passions

30 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE DESPISERS OF THE BODY
YOU SAY `I' AND YOU ARE PROUD OF THIS WORD. BUT GREATER THAN THIS -- ALTHOUGH YOU WILL NOT BELIEVE IN IT -- IS YOUR BODY AND ITS GREAT INTELLIGENCE, WHICH DOES NOT SAY `I' BUT PERFORMS `I'.
WHAT THE SENSE FEELS, WHAT THE SPIRIT PERCEIVES, IS NEVER AN END IN ITSELF. BUT SENSE AND SPIRIT WOULD LIKE TO PERSUADE YOU THAT THEY ARE THE END OF ALL THINGS: THEY ARE AS VAIN AS THAT.
SENSE AND SPIRIT ARE INSTRUMENTS AND TOYS: BEHIND THEM STILL LIES THE SELF. THE SELF SEEKS WITH THE EYES OF THE SENSE, IT LISTENS TOO WITH THE EARS OF THE SPIRIT.
THE SELF IS ALWAYS LISTENING AND SEEKING: IT COMPARES, SUBDUES, CONQUERS, DESTROYS. IT RULES AND IS ALSO THE EGO'S RULER.
BEHIND YOUR THOUGHTS AND FEELINGS, MY BROTHER, STANDS A MIGHTY COMMANDER, AN UNKNOWN SAGE -- HE IS CALLED SELF. HE LIVES IN YOUR BODY, HE IS YOUR BODY.
THERE IS MORE REASON IN YOUR BODY THAN IN YOUR BEST WISDOM. AND WHO KNOWS FOR WHAT PURPOSE YOUR BODY REQUIRES PRECISELY YOUR BEST WISDOM?...
OF JOYS AND PASSIONS
MY BROTHER, IF YOU HAVE A VIRTUE AND IT IS YOUR OWN VIRTUE, YOU HAVE IT IN COMMON WITH NO ONE.
TO BE SURE, YOU WANT TO CALL IT BY A NAME AND CARESS IT; YOU WANT TO PULL ITS EARS AND AMUSE YOURSELF WITH IT.
AND BEHOLD! NOW YOU HAVE ITS NAME IN COMMON WITH THE PEOPLE AND HAVE BECOME OF THE PEOPLE AND THE HERD WITH YOUR VIRTUE!
YOU WOULD DO BETTER TO SAY: `UNUTTERABLE AND NAMELESS IS THAT WHICH TORMENTS AND DELIGHTS MY SOUL AND IS ALSO THE HUNGER OF MY BELLY.'
LET YOUR VIRTUE BE TOO EXALTED FOR THE FAMILIARITY OF NAMES: AND IF YOU HAVE TO SPEAK OF IT, DO NOT BE ASHAMED TO STAMMER.
THUS SAY AND STAMMER: `THIS IS MY GOOD, THIS I LOVE, JUST THUS DO I LIKE IT, ONLY THUS DO I WISH THE GOOD.
`I DO NOT WANT IT AS A LAW OF GOD, I DO NOT WANT IT AS A HUMAN STATUTE: LET IT BE NO SIGN-POST TO SUPEREARTHS AND PARADISES.
`IT IS AN EARTHLY VIRTUE THAT I LOVE: THERE IS LITTLE PRUDENCE IN IT, AND LEAST OF ALL COMMON WISDOM.
`BUT THIS BIRD HAS BUILT ITS NEST BENEATH MY ROOF: THEREFORE I LOVE AND CHERISH IT -- NOW IT SITS THERE UPON ITS GOLDEN EGGS.'
THUS SHOULD YOU STAMMER AND PRAISE YOUR VIRTUE....
... THUS SPAKE ZARATHUSTRA.

ZARATHUSTRA IS ALONE amongst the great teachers of the world who is not against the body, but for the body. All the other teachers are against the body, and their reasoning is that the body is a hindrance in the growth of the soul, the body is a barrier between you and the divine. This is sheer nonsense.

Zarathustra, perhaps, is the sanest teacher we have known. He will not have anything to do with any kind of nonsense; his approach is pragmatic and scientific. And he is the first to teach the body, to teach humanity that unless you love the body, and unless you understand the body, you cannot grow spiritually. The body is the temple of your soul.

It serves you your whole life without asking anything in return. And it is ugly to condemn it, because all these condemners of the body are born out of the body. They are condemning the body *through* the body. They are living their life through the body, and yet humanity has accepted a very dangerous ideology: the split between the body and the soul -- not only the split, but their polar oppositeness, that you have to choose either the body or the soul. It is part of a bigger philosophy: matter and spirit. Body is matter and soul is spirit. And all these body condemners, body despisers, have become focused on one ideal: that the world consists of two things, matter and spirit.

But now we know not only logically, not only through experience, but through scientific evidence also, that there is only one entity; whether you call it matter or you call it spirit, does not matter. Body and soul, matter and energy, are one and the same. Existence is not a duality; it is an organic whole.

But there was a fundamental reason to condemn the body: that was their way of praising the soul, that was their way of praising immaterial energy. It would have been a little difficult without condemning the

body and matter. Condemn the body -- it gives you a good background for praising the soul. Condemn the world and you can praise God. But they never saw a very obvious fact, that they themselves are preaching continuously that God created the world. If God created the world, then the world is nothing but an extension of God, His creativity;
it cannot be His enemy.

Zarathustra has a very clear insight and nobody that far back, twenty-five centuries ago, was able to see that the body has a wisdom of its own. You come across it every moment, but still the old conditioning is so heavy that it does not allow you to recognize the wisdom of the body.

For example, your eyes are continuously blinking. They could have been left just as your ears are, always open. But the body has a wisdom, a deep intelligence -- eyes are so delicate, they need continuous cleaning. And when the eyelid comes down, goes up, it is helping the body to remain, through the eyes, absolutely clean. And there are glands which have water in them. When you cry and weep it comes in tears, but when your eyelids are blinking, the same liquid cleanses any dust that may have accumulated on the most delicate part of your body.

Eyes are almost the windows of your soul. Immense care is taken, by the body, of the eyes. And this is just an example. All the basic necessities of the body are not left to you; you are not that reliable.

By "you" I mean your mind. Breathing is not at all dependent on the mind. It would have been dangerous, because the mind is not so alert. It can forget, and if it forgets to breathe, you will be dead. When you are asleep, who is going to breathe? The mind is in deep sleep, but the body continues to breathe.

Even if the mind is removed completely, it will not affect your life process. I have seen a woman who was in a coma for nine months, but she was breathing perfectly. The heartbeats, the digestion of food, the distribution of the digested food to different parts of the body -- it is being done almost like a computer. And it is a very intricate and complex process. There are so many vitamins... which vitamin has to go to which part of the body? -- the body knows it and fulfills the need. It is not left to you. There are vitamins which are needed for the brain. Only those vitamins will be carried by the blood to the brain.

Your blood has two kinds of cells: white and red. Whenever you get wounded, your mind cannot do anything, but your body immediately takes over the situation. The white cells run immediately to the place where you are wounded. It is so mysterious and so amazing, because those white cells will gather on the wound and will not allow the red cells to go out of the body. They will be protective.

The body heals itself. Now even medical science accepts it, that the doctor, the medicine and everything that we can do is just to help the healing process of the body, but the basic healing is done by the body itself. We can support -- but if the body is not ready to heal itself, all our support fails.

If the whole process that goes on inside the body has to be performed by machines, you will need for a single body a factory so big that you cannot imagine it. It will take one square mile of factory to do all the functions that your body is doing so silently, in such a small space.

The body goes on renewing itself. After every seven years you are a new person, without knowing it. Not a single old cell in your body is there; they have been replaced by new cells. Before they become too old, and can become destructive, they are removed. Your blood is continuously taking out your dead cells and bringing new cells, taking out carbon dioxide, which can become a cause of death if it accumulates in you, and goes on replacing it with oxygen, which is your life. And this all goes on so silently, no noise is made. Still almost all the religions condemn the body, saying that the body is the source of sin.

The body is the source of your whole life. Now what you make of it, that depends on you. You can be a sinner, you can be a saint. The body neither seduces you to be a sinner, nor encourages you to be a saint. Whoever you are, a sinner or a saint, the body continues its own work. Its own work is so vast, it has no time for any other thing. Zarathustra has tremendous respect for the body, because it is the beginning of your being. From the body you can move to the being.

But if the body is condemned, renounced, tortured, which has been done for centuries, then you cannot go to your being. You become unnecessarily involved, entangled, in a fight with the body. Your whole energy is destroyed in this antagonism. The body should be accepted lovingly, thankfully, gratefully, and it can become a stepping stone to your being. In fact that is the intention of nature.

Zarathustra says, YOU SAY `I' AND YOU ARE PROUD OF THIS WORD. BUT GREATER THAN THIS -- ALTHOUGH YOU WILL NOT BELIEVE IN IT -- IS YOUR BODY AND ITS GREAT INTELLIGENCE, WHICH DOES NOT SAY `I' BUT PERFORMS `I.'

YOU SAY `I'... Have you ever observed that your I goes on changing twenty-four hours a day? In the evening your I decides that, "I am going to get up early in the morning, five o'clock, to meditate." It is your

decision, the decision of your I. But when the alarm clock goes, someone inside you which is now pretending to be your I says, "It is such a beautiful morning, just a little more sleep, it is so cozy...." You turn over, pull your blanket over, and wake up as usual at nine o'clock. And you never have thought about it: that the same I that has determined to wake up at five, cannot cancel it.

Your I is not a single thing; it is a crowd of many Is -- almost like a wheel and its spokes. Every spoke has its time when it comes on the top, and then it speaks as if it is your authentic I" You promise and you never fulfill it. You cannot be one I -- integrated. You are many Is as far as your mind is concerned.

George Gurdjieff used to say that a very rich man had a palace and many servants. He was going on a holy pilgrimage; it may take two years, three years -- his return was not certain.

He told his servants, "Remember, I can come any day. I may not complete the pilgrimage, so you are not to become lazy. The house has to remain ready for me every day -- clean, tidy...." And they all said they would do their best.

But three years passed, and slowly, slowly the servants became lazy. For a few days there was enthusiasm to clean, perhaps he may be coming. But then three years passed, which was the longest time -- and he was not back. Perhaps he is dead, perhaps he has become a renunciate. He is not going to come back.....

And the cleaning of the house and everything slowly, slowly stopped. But the servants decided that by turn one servant should remain on the main gate, because you can see from the main gate faraway on the road: "If his chariot is coming then inform us inside, immediately we will do everything that is needed. Otherwise, what is the point of cleaning the house?" So by turn they were standing at the main gate.

The house was so beautiful and so unique, and in a lonely part amongst hills and forests, that whenever some traveler came across it, he would ask the servant who was on the gate, "Who is the owner of this house?"

And they all believed, deep down they *wanted* to believe -- this is one of the human weaknesses, whatever you *want* to believe you start believing it -- they had come to believe that the master is never going to be back. So the servant on the gate would say, "It belongs to me. I am the owner of the house."

But the travelers were confused, because when they came back on the same route, somebody else was at the gate, and they would ask, "Who is the owner of this house?" And he would say, "Who is the owner of this house? I am the owner of this house." Gurdjieff used to tell that story, that each servant in turn became the owner of the house. And exactly the same is the situation of your I. There are many Is in you. If you watch carefully, you can see there are many Is in you, but only one I is predominant at a certain time. That I says, "I love you and I will love you forever. Others have also loved, but they love only in life. I will love you, beloved, even when I am dead."

And the next moment, the great lovers are fighting and throwing things at each other. What happened? What happened to the great love? It is a well-known fact that lovers can die for each other, and lovers can also kill each other. It cannot be the work of the same I.

If you are alert you will become aware that there is a queue of Is behind you. One I wants to say this, another I wants to say that, another I wants to do this -- and they are never in agreement. There is a continuous inner fight going on: "Who is the owner of the house?"

Because we live in unconsciousness we never become aware of it. Zarathustra is right when he says that you say very proudly, I -- but your I is nothing compared to the great intelligence of your body, which never says I, but really performs all the functions which are supposed to be done by the I.

WHAT THE SENSE FEELS, WHAT THE SPIRIT PERCEIVES, IS NEVER AN END IN ITSELF. BUT SENSE AND SPIRIT WOULD LIKE TO PERSUADE YOU THAT THEY ARE THE END OF ALL THINGS: THEY ARE AS VAIN AS THAT.

You know your senses have been deceiving you many times. It is not only that in a desert, in the hot sun, you are deceived by a mirage.

You are thirsty. That plays a fifty percent role in creating the mirage. And because the sands are hot, and the sunrays are returning back, they create the other fifty percent. Their returning back creates the illusion of something like water, because of the ripples. The ripples are so mirror-like that even if there are trees they will be reflected in them. Then it becomes absolutely certain to the thirsty person that the water is nearby. Trees are there, and they are reflected in the water, but as you reach near the mirage there is no water at all. It was just sunrays reflecting back, creating a mirror in which the trees were reflected.

But it is not only in a desert. In your everyday life your senses are deceiving you, and every sense says, "Whatever is *my* experience is the reality."

It happened once... I was standing in the garden of the library in a city where I used to study. One man came, tapped on my shoulder, and said, "It has been years I have not seen you."

I looked at the man; I had never seen the man. I said, "You must be mistaken. Perhaps somebody else looking like me may have been your friend, but I don't know you at all."

He said, "I am very sorry, but you look so exactly like my friend."

I said, "I am sorry that I look like him, but what can I do about it? I am helpless."

The same day, I was in the market and the same man came and again tapped on my shoulder and said, "You are a strange fellow. In the morning I tapped on some innocent person thinking that you were standing there by the side of the library."

I said, "I am the same man who was standing by the library, and this is the second time you have tapped me. But I said, "There is no problem: the third time be alert, because I don't think your friend is here in the town. You have not seen him for years."

He said, "I have not seen him for years."

Then I said, "Remember, the third time if you see him, first *ask* him, and then..."

He said, "But you look so similar."

I said, "Again, I can say the same thing: that I am helpless, and I don't know your friend."

But he said, "My eyes cannot deceive me so much -- and *twice* in a day."

And I told him, "Remember, the third time I will slap you if you... because this tapping on my shoulder is too much."

He said, "No, I will never... even if the real one is there, first I will ask."

And after four, five days, I was coming out of the university and the man looked at me and said, "Great, because of you I have been tapping on another person."

I said, "Do you want me to live in the city or leave? I am the same person!"

He said, "But you look so similar."

I said, "Again the same thing."

You watch, and you will find your senses are not so certain, and their claims are vain. You hear things which have not been said. You see things which don't exist. You believe in concepts which are absolutely irrational. But the body is absolutely innocent, never deceives you. It is always authentic.

SENSE AND SPIRIT ARE INSTRUMENTS AND TOYS: BEHIND THEM STILL LIES THE SELF, -- the being. Zarathustra accepts only two realities in you: the body and the being. Between the two -- the senses, the mind, the ego -- they are all false entities. If you want to reach your being, begin with the body, because those are the only two realities; or perhaps one reality. Your body is the outer side of the being, and your being is the inner side of your body.

THE SELF SEEKS WITH THE EYES OF THE SENSE, IT LISTENS TOO WITH THE EARS OF THE SPIRIT.
THE SELF IS ALWAYS LISTENING AND SEEKING: IT COMPARES, SUBDUES, CONQUERS, DESTROYS.
IT RULES AND IS ALSO THE EGO'S RULER.

The self, or the being, is your real master. And if your self uses your senses, your mind, as instruments, it is perfectly right. But things are very upside down in man. We have completely forgotten the master, and the servants are pretending to be the masters; and each servant says that whatever is *his* experience is true.

As an instrument it is perfectly good -- but the master must be using it. If the master is not using it, and the situation is that the instruments are using the master.... Your mind pretends to be the master. It is only a servant; its function is to serve your being. But being is completely forgotten. That is the misery of humanity.

BEHIND YOUR THOUGHTS AND FEELINGS, MY BROTHER, STANDS A MIGHTY COMMANDER, AN UNKNOWN SAGE -- HE IS CALLED SELF. HE LIVES IN YOUR BODY, HE IS YOUR BODY. This is such a beautiful statement, and so true. He lives in your body, he *is* your body. Your being and your body are not separate, they are two sides of the same coin. But because the body was condemned, the self was also condemned. Mind became the master.

In the condemnation of the body, the being was automatically condemned, and a false entity -- that which is only instrumental -- has been ruling humanity. You are being ruled by your mind. Mind should serve you. It should not rule you.

THERE IS MORE REASON IN YOU BODY THAN IN YOUR BEST WISDOM. AND WHO KNOWS FOR WHAT PURPOSE YOUR BODY REQUIRES PRECISELY YOUR BEST WISDOM?...
MY BROTHER, IF YOU HAVE A VIRTUE AND IT IS YOUR OWN VIRTUE, YOU HAVE IT IN COMMON WITH NO ONE.

I have been telling you again and again that the more you become an individual the more you become unique, and in your uniqueness is hidden your celebration.

Zarathustra says, "If you have a virtue, and it is your own virtue, not taught by others but discovered by yourself, you have it in common with no one, it will be unique. It will be simply *your* signature. It will be as unique as your fingerprints. Nobody else can have it in the world."

Nature never repeats. Even when you see things similar, they are only similar, but they are not the same.

Just look at a tree and watch each leaf, and you will be surprised -- each leaf has its own individuality; no other leaf is exactly like it.

Go to the beach. Find seashells, and no two seashells will be exactly the same. Or find colored stones -- no two colored stones will be the same.

The creativity of existence is enormous. It never repeats. You have heard the saying, "History never repeats," but I say to you that that is not true. History repeats, only existence never repeats.

History repeats, because it is in the hands of unconscious people. Unconscious people cannot be unique.

It happened once, a man purchased a painting by Picasso. It was one million dollars, and he wanted to be sure that it was an authentic Picasso, not a fake -- because there are on the market fake paintings which look exactly alike. Unless you are an experienced critic, it is impossible for you to see any difference. So he consulted a man who was an expert, particularly about Picasso's paintings. He told him, "Don't be worried. About *this* painting I can be absolutely sure, because I was staying at Picasso's house when he made this painting; so I am an eyewitness too. You need not worry. Your one million dollars have not gone to waste."

But the man said, "I would like you to come with me to Picasso himself. I want Picasso's opinion also." He said, "There is no problem." They went to Picasso's house. Picasso was sitting with his girlfriend. He looked at the painting and said, "It is fake." The critic said, "What are you saying? I was present when you made it." And the girlfriend also said, "This is too much. I was also in the house when you were painting it."

Picasso said, that "I have *not* said that I have *not* painted it, but it is fake." They all looked at Picasso -- has he gone mad? He said, "You will not understand. The reality is, one man wanted to have a painting and I had no idea coming into my mind, so I simply painted an old painting of mine. You can go into a museum in Paris and you will find it there. I simply painted the same painting again. So although I have painted it, it is not authentic, it is a copy. And whether the copy is made by me or by somebody else does not matter. A copy is a copy. It is fake."

Existence never copies itself. It is always new and always fresh.

TO BE SURE, YOU WANT TO CALL IT BY A NAME AND CARESS IT; YOU WANT TO PULL ITS EARS AND AMUSE YOURSELF WITH IT.
AND BEHOLD! NOW YOU HAVE ITS NAME IN COMMON WITH THE PEOPLE AND HAVE BECOME ONE OF THE PEOPLE AND THE HERD WITH YOUR VIRTUE!
YOU WOULD DO BETTER TO SAY: `UNUTTERABLE AND NAMELESS IS THAT WHICH TORMENTS AND DELIGHTS MY SOUL AND IS ALSO THE HUNGER OF MY BELLY.'

A very strange statement. He says the moment you try to make your virtue acceptable by society, you moderate it here and there, it loses its truth. You become part of the herd; you are no more a unique individual. And you can see it down the ages.

Never again another Zarathustra.

Never again another Gautam Buddha.

Never again another Jesus Christ.

And still millions of people are trying to be carbon copies of these people. They are destroying themselves. If you are not unique, you have missed the opportunity of your life. You have missed your growth.

Gautam Buddha is beautiful. Zarathustra is beautiful. But you pretending to be Zarathustra, you posing as a Gautam Buddha, will be only acting. Perhaps you can do it even better, because Gautam Buddha was not acting; he has not rehearsed. His life was spontaneous. You can rehearse as many times as you want; you may even improve on the image of Gautam Buddha, but still you will be fake. You will be a hypocrite.

Zarathustra says, YOU WOULD DO BETTER TO SAY: `UNUTTERABLE AND NAMELESS IS

THAT WHICH TORMENTS AND DELIGHTS MY SOUL....' It delights my soul because it is my own growth, and it torments because I cannot express it. `... AND IS ALSO THE HUNGER OF MY BELLY.'
It is not only the hunger of my soul, it is also the hunger of my belly.

He wants you to remember that your body and your being are so one, that the longing of your being will become the longing of your body, and the hunger of your body will become the hunger of your being. They are only two names, but not two separate entities.

LET YOUR VIRTUE BE TOO EXALTED FOR THE FAMILIARITY OF NAMES: AND IF YOU HAVE TO SPEAK OF IT, DO NOT BE ASHAMED TO STAMMER. Whenever one finds a unique virtue in his being, he is bound to stammer, because all that is great in man is inexpressible. At the most you can stammer, but you can never be satisfied that what you have said is exactly what you have experienced.

THUS SAY AND STAMMER: `THIS IS MY GOOD, THIS I LOVE, JUST THUS DO I LIKE IT, ONLY THUS DO I WISH THE GOOD.' Whether it is truth, or beauty, or good, it has to be your own, it has to have roots in your very being. Otherwise you will remain part of the crowd. And that is the most ugly thing in the eyes of Zarathustra: to be part of the crowd, to be just a cog in the wheel, to be just a number. To be a number in the crowd takes away your dignity, your honor, your pride.

Have you ever thought, that in the armies people are given numbers? And when a soldier dies, on the board of the office appears the writing, "Number 13 died." It makes such a difference, because number 13 has no children, number 13 has no wife waiting for him, number 13 has no old mother to see at least once more his face. Number 13 has no father, no friends. When you read on the board, "Number 13 has died" it does not strike you, it does not hurt you. But if the name of the man was there, it would have had a totally different impact on you, because you knew the man. You know his wife is waiting, his children will become orphans, his old mother and father will become beggars.

It is a very cunning strategy to give soldiers numbers. A number is replaceable; another recruit will become number 13. But nobody else can replace the man who was number 13. Numbers can be replaced, but human beings cannot be replaced. In a crowd you become a number, you lose your originality, you start imitating others, you start doing things like everybody else.

Zarathustra says, "Remember, unless it is *my* good, it is not good enough. If it is not *my* experience of truth, it is just a hypothesis in which you can believe, but it cannot dispel your darkness. Just by believing in light, your darkness will not disappear. You need real light, *your* light. Only then darkness can disappear.

I DO NOT WANT IT AS A LAW OF GOD. I DO NOT WANT IT AS A HUMAN STATUTE: LET IT BE NO SIGN-POST TO SUPEREARTHS AND PARADISES. Zarathustra is a rebel, and only a rebel can be a truly religious person. He is saying, "I don't want it as a law of God -- because to follow laws is to lose your freedom. It has to be *my* law, it has to arise in my consciousness. It has to be a flower of my own being. Then only it has beauty, and freedom."

He does not want his virtue because it will lead him to paradise -- virtue in *itself* is paradise. Those who are virtuous because they are desirous of the pleasures of paradise are simply greedy. They are not virtuous -- they don't know what virtue is.
Virtue is a reward unto itself.

When you love, do you want reward also? Love is a reward unto itself. When you are truthful, do you want a reward? Being truthful -- what reward can be *more* than that? But all the religions have been giving people false ideas: be truthful, be good, be moral, and you will be immensely rewarded in the other world. These greedy people try to be virtuous, try to be good, try to be truthful -- not that they love truth, not that they enjoy virtue. They are using these as stepping stones for the pleasures of paradise.

My own understanding is exactly the same: that anything authentic that arises in you is a reward in itself. You don't want anything more. It is more than enough. It is such a joy, such blissfulness to be good, to be helpful, to be compassionate, to be kind. It is such a joy to *share*, not to give alms.

Zarathustra is right when he says, "I will not give alms; I am not that poor. I will *share*, because I am rich enough." Only beggars give alms to other beggars. Bigger beggars give alms to smaller beggars; these bigger beggars are keeping an eye on the pleasures of paradise. It is simply business, it is not giving unconditionally; and to give unconditionally, and to *rejoice* in it, is a paradise itself.

IT IS AN EARTHLY VIRTUE THAT I LOVE: THERE IS LITTLE PRUDENCE IN IT, AND LEAST OF ALL COMMON WISDOM. You have been told again and again by pedagogues, by preachers, that love is something *not* of the earth, but Zarathustra loves the earth too much. He has no desire and no greed for any other world, and he has no fear of any hell. He wants this earth to be as beautiful, as loving, as divine as

possible, because for him matter and spirit are not two. Matter is only condensed energy. It is a form of energy, but not something different.

IT IS AN EARTHLY VIRTUE THAT I LOVE.... Don't think about love, or about beauty, or about truth as if these flowers cannot blossom on the earth. They *can* blossom on the earth. They *have* blossomed on the earth. Their very life is rooted in the earth. It is the earth that supplies all their juice, all their color, all their fragrance.

Zarathustra is a pagan.

BUT THIS BIRD HAS BUILT ITS NEST BENEATH MY ROOF: THEREFORE I LOVE AND CHERISH IT -- NOW IT SITS THERE UPON ITS GOLDEN EGGS.

THUS SHOULD YOU STAMMER AND PRAISE YOUR VIRTUE. It is very difficult to say exactly, in words, the vast and enormous experience of love, or good, or beauty. But don't be worried that you will be simply stammering. Stammer!

BUT THIS BIRD HAS BUILT ITS NEST BENEATH MY ROOF It may be love, it may be good, it may be the experience of the divine... but the divine is not against the earth; the divine is also a growth *in* the earth. Because the BIRD HAS BUILT ITS NEST BENEATH MY ROOF: THEREFORE I LOVE AND CHERISH IT. I am not concerned with faraway worlds -- they are only vain dreams of cunning people to exploit humanity. NOW IT SITS THERE UPON ITS GOLDEN EGGS. When love arises in you, it is just like a bird sitting on its golden eggs. Everything is within you, and everything belongs to the earth.

The earth is the temple.

Not only beautiful flowers grow on it, not only tall trees grow on it, but a man like Zarathustra, or Gautam Buddha, or Jesus, is also growing on the same earth. They are the *pride* of the earth.

THUS SHOULD YOU STAMMER AND PRAISE YOUR VIRTUE.

He is immensely unique in not condemning the earth -- on the contrary, praising it. It is the mother of all. If we had understood the earth as the mother of all, even of great values, we would have treated the earth in a different way. We have destroyed it. We have almost poisoned it. We have broken its ecological unity. We have disturbed its environment. And now with nuclear weapons we are ready to destroy it. And it is the source of all that is beautiful, and all that is great.

The earth is sacred.

Nobody else has been so courageous to say the truth. Zarathustra's courage is great, and he speaks as if he is our contemporary. Twenty-five centuries have not made any difference -- because those earth-condemners are still there. The religions which are against the body are still there. If Zarathustra is understood, there should not be any condemnation of the earth, but a deep reverence for the earth, and all that grows on the earth.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #9

Chapter title: Of live and love and of war and warriors

30 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OF LIFE AND LOVE
WHAT HAVE WE IN COMMON WITH THE ROSEBUD, WHICH TREMBLES BECAUSE A DROP OF DEW IS LYING UPON IT?
IT IS TRUE: WE LOVE LIFE, NOT BECAUSE WE ARE USED TO LIVING BUT BECAUSE WE ARE USED TO LOVING.
THERE IS ALWAYS A CERTAIN MADNESS IN LOVE. BUT ALSO THERE IS ALWAYS A CERTAIN METHOD IN MADNESS.
AND TO ME TOO, WHO LOVE LIFE, IT SEEMS THAT BUTTERFLIES AND SOAP-BUBBLES, AND WHATEVER IS LIKE THEM AMONG MEN, KNOW MOST ABOUT HAPPINESS.
TO SEE THESE LIGHT, FOOLISH, DAINTY, AFFECTING LITTLE SOULS FLUTTER ABOUT -- THAT MOVES ZARATHUSTRA TO TEARS AND TO SONG.
I SHOULD BELIEVE ONLY IN A GOD WHO UNDERSTOOD HOW TO DANCE.
OF WAR AND WARRIORS
WE DO NOT WISH TO BE SPARED BY OUR BEST ENEMIES, NOR BY THOSE WHOM WE LOVE FROM THE VERY HEART. SO LET ME TELL YOU THE TRUTH!
MY BROTHERS IN WAR! I LOVE YOU FROM THE VERY HEART, I AM AND HAVE ALWAYS BEEN OF YOUR KIND. AND I AM ALSO YOUR BEST ENEMY. SO LET ME TELL YOU THE TRUTH!...
YOU SHOULD BE SUCH MEN AS ARE ALWAYS LOOKING FOR AN ENEMY -- FOR your ENEMY. AND WITH SOME OF YOU THERE IS HATE AT FIRST SIGHT.
YOU SHOULD SEEK YOUR ENEMY, YOU SHOULD WAGE YOUR WAR -- A WAR FOR YOUR OPINIONS. AND IF YOUR OPINION IS DEFEATED, YOUR HONESTY SHOULD STILL CRY TRIUMPH OVER THAT!
YOU SHOULD LOVE PEACE AS A MEANS TO NEW WARS. AND THE SHORT PEACE MORE THAN THE LONG.
I DO NOT EXHORT YOU TO WORK BUT TO BATTLE. I DO NOT EXHORT YOU TO PEACE, BUT TO VICTORY. MAY YOUR WORK BE A BATTLE, MAY YOUR PEACE BE A VICTORY!
ONE CAN BE SILENT AND SIT STILL ONLY WHEN ONE HAS ARROW AND BOW; OTHERWISE ONE BABBLES AND QUARRELS. MAY YOUR PEACE BE A VICTORY!
YOU SAY IT IS THE GOOD CAUSE THAT HALLOWS EVEN WAR? I TELL YOU: IT IS THE GOOD WAR THAT HALLOWS EVERY CAUSE.
WAR AND COURAGE HAVE DONE MORE GREAT THINGS THAN CHARITY. NOT YOUR PITY BUT YOUR BRAVERY HAS SAVED THE UNFORTUNATE UP TO NOW....
THUS LIVE YOUR LIFE OF OBEDIENCE AND WAR! WHAT GOOD IS LONG LIFE? WHAT WARRIOR WANTS TO BE SPARED?
... THUS SPAKE ZARATHUSTRA.

ZARATHUSTRA IS A lover of life, and without any conditions. His approach to life is unique to himself. And because it is so unique it has to be understood very silently, without any prejudice, because he is speaking against all your prejudices; he is speaking against all your religions; he is speaking against all the values that you have thought are great.

When somebody speaks against everything that you have believed in, your mind stops listening; it becomes afraid, it closes, it becomes defensive. It is afraid; perhaps you have been wrong, and perhaps the man who is speaking against you may be right -- it hurts your ego.

So the first thing I want to say to you is: Put your prejudices aside. That does not mean that you have to agree with Zarathustra; that simply means, before any agreement or disagreement give him a chance to make his standpoint clear to you. Then it is your freedom to accept him or not to accept him.

My own experience is that if you can listen to him silently, you will be amazed that although he is speaking against all your traditions, all your conventions, all your so-called great teachers, still, he has some tremendous truth in whatever he is saying. And that truth will be revealed in your silence, without any difficulty.

Once you have listened to him, it is almost impossible to disagree with him because he is saying the truth, although the truth goes against the beliefs of the crowd. Truth always goes against the beliefs of the

crowd.

The truth is individual, and the crowd does not care about truth. It cares about consolation; it cares about comfort. The crowd does not consist of explorers, adventurers, people who go into the unknown, fearless -- risking their whole lives to find the meaning and the significance of their lives, and the life of the whole of existence. The crowd simply wants to be told things which are sweet to hear, comfortable and cozy; without any effort on their part, they can relax in those consoling lies.

It happened... the last time I went to my hometown was in 1970. One of my old teachers, with whom I always had a very loving relationship, was on his deathbed, so the first thing I did, was go to his house.

His son met me at the door and told me, "Please, don't disturb him. He is just on the verge of death. He loves you, he has been remembering you, but we know that your very presence may take away his consolations. And at the moment of death, do not do this to him."

I said, "If it was not the moment of death I would have listened to your advice -- I have to see him. Even if before he dies, he drops his lies and consolations, his death will have a value even greater than his life had."

I pushed the son aside. I went in the house. The old man opened his eyes, smiled, and he said, "I was remembering you and at the same time I was afraid. I heard that you were coming to the town, and thought that perhaps before I die, I might be able to see you one time more. But at the same time there was great fear, as meeting with you can be dangerous!"

I said, "It is certainly going to be dangerous. I have come at the right time. I want to take away all your consolations before you die. If you can die innocent, your death will have a tremendous value. Put aside your knowledge, because it is all borrowed. Put aside your God, because it is only a belief, and nothing more. Put aside the idea of any heaven or hell, because they are only your greed and your fear. Your whole life, you have remained clinging to these things. At least before you die, gather courage -- now you have nothing to lose!

"A dying man cannot lose anything: death is going to shatter everything. It is better you drop your consolations by your own hand and die innocently, full of wonder and enquiry; because death is the ultimate experience in life. It is the very crescendo."

The old man said, "I was afraid, and now you are asking me the same thing. I have worshiped God my whole life, and I know it is only a hypothesis -- I have never experienced it. I have prayed to the skies, and I know no prayer has been ever replied -- there is no one to reply to it. But it has been consolatory in the sufferings of life, in the anxieties of life. What else can a helpless man do?"

I said, "Now you are no more helpless, now there is no question of any anxiety, no suffering, no problems; they belong to life. Now life has slipped out of your hands, maybe a few minutes more you will linger here on this shore. Gather courage! Don't encounter death as a coward."

He closed his eyes, and he said, "I will try my best."

His whole family gathered; they were all angry with me. They were high caste brahmins, very orthodox, and they could not believe that the old man had agreed with me. Death was such a shock that it shattered all his lies.

In life you can go on believing in lies; but in death you know perfectly well that boats made of paper are not going to help in the ocean. It is better to know that you have to swim, and you don't have any boat. Clinging to a paper boat is dangerous, it may prevent you from swimming. Rather than taking you to the further shore, it may become the cause of your drowning.

They were all angry but they could not say anything. And the old man, with closed eyes smiled and said, "It is unfortunate that I never listened to you. I am feeling so light, so unburdened. I am feeling so fearless; not only fearless but curious to die and to see what is the mystery of death."

He died, and the smile remained on his face. He died not as a camel; he died as a child.

Within those few moments, all the steps from camel to the lion, from lion to the child happened so quickly. It was not a question of time.

The metamorphosis of which Zarathustra is speaking is a question of intense understanding.

Listen to his words, because these are not ordinary words: these are words of a man who knows life from its very roots, and of a man who is uncompromising, of a man who will not accept any lie, howsoever comfortable, howsoever consolatory it may be.

These words are words of a soul which knows freedom. These words are like the roar of a lion. These words are also the stammering of a child, utterly innocent. These words are not out of knowledge, they are not coming from the head -- they are coming directly from his being.

If you can listen to them in silence and with deep sympathy, falling into a kind of rapport, only then, there is a possibility to understand this strange man, Zarathustra.

It is easy to understand Jesus; it is easy to understand Gautam Buddha. It is far more difficult to understand Zarathustra because nobody has spoken like him. Nobody could have spoken like him because they all were in search of followers.

He was not in search of followers. He was in search of companions, of friends, of fellow travelers. He was not in search of believers: he will not say something just so that it appeals to you, just so that it fits with your prejudiced mind. He will say only that which is true to his experience. Even if nobody agrees with him; even if he has to go alone, and he finds no companions and no fellow travelers, still, he is going to say only the truth, and nothing but truth.

WHAT HAVE WE IN COMMON WITH THE ROSEBUD, WHICH TREMBLES BECAUSE A DROP OF DEW IS LYING UPON IT? Have you seen in the early morning sun, a rosebud with a dewdrop shining with the soft rays of the sun, almost like a pearl... and the rosebud is dancing in the wind?

He is asking, WHAT HAVE WE IN COMMON WITH THE ROSEBUD, WHICH TREMBLES BECAUSE A DROP OF DEW IS LYING UPON IT? There is no meaning, no purpose, in the sense purpose is understood in the marketplace. But the rosebud is immensely joyful -- the dewdrop and the rising sun and the morning breeze. The moment is precious -- it is a moment of dance.

This dance is not going to bring money; this dance is not going to bring fame; this dance is not going to make the rosebud respectable. This dance is not for anybody else to see; it is not waiting for an audience to applaud. This dance is a value in itself; it is a joy, purposeless, meaningless. It is not a commodity.

That is what is common between us and the rosebud. We should also rejoice in the moment. We should also dance in the sun, in the wind, in the rain. And the dance in itself is the reward. You should not ask, "For what?" We have forgotten all intrinsic values and Zarathustra is reminding us that values are not outside us, they are intrinsic.

When I was a student in the university, I used to wake up early, three o'clock in the morning. The university where I was, was surrounded by mountains, and at three o'clock in the night the roads were empty, no traffic. I used to run for miles. Slowly, slowly students started asking, "What is the purpose of it?"

I said, "Purpose? It is so joyous to be in the wind, in the silent night full of stars, no traffic on the road; the trees are fast asleep on both sides of the road. It was a fairyland, and to dance with the wind...."

A few became interested, just out of curiosity, "One day at least, I am going to come." Slowly, slowly a group of almost two dozen students started dancing on those roads. The manager of the university canteen approached me and he said, "I will not take any money from you for your food, for your milk, for your tea -- even for your guests. But stop what you have started! These twenty boys used to eat two, three chapatis at the most; now they are eating twenty chapatis. You will kill me; I am a poor contractor: now twenty boys are eating almost the food that was enough for two hundred students. Have mercy on me."

I said, "It will be very difficult for me to prevent them, because they have tasted the joy."

But he said, "Something has to be done, otherwise I will go bankrupt. You think of my children, of my wife, of my old parents."

I said to him, "You come with me to the vice-chancellor, because I cannot prevent them. In fact, their number is going to grow, because they are spreading the news to everybody: `We have been idiots, wasting the most significant time in sleeping; and dancing under the stars in the early morning breeze is so beautiful that we have never known any other experience so ecstatic. Health is just a by-product of it. We are feeling our intelligence become sharper, but that too is a by-product. We are not going for this morning dance in the dark to sharpen the intellect or to have a better body, a more athletic body.' "

I had to explain to the vice-chancellor that this poor contractor was in a difficulty, and he should take care that the budget that has been given to him will be enough; and these twenty dancing students are not going to remain twenty!

The vice-chancellor said, "But this is going to be difficult. If you turn on the whole university, not only will this contractor go bankrupt, but the whole university will go bankrupt. Twenty chapatis each student!"

I said, "But what can I do?"

He said, "But what is the purpose of it all?"

I said, "You come one day, because it is a purposeless activity."

He said, "I am coming tomorrow."

And I told the contractor, "You also come."

And they both joined us, and they said, "My God, it is really beautiful. This silence, these stars, no traffic on the road, no fear of anybody watching you.... You can just dance like a small child."

The vice-chancellor said to the contractor, "I will make arrangements. You will not go at a loss, don't be worried. I can understand that those who have tasted cannot be prevented."

Once in a while, the vice-chancellor used to join us. And when the vice-chancellor joined us and a few professors, it became prestigious.

I used to go, whenever it was raining, on a lonely street; and soon a few people started going with me, without any umbrella -- just enjoying the rain.

The vice-chancellor said to me, "Now you are creating more trouble. Soon the man who takes care of the laundry will be here. From where do you get these ideas? The rain has been happening every year. I have been here for ten years, and nobody has gone into the rain before; and you are spreading the idea that going into the rain is such an ecstatic experience."

I said, "You come one day."

He said, "You are a great salesman! I am not going to come because I know you must be right."

But he came. I said, "What happened?"

He said, "I could not resist the temptation that perhaps I am missing something. My whole life I have never been just going under the rain, under the clouds, under the lightning."

He was old, but he enjoyed it so much. He hugged me, he took me to his home, and he said, "You are a little crazy, there is no doubt about it; but your ideas are significant. But please, don't spread this new idea in the university; otherwise, students will leave the classes, and go into the rain."

It was so beautiful, because all around the university there were hills, tall trees, and no traffic at all. It was outside the city, and dancing with the rain and with the wind...

There is no reason for life. That's what is in common with the rosebud. Gautam Buddha will not say that; neither will Mahavira, nor Jesus, nor Moses. They will all give you reasons, goals, purposes; because that is what appeals to your mind.

IT IS TRUE: WE LOVE LIFE, NOT BECAUSE WE ARE USED TO LIVING -- not just as a habit -- BUT BECAUSE WE ARE USED TO LOVING.

The emphasis has to be remembered. We love life, not because we are used to living. You cannot say, "I have been alive for seventy years, now it has become an old habit -- that's why I go on living, that's why I want to continue living, because to drop old habits is very difficult."

No, life is not a habit. You love life, not because you have become accustomed to living, "but because we are used to loving."

Without life there would not be any love. Life is an opportunity: the soil where the roses of love blossom.

Love in itself is valuable; it has no purpose; it has no meaning. It has immense significance; it has great joy; it has an ecstasy of its own -- but those are not meanings. Love is not a business where purposes, goals, matter.

THERE IS ALWAYS A CERTAIN MADNESS IN LOVE.

And what is that madness? The madness is because you cannot prove why you love. You cannot give any reasonable answer for your love. You can say you do a certain business because you need money; you need money because you need a house; you need a house because how can you live without a house?

In your ordinary life, everything has some purpose, but love -- you cannot give any reason. You can simply say, "I don't know. All I know is that to love is to experience the most beautiful space within oneself." But it is not a purpose. That space is not cerebral. That space cannot be converted into a commodity. That space is again a rosebud, with a dewdrop on top of it shining like a pearl. And in the early morning breeze and in the sun, the rosebud is dancing.

Love is the dance of your life.

Hence those who don't know what love is have missed the very dance of life; they have missed the opportunity to grow roses. That's why, to the worldly mind, to the calculative mind, to the computer mind, to the mathematician, to the economist, to the politician, love appears to be a kind of madness.

THERE IS ALWAYS A CERTAIN MADNESS IN LOVE. BUT ALSO THERE IS ALWAYS A CERTAIN

METHOD IN MADNESS.

This statement is so beautiful, so remarkable. Love appears to others, who have never experienced it, as madness. But to those who know love, love is the only sanity. Without love, a man may be rich, healthy, famous; but he cannot be sane, because he does not know anything of intrinsic values. Sanity is nothing but the fragrance of roses blossoming in your heart. Zarathustra has a great insight when he says, "But this madness, the madness known as love, is always with a certain method, it is not ordinary madness."

Lovers don't need psychiatric treatment. Love has its own method. In fact, love is the greatest healing force in life. Those who have missed it have remained empty, unfulfilled. The ordinary madness has no method, but the madness called love has a certain method in it. And what is that method? It makes you joyous, it makes your life a song, it brings great grace to you.

Have you watched people? When somebody falls in love there is no need for him to declare it. You can see in his eyes a new depth has arisen. You can see in his face a new grace, a new beauty. You can see in his walk a subtle dance. He is the same man, but yet he is not the same man. Love has entered his life, spring has come to his being, flowers within his soul have blossomed.

Love makes immediate transformations.

The man who cannot love cannot be intelligent either; cannot be graceful either; cannot be beautiful either. His life will be simply a tragedy.

AND TO ME TOO, WHO LOVE LIFE, IT SEEMS THAT BUTTERFLIES AND SOAP BUBBLES, AND WHATEVER IS LIKE THEM AMONG MEN, KNOW MOST ABOUT HAPPINESS.

It will hit you hard if you don't put your prejudices aside, because all the religious teachers have been telling you, "Your life is futile because it is nothing but a soap bubble. Today it is there, tomorrow it is gone. Your life in this world, in this body, is not of any worth because it is momentary. Its only use is that you can renounce it. And by renouncing it you can attain to virtue in the eyes of God."

A strange ideology! But it has been for centuries dominating the human mind without ever being challenged. Particularly in the East, the world is illusory, and why is it illusory? -- because it is changing; anything that changes is of no use, is worthless. Only the permanent, that which always remains the same, is significant. And you cannot find anything in the world that always remains the same.

Naturally, people like Adi Shankara, who has influenced India the most -- all the Hindu monks that you see in India are followers of the Shankara.... His whole approach is based on the emphasis that the world is an illusion, because it is impermanent. "Seek the permanent and renounce the impermanent." More or less, that is the attitude of all the religions of the world.

Nietzsche, following Zarathustra, is the only contemporary who raises a great question that the idea of permanence may be just an idea because there is nothing which seems to be permanent. Except change, everything changes -- unless you want change to be the god, because that is the only permanent thing in the world. You cannot find anything else which can even give a hint of a permanent god.

Zarathustra is very strange. His insight is very clean and clear. He says, WHO LOVE LIFE, because life is a changing thing. It is every moment a flux. When you came into this Chuang Tzu Hall you were another person; when you leave this Chuang Tzu Hall you will not be the same person. You only appear to be the same.

In these two hours, so much changes in you; it is just like in two hours the Ganges has been taking so much water, miles down... although it appears still the same, it is not the same water that was there two hours before.

Heraclitus would have agreed with Zarathustra, but he was not aware of Zarathustra's existence. He is the only Western philosopher who says that life is a flux, a river. And remember, you cannot step in the same river twice -- because it will not be the same.

AND TO ME TOO, WHO LOVE LIFE, IT SEEMS THAT BUTTERFLIES AND SOAP BUBBLES, AND WHATEVER IS LIKE THEM AMONG MEN, KNOW MOST ABOUT HAPPINESS.

The people who know most about happiness are those who are in rapport with the changing life, who can even love soap bubbles, shining in the sun, creating small rainbows. These are the people who know most of happiness.

Your saints know only misery -- just look at their faces. It seems life has disappeared from them -- they are dead fossils. Nothing changes in them; they live a life of ritual and they are condemners of everything

that changes.

Why is pleasure condemned? -- because it is changing. Why is love condemned? -- because it is changing. Why have these religions created marriage in place of love? It is because marriage can be given at least an illusory permanency through laws, through conventions, through society, through fear of losing respect, through fear of what will happen to our children. So they have managed to make marriage something permanent. That's why all the old religions are against divorce, because divorce again exposes marriage as something not permanent -- it can be changed.

For thousands of years, small children were married. There are even cases on record where children were married who were not even born, who were in their mother's womb. Two families will settle, that if a child is a boy and another child is a girl, then the marriage is settled.

In India even now, seven-year-old, eight-year-old children are married, although it is against the law. But it is not against convention. Why so much hurry to marry children who are not even aware what marriage means, what is happening. The reason is that before they become young and love arises in their hearts, marriage should have happened. So when love arises in their hearts they already have a wife -- the wife has already a husband. It is to destroy love that child marriage was propagated all over the world.

It is not a coincidence that marriage creates more misery in the world than anything else, because it destroys the only possibility of happiness, the happening of love. The heart never dances; people live and die without knowing love. Birth is not in your hands; death is not in your hands. Only love was your freedom: that too society has destroyed.

These are the only three things which can be major incidents of your life: birth, love and death.

Birth you cannot control -- your own birth; nobody asks you, you just find yourself one day born. And the same happens with death -- it does not ask you either, "Are you ready? I am coming tomorrow." -- no advance notice; just suddenly it comes, and you are dead.

Only love is the freedom standing between these two. That too, society has tried to snatch away from you, so that your whole life becomes just a mechanical routine.

TO SEE THESE LIGHT, FOOLISH, DAINTY, AFFECTING LITTLE SOULS FLUTTER ABOUT -- THAT MOVES ZARATHUSTRA TO TEARS AND TO SONG. He is saying, that seeing soap bubbles, seeing butterflies, seeing rosebuds dancing in the wind -- seeing such light, non-serious, you could even call them foolish, dainty, affecting little souls flutter about -- that is what moves Zarathustra to tears and to song. His tears are of joy, that life is so alive that it cannot be permanent -- only dead things can be permanent. The more lively a thing is, the more changing it is. This changing life all around brings tears of joy to Zarathustra, and brings songs to be sung.

And he makes his central statement: I SHOULD BELIEVE ONLY IN A GOD WHO UNDERSTOOD HOW TO DANCE. He doesn't need any other argument; he doesn't need any other evidence, any other proof. All he wants is to know: Can your god dance? Can your god love? Can your god sing? Can your god run after butterflies? Can your god gather wildflowers and enjoy, with tears and songs? Then he is ready to accept such a god, because such a god will be truly representative of life, such a god will be nothing but life itself.

The coming statements are even more difficult to digest. It needs good digestion;

Zarathustra is for strong souls. He is not for the weak and the impotent. He does not make it a quality to be meek, to be humble. Those are not qualities in his tremendously significant vision; but to be strong, to be proud of your being, to have dignity, freedom, the qualities of the lion, the qualities of the child; but never to have the qualities of a beast of burden. He is not for the patience of the camel. He is absolutely against those who are readily available to be enslaved.

> WE DO NOT WISH TO BE SPARED BY OUR BEST ENEMIES, NOR BY THOSE WHOM WE LOVE FROM THE VERY HEART. SO LET ME TELL YOU THE TRUTH!
> MY BROTHERS IN WAR! I LOVE YOU FROM THE VERY HEART, I AM AND HAVE ALWAYS BEEN OF YOUR KIND. AND I AM ALSO YOUR BEST ENEMY. SO LET ME TELL YOU THE TRUTH!...
> YOU SHOULD BE SUCH MEN AS ARE ALWAYS LOOKING FOR AN ENEMY -- FOR YOUR ENEMY.

This has been my experience, that when you choose a friend you need not be very cautious -- anybody will do. But when you choose your enemy, you have to be very cautious, because the enemy has to be someone with the best qualities possible. Because you are going to fight with him. And whenever you fight with someone, slowly, slowly you become exactly like your enemy.

Never choose the wrong enemy; otherwise, even in your victory, you will be defeated because you will have to learn the same strategies, the same cunningness, as your enemy; otherwise you cannot fight with him.

Choose the enemy who is wise, and to fight with him you have to be wise. Choose your enemy who is intelligent, because to fight with him you have to be intelligent. Choose your enemy remembering perfectly that, fighting with him you will become like him. Whether you are defeated or you are victorious is secondary. The primary concern should be the choice of the right enemy.

And without the enemy, you don't have a challenge. This will look very strange, because all the religions, and all the so-called philosophers have been teaching you, "Don't have any enemies." But that will take away all challenge to growth, all challenge to be stronger, to be great in war, to be clever, to be alert of the opportunities.

Zarathustra is not against war; that's where he differs from Gautam Buddha and Mahavira. It is for you to remember that it was only after Mahavira and Gautam Buddha, two great teachers, the highest quality teachers, that India started falling down. It should have been otherwise. After Buddha and Mahavira, India should have risen higher -- that would have been logical; this seems to be very illogical that India's fall begins with Gautam Buddha and Mahavira.

Indians have become so cowardly that they cannot even think retrospectively of what caused India's fall. In the times of Gautam Buddha, India was known all over the world as a Golden Bird. It was so rich, so intelligent, so civilized, so cultured and the West was still in the state of barbarity.

What happened? Suddenly, India started falling down. If you listen to Zarathustra, you can see the reason. Both Gautam Buddha and Mahavira taught India non-violence -- no war, but peace. But peace is a very delicate phenomenon. People were very much ready for it, not because they have understood Gautam Buddha or Mahavira, but because it was a good consolation to their cowardliness.
Peacefulness is a beautiful word to cover up your impotence.

No war seems to be a good defense, and the ultimate result was that small tribes of barbarious people, who were thousands of years behind India, conquered India -- butchered people, raped the women, burned cities. India remained with the consolation: We are peaceful people, we are non-violent people, we cannot fight.

For two thousand years, India remained a slave, not of one country, but of many countries. Whoever wanted to conquer was welcome. Such a vast country, remaining a slave for two thousand years, is unprecedented in the whole history of the world. There was no resistance; people behaved the way Zarathustra describes the camels. They sat down, and they asked to be loaded, and they felt it a great happiness that they were carrying the heaviest load. The camel who was carrying the heaviest load became the hero. And India became poor; it lost its guts.

Zarathustra has to be understood very deeply: he's not saying that you have to be violent, he's not saying that you have to kill, and he's not saying that you have to destroy. That would be a misunderstanding. That misunderstanding happened to Adolf Hitler. These were the sentences which created the second world war, but Adolf Hitler could not understand the delicate and the subtle meaning of Zarathustra.

Zarathustra is saying that you need not be aggressive, you need not be destructive, but you have to be always prepared. If you want peace, your bow and arrow should be ready.

He's not saying that you start killing. He's saying that if worst comes to worst, the enemy should not be left to destroy you, to rape your women, to destroy your property, to take away your dignity, to make you slaves.

> MY BROTHERS IN WAR, I LOVE YOU FROM THE VERY HEART. I AM, AND HAVE ALWAYS BEEN, OF YOUR KIND.

If one really wants to be non-violent, one should be a warrior, one should be a samurai, one should know the art of swordsmanship, and one should know archery -- not to kill anyone, but just to protect one's dignity, one's freedom; it is such a simple logic.

But India has not understood even now. Nobody blames our ideology of non-violence for making us weak, defenseless, vulnerable. It has taken away our very force and strength to resist against anyone who wants to enslave us.

AND I AM ALSO YOUR BEST ENEMY. That sentence will make it clear. On the one hand, he says:

MY BROTHERS IN WAR! I LOVE YOU FROM THE VERY HEART, I AM AND HAVE ALWAYS BEEN OF YOUR KIND. I am a warrior, and still I want to say to you: AND I AM ALSO YOUR BEST

ENEMY, because I am not aggressive. Remember, I am a warrior. To put it differently, one has to be a non-aggressive warrior; only then, can one protect his dignity, and his freedom.

SO LET ME TELL YOU THE TRUTH!...

YOU SHOULD BE SUCH MEN AS ARE ALWAYS LOOKING FOR AN ENEMY.... You should be always preparing as if you are looking for the enemy -- FOR your ENEMY. AND WITH SOME OF YOU THERE IS HATE AT FIRST SIGHT.

In the beginning, your being a warrior will have some color of hate in it, but that is your weakness. One has to be a warrior without any hate. One has to be a warrior just as a sport, with the sportsman's spirit -- not to fight because of hate, but to fight for the sheer joy. The challenge should not go unreplied.

YOU SHOULD SEEK YOUR ENEMY, YOU SHOULD WAGE YOUR WAR -- A WAR FOR YOUR OPINIONS. And it is not only the ordinary war in which you fight with arms; you should also seek your enemy for your opinions.

I have been around the world, challenging all kinds of prejudices, challenging all kinds of opinions which according to me are nothing but lies -- ancient lies. But the world has become completely without warriors; nobody will accept the challenge. On the contrary, they will close the doors of their country, they will not let me in -- these are the cowards.

I have come to their country -- I am alone. Their church has the whole country behind it; and the government behind it, the army and all the weapons with them. I am empty handed, I have just my understanding of truth, and I want to discuss with those people who have been dominating those countries for thousands of years. But they are such cowards that rather than accepting my challenge, they pressurize their governments, their parliaments to pass laws that I cannot enter their country.

It was not so in the past -- particularly in this country. Mystics used to move around the country challenging anybody who had opposite opinions, for a public discussion. And those discussions were not with any hatred, they were full of reverence for each other, respect for each other. They were not to prove that I am right and you are wrong. Instead, they were a search, together, to know what truth is.

Truth is not mine, and cannot be yours. But it is possible that my opinion may be closer to truth, and your opinion may not be so close; or your opinion may be closer to truth, and my opinion may not be so close.

These discussions around the country raised the level of consciousness and intelligence of people. People heard their great thinkers wrestling with each other, with subtle logic. The whole atmosphere was freedom of expression, and freedom to convince others, or to be convinced by others. It is truly the real war: the war of opinions. The war with arms is ugly, is animal; but the war between opinions, philosophies, religions is to raise the whole of humanity higher.

But people have become so impotent in every direction that if you say anything that goes against somebody's prejudice, immediately he goes to the court. He does not come to me; he goes to the court: "My religious feeling is hurt".

Almost all the time, there are at least a dozen cases going on all over the country against me. Just now in Kanpur, they have put a case against me in the court -- ten Christian associations together -- that I have hurt their feelings, because in one of my statements I said, "THE BIBLE is a pornographic book."

Now those people don't understand that in the court, they will look idiots. There are five hundred pages, not less than that, in the whole BIBLE, which are pornographic. I am sending those five hundred pages to my advocate, so that there is no need to argue. He can just present those pages, and ask these people, "Are these pornographic, or not?"

If these are not pornographic, then nothing can be pornographic, and if these are pornographic, then THE HOLY BIBLE is the most unholy book in the world, and it should be banned in every country.

But it is not only about THE BIBLE, the same is the case with Hindu PURANAS -- so ugly, so obscene. Fortunately, nobody reads them.

But I am not so fortunate; these are not good times for the intellectual growth of humanity. If any statement hurts your religious feeling, first look into your religious book -- I am not hurting your religious feeling: your BIBLE is. I am simply quoting from THE BIBLE. The Christians should burn The Bible, because it is hurting their religious feelings.

If your religious feeling is hurt, that shows only a weakness. You should have courage enough to argue. They should have written articles against me, but they cannot, because they know that in THE BIBLE, there

are pornographic portions. They should have challenged me for a public discussion; and I was ready for a public discussion in Kanpur -- in their churches.

For me, it is not a problem at all -- I just have to open their own BIBLE... at random, I can open and read. There is no need to remember which pages -- the pornography is spread all over it. But even to say something, howsoever truthful it may be, immediately they go to the court. What kind of camels? They want the law to support them, they don't have any logic to support them. One goes to the court only when he has no means of supporting himself intelligently.

I have been speaking my whole life. I have never been heard. And so much is written against me -- lies and condemnations without any foundation in truth. But I have not gone to any court; I can answer those people myself. Once anybody goes to the court against me, then I make it a point to hit him harder, and more often until he's completely silent.

The world needs warriors of intelligence, and if your opinion is defeated, your honesty should still cry triumph over that. Don't be worried even if your opinion is defeated, at least your honesty will be your triumph.

YOU SHOULD LOVE PEACE AS A MEANS TO NEW WARS. You should not become a pacifist, because to become a pacifist is to become victim to those who do not believe in pacifism. You should love peace, but you should always be ready for new wars. Those wars need not happen, but you should not relax your bow, and you should not forget your arrows. Your swords should not collect dust. You should be ready always for war, ordinary war, or intellectual war; but your readiness should be there. Your very readiness will give you a beauty, and a grace.

AND THE SHORT PEACE MORE THAN THE LONG. The longer the peace, the more one relaxes, the more one starts thinking that there is going to be no war. One should be aware that war can be any moment on any level.

> I DO NOT EXHORT YOU TO WORK BUT TO BATTLE. I DO NOT EXHORT YOU TO PEACE, BUT TO VICTORY. MAY YOUR WORK BE A BATTLE, MAY YOUR PEACE BE A VICTORY!
> ONE CAN BE SILENT AND SIT STILL ONLY WHEN ONE HAS ARROW AND BOW; OTHERWISE, ONE BABBLES AND QUARRELS. MAY YOUR PEACE BE A VICTORY.
> YOU SAY IT IS THE GOOD CAUSE THAT HALLOWS EVEN WAR?

Zarathustra is certainly a man of tremendously great insights.

> YOU SAY IT IS THE GOOD CAUSE THAT HALLOWS EVEN WAR? I TELL YOU: IT IS THE GOOD WAR THAT HALLOWS EVERY CAUSE.

It is not the good cause of communism, democracy, Christianity, Islam, Hinduism, God -- these are "good causes" for which people have been warring for thousands of years.

But Zarathustra says that it is not the good causes that make the wars holy, that make the wars crusades; on the contrary, it is the good war, a war which is an art in itself, that hallows every cause.

In fact, I am against nuclear weapons, atomic weapons, bombs, because these are ugly things; they don't make men warriors. A nuclear missile can destroy the whole country -- there is no question of any fight. We should drown all these weapons in the Atlantic. We should move back to swords, and teach people swordsmanship. We should move back to the bow and arrow, because that gives dignity to man, an athletic beauty to man; and it is not destructive.

It has been found, particularly in Japan where they have developed swordsmanship with meditation and archery also with meditation, that if two swordsmen who are both deeply meditative are fighting, they can go on fighting for hours -- nobody will be killed. They both have the same intuitive sense. Before the other attacks, your sword will be ready to protect you.

It has happened many times in the history of Japan, that equal meditators fighting with swords have not been able to defeat anyone; but both have been victorious, because both have shown the art, and their intuition; and the same is with archery.

Those are human means because they dignify you. Bombs -- nuclear and atomic, and others -- can be dropped even by a plane without a pilot; the plane can be controlled by remote controls. The plane will come to the target, drop the bombs, and return to its airport. But this is sheer destructiveness, stupid destructiveness. It is not war: it is pure violence; it is a suicide which should be avoided.

Wars should not be condemned: the weapons that we have developed should be condemned. War as such, is an art, like any other art: painting, music, dance, architecture; so is archery, swordsmanship,

wrestling.

If peace reigns over the world -- no battle, no war, no challenge -- human beings will become pygmies; then there is no possibility for the metamorphosis. Then camels will become even uglier, and will forget completely that they have a possibility to become lions.

WAR AND COURAGE HAVE DONE MORE GREAT THINGS THAN CHARITY.

In fact, just like Zarathustra, I hate charity because the basic idea of charity is ugly; it humiliates human beings. But Christianity has made it so prominent that even other religions, who had never thought about it, are following. They have to, because charity has become almost equivalent to religiousness.

But charity has not created anything great in the world, that is true. How many orphans of Mother Theresa have proved to be geniuses? How many orphans have become musicians? How many orphans have proved to be scientists? How many orphans have proved, in any dimension of life, their dignity?

In fact, from the very beginning their dignity has been taken away, they are orphans; their souls have been killed. Rather than having charity, it is better not to have orphans. And orphans can be prevented; there is no need for orphans. Poverty can be prevented; there is no need to throw alms to the poor.

First, you make the poor, and then you give charity to the poor; it is such a great deception. All the richest people of the world have their own trusts and foundations for charity. On the other hand, they go on exploiting people; otherwise, from where does their super-richness come?

For example, perhaps you may have never thought about this: the Nobel Prize is being given to people who create peace, who serve the poor, who create great literature, or scientific inventions -- and with each Prize goes almost one quarter million dollars. But do you know from where this money has come? The man in whose name the Nobel Prize is being given earned the whole money in the first world war by creating weapons. He was the greatest weapon manufacturer in the world.

By his weapons, millions of people were killed. And with all the money that he accumulated, he created a foundation, a charity, and now every year just from the interest on the money, all the Nobel Prizes are given. The original money remains in the bank, just the interest... and nobody bothers that this money is blood-soaked. And the name of Nobel has become one of the greatest names in history.

Charity is a strange game: First you cripple people and then you help them. First you destroy their environment, their ecology, and then from the same people, who have been destroying the ecology of the earth, comes the money for charity.

The pope goes on teaching against birth control. And it is only the poor people who create more children; rich people don't create more children, because they have other enjoyments in life. The poor man has nowhere else to go when he comes back home, because everywhere -- if he goes to a disco, or a restaurant, or a movie -- money is needed. Only sex is his entertainment which is free.

He creates dozens of children; the pope goes on telling people that to prevent children is an act against God; and then poverty goes on growing; then charity is needed; then these poor people cannot afford.... They leave their children by the side of the road. All the orphans that Mother Theresa goes on collecting are from the streets of Calcutta. People simply leave their children on the street -- even a one-day-old baby.

Mother Theresa's seven hundred sisters, sisters of charity, go on collecting these babies. Mother Theresa goes on around the world collecting funds to raise these orphans. And then these orphans will produce more children -- strange games.

Poverty *can* be prevented. Anything that needs charity *should* be prevented -- charity is an ugly concept.
Sharing is another thing.
You share with your equals.
Charity means degrading the other person.

Zarathustra is right: WAR AND COURAGE HAVE DONE MORE GREAT THINGS THAN CHARITY. NOT YOUR PITY BUT YOUR BRAVERY HAS SAVED THE UNFORTUNATE UP TO NOW....
THUS LIVE YOUR LIFE OF OBEDIENCE AND WAR! WHAT GOOD IS LONG LIFE? WHAT WARRIOR WANTS TO BE SPARED?

Long life is not the goal. Even if you have a small life, have it in its totality, have it in its intensity -- make it a song, make it a dance. Just the length of life is absolutely meaningless. The depth of life has intrinsic value.

These are statements which will go against your prejudices. First you will have to understand them

before your prejudices start distorting them, disturbing them, changing their color, interpreting them. Keep your prejudices away; first, try to understand what he means. And once you have understood, you will not think that he is for war. He is not for violence, he is not for destruction.

But he does not want man to lose the qualities of the warrior. He does not want man to become a coward. He does not want man incapable of accepting challenges in life, whether they are of war or of intellectual opinions.

Man should be ready always: his sword should be sharp, and his intelligence should be sharp too.

Then only, there can be peace; when everybody is so intelligent, so artful, and so ready to die, though not to be enslaved: then only the world will know a peace which will not be the peace of the graveyard. It will be the peace of a beautiful garden, where birds sing, and flowers blossom, and a cool breeze comes.

Life, not death, should be your goal, and a life which is enriched by love; a life which is ready for any emergency; a life one can live dangerously without any fear.

First try to understand Zarathustra, and let his meaning go deeper into your being. Then you can allow your prejudices to come in, and you will find your prejudices are empty.

Zarathustra may be alone, but truth is with him: You may be with the whole world, but truth is not with you.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #10
Chapter title: Of the new idol and of the flies of the marketplace

31 March 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE NEW IDOL
THERE ARE STILL PEOPLES AND HERDS SOMEWHERE, BUT NOT WITH US, MY BROTHERS: HERE THERE ARE STATES....
THE STATE IS THE COLDEST OF ALL COLD MONSTERS. COLDLY IT LIES, TOO; AND THIS LIE CREEPS FROM ITS MOUTH: 'I, THE STATE, AM THE PEOPLE.'
IT IS A LIE! IT WAS CREATORS WHO CREATED PEOPLES AND HUNG A FAITH AND A LOVE OVER THEM: THUS THEY SERVED LIFE.
IT IS DESTROYERS WHO SET SNARES FOR MANY AND CALL IT THE STATE: THEY HANG A SWORD AND A HUNDRED DESIRES OVER THEM.
WHERE A PEOPLE STILL EXISTS, THERE THE PEOPLE DO NOT UNDERSTAND THE STATE AND HATE IT AS THE EVIL EYE AND SIN AGAINST CUSTOM AND LAW....
A FREE LIFE STILL REMAINS FOR GREAT SOULS. TRULY, HE WHO POSSESSES LITTLE IS SO MUCH

THE LESS POSSESSED: PRAISED BE A MODERATE POVERTY!
ONLY THERE, WHERE THE STATE CEASES, DOES THE MAN WHO IS NOT SUPERFLUOUS BEGIN: DOES THE SONG OF THE NECESSARY MAN, THE UNIQUE AND IRREPLACEABLE MELODY, BEGIN.
OF THE FLIES OF THE MARKETPLACE
FLEE, MY FRIEND, INTO YOUR SOLITUDE: I SEE YOU STUNG BY POISONOUS FLIES. FLEE TO WHERE THE RAW, ROUGH BREEZE BLOWS!
FLEE INTO YOUR SOLITUDE! YOU HAVE LIVED TOO NEAR THE SMALL AND PITIABLE MEN. FLEE FROM THEIR HIDDEN VENGEANCE! TOWARDS YOU THEY ARE NOTHING BUT VENGEANCE.
NO LONGER LIFT YOUR ARM AGAINST THEM! THEY ARE INNUMERABLE AND IT IS NOT YOUR FATE TO BE A FLY-SWAT....
I SEE YOU WEARIED BY POISONOUS FLIES, I SEE YOU BLOODILY TORN IN A HUNDRED PLACES; AND YOUR PRIDE REFUSES EVEN TO BE ANGRY.
THEY WANT BLOOD FROM YOU IN ALL INNOCENCE, THEIR BLOODLESS SOULS THIRST FOR BLOOD -- AND THEREFORE THEY STING IN ALL INNOCENCE.
BUT YOU, PROFOUND MAN, YOU SUFFER TOO PROFOUNDLY EVEN FROM SMALL WOUNDS; AND BEFORE YOU HAVE RECOVERED, THE SAME POISON-WORM IS AGAIN CRAWLING OVER YOUR HAND.
YOU ARE TOO PROUD TO KILL THESE SWEET-TOOTHED CREATURES. BUT TAKE CARE THAT IT DOES NOT BECOME YOUR FATE TO BEAR ALL THEIR POISONOUS INJUSTICE!
THEY BUZZ AROUND YOU EVEN WITH THEIR PRAISE: AND THEIR PRAISE IS IMPORTUNITY. THEY WANT TO BE NEAR YOUR SKIN AND YOUR BLOOD....
AND THEY ARE OFTEN KIND TO YOU. BUT THAT HAS ALWAYS BEEN THE PRUDENCE OF THE COWARDLY. YES, THE COWARDLY ARE PRUDENT!...
BECAUSE YOU ARE GENTLE AND JUST-MINDED, YOU SAY: 'THEY ARE NOT TO BE BLAMED FOR THEIR LITTLE EXISTENCE.' BUT THEIR LITTLE SOULS THINK: 'ALL GREAT EXISTENCE IS BLAMEWORTHY.'
EVEN WHEN YOU ARE GENTLE TOWARDS THEM, THEY STILL FEEL YOU DESPISE THEM; AND THEY RETURN YOUR KINDNESS WITH SECRET UNKINDNESS.
YOUR SILENT PRIDE ALWAYS OFFENDS THEIR TASTE; THEY REJOICE IF YOU ARE EVER MODEST ENOUGH TO BE VAIN....
HAVE YOU NOT NOTICED HOW OFTEN THEY BECAME SILENT WHEN YOU APPROACHED THEM, AND HOW THEIR STRENGTH LEFT THEM LIKE SMOKE FROM A DYING FIRE?
YES, MY FRIEND, YOU ARE A BAD CONSCIENCE TO YOUR NEIGHBOURS: FOR THEY ARE UNWORTHY OF YOU.
... THUS SPAKE ZARATHUSTRA.

THE CROWD OF people, although their numbers are many, is far weaker than a single authentic individual. The crowd have believed themselves to be just sheep, not human beings.

The individual declares his dignity and his pride, and he does not want to be just a mechanical part of humanity. He wants to contribute to the world some beauty, some joy, some ecstasy. He is not a beggar; and the only way not to be a beggar is to share your love, your overflowing compassion, your intelligence, your wisdom, your enlightenment.

But the crowd, as is always the case, tries to be strong against these individuals in cunning ways. The weak man is always cunning -- the cunningness is his defense. And the greatest cunningness that the crowd has propagated is the creation of the state. Then the state protects the mob, the retarded, the dead, the weak, the futile.

Anybody who has any insight into human affairs will be against the state, because the state is a symbol of man's slavery.

Although the state goes on saying, "I am the servant of the people," the reality is just the opposite. These servants become the masters because they have power, they have the whole bureaucracy, they have weapons. And all this power is being used against those few individuals who are rebellious -- rebellious against the untrue, rebellious against the dead tradition, rebellious against all kinds of superstitions.

The day I entered America, the first question that was asked of me was, "Are you an anarchist? If you are an anarchist, you cannot enter America."

I said, "I am something more."

The immigration officer looked puzzled, because according to the instructions of the government, there is no way to prevent a person who is something more than an anarchist.

I said, "Anarchism is out of date."

But from that very first day my conflict with the American government started. Such a great power is afraid of a man who is an anarchist. And what hypocrisy that they go on saying that everybody has freedom

of thought, freedom of expression....

Anarchism is also an ideology. Anarchism simply says that the state is not needed, that it is one of the greatest calamities, created by the weak against strong individuals; but the whole progress has happened through those strong individuals.

There is certainly a need for a kind of functional organization, but it should not be more than functional; it should not give status and power to the people who are in the government.

Just the other day I saw a picture of a great scholar, who is thought to be one of the best as far as the Hindu VEDAS and the UPANISHADS are concerned, Pandit Ravi Shankar. And he is bowing down to president Zail Singh and receiving a reward. For Zail Singh, Sanskrit is Greek and Latin. Even Hindi he does not know. English he has heard, but he does not understand. He knows only Punjabi -- and has no guts.

While he was president thousands of Sikhs were killed, the sanctity of their holy temple was destroyed, but he did not raise his voice. In fact he was made the president only because he is without courage, without intelligence.

I felt sorry for Pandit Ravi Shankar. He should not have accepted that reward; and bowing down to a man who knows nothing he has also exposed himself -- that his knowledge is only verbal. He may be clever as far as language and grammar are concerned, but he knows nothing as far as the meaning of the VEDAS and the UPANISHADS is concerned.

The UPANISHADS were created by very dignified people. They never went to the emperors, the emperors had to go to their hermitages in the forest if they wanted to see them, to meet them. The emperors had to make the appointment.

But the state has become a power, and you can put any idiot in any great post and he becomes respectable, he becomes powerful. As far as he himself is concerned, he is nobody. The moment his post is gone, people forget all about him. Do you hear anything about Nixon? There was a day when he was the most powerful man in the world, and today the same man has become anonymous. The man himself has no integrity, but the state gives him power. Rather than making him the servant of the people, it makes these people the masters of the land.

Zarathustra is absolutely against the state. That does not mean that there should not be any functional organization. By functional organization I mean just like the railways; they have their president but nobody knows who he is; and there is no need to know. Or the post office; there is a postmaster general, but nobody knows who the guy is, and there is no need.

The prime ministers and the presidents should be in the same category. They should be paid, because they are serving the country, but they should not become as if they are conquerors, as if they possess the country and they are the owners of the country.

Zarathustra says, THERE ARE STILL PEOPLES AND HERDS SOMEWHERE, BUT NOT WITH US, MY BROTHERS: HERE THERE ARE STATES....

THE STATE IS THE COLDEST OF ALL COLD MONSTERS, because it is a vast bureaucratic mechanism. You go into any office of the government and you will see on every table, big piles of files. Dust has gathered on them. And an ordinary clerk will behave with you as if you are nobody, just because the file in which you are concerned... perhaps your business has been stopped, perhaps your house has been occupied, perhaps somebody has taken over your land. But the file will go on moving as slowly....

I was reading that Albert Einstein found that light travels fastest. I enquired of my scientific colleagues in the university, "Can you tell me, has anybody discovered, what travels the slowest?"

They said, "We never even thought about it."

I said, "I have discovered it. It is the files in the government offices. Light travels the fastest, and the files must be darkness, they travel the slowest. It takes years from one table to another table. And to reach from Poona to New Delhi -- if they reach in your lifetime, it is too quick."

One of my friends -- he was an old man, but I had many old men as my friends -- he was ninety years old, and he had a court case that had been going on for seventy years. When he was twenty the case started.

All the magistrates that tried his case died. All the advocates that were fighting for him or against him, died. The British government that started the case disappeared! But the case continues.

The strangest thing is that the case was started by the British government because he had written a history of India *not* agreeing with the British historians, because the British historians were writing lies and hiding truths. They were making exaggerated statements about the treatment that was given to them by the

Indians and they were omitting completely what treatment they had been giving to the Indians -- how many people they had killed. In fact they were the invaders, and if a few Indians resisted it was perfectly human. They were the criminals.

He had written a history pointing out the facts, and the British government was angry. They had started a case against him, against the publisher, against the printer, against the editor -- the case was against four persons. Three of them died. The case was started in the Supreme Court when it used to be in Calcutta. It moved to New Delhi, the capital changed, and so many Supreme Court judges died, retired. He was telling me "I am the only survivor."

I said, "When is the case going to finish? Now that India is free, you should be respected, honored, that when the country was under slavery you had the courage to state the facts and face the government and the court."

But even under a government which is no longer of foreigners, the case continues.

He said, "The case has become so complicated that even the Indian government, although now they are not against it, cannot withdraw the case -- there is no way to solve it."

This is how bureaucracy works. Now he is dead, and the file has been closed. And he was right that "The file will not be closed unless I am dead."

Seventy years for an ordinary case against a book! The state pretends to be the servant of the people, but that is simply hypocrisy. It becomes the master of the people, the owner of the people, AND THE CROWD IS WILLING.

Only a few individuals who have some dignity will fight the state, will propagate the idea that there should be no state at all. In this century Nietzsche, Prince Kropotkin and Leo Tolstoy, three persons, were absolutely for a world without states.

And states are so much afraid, that I was told by the immigration officer that "If you are an anarchist, you cannot enter America."

I said, "Why should a great power be afraid of a single man, even if he is an anarchist? Anarchists are not terrorists, they are pure thinkers. But the fear is that what they say *is* true; the liars may have nuclear weapons in their hands -- still they are liars -- and deep down they are impotent."

And twenty-five centuries earlier Zarathustra is saying, THE STATE IS THE COLDEST OF ALL COLD MONSTERS. COLDLY IT LIES... Every government lies, and every government is caught sooner or later lying. And still nobody makes it a point that governments should not be believed, because again and again they are caught lying.

The presidents and the prime ministers and the ministers all take oath before they enter their office, the oath that they will stand for truth, and only for truth. But it is almost impossible to find any politician who is not lying. Of course they lie with such a face that it seems perhaps they are saying the truth. But lies cannot remain forever hidden. Sooner or later they are discovered. They don't have long life.

COLDLY IT LIES, TOO; AND THIS LIE CREEPS FROM ITS MOUTH: `I, THE STATE, AM THE PEOPLE.' The state is not the people. The state is only a servant of the people, and should behave like the servant of the people.

But the smallest government servant behaves as if he has all the powers of the world. This has to be taken away from these people. This power makes many people hungry, greedy, they are ready to do anything to gain power. They are ready to sell their souls just to be in power.

IT IS A LIE! -- that the state is the people. IT WAS CREATORS WHO CREATED PEOPLES AND HUNG A FAITH AND A LOVE OVER THEM: THUS THEY SERVED LIFE. The real lovers of people are the creators; creators in different dimensions -- painters, and poets, and singers and dancers and sculptors.

These are the real people who have power, because they participate in creation, and they shower people with their creativity and with their love. They create in people a desire, a longing, also to be creators. They create trust in people.

The real history should count only their names. But the real history has never been written. History counts the names of those who have not created anything, but only destroyed; the killers and the murderers.

IT IS DESTROYERS WHO SET SNARES FOR MANY AND CALL IT THE STATE: THEY HANG A SWORD AND A HUNDRED DESIRES OVER THEM.

WHERE A PEOPLE STILL EXISTS, THERE THE PEOPLE DO NOT UNDERSTAND THE STATE AND HATE IT AS THE EVIL EYE, AND SIN AGAINST CUSTOM AND LAW...

A FREE LIFE STILL REMAINS FOR GREAT SOULS. TRULY, HE WHO POSSESSES LITTLE IS SO MUCH

THE LESS POSSESSED. PRAISED BE A MODERATE POVERTY!

This is significant to understand. The more you possess, the more you are possessed, because you become a slave of your own possessions. Use things, but don't possess them. There is no need to possess them.

I had a very beautiful garden in Jabalpur. I myself had worked in that garden. My neighbor was a principal of a college, and he was very jealous of my roses. I told him, "Your jealousy is sheer foolishness, because you can enjoy my roses as much as I can enjoy them. They are not my possessions. I can enjoy the moon, you can enjoy the moon. The moon is not possessed by me or by you."

But there are people who cannot enjoy anything unless they possess it. And there is a fundamental law: You can possess dead things, but the moment you start possessing living beings -- your wife, your husband, your children -- you start killing them. You start poisoning them, because to possess a child is to destroy his freedom, to possess a wife is to destroy her freedom.

Freedom is the very soul of humanity.

Zarathustra does not praise poverty. He is very particular about his words, he says, PRAISED BE A MODERATE POVERTY. What is moderate poverty? All the religions are for poverty. The poor are the blessed. They are hungry and starving, and you are saying that they should inherit the Kingdom of God.

Zarathustra says, PRAISED BE A MODERATE POVERTY! Not a poverty that destroys you, not a poverty that keeps you starved, hungry. And if everyone is willing to be happy with the moderate things necessary for life, there will be no poverty and there will be no richness. They exist together.

Many of my sannyasins when they come for the first time to India are surprised, seeing that on the one hand there are so many rich people.... Perhaps the richest man in the world was the Nizam of Hyderabad. He had so many diamonds that almost seven warehouses were full of diamonds. He had so many that there was no way to count them, they were weighed on scales, not counted. Once a year they were spread on his vast palace terraces, many terraces. I have been to the palace, I have seen the terraces. They were all spread on the terraces just to have some sunlight, once a year.

The man who is the caretaker of the palace now, told me that when the diamonds were spread on the terraces all the terraces were full and the diamonds were almost two feet thick on the terraces. Nobody has ever calculated how rich he was.

So on the one hand you will find very rich people, and on the other hand you will find beggars, who have nothing.

"A moderate poverty" is a beautiful concept. Nobody should be so rich that money lies unnecessarily in his basement; he cannot use it.

And nobody should be so poor that he has to die because of his poverty. A moderate poverty will bring, without enforcement, a certain equality as far as money is concerned.

Zarathustra, perhaps, is the first man in history who is talking about communism and about anarchism. There should not be classes of the rich and the poor, and there is no need for a government so powerful that it can destroy any individual.

ONLY THERE, WHERE THE STATE CEASES, DOES THE MAN WHO IS NOT SUPERFLUOUS BEGIN:
DOES THE SONG OF THE NECESSARY MAN, THE UNIQUE AND IRREPLACEABLE MELODY, BEGIN....

Only where the state ceases, comes into existence the necessary man, the unique, with all his song and melody. The state goes on killing uniqueness.

Powerful people cannot tolerate somebody who has no power and yet is respected by millions of people. They understand only the language of power, they don't understand the language of love, they don't understand the language of creativity. They don't understand that a song is more powerful than any nuclear weapon, that a poet is more powerful than any president, because the poet creates and the president can only destroy.

The poet does not claim domination over anybody; he simply shares his heart, his melody, his songs. He is really an emperor. He may be nobody as far as the power elites are concerned, but he reaches to the very heart of humanity. The presidents will be forgotten, the prime ministers will be forgotten, but the song of a poet, the music of a musician, will go on echoing down the corridors of time. It belongs to eternity.

I am reminded about one of the emperors of India, Akbar. In his life -- AKBAR NAMAH is his autobiography -- he was very interested in all kinds of creative people. In his court he had the greatest poets

of the country, the wisest people of the country, the great singers, the great musicians, the great dancers. His court must have been one of the richest courts that any emperor ever had.

His court musician was Tansen, and it was thought that Tansen had never been surpassed. His music was magic, had a hypnotic power, and Akbar could not be satisfied even listening to him every day.

Late in the night, one day when he was leaving the palace, Akbar said to Tansen, "Tansen, I have never told you, but the idea has arisen in me many times... I cannot conceive anybody to be a better musician than you; it is just inconceivable. But forgive me... the idea arises in me, that if your teacher is alive, I would like to see him who has taught you music, with whom you went through this discipline. Who knows, your teacher may be a greater musician -- although I cannot conceive in what way he can be greater than you."

Tansen said, "My teacher *is* alive and you may not be able to conceive of it, but I am just dust under his feet. I cannot even think of comparing myself with him. The distance is so great."

Akbar became very excited, he said, "Call him to the court, we will welcome him, we will reward him, there will be a celebration!"

Tansen said, "That is a difficult thing because he is a sannyasin and he lives just very close to the palace by the side of the Yamuna river in a small hut. His name is Haridas, and he never sings, never plays, unless it happens spontaneously; not on demand. So it is very difficult.

"If you really are interested, then we will have to sit by the side of his hut early in the morning, three o'clock, because that is the time when he wakes up, takes a bath in the river; and then -- he has a small statue of the goddess of wisdom -- before the statue he plays. There is no other audience at that time. "And you will have to hide behind the hut, in the trees, because if he becomes aware that somebody is listening he may not sing, he may not play on his instruments. He is a crazy man!"

But who has ever heard that great creators can be other that crazy? They have a certain madness, they are not sane people in the eyes of the world.

Akbar was so excited that he said, "Tonight we will go. You don't go home. Sleep here, and at three o'clock we will be by the side of the hut."

An emperor, a great emperor -- he ruled over the whole of India -- went to listen to music as a thief! And when he heard it, Tansen could not believe it, tears were flowing from Akbar's eyes, just of joy and ecstasy.

When they returned Akbar said to Tansen, "If your music is magic, Haridas' music is a miracle. But why is there so much difference? Up to now I used to think it is inconceivable that anybody can be a greater musician than you. Now I am thinking you stand nowhere. That poor sannyasin, your master, has something that is very elusive -- but it stopped my thinking. I forgot all about time. I forgot that I am a great emperor.

"Those few moments have been the greatest momemts in my life. What is the reason that you cannot reach to those heights?"

The answer has to be remembered. Tansen said, "It is very simple. I sing, I play on instruments, to get something from you. I am a beggar. There is greed in me. Music I am selling; I sing because I want to get something. He is singing because he has *got* something. He is an emperor. His song is coming out of his fullness of heart, not out of hungry greed.

"His music is born out of his abundant love; for no other reason, for sheer joy, just the way fragrance comes from flowers. It is not for sale, that is what makes the difference.

"I am a great technician. I have learned his whole technique, there is no flaw in my technique. But my heart is empty. I have not known that ecstasy, I have not experienced that being, I have not been touched by the divine.

"He is absolutely mad. He is drunk with the divine, and the music is not through any effort, but something spontaneously coming out of him. That's why we cannot demand it."

FLEE, MY FRIEND, INTO YOUR SOLITUDE: I SEE YOU STUNG BY POISONOUS FLIES. Jealousy and competition and a desire to be powerful and a desire to have some name, some fame, a desire to dominate; these are the poisons.

Zarathustra says, FLEE, MY FRIEND, INTO YOUR SOLITUDE: I SEE YOU STUNG BY POISONOUS FLIES. FLEE TO WHERE THE RAW, ROUGH, BREEZE BLOWS!

Flee to the natural, flee to the spontaneous. FLEE INTO SOLITUDE. YOU HAVE LIVED TOO NEAR THE SMALL AND PITIABLE MEN. FLEE FROM THEIR HIDDEN VENGEANCE! TOWARDS YOU THEY ARE NOTHING BUT VENGEANCE.

Every creator, whether he creates paintings or statues or music or dance, creates a revengefulness in the small people, in the crowd. And to remain too near to the small is dangerous. Their smallness, their petty mind, can be contagious. And to be surrounded by their vengeance can be destructive of your creativity, of

your greatness.

NO LONGER LIFT YOUR ARM AGAINST THEM! THEY ARE INNUMERABLE AND IT IS NOT YOUR FATE TO BE A FLY-SWAT....
I SEE YOU WEARIED BY POISONOUS FLIES, I SEE YOU BLOODILY TORN IN A HUNDRED PLACES; AND YOUR PRIDE REFUSES EVEN TO BE ANGRY.

I have known the small man. The whole multitude consists of the small man, all over the world. It is good that Zarathustra says, AND YOUR PRIDE REFUSES EVEN TO BE ANGRY. His insight is so psychologically true. Gautam Buddha is also not angry, but nobody has pointed out the fact that he is not angry because of his pride.

What is the meaning of being angry with small people? They are doing what they can do -- their vengeance, their revengefulness. They can kill Jesus, they can poison Socrates. And it has been thought that because Gautam Buddha has attained to a state where it does not matter whether he is insulted, humiliated, it is out of his silence and peace that there is no anger.

But perhaps Zarathustra is more right -- it is just the pride of the great man. You cannot pull him down to your level and make him angry. He will not fight with you, because you are too many, and he will not even be angry with you because you are pitiable, you are sick and pathological. You need all his compassion, even though you are doing every kind of harm to him.

Zarathustra seems to be more psychologically right, that it is the pride of the creator not to be angry.

THEY WANT BLOOD FROM YOU IN ALL INNOCENCE, THEIR BLOODLESS SOULS THIRST FOR BLOOD -- AND THEREFORE THEY STING IN ALL INNOCENCE.
BUT YOU, PROFOUND MAN, YOU SUFFER TOO PROFOUNDLY EVEN FROM SMALL WOUNDS; AND BEFORE YOU HAVE RECOVERED, THE SAME POISON-WORM IS AGAIN CRAWLING OVER YOUR HAND.
YOU ARE TOO PROUD TO KILL THESE SWEET-TOOTHED CREATURES. BUT TAKE CARE THAT IT DOES NOT BECOME YOUR FATE TO BEAR ALL THEIR POISONOUS INJUSTICE!
THEY BUZZ AROUND YOU EVEN WITH THEIR PRAISE: AND THEIR PRAISE IS IMPORTUNITY. THEY WANT TO BE NEAR YOUR SKIN AND YOUR BLOOD...
AND THEY ARE OFTEN KIND TO YOU. BUT THAT HAS ALWAYS BEEN THE PRUDENCE OF THE COWARDLY. YES, THE COWARDLY ARE PRUDENT!...
BECAUSE YOU ARE GENTLE AND JUST-MINDED, YOU SAY: `THEY ARE NOT TO BE BLAMED FOR THEIR LITTLE EXISTENCE.' BUT THEIR LITTLE SOULS THINK: `ALL GREAT EXISTENCE IS BLAMEWORTHY.'

Whenever there is a great creator the crowd feels deeply hurt about its inferiority. And because of that inferiority, it is ready to take revenge in the name of morality, in the name of culture, in the name of religion -- which are all false excuses, because Socrates was not destroying the culture, was not destroying the morality of the young people, was not destroying religion.

On the contrary people like Socrates are the founders of religiousness, of true culture, of authentic morality. But he has offended the small man. He is too high, and his presence is a continuous reminder that you are inferior.

There is a proverb in India that "Camels don't like to go near mountains"; that's why they have chosen to live in the deserts where *they* are the mountains. By the side of a mountain, the camel will feel very inferior. To avoid the feeling of inferiority, mountains have to be removed, deserts have to be created. Life is a very complex experience.

The sannyasins' commune in America was in a desert. That desert was for sale for fifty years and nobody purchased it, because what will you do with a desert? We wanted a vast land just to be far away from the crowd of small people; and that desert was perfectly good, because the closest American town was 20 miles away. But why did America become so annoyed with us?

I was not moving around America provoking people against anybody. My people were so much engaged in creating the commune, enjoying their life -- it was moderate poverty, there was no hope that we will become super-rich, even to survive was enough. But we managed to make even the desert yield something for us to survive.

We were producing enough for 5,000 people there and thousands of others who were coming every month, and going, and for 20,000 people on every festival. We were absolutely harmless to America. But the problem is that the very existence of the commune started creating an inferiority complex in the

politicians -- that they have not been able to do in fifty years what we have managed to do in five years. And we didn't have all the means to do it, but only intelligence and labor. But we put our hearts into it, and even the desert became compassionate. It became green, it became an oasis.

Our success was the problem, if we had failed we would have remained in America. If we had failed, those politicians would have felt very good. They would have said to each other, "We knew it, that in that desert, nobody could succeed."

But our success became our failure -- because we succeeded, and our success was going higher and higher and the politicians became so much afraid. Afraid of what? -- Afraid of their own inferiority complex.

They destroyed the commune, and recreated the desert. What we had turned into an oasis is now again a desert, and they are happy. Strange logic, but not so strange if you go deep into it. And I have been watching the whole process: The politicians who had become great -- just because they were against the commune the whole of Oregon supported them -- if they had asked me, I would have advised them that "Our existence is absolutely necessary here for your being in power. The day we are gone, you are gone too."

But that needs tremendous intelligence to understand. The two men, Governor Atiyeh and Attorney General Frohnmeyer, had become everyday news in America just because they were trying in every way to destroy the commune.

They succeeded. They had the power and they had with them all the small people with their vengeance. But because the commune was demolished, neither Governor Atiyeh is anymore governor -- he has been defeated -- nor Attorney General Frohnmeyer is anymore Attorney General, he has been defeated. They were living on our blood. The small people were supporting them because they were against us. Now they are useless. They must be repenting that which they have done. They have destroyed not the commune -- but themselves.

And the vengeance you can see. Just a few days ago a sannyasin went to see what is the situation there, and he reported to me "I could not believe my eyes. They have destroyed the commune. All the sannyasins have left, they were forced to leave. But our symbol of two birds was left there, because it was fixed into marble."

He could not believe the vengeance of people. They have shot those birds! Now there are bullets in those birds; they could not even tolerate that symbol. They were not living birds, they unnecessarily wasted their bullets. But you can understand the vengeance.

EVEN WHEN YOU ARE GENTLE TOWARDS THEM, THEY STILL FEEL YOU DESPISE THEM; AND THEY RETURN YOUR KINDNESS WITH SECRET UNKINDNESS.
YOUR SILENT PRIDE ALWAYS OFFENDS THEIR TASTE; THEY REJOICE IF YOU ARE EVER MODEST ENOUGH TO BE VAIN....
HAVE YOU NOT NOTICED HOW OFTEN THEY BECAME SILENT WHEN YOU APPROACHED THEM, AND HOW THEIR STRENGTH LEFT THEM LIKE SMOKE FROM A DYING FIRE?
YES, MY FRIEND, YOU ARE A BAD CONSCIENCE TO YOUR NEIGHBOURS: FOR THEY ARE UNWORTHY OF YOU....

The small man is ninety-nine point nine percent, the great man is only once in a while. But all the progress and all the evolution and all that is beautiful in life and in the world is created by those few great men who can be counted on fingers.

The small man has not contributed anything. He is just a burden. And I would like my people not to be small, not to be a burden, but to be creators, contributors, making life a little more beautiful, a little more juicy, a little more loving, a little more musical.

Zarathustra is right when he says, "I can believe only in a God who can dance."
I would like to add, "If you can dance, you become a God unto yourself."

... THUS SPAKE ZARATHUSTRA

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #11
Chapter title: Of the friend

31 March 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE FRIEND
OUR FAITH IN OTHERS BETRAYS WHEREIN WE WOULD DEARLY LIKE TO HAVE FAITH IN OURSELVES. OUR LONGING FOR A FRIEND IS OUR BETRAYER.
AND OFTEN WITH OUR LOVE WE ONLY WANT TO LEAP OVER ENVY. AND OFTEN WE ATTACK AND MAKE AN ENEMY IN ORDER TO CONCEAL THAT WE ARE VULNERABLE TO ATTACK.
`AT LEAST BE MY ENEMY!' -- THUS SPEAKS THE TRUE REVERENCE THAT DOES NOT VENTURE TO ASK FOR FRIENDSHIP.
IF YOU WANT A FRIEND, YOU MUST ALSO BE WILLING TO WAGE WAR FOR HIM: AND TO WAGE WAR, YOU MUST BE CAPABLE OF BEING AN ENEMY.
YOU SHOULD HONOUR EVEN THE ENEMY IN YOUR FRIEND. CAN YOU GO NEAR TO YOUR FRIEND WITHOUT GOING OVER TO HIM?
IN YOUR FRIEND YOU SHOULD POSSESS YOUR BEST ENEMY. YOUR HEART SHOULD FEEL CLOSEST TO HIM WHEN YOU OPPOSE HIM....
HE WHO MAKES NO SECRET OF HIMSELF EXCITES ANGER IN OTHERS: THAT IS HOW MUCH REASON YOU HAVE TO FEAR NAKEDNESS. IF YOU WERE GODS YOU COULD THEN BE ASHAMED OF YOUR CLOTHES!
YOU CANNOT ADORN YOURSELF TOO WELL FOR YOUR FRIEND: FOR YOU SHOULD BE TO HIM AN ARROW AND A LONGING FOR THE SUPERMAN.
HAVE YOU EVER WATCHED YOUR FRIEND ASLEEP -- TO DISCOVER WHAT HE LOOKED LIKE? YET YOUR FRIEND'S FACE IS SOMETHING ELSE BESIDE. IT IS YOUR OWN FACE, IN A ROUGH AND IMPERFECT MIRROR....
ARE YOU PURE AIR... AND BREAD AND MEDICINE TO YOUR FRIEND? MANY A ONE CANNOT DELIVER HIMSELF FROM HIS OWN CHAINS AND YET HE IS HIS FRIEND'S DELIVERER.
ARE YOU A SLAVE? IF SO, YOU CANNOT BE A FRIEND. ARE YOU A TYRANT? IF SO, YOU CANNOT HAVE FRIENDS.
IN A WOMAN, A SLAVE AND A TYRANT HAVE ALL TOO LONG BEEN CONCEALED. FOR THAT REASON, WOMAN IS NOT YET CAPABLE OF FRIENDSHIP: SHE KNOWS ONLY LOVE.
IN A WOMAN'S LOVE IS INJUSTICE AND BLINDNESS TOWARDS ALL THAT SHE DOES NOT LOVE. AND IN THE ENLIGHTENED LOVE OF A WOMAN TOO, THERE IS STILL THE UNEXPECTED ATTACK AND LIGHTNING AND NIGHT, ALONG WITH THE LIGHT.
WOMAN IS NOT YET CAPABLE OF FRIENDSHIP: WOMEN ARE STILL CATS AND BIRDS. OR, AT BEST, COWS.
WOMAN IS NOT YET CAPABLE OF FRIENDSHIP. BUT TELL ME, YOU MEN, WHICH OF YOU IS YET CAPABLE OF FRIENDSHIP?...
... THUS SPAKE ZARATHUSTRA.

FRIENDSHIP HAS BEEN one of the subjects most ignored by almost all the philosophers. Perhaps we take it for granted that we understand what it means; hence we have remained ignorant about its depths, about its possibilities of growth, about its different colors, with different significances.

Zarathustra has spoken on the subject with great insight. The most important thing to remember is: one needs friends because one is incapable of being alone. And as long as one *needs* friends, one cannot be much of a friend -- because the need reduces the other to an object. Only the man who is capable of being alone is also capable of being a friend. But it is not his need, it is his joy; it is not his hunger, not his thirst, but his abundance of love that he wants to share.

When such a friendship exists, it should not be called a friendship, because it has taken on a totally new dimension: I call it "friendliness." It has gone beyond relationship, because all relationships are bondages in some way or other -- they make you a slave and they enslave others. Friendliness is simply the joy of sharing without any conditions, without any expectations, with no desire that something should be returned -- not even gratefulness.

Friendliness is the purest kind of love.

It is not a need, it is not a necessity:

It is sheer abundance, overflowing ecstasy.

Zarathustra says, OUR FAITH IN OTHERS BETRAYS WHEREIN WE WOULD DEARLY LIKE TO HAVE FAITH IN OURSELVES.

A man who believes in others is a man who is afraid to believe in himself. The Christian, the Hindu, the Mohammedan, the Buddhist, the communist -- nobody is courageous enough to have faith in his own being. He believes in others. And he believes in those who believe in him.

It is really ridiculous: your friend needs you, he is afraid of his aloneness; you need him, because you are afraid of your aloneness. Both are afraid of aloneness. Do you think your being together means your alonenesses will disappear? They will be simply doubled, or perhaps multiplied; hence all relationships lead into more misery, into more anguish.

The same is true about faith. Why do you believe in Jesus? -- can't you believe in yourself? Why do you believe in Gautam Buddha? -- can't you believe in yourself? And have you ever thought about the implication? -- if you cannot believe in yourself, how can you believe in your belief in Gautam Buddha? Fundamentally, it is *your* belief. Gautam Buddha has nothing to do with it.

If you cannot believe in yourself you cannot believe in anyone, you can only deceive. It is easier to deceive if you have somebody else as an object of faith, but it is *your* faith -- the faith of a man who is hollow, the faith of a man who knows nothing about himself, the faith of a man who lives in utter darkness and unconsciousness, the faith of a faithless man. It is a worldwide disease, because everybody believes in somebody else. Even Jesus believes in God -- he is also not bold enough to believe in himself.

You believe in Jesus, who cannot believe in himself; he believes in God. Of course we don't know in whom God believes but he must believe in someone. It seems to be an infinite chain of unbelievers, of faithless people, hoping that perhaps the other may satisfy their emptiness. But nobody can satisfy your emptiness.

You have to encounter your emptiness.

You have to live it, you have to accept it.

And in your acceptance is hidden a great revolution, a great revelation.

The moment you accept your aloneness, your emptiness, its very quality changes. It becomes just its opposite -- it becomes an abundance, a fulfillment, an overflowing of energy and joy. Out of this overflowing, if your trust arises it has meaning; if your friendliness arises it is significant; if your love arises it is not just a word, it is your very heart.

Zarathustra is right when he says, OUR FAITH IN OTHERS BETRAYS WHEREIN WE WOULD DEARLY LIKE TO HAVE FAITH IN OURSELVES. OUR LONGING FOR A FRIEND IS OUR BETRAYER. The desire to have faith in someone betrays only one thing: you are too poor, too empty, too unconscious. And this is not the way to change your situation; this is simply the way to a false consolation.

You don't need consolation; you need a revolution, you need a transformation of your being. You have to come to terms with yourself -- that is the first step in having the right trust, the right friendship, the right love. Otherwise all your relationships -- of love, of friendship, of faith -- are nothing but betrayals. You are exposing yourself and declaring that you are empty, unworthy, undeserving.

If you cannot love yourself, who is going to love you?

If you cannot be a friend to yourself, who is going to be a friend to you?

If you cannot trust in yourself, who is going to trust you?

AND OFTEN WITH OUR LOVE WE ONLY WANT TO LEAP OVER ENVY. Our deceptions are

very deep, our cunningness very subtle. We give beautiful names to ugly things; that is our oldest strategy.

In India, when somebody dies, and people take him to the funeral ground, it is called *mahayatra* -- the "great journey." The man has died, but the people are deceiving themselves with a beautiful word: the "great journey." They are trying to hide the reality of death behind a curtain. Basically they are afraid of their own death.

I have been, in my childhood, to many funerals -- I loved going to the funeral processions. My father was worried; he said, "You don't understand that the man who has died was not our relative, was not our neighbor, was not even acquainted with us -- he was a stranger. And nobody has invited you to go to his funeral rather than going to school."

I said, "I have learnt in funerals much more than I have learnt in my school." And many things became clear to me, even from my very childhood. People in a funeral procession never talk about death -- never! I have never heard them talk about death. They talk about everything else: about movies, about politics, about a thousand-and-one things *except* death, which they are carrying on their shoulders.

And I was amazed -- when the dead body is burning on the funeral pyre, people are sitting *not* facing it, but keeping their back towards it. And they become divided into small groups, because they have to be there for three, four hours, so that the body is burnt completely, and in these three, four hours all kinds of gossip.... I used to move from one group to another. I was just looking for someone who was talking about death -- but I have never found anyone.

They are not sitting silently either, because silence is dangerous. They are keeping themselves engaged in talking about something or other. They are creating a barrier of words between themselves and the death that is so close. The man who has talked to them yesterday is burning in the fire; they will never see him again.

It is customary, in the parts where I was born, that before the dead man's body is set on fire somebody important in the locality speaks some beautiful words about the dead man -- in his praise. And all those words are false, because I had known that man and the qualities that were being attributed to him were simply fictitious.

I have asked many so-called respectable men who were speaking, "Have you even thought that whatever you are saying is lies?" And I have received the same answer again and again, that you cannot speak anything bad about a dead man. You can speak lies, but you have to praise him.

It happened once... a man died who was one of the greatest nuisances in the village. He had been harassing everybody, was indebted to everybody; from wherever he took anything, he would never pay. The whole village was against him. He had been punished, he had been to jail two, three times, but he never changed his style of life. He was a parasite; and he was a very strong man, so people were afraid....

I had gone to his funeral, and I was wondering who was going to speak now in praise of him and what qualities they were going to attribute to the dead man. There was dead silence -- nobody was standing up to speak. Finally people told the mayor of the town, "Unless something is spoken in his favor, in his praise, the fire cannot be put into the funeral pyre, so what is the point of waiting? We all know... say something, say anything, but the convention has to be fulfilled."

The mayor was a very beautiful man -- he was a very creative and talented person. He had written a few very beautiful stories, on which films have been based, so he was well-known all over the country. Basically and professionally, he was a legal expert.

I was sitting by his side and he told me, "Do you have any idea?" He knew me -- we used to discuss strange subjects together.

I told him, "I have one idea."

He said, "Then it is better you speak."

I said, "No, because I am not a respectable man. You are the mayor -- you speak. I will give you the hints."

He said, "But I cannot conceive... I am a fiction writer, but even I cannot conceive what to say about this man. It will be an absolute lie -- and even to utter it, I will feel embarrassed."

I said, "Don't feel embarrassed; you say one thing, that compared to his other four brothers who are still alive, he was an angel."

He said, "That's good. And that is true! You are not lying, there is no question of fiction." And this was the truth; his other four brothers were even more dangerous. They were younger, stronger....

He stood up and said, "He was an angel...." Everybody looked at him: What is he saying? Even a lie has to be limited! For a moment he looked around and then he said, "... compared to his four brothers who are

still alive." And people clapped! It was true -- it was not a lie. And I have never seen clapping when somebody is being burnt.

The mayor, coming back home, told me, "You saved the situation! But you are a strange boy; you go to almost all the funerals as if you don't have anything else to do."

I said, "We all have to go one day -- before that I want to learn about death as much as I can. And I am also learning about people's psychology: they are trembling inside, but laughing, joking, gossiping -- just to avoid the consciousness that everybody's death is *your* death. Everybody's death is a signal that you should be ready: your time may be coming any moment."

But we have always given, in all languages, beautiful words to hide realities.

When you say, "I love someone," do you really understand what you are saying? Do you know exactly what love is? More is the possibility that it is only lust which you are calling love. If you tell somebody, "I am lusting for you..." it will be true, but the woman will report immediately to the police station. But when you say, "I love you," then the woman walks, but her feet do not touch the earth; and it is the same! Just a beautiful word covering an ugly reality.

AND OFTEN WITH OUR LOVE WE ONLY WANT TO LEAP OVER ENVY. AND OFTEN WE ATTACK AND MAKE AN ENEMY IN ORDER TO CONCEAL THAT WE ARE VULNERABLE TO ATTACK.

It is a very strange coincidence that neither Machiavelli nor Friedrich Nietzsche could ever have imagined that their grandchildren were going to be my sannyasins. Friedrich Nietzsche's granddaughter is here, Machiavelli's great-granddaughter is my sannyasin -- she has been here. Both will agree with Zarathustra.

Machiavelli's statement will make it clear to you. He says the best defense is to attack. Don't wait until somebody else attacks you -- then you are already too late. If you feel vulnerable to being attacked, then it is better to attack first. Never be on the defensive side. To be on the defensive side is to be almost half defeated.

The same is the understanding of Friedrich Nietzsche, from another viewpoint: The people who attack are the people who are afraid of being attacked. It is out of fear that they attack, because they are suspicious, they know their weakness, they know their vulnerability, they know they can be attacked. It is out of this fear, out of this weakness that they attack. Such are the strange ways of human psychology.

You ordinarily think, when somebody attacks, that he must be very powerful, that it is out of power that he is attacking. That is not true: it is out of weakness, out of inferiority, that he does not want to give you a chance.... And attacking first certainly makes him stronger, because the attacked thinks, "Perhaps he is stronger, more powerful; otherwise he would not have attacked."

AND OFTEN WE ATTACK AND MAKE AN ENEMY IN ORDER TO CONCEAL THAT WE ARE VULNERABLE TO ATTACK.

`AT LEAST BE MY ENEMY!' -- THUS SPEAKS THE TRUE REVERENCE, THAT DOES NOT VENTURE TO ASK FOR FRIENDSHIP. Have you ever asked anybody, "At least be my enemy?" I don't think anybody asks anybody to be his enemy. You certainly ask people, "Be my friend." But from where do enemies come? Nobody wants them, nobody asks for them, still there are more enemies than there are friends.

Perhaps when you ask somebody, "Be my friend," it is just out of fear, that if you don't ask him to be your friend he can turn into your enemy. But what kind of friendship will this be? And friends go on turning into enemies every day. In fact to make a friend is the beginning of creating an enemy.

Nietzsche is saying it will be more respectful, more reverent -- if you feel that somebody can be your enemy, then it is better to ask him, "At least be my enemy!" Be truthful. It will make you stronger.

Truth always makes a person strong -- truth has such an abundance of strength. But we depend on lies. We are continuously making friendships, moving in the societies, in the clubs, creating acquaintances. It is called "socializing," but it is really a defense measure. You are making friends in the high circles of society, with the powerful people, so that you can feel at ease, so that they will not be antagonistic to you. But it makes no difference; it simply weakens you. And it makes your friendship a false thing, a social formality.

Yes, I say Nietzsche is right: if you guess that somebody is going to turn out to be your enemy, then it is better to *invite* him, "Please, be my enemy!" Give him a good shock. For hours he will not be able to figure it out -- what does it mean? -- because it is never asked. But you have made an honest statement, and it will make you stronger, nourished. Every sincere act and every honest word is going to make you more and

more strong.

IF YOU WANT A FRIEND YOU MUST ALSO BE WILLING TO WAGE WAR FOR HIM: AND TO WAGE WAR, YOU MUST BE capable OF BEING AN ENEMY. These are the implications: if you want a friend, naturally you are agreeing on one point -- that his enemies will be your enemies. Otherwise what is the meaning of friendship?

If you want a friend you must also be willing to wage war for him. You must be ready, because friendship means you are committing yourself, means that you will be on his side in good days, in bad days, in moments of joy, in moments of sadness, in times of glory and in times of failure -- but you will be by his side, just like a shadow. To wage war you must be capable of being an enemy. And if you are afraid and a coward and you cannot be an enemy, then forget the idea of being a friend -- they both go together. Either you have to drop both or you have to accept both.

Gautam Buddha will help you to understand. He is reported to have said, "I am no one's friend, because I don't want to be anybody's enemy." To be a friend means to have a readiness to be an enemy to those who are inimical to your friend.

Buddha is right when he says, "I cannot be a friend, because I don't want to be an enemy" -- I am simply out of it. I am indifferent to friendship and I am indifferent to enmity.

And one thing is very significant: Zarathustra says, YOU SHOULD HONOUR EVEN THE ENEMY IN YOUR FRIEND, because your friend can turn into an enemy any day, any moment, because friendship and enmity are two poles of the same energy. They are complementary, they are not contradictory. That is why the enemy can become your friend, the friend can become your enemy.

YOU SHOULD HONOUR EVEN THE ENEMY IN YOUR FRIEND. The friend can become an enemy only if, potentially, the enemy exists in him. And you should be able to honor that potential enemy too; only then have you accepted your friend in his totality. That's why friendship is not a game for children to play. It is something very mature because it needs great understanding.

CAN YOU GO NEAR TO YOUR FRIEND WITHOUT GOING OVER TO HIM? You will have to trespass; only by trespassing can you go near to your friend. But nobody wants to be trespassed on, that's where friendship starts turning into enmity. It is a strange phenomenon: to be close you have to trespass; if you don't trespass you remain distant -- friendship remains only social.

To be close you have to trespass, but to trespass on anybody is to annoy him, is to irritate him, because you are forcing him to give his secret to you. You are forcing him to be nude and naked before you, and there is every possibility that your trespass will be the beginning of enmity.

IN YOUR FRIEND YOU SHOULD POSSESS YOUR BEST ENEMY. YOUR HEART SHOULD FEEL CLOSEST TO HIM WHEN YOU OPPOSE HIM....

HE WHO MAKES NO SECRET OF HIMSELF EXCITES ANGER IN OTHERS. Zarathustra's understanding of man's psychology seems to be far ahead of any Sigmund Freud.

HE WHO MAKES NO SECRET OF HIMSELF EXCITES ANGER IN OTHERS: THAT IS HOW MUCH REASON YOU HAVE TO FEAR NAKEDNESS! Why are people so much offended by your nakedness? In almost every country, to expose your nakedness is a crime. But it is strange... you are not doing any harm to anybody if you are standing naked in the middle of the road. Of course, *not* in Poona, because this city has the most perfect camels that you can find in the whole world, and to be naked before camels is not good.

But anywhere, why does your nakedness offend people? Just contemplate on it. You have not done anything to them. If you have taken your clothes off -- those are your clothes -- why should they be so offended that they make it a crime? The reason is, your nakedness is also their nakedness. Exposing yourself naked, you have exposed them also as naked. By being naked you have reminded them that inside their clothes they are also naked -- that is what irritates them.

Just the other day Neelam was telling me.... One of my sannyasins, an old sannyasin and very understanding and very rare, is Siddhi, from a very rich industrialist family. She was telling Neelam that her husband's elder brother, who is one of the most important industrialists of Maharashtra.... And he knows me personally; I used to stay in his home in Ahmednagar when his father was alive -- his father was the speaker of the Maharashtra assembly -- and since then Siddhi has known me, her whole family knows me. He came to Poona, so Siddhi must have asked him, "Why don't you come to listen to Osho?"

He said, "I can come to listen to Osho, but I will have to keep my eyes closed, because whatever Osho is saying *is* significant, but I cannot look at any of his male disciples holding some woman's hand; I cannot

look at any woman not properly dressed."

Now he must be nearabout sixty-five or more -- what is the fear? He is not coming to listen to me because he is afraid to see some woman not "properly clad"; nakedness is far away....

And what does he mean by "properly clad"? -- because people have different definitions of "properly clad." For a Mohammedan, unless a woman's face is covered, she is not "properly clad." You cannot see a Mohammedan woman's face. The Mohammedan woman loses the radiance in her face, her beauty, because her face never comes into contact with the sun's rays -- it is always covered with a black veil. You can see only her two eyes, from two holes.

What *is* being properly clad, and why should anybody be worried about it? It must be something repressed in himself -- perhaps a deep desire to see the woman naked. So if the woman is not properly clad, the desire can become strong. It is his own repressed sexuality for which he is condemning somebody else.

The somebody else is not responsible for it -- it is *your* religion which is responsible, it is *your* monks who are responsible, it is *you* who have not been intelligent enough to live your life more naturally.

IF YOU WERE GODS YOU COULD THEN BE ASHAMED OF YOUR CLOTHES. Such a sentence should be written in gold -- particularly on every street of Poona.

If you were gods, then you would be ashamed of your clothes; then hiding anything would be untrue to existence; then exposing yourself totally would show your trust, show your love, show that you don't have any poisonous snakes hiding within you -- that your heart is that of a child, innocent and pure and fragrant.

YOU CANNOT ADORN YOURSELF TOO WELL FOR YOUR FRIEND: FOR YOU SHOULD BE TO HIM AN ARROW AND A LONGING FOR THE SUPERMAN. If you are truly a friend, then what can you do for him? What will your relationship, what will your friendship, what will your love contribute to your friend? Zarathustra says, YOU SHOULD BE TO HIM AN ARROW AND A LONGING FOR THE SUPERMAN. If you can create the urge in him to transcend himself and to become an arrow towards the stars, then you have fulfilled your love and your friendship. Other than that everything is mundane.

HAVE YOU EVER WATCHED YOUR FRIEND ASLEEP -- TO DISCOVER WHAT HE LOOKED LIKE? It is a very good exercise, and because I have been traveling for many years around the country, I have had so much opportunity to watch people sleeping; otherwise, it is very difficult to enter into somebody's bedroom to watch them sleep, but in the railway train....

And it is a revelation: the face that was looking so gentlemanly, so nice, so cultured, in sleep becomes so ugly -- because the mask disappears. Obviously when you are asleep you cannot go on holding your mask, you cannot go on looking into the mirror in the middle of the night, again and again putting your lipstick back on. It starts flowing with your saliva on your face....

Watching a man asleep you will be puzzled, because the eyebrows are not true, the redness of the lips is not true. Is there *anything* true in the face or is everything false? Sleep reveals that which you go on hiding when you are awake.

HAVE YOU EVER WATCHED YOUR FRIEND ASLEEP -- TO DISCOVER WHAT HE LOOKED LIKE? YET YOUR FRIEND'S FACE IS SOMETHING ELSE BESIDE. IT IS YOUR OWN FACE, IN A ROUGH AND IMPERFECT MIRROR. Seeing these sleeping people, it is impossible that you will not become aware, at a point, "perhaps this is my face too." They are mumbling in their sleep, they are saying irrelevant things, using obscene words. They are not in their consciousness -- consciousness keeps a facade, a false face. But you will become aware that this is your face also.

ARE YOU PURE AIR... AND BREAD AND MEDICINE TO YOUR FRIEND? MANY A ONE CANNOT DELIVER HIMSELF FROM HIS OWN CHAINS AND YET HE IS HIS FRIEND'S DELIVERER. You are yourself a slave, but you pretend to be a deliverer to your friend. And the same is true about your so-called saviors: they themselves are not saved, but they are ready to save the whole world.

Jesus insists continuously, "I am the savior, and if you believe in me nothing else is needed. You will be saved, saved from hell, saved from any pain and anguish and darkness." And millions and millions of Christians still go on consoling themselves that on the last day of judgment Jesus will come with his father, God, and point out who are his sheep; they will be saved and taken into paradise. And the remaining ones...? And the remaining ones, who will number millions of times more, will be thrown into the abysmal depths of hellfire -- for eternity!

Even in the twentieth century, at the very end, millions of people are still believing that all that they need to do is to believe in Jesus -- that he is the only begotten son of God -- and then they can go on doing anything they want, they will be saved. Very cheap -- just believe.

The first night when I was forced into the jail in America.... The other prisoner in my cell must have been a very devout Christian. He had THE BIBLE on his bed, and kneeling down on the ground, he put his head on THE BIBLE very piously. And just above THE BIBLE there were all kinds of pornographic pictures, cut out from magazines, that he had pasted all over the wall.

I watched the whole thing, and when he had finished his prayer, I asked him, "Who has put these pictures here? They are really beautiful."

He said, "I have done it -- do you like them?"

I said, "They are so beautiful. I am also a pious man." That made him a little suspicious, when I said, "I am also a pious man." He said, "What do you mean by that?"

I said, "Can't you see the contradiction? You are praying to God, putting your head on THE BIBLE, kneeling down on the ground, hoping that you will be saved...."

He said, "Certainly I will be saved. I am a believer in God, I am a believer in Jesus Christ."

And I said, "What about these pornographic pictures?"

He said, "That does not matter. Once you believe in Jesus, you are saved."

I said, "Perhaps that's why... how many times have you been in jail?"

He said, "This is only the fourth time."

"And what kind of crimes have you been committing?"

He said, "All kinds. But I always pray in the morning and in the night -- jail or no jail. These are small things. My belief in Jesus is absolute; he cannot go against his promise."

I said, "Do you have any guarantee? If he does not appear on the last judgment day, you will be in trouble. If all these naked girls appear and they say, 'He is *our* follower. He has been kneeling before us every morning, every evening....'"

He looked at me. He was angry; he said, "It seems you are not a Christian."

I said, "I *am* a Christian; otherwise, why should I bother about you? But you are bowing down before these naked girls in different pornographic, obscene pictures. All these girls will appear on the last judgment day and I will be there, you remember, as an eyewitness."

He said, "My God! I have heard about you, I have seen you on television, and they say, perhaps rightly, that you are a dangerous man. Forgive me, but don't mention these pictures on the last day."

I said, "You take them down."

He said, "That's a little difficult. I cannot pray twenty-four hours a day, and that is my only entertainment -- cutting them from magazines, putting them all over.... And not that I alone am doing it, all the cells in the prison are full of pornographic pictures." The jail provides all these magazines for the prisoners and the jail also provides THE BIBLE. The next day when the jailer came I asked him, "You are providing both these things for these poor inmates of the jail, can't you see the contradiction?"

He said, "Nobody ever pointed out the contradiction."

I said, "Do you need that somebody should point it out? You cannot see it yourself?"

He told me, "You come with me into the office. There we can discuss it, *not* before the prisoners -- you can provoke them."

I said, "I am not provoking them against THE BIBLE, I am provoking them against these ugly pictures that are all over the walls. You come round every day and you see all this happening, and you are silent about it. I will expose you also to the media when I get out."

He said, "Don't do that!"

I said, "That's what that prisoner was saying to me, 'Don't do that on judgment day.'"

Your mind is so much fragmented -- you go on doing all kinds of things. In the day somehow you keep yourself together; in the night it becomes very difficult.

I have heard: A man's wife... and almost all wives watch their husbands a little bit in the night, particularly if they are talkative husbands, if they talk at night. That night the man was saying again and again, "Sophia, darling Sophia...."

The wife could not control herself -- she woke him up and asked, "Who is this Sophia?"

He said, "Sophia? -- it is the name of a horse, and I am thinking of betting on the horse race."

The wife was not convinced -- no wife is ever convinced of what the husband says -- so she looked for other evidence. In his diary there was Sophia's name and phone number! In the morning she brought the diary, and she said, "Just now the horse phoned, and I said, 'He is asleep -- just give your number.' So this is the number: you can reply to the horse."

Zarathustra saying, "Watch your friends while they are asleep"... is not only about your friends, it is

basically about you. And only an honest man, sincere to the core, can be the same while he is awake or he is asleep. If he is a joyous man, even in his death his face will show the same radiance, the same joy -- what to say about sleep?

One should be one piece. That gives you strength; that gives you a totally different kind of power -- a power that is not destructive but creative.

ARE YOU A SLAVE? IF SO, YOU CANNOT BE A FRIEND. There are people who are not aware of their deep tendency to be slaves. They want to be enslaved, because while they are enslaved all their responsibilities are taken by the person who enslaves them.

Unless you are ready to take all the responsibilities of life something in you will always want to be a slave, because only the slave is free of responsibilities. But a slave cannot be a friend -- he is searching for a master, not a friend. And the same is true from the other side.

ARE YOU A TYRANT? IF SO, YOU CANNOT HAVE FRIENDS. Because you are in search of slaves, you are not in search of friends. And anybody who has dignity is not going to be enslaved in the name of friendship.

IN A WOMAN, A SLAVE AND A TYRANT HAVE ALL TOO LONG BEEN CONCEALED. The responsibility goes to the man. Zarathustra has not mentioned it. Perhaps he still thinks of himself only as a man -- he has not transcended the duality of man and woman. He talks about women as a *man*; hence he takes no responsibility. Otherwise for much that is wrong in women, the responsibility goes to the man.

IN WOMAN, A SLAVE AND A TYRANT HAVE ALL TOO LONG BEEN CONCEALED. Man has forced her. He has made her almost a doll -- just a showpiece. He has not given her the same respect that he asks from her to be given to him. He has forced her to be spiritually a slave, and naturally there has been in women, for thousands of years, a burning desire for revenge.

It comes out in small ways: she tortures the husband, nags him, is continuously bitchy. But the responsibility, I want you to remember, is man's. The woman has not been given freedom. You have made her a slave, and she wants to get out of that slavery, but you have broken all the bridges around her. You have not allowed her to be educated, you have not allowed her free movement in society, you have not allowed her financial freedom... and you have kept her continuously pregnant. You have *used* her. You have not given her the respect a human being deserves -- naturally there is vengeance.

And she takes her vengeance in her own ways: she tortures you, she makes your life a hell. You have made *her* life a hell; she makes *your* life a hell. Your ways and her ways are different, but the ultimate outcome is that you both live in a hell.

FOR THAT REASON, WOMAN IS NOT YET CAPABLE OF FRIENDSHIP: SHE KNOWS ONLY LOVE. Woman is not capable of friendship because she is not free. Her individuality is not recognized, her independence is not respected -- how can she be a friend?

Zarathustra on this point is wrong, when he says she knows only love. If she cannot even know friendship, how can she know love? She knows only lust. And she *hates* the man for the same reason, because she knows perfectly well that all these sweet words "darling" and "honey" and "I love you" are nothing but prefaces for lust. Naturally she reacts in her own way -- that she has a headache. You are saying "darling" and "honey," and she is saying she has a headache. She has her own ways to torture you -- you have tortured her enough.

Zarathustra is wrong on this point, and his being wrong is because he identifies himself with manhood. He is not different in that way from Buddha or Mahavira or Jesus -- they are all identified with the manhood; the woman is a subhuman species.

IN A WOMAN'S LOVE IS INJUSTICE AND BLINDNESS TOWARDS ALL THAT SHE DOES NOT LOVE. Zarathustra does not understand women. Perhaps he has not known the depths of a woman's heart. It is not true that in a woman's love is injustice and blindness.

Still woman's love is more insightful than anything else in her. Her logic has been destroyed by man. Her intelligence has been spoiled by man. Only her love... although every effort has been made down the centuries so that she simply remains a useful instrument for man's sexuality, still her love has remained intact. And that is the only hope for woman's liberation. That is the only hope for women to attain, for the first time in history, their dignity, their uniqueness, their spiritual growth. They are in no way inferior to any man.

But this is the problem: it is very difficult for even men like Gautam Buddha and Zarathustra to rise above their manhood. The woman remains something of the lower, not belonging to the height of man. She remains somewhere down in the dark valleys.

I cannot accept Zarathustra on that point. If there is anything alive in woman, in spite of man's continuous violence against her, it is her love. Her love is in her eyes, her love is her whole being.

And he says, AND IN THE ENLIGHTENED LOVE OF A WOMAN TOO, THERE IS STILL THE UNEXPECTED ATTACK AND LIGHTNING AND NIGHT, ALONG WITH THE LIGHT. The responsibility again is of the man. A man and a woman can remain at peace only when their equality and their uniqueness become an accepted phenomenon. Then friendship can flower. Then the night and the unexpected attack will disappear.

Woman has been driven almost crazy by man. It is a great miracle that she has survived amongst a society in which all the religions are man-made, all the governments are man-made, all the laws are man-made, all the societies are man-made, all the educational systems are man-made. How has the woman survived? That is a miracle.

As far as I understand, this miracle has been possible because of her love. Even though man has mistreated her, she has still loved him. Even though she has been enslaved and chained, she has remained a mother, a sister, a beloved, a daughter.

Her survival, against so much attack on her personality, is possible only because existence needs her more than it needs man. Existence has been protective of woman because woman is the mother, from where all life flows. It is through her love that life can still sing, can still dance, that there is still some beauty and still some grace left in the world.

Women constitute half of the population of the world. If they are liberated, given their basic birthrights, the world will go into a tremendous metamorphosis -- which it needs tremendously. Woman has been prevented from contributing anything, except children. She can contribute so much, and its quality will be totally different. It will have more beauty, it will have more aliveness, it will have more love, it will have more juice.

WOMAN IS NOT YET CAPABLE OF FRIENDSHIP: WOMEN ARE STILL CATS AND BIRDS. OR, AT BEST, COWS. On this statement I condemn Zarathustra. This kind of statement is available in all the religious scriptures. Here Zarathustra has completely forgotten... and nobody has condemned him for the simple reason that only men read, women have been prohibited for centuries even from reading; they don't know what is written in the scriptures about them.

Chinese scriptures don't accept that women have any soul. The ancient Chinese law, which was prevalent up to this century, allowed the husband even to murder his wife. It was not considered a crime because the wife was only a thing, just like furniture, and if you want to destroy your chair it is not a crime.

But women were not allowed to read these scriptures -- only men were writing them and men were reading them. Up to now we have lived in a man-made world, which is absolutely wrong about women. Neither has woman been explored, nor has she been considered.

WOMAN IS NOT YET CAPABLE OF FRIENDSHIP. BUT TELL ME, YOU MEN, WHICH OF YOU IS YET CAPABLE OF FRIENDSHIP? A certain sanity comes back to Zarathustra, because he was talking against woman... and he must have remembered at the end that he is saying that the woman is not capable of friendship -- but what about man? He is a sincere man in that way, that he made the point: But tell me, you men, which of you is yet capable of friendship?

... Thus spake Zarathustra.

Okay, Maneesha?

Yes, Osho.

Chapter title: Of the thousand and one goals

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BELOVED OSHO,
OF THE THOUSAND AND ONE GOALS
NO PEOPLE COULD LIVE WITHOUT EVALUATING; BUT IF IT WISHES TO MAINTAIN ITSELF IT MUST NOT EVALUATE AS ITS NEIGHBOR EVALUATES.
MUCH THAT SEEMED GOOD TO ONE PEOPLE SEEMED SHAME AND DISGRACE TO ANOTHER: THUS I FOUND. I FOUND MUCH THAT WAS CALLED EVIL IN ONE PLACE WAS IN ANOTHER DECKED WITH PURPLE HONOURS....
A TABLE OF VALUES HANGS OVER EVERY PEOPLE. BEHOLD, IT IS THE TABLE OF ITS OVERCOMINGS; BEHOLD, IT IS THE VOICE OF ITS WILL TO POWER.
WHAT IT ACCOUNTS HARD IT CALLS PRAISEWORTHY; WHAT IT ACCOUNTS INDISPENSABLE AND HARD IT CALLS GOOD; AND THAT WHICH RELIEVES THE GREATEST NEED, THE RARE, THE HARDEST OF ALL -- IT GLORIFIES AS HOLY.
WHATEVER CAUSES IT TO RULE AND CONQUER AND GLITTER, TO THE DREAD AND ENVY OF ITS NEIGHBOR, THAT IT ACCOUNTS THE SUBLIMEST, THE PARAMOUNT, THE EVALUATION AND THE MEANING OF ALL THINGS....
MAN FIRST IMPLANTED VALUES INTO THINGS TO MAINTAIN HIMSELF -- HE CREATED THE MEANING OF THINGS, A HUMAN MEANING! THEREFORE HE CALLS HIMSELF: `MAN', THAT IS: THE EVALUATOR.
EVALUATION IS CREATION: HEAR IT, YOU CREATIVE MEN! VALUATING IS ITSELF THE VALUE AND JEWEL OF ALL VALUED THINGS.
ONLY THROUGH EVALUATION IS THERE VALUE: AND WITHOUT EVALUATION THE NUT OF EXISTENCE WOULD BE HOLLOW. HEAR IT, YOU CREATIVE MEN!
A CHANGE IN VALUES -- THAT MEANS A CHANGE IN THE CREATORS OF VALUES. HE WHO HAS TO BE A CREATOR ALWAYS HAS TO DESTROY.
PEOPLES WERE THE CREATORS AT FIRST; ONLY LATER WERE INDIVIDUALS CREATORS. INDEED, THE INDIVIDUAL HIMSELF IS STILL THE LATEST CREATION....
IT HAS ALWAYS BEEN CREATORS AND LOVING MEN WHO CREATED GOOD AND EVIL. FIRE OF LOVE AND FIRE OF ANGER GLOW IN THE NAMES OF ALL VIRTUES.
ZARATHUSTRA HAS SEEN MANY LANDS AND MANY PEOPLES: ZARATHUSTRA HAS FOUND NO GREATER POWER ON EARTH THAN THE WORKS OF THESE LOVING MEN: THESE WORKS ARE NAMED `GOOD' AND `EVIL'.
TRULY, THE POWER OF THIS PRAISING AND BLAMING IS A MONSTER....
HITHERTO THERE HAVE BEEN A THOUSAND GOALS, FOR THERE HAVE BEEN A THOUSAND PEOPLES. ONLY FETTERS ARE STILL LACKING FOR THESE THOUSAND NECKS, THE ONE GOAL IS STILL LACKING.
YET TELL ME, MY BROTHERS: IF A GOAL FOR HUMANITY IS STILL LACKING, IS THERE NOT STILL LACKING -- HUMANITY ITSELF?
... THUS SPAKE ZARATHUSTRA.

THE ONLY DIFFERENCE between men and other animals is that of values. No animal lives according to values; he lives blindly, not knowing why. His life force is unconscious of itself. Many men also live in the same way. They only look like men, but they have not yet transcended the animal. The transcendence of the animal is indicated by the values. But values can be of two types: one that is imposed upon you from the outside, *thou shalt*; and one that arises in your own being, I *will*.

The first kind of value is just a hypocrisy. It is a strategy to make you believe that you have transcended the animals; but in fact you have even fallen below the animals. The animals are at least natural; you are not even natural. Your values distort your nature, distort your simplicity, distort your innocence -- but they give you a false notion that you are a man.

The second kind of values are the authentic values. But for them, you have to avoid any kind of imposition from the outside, and you have to allow your own inner being and its still, small voice.
The beginning of man is in the trust that he shows in his own inner voice.

Zarathustra is talking about values in these statements: NO PEOPLE COULD LIVE WITHOUT EVALUATING; BUT IF IT WISHES TO MAINTAIN ITSELF IT MUST NOT EVALUATE AS ITS NEIGHBOR EVALUATES. Everybody has to be himself, not a carbon copy of his neighbor -- although the whole crowd in the world, because of its immense majority, destroys the individual and makes him just a carbon copy.

This whole thing goes on in the name of good intentions. Your parents, your priests, your leaders, your so-called saints are all doing one thing; they are not allowing you the freedom to be just yourself, and find your own values. They give you ready-made concepts -- what is right, what is wrong, what is good, what is evil. They decide for you, and while you let them decide your life and your live's values you are not yet a man. You are just a slave.
The greatest slavery is of the spirit.

They are not binding your bodies and they are not imprisoning your bodies, but they are putting chains on your soul -- and that is the worst slavery in the world. And it becomes even worse than it would have been, because the chains are of gold. And the chains of gold convince you that they are not chains but ornaments, that your society is making you richer, that your society is making you better. But chains are chains, whether they are made of steel or of gold. The chains of gold are worse, because there is a possibility of your clinging to them, and forgetting that they are your chains.

With all good intentions, the people who think they love you, the people who think it is their duty to make a man of you, are really the destroyers. Beware of the neighbors. Gather courage to be an outsider; be strong enough to be a stranger -- but remain yourself. You are bound to be a stranger if you remain yourself, because then you will find a totally different category of values to live by, to live for -- not the dead values that are being imposed on you. The values imposed by your neighbors, by your society, simply create a split in you.

Your own being needs assertion, expression. Your own heart wants to sing its own song. But even that is not allowed. You have to sing the songs of others. They are not a nourishment, and they are not a fulfillment; and they will never bring contentment to your life.

MUCH THAT SEEMED GOOD TO ONE PEOPLE, SEEMED SHAME AND DISGRACE TO ANOTHER: THUS I FOUND. I FOUND MUCH THAT WAS CALLED EVIL IN ONE PLACE WAS IN ANOTHER DECKED WITH PURPLE HONOURS. He is saying that values are not something universal. Every society has created its own values according to its own needs, but those values were created thousands of years ago. Needs have changed; values have remained.

That is why it is very difficult to find a contemporary human being. You cannot be contemporary if you are not moving with the times, but you are lagging thousands of years behind. Life does not stop for you; it goes on moving into new spaces, and your values remain dead, unmoving, and every generation goes on giving the same set of values to another generation. And you never think your misery is caused by many factors. One of the most basic factors is that your values are not in tune with the time, your values are not harmonious with existence -- they are not contemporary.

All the religions, all the cultures, all the civilizations belong to the past. They should be dead by now, and we should have taken them to the graveyard -- of course with respect. But those dead corpses are moving amongst us; not only moving amongst us -- they are dominating us. They have become absolutely absurd and irrelevant. But they are ancient, and you have been told, "Whatever is ancient is right."

The truth is just the contrary: the older the thing is the more is the possibility of its being wrong, because it was conceived in the childhood days of humanity, and now humanity has come to maturity. Your spirits are in such a ridiculous state -- as if a mature young man is still wearing a small child's clothes. Those clothes will not only be ugly, they will be too much of an imprisonment; his movement will become difficult. Your clothes have to change as you grow: your values are the clothes of your soul. They have to change -- every day, every moment. Hence, only individuals can have values... living, breathing, with a heartbeat. Societies can only carry corpses, because the individual has the future and the society has only the past. Just a few examples will help you.

In China, for thousands of years, it was thought beautiful that women should have small feet. But to keep them small, they had to put on young baby girls' iron shoes. Those iron shoes crippled the girl; her

body went on growing, but her feet remained small. At a certain age the shoes were removed. It was thought that the more highly cultured you were.... Your women would be almost unable to walk, the feet were so small.

In royal families the women could not even move -- they were carried; and it continued for thousands of years, such a stupid idea. The feet have to be in proportion to the body and they have to grow according to nature, not according to your idea of what beauty is. It took a long time for intelligent people to fight against it: that this is crippling the women. They cannot move, they cannot work -- of course, their small feet look very dainty, but a woman is not in the world just to have dainty feet.

The situation has been the same all around the world, in different ways, because all these societies have developed separately. The world has become one for the first time; people have come closer and seen each other. And that has created the doubt: "What we have been calling values, were not values, because there are millions of other people who have never thought about those values. They have their own ideas."

Howsoever painful, howsoever unnecessary, only the individual can find, through being more conscious, an insight into what is good and what is not good. And he has to live accordingly; whether it suits the society or not, cannot be the concern or the consideration.

I have been around the world and I was surprised that even in the so-called advanced countries stupid ideas, superstitions, are still pretending to be values; even though they have become dangerous. For example, on Christian holy festivals, friends sit around the dining table celebrating, and they drink from the same cup of alcohol. The cup moves from one hand to another. Even now, when it has become an established fact that your saliva is one of the most dangerous things, it can infect you with the disease, AIDS -- which has no cure. But it is their tradition, and it is a holy rite. They will not listen to medical science, they will listen to the dead past.

Just a single man who has AIDS can spread it to many people, and those others will start spreading it in different ways. Kissing should be prohibited; that is also dangerous, because AIDS does not infect people only by sexual intercourse, it infects in many ways. There are even experts who suspect that the AIDS virus can spread through your breathing, and certainly it spreads through your tears, through your perspiration. Any liquid that comes out of the body can carry the virus.

The values should change. But people cling to the past, and cling so blindly that you cannot believe.... In India, they have worshiped the cow for centuries. Nothing is wrong, it is just an innocent stupidity. But once you move in a direction of stupid ideas, there is no end to where you will stop.

The Hindus, on special occasions, drink what they call PANCHAMRIT, "five nectars." They have given a beautiful name to it, but if you hear what the five nectars are, you will be shocked. Those five nectars are five things coming out of the cow's body: cowdung, urine, milk, curd, butter. They will mix them all -- and it has become a holy drink. Nobody even asks the question, "What is holy in it?" -- not even a man of the caliber of Mahatma Gandhi.

One of his disciples... and the disciple was not an ordinary man, he had renounced his post as a professor in a university to be with Mahatma Gandhi; his name was Professor Bhansali. He defeated all the holy men in India. He became the holiest man, and by a very simple strategy: for six months he lived only on cow dung and cow urine, and even Mahatma Gandhi praised him as one of the great saints.

This man is utterly insane. He should be sent to a psychiatric hospital rather than worshiped. What contribution has he given to the world? What is great in eating cow dung and drinking cow urine? Just all that you need is a retarded mind. All that you need is a solidly idiotic approach towards life. But because other followers of Mahatma Gandhi could not do this, he became unique.

Just look around at your values, which make you pious, which make you religious, which make you holy, which make you virtuous. Have they any validity, any rationality, any intuitiveness, any support for your consciousness? Or is it just that the rotten scriptures of the past -- written by uneducated, uncultured, uncivilized people -- are dominating you through them?

A TABLE OF VALUES HANGS OVER EVERY PEOPLE. BEHOLD, IT IS THE TABLE OF ITS OVERCOMINGS; BEHOLD, IT IS THE VOICE OF ITS WILL TO POWER. And all these values that a certain society accepts, are nothing but will to power. Now Professor Bhansali has not done anything that can be called spiritual. It has not given him any awakening, any enlightenment, it has not given him any realization of his own self; but it has given him great power. In Mahatma Gandhi's ashram there were two great men; one was Mahatma Gandhi, the other was Professor Bhansali. The visitor first will go to Mahatma Gandhi to touch his feet, and then they will go to Bhansali, to touch his feet.

People can be persuaded to do anything, meaningful or meaningless, if they see that their instinct for will to power is satisfied. They can do anything -- almost unbelievable.

The Jaina monks and Jaina nuns cannot use modern toilets. Obviously, they are not mentioned in their scriptures. On the contrary, their scriptures say, "You should not defecate or urinate in water." That was good, twenty-five centuries ago; otherwise you will pollute the water, and people have to drink the same water. But this is how human stupidity is: they cannot use the modern toilet because it has water in it. And in a big city like Bombay you cannot go out of the city, so what are they doing? They are urinating in buckets, defecating in buckets; and in the night, when everybody is asleep, they are throwing all that garbage and crap on the street. These are the holy men of the Jainas, and the holy women.

The Jaina monks and Jaina nuns cannot take a shower; they cannot even clean their teeth, they cannot use any mouthwash. The idea was that to clean your teeth, to have your mouth washed, to have a shower is decorating your body; and Jainism is against the body -- the body is your enemy. It is so difficult to come close to Jaina monks and Jaina nuns, because they stink: it is disgusting. And to talk to them... I had to tell them, "Please, keep as long a distance as possible," because even their breath is foul. The air that comes from their mouth is sickening, and their whole body, which has been accumulating layers of perspiration and dust, is obviously nauseating.

But this is thought by the Jainas to be a great spiritual value. These people have renounced their bodies; they are no more servants of the body. It is ugly, but hallowed by the tradition. The community of the Jainas is cultured, civilized, educated, rich, but they cannot change it. These tables of values are unchangeable. You cannot improve on your scriptures: they are the final word.

No word can be final, because tomorrow will bring new things in life, tomorrow will bring new experiences to life. If you are intelligent you will have to change your values and your lifestyle. Only idiots can go on carrying dead corpses. And when you are carrying so many dead corpses you cannot be alive yourself -- you become just another corpse amongst the dead.

WHAT IT ACCOUNTS HARD IT CALLS PRAISEWORTHY: Whatever is thought to be hard is called by people praiseworthy. Nobody bothers whether that hardness is of any value, or not. Somebody is standing on his head, and people praise him because it is hard. Somebody is walking on a tightrope stretched between two towers, and it is praiseworthy. It enhances nothing, but this is how values have been created.

WHAT IT ACCOUNTS HARD IT CALLS PRAISEWORTHY; WHAT IT ACCOUNTS INDISPENSABLE AND HARD IT CALLS GOOD. Strange definitions. I have seen one man in Varanasi who has been standing for years with one hand raised. His hand has become almost like a dead branch, thin, just bones. All the blood has gone, in accord with gravitation, into the body. Now, even if he wants to bend it, he cannot; it has become stiff. People go to worship him.

I inquired, "What is the quality that you are worshiping."

They said, "Quality? For almost 12 years he has been keeping one of his hands up towards the sky."

But I said, "That simply shows that man is mad. This is not the way to keep your hands -- he has killed his hand."

But it is hard -- you cannot do it -- and it becomes a value. And if something is indispensible, then it becomes good too.

In Mahatma Gandhi's ashram, mosquito nets were not allowed because that is luxury. Mosquitos must have been happy, but what about the poor inmates of the ashram? It was impossible to sleep. There were so many mosquitos, that even in the daytime it was impossible to sit without being bitten all over. Gandhi has discovered a very ingenious idea, that you should spray kerosene oil on you face, on your hands, or anything that is exposed, because the mosquitos are more intelligent than man; they smell the kerosene, and they don't come close to you. But how can you sleep with that smell?

Mahatma Gandhi's son, Ramdas, was very close to me. I used to go to Wardha -- the ashram was outside Wardha -- and Ramdas once invited me: "Why don't you come and be with us for few days?"

I said, "I can come, but what about the mosquitos? I cannot use kerosene oil on my face and on my hands, and you know I am allergic to smell." Even if I was not allergic to smell, this stupid act I could not think of as an austerity, as something good -- although it was indispensible. Those who wanted to live in the ashram, they had to use it.

I said, "In the daytime I can be there. But in the night I cannot stay in your ashram."

But even in the day it was so difficult. I told Ramdas of my experience in Sarnath near Varanasi. Sarnath is the place where Gautam Buddha gave his first sermon, but he came only once to Sarnath. For forty-two

years he was travelling, going through the same city twenty times, twenty-five times, because he had chosen only a small area of Bihar.... The very word "Bihar" means "where Gautam Buddha walked around."

I was staying in Sarnath -- which has one of the most beautiful Buddhist temples, in memory of his first sermon -- with a Buddhist monk, one of the most learned Buddhist monks I have come across, Bhikkhu Jagdish Kashyap. He was the director of the Pali institute which studies and does research work on Gautam Buddha and his works. Even in the day we had to sit inside the mosquito nets. He will sit in his mosquito net, I will sit in my mosquito net.

I said, "It looks very awkward," and I told Jagdish Kashyap, "Now I know why Buddha never came back to Sarnath."

He said, "What do you mean?"

I said, "Simple, because he had no mosquito net, and the Sarnath mosquitos are, in my experience, the biggest."

But strange superstitions go on living for no reason at all. In Calcutta I have seen a very strange scene. I had to tell my chauffeur to stop, I wanted to see what was happening. There were almost one hundred beds lined up by the side of the street.

I said, "Who is going to sleep here on the street?"

The chauffeur said, "You may not know: the Jainas cannot kill any insects; and the parasites which grow in the beds, bed-bugs, they cannot kill them. Out of compassion they put their beds here, and they pay anybody one rupee a night if he sleeps on them, because those bed-bugs have to be fed." This is charity!

And I said, "What about those poor people who sleep here?"

He said, "They sleep here by their own will. We are not responsible for that." The poor people are sleeping there; in the morning they get one rupee, and the whole night they cannot sleep. The bed-bugs must be feeling very, very grateful to Mahavira, and to the whole Jain mythology. But it is thought to be a good, virtuous act.

AND THAT WHICH RELIEVES THE GREATEST NEED, THE RARE, THE HARDEST OF ALL -- IT GLORIFIES AS HOLY. One Christian saint remained on a pillar in Alexandria, a twenty foot high pillar, for almost seven years. He never came down from there, he stood on the pillar, sat on the pillar, slept sitting on the pillar. It was dangerous, and just because it was so dangerous he became a great saint. Thousands of pilgrims were coming to pay their respects to him. Now, around the pillar, there stands a very beautiful cathedral in memory of the saint. But the saint did nothing. He only sat on the pillar for seven years. Certainly it was difficult -- and it was stupid. How can it make you holy? Otherwise we should make pillars in every city, and people should sit on the pillars for their whole life, and the whole world becomes a holy place.

But anything that is very rare, and hardest of all, is glorified as holy. In Russia, before the revolution, there was a Christian sect which used to cut off their genitals... every Christmas time, piles of genitals, blood flowing all over, and people touching their feet -- they have done a great thing. Women were not to be left behind, but they don't have genitals to cut off, so they started cutting off their breasts. Many women cut off their breasts; and they also became holy.

After the revolution it was prevented, and it took years for the communist government to make it a crime. That which was holy became criminal. That sect disappeared by and by. In these seventy years I don't think that it has survived; but once it was one of the holiest sects in Russia -- and all that they were doing was only an idiotic act.

It was done in the name of celibacy. But perhaps nobody thought that sexuality is in your mind, not in your genitals; that is why you can dream about it. Your genitals are only extensions of your mental state. The center of sex is in the mind; that is why you enjoy pornography. Your genitals cannot see pornography, they cannot even grope! It is your mind which is the seat of your sexuality, so even if you cut off your genitals it does not mean you will not think of sex again. My own understanding is, you will think of sex more than anybody else. It will become your obsession -- but it will remain in your mind.

WHATEVER CAUSES IT TO RULE AND CONQUER AND GLITTER, TO THE DREAD AND ENVY OF ITS NEIGHBOR, THAT IT ACCOUNTS THE SUBLIMEST, THE PARAMOUNT, THE EVALUATION AND THE MEANING OF ALL THINGS....

MAN FIRST IMPLANTED VALUES INTO THINGS TO MAINTAIN HIMSELF -- HE CREATED THE MEANING OF THINGS, A HUMAN MEANING! THEREFORE HE CALLS HIMSELF: `MAN', THAT IS: THE EVALUATOR.

EVALUATION IS CREATION: HEAR IT, YOU CREATIVE MEN! VALUATING IS ITSELF THE VALUE AND

JEWEL OF ALL VALUED THINGS.

But this valuation should come from your own awareness. It should serve something beautiful, something good, something human. It should bring into the world something of the divine. Otherwise you go on doing things believing that they are good, that they are holy. But anybody without any prejudice can see that they are simply stupid, and stupidity is not a value. Man has to create values. Freedom is a value, love is a value, joy is a value, creativity is a value.

Anything that enhances life and gives meaning to life, anything that makes life more liveable, more loveable, anything that makes life a glory, a splendor, that gives life a taste of godliness -- that is good. But that kind of valuation has to come out of individual experience, out of individual meditation, individual consciousness; it cannot be imposed by the society, by the past.

ONLY THROUGH EVALUATION IS THERE VALUE: AND WITHOUT EVALUATION THE NUT OF EXISTENCE WOULD BE HOLLOW. HEAR IT, YOU CREATIVE MEN!
A CHANGE IN VALUES -- THAT MEANS A CHANGE IN THE CREATORS OF VALUES.
You have to go on changing, for higher values.

For example, the woman has not been accepted down the ages as an equal to man. The day man accepts the woman with respect, and gives her dignity back to her, it will be a great value.

Creators of many things which are not of much utilitarian use... for example, a man playing on a bamboo flute is not of much use. But his songs, his music, can stir in your heart something that was fast asleep, can wake up your own musical self. But rather than respecting a flute player, you respect a scientist who creates nuclear weapons. Anything that is destructive should be condemned: It is a dis-value. And anything that creates for life more joy, should be accepted, respected, appreciated. A dancer is far more valuable than a man who creates atomic energy to destroy Hiroshima and Nagasaki. The dancer can create an urge in you to dance -- can make your life richer.

HE WHO HAS TO BE A CREATOR ALWAYS HAS TO DESTROY. The old values have to be destroyed if you want higher values to be created. To create anything you have to destroy much. You have to destroy the superstitions, you have to destroy the theologies, you have to destroy the religions, if you want the whole of humanity to be religious, to be spiritual, to be meditative, to be loving.

If you want the whole of humanity as one, then the old value of nationality has to be destroyed. It has been praised for centuries: Nationality is a great value; and the politicians have been trying to make it even a greater value than religiousness or spirituality. The nations have to be destroyed, because they are only man-made lines on the map. They don't exist on the earth. All these divisions amongst humanity don't allow freedom of movement, freedom of marriages, between one nation and another. It is an established fact that marriages should happen between unrelated people. Then children will be more beautiful, more intelligent, stronger, and their life will be longer.

Cross-breeding is being used with animals, and now cross-breeding is being used with trees. In the Soviet Union there are many fruits which were not created in those six days when God created the world, and they are far sweeter, far more delicious, because now it is man.... By cross-breeding the trees, a new fruit comes into being.

You must have seen beautiful dogs; they are not created by nature, they are created by cross breeding. Now bulls are being brought from New Jersey to create more milk-producing cows, because Jersey cows are the best milk-producing cows.

You are being scientific about animals and about trees, but you are very unscientific about human beings, and you can see the result of it. For example, in Europe, all the royal families go on marrying amongst themselves. They cannot marry a commoner, so just a few families are continually marrying amongst themselves. You can see that from these royal families not a single genius is born, not a single talented person is born, but only retarded people. Have you looked at the picture of the Prince of Wales? Just the face shows retardedness. Have you seen the picture of Queen Elizabeth of England? Can you call her beautiful? And they all suffer from diseases which they go on giving to each other.

Humanity has known the fact for thousands of years. That is why we prevent marriage between brother and sister, because the same blood will not create enough tension, enough challenge. It may create a child, but it will be simply a dodo. But even to marry in your own caste is marrying somebody who must have been, a few generations back, your cousin, your sister, your brother. People should marry as far away as possible, and if we can discover some day, on some other planet, human beings, then inter-planetary

marriages will be the most scientific thing.

PEOPLES WERE THE CREATORS AT FIRST; ONLY LATER WERE INDIVIDUALS CREATORS. INDEED, THE INDIVIDUAL HIMSELF IS STILL THE LATEST CREATION. He is not yet complete. It is my effort with my people to make you all individuals, and I consider it the greatest creativity: to create individuals. Because the individual is the crown of the whole of evolution.

> ... IT HAS ALWAYS BEEN CREATORS AND LOVING MEN WHO CREATED GOOD AND EVIL. FIRE OF LOVE AND FIRE OF ANGER GLOW IN THE NAMES OF ALL VIRTUES.
> ZARATHUSTRA HAS SEEN MANY LANDS AND MANY PEOPLES: ZARATHUSTRA HAS FOUND NO GREATER POWER ON EARTH THAN THE WORKS OF THESE LOVING MEN: THESE WORKS ARE NAMED `GOOD' AND `EVIL'.

It is easy to understand that "good" is a great value created by loving human beings. It will take a little more intelligence to understand that evil is also created. In existence there is no evil, no good. For example, the people who are creating nuclear weapons are also creative, but creative of evil. And that will be a great day, when we stop creating evil and the whole energy of man's creativity creates only the good, only the beautiful, only the divine.

> TRULY, THE POWER OF THIS PRAISING AND BLAMING IS A MONSTER...
> HITHERTO THERE HAVE BEEN A THOUSAND GOALS, FOR THERE HAVE BEEN A THOUSAND PEOPLES. ONLY FETTERS ARE STILL LACKING FOR THESE THOUSAND NECKS, THE ONE GOAL IS STILL LACKING.
> YET TELL ME, MY BROTHERS: IF A GOAL FOR HUMANITY IS STILL LACKING, IS THERE NOT STILL LACKING -- HUMANITY ITSELF?

This is a tremendous insight and understanding of Zarathustra. There are thousands of goals, because humanity is divided into thousands of pieces; there is not one goal for the whole of humanity. He has raised a very pertinent question. If there is still not one goal for the whole of humanity, then can you say that humanity itself exists?

Indians exist, Chinese exist, Negroes exist, Europeans exist, Hindus and Mohammedans and Christians exist; but one humanity is just a word. And unless there is one humanity there cannot be one goal. They will come both together, simultaneously.

I repeat his words: Yet tell me, my brothers: If a goal for humanity is still lacking, is there not still lacking -- humanity itself?

> ... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #13
Chapter title: Of love of one's neighbor

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BELOVED OSHO,
OF LOVE OF ONE'S NEIGHBOR
YOU FLEE TO YOUR NEIGHBOR AWAY FROM YOURSELVES AND WOULD LIKE TO MAKE A VIRTUE OF IT: BUT I SEE THROUGH YOUR `SELFLESSNESS'.... DO I EXHORT YOU TO LOVE OF YOUR NEIGHBOR? I EXHORT YOU RATHER TO FLIGHT FROM YOUR NEIGHBOR AND TO LOVE OF THE MOST DISTANT!
HIGHER THAN LOVE OF ONE'S NEIGHBOR STANDS LOVE OF THE MOST DISTANT MAN AND OF THE MAN OF THE FUTURE; HIGHER STILL THAN LOVE OF MAN I ACCOUNT LOVE OF CAUSES AND OF PHANTOMS.
THIS PHANTOM THAT RUNS ALONG BEHIND YOU, MY BROTHER, IS FAIRER THAN YOU; WHY DO YOU NOT GIVE IT YOUR FLESH AND BONES? BUT YOU ARE AFRAID AND YOU RUN TO YOUR NEIGHBOR....
YOU INVITE IN A WITNESS WHEN YOU WANT TO SPEAK WELL OF YOURSELVES; AND WHEN YOU HAVE MISLED HIM INTO THINKING WELL OF YOU, YOU THEN THINK WELL OF YOURSELVES....
ONE MAN RUNS TO HIS NEIGHBOR BECAUSE HE IS LOOKING FOR HIMSELF, AND ANOTHER BECAUSE HE WANTS TO LOSE HIMSELF. YOUR BAD LOVE OF YOURSELVES MAKES SOLITUDE A PRISON TO YOU....
I DO NOT TEACH YOU THE NEIGHBOR BUT THE FRIEND. MAY THE FRIEND BE TO YOU A FESTIVAL OF THE EARTH AND A FORETASTE OF THE SUPERMAN. I TEACH YOU THE FRIEND AND HIS OVERFLOWING HEART. BUT YOU MUST UNDERSTAND HOW TO BE A SPONGE IF YOU WANT TO BE LOVED BY OVERFLOWING HEARTS.
I TEACH YOU THE FRIEND IN WHOM THE WORLD STANDS COMPLETE, A VESSEL OF THE GOOD -- THE CREATIVE FRIEND, WHO ALWAYS HAS A COMPLETE WORLD TO BESTOW. AND AS THE WORLD ONCE DISPERSED FOR HIM, SO IT COMES BACK TO HIM AGAIN, AS THE EVOLUTION OF GOOD THROUGH EVIL, AS THE EVOLUTION OF DESIGN FROM CHANCE.
MAY THE FUTURE AND THE MOST DISTANT BE THE PRINCIPLE OF YOUR TODAY: IN YOUR FRIEND YOU SHOULD LOVE THE SUPERMAN AS YOUR PRINCIPLE.
... THUS SPAKE ZARATHUSTRA.

ZARATHUSTRA HAS MANY original insights. Just a single, original insight could have made him one of the greatest men that has ever lived, but he has so many, about each and everything. His vision is not of the ordinary. Perhaps that is the reason why people have forgotten him.

He has been giving tremendous insights and truths, but they have passed over people's heads. It seems very easy to understand when Jesus says: "Love your neighbor as yourself." There is nothing original in it. Buddha has said it, Mahavira has said it. There is not anything that you cannot understand. With Zarathustra, you have to be very silent, remembering that you are encountering an utterly unique person who speaks to the depths of your very being, of which you are not aware.

He is not a moral teacher in the usual sense; he is a perfect master. He is not interested in the trivia; his interest is in transforming you into a new man. The world is too burdened with the small man. He wants the whole of humanity to have wings for the heights, to have courage to go deep down in the earth to find water for its roots.

Zarathustra expects too much, but whatever he expects is possible. He exposes man too much, but whatever he says is absolutely true. It may hurt you, it may destroy your old conceptions, it may destroy you -- because only upon your destruction can this new man arrive.

His each word is a seed. If you allow it to settle in your heart, you will never be the same man again.

Zarathustra is the most potential man the world has ever known. It has known great men, and many of them, but they were in a certain way still understandable. They used your language, they used your prejudices. Rather than giving you a new light they have supported you as you are. You call them great because they have supported you, they have made you comfortable with yourself. Zarathustra creates discomfort, discontent, because without a great discontent the superman is not possible. Your other great men have been teaching you to be contented, to be desireless.

Zarathustra teaches you a divine discontent, and a longing for the stars. And I agree with him absolutely, that unless you have a longing for the stars, you cannot grow, and you cannot become your true self; you cannot achieve your potential to its fullness. Hence, listen to his words, not just as words, but as seeds.

Zarathustra says, YOU FLEE TO YOUR NEIGHBOR AWAY FROM YOURSELVES. Nobody has

said that before him, and nobody has said it with exactly the same emphasis even after him. And it is such a great truth, that once you have understood it, you will see how blind we are. We are not even aware of what we are doing or why we are doing it.

YOU FLEE TO YOUR NEIGHBOR AWAY FROM YOURSELVES. It is not for the love of the neighbor; it is just the emptiness of yourself.

You want somehow to remain engaged, because to be alone, unengaged... a great fear of one's aloneness, a great fear of one's emptiness, a great fear of one's darkness, and finally the ultimate fear of death, grips everybody. To avoid all these, one has to avoid coming home. Keep yourself engaged. It does not matter in what.

I have heard that one morning, as the archbishop of New York entered the church, he could not believe his eyes. There stood a young man, looking almost like Jesus. The archbishop had a suspicion that perhaps he's nothing more than a hippy, but he became greatly troubled and asked the young man, "Who are you and what are you doing here?" The young man smiled and said, "Have you not recognized me? You are my representative here, and you don't even recognize your master. I am Jesus Christ. Just taking a look round, seeing how things are going." The archbishop started trembling. Who knows, perhaps he is Jesus Christ -- there is no way to be certain about it. He said, "I am coming in just a minute." From the other room he phoned to the Vatican, to the pope, saying, "I am in a great trouble. There is a man here who looks exactly like Jesus Christ, and he says also that he IS Jesus Christ, and that he has come to have a look around the world, to see how things are going. What am I supposed to do?" There was a silence for a minute, and the pope said, "You have created trouble for me. Nobody knows whether he is Jesus, or just a hippy playing a joke on you. You do one thing: inform the police. And second thing, look busy."

The archbishop said, "The first thing I can understand -- informing the police. What do you mean... what is the purpose of looking busy?" He said, "That will keep you from trembling. Do anything. Start arranging furniture, one book from here to there, one file from this place to that place, but look very busy until the police arrive. Then let the police settle the matter."

You go to your neighbor, you get married, you want children, you want friends. But have you watched? -- it is just being busy to somehow avoid yourself, to not come into contact with yourself. So do anything stupid. Go to see a movie, go to a sermon in the church, go to the circus, to any restaurant, but keep yourself busy, from the morning till you fall asleep. And in sleep, also keep yourself busy with your dreams; never leave a gap in which you have to face yourself. And to face yourself is the essence of meditation.

People ask, how to meditate? They should simply ask how not to get busy, and they should start cutting out the trivia in which they are continuously wasting their life -- out of one hundred percent you will find ninety-five percent of your business is utterly useless and stupid -- and then you will have enough time to see yourself, to face yourself in different aspects, to encounter yourself as deeply as possible.

Of course, you will be alone -- and that is the fear.

You cannot take a friend with you. In your inner privacy you cannot take anybody, not even God, even if there is a God; you cannot take him into your inner privacy. That is your privilege. That is your grandeur -- that your privacy is intact. Nobody can trespass on it.

But you have to be courageous, understanding, alert, because you will be facing things in yourself which you have been hiding from others, and slowly, slowly, from yourself. You will come across monsters which you have pushed aside in yourself; you will come across many repressions. It is not a very beautiful experience; it is bitter. But one has to do it to find one's center.

Zarathustra is saying, YOU FLEE TO YOUR NEIGHBOR AWAY FROM YOURSELVES AND WOULD LIKE TO MAKE A VIRTUE OF IT: BUT I SEE THROUGH YOUR `SELFLESSNESS'. Have you ever seen through your selflessness? All your selflessness is phony. It has to be phony -- one cannot do anything selflessly. But centuries have accumulated in your mind, which have been telling you to be selfless and, at the same time, they are giving every incentive, every motive, to be selfless.

Man is so blind that he cannot see a simple fact. If you are selfless you will be rewarded in heaven. What kind of selflessness is this? If you are selfless, you will be respected by the society, honored by awards, what kind of selflessness is this? It is pure business. And when you are doing selfless things, perhaps you are still escaping from yourself.

Once a man came to me. He had been with Mahatma Gandhi for many years. It was Mahatma Gandhi who encouraged him to go to the aboriginals who live in the forest and the mountains, and to open schools for them. His whole life he had devoted to opening schools, and collecting money and donations from

people.

Just by accident he came to ask me for donations. I said, "Donation? For what?" He said, "I have been working for almost fifty years in teaching the aboriginals. I open schools -- they need books, they need clothes, they need teachers. It is a selfless job. Mahatma Gandhi himself encouraged me to do this public service." I said, "The people who are already educated -- do you think anything great is happening in them? Do you think they have become better men? In fact, the aboriginals are far more innocent, childlike... no theft, no rape.

"One of my friends, who was a collector told me that he could not believe it, when one aboriginal came and said to him, `Arrest me, I have committed a murder.' They are so innocent that if you have committed a murder.... And he said, `Although there was no intention, one thing led to another -- we were fighting, and I pushed him from the mountain, and the poor fellow died. I feel sorry for him, but I have committed murder. There is no eyewitness; except me, nobody knows it. And in my parts, in the forest, there is no police station, so I had to come almost one hundred and fifty miles to report.'"

I asked this man, "If he was educated, do you think he would have come to report that he has committed a murder, when there is no eye witness, when there is no police for one hundred and fifty miles? These aboriginals... you think you are doing a selfless service -- you are destroying them."

I have been with the aboriginals. They are perhaps the only people in the world -- very small tribes left here and there -- who don't dream. They have a strange ritual that will look absurd to you: if somebody dreams, he reports immediately to the chief of the tribe, "I have dreamt this." If he has dreamt that he has beaten somebody, he has to take some food, some flowers, to the man, as an apology: "Just excuse me. In the dream last night I have beaten you." The man knows nothing, because he was not present in the dream.

I have asked those aboriginals, "What is the point of this?"

They said, "It does not matter whether he has beaten that man or not, but he has the desire; otherwise, from where did the dream come? And the desire is enough to require an apology."

These simple human beings... they don't have any prostitution, they cannot have it, their social structure is such that after a boy or a girl becomes mature, thirteen, fourteen.... They have in the middle of their poor village just straw huts, but made so beautifully and so clean, with so much love and art; nothing valuable in them. Just in the middle of the town they have a big hut. After a boy and girl become sexually mature, they cannot sleep in their own homes, they have to sleep together in the hall in the middle of the village. And they have to find their partners, their friends. The only law they have is that you should not be with any girl more than three days, or any girl should not be more than three days with a boy. No sexual inhibition. So almost every boy comes in contact with every girl of the village. Every girl comes to know every man of the village. Then it is up to them to decide with whom they would like to live their whole life. They don't know any divorce.

Because every woman and every man has known each other, they have chosen the best person possible. They cannot find anyone better. They have found the person with whom they fall in rapport. There is no divorce, there is no prostitution.

And all the missionaries are trying to convince them that this institution, where boys and girls live together, is immoral. In fact, it is one of the most moral institutions -- it should exist everywhere. You are choosing a life partner, and you are not given any chance to be with many people, so that you can choose. Your choice remains so stupid, because some girl has a long nose, or some girl has beautiful hair, or some boy is very polite, very nice.

But these are not the things which can keep you together for your whole life. You have to know each other in every possible way. And it is not that one man and one girl can meet only once; one time they can remain three days together. If again they meet, and they want to be together, they can be together again for three days.

I asked one of the old men, "Why three days?"

He said, "It is our experience that after three days some kind of attachment starts growing. To change after three days keeps our whole community free of jealousy."

You need not be jealous of anybody. You know perfectly well your husband has been with hundreds of girls, your wife has been with hundreds of boys -- you are one of them. There is no question of jealousy, there is no question of quarrelling. There is no necessity to dig into each other's past: With whom you have been? Am I the first person you have loved?

A strange idea exists all over the civilized countries: every girl wants to be the only one -- for what?

Every young man wants to be the only one she has loved. This kind of love is bound to create jealousy. This kind of love is bound to create divorce. This kind of love, if forced, is bound to create prostitutes -- just for a change. Otherwise you are boring each other -- every day, twenty-four hours a day. Everybody has a limit, then he is bored.

There comes a time when it brings a nervous breakdown. In their tribes there are no psychiatrists, no psychoanalysts. And even if any psychoanalyst comes, there is nobody who is going to be his patient, because they don't have any dreams to be analyzed, they don't have any quarrels and fights with their spouses to be settled.

I was amazed to see that aboriginals don't commit suicide. They don't have much to live for -- not the luxuries, not the palaces -- but every night the whole tribe dances. Their food consists of the minimum; undernourished they are, but their spirits soar high: on the full moon night, the whole night they will dance and sing.

I asked the man, "What is your teaching going to do for them? You are poisoning them. You can go to your universities where your well-educated people are. What are they doing? In what way have they become a better species?"

He was very shocked. He said, "I have been they working for fifty years with the idea that I am they doing a selfless service. But perhaps you are right."

I said, "You are not doing a selfless service. You are simply escaping from yourself. This whole service is just an engagement; and in the name of public service, it is easy, respectable -- here and hereafter. Have you ever meditated? You have been fifty years in the forest, in the mountains. Have you given any time to yourself?" He said, "I have been working my whole time to create more schools, to find more teachers, to find more students, to cultivate culture and civilization in them."

I said, "Do you think you are cultured, you are civilized? Are you certain about it?"

He said, "Somebody should have told me before. I have wasted my whole life. Now I'm seventy-five."

I said, "It is better to be late than never. At least you drop this word `selflessness'".

This is one of the words that all the religions are poisoning people with. And people get caught in the net, because they themselves want to forget themselves. In a selfless service... it seems to be the most virtuous way, religious way, respectable way, to forget oneself.

To forget oneself is the only sin in the world.

To remember oneself is the only virtue.

Right is Zarathustra when he says, ... BUT I SEE THROUGH YOUR `SELFLESSNESS'.

DO I EXHORT YOU TO LOVE OF YOUR NEIGHBOR? I EXHORT YOU RATHER TO FLIGHT FROM YOUR NEIGHBOR AND TO LOVE OF THE MOST DISTANT!

Your neighbor is nothing but part of the same crowd that you are. Your neighbor is not different from yourself. He follows the same religion, he speaks the same language, he follows the same morality, the same values, he follows the same idea of God. He goes to the same temple to pray. He's nothing but another copy of yourself.

Zarathustra is saying, I EXHORT YOU RATHER TO FLIGHT FROM YOUR NEIGHBOR AND TO LOVE OF THE MOST DISTANT! -- because only the distant can become a possibility of your growth, a possibility of your metamorphosis, a possibility of transformation. The neighbor is nothing but a mirror -- you see your own face, and feel perfectly satisfied. He's as cunning as you are, he's as angry as you are, he's as greedy as you are, he's as sexual as you are, as competitive as you are, as jealous, envious, violent, as you are. Look towards a faraway star, towards... LOVE OF THE MOST DISTANT.

HIGHER THAN LOVE OF ONE'S NEIGHBOR STANDS LOVE OF THE MOST DISTANT MAN AND OF THE MAN OF THE FUTURE. The statement of Jesus, "Love your neighbor", is too ordinary. But Zarathustra's statement to love the most distant is certainly a great challenge for everyone who is still alive, who has not become a fossil, a Christian, a Hindu, a Mohammedan, a Jaina -- these are all fossils. They have died long ago; just their dead bodies go on breathing, living. Somehow they have forgotten how to stop breathing.

Have you observed the fact that people die less at the age of ninety, even less at the age of one hundred, still less at one hundred and twenty, still less at one hundred and fifty? -- they become senile; they forget completely how to die. You will not find anybody who dies at the age of two hundred. By that time he has completely forgotten how to stop breathing, how to stop the heartbeat -- he goes on and on.

Somebody was asking me about Morarji Desai. I said, "It is very difficult, he has been senile for many years. It will just be an accident if he dies. He cannot die a natural death."

HIGHER STILL THAN LOVE OF MAN I ACCOUNT LOVE OF CAUSES AND OF PHANTOMS. Higher still than love of man, Zarathustra accounts love of causes, and love of distant dreams. That which is a dream today, that which is only a cause within you, can become a realization tomorrow. Never stop: always go on looking forward for better causes, for higher dreams. Be a good dreamer. Be a good fighter for good causes, for causes which are unpopular, for which the masses will never support you. The masses support themselves, and their way of life is almost fixed. Your forefathers lived the same way, their forefathers lived the same way. They go on repeating the same thing, again and again. Anything strange, and they immediately become antagonistic. Anything new immediately becomes unpopular. Love the unpopular causes, and love distant dreams. That is far better than loving man.

THIS PHANTOM THAT RUNS ALONG BEHIND YOU, MY BROTHER, IS FAIRER THAN YOU; WHY DO YOU NOT GIVE IT YOUR FLESH AND BONES? Give to your dreams, your flesh and your bones. Give to your causes, your life.

BUT YOU ARE AFRAID AND YOU RUN TO YOUR NEIGHBOR. But rather than living a life that can be called truly human, almost touching the divine, you become afraid because you are left alone. The coziness of the crowd is no longer with you. The support of the crowd is no longer with you.

But to stand alone has a joy of its own. To stand alone like an Everest has a height and has a reach into the highest. But people want to be amongst photocopies of themselves. There they feel at ease -- no challenge, no fight, no struggle, no crucifixion. Just be a sheep; never try to become a lion. This is how for thousands of years man has lived, and it has become habitual.

YOU INVITE IN A WITNESS WHEN YOU WANT TO SPEAK WELL OF YOURSELVES. AND WHEN YOU HAVE MISLED HIM INTO THINKING WELL OF YOU, YOU THEN THINK WELL OF YOURSELVES. This game goes on: I praise you, you praise me. Naturally it is a simple bargain; everybody is praising everybody else. This they call sociability. They meet in clubs; they make Rotary Clubs and Lions Clubs. All those clubs are nothing but sheep clubs, but nobody has the guts to call them their real name.

Everybody is praising each other. Everybody is saying that you are so beautiful, so generous, so intelligent, so charitable, so religious, and hoping that the same compliments will be returned to him. And they are returned, and everybody goes home very happy. This stupidness is so spread all over humanity that nobody raises a question.

It happened... Dr. Radhakrishnan was one of the presidents of India. Before he became a president he was a vice-chancellor, and before he became a vice-chancellor he was a professor. Because a professor, a teacher, had become the president, his birthday was celebrated all over India, particularly in religious institutions -- schools, colleges, universities -- as a teachers' day.

In my university also, a great celebration was made. The vice-chancellor spoke in golden words about Dr. Radhakrishnan, that it is a glory to every teacher, a dignity to every teacher, that a teacher has become the president of the country, and many other prominent professors spoke. I could not tolerate it any longer. I was not supposed to speak, for the simple reason they knew that I am not reliable; what I will say may disturb the whole thing. But I stood up and I said, "Without me speaking this celebration will not be complete." So the poor vice-chancellor, although his face became pale, invited me to speak. I said, "This is such an absurdity that has been told to you by so many people, from the vice-chancellor, from all the deans, from all the senior professors. Cannot you see a simple thing, that a teacher has become a politician? It is a degradation; it is not respect. A teacher does not find himself dignified as a teacher -- he wants to become the president of the country. This is not a teachers' day. I will call the day `teachers' day' when a president resigns and joins a school and starts teaching there. That will be the teachers' day.

The logic is so simple -- that he respects teaching, and loves teaching, more than being a president.

The vice-chancellor and the professors who were sitting on the stage were so shocked, because all the students, the whole crowd, clapped. They were agreeing with me. Just these few idiots were not clapping. I said, "You should start clapping. Can't you see, everybody is clapping, and you look so stupid not clapping." And you will be surprised -- they started. What else to do? And when they started, then the students started dancing and clapping.

I said, "Now the celebration is complete; otherwise, what celebration was it? And you have been praising a man who was serving the British government -- he never fought for India's freedom. He was a professor in Calcutta University, and he stole a student's thesis, the whole thesis. He was one of the examiners, and he went on delaying, saying, `I am going through it.' Meanwhile, he managed to have it published in England, in his name. And when it was published, then he returned the thesis to the university.

"The student was a poor student, but still he went to the high court. But he was such a poor man.... The case was in the high court for a few months, and Radhakrishnan had not a single word to say, because page after page, chapter after chapter, were verbatim exactly the same as the thesis.

"His whole strategy was that the book had been published before; but the university knew that the thesis has been given to him *before* the publication of his book. It was certain that he was going to be punished for it. It was such an ugly act. He gave ten thousand rupees to the student -- and he was such a poor man, that he thought that it was better to withdraw the case. The case was withdrawn, but that does not make any difference.

"This man has used bribes to become the vice-chancellor; and the whole of India knew about the case, the whole of India knew about his bribery. And still they were praising him as if he was a sage."

When I raised these questions, all their faces fell, and the vice-chancellor uttered to the man sitting by his side, "I was afraid of this from the very beginning. That's why I had not invited him to speak. But I never thought that he should have been prevented from coming into the conference."

I said, "If you have any answer, you can give the answer. This man has not been a teacher, but a thief. And if he becomes a politician, it is not a credit to the profession of the teachers, it is a discredit. If he has still any sense, he should resign and become a teacher again."

But this is how things are. The vice-chancellor has to praise him. After the meeting he told me, "It is not good for you. They will take revenge." I said, "I am ready for every revenge, but I am not ready to say things which are absolute lies." He said, "But I cannot say it. He has appointed me as vice-chancellor of this university." This way, things go on. He has appointed him as vice-chancellor, so he has to praise him. The whole society lives in a subtle kind of hypocrisy, in a conspiracy. One has to be courageous enough to stand alone. And he was right, that I would be taken into all kinds of revengeful situations; they have happened, they are still continuing to happen. My whole life they will continue to take revenge just because I am not ready to compromise with the hypocrisy that society has decided to live with.

But it gives me immense joy that I am not part of a crowd, and I don't want my people to be part of a crowd. Even if you have to sacrifice your whole life, it is more joyful than to be a slave. It is better to be on the cross than to be a slave of unconscious, fast-asleep people.

ONE MAN RUNS TO HIS NEIGHBOR BECAUSE HE IS LOOKING FOR HIMSELF. Alone, one tends to forget who one is. Your name, your profession, your qualifications, your degrees, your beauty, your strength, your respect -- alone one tends to forget all this, because all these are false things surrounding you. But when you go to the *neighbor* he reminds you, he compliments you, you compliment him. You both rejoice that you have found yourself -- he has found himself.

One emperor had gone to see Nan-in, a Zen master, and he had brought for him a very valuable robe, studded with diamonds, worthy of a king, and made of the costliest material that was possible in the country. After visiting Nan-in, when he was going, the emperor offered him the robe, saying, "Don't refuse; it is just a present from me." He said, "I can take it, but I cannot use it, because there are no neighbors around. What is the point? Moreover, the deer will laugh, the peacocks will giggle: `Look at this old fellow. In old age he has gone insane.' So, please take it back. I have accepted it -- you take it back. It is needed in the crowd. They will compliment you for it, they will praise you, they will say what a beautiful thing it is. But here in the forest I live amongst wild animals and they are all naked. Sometimes I even hear them giggling at my clothes and saying, `What kind of animal is he? When everybody is naked, why you are so afraid of the rain, so afraid of the sun, so afraid of the wind? You could enjoy.'"

ONE MAN RUNS TO HIS NEIGHBOR BECAUSE HE IS LOOKING FOR HIMSELF, AND ANOTHER BECAUSE HE WANTS TO LOSE HIMSELF. When you are in anxiety, anguish, trouble, life seems to be dark and a failure, you want to go to the neighbor somehow to lose all your anxiety with a few drinks, a good chitchat, gossiping, whose wife has run off with whom, whose husband is chasing after whose wife. One wants to lose oneself because the anxiety is too much.

YOUR BAD LOVE OF YOURSELVES MAKES SOLITUDE A PRISON TO YOU -- because you don't love yourself. That's why your solitude appears almost like a prison, and you want to get out of it. Run in any direction, do anything, but don't be alone.

Solitude is the most beautiful experience, the most glorious treasure that you have, but you have never explored it, because you have never loved yourself. Nobody has told you to love yourself. Love your mother, love your father, love your brother, love your sister, love your wife, love your children... except yourself.

Jesus says, "Love your *neighbor* as you love yourself." But his understanding is not very big, because

who loves oneself? "Love your enemy as you love yourself, " -- but who loves oneself? He has no teaching for that -- first love yourself.

Zarathustra is a great psychologist: I DO NOT TEACH YOU THE NEIGHBOR BUT THE FRIEND. And the difference is great. The *neighbor* is accidental; it happens that he is your neighbor. The friend is a conscious choice. It is not accidental; you have chosen it.

MAY THE FRIEND BE TO YOU A FESTIVAL OF THE EARTH AND A FORETASTE OF THE SUPERMAN. Love the friend so much that the very friendship becomes a festival, and in your friendship is born the superman. Love is the fire that purifies the gold, that purifies ordinary human beings into superman.

I TEACH YOU THE FRIEND AND HIS OVERFLOWING HEART. BUT YOU MUST UNDERSTAND HOW TO BE A SPONGE IF YOU WANT TO BE LOVED BY OVERFLOWING HEARTS. He is saying an immensely important thing: that you should learn to be like a sponge, not begging for love, but when love comes, overflowing, you are capable of absorbing it. Not asking for it. He is not telling you to become a begging bowl, which almost all so- called lovers are -- begging bowls: "Give me more love, a little more...." It is almost like two blind beggars standing before each other with their begging bowls. "Give me something, I am hungry." But they can't see that the other is also hungry, with a begging bowl.

I have heard: two astrologers used to meet everyday at a crossroads, from where they went, in different directions, for their work. But at the crossroads they used to show each other their hands, saying "Just tell me how today will be." He himself is an astrologer; he is going to predict people's futures. The other is also an astrologer, the same business, but both will ask each other, "Just look at my hand, my hand lines, what do they say? How is the day going to be, successful or not?"

Don't be a beggar. Be like a sponge.

I TEACH YOU THE FRIEND IN WHOM THE WORLD STANDS COMPLETE. Friendship is the highest quality of love, where love transcends biology, physiology, chemistry, hormones, where love only becomes a spiritual phenomenon.

> I TEACH YOU THE FRIEND IN WHOM THE WORLD STANDS COMPLETE, A VESSEL OF THE GOOD -- THE CREATIVE FRIEND, WHO ALWAYS HAS A COMPLETE WORLD TO BESTOW.
> AND AS THE WORLD ONCE DISPERSED FOR HIM, SO IT COMES BACK TO HIM AGAIN, AS THE EVOLUTION OF GOOD THROUGH EVIL, AS THE EVOLUTION OF DESIGN FROM CHANCE.
> MAY THE FUTURE AND THE MOST DISTANT BE THE PRINCIPLE OF YOUR TODAY: IN YOUR FRIEND YOU SHOULD LOVE THE SUPERMAN AS YOUR PRINCIPLE.

Love can become an alchemical process. If you love someone, it transforms the other person.

In my village there was one man who was a well- known thief. He used to call the jail his home. He was a jailbird; almost half his life he was in jail. But when he was released from jail, he would come directly to see me. Of course my father was worried, my teachers were worried, and they said that this friendship is not good, this man is dangerous.

I said, "The friendship you are afraid of is a double-edged sword. Only time will show whether my love changes him or his love changes me. It is a question of who loves more." They said, "It is difficult to argue with you, but we say that he is a confirmed criminal, and he cannot drop his habits." I said, "Who is trying to change him? Who is trying to get him to drop his habits? I love him as he is. I have never said a single word about his stealing, about his being imprisoned. I'm not concerned about that, that is his business. But the man is beautiful. And the man is very reliable, very trustworthy."

They said, "You will not listen, until he corrupts you."

I said, "Somebody is going to be corrupted, either him or me, but give it a chance."

One day he said to me, "You never say anything about my stealing."

I said, "That is your way of life. You are master of your own life. If you have chosen to steal, I have no wish to interfere in it."

He said, "You never even say that I go to jail. Nobody in the whole village is ready even to be friendly with me, because it is dangerous. The police may see that I was standing with him, talking with him. He may get into some trouble."

I said, "Don't be worried about that. In trouble I am going to get! My ways of getting into trouble may be different -- your ways are different -- but trouble is going to be there. So completely forget about trouble. I love you, I trust you." There were tears in his eyes, and he said, "It is just because of you that many times I prevent myself from stealing. In the jail I only remember you, that there is someone outside,

that somebody must be remembering me; otherwise, the outside world does not exist for me. And it is only a question of a few months. I will manage. Soon I will be out, and next time I am not going to steal."

I said, "That is up to you. But never for a moment think that I am preventing you, because in my conception, if love cannot give freedom, it is not love. If love interferes in the life of the beloved, of the friend, of the lover, then it is not love. I simply love you as you are; you should not try to change yourself because of my love." But slowly, slowly, his stealing dropped.

The people were amazed. One of my teachers, who had been very insistent that he would make me a thief, was absolutely astonished when two years passed and he did not steal, and he did not go to jail. My teacher called me and said, "I am sorry; perhaps I don't know that love has a power of its own."

In the university, one of the students, who was my colleague for two years, murdered somebody. He was caught and jailed. Years after, when I became a professor, the governor was very much interested in me, so he wanted me to go to the central jail every Sunday to talk to the prisoners, to help them to meditate. And there I met that young man who had murdered somebody. He was trying to hide in the crowd of other prisoners, but I went directly inside the crowd.

The superintendent was preventing me, saying, "These are dangerous people. You should not go amongst them."

I said, "They may be dangerous -- they cannot be dangerous to me. I have not done any harm to anybody." And I got hold of the boy and I told him, "This is not good that you should hide. I have specially come to see you. When the governor asked me, I remembered only you, that I will be able to see you again."

He said, "I was feeling so ashamed. I betrayed you, your love, your friendship. I am not ashamed of the murder -- the man I murdered needed it! I am ashamed that I betrayed your love and your trust."

I said, "Forget about it. You have not betrayed anything. I love you as much as I loved you before -- perhaps more, because you had to pass through such a torturous ordeal."

I went there every Sunday, and after six or seven weeks the superintendent told me, "There has been a strange change in the man you always meet before you talk to everybody. Before, he was the most dangerous person here. He was always creating trouble, always problems; he was always beating, hurting somebody. But during these seven weeks, something has happened to him. He is meditating. Others only meditate when you come, every Sunday, but he meditates every day."

Within a year, he was a totally different man, and the superintendent recommended that he should be released; otherwise it was a life sentence.

He asked me, "I am recommending him to be released. If you can put a word into the governor's ear it will help immensely; otherwise, he will not believe that a man who has been sentenced for his whole life can be released. He has served almost six, seven years, but that is nothing."

I told the governor that I had a friend there, and told him the whole story. I said, "The superintendent wants him to be released. I would love that he is released, because that will create a great incentive and encouragement in the other prisoners. And you yourself would love to see that man. This whole year he has been meditating -- whenever he had time he was meditating."

He was released, and I asked him, "What has happened in your meditations?" He said, "Now I feel perhaps it was good that I murdered. If I had not murdered, I would have never come so close to you. In my meditations I was so close to you, I could hear your heartbeat. And strangely, the meditations transformed all my energy. That which was violence became love, that was anger became compassion; and I was not even concerned that for the whole of my life I have to live in the jail

"In fact I was happy to have no worries of life, no responsibilities of life. Just do your work the whole day, and meditate. I was reading your books, meditating, and slowly, slowly, a group of meditators was formed. We were reading together, discussing together. Out of jail I feel a little lost, because for this one year it has become almost a temple to me. And on the outside, it is just the ugly marketplace I had left before."

Love has a chemical quality to transform people's energies. It changes the person you love; it changes you simultaneously.

He says, I TEACH YOU THE FRIEND IN WHOM THE WORLD STANDS COMPLETE, A VESSEL OF THE GOOD -- THE CREATIVE FRIEND, WHO ALWAYS HAS A COMPLETE WORD TO BESTOW. Love creates in people creative energies. And you must have watched, if you have fallen in love with someone, suddenly you become creative.

You want to create something for the beloved -- and this is ordinary love.

If your love is out of your meditations, you would like to create poetry, music, sculpture, painting, a

garden. All whole energies will take a shift from being destructive towards creativity.

If the people in the world knew only one religion, love, the world would be paradise.

AND AS THE WORLD DISPERSED FOR HIM, SO IT COMES BACK TO HIM AGAIN, AS THE EVOLUTION OF GOOD THROUGH EVIL, AS THE EVOLUTION OF DESIGN FROM CHANCE.
MAY THE FUTURE AND THE MOST DISTANT BE THE PRINCIPLE OF YOUR TODAY.

Your eyes should be fixed on the distant and the future, and this should be your principle today. It will pull you to heights unknown, to spaces untraveled before, to experiences you had not even dreamt about.

IN YOUR FRIEND YOU SHOULD LOVE THE SUPERMAN AS YOUR PRINCIPLE.
Love so totally that the friend *has* to become a superman.

Love so totally that it leaves no possibility for the friend to be less than superman.

And his love towards you will transform you, also. It is a simultaneous process, it is a synchronicity.

Zarathustra is right: don't be bothered about the neighbor. Be concerned about a friend, and create as much love as you are capable of. And the more you create love, the more you will find you are capable of.

There is no limit, no boundary, for your being loving -- you can love infinitely.

And if you can shower somebody with your love totally, you are going to change him -- and his being, and his soul.

His emphasis moving from the neighbor -- neighbor means the crowd -- to the friend is significant: the friend means "the chosen one." The neighbor is accidental; the friend has to be looked for, searched for. And the principle should be: Look for a man who has the capacity to fulfill the distant goal of being a superman.

There are so many people... just nobody has loved them so much that they have become their ultimate actualities. Nobody cared about them, nobody showered love on them so that they can blossom. Your love should be a spring to them.

This world needs not neighbors but friends -- friends who love but don't interfere, friends who love but have no conditions, friends who love but leave you absolutely independent.

A world full of love and friendship should be the goal. Less than that is not going to save humanity.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #14
Chapter title: Of the way of the creator

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BELOVED OSHO,
OF THE WAY OF THE CREATOR.
MY BROTHER, DO YOU WANT TO GO APART AND BE ALONE? DO YOU WANT TO SEEK THE WAY TO YOURSELF? PAUSE JUST A MOMENT AND LISTEN TO ME.
`HE WHO SEEKS MAY EASILY GET LOST HIMSELF. IT IS A CRIME TO GO APART AND BE ALONE' -- THUS SPEAKS THE HERD.
THE VOICE OF THE HERD WILL STILL RING WITHIN YOU. AND WHEN YOU SAY: `WE HAVE NO LONGER THE SAME CONSCIENCE, YOU AND I', IT WILL BE A LAMENT AND A GRIEF.
FOR SEE, IT IS STILL THIS SAME CONSCIENCE THAT CAUSES YOUR GRIEF: AND THE LAST GLIMMER OF THIS CONSCIENCE STILL GLOWS IN YOUR AFFLICTION.
BUT YOU WANT TO GO THE WAY OF YOUR AFFLICTION, WHICH IS THE WAY TO YOURSELF? IF SO, SHOW ME YOUR STRENGTH FOR IT AND YOUR RIGHT TO IT!
ARE YOU A NEW STRENGTH AND A NEW RIGHT? A FIRST MOTION? A SELF-PROPELLING WHEEL? CAN YOU ALSO COMPEL STARS TO REVOLVE ABOUT YOU?
ALAS, THERE IS SO MUCH LUSTING FOR EMINENCE! THERE IS SO MUCH CONVULSION OF THE AMBITIOUS!...
ALAS, THERE ARE SO MANY GREAT IDEAS THAT DO NO MORE THAN A BELLOWS: THEY INFLATE AND MAKE EMPTIER.
DO YOU CALL YOURSELF FREE? I WANT TO HEAR YOUR RULING IDEA, AND NOT THAT YOU HAVE ESCAPED FROM A YOKE.
ARE YOU SUCH A MAN AS OUGHT TO ESCAPE A YOKE? THERE ARE MANY WHO THREW OFF THEIR FINAL WORTH WHEN THEY THREW OFF THEIR BONDAGE.
FREE FROM WHAT? ZARATHUSTRA DOES NOT CARE ABOUT THAT! BUT YOUR EYE SHOULD CLEARLY TELL ME: FREE FOR WHAT?
CAN YOU FURNISH YOURSELF WITH YOUR OWN GOOD AND EVIL AND HANG UP YOUR OWN WILL ABOVE YOURSELF AS A LAW? CAN YOU BE JUDGE OF YOURSELF AND AVENGER OF YOUR LAW?
IT IS TERRIBLE TO BE ALONE WITH THE JUDGE AND AVENGER OF ONE'S OWN LAW. IT IS TO BE LIKE A STAR THROWN FORTH INTO EMPTY SPACE AND INTO THE ICY BREATH OF SOLITUDE.
TODAY YOU STILL SUFFER FROM THE MANY, O MAN SET APART: TODAY YOU STILL HAVE YOUR COURAGE WHOLE AND YOUR HOPES.
BUT ONE DAY SOLITUDE WILL MAKE YOU WEARY, ONE DAY YOUR PRIDE WILL BEND AND YOUR COURAGE BREAK. ONE DAY YOU WILL CRY: `I AM ALONE!'
ONE DAY YOU WILL NO LONGER SEE WHAT IS EXALTED IN YOU; AND WHAT IS BASE IN YOU, YOU WILL SEE ALL TOO CLOSELY; YOUR SUBLIMITY ITSELF WILL MAKE YOU AFRAID, AS IF IT WERE A PHANTOM. ONE DAY YOU WILL CRY: `EVERYTHING IS FALSE!'
THERE ARE EMOTIONS THAT SEEK TO KILL THE SOLITARY; IF THEY DO NOT SUCCEED, WELL, THEY MUST DIE THEMSELVES! BUT ARE YOU CAPABLE OF BEING A MURDERER?...
YOU COMPEL MANY TO CHANGE THEIR OPINION ABOUT YOU; THEY HOLD THAT VERY MUCH AGAINST YOU. YOU APPROACHED THEM AND YET WENT ON PAST THEM: THAT THEY WILL NEVER FORGIVE YOU.
YOU GO ABOVE AND BEYOND THEM: BUT THE HIGHER YOU CLIMB, THE SMALLER YOU APPEAR TO THE EYE OF ENVY. AND HE WHO FLIES IS HATED MOST OF ALL....
AND BE ON YOUR GUARD AGAINST THE GOOD AND JUST! THEY WOULD LIKE TO CRUCIFY THOSE WHO DEVISE THEIR OWN VIRTUE -- THEY HATE THE SOLITARY.
BE ON YOUR GUARD, TOO, AGAINST HOLY SIMPLICITY! EVERYTHING WHICH IS NOT SIMPLE IS UNHOLY TO IT: AND IT, TOO, LIKES TO PLAY WITH FIRE -- IN THIS CASE, THE FIRE OF THE STAKE.
AND BE ON YOUR GUARD, TOO, AGAINST THE ASSAULTS YOUR LOVE MAKES UPON YOU! THE SOLITARY EXTENDS HIS HAND TOO QUICKLY TO ANYONE HE MEETS.
TO MANY MEN, YOU OUGHT NOT TO GIVE YOUR HAND, BUT ONLY YOUR PAW: AND I SHOULD LIKE IT IF YOUR PAW HAD CLAWS, TOO....
YOU MUST BE READY TO BURN YOURSELF IN YOUR OWN FLAME: HOW COULD YOU BECOME NEW, IF YOU HAD NOT FIRST BECOME ASHES?...
GO APART AND BE ALONE WITH MY TEARS, MY BROTHER. I LOVE HIM WHO WANTS TO CREATE BEYOND HIMSELF, AND THUS PERISHES.
... THUS SPAKE ZARATHUSTRA.

CREATIVITY IS PERHAPS the only existential religion. The moments of creativity are the moments when you are one with the universe. In a way you are lost, you are no more your old ego; in another way you have found yourself for the first time.

Only the creator knows the depths of life and the heights of love. Those who do not know the dimension of creativity remain unaware of what true religion is. True religion is not worship. True religion is not contained in the scriptures. True religion consists only of one thing: when you participate with the creator, howsoever small your participation may be. It has a significance, because only you can do it, and nobody

else can do it.

God is not a person somewhere -- God is only a collective name of the whole creative energy of the universe. The moment you are creative you are part of it, and the people who are not creative remain separate from the flow of existence. And the people who are destructive are not only separate, but they are against existence. They are the real sinners.

The only virtue worth calling virtue is creativity. What you create does not matter, but it should enhance life, beautify existence, make living more joyous, the song a little more juicy, the love a little more glorious -- and the life of a creator starts becoming part of eternity and immortality.

Zarathustra is talking about the way of the creator. Millions of people live, but they don't create anything. And it is one of the fundamentals of life that unless you create -- it may be a painting, a song, a dance -- you cannot be blissful, you will remain in misery. Only creativity brings to you your dignity. It helps you to blossom in your fullness.

MY BROTHER, DO YOU WANT TO GO APART AND BE ALONE? The creator cannot be part of the crowd. The creator has to learn to be alone, to go apart, to learn the beauty of solitude, because only in that space your potential starts changing into actuality.

DO YOU WANT TO SEEK THE WAY TO YOURSELF? The way of the creator ultimately leads you to yourself, because you are going away from the crowd, away from the mass -- you are going into aloneness.

A painter is absolutely alone in his vision.

A dancer is absolutely alone in his dance.

One of the great dancers, Nijinsky, was asked once, "You dance before big audiences -- don't you feel nervous?" He said, "As far as I am concerned, I feel nervous, but only to the point before the dance starts. Once I am in my dance I am absolutely alone, there is nobody else. Not only do others disappear, a moment comes sometimes, and that is the greatest moment, when I myself disappear -- only the dance remains."

This has been observed about Nijinsky, by scientists, that there were some moments when he would jump so high that it was not physically possible, because of gravitation. And more amazing was the part when he would come down: he would come down so slowly -- just as if a leaf is falling slowly towards the earth; there is no hurry. That, too, gravitation does not allow: gravitation pulls things forcibly.

He was asked about this and he said, "It is a mystery to me. Whenever I try, it never happens, because I am there. Perhaps I am the weight on which gravity works. When I forget myself completely, suddenly it is there -- I am just a watcher as you are a watcher, full of wonder. I don't know how it happens."

Perhaps the ego is the heaviest thing in you. In the moment when Nijinsky felt that he himself had disappeared -- only the dance was there, the dancer no more -- he touched on the same experience as Zarathustra or Gautam Buddha or Lao Tzu, but from a very different dimension. His dance became a mystic experience.

PAUSE JUST A MOMENT AND LISTEN TO ME.
`HE WHO SEEKS MAY EASILY GET LOST HIMSELF. IT IS A CRIME TO GO APART AND BE ALONE' -- THUS SPEAKS THE HERD.

The crowd *hates* those people who want to be individuals, who want their own way, who want their own style of life. The herd wants you to be just one of them. Your separation reminds them of their inferiority, and it is not surprising that the herd has always been against the individual.

Jesus was not crucified because he was saying anything against Judaism. He was born a Jew, he lived a Jew, he died a Jew, and all that he was saying was contained in the Jewish scriptures. There is not a single thing that can be pointed to as being against Judaism. Why did this young man have to be crucified? What was his crime?

His crime was that he was going alone; he was establishing himself as an individual; he was not following the crowd; he had made his own footpath. He was not on the superhighway with everybody, behaving in the same way, talking about the same things, living the same life.

There is a very clear-cut psychology behind it: All those who suffer from inferiority want to be with people who are the same as they are; then they can forget their inferiority. But anybody who does not suffer from inferiority stands alone, needs no coziness of the crowd, no support of the people, finds himself "enough unto himself" -- becomes a dangerous reminder that you are hollow within yourself and you are trying somehow to lose yourself in the crowd.

The herd is going to say to any creator, "He who seeks may easily get lost himself. Don't move away from the crowd."

THE VOICE OF THE HERD WILL STILL RING WITHIN YOU. AND WHEN YOU SAY: `WE HAVE NO LONGER THE SAME CONSCIENCE, YOU AND I', IT WILL BE A LAMENT AND A GRIEF. The creator has to depart.

One great Dutch painter, van Gogh, wanted to be a painter. He belonged to a poor family. The family said, "We cannot afford it." The father worked in a coal mine. But van Gogh was absolutely certain that that was his destiny; it was not a question of affording or not affording -- he was going to be a painter. The family renounced him. His younger brother would pay him just enough for seven days, every Sunday, to eat and to find a shelter. Three days he would fast, and four days he would eat. He had to fast three days to purchase paints, canvasses, for his paintings.

His paintings were so ahead of time -- the genius is always ahead of time -- that in his whole life not a single painting was sold. Now only two hundred paintings have survived, and each painting is worth more than one million dollars -- and the man lived in utter poverty, just like a beggar.

His brother thought that he must be suffering deeply a great pain and agony, that nobody understands his painting. People laughed at his paintings. He was a new beginning in the world of paintings -- a pioneer. And the pioneer is always laughed at; a creator who is not repeating the past, but bringing in the future, is bound to be misunderstood.

His brother told a friend, "I will give you the money; at least purchase one of his paintings. He will feel happy that at least one person understands his paintings." The man had no sense about paintings, but he went. Van Gogh was very happy, and showed him this painting, that painting, but the man said, "Any will do. Don't waste my time; here is the money." It was a shock. The man did not even look at the paintings: "Any painting will do -- you just take the money and give me the painting."

Van Gogh said, "These paintings are not for sale, and tell my brother not to waste money unnecessarily. This is not your money, because I can see you don't have any sensitivity. You have been sent by my brother just to give me some consolation. Just get out of this place! My satisfaction is not in my paintings being sold; I am utterly content in creating them."

The creator's joy is in creation itself; there is no other reward. And the moment you start thinking of any reward beyond your act, you are only a technician, not a creator.

The crowd is bound to be afraid of such people because they don't follow the social morality, they don't follow the social norms. They are no longer part of the herd. They have no obligation to go to your church, to read your holy books. They have found their own religion, and their religion is their creativity. The herd cannot understand it and tries to persuade them: "It is better you come back. Don't go alone. You can be lost."

THE VOICE OF THE HERD WILL STILL RING WITHIN YOU. AND WHEN YOU SAY: `WE HAVE NO LONGER THE SAME CONSCIENCE... no longer the same "I" -- I don't belong to you; you are just cogs in the wheel. I am an individual and I want to live my life according to my own inner voice, not to be dictated, dominated, manipulated by others.

FOR SEE, IT IS STILL THIS SAME CONSCIENCE THAT CAUSES YOUR GRIEF: AND THE LAST GLIMMER OF THIS CONSCIENCE STILL GLOWS IN YOUR AFFLICTION. There WILL be problems. All the great painters, poets, singers, musicians, have either gone mad or have even committed suicide. Their madness is simply because everybody thinks they are abnormal.

Van Gogh has fallen in love with one of his faraway cousin-sisters. There was nothing wrong in it, but he was a poor man, and on top of it he was a painter. Nobody liked his paintings, nobody could even understand what he is painting -- nor could he explain.

He used to say, "It is strange, nobody asks the trees `What is your meaning?' Nobody asks the flowers, `What is your purpose?' The flower is just beautiful! To be beautiful is enough; no other purpose is needed. My painting is a flower. Why should you ask me the meaning, the purpose? It is not a commodity, it is a creative act. Just as nature creates, I am also part of nature. It is also a creation of nature."

He proposed to the girl. She could not believe that he would dare to do such a thing. Everybody thought that he was abnormal. It was evening the sun had set, and they were sitting by the light of a beautiful candle. The girl simply joked. She said, "Do you really mean you love me? Then keep your hand on the flame of the candle as long as I want. That will be a proof." Van Gogh put his hand on the candle and burnt his hand. The girl could not believe... she removed the candle. Now it is absolutely certain that the man was mad.

Love is one thing, but you don't have to give such proofs, and anybody who can give such proofs can be

dangerous. Her father told him never to come to his house again. Van Gogh said, "But what wrong have I done? Your girl has asked me to give proof of my love. I can give proof even by my death. My love is greater than my life." Although he was saying tremendously meaningful words, he was pushed aside and the doors were closed.

His brother loved him very much, and he felt deep compassion for him; he was not harming anybody. Still, everybody seemed to be against him. The only thing that he was doing was *not* following the crowd. His father wanted him to go to a Christian seminary where he could learn to be a Christian priest, and he said, "Priest? I want to be a painter. I am not mad enough to be a priest." His father was ready to give him money to be a priest, but he was not ready to give him money to be a painter or to send him to a painting school. His brother felt deeply for him. He asked a prostitute, "In his whole life" -- Van Gogh was thirty -- "he has never known love. It would be very kind of you... I will give you the money... you pretend to love him." The prostitute was willing; it was her profession, and there was no problem. She met him as if by accident and started talking to him about his paintings, saying they were great..."And by the way," she said, "you are so beautiful." Nobody had ever said that. Van Gogh said, "What do you think is beautiful in me?" Even the prostitute was in difficulty to say what was beautiful in him -- Van Gogh was not a very beautiful man. She said, "I love your ears" -- finding nothing else.

In the middle of the night, van Gogh came with both his ears -- he had cut them off and put them in a packet -- and offered those two ears to the woman, and he said, "In my whole life somebody has loved *something* in me. I want to offer them to you; you can have them." Blood was coming from both the ears... the woman freaked out. She thought that he was really mad. What more proof do you need?

He was forced into a madhouse where he lived for one year. But the paintings that he did in the madhouse are his best, because there was no question of food, shelter, clothes; everything was provided by the madhouse. Those are the two hundred paintings that have survived.

The psychiatrist and other experts in the madhouse found that he was not mad; he was simply not normal. The whole day he would paint, from morning till evening -- not even a coffee break, and he would eat at night. They said, "He was a little abnormal, but not dangerous to anybody." He was released, and after after a few days he committed suicide; but it was not a suicide. He wrote a letter to his brother: "The painting I wanted to paint, I have painted."

He wanted to paint the sun as nobody had ever painted it. For one year continuously he painted, painting only the sun in all its moods, in all its different colors -- in the morning, in the afternoon, in the evening, at sunset -- hundreds of paintings. And when he was satisfied that he had done what he wanted to do, then there was no need to live. His life was to create something that he had created -- now he was utterly fulfilled. "So please don't think of it as a suicide. It is not a suicide. Just, now I don't have any reason to live. Forgive me, I am not part of the crowd where people go on living for no reason at all."

If you think about it yourself, you will find his point significant: Are you living for some meaning? Are you living for some creativity? Are you living to make life more beautiful? Are you going to contribute something to existence? If not, then why go on unnecessarily burdening the earth?

It was not a suicide; it was a great insight of a creator who could not live without creating. Creating was his life, and because it was fulfilled, life had no more meaning for him.

Naturally, such people live with a great affliction. BUT YOU WANT TO GO THE WAY OF YOUR AFFLICTION. -- still, they want to go to the way of their affliction -- WHICH IS THE WAY TO YOURSELF?

It is painful, it is condemned, you become a laughingstock, but still you want to go to yourself.

IF SO, SHOW ME YOUR STRENGTH FOR IT AND YOUR RIGHT TO IT! To be a creator one needs strength -- the strength of a lion, not the slavery of a camel.

> ARE YOU A NEW STRENGTH AND A NEW RIGHT? A FIRST MOTION? A SELF-PROPELLING WHEEL?
> CAN YOU ALSO COMPEL STARS TO REVOLVE ABOUT YOU?
> ALAS, THERE IS SO MUCH LUSTING FOR EMINENCE! THERE IS SO MUCH CONVULSION OF THE AMBITIOUS!

The creator is not ambitious and he is not lusting for eminence. Those who are ambitious and who are lusting for eminence are only third-rate people: they may be composers, but they are not creators. A creator has no intention of being famous, has no intention of being respectable. His whole energy is involved in only one thing: his creation.

All the old, great pieces of art... for example, we don't know who was the architect of the Taj Mahal, the most beautiful architecture in the whole world. We don't know who created Khajuraho, a temple which has statues which are incomparable in beauty. Seventy temples were destroyed by Mohammedans; thirty were saved because they were deep in the forest.

Each temple has thousands of statues; the people who created them have not even signed their names -- they were fulfilled by creating them.

We don't know who created the UPANISHADS, the most beautiful statements about the ultimate experiences of man. They thought themselves simply vehicles, mediums of existence, only instrumental to the creativity of existence -- they never thought that they were the creators. It is ugly even to sign your name.

And you see the masses... they have not created anything, but in every public toilet they have signed; in movie houses they have engraved their names on the seats. Such a desire that your name should remain after you are gone, such a desire to be eminent, to be ambitious, is not part of a creative soul, it is part of the mundane and the mediocre.

ALAS, THERE ARE SO MANY GREAT IDEAS THAT DO NO
MORE THAN A BELLOWS: THEY INFLATE AND MAKE EMPTIER.
DO YOU CALL YOURSELF FREE? I WANT TO HEAR YOUR RULING IDEA, AND NOT THAT YOU HAVE ESCAPED FROM A YOKE.

He is making a very important distinction which very few people realize. He is saying: ARE YOU SUCH A MAN AS OUGHT TO ESCAPE A YOKE?

Millions of people have a deep desire to be slaves, because slavery has some compensations: you are free of all responsibility; you need not bother about yourself -- somebody else is your master. And this kind of slavery exists in many forms. There are seven hundred million Catholics who believe that Jesus is their savior. Do you think it is different from slavery? To be saved by somebody else, you cannot be a man of freedom. It is the same situation for others too. Hindus believe that Krishna will come and deliver them from darkness, ways of sin....

But what are you for? Don't you have a soul? Don't you have a consciousness? Can't you get out of darkness yourself? Somebody has to come and bring light to you? And do you understand the implication? If somebody saves you, he can push you back. If somebody else brings the light, he can take the light away. It is not your light. Unless something grows within you -- the freedom, the light, the love -- you cannot rely on it. You are bound to be a slave, and you will have to pay for it. And the payment is not small: you will have to pay for it with your very soul.

ARE YOU SUCH A MAN AS OUGHT TO ESCAPE A YOKE? THERE ARE MANY WHO THREW OFF THEIR FINAL WORTH WHEN THEY THREW OFF THEIR BONDAGE. Their only worth was their bondage; they were useful only as slaves -- the moment they are freed they don't know what to do.

It happened in the Bastille, in France, in the French revolution... the Bastille was the greatest prison in France and it was for the prisoners who were sentenced for life, so their handcuffs and their chains had no keys. They were not going to be opened; they would die with them. They would live with them and they would die with them. And there were three or four thousand prisoners in the Bastille.

Revolutionaries thought that it would be a great joy for those poor people to be freed. So they went to the Bastille.... People were living in dark holes, somebody for thirty years, somebody for forty years -- somebody has even lived there for seventy years; he was ninety years old. And when they heard about freedom they did not want it, they refused. They said, "We have become so accustomed to the darkness, to dirtiness, to inedible food -- to all kinds of indignities. We are beaten; we are not treated like human beings, but in fifty years we have become accustomed to it. And now to begin life again in the outside world is too much of a task. Forgive us and just leave us as we are."

But revolutionaries are revolutionaries. They would not listen: they cut off their handcuffs; they cut off their chains; they freed them against their will; they threw them out of the jail. And you will be surprised to know that by the evening half of them came back, asking to be allowed in, because they could not sleep without their handcuffs and without their chains -- it felt like something was missing -- just as you cannot sleep without your pillow, a child cannot sleep without his teddy bear. Fifty years, seventy years... those chains were no longer chains, they had become part of their bodies. The revolutionaries could not understand, but they had to give them back their chains. The prisoners were immensely happy; they went into their dark holes and slept peacefully.

The whole day had been a day of torture. Their eyes had become weak; they could not see... the glaring sun. The gap between them and the people outside had become so big, they could not understand what was happening. In fifty years so much had changed. And who was going to give them food? Who was going to give them employment? Who was going to give them their destroyed dignity?

Nobody was ready to give employment to a man who had been fifty years in jail for a life sentence. Already he was seventy years or eighty years old -- almost a corpse. For seventy years he had not taken a bath; he was stinking. People avoided them; nobody wanted even to talk with them. Naturally, they came back home, and they told the revolutionaries, "Now this is our home, and this is going to be our grave too."

Your worth may be your slavery. Zarathustra is saying, "Before you throw your yoke, think twice; perhaps that is your worth." Before you throw off your bondage, wait; give a little thought.

FREE FROM WHAT? ZARATHUSTRA DOES NOT CARE ABOUT THAT! These words should be remembered carefully. FREE FROM WHAT? ZARATHUSTRA DOES NOT CARE ABOUT THAT! BUT YOUR EYE SHOULD CLEARLY TELL ME: *free* for *what*? Not *from*, but *for*: unless you have a *for*, it is better to remain as you are.

In this country, forty years of freedom, and I have been asking people like Jaiprakash, Ramamanohar Lohia, great leaders of the revolution in this country, "You are continually saying that we have to be free from the British Empire, but I never hear anybody saying for what? Freedom FROM... I understand, but you don't have a program for when you are free; what are you going to do?" And that's what happened. Freedom from the British Empire happened, but for forty years what has India done? It has had no program.

Even today it does not know what to do with the freedom -- kill each other? Mohammedans killing Hindus, Hindus killing Mohammedans over trivial matters -- fight and kill. But in forty years there has been no creativity. In forty years this country has gone down more than it has ever been.

People have only been producing children, and each child brings more poverty. When the country became free, there were four hundred million people; now there are nine hundred million people. In forty years, five hundred million people have been added. The poverty has grown immensely. By the end of this century, for the first time in the history, India will be the most populated country. China will be defeated for the first time. It is going to be beyond one billion people.

The earth is so exploited it cannot yield more. Forests are cut, rains are disturbed, seasons are no longer the same, and no politician has the guts to say.... All the religions are against birth control. If you say anything against birth control you will lose the election; to be elected is more important than facing the fact that by the end of this century, half of the country will be dying from starvation and hunger -- just like Ethiopia.

Ethiopia is a small country -- still, one thousand people are dying every day. In India, when the process of hunger and starvation starts, for every two persons, one person is going to die -- five hundred million people will die. And what kind of life will it be when you are surrounded by corpses? There will be nobody to even take those corpses to the funerals to burn them. And when so many people die, millions of diseases will spread. It will be beyond the capacity of anyone to save the remaining living ones. But no politician will even hint about it.

We are always thinking to be free from something, but never thinking what we are going to do out of our freedom. FREE FROM WHAT? ZARATHUSTRA DOES NOT CARE ABOUT THAT! BUT YOUR EYE SHOULD BE CLEARLY TELLING ME: FREE for WHAT?

CAN YOU FURNISH YOURSELF WITH YOUR OWN GOOD AND EVIL AND HANG UP YOUR OWN WILL ABOVE YOURSELF AS A LAW? Are you capable of becoming a law unto yourself?

If not, then you cannot be a free man. Can you create values for yourself of good and evil? Otherwise, you have to follow the ten commandments.

CAN YOU BE JUDGE OF YOURSELF AND AVENGER OF YOUR LAW?

Are you capable of being a judge and even punishing yourself if you do something wrong? Otherwise your freedom will be simply committing suicide. It was better that you were a slave. Somebody else was taking care that you did not commit wrong; somebody was taking care that you did right. Somebody was taking care about the law, about values.

A man who wants to be totally free -- and a creator needs to be totally free -- has to find enough strength in himself to create values, to judge himself; if need be there, to punish himself.

IT IS TERRIBLE TO BE ALONE WITH THE JUDGE AND AVENGER OF ONE'S OWN LAW. IT IS TO BE LIKE A STAR THROWN FORTH INTO EMPTY SPACE AND INTO THE ICY BREATH OF SOLITUDE. TODAY YOU STILL SUFFER FROM THE MANY, O MAN SET APART: TODAY YOU STILL HAVE YOUR COURAGE WHOLE AND YOUR HOPES.

BUT ONE DAY SOLITUDE WILL MAKE YOU WEARY, ONE DAY YOUR PRIDE WILL BEND AND YOUR COURAGE BREAK. ONE DAY YOU WILL CRY: `I AM ALONE!' One needs tremendous strength to be alone, but without being alone you are not really a human being.
Your dignity consists in being alone.

ONE DAY YOU WILL NO LONGER SEE WHAT IS EXALTED IN YOU; AND WHAT IS BASE IN YOU, YOU WILL SEE ALL TOO CLOSELY; YOUR SUBLIMITY ITSELF WILL MAKE YOU AFRAID, AS IF IT WERE A PHANTOM. ONE DAY YOU WILL CRY: `EVERYTHING IS FALSE!'

It has happened to many people -- those who have called the world an illusion, *maya*, false. The basic reason was not philosophical; the basic reason was psychological. These were the people who lived in solitude. Living in solitude needs so much strength to keep yourself sane. Your sanity depends on the crowd.

Many experiments have been done: If you are put in a solitary cell... that seems to be the greatest punishment in a jail. Nobody is torturing you, you are just put in a solitary cell -- dark, and you alone. Soon you start losing your intelligence, your strength. After three weeks you start seeing illusions, hallucinations. You start talking to those hallucinations and you also answer from their side, and there is nobody.

The people who created the philosophy of *maya*, the philosophy of the world as illusion, are the people who lived too long in solitude. These were the monks living in the Himalayas, far away in the mountains. They lost contact with humanity and all they had that was given by the humanity. Slowly, slowly all that disappeared. They were so alone, they started creating a hallucinatory companion or a crowd around themselves. They knew it was false, but they also knew it was needed. It was this experience that created the philosophy that everything is false.

To be alone and remain sane, one thing is absolutely needed: that in your aloneness you should also be a creator. If you are not a creator, you will go insane. If you are a creator, even in your solitude you will be able to maintain your intelligence -- not only maintain, but bring it to its fullest expression.

THERE ARE EMOTIONS THAT SEEK TO KILL THE SOLITARY; IF THEY DO NOT SUCCEED, WELL, THEY MUST DIE THEMSELVES! BUT ARE YOU CAPABLE OF BEING A MURDERER? -- murderer of your own illusions, murderer of your own emotions. In your aloneness you will desire your friends, you will desire your wives, your husbands, you will desire your children, you will desire a thousand and one things that you have never thought about. And these desires will kill you; these emotions will kill you, unless you are able to kill them. That is why Zarathustra is asking, "Are you capable of being a murderer of your own emotions?"

YOU COMPEL MANY TO CHANGE THEIR OPINION ABOUT YOU; THEY HOLD THAT VERY MUCH AGAINST YOU. YOU APPROACHED THEM AND YET WENT ON PAST THEM: THAT THEY WILL NEVER FORGIVE YOU. People never forgive anyone who surpasses them. That's why humbleness has been so much praised by the crowd, humility has been so much praised by the herd. When Jesus says, "Blessed are the humble and the meek," he is speaking the language of the herd. The herd wants you to be humble. The herd wants you to be lower than they are, to be meek, to be submissive, to be surrendering. If you pass them in any way, they will never forgive you.

The only people they have not forgiven are those who stand like Himalayan peaks, so high above them, like Socrates, or Al Hillaj Mansoor, or Gautam Buddha, or Krishna. It is very difficult for the crowd to forgive these people. Socrates they poisoned, Mansoor they killed; so many attempts were made on Gautam Buddha's life. And the same remains true about all authentic, superior human beings amongst us.

It is not that they are different from us -- we have not developed our superiority; we have not developed our being. We are also potentially as great as any Gautam Buddha, but we have not taken the trouble. And when somebody takes the trouble, sharpens his being, brings his genius to flowering, it hurts us. We cannot forgive.

YOU GO ABOVE AND BEYOND THEM: BUT THE HIGHER YOU CLIMB, THE SMALLER YOU APPEAR TO THE EYE OF ENVY. AND HE WHO FLIES IS HATED MOST OF ALL....
AND BE ON YOUR GUARD AGAINST THE GOOD AND JUST! THEY WOULD LIKE TO CRUCIFY THOSE

WHO DEVISE THEIR OWN VIRTUE -- THEY HATE THE SOLITARY.
BE ON YOUR GUARD, TOO, AGAINST HOLY SIMPLICITY! EVERYTHING WHICH IS NOT SIMPLE IS UNHOLY TO IT: AND IT, TOO, LIKES TO PLAY WITH FIRE -- IN THIS CASE, THE FIRE OF THE STAKE.

The people who have been praising holy simplicity -- remember, they are dangerous, because anything that is not simple seems to them unholy. All great creativity is unsimple; it is complex.

To be simple is not a great virtue; any idiot can do it. But to be a mathematician of the caliber of Albert Einstein is a very complex phenomenon.

You cannot forgive these people. The small people never try their own talents, because it is arduous; it needs work and continuous refinement.

Once a great musician was asked -- because in India classical music is one of the most complex things, one of the most subtle, and even the masters don't stop practicing -- and it was a great master who was asked, "If you don't practice one day, what will happen?" He was practicing six to eight hours every day. He said, "If I don't practice one day, I will notice the difference: it will no longer be of the same depth; it will not go to the same height. Nobody else will notice it.

"But if I don't practice two days, then the critics of music will be aware that something is missing, it is not the same. And if I don't practice for three days, then even lovers of music will start noticing that something is missing."

Eight hours a day for years a man practices and plays music that is almost not of this world; creates out of sound such silence, such sweetness; touches your heart to its deepest point. It needs patience and effort. It is not simplicity: it is one of the most complex things.

One of my friends, Dr. Ramamanohar Lohia, went to see Albert Einstein, who had given him an appointment. He reached exactly on time, but Einstein's wife told him, "You will have to wait a little, and I cannot say how long this little is going to be, because he is in his bathtub. And once he is in his bathtub, then sometimes two hours, sometimes four hours, sometimes six hours... and we are not allowed to disturb him, so please excuse me. You wait, you take tea, and you relax. He can come any moment."

It took exactly six hours for Albert Einstein to come out of his bathroom, and he asked Ramamanohar Lohia, "Have you come so late... six hours?" The wife said, "He has not come late; he has been waiting for six hours, but you were in your bathtub." Ramamanohar could not understand what was going on.

Albert Einstein explained, "Whenever I am in my bathtub playing with soap bubbles, nobody is allowed to disturb me, because all my theories about the stars I have discovered playing with my soap bubbles in the bathroom. Completely undisturbed, knowing that nobody can disturb me, just being playful with the soap bubbles, my mind functions at its best and I forget the time completely. So just forgive me. You are fortunate that I have come early."

Anything that is of great value is going to be complex. The greater the value, the greater is going to be the complexity. But the people who have been praising holy simplicity are bound to condemn it as unholy complexity.

AND BE ON YOUR GUARD, TOO, AGAINST THE ASSAULTS YOUR LOVE MAKES UPON YOU! THE SOLITARY EXTENDS HIS HAND TOO QUICKLY TO ANYONE HE MEETS.
TO MANY MEN, YOU OUGHT NOT TO GIVE YOUR HAND, BUT ONLY YOUR PAW: AND I SHOULD LIKE IT IF YOUR PAW HAD CLAWS, TOO....
YOU MUST BE READY TO BURN YOURSELF IN YOUR OWN FLAME: HOW COULD YOU BECOME NEW, IF YOU HAD NOT FIRST BECOME ASHES?...
GO APART AND BE ALONE WITH MY TEARS, MY BROTHER. I LOVE HIM WHO WANTS TO CREATE BEYOND HIMSELF, AND THUS PERISHES.

To create something beyond yourself means you have to disappear. Only when you are absent can something greater than you be present in you. When all your false personality is dropped, your real individuality arises.

He is simply making you aware of three things: one, without being a creator you are not religious; without being a creator you are not really alive; without being a creator you are not free. Your creativity brings freedom, strength, intelligence, consciousness; but it also brings dangers of which he is making you aware.

It is the path for the courageous, for those who want to live dangerously, because there is no other way to live.

Cowards only exist; only the brave live.

The greatest bravery and strength is needed when you transcend yourself. You will have to become a flame in which you are burnt to ashes, and a new being, a new man -- what Zarathustra calls the superman -- arises out of you.

Creativity is the way to yourself and to your superman. Unless a man finds his superman, he has lived in vain.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #15
Chapter title: Of justice

3 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OF JUSTICE
WHEN YOU HAVE AN ENEMY, DO NOT REQUITE HIM GOOD FOR EVIL: FOR THAT WOULD MAKE HIM ASHAMED. BUT PROVE THAT HE HAS DONE SOMETHING GOOD TO YOU.
BETTER TO BE ANGRY THAN MAKE ASHAMED! AND WHEN YOU ARE CURSED, I DO NOT LIKE IT THAT YOU THEN WANT TO BLESS. RATHER CURSE BACK A LITTLE!
AND SHOULD A GREAT INJUSTICE BE DONE YOU, THEN QUICKLY DO FIVE LITTLE INJUSTICES BESIDES. HE WHO BEARS INJUSTICE ALONE IS TERRIBLE TO BEHOLD.
DID YOU KNOW THIS ALREADY? SHARED INJUSTICE IS HALF JUSTICE. AND HE WHO CAN BEAR IT SHOULD TAKE THE INJUSTICE UPON HIMSELF.
A LITTLE REVENGE IS MORE HUMAN THAN NO REVENGE AT ALL. AND IF THE PUNISHMENT BE NOT ALSO A RIGHT AND AN HONOUR FOR THE TRANSGRESSOR, THEN I DO NOT LIKE YOUR PUNISHMENT.
IT IS MORE NOBLE TO DECLARE YOURSELF WRONG THAN TO MAINTAIN YOU ARE RIGHT, ESPECIALLY WHEN YOU ARE RIGHT. ONLY YOU MUST BE RICH ENOUGH FOR IT.
I DO NOT LIKE YOUR COLD JUSTICE; AND FROM THE EYE OF YOUR JUDGES THERE ALWAYS GAZES ONLY THE EXECUTIONER AND HIS COLD STEEL.
TELL ME, WHERE IS THE JUSTICE WHICH IS LOVE WITH SEEING EYES TO BE FOUND?...
HOW COULD I BE JUST FROM THE VERY HEART? HOW CAN I GIVE EVERYONE WHAT IS HIS? LET THIS SUFFICE ME: I GIVE EVERYONE WHAT IS MINE.
... THUS SPAKE ZARATHUSTRA.

ONE OF THE most significant sayings of Jesus is: "If someone slaps you on one side of your face, give him your other side too."

Zarathustra would not agree with this. And the reason he would not agree is immensely important: If

somebody slaps you and you give him the other side of your face also to be slapped, you are reducing his humanity. You are becoming a saint and turning him into a sinner; you are making him embarrassed; you are becoming "holier than thou." It is an insult; it is not respect towards humanity.

Zarathustra would like you to hit back and remain human -- not become holy. That way you are not insulting the other. That way you are showing equality, "I belong to you; you belong to me. I am in no sense higher than you; you are in no sense inferior to me."

This is a strange way of looking at things. But certainly Zarathustra has a point to be remembered. The point basically is that all so-called holy men are egoists, even in their humbleness, in their humility. They have nothing but contempt for human beings. Deep down they know you are all sinners; you are not even worthy of their anger -- they don't value you in any way equal to themselves.

Zarathustra is very human and he does not want to fulfill your so-called spiritual egoism. Ninety-nine percent of your saints are saints, so that they can call you sinners; their whole joy is not in being a saint, but in being able to call you all sinners, to reduce everybody -- to destroy everybody's dignity is their innermost joy.

Zarathustra's eyes certainly go deeper than anyone's into every human relationship. He says, WHEN YOU HAVE AN ENEMY, DO NOT REQUITE HIM GOOD FOR EVIL: FOR THAT WOULD MAKE HIM ASHAMED. Something evil has been done to you; you have an enemy -- do not do good in response to his evil. That's what all the religions have been teaching you. And superficially, their teaching looks very profound: you are doing good even when the other person is doing evil to you.

But why are you doing good? What is the psychology behind it? Deep in your unconscious are you not enjoying the fact that you have made the other person embarrassed? And can this in any sense be called spiritual? Embarrassing the other... it would have been far better that you had done the same as had been done to you. That would not have embarrassed him and that would not have given you a nourishment to your ego.

BUT PROVE THAT HE HAS DONE SOMETHING GOOD TO YOU. Rather than answering his evil with good, Zarathustra advises, "Accept his evil and prove that he has done something good to you." This is a totally different approach to life; certainly far more profound than any religion has ever reached.

If you can prove to the person that he has done something good to you, you have not only avoided doing evil to him, you have avoided him feeling embarrassed because you have done something good to him. On the contrary, by proving that he has done good to you, you have raised his status in his own eyes. Perhaps this may create the possibility that his enmity disappears.

It is very difficult to remain an enemy of a person who goes on proving your evil acts as good, as beneficial, as a blessing to him. He is very strange -- his approach to life is strange, but his strangeness may change you. What the religions have been teaching does not seem to change anybody.

I have heard about a Christian missionary who was continually repeating this statement of Jesus in his sermons: "Give the other cheek, even if you have been slapped." One man stood up and slapped the missionary. This had never happened before, and he has been preaching his whole life. A discussion followed, but this did not help; he was full of anger, enraged. But in front of the crowd he had to prove that he followed what he preached. So he gave his other cheek, reluctantly, hoping that this idiot did not hit him again. But that man was also not an ordinary man -- he slapped him on the other cheek even harder!

Then, immediately there was a tremendous change in the missionary; he jumped on the man and started hitting him. The man said, "What are you doing? It is against your teaching!" The missionary said, "Forget all about teaching. because it was only about the other cheek. After the other cheek there is no teaching. I am free now! I follow Jesus Christ up to the point of his words -- I don't have a third cheek!"

Gautam Buddha made a statement which shows the futility of such teachings. He said, "Forgive at least seven times." Seven times are more than enough, and a man who can forgive seven times would have gone through a transformation; otherwise how can one forgive seven times? But a man stood up and he asked, "What about the eighth time? I want to be sure. Seven times I will manage, but what about the eighth time? Am I free?"

Gautam Buddha could not believe his own ears, could not believe his own eyes. He said, "You have completely misunderstood me. Forgive me, I will make it seventy-seven times."

The man said, "It makes no difference. I'm a wrestler. I can even tolerate seventy-seven times. What about after that? You can give me any number, but the question remains the same -- what after that?"

If the question remains, then the man has not given forgiveness even at the first time. He is simply

following a ritual, and collecting more and more anger, more and more rage for the moment when all the times that Buddha has said to be forgiving are finished -- then he is going to see to this fellow.

Seeing the situation Buddha said, "I take my statement back. I will not say seven times, I will not say seventy-seven times. I simply say, `Forgive.' I was wrong to give you numbers. I don't give you any numbers; just forgive."

But Zarathustra's approach is not to forgive, because if you forgive someone he is not going to forgive you -- ever. If you hit him back you are equal; the thing is finished. But when you have forgiven, the experience remains incomplete. You have embarrassed the man; he cannot forgive you. You have created a greater enemy by your forgivingness. Nobody except Zarathustra has looked from this angle of vision -- that the real point is to destroy enmity, not to create it. Neither Jesus nor Buddha were able to give you a key to transform enmity.

Zarathustra says, "If you really want an enemy to disappear -- and instead of enmity a friendship -- then prove to him that he has given you a great benefit, something valuable, and you are so greatful to him that you do not have words to express it." He will feel puzzled, because it was not his intention, but he will see one thing certainly: that the other side is not an egoist, a pious egoist, but a very simple and lovable man.

BETTER TO BE ANGRY THAN MAKE ASHAMED! Everybody has been teaching you not to be angry, but whenever you are not angry you are making the other ashamed. He has fallen below; you have risen above -- you are so compassionate!

Friedrich Nietzsche who has written this book THUS SPOKE ZARATHUSTRA on the teachings of Zarathustra, says in one of his statements that Jesus, even at the last moment on the cross, was a great egoist, because his last prayer was, "Father, forgive all these people, because they know not what they are doing." In his last prayer too he was praying only one thing: "I know, and nobody else knows, all these are ignorant people, forgive them."

Zarathustra would say he is making them ashamed; what more can be... When they have crucified a man and at the last moment he is praying for them, "Forgive them, they know not what they are doing." Still he remains the knower and others remain ignorant -- subhuman beings.

Zarathustra cannot forgive Jesus. He is behaving like all so-called holier-than-thou men. Even in his death he cannot forget that. His last words represent his whole life. And perhaps that is the reason why he was crucified. People could not forgive him; he was making them ashamed on every point -- they had to destroy him. In his crucifixion he was also responsible, as much as the people who had crucified him.

BETTER TO BE ANGRY THAN MAKE ASHAMED! AND WHEN YOU ARE CURSED, I DO NOT LIKE IT THAT YOU THEN WANT TO BLESS. RATHER CURSE BACK A LITTLE! Remain human! His insistence is very clear: you are human, remain human. He does not expect you to become a saint, a holy man, that when people are cursing you, you are expected to bless them.

AND SHOULD A GREAT INJUSTICE BE DONE TO YOU, THEN QUICKLY DO FIVE LITTLE INJUSTICES BESIDES. Remain the way humanity functions. Don't go against nature. AND SHOULD A GREAT INJUSTICE BE DONE TO YOU, THEN QUICKLY DO FIVE LITTLE INJUSTICES BESIDES. HE WHO BEARS INJUSTICE ALONE IS TERRIBLE TO BEHOLD.

Friedrich Nietzsche, a great follower of Zarathustra... when he became mad and was put into a madhouse, when he had forgotten everything, he could not even recognize his own sister who had been taking care of him his whole life. She had not married, just to take care of him, because he was alone and there was nobody else to take care of him. But one thing he never forgot, even in his madness: whenever he used to sign anything, first he would write: "AntiChrist Friedrich Nietzsche." That "AntiChrist" he never forgot, so deep was his feeling against Jesus and his teachings.

Why was he so against Jesus? For the simple reason that this man said, "I am the only begotten son of God; I am the shepherd: you are my sheep. All that you need to do is to believe in me, and I will save you -- deliver you from all your bondage, darkness, misery, hell." He was proving himself to be God. Nietzsche could not forgive that. That is the greatest ego a man can have; and so pious that nobody objects, and so beautiful that one never becomes aware of its ugliness.

HE WHO BEARS INJUSTICE ALONE IS TERRIBLE TO BEHOLD. That's what Jesus was doing. He is reported to have said, "I am dying to save the whole of humanity. I am carrying this cross to deliver you from all your sufferings." Nobody seems to be delivered, nobody seems to be saved; in fact he himself could not save himself. Right is Zarathustra when he says: HE WHO BEARS INJUSTICE ALONE IS TERRIBLE TO BEHOLD.

DID YOU KNOW THIS ALREADY? SHARED INJUSTICE IS HALF JUSTICE. If injustice is done to

you, do injustice in return. It is shared injustice; it is almost half justice. If the whole justice is not possible, let it be half at least. But unshared it is just pure injustice, one-sided.

But the great teachers of humanity are telling you, "You should be humble, you should be meek, you should not be angry, you should be forgiving." It is where Zarathustra stands alone -- a totally unique individual with a unique approach.

AND HE WHO CAN BEAR IT SHOULD TAKE THE INJUSTICE UPON HIMSELF. If injustice happens to you and you don't want to return it, then rather than complaining that injustice has been done to you, if you are capable enough, you should take it on yourself that you have been "injusticed," -- not that injustice has been done to you. You have done it; you are responsible. But don't in any way destroy the dignity of the other human being.

A LITTLE REVENGE IS MORE HUMAN THAN NO REVENGE AT ALL. AND IF THE PUNISHMENT BE NOT ALSO A RIGHT AND AN HONOUR FOR THE TRANSGRESSOR, THEN I DO NOT LIKE YOUR PUNISHMENT... IF YOUR PUNISHMENT BE NOT ALSO A RIGHT AND AN HONOUR FOR THE TRANSGRESSOR, THEN I DO NOT LIKE YOUR PUNISHMENT. Your punishment should be an honor to the punished; it should not be destructive to his self. It should make him stronger, it should be respectful, it should be an honor. He deserved it and it should be proportionate.

IT IS MORE NOBLE TO DECLARE YOURSELF WRONG THAN TO MAINTAIN YOU ARE RIGHT, ESPECIALLY WHEN YOU are RIGHT. That gives dignity to you. That does not take away anybody's dignity, and it gives honor to you. In your own eyes you start having a respect, a love for yourself.

ONLY YOU MUST BE RICH ENOUGH FOR IT. It needs really a very rich soul to punish somebody in such a way that the punished feels honored by you. It is a very rare phenomenon, but there are moments when it happens.

I have told you many times about a Zen monk. On a full moon night a thief enters into his house. It is a small cottage, far away from the village. The door is open, because in the house there is nothing for which the door has to be closed. The Zen master has nothing but a blanket that he uses in the day to cover his body and the same he used in the night to sleep. He was awake by the side of the window, lying down and looking at the full moon rising. It was a beautiful, very silent and quiet night.

As the thief entered tears came to the eyes of the master. Tears because there was nothing in the house. And the poor fellow had come from a faraway village. Something had to be done immediately and had to be done in such a way that the thief would not feel embarrassed, that he would not feel insulted. On the contrary, he should feel honored.

He lit a small candle, and covering himself in the blanket, he entered behind the thief. Inside the house, two, three rooms farther away was the thief. When the thief saw him coming he became very afraid. The master said, "Don't be afraid. In fact I have been living in this house for thirty years and I have looked into every nook and corner and there is nothing; I am immensely sorry. You have honored me, because thieves go to rich people's houses, to kings' houses, palaces -- who comes to us poor people? You are the first thief -- unprecedented. You are such an honor to me. In my life for the first time, I am feeling like a rich man."

The thief became even more afraid as this man seemed not to be in his senses -- what was he saying? The master said, "Just one thing, you will have to make a contract. I have not found anything in this house; this is utterly rotten. But I can help you; you are new. You may not be able to go through all the house, the basement. I will take you everywhere. But remember: if anything is found, fifty:fifty."

The thief said, "My God, this man is the owner of the house." Even in that strange situation the thief started laughing. The master also laughed and he said, "Okay, if you want a little more you can have sixty -- sixty:forty -- because the real work is yours; I am just a guide. But the reality is, there is nothing -- for thirty years I have been searching. It will be a real waste of time. My suggestion is that the night is not gone too far; you can still find some rich man's house, and I don't have any share in it, any commission on it. You just have to accept one condition."

The thief said, "A condition? What condition?" The master said, "You just take my blanket, because I don't have anything else to give to you. You may never come again. Who knows what happens tomorrow. But you cannot reject it; it is a present. You are not stealing it; I am giving it to you."

The master was standing naked. It was a cold night; he was shivering, and the thief could not figure out what to do. He could not reject it. The Zen Master had tears in his eyes and he said, "If you want to come again, just inform me two, three days ahead. I can beg, I can collect something for you. I am feeling so poor.

You cannot reject the blanket, it is my whole possession. I am giving you my all."

The thief somehow wanted to get out; he had never encountered such a man. He took the blanket and ran out. And the master shouted, "Listen!" He had never heard such an authoritative voice: "Close the door! And before you close the door learn a little manners. I have presented you a gift and you have not even thanked me. Say, `Thank you' because it may help you later on." So the thief said, "Thank you, Sir," closed the door and ran away.

After two years he was caught in another robbery; and in that robbery the blanket was found with him. That blanket was famous. Everybody knew that it belonged to the master and for two years they had not seen it with him. So the judge said, "That will be a very decisive factor. If the master can say that this blanket is his and you have stolen it, then I don't need any other witnesses, I don't need any other evidence, no argument; I will just give my judgment."

The master was called into the court. The judge asked, "Do you know this thief?" The master said, "Thief? You must be in some misunderstanding, he is a man of great manners. When I presented him this blanket of mine he said to me, `Thank you, Sir,' and closed the door. He is such a gentleman. You should not call any gentleman a thief."

The judge could not think what to do. And the master said, "He cannot be a thief. I can be a witness for him. He is one of my old friends. For two years we have not been able to meet." Because of the Zen master -- and he was respected so much -- the thief was released. There had been no chance of his release. Outside the court, he fell at the feet of the master and said, "Now I am coming with you."

The master said, "I wanted you to stay over even that night, but you were in such a hurry you ran away; such a hurry that you had forgotten even to close the door; in such a hurry you had forgotten even to say, `Thank you, Sir.' Now do you see? I told you it may help you some time later on. Learn manners! And as far as I am concerned, I'm immensely happy with you. You have honored me; otherwise who comes to a poor man's hut? If you are coming with me you are welcome."

The whole life of the thief changed. He became one of the master's most enlightened disciples. And the whole metamorphosis consisted of a simple thing: that the master honored him in a situation where everybody else would have insulted him; gave him the dignity that is due to every man -- it does not matter what his profession is -- whether he is a thief or a doctor or an engineer; those are just professions. It makes no difference to the dignity of humanity.

I DO NOT LIKE YOUR COLD JUSTICE; AND FROM THE EYE OF YOUR JUDGES THERE ALWAYS GAZES ONLY THE EXECUTIONER AND HIS COLD STEEL.
TELL ME, WHERE IS THE JUSTICE WHICH IS LOVE WITH SEEING EYES TO BE FOUND?

Unless justice is based and rooted in love it is already injustice. All our courts are so cold -- there is no love, no compassion, no understanding. There is just the letter: dead; the law: dead; the judge: dead; and everything dead is deciding about the living. And everything is being decided about the past.

A man may have stolen, but that is a past act, it does not mean that a thief cannot be a saint in the future. A man can change this very moment. His tomorrow is open; it is not encroached upon by his yesterdays. Our whole justice has taken it for granted for centuries that there is no tomorrow. Yesterdays are enough to decide about a man, and all yesterdays are dead.

What does it mean? It means the dead part of your life is being decisive about your living future. It will not allow you freedom. It will become your chains and your imprisonment -- it can become even your death.

A small act cannot define the whole man, but that's how it is being done, and done with such coldness. The judge reads the judgment about somebody being sentenced for his whole life, or being sent to the gallows. There is not even a tear in his eyes -- no consideration that the man may have a wife, may have children, may have an old mother, old father. He may be the only earning member of the family; he may be the only hope.

Sending him to the gallows is not going to put anything that has gone wrong, back right; it is going to create more wrong. The children will become beggars, thieves; the wife may have to become a prostitute; in their old age the father and mother may have to work just to earn enough for their bread and butter.

A small act, perhaps done in a very momentary, sentimental, emotional state, perhaps without any intentions... it certainly happened, that the person killed somebody. But it happened in such rage and anger, that that rage and anger should not be decisive about his whole life; and not only his, but that of his children, his wife, his parents, his children's children.... Now that small act will be decisive for centuries.

As long as generation after generation live, that act will change their lives in a certain direction. This is

very cold, unloving; it is not justice -- it is really revenge of the society. The judge is nothing but the executioner in the service of society. Anybody who goes against the rules and regulations of society... the judge, the police, the army, and the law are all there to destroy that man. That man has been disobedient; that man has been rebellious; that man has done something which the herd has decided is unlawful.

You can look into the eyes of your judges and THERE ALWAYS GAZES ONLY THE EXECUTIONER AND HIS COLD STEEL.

TELL ME, WHERE IS THE JUSTICE WHICH IS LOVE WITH SEEING EYES TO BE FOUND?

Without love, without a heart, you cannot see the whole complexity of a person's life. A small act is going to be decisive about a long life. You are closing the doors of the future; you are not giving him an opportunity to change -- you are not allowing him just one chance more. Love is always ready to give a chance, an opportunity.

But those cold eyes of your judges know only dead laws and they follow their laws without bothering at all that the law was not made so that man should be sacrificed for it. The law was made to serve man; not man to serve law. The law can be changed -- the law was man-made.

Man was a creation of God and we are behaving with the creation of God with such stupidity and such blindness that it is amazing that there is no revolt against our laws, against our courts, against our constitutions. The crowd just goes on following them, perhaps afraid that if you say something you will fall apart from the crowd and your neck will be in danger.

I was in jail for twelve days. I had three attorneys, the best in America, and the government also had the best attorneys, because it was a case of a single individual against the whole government of America. But my attorneys were continually persuading me not to say a single word. I said, "But this is strange. You are here to help me."

They said, "We know that if you say anything, you will get into more trouble. You may be absolutely right, you are right, but those judges are dead, and they know only what is written in their law; they will not listen to you. In fact, their judgments are already made, and we are trying somehow to persuade them.

"If you start talking, then this fight can continue for years. We are afraid for your life, because in these twelve days we have become perfectly aware that if the government cannot win the case, they will kill you. If you are going to win the case you cannot come out of the jail alive. You can come out of the jail -- that has been made clear to us -- if you lose the case."

They said, "Just have mercy on us and have mercy on your lovers around the world; just for their sakes you simply remain silent. Whatever has to be said, we will say, and we will say only what they want to be said. We want to avoid conflict, because in the conflict we know, and they know, that you have every chance of winning. And they have no chance of winning, because they have no evidence of any crime against you -- and that is their problem. Their problem is that they have arrested you illegally without any arrest warrant. They have not given you bail."

Without proving any reason why... even the attorney general of America accepted it in the court in his final statement: "We have not been able to give any reason why bail should not be provided." Yet bail was not provided.

They called my attorneys and they made it clear to them: "Things are very clear. The government in no case wants to be defeated because it is going to be an international defeat of the greatest power in the world by a single individual -- the government cannot tolerate it. So it is up to you. We cannot talk to Osho because he would not understand how things happen behind the scenes.

"The judgment is already made and if you want to argue, if you want a trial, then you should be aware -- you should not say to us later on, `You did not make us aware of it' -- that the case may go on for ten years, for fifteen years, for twenty years. It is in our hands how long to prolong it. And twenty years torture.... One thing you should remember is that Osho can leave jail alive only if you lose the case. The government is in no circumstances going to lose the case. If the government loses the case, then Osho loses his life."

So my attorneys were continually persuading me, "Don't speak a word. Just let us somehow manage. We want you to be quickly out of jail and from jail directly to the airport. So within fifteen minutes you are out of America. We don't even want you in America to rest for the night, because they may come in the middle of the night and arrest you for some other reason. They have arrested you without any reason; they can arrest you again."

I said, "This is very unjust, because I see their argument is so idiotic that I don't even need you -- I can fight directly, without knowing your law. There is no need to know your law; I know my innocence and

that's enough!"

But neither would they allow me to speak nor would they argue. They allowed the government attorneys to take up the whole day with unnecessary argument, just wasting time. But that's what they had agreed upon: "You will remain silent and you will not argue, so it appears as if they are winning the case."

They had not a single thing against me, and when I left America they themselves accepted in a public press conference, "We had no case against Osho. Our priority was to demolish the commune.

We did not want to keep Osho in jail, because that would have made him a martyr; so we wanted him somehow to get out of jail and to get out of America. Because if he was present it was difficult to destroy the commune."

The whole day the judge was sitting, I could see he was not listening to anything; half the time he was almost asleep. The judgment had already been given from the top; it had come from Washington. He just had to read it; he just had to pass the right amount of time, so that it did not look too abrupt. My attorney had seen the judgment before it was brought to the court. They had agreed upon it: "We will not argue." There seems to be no justice in the world.

Going around the world has been a great experience for me. In the name of justice and government, anger, brutality, revengefulness, envy, jealousy... everything is hidden behind it; it is utterly cold. No respect for the individual, no respect for life. Only one thing is determinative, and that is society should be allowed to take revenge against the individual. And society, of course, knows no love -- it has no heart.

HOW COULD I BE JUST FROM THE VERY HEART? HOW CAN I GIVE EVERYONE WHAT IS HIS? LET THIS SUFFICE ME: I GIVE EVERYONE WHAT IS MINE. To be just from the heart... this is the only way for each individual. I can give everyone what is mine; I cannot give what is his. This has to be understood.

I have told you many times: The master gives you that which is yours already; and the master takes away from you that which has never been yours. That which is false in you he takes away and that which is real he gives an opportunity to grow, to blossom. The master can give what is his -- his ecstasy, his love, his joy, his abundance of life; but he can give only that which is his. That does not mean possessions; possessions are not ours. We have come into the world naked and we will leave this world naked again -- possessions belong to the world.

But our spirit... when we are born we come with thousands of potentialities. They are only seeds; hence you cannot see them. Given the right opportunity, the right effort, the right soil, they can all blossom. And you can share your joy, your blissfulness, your benediction as much as you want, because the sources are infinite.

Unless a man has such love and such blissfulness he is not worthy of being a judge. We have still to wait for a humanity where, in the colleges of law, not only law is taught, but people are encouraged to be more silent, to be more loving, to be more peaceful, to be more understanding, to be more compassionate. To give people just dead letters of the law is dangerous. Into the hands of the blind you are giving so much power. Before you give power give them love, so that power can never be misused. It is only love that can prevent power from being misused. Love is the greatest value; law is the lowest.

But it is a misery and an utterly unfortunate state that law has become the highest thing, and love is completely ignored. There is no place for love as far as law is concerned, or as far as the temples of justice, or the courts are concerned.

A great revolution is needed which transforms every law according to the laws of love. Justice should be just a shadow of love, not revengeful but respectful. It is possible; it has been possible in the lives of individuals; it is possible one day in the life of the whole of society.

... THUS SPAKE ZARATHUSTRA.

Okay Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #16
Chapter title: Of voluntary death

4 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF VOLUNTARY DEATH
MANY DIE TOO LATE AND SOME DIE TOO EARLY. STILL THE DOCTRINE SOUNDS STRANGE: `DIE AT THE RIGHT TIME.'
DIE AT THE RIGHT TIME: THUS ZARATHUSTRA TEACHES.
TO BE SURE, HE WHO NEVER LIVED AT THE RIGHT TIME COULD HARDLY DIE AT THE RIGHT TIME!
BETTER IF HE WERE NEVER TO BE BORN! -- THUS I ADVISE THE SUPERFLUOUS.
BUT EVEN THE SUPERFLUOUS MAKE A GREAT THING OF THEIR DYING; YES, EVEN THE HOLLOWEST NUT WANTS TO BE CRACKED.
EVERYONE TREATS DEATH AS AN IMPORTANT MATTER: BUT AS YET DEATH IS NOT A FESTIVAL. AS YET, MEN HAVE NOT LEARNED TO CONSECRATE THE FAIREST FESTIVALS.
I SHALL SHOW YOU THE CONSUMMATING DEATH, WHICH SHALL BE A SPUR AND A PROMISE TO THE LIVING.
THE MAN CONSUMMATING HIS LIFE DIES HIS DEATH TRIUMPHANTLY....
TO DIE THUS IS THE BEST DEATH; BUT THE SECOND BEST IS: TO DIE IN BATTLE AND TO SQUANDER A GREAT SOUL.
BUT EQUALLY HATEFUL TO THE FIGHTER AS TO THE VICTOR IS YOUR GRINNING DEATH, WHICH COMES CREEPING UP LIKE A THIEF -- AND YET COMES AS MASTER.
I COMMEND TO YOU MY SORT OF DEATH, VOLUNTARY DEATH THAT COMES TO ME BECAUSE I WISH IT.
AND WHEN SHALL I WISH IT? -- HE WHO HAS A GOAL AND AN HEIR WANTS DEATH AT THE TIME MOST FAVORABLE TO HIS GOAL AND HIS HEIR....
MANY A ONE GROWS TOO OLD EVEN FOR HIS TRUTHS AND VICTORIES; A TOOTHLESS MOUTH HAS NO LONGER THE RIGHT TO EVERY TRUTH.
AND EVERYONE WHO WANTS GLORY MUST TAKE LEAVE OF HONOUR IN GOOD TIME AND PRACTISE THE DIFFICULT ART OF -- GOING AT THE RIGHT TIME....
I WISH PREACHERS OF SPEEDY DEATH WOULD COME! THEY WOULD BE THE FITTING STORM AND SHAKERS OF THE TREES OF LIFE! BUT I HEAR PREACHED ONLY SLOW DEATH AND PATIENCE WITH ALL 'EARTHLY THINGS'.
IF ONE ONLY REMAINED IN THE DESERT AND FAR FROM THE GOOD AND JUST! PERHAPS HE WOULD HAVE LEARNED TO LIVE AND LEARNED TO LOVE THE EARTH -- AND LAUGHTER AS WELL!...
THAT YOUR DEATH MAY NOT BE A BLASPHEMY AGAINST MAN AND THE EARTH, MY FRIENDS; THAT IS WHAT I BEG FROM THE HONEY OF YOUR SOUL.
IN YOUR DEATH, YOUR SPIRIT AND YOUR VIRTUE
SHOULD STILL GLOW LIKE A SUNSET GLOW AROUND THE
EARTH: OTHERWISE YOURS IS A BAD DEATH.
THUS I WANT TO DIE MYSELF, THAT YOU FRIENDS MAY LOVE THE EARTH MORE FOR MY SAKE; AND I WANT TO BECOME EARTH AGAIN, THAT I MAY HAVE PEACE IN HER WHO BORE ME.
TRULY, ZARATHUSTRA HAD A GOAL, HE THREW HIS BALL: NOW MAY YOU FRIENDS BE THE HEIRS OF MY GOAL, I THROW THE GOLDEN BALL TO YOU.
BUT BEST OF ALL I LIKE TO SEE YOU, TOO, THROWING ON THE GOLDEN BALL, MY FRIENDS! SO I SHALL STAY ON EARTH A LITTLE LONGER: FORGIVE ME FOR IT!
... THUS SPAKE ZARATHUSTRA.

DEATH IS THE most misunderstood phenomenon. People have thought of death as the end of life. That is the first, basic misunderstanding.

Death is not the end, but the beginning of a new life. Yes, it is an end of something that is already dead. It is also a crescendo of what we call life, although very few know what life is. They live, but they live in such ignorance that they never encounter their own life. And it is impossible for these people to know their own death, because death is the ultimate experience of this life, and the beginning experience of another. Death is the door between two lives; one is left behind, one is waiting ahead.

There is nothing ugly about death; but man, out of his fear, has made even the word, *death* ugly and unutterable. People don't like to talk about it. They won't even listen to the word *death*.

The fear has reasons. The fear arises because it is always somebody else who dies. You always see death from the outside, and death is an experience of the innermost being. It is just like watching love from the outside. You may watch for years, but you will not come to know anything of what love is. You may come to know the manifestations of love, but not love itself. We know the same about death. Just the manifestations on the surface -- the breathing has stopped, the heart has stopped, the man as he used to talk and walk is no more there: just a corpse is lying there instead of a living body.

These are only outer symptoms. Death is the transfer of the soul from one body to another body, or in cases when a man is fully awakened, from one body to the body of the whole universe. It is a great journey, but you cannot know it from the outside. From outside, only symptoms are available; and those symptoms have made people afraid.

Those who have known death from inside lose all fear of death. Instead of death being an ugly and fearful thing, it changes into one of the purest, most silent, and most sublime experiences. You experience yourself for the first time without your prison, the body, an experience of absolute freedom... unhampered, uncaged.

This kind of death can be known in many ways. One is the usual way -- but then you will not be here to report about it. You are gone. You have experienced, but the experience has also gone with you. Fortunately, there are other ways in which you can experience exactly what death is, and yet remain alive.

Love is one. In total love, when you are not holding anything back, a kind of death happens. You are no more body, you are no more mind, you are pure spirit.

In meditation, the same experience happens of bodilessness, mindlessness, and yet of absolute consciousness, of absolute aliveness.

That's why lovers never feel afraid of death.

If a lover feels afraid of death, that indicates he has not known love. The meditators never feel afraid of death. If the meditator feels afraid of death it means he has not gone deep into meditation.

There is only one depth that has to be touched, whether through love or through meditation or through creativity. The depth is that you are no longer your physical body, and you are no longer your mental body either -- just a pure awareness, a pure sky without any clouds, unbounded. Even a simple glimpse into it and death becomes a glorious experience. Zarathustra has a few very important things to say about it.

MANY DIE TOO LATE AND SOME DIE TOO EARLY. STILL THE DOCTRINE SOUNDS STRANGE: `DIE AT THE RIGHT TIME.' When he is saying, MANY DIE TOO LATE, he means they go on living meaninglessly, without any joy, without any song. Nothing blossoms in their life. It seems that they have simply forgotten how to die. They go on living, although life has no juice for them, no excitement, no ecstasy. But they are not brave enough to let the body drop.

They live unnecessarily. They live like a burden on the earth. They live like parasites, uncreative, and not only uncreative but destructive, because they cannot live, they don't know how to live. They are very jealous of those who are still singing, still dancing, still loving. They condemn all those who are living.

The people who die too late are the condemners. They become saints, they become priests, they become holy, not because they are holy but because they are unable to live, and they don't know how to die: they are in a limbo. And they have to find some excuse. And their excuse becomes a condemnation of the whole world.

It is known about a Greek philosopher, Zeno, that he used to teach people that life is useless, meaningless, futile: the only intelligent thing a man can do is to commit suicide.

Hundreds of his disciples committed suicide. He lived a long life himself; he died when he was over

ninety. Somebody asked before he died, "How come your whole life you have been preaching to people that the only intelligent thing is to commit suicide? Why have you lived so long?"

Zeno said, "I had to; otherwise, who would have told people that life is useless, meaningless. It was a torture to me, but still I went on living, just to save people from this meaningless, futile existence." Great excuse! For himself to live, he finds an excuse.

Remember it as a criterion: Whoever condemns life is crippled; has not developed a heart, has no roots; no flowers blossom in his being, and he cannot accept it that he is at fault. His revenge against life becomes renunciation. All the religions have been teaching,"Renounce life." Who are these people who teach, "Renounce life?" They are the people who are not capable of living life, who don't know the art of life.

... AND SOME DIE TOO EARLY. Zarathustra does not mean that they actually die, he means that they go on living a posthumous life: they die at thirty and they are buried at seventy. For all those forty years, nothing happens in their life: it is utterly empty, a desert, where nothing grows and nothing is green. Not even a stream runs through their life with its songs, with its sounds. They are absolutely barren. Nothing is created by them, they don't mother anything -- a painting, poetry, music or dance.

This is posthumous life. They died at thirty. The day you stop loving, the day you stop creating, the day you stop growing -- in a metaphysical sense, you are dead. In a physical sense you may go on breathing, but your breathing cannot be synonymous with life. It is only vegetation: cabbages and cauliflowers, and the world is so full of cabbages and cauliflowers.

Zarathustra says, STILL THE DOCTRINE SOUNDS STRANGE; `DIE AT THE RIGHT TIME.' One who has lived rightly, intensely and totally, is bound to die at the right time. His death is nothing but a ripening, a harvest. His death is nothing but a fulfillment.

He lived so much, he loved so much, he used all his energy in being creative, he enjoyed so much, that a point comes where he wants to rest. His cup of life is full. There is no need to go on lingering on the earth. He has come to the place where he was destined to come.

DIE AT THE RIGHT TIME, can be understood only by those who live, and live totally, without any inhibitions, naturally; not according to dead scriptures, but according to the living sources of their own being. They certainly reach a tremendous ecstasy of fulfillment; their death is a completion -- the circle has become complete. Their death has brought them back to another birth.

Unless you die at the right time, you will never experience the beauty of death. It will remain only a prejudice, an opinion, what you have heard people say about it. But you don't have your own personal experience.

DIE AT THE RIGHT TIME: THUS ZARATHUSTRA TEACHES. For Zarathustra, death is the actualization of your whole potential. Now there is no point of being in the body. You can die joyously, with a smile on your face, with a tremendous mystery in your eyes. Your death will not be felt as untimely; almost 99.9 percent of deaths are untimely, either too late, or too early.

The day Gautam Buddha died, early in the morning he said to his disciples, "It is more than enough. It is time for me to leave." They could not understand what he meant; perhaps he meant to leave for another place. Buddha said, "You don't understand, I mean I am going to leave the body. Find a beautiful place. I have lived beautifully, amongst the mountains, and with the trees and with the wild animals and the meditators."

He looked all around and he saw two saal trees, which are very beautiful trees, and very tall. They were almost like twins, standing side by side. Buddha said, "That place seems to be right. I will die there, just between these two saal trees."

The way he says it seems to be that death is simply a decision for him. For a man who has lived fully, death becomes a decision: it is up to him. Death does not come to him; he himself makes his body available for death.

It is painful when death comes to you and takes away your body, and all your things are incomplete -- your children are not grown up, your daughter was going to be married, your business was not going well. Death has knocked on your door, and you cannot welcome him. Even emperors cannot welcome death, because there is so much still to be invaded, conquered. Greed knows no limits. It goes on asking for more and more. That's why death seems to be such an enemy.

But to a man like Gautam Buddha it is simply a choice. He went between those two saal trees, sat there, and said to his disciples, "You will never see me again. This body has lived to its fullest; it needs to be retired; it needs to go into ultimate rest. But before I drop it, if you have any question, you should ask it. You may meet another awakened person... when and where is unpredictable."

But the disciples were crying. This was not a time to ask questions, and they said, "You have been answering for forty-two years, you have answered all our questions. You just relax, don't be worried about us. You have shown us the path and we will follow it."

The story is beautiful: Buddha closed his eyes and said, "I have taken the first step -- I am no more the body." And then, "I have taken the second step -- I am no more the mind. I have taken the third step -- I am no more the heart. I have taken the fourth step -- I have entered into my consciousness." That very moment his breathing stopped, his heartbeat stopped. This is a totally different kind of death -- so easy and so relaxed, so fulfilled, so grateful to existence.

These are the same steps as those of meditation. That's why I said, if you meditate you can experience death without dying: you can come back. It is a passage from the body to the mind, to the heart, to the being.

Gautam Buddha died at the right time. But how many people can say that they are dying at the right time? It is never the right time. On all the graves you will find the inscription: "He died untimely."

You will not find a single grave with the inscription, "This man died timely." Nobody would like that; even the dead person would stand up and say, "This is not right. You are condemning me to say that I died at the right time. I am dying and you are making a laughing stock of me." But truthfully, dying at the right time is the most beautiful thing in the world. It is part of a long series of events in your life.

TO BE SURE,HE WHO NEVER LIVED AT THE RIGHT TIME COULD HARDLY DIE AT THE RIGHT TIME! You are alive. It is difficult to say anything about your death, whether you will die at the right time or not. But are you alive at the right time? Or are you continually missing the train? You always reach the platform when the train is gone; you see the last compartment leaving the platform.

You are always either late, or too early, but never exactly at the right moment. The reason is that your mind either lives in the past.... Those who live in the past, in their memories, in all that dust that they have left behind on the road, they are always late. To be late becomes their routine, because they cannot be in the present, and to be at the right time means to be in the present.

Then there are people who are living in the future. They are always planning for the tomorrows, what they are going to do tomorrow. They are always ahead of time. They have already missed the right time.

This state of being in the past or in the future is so unconscious that almost everybody is divided into these two categories: the past-oriented and the future-oriented. It is very rare to find someone in the present, here, now.

Only a person who lives every now, without being hindered by past or present or future, who simply lives in this very moment, not with an effort because the moment is very small -- a slight effort and you are no more in it.... Unless you live very relaxedly you cannot live in the now.

To live relaxedly, each moment of your life becomes so rich because you are totally there, every moment, with all your love, with all your intelligence, with all your being. Such a small moment becomes overflowing with your intelligence, with your love, with your very being. It becomes such a contentment.

The secret is known; it is an open secret. You know that you always get only one single moment at a time. You don't get two moments or three moments. If you can live one moment totally, you know the whole secret of life, because *always* you have only one moment, and you know how to live it.

This kind of life is the only right life, and this kind of life can have a crescendo of a right death. Right death has to be earned by right living.

But people are wandering everywhere -- in the past, in the future, in memories, in dreams -- just missing this small point that this present is the only life you have got. You cannot live your past, it is no more. You cannot live your future, it is not yet. Live that which is the only possibility: the present. In fact, past, future and present are divisions of our mind. Time knows only one tense and that is present. It is always present. Time knows only one place, and that is here. It is always now; it is never then.

Those who don't live at the right time cannot die at the right time either, because life and death are not separate. Either death will be an end of an unfulfilled life, of frustration, of despair, of anguish; or it will be a fulfillment of joy, of love, of gratitude, of prayer to the whole existence.

BETTER IF HE WERE NEVER TO BE BORN! than not to learn the art of living, than not to reach to the right point of death.

Zarathustra says, BETTER IF HE WERE NEVER TO BE BORN! -- THUS I ADVISE THE SUPERFLUOUS. Those who don't know life and don't know death, are superfluous. They should not have been born; they have unnecessarily taken the trouble of being born. If you are born, if you are given the

opportunity, then use it to its fullest.

BUT EVEN THE SUPERFLUOUS MAKE A GREAT THING OF THEIR DYING; YES, EVEN THE HOLLOWEST NUT WANTS TO BE CRACKED. In fact, the more superfluous a man is, the greater the noise he makes: he wants to make his dying a great thing. He has missed life; only death has remained.

I was very friendly with one chief minister, the first chief minister of Madhya Pradesh, an old man. He told me that his only prayer to God was that he should die as the chief minister.

I said, "What will you gain by that? Death is death, whether you die as a beggar or as a chief minister."

He said, "You don't understand. If I die as a chief minister my death will be celebrated as a royal state thing. There will be a few days of holiday; flags will be flown in my honor; my body will be carried on an army tank; and I will receive my last salutes from the soldiers."

I said to him, "It seems you have missed life; otherwise, who bothers when you are dead, whether your body gets salutes from soldiers, respects from flags, a royal reception, a week's holiday in the government offices. What does it matter to you?"

I have always remembered, although he became very old, he insisted on remaining the chief minister; and he remained the chief minister and he died as the chief minister. That was all that he was born for -- to die as a chief minister, and all those eighty-five or ninety years in between were just empty.

These are the superfluous -- the presidents, the prime ministers. Have you ever thought about what is happening to Nixon, and what will happen to Ronald Reagan when he is no longer the president? He cannot be the president again; he has already lost it. People have forgotten Richard Nixon; people will forget Ronald Reagan. Once a person is in a prestigious post he clings to it; he does not want to be forgotten.

You will be surprised to know: Before the Russian revolution the prime minster of Russia was a man named Karensky. He escaped when the revolutionaries took over the country and he lived in New York running a grocery store. He died in 1960, and up to 1960 nobody ever bothered that this grocery store owner, a poor man, was once one of the great prime ministers of one of the mightiest empires, Russia. Only when he died, a small news item appeared in the newspapers: "Karensky, who was the prime minister before the Russian revolution, has died." Only his death made people aware that he was alive all this time.

The superfluous man has no intrinsic value to his life. That's why he needs something else to give it value -- his money, his power, his prestige, something from the outside. Nothing from the outside can make your life richer; nor can it make your death richer. Only the inner, your interior being, your subjectivity, has the power to make your life a dance, and your death the last and the final and the greatest dance.

EVERYONE TREATS DEATH AS AN IMPORTANT MATTER: BUT AS YET DEATH IS NOT A FESTIVAL. Perhaps I am the only person, after the twenty-five centuries since Zarathustra, who has made death a festival. Only my people celebrate death; otherwise everywhere it is a mourning. Everywhere it has to be a mourning, because a life unfulfilled, unlived, a wastage.... What is there to celebrate?

But if your life has been of love, of creativity, of sharing, of joy, if you have not left any part of your being unlived, your death needs to be a ceremony, a festival.

AS YET, MEN HAVE NOT LEARNED TO CONSECRATE THE FAIREST FESTIVALS.
I SHALL SHOW YOU THE CONSUMMATING DEATH, WHICH SHALL BE A SPUR AND A PROMISE TO THE LIVING.
THE MAN CONSUMMATING HIS LIFE DIES HIS DEATH TRIUMPHANTLY.

Death should be a triumph, a victory, a coming home. But for that you have to transform your whole life. You have to live differently -- not like a Christian or a Hindu or a Mohammedan -- but like a *natural* human being, without any fear and without any greed.

Let this moment be enough unto itself. Don't sacrifice it for something else in the future, and don't waste it in remembering sweet past memories.

Create this moment as sweet and as beautiful as you can; and this way, moment to moment, your life will become a garland of flowers.

And when the garland is complete it is time for death, a death which is a ceremony which is a festival -- "the fairest of festivals."

TO DIE THUS IS THE BEST DEATH; BUT THE SECOND BEST IS: TO DIE IN BATTLE AND TO SQUANDER A GREAT SOUL. If you cannot be the highest possibility in you, if you cannot be a fulfillment unto yourself, then the second best, Zarathustra suggests, is that at least you can be a warrior.

The word *warrior* has lost its old meaning. Now there are no warriors; there are people who will come like a thief on the plane and drop bombs and escape. These cowards are not warriors.

Scientific technology has destroyed in man so much that it is almost incalculable: for example, the warrior has disappeared; it is no more needed. Machines can do better jobs, and now, even nuclear weapons don't need a pilot. Just Ronald Reagan or his chimpanzee can push the button; the button is in the White House and a certain missile will start moving, carrying with it death for millions.

In the past the warrior was a dignified human being. He was in every way himself a piece of art. His swordsmanship or his archery gave him a certain discipline, gave him a certain flexible body -- strong and yet flexible.

You can see in the forest, in the deer, how beautiful their bodies are. You will not find a single deer who is fat and ugly, not a single deer who is an American. In America there are thirty million people who are dying because of their fatness, and they go on still eating -- they are addicted to food. But you will not find a single deer... they all look alike.

The warriors were something of the same -- their bodies were worth seeing. They took care of their bodies, they took care of their discipline, and just to be a warrior they needed a certain meditation: to be alert, to be constantly aware because any moment ... a small fault and you are finished. They were moving on the razor's edge; their balance was something to be seen. But those warriors have disappeared. Now war is an ugly affair; now war is pure destruction; it does not give any value to humanity.

But the warrior, for thousands of years has given dignity, honor, to his body, to his mind, to his being, because he has to be absolutely alert, no thoughts can be allowed. He cannot go into the past, he cannot move into the future, he has to be in the present. It is because of this that in Japan, swordsmanship and archery became methods of teaching meditation. There is no need to learn meditation separately -- just learn archery and you will become a meditator; just a slight difference.

One German professor, Herrigel, was learning archery in Japan. He was the best archer in Germany. But in Japan, archery is not simply archery, it is a meditative process. The German was puzzled, because his idea was that you are a great archer if you are always hitting the bull's eye, and he was one hundred percent successful.

But his master would say, "No, the basic thing is missing. We are not concerned with the bull's eye; we are not concerned that your arrow always reaches the target; we are concerned with you.

You should not do anything. You should let the arrow move on its own accord. You should only provide the situation and then wait, and let it happen."

This was impossible for the German mind to understand: how can it happen if you don't pull the bow, if you don't do something, and you just stand there with your bow and arrow, how is it going to happen? And even if it happens, it is not going to hit the target. There you can see the difference between the West and the East. The Western mind is more concerned with the target, and the Eastern mind is more concerned with the archer, the warrior.

The master said to him many times, "Forget about the target. Even if you miss it, it will do. First I have to fix YOU."

Herrigel said, "What else can I do? I am the best archer in my country."

The master said, "You may be the best archer in your country, but here you are just amateur." Three years, and he could not get the point. It was difficult to get it. Finally, tired, he told his master, "Tomorrow I am leaving." The master said, "I am sorry for you, but before leaving tomorrow, come back, have tea with me, and then you can go."

When he came to take tea with him, he was teaching some other disciples archery. So he sat on the bench and just watched. For the first time, it was none of his concern. For the first time, he was relaxed; otherwise his tension had been there, day in, day out, he was thinking, how to let it happen? But today he was sitting in the morning sun, in the garden of the master, relaxed, watching. He saw the master showing other disciples how they have to allow the arrow to go towards the target: they are not to force it, they have simply to let it go.

The master took the bow. Herrigel was not tense, he was not concerned, he was leaving, so he could see more clearly that the master was standing there, absolutely relaxed. As the arrow left the bow he could see his hands -- there was no tension. He could see his face -- there was sheer grace. And out of the blue he could see what is meant by "let it happen."

Spontaneously, he stood up, took the bow and arrow from the master's hand -- the master did not even ask what he is doing -- and, without bothering about the target, held the bow and the arrow in a very relaxed and graceful attitude... the happening. It reached the target. The master said, "Great, you have done it. You

were not the doer; you allowed it to happen."

Harrigel writes in his diary: "The difference was so great. If I had left one day before, I may not have known the beauty of what my master was telling me for three years untiringly. I was getting tired, but he was not tired -- every day the same thing. But it was my fault. I was tense and my whole concern was to hit the target, and his whole concern was that I should be in a grace, in a relaxed state. I was *his* target."

The master was immensely happy: "At least after three years you managed to do it."

Herrigel said, "I have not managed anything. I just saw you. I never looked at you. You were everyday teaching me. I was in my mind thinking all the time, how?, but it is not a question of how. Because I was so anxious to do it, I could not do it. "Today there was no anxiety, the mind was silent, and I saw you for the first time -- what grace, what beauty."

In Japan, swordsmanship and archery have become methods of learning meditation. The warrior in the past was a beautiful human being, with a body as beautiful as a wild animal's; with agility and with great art.

Zarathustra is remembering that if you cannot die as a sage, then at least die as a warrior. That is the second best death.

BUT EQUALLY HATEFUL TO THE FIGHTER AS TO THE VICTOR IS YOUR GRINNING DEATH, WHICH COMES CREEPING UP LIKE A THIEF -- AND YET COMES AS MASTER.
I COMMEND TO YOU MY SORT OF DEATH, VOLUNTARY DEATH THAT COMES TO ME BECAUSE I WISH IT.

But if you are not a master of your life, then how can you be the master of your death?

It is a well-known fact in the East that most great sages announce their death beforehand, and people have misunderstood it: people think that they are predicting, but it is not prediction. They know that they have come to fulfillment and there is no more in life and there is no more to be discovered -- their journey is complete.

Their declaration, "After seven days, or after three days, or tomorrow, I am going to die," is because they are capable of wishing their death. It is not a prediction. But the whole of the East has been in this confusion: they think it is a prediction. It is not a prediction at all: they could linger, if they wanted, a little more, but they don't want to overdo anything. When something is done to its completion, even the last touches are completed, then it is time to leave, it is time to say goodbye to the earth.

AND WHEN SHALL I WISH IT? -- HE WHO HAS A GOAL AND AN HEIR WANTS DEATH AT THE TIME MOST FAVORABLE TO HIS GOAL AND HIS HEIR....
MANY A ONE GROWS TOO OLD EVEN FOR HIS TRUTHS AND VICTORIES; A TOOTHLESS MOUTH HAS NO LONGER THE RIGHT TO EVERY TRUTH.
AND EVERYONE WHO WANTS GLORY MUST TAKE LEAVE OF HONOUR IN GOOD TIME AND PRACTISE THE DIFFICULT ART OF -- GOING AT THE RIGHT TIME....
I WISH PREACHERS OF SPEEDY DEATH WOULD COME! THEY WOULD BE THE FITTING STORM AND SHAKERS OF THE TREES OF LIFE! BUT I HEAR PREACHED ONLY SLOW DEATH AND PATIENCE WITH ALL `EARTHLY THINGS'....
IF ONE ONLY REMAINED IN THE DESERT AND FAR FROM THE GOOD AND JUST! PERHAPS HE WOULD HAVE LEARNED TO LIVE AND LEARNED TO LOVE THE EARTH -- AND LAUGHTER AS WELL!...
THAT YOUR DEATH MAY NOT BE A BLASPHEMY AGAINST MAN AND THE EARTH, MY FRIENDS: THAT IS WHAT I BEG FROM THE HONEY OF YOUR SOUL.
IN YOUR DEATH, YOUR SPIRIT AND YOUR VIRTUE SHOULD STILL GLOW LIKE A SUNSET GLOW AROUND THE EARTH: OTHERWISE YOURS IS A BAD DEATH.
THUS I WANT TO DIE MYSELF, THAT YOU FRIENDS MAY LOVE THE EARTH MORE FOR MY SAKE; AND I WANT TO BECOME EARTH AGAIN, THAT I MAY HAVE PEACE IN HER WHO BORE ME.
TRULY, ZARATHUSTRA HAD A GOAL, HE THREW HIS BALL: NOW MAY YOU FRIENDS BE THE HEIRS OF MY GOAL, I THROW THE GOLDEN BALL TO YOU.
BUT BEST OF ALL I LIKE TO SEE YOU, TOO, THROWING ON THE GOLDEN BALL, MY FRIENDS! SO I SHALL STAY ON EARTH A LITTLE LONGER: FORGIVE ME FOR IT!

Zarathustra is incomparable in many of his insights. This can be one of the greatest lessons: that if you want a glorious death, not an ugly and contemptible one, you should start living from this very moment. Totality should be your concern: living totally, burning your torch of life from both ends together. By the time you feel fulfilled, you will be able to die totally. You will not cling to life.

I have seen many people die. They die like beggars, clinging; they don't want to die because they have not lived yet, and death has come. But when there was life, they wasted it. Now that death has knocked on their doors they have become aware of the wastage of life.

But a man who has lived totally will open the doors, will welcome death, because death is not your enemy. It is simply a change of house: from one body into another, from one form into another or, ultimately, from form to the formless life that surrounds the earth. A religious man not only lives religiously, he dies religiously. A man of art lives artfully, and lives not only artfully, but dies too with great art.

One Zen master was asking his disciples -- his time of death had come -- and he said, "Before I go I want to discover some unique way to die. You know me. I don't want any repeating, copying, being just a follower of somebody. Tell me, is there some way that I can die uniquely?"

One man suggested, "Perhaps you can die sitting in a lotus posture?" But others said, "Many sages have died sitting in a lotus posture, so that is not new." Somebody said, "You can die standing." And they were talking as if it was just a playfulness -- it *should* be playfulness -- but one man objected. He said, "I know about a sage who died standing."

Then somebody else suggested, "Then there is only one way. You stand on your head! Die standing on your head, I don't think anybody has done that before." The master said, "That seems to be good, so goodbye fellows." And he stood on his head, and died.

Now the disciples were at a loss. They knew what to do with a dead body when the dead body was lying on the bed, but they had no precedents of a man standing on his head, and dead. "What should we do with him? And if he was so unique, the old fellow should have told us also what we should do afterwards."

Somebody suggested, "His elder sister is also a great master. She is a nun, lives in the nearby monastery. It is better to call her because we may do something inappropriate, and that doesn't seem right to do something inappropriate to your own master when he is dead."

Somebody ran; and the sister, older than the man, came with great anger and she was shouting from the door, "He has been a nuisance all his life, never behaved the way people are expected to behave. But at least I never thought that in dying also he will be a nuisance. Where is he?" So the crowd gave way to her, and she told him, "Bokoju, you idiot! You have become enlightened, but you don't forget your mischievousness. Get down from this posture and lie down on the bed in a proper way."

Bokoju had to; an elder sister cannot be disobeyed. The people could not believe it. They had checked in every way -- his breathing had gone, his heart had stopped. He came back and he lay down on the bed and he said to his sister, "Okay, you can go now, I will die in a proper way."

The sister went away, and he died in a proper way. They again checked. It was exactly the same: no breathing, no heartbeat. The man must have been waiting at the fourth stage, knowing or watching from that depth what his disciples would do now. And seeing them in a great dilemma, he must have enjoyed it immensely.

To die in such a beautiful way, as if you are playing, should be a simple thing for all those who have lived perfectly and totally. Bokoju made death also a beautiful experience, not only for himself but for others too.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #17
Chapter title: Of the bestowing virtue, part 1

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BELOVED OSHO,
OF THE BESTOWING VIRTUE PART 1
TELL ME: HOW DID GOLD COME TO HAVE THE HIGHEST VALUE? BECAUSE IT IS UNCOMMON AND USELESS AND SHINING AND MELLOW IN LUSTRE; IT ALWAYS BESTOWS ITSELF.
ONLY AS AN IMAGE OF THE HIGHEST VIRTUE DID GOLD COME TO HAVE THE HIGHEST VALUE.
GOLD-LIKE GLEAMS THE GLANCE OF THE GIVER.... THE HIGHEST VIRTUE IS UNCOMMON AND USELESS,
IT IS SHINING AND MELLOW IN LUSTRE: THE HIGHEST VIRTUE IS A BESTOWING VIRTUE.
TRULY, I DIVINE YOU WELL, MY DISCIPLES, YOU ASPIRE TO THE BESTOWING VIRTUE, AS I DO....
YOU THIRST TO BECOME SACRIFICES AND GIFTS YOURSELVES; AND THAT IS WHY YOU THIRST TO HEAP UP ALL RICHES IN YOUR SOUL.
YOUR SOUL ASPIRES INSATIABLY AFTER TREASURES AND JEWELS, BECAUSE YOUR VIRTUE IS INSATIABLE IN WANTING TO GIVE.
YOU COMPEL ALL THINGS TO COME TO YOU AND INTO YOU, THAT THEY MAY FLOW BACK FROM YOUR FOUNTAIN AS GIFTS OF YOUR LOVE.
TRULY, SUCH A BESTOWING LOVE MUST BECOME A THIEF OF ALL VALUES; BUT I CALL THIS SELFISHNESS HEALTHY AND HOLY....
OUR MIND FLIES UPWARD: THUS IT IS AN IMAGE OF OUR BODIES, AN IMAGE OF AN ADVANCE AND ELEVATION.
THE NAMES OF THE VIRTUES ARE SUCH IMAGES OF ADVANCES AND ELEVATIONS.
THUS THE BODY GOES THROUGH HISTORY, EVOLVING AND BATTLING. AND THE SPIRIT -- WHAT IS IT TO THE BODY? THE HERALD, COMPANION, AND ECHO OF ITS BATTLES EAND VICTORIES.
ALL NAMES OF GOOD AND EVIL ARE IMAGES: THEY DO NOT SPEAK OUT, THEY ONLY HINT. HE IS A FOOL WHO SEEKS KNOWLEDGE FROM THEM.
WHENEVER YOUR SPIRIT WANTS TO SPEAK IN IMAGES, PAY HEED; FOR THAT IS WHEN YOUR VIRTUE HAS ITS ORIGIN AND BEGINNING.
THEN YOUR BODY IS ELEVATED AND RISEN UP; IT ENRAPTURES THE SPIRIT WITH ITS JOY, THAT IT MAY BECOME CREATOR AND EVALUATOR AND LOVER AND BENEFACTOR OF ALL THINGS.
WHEN YOUR HEART SURGES BROAD AND FULL LIKE A RIVER, A BLESSING AND A DANGER TO THOSE WHO LIVE NEARBY: THAT IS WHEN YOUR VIRTUE HAS ITS ORIGIN AND BEGINNING.
WHEN YOU ARE EXALTED ABOVE PRAISE AND BLAME, AND YOUR WILL WANTS TO COMMAND ALL THINGS AS THE WILL OF A LOVER: THAT IS WHEN YOUR VIRTUE HAS ITS ORIGIN AND BEGINNING....
WHEN YOU ARE WILLERS OF A SINGLE WILL, AND YOU CALL THIS DISPELLER OF NEED YOUR ESSENTIAL AND NECESSITY: THAT IS WHEN YOUR VIRTUE HAS ITS ORIGIN AND BEGINNING.
TRULY, IT IS A NEW GOOD AND EVIL! TRULY, A NEW ROARING IN THE DEPTHS AND THE VOICE OF A NEW FOUNTAIN!
IT IS POWER, THIS NEW VIRTUE; IT IS A RULING IDEA, AND AROUND IT A SUBTLE SOUL: A GOLDEN SUN, AND AROUND IT THE SERPENT OF KNOWLEDGE.
... THUS SPAKE ZARATHUSTRA.

MAN HAS ALWAYS thought about the meaning of virtue, but no man has ever brought the dimension that Zarathustra brings to the world of virtues. Virtue has always been preached by the religions as a means to reward, as a means to heaven, as a means to become a favorite of God, of existence.

But all these religions have given virtue an extrinsic meaning, a meaning that comes from outside, not a meaning that grows from within. Zarathustra brings a meaning to the word *virtue* intrinsically, just the way flowers blossom, and are connected deep down with roots, deep into the earth. They are not separate; the earth may not show the colors and the perfume, the beauty; but it is all hidden in it and becomes expressed in the flowers. The seed of virtue is within you, it has nothing to do with any reward. It is a reward unto itself. It is not a means to anything , it is an end in itself.

Zarathustra has to be understood very deeply, because this understanding will change your whole concept of a religious life, of a spiritual revolution, of a new man who will be religious but without

religions; who will be religious but without any objectives; whose religiousness will be just a fragrance of his innermost being. And his virtue will be to share it, to bestow it over the whole existence.

Zarathustra asks his disciples, TELL ME: HOW DID GOLD COME TO HAVE THE HIGHEST VALUE? BECAUSE IT IS UNCOMMON AND USELESS AND SHINING AND MELLOW IN LUSTRE. IT ALWAYS BESTOWS ITSELF. The things that he is saying about gold are true about the highest virtues of truth, of beauty, of good, of love.

Contemplate on each single point that he is making: it is uncommon, it is unique, it is rare. The moment a virtue becomes common, it ceases to be a virtue. Its being uncommon, its being a rarity, its being something unique is its very nature. If everybody in the world is truthful, truth will not be a virtue anymore. Who will call it a virtue?

If being compassionate was a common quality of human beings, compassion would disappear from the list of great virtues. In other words, virtues are of the individual, not of the common crowd.

And secondly, it is useless. Zarathustra's insight into things is so clear, so transparent, so uncompromising, that he has the courage even to say that virtues are useless. Because anything that is useful, is only a means to something else. The useful is always the means, never the end.

Love cannot be a means to anything. The moment you make your love a means to something, it is no longer love. Love has to remain useless to keep its beauty, its joy, its fragrance. The moment it becomes a means, a staircase to reach somewhere, to attain some end, then the end becomes significant; love becomes insignificant in comparison to the end.

Hence, love cannot have any end to it -- neither can truth, nor good. To say that they are useless shocks many people, because you think love should be the greatest, most useful thing. Truth must be the most useful thing. But you don't understand the mechanics of life's workings -- anything useful falls down into the lower category of means. The end is always useless.

Religions have been discussing for centuries, but it is strange that not a single man in the whole history has asked, "What is the use of God?" If love has to be useful, if truth has to be useful, if good has to be useful, if beauty has to be useful, then what is the use of God? God must be the most useless thing in the world.

It will hurt the so-called religious people; but fortunately, there is no God, and nobody needs to be hurt. But if there was a God, he was bound to be useless, utterly useless, just good for nothing -- because he will be the end of all, but means for none. For a man like Zarathustra, virtue is in the place of God: to be virtuous is to be religious. But for ordinary religions, to be virtuous means that you are using it to reach God, to attain self-realization, to enter into paradise.

But for Zarathustra, *useless* is not a word of condemnation. What is the use of a rose flower? You say, "It is beautiful", but what is the use of beauty? What is the use of a beautiful sunset, when the clouds in the sky become so psychedelic, so colorful -- as if the whole horizon has become poetic? The birds are returning home... what could be the use of such a beautiful sunset? There is no use at all. And the artist has known it down the ages. Hence, he has said, "Art for arts sake". It is an end unto itself.

And thirdly, it is SHINING AND MELLOW IN LUSTRE, IT ALWAYS BESTOWS ITSELF. It is luminous, it does not need anything to decorate it, it is utterly self-sufficient, overflowingly joyful, aglow with blissfulness, for no other reason than just being itself.

Zarathustra starts his statement by asking the disciples, why gold has come to have the highest value? And he gives three reasons: It is uncommon, it is useless, it is self-luminous.

ONLY AS AN IMAGE OF THE HIGHEST VIRTUE DID EGOLD COME TO HAVE THE HIGHEST VALUE. It is just symbolic. The people who have known the highest virtue in life were finding a symbol to express it. Gold satisfied a little bit as an expression, as an indication of the highest value.

GOLD-LIKE GLEAMS THE GLANCE OF THE GIVER. And the man who bestows his virtues over others, who gives his inner riches, shares himself with others, his eyes gleam, gold-like. They have a shine, a luminosity which has no comparison.

> THE HIGHEST VIRTUE IS UNCOMMON AND USELESS, IT IS SHINING AND MELLOW IN LUSTRE: THE HIGHEST VIRTUE IS A BESTOWING VIRTUE.
> TRULY, I DIVINE YOU WELL, MY DISCIPLES, YOU ASPIRE TO THE BESTOWING VIRTUE, AS I DO....
> YOU THIRST TO BECOME SACRIFICES AND GIFTS YOURSELVES: AND THAT IS WHY YOU THIRST TO HEAP UP ALL RICHES IN YOUR SOUL.

Perhaps, no one has pointed it out the way Zarathustra is pointing it out -- why people go on the search for truth or search for self. All the great teachers of mankind have been calling people to search: Who are you? Know thyself. But for what?

Zarathustra has the answer. Know your riches, know your treasures, so that you can share, so that you can bestow them over others. Find oneself just for sharing, because the moment you share yourself you transcend ordinary humanity, you become a superman.

The ordinary man is greedy, he is a beggar. He goes on accumulating, he never gives; he does not know the language of giving, or the joy of giving. He's very poor -- he knows only the very trivial pleasure of getting. In getting, even if you get the whole world, your pleasure will be trivial; and in giving, you may give only a rose flower, your joy will be that of an emperor.

Giving, perhaps is the most blissful experience in the world; and when you give yourself, when you give something from your innermost being, you truly give.

YOU THIRST TO BECOME SACRIFICES AND GIFTS YOURSELVES: AND THAT IS WHY YOU THIRST TO HEAP UP ALL RICHES IN YOUR SOUL.
YOUR SOUL ASPIRES INSATIABLY AFTER TREASURES AND JEWELS, BECAUSE YOUR VIRTUE IS INSATIABLE IN WANTING TO GIVE.

The whole religious endeavor, the whole spiritual pilgrimage, the whole discovery of oneself, is for a simple reason: that unless you know yourself, you cannot give. How can you give that which is unknown to you? And the miracle is, the moment you know yourself you cannot resist the temptation of giving. It comes with the finding; immediately you want to shout to the whole world, "I have found the source of life, come and share with me".

Whenever you experience something of the beyond, you cannot contain it within yourself. It is just impossible, it is not in the nature of life.

The greater is your inner achievement, the greater will be the desire to give. You will be puzzled in the beginning -- your thirst was great to find the source of life; but now you know, your desire to share is even greater.

And the mystery that you will encounter is: the more you give, the more you have it; the less you give, the less you have it. If you don't give, you will lose track of it. You can keep it in your possession only by sharing, by sharing without holding anything back, emptying yourself. And existence takes care; as you are emptying yourself, from unknown sources of your life existence is pouring fresher juices, fresher riches -- you are never empty. Your fullness becomes infinite, but it becomes infinite only by giving infinitely.

YOU COMPEL ALL THINGS TO COME TO YOU AND INTO YOU, THAT THEY MAY FLOW BACK FROM YOUR FOUNTAIN AS GIFTS OF YOUR LOVE.

There is no other religion in the world. All other religions are fake, all other religions are simply substitutes to deceive people. The only religion is the religion of love. And when you have found infinite sources within you, your love demands to share with those who are worthy, with those who are unworthy, without any discrimination, because love knows no discrimination.

It is only the poor who discriminate. The richer your soul is... discrimination becomes impossible. Then it is not a question of whether somebody is worthy or unworthy: to you all that matters is that there is somebody to receive. And you are grateful to the person who receives, not vice versa. You are not hoping the person will be grateful to you because you have given something to him.

In the East, there has been a tradition, very strange.... The Buddhist monks or Jaina monks or Hindu monks... these are the three religions born in India, which have the flavor of the East. When you give food or clothes to a monk -- because monks are beggars, they don't possess anything -- whatever they need, they beg.... When the sun sets they should not possess anything: tomorrow will take care of itself. Such is their trust, that if up to now life has taken care there is no reason why tomorrow it will not take care. By the evening, they are absolutely possessionless; in the morning whatever they need, they beg.

The strange tradition that I was going to tell you about is that when you give something to a monk, then you have to give him something more. That something more is called your gratefulness, because the monk received your gifts. He could have refused. Because he has received your food, you have to offer him something else to show your gratitude, that you came to my house, you begged food of me -- you accepted my food. I was not deserving enough to give, and particularly, to you. Still you were generous enough to receive, so please, as a symbol of my thankful-ness, receive something more.

When I first became aware of this, it looked very strange. Ordinary logic will say that the monk has to be thankful; you have given him food, you have given him clothes, you have given him medicine, or anything that he needed -- he should be thankful. But on the contrary, the tradition is that *you* should be thankful, and not just verbally, you have to give something symbolically, to show your gratitude.

That very ancient idea has a relevance to what Zarathustra is saying. You share yourself, you share your love -- do not discriminate, who are you to discriminate? Existence does not discriminate. You should not pretend to be wiser than existence itself. All that you can do is show your gratitude, too, because he allowed you to share your being with him, he allowed your raincloud to shower on him. It is up to you to be grateful to the thirsty earth, to the rose bushes; they have made you richer by receiving. And as you are giving from your innermost sources, you will find new waters are coming and filling your cup; your cup is never empty. TRULY, SUCH A BESTOWING LOVE MUST BECOME A THIEF OF ALL VALUES. Love is enough, all other values can become shadows to it.

SUCH A BESTOWING LOVE MUST BECOME A THIEF OF ALL VALUES; BUT I CALL THIS SELFISHNESS HEALTHY AND HOLY. Perhaps, after twenty-five centuries since Zarathustra, I am the only man who has used the word *selfishness* as the foundation of all spirituality. Otherwise, all the religions have been talking about selflessness. And nobody bothers how you can be selfless; you don't even know what your self is. You have never entered into yourself.

One of the great Christian missionaries, Stanley Jones, used to come to India; six months in India, and six months in the West -- that was his every-year routine. And I had many chances... because he used to stay very close by where I was teaching in a university, and we often met on our morning walks, or on our evening walks. The one thing that was continuously a question mark between us two was that he continually said that compared to Christianity, all Eastern religions are selfish, because their emphasis is on meditation; and meditation means going inwards, in your aloneness, to the very center of your being, while Christianity teaches you to go to the poor.

In your meditation, you will not find the poor, and start opening hospitals; you will not find orphans, and start opening orphanages; you will not find the sick -- so what will you do inside? The real work is outside. There are poor people, there are hungry people, there are sick people, there are starving people, there are orphans, there are prostitutes... and there are so many problems. And surrounded with all these problems, you teach people to meditate, to go within yourself? This is selfishness.

The first time when he said this to me I listened, and I remained silent. He asked, "What is the matter? Why you are not answering me? Do you agree with me, or disagree with me?"

I said, "The question of agreement does not arise. I was just being silent. I was feeling sad for you."
He said, "What? You are feeling sad for me?"

I said, "Yes, because what you call altruistic work, selfless service, is sheer nonsense. Because the man who does not know himself, he himself is an orphan -- an orphan in the spiritual sense. He has not yet found his roots in existence, he's still a mortal body. He does not know anything about the eternal spirit. And unless he knows himself, and knows the immense treasures contained therein, he cannot be of any help to anybody."

So I told Stanley Jones, "Remember, never again say that meditation is selfishness. Meditation is the only way. Through being selfish, a moment comes... your whole life becomes selfless. But it happens only by being totally centered within yourself, and then you have compassion, and you have love, and then you can do whatever you want to do.

The poor will be there, the sick will be there, the orphans will be there; and now you can help them in some way. But first, save yourself. You are drowning, and you are trying to save others -- and you call it authentic religion. I call it simply nonsense."

"Selfishness", says Zarathustra, "is healthy and holy", because only out of selfishness everything that is beautiful, creative, loving, grows. And then, whatever you do, you don't want any reward for it, you don't want any heaven, any paradise, any God; you don't want anything in reward. It is a reward unto itself. It is not a means to anything else. And unless your life becomes a reward unto itself, you are not religious. This can be the definition of a religious man: a man whose life has become a reward unto itself -- selfish, healthy and holy.

OUR MIND FLIES UPWARD: THUS IT IS AN IMAGE OF OUR BODIES, AN IMAGE OF AN ADVANCE AND ELEVATION.
THE NAMES OF THE VIRTUES ARE SUCH IMAGES OF ADVANCES AND ELEVATIONS.

THUS THE BODY GOES THROUGH HISTORY, EVOLVING AND BATTLING. AND THE SPIRIT -- WHAT IS IT TO THE BODY? THE HERALD, COMPANION, AND ECHO OF ITS BATTLES AND VICTORIES.

Our values are our flights, far away flights into the unknown: our flights into our own consciousness. And our inner world is not smaller than the outer space. We are exactly at the midpoint: on the outside is infinite space, on the inside there is also infinite space. Don't be worried about how in such a small body there can be infinite space. It is not contained in the body, it only touches the body -- the center of the body. And then, it is beyond the body, it goes on spreading to no limit. Our center is the center of outer and inner existence. And the higher is our flight, the purer becomes our body, because the greater becomes our spirit -- the body goes almost as if gold is passing through fire. It becomes purer and purer.

Even the body becomes a great value: innocence, peace, serenity, beauty, grace -- so many treasures open up in the body, too.

ALL NAMES OF GOOD AND EVIL ARE IMAGES: THEY DO NOT SPEAK OUT, THEY ONLY HINT. All words about spiritual values are just hints. Don't hold onto the words as if they are realities. They are hints, almost the way I can point to the moon with my finger -- but don't catch hold of my finger. My finger is not the moon. Although my finger was pointing to the moon, it was only a hint.

In one of the temples of Japan, there is no statue of Gautam Buddha in the temple. Instead of a statue there is a finger pointing to a far away moon. It is a temple of its own kind, because Buddha is nothing but a finger pointing to the moon. Don't go on worshiping the finger -- that will not help. Look at the moon where the finger is pointing. Forget the finger, forget the scriptures, forget the masters, forget all your religions; just try to find out what they are hinting at, and you will be surprised to find that thousands of fingers are pointing at the same moon.

And the followers of these fingers are fighting and killing each other. Mohammedans killing Christians, Christians killing Jews, Hindus killing Mohammedans; and nobody bothers that you are fighting for fingers. The fingers may be different, but the moon is the same. The angles of the fingers may be different, because people were standing in different places at different times, in different ages. How can Krishna point exactly the way Jesus is pointing? How can Buddha point in the same way Zarathustra is pointing?

And it is possible, somebody may be a left-handed person. You will kill all those leftists, these idiots; the whole world is believing in right-hand fingers, and these are believing left-hand fingers! Right is somehow right, and left is wrong.

You will be surprised, ten percent of people are left handed. It is not a small percentage, but they have been forced, from the very beginning, to use the right hand. Because use the left hand, and you will be a laughing-stock everywhere, you will feel embarrassed everywhere, in school, in your whole life. So, they have been forced, and they have learned to write with their right hand; but if they were left to nature, ten percent of the people in the world would have been writing with their left hand. And certainly, out of ten masters, at least one master would have been pointing to the moon with the left hand.

THESE IMAGES DO NOT SPEAK OUT, THEY ONLY HINT.

HE IS A FOOL WHO SEEKS KNOWLEDGE FROM THEM. The person who seeks knowledge from these indications in the scriptures, in words, in statues is a fool. The search has to be withinwards, because they are all pointing -- that the kingdom of God is within you. And unless you go inwards, unless you close your eyes and relax your mind, unless your heart, your mind, your body all become a synchronicity, a harmony, a deep accord -- you will not be able to hear the still small voice within you.

And that voice is nobody else's voice, it is your own. And remember, only the truth that is your own, liberates. Anybody else's truth always becomes a bondage.

WHENEVER YOUR SPIRIT WANTS TO SPEAK IN IMAGES, PAY HEED: FOR THAT IS WHEN YOUR VIRTUE HAS ITS ORIGIN AND BEGINNING.
THEN YOUR BODY IS ELEVATED AND RISEN UP; IT ENRAPTURES THE SPIRIT WITH ITS JOY, THAT IT MAY BECOME CREATOR AND EVALUATOR AND LOVER AND BENEFACTOR OF ALL THINGS.

The past has been an utter failure, because we created so-called religious people, but we could not create the creators. And unless a religious person contributes to the world through some creativity, he has not known the ecstasy of his being; otherwise, he would have shared it in a thousand and one ways -- perhaps in music, perhaps in dance, perhaps in song, perhaps in poetry. But he would have uttered it; it would have overflowed him.

In my vision, the creators are more religious than the people who go to the churches, to the temples, to the mosques, the people who do long fasts, the people who torture their bodies, the people who go through many kinds of austerities: these are a little bit crazy type of people -- off center. If the whole world becomes religious in their way, you will find it turning into a madhouse. It has almost turned!

Just the other day, I was telling you about Vincent Van Gogh, the famous Dutch painter, who could not sell a single painting in his life, because nobody could understand the beauty of his paintings. He was too far ahead of his times. And just today, Anando brought me a newsclipping about one of his paintings of flowers, which has broken all the records up to now. It has been sold for forty million dollars. Van Gogh died in poverty, and finally became mad, because he had not enough to eat.

Rather than eating, he preferred to paint. So whatsoever he could get, he would not eat, he would purchase paint, canvasses. And he would paint, hungry, the whole day in the hot sun, standing when he was painting. The hot sun and hunger drove him to madness. When he was released from the madhouse after one year -- because all that he needed was rest, good food -- he painted his last painting, and committed suicide. He was only thirty-three.

And he wrote a letter to his brothers, "Don't think that I am committing suicide. I am not an escapist, but the reason that I am leaving this world is that I cannot manage both my body and my paintings. I have prolonged as long as it was possible; moreover, I have painted the painting that I wanted to paint. I am dying completely fulfilled, with no regret, with no complaint."

And now, in that news cutting, in front of his painting there are iron bars -- because now it is worth forty million dollars -- and two constables standing with loaded guns to protect the painting, and nobody gave even bread and butter to the painter.

I will call Van Gogh a saint, because life mistreated him as badly as you can conceive. Yet in his last letter he has no complaint, no grudge; and he's dying utterly fulfilled, because whatever he wanted to do he has done. He contributed some beauty to the world. He has contributed it whether people understand it or not. "That is not my business; that is their problem." After one hundred years, now his paintings are being searched out, because each painting has become so valuable, that even the greatest painters are left far behind. This is the record: no painting has been sold up to now for forty million dollars. And it is a painting only of roses. You will not give forty million dollars for real roses.

But in his whole life -- I have read all his letters, that's all that he has written -- there is not even a single place where he is angry, or condemnatory, or in any way saying anything against the world. Again and again he says, "I can understand. If they cannot see beauty in my paintings, what can they do? Neither I can do anything, nor they can do anything.

"I have come before my time; my paintings will have to wait for my people to come. When my people are here, perhaps they will recognize then, if my paintings survive."

No museum was ready to take those paintings free. People were ashamed; his friends were ashamed, because he used to give his friends his paintings, these same paintings "... just to keep, because I don't have enough space. I live in a small room, I cannot pay more rent, and I don't have a space to keep all my paintings. So, just hang it on your wall." People would hang it on their wall, and the moment he was gone they would throw it in their basement. "Anybody who comes here will think we are mad because we cannot say what this painting means."

All two hundred paintings have been found in people's basements, in strange places. And a great search goes on, because he has painted thousands of paintings and distributed them to people, because he had no place to keep them.

I will call this man a saint who lives the life of sacrifice; but sacrifice not to some hypothetical god, sacrifice not to some wooden statue, but sacrifice to share his joy, and his beauty, and his vision, and his dreams. If the contemporary people cannot understand it, he is ready to wait. He will not be here, but somebody, somewhere in the future will understand it, will rejoice in it; and that is a good enough reward.

Such trust in one's own creativity, such trust that someday there will be someone who is going to understand him -- he cannot remain misunderstood forever -- can only be a quality of a saint, a true sage.

WHEN YOUR HEART SURGES BROAD AND FULL LIKE A RIVER, A BLESSING AND A DANGER TO THOSE WHO LIVE NEARBY: THAT IS WHEN YOUR VIRTUE HAS ITS ORIGIN AND BEGINNING. Zarathustra is saying a tremendously significant thing. WHEN YOUR HEART SURGES BROAD AND FULL LIKE A RIVER, A BLESSING AND A DANGER TO THOSE WHO LIVE NEARBY. A man like Zarathustra is a blessing only to very few people; only for those who are courageous enough to come close to him, who are courageous enough to go with him into the unknown, on the

untrodden path, against tradition, against orthodoxies, against conventions, against the crowd.

But to most of the people it is a danger. The very presence of a man whose heart is overflowing like a river, with love, is a danger. His love can drown you, his love can destroy your ego. To be close to such a person is to lose your boundaries, your identity.

That's why such people are hated so much; so much that Socrates has to be poisoned. He must have become a great danger to the people of Athens. What danger can he be? His love, his truth, his individuality, his overflowing bliss is as dangerous as a flood. Perhaps in a flood there is a possibility that you can swim out; but once you are caught in the flood of love, you cannot swim out.

Down the ages, people who have been really a blessing have been thought to be curses. Only very few people, courageous, intelligent, with guts, ready to risk, and ready to go on an adventure in deep trust and love, knew their blessings; the others knew only their danger. And it is better to destroy such dangerous people, because they can create chaos in the whole society.

But the chaos created by a man like Zarathustra, Socrates, or Jesus is a chaos out of which stars are born, is a chaos out of which man reaches to higher peaks of evolution. The old is destroyed, and the new is born. It is a chaos to be welcomed. But even now, the situation remains exactly the same.

> WHEN YOU ARE EXALTED ABOVE PRAISE AND BLAME, AND YOUR WILL WANTS TO COMMAND ALL THINGS AS ETHE WILL OF A LOVER: THAT IS WHEN YOUR VIRTUE HAS ITS ORIGIN AND BEGINNING....
> WHEN YOU ARE WILLERS OF A SINGLE WILL, AND YOU CALL THIS DISPELLER OF NEED YOUR ESSENTIAL AND NECESSITY: THAT IS WHEN YOUR VIRTUE HAS ITS ORIGIN AND BEGINNING.
> TRULY, IT IS A NEW GOOD AND EVIL! TRULY, A NEW ROARING IN THE DEPTHS AND THE VOICE OF A NEW FOUNTAIN!
> IT IS POWER, THIS NEW VIRTUE: IT IS A RULING IDEA, AND AROUND IT A SUBTLE SOUL: A GOLDEN SUN, AND AROUND IT THE SERPENT OF KNOWLEDGE.

Love is his central theme, is his God; and love is the beginning and the origin of all virtue, and love is the essential need of everyone, to dispel darkness and ignorance.
Love is a new morality, a new good, a new God.

> TRULY A NEW ROARING IN THE DEPTHS AND THE VOICE OF A NEW FOUNTAIN.
> IT IS POWER, THIS NEW VIRTUE: IT IS A RULING IDEA, AND AROUND IT A SUBTLE SOUL: A GOLDEN SUN, AND AROUND IT THE SERPENT OF KNOWLEDGE.
> ... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #18
Chapter title: Of the bestowing virtue, part 2

5 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE BESTOWING VIRTUE PART 2
HERE ZARATHUSTRA FELL SILENT A WHILE AND REGARDED HIS DISCIPLES LOVINGLY. THEN HE WENT ON SPEAKING THUS, AND HIS VOICE WAS DIFFERENT:
STAY LOYAL TO THE EARTH, MY BROTHERS, WITH THE POWER OF YOUR VIRTUE! MAY YOUR BESTOWING LOVE AND YOUR KNOWLEDGE SERVE TOWARDS THE MEANING OF THE EARTH! THUS I BEG AND ENTREAT YOU....
A HUNDRED TIMES HAS SPIRIT AS WELL AS VIRTUE EXPERIMENTED AND GONE ASTRAY. YES, MAN WAS AN EXPERIMENT. ALAS, MUCH IGNORANCE AND ERROR HAS BECOME BODY IN US! NOT ONLY THE REASON OF MILLENNIA -- THE MADNESS OF MILLENNIA TOO BREAKS OUT IN US. IT IS DANGEROUS TO BE AN HEIR.
WE ARE STILL FIGHTING STEP BY STEP WITH THE GIANT CHANCE, AND HITHERTO THE SENSELESS, THE MEANINGLESS, HAS STILL RULED OVER MANKIND.
MAY YOUR SPIRIT AND YOUR VIRTUE SERVE THE MEANING OF THE EARTH, MY BROTHERS: AND MAY THE VALUE OF ALL THINGS BE FIXED ANEW BY YOU. TO THAT END YOU SHOULD BE FIGHTERS! TO THAT END YOU SHOULD BE CREATORS!
THE BODY PURIFIES ITSELF THROUGH KNOWLEDGE; EXPERIMENTING WITH KNOWLEDGE IT ELEVATES ITSELF....
PHYSICIAN, HEAL YOURSELF: THUS YOU WILL HEAL YOUR PATIENT TOO. LET HIS BEST HEALING-AID BE TO SEE WITH HIS OWN EYES HIM WHO MAKES HIMSELF WELL.
THERE ARE A THOUSAND PATHS THAT HAVE NEVER YET BEEN TRODDEN, A THOUSAND FORMS OF HEALTH AND HIDDEN ISLANDS OF LIFE. MAN AND MAN'S EARTH ARE STILL UNEXHAUSTED AND UNDISCOVERED.
WATCH AND LISTEN, YOU SOLITARIES! FROM THE FUTURE COME WINDS WITH A STEALTHY FLAPPING OF WINGS; AND GOOD TIDINGS GO OUT TO DELICATE EARS.
YOU SOLITARIES OF TODAY, YOU WHO HAVE SECEDED FROM SOCIETY, YOU SHALL ONE DAY BE A PEOPLE: FROM YOU, WHO HAVE CHOSEN OUT YOURSELVES, SHALL A CHOSEN PEOPLE SPRING -- AND FROM THIS CHOSEN PEOPLE, THE SUPERMAN.
TRULY, THE EARTH SHALL YET BECOME A HOUSE OF HEALING! AND ALREADY A NEW ODOUR FLOATS ABOUT IT, AN ODOUR THAT BRINGS HEALTH -- AND A NEW HOPE!
... THUS SPAKE ZARATHUSTRA.

Man is an experiment -- an experiment of existence to reach to the heights of consciousness and to reach to the depths of the very sources of life. Man should be understood only in this way. You are not born complete. All other animals are born complete; a dog is born a dog and will die a dog. Man can be born a man and can die as a Gautam Buddha. Between birth and death no other animal evolves, except man.

Once this is recognized in your heart -- that you are an experiment of existence -- you bestow upon yourself the greatest dignity possible. Then you cannot go on living in a mechanical, robot-like fashion. You have to move -- move towards the stars. You have to progress, and your progress knows no limits.

You are a pilgrimage without any goal; a pilgrimage from eternity to eternity. Because your reality is not just on the outside -- the outside is very superficial -- your authentic evolution is going to be inner. Your journey is inwards. Hence, your being an experiment finally turns into being an experience. We experiment with things which are outside us. Science is experimental. We experience things which are inside our being. Religion is experiential. Man has to do both. He has to be an experiment in the hands of existence, and he has also to become an experience in his own right, in his own subjectivity.

These words of Zarathustra are too important to be forgotten. Each single word has to become a vibration within you; not just a memory, but a living opening towards vaster fields, towards greater skies.

Zarathustra is not a priest, he is a scientist of the soul. His religion does not consist in worshiping, his religion consists in transformation -- the symbol of his religion is fire. The symbol of fire is significant, it is the only thing that defies gravitation. It does not go low-wards; it always goes upwards.

But the same fallacy has happened to those who think as followers of Zarathustra. Rather than becoming a flame, moving upwards into the higher realms of consciousness, they have become worshipers of fire. Worship is a very cunning device; it leads people astray.

If a scientist starts worshiping his instruments, do you think there will be any progress? If a painter starts worshiping paints and canvasses, do you think there is going to be any creativity? A musician worshiping the instruments of music will not be able to bring great music to the world.

But this has happened as far as religion is concerned. People are worshiping, and they think worship is religion. Worship is not religion. You have gone astray, clinging to the symbols still in the temples of Zarathustra. The fire has been kept alive for twenty-five centuries but nobody becomes a fire himself, so that all that is rubbish in you can be burned and only the gold, pure gold, can be saved.

Zarathustra was talking about the highest value, of love. Love to him is synonymous with God, but not in the same way as it is with Jesus. With Jesus God comes first, love comes second. Jesus says, "God is love." It indicates that love is one of the attributes of God, but he may have many other attributes. God is not only love, just love; he is many more things.

With Zarathustra love comes first; love is God because love is the highest value. And just to change those words makes such a tremendous difference that it looks unbelievable. If love is God, then God becomes an attribute of love -- and what is God except creativity? Love being creative is all that religion is about.

He has defined the highest value in an absolutely unique way. First, that it is not common -- so whatever you think about love cannot be the love Zarathustra is talking about. Your love is very common. Your love is only a name; behind it is nothing but biological lust. Your love is not a value, but a degradation, a bondage -- not a freedom. It brings misery and anguish in your life, not blissfulness, not silence, not serenity, not godliness. Unless love brings these qualities it remains common. According to Zarathustra the first important thing about the highest value is, it has to be unique, very rare.

Secondly, it has to be useless. To understand the second point is a little bit difficult, because we have all been taught in the philosophies of utility. Anything that is useless, how can it be the highest value? It cannot even be called a value.

But Zarathustra's meaning is clear. He is saying: Love cannot be a means to another end. You cannot use it. You can live it, you can be it, but you cannot use it for any purpose, for any goal, for any end; you cannot reduce it into a means. That's what he means when he says the highest value is the end of all other values, but itself is useless -- because there is nothing higher than this to which it can become a means. It is an end unto itself.

And thirdly, that it does not need any outside support to make it valuable; it shines from its own inner center. It is luminous. It bestows beauty upon itself. It is absolutely independent.

After talking about the highest value, HERE ZARATHUSTRA FELL SILENT A WHILE AND REGARDED HIS DISCIPLES LOVINGLY. Whenever something profound is uttered it has to be followed, of necessity, by silence. That silence gives it more depth, more meaning, more profundity.

HERE ZARATHUSTRA FELL SILENT A WHILE. Masters are not orators. They are not practicing a particular kind of art of speaking, they are trying to transfer their experience to their disciples. Hence they use words and they also use wordless silences. More often their truth has to be found in the gaps, when they fall silent.

When you have heard a profound truth and the master becomes silent, suddenly words disappear and the presence of the master fills your heart. Something transpires in those silent moments, which nobody has ever been able to say, and nobody will ever be able to say. That transfer is possible only when the master is silent and the disciples are silent. Where two silences meet you experience the highest value; you experience love.

HERE ZARATHUSTRA FELL SILENT A WHILE AND REGARDED HIS DISCIPLES LOVINGLY. In that silence there was nothing but a love radiating from the master and penetrating the hearts of the disciples. Nothing was said but everything was understood. And he was happy, and looked at the disciples lovingly, because the silence has not been empty; the disciples have been able to receive it, to become pregnant with it.

THEN HE WENT ON SPEAKING THUS, AND HIS VOICE WAS DIFFERENT. Just a moment before he fell silent he was speaking about the highest value and its qualities. It was more a philosophical statement; more verbal, more in the words of the words -- but now his voice is different. He is not speaking to an anonymous crowd, he is speaking to those who love him; he is speaking to those who can fall silent with him, who can be in a state of meditation with him.

Now his words and his voice have a difference -- they are not dry, they have become more juicy; they are not philosophical, they have become more poetic. He does not have to give any argument to these disciples; he has given them the experience itself. Now he can talk to them without argumentation, without logic. Now he has the freedom even to be irrational -- because all that is great in life is irrational. And he is

immensely pleased.

Just as a disciple needs a master, perhaps the master needs the disciple even more. The disciple is groping in darkness, he is empty, he is not burdened. The master is overflowing; he wants to share, and he is in a hurry to find those who are capable of being receptive, open -- who are capable of communion.

STAY LOYAL TO THE EARTH. That is one of the fundamentals of Zarathustra, he is against all religions. They say, "Remain loyal to heaven; remain loyal to God, who is far away beyond the clouds." Zarathustra's insistence is: STAY LOYAL TO THE EARTH, MY BROTHERS, WITH THE POWER OF YOUR VIRTUE! -- with your love. Be loving to the earth. Sow the seeds of love on the earth.

The question is not for you to enter into some paradise in the skies. On the contrary, the question is how to transform this earth into paradise. It has all the potential. Just an awakening about the potential of the earth, about the potential of the people on the earth, and there will be no talk about any heaven or any paradise or any God. Man can become complete, fulfilled unto himself.

This earth is our home, it is our mother; that is why he calls his disciples "my brothers". Neither Krishna, nor Mohammed, nor Moses, nor Buddha has ever called their disciples "my brothers". They were far away, holy men, and you were far below, earthly, worldly. What relationship can exist between you and them? Certainly it cannot be the relationship of brothers.

MAY YOUR BESTOWING LOVE AND YOUR KNOWLEDGE SERVE TOWARDS THE MEANING OF THE EARTH! The earth is searching through you for its own meaning. You are the highest evolved part of the earth. Have you ever considered? -- your body is earth, your brain is earth, your heart is earth. You are the highest flowering, a great metamorphosis. There seems to be no connection between the earth and your eyes, but your eyes are nothing but the eyes of the earth. It is an effort of the earth to see. Your ears are an effort of the earth to hear the music.

> MAY YOUR BESTOWING LOVE AND YOUR KNOWLEDGE SERVE TOWARDS THE MEANING OF THE EARTH! THUS I BEG AND ENTREAT YOU....
> A HUNDRED TIMES HAS SPIRIT AS WELL AS VIRTUE EXPERIMENTED AND GONE ASTRAY. YES, MAN WAS AN EXPERIMENT. ALAS, MUCH IGNORANCE AND ERROR HAS BECOME BODY IN US!

This single sentence, YES, MAN WAS AN EXPERIMENT, makes Zarathustra one of the greatest scientists of your inner being. Man is not a complete being; man is a becoming. You see the trees -- they are beings, they are following a fixed program. They will live so long, each spring they will yield flowers and fruits -- everything is fixed about them. They only grow old, they never grow up.

All animals are the same; they grow old. It is only in man that there is a distinction: he can grow old just like animals and trees, or he can grow up -- in consciousness, in love, in gratitude, and can bring to the earth the meaning it has been searching for... searching for the meaning it has reached up to man.

But A HUNDRED TIMES HAS SPIRIT AS WELL AS VIRTUE EXPERIMENTED AND GONE ASTRAY. And the reason why the experiments have failed, is that nobody recognized that we are experiments of the earth. All the religions started renouncing the earth, and that is where they went wrong. They were sons and daughters of the earth and they started renouncing the earth; and it was the earth who had brought them to this level of life and consciousness. Zarathustra would like you to remain loyal to the earth so that the experiment cannot go astray.

NOT ONLY THE REASON OF MILLENNIA -- THE MADNESS OF MILLENNIA TOO BREAKS OUT IN US. It is not only the reason of the millions of years that have passed that we get in heritage. We also get in heritage the MADNESS OF MILLENNIA.

All that has gone wrong in millions of years also comes to us as our heritage. And one has to be very alert to sort out what is wrong in the traditions, in the orthodoxies, in the religions of the past, and find the point from where other experiments have gone astray. You cannot blindly follow the paths, otherwise you will also go wrong.

IT IS DANGEROUS TO BE AN HEIR, because in heritage you get everything: the rationality and the madness too, the successes and the failures too. And the difficulty is: successes are very few and failures are many. Sanity is very rare and madness is very common. Almost ninety-nine percent of your heritage is insane. It is because of that heritage that humanity remains miserable, cannot get free from the ancient bondage -- because it thinks that it is our heritage, slavery is our heritage. Chains become ornaments and imprisonments become our homes.

To be religious one needs to be a rebel.

To be religious one needs fire to burn all that is false, to burn all that is superfluous, to burn all that is

not essential and to save only that which is very small, from where you can move in the right direction.

WE ARE STILL FIGHTING STEP BY STEP WITH

THE GIANT CHANCE AND HITHERTO THE SENSELESS, THE MEANINGLESS, HAS STILL RULED OVER MANKIND. Our greatest problem is why the experiment has not succeeded, why man has always proved a failure, why man has not proved himself to be the salt of the earth, the meaning and the significance.

Just a little intelligence and it is not difficult to find. HITHERTO THE SENSELESS AND MEANINGLESS HAS STILL RULED OVER MANKIND. Just watch your own life and watch the life of the people around you. How much is senseless? How much is meaningless? And that senselessness and meaninglessness predominates.

In one of the Indian religions, Jainism, there are two sects. Their differences are so senseless and meaningless -- but they go on fighting for them. As an example, I will tell you: One of their differences is that their twenty-fourth *tirthankara*, twenty-fourth messiah, Mahavira, lived naked. The difference is that one sect said, "It is a historical fact that Mahavira lived actually naked." And the other sect says, "He only appeared naked because he has got clothes from God which are transparent. So he was not naked, he only *appeared* naked."

Now, as far as anybody is concerned he was naked, whether he was actually naked or was using some absolutely transparent clothes... what difference does it make? But that created a rift. And both the religions, for twenty-five centuries, have been fighting with each other. Do you call it reasonable, sensible, or just stupid?

Another problem is whether Mahavira meditated with closed eyes or open eyes. An intelligent man should be concerned, what his meditation was. What does it matter whether he meditated with open eyes or with closed eyes? What matters is meditation.

I was talking to a Jaina monk and I said, "You both are wrong."

He said, "What do you mean?"

I said, "I'm going to create a third sect. He meditated with blinking eyes," which seems to be more natural. So, for a second open, for a second closed.

But they cannot worship the same statue of Mahavira. If the eyes are closed then one sect can worship it; the other sect can worship it only by putting false eyes over the statue's eyes. Then it is good, everything is good. But they will worship only with the open eyes.

And I told the Jaina monk, "I know Mahavira perfectly well; he blinked, just as you blink. So you both are right. For a second he was with closed eyes, for a second he was with open eyes. He was not blind. Don't force the idea that he kept his eyes closed forever. And don't force the contrary idea, that he kept his eyes open forever, because that is not in the nature of things." The eyelids are not uselessly given to you. Your eyes are the most delicate part of your body, they need constant cleaning. Not even a small piece of dust should settle on them; it can be destructive. Your eyelids are doing exactly what the wipers on the windshield of a car do, just cleaning.

But whatsoever the case, the fight is so stupid. People get engaged in these fights and forget the essential. And it is not only one religion, the same is the case with all the religions of the world. Their conflicts are so trivial.

For example, Mohammedans have two sects: Sia and Sunni. And the difference.... They both believe in the prophet Mohammed; they both believe in the holy KORAN; they both believe in the God preached by the holy KORAN, they both believe in the *kaaba*; they both believe that every Mohammedan, at least once in his life, must go for a pilgrimage to the *kaaba*; so on all essential things that make a Mohammedan, they are in agreement. But they are continually killing each other.

Mohammed had a son and Mohammed had a daughter, and naturally, a son-in-law. And that is the problem: who succeeded Mohammed, the son or the son-in-law? But what does it matter? You are neither the son nor are you the son-in-law. Whoever succeeded him, it is the same religion. You are in absolute agreement about the religion -- now who succeeded Mohammed, A, B, C, does not matter, should not matter.

But for fourteen centuries Sias and Sunnis have been killing each other. And they become so much involved in these trivial matters they forget all about religion, they forget all about evolution, they forget all about inner growth -- there is no time! First they have to settle these stupid things, which cannot be settled,

there is no way to settle them now.

MAY YOUR SPIRIT AND YOUR VIRTUE SERVE THE MEANING OF THE EARTH, MY BROTHERS: AND MAY THE VALUE OF ALL THINGS BE FIXED ANEW BY YOU. The value has to be fixed anew constantly, as times change. Life is a flux; just like a river it goes on moving. It remains fresh and clean only through movement. Stop the movement of the river and it becomes dirty. The movement is the cleansing process. This is another point where man's experiments have gone astray; they become fixed.

What Confucius said cannot be changed. Everything has changed. But the values given by Confucius remain the same -- that creates a dichotomy in man's mind. If he follows life, which is natural, then he goes against the fixed value. If he follows the fixed value, he goes against life. You have created a dilemma for every man. The fixations of values have destroyed humanity and the whole experiment of evolution.

One should be alert each moment to die to the past and be born anew, so one remains, fresh, clean, flowing; otherwise -- all the religions have stopped at some point; life has gone far away from them, but they are not willing to change.

When Galileo discovered that the earth goes around the sun, not vice versa, it was against THE BIBLE. THE BIBLE simply reports the ordinary illusion we see because we are standing on the earth, and the earth is so vast we cannot see its movement. Everything is moving together. But we can see the sun rising in the morning, setting in the evening, so it is the common understanding that the sun goes around the earth. That is reported in THE BIBLE. It is a common man's, a layman's view.

Galileo was a scientist. With instruments, with higher mathematics he figured out that humanity has lived with a wrong concept: the sun does not go around the earth -- the earth goes around the sun. Immediately he was called into the court of the pope. He was old, seventy-five or eighty years old, one of the greatest scientists the world has known. And the pope ordered him: "You change your book, because THE BIBLE is written by God himself, and you cannot be wiser than God. Write in your book that the sun goes around the earth; otherwise, all your books will be burnt and you will be burnt alive. You are a heretic. You are creating a religious idea."

He said, "Religion has nothing to do with it. Whether the sun goes around or the earth goes around, what concern is it of religion? You can still meditate the same; you can still meditate, pray, dance, sing -- whatever your religion teaches you. My statement will not make any difference to you."

But the pope said, "My order is final. You are spreading fallacies." Galileo I love, because of his sense of humor. He said, "Then it is perfectly good. I will change it and in the footnotes I will write, `Although I have changed the statement according to the order of the pope, neither the earth reads my book, nor the sun reads my book.' And I'm sorry: the earth will still go around the sun. There will be no change. My book cannot make any change."

These are the people who have stopped. Even today, Christianity preaches that the earth is flat. Now we have airplanes and rockets moving around the earth, and it is not an assumption, but an actual experience that it is a globe, not flat. You can start a journey from here, and if you go directly and go on going, finally you will come to the same point again. If the earth was flat, somewhere you would fall off the earth into the empty sky, but because the earth is round you cannot fall; you will come back full circle.

But Christianity is not ready to change its concepts. And all the religions have similar concepts; they have stopped thousands of years ago. Zarathustra is saying: "Renew your values always. To that end you should be fighters!" And if a fight is needed against the fixed values, be fighters. "To that end you should be creators and create new values," -- values which are contemporary, values which are supported by the latest discoveries, the latest experiments in science, in psychology, in every other field. Only then man can go on without being stuck somewhere; his evolution can be unhindered.

> THE BODY PURIFIES ITSELF THROUGH KNOWLEDGE; EXPERIMENTING WITH KNOWLEDGE IT ELEVATES ITSELF....
> PHYSICIAN, HEAL YOURSELF: THUS YOU WILL HEAL YOUR PATIENT TOO. LET HIS BEST HEALING-AID BE TO SEE WITH HIS OWN EYES HIM WHO MAKES HIMSELF WELL.

This is great advice to those who want human consciousness to reach to its highest possible peaks. The first thing is: "Physician heal thyself." You should be completely free of all superstitions, all senseless dead pasts, you should be new every moment. This will be your health. And this will help people: seeing you, seeing your awareness, seeing your love, seeing your compassion, seeing your blissfulness will be the proof that others are wrong and they have to change. It is not a question of arguing; it is a question of presenting your life in the new light, so those who are standing in darkness can see that they are standing in darkness,

and THAT IS THE CAUSE OF THEIR MISERY AND THEIR SICKNESS.

THERE ARE A THOUSAND PATHS THAT HAVE NEVER YET BEEN TRODDEN, A THOUSAND FORMS OF HEALTH AND HIDDEN ISLANDS OF LIFE. This is where anybody who has intelligence will fall in love with Zarathustra. He is so different from other teachers of religion.

Mahavira says, "I have said the last word; now there is no more to be discovered. All that has to be discovered about human consciousness I have discovered. There will not be a twenty-fifth TIRTHANKARA." Gautam Buddha says the same thing. Mohammed says, "There have been prophets before me, but after me there will be no prophets, because I have brought all knowledge; now nothing is any longer hidden."

Zarathustra has a very different approach, very humble. THERE ARE A THOUSAND PATHS THAT HAVE NEVER YET BEEN TRODDEN, A THOUSAND FORMS OF HEALTH AND HIDDEN ISLANDS OF LIFE. MAN AND MAN'S EARTH ARE STILL UNEXHAUSTED AND UNDISCOVERED.

He does not want to be the last word. On the contrary he wants to be the beginning, and leaves everything open. "Go on changing as you come into new spaces. You don't have to be in agreement with me, because there are thousands of paths which are untrodden, and there are thousands of islands on the earth and in the inner being of man which are not yet discovered. So don't remain clinging to me -- move on!"

He is saying, "I teach you movement. I don't give you a fixed doctrine; I only give you an impetus, an incentive, a challenge." A real master is always a challenge: challenge for new discoveries, challenge for new unknown spaces, challenge for faraway stars. He simply gives encouragement. He helps you to be on the wing, and leaves the whole sky open for you.

WATCH AND LISTEN, YOU SOLITARIES! FROM THE FUTURE COME WINDS WITH A STEALTHY FLAPPING OF WINGS; AND GOOD TIDINGS GO OUT TO DELICATE EARS.

YOU SOLITARIES OF TODAY, YOU WHO HAVE SECEDED FROM SOCIETY.... Be careful about these words: YOU SOLITARIES OF TODAY, YOU WHO HAVE SECEDED FROM SOCIETY, YOU SHALL ONE DAY BE A PEOPLE: FROM YOU, WHO HAVE CHOSEN OUT YOURSELVES, SHALL A CHOSEN PEOPLE SPRING -- AND FROM THIS CHOSEN PEOPLE, THE SUPERMAN.

It is unfortunate that it has not happened yet. Still.... You are solitaries today; my name for solitaries is sannyasins. Still you are few. Twenty-five centuries have past, but the words of Zarathustra sound as if they are being spoken today.

YOU SOLITARIES OF TODAY, YOU WHO HAVE SECEDED FROM SOCIETY, YOU SHALL ONE DAY BE A PEOPLE. Twenty-five centuries ago he was hoping -- and it is still a hope. I am still hoping that you will not remain few. I have even started calling you "my people".

FROM YOU, WHO HAVE CHOSEN OUT YOURSELVES, SHALL A CHOSEN PEOPLE SPRING -- AND FROM THIS CHOSEN PEOPLE, THE SUPERMAN.

TRULY, THE EARTH SHALL YET BECOME A HOUSE OF HEALING! AND ALREADY A NEW ODOUR FLOATS ABOUT IT, AN ODOUR THAT BRINGS HEALTH -- AND A NEW HOPE! I can simply repeat his words, because they are as true today as they were twenty-five centuries ago. It is very saddening; it is unfortunate, but perhaps he came too early, ahead of his time. Every genius comes early, but Zarathustra seems to have come too early.

Perhaps now is the time that we can make this earth a temple of healing -- not only of the body but of the soul too, a holy place where everybody is whole, not split, not schizophrenic.

AND ALREADY A NEW ODOUR FLOATS ABOUT IT. It is still very small, but it is there in the hearts of many intelligent and courageous people. A longing for a greater life, for a higher life, for a better life has already arisen. Perhaps the spring is very close. Perhaps we have come at the right time.

AN ODOUR THAT BRINGS HEALTH -- AND A NEW HOPE! We want this hope to become a reality; it has remained a hope too long. It is time that the dream is realized and if we cannot realize this dream, then there is no future for humanity.

This gives me great hope, because the mad crowd has come close to a global suicide. And now there will be only two alternatives: either transform yourself into a new man, the superman, or get ready to disappear from this earth. And I don't think that man wants to die. I don't think that trees want to die or the

birds or the animals. I don't think that life wants to commit suicide.

Hence, most probably, it will choose to transform itself and give birth to the superman, and drop this whole arrangement that politicians around the world are making ready for you, for committing suicide. Now the forces of life and the forces of death are confronting each other. The forces of life are fragile, just like an odor in the air. And the forces of death are very strong.

Still, death cannot win over life. Hate cannot win over love. The ugly cannot win over the beautiful.

It was a hope for him; to me it is coming more and more close to being a reality. You may be the fortunate ones to see the dream transformed into a fact. You may be the witness to the birth of the superman.

... THUS SPAKE ZARATHUSTRA

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #19
Chapter title: Of the bestowing virtue, part 3

5 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE BESTOWING VIRTUE.PART THREE
WHEN ZARATHUSTRA HAD SAID THESE WORDS HE PAUSED LIKE ONE WHO HAS NOT SAID HIS LAST WORD; LONG HE BALANCED THE STAFF DOUBTFULLY IN HIS HAND. AT LAST HE SPOKE THUS, AND HIS VOICE WAS DIFFERENT:
I NOW GO AWAY ALONE, MY DISCIPLES! YOU TOO NOW GO AWAY AND BE ALONE! SO I WILL HAVE IT.
TRULY, I ADVISE YOU: GO AWAY FROM ME AND GUARD YOURSELVES AGAINST ZARATHUSTRA! AND BETTER STILL: BE ASHAMED OF HIM! PERHAPS HE HAS DECEIVED YOU.
THE MAN OF KNOWLEDGE MUST BE ABLE NOT ONLY TO LOVE HIS ENEMIES BUT ALSO TO HATE HIS FRIENDS.
ONE REPAYS A TEACHER BADLY IF ONE REMAINS ONLY A PUPIL. AND WHY, THEN, SHOULD YOU NOT PLUCK AT MY LAURELS?
YOU RESPECT ME; BUT HOW IF ONE DAY YOUR RESPECT SHOULD TUMBLE? TAKE CARE THAT A FALLING STATUE DOES NOT STRIKE YOU DEAD!
YOU SAY YOU BELIEVE IN ZARATHUSTRA? BUT OF WHAT IMPORTANCE IS ZARATHUSTRA? YOU ARE MY BELIEVERS: BUT OF WHAT IMPORTANCE ARE ALL BELIEVERS?
YOU HAD NOT YET SOUGHT YOURSELVES WHEN YOU FOUND ME. THUS DO ALL BELIEVERS; THEREFORE ALL BELIEF IS OF SO LITTLE ACCOUNT.
NOW I BID YOU LOSE ME AND FIND YOURSELVES; AND ONLY WHEN YOU HAVE ALL DENIED ME WILL I RETURN TO YOU.
TRULY, WITH OTHER EYES, MY BROTHERS, I SHALL THEN SEEK MY LOST ONES; WITH ANOTHER

LOVE I SHALL THEN LOVE YOU.
AND ONCE MORE YOU SHALL HAVE BECOME MY FRIENDS AND CHILDREN OF ONE HOPE: AND THEN I WILL BE WITH YOU A THIRD TIME, THAT I MAY CELEBRATE THE GREAT NOONTIDE WITH YOU.
AND THIS IS THE GREAT NOONTIDE: IT IS WHEN MAN STANDS AT THE MIDDLE OF HIS COURSE BETWEEN ANIMAL AND SUPERMAN AND CELEBRATES HIS JOURNEY TO THE EVENING AS HIS HIGHEST HOPE: FOR IT IS THE JOURNEY TO A NEW MORNING.
THEN MAN, GOING UNDER, WILL BLESS HIMSELF; FOR HE WILL BE GOING OVER TO SUPERMAN; AND THE SUN OF HIS KNOWLEDGE WILL STAND AT NOONTIDE.
`ALL GODS ARE DEAD: NOW WE WANT THE SUPERMAN TO LIVE' -- LET THIS BE OUR LAST WILL ONE DAY AT THE GREAT NOONTIDE!
... THUS SPAKE ZARATHUSTRA.

IT IS ALMOST impossible to find in the long history of mankind another man with so many dimensions, so many insights, so wise and yet so human, as Zarathustra. His ordinariness is absolutely extraordinary. His humanness is so pure that one can say it is even superior to any divineness.

He is certainly capable of declaring, "All gods are dead"; in fact, they have never been living. He declares a god has to be created. Just look at the totally new insight of this man. God has always been the creator -- and he is declaring that we have to create god, and the name of the god is going to be superman. It is going to be *our* creation.

Each statement today is so pregnant with meaning that one cannot believe that a man can condense so much meaning in such small and simple statements. I would like you to meditate over each statement, because each statement carries a complete philosophy of life. Its implications are tremendous and far-reaching. Even after twenty-five centuries, Zarathustra still remains ahead of us. He is not part of past history, he is someone who is going to be born in the future, because we are not yet his contemporaries.

We have not been able to transcend the meanness, the animality, of our so-called humanity. And we have not been able to take even a single step towards the superman, which for him is the very meaning of the earth, the very salt of the earth -- which is going to be our greatest creation, which is our new god. Not the old god who created the world, but a new god, which we are going to create with our own consciousness.

WHEN ZARATHUSTRA HAD SAID THESE WORDS HE PAUSED LIKE ONE WHO HAS NOT SAID HIS LAST WORD. Perhaps the last word can never be said. Even if somebody succeeds in saying the first word, it is more than enough. And Zarathustra has succeeded in saying the first words of a new life, of a new man, of a new earth. But there is always a deep desire, a great longing not only to say the first words but to say the last, too.

Hence, after saying these words... HE PAUSED LIKE ONE WHO HAS NOT SAID HIS LAST WORD -- but he will pause again and again to the very end. The last word cannot be said. It is simply impossible to bring the last word so low, in the dark valleys where human beings live, in the language which is created for mundane affairs, in the words which are good in a marketplace but become absolutely meaningless in the deep silences of the heart.

But this is a longing that has been carried down for centuries by all the mystics, by all the poets, by all the musicians, by all the creative souls. They have all died in a deep discontent, because they have not been able to say the last word.

When India's great poet, Rabindranath Tagore was dying.... He was as successful as one can be, as famous as one can be, as great a poet as the world has ever known. Shelley is considered to be one of the greatest poets of the world, for a single reason he has written two thousand songs, which can be transformed into music. Rabindranath has written six thousand songs which can be transformed into a far deeper, far more profound music. Not only can they be transformed into music, he has created new dimensions in music itself which had never existed before.

Naturally, one of his old friends sitting by his bedside told him, "Don't look so sad, there is no need for tears in your eyes. You have completed your life, you have lived so fully and so fruitfully. Say goodbye to life with joy and gratitude."

Rabindranath said, "Gratitude? Who has told you that I have completed my job, that I have lived my life? I have certainly come to sing a song, and in the effort of singing that song I have composed six thousand songs -- they are my failures, because I could not sing *that* song. Again I tried and again I tried. Each time there was a song, and people loved them so I never told anybody that these are my failures, these

are not my milestones of success.
And when you praise them, it hurts me.

"And just before you came I was praying to God 'What kind of joke is this? You gave me the capacity, you gave me the potential, you gave me the longing -- and my whole life I have been preparing -- and when it seems everything is ready and I can sing my song, you have sent death to knock on my doors. Is it your compassion?' "

Rabindranath died with the statement, "I have not been able to sing the song that I had come to sing. I tried my best, but each time something was missing."

Perhaps perfection is not possible in existence. That's why the last word cannot be spoken. Or perhaps the pause itself is the last word; the silence, the depth of the silence. If one can understand it, one has heard the last word -- but nobody has been able to utter it. It does not come to the lips. It is too divine, too sacred, and lips are so mundane.

LONG HE BALANCED THE STAFF DOUBTFULLY IN HIS HAND. Just visualize Zarathustra, with his staff in his hand, in a deep pause -- he has said many beautiful things, immensely valuable -- and his balancing his staff in his hand indicates his inner state. He is trying to say, or not to say, "Is it possible to say? Or am I longing for the impossible?"

AT LAST HE SPOKE THUS, AND HIS VOICE WAS DIFFERENT. This is the second time that it is reported that his voice was different. The first time his voice was different was when he talked about love as the ultimate value and looked in silence at his disciples with great tenderness and lovingness.

His voice had changed. It had become more of the heart, and less of the mind. It forgot logic, it remembered only love. He did not give any argument any more, rather his presence itself became the only argument.

He was love, his value was intrinsic. He was as useless as the beauty of the starry night, or the beauty of a lotus flower, or the music that you hear when the wind passes through the pine trees. And he was self-luminous: his light was not coming from anywhere else. His light was coming from his deepest being, like a fountain, radiating and showering on others. That was the first time his voice changed.

This is the second time, and his voice was again different because, if one can move from the head to the heart, one can still move deeper: from the heart to the being. The head is very rational, convincing -- but refutable. The heart is irrational, illogical -- but irrefutable. The being is beyond both. It is neither rational nor irrational; it is supra-rational. There is no question of refutation or no refutation -- it is self-evident. So the statements that are coming are self-evident statements from the deepest part of Zarathustra's being.

I NOW GO AWAY ALONE, MY DISCIPLES! YOU TOO NOW GO AWAY AND BE ALONE! SO I WILL HAVE IT. For the first time he has changed his mode of address. He used to address the same people as "my brothers"; now he says "my disciples." It is a great change, calling other people brothers. Because we are born of the same earth, sustained by the same sky, nourished by the same stars, we *are* brothers. But that does not make a deep bridge, it is simply stating a fact.

But things have changed in the meantime. While he was talking about the highest value and its qualities the brothers went through a metamorphosis. Now they are listening to him as a master, they have recognized him. He is no longer a stranger, no longer just one of the crowd. It has dawned in their consciousness that by accident they are blessed to have found a master; and he has read in their eyes the change.

When you look at someone as a master, your eyes radiate so much love that the love people are accustomed to knowing is left far behind. The ordinary, biological love becomes almost a contempt. The moment you have known, and your eyes are filled with the love for a master.... Falling in love with a beautiful body is one thing; it is very superficial. Falling in love with a beautiful being has an additional depth, immeasurable.

Hence the change: I NOW GO AWAY ALONE... and hence these words and this decision that I NOW GO AWAY ALONE, MY DISCIPLES! YOU TOO NOW GO AWAY AND BE ALONE! I am not just saying "go away," because you can go away and not be alone. You can go away from me and be amongst the crowd. I have taken you away from the crowd, now I want you even to leave me. I want you to be acquainted with your aloneness, its beauty, its exquisite blissfulness, its ecstasy. I will be going away; you too now go away and be alone.

And now he speaks the way a master speaks: SO I WILL HAVE IT. Just little changes in words, and worlds change. Zarathustra in the beginning used to say, "I beg you to understand it." Now he is ordering, "This has to be this way. I am going alone, you have to be alone."

TRULY, I ADVISE YOU... and this statement is superb. No other statement in the whole history of mysticism, in all the philosophies and all the religions can be compared with it.

TRULY, I ADVISE YOU: GO AWAY FROM ME AND GUARD YOURSELVES AGAINST ZARATHUSTRA! -- because I can become an imprisonment to you. I can become your spiritual slavery. You can start depending on me.

And he is very severe. GUARD YOURSELVES AGAINST ZARATHUSTRA, AND BETTER STILL BE ASHAMED OF HIM! PERHAPS HE HAS DECEIVED YOU. He is breaking all the bridges. He is making the way clear for you to be absolutely alone, because other than experiencing your aloneness, there is no religion, there is no meditation, there is nothing which is of any value.

The authentic master always remembers not to come in the way. He is the last barrier. It is easy to renounce your riches, it is easy to drop out from your family, your husband, your wife, your mother, your children. The most difficult thing is to go away from the master. That is the last barrier.

But every master who is worth the name creates devices. The disciple cannot manage it by himself, he is too new on the path. The master has to give him courage, courage enough so that he can even leave the master, and move into total aloneness.

THE MAN OF KNOWLEDGE MUST BE ABLE NOT ONLY TO LOVE HIS ENEMIES.... That's what Jesus says, "Love your enemies." It has been thought to be a very pregnant, meaningful statement, but it is ordinary, mundane. Any ordinary moral teacher can say, "Love your enemies".

Zarathustra is made of a different mettle, he says, THE MAN OF KNOWLEDGE MUST BE ABLE NOT ONLY TO LOVE HIS ENEMIES, BUT ALSO TO HATE HIS FRIENDS. That's why he is saying, Guard yourself against your greatest friend, Zarathustra. AND BETTER STILL: BE ASHAMED OF HIM! PERHAPS HE HAS DECEIVED YOU.

ONE REPAYS A TEACHER BADLY IF ONE REMAINS ONLY A PUPIL. The master wants you to be a master, not to remain a disciple. Any master who wants you to remain a disciple forever is not a master, is fake, and is exploiting in the name of spirituality and creating a kind of bondage and slavery in people's beings. A true disciple, one day, repays the master by becoming a master. That does not mean any disrespect. It is the greatest respect possible. The disciple has fulfilled the longing of the master.

AND WHY, THEN, SHOULD YOU NOT PLUCK AT MY LAURELS?
YOU RESPECT ME; BUT HOW IF ONE DAY YOUR RESPECT SHOULD TUMBLE? TAKE CARE THAT A FALLING STATUE DOES NOT STRIKE YOU DEAD!
YOU SAY YOU BELIEVE IN ZARATHUSTRA? BUT OF WHAT IMPORTANCE IS ZARATHUSTRA? YOU ARE MY BELIEVERS: BUT OF WHAT IMPORTANCE ARE ALL BELIEVERS?

A man of the quality of Zarathustra does not want believers. The world is full of believers.

Zarathustra wants people who are ready to change totally. Belief changes no one. It simply becomes a part of your memory, it does not touch your being. It does not in any way change your actions. It does not give a new quality to your life, it does not bring the superman into being.

He is right: "Do not believe in me. Understand me! And through that understanding let the revolution happen in you." Just a belief is too cheap, it is a deception. The whole world is living in deceptions.

Just the other day I was informed that in Greece thousands of acres of land belong to the Greek Orthodox Church, and the prime minister of Greece wants to divide that land among the poor people. The church, and particularly the same Archbishop who wanted to burn me alive, is protesting very strongly.

The government has taken a survey, and the survey is so revealing -- and perhaps it may be the same situation, more or less, in every country: ninety-four percent of people are baptized in the Greek Orthodox Church, and only four percent of people ever go into the church. Ninety percent of the people are simply deceiving themselves. They are believers, but their belief is not even enough to take them every Sunday to the church; what to say of the long pilgrimage from man to superman?

OF WHAT IMPORTANCE IS ZARATHUSTRA? Only a man of great importance can say that. YOU ARE MY BELIEVERS: BUT OF WHAT IMPORTANCE ARE ALL BELIEVERS?

The world has remained the same for thousands of years. Man has not moved a single inch as far as consciousness is concerned. What use is believing? It is time we should start some other way of relating to men like Zarathustra, not through belief. You have believed in Buddha, you have believed in Mahavira, you have believed in Krishna, you have believed in Jesus, you have believed in a thousand others. But your belief has not made any change in you.

Zarathustra wants not belief, but an authentic revolution in your being. If you have understood him, you will not believe. You will go on the search for the truth. You will go in search, within yourself, for the source of life and love. If you have loved Zarathustra, his love can only be shown -- not by believing in him -- but by bringing his dream into reality, by bringing the superman on the earth,
by disappearing as man and creating a superman in your place.

All the beliefs have done only one thing: they have given false identities to people. Without being crucified you can become a Christian; without going through the long process of meditations you can become a Buddhist. Without doing anything you can start believing, and deceive yourself that you have done everything that was needed for your spiritual growth.

And belief has done a second thing: it has created as much bloodshed on the earth as possible. Rather than bringing more love into the world, it has brought more hate. Rather than creating superman, it has created sub-human beings; beings who have even fallen below man.

Just a few days ago in Palestine... because there is so much starvation, soon it is going to become another Ethiopia. And the politicians are not concerned about the starvation, their whole concern is how to destroy Israel, because Israel used to be part of Palestine, and they want to claim it back -- it cannot be given to the Jews -- it is a Mohammedan country. So their politicians are fighting, creating all kinds of terrorist acts and nobody is worried about their own country, that people are dying.

And people have asked that they should be given permission to eat human flesh because food is so scarce, and corpses are so easily available because terrorists are killing people. And you will be surprised, the religious authorities of Palestine have agreed that if you get a corpse, you can eat it. Today it is a corpse, tomorrow it will be a living man. What difference is there?

Once you allow human flesh to be eaten... today there are so many corpses because terrorists are killing people. But tomorrow there will be shops, and they will have professional killers, because human flesh will have to be sold as food. And who is going to prevent them if people start killing other people, just for the sake of eating?

This is not only Palestine. This is going to happen even in a country like India -- it has happened. In the great famine of Bengal, even mothers have eaten their own children, and other mothers, who were not able to gather courage to eat their children, sold them, knowing perfectly well that they will be eaten by somebody else; and they can purchase somebody else's children with the money. It is difficult to kill your own child, somebody else can do it. You can kill somebody else's child; a simple arrangement.

But can you say these people are growing into a better humanity? Is there any effort being made anywhere in the world? By the end of this century, cannibalism will be a widespread phenomenon. It is a well-known fact, cannibals say that no flesh is more delicious than human flesh. Once you have eaten human flesh, then no flesh can be compared to it. It is a delicacy.

What have our beliefs done? They have made us Hindus, Mohammedans, Christians. They have divided us into races. They have destroyed a simple idea of one earth, one humanity, one family. Zarathustra is right. WHAT IMPORTANCE ARE ALL BELIEVERS?

YOU HAD NOT YET SOUGHT YOURSELVES WHEN YOU FOUND ME. Zarathustra can be meaningful to you if by meeting him you start a search for yourself. In no other way has he any importance for you. YOU HAD NOT YET SOUGHT YOURSELVES WHEN YOU FOUND ME. You were not searching for yourself; you had not found yourself when you found me. Now, if you relax with the belief, in the words of Zarathustra, "When are you going to find yourself?"

Now Zarathustra and his words will become the barrier. And Zarathustra wants to become a search for you, a challenge for you, an adventure for you.

THUS DO ALL BELIEVERS; THEREFORE ALL BELIEF IS OF SO LITTLE ACCOUNT.

NOW I BID YOU LOSE ME AND FIND YOURSELVES; AND ONLY WHEN YOU HAVE ALL DENIED ME WILL I RETURN TO YOU. He gives them a great promise; Only when you have all denied me and found yourself will I return to you.

TRULY, WITH OTHER EYES, MY BROTHERS, I SHALL THEN SEEK MY LOST ONES; WITH ANOTHER LOVE I SHALL THEN LOVE YOU. Do you notice the change? Again, he calls them brothers.

TRULY, WITH OTHER EYES, MY BROTHERS, I SHALL THEN SEEK MY LOST ONES; WITH ANOTHER LOVE I SHALL THEN LOVE YOU. Now with a new meaning he will call them brothers, because they will be masters in their own right, just as he is a master. The word will be the same, but the meaning will be totally different. First it was only a formality, a factuality. Now it will be a reality of a high

order. When the master calls his disciple "my brother," he recognizes that you have found yourself. That's why he is saying, "with other eyes I will see you."

AND ONCE MORE YOU SHALL HAVE BECOME MY FRIENDS AND CHILDREN OF ONE HOPE: AND THEN I WILL BE WITH YOU A THIRD TIME, THAT I MAY CELEBRATE THE GREAT NOONTIDE WITH YOU.

This is Zarathustra's great hope for humanity. He calls it the great noontide.

AND THIS IS THE GREAT NOONTIDE: IT IS WHEN MAN STANDS AT THE MIDDLE OF HIS COURSE BETWEEN ANIMAL AND SUPERMAN AND CELEBRATES HIS JOURNEY TO THE EVENING AS HIS HIGHEST HOPE:

FOR IT IS THE JOURNEY TO A NEW MORNING... to a new day, to a new birth, the birth of the superman.

THEN MAN, GOING UNDER, WILL BLESS HIMSELF; FOR HE WILL BE GOING OVER TO SUPERMAN; AND THE SUN OF HIS KNOWLEDGE WILL STAND AT NOONTIDE.

`All gods are dead: now we want the Superman to live' -- LET THIS BE OUR LAST WILL ONE DAY AT THE GREAT NOONTIDE!

This is not only his hope. It is the hope of all great dreamers, of all great visionaries, of all great souls who can see the ugly reality of man and who can also see the immensely beautiful potential hidden in this ugly reality; who can see the animal, and who can see also, hidden inside you, a god.

But people start believing. Belief has been no help. Now action is needed, and a single action -- a readiness to die in all your ugly qualities, and to give birth to yourself in the values of truth, of love, of compassion, of creativity. The past was ruled over by a god who created the world. Let our future be that of creating a god from our own consciousness.

This will be the noontide, the great noontide of Zarathustra's dreaming. When it will come is difficult to predict. But one thing is certain, that it will have to come, because man cannot remain forever ugly; only a cousin to the animals. He has to reach to the stars. He has to go beyond himself. And only in this going beyond lies the true religion.

... THUS SPAKE ZARATHUSTRA

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #20
Chapter title: On the blissful islands

6 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
ON THE BLISSFUL ISLANDS
ZARATHUSTRA HAS RETURNED TO THE MOUNTAINS WHERE HE LIVES A SOLITARY EXISTENCE FOR MANY YEARS -- UNTIL ONE MORNING HE HAS A DREAM.
FILLED WITH NEW RESOLVE AND AN OVERWHELMING DESIRE TO SHARE HIS WORDS WITH HIS FRIENDS, ZARATHUSTRA SPEAKS THUS: BEHOLD, WHAT ABUNDANCE IS AROUND US! AND IT IS FINE TO GAZE OUT UPON DISTANT SEAS FROM THE MIDST OF SUPERFLUITY.
ONCE YOU SAID `GOD' WHEN YOU GAZED UPON DISTANT SEAS; BUT NOW I HAVE TAUGHT YOU TO SAY `SUPERMAN'.
GOD IS A SUPPOSITION; BUT I WANT YOUR SUPPOSING TO REACH NO FURTHER THAN YOUR CREATING WILL.
COULD YOU CREATE A GOD? -- SO BE SILENT ABOUT ALL GODS! BUT YOU COULD SURELY CREATE THE SUPERMAN.
PERHAPS NOT YOU YOURSELVES, MY BROTHERS! BUT YOU COULD TRANSFORM YOURSELVES INTO FOREFATHERS AND ANCESTORS OF THE SUPERMAN: AND LET THIS BE YOUR FINEST CREATING!
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COULD YOU CONCEIVE A GOD? -- BUT MAY THE WILL TO TRUTH MEAN THIS TO YOU: THAT EVERYTHING SHALL BE TRANSFORMED INTO THE HUMANLY-CONCEIVABLE, THE HUMANLY-EVIDENT, THE HUMANLY-PALPABLE! YOU SHOULD FOLLOW YOUR OWN SENSES TO THE END!
AND YOU YOURSELVES SHOULD CREATE WHAT YOU HAVE HITHERTO CALLED THE WORLD: THE WORLD SHOULD BE FORMED IN YOUR IMAGE BY YOUR REASON, YOUR WILL, AND YOUR LOVE! AND TRULY, IT WILL BE TO YOUR HAPPINESS, YOU ENLIGHTENED MEN!...
BUT TO REVEAL MY HEART ENTIRELY TO YOU, FRIENDS: IF THERE WERE GODS, HOW COULD I ENDURE NOT TO BE A GOD! THEREFORE THERE ARE NO GODS.
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ALL FEELING SUFFERS IN ME AND IS IN PRISON: BUT MY WILLING ALWAYS COMES TO ME AS MY LIBERATOR AND BRINGER OF JOY.
WILLING LIBERATES: THAT IS THE TRUE DOCTRINE OF WILL AND FREEDOM.
... THUS ZARATHUSTRA TEACHES YOU.

ZARATHUSTRA IS A mine of original thoughts and extraordinary insights.

God has always been the creator of the world. Zarathustra wants to show that the very idea of a creator of the world destroys our freedom. We become creatures, and anything that is being created can be uncreated. It all depends on a whimsical God. The very hypothesis, the very supposition of God, is so absurd that it seems inconceivable how mankind could have lived with the idea for thousands of years.

The hypothesis of God creates more problems than it solves. It solves nothing -- and a hypothesis is needed to solve problems. The hypothesis of God has only created a jungle of problems -- all the theologies, all the religions, all the temples, churches, synagogues. And they are all based on such an irrational hypothesis -- not only irrational, but inconceivable too.

For example, according to Christianity, God created the world exactly four thousand and four years before Jesus Christ was born. How have they managed to discover this figure -- four thousand and four years before Jesus Christ -- is anybody's guess, because there could not have been any eyewitness. The very idea of there being an eyewitness means the world was already there.

God must have created the world without any witness. Then who is the man, and what right has he to bring this number of four thousand and four years? On what grounds? Christianity has not given any grounds. There is no possibility to give any grounds, and naturally the question arises of what God was doing before that? -- because it is a very short period: from today it is only six thousand years. In the vast expanse of eternity, six thousand years mean nothing.

According to scientific calculations, even this earth is four billion years old, our sun perhaps sixteen billion years old. And our sun is not the oldest star in the galaxy, nor the biggest; it is only a mediocre star.

And against every belief, there have been discovered cities underneath the earth which are certainly

seven thousand years old. And there have been found on the Himalayas, fossils of sea animals -- which is a very strange thing. What were sea animals doing on the Himalayas? And they are nearly eighty thousand years old.

The conclusion is that eighty thousand years ago, where the Himalayas are today, there was an ocean. In some cataclysmic change the Himalayas arose, and the ocean went downwards. But many animals died in that cataclysm, and their dead bodies remained on the Himalayan peaks; otherwise, there is no way for them to reach there, they cannot come out of the ocean.

In China there has been found fifty-thousand-year-old human bodies, almost intact, because they were covered in snow, and the snow has never melted; it has preserved them.

In spite of all scientific evidence we cannot conceive the beginning of the world. In fact the very idea of the beginning seems to be stupid, because how can something begin when there is nothing? It means out of nothing something begins, and suddenly, for no reason at all. At a certain point of time, the creation begins.

The hypothesis of God has not helped in any way to make life more explainable. But nobody except Zarathustra has proposed a counter-hypothesis: "Forget about the god that created the world. He does not exist."

God is not in the past, God has to be created in the future, God has to come as a crescendo of human consciousness, as the highest peak of human life, human awareness, human spirit. Each human being is carrying the seed of God. This seems to be more scientific, more in tune with the theory of Charles Darwin, the theory of evolution... God in the beginning is the most evolved phenomenon? God can only be in the end, the most evolved phenomenon, not in the beginning. God can be the ultimate purity, truth, love; the ultimate harmony and silence.

Zarathustra gives the greatest challenge ever given, when he says, "We have to create God." His name for God is "superman."

ZARATHUSTRA HAS RETURNED TO THE MOUNTAINS WHERE HE LIVES A SOLITARY EXISTENCE FOR MANY YEARS, UNTIL ONE MORNING HE HAS A DREAM. Human evolution owes everything to the dreamers, to the poets, to the mystics, to the visionaries... people who will be thought by their contemporaries crazy, eccentric, insane, because they are talking about things which have not happened yet. But their far-seeing eyes, their clarity of vision, has seen them. Someday, somewhere in the future, they are going to become realities; right now they are only dreams.

And remember, these dreams are not the dreams of Sigmund Freud and his psychoanalysis. Sigmund Freud never came across any mystic, any visionary, any poet, so he knows only the dreams of the sick, psychologically disturbed, pathological people. And he has fallen into a very human fallacy. He thinks these are the only dreams that happen in the world.

Naturally, in his experience he has come to know only sick people. A mystic will not go to Sigmund Freud for psychoanalysis, nor will a poet go, nor will a creator go. People go whose minds are deeply split, repressed, retarded; people who have not been able to live their lives fully -- the unlived parts of their lives become their dreams.

These are not the true dreamers. Zarathustra is, Gautam Buddha is, Lao Tzu is. They have nothing to repress, they don't have any inhibitions, they live their life moment to moment with totality; hence, no residue remains in their unconscious to become dreams. Their unconscious is a pure silence. Out of this silence, once in a while, they see the future, they see something happening far away.

Zarathustra was living a solitary existence in the mountains, until one morning he has a dream.

FILLED WITH A NEW RESOLVE -- the dream filled him with a new resolve -- AND AN OVERWHELMING DESIRE TO SHARE HIS WORDS WITH HIS FRIENDS, ZARATHUSTRA SPEAKS THUS:

BEHOLD, WHAT ABUNDANCE IS AROUND US! AND IT IS FINE TO GAZE OUT UPON DISTANT SEAS FROM THE MIDST OF SUPERFLUITY.

ONCE YOU SAID `GOD' WHEN YOU GAZED UPON DISTANT SEAS; BUT NOW I HAVE TAUGHT YOU TO SAY `SUPERMAN'.

The distant destiny that once you used to call God was only an empty word, because it was not related in any way with you. There was no bridge between you and God. It was an image created by your fear. You felt alone in this vast universe, and you wanted a father-figure.

It is not strange that everywhere God is called "father." In fact, we have all been brought up by fathers, protected, safe and secure. The idea of father has become a fixation in our mind, and we know *this* father is

mortal -- either he is dead or he is going to be dead. And then you will be left unprotected, without any security, with nobody to look up to. It is because of this fear, and for this security, that man has created "God the Father."

Two small boys were playing and a bishop passed by. One boy was a Christian, and he said to the bishop, "Good morning, father." The other boy was a Jew. He stood there wondering, and when the bishop was gone he said to the boy, "You are strange people. This man has no wife, no children, he is a celibate, and you call him `father'. You can be stupid -- you are just a child -- and call him father; but *he* accepts it; and he has not fathered anything in the world."

But it is the same sort of security: the priest becomes the father, the God becomes the father. There are even people like the Germans... their country becomes "fatherland." In the whole world, every country is a motherland except Germany. Perhaps it is below their egoistic attitude of being the most superior race in the world, having the birthright to rule over every other human being. Certainly, their country has to be not a woman, but a man. This is the male chauvinistic attitude.

But we are not alert. These things go on happening around us. Just the other day I was informed... because I don't read; for ten years I have not read anything, any book, any newspaper, any magazine; only if my secretary comes across something, which I must be made aware of, she informs me.

Just four or five years ago they found a screening system by which it can be scientifically known whether the child in the mother's womb is a boy or a girl; because the boy gives a different kind of vibration from the girl, and the machine simply reads the vibrations.

Just in Bombay -- and it is spreading over all the third world countries -- just in Bombay, women are going through that screening process, and if it is found that it is a girl and not a boy, then they go for abortion. Ninety-seven percent of abortions are of girls. Man is so stupid that he doesn't understand a simple arithmetic. If ninety-seven percent of girls are to be killed, then the world will be much too full of men. It will create all kinds of sexual perversions, prostitution, homosexuality; or we may have to find scientific ways for people's sexuality.

But nobody is bothered that this is very ugly, and if it is happening, the result will come soon, within a decade, all over the world, and then it will be too late. Even in the twentieth century, man remains crude, primitive, wants the woman only to be a slave; and this is the last step -- it is pure murder.

I am not against abortion, but nature keeps a balance. The same balance should be kept in abortions. It is the duty of the doctors and the hospitals that if fifty girls are aborted, then fifty boys should be aborted; otherwise, you are creating a great problem for the coming days. Ugly diseases are bound to spread.

But for centuries, man has been doing things which should not have been done. God has overruled humanity, and God is nothing but an idea. For this idea, millions of people have died; they killed each other, crusades upon crusades -- Mohammedans killing Hindus, Christians killing Jews.

You can see it in India; Gautam Buddha influenced the whole country, but once he was dead, all the Buddhists simply disappeared. In the East, India is the only country which has no Buddhists. What happened? -- Either they were killed, burnt alive, or they had to escape from India to Tibet, to Sri Lanka, to Japan, to China, to Korea, to Thailand, to faraway lands, just to survive. The whole of Asia is Buddhist, except India, and Buddhism was born in India. Is it not amazing?

Indians go on bragging, "This is the country of Gautam Buddha." And what have you done with the Buddhists? Even in the temple, which was raised in the memory of Gautam Buddha's enlightenment in Bodhgaya, a brahmin who is not a buddhist, is the priest. For centuries his family, generation after generation, has supplied the priest. Now they are the owners of the temple and the land.

Buddhists have been killed: it was such a massacre that not even a priest was available for the memorial temple that was raised for Buddha. Buddha's whole effort was against brahminism, his revolution was against brahminism -- and a brahmin is the priest in his temple.

Zarathustra is right: Don't any longer call that distant vision God. That word has done enough harm. Let us say the superman -- because superman is your growth. God is absolutely unrelated to you; superman is your heights, your depths, superman is your spring.

Superman is absolutely rooted in man, it will grow out of man. Hence, superman is not a hypothesis, it is a tremendously significant vision of man's growth, a challenge for a pilgrimage. Move out of your smallness, move out of your meanness, move out of your hate, of your jealousies; and you will find yourself turning into a superman. Superman is nothing but *you*, refined, purified, fulfilled, using your intelligence in its totality.

Zarathustra is not talking a new theology. He is talking about the science of man.

GOD IS A SUPPOSITION; BUT I WANT YOUR SUPPOSING TO REACH NO FURTHER THAN YOUR CREATING WILL. Drop all such suppositions. A supposed God is a false God.

I am reminded.... In my school days in the arithmetic class, all the problems in arithmetic are "suppose...." The very first day I came into conflict with the teacher. I said, "Why should I suppose?"

He looked at me and said, "I have taught thousands of students, and I am just going to be retired; nobody has ever said, `Why should I suppose?' This is arithmetic."

I said, "Whatever it is, the question remains: you are asking me to suppose something, but why should I suppose -- unnecessarily creating a problem -- and then I have to solve it! I withdraw myself from the very beginning. I don't suppose!"

He said, "Then you cannot learn arithmetic."

I said, "Most probably I will never *need* mathematics. Talk something of reality... supposition? Everything is supposition." But the whole of theology is just a supposition -- arithmetic is more honest, they use the word "suppose." Theology is more dishonest. It does not say, "Suppose there is a God"; it says, "There is a God."

Zarathustra says, "Your supposition should not go further than your creating will." You have forgotten that you can create, that you have a *will*. Find it out, bring it forth, make it a reality. To you it may appear a supposition in the beginning, but to me it is a reality.

That's why he is saying, I WANT YOUR SUPPOSING TO REACH NO FURTHER THAN YOUR CREATING WILL. That's enough. The work of your supposing is finished.

COULD YOU CREATE A GOD? Certainly nobody has ever asked this. People have been asking whether God created us. Zarathustra is asking, COULD YOU CREATE A GOD? If *you* can create a god, then god becomes a reality. If you cannot create a god, that god remains a supposition.

And we have been tortured by this supposition long enough. We have been enslaved by a hypothesis for thousands of years. Unless we destroy this hypothesis, man can never stand on his own feet. He can never be free. How can you be free? If you are just created by God, you are a puppet. Once he thought to create you -- it was a whimsical idea. In the first place there was no need to create -- or was there any need? He created you as a whim. But you cannot depend on such a whimsical person, he must be getting tired. One day he can destroy everything that he has created.

If you are just a creature then there is no point of talking about enlightenment, no point of talking about your realization, no point of talking about love, of freedom. You don't matter any more. If God is a reality, you become false. It is a great choice to be made: either you choose yourself, or you can choose God; but choosing God means committing suicide as human beings.

COULD YOU CREATE A GOD? -- SO BE SILENT ABOUT ALL GODS! BUT YOU COULD SURELY CREATE THE SUPERMAN. And that which you can create will bring joy to you, will make a god of you, because you will become a creator. This is a totally different approach. You are not to go in search of God -- you will not find Him. You have to become a god. And to become a god means to create something higher than you, better than you, superior to you, which surpasses you in every way.

PERHAPS NOT YOU YOURSELVES, MY BROTHERS! BUT YOU COULD TRANSFORM YOURSELVES INTO FOREFATHERS AND ANCESTORS OF THE SUPERMAN: AND LET THIS BE YOUR FINEST CREATING! Perhaps you yourself cannot create the superman, but you can create the situation. You can start the work. Perhaps after four generations the work will be completed -- the superman will have arrived. You can at least be forefathers and ancestors of the superman -- AND LET THIS BE YOUR FINEST CREATING!

GOD IS A SUPPOSITION: BUT I WANT YOUR SUPPOSING TO BE BOUNDED BY CONCEIVABILITY. He is infinitely a sensible man. He says, "Your supposing should be bounded by conceivability." You cannot even conceive God. If you try to figure out, "What do you mean by God?", nothing will arise in your mind; or something will arise, which has been told to you from your very childhood, forced in your mind.

Just in front of my house there used to be a temple, a beautiful temple. My father once said to me "I know, if I say to you 'Come with me to the temple,' then it is impossible. That's why I am not inviting you. I am not saying 'Come with me.' I am leaving it up to you. It is a beautiful temple, it has a very beautiful statue of god -- believe in it or not. But what is the harm to come and see?"

I said, "Okay, I am coming, but then don't be angry with me."

He said, "Why should I be angry, I should be very happy that you are coming."

Then he prostrated himself before the god, and I laughed and he was angry and I said, "I have told you before that you will be angry."

He said, "But why did you laugh?"

I said, "You are prostrating yourself before a god, and I have seen rats pissing over the god. I am a constant visitor, but I don't come when people come in the morning. I come in the afternoons when there is nobody. This place is so silent, I can almost forget the world. I sit here silently, I enjoy; and I have seen rats running over the statue, pissing over the statue; and you are asking me why I am laughing?

"A god who cannot protect himself from the rats is not going to protect you! Just get up. If the rats see it, what will they think of me? You are my father."

He said, "Never come with me!"

I said, "I have not come with you; you seduced me to come with you, you tricked me, and I warned you not to become angry because I knew that was going to happen."

How many temples are there on the earth, of how many religions? And how many different kinds of gods have they imagined? And they will not even see the stupidity of their imagination. In India you will find thousands of gods. In this part of the land, Ganesha, the elephant god, is worshiped most. Even the very well-educated, professors in the university, and the vice-chancellors, they also worship it -- and nobody ever thinks at all.

I would like to tell you the story of Ganesh, just to make it clear.... He is supposed to be the son of Shiva, one of the Hindu trinity of gods. The Hindu god has three faces, it is called *trimurti*, just like the Christian trinity: one is Brahma who creates the world, the other is Vishnu who maintains it, and the third is Shiva who destroys it. This elephant god, Ganesha, has the body of a man, of a very ugly man because his belly is so big that he is all belly; and on top of it he has an elephant's head.

The story is: Shiva has gone out, and his wife Parvati was taking a bath. It seems she has taken a bath only once in her life, because she collected all the dust from her body and made Ganesha. This elephant god is made by collecting all the dust... I have always wondered how thick the layer of dust was, that she must have been carrying on her body. Just playfully taking a bath, cleaning her body, she collected the dust and made a statue of it. And because she is a goddess she breathed life into him. This is how he became the son of Parvati and Shiva -- although Shiva has no contribution in it; he was not even aware that he has a son.

She told Ganesha, "You sit outside and don't let anybody come in. If somebody comes, tell him, `My father is out. Come some other time.'" At that time he did not have the head of an elephant. But as chance would have it, Shiva himself came; and he prevented him with his sword, this little boy, and said, "Don't come in, my father is out. Come some time later on."

Shiva could not believe it: "Who is this fellow? Preventing ME!" He became so angry he took away the sword and cut off the head of the child, and went in and asked Parvati, "Who is that boy?"

She said, "What happened?" He said, "I have finished him." She said, "You don't know, he was your son." And then she explained the whole thing, and she started throwing a tantrum: "Bring my son back!"

So he went out to look for the head... where the head has gone. They used to live on the Himalayas, so it must have rolled down somewhere into some valley, into pieces; just the boy was sitting without the head. So he ran around, found a small boy elephant; he cut off his head and glued that head on Ganesha.

These kinds of foolish things... and for thousands of years people go on worshiping.

God is beyond your conceivability. Whatever you can conceive will be just an idea. That's why there are so many gods, because different people conceived them.

He is asking a very pertinent question, GOD IS A SUPPOSITION; BUT I WANT YOUR SUPPOSING TO BE BOUNDED BY CONCEIVABILITY. COULD YOU CONCEIVE A GOD? Forget about creating, you cannot even conceive a god! All your conceptions will be just imaginary.

BUT MAY THE WILL TO TRUTH MEAN THIS TO YOU: THAT EVERYTHING SHALL BE TRANSFORMED INTO THE HUMANLY-CONCEIVABLE..., he wants religion to be humanly-conceivable, not an absurdity,... THE HUMANLY-EVIDENT, THE HUMANLY-PALPABLE! YOU SHOULD FOLLOW YOUR OWN SENSES TO THE END! He is not against your senses, as all the religions are. He is all for them: they are your nature. They are windows through which you connect with existence. YOU SHOULD FOLLOW YOUR OWN SENSES TO THE END!

There is nothing like repression in the whole philosophy of Zarathustra. He is a pagan, a realist, a man who trusts in nature and existence.

AND YOU YOURSELVES SHOULD CREATE WHAT YOU HAVE HITHERTO CALLED THE

WORLD. Because you lived under this false notion that God created the world, is why the world is in such a mess. Once God is removed, once the idea that God created the world is removed, then the responsibility falls on you.

You have to create the world.

And then the world will be more human, more loving, more joyous, more dancing.

AND YOU YOURSELVES SHOULD CREATE WHAT YOU HAVE HITHERTO CALLED THE WORLD: THE WORLD SHOULD BE FORMED IN YOUR IMAGE BY YOUR REASON, YOUR WILL, AND YOUR LOVE! AND TRULY, IT WILL BE TO YOUR HAPPINESS, YOU ENLIGHTENED MEN! Now again he changes his address. If you have understood this much... and the people he must have been talking to, his disciples, must have shown indications that they have understood it. It is so simple, it is so natural, it does not ask you to believe in anything. It simply tries to make you aware of all your capacities of will, reason and love.

AND TRULY, IT WILL BE TO YOUR HAPPINESS, YOU ENLIGHTENED MEN! If you can fall in rapport with Zarathustra's approach, you have already become enlightened.

BUT TO REVEAL MY HEART ENTIRELY TO YOU, FRIENDS: IF THERE WERE GODS, HOW COULD I ENDURE NOT TO BE A GOD! THEREFORE THERE ARE NO GODS A very beautiful argument, and a very strange one too. He is saying, "If there were gods, how could I endure *not* to be a god? How could you endure *not* to be a god? Because without being a god, you would always remain inferior, you will always remain a slave. No, it cannot be endured. God cannot be endured, cannot be tolerated." This is a very psychological argument -- not logical.

THEREFORE THERE ARE NO GODS. Because I don't feel any inferiority, because I don't feel any competition with any god, because I feel absolutely contented, fulfilled, I don't see any need of God. In my health, in my joy, in my purity, in my holiness, I am so enriched. There is no question for me to be jealous of anyone else. Existence has given to me all that I could have ever dreamt.

> THEREFORE THERE ARE NO GODS.
> I, INDEED, DREW THAT CONCLUSION; BUT NOW IT DRAWS ME.
> GOD IS A SUPPOSITION: BUT WHO COULD IMBIBE ALL THE ANGUISH OF THIS SUPPOSITION WITHOUT DYING? SHALL THE CREATOR BE ROBBED OF HIS FAITH AND THE EAGLE OF HIS SOARING INTO THE HEIGHTS?

The very idea that "God is" takes away from you everything that is valuable. Then your strings are in the hands of God. He wants you to fight -- you fight. He wants you to love -- you love. He wants you to live -- you live. He wants you to die -- you die. You are just a thing. Your life is not your own: he has breathed that life into you, he can take it back. You are living on borrowed life -- it is humiliating.

You have, in the idea of God, destroyed the beauty of all the creators. You have taken away the soaring into the heights of the eagle; you have taken away the possibility of enlightenment of human beings; you have taken away the most cherished value of freedom. Just for a supposition, you have destroyed all that is beautiful in life. Zarathustra is ready to take away that supposition and give you your freedom, your creativity, your flight, your love, your godliness.

Once God is no more there, then this very earth can be transformed into a paradise, because then it is up to you how you want it to be. Your destiny is no more in somebody else's hands. You are for the first time masters of your own life, of your destiny, of your distant future.

I CALL IT EVIL AND MISANTHROPIC, ALL THIS TEACHING ABOUT THE ONE AND THE PERFECT AND THE UNMOVED AND THE SUFFICIENT AND THE INTRANSITORY. Great is the courage of Zarathustra. He is saying, I CALL IT EVIL -- what you call God, I CALL IT EVIL AND MISANTHROPIC. It is against humanity. It is very unkind, rude... ALL THIS TEACHING ABOUT THE ONE, AND THE PERFECT, AND THE UNMOVED, AND THE SUFFICIENT AND THE INTRANSITORY.

BUT THE BEST IMAGES AND PARABLES SHOULD SPEAK OF TIME AND BECOMING: Forget all this nonsense. From now onwards, THE BEST IMAGES AND PARABLES SHOULD SPEAK OF TIME AND BECOMING.

Because we have accepted the idea that God created, there is no question of becoming. He has created dogs, he has created monkeys, he has created trees, he has created man: everybody is a being: becoming is out of question. Becoming will mean you can improve on the work of God. But once the supposition of God is removed, instead of being, becoming becomes our life.

Then you are no more dirty water, unflowing, becoming dirtier and dirtier every day. You become a river, a flowing, a change, each moment bringing new life and new juices to you, new beauty and new grace.

THEY SHOULD BE A EULOGY AND A JUSTIFICATION OF ALL TRANSITORINESS. All that is changing and changeable should be praised, not the permanent, because the permanent is always dead; the living is always moving. The living is always becoming, never being. Zarathustra teaches becoming instead of being, he teaches change instead of permanence.

ALL FEELING SUFFERS IN ME AND IS IN PRISON: BUT MY WILLING ALWAYS COMES TO ME AS MY LIBERATOR AND BRINGER OF JOY.
WILLING LIBERATES: THAT IS THE TRUE DOCTRINE OF WILL AND FREEDOM -- THUS ZARATHUSTRA TEACHES YOU.

Becoming implies willing. You have to will, you have to create yourself every moment. The responsibility is no more on some hypothetical God. The responsibility is on your own shoulders. You cannot complain against any fate. If you are miserable, you are responsible. If you are joyful, if you are blissful, it is your will, it is your creation.

Zarathustra raises willing to the highest creative quality in man. You can will this earth to become a paradise. You can will this man to become superman; your will is the greatest power in your hands.

But people have lived not as "willers," but as "sufferers of feeling." The feeling is something for which somebody else is responsible -- somebody insults you and you feel anger. Somebody praises you and you feel joy. A lottery comes up in your name, and you dance. Feeling is a dependability. Somebody else from outside is needed to do something. Something has to happen to you.

That's why Zarathustra calls out :ALL feeling SUFFERS IN ME AND IS IN PRISON. But my willing is a totally different matter: MY willing ALWAYS COMES TO ME AS MY LIBERATOR AND BRINGER OF JOY. Willing liberates -- because willing makes you creators, willing makes you gods. Willing transforms you into superman.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #21
Chapter title: Of the compassionate

6 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,

OF THE COMPASSIONATE
AS LONG AS MEN HAVE EXISTED, MAN HAS ENJOYED HIMSELF TOO LITTLE: THAT ALONE, MY BROTHERS, IS OUR ORIGINAL SIN!
AND IF WE LEARN BETTER TO ENJOY OURSELVES, WE BEST UNLEARN HOW TO DO HARM TO OTHERS AND TO CONTRIVE HARM.
THEREFORE I WASH MY HAND WHEN IT HAS HELPED A SUFFERER, THEREFORE I WIPE MY SOUL CLEAN AS WELL.
FOR I SAW THE SUFFERER SUFFER, AND BECAUSE I SAW IT I WAS ASHAMED ON ACCOUNT OF HIS SHAME; AND WHEN I HELPED HIM, THEN I SORELY INJURED HIS PRIDE....
`BE RESERVED IN ACCEPTING! HONOUR A MAN BY ACCEPTING FROM HIM!' -- THUS I ADVISE THOSE WHO HAVE NOTHING TO GIVE.
I, HOWEVER, AM A GIVER: I GIVE GLADLY AS A FRIEND TO FRIENDS. BUT STRANGERS AND THE POOR MAY PLUCK THE FRUIT FROM MY TREE FOR THEMSELVES: IT CAUSES LESS SHAME THAT WAY....
AND WE ARE THE MOST UNFAIR, NOT TOWARDS HIM WHOM WE DO NOT LIKE, BUT TOWARDS HIM FOR WHOM WE FEEL NOTHING AT ALL.
BUT IF YOU HAVE A SUFFERING FRIEND, BE A RESTING-PLACE FOR HIS SUFFERING, BUT A RESTING-PLACE LIKE A HARD BED, A CAMP-BED: THUS YOU WILL SERVE HIM BEST.
AND SHOULD YOUR FRIEND DO YOU A WRONG, THEN SAY: `I FORGIVE YOU WHAT YOU DID TO ME; BUT THAT YOU DID IT TO YOURSELF -- HOW COULD I FORGIVE THAT?'
THUS SPEAKS ALL GREAT LOVE: IT OVERCOMES EVEN FORGIVENESS AND PITY....
ALAS, WHERE IN THE WORLD HAVE THERE BEEN GREATER FOLLIES THAN WITH THE COMPASSIONATE? AND WHAT IN THE WORLD HAS CAUSED MORE SUFFERING THAN THE FOLLIES OF THE COMPASSIONATE?
WOE TO ALL LOVERS WHO CANNOT SURMOUNT PITY!
THUS SPOKE THE DEVIL TO ME ONCE: `EVEN GOD HAS HIS HELL: IT IS HIS LOVE FOR MAN....'
SO BE WARNED AGAINST PITY: THENCE SHALL YET COME A HEAVY CLOUD FOR MAN! TRULY, I UNDERSTAND WEATHER-SIGNS!
BUT MARK, TOO, THIS SAYING: ALL GREAT LOVE IS ABOVE PITY: FOR IT WANTS -- TO CREATE WHAT IS LOVED!
`I OFFER MYSELF TO MY LOVE, AND MY NEIGHBOR AS MYSELF' -- THAT IS THE LANGUAGE OF ALL CREATORS.
ALL CREATORS, HOWEVER, ARE HARD.
... THUS SPAKE ZARATHUSTRA.

THE ORIGINAL SIN has been discussed almost by all religions. They all have different ideas about it. The most prominent and prevalent is the Christian idea. According to Christianity, disobedience is the original sin. The moment one decides that disobedience is the original sin, obedience automatically becomes the greatest virtue. Obedience creates slaves. Obedience is a poison that destroys all possibility of rebellion. Obedience is destructive, destructive of the very dignity of man.

The Christian story is beautiful, although an absolute lie. God, in the very beginning, had forbidden man to eat from the trees of wisdom and of eternal life. The very idea seems to be absurd. On the one hand God is the creator, the father, and on the other hand he is prohibiting his own children from being wise and living eternally. There seems to be a great contradiction.

But the devil pursuades Eve to eat from the tree of wisdom, and his argument is absolutely rational, human and tremendously significant. He says to Eve that if you don't eat from the tree of wisdom and from the tree of eternal life you will always remain animals; and God is afraid that if you eat from the tree of wisdom and the tree of eternal life, you will become gods. He is jealous, jealous of his own children. He is afraid. He does not want you to transcend your animal existence, he wants you to remain ignorant, unconscious, dependent, while you have the potential of being equals of God.

His argument is so profound that it seems the Christian god is not behaving the way a god is supposed to behave. On the contrary, the devil is behaving in a more divine way. In fact, the word *devil* comes from a Sanskrit root which means divine. The word *divine* also comes from the same root.

But Eve and Adam rebelled. And as God became aware that they had eaten the fruit of wisdom, he immediately expelled them from the Garden of Eden, afraid that now they will eat from the other tree which will make them eternal beings, immortal.

The story is significant in many ways, because the whole history of man is nothing but an enquiry into gaining more and more wisdom, and an enquiry into finding the eternal sources of life.

All the religions have been trying to make it that man should not go against the commandments that are coming from God, although the commandments are ugly. Man is expected to say yes in spite of himself;

only his obedience and faith are going to deliver him. This has made the whole of humanity remain retarded, unevolved. Having all the treasures and yet living in misery, having all potential to reach to the stars, but still crawling on the earth.

All the religions without exception have deprived man of his pride. And the moment man loses his pride, his dignity, he loses his very soul; he falls below the human level of life to sub-human levels.

Zarathustra brings a new light as far as the original sin is concerned, and he seems to be the most relevant and rational amongst all the other mystics of the world. What he says is so pure, so clear, so undeniably true that it needs no argument to prove it; it is self-evident, it is self-luminous.

Says he, "AS LONG AS MEN HAVE EXISTED, MAN HAS ENJOYED HIMSELF TOO LITTLE: THAT ALONE, MY BROTHERS, IS OUR ORIGINAL SIN!" You have such an infinite capacity to enjoy the whole rainbow of pleasures, happinesses, joys, and blessings. But all the religions have been telling you: Renounce pleasures, renounce life, live as minimally as possible. Don't live, just survive. And this has become the way of their saints. This they call austerity, this they call discipline: to wash away the original sin that Adam and Eve committed.

Zarathustra is exceptional, and can be understood only by very intelligent and very exceptional people. That's why there is not a great religion -- as far as numbers are concerned -- following Zarathustra. There are millions of people who have not even heard his name, and he has given greater original insights than anybody else.

Do you recognize the originality? He is saying the only original sin is that man has allowed himself to enjoy too little! He has not lived totally, intensely, madly! He has not lived with his whole being, he has not been orgasmic. And even if he has enjoyed a little bit, he has enjoyed it full of fear -- he will be punished for it. Torturing yourself is going to be rewarded in the other world; enjoying yourself will lead you into an abysmal hell where you will be tortured eternally; forever and forever.

So even though man has enjoyed a little, there was fear; it was always half-hearted, he was never total in it, he never got lost into it. The religions have not been able to take man away from pleasures completely, but they have succeeded almost ninety-nine percent. And whatsoever has remained -- that one percent -- they have poisoned it. You enjoyed, knowing perfectly well you are committing a sin and you are paving a path towards hell.

And why does Zarathustra call it the original sin? Because a man who has not enjoyed at the maximum, at the optimum, will not know what life is all about, will not know what is virtue, will not know the significance and the beauty of existence. He will remain ignorant, he will remain psychologically sick -- because your whole nature is demanding pleasure and your mind, contaminated by the priests, is holding you back.

Every man is in a strange tension. Nature wants to go in one direction and your religions want to take you in the exact opposite direction. Your whole life becomes a fight with yourself. You become your own enemy. And unless you know life in its heights -- pleasures transforming into blissfulness, enjoyment turning into ecstasies -- you are committing an original sin against life itself.

AND IF WE LEARN BETTER TO ENJOY OURSELVES, WE BEST UNLEARN HOW TO DO HARM TO OTHERS AND TO CONTRIVE HARM. Zarathustra comes to strange conclusions, from very novel directions. Gautam Buddha says, "Do not harm anybody. Do not hurt anybody, because that is a sin." Mahavira says, "Violence of any kind is a sin." Zarathustra comes to the same conclusion, but his whole argument is more profound than Gautam Buddha and Mahavira.

AND IF WE LEARN BETTER TO ENJOY OURSELVES, WE BEST UNLEARN HOW TO DO HARM TO OTHERS AND TO CONTRIVE HARM. I can say with absolute authority that once you are blissful, you cannot harm anybody. Once you have known the eternity of life, and the joyous dance of life, it is impossible for you to harm anyone -- because there is no one other than you. We are not separate islands; we are one continent, one single whole.

He is not making it a sin, he is not prohibiting you from harming others. He is simply saying, enjoy yourself to the fullest and you will not harm others, because in your very enjoyment the idea of *I* and *thou* disappears. There are no longer *others*; it is one life in millions of manifestations. In the trees, in the animals, in human beings, in the stars -- these are all manifestations of one life, one single life.

If we are harming anybody, we are harming ourselves. But this insight arises in you when you reach to the highest peak of bliss. That's why he says man's original sin is: he has enjoyed himself too little; and a man who has not enjoyed himself will not tolerate anybody else enjoying himself.

These are simple psychological facts. The man who is in pain, in anguish, in anxiety, in misery cannot tolerate anybody else being blissful. It hurts. Why am I miserable and why are others not? And if the whole of humanity is suffering, then to be blissful in this suffering humanity is to be constantly in danger.

People would like to destroy you. You don't belong to them, you are not miserable enough. You are a stranger. Perhaps you are mad, because when the whole world is so miserable how can you manage to laugh? How can you manage to dance and sing?

Just the other day Neelam brought many articles; a few for me, a few against me, a few neutral. Every day she brings them. It is amazing. I don't even read them. All over the world, in all the languages people are taking so much trouble -- writing for me, writing against me, writing neutrally, being factual. In one article she simple read one line in it. Because I have been seeing them, she feels embarrassed and hurt because people are writing absolute lies about me, not even a fragment of truth in them. So she simply says, "This is disgusting, nasty," and throws it away. And before throwing away that article, she said, "This man is writing utter lies."

One thing, in the beginning he says that I am the most disrespected and the most learned man of the day. He will be shocked, whoever has written it, because I don't want to be respected by sheep and goats, by monkeys and donkeys, by pigs and pygmies. I have never in my life desired any respect. I don't consider the present humanity worthy enough to have its respect, it is enough to have its disrespect. The men whom Zarathustra calls "supermen" -- perhaps they will be able to respect me because they will be able to understand me. Even today there are a few people who understand me; and then their respect is not only respect, it is love, it is devotion.

And as far as being the most learned, that man is absolutely wrong. I do not belong to the category of the learned. My whole life has been based on a fundamental truth which can only be called unlearning. Whatever the society has forced me to learn, through the schools and the colleges and the universities, my work has been how to unlearn it; how to clean myself from all this junk, rubbish and all kinds of crap. I am not a learned man. Perhaps I might be the most unlearned man in the world. And I would hate to be respected by the present humanity -- it does not have that intelligence, nor has it that heart, nor has it that being.

Twenty-five centuries have passed and Zarathustra is not yet understood, is not even now loved and respected. Perhaps the man who can love people like Zarathustra has yet to come. The clarity, the intelligence, the silence which is needed to understand him is absolutely missing in present-day human beings.

And the reason it is missing is that they have not allowed themselves to actualize all their potential. They have not allowed themselves to go the way of nature, the way of the Tao, they have not allowed themselves to flow with the stream. They have listened to wrong people, who have been teaching them to swim upstream, in which they are going to be frustrated and they are going to be failures -- and then they become condemners. The moment a person fails in achieving his goal he becomes a condemner. And because everybody has been told to make goals which are anti-life, anti-pleasure, anti-nature -- failure is absolutely certain.

These miserable people cannot understand a blissful man, and the man who has not known bliss enjoys only one thing, the suffering of others. Every early morning he is waiting for the newspaper just to know how many crimes have been committed, how many people have been murdered, how many people have committed suicide. Because good news is no news, only something bad, something disgusting is news. Anything natural is not news, howsoever beautiful it may be.

Just the opposite happens when you are blissful, you want everybody else to be blissful, too; because your blissfulness becomes multiplied by everybody else being blissful too. Harming anybody becomes simply impossible. It is not a discipline, it is not a vow that you have taken in a temple according to any religion; it is a simple outcome of your own blissfulness; that you cannot harm. You know life enjoys itself in being blissful, how can you destroy any other life? Just as you enjoy, every form of life wants to enjoy.

Certainly, if everything around you is dancing and ecstatic, it is going to make your own ecstasy far richer. The reward is here, now. Harming others becomes impossible, because it is harming your own joy. And helping people to be blissful is not to be a service to them, but a service to yourself, because their joy is going to enhance your joy. The more people are blissful in the world, the more there is an atmosphere of celebration. In that atmosphere you can dance more easily, you can sing more easily. This is a great contribution of Zarathustra.

THEREFORE I WASH MY HAND WHEN IT HAS HELPED A SUFFERER, THEREFORE I WIPE MY SOUL CLEAN AS WELL.
FOR I SAW THE SUFFERER SUFFER, AND BECAUSE I SAW IT I WAS ASHAMED ON ACCOUNT OF HIS SHAME; AND WHEN I HELPED HIM, THEN I SORELY INJURED HIS PRIDE.

He is always original in seeing things. The same things have been seen by millions of people, but Zarathustra finds an angle which is absolutely virgin. He is saying, "Whenever I help somebody who is suffering, I know I am hurting his pride, I know he is feeling shame that he is suffering. Because of his shame I feel ashamed, and because I have helped him I have sorely injured his pride."

Rather than expecting to have pleasures in heaven because I have helped somebody who is suffering -- opening an account in paradise, counting on one's virtues -- he says "I wash my hand because I have hurt somebody's pride. I have seen him suffer, I have seen him naked, I have seen his wounds which he was hiding. Although I have helped him -- but what is my help? His pride is hurt, and I have to wash my hands. I have to do something so that he does not feel ashamed, so he does not feel that his pride has been hurt; on the contrary, he feels that he has obliged me, he has given me an opportunity to help a brother. He is not obliged to me, I am obliged to him."

`BE RESERVED IN ACCEPTING! HONOUR A MAN BY ACCEPTING FROM HIM!'
Be reserved, be very, very careful and cautious in accepting.

HONOUR A MAN BY ACCEPTING FROM HIM. It may be a small thing, a roseflower, or just a good morning, or a handshake, but accept it with such love, with such grace. He has honored you. Let him feel that he has been accepted.

In this world millions of people are suffering because nobody accepts them. Everybody asks them, "Are you worthy? Do you deserve?" Nobody accepts them as they are, and certainly, everybody is whatever he is. It is not his fault existence needs him the way he is; he must be fulfilling a certain need of which you are not aware. You are not aware of many mysteries of life, and if life is accepting a man, who are you to reject him?

But all around the world people are suffering for a simple reason that they don't have anything to give, that nobody wants them as they are, that everybody demands them to be somebody else -- then they will be accepted. And nobody can be somebody else. In the very effort he becomes crippled, in the very effort he becomes distorted, in the very effort he loses his natural grace and his natural destiny, he goes astray. And this creates misery.

... THUS I ADVISE THOSE WHO HAVE NOTHING TO GIVE.

I, HOWEVER, AM A GIVER: I GIVE GLADLY AS A FRIEND TO FRIENDS. BUT STRANGERS AND THE POOR MAY PLUCK THE FRUIT FROM MY TREE FOR THEMSELVES: IT CAUSES LESS SHAME THAT WAY. Do you see his insight? He says, "I give to my friends, because it will not hurt their pride. They will rejoice with me. I have accepted things from them; I have accepted them, they will accept me. But to the poor, but to strangers, I would suggest it is better they PLUCK THE FRUIT FROM MY TREE FOR THEMSELVES: IT CAUSES LESS SHAME THAT WAY. Their pride will not be hurt, and they will not feel inferior to me. It is very difficult to find a man of deeper insight into human psychology.

AND WE ARE THE MOST UNFAIR, NOT TOWARDS HIM WHOM WE DO NOT LIKE, BUT TOWARDS HIM FOR WHOM WE FEEL NOTHING AT ALL. You can love someone, you can hate someone, but don't be neutral, don't be indifferent. You can like, you can dislike -- in either case you are taking a standpoint. But don't say, "It does not matter to me." The moment you become neutral you are simply saying that whether that man exists or dies it makes no difference to you.

This is the greatest harm that you can do to somebody. Hate will not hurt so much. At least you hate, there is a relationship. And hate can turn into love any moment, because love turns into hate -- they are convertible. Likings can become dislikings tomorrow and vice versa, but indifference remains indifference.

Indifference is the worst kind of behavior a man can adopt. But watch yourself, how indifferent are you? How many people do you love, how many people do you hate? How many people do you like, how many people do you dislike? The number will be very small. And what about the millions to whom you are simply indifferent? If in Ethiopia one thousand people die every day, you simply read it in the newspaper and you don't lose even a heartbeat. Ethiopia is far away, it is almost another planet; and obviously you cannot care

about the whole world.

It is not a question of care. It is a question of the expansion of your consciousness. Ethiopia should be part of the map of your consciousness. But in Ethiopia people were dying because they had no food, and in Europe food was being destroyed in the ocean because they had superfluous food -- mountains of butter, mountains of foodstuff. Just the cost of destruction was two billion dollars. That was not the cost of the food -- it was just the cost of taking the food to the ocean and throwing it into the ocean. One wonders, does man really have a heart, or is it just a fiction?

The same was happening in America. Every six months in Europe and America -- both places -- billions of dollars are wasted in destroying food, and in the poor countries people are dying. And death by starvation is the ugliest, because it takes such a long time, and so much unnecessary suffering. A healthy man can live without food for three months, then he will die. But these three months will be hell, they will appear like three lives.

A man who knows life as a joy will also understand that other living beings are in the same category; they also want to live, they also want to enjoy. If I can do something it is not for them, it is not a service -- it is just my joy, my pleasure to share myself.

BUT IF YOU HAVE A SUFFERING FRIEND, BE A RESTING-PLACE FOR HIS SUFFERING, BUT A RESTING-PLACE LIKE A HARD BED, A CAMP-BED: THUS YOU WILL SERVE HIM BEST.

AND SHOULD YOUR FRIEND DO YOU A WRONG, THEN SAY: `I FORGIVE YOU WHAT YOU DID TO ME; BUT THAT YOU DID IT TO YOURSELF -- HOW COULD I FORGIVE THAT?' What can I do about that? Doing something to me you have done something to yourself, too. I can forgive you for what you have done to me, but what can I do about what you have done to yourself? You cannot hurt anybody without hurting yourself. It is just impossible to behave in a disgusting way with anybody; you are at the same time behaving disgustingly with yourself.

You cannot insult somebody without insulting yourself.

THUS SPEAKS ALL GREAT LOVE: IT OVERCOMES EVEN FORGIVENESS AND PITY. When you say "I pity", it is not love; because to whomsoever you show your pity, you make him feel inferior. Love never makes anybody feel inferior. It gives superiority. It brings out the best in the other. PITY and SERVICE TO THE POOR are ugly words; DUTY... these are not words of love. These are the conveniences of a miserable society. These are not the sharings of a blissful world.

ALAS, WHERE IN THE WORLD HAVE THERE BEEN GREATER FOLLIES THAN WITH THE COMPASSIONATE? AND WHAT IN THE WORLD HAS CAUSED MORE SUFFERING THAN THE FOLLIES OF THE COMPASSIONATE? You may have never thought that compassion can also cause misery. But that's what it has done. Mohammedans have killed millions of people -- out of compassion. Christians have killed millions of people -- out of compassion. The compassion for the Mohammedan is -- if you are not a Mohammedan then become a Mohammedan, because only a Mohammedan will be saved on the last day of judgment. Even if you have to be forced, on the point of a sword, it is compassion. And if you are still unwilling to become a Mohammedan it is better that you are killed, because to be killed at the hands of a Mohammedan you have some chance of being saved.

Christian missionaries go on spreading in the world that unless you are a Christian you cannot be saved. There is only one savior, Jesus Christ. Those who don't follow Jesus have to be brought somehow into the fold. In the past, they used to be forced by violence, by murder, by arson. Today the means of converting them has changed, but the basic idea remains the same. First they used to come with a bible in one hand, and a sword in the other; now they come with a bible in one hand and a loaf of bread in the other.

The hungry, the starving cannot resist the temptation. Even if he has to become a Christian -- he does not know anything about religion, his whole life he has known only one thing and that is hunger. The bread certainly seems to be a great redemption. But by giving bread to the poor you are purchasing their souls. And the idea is, the more people you make Christians, the more you accumulate virtue. You are not concerned with their being saved, you are concerned with your own account, your own virtue. Compassion has done much harm. The coming man has to rise above compassion. The new man has to learn sharing -- not for any reward, not for any compensation, but just out of sheer joy. It is joy to share. If you have bread and you can share with a hungry man without hurting his pride, if you can share with those who are unfortunate and yet remain graceful, that will be true virtue.

WOE TO ALL LOVERS WHO CANNOT SURMOUNT PITY!

THUS SPOKE THE DEVIL TO ME ONCE: `EVEN GOD HAS HIS HELL: IT IS HIS LOVE FOR MAN.' It is a very strange statement. Zarathustra is speaking through the mouth of the devil, because he cannot say it directly. He cannot say it directly because he has declared God to be dead, and if God is dead the devil cannot survive, they both are fictions, complementary to each other; they can only exist together. But just to make a significant statement he uses the metaphor of the devil: Thus spoke the Devil to me once: `Even God has his Hell: it is his love for man.'

It reminds me of Jean-Paul Sartre, who was one of the most significant philosophers of our century. He says, "The other is hell." And it is the conclusion of a long life of many love affairs; but each love affair ended in a state of hell. Finally he draws the conclusion that it does not matter who the other is, the other itself is hell. The other has his own likings, dislikings; even lovers cannot be in harmony, because harmony is a totally different discipline. Unless you have learned to be in harmony with yourself, how you can be in harmony with anybody else?

So it is good if lovers just meet on the beaches, in the parks -- just once in a while. Everything seems to be great and beautiful because both are alert and keeping on their masks, their makeup; they are saying sweet nothings to each other.

But once they start living together it becomes difficult to go on being false twenty-four hours a day. It becomes heavy, and the mask goes on slipping; you cannot hold it on for twenty-four hours. And you cannot go on saying the same old sweet nothings again and again -- they become boring. Soon you find there is nothing to talk about. Your love becomes a repetition, a mechanical repetition, as if you are seeing the same old film again and again and again.

I have heard about a villager... when for the first time in his village came a movie, a touring movie, he saw the matinee show. Everybody had left, but he was sitting there. The manager came, "What is the idea? Because the show is finished, and now we will have to clean for the next show." The villager said, "You can bring the ticket for the next show, I am not going anywhere, I will see the next show. And if I am not satisfied, I will see the third show, also." There were three shows every day.

The manager thought the man seemed mad, but he gave money, so he said, "Perhaps, let him see it." After the second show, the manager came again just out of curiosity to ask, "Are you satisfied?" The villager said, "Satisfied? My foot! I have to see the third show also. This is the money, bring the ticket." But the manager said, "What is the problem? If I can be of any help?..." He said, "Nobody can be of any help. But I'm not going to go unless I'm satisfied." The manager said, "What is your satisfaction? How can you be satisfied? You just tell me."

The villager said, "In the film, there is a beautiful woman just standing on the bank of a beautiful lake, undressing. She's almost undressed, just the last piece of cloth has remained; and unfortunately, a train comes and by the time the train has passed, the woman is swimming in the lake. I'm waiting, because in India, it is impossible that the train will come always at the right time. Someday it is going to be late; if not today, tomorrow I will come, the day after tomorrow I will come. One day it is going to happen that the train will not come, only then I will be satisfied." The manager said, "My God, it is going to be very difficult!"

But what are you seeing in your film? -- the same film, and even the train does not come. And every night you decide enough is enough, but after twenty-four hours you start thinking perhaps... one never knows, something may be different. And it has been going on for your whole life.

The moment anything becomes a repetition you start behaving like a robot. And everything is bound to become a repetition, unless your intelligence, your meditativeness, your love is so great that it goes on transforming yourself and the person you love; so that each time you look in the eyes of the person you love it is something different, it is something new -- new flowers have blossomed, the season has changed.

Unless one remains changing, even love becomes hell; otherwise, everybody would be in love in the whole world, but everybody is living in his own hell -- private hells, just like attached bathrooms. To live a life which never becomes a misery, which never becomes a hell, one has to be fresh every moment, unburdened of the past, always trying to find new dimensions to relate with people, new ways to relate with people, new songs to sing. One should make it a point, a basic point, that I will not live like a machine; because the machine has no life -- it has efficiency. The world needs you to be a machine because the world needs efficiency.

But your own being needs you to be absolutely non-mechanical, unpredictable -- each morning should find you new. That is the way of the superman, that is the way of the sannyasin.

SO BE WARNED AGAINST PITY: `THENCE' SHALL YET COME A HEAVY CLOUD FOR MAN! TRULY, I UNDERSTAND WEATHER-SIGNS!
`BUT MARK, TOO, THIS SAYING: ALL GREAT LOVE IS ABOVE PITY: FOR IT WANTS -- TO CREATE WHAT IS LOVED!'

Pity, sympathy, compassion are far lower than love, because love is a creative experience. Lovers create each other. In their creating each other continuously, they remain new, they remain fresh.

`I OFFER MYSELF TO MY LOVE, AND MY NEIGHBOR AS MYSELF.' Never deceive your love, because no deception is going to be unknown, undiscovered; soon the other will come to know your deception. Never lie to the person you love; be authentic and be sincere, and be just an open book -- not hiding anything, not pretending anything. Remain yourself.

`I OFFER MYSELF TO MY LOVE, AND MY NEIGHBOR AS MYSELF.' Hence, there is no need of feeling a burden of pretensions, lies, deceptions, hypocrisies. Just be authentically yourself.

THAT IS THE LANGUAGE OF ALL CREATORS.
ALL CREATORS, HOWEVER, ARE HARD.

Love as creativity is a tremendously significant idea. Love not only as a relationship between two static persons, but love as a creative whirlpool, love as a dance, so fast, at full speed, that it is difficult to find who is the lover and who is the beloved. And the dance goes on becoming more and more deep, and the dancers disappear and only the dance remains. One can make his life a beautiful dance, a creative act of love.

Zarathustra teaches love as the highest value. Love to him is God, love to him is religion.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #22
Chapter title: Of the priests

7 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE PRIESTS
AND ONE DAY ZARATHUSTRA MADE A SIGN TO HIS DISCIPLES AND SPOKE THESE WORDS TO THEM:
HERE ARE PRIESTS: AND ALTHOUGH THEY ARE MY ENEMIES, PASS THEM BY QUIETLY AND WITH SLEEPING SWORDS!...
THEY ARE BAD ENEMIES: NOTHING IS MORE REVENGEFUL THAN THEIR HUMILITY. AND HE WHO

TOUCHES
THEM IS EASILY DEFILED....
HE WHOM THEY CALL REDEEMER HAS CAST THEM INTO BONDAGE --
INTO THE BONDAGE OF FALSE VALUES AND FALSE SCRIPTURES! AH, THAT SOMEONE WOULD REDEEM THEM FROM THEIR REDEEMER!... OH, JUST LOOK AT THESE HUTS THAT THESE PRIESTS HAVE BUILT THEMSELVES. CHURCHES THEY CALL THEIR SWEET-SMELLING CAVES!
OH THIS COUNTERFEIT LIGHT! OH THIS MUSTY AIR! HERE, WHERE THE SOUL MAY NOT FLY UP TO ITS HEIGHT!
ON THE CONTRARY, THEIR FAITH COMMANDS: `UP THE STEPS ON YOUR KNEES, YOU SINNERS!'...
WHO CREATED SUCH CAVES AND PENITENTIAL STEPS? WAS IT NOT THOSE WHO WANTED TO HIDE THEMSELVES AND WERE ASHAMED BEFORE THE CLEAR SKY?
AND ONLY WHEN THE CLEAR SKY AGAIN LOOKS THROUGH BROKEN ROOFS AND DOWN UPON GRASS AND RED POPPIES ON BROKEN WALLS -- ONLY THEN WILL I TURN MY HEART AGAIN TOWARDS THE PLACES OF THIS GOD.
THEY CALLED GOD THAT WHICH CONTRADICTED AND HARMED THEM: AND TRULY, THERE WAS MUCH THAT WAS HEROIC IN THEIR WORSHIP!
AND THEY KNEW NO OTHER WAY OF LOVING THEIR GOD THAN BY NAILING MEN TO THE CROSS!...
THEY WOULD HAVE TO SING BETTER SONGS TO MAKE ME BELIEVE IN THEIR REDEEMER: HIS DISCIPLES WOULD HAVE TO LOOK MORE REDEEMED!
I SHOULD LIKE TO SEE THEM NAKED: FOR BEAUTY ALONE SHOULD PREACH PENITENCE....
THE SPIRIT OF THEIR REDEEMERS CONSISTED OF HOLES; BUT INTO EVERY HOLE THEY HAD PUT THEIR ILLUSION, THEIR STOP-GAP, WHICH THEY CALLED GOD....
ZEALOUSLY AND WITH CLAMOR THEY DROVE THEIR HERDS OVER THEIR BRIDGE: AS IF THERE WERE ONLY ONE BRIDGE TO THE FUTURE! TRULY, THESE SHEPHERDS, TOO, STILL BELONGED AMONG THE SHEEP!...
THEY WROTE LETTERS OF BLOOD ON THE PATH THEY FOLLOWED, AND THEIR FOLLY TAUGHT THAT TRUTH IS PROVED BY BLOOD.
BUT BLOOD IS THE WORST WITNESS OF TRUTH; BLOOD POISONS AND TRANSFORMS THE PUREST TEACHING TO DELUSION AND HATRED OF THE HEART....
AND YOU, MY BROTHERS, MUST BE REDEEMED BY GREATER MEN THAN ANY REDEEMER HAS BEEN, IF YOU WOULD FIND THE WAY TO FREEDOM!
... THUS SPAKE ZARATHUSTRA.

AN ANCIENT STORY: A young devil comes running to his boss. He is trembling, and he says to the old devil, "Something has to be done immediately, because on the earth one man has found the truth! And once people know the truth, what will happen to our profession?"

The old man laughed, and he said, "Sit down and rest and don't be worried. Everything is taken care of. Our people have reached there."

"But," he said, "I am coming from there. I have not seen a single devil there."

The old man said, "The priests are my people. They have already surrounded the man who has found the truth. Now they will become the mediators between the man of truth and the masses. They will raise temples, they will write scriptures, they will interpret and distort everything. They will ask people to worship, to pray. And in all this hubbub, the truth will be lost. This is my old method, which has always succeeded."

The priests who represent religion are not its friends. They are the greatest enemies of it, because religion needs no mediators: between you and existence there is an immediate relatedness. All that you have to learn is how to understand the language of existence. You know the languages of man, but they are not the languages of existence.

Existence knows only one language:
And that is of silence.

If you can also be silent you will be able to understand the truth, the meaning of life, the significance of all that exists. And there is no one who can interpret it for you. Everyone has to find it for himself. Nobody can do the job on your behalf -- but that's what the priests have been doing for centuries. They are standing like a China Wall between you and existence.

Just a few days ago, the Vatican pope informed all the Catholics, "It is being told again and again to me that many Catholics are confessing to God directly. They are not going to the confession booth, to the priest. I declare it a sin to confess directly to God. You have to confess to the priest; you cannot relate to God directly."

He has not given any reason, because there is no reason at all, except that the priest has to be kept in his profession -- and he himself is a high priest.

If people start approaching reality without anybody leading them, without anybody telling them what is good and what is evil, without anybody giving them a map that they have to follow, millions of people will be able to understand existence -- because our heartbeat is also the heartbeat of the universe, our life is part of the life of the total.

We are not strangers, we are not coming from somewhere else; we are growing within existence. We are part of it, an essential part of it. We just have to be silent enough, so that we can hear that which cannot be said in words: the music of existence, the immense joy of existence, the constant celebration of existence. Once it starts penetrating our heart, transformation comes.

That is the only way somebody becomes religious -- not by going to the churches which are made by man, not by reading the scriptures which are made by man. But the priests have been pretending that their holy scriptures are written by God. The very idea is simply idiotic. Just look into those scriptures: You will not find any signature of God in them. You will find things which there is no reason for God to write.

Hindus believe in the VEDAS and believe that they are written by God himself, and they are the most ancient books in existence; but no Hindu bothers to look into them. If God wrote them, there is going to be something immensely valuable... but ninety-eight percent of the VEDAS are just rubbish -- such rubbish that it proves that they are not written by God.

For example a prayer by a priest... why should God write it? And the prayer is that his cows are not giving enough milk, "Have mercy on me, increase the milk of my cows." Not only that, "Decrease the milk of everybody else's!" -- God is going to write this? "Kill my enemies and help my friends" and even such stupid things as "Rains are coming; take care that all the water reaches my fields and avoids the neighboring field, because it belongs to my enemy. Just shower your water on my field."

Why should God write these things? Every scripture gives intrinsic evidence that they are written by men, and very stupid men, primitive men. The so-called holy scriptures are not even to be counted as good literature -- they are childish, crude, ugly. But because they are written in languages which are dead... and some are in languages which have never been in use by common people, for example, the VEDAS. That language has never been used by the common people. It was the language of the learned brahmins, the language of the priests.

And they were very reluctant that it should be translated, because they knew: once it is translated, it will lose all sanctity. People will see that this nonsense is not even unholy -- what to say about its being holy!

So much obscenity, so much pornography is in the holy scriptures of all your religions. But they are written in Sanskrit, which is not used by common people; in Arabic, which is not used by common people; in Hebrew, which is not used by common people; in Pali, in Prakrit. Those languages are dead. And all the religions are reluctant that their holy scriptures should be brought in to the modern languages which people understand -- although, in spite of their reluctance, their holy scriptures have been translated.

First they were against their being printed; second they were against their being translated. The only reason was, they knew that once they were printed they would be sold all over the world, anybody could purchase them. And if they are translated into living languages, then how long can you hide the truth?, and how are you going to prove that they are written by God?

The scriptures are man-made, the statues of God are man-made, the temples and churches are man-made, but thousands of years of conditioning has given them a certain sacredness, holiness. And there is nothing sacred in them, nothing holy in them.

The priests have been deceiving man more than anybody else. This is the worst profession in the world, even worse than the profession of the prostitutes. At least the prostitute gives you something in return; the priest gives you simply hot air -- he has nothing to give to you.

And this is not all: Whenever somebody has realized the truth, these priests are against him. Obviously they have to be, because if his truth is recognized by people, millions of priests in the world will be out of employment. And their employment is absolutely unproductive. They are parasites, they go on sucking the blood of man. From the moment the child is born, until he enters his grave, the priest goes on finding ways to exploit him.

Unless religion is freed from the hands of the priests, the world will remain only with pseudo-religion; it will never become religious. And a religious world can not be so miserable: the religious world should be a constant celebration.

A religious man is nothing but pure ecstasy. His heart is full of songs.

His whole being is ready to dance any moment.

But the priest has taken away the search for truth: He says there is no need for searching, it has already been found, you just have to have faith.

The priest has made people miserable, because he condemns all the pleasures of the world. He condemns the pleasures of the world so that he can praise the pleasures of the other world.

The other world is his fiction. And he wants humanity to sacrifice its reality for a fictitious idea -- and people have sacrificed.

Zarathustra is not alone in condemning the priests. Gautam Buddha is with him, Mahavira is with him, Lao Tzu is with him. Gautam Buddha, Mahavira, and Lao Tzu condemn the priests, but very mildly. Zarathustra calls a spade a spade. He is absolutely realistic. He does not care about etiquette, manners, culture. He says whatsoever he experiences as the truth.

AND ONE DAY ZARATHUSTRA MADE A SIGN TO HIS DISCIPLES AND SPOKE THESE WORDS TO THEM:

HERE ARE PRIESTS: AND ALTHOUGH THEY ARE MY ENEMIES, PASS THEM BY QUIETLY AND WITH SLEEPING SWORDS! Zarathustra is very simple, innocent; speaks like a child. Gautam Buddha will not call them "my enemies," he will go round about.
Zarathustra hates directly.

The priests are not only enemies of Zarathustra, they are enemies of everyone who loves truth, who is in search of truth or who has found the truth. The closer you are to the truth, the more the priest is your enemy. You are disturbing his customers, you are disturbing his business. Religion to him is business.

The Christian churches in America were against me for the simple reason that so many young men and women have come out of their fold. My people don't belong to any religion. They are religious, and for being religious you don't have to belong to any religion.

Religiousness is a quality, a fragrance of your consciousness. It has nothing to do with belonging to an organization, following fixed and dead principles, decided by people who have been long, long dead. To look at it differently, in the name of religion the dead are dominating the living: they are dictating to you how you should live. They don't know anything about the vast changes that have happened since they died.

We are living in a totally different world, in a totally different time and we need every day a spontaneous awareness to respond to reality. And we go on failing because our response is not spontaneous: the reality is new and our response is thousands of years old. Our failure is absolutely certain and that constant failure brings misery in life.

HERE ARE PRIESTS, says Zarathustra to his disciples, AND ALTHOUGH THEY ARE MY ENEMIES, PASS THEM BY QUIETLY, don't quarrel with them. They are very efficient in quarreling. They have refined their arguments. They don't have anything else to do, they only argue. It is better, to PASS THEM BY QUIETLY AND WITH SLEEPING SWORDS.

Don't fight with them. Because you are new, you have not yet experienced the truth -- that is the problem. They can disturb you, they can lead you astray. You don't know the truth, nor do they know the truth, but they know the arguments, sophistry. They can convince your minds for anything they want. All priests belong to the category of the sophists.

One of my vice-chancellors was a world-renowned law-expert. He had three offices: one in London, one in New Delhi, one in Peking, and he was running continually from Peking to Delhi, from Delhi to London. He had the biggest cases on his hands -- of maharajas, kings, queens -- but he was a drunkard. He earned enough money; and when he retired, he donated the whole of the money so that a university could be founded. So he was the founder vice-chancellor of the university that he created.

I used to go for a morning walk, and he was the only one whom I used to meet on my morning walks. By and by we became very friendly and very close. One day I was talking about sophistry, and he remembered one of his cases that he had fought in the Privy Council, in London. The case was between the Maharaja of Jaipur and the Maharaja of Udaipur. It was a big case but the night before he drank too much, and in the morning there was still the hang-over.

He went to the court. In his drunkenness he forgot completely that he was fighting for the Maharaja of Jaipur. Everybody was astonished because e started criticizing the Maharaja of Jaipur. He gave great arguments, brought all the precedents, all the legal support. Even the judges were looking at each other: What had happened to this man? -- he was supposed to fight for the Maharaja of Jaipur. The man who was going to fight for the Maharaja of Udaipur could not believe what is happening: Now what is he going to

do?

He was so convincing, that at lunch-time, when the court dissolved, his secretary said, "What are you doing? Are you fighting for the Maharaja of Jaipur or for the Maharaja of Udaipur?"

He said, "I drank too much last night. I do not know for whom I am fighting, for what I am fighting, but I had to say something. Do you think I was on the wrong side?"

The secretary said, "Absolutely wrong -- and you have convinced the judges. Even the advocate who is going to argue against you, feels completely lost, because you have done his job already."

He said, "Do not be worried. So I am for the Maharaja of Jaipur. Just you remain standing by my side and go on pulling my coat, so I don't forget again. I am still not absolutely out of the influence of the alcohol: I look at the judge and I see two judges and I know -- that is my criterion."

In the second half, after lunch, he said to the judge, "Before lunch I spoke in favour of the Maharaja of Udaipur and against the Maharaja of Jaipur. That was only half my argument. I was preparing the ground. These are the arguments that can be given by the opposing advocate. Now I will begin to destroy all those arguments, because I am here to protect the Maharaja of Jaipur and his interests."

This was a new revelation to everybody and even the judge could not believe that he would be able to contradict what he had established so clearly. But he contradicted it. Now he argued against himself and he won the case.

So he was telling me that sophistry is a prostitute. Arguments don't prove anything: A little better argumentation and they can be demolished. If you don't have the experience, it is dangerous to get into a quarrel, into argumentation, into sophistry, because your mind, having no experience, can be convinced by arguments for something which is not true.

The advice of Zarathustra is: first have the experience -- then there is no need to be afraid of any argument, because no argument can destroy your experience. Your experience has a quality of being self evident.

THEY ARE BAD ENEMIES: NOTHING IS MORE REVENGEFUL THAN THEIR HUMILITY. They pretend to be very humble, but they are very revengeful. You can see around the world that the priests have done only one thing: they have created wars, religious wars they call crusades. They have killed many more people than anybody else, in the name of religion, in the name of love, in the name of truth. Their humbleness is hypocrisy. Their revengefulness is well known.

For thousands of years they have been destroying the unity of human beings. The whole humanity is one, but the priests will not allow it to happen; because if the whole humanity becomes one, drops these adjectives of being a Christian, or a Jew, or a Hindu or a Mohammedan, the priests will be at a loss. They have a very well paid profession and they are doing nothing, except creating trouble, riots amongst different religions.

THEY ARE BAD ENEMIES: NOTHING IS MORE REVENGEFUL THAN THEIR HUMILITY. AND HE WHO TOUCHES THEM IS EASILY DEFILED. Do not even touch them! Even coming in contact with them you will be defiled. They are the most ugly and disgusting profession on the earth.

Obviously, the people who sell God in the marketplace.... One day I was passing by the side of a church; a beautiful young woman waved to stop me, so I stopped the car. She handed over to me a few pamphlets. The first pamphlet on top had a beautiful house by the side of a mountain river with a waterfall, with huge trees and it said: "Do you want this house?"

I could not believe that this house was available in that city. There were no mountains, there were no waterfalls, but perhaps I didn't know. So I looked inside: it was not on the earth, it was in heaven. "Believe in Jesus Christ and you will have such beautiful houses, just by the side of God...." These people are even selling properties in paradise, and so cheap -- just believe in God, just believe in Jesus Christ, that's enough.

HE WHOM THEY CALL REDEEMER HAS CAST THEM INTO BONDAGE. All the redeemers have created different kinds of bondages. In fact nobody can redeem anybody else. One can redeem oneself, but to pretend that "I am the redeemer: just believe in me and I will save you; I am the savior, the only true savior," has created imprisonments.

These imprisonments are spiritual and psychological, that's why you don't see them. Otherwise what do you mean, when you say, "I am a Christian," or "I am a Hindu," or "I am a Buddhist?" It means, that "I believe Gautam Buddha is going to be my redeemer"; that "I am waiting simply for Jesus Christ to come and redeem me.

"You have dropped every effort to transform yourself -- and that is the *only* way there is for any kind of transformation. All these redeemers have created only prisons for people. And the priests go on representing

those dead redeemers.

Zarathustra is saying, HE WHOM THEY CALL REDEEMER HAS CAST THEM INTO BONDAGE. These priests are also in bondage, but at least their bondage pays. The others who are in bondage are simply wasting their time in waiting. All waiting is waiting for Godot, who never comes.

Five thousand years ago Krishna had promised the Hindus, "Whenever there will be misery, whenever there will be pain, whenever there will be anguish, whenever people will become unvirtuous -- I will come to redeem you."

Now what more does he want?... The prisons are full of criminals; and those who are not in the prisons -- it does not mean that they are not criminals, it simply means they have not been caught. People are living in utter misery, starvation, hunger, all kinds of sexual perversion.... For what is he waiting? He should come! He will not get a better chance to redeem people.

Jesus promised, "I will be coming." They all have promised. Their promises have become chains on your souls. Because of their promises you have not made any effort to change your own being, which is far easier than to wait.

INTO THE BONDAGE OF FALSE VALUES AND FALSE SCRIPTURES! I am really surprised, that almost the whole earth believes in different kinds of false scriptures. Their falsity is so clearly evident that it need not be proved.

For example, they all say, "God created the world", and of course there was no witness. On what grounds are they so certain that God created the world? God has not left any inscription anywhere "I created the world..." the day, the month, the year. There is not a single witness. They all go on preaching about God, but not a single person has seen him. They go on talking about heaven and hell -- not only talking, they have maps of heaven and hell. And they don't have maps of the earth on which they live.

I was visiting Agra. Agra has the most beautiful piece of architecture, the Taj Mahal. In Agra and the surrounding area there is a Hindu sect, Radhaswami. When their founder died, they decided to make something better than the Taj Mahal, because it was going to be in the same city, Agra. They have poured in enough money and for almost a hundred years thousands of stone-cutters have been working on it, and only the ground floor is ready. It does not seem that they will be able to make their whole dream come true, but even the ground floor shows that if they succeed, they will make the Taj Mahal number two. Their place will be number one -- such great art, such a tremendous work of carving in marble.

The high priest took me inside their temple, and he showed me a map. They believe that there are fifteen heavens and fifteen hells. It seems mathematical. Somebody is just stealing a small thing, steals a button from your coat, now to throw him in with Adolf Hitler does not seem to be right. There must be some categorization. So it seems logical: fifteen hells for different kinds of sinners; the greatest sinners go to the fifteenth. The same is true about heavens. Somebody has done something good, he cannot be placed with Gautam Buddha or Jesus Christ, so according to their merit....

So I looked. Seeing my interest in their map the high priest asked me, "What do you think about it?"

I said, "It is perfectly right." Although it is absolutely ugly, ugly in the sense that Mohammed is somewhere in the fourth heaven, Moses in the fifth, Jesus in the sixth; Gautam Buddha, Mahavira in the seventh; Kabir, Nanak in the eighth.... That was the way they had divided it, with the names written, and their own guru, the founder of the Radhaswami sect, in the fifteenth. He was alone there. He had reached the highest consciousness. Gautam Buddha was still in the seventh, Jesus in the sixth.

He said, "What do you think about the categorization of these people?"

I said, "That's perfect; your guru is in the fifteenth."

He looked at me. He said, "How are you certain?"

I said, "I am certain, because I am in the sixteenth; and your guru is trying hard to enter into the sixteenth, but I won't let him. I go on throwing him back into the fifteenth." He said, "Sixteenth? But we have never heard about the sixteenth."

I said, "Your hearing or not hearing makes no difference."

He said, "But you are insulting our guru." I said, "I am not insulting him. Each according to his virtue; he reached only up to the fifteenth -- and naturally I don't want anybody else to share the sixteenth apartment. And there is nothing else above, so I cannot go higher. This is the highest peak and your guru has to remain in the fifteenth."

He said, "I don't believe you; you must be joking."

I said, "You are not joking? -- putting Gautam Buddha in the seventh and your guru, who is not even the

dust of Gautam Buddha's feet, is in the fifteenth?"

He was very angry, but I said, "Anger will not help. All these falsities... you don't have any evidence for it. If you can produce any evidence, I will produce the evidence that I am in the sixteenth. Ask your guru, he knows me perfectly well."

But all religious scriptures, theologies, are so full of lies. They have to be full of lies, because truth is very simple. It does not need a scripture, it needs a meditative awareness, it needs a silence within you -- that is the only temple, all other temples are false.

INTO THE BONDAGE OF FALSE VALUES AND FALSE SCRIPTURES! AH, THAT SOMEONE WOULD REDEEM THEM FROM THEIR REDEEMER! Zarathustra is saying, someone should redeem them from their redeemers. But say anything against any falsity and immediately you create enemies. I have not done any harm to anybody and I have created millions of enemies around the world -- just because I pointed out the false statements in their scriptures, and they are not capable of defending them. Their failure to defend them becomes anger, rage, enmity.

> OH, JUST LOOK AT THESE HUTS THAT THESE PRIESTS HAVE BUILT THEMSELVES. CHURCHES THEY CALL THEIR SWEET-SMELLING CAVES!
> OH THIS COUNTERFEIT LIGHT! OH THIS MUSTY AIR! HERE, WHERE THE SOUL MAY NOT FLY UP TO ITS HEIGHT!
> ON THE CONTRARY, THEIR FAITH COMMANDS: 'UP THE STEPS ON YOUR KNEES, YOU SINNERS!'

Every religion destroys man's dignity; calls him a sinner. Rather than endowing man with dignity, making him more beautiful and more truthful, making him a god on the earth, they have turned the whole of humanity into a crowd of sinners. All that you have to do is: "UP THE STEPS ON YOUR KNEES, YOU SINNERS!"

This they call worship, this they call prayer.

This is nothing but suicide, this is destroying yourself, your esteem in your own eyes, your self-respect, your dignity.

You are the highest evolution in existence. Existence has hoped and dreamt for you to bring even higher stages of consciousness. Existence dreams within you to become superman -- but these priests have created supersinners.

> WHO CREATED SUCH CAVES AND PENITENTIAL STEPS? WAS IT NOT THOSE WHO WANTED TO HIDE THEMSELVES AND WERE ASHAMED BEFORE THE CLEAR SKY?
> What is the need of all these churches, and temples, and synagogues?

Is not this whole world, the whole universe a beautiful temple? The sky full of stars in the night, the day full of the light of the sun, the birds singing, the flowers blossoming -- what more beauty can you create? This spaciousness is your freedom. Being bound with false ideologies inside a church, you are nothing but a prisoner.

> AND ONLY WHEN THE CLEAR SKY AGAIN LOOKS THROUGH BROKEN ROOFS AND DOWN UPON GRASS AND RED POPPIES ON BROKEN WALLS -- ONLY THEN WILL I TURN MY HEART AGAIN TOWARDS THE PLACES OF THIS GOD.

Zarathustra says, this whole universe is the temple of God. All that is living is nothing but divine. Everything is sacred, nothing is profane. The duality is created by the priests, and the duality between the profane and the sacred has created a duality within you -- between the body and the soul. It has created a schizophrenic humanity -- everybody is split.

Unless you become one, a deep harmony and accord, you will never hear the celestial music, which is the only proof that the world is not bad, that the world is alive: not only alive, but conscious; not only conscious, but constantly creative.

Christians say God created this world in six days; and the seventh day, on Sunday, he rested -- and he is still resting, his Monday has not come yet. This world, this vast universe which has no limits is a continuous process of creativity; it is still being created. Who says the creation was complete in six days? And why should it be complete in six days? Nothing seems to be complete, everything is growing. Man's intelligence is growing, his consciousness is growing.

In those six days God did not create Zarathustra, God did not create Gautam Buddha, God did not create Jesus Christ. These are higher evolutionary steps. Zarathustra says you are only a bridge for the superman to arrive. You are not a being, but only a becoming. It seems to be so rational, so authentically true that man is

a becoming. Anything that has become perfect becomes dead, because there is no possibility of any growth. It has exhausted itself; it has spent itself completely.

Life has to remain becoming, not being. It has to go on progressing, touching skies after skies, peaks beyond peaks.

THEY CALLED GOD THAT WHICH CONTRADICTED AND HARMED THEM: AND TRULY, THERE WAS MUCH THAT WAS HEROIC IN THEIR WORSHIP!

Zarathustra has a very subtle sense of humor, which to me is part of a really religious man. A really religious man is not serious, he is playful; and he has a tremendous quality of humor. He is saying, THEY CALLED GOD THAT WHICH CONTRADICTED AND HARMED THEM. If God was the creator of the world, then why is there so much misery? Then why are people dying of starvation? Has God forgotten about the universe He has created?

If God created the universe, then He is responsible for it; for all the sinners, for all the criminals, because He created the seeds of crime and the seeds of sin; otherwise, from where did they come? -- He is the only creator.

If a man murders somebody, who creates the desire for murder? If a man rapes somebody, who creates the desire for rape? If God is the only creator, then Zarathustra is right: THEY CALLED GOD THAT WHICH CONTRADICTED AND HARMED THEM.... and goes on contradicting and harming them. Then who is responsible for nuclear weapons? Who was responsible for Adolf Hitler and the second world war? Who was responsible for fifty million people's deaths in the second world war? And who will be responsible if the Third World War happens and all life is destroyed on this beautiful planet?

God has to take the responsibility. If he is the creator, then he has to be the destroyer too, that implication is clear.

TRULY, THERE WAS MUCH THAT WAS HEROIC IN THEIR WORSHIP. And still the idiots are worshiping God -- they are really heroic! THERE WAS MUCH THAT WAS HEROIC IN THEIR WORSHIP, to worship such a God who prevents his own creation, Adam and Eve, from becoming wise, from becoming eternally alive. Still the priests go on worshiping him and people go on blindly following the priest. He is simply laughing at their stupidity.

AND THEY KNEW NO OTHER WAY OF LOVING THEIR GOD THAN BY NAILING MEN TO THE CROSS! In the name of God more men have been killed than in any other name. Strange God, strange creator; strange are his representatives whose whole work is to kill man, to destroy man. Strange are these so-called religious priests whose whole teaching is to renounce the world -- and God created the world. Can't you see the contradiction? If God creates the world, then to renounce the world means renouncing God.

George Gurdjieff used to say that all religions are against God. He was also joking; he was saying they are against God because they all teach, "Renounce the world." Poor God has created the world in six days and got so tired that still his Monday has not come. He has not been seen around again. Perhaps he spent himself totally and was finished; Sunday he went to sleep and never woke up again. And these people go on teaching "Renounce the world." Renouncing the world is renouncing God, because it is his creation.

THEY WOULD HAVE TO SING BETTER SONGS TO MAKE ME BELIEVE IN THEIR REDEEMER: HIS DISCIPLES WOULD HAVE TO LOOK MORE REDEEMED! They don't look redeemed. You just look at the disciples of the so-called religions. Go and see the Jaina monks! Their eyes will not show intelligence, their faces will not shine with light and glory. They are torturing themselves, that is their discipline. And if you torture yourself, you cannot be a beautiful flower.

All the religions... looking at the pope, do you feel that he has anything of the divine, any aura of the divine? The pope who preceeded him was a homosexual. Is homosexuality divine? Perhaps, because the Christian trinity also seems to be a gay group: God the father, God the son, and a strange fellow, the Holy Ghost -- not a single woman.

The popes down the ages have burnt thousands of women alive, condemning them as witches. What was the criterion for them to decide who was a witch? Now there are no witches at all; suddenly they appeared, and suddenly they disappeared. There was no criterion, any man could inform the pope.

The pope had appointed a special court. Just the suspicion that a certain woman seems to be a witch... any man was eligible to suspect her.

No reason was asked, the woman was immediately caught and tortured so much for days on end, kept

hungry, thirsty... beating her. They had invented machines for torture, and finally, because that seemed to be the only way to get rid of the torture, she had to confess that she was a witch. Her confession was the only criterion; and a confession you can get from anybody, if you torture enough and there is no way out. They dictated to her what she had to tell the court: that she was a witch and she had a sexual relationship with the devil.

The devil does not exist, but the woman had to say it in the court; otherwise the torture would start again. Once she accepted in the court that she was a witch and she had a sexual relationship with the devil, then the court was satisfied. There was no need of any other evidence. The judgement was simple: the woman had to be burnt alive in the middle of the town, so everybody could see what happened if you had a sexual relationship with the devil. Thousands of women were simply burnt, and these popes were responsible for it. These popes don't show any joy, any blissfulness, any creativity, any silence. Yes, they go on doing stupid things: kissing the earth. When this Polack pope came here, on Delhi airport he kissed the earth. I said, "This is his first taste of the Hindu religion, because here the whole earth is full of cowdung, holy cowdung." But by kissing the earth you simply show your stupidity and nothing else.

Zarathustra is saying, THEY WOULD HAVE TO SING BETTER SONGS TO MAKE ME BELIEVE IN THEIR REDEEMER.... They have to show that they are redeemed, that they are awakened, that they are liberated. ... HIS DISCIPLES WOULD HAVE TO LOOK MORE REDEEMED! But that is not the case: they look more and more enslaved.

I SHOULD LIKE TO SEE THEM NAKED: FOR BEAUTY ALONE SHOULD PREACH PENITENCE. Why should they hide themselves? They should come out naked, in the open; they have nothing to hide. But do you think this Polack, if he comes naked, will look beautiful? He will look like a cartoon, of course not made by a great artist, just some amateur cartoonist.

THE SPIRIT OF THEIR REDEEMERS CONSISTED OF HOLES; BUT INTO EVERY HOLE THEY HAD PUT THEIR ILLUSION, THEIR STOP-GAP, WHICH THEY CALLED GOD.

If one looks with a magnifying glass at the life of Jesus, or the life of Gautam Buddha, or the life of Mahavira, or any other religious founder, one will find many holes in him, because nobody is perfect. They have filled those holes with illusion, their stop-gap, which they called God.

I have heard that in paradise Moses and Jesus, both had gone fishing. Jesus asked Moses, "Is it really true that you parted the ocean and made a way for your people?"
Moses said, "As far as I remember, it is true."
Jesus said, "Can you do it again?"
Moses said, "I am not certain, but I will try."

He tried and he parted the lake into two parts. Old Jesus was amazed and he said, "Your memory is great!"

Moses asked, "What about you! You used to walk on water I have heard. Can you do that now?" Jesus said, "I can try. I used to, that much I remember."
So he got out of the boat and started drowning.

Moses had to pull him back in. He said, "What happened, my son?" He said, "I forgot one thing: that time I had no holes in my feet."

They all have holes, and the work of their priests is to go on filling those holes with good stories, fictions, mythologies, all kinds of lies, miracles.

ZEALOUSLY AND WITH CLAMOR THEY DROVE THEIR HERDS OVER THEIR BRIDGE: AS IF THERE WERE ONLY ONE BRIDGE TO THE FUTURE! This is where Zarathustra cannot be categorized with any other mystic. He is saying there are many bridges to the future. Life is multi-dimensional.

TRULY, THESE SHEPHERDS, TOO, STILL BELONGED AMONG THE SHEEP! They are pretenders. They call themselves shepherds, but they belong to the same crowd as the sheep, because they are not aware of a simple fact: that to the future there are many bridges. Man has so many potentialities. He can become so many different kinds of superman. And we will need in the world every superman to be unique, so that the variety, and the beauty that variety brings, remains alive on the earth. If everybody becomes just the same, life will become a boredom.

THEY WROTE LETTERS OF BLOOD ON THE PATH THEY FOLLOWED, AND THEIR FOLLY TAUGHT THAT TRUTH IS PROVED BY BLOOD.
BUT BLOOD IS THE WORST WITNESS OF TRUTH; BLOOD POISONS AND TRANSFORMS THE PUREST

TEACHING TO DELUSION AND HATRED OF THE HEART.

But for thousands of years blood has been the only argument. Whoever can cut your head with a sword has proved that his religion is right. The sword cannot be an argument, but it has been the argument for thousands of years. This shows how the priests have stopped man's growth, hindered in every way his flights into the open sky -- they have not allowed freedom.

AND YOU, MY BROTHERS, MUST BE REDEEMED BY GREATER MEN THAN ANY REDEEMER HAS BEEN, IF YOU WOULD FIND THE WAY TO FREEDOM!

All that you need is to find a way to total freedom, freedom from all kinds of psychological and spiritual bondage, and you yourself will become your own redeemer. You will be a far superior man than all your redeemers have been.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: A God That Can Dance

Chapter #23
Chapter title: The night song

7 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE NIGHT SONG
IT IS NIGHT: NOW DO ALL LEAPING FOUNTAINS SPEAK LOUDER. AND MY SOUL TOO IS A LEAPING FOUNTAIN.
IT IS NIGHT: ONLY NOW DO ALL SONGS OF LOVERS AWAKEN. AND MY SOUL TOO IS THE SONG OF A LOVER.
SOMETHING UNQUENCHED, UNQUENCHABLE, IS IN ME, THAT WANTS TO SPEAK OUT. A CRAVING FOR LOVE IS IN ME, THAT ITSELF SPEAKS THE LANGUAGE OF LOVE.
LIGHT AM I: AH, THAT I WERE NIGHT! BUT THIS IS MY SOLITUDE, THAT I AM GIRDED ROUND WITH LIGHT....
I LIVE IN MY OWN LIGHT, I DRINK BACK INTO MYSELF THE FLAMES THAT BREAK FROM ME.
I DO NOT KNOW THE JOY OF THE RECEIVER; AND I HAVE OFTEN DREAMED THAT STEALING MUST BE MORE BLESSED THAN RECEIVING.
IT IS MY POVERTY THAT MY HAND NEVER RESTS FROM GIVING; IT IS MY ENVY THAT I SEE EXPECTANT EYES AND ILLUMINED NIGHTS OF DESIRE....
WHERE HAVE THE TEARS OF MY EYE AND THE BLOOM OF MY HEART GONE? OH SOLITUDE OF ALL GIVERS! OH SILENCE OF ALL LIGHT-GIVERS!
MANY SUNS CIRCLE IN EMPTY SPACE: TO ALL THAT IS DARK THEY SPEAK WITH THEIR LIGHT -- TO ME THEY ARE SILENT....

IT IS NIGHT: AH, THAT I MUST BE LIGHT! AND THIRST FOR THE THINGS OF NIGHT! AND SOLITUDE!
IT IS NIGHT: NOW MY LONGING BREAKS FROM ME LIKE A WELL-SPRING -- I LONG FOR SPEECH.
IT IS NIGHT: NOW DO ALL LEAPING FOUNTAINS SPEAK LOUDER. AND MY SOUL TOO IS A LEAPING FOUNTAIN.
IT IS NIGHT: ONLY NOW DO ALL SONGS OF LOVERS AWAKEN. AND MY SOUL TOO IS THE SONG OF A LOVER.
... THUS SANG ZARATHUSTRA.

ZARATHUSTRA IS more a poet, is more a singer, is more a dancer than any other enlightened being has ever been. Even his prose is poetry, even his tears are pure joy, even his silence speaks, and speaks that which cannot be spoken. All his movements, all his gestures are that of a dancer, so full of grace, so full of beauty that he stands incomparable in the long history of mankind. He does not believe in a god, but he says, "I can believe in a god if he is capable of dance." He believes in the dance of life, and he believes in the song the whole universe is made of.

He is a totally different kind of man than those you have become accustomed to know as saints, as sages, as messengers of god, as prophets, as messiahs. He is too human to pretend all that nonsense, and he is too proud of being human to be a prophet or a messiah.

He is so fulfilled as a human being, that even a god has nothing to give him. He is overflowing with love, overflowing with sharing, overflowing with dreams, the greatest dreams that have ever been dreamt -- dreams of human beings going through a metamorphosis and becoming super-human, going beyond all that is animal in man, transcending all that is mean and ugly, reaching to the heights of pure consciousness, blissfulness, ecstasy and creativity.

Such a man is the rarest of the rare. Each of his words is so full of beauty, that even twenty-five centuries have not been able to take away their freshness, their originality. He has not been succeeded by anyone, he still remains alone in immense purity and ecstasy, and perhaps he will always remain without a companion -- his height is such; Everest cannot have companions.

IT IS NIGHT: NOW DO ALL LEAPING FOUNTAINS SPEAK LOUDER. AND MY SOUL TOO IS A LEAPING FOUNTAIN.

There have been great human beings who have prayed that their souls should move from darkness to light, from death to immortality, from untruth to truth. Zarathustra is not one of them. He is capable of transforming the very darkness into a new dimension of existence. There is no need to create the contradiction between the darkness and the light, between the day and the night. The day has its own beauty, but it also has its flaws. Light is always superficial, it has no depth, light is always dependent. Dependent on certain fuel: as the fuel is finished the light is finished. The light is caused -- it is an effect.

Even the great sun that has been giving us light for billions of years, has become old and everyday its reservoir is becoming emptier. Scientists say that in perhaps a few million years it will have spent all its fuel, all its energy. It will become a dark star and the moment the sun becomes dark, life on this planet will disappear immediately -- it depends on the sunrays, it is nourished by the sun.

The day has its beauties, the day has its mornings; the awakening of the trees and the birds. The day has a life of its own, but there is no need to choose between day and night because night has its own beauty, its own truth.

Darkness has silence; compared to the silence of darkness, light is very poor. Silence has depth, immense depth, and the silence of the night is not the silence of a graveyard, it is a silence full of song -- many songs. The stars have their own songs, their own dance; the moon has its own song, its own dance. And even the earth, surrounded in darkness, is not dead -- it is fully alive, it has a music; those who have ears can feel it. The wind passing through the pine trees brings its own songs, and the water descending from the mountains also brings its own dance.

Zarathustra wants to have both. When you can have both, why create this contradiction?

"Lead me from darkness to light," means you are afraid of darkness, you are still childish.

"Lead me from darkness to light," is nothing but a fear-oriented prayer. Otherwise, night is a rest, a relaxation, a rejuvenation, a preparation for the next day. It takes away all your tiredness, it takes away all the dust that has gathered in the day, and in the morning you are again young, again fresh, again ready to create something. But it is in the womb of the night that you attain this freshness, this youth, this energy.

It is in the night that all the great dreams have happened to humanity. They may take hundreds of years

to become realities, but everything that has become real has come to man first only as a dream. Night is not only the womb where you get your life refreshed, it is also the womb where you get the dreams for your future progress.

Zarathustra wants never to choose. His message is of a choiceless awareness, a life of choiceless awareness; enjoying everything that existence provides you with. Why cling to the light?, why not explore the beauty of darkness too? Why cling to life?, why not adventure into the unknown lands of death? Those who had been praying, "God, lead us from death to life," must be obsessed and deeply afraid. And the person who is afraid of death cannot live his life totally, because death is not separate from life just as darkness is not separate from light.

Zarathustra will not choose. Zarathustra will enjoy and sing the song of the day, the song of the night. He will dance in the early morning sun, and he will also dance under the starry night.

IT IS NIGHT: NOW DO ALL LEAPING FOUNTAINS SPEAK LOUDER -- because everything becomes silent: the birds have gone to sleep, the animals have gone to sleep, the people have gone to sleep, the marketplaces have disappeared. A great silence has descended all over the planet, now even a whisper sounds louder.

> NOW DO ALL LEAPING FOUNTAINS SPEAK LOUDER. AND MY SOUL TOO IS A LEAPING FOUNTAIN.
> IT IS NIGHT: ONLY NOW DO ALL SONGS OF LOVERS AWAKEN. AND MY SOUL TOO IS THE SONG OF A LOVER.

It is something to go deep into. Love has some deep roots in the night. Perhaps in darkness it is easier to put your personality aside, to put your mask aside, to be naked and to be authentic and to be true. Perhaps in the dark it is easier to melt into each other, to merge into each other; to forget the *I* and the *thou*.

In the day it is a little difficult; in the light you want your make-up, you want your mask, you want to show yourself the best you can. You want to hide all that you are afraid of; if people come to know about it perhaps they will not like you, they will not love you, they will not accept you. Night gives you a freedom which day takes away. It seems relevant that love has its roots in the night.

IT IS NIGHT: ONLY NOW DO ALL SONGS OF LOVERS AWAKEN. The false personalities disappear and real individuals, without any fear of exposure, in their utter nakedness in the dark can put their seriousness aside and be playful. And unless lovers can play like children, love remains very superficial and meaningless. Unless love becomes an innocent play and fun and a laughter, a song, a dance -- it is not love. Then it must be something of the marketplace, a commodity which can be shown, which can be purchased.

Only in the darkness are you authentically yourself; you are no more afraid of the society and the crowd -- because there is no crowd in darkness; you are alone, there is no society, there is no religion, there is no church, there is no priest, there is no foolish man. Darkness gives you a freedom, the freedom that happens only when you are left absolutely alone. Only in this aloneness, lovers can sing, lovers can enjoy. Only in this darkness, mind stops chattering, stops arguing, allows the heart to have its say. The song of love is nothing but the song of the heart.

AND MY SOUL TOO IS THE SONG OF A LOVER. You will find your soul too in the silence of darkness because it is not of the mind; it is even deeper than the heart, but heart is a bridge. If you can sing a song of love you are not far away from the sound of your soul -- it is very close. Love and your soul are neighbors.

> SOMETHING UNQUENCHED, UNQUENCHABLE, IS IN ME, THAT WANTS TO SPEAK OUT. A CRAVING FOR LOVE IS IN ME, THAT ITSELF SPEAKS THE LANGUAGE OF LOVE.
> LIGHT AM I: AH, THAT I WERE NIGHT! BUT THIS IS MY SOLITUDE, THAT I AM GIRDED ROUND WITH LIGHT....
> I LIVE IN MY OWN LIGHT, I DRINK BACK INTO MYSELF THE FLAMES THAT BREAK FROM ME.
> I DO NOT KNOW THE JOY OF THE RECEIVER; AND I HAVE OFTEN DREAMED THAT STEALING MUST BE MORE BLESSED THAN RECEIVING.

Zarathustra again and again emphasizes the fact that to give something to someone is to hurt his pride. Hence, giving has to be very articulate, very artful. You should not give in such a way that the other is humiliated. But that's what happens. People really don't want to give, they want to humiliate. Giving is just an excuse for hurting the pride of someone -- it is ugly and inhuman.

Giving needs a great heart, and a great art. It should be given in such an indirect way that the receiver

does not feel any kind of humiliation, but on the contrary feels a great love, feels your acceptance, feels that you have enjoyed giving to him more than he has enjoyed receiving, feels that he is not obliged to you but you are obliged to him. One should give in such a way that the other is respected, raised higher.

I DO NOT KNOW THE JOY OF THE RECEIVER. Zarathustra says, "I am poor in the sense that I do not know the joy of the receiver; because I am so fulfilled I do not need anything. I am so entirely complete that there is no way for anyone to give anything to me."

Hence, I DO NOT KNOW THE JOY OF THE RECEIVER; AND I HAVE OFTEN DREAMED THAT STEALING MUST BE MORE BLESSED THAN RECEIVING. I do not know the joy of receiving, but I have seen people receiving things, and I have seen their pride is hurt, their dignity destroyed. They are turned into beggars. That's why I HAVE OFTEN DREAMED THAT STEALING MUST BE MORE BLESSED THAN RECEIVING.

It is better to steal, at least your dignity is saved. He is saying this not to preach stealing. He is saying this to make you aware that whenever you give something to someone, you give very cautiously and very carefully. Give as if giving is your need, not the need of the receiver; that you are burdened, and it is very kind of the receiver to unburden you.

IT IS MY POVERTY THAT MY HAND NEVER RESTS FROM GIVING. He has so much that he goes on giving his love, his wisdom, his original insights but he is saying "It is my poverty, don't feel offended. I am not trying to prove myself rich by giving you something. I am simply proving my poverty" -- a very strange idea, but very significant.

When the season of rain comes and the rainclouds hover over you, full of rain water, they want to shower, not that they are concerned with the thirsty earth, but because they are too much burdened with the water; it is becoming heavier and heavier. It is out of this burden, out of this heaviness, that they shower. It is their poverty, they could not contain more, they are too small, their capacity is too small; they become burdened too early. This is how every giver should think. Only then whatever he gives is given out of love; otherwise, it is not a virtue, but a sin.

IT IS MY POVERTY THAT MY HAND NEVER RESTS FROM GIVING; IT IS MY ENVY THAT I SEE EXPECTANT EYES AND ILLUMINED NIGHTS OF DESIRE. He is certainly very unique in seeing things from aspects nobody has ever seen -- before or after. He says, "I am envious of expectant eyes." He is saying, "I am envious of the beggars, because they don't hurt anybody." In receiving, how they can hurt anybody? In receiving, they cannot fulfil their egos.

"I am envious.... "But what can Zarathustra do? He is so full and so overflowing with love and light; he is helpless. That's why he says, "I am poor." He is helpless, he has to share.

Kabir, one of the great mystics of India, has beautiful statements which are similar. He says, "When the tree becomes too heavy with fruit, its branches start going down; they start touching the earth." They are too heavy to stand as proud, as egoistic, as they used to be. For the first time their richness is making them humble; their richness is making them come down to earth. They are asking somebody to take their fruit so they can become weightless, and again can stand high in the sky.

Kabir says, "The same is the situation of one whose being has become a ripe fruit." He becomes humble, he becomes poor, he is ready to share with anyone; he does not ask whether you deserve it or not -- all that he wants is to be emptied.

But the problem of spiritual growth is that the more you give the more you have. So you go on giving, and from unknown sources your cup of life goes on always overflowing; your giving never empties it.

WHERE HAVE THE TEARS OF MY EYE AND THE BLOOM OF MY HEART GONE? OH SOLITUDE OF ALL GIVERS! OH SILENCE OF ALL LIGHT-GIVERS!

"WHERE HAVE THE TEARS OF MY EYE AND THE BLOOM OF MY HEART GONE?" On the path there are moments, just as day and night, just as life and death... one moment you are so full that you can give to the whole world. Your blessings are so many that you cannot conceive you can ever be empty. However much you go on giving, more and more blessings will be coming to you.

And then there comes the night, and suddenly even tears from your eyes disappear and the flowers of your heart are suddenly gone. You are not only empty, you have suddenly become a desert; and just a moment before there was a garden, and just a moment before the spring was in full swing. But one has to learn the beauty of these moments also. When the path is lost, even your eyes are dry, your heart is no more flowering.

OH SOLITUDE OF ALL GIVERS! OH SILENCE OF ALL LIGHT-GIVERS! WHAT HAS HAPPENED TO ME? MANY SUNS CIRCLE IN EMPTY SPACE: TO ALL THAT IS DARK THEY SPEAK WITH THEIR LIGHT -- TO ME THEY ARE SILENT.

It is strange, MANY SUNS CIRCLE IN EMPTY SPACE: TO ALL THAT IS DARK THEY SPEAK WITH THEIR LIGHT -- TO ME THEY ARE SILENT. Suddenly the whole universe seems to be not on speaking terms with me, and just a moment before there was such a dialogue, such a deep communion. This part has been called by the mystics, the dark night of the soul. One has to be silently watching it -- this too will pass. Soon there will be spring again, but the first time when it comes, it seems you have been living in an illusion -- all the beauty, all the sounds, all the dances -- you must have been dreaming.

When everything disappears... but this is the nature of existence, it balances everything; otherwise life will become a chaos. It is a cosmos, because everything is balanced. One moment there is a song, another moment nothing grows in you. One has to watch both, and love both, and enjoy both, understanding them as two sides of the same coin. In this understanding is the ultimate awakening, in this understanding is enlightenment.

IT IS NIGHT: AH, THAT I MUST BE LIGHT! AND THIRST FOR THE THINGS OF NIGHT! AND SOLITUDE! IT IS NIGHT: NOW MY LONGING BREAKS FROM ME LIKE A WELL-SPRING -- I LONG FOR SPEECH.

IT IS NIGHT: NOW DO ALL LEAPING FOUNTAINS SPEAK LOUDER. AND MY SOUL TOO IS A LEAPING FOUNTAIN -- again the spring has come.

IT IS NIGHT: ONLY NOW DO ALL SONGS OF LOVERS AWAKEN. AND MY SOUL TOO IS THE SONG OF A LOVER.

One has to learn that existence is a dialectic. What appears to be contradictory is not so; it is complementary, it is absolutely necessary. If a man goes on dancing forever, the dance will kill him. If a man goes on singing forever, his song will become a madness. The dance also needs rest, the song also needs rest.

And when you don't feel any song inside you and you don't feel any urge to dance -- rejoice, that in this emptiness the seeds are growing. And soon there will be songs, far better than you have known before; and soon there will again be dance, far greater than you have even dreamt.

But wait -- the key word is to wait, and watch. Once you become aware of the wheel... in the East we have called it the wheel of life and death. The word for the world in the East is *jagat*, and *jagat* means wheel -- that which goes on moving. One spoke comes up and goes down, another spoke comes up and goes down.

The morning is not only just the beginning of the day, it is also the beginning of the night. The evening is not only the beginning of the night, it is also the beginning of the day.
The moment you understand it, you understand the greatest secret of all.

... THUS SANG ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Commentaries on Friedrich Nietzsche's Thus spoke Zarathustra
Talks given from 08/04/87 am to 19/04/87 am
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Zarathustra: The Laughing Prophet

Chapter #1
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BELOVED OSHO,
OF THE FAMOUS PHILOSOPHERS

YOU HAVE SERVED THE PEOPLE AND THE PEOPLE'S SUPERSTITIONS, ALL YOU FAMOUS PHILOSOPHERS! -- YOU HAVE NOT SERVED TRUTH! AND IT IS PRECISELY FOR THAT REASON THAT THEY PAID YOU REVERENCE....
AND YOUR HEART ALWAYS SAID TO ITSELF: `I CAME FROM THE PEOPLE: GOD'S VOICE, TOO, CAME TO ME FROM THEM.'
YOU HAVE ALWAYS BEEN OBSTINATE AND CUNNING, LIKE THE ASS, AS THE PEOPLE'S ADVOCATE....
AH, FOR ME TO LEARN TO BELIEVE IN YOUR `GENUINENESS', YOU WOULD FIRST HAVE TO BREAK YOUR WILL TO VENERATE.
GENUINE -- THAT IS WHAT I CALL HIM WHO GOES INTO GOD-FORSAKEN DESERTS AND HAS BROKEN HIS VENERATING HEART....
... BUT IN THE TOWNS DWELL THE WELL-FED FAMOUS PHILOSOPHERS -- THE DRAUGHT ANIMALS. FOR THEY ALWAYS, AS ASSES, PULL -- THE PEOPLE'S CART!...
YOU ARE STILL OF THE PEOPLE EVEN IN YOUR VIRTUE, OF THE PEOPLE WITH THEIR PURBLIND EYES -- OF THE PEOPLE WHO DO NOT KNOW WHAT SPIRIT IS!
SPIRIT IS THE LIFE THAT ITSELF STRIKES INTO LIFE: THROUGH ITS OWN TORMENT IT INCREASES ITS OWN KNOWLEDGE -- DID YOU KNOW THAT BEFORE?
AND THIS IS THE SPIRIT'S HAPPINESS: TO BE ANOINTED AND BY TEARS CONSECRATED AS A SACRIFICIAL BEAST -- DID YOU KNOW THAT BEFORE?
AND THE BLINDNESS OF THE BLIND MAN AND HIS SEEKING AND GROPING SHALL YET BEAR WITNESS TO THE POWER OF THE SUN INTO WHICH HE GAZED -- DID YOU KNOW THAT BEFORE?
AND THE ENLIGHTENED MAN SHALL LEARN TO BUILD WITH MOUNTAINS! IT IS A SMALL THING FOR THE SPIRIT TO MOVE MOUNTAINS -- DID YOU KNOW THAT BEFORE?
YOU KNOW ONLY THE SPARKS OF THE SPIRIT: BUT YOU DO NOT SEE THE ANVIL WHICH THE SPIRIT IS, NOR THE FEROCITY OF ITS HAMMER!
IN TRUTH, YOU DO NOT KNOW THE SPIRIT'S PRIDE! BUT EVEN LESS COULD YOU ENDURE THE SPIRIT'S MODESTY, IF IT SHOULD EVER DEIGN TO SPEAK!...
YOU ARE NO EAGLES: SO NEITHER DO YOU KNOW THE SPIRIT'S JOY IN TERROR. AND HE WHO IS NOT A BIRD SHALL NOT MAKE HIS HOME ABOVE ABYSSES.
YOU ARE TEPID: BUT ALL DEEP KNOWLEDGE FLOWS COLD. THE INNERMOST WELLS OF THE SPIRIT ARE ICE-COLD: A REFRESHMENT TO HOT HANDS AND HANDLERS.
YOU STAND THERE RESPECTABLE AND STIFF AND WITH A STRAIGHT BACK, YOU FAMOUS PHILOSOPHERS! -- NO STRONG WIND OR WILL PROPELS YOU.
HAVE YOU NEVER SEEN A SAIL FARING OVER THE SEA, ROUNDED AND SWELLING AND SHUDDERING BEFORE THE IMPETUOSITY OF THE WIND?
LIKE A SAIL, SHUDDERING BEFORE THE IMPETUOSITY OF THE SPIRIT, MY WISDOM FARES OVER THE SEA -- MY UNTAMED WISDOM!
BUT YOU SERVANTS OF THE PEOPLE, YOU FAMOUS PHILOSOPHERS -- HOW COULD YOU FARE

Zarathustra is not a philosopher. Philosophy to him is sheer wastage of time -- not only of yours but of others' too -- because philosophy is nothing but a mind game. It is not the way to find the truth, it is not the way to find love, it is not the way to find beauty; it only goes on making systems of empty words.

But they have deceived millions. And they have prevented millions from going in search to find the key to the mysteries of life. Philosophy has never transformed anyone. It gives people swollen heads, but it does not bring a revolution in their life; no metamorphosis happens through it. It is the greatest deception that man has been giving to himself and to others. It has given beautiful words for people to play with. It has treated people like children; and those who have remained playing with those words have remained children, retarded.

For example, the world of philosophy has given you their most famous word, *god*, which is perhaps the most meaningless word in human language. It has not been a discovery for you, it has not been your creation; on the contrary, the philosophers, the theologians, the priests have convinced you that you are the creation of God.

This is the most significant point at which to begin a pilgrimage with Zarathustra. In the past God has been accepted as the creator of all, but that very idea reduces man into a thing. Only things can be created. If man is created by God, man has no pride, no dignity of his own -- he is just a puppet. Any moment God can change his mind and destroy humanity, and we stand absolutely helpless. Neither have we any part in our creation, nor will we have any part in our destruction.

If this is true, life loses all meaning. It becomes a tragedy, an imprisonment, a long drawn-out slavery. And Zarathustra is not alone in pointing out the fact that the concept of God is against the evolution of man: Mahavira agrees with him; Gautam Buddha agrees with him.

All these three great geniuses are in absolute agreement on one point: God cannot be allowed as a creator of man and his consciousness. To allow him that is to destroy all meaning, significance, freedom, love, creativity -- all that gives joy and ecstasy to man is destroyed. Without God, man is free. He has not been created, he has been evolving. You have to understand this point, that the idea of creation and the idea of evolution are contradictory. You can't have both -- creation means no evolution.

You create something -- a statue, a painting, a poem. Will your painting evolve? Will your statue change with time? Will your poetry go on renewing itself each and every moment to keep pace with evolution? Anything created has a full stop on it; there is no opening for evolution. That's what the story of the creation of the world says: God created the world in six days -- and there comes the full stop.

Evolution means that the universe has always been there -- constantly changing, moving, evolving, creating new forms, better forms. It is evolution that has brought about man and his consciousness. *Evolution* is religion for Zarathustra, not creation. And in evolution there is no place for God, at least not as a creator. The only place possible for God, if you love the word, if you want it somehow to be fitted in somewhere, the only possibility is that man's consciousness evolves to its ultimate potential. That will be the creation of God.

Zarathustra denies God as a creator, but he is willing to accept God as the ultimate creation of human consciousness. To avoid misunderstanding, he calls this ultimate evolution of consciousness "the superman." Superman is his God. But he does not come at the beginning, he comes at the very crescendo, in the end. He is not your master and your lord, he is your evolved form, refined form. Hence another thing has to be remembered: Zarathustra cannot believe in one God. There are millions of beings, they are all evolving, and there will be millions of gods; because each life has the seed, the potential, to become a god.

Zarathustra brings a total revolution in the concept of God and religion. Now religion is no longer a worship or a belief; now religion becomes the greatest creative act of man. Now religion is not that which enslaves man, imprisons his spirit. In Zarathustra's hands religion becomes the art of shattering all the chains, destroying all the hindrances -- so that human consciousness can become divine consciousness, so that man disappears and gives birth to the superman.

Twenty-five centuries ago this man had one of the most potential ideas: God in the beginning makes no difference. At the most you become believers -- and all beliefs are blind, all beliefs are false. They do not help you to grow up, they only help you to kneel down like a slave before dead statues, rotten scriptures, primitive philosophies.

Zarathustra wants to clean the whole ground completely of all that is rotten, of all that is old. He wants

your eyes to be fixed on a faraway distant star -- the star that is your future, the star that you can become, the star that you have to become, because unless you become that distant star, your life will not be a dance, your life will not be a song, your life will not be a celebration.

He changes the whole focus from the past to the future. You cannot do anything with the past. That which is gone is gone -- nothing can be done about it; you cannot undo it. Hence, because humanity has believed in the past, it has remained stuck. What can you do with the past?

He changes the focus towards the future. The future is open. All the possibilities are in your hands. You can create the superman and you can create a new humanity; you can create a paradise on this earth. Zarathustra loves this earth too much. He is not a renouncer of the world; he is in tremendous love with the trees, with the mountains, with the rivers, with the flowers, with the birds, with people.

In comparison to him, all other religions are condemnatory of this beautiful planet. They want you to think of heaven and paradise, which are only fictions. He is the first scientist as far as religion is concerned. He wants you to be a realist -- this is the only planet we have, and this is the only time we have, and this is the only life we have. Now it is up to us what we make of it. You can make it a beautiful song, a glorious experience, a golden ecstasy. *You* can be the creators. And the greatest creation of yours will be the creation of God -- the creation of the superman.

He is not a philosopher, he is an alchemist. He does not believe in God but he believes in man. He does not believe in any paradise but he believes in the earth. And he believes in the tremendous potential that the earth is carrying within it, and that human beings are carrying within themselves as seeds. They have not been growing because their minds have been looking backwards.

The philosophers, the religious priests, the theologians -- they are all trying to keep you tied with the past. That way you remain tamed. You cannot rebel; you remain always afraid of committing a mistake, of committing a sin. You always remain obedient, because those who are obedient will be saved, and those who are not will be thrown into hell to suffer forever. Your fear and greed have been used to destroy you, to exploit you.

Zarathustra will not have anything to do with all these vested interests; his only concern is that man becomes a creator of values. And rather than looking backwards, where he cannot go, he starts looking forwards, where many dimensions are open, many doors are open -- he can choose. Slaves cannot be choosers; only masters can be choosers. Slaves can only be beggars. All the religions have reduced humanity into beggars. They call it prayer, they call it worship -- beautiful names to hide an ugly reality.

Zarathustra wants you to be creators, not beggars. And you can be creators only if you look forward, and you go on dropping the past and the dead. Carrying dead corpses is dangerous. To remain surrounded with dead corpses is dangerous, because they can poison your life -- they *have* poisoned your life.

Remain with the one that is going to happen and has not happened yet, and it will keep you young and fresh. It will keep you excited, enthusiastic; it will keep you always going for a new journey, for a new pilgrimage -- because there is no end to life, there is no end to time. An infinity of life and an infinity of time is available to you. You can create God within your own soul. But Zarathustra's name for that God is the superman. I think it is better, because with God there are ugly associations. Whatever you do, somehow God slips back and becomes past. It is very difficult to put him in the future.

He is almost like a doll that is made in Japan. It is a doll of an Indian mystic Bodhidharma, who was the founder of the great tradition of Zen. In Japan, more lovingly, his name has become Daruma. Bodhidharma seems to be a little hard; Daruma seems to be sweeter. And they have made Bodhidharma's statue, which are called Daruma dolls.

Their uniqueness is: you can throw the Daruma doll any way, but it will always sit back in the lotus posture. You cannot topple it. Its top is very light and its bottom is very heavy. So whatever you do -- you can kick it, you can throw it in the air -- whatever you do, Daruma always sits back in the lotus posture.

The case with the word God is similar. It has been so misused; it has dominated the whole past of man and destroyed all possibilities for man's evolution. You can manage to drag it, somehow, into the future, but within a few seconds you will find it has gone back again... sitting in the lotus posture.

It is right of Zarathustra to drop the word God. It was a fiction and we cannot relate with a fiction in any way. But superman is not a fiction; it is your potential, it is every man's potential. The very idea of superman makes you rich, makes you feel full, makes you feel no longer a beggar and a worshiper. You need not go to any church or temple or mosque, because now there is no need for any prayer. You have to be a creator, you have to transform yourself.

Religion becomes the alchemy of transformation -- from a slave into a master.

Zarathustra is not to be categorized with your other philosophers; he stands aloof. And his contribution is tremendously valuable. His contribution is so valuable that it is more than the contribution of all your philosophers combined. They have not contributed anything; they have been simply arguing, fighting about words, hypotheses. They have not thought that man is not the end, that the full stop has not come yet and perhaps will never come.

Man will go on evolving. He will feel that he is coming to the full stop, but the full stop will never come. And it is good that it will never come, because the full stop will be death. A full stop means the grave, because now there is no future left, no evolution possible, no more creativity. You have spent your whole potential.

I agree totally with Zarathustra that man has infinite potential, that he can go on growing to new levels of consciousness, new levels of blissfulness, new stages of ecstasy. He goes on becoming superman, but he is a process and not an event. Superman is also a process and not an event.

Zarathustra changes many words which have dominated man very destructively. He does not want to use the word *event*, he wants to use the word *process*. He does not want to use the word *being*; he wants to use the word *becoming* -- so that there is always something more to be attained, there is always something more to be achieved, there is always immense space for your soul to soar high. You cannot reach to the limits of the universe, because there are no limits.

YOU HAVE SERVED THE PEOPLE AND THE PEOPLE'S SUPERSTITIONS, ALL YOU FAMOUS PHILOSOPHERS! -- YOU HAVE NOT SERVED TRUTH! AND IT IS PRECISELY FOR THAT REASON THAT THEY PAID YOU REVERENCE.

It is unfortunate, but factual, that people will respect you if you support their superstitions, even though by supporting their superstitions you are poisoning them. They will be very respectful to you -- they will make you a saint, they will make you a prophet, they will make you a savior. But don't disturb their superstitions. Their superstitions have lived with them for so long, and they have accepted them as truth and have been very comfortable with them -- because there is no need to search for truth; they already have it. The moment you criticize their superstitions, the whole crowd of humanity becomes antagonistic to you; they all turn into enemies to you.

I have experienced it my whole life. Thousands of people have come to me and disappeared. If they find that some of their superstitions are fulfilled by my statements they remain with me, but the moment they see that they were not right -- I am not in support of their superstitions, on the contrary, I am against them -- they immediately become my enemies. When I was supporting their death they were with me, they were paying great respect and reverence to me. And when I started to be really a friend to them, a health, a wholeness, they turned into enemies.

Zarathustra is talking of the famous philosophers. Their fame depends only on one thing: not that they have contributed anything to human growth, not that they have made this planet more beautiful, not that life has become more joyous, not that love has become more juicy, but because they were in absolute support of your superstitions, your beliefs, your fictions, which are consolatory; they keep you where you are. They save you the trouble of finding the truth. They save you the trouble of transforming yourself into a higher being.

YOU HAVE SERVED THE PEOPLE AND THE PEOPLE'S SUPERSTITIONS, ALL YOU FAMOUS PHILOSOPHERS! -- YOU HAVE not SERVED TRUTH! Because those who have served the truth have remained continually on the cross. The same masses which they were trying to help have killed them, poisoned them, stoned them to death.

AND IT IS PRECISELY FOR THAT REASON THAT THEY PAID YOU REVERENCE. Why have they called you great philosophers? -- there is nothing great in your philosophies. But the mobs have made you great philosophers, great servants of the people, because you have kept them asleep; you have not disturbed their sleep. Their superstitions are their sleep, and as long as they remain with their superstitions they will remain retarded, undeveloped. They will remain something between the animal and the superman. They will remain on the bridge; they will never move. But certainly they will pay you great reverence.

AND YOUR HEART ALWAYS SAID TO ITSELF: `I CAME FROM THE PEOPLE: GOD'S VOICE, TOO, CAME TO ME FROM THEM.' Have you ever thought.... Just think of a few great names of the so-called philosophers: Immanuel Kant, Hegel, Descartes; in India: Shankara, Ramanuja, Nimbarka. None of them has been condemned by the masses. They crucified a poor carpenter's son, Jesus. They poisoned

Socrates, but they did not poison Plato, Aristotle....

It is strange that the names you will find in the history of philosophy are not the people who have been crucified, are not the people who have been stoned to death. They are the people who have been respected -- and they are still respected, after centuries. And the strange thing is, they have not contributed anything to you. The only people who have contributed anything to you, you have crucified.

It seems that for your friends you always keep ready your cross, and for your enemies you are always ready with your reverence. Howsoever great may be the philosophy of Immanuel Kant or Shankara or Bradley or Bosanquet, it is simply verbal diarrhea. These people are sick. They use big words -- and people are very impressed with big words which they don't understand.

There is only one thing they want to be certain about: that the philosophers are not saying anything against their superstitions -- they are not speaking against God, they are not speaking against heaven or hell, they are not speaking against their holy scriptures, but on the contrary, they are praising them. Then they don't care whether this great philosophy has been able to change their own consciousness. And if it has not been able to change their own consciousness, how is it going to change humanity?

But perhaps nobody wants to change. Change needs effort, and man is bone-lazy. Change means going into the unknown, and man is a coward. He will remain in the known even if the known is nothing but misery -- at least it is known. He will never cross the boundary of the known because, who knows? -- one may get lost in the unknown. One may not be able to get back home to the same misery, to the same wife, to the same husband, to the same anxieties and problems.

YOU HAVE ALWAYS BEEN OBSTINATE AND CUNNING, LIKE THE ASS, AS THE PEOPLE'S ADVOCATE. The people don't need any advocate. They are in such misery that their whole life is nothing but a slow death. Advocating in favor of their life is not a service to mankind. They need people who will hammer their heads to bring some sense to them, who will destroy their superstitions so they can start moving in search of truth, who will destroy their laziness so they become a process, a progress, a becoming.

But certainly they don't like such people. Those who love humanity have to accept it, that they will be hated -- hated in all lands, hated by all the people. Perhaps a very few intelligent and brave people may join hands with them in the great exploration of truth and consciousness, but most of the people are going to be angry at them. They have disturbed their sleep, they have disturbed their consolations. They love their advocates.

AH, FOR ME TO LEARN TO BELIEVE IN YOUR `GENUINENESS', YOU WOULD FIRST HAVE TO BREAK YOUR WILL TO VENERATE. Zarathustra is saying, "If you want me to believe that you are genuine, then the first proof I need is: you will have to break your will to venerate." Whom are you venerating? There is nothing above human consciousness; only human consciousness can go on transcending itself. There is nobody else you can worship, you can venerate. You can create temples and rituals, and you can believe that somebody else is going to take care of you, that you need not bother about any transformation.

GENUINE -- THAT IS WHAT I CALL HIM WHO GOES INTO GOD-FORSAKEN DESERTS AND HAS BROKEN HIS VENERATING HEART.
... BUT IN THE TOWNS DWELL THE WELL-FED FAMOUS PHILOSOPHERS -- THE DRAUGHT ANIMALS. FOR THEY ALWAYS, AS ASSES, PULL -- THE PEOPLE's CART!

Zarathustra is hard, but every great creator has to be hard. He calls your great philosophers "donkeys who are carrying the people's cart" -- they are in the service of the idiots. And certainly the idiots respect them very much. If you want respectability then you should never say a single word that goes against people's prejudices. Then you should always support them, even though you can see that it is nonsense -- but that is the way of being respectable.

Any man of dignity does not want respectability. He has his own dignity. He respects himself; he does not need anybody else's respect. He will say whatever is true, and he will say it as clearly as possible. Even if it hurts, he is not going to dilute it. All surgery hurts, and if a cancer has to be removed the surgeon cannot go on supporting the idea you that you don't have any cancer.

I had a relative.... His wife came to me one day, crying, and she said, "You have to do something. My husband will listen to nobody. He is not willing to call the doctor and let him examine him. And everybody in the house, in the neighborhood, feels that he is continuously becoming weaker, looks pale; there is something wrong. But he says, `I'm perfectly healthy. Who says that there is something wrong? Why should

I call a doctor?'"

I had to go to his house. I told him, "You are absolutely right. You are at the prime of your health. Who says you are sick?"

He smiled and he said to his family, "Look. And you are all harassing me, saying that I should go to a doctor, or I should call a doctor."

I said, "There is no need for any doctor; you are perfectly healthy. But just to convince all these people, you come with me to the doctor."

He could not deny me, because I was his only supporter. So he went with me to the best doctor. On the way he said, "Is it really necessary to go? Can't we just return, from half way there? You will have to lie -- that is true."

I said, "I cannot lie. I did not lie before those people, I told the truth. They were all saying that you are becoming sicker every day, and every day you are becoming weaker; and I see that you are becoming every day healthier, younger. Just to convince them, I have to get a certificate from the doctor, so the whole problem is finished forever."

He said, "Okay."

And he had cancer. The doctor told me, "You have brought him in time; otherwise it would have been too late."

Returning home he said to me, "This was the reason that I was not going to the doctor. I was afraid, who knows? -- the doctor may find something wrong with me. And now he has given me cancer!"

I said, "He has not given you cancer, you *have* cancer. And now there is a possibility to cure it."

But he said to me, "I will never forgive you! You tricked me. You were lying."

I said, "That's true. I had to lie; otherwise your life was in danger."

And to lie to save a life -- I don't consider it sin.

The people who are living in superstitions.... All the people of the world are living in superstitions, and all their priests and preachers and philosophers and theologians are supporting them -- they get respectability, they become great saints. But this is too inhuman. It is better to lose all your respectability but to tell the truth to the people.

There is still time; their cancer can be removed.

There is still time; the superman can arrive.

The miserable man, with all his misery, can be dropped. There is no need to cling to it. You are clinging because nobody has told you that you have greater possibilities: higher experiences, more joy; your life can become a constant song and a dance. You can blossom. Your life can have fragrance instead of this disgusting anxiety, this misery, and the whole nausea that you are carrying around yourself. And you are clinging to it because you think this is you. And the people who support your idea, you touch their feet, you make them popes, you make them *shankaracharyas*.

Just for an empty respectability these people are the greatest enemies of humanity. If you enjoy crucifying people, crucify these people! And in fact they need crucifixion. What right has the pope to go on living? He is a representative of Jesus Christ; he should prove it by being crucified -- that is the only proof. But instead of being on the cross he keeps a golden cross dangling around his neck with a golden chain. Jesus was not crucified on a golden cross. And the cross was not dangling around his neck -- he was dangling on the cross!

YOU ARE STILL OF THE PEOPLE EVEN IN YOUR VIRTUE, OF THE PEOPLE WITH THEIR PURBLIND EYES -- OF THE PEOPLE WHO DO NOT KNOW WHAT SPIRIT IS! Without knowing the spirit, the very energy of your life, the very flame that you are, how can you be virtuous? You are just following the crowd: whatsoever they believe is virtuous, you are doing. And because you follow their idea of virtue they make you a saint. And if you want to become a great saint, you have to go to the very extreme of their idea of virtue.

For example, in India, the Jaina monks never take baths. That is a virtue -- because they are so averse to their bodies that they don't care that the body should be clean. Who cares? If the body is just matter, and if a little more matter gathers on it... no harm; you are gaining a little weight. They don't brush their teeth, because all that is considered to be showing that you still believe in the body. To talk with them is so difficult, because their breath is so foul, their body stinks. Every year they pluck their hair with their own hands -- they cannot use any mechanical device. Strange, a safety razor is thought to be great technology.

They are against all machines, all technology; naturally they have to pluck their hair with their own hands. Thousands of devotees gather to see it. And I have seen people standing there, well shaved -- perhaps

they shave twice a day -- with tears flowing from their eyes: "What a great saint!" They cannot follow it -- they are sinners -- but he is following the scriptures.

There are many monks, Jaina and Hindu, who live naked, in all the seasons. It is torturing the body, but because they torture the body their followers believe they are attaining to self-realization. The body no longer matters. Whether it is cold or hot summer, it makes no difference to them; they have attained to a state of balance. To them success and failure are the same, heat and cold are the same. They are *not* the same, because I have seen the monks shivering with cold; they cannot sleep the whole night.

They are following it because in return they have been respected by millions of people. Just to be naked is not a virtue -- all the animals are naked, all the birds are naked. If to be naked is a virtue that leads to heaven, then only man is going to be in difficulty. And I have become worried about tailors... and particularly my seamstress, Gayan. What will happen to these people who are making clothes, allowing people to commit as many sins as they want?

But different societies have different virtues. In the middle ages, English ladies in Britain used to cover their dogs with clothes, because a naked dog is obscene. And if the dog comes across a girlfriend then it will become even more difficult; then it will be absolute pornography, live! So they used to take their dogs for a morning walk, chains in their hands, and the dogs having strange clothes. And the poor dogs must have been thinking, "What nonsense this is, no other dog...." You will be surprised that very high class ladies used to put cloth around the legs of chairs, because they are called legs, and legs should not be left naked. Any stupid idea....

Unless you know your own sources of life, you are bound to follow the virtues of the crowd in which you have accidentally found yourself.

In my house I had not tasted a tomato up to the age of eighteen, because the tomato was not allowed in the house -- it looks like meat. I tried to convince my grandmother that a poor tomato is not meat. She said, "I know it is not meat but it looks like meat, and I don't want to have anything that looks like meat in the house. We are vegetarians."

I said, "This too is vegetable." But while she was alive, tomatoes were not allowed.

I had never eaten in the night, up to the age of eighteen, because to eat in the night, in the crowd I had found myself, was a sin.

I told them, "It may have been wrong three thousand, four thousand years ago, when people had to eat in darkness, but now... inside the house, in the night, there is more light than in the day.

But they would say, "Don't talk against the scriptures. Even to listen to you is a sin. The people who wrote those scriptures were all-knowing, omniscient."

I was not a respected person in the house. Whenever a guest would be coming, they would tell me, "You just move out. You can go anywhere."

I said, "What is the problem?"

They said, "You are an embarrassment to us. You may do something which should not be done, you may say something which should not not be said."

Other children were obedient; they were brought to the guest, introduced: "He is very obedient." And I would come in the middle: "I am also here! -- very disobedient. I thought you would love a little variety. Everybody is obedient here; I am the only disobedient one. And I want to say to you that I am not glad to meet you."

And my father would say, "I have been telling you that you will say something, you will do something. Just go somewhere else!"

But I said, "I am saying my truth -- I am not feeling any gladness. And I think this gentleman will respect the truth."

But nobody respects the truth. If you want respectability then you have to follow the crowd: whatever it calls right is right, and whatever it calls wrong is wrong.

Zarathustra is saying: YOU ARE STILL OF THE PEOPLE EVEN IN YOUR VIRTUE. Your virtue is hypocrisy, because it is not coming out of your own spirit; it is just imitation. You are a carbon copy. You are not your original self.

SPIRIT IS THE LIFE THAT ITSELF STRIKES INTO LIFE: THROUGH ITS OWN TORMENT IT INCREASES ITS OWN KNOWLEDGE -- DID YOU KNOW THAT BEFORE? Spirit is a continuous challenge and struggle. Life is striking into life -- to be more, to be higher, to be awakened. Only out of this awakening, out of this spiritual growth in you, virtues are born. But they are born according to your own

experience and understanding. They are original; and only something original is beautiful. This is the spirit's happiness: to be original, to be always growing to new heights, to new insights, always going into new depths, always moving to the uncharted, untrodden path.

The spirit is an adventurer.

The crowd is like a pond; it goes nowhere.

Its water becomes dirtier and dirtier every day, because more and more water is evaporating in the sun. Soon the pond becomes just muddy water. Spirit is a river. It is always flowing, moving into new lands -- from the mountains, to the valleys, to the plains, till it merges into the ocean.

AND THIS IS THE SPIRIT'S HAPPINESS: TO BE ANOINTED AND BY TEARS CONSECRATED AS A SACRIFICIAL BEAST -- DID YOU KNOW THAT BEFORE? One is sacrificing oneself, always, for something better to arise. One is dying only to be resurrected on a higher level. One is the sacrifice and one is the god the sacrifice is given to. But there is a continually evolving awareness, a crystallization of awakening. Even in sleep something in you remains alert and awake. Right now, even when you are awake, your eyes are open, something in you is fast asleep. Just close your eyes, and you will see dreams floating by.

AND THE BLINDNESS OF THE BLIND MAN AND HIS SEEKING AND GROPING SHALL YET BEAR WITNESS TO THE POWER OF THE SUN INTO WHICH HE GAZED -- DID YOU KNOW THAT BEFORE? The blind man simply believes that there is light. In fact only blind people believe. In other words: all beliefs are blind. The moment you know something, you don't believe.

Once a German philosopher asked Raman Maharshi, "Do you believe in God?"

And he was shocked to hear the answer. Raman Maharshi said, "No, I don't believe in God."

The philosopher could not understand, because he had always thought that Raman Maharshi is a god-realized person. What is he saying? Seeing him puzzled, Raman Maharshi laughed, and he said, "Don't get disturbed. I don't believe in God because I know God."

Knowing is a totally different process. Believing is just its opposite. Millions of people believe in God and millions of people in the communist countries don't believe in God. Both are in the same boat, because neither the believers know nor the non-believers know. Knowing needs great effort, great search. Believing or disbelieving are very cheap; you don't have to do anything. They are all borrowed.

AND THE ENLIGHTENED MAN SHALL LEARN TO build WITH MOUNTAINS! IT IS A SMALL THING FOR THE SPIRIT TO MOVE MOUNTAINS -- DID YOU KNOW THAT BEFORE? He is asking the philosophers, "What do *you* know? -- living in your crowd, getting fatter and fatter, being respectable, following your own followers. Do you know that an enlightened man shall learn to build mountains?" -- mountains of consciousness, Everests of consciousness, heights that reach to the stars.

> IT IS A SMALL THING FOR THE SPIRIT TO MOVE MOUNTAINS -- DID YOU KNOW THAT BEFORE?
> YOU KNOW ONLY THE SPARKS OF THE SPIRIT: BUT YOU DO NOT SEE THE ANVIL WHICH THE SPIRIT IS, NOR THE FEROCITY OF ITS HAMMER!
> IN TRUTH, YOU DO NOT KNOW THE SPIRIT'S PRIDE! BUT EVEN LESS COULD YOU ENDURE THE SPIRIT'S MODESTY, IF IT SHOULD EVER DEIGN TO SPEAK!
> YOU ARE NO EAGLES.

To Zarathustra the eagle is a great symbol. He loves two symbols: the eagle and the serpent. To him the serpent represents wisdom and the eagle represents freedom. The eagle goes highest into the sky; it flies across the sun.

YOU ARE NO EAGLES -- he is saying to the philosophers -- SO NEITHER DO YOU KNOW THE SPIRIT'S JOY IN TERROR. Only the eagle knows the aloneness of the heights, the silence of the heights, the dangers of the heights. But without knowing dangers, one never grows. Zarathustra's basic teaching is: live dangerously. Follow the eagle to faraway skies; don't be afraid, because your inner self is immortal. Those who are afraid of danger are the people who don't know their immortal self. Their fear shows their ignorance and nothing else.

AND HE WHO IS NOT A BIRD SHALL NOT MAKE HIS HOME ABOVE ABYSSES. But the joy of making a home above great abysses... that joy belongs only to the very few courageous souls. And according to Zarathustra, religion is not for all. It is only for the eagles; it is only for those who are ready to live dangerously -- because only they can find the truth, only they can find the meaning of life, only they can become one day the superman.

YOU ARE TEPID: BUT ALL DEEP KNOWLEDGE FLOWS COLD. THE INNERMOST WELLS OF THE SPIRIT ARE ICE-COLD: A REFRESHMENT TO HOT HANDS AND HANDLERS. The crowd

lives a life which is tepid, lukewarm -- neither hot nor cold. It knows no extremes; it moves always safely in the middle. But those who are too much concerned about safety and security cannot be the explorers, cannot be the discoverers. Knowledge flows deep; hence it is cold. And one has to be capable of coming out of the tepid waters, of coming out of the lukewarm life, which is neither life nor death, which is just a kind of vegetation, just a survival.

From the cradle to the grave, all that you are concerned with is: how to survive, how to remain safe, how to remain secure. And where are you going? -- going to the grave. All your securities and all your safeties are leading you to the grave. Before the grave comes, have a little dance, have a little party, sing with your heart full of joy.

Live dangerously!

The grave will come, whether you live dangerously or just lukewarm. The only difference will be: one who has lived dangerously, one who has lived totally, intensely, he will come to know the deathless in him. Then the grave will come, but death will not come. One who has never lived totally, has never gone deep enough into himself, because it is ice-cold there, will also reach the grave, but he will not know the eternal principle of life. He will simply die with tears in his eyes because he has not been able to live his life. He has not lived, and death has come.

One who has lived totally, he celebrates death too -- because death comes to him as the ultimate challenge of the unknown. And that has been his whole life: to accept challenges from the unknown. He will welcome death and enter death with a song and with a dance, because he knows there is something in him which is indestructible, which knows no death.

YOU STAND THERE RESPECTABLE AND STIFF AND WITH A STRAIGHT BACK, YOU FAMOUS PHILOSOPHERS! -- NO STRONG WIND OR WILL PROPELS YOU.
HAVE YOU NEVER SEEN A SAIL FARING OVER THE SEA, ROUNDED AND SWELLING AND SHUDDERING BEFORE THE IMPETUOSITY OF THE WIND?
LIKE A SAIL, SHUDDERING BEFORE THE IMPETUOSITY OF THE SPIRIT, MY WISDOM FARES OVER THE SEA -- MY UNTAMED WISDOM!

Wisdom is always untamed.

Wisdom is always wild.

Wisdom is always spontaneous.

Knowledge is a slave, tamed; knowledge is very poor. A computer cannot have wisdom; it is the privilege only of human beings, human consciousness, to have wisdom. But then you have to be ready for the wild, for the untamed, for the spontaneous.

People talk about freedom but people don't want freedom, because freedom brings dangers. Slavery is comfortable -- somebody else takes the responsibility for your life. But wisdom is freedom. You never know what you are going to know the next moment; you cannot rehearse it. It comes suddenly. But it is such a joy, such a blessing, that those who have not known the untamed wisdom have not known anything at all.

BUT YOU SERVANTS OF THE PEOPLE, YOU FAMOUS PHILOSOPHERS -- HOW COULD YOU FARE WITH ME? He is saying to the philosophers, to the theologians, to the priests, "You cannot fare with me, you cannot go with me into the wild, you cannot go with me into the unknown -- you are too cowardly. You don't have the spirit. And you don't know the dignity of accepting the challenge of all that is unknown, unknowable, of all that is dark and deep."

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #2
Chapter title: Of self-overcoming

8 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OF SELF-OVERCOMING
THAT YOU MAY UNDERSTAND MY TEACHING ABOUT GOOD AND EVIL, I SHALL RELATE TO YOU MY TEACHING ABOUT LIFE AND ABOUT THE NATURE OF ALL LIVING CREATURES.
I HAVE FOLLOWED THE LIVING CREATURE, I HAVE FOLLOWED THE GREATEST AND THE SMALLEST PATHS, THAT I MIGHT UNDERSTAND ITS NATURE.
I CAUGHT ITS GLANCE IN A HUNDREDFOLD MIRROR WHEN ITS MOUTH WAS CLOSED, THAT ITS EYE MIGHT SPEAK TO ME. AND ITS EYE DID SPEAK TO ME.
BUT WHEREVER I FOUND LIVING CREATURES, THERE TOO I HEARD THE LANGUAGE OF OBEDIENCE. ALL LIVING CREATURES ARE OBEYING CREATURES.
AND THIS IS THE SECOND THING: HE WHO CANNOT OBEY HIMSELF WILL BE COMMANDED. THAT IS THE NATURE OF LIVING CREATURES.
BUT THIS IS THE THIRD THING I HEARD: THAT COMMANDING IS MORE DIFFICULT THAN OBEYING. AND NOT ONLY BECAUSE THE COMMANDER BEARS THE BURDEN OF ALL WHO OBEY, AND THAT THIS BURDEN CAN EASILY CRUSH HIM.
IN ALL COMMANDING THERE APPEARED TO ME TO BE AN EXPERIMENT AND A RISK: AND THE LIVING CREATURE ALWAYS RISKS HIMSELF WHEN HE COMMANDS....
HOW HAS THIS COME ABOUT? THUS I ASKED MYSELF. WHAT PERSUADES THE LIVING CREATURE TO OBEY AND TO COMMAND AND TO PRACTISE OBEDIENCE EVEN IN COMMANDING?
LISTEN NOW TO MY TEACHING, YOU WISEST MEN! TEST IN EARNEST WHETHER I HAVE CREPT INTO THE HEART OF LIFE ITSELF AND DOWN TO THE ROOTS OF ITS HEART!
WHERE I FOUND A LIVING CREATURE, THERE I FOUND WILL TO POWER; AND EVEN IN THE WILL OF THE SERVANT I FOUND THE WILL TO BE MASTER.
THE WILL OF THE WEAKER PERSUADES IT TO SERVE THE STRONGER; ITS WILL WANTS TO BE MASTER OVER THOSE WEAKER STILL: THIS DELIGHT ALONE IT IS UNWILLING TO FORGO.
AND AS THE LESSER SURRENDERS TO THE GREATER, THAT IT MAY HAVE DELIGHT AND POWER OVER THE LEAST OF ALL, SO THE GREATEST, TOO, SURRENDERS AND FOR THE SAKE OF POWER STAKES -- LIFE.
THIS DEVOTION OF THE GREATEST IS TO ENCOUNTER RISK AND DANGER AND PLAY DICE FOR DEATH.
AND WHERE SACRIFICE AND SERVICE AND LOVING GLANCES ARE, THERE TOO IS WILL TO BE MASTER. THERE THE WEAKER STEALS BY SECRET PATHS INTO THE CASTLE AND EVEN INTO THE HEART OF THE MORE POWERFUL -- AND STEALS THE POWER.
AND LIFE ITSELF TOLD ME THIS SECRET: `BEHOLD,' IT SAID, `I AM THAT WHICH MUST OVERCOME ITSELF AGAIN AND AGAIN.
`TO BE SURE, YOU CALL IT WILL TO PROCREATE OR IMPULSE TOWARDS A GOAL, TOWARDS THE HIGHER, MORE DISTANT, MORE MANIFOLD: BUT ALL THIS IS ONE AND ONE SECRET.
`I WOULD RATHER PERISH THAN RENOUNCE THIS ONE THING; AND TRULY, WHERE THERE IS PERISHING AND THE FALLING OF LEAVES, BEHOLD, THERE LIFE SACRIFICES ITSELF -- FOR THE SAKE OF POWER!
`THAT I HAVE TO BE STRUGGLE AND BECOMING AND GOAL AND CONFLICT OF GOALS: AH, HE WHO DIVINES MY WILL SURELY DIVINES, TOO, ALONG WHAT CROOKED PATHS IT HAS TO GO!
`WHATEVER I CREATE AND HOWEVER MUCH I LOVE IT -- SOON I HAVE TO OPPOSE IT AND MY

LOVE: THUS WILL MY WILL HAVE IT.
`AND YOU TOO, ENLIGHTENED MAN, ARE ONLY A PATH AND A FOOTSTEP OF MY WILL: TRULY, MY WILL TO POWER WALKS WITH THE FEET OF YOUR WILL TO TRUTH!
`HE WHO SHOT THE DOCTRINE OF "WILL TO EXISTENCE" AT TRUTH CERTAINLY DID NOT HIT THE TRUTH: THIS WILL -- DOES NOT EXIST!
`FOR WHAT DOES NOT EXIST CANNOT WILL; BUT THAT WHICH IS IN EXISTENCE, HOW COULD IT STILL WANT TO COME INTO EXISTENCE?
`ONLY WHERE LIFE IS, THERE IS ALSO WILL: NOT WILL TO LIFE, BUT -- SO I TEACH YOU -- WILL TO POWER!...
`THE LIVING CREATURE VALUES MANY THINGS HIGHER THAN LIFE ITSELF; YET OUT OF THIS EVALUATION ITSELF SPEAKS -- THE WILL TO POWER!'...
TRULY, I SAY TO YOU: UNCHANGING GOOD AND EVIL DOES NOT EXIST! FROM OUT OF THEMSELVES THEY MUST OVERCOME THEMSELVES AGAIN AND AGAIN.
YOU EXERT POWER WITH YOUR VALUES AND DOCTRINES OF GOOD AND EVIL, YOU ASSESSORS OF VALUES; AND THIS IS YOUR HIDDEN LOVE AND THE GLITTERING, TREMBLING, AND OVERFLOWING OF YOUR SOULS.
BUT A MIGHTIER POWER AND A NEW OVERCOMING GROW FROM OUT YOUR VALUES: EGG AND EGG-SHELL BREAK AGAINST THEM.
AND HE WHO HAS TO BE A CREATOR IN GOOD AND EVIL, TRULY, HAS FIRST TO BE A DESTROYER AND BREAK VALUES.
THUS THE GREATEST EVIL BELONGS WITH THE GREATEST GOOD: THIS, HOWEVER, IS THE CREATIVE GOOD.
LET US SPEAK OF THIS, YOU WISEST MEN, EVEN IF IT IS A BAD THING. TO BE SILENT IS WORSE; ALL SUPPRESSED TRUTHS BECOME POISONOUS.
AND LET EVERYTHING THAT CAN BREAK UPON OUR TRUTHS -- BREAK! THERE IS MANY A HOUSE STILL TO BUILD!
... THUS SPAKE ZARATHUSTRA.

One of the great psychologists of this age, Alfred Adler, based his whole doctrine on the will to power, and it was thought that he had discovered something new in human beings. But the people who were aware of Alfred Adler and his psychology of will to power were not aware of the ancient seer, Zarathustra. Zarathustra has given all the fundamentals of the psychology of will to power. It is not something new -- Alfred Adler rediscovered it; and he did not even improve upon it.

Zarathustra has looked from every aspect, in detail, and with great insight. His psychology is not only a psychology -- because it is not confined to the mind only -- it is also a philosophy of life. Its area, its territory, is far vaster than Alfred Adler's conception. Alfred Adler looks very childish compared to Zarathustra.

I would like you to understand the most fundamental thing first, then we can go into the details of what Zarathustra has to say. The first thing is: life is a constant overcoming. Everything is trying to go beyond itself. Everything is trying to become better, to be more beautiful, to be more powerful, to be more authentic. This overcoming is not something that becomes complete, ever.

You reach a goal, and suddenly you see: that goal is only a stepping-stone for a future goal. And the horizon in front of you always remains calling you, challenging you, pulling you towards unknown spaces.

This principle of overcoming is the very foundation of evolution; otherwise there would have been no evolution at all. Things would have remained static, things would have been just things -- dead, complete, no longer growing, no longer going higher, no longer trying to transcend themselves. Evolution is the religion that Zarathustra teaches.

Zarathustra is in many ways a pioneer. Charles Darwin thought that he had found the idea of evolution -- he was wrong. Two thousand years before him, this man Zarathustra had laid all the foundations of the philosophy of evolution.

Life can remain alive only if it goes on overcoming itself. The moment it stops overcoming itself, it disappears. The only death in the world is when something comes to a full stop. Life never comes to a full stop; hence, there is no death in reality.

Zarathustra says, THAT YOU MAY UNDERSTAND MY TEACHING ABOUT GOOD AND EVIL, I SHALL RELATE TO YOU MY TEACHING ABOUT LIFE AND ABOUT THE NATURE OF ALL LIVING CREATURES.
I HAVE FOLLOWED THE LIVING CREATURE, I HAVE FOLLOWED THE GREATEST AND THE SMALLEST PATHS, THAT I MIGHT UNDERSTAND ITS NATURE.
I CAUGHT ITS GLANCE IN A HUNDREDFOLD MIRROR WHEN ITS MOUTH WAS CLOSED, THAT ITS EYE MIGHT SPEAK TO ME. AND ITS EYE DID SPEAK TO ME.
BUT WHEREVER I FOUND LIVING CREATURES, THERE TOO I HEARD THE LANGUAGE OF

OBEDIENCE. ALL LIVING CREATURES ARE OBEYING CREATURES.

But the concept of obedience in Zarathustra's philosophy is not the ordinary idea of obedience that religions have been teaching to us. Religions also teach obedience. But obedience to whom? Their obedience is always to someone outside yourself -- to some god, to some messenger, to some prophet, to some holy scripture.

Zarathustra's obedience is obedience to life; it is not to something outside yourself. It is the nature, very nature of your life, to obey. Life obeys itself.

All the religions have been trying to distract you from *this* obedience. They are telling you, "Don't listen to life, listen to God. Don't listen to your own heart, listen to the holy book. Don't listen to your own body and its wisdom, but listen to some dead saint, some fictitious, mythological figure."

So remember, Zarathustra and his obedience are just the opposite of what religions call obedience. Zarathustra says, "Obey yourself! Obey your instincts as far as your body is concerned. Obey your feelings as far as your heart is concerned. Obey your intelligence as far as your mind is concerned, and obey your intuition as far as your being is concerned. You *are* the holy scripture. Your body has every knowledge that it needs. Your heart knows perfectly well all the ways of love, and your intelligence is capable of understanding the most hidden secrets of existence. Your intuition is capable of exploring your own interiority to the very center of your being."

These four principles, Zarathustra has found, are the basic pillars of all life. But religions have been taking people astray. They are teaching a totally different kind of obedience, which is really disobedience to nature.

BUT WHEREVER I FOUND LIVING CREATURES, THERE TOO I HEARD THE LANGUAGE OF OBEDIENCE. ALL LIVING CREATURES ARE OBEYING CREATURES.
AND THIS IS THE SECOND THING: HE WHO CANNOT OBEY HIMSELF WILL BE COMMANDED.

Zarathustra is so clear and so simple: if you cannot obey your own life, somebody is going to command you. You are responsible for all those who have become commanders, who are giving ten commandments to you. Don't throw the responsibility on others' shoulders.

You are unable to obey yourself; you are a coward, you are afraid. Who knows? -- you may be right, you may be wrong. It is better to listen to the wiser ones, it is better to listen to the ancient knowledge, to the scriptures, to the principles of life preached for thousands of years. It seems they are more reliable than your own body, which is millions of years old -- no scripture is as old as your body. Religions tell you, "Listen to the ancient seers." But your own consciousness is far older, far more ancient than any seers.

Jesus was asked once, "What do you think about Abraham?" And Jesus said something immensely valuable: "Why should I think about Abraham? I was before he was." Abraham lived almost three thousand years before Jesus Christ, but what he was saying is immensely true -- "I was before Abraham was. I have always been here. My consciousness is part of the eternal consciousness of existence. Why should I bother about any Abraham?

"If I can listen to my own consciousness, I have listened to all the seers of the world, because it is the same source from where they quenched their thirst. Why should I go anywhere else? I have my own fresh sources -- fresh in a way, because I have never been there, and ancient in a way, because they have always been there, waiting for me."

HE WHO CANNOT OBEY HIMSELF WILL BE COMMANDED.

You see in the world, Hindus and Mohammedans and Christians and Buddhists and Jews. These are the people who have not obeyed their own lives, who have not listened to their own hearts, who have not followed their own beings. They need organized religions, holy scriptures, prophets and messiahs to command them.

Life is enough unto itself. But if you cannot trust yourself, if you are not courageous enough to follow your own nature, then obviously you will have to be commanded. You will need some discipline, you will need some moral code, you will need some idea of good and evil.

The moment you start allowing yourself to be commanded you have become a slave, a spiritual slave. And you are distracted from your original being, you are distracted from your own god. Your authentic god is being replaced by a stone statue in some temple, which is dead. And cunning priests pretend to represent

that they are your saviors. They convince you that you cannot save yourself, that you need a savior, that you cannot find what is right and what is wrong through your own insight, through your own intuition -- you need tuition for it, and tuition comes from the outside. All religions are nothing but tuitions.

And slowly, slowly the more you are burdened by commandments from outside, you forget completely that you had a right to live your life according to your own self. You are living a false life, something pseudo, which is not going to satisfy you, which is not going to give you any contentment, any joy, any truth -- which is simply going to destroy you, and waste a great opportunity that existence has given to you.

HE WHO CANNOT OBEY HIMSELF WILL BE COMMANDED. THAT IS THE NATURE OF LIVING CREATURES.
BUT THIS IS THE THIRD THING I HEARD: THAT COMMANDING IS MORE DIFFICULT THAN OBEYING. AND NOT ONLY BECAUSE THE COMMANDER BEARS THE BURDEN OF ALL WHO OBEY, AND THAT THIS BURDEN CAN EASILY CRUSH HIM.

Commanding is not easy, because you are taking responsibility for other people, you are becoming burdened. But that is not the only problem; the greater problem is:

IN ALL COMMANDING THERE APPEARED TO ME TO BE AN EXPERIMENT AND A RISK: AND THE LIVING CREATURE ALWAYS RISKS HIMSELF WHEN HE COMMANDS.

Anybody who takes the responsibility of commanding is taking a risk. He does not know your nature, he does not know your destiny, he does not know what you are going to become if you are left alone, if you are left to your own nature -- he has no idea. And he is commanding thousands and millions of people, who all have unique natures and unique destinies. Obviously, his commandments are going to be average, standardized ideologies. And there is a problem: the average person does not exist.

For example, you are here. Everybody's height can be measured -- somebody is six and somebody is five, and somebody is five-five, and somebody is five-seven, and somebody is six-two. They can all be added together, and the average height can be found. But do you think you will be able to find any single person here of the average height? Somebody will be a little higher, somebody will be a little lower.... Average height is a mathematical thing -- it does not happen in life.

And the same is true about standardized moral codes, ethics, ideas about good and evil -- they are average. Nobody fits with them, and they fit with nobody.

It is good that you can get shoes according to your feet, not according to the average; otherwise everybody would be miserable! Just a simple thing and the whole world could be made miserable. Give all of them average size shoes: somebody will have such big shoes that he is carrying them, cannot even walk, and somebody will have such small shoes that he is dying... how to reach home?

I have heard about a philosopher: he always purchased shoes which were one size smaller than he needed. Every shopkeeper was puzzled, "What is the matter with you? You are a well-known person, you are not an idiot. This shoe is too small for you."

And he used to say, "You don't understand, this shoe is such a great help to me. When I wear this shoe I forget all the miseries of life -- all problems, all anxieties disappear -- this shoe is too much! And when I reach home at night and take off the shoes, I say, `My God! What a day, and what a relief,' and I sleep so soundly. This is one of my discoveries," he used to say, "otherwise life is unbearable."

It always happens: if you are miserable, create some bigger misery and the smaller will disappear.

But remember, anybody who takes the responsibility of commanding people is being very inhuman. He is degrading people -- their uniqueness, their differences -- and he is putting the same size shoes on everyone. Nobody fits. Everybody suffers. All your principles are of the same kind.

In Greek mythology there is a story of a king who was a little crazy. He had a very beautiful guest house, and the bed was made of pure gold. In the beginning, a few guests stayed there, but then nobody was coming out that way, from his capital, because it became known to everybody that the man is very dangerous.

He had made such a beautiful guest house, but he had his principles -- the guest has to fit with the length of the bed. He is so crazy, and you are so alone. And he keeps four wrestlers ready. If you are a little too long, they will make you a little shorter -- from both sides, they start boxing you until you are of the same size as the bed. If you are a little too long, he will simply order, "Cut his feet off!" And whatever you say to him, he says, "I have made the bed the average height of human beings, and I believe in equality. It is *your* problem if you are not the size of the bed; it is not the problem of the bed."

But this has been done, in such a subtle way, with your whole life. Moses decides the Ten Commandments for you -- how can he decide? Jesus gives you the principles, in the Sermon on the Mount. Even principles which look so beautiful don't turn out to be beautiful in reality, because principles are principles, and life is a living phenomenon, continuously changing.

For example, Jesus says, "Do unto others what you would like them to do to you." Perhaps you may have never thought that there can be anything wrong in this principle. It is such a golden principle, so sweet, what can be wrong in it? Zarathustra says there *is* something wrong in it, although he had no idea of Jesus. But the principle is very much older than Jesus. Zarathustra was aware of the principle, and that there have been teachers before who have told to you, "Do unto others what you would like them to do to you."

Zarathustra says, "But remember, their tastes may be different." Nobody has thought about it -- their tastes may be different. You are saying, "Do unto others what *you* would like to be done to you." You are not giving freedom to the other person and his taste. In the first place, what you are doing he may not like. It is not necessarily true that your liking will be his liking too. And in the second place, how he responds will depend upon how he likes what you have done to him. It is unpredictable.

The principle looks very beautiful in words, but in actuality it will simply create more problems -- it has created.... All our religions and all our philosophies have created more problems for people than they have solved. They have not solved a single thing.

A commander is taking a great risk. He is playing with human beings, risking their lives according to his ideas and opinions. Who is he? From where does he have the authority? No man of understanding will be a man who commands. No man of understanding will try to mold your life, try to give your life a certain style, a certain character, a certain morality. The man of understanding will simply help you to find your own nature.

The language of your body he will teach you, the language of intelligence he will teach you, the language of love he will teach you, the language of intuition he will teach you; but he will leave you totally free to go on your own way and to move towards your own destiny. Your star may be different. Your goal may be different. And in fact, no two persons have to be fulfilled in the same way -- they cannot be.

So much misery in the world is caused by simple stupidity: we are being forced to follow certain standards. Those standards have no respect for individuals. They are derived from average understanding, but the average is a mathematical concept; it has nothing to do with life. Mathematics is the most dead science of all sciences, because mathematics is the only science which is man-made. Every other science is a discovery. Mathematics is an invention -- and a very arbitrary invention.

You don't think about everything; otherwise everything would point to a single point: that your nature is not respected by any religion. They have already fixed formulas to be imposed on you, and those principles are more important than you. For them, you are made for those principles, not vice versa; not that those principles are made for you.

If they are made for you, then they should be made according to you. But then, each man would have his own morality and his own religion and his own philosophy. I don't think that there is any harm in it -- life would be far richer. There would be great variety and there would be great joy, because everybody would be absolutely free to follow his own body, his own heart, his own mind, his own being. The society of the superman will allow every man unconditional and total freedom to be himself.

> HOW HAS THIS COME ABOUT? THUS I ASK MYSELF. WHAT PERSUADES THE LIVING CREATURE TO OBEY AND TO COMMAND AND TO PRACTISE OBEDIENCE EVEN IN COMMANDING?
> LISTEN NOW TO MY TEACHING, YOU WISEST MEN! TEST IN EARNEST WHETHER I HAVE CREPT INTO THE HEART OF LIFE ITSELF AND DOWN TO THE ROOTS OF ITS HEART!
> WHERE I FOUND A LIVING CREATURE, THERE I FOUND WILL TO POWER; AND EVEN IN THE WILL OF THE SERVANT I FOUND THE WILL TO BE MASTER.

It is certainly a great discovery. It is because of this will to power that those who are strong become commanders and those who are weak become slaves. But even the lowest slave dreams that one day he will also be the master. And even the greatest master is always afraid of his own slaves, that somebody may betray him.

Adolf Hitler never allowed anybody to sleep in his room. Just to avoid somebody's presence in the room while he is asleep, he remained a bachelor almost his whole life -- except for three hours before he committed suicide. What was the fear? He had no friends -- even people who were thought to be very close to him, he kept as far away as possible.

He followed Machiavelli's advice with totality: "Whoever is close to you one day will topple you.

Beware of the friend. The enemy is not so dangerous, because the enemy is far away; the real danger is the friend, because he is so close. Any moment, his sword can be at your neck."

There is a hierarchy in the world in many ways. That hierarchy fulfills a double role: somebody is higher than you -- he commands you; somebody is lower than you -- you command him.

I am reminded of a beautiful story.... One of the great emperors of India was Akbar. He had chosen the wisest people for his court. From all over the country great poets, painters, dancers... anybody who was a genius in any dimension was picked up by him for his court. And he rewarded them immensely.

One day he was talking with his nine greatest friends. They were called "the nine jewels of Akbar's court." They were the nine most intelligent, creative people. And Akbar was a little whimsical;he used to do things... and of course you cannot ask the emperor, "Why?" He was not answerable to anybody.

Suddenly he hit the face of the man standing by his side. He was the most intelligent man in the court -- his name was Birbal. Birbal waited for a moment, perhaps considering what to do. He could not ask the emperor, "Why have you slapped me?" -- that would be too dangerous -- but something had to be done. In front of so many people, he had been slapped -- this could not be tolerated.

So he slapped the next man who was standing by his side. And he did a good job; that man could not believe: "What is happening, and what kind of thing is this? I have done nothing." But now there was no need to bother about it, Birbal had opened the door. That man didn't think much, he slapped the next man. It is said that that slapping went on all over the capital -- whoever was lower was hit.

And in the night, the queen suddenly hit Akbar. He said, "What are you doing?" She said, "I don't know what is happening, but it is going on all over in the capital. Somebody has hit me, and of course, she was one of your wives" -- Akbar had five hundred wives -- "and she was a senior one, so I could not hit her back."

The queen was the youngest wife -- of course she had more power over Akbar than any other wife; she was the most beautiful. She said, "I cannot hit anybody else but you." Akbar said, "This is strange. This is my own slap that has come back to me, having taken a round all over the city!"

Hierarchies serve a purpose. And there are not only hierarchies in the government, in the church, in political parties; there are hierarchies in the house, in the family. If you look closely, you will find you are almost a standing member of many hierarchies. Many roads pass through you... somebody is higher, somebody is lower.

This whole game that goes on is because of the will to power. All are under it. It is life's intrinsic law.

The husband comes from the office -- the boss has been angry. And although he was abusing and humiliating him, he had to continue to smile, although he wanted to hit him or kill him. But that is too risky, too dangerous -- he cannot afford it. Full of anger he comes home and starts fighting with his wife. And she cannot believe it; she has not done anything. The whole day she has been working -- preparing his food, his clothes, his house, taking care of the children -- and then he comes and starts shouting and insulting her.

But she cannot say anything to him; she is financially dependent on him. She will have to wait a little. Her boy will be coming home from school, and she can find some fault -- and it is not difficult to find fault. Every day she could have found fault, but today is a special day: "You have been fighting with somebody again. I can see your face is scratched, your shirt is torn." And she beats the boy. This is a hierarchy.

And the boy cannot understand it. The whole day in school the teacher was torturing him -- perhaps that's why they are called teachers; they torture! -- then, on the way home, a stronger boy was harassing him. And now his mother is.... He goes into his room and beats his teddy bear. Somebody has to do something!

Teddy bears don't exist without any reason. They are part of your hierarchy, where one line ends -- because the teddy bear is unmarried and... one line has come to an end. But lines and more lines.... Just look at yourself and you will see everywhere... even animals living with human beings learn the language of power.

You go to a stranger's house and his dog starts barking. But you will see a strange phenomenon: the dog has also become a politician. He is barking, and he is also wagging his tail -- this is a welcome sign -- because he is not certain whether you are welcome in the home or not. So he is doing both things -- just being diplomatic. And as the master comes out and shakes hands, he stops barking, and just the tail continues to wag. Or if the master says, "Why you are bothering my dog?" then the tail stops. Then he starts really barking and is ready to attack. Even animals become part of your power hunger.

There is certainly a deep will to power. But you cannot be always on the top; and even if you are on the

top, how long can you stay there? There are others who are pulling your legs. You are trying hard to cling to your chair, but others also need to sit on the chair. So even if you reach to a powerful state, fear continues. Deep in your heart you are trembling. Your power is not reliable -- just as you have taken it from somebody else, somebody is going to take it away from you.

And the lowest slave also dreams, "It is not going to be always night. One day I will also see my dawn, I will also be on my trip." He is continuously preparing. Whenever he has a chance to torture someone, to insult someone, to humiliate someone who is weaker than him, he never misses the chance.

When Nirvano came to India for the first time, she was very puzzled: people walking on the street unnecessarily, for no reason at all, will take a rock and hit some stray dog. Her first question to me was, "Why do people hit stray dogs? They are not doing anything to anybody."

I said, "You don't understand. Those people are being hit, and there is nobody else except stray dogs below them. It is a question of hierarchy. Those people are not to be blamed -- although I have all sympathy with stray dogs. But those people are also very poor, just one step ahead of the stray dogs. The stray dog will also take its revenge sooner or later on some smaller, weaker dog, or maybe a cat, or maybe a beggar -- there must be someone, somewhere in the world, who is lower in the hierarchy than the stray dog.

The whole world is boiling in one pot. Zarathustra's understanding is absolutely correct:

> WHERE I FOUND A LIVING CREATURE, THERE I FOUND WILL TO POWER; AND EVEN IN THE WILL OF THE SERVANT I FOUND THE WILL TO BE MASTER.

People ask, "Why did Judas betray Jesus?" -- because he also wanted to be the master. And if Jesus remains alive, there is no chance for Judas to be the master. In fact, he was the only educated follower of Jesus. Amongst all his apostles, Judas was the most intelligent, most articulate. He was next to Jesus -- and that was the problem.

And it is not only Jesus; every master has been betrayed. The greater the master, the more are his betrayers, because the more are his followers. And they all want to be masters. Even if they can become a mini-master somewhere, they will feel great joy.

> THE WILL OF THE WEAKER PERSUADES IT TO SERVE THE STRONGER; ITS WILL WANTS TO BE MASTER OVER THOSE WEAKER STILL: THIS DELIGHT ALONE IT IS UNWILLING TO FORGO.
> AND AS THE LESSER SURRENDERS TO THE GREATER, THAT IT MAY HAVE DELIGHT AND POWER OVER THE LEAST OF ALL, SO THE GREATEST, TOO, SURRENDERS AND FOR THE SAKE OF POWER STAKES -- LIFE.

Even the people who have the greatest power in the world are still hankering for more. Even if they have to stake their life it is worth it; otherwise, what is the reason for so many wars? -- thousands of wars, so many riots, religions clashing with each other, nations fighting with each other, political parties struggling with each other. There must be a tremendous reason, an instinct which is even ready to sacrifice life -- even the greatest stakes his life -- for more power.

> THIS DEVOTION OF THE GREATEST IS TO ENCOUNTER RISK AND DANGER AND PLAY DICE FOR DEATH.

When Edmund Hillary climbed the greatest Himalayan peak, Everest... for almost one century, hundreds of mountaineers had tried to climb it, and failed. Not only had they failed, almost seventy-five percent of the mountaineers died; they never returned. Still, new mountaineers went on trying, knowing perfectly well that many, many people had died. And there is nothing to be found on Everest; it is eternal snow.

Edmund Hillary, when descended from the mountain, was addressing his first press conference, and a journalist asked, "Why have you taken such a risk? What is the motive?"

Edmund Hillary said, "Motive? There is no question of motive. Just the very presence of Everest is a challenge and I wanted to be the first who has climbed the mountain."

You cannot see that he has gained anything, but certainly a tremendous will to power, will to be the first... now nobody can take his place in the whole of history. In the vast future, anybody who reaches the top of Everest will be second; there is now no way to be first. *This* is his gain. You cannot see it, it is not visible, but a great power... just being the first.

AND WHERE SACRIFICE AND SERVICE AND LOVING GLANCES ARE, THERE TOO IS WILL TO BE MASTER. Even lovers are continually trying to dominate each other. They may be playing the game of love, but deep down it is the game of will to power; otherwise, why do lovers continuously fight?

They fight more than they love; the times of fight are longer than the moments of love. It seems they love only to fight. And for what are they fighting? -- a domination.

THERE THE WEAKER STEALS BY SECRET PATHS INTO THE CASTLE AND EVEN INTO THE HEART OF THE MORE POWERFUL -- AND STEALS THE POWER. The man fights directly. The woman has her own feminine way of fighting; she fights through more secretive paths. And more often, almost always, she is the winner -- because man is so tired of fighting outside in the world, in the office, with the customers, with the people, with the politics, that he wants, at least in the house, some peace of mind. And that peace of mind is possible only if he becomes a henpecked husband.

It is rare, almost impossible, to find a man who is not henpecked. It is simply an absolute necessity; otherwise he will have no rest. The wife is resting the whole day, she is ready. By the time he comes home, tattered and battered, he is almost finished. Just a little push is needed and he will be flat on the floor. Every husband enters the house as if he is a thief, not a master as he pretends to be outside.

AND LIFE ITSELF TOLD ME THIS SECRET: `BEHOLD,' IT SAID, `I AM THAT WHICH MUST OVERCOME ITSELF AGAIN AND AGAIN.' Life is the energy, just like the waves of the ocean, that will come again and again and go on shattering on the beach, on the rocks, being followed by other waves. Eternally it has been so.

Life is also an invisible energy which goes on and on with only one desire -- to overcome itself. It wants to be higher; it wants to be more powerful; it wants to be more successful. Whatever it is, it wants to reach higher than that point. The energy of life's ocean is exactly the same. The waves go on -- don't ask the motive. It is the very nature of the ocean, and it is the very nature of life.

> `TO BE SURE, YOU CALL IT WILL TO PROCREATE OR IMPULSE TOWARDS A GOAL, TOWARDS THE HIGHER, MORE DISTANT, MORE MANIFOLD: BUT ALL THIS IS ONE AND ONE SECRET.
> `I WOULD RATHER PERISH THAN RENOUNCE THIS ONE THING; AND TRULY, WHERE THERE IS PERISHING AND THE FALLING OF LEAVES, BEHOLD, THERE LIFE SACRIFICES ITSELF -- FOR THE SAKE OF POWER!
> `THAT I HAVE TO BE STRUGGLE AND BECOMING AND GOAL AND CONFLICT OF GOALS: AH, HE WHO DIVINES MY WILL SURELY DIVINES, TOO, ALONG WHAT CROOKED PATHS IT HAS TO GO!
> `WHATEVER I CREATE AND HOWEVER MUCH I LOVE IT -- SOON I HAVE TO OPPOSE IT AND MY LOVE: THUS WILL MY WILL HAVE IT.'

Although I create -- and whatever I create I create with love -- I also destroy, because I want to go beyond.

> `AND YOU TOO, ENLIGHTENED MEN, ARE ONLY A PATH AND A FOOTSTEP OF MY WILL; TRULY, MY WILL TO POWER WALKS WITH THE FEET OF YOUR WILL TO TRUTH!'

Zarathustra says, "Even the will to truth is nothing but the will to power, because by knowing the truth you will have the greatest power in existence." He reduces every desire and every longing, even the longing of enlightenment, to the will to power -- because the moment you are enlightened, you have immense power over yourself, absolute power over your consciousness. Zarathustra cannot be said to be wrong. He has found a very key word, "will to power."

`HE WHO SHOT THE DOCTRINE OF "WILL TO EXISTENCE" AT TRUTH CERTAINLY DID NOT HIT THE TRUTH: THIS WILL -- DOES NOT EXIST!' "Will to existence" does not exist... unless will to existence serves the will to power; otherwise it has no meaning. You would not like just to vegetate and go on living. You would not like to be a mere survivor.

`FOR WHAT DOES NOT EXIST CANNOT WILL; BUT THAT WHICH IS IN EXISTENCE, HOW COULD IT STILL WANT TO COME INTO EXISTENCE?' You are already in existence, so what is the point of will to existence?

He is contradicting those philosophers who call themselves existentialists. Although they have come into being in this century only, fragments of their teaching were available in Zarathustra's time, too. There were a few thinkers here and there -- not of great importance. It never became that important a philosophy as it became in this century.

But Zarathustra says, "You are already in existence; hence there is no point for the will to existence." Existence certainly is needed, but it is needed only for the will to power; otherwise, who wants to exist?

> `ONLY WHERE LIFE IS, THERE IS ALSO WILL: NOT WILL TO LIFE, BUT -- SO I TEACH YOU -- WILL TO POWER!
> `THE LIVING CREATURE VALUES MANY THINGS HIGHER THAN LIFE ITSELF; YET OUT OF THIS

EVALUATION ITSELF SPEAKS -- THE WILL TO POWER!'
TRULY, I SAY TO YOU: UNCHANGING GOOD AND EVIL DOES NOT EXIST! FROM OUT OF THEMSELVES THEY MUST OVERCOME THEMSELVES AGAIN AND AGAIN.
YOU EXERT POWER WITH YOUR VALUES AND DOCTRINES OF GOOD AND EVIL, YOU ASSESSORS OF VALUES; AND THIS IS YOUR HIDDEN LOVE AND THE GLITTERING, TREMBLING, AND OVERFLOWING OF YOUR SOULS.
BUT A MIGHTIER POWER AND A NEW OVERCOMING GROW FROM OUT YOUR VALUES: EGG AND EGG-SHELL BREAK AGAINST THEM.
AND HE WHO HAS TO BE A CREATOR IN GOOD AND EVIL, TRULY, HAS FIRST TO BE A DESTROYER AND BREAK VALUES.
THUS THE GREATEST EVIL BELONGS WITH THE GREATEST GOOD: HOWEVER, IS THE CREATIVE GOOD?

LET US speak OF THIS, YOU WISEST MEN, EVEN IF IT IS A BAD THING. TO BE SILENT IS WORSE; ALL SUPPRESSED TRUTHS BECOME POISONOUS.

He is saying, "I may not be understood. There is every possibility I may be misunderstood. But I have to speak it, because to be silent is worse."

... ALL SUPPRESSED TRUTHS BECOME POISONOUS.
AND LET EVERYTHING THAT CAN BREAK UPON OUR TRUTHS -- BREAK! THERE IS MANY A HOUSE STILL TO BE BUILT!

He is saying that on the path of creativity you have to be destructive too; and if you want higher values, you will have to destroy lower values. If you want to create better houses, you will have to destroy the old ones. The real creator is almost always a destroyer.

He is saying it because he is destroying old values, and he is creating a new value. The new value is will to power. For that new value everything else can be sacrificed. Even life, even all your concepts of good and evil, your morality, your religion, your philosophy -- nothing matters.
The superman has only one religion: the religion of the will to power.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #3
Chapter title: Of scholars

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BELOVED OSHO,
OF SCHOLARS
I HAVE LEFT THE HOUSE OF SCHOLARS AND SLAMMED THE DOOR BEHIND ME.

TOO LONG DID MY SOUL SIT HUNGRY AT THEIR TABLE; I HAVE NOT BEEN SCHOOLED, AS THEY HAVE, TO CRACK KNOWLEDGE AS ONE CRACKS NUTS.
I LOVE FREEDOM AND THE AIR OVER FRESH SOIL; I WOULD SLEEP ON OX-SKINS RATHER THAN ON THEIR DIGNITIES AND RESPECTABILITIES.
I AM TOO HOT AND SCORCHED BY MY OWN THOUGHT: IT IS OFTEN ABOUT TO TAKE MY BREATH AWAY. THEN I HAVE TO GET INTO THE OPEN AIR AND AWAY FROM ALL DUSTY ROOMS.
BUT THEY SIT COOL IN THE COOL SHADE: THEY WANT TO BE MERE SPECTATORS IN EVERYTHING AND THEY TAKE CARE NOT TO SIT WHERE THE SUN BURNS UPON THE STEPS....
WHEN THEY GIVE THEMSELVES OUT AS WISE, THEIR LITTLE SAYINGS AND TRUTHS MAKE ME SHIVER: THEIR WISDOM OFTEN SMELLS AS IF IT CAME FROM THE SWAMPS....
THEY ARE CLEVER, THEY HAVE CUNNING FINGERS: WHAT IS MY SIMPLICITY COMPARED WITH THEIR DIVERSITY? THEIR FINGERS UNDERSTAND ALL THREADING AND KNITTING AND WEAVING: THUS THEY WEAVE THE STOCKINGS OF THE SPIRIT!...
THEY KEEP A SHARP EYE UPON ONE ANOTHER AND DO NOT TRUST ONE ANOTHER AS WELL AS THEY MIGHT. INVENTIVE IN SMALL SLYNESSES, THEY LIE IN WAIT FOR THOSE WHOSE WILLS GO UPON LAME FEET -- THEY LIE IN WAIT LIKE SPIDERS....
THEY ALSO KNOW HOW TO PLAY WITH LOADED DICE; AND I FOUND THEM PLAYING SO ZEALOUSLY THAT THEY WERE SWEATING.
WE ARE STRANGERS TO ONE ANOTHER, AND THEIR VIRTUES ARE EVEN MORE OPPOSED TO MY TASTE THAN ARE THEIR FALSEHOODS AND LOADED DICE.
AND WHEN I LIVED AMONG THEM I LIVED ABOVE THEM. THEY GREW ANGRY WITH ME FOR THAT. THEY DID NOT WANT TO KNOW THAT SOMEONE WAS WALKING OVER THEIR HEADS; AND SO THEY PUT WOOD AND DIRT AND RUBBISH BETWEEN THEIR HEADS AND ME.
THUS THEY MUFFLED THE SOUND OF MY STEPS: AND FROM THEN ON THE MOST SCHOLARLY HEARD ME THE WORST....
BUT I WALK ABOVE THEIR HEADS WITH MY THOUGHTS IN SPITE OF THAT; AND EVEN IF I SHOULD WALK UPON MY OWN FAULTS, I SHOULD STILL BE ABOVE THEM AND THEIR HEADS.
FOR MEN ARE NOT EQUAL: THUS SPEAKS JUSTICE. AND WHAT I DESIRE THEY MAY NOT DESIRE!
... THUS SPAKE ZARATHUSTRA.

One of the most important distinctions one has to make is between knowledge and knowing. Knowledge is cheap and easy: knowing is costly, risky, needs courage. Knowledge is available in the market. There are special markets for knowledge -- the universities, the colleges. Knowing is not available anywhere except within yourself.

Knowing is your capacity. Knowledge is your memory, and memory is the function of the mind that can be easily done by any computer. Knowledge is always borrowed. It is not a flower that grows in your soul, it is something plastic that has been imposed upon you. Knowledge has no roots; it does not grow. It is a dead compilation of corpses. Knowing is a continuous growth, it is a living process. In other words: knowing belongs to your consciousness and its evolution, knowledge belongs to your mind and its memory system.

The words look similar; hence they have created much confusion in the world. And knowledge is cheap -- you can get it from books, you can get it from the rabbis, you can get it from the pundits, you can get it from the bishops -- there are thousands of ways of accumulating knowledge. But it is a dead pile; it has no life of its own. And the most significant thing to remember is: all your knowledge, however great, makes no difference to your ignorance. Your ignorance remains intact. The only difference it makes is, it covers up your ignorance. You can pretend to the world that you are no longer ignorant, but deep inside you there is just darkness. Behind the borrowed words there is no experience.

Knowing dispels your ignorance; knowing is just like light which dispels darkness. Hence, remember the difference between the scholar and the wise man. The wise man is not necessarily a scholar and vice versa -- the scholar is also not necessarily a wise man.

Most probably the scholar rarely becomes a wise man -- for the simple reason that he has so much knowledge that he can deceive people, and if he can deceive many people he is deceived by their deception. He starts believing: if so many people think me a wise man, then I must be. So many people cannot be so foolish. Hence, in the life of the scholar there is no journey, no exploration, no discovery. He lives in the greatest illusion in the world -- he knows nothing and he thinks he knows all.

The man of knowing starts by disowning knowledge, because knowledge is a hindrance; it is a false coin. And the false should be removed before the real can be realised. He disowns everything that is not his own. It is better to be ignorant than to be knowledgeable, because at least the ignorance is yours. It needs more courage than renouncing riches, renouncing kingdoms, renouncing your family, renouncing the

society, because they are all outside. Knowledge accumulates inside your mind. Wherever you go... deep in the Himalayas it will be with you.

Renouncing knowledge means a deep inner cleansing and that is what I mean by meditation. Meditation is nothing but renouncing borrowed knowledge and becoming fully aware of one's ignorance. This brings a metamorphosis. The moment you are aware of your ignorance, ignorance goes through such a great change that unless it happens it remains unbelievable. The very ignorance becomes your innocence. The wise man also says, "I do not know."

According to Zarathustra, the highest stage of consciousness is that of a child. You are born a child but then you are ignorant. You will go through much knowledge, much memory and if you are fortunate enough, one day you will see that it is all false -- because it is not yours.

Buddha may have known, Jesus may have known, Krishna may have known; but their knowledge cannot become my knowing, their life cannot become my life, their love cannot become my love. How can their knowledge become my knowledge? I will have to seek and search on my own. I have to become an adventurer, a seeker of the unknown. I have to go on untrodden paths into uncharted seas. And I have to risk everything with a determined will that if others have achieved the truth, there is no reason why existence will be unkind to me.

Very few fortunate people start dropping their borrowed knowledge. And as they start dropping their borrowed knowledge the circle starts moving back toward their childhood. The completion of the circle comes when ignorance becomes luminous. When ignorance meets with awareness the greatest explosion in the whole experience of man happens: you disappear as an ego. Now you are a pure, innocent existence -- pure "isness," with no claim for anything.

In this moment Socrates said, "I do not know anything." In the same state Bodhidharma declared, "I know nothing. And moreover, my `I' is just a linguistic convenience. Inside me there is no entity which can say `I'. I am just using it, because without it you will not be able to understand. The reality is that I have disappeared and there is only a pure sky, a pure `isness' -- utterly innocent, with no clouds of knowledge."

It is a difficult task to disown knowledge, because knowledge gives you respectability, makes you a great man, brings you a Nobel prize. You are known to millions of people, although you know nothing about yourself. It is a very strange state: the whole world knows you except yourself. To disown knowledge means to fall in the eyes of people, to lose respectability, fame, celebrity. And the ego is very much against doing such a thing -- because with the respectability, the fame and the knowledge disowned, the ego starts dying. It can live only on the borrowed. It itself is the most false thing in your life.

Zarathustra's statements have to be contemplated very deeply: I HAVE LEFT THE HOUSE OF SCHOLARS AND SLAMMED THE DOOR BEHIND ME. It is not only that he has left the house, the emphasis, it should be remembered, is that he has slammed the door behind him. He is finished with scholarship. This is not the place where truth is found. This is the place where truth is discussed, this is the place where thousands of hypotheses about truth are produced, this is the place where no conclusion has ever been arrived at.

For thousands of years scholars have been discussing, in minute detail, but there has never been a conclusion. Scholars are empty shells -- they make much noise but that noise is meaningless. They argue much but the hypothesis they are arguing about still remains a hypothesis; no argument can make a hypothesis a reality. And above all, how can you discuss something which you have never experienced?

The scholars are like the five blind people of Aesop's fable who had gone to see an elephant. Obviously they had no eyes. They could not see the elephant, so they touched the elephant. Somebody touched his feet, somebody touched his big ears, somebody touched some other part, and everybody declared, "I know now what an elephant is." The one who had touched his legs said, "An elephant is just like a pillar." And the one who had touched his ears said, "You are an idiot, my experience shows that an elephant is just like a big fan." And so on and so forth. They cannot come to any conclusion. And what they are saying looks absurd: the elephant is not like a pillar, but something in the elephant is like a pillar -- his legs. But at least they have touched some part of the elephant.

Scholars are in an even worse condition. They have not touched anything about truth, about love, about silence, about meditation, about ecstasy -- not even a partial experience -- and they are so prolific in their arguments. They create much noise; they shout at each other. For centuries they have been doing that.

Zarathustra says, I HAVE LEFT THE HOUSE OF SCHOLARS.... It is a mad place -- people are talking about things they know nothing about. Blind people are discussing detailed information about light, about

darkness, about colors. People who don't have any ears are talking about music. People who have never known a single moment of silence are creating great philosophical systems based on silence. They are very articulate about words, language, grammar, but that is not the search of Zarathustra.

He slammed the door behind him, forever. Scholarship, knowledgeability is not his way, is no one's way; it is only for fools to deceive themselves.

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The scholar lives comfortably in his invented hypotheses, in his borrowed knowledge, in his respectability. He has no longing to experience life on his own. He loves comfort and respectability too much, which for a real seeker do not mean anything. What can respectability be -- respectability from the people who are ignorant, who know nothing. They respect you, thinking that you are wise -- you can quote scriptures. But the very idea of being respected by the ignorant is against the pride of an authentic man.

And comfort is a slow death. Soon death will be knocking on your doors; then neither comfort can save you, nor respectability can be a shield. The only thing that can save you is your own realization of truth, is your own knowing of the meaning of life. It is your own taste.

But the scholars don't have courage enough to drop all comfort, all respectability, and to declare to the world that, "I am not a wise man, not yet. Now I am going to search, and I will stake everything to have even a glimpse of the beauty and ecstasy of reality. I have lived too much in words, now I want actual experience."

And actual experience is wordless. It is a taste, it is a nourishment, it fulfills you. The word *love* is not love. Love is a deep dance of your heart, a rejoicing in your soul, an overflowing of your life juices, a sharing with those who are receptive and available. But the word love has nothing to do with it.

> WHEN THEY GIVE THEMSELVES OUT AS WISE, THEIR LITTLE SAYINGS AND TRUTHS MAKE ME SHIVER: THEIR WISDOM OFTEN SMELLS AS IF IT CAME FROM THE SWAMPS.

It smells, it stinks, it is really disgusting. If you have known something on your own, then you can see that the so-called scholars are all carrying corpses. And they are bragging whose corpse is the most ancient. The more rotten a corpse is, the more ancient a scripture is, the greater is the scholar.

Scholars certainly stink. But the innocent man -- who is no longer burdened with dusty books, who is no longer living in dusty rooms of scholarship, who has come into the open, under the sky -- has a fragrance around him. Innocence has a fragrance, just as knowledge has a disgusting smell, because knowledge comes from corpses, and knowing comes from a living life source.

THEY ARE CLEVER, THEY HAVE CUNNING FINGERS: WHAT IS my SIMPLICITY COMPARED WITH THEIR DIVERSITY? Zarathustra says, "I am just a simple man, I am not clever -- no wise man is clever." Cleverness is a poor substitute for wisdom; cunningness is even a perversion. The innocent man is neither clever, nor cunning; but there is tremendous beauty and grandeur in him.

I used to know a very rare human being, an old man, Magga Baba. This statement of Zarathustra's reminds me of him. Nobody knew his name. He had nothing except a jug; and the Hindi word for jug is *magga*. Because he had a jug to drink water out of, or to have food in -- that was his only possession -- people started calling him Magga Baba. He was so simple that people would drop money into his magga -- he would never beg -- and some other people might take money out of his magga, but he would never prevent it. It was none of his concern.

You will not believe me... he was the only man, perhaps, who was stolen many times. A man -- and he did not prevent it. People would simply take him and put him in a rickshaw. And he would not say, "Where are you taking me? And why are you taking me?" -- he would simply go. They would take him to another village. And when, in the place where he was living, they became aware that somebody had stolen Magga Baba, they would go in search of him, to bring him back. He would not say anything to them either; they just had to put him back into a car or into a rickshaw.

Once he was lost for almost twelve years, because some people took him far away in a train. His

followers went around the villages, but he was not found, because he was thousands of miles away. It was just by chance -- a businessman had gone to that place and he saw Magga Baba. He dropped his business, took hold of Magga Baba, put him onto a train and brought him back to the city. There was great rejoicing all over the city: Magga Baba has been found! Twelve years... people had almost forgotten him.

He was so simple, just like a child. He used to speak very rarely -- just a word, and that too not in response to your questions or anything. Once he told me, when he was alone.... He used to live in a shed, an open shed, and at night his disciples used to massage him. The whole night, the massage used to go on. He told me, "I need to sleep also, and these disciples of mine, they don't understand that if they continue massaging me...." And not only one -- five, six people were massaging him. Somebody was massaging his head, somebody was massaging his feet.

He said, "How can I sleep? I have not slept for almost twenty years, because these lovers won't let me."

I was always concerned about it, that this stupidity should be stopped, so I told the owner of the shed, "You put some doors on the shed, because this is too much for the poor man. The whole day people are there -- and this they call `serving the master' -- and the whole night they are there. There is always a crowd serving the master, and nobody is at all concerned that he needs some rest. You put some doors on, and you close it at ten o'clock at night, and open it in the morning."

He said, "I have been thinking about it."

I said, "There is no question of thinking, it is a simple thing."

So he managed to put the doors on. But by the time he had fixed the doors, Magga Baba had been stolen. His disciples, seeing that doors are being put on, had taken him away to another shed.

I told him, "It seems impossible, in this life, for you to sleep. I can ask again, the owner of *this* shed... but your disciples will take you away again. Their concern is to serve you. You don't speak...." Nobody ever asked him what he likes to eat; whatever they brought he would eat. One day I saw that he was smoking two cigarettes.

I said, "Magga Baba!"

He said, "What to do? Two disciples...."

"But," I said, "do you smoke?"

He said, "I don't know, but they have put the cigarettes in my mouth, so what else can I do? I'm smoking -- I have never smoked before. Just a competition between two disciples." Such a simplicity.

Zarathustra must have been a very simple man, because his insights prove that. Only a very simple heart, utterly innocent, is capable of knowing the depths of life, and the heights of consciousness, and the mysteries of existence. Innocence is a door that leads you into all the mysteries and all the secrets of life.

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WE ARE STRANGERS TO ONE ANOTHER, AND THEIR VIRTUES ARE EVEN MORE OPPOSED TO MY TASTE THAN ARE THEIR FALSEHOODS AND LOADED DICE. All these things he is saying about the scholars, about the people who are recognized in the world as great men. All the mystics are strangers to the scholars, for the simple reason that the mystic does not believe, the mystic does not think; the mystic experiences. To think about water is one thing.... You can write a treatise on water, and you will be known as a great scholar; you may be awarded a Ph.D. on your thesis. But your book or your knowledge cannot quench the thirst; and the man who drinks water need not know that its chemical formula is H2O -- because "H2O" cannot quench your thirst.

The mystic's concern is to quench his thirst, to nourish his being, to explore his interiority and to come into rapport with existence and all that it contains. And it contains all the joys, and all the beauties, and all the blessings, and all the benedictions. The scholar is content only to think about these things. He is not really thirsty; otherwise he would seek water, not a treatise on water; he would go to the well, not to the library. The mystic goes to the well and the scholar goes to the library. They are absolute strangers to each other.

WE ARE STRANGERS TO ONE ANOTHER, AND THEIR VIRTUES ARE EVEN MORE OPPOSED TO MY TASTE THAN ARE THEIR FALSEHOODS AND LOADED DICE. The scholar

cannot speak the truth, because he knows nothing about it. Even people who know about it cannot speak it, but at least they can point towards it; they can give a few hints, a few guidelines. They can hold your hand and take you to the window to show you the open sky and the stars. But the scholar is too much involved in language, in theology, in philosophy -- he has no time even to look out of the window. He has forgotten living; he knows only thinking.

Thinking is a falsehood, because you think only when you do not know. When you see a beautiful sunset, do you think? Most probably, out of old habit, you start thinking. You start saying within yourself, "What a beautiful sunset." But your words are becoming a barrier. That is not a way to be in rapport with the sunset; all thinking should stop. Then you will be there -- utterly in harmony with the sunset, almost a part of it. And then you will know its beauty. Not by repeating, "It is beautiful" -- those words are borrowed. You have heard them, and you are saying them just to show that you have a great aesthetic sense.

But *you* are not there; your mind is wandering somewhere else. If beauty cannot stop your mind, you don't know what beauty is. If a great dance cannot bring meditation to you, then you don't know how to see a dance. We are loaded with falsehoods.

Zarathustra says, THEIR VIRTUES ARE EVEN MORE OPPOSED TO MY TASTE. Their virtues are very strange. Different scholars have different virtues, belonging to different herds. I will tell you one incident in the life of a great philosopher that India has produced -- Shankaracharya, the first Adi Shankaracharya. Because now there are successors, like the popes, they are all called *shankaracharyas*. He preached the philosophy that the world is illusory, that it only appears, it does not exist. It is almost made of the same stuff as dreams are made of.

In Varanasi, which is the Hindu citadel, he was delivering discourses on the illusoriness of the world. One morning... it was dark, there was still time before the sun would rise... according to the tradition -- he was a brahmin monk -- he took a bath in the Ganges. He was coming up the steps, there was nobody around, and suddenly a man appeared and, touching his body, passed by his side. The man then stopped and said, "Forgive me, perhaps in the darkness you cannot recognize me, but I can recognize you: I am a sudra, I am an untouchable."

Hindus have the oldest fascist religion. They have reduced one-fourth of their society to an almost animal existence. They call them untouchables because to touch them, or even to be touched by their shadow, defiles you. You have to take a bath immediately to cleanse yourself. For five thousand years they have been torturing these poor people, who do all the dirty work of the society. But they are not allowed to live in the cities, in the towns; they have to live outside. They are the poorest of the poor, the most exploited, the most downtrodden.

Shankaracharya was a high-caste brahmin, and one of the greatest Hindu philosophers. He was really very angry. He said, "You are an untouchable and you recognized me, and still you touched me. I will have to go back to the river and take another bath."

But the untouchable said, "Before you go, you will have to answer a few questions; otherwise I will remain here and touch you again."

There was nobody there, so Shankaracharya was in a fix -- what to do? If he goes and takes a bath and comes back and he is touched again, the situation will be the same. So he said, "Okay, what are your questions? You seem to be a very nasty and stubborn person."

He said, "My first question is: Am I real or illusory? If I am an illusion, you need not have another bath; you can go and do your worship in the temple. If I am real, then drop this nonsense that you have been talking."

Shankara was silent for a moment -- what to say to this man? He had been discussing his philosophy all over the country. He had conquered all the Hindu philosophers. A book exists, SHANKARA DIGVIJAYA, the victory of the great Shankara. Wherever he went, he logically proved that the world is illusory. But what to do with this untouchable?

He was standing there. The untouchable said, "I am illusory, the river is illusory, your bath is illusory, you are illusory -- these are all according to your philosophy. I want to ask a few things more: you call me untouchable. Is it my body that is untouchable? Do you think your body is made with different ingredients? Is it possible to find a difference between the bones of an untouchable and the bones of a brahmin, or the blood, or the skin, or the skull? I can bring skulls and you tell me which one is the skull of a brahmin. Certainly bodies are all made of the same ingredients; you cannot find any difference of superior or inferior.

"Then perhaps, our minds are untouchable. But can you touch my mind? That which cannot be touched should not be called untouchable. Your mind is also untouchable. Or do you think my soul is untouchable?

-- because I have heard you speaking, that there is only one soul in the whole universe, the *brahma*, the ultimate soul, and we are all parts of it. What about the untouchables? Do they have souls or not? And if they have souls, are they part of your ultimate one soul, or do they have a separate, out-of-this-town place?"

Shankara, who was a great logician, for the first time felt defeated. He said, "Forgive me, you have awakened me from a deep sleep. I was living in words; you challenged me by reality."

The people who become accustomed to living in words start living in castles in the air. They forget the real world, the real beings. Their virtues, their religions are derived from their aircastles. Their virtues are not derived from the reality in which they exist. That's why Zarathustra says: THEIR VIRTUES ARE EVEN MORE OPPOSED TO MY TASTE. They are just verbal, logical, linguistic; they have nothing to do with reality. And you can make anything a virtue -- you just have to give arguments for it.

It happened to a man: he was always coming late to his house, and his wife was continually telling him, "I know where you go and someday you will repent." But he did not listen -- he was going to the prostitutes. That night the wife was really angry, and as he entered the house she cut his nose off with a knife. The man said, "What are you doing?" But by that time his nose was on the ground. The man said, "Are you mad or something? Now, how will I live? What will I say to people?"

The woman said, "Now it is your problem. I have lived enough in anguish, now you live...."

The man thought: it is really a very embarrassing situation. Everybody in the town will be asking, "What happened to your nose?" It is better to escape from this town. But the problem still remains that in the other town they will also ask, "What happened to your nose?"

He was a man who had some interest in philosophy and religion. He found a way: he escaped in the night to the other town, and there he sat under a tree in a lotus posture with closed eyes. People came around. They had seen many saints, but this was a special saint -- without a nose and sitting absolutely buddha-like.

Finally somebody asked, "You are new here and we are happy to have a great saint like you" -- because he was sitting so still, so silently; although inside there was nothing of the silence, it was just a posture.
He said, "I have found God."
They said, "You have found God? Then we would like to be your disciples."

He said, "There is a condition: unless you cut off your nose.... It is the nose that is the barrier. Once the nose is cut off, immediately you will see God standing before you."

It was a difficult thing. People thought many times... but everywhere you can find idiots. Some idiot came out and he said, "Okay! I am ready."

The man had brought a knife with him. He took him aside and cut his nose off. The man looked around but there was no God. He said, "But where is God?"

The master said, "Don't talk about God, because there is no God and it has nothing to do with cutting your nose off. But if you say to people that you are not seeing God, they will laugh at you -- that you are idiot, you lost your nose unnecessarily. It is better that you just go and tell people -- go dancing -- that, `This is a simple method, great. The moment the nose came off, God was standing before me.'" The man thought, and he also was convinced that this is the only way to save himself from embarrassment.

The master said, "This is the situation, the same situation with me. I don't know anything about God, but you are my chief disciple, and we will make many disciples -- just have a little courage."

So the man went and told people, "I had done everything and I had not found God. This man has found the right key: just a small sacrifice of the nose and immediately... it is as if a curtain has opened and God is standing there. I have seen Him," and he was dancing.

People said, "This is something. We have never heard... there is no scripture in which it is written: cut your nose off and see God."

But that man was from their own village. He sat by his master's side in a lotus posture, and the line started growing. The trick was the same: he would take them to the side, cut their nose off, and tell them the fact, "There is no question of God, it is a question now of saving yourself from embarrassment. You are free, you can say... but they will only call you an idiot. If you listen to me you will be worshiped like a great saint, as all my followers are being worshiped."

The thing became so infectious that there were hundreds of people in that town without noses; and everybody was touching their feet, inviting them to their home for food, for clothes. The rumor even reached the king.

He was a person very deeply interested in religion. He said, "But I have never heard, never read... but so many people cannot lie. If it was only one person, that would be one thing, but from our own capital,

hundreds of people have seen God. To remain without the realization of God just to save your nose does not seem to be right. I'm going!"

He told the prime minister, "Make arrangements. I'm going. One day one has to die -- nose and all -- so if just by cutting your nose off you can experience God, it is worth it."

The prime minister was a very intelligent man. He said, "Just wait. There is no hurry. You can cut your nose off tomorrow. Let me first enquire, find out what is happening."

He went... invited the "great master" -- because now he had become a great master, who has found the most shortcut way to God. You cannot even imagine that there can be a shorter way. He invited him into the palace and the master was very happy; he went into the palace. He was taken into a room where four very strong wrestlers were ready; he could not see what is going on.

The prime minister said, "You tell the truth; otherwise these four people are going to beat you, torture you, make as many fractures in your body as possible until you tell the truth."

The man saw the situation. He said, "The reality is, my wife has cut my nose off. I have not seen any God or anything. Please don't torture me; I will leave the city."

And the prime minister asked, "What about your other disciples?"

He said, "Nobody has seen... but once somebody's nose is gone, he has two alternatives: either to be a saint or to be a fool. The whole city will laugh, that this idiot has lost his nose and we were telling him, `Don't do this,' but he didn't listen."

He took the man to the king, and when the king heard that he said, "My God! If I had gone yesterday, by this time I would also have seen God!"

You can find any kind of stupidity, support it by cunningness, by cleverness, and the world is so full of idiots that you will always find followers. All these religions that exist are nothing but different versions of the same story. Nobody has seen God, but by torturing yourself you become a saint. And then it looks foolish to say that this torturing has been useless... I have not seen God. Now it is better to keep quiet. You have become so respectable -- God or no God. You were of no use, worthless, nobody ever respected you; now thousands of people respect you. It is better to keep quiet and enjoy the respectability.

Logic, argument, philosophy, in the hands of cunning and clever people, can create all kinds of virtues and moralities in which you cannot see what is moral. But they can give evidence, and they can always bring witnesses to say, "Yes. It is happening."

Hindu monks use a wooden sandal. It is very torturous because it has no support -- you have to hold it between your big toe and your second toe. It is heavy and walking becomes unnecessary torture. But ask the Hindu monks, "Why are you doing it when more comfortable, convenient sandals are possible?"

One great Hindu saint, Karpatri, told me that there is a secret in it. I said, "What is the secret?"

He said, "The secret is that it keeps a man celibate."

I said, "Great! The wooden sandal?"

He said, "You don't understand. There is a nerve in your big toe that controls your sexuality."

I said, "Now, man's whole physiology has been completely explored -- there is no nerve there which controls sexuality. You can even cut the whole leg off, then too sexuality will not be controlled." But millions of Hindu monks believe in it. And there is another thing: every Hindu wears a sacred thread around his neck; and when he goes to the urinal, he has to put that thread around his ear.

I asked the shankaracharya of Dwarika -- I was staying in Dwarika -- "I don't see the point." I had to ask him because he himself had made a man look so foolish amongst the people.... A young man had stood up and he wanted to ask something, but the shankaracharya said, "Before you ask anything, answer my few questions." The man was wearing Western dress -- long pants, a coat, and a tie -- and that had infuriated the shankaracharya.

He asked, "Do you have the Hindu thread, the sacred thread, inside your shirt or not?"

The man said, "No, I don't have it."

The shankaracharya was very angry, and he said, "The moment you stood up, I knew -- with those kinds of clothes, you must be urinating standing up and that is against Hinduism. First get a sacred thread. Change this dress, and when you are urinating put the thread round your ear." The people laughed and the poor man looked stupid among those idiots.

I had just heard about it, so I asked him, "What is the science of your sacred thread? And in what way is it spiritual to put it around your ear while urinating?"

The same answer... that in the ear there is a nerve which controls your sexuality. So when you wind the

sacred thread round and round the ear, that nerve is caught. It helps a man to remain celibate.

Millions of Hindus believe this. And it is not only Hindus -- in every religion you will find the same kind of stupid ideas have been propagated for thousands of years. Nobody raises any question because nobody wants to fall apart from the crowd, lose the respect of the crowd.

And the crowd can be very nasty; it can misbehave with the person. The person may have to lose his job. Even his family will become against him; his own friends will turn their backs on him. He will become lonely in the very crowd, and condemned. But if he were doing those stupid things that the crowd believes have some spirituality in them, some virtue in them, the crowd would have been respectful.

As far as I see, to be respectable in this society means you are cunning, means you are a hypocrite. It means that just to remain respectable you are pretending many things, which you know perfectly well are just either useless or stupid or even harmful.

AND WHEN I LIVED AMONG THEM I LIVED ABOVE THEM. THEY GREW ANGRY WITH ME FOR THAT. I know it from my own experience. I have made so many religious people angry around the world -- religious heads, saints, sages -- just for the simple reason that I showed them that what they understand as character, as virtue, as religion, is mostly rubbish. They don't have any answer. Their answer is anger; but anger is not an argument. It does not prove anything -- in fact it disproves. If you become angry, that simply shows that you have been exposed; and you don't have any evidence, any proof, any rationality in your actions.

> AND WHEN I LIVED AMONG THEM I LIVED ABOVE THEM. THEY GREW ANGRY WITH ME FOR THAT.
> THEY DID NOT WANT TO KNOW THAT SOMEONE WAS WALKING OVER THEIR HEADS; AND SO THEY PUT WOOD AND DIRT AND RUBBISH BETWEEN THEIR HEADS AND ME.
> THUS THEY MUFFLED THE SOUND OF MY STEPS: AND FROM THEN ON THE MOST SCHOLARLY HEARD ME THE WORST.
> BUT I WALK ABOVE THEIR HEADS WITH MY THOUGHTS IN SPITE OF THAT; AND EVEN IF I SHOULD WALK UPON MY OWN FAULTS, I SHOULD STILL BE ABOVE THEM AND THEIR HEADS.
> FOR MEN ARE NOT EQUAL.

This is such a great statement. Particularly today, because communism has made it almost universally accepted that all men are equal. And it is not right at all: not even two men are equal.
Equality is a false idea.
Every man is unique.
He is a category in himself.

I conceive that everybody should be given equal opportunity to grow in his uniqueness, but no men are equal. Equality is our contemporary superstition -- the latest and the most widely accepted, even by those who are not communists. They have also accepted it, because they have not denied it.

Even the non-communists don't have the guts to say that men are not equal, because they are afraid that the crowds will be angry. Crowds are very happy to know that men are equal, that you are equal to Albert Einstein, that you are equal to Bertrand Russell, that you are equal to Martin Buber, that you are equal to Jean-Paul Sartre. The masses are very happy with the idea. It is so ego-fulfilling that even those who are not communists are afraid to say that men are not equal. But I am absolutely in agreement with Zarathustra: men are not equal.

THUS SPEAKS JUSTICE. AND WHAT I DESIRE they MAY NOT DESIRE! My likings are different, your likings are different; my talents are different, your talents are different; my destiny is only my destiny, your destiny is only your destiny. In fact, only cattle are equal. Man is the only being on the earth who has uniqueness. But you will create anger in them....

When I said, twenty years ago, that men are not equal, the Communist party of India passed a resolution against me, condemning me. And the president of the Communist party of India, S.A. Dange, declared that soon his son-in-law, who is a professor, is going to write a book to confute my idea that men are not equal. He has written a book against me; although there is no argument except anger, abuse and lies -- but not a single argument to prove that men are equal.

Zarathustra is right: THUS SPEAKS JUSTICE. I have my own conception of a better society: it will provide equal opportunity to all, but the equal opportunity will be for them to be unequal, to grow in their uniqueness.

To me, communism means equal opportunity for all, not equality of man. Zarathustra had the insight twenty-five centuries ago. It is absolutely just and fair that man should not be sacrificed again in the name of equality. He has been sacrificed many times, in different names, in different temples, before different

gods. Now he is being sacrificed in the temple of communism -- before a holy book, DAS KAPITAL, before a trinity of gods, Marx, Engels and Lenin.

It is such a simple thing; everybody knows that nobody is equal. But man's jealousy... jealousy of the small man against the great, jealousy of the little ones against the giants, makes them shout loudly -- and of course they are in the majority -- that man is equal, and equality is man's birthright. And they know not that they are saying something which is synonymous to committing suicide. Equal opportunity to grow is perfectly right. And the acceptance of the uniqueness of individuals makes the society rich, gives it the variety of all kinds of flowers, of different colors, with different fragrances.

Zarathustra is rare, in the sense that he has seen faraway things, because nobody was talking about equality of man in his day. Marx was yet to come, after twenty-four centuries. But the more meditative you are, the more silent, the clearer becomes your vision, and it can see far away in the future. This statement is against Karl Marx; although Zarathustra is not aware of any Karl Marx in particular.

Karl Marx was just a scholar and nothing else. He spent his whole life in the library of the British Museum. He was there before the library opened, and he was almost pushed out, every day, when the library closed -- and sometimes even carried out, because in his old age he would continue reading and reading, and he would become unconscious. By the time the library was going to be closed they would find that his head was on the table and he was unconscious. He had to be carried out and an ambulance called to take him home. And tomorrow morning he was back again. A perfect scholar! Not metaphorically, but really a bookworm. All his experience was only with books -- not with people, not with existence, not with himself.

FOR MEN ARE NOT EQUAL: THUS SPEAKS JUSTICE. AND WHAT I DESIRE THEY MAY NOT DESIRE!
... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #4
Chapter title: Of poets

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BELOVED OSHO,
OF POETS
`SINCE I HAVE KNOWN THE BODY BETTER,' SAID ZARATHUSTRA TO ONE OF HIS DISCIPLES, `THE SPIRIT HAS BEEN ONLY FIGURATIVELY SPIRIT TO ME; AND ALL THAT IS "INTRANSITORY" -- THAT TOO HAS BEEN ONLY AN "IMAGE"'.
`I HEARD YOU SAY THAT ONCE BEFORE,' ANSWERED THE DISCIPLE; `AND THEN YOU ADDED: "BUT THE POETS LIE TOO MUCH." WHY DID YOU SAY THAT THE POETS LIE TOO MUCH?'
`WHY?' SAID ZARATHUSTRA. `YOU ASK WHY? I AM NOT ONE OF THOSE WHO MAY BE QUESTIONED

ABOUT THEIR WHY.
`DO MY EXPERIENCES DATE FROM YESTERDAY? IT IS A LONG TIME SINCE I EXPERIENCED THE REASONS FOR MY OPINIONS.
`SHOULD I NOT HAVE TO BE A BARREL OF MEMORY, IF I WANTED TO CARRY MY REASONS, TOO, ABOUT WITH ME?
`IT IS ALREADY TOO MUCH FOR ME TO RETAIN EVEN MY OPINIONS; AND MANY A BIRD HAS FLOWN AWAY....
`YET WHAT DID ZARATHUSTRA ONCE SAY TO YOU? THAT THE POETS LIE TOO MUCH? -- BUT ZARATHUSTRA TOO IS A POET.
`DO YOU NOW BELIEVE THAT HE SPOKE THE TRUTH? WHY DO YOU BELIEVE IT?'
THE DISCIPLE ANSWERED: `I BELIEVE IN ZARATHUSTRA.' BUT ZARATHUSTRA SHOOK HIS HEAD AND SMILED.
BELIEF DOES NOT MAKE ME BLESSED (HE SAID), LEAST OF ALL BELIEF IN MYSELF.
BUT GRANTED THAT SOMEONE HAS SAID IN ALL SERIOUSNESS THAT THE POETS LIE TOO MUCH: HE IS RIGHT -- WE DO LIE TOO MUCH.
WE KNOW TOO LITTLE AND ARE BAD LEARNERS: SO WE HAVE TO LIE....
AND WE BELIEVE IN THE PEOPLE AND ITS `WISDOM' AS IF THERE WERE A SPECIAL SECRET ENTRANCE TO KNOWLEDGE WHICH IS BLOCKED TO HIM WHO HAS LEARNED ANYTHING....
ALAS, THERE ARE SO MANY THINGS BETWEEN HEAVEN AND EARTH OF WHICH ONLY THE POETS HAVE LET THEMSELVES DREAM!
AND ESPECIALLY ABOVE HEAVEN: FOR ALL GODS ARE POETS' IMAGES, POETS' SURREPTITIOUSNESS!
TRULY IT DRAWS US EVER UPWARD -- THAT IS, TO CLOUDLAND: WE SET OUR MOTLEY PUPPETS ON THE CLOUDS AND THEN CALL THEM GODS AND SUPERMEN....
ALAS, HOW WEARY I AM OF THE UNATTAINABLE THAT IS SUPPOSED TO BE REALITY. ALAS, HOW WEARY I AM OF THE POETS!...
THIS SPEECH MAKES ZARATHUSTRA'S DISCIPLES ANGRY AND THEY ARE SILENT -- SILENT TOO IS ZARATHUSTRA, UNTIL AT LENGTH HE SIGHS AND SAYS:
I AM OF TODAY AND OF THE HAS-BEEN... BUT THERE IS SOMETHING IN ME THAT IS OF TOMORROW AND OF THE DAY-AFTER-TOMORROW AND OF THE SHALL-BE.
I HAVE GROWN WEARY OF THE POETS, THE OLD AND THE NEW: THEY ALL SEEM TO ME SUPERFICIAL AND SHALLOW SEAS.
THEY HAVE NOT THOUGHT DEEPLY ENOUGH: THEREFORE THEIR FEELING -- HAS NOT PLUMBED THE DEPTHS....
THE POET'S SPIRIT WANTS SPECTATORS, EVEN IF THEY ARE ONLY BUFFALOES!
BUT I HAVE GROWN WEARY OF THIS SPIRIT: AND I SEE THE DAY COMING WHEN IT WILL GROW WEARY OF ITSELF.
ALREADY I HAVE SEEN THE POETS TRANSFORMED: I HAVE SEEN THEM DIRECT THEIR GLANCE UPON THEMSELVES.
I HAVE SEEN PENITENTS OF THE SPIRIT APPEARING: THEY GREW OUT OF THE POETS.
... THUS SPAKE ZARATHUSTRA.

Zarathustra is so sincere and so truthful that he will not even spare himself, if there is something uttered by him which is not absolutely true. And the problem about truth is, you cannot speak it in its totality.

At the most you can indicate some aspect, hint towards a few glimpses. But to the person you are speaking to, these fragments will remain absolutely puzzling, because he cannot fill the gaps. The mystic has a duty to fill the gaps and to make his statements as entire, as systematic as possible. Therein is the source of lies.

The mystic has to lie, it is unavoidable.

The responsibility is not of the mystic; it is the very nature of truth that it is not absolutely available to knowledge, to language, to expression. More often, the mystics have chosen poetry as an expression, for the simple reason that to lie in poetry is easier than to lie in prose.

You may have never thought about it. A lie in poetry becomes a metaphor, becomes a way of saying, becomes a decoration. But in prose, the lie stands out so clearly that it is very difficult to hide it. Poetry is more flexible, because poetry is part of the world of dreams; it is also part of fictitious expressions.

Fragments of truth can be expressed in poetry without feeling that you are not being just to the truth, and you are not being fair to the listener. Poetry is a beautiful camouflage. It is not an accident that many great poets are nothing but hidden mystics. And many great mystics have chosen poetry as an approach to the hearts of the people.

Prose is rational; it has to be logical, has to be supported by evidence and proofs. Poetry needs no reason, no logic, no support of any evidence or proof. It is a totally different dimension. All that it needs is

beauty, all that it needs is music.

It is very easy, when there is no need for logic and reason, to mix fragments of truth into fictitious lies, and give it an expression of completion.

George Gurdjieff's disciple, P.D. Ouspensky, was a great mathematician -- perhaps one of the greatest in the whole history of man. He was not a poet; he knew only logic and reason, which are the foundations of mathematics. But he fell in love with George Gurdjieff, a mystic.

George Gurdjieff was not known in the world. He was known only to a very few people, because he was a very strange man. His methods were strange, unconventional, unorthodox. His ways of expression were almost not understandable. His writing is a category in itself.

I don't think there is any single human being, except me, who has read his books from the very beginning to the end. It is such a torture, because he goes on making words of his own. You cannot find their meaning in any dictionary; they don't belong to any language. He knew many languages, and he mixes all those languages.

His sentences are so long that by the time you come to the end you have forgotten the beginning. A single sentence may run the whole page. And he was aware of it. He has written big volumes, one thousand pages, and rarely will you come to a sentence that you feel you have understood exactly.

It is deliberate. He wants you to go through this torture because, he says, unless you get something with effort you don't give any value to it. Out of one thousand pages, perhaps ten pages would have been enough to say what he wants to say. But he goes on in such a roundabout way that it takes pages for him to say a single statement.

Ouspensky, seeing the situation, wrote a book to explain Gurdjieff's system of thought. His writing is absolutely mathematical, rational; each sentence is significant. But he gives a subtitle to the book. The title of the book is IN SEARCH OF THE MIRACULOUS, and the subtitle is FRAGMENTS OF AN UNKNOWN TEACHING.

When he was asked, "Why fragments?" he said, "I am not a poet. I will say only that which is absolutely reasonable, for which I can give you proof, for which logic stands in support. But I am aware that there are gaps between those fragments which can be known only by experience. Nothing can be written about them.

"And I will not deceive the world by calling this a system, because it is not. These are only fragments -- a few pieces here, a few pieces there which have allowed themselves to be expressed in language. But the most important has remained unexpressed."

The difficulty lies with the very experience of truth. Either the man of experience remains silent.... If he wants to be absolutely true then he cannot say a single word, then silence is the only possible expression. But who will understand silence?

The second alternative is that he gives you fragments. But if they are given in prose, you will not be able to join them together into a whole system. They are pieces and don't make sense in themselves; and you don't know the whole of which they are pieces.

Hence, the mystics have chosen poetry as a way. Poetry has the great quality that it does not need to be absolutely true; it needs only to be absolutely beautiful. And lies can be beautiful, there is no problem. Sometimes they can be even more beautiful than the truth. Poetry allows the poet to fill the gaps with beautiful flowers, and give you a sense that you are being given a whole system of thought, in its entirety.

Zarathustra is such a sincere man that what he says about the poets, that they lie too much... he does not forget to remind his disciples that, "Zarathustra is also a poet."

This authenticity makes him one of the greatest men who has ever traveled in the inner spaces and the mysteries of man. And even if sometimes he lies, his lies are nothing but stepping-stones; they lead to the temple of truth. They are not the temple, true, but they lead to the temple.

They may be lies, but they are like arrows, pointing towards the faraway truth. And a lie that can help you to understand truth is not just a lie -- don't condemn it. It is not true, but it has been of immense help to find the truth.

Zarathustra is saying... and the opening statement this evening has far-reaching effects:

`SINCE I HAVE KNOWN THE BODY BETTER,' SAID ZARATHUSTRA TO ONE OF HIS DISCIPLES, `THE SPIRIT HAS BEEN ONLY FIGURATIVELY SPIRIT TO ME; AND ALL THAT IS "INTRANSITORY" -- THAT TOO HAS BEEN ONLY AN "IMAGE"'.He is saying, "Since I have known the body in its totality, the spirit, the soul, the self, have been only figuratively used by me" -- because what we call the soul is not separate from the body.

It can be understood easily if I say that the body is your outer soul and the soul is your inner body. But it is one phenomenon, it is one energy. The space outside your house and the space inside your house are not two spaces -- the outside space and the inside space are a one and absolutely single phenomenon.

There have been people in the world who believe in the body, the materialists. In the East there has been an ancient school of them, the Charvakas. In the West: Epicurus, Karl Marx, Bertrand Russell, Jean-Paul Sartre. These people represent the materialist viewpoint -- that matter is the only reality; all that exists is matter, spirit is only a poetic image.

And there has been the opposite school of spiritualists, who say that the soul is the authentic reality; the body is ephemeral, illusory -- because they have made it a criterion: unless something is eternal it is not real. The body is not eternal -- one day it is born, then it is constantly changing, every moment, and one day it dies. It is simply a long dream. Even dreams, when you are dreaming them, appear to be real. So is the case with the body and the outside world -- it only appears to be real. But because it is ephemeral, constantly changing, it cannot be given the name of absolute reality.

But inside you, invisible, is the spirit.And just as inside you there is an invisible spirit, your soul, so in the universe also there is an invisible spirit, God. The spirit of the individual is only part of the universal spirit. The spirit is the reality; matter is only a dream.

Both these schools have been conflicting continually for centuries without coming to any conclusion; and there is no hope that they can ever come to any conclusion, because the reality is something else. Neither of them is aware of it.

Modern physics has given a tremendous new insight. According to modern physics and its research, matter certainly does not exist. The spiritualists were very happy to hear this from the scientific sources, that matter does not exist. They thought that their standpoint has been proved -- not only logically, but scientifically also; not only religiously, but by an objective science. But they have not understood exactly what modern physics is saying.

Modern physics is saying: matter does not exist, what exists is energy. Condensed energy appears to be like matter. But as you divide matter, ultimately you come to the electron -- a particle of electricity -- which is not material, which is immaterial energy.

But it is not spiritual either. This energy expresses itself in two ways, according to me: one expression is matter, another expression is spirit -- different formulations of the same energy. When it is condensed it appears as matter. When it is not condensed it appears as spirit.

Zarathustra had no knowledge of what was going to happen after twenty-five centuries, but he came very close to the fact. He says: SINCE I HAVE KNOWN THE BODY BETTER... as I have explored the body in its very depth, in its interiority, I have become aware that spirit or soul are only metaphors -- figurative ways of indicating that the body also has an immaterial interior to it.

But it is not against the body; it is part of it, it is the same phenomenon. Just as when you see ice melting, the water seems to be totally different -- it is flowing, the ice is static -- but the difference is only of temperature. And if the water is heated, it will change again into another form; it will become vapor. So you have three forms of one energy -- you have the ice, you have the water, and you have the vapor. And the vapor is invisible. You cannot connect the vapor with the ice; you cannot even see it.

Zarathustra is saying, "Trying to understand the body in its totality, I have come to know that spirit is nothing but a manifestation of the same energy as that which the body is." The same energy has two aspects: on the outside it is visible, on the inside it is invisible. He is trying to destroy the duality which all the religions have created in the mind of man. He is trying to destroy the schism between the materialist and the spiritualist.

His effort is for a tremendous synthesis -- that you need not torture the body to attain spiritual experiences. On the contrary, the body has to be as healthy, as wholesome as possible, because that will be helpful for you to go into your innermost invisible world. There is no conflict, there is a deep harmony.

Zarathustra teaches harmony. Other than Zarathustra, everybody has been teaching conflict. The moment a person becomes convinced of the conflict between the body and the spirit, he is a house divided against himself. His whole energy goes into fighting with himself. The poor situation in which humanity finds itself is the ultimate outcome of this split in man.

Zarathustra is saying that spirit, soul and all these words are beautiful words, but they are only figurative -- they are only metaphors, they are only poetic. Don't get caught in any conflict. You are one whole, you are one organic unity; hence there is no need for any inner fight. And the moment you are no longer in any inner fight, your whole energy is available to rise higher towards the superman.

Fighting with yourself, you cannot overcome.

Looking from the outside, I can manage a fight between my two hands. They can start beating each other, hurting each other; but whichever hand is hurt or wounded, basically I am hurt, I am wounded. The fight between my two hands cannot decide which hand has become victorious. They are both *my* hands. They are getting *my* energy. One thing is certain, nobody can be victorious. But their fight will become a failure for my whole being, because they will destroy my energy, which could have been used to attain a higher state of consciousness.

Zarathustra is saying that he wants the body and the spirit as one, the God and the world as one. Only one exists. What name you give to it does not matter. If you love to call it God so much -- call it. If you are obsessed with the word *matter* and you want to call it matter -- call it. Your matter will have some spiritual quality, your matter will have intelligence. And to those who want to call it God, they have also to remember that your God will have in him the vast universe of matter.

He is not a person to fight over words, but he wants to indicate that if we understand the organic unity between the visible and the invisible, between the changing and the unchanging, between the moving and the unmoving, we can create a foundation for a better man to arrive. We can herald and declare that the superman is going to succeed us. We have not been able to do it up to now, because our whole energy goes into fighting with ourselves.

`I HEARD YOU SAY THAT ONCE BEFORE,' ANSWERED THE DISCIPLE; `AND THEN YOU ADDED: "BUT THE POETS LIE TOO MUCH." WHY DID YOU SAY THAT THE POETS LIE TOO MUCH?'

The poets certainly lie too much. Zarathustra must have said it. The poets have to lie too much to say a few small fragments of truth. They use lies as devices to communicate some echoes, faraway echoes, of truth. They do a great service to humanity.

It is good that there have been poets. And it is good that there have been poets courageous enough to lie in the service of truth; otherwise the world would have been far more ignorant than it is, far more in darkness than it is.

But Zarathustra takes the disciple from a very different aspect and hits him hard. He has said already, all creators are hard. They have to be hard, because unless they can destroy, they cannot create.

`WHY?' SAID ZARATHUSTRA -- rather than answering the question, he questions the disciple -- `WHY?' SAID ZARATHUSTRA. `YOU ASK WHY? I AM NOT ONE OF THOSE WHO MAY BE QUESTIONED ABOUT THEIR WHY.'

A tremendously beautiful statement. He is saying, "Don't ask me why. I am not one of those who may be questioned about their why, because I am not a philosopher, I am not a scholar. My statements are not based on reason; hence to ask why is irrelevant. My statements are based on my experience and you cannot ask the same question about a statement that is based on experience."

For example, if somebody says to you, "I love you," you cannot ask, "Why?" That will look so strange. You can say, "Thank you," you can say, "I also love you so much, you are in my heart. But we need not meet, because whenever I need to see you, I just look into my heart, it is enough" -- but you cannot ask why.

That question will be stupid. And even if somebody asks it, nobody can answer why. That's why for centuries people have called love blind -- because it cannot answer why. They have called the experience of love, "falling in love." It is an irrational, illogical, emotional experience. It is not something logical, rational, mathematical, scientific, where "why" is relevant.

Zarathustra is saying, "My whole philosophy of life is based on my own experience. You can ask how we can experience it. You can ask the how, but you cannot ask why." Do you see the difference between why and how? Why asks for the reason -- love has no reason. How asks for the situation, in what situation it happened. Is there a way, is there a possibility for one to become open and available to love? Is there some method, so that you can remove all the obstacles that may be preventing the stream of love from flowing? You can ask the how, which is relevant, but you cannot ask why.

DO MY EXPERIENCES DATE FROM YESTERDAY? IT IS A LONG TIME SINCE I EXPERIENCED THE REASONS FOR MY OPINIONS. The philosopher has reasons for his opinions, the mystic has no reasons for his opinions. He has only one argument, himself; he has only one proof, his presence; he has only one evidence, his own life. You can watch it. You can try and enquire and explore his silences, his grace, his beauty. You can look into his eyes, you can look into his words and the authority that they carry; you can even just sit by his side and feel his presence.

Be silent and allow a little merger, a little melting. You can hold his hand, and allow his energy, his warmth, his love, to answer you. But you cannot ask why; you cannot ask reasons for his opinions. His opinions are not opinions, that's why you cannot ask for reasons. His opinions are his experiences. The philosopher has no experience; all his opinions are based on reason. He can immediately give you a long list of reasons.

One great logician had come to see Ramakrishna, and Ramakrishna asked him, "I hear you have created a society of the highest intellectuals of Calcutta" -- and in those days Calcutta was the capital of India. "The highest strata of the society belongs to your society. Can you tell me, why do you believe in God?" The logician immediately started telling him a dozen reasons, why he believes in God.

Listening, after each reason Ramakrishna laughed. And his disciples were feeling very embarrassed, because those reasons were so logical, and Ramakrishna was an uneducated man; he was not answering anything, he was simply laughing. When the logician had given all his reasons, he said, "Is that enough?"

Ramakrishna said, "You believe in God because of these reasons, but you don't have any experience. All these reasons can be argued about; a better logician can destroy all your reasons. I am a poor man and uneducated, but you can understand it -- that there is no argument in the world which cannot be counter-argued. If this is all that is the basis of your love and your trust and your faith in God, it is not enough.

"I don't have any reason, but I know. I know the way a man with eyes knows the sun. There is no reason. If somebody asks me, `Give me the argument, why you believe in the sun,' what can I say except that I can see it? Only the blind man needs reasons. So don't feel offended and angry. I want to say to you: forget all these reasons, this is rubbish. You don't have even a glimpse, what to say of an experience."

Zarathustra is saying, `IT IS A LONG TIME SINCE I EXPERIENCED THE REASONS FOR MY OPINIONS.

`SHOULD I NOT HAVE TO BE A BARREL OF MEMORY, IF I WANTED TO CARRY MY REASONS, TOO, ABOUT WITH ME?

`IT IS ALREADY TOO MUCH FOR ME TO RETAIN EVEN MY OPINIONS....

It is so beautiful, what he is saying: IT IS ALREADY TOO MUCH FOR ME TO RETAIN EVEN MY OPINIONS; AND MANY A BIRD HAS FLOWN AWAY. Many times I forget even my opinions -- MANY A BIRD HAS FLOWN AWAY. I am in silence, I am in innocence, I have become a child again. Whatever I say is spontaneous. It is not based on any thinking, it is just blossoming in my heart. My spring has come. You can't ask the flowers, why are you blossoming? The flowers cannot give you any reasons.

`YET WHAT DID ZARATHUSTRA ONCE SAY TO YOU? THAT THE POETS LIE TOO MUCH? -- BUT ZARATHUSTRA TOO IS A POET. He is saying, "I don't remember what I have said to you. I don't carry my opinions and my reasons and my statements around with me -- it would be such a load -- I go light. The higher you move, the lighter you have to be -- unburdened, unloaded. At the highest peak, you are absolutely light. You are saying, perhaps I have said that poets lie too much. I must remind you... BUT ZARATHUSTRA TOO IS A POET."

This sincerity is very difficult to find. Gautam Buddha will not say this, Mahavira will not say this, Jesus will not say this. Zarathustra is so human, so authentic and so sincere: "Poets lie, but I am also a poet and I have also lied."

Perhaps it is a necessity; it cannot be avoided. Great art consists of using lies as stepping-stones for the truth, making a ladder of lies to reach to the heights of truth. Lies are not necessarily against truth; it depends how you use them, it depends on your articulateness.

I am reminded of a small story: Gautam Buddha and his disciple Ananda are coming from a faraway place. They have lost their way -- they were supposed to reach the city where they were going hours ago, but it is almost sunset and there is no sign of the city. They can see far away into the distance, because they are on the heights of a hill. Ananda has become very concerned and worried; Gautam Buddha is old, sick, he needs some comfortable place to rest for the night. The whole day, in his old age and sickness, he has been walking.

Just by the side, a wood cutter is collecting wood. Ananda asks him, "How far is the nearest town?" He says, "Don't be so depressed, it is not more than two miles."

That gave Ananda new courage, and new energy. Buddha smiled. Ananda could not understand why he smiled, but he remained silent, not wanting to bother him -- he is already tired.

Two miles pass, and there is no sign of the city. There is an old woman, who lives by the side of the

road on her farm, and they ask her, "How far is the town?" She says, "My sons, it will be not more than two miles. You have already reached, it is just a little bit further."

Ananda said, "But the other man was saying two miles, and this old woman is also saying two miles." Buddha again laughed; he said, "Perhaps it *is* two miles, let us try."

Two miles passed and the town is still not anywhere in sight. They meet another man who is going in the opposite direction. He certainly must know how far the town is -- he is coming from the town. Ananda, very excitedly, asks him, "How far is the town?" The man says, "How far? It may be just two miles." And Buddha laughed again.

Now it was too much. Ananda said, "We are tired and you are still laughing. And you must be laughing at me, because there is nobody else here. I am getting worried, because now it is getting dark, and we cannot even see any lights anywhere. And all these people are strange -- everybody says two miles. We have already gone six miles, and it is still two miles. It seems the people of this area can only count up to two miles."

Buddha said, "You don't understand, Ananda. This is what I have been doing my whole life. Those people are very compassionate. They know it is not two miles, but they managed to push you six miles. Their lies... they were lying, but their lies were out of compassion. And that's why I was laughing. I was not laughing at you, I was laughing because this is what I have been doing my whole life.

"When people ask, How far is enlightenment? -- just two miles; just a few steps more, and you have already reached. And it remains always two miles. But this is how people go on progressing. They go on coming closer and closer and closer, but those two miles... they remain always there. So the people of this area are very compassionate and they understand human psychology."

The masters have to lie, because sometimes truth may be too hard for you to accept. They have to make it a little dilute, they have to put a few lies in it. Sometimes truth may be too bitter, and some sugar cubes of lies may help you to drink even the bitterest medicine. Lies can certainly be used to bring you closer to the truth; they are not necessarily against it. They are not true, that is true, but they are not enemies of the truth -- not necessarily at least.

DO YOU NOW BELIEVE THAT HE SPOKE THE TRUTH?... Zarathustra is saying, "I said that the poets lie too much, and now I say, I am also a poet."

DO YOU NOW BELIEVE THAT HE SPOKE THE TRUTH? WHY DO YOU BELIEVE IT?' Why do you believe me?

THE DISCIPLE ANSWERED: `I BELIEVE IN ZARATHUSTRA.' His answer is also immensely beautiful. He is saying, "I don't care what you say, I don't care what you deny. My trust in you does not depend on your statements -- my trust depends on your presence, on your very being."

I believe in Zarathustra. It does not matter what he says, I believe in his individuality, in his crystal-clear eyes, in his authoritative voice; not in his words, but in his silences.

BUT ZARATHUSTRA SHOOK HIS HEAD AND SMILED.
BELIEF DOES NOT MAKE ME BLESSED....

A master always demands more. That is the only way he can go on pulling you higher and higher. He says, BELIEF DOES NOT MAKE ME BLESSED. I need some more proof; just belief is not enough. You have to be something of which Zarathustra is nothing but a dream, of which Zarathustra is nothing but a longing, of which Zarathustra is nothing but a message.

You have to be a superman; just believing in Zarathustra won't do. There are so many believers in the world -- everybody is a believer. Believers have not changed even a single inch of human consciousness. I need a little more proof, least of all belief in myself. You cannot persuade me because I don't have any ego to fulfill through your belief. I demand that you prove -- prove that Zarathustra is right. And the proof has not to be just intellectual gymnastics, it has to be an actualization of your potential.

BUT GRANTED THAT SOMEONE HAS SAID IN ALL SERIOUSNESS THAT THE POETS LIE TOO MUCH:
HE IS RIGHT -- WE DO LIE TOO MUCH.

This needs courage, great courage, to say, WE DO LIE TOO MUCH. But there is a necessity. You cannot speak the truth unpolluted, pure. It is too abstract -- you cannot catch hold of it. Lies belong to this world, your world, your language; but they can be used to create a device, and perhaps a glimpse of truth may happen.

I have always used a small story: A house catches on fire and there are only three, four small children

inside the house. The mother has died, and the father has gone to the market. The whole neighborhood is trying, shouting to the children, but they are playing inside and nobody is courageous enough to enter the house, catch hold of the children and run out. It seems to be too dangerous -- the house is almost surrounded by fire from all sides.

Just then the father arrives, and the people say, "We have tried our best, but your children are strange, they don't listen. They are in fact enjoying the flames all around. They are very small, they have never seen such a beautiful scene. They are not afraid at all." The father runs into the house, through the flames, and says to the children, "What are you doing here? I have brought all you children all the toys that you had asked for -- they are waiting outside. Come with me."

He took hold of all the children, and ran out of the house with them. They would not have come out; they were really enjoying themselves. They said to their father, "It is so beautiful here. We have never seen so much fire all around, dancing flames...." And the father said, "We will talk outside, you just come. Your toys are waiting there." And just for toys they came out; although there were no toys. The father had promised, but had forgotten to bring them. He said, "Forgive me, tomorrow I will bring more toys than you have asked for, but today you have to forgive me."

But they said, "Why did you lie?" He said, "You don't understand, you are too small. The house is on fire; it would have burnt you alive. You would have been dead -- then for whom would I bring the toys?"

Would you call this a lie? Something unvirtuous? It is simply a device. Your house is also on fire, and somehow you have to be brought out of your burning house. And the master has to say many things to you, just to persuade you to come out of your dark cave, to come out of your burning house, to come out of your misery, to come out of your anger, jealousy, hate.

He promises many toys to you, although today he has not brought them. But once you are out, you will understand that toys don't exist. They were lies, fictions, but very helpful, immensely helpful; without them, you would not have come out.

Zarathustra says, WE KNOW TOO LITTLE AND ARE BAD LEARNERS: SO WE HAVE TO LIE. Even our greatest wise men know too little -- existence is too big, too mysterious. And if they say to you that they know too little, perhaps you will find somebody else who knows more. Anybody who says he knows more, he knows all, may be lying, but he will be helpful.

Once you also arrive in the same space, you will understand why he was lying. You will feel grateful for his lies. You will understand that existence is so vast, nobody can know it in its totality. Even to know just a small part of the mystery of existence is enough. Just a small flame is enough and you can travel thousands of miles in darkness. That small flame will throw light only four feet around you, but that's enough; as you move, the circle of light will go on moving with you.

AND WE BELIEVE IN THE PEOPLE AND ITS `WISDOM' AS IF THERE WERE A SPECIAL SECRET ENTRANCE TO KNOWLEDGE WHICH IS blocked TO HIM WHO HAS LEARNED ANYTHING. The man who has come to know something about truth finds himself in many difficulties. First: he cannot express it; it is elusive. Second: if he tries to express it, he has to use lies. Thirdly: even if somehow he manages, he says something, you understand something else, because you are full of the so-called wisdom of the people, the traditional wisdom.

Whenever you hear something new, you immediately convert it according to your prejudices. You destroy its newness, you destroy its freshness.

People are very averse to learning -- so much so, that it seems in their minds they believe that the masses... the greater the masses are, the greater is their wisdom. And anybody who tries to learn individually, who goes away from the crowd, is not only a stranger, he is dangerous.

So many people cannot be wrong. But the reality is, so many people *are* wrong. Only individuals have rarely reached to the peaks. The crowd has always remained in the dark valleys of ignorance, but believing that whatever they know is wisdom. They have to believe it is wisdom; otherwise, it will become very uncomfortable. You cannot go on reminding yourself that you are ignorant -- it will be a pain, a continuous ache in the heart.

It happened... I used to stay in Bhopal, in one of my friends' houses. He is a doctor, and he lives in the medical college campus. The day I was staying with him... it must have been in the middle of the night.... We were talking -- he was my childhood friend, we had been through school, through college, through university together -- and somebody knocked on the door. It was a man who said, "I am very tired. And there is some kind of fair going on in the city" -- Bhopal is a Mohammedan city, it used to be a Mohammedan state -- "so thousands of Mohammedans have gathered here and there is no place anywhere

to stay. I have knocked on many hotel doors, and I am utterly tired. If you can allow me just to sleep, I will sleep on the floor.

My friend said, "No, there is no need, there is a bed empty in the patients ward." He took me aside and he said, "There is a problem -- a woman has died. Should we tell him that a dead woman is lying nearby, on another bed?"

I said, "You are mad! If you tell him, then it is finished." I said, "Keep quiet; he does not know. And one thing is certain, that that woman is dead, she cannot say anything to him. So let him sleep; at least he will have a good sleep in the night."

It was a female ward, and that was the only empty bed. The doctor did not think anything about the fact that it was a female ward, and the man read when he entered: This is a female ward. He went to his bed, and just within ten minutes, he came running. He could not speak, he was trembling, and whatever was coming out of him was all gibberish.

The doctor told him, "Cool down, what is the matter?"

He said, "That woman is dead!"

I said, "But what was the need for you to go to that woman?"

He said, "When I saw it is a female ward, I just I wanted to be acquainted with the person who is sleeping by my side. And you are dangerous people... the woman is dead. I shook her, I tried hard, I opened her eyes, and then suddenly I realized, my God, she is dead!"

I said, "We have given you a place to sleep. She was dead in her bed; you need not have tried to introduce yourself to her." I told him, "Now you know that she is dead, she cannot do any harm. A living person can do some harm -- now you can sleep perfectly, without any fear."

He said, "I cannot even enter the room. I am going!"

I said, "Where are you going?"

He said, "Wherever. I will sleep on the street, but I cannot enter that room. And I cannot think that... you should have at least told me before."

I said, "Do you think, if we had told you before, you would have even entered the room?"

He said, "That's right, I would not have entered; but you should have at least tried to hide the board which says it is a female ward. Then I would have slept -- if somebody is sleeping let him sleep -- but a woman is asleep, just by the side... I tried just to have a look at what kind of face she has. And she is a beautiful woman, so I tried to wake her up to say, "I am feeling thirsty, do you have any idea where I can get water?" but she remained silent. I shook her hard, I tried to open her eyes, and then suddenly it dawned on me that, my God, this is a dead woman!

"I am going. You have to go and fetch my suitcase; I cannot enter that room again. The face of that woman, I will not be able to forget my whole life. Even when I close my eyes, I immediately see her."

I had to go to fetch his suitcase. The doctor was hiding inside the room; he was afraid that if the chief medical officer comes to know, then he will be in trouble. In the first place, it was a female ward, so why did you allow a male to enter there? And when you knew perfectly well that the woman was dead, and that in the morning she had to be removed, you should have warned him. So he told me, "Just get rid of him."

I gave him his suitcase and he went down the street, looking back again and again to see if I was standing there. Sometimes... if I had known that it was a female ward, I would have covered the board up. There was no need... I could just have put the light off on the veranda, where the board was. Just a small light and he would have slept the whole night beautifully.

Lies are not always unvirtuous. They can be a virtue, and sometimes they are absolutely necessary.

ALAS, THERE ARE SO MANY THINGS BETWEEN HEAVEN AND EARTH OF WHICH ONLY THE POETS HAVE LET THEMSELVES DREAM! Although they are only dreams, one day they become realities; so what was a lie one day turns into a truth. But only the poets have been courageous enough to dream.

For example, there are ancientmost scriptures where they are dreaming about flying in the sky. Up until the Wright brothers it had remained a lie; but it has turned out to be a truth. There are fictions about other planets, and man reaching there, or people from other planets coming to the earth. They are all fictions, but poets have dreamt about them, and one day there is every possibility that those dreams may come true.

A poet has a heart which is sensitive even about that which has not happened yet. All their dreams have turned out, some time or other, to be true. So don't ever call somebody just a dreamer -- he may be only a prophet.

AND ESPECIALLY ABOVE HEAVEN: FOR ALL GODS ARE POETS' IMAGES, POETS' SURREPTITIOUSNESS!
TRULY IT DRAWS US EVER UPWARD -- THAT IS, TO CLOUDLAND: WE SET OUR MOTLEY PUPPETS ON THE CLOUDS AND THEN CALL THEM GODS AND SUPERMEN.
ALAS, HOW WEARY I AM OF THE UNATTAINABLE THAT IS SUPPOSED TO BE REALITY. ALAS, HOW WEARY I AM OF THE POETS!
THIS SPEECH MAKES ZARATHUSTRA'S DISCIPLES ANGRY AND THEY ARE SILENT -- SILENT TOO IS ZARATHUSTRA, UNTIL AT LENGTH HE SIGHS AND SAYS:
I AM OF TODAY AND OF THE HAS-BEEN... BUT THERE IS SOMETHING IN ME THAT IS OF TOMORROW AND OF THE DAY-AFTER-TOMORROW AND OF THE SHALL-BE.

And when a man like Zarathustra speaks, all these are reflected in his words.

I AM OF TODAY AND OF THE HAS-BEEN...; BUT THERE IS SOMETHING IN ME THAT IS OF TOMORROW AND OF THE DAY-AFTER-TOMORROW AND OF THE SHALL-BE. Naturally, you cannot expect such a man to be absolutely factual. He is the past, he is the present, and so much in him is aware of the future -- and all that is mixed. His past, his present, his future are so mixed; much will appear to you as lies.

But when a man like Zarathustra lies, it is far better than when an unconscious man speaks the truth. His truth is ordinary, his truth is not going to raise human consciousness. But Zarathustra's lie is going to raise human consciousness to a point where the lie becomes true, where the dream is realized as fact.

I HAVE GROWN WEARY OF THE POETS, THE OLD AND THE NEW: THEY ALL SEEM TO ME SUPERFICIAL AND SHALLOW SEAS.
THEY HAVE NOT THOUGHT DEEPLY ENOUGH: THEREFORE THEIR FEELING -- HAS NOT PLUMBED THE DEPTHS.
THE POET'S SPIRIT WANTS SPECTATORS, EVEN IF THEY ARE ONLY BUFFALOES!

He is making a difference between the poet and the mystic. The mystic can be a poet; the poet can be a mystic, but it is not necessarily so. A poet may be just a poet: when a poet is just a poet, he is an exhibitionist -- he wants people to hear his poetry, his songs, he wants people to appreciate him. It does not matter who the people are; even if they are buffaloes....

I have heard about a thief who was caught stealing, and brought into the court. The magistrate asked, "At what time did you enter that house?" He said, "It was, must have been nearabout ten o'clock at night." "Then what were you doing in that house till six o'clock in the morning?" He said, "Don't ask me that; I was caught there. I had no idea that a poet lives there. And he started... he said, `Forget all about leaving, sit down.' And I, being a thief, was afraid, so I sat down, and he started reciting his latest poetry. I said many times that I have to go. He said, `You can go in the morning, there is no hurry. But you will have to listen to all my poems. I know you are a thief and you had come into my house to steal. If you listen to my poems, I will not report you to the police. You will be already punished enough.'

"And he was not going to report me; he even offered me tea. I was leaving, and the police arrived. If you want to punish me, you can, but I have been punished, and I have not stolen anything. Just for entering his house.... If you want to punish somebody else, you can always tell him to go to that poet's house -- he is such a torture. And to listen to his poetry the whole night... you can understand. I have been in jails before, but I have never suffered so much."

The poets are continuously in search of somebody to appreciate them. Their only joy is a subtle ego fulfillment. Zarathustra is right, that he is weary, tired of the poets. But when a mystic speaks through poetry, it is a totally different thing.

His concern is not poetry, his concern is not your appreciation, his concern is not your applause. His concern is that through poetry perhaps something can reach into your heart as a seed.

BUT I HAVE GROWN WEARY OF THIS SPIRIT: AND I SEE THE DAY COMING, WHEN IT WILL GROW WEARY OF ITSELF.
ALREADY I HAVE SEEN THE POETS TRANSFORMED; I HAVE SEEN THEM DIRECT THEIR GLANCE UPON THEMSELVES.
I HAVE SEEN PENITENTS OF THE SPIRIT APPEARING: THEY GREW OUT OF THE POETS.

He is saying that if a poet gets weary of his own poetry and, rather than looking at somebody else to appreciate him he starts looking at himself, he is very close to the transformation of becoming a mystic.

The poet should not stop at being a poet; his destiny can be fulfilled only if he becomes a mystic. A poet

is interested in others: a mystic is exploring his own being. The poet says things which you will appreciate: the mystic says things which he has found in the depth of his own being. And he says them in order that, perhaps they will create an urge for search and exploration in you.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #5
Chapter title: Of redemption

10 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF REDEMPTION
TRULY, MY FRIENDS, I WALK AMONG MEN AS AMONG THE FRAGMENTS AND LIMBS OF MEN!
THE TERRIBLE THING TO MY EYE IS TO FIND MEN SHATTERED IN PIECES AND SCATTERED AS IF OVER A BATTLE-FIELD OF SLAUGHTER.
AND WHEN MY EYE FLEES FROM THE PRESENT TO THE PAST, IT ALWAYS DISCOVERS THE SAME THING: FRAGMENTS AND LIMBS AND DREADFUL CHANCES -- BUT NO MEN!
THE PRESENT AND THE PAST UPON THE EARTH -- ALAS! MY FRIENDS -- THAT IS MY MOST INTOLERABLE BURDEN; AND I SHOULD NOT KNOW HOW TO LIVE, IF I WERE NOT A SEER OF THAT WHICH MUST COME.
A SEER, A WILLER, A CREATOR, A FUTURE ITSELF AND A BRIDGE TO THE FUTURE -- AND ALAS, ALSO LIKE A CRIPPLE UPON THIS BRIDGE: ZARATHUSTRA IS ALL THIS.
AND EVEN YOU HAVE OFTEN ASKED YOURSELVES: WHO IS ZARATHUSTRA TO US? WHAT SHALL WE CALL HIM? AND, LIKE ME, YOU ANSWER YOUR OWN QUESTIONS WITH QUESTIONS.
IS HE A PROMISER? OR A FULFILLER? A CONQUEROR? OR AN INHERITOR? A HARVEST? OR A PLOWSHARE? A PHYSICIAN? OR A CONVALESCENT?
IS HE A POET? OR A GENUINE MAN? A LIBERATOR? OR A SUBDUER? A GOOD MAN? OR AN EVIL MAN?...
... IT IS ALL MY ART AND AIM, TO COMPOSE INTO ONE AND BRING TOGETHER WHAT IS FRAGMENT AND RIDDLE AND DREADFUL CHANCE....
WILL -- THAT IS WHAT THE LIBERATOR AND BRINGER OF JOY IS CALLED: THUS I HAVE TAUGHT YOU, MY FRIENDS! BUT NOW LEARN THIS AS WELL: THE WILL ITSELF IS STILL A PRISONER.
WILLING LIBERATES: BUT WHAT IS IT THAT FASTENS IN FETTERS EVEN THE LIBERATOR?
`IT WAS': THAT IS WHAT THE WILL'S TEETH-GNASHING AND MOST LONELY AFFLICTION IS CALLED.
POWERLESS AGAINST THAT WHICH HAS BEEN DONE, THE WILL IS AN ANGRY SPECTATOR OF ALL THINGS PAST.
THE WILL CANNOT WILL BACKWARDS; THAT IT CANNOT BREAK TIME AND TIME'S DESIRE -- THAT IS THE WILL'S MOST LONELY AFFLICTION.
WILLING LIBERATES: WHAT DOES WILLING ITSELF DEVISE TO FREE ITSELF FROM ITS AFFLICTION

AND TO MOCK AT ITS DUNGEON?...
THE SPIRIT OF REVENGE: MY FRIENDS, THAT, UP TO NOW, HAS BEEN MANKIND'S CHIEF CONCERN; AND WHERE THERE WAS SUFFERING, THERE WAS ALWAYS SUPPOSED TO BE PUNISHMENT.
`PUNISHMENT' IS WHAT REVENGE CALLS ITSELF: IT FEIGNS A GOOD CONSCIENCE FOR ITSELF WITH A LIE....
`EXCEPT THE WILL AT LAST REDEEM ITSELF AND WILLING BECOME NOT-WILLING -- ': BUT YOU, MY BROTHERS, KNOW THIS FABLE-SONG OF MADNESS!
I LED YOU AWAY FROM THESE FABLE-SONGS WHEN I TAUGHT YOU: `THE WILL IS A CREATOR....'
HAS THE WILL BECOME ITS OWN REDEEMER AND BRINGER OF JOY? HAS IT UNLEARNED THE SPIRIT OF REVENGE...?
... THUS SPAKE ZARATHUSTRA.

Zarathustra is absolutely clear that religions have destroyed man's integrity. They have broken him -- not only in parts, but into opposing parts. The greatest crime against humanity has been committed by the religions. They have made humanity schizophrenic; they have given everybody a split personality. It has been done in a very clever and cunning way.

First, man has been told, "You are not the body," and second, "The body is your enemy." And this was the logical conclusion -- that you are not part of the world, and the world is nothing but your punishment; you are here to be punished. Your life is not, and cannot be, a rejoicing; it can only be a mourning, it can only be a tragedy. Suffering is going to be your lot on the earth.

They had to do it in order to praise God, who is a poetic fiction; and to praise heaven, which is an extension of human greed; and to make people afraid of hell, which is to create a great fear in the very center of the human soul. This way they have taken away man and dissected him.

No religion accepts the simple, natural and factual phenomenon that man is a unity and this world is not a punishment. And this world is not separate from man. Man is rooted in this world just as trees are rooted. This planet, the earth, is his mother.

Zarathustra has repeated again and again, "Never betray the earth." All the religions have betrayed the earth. They have betrayed their own mother, they have betrayed their own life source. They have condemned the earth, and they have argued for renouncing it -- renunciation is their continual emphasis.

But how can you renounce your nature? You can pretend, you can be a hypocrite. You can even start believing that you are no longer part of nature; but even your greatest saints depend on nature, just as your greatest sinners do. They need food, they need water, they need air; their needs don't change. What is their renunciation?

It creates a split mind within them. They fall apart into fragments, and these fragments are continuously fighting with each other. This is the root cause of human misery, and it has become almost an established thing because people have been suffering for thousands of years. Now they have started taking it for granted: "This is our lot, this is our fate, this is our destiny. Nothing can be done about it." The reality is, it is neither our fate nor our destiny. It is our stupidity, it is our unintelligence that we have been listening to the priests, believing in their fictions.

Of course, those fictions are very profitable to the priests. They have not bothered to butcher humanity into fragments, because these fictions serve their interests perfectly well. A healthy and whole man, a man who is not divided into fragments, cannot be enslaved by the priests. Only a man who is suffering needs prayer -- in the hope that perhaps God may help him. For God to exist, man has to suffer. To make God more and more a reality, man has to become more and more schizophrenic.

The more man is in pain, the more easily he can be convinced to pray, to do religious rituals, because he wants to get rid of the pain. He can be convinced about the saviors, messengers of God, prophets. But a man who is living blissfully, living a life of joy, does not need any God. A man who is living life does not need any prayer. It is the sickness of man's mind that is absolutely needed for the priests and their profession.

Zarathustra is not a priest. He is perhaps one of the first psychologists to have discovered the schizophrenic state of the human mind.

He says, TRULY, MY FRIENDS, I WALK AMONG MEN AS AMONG THE FRAGMENTS AND LIMBS OF MEN! It is so difficult to find a man who is whole; everybody is just a fragment. Somebody is spiritual, he denies his body; somebody is materialist, he denies his soul. The spiritualist not only denies the body, he also denies the mind.

All theologies are very jealous and very monopolistic. In America, at the end of the last century, there

was a great religious movement called Christian Science. They believed only in the soul. Everything else is just an illusion -- just your thought, there is no reality in it. They had their own churches where they used to meet to discuss their great philosophy.

A young man met an old woman on the street one day, and the old woman said, "What happened to your father? -- because he is not coming to our meetings any more."

The young man said, "He has been sick."

The woman laughed. She said, "Sickness is just a thought. He thinks he is sick; otherwise how can the soul be sick? Tell him that this is not right for a Christian Scientist."

After two, three weeks again she encountered the young man, and she asked, "What happened? He is still not coming to the meetings."

The young man said, "Lady, what can I do? Now he thinks he is dead! We tried to convince him, `It is only your thought, you are not dead,' but he does not listen. We reminded him, `You are a Christian Scientist, it is not right for you to believe in a thought. Start breathing!' But he believes in his thought so much that we had to take him to the graveyard. There was no way...."

There are people who are denying even the existence of the body. There are people who are denying even the existence of the mind. And there are also people who are denying the existence of the soul; they say only the body is real and all else is fiction. All these people -- spiritualists, materialists -- are agreed on one point: that they will not leave man natural, one organic unity; something has to be discarded. But that which you discard hangs around you; it is part of you. You can, by constant repetition -- repetition of centuries -- make yourself believe. But if your belief is not according to nature, suffering will be the result.

The whole of humanity is suffering. And the amazing phenomenon is that the suffering of humanity is because of these religious ideas, which do not allow man to grow naturally, to live naturally, to love naturally. And then when suffering comes, they say, "Look! Have we not been telling you that this earth is nothing but a punishment?"

It is a very cunning strategy. First you create suffering, and then you use suffering as an argument to support the idea that you are born in sin, and your being on the earth and not in paradise is a punishment.

Because Adam and Eve disobeyed God, you are suffering. It is a strange logic. Even if Adam and Eve had disobeyed God, it was not such a great sin -- they had only eaten one apple. Because of their eating the apple -- and we don't know whether Adam and Eve ever existed or not -- thousands of years afterwards you are suffering, because you are carrying their heritage. You belong to the line, and your originators were sinners; hence you are also sinners. And the suffering of life proves it; otherwise, why is there so much suffering?

Religions have been very cunning, priests have been very inhuman. They have divided man against himself; fighting with himself he suffers.

Zarathustra is right: TRULY, MY FRIENDS, I WALK AMONG MEN AS AMONG FRAGMENTS AND LIMBS OF MEN!

It is very difficult to find a total man.

The total man will be the superman, the total man will be the happiest man, the total man will have all the blessings this beautiful planet can shower on him. But only the total man can have it.

Why can the total man be blissful? -- because the total man lives totally, lives intensely; each moment he squeezes the juice of life. His life is a dance, his life is a celebration.

And suddenly, when your life is a celebration, you cannot believe that it is a punishment. Then you can see through and through the lies of the priests, and then you don't need any paradise because you have it already here and now. You don't have to postpone it faraway, after your death.

THE TERRIBLE THING TO MY EYE IS TO FIND MEN SHATTERED IN PIECES AND SCATTERED AS IF OVER A BATTLE-FIELD OF SLAUGHTER. Zarathustra sees things very clearly, with a clarity which is rare. What we call humanity he sees as a battlefield of slaughter.

Everybody has been destroyed in some way or other, everybody has been stopped from growing. Everybody is missing something which is absolutely needed, and which was his birthright to have. The condemners -- and all the priests are condemners -- cannot see anybody happy, anybody joyous; they immediately turn upon him and start condemning his joy, condemning his pleasure. And they have developed great arguments about how to destroy people's pleasure.

Their greatest argument is that this life is very small, and pleasure is very ephemeral, continuously changing. Don't be deceived by it, because if you are deceived by it you will miss the eternal blissfulness of

paradise.

Naturally, the stake is very big. Just for a small pleasure of enjoying your morning tea, you would not like to destroy your eternal blissfulness in paradise. And this life consists of small pleasures; but if all those pleasures are put together, your life becomes a pleasure unto itself. One does not need big pleasures. And their paradise and its eternal blissfulness is only poetry, because nobody has ever seen it. Nobody has come back and said, "Yes, I am an eyewitness."

In the name of fictitious gods, and in the name of fictitious pleasures, what is real has been destroyed.

AND WHEN MY EYE FLEES FROM THE PRESENT TO THE PAST, IT ALWAYS DISCOVERS THE SAME THING: FRAGMENTS AND LIMBS OF DREADFUL CHANCES -- BUT NO MEN!
THE PRESENT AND THE PAST UPON THE EARTH -- ALAS! MY FRIENDS -- THIS IS MY MOST INTOLERABLE BURDEN; AND I SHOULD NOT KNOW HOW TO LIVE, IF I WERE NOT A SEER OF THAT WHICH MUST COME.

Zarathustra is saying, "Looking at the past of humanity and the present is so painful, is such an agony, that I would never have thought I could survive it. The pain is too much; it would have broken my heart. The only thing that is keeping me alive is the hope that there is still a future. The past is finished. The present is becoming the past every moment. But there is still a hope that man may become free from the chains of religion, that man may see how he has been cheated, deceived, exploited, and in that seeing will arise the total man, the superman.

"Just the hope of the superman is keeping me alive. Otherwise looking at the past and the present is such a burden, is so depressing, that I would have died of the depression."

And Zarathustra is right. It is only the hope that one day man will understand... how long can he remain in the prisons created by the priests? They may call them churches and temples and mosques; it does not matter what names they give to their prisons. It is so painful to see human beings labeled like cattle -- somebody is a Hindu, somebody is a Mohammedan, somebody is a Christian.

Going around the earth, it is very difficult to find a single human being who has not been stamped, who is still free from the mob, who is still free from the crowd, who is still himself, who is one single whole, and who is living fearlessly according to his nature.

Except nature there is no religion.

And you don't have to learn what nature is. When you feel thirsty, you know you need water. When you feel hungry, you know you need food. Your nature continuously guides you. Except nature there is no other guide. All other guides are misguides. They take you away from the natural course, and once you are out of your natural course, misery starts. And your misery is their joy, because only the miserable go to the churches, only the miserable go to the temples.

When you are feeling happy and joyous, young and healthy, who cares about the churches? Life is so rich, and life is such a joy, who wants to enter into those graveyards where sadness is thought to be seriousness? where a long face is thought to be religious? where to burst into laughter... you will be condemned as a madman? where dancing is not allowed? where love is prohibited? where you have to sit listening to dead words, so old and so dusty they don't touch your heart, they don't give a thrill to your being? But these churches and temples and mosques have dominated man.

Zarathustra hopes, just like every mystic, that this cannot go on forever. Someday the intelligence of man is going to rebel.

Rebellion is the only hope. Someday man is going to destroy all these so-called houses of God, because this planet, this sky full of stars, is the only temple there is; all other temples are man-made. And this life in the trees, in the animals, in human beings is the only living God.

The gods that are sitting in the temples are just manufactured by man. It is very strange that these religions go on saying that God created the world, but their gods are created by men. They say, "God created the human being just like himself. He created man in His own image."

The truth is just the contrary -- man has created God in his own image. That's why a Chinese god will be different from a Hindu god, an African god will be different from a European god -- because people are creating gods in their own image. And the stupidity reaches to its extreme: you create those images and then you kneel down before them. Can you think of anything more idiotic? And then you start praying.

Children could be forgiven; they love their toys and they love their teddy-bears. But you have not grown up, you also love your teddy-bears. Your teddy-bears are in your temples, in your churches, in your synagogues. But they are teddy-bears -- they fulfill the same function.

The child feels alone without the teddy-bear. A small child was here a few days ago. His mother is a sannyasin, Amrito from Greece, and when I was in Greece he became very friendly with me. He brought a teddy-bear for me! And he told his mother, "I will not leave India unless I give the teddy-bear to Osho, because he lives alone, he needs some companions."

What are your gods? Consolations, because you feel, even in the crowd, that you are alone. You need a teddy-bear in the sky, an eternal teddy-bear who will be always with you. He is omniscient, omnipresent, omnipotent -- he can do anything. He is just a consolation. The people who believe in God have not allowed themselves to be grown-ups. They have remained retarded in their psychology; otherwise there would be no need of any God.

Life is enough unto itself. And it is so beautiful, so full of songs and flowers and birds on the wing -- it is absolute freedom to grow and to be yourself. It does not give you ten commandments, it accepts you as you are. It does not make much fuss about how you should be; its love and respect for all that is living is unconditional.

For what do you need your gods? -- because you are miserable. So this is the strategy: don't let people become happy, otherwise, religion will disappear.

In one of his great insights, Bertrand Russell has said, "If the whole world becomes happy, I can guarantee there will be no religions anymore." And what he is saying has tremendous truth in it. Religions want people to remain poor, to remain sick, to remain miserable, to remain always in anxiety. Then naturally they become weak, and they need some support, and the priest is ready to give the support. He is ready to inform God, "This man needs your compassion" -- although no prayer seems to be heard at all.

But the priests are very clever. They say, "Your prayers are not heard because you are not worthy. You don't deserve. You are sinners. You are committing things against religion." And it is almost impossible to live without committing some sin.

In India one of the religions, Jainism, has five great principles. The first great principle is *asad*, no taste; eat, but don't enjoy the taste. Now you are putting man in such difficult situations. He has taste buds in his tongue -- unless he goes through plastic surgery and those taste buds are removed, he will have to taste.

When something bitter comes into your mouth you will have to taste its bitterness; and so also with the sweet. But you have committed something wrong, because taste is of the body, and you have to fight against the body; and you are enjoying the body.

They have made everything impossible for man, so everybody is unworthy. And naturally, if you are unworthy... you have desires, you have longings -- all are condemned. You have a biology; you are born out of biology, your every cell is nothing but sexual energy.

You would like to love someone, but all religions are against it -- love, and your hell is certain! But your biology forces you to love, so you love half-heartedly, with fear, with great sadness in the heart, knowing that you are committing a sin. Naturally, you cannot enjoy love; and because you cannot enjoy, you need more; and because you need more, you go on becoming a bigger sinner. So you can say to anybody, without even looking into his biography, that he is unworthy -- that's why his prayer has not been heard.

The fact is, there is nobody to hear it. The fact is, there is nobody to answer it. The fact is that the man who is praying has remained stuck somewhere psychologically.

After the second world war they wanted to know the average mental age of the soldiers, because by that time psychologists had become more efficient at measuring intelligence. They were shocked. They had never thought that this would be the result. The average mental age of the soldiers was thirteen years! And those soldiers are no more unintelligent than anybody else.

So it seems the body goes on growing -- growing old of course -- and the mind stops at the age of thirteen or fourteen. So you may be eighty years old, but when you are kneeling down before a god you are just a thirteen-year-old boy; although you are kneeling with your body -- it is also your psychology.

Religions have done much harm. Nobody has bothered about why the mental age stops at thirteen or fourteen. It is so simple: that is the time when the boys and girls become sexually mature. At the time when they become sexually mature, biology needs no more intelligence.

Unless you make an effort on your own, your mental age will remain at fourteen, thirteen. Biology has come to its fulfillment. You are sexually mature -- this much intelligence is enough to reproduce children. If you want more intelligence, then you have to make efforts for it, then you have to meditate, then you have to sharpen your intelligence.

But all the religions want you never to be intelligent, because their teaching is to believe. A believer

need not have any intelligence. Unless you learn to doubt, your intelligence will not grow, because doubt means enquiry; belief means there is no question of any enquiry.

Because of the belief systems imposed on man, his mental age has remained at fourteen, and these fourteen-year-olds are Christians, Hindus, Mohammedans. If their intelligence grows higher, they will start seeing that what they used to think of as religions are nothing but superstitions. If their intelligence goes on growing, they will start doubting about God, about heaven, about hell; they will start doubting about the priest and his religiousness; they will start questioning everything. And religions don't have answers.

Just now I said to you, Jainism believes that no-taste is one of the fundamentals of their religion. I asked one Jaina monk, "If no-taste is a fundamental of your religion, then why have the taste buds been given by nature to man?" Nature never gives anything unnecessarily.

The Buddhist monk has to walk looking only four feet ahead. He cannot look more than that, he cannot keep his head straight because he may see some beautiful woman -- that is the problem. Looking four feet ahead, at the most he can see some woman's feet, but not the woman's face.

But if love between man and woman is something wrong, why should nature give that longing? -- any intelligent person is going to ask. Even Buddha would not have been born. It is good that Buddha's father was not a Buddhist monk; otherwise we would have missed all these great people.

Nature wants to reproduce -- new life, new forms, better life, better forms. Nature is a continuous process of evolution. But religions are against... because the more evolved a person is, the less is the possibility that he can become a victim of any religious stupidity.

Bertrand Russell was one of the most intelligent men of this century. He lived almost a whole century, a long life, and even at the time of his last breath he was as young and intelligent as ever. He went on growing in his intelligence. And the result was, he started doubting all kinds of stupid ideas that had been told to him in his childhood. He was born in a very orthodox time in England, in the Victorian Age; but he could write a book, WHY I AM NOT A CHRISTIAN.

His book is a milestone, and it has not been answered by Christianity even now, fifty years after its publication. He has questioned every Christian concept, and made it clear: "This is simply fictitious, and only people who are retarded can believe in it."

If intelligence grows, temples will be empty, but life will become immensely beautiful.

"This is the only hope," says Zarathustra.

A SEER, A WILLER, A CREATOR, A FUTURE ITSELF AND A BRIDGE TO THE FUTURE -- AND ALAS, ALSO LIKE A CRIPPLE UPON THIS BRIDGE: ZARATHUSTRA IS ALL THIS. He is saying, "I am living only because of the hope that night, however long, is going to end; that the dawn will come -- that the dawn comes to every night. This night in which humanity is living cannot be forever."

But right now he describes his situation: A SEER, he can see far away; A WILLER, and he can will for the superman; A CREATOR, and he is doing everything to create the man that will succeed this humanity; A FUTURE ITSELF AND A BRIDGE TO THE FUTURE -- AND ALAS, ALSO LIKE A CRIPPLE UPON THIS BRIDGE.

He is saying, "I am the future because I can see it. To me, it is almost the present. I can see the dawn is not far away, and I am making every effort to bring it closer. I am a bridge between this humanity and the coming superman, but I am also crippled. I cannot be the superman, I can only be the bridge. Over me will pass humanity, into a new age, into a new space, into a more beautiful and more blissful existence." Zarathustra is all this.

AND EVEN YOU HAVE OFTEN ASKED YOURSELVES: WHO IS ZARATHUSTRA TO US? WHAT SHALL WE CALL HIM? AND, LIKE ME, YOU ANSWER YOUR OWN QUESTIONS WITH QUESTIONS.

IS HE A PROMISER? -- just like others, who have promised much and delivered nothing -- OR A FULFILLER? A CONQUEROR? OR AN INHERITOR? A HARVEST? OR A PLOWSHARE? A PHYSICIAN? OR A CONVALESCENT?

IS HE A POET? OR A GENUINE MAN? A LIBERATOR? OR A SUBDUER? A GOOD MAN? OR AN EVIL MAN?
IT IS ALL MY ART AND AIM, TO COMPOSE INTO ONE AND BRING TOGETHER WHAT IS FRAGMENT AND RIDDLE AND DREADFUL CHANCE.

He says, "Just one thing to be remembered about me -- I am not giving you any promise. I am not proclaiming that I am a messiah, or a messenger. All that I can say is this: IT IS ALL MY ART AND AIM,

TO COMPOSE INTO ONE AND BRING TOGETHER WHAT IS FRAGMENT AND RIDDLE AND DREADFUL CHANCE."

And this is my whole art and whole aim. I want to put all the fragments that have been shattered together, and to make men whole. I am against all division, all dualities, and I want man to be just like a child, enjoying life without any fear, with wholeheartedness.

WILL -- THAT IS WHAT THE LIBERATOR AND BRINGER OF JOY IS CALLED: THUS I HAVE TAUGHT YOU, MY FRIENDS! BUT NOW LEARN THIS AS WELL: THE WILL ITSELF IS STILL A PRISONER. Zarathustra has been teaching up to now will to power. Now he goes a little farther ahead. He says, "Even will to power becomes a prison."

One becomes imprisoned in it. One has to transcend that too. First, will to power; and then relax. Forget about the will, and forget about the power, and just be a child playing on the sea beach -- innocent, full of wonder, unafraid of anything, trusting existence totally. That will be your liberation.

He has divided consciousness into three stages: the camel, which is the consciousness of a slave, who wants to be burdened, who is always ready to kneel down and be loaded; the lion, that is the will to power; and the third, the child. The highest is the innocence of the child. The innocence of the child is the only thing that makes you religious.

> WILLING LIBERATES: BUT WHAT IS IT THAT FASTENS IN FETTERS EVEN THE LIBERATOR?
> `IT WAS': THAT IS WHAT THE WILL'S TEETH-GNASHING AND MOST LONELY AFFLICTION IS CALLED.
> POWERLESS AGAINST THAT WHICH HAS BEEN DONE, THE WILL IS AN ANGRY SPECTATOR OF ALL THINGS PAST.

The will liberates, but it cannot forget the past. So even though the will power liberates man, he remains secretly burdened with the past memories of those days of slavery and darkness. And there is no way for the will to undo the past -- what has happened has happened. Nothing can be done about it. Only in the innocence of the child, the past disappears.

Have you ever observed one simple experiment? If you try to remember backwards, how far can you go? Four years, three years at the most. When you were four years old, up to that point you remember things. What happens? Why can you not remember those four years? -- because you have lived, and there must have been experiences.

The reason is that innocence does not collect memories. Innocence remains unscratched, nothing is written on it.

That's why you can remember the whole past, but suddenly there comes a stop and that will be either at the age of four if you are a man, or it will be the age of three if you are a woman -- because girls mature sooner than boys. There is one year's difference in their maturity. Girls become sexually mature at the age of thirteen, boys become sexually mature at the age of fourteen. Boys are always lagging behind; girls are more together.

Experienced mothers know -- if they have given birth to two or three children -- whether they have a girl or a boy growing inside them, because girls remain very quiet; even in pregnancy, those nine months they remain very silent. Boys start kicking here and there -- they start playing football! It seems natural to men to be doing something or other. Just to sit silently seems to be very difficult for them; they are fidgety.

Girls are more centered. Perhaps they are closer to nature, because they are going to be mothers and nature is the mother. Boys are just on the margin. It is possible for a girl to enter into meditation more easily than for a boy; naturally, they are calm and quiet. Boys are all over the place, running for no purpose. All boys are Americans -- they love speed. Don't ask where they are going, just ask whether they are going with full speed or not.

If you go backwards, you stop at the age of four or three. What happened to those three years? No trace is left in the memory. You were so innocent that you never collected memories. You lived each moment so totally that it never left any residue.

Memories are made by unlived moments, memories are made by incomplete experiences so they hang around you. They are asking to be completed; they become your dreams. They are continuously harassing your mind, "Something has to be done, it is still incomplete." But the innocent mind lives every moment with such completion that it leaves no marks behind. It is just like the birds flying in the sky -- they don't leave their footprints.

Although the will to power liberates you, there are still chains deep in your memories.

`IT WAS': THAT IS WHAT THE WILL'S TEETH-GNASHING AND MOST LONELY AFFLICTION IS CALLED. POWERLESS AGAINST THAT WHICH HAS BEEN DONE, THE WILL IS AN ANGRY SPECTATOR OF ALL THINGS PAST.
THE WILL CANNOT WILL BACKWARDS; THAT IT CANNOT BREAK TIME AND TIME'S DESIRE -- THAT IS THE WILL'S MOST LONELY AFFLICTION.
WILLING LIBERATES: WHAT DOES WILLING ITSELF DEVISE TO FREE ITSELF FROM ITS AFFLICTION AND TO MOCK AT ITS DUNGEON?
THE SPIRIT OF REVENGE: MY FRIENDS, THAT UP TO NOW, HAS BEEN MANKIND'S CHIEF CONCERN; AND WHERE THERE WAS SUFFERING, THERE WAS ALWAYS SUPPOSED TO BE PUNISHMENT.
`PUNISHMENT' IS WHAT REVENGE CALLS ITSELF: IT FEIGNS A GOOD CONSCIENCE FOR ITSELF WITH A LIE.

Somebody murders, and your courts and your law and your police are going to murder the murderer. But they will do it with a method: there will be a great trial and a great show, "Justice has to be done." But this is all nonsense. The fact is, the society wants revenge. But it wants to camouflage it in beautiful words of justice.

What kind of justice is this? One man is murdered. By sending the other man to the gallows you cannot revive the first man. By sending the second man to the gallows, instead of one murder there are two murders. This is justice!

And are you certain that this man who murdered... he still has a future -- he may change. He may become a great saint. Perhaps because he has murdered -- that very act may bring a transformation to his being.

You are taking away that opportunity and you call it justice. It is pure and simple revenge -- one hundred percent pure revenge. But it is done with great ritual, in a beautiful temple of justice, in the court, where servants of society, paid servants of society are sitting as judges. Paid servants of society will go through a ceremonial ritual -- they call it trial -- and finally the man is sent to the gallows. Nietzsche is saying that this is simply revenge.

`PUNISHMENT' IS WHAT REVENGE CALLS ITSELF: IT FEIGNS A GOOD CONSCIENCE FOR ITSELF WITH A LIE.
`EXCEPT THE WILL AT LAST REDEEMS ITSELF AND WILLING BECOME NOT-WILLING -- ': BUT YOU, MY BROTHERS, KNOW THIS FABLE-SONG OF MADNESS!

People will call you mad.

He is saying, "Life goes on transcending itself." The same rule applies to willing. Will also needs to transcend itself. Willing also has to disappear into silence -- only then the lion changes into a child. Many have wondered how the lion can become the child; they seem to be poles apart.

But such questions are raised by those who don't understand the dialectics of life. Only a lion can become a child because to be innocent in this cunning world needs immense courage -- the courage of a lion. To be trusting in this deceiving world is not possible for a coward, it is possible only for a lion; and the child is innocent, trusting.

It is one of the secrets of life that if you can be innocent and trusting, it is very difficult to deceive you. Your very innocence, your very trust prevents the deceiver.

You may have observed it... I have observed it myself many times, because I have been traveling around the country for almost twenty years, waiting for trains on the platform. If you want to go to the toilet, or you want to have a cup of tea, you strangely trust an absolutely unknown person who is sitting by your side on the bench, and you tell him, "Just look after my luggage, I will be coming. "Have you ever wondered that you don't know that man? He could take all your luggage.

But it never happens, no stranger ever deceives you. There must be some great principle behind it. Your very trusting becomes a barrier. You have trusted him, now he has to prove that he is trustworthy -- although he is a stranger, there is no need to prove anything; he can simply escape with your luggage and you will never see him again. And he may be a thief, may be a criminal. You don't know who he is. But almost everybody trusts strangers on the railway platforms, "Just watch my luggage, I am coming." And I have never heard anybody complaining that his trust has been exploited.

Trusting creates a certain energy around you which has its own protective aura. Innocence prevents people from deceiving you. It is easier to deceive a person who himself is a deceiver; it is easier to cheat a person who himself is a cheat. But someone who trusts, someone who is innocently ready to be exploited and cheated is never exploited and cheated. The very energy of innocence is a great protection. Trust

functions almost like a shield.But the world will call you mad.

I LED YOU AWAY FROM THESE FABLE-SONGS WHEN I TAUGHT YOU: `THE WILL IS A CREATOR.' HAS THE WILL BECOME ITS OWN REDEEMER AND BRINGER OF JOY? HAS IT UNLEARNED THE SPIRIT OF REVENGE?

Unless the will surpasses itself, it cannot forget the past. And if you cannot forget the past, you are chained with it. The last function of the will is to transcend itself, to go beyond itself.

On this point, Zarathustra is in agreement with Gautam Buddha. They both have followed different paths -- Buddha calls this state "desirelessness," and Zarathustra calls it "will-lessness."

You have arrived home. There is nothing to desire, there is nothing to will. You have reached to the fulfillment, to the actualization of your potential. Flowers have come to your being.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #6
Chapter title: Of manly prudence

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BELOVED OSHO,
OF MANLY PRUDENCE
IT IS NOT THE HEIGHT, IT IS THE ABYSS THAT IS TERRIBLE!
THE ABYSS WHERE THE GLANCE PLUNGES DOWNWARD AND THE HAND GRASPS UPWARD. THERE THE HEART GROWS GIDDY THROUGH ITS TWOFOLD WILL.
AH, FRIENDS, HAVE YOU, TOO, DIVINED MY HEART'S TWOFOLD WILL?...
MY WILL CLINGS TO MANKIND, I BIND MYSELF TO MANKIND WITH FETTERS, BECAUSE I AM DRAWN UP TO THE SUPERMAN: FOR MY OTHER WILL WANTS TO DRAW ME UP TO THE SUPERMAN.
THAT MY HAND MAY NOT QUITE LOSE ITS BELIEF IN FIRMNESS: THAT IS WHY I LIVE BLINDLY AMONG MEN, AS IF I DID NOT RECOGNIZE THEM....
THIS IS MY FIRST MANLY PRUDENCE: I LET MYSELF BE DECEIVED SO AS NOT TO BE ON GUARD AGAINST DECEIVERS....
THIS, HOWEVER, IS MY SECOND MANLY PRUDENCE: I AM MORE CONSIDERATE TO THE VAIN THAN TO THE PROUD.
IS WOUNDED VANITY NOT THE MOTHER OF ALL TRAGEDIES? BUT WHERE PRIDE IS WOUNDED THERE SURELY GROWS UP SOMETHING BETTER THAN PRIDE.
IF LIFE IS TO BE PLEASANT TO WATCH, ITS PLAY MUST BE WELL ACTED: FOR THAT, HOWEVER, GOOD ACTORS ARE NEEDED.
I FOUND ALL VAIN PEOPLE TO BE GOOD ACTORS: THEY ACT AND DESIRE THAT OTHERS SHALL WANT TO WATCH THEM -- ALL THEIR SPIRIT IS IN THIS DESIRE....
THIS, HOWEVER, IS MY THIRD MANLY PRUDENCE: I DO NOT LET YOUR TIMOROUSNESS SPOIL MY

PLEASURE AT THE SIGHT OF THE WICKED....
AMONG MEN, TOO, THERE IS A FINE BROOD OF THE HOT SUN AND MUCH THAT IS MARVELLOUS IN THE WICKED.
INDEED, AS YOUR WISEST MAN DID NOT SEEM SO VERY WISE TO ME, SO I FOUND THAT HUMAN WICKEDNESS, TOO, DID NOT LIVE UP TO ITS REPUTATION....
TRULY, THERE IS STILL A FUTURE, EVEN FOR EVIL!...
AND TRULY, YOU GOOD AND JUST! THERE IS MUCH IN YOU THAT IS LAUGHABLE AND ESPECIALLY YOUR FEAR OF HIM WHO WAS FORMERLY CALLED THE `DEVIL'!
YOUR SOULS ARE SO UNFAMILIAR WITH WHAT IS GREAT THAT THE SUPERMAN WOULD BE FEARFUL TO YOU IN HIS GOODNESS!...
YOU HIGHEST MEN MY EYES HAVE ENCOUNTERED! THIS IS MY DOUBT OF YOU AND MY SECRET LAUGHTER: I THINK YOU WOULD CALL MY SUPERMAN -- A DEVIL!
ALAS, I GREW WEARY OF THESE HIGHEST AND BEST MEN: FROM THEIR `HEIGHTS' I LONGED TO GO UP, OUT, AWAY TO THE SUPERMAN!
A HORROR OVERCAME ME WHEN I SAW THESE BEST MEN NAKED: THEN THERE GREW FOR ME THE WINGS TO SOAR AWAY INTO DISTANT FUTURES....
BUT I WANT TO SEE YOU DISGUISED, YOU NEIGHBORS AND FELLOWMEN, AND WELL-DRESSED AND VAIN AND WORTHY AS `THE GOOD AND JUST.'
AND I MYSELF WILL SIT AMONG YOU DISGUISED, SO THAT I MAY MISUNDERSTAND YOU AND MYSELF: THAT, IN FACT, IS MY LAST MANLY PRUDENCE.
... THUS SPAKE ZARATHUSTRA.

Zarathustra is not a thinker but a seer. All thought is a groping in darkness. Seeing is altogether a different matter.

The blind man can think about light, but however hard he thinks, it is not going to give him an experience of light. His thinking is going to remain always empty. There is a great danger that he may start believing in his thinking. And if a blind man starts believing in his thinking about light, he forgets all about finding his eyes, or searching for a physician who can cure his blindness.

There is a beautiful story from Gautam Buddha's life: He is staying in a village, and a crowd brings a blind man to him. A spokesman from the crowd says to Gautam Buddha, "We have brought this blind man to you for a special purpose -- he does not believe in light, he argues against light. He has a very sharp intellect and a very logical mind. We all know that light *is*, but we cannot convince this blind man about the existence of light. On the contrary, he convinces us that there is no light.

"And his arguments are such that we cannot refute them. He says, `If light exists I would like to touch it, because I know things by touching.' Now, there is no way to touch light. He says, `I also know things by tasting, I can taste light.' But light cannot be tasted either. He says, `I also smell things.' But light has no smell. He says, `I have only four senses. You can beat light just like a drum is beaten -- then at least I can hear the sound of it.'

"We are tired of this man, and slowly, slowly he has even been creating doubt in us, that perhaps we are deluded and he is right. And he has no other business. His whole life is devoted to a single cause -- to convince people that there is no light, and the idea that you have eyes is only imagination.

"Now, what to do with this man? Hearing that you would be coming to our village, we were immensely glad that now a great enlightened being will certainly be able to convince this blind fool that light exists."

What Gautam Buddha said is very symbolic, and very significant. He said, "The blind man is right. For him light does not exist. And why should he believe in something which he cannot experience himself? The whole fault lies with the crowd of your village. Rather than convincing him by arguments, you should have taken him to a physician. You bring him to me; I cannot give him his lost eyesight, but I will call my physician."

And he called his personal physician, who always used to travel with Gautam Buddha. The blind man said, "But what about arguments?" Gautam Buddha said, "Just wait a little. Let my physician check your eyes."

The physician looked into the blind man's eyes and said, "It is not a great problem. It may take at the most six months to cure him."

So Buddha said, "You remain in this village, and don't leave this village until this blind man is cured. When he starts seeing light, bring him to me, because then there will be a point to argue. Right now we are living in two different dimensions; it is impossible even to have a dialogue. What to say about light -- this blind man has not even seen darkness, because even to see darkness you need eyes. And no argument can prove...."

There are things which are beyond arguments, but which are not beyond experience. Zarathustra is not a thinker, he is not a blind man, he is a seer.

After six months the blind man came dancing, with tears of joy in his eyes. He fell to the feet of Gautam Buddha and said, "I am immensely sorry that I wanted to argue about something which is not arguable, that I wanted to be convinced about something which can only be experienced. There is no way to talk about it. There is no way to explain it to someone who has no eyes.

"You were greatly compassionate towards me, that you refused to argue. I have been arguing my whole life, and wasting my time -- I could have cured my eyes long ago. And to live a life without eyes is not a life at all. Now I can say it, because now I can compare -- all the beauty of existence, all the beauty of flowers, all the beauty of sunrises and sunsets, all the beauty of a night full of stars, all the beauty of human beings.

"I would have died without knowing anything about beauty, anything about rainbows, anything about that which is available only to the eyes." And the experience of our lives is almost eighty percent from our eyes. Only twenty percent of the experience is from the other senses.

When I say Zarathustra is not a thinker but a seer, I want to emphasize the fact that just as you can see outside with the eyes, there is a way of seeing into your own being. Just as there are outward eyes, there is a sensibility, sensitivity, which is capable of seeing inwards. And unless one has that capacity, all arguments are futile.

That's why Zarathustra never gives any arguments; he simply states his experiences. But if you can understand his statements, that may start the beginning of an inner journey of seeing yourself; otherwise, people just go on looking outside. They never become aware that there is a possibility to see into their own beings, into their own subjectivity.

Soren Kierkegaard, one of the most important Danish mystics, has said that all religion is nothing but an experience of your subjectivity. It has nothing to do with God, it has nothing to do with virtue, it has nothing to do with heaven and hell -- all that is fictitious.

The authentic religion has only one concern, and that is the exploration of your inner world, the opening of the inward eye. In the East we have called it the third eye; that is only a symbol, a metaphor. But one *can* see inwards.

In silence, in utter silence, when the mind stops its constant chattering, suddenly you become aware of a great space which is far more beautiful than you could have ever dreamt of. You become aware of yourself, and your whole life is transformed.

Just seeing yourself is the beginning of a superman in you. Then you are no longer the old, rotten, prejudiced, blind follower of somebody, who himself may be in the same boat in which you are.

The man who can see himself becomes free from all bondage -- religious, ideological, theological, philosophical -- because now he has his own vision. He need not depend on anybody else. He does not need any saviors, he is already saved.

Listening to Zarathustra's statements, remember: they are not based on rational analysis of questions, they are not answers to any particular questions. They are his insights, his experiences, which he is trying, with great effort and with great success too, to convey to people for whom the world of their own interiority is absolutely unknown.

This is one of the greatest problems -- talking about light to people who don't have eyes. But everybody has the potential to be cured, to be healed. All that he needs is to put aside all prejudices and all beliefs and be as innocent, unknowledgeable, unprejudiced as a child. Innocence can understand the language of a seer, because the seer is also a child -- on a higher level, but there is something similar in both.

The child does not know anything, and the seer has known everything and dropped it, because it was all rubbish. Both have come very close, and it is possible to have some kind of communion. That is what is needed when you are trying to understand a man like Zarathustra. It is not a question of your intellectual acumen, it is a question of your innocent heart.

He says, IT IS NOT THE HEIGHT, IT IS THE ABYSS THAT IS TERRIBLE!

THE ABYSS WHERE THE GLANCE PLUNGES downward AND THE HAND GRASPS upward. THERE THE HEART GROWS GIDDY THROUGH ITS TWOFOLD WILL.

He is talking about every human being who is trying to go beyond himself, who is trying to transcend himself, who is trying to become something superior to what he is. He faces the problem -- his hands are moving upwards, but below him there is a terrible abyss. The danger is, if you lose your grip, rather then becoming super-human you may fall into a subhuman existence.

According to Zarathustra, man is a rope stretched over an abyss. Man is joined on one hand with the world of animals, and has the longing on the other hand to go beyond man itself -- because man itself is not a being, it is only a bridge; it is something to be passed by, a ladder.

But millions of people never try to move upward, for sheer fear that the moment you start moving there is every possibility that you may fall. A small wrong step... and the terrible abyss is just by the side. Man can become far worse than any animal.

Man can go even beyond gods, because all gods are men's fictions. He can attain to a far greater reality than his fictions -- that is the height. Zarathustra is saying, "But with every height comes an abyss. And the moment you start moving upwards, you are taking a risk."

The height is not the problem. It may be hard to climb, but it is not terrible. What is terrible is the abyss by the side. A single wrong step, just a moment of unawareness and you can fall; you can fall below animals.

AH, FRIENDS, HAVE YOU, TOO, DIVINED MY HEART'S TWOFOLD WILL? Anybody who wants to evolve is divided: his biological, physiological gravitation pulls him downward, and his spiritual longing calls him from higher places, from sunlit peaks. He is divided, he becomes twofold.

And the height is hard. This is the reason why millions of people have decided not to bother about the height, not to make any effort to rise above themselves. That way they can avoid the abyss and the fall. They are not taking the challenge of the height because of the fear that the challenge contains in it -- a great abyss and a great fall.

Those who never try to rise, of course they never fall; they never take a wrong step, they never move. They simply remain where they are. But their life is almost dead, because life means something only if it is a constant movement towards height, a welcome to the challenge that is coming from the height, and a daring spirit to accept the abyss. But remain alert and aware, so that not a single step goes wrong!

It is almost like walking on a tightrope -- the excitement is tremendous. Those who arrive at the peak, their ecstasy is immeasurable. Only they have lived their lives; others have only passed their time.

MY WILL CLINGS TO MANKIND, I BIND MYSELF TO MANKIND WITH FETTERS, BECAUSE I AM DRAWN UP TO THE SUPERMAN: FOR MY OTHER WILL WANTS TO DRAW ME UP TO THE SUPERMAN. Zarathustra is analyzing his own situation. And in analyzing his own situation he is analyzing the situation of every human being.

He is saying, "I keep myself fettered with humanity because I am afraid. I have a great longing to transcend myself; I am afraid that the heights are calling me. Irresistible is their challenge, and to move towards those heights I cannot forget the abyss. To avoid the abyss, I cling to the status quo, to the state of things as they are. I create all kinds of relationships, all kinds of fetters, all kinds of bondages, just to keep myself engaged -- so much occupied in the marketplace amongst the crowd of people that my dreams and my longings don't pull me towards the heights. But... I AM DRAWN UP TO THE SUPERMAN."

THAT MY HAND MAY NOT QUITE LOSE ITS BELIEF IN FIRMNESS: that is why I LIVE BLINDLY AMONG MEN, AS IF I DID NOT RECOGNIZE THEM. I live blindly among men, accepting their superstitions, accepting all their stupid ideas because not to accept them means you are falling out of the crowd. And I am afraid of being alone, because in my aloneness there is only one thing and that is an irresistible longing to reach to the sunlit peaks. This is what he is saying -- the situation of every human being.

Why do you go on remaining part of a crowd? Why don't you assert your individuality? Why do you go on playing pseudo roles, imposed by others, and not rebel against them? Why do you belong to so many organizations -- religious, political, social -- knowing that it is not going to help you in any way; it is not going to become the foundation of your growth. It will only lead you towards your grave... all your Rotary Clubs and all your Lions Clubs and all your political parties and all your religions.

You go on carrying your holy scriptures, but you never look in them. You are basically afraid that a doubt may arise -- nobody reads the holy books.

I have heard about a door-to-door salesman who used to sell encyclopedias and dictionaries. One lady opened the door as he knocked, and he showed her the latest encyclopedia. She said, "But we have got one. You can see, there on the table, in the far corner of the room. We don't need another."

The man looked at the table and he said, "Lady, that is not an encyclopedia, it is a bible." The woman could not believe it, that from so far away he had managed to see that it is a bible. She said, "On what grounds are you saying it is a bible, when I'm saying it is an encyclopedia?" He said, "It is *not* an encyclopedia, I can see the layer of dust on it. It can only be THE HOLY BIBLE."

A small child in school was asked, "Have you ever looked in THE HOLY BIBLE?" He said, "Many times." The teacher asked, "Can you tell me something that is in THE HOLY BIBLE?" He said, "Everything."

The teacher was surprised. He said, "Everything?" The child said, "Everything. My mother keeps my father's hairs in it." The teacher said, "Is your father dead?" He said, "No, he is not dead, but his hair is gone. He has become bald, and that is just the old memory of when he used to be young. My sister keeps her boyfriend's love letters in it, and to read them, I have to look in THE HOLY BIBLE."

People keep all kinds of things in holy books, but nobody reads them. And it cannot be just a coincidence, that out of millions of people in the world, nobody reads their holy books. The reason is, there is a certain fear that reading them, your belief in them may be disturbed. They may look stupid, they may look irrational; and you don't want to leave the fold.

If you are a Christian you want to remain a Christian, for the simple reason that the crowd is cozy, is a certain kind of security. You are not alone, there are millions of people just like you -- and they cannot all be wrong. This gives you a great consolation.

If you are left alone, you will have to look inside yourself. Unoccupied with anything on the outside, in your aloneness, the longing for the heights, the desire to fly like an eagle across the sun is bound to arise, because it is there in every human being.

Life wants to overcome itself.

That is one of the fundamental teachings of Zarathustra: life wants to overcome itself. But in overcoming, there is risk -- you can be new only if the old dies. But the risk is clear. Who knows... if the old dies and the new never comes?

When the old leaf is falling from the tree, what guarantee is there that a new leaf will be coming to replace it -- younger, fresher, greener. The old leaf falling is taking a risk, the tree is taking a risk. The man who wants a transformation to happen in his life has to take the risk.

THIS IS MY FIRST MANLY PRUDENCE: I LET MYSELF BE DECEIVED SO AS NOT TO BE ON GUARD AGAINST DECEIVERS. You have to be continuously on guard. There are so many deceivers around you. Zarathustra says, "My prudence is that I let them deceive; it helps me not to be constantly worried and on guard. It allows me to relax. I accept it, that they will deceive me."

There is no need to be on guard, because to be on guard is one of the greatest worries of humankind. There are so many people... you have to be on guard. Everybody is a stranger, even those who are very close to you are strangers. One never knows what they are going to do to you.

Zarathustra says, "Just to be at rest, I let them deceive me." This is cheaper and simpler than to be constantly on guard -- tense, worried, watching everybody, looking at everybody as if he is your enemy.

THIS, HOWEVER, IS MY SECOND MANLY PRUDENCE: I AM MORE CONSIDERATE TO THE VAIN THAN TO THE PROUD.
IS WOUNDED VANITY NOT THE MOTHER OF ALL TRAGEDIES? BUT WHERE PRIDE IS WOUNDED THERE SURELY GROWS UP SOMETHING BETTER THAN PRIDE.

His insights are tremendously fresh and new. He is saying, "It is better to be proud than to be vain, because if your pride is hurt.... And it is bound to be hurt, because you are not alone here -- there are millions of other proud beings in competition with you. But if the pride is hurt, it always brings something better out of it. To prove yourself better, to regain your pride and dignity, you have to improve."

The real problem is the vain man, who is utterly empty, who tries to show humbleness and meekness and simplicity. You cannot hurt him -- how can you hurt a meek man, how can you hurt a humble man? He is going to remain the same forever. He will never improve, because there is not going to be any challenge for him.

Ordinarily, the religions have praised the humble and condemned the proud, but Zarathustra, on each and every point, has an original contribution to make. One may agree with him or not, but one cannot say that what he is saying is insignificant.

Everything in the world that humanity can be proud of is created by the man of pride; it is not created by the so-called humble people. Have you known a humble painter, have you known a humble poet, have you known a humble creator, a humble dancer, a humble singer? The humble man seems to think that just by being humble he has done great service to humanity. And his humbleness is not of much value.

Perhaps in his humbleness he is simply trying to hide his cowardliness, his uncreativeness. Perhaps in his humbleness he is simply avoiding the competition, the race. Perhaps his humbleness is nothing but an escape from the struggle of life. It is not a positive value, it is a negative value.

IF LIFE IS TO BE PLEASANT TO WATCH, ITS PLAY MUST BE WELL ACTED: FOR THAT, HOWEVER, GOOD ACTORS ARE NEEDED.
I FOUND ALL VAIN PEOPLE TO BE GOOD ACTORS: THEY ACT AND DESIRE THAT OTHERS SHALL WANT TO WATCH THEM -- ALL THEIR SPIRIT IS IN THIS DESIRE.

The humble man is humble only so that he is respected. It is a very contradictory desire: to be humble, to have respectability; to be meek, to be honored. Zarathustra says, "They are all good actors, and all their desire is one -- to be recognized."

Kahlil Gibran has a beautiful story.... There is a very saintly dog, and his single-pointed philosophy is, to other dogs, that dogs are not evolving because they unnecessarily go on barking and wasting their energy.

"Why do you bark at the moon?" And the poor dogs look at each other: "What to say?" "Why do you bark at all people in uniforms?" Dogs are very much against uniforms -- the policeman, the postman, the sannyasin. The moment the dog sees somebody in a uniform, he suspects that something is wrong.

The saintly dog becomes more and more honored, and more and more respected. And the poor dogs say, "You are a great dog and we are just very ordinary dogs. We are ashamed, but what to do? We cannot control -- this barking is such a temptation to us. We try in every way to discipline ourselves. We understand your idea -- that if we stop barking we will have so much energy that that very energy will become our evolution."

The saint goes on becoming a bigger and bigger saint, and the dogs worship him. Finally, one full moon night, they decide that, at least once a year -- and this full moon night was the birthday of the great saint -- at least on his birthday, we should remain silent. It is going to be very difficult not to bark for the whole night -- and that too on a full moon night -- but we have to do it, just in honor of the great saint.

They decide that whatever happens, everybody should go into a dark corner, close his eyes and lie down. The whole night, don't look here and there. It is only a question of one night, and then tomorrow we can bark twice, or thrice, but tonight.... The great saint is very puzzled. One hour has passed, and the moon is high; two hours have passed, and not a single dog is seen anywhere. Where have they all disappeared to? And no barking is heard. It is such a strange experience.

It gets to be the middle of the night, and for the first time the great saint recognizes how he has been able to avoid up to now the temptation to bark. After all, he is also a dog. He was able to resist because he had no time. All his energy was wasted in giving sermons all over the city, getting hold of dogs and teaching them, "This is our downfall, your barking."

He had been barking all day anyway, against the dogs! But tonight suddenly, a great irritation in his throat, irresistible.... Half the night had passed and for the first time he found that he is also an ordinary dog. Something had to be done; it was becoming too much.

He goes into a dark corner and starts barking. Other dogs hear that somebody has broken the agreement. They have also been suffering half the night, and if one has broken the agreement, then they are not bound to the agreement anymore, the contract is finished.

The whole city is suddenly full of barking dogs, and the saint comes back and starts teaching again, "I have told you so many times, and even on my birthday you cannot remain silent just for one night. This is the downfall. This is why other animals have reached to higher stages of evolution and dogs, who have such a great potential, are still lingering behind."

The dogs said, "Forgive us. Just, somebody broke the agreement, but we don't know who he is. We had managed up to the middle of the night... and you can understand how difficult it was. Only saints like you can do it. We are very ordinary dogs -- just don't hope. We are ready to worship you, we are ready to believe in you, we are your followers, but we cannot change ourselves."

The vain people are all pretenders, hypocrites, actors. They can act as saints -- in fact, they have acted as saints; all that is needed by them is respectability.

The day saints are not worshiped, saints will disappear. The more you worship the saints, the more and more people are ready to do things which are against nature, against themselves. The desire to be recognized, to be respected, to be thought of as "holier than thou" is so great, and so irresistible.

Zarathustra is saying, "People who have pride are not to be condemned, because if they are hurt, they will manage to rise higher -- just to protect their pride, to prove their mettle." The really ugly part of

humanity is the vain actors. They are absolutely hollow, but whatever you want they are ready to act.

And because it is only acting, they are different people from the back door, and they are different people from the front door.From the front door they are saints; from the backdoor you will find them the real sinners -- they sin with vengeance! And from the front door they are again standing there with their makeup to receive your worship, your respectability, your honors, your awards.

THIS, HOWEVER, IS MY THIRD MANLY PRUDENCE: I DO NOT LET YOUR TIMOROUSNESS SPOIL MY PLEASURE AT THE SIGHT OF THE WICKED.
AMONG MEN, TOO, THERE IS A FINE BROOD OF THE HOT SUN AND MUCH THAT IS MARVELLOUS IN THE WICKED.

Zarathustra sees things without any prejudice. He says, "Even in the so-called wicked people I have seen much that is marvellous. Just as I have seen your so-called great saints who are nothing but actors, your do-gooders who are just superficial... even in the wicked, I have seen something marvellous."

INDEED, AS YOUR WISEST MAN DID NOT SEEM SO VERY WISE TO ME, SO I FOUND THAT HUMAN WICKEDNESS, TOO, DID NOT LIVE UP TO ITS REPUTATION. Neither your wise men are so wise, nor your wicked are so wicked as you think. In fact, your wise and your wicked are not very different -- they are two sides of the same coin. Perhaps the wicked are more sincere, and your so-called saints and holy men are nothing but actors. The wicked at least are not actors; they are authentically wicked. They have a certain sincerity, and that sincerity makes them marvellous.

TRULY, THERE IS STILL A FUTURE, EVEN FOR EVIL! Even the most evil person still has a future. If he can be evil he is a man with courage, with power -- cowards cannot be evil -- and once his courage is challenged he can change any moment. Perhaps he is evil because that is the only possibility for people who want to live dangerously, who don't want to live a tepid life, a lukewarm existence.

The masses live in a very lukewarm way, and your saints don't live at all. You have not left a clear-cut direction for those who want to live totally, fully, intensely... no guidance for those. If these people become rebellious against your social norms, against your hypocritical society, they can also become immensely good. All that is needed is a challenge. Right now, only evil gives them the challenge.

Zarathustra is saying, "If we want the superman to come into the world, we should make a `good life' also a challenge, also dangerous."

AND TRULY, YOU GOOD AND JUST! THERE IS MUCH IN YOU THAT IS LAUGHABLE AND ESPECIALLY YOUR FEAR OF HIM WHO WAS FORMERLY CALLED THE `DEVIL'! He is saying, about the so-called good and the just, that their goodness is not even skin-deep. Just scratch them a little and you will find the animal coming out. The people you call "just" are just showmen. If you look deeply into their lives, if their lives become an open book, you will be surprised: these people were thought to be great men, good and just, but they had another life also that they lived underground. They had their secrets.

President John Kennedy was respected in his life as one of the most just presidents America has ever had -- a very good and nice man. But after his death, after his assassination, things have come to light which are shocking to people who could have never thought that he had an underground life.

Everybody condemned his wife when she married after the assassination. But now nobody can say anything against her, because even while Kennedy was alive he was cheating her. He was going to many other women; and being the president he had the power and attraction, he was connected with many actresses. But that was the underground life; otherwise, he was a very moral man.

All your so-called good and just people remain good and just only because their whole life never becomes available to you; or if it becomes available to you, it becomes available only when they are dead. And then, who cares?

TRULY, YOU GOOD AND JUST! THERE IS MUCH IN YOU THAT IS LAUGHABLE AND ESPECIALLY YOUR FEAR OF HIM WHO WAS FORMERLY CALLED THE `DEVIL'. Your so-called good, just, holy, and saintly people are afraid of the devil. Zarathustra says, "It is laughable, it is so childish -- the very idea of the devil. And they are afraid of the devil." But there is a certain rationality: they are afraid of the devil because they are attracted toward another fiction, and that is the fiction of God.

Good and evil, God and the devil -- they are two opposite poles of the same fiction. Neither the devil can exist without God, nor God can exist without the devil. They need each other, they are complementary. So those who worship God are bound to be afraid of the devil.

Zarathustra says, "It is so laughable that fictions are worshiped, that fictions are feared -- and by

so-called great men: saints, holy men, just men, good men. Even the wicked are more mature than your so-called good."

YOU HIGHEST MEN MY EYES HAVE ENCOUNTERED! THIS IS MY DOUBT OF YOU AND MY SECRET LAUGHTER: I THINK YOU WOULD CALL MY SUPERMAN -- A DEVIL. He is aware of the fact that his superman will be called, by the so-called religious people, a devil -- because the superman will be beyond your ideas of good and bad, your ideas of sin and virtue, your ideas of hell and heaven. Because the superman will not be a child, but a mature, centered, fully awakened human being, the religious people are bound to condemn him as the devil.

ALAS, I GREW WEARY OF THESE HIGHEST AND BEST MEN: FROM THEIR `HEIGHTS' I LONGED TO GO UP, OUT, AWAY TO THE SUPERMAN!
A HORROR OVERCAME ME WHEN I SAW THESE BEST MEN NAKED: THEN THERE GREW FOR ME THE WINGS TO SOAR AWAY INTO DISTANT FUTURES.

It is my own experience, too, that it is better not to know your so-called great men very closely -- because then you will get weary and tired, even of your greatest men; you will be able to see their superstitions, stupidities.

Before the British empire disappeared from this country, one of the greatest states was Nizam Hyderabad. Nizam, the king of the state, was perhaps the richest man in the world, but he lived almost like a poor man.

If you had seen him, you could not have believed that he is the richest man. He had in his state the greatest diamond quarry in the world -- all the great diamonds, the Kohinoor and others, have come from his quarry. His own palace was full of diamonds; all his basements were full of diamonds. There were so many diamonds because first they used to come to him, he would choose the best ones for his own palace, and the remaining ones would be sold all over the world. He had so many diamonds that they were not counted, they were weighed. Diamonds are not weighed anywhere in the whole world, but their number was so great that there was no other way.

This man was a very holy man, and because of his holiness he lived a poor life. He went on gathering the money -- that was not a problem at all.The state had thousands of starving people and his palace was full of diamonds which were never going to be used. And he was a holy man, just because he lived like a poor man.

The most laughable thing about him was that he was very much afraid of ghosts. In Hyderabad it is thought that if you want to protect yourself from ghosts, you have to do one thing... they attack particularly in the night when you are asleep. To protect yourself in the night you have to put one of your legs into a bag full of salt. Nizam Hyderabad slept all his life with one of his legs in a bag full of salt, because ghosts are very much afraid of salt, they don't come close to salt -- I don't know who has created this idea.

And this man was constantly reading the holy KORAN, and was even respected by great Mohammedan scholars -- but nobody ever thought that he seems to be pathological... the fear of ghosts. To guard yourself against ghosts, and you are a man of God... God will take care at least. And if God cannot save you, how is the salt going to save you?

He was holy and very simple, doing everything a Mohammedan is supposed to do, but he had five hundred wives. Because Mohammed himself had nine wives, he has allowed his followers to have as many wives as they want. Can you think a man simple, holy -- afraid of ghosts, having five hundred wives, and not doubting once that it is absolutely ugly?

Women are not cattle. And there is a certain balance in existence; men and women are of equal number. If one person has five hundred wives, that means four hundred and ninety-nine men will remain without wives. What are they going to do? They will become homosexuals, or they will have to resort to some perversion, or they will have to go to prostitutes, or they will become rapists... but whatever happens to those four hundred and ninety-nine people, Nizam is responsible for all that.

Watch your holy men, watch your good men, watch your so-called moral men, and you will be amazed that the hidden reality is disgusting.

ALAS, I GREW WEARY OF THESE HIGHEST AND BEST MEN: FROM THEIR `HEIGHTS' I LONGED TO GO UP, OUT, AWAY TO THE SUPERMAN!

A HORROR OVERCAME ME WHEN I SAW THESE BEST MEN NAKED: THEN THERE GREW FOR ME THE WINGS TO SOAR AWAY INTO DISTANT FUTURES. The moment I saw these greatest

men naked, in their absolute reality -- not just the facade, not just the mask, but when I saw their original face -- I grew so weary that I grew wings to soar away into distant futures.

BUT I WANT TO SEE YOU DISGUISED, YOU NEIGHBORS AND FELLOWMEN, AND WELL-DRESSED AND VAINAND WORTHY AS `THE GOOD AND JUST.' I want you to remain disguised, because if you stand naked this whole world will look so disgusting that it is better you keep yourself... WELL-DRESSED AND VAIN AND WORTHY AS `THE GOOD AND THE JUST.'

AND I MYSELF WILL SIT AMONG YOU DISGUISED, SO THAT I MAY MISUNDERSTAND YOU AND MYSELF: THAT, IN FACT, IS MY LAST MANLY PRUDENCE. He is talking about prudence. In an authentic society there is no need for any prudence. One should be simple and open, available to be seen; there should be nothing secretive. The secretive is always ugly.

The superman must be an open book.

"But before the superman comes into existence," Zarathustra says, "I myself will remain disguised amongst all these disguised people." Because to stand naked amongst these disguised people is to be crucified; that is the crime of Jesus -- is to be poisoned; that is the crime of Socrates.

Zarathustra says, this... IS MY LAST MANLY PRUDENCE.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #7
Chapter title: Of the stillest hour

11 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,

OF THE STILLEST HOUR

ZARATHUSTRA TELLS HIS DISCIPLES HE MUST GO BACK INTO SOLITUDE AGAIN, ALTHOUGH HE DOES SO RELUCTANTLY, BECAUSE THE EVENING BEFORE, HIS "STILLEST HOUR" HAD SPOKEN TO HIM. HE RECOUNTS WHAT HAPPENED.

I TELL YOU THIS IN A PARABLE. YESTERDAY, AT THE STILLEST HOUR, THE GROUND SEEMED TO GIVE WAY: MY DREAM BEGAN.

THE HAND MOVED, THE CLOCK OF MY LIFE HELD ITS BREATH -- I HAD NEVER HEARD SUCH STILLNESS ABOUT ME: SO THAT MY HEART WAS TERRIFIED.

THEN, VOICELESSLY, SOMETHING SAID TO ME: `YOU KNOW, ZARATHUSTRA?'

AND I CRIED OUT FOR TERROR AT THIS WHISPER, AND THE BLOOD DRAINED FROM MY FACE: BUT I KEPT SILENT.

THEN AGAIN, SOMETHING SAID TO ME VOICELESSLY: `YOU KNOW, ZARATHUSTRA, BUT YOU DO NOT SPEAK!'

AND I ANSWERED AT LAST DEFIANTLY: `YES, I KNOW, BUT I WILL NOT SPEAK!'

THEN AGAIN SOMETHING SAID TO ME VOICELESSLY:`YOU WILL NOT, ZARATHUSTRA? IS THIS TRUE? DO NOT HIDE YOURSELF IN YOUR DEFIANCE!'

AND I WEPT AND TREMBLED LIKE A CHILD AND SAID:`ALAS, I WANT TO, BUT HOW CAN I? RELEASE ME FROM THIS ALONE! IT IS BEYOND MY STRENGTH!'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY:`OF WHAT CONSEQUENCE ARE YOU, ZARATHUSTRA? SPEAK YOUR TEACHING AND BREAK!'
AND I ANSWERED, `AH, IS IT MY TEACHING? WHO AM I? I AWAIT ONE WHO IS MORE WORTHY; I AM NOT WORTHY EVEN TO BREAK BY IT....'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY, `OH, ZARATHUSTRA, HE WHO HAS TO MOVE MOUNTAINS MOVES VALLEYS AND LOWLANDS, TOO.'
AND I ANSWERED: `MY WORDS HAVE AS YET MOVED NO MOUNTAINS AND WHAT I HAVE SPOKEN HAS NOT REACHED MEN. INDEED, I WENT TO MEN, BUT I HAVE NOT YET ATTAINED THEM.'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY:`HOW DO YOU KNOW THAT? THE DEW FALLS UPON THE GRASS WHEN THE NIGHT IS AT ITS MOST SILENT.'
AND I ANSWERED, `THEY MOCKED ME WHEN I FOUND AND WALKED MY OWN WAY. AND IN TRUTH MY FEET TREMBLED THEN.
`AND THEY SPOKE THUS TO ME: YOU HAVE FORGOTTEN THE WAY, NOW YOU WILL ALSO FORGET HOW TO WALK!'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY:`OF WHAT CONSEQUENCE IS THEIR MOCKERY? YOU ARE ONE WHO HAS UNLEARNED HOW TO OBEY: NOW YOU SHALL COMMAND!
`DO YOU KNOW WHAT IT IS ALL MEN MOST NEED? HIM WHO COMMANDS GREAT THINGS.
`TO PERFORM GREAT THINGS IS DIFFICULT: BUT MORE DIFFICULT IS TO COMMAND GREAT THINGS.
`THIS IS THE MOST UNPARDONABLE THING ABOUT YOU: YOU HAVE THE POWER AND YOU WILL NOT RULE.'
AND I ANSWERED: `I LACK THE LION'S VOICE FOR COMMAND.'
THEN AGAIN SOMETHING SAID TO ME IN A WHISPER:`IT IS THE STILLEST WORDS WHICH BRING THE STORM. THOUGHTS THAT COME ON DOVES' FEET GUIDE THE WORLD.
`O ZARATHUSTRA, YOU SHALL GO AS A SHADOW OF THAT WHICH MUST COME: THUS YOU WILL COMMAND AND COMMANDING LEAD THE WAY.'
AND I ANSWERED: `I AM ASHAMED.'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY:`YOU MUST YET BECOME A CHILD AND WITHOUT SHAME....'
AND I CONSIDERED LONG AND TREMBLED. AT LAST, HOWEVER, I SAID WHAT I HAD SAID AT FIRST: `I WILL NOT.'
THEN A LAUGHING BROKE OUT AROUND ME. ALAS, HOW THIS LAUGHING TORE MY BODY AND RIPPED OPEN MY HEART!
AND FOR THE LAST TIME, SOMETHING SAID TO ME:`O ZARATHUSTRA, YOUR FRUITS ARE RIPE, BUT YOU ARE NOT RIPE FOR YOUR FRUITS!
`SO YOU MUST GO BACK INTO SOLITUDE: FOR YOU SHALL YET GROW MELLOW....'
NOW YOU HAVE HEARD EVERYTHING, AND WHY I MUST RETURN TO MY SOLITUDE. I HAVE KEPT NOTHING BACK FROM YOU, MY FRIENDS.
AND YOU HAVE HEARD, TOO, WHO IS THE MOST SILENT OF MEN -- AND INTENDS TO REMAIN SO!...
WHEN ZARATHUSTRA HAD SAID THESE WORDS, HOWEVER, THE VIOLENCE OF HIS GRIEF AND THE NEARNESS OF HIS DEPARTURE FROM HIS FRIENDS OVERWHELMED HIM, SO THAT HE WEPT ALOUD; AND NO ONE KNEW HOW TO COMFORT HIM. BUT THAT NIGHT HE WENT AWAY ALONE AND FORSOOK HIS FRIENDS.
... THUS SPAKE ZARATHUSTRA

The moment comes in every mystic's life when he feels that he is a failure -- a failure because he cannot reach human beings. Not that he is not trying hard, but there are so many hurdles and so many obstacles to reaching human beings.

First, the experience of the mystic is attained in absolute solitude and silence. It needs great articulateness to bring that silence into words, to bring that music into mundane language. Much of the truth is lost in transforming silence into sound. There begins the failure of the mystic.

And then the people who are hearing him are not silent. They are full of prejudices, of their own thoughts -- although those thoughts are just rubbish, because they have not been discovered by themselves. They have only borrowed them from others. But they cling to those thoughts as if they are great treasures. So when they hear a mystic talking to them, they don't hear what he says, they hear what their prejudices allow them to hear. There comes the great failure.

They *think* they have heard the mystic, but they are absolutely deaf and blind -- they have been hearing only their own thoughts, seeing only their own dreams. They have not allowed the mystic the space, the silence, the consciousness to reach to their hearts. They have interpreted him, and all their interpretations are distortions.

In these moments of failure, the mystic has only one way, and that is to go back to his solitude again, go back to his own innermost core, to find some better ways, some better words, some better devices, so that he can communicate. He is burdened with a truth and he wants to share it, but nobody is ready to hear him.

In the solitude he polishes, gives last touches to his words, to his poetry, to his song; he drops all that which has been misunderstood before, and tries again from different angles. Perhaps from a different angle it may be possible to stir the longing in human beings which is lying dormant: the longing to transcend themselves, the longing to grow up, the longing to give birth to the superman.

It is in such a moment that these words have been spoken. Zarathustra wants to depart from his disciples, to go again into solitude. His effort to be understood has not been a success. He has tried his best, he has used the simplest words, the clearest concepts, but the mind is so full of prejudices, it screens everything that goes in.

The scientists have found a very shocking phenomenon: for centuries all our senses have been thought to be doors and windows through which existence can enter into us, but the latest research shows that rather than being windows and doors, our senses have been functioning as censors; and the percentage that they censor is unimaginable -- ninety-eight percent! What you see is only two percent of reality; ninety-eight percent has been blocked by your senses. What you hear is only two percent; ninety-eight percent has been blocked by your mind.

Certainly a man like Zarathustra will be able to see that he is going round and round you, but he is not reaching your heart. All doors are closed; no windows are open.

Before he departs again into solitude, to go deeper into himself and work out something more helpful for communion, he talks first with himself -- it is a monologue -- and then he departs from his disciples. Because it is a monologue, it is even more important than any dialogue, because he can say exactly what he wants to say -- he is talking to himself. The moment you talk to somebody else, you have to take him into consideration, and that pollutes everything, contaminates everything.

Zarathustra tells his disciples he must go back into solitude again, although he does so reluctantly, because the evening before, his "stillest hour" had spoken to him. What is this "stillest hour?" When he was absolutely silent and alone, he heard his own still, small voice. He recounts what happened.

I TELL YOU THIS IN A PARABLE: YESTERDAY, AT THE STILLEST HOUR, THE GROUND SEEMED TO GIVE WAY: MY DREAM BEGAN. You can see: just to be understood by his disciples, he is using words which are not exactly true. He is saying, I TELL YOU THIS IN A PARABLE. It is NOT a parable; it is something that has actually happened to him, but they will not be able to conceive of its happening. But as a parable, of course, they will be ready to listen to it.

YESTERDAY, AT THE STILLEST HOUR, THE GROUND SEEMED TO GIVE WAY: MY DREAM BEGAN. He does not say that it was an authentic experience -- that would make them cautious. He wants them to be relaxed, so something can penetrate into their beings. He says, "It was just a dream."

Have you ever watched? -- when somebody tells a parable or a dream, your mind is more open to listen to it. After all, it is a dream -- it is not going to disturb you. After all, it is only a parable, fictitious. You read fiction with a more open mind than you ever hear any mystic -- because to hear the mystic is dangerous. To hear the mystic means to get ready for a pilgrimage. To hear a mystic exactly means to go through a transformation. But fiction is entertainment.

Just three days before J. Krishnamurti died, one of my friends was with him; and he reported to me that his words to him were very strange. Krishnamurti was very sad and he simply said one thing: "I have wasted my life. People were listening to me as if I am an entertainment."

The mystic is a revolution; he is not entertainment.

If you *hear* him, if you *allow* him, if you open your doors to him, he is pure fire. He will burn all that is rubbish in you, all that is old in you, and he will purify you into a new human being. It is risky to allow fire into your being -- rather than opening the doors, you immediately close all the doors.

But entertainment is another thing. It does not change you. It does not make you more conscious; on the contrary, it helps you to remain unconscious for two, three hours, so that you can forget all your worries, concerns, anxieties -- so that you can get lost in the entertainment. You can note it: as man has passed through the centuries, he has managed to create more and more entertainments, because he needs more and more to be unconscious. He is afraid of being conscious, because being conscious means to go through a metamorphosis.

THE HAND MOVED, THE CLOCK OF MY LIFE HELD ITS BREATH -- I HAD NEVER HEARD SUCH STILLNESS ABOUT ME: SO THAT MY HEART WAS TERRIFIED.
THEN, VOICELESSLY, SOMETHING SAID TO ME: `YOU KNOW, ZARATHUSTRA?'
AND I CRIED OUT FOR TERROR AT THIS WHISPER, AND THE BLOOD DRAINED FROM MY FACE; BUT I KEPT SILENT.

Knowing is not something terrible -- but he is talking to the disciples and he is creating this whole monologue in such a way that they can be entertained, that they can listen to it just as a parable, or just as a dream. YOU KNOW, ZARATHUSTRA? a voiceless something said to me. AND I CRIED OUT FOR TERROR... BUT I KEPT SILENT.

THEN AGAIN, SOMETHING SAID TO ME VOICELESSLY: `YOU KNOW, ZARATHUSTRA, BUT YOU DO NOT SPEAK!'
AND I ANSWERED AT LAST DEFIANTLY: `YES, I KNOW, BUT I WILL NOT SPEAK!'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY: `YOU WILL NOT, ZARATHUSTRA? IS THIS TRUE? DO NOT HIDE YOURSELF IN YOUR DEFIANCE!'
AND I WEPT AND TREMBLED LIKE A CHILD AND SAID: `ALAS, I WANT TO, BUT HOW CAN I? RELEASE ME FROM THIS ALONE! IT IS BEYOND MY STRENGTH!'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY: `OF WHAT CONSEQUENCE ARE YOU, ZARATHUSTRA? SPEAK YOUR TEACHING AND BREAK!'
AND I ANSWERED: `AH, IS IT MY TEACHING? WHO AM I? I AWAIT ONE WHO IS MORE WORTHY; I AM NOT WORTHY EVEN TO BREAK BY IT.'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY: `O ZARATHUSTRA, HE WHO HAS TO MOVE MOUNTAINS MOVES VALLEYS AND LOWLANDS TOO.'
AND I ANSWERED: `MY WORDS HAVE AS YET MOVED NO MOUNTAINS AND WHAT I HAVE SPOKEN HAS NOT REACHED MEN. INDEED, I WENT TO MEN, BUT I HAVE NOT YET ATTAINED THEM.'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY: `HOW DO YOU KNOW THAT? THE DEW FALLS UPON THE GRASS WHEN THE NIGHT IS AT ITS MOST SILENT.'

All these things he is saying to his disciples in such an indirect way that they don't feel that they are being addressed -- a story is being told; they are just enjoying the parable. They are not on guard, and that is the whole purpose of the monologue: to put the disciples off guard.

AND I ANSWERED: `THEY MOCKED ME WHEN I FOUND AND WALKED MY OWN WAY; AND IN TRUTH MY FEET TREMBLED THEN.
'AND THEY SPOKE THUS TO ME: YOU HAVE FORGOTTEN THE WAY, NOW YOU WILL ALSO FORGET HOW TO WALK!'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY: `OF WHAT CONSEQUENCE IS THEIR MOCKERY? YOU ARE ONE WHO HAS UNLEARNED HOW TO OBEY: NOW YOU SHALL COMMAND!
`DO YOU KNOW WHAT IT IS ALL MEN MOST NEED? HIM WHO COMMANDS GREAT THINGS.
`TO PERFORM GREAT THINGS IS DIFFICULT: BUT MORE DIFFICULT IS TO COMMAND GREAT THINGS.
`THIS IS THE MOST UNPARDONABLE THING ABOUT YOU: YOU HAVE THE POWER AND YOU WILL NOT RULE.'
AND I ANSWERED: `I LACK THE LION'S VOICE FOR COMMAND.'
THEN AGAIN SOMETHING SAID TO ME AS IN A WHISPER: `IT IS THE STILLEST WORDS WHICH BRING THE STORM. THOUGHTS THAT COME ON DOVES' FEET GUIDE THE WORLD.
`O ZARATHUSTRA, YOU SHALL GO AS A SHADOW OF THAT WHICH MUST COME: THUS YOU MUST COMMAND AND COMMANDING LEAD THE WAY.'
AND I ANSWERED: `I AM ASHAMED.'
THEN AGAIN SOMETHING SAID TO ME VOICELESSLY: `YOU MUST YET BECOME A CHILD AND WITHOUT SHAME.
AND I CONSIDERED LONG AND TREMBLED. AT LAST, HOWEVER, I SAID WHAT I HAD SAID AT FIRST: `I WILL NOT.'
THEN A LAUGHING BROKE OUT AROUND ME. ALAS, HOW THIS LAUGHING TORE MY BODY AND RIPPED OPEN MY HEART!
AND FOR THE LAST TIME SOMETHING SAID TO ME: `O ZARATHUSTRA, YOUR FRUITS ARE RIPE BUT YOU ARE NOT RIPE FOR YOUR FRUITS!
`SO YOU MUST GO BACK INTO SOLITUDE: FOR YOU SHALL YET GROW MELLOW.'
NOW YOU HAVE HEARD EVERYTHING, AND WHY I MUST RETURN TO MY SOLITUDE. I HAVE KEPT NOTHING BACK FROM YOU, MY FRIENDS.
AND YOU HAVE HEARD, TOO, WHO IS THE MOST SILENT OF MEN -- AND INTENDS TO REMAIN SO!

This strange piece of monologue is a tremendously beautiful device. It is said, if you want your wife to listen to you, don't tell her directly, but whisper to somebody else... not loudly, just whisper in his ear and

she will hear. Zarathustra is doing the same. He is not addressing the disciples as usual; he is tired of it. He has tried to reach men, but he has not been able to reach -- they are so closed.

And particularly they are very closed to strangers and outsiders like Zarathustra. You talk in the crowd, and you listen in the crowd, without much trouble; you enjoy good conversations. But with a man like Zarathustra, there is no conversation. He speaks, and you have just to listen. Even when it seems like a dialogue, it is a monologue.

I have been asked many times, particularly by celebrities of some kind, if they could come to me to discuss a few things. And I have always answered them, "If you want to say something to me, I am ready to listen, but if you want to *hear* something from me, then you cannot speak. Then you have to be just silent and listen. Discussion is out of the question."

Discussion they enjoy, arguing they enjoy. Conversations are enjoyed all over the world -- day in, day out, people are talking. But when you come to a man who *knows*, there is no question of any discussion. Either you hear him or you don't hear him. If you hear him, in the very hearing you feel the truth of it. Nothing is left to discuss. And if you don't hear him, what are you going to discuss?

I have also observed people ask questions of me, and when I am answering them, they are the most unfortunate ones because they are not able to listen. They are tense -- it is *their* question. Everybody else is immensely fortunate because it is not *their* question. They are sitting, relaxed, listening; they understand more than the person whose question I am answering.

Just the idea that "it is *my* question" makes them tense, worried, and afraid: I may be hard with them; I may say something which hurts; I may destroy some old idea that they have been clinging to for a long time. Naturally they cannot listen. But I answer them because I know that everybody else will be immensely helped, because their questions are also *your* questions. But because you have *not* asked, you can remain relaxed; you can listen -- there is no harm.

Man's mind and its functioning is very strange.

This piece of Zarathustra's shows a great understanding. He has tried to address his disciples directly, and he has not been able to reach them. And I don't think there is any possibility to improve upon his statements -- they are perfect. Now he is saying, "I would like to tell you a parable, a dream, before I go into solitude. And I am going into solitude, into silence, to find deeper ways, subtler ways to reach men -- because what use is my understanding if I cannot share it? And what use is my experience if I cannot help those who are groping in the dark?"

The mystic's greatest problem, greater than attaining his experience, is to express it.

There is a story about Gautam Buddha. Every night his disciples, before going to sleep, had to meditate. And it was a very significant thing, because if you can go into sleep with a silent, peaceful mind, that space of silence and peace is carried all through your night. Just one hour's meditation before sleep turns into eight hours' meditation.

Whatever is your last thought when you fall asleep will be your first thought when you wake up. You can check it: just remember what your last thought is and you will be amazed -- as you start feeling that you are awakening, the same thought is standing at your door.

It means you can use six or eight hours of sleep in a tremendously creative way. And the most significant will be to go into sleep, slip into sleep, meditatively. Meditation slowly, slowly becomes your sleep, and then your sleep becomes meditation. And to meditate eight hours or six hours is going to change you so totally, without any effort, that you will be surprised: you have not done anything, but now you are not the same person who used to be angry over small things, who used to hate, who used to be greedy, who used to be violent, who used to be jealous, who used to be competitive.

All those things have disappeared and you have not done anything -- you have been simply meditating before you go to sleep. That is the *best* time, because in the day you cannot get six hours to devote to meditation. But anyway you have to sleep -- why not transform your sleep into meditation? That was a great contribution of Gautam Buddha.

So it was customary for his disciples.... Hence, he never used to say after his evening talk, "Now go and meditate before you fall asleep." Rather than saying that, he used to say -- it had become a code, because every evening it was repeated -- "I have said what I wanted to say to you; now do your *real* work before you go to sleep."

One night, a prostitute and a thief also had come to listen to Gautam Buddha, and when he said, "Now go and do your *real* work before you go to sleep," the thief said, "My God! In ten thousand people I am

hiding myself, and this fellow knows about my work. And not only does he know, he is commanding me, `Now go and do your real work before you go to sleep.'"

He was immensely impressed and so was the prostitute. She could not believe that Gautam Buddha could be aware of her and aware also that she was a prostitute and her real work was in the night. The man was amazing -- his vision, his clarity!

The next morning they both came to touch Gautam Buddha's feet, and he said, "What is the matter?"

The thief said, "Nothing is hidden from you. Last night was the last time that I even *thought* of stealing. I will never do it -- you changed me without preventing me from stealing. On the contrary, you said, `Go and do your real work.' And I said, `I am wasting my life. Such consciousness is possible for me too.'"

And the prostitute said, "I have dropped my profession. I had never thought that you would say before ten thousand people, `Now go and do your real work.' I am not going anywhere now; now my real work is at your feet."

Buddha said, "My God, that `real work' was something else I was saying to my disciples."
They said, "Don't try to deceive us."

And Buddha used to speak about this incident -- they both became his disciples -- he used to say to people, "It is very difficult to know what you are going to understand. One thing is certain: it is not going to be the same as what I am saying. I will say one thing and it depends on you what you hear. I cannot control it."

And the last day, when he was dying, he was asked by Ananda, "You have not allowed any of your words to be written in your lifetime because when people misunderstand you in your very presence, what meanings will they take from a book? How they will distort cannot be conceived of. So you did not allow us to write anything. But after your death.... Please give us permission, because the words that you have spoken are pure gold, and they should be preserved for the coming generations."

So Buddha said, "You can write them, but I have one condition: each scripture that you make out of my words should begin, `I have heard Gautam Buddha say....' Don't start it, `Gautam Buddha said this.' You simply report what you have heard."

That is why all Buddhist scriptures start with the same sentence: "I have heard Gautam Buddha saying this." The implication is clear -- that he may not have meant what I have heard; he may not have said it at all, but this is what I have heard.

No other scripture in the world, of any religion, begins with those words -- because that was Buddha's condition: "If you write, remember, don't write that Gautam Buddha said this. How can you know what Gautam Buddha said? All that you can say is, `I have heard Gautam Buddha saying this.' Make it a point that you don't impose *your* hearing on my sayings."

It is certainly almost impossible to understand a Buddha, a Zarathustra, a Jesus, because they are speaking from such heights and you are living in such deep, dark valleys that by the time their words reach you, they have lost the quality of a sunlit peak, and they have gathered the qualities of your dark valleys.

The day Gautam Buddha became enlightened, he remained for seven days silent, because he could not see *any* possibility to communicate what had happened to him. He thought over it again and again. Those seven days were a great torment for him. He wanted to speak, because it might help somebody somewhere, but he could not see the possibility that he would be able to reach anyone.

And the parable is that those who had become enlightened before him, and were no longer in their bodies.... In Buddhism they are called gods; Buddhism has no single God -- anybody who becomes enlightened is a god. On that point Zarathustra and Buddha are absolutely in agreement. God is your future, not your past; it is not that God created you -- it is you who have to create the God in your consciousness, by purifying it so totally that it becomes divine.

So the people who had become enlightened before him were watching from their universal state, unembodied, and said, "Why is this man not speaking? He *has* to speak... for the simple reason that in thousands of years only one person becomes enlightened, and if he does not speak he will not be able to share his ecstasy, he will not be able to help people, to show the way -- and there are millions of people who are groping in the dark, searching for truth. An enlightened man cannot be forgiven if he remains silent; although his silence can be understood, he cannot be forgiven."

They waited for seven days, and finally they came down -- just bodiless voices. And they told Gautam Buddha, "This is not right. The whole existence is waiting for you to speak, because you are the hope for raising the consciousness of humanity higher. Don't remain silent."

But Buddha's argument was clear: "Do you think that if I speak to people they will get it? Do you think

there is *any* possibility that I will be understood? There is every possibility that I will be MISunderstood. Now the gap seems to be unbridgeable; they are creatures of darkness. I was also a creature of darkness and I understand what darkness does to people, what blindness does to people. Now I am an outsider. My language will be of *light*, and they can understand only the language of darkness. Still do you suggest that I speak?"

The gods were silent. They could not find any argument to convince Gautam Buddha, but they were very reluctant to leave him without convincing him. So they went aside and discussed among themselves what to do: "What he is saying *is* right -- it is our own experience -- but some way has to be found, some argument that compels him to speak."

And they found a way. They came back and they said, "We agree with you. But we agree with you only 99.9 percent. You have to give us at least .1 percent. We are not asking much; we are giving you almost one hundred percent, but you have to give us a little chance. We understand what you are saying -- it is our own experience too. But we have come to say to you that there are a few people, a *very* few people, who are just on the verge... a little push and they will move from darkness to light. And if nobody gives them a little push, they may move even more into darkness.

"And they are borderline cases -- you have to concede that there are a few cases which are just on the boundary. You have to speak for those few people who have somehow, accidentally perhaps, reached to the boundary of their darkness. Just a little push and they will be out of the darkness into the full daylight. They are not many, maybe very few; but even if a dozen people can become enlightened with your effort, it is a great reward. Existence will remain obliged to you forever."

Buddha could not deny this. The argument was significant -- and that was the beginning of his long journey amongst the crowds. For forty-two years he was speaking -- morning, evening -- to the very last moment of his life. And it was certainly good that he spoke, because more people became enlightened around him than around anybody else in the whole world.

The effort is tedious; the possibility of being misunderstood is great. Zarathustra's going into solitude has two points. One, he wants to find new ways, new methods, new words, new nets to catch men and drag them out of their blindness and their darkness. And secondly, he wants his disciples to understand that they have failed him, that they have not been what was expected of them, and that he has to go, just to find new ways of approaching their hearts.

NOW YOU HAVE HEARD EVERYTHING, AND WHY I MUST RETURN TO MY SOLITUDE. I HAVE KEPT NOTHING BACK FROM YOU... AND YOU HAVE HEARD, TOO, WHO IS THE MOST SILENT OF MEN -- AND INTENDS TO REMAIN SO!
... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #8
Chapter title: The wanderer

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BELOVED OSHO,
THE WANDERER
ZARATHUSTRA SPEAKS TO HIMSELF:
I AM A WANDERER AND A MOUNTAIN-CLIMBER... I DO NOT LIKE THE PLAINS AND IT SEEMS I CANNOT SIT STILL FOR LONG.
AND WHATEVER MAY YET COME TO ME AS FATE AND EXPERIENCE -- A WANDERING AND A MOUNTAIN-CLIMBING WILL BE IN IT: IN THE FINAL ANALYSIS ONE EXPERIENCES ONLY ONESELF.
THE TIME HAS PASSED WHEN ACCIDENTS COULD BEFALL ME; AND WHAT COULD STILL COME TO ME THAT WAS NOT ALREADY MY OWN?
IT IS RETURNING, AT LAST IT IS COMING HOME TO ME -- MY OWN SELF AND THOSE PARTS OF IT THAT HAVE LONG BEEN ABROAD AND SCATTERED AMONG ALL THINGS AND ACCIDENTS.
AND I KNOW ONE THING MORE: I STAND NOW BEFORE MY LAST SUMMIT AND BEFORE THE DEED THAT HAS BEEN DEFERRED THE LONGEST. ALAS, I HAVE TO CLIMB MY MOST DIFFICULT PATH! ALAS, I HAVE STARTED UPON MY LONELIEST WANDERING!
BUT A MAN OF MY SORT DOES NOT AVOID SUCH AN HOUR: THE HOUR THAT SAYS TO HIM: `ONLY NOW DO YOU READ YOUR PATH OF GREATNESS! SUMMIT AND ABYSS -- THEY ARE NOW UNITED IN ONE!
`YOU ARE TREADING YOUR PATH OF GREATNESS: NOW WHAT WAS FORMERLY YOUR ULTIMATE DANGER HAS BECOME YOUR ULTIMATE REFUGE!...
`YOU ARE TREADING YOUR PATH OF GREATNESS: NO ONE SHALL STEAL AFTER YOU HERE! YOUR FOOT ITSELF HAS EXTINGUISHED THE PATH BEHIND YOU, AND ABOVE THAT PATH STANDS WRITTEN: IMPOSSIBILITY.
`AND WHEN ALL FOOTHOLDS DISAPPEAR, YOU MUST KNOW HOW TO CLIMB UPON YOUR OWN HEAD: HOW COULD YOU CLIMB UPWARD OTHERWISE?
`UPON YOUR OWN HEAD AND BEYOND YOUR OWN HEART! NOW THE GENTLEST PART OF YOU MUST BECOME THE HARDEST....
`IN ORDER TO SEE MUCH ONE MUST LEARN TO LOOK AWAY FROM ONESELF -- EVERY MOUNTAIN-CLIMBER NEEDS THIS HARDNESS.
`BUT HE WHO, SEEKING ENLIGHTENMENT, IS OVER-EAGER WITH HIS EYES, HOW COULD HE SEE MORE OF A THING THAN ITS FOREGROUND!
`YOU, HOWEVER, O ZARATHUSTRA, HAVE WANTED TO BEHOLD THE GROUND OF THINGS AND THEIR BACKGROUND: SO YOU MUST CLIMB ABOVE YOURSELF -- UP AND BEYOND, UNTIL YOU HAVE EVEN YOUR STARS UNDER YOU!'
YES! TO LOOK DOWN UPON MYSELF AND EVEN UPON MY STARS: THAT ALONE WOULD I CALL MY SUMMIT, THAT HAS REMAINED FOR ME AS MY ULTIMATE SUMMIT!...
MAN, HOWEVER, IS THE MOST COURAGEOUS ANIMAL: WITH HIS COURAGE HE HAS OVERCOME EVERY ANIMAL. WITH A TRIUMPHANT SHOUT HE HAS EVEN OVERCOME EVERY PAIN; HUMAN PAIN, HOWEVER, IS THE DEEPEST PAIN.
COURAGE ALSO DESTROYS GIDDINESS AT ABYSSES: AND WHERE DOES MAN NOT STAND AT AN ABYSS? IS SEEING ITSELF NOT -- SEEING ABYSSES?
COURAGE IS THE BEST DESTROYER: COURAGE ALSO DESTROYS PITY. PITY, HOWEVER, IS THE DEEPEST ABYSS: AS DEEPLY AS MAN LOOKS INTO LIFE, SO DEEPLY DOES HE LOOK ALSO INTO SUFFERING.
COURAGE, HOWEVER, IS THE BEST DESTROYER, COURAGE THAT ATTACKS: IT DESTROYS EVEN DEATH, FOR IT SAYS: `WAS THAT LIFE? WELL THEN! ONCE MORE!'
BUT THERE IS A GREAT TRIUMPHANT SHOUT IN SUCH A SAYING. HE WHO HAS EARS TO HEAR, LET HIM HEAR....
... THUS SPAKE ZARATHUSTRA.

One of the most fundamental things to be understood by all those who are in search -- in search of a path, in search of a direction, in search of a meaning, in search of themselves -- is that they will have to become wanderers. They cannot remain static. They have to learn to be a process rather than being an event.

The greatest distinguishing mark between things and man, between animals and man, is that things remain the same; they cannot become wanderers. Animals also are born complete -- they don't grow up, they only grow old. A deer is born a deer and will die a deer. There is no process between birth and death, no becoming.

Man is the only being on the earth -- and perhaps in the whole universe -- who can become a process, a movement, a growing. Not just growing old, but growing up to new levels of consciousness, to new stages of awareness, to new spaces of experience. And there is the possibility in man that he can even transcend

himself, he can go beyond himself. That is taking the process to its logical end.

In other words, I would like you to remember that man is not to be understood as a being, because the word *being* gives a wrong idea -- as if man is complete.

Man is a becoming.

Man is the only animal who is not complete. And that is his glory, not his curse; it is his blessing. He can be born as a man, and he can die as a Zarathustra, or as a Gautam Buddha, or as a Jesus Christ -- who have transcended humanity and reached to a new space you can call enlightenment, you can call awakening, you can call godliness, but something superhuman. Man is a becoming. Zarathustra uses the parable of the wanderer for this fundamental truth about man.

ZARATHUSTRA SPEAKS TO HIMSELF -- and naturally when somebody like Zarathustra speaks to himself he speaks more authentically, more truthfully than when he speaks to others. Speaking to others, he has to concede and compromise with the others; otherwise he will be speaking a language which is only going to be misunderstood. He has to come down from his heights to the dark valleys of those with whom he is speaking.

But when he speaks with himself he can speak on the sunlit peaks, without any compromise. He can say exactly what he wants to say because he is saying it to himself, not to anybody else; there is no problem of being misunderstood. The monologue and the dialogue are two totally different phenomena.

One of the most significant Jewish philosophers of this century, Martin Buber, has contributed to world thought the idea of the dialogue. According to him, dialogue is the most significant thing. But perhaps he does not know that monologue has a height which no dialogue can ever have. So when Zarathustra speaks to himself, listen more carefully, because he is speaking from the very source of his heart -- and without any compromise, without any concern that he may be understood or not understood.

He is talking to himself, and these are the most important statements that he makes.ZARATHUSTRA SPEAKS TO HIMSELF:

> I AM A WANDERER AND A MOUNTAIN-CLIMBER... I DO NOT LIKE THE PLAINS AND IT SEEMS I CANNOT SIT STILL FOR LONG.

What he is saying represents exactly the innermost longing of human beings. They are all wanderers, although they have not dared to wander and they have not dared to mountain climb. Perhaps this is one of the basic reasons why they are miserable: their greatest longing remains unfulfilled; they are tied down to the plains.

There are reasons why they are tied down to the plains -- it is more comfortable, it is more convenient, it is less dangerous, more secure. But it is not according to the innermost longing of the soul. The soul wants to soar high in the skies, it wants to go into unknown lands, it wants to wander on paths which are virgin. It wants to climb mountains which have never been climbed before.

It is something essentially human; it is born with man. You can keep it repressed, but then you will remain sad, miserable, and you will always feel something is missing. You may accumulate money, you may accumulate power, you may become very respectable, but inside yourself there will remain something unfulfilled, still hankering for the stars.

Man is certainly a moon-gazer. Deep down, everybody is a lunatic. The word *lunatic* comes from *luna*, the moon. Everybody wants to reach to the moon. It is not a question of finding something there, the question is of reaching there. The very pilgrimage is the bliss -- not the goal.

The goal is perhaps nothing but an excuse to wander, because whenever one reaches a goal, immediately he starts preparing for a new journey, a new pilgrimage. That goal has served its purpose. All goals are just to help you to keep on moving.

Movement is such a joy because movement is life. Movement is such an ecstasy because the moment you stop moving, you are dead. You may go on breathing, but that does not mean life. Movement brings you all the songs and all the dances possible.

Rabindranath Tagore has written a very strange poem. The poem is immensely significant in understanding the wandering spirit of man.

Rabindranath says that he is in search of God... perhaps God too is the ultimate excuse for wandering -- perhaps the best excuse, because you will never find Him; the wandering will remain eternal. That is the beauty of God -- you can long for Him, but you cannot find Him; nobody has ever found Him. The people who deny God are not aware of the deep psychology behind the fiction of God. They don't know that if you deny God, if you deny paradise, if you deny the afterlife, you are denying movement for man.

If you deny soul, if you deny consciousness, if you say consciousness is nothing but a by-product of matter as the communists say.... The way Karl Marx has defined consciousness is as a by-product of matter, nothing much. Whether he is right or wrong is not the question, the question is that if he is accepted he has destroyed your every possibility of movement. He has denied you the exploration of the unknown and the unknowable.

Rabindranath says, "I was in search of God, and once in a while I would see him far away, near a star. But by the time I would reach that star, lives would have passed and God would have moved somewhere else. And the search continued.... One day, suddenly, I reached a place before a beautiful palace, and on the signboard it said in golden letters `The House of God.' First I was thrilled -- thrilled that I had made it after all -- and I rushed up the many steps leading to the door of the palace.

"But just as I was going to knock on the door, a thought suddenly paralyzed me -- my hand remained paralyzed, without knocking, near the door -- a thought that `If in reality this is the house of God and He opens the door, then I am finished. My whole joy was the search, my whole joy was looking for God. After meeting God, what am I going to do?'"

A great fear grips him. He takes his shoes off and, carrying them in his hands, goes back down the steps. He is afraid -- although he has not knocked on the door, hearing the noise of the shoes, of footsteps, God Himself may open the door and say, "Where are you going? I am here."

"And then I ran away from that house, faster than I had ever run before. Now I am again searching for God. I know where He lives, so I can avoid that place and go on searching all over the universe. The search continues, my adventure continues, my excitement continues, the tomorrow remains meaningful -- and I am fortunate that I know that even by accident I cannot reach His house. I have seen His house, and I have also seen that He is just an excuse; my real desire is to explore the unknown.

"God was just a name, I had never really thought about all its implications. If you really meet Him, what are you going to do? It will be very embarrassing. What are you going to say? And then there is no tomorrow, you have come to the full stop -- because there is nothing beyond God; God is the very beyond."

I have loved that small poem very much; it gives insight into the human spirit. The human spirit is nothing but a longing -- longing for the unknown, longing to know more, longing to be more, longing to explore uncharted seas, unclimbed mountains, unreached stars.

And the joy is not in reaching, the joy is in making the effort, the arduous effort, the dangerous effort. Once you have reached you will have to find a new excuse; otherwise that will be your grave, that will be suicidal.

When Zarathustra says, I AM A WANDERER AND A MOUNTAIN-CLIMBER, he is saying something about you all. He is saying something about the very human spirit.

> I DO NOT LIKE THE PLAINS AND IT SEEMS I CANNOT SIT STILL FOR LONG.
> AND WHATEVER MAY YET COME TO ME AS FATE AND EXPERIENCE -- A WANDERING AND A MOUNTAIN-CLIMBING WILL BE IN IT.

I will not accept any other destiny, because any other destiny will be nothing but death. I will accept the destiny only if wandering and mountain climbing are *part* of it, if my wandering continues and new mountains and higher mountains and farther-away stars are still available to me.

> IN THE FINAL ANALYSIS, ONE EXPERIENCES ONLY ONESELF.

As you go on searching for truth, searching for God, searching for meaning... these are all different names because you cannot go on simply searching for nothing. That needs a totally different insight.

If you understand that wandering in itself is the goal, that there is no goal for which the wandering exists -- all goals exist for wandering; wandering itself is the goal -- then you need not even have goals. You need not even bother about meaning, about truth, about God; you can go on searching.

But it may be a little difficult. And it will look a little irrational if somebody asks you, "What are you searching for?" If you cannot answer him, and if you simply say, "I am only a pure searcher, it does not matter what...." Not to feel embarrassed, you choose any name: you are searching for liberation, you are searching for enlightenment, you are searching for the ultimate truth -- beautiful words, and very satisfying to the person who is asking you the question. Neither he is embarrassed nor you are embarrassed.

But in all this wandering, in all this searching, in all this mountain climbing, what do you find? Zarathustra says: you find only yourself.

Of course, if you have not wandered, perhaps you may not have found yourself -- because all those

ecstasies, all those new spaces that you come across help you to discover yourself. Slowly, slowly it dawns upon you that all goals are just excuses.
I am nothing but a longing, a desire for the impossible.
This is knowing oneself -- the desire for the impossible.

The possible is only for the mediocre minds, for the middle-class people. The impossible is for real giants. They know it cannot be found, that's why it is so important to find it. Knowing perfectly well it has never been found and it is not going to be found gives a great excitement.

The impossible goes on raising human consciousness to higher planes. You may not find anything but you will become a superman.

IN THE FINAL ANALYSIS ONE EXPERIENCES ONLY ONESELF.
THE TIME HAS PASSED WHEN ACCIDENTS COULD BEFALL ME; AND WHAT COULD STILL COME TO ME THAT WAS NOT ALREADY MY OWN?

Now, no accidents happen to him -- what does Zarathustra mean? Accidents happen in your life because you have chosen a certain goal, and if you go astray you miss the goal. You wanted to catch a train and you reached the station late and you missed the train. But if you have no goal except wandering, you cannot go astray. If you are not going to catch the train -- no train in particular -- you cannot miss the train.

Accidents happen only because we want our lives to be in a certain way and something goes wrong, something hinders, something prevents, something comes in the way. You wanted it to be otherwise, and it does not prove to be that way; that is why accidents happen.

Zarathustra says, THE TIME HAS PASSED WHEN ACCIDENTS COULD BEFALL ME. Now nothing can be an accident to me, because I accept everything. Even the accident is perfectly good, going astray is perfectly good. I was not going towards a particular goal anyway.

This is something of tremendous depth; that a man can come to an understanding with life, to such a deep rapport and harmony, that whatever happens is the right thing. He was not asking for something to happen, he was simply available -- whatever happens is the right thing, whatever happens, that's what he was wanting to happen.

To go beyond accidents means you have attained a tremendous accord with existence. There is no failure possible, there is no frustration possible. Your silence and your serenity cannot be disturbed.

Gautam Buddha has named this understanding the experience of "suchness." Whatever happens he says, "Such was going to happen." If you were expecting otherwise, then certainly you are sad and you are frustrated -- life has not been kind towards you. But to Gautam Buddha, life is always kind, existence is always compassionate, because whatever happens, that's how it should happen. Gautam Buddha has no other desire than existence itself.

His word is very beautiful. His original word is *tathata*, and because of this word, because he was using it continually... a disciple dies and he says, "It is perfectly okay, his time had come." Nobody dies untimely, although on every grave you will find written, "This poor fellow died untimely." Nobody dies untimely, everybody dies timely, exactly the way that he should die. Because of his use of the word *tathata*, "such is the nature of things," his name became Tathagat -- the man who believes in suchness.

You cannot disturb such a man. He will accept the disturbance with an absolute welcome. There is no resistance, there is no reluctance. It is not that he is somehow accepting it, there is total acceptance.

With total acceptance, accidents stop happening and life becomes a totally different experience where there are no frustrations, no accidents, no disasters, where everything is exactly as it should be. You are so centered, so calm and quiet. Nothing stirs in you. Only in this centeredness, in this calmness and quietness, one comes to know oneself.

IT IS RETURNING, AT LAST IT IS COMING HOME TO ME -- MY OWN SELF AND THOSE PARTS OF IT THAT HAVE LONG BEEN ABROAD AND SCATTERED AMONG ALL THINGS AND ACCIDENTS. Now I am gathering to myself all those parts that had fallen apart. At last, I am coming home!

But remember, his home does not mean that he is going to sit still. Wandering is his home, climbing the mountains is his home. He has found his purest longing -- it is nothing but a desire to overcome itself. This he calls "returning home" and becoming one; gathering all the scattered parts and creating an organic unity.

AND I KNOW ONE THING MORE: I STAND NOW BEFORE MY LAST SUMMIT AND BEFORE THE DEED THAT HAS BEEN DEFERRED THE LONGEST. ALAS, I HAVE TO CLIMB MY MOST DIFFICULT PATH! ALAS, I HAVE STARTED UPON MY LONELIEST WANDERING! Up to now he

was with his disciples. Now he is absolutely alone, and he is on his longest wandering -- a wandering that perhaps never ends, that only begins but never ends.

BUT A MAN OF MY SORT DOES NOT AVOID SUCH AN HOUR: THE HOUR THAT SAYS TO HIM: `ONLY NOW DO YOU TREAD YOUR PATH OF GREATNESS! SUMMIT AND ABYSS -- THEY ARE NOW UNITED IN ONE!' He is saying, "A man of my qualities, who is ready to go on the longest journey knowing perfectly well that perhaps it will never end, and alone, feels deep in the heart: only now am I treading the path of greatness. Summit and abyss -- the highest and the lowest -- both meet in one, because now nothing is high to me and nothing is low to me.

If I fall into the lowest abyss, that will be a wandering; if I reach to the highest summit, that will be a wandering. In my wandering there is no longer any goal. The summit and the abyss have become one; THEY ARE NOW UNITED IN ONE.

When such an experience happens you are both, together: your deepest self and your highest self. You are the whole range of all the colors of the rainbow, from one end to the other.

YOU ARE TREADING YOUR PATH OF GREATNESS: NOW WHAT WAS FORMERLY YOUR ULTIMATE DANGER HAS BECOME YOUR ULTIMATE REFUGE! What was first thought to be an ultimate danger -- to be alone on a journey which nobody knows whether it ends anywhere or not, whether it leads anywhere or not... that has always been the danger. That's why people remain in crowds. They don't go alone, they remain Christians, they remain Hindus, they remain Mohammedans; they remain Indians, they remain Germans, they remain British.

They are always clinging to some kind of crowd -- nation, religion, some organization, some political ideology -- just to avoid loneliness, because somehow we have convinced ourselves that so many millions of people cannot be wrong. But the trouble is, everybody is thinking the same.

In the life of one of the emperors of India, Akbar... he writes in AKBAR NAMMA, his autobiography, that a beautiful marble pond was made in his garden especially for swans to be brought from the Himalayas, because they are the greatest swans in the world -- the whitest and the most beautiful. One of his friends suggested, "Don't fill it with water, fill it with milk as a welcome for those great swans you are bringing from the Himalayas." They very rarely come to the plains; they remain at the highest lake in the world, Mansarovar.

Very few human beings have been able to reach Mansarovar. It is deep in the Himalayas, and at a height which no other lake in the world is. It is the most peaceful lake, and only those swans live there. The idea was good, to welcome them, but where to get so much milk from? -- the pond was very big.

The friend suggested, "Do one thing: we can inform the whole capital that tomorrow everybody has to bring a bucketful of milk for the king's garden. The swans are coming and it is the duty of the capital to welcome them with milk."

A very wise man who was very intimate with Akbar said to him, "You will be very much surprised tomorrow morning."

Akbar said, "Why? What do you mean?"

He said, "Just wait. Tomorrow morning is not far away."

And Akbar was really surprised, because the whole pond was full of water! Everybody in the capital had thought that just one bucketful of water in millions of buckets of milk... who can find out who has poured in a bucketful of water? It will get mixed with the milk. But *everybody* had thought that. Not even a single person had brought milk. Early in the morning -- and because they all were bringing water, before the sunrise -- they all poured their buckets in. And they were very happy that they had managed it. They went back home.

When the king came to look, the wise man was there, sitting. He said, "Look at that, your pond full of milk. You don't understand the human mind."

They all think alike -- it is a crowd. You are part of a crowd and you think, "So many people cannot be wrong." But they all are thinking the same, that so many people cannot be wrong. Everybody is thinking the same. Although you may be in a crowd you are alone, and your aloneness remains intact. Why do people want to remain in crowds? What is the fear of being alone?

Zarathustra says, "That has been formerly my greatest danger -- to be left alone, because then one starts wondering whether I am on the right path, whether what I am doing is the right thing to do. And there is nobody else to ask for advice." Left alone, a thousand and one doubts arise, and there is nobody to answer.

People love to live in crowds. There are always people who are ready to give you advice, whether they

know anything or not. Giving advice to others is such a joy, and everybody knows that advice is the one thing in the world which is given most, and never taken by anybody. But still people go on giving, free of charge.

But in the crowd one feels cozy. Surrounded by so many people there is every possibility to feel, "Whatever I am doing is right, because everybody else is doing it." Alone, great doubts arise -- and with them, great darkness surrounds you. Alone... where are you going? Is there any God? Does this path lead anywhere, or are you simply going into nowhere-ness?

But he says "What was the greatest danger before has become my ultimate refuge. Now I enjoy it; it is my shelter, it is my home. I have dropped all goals, I have made wandering my goal; now I cannot go wrong."

YOU ARE TREADING YOUR PATH OF GREATNESS: NO ONE SHALL STEAL AFTER YOU HERE! YOUR FOOT ITSELF HAS EXTINGUISHED THE PATH BEHIND YOU, AND ABOVE THAT PATH STANDS WRITTEN: IMPOSSIBILITY. Unless you accept the challenge of the impossible, your greatness can never blossom to its ultimate peak. Only the impossible brings you to your full flowering; only the impossible brings you your spring, your home.

If you ask me, I will say: God is nothing but another name of the impossible. But it has lost its quality because you have become so acquainted with it -- you never think that it is something that is impossible. You have started thinking of God as possible. It has lost its very purpose.

It is better now to change it for Zarathustra's word, *impossibility*. That is his home, that is his refuge, and that is his wandering. And it is bringing his genius, his greatness, his integrity, his individuality to its ultimate grandeur. There is no other achievement except the glory of your own being.

> AND WHEN ALL FOOTHOLDS DISAPPEAR, YOU MUST KNOW HOW TO CLIMB UPON YOUR OWN HEAD: HOW COULD YOU CLIMB UPWARD OTHERWISE?

One has to transcend oneself.

One has to leave oneself behind; one has to go ahead of oneself.

All that you are has to be left behind -- your thoughts, your dreams, your imaginations, your prejudices, your philosophies... everything that makes up your personality. You have to leave it the way the snake leaves its old skin -- it slips out and never even looks back.

Unless one transcends oneself one cannot experience the impossible. One cannot experience the ultimate in wandering, in searching, one cannot experience the purest longing.

You are just an arrow, and for you there is no target. To understand that you are an arrow -- in full speed, going nowhere; you don't have any target -- is the most difficult thing to understand about your own being. All other religions seem to be childish -- toys for the children. Zarathustra is giving you a challenge which can be accepted only by the very courageous.

> UPON YOUR OWN HEAD AND BEYOND YOUR OWN HEART! -- upon your own logic and beyond your own love -- NOW THE GENTLEST PART OF YOU MUST BECOME THE HARDEST.
> IN ORDER TO SEE MUCH ONE MUST LEARN TO LOOK AWAY FROM ONESELF -- EVERY MOUTAIN-CLIMBER NEEDS THIS HARDNESS.
> BUT HE WHO, SEEKING ENLIGHTENMENT, IS OVER-EAGER WITH HIS EYES, HOW COULD HE SEE MORE OF A THING THAN ITS FOREGROUND!
> YOU, HOWEVER, O ZARATHUSTRA, HAVE WANTED TO BEHOLD THE GROUND OF THINGS AND THEIR BACKGROUND: SO YOU MUST CLIMB ABOVE YOURSELF -- UP AND BEYOND, UNTIL YOU HAVE EVEN YOUR STARS UNDER YOU!
> YES! TO LOOK DOWN UPON MYSELF AND EVEN UPON MY STARS: THAT ALONE WOULD I CALL MY SUMMIT, THAT HAS REMAINED FOR ME AS MY ULTIMATE SUMMIT!
> MAN, HOWEVER, IS THE MOST COURAGEOUS ANIMAL: WITH HIS COURAGE HE HAS OVERCOME EVERY ANIMAL. WITH A TRIUMPHANT SHOUT HE HAS EVEN OVERCOME EVERY PAIN; HUMAN PAIN, HOWEVER, IS THE DEEPEST PAIN.
> COURAGE ALSO DESTROYS GIDDINESS AT ABYSSES: AND WHERE DOES MAN NOT STAND AT AN ABYSS?

Wherever you are, however you try to deceive yourself, you are standing at an abyss. All your consolations are false. All your defenses are only imaginary. Are you not standing at an abyss each moment of your life? -- because the next moment can be your death, and that is the greatest abyss.

IS SEEING ITSELF NOT -- SEEING ABYSSES? The more you are a seer, the more you see the abysses around you. The blind man can stand happily by the side of an abyss not knowing there is an abyss.

Just one wrong step and he will be lost forever, but only a blind man can stand there without any fear. All seeing is seeing of the abysses. But also, if you want to see the summits of your being you will have to see the abysses.

If you don't have a goal, if you don't want to reach anywhere, if the very exploring is a joy unto itself, if discovering new spaces outside and inside is a bliss and a benediction to you, then abysses and summits don't make any difference. They become one -- they *are* one. And man has that much courage, one just has to awaken it; it is fast asleep.

Once your courage is awake, once your courage roars like a lion, you feel for the first time the thrill of life, the joy of life, the dance of life.

> COURAGE IS THE BEST DESTROYER: COURAGE ALSO DESTROYS PITY. PITY, HOWEVER, IS THE DEEPEST ABYSS: AS DEEPLY AS MAN LOOKS INTO LIFE, SO DEEPLY DOES HE LOOK ALSO INTO SUFFERING.
> COURAGE, HOWEVER, IS THE BEST DESTROYER, COURAGE THAT ATTACKS: IT DESTROYS EVEN DEATH, FOR IT SAYS: `WAS THAT LIFE? WELL THEN! ONCE MORE!'

I am reminded of a small anecdote. In the Soviet Union, in the middle of the night, a KGB man knocks on a door and shouts, "Is Ginsberg inside?"

Somebody opens the door, and the KGB man says, "I am from the KGB. Is Ginsberg inside?"
The man said, "Ginsberg? He is dead."
The KGB man said, "Dead? Who are you? What is your name?"
The man said, "My name? My name is Ginsberg."

The KGB man said, "Are you insane or something? Just now you said that Ginsberg is dead."

The man laughed and he said, "Do you call this living? Even in the middle of the night one cannot sleep peacefully -- do you call this living?"

If, at the time of death, death inquires of you, "Would you like to live your life -- the same life that you have lived -- one time more?" what do you think your answer is going to be? I don't think that any intelligent man would be ready to live this whole tragedy again -- exactly the same wife, the same husband; exactly the same drama, the same dialogues.

But a man who has lived life not as a misery, but as an exploration into new experiences -- always moving, always going upward; always searching for something better, always creating himself; always destroying all that is rubbish in him and bringing out the best -- perhaps he may say, "Well then, once more -- no harm!"

But only a man who has really lived intensively and totally and who has not been lukewarm and tepid, who has burnt his life's torch at both ends together, will be ready to go through life again -- because he knows he can change everything that has been. He can find new spaces, he can find new mountains to climb, he can find new stars to reach, he can trust in himself. He knows his courage and he knows that to live dangerously is the only way to live.

> BUT THERE IS A GREAT TRIUMPHANT SHOUT IN SUCH A SAYING. HE WHO HAS EARS TO HEAR, LET HIM HEAR.

Live in such a way that if life is given to you again it will not be a repetition. But it is already a repetition. You don't need another life; even this life is just a repetition.

I have heard about a man who married eight times. Obviously the story must be from California, because you cannot find greater idiots anywhere else. Otherwise, one wife is enough for any intelligent man. For those who are really intelligent, even one is not needed. But eight wives.... And when he married the eighth time, after two months he realized that this woman he had married once before, but it was long time ago.

Another thing he found: each time he had tried to find a new woman, but within six months the story would become the same. It is a strange thing -- he goes to faraway lands to find a new woman, but every woman turns out, within six months, to be the same. But he never understood that *he* is the same, his liking is the same, his choice is the same. So whenever he finds a new woman, it is always the same woman he likes. He has not changed, he is only changing the woman.

But who is going to choose? The same man who had chosen the first woman will choose the second -- for the same reasons. Only a certain face appeals to him, a certain hairdo, a certain way of walking... just all kinds of stupid things which don't make any essential difference. Again he will fall into the same trap, and

eight times.... It is now happening in many people's lives, because in California the average time for marriage stability is three years. It is the same average for any man to remain in one job, the same average for any man to remain in one town.

Strange -- three years, and the man gets bored with the job, with the wife, with the town, with the friends. He changes everything, but he will again find, within three months, that he has again entered a similar type of story. And within three years the conclusion is always the same tragedy.

In the East, all the three great religions -- Hinduism, Buddhism and Jainism -- have used the idea of reincarnation; that you don't have only one life like in Christianity and Judaism and Mohammedanism. Those three religions born outside of India have only one life. They have not understood the great psychological insight of the East: the East accepts that you will have many, many lives. You had many before, and you will have many in the future.

The idea was to create in you a sense of utter boredom. Just think, you have lived many times, you have done the same stupid things many times, you are still doing them, and you are bound to do them in the future also. Many, many times, thousands of lives, and you will be just sitting in a grocery store, tending the shop, fighting with your wife, complaining to everybody about your misfortunes. The film is the same, the story is the same, the dialogues are the same, the actors are the same.

The idea was used by these three religions to give you a clear-cut sense of utter boredom. If you want to change, *change*; otherwise you will be moving like a wheel, and the same spokes will go on coming on top and down, on top and down, and the same misery....

If you want to change then don't postpone it for tomorrow, from this very moment start exploring. And remember not to be repetitive. Always look for something new, something fresh -- because there is really no goal except the journey. So make the most of it. Make it as beautiful as possible, as enchanting, as creative as you have the capacity to make it. And you have infinite capacity, it is just dormant.

Zarathustra wants to provoke you to be a seeker of the impossible, to be a mountain climber, to be a wanderer on the paths where nobody has ever wandered and perhaps nobody will ever wander.

Only this newness, this youth, can be called authentic living; otherwise, you are simply vegetating. What kind of vegetable you are does not matter, cabbage or cauliflower, because I have heard that the only difference between cabbages and cauliflowers is that cauliflowers have university degrees and cabbages are uneducated!

To be a man needs guts, because to be a man means a continuous overcoming, a transcendence every day. Where the sunset leaves you, the sunrise should not find you there, and where the sunrise leaves you, the sunset should not find you there.

Be a wanderer of the soul.

Be a wanderer in the innermost depths of consciousness. This is the only true religion, which only a very few people, like Zarathustra, have introduced to humanity. But they have been either totally ignored or they have been misunderstood.

It will be fortunate if you can understand this man Zarathustra, because he can give you the incentive to go on a long journey, which will end in finding yourself.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #9
Chapter title: Of blissful islands

12 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF BLISSFUL ISLANDS
O AFTERNOON OF MY LIFE! WHAT HAVE I NOT GIVEN AWAY THAT I MIGHT POSSESS ONE THING:
THIS LIVING PLANTATION OF MY THOUGHTS AND THIS DAWN OF MY HIGHEST HOPE!
ONCE THE CREATOR SOUGHT COMPANIONS AND CHILDREN OF HIS HOPE: AND BEHOLD, IT
TURNED OUT THAT HE COULD NOT FIND THEM, EXCEPT HE FIRST CREATE THEM HIMSELF.
THUS I AM IN THE MIDST OF MY WORK, GOING TO MY CHILDREN AND TURNING FROM THEM: FOR
THE SAKE OF HIS CHILDREN MUST ZARATHUSTRA PERFECT HIMSELF.
FOR ONE LOVES FROM THE VERY HEART ONLY ONE'S CHILD AND ONE'S WORK; AND WHERE
THERE IS GREAT LOVE OF ONESELF, THEN IT IS A SIGN OF PREGNANCY: THUS HAVE I FOUND.
MY CHILDREN ARE STILL GREEN IN THEIR FIRST SPRING, STANDING CLOSE TOGETHER AND
SHAKEN IN COMMON BY THE WINDS, THE TREES OF MY GARDEN AND MY BEST SOIL.
AND TRULY! WHERE SUCH TREES STAND TOGETHER, THERE BLISSFUL ISLANDS ARE!
BUT ONE DAY I WILL UPROOT THEM AND SET EACH ONE UP BY ITSELF, THAT IT MAY LEARN
SOLITUDE AND DEFIANCE AND FORESIGHT.
THEN IT SHALL STAND BY THE SEA, GNARLED AND TWISTED AND WITH SUPPLE HARDINESS, A
LIVING LIGHTHOUSE OF UNCONQUERABLE LIFE.
YONDER, WHERE STORMS PLUNGE DOWN INTO THE SEA AND THE MOUNTAIN'S SNOUT DRINKS
WATER, THERE EACH OF THEM SHALL ONE DAY KEEP ITS DAY AND NIGHT WATCH, FOR ITS
TESTING AND RECOGNITION.
IT SHALL BE TESTED AND RECOGNIZED, TO SEE WHETHER IT IS OF MY KIND AND MY RACE --
WHETHER IT IS MASTER OF A PROTRACTED WILL, SILENT EVEN WHEN IT SPEAKS, AND GIVING IN
SUCH A WAY THAT IN GIVING IT TAKES --
THAT IT MAY ONE DAY BE MY COMPANION AND A FELLOW-CREATOR AND FELLOW-REJOICER OF
ZARATHUSTRA -- SUCH A ONE AS INSCRIBES MY WILL UPON MY TABLETS: FOR THE GREATER
PERFECTION OF ALL THINGS.
AND FOR ITS SAKE, AND FOR THOSE LIKE IT, MUST I PERFECT MYSELF: THEREFORE I NOW AVOID
MY HAPPINESS AND OFFER MYSELF TO ALL UNHAPPINESS -- FOR MY ULTIMATE TESTING AND
RECOGNITION....
TO DESIRE -- THAT NOW MEANS TO ME: TO HAVE LOST MYSELF. I POSSESS YOU, MY CHILDREN! IN
THIS POSSESSION ALL SHOULD BE CERTAINTY AND NOTHING DESIRE....
... THUS SPAKE ZARATHUSTRA.

A man like Zarathustra is almost a gardener, looking after people with love and care and waiting for the time when they will be able to bring forth flowers and fruits.

Consciousness has its own flowering, but most of the people go on living like robots, not even thinking about the immense possibilities of consciousness and its growth. You don't get it just by being born. Birth brings you life; now it is up to you to transform your life energies into a higher phenomenon -- that of consciousness.

Consciousness is exactly like a flower. And unless your inner being blossoms, you will never feel contented, never feel fulfilled, because your seed remains just a seed. The seed is the imprisonment of thousands of flowers. The seed has to be broken; the seed has to merge into the soil so that those flowers which are hidden in it as a potential, start becoming actual.

All great masters are nothing but gardeners of humanity. So is Zarathustra. He is talking to himself:

O AFTERNOON OF MY LIFE! WHAT HAVE I NOT GIVEN AWAY THAT I MIGHT POSSESS ONE THING:
THIS LIVING PLANTATION OF MY THOUGHTS AND THIS DAWN OF MY HIGHEST HOPE!
ONCE THE CREATOR SOUGHT COMPANIONS AND CHILDREN OF HIS HOPE: AND BEHOLD, IT
TURNED OUT THAT HE COULD NOT FIND HIM, EXCEPT HE FIRST CREATE THEM HIMSELF.

He is saying that once he was looking for the superman, wandering amongst the valleys where humanity

lives with a searching eye, that there may be someone who has attained his potential, who has transcended being a man and has become a superman. But he failed; he could not find a single man who has transcended himself.

And in the afternoon of his life he has realized the fact that the superman has not to be found somewhere else, you have to create it. The superman is not a finding but a creation, and you have to create it, just the way a gardener creates a beautiful garden.

ONCE THE CREATOR SOUGHT COMPANIONS AND CHILDREN OF HIS HOPE. His hope is very single-pointed. And his hope is not only *his* hope, it is the hope for the whole of humanity. Unless the superman appears, man is doomed. Either man has to create the superman in his consciousness or man's days are over.

There are only two alternatives: either suicide or superman.

Man cannot go on lingering the way he has been for thousands of years. For thousands of years there has not been any evolution as far as man's consciousness is concerned. Yes, once in a while a Gautam Buddha, a Zarathustra, a Lao Tzu have blossomed; but they are not the rule, they are the exceptions.

But even their existence has been of tremendous help -- to go on hoping that if it can happen to Zarathustra it can also happen to you. One has to create the superman. One has to become a womb; one has to become pregnant with the idea of superman.

... AND BEHOLD, IT TURNED OUT THAT HE COULD NOT FIND THEM, EXCEPT HE FIRST CREATE THEM HIMSELF. The only way to find them is to create them. This is a tremendous change of direction. He was wasting his time in looking for them -- as if they are somewhere already in existence, you have just to find out where they are. They are *nowhere* in existence.

One of the great mystics of this century, George Gurdjieff, has shocked the whole spiritual world by a very significant statement: all men don't have souls. Never before has anybody said that. It has been taken for granted that everybody has a soul. But Gurdjieff's meaning was misunderstood; hence the shock.

He was not saying that you don't have a soul, he was saying you have only the possibility of a soul. You don't have the actual soul unless you create it. You *can* have it, but you don't have it right now. You will have to be a creator -- a creator of yourself. And that is the highest creation in the world.

Creating a painting is one thing; creating a statue, creating poetry, or creating music are all trivia in comparison to creating yourself. That is the hardest work, the most arduous, but the most fulfilling, most blissful.

In the depths of your silences the superman is asleep as a seed. You have to find the right soil; you have to find the right season; you have to take every care, and you have to wait. Wait with deep love, with great hope, with patience.

Zarathustra finds that now in the afternoon of his life he has to begin his work again from a totally different angle: he has to *create* superman.

THUS I AM IN THE MIDST OF MY WORK, GOING TO MY CHILDREN AND TURNING FROM THEM: FOR THE SAKE OF HIS CHILDREN MUST ZARATHUSTRA PERFECT HIMSELF. You cannot create the superman unless the creator himself is perfect. So this new dimension of his work changes many things. First, he was just looking, without ever thinking that he himself is not perfect, and unless you are perfect you cannot give birth to perfection.

FOR ONE LOVES FROM THE VERY HEART ONLY ONE'S CHILD AND ONE'S WORK; AND WHERE THERE IS GREAT LOVE OF ONESELF, THEN IT IS A SIGN OF PREGNANCY: THUS HAVE I FOUND. This statement has to be understood as deeply as possible, because unfortunately humanity has lived under the influence of all kinds of wrong people.

They have *used* humanity, they have exploited humanity. They have given good words, like toys, to play with, but they have not done anything to perfect man. They themselves were not perfect. Just look at your priests who have dominated you for centuries, who have been your spiritual guides. They are utterly hollow people.

Just the other day Anando brought me a few pieces of information. One was about one great Christian American preacher who preaches on the television. He collects almost one hundred and twenty million dollars per year from his listeners for God's work, and just now he has been found to be having a love affair with a woman; and his wife was having a love affair with another man. And all that money that he was collecting in the name of God was being used by himself.

Another Christian preacher in Oklahoma threatened his listeners. He has a two-hundred-foot high tower from where he preaches to his television viewers. He threatened, "God has asked me to collect eight million

dollars within two months, and if I don't collect eight million dollars I will be dead." Naturally people started pouring money in. He collected eight million dollars in two months, and now somebody is suing him in court as a representative of God.

In fact he is suing God for blackmail. This is pure blackmail: threatening that He will kill the preacher if they don't give Him eight million dollars! Americans are very much interested in suing people. Now they are suing God -- of course God cannot be found, but this preacher....

These kinds of people have dominated humanity. They were not interested in human consciousness evolving, they were interested in their own power trips. In fact it is good that human consciousness has not evolved... because the superman is not going to be a Christian -- that much is certain. The superman is not going to be a Hindu, the superman is not going to be a Mohammedan; the superman is going to be a god himself, a divine being, a divine realization.

Perhaps, without being conscious, all the priests of all the religions have conspired against the coming of the superman. They want human beings unconscious, blind, groping in the dark, weak, afraid of death, afraid of God, greedy for rewards... listening to all kinds of nonsense these preachers go on telling them. And these preachers are not in any way superior consciousnesses; otherwise it would be impossible for them to do such stupid things.

It happened one day.... In the middle of the night, a woman was making love to a man in her bedroom and suddenly she heard her husband's car enter the driveway. She knew the noise; she recognized it immediately. He was not supposed to come at this hour, but perhaps some urgent work... so she pushed the man who was lying with her in the bed, and said, "Do something, my husband is here. He will simply kill you!" He said, "What can I do?"

She said, "You just jump out of the window." By that time the husband was knocking on the door, so there was no time to think. He jumped out of the window, naked... and it was raining.

Just by chance he found a group of joggers, so he joined them; otherwise standing there naked on the street would be very embarrassing. He was jogging in the crowd of joggers, and the man by his side looked at him. Seeing that he is naked -- and it was raining also -- he could not resist the temptation and he asked, "Do you *always* jog naked?" He said, "Always."

He said, "Strange, you are the first jogger I have seen jogging naked. But why are you wearing the condom? Do you also always wear the condom when you are jogging?"
He said, "No, not always. Only when it is raining."

But the man who was talking to him remembered... his voice seems to be familiar. He looked more closely and he said, "Father, I had never thought that you love jogging so much. I come every Sunday to the church; I am one of your congregation."

These are your priests. They have dominated humanity, and every day they are being caught either molesting children, or raping women, or having homosexual relationships. They don't seem to have any consciousness which is superior to yours; it may be inferior, but it is not superior. They will not allow you to evolve because your evolution will destroy their whole profession. You have to remain retarded in order that their profession continues; and they have the greatest profession in the world.

The superman will be absolutely free from all these stupid people who know nothing, who are just like parrots, repeating scriptures. Their knowledge may be much but their wisdom is nil.

These people have taught one thing consistently all over the world, in all the religions, and that is: Don't love yourself. That is condemned as selfishness. Love others, even love your enemy, even love your neighbor, but nobody says, love yourself.

Unless you love yourself... Zarathustra is right: WHERE THERE IS GREAT LOVE OF ONESELF, THEN IT IS A SIGN OF PREGNANCY. Your love for yourself is the only alchemy that is going to produce the superman. Unless you love yourself, you will not refine yourself.

They have been telling you that you are a sinner, not worthy of receiving any acceptance. They have poisoned your mind against yourself -- that is their strategy to prevent the superman from coming into the world. They have put man against himself; they have condemned everything that you have: all your desires, all your longings, all your instincts, your body, your mind. They want you to be a sacrificial animal on some fictitious altar.

And they have succeeded up to now. Man has remained just a sacrifice to some fictitious God. They have not helped you to be creators, they have not helped you to be aware of yourself and love yourself so much that you become pregnant with your future, with your own superman -- which is just a seed within

you, but can become a great flower with great fragrance given the right time, the right space, the right tenderness, and the art of a gardener.

MY CHILDREN ARE STILL GREEN IN THEIR FIRST SPRING, STANDING CLOSE TOGETHER AND SHAKEN IN COMMON BY THE WINDS, THE TREES OF MY GARDEN AND MY BEST SOIL. AND TRULY! WHERE SUCH TREES STAND TOGETHER, THERE BLISSFUL ISLANDS ARE!

Zarathustra loves the individual. He hates the crowd, he hates the mob. He is against the whole mob psychology, because the mob is the lowest as far as the evolution of man is concerned.

The mob does not allow anybody to go higher; they all pull his legs back down into the same mud in which the mob is living. It is against their egos that anybody should become an individual. They respect those people who sacrifice their individuality -- they call them saints. And all those saints are nothing but shadows, corpses, fulfilling the expectations of the crowd.

The more you fulfill the expectations of the crowd, the more respectability, the more honor they give to you; they make you a great saint. Just you should not be on your own -- that is what the crowd hates. You should not assert your individuality -- that is what the crowd hates. And unless you assert your individuality, you cannot be pregnant with the superman.

The superman is an individual.

Zarathustra is saying, AND TRULY! WHERE SUCH TREES STAND TOGETHER, THERE BLISSFUL ISLANDS ARE! But they will have to be separated; then they will become blissful islands. Every gardener knows: he sows the seeds, the trees grow up, and they are a crowd. Then he starts making them separate -- planting them, giving them their own territory, their own space. He makes them individuals. He makes them islands.

BUT ONE DAY I WILL UPROOT THEM AND SET EACH ONE UP BY ITSELF, THAT IT MAY LEARN SOLITUDE AND DEFIANCE AND FORESIGHT. Three things he is saying: THAT IT MAY LEARN SOLITUDE.... The crowd never allows you to learn the beautiful space of solitude. They are always surrounding you everywhere. They don't allow you to be silent, they don't leave you alone. They are very resentful of such people who are silent, remain alone, love solitude. The crowd feels they are enemies -- they are not one of them, they are outsiders, they don't belong to them.

But solitude is one of the most fundamental things needed for anybody to feel his own consciousness. In the crowd you feel the collective consciousness but not your own consciousness, and there are everyday instances all over the world where you can see how the collective consciousness works.

Just a few days ago, four teenagers in America closed the doors of their garage and kept the car engine running. Its exhaust gases are carbon monoxide, and the doors were closed. All four teenagers were found dead in the morning. As the news came on the television and in the newspapers, you will be surprised... all over America, in fifteen other places, similar incidents immediately followed. This is the collective mind.

When one of the actresses of America, Marilyn Monroe, died, the rate of suicide rose to fifteen percent. Just one woman committed suicide, and the collective mind is so contagious....

The University of California has been studying for one year why there is a fluctuation in the crime rate, and they have found that the fluctuation is because of football matches, boxing matches. Whenever there is a football match or a boxing match, immediately the crime rate goes seven percent, eight percent, and sometimes fourteen percent higher. All over California people suddenly start murdering, committing suicide, raping women -- it takes two weeks for the crime rate to come back to normal. It is almost like a wave that touches many people, and many people are affected.

The collective consciousness functions as one whole. It does not allow individuals to be decisive on their own. People don't have space.

Scientists have discovered that even animals have their territorial imperative. For example, lions have a territory, and to make their territory known to everybody in the forest -- all the animals do the same thing -- they go on urinating on certain spots. The smell of their urine makes other animals not enter inside.

It has been observed that if you go and just remain outside the territory, the lion will not be disturbed. If he is resting he will go on looking at you, and he will be resting; you will not see any restlessness, but just one step within his territory and he stands up -- you have interfered in *his* space. Dogs go on doing the same thing: making their own territory by urinating on this pillar, on that god, on this temple, on that church. And other dogs recognize it.

All the animals are more sensitive than you are. Horses can smell from two miles away. If there is a lion, they can smell it from two miles away and they will stop moving; they will become reluctant to move on.

Trees have their own territories, and if you look.... The African trees grow highest in the world for the simple reason that they cannot find space enough around themselves. The forests are so thick that they can find a free space only if they grow very high in the sky. Grow the same tree here and it will not go to that height, there is no need, but in Africa it will grow to two hundred feet high, to feel the space and freedom and individuality.

Man has forgotten it completely. And perhaps most of the tensions of man are because of the crowd. Solitude is a spiritual necessity. But the crowd goes on becoming bigger and bigger; wherever you are, you are in a crowd.

Slowly, slowly you forget completely that there was a need for solitude. You remain pygmies, you don't grow your souls. There is no space for those souls to expand.

The first thing is solitude.

The second thing is defiance.

One has to be a rebel, one has to learn to say *no* to the crowd. One has to decide for himself. One has to make it clear to everybody that nobody is going to decide for him.

I was staying in a home and a small child was playing... I was sitting on the lawn and he was playing around me, so I started talking to him and I asked him, "What you are going to become in your life?"

He said, "As far as I can see, I will become insane."

I said, "From where did you get this idea?"

He said, "My mother wants me to become a doctor, my father wants me to become an engineer, my uncle wants me to become a scientist. That's why I am saying that all these people are going to drive me insane. And nobody asks me what I want to become. They are deciding, they are quarreling, they are continuously arguing. I am the only son, and they are all wanting to project their ambitions onto me."

I said to the boy, "Learn to say no. There is no need to become insane. Assert what you want to become and risk everything for it, and you will never be miserable. You may not become very rich, you may not become very famous, but who bothers about fame? And money cannot buy anything that is really meaningful. If you have a deep contentment that whatever you wanted to become you have become, you will be the richest person in the world."

Richness does not consist of your bank accounts, richness consists of your contentment, of your fulfillment, of your innermost joy -- a feeling that you have come to be what was your destiny.

Defiance means disobedience.

Unless somebody is saying something with which you feel a deep rapport, a harmony... you can say yes, but let your yes be total; if something in you does not want to say yes, it is better to say no. It is one of the basics of life that only a man who can say no is capable of saying yes. Those who cannot say no, their yes is impotent; it means nothing, it has no strength in it.

The crowd wants you to be very obedient -- about everything, the smallest things, you have to be obedient.

In my childhood I used to go wherever I wanted to go, and my father would ask, "Why do you create trouble for us? We search for you and we cannot find you, and we worry about you. You could have told us, you could have asked if you could go. Why did you not ask?"

I said, "Because I wanted to go. I have seen and experienced that whenever I ask it is always `no.' And I don't want to hurt you unnecessarily or go against you; it is better to go silently, without any problem. I will go anyway, whether you say go or not."

From the very beginning they started thinking that I am a little crazy, because I never obeyed anything unless it suited my own idea. And I have learned so much by defiance. It has given me a great strength to stand on my own, and it has made me free from the crowd. In my whole life I have never listened to anybody's order.

While I was doing my postgraduate studies the government passed a law that every student has to go for army training, and unless you receive a certificate from the army you will not be given your postgraduate degree.

I went directly to my vice-chancellor and I said, "You can keep my postgraduate degree, I will not need it. But I cannot go to any kind of idiotic training."

The army training is basically to destroy your intelligence, because you cannot say no, and if you cannot say no your intelligence starts dying. In the beginning it is a little hard to say yes, but reluctantly you say it. Slowly, slowly you become accustomed to saying yes without thinking at all what you are saying yes to.

I said, "I am not going to any army training. I don't care about the postgraduate degree, but I cannot conceive myself with somebody ordering me, `Left turn!' and I have to turn left -- for no reason at all. `Right turn!' and I have to turn right. `Go forward!... Come backward!' This I cannot do. And if you want me to do it, then inform the military officer that he will have to give me an explanation for everything. Why should I turn left? What is the need?"

The vice-chancellor said, "Don't create trouble. You just remain silent. I will manage, I will tell the military officer that he has to give you attendance -- but don't create trouble, because if you start creating trouble others may start creating trouble. Right now you are the only one who has come to me; others have filled in the forms."

I said, "It is up to you. If I am to go to the army training I am going to create trouble there, because I am not a person who can obey something without sufficient reasons."

But the society in every way teaches you to be obedient, to be humble, to be meek, to be respectful to the elders. That is not the way of spiritual growth, that is the way of committing spiritual suicide.

And the third thing is foresight.

You all have hindsight -- somebody says something and later on you figure it out. But it is too late; now you know what you should have said. A situation arises and you don't know how to face it, how to respond to it. You are never immediate. All your responses are haphazard; all your arrows fall short, they miss the target.

A man, to be independent and free, needs foresight. He needs to see ahead of himself -- because it is pointless to look backwards; nothing can be done about that which is past, you cannot undo it. But something can be done for the time that is coming. If you have foresight you can respond to situations in a more relevant and graceful way.

The superman is the most graceful man that can be conceived. His grace comes from his foresight. He is a very relaxed person, and his relaxedness comes from his foresight. He knows what is going to happen; he is ready to respond.

You cannot find him in a state of unreadiness. Even if death knocks on his doors he will welcome it with joy -- because life he has known; now death is going to be a new adventure.

THEN IT SHALL STAND BY THE SEA, GNARLED AND TWISTED AND WITH SUPPLE HARDINESS, A LIVING LIGHTHOUSE OF UNCONQUERABLE LIFE.
YONDER, WHERE STORMS PLUNGE DOWN INTO THE SEA AND THE MOUNTAIN'S SNOUT DRINKS WATER, THERE EACH OF THEM SHALL ONE DAY KEEP ITS DAY AND NIGHT WATCH, FOR ITS TESTING AND RECOGNITION.

Each situation for the individual, however difficult and hard, is a test. He joyfully goes through it. He blissfully accepts any danger, because only that danger will make him stronger, will bring him recognition -- not from the crowd, but from existence itself.

IT SHALL BE TESTED AND RECOGNIZED, TO SEE WHETHER IT IS OF MY KIND AND MY RACE -- WHETHER IT IS MASTER OF A PROTRACTED WILL, SILENT EVEN WHEN IT SPEAKS, AND GIVING IN SUCH A WAY THAT IN GIVING IT TAKES.

The superman, the man who has integrity and individuality, and a consciousness around himself, is silent even when he speaks. Deep inside him is nothing but silence. His words come out of silence, not out of the gibberish of the mind.

Your words can come from two sources: either from the silences of your heart or from the noises,

mad voices, of your head. Mostly they come from your head, because you have never entered into your own silences of the heart. And when a word comes from the head it is meaningless.

When a word comes from your silences it is very pregnant with meaning. It carries something of silence within it. And if you have ears to hear, you will not only hear the word, you will also hear the wordless message.

The man who is conscious, alert, individual, also knows how to give a thing -- not to insult someone, not to hurt somebody's pride; he gives in such a way that it is as if he is not giving at all. On the contrary he is taking something. He enhances your pride, your dignity.

THAT IT MAY ONE DAY BE MY COMPANION AND A FELLOW-CREATOR AND FELLOW-REJOICER OF ZARATHUSTRA -- SUCH A ONE AS INSCRIBES MY WILL UPON MY TABLETS: FOR THE GREATER PERFECTION OF ALL THINGS.

AND FOR ITS SAKE, AND FOR THOSE LIKE IT, MUST I PERFECT MYSELF.

One has to begin with oneself.
One has to be utterly selfish.
Only out of this selfishness will grow the flower that can share its fragrance with others.

The old traditions have been teaching you to be unselfish, but you don't even know how to be selfish -- how you can be unselfish? You don't even know what the *self* is. Begin from the beginning. All old teachings about being unselfish are absolute nonsense. And the people who have been trying to be unselfish are only superficially so; deep down they are selfish.

I have always loved a beautiful story: In a Chinese city there used to be an annual festival and a great fair. In old China the wells were without any walls, so it was very easy to fall in a well; there was nothing to prevent you. A man fell into a well, and there was so much noise from the festival and the fair that he shouted but nobody heard. Just a Buddhist monk who was accustomed to deep silence heard him shouting, "Save me!"

He went to the side of the well and he said, "What is the point? What will you be doing if you are saved -- the same repetitive life? It is better to die silently, that's what my master has taught me."

The man said, "I don't want any philosophy at this moment. I am *dying* and you are talking philosophy!"

The Buddhist monk said, "Nobody dies, the soul is eternal. One only changes houses. See you in some other house." And he went away.

The man was very angry but he could not do anything, he was in the well. Then there came a Taoist monk -- these people heard him because they were accustomed to meditation and silence. He looked down and said, "What is the matter? Why are you shouting? At such a moment, when one is dying, one should meditate. Listen to the great Lao Tzu, he says: Never fight against the current, go with the flow -- relax!"

The man said, "This is a strange place. First let me out and I will show you what relaxation is."

The monk said, "My master's teaching is never to interfere in anybody's life. I cannot interfere, just excuse me. The only advice that I can give to you is, go with the flow."

Just behind him there was a Confucian monk, and he said, "This proves that my master was right."
But the man said, "Nobody is bothered about saving me."

The Confucian monk said, "It is not a question of saving you. The question is, Confucius has said that every well should have a protective wall, and I am going to preach in every place to create walls around the wells so that nobody falls in. One person dying or not dying does not matter, it is a social question. Think of your children -- they will not have to fall into wells.

"And anyway, what are you going to do if you are saved? You are old enough, you look nearabout fifty, you have lived enough and your time has come. According to my master Confucius, nothing happens before its time. But you have proved my master's statement that every well should have a wall. A great revolution is needed in the whole country so that people start creating walls. Your falling in the well is a great thing; you have provoked me. Now I will go to every place, I will move around the country; you don't be worried."

But the man said, "Even if all the wells have walls, that will not save me. First do something to save me!"

The man said, "I am a believer in social reform; I don't waste my time and energy in small things. This saving you anybody can do, but the social reform.... I cannot wait here long, I will go right now into the crowds and preach to them. And you are a very good example. If they ask any questions I will say, `Go and look in that well.' By taking you out, I would destroy my own example. So keep quiet and wait."

The man said, "I never thought that all kinds of idiots would come to the side of the well... not a single sensible person."

Then came a Christian missionary, and he had a bucket and a rope. He immediately threw the bucket and the rope down and told the man, "Just sit in the bucket, hold the rope, and I will pull you up. This is the teaching of the great, only begotten son of God, Jesus Christ: service is religion. Serving you, I am earning great virtue."

He came out. He was very happy, and he said, "It seems your religion is the only true religion." The Christian missionary said, "Of course." "But," the man said, "I wonder why you were carrying a bucket and a rope?"

He said, "We remain ready for any emergency. Service is our motto, because only through service can we reach paradise. Now, you did a great thing by falling in the well. If you had not fallen in I would have missed my virtue.

"And stop that idiot, that Confucian, who has gone into the crowd and is telling people to create walls around the wells. That will prevent people serving others; he has to be stopped. Teach your children, and help others also to fall into the well. I am ready here with my bucket and my rope. The more people fall into the well, the more virtue is earned by taking them out."

It seems that the people who are serving others are serving for a reward. They are hoping to be welcomed at the pearly gates of heaven. They will go with their whole list -- how many orphans they saved, how many people they dragged out of wells, how many people they helped to be educated, how many people they provided with medicines... but their basic interest is still selfish. It cannot be otherwise, it is the very nature of man.

Zarathustra is not against the nature of man. Be selfish. Let your self grow to its ultimate potential, let it blossom; and then out of it the fragrance will go to all sides -- that will be your unselfishness. And it won't ask for any reward anywhere, here or hereafter, it will be a reward unto itself, it will be a joy to share your fragrance.

Zarathustra is not for unselfish service. No man of intelligence can say, "Serve others." You don't know yourself. Your serving others can only be dangerous. First know thyself. First be thyself.

First grow as much as you can, and then sharing will happen on its own accord. It is not something to be *done*. You will become a raincloud and you will shower on many lands, and you will not think that you are giving something to anybody. On the contrary, you will think you are taking something from others.

A raincloud showering on the thirsty earth does not think that he is showering because of the thirsty earth. He is thankful to the earth because it allowed him to be unburdened; he was too full of rainwater. He will not make the earth feel obliged; on the contrary, he will be obliged to the earth.
And that is the dignity of man.

THAT IT MAY ONE DAY BE MY COMPANION AND A FELLOW-CREATOR AND FELLOW-REJOICER OF ZARATHUSTRA -- SUCH A ONE AS INSCRIBES MY WILL UPON MY TABLETS: FOR THE GREATER PERFECTION OF ALL THINGS.
AND FOR ITS SAKE, AND FOR THOSE LIKE IT, MUST I PERFECT MYSELF: THEREFORE I NOW AVOID MY HAPPINESS AND OFFER MYSELF TO ALL UNHAPPINESS -- FOR MY ULTIMATE TESTING AND RECOGNITION.

He is saying, "I am no longer interested in small pleasures, happinesses. My only concern is to offer myself for the final test, the fire test, which will give me the recognition of existence -- that my consciousness is immortal, that my consciousness is divine, that I have come to fulfill my destiny."

TO DESIRE -- THAT NOW MEANS TO ME: TO HAVE LOST MYSELF. I POSSESS YOU, MY CHILDREN! He is saying, "I am not only desiring the superman, because I have desired the superman long enough. Just desiring will not help."

TO DESIRE -- THAT NOW MEANS TO ME: TO HAVE LOST MYSELF. I possess you, my children! IN THIS POSSESSION ALL SHOULD BE CERTAINTY AND NOTHING DESIRE. It is not a desire; I am absolutely certain that I possess you within me. All that is needed is their assertion, their growing, their becoming individuals, their rising to the stars.

IN THIS POSSESSION ALL SHOULD BE CERTAINTY AND NOTHING DESIRE. Desire is not anything certain; you desire a thousand and one things. He says, "I possess it. I have got hold of my soul and I am going to change it. And it is not a desire, it is a certainty. I am absolutely and unconditionally devoted to only one thing: to creating the superman, because the superman is going to be the very salt of the earth."

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #10
Chapter title: Before sunrise

12 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
BEFORE SUNRISE
O SKY ABOVE ME! O PURE, DEEP SKY! YOU ABYSS OF LIGHT! GAZING INTO YOU, I TREMBLE WITH DIVINE DESIRES.
TO CAST MYSELF INTO YOUR HEIGHT -- THAT IS MY DEPTH! TO HIDE MYSELF IN YOUR PURITY -- THAT IS MY INNOCENCE!
THE GOD IS VEILED BY HIS BEAUTY: THUS YOU HIDE YOUR STARS. YOU DO NOT SPEAK: THUS YOU PROCLAIM TO ME YOUR WISDOM....
WE HAVE BEEN FRIENDS FROM THE BEGINNING:...
WE DO NOT SPEAK TO ONE ANOTHER, BECAUSE WE KNOW TOO MUCH: WE ARE SILENT TOGETHER, WE SMILE OUR KNOWLEDGE TO ONE ANOTHER.
ARE YOU NOT THE LIGHT OF MY FIRE? DO YOU NOT HAVE THE SISTER-SOUL OF MY INSIGHT? TOGETHER WE LEARNED EVERYTHING; TOGETHER WE LEARNED TO MOUNT ABOVE OURSELVES TO OURSELVES AND TO SMILE UNCLOUDEDLY -- TO SMILE UNCLOUDEDLY DOWN FROM BRIGHT EYES AND FROM MILES AWAY WHEN UNDER US COMPULSION AND PURPOSE AND GUILT STREAM LIKE RAIN.
AND WHEN I WANDERED ALONE, WHAT DID MY SOUL HUNGER AFTER BY NIGHT AND ON TREACHEROUS PATHS? AND WHEN I CLIMBED MOUNTAINS, WHOM DID I ALWAYS SEEK, IF NOT YOU, UPON MOUNTAINS?
AND ALL MY WANDERING AND MOUNTAIN-CLIMBING: IT WAS MERELY A NECESSITY AND AN EXPEDIENT OF CLUMSINESS: MY WHOLE WILL DESIRES ONLY TO FLY, TO FLY INTO YOU!
AND WHAT HAVE I HATED MORE THAN PASSING CLOUDS AND ALL THAT DEFILES YOU? AND I HAVE HATED EVEN MY OWN HATRED, BECAUSE IT DEFILED YOU!
I DISLIKE THE PASSING CLOUDS, THESE STEALTHY CATS OF PREY: THEY TAKE FROM YOU AND FROM ME WHAT WE HAVE IN COMMON -- THE VAST AND BOUNDLESS DECLARATION OF YES AND AMEN....
I, HOWEVER, AM ONE WHO BLESSES AND DECLARES YES, IF ONLY YOU ARE AROUND ME, YOU PURE, LUMINOUS SKY! YOU ABYSS OF LIGHT! -- THEN INTO ALL ABYSSES DO I CARRY MY CONSECRATING DECLARATION YES.
I HAVE BECOME ONE WHO BLESSES AND ONE WHO DECLARES YES: AND FOR THAT I WRESTLED LONG AND WAS A WRESTLER, SO THAT I MIGHT ONE DAY HAVE MY HANDS FREE FOR BLESSING.
THIS, HOWEVER, IS MY BLESSING: TO STAND OVER EVERYTHING AS ITS OWN SKY, AS ITS ROUND ROOF, ITS AZURE BELL AND ETERNAL CERTAINTY: AND HAPPY IS HE WHO THUS BLESSES!
FOR ALL THINGS ARE BAPTIZED AT THE FOUNT OF ETERNITY AND BEYOND GOOD AND EVIL; GOOD AND EVIL THEMSELVES, HOWEVER, ARE ONLY INTERVENING SHADOWS AND DAMP AFFLICTIONS AND PASSING CLOUDS....
THE WORLD IS DEEP: AND DEEPER THAN DAY HAS EVER COMPREHENDED. NOT EVERYTHING MAY BE SPOKEN IN THE PRESENCE OF DAY. BUT DAY IS COMING: SO LET US PART!
O SKY ABOVE ME, YOU MODEST, GLOWING SKY! O YOU, MY HAPPINESS BEFORE SUNRISE! DAY IS COMING: SO LET US PART!
... THUS SPAKE ZARATHUSTRA.

Zarathustra cannot speak except in poetry. He is helpless. Prose is almost impossible for him, because there are heights and there are depths which are only available to poetry -- prose is too mundane.

Poetry is not just a form, but a certain spirit, a certain beauty, a certain grace. Linguistically his statements may not be called poetry, but nobody can deny that they are the pure essence of what poetry is. Their very foundation, their very spirit, is poetic.

So please do not understand this prose the way prose is being understood. It has no logic in it but it has great aesthetic sensitivity. His words don't say what the dictionary words say about them. His words are only wings, indications, but they are always indicative beyond themselves. They are always hinting towards much that they cannot contain.

In other words, Zarathustra has to be understood metaphorically, not literally. He is not a man of letters but a man of genuine experiences. These statements, BEFORE SUNRISE, are not only beautiful but contain great insight, and can be helpful to all those who do not want to remain confined to the mind but want to transcend it.

Transcendence of man and man's mind is Zarathustra's basic teaching.

O SKY ABOVE ME! O PURE, DEEP SKY! YOU ABYSS OF LIGHT! GAZING INTO YOU, I TREMBLE WITH DIVINE DESIRES. The sky symbolizes emptiness, but not in a negative sense... emptiness which is full, over-full. The sky is the ancient word -- what we now call "space."

Zarathustra's whole longing is for spaciousness: no boundaries to the human spirit, no limitations to the human flight. That's why he used to carry an eagle with himself, as a symbol of a longing to go beyond the stars. He is the first man who has longed so much; and unless you long so much you remain small. Your desires are very small -- for money, for respectability, for a certain social status, for some political power.

That's the difference between desires and longings: longings are always of the sacred, desires are achievable. Longings are for the impossible; and unless you long for the impossible you cannot rise to your ultimate height, and you cannot penetrate to your ultimate depth either.

Zarathustra is very clear that the impossible should be the only challenge for human consciousness. Less than that he will not be ready to accept as the goal. Anything that seems to be achievable is not worth achieving, anything that is possible has already lost its spiritual meaning.

Only the impossible can give you space enough to be your infinite self, to be your eternity.

The impossible for Zarathustra is equivalent to God. If you can understand his impossible then you will see how religions have degraded and spoiled a beautiful word, *god*.

God does not exist. And God is not achievable; God is just another name for the impossible. But you cannot be a superman if you don't have the longing for the impossible. The sky is the space without any limits. It is freedom from all fetters of the past, from all fetters that make you so mean, so cunning, so jealous.

Just the other day Anando brought a cartoon to show me -- a beautiful cartoon, but the government of Tamil Nadu in Madras asked the cartoonist to apologize publicly. Obviously he refused, because he has not mentioned anybody's name. The cartoon was of two figures, with a small note underneath that the man who looks like a pickpocket is a minister and the man who looks like a *dacoit*, a thief, is the chief minister. Now, there was no need for anybody to be angry -- and particularly in a democracy where you go on bragging about freedom of speech. He has not named anybody, and in India there are so many chief ministers, and so many ministers.

In fact, if anybody was to be really offended it was the pickpockets and the dacoits. But they seem to have some sense of humor. No pickpocket, no dacoit went to the court saying, "It is insulting to us."

But the chief minister of Tamil Nadu and the whole assembly unanimously voted to send the man to jail for one year because he has refused to make an apology. The man had already served three days in jail... but then there was great uproar all over the country, that this is absolutely absurd. He has not mentioned anybody's name, and if even a cartoon becomes so damaging to your respectability, then certainly the cartoon is saying something true about you. Whoever is offended has exposed himself, that the cartoon is about him; otherwise there was no need, there was no name on it.

Because the pressure from all over the country became greater and greater, they had to release the man. But such is the smallness of man. Even the people you think great leaders of men behave so stupidly.

Today there was another piece of information.... I have often been telling you that the royal families of Europe have committed a great crime for centuries by intermarrying. They have created more retarded people in the world than anybody else.

Forty-six years ago, two cousins of Queen Elizabeth and three distant cousins -- five persons -- were

found to be insane. Silently they were put into an insane asylum, and the public was not made aware of it. And you will be surprised: when asked what happened to those two cousins -- because they had suddenly disappeared -- it was informed from the royal family sources that those two cousins were dead; and they were in a mad asylum. One has died just now, that's why the whole thing has become alive again -- "We were thinking that she had died forty-six years ago; now she has died again!"

What about the other? It has been found that she is still alive. And she is not alone -- three other cousins are also in the mad asylum. That too has been kept secret for forty-six years. And these are the people who are the models....

All around the world, man seems to be the meanest and the most cunning animal of all the animals. Zarathustra's whole effort is to bring innocence to man: the freedom of the sky, the silence of the sky, the purity of the sky, the innocence of the sky.

O SKY ABOVE ME! O PURE, DEEP SKY! YOU ABYSS OF LIGHT! GAZING INTO YOU, I TREMBLE WITH DIVINE DESIRES. What are the divine desires?... a longing to transcend all that man has treasured up to now as valuable.

What he has been thinking of as ornaments are nothing but chains; what he has been thinking of as houses are nothing but prisons; what he has been thinking of as family does not help him to grow, but makes him retarded. What he has been thinking of as religions -- which are supposed to lead man towards God -- are the only people preventing man from any search for God.

A divine longing is to transcend all these barriers and to move into the unknown sky, in search of the impossible. The beauty of his idea is that by searching for the impossible you will find yourself. You cannot find yourself unless your longing is for the impossible. Only that great longing can raise you high above all human limitations, can clean you from all that has polluted you, can make your soul just as vast as the sky, and as pure as the sky.

TO CAST MYSELF INTO YOUR HEIGHT -- THAT IS MY DEPTH. Zarathustra says, "Your height is my depth. Less than that will not satisfy me."

TO HIDE MYSELF IN YOUR PURITY -- THAT IS MY INNOCENCE! And unless I am as pure as you are, I will not know my own innocence.

THE GOD IS VEILED BY HIS BEAUTY: THUS YOU HIDE YOUR STARS. YOU DO NOT SPEAK: THUS YOU PROCLAIM TO ME YOUR WISDOM. The sky does not speak. That does not mean it is dumb, and that does not mean that it is ignorant. The mystic knows that when you know, silence is the only language. The silence of the sky proclaims its wisdom.

He is also saying, THE GOD IS VEILED BY HIS BEAUTY. In a beautiful flower, in a beautiful sunset, in a beautiful starry night, in the beautiful silence, you can find God; but not in the churches and not in the temples and not in the mosques. Their priests have created false gods to deceive humanity.

All your temples of God are just man-manufactured shops where you can purchase God very easily and cheaply -- without any search, without any risk, without any danger, without going anywhere, without opening your wings into the sky, without even opening your eyes to the light, without even raising your head and looking at the starry night... a stone statue.

The priests have deceived you for centuries and they go on deceiving you. They alone are not responsible, you are also responsible for it. You want it cheap. Wherever there is a demand for cheap gods, of course a few people will supply cheap gods.

And the person who talks about the authentic God will appear dangerous to you. He can corrupt the minds of the young people because he can create a longing in the young people for an impossible pilgrimage. And the crowd does not want you to leave the fold.

> WE HAVE BEEN FRIENDS FROM THE BEGINNING:
> WE DO NOT SPEAK TO ONE ANOTHER, BECAUSE WE KNOW TOO MUCH: WE ARE SILENT TOGETHER, WE SMILE OUR KNOWLEDGE TO ONE ANOTHER.

A very beautiful statement: WE DO NOT SPEAK TO ONE ANOTHER, BECAUSE WE KNOW TOO MUCH. There is no need to say anything.

There is a beautiful incident in the life of one of the great mystics of India, Kabir, and another great mystic, Farid. Farid was on pilgrimage with his disciples, and they passed Maghar, a small village near Varanasi. Varanasi is on one side of the Ganges, and Maghar is on the other side. Varanasi has been for

centuries the citadel of Hinduism, and according to Hindu scholars it is the ancientmost city in the world. And it looks to be true, also, because it is referred to in the ancientmost scriptures.

The idea has been spread by the priests that a person who dies in Varanasi -- it does not matter who he was, a sinner or a saint -- just if he dies in Varanasi, his heaven will be guaranteed. So Varanasi is full of many old people, men and women, who are waiting to die there. They have done nothing in their lives -- but at least one thing they can do: they can die in Varanasi.

It is a strange city -- people go there only to die. When it becomes certain that life has slipped out of their hands, and now there is not much time, people start going to Varanasi. It is the deadliest city in the world. Everybody is waiting to die.

But death is something that you cannot be certain about, so even when people die somewhere else their relatives carry their bodies to Varanasi. At least their bodies can be burned in Varanasi. If not to a higher heaven, at least some lower place somewhere... but hell can be avoided.

Just as it has been known for thousands of years that by dying in Varanasi one is born as a god in heaven, Maghar -- the small village on the other side of Varanasi.... There is no way to know how people started the idea, but perhaps every idea needs a balance and Maghar was the closest to Varanasi, so anybody who dies in Maghar is bound to go to hell -- if he is a sinner. But if he is a saint, some concessions can be given; he will be born as a donkey!

Before his death, as he was becoming old, Kabir told his disciples -- he had lived his whole life in Varanasi -- "Now I want to live in Maghar."

They said, "Are you mad? People LEAVE Maghar; before dying they come to this side of the river. It is just fifteen minutes' distance. Are you mad or something that you are thinking to go to Maghar?"

He said, "I want to go to heaven only if I am worthy of it, not because of Varanasi" -- just the pride of the man -- "I would rather prefer hell; I can become a donkey, that's perfectly okay, but at least I am myself and I don't owe anything to Varanasi." There was no way to convince him; he went to Maghar. Reluctantly his disciples also had to go.

At that time Farid was passing by Maghar. His disciples said, "Just a few days ago Kabir came to live in Maghar, and it will be a great joy if you both meet." The same was said by the followers of Kabir. Kabir said, "Certainly invite him. He should be our guest."

And they met. They hugged each other, they wept, they smiled, they did everything -- except speaking. The disciples of both mystics were so disappointed and disgusted, "But what nonsense is going on... two days, and they sit holding each other's hands, crying, or laughing, or dancing." But not a single word was spoken between them.

After two days Farid left; Kabir had come to give him a send-off at the boundary of Maghar. They again hugged, they again cried, they again laughed. Those two days must have been like two lives to the disciples, who were waiting for them to speak, to say something. And as they parted, the disciples of both were very angry and they said, "What kind of meeting was this?"

Kabir said, "There was nothing to say. He is just like me. Saying anything to him would be as if I am talking to myself, it would be simply stupid."

And Farid said, "It was impossible to talk, because whatever he knows, I know; whatever I know, he knows. We are in the same space. We cried for you and we laughed for ourselves. And just not to disappoint you, we even danced. But more than that was not possible. Whoever had spoken would have proved himself ignorant."

> WE DO NOT SPEAK TO ONE ANOTHER, BECAUSE WE KNOW TOO MUCH: WE ARE SILENT TOGETHER, WE SMILE OUR KNOWLEDGE TO ONE ANOTHER.
> ARE YOU NOT THE LIGHT OF MY FIRE? DO YOU NOT HAVE THE SISTER-SOUL OF MY INSIGHT? TOGETHER WE LEARNED EVERYTHING; TOGETHER WE LEARNED TO MOUNT ABOVE OURSELVES TO OURSELVES AND TO SMILE UNCLOUDEDLY -- TO SMILE UNCLOUDEDLY DOWN FROM BRIGHT EYES AND FROM MILES AWAY WHEN UNDER US COMPULSION AND PURPOSE AND GUILT STREAM LIKE RAIN.

These three words -- compulsion, purpose and guilt -- are about the crowd of small human beings. They live a life of compulsion; they even love out of compulsion, they work out of compulsion. They do everything without any joy, out of duty.

My father used to love his feet to be massaged, so whoever he would find... and I was always available because I had nothing to do in the world and everybody knew that I am good for nothing, so nobody gave me any work. People gave me work a few times and the result was such a disaster that they stopped... I was

always around. He would ask me and sometimes I would say yes, sometimes I would say no.

One day he asked me, "What decides? Sometimes you say yes, sometimes you say no."

I said, "I say yes when I feel that I can do it lovingly, joyously, without any compulsion. I say no when I feel that I will be doing it out of compulsion, as a duty. And to me, duty is an ugly word."

Sometimes it used to happen, I would start massaging his feet and in the middle I would say, "That's the end." And he would say, "I am not satisfied yet."

I said, "It is not a question of *your* satisfaction. I am perfectly satisfied. Now, going on massaging you will be out of compulsion, and I hate to do anything out of compulsion; just forgive me."

He said, "You are a strange boy. You started, you were doing so well."

I said, "I was doing so well because I loved it. Whenever I love, I do it. But whenever I don't feel any love, I don't want to pretend. And I want it to be clear to you that this is going to be my approach in everything about life. When I say yes, I mean yes. And when I say no, I mean no. Never try to change my no into yes, you will never succeed. I would rather die than do anything as obedience, under compulsion because you are my father."

But all over the world people are doing things which they hate. And they say that they hate it, but there is some compulsion and they have to do it.

Doing anything under compulsion is slavery -- and Zarathustra hates slavery -- or for a purpose, which is also another kind of slavery.

You are doing something to gain something, there is a purpose behind it. You are being very nice to someone, there is a purpose behind it. Then your niceness is disgusting. You should be aware that a life lived without purpose, just out of sheer joy, is the only pure life. Purpose contaminates, poisons.

But there are people... for them everything has some purpose behind it. In fact, if there is no purpose they will think you are mad. Then why are you doing it? Purpose has become to them the very aim of every act; they have lived under this kind of idiotic idea.

Now, if anybody is doing something out of sheer joy, not asking for any reward in the end, not asking for anything in response -- whose every act has its own reward in itself.... Only such a man knows the depths of life, the heights of life. And those depths and heights are certainly the depths and heights of the sky.

Or people are living out of guilt. Every Sunday people are going to the churches -- not that they really want to, not that there is great joy in going, not that they have a feeling for Jesus. But they are going there; otherwise they will feel guilty. Just watch how many things you are doing because of the fear that if you don't do them there will be a guilt feeling.

One existentialist novel has a beautiful incident in it: A man is standing in the court. He has killed a stranger whom he had never known before. The question of enmity does not arise -- they have not even been friends.

He had never seen his face, because the man was sitting on the beach looking at the sea, and he came from behind and, with a knife, killed the man. He did not even bother to know who he is, what he looks like. But there was no eyewitness, it was he himself who had told the court. He had reported to the police station, "I have done this, and if you want me to go the court I am willing."

The police officer was also amazed because there was no proof against him and there was no eyewitness. The man said to the judge, "If you are going to punish me, then less than the gallows will not be acceptable."

The judge said, "You are a strange fellow. In the first place, why have you killed that man?"

He said, "Why have I killed that man? Why have I been given birth? Is there any answer to it? Did anybody ask me, `Do you want to be born or not?' And millions of people die every day. Do you ask them, `Why are you dying? What is the purpose?'"

The judge said, "Strange... but you killed him!"

He said, "I have said it myself: I was feeling to *do* something; and I am not talented in anything. I cannot paint, I cannot sing, I cannot play on any instrument, I cannot dance. I wanted to do something historic. I am really happy that my picture is on every newspaper's front page. That's enough. What more does one need? I am world famous by a single act, and with me, that poor guy is also world famous."

But the law of the country was that unless there are eyewitnesses, some proof, at least some circumstantial proof, you cannot accept the murderer's own words. The judge cannot give the judgment just because this man is saying so. So he asks the police to investigate some circumstantial evidence. What kind

of man is this? Some indications -- has he committed any other crimes before, has he ever gone to jail before? What he does, what kind of friends he has, what kind of life he lives -- collect every circumstantial evidence to show that it is possible that this man has committed the crime.

In that circumstantial evidence there are beautiful things: One man stands up in the witness box and says, "This man can do it. I cannot say that he has done it, but he can do it, because I know -- the day his mother died he was sitting with me in a restaurant when somebody came running in and told him, `Your mother has died.' And his response was so strange that I was shocked. He said, `I always knew she would die on Sunday just to spoil my holiday. That old woman was real nasty. Now, there are seven days in the week, she could have died any other day. What is the purpose of choosing Sunday? Just to spoil it! And I have purchased tickets to go to the movies. But I knew it. She has always been spoiling things for me.'"

The man said, "I could not believe it, that his mother has died and he is complaining about the day, as if she has chosen the day. And that very night he was seen in the movie, because he had purchased the tickets before. And late in the night he was seen in a disco, dancing.

"And when I asked him, `Your mother has died just this morning, it doesn't look right that you should be dancing in a disco,' he said, `Do you mean to say that once your mother is dead you cannot dance, ever? And what does it matter whether you dance after ten hours or ten days or ten months or ten years? Now it is always going to be after my mother is dead, so do you have any objection? And if people stop dancing because their mothers are dead, all discos will be closed. Because mothers happen to die -- everybody's mother is going to die one day or the other -- but the dance has to continue.'

"So I can say that this man is the type; he can do anything. Perhaps he has killed that man."

But, howsoever insane that man may look, he has some truth. The mother has died; now whenever you will dance it will be after your mother's death. And how can you make a demarcation that after twelve hours it will be right, or after twenty-four hours it will be right? What is your criterion?

But this man is in fact giving evidence of one thing that perhaps he is not aware of, and neither is the judge aware of. He is saying that this man has no guilt. Mothers die, why make much fuss about it? The only complaint he had was, that there were seven days and she could have chosen some other day.

But he has no guilt. He has even killed a man who was absolutely unknown to him, a stranger, but he has no guilt. He says, "God goes on killing people every day, millions. He goes on giving birth every day to millions, without asking. Why am I supposed to ask if I want to kill somebody? And what is the necessity to know the person? I enjoyed the act, and I am ready to go to the gallows without any guilt. I had come myself to the court, the police had not caught me.

"I don't feel guilty, I simply feel that this whole life is useless. And I finished that man's useless life. Perhaps he was not courageous enough to finish it -- I managed. And if we ever meet somewhere, I know perfectly well he will be thankful to me, `You did well. I had thought many times to commit suicide but I could not gather the courage, and you did it even without asking.'"

The existentialist philosophy is based on purposelessness, uselessness, futility, boredom, meaninglessness. Life is just accidental. You are not here to fulfill some great purpose, but just by some accident. Existentialist philosophy has been condemned by all the religions because to them, everything has to be purposeful. They are the two polar opposites.

Zarathustra is not an existentialist, neither am I, but existentialism has a certain truth which cannot be denied. And the truth is that there need be no purpose at all -- but they stopped there; this is a fragment of truth.

To complete it I would like to say: no action needs to have any purpose outside itself. It has to be intrinsically meaningful, its meaning has to be in itself. This is different from the religious attitude and this is different from the existentialist attitude.

Then each moment has its own joy, its own reward, its own beauty. And moment after moment you go on making a garland of flowers of your life. It will have immense significance and a great aura of joy around it, but it will not be fulfilling any purpose, it will not be giving you any reward. Your very action has been either your reward or your punishment.

AND WHEN I WANDERED ALONE, WHAT DID MY SOUL HUNGER AFTER BY NIGHT AND ON TREACHEROUS PATHS? AND WHEN I CLIMBED MOUNTAINS, WHOM DID I ALWAYS SEEK, IF NOT YOU, UPON MOUNTAINS? I have always been seeking the sky, the space, the unbounded freedom. In my wanderings, in my mountain climbings, there has been only one longing: to attain to ultimate freedom, to be myself, to be authentic and to be free.

AND ALL MY WANDERING AND MOUNTAIN-CLIMBING: IT WAS REALLY A NECESSITY

AND AN EXPERIENCE OF CLUMSINESS: MY WHOLE WILL DESIRES ONLY TO FLY, TO FLY INTO YOU! Because I don't have wings I was wandering; it was a poor substitute for it. I was climbing the mountains; it was a little better, but still a substitute.

MY WHOLE WILL DESIRES ONLY TO FLY, TO FLY INTO YOU! Into the space which needs no limits, which requires no boundaries, which demands no expectations, which leaves you absolutely free to your own strength.

AND WHAT HAVE I HATED MORE THAN PASSING CLOUDS AND ALL THAT DEFILES YOU? AND I HAVE HATED EVEN MY OWN HATRED, BECAUSE IT DEFILED YOU!
I DISLIKE THE PASSING CLOUDS, THESE STEALTHY CATS OF PREY: THEY TAKE FROM YOU AND FROM ME WHAT WE HAVE IN COMMON -- THE VAST AND BOUNDLESS DECLARATION OF YES AND AMEN.

He is saying, I hate the clouds because they defile your purity. I hate them because they pollute your innocence, and I hate them because one thing is common: THEY TAKE FROM YOU AND FROM ME WHAT WE HAVE IN COMMON -- THE VAST AND BOUNDLESS DECLARATION OF YES AND AMEN.

I, HOWEVER, AM ONE WHO BLESSES AND DECLARES YES, IF ONLY YOU ARE AROUND ME, YOU PURE, LUMINOUS SKY! YOU ABYSS OF LIGHT! -- THEN INTO ALL ABYSSES DO I CARRY MY CONSECRATING DECLARATION YES.
I HAVE BECOME ONE WHO BLESSES AND ONE WHO DECLARES YES: AND FOR THAT I WRESTLED LONG AND WAS A WRESTLER, SO THAT I MIGHT ONE DAY HAVE MY HANDS FREE FOR BLESSING.
THIS, HOWEVER, IS MY BLESSING: TO STAND OVER EVERYTHING AS ITS OWN SKY, AS ITS ROUND ROOF, ITS AZURE BELL AND ETERNAL CERTAINTY: AND HAPPY IS HE WHO THUS BLESSES!
FOR ALL THINGS ARE BAPTIZED AT THE FOUNT OF ETERNITY AND BEYOND GOOD AND EVIL; GOOD AND EVIL THEMSELVES, HOWEVER, ARE ONLY INTERVENING SHADOWS AND DAMP AFFLICTIONS AND PASSING CLOUDS.
THE WORLD IS DEEP: AND DEEPER THAN DAY HAS EVER COMPREHENDED. NOT EVERYTHING MAY BE SPOKEN IN THE PRESENCE OF DAY. BUT DAY IS COMING: SO LET US PART!
O SKY ABOVE ME, YOU MODEST, GLOWING SKY! O YOU, MY HAPPINESS BEFORE SUNRISE! DAY IS COMING: SO LET US PART!

Zarathustra is saying a very profound thing: that there are things which can be known only in the darkness and in the depths of darkness, because life is a mystery -- not a problem that can be solved, but a mystery that can be lived.

Have you watched it: as the night comes everything starts becoming mysterious. As the day comes, mystery evaporates with the dewdrop evaporating from the lotus leaf. The day is superficial. It represents knowledge, and man can know only that which is below man.

If man wants to rise above himself, then he has to rise above knowledge too. He has to be courageous enough to live in a mystery without asking why, without creating a doubt, without any question -- with a total yes.

Unless a man is capable of saying a total yes to the mysterious he cannot transcend human mind.

Human mind is continuously suspicious; it is always creating doubt. To repress doubts it goes on creating beliefs, but every belief has a doubt hidden behind it. To hide suspicions it goes on creating faith, but every faith is nothing but a curtain, and behind the curtain are all kinds of suspicions.

To go beyond man means to go beyond man's mind. What I call meditation Zarathustra calls "transcending man and man's mind."

To me, meditation is the way to the mystery of existence. He does not use the word meditation -- perhaps he was not even aware of the word -- but what he says is exactly what meditation is.

Go beyond all your doubts, suspicions, questionings. Go into the dark and into the unknown and into the mysterious -- and with a deep yes and a sacred amen. That is the only way to know yourself, and that is the only way to know the mysterious beauty of life and existence.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #11
Chapter title: Of the virtue that makes small

13 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE VIRTUE THAT MAKES SMALL
I GO AMONG THIS PEOPLE AND LET FALL MANY A WORD; BUT THEY KNOW NEITHER HOW TO TAKE NOR TO KEEP.
THEY ARE SURPRISED THAT I HAVE NOT COME TO RAIL AT THEIR LUSTS AND VICES; AND TRULY, I HAVE NOT COME TO WARN AGAINST PICKPOCKETS, EITHER!...
AND WHEN I CRY: `CURSE ALL THE COWARDLY DEVILS WITHIN YOU WHO WOULD LIKE TO WHIMPER AND CLASP THEIR HANDS AND WORSHIP,' THEN THEY CRY: `ZARATHUSTRA IS GODLESS.'
AND THIS IS ESPECIALLY THE CRY OF THEIR TEACHERS OF SUBMISSION; BUT IT IS INTO PRECISELY THEIR EARS THAT I LOVE TO SHOUT: YES! I AM ZARATHUSTRA THE GODLESS!...
... THIS IS MY SERMON FOR THEIR EARS: I AM ZARATHUSTRA THE GODLESS, WHO SAYS `WHO IS MORE GODLESS THAN I, THAT I MAY REJOICE IN HIS TEACHING?'
I AM ZARATHUSTRA THE GODLESS: WHERE SHALL I FIND MY EQUAL? ALL THOSE WHO GIVE THEMSELVES THEIR OWN WILL AND RENOUNCE ALL SUBMISSION, THEY ARE MY EQUALS....
BUT WHY DO I SPEAK WHERE NO ONE HAS MY KIND OF EARS? AND SO I WILL SHOUT IT OUT TO ALL THE WINDS:
YOU WILL BECOME SMALLER AND SMALLER, YOU SMALL PEOPLE! YOU WILL CRUMBLE AWAY, YOU COMFORTABLE PEOPLE! YOU WILL YET PERISH --
THROUGH YOUR MANY SMALL VIRTUES, THROUGH YOUR MANY SMALL OMISSIONS, THROUGH YOUR MANY SMALL SUBMISSIONS!
TOO INDULGENT, TOO YIELDING: THAT IS THE STATE OF YOUR SOIL! BUT IN ORDER TO GROW BIG, A TREE WANTS TO STRIKE HARD ROOTS INTO HARD ROCKS!...
`IT IS GIVEN' -- THAT IS ALSO A DOCTRINE OF SUBMISSION. BUT I TELL YOU, YOU COMFORTABLE PEOPLE: IT IS TAKEN....
OH, THAT YOU UNDERSTOOD MY SAYING: `ALWAYS DO WHAT YOU WILL -- BUT FIRST BE SUCH AS CAN WILL!'
`ALWAYS LOVE YOUR NEIGHBOR AS YOURSELVES -- BUT FIRST BE SUCH AS LOVE THEMSELVES....
AMONG THIS PEOPLE I AM MY OWN FORERUNNER, MY OWN COCK-CROW THROUGH DARK LANES.
BUT THEIR HOUR IS COMING! AND MINE TOO IS COMING! HOURLY WILL THEY BECOME SMALLER, POORER, MORE BARREN -- POOR WEEDS! POOR SOIL!
AND SOON THEY SHALL STAND BEFORE ME LIKE ARID GRASS AND STEPPE, AND TRULY! WEARY OF THEMSELVES -- AND LONGING FOR FIRE RATHER THAN FOR WATER!
O BLESSED HOUR OF THE LIGHTNING! O MYSTERY BEFORE NOONTIDE! ONE DAY I SHALL TURN THEM INTO RUNNING FIRE AND HERALDS WITH TONGUES OF FLAME --
ONE DAY THEY SHALL PROCLAIM WITH TONGUES OF FLAME: IT IS COMING, IT IS NEAR, THE GREAT NOONTIDE!
... THUS SPAKE ZARATHUSTRA.

Zarathustra has not any doctrine to preach, he has not any ideal that every man has to become. He has no fixed morality; his trust is in spontaneous consciousness. His trust in his own consciousness is so great that he can deny God without any difficulty. On the path of truth, one has to choose either God, or one's own being.

If you choose God, you have chosen your slavery, and you can never become more than a preacher and a victim of a whimsical God.But if you choose yourself you have to deny God. God is the greatest bondage for those who want to be themselves. Because humanity has chosen God, it has denied itself. And you can see the ultimate mess into which man has fallen.

Once you are a slave, you forget all responsibilities for yourself; then God takes care of you. And if God is just a hypothesis, just a belief, then you are in real trouble. You were a reality, your consciousness could have grown if you had trusted it, but you denied the reality in favor of the fiction, because the fiction is more comfortable. It relieves you of responsibilities, but it also takes away your freedom.

Remember this, that freedom and responsibilities are always together. You cannot just choose freedom, or just responsibilities. Either you have to choose them both, or you have to deny them both.

Zarathustra denies God because he loves man. Zarathustra denies God because he can see clearly that man himself can become a god. The only hindrance of his becoming a god is a belief in some other god; then he remains simply a worshiper, a believer. His insight is clear, and these twenty-five centuries that have passed between him and us have proved everything that he is going to say in this morning's statements.

Man has become very small. He cannot grow in the shadow of an almighty God. Just a small rosebush cannot grow under the shadow of a huge tree. And when you decide for anything fictitious invented by man himself, this becomes the beginning of your fall. This becomes the shattering of your dignity.

A man of dignity trusts in himself, and through himself he trusts in existence. He is real, existence is real, but God is just a creation of the priests to lead you astray from your reality. And once you have gone away from your nature and your reality, you are going to be more and more miserable, more and more mean, more and more jealous.

The very hypothesis of God has made man's life a tragedy. He has forgotten to sing, he has forgotten to dance, he has forgotten himself. He does not know who he is, what are his potentials, and what are his basic rights given by nature. He lives in darkness -- and he is not a creature of darkness. He lives unnaturally, in a perverted way that destroys his all grace and all his beauty and all the possibilities for his growth.

These words have to be understood very clearly, because they are almost prophetic. They are about you! They are about the world that has come to be in these twenty-five centuries.

I GO AMONG THIS PEOPLE AND LET FALL MANY A WORD; BUT THEY KNOW NEITHER HOW TO TAKE NOR TO KEEP.Man listens only if something supports his prejudices; then he feels good that he has always been right. He listens only if you speak the language of fictions, which he thinks is the ultimate truth. But if you speak the truth he becomes completely closed. He does not allow any truth to enter in his being, to disturb his comfortable beliefs. He listens only to what he wants to listen to, and he takes into himself only what fits with all kinds of garbage that he has been carrying down the ages.

Anything new -- and truth is always new -- freaks him out. Anything new creates a disturbance in him. If he keeps it, then what to do with the old ideas, ancient mythologies, half-baked truths? He has to throw them out -- that is too risky.

He is part of a crowd. If he keeps the new he becomes a stranger to his own crowd. He will be laughed at, he will be condemned. And if he is insistent, he can also be crucified. The crowd does not like the strangers. The crowd is very much against anybody disturbing its sleep -- although its sleep is nothing but a nightmare. But it is the only thing that the crowd has got. It has no idea, not even a distant echo, that life can be something else too, that this is not the only way of living; life can have a different style.

Right now he lives in a sad, miserable, torturous style. But this style has been supported by millions of people for thousands of years, and this is thought to be religious, spiritual. This is thought to be a necessary sacrifice if you want to realize God.

Zarathustra is a stranger. Obviously his words cannot be taken and cannot be kept. In fact, people like Zarathustra are nothing but a nuisance to the miserable crowd -- although they bring the good news. But nobody is ready to listen to them.

It is one of the most miserable facts about humanity that it has become accustomed to chains, superstitions, slavery, commandments. And it has forgotten completely that it has a soul, a sensitivity, an intelligence, which can be refined and which can become his only religion.

Religion is not in the scriptures, and not in the words of the priest; religion is a flowering of your own

intelligence, of your own consciousness. It is not in the churches, nor in the temples, nor in the synagogues. Unless you become a temple, unless you become spacious enough -- pure and clean, just like the sky, unbounded -- you will not know anything of religious experience.

And this is the whole message of Zarathustra: how man can become a superman. God is not his message, his message is that you are carrying the seeds of superman but you are not taking any care about them. You have the right soil in your heart, you have the right love and the tenderness; just you have to be a gardener of your own inner world, and your life will become a festivity, a celebration. And this festiveness, this ecstasy, this celebration is the only religion there is. All else is just the profession of the priests to exploit you.

And they have exploited badly. They have taken away all your blood, they have taken away everything that was important in you. They have destroyed you completely, and they have left only corpses behind.

THEY ARE SURPRISED -- when they listen to Zarathustra -- THAT I HAVE NOT COME TO RAIL AT THEIR LUSTS AND VICES. That's what the priests have always been doing -- condemning their lust, condemning their vices, condemning their desires. They have become accustomed to that. The priests never praise anything in the inner world of man. Everything is wrong -- you are a born sinner. They have convinced you, through thousands of years of conditioning, that it is impossible for you to listen to any other kind of message.

> THEY ARE SURPRISED THAT I HAVE NOT COME TO RAIL AT THEIR LUSTS AND VICES; AND TRULY, I HAVE NOT COME TO WARN AGAINST PICKPOCKETS, EITHER!
> AND WHEN I CRY: `CURSE ALL THE COWARDLY DEVILS WITHIN YOU WHO WOULD LIKE TO WHIMPER AND CLASP THEIR HANDS AND WORSHIP,' THEN THEY CRY: `ZARATHUSTRA IS GODLESS.'

Who worships in you? Have you ever pondered over the problem? Is it not something cowardly in you that kneels down before stone statues made by man? It cannot be something courageous. One that worships is hiding his cowardliness in a beautiful word.

Who is it in you that surrenders, becomes a Christian or a Hindu, or a Mohammedan? Is it a lion in you, or a sheep?

Jesus used to say to his people, "You are my sheep and I am your shepherd." And not a single one of his followers ever raised the question, "You are insulting us. Why should we be sheep? Why should we not be lions, and why should we not bear in us a lion's roar?"

Naturally, lions don't need shepherds -- that is the problem. If people are really awakened to their bravery, then they don't need any shepherd, they don't need any savior, they don't need any messiah. They are their own saviors; and that gives pride and dignity and beauty to human beings.

To call human beings sheep is so insulting, so humiliating that one wonders how people listened to all this. And even today millions of Christians around the world -- and that is the greatest religion as far as numbers are concerned -- think of themselves as the sheep of Jesus Christ. If somebody wants to be a shepherd, he has to reduce the whole of humanity into an ugly state, into cowards.

Whenever you are in difficulty, why do you start immediately praying to God? -- although you know your prayers are never heard; there is nobody to hear them. It is possible, just by coincidence, you may think that your prayer has been heard.

A man used to come to me -- he had no child, and he said to me, "I cannot believe in God unless I have a child. And I hope that if God wants a believer, he should give me a child."

Now there is no need... even if there is a God, what is the use of having this fellow as a believer -- to fulfill his demands?

A child was born to him, and he came to me with sweets and fruits. He was distributing them in the whole neighborhood. I said, "What has happened?"
He said, "God has heard me."

I said to him, "Just wait a little. God cannot be so much concerned about you." The universe is big, and this beautiful planet earth is such a small thing. Even our own sun is thousands of times bigger than this earth, and even this great sun that is our life is a very mediocre star in the universe. There are millions of times bigger stars than this sun. And scientists guess that there must be at least fifty thousand planets in the whole universe where life exists. And this poor fellow is thinking that God has heard his prayer!

I told him a story by Bertrand Russell. The Vatican pope dies. Obviously he knocks on the doors of

heaven, because heaven and hell are just in front of each other. Hours of knocking... because the door is so big, he cannot see its end. He tries hard -- it is so vast.

But finally a window opens in the door, and Saint Peter looks out. With great difficulty, he finds this pope standing there -- just as you can find an ant standing on your door. It is very difficult to have a dialogue. The pope shouts. Saint Peter says, "Say it a little louder, because you are too small."

He says, "You don't understand. I am the representative of Jesus Christ; I am coming from the earth. I was the pope in the Vatican, and what kind of reception is this?"

And Saint Peter says to him, "We have never heard of any earth. You will have to give me the index number."

The pope says, "Index number?"

Saint Peter says, "There are so many planets that unless I get the index number of your earth, I cannot go to the library to find out where you come from. What do you mean by the Vatican, and who is this Jesus Christ?"

The pope shouts, "Are you kidding? Jesus Christ is the only begotten son of God."

Saint Peter said, "Do you think he finished after only one son, in the whole eternity he could produce only one son? I will go to the library, but without an index number it is very difficult to find out... which earth do you mean?"

The pope says, "I am coming from the solar system."

He says, "That's perfectly good, but there are millions of solar systems. Which solar system? What Index number?"

The pope says, "It is better you take me directly to God."

Saint Peter said, "I myself have not seen Him. I am just a doorkeeper, and God is too big. I have only heard about Him. You will have to forgive me. But I will do my best to find the index number, find out about Jesus Christ and about this Vatican."

He goes off and after hours he returns. And he says, "It is almost impossible. Millions of planets... there is no way to pinpoint where your earth is, where your solar system is. And anyway, what right do you have to enter into heaven? The easiest way is... on the other side of the road... there they don't ask who you are, they are nice people. They don't ask whether you deserve hell or not; the moment they see you, they grab you. You just try the other place."

He was woken up by the very idea that he has to go to hell, and the devils will grab him -- they don't even ask who you are. And then he remembered all the tortures, the hellfire... and the most difficult thing about the Christian hell is that it has no exit. You can enter, but you cannot get out. Otherwise, just as a tourist one could enjoy. But once you get in, you become an eternal resident without any application to leave. He woke up out of fear; he was perspiring all over. He was not dead, he was dreaming.

I told this man, "The very idea is egoistic -- that God should hear your prayer, should give proof by giving you a child. Just wait for a few more proofs, because one proof is not enough. No science will allow a single proof; it has to be repeatedly proved.

"You ask something else. You suffer from migraine, now start asking, `Take my migraine away; otherwise I will not believe in you.' And you have a good strategy to blackmail God. He wants you to believe in Him, so exploit him as much as you can. Your brother is unemployed, ask for employment. Your father has cancer, ask for his cancer to be removed... you have so many problems. The child was not a problem at all. And are you certain the child is yours?"

He said, "I never thought that you will be so rude with me."

I said, "I am not being rude, because you have been trying for years, and there was no child coming, and suddenly it has come. Just look around the neighborhood, some rascal is doing it. Don't jump to God, first look around. There are so many rascals in the neighborhood."

He said, "That I know -- there are rascals."

I said, "Go back home. Don't waste your money in distributing sweets and fruits, first find out whose son has been born. Is it yours?"

He said, "To meet you is always a trouble. Now you have created a suspicion in my mind. I already have a migraine. Instead of being a help, now I will look with suspicion at every person who is connected with my family -- the servants, the neighbors, the relatives. And to tell you the truth," he whispered, "I had my suspicions, because the doctor has been telling me, `You cannot have a child.'

"But you should not be so harsh. I was happy that God has given me the child. And God is all-powerful; even if the doctor says I cannot have a child... God can change my chemistry, my hormones, my sperm. But

I will go back. Now I cannot go on distributing sweets. I am afraid that you are right -- you may be right!"

The people who worship are cowards. The people who pray are naggers. Prayer is nothing but nagging God, "Do this!" -- every morning and evening. Mohammedans are the best nagging people; they nag God five times a day! Hindus don't let Him even sleep in the beautiful mornings. They get up early, at three o'clock, and start praying. Sufis pray in the middle of the night.

Even if there had been a God in the beginning, He must have gone mad by now! So many people, and so many demands.... But you don't see that when you pray you are simply demanding. And a prayer cannot be a demand; it can only be a gratefulness.

When you worship, it cannot be out of your cowardliness; it can only be a lion's roar. The sheer joy, the overflowing energy....

AND WHEN I CRY: `CURSE ALL THE COWARDLY DEVILS... THEY ALL CRY: `ZARATHUSTRA IS GODLESS.' They don't listen. On the contrary, they start abusing Zarathustra.

AND THIS IS ESPECIALLY THE CRY OF THEIR TEACHERS OF SUBMISSION; BUT IT IS INTO PRECISELY THEIR EARS THAT I LOVE TO SHOUT: YES! I AM ZARATHUSTRA THE GODLESS! Zarathustra respects what is evolving in man so deeply, so profoundly that he can sacrifice all gods for its growth.

THIS IS MY SERMON FOR THEIR EARS: I AM ZARATHUSTRA THE GODLESS, WHO SAYS `WHO IS MORE GODLESS THAN I, THAT I MAY REJOICE IN HIS TEACHING?'I am more godless than Zarathustra; but it is very difficult to bridge the gap, twenty-five centuries, because at least Zarathustra goes on denying God... I don't even care to deny him.
Even to deny God is, in a negative way, keeping his name alive.

I want humanity simply to forget that nightmare of thousands of years that is associated with God. I don't think it is even necessary to say, "There is no God." It simply is not.

I would have given Zarathustra good company, but perhaps twenty-five centuries ago it was difficult to find a man... particularly in Iran, where Zarathustra was teaching his tremendously important philosophy. But in India at that very time there was Mahavira who denies God, and there was Gautam Buddha who denies God. But their denial is very sophisticated.

Zarathustra is very raw and very wild, and that is his beauty. He does not speak in a polished way; he speaks like a child, utterly innocent. He does not speak in a roundabout way, he does not speak in a sophisticated way. Buddha and Mahavira both speak in such a way that many people may not understand that they don't believe in God.

But Zarathustra is straight. He simply calls a spade a spade. And that's what I love in him -- his rawness. He is not a diamond -- cut, polished; he is directly from the mine -- uncut, unpolished. Therein lies his beauty and his truth.

I AM ZARATHUSTRA THE GODLESS: WHERE SHALL I FIND MY EQUAL? ALL THOSE WHO GIVE THEMSELVES THEIR OWN WILL AND RENOUNCE ALL SUBMISSION, THEY ARE MY EQUALS. Those who renounce all submission, surrendering to any god, being obedient to any scriptures....

The other-world teachers have been insisting, "Renounce the world." Zarathustra is saying, "Renounce your scriptures, and the renouncers! Renounce submission, renounce your cowardliness." Be authentically yourself, and only then your life sources can start flowing.

BUT WHY DO I SPEAK WHERE NO ONE HAS MY KIND OF EARS? AND SO I WILL SHOUT IT OUT TO ALL THE WINDS. One can understand the difficulty. Particularly I can understand the difficulty. Many mystics have found the same problem.

Bodhidharma, one of the greatest masters, who became the source of the tradition of Zen, remained for nine years facing the wall. He would not face his audience. People would ask questions and he would answer to the wall.

Emperor Wu of China asked him, "This is a little strange. I have never seen such meetings. The speaker has to face the audience; you keep your back towards the audience. What kind of behavior is this?"

Bodhidharma said, "I used to keep, just like other speakers, the audience in front of me. But I found just a wall, and it was hurting, so I decided that it is better to keep the audience behind me and face the wall. The wall does not hurt, because it is a wall. It does not listen, but you cannot expect a wall to listen. But when I talk to people, and I see just walls around, it hurts. And I cannot stop speaking, because that which has grown in me is overflowing, and I cannot control it.

Zarathustra says, BUT WHY DO I SPEAK WHERE NO ONE HAS MY KIND OF EARS? AND SO I

WILL SHOUT IT OUT TO ALL THE WINDS. I will not bother about people, whether they hear or not, I will talk to the winds. Perhaps they may carry the word, perhaps they may carry the message to the right kind of ears.

But it is very unfortunate that people like Zarathustra and Bodhidharma should feel so frustrated with our so-called humanity -- and the intelligentsia particularly are more dead, because they already think they know.

YOU WILL BECOME SMALLER AND SMALLER.... This is something so prophetic that it has come to be true.

> YOU WILL BECOME SMALLER AND SMALLER, YOU SMALL PEOPLE! YOU WILL CRUMBLE AWAY, YOU COMFORTABLE PEOPLE! YOU WILL YET PERISH --
> THROUGH YOUR MANY SMALL VIRTUES, THROUGH YOUR MANY SMALL OMISSIONS, THROUGH YOUR MANY SMALL SUBMISSIONS!

What are our virtues? Is what our so-called religions teach virtuous? In the eyes of Zarathustra they are so small that your virtues -- rather than making you greater, giving you a grandeur -- make you even smaller.

I have heard about a woman who was a miser. In her whole life, she had only given a rotten carrot to a beggar -- that was all you could call virtuous in her. She died, and the angels came to take her. The problem was the carrot -- she has done a virtuous act; you cannot send her to hell.

So they told the woman, "This is your carrot that you gave to a beggar. This is your only virtue, so hold onto it, and it will go like a rocket towards heaven. Remember not to lose the grip."

The people who had gathered -- hearing that the old woman, the old miser, has died -- were surprised that the woman was being uplifted by something they could not see. But she was going upwards! They could not lose such a chance, so somebody took hold of her legs.

It became a long queue. And the carrot was going up and the woman was very angry -- angry naturally because it was *her* virtue, and all these neighbors hanging in a long queue... she could not tolerate it. When they reached near heaven, she shouted, "You idiots. You have never done anything virtuous. This carrot is MINE!" But at that moment the carrot was lost, and with the woman the whole queue fell down to earth. The woman was dead, but she killed almost two hundred people.

What are our virtues: that you have given something to eat to a beggar, that you have donated for a temple to be raised. But do you think these are virtues?

I have heard, a man had just won a lottery, and he was so happy. Coming home he had to pass a bridge, and on the side of the bridge there was sitting an old blind beggar, who had always been sitting there. He had never given anything to him, but today was a different day; he had got such a big lump sum of money. He gave one rupee to the beggar.

The beggar looked at it and said, "Sir, it is fake."

The man said, "My God! You are blind, and you can see whether the coin is fake or authentic."

He said, "To tell you the truth, this is not my place; it belongs to my friend who is blind. Today he has gone to see the matinee show. I am the other fellow who sits on the other side of the bridge. I am just keeping his place, so nobody else gets into it. It is a very good corner.

"First I also used to be blind, but people were cheating, and I could not even say to them that they are cheating, so I dropped that idea. Now I have become deaf. Right now I am not, but when you see me in my place I am completely deaf -- because I saw that at least I can prevent people cheating me."

You think you are doing virtue by giving to a beggar; the beggar thinks he is cheating you, the beggar thinks that you are a fool. What are your virtues? Your virtues make you... but you are not great, you are not enjoying your virtues. They must be too small.

> Zarathustra says, THROUGH YOUR MANY SMALL VIRTUES, THROUGH YOUR MANY SMALL OMISSIONS, THROUGH YOUR MANY SMALL SUBMISSIONS!
> TOO INDULGENT, TOO YIELDING: THAT IS THE STATE OF YOUR SOIL! BUT IN ORDER TO GROW BIG, A TREE WANTS TO STRIKE HARD ROOTS INTO HARD ROCKS!

This small, so-called religiousness will not help. Because you fasted one day, you pray every day, you go to the temple every day, you kneel down before statues of God... just think what value all these things have. They keep you small.

> TO GROW BIG, A TREE WANTS TO STRIKE HARD ROOTS INTO HARD ROCKS!

`IT IS GIVEN' -- THAT IS ALSO A DOCTRINE OF SUBMISSION. BUT I TELL YOU, YOU COMFORTABLE PEOPLE: IT IS TAKEN.

A very important point to be remembered. It has been said by all the teachers, without exception, that truth is given to you -- given by God. Zarathustra says, "It is not given, it is taken."

Only one man in this century, George Gurdjieff, had a similar idea, even more rough and more hard. He used to say, "Unless you are ready to steal the truth you will not get it." It is not only a question of taking; you have to steal it, you have to risk everything -- even your respectability, even your so-called virtue, your morality.

Truth cannot be given by anyone to anybody else. Zarathustra is right: it has to be taken.And to take it, you need to be not a coward, not a slave, not a beggar, but a lion: strong, able to take it.

A given truth is just a lie. And all your truths are given truths. Who has given you your God? Who has given you your truth? Who has given you your religion?

Just check one thing: has it been given to you, or have you taken it? If it has been given to you, throw it away -- it means nothing, it is self-deception. You have to be strong enough to take it.

OH, THAT YOU UNDERSTOOD MY SAYING: `ALWAYS DO WHAT YOU WILL -- BUT FIRST BE SUCH AS CAN WILL!' -- a very subtle difference, but very great. He is saying, ALWAYS DO WHAT YOU WILL. You understand it, there is nothing difficult in understanding it -- ALWAYS DO WHAT YOU WILL -- but are you capable of willing?

BUT FIRST BE SUCH AS CAN WILL! -- because willing needs a non-submissive, strong, independent individuality; otherwise you cannot will. You can only pray; you can ask, you can beg. Your will will remain impotent. Become more crystallized, more of an individual, less a part of the crowd, so that you *can* will.

ALWAYS LOVE YOUR NEIGHBOR AS YOURSELVES. This is a famous statement, later on made by Jesus. But Zarathustra's insights are far deeper.

He says -- he had no idea about Jesus, Jesus came five hundred years afterwards; but the saying must have been in existence -- ALWAYS LOVE YOUR NEIGHBOR AS YOURSELVES -- BUT FIRST BE SUCH AS LOVE THEMSELVES. That is more difficult. Love them as they are -- not as yourselves.

Loving your neighbor as yourself is simply loving your own image in the mirror. It is not a great virtue, it is a small virtue.

Love the neighbor as he is. Whether he fulfills your ideas or is against them, whether he looks moral to you or immoral, these are unimportant things. He is a human being, and he has every right to be himself. Love him as he is. Your love should not become a demand, your love should not ask him to be different than he is.

This statement, LOVE YOUR NEIGHBOR AS YOURSELVES, has another implication also which Zarathustra has not mentioned, which I have come across almost every day.
And this is how man remains blind.

LOVE YOUR NEIGHBOR AS YOURSELVES... and you have forgotten one thing: Do you love yourself? It is very rare to find a person who loves himself. People *hate* themselves. They don't want to be the way they are; they want to be somebody else... somebody else has a better nose, somebody else has better eyes, somebody else has a better body, somebody is more proportionate, somebody has better intelligence.

People hate themselves. And your religions have been teaching you contradictory things, which have created confusion and a chaos in your mind. On the one hand they say, "You have to become like Gautam Buddha." Then how can you love yourself? You have to hate yourself, you have to destroy yourself, dismantle yourself, and try to be like Gautam Buddha or Jesus or Krishna.

On the one hand they say, "Be like the great religious leaders, saints," and on the other hand they go on saying, "Love your neighbor as yourself."

If you really love your neighbor as yourself, you will have to hate him, because you hate yourself. You don't find anything in yourself which is worth loving. In fact, when people fall in love with each other, both are surprised: "My God, what has this man found in me which I have not found myself?" And the man also thinks, "This woman is a little bit crazy -- she loves *me*, who has lived with himself for all these thirty years and has not found a single thing worth any value."

Lovers surprise each other. Although nobody says it, both feel, deep down, really strange -- such a beautiful woman... a beauty loving a beast! And the beautiful woman knows perfectly well that she is a bitch -- such a young fellow, so beautiful falling in love with a bitch!

But these are inside things. They will become apparent after the honeymoon -- then they will come to know each other -- but then it is too late. They have promised to each other, "I will love you for my whole life. And not only in this life, if I am born again I will love you again. My love is not the ordinary love that changes, it is love eternal."

Now, what to do with your promises when you discover who the other person is in reality? Then they go on accumulating hate for each other -- pretending, acting love, but it becomes just acting.

AMONG THIS PEOPLE I AM MY OWN FORERUNNER, MY OWN COCK-CROW THROUGH DARK LANES. Every great mystic has been a forerunner to himself, because every great mystic has come before his time. You can see it -- Zarathustra is even today not our contemporary. He is still ahead of us; he had come too soon, too early.

BUT THEIR HOUR IS COMING! AND MINE TOO IS COMING! HOURLY WILL THEY BECOME SMALLER, POORER, MORE BARREN -- POOR WEEDS! POOR SOIL!
AND SOON THEY SHALL STAND BEFORE ME LIKE ARID GRASS AND STEPPE, AND TRULY! WEARY OF THEMSELVES -- AND LONGING FOR FIRE RATHER THAN FOR WATER!

Perhaps we have come to the point... his prophecy seems to be coming true. Man is preparing more for war than for peace. Man is creating more for death than for life. Seventy percent of all the wealth of the world is devoted to creating nuclear weapons.

WEARY OF THEMSELVES... perhaps humanity is tired now of being small, being too mean, being too jealous, being too ugly, and has lost all hope of growing out of this muddy state, has forgotten that lotuses are born in mud... AND LONGING FOR FIRE RATHER THAN FOR WATER!

It seems that people are deep-down ready to commit a global suicide; otherwise there is no reason why so much money should be wasted, and so much energy should be wasted for war.

All that money and all that energy and all that scientific genius can make this earth a paradise. But nobody is interested in that. Everybody is interested in finding more and more dangerous weapons. And now it is absolutely clear that nobody can be the victor, nobody can be the defeated; all will be dead. Still man goes on accumulating.

Even poorer countries, like Pakistan or India, are dying to create nuclear weapons. And the scientific surveys show that by the end of this century... right now only five nations have nuclear weapons, but by the end of this century twenty-five more nations will have joined in the nuclear club. Thirty nations will be nuclear powers.

What has happened to man's intelligence, that it is only devoted to a single cause -- death?

O BLESSED HOUR OF THE LIGHTNING! O MYSTERY BEFORE NOONTIDE! ONE DAY I SHALL TURN THEM INTO RUNNING FIRE AND HERALDS WITH TONGUES OF FLAME --
ONE DAY THEY SHALL PROCLAIM WITH TONGUES OF FLAME: IT IS COMING, IT IS NEAR, THE GREAT NOONTIDE!

But Zarathustra still hopes that we can even transform fire into a creative energy. You cook your food on fire and you can also burn your house with fire. Fire is neutral. All energies are neutral; it depends on you to what use you want to put them.

Zarathustra is not weary of himself. He still hopes that one day he will be able to declare... THE GREAT NOONTIDE.

That is his symbolic expression for the greatest explosion of light, love, individuality, freedom. All these he calls, THE GREAT NOONTIDE -- the highest peak in human consciousness.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #12
Chapter title: Of the apostates

13 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE APOSTATES
HE WHO IS OF MY SORT WILL ALSO ENCOUNTER EXPERIENCES OF MY SORT, SO THAT HIS FIRST COMPANIONS MUST BE CORPSES AND BUFFOONS.
HIS SECOND COMPANIONS, HOWEVER, WILL CALL THEMSELVES HIS BELIEVERS: A LIVELY FLOCK, FULL OF LOVE, FULL OF FOLLY, FULL OF ADOLESCENT ADORATION.
HE AMONG MEN WHO IS OF MY SORT SHOULD NOT GRAPPLE HIS HEART TO THESE BELIEVERS; HE WHO KNOWS FICKLE-COWARDLY HUMAN NATURE SHOULD NOT BELIEVE IN THESE SPRINGS AND MANY-COLORED MEADOWS!...
`WE HAVE GROWN PIOUS AGAIN' -- THUS THESE APOSTATES CONFESS; AND MANY OF THEM ARE STILL TOO COWARDLY TO CONFESS IT....
BUT IT IS A DISGRACE TO PRAY! NOT FOR EVERYONE, BUT FOR YOU AND ME AND FOR WHOEVER ELSE HAS HIS CONSCIENCE IN HIS HEAD. FOR YOU IT IS A DISGRACE TO PRAY!
YOU KNOW IT WELL: THE COWARDLY DEVIL IN YOU WHO WOULD LIKE TO CLASP HIS HANDS AND TO FOLD HIS ARMS AND TO TAKE IT EASIER: -- IT WAS THIS COWARDLY DEVIL WHO PERSUADED YOU: `THERE IS A GOD!'
THROUGH THAT, HOWEVER, HAVE YOU BECOME ONE OF THOSE WHO DREAD THE LIGHT, WHOM LIGHT NEVER LETS REST; NOW YOU MUST STICK YOUR HEAD DEEPER EVERY DAY INTO NIGHT AND FOG!
... THE HOUR HAS ARRIVED FOR ALL PEOPLE WHO FEAR THE LIGHT, THE EVENING HOUR OF EASE WHEN THERE IS NO -- `EASE' FOR THEM....
AND SOME OF THEM HAVE EVEN BECOME NIGHT-WATCHMEN: NOW THEY KNOW HOW TO BLOW HORNS AND TO GO AROUND AT NIGHT AND AWAKEN OLD THINGS THAT HAVE LONG BEEN ASLEEP.
I HEARD FIVE SAYINGS ABOUT OLD THINGS LAST NIGHT BESIDE THE GARDEN WALL: THEY CAME FROM SUCH OLD, DISTRESSED, DRIED-UP NIGHT-WATCHMEN:
`FOR A FATHER HE DOES NOT LOOK AFTER HIS CHILDREN ENOUGH: HUMAN FATHERS DO IT BETTER!'
`HE IS TOO OLD! HE NO LONGER LOOKS AFTER HIS CHILDREN AT ALL' -- THUS THE OTHER NIGHT-WATCHMAN ANSWERED.
`HAS HE ANY CHILDREN? NO ONE CAN PROVE IT, IF HE DOESN'T PROVE IT HIMSELF! I HAVE LONG WISHED HE WOULD PROVE IT THOROUGHLY FOR ONCE.'
`PROVE IT? AS IF HE HAS EVER PROVED ANYTHING! HE FINDS IT HARD TO PROVE THINGS; HE THINKS IT VERY IMPORTANT THAT PEOPLE SHOULD BELIEVE HIM.'
`YES, YES! BELIEF MAKES HIM HAPPY, BELIEF IN HIM. OLD PEOPLE ARE LIKE THAT!...
... HAS NOT THE TIME FOR ALL SUCH DOUBTS LONG SINCE PASSED?...
WITH THE OLD GODS, THEY HAVE LONG SINCE MET THEIR END -- AND TRULY, THEY HAD A FINE, MERRY, DIVINE ENDING!
THEY DID NOT `FADE AWAY IN TWILIGHT' -- THAT IS A LIE! ON THE CONTRARY: THEY ONCE -- LAUGHED THEMSELVES TO DEATH!
THAT HAPPENED WHEN THE MOST GODLESS SAYING PROCEEDED FROM A GOD HIMSELF, THE SAYING: `THERE IS ONE GOD! YOU SHALL HAVE NO OTHER GODS BEFORE ME!' --
AN OLD WRATH-BEARD OF A GOD, A JEALOUS GOD, THUS FORGOT HIMSELF:

AND ALL THE GODS LAUGHED THEN AND ROCKED IN THEIR CHAIRS AND CRIED: `IS NOT PRECISELY THIS GODLINESS, THAT THERE ARE GODS BUT NO GOD?'
HE WHO HAS EARS TO HEAR, LET HIM HEAR.
... THUS SPAKE ZARATHUSTRA.

Zarathustra is trying, from every possible aspect, to understand why man has not evolved as he should have -- why he has remained childish, why the superman has not yet arrived. What are the causes that are preventing his coming, and how can those hindrances be removed and the closed doors opened, and the superman welcomed? He is not leaving any aspect unexplored. His search into the possibility of man transforming into a superman is exhaustive. Nobody has ever thought about the superman so much.

People have been thinking about all kinds of hypothetical things. For centuries they have pondered over the existence of God. Some have even denied Him, many have accepted Him, few have ignored Him. A few have taken the stance of the agnostic -- that it is not possible to know anything about God and we do not know whether He exists or He does not. But thousands of philosophers and millions of books, treatises have been devoted to something for which not a single proof exists.

Zarathustra is alone in contemplating the superman. The superman is not a hypothesis, because man is already in existence; he can be refined, all that is ugly in him can be destroyed. All that makes him small can be removed, and the superman will arise in man's consciousness without fail. Zarathustra is not concerned with any fiction, he is utterly a realist. It is not a dream that cannot be fulfilled, it is a dream that has every potential for fulfillment.

Superman is not somewhere in the sky, superman is within you. Superman is you in your purest form, in your most conscious awakening, in your experience of eternal life, in your purification of love. It is very close by -- it is just your neighbor.

You have only to transcend yourself. You have to come out from your dark holes. You have to risk a little -- the familiar for the unfamiliar, the known for the unknown, the comfortable for the dangerous -- and you will be pregnant with the superman, you will give birth to the superman.

God was the past, superman is the future. Nothing can be done about the past; everything can be done about the future. God was your creator, superman is going to be your creation -- and this makes a difference, so vital, so immense and immeasurable, that there is no possibility to make a bridge between God and the superman. God is always somewhere in the graves and superman is always somewhere in the future potentiality of your life, of your love and your consciousness.

This evening Zarathustra is approaching the superman from still a different angle, one he has not approached yet.

He says, HE WHO IS OF MY SORT WILL ALSO ENCOUNTER EXPERIENCES OF MY SORT, SO THAT HIS FIRST COMPANIONS MUST BE CORPSES AND BUFFOONS. First he is saying, "Whoever is of my sort, whoever has a clarity of consciousness exactly the same as I have is bound to have the same kind of experiences. That can be predicted, because your experiences depend on the quality of your consciousness. The higher your consciousness is, the more blissful, more peaceful, more joyous experiences start blossoming in you.

At the highest peak a Gautam Buddha, or a Mahavira, or a Zarathustra are no longer three persons. Because three silences cannot remain separate, three ecstasies cannot remain separate -- three zeros are bound to become one zero.

It has to be understood, that things which make you separate are always painful. There is no way to participate with you in your migraine, in your anxieties, in your anguishes. Misery makes people separate; blissfulness brings them close. And as they reach to the purest form, the highest peak, they are no longer separate beings but one heart, one love, one joy, one ecstasy. In the ultimate we are one. Only in hell are we many. The more you feel yourself separate from others, the more you are living a life of misery, suffering -- a life which is not worth calling a life.

Looking at the earth you will find so many separations, so many discriminations. Looked at deeply, they are not accidental. So many nations, so many religions, so many sects, cults, and creeds only point to one truth: that man has fallen so low in the dark abysses of existence that he cannot make any connections, any bridges with anyone.

It is one of the most surprising facts, that at the lowest you are lonely, because you cannot make bridges around you. You have forgotten the language of love, you have forgotten how to communicate, how to relate. You are lonely in the darkness -- just tears of agony and a cry of tremendous pain.

On the highest peak of blissfulness, again you are alone, but not lonely. You are alone, because at that peak whoever reaches it merges into one orgasmic experience, into one oceanic experience -- just as rivers go on merging into the ocean. They may be coming through different paths, from different mountains, from different lakes, passing different territories, but in the ocean they suddenly lose all their boundaries. They become as free as the ocean is.

Gautam Buddha is reported to have said, "Taste the ocean from anywhere and you will find the same taste." It does not matter from where you have tasted the ocean. At the highest peak again one becomes alone. But this aloneness is a togetherness, this aloneness is a tremendous merger. With all those who have arrived there is a melting, you cannot keep yourself separate.

Even in ordinary life you may have observed the fact: when you are laughing, suddenly you are one in your laughter, and when you are crying you are alone. When you are joyous and dancing you start melting into each other, and when you are miserable all the bridges are broken; you have suddenly become absolutely lonely in a vast universe.

Zarathustra is right: whoever has my sort of will is bound to encounter experiences of my sort, because all experiences depend on your consciousness. Experiences don't depend on outside things, they depend on your inner growth, inner vision.

There is an ancient story: A king, his prime minister and his bodyguard have all lost their way in a deep forest where they have been hunting. The sun is setting and they come across a blind beggar sitting under a tree. The first man to come to the blind beggar is the bodyguard.

He says to the beggar, "What are you doing here, you blind man?"

He said, "I am not doing anything. I don't have any other place. The whole day I beg and in the night I come here to rest."

And the bodyguard said, "Can you tell us the way to the town?"

He said, "Of course, but first I will tell you, that you seem to be a very lower kind of person. Perhaps you are a constable, a bodyguard, who does not even know how to talk to an old blind man."

Then comes the prime minister and with great etiquette he asks the old man, "I have lost the way. It would be very kind of you if you could help me to find the way."

The old man says, "Just now, one man -- perhaps he was part of your party -- has passed and I have shown him the way. Was he a bodyguard?"

The prime minister said, "You are blind, how could you figure it out? You seem to be immensely wise. Yes, he was a bodyguard. Forgive me if he has misbehaved with you."

The blind man said, "Nobody can misbehave with me. Life has misbehaved with me. But I can say about you, that you are a man of manners. Perhaps a member of the court of the king, or maybe the prime minister."

Then came the king. He touched the feet of the old man and said, "There is no need to remain here in the open under the sky -- the clouds are gathering. You can come with me to the palace, and you can show me the way to it. We have been hunting and we have lost our way."

The old man said, "Just by your compassion you show the quality of your consciousness. You certainly are the king of this kingdom. And it is not just a coincidence, you have the qualities to be the king. Just before you, your prime minister passed me, and before that your guard passed me."

The king said, "You are blind, how can you manage to figure out who is who?"

The blind man said, "It would have been better if you had not asked that question. Once, I was also a king of a small kingdom. I lost the kingdom, but I have not lost the memory, the consciousness. There is no need for me to see, just the manners of a person are enough to show me to what category he belongs. Your grace makes you a king, not vice versa."

The king took him to the palace and he made him his permanent guest. He would not allow him to beg anymore.

He said, "A man who can, just by manners, decide the quality of a person -- his profession, his category of consciousness -- is a sage. His outer eyes may be blind, but his inner eyes are fully open."

If you look into different people's lives you start finding that their very consciousness is being expressed in their words, in their movements, in their behavior. Because from where are all these going to arise? The consciousness is the source of all that you are, and as your consciousness changes you start changing in your behavior, in your manners. Even the smallest things in your life start changing.

Zarathustra is right: when you have my sort of consciousness you will understand what I am saying

immediately. There will be a deep rapport. He says: if you are a man who has become awakened, whose superman is no longer asleep, your... FIRST COMPANIONS MUST BE CORPSES AND BUFFOONS.

For the superman the ordinary man is just a corpse, a breathing corpse. His behavior is not of authentic life, he is just somehow surviving. Perhaps he has forgotten how not to breathe. Just as an old habit he goes on breathing, goes on producing children, goes on eating; eating all kinds of junk without ever thinking why he is eating it.

I have heard about a man whose wife was getting fatter and fatter and fatter. Her whole work was simply to sit on the sofa and go on eating, drinking. If there was nothing to eat, there was at least chewing gum, but her mouth was continuously at work.

He went to a psychologist and asked him, "Can you suggest something to me? I'm tired. I have told her many times, but it seems meaningless. She has become so ugly, but she goes on gathering fat. That's her whole work, twenty-four hours a day."

The psychologist said, "You take this with you." He took out from his file a picture of a very beautiful naked woman -- very proportionate body, charming and attractive.

The man said, "How is this picture going to help?"

The psychologist said, "You do one thing: you just paste it inside the fridge, so each time she opens the fridge.... And she opens it the whole day, to take this thing out, to take that thing out. So each time she will be reminded of what she is doing to her own body. Once she was also as beautiful as this woman."

The man said, "The idea seems to be significant. I will try it. There is no harm in trying."

After six months the psychologist met him in a shopping mall. He could not believe the man was so fat, it was almost impossible to recognize him.

The fat man recognized him, "Have you forgotten me, doctor?"

He said, "I don't remember ever having seen you before."

He said, "What are you saying? You are my family psychologist. Just six months ago you gave me that picture. That picture did work, you can see it in me, but it worked in a wrong way. My wife does not look at it at all, but because of the picture I have started going to the fridge, just to have a look at it. And when one opens the fridge, then there are temptations to have some ice cream.... Because of that picture you spoiled me. My wife has gone ahead, she does not care at all about that girl.

"First she was very angry, saying, `Why are you putting this picture in the fridge?' When I said, `This has been suggested by the psychologist,' she said, `To hell, with your psychologist!' Now it is too late, I cannot go back. She has gathered more weight, and you have destroyed my life too. I also cannot go back anymore."

Such is the unconscious behavior of man. With this unconsciousness, can you say a man is really alive, or is he just a robot?

For the man of awareness, the people he will find as companions first will be the corpses. They have died a long, long time ago -- just people have not buried them and they are still walking around. Just out of old habit they are still doing things. But a life without consciousness is not life at all.

You have life only in the same proportion as you have consciousness.

Or you will be meeting with buffoons, who pretend to understand everything and who understand nothing at all. They are idiots, but they pretend to be very wise. The world is full of corpses and buffoons. The whole work of the buffoon is to prove himself the wise man, and to ridicule everybody else, to make a laughingstock of everybody else -- not knowing that he is simply becoming a buffoon himself. It is not wisdom; wisdom is compassionate.It is simply an effort to prove: "I am wiser than you, and the easiest way to prove it is to laugh at you."

HIS SECOND COMPANIONS, HOWEVER, WILL CALL THEMSELVES HIS BELIEVERS: A LIVELY FLOCK, FULL OF LOVE, FULL OF FOLLY, FULL OF ADOLESCENT ADORATION.

These will be his second companions: the believers, who are continuously in search to believe in someone. They cannot live without belief; belief is their spiritual nourishment. And belief is always empty. It has no content in it, it is a pretender; it pretends to be true. And it is cheap; you don't have to pay anything for it. The people are ignorant but they don't want to be ignorant, and the easiest way to cover their ignorance is by acquiring as many beliefs as possible.

You will find the Christian believer, you will find the Hindu believer, you will find the Buddhist believer, and they are all in the same boat. They are carrying the same luggage, just their labels are different.

Belief as such needs a blind man, who wants to show to the world that he is not blind, that he knows everything about light. Talking about light, he thinks he is proving that he has eyes. People talk about God, people talk about the soul, people talk about truth, and by talking they convince themselves that they know about these things. They know nothing. All these are their beliefs.

Belief is the greatest poison in the world. It has prevented the superman from arising within your soul. It destroys your intelligence. It keeps you retarded. You become very knowledgeable, you become very learned, very respected, but deep down inside you there is nothing but darkness. The old ignorance is still there, intact. Your knowledge cannot make even a dent in your ignorance.

Your knowledge cannot bring any transformation to you, but it can bring honors, awards, Nobel prizes. It can make you a very respected citizen of the world. But you know perfectly well that all your knowledge is superficial, it is all borrowed. The foundation is belief -- not knowing, not experience.

This creates the greatest hypocrisy in human beings. They have to pretend according to their belief system. Of course they cannot live according to it, because it is not their experience, so they have a mask in public and in their privacy they put the mask away. In their privacy you will know that they are a totally different person.

From their back door they are truer; in their drawing room they are utterly false. In the crowd they are nothing but actors on the stage; only in aloneness do they relax a little. And that's why these kind of people are very much afraid of aloneness, because the aloneness brings them the awareness of their ignorance. All their virtue, all their knowledge, all their character is just painted. Inside are all kinds of wild animals.

I have heard: A woman and a man are making love, and suddenly the woman says, "I have heard the car of my husband entering the garage. He was not expected, but sometimes he comes unexpectedly. You just hide in the cupboard."

The man could not find any other way to escape. Naked, he is standing inside the cupboard. The husband comes in and says that he had to come home for something that was needed immediately -- he was a detective in the police department. While he is talking to his wife the man, standing naked in the cold night, shivering, hears a small voice just by his side. A little boy is saying, "It is very dark here."

He said, "Keep quiet! I will give you ten dollars." The boy said, "But it is very dark!" He gives him twenty dollars.

The boy said, "I will scream, because it is *really* dark." He said, "Strange... I have got only fifty dollars. You take it all, but have mercy on me. Don't scream."

The next day the boy asked his father, "I want to purchase a bicycle." The father said, "Bicycle? But I don't have that much money."

The boy said, "You don't be worried about the money. I have enquired, it costs only fifty dollars and I have got fifty dollars." He showed him the fifty dollars. The father said, "But from where did you get these fifty dollars?" About that he keeps quiet.

The father says, "Unless you tell me where you got these fifty dollars from, I'm not going to take you to the market." But the boy said, "I cannot say. You want to destroy my very source of income? -- because once I say it, it is finished."

The father said, "Strange source of income, that you cannot say anything about it." He said, "I cannot say anything about it because once I say it, it is finished. And I don't want to finish my source of income."

The father said, "Then do one thing. It is Sunday, first we will go to the church... you confess to the priest, don't tell me, and the priest will not tell anybody else."

He said, "That's right! That I can do." He goes into the confessional. It is a small booth, and the priest is sitting behind a curtain. The boy says, "It is very dark here," and the priest says,"You son of a bitch, you are starting it all over again!"

These are your priests: they have one face in the church, another in reality. But it is not only about the priests, it is about almost everybody -- nobody is sincere. And this insincerity has come into the world because we have been told to believe, rather than to seek and search.

The world needs to be freed entirely from all beliefs, and there will be a great revolution. You will see for the first time people's original faces, their sincere individualities. You will be amazed what kind of society you have been living in, where everybody was a hypocrite.

These will be your second companions, Zarathustra says, if you are an awakened man: A LIVELY FLOCK.... They are not as dead as the first lot, because their belief gives them a false hope that now they are saved. Saved by Jesus Christ, saved by Krishna, saved by Gautam Buddha... but saved anyway, whoever

is the savior.

FULL OF LOVE... although their love is very superficial. It cannot be very deep, because their very foundations are not very deep -- they are believers. But they will learn to act: how to be loving, how to show love.

FULL OF FOLLY.... That is natural, because they don't know anything and they believe they know everything. So on every step they do something foolish.

FULL OF ADOLESCENT ADORATION.... The childish mind always wants to adore somebody: the father, the mother. Their God is nothing but the projected idea of their father.

> HE AMONG MEN WHO IS OF MY SORT SHOULD NOT GRAPPLE HIS HEART TO THESE BELIEVERS; HE WHO KNOWS FICKLE-COWARDLY HUMAN NATURE SHOULD NOT BELIEVE IN THESE SPRINGS AND MANY-COLORED MEADOWS!
> `WE HAVE GROWN PIOUS AGAIN' -- THUS THESE APOSTATES CONFESS; AND MANY OF THEM ARE STILL TOO COWARDLY TO CONFESS IT.

Zarathustra says, "Anybody who has any awareness, any consciousness, even a ray of light in his life will not be deceived by the crowd of the believers -- they are all cowardly."

The day Jesus was crucified all his twelve apostles escaped. There were thousands of people there to see the crucifixion; they were all waiting for some miracle to happen. Only those twelve apostles were not there. They were afraid that if somebody recognizes them -- they were well known, they were moving continuously with Jesus in the small country of Judea -- if somebody recognizes them, it can be dangerous, it can lead them to the same fate as Jesus Christ. If they can crucify Jesus... they are very small flies. But these cowardly people have become his twelve messengers in the world. Now the Vatican pope represents these apostles.

Zarathustra is saying, "Don't believe in your believers! Beware of it; they don't deserve it, they are not worthy of it."

BUT IT IS A DISGRACE TO PRAY! NOT FOR EVERYONE, BUT FOR YOU AND ME AND FOR WHOEVER ELSE HAS HIS CONSCIENCE IN HIS HEAD. He is saying, "Remember this too, that a man of conscience, a man of consciousness cannot pray." Pray to whom, and pray for what, and pray why?

A man of consciousness accepts his responsibility, he does not want to throw the responsibility on the shoulders of God. He knows, even if he is in pain, not to be affected by it but to remain alert and watchful, because everything passes by -- just as pleasure passes by, pain also passes by.

It is cowardly to pray. Praying for help means you are becoming submissive, you are ready to surrender your dignity, your pride, your humanity. It is a disgrace to pray, says Zarathustra. Twenty-five centuries ago, Zarathustra roared like a lion. Even today people will feel afraid to say that it is a disgrace to pray -- but the truth is the truth.

It is not graceful to pray.

What *is* graceful is to transform yourself. What *is* graceful is not to ask any help from any fictitious God, or any pretender who says that he is a savior.

He is saying: This disgrace is... NOT FOR EVERYONE, BUT FOR YOU AND ME AND FOR WHOEVER ELSE HAS HIS CONSCIENCE IN HIS HEAD. For you it is a disgrace to pray, but not for everyone.

Almost the whole world is praying in different places -- in synagogues, in churches, in *gurudwaras*, in temples, in mosques. It makes no difference where you are praying, it makes no difference to which God you are praying, the essentiality is the same: that you are being disgraceful to yourself, that you are not asserting your individuality and its uniqueness.

You are not saying, "I will carry... if pain is going to be my life, I accept it. If death is going to be my fate, I will welcome it, but I will not ask for some savior to interfere. I will remain on my own, I will remain myself." Prayer is betraying you and your very being.

YOU KNOW IT WELL: THE COWARDLY DEVIL IN YOU WHO WOULD LIKE TO CLASP HIS HANDS AND TO FOLD HIS ARMS AND TO TAKE IT EASIER: -- IT WAS THIS COWARDLY DEVIL WHO PERSUADED YOU: `THERE IS A GOD!' This is a tremendously strange statement, but at the same time a very true statement too. It was the cowardly devil inside you, who persuaded you that there is a God. All the religions have been saying that the devil is against God.

Zarathustra is saying, "The devil is the inventor of God, and the devil is simply a symbol of your cowardliness. It is your cowardliness which has invented a God -- just to support you, just to protect you,

just to be a father to you. You are not mature, that's why a father figure is needed."

Zarathustra would like you to be mature enough that you don't need a father, that you drop all your cowardliness. And with your cowardliness your God will also disappear like a dark shadow.THROUGH THAT, HOWEVER, HAVE YOU BECOME ONE OF THOSE WHO DREAD THE LIGHT, WHOM LIGHT NEVER LETS REST; NOW YOU MUST STICK YOUR HEAD DEEPER EVERY DAY INTO NIGHT AND FOG!

Your cowardliness has made you afraid of life, has made you afraid of truth, has made you afraid of anything that disturbs your comfortable belief.

I am reminded of a man in my village.... Hindus have two prominent gods -- I said two prominent gods, because they have thirty-three million gods. The time they invented thirty-three million gods was the time when India had a population of thirty-three million, and it seemed perfectly right and mathematical that everybody should have a god. Why not? Why be so miserly, and why be so monopolistic? Why create one god? -- because the very idea of one god is fascist, it is Nazi.

The Indian idea is perfectly true: for thirty-three million people, thirty-three million gods; everybody can have his own god. It seems more graceful and more democratic. And you can do whatsoever you want with your god, it is nobody else's business.

But two gods have become very prominent: Krishna and Rama. Both are Hindu incarnations of God. But such is the mind of man, he will create conflict everywhere. There are followers of Rama who will not go into the temples of Krishna, and there are followers of Krishna who will not go into the temples of Rama. And not only ordinary people, but a very great poet, Tulsidas. As a poet he is certainly a great poet, but as a religious person he is as childish as any retarded man can be.

His biographer, Navadas, writes about an incident: He took Tulsidas to Vrindavan, which is the place of Krishna, and where there stands one of the most beautiful statues of Krishna. And Navadas said to Tulsidas, "It will be unfortunate if you don't go to Krishna's temple. The statue is worth seeing, just as a piece of art. Don't think that he is God"... because he cannot think of him as God, he is a follower of Rama.

But Tulsidas refused, and Tulsidas said, "I can only enter a temple which belongs to Rama. And if Krishna wants Tulsidas to enter into his temple, then he has to change his form and stand like Rama with a bow in his hand." That is Rama's symbol, the bow and the arrows; just as the flute is the symbol of Krishna. He said, "I will not enter, unless Krishna wants."

Do you see the ego of the believer, the futile ego of the believer, the folly of the believer, that if Krishna wants Tulsidas to enter into his temple... why should Krishna want it? But Tulsidas is a great poet. If he wants Tulsidas to enter into his temple then he has to take the form of Rama. Only then can he enter; otherwise not.

In my village there was a small temple and a small ashram of Krishna. And the old priest was not even ready to hear the name of Rama. He used to pass through the streets with both his fingers in his ears, because children and urchins would shout around him, "Rama!" and he could not hear this bad name.

When he was dying, I was present in his temple. As I heard that he was very sick, and dying... because I was one of the torturers of the old man. I said, "Just to say goodbye" -- an old friendship. I had been following him wherever he would go, because there were times when he had to take his fingers out -- if he was to purchase vegetables, he would have to take his fingers out -- and that was the time when I would shout "Rama!"

Immediately he would put his fingers back in and he would say, "You are the worst rascal of the boys in this town, because you follow me, but you never shout when I am keeping my ears closed. You watch for the right moment. And of course I have to sometimes...."

He would be taking a bath in the river -- now and then he would have to take one -- and immediately I would appear from the water, shouting, "Rama!" And immediately he would close his ears. And he was so angry.

When he was dying, I said, "It is not right for me not to go," so I went in. His disciples tried to prevent me. I said, "Don't prevent me, because this is the last farewell and we have been companions for so long." So I went in, and because he was dying he had forgotten to put his fingers in his ears. I went close to him -- it was dismal and dark in his cottage -- and I whispered in his ear, "Rama."

So he said, "You have come. But now I am so weak, I cannot even raise my hands."

I said, "Then I will say again the name `Rama.' Just for the last time, before you leave the body."

He said, "Don't do that to me, because I am a devotee of Krishna and at the last moment I should

remember Krishna; and if you remain here by my side I will remember Rama, not Krishna. You are so much associated with him. For years you have been shouting... just let me die peacefully!"

These are the believers -- so afraid. Even the word... they will not read some other religion's scriptures for the simple fear that some doubt may arise. But if your belief is so superficial, and so afraid, and so cowardly, it is not going to save you. It is going to drown you in darkness and a lower state of consciousness.

THE HOUR HAS ARRIVED FOR ALL PEOPLE WHO FEAR THE LIGHT, THE EVENING HOUR OF EASE WHEN THERE IS NO -- `EASE' FOR THEM.

He is saying that evening is coming; the hour has arrived for all people who fear light, because light may expose them. THE EVENING HOUR OF EASE.... For them it should be a welcome time, that now there will be no light -- all over darkness. They can live with their belief, without any exposure.

But there is no ease for them, because a man of belief cannot relax. The moment he relaxes, doubts arise. He has to remain tense, and he has to remain on guard that no doubt should arise. Because he has repressed all kinds of doubts inside himself; any moment of relaxation, and all those doubts are going to surface.

AND SOME OF THEM HAVE EVEN BECOME NIGHT-WATCHMEN: NOW THEY KNOW HOW TO BLOW HORNS AND TO GO AROUND AT NIGHT AND AWAKEN OLD THINGS THAT HAVE LONG BEEN ASLEEP.
I HEARD FIVE SAYINGS ABOUT OLD THINGS LAST NIGHT BESIDE THE GARDEN WALL: THEY CAME FROM SUCH OLD, DISTRESSED, DRIED-UP NIGHT-WATCHMEN:
`FOR A FATHER HE DOES NOT LOOK AFTER HIS CHILDREN ENOUGH: HUMAN FATHERS DO IT BETTER!'

Even if you become a night-watchman.... The people who are living in beliefs are afraid of sleep too, because in sleep the dreams may come; and the dreams are going to be the dreams of their repressed doubt.

Sigmund Freud came across people who had dreams of repressed sex, but that is only one part of the story. Sigmund Freud never became aware that there are other kinds of repressions. People who have repressed their doubts, in their dreams, their doubts start floating in the consciousness.

All saints are afraid of sleep. They cut their sleep as much as possible, because when they are awake they can keep their beliefs and they can keep their doubts repressed but when they are asleep it is not within their control and the repressed is going to surface. Even though they have become night-watchmen, so that they don't have to sleep, still doubts arise.

Zarathustra says, I have heard a few things one night-watchman was saying about God:

`FOR A FATHER HE DOES NOT LOOK AFTER HIS CHILDREN ENOUGH: HUMAN FATHERS DO IT BETTER!' This is a doubt.

`HE IS TOO OLD! HE NO LONGER LOOKS AFTER HIS CHILDREN AT ALL' -- THUS THE OTHER NIGHT-WATCHMAN ANSWERED.
`HAS HE ANY CHILDREN? NO ONE CAN PROVE IT, IF HE DOESN'T PROVE IT HIMSELF! I HAVE LONG WISHED HE WOULD PROVE IT THOROUGHLY FOR ONCE.'
`PROVE IT? AS IF HE HAS EVER PROVED ANYTHING! HE FINDS IT HARD TO PROVE THINGS; HE THINKS IT VERY IMPORTANT THAT PEOPLE SHOULD BELIEVE HIM.'
`YES, YES! BELIEF MAKES HIM HAPPY, BELIEF IN HIM. OLD PEOPLE ARE LIKE THAT!

... HAS NOT THE TIME FOR ALL SUCH DOUBTS LONG SINCE PASSED? They are worried: these are doubts, and we were thinking that the time for doubts has long since passed -- but these doubts are still there. Doubts never go, unless you know.
Only your own knowing destroys doubts.
Believing never does that; in fact it keeps them alive and nourished.

WITH THE OLD GODS, THEY HAVE LONG SINCE MET THEIR END -- AND TRULY, THEY HAD A FINE, MERRY, DIVINE ENDING!
THEY DID NOT `FADE AWAY IN TWILIGHT' -- THAT IS A LIE! ON THE CONTRARY: THEY ONCE -- LAUGHED THEMSELVES TO DEATH!
THAT HAPPENED WHEN THE MOST GODLESS SAYING PROCEEDED FROM A GOD HIMSELF, THE SAYING: `THERE IS ONE GOD! YOU SHALL HAVE NO OTHER GODS BEFORE ME!'

This is what the Old Testament says, this is what the Christians believe, this what the Mohammedans

believe: there is only one God, and there is no God except the one God that they believe in. But Zarathustra says, "This statement is the most godless statement." Why is it godless? -- because the very idea of one God is against the very nature of existence.

Every soul has the right to reach to the peak and become a god. That's what Gautam Buddha believes, that's what Mahavira teaches, and that's what Zarathustra is saying. Buddhism doesn't have one God, Hinduism doesn't have one God -- the idea of one is monopolistic; it is something like monogamy, it is ugly. Why, in such a vast universe, should there be only one God? Why make this universe so poor? -- just one God!

Let there be a variety of gods, just as there is a variety of flowers. Let there be a variety of flowering consciousnesses -- different, unique, in their own right -- and existence will be richer. That's why Zarathustra says it was a godless saying. And because one god said it, all other gods laughed to their death. They laughed so much, "This old idiot must have gone mad. What is he saying? He is destroying the dignity of the whole existence and pretending to be just himself, the only God."

AN OLD WRATH-BEARD OF A GOD, A JEALOUS GOD, THUS FORGOT HIMSELF:
AND ALL THE GODS LAUGHED THEN AND ROCKED IN THEIR CHAIRS AND CRIED: `IS NOT PRECISELY THIS GODLINESS, THAT THERE ARE GODS BUT NO GOD?'
HE WHO HAS EARS TO HEAR, LET HIM HEAR.

What does Zarathustra want you to hear? `IS NOT PRECISELY THIS GODLINESS, THAT THERE ARE GODS BUT NO GOD?'

That's what I have been telling you again and again: the whole existence is divine.

There is godliness everywhere, but there is no single God as a person. The day we drop the idea of a single God as a person, all our religions and their discriminations will disappear. Then there is only godliness -- without form, just a quality, a fragrance. You can experience it, but you cannot pray to it; you can enjoy it, but you cannot make a temple around it; you can dance with it, you can sing with it, but you cannot praise it.

You will not find words to praise it, but you can sing a song of joy. And you can dance so totally that the dancer disappears and only the dance remains -- that is true religiousness and true gratefulness.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #13
Chapter title: The home-coming

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BELOVED OSHO,
THE HOME-COMING
O SOLITUDE! SOLITUDE, MY HOME! I HAVE LIVED TOO LONG WILDLY IN WILD STRANGE LANDS TO COME HOME TO YOU WITHOUT TEARS!...
WE DO NOT QUESTION ONE ANOTHER, WE DO NOT COMPLAIN TO ONE ANOTHER, WE GO OPENLY TOGETHER THROUGH OPEN DOORS....
HERE, THE WORDS... OF ALL EXISTENCE SPRING OPEN TO ME: ALL EXISTENCE HERE WANTS TO BECOME WORDS, ALL BECOMING HERE WANTS TO LEARN SPEECH FROM ME.
DOWN THERE, HOWEVER -- ALL SPEECH IS IN VAIN! THERE, THE BEST WISDOM IS TO FORGET AND PASS BY: I HAVE LEARNED THAT -- NOW!...
EVERYTHING AMONG THEM SPEAKS, NO ONE KNOWS ANY LONGER HOW TO UNDERSTAND....
EVERYTHING AMONG THEM SPEAKS, EVERYTHING IS BETRAYED. AND WHAT WAS ONCE CALLED A SECRET AND A SECRECY OF PROFOUND SOULS, TODAY BELONGS TO THE STREET-TRUMPETERS AND OTHER BUTTERFLIES....
MY GREATEST DANGER ALWAYS LAY IN INDULGENCE AND SUFFERANCE; AND ALL HUMANKIND WANTS TO BE INDULGED AND SUFFERED.
WITH TRUTHS HELD BACK... THAT IS HOW I USED TO LIVE AMONG MEN....
PITY TEACHES HIM TO LIE WHO LIVES AMONG THE GOOD. PITY MAKES THE AIR STIFLING FOR ALL FREE SOULS. FOR THE STUPIDITY OF THE GOOD IS UNFATHOMABLE.
TO CONCEAL MYSELF AND MY RICHES -- THAT DID I LEARN DOWN THERE: FOR I FOUND EVERYBODY STILL POOR IN SPIRIT....
THAT I SAW AND SCENTED IN EVERYBODY WHAT WAS SUFFICIENT SPIRIT FOR HIM AND WHAT WAS TOO MUCH SPIRIT FOR HIM!...
WITH HAPPY NOSTRILS I BREATHE AGAIN MOUNTAIN-FREEDOM! AT LAST MY NOSE IS DELIVERED FROM THE ODOUR OF ALL HUMANKIND!...
... THUS SPAKE ZARATHUSTRA.

Every man is in search of a home, because as he is, he is only a refugee: not at ease with himself or with the world around him, not relaxed the way one should be in his own home. Perhaps religion can be defined as the search for the home.

The psychologists have a certain insight into he phenomenon. The moment a child is born... he has lived for nine months in absolute comfort, in absolute security and safety, utterly relaxed. The mother's womb was his first experience of life -- no responsibility, no worry, no struggle, no suffering. He was in his element -- utterly satisfied, contented. But that contentment, that satisfaction, that home, is lost when he is born.

Suddenly he finds himself in a strange world, with people he is not familiar with, with things which are absolutely new. He has to learn life from ABC, from scratch. Now he is no longer protected, safe, and secure.

Psychologists say the experience of nine months in the mother's womb is the basic cause for a tremendous desire in man to find again the same home -- the same old days of peace and silence, of no worry, no struggle, no "other"... of being oneself alone and enough unto oneself. There seems to be some truth in it.

Zarathustra is saying, O SOLITUDE! SOLITUDE, MY HOME! I HAVE LIVED TOO LONG WILDLY IN WILD STRANGE LANDS TO COME HOME TO YOU WITHOUT TEARS!

Those who have again arrived to the same state of silence, peace and tranquility as a child in the mother's womb -- in other words, the people for whom the whole existence has become a womb, a mother -- all these people have found it to be as if they have come back home: a vaster home, with more freedom, with immense space, with great beauty, with intense ecstasy.

The old home was just a faraway echo of the real home. The real home is to find one's solitude, to find one's aloneness, to find oneself.

We are wandering always outside, going somewhere. And every going is going away from yourself. You may be going in search of a home, but in fact you are going *away* from home -- your home is within you. And that home can be found only when you stop searching, when you stop wandering, when you are no longer interested in the distant but utterly relaxed in your very source of being.

The home is to be found within you. And solitude is an essential, a basic necessity. To be with yourself -- that's what is the meaning of solitude. We know how to be with others; we know how to be in a crowd, but we have forgotten the language of being with oneself.

This is not loneliness, because loneliness is always asking for the other. Loneliness is painful.

Loneliness is not a rest, but a restlessness. Loneliness is not the home; the home is aloneness. You are not asking for the other, because for the first time you have found that there is no need of the other. You alone are enough -- more than enough.

Solitude is the flowering of meditation, is the flowering of silence, is the flowering of your innermost potential.

O SOLITUDE! SOLITUDE, MY HOME! I HAVE LIVED TOO LONG WILDLY IN WILD STRANGE LANDS TO COME HOME TO YOU WITHOUT TEARS! I'm coming home to you without any anguish of the world, without any anxiety of the world, without any responsibility of the world, without any tears; just like a small child running joyously, blissfully, towards his mother.

> WE DO NOT QUESTION ONE ANOTHER, WE DO NOT COMPLAIN TO ONE ANOTHER, WE GO OPENLY TOGETHER THROUGH OPEN DOORS.

Solitude is not something strange. It is very strange that the people outside are all strangers -- whatever you do, it is impossible to destroy the strangeness of the other. You cannot enter into his privacy; he cannot enter into your privacy. You remain yourself in a crowd.

Even lovers only come close; but closeness is also a distance. And for lovers, even a small distance is very painful, because the desire is to destroy the distance, to know the other in his totality, to allow oneself to be known absolutely and without any conditions. But that is just not possible. Our privacies, our secret innermost centers, cannot be reached. Even by love, the bridge cannot be made. The constant fight amongst lovers is not because of any enmity, the constant fight between them is because they are continuously feeling their deepest longing of becoming one. Yes, for moments, as if in a dream, they come very close. But however close they come the other remains a stranger, and however long they stay together, the feeling that the other is a stranger remains.

Only with yourself are you not a stranger. Only in your solitude there is no question to be asked, no introduction is needed -- as if you have known this solitude forever and forever, just you had forgotten the way to it. You have gone away in search of a thousand and one things, and got lost in the jungle of the world and forgot the way back home.

This coming back home is without any question, without any complaint, without any conflict. WE GO OPENLY TOGETHER THROUGH OPEN DOORS.

You and your solitude are not two things; you *are* your solitude. You and your aloneness are not two things; you *are* your aloneness, in its crystal clear transparency. Hence no question arises, no doubt arises. You simply relax. You have found yourself.

In the crowd, in the wild lands, with strange people, you had forgotten how to relax within yourself. Relaxation is the bridge. Relaxation is the only real prayer, because only through relaxation are you at ease with yourself and with existence. All fear disappears. You drop all defenses, because there is nobody else but you. The existence takes a totally new quality; your aloneness, your solitude, makes the whole existence not separate from you.

The whole sky becomes yours, with all its stars.
The trees become you, with all their foliage and flowers.
The mountains are within you.

For the first time you feel that your heartbeat is not only your heartbeat; it is the heartbeat of the whole universe. This can certainly be called "the homecoming."

> HERE, THE WORDS... OF ALL EXISTENCE SPRING OPEN TO ME: ALL EXISTENCE HERE WANTS TO BECOME WORDS, ALL BECOMING HERE WANTS TO LEARN SPEECH FROM ME.

In the depths of your solitude, the whole existence wants to express itself through you, wants to become words and songs and poetry and dance and creativity. Once you have found yourself you become a vehicle to all that exists.

HERE THE WORDS... OF ALL EXISTENCE SPRING OPEN TO ME: ALL EXISTENCE HERE WANTS TO BECOME WORDS. Your experience of solitude wants to become your expression too. It wants to sing and dance, it wants to share its treasures.

... ALL BECOMING HERE WANTS TO LEARN SPEECH FROM ME. It is utter silence -- but with a deep longing to reach to others. You have found your home; they can also find their home. And it is not far away, it is just a question of turning one hundred and eighty degrees. Otherwise you can go on searching from one planet to another, from one star to another, and you will be going farther and farther away from

yourself.

The man who finds that he is his own home feels a tremendous need, an irresistible need, to say to all those who are still wanderers, who are still in search in faraway lands, in wild places, with strange people: Close your eyes and move inwards.

On this point all the mystics of the world agree totally: You are whom you are searching. The searcher is the sought; the arrow is the target; the observer is the observed.

The duality between the observer and the observed disappears. You become one -- the seer and the seen. This becoming one is the greatest ecstasy possible to human consciousness.

This is the highest peak and the deepest depth. This is the whole religion. All else that exists in the name of religion is false -- not only false but positively harmful, because it takes you away. It tells you to worship a god who is in the sky -- and your god is within you; the worshiped is in the worshiper. It takes you to the temples and to the churches -- while you are the temple and you are the church and you are the synagogue. You need not go anywhere.

You have just to settle down in deep silence, calmness and quietude, and you will have found that which cannot be found by wandering thousands of miles, by learning hundreds of scriptures, by practicing many, many rituals.

It needs no ritual, it needs no scripture. It needs no churches, no temples; it simply is there. It has not to happen; it is your essential reality, it is your existence. It has only to be discovered -- or perhaps rediscovered. Perhaps in the mother's womb you knew it. Those nine months of deep silence... how can you avoid knowing it?

But as you come into the world, the world is so full of attractions, challenges, that you start running after this thing, after that thing. And slowly, slowly... a very vague memory somewhere remains within you, but you cannot figure it out, where you have experienced it. But one thing is certain: unless you have known something of it you cannot search for it. Without knowing something of it, the idea of searching for it does not arise. You have tasted it, and it still remains in the deepest parts of your unconsciousness.

That is the only hope -- that someday you will listen to the still, small voice within. Tired of all your wanderings and explorations, there is only one hope: you will sit silently. You have done everything that was to be done; you will sit without doing anything. You are tired, utterly tired. You will relax. And in that relaxation, the greatest wonder of life happens -- you find that for which you have been running all along.

DOWN THERE, HOWEVER -- ALL SPEECH IS IN VAIN!
In your innermost center of being... ALL SPEECH IS IN VAIN.

Obviously speech is invented to convey something when there is somebody else. When you are absolutely alone the function of the speech disappears; one becomes speechless.

Sometimes it has happened... for example Mahavira lived for twelve years in silence. Naturally, living twelve years in absolute silence, he forgot how to speak. When he came out of the mountains he found himself just like a newly-born child who knows no language. And a beautiful parable exists about him, that he never spoke in his whole life from then on. He had to devise a totally different method for conveying a simple idea -- that that which you are searching is not outside; it is within you.

The device that he had to develop... because he had forgotten speech -- he had forgotten those words, those languages, that he had known once; the silence for twelve years had been so deep, it had erased everything else -- the device that he found was telepathy. He had his closest disciples just sit silently with him, and they would speak to people. Something would transpire between him and his closest disciples which was invisible; no word was exchanged.

And the miracle was that his closest disciples could hear that which was not said. How to decide whether they are hearing the right things? It was more a vibe... he was vibrating with tremendous ecstasy and silence and peace. They had become just sensitive enough to receive that vibe, and to translate that vibe into language. The only criterion that they were right was that they all were saying the same things to people. There was no quarrel, no conflict, no question that, "You have heard wrong." They simply repeated that which was not possible for Mahavira to speak. He used their language, their words, to convey his silence, to convey his solitude.

Just in this century, one of the most important men was Meher Baba. He remained silent his whole life. Although he again and again announced that he was going to speak at a certain date, when the date came it was postponed.

His closest disciple, Adi Irani, used to come to see me. All Meher Baba's books are written by Adi Irani. His name is not on those books as the author; the author is Meher Baba.

I asked him, "Why, again and again, do you declare that this year Meher Baba is going to speak? This has been going on for thirty years, and people gather on that date and he does not speak."

He said, "I don't have any explanations."

I said, "My own experience says that perhaps he has forgotten language."

Adi Irani was not aware of Mahavira and his state that had happened after twelve years of silence. Perhaps he was trying, but he was failing again and again. The silence is so much, and the words are so small they cannot contain it. The truth is so big and the language is so trivial.

I told Adi Irani, "Drop the hope that he will ever speak."

And he did not speak; he died without speaking. But with Adi Irani he had a telepathic, non-linguistic communion.

I asked Adi Irani, "Do you feel sometimes suspicious whether what you are saying is exactly what he means?"

He said, "Not for a single moment. It comes with such force; it comes with such inner certainty that even if he says, `That is not right,' I am not going to listen. How it happens I don't know, but just sitting by his side, something starts becoming so solid, so absolutely certain that there is not even a slight doubt about it. I know it is not from me, because I have no idea what I am saying. I could not have said it, left alone by myself.

"Certainly it is coming from him; and it is not coming as language. I am not hearing the words, but I am feeling surrounded by a certain energy, a presence, which becomes words within me. The words are mine, but his presence triggers them. The meaning is his, I am only a hollow bamboo flute. He sings his songs; my only function is not to hinder. Just let him sing his song. I am totally available to him as a vehicle."

DOWN THERE, HOWEVER -- ALL SPEECH IS IN VAIN! And by the way, I would like you to remember that Meher Baba comes from the same heritage as Zarathustra.

It is the fate of all the mystics to be misunderstood by their own people. Neither Zarathustra was understood by his own people, nor Meher Baba was understood by his own people. It seems something like a law of nature, that you cannot tolerate the idea that someone who comes from you has reached home, and you are still wandering.It hurts the ego.

THERE, THE BEST WISDOM IS TO FORGET AND PASS BY: I HAVE LEARNED that -- NOW! He has tried to convince people, and they laughed at him. He has tried in different ways to argue with people, and they thought he was insane. At the most, they enjoyed him as an entertainment.

Now he says, THERE, THE BEST WISDOM IS TO FORGET AND PASS BY: I HAVE LEARNED that -- NOW!

EVERYTHING AMONG THEM SPEAKS, NO ONE KNOWS ANY LONGER HOW TO UNDERSTAND.

As far as the people are concerned, everyone among them speaks, and... NO ONE KNOWS ANY LONGER HOW TO UNDERSTAND.

Our world is just the ancient story about the Tower of Babel: People had heard that God lives far away in the sky, and they decided that they should make a tower high enough so they can reach from the tower to God. It is a beautiful parable. And they were almost near finishing the job. They had made the tower and God must have become afraid, because now they are making a ladder, everybody will be coming to Him with all their complaints, all their problems, all their so-called prayers.

He asked his advisors, "What to do? The tower is reaching every day closer to us."

And the advisors said, "Do one thing. While they are sleeping, make their minds such that nobody understands each other."

God said, "What kind of advice is that? How is it going to help?" The advisors said, "You just try."

It was tried, and it worked. All people were speaking, and nobody was able to understand anybody else.

The work stopped -- was bound to stop. There was so much misunderstanding all around, so much suspicion, so much doubt; nobody trusted anybody because nobody could understand anybody. The tower remained incomplete for the simple reason that everybody knew how to speak but nobody knew how to understand.

It is simply a parable, but has immense truth in it. We are still doing the same. For thousands of years people have been speaking; everybody knows how to speak, but it is very rare to find a person who

understands too. Misunderstanding is the law; understanding is an exception.

And the more important a thing is, the less is the possibility to be understood; otherwise there is no reason that there should exist three hundred religions in the world. You don't have three hundred chemistries, you don't have three hundred physics, you don't have three hundred biologies. One is enough, because truth is one.

If, for the outside world, one science is enough, it is ridiculous that for the inner world three hundred religions are needed. This is a tower of Babel. No two religions understand each other. In fact, even people believing in the same religion have different interpretations of the same holy book.

India has a longer experience than any other country. You will be surprised to know, for example... one great philosopher, Badarayana, has written one of the most important treatises in existence, *brahmasutras* -- maxims about the ultimate. And there are hundreds of commentaries on it, and no commentary agrees with another.

But the thing has not stopped there -- then there are commentaries on commentaries. But the thing has not stopped there -- there are still commentaries on commentaries on commentaries! Thousands of schools... and it seems Badarayana is completely lost and forgotten; those commentaries have become important. But on those commentaries also people are not in agreement -- then they write more commentaries on commentaries.

Now, for almost two thousand years, nobody has written a commentary on Badarayana -- because first you have to write commentaries on commentaries on commentaries... it goes on. If you can read all the commentaries on Badarayana you will go mad! And perhaps then you can understand what Badarayana means.

EVERYONE AMONG THEM SPEAKS, NO ONE KNOWS ANY LONGER HOW TO UNDERSTAND.
EVERYTHING AMONG THEM SPEAKS, EVERYTHING IS BETRAYED.

Man has been betraying all the great masters, all the great mystics. If it was a single case of betrayal one could have thought it was accidental, just by chance. But every great master is bound to be betrayed. The greater the master, the more are the betrayers. In fact, count the number of the betrayers and you will know how great the master was. Jesus was not very great -- just one betrayer, Judas. He had a very small following.

The betrayers are the right criterion to find out how great a master is -- for the simple reason that the greater the master is, the more he has to be misunderstood, and the more people are going to try to be his successors. Because they cannot be his successors, the only possibility left for them is to betray him.

And you know perfectly well, in every house... because that is where you can understand easily. The husband says one thing -- simple words, not something of great philosophy, metaphysics, but ordinary, day-to-day words -- but the wife does not understand. She jumps to a conclusion which the husband had never thought, never dreamt about -- that his words can mean this too. And it is not only the wife. When the wife says something, the husband insists, "I don't mean that," but what he is understanding about the wife's statement is in the same line, in the same category. The wife also says, "I don't mean that."

I have heard about a neighborhood which was very much puzzled, because everybody was fighting except one family, one *sardarji*. He was the exception in the whole neighborhood. From his house people always heard laughter. And in other houses, things were being thrown, plates were being broken, shouting, screaming, all kinds of tantrums... the husbands beating the wives -- and the more liberated wives were beating the husbands. But they were all puzzled about one thing: "How does this sardar manage it so that we never hear any fight, any conflict? All that is heard from his apartment is laughter."

Finally they could not resist their temptation, and as the sardar was coming back from his office, they all gathered around him on the lawn, and asked him, "You will have to tell us the secret. It is only from your house that always laughter is heard. What is your secret? How are you managing your life? Neither your wife screams, nor you beat her."

The sardar said, "It would have been better if you had not asked. But you are so curious, I have to tell you the truth. The truth is very sad!"

They said, "Sad? And we hear always laughter."

He said, "That is true. After our honeymoon we decided one thing: she is allowed to throw things at me; if she misses, I will laugh; if she hits me, she can laugh. That's why you hear only laughter. But the situation is the same. There is no difference, just an agreement. It is almost fifty-fifty. She is becoming expert at hitting me; I am becoming expert at how to save myself. It is good exercise too. And there is no problem. At

least the whole neighborhood has a tremendous respect for us -- that this is the right model of a family."

But I have heard that this sardar was found after twenty years in a court, asking for a divorce. And the magistrate said, "I have heard about you, that you are a well-known celebrity around the place because of your laughter and your agreement. What happened? And you have been married how long?"

He said, "It must have been forty years we have been married, but now it is too much."

The magistrate said, "What happened to the agreement?"

He said, "It is that agreement, that goddamned agreement... because she has become so expert that one hundred percent *she* is laughing. Now it is too much -- fifty-fifty was okay. I cannot live with that woman anymore. And I cannot do anything, because she always reminds me, `Remember the agreement!'"

Look into your families, look into your relations, look when you are talking with your friends -- it seems everybody speaks, nobody listens. And if you don't listen, how are you going to understand?

EVERYTHING AMONG THEM SPEAKS, EVERYTHING IS BETRAYED. AND WHAT WAS ONCE CALLED A SECRET AND A SECRECY OF PROFOUND SOULS, TODAY BELONGS TO THE STREET-TRUMPETERS AND OTHER BUTTERFLIES.
MY GREATEST DANGER ALWAYS LAY IN INDULGENCE AND SUFFERANCE.

These are the extremes: either people indulge or people repress and suffer. Both are against nature. Nature is very harmonious and balanced -- in all its activities. Man has a tendency to move to the extremes -- either he will be absolutely against, or he will be absolutely for. He cannot see that life is not an extreme but a golden mean. You need not indulge too much; otherwise your indulgence will destroy you. And you need not repress too much; otherwise your repression will destroy you. You have to keep a balance in life about everything. And a balanced life is a healthy life, wholesome.

... AND ALL HUMANKIND WANTS TO BE INDULGED AND SUFFERED. Man seems to be so conditioned that either he will suffer to become a saint, or he will go to the other extreme and indulge and become a sinner. The sinner and the saint both have to be dropped from the world; they are not needed. They are polar opposites, but very much deeply connected with each other.

Man has to be somewhere exactly in between. A saintly sinner, that seems to be the right attitude -- harmonious, balanced. But nobody has preached that you should be a saintly sinner; people could not even conceive of how these two things could be together. There is no need for you to make some harmony between them -- when nature is followed, the harmony will arise by itself.

What religions have called sin has a place in life, and what they have called saintliness also has a place in life, but they should be balanced. Zarathustra repeats again and again, "Life is like walking on a tightrope" -- you have to keep your balance continuously, every moment. If you are leaning towards the right, then immediately lean towards the left to keep the balance. If you are leaning too much towards the left, lean towards the right to keep the balance. The real thing is not whether you are leaning towards the left or towards the right, the real thing is that you remain on the rope, that you remain balanced.

WITH TRUTHS HELD BACK... THAT IS HOW I USED TO LIVE AMONG MEN. Zarathustra is saying, "When I lived among men I had to keep many truths hidden, because they will not understand. They will misunderstand; there is no point in telling them."

One cannot be sincere and truthful in this insincere and untruthful society. But in solitude, when he has reached his home of aloneness, he can be true to the very depths of it.

Nothing has to be hidden. You don't have to hold back anything, you can be simply absolutely innocent, clean, and clear.

PITY TEACHES HIM TO LIE WHO LIVES AMONG THE GOOD. PITY MAKES THE AIR STIFLING FOR ALL FREE SOULS. FOR THE STUPIDITY OF THE GOOD IS UNFATHOMABLE.

He is saying, "One has to lie many times just out of pity."

It happened in a bus: A woman was carrying a child with her, and a drunkard looked at the child and said, "Lady, I have to tell you the truth. I have never seen such an ugly child in my whole life." But he is drunk -- that's why he is saying exactly what he thinks; otherwise even ugly children are to be praised to their mothers: "What a beautiful child you have."

The woman started crying, and she made so much fuss that the driver had to stop the bus. And he came and enquired, "What is the matter?" And they said, "Nothing is the matter. This man is absolutely drunk, so he says the truth. And he has said something to that woman, and she cannot control herself; she is crying and crying."

The driver said, "I will do something."

He went out, brought a cup of tea, gave it to the woman, saying, "Don't be bothered about him, he is drunk. Have pity on him. Have a cup of tea... and I have also brought a banana for your pet monkey."

But what to do? At least the drunk was right. Even the driver could not manage to say, "It is a beautiful child." He found a way: it is better to say that it is a pet monkey -- then there is no problem.

In life every moment you are forced to lie, out of pity, out of compassion; and you have to hold the truth back.

PITY TEACHES HIM TO LIE WHO LIVES AMONG THE GOOD. PITY MAKES THE AIR STIFLING FOR ALL FREE SOULS... because anybody who wants to be truthful and honest and sincere will be crushed by the society -- because he will simply say, whatever the case is.

The prime minister of a country was coming to someone's house as a guest for a dinner. He had a very long nose, which made his face so ugly that you could not say that his face had a nose -- on the contrary his nose had the face. It was all nose and the other things were small. The family was very much worried about their small child, and all morning they were teaching him, "Listen, one thing you have to remember: don't mention the nose." The child said, "This is strange, but why?"

They said, "There is no question of why. You have to remember, he is the prime minister of the country, and he does not want and does not like noses to be discussed. So you have to remember one thing, keep quiet! You can talk about everything except the subject of noses." The boy said, "This is a strange guest. Is he mad or something? Why? And I have never in my life discussed noses."

But they were not telling him the actual fact, they were just preventing him from mentioning anything about the nose. The prime minister came, and the boy looked at him and he said, "My God, you have such a great nose! And my parents have been telling me from the morning, `Don't discuss the nose!' Seeing you it is impossible not to discuss the nose. I really love it. You are such a cartoon."

It is difficult for children to lie, because they are not yet civilized enough. They are yet primitive -- simple souls. They are yet free to say the truth. But otherwise:

PITY MAKES THE AIR STIFLING FOR ALL FREE SOULS.

And... THE STUPIDITY OF THE GOOD IS UNFATHOMABLE. You ordinarily never think that the people who are thought to be good are good only because their stupidity has been accepted by the society long enough that people have forgotten it.

I was traveling with a Hindu monk. In every way he was a good man -- nonviolent, a very silent person -- and amongst the Hindus nobody would have taken note of his stupidity. When a limousine was brought to the station to receive us, he would not sit in it. I said, "What is the matter?"

The driver said, "First his bamboo mat has to be put on the seat. He will sit on the bamboo mat, because he is an ascetic. He cannot sit in such a luxurious car on such a luxurious seat.

Immediately his bamboo mat was brought. It was put there, and he sat on it. I was watching the whole show. Now he is thinking that he is sitting on his bamboo mat, and he is not concerned anymore about the luxurious car. Under his thin bamboo mat there is a beautiful leather couch -- that is not his concern; he has created a barrier. I said, "This is simply stupidity. You are such a good man, but can't you be intelligent also?"

And then the trouble started. He would drink only milk; he would not eat anything else. Hindus think that milk is the purest food. The reality is totally different -- because if you are really vegetarian, totally vegetarian, you cannot drink milk. Milk is coming from animal's bodies. In fact, it is part of the blood; the mother animal changes the blood into milk. It is pure blood, nothing else. It is non-vegetarian.

It is not even vegetarian -- what to say about its being the purest food? And it is also dangerous, because in the whole of existence only small kids of animals drink the milk, and soon they move to solid food. It is only man who continues to drink milk to his last breath.

Milk is for small children who cannot digest food, it is not for grown-ups. And naturally it will have its implications. The person who lives only on milk will remain of retarded intelligence. He will remain childish -- a little foolish. When I came to know about the whole thing it became simply laughable. He would drink only the milk of a cow. Hindus are great worshipers of the cow. They worship the cow so much that even the cow dung becomes "holy cow dung." They eat it. They drink the urine of the cow -- it is holy. I have asked many learned Hindu scholars, "You don't drink the urine of your mother. That must be even holier."

And that man had other conditions also. The cow should be completely of white color, because black

represents the devil and death and darkness and all that is evil. So a white cow had to be found for him. It had to be completely white -- not even patches of other color. I said to him, "Can't you see a simple fact, that even the black cow gives white milk. You should think of the milk; milk does not become black."

He said, "Don't disturb my religious life." He was worshiped for these idiotic ideas, and every morning... what Hindus call *panchamrit*: five nectars. Those are the five things that come from the cow's body: the cow dung, the urine, the milk, the curd and the butter. These five things have to be mixed and it becomes "five nectars." And that's how the real Hindu saint takes his breakfast.

Just look at the good people and you will rarely find them intelligent. Their stupidity has no limits. Watching so many good people, I have come to the conclusion that unless we get rid of good people we cannot get rid of stupidity, we cannot get rid of all kinds of idiotic ideas.

We need intelligent people, not good people.

And if your intelligence leads you, that life will be a good life. But a good life should not be the aim, the aim should be a keen and sharp intelligence.

TO CONCEAL MYSELF AND MY RICHES -- that DID I LEARN DOWN THERE: FOR I FOUND EVERYBODY STILL POOR IN SPIRIT. Zarathustra is saying, "DOWN THERE, AMONGST THE PEOPLE, I LEARNED TO CONCEAL MY RICHES JUST SO THAT THEY DON'T BECOME JEALOUS, BECAUSE EVERYBODY IS SO POOR IN SPIRIT THAT IF YOU ARE A GIANT IN INTELLIGENCE IT IS BETTER TO HIDE IT; OTHERWISE THEY WILL KILL YOU."

THESE LITTLE MEN AND THEIR CROWDS DON'T LIKE GIANTS IN ANY SPHERE; THEY HURT THEIR EGOS. THEIR VERY PRESENCE MAKES THEM FEEL THAT THEY ARE SO SMALL. THE ONLY WAY TO REGAIN THEIR PRIDE IS TO DESTROY THOSE PEOPLE WHO ARE REALLY RICH INWARDLY.

THAT I SAW AND SCENTED IN EVERYBODY WHAT WAS SUFFICIENT SPIRIT FOR HIM AND WHAT WAS TOO MUCH SPIRIT FOR HIM!

WITH HAPPY NOSTRILS I BREATHE AGAIN MOUNTAIN-FREEDOM! AT LAST MY NOSE IS DELIVERED FROM THE ODOR OF ALL HUMANKIND!

Zarathustra loves man, and Zarathustra also hates man. Zarathustra loves man because man has the potential to go beyond himself. Zarathustra hates man because man never uses his potential; he remains stuck as a seed, and never becomes a flower.

That is one of the reasons why Zarathustra has not been followed by a great crowd of human beings -- because he hates you as you are. But he hates you only because you have great treasures and you are not exploring them. He hates you because he loves you. There is no contradiction in it. He wants the superman to be born out of you. He loves the superman, and unless the little man is ready to die and disappear the superman cannot arrive.

The seed has to die in the soil. Only then beautiful green sprouts will start growing. But the seed has to die. Man has to die to give place to the superman. So on the one hand he loves man because he is the seed... but he hates man because the seed is not allowing the superman to grow. The seed has become an imprisonment.

The seed should be only protective, and as the right soil is found, the seed should immediately be ready to die. But the seed becomes too protective -- then it becomes a prison. Then the seed avoids the right soil, because there he will have to die. Then the seed starts loving itself, and forgets completely the great possibility that he is carrying within himself.

Zarathustra loves the superman, and hence he has to hammer and shatter the seed -- the humankind. The humankind has to disappear from the earth so that a superman can make this earth a paradise.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #14
Chapter title: Of the three evil things

14 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE THREE EVIL THINGS
... I WILL NOW PLACE THE THREE MOST EVIL THINGS UPON THE SCALES AND WEIGH THEM WELL AND HUMANLY....
SENSUAL PLEASURE, LUST FOR POWER, SELFISHNESS: THESE THREE HAVE HITHERTO BEEN CURSED THE MOST AND HELD IN THE WORST AND MOST UNJUST REPUTE -- THESE THREE WILL I WEIGH WELL AND HUMANLY....
SENSUAL PLEASURE: A SWEET POISON ONLY TO THE WITHERED, BUT TO THE LION-WILLED THE GREAT RESTORATIVE AND REVERENTLY-PRESERVED WINE OF WINES.
SENSUAL PLEASURE: THE GREAT SYMBOLIC HAPPINESS OF A HIGHER HAPPINESS AND HIGHEST HOPE....
TO MANY THAT ARE STRANGER TO ONE ANOTHER THAN MAN AND WOMAN: AND WHO HAS FULLY CONCEIVED HOW STRANGE MAN AND WOMAN ARE TO ONE ANOTHER!...
LUST FOR POWER: THE SCOURGE OF FIRE OF THE HARDEST-HEARTED; THE CRUEL TORMENT RESERVED BY THE CRUELEST FOR HIMSELF; THE DARK FLAME OF LIVING BONFIRES....
LUST FOR POWER: BEFORE ITS GLANCE MAN CRAWLS AND BENDS AND TOILS AND BECOMES LOWER THAN THE SWINE OR THE SNAKE -- UNTIL AT LAST THE CRY OF THE GREAT CONTEMPT BURST FROM HIM....
LUST FOR POWER: WHICH, HOWEVER, RISES ENTICINGLY EVEN TO THE PURE AND THE SOLITARY AND UP TO SELF-SUFFICIENT HEIGHTS, GLOWING LIKE A LOVE THAT PAINTS PURPLE DELIGHTS ENTICINGLY ON EARTHLY HEAVENS.
LUST FOR POWER: BUT WHO SHALL CALL IT LUST, WHEN THE HEIGHT LONGS TO STOOP DOWN AFTER POWER! TRULY, THERE IS NO SICKNESS AND LUST IN SUCH A LONGING AND DESCENT! THAT THE LONELY HEIGHT MAY NOT ALWAYS BE SOLITARY AND SUFFICIENT TO ITSELF; THAT THE MOUNTAIN MAY DESCEND TO THE VALLEY AND THE WIND OF THE HEIGHTS TO THE LOWLANDS -- OH WHO SHALL FIND THE RIGHTFUL BAPTISMAL AND VIRTUOUS NAME FOR SUCH A LONGING! `BESTOWING VIRTUE' -- THAT IS THE NAME ZARATHUSTRA ONCE GAVE THE UNNAMEABLE.
AND THEN IT ALSO HAPPENED -- AND TRULY, IT HAPPENED FOR THE FIRST TIME! -- THAT HIS TEACHING GLORIFIED SELFISHNESS, THE SOUND, HEALTHY SELFISHNESS THAT ISSUES FROM A MIGHTY SOUL --
FROM A MIGHTY SOUL, TO WHICH PERTAINS THE EXALTED BODY, THE BEAUTIFUL, VICTORIOUS, REFRESHING BODY, AROUND WHICH EVERYTHING BECOMES A MIRROR....
IT BANISHES FROM ITSELF ALL THAT IS COWARDLY; IT SAYS: BAD -- THAT IS TO SAY, COWARDLY!...1
TIMID MISTRUSTFULNESS SEEMS BASE TO IT, AS DO ALL WHO DESIRE OATHS....
ENTIRELY HATEFUL AND LOATHSOME TO IT IS HE WHO WILL NEVER DEFEND HIMSELF, WHO SWALLOWS DOWN POISONOUS SPITTLE AND EVIL LOOKS, THE TOO-PATIENT MAN WHO PUTS UP WITH EVERYTHING, IS CONTENT WITH EVERYTHING: FOR THAT IS THE NATURE OF SLAVES. WHETHER ONE BE SERVILE BEFORE GODS AND DIVINE KICKS, OR BEFORE MEN AND THE SILLY OPINIONS OF MEN: IT SPITS AT SLAVES OF ALL KINDS, THIS GLORIOUS SELFISHNESS!...
... TO ILL-USE SELFISHNESS -- PRECISELY THAT HAS BEEN VIRTUE AND CALLED VIRTUE. AND `SELFLESS' -- THAT IS WHAT, WITH GOOD REASON, ALL THESE WORLD-WEARY COWARDS... WISHED TO BE!

BUT NOW THE DAY, THE TRANSFORMATION, THE SWORD OF JUDGMENT, THE GREAT NOONTIDE COMES TO THEM ALL: THEN MANY THINGS SHALL BE REVEALED!
AND HE WHO DECLARES THE EGO HEALTHY AND HOLY AND SELFISHNESS GLORIOUS -- TRULY, HE, A PROPHET, DECLARES TOO WHAT HE KNOWS: `BEHOLD, IT COMES, IT IS NEAR, THE GREAT NOONTIDE!'
... THUS SPAKE ZARATHUSTRA.

All the teachers before Zarathustra, and even after him, have looked at things with a very prejudiced mind. They have not allowed the multidimensionality of every experience. They have imposed a certain dimension and conditioned human mind to look at things only in a certain way. Zarathustra's great contribution is that he helps man to look at things in new ways -- absolutely new, fresh, and immensely enlightening. You may be sometimes shocked, because he will be speaking against your prejudices. You have to be courageous enough to put aside all your prejudices.

To understand this man of great insight, who looks at things not according to a certain preconceived ideology, but looks at things as they are, in themselves.... He does not impose any meaning; on the contrary, he tries to find: is there any meaning in things themselves? He is very objective, very realistic and absolutely sane. He is not obsessed with any idea and he does not want to propound a certain philosophy or a certain religion.

His approach is so totally different. He teaches you how to see clearly. He does not teach you what to see, he simply teaches you how to see clearly.

The clarity of your vision will bring you the truth. He is not going to hand over the truth to you like something ready-made. He does not want truth to be so cheap. And anything which is very cheap cannot be true. Truth demands you be a gambler so that you can risk everything at the stake. Truth cannot be a possession of yours. On the contrary, if you are ready to be possessed by truth, then only you can have it.

What he is going to say this evening is so contrary to all the religions, all the so-called moralities, that unless you can put your mind out of the way, you will not be able to hear him and you will not be able to understand. And he is throwing diamonds on your path. But you can remain blind; you can keep your eyes closed just so that you are not disturbed in your preconceived beliefs.

He is bent upon disturbing you -- because unless you are disturbed you cannot move, you cannot progress; you cannot have any excitement to reach to farther away stars; you cannot be stirred by the longing to become a superman. You have to be shaken -- and shaken mercilessly. Only later on will you understand: that was compassion -- true compassion.

To support you in your convenient lies is not love. It makes you feel good, but it is very destructive -- it is evil. It destroys your possibilities of growth. And Zarathustra has only one single-pointed teaching: man should transcend himself. But why should he transcend if he is very comfortable? His comfort has to be destroyed; his conveniences have to be taken away; his prejudices have to be shattered; his religions, his gods, his philosophies all have to be burned; he has to be left utterly nude, just like a newly-born baby.

Only from there, from that innocence, from that newness, from that point the superman, the only hope for humanity, can arise and replace this rotten, disgusting mankind. Because we are living in it we have become accustomed to its rottenness. We have become accustomed to his disgusting smell.

Kahlil Gibran has a small story: A woman has come from the village to the city to sell fish. She is a fisherman's wife. In the city, after selling her fish, she comes across an old friend. They used to study in the school together, but she was very rich and they had not seen each other for years. So the rich woman invited her, at least for the night, to stay with her. She had a beautiful palace, she had a beautiful garden, and she was certain that her friend would be immensely pleased.

Before going to bed she brought many, many roses and put them by the side of the bed of her guest. But time went on passing and the poor woman could not sleep. She turned over again and again, and because she could not sleep her host also could not sleep. Finally the host asked, "What is the matter?" She said, "You will have to forgive me. Just give me my clothes in which I had brought the fish to sell. Sprinkle them with a little water and remove these roses and bring those clothes back to me. If I can smell fish I will fall asleep immediately. These roses will not allow me to sleep."

The roses are removed, the rotten clothes, dirty, are sprinkled with water and the whole room starts smelling fishy. The woman is immensely happy and she says, "Now I can sleep perfectly well. I'm accustomed to this perfume. Roses don't suit me."

We are accustomed to this humanity -- that's why we don't see its disgustingness. We don't see its

ugliness; we don't see its jealousy; we don't see its lovelessness; we don't see its unintelligent, stupid, mediocre behavior. Listening to Zarathustra you can become aware of a totally different way of seeing mankind.

Zarathustra says, I WILL NOW PLACE THE THREE MOST EVIL THINGS UPON THE SCALES AND WEIGH THEM WELL AND HUMANLY. I would like you to remember the word *humanly*, because all the so-called religions and spiritual philosophies have been valuing things very inhumanly. Hence I want you to remember the word *humanly*.

Zarathustra is immensely in love with man. He is no enemy; he is a friend. He hates the present state because he knows you can go far away, you can reach high peaks. This is not what you are meant for. His hate towards the present mankind is because of his deep love for your future, for the distant goal of the superman. He is absolutely against inhuman values. All the religions expect you to follow inhuman values.

If you look into the religious scriptures of all the religions you will be surprised: what they are asking you to do is so unnatural that you cannot fulfill it. Certainly their purpose of asking is something that you are not aware of. They also know you cannot fulfill the demands that they are making on you. But then why they are making those demands? Their hidden purpose is to make you feel guilty. And the only way to make you feel guilty is to ask something unnatural, which you cannot do, whatever way you try. You are going to fail.

I have heard: A man was purchasing in a toyshop a few toys for his children. The salesman brought something out, and he said, "This is the very latest device in the world of toys. It is a jigsaw puzzle." The man was a professor of mathematics, so he became immediately interested in it. He tried it this way and that way and he tried it in many ways and the ultimate result was always failure. He said to the salesman, "I am a professor of mathematics and I cannot figure it out. How do you expect small children to succeed in solving the puzzle?"

The salesman laughed. He said, "It is not made to be solved. It represents man's actual situation. Whatever you do, it doesn't matter what, the puzzle cannot be solved. It is a very modern, a very contemporary understanding of humanity."

All the religions have been giving you puzzles, which are basically and intrinsically insoluble. And their purpose is to make you feel guilty, failures, frustrated, miserable, unsuccessful, unworthy, undeserving. They want to destroy your pride, your dignity, because the more your pride and your dignity is destroyed, the more you will be just like the camel -- kneeling down and ready to be loaded. You will understand yourself that this is your fate: to be a camel; you are not a lion and there is no point in pretending to be a lion.

You are born to be a slave -- that's the whole strategy of all the religions, all the political ideologies. They have a single intention: to make every human being feel that he is born to be a slave, to be a worshiper of a fictitious God, to kneel down and to pray.

The moment you accept yourself to be guilty, undeserving, unworthy, you lose self-respect; you lose love for yourself. And if you cannot love yourself, how can you expect anybody else to love you? It is almost always a shock when somebody says to you, "I love you." You cannot believe it. Nobody believes it, for the simple reason that, "I cannot love myself and this poor fellow is saying he loves me. That means only one thing: he does not know me! Once he knows me all love will disappear."

Lovers are great -- if they cannot meet in their life, if the society or the parents or the religion or something comes in their way and does not allow them to meet. All great love stories are about lovers who could not meet. I have been wondering... it is strange: there is not a single great love story of lovers who got married. Every old story ends when lovers get married. It says, "After that they lived in happiness forever." But it does not give any details. The story ends there.

I know perfectly well that if Laila and Majnu or Shiri and Farhad or Sohni and Mahival -- these three great lovers of the East, by chance had got married, they would have been standing in a court of divorce. There would have never been any great story about them.

The whole work of centuries is only one: to make you hate yourself; not to allow you to accept yourself. Of course they don't say it so clearly. Their ways are devious, but Zarathustra is very clear what their ways are and how they have destroyed human beings and the possibilities of this beautiful planet being turned into a living paradise... not a dream, but a reality.

Sensual pleasure, lust for power, selfishness: THESE THREE HAVE HITHERTO BEEN CURSED THE MOST AND HELD IN THE WORST AND MOST UNJUST REPUTE -- THESE THREE WILL I

WEIGH WELL AND HUMANLY. That he never forgets: don't try to impose upon yourself inhuman standards which are only going to cripple you, which are only going to cut your wings, which are only going to enslave you in such a deep psychological slavery that it will be very difficult to get out of -- because one tends to cling to it; it seems to be safer; it seems to be more convenient; it seems to be more acceptable to the society.

The more a man tries to be disciplining himself into inhuman values, of course he is going to be just a hypocrite. But the crowds will respect him as a saint -- for the simple reason that they cannot do it. They have tried, but this man must be great; he *is* doing it. Most probably he has a dual personality. He has two faces: one to show to the world and one which is a private thing, which he lives in secrecy. Life goes underground. On the surface he pretends all those values which are humanly impossible.

The first is sensual pleasure -- condemned by every religion without any conditions. But if you look humanly at sensual pleasure... a few things to be remembered. One is: if you renounce sensual pleasure, which is what all your so-called saints and priests are asking you to do, you will become more and more insensitive. It is sensual pleasure which keeps your senses alive, thrilled, dancing. It is sensual pleasure which keeps your sensitivity at its maximum. If you renounce sensual pleasure you are renouncing your sensitivity. You will see the roseflower, but you will not see the beauty of it. You will see the full moon in the night, but you will not see the beauty of it -- because to see the beauty, you need sensitivity.

If you cannot see the beauty of a woman, how can you see the beauty of a starry night? How can you see the beauty of flowers? If you are not sensitive you cannot experience the joys of music, the ecstatic pleasure of paintings, sculptures, poetry.

All that is great, all that is contributed by the great geniuses to humanity, you become utterly blind to it, deaf to it. Your sensitivity slowly, slowly becomes dead. And if all your senses become dead you are just a corpse. What is the difference between a corpse and a living man?

The living man is sensitive. All his senses are functioning at the optimum. He can hear the subtlest notes of music and he can see the profoundest beauty of art; he can feel the joy of great poetry. But this is possible only if he allows his sensual pleasure -- uninhibited, without any conditionings.

Zarathustra says, the first is the SENSUAL PLEASURE: A SWEET POISON ONLY TO THE WITHERED, BUT TO THE LION-WILLED THE GREAT RESTORATIVE AND REVERENTLY-PRESERVED WINE OF WINES.

Zarathustra is certainly unparalleled. When it comes to state the truth he simply states it without ever bothering whether anybody is going to listen to him or not. It may go against the whole world, but he will stand alone, will remain with the truth.

He is saying, sensual pleasure is... A SWEET POISON ONLY TO THE WITHERED... only to the weak. And the weak have been ruling over the strong. The unintelligent are deciding life patterns for the intelligent. The crowd is making religions to live by, commandments to be followed. All these moralities, ethical codes are created by the withered and the weak, the retarded and the stupid.

They are perfectly good for them, but they forget completely that everybody is not a sheep; there are lions also. And the lion cannot be forced to be a sheep. You can encage the lion, you can imprison the lion. And that's what all strong-willed people in the world feel: they are imprisoned -- imprisoned by the small, imprisoned by the weak, imprisoned by the crowd. Certainly the sheep are in the majority.

And just because of their numbers they have been deciding lifestyles which may be suitable to them but which are only imprisonment and death to those who are strong enough. There should be a clear-cut distinction: something can be poison to someone, and the same thing can be a medicine to someone. It all depends on to whom it is being given.

... A SWEET POISON ONLY TO THE WITHERED, BUT TO THE LION-WILLED THE GREAT RESTORATIVE AND REVERENTLY-PRESERVED WINE OF WINES. Zarathustra is saying something of immense importance and greatness: REVERENTLY-PRESERVED. He is making sensual pleasure something sacred. If it destroys you it is not the sensual pleasure, it is your weakness. Be strong! But your so-called religious leaders have been telling you just the opposite: renounce sensual pleasures and remain weak. And the more you renounce them the weaker you will become, because you will lose all restorative power, all rejuvenating power. You will lose the contact with existence -- because it is through the senses that you are connected with existence. If you close your senses you have already prepared your grave.

Zarathustra will say just the opposite. If sensual pleasure destroys you, that means you need to be more strong. And discipline should be given to you so that you can become more strong. Sensual pleasure has not to be renounced; weakness has to be renounced. And everybody should be made so strong that he can enjoy

the "wine of wines" without being destroyed by it, but on the contrary, made stronger, younger, fresher.

Sensuality has been so much condemned that it has made the whole world of human beings utterly weak, insensitive, unconnected with life. Most of your roots have been cut; only a few roots have been left so that you can just survive in the name of life.

SENSUAL PLEASURE: THE GREAT SYMBOLIC HAPPINESS OF A HIGHER HAPPINESS AND HIGHEST HOPE. Sensual pleasure has to be understood as an indication that even greater happiness is possible. It all depends on your being artful. It all depends how you use your life energies. It all depends if you don't stop at sensual pleasure. Sensual pleasure is only an arrow indicating that there are greater pleasures, that there are greater happinesses, that there are greater fulfillments.

But if you renounce sensual pleasure... it is like you see on a milestone an arrow showing you that this is not the place to stop -- go on! The renouncers are saying, "Erase that arrow. Renounce that milestone." But then who is going to indicate to you that you have still a long way to go.

Until you reach to the greatest joy of life... sensuous pleasure is only the beginning, not the end. But if you deny the beginning you have denied the end. It is such a simple logic, but sometimes whatever is obvious is easily forgotten. All the religions have been teaching you, "If you deny sensuous pleasure, then only you will be able to have spiritual blissfulness." It is absurd and illogical.

Sensuous pleasure is going to be a stepping stone towards spiritual blissfulness. You are destroying the very stepping stone. You will never reach to the higher stage -- you have removed the ladder. The ladder is something to be transcended, but not renounced! Remember the difference between transcendence and renunciation.

Zarathustra will say, "Transcend but never renounce, because if you renounce there is nothing to transcend." Enjoy the sensuous pleasures in all their variety and as intensely as possible. Exhaust them, so that suddenly you become aware "the world of sensuous pleasures is finished and I have to go beyond." But the sensuous pleasure has shown you the way. You will be grateful to it; you will not be against it. It has not taken anything away from you; it has only given to you.

SENSUAL PLEASURE: THE GREAT SYMBOLIC HAPPINESS OF A HIGHER HAPPINESS AND HIGHEST HOPE.
TO MANY THAT ARE STRANGER TO ONE ANOTHER THAN MAN AND WOMAN....

The sensuous pleasure is a bridge between man and woman. And certainly, they are strangers to one another.

This is not something unfortunate. The greater the distance is between man and woman, the greater is the attraction. The more different they are, the more there is a pull to come together. The more they are strangers to each other, the more there is a deep enquiry to understand each other.

If I have been against all kinds of sexual perversions, if I have been against homosexuality in particular, my basic reason is spiritual -- because a man loving another man or a woman loving another woman, they don't have any magnetic pull; they don't have any tension. They are so alike, they are almost the same. There is not going to be any enquiry; there is not going to be any exploration. They are not going to understand anything more than they know already, because they know themselves -- what can the other man be more than they are?

Homosexuality is absolutely unspiritual, because it cannot give the sharpness to your sensuality. And it cannot make your sensual pleasure an indicator of higher happiness. Homosexuality is a kind of being stuck. It is no longer a journey. You are not going anywhere.

The meeting of men and women is a journey; it is an exploration. It is an effort to understand the polar opposite. It is to understand the dialectics of life. It is a great lesson. And without this lesson you cannot move higher in consciousness, in happiness, in spirituality.

But man has fallen so low. Zarathustra was very predictive -- that the days are coming soon when man will become so small that he will not be worthy even to be called man. It seems those days have come.

One of the reasons of Holland's parliament to decide that I cannot enter Holland was that I have been speaking against homosexuality. Even I could not believe it: Holland's religion is homosexuality? But it certainly shows that the members of the parliament in Holland and the prime minister and the cabinet of Holland all seem to be homosexual, because not a single person stood up and said, "This is derogatory to the whole nation. What do you mean by it -- if a person has spoken against homosexuality, has he committed a crime? Are you a nation of homosexuals? Is he against your nationality?"

When I heard this I immediately informed my people, "Tell the parliament that the name of Holland should be changed: it should be homosexual land -- that will be more appropriate." But man has fallen very low. And the reason he has fallen so low is because of your saints, because they have been teaching you to be celibates, which is against nature. It is celibacy which is the cause of homosexuality.

And now one American bishop has come out and openly declared -- and he has not been refuted by the Pope or by any other Christian association or Christian church -- he has openly said that celibacy does not include homosexuality. You can be celibate and you can be homosexual. Celibacy simply means you cannot be heterosexual. It only prevents men meeting women; it does not prevent men making love to another man or a woman making love to another woman. It is not against lesbianism or against homosexuality.

And the Pope is silent! And his silence says much, because he knows perfectly well that more than fifty percent of his bishops, archbishops, cardinals, priests are all homosexuals.

Homosexuality was born in monasteries -- Christian, Buddhist, Jaina. Wherever so many celibates were forced to live together, a single sex... nature finds some way, however perverted it may be. These people who have been against sensual pleasure, they have destroyed man in such a subtle way and they have created a perverted humanity. And they are still our leaders. They are still our guides to spirituality.

AND WHO HAS FULLY CONCEIVED HOW STRANGE MAN AND WOMAN ARE TO ONE ANOTHER!

Only a man of deep sensual experience can understand the vast difference and the uniqueness of men and women. There is no question of equality and there is no question of inequality; they are simply unique beings. And between them only friendship is possible.

This whole nonsense of marriage makes the man important. The woman becomes just a shadow. Why, after marriage, does a woman have to take her husband's name? These are subtle ways to make it clear to her that now she is secondary. She does not any longer have her own identity; her husband is her identity. Naturally, marriage can never be peaceful. Wherever there is an effort of domination there is going to be conflict and struggle. And all marriages create only hell.

LUST FOR POWER: THE SCOURGE OF FIRE OF THE HARDEST-HEARTED; THE CRUEL TORMENT RESERVED BY THE CRUELEST FOR HIMSELF; THE DARK FLAME OF LIVING BONFIRES.
LUST FOR POWER, BEFORE ITS GLANCE MAN CRAWLS AND BENDS AND TOILS AND BECOMES LOWER THAN THE SWINE OR THE SNAKE -- UNTIL AT LAST THE CRY OF THE GREAT CONTEMPT BURSTS FROM HIM.
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LUST FOR POWER: BUT WHO SHALL CALL IT LUST, WHEN THE HEIGHT LONGS TO STOOP DOWN AFTER POWER! TRULY, THERE IS NO SICKNESS AND LUST IN SUCH A LONGING AND DESCENT!

One has to look at the whole thing. Lust for power has created slavery, has destroyed humanity in many ways. Lust for power is burning in every heart. Zarathustra is not in favor of this kind of lust for power -- it is destructive and ugly.

But there can be a creative way, and that creative thing he calls will to power, not lust for power. Will to power is a totally different phenomenon, but the religions have not made the distinction. For them lust for power is all -- there is nothing in it which can have something to contribute. But Zarathustra feels there is so much potential in it that it can become the greatest creative force in the world. But it has not to be lust. And it cannot be called even lust.

LUST FOR POWER: BUT WHO SHALL CALL IT LUST, WHEN THE HEIGHT LONGS TO STOOP DOWN AFTER POWER! TRULY, THERE IS NO SICKNESS AND LUST IN SUCH A LONGING AND DESCENT! Will to power makes a great change. Will to power simply means not power over others. Lust for power means power over others. Will to power means becoming in oneself more and more powerful, more and more radiant, more and more strong, more and more integrated, more and more a lion, an individual.

Will to power has nothing to do with the other. It is your own exercise of rising to the heights. It is your own discipline to reach to the highest peak of your being. It is not destructive of anybody; on the contrary, it can be an inspiration for others. It has to be an inspiration for others. It can be a great incentive: if a single man who was one day amongst you is now on the highest peak of consciousness, it may create an urge, a longing, a will -- which is asleep in you, which is dormant in you -- that you can also be a high peak, that it is also within your capacity.

Will to power is simply will to be oneself -- will to freedom, will to create, will to attain immortality, will to proclaim to the world, "I have always been here and I will be always here." It is will to eternity.

But the religions have taken only the negative side, and they have never talked about the positive side. And with the negative side they have condemned the positive side also. They deceived humanity; they never made any distinction -- that everything has its positivity, its negativity. They condemned the negative and that was right, but they never praised the positive, and that is where there cunningness is.

> THAT THE LONELY HEIGHT MAY NOT ALWAYS BE SOLITARY AND SUFFICIENT TO ITSELF; THAT THE MOUNTAIN MAY DESCEND TO THE VALLEY AND THE WIND OF THE HEIGHTS TO THE LOWLANDS -- OH WHO SHALL FIND THE RIGHTFUL BAPTISMAL AND VIRTUOUS NAME FOR SUCH A LONGING! `BESTOWING VIRTUE' -- THAT IS THE NAME ZARATHUSTRA ONCE GAVE THE UNNAMEABLE. AND THEN IT ALSO HAPPENED -- AND TRULY, IT HAPPENED FOR THE FIRST TIME! -- THAT HIS TEACHING GLORIFIED selfishness. About selfishness, certainly he is absolutely the first man in the whole of history who glorified selfishness... THE SOUND, HEALTHY SELFISHNESS THAT ISSUES FROM A MIGHTY SOUL -- FROM A MIGHTY SOUL, TO WHICH PERTAINS THE EXALTED BODY, THE BEAUTIFUL, VICTORIOUS, REFRESHING BODY, AROUND WHICH EVERYTHING BECOMES A MIRROR. IT BANISHES FROM ITSELF ALL THAT IS COWARDLY; IT SAYS: BAD -- THAT IS TO SAY, COWARDLY!....

According to Zarathustra the only thing bad is cowardliness and the only thing good is courageousness. Out of courage are born all the virtues, and out of cowardliness are born all the sins, all the crimes.

> TIMID MISTRUSTFULNESS SEEMS BASE TO IT, AS DO ALL WHO DESIRE OATHS. ENTIRELY HATEFUL AND LOATHSOME TO IT IS HE WHO WILL NEVER DEFEND HIMSELF! WHO SWALLOWS DOWN POISONOUS SPITTLE AND EVIL LOOKS, THE TOO-PATIENT MAN WHO PUTS UP WITH EVERYTHING, IS CONTENT WITH EVERYTHING: FOR THAT IS THE NATURE OF SLAVES. WHETHER ONE BE SERVILE BEFORE GODS AND DIVINE KICKS, OR BEFORE MEN AND THE SILLY OPINIONS OF MEN: IT SPITS AT SLAVES OF ALL KINDS, THIS GLORIOUS SELFISHNESS! TO ILL-USE SELFISHNESS -- PRECISELY THAT HAS BEEN VIRTUE AND CALLED VIRTUE. AND `SELFLESS' -- THAT IS WHAT, WITH GOOD REASONS, ALL THESE WORLD-WEARY COWARDS... WISHED TO BE!

Zarathustra is saying that selfishness is simply the nature of things. But the cowards want unselfishness to be the virtue, because in unselfishness the cowards are going to be the winners.

In India you will find beggars all over the country. And every beggar is saying, "Give me something. Giving to the beggars is virtue, and you will be rewarded immensely for it." Now the very existence of beggars should show that the society is sick, that the society is insane; that it goes on producing children which it cannot feed; that it is absolutely illogical that one section of society will accumulate the whole money of the land and the millions will be left starving.

You will be surprised to know that half of the wealth of the whole of India is in Bombay -- one city. And a country of nine hundred million people is utterly poor, undernourished; even to manage to get one meal a day is to be very fortunate. There are millions of people who are simply living on the roots of the trees. They eat the roots of the trees;fruits they cannot afford. And by the end of the century nearabout half a billion people will die of starvation only in this country. I am not talking about the whole world -- because this is going to happen almost all over the world.

Virtue should be intelligence, virtue should be logic, virtue should be reasonability. But to give to the beggars... maintains the beggars. These beggars produce more beggars; these beggars get married; these beggars produce children -- because it is economically profitable to have children because those children start begging. The more children you have, the better is your profession.

Zarathustra is saying, "Selfishness is the only virtue; unselfishness has been the desire of the cowardly -- that they should be helped, that somebody should protect them, that somebody should provide food for them, that somebody should take care of their sicknesses, that somebody else is responsible if they are sick, if they are hungry, if they are starving. Nobody is responsible for that.

A society which is sane will prevent all kinds of people who need unselfish service.

We can manage a society which is healthy; we can manage a society which is rich, comfortably rich, comfortably healthy. But this is possible only if everybody takes his responsibility on his own shoulders. That's what he means by selfishness.

And if you have too much to share, that should be your joy, not a duty. That should be your joy, not a virtue.

BUT NOW THE DAY, THE TRANSFORMATION, THE SWORD OF JUDGMENT, THE GREAT NOONTIDE COMES TO THEM ALL: THEN MANY THINGS SHALL BE REVEALED!
AND HE WHO DECLARES THE EGO HEALTHY AND HOLY AND SELFISHNESS GLORIOUS -- TRULY, HE, A PROPHET, DECLARES TOO WHAT HE KNOWS: `BEHOLD, IT COMES, IT IS NEAR, THE GREAT NOONTIDE!'

Zarathustra calls the greatest moment in humanity's life "the great noontide" -- when selfishness will be simply healthy, when everything that has been condemned before will be dropped and everything that is natural and human will be declared as our religion, as our spirituality. Nature itself is our religion, and there is no need for any other religion.

`BEHOLD IT COMES, IT IS NEAR, THE GREAT NOONTIDE!'
... THUS SPAKE ZARATHUSTRA.

Okay Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #15
Chapter title: Of the spirit of gravity part 1

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BELOVED OSHO,
OF THE SPIRIT OF GRAVITY PART 1
... I AM ENEMY TO THE SPIRIT OF GRAVITY: AND TRULY, MORTAL ENEMY, ARCH-ENEMY, BORN ENEMY!...
I COULD SING A SONG ABOUT THAT -- AND I WILL SING ONE, ALTHOUGH I AM ALONE IN AN EMPTY HOUSE AND HAVE TO SING IT TO MY OWN EARS.
THERE ARE OTHER SINGERS, TO BE SURE, WHOSE VOICES ARE SOFTENED, WHOSE HANDS ARE ELOQUENT, WHOSE EYES ARE EXPRESSIVE, WHOSE HEARTS ARE AWAKENED, ONLY WHEN THE HOUSE IS FULL: I AM NOT ONE OF THEM.
HE WHO WILL ONE DAY TEACH MEN TO FLY WILL HAVE MOVED ALL BOUNDARY-STONES; ALL BOUNDARY-STONES WILL THEMSELVES FLY INTO THE AIR TO HIM, HE WILL BAPTIZE THE EARTH ANEW -- AS `THE WEIGHTLESS'.
THE OSTRICH RUNS FASTER THAN ANY HORSE, BUT EVEN HE STICKS HIS HEAD HEAVILY INTO HEAVY EARTH: THAT IS WHAT THE MAN WHO CANNOT YET FLY IS LIKE.
HE CALLS EARTH AND LIFE HEAVY: AND SO WILL THE SPIRIT OF GRAVITY HAVE IT! BUT HE WHO WANTS TO BECOME LIGHT AND A BIRD MUST LOVE HIMSELF -- THUS DO I TEACH.
NOT WITH THE LOVE OF THE SICK AND DISEASED, TO BE SURE....
ONE MUST LEARN TO LOVE ONESELF WITH A SOUND AND HEALTHY LOVE, SO THAT ONE MAY ENDURE IT WITH ONESELF AND NOT GO ROAMING ABOUT -- THUS DO I TEACH.
SUCH ROAMING ABOUT CALLS ITSELF `LOVE OF ONE'S NEIGHBOUR': THESE WORDS HAVE BEEN UP TO NOW THE BEST FOR LYING AND DISSEMBLING, AND ESPECIALLY FOR THOSE WHO WERE OPPRESSIVE TO EVERYBODY.

AND TRULY, TO LEARN TO LOVE ONESELF IS NO COMMANDMENT FOR TODAY OR FOR TOMORROW. RATHER IS THIS ART THE FINEST, SUBTLEST, ULTIMATE, AND MOST PATIENT OF ALL....
ALMOST IN THE CRADLE ARE WE PRESENTED WITH HEAVY WORDS AND VALUES: THIS DOWRY CALLS ITSELF `GOOD' AND `EVIL'. FOR ITS SAKE WE ARE FORGIVEN FOR BEING ALIVE.
AND WE SUFFER LITTLE CHILDREN TO COME TO US, TO PREVENT THEM IN GOOD TIME FROM LOVING THEMSELVES: THE SPIRIT OF GRAVITY IS THE CAUSE OF THAT.
AND WE -- WE BEAR LOYALLY WHAT WE HAVE BEEN GIVEN UPON HARD SHOULDERS OVER RUGGED MOUNTAINS! AND WHEN WE SWEAT WE ARE TOLD: `YES, LIFE IS HARD TO BEAR!' BUT ONLY MAN IS HARD TO BEAR! THAT IS BECAUSE HE BEARS TOO MANY FOREIGN THINGS UPON HIS SHOULDERS. LIKE THE CAMEL, HE KNEELS DOWN AND LETS HIMSELF BE WELL LADEN....
... THUS SPAKE ZARATHUSTRA.

Anyone who wants man to rise to the heights of the stars is bound to be an enemy of the Spirit of Gravity. Gravity is not only a physical phenomenon; it also has a parallel in spiritual life. Just as things are pulled downwards by the earth and we call it the force of gravity, so something in man also pulls him downwards, which Zarathustra calls the Spirit of Gravity.

Why has man remained a pygmy when he has the potential to be a giant? Why has man remained a small bush when he can become a cedar of Lebanon, reaching high into the sky, into the openness and freedom? Why does man cling to the lowliest things instead of getting free from all that makes him mean, ugly, violent, jealous? Why cannot he grow to the heights of love, consciousness, blissfulness, and shower all around flowers of blessings? There must be something that pulls him downwards and does not allow him to go upwards.

Zarathustra gives it exactly the right name -- the Spirit of Gravity. And one has to be very aware to get rid of this gravitation. This gravitation functions on man only if he is unconscious; the more unconscious he is, the more he is in the grip of gravity. The more conscious he becomes, the more he is free to rise above himself. And unless man rises above himself there is no possibility left for further evolution.

Man has been barren for thousands of years. Every other animal has given birth to some other animal higher than itself. Man goes on reproducing himself; he does not give birth to something that is superhuman.

Zarathustra's sole concern is the birth of the superman. He is trying to approach from every direction, to remove all the hindrances, all the obstacles, and to give every incentive and challenge so that you're not smugly satisfied with what you are, but a tremendous discontent and longing arises in you -- which takes you beyond yourself, which gives you wings and opens the whole sky as your home, which allows you to be a citizen of infinity and eternity. That's what he means by the superman.

Zarathustra says, I AM ENEMY TO THE SPIRIT OF GRAVITY: AND TRULY, MORTAL ENEMY, ARCH-ENEMY, BORN ENEMY! -- every mystic is. Mysticism can be defined as a struggle against the Spirit of Gravity.

I COULD SING A SONG ABOUT THAT -- AND I WILL SING ONE, ALTHOUGH I AM ALONE IN AN EMPTY HOUSE AND HAVE TO SING IT TO MY OWN EARS.
THERE ARE OTHER SINGERS, TO BE SURE, WHOSE VOICES ARE SOFTENED, WHOSE HANDS ARE ELOQUENT, WHOSE EYES ARE EXPRESSIVE, WHOSE HEARTS ARE AWAKENED, ONLY WHEN THE HOUSE IS FULL: I AM NOT ONE OF THEM.
HE WHO WILL ONE DAY TEACH MEN TO FLY WILL HAVE MOVED ALL BOUNDARY-STONES; ALL BOUNDARY-STONES WILL THEMSELVES FLY INTO THE AIR TO HIM, HE WILL BAPTIZE THE EARTH ANEW -- AS `THE WEIGHTLESS'.

First, have a little glimpse what constitutes in you the Spirit of Gravity.
All possessiveness of things makes you heavy, does not allow you to fly; it destroys your wings. I am not against using things. Use as many things as you can, but don't possess them, because the moment you possess something, without your knowing it you are possessed by those things. A man who desires only money soon finds himself a prisoner of his own possessions. He used to think he possesses, but finally he finds he is possessed.

There is a Sufi story: A small hut, very small, and a Sufi mystic with his wife lives there. In the middle of the night -- it is raining and it is in a dark forest, wild and dangerous, too -- somebody knocks on their door. The wife is near the door, sleeping. There is not much space inside, just enough for two persons to sleep.

The husband says, "Open the door. The night is dark, the forest is full of wild animals. Somebody has forgotten the way. He certainly needs refuge."

The wife is angry. She says, "But there is no space inside our hut. There is only enough space for us two to sleep."

The mystic laughed. He said, "It is not a palace of a king -- however big the palace may be, it is always smaller than a poor mystic's hut. Two can sleep, three can sit perfectly well. We will sit and talk and tell stories and sing songs. It is a beautiful silent night; even the rain is creating a certain music. Open the door!"

The wife opens the door. Drenched with water, a visitor enters and he says, "I am sorry to disturb you. I got lost, and I could not see any light anywhere except in your hut. I was aware it is so small, but there was no other way. Outside, life is in constant danger. The forest is full of wild animals."

The mystic said, "There is no problem; we have enough space. Two can sleep, three can sit. And we don't go out much and we don't know much about the world. You are welcome. We will listen to you tell about many things that you know about the world. What we know is singing songs -- we will offer you our songs, and the night will be gone soon; almost half of the night is over. Please close the doors and be at ease, and don't feel that you have disturbed us. You have graced us; you have given us a chance to welcome a guest; you have made us richer. We are very poor people -- no guest ever knocks on our doors. It has thrilled our hearts."

The man sits. The mystic sings a song, so beautiful, so in tune with the rain and the sounds of silence in the forest. And just then somebody else knocks on the door. The mystic says to the guest, "You are close to the door, please open it. Somebody needs refuge; the night is dangerous outside." But the man who was asking for refuge just a few minutes before is angry. He says, "What do you mean? There is no space."

The mystic says, "It is not a palace of a king, which is always short of space. It is a small hut of a poor mystic. We are sitting; three can sit comfortably. Four will have to sit a little tight, more close to each other. And it is really a joy to feel each others' warmth and love -- the night is cold. The guest is welcome. You open the doors! And remember, a few minutes before you were in the same position." Reluctantly the man opens the door.

Another man has lost his way in the forest and he says, "Excuse me, I am absolutely helpless; otherwise I would not have knocked on your doors. I can see the place is so small and already three persons are sitting."

The mystic says, "There is no problem. We will sit a little closely to each other. There are gaps between the three; there will be no gaps between the four. And to feel each others' love, to feel each others' warmth, to feel each others' life is a joy in itself. You are welcome. Sit down and close the door."

Now the hut is completely packed. The mystic sings another song, and as he ends the song there is another knock on the door, and a very different kind of knock. Everybody else is shocked. They know the mystic will allow whoever is knocking. The mystic says, "Open the door. He is nobody, he is one of my friends. He is a donkey who lives nearby, a wild donkey."

All the guests and the wife become angry, and they say, "This is too much. It is beyond tolerance. You want a donkey in this place where there is no space left even for sitting comfortably?"

The mystic says, "How many times do I have to remind you that this is a poor mystic's hut. There is always space, one just has to find it. We are sitting; now we will be standing. And anyway, three-fourths of the night is past. Soon there will be the sunrise. Open the door and let the guest in -- it does not matter whether he is a man or a donkey. To me, anybody who is asking for refuge should be welcomed. And you remember perfectly well -- you were in the same state just a few minutes before."

Very reluctantly the person opens the door and a donkey, drenched with water, enters, and the mystic says, "Poor donkey, he needs our help. Let him stand in the middle and we will surround him. He will get a little warmth. And perhaps you don't know that he loves my songs. I will give a special song in his welcome. Close the doors."

They are all puzzled. He sings a song, and the donkey listens very attentively.

And then the morning... they disperse. While they are dispersing and thanking the man for his hospitality, he says, "There is no question -- you have obliged me. You have made me feel as if I have a palace. In fact, forgive me; I could not give you more space because so many guests arrived simultaneously. But remember always, the space is a question of your spirit. It is not a question of physical roominess; it is a question of spiritual spaciousness."

This mystic is not under the law of the gravitation that pulls people downwards. His approach to the problem gives an indication that he has wings. The Spirit of Gravity cannot disturb him.

Whenever you feel to do something which is harmful to anybody, whenever you do something which is only a hypocrisy, whenever you do something which is nothing but acting, inauthentic, insincere, whenever you are not being truthful, you are falling downwards, you are losing your heights. Whenever you feel jealous, full of hatred, full of violence, anger, rage, you can even feel it -- that you have become heavy. Jealousy makes you heavy, anger makes you heavy, egoistic pretentions make you heavy.

You can almost feel it and discriminate between things -- what makes you heavy and what makes you light. Love makes you light, kindness makes you light, compassion makes you light, silence makes you light, joy makes you light. Anything that makes you light and weightless helps you to get free of the imprisonment.

But man is so blind that sometimes he behaves in almost unbelievable ways. I have heard that two men were going to work in faraway Alaska. The last village, and then they may not encounter any other human beings. They purchased everything that they would need for three, four months while they were working in Alaska. They were no ordinary people; both were scientific explorers, and this was an expedition for scientific research.

In the small grocery store where they purchased their things, the man who was tending the shop suggested to them, "You may think that it is none of my business to suggest this to you, but I know Alaska; I know you will not find any human beings. This is the last place. Now you are entering into a deep loneliness. You may miss your wives, but you will not be able to find a woman. And just for people who go into deep loneliness for some work, I have a certain plastic woman, inflatable. It is a piece of art. You just fill it with air; the pump is attached. And you will be surprised -- you have never seen such a beautiful woman with such a great, proportionate body."

One of the two men said, "It is all nonsense. Don't get convinced by this man -- it is simply stupid." But the other man became interested. He said, "I will purchase it." And he said to his friend, "Remember, it is my woman, and I don't like anybody fooling around with my woman."

The other man said, "I have never thought that you are so stupid. It is just a plastic bag."

But he said, "I want you to be warned beforehand. I will not be able to tolerate it if you try to approach my woman in any way." He said, "I can't even dream...."

But you don't know -- living four months alone.... And the other man was talking every day about the woman, saying, "She is so cute, so beautiful. In fact, now I am worried that I may never like a real woman, because no real woman is so beautiful and so obedient."

Slowly, slowly the other also started feeling the need of a woman, and one day when his friend was out he took the chance. He inflated the flat woman, and he said, "My God! She is far more beautiful than any Sophia Loren." And he could not resist -- he made love to that plastic bag. Not only that, playing with those plastic breasts he cut with his teeth one of the breasts. And the woman flew out of the window! -- because the air went out so suddenly, it flew out of the window. And at that very moment the friend returned and he said, "This is too much. I warned you, and you did not listen." And he simply shot the man.

After four months he came back to the village to purchase some more things that he needed. The shopkeeper asked, "How is the woman doing? And I don't see your friend." The man said, "Don't talk about it. He is no friend. I had to shoot him." The shopkeeper said, "Shoot him? For what?"

He said, "He was fooling around with my woman. I had paid for her. And I have come to get another woman, because he destroyed the woman, also." The shopkeeper could not believe that jealousy could become such a heavy thing -- and for such trivia.

But jealousy is keeping you down. Your anger is keeping you heavy. Your competitiveness, your lust for possessions, has made you a pygmy; otherwise you could also be a giant like Zarathustra or Gautam Buddha.

Zarathustra says, I AM ENEMY TO THE SPIRIT OF GRAVITY. Rather than pointing out all the things that make you heavy, he is simply using the words THE SPIRIT OF GRAVITY. It contains everything that makes you heavy.

> ... AND TRULY, MORTAL ENEMY, ARCH-ENEMY, BORN ENEMY!
> I COULD SING A SONG ABOUT THAT -- AND I WILL SING ONE, ALTHOUGH I AM ALONE IN AN EMPTY HOUSE AND HAVE TO SING IT TO MY OWN EARS.
> THERE ARE OTHER SINGERS, TO BE SURE, WHOSE VOICES ARE SOFTENED, WHOSE HANDS ARE ELOQUENT, WHOSE EYES ARE EXPRESSIVE, WHOSE HEARTS ARE AWAKENED, ONLY WHEN THE HOUSE IS FULL: I AM NOT ONE OF THEM.

Those singers are not authentic singers. The song is not coming as a spontaneous phenomenon. Their song is a commodity. They need an audience -- the purchasers; they cannot sing it alone. They cannot be a flower, blossoming in the aloneness of a deep forest where nobody is going ever to pass. But the flower will blossom in all its beautiful colors, and it will release to the winds its fragrance -- unconcerned whether it ever reaches any nostrils, whether these beautiful colors are ever seen by any eyes. It is an inner growth. He will not wait for some passer-by, for some crowd to appreciate and applaud.

Zarathustra says, "There are other singers too, very artful, very eloquent, but they will sing only when the house is full; I am not one of them. My song is my soul. It is not for sale; it is not a commodity. I do not sing for somebody's entertainment, I sing it for my own sheer joy. It is my joy to sing it. It has nothing to do with whether anybody appreciates it or condemns it."

HE WHO WILL ONE DAY TEACH MEN TO FLY WILL HAVE MOVED ALL BOUNDARY-STONES -- my song is for absolute freedom, devoted to the free spirit of man; it wants to move all boundary-stones -- ALL BOUNDARY-STONES WILL THEMSELVES FLY INTO THE AIR TO HIM, HE WILL BAPTIZE THE EARTH ANEW -- AS `THE WEIGHTLESS'. My song is not part of the Spirit of Gravity; my song is the beginning of a weightless existence.

THE OSTRICH RUNS FASTER THAN ANY HORSE, BUT EVEN HE STICKS HIS HEAD HEAVILY INTO HEAVY EARTH: THAT IS WHAT THE MAN WHO CANNOT YET FLY IS LIKE. Most of the people for thousands of years, have behaved like ostriches. Their logic is the same: dig a hole in the sand and put your head inside it. It helps the ostrich. It is called "ostrich logic." It helps him not to see the enemy; and if he cannot see the enemy, he concludes that there is no enemy. And he is capable of running faster than any horse, but his idiotic logic makes him a victim -- anybody can kill him.

The moment he sees the enemy approaching he immediately closes his eyes and puts his head deep into the sand. And then he is perfectly at ease, because he cannot see the enemy, so there is no enemy. But in fact he becomes more vulnerable -- if he had had his eyes open he could have escaped, he could have fought, he could have managed to save himself.

Zarathustra is saying, "Man, who cannot yet fly, is just like the ostrich. He has the capacity, but he has dug deep holes in the earth; he is clinging to the earth. He is afraid to lose his possessions, he is afraid to lose the crowd, he is afraid to lose his family, he is afraid of a thousand and one things. Because of his fear, which is absolutely unfounded -- it is just his projection of the mind -- he remains static; he does not move. He does not become a wanderer into unknown lands, he does not go climbing the mountains to unknown heights.

These are the basic things: to be a wanderer as a stranger into strange lands, and to be a mountain climber to the heights. They are primary practices for flying into the sky. One cannot just start flying.

You will be surprised to know that for almost one hundred years, from all over the world mountaineers have come to the Himalayas and have made tremendous efforts, dangerous efforts to reach to the unconquered peak, Everest. Before Edmund Hillary, hundreds of mountaineers died; not even their bones have been found. But the most amazing thing is, these mountaineers were coming from all over the world, but no Indian ever bothered -- it was too risky, too dangerous.

Even a group of women mountaineers from Japan... and after Edmund Hillary, their effort was more dangerous because Edmund Hillary had chosen the least risky path to reach to the peak of Everest. This group of young women from Japan chose the most dangerous path, which had never been tried before, and they reached to the peak of Everest. Their victory was far greater than Edmund Hillary's, because Edmund Hillary's path was almost well-known -- because all the mountaineers were going on the same path, the easiest one.

From the other side, from the side of China, Everest is a very steep climb. Although they were the second to reach, in my opinion their climbing Everest was far superior.

First, they are women; second, they have chosen the untrodden path, known to be very dangerous -- and still they managed. But before Edmund or after Edmund -- and the Himalayas belong to India -- no Indian mountain climbers have even thought or planned to climb Everest.

This shows why this country remained for two thousands years under slavery. It does not know how to live dangerously. It does not know how to live -- it only knows how to survive. And unless you live dangerously, you cannot sing a song. The man who is just barely surviving has no energy for a song or a dance. And he can be enslaved without any difficulty, because he has no energy to give any resistance.

HE CALLS EARTH AND LIFE HEAVY: AND SO will THE SPIRIT OF GRAVITY HAVE IT! BUT HE WHO WANTS TO BECOME LIGHT AND A BIRD MUST LOVE HIMSELF -- THUS DO I TEACH.

The first teaching for one who wants to get out of the prison of gravity is to love oneself. No religion teaches that. In fact, all religions teach just the opposite -- hate yourself. They don't say it so clearly, but whatever they say, this is the implication. You are not worthy; you are a sinner; you have to prove your worth by being moral, by being religious, by being a saint. They give you ideals and you have to become carbon copies of those ideals -- then they respect you. But a carbon copy is a carbon copy; it is not your original spirit -- it is not you!

You can try to become a Gautam Buddha. And for twenty-five centuries millions of people in the East have tried to become Gautam Buddha, but not a single one has reached to that height. At the most they remained Buddhists, followers of Buddha, and that, too, very lukewarm, with all kinds of of hypocrisies -- not the sincerity of Gautam Buddha, not the authentic search of Gautam Buddha.

I was in Bodhgaya, the place where Gautam Buddha became enlightened. In the memory of his enlightenment a temple stands there. Still those stones are kept in the same place in which he used to walk -- because he had two kinds of meditation. One was the sitting meditation, Vipassana, which he was doing sitting under the bodhi tree, but you cannot sit the whole day, so he was doing it alternately:

one hour he would meditate sitting, and one hour he would meditate walking. Those stones on which he walked are just by the side of the temple, in the same place. The tree is in the same place. It is not exactly the same tree, but a grandchild of the same tree.

I have seen Buddhist monks from Japan and from Tibet coming to pay homage, because that is their holiest place, but I have not seen them walking on those stones doing meditation. Neither have I seen them sitting under the bodhi tree meditating. I have seen them worshiping the tree, worshiping, inside the temple, the statue of Buddha. And Buddha was not worshiping anybody -- he was searching his own soul. By worshiping you cannot find it; to find it you have to go inside yourself. And nobody else can do it on your behalf. You have to go alone, and in a space where you have never been.

It is the most dangerous experience to be alone within yourself, leaving your mind far behind, leaving your heart far behind. You are acquainted a little bit with your mind and a little bit with your love, with your heart, but you are absolutely unaware about your being, which is your very center.

People who are trying to be Gautam Buddhas, at the most, can be become actors. In a drama perhaps they can do an exact act of Gautam Buddha, but in real life... you can be only yourself; you cannot be anybody else.

The Spirit of Gravity teaches you that life is heavy, but Zarathustra is saying, "It is up to you. It is your choice whether life is going to be heavy or life is going to be light. If you don't cling to the crowd, if you don't cling to possessiveness, life can be absolutely light." For that, the first foundation is to love yourself. There is no need to copy anybody, because that is where everybody has gone astray.

Love yourself as you are.

That does not prevent your growth. In fact, the more you love yourself, the more you refine yourself. The more you love yourself, the more graceful you become. The more you love yourself, the more original and authentic is your individuality. And only an original individual can be so light like a bird that the whole sky of his inner consciousness is available for him to fly in. Then nothing can prevent it.

NOT WITH THE LOVE OF THE SICK AND DISEASED, TO BE SURE. Religions have been telling you, "Love the sick, love the diseased. Go to the hospitals, make hospitals, serve the poor." It seems all religions are concerned with the sick, with the diseased, with the poor. Nobody is concerned with you and your riches and your greatness and your grandeur.

I say unto you: Unless you love yourself, unless you have found your own riches, your own heights, you will not be able to share your love with anybody. Certainly the sick and the diseased need care, but they don't need love. This has to be understood, because Christianity has made it almost a universally accepted truth -- that it is the greatest religious thing, the most spiritual thing, to love the sick and the diseased. But it is absolutely against psychology and against nature.

The moment you love the sick you are not helping him to recover from his sickness, because the moment he is healthy nobody loves him. Sickness is a good excuse for others to be provoked to love him.

You may have seen it, but you may not have thought about it. The wife is working the whole day, perfectly healthy, but as the husband comes home, looking from the window, she immediately goes to bed. She has a headache -- because unless she has a headache the husband does not show any love. But if she has a headache, reluctantly the husband sits by her side, massages her head, shows some phony kind of love, talks sweet and beautiful words. For months he has not called her "darling," but when the headache is there

he has to call her "darling." And that's what she wants to hear, "I love you. And I love you not just today, I will love you forever."

It is strange that you show your love to your children when they are sick. But you don't understand a simple psychology of association -- sickness and love become associated. Whenever the child needs your love he has to be sick. Who cares about the healthy child, who cares about the healthy wife, who cares about the healthy husband? Love seems to be something like a medicine; it is needed only by the sick.

I want it to be clear to you -- take care of the sick, but never show love. Taking care of the sick is a totally different thing. Be indifferent, because a headache is not something great. Take care, but avoid your sweet nothings; take care in a very pragmatic way. Put the medicine on her head, but don't show love, because that is dangerous. When a child is sick, take care, but be absolutely indifferent. Make the child understand that by being sick he cannot blackmail you. The whole humanity is blackmailing each other. Sickness, oldness, disease have become almost demanding, "You have to love me because I'm sick, I'm old...."

One of the great psychologists of the Soviet Union, Pavlov, has discovered the law of association -- that one has to be very careful not to get two things associated unless you want them to be associated. He worked his whole life with dogs. He would give the dog food and he would go on ringing a bell. Now, the bell has nothing to do with food, but the dog every day hears the bell and eats the food simultaneously. He eats, and Pavlov is ringing the bell. After fifteen days Pavlov simply rings the bell and the dog starts hanging out his tongue and his saliva starts flowing.

Now, there is no natural relationship between the ringing of a bell and the saliva and the tongue hanging out, but they have become associated. The ringing bell immediately prepares his whole body ready for food, although there is no food.

There is a beautiful incident that Pavlov proved by these experiments about association. One day he tried the same experiment from another side. He placed the food before the dog but the dog would not eat it. Pavlov could not believe it -- he had to ring the bell! And as he started ringing the bell the dog started eating the food.

He said, "My God, now I have got into a difficulty."

He had seventy dogs and, even in the communist revolution when men were dying of starvation, the government had taken care of his dogs. They were living comfortably, in the days of revolution when no man was living so comfortably, because Pavlov had made a great contribution. Pavlov writes in his autobiography, "I was shocked when the dogs refused to eat. They are hungry, but the bell has to be rung. Only then... the association has gone so deep."

When somebody is sick and you show love.... And that's the routine that humanity has followed. To the sick person you don't show anger, even if you are angry. To the sick person, even if you don't feel any love, you show love; if you cannot show love, at least sympathy. But these are dangerous, and very much against psychological findings.

> Zarathustra is right: NOT WITH THE LOVE OF THE SICK AND DISEASED, TO BE SURE.
> ONE MUST LEARN TO LOVE ONESELF WITH A SOUND AND HEALTHY LOVE, SO THAT ONE MAY ENDURE IT WITH ONESELF AND NOT GO ROAMING ABOUT -- THUS DO I TEACH.

You should love yourself without thinking whether you deserve it or not. You are alive -- that is enough proof that you deserve love, just as you deserve breathing. You don't think whether you deserve breathing or not. Love is a subtle nourishment to the soul, just as food is to the body. And if you are full of love for yourself you will be able to love others. But love the healthy, love the strong.

Take care of the sick, take care of the old; but care is a totally different matter. The difference between love and care is the difference between a mother and a nurse. The nurse takes care, the mother loves. When the child is sick it is better even for the mother to be just a nurse. When the child is healthy, pour as much love as you can. Let love be associated with healthiness, strength, intelligence; that will help the child a long way in his life.

SUCH ROAMING ABOUT CALLS ITSELF `LOVE OF ONE'S NEIGHBOUR'. People have been told, "Love your neighbor," and nobody tells you, "Love yourself." You are your first neighbor! Everybody else comes after that. And if you cannot love yourself, how you can love your neighbor?

Jesus says, "Love your neighbor as you love yourself." But in his whole teaching there is not a single statement which shows any indication of how to love oneself. And if you are going to love your neighbor the way you love yourself, you are going to hate him, because you hate yourself. Nobody likes himself: the

nose is a little short or a little long, the eyes are not so beautiful as they could have been, the body is not so proportionate as other bodies are. You are continuously comparing yourself, and in comparison you will always find someone better than you. How can you love yourself?

All comparison should stop. You have to accept yourself as you are -- this is the way existence wants you to be. And this is the way you have to love yourself -- not reluctantly, but joyously. Then perhaps your love will start overflowing to the neighbors, too. It certainly does. When you are so full of love it is bound to overflow; otherwise to love the neighbor is the most difficult thing in the world.

Jesus has two statements: "Love your enemy as yourself." That is easier, because the enemy is far away -- he is not a constant nuisance. But the neighbor..."Love your neighbor as yourself" -- that is the most difficult thing; he is a constant nuisance. But if you know how to love yourself, your love will give you a great understanding about others. As you have accepted yourself, you will be able to accept people as they are. It is not their fault -- just as existence has given you a certain individuality, existence has given them a certain individuality. They are not responsible for it. And if you can love yourself, you can love the whole world. Yes, even the neighbor.

THESE WORDS HAVE BEEN UP TO NOW THE BEST FOR LYING AND DISSEMBLING, AND ESPECIALLY FOR THOSE WHO WERE OPPRESSIVE TO EVERYBODY.

AND TRULY, TO LEARN TO LOVE ONESELF IS NO COMMANDMENT FOR TODAY OR FOR TOMORROW. RATHER IS THIS ART THE FINEST, SUBTLEST, ULTIMATE, AND MOST PATIENT OF ALL. It is not a commandment, it is an art, a discipline; you have to learn it. Perhaps love is the greatest art in life. But everybody thinks that he is born with the capacity to love, so nobody refines it. It remains crude and primitive. And it can be refined to such heights that you can say in those heights, Love is God.

ALMOST IN THE CRADLE ARE WE PRESENTED WITH HEAVY WORDS AND VALUES: THIS DOWRY CALLS ITSELF `GOOD' AND `EVIL'. FOR ITS SAKE WE ARE FORGIVEN FOR BEING ALIVE. Zarathustra is saying, "From the very cradle you are forced to accept certain ideas as good and certain ideas as evil. And if you don't accept that, your life will become impossible." The child is so helpless. He cannot live on his own; he is dependent. And the parents, without any bad intention, just unconsciously, go on exploiting the situation of the child by forcing their ideas on him of what is good and what is evil. If you accept them -- and ordinarily every child has to accept them... FOR ITS SAKE WE ARE FORGIVEN FOR BEING ALIVE -- then you are forgiven for being alive; otherwise, your life becomes a sin which cannot be forgiven.

And the truth is that all our ideas of good and evil are so rotten and so old, so out of date, that they need continuous change. But they are fixed. Life goes on changing, but our ideas of good and evil, they don't change. And because of these ideas we cannot live life in its totality. They prevent us. There is such a gap between life and our ideologies.

In my village one physician, a high caste brahmin, was known to be a very wise man. I used to go to him with my father. My father was very friendly with him; they were of almost the same age. And whenever he would feel a sneeze coming, he would immediately make a noise with his fingers. I was very much amazed, "What does the sneeze have to do with the noise of the fingers?" I asked him.

He said, "When you are sneezing there is a gap, and ghosts can enter into you."

I said, "My God!" And he was the wisest man in the village. So I said, "I will see."

So whenever I would see him, whether the sneeze was coming or not, I would start. Soon it spread all over the town. And I told my class fellows, "When you pass through his street, if you see him in his shop, just make a noise with your fingers."

He became so angry with me. He started running after people, saying, "Why did you do that?" But the man would say, "A sneeze was coming. If it did not come, what can I do? I just felt that it was coming. Do you suggest first that I should let it come?"

"No," he said, "that would not be right. When you feel it is coming just do it, and ghosts cannot enter."

I told my father, "This is so stupid. Why should ghosts be afraid of such a small noise? And why does the sneeze give them a space to enter?"

But he said, "The physician is a very wise man; he knows all the scriptures. All the saints stay with him in his house. But you are not allowed to go to his house anymore. He has told me, `Your boy is dangerous -- he has corrupted almost one thousand students of the school. I cannot work when I look at the street and see that somebody is standing there.'"

But my father said to him, "They are not doing any harm to you. They just click their fingers; let them

do it."

He said, "I cannot tolerate -- they are making a mockery of me." And he would run with his staff behind a student. That became even more tempting -- even to others who were not students, even neighbors.

I was very much loved by his wife. I could not enter his house from the front door because he was sitting there with his staff, and he had told her that he would beat me if I got... so I had to go from the back to meet his wife. I told his wife, "One day you also try it." She said, "That idea has come to me."

She was very much younger than him. She was his third wife; two wives had died.

She said, "That idea has come to me, but I am afraid that if I try it he may get very angry."

I said, "Don't be worried. What can he do? You are younger, you are stronger; he is old. Don't be worried -- and before you do it, hide his stick."

So she did it. Next day, when I was passing in front of his house, he called me and he said, "This is too much. You are corrupting my wife's mind too! Last night I was just going to sleep and she did it!"

I said, "I cannot enter your house." He said, "I know, you came from the back door. But will you let me live in this village or do I have to leave? -- because now the whole village is making a mockery of a thing which had come traditionally; my father used to do it, my grandfather used to do it."

I said, "That does not mean anything. You have to prove to me.... I can stop the whole village; I can go to every door and tell them, `He says that he is sorry and he will not do it again.' But you either give me the scientific explanation for it or suffer."

He said, "I would rather stop doing it myself. Ghosts cannot torture me so much as the whole village is torturing me. My whole profession is disturbed, Even my patients laugh, because I have to leave my patients in the middle and run after people."

It was the talk of the town, "What has happened to this so-called wise man?" His whole wisdom was destroyed by a single thing. Even ordinary people started thinking, "This is stupid. We have seen it before but we never bothered; we thought it was just some eccentric, whimsical idea. We had never asked him if he is preventing ghosts -- and now everybody is preventing ghosts all over the city."

Something may be coming from tradition, for centuries may have been thought good or evil. But you have to be in tune with life today. You have to be contemporary. And you have to continuously check whether your ideas of good and evil are still relevant. And you will be surprised that they are not.

Something that is good in one context becomes bad in another context. Something that seems to be evil in one context is not evil in another context. And with the flux of life, where everything is changing, you should also be in tune with the change -- only then can you live totally, fully, joyfully. Otherwise, you are two thousand years behind and the gap is so big that you are already dead; you might as well have been in a grave. Your ideology has become your grave if it is old, if it is not renewed every moment.

AND WE SUFFER LITTLE CHILDREN TO COME TO US, TO PREVENT THEM IN GOOD TIME FROM LOVING THEMSELVES. The mother says to the child, "Love me, I'm your mother." The father says, "Love me, I'm your father," as if just by being the father there is some necessity that he should be loved. The only necessity is that *you* are loving, whether you are a father or not; whether you are a mother or not. If you are loving, the child will respond with love. Don't say to the child, "I'm your father, that's why you have to love me." That makes his love very small. Then there is no need for him to love somebody else who is not his father.

More understanding parents should try to love the child so that he learns responding with love, so whenever he is loved by anyone he will respond with love. By loving the child you are giving him an indication that he is lovable. And once he starts getting the idea that he is lovable, he will love himself. That is the only way to teach him the right path of loving himself and responding with love to anyone who is loving towards him.

... THE SPIRIT OF GRAVITY IS THE CAUSE OF THAT.

AND WE -- WE BEAR LOYALLY WHAT WE HAVE BEEN GIVEN UPON HARD SHOULDERS OVER RUGGED MOUNTAINS! AND WHEN WE SWEAT WE ARE TOLD: `YES, LIFE IS HARD TO BEAR!' Life is being made too hard. It is not life itself that is hard. You load the poor camel too much and then you say to the camel, "Life is too hard."

First you force the camel to kneel down, to be humble and meek, to be ready to be enslaved, and then you praise the camel if he allows you to load on him more than he can carry. Then he becomes a saintly camel. All your saints are carrying such great loads that all joy in their life has disappeared. They cannot laugh, they cannot dance.

You cannot hope that a camel who is loaded so much will dance. Dance for what? For being a slave? For being forced to kneel down? You have shattered his dignity, his pride in himself; now there is no question of dancing. And with such a load... but you are told again and again, "Yes, life is hard to bear."

But Zarathustra has a totally different thing to say to you: BUT ONLY MAN IS HARD TO BEAR! Not life. Life is immensely beautiful and light. Life is simply full of songs and joy. It is man who is hard to bear, and it is man who makes life also hard to bear.

THAT IS BECAUSE HE BEARS TOO MANY FOREIGN THINGS UPON HIS SHOULDERS. LIKE THE CAMEL, HE KNEELS DOWN AND LETS HIMSELF BE WELL LADEN. It is your mentality of a slave, your readiness to become a slave, your readiness to worship, to kneel down, to pray, your readiness to accept ideas that you are things created by God -- this is hard to bear. And this makes your whole life a trouble -- you make it. Love is light but marriage is hard. But marriage is man's invention; love is not.

Love is a natural breeze. But you are so greedy that when the breeze comes in your room, fresh, you immediately close all the doors and windows to keep the fresh breeze inside. But when all the windows and doors are closed, the fresh breeze is no longer fresh; it becomes stale. Love is fresh, but marriage becomes stale.

If Zarathustra proves right and some day on the earth the superman arrives, many things will disappear. One of them will be marriage -- about which I can be absolutely certain, because marriage has made man more miserable than anything else. It is strange: love makes man so happy, so blissful, and marriage just destroys all happiness, all joy -- because marriage, behind a beautiful name, is nothing but a bondage, a contract, a lifelong agreement. And any man who understands life cannot promise for tomorrow, because who knows what the tomorrow is going to be, what the tomorrow is going to be like?

I may change, you may change. Love is not within our control; it is not like electricity that you switch it on, switch it off. It comes when it comes and it goes when it goes. But the problem arises when love disappears and you cannot do anything to prevent it. You have promised so many things. Now the only thing left for you is to be a hypocrite, to pretend, and that's what becomes the hardest burden on life.

If you live intelligently and consciously, you will not promise for tomorrow. And people are even promising for the next life -- the Hindu wife prays to God, "Give me the same husband in the next life." I have heard such prayers and I have asked those women, "Is your life so blissful that you are asking God, `Give me the same husband'?" They said, "Blissful? It is hell!"

I said, "But then why are you asking for the same husband again? Don't you like variety? You should pray rather, `Except this husband give me anyone! Enough is enough, one life is enough.'" But traditionally the Hindu wife's virtue is that she wants the same husband again and again and again. And life is miserable.

An intelligent man, a man who has a little meditative consciousness, can make his life a beautiful piece of art, can make it so full of love and full of music and full of poetry and full of dance that there are no limitations for it. Life is not hard. It is man's stupidity that makes it hard.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #16
Chapter title: Of the spirit of gravity part 2

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BELOVED OSHO,
OF THE SPIRIT OF GRAVITY. PART 2
MAN IS DIFFICULT TO DISCOVER, MOST OF ALL TO HIMSELF; THE SPIRIT OFTEN TELLS LIES ABOUT THE SOUL....
BUT HE HAS DISCOVERED HIMSELF WHO SAYS:THIS IS MY GOOD AND EVIL: HE HAS SILENCED THEREBY THE MOLE AND DWARF WHO SAYS: `GOOD FOR ALL, EVIL FOR ALL.'
TRULY, I DISLIKE ALSO THOSE WHO CALL EVERYTHING GOOD AND THIS WORLD THE BEST OF ALL. I CALL SUCH PEOPLE THE ALL-CONTENTED.
ALL-CONTENTEDNESS THAT KNOWS HOW TO TASTE EVERYTHING: THAT IS NOT THE BEST TASTE! I HONOUR THE OBSTINATE, FASTIDIOUS TONGUES AND STOMACHS THAT HAVE LEARNED TO SAY `I' AND `YES' AND `NO'....
DEEP YELLOW AND BURNING RED: THAT IS TO MY TASTE -- IT MIXES BLOOD WITH ALL COLORS. BUT HE WHO WHITEWASHES HIS HOUSE BETRAYS TO ME A WHITEWASHED SOUL....
I ALSO CALL WRETCHED THOSE WHO ALWAYS HAVE TO WAIT -- THEY OFFEND MY TASTE: ALL TAX-COLLECTORS AND SHOPKEEPERS AND KINGS AND OTHER KEEPERS OF LANDS AND SHOPS.
TRULY, I TOO HAVE LEARNED TO WAIT, I HAVE LEARNED IT FROM THE VERY HEART, BUT ONLY TO WAIT FOR MYSELF. AND ABOVE ALL I HAVE LEARNED TO STAND AND TO WALK AND TO RUN AND TO JUMP AND TO CLIMB AND TO DANCE.
THIS, HOWEVER, IS MY TEACHING: HE WHO WANTS TO LEARN TO FLY ONE DAY MUST FIRST LEARN TO STAND AND TO WALK AND TO RUN AND TO CLIMB AND TO DANCE -- YOU CANNOT LEARN TO FLY BY FLYING!...
I CAME TO MY TRUTH BY DIVERSE PATHS AND IN DIVERSE WAYS: IT WAS NOT UPON A SINGLE LADDER THAT I CLIMBED TO THE HEIGHT WHERE MY EYES SURVEY MY DISTANCES.
AND I HAVE ASKED THE WAY ONLY UNWILLINGLY -- THAT HAS ALWAYS OFFENDED MY TASTE! I HAVE RATHER QUESTIONED AND ATTEMPTED THE WAYS THEMSELVES.
ALL MY PROGRESS HAS BEEN AN ATTEMPTING AND A QUESTIONING -- AND TRULY, ONE HAS TO LEARN HOW TO ANSWER SUCH QUESTIONING! THAT HOWEVER -- IS TO MY TASTE:
NOT GOOD TASTE, NOT BAD TASTE, BUT MY TASTE, WHICH I NO LONGER CONCEAL AND OF WHICH I AM NO LONGER ASHAMED.
`THIS -- IS NOW MY WAY: WHERE IS YOURS?' THUS I ANSWERED THOSE WHO ASKED ME `THE WAY'. FOR THE WAY -- DOES NOT EXIST!
... THUS SPAKE ZARATHUSTRA.

All the religions and all the philosophies are based on the assumption that there exists a way to the ultimate truth. Zarathustra denies it totally. He says there is no way as such. And if there is no way as such, it has tremendous implications.

First, if the people who believe in the way were right, then the way already exists -- you have simply to follow, you have simply to move on the way. This is how organized religions are created. They have highways and superhighways, and millions of people walk together towards the ultimate truth. Nobody ever bothers about whether anybody ever reaches anywhere.

Twenty-five centuries have passed, and millions of people have moved on the way they have thought is the way of Gautam the Buddha. But no one has turned around and said, "I have arrived; the way has led me to the promised land." And the situation is the same for all other religions: Hindus have not been able to produce another Krishna, neither have Christians produced another Christ.

It is strange... still millions of people are following certain routines, certain prayers, certain scriptures; they constitute their "way." And all ways have failed -- because if all these ways had succeeded, the world would have been totally different. It would not have been a world of constant wars, violence, crimes, murder, suicide, madness, of all kinds of perversions. And man would not have been so miserable as he is. He is nothing but a deep wound which knows no way to heal.

Everybody is hiding his wound. You smile just to hide your tears, and you show each other that everything is perfectly alright; and everybody knows nothing is right at all.

I had a friend, and whenever I met him, I used to ask him, "How are things going?" and his reply was almost mechanical, always the same: "Everything is alright." I enquired of other friends about this man, and they said, "That does not mean anything; he says that to everybody. Ask anything: `How is your wife?' -- `Everything is alright.' `How are your children?' -- `Everything is alright.'"

One day I met him on the way to the university, and I wanted to ask him once again, because three months before, his father had died. I knew it, so I enquired of him, "How is your father?" And he said, "He has been alright for three months, absolutely alright." I could not believe my ears. The father was dead -- certainly he had been alright for three months; he had not created any problem, any difficulty. But he said it in just the same, routine way.

Everybody is showing a face which is not his. Nobody wants to expose himself and his suffering. For thousands of years, people have been practicing great religions, following great religious leaders, and this is the outcome. If a tree is known by its fruits, then all your religions should be judged by your state of misery and suffering. You are the fruits of your whole past.

Zarathustra is absolutely right: there is no way. What does he mean exactly, when he says there is no way?

He is saying many things. One thing: you have to walk, and create the way by your walking; you will not find a ready-made path. It is not so cheap, to reach to the ultimate realization of truth. You will have to create the path by walking yourself; the path is not ready-made, lying there and waiting for you. It is just like the sky: the birds fly, but they don't leave any footprints. You cannot follow them; there are no footprints left behind.

Zarathustra is saying, "Gautam Buddha may have reached. But in the sky of consciousness, no footprints are left behind, no path is made. Everybody has to create his own path." It also means, religion cannot be an organized phenomenon. It is basically individual, fundamentally individual.

It is just like love -- you cannot have organized love. One person falls in love -- not one organization falls in love. And in love, at least there is the other person, but in the search for truth, you are absolutely alone. It goes even higher than love, because love at least allows one person; you are not absolutely alone. Truth does not allow even a companion to go with you. And the reason why truth cannot allow it is simple: because truth is not there outside somewhere, it is within you. And within yourself you can go only alone. You cannot take somebody else with you.

In the inner sky of your consciousness you will have to find what you are searching for by creating the path. It creates fear in the cowardly soul; otherwise it gives a great thrill to the brave and to the courageous -- a great excitement, a great challenge of being in solitude, alone, moving into the unknown with no map, with no guide, with no roads, with no milestones. It is a great joy for the courageous soul.

That's why the experience of truth is always virgin. Nobody has been there before you. Nobody can be there before you. They have all been in their own inner center; your inner center is still virgin and will remain virgin unless you reach to it.

The search for truth is falling in love with oneself.

The finding of truth is not something objective; it is just discovering yourself, just coming to know the beauty and the blissfulness, the peace and the eternity of your existence.

You need not be a follower: every follower is going in a wrong direction -- just by following. You need not choose the path: the very choice is to begin the journey in a wrong direction. You need not have an ideal of Gautam Buddha or Jesus or Mahavira or Krishna, because to have an ideal will not allow you to be alone. Those ideals in your imagination will go with you. Hence, tremendous sayings: Gautam Buddha says, "If you meet me on the path, kill me immediately." Zarathustra says, "Beware of the so-called saviors, and most precisely beware of Zarathustra."

If you fall in love with a man like Zarathustra -- which is very easy, very consoling -- your very love will become a hindrance, an obstacle in the search of your purity, of your innocence, of your authentic self. The statements this evening are very significant.

Zarathustra says, MAN IS DIFFICULT TO DISCOVER, MOST OF ALL TO HIMSELF; THE SPIRIT OFTEN TELLS LIES ABOUT THE SOUL.

The first difficulty in discovering yourself is that your mind is full of lies about yourself, which you have learned, which you have gathered from all over the place. From scriptures, from priests, from saints, you are collecting all kinds of garbage about yourself, and none of them knows you. None of them can know you. The possibility to know yourself exists only for you. It is absolutely your privilege -- nobody else

can enter into your privacy. This is a fundamental truth to be remembered: your innermost being cannot be enslaved, cannot be even touched.

Alexander had come to India, and when he was going back, he remembered that his master, Aristotle, who is the father of logic in the West, had asked him, "You may be bringing many things and many gifts to many people. For me, I would like you to bring a sannyasin, because only the East knows what a sannyasin is -- a man who has made it his life's task to discover himself, who has sacrificed everything, staked everything for a single point: he wants to know himself. I would love," Aristotle said to him, "to see such a man," because the West was still unaware of the inner search.

Unfortunately even today it is unaware of the inner search. Its whole effort is scientific, objective -- how to know more about the world, how to know more about the farthest star. But nobody seems to be very interested in knowing oneself. It seems as if it is taken for granted: what is the need to know oneself? You are yourself already.

It is true you are yourself already -- but who are you? You are not alert of your own being. You have not tasted the joy, the song, the dance of one who knows himself.

Alexander went through many, many places and he asked people, "I would like to know about someone who has found himself, because I don't want to take some amateur; I want somebody who has arrived home." They all indicated one man, saying, "On the way you will find, near a mountain, by the side of a river, an old man. In this area there are many sannyasins, but they are still seekers. Only that old man is no longer a seeker. He has arrived. He has found who he is."

Alexander sent one of his generals to the sage. And the general asked him, "Alexander the Great wants you to be his guest, and he wants to take you to Greece, his homeland. You will be given all facilities, all comforts, all luxuries -- whatever you need."

The old man laughed, and he said, "It would be better... bring your Alexander the Great himself to me. I don't talk to the servants. Bring the master himself!" The general was a great general himself, but he had never heard such an authoritative voice. He had fought in many wars, invaded many countries, but he had never encountered such a lion. He could not say anything. He simply went back and told Alexander, "It is better not to bother with that old man. He knows no courtesy; he is absolutely wild. He misbehaved with me and I am afraid he may misbehave with you."

Alexander said, "Anybody who misbehaves with me cannot live a single moment more. I am coming." But as he came close to the old man, he started feeling a little trembling in himself, because the old man said, "So you are Alexander the Great. Anybody who calls himself `the great' is not, and cannot be,`the great.' What is your opinion?"

Alexander said, "I have not come to discuss, I have come to invite you." The old man said, "I am like the wind -- I move in freedom. You cannot invite a breeze; it comes on its own. If I feel like coming, I will come to Greece -- and not on your invitation. But if I don't want to, then I will not even go to paradise."

Alexander was infuriated. He pulled out his sword and he said, "If you don't come with me, then I will behead you this very moment!" The old man laughed, and the whole valley echoed his laughter. And he said, "This is beautiful. Do it! I always wanted to see my head falling down from the body. Just cut it off. Don't be concerned about killing a man, because I am not the man you are killing. I am far away from my head. When the head falls down you will see it falling, and I will also see it falling, because I am not my head. This head is going to fall anyway sooner or later, dust unto dust. And I will feel blessed that even Alexander the Great had to work for me, had to follow my order. Cut the head off immediately!" -- as if he is ordering him to cut off somebody else's head!

Even Alexander, who had cut thousands of heads, could not manage to cut this man's head off. His sword went back into the sheath, and the old man said, "What are you doing?" Alexander said, "Just forgive me. I don't know the ways of you people. My master had asked me, because he wanted to see a man who has found the truth. Neither he knows nor I know how a man who has found the truth behaves. One thing is certain: you have known something beyond the body and beyond the mind. I will not force you to come with me. I am blessed just to have seen you. I will report to my master about you."

Man's mind is the greatest barrier in his way to self-discovery, because the mind goes on telling you lies about yourself: you are this, you are that. It tells beautiful lies: you are the immortal soul, you are God Himself, you are eternal consciousness, you are truth, you are beauty, you are good. But all these are just empty words. You have picked them up, borrowed them from different sources. They are all just rubbish. But they can prevent you, because they can give you a false sense that you know yourself already. And if you know yourself already, there is no point in going for exploration.

This is the treacherous, the most ugly fact about your mind, that it lies very beautifully. It quotes scriptures, it convinces you that you need not go anywhere -- just read THE HOLY BIBLE, or the holy GITA, or the holy KORAN and you will find everything. There is no need to go in search; people have already found everything about the soul. It is true, people have already found out everything about the soul, just as people have found out everything about love, but does that mean that their findings about love will give you a taste of love? Their findings will remain only words to you. They cannot become an experience.

BUT HE HAS DISCOVERED HIMSELF WHO SAYS: THIS IS MY GOOD AND EVIL: HE HAS SILENCED THEREBY THE MOLE AND DWARF WHO SAYS: `GOOD FOR ALL, EVIL FOR ALL.'

Zarathustra says, "One of the signs of the person who has discovered himself is that he always says, `this is *my* good' and `this is *my* evil.'" He does not talk in terms of the universe. He does not talk as if he has found some law that is applicable to all. Those who talk about laws which are applicable to all show definitively that they don't know themselves. Each individual is unique; hence each individual has his own morality, his own good, his own evil.

He cannot say... `GOOD FOR ALL, EVIL FOR ALL.'He can only say, "This is good for me: I know myself, and I know what makes me happier, what makes me ecstatic. What makes me blissful is good for me, but I cannot make a general rule of it because what is nectar to me, may prove poison to you. You have your own uniqueness, you have your own individuality."

This is great about man. And this is the problem, the reason why science cannot come to any conclusions about man. It can come to conclusions about water, it can come to conclusions about matter, it can come to conclusions about everything, but not about consciousness -- because science can conclude only if it finds a general rule without any exception. But what is true to one consciousness may not be so to another.

Gautam Buddha and Mahavira were contemporaries. They moved in the same area of India, Bihar. The word *bihar* simply means the area of the wanderings of Buddha and Mahavir -- *bihar* means "wanderings" and because they wandered in that area, the name of the area itself became Bihar. They passed through the same towns, the same villages, the same cities.

Once it happened: they had to stay in the same *caravanserai*. In one part, Gautam Buddha was staying, in another part, Mahavira was staying. But they never agreed on anything -- and they both were self-realized beings. Mahavira lived naked. Buddha used clothes -- not many, only three sets of clothes were his whole possession. But the followers of Mahavira continually asked him, "The man who realizes himself drops all possessions, even clothes. Why have you not dropped clothes?" And the disciples of Buddha used to ask Mahavira, "A self-realized man need not drop the clothes. Buddha has not dropped, why should you unnecessarily suffer cold, heat, different seasons? Why torture yourself?"

But nobody -- and both had thousands of followers -- nobody could see a simple point. Perhaps it was so obvious that they missed seeing it.

They could recognize that both persons had the same charisma, the same spiritual depth to their eyes, the same grace to their gestures, the same authority to their words, and the same joyous aroma around them -- the same fragrance, the same beauty.But why were they so different in their expressions, in their philosophies, in their disciplines?

Mankind has lived under a great illusion -- that all men are the same, that man is equal. It is not true. What to say about all men? Not even two men are the same.

And when they reach their highest peak, then they are more unique and more different than ever, because then their genius comes to its fullest expression. And naturally Buddha has a different genius than Mahavira. Zarathustra has a different genius than Jesus. If we can understand a simple fact -- that everybody has to discover himself and in that very discovery he will find his own morality, his own individuality, his own good, his own evil -- we will not be so critical of each other.

Right now the Buddhist cannot accept Mahavira as enlightened -- very close, but not perfectly enlightened. Neither can the followers of Jaina Mahavira accept Gautam Buddha as perfectly enlightened.

One of the followers of Mahatma Gandhi, who brought me to Poona for the first time -- his name was Risabdas Raka -- had written a book according to the teachings of Mahatma Gandhi. Mahatma Gandhi was teaching that all religions are the same -- which is nonsense, they are as different as different can be.

Risabdas Raka was a Jaina by birth and he wrote a book on Mahavira and Buddha. The name of the book was BHAGWAN MAHAVIRA AND MAHATMA GAUTAM BUDDHA.

I asked him, "You are trying to prove that all religions are the same, but the title of your book says that

Mahavira is Bhagwan; and according to Jainism, Bhagwan means the realized one, the blessed one, one who has arrived. Why have you not used the same word for Buddha? -- because the followers of Buddha call him BHAGWAN GAUTAM BUDDHA. For him you used *mahatma*. *Mahatma* means the great soul -- great, but not so great as the blessed one; very close, but has not yet arrived."

He was very angry with me. He said, "Nobody has said that to me. I have even shown the book to Mahatma Gandhi and he appreciated it very much."

I said, "I am not Mahatma Gandhi; I am not so blind as he was. I can see from the very title that you, deep down in your mind, are still a follower of Mahavira and you cannot conceive that somebody else like Gautam Buddha, who has a different philosophy, a different life-style, has reached to the same experience, to the same truth, to the same height."And because I criticized him on the title of the book, that became the point of departure. Then he became my archenemy -- just because I pointed out a simple fact which he could not deny.

I said, "If you really have any dignity, you should withdraw this book and burn it. Write it again and if you have even a small doubt in you that Buddha is not equal to Mahavira, then don't pretend."

Every individual has to come to such a unique space -- which nobody has ever explored; it is his own. This is the dignity, the privilege of being human.

TRULY I DISLIKE ALL THOSE WHO CALL EVERYTHING GOOD AND THIS WORLD THE BEST OF ALL. I CALL SUCH PEOPLE THE ALL-CONTENTED. In the language of Zarathustra, the all-contented are not even human beings; they are buffaloes. Buffaloes are all-contented. Have you seen any buffalo discontented, sad, depressed, in despair? No, buffaloes are all-contented -- they are all your saints, born as buffaloes.

An authentic human being has a tremendous discontent -- discontent with everything.

Without that discontent there is no progress; without that discontent there is no growth; without that discontent there is no reaching for the stars. You need a great discontent -- to be spiritual. Contentment is for the lowliest. *All-contented* is for Zarathustra a word of great contempt. He is saying:

TRULY, I DISLIKE ALL THOSE WHO CALL EVERYTHING GOOD AND THIS WORLD THE BEST OF ALL.

And that's what your religions have been teaching to you: Everything is good; be satisfied with your life.Even if there is some suffering, it is just a test of your trust. Pass through it, but don't become discontented and everything is good.

Because of these teachings man has remained retarded -- retarded as far as spiritual evolution is concerned, retarded as far as his growth as a superman is concerned. You need a divine discontentment. Only then a great longing will arise in you to go beyond yourself, to go beyond your so-called knowledge, to go beyond you so-called morality, to go beyond your so-called society.
This going beyond is a continuous process; it never stops.

Life's fundamental rule is: overcoming itself, again and again. That's what Zarathustra teaches and I agree with him with absolute totality.

Man needs a divine discontent, a longing for the distant, a longing for the impossible. Unless you have the longing for the impossible you will not have a great soul. A small soul is all-contented -- having a wife, two, three children, a house, a grocery store, once in a while going for a picnic, every Sunday going to see a movie. This life and you are all-contented; things are going perfectly well.

According to Zarathustra, according to me, this is not life. You are deceiving yourself -- because you have so much potential. You can grow so many flowers in your being; you can give birth to stars. All that you need is somebody to put fire in you, to make you aflame with such a longing that nothing can satisfy you. Even if God comes into your possession, the true divine seeker will ask, "Now what? because I want to go beyond God. God cannot be the end of the street."

Only the impossible, which always appears like the horizon -- you are coming closer and closer and closer, but the distance between you and the horizon remains the same -- only a horizon can help you to go on growing, to go on becoming higher. And that is the only hope: if man can be so discontented with himself that he is ready to die to give birth to a superman.

ALL-CONTENTEDNESS THAT KNOWS HOW TO TASTE EVERYTHING: THAT IS NOT THE BEST TASTE!
I HONOUR THE OBSTINATE, FASTIDIOUS TONGUES AND STOMACHS THAT HAVE LEARNED TO SAY `I' AND `YES' AND `NO'.
DEEP YELLOW AND BURNING RED: THAT IS TO MY TASTE -- IT MIXES BLOOD WITH ALL COLORS.

BUT HE WHO WHITEWASHES HIS HOUSE BETRAYS TO ME A WHITEWASHED SOUL.

You can ask Ronald Reagan, "What happens in a white house?" -- one gets a whitewashed soul. Man has to be a rainbow. All the colors, all the varieties, all that life makes available has to be tasted, has to be lived, and has to be lived intensely. Only a life lived totally, in all its colors, brings the opportunity to you for giving birth to something higher than you, something bigger than you, something greater than you.
You are not the goal.
You have to become the soil.

It is enough for you if you can become a soil in which many, many roses will blossom.

I CALL WRETCHED THOSE WHO ALWAYS HAVE TO WAIT -- THEY OFFEND MY TASTE: ALL TAX-COLLECTORS -- the income tax-commissioner of Poona included -- AND SHOPKEEPERS AND KINGS AND OTHER KEEPERS OF LANDS AND SHOPS. They are all very small human beings. Their taste is only for the very trivial. Their interest is for money, their lust is for power, their greed is for honor, respectability -- but they don't have any longing for the stars. They don't have any longing even to discover their own being.

TRULY, I TOO HAVE LEARNED TO WAIT, I HAVE LEARNED IT FROM THE VERY HEART, BUT ONLY TO WAIT FOR MYSELF. Zarathustra is saying, "I am also waiting -- impatiently waiting, discontentedly waiting -- but waiting only for myself. Not for money, not for power, not for honor, but just to know myself and to be myself." AND ABOVE ALL I HAVE LEARNED TO STAND AND TO WALK AND TO RUN AND TO JUMP AND TO CLIMB AND TO DANCE. I am not simply waiting.

He says, AND ABOVE ALL I HAVE LEARNED TO STAND AND TO WALK AND TO RUN AND TO JUMP AND TO CLIMB AND TO DANCE. My waiting is not empty. My waiting is full of songs and full of music and full of dances.

I am waiting for myself. I am preparing a great welcome for myself. My waiting is not sad, my waiting is not negative, my waiting is not hopelessness, my waiting is full of hope, tremendous hope. I know, however dark the night may be, the dawn will come... however long I have to wait. And I am not wasting my time while I am waiting; I am using my time as creatively as possible -- because I have to be ready to welcome myself, I have to deserve myself.

You cannot know yourself just as you are. You have to refine yourself, you have to learn more silence, you have to be more poetic, you have to be more sensitive, you have to be more alert, you have to be more meditative, you have to be more grateful. And you have to be immensely discontented with all the trivia; people are contented....

Look at your so-called great people! They seem to be so childish: somebody gets a Nobel prize and he goes mad -- and a Nobel prize is nothing but a lollipop. It doesn't have more value than that; it is a toy for the grown-ups, a teddy bear. But people are bragging -- just look at the military generals and their colors and the great police officers and their colors. The line goes on getting bigger and bigger, more colors are added -- and they are so happy! Is this world still childish? People are writing their degrees.... Just the other day I was looking at a visiting card. It was full on both sides: president of this association, vice-president of that association, retired from this post, working as a counselor to the government... and it goes on and on. On that small visiting card he had written his whole autobiography -- all his degrees, all the posts he had served. Perhaps he had never thought that this is childish.

You are not your degrees, you are not the posts you have been on, you are not the vice-presidents and the presidents of stupid kinds of clubs -- Rotary Club, Lions Club. Just gather twenty idiots and make a club; Jackals Club, will be more true -- because I have been to many Lions Clubs and I have not seen a single lion. All kinds of cowards... but they are enjoying their time just being a member of the Lions Club. If a lion comes into the club, then you will see the reality of what happens to members who were pretending to be lions. And now their wives have Lionesses Clubs, their children have Kids Clubs.
How easy it is to deceive oneself.
How easy it is to create a false identity.

THIS, HOWEVER, IS MY TEACHING: HE WHO WANTS TO LEARN TO FLY ONE DAY MUST FIRST LEARN TO STAND AND TO WALK AND TO RUN AND TO CLIMB AND TO DANCE -- YOU CANNOT LEARN TO FLY BY FLYING!

You have to go step by step. If you want one day to fly to the stars, move slowly, step by step. Dance to abandon. Dance so deeply that the dancer disappears and only the dance remains, and perhaps you will grow wings. Such a dancer can fly; such a dancer certainly flies to the stars.

I CAME TO MY TRUTH BY DIVERSE PATHS AND IN DIVERSE WAYS: IT WAS NOT UPON A SINGLE LADDER THAT I CLIMBED TO THE HEIGHT WHERE MY EYES SURVEY MY DISTANCES.
AND I HAVE ASKED THE WAY ONLY UNWILLINGLY -- THAT HAS ALWAYS OFFENDED MY TASTE! I HAVE RATHER QUESTIONED AND ATTEMPTED THE WAYS THEMSELVES.
ALL MY PROGRESS HAS BEEN AN ATTEMPTING AND A QUESTIONING -- AND TRULY, ONE HAS TO LEARN HOW TO ANSWER SUCH QUESTIONING! THAT HOWEVER -- IS TO MY TASTE:
NOT GOOD TASTE, NOT BAD TASTE, BUT MY TASTE.

His insistence is always on the individual:

NOT GOOD TASTE, NOT BAD TASTE, BUT MY TASTE, WHICH I NO LONGER CONCEAL AND OF WHICH I AM NO LONGER ASHAMED.
`THIS -- IS NOW MY WAY: WHERE IS YOURS?' THUS I ANSWERED THOSE WHO ASKED ME `THE WAY`. FOR THE WAY -- DOES NOT EXIST!

This is one of the greatest statements ever made by anyone: FOR THE WAY -- DOES NOT EXIST!

It has to be created by walking, it has to be created by dancing, it has to be created by searching. You have to do both things: walk on the way as you go on creating it; go on making the path and go on moving on it.

In fact, the making of the path and the walking on it is the same process. There are no ready-made ways. That's why only the very courageous people -- who are ready to get lost, who are ready to lose all contact with the crowd and the crowd's comfort and cosiness, and the certainty that, "So many people are with me, and so many people cannot be wrong. And if they are all right, I am on the right path" -- only a very courageous person moves out of the crowd.

The crowd has never found any truth. The crowd never moves, the crowd never grows. The crowd is not a river, it is a pond. It has no flow; it never reaches the ocean. And if you want to reach the ocean you have to become a river, you have to take the risk.

Have you watched how rivers reach the ocean? They do not have any ready-made path; they do not have any guidance as to the direction. They do not run like railway trains on rails. Arising far away in the Himalayas, the Ganges starts its journey not knowing where the way is -- not even asking. But it goes on trying to find the way in the mountains, in the valleys, in the plains. And after thousands of miles, finally it finds the ocean.

It is a miracle that all the rivers finally find the ocean. Why should it be otherwise with man?
Why can man's consciousness not find the ultimate truth, the oceanic truth?
One just needs courage.

Of course to be a pond is very safe and comfortable -- no danger of getting lost in any desert, no danger of losing your path, all-contented -- but a pond is dead, a river is alive. A pond goes on becoming dirty and muddy, and the river remains clean. The movement keeps it young and clean. A man has to be a river.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #17
Chapter title: Of old and new law tables part 1

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BELOVED OSHO,
OF OLD AND NEW LAW-TABLES PART 1
HERE I SIT AND WAIT, OLD SHATTERED LAW-TABLES AROUND ME AND ALSO NEW, HALF-WRITTEN LAW-TABLES. WHEN WILL MY HOUR COME? -- THE HOUR OF MY DOWN-GOING, MY DESCENT: FOR I WANT TO GO TO MEN ONCE MORE.
FOR THAT I NOW WAIT: FOR FIRST THE SIGN THAT IT IS MY HOUR MUST COME TO ME -- NAMELY, THE LAUGHING LION WITH THE FLOCK OF DOVES.
MEANWHILE I TALK TO MYSELF, AS ONE WHO HAS PLENTY OF TIME. NO ONE TELLS ME ANYTHING NEW; SO I TELL MYSELF TO MYSELF.
WHEN I VISITED MEN, I FOUND THEM SITTING UPON AN OLD SELF-CONCEIT. EACH ONE THOUGHT HE HAD LONG SINCE KNOWN WHAT WAS GOOD AND EVIL FOR MAN.
ALL TALK OF VIRTUE SEEMED TO THEM AN ANCIENT WEARIED AFFAIR; AND HE WHO WISHED TO SLEEP WELL SPOKE OF `GOOD' AND `EVIL' BEFORE RETIRING.
I DISTURBED THIS SOMNOLENCE WHEN I TAUGHT THAT NOBODY YET KNOWS WHAT IS GOOD AND EVIL -- UNLESS IT BE THE CREATOR!
BUT HE IT IS WHO CREATES A GOAL FOR MANKIND AND GIVES THE EARTH ITS MEANING AND ITS FUTURE: HE IT IS WHO CREATES THE QUALITY OF GOOD AND EVIL IN THINGS.
AND I BADE THEM OVERTURN THEIR OLD PROFESSORIAL CHAIRS, AND WHEREVER THAT OLD SELF-CONCEIT HAD SAT. I BADE THEM LAUGH AT THEIR GREAT MASTERS OF VIRTUE AND SAINTS AND POETS AND WORLD-REDEEMERS.
I BADE THEM LAUGH AT THEIR GLOOMY SAGES, AND WHOEVER HAD SAT AS A BLACK SCARECROW, CAUTIONING, ON THE TREE OF LIFE....
... AND I LAUGHED OVER ALL THEIR `PAST' AND ITS DECAYED EXPIRING GLORY.
TRULY, LIKE LENTEN PREACHERS AND FOOLS DID I CRY ANGER AND SHAME OVER ALL THEIR GREAT AND SMALL THINGS -- THEIR BEST IS SO VERY SMALL! THEIR WORST IS SO VERY SMALL! -- THUS I LAUGHED.
THUS FROM OUT OF ME CRIED AND LAUGHED MY WISE DESIRE, WHICH WAS BORN ON THE MOUNTAINS, A WILD WISDOM, IN TRUTH! -- MY GREAT DESIRE WITH RUSHING WINGS.
AND OFTEN IT TORE ME FORTH AND UP AND AWAY AND IN THE MIDST OF LAUGHTER: AND THEN INDEED I FLEW, AN ARROW, QUIVERING WITH SUN-INTOXICATED RAPTURE:
OUT INTO THE DISTANT FUTURE, WHICH NO DREAM HAS YET SEEN, INTO WARMER SOUTHS THAN ARTISTS HAVE EVER DREAMED OF, THERE WHERE GODS, DANCING, ARE ASHAMED OF ALL CLOTHES --
SO THAT I MIGHT SPEAK IN PARABLES, AND HOBBLE AND STUTTER LIKE POETS: AND TRULY, I AM ASHAMED THAT I STILL HAVE TO BE A POET!
WHERE ALL BECOMING SEEMED TO ME THE DANCING OF GODS AND THE WANTONNESS OF GODS, AND THE WORLD UNRESTRAINED AND ABANDONED AND FLEEING BACK TO ITSELF....
WHERE ALL TIME SEEMED TO ME A BLISSFUL MOCKERY OF MOMENTS, WHERE NECESSITY WAS FREEDOM ITSELF, WHICH BLISSFULLY PLAYED WITH THE GOAD OF FREEDOM --
WHERE I FOUND AGAIN MY OLD DEVIL AND ARCH-ENEMY, THE SPIRIT OF GRAVITY, AND ALL THAT HE CREATED: COMPULSION, DOGMA, NEED AND CONSEQUENCE AND PURPOSE AND WILL AND GOOD AND EVIL....
I WANT TO GO TO MAN ONCE MORE: I WANT TO GO UNDER AMONG THEM, I WANT TO GIVE THEM, DYING, MY RICHEST GIFT!...
... THUS SPAKE ZARATHUSTRA.

Zarathustra believes in only one religion: the religion of evolution. Naturally, if evolution is the religion of life then change has to be its principle -- a constant change. All the religions have depended on permanent values; they have fixed their values once and for all.

Life goes on changing; their values remain static and lose contact with existence. That creates immense tension in man's mind. If he follows those values he is no longer contemporary; he is no longer in touch with the living sources of life. If he does not follow them he feels guilty, he feels immoral, he feels irreligious. And then fear grips him.

So man goes on wavering between life and the so-called permanent values. Wherever he is, he is halfhearted. Wherever he is, he is miserable -- because joy arises only when you are wholehearted.

Joy is nothing but the fragrance of a whole heart, and misery the outcome of a heart which has been dissected into parts, into fragments.

As far as Zarathustra is concerned there is only one thing unchanging and that is change itself. Except change, everything goes on changing. And the man of consciousness will respond to every change -- not according to any fixed values but according to his alertness, consciousness, according to his spontaneity.

In the vision of Zarathustra, spontaneity has a very fundamental role to play. If values are not fixed then the only source you can get your values from is going to be your spontaneous response to the reality in which you are. It will be fresh and new; and there is no need for feeling any guilt. You have to live now. The people who lived five thousand years ago had no idea what life is going to be in the future. They decided their values according to their time.

For example, fourteen hundred years ago Islam was born, and it was born in the great desert of Arabia. In Arabia it was a problem that there were four times more women than men, because men were continually warring with each other, fighting with each other, killing each other. The ultimate result was that there were four times more women and it was creating a great problem for the society. It was their situation, and Mohammed responded very spontaneously. He decided that every Mohammedan could have four wives. But the Mohammedans are still insisting in the world that they should have four wives. Now the situation has changed: men and women are of equal numbers. Now, to insist that, "Because in our religious scriptures four wives are allowed...." To make it a law forever is sheer stupidity.

But that is the situation of all the religions. They have responded to their own time correctly, but time is not a fixed thing. Life is a moving river. It is entering into new areas, new territories, new potentialities, and it has to be alert about it.

Life cannot be lived according to the past.

That is one of the basic teachings of Zarathustra: one has to live according to the present, aware of the future. And one has to remember: what is true for me is not true for all, and what is true for me today is not going to be necessarily true for me tomorrow. Our values have to be according to life -- not vice versa.

The moment you try to make life be according to your values you become life-destructive, life-negative. And to destroy life is to destroy yourself. Then misery is going to be your lot.

Zarathustra is saying, HERE I SIT AND WAIT, OLD SHATTERED LAW-TABLES AROUND ME AND ALSO NEW, HALF-WRITTEN LAW-TABLES.

Life changes so fast that by the time you have written your laws they are already out of date. That's why Zarathustra says, "I am sitting here, waiting, old shattered law-tables around me and also new, half-written lawtables."

Why half-written? -- because by the time you write them they may not be relevant anymore. One has to live spontaneously, not according to any written law. One has to take the responsibility totally on one's own shoulders.

He cannot say... because it was written by Manu five thousand years ago, or written by Moses four thousand years ago, or said by Jesus two thousand years ago. It may have been right at the time it was asserted, but now all those law-tables are shattered. And the new ones are half-written. The new ones will never be fully written. By the time they are fully written they will be old, and *they* will be shattered and thrown onto the same heap as the old tables of law.

WHEN WILL MY HOUR COME? He is saying, "I am waiting." Waiting for what? -- waiting for my hour... THE HOUR OF MY DOWN-GOING, MY DESCENT: FOR I WANT TO GO TO MEN ONCE MORE.

Now, living in the mountains, in the solitude, he is more clear about his vision and he is also more clear about man's ignorance. He feels that now there is a possibility; perhaps he can bring some light into the dark night of humanity.

FOR THAT I NOW WAIT: FOR FIRST THE SIGN THAT IT IS MY HOUR MUST COME TO ME. He is a very sensitive man. He would like to wait for exactly the right time when he can be heard, when he can be understood. How will he know that the right hour has come?

He has a symbol that will indicate his hour: NAMELY, THE LAUGHING LION WITH THE FLOCK OF DOVES.

When the lion can laugh with the innocent doves my time has come. When the lion can play with innocent children my time has come. In other words, according to his categories, the camel becomes the lion when he revolts against slavery, and the lion becomes a child when he grows into his innocence.

And unless humanity has become this innocent, it is not possible for Zarathustra to be understood.

MEANWHILE, I TALK TO MYSELF, AS ONE WHO HAS PLENTY OF TIME. NO ONE TELLS ME ANYTHING NEW; SO I TELL MYSELF TO MY MYSELF. He *is* alone; there is nobody else there in the mountains. He tells things to himself -- perhaps just to hear them clearly, because soon he will be saying those things to human beings. He is polishing them, sharpening them, making them more rational, understandable, more human.

WHEN I VISITED MEN, I FOUND THEM SITTING UPON AN OLD SELF-CONCEIT. EACH ONE THOUGHT HE HAD LONG SINCE KNOWN WHAT WAS GOOD AND EVIL FOR MAN. This is his first attack on human ideas of morality, of good and evil -- that man is... SITTING UPON AN OLD SELF-CONCEIT. Everybody thinks that he already knows what is right, what is wrong, what is good, what is evil. You can see it within yourself, and you can see it without you.

You can move around in the world and you will find that everybody is a knower, with no suspicion at all -- because those old values have been given to him as a heritage. Each generation goes on giving its diseases to the new generation. They call it wisdom. But what was wisdom yesterday, today is simply nonsense.

If you want your children to be wise, never give them wisdom. If you want your children to have a clarity about life and a spontaneous responsibility towards situations and people, don't load them with ideas of good and evil, because they will not be living in your time -- and you cannot conceive in what time they will be living, what will be their situations.

All that you can do is make them more intelligent, make them more alert, make them more conscious, make them more loving, make them more silent. So wherever they are their response will come out of their silence and out of their love and out of their alertness; it is going to be good. Don't tell them what is good, but give them the right means to discover what is good in a different situation.

But up to now just the opposite has been the case. We are told, "This is good and this is wrong," as if time is standing still and our values will remain values for our coming generations too.

Because of this conditioning from the past everybody lives with his self-conceit -- that he knows already. And this is one of the most dangerous situations. When you don't know and you have the conceit that you know it already, then all doors of exploration and enquiry are closed. You never ask; there is no need. You already know the answer.

Every child is being fed with the milk of the mother's answers. He has not even asked the question and you are giving him answers. Know perfectly well that he will have to face different questions -- not the same questions that you had to face or your forefathers faced. And because he will be loaded with dead and out-of-date answers, you have messed up his life from the very beginning. When a question will be there he will not respond to the question, he will simply repeat his old answer -- which is not going to solve the problem.

I am reminded of a great woman, Gertrude Stein. If she had been in the East she would have become enlightened. This can be said with absolute certainty. Her poetry flies so high that the whole is not far away from there. Her insights are so clear that just a step more and she would have become a Gautam Buddha or a Zarathustra.

Gertrude Stein was dying. All her friends had gathered around; suddenly she opened her eyes and looked all around. It was evening and it was becoming dark and already they were all sad. And she asked, "What is the answer? Before I die I want to know the answer."

They were shocked, because they didn't know what the question was. How can you say what the answer is?

There was a silence for few moments, then one person who was very close to her asked, "Stein, you are asking us, `What is the answer?' And you have not asked, `What is the question?' First tell us what the question is."

The dying woman's last words were -- with closed eyes she said, "Okay, I don't have much time. So tell me: what is the question?" And she died.

No one knows what was her question; no one knows how to find the answer for a question that you don't know. But the situation is very significant. Perhaps... and this happens most often to people who die consciously, that at the moment of death they remember their very childhood. They are going out of life and they remember the time when they had come into life.

I have been looking into this strange dialogue between Gertrude Stein and her friends. To me it makes some sense. She asked, "What is the answer?" -- because to every child the answer is given. That is every child's first experience. Nobody asks him, "What is the question?" Nobody even bothers that he has not asked it. But people go on dumping answers on the child, and he is so innocent and so trusting that he

accepts those answers.

Perhaps she was remembering those first moments, when somebody had given her an answer and she had not asked the question. And since then she has carried the answer. But at the moment of death you have to leave all that you have known in life; you have to become again, a child.

But when the friends insisted, "We must know what the question is; only then can we answer," she said, "Okay. Then tell me what the question is" -- because a child has no questions. And we are in such a hurry to condition children that we never bother whether he has any question or not.

A small boy was asking his father, "Dad, tell me one thing, where did I come from?"

The father felt a little embarrassed, because now he will have to tell the whole story of sexual reproduction. But he gathered courage -- because now that is what the educationalists say: children should be told; all the psychologists are in agreement that children should be told when they ask. So he tried, and he told the boy about the whole gymnastics that he had done with his mother, and that after nine months of living in her womb he was born.

The child looked strangely at the father and said, "Dad, what nonsense are you talking? My question was very simple. Johnny, my friend, says he came from New Jersey. I wanted to know where I came from. You are wasting your time and my time, and what you are telling me looks so stupid."

We are in such a hurry to give answers to children that we never enquire deeply what their questions are. Are there any questions or not? A patient mother or a father should wait. But no, the child is born and immediately he has to be baptized as a Christian. That means you have given him all the answers that Christianity has. Or he has to be circumcised, and you have given him all the answers that Judaism has. Or he has to be initiated into Hinduism, Buddhism or Mohammedanism, and they all have their rituals. But that is the beginning of answers.

Nobody is asking the child. And it is not even time to ask, because the child cannot answer anything -- he is such a new arrival. He does not know the language; he does not know anything about the world. He is not concerned about who created the world. He has no idea, "What do you mean by God?"

This world is full of answers. Everybody's head is full of answers for which you don't have an authentic question. That's why I call your knowledge rubbish. First a question should arise in you. And the question cannot be answered by anybody else; you will have to find the answer yourself. Only then, when the answer is yours, it has a truth. If it is given to you by somebody else it is old, rotten, disgusting. Your own search will bring you to a fresh answer. But the people are sitting upon an old conceit.

EACH ONE THOUGHT HE HAD LONG SINCE KNOWN WHAT WAS GOOD AND EVIL FOR MAN.
ALL TALK OF VIRTUE SEEMED TO THEM AN ANCIENT WEARIED AFFAIR; AND HE WHO WISHED TO SLEEP WELL SPOKE OF `GOOD' AND `EVIL' BEFORE RETIRING.

All talk of virtue seemed to them an unnecessarily troublesome affair. Of course the search is not going to be so cheap as accepting from the older generation their knowledge; forgetting completely that it is not your knowing.

But you cannot see from somebody else's eyes, and you cannot hear from somebody else's ears, and you cannot feel from somebody else's heart.

Do you think you can know truth from somebody else's words? No, your own being has to encounter truth -- just as your ears have to listen to the music themselves, your eyes have to see the light and the flowers and the rainbows and the stars by themselves.

But with truth, with good, with morality, with religion, we have allowed ourselves to be conditioned by others. The most important things in life are all borrowed. And anything borrowed becomes untrue, because truth has a basic condition intrinsic to it. That is: it has to be experienced first.

Nobody wants to be disturbed in his sleep. It is good to accept the old and go to sleep.

Searching and seeking and enquiring can be disturbing to your sleep. Certainly they are going to be disturbing to your sleep because they are going to bring more consciousness to you; not more sleep. As man is, he is almost in a coma about all great things of life. He has simply accepted -- it was so easy and so cheap; no effort was needed on his part.

I DISTURBED THIS SOMNOLENCE WHEN I TAUGHT THAT NOBODY YET KNOWS WHAT IS GOOD AND EVIL -- UNLESS IT BE THE CREATOR!

Zarathustra says, "I have disturbed people and their sleep, their somnolence, because I have told them that nobody yet knows what is good and evil unless it be the creator."

Unless you are a creative soul you will not know what is good and what is evil. Why is a creative soul needed to know? -- because whatever helps your creativity is good; it is divine. And whatever hinders your creativity is evil. There is no other criterion. Whatever brings your genius to actualization is good, and whatever keeps you retarded and pygmies is evil.

However small a man may be, a giant is asleep within him. Creativity wakes up the giant. In creating something -- it may be anything: music, poetry, dance -- in creating anything you become part of the universe, which is constantly creative.

There is no other bridge with the universe except creativity. If you are simply vegetating, not creating anything... and there millions of people who live their whole life without creating anything, they are not in tune with the universe. To be in tune with the universe is good, is healthy; to be out of tune with the existence is evil, is sick.

BUT HE IT IS WHO CREATES A GOAL FOR MANKIND AND GIVES THE EARTH ITS MEANING AND ITS FUTURE: HE IT IS WHO CREATES THE QUALITY OF GOOD AND EVIL IN THINGS.

Things are not good and evil in themselves. It all depends on you -- how you use them. Zarathustra is making it very clear: HE IT IS WHO CREATES A GOAL FOR MANKIND. And you can create a goal for mankind only by creating a goal for yourself. You can become an arrow moving towards the goal -- a faraway distant star. Seeing you move, many who had never thought that they are arrows may get the idea.

IT IS HE WHO GIVES THE EARTH ITS MEANING. Have you given the earth its meaning? Have you made the earth a little more beautiful than you found it? Have you given life a little more grace? Have you given to the trees, to the mountains, to the rivers a little more love? Have you been in some way contributing to the earth's riches -- its glamor, its dignity? Are you destructive or creative?

Adolf Hitler *is* evil, because he has taken from the earth something meaningful and destroyed it. He destroyed six million Jews in gas chambers, and millions of other people. Millions of people in the gas chambers just became smoke within seconds. And fifty million people, in all, died in the second world war -- for which a single man, Adolf Hitler, is responsible. A man who was the cause of fifty million people's deaths must have created millions of widows, millions of orphans, millions of prostitutes and millions of beggars. This is what evil is.

But even a small man -- who will not be known by anybody or by history -- creating a beautiful garden where roses blossom, and the winds come and take the fragrance to unknown nostrils, is adding beauty to the earth, is giving meaning to the earth. A solitary man playing on his guitar makes the earth more musical. A dancer gives the earth the dignity of his dance.

Zarathustra is giving a totally new criterion for good and evil, and a far greater criterion than has ever been given: give meaning to life, give meaning to the earth, give meaning to the future.

... HE IT IS WHO CREATES THE QUALITY OF GOOD AND EVIL. You are the creators. It depends on you. And I don't think anybody would like to be evil. And the word *evil* is just a metaphor -- nobody would like to be destructive. But unknowingly we are all destroying many things.

One of my gardeners wrote a letter to me. He was immensely sorry. He thought one tree was dead and he cut the tree. And when he cut it, he saw that it was not dead. The innermost core of the tree was still alive. Perhaps it was waiting for the new leaves; old leaves may have fallen.

He wrote a letter to me saying, "I have been a gardener and I have cut thousands of trees, but I have never felt so disturbed. I never felt that I have done anything evil, but today I'm crying because I have destroyed something alive; although there was no intention -- but that does not matter. The tree that was going to have new foliage, new flowers, the tree that would have danced in the air and in the wind and in the rain and in the sun; I destroyed it. And I owe an apology to you, because the only thing I have learned here is reverence for life. And for the first time I'm hurting that I have destroyed something living."

It is only a question of your awareness. Be creative and you are religious. It does not matter that you are Christian or Hindu or Mohammedan. Those are all junk labels; you should have dropped them long ago. You need not be a Christian, you need not be a Hindu; you only have to be a creator: a man who makes life more meaningful, who gives the planet more beauty, who has a reverence for life, who spreads more vibes of love around himself. This is true religiousness.

AND I BADE THEM OVERTURN THEIR OLD PROFESSORIAL CHAIRS, AND WHEREVER THAT OLD SELF-CONCEIT HAD SAT. I BADE THEM LAUGH AT THEIR GREAT MASTERS OF VIRTUE AND SAINTS

AND POETS AND WORLD-REDEEMERS.

Man's past has been almost a nightmare. The greatest good will be that we can change the future, not into a nightmare, but transform the most beautiful longings of the human heart into reality. If we can make the future a dreamland, a paradise... in trying to create the future we will be immensely rewarded -- not in some after-life, but in the very act of creation, in the very act of making the planet meaningful and beautiful.

I BADE THEM LAUGH AT THEIR GLOOMY SAGES, AND WHOEVER HAD SAT AS A BLACK SCARECROW, CAUTIONING, ON THE TREE OF LIFE. What have your saints been? -- gloomy, sad, and making you also gloomy and sad. They have forgotten to sing and they hate you because you can still sing. They condemn you as sinners. They have renounced life and they are jealous that you are still living and still loving. They take revenge by not only calling you sinners, but throwing you into hell for eternity -- you will suffer forever. And these have been your saints.

Zarathustra is right, these saints have sat like a black scarecrow, cautioning, on the tree of life, saying, "Don't live, don't love, don't sing, don't enjoy, don't dance." The best thing for you will be, if you want to be really religious, to be dead. Even if you want to continue breathing, breathe, but be dead. No sign of life should be there. No sign of joy in your eyes. The best thing is: dig your own grave and get into it and you will be worshiped for centuries as a great saint.

Here suicidal people are worshiped as saints, and the people who are the glory of the earth are condemned. But this has been in the past. This need not be in the present and this certainly has to change in the future.

AND I LAUGHED OVER ALL THEIR `PAST' AND ITS DECAYED EXPIRING GLORY.
TRULY, LIKE LENTEN PREACHERS AND FOOLS DID I CRY ANGER AND SHAME OVER ALL THEIR GREAT AND SMALL THINGS -- THEIR BEST IS SO VERY SMALL! THEIR WORST IS SO VERY SMALL!

Have you ever wondered what is great in your saints? Somebody knows how to fast for thirty days continuously -- do you think it is something creative? Somebody is standing on his head -- do you think it is something beautiful? Somebody is lying on a bed of thorns -- do you think this man is giving more meaning to life? People have escaped from the world into the caves, deep in the mountains. These escapists -- do you think they are creators? They are cowards. They could not encounter life; they were afraid of failure, they were afraid of being defeated. They have escaped, in faraway mountains. And the strangest thing is: you worship them; you worship the escapists.

And the people who are fighting to make life better are not to be worshiped at all. Nobody is going to be even grateful to them. Your so-called saints of all religions, in the past, have been just an unnecessary burden on the earth, and they have been parasites on humanity. This should not be the case anymore.

THUS FROM OUT OF ME CRIED AND LAUGHED MY WISE DESIRE, WHICH WAS BORN ON THE MOUNTAINS, A WILD WISDOM, IN TRUTH! -- MY GREAT DESIRE WITH RUSHING WINGS. Wisdom is always wild. It is not born in the universities. I have lived long in the universities and I have never seen anybody becoming wise in the universities. Yes, people become knowledgeable. They become computers -- they memorize all kinds of nonsense -- but as far as wisdom is concerned, if you are looking in the universities you are looking in the wrong places.

Wisdom is wild, knowledge is tamed.

And what does Zarathustra mean when he says, wisdom is wild? He means that unless you are completely free from the society and its fetters, completely unafraid of its condemnation... because it will take away all your respectability; it will do every kind of harm to you; it will make your life impossible.

Just the other day I received a letter from a friend from Delhi saying that the American government is still insisting that my voice should be silenced. But while I am alive nobody can silence my voice. And of course, crucifixion is a little out of date. But they are trying in every way: my books should not reach the people, whatever I say should not be printed by the news media.

The speaker of the upper house of parliament in India told the parliament, "I am surprised why newspapers publish his views." And this is a democracy where freedom of expression is accepted as one of the fundamental rights. America is a great democracy. One democracy is telling to the other democracy that my voice should be silenced.

My friend was afraid. He enquired: "What does it mean? Does it mean that he should be killed? Is it a code -- `His voice should be silenced'?"

And the officer said, "It is not possible for me to give you the exact meaning of it."

If you want to be wise, if you want to be intelligent, you are bound to be a rebel, because you will have to fight against so many superstitions, so many stupid ideas which people think of as ultimate truth, that you will irritate everybody. You will have to allow yourself to be completely free from the past, from the whole heritage of humanity. That's what will make you wild.

You will be on your own -- without any support from anywhere. You will be alone, but it has a great blissfulness, and it has a great insight into things. It not only frees you from the fetters of the society; it frees you for a greater life, for a more universal life, for a more eternal life.

.... A WILD WISDOM, IN TRUTH! -- MY GREAT DESIRE WITH RUSHING WINGS. Knowledge is heavy; it follows the law of gravitation. Wisdom makes you light. So light that you can fly in the open sky.

AND OFTEN IT TORE ME FORTH AND UP AND AWAY AND IN THE MIDST OF LAUGHTER: AND THEN INDEED I FLEW, AN ARROW, QUIVERING WITH SUN-INTOXICATED RAPTURE. Only the wild, only the absolutely free intelligence knows the joy of an arrow... QUIVERING WITH SUN-INTOXICATED RAPTURE:

> OUT INTO THE DISTANT FUTURE, WHICH NO DREAM HAS YET SEEN, INTO WARMER SOUTHS THAN ARTISTS HAVE EVER DREAMED OF, THERE WHERE GODS, DANCING, ARE ASHAMED OF ALL CLOTHES.

A truly intelligent human race will be ashamed of hiding anything. Every human being will be an open book. There is no need to hide.

Your clothes are not only for the protection of the body; at least in the beginning they were not -- because all the animals, all the birds, all the trees can live without clothes, and man lived for thousands of years without clothes. Perhaps now it would be difficult to drop them, because the body has become accustomed and the clothes have weakened it. They have given it a protection, and anything protected becomes weak. They have defended it against the seasons and they have made the body dependent on them.

But there should be a possibility, in the future, that whenever you can be without clothes -- on the sea beaches, in the mountains, in the beautiful forests or in the beautiful garden of your own house.... If he can dance, an authentic man will be ashamed of clothes.

Zarathustra is saying, "A time is bound to come when gods, dancing, are ashamed of all clothes." Certainly that time will not come to Poona! Poona is excluded. It is going to remain the graveyard of the past; it is not going to be a garden of the future.

> SO THAT I MIGHT SPEAK IN PARABLES, AND HOBBLE AND STUTTER LIKE POETS: AND TRULY, I AM ASHAMED THAT I STILL HAVE TO BE A POET!

Why does Zarathustra say he is ashamed that he has still to be a poet? -- because poetry says things more beautifully than any prose. But its beauty depends on lies.

The poets lie too much. In fact, poetry without lies will become prose. And why does he have to be still a poet? -- because truth cannot be said in the way prose expresses things. Prose is too mundane. It is good for the marketplace. Buying vegetables in the market you don't have to talk in poetry; otherwise they will think you are mad.

But talking about truth, talking about beauty, talking about ecstasy, talking about anything that is sacred, poetry seems to be the only possibility. Prose is too mundane, and other than prose only poetry is left.

There is no third alternative. People have tried the third alternative also, but it is not really a third alternative: people have remained silent; they have tried to communicate through silence. But unfortunately it is very difficult to find someone who will be able to understand silence. And someone who can understand silence does not need you. He will have found his own wild wisdom.

So poetry is something between silence and prose; it is a mixture of silence and prose.

He is ashamed because he cannot say the truth in its absolute purity. It has to be polluted by poetic forms.

> WHERE ALL BECOMING SEEMED TO ME THE DANCING OF GODS AND THE WANTONNESS OF GODS, AND THE WORLD UNRESTRAINED AND ABANDONED AND FLEEING BACK TO ITSELF.
> WHERE ALL TIME SEEMED TO ME A BLISSFUL MOCKERY OF MOMENTS, WHERE NECESSITY WAS FREEDOM ITSELF, WHICH BLISSFULLY PLAYED WITH THE GOAD OF FREEDOM --
> WHERE I FOUND AGAIN MY OLD DEVIL AND ARCH-ENEMY, THE SPIRIT OF GRAVITY, AND ALL THAT HE CREATED: COMPULSION, DOGMA, NEED AND CONSEQUENCE AND PURPOSE AND WILL AND GOOD AND EVIL.

These are the by-products of the Spirit of Gravity.

I WANT TO GO TO MAN ONCE MORE. Knowing perfectly well that man lives under the Spirit of Gravity -- clinging to the lowest values, clinging to the corpses, clinging to the past -- still: I WANT TO GO TO MAN ONCE MORE: I WANT TO GO UNDER AMONG THEM, I WANT TO GIVE THEM, DYING, MY RICHEST GIFT! Before I die I want to give them my richest gift: my wild wisdom.

Those who have known feel a certain compulsion that it should be shared with those who are not so fortunate. And those who have found the inner treasures want to share them with those who are still begging outside and not looking inwards.

Before death, Zarathustra wants to give his richest gift, his wisdom, to humanity.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #18
Chapter title: Of old and new law-tables part 2

16 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
OF OLD AND NEW LAW-TABLES PART 2
WHEN WATER IS PLANKED OVER SO THAT IT CAN BE WALKED UPON, WHEN GANGWAY AND RAILINGS SPAN THE STREAM: TRULY, HE IS NOT BELIEVED WHO SAYS: `EVERYTHING IS IN FLUX.'
ON THE CONTRARY, EVEN SIMPLETONS CONTRADICT HIM. `WHAT?' SAY THE SIMPLETONS, `EVERYTHING IN FLUX? BUT THERE ARE PLANKS AND RAILINGS OVER THE STREAM!
`OVER THE STREAM EVERYTHING IS FIRMLY FIXED, ALL THE VALUES OF THINGS, THE BRIDGES, CONCEPTS, ALL "GOOD" AND "EVIL": ALL ARE FIRMLY FIXED!'
BUT WHEN HARD WINTER COMES, THE ANIMAL-TAMER OF STREAMS, THEN EVEN THE CLEVEREST LEARN MISTRUST; AND TRULY, NOT ONLY THE SIMPLETONS SAY THEN: `IS NOT EVERYTHING MEANT TO -- STAND STILL?'
`FUNDAMENTALLY, EVERYTHING STANDS STILL' -- THAT IS A PROPER WINTER DOCTRINE, A FINE THING FOR UNFRUITFUL SEASONS, A FINE CONSOLATION FOR HIBERNATORS AND STAY-AT-HOMES.
`FUNDAMENTALLY, EVERYTHING STANDS STILL' -- THE THAWING WIND, HOWEVER, PREACHES TO THE CONTRARY!...
O MY BROTHERS, IS EVERYTHING NOT NOW IN FLUX? HAVE NOT ALL RAILINGS AND GANGWAYS FALLEN INTO THE WATER AND COME TO NOTHING? WHO CAN STILL CLING TO `GOOD' AND `EVIL'?...
`YOU SHALL NOT STEAL! YOU SHALL NOT KILL' -- SUCH WORDS WERE ONCE CALLED HOLY; IN THEIR PRESENCE PEOPLE BOWED THEIR KNEES AND THEIR HEADS AND REMOVED THEIR SHOES.
BUT I ASK YOU: WHERE HAVE THERE EVER BEEN BETTER THIEVES AND KILLERS IN THE WORLD

THAN SUCH HOLY WORDS HAVE BEEN?
IS THERE NOT IN ALL LIFE ITSELF -- STEALING AND KILLING? AND WHEN SUCH WORDS WERE CALLED HOLY WAS NOT TRUTH ITSELF -- KILLED?
OR WAS IT A SERMON OF DEATH THAT CALLED HOLY THAT WHICH CONTRADICTED AND OPPOSED ALL LIFE? -- O MY BROTHERS, SHATTER, SHATTER THE OLD LAW-TABLES!...
... THUS SPAKE ZARATHUSTRA.

Zarathustra was a contemporary of Heraclitus and Gautam Buddha. It is a strange coincidence that all these three great teachers have basically given a single approach to life: life is a flux, everything is constantly changing, and that which does not change is dead. Change is the very spirit of life; permanency is part of death.

It was against all the old traditions and against all other traditions which were going to be born after Zarathustra. They were all believers in permanence. To them, change was a quality of dreams, and permanence was the quality of reality -- that which changes is unreal and that which remains always the same is real. Against these three teachers all the teachers of the world, religious or philosophical, are agreed upon this point.

But I'm in favour of Zarathustra and Gautam Buddha and Heraclitus -- because the whole scientific research of three hundred years has proved them true, not the whole crowd of all the philosophers and all the saints and all the theologians of the world.

Zarathustra is approved by science -- so is Gautam Buddha, so is Heraclitus. Of course, in their own day they were laughed at. They were saying something against the mob, against the whole long past, against all the thinkers and against a certain desire in man's psychology: man wants things to be permanent. And this point has to be remembered. Man is afraid of change. He is afraid of change because nobody knows what the change will bring.

You are acquainted with that which is permanent; you know how to deal with it. You have learned everything about it. You feel at ease with it; it is no longer strange, unfamiliar.

But if life is going to be a constant flux, a moment-to-moment change, that means you are always going to encounter the unknown. That creates a deep fear, because you will not be ready to face it beforehand. You will have to respond spontaneously. This is the problem.

Spontaneousness needs alertness, needs a certain depth of consciousness -- because if every moment life is changing, then every moment you have to be ready to respond to the unknown, to the unfamiliar, to the strange. You cannot be prepared for it because you don't know what is going to happen tomorrow. You cannot have a rehearsal; it is not a drama.

These three thinkers were of immense charismatic influence, so while they were alive they made a great impact on the intelligentsia. But once Buddha was dead, Buddhism disappeared from India completely, absolutely. Indians go on bragging that their country is the land of Gautam Buddha. But nobody pays attention to the fact that the moment Buddha was gone, all his influence disappeared. The old values were back.

Buddha has given the idea of changing life; he has given the idea of being spontaneous, and he has given the idea of being constantly alert -- because you never know what you are going to face. He turned the whole table of values. But once he was gone, all his influence disappeared. The whole East is Buddhist except India, which is Buddha's birthland.

Heraclitus is mentioned in the history of philosophy but is not given the importance that he deserves, because in the West he is the only one who is now supported by all scientific research. Neither Plato, nor Aristotle, nor Descartes, nor Kant, nor Hegel -- nobody is supported by modern science.

A very unfamiliar name, Heraclitus... in his own day nobody listened to him. Zarathustra was not listened to at all. It is strange that whenever truth has been spoken nobody has agreed with it.

Lies are very sweet. Lies are very suitable and very comfortable. Truth is uncompromising. You will have to change according to the truth; truth is not going to change according to your convenience. Lies behave in a different way: they are ready to change according to your convenience. That's why lies have dominated humanity and truth has been crucified.

Lies have been crowned and truth has been sentenced to death.

The situation has not changed even a little bit; it is still the same. Say the truth and you make everybody annoyed with you. Say the truth and you irritate all those people who were very comfortable in their lies. You have disturbed their peace, you have disturbed their sleep, you have disturbed their sweet dreams.

Even after twenty-five centuries man seems to be in the same childish state -- no maturity has come. Man has not come of age yet.

Zarathustra's insight has to be understood, because that is going to be the future religion of man. Science is going to be more and more rooted in man's consciousness. Up to now we have been able only to use science in discovering the objective world. The day is not very far away when science will start moving and exploring the subjectivity of man -- his inner world.

How long can you avoid yourself?

How long can the scientists go on working upon things and forgetting about consciousness? How long can the scientist deny himself, and go on working in the fields of chemistry and physics and biology and geology? Sooner or later he has to think about it. "Who is this consciousness within me? Who am I?", he is going to ask. It is already late; he should have asked it by now.

And the greatest of the scientists have started feeling uneasy about the fact that they are devoting so much energy to exploring objects, and they are not giving even a small portion of their genius and talents to their own being.

Albert Einstein was dying, and before his death somebody asked him, "If you are born again, I'm certain you would like to be a physicist again, because nobody else has been so involved in the exploration of matter, and nobody else has contributed so much insight into matter." It seems logical that if another life is given to him he would like to be a physicist again, because so much is still left unexplored.

But Einstein said, "Forgive me. Forgive me because I will not be agreeing with your assumption. If another life is given to me I would rather be a plumber than a physicist -- because I want time to explore myself. I have wasted one life, and what is the result? -- Hiroshima and Nagasaki. I staked my whole life on finding atomic energy, which is the foundation of all matter, and I feel guilty about Hiroshima and Nagasaki. Millions of people died because of me. And I could have discovered, with the same energy, my own being, and perhaps helped millions of people to blossom, to come to maturity, to make their insight a beautiful experience -- perhaps the ultimate experience of truth."

Zarathustra's insights are so great that it seems almost unbelievable that a man twenty-five centuries ago was able to see what the scientists are now realizing: nothing is, even for a single moment, stable. Even the wall that you are seeing behind me -- it looks so solid, so unchanging -- is constantly changing. Why does it look so solid? It is a very strange reason: it looks so solid because the atoms are moving with such speed that you cannot see their speed.

Just think of an electric fan. The faster it moves, the less you can see the three wings of the fan separately. If it moves really fast you will see a round plate moving, not the gaps between the three wings of the fan. But you cannot conceive the fastness of the electrons that are moving in the wall. Their speed is almost inconceivable. It is the same as the speed of light -- because light consists purely of electrons.

The electron is moving on its center with a speed of 186 miles per second. And it is so small that we cannot see it by our own eyes. In fact, even with scientific instruments, nobody has yet seen the electron. It is only an assumption. It has to be there; otherwise the wall would disappear. The wall looks solid because each particle in it is moving so fast that you cannot see the movement.

Everything in the world is just a flux; nothing is permanent. And why are Zarathustra or Gautam Buddha or Heraclitus insisting on this fact? -- because it will affect our whole approach towards morality, towards religion, towards our relationships, towards our life.

The implications are going to be far, far reaching.

If everything is changing then there cannot be any idea of good and evil as permanent, then there can be no God as permanent, then no value can be imposed on people forever, for all ages to come. Then we have to live in freedom and allow people to respond spontaneously to situations, because you cannot carry fixed ideologies.

Fixed ideologies will be lagging far behind, and you will be always a misfit with existence. All your scriptures become meaningless, because they don't change. All your philosophies become useless, because life goes on changing.

Anything that remains unchanging loses all significance -- it is of no use to life, it has to be removed from the path. Then only one thing emerges, and that is awareness. You have to be very aware of all the changes that are going on around you, so that you don't lag behind. With your awareness, with every change, you change also. You don't act out of fixed ideals; you act out of your awareness of the moment.

This means that there is no reason for any religion to exist. This means that there is no validity for any

morality to exist. This means that there is only one thing which is significant, and that is: how to be more conscious, so that you need not fall out of tune with life, so that your heartbeat remains harmonious with the heartbeat of the universe. This is the only religion -- your heartbeat in accord with the heartbeat of the universe. This is the only spirituality.

And this will bring you, every day, new insights, fresh values. It will keep you always sensitive, to your very last breath. You will remain young. Your body may become old, but your consciousness will be refreshing itself every moment -- just as the river goes on moving, flowing and refreshing itself; it never becomes dirty.

Zarathustra says, WHEN WATER IS PLANKED OVER SO THAT IT CAN BE WALKED UPON, WHEN GANGWAY AND RAILINGS SPAN THE STREAM: TRULY, HE IS NOT BELIEVED WHO SAYS: `EVERYTHING IS IN FLUX.' When there is a bridge over the river naturally, if somebody says, "Everything is in flux", people will say, "We can conceive that the river is in flux, but what about the bridge? Everything is not in flux."

It actually happened, in the life of a great mystic, Bodhidharma, because he was a lover of Gautam Buddha and a seer of the same status. He was passing over a bridge, and one of his followers said, "You often repeat the statement of Gautam Buddha that everything is in flux, but what about the bridge?"

Bodhidharma said, "The bridge is also as much in change as the river, just the change is faster. Your eyes cannot catch it. You know perfectly well, one day this bridge will become old. If it was not changing it could not become old. You know perfectly well, one day this bridge will fall down, will have to be replaced by another bridge. If it was not changing there would be no question of its falling down, of its becoming old, tattered. It is changing. The river is changing very slowly -- that's why you can see it. The bridge is changing so fast that it needs a great clarity of vision even to conceive it. You ordinarily don't see it."

Do you remember when you were a child, on what date, in what year you became young? You are changing every moment, and change is so continuous that you cannot make demarcations: on a certain date you became young, and on a certain date you became middle-aged, and on a certain date you became old, and on a certain date you died. But certainly you are changing.

One day you were so small that you would not have been visible to the eyes. You were just a sperm in the cell of your mother's egg. Both were so small -- almost invisible to the bare eyes. That was your first picture. If you are really making an album of your life, you should start from there. Nobody will be able to recognize that this is you; it will look just like a full stop.

Then you started growing, and in nine months' time, in your mother's womb, you passed through all the stages that humanity has passed through. The change was fast. From the fish, where life began, to Charles Darwin's chimpanzee -- all the stages the child has to pass through in the mother's womb. Even if a picture of the first day of your life is presented to you, I don't think you will recognize that "This is me."

You are also a river; everything is a river. And Heraclitus is right when he says, "You cannot step in the same river twice," because the river is changing; it is never the same, so how you can step in it twice? When you step the second time it is different water. That other water may have reached to the ocean, may have moved miles away, but certainly this is not the water in which you had stepped for the first time.

I agree so much with Heraclitus that I want to say to you that you cannot step in the same river even once! -- because when your feet touch the surface, the water underneath is flowing. When your feet move a few inches deep into the water, on the surface the water is flowing. While your feet are moving towards the bed, the water has been flowing -- it is not the same water that you had touched with your feet. Twice is too much; even once is not possible.

ON THE CONTRARY, EVEN SIMPLETONS CONTRADICT HIM. If somebody says, "Everything is in flux," standing by the side of a river, even simpletons, even idiots will contradict him.

They will say, "Yes, we can see that the river is changing, but what about the bridge, what about the mountain?" But the mountain is also changing.

The scientists working on Everest have found that it is still growing. It is still growing higher by one foot every year. It is the highest mountain in the world, but it is very young. Its growth has not stopped yet; it is not yet adult. It cannot vote!

There are old mountains, very old. I used to live in a place for many years, from where one of the oldest mountains in the world, Vindhyachal, is very close by -- just thirteen miles. I used to go to the mountain often. It is the most ancient mountain. It came out of the ocean first; then other parts of the world started coming out of the ocean. On Vindhyachal, still, you can find dead bodies, skeletons of sea animals -- such

sea animals which no longer exist, even in the seas. They used to exist over one hundred million years ago. The age of our planet is only four billion years. Vindhya must have come, some few millions of years ago, out of the ocean. It is the oldest mountain.

The Himalayas are so young, because the oldest scripture in India is the RIGVEDA, and it does not mention the Himalayas -- which is very strange, because it was written so close to the Himalayas. It mentions everything; and how can you forget the great Himalayas, their eternal snow? But perhaps when the RIGVEDA was written, the Himalayas were still under the ocean; they had not started coming up.

Everything is in a flux, but even the simpletons contradict him: `WHAT?' SAY THE SIMPLETONS, `EVERYTHING IN FLUX? BUT THERE ARE PLANKS AND RAILINGS OVER THE STREAM!

> `OVER THE STREAM EVERYTHING IS FIRMLY FIXED, ALL THE VALUES OF THINGS, THE BRIDGES, CONCEPTS, ALL "GOOD" AND "EVIL": ALL ARE FIRMLY FIXED!'

That's what the priests say, the philosophers say: the moralities, the religions, our concepts of good and evil are not like the river, but they are like the bridge, fixed. They are like the mountains -- eternally there, not flowing like a river.

But they do not know that mountains are also flowing. Every day hundreds of stars die and hundreds of new stars are born. This planet was not here four billion years ago, and in the eternity of time, four billion years mean nothing. And the scientists who are working on our sun are very much concerned, because its fuel is being spent every day that it is radiating light. It can last, at the most, a few million years more. And after a few million years, suddenly the sun will go dark; it will die. Where even suns die and suns are born, what can be stable? What are you saying about bridges? What you are saying about values of good and evil? Nothing is firmly fixed.

> BUT WHEN HARD WINTER COMES, THE ANIMAL-TAMER OF STREAMS, THEN EVEN THE CLEVEREST LEARN MISTRUST; AND TRULY, NOT ONLY THE SIMPLETONS SAY THEN: `IS NOT EVERYTHING MEANT TO -- STAND STILL?'
> `FUNDAMENTALLY, EVERYTHING STANDS STILL' -- THAT IS A PROPER WINTER DOCTRINE, A FINE THING FOR UNFRUITFUL SEASONS, A FINE CONSOLATION FOR HIBERNATORS AND STAY-AT-HOMES.
> `FUNDAMENTALLY, EVERYTHING STANDS STILL' -- THE THAWING WIND, HOWEVER, PREACHES TO THE CONTRARY!
> O MY BROTHERS, IS EVERYTHING NOT NOW IN FLUX? HAVE NOT ALL RAILINGS AND GANGWAYS FALLEN INTO THE WATER AND COME TO NOTHING? WHO CAN STILL CLING TO `GOOD' AND `EVIL'?

It will be good just to look at how our concepts of morality have had to change. In ancient India, one of the most respected and honorable Hindu characters was Yudhisthir. He was called, "the king of religion." But he used to play gambling. He gambled his kingdom. Not only that, he gambled everything that he had. Finally he staked his wife and lost his wife also in gambling. And yet he is thought to be the king of religion -- a man of great morality.

Would you call such a man moral today, who gambles his wife? Is the wife a possession? Is the wife a property? In the first place gambling does not seem to be a very moral thing. In the second place, using your wife as the stake is so disrespectful of womankind that certainly this man cannot be said, today, to be even human. He was a brute, behaving in such a primitive way. But the Hindu scriptures still go on calling him *dharmaraj*, the king of religion.

In the ancient Hindu scriptures God was presented with animal sacrifices. And you will be surprised, Hindus make so much fuss about the cow, but they used to slaughter cows as a sacrifice before God. And not only cows and other animals -- even man was not spared. Human sacrifice was prevalent, and was thought to be a religious ritual. Can you think of sacrificing a living human being, cutting his head off, distributing his blood and his flesh as *prasad*, as presents for God? But still those scriptures are worshiped even today. And nobody objects: "These scriptures should be put in the museums, just as historical documents. But they cannot be considered religious anymore."
Man's consciousness has become a little more refined.

Just today Anando has brought some information about a temple in Rajasthan. It is a temple of the mother-goddess, Durga. It is a strange temple -- perhaps there is no other temple like it anywhere in the world. It has thousands of rats. And millions of people come to the temple all the year round to feed those rats, because they are thought to be divine beings in the form of rats. They have a small pond inside the

temple where the rats drink water, and the same water is distributed as *prasad* to the people who come to the temple. And it is thought that those who drink that water always remain healthy; it cures all kinds of diseases. That is the prevalent superstition.

Those rats are not to be killed. Even to call them rats is against the people who worship the temple. They are not rats; they are only pretending to be rats. They are divine beings, great saints, worshipers of the mother-goddess Durga, and just to be close to the mother they have taken the form of rats.

In the twentieth century, can you support such superstitions? And even intelligent people go there.

Educated people go there, because that water has a curative power. That water must be the dirtiest water in the world -- because what else those rats must be doing with that water you can imagine. And the whole temple is full of rats.

Man is not so intelligent as we would like him to be.

In Calcutta I have been to the great temple of mother Kali. There, even today, every day, goats are killed as sacrifice to the mother-goddess. She is blood-thirsty.

You may have seen the picture of the mother-goddess. It is worth seeing, because if that's how the mother of the world is, then perhaps Adolf Hitler and Ronald Reagan are her only begotten sons! She is sitting on a lion. In one of her hands she has a freshly cut human head -- blood is dripping from it. In another hand she has a sword covered with blood. She has a garland around her neck of human skulls. This is the mother of the world!

Every day she needs blood. And in one of the most cultured cities of India, Calcutta, she is worshiped. Nobody objects to it: "This is ugly. This is inhuman. The very idea is not of a compassionate, loving mother. Even human mothers are not so dangerous; and this is a divine mother."

But perhaps what Zarathustra is saying is the reason. Something may have been, at some time, in some context, significant. Or perhaps it may have never been of any significance but only a fiction, an invention of the priests. And when everything is changing, all these mother-goddesses, all these gods should be told, "Goodbye, your time is over. Now leave us alone!" The day man says to the past, "Goodbye, leave us alone, leave us to be in the present. Leave us totally free and responsible for our actions, and conscious to move with time, to move with all the changes, to move with the river of life...."

`YOU SHALL NOT STEAL! YOU SHALL NOT KILL!' -- SUCH WORDS WERE ONCE CALLED HOLY; IN THEIR PRESENCE PEOPLE BOWED THEIR KNEES AND THEIR HEADS AND REMOVED THEIR SHOES. In almost all the scriptures of the world, of all the religions, you will find something like that: "You shall not steal. You shall not kill."

But religions have been killing -- killing each other. Christians have been killing Jews, Mohammedans have been killing Christians, Mohammedans have been killing Hindus, Hindus have been killing Mohammedans. Their scriptures go on saying this, and they still go on holding those scriptures as holy, and they go on doing just the opposite.

The Christian Bible says, "God is love." But Christians have killed more people in the world than any other religion. In the name of God, who is love, they have burned thousands of women alive -- in the name of God who is love. We must be blind; otherwise how can all this continue? It is still continuing.

BUT I ASK YOU -- says Zarathustra -- WHERE HAVE THERE EVER BEEN BETTER THIEVES AND KILLERS IN THE WORLD THAN SUCH HOLY WORDS HAVE BEEN?

IS THERE NOT IN ALL LIFE ITSELF -- STEALING AND KILLING?

People steal with sophistication. People kill in beautiful names. Adolf Hitler killed six million Jews, and convinced one of the most intelligent countries in the world.... Historians will not be able to believe that the country that gave birth to Immanuel Kant and Hegel and Feuerbach and Karl Marx and Sigmund Freud and Albert Einstein, was convinced by a retarded crackpot, Adolf Hitler, that, "Our fall, Germany's fall, and our defeat in the first world war was because of the Jews." There is no connection at all. It would have been just as logical if he had said, "The fall of Germany, the defeat of Germany, is because of the bicycles -- destroy all bicycles!" That would have been as relevant as destroying the Jews. And he convinced the people of one of the most intelligent countries.

It seems our intelligence is not enough to protect us from idiots, from fanatics, from all kinds of mad people. Anything is enough, and we are ready to kill each other -- just a good name, beautiful name. Now Russia is preparing to destroy the whole world in the name of communism. And one wonders whether these people ever think or not: if there are no human beings left in the world, what will you do with communism? Who will be benefited by it? Dead bodies?

Of course, dead bodies are all equal; they are all communists. The dead body may have been of the richest man or of a beggar -- it makes no difference, a corpse is a corpse. Death is a great equalizer. Perhaps Russia is trying to make this planet a communist planet -- a big graveyard.

And America is preparing... in the name of democracy, in the name of freedom of expression -- beautiful names to befool people, to deceive people. And they go on piling up nuclear weapons and nobody asks them, "All these weapons that you have accumulated can destroy this earth at least seven times. Who is going to be benefited by democracy?"

And I don't think corpses need any freedom of speech. They don't have anything to say in the first place. But neither Americans nor Russians are going to listen to reason. And if you try, then you are putting yourself in danger.

I was arrested in America for no reason at all -- without any arrest warrant, because they could not issue an arrest warrant without any reason. They could not show me, even verbally, what the reason was, why they arrested me. All that they could show me were twelve loaded guns. That was their argument -- very primitive, and very inhuman. I asked them, "I would like to contact my attorney, because this is strange. It is against the constitution, *your* constitution. You cannot arrest me without any arrest warrant. And I want my attorney to come and enquire about it."

They would not allow me to inform my attorney. On the contrary, they said, "Your attorney will find out himself."

I said, "How will he find out? Have you informed him? Do you know who my attorney is?"

But they said, "We don't know anything. From the top, from Washington these are the orders."

And they forced me to accept that I have committed two crimes. I have never thought that governments blackmail innocent individuals.

But they blackmail in such a way... they could not say it directly to me, but to my attorneys. The government attorneys said, "If you want Osho's life to be saved you simply accept any two crimes. This is the whole list." They had thirty-five crimes that I have committed.

I don't leave my room; for three and a half years I was in silence, but they managed to write a list of thirty-five crimes that I have committed.

And they said to my attorneys, "We know and you know that he has not committed any crime. But the case is such that it is the United States of America versus Osho. We will not allow an individual to win a case against the whole great nation of America. We know he has not committed any crime.

"So what we are going to suggest to you is: you accept them and persuade Osho. He has simply to say yes to two crimes -- any two crimes, it doesn't matter. We don't want to go to trial, because in trial you are going to win. We don't have any evidence; we have no proof. Your victory is certain, but before your victory Osho's life will be in danger. America would not like to be defeated by a single individual -- that you have to understand clearly."

My attorneys were some of the best attorneys in America. They had tears in their eyes when they came to me in jail, and they told me, "We were here to protect you -- that no unlawful act is being done -- but it seems we are helpless. They are willing to leave you immediately, without any trial, because they know perfectly well that in the trial they have nothing to prove against you.

On the other hand they don't want to be defeated; so the only solution for them is that they will not allow you bail, and they will kill you in the jail. And once you are dead the case will be closed -- without any decision about who is the winner."

I was still insistent that I would like to fight the case, even at the risk of my life, but they said, "It is absolutely futile; it is hitting your head against the wall. And just think of your people around the world. There are people who have not eaten for twelve days, since you have been in jail. With tears we pray to you: you simply accept. And we have kept your jet aeroplane's engine running. The moment you are released we want you to be out of America immediately, because we suspect that your life is in danger."

Seeing the whole situation I accepted. I don't even know what crimes I have accepted. I said to my attorneys, "You accept any crimes. I have not committed any, so it doesn't matter. Whichever ones you choose, they are fictitious." The moment I was released I went to the jail to pick up my clothes; and they had planted a bomb under the seat. That was in case I insisted on the trial -- then they would finish me then and there. Now, in the jail nobody from outside can plant a bomb except the government itself, except by orders from the White House.

As I came out of the jail, again they served summons to me for another case, so that I cannot leave America immediately. But I threw away their summons in front of them, and within fifteen minutes I had

left America. They had debarred me: I cannot enter America for five years, and in reality for fifteen years, in a tricky way. For five years I cannot enter America, absolutely, but after five years I can enter. But if the government finds any crime committed by me, I can be jailed for ten years without any trial.

If they had found right now two crimes, if I enter America after five years, they can find again any crime. And this time there will be no trial; that has been made clear to me. The judge asked me, "Is it clear to you that after five years, if you enter America and the government finds you committing any crime, then there will be no trial? You will be simply sent to jail for ten years."

So in fact, it means for fifteen years they have prevented me from entering America. But they were not satisfied only with that. They asked all the governments which are under American influence to pass resolutions that I cannot enter their countries. And they are pressurizing the Indian government that my voice should be silenced, that no foreign news media should be allowed to approach me, and that my foreign sannyasins should not be allowed to enter the country. And many sannyasins have been sent back from Bombay airport to their own country.

This is absolutely illegal, unconstitutional. But poor countries are indebted to America for money, and America goes on blackmailing them, saying, "If you don't listen then you will not get our future help of billions of dollars. Or we will insist that the financial help that we have given to you in the past, which comes to billions of dollars, should be returned immediately."

This is the world in which we are living. Our so-called religious leaders, our so-called political leaders are really criminals and should be behind bars. But they have all the power.

But truth also has a power of its own.

You can crucify the man, but you cannot crucify his truth.

You can assassinate the man, but you cannot assassinate his truth. And by moving around the world for a whole year I have become absolutely certain that even a single man, if he is sincere and truthful, can fight against the whole world. They may have great power, but they are cowards. They may have nuclear weapons, but they don't have souls. They are just hollow inside -- no integrity, no individuality, no realization.

But these people are dominating the world because you go on allowing them to dominate you. You go on allowing the past to influence you. You go on allowing the dead to control you.

At least I would like my people to revolt against all that is rotten and old. Live for the new and move with life -- not reluctantly but dancingly and joyously. It is our earth. It belongs to no politician and it belongs to no religious leader; it belongs to no church and it belongs to no nation.

It belongs to those who love life, who sing songs of life, and who are ready to dance and celebrate life. Life belongs to those who can make it a celebration.

OR WAS IT A SERMON OF DEATH THAT CALLED HOLY THAT WHICH CONTRADICTED AND OPPOSED ALL LIFE? -- O MY BROTHERS, SHATTER, SHATTER THE OLD LAW-TABLES! -- because all the sermons in your so-called holy books are not in favor of life; they are sermons of death. And they are called holy! Then what can we call unholy? They all contradict and oppose life.

This should be remembered as a simple criterion: that which opposes life is unholy; that which praises life, that which makes life lovelier, more beautiful, more enjoyable, that which affirms life and its dignity -- that is holy.

To live life in its wholeness is holy.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Chapter #19
Chapter title: Of old and new law-tables part 3

17 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF OLD AND NEW LAW-TABLES PART 3
MY PITY FOR ALL THAT IS PAST IS THAT I SEE: IT HAS BEEN HANDED OVER --
HANDED OVER TO THE FAVOUR, THE SPIRIT, THE MADNESS OF EVERY GENERATION THAT COMES AND TRANSFORMS EVERYTHING THAT HAS BEEN INTO ITS OWN BRIDGE!...
THIS, HOWEVER, IS THE OTHER DANGER... HE WHO IS OF THE MOB REMEMBERS BACK TO HIS GRANDFATHER -- WITH HIS GRANDFATHER, HOWEVER, TIME STOPS.
THUS ALL THAT IS PAST IS HANDED OVER: FOR THE MOB COULD ONE DAY BECOME MASTER, AND ALL TIME BE DROWNED IN SHALLOW WATERS.
THEREFORE, O MY BROTHERS, IS A NEW NOBILITY NEEDED: TO OPPOSE ALL MOB-RULE AND ALL DESPOTISM AND TO WRITE ANEW UPON NEW LAW-TABLES THE WORD: `NOBLE'.
FOR MANY NOBLEMEN ARE NEEDED, AND NOBLEMEN OF MANY KINDS, FOR NOBILITY TO EXIST!
OR, AS I ONCE SAID IN A PARABLE: `PRECISELY THIS IS GODLINESS, THAT THERE ARE GODS BUT NO GOD!'
O MY BROTHERS, I DIRECT AND CONSECRATE YOU TO A NEW NOBILITY: YOU SHALL BECOME BEGETTERS AND CULTIVATORS AND SOWERS OF THE FUTURE --
TRULY, NOT TO A NOBILITY THAT YOU COULD BUY LIKE SHOPKEEPERS WITH SHOPKEEPERS' GOLD: FOR ALL THAT HAS A PRICE IS OF LITTLE VALUE.
LET WHERE YOU ARE GOING, NOT WHERE YOU COME FROM, HENCEFORTH BE YOUR HONOUR!
YOUR WILL AND YOUR FOOT THAT DESIRES TO STEP OUT BEYOND YOU -- LET THEM BE YOUR NEW HONOUR!
TRULY, NOT THAT YOU HAVE SERVED A PRINCE -- OF WHAT ACCOUNT ARE PRINCES NOW! -- OR HAVE BECOME A BULWARK TO THAT WHICH STANDS, THAT IT MAY STAND MORE FIRMLY!
NOT THAT YOUR FAMILY HAVE GROWN COURTLY AT COURTS AND YOU HAVE LEARNED TO STAND FOR LONG HOURS IN SHALLOW POOLS, MOTLEY-COLORED LIKE A FLAMINGO:
FOR BEING ABLE TO STAND IS A MERIT WITH COURTIERS; AND ALL COURTIERS BELIEVE THAT PART OF THE BLISS AFTER DEATH IS -- BEING ALLOWED TO SIT!
O MY BROTHERS, YOUR NOBILITY SHALL NOT GAZE BACKWARD, BUT OUTWARD! YOU SHALL BE FUGITIVES FROM ALL FATHERLANDS AND FORE-FATHERLANDS!
YOU SHALL LOVE YOUR CHILDREN'S LAND: LET THIS LOVE BE YOUR NEW NOBILITY -- THE UNDISCOVERED LAND IN THE FURTHEST SEA! I BID YOUR SAILS SEEK IT AND SEEK IT!
YOU SHALL MAKE AMENDS TO YOUR CHILDREN FOR BEING THE CHILDREN OF YOUR FATHERS:
THUS YOU SHALL REDEEM ALL THAT IS PAST! THIS NEW LAW-TABLE DO I PUT OVER YOU!
... THUS SPAKE ZARATHUSTRA.

We are accustomed to dividing time into past, present, and future. But in reality these are not the divisions of time, these are divisions of our mind -- because past does not exist anymore, except in our memories, and the future exists not yet, except in our imaginations. As far as time is concerned, it is always present; it is always now.

Zarathustra is giving you one of the golden keys that opens the mysteries of life. That is, get rid of the past. The moment you get rid of the past, your mind is unburdened of all that has happened; it is light. And the second thing is, the moment the past is abandoned you cannot imagine the future, because what is your future? -- a refined past, a modified past, a better past. What can you think of the future? If there is no past, the future automatically disappears.

The insistence on getting rid of the past is of great importance, because it not only makes you free of the past, it makes you free of the future -- and what is left is you and this moment, utterly pure, unpolluted. Your whole consciousness is unburdened from the past and future. It becomes such a great source of light

and awareness that it transforms the present moment into a blissful experience.

This concentrated consciousness on the present is the golden key, because you can enter into existence only through the present. That is the only thing that exists. You can go on roaming and wandering in the past, in your memories, or you can go on dreaming about the future, but there is no place from where you can enter into existence.

Existence knows only one thing: the present moment.

And if you are also in the present moment, there happens a deep rapport with the trees, with the mountains, with the stars, with the flowers -- with all that exists, with all that is. This deep rapport has been known as the greatest ecstasy.

But what we are doing is just the opposite. We are missing the present for the past which is dead, for the future which is not born. If we are miserable and in suffering, it is not a coincidence. We have made our lives miserable by our own efforts. Remember, blissfulness comes without any effort; misery needs great work. You have to drag all your past and all your future. You have to dig all the graves of the past -- you have to become a gravedigger -- and you have to wander into future tombs. Certainly your life becomes an anguish. It is with great effort, arduous discipline that you maintain your suffering.

The simple is the way of being blissful.

Easy is right, and right is easy.

Zarathustra is saying, MY PITY FOR ALL THAT IS PAST IS THAT I SEE: IT HAS BEEN HANDED OVER. From where have you got your past? It has been handed over to you by your parents, by your educational system, by your religious leaders, by your scriptures. But it has been handed over to you; it is not your search, it is not your experience. And anything that is not your experience is simply a burden, and prevents you from flying into the open sky towards the stars.

HANDED OVER TO THE FAVOUR, THE SPIRIT, THE MADNESS OF EVERY GENERATION THAT COMES AND TRANSFORMS EVERYTHING THAT HAS BEEN INTO ITS OWN BRIDGE! Every generation goes on giving its madness to the new generation. It is a very simple arithmetic, why man has been continuously falling lower -- because the madness goes on piling up. Every generation adds only one thing to the life of man; that is, its own madness. Thousands of generations have passed, and they all give their own madness. The next generation improves upon it, then hands it over to the coming generation.

For centuries we have been doing only one thing: improving upon the madness that has been handed over. And we have given beautiful names to this madness, just to hide the fact that it is madness. Not only have we been able to hide it, we have even persuaded ourselves to worship it.

One of the great poets of India was Surdas. His name literally means "in the service of music," but it has become synonymous with a blind man. He renounced the world, just the way the Hindus have been doing for centuries.

One day he went to beg, and a very beautiful woman opened the door. Seeing the woman, the repressed sexuality, the repressed sensuality uncoiled like a lion inside him. He became very much afraid. He went back to his cottage and took out both of his eyes, then went back to the woman. She could not believe what had happened -- there was blood all over his face, and he was holding on a plate, two eyes. He offered those two eyes to the woman, and he said, "They belong to you. They are no longer parts of my body; they were destroying my whole reincarnation. Now they can be happy being with you, because they saw your beauty."

I will call it sheer madness, because it is not the eyes -- eyes are simply doors; they allowed the woman's figure to enter into him. The sexuality was inside him, not in the eyes. Eyes are just mirrors. There is no sex center in the eyes. They don't have any judgment; they simply reflect whatever comes in front of them.

Sexuality was in him, and it was there because he had repressed it. But he took revenge with the eyes. And he became a very great saint because of this act; he was worshiped. His name became so famous that it has taken a new meaning. Whenever you want to address a blind man, you call him "Surdasji" -- because to call him a blind man is crude, but to call him "Surdas" is to give him as much respect as possible.

But the original Surdas... that was simply an insane act. There is no need to prove that it was insane; it is so obvious. But it is not only one person. If you go in search, you will be surprised how many insanities have become spiritual attainments.

There was, before the Russian revolution, a Christian sect in Russia. At Christmas time they used to cut their genitals off. And thousands of people would gather together to see it. There were piles of genitals and blood, and people were worshiping those people who had cut off their genitals -- as if by cutting off the genitals, you can cut off your sexuality.

The center of sexuality is in your head. The genitals are just controlled by the center in your mind -- it is

a biological remote control system.The person who has cut his genitals off will still dream about women -- even more so. And the women were not going to remain behind. They don't have genitals to cut off; so they started cutting off their breasts. And they were also worshiped.

The sect was spreading far and wide in Russia. It was the revolution that stopped it; otherwise, the madness would have gone to many more millions of people. But their contemporaries never thought that it was madness.

There are people in Varanasi who are lying on thorn beds. All their spirituality is in lying on a bed of thorns. I don't see that lying on a bed of thorns... it may be good in a carnival, or in a circus but what has it to do with spirituality? But people are worshiping them -- putting money at their feet, and food, and fruits, and flowers. And all their great act is, which any idiot can do... you can try it. Just tell your wife or your husband to take a needle and touch your back with the needle. You will both be surprised: there are only a few points where you will feel the touch.

There are blind spots on the back where there is no nerve, so even if you push the needle in you will not feel the touch. Those beds of nails are made with great art, and when the person lies on them, the nails are touching the places which have no nerves. He is not in any pain; he's cheating people. But these people are worshiped as spiritual, great spiritual beings.

Century after century, madness has become more and more piled up on the human mind. And when it is your madness you are completely blind to it. When it is your conditioning you cannot see that it is mad.

Jaina monks, every year, pull their hair out with their own hands -- the beard, the mustache, the hair. And thousands of worshipers stand around them with tears in their eyes -- they are doing something great. And, perhaps the first time they may have felt a little pain, but now they have become experts, doing it every year. It is simple expertise. What spirituality is in it?

The Jaina monks don't take a bath, they don't brush their teeth, they don't clean their mouth. Their breath is disgusting; their bodies are so smelly. It is natural, but no Jaina points out to them that it is stupid. On the contrary, they have reasons. First, that when you are using water you will kill many small germs in the water -- and they are nonviolent; they cannot kill. Secondly, when you are taking a bath or brushing your teeth, you are decorating your body -- and the body is the enemy; you have to torture it as much as possible. The more you torture it, the more spiritual you are. But Jainas will not see it -- it is *their* madness.

There are many sects within the Jainas. One sect uses pieces of cloth to cover the nose and the mouth, tied to the ears. It is very difficult to hear them, what they are saying. And the reason is that when you speak or when you breathe, the air coming out of the mouth or the nose is hot, and it kills small germs in the air. So they are protecting the small germs. And their followers will never think that this is not intelligence.

There have been Christian monasteries where monks use shoes which have nails inside them, penetrating into their feet. And they walk on them. Those wounds remain always fresh, because the nails go on making them worse and worse. They also have belts with nails forcing themselves into their bodies.

There is still a Christian sect in which the greatest saint is the one who lashes himself the most -- that is their early morning prayer, they lash themselves all over the body. Blood starts oozing... somebody has lashed himself fifty times, somebody sixty times, but somebody has lashed himself two hundred times. It is a question of how many times you have lashed your body that makes you a greater saint.

I cannot conceive that there is any spirituality in it. These people are masochists, they enjoy torturing themselves. So they are profiting by lashing their bodies in two ways: they are enjoying torturing themselves, one thing, and they are getting great respect and honor.

The more you look at the so-called religious people, you will find so many things which only mad people can do. But because they are worshiped, deep down you are also hoping someday to be able to do the same things. One worships only when he feels that he is not strong enough to do what the other is doing. Naturally, he has to be respected. But he's your ideal.

THIS, HOWEVER, IS THE OTHER DANGER: HE WHO IS OF THE MOB REMEMBERS BACK TO HIS GRANDFATHER -- WITH HIS GRANDFATHER, HOWEVER, TIME STOPS. The mob is always thinking of the golden past. Their golden age is always in the past. And what is the past? It stops with the grandfather -- and on no account was the past golden.

In the ancient scriptures, it is said that it was a very rare accident, and thought to be very unfortunate, if a son died before his father. And the religious people, following those scriptures, brag about it very much. Neither do they understand, nor is their idea about it what the real reason was. The real reason was that we have not been able to find any skeleton of a human being, five thousand years old, which is of a man who

died at more than the age of forty. It seems forty was the highest age. If forty was the highest age, then naturally no son would die before his father. Now things are different.

An old man of ninety-five years and a woman of ninety years reached the court; they wanted a divorce. The magistrate could not believe it. He said, "How long have you been married?" They said, "We have been married at least eighty years."

The magistrate said, "If you have managed to remain married for eighty years, what problem has arisen that now you are divorcing each other?" They said, "We always wanted to divorce, but we waited -- we waited for all of our children to die, so that they would not be shocked. Now everybody is finished, and the great day has come that we can divorce."

Just at the beginning of this century, nine out of ten children in India used to die before six months of age. Out of ten, only one survived. Now the situation is reversed -- out of ten only one dies, and nine survive. Looking at the past, you cannot find anything that you can call the golden age. But almost everybody thinks that the golden age has passed long before.

People were utterly poor. The Indian scriptures say that nobody used to have locks on their doors. When I was a student, one of my professors of philosophy, Dr. S.N.L. Shrivastava mentioned it -- he was a very past oriented, very orthodox and traditional Hindu -- that there were no locks because there was no stealing. I said, "On that point, I disagree. I say that there were... it is a fact there were no locks, but not because there was no stealing. It was because there was nothing to steal; people were so poor. And secondly, locks were not yet discovered."

He was very angry. I said, "It does not make any argument; your anger is not an argument. I have a few more things to support what I am saying. Gautam Buddha, Mahavira, both continually teach people that stealing is sin. If there was no stealing at all, then I don't think that Buddha and Mahavira both would make non-stealing a foundation of their religion, or would continually preach it to people who don't steal."

I asked him, "You will have to prove to me that Buddha and Mahavira were mad -- they were talking to people who were so religious, so spiritual -- nobody was stealing, and still, continually... Buddha talked every day for forty-two years, and he was saying, `Don't steal, don't lie, don't kill.' These sermons make sense only if people were killing, if people were stealing, if people were lying."

When was this golden age? In the days of Rama?Rama himself killed a sudra, an untouchable, because it was prohibited for the untouchables -- the lowest of the low, the poorest of the poor, the most oppressed people on the earth -- to read the VEDAS. Reading was out of question because they were not allowed to be educated, but they could not listen to somebody else reading the VEDAS, because that defiles the VEDAS. Strange, the VEDAS should purify the sudras, not vice versa.

A young man, just out of curiosity, when brahmins were chanting the VEDAS, was hiding behind the trees, listening; although he could not understand. He was caught and brought to Rama. And the man, Rama, who is thought to be the incarnation of God, ordered that lead should be melted and poured into both his ears. Now, melted lead poured into both the ears not only destroyed his hearing system, but the torture was so much that he died. This was your golden age?

In the most ancient scriptures which exist in India there are stories that even gods used to come, if they found a beautiful woman on the earth, to rape her. You will call these people gods?When was this golden age? -- when even gods are rapists, when even the incarnation of God has no compassion in him and kills a young man just because he has heard the VEDAS. What is wrong in it? The VEDAS declare that everybody is divine -- what about this sudra? A divine being hearing the VEDAS is being killed; it is against the VEDAS itself. But go back into any tradition of the world and you will be surprised how much madness has come to us as heritage.

Even today, every day, there are reports that a village of sudras has been burned, their women have been raped, the children and the old men have been forced into the burning houses. And all this goes on. Nobody ever rebels against it. And what have the sudras done? They do all the cleaning jobs. They should be highly respected. Without them, your society would be in absolute difficulty. They should be paid better because they are doing your dirtiest jobs, but they are not even allowed to live in the town -- they have to live outside. Even to touch their shadow defiles you.

Can you think of madness going any further? The shadow is nonexistential; it has no existence at all. But the shadow of a Sudra touching you means that you have to immediately take a bath, change clothes -- you have been defiled.

And Manu wrote all these laws for the Hindu society five thousand years ago. For five thousand years, Hindu society has been torturing one-fourth of its population. When was the golden age? It has never been,

except in the imagination of senile people.

THIS, HOWEVER, IS THE OTHER DANGER... HE WHO IS OF THE MOB REMEMBERS BACK TO HIS GRANDFATHER -- WITH HIS GRANDFATHER, HOWEVER, TIME STOPS.
THUS ALL THAT IS PAST IS HANDED OVER: FOR THE MOB COULD ONE DAY BECOME MASTER, AND ALL TIME BE DROWNED IN SHALLOW WATERS.

THEREFORE, O MY BROTHERS, IS A new nobility NEEDED: TO OPPOSE ALL MOB-RULE AND ALL DESPOTISM AND TO WRITE ANEW UPON NEW LAW-TABLES THE WORD: `NOBLE'. Zarathustra is so beautiful, so human in his each statement.

He is saying, "A new nobility is needed. The mob has turned almost inhuman and we have to create a new nobility with new laws. And on the new law-tables the word `Noble' should be written." Up to now we have lived in utter crudeness, primitiveness, ignobility.

FOR MANY NOBLEMEN ARE NEEDED, AND NOBLEMEN OF MANY KINDS, FOR NOBILITY TO EXIST! OR, AS I ONCE SAID IN A PARABLE: `PRECISELY THIS IS GODLINESS, THAT THERE ARE GODS BUT NO GOD!' We need such noble people, such superhuman beings, which can be called a despot, a dictator-god -- a diffused godliness. And you have to see how ignoble our acts have been.

The people who crucified Jesus -- was that a noble act? It was the rule of the mob. Jesus had not done any crime; he had not harmed anybody. Certainly he said things which were revolutionary, but to follow him or not is up to you; to agree with him or not is up to you. It is one of the fundamental rights of man to have freedom of speech. All that he had done was to practice freedom of speech, and crucifixion was the reward.

O MY BROTHERS, I DIRECT AND CONSECRATE YOU TO A NEW NOBILITY: YOU SHALL BECOME BEGETTERS AND CULTIVATORS AND SOWERS OF THE FUTURE --
TRULY, NOT TO A NOBILITY THAT YOU COULD BUY LIKE SHOPKEEPERS WITH SHOPKEEPERS' GOLD: FOR ALL THAT HAS A PRICE IS OF LITTLE VALUE. LET WHERE YOU ARE GOING, NOT WHERE YOU COME FROM, HENCEFORTH BE YOUR HONOUR!

I would like to repeat it again: LET WHERE YOU ARE GOING, NOT WHERE YOU COME FROM, HENCEFORTH BE YOUR HONOUR! Not your past, not your forefathers -- they cannot give you any honor. The only honor should be in where you are going -- to create a better future, to create a better humanity, to create a nobility, to create a godliness, a perfume that surrounds the whole existence.
And it is within your power.

But you have been suffocated by the past and its madness. You have not been allowed to grow your own flowers and release your own fragrance.

YOUR WILL AND YOUR FOOT THAT DESIRES TO STEP OUT BEYOND YOU -- LET THEM BE YOUR NEW HONOUR!

Going beyond yourself -- because you are just a bundle of past heritage; you will have to drop all this mad luggage that you are carrying with so much care. Step beyond yourself, and let this be your honor.

TRULY, NOT THAT YOU HAVE SERVED A PRINCE -- OF WHAT ACCOUNT ARE PRINCES NOW! -- OR HAVE BECOME A BULWARK TO THAT WHICH STANDS, THAT IT MAY STAND MORE FIRMLY!
NOT THAT YOUR FAMILY HAVE GROWN COURTLY AT COURTS AND YOU HAVE LEARNED TO STAND FOR LONG HOURS IN SHALLOW POOLS, MOTLEY-COLORED LIKE A FLAMINGO:
FOR BEING ABLE TO STAND IS A MERIT WITH COURTIERS; AND ALL COURTIERS BELIEVE THAT PART OF THE BLISS AFTER DEATH IS -- BEING ALLOWED TO SIT!
O MY BROTHERS, YOUR NOBILITY SHOULD NOT GAZE BACKWARDS, BUT OUTWARD! -- FORWARDS. YOU SHALL BE FUGITIVES FROM ALL FATHERLANDS AND FORE-FATHERLANDS!
YOU SHALL LOVE YOUR CHILDREN'S LAND:

He goes on throwing in new insights one after another. You have always respected the old -- have you respected the child? You have always respected the past -- have you ever respected your children's future?

YOU SHALL LOVE YOUR CHILDREN'S LAND: LET THIS LOVE BE YOUR NEW NOBILITY -- THE UNDISCOVERED LAND IN THE FURTHEST SEA! I BID YOUR SAILS SEEK IT AND SEEK IT!
YOU SHALL MAKE AMENDS TO YOUR CHILDREN FOR BEING THE CHILDREN OF YOUR FATHERS:
THUS YOU SHALL REDEEM ALL THAT IS PAST! THIS NEW LAW-TABLE DO I PUT OVER YOU!

Being redeemed from the past is a great spiritual freedom -- as if you are absolutely new on the earth; you don't have any past. You are as fresh as a roseflower opening this morning, as fresh as the dewdrops on the lotus leaf, as fresh as the morning breeze, as fresh as the first ray of the sun early in the morning.
Get free of the past.

The past is the only barrier in your spiritual growth. And getting free of it is not a difficult thing, because it is only your memories.
It is just in your mind.

And to clean the mind of all the dust that the past has left over it will make your consciousness a mirror -- so clean that you can reflect the whole future in it: the new nobility, the new values, the superman.

I was surprised to find the word *godliness* used by Zarathustra, because perhaps for twenty-five centuries nobody has used that word. I have been using it, destroying God as a person and reviving a new sense, a new sensitivity about godliness, as a quality.

God created man, and that is something to be hated and to be ashamed of; because to be created means to be nothing but puppets. Then you don't have your own soul. And if somebody can create you he can de-create you. You are just in the hands of a despot.

Godliness, on the other hand, is something that *you* are to create. God made you all slaves; godliness will make you all supermen, creators. That will be your greatest creation.

Godliness consists of innocence, of silence, of peace, of truth, of authenticity, of the experience of your own inner light, your own inner being -- the experience of your eternity.
Godliness is going to be the future religion of man.

God has to be worshiped; godliness has not to be worshiped but to be created. And by creating godliness you reach to your highest peak of consciousness, to the most beautiful space and the greatest ecstasy.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #20
Chapter title: The convalescent

17 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE CONVALESCENT
ONE MORNING NOT LONG AFTER HIS RETURN TO HIS CAVE, ZARATHUSTRA PASSES THROUGH A PERIOD OF SEVEN DAYS WHEN HE IS AS DEAD. WHEN HE FINALLY COMES TO HIMSELF, HE FINDS HE IS SURROUNDED BY FRUITS AND SWEET-SMELLING HERBS BROUGHT TO HIM BY HIS ANIMALS. ON SEEING HIM AWAKE, HIS ANIMALS ASK ZARATHUSTRA IF HE WOULD NOT NOW STEP OUT INTO THE WORLD WHICH IS WAITING FOR HIM: `THE WIND IS LADEN WITH HEAVY FRAGRANCE THAT

LONGS FOR YOU AND ALL THE BROOKS WOULD LIKE TO RUN AFTER YOU,' THEY TELL HIM....
`FOR BEHOLD, O ZARATHUSTRA! NEW LYRES ARE NEEDED FOR YOUR NEW SONGS.
`SING AND BUBBLE OVER, O ZARATHUSTRA, HEAL YOUR SOUL WITH NEW SONGS, SO THAT YOU MAY BEAR YOUR GREAT DESTINY, THAT WAS NEVER YET THE DESTINY OF ANY MAN!
`FOR YOUR ANIMALS WELL KNOW, O ZARATHUSTRA, WHO YOU ARE AND MUST BECOME: BEHOLD, YOU ARE THE TEACHER OF THE ETERNAL RECURRENCE, THAT IS NOW YOUR DESTINY!
`THAT YOU HAVE TO BE THE FIRST TO TEACH THIS DOCTRINE -- HOW SHOULD THIS GREAT DESTINY NOT ALSO BE YOUR GREATEST DANGER!
`BEHOLD, WE KNOW WHAT YOU TEACH: THAT ALL THINGS RECUR ETERNALLY AND WE OURSELVES WITH THEM, AND THAT WE HAVE ALREADY EXISTED AN INFINITE NUMBER OF TIMES BEFORE AND ALL THINGS WITH US.
`YOU TEACH THAT THERE IS A GREAT YEAR OF BECOMING, A COLOSSUS OF A YEAR: THIS YEAR MUST, LIKE AN HOUR-GLASS, TURN ITSELF OVER AGAIN AND AGAIN, SO THAT IT MAY RUN DOWN AND RUN OUT ANEW:
`SO THAT ALL THESE YEARS RESEMBLE ONE ANOTHER, IN THE GREATEST THINGS AND IN THE SMALLEST, SO THAT WE OURSELVES RESEMBLE OURSELVES IN EACH GREAT YEAR, IN THE GREATEST THINGS AND IN THE SMALLEST.
`AND IF YOU SHOULD DIE NOW, O ZARATHUSTRA: BEHOLD, WE KNOW TOO WHAT YOU WOULD THEN SAY TO YOURSELF -- BUT YOUR ANIMALS ASK YOU NOT TO DIE YET!
`YOU WOULD SAY -- AND WITHOUT TREMBLING, BUT RATHER GASPING FOR HAPPINESS: FOR A GREAT WEIGHT AND OPPRESSION WOULD HAVE BEEN LIFTED FROM YOU, MOST PATIENT OF MEN!
`"NOW I DIE AND DECAY," YOU WOULD SAY," AND IN AN INSTANT I SHALL BE NOTHINGNESS. SOULS ARE AS MORTAL AS BODIES.
`"BUT THE COMPLEX OF CAUSES IN WHICH I AM ENTANGLED WILL RECUR -- IT WILL CREATE ME AGAIN! I MYSELF AM PART OF THESE CAUSES OF THE ETERNAL RECURRENCE.
`"I SHALL RETURN, WITH THIS SUN, WITH THIS EARTH, WITH THIS EAGLE, WITH THIS SERPENT -- NOT TO A NEW LIFE OR A BETTER LIFE OR A SIMILAR LIFE:
`"I SHALL RETURN ETERNALLY TO THIS IDENTICAL AND SELF-SAME LIFE, IN THE GREATEST THINGS AND IN THE SMALLEST, TO TEACH ONCE MORE THE ETERNAL RECURRENCE OF ALL THINGS,
`"TO SPEAK ONCE MORE THE TEACHING OF THE GREAT NOONTIDE OF EARTH AND MAN, TO TELL MAN OF THE
SUPERMAN ONCE MORE.
`"I SPOKE MY TEACHING, I BROKE UPON MY TEACHING: THUS MY ETERNAL FATE WILL HAVE IT -- AS PROPHET DO I PERISH!
`"NOW THE HOUR HAS COME WHEN HE WHO IS GOING DOWN SHALL BLESS HIMSELF. THUS -- ENDS ZARATHUSTRA'S DOWN-GOING.'"
WHEN THE ANIMALS HAD SPOKEN THESE WORDS THEY FELL SILENT AND EXPECTED THAT ZARATHUSTRA WOULD SAY SOMETHING TO THEM: BUT ZARATHUSTRA DID NOT HEAR THAT THEY WERE SILENT. ON THE CONTRARY, HE LAY STILL WITH CLOSED EYES LIKE A SLEEPER, ALTHOUGH HE WAS NOT ASLEEP: FOR HE WAS CONVERSING WITH HIS SOUL. THE SERPENT AND THE EAGLE, HOWEVER, WHEN THEY FOUND HIM THUS SILENT, RESPECTED THE GREAT STILLNESS AROUND HIM AND DISCREETLY WITHDREW.
... THUS SPAKE ZARATHUSTRA.

There are many beautiful parables in the ancient literature. People have enjoyed them, but have rarely understood them. A parable is something like poetry; it is more symbolic. One has to dig deep to find the treasure hidden in it. Apparently, it is only a story and it appears that it is only for entertainment, but this is not true.

The ancient parables of Panch Tantra, or the parables in the life of Gautam Buddha, or the parables of Aesop in the West, all have tremendous spiritual significance. They have been written in such a way, or told in such a way that even children can enjoy them -- but to find their meaning, a sage is needed.

It was just an old device used when there were no written books, when writing was not yet invented, and things had to be told from the teacher to the disciple. The parable greatly served the purpose, because it can be easily remembered, and because it has many layers of meaning -- at least at the lowest everybody can remember it.

At its highest, only those who have that quality of consciousness.... For example, all these parables are based on dialogues between animals, or between animals and man. And we know that animals don't speak. Still, around the world the same pattern has been followed; and great truths have been expressed through the animals.

The animal is a symbol of absolute innocence. Even a child is not so innocent; even a child starts becoming diplomatic, political from the very beginning, because he's surrounded by an atmosphere which

contaminates his consciousness.

The smallest child will smile at the mother -- not that he really feels like smiling; his smile is no different from the smile of Jimmy Carter -- he knows that by smiling he persuades the mother. His smiling is diplomatic; it is not from his heart. It is not that he is very happy, seeing the mother, but he depends on the mother. His whole nourishment is in the hands of the mother -- he has to keep her happy. He smiles, not without some reason -- his smile is not innocent.

In the parables animals have been used because they are absolutely uncontaminated by human cunningness, diplomacy, and dirty politics. They are absolutely simple and innocent. They represent innocence -- an innocence which, even though it may not speak, its very presence radiates truth. Today's fragment on Zarathustra starts with a small parable.

ONE MORNING NOT LONG AFTER HIS RETURN TO HIS CAVE, ZARATHUSTRA PASSES THROUGH A PERIOD OF SEVEN DAYS WHEN HE IS AS DEAD. In parables everything has to be searched, because one never knows where the meaning has been hidden in its words. For example: ZARATHUSTRA PASSES THROUGH A PERIOD OF SEVEN DAYS. Seven days are symbolic and significant; they are symbolic of the seven stages of human consciousness. For centuries the so-called crowd of humanity has known only one stage, in which we live -- the so-called consciousness.

It was only in this century in the West that Sigmund Freud and his colleagues introduced the very shocking idea of the unconscious mind -- because he was working with dreams, with hypnosis, with analysis, and he found a great unconscious space in man, of which he is not aware; although it affects his actions, his ideas, his behavior, his whole life-style.

Sigmund Freud became more interested in your unconsciousness than in what you call your consciousness because your consciousness, he found, is not reliable. You lie, and you lie so sincerely that it is very difficult to detect it. You don't even know that you are lying. You have become so habituated to lying that it appears to you that you are telling the truth.

But when you are asleep you are beyond the control of all the religions, of all so-called moralities, societies, cultures, civilizations. Suddenly you are more authentic. Your dreams say much truer things about you than you say yourself. You may even contradict them; you may find it very difficult to believe that this has come from your own unconscious.

Sigmund Freud brought to the light one more stage of your consciousness which he called the unconscious mind. His disciple and later on his rival, Carl Gustav Jung, tried going even deeper than the unconscious, and discovered that everybody is carrying within his being a collective unconscious -- which is not his, which belongs to thousands of years, which carries the whole past in it.

It was even more shocking: we are not aware that we are carrying the whole history of humanity. But in the East we have been aware of these stages: the unconscious, the collective unconscious, and one more, which perhaps soon the West will have to find -- the universal unconscious. The collective unconscious is concerned only with humanity; the universal unconscious is concerned with the whole universe. You are not only carrying, in subtle forms, the whole history of mankind, you are carrying within you the whole history of the universe itself.

These are the three stages below your so-called conscious mind. I am calling it so-called because in the East we have found the *real* conscious mind. The so-called conscious mind is only utilitarian -- a small part which is useful for day to day work, but it cannot give you a glimpse of the truth.

Just as these are the stages below your conscious mind, the East has been aware of a similar three stages above your conscious mind. And that seems very rational and very scientific, because it balances you. The East, for at least twenty-five centuries, has been absolutely aware that above your conscious mind is the superconscious mind, and above the superconscious mind is the collective superconscious mind, and above the collective superconscious mind is the universal superconscious mind.

These seven stages have been referred in many ways, but in Zarathustra's parable his being for seven days in a strange state which looked as if he is almost dead -- he was alive... he passed through all these seven stages, from the lowest to the highest. He discovered his whole rainbow of consciousness -- the seven colors, the whole spectrum. And when he awoke after seven days he was not the old Zarathustra. The superman had arrived, who was fully conscious of his whole being. There was not even a small corner within him anymore which was dark. All was light. And this is what has been referred to as self-knowledge, or enlightenment, or awakening to your ultimate reality.

WHEN HE FINALLY COMES TO HIMSELF, HE FINDS HE IS SURROUNDED BY FRUITS AND SWEET-SMELLING HERBS BROUGHT TO HIM BY HIS ANIMALS.

Perhaps animals can fall in rapport with a man who is aware of his whole being; no language is needed. But they were taking care of Zarathustra. They had brought fruits and herbs and they were waiting for his awakening.

ON SEEING HIM AWAKE, HIS ANIMALS ASK ZARATHUSTRA IF HE WOULD NOT NOW STEP OUT INTO THE WORLD WHICH IS WAITING FOR HIM.

Now he's ready. The thing for which he was waiting has happened to him. He has arrived to the optimum awakening. It is time: go down to man; they are groping in darkness.

`THE WIND IS LADEN WITH HEAVY FRAGRANCE THAT LONGS FOR YOU AND ALL THE BROOKS WOULD LIKE TO RUN AFTER YOU,' THEY TELL HIM. The parable indicates one significant thing: a man like Zarathustra can be understood only by innocence. Not by the knowledgeable, not by the scholars, not by those who have lost themselves in beautiful words and theories and philosophies, but by those who are utterly silent.

`FOR BEHOLD, O ZARATHUSTRA! NEW LYRES ARE NEEDED FOR YOUR NEW SONGS. You are no longer the old Zarathustra who had gone to sleep. In these seven days you have died and you have resurrected; you are an absolutely new man. You will need new lyres for your new songs.

SING AND BUBBLE OVER, O ZARATHUSTRA, HEAL YOUR SOUL WITH NEW SONGS, SO THAT YOU MAY BEAR YOUR GREAT DESTINY, THAT WAS NEVER YET THE DESTINY OF ANY MAN!
FOR YOUR ANIMALS WELL KNOW, O ZARATHUSTRA, WHO YOU ARE AND MUST BECOME: BEHOLD, YOU ARE THE TEACHER OF THE ETERNAL RECURRENCE, THAT IS NOW YOUR DESTINY!'

This concept of eternal recurrence has to be understood. This is one of the most significant contributions of Zarathustra to humanity. There are religions which believe that there is only one life: Christianity, Judaism, Mohammedanism. They think life begins when you are born and ends when you die. Of course your soul does not end, but you will not have another life. Your soul will be presented before God to be judged.

The three other religions, Hinduism, Jainism, and Buddhism, believe in reincarnation -- man goes on being born. Just as Charles Darwin thinks that man has evolved out of the chimpanzees, or apes, or monkeys, these three religions, for centuries, have believed that man's soul has been passing through different forms according to his actions. And man is the highest form that human consciousness comes to, but it has been moving from other animals.

Perhaps the differences in human beings are based on their coming through different sources: somebody's soul has moved from the elephants, somebody's soul has moved from the lions, somebody's soul has moved from the eagles. Naturally, they will be carrying some characteristics of their past life. And there is not only one past life, there are thousands of past lives. You have moved from one animal to another, each higher than the first.

And man is not the end. Just as you have been transcending other animals, one day you have to transcend man, too. The idea of evolution is not new; it has dominated the whole East for as far back as there are any references available. Man has been moving on from lower forms of animals to higher forms. This is called the theory of reincarnation.

Zarathustra has a third concept, and he's the only one as far as the theory of recurrence is concerned. But his theory has something beautiful about it, and it has to be understood without any prejudice. Just as seasons move: after summer come the rains, after rains comes the winter, after winter comes the summer -- it is a circle. Zarathustra says, just like modern science, that everything moves in a circle. The earth goes around the sun, and the sun itself is going around some sun about which science has only guesswork. We have not yet been able to discover that faraway sun, around which our sun is moving. And all the stars are moving in circles. The circle seems to be the natural way of movement.

Zarathustra says, "Consciousness, life, *everything* moves in a circle. It recurs again and again." When for the first time you understand him, it feels very strange. What he is saying, in other words, is that we have met in this Chuang Tzu Hall millions of times before, and I have been saying the same things to you -- and this is not the first time you have laughed. And this will go on eternally, again and again, in Chuang Tzu Hall. The same people will be meeting, and talking, and laughing, and singing, and there will not be even a

little difference.

His idea is strange, but looking at the circular movement in existence everywhere, there is a possibility that howsoever crazy it may seem, Zarathustra may be right. For eternity... the circle may be very big, it may be repeated after millions of years, but he insists that there is recurrence. What you see today has been there millions of times, and will be there millions of times again.

The animals say to him, "Zarathustra, now go to man. This is going to be your destiny: to teach them the philosophy of recurrence. This is what you have discovered in these seven days. This is what you have come to know in these seven days' absolute silence." There is no way to refute, and there is no way to support. I will not say he is right, I will not say he is wrong. All that I can say is that he has a great idea -- unique, original. Nobody has talked about it before and nobody has ever dared again -- because people laugh at it.

But this is the law of life: the fall comes and the leaves fall from the trees; and new leaves replace them, and again the fall comes -- and the same thing happens again. Every morning the sun rises, and every evening it sets; every day you are hungry, and every day you are thirsty. Just look at your life, and you will find you are moving in circles; every day is a circle. Just like the clock, the hands of your life go on moving in a circle. They pass through the same territory.

Perhaps Zarathustra has seen a glimpse of something which has yet to be decided whether it is true or not. But for twenty-five centuries people have ignored it. They have not even discussed it. That is ugly. You can deny a doctrine, you can say it is not true, you can give proofs why it is not true -- that is acceptable. Or, you may prove it right, and give arguments and proofs and evidence. But to ignore it, what could be the psychology behind it?

My own understanding is that man is afraid to talk about it. Man is afraid because, who knows? -- it may be true. It is better not to talk about such things, because if it is true it will change your whole life's values. You will have to think anew about everything, because you will be getting the same wife, the same children, the same parents again and again and again. And there is no end to it. It will create really a great boredom if somebody proves it right. Perhaps out of fear people have ignored it.

Nobody has given any reasons against or for. I can only say one thing: the idea is immensely original and should be respected, should be discussed, should be explored. There is every possibility that it may be true. But by ignoring it, you are behaving like the ostrich. Just by closing your eyes it does not mean that the world has disappeared.

`THAT YOU HAVE TO BE THE FIRST TO TEACH THIS DOCTRINE -- HOW SHOULD THIS GREAT DESTINY NOT ALSO BE YOUR GREATEST DANGER! This is going to be your destiny, to teach this doctrine. But this is also going to be your great danger, because nobody is going to like it. Nobody is going even to hear it. It will shake their foundations of life. It will create such great phobia: "My God, I will have eternally to be married to the same woman. I was thinking that it is only a question of one life. Somehow much has passed, a little bit remains -- that too will pass -- but eternally?"

You can say that you can divorce now, but that will not make any difference to the doctrine -- that simply means you will have to divorce her again. Whatever you are going through, you will have to go through millions of times, eternally. This is the wheel of life that will go on moving.

So the animals say to him, "This is your great destiny, because you are the first man to teach this doctrine. But remember this is your great danger, too, because nobody's going to like the idea."

It is terrifying, if you think over it in the night, lying down in your bed in the darkness, "My God, again and again, in the same room, on the same bed... millions of times I have been lying on this bed, and still millions of times more?" In fact, there is no end to it... forever and forever. You may have nightmares. It is a nightmare if it is true -- an eternal nightmare that goes on repeating.

But my own experience is that Zarathustra is using it just as a device -- a great device to make you utterly bored, so that you have to do something to jump out of the wheel of recurrence. If you don't do anything, then mechanically you will go on moving in the wheel.

You have to do some conscious act to attain freedom -- freedom from the clutches of the eternal law of recurrence. And I think the device is great. If you understand that this is going to be so, then something has to be done right now to get out of the way, to become an exception to the law. Perhaps that is the hidden intention of Zarathustra.

The theory of recurrence may not be true, but it can be used as a great device for people to go beyond themselves. It can create the right atmosphere for transformation. I would support the theory of recurrence

for the simple reason that it can make you think again: don't repeat anything in this life; start changing from today. Learn not to repeat, so that one day you can be out of the mechanical recurrence.

But people go on repeating the same thing, sometimes in spite of themselves. So many people have told me they want to stop smoking. I said, "Then who is preventing you? At least I'm not preventing you. Why are you bothering me? If I want to start smoking I will not ask anybody. If I have not started smoking it is not because somebody advised me. Who is preventing you? *you* want to stop."

They feel shocked, because they were thinking I would show sympathy. They say, "We have tried many times but again and again the urge comes with such force that we forget all our decisions. We forget all our willpower, and we start even arguing in favor of smoking: just one cigarette, once in a while, cannot be so harmful. But one cigarette brings another in."

Just look at your life. If you are repetitive in your life, perhaps you will be repetitive on a larger scale -- what Zarathustra calls recurrence. You commit the same mistakes again and again. You get angry and you repent, and your repentance is not going to prevent you because it is a pattern. First you get angry, then you repent, then you get angry again, then you repent.... The repentance is really to erase the feeling of guilt that you became angry -- now you are again ready to be angry, the guilt is gone.

It happened once: Ramakrishna was asked by a man, "I'm going to Varanasi...." Every twelve years people gather near the Ganges to have a holy dip, and Hindus believe that whatever sins you have committed in twelve years are washed out -- just one dip. It is a very cold season, and the water is ice-cold, coming directly from the Himalayan ice. So even one dip is enough to freeze your blood, and people jump out. But now for twelve years they are again free to commit the same things. After twelve years they will come again.

This man was going to take a holy dip, and he was a devotee of Ramakrishna, so he went just to touch his feet and to get his blessings. Ramakrishna said, "Where are you going?" He said, "I am going for a holy dip."

Ramakrishna said, "If you are going, very good. You can take one dip for me too, because I am not going; the water is too cold. And anyway, I have not committed any sin, so why unnecessarily harass the Ganges, where so many people are. And I am also afraid: I have not committed any sin, and so many people are throwing their sins into the Ganges... entering into the Ganges is dangerous -- some sins may get stuck to me. So you can take one dip for me too."

The man said, "Are you kidding or what?"Ramakrishna said, "To tell you the truth... but I'm not preventing you. Have you seen those big trees standing by the side of the Ganges?"

He said, "Yes, because twelve years ago I went for the holy dip, and I saw really big trees, huge trees."

Ramakrishna said, "Do you know their purpose, why they are standing there?" He said, "How am I supposed to know the purpose of the trees, why they are standing there? Today you are in a strange mood."

Ramakrishna said, "I will tell you their purpose. When you take the dip it is not the Ganges that the sins are worried about, it is the coldness of the water. So they jump out, sit on the trees and wait for you. How long can you remain in the Ganges?"

The man said, "How long? I cannot remain for more than two minutes; the water is too cold."

So Ramakrishna said, "Yes, as you come out they jump back on you. And remember, sometimes it happens that somebody else's sins may also jump on you. Seeing that a very good guy... just for a change; they have tortured somebody enough, now torture this fellow. So be very alert; when you are passing under those trees, be careful!"

He said, "How I can be careful? -- because I don't see anything. I don't see the sins." Ramakrishna said, "It is up to you. It is a very dangerous thing that you are doing. If you hear me, think it over. There is no hurry; you can go tomorrow. The Ganges will be there, and those trees will be there."

The man remained awake the whole night. He thought again and again, and the idea looked meaningful -- although it was a pure device; there was no truth in it.

Neither is there is any truth in the idea that by taking a dip in the Ganges your sins are washed away. If it was so cheap then you could do every kind of thing you wanted to do for twelve years, and then after twelve years just for one day go to the Ganges, and take a dip.

And particularly now there is no need even to go to the Ganges. The Ganges water can be supplied by pipes throughout the country. So just in your bathroom, take a shower. And why wait for twelve years? Every day keep yourself fresh for new sins to commit.

Devices can be helpful. And devices need not be true or false; if they are helpful they are true. And I say, the theory of recurrence can be of immense help to many people; hence it has a truth.

`BEHOLD, WE KNOW WHAT YOU TEACH: THAT ALL THINGS RECUR ETERNALLY AND WE OURSELVES WITH THEM, AND THAT WE HAVE ALREADY EXISTED AN INFINITE NUMBER OF TIMES BEFORE AND ALL THINGS WITH US.
`YOU TEACH THAT THERE IS A GREAT YEAR OF BECOMING, A COLOSSUS OF A YEAR: THIS YEAR MUST, LIKE AN HOUR-GLASS, TURN ITSELF OVER AGAIN AND AGAIN, SO THAT IT MAY RUN DOWN AND RUN OUT ANEW.

You have seen an ancient device for measuring time. Just a glass made in the shape of a drum is filled with sand, and the sand goes on falling through slowly, slowly. The passage is very narrow. In one hour the upper glass is empty; the lower glass is full. And the device is made in such a way that when the upper glass is empty, completely empty, the lower glass moves up and the upper glass moves down. Again, the same sand, the same glass and the same recurrence.

The animals are saying...

LIKE AN HOUR-GLASS, TURN ITSELF OVER AGAIN AND AGAIN, SO THAT IT MAY RUN DOWN AND RUN OUT ANEW:
`SO THAT ALL THESE YEARS RESEMBLE ONE ANOTHER, IN THE GREATEST THINGS AND IN THE SMALLEST, SO THAT WE OURSELVES RESEMBLE OURSELVES IN EACH GREAT YEAR, IN THE GREATEST THINGS AND IN THE SMALLEST.
`AND IF YOU SHOULD DIE NOW, O ZARATHUSTRA: BEHOLD, WE KNOW TOO WHAT YOU WOULD THEN SAY TO YOURSELF -- BUT YOUR ANIMALS ASK YOU NOT TO DIE YET!
`YOU WOULD SAY -- AND WITHOUT TREMBLING, BUT RATHER GASPING FOR HAPPINESS: FOR A GREAT WEIGHT AND OPPRESSION WOULD HAVE BEEN LIFTED FROM YOU, MOST PATIENT OF MEN!
`"NOW I DIE AND DECAY," YOU WOULD SAY, "AND IN AN INSTANT I SHALL BE NOTHINGNESS. SOULS ARE AS MORTAL AS BODIES.
`"BUT THE COMPLEX OF CAUSES IN WHICH I AM ENTANGLED WILL RECUR -- IT WILL CREATE ME AGAIN! I MYSELF AM PART OF THESE CAUSES OF THE ETERNAL RECURRENCE.
`"I SHALL RETURN, WITH THIS SUN, WITH THIS EARTH, WITH THIS EAGLE, WITH THIS SERPENT -- NOT TO A NEW LIFE OR A BETTER LIFE OR A SIMILAR LIFE:
`"I SHALL RETURN ETERNALLY TO THIS IDENTICAL AND SELF-SAME LIFE, IN THE GREATEST THINGS AND IN THE SMALLEST, TO TEACH ONCE MORE THE ETERNAL RECURRENCE OF ALL THINGS,
`"TO SPEAK ONCE MORE THE TEACHINGS OF THE GREAT NOONTIDE OF EARTH AND MAN, TO TELL MAN OF THE SUPERMAN ONCE MORE.
`"I SPOKE MY TEACHING, I BROKE UPON MY TEACHING: THUS MY ETERNAL FATE WILL HAVE IT -- AS PROPHET DO I PERISH!
`"NOW THE HOUR HAS COME WHEN HE WHO IS GOING DOWN SHALL BLESS HIMSELF. THUS -- ENDS ZARATHUSTRA'S DOWN-GOING.'"
WHEN THE ANIMALS HAD SPOKEN THESE WORDS THEY FELL SILENT AND EXPECTED THAT ZARATHUSTRA WOULD SAY SOMETHING TO THEM: BUT ZARATHUSTRA DID NOT HEAR THAT THEY WERE SILENT. ON THE CONTRARY, HE LAY STILL WITH CLOSED EYES LIKE A SLEEPER, ALTHOUGH HE WAS NOT ASLEEP: FOR HE WAS CONVERSING WITH HIS SOUL. THE SERPENT AND THE EAGLE, HOWEVER, WHEN THEY FOUND HIM THUS SILENT, RESPECTED THE GREAT STILLNESS AROUND HIM AND DISCREETLY WITHDREW.

Hearing the animals is symbolic. It means as if the universal life, the *anima* itself, spoke to Zarathustra: "This is your destiny, to go to men and to teach them the theory of eternal recurrence. But remember, your destiny is also very dangerous." Listening to these animals Zarathustra closed his eyes, and it seemed as if he had fallen asleep. But he was not asleep. He was in deep meditation, consulting with his own soul. About what was he consulting with his own soul?

"Is it the right hour for me to take this dangerous path and to go to men, whom I know perfectly well are deaf and blind and are not going to see any truth, and are not going to listen about any truth? Is it time for me? Has my hour come? Is it the noontide I have been waiting for? If the hour has come then I will take the challenge and I will go to men -- to be laughed at or to be crucified, but I will deliver the message that existence itself has given to me.

"These animals, who have never spoken, who never speak, seem to have become vehicles of existence, and what they are saying is absolutely true. This is my finding. In those seven days I have come across the discovery of eternal recurrence. But the question is, is the time ripe? -- because I don't want to reach humanity before the right time. I want to reach exactly at the time when at least a few people will be ready to hear me, and to understand me."

That's what he was conversing about with his own soul. And the parable ends with a beautiful and

graceful expression of his animals. The serpent and the eagle, seeing him silent... RESPECTED THE GREAT STILLNESS THAT WAS SURROUNDING HIM AND DISCREETLY WITHDREW. Even man is not so discreet, is not so respectful of the silence of a master, of the silence of the meditator.

I am reminded of one instance of this century. One of the greatest enlightened men was Raman Maharshi, in South India, on the mountain of Arunachal. He was not a man of many words; he was not very educated either. He was only seventeen when he escaped into the mountains in search of himself. He was a very silent man, and people used to go particularly to have a taste of his silence.

One thing very miraculous was watched by every comer: whenever he sat in the veranda of the temple, waiting for people who wanted to sit with him in silence, a cow used to come without fail, exactly at the right time. She would sit there, and people could not believe it: "What kind of cow is that?" And when Raman Maharshi moved inside his room, and everybody dispersed, the cow would come close to the window and put her head inside -- just to say goodbye, every day. And then she would go back. Then tomorrow she would come again.

It went on continually for years. But one day she did not turn up, and Raman Maharshi said, "She must be either very ill or she must be dead. I must go in search of her."

The people said, "It doesn't look right for a man of your heights to go in search of a cow." But Raman Maharshi did not listen to the people, he went. People followed, and the cow was found. She had fallen in a ditch.

She had become old. She was coming, she was on the way, but she had slipped and had fallen into the ditch.

But she was still alive, and as Raman Maharshi reached her, sat by her side, the cow had tears in her eyes. And she put her head into Raman Maharshi's lap and died.

Raman Maharshi told his people,"A great temple should be made in her memory here, because she has died enlightened -- she will not be born even as a human being." And even today the temple stands there, with a statue of the cow inside.

Perhaps we have not made much effort to communicate with animals, with trees, with mountains, with rivers. Certainly their language cannot be our language; some other ways have to be found. But in silence many people have experienced a harmony with the trees, with the animals, with the birds.

So it is not only a parable, it is also an indication of a possibility for the future. Man just has to explore... there is so much to explore! But we are engaged in trivia. We are not concerned with the real and great values of life. We are not concerned even with life itself and its different forms. All these are different forms of the same life which we are made of -- the same stuff. There must be some way of communion.

Zarathustra was in silence, conversing with himself, searching for a decision to go down from the mountains, from the animals and their innocence to the men who are full of self-conceit and cunningness and who think that they know, although they know nothing.

This fragment does not say what was the conclusion of the communion with his own soul, but the coming fragment is concerned with his going down from the mountains to humanity. So it must have been that he had heard the still, small voice of his own soul, saying, "Don't hesitate. It is a difficult destiny and dangerous too, but you have to go, because whatever you have known and seen and experienced, you have to share it."

Eternal recurrence can become a great blessing if people understand it and start changing their life from the mechanical to a more conscious and alert awareness. It is possible, because it has happened to many people. It can happen to everybody. The only question is to gather courage and to accept the challenge.

Somewhere else Zarathustra says, "Unless you gather courage to transcend yourself and your mechanicalness, your robot-like behavior, the superman, which is going to be your fulfillment, cannot be born."

... THUS SPAKE ZARATHUSTRA

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #21
Chapter title: : of the meeting with a higher man

18 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF THE MEETING WITH A HIGHER MAN
MONTHS AND YEARS PASS, AND ZARATHUSTRA'S HAIR GROWS WHITE AS HE WAITS UNTIL THE SIGN THAT IT IS TIME FOR HIS DESCENT TO MEN AGAIN. ONE DAY, WHILE SITTING OUTSIDE HIS CAVE, ZARATHUSTRA IS VISITED BY THE OLD PROPHET, WHO WARNS ZARATHUSTRA THAT HE HAS COME TO SEDUCE HIM TO HIS ULTIMATE SIN -- THAT OF PITY, PITY FOR THE `HIGHER MAN'. ZARATHUSTRA IS HORROR-STRUCK BY THIS, BUT FINALLY AGREES TO ANSWER THE CRY OF THE HIGHER MAN, TO SEEK HIM OUT AND HELP HIM.
HE LEAVES HIS CAVE, AND SETS OUT ON A PATH ON WHICH HE MEETS DIVERSE PEOPLE. FIRST, THE KINGS -- WHO TELL ZARATHUSTRA THAT THEY ARE IN SEARCH OF THE HIGHER MAN. ZARATHUSTRA INVITES THEM TO WAIT IN HIS CAVE FOR HIS RETURN. HE THEN ENCOUNTERS THE `CONSCIENTIOUS MAN OF SPIRIT' WHO WISHES TO DISCARD ALL KNOWLEDGE. HE TELLS ZARATHUSTRA, `I AM BLIND AND WANT TO BE BLIND. BUT WHERE I WANT TO KNOW, I ALSO WANT TO BE HONEST, THAT IS, SEVERE, STERN, STRICT, CRUEL, INEXORABLE.' HE CAME TO THIS CONCLUSION THROUGH ONCE HEARING ZARATHUSTRA SAYING THAT, `SPIRIT IS THE LIFE THAT ITSELF CUTS INTO LIFE.'
ZARATHUSTRA TELLS THE MAN WHERE HIS CAVE IS, AND INVITES HIM TO AWAIT HIS RETURN. NEXT, ZARATHUSTRA COMES ACROSS A SORCERER, WHO FINALLY ADMITS TO BEING FED-UP WITH HIS OWN TRICKERY; HE MEETS, TOO, THE LAST POPE ON EARTH, WHO REVEALS THAT, HAVING BEEN INTIMATE WITH GOD, HE KNOWS HOW AND WHY GOD DIED: HE SUFFOCATED THROUGH EXCESSIVE SELF-PITY.
BUT THE SORCERER AND THE OLD POPE ARE INVITED TO GO TO ZARATHUSTRA'S CAVE. NEXT ZARATHUSTRA FINDS HIMSELF FACE TO FACE WITH `THE UGLIEST MAN' -- THE MAN WHO KILLED GOD. THIS MAN IS ON HIS WAY TO ZARATHUSTRA, FINDING IN HIM HIS LAST REFUGE. HE EXPLAINS WHY GOD HAD TO DIE -- HE SAW TOO MUCH ABOUT MAN, HIS PITY KNEW NO SHAME -- SO THAT FINALLY THE UGLIEST MAN REALIZED THAT EITHER HE HIMSELF WOULD DIE OF SHAME OR TAKE REVENGE ON GOD. `MAN,' HE EXPLAINED TO ZARATHUSTRA, `COULD NOT ENDURE SUCH A WITNESS SHOULD LIVE.'
AGAIN, ZARATHUSTRA INDICATES WHERE HIS CAVE IS, AND THE UGLIEST MAN MAKES HIS WAY THERE. THE VOLUNTARY BEGGAR MEETS AND CONVERSES WITH ZARATHUSTRA, AND JOINS THE OTHERS IN HIS CAVE.
ON THIS SAME DAY AT NOONTIDE, ZARATHUSTRA IS PASSING BY A TREE WHERE HE PAUSES TO SLEEP. HE IS FILLED WITH A SENSE OF THE PERFECTION OF THE WORLD, AND WHEN HE ARISES FROM THE BED SOME TIME LATER, HE FEELS AS IF HE IS INTOXICATED.
ZARATHUSTRA MAKES FOR THE DIRECTION OF HIS CAVE. AS HE APPROACHES IT, HE HEARS THE CRY OF DISTRESS -- THE SAME CRY THAT THE OLD PROPHET HAD SAID CAME FROM `THE HIGHER MAN'. ZARATHUSTRA HURRIES FORWARD TO SEE ALL HIS VISITORS ASSEMBLED THERE -- THE KINGS, THE CONSCIENTIOUS MAN OF SPIRIT, THE SORCERER, THE OLD POPE, AND SO ON: FOR THEY ARE THE `HIGHER MEN'.
... THUS SPAKE ZARATHUSTRA.

Zarathustra has no respect for the higher man, because the higher man is nothing but the old man with a

bigger ego. He may be higher because he has power, he is a king; he may be higher because he has knowledge, which is all borrowed; he may be higher because he has virtue and a moral character, which are all rotten and old-fashioned, which are not in tune with the time at all.

Zarathustra's superman has not to be confused with the higher man. The superman is a discontinuity with man as he is. For the superman the higher man has to die -- with all his knowledge, all his virtue, all his ego -- and give place to a pure consciousness, like that of a child. The higher man is a continuity. It is the same old man decorated with money, with spirituality, with religiousness, with respectability, with power -- but basically it is the same old man. The superman is an absolute discontinuity; it is totally new. So remember that distinction in your mind.

The meetings with higher men are not meetings with the superman, although the higher man has always thought himself to be the superman. That is his egoistic attitude. The superman knows nothing of superiority -- that is his superiority. He knows only an innocent, childlike freedom. To him the whole existence is a mystery and his eyes are full of wonder, not full of knowledge. So keep both the concepts separate. The higher man is condemned, because he is pretending to be the superman. He is preventing the way for the superman to come in. He is fake, pseudo.

The superman has only one quality: he is as innocent as a newly-born child. And he is absolutely free from any burden, either of riches or of knowledge or of virtue or of saintliness. He has the whole sky available to him, because he is weightless and he can fly to the most distant star; the whole existence becomes his territory. Nothing belongs to him in one sense, and in another sense everything belongs only to him. But he is not possessive -- there is no need; all is his.

Possessiveness is always a sign of a power, and power signifies poverty, inferiority. Only the inferior man wants to be superior, because to live with inferiority is difficult. The inferior man wants to have riches, wants to have kingdoms, wants to have knowledge, wants to become a holy man, but in some way he wants to cover his inferiority so that he can forget all about it. He is not an open book; he cannot afford to be an open book. He is very secretive, because he knows what he is hiding inside himself.

The superman is just an open book. There is nothing to hide, and there is nothing to possess. In those wondering eyes of a childlike sage, all is possessed without possessing it. The superman is not poor -- not poor enough to possess, not poor enough to brag about his superiority or his holiness. He knows nothing of bragging. He is so full of joy -- a simple joy of the birds, of the flowers, of the rivers, a joy which costs nothing, because according to Zarathustra anything that has a price has no value; only things that don't have any price are valuable.

The superman has all the values, but his values are not marketable; they are not commodities. He has tremendous love, he has immense clarity, he has purity of the soul, he is unpolluted by cunningness, politics, diplomacy. He is simply what he is, and he is available to all.

This parable is about the higher men, the pretenders who think that they are supermen. Always remember: wherever there are real coins, there is always a possibility of false coins. And there is a strange law that if you have in your pocket a few false coins and a few authentic coins, your first intention will be to use the false coins, to get rid of them.The same is true in the inner life of man. The higher man is the false coin, which comes before, pretending to be the superman.

The parable is: MONTHS AND YEARS PASS, AND ZARATHUSTRA'S HAIR GROWS WHITE, AS HE WAITS UNTIL THE SIGN THAT IT IS TIME FOR HIS DESCENT TO MEN AGAIN. ONE DAY, WHILE SITTING OUTSIDE HIS CAVE, ZARATHUSTRA IS VISITED BY THE OLD PROPHET, WHO WARNS ZARATHUSTRA THAT HE HAS COME TO SEDUCE HIM TO HIS ULTIMATE SIN -- THAT OF PITY, PITY FOR THE `HIGHER MAN'.

The first thing to be understood is that a man like Zarathustra can wait patiently for the right time and the right season. He is never in a hurry. Impatience and hurry and speed are the symbols of a tense mind. Zarathustra is utterly relaxed. He becomes old, years pass, his hair grows white, but he is still waiting for the sign. But from where is the sign going to come? It is not going to come from outside; it is going to come from his innermost being. In his silence he is going to hear the still, small voice.

From outside come only orders, not signs -- commandments from others, but not authentic signs. Authentic signs come only through a silent being. The being is in tune with the universe, relaxed. It is in communion. Existence is not going to speak to you from outside; existence always speaks from your inside, because that is the closest point to existence. From outside it is a very long journey.

While he is waiting, one day, the old prophet whom he had met while he was coming to the mountains,

who used to live in the mountains in a cave... and he had wondered about the old prophet: "Is it possible that this old prophet has not heard the latest news yet, that God is dead? -- because he is still worshiping God; he is still praying to God."

Zarathustra is very clear about it: all your prayers and all your worshiping show immaturity. It shows a longing for a father-figure; it shows your fear of being alone. It also shows your fear that life is insecure. God is your security, God is your insurance. That's why all religious scriptures go on repeating, again and again, that God will save you, and that God has been sending messengers to save men.

But the reality is that man is not saved at all. Looking at man Zarathustra seems to be right: God must be dead, because man is living in such anguish, in such agony, that if there was really a "Father God," he would have done something. He is supposed to be omnipotent, all-powerful, and he cannot remove man's misery, he cannot remove man's tensions, he cannot help man to sing again, dance again under the stars?

Looking at man and his psychology, Zarathustra's conclusion seems to be absolutely correct -- God must be dead. And the people who have pretended to be His messengers, prophets, incarnations have not helped a bit. They talked about saving man, but man goes on falling from his dignity, from his humanity, from his self-respect.

Just a few days ago in Palestine, the people asked the government that they should be allowed to eat human flesh, because there is a shortage of food and there are so many people dying -- out of starvation, and people are dying from terrorists and their bombs. These corpses should not be anymore given back to the earth; they should be given to people who don't have enough to eat. It looks like a strange demand, but the government has conceded to it. Now in Palestine, to eat human flesh is legal.

And that's how things go. First they will eat the people who die naturally; they will eat the people who are killed by the terrorists, and then soon they will start killing people just to eat. Shopkeepers will start having professional killers to kill children, because the cannibals say that the meat of children is the most delicious thing in the world.

If there is a God who loves, who is compassionate, for what is He waiting? Looking at the reality, what is happening in Palestine is going to happen in almost three-fourths of the world, by the end of this century. Palestine is just a pioneer. And I am amazed that the Palestinian government has not been criticized by anybody, from any source. No government, no religious leaders, no philanthropists have condemned this as ugly.

Perhaps they know that it is going to become a necessity soon in other lands too. But man becoming a cannibal is the last fall. Even animals don't eat of their own species. No lion will eat another lion. He may die hungry, the dead body of the other lion may be available, but he will not eat it. Except man, no animal has even tried to eat of its own species. And man is God's greatest creation. THE BIBLE says He created man in His own image. If man is really God's image then God is not very godly. Man may be the image of the devil, but not of God.

Zarathustra's contributions are great. The idea that God is dead is not only a logical idea; it is very existential. Looking at the world, it cannot be accepted that it was created by a wise God. And the way it goes on falling down, it seems impossible that there is a God who protects, who saves, who takes care of His children.

This prophet had met him when he was going to the mountains for solitude, for meditations, to reach to his own silences of the heart. Again he has met the prophet.

ONE DAY, WHILE SITTING OUTSIDE HIS CAVE, ZARATHUSTRA IS VISITED BY THE OLD PROPHET, WHO WARNS ZARATHUSTRA THAT HE HAS COME TO SEDUCE HIM TO HIS ULTIMATE SIN -- THAT OF PITY, PITY FOR THE `HIGHER MAN'. ZARATHUSTRA IS HORROR-STRUCK BY THIS, BUT FINALLY AGREES TO ANSWER THE CRY OF THE HIGHER MAN, TO SEEK HIM OUT AND HELP HIM.

Zarathustra is against the very idea of pity, because it reduces the other man to a humiliating position. Zarathustra is even against compassion, because that means you are higher and the other is lower, that you are the giver and the other is the receiver. Zarathustra believes in sharing out of love -- not for pity, not for compassion, but out of your abundance. You have so much; you are burdened with so much that you want to share it. This gives dignity to the other man. You don't reduce him into a beggar.

That is one of his qualities of the superman. He will only share out of his abundance. He has no pity and he has no compassion; he knows only love. Love is the only law. Love equalizes people -- you give because you love, you give because you respect. You give and allow the man to feel, to be honored -- that is true giving. If the other man feels a beggar, if the way of your giving is such that you strengthen your ego, brag

about your giving, then you have committed a sin; it is not virtue.

That's why the old prophet says:

> HE HAS COME TO SEDUCE HIM TO HIS ULTIMATE SIN -- THAT OF PITY, PITY FOR THE `HIGHER MAN'. ZARATHUSTRA IS HORROR-STRUCK BY THIS, BUT FINALLY AGREES TO ANSWER THE CRY OF THE HIGHER MAN, TO SEEK HIM OUT AND HELP HIM.
> HE LEAVES HIS CAVE, AND SETS OUT ON A PATH ON WHICH HE MEETS DIVERSE PEOPLE. FIRST, THE KINGS....

Obviously they think they are the highest human beings, because they possess so much -- their territories, their kingdoms, their money, their power. Obviously they believe they are higher. And the kings have been forcing poets to sing songs in their praise, forcing historians to write in their praise, forcing priests to declare them almost gods.

For example, in Japan, even today, Hirohito, the king of Japan, is believed to be the direct descendant of the sun -- because the sun in Japan is thought to be a great god. In the second world war, when Japan started failing, they could not believe it. How can it be? Their king is the direct descendant of the sun itself, the greatest of gods. How can they be defeated? They could not believe their defeat. But the kings have, all over the world, managed very easily whatever they wanted to be, because they could purchase writers, historians, poets.

There is a beautiful story, a Sufi story: The king of Iran sent Mulla Nasruddin, his emissary, to India with great gifts for the emperor of India. Of course in his court there was great resentment against Nasruddin, and they were trying to conspire somehow so that when he comes he gets into trouble. They sent spies to inform them what Nasruddin says to the emperor of India.

Nasruddin said to the emperor of India, "You are a great king. You are just like the full moon in the night." And the spies immediately got the clue. They rushed back to inform the conspirators that he has said to the emperor of India, "You are the full moon." Now, what about the emperor of Iran? So when he comes, raise this question, that there is nothing more than the full moon. He will be caught. He knows nothing and he thinks that the emperor will not know anything.

When the emperor of Iran heard, he was angry, very angry, that his own ambassador should tell to another king, "You are the full moon." He said, "Wait, let Nasruddin come." Nasruddin came back, and he could not understand why there was so much tension in the court, and why the king was looking so angry. And the first question the king asked was, "You tell me, who am I? If the Indian king is the moon, full moon, then in what category do you put me?"

Nasruddin laughed. He said, "You? You are the newest moon, the second-day moon, because the first day it is impossible to see. It is just a small line. Only on the second day you can see it for a few minutes. You are the second-day moon."

But the king said, "That means he is a bigger king than me?"

Nasruddin said, "No. The second-day moon has immense possibilities to grow. And that old idiot, the Indian king... after the full moon there is only death. For the second-day moon there is more life. You are going to expand your empire; he is finished, he is spent. Who said to you that the second-day moon is lower than the full moon?" His interpretation was perfect. The king was very angry with the court people and he said, "You have been conspiring against a man of great wisdom."

Outside the court one of his friends asked him, "You are certainly very clever. You managed it. We were all so worried about what you will do."He said, "There are always ways. As far as arguments are concerned, there are always ways. They cannot catch hold of me in arguments."

Kings have been very happy to be declared great, high, holy. Their blood is royal blood, although there is no difference -- neither in their blood nor in their bones. But the kings are the first because of their brutal power. The people have accepted that they are higher.

And they have spread strange ideas in the world. In the middle ages it was thought, in England, that the Queen of England has not two feet, two legs separate, but they are joined, because nobody had seen the queen's legs. The dresses were such that they touched the floor; you could not even see the feet of the queen. And it was never contradicted by the royal families: "This is nonsense. If her legs are joined, how can the queen walk?" But the queen walked very slowly, very gracefully, and the people thought that it was because the legs are joined; somehow she manages very slowly to move.

It was only just two hundred years ago that they discovered that this is all nonsense. But it had been

believed for almost one thousand years. And the kings allowed it to be believed -- anything that makes them special and higher.

... HE MEETS DIVERSE PEOPLE. FIRST, THE KINGS -- WHO TELL ZARATHUSTRA THAT THEY ARE IN SEARCH OF THE HIGHER MAN. They have heard that Zarathustra is declaring the coming of the superman, and they think the superman and the higher man are synonymous. It is better to go to Zarathustra, and if he declares to them that they are the supermen, then it will become known to the whole country. Zarathustra has been in silence and solitude for so many years that everybody was waiting for him to come with a great wisdom, and the kings want him to authorize it: Yes, they are his supermen.

ZARATHUSTRA INVITES THEM TO WAIT IN HIS CAVE FOR HIS RETURN. HE THEN ENCOUNTERS THE `CONSCIENTIOUS MAN OF SPIRIT' WHO WISHES TO DISCARD ALL KNOWLEDGE. HE TELLS ZARATHUSTRA, `I AM BLIND AND WANT TO BE BLIND, BUT WHERE I WANT TO KNOW, I ALSO WANT TO BE HONEST, THAT IS, SEVERE, STERN, STRICT, CRUEL, INEXORABLE.' HE CAME TO THIS CONCLUSION THROUGH ONCE HEARING ZARATHUSTRA SAYING THAT, `SPIRIT IS THE LIFE THAT ITSELF CUTS INTO LIFE.'
ZARATHUSTRA TELLS THE MAN WHERE HIS CAVE IS, AND INVITES HIM TO AWAIT HIS RETURN.

The second person on the way is the man who thinks that he is conscientious and he has discarded all knowledge. He has left himself totally in the hands of God. "If He wills me to be blind then I will remain blind. I am going to be honest... SEVERE, STERN, STRICT, CRUEL, INEXORABLE." This is the priest. All the priests have remained blind, and all the priests have helped humanity to remain blind.

They are men of great conscientiousness and their whole effort is that you should not try to change anything. God has made it this way. If He has made you blind there must be wisdom in it; you should remain blind. All that is expected from you is honesty -- severe honesty, stern honesty, strict honesty, cruel honesty. Even if honesty has to be cruel you are not responsible for it. God has given you whatever is needed by you and whatever is needed by the world -- inexorable honesty.

HE CAME TO THIS CONCLUSION THROUGH ONCE HEARING ZARATHUSTRA SAYING THAT, `SPIRIT IS THE LIFE THAT ITSELF CUTS INTO LIFE.'
ZARATHUSTRA TELLS THE MAN WHERE HIS CAVE IS, AND INVITES HIM TO AWAIT HIS RETURN.
NEXT, ZARATHUSTRA COMES ACROSS A SORCERER, WHO FINALLY ADMITS TO BEING FED-UP WITH HIS OWN TRICKERY; HE MEETS, TOO, THE LAST POPE ON THE EARTH, WHO REVEALS THAT, HAVING BEEN INTIMATE WITH GOD, HE KNOWS HOW AND WHY GOD DIED: HE SUFFOCATED THROUGH EXCESSIVE SELF-PITY.

All these people are searching Zarathustra so that they can be declared by him to be his superman. The sorcerer says, "Finally I got fed-up with all my trickery. I have dropped it." And by dropping he thinks he has become a higher man. He also hopes that perhaps he will be accepted as the superman.

And then, the last he meets... THE LAST POPE ON EARTH, WHO REVEALS THAT, HAVING BEEN INTIMATE WITH GOD, HE KNOWS HOW AND WHY GOD DIED. They are all trying to persuade Zarathustra to declare *them* his superman. The pope is saying he was very intimate with God; obviously he is a higher man, a holier man than any other man. And because he knows Zarathustra says God is dead, just to persuade Zarathustra, he even says he knows how and why God died -- because he has been so intimate with him: HE SUFFOCATED THROUGH EXCESSIVE SELF-PITY.

He became tired of self-pity, for eternity. It is not an easy thing, to remain alive for eternity. One would like to die. And because he created this existence and it turned out to be a mess, out of self-pity He suffocated himself.

There is a beautiful story about Alexander the Great: When he was coming to India he passed Saudi Arabia's desert, and a man informed him, "I have heard you are interested in becoming immortal? "He said, "Yes. Do you know any way to become immortal?" The man said, "There is no problem in it. Just nearby there is a cave in which there is special water. You drink it and you become immortal."

Alexander stopped his armies. He did not take even his bodyguards with him, because they may also drink the water. He went alone in search of the cave and he found it; it was very close. And he was immensely happy.

As he stepped down towards the water, and just as he was going to take the water into his cupped hands, a crow sitting on the rock said, "Wait! Just a minute, wait!"

He looked at the crow. He could not believe his eyes -- that a crow can speak. But the crow said, "Don't be surprised. I am no ordinary crow, I have also drunk water from this source and I have become immortal. I don't know how many million years have passed. Just I wanted to say to you that before you drink the water,

think twice, because I was a fool to drink the water.

"Now I want to die. I am tired -- tired of existence, tired of its meaninglessness, but I cannot even commit suicide. There is no way to die. I have tried everything. I have drunk every kind of poison; I have allowed poisonous cobras to bite me, but nothing affects me. I have hit my head with stones, but got not even a scratch. Just think of me: I have completely forgotten how many million years... And it is so tiresome. And now I know that I cannot die, all joy of living has disappeared. Life has become a burden to me. So I wanted to tell you my story. Now if you think still to become immortal, you can drink the water."

He had taken the water in his hands; he dropped the water. He thought, "What the crow is saying makes sense. One wants to rest, and there comes a time when one wants to die too."

God has been living from eternity and He created this mess of a world, where everything is wrong. And there seems to be no possibility of any improvement. The pope said... HE SUFFOCATED THROUGH EXCESSIVE SELF-PITY.

BOTH THE SORCERER AND THE OLD POPE ARE INVITED TO GO TO ZARATHUSTRA'S CAVE. NEXT ZARATHUSTRA FINDS HIMSELF FACE TO FACE WITH `THE UGLIEST MAN' -- THE MAN WHO KILLED GOD. THIS MAN IS ON HIS WAY TO ZARATHUSTRA, FINDING IN HIM HIS LAST REFUGE. HE EXPLAINS WHY GOD HAD TO DIE -- HE SAW TOO MUCH ABOUT MAN. He knew too much about man. For Him, man was almost transparent. You could not hide anything from Him.

HIS PITY KNEW NO SHAME -- SO THAT FINALLY THE UGLIEST MAN REALIZED THAT EITHER HE HIMSELF WOULD DIE OF SHAME OR TAKE REVENGE ON GOD. `MAN,' HE EXPLAINED TO ZARATHUSTRA, `COULD NOT ENDURE SUCH A WITNESS SHOULD LIVE. God knows too much about man and such a witness should not be allowed to live. That's why I killed him. He is also coming to Zarathustra to be declared the superman. A man who killed God is no ordinary man; although Zarathustra sees him as `the ugliest man.'

AGAIN, ZARATHUSTRA INDICATES WHERE HIS CAVE IS, AND THE UGLIEST MAN MAKES HIS WAY THERE. THE VOLUNTARY BEGGAR MEETS AND CONVERSES WITH ZARATHUSTRA, AND JOINS THE OTHERS IN HIS CAVE.

ON THIS SAME DAY AT NOONTIDE, ZARATHUSTRA IS PASSING BY A TREE WHERE HE PAUSES TO SLEEP. HE IS FILLED WITH A SENSE OF THE PERFECTION OF THE WORLD, AND WHEN HE ARISES FROM THE BED SOME TIME LATER, HE FEELS AS IF HE IS INTOXICATED.

ZARATHUSTRA MAKES FOR THE DIRECTION OF HIS CAVE. AS HE APPROACHES IT, HE HEARS THE CRY OF DISTRESS -- THE SAME CRY THAT THE OLD PROPHET HAD SAID CAME FROM `THE HIGHER MAN'. ZARATHUSTRA HURRIES FORWARD TO SEE ALL HIS VISITORS ASSEMBLED THERE -- THE KINGS, THE CONSCIENTIOUS MAN OF SPIRIT, THE SORCERER, THE OLD POPE, AND SO ON: FOR THEY ARE THE `HIGHER MEN.'

But the higher man is not the superman. The higher man, up to now, has been the ugliest man. What are your kings except great robbers, murderers? What are your so-called miracle men except sorcerers, magicians, tricking innocent humanity?

I know one man -- he is now in Bangladesh. He used to live in Calcutta, and he was very famous as "Bengali Baba." As we met many times he became very familiar with me and very friendly. One night we were sleeping in the same room. I asked him, "People talk about your miracles; they worship you almost like a god. Would you be, at least once in your life, truthful to me. What are those miracles? -- because I don't believe in any miracle. Either the whole existence is a miracle or there are no miracles."

He said, "With you I cannot speak anything untrue. I love you and I respect you. I have never done any miracle, but I have managed things."

And he told me the story of how he became famous: his first miracle. On the station of Howrah, that is the second station of Calcutta, he is sitting in a first-class compartment and his ticket collector comes and he asks him about his ticket. He is wearing a black robe -- there is a sect of Sufis who use black robes. He said to the ticket checker, "It seems you are new here. One should not ask such stupid things from a holy man." The ticket collector could not believe it.

He said, "Whether you are holy or not, I have no concern about it; my duty is to find the ticket. If you have the ticket, show me the ticket; otherwise get out of the train."

He said, "I never travel with any ticket, and you are the first idiot who is getting into trouble. And I will not get out of the train unless you push me out." So the ticket checker pushed him out of the train, and he stood there, with his stick touching the train. And the driver tried everything and the conductor was waving

the way, and the whistles were going on, but the train did not move.

The engineer cannot find any fault in the engine; the driver cannot find any fault. And all the passengers in the train and on the platform, waiting for other trains, gather around Baba. And he is standing with closed eyes. Soon the crowd becomes aware that Baba has been insulted. And he has his agents in the crowd, who say that to insult Baba is to take a risk. The train cannot move unless the ticket checker touches his feet, brings a coconut, five rupees, some sweets as a present, and asks for forgiveness; otherwise there is no possibility.

The whole crowd of passengers becomes angry at the ticket checker. The stationmaster comes running to Baba and asks, "Please, let the train go." But Baba says, "Where is that idiot who pushed me out? He will have to touch my feet. It is not a question of me; he has insulted the holy spirit. He has to bring the fruits and a coconut and sweets and five rupees, and touch my feet, and take me inside the train, just as he has pushed me out."

The engineer, the driver, everybody forces the ticket checker, "People have to reach to catch other trains; they have their connections. Already we are getting late. Somebody has to go to the court, and why did you do it? It is well known that this Sufi travels without a ticket." The man says, "I have done only my duty. And this is strange: everybody is forcing me to do something absolutely illegal."

But the crowd becomes rowdy and there is a danger that they may even start beating the ticket collector, so he brings all those things, reluctantly puts them at Baba's feet, touches his feet, takes him inside the train, and as he sits in the train the train moves. And that was his first miracle. He became known all over Bengal as Bengali Baba.

I said, "How did you manage it?"

He said, "It was very simple. I had to bribe two persons: the ticket checker and the driver. Just twenty-five rupees to each. That explains the whole thing. And I had two or three of my disciples in the crowd, making the problem hotter and hotter."

He said, "All miracles are managed. And I know many miracle men in this country. They are nothing but sorcerers, magicians." They should have been on the streets, because I have seen on the streets better magicians, doing better miracles. But these people have become great *babas*, spiritual leaders.

The kings, through their brutal violence, are in power by killing, murdering, burning living people, by invading territories which do not belong to them. They make our history. Our history is nothing but the history of murderers. But once you call them great emperors -- Alexander the Great, Genghis Khan, Tamerlane, Nadir Shah, Ivan the Terrible, Napoleon Bonaparte -- you forget completely that these are the greatest criminals of the world, and you are teaching your children about these great criminals. Your whole history is bunk.

And then there are your so-called holier-than-thou people. Their holiness has nothing to do with spiritual experiences; their holiness has something to do with managed miracles. They are good entertainers and they should be paid for it, but not worshiped. They are not the superman of Zarathustra. They are not even higher men.

And the pope who says that he was very intimate with God is a liar. Nobody has been intimate with God, because God does not exist. Zarathustra says God is dead not because God existed and now he is dead; he is only speaking in symbolic language. He is saying that the concept of God is dead; now it is meaningless. But in fact there has never been any God; there has never been any creator.

Creation is enough unto itself. It is a self-propelling energy. Its source is not outside it; its source of life is inside it. Hence I agree with Zarathustra when he says that the superman will have a quality of godliness; he will not be a god.

And this has been my approach: the whole existence has the quality of godliness. God is not a person sitting on a throne; just the very idea is so absurd and ridiculous. Somebody sitting on a throne from eternity to eternity is bound to commit suicide! What will he do there?

And nobody bothers about from where he came in the first place. Who was his father and who was his mother? He is really the only orphan in the world. There are many orphans -- their mother may have died, their father may have died, or they may have abandoned the child -- but they have come from a mother's womb. God is the only perfect orphan.Mother Teresa should look after him, because that poor fellow has no mother, no father, and since eternity he has hung above the clouds on a golden throne. The very idea is childish -- good for children who love fairy tales, but not for mature and intelligent human beings.

Zarathustra says, "These people are claiming that they are the higher men." They are lower than the

ordinary men. But certainly they had power; they were cunning, crude, and they managed to rule portions of humanity -- the emperor of China is a direct descendant of God. And all these people have nothing which can be called higher; it can only be called lower. They are more animalistic, more lustful for power, for money, for women. And still we continue to think of them as higher men.

Zarathustra wants to remind you that your higher men have nothing to do with his concept of the superman. The superman will not be a continuity with you. The superman can come into existence only if you disappear. Man has to be only a seed; he contains the superman as a potential in him, but the seed has to die in the soil. Only then, green sprouts will start growing; and soon there will be a beautiful tree with foliage, fresh and young, with flowers and fragrance. But the seed has to disappear. Man is the seed of the superman.

What will be the qualities of a superman?

His basic quality will be superconsciousness. His actions will be out of consciousness, not out of any moral code. He will respond to every situation spontaneously -- not according to any scripture, but according to his own consciousness. He will be absolutely free from all fictions of God, heaven and hell. Freedom will be his very heartbeat, and consciousness will give him a life of grace, beauty, blissfulness, benediction.

He will be overflowing with love. He will be immensely powerful, but not over others.

His power will be his love.

His power will be his treasure that he can share.

His power will be his constant sharing.

He cannot reduce anybody into a beggar; he cannot take away the dignity of anybody. He will bestow love, consciousness as a friend, as a fellow traveler, but he will never, even in his dreams, think himself higher or holier.

He will be utterly innocent.

In his innocence he will be holy, and in his love he will be rich, and in his superconsciousness he will have the quality of godliness.

... THUS SPAKE ZARATHUSTRA

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #22
Chapter title: The greeting

18 April 1987 pm in Chuang Tzu Auditorium

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BELOVED OSHO,
THE GREETING

ONE OF THE SO-CALLED HIGHER MEN, THE KING, ADDRESSES ZARATHUSTRA:
JUST TO SEE THIS WOULD WE CLIMB HIGHER MOUNTAINS THAN THIS MOUNTAIN. FOR WE HAVE COME AS SIGHTSEERS, WE WANTED TO SEE WHAT MAKES SAD EYES BRIGHT....
NOTHING MORE GLADDENING GROWS ON EARTH, O ZARATHUSTRA, THAN AN EXALTED, ROBUST WILL: IT IS THE EARTH'S FAIREST GROWTH. A WHOLE LANDSCAPE IS REFRESHED BY ONE SUCH TREE.
TO THE PINE-TREE, O ZARATHUSTRA, DO I COMPARE HIM WHO GROWS UP LIKE YOU: TALL, SILENT, HARD, ALONE, OF THE FINEST, SUPPLEST WOOD, MAGNIFICENT -- AT LAST, HOWEVER, REACHING OUT WITH STRONG, GREEN BRANCHES FOR ITS DOMAIN, ASKING BOLD QUESTIONS OF THE WINDS AND STORMS AND WHATEVER IS AT HOME IN THE HEIGHTS,
REPLYING MORE BOLDLY, A COMMANDER, A VICTOR: OH WHO WOULD NOT CLIMB HIGH MOUNTAINS TO BEHOLD SUCH TREES?...
O ZARATHUSTRA; AT YOUR GLANCE EVEN THE RESTLESS MAN GROWS SECURE AND HEALS HIS HEART....
A GREAT LONGING HAS ARISEN, AND MANY HAVE LEARNED TO ASK: WHO IS ZARATHUSTRA?
AND HE INTO WHOSE EAR YOU HAVE EVER POURED YOUR SONG AND YOUR HONEY: ALL THE HIDDEN MEN, THE HERMITS AND HERMIT-COUPLES, SAY ALL AT ONCE TO THEIR HEARTS:
`DOES ZARATHUSTRA STILL LIVE? THERE IS NO LONGER ANY POINT IN LIVING, IT IS ALL ONE, EVERYTHING IS IN VAIN: EXCEPT WE LIVE WITH ZARATHUSTRA!'...
NOW THE WAVES RISE AND RISE AROUND YOUR MOUNTAIN, O ZARATHUSTRA. AND HOWEVER HIGH YOUR HEIGHT MAY BE, MANY MUST REACH UP TO YOU: YOUR BOAT SHALL NOT SIT IN THE DRY FOR MUCH LONGER.
AND THAT WE DESPAIRING MEN HAVE NOW COME INTO YOUR CAVE AND ARE ALREADY NO LONGER DESPAIRING: THAT IS ONLY A SIGN AND AN OMEN THAT BETTER MEN ARE ON THEIR WAY TO YOU;
FOR THIS ITSELF IS ON ITS WAY TO YOU, THE LAST REMNANT OF GOD AMONG MEN, THAT IS: ALL MEN POSSESSED BY GREAT LONGING, GREAT DISGUST, GREAT SATIETY,
ALL WHO DO NOT WANT TO LIVE EXCEPT THEY LEARN TO HOPE AGAIN -- EXCEPT THEY LEARN FROM YOU, O ZARATHUSTRA, THE GREAT HOPE!...
TRULY, YOU MAY ALL BE HIGHER MEN (ZARATHUSTRA RESPONDED): BUT FOR ME -- YOU ARE NOT HIGH AND STRONG ENOUGH.
FOR ME, THAT IS TO SAY: FOR THE INEXORABLE THAT IS SILENT WITHIN ME BUT WILL NOT ALWAYS BE SILENT. AND IF YOU BELONG TO ME, IT IS NOT AS MY RIGHT ARM.
FOR HE WHO HIMSELF STANDS ON SICK AND TENDER LEGS, AS YOU DO, WANTS ABOVE ALL, WHETHER HE KNOWS IT OR CONCEALS IT FROM HIMSELF: TO BE SPARED.
MY ARMS AND LEGS, HOWEVER, I DO NOT SPARE, I DO NOT SPARE MY WARRIORS: HOW, THEN, COULD YOU BE FIT FOR MY WARFARE?...
I NEED PURE, SMOOTH MIRRORS FOR MY TEACHING; UPON YOUR SURFACE EVEN MY OWN REFLECTION IS DISTORTED....
YOU ARE ONLY BRIDGES: MAY HIGHER MEN THAN YOU STEP ACROSS UPON YOU! YOU ARE STEPS: SO DO NOT BE ANGRY WITH HIM WHO CLIMBS OVER YOU INTO HIS HEIGHT!
FROM YOUR SEED THERE MAY ONE DAY GROW FOR ME A GENUINE SON AND PERFECT HEIR: BUT THAT IS FAR AHEAD. YOU YOURSELVES ARE NOT THOSE TO WHOM MY HERITAGE AND NAME BELONG....
NO! NO! THRICE NO! IT IS FOR OTHERS THAT I WAIT HERE IN THESE MOUNTAINS AND I WILL NOT LIFT MY FOOT FROM HERE WITHOUT THEM,
FOR HIGHER, STRONGER, MORE VICTORIOUS, MORE JOYFUL MEN, SUCH AS ARE SQUARE-BUILT IN BODY AND SOUL: LAUGHING LIONS MUST COME!
O MY GUESTS, YOU STRANGE MEN, HAVE YOU YET HEARD NOTHING OF MY CHILDREN? AND THAT THEY ARE ON THEIR WAY TO ME?
SPEAK TO ME OF MY GARDENS, OF MY BLISSFUL ISLANDS, OF MY BEAUTIFUL NEW RACE, WHY DO YOU NOT SPEAK OF THEM?
THIS GUEST-GIFT DO I BEG OF YOUR LOVE, THAT YOU SPEAK TO ME OF MY CHILDREN. IN THEM I AM RICH, FOR THEM I BECAME POOR: WHAT HAVE I NOT GIVEN,
WHAT WOULD I NOT GIVE, TO POSSESS ONE THING: THESE CHILDREN, THIS LIVING GARDEN, THESE TREES OF LIFE OF MY WILL AND OF MY HIGHEST HOPE!
... THUS SPAKE ZARATHUSTRA.

Mankind has created false things for everything that is true. There is a great market for the false things; for the truth there is almost no competition. Only rarely a person goes in search, risking his whole life, to know the meaning of existence and himself.

It is cheaper to borrow it from scriptures, from libraries, from the past inheritance. The universities are doing the great job of keeping man away from truth. The learned men, the scholars, the rabbis, the pandits, their whole function seems to be how to prevent seekers, because even if one man comes to know the truth

he creates a great challenge in many other souls. And he also creates an awareness in millions of people that what they have been thinking as true is not true; they have been deceived.

And their so-called great men are all phony. Their greatness is not more than acting. They are *acting* the way a great man *is*, spontaneously; hence you will find in your so-called great men many, many faces. They use those masks as a situation needs, or in a certain circumstance, and they immediately change their mask if the situation changes. And when they are at ease, alone, they are as small people as you can find anywhere in the whole mob. Their heights are only of words; their experiences are all stolen; their grace is not more than skin-deep. But the ordinary humankind they are able to deceive, because you have never known the real great man. You don't have anything to compare with. You cannot call the false the false unless you know the real.

This fragment from Zarathustra this evening begins as one of the so-called higher men, the king, addresses Zarathustra. Why is he being called the so-called? In fact all your kings, all your presidents, all your prime ministers are only so-called higher men. They are chosen by the masses, and the masses cannot understand what is real and what is false. The masses are blind. The masses simply believe in any deceiver. Anyone who is articulate enough in promising the masses becomes a great man.

And you see, every day, your great men disappearing -- as their power disappears, their greatness also disappears. It was not something, a quality of their soul, a manifestation of their consciousness; it was just the chair. The chair was bestowing on them all their greatness. The kings were not chosen; they forced themselves violently on the masses. Out of fear they were accepted, out of fear they were respected. But greatness is never out of fear. Greatness is a magnetic force; it attracts you not by violence but by love. It proves itself not by the sword but just by its tremendously fragrant presence.

Just look at your great men, the so-called higher men, and you will be surprised that behind their masks are hiding very little, very mean and very ugly human beings. That's why the king is referred to as the so-called higher man. But even a so-called higher man in the presence of a man like Zarathustra forgets to pretend, forgets his act; he opens up, becomes available in his reality. These words will show it.

The king said to Zarathustra: JUST TO SEE THIS WOULD WE CLIMB HIGHER MOUNTAINS THAN THIS MOUNTAIN. Just to see you.

He has completely forgotten that he is the king. He has completely forgotten that Zarathustra is nothing but a beggar. But this is the beauty of existence -- that there are kings who are beggars and there are beggars who are kings. Zarathustra may be a beggar, but the moment you encounter him you will suddenly realize: he may not have a kingdom, but he is a great king.

Perhaps his kingdom is of the inner world.

> JUST TO SEE THIS WOULD WE CLIMB HIGHER MOUNTAINS THAN THIS MOUNTAIN. FOR WE HAVE COME AS SIGHTSEERS, WE WANTED TO SEE WHAT MAKES SAD EYES BRIGHT.

We had seen people coming to you, and when they had come back we were surprised: what a miracle is happening. When they had gone they went with sad eyes, and when they had come back all that sadness had disappeared; their eyes were bright. When they had gone they were heavy, loaded with a thousand and one worries, tensions and anxieties, and when they came down from the mountains they came just as the rivers come dancing, so fresh, so alive -- as if they are newly born. It is these people who have brought us here.

We had come originally just as sightseers, just out of curiosity -- what is happening? But seeing you has changed everything. We are no longer sightseers. We have seen, for the first time, a man who is worthy of being called a man. We could have climbed higher mountains to see you. Just to see you is such a tremendous experience, so transforming, that one feels at a loss how to understand it. It is beyond reason and beyond logic: just to see a man and all your sadness disappears, and suddenly your heart is full of songs.

NOTHING MORE GLADDENING GROWS ON EARTH, O ZARATHUSTRA, THAN AN EXALTED, ROBUST WILL: IT IS THE EARTH'S FAIREST GROWTH. A WHOLE LANDSCAPE IS REFRESHED BY ONE SUCH TREE. NOTHING MORE GLADDENING... and the man is a king and he has seen much. He has a kingdom and he may have great treasures; he may have beautiful wives. He has tasted all that is available in the world. Still he says:

NOTHING MORE GLADDENING GROWS ON EARTH, O ZARATHUSTRA.... We have not seen anything more gladdening. Our hearts are dancing. We cannot believe it, but we have to believe it in spite of ourselves. Just your very presence makes us feel rejuvenated. You are a robust will, exalted. It is the earth's fairest growth. We have seen millions of people, but you are the fairest growth on the earth. A whole landscape is refreshed by one such tree. Even if you are alone, the whole landscape is changed by your

presence.

TO THE PINE-TREE, O ZARATHUSTRA, DO I COMPARE HIM WHO GROWS UP LIKE YOU: TALL, SILENT, HARD, ALONE, OF THE FINEST, SUPPLEST WOOD, MAGNIFICENT -- AT LAST, HOWEVER, REACHING OUT WITH STRONG, GREEN BRANCHES FOR ITS DOMAIN, ASKING BOLD QUESTIONS OF THE WINDS AND STORMS AND WHATEVER IS AT HOME IN THE HEIGHTS.

The king says to Zarathustra, "I can only compare you to a pine tree -- high in the sky, dancing in the wind, in the rain, in the sun, reaching to the very stars, with tremendous will asking questions to the storms. Your very presence has made the heights divine, magnificent.

REPLYING MORE BOLDLY, A COMMANDER, A VICTOR: OH WHO WOULD NOT CLIMB HIGH MOUNTAINS TO BEHOLD SUCH TREES?
O ZARATHUSTRA; AT YOUR GLANCE EVEN THE RESTLESS MAN GROWS SECURE AND HEALS HIS HEART.

A GREAT LONGING HAS ARISEN, AND MANY HAVE LEARNED TO ASK: WHO IS ZARATHUSTRA? You may not be aware of it -- you live in the mountains -- but in the plains thousands of people are asking a single question: Who is Zarathustra? Your fragrance has reached far ahead of you. Your name is ringing in millions of hearts, creating a great desire, a great longing, of which they have never been aware -- to reach to the heights, to find ways to transform their potential into a reality, to make their dreams come true. All that was dormant in them... just hearing about you and the miracles that are happening around you, the dormant, the sleeping potential is slowly uncoiling like a serpent.

AND HE INTO WHOSE EAR YOU HAVE EVER POURED YOUR SONG AND YOUR HONEY: ALL THE HIDDEN MEN, THE HERMITS AND HERMIT-COUPLES, SAY ALL AT ONCE TO THEIR HEARTS:
`DOES ZARATHUSTRA STILL LIVE? THERE IS NO LONGER ANY POINT IN LIVING, IT IS ALL ONE, EVERYTHING IS IN VAIN: EXCEPT WE LIVE WITH ZARATHUSTRA!'

Those who have tasted your songs, in whose ears you have poured your honey, your love, your consciousness, they feel that if you are no longer alive then there is no point in living for them too. Without you the whole earth becomes meaningless. You are the very earth and the meaning of the earth. You are the very life and the very salt of the life to many, many people. Those who have tasted a little bit of your existence are no longer the same: they have moved from being ordinary human beings towards something higher, something greater.

NOW THE WAVES RISE AND RISE AROUND YOUR MOUNTAIN, O ZARATHUSTRA, AND HOWEVER HIGH YOUR HEIGHT MAY BE, MANY MUST REACH UP TO YOU: YOUR BOAT SHALL NOT SIT IN THE DRY FOR MUCH LONGER.

In a very poetic way, in a very cultured, learned way the king says to Zarathustra, "Now waves and waves are rising around your mountain, just to reach to you." Whatever the king is saying is under the magnetic, charismatic influence of Zarathustra.
This has always happened.

People who have come to Gautam Buddha have forgotten their personalities, have forgotten their masks, have opened their hearts. People who have come to Pythagoras or Heraclitus have suddenly found that they can throw away their clothes and be utterly nude; there is nothing to hide. In fact, they would like a man like Zarathustra or Gautam Buddha to see through and through their being, because their very seeing is going to cleanse them of all the rubbish that they have been carrying perhaps for many lives.

AND HOWEVER HIGH YOUR HEIGHT MAY BE, MANY MUST REACH UP TO YOU: YOUR BOAT SHALL NOT SIT IN THE DRY FOR MUCH LONGER.
AND THAT WE DESPAIRING MEN HAVE NOW COME INTO YOUR CAVE AND ARE ALREADY NO LONGER DESPAIRING.

The king said, "We had come here sad, depressed and in deep despair. And you have not uttered a single word. You have not done anything to us and we are already no longer despairing. We are already no longer sad."

This has been called, in the East, *satsang*. This is something which is unique to the East. The West has never been able to develop anything parallel to it, because it simply means: to be with the man who has

arrived. It is not necessarily needed that he should speak. It is not necessary for you to ask, but just being in his presence is a great experience. His very vibe is transforming; his joy is contagious; his silence finds ways to enter into you; his heart suddenly starts moving your heart in a harmonious dance.

THAT IS ONLY A SIGN AND AN OMEN THAT BETTER MEN ARE ON THEIR WAY TO YOU. And to recognize that better men are on their way to you is something surprising, because the king, in his world, is the highest -- who can be better than him?

But suddenly before Zarathustra he feels his smallness and he feels that all his kingdom and all his treasures are valueless. This man's kingdom is of eternity; this man's kingdom cannot be conquered. Even death cannot take it away. And we have been wasting our time playing with toys; we have been children. It is a moment of great truth when he says, "Perhaps we are just the beginners, and better men are on their way to you."

FOR THIS ITSELF IS ON ITS WAY TO YOU, THE LAST REMNANT OF GOD AMONG MEN, THAT IS: ALL MEN POSSESSED BY GREAT LONGING, GREAT DISGUST, GREAT SATIETY. The people who are utterly satisfied in the ordinary world suddenly find, in the presence of a man like Zarathustra, that there is much more to be discovered yet. They have become satisfied too early. Perhaps their longing was not great enough.

There will be people who are disgusted with the mean and ugly humanity, and, seeing you, will find that if man is disgusting, it is not his nature; perhaps he has gone astray. It is not his fault; perhaps there was nobody to help him to be on the right way. Here is a man who is a joy to see, a bliss to feel. And there will be coming, men possessed by great longing who don't know exactly what they want. But one thing is certain: that whatever this world can give is not enough.

They want more. They want something immortal, they want something eternal, they want something divine. All that is mundane makes no sense to them; all that can be taken away by death has no meaning to them. They want to find something which is beyond death, which cannot be destroyed by death. They may not be aware of what they are actually asking for, but hearing your name they must be on the way.

> ALL WHO DO NOT WANT TO LIVE EXCEPT THEY LEARN TO HOPE AGAIN -- EXCEPT THEY LEARN FROM YOU, O ZARATHUSTRA, THE GREAT HOPE!

Seeing you, only one word arises again and again: you are the great hope. Seeing you, it can be trusted that man can reach heights unimaginable, that man can reach depths abysmal, that man can touch stars, that man can contain the whole universe, that man can expand his consciousness to the unlimited universe itself.

ALL WHO DO NOT WANT TO LIVE.... They are tired of ordinary living: the mundane, the routine, the mechanical. Those who have lost hope, they will be coming to you, because your fragrance has reached them.

> EXCEPT THEY LEARN TO HOPE AGAIN -- EXCEPT THEY LEARN FROM YOU, O ZARATHUSTRA, THE GREAT HOPE!
> TRULY, YOU MAY ALL BE HIGHER MEN (ZARATHUSTRA RESPONDED): BUT FOR ME -- YOU ARE NOT HIGH AND STRONG ENOUGH.

The king has said everything in praise of Zarathustra. You cannot improve upon it. What more can be said? But Zarathustra is not concerned what the king has said about him; Zarathustra is concerned with the situation the king and the other waiters in his care are in. When you come to a master he is not interested in what you say about him; he is more interested in what you are.

> TRULY, YOU MAY ALL BE HIGHER MEN (ZARATHUSTRA RESPONDED): BUT FOR ME -- YOU ARE NOT HIGH AND STRONG ENOUGH.
> FOR ME, THAT IS TO SAY: FOR THE INEXORABLE THAT IS SILENT WITHIN ME BUT WILL NOT ALWAYS BE SILENT.

For my inner silence knows perfectly well that you are very small. Your words cannot deceive me. That's why it is said that the masters are as soft as rose petals, and as hard as any sword can be.FOR THE INEXORABLE THAT IS SILENT WITHIN ME... you are neither high nor strong enough. And my silence will not always remain silent. The time is coming when my silence is going to shower into many and millions of expressions. But those expressions will be understood only by those who have really ears to hear the silent music, and who have eyes to see the purest light.

AND IF YOU BELONG TO ME, IT IS NOT AS MY RIGHT ARM.... Even if you want to belong to me, you cannot be my right arm. You cannot be that close, because I can see from my heights you are too

small. You know beautiful words. You are also sensitive. Perhaps you have a little desire for transformation too. You are certainly impressed by the space I am in, and by the vibrations that are surrounding me;but you are not the seekers. You have come here out of curiosity, not out of a deep desire for metamorphosis, for changing yourself into the new man, into the superman.

FOR HE WHO HIMSELF STANDS ON SICK AND TENDER LEGS, AS YOU DO, WANTS ABOVE ALL, WHETHER HE KNOWS IT OR CONCEALS IT FROM HIMSELF: TO BE SPARED. You want everything without paying anything in return. You want to be glad, you want to be blissful, you want to be peaceful, you want to reach to the heights, but without any effort. This is not possible. You will have to stake yourself; you cannot be spared. Whether you know it or not, deep down you want to be spared. You simply want to rejoice and get everything without moving a single inch.

MY ARMS AND LEGS, HOWEVER, I DO NOT SPARE, I DO NOT SPARE MY WARRIORS: HOW, THEN, COULD YOU BE FIT FOR MY WARFARE? It is a struggle -- the greatest struggle in life -- to transcend oneself, to go beyond oneself, to make oneself a stepping-stone to a higher state of consciousness.

It is a warfare and you have to become a warrior.

> I NEED PURE, SMOOTH MIRRORS FOR MY TEACHING; UPON YOUR SURFACE EVEN MY OWN REFLECTION IS DISTORTED.

To come into contact with a man like Zarathustra, one has to be ready not to be hurt -- because a man like Zarathustra is not going to be polite, is not going to follow the social etiquette; he will say exactly what is true, whether it hurts you or not. And truth often hurts, because we have lived in lies for so long that truth has become a stranger to us.

Zarathustra says: I NEED PURE, SMOOTH MIRRORS FOR MY TEACHING; UPON YOUR SURFACE EVEN MY OWN REFLECTION IS DISTORTED.

I can see that your mirrors are so full of dust; you need a great cleaning. As you are you cannot start a great revolution in your consciousness. The first thing is to drop all the dust that is upon your mirror, on your consciousness.

> YOU ARE ONLY BRIDGES: MAY HIGHER MEN THAN YOU STEP ACROSS UPON YOU! YOU ARE STEPS: SO DO NOT BE ANGRY WITH HIM WHO CLIMBS OVER YOU INTO HIS HEIGHT.

He is really telling them about their own higher self. He is saying, "You are only bridges. You have to be passed over. You will be left behind; and something that will pass over you will be almost a stranger to you, although it has been hidden inside you. But you have never gone into that interior of your own being. You are not acquainted with yourself. You don't know even your own address: where are you, and who are you?

YOU ARE ONLY BRIDGES: MAY HIGHER MEN THAN YOU STEP ACROSS UPON YOU! And those higher men are hidden within you. You are steps, so do not be angry with him who climbs over you into his height.

> FROM YOUR SEED THERE MAY ONE DAY GROW FOR ME A GENUINE SON AND PERFECT HEIR: BUT THAT IS FAR AHEAD. YOU YOURSELVES ARE NOT THOSE TO WHOM MY HERITAGE AND NAME BELONG.
> NO! NO! THRICE NO! IT IS FOR OTHERS THAT I WAIT HERE IN THESE MOUNTAINS AND I WILL NOT LIFT MY FOOT FROM HERE WITHOUT THEM.

He is giving them a challenge: "If you want to be my companions, my fellow travelers, my right hand, then cleanse your mirror. Become a bridge for something transcendental that is hidden within you. Give room for some stranger that was always inside you, but you had never looked at."

FOR HIGHER, STRONGER, MORE VICTORIOUS, MORE JOYFUL MEN, SUCH AS ARE SQUARE-BUILT IN BODY AND SOUL: LAUGHING LIONS MUST COME! Just being glad in my presence won't do; I need laughing lions. Gladness is a passive state. Gladness must become active, must turn into a laughter, must turn into a dance.

The longing should not be only a thought, a dream. It will become your thirst, your hunger.

O MY GUESTS, YOU STRANGE MEN, HAVE YOU YET HEARD NOTHING OF MY CHILDREN? AND THAT THEY ARE ON THEIR WAY TO ME? It is always difficult to understand the

mystics. They speak a language of their own. They don't care about your grammar and they don't care about your linguistics. They can't care. They can't help it; they have to find their own language, their own expressions.

Zarathustra is saying: O MY GUESTS, YOU STRANGE MEN, HAVE YOU YET HEARD NOTHING OF MY CHILDREN? Unless you become my children, unless you become so innocent.... Get down from your wisdom, get down from your heights, get down from your learnedness! Someone is a king, someone is a pope, someone is a saint -- get down from these heights and be my children -- because in Zarathustra's language the child is the highest state of consciousness.

The camel is the lowest, the lion is in the middle, and the child is the last. The camel has to become a lion, and the lion has to become a child. These are his symbols -- because the camel is a born slave; he is very ready to kneel down and very happy to be loaded. And millions of people are in the state of the camel.

Only once in a while some camel simply stands up and gives a lion's roar -- refuses to be a slave, refuses to be loaded. And even more rarely a lion becomes so innocent, just like a newly-born baby. That is the highest consciousness, the purest mirror. And he is saying: HAVE YOU HEARD NOTHING OF MY CHILDREN? AND THAT THEY ARE ON THEIR WAY TO ME?

SPEAK TO ME OF MY GARDENS, OF MY BLISSFUL ISLANDS, OF MY BEAUTIFUL NEW RACE, WHY DO YOU NOT SPEAK OF THEM? Why are you talking about me? It is absolutely futile. Don't waste your time in praising me, but expose yourself. Speak to me of my gardens. Are you my garden? Are you ready to become my garden? Speak to me of my children. Are you ready to become my children? Of my Blissful Islands -- individuals, integrated, absolutely free, ready to fly to the sky, to the farthest star; of my beautiful new race -- a new man, the superman: Why do you not speak of them? -- because that will be speaking about your own future, that will be speaking about your own potential, that will be speaking about your own possibilities. That will be meaningful.

THIS GUEST-GIFT DO I BEG OF YOUR LOVE, THAT YOU SPEAK TO ME OF MY CHILDREN. IN THEM I AM RICH, FOR THEM I BECAME POOR: WHAT HAVE I NOT GIVEN. I have given everything to bring a new race of men into the world. Speak to me of the new race. Are you going to be part of it? Are you ready for that great revolution? It is going through a fire test.

In my children, in the new race, I am rich, and for them I have become poor. I am living in solitude, possessing nothing. I have renounced everything of the world, of the so-called mankind, because it was all disgusting; it was all too ordinary, too mundane. I have become poor just in order that I can create space for the new race of men to come in.

WHAT HAVE I NOT GIVEN, WHAT WOULD I NOT GIVE, TO POSSESS ONE THING: THESE CHILDREN, THIS LIVING GARDEN, THESE TREES OF LIFE OF MY WILL AND OF MY HIGHEST HOPE! Don't talk about me but talk about your readiness. How far are you ready to go with me? Are you going to be just a sightseer, fulfilling your curiosity? Will you go back and talk about me? Is that all, or are you going to stay here? Unless the old dies and the new is born... are you ready to become the womb for the new race?

... these CHILDREN, THIS LIVING GARDEN, THESE TREES OF MY WILL AND OF MY HIGHEST HOPE! Zarathustra is not impressed by what the king said to him. You cannot impress a great master by praising him. The king praised him the same way as the king was praised by his courtiers. He used beautiful words, he tried his best, but it is impossible to deceive a man like Zarathustra. His eyes are almost like X-rays; they go to your very being, to your innermost core. They don't bother about your words; they only care about your being.

His response may look a little too hard, because the king was very courteous. But to a great master like Zarathustra courtesy and etiquette and manners are all games. They are good in the marketplace but not in the solitary cave in the mountains, where someone has reached to his ultimate consciousness. You should not take there your toys.

It would have been absolutely right for the king just to sit by the side of Zarathustra, or to touch his feet, or to put his head onto his feet and remain silent. It would have been perfectly right to sit by the side of Zarathustra and let his tears come, and say what his heart is feeling: his joy, his gladness. Or perhaps he could have danced, forgetting all mannerisms, forgetting all the etiquette of his court.

If he had danced to abandon, if he had danced to such an extreme where the dancer disappears and only the dance remains, perhaps Zarathustra would have responded differently -- because then he would have been one of his children, one of his islands, one of the trees of his garden.

Then he would have fulfilled his hope: his hope for a new race of men.

... THUS SPAKE ZARATHUSTRA.

Okay, Maneesha?

Yes, Osho.

Zarathustra: The Laughing Prophet

Chapter #23
Chapter title: Of laughter and dance

19 April 1987 am in Chuang Tzu Auditorium

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BELOVED OSHO,
OF LAUGHTER AND DANCE
WHAT HAS BEEN THE GREATEST SIN HERE ON EARTH? WAS IT NOT THE SAYING OF HIM WHO SAID: `WOE TO THOSE WHO LAUGH!'
DID HE HIMSELF FIND ON EARTH NO REASON FOR LAUGHTER? IF SO, HE SOUGHT BADLY. EVEN A CHILD COULD FIND REASONS.
HE -- DID NOT LOVE SUFFICIENTLY: OTHERWISE HE WOULD ALSO HAVE LOVED US, THE LAUGHERS! BUT HE HATED AND JEERED AT US, HE PROMISED US WAILING AND GNASHING OF TEETH.
DOES ONE THEN STRAIGHTWAY HAVE TO CURSE WHERE ONE DOES NOT LOVE? THAT -- SEEMS TO ME BAD TASTE. BUT THAT IS WHAT HE DID, THIS UNCOMPROMISING MAN. HE SPRANG FROM THE MOB.
AND HE HIMSELF DID NOT LOVE SUFFICIENTLY: OTHERWISE HE WOULD NOT HAVE BEEN SO ANGRY THAT HE WAS NOT LOVED. GREAT LOVE DOES NOT DESIRE LOVE -- IT DESIRES MORE.
AVOID ALL SUCH UNCOMPROMISING MEN! THEY ARE A POOR, SICK TYPE, A MOB TYPE: THEY LOOK UPON THIS LIFE WITH AN ILL WILL, THEY HAVE AN EVIL EYE FOR THIS EARTH.
AVOID ALL SUCH UNCOMPROMISING MEN! THEY HAVE HEAVY FEET AND SULTRY HEARTS -- THEY DO NOT KNOW HOW TO DANCE. HOW COULD THE EARTH BE LIGHT TO SUCH MEN!...
THIS LAUGHER'S CROWN, THIS ROSE-WREATH CROWN: I MYSELF HAVE SET THIS CROWN ON MY HEAD, I MYSELF HAVE CANONIZED MY LAUGHTER. I HAVE FOUND NO OTHER STRONG ENOUGH FOR IT TODAY.
ZARATHUSTRA THE DANCER, ZARATHUSTRA THE LIGHT, WHO BECKONS WITH HIS WINGS, READY FOR FLIGHT, BECKONING TO ALL BIRDS, PREPARED AND READY, BLISSFULLY LIGHT-HEARTED: ZARATHUSTRA THE PROPHET, ZARATHUSTRA THE LAUGHING PROPHET, NO IMPATIENT NOR UNCOMPROMISING MAN, ONE WHO LOVES JUMPING AND ESCAPADES; I MYSELF HAVE SET THIS CROWN ON MY HEAD!...
YOU HIGHER MEN, THE WORST ABOUT YOU IS: NONE OF YOU HAS LEARNED TO DANCE AS A MAN OUGHT TO DANCE -- TO DANCE BEYOND YOURSELVES! WHAT DOES IT MATTER THAT YOU ARE FAILURES!
HOW MUCH IS STILL POSSIBLE! SO LEARN TO LAUGH BEYOND YOURSELVES! LIFT UP YOUR HEARTS, YOU FINE DANCERS, HIGH! HIGHER! AND DO NOT FORGET TO LAUGH WELL!
THIS LAUGHER'S CROWN, THIS ROSE-WREATH CROWN: TO YOU, MY BROTHERS, DO I THROW THIS

CROWN! I HAVE CANONIZED LAUGHTER; YOU HIGHER MEN, LEARN -- TO LAUGH!...
`THIS IS MY MORNING, MY DAY BEGINS: RISE UP NOW, RISE UP, GREAT NOONTIDE!'
... THUS SPAKE ZARATHUSTRA AND LEFT HIS CAVE, GLOWING AND STRONG, LIKE A MORNING SUN EMERGING FROM BEHIND DARK MOUNTAINS.

Zarathustra is absolutely right when he says, WHAT HAS BEEN THE GREATEST SIN HERE ON EARTH? WAS IT NOT THE SAYING OF HIM WHO SAID: `WOE TO THOSE WHO LAUGH!' But all your so-called saints are saying that, all your religions are saying that, all your so-called great men are saying that. And they are not saying it without any reason.

One of the most cruel things done to man is to make him sad and serious. This has to be done, because without making man sad and serious, it is impossible to make him a slave -- a slave in all the dimensions of slavery: spiritually a slave to some fictitious God, to some fictitious heaven and hell; psychologically a slave, because sadness, seriousness are not natural, they have to be forced upon the mind and the mind falls into fragments, is shattered; and physically a slave also, because a man who cannot laugh, cannot be really healthy and whole.

Laughter is not one-dimensional; it has all the three dimensions of man's being. When you laugh your body joins it, your mind joins it, your being joins it. In laughter the distinctions disappear, the divisions disappear, the schizophrenic personality disappears. But it was against those who wanted to exploit man -- the kings, the priests, the cunning politicians. Their whole effort was somehow to make man weaker, sick: make man miserable and he will never revolt.

Taking man's laughter away from him is taking his very life away. Taking laughter away from man is spiritual castration.

Have you watched the difference between bulls and bullocks? They were born the same, but the bullocks have been castrated. And unless they are castrated, you cannot use them as slaves to carry your burden, to draw your carts. You cannot put bulls ahead of your cart -- the bull is so powerful, it is impossible to keep him in control; he has an individuality of his own. But the bullock is a very faraway echo of his real being, just a shadow. You have destroyed him.

To create slaves, man has been destroyed in the same way. Laughter has been condemned continually as childish, as insane; at the most you are allowed to smile. The difference between a smile and laughter is the same as between the bullock and the bull. Laughter is total. The smile is just an exercise of the lips; the smile is just a mannerism. Laughter knows no mannerism, no etiquette -- it is wild, and its wildness has all the beauty.

But the vested interests, whether of money or of organized religions or of the rulers, all were agreed on one thing: man has to be weakened, made miserable, made afraid -- has to be forced to live in a kind of paranoia. Only then will he kneel down on his knees before wooden or stone statues. Only then will he be ready to serve anybody who is powerful.

Laughter brings your energy back to you. Every fiber of your being becomes alive, and every cell of your being starts dancing. Zarathustra is right when he says that the greatest sin against man done on the earth is that he has been prohibited from laughing. The implications are deep, because when you are prohibited from laughing certainly you are prohibited from being joyous, you are prohibited from singing a song of celebration, you are prohibited from dancing just out of sheer blissfulness.

By prohibiting laughter, all that is beautiful in life, all that makes life livable and lovable, all that gives meaning to life is destroyed. It is the ugliest strategy used against man.

Seriousness is a sin. And remember, seriousness does not mean sincerity -- sincerity is altogether a different phenomenon. A serious man cannot laugh, cannot dance, cannot play. He is always controlling himself; he has been brought up in such a way that he has become a jailer to himself. The sincere man can laugh sincerely, can dance sincerely, can rejoice sincerely. Sincerity has nothing to do with seriousness.

Seriousness is simply sickness of the soul, and only sick souls can be converted into slaves. And all the vested interests need a humanity which is not rebellious, which is very willing, almost begging, to be slaves.

DID HE HIMSELF FIND ON EARTH NO REASON FOR LAUGHTER? IF SO, HE SOUGHT BADLY. EVEN A CHILD COULD FIND REASONS.

In fact, only children are found to be giggling and laughing; and the grown-ups think that because they are ignorant children they can be forgiven -- they are as yet uncivilized, as yet primitive. The whole effort of parents, of society, of teachers, of priests is how to civilize them, how to make them serious, how to make

them behave like slaves, not like independent individuals.

You are not supposed to have your own opinions. You just have to be a Christian or a Hindu or a Mohammedan; you have to be a communist or a fascist or a socialist. You are not supposed to have your own opinions; you are not supposed to be yourself. You are allowed to be part of a crowd -- and to be part of a crowd is nothing but becoming a cog in a wheel. You have committed suicide.

Zarathustra is asking, "Can't you find anything on the earth that makes you laugh, that makes you dance, that makes you rejoice? Even children can find reasons." But your mind has been filled with so many prejudices that your eyes are almost blind, your heart is almost dead; you have been turned into living corpses.

HE -- DID NOT LOVE SUFFICIENTLY: OTHERWISE HE WOULD ALSO HAVE LOVED US, THE LAUGHERS! In fact, in society the man who laughs totally -- a belly laugh -- is not respected. You have to look serious; that shows that you are civilized and sane. Laughing is for children and for the insane, or for the primitive.

I cannot conceive that Jesus ever laughed in his life. Of course, he cannot laugh on the cross; for that, a far greater man is needed -- perhaps a Zarathustra -- because there have been people who have laughed on the cross. Just go into any church and see Jesus on the cross. Naturally he is serious, and his seriousness fills the whole church; to laugh there seems to be out of place. There is no mention anywhere that Jesus ever laughed in his life; it is obvious that the only begotten son of God has to be very serious. Nobody has ever heard that God has laughed either.

Jesus cannot laugh because he is full of expectations; and those expectations are going to turn into frustrations. Even on the cross he was waiting for a miracle -- for a hand to come out of the clouds and take him down from the cross, and prove to the world, "I cannot watch my only begotten son being crucified. I sent him to save you, and you are misbehaving with my own son. Your behavior is unforgivable."

On the cross he shouted, looking at the sky when nothing was happening, "Father, have you forsaken me? Have you forgotten me?" Naturally, such a man cannot laugh. His life is going to be a life of continual frustrations. He expects too much.

Children can laugh because they don't expect anything. Because they don't expect anything, their eyes have a clarity to see things -- and the world is full of so much absurdity, ridiculousness. There is so much slipping on banana peels, that a child cannot avoid seeing it! It is our expectations which function like curtains on our eyes.

Because all the religions are against life, they cannot be for laughter. Laughter is an essential part of life and love. Religions are against life, against love, against laughter, against joy; they are against everything that can make life a tremendous experience of benediction and blessings.

Because of their anti-life attitude, they have destroyed the whole of humanity. They have taken away all that is juicy in man; and their saints have become the examples for others to follow. Their saints are just dry bones -- fasting, torturing themselves in many, many ways, finding new devices, new ways to torture their bodies. The more they have been torturing themselves, the higher they have risen in respectability. They have found a ladder, a way to become more and more respectable: just torture yourself, and people are going to worship you and remember you for centuries.

Self-torture is a psychological sickness. There is nothing to be worshiped in it; it is slow suicide. But we have supported this slow suicide for centuries, because the idea has become fixed in our minds that the body and the soul are enemies. The more you torture the body, the more spiritual you are; the more you allow the body to have pleasure, enjoyment, love, laughter, the less spiritual you are. This dichotomy is the basic reason why laughter has disappeared from man.

HE -- DID NOT LOVE SUFFICIENTLY: OTHERWISE HE WOULD ALSO HAVE LOVED US, THE LAUGHERS! BUT HE HATED AND JEERED AT US, HE PROMISED US WAILING AND GNASHING OF TEETH.

I have seen pictures of European churches in the Middle Ages... the preacher's function was to make people very much afraid of hellfire and the tortures that they would have to suffer there. Their descriptions were so vivid that many women used to faint in the churches. It was thought that the greatest preacher was the one who made the most people faint -- that was a way to find out who was the greatest preacher.

The whole of religion is founded on a simple psychology: fear magnified in the name of hell, and greed magnified in the name of heaven. Those who are enjoying themselves on the earth are going to fall into hell.

Naturally man becomes afraid -- just for small pleasures, for only seventy years of life, he has to suffer in hell for eternity.

This was one of the reasons Bertrand Russell dropped out of Christianity and wrote a book, WHY I AM NOT A CHRISTIAN. He said, "The first thing that made me decide was the absolutely unjustified idea that for my small sins I can be punished for eternity." He said, "If I count all the sins that I have committed according to the scriptures, and if I include the sins I have dreamt about -- that I have not committed -- the most strict judge cannot send me to jail for more than four and a half years. But for these small sins, I would not suffer for eternity. What kind of justice is this? There seems to be no relation between the crime and the punishment."

And then he started looking deeper into Christian theology. He was amazed to find so many things so absurd and ridiculous, that finally he decided that to remain a Christian is to show your cowardliness. He renounced Christianity and wrote the tremendously significant book, WHY I AM NOT A CHRISTIAN.

Now it has been almost sixty or seventy years, and that book has not been replied to by any Christian theologian. In fact, there is no reply -- how can you justify it? -- because according to Christianity, man has only one life. If it was Hinduism, there may have been some justification -- in millions of lives, so much sin can accumulate that perhaps one can visualize an eternal punishment. But for Christianity, or for Judaism, or for Mohammedanism, that idea is so ridiculous. And a man of the intelligence of Bertrand Russell.... And the popes and the great Christian theologians all over the world have simply remained silent.

They have condemned Bertrand Russell, saying that he will go to hell. But that is not an argument. If there really are a hell and a heaven, hell will be a far more healthy place than heaven -- because in heaven you will find all the dry bones, ugly creatures who have been called saints, torturing themselves. It is not a place worth visiting.

In hell you will find all the poets, all the painters, all the sculptors, all the mystics, all those people whose company is going to be a blessing. You will find Socrates there, and you will find Gautam Buddha there -- Hindus have thrown him into hell because he did not believe in the VEDAS, upon which the whole Hindu religion is based. You will find Mahavira, because he did not believe in the Hindu caste system; he condemned it. You will find Bodhidharma, Chuang Tzu, Lao Tzu. You will find all the great people who have contributed to life -- all the great scientists and artists who have made this earth a little more beautiful.

What have your saints contributed? They are the most futile people, the most unfertile. They have been just a burden, and they have been parasites; they have been sucking the blood of poor human beings. They were torturing themselves and teaching others to torture themselves; they were spreading psychological sickness.

If this earth looks so sick, if humanity looks so sad, the whole credit goes to your saints. In heaven you will meet all those ugly creatures, all those condemners who don't know how to love, who don't know how to laugh, who don't know how to sing, who don't know how to dance -- who cannot allow humanity to have any pleasures, howsoever small. Pain seems to be spiritual, and pleasure seems to be materialistic.

Now modern psychiatry knows perfectly well that these saints were schizophrenic. They need not be worshiped. If you can find them somewhere, immediately take them to a psychiatric hospital -- they need treatment. They are not healthy; their very existence is nauseous. But they have been the leaders of mankind, and they have made the whole of mankind feel a kind of nausea; they have created an atmosphere of nausea.

DOES ONE THEN STRAIGHTWAY HAVE TO CURSE WHERE ONE DOES NOT LOVE? THAT -- SEEMS TO ME BAD TASTE. BUT THAT IS WHAT HE DID, THIS UNCOMPROMISING MAN. HE SPRANG FROM THE MOB. And these saints were absolutely uncompromising. They were not even ready to listen. They were afraid to listen, because deep down they knew their own doubts about their lives, about their religion.

I cannot conceive that Jesus must not have, somewhere deep in his mind, a doubt: Is he really the only begotten son of God? It is impossible for me to conceive.... In fact, the more he repeats it, the more it becomes certain that his repetition is nothing but repressing his doubt. If he does not repeat it, there is fear -- his doubt may surface. It is not to convince *you*; basically it is to convince himself.

It is a vicious circle: people convince others in order to be convinced themselves. When Jesus sees that a few people are convinced that he *is* the only begotten son of God, then his own doubt is repressed more deeply. He is convinced by other people's conviction. And he has to continually repeat it, because to allow any long interval is dangerous -- in that interval the doubt can arise.

Even your so-called great believers in God have deep doubts about God. In fact, belief is needed only to repress the doubt; there is no other function of the belief. You don't believe in the sun -- or do you? You never shout from housetops, "I believe in the sun," or "I believe in roseflowers," or "I believe in the moon."

People will say, "Just get down and do some useful work. Why are you wasting your time? We also believe in the sun, we also believe in the roseflower... there is no problem. Nobody needs the conviction."

But Jesus says to his followers, "Shout from the housetops that the prophet you have been waiting for has come. Convince people that your master is the only begotten son of God, that he has brought a direct message from God. Go to the far corners of the earth and convince people." Only when there is doubt, suspicion, their conviction is needed, belief is needed, faith is needed. I am a faithless man, because whatever *is* needs no faith. Whatever *is* needs knowing, not believing.

All believers are deceiving themselves. The atheist is better than the believers, but not very much, because his atheism is also a kind of belief -- a negative belief. He has not known that God does not exist -- just as the believers have not known that God exists. They have chosen positive belief. Somebody has a negative mind, he has chosen the negative belief. But nobody seems to see the simple fact that a man who is honest cannot have any kind of belief.

If there is doubt it is healthy, because that doubt will trigger in you a pilgrimage of search. That doubt is a question, it is an enquiry. It will take you to the truth. And the moment you know, the question of belief does not arise. You simply know it. But the so-called saints, theologians, priests have been very uncompromising. Their uncompromising attitude has gone to the very logical extreme -- they don't even want to listen to anything that goes against their beliefs.

There are scriptures in Jainism and in Hinduism saying the same kind of thing. One wonders, "What kind of religious people were these?" In Jainism there are scriptures telling the Jainas: "Even if you find a mad elephant chasing you, and death is certain, even if you can save your life by entering a Hindu temple which is just nearby, it is better to die, better to be killed by the mad elephant, than to take shelter in a Hindu temple." Such an uncompromising attitude!

The same is repeated in Hindu scriptures. Exactly the same, word for word: "It is better to die, to be killed by the mad elephant, but don't enter a Jaina temple to save your life."

What kind of religious people are these? What kind of religious scriptures are these? What harm can the Jaina temple do to the Hindu? Or what harm can the Hindu temple do to the Jaina? The harm is that you might hear something that goes against your faith, that can disturb your belief. It is better to die... but not to be disturbed in your faith. And to me, a faith that can be disturbed is not of any worth. Every faith will be disturbed unless it is your own knowing -- but then it cannot be called "faith."

... THIS UNCOMPROMISING MAN. HE SPRANG FROM THE MOB. The mob lives at the lowest level of intelligence.

Just the other day I received an arrest warrant from Kanpur. Ten Christian associations have filed a lawsuit against me because I have said that there are pornographic statements in THE HOLY BIBLE.

Rather than looking in THE HOLY BIBLE -- ten Christian associations together, that means all the Christians of Kanpur.... I cannot believe that man has passed beyond his primitiveness; or is he still primitive? Those statements are not mine! There are five hundred pages of pornography in THE HOLY BIBLE. I don't have to argue in the court; I just have to read THE HOLY BIBLE.

If they had any sense they would have demanded that those five hundred pages from THE BIBLE be removed. If any intelligence was there.... But intelligence seems to be very rare. This is the mob -- retarded, unintelligent.

Just a few days ago there was a statement of Zarathustra that, "At the great noontide, at the highest peak of evolution of man, when the superman arrives, almost like a god, he will be ashamed of his clothes; he will be ashamed of hiding things. He would like to be an open book." If you meet Zarathustra somewhere, just tell him, "Don't let your god come to Poona! -- because the police commissioner of Poona will not allow your god to be ashamed of his clothes."

These pygmies, with no intelligence at all, go on trying to dominate the whole of mankind. And it is not only THE HOLY BIBLE -- there are Hindu scriptures full of pornography, and no Hindu will raise the question. Not only in the scriptures is there pornography, in the temples of Khajuraho, in the temples of Puri, in the temples of Konarak, you will see such pornographic sculpture that it is almost unbelievable. What kind of people, what kind of mind, how repressed...? Whole temples, thousands of statues, so ugly -- you may not have even dreamt of such pornography.

People are allowed to dream; at least there is still freedom of dreaming! Freedom of expression does not exist anywhere. But if you go to Khajuraho, or Puri or Konarak you cannot believe it. What kind of sick minds must have made these temple statues? All kinds of group sex, all kinds of orgies are sculpted. It must have taken hundreds of years to make those temples. But nobody objects. And if you object, you are hurting somebody's religious feeling -- immediately an arrest warrant appears in the court.

If what I have said is wrong, those people could have issued a statement, or written articles in the magazines, or challenged me to a discussion, saying, "We don't find anything pornographic in THE BIBLE." But rushing to the court simply shows weakness, simply shows they are taking support from the powers of the government.

Just the other day I was informed that there was another case.... For thirty years I have been in so many cases. In not a single case have they been able to prove anything against me, because whatever I have said was in their scriptures.

If they want to put a case against anybody, it should be against those scriptures, their publishers. Those scriptures should be burnt.

In Simla the other day, the high court judge -- he must be an intelligent man, because he said to the person who was saying that the whole of Himachal Pradesh, all the Hindus living in that state, are feeling very hurt by my statements -- the judge said, "I am also living in Himachal Pradesh, and I am also a Hindu, and I don't feel at all hurt by his statements. So don't talk about all the Hindus of Himachal Pradesh. You simply talk about you. You are not the representative of the whole state. I also live here, I am not hurt. And the book was published twenty years ago. Where have you been for twenty years?"
It has gone into many editions in almost all the languages of the world.

And the judge looked at the book. There was the seal of the public library of Simla, so he asked the man, "Are you a member of the public library of Simla?" And he replied, "No." Then the judge said, "Then how could you get this book? Have you stolen it? This is not your book." And the man was silent. He must have stolen that book!

Great Hindus, great religious people! And my whole book is concerned with how to transform sexual energy into spiritual energy. I don't think any religious person can be offended by it. He should be happy.

The judge asked him... because the man was continually saying, "Our religious feelings are hurt because this man is saying that through sex you can reach to samadhi"... the judge asked, "Have you tried it? And if you have not tried it, on what grounds are you saying that this man is wrong? First try.

"What does it have to do with Hinduism? Whether you are Hindu or Christian or Mohammedan, sexual energy is sexual energy -- it has nothing to do with any religion. And if somebody is saying that there is a way to transform it into spirituality, you should be happy about it -- rather than being angry and asking that this man be immediately arrested."

But it is very difficult to find such an intelligent judge, because those judges also come from the mob. And they also see that their judgment should not go against the crowd, it should not go against the political party in power.

AND HE HIMSELF DID NOT LOVE SUFFICIENTLY: OTHERWISE HE WOULD NOT HAVE BEEN SO ANGRY THAT HE WAS NOT LOVED. GREAT LOVE DOES NOT DESIRE LOVE -- IT DESIRES MORE.

Great love does not desire love -- there is no need. It is already great love. It desires something even more, even higher than love. And that's what prayer is, or meditation is.

Love is very close to meditation; but still, the other person is there, and there is a dependency on each other. Total freedom is not possible -- conceivable, but not possible. Only in meditation, when you are alone and overflowing with love, is there freedom and is there tremendous love.

GREAT LOVE DOES NOT DESIRE LOVE -- IT DESIRES SOMETHING MORE. It has known love, now it wants to transcend even love. It wants to go a step higher.
And love is the last step.
Beyond it begins the world of godliness.

AVOID ALL SUCH UNCOMPROMISING MEN! THEY ARE A POOR, SICK TYPE, A MOB TYPE: THEY LOOK UPON THIS LIFE WITH AN ILL WILL, THEY HAVE AN EVIL EYE FOR THIS EARTH.
AVOID ALL SUCH UNCOMPROMISING MEN! THEY HAVE HEAVY FEET AND SULTRY HEARTS -- THEY

DO NOT KNOW HOW TO DANCE. HOW COULD THE EARTH BE LIGHT TO SUCH MEN!

The day man forgets to laugh, the day man forgets to be playful, the day man forgets to dance, he is no more man; he has fallen into a sub-human species. Playfulness makes him light; love makes him light; laughter gives him wings. Dancing with joy, he can touch the farthest stars, he can know the very secrets of life.

THIS LAUGHER'S CROWN, THIS ROSE-WREATH CROWN: I MYSELF HAVE SET THIS CROWN ON MY HEAD, I MYSELF HAVE CANONIZED MY LAUGHTER. I HAVE FOUND NO OTHER STRONG ENOUGH FOR IT TODAY. All the mystics have felt themselves very alone -- their height makes them very alone. The mob lives in the dark caves down in the valley. They never comes out of their caves.

ZARATHUSTRA THE DANCER, ZARATHUSTRA THE LIGHT, WHO BECKONS WITH HIS WINGS, READY FOR FLIGHT, BECKONING TO ALL BIRDS, PREPARED AND READY, BLISSFULLY LIGHT-HEARTED: ZARATHUSTRA THE PROPHET, ZARATHUSTRA THE LAUGHING PROPHET, NO IMPATIENT NOR UNCOMPROMISING MAN, ONE WHO LOVES JUMPING AND ESCAPADES; I MYSELF HAVE SET THIS CROWN ON MY HEAD!
YOU HIGHER MEN, THE WORST ABOUT YOU IS: NONE OF YOU HAS LEARNED TO DANCE AS A MAN OUGHT TO DANCE -- TO DANCE BEYOND YOURSELVES! WHAT DOES IT MATTER THAT YOU ARE FAILURES!

It is better to be a failure in a great thing than to be victorious in a small thing -- at least you tried! Even the failure in transcending yourself is a great victory. The very effort, the very longing, brings a transformation to you.

DANCE BEYOND YOURSELVES -- that is the essential teaching of Zarathustra. He declares himself as... THE LAUGHING PROPHET.

HOW MUCH IS STILL POSSIBLE! SO LEARN TO LAUGH BEYOND YOURSELVES! LIFT UP YOUR HEARTS, YOU FINE DANCERS, HIGH! HIGHER! AND DO NOT FORGET TO LAUGH WELL!
THIS LAUGHTER'S CROWN, THIS ROSE-WREATH CROWN: TO YOU, MY BROTHERS, DO I THROW THIS CROWN! I HAVE CANONIZED LAUGHTER; YOU HIGHER MEN, LEARN -- TO LAUGH!
`THIS IS MY MORNING, MY DAY BEGINS: RISE UP NOW, RISE UP, GREAT NOONTIDE!'
... THUS SPAKE ZARATHUSTRA AND LEFT HIS CAVE, GLOWING AND STRONG, LIKE A MORNING SUN EMERGING FROM BEHIND DARK MOUNTAINS.

Okay, Maneesha?

Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Talks given from 20/02/89 pm to 10/04/89 pm
English Discourse series
11 Chapters
Year published:

The last chapter of this book, Osho's last discourse, was originally titled "The Awakening of the Buddha", the start of a new series.

The Zen Manifesto: Freedom From Oneself

Chapter #1
Chapter title: This disappearance is anatta

20 February 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN TENJIKU WAS ASKED ABOUT THE INCIDENT OF TANKA BURNING THE STATUE, HE REPLIED, "WHEN IT IS COLD WE GATHER AROUND THE HEARTH BY THE FIRE."
"WAS HE WRONG OR NOT?" PERSISTED THE MONK.
"WHEN IT IS HOT WE SIT IN A BAMBOO FOREST IN THE VALLEY," SAID TENJIKU.
THE DAY AFTER THE BURNING OF THE STATUE, TANKA TENNEN WENT TO SEE NAN-YO, WHO HAD ONCE BEEN A DISCIPLE OF ENO AND WAS THE EMPEROR'S ZEN MASTER. WHEN TANKA UNROLLED HIS ZAZEN RUG, NAN-YO SAID, "THERE'S NO NEED."
TANKA TOOK A FEW STEPS BACKWARD.
NAN-YO SAID, "THAT'S RIGHT."
AT THIS, TANKA TOOK A FEW STEPS FORWARD.
NAN-YO SAID, "THAT'S NOT RIGHT."
TANKA WALKED AROUND NAN-YO ONE TIME AND LEFT.
NAN-YO COMMENTED, "THE OLD, GOLDEN DAYS ARE FAR AWAY, AND PEOPLE ARE NOW SO LAZY. THIRTY YEARS FROM NOW, IT WILL BE DIFFICULT TO GET HOLD OF THIS FELLOW."

Friends,
It is time, ripe time for a Zen manifesto.

The Western intelligentsia have become acquainted with Zen, have also fallen in love with Zen, but they are still trying to approach Zen from the mind. They have not yet come to the understanding that Zen has nothing to do with mind.

Its tremendous job is to get you out of the prison of mind. It is not an intellectual philosophy; it is not a philosophy at all. Nor is it a religion, because it has no fictions and no lies, no consolations. It is a lion's roar. And the greatest thing that Zen has brought into the world is freedom from oneself.

All the religions have been talking about dropping your ego -- but it is a very weird phenomenon: they want you to drop your ego, and the ego is just a shadow of God. God is the ego of the universe, and the ego is your personality. Just as God is the very center of existence according to religions, your ego is the center of your mind, of your personality. They have all been talking about dropping the ego, but it cannot be dropped unless God is dropped. You cannot drop a shadow or a reflection unless the source of its manifestation is destroyed.

So religions have been saying continuously, for centuries, that you should get rid of the ego -- but for wrong reasons. They have been asking you to drop your ego so you can surrender to God, so you can surrender to the priests, so you can surrender to any kind of nonsense, any kind of theology, superstition, belief system.

But you cannot drop the ego if it is a reflection of God. God is a lie, out there in the universe, and ego is a lie within your mind. Your mind is simply reflecting a bigger lie according to its size.

Religions put humanity in a great dilemma: they went on praising God, and they went on condemning the ego. So people were in a very split state, in a schizophrenic space. They tried hard to drop the ego, but the harder they tried, the harder it became to drop it -- because who was going to drop it? The ego was trying to drop itself. That's an impossibility. So even in the humblest so-called religious people, the ego becomes very subtle, but it is not dropped. You can see it in the eyes of your saints.

One of my sannyasins went to see U.G. Krishnamurti, and because he argued with him, U.G. Krishnamurti immediately became angry. And these people like U.G. Krishnamurti are telling people to

drop anger, to drop greed, to drop the ego. But if you provoke them... Their whole religion is just skindeep. Inside is hiding a very pious ego, and when ego becomes pious it becomes poisonous. It is more dangerous because you become absolutely unaware of it, it goes so deep down in the unconscious.

U.G. Krishnamurti lived with J. Krishnamurti for twelve years, and he never mentions his name. If somebody brings up J. Krishnamurti's name, he immediately condemns J. Krishnamurti -- and whatever he is saying is just an imitation of J. Krishnamurti, paraphrasing. The reason he cannot accept the fact that he has been with J. Krishnamurti for twelve years is very simple. The moment he accepts it, then you can compare his statements with J. Krishnamurti's, and you will find they are simply paraphrasing. He is repeating, imitating, he knows nothing.

These people have been around in the world all the time. They have tried whatever the religions have been telling them, but their effort cannot remove the shadow. If there is a shadow of the bamboos, you cannot remove the bamboo shadows unless you remove the bamboos. You cannot directly remove the shadows; they are a by-product. If the bamboos remain there, the shadows are going to remain there. They can become very subtle.

I have heard a story about a fox coming out of the cave where she used to live....

Early in the morning, as the sun was rising behind her, her shadow was very long. She said, "My God! I am this big? I will need almost a camel for my breakfast!" And she started searching for a camel for her breakfast.

But the fox could not manage to find a camel. It was just the middle of the day and the sun was over the head of the fox. The fox was feeling very hungry. She had another look at the shadow, and the shadow had disappeared.

It had not disappeared, it had just gone underneath the fox. As long as the fox was there, the shadow was going to be there -- but now it was absolutely invisible to the fox. Everybody else could see it, but the fox could not see it; it had just gone underneath the fox.

That's what happens to so-called religious people. They force their shadows, their egos, their anger, their greed, their ambitions, into the unconscious. But in the unconscious these things are still there, and far more dangerous because you are not aware of them. You think they have disappeared.

Before my sannyasin started arguing with U.G. Krishnamurti, he was just a great saint, so silent, so peaceful. As the argument began, he was afraid to be caught, he could not answer the questions, and anger suddenly arose. He may not have been aware of that anger, but my sannyasin helped him! He wanted to get rid of the sannyasin.

It is U.G. Krishnamurti who is not an authentic or sincere man -- but you can fall into the trap because he is repeating beautiful phrases. His memory is good, and his intellect is good, but this is the shadow.

Even the original man, J. Krishnamurti, used to become very angry just seeing my sannyasins. I had told my sannyasins everywhere that wherever J. Krishnamurti speaks, you just sit in the front row. At that time sannyasins were wearing red clothes, they had the mala with my photo in the locket, so they were absolutely recognizable.

The moment J. Krishnamurti would see my sannyasins all around, he would forget on what subject he was going to speak. He would start condemning me, and condemning sannyas. This man was talking for his whole life about awareness, and he had forgotten the subject completely. And it was not only once... because my sannyasins were everywhere. Wherever he was going to speak -- in London, in San Francisco, in Bombay, in New Delhi, in Madras -- wherever he was going to speak, my sannyasins were there just in the front rows.

He was so allergic to me that the moment he would see the sannyasins he would lose all control. At some times he even started beating his head saying, "Why do you come here? I am against sannyas." And I had told my people, "Laugh joyously! Make him as angry as possible! That will bring out the original man which is hiding behind." He could not even understand why this was happening everywhere, that he was being distracted. He would start condemning me, condemning sannyas, and become almost neurotic.

Seeing my sannyasins laughing was almost like putting more fuel on the fire, and he would become more and more angry. He could not understand why these people didn't feel offended, but on the contrary, they were laughing. His whole time would be taken up by the sannyasins.

It is very easy to talk about beautiful things, to have an intellectual grasp. Krishnamurti had been forced by the theologians of a particular brand, the Theosophical Society. It was a worldwide organization in the beginning of this century, and it was preparing J. Krishnamurti to be a world teacher.

Nobody can prepare anybody to be a world teacher; anything that has been prepared is going to be false. They almost tortured him in the name of discipline. They got hold of him at the age of nine, and from that moment he was not allowed to move in the world, he was not allowed to go into society. He was continuously hammered with scriptures. Early in the morning at three o'clock, he had to get up, take a cold bath, and be ready for the theosophists, the leaders of the movement, who would recite Sanskrit scriptures, Tibetan scriptures, Zen scriptures. And he was almost asleep -- a nine-year-old child... And this went on up to his twenty-fifth year.

They managed to create a certain personality -- you can only create a personality -- and they had the hope that they had succeeded in creating a world teacher. Now he was writing beautiful poems, beautiful articles which were published by a section of the Theosophical Society which had been created especially for J. Krishnamurti. The organization was called the Star of the East, and they used to publish magazines, periodicals, literature, all about Krishnamurti, creating the atmosphere around the world to receive him as a world teacher.

But it was all forced from the outside. J. Krishnamurti had no realization, but he was intelligent enough to grasp slowly all the scriptures. He was honest also; U.G. Krishnamurti is not even honest.

Finally, when they thought that he was ready, they called a world conference in Holland -- which used to be their great world center. Six thousand leaders of the theosophical movement from all the countries gathered to receive J. Krishnamurti and declare that he was the world teacher.

He came onto the stage.... And it was in a very historical moment of honesty that he said, "I am not a world teacher." It was a shock to the whole theosophical movement. It shattered the whole movement. But he had become completely familiar with all the great literature of mysticism. He dissolved the organization, the Star of the East, which had been specially created for him, and he left the Theosophical Society, and lived his whole life in reaction.

He was a giant in intelligence. The reaction was against all those people who had forced him to do things which were not coming naturally to him. He was not allowed to be natural at all. He was not allowed to meet any girls, he was not allowed to mix with ordinary people. He was not allowed to enter into any ordinary school or college, but had only private tutors, so that he could be proved to the world a superior being, as if he were coming directly as a messiah from God.

And obviously, if he had been dishonest, he could have told the world, "I am a world teacher." He was ready for it; intellectually his memory was completely programmed. But because everything was imposed, it also created deep down in him a rebellion. He knew nothing of what he was talking about, of what he was writing. He knew nothing.

One of his best books is AT THE FEET OF THE MASTER. That was published when he was just thirteen or fourteen years old, just to prove that even at the age of fourteen he could produce such a great book. It was not written by him; it was written by a man called Leadbeater. Leadbeater was one of his tutors, and a very profound scholar of Eastern religions.

I have looked into all the Theosophical Society's literature of that time to find out the style, to whose style that book fits. Leadbeater had already written many books, showing great intelligence and scholarship. The book that was published in J. Krishnamurti's name was written by him, and perhaps polished by others. J. Krishnamurti did not even remember when he had written that book.

When he left the theosophical movement, he was asked, "What about the book, AT THE FEET OF THE MASTER, which has become a worldwide bestseller?" It is a beautiful book. But he said, "I don't know. I don't remember having written it."

He was honest, but because all these things were imposed on him, there was a constant reaction, rebellion, and he lived in that reaction his whole life. The theosophical movement destroyed the man. He might have become a Gautam Buddha -- he had every possibility -- but because of this reaction, he fought those dead tutors, those dead Theosophical Society leaders, Annie Besant, Leadbeater, and others, his whole life. He was fighting with those shadows his whole life -- against masters, against mystics, against scriptures -- but it was not coming as a revelation, it was coming as a reaction.

His whole life was wasted by the theosophical movement. If they had allowed him to grow naturally, there would have been a possibility; the man had the potential of being a Gautam Buddha. But they destroyed him, and he could not get rid of them. Those shadows he lived with in his early childhood became so ingrained that he was fighting against them. He lived in a negativity, and one cannot live in a negativity and be nourished and blossom into a lotus flower.

So even J. Krishnamurti was not enlightened, and U.G. Krishnamurti is a shadow of an unenlightened

intellectual giant. U.G. Krishnamurti is not even an intellectual giant, but he goes on preaching the same words, the same language, and tries to hide the fact.

Just the other day I saw an article about him in a newspaper. He was asked by the interviewer, "When and where did you become enlightened?" And his answer was, "I don't know when and where."

Enlightenment does not happen in time or in space. "When" and "where" are time and space. It happens when you are nowhere, no one. It happens when there is eternity, no time. But his answer may impress many people -- people are very gullible.

I am taking his case for a particular reason -- because the whole of the Western intelligentsia has become immensely interested in Zen, but their interest remains intellectual. They have written great books, and we will be discussing in this manifesto almost everyone who has written books on Zen.

My effort is to make you really clear that all these intellectuals may have written very beautiful books... I appreciate their scholarship, I appreciate their articulateness of expression, but they are not men of Zen, to say nothing of masters of Zen. Hence this manifesto is absolutely needed to make the whole world clear that Zen is not a mind affair. It is a no-mind space.

I told you that all the religions are saying, "Drop the ego." Zen goes beyond the ego and beyond the self. Except Zen, no religion has come to the point of going beyond the self, beyond the *atman*, beyond your spirit, beyond your individuality. It is absolutely a single man's contribution to human consciousness -- Gautam the Buddha's.

Zen is the ultimate flowering. Slowly, slowly improving the image of Gautam the Buddha, each master has contributed something, a new dimension to it. Gautam Buddha is the only person in the whole history of mankind who said, "Just dropping the ego will not help. It can be easily dropped if you drop God." He dropped God, the ego disappeared. The moon disappeared. The reflection disappeared. He went away from the mirror, the mirror was empty. His reflection in the mirror disappeared. He had been fighting with the reflection.

I have heard about an ugly woman....

She was so neurotic about mirrors -- because only mirrors made her aware that she was ugly. Otherwise, without mirrors, as far as she was concerned, she was beautiful. Wherever she would see a mirror -- even in somebody else's house -- she would immediately break it. The reason was that mirrors made her look ugly.

Those poor mirrors had nothing to do with her ugliness. She was ugly, but she was forcing the responsibility on the mirrors, fighting with the mirrors.

That is the essence of all your religions: fighting with the mirrors, with the shadows, trying to drop the ego without dropping God. The ego is just a reflection of a lie in the small pond of your mind.

Gautam Buddha dropped the idea of God, and was amazed that as God disappeared, the ego disappeared. It was just a reflection of God. Hence my effort to remove God. Without removing God you cannot remove the ego. It is the shadow, in the small pond of your mind, of the ultimate lie. Then, as the ego disappeared with God, Buddha came to understand that even *self* has to disappear.

There are religions who have God, ego, and the self: Judaism, Christianity, Mohammedanism, Hinduism. And there are religions which don't have God -- Taoism, Buddhism, Jainism -- but they have the self. Because they don't have God, the ego disappears on its own. Now their whole effort is how to make their self pure, pious. Now a different kind of effort starts.

Buddha is the only man who said, "If there is no God and there is no ego, the self is also arbitrary, artificial. As you go deeper in your interiority, you suddenly find yourself disappearing into the oceanic consciousness. There is no self as such. You are no more, only existence is.

Hence, I call Zen essentially freedom from oneself. You have heard about other freedoms, but freedom from oneself is the ultimate freedom -- not to be, and allow the existence to express itself in all its spontaneity and grandeur. But it is existence, not you, not me. It is life itself dancing, not you, not me.

That is the Zen Manifesto: freedom from oneself.

And only Zen has refined, in these twenty-five centuries, methods, devices to make you aware that you are not, that you are only arbitrary, just an idea.

As you go beyond the mind, even the idea of "I am" disappears. When the "I" also disappears and you start feeling a deep involvement in existence, with no boundaries, then only has Zen blossomed in you. In fact, that is the state, the space of the awakened consciousness. But it has no "I" at the center, no *atman*, no self.

To make it clear to you... Socrates says, "Know thyself." Gautam Buddha says, "Know -- just know, and you will not find thyself." Enter deeper into your awareness, and the deeper you go, your self starts melting.

Perhaps that is the reason why none of the religions except Zen have tried meditation -- because meditation will destroy God, will destroy the ego, will destroy the self. It will leave you in absolute nothingness. It is just the mind which makes you afraid about nothingness.

I receive questions almost every day, "Why are we afraid of nothingness?"

You are afraid because you don't *know* nothingness. And you are afraid only because you figure out intellectually, "What is the point? If in meditation you have to disappear, then it is better to remain in the mind." At least you are -- maybe illusory, maybe just an idea, but at least you are. What is the point of making all this effortless effort just to disappear into nothingness?

The mind simply makes you beware of going beyond the boundaries of the mind, because beyond the boundaries of the mind you will be no more. That will be the ultimate death.

A Gautam Buddha dies ultimately, you die only temporarily. Just maybe a few minutes, a few seconds, and you enter into another womb. Some idiots are always making love around the world, twenty-four hours, and you don't have to travel far away, just in the neighborhood. Around the clock millions of couples are making love, so whichever is the closest couple, here you die and there you are born. The gap is very small.

But an enlightened man, a man who has come to know his nothingness, his no-selfness, his *anatta*, simply disappears into the cosmos.

Mind is afraid, and it seems logical, obvious: What is the point? Why should one do such a thing in which he disappears?

Gautam Buddha was asked again and again, "You are a strange fellow. We came here to realize our self, and your meditation is to UNrealize our self."

Socrates was just a great genius, but confined to the mind: "Know thyself." There is no self to be known. That is the Zen Manifesto to the world. There is nothing to know. You have just to be one with the whole. And there is no need to be afraid....

Just think for a moment: When you were not born, was there any anxiety, any worry, any angst? You were not there, there was no problem. *You* are the problem, the beginning of the problem, and then as you grow, more and more problems.... But before your birth, was there any problem?

Zen masters continuously ask the newcomers, "Where have you been before your father was born?" An absurd question, but of immense significance. They are asking you, "If you were not, there was no problem. So what is the worry?" If your death becomes the ultimate death and all boundaries disappear, you will not be there, but the existence will be there. The dance will be there, the dancer will not be there. The song will be there, but the singer will not be there.

This is only possible to experience by falling deeper, beyond the mind, to the very depth of your being, to the very source of life from where your life is flowing. Suddenly you realize the image of yourself was arbitrary. You are imageless, you are infinite. You were living in a cage. The moment you realize your sources are infinite, suddenly the cage disappears and you can open your wings into the blue sky and disappear. This disappearance is *anatta*, this disappearance is freedom from oneself. But this is possible not through intellect, it is possible only through meditation. Zen is another name for meditation.

Hundreds of beautiful books have appeared in the West since a very strange man, D.T. Suzuki, introduced Zen to the West. He did a pioneer job, but he was not a Zen master, or even a man of Zen. He was a great scholar, and his impact spread through all the countries to the intelligentsia. He immediately had a great appeal.

As the old religions are crumbling, particularly in the West... Christianity is just a name, the empire is crumbling. They are trying to hold onto it, but it is not possible. It is falling apart and a vacuum is growing every day, bigger and bigger, like an abysmal depth which creates nausea.

Jean-Paul Sartre's book, NAUSEA, is very significant. Once you see the bottomless pit, this meaningless life -- that you are utterly arbitrary, unnecessary, accidental -- you lose all dignity. And for what are you waiting? -- there is nothing to wait for, only death. This creates a great anxiety: "We are worthless... nobody needs us... existence is care-less."

At that very moment D.T. Suzuki appeared on the horizon in the West. He was the first man to talk about Zen in the Western universities, colleges, and he attracted immensely the intelligent people, because they had lost faith in God, they had lost faith in the Holy Bible, they had lost faith in the pope.

Just today, almost a dozen German bishops have come together to make a declaration that the pope is going beyond his limits, that his continuous preaching against birth control is bringing humanity to a point where half of the world is going to die from starvation; the pope should not be listened to anymore.

Now, this is pure rebellion. These one dozen bishops in Germany have formed a committee, and they

are collecting more and more bishops to rebel against the pope, and they are declaring that he is not infallible. The whole of history shows that the popes and archbishops are fallible. So this whole idea of the pope being infallible was making him an absolute dictator. Now it is intolerable.

The beginning of this century was the start of a boiling up of energy against all old religions, particularly in the rich countries of the West. Poor countries don't have time; they don't have even food enough, no nourishment. Their whole time is involved in getting food, clothing, in getting a shelter. They can't discuss the great problems of life, they can't even conceive of them. The question is food, not God!

That's why it is so easy to convert poor people to Christianity -- just by providing food, just by providing shelter, service. But they are not converted to Christianity. They are simply not concerned about God. They are not concerned about any system of belief, their basic thing is that they are hungry and starving!

When you are hungry and starving you don't think of God, you don't think of hell and heaven. The first thing you think about is where to get some bread and butter. And if anybody gives you bread and butter with the condition that you have to be a Catholic, you will agree, rather than die of starvation.

So poor countries are becoming more and more Catholic, more and more Christian. But in the West itself, Christianity is losing its hold. Not more than twenty-five percent of people attend the churches. Seventy-five percent of people are completely disappointed. Those twenty-five percent are mostly women, and they go for a particular reason: that is the only place where you can gossip and meet all the other women, and see who has got better clothes, better fur coats, better jewelry, a better car. The church is the only club where the women are accepted. All other clubs are boys' clubs, where old boys talk about women but don't allow women in.

Even at parties, as the dinner is complete, the women retire to a separate room and leave the boys alone. The boys will be drinking and shouting and fighting, and talking all kinds of nonsense which they cannot say in front of women because they feel a little embarrassed. So the women retire. And this is good, because the women have their own gossiping: who is falling in love with whom. Let the boys do their work, the old girls are doing their work.

The church is the only place in which all the religions have allowed women to gather; otherwise they are boycotted from every other social congregation. They cannot be members of many organizations, many clubs; they are all male-oriented. The woman's area, her territory, is the home. She has to be confined in that territory. So the church has been the only outlet; they wait for Sunday.

So these twenty-five percent are women. A few men may be there who cannot leave their wives alone out of fear, and a few men may be there to find a new girlfriend. But this has nothing to do with religion.

D.T. Suzuki appeared in the West with a new approach to existence. He appealed to people because he was a man of great scholarship, profound scholarship, and he brought to the Western mind a totally new concept of religion. But it remained a concept, it remained an argument in the mind; it never went deeper than that.

A parallel exists in China. Before Bodhidharma appeared in China, China was already converted to Buddhism. Bodhidharma went there fourteen hundred years ago, but Gautam Buddha's philosophy and religion had reached China two thousand years ago, six hundred years before Bodhidharma went there. In those six hundred years scholars had converted the whole of China to Buddhism.

In those days it was very easy to convert the whole country. You simply converted the emperor, and then his whole court got converted, then his whole army got converted, then his whole bureaucracy got converted. And when the emperor and the whole bureaucracy and the army, and all the so-called wise people of the emperor's court were converted, the masses simply followed.

The masses have never decided anything for themselves. They simply look at the people who proclaim themselves great, in power, in intelligence, in riches. If these people are converted, the masses simply follow.

So in those six hundred years, thousands of Buddhist scholars reached to China, and they converted China -- the emperors, the governors. But it was not the true message of Gautam Buddha yet. Although China had become Buddhist, Buddha had not yet appeared.

Bodhidharma was sent by his master, who was a woman. She said, "Scholars have prepared the way, now you go. You are immensely needed there." Bodhidharma was the first buddha to enter China, and he brought a totally different vision, not of the mind but of no-mind.

The West is absolutely ready for a Zen manifesto. Intellectually, D.T. Suzuki, Alan Watts, and many others -- we will be discussing each one -- have prepared the road. Now only a Bodhidharma is needed, a

Gautam Buddha is needed, or a Mahakashyapa -- someone whose Zen is not just a philosophy but an actual experience of no-self, an actual experience of entering into nothingness.

And once you enter into nothingness, you will be surprised that it is nothing to be afraid of. This is your real home. Now you can celebrate, because there is nothing more than this mystery. That nothingness opens all the doors. As long as you are confined by the self, the very idea of separation from existence keeps you miserable.

You have to find ways -- and these ways can be found easily only when you have somebody who has already traveled the path, who knows that nothingness is not something empty. By disappearing, you are not really disappearing, you are becoming the whole. From this side, it looks like you are disappearing; from that side, it looks like you are becoming the whole. Just ask a dewdrop.

I have told you about Kabir....

When he first entered into this nothingness, he immediately wrote a beautiful poem, in which comes the sentence, "The dewdrop has fallen into the ocean." His own sentences are very beautiful:

HERAT HERAT HEY SAKHI, RAHYA KABIR HERAYI -- "O, my friend, my beloved, I had gone to search, to seek myself, but something strange has happened. Rather than finding myself, I have disappeared just like a dewdrop disappearing in the ocean."

BUNDA SAMANI SAMUNDA MEN SO KAT HERI JAYI -- "The dewdrop has disappeared in the ocean. Now how can you find the dewdrop again?"

That was his first experience. Then he became more and more aware of the ocean, and forgot all about the dewdrop. Before dying he called his son, Kamal. He was certainly rightly named by Kabir. *Kamal* means a miracle -- and the son of Kabir was certainly a miracle. He called Kamal and said to him, "I am going to leave my body soon. Before I leave, you have to correct one of my poems. Just a little change...

"I have written, BUNDA SAMANI SAMUNDA MEN -- the dewdrop has entered into the ocean. You have to change it. Just reverse it. SAMUNDA SAMANA BUNDA MEN -- the ocean has disappeared into the dewdrop -- because now I know from the other side.

"My first experience was from *this* shore; now I am talking from the further shore, the beyond. Now I know the dewdrop has not fallen into the ocean, it is the ocean that has fallen into the dewdrop."

Kamal said to him, "I have always suspected that line. I can show you my copy." And he showed Kabir. He had crossed out that line.

Kabir said, "You are really a *kamal*. You are a miracle. You came to know it before me." The line was crossed out.

Kamal said, "I was suspicious from the very beginning, that this is the statement of a beginner, the first statement when he comes to see the nothingness. But when he *becomes* nothingness, this statement will be absolutely wrong. So now that you have come to your senses, just before dying, I can rejoice that you are no longer just a beginner, you have become part of the whole." Then he wrote the new line: the ocean has fallen into the dewdrop.

I said to you that Kabir had named his only son "Kamal," a miracle, because the young man was certainly not an ordinary man. At one point, even Kabir was angry with him, because he used to raise questions which even Kabir could not answer. And this was always happening when thousands of Kabir's followers would be there. His own son would stand up and make him feel very embarrassed because he was not able to answer the question.

One day he was very angry -- it must have happened before his enlightenment -- and he said to Kamal, "BUDA VANSH KABIR KA -- my family ends with me, Kamal!"

He means the same by "my family" as what Zen people call their heritage, their family, their masters. They are not talking about their parents.

Kabir said, "My family ends with me. I cannot trust you."

Kamal said, "If you cannot trust me, you cannot trust yourself. But because you have disowned me by making this statement, I will not be staying in your cottage. I am going to make a small hut just next to you, so when gullible people come to you and they are going back home, I can deprogram them." And he remained just in front of Kabir's house, and because everybody knew he was Kabir's son, before leaving Kabir they would go to pay tribute to his son also.

Even the emperor of Varanasi was a devotee of Kabir. Kabir was a poor man, a weaver. The emperor of Varanasi asked one day, when he had not seen Kamal for a few days -- he was coming almost every day to listen to Kabir, and he saw that Kamal was missing -- he asked Kabir, "Where is Kamal?"

Kabir said, "It is a sad story. I was just angry, and I told him that my family ends with me, and he

immediately left, saying, `If your family ends with you, I no longer belong to your family.' He remains outside, just in front, disturbing my disciples. He is a pain in the neck! Now he has gone outside, so I cannot even say anything. He just sits there."

The emperor of Kashi said -- Kashi is the older name of Varanasi -- "I would go and see him, but what is your problem with him?"

Kabir said, "Thousands of problems. People come with money, diamonds, emeralds, and all kinds of valuable things, and I don't need them, so I refuse them. And he is just sitting by my side, and he tells those people, `Okay, if he is refusing, bring them to me. Anyway it doesn't look good that you have come to offer and you are going rejected. Offer them to me.'

"So I reject, and he goes on collecting. And I told him that this is not right, but he said, `You think about yourself. I know on my own accord what is right and what is wrong. Don't tell me! I am not your disciple, I am your son.'"

So the emperor said, "Don't be worried, I will go and see and check." So he brought with him a very big diamond, and he told Kamal, "I have brought this most valuable diamond in the country as an offering to you."

He said, "You can put it into the bamboos of the roof of my hut. If somebody does not take it away, it will remain there. Once in a while I can see that I have got the most valuable stone in my hut. I don't have much decoration here."

The emperor thought, "Kabir seems to be right, he is very clever and cunning. He is not taking it, but he is telling me, `Just put it there. If somebody does not take it away, I will enjoy seeing it.' And as I go out he will take it, that is certain." So the emperor stayed away for one week, did not come.

After one week he came, and he asked Kamal, "Where is that diamond?"

Kamal said, "If somebody has taken it, then it will not be in the roof; otherwise it is bound to be in the roof. You have put it there yourself, so you can find it easily. I had no opportunity to look at it. I am looking inwards and your diamond is outside."

The emperor said, "Great!" And he looked and found the diamond exactly where he had put it in the roof.

He told Kabir, "You are in a misunderstanding. Your son is really a miracle. I was thinking that he was cheating me, deceiving me, but he has not even looked at the diamond, to say nothing of touching it. He said to me, `If anybody has taken it, then I don't know, because I am looking inwards. Anybody can take it. There is no guard on the hut, there is no door. And sometimes I have to go to the Ganges to take a bath, and anybody can take it. So if it is still there, you will find it.' And I have found it; it was there. He has not even looked at it. So your whole idea is wrong. Your idea that he is interested in wealth is absolutely wrong."

Finally, Kabir had to go to the hut and ask Kamal, "Forgive me, come back. I was wrong. You were just trying to test me, whether I get angry or not -- and I certainly got angry. I thought it was your greed."

Kamal said, "I am your blood, your bones, your very marrow. How could you ever think that I should be greedy? You became angry, and you exposed yourself, that all your teaching not to be angry, not to be greedy, is just superficial.

"It is not your concern. If I am taking things, why are you interested? There must be some greed in you. Just as anger came up, your greed may come up any moment. If there was no greed in you, you would have simply witnessed that Kamal is taking things, that's all. It is Kamal's business to take care of his own being, it is not your business. I'm not your disciple. I am a master on my own authority."

And Kabir looked into himself and agreed with Kamal: "Perhaps you are right. My being interested and being angry that you are gathering money shows *my* greed, not your greed, shows *my* anger, not your anger. And you left so joyously, touching my feet, saying, `If you say your family ends with yourself, then a new family starts with me, just after you.'"

So Kamal was persuaded back into the family. He was the successor of Kabir, a far greater man, far more aware, alert, far more conscious. But strangely, it is Kabir who is remembered. He has an organized religion following him -- KABIR PANTH, "Path of Kabir." Kamal has nothing. He never created any following. Although hundreds of people listened to him, he remained only a friend. He helped them, shared his light with them, but never gave any discipline, any commandments, any principles to be followed.

Once you know meditation, you don't have to follow anybody. You have your own eyes open, and you have your light just ahead of you showing the path, and all that is right and all that is good happens choicelessly. It is not that you are doing it, you cannot do otherwise.

For six hundred years in China, Buddhism was only an intellectual exercise, good gymnastics. But as Bodhidharma entered China, he changed the whole idea about Zen. People were talking about Zen as if it was another philosophy, which it is not; as if it is another religion, which it is not. It is a rebellion against mind, and all your religions and philosophies are part of the mind.

This is the only rebellion against mind, against self, the only rebellion of withdrawing all the limits that imprison you and taking a quantum leap into nothingness. But this nothingness is very alive. It is life, it is existence. It is not a hypothesis. And when you take the jump, the first experience is that you are disappearing. The last experience is, you have become the whole.

A few questions.

The first question:

WHY HAVE SO MANY WESTERN INTELLECTUALS BEEN DRAWN TO AN EXAMINATION OF ZEN?

They are feeling a great vacuum, and they want to fill the vacuum. You cannot live with a vacuum. The vacuum is empty, and out of that emptiness, life becomes sad, serious.

All the religions have been filling your vacuum with lies. Now those lies are exposed. Science has done much in exposing those lies, and great meditators, mystics, have done tremendous work around the world in exposing all the lies of religions.

The contemporary man stands in a strange position: the old has fallen, it was a deception, and the new has not yet arrived. So there is a gap, an interval, and the Western intelligentsia is trying to find something which will not be again a lie, which will not just give you consolation, but which will transform you, which will be a deep revolution in your very being.

Zen certainly is the right approach towards existence, the ultimate truth. Without believing in anything, without being a follower or a believer, you simply enter into your own interiority, and you are entering into the immense nothingness of the whole. But it is the same nothingness from where you had come and to where you are going again.

When the source and the goal become one, you will have a great celebration. In that celebration you will not be, but the whole existence will be participating. The trees will be showering flowers, and the birds will be singing songs, and the oceans and the rivers will all be rejoicing.

The whole existence becomes your home the moment your heart melts into the universal heart. That is where Zen is happening. In that melting into the universe you are back to the original source, fresh, eternal, timeless, spacious. The only thing needed is freedom from the self. That is the very essence of Zen.

You have heard about many freedoms: political freedom, psychological freedom, economic freedom -- there are many kinds of freedom. But the ultimate freedom is Zen, freedom from yourself. That is not to be accepted as a belief, that has to be experienced. Only then you know. It is a taste. Anybody can describe that sugar is sweet, but if you have not tasted sugar, you hear the word `sweet' but you don't understand what it is. The only way is for somebody to force some sweetness into your mouth.

The master's function in Zen is to force nothingness into your experience, or in other words, to bring you to your own nothingness. The master devises methods, and when they become old and routine he drops them, finds new methods, new ways.

But it has been twenty-five centuries since Gautam Buddha gave a lotus flower to Mahakashyapa, without a single word, and told his congregation, "What I could say I have told you. What I cannot say -- although I want to, but it is simply not possible -- I am transferring to Mahakashyapa." That lotus flower was just a symbol: unless you open up like a lotus flower in the early morning sun when the dewdrops are shining like pearls on the lotus leaves... It is a silent transmission of the lamp. Nothing is said.

Mahakashyapa came for the first time close to Buddha, took the lotus flower, touched his feet, went back and sat silently under his tree. Mahakashyapa is the first patriarch of Zen. So the lineage of Zen, the family of Zen, is a branch, a very silent branch of Buddhism. They love Gautam Buddha, because Zen really originated in his disappearance. He transferred it to Mahakashyapa, and then it was the responsibility of Mahakashyapa to go on finding people to whom he could transfer it.

So since that moment, twenty-five centuries ago, it has been transferred without any arbitrary means, without any language, from master to disciple; from one who has come home to one who is just wandering around but cannot find the way.

The master functions as a friend. He holds your hand and takes you on the right path, helps you to open your eyes, helps you to be capable of transcending the mind. That's when your third eye opens, when you start looking inwards. Once you are looking inwards, the master's work is finished. Now it is up to you.

You can travel that small gap between your mind and no-mind in a single moment of tremendous intensity and urgency. Or you can travel slowly, hesitantly, stopping, being afraid that you are losing grip of your mind, you are losing grip of your individuality, that all boundaries are disappearing. What are you doing? You may think for a moment, "This may bring a breakdown, you may not be able to come back to the mind again. And who knows what is going to happen ahead? Things are disappearing..."

If you pay too much attention to the things that are disappearing you may stop out of fear. The master goes on focusing your mind on things that are happening, not on things that are disappearing. He goes on forcing you to look at the blissfulness, look at the silence that is descending on you. Look at the peace, look at the joy, look at the ecstasy. He is continuously emphasizing that which is happening, not that which is going away -- the anxiety, the despair, the angst, the anguish, he is not allowing you even to take note of them. What is disappearing is not worth keeping. Just go on looking at what is appearing out of nothingness.

So you gather courage, you become more daring. You know that nothing is going to be wrong. With every single inch of movement, something greater is happening. And finally, as you enter the very source of your being, the center of your being, the whole universe falls upon you, just as Kabir said before he died: "The whole ocean has fallen into the dewdrop."

Once you have experienced this beautitude, this ecstasy, this divine drunkenness, who cares about individuality? Who cares about the self? What has the self given to you except anxiety, except hell? And this nothingness is so pure, without boundaries. For the first time you find the infinity, the eternity, and all the mysteries of existence are suddenly opening their doors to you. And they go on opening... door after door....

There is no end to this journey, it is an endless pilgrimage. You are always arriving and arriving and arriving, but you never arrive. But each moment you are going deeper into bliss, deeper into ecstasy, deeper into truth, and there is no full stop.

The Zen Manifesto is absolutely needed, because all old religions are falling apart, and before they fall apart and humanity goes completely bananas, Zen has to be spread wide around the whole earth. Before the old house falls down, you have to create a new house.

And this time don't commit the same mistake. You have been living in a house which was not there; hence you were suffering rain, winter, sun, because the house was only an imagination. This time really enter into your original home, not into any man-made temple, any man-made religion. Enter into your own existence. Why be continuously a carbon copy?

This time is very valuable. You are born in a very fortunate moment, when the old has lost its validity, its proof, when the old is simply hanging around you because you are not courageous enough to get out of the prison. Otherwise the doors are open -- in fact, there have never been any doors, because the house you are living in is completely imaginary. Your gods are imaginary, your priests are imaginary, your holy scriptures are imaginary.

This time don't commit the same mistake. This time humanity has to take a quantum leap from the old rotten lies to the fresh, eternally fresh truth.

This is the Manifesto of Zen.

The second question:

D.T. SUZUKI, THE MAN WHO INTRODUCED ZEN TO THE WESTERN INTELLIGENTSIA, SAID: "ZEN MUST BE SEIZED WITH BARE HANDS, WITH NO GLOVES ON."

WOULD YOU LIKE TO COMMENT?

His statement is rationally beautiful. You should seize Zen with your bare, naked hands, with no gloves on. He means by that that you should enter into the world of Zen without any beliefs, without any security, without any safety, without any gloves. You should enter into Zen with naked hands, with nudity.

But his statement is still intellectual. He was neither a master of Zen nor even a man of Zen. If he had been a master of Zen, he could not have said it. A master of Zen cannot say that Zen must be *seized*. It is not a question of seizing Zen. This is the old language of the mind, of "conquering nature." Now it becomes conquering Zen.

Zen is your reality. Whom are you going to seize? Whom are you going to conquer? You ARE Zen.

And what does he mean by "with bare hands"? Hands will not reach there, bare or with gloves on. Hands symbolize the movement outwards, they always point towards the outside. All your senses open to the outside, they are all extrovert. Your ears hear the sound that is coming from the outside, your eyes see colors, light that is coming from the outside, your hand goes on grabbing -- that is outside you. None of your senses can reach to the inside. For the inside there is a different sensitivity, the third eye. There are no hands.

Just between your two eyebrows, exactly in the middle, is the place which can look inwards. When you are with closed eyes, trying to look inwards, rushing towards your center, you are hitting on the third eye continuously. Because it has not been opened for centuries, it has forgotten how to open. Hence, every day meditation... and one day suddenly you will find the eye has opened, and the whole path is clean and clear. You have simply to walk to the center.

Now there are no hands, and there is no question of conquering. It is your nature. The very idea that Zen must be seized creates a duality: you are the person who is going to seize Zen, and Zen is something other than you. It creates a duality. That's what gives me a clear-cut idea whether the man is just intellectual or has the experience. I have my clear-cut criteria how to know that a man is talking only from the mind. Howsoever clever D.T. Suzuki may be, I say unto you that he is not a master, he is still living in duality.

Mind is dual, it always divides things into polar opposites: the conqueror and the conquered, the observer and the observed, the object and the subject, the day and the night. It goes on dividing things which are not divided. Neither is the day divided from the night, nor is birth divided from death. They are one energy. But mind goes on dividing everything into polarities, opposites. Nothing is opposite in existence; every contradiction is only apparent. Deep down all contradictions are meeting together.

So when somebody says, "Seize, conquer," he is still talking in the language of the mind and is still being violent. His words show it.

Zen has to be neither the object nor the subject. It is a transcendental experience. Duality of all kinds is transcended: the observer and the observed become one, the knower and the known become one. So it is not a question of conquering or seizing, it is a question of relaxing into yourself.

It is not a fight or a war, it is pure resting, sinking into your rest deeply. And as you sink deeper and deeper you find you are melting. The moment you come to oneness with existence, you have arrived to your nature. It can be possible only through relaxation, through rest.

Suzuki's statement is rational, but not existential, and Zen is the only existential approach in the whole world.

A little biographical note:

ONCE, WHEN HE WAS TRAVELING, TANKA TENNEN STOPPED OVERNIGHT IN A TEMPLE.

You know the meaning of Tennen; it means "absolutely natural."

Zen is your nature; whether you know it or not does not make any difference. If you know you will not stumble unnecessarily, you will not go on falling into the same ditches again and again. If you know, you will walk like a man with eyes. If you don't know, you will walk with eyes, but closed. Your whole life you will suffer unnecessary misery, tension, anxiety. But there is no difference as far as your inner nature is concerned. You are a buddha all the time -- sleeping, waking, whether you know it or not. If you know, life becomes a bliss. If you don't know, life becomes a misery.

So it is simply you. If you are ready to sink deep within yourself, being in deep rest... It is not a victory, it is just remembering that buddhahood is your nature, it is your *dhamma*.

TANKA TENNEN STOPPED OVERNIGHT IN A TEMPLE. IT WAS SO COLD THAT HE MADE A FIRE OF ONE OF THE WOODEN BUDDHA STATUES. WHEN HE WAS CHASTISED THE FOLLOWING MORNING BY THE TEMPLE MONKS, TANKA EXPLAINED THAT HE HAD BURNED THE STATUE SO HE COULD TAKE BUDDHA'S BONES.

"HOW COULD A WOODEN STATUE HAVE BONES?" A MONK ASKED TANKA TENNEN.

"THEN WHY HAVE YOU CHASTISED ME?" REPLIED TANKA.

Only a man of immense insight, only a man who knows his buddhahood, can burn a statue of Buddha in the night. The night was so cold, the real buddha was suffering from cold, and the unreal buddha was

enthroned, so he took one of the statues -- it was a wooden statue -- and he burned it and was quite happy.

In the morning, when the monks of the temple found that he had burned a statue of Buddha, obviously they were very angry. "What kind of man are you? We thought you were a Zen master, and you have destroyed one of our most valuable Buddhas. What was the purpose?"

He said, "The night was very cold." He was simply showing those monks, "You have forgotten your buddha nature and you are worshipping statues made by man. Buddhas are worshipping statues of wood or stone or marble -- this is absurd! What kind of spiritual sleep are you suffering from? Have you completely forgotten who you are?"

So he said, "It was a cold night, and the buddha was feeling the cold very much. A false buddha was just sitting there. I burned the statue; it was just wood." To make it completely clear, he said, "I was trying to find Buddha's bones."

In the world of the Buddha, the bones of a buddha are called flowers. When a buddha has awakened, even his bones are no longer bones, so they are not referred to as bones, they are referred to as flowers. Slowly, slowly it has become widespread in India that now everybody's bones, when somebody dies...

In India the body has to be burned on a funeral pyre, and on the third day, when the fire has completely cooled down and the body is completely burned, the relatives and the friends go to the burning place to collect the "flowers." That is the expression. They are going to collect the bones. Those bones have to be dissolved either into a river or into the ocean for eternal rest -- but they are not referred to as bones.

The first time it was Gautam Buddha's bones which were referred to as flowers. How can you say Gautam Buddha's bones are just bones? In that body lived the foremost awakened man; in that body radiated the splendor, the bliss arising from nowhere. It is because of this that Buddha has said, "This very body the buddha, and this very earth the lotus paradise."

When you know your nothingness, it radiates. Even from your bones, your eyes, your skin, everything takes a new grace, a new grandeur, a new majesty. Your words become golden, your silence becomes so precious -- a song without sounds. Even when the buddha walks, his body is expressing his buddhahood. If the buddha looks into your eyes, his eyes are expressing the ultimate truth. Whether he says anything or not, he is continuously diffusing a certain energy all around him. He is a radiator, a radiation of the ultimate bliss.

So naturally, if a man like Gautam Buddha became enlightened when he was forty-two years old, and lived for forty years afterwards -- for forty years continuously the Buddha was inside these bones and the flesh and the skin -- how is it possible that all these bones and skin will not be affected by this tremendous metamorphosis? Hence came the expression, "flowers."

The man who translated it has forgotten. He simply says that Tanka Tennen said, "I had to burn the statue so I could take Gautam Buddha's BONES" -- not flowers. But everything changes with your change of consciousness. Everything becomes tremendously beautiful.

This was just to provoke those monks so they were cornered. Immediately, the high priest of the temple must have said, "HOW COULD A WOODEN STATUE HAVE BONES?" How could a wooden statue have flowers?

Tanka had made his point. He is saying that a wooden statue is not a buddha; it has not even the bones, it has not even the flowers of Buddha. It is simply wood, cut in a certain shape. You have given the shape to the wood, but you cannot make it a buddha.

Once the monks were cornered, Tanka said, "THEN WHY HAVE YOU CHASTISED ME?" Then why are you angry at me?

There are many versions of this story. The version that I love -- and I don't know whether it is in the scriptures or not -- I don't know from where I got it, but I am absolutely certain that is the right version.

It was not in the morning that Tanka Tennen was found, it was in the middle of the night when the priests saw a fire burning in the temple, because they were sleeping in the temple. The high priest came running: "Are you mad or something? What are you doing? You have burned one of my most valuable Buddhas!"

Then Tanka took his staff -- and the Buddha was almost burned -- and he started looking for flowers with his staff in the ashes of the Buddha. The high priest said, "What are you doing?"

He said, "I am looking for Buddha's flowers. I have heard that Buddha has bones, and those bones turn into flowers. I am looking for those flowers."

The high priest laughed. He said, "You are certainly insane. It was just a wooden statue, it was not a buddha!"

And Tanka Tennen said, "Aha! So it was not the Buddha! And the night is still long and very cold, and you have so many wooden statues; just bring one or two more."

The high priest said, "You are a very dangerous fellow! I cannot allow you to stay in the temple." And he forced Tanka Tennen outside the temple in the middle of the night.

It was cold winter, icy cold, and Tanka Tennen said, "What are you doing? You are *my* high priest, and you are throwing *me* out. Just to keep your wooden statues safe, you are throwing the buddha out!"

But the high priest did not listen, he just pushed him out and closed the doors.

And in the morning when he opened the doors, Tanka Tennen was sitting by the side of the road by a milestone. He had collected a few wildflowers, and he had put those wildflowers on the milestone, and he was sitting there reciting a beautiful mantra that the disciples of Buddha used to recite before him: *Buddham sharanam gachchhami* -- I go to the feet of the buddha; *Sangham sharanam gachchhami* -- I go to the feet of those who are the commune of the awakened one; *Dhammam sharanam gachchhami* -- I go to the feet of the ultimate truth.

The priest said, "Listen, you burned my Buddha -- that was an insane act. Now you are doing even more mad behavior. This is a milestone, not a Buddha, and you have put flowers on it, and you are going to the feet of this milestone!"

Tanka Tennen said, "It is the same, just an excuse. You have wooden statues as an excuse, I have this stone. Hidden in it there is a stone Buddha. If some sculptor takes out all the unnecessary pieces, a Buddha will appear. Any excuse will do. I burned one of your excuses and you were so angry. This is just the same as your wooden statue; and neither does this stone have Buddha's bones.

"I was simply wanting, in the early morning sun, with this beautiful breeze, and flowers fragrant all around, and the birds chirping and making their joyful sounds... I have to show my gratitude to the man who is the source of my family. Without him, perhaps, there would not have been so many enlightened people.

"Gautam Buddha started a new chapter in the consciousness of humanity. Obviously, I go to his feet, and I go to the truth that he revealed, and I go to the feet of those who became enlightened because of his sharing the enlightenment. I would not have been the light that I am right now if Buddha had not transferred to Mahakashyapa that which cannot be said in a lotus flower. I am showing my gratitude to the greatest man in the history of mankind who has risen above mind."

This, I know, is the right story. If you don't find it in the scriptures, correct them. Wherever you find those scriptures, correct them, because they do not show exactly Tanka Tennen's approach; they are very poor. I love riches -- and the real richness comes from your awareness, your consciousness.

In this way, Tanka Tennen was trying to make all those priests and monks aware: "What are you doing? You have forgotten the real thing, and you are worshipping statues. Any stone will do, because in every stone the Buddha is hidden."

I remember one story about Michelangelo....

He was passing by the market where marble was sold, and he saw a big piece of marble in front of a shop. He asked the owner, "How much will it cost?"

The owner said, "Nothing, because it has been there for ten years and nobody has even asked about it. I don't have space in my shop, so I have thrown it out on the other side of the road. You can take it, it will give me space to put a few other rocks. This rock seems to be absolutely absurd, of no use."

So Michelangelo took that rock, and after a year he invited the owner of the shop, "Now you can come and see. Your rock has blossomed." And it was Michelangelo's greatest work of art -- which has been destroyed just a few years ago by a madman. It was a statue of Jesus Christ. His mother, Mary, has taken the body of Jesus Christ from the cross. Jesus is lying almost naked in her lap, and she is looking at his face. It was one of the most beautiful statues in the world.

The shop owner could not believe his eyes. He said, "How did you manage it?"

He said, "It was not me. When I passed by the side of the rock, Jesus called to me, `I am lying down in this rock. Just remove the unnecessary parts and I will be revealed.'

"And as I looked at the rock, I could see Jesus in the lap of his mother by the side of the cross. It looked strange, because this statue was hidden inside it -- the cross, Jesus lying in the lap of his mother, and Mariam. So it looked a very strange type of rock. But I have just done a little work of chipping away unnecessary parts, and you can see the miracle that has happened."

That statue was in the Vatican, and just a few years ago -- perhaps ten years ago -- a madman with a hammer just went in and broke the heads of Jesus and Mariam, and destroyed that beautiful statue, the like of which may not be made again, because Michelangelos don't happen that often.

That man was caught, but it was too late. And in the court he said, "I am not a Michelangelo so I cannot create, but I can destroy. And I wanted my name to become history, I wanted to see my picture in all the newspapers on the front page. I have succeeded in it, and I am ready for any punishment."

The judge was at a loss what to say to this man. He had destroyed one of the most precious things, one of the most beautiful works of art, just to have his photograph in the newspapers on the front page, and his name in history: "Michelangelo created it, and this man destroyed it." He was ready... he said, "I am ready even to go to the gallows. It doesn't matter."

If you have eyes like Michelangelo, then every stone becomes something that ordinary people cannot see. Only a Michelangelo can penetrate just like an X-ray deep into the stone, and it can become a Jesus, it can become a Buddha.

Tanka Tennen was saying, "What is the need of all those statues when the real buddha was feeling the immense cold of the night? You pushed me out. And this has been the story of all the religions. They push the buddha out and they worship Buddha's statues."

The sutra:

BELOVED OSHO,
WHEN TENJIKU WAS ASKED ABOUT THE INCIDENT OF TANKA BURNING THE STATUE, HE REPLIED,
"WHEN IT IS COLD WE GATHER AROUND THE HEARTH BY THE FIRE."

Tenjiku is another master. When he was asked about the burning of the statue of Buddha by Tanka Tennen, he replied, "There is nothing wrong." He didn't say it directly, he simply said,

"WHEN IT IS COLD WE GATHER AROUND THE HEARTH BY THE FIRE."
"WAS HE WRONG OR NOT?" PERSISTED THE MONK.
"WHEN IT IS HOT WE SIT IN A BAMBOO FOREST IN THE VALLEY," SAID TENJIKU.

He is not saying it is right or wrong -- that is the way of Zen, not to decide right or wrong -- he is simply saying, "Every Zen master behaves spontaneously. When it is hot he goes into the shade of a bamboo forest; when it is cold he burns wood." He is not mentioning at all whether Tanka Tennen has done anything wrong. He is simply saying, "Everybody who is aware functions spontaneously. Finding no other wood, Tanka Tennen found the wooden statue of Buddha. There is nothing wrong in it. When it is cold one needs fire, and when it is hot one needs shade."

Zen is absolutely natural. You should function according to your nature, and out of your spontaneity should come your response.

THE DAY AFTER THE BURNING OF THE STATUE, TANKA TENNEN WENT TO SEE NAN-YO, WHO HAD ONCE BEEN A DISCIPLE OF ENO AND WAS THE EMPEROR'S ZEN MASTER. WHEN TANKA UNROLLED HIS ZAZEN RUG, NAN-YO SAID, "THERE'S NO NEED."

That reminds me.... Perhaps little Siddhartha is still here, or maybe he has gone. When he first came, many many years ago, he was a small child, very small, maybe three years old or four years old. I can see exactly the moment he came to me.

He had brought a small rug, and he came as if he was a grown-up. Perhaps Maneesha will remember, she was present. He unrolled the rug like the Zen disciples do, and he touched my feet. All those who were present started laughing. This little boy was doing a real thing, which is not expected from such a little boy. He touched my feet with great gratefulness, with grace, and then sat down on his rug.

That's why I gave him the name Siddhartha. Siddhartha was Gautam Buddha's name given by his father. It is as beautiful as Buddha. It means one who has arrived: Siddhartha, one who has found the meaning, one who has found the significance of existence.

Just now he has been here for almost one month. I don't know whether he is still here or not. Now he has come with a girlfriend, has become very grown-up. It was reported to me by Anando that when he entered the gate after so many years, he had tears in his eyes. He must have remembered the first day he had come to me, almost twenty years ago.

He was such a lovely child.... His mother reported to me, "It is very difficult to find where he is, because he goes with everybody. He has such a great friendship with all the sannyasins" -- and he was a little child.

He used to ask anybody, "Just give me ten rupees. I am going to see the movie." And it was not only one-sided; if somebody was in need of money, he would bring the money from others and give it to the person, saying, "Keep it, but remember, whenever I need it... Pay whenever you can."

So people used to ask Siddhartha, "Can you manage twenty rupees?" He would immediately go. He had the whole commune as his friends, and nobody could refuse him, he was so lovely, so innocent. With those tears he must have remembered the first day he had come.

Still he is innocent, and he is growing well on his own. His father has died. He is in a very good art school, learning acting. I was happy when he informed me that he is learning acting. Actors can be meditators very easily, because they are always acting somebody else's role, so they can witness also that it is not their identity. They may become Jesus Christ in a film, but they know they are not Jesus Christ. So to recognize that their performance is not their being, is very easy.

To me, acting is one of the best professions for meditators, because it will teach you that your identity can change every day. An actor is moving from one film to another. In one film he is one thing, in another film he is something else, in a third film he is somebody else. So slowly, slowly he can become aware -- if he knows the art of becoming aware -- that all these identities come and go. And finally, he can recognize that his own personality is nothing but an act taught by his parents, and the priests, and the politicians, and the professors.

All these people are creating a certain personality around you which is not your real being; it is just for convenience's sake. They are creating a social being out of a spiritual being. A social being is an ordinary thing. Your spiritual being is vast and immense.

THE DAY AFTER THE BURNING OF THE STATUE, TANKA TENNEN WENT TO SEE NAN-YO, WHO HAD ONCE BEEN A DISCIPLE OF ENO AND WAS THE EMPEROR'S ZEN MASTER.

Certainly he was a very important man, the emperor's Zen master.

WHEN TANKA UNROLLED HIS ZAZEN RUG, NAN-YO SAID, "THERE'S NO NEED, because that rug is spread only by disciples, and you are already a master. You don't have to do it."

Tanka Tennen was doing it just out of respect, because this man Nan-yo was very old, the emperor's master, and Tanka Tennen was a young man, although he had become enlightened. This is the Eastern way of always being respectful to the elders... because it used to be a part of natural growth. If a man lives naturally, then just as he becomes sexually mature at the age of fourteen, he will become capable of going out of sexual, biological bondage by the age forty-two -- if he lives very naturally. And by the time he gets out of the control of biology, it is very easy for him to get out of the mind.

The ancient calculation is that by the age of forty-nine, a man can meditate easily, without any effort. The only condition is that he has lived without repressive religions, gods and priests. If he has lived just like a simple, natural human being, without any inhibition, without any guilt, then at the age of forty-two he gets out of the biological control.

Your sex is your bondage; it is a biological bondage. Don't fight against it. If you fight against it, you will not be out even at the age of eighty, or ninety. You will not be out of it at any point. Even when you are dying, your last thought will be about sex.

It has been calculated that every man thinks at least once about sex in three minutes, and every woman thinks about sex once every seven minutes. That is a disparity. That is why men look more sex-oriented than women. The difference is not much -- three minutes or seven minutes is not much of a thing. The man has to wait only for four minutes. In that four minutes the woman can have the headache and take two aspirins, and she will be ready!

Your religions are responsible for keeping you in the bondage of sex by teaching you celibacy. Celibacy is a perversion of your nature. I want you to be absolutely natural: when it is time for sex, it is time for sex. Then you will be out of it by the age of forty-two, just simply out, with no question of making any effort to be celibate. Whenever you make any effort it is against nature. Nature does not allow any effort; it wants you to be utterly relaxed with it, and then it goes on doing things to you. By the time you are forty-nine you are really mature, and you have passed seven years without the bondage of sex.

One of the best novelists of this century, Kazantzakis, who wrote ZORBA THE GREEK, also wrote a

book about Jesus, THE LAST TEMPTATION. Jesus was only thirty-three... and I agree with Kazantzakis that on the cross came the last temptation.

On that hot summer day, he was hanging on the cross. Do you think he was thinking about God? He started having a dream about Mary Magdalena, a fantasy that, "Perhaps if I had lived differently, and I had loved Mary Magdalena, and I had not got into this trip, I would not be hanging on this cross..."

In THE LAST TEMPTATION, Kazantzakis depicts this whole dream. Because of this dream he was expelled from the Greek Orthodox church. His book was banned all around the world, because everywhere Christians were protesting against it: "This is too much!" When the film was made into a movie, everywhere there were great demonstrations against the movie. And Kazantzakis, one of the best novelists of this century, lived in utter misery and trouble, because the church had condemned him, expelled him.

He is dead, but just now my sannyasin, Amrito, who knows his wife in Greece, has been to see her. She asked her, "Would you like to become part of this sannyas movement?"

She said, "I would love to, but I am afraid. I have suffered so much because of my husband's suffering, the utter condemnation everywhere -- and he had not done anything wrong."

I absolutely support him; his insight is clear. It's absolutely natural that a man of thirty-three hanged on the cross is bound to think, "My God! What have I done? If I had lived a different life with a beautiful woman who always wanted to live with me... I was trying to tell her, `Get away! You are a temptation, get away!'" At the last moment the temptation must have come to him.

I can say with absolute authority that Kazantzakis is right. It is absolutely natural to remember Mary Magdalena, one of the most beautiful women, whom he had been denying. That was unnatural. And when God failed to do any miracle, he certainly would have thought, "It would have been right for me to have a wife, children, and live naturally. I unnecessarily went onto this number of being the only begotten son of God, and there seems to be no God at all!" Six hours on the cross are enough to bring anybody to his senses.

Now there is a movement amongst the intelligentsia of Europe that Kazantzakis should be accepted by the church again, posthumously. But the church is absolutely adamant: that man cannot be accepted back as a Christian, he has done immense harm to the image of Jesus Christ.

To me, he has done immense good to the image of Jesus Christ. He is saying that Jesus Christ was not a pervert, he was a natural human being. He has given more respect to Jesus Christ than anyone else, because of this dream.

His wife said, "I am simply afraid. Your master is continuously in trouble, is going to be in trouble, and I have suffered too much and I am old, too old. I would have loved to, but my whole life I suffered because my husband wrote ZORBA THE GREEK and the church was angry. Then he wrote THE LAST TEMPTATION, and the whole world was protesting, burning his books -- and now they are banning the film."

Religions have done such harm that it is almost unbelievable -- and they are still doing it.

In the East, particularly when religions were not organized, when religion was a freedom, an individual affair, people were very natural, and they came to celibacy naturally. When celibacy comes naturally it has a totally different flavor. There is no suppression, there are no sexual dreams, there is no question. And by the time you come to the age of fifty...

In India, the age of fifty is called "getting ready for the forest" -- *vanprastha*. By the time you are fifty your children will be coming back from their schools, colleges, universities; now they will take care of your business. You can look now towards the forest.

Perhaps you will have to wait for a few days to teach your children the practical aspects of life. They have been in the universities, and they don't know anything about practical life. They have been meditating, they have been learning, they have been with great seers, and they are coming utterly innocent about the practical aspects of the world. So perhaps for twenty-five years... That was the Indian calculation: twenty-five years for education, twenty-five years for living as a householder, twenty-five years preparing to go to the Himalayas or to go to the forests, twenty-five years -- the last twenty-five years -- absolutely devoted to meditation. If life is one hundred years, then it was divided absolutely naturally into four parts.

By the time one is seventy-five he should retire into the forest. Now it is time to prepare for death, for another journey, for another experience. Life has passed away. Because of this, more respect was shown to the older man -- and he was worthy of it. If he had lived naturally, he was worthy of it.

So WHEN TANKA TENNEN UNROLLED HIS ZAZEN RUG, NAN-YO SAID, "THERE'S NO NEED." He was an old man. He could recognize Tanka Tennen immediately.

Only the enlightened person can recognize another enlightened being. There is no other way. The unenlightened cannot recognize the enlightened. The enlightened can recognize both the unenlightened and the enlightened. The higher can recognize the lower, but the lower cannot recognize the higher, because the higher has both the experience of the lower and of the higher. The lower has only the experience of the lower; he does not know anything beyond it.

But the difficulty is that the lower, the masses who have never known anything of the higher -- they decide things. They decide who is enlightened, who is not enlightened. It is so hilarious....

One newspaper from Indore has written an editorial, and asked its readers to vote whether I am enlightened or not. So I have informed Chaitanya Keerti to write to them, "How many of your readers are enlightened? And first you should think about yourself: Are *you* enlightened? Can you recognize an enlightened person without being enlightened?" But this kind of stupidity goes on and on.

The people who had the experience were naturally respected by the younger generation, because they knew all the parts of life; they had been through all the stages, and they had passed beyond. Now they have become again innocent like a child; they are getting ready to enter again into existence.

But Nan-yo immediately said, "THERE IS NO NEED. You are as enlightened as I am. You are as much a master as I am. Here, age does not matter. Here, time is of no account."

TANKA TOOK A FEW STEPS BACKWARD.

These are the ways of Zen. Unless you understand their symbology, their whole metaphoric language, you will miss the point.

TANKA TOOK A FEW STEPS BACKWARD. What does it show? He is saying, "I have gone deep into myself. You are right." Taking a few steps backward means going inwards.

NAN-YO SAID, "THAT'S RIGHT. You have gone really deep."

AT THIS, TANKA TOOK A FEW STEPS FORWARD -- just to check on the master, what he says.

NAN-YO SAID, "THAT'S NOT RIGHT." Taking a few steps forward is going outward; taking a few steps backward is going inward. Backward and inward are equivalent, forward and outward are equivalent.

NAN-YO SAID, "THAT'S NOT RIGHT."
At this, TANKA WALKED AROUND NAN-YO ONE TIME AND LEFT.

He has paid the tribute: "I had come to see whether you are really as great as everyone says, and I have found you are simply the right man to be the master of the emperor himself."

On each point, Nan-yo proved right. When he was trying to unroll his rug, he stopped him, "There is no need." Then he took a few steps backward, and Nan-yo immediately said, "That is right."

AT THIS, TANKA TOOK A FEW STEPS FORWARD.
NAN-YO SAID, "THAT'S NOT RIGHT."

TANKA WALKED AROUND NAN-YO.... Walking around Nan-yo is a symbol of great respect -- making the circle complete: going from the source, and coming back again to the source as a goal. By making this circle complete, he expressed, "You are entirely enlightened, completely enlightened. I have nothing to ask, nothing to say." He simply left, with no word, no question. Those symbols were enough.

NAN-YO COMMENTED, when Tanka left, "THE OLD, GOLDEN DAYS ARE FAR AWAY."

It used to be very common -- enlightenment. It used to be very common to find such a man as Tanka Tennen, but those golden days are far away, and people are now so lazy that they will not even take a few steps backward, inward.

"THIRTY YEARS FROM NOW" -- he made a prophecy -- "IT WILL BE DIFFICULT TO GET HOLD OF THIS FELLOW."

He was so young, and he had already expressed his immense clarity and his enlightenment. After thirty years, when he becomes a ripened being and his circle is complete -- it has already begun to move towards

completion -- he said, "Thirty years from now, this man will be one of the greatest masters ever known. It will be very difficult to get hold of this fellow."

It is in deep respect and love that old Nan-yo recognized, not only his enlightenment, but also recognized that it is not far away... only thirty years and he will be a perfect buddha. Then it will be very difficult to get hold of this fellow.

Hyakusai wrote:

FIRST FROST.
MY WAY LIES NORTHEAST
FACING THE STARS.

That is the way for everyone who is going deeper into meditation. It seems you are going deeper into meditation, but simultaneously something in you is going higher towards the stars. It is happening simultaneously. The roots go deeper and the tree goes higher.

In your meditation you are creating roots deep into your sources. When the nourishment is available your consciousness will start moving towards the stars -- a pillar of light going towards the beyond. "First frost. My way lies northeast facing the stars."

A man of meditation, wherever he goes, is always moving towards the stars, because he is always moving towards the very source of nourishment. Once he gets his roots fixed into the earth, then there is no problem. Wherever he is, he is moving higher and higher like a Cedar of Lebanon. Those ancient trees -- hundreds, thousands of years old, are standing, still growing towards the stars. The beauty of those trees is simply a reminder that the same is the way for human consciousness: deeper into the earth, higher into the sky.

Maneesha's question:
BELOVED OSHO,
D.T. SUZUKI DESCRIBES TWO DIFFERENT KINDS OF "SEEING" AS DENOTED BY TWO DIFFERENT CHINESE CHARACTERS.

I have just told you, D.T. Suzuki is still in the mind; hence the division. Even seeing becomes of two kinds.

D.T. SUZUKI DESCRIBES TWO DIFFERENT KINDS OF "SEEING" AS DENOTED BY TWO DIFFERENT CHINESE CHARACTERS.
"K'AN" CONSISTS OF A HAND AND AN EYE AND MEANS "TO WATCH AN OBJECT AS INDEPENDENT OF THE SPECTATOR" -- objective knowledge.

You are watching a tree. The tree is different from you, this is one kind of seeing.

"THE SEEN AND THE SEEING ARE TWO SEPARATE ENTITIES."
ON THE OTHER HAND, THE CHARACTER "CHIEN" IS COMPOSED OF AN EYE ALONE ON TWO OUTSTRETCHED LEGS, AND SIGNIFIES THE PURE ACT OF SEEING.
SUZUKI CONSIDERS THE DIFFERENCE BETWEEN THESE TWO KINDS OF SEEING AS "REVOLUTIONARY IN THE HISTORY OF ZEN THOUGHT."

In the first place, Zen is not a thought. In the second place, the act of pure seeing cannot be called at all an "act of pure seeing." What are you seeing? For seeing to be seeing, you need an object.

The meditator goes beyond the object and beyond the subject, beyond the first Chinese character, "k'an," which signifies duality -- the seer and the seen, the knower and the known -- and the second character, "chien," which signifies the pure act of seeing. But the very word `seeing' means something is there, otherwise how can you see? What can you see? If there is nothing, seeing disappears, being appears.

Hence I will not agree with D.T. Suzuki at all. These two kinds of seeing are just mind, logic,

rationality, but not meditation, not Zen. Zen is going beyond the seeing and beyond the seen. It is going into being -- just being, utterly silent, at ease with existence.

There is no duality, and there is no oneness either -- you have to understand it -- because if there is no duality, you cannot call it oneness. "One" suggests immediately the two; hence Gautam Buddha does not use the word `oneness'. He uses the word *advaita*, not twoness. It makes a great difference.

When you say one, immediately you are reminded of two. How can one exist without two and three and four and five and six and seven...? One is a digit; it is just below two. If one exists, then thousands of numbers will follow, or millions, or trillions. There is no end to it. If you have started on one, you are on a long journey without end.

To avoid this, a roundabout way has been found: not to say "oneness with existence" but to say "not twoness." It exactly means oneness, but to say that in language creates the difficulty. Without two, how can there be one? So don't say "one," just say, "not two." The one is understood, it has not to be said. It is the inexpressible. But by saying "not two," you have indicated towards it. A simple gesture -- without making any noise about it, you have hinted at it. It is a pure hint.

Suzuki misses the point. The revolutionary step is not Zen thought, but Zen experience. That experience is of "not twoness." There is no seer and no seen, but just being.

It is time for Sardar Gurudayal Singh.

Put the lights on! I love to see my people laughing. I am absolutely against seriousness, but unfortunately I have to discuss serious things. But it is good to make you first serious, then laughter comes more easily. Then it gives a great relaxation.

Little Albert comes running into the village store and races up to the counter. "Hey, mister," he cries to old Jock, the owner. "My dad was fixing the roof when the ladder slipped from under him! Now he is hanging by his fingers from an upstairs window ledge!"

"Well, son," says old Jock, "you have come to the wrong place! You want the police station across the road -- and hurry!"

"No," says Albert, "you don't understand. I want some more film for my camera!"

One Sunday morning at the Loony Tunes Funny Farm, old Father Fungus is the guest preacher in the lunatic asylum's small chapel. He is ranting and raving in the pulpit, screaming all about damnation and hellfire, God's sweet love and the nocturnal emissions of the Holy Ghost, when suddenly, Mad Melvin jumps up out of his seat, raises both arms high in the air and shouts, "Bullshit! Do we have to listen to this idiot?" Then Mad Melvin smiles and sits back down.

There is pindrop silence. Father Fungus is extremely embarrassed, and turns to the hospital director Doctor Dumshit.

"Oh dear!" stammers the priest. "Shall I stop speaking?"

"No need for that, Father," sighs Dumshit, yawning. "It won't happen again. Mad Melvin only makes a true statement once every seven years."

Two famous music lovers, Cardinal Catsass and Pope the Polack, are sipping wine and having an intimate chat in the pope's private Vatican chambers. "Did you know," says Catsass, confiding in the old papal fruitcake, "that I have a very special musical friend?"

"Really?" says the pope.

"Yes," continues Catsass. "I treat her just like a guitar -- I finger the top and play the bottom and get beautiful music!"

"Well," says Pope the Polack, "I must confess that I have a very special musical friend, too."

"Really?" exclaims Catsass.

"Yes," continues the Polack pope. "I treat mine more like a pop record. I place her on the deck and we make beautiful music. And then three minutes later, I turn her over!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...
Close your eyes... and feel your body to be completely frozen.
This is the right moment to look inwards.

Gather your energies and your total consciousness, and rush towards your very center of being. It is just below the navel, exactly two inches below, inside you.

But only those will succeed who rush with an urgency and intensity, as if this is the last moment of life. You have to make it now or never.
Faster and faster... Deeper and deeper...
You are coming closer to the center of your being.

A great silence is descending over you like soft rain. You can feel the coolness. With you, the whole night has become silent.

A little closer to your center, and a great peace surrounds you, engulfs you. You are drowned in it. It is the peace that mystics have called "the peace that passeth understanding."

A little closer... and blossoms, flowers start showering over you, of bliss, of ecstasy. You are starting to feel like a drunk -- but this is not an ordinary drunkenness, it is divine drunkenness. And only in this divine drunkenness can you take the last step. Enter into your center.

This is the opening into the beyond, this is the place where you are joined with the cosmos. You will meet here your original face. The face of Gautam the Buddha has been accepted in the East as a symbol of everybody's original face.

Meeting the buddha is a very strange experience, because you start disappearing, fading away. And as you fade away, the buddha becomes more and more solid and strong. It is your very essential being.

The only quality the buddha has is witnessing. You have to get more and more attuned with this quality, because only this quality can bring your buddha from the center to the circumference. He can become your whole life. He is the ultimate dance.
Gautam the Buddha is the Zen Manifesto.
Witnessing, you start disappearing.
That's what I have called freedom from the self.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are only a witness, and everything starts settling.

To make this witnessing more clear and deeper,
Nivedano...

(Drumbeat)

Relax...

It is only a question of relaxing, it is not an effort. It is just falling deep into your own depth, resting at the very center of your life source.

This life source, this juice that is flowing all around you, will start a tremendous metamorphosis within you. You will feel you are melting, melting, melting...

Gautama the Buddha Auditorium is becoming an ocean of consciousness. Ten thousand buddhas have disappeared into one oceanic experience.
This is the Zen Manifesto: freedom from oneself.

Gather all these experiences, the grace, the beauty, the truth, the blissfulness. You have to bring them with you. They have to become your day-to-day life. I don't teach any other morality. I teach spontaneity, and the morality follows like a shadow. And because it comes from your very sources you never feel you are being commanded, you never feel you are being dominated, you never feel you are being a slave, you

never feel you are being a sheep. You start being a lion.
Your morality, your response to existence becomes a lion's roar.
The beauty and the power -- and the power that is harmless...

The love that simply overflows you, unconditional, just a gift, a blessing to the whole existence... And a grace that changes not only your consciousness but even your body.

Your gestures become so meaningful, so significant, so beautiful -- like roses.
Your eyes become like stars.
Your heart starts beating in tune with the universal heart.
This synchronicity is the Zen Manifesto.
And don't forget to persuade Gautam Buddha to come with you.
These are the three steps of enlightenment....

The first, Gautam Buddha comes behind you just as a shadow -- but the shadow is not dark, it is luminous. There is no person in it but only presence, a tremendous presence. It is warm, you feel for the first time loved by existence itself. It is calm and cool at the same time. That's the miracle of Zen.

On the second step, you become the shadow. Your shadow is certainly dark; it is false, it has been your prison. Gautam Buddha comes in front. It is a great revolution, because your shadow immediately starts disappearing.

And the third step comes spontaneously in: freedom from oneself. You are no more, only existence is, life is, awareness is.

All these are represented by the presence of Gautam the Buddha. He was the first man in history to bring this breakthrough, to turn the horizontal consciousness into a vertical consciousness. Your roots go deep into the earth, and your branches and your flowers blossom into the sky.

This is meeting with the universe, merging into existence. A great celebration arises, and not only in you, the whole existence participates.

Nivedano...

(Drumbeat)

Come back... but come back as Gautam the Buddha, with the same grace, the same beauty, the same silence, the same divine drunkenness, and sit for a few moments to remind yourself of the golden path you have traveled, the beautiful, the blissful, the ecstatic experience of reaching to the center of your being, which opens into the cosmos.
Zen is nothing but an opening into the cosmos.
You disappear, only existence remains.
This is the ultimate freedom: freedom from oneself.

This freedom becomes a great celebration. You dance with the stars, you dance with the ocean, you dance with the trees, you dance under the sky, under the stars. Suddenly the whole cosmos has become your home. You are not a foreigner, you are not a stranger, you are not an outsider. You belong to this existence. This existence belongs to you.

This is the revolution that Zen brings to humanity. This is Zen's great contribution to the world.

It is the right time for you to start celebrating life, dancing in deep synchronicity with existence -- and spread this fire of Zen around the world. This is the only possibility to save humanity from committing suicide.

Okay, Maneesha?
Yes, Osho.

Chapter #2
Chapter title: Let the christian ship drown

21 February 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONE DAY, ON HIS WAY TO SEE MA TZU, TANKA TENNEN MET AN OLD MAN WITH A BOY, AND ASKED THEM WHERE THEY LIVED. THE OLD MAN ANSWERED, "ABOVE IS THE SKY; BELOW IS THE EARTH!"
TANKA SAID, "HOW ABOUT IF THE SKY CRUMBLED AWAY AND THE EARTH FELL TO PIECES?"
THE OLD MAN SAID, "AH! AH!"
THE BOY DREW A DEEP BREATH, AND TANKA SAID, "IF THERE WERE NO FATHER, NO CHILD WOULD BE BORN."
THE OLD MAN AND THE CHILD ENTERED THE MOUNTAINS AND WERE SEEN NO MORE.
ONCE, TANKA TENNEN WAS LYING ON THE TENSHIN BRIDGE. LORD TEIKO, WHO WAS IN CHARGE OF THE BRIDGE, CAME OUT AND WARNED TANKA THAT HE HAD BETTER MOVE, BUT TANKA DIDN'T GET UP.
TEIKO ASKED WHY HE DIDN'T LISTEN TO HIM. AFTER A FEW MOMENTS, TANKA SAID, "I AM A MONK OF NOTHING."
TEIKO WAS TAKEN ABACK BY TANKA TENNEN'S RESPONSE, AND FROM THEN ON PROVIDED HIM WITH CLOTHING AND A DAILY MEAL.
AFTER THE INCIDENT, TANKA TENNEN WAS VENERATED BY THE WHOLE CITY.

Friends,

The first question:
IN THOMAS MERTON'S VIEW:
"ZEN IS NOT A SYSTEMATIC EXPLANATION OF LIFE, IT IS NOT AN IDEOLOGY, IT IS NOT A WORLD VIEW, IT IS NOT A THEOLOGY OF REVELATION AND SALVATION, IT IS NOT A MYSTIQUE, IT IS NOT A WAY OF ASCETIC PERFECTION, IT IS NOT MYSTICISM AS IT IS UNDERSTOOD IN THE WEST; IN FACT IT FITS NO CONVENIENT CATEGORY OF OURS. HENCE ALL OUR ATTEMPTS TO TAG IT AND DISPOSE OF IT WITH LABELS LIKE PANTHEISM, QUIETISM, ILLUMINISM, PELAGIANISM, MUST BE COMPLETELY INCONGRUOUS.
"BUT THE CHIEF CHARACTERISTIC OF ZEN IS THAT IT REJECTS ALL SYSTEMATIC ELABORATIONS IN ORDER TO GET BACK AS FAR AS POSSIBLE TO THE PURE, UNARTICULATED AND UNEXPLAINED GROUND OF DIRECT EXPERIENCE. THE DIRECT EXPERIENCE OF WHAT? LIFE ITSELF."
BELOVED MASTER,
HAS THOMAS MERTON GOT IT?

It is a very sad story about Thomas Merton. Perhaps he was one of the persons in the West who has come closest to Zen. He had the sensibility of a poet; the others are approaching Zen from their intellect, their mind.

Thomas Merton is approaching Zen through his heart. He feels it, but he could not live the direct experience he is talking about. He would have been the first Zen master in the West, but he was prevented by the Catholic church.

Thomas Merton was a Trappist monk under the control of the Vatican. The Trappist monks are the most self-torturing ascetics in Christianity. Perhaps that's why they are called Trappist -- trapped forever.

Thomas Merton wrote beautiful poetry, and he asked again and again to go to Japan and to live in a Zen monastery to have the direct experience of Zen. But permission was refused half a dozen times; again and again he was refused.

If he had really understood Zen he would not have bothered even to ask for permission. Who is the Vatican? Who is the pope? A Zen master asking permission from unenlightened people is simply not heard of. And he followed the orders from the Vatican and from the abbot of his own monastery.

He had been reading as much as was available in English about Zen. Finally, he had a chance to go, but he did not understand the way the organized religions work. There was going to be a Catholic conference of missionaries in Bangkok, Thailand, and he asked permission to attend the conference. Deep in his heart he was going to Bangkok to attend the conference just so that from there he could enter Japan without asking anybody's permission.

But the pope and the Vatican leaders and his abbot -- they were all aware of his continuously asking for permission to go to a Zen monastery.

On the last day of the conference in Bangkok, Thomas Merton spoke about Zen. And he also mentioned that he would love to go to Japan from Bangkok. That very night he was found dead. And without anybody being informed, his body was embalmed immediately, without any autopsy, without knowing the cause of his death. After you have embalmed a body there is no possibility of autopsy. There is every reason to suspect that he was poisoned to prevent him from going to a Zen monastery.

Murder has been the argument of the so-called religions. This is not a religious attitude at all. If he wanted to experience Zen, any religious man would have allowed him to go. That's what happens in Zen. No master ever rejects any disciple's interest in some other Zen monk, in some other monastery -- maybe belonging to a different branch, Soto or Rinzai... Permission is gracefully given, and not only to those who are inquiring about going somewhere else. Even the master himself, if he feels that some other master will be more appropriate, some other path leading to the direct experience will be more fitting to the disciple, will send his own disciples to other monasteries. This is a totally different world, the world of Zen, with no competitiveness, no question of conversion.

Thomas Merton's murder shows the poverty of Catholicism and Christianity. Why were they so afraid? The fear was that Thomas Merton had already praised Zen, and although he was living in the monastery, it seemed he was wavering between Zen and Christianity. To give him a chance to go to Japan and have a direct experience under a master might have been dangerous. He might have become involved in Zen for his whole life. These so-called religions are so jealous; they don't have any compassion for individual growth, freedom.

Thomas Merton's murder is not only Thomas Merton's murder, it should make every Christian aware that Christianity is not a religion. Deep down it is more interested in gathering numbers. Numbers have their own politics. The greater the number of followers you have, the greater the power to dominate. And they are always afraid that anybody who leaves their fold is betraying.

But it is absolutely certain that Thomas Merton had already felt in his heart the immense need for Zen. Christianity was no longer satisfying. His whole life he had been a monk in the monastery, but slowly slowly, as he became aware of Zen, he could see that Christianity was not at all a religion; fictions, lies, beliefs, but not a direct experience. The very idea of Zen as a non-systematic, individualist approach to truth in a direct way -- not through theology, not through any belief, not through any philosophy, but through meditation -- was attracting him immensely, but it was not yet an experience.

Thomas Merton is far better than Suzuki, than Alan Watts, than Paul Reps, than Hubert Benoit, and than many others who have written about Zen. He comes the closest, because he is not speaking through the head, he is speaking through the heart of a poet.

But the heart is only just in the middle, between the head and the being. Unless you reach to the being, you don't have the experience yourself. But he was a sensitive man; he managed to state things which he had not experienced.

His statement is beautiful, but it shows clearly that he had not experienced it himself. This is his understanding -- of course, far deeper than any other Western scholar of Zen. If it had really been a direct experience for him, the way he was saying, he would not have cared about anybody's permission, he would not have cared about Christianity. He would have come out of that fold -- which was just a slavery and nothing else.

Because he never came out of the fold, that shows he was hanging in the middle, he was not yet certain. He had not tasted the truth. He had only heard about it, read about it, and felt that there seems to be a different approach, altogether different, from that of Christianity. But Christianity was still keeping its hold over him. He could not be a rebel, and that's where he failed, completely failed.

A man of Zen is basically rebellious. Thomas Merton was not rebellious, he was a very obedient person.

Obedience is another name for slavery, a beautiful name that does not hurt you, but it is spiritual slavery. His asking six times and being refused, and still remaining in the fold, shows clearly that he was spiritually a slave. Although he was showing a deep interest in Zen, it was at the most, deeper than the mind, but not deep enough to reach to the being. He remained hanging in the middle. Perhaps now in his new life, he may either be here, or in Japan -- most probably he is here amongst you -- because that was his last wish before he died.

As the conference ended and he went to his bed, immediately he was poisoned. While he was dying, thinking about Zen, his last wish must have been to go to Japan, to be with a master. He had lived under Christianity his whole life, but it had not fulfilled him, it had not made him enlightened. It had only been a consolation.

Only fools can be deceived by consolations and lies and fictions. A man of such intense sensitivity as Thomas Merton could not be befooled. But a lifelong obedience turned into a spiritual slavery. He tried to sneak out from Bangkok -- because there was no need to ask the abbot of the monastery, there was no need to ask the pope. He could have simply gone from Bangkok.

But these so-called religions are murderous. They must have been ready. If he showed any interest in Japan and not going back to his monastery directly from Bangkok as the conference ended... the murderers must have been already there. And because he mentioned in his last speech to the conference that he was immensely interested in Zen, and he would like to go to Japan from there, this statement became his death.

So it is not only Ayatollah Khomeini. There have been murders and murders, century after century, of people who wanted to get out of the slavery and seek and search the truth on their own; who wanted to get rid of all systems, who wanted to have a direct experience of life.

Thomas Merton's words are beautiful, but they are empty words because there is no supporting experience behind them. I will read those words again.

"Zen is not a systematic explanation of life" -- but this can be said very easily by anybody reading books about Zen. It is not a systematic explanation of life; in fact, it is not an explanation at all. That makes the difference. He is denying: "Zen is not a systematic explanation of life."

I say unto you, Zen is not an explanation at all about life or existence. It is *an experience*, not an explanation. It is not an ideology.

This can be said by anyone who is reading a book on Zen. But it is stated with such certainty by so many people who have only an intellectual understanding, that it is not a great indication of whether Thomas Merton had had any experience. Zen certainly is not an ideology, it is not a world view. All these are different words for the same thing: "a systematic explanation, an ideology, a world view, a theology of revelation and salvation." He is simply being tautological, he is saying the same thing again and again in different words.

"It is not a mystique" -- there he is wrong. It is, although it is not stated. That's why he thought it is not a mystique. It is the greatest mystique, but it is not said because it cannot be said. Because it is never said, he thought that it is not a mystique. These small things indicate that he's just read about it -- because nowhere is it said that it is a mystique. Because no master ever indicated in words that it is a mystique, he thinks it is not a mystique. It is. It is the greatest mystique, the greatest mystery, the greatest miracle.

But to say it in words has not been the way of Zen. It attracts people, takes away their ideologies, their theologies, their religions. It leaves you absolutely fresh at the very center of your being. Without saying anything, you experience the mystique, you experience the mystery of existence and life. But because it is an experience...

In Zen they don't even use the word `experience', they use the word `experiencing', because the experience is not something dead and complete. It is a river flowing, flowing, alive, moving. The word `experience' indicates that it has become complete. Anything that becomes complete becomes dead, and Zen is the most alive thing in the world; hence it cannot be said that it is an experience. We have to invent a word, `experiencing'; instead of river, `rivering'... That gives the clear-cut idea that a river is not static, it is moving. On the way, always on the way, moving eternally, falling into the ocean, rising into the clouds, falling in the rain on the mountains, and again into the river... moving in a circle of tremendous aliveness, never stopping anywhere.

There is no full stop in Zen, and all our words -- `experience', `knowledge', `understanding'... give the illusion of a full stop. We have to change our nouns into verbs -- verbs come closer to life. We use the word `life', but we should use the word `living' -- that comes closer. Moment to moment, living. `Life' seems to be something dead; it has already completed its course, has come to an end, to the graveyard.

Zen is certainly a mystique. In fact, it is the only mystique there is. But it is not being said, it is kept a secret so that you don't go inside your being with a certain idea. You go absolutely clean and fresh. You will find the mystery, the immense mystery of life, but Zen's absolute approach is not to give you any idea what you are going to find. The reason is very scientific.

If you have any idea what you are going to find -- which all the religions give you... The mind has the capacity to create an hallucination of the idea. Then the idea becomes a reality to you. Christians experience Christ, Buddhists experience Buddha, Hindus experience Krishna. It never happens to a Hindu that Christ comes, it never happens to a Christian that Mohammed comes. Strange... Mohammed comes only to those who believe in Mohammed.

Once in a while it would be good for these people to enter into somebody else's experience. In fact, it would be absolutely right to convert.... If Christ appears to a Hindu, the Hindu will become Christian; if Krishna appears to a Christian, the Christian will turn to the Hare Krishna, Hare Rama movement. But it never happens! It cannot happen because you are carrying a certain idea, so fixed that your whole mind starts creating a dream.

The mind has the capacity of dreaming, hallucinating, imagining. If you are constantly working on one single idea, sooner or later it becomes such a fixed program that when you look in silence you find suddenly Christ arising. That fulfills your idea. It is a vicious circle. Because you experience Christ arising in your mind, your belief in Christ becomes stronger.

Now it is no longer just a belief, you have experienced it also. Because it becomes stronger, there is more possibility of Christ coming closer to you. Every time Christ appears to you, he will be more solid, more alive, closer. And every time he appears, you are getting feedback for your belief system, it is becoming stronger and more fanatical. Soon you will be almost insane. You will start talking to Christ -- and not only will you start talking, but he will answer.

Anybody watching you will see that you are doing both the things: you are asking the question and you are answering the question. Anybody watching you will be able to see that you are just behaving in an insane way. You are not talking to anybody but yourself. But you have gone so deep in the hallucination, with such strength and continuous feedback, that you believe it is Christ who is talking.

You can find such mad people sitting and talking in every madhouse, and you know that there is nobody. And the strangest phenomenon which the mind is capable of, is that when the person asks a question, his voice will be different. When he answers the question, his voice will be different again -- booming, coming from the beyond. This whole game he is playing alone; there is nobody to answer.

In a madhouse, a madman was keeping his ear close to a wall. He was keeping his eyes down and his ear touching the wall. The superintendent came many times, but the man was completely fixed in his posture. Finally, he could not resist the temptation: "What is the matter?" he asked the fellow.

The madman said, "Shhh!"

But the superintendent said, "What are you doing?"

He said, "I am trying to listen. You can give it a try."

So the superintendent came and listened to the wall, and there was nothing to hear. He said, "I can't hear a thing."

The madman said, "Neither can I -- but one never knows. I will continue till I start hearing."

If you continue till you start hearing, you are going to be completely insane. All the religions have been driving their saints, their monks, into insanity. This world is not in a mess without any reason; the religions are absolutely responsible for it.

Thomas Merton says, "It is not a way of ascetic perfection." Because he was following an ascetic way of perfection, he could see that Zen is different; it gives no discipline. The Trappist monk lives under such a strict discipline, it is unbelievable.

I have told you the story....

A man entered into one of the most prominent Trappist monasteries, and the abbot said, "Do you know our rule? For seven years you have not to say a single word. Only after seven years can you state anything you want, anything you need, anything you want to inquire about -- just a small talk. Then for seven years again you have to be silent."

The man was determined to follow the discipline, so he accepted and he was shown his cell. He went into the cell and he saw that the glass was broken. So for seven years he was suffering from cold, suffering from rain -- because the rain was coming directly through the window -- and he could not say a single word, he had to wait for seven years.

He waited, and after seven years he went to the abbot and said, "My window is broken."

The abbot said, "That's enough. You go back. For seven years no more words. The window will be repaired."

The window was repaired, but in seven years the mattress had gone completely rotten because rain was continuously coming in, and even snowflakes were coming in. Suddenly he saw that he had not mentioned about the mattress. "My God! now seven years again..." And the mattress had gathered all kinds of cockroaches, spiders... because the window was broken, and this was a good shelter for cockroaches.

After seven years of continuous suffering with cockroaches... he again went to the abbot and said, "You repaired the window, but the mattress is absolutely rotten."

The abbot said, "Go back to your cell, a new mattress will be sent." And the people who brought the new mattress pulled out the old one and cleaned the cell, but the new mattress was bigger than the cell. They somehow forced it, and because they were forcing it, the glass of the window broke. Now again begins the same story....

Fourteen years have passed -- again he is back to zero. The first day he entered, this was the situation. Seven years he has to wait again. Again the rain -- and he is getting old and sick, and continuously has fever, but he cannot speak.

After seven years when he went to the abbot, the abbot said, "Shut up!" before he even spoke. "For twenty-one years I have never heard anything from you except complaints, complaints, complaints! Get out of the monastery!"

The poor fellow, after wasting twenty-one years in a Trappist monastery, was thrown out, sick, old, exhausted. Twenty-one years of continuous torture...!

Thomas Merton was living in a Trappist monastery. Obviously, he could see that Zen does not give you any discipline, it is not ascetic, and he could see what he had been doing to himself and what other Trappists were doing to themselves. It is sheer masochism -- self-torture in the name of an ascetic way of life. It is not a way of life, it is a way of death! It is slow suicide, slow poisoning.

But his statement will be detected by any man who has a direct experience of Zen. He says, "It is not a way of ascetic perfection." The implication is that it is a way of perfection without asceticism. It is not a way of perfection at all.

Zen is evolution, endless evolution. Perfection is the dead end of the road, there is no more to go. In Zen there is always the infinite and the eternal available. You cannot exhaust it. In fact, as you go on the way, the way is not exhausted, slowly slowly you start dispersing and disappearing. Suddenly you find one day you are no more, only existence is.

It is not perfection at all, it is not salvation. It is dissolution, it is disappearance, it is melting like ice into the ocean.

Thomas Merton goes on, "It is not mysticism as it is understood in the West."

In the West it is understood as mysticism; that does not mean it is not mysticism. Certainly it is not the mysticism that arises out of the mind as a philosophical point of view. It is pure mysticism, not originating in the mind, but arising from your very sources of life. It blossoms into mysterious flowers releasing mysterious, absolutely unknown fragrances into existence. It is mysticism -- but it is not an "ism." It is not a philosophy, it is not a creed or cult. Again and again you have to fall back towards direct experience.

He says, "In fact, it fits no convenient category of ours."

All his statements are beautiful, but something is missing. That missing link you will find only if you have the experience. Then you can compare. Otherwise Thomas Merton will look absolutely right, a man of Zen. He is not. He wanted to be, but if he had been, there would have been no need to go to Japan. I have never been to Japan.

In fact, in Japanese Zen monasteries my books are being read, prescribed in Zen universities -- but I have never been to Japan. I don't need to. Buddha himself never went to Japan, Mahakashyapa was not born in Japan.

His desire to go to Japan shows that he had seen one thing clearly: that Christianity does not work. And he was searching for some new approach that worked. His statement, "In fact it fits no convenient category of ours," is true. But it is not only categories of *ours* -- it does not fit into any kind of category. It is beyond categories. Neither Christian categories, nor Hindu, nor Mohammedan, nor Jaina, it does not fit into any category. It is so original, you cannot make it fit into any category. The original is always individual; it is not a category.

Do you think I fit in any category? All categories are against me! And the reason they are against me is that I don't fit with them. I have no desire to fit with anybody. I am sufficient unto myself. I don't need any religion, I don't need any philosophy, I don't need any category.

In other words: I am a category in myself.

Zen will not fit into any category because it is a category in itself. And it is such a rebellious category, such an unsystematic category, that in Zen all kinds of wildflowers are accepted as equal with the roses and with the lotuses. It does not matter whether it is a lotus or a rose or just a wildflower, the only thing that matters is flowering. All have flowered to their potential. That's where they are all equal. Otherwise their colors are different, their beauties are different, their fragrances are different -- a few may not have any fragrance at all.

So they don't fit in one category, but as far as flowering is concerned, they have all flowered, blossomed, to their totality. Whatever was hidden has become a reality. What was a dream in the plant has blossomed as a reality.

Zen is a blossoming of your potential. And everybody has a different potential, so when you blossom as a Zen man you have a unique individuality. You don't fit with any category -- and not only Christian categories. That's what Thomas Merton means: "In fact, it fits no convenient category of ours."

But I have to say to you, it does not fit any category at all, yours or ours or anybody else's. It is beyond the mind. All categories belong to the mind. This is the only rebellion against mind: going beyond it. This is the only revolution against the self: going into no-self, into *anatta*. This is ultimate freedom from all kinds of bondages: prisons and categories and isms and ideologies and world views and philosophies. It is an absolute freedom from all that mind can create and mind can understand. It is also free from the heart.

The heart can understand something deeper than the mind, but Zen is far deeper than the heart. The heart can be just an overnight stay. While you are going towards your being, your heart, your art, your music, your dance, your poetry, your painting, your sculpture, can be just one night's halt. But you have to go deeper. You have to reach to the very roots of your life, from where you are getting nourishment every moment, to the point where you are joined with existence, you are no longer separate.

"Hence all our attempts," says Thomas Merton, "to tag it and dispose of it with labels like pantheism, quietism, illuminism, Pelagianism, must be completely incongruous."

This is a very simple understanding which need not have any direct experience. And he comes to the point. He says, "But the chief characteristic of Zen is that it rejects all systematic elaborations in order to get back as far as possible to the pure, unarticulated and unexplained ground of direct experience. The direct experience of what? Life itself."

A beautiful statement, but empty -- a plastic flower with no fragrance and with no life in it. Otherwise, why did he want to go to Japan? If he had had this direct experience he is talking about, there was no need to go to Japan, and there was no need to remain in a Trappist monastery. He should have been a man of freedom.

But he could never attain that freedom. He was longing for it, he was desiring it -- and you desire only because you don't have it. If you have it, you don't desire it.

And you have asked, "Beloved Master, has Thomas Merton got it?"

Not yet -- but perhaps in this life. After being murdered by the Christians...

It is a well-known fact to the people who have known the direct experience, that your last thought before you die is going to be your first thought when you are born and you grow up. As you start having intelligence, your last thought of the past life is going to suddenly pop up. It has been hiding itself inside you.

It is just like the last thought when you go to bed. Just watch what is the last thought... or perhaps it is better to create the last thought so you are clearly aware of it. For example, you simply think of zero. Go on watching the zero, so it is visual also, and the thought is inside: zero, zero, zero, zero... and sleep starts coming. And when sleep is coming, still a faraway echo, zero, zero, zero... goes on. Once the sleep settles, you forget about the word `zero'.

Then remember in the early morning when you are feeling awake -- don't open your eyes, just wait a little. Within moments, the first thought in the morning will be "zero." That will give you the idea that although you had forgotten about zero, the whole night, eight hours, it was continuously moving as an undercurrent. Otherwise, how do you find exactly that thought in the morning as the first thought?

The same happens with death, because death is nothing but a deeper sleep. The last thought, the last desire, is going to be your first thought, your first desire as you become mature enough to have thoughts. It

will immediately come to your mind.

In Tibet they have a special ceremony for dying people called *bardo*. The person is dying, and the masters of Bardo recite certain experiences that are going to happen to you: that you will be born in a certain womb of a special kind, that you will be born as an intelligent being, that your first thought will be how to find the truth, how to become a buddha... They go on repeating....

The man is dying, he is going deeper and deeper into sleep, and they go on repeating it till they feel the man is dead. They have given him the last thought. Perhaps he would not have been able to have this last thought by himself, because his last thought may be money, his last thought may be sex, his last thought may be anything that he has been desiring and has not been able to get: power, prestige, respectability.

One never knows what the last thought will be. It will be the one that you have not been able to materialize in your life and in which you have been disappointed. That will bubble up, pop up in your head, and that will drive you into a new life. That will be the determining factor for your new phase, your new journey.

The Tibetan enlightened people found that it is better not to depend on the person. It is better to create the aroma, the atmosphere in which he forgets all about money and sex, power and prestige, fame and name, and they go on repeating the Bardo in such a singing voice that it is impossible for him not to hear it.

I had one famous doctor in Jabalpur, Dr. Bharat, a Bengali doctor, but the most famous physician in that part of the country. He was the president of the Rotary Club; that's how I came to know him -- because he requested me to address the Rotary Club.

So he had come to my house and taken me in his car, and had listened to me for the first time in the Rotary Club, and became very deeply interested in me. He used to come to see me once in a while. He was reading books I had suggested to him because he wanted to read something about Zen, something about Tibetan mysticism, something about Sufism, something about Hassidism -- the things that I had been talking about to him.

So he came to the point of knowing about Bardo. He said, "What is Bardo?"

I said, "I will come to your clinic and give you a try."

He said, "What do you mean, you will give *me* a try?"

I said, "In fact, it is just the opposite. But let me come to your clinic."

So I went to his clinic and I told him, "Give me the chloroform."

He said, "What?"

I said, "You just give me the chloroform, and I will go on repeating: one, two, three, four, five... and you just listen at what number I stop. And when I come back, when you remove the chloroform mask, just listen to me. I will start counting at the same number where I had stopped, in reverse order."

He was a little worried. First he said, "Now we have stopped using chloroform."

I said, "You will have to do it if you want to understand Bardo."

He said, "But it is dangerous."

I said, "Don't be worried, it is not dangerous."

So I persuaded him. He put me under the mask and I started repeating the numbers: one, two, three... And I was watching inside that my voice was becoming slower and slower and slower, and that he was putting his ear close to my mouth to hear the last -- it was nine. After that I could not speak, the body was completely paralyzed, my lips wouldn't move.

After ten minutes he removed the mask and he waited. As I became capable of moving my lips, he heard: "Nine, eight, seven, six, five, four, three, two, one." And as I was coming in the reverse order, my voice was becoming clearer and clearer. By the time I reached one, I was back.

I said, "This is Bardo. When you are dying, if you can manage by yourself, good; otherwise call me. Then I will give you the idea where to go, what kind of womb to find, what kind of parents will give you freedom, what kind of atmosphere to look for where soon you will become intelligent and will not remain retarded -- the idea of becoming a Gautam Buddha, the idea of becoming enlightened."

But he was still alive when I left Jabalpur in 1970, so I don't know what happened to the fellow. He was old, most probably he is dead and is born somewhere. And I don't think he was capable of creating the whole program for the new journey. Bardo is programming your whole journey.

Thomas Merton must have been born in Japan or in a place where he can experience Zen without any hindrance from Christianity, without any obedience to any pope. But in the past life, when he was Thomas

Merton, he was having a good contemplation about Zen that may have created the atmosphere of Bardo. And because this was his last statement in the conference... and he must have been planning it while he was being poisoned. The next morning he was to leave for Japan, he had booked for Japan -- but he was not aware that Christianity will not allow you to get out of their prison so easily.

I am against all these religions for the simple reason that they have been criminals, murderers. They have been talking about peace, love, God; they have been talking great words -- but they don't mean it. What they mean can be found only in their actions, not in their words.

The second question:
THOMAS MERTON WROTE: "ZEN IS ONE OF THE MOST MYSTERIOUS OF ALL SPIRITUALITIES..."

Do you see the contradiction? Just in the first statement he was saying it is not a mystique, it is not mysticism, and now he is saying:

"ZEN IS ONE OF THE MOST MYSTERIOUS OF ALL SPIRITUALITIES, BEING SO FULL OF IMPUDENT PARADOX THAT IT IS AT FIRST A REAL SCANDAL TO THE RATIONAL SPIRIT OF THE WEST."
BELOVED MASTER,
BUT, IN FACT, IS NOT ZEN MORE RATIONAL IN ITS IRRATIONALITY -- BEING THE ACKNOWLEDGEMENT THAT RATIONALITY HAS LIMITS AND WE ARE AFTER THE UNLIMITED -- THAN CHRISTIANITY WITH ITS MIRACLES, IMMACULATE CONCEPTION AND RESURRECTION?

The first thing is that Thomas Merton was not a very conscious being; he knew nothing of meditation. Without knowing meditation, you cannot be more conscious than ordinary people; everybody has a thin layer of consciousness. Hence, he forgets immediately that he has denied that Zen is a mystique, and immediately he comes to the point: "Zen is one of the most mysterious of all spiritualities."

In fact, it is simply mysterious; it has nothing to do with spiritualities. It is far beyond so-called spirituality -- because what else is your spirit than your self? Hence, all spiritualities are centered on *self* realization.

Zen is not a spiritual phenomenon at all, because it is moving beyond the spirit and beyond the self. It is going into nothingness. It is melting into the blue sky.

For example, Jainism is a great spirituality. It stops at the realization of the self. Once you have realized your individuality, it stops. You become a frozen iceberg, not melting. Gautam Buddha goes beyond Mahavira. The iceberg has to melt, and once the iceberg melts, *you* are no more.

It is not even spirituality. Certainly that makes it more mysterious, but not a more mysterious spirituality. The basic approach of Gautam Buddha is that you are not, and you have to look into this nothingness. This nothingness is the beginning of your universal synchronicity with the very heart of existence. This dissolving into the ocean of life has never been taught by anyone other than Gautam Buddha. And since Gautam Buddha, Zen masters have taken the task in their hands.

It is not a spirituality, because it has no self. It is utterly mysterious, because you are expected to dissolve yourself -- which will look to the mind the hardest thing, but it is not. Once you are out of the mind, not to be is the easiest thing.

Shakespeare's statement, "To be or not to be..." All religions are in favor of the first: to be. Zen alone is there, rising high into the blue sky, declaring the phenomenon, the great mystery of *not* to be. To *be* is just an extension of your ego. Your *self* is just a polished ego and nothing else. Your self can be said to be your spiritual ego -- a pious ego, very refined, very subtle, but it is nothing but ego.

Your personality is given by society, your individuality is given by your very birth. But before the birth you were not an individual, you were one with the womb of the mother. You never thought about being separate -- you were not separate. You were nourished by the mother's blood, by the mother's oxygen; you were part of the mother's body. You were joined from your navel to the mother's body, and that was your very source of life. The mother was giving you life; you did not have any individuality.

So when you reach to the ultimate womb of the universe, again you will not have any individuality. Personality has to be dropped very quickly. That is only clothes given by the society to cover you, to keep you unaware of your individuality, which is more natural. Hence, all civilized cultures are against nudity. It

is not just a social question; it is that they don't want you to know your individuality, they want you to think of yourself as a personality. Your clothes, your language, your education, your morality, your religion, your church-going, your prayer... they all constitute your personality. They are the clothes with which the society goes on covering you, and you forget completely about your individuality.

The first thing Zen has to do is to take away all the clothes. The second thing it has to do is to take away even the individuality and leave you in the cosmic womb, utterly one with existence. It is not spirituality, it is pure life, pure existence. But don't talk about spirituality or self-realization or salvation -- they are all ego-bound.

Thomas Merton was aware of the fact that "being so full of impudent paradox..." Those paradoxes appear only to those who are trying to understand Zen from books. Zen is a direct transmission of the lamp. Without a master it is a very very rare phenomenon that somebody can become enlightened. With the master you are already moving into an energy field. You are nothing but energy, condensed energy, and the master is in tune with existence. If you get in tune with the master, indirectly you are getting in tune with existence. The moment the master sees that you are getting in tune with him, he simply moves out of the way.

That's why Buddha is reported to have said a very strange thing: "If I come on your path, immediately cut off my head." What he is saying is that the master at a certain point has to move out of the way. If he does not move out, it is the duty of the disciple to push him away and go directly into the cosmos. But no master worth his salt will ever become a hindrance.

Teachers can become hindrances -- and Thomas Merton's teachers were hindrances. His abbot was prohibiting him, the pope was prohibiting him, all the senior monks in the monastery were prohibiting him. They were saying, "What is the need? You have Christ, you have Christianity, you have the greatest religion of the world. Why do you want to go to Japan, and particularly to the Zen people, who are just a small stream?"

If you are reading through books you will find they are full of paradox, but if you are studying under a master, he will dissolve the paradox. That's what I have been doing continuously. You bring the sutras which are almost without any explanation, very paradoxical, very strange, almost absurd.

My whole effort is to take that absurdity away, to take that paradox away and make things clean and clear for you, so that you can at least understand Zen not as a paradoxical system, self-contradictory, irrational, but as absolutely relevant to existence. Certainly it does not follow Aristotle's logic upon which the whole of Christianity depends.

The West finds in Aristotle the father of their whole logical mind. Aristotle is certainly a genius as far as mind is concerned, but beyond the mind he has no idea. Just as Thomas Merton was seeking to go to Japan, to have some direct experience...

Aristotle was Alexander the Great's teacher. And when Alexander was coming to conquer India, he asked his teacher, Aristotle, "Would you like me to bring some special thing for you? I can bring anything you want from India."

And what Aristotle wanted, was for Alexander to bring a sannyasin. He said, "I have heard so much about the sannyasins and their enlightenment. If you can bring an enlightened sannyasin, that will be a real gift for me. And secondly, I have heard much about the Vedas of the Hindus, their scriptures. If you can bring a set of the four Vedas with an enlightened sannyasin, that will be the greatest gift to me."

That shows that he does not understand what enlightenment is, he does not understand what sannyas is. He is asking for a contradictory thing. A sannyasin, an enlightened being, is against all scriptures -- and he is asking for the Hindu scriptures also. He does not know that these are two contradictory things. But one thing is certain, that he has no experience of the inner world, otherwise he would not have asked for a sannyasin. He cannot understand what this phenomenon of enlightenment is.

Your greatest logician is absolutely unaware of his own being -- to say nothing about the great being of existence -- and he is still trying to figure it out through his mind. Hence his request to bring the four Vedas, so that by reading the Vedas he can understand enlightenment. The Vedas are not needed for enlightenment. You cannot understand enlightenment by reading any scripture. All that you will get will be a misunderstanding.

Thomas Merton says, "Being so full of impudent paradox" -- it is not impudent paradox -- "that it is at first a real scandal to the rational spirit of the West." Rational spirit? He is using the word `spirit' in place of

`mind'. Rational *mind* seems to be relevant; rational *spirit* nobody has heard of. Either you have your rationality or you have your spirit. Both cannot exist together.

Once you have dropped your rationality, only the spirit remains, the self remains. That is the last barrier. When the last barrier also is dropped, you are no more, and existence is and life is -- and this is Zen.

You are asking, "Beloved Master, but, in fact, is not Zen more rational in its irrationality...?"

No. Zen is neither rational nor irrational, because both belong to the mind. Zen is simply beyond any duality. Rational and irrational are just another duality like day and night, birth and death, darkness and light. Zen is simply beyond any dual conceptions.

Once you are beyond mind, you cannot have any duality, any trace of duality in you. You are neither rational nor irrational; you are simply here and now, without any label. All labels are gathered by the mind. You are no longer a man or a woman; you have never been born and you have never died. All that was the same stuff that dreams are made of.

You are saying that, "being the acknowledgement that rationality has limits and we are after the unlimited..." No, we are not after anything. The unlimited also becomes to the mind just the opposite of the limited -- again, another duality. We are not after anything, we are just relaxing into ourselves. To go after anything is always going outward. To go after anything means to go after something which is outside you. We are not after anything; we are dropping all those processes -- after this and after that, after money, after power, after prestige, after self-realization, after God. All those things are dropped. We are simply relaxing and resting into our very source.

You are also asking, "Is not Zen more rational -- and we are after the unlimited -- than Christianity with its miracles, immaculate conception and resurrection?"

Christianity lives on all kinds of lies. All religions live on lies, but Christianity's lies are very apparent.

Other religions have tried hard to hide their irrationalities, and sometimes you may not be able to discover where the irrationality is. For example, Jainism has no God, so the greatest lie is dissolved, and with it many other things are dissolved. There is no question of creation, and there is no question of the last judgment day; there is no question of prophets coming from God, there is no question of messiahs, messengers sent by God, and there is no question of a Jesus Christ being the only begotten of God. When there is no God, all these things disappear automatically. Jainism seems to be more solidly rooted.

Mahavira creates no miracles, does not give eyes to the blind, does not give health to sick people, does not revive the dead again into life. There are no miracles which can create doubt in your mind: "How are these things possible? These are absolutely unscientific." So Mahavira stands on firmer ground, and it will be very difficult to find where he is hiding his irrationality.

Most of the followers of Mahavira have never thought that there can be anything irrational in Mahavira. He seems to be very rational, far more rational than Aristotle. Aristotle's logic is simply two steps: yes-no, day-night, positive-negative. Just two polarities have been taken into account. But what about the middle ground? There are many positions between two extremes -- at least there is a middle. And when there is a middle, again there is another middle -- on this side, on that side. As you go on creating middles...

You see within these five fingers, one space, a second space, a third space, a fourth space -- so there are nine points. But this is not exhaustive. Once you put one point between two fingers, on both sides of the middle there will be two gaps again. So it is an infinite process of dividing and dividing into smaller pieces.

Mahavira divides his logic into seven pieces. That seems to be more rational than Aristotle, because Aristotle has only two alternatives -- a very poor logic. So when you study Mahavira you will be overwhelmed with his subtlety, and you will not find where to look for the loopholes.

The loopholes are there. No religion can live without loopholes -- but it is far superior to Christianity. Christianity's loopholes are just there in front of everybody. Only utterly blind people can be Christians, those who cannot even see just in front of themselves.

Immaculate conception, virgin birth... and how can an intelligent person go on believing in a virgin birth? Creation of the world -- and nobody asks what God had been doing before that. Was he completely unemployed... for eternity? just living with the Holy Ghost?

A strange kind of God... And suddenly, for no reason at all, six thousand years ago, he created the whole world within six days. Do you think anybody can create this whole universe within six days? And if he was so creative, then why did he remain absolutely impotent for eternity?

And if there is a beginning to existence there is bound to be an end. Things are very clear. Jesus Christ's miracles -- walking on water, raising the dead -- are apparently clear, but are not scientific. Resurrection... and after resurrection going directly, alive, without any vehicle, not even a horse...?

Mohammed at least had his horse going up. They just stopped in the middle for a rest at Jerusalem. Jerusalem seems to be above the clouds, a holy city. Tired after a long journey, he rested there on a rock, and then took another jump -- but at least he had the horse! Jesus had not even a horse, but went directly... like a balloon, and without any gas! And after reaching paradise, he must have thrown a rope or something for his mother to hold onto, and pulled the mother also to paradise!

And people go on believing in these things! And if you remove all these things, Christianity has nothing to offer. So they go on insisting that these are real factual experiences. But the time has come when they cannot insist anymore.

Jainism is far superior, but I will tell you where its loopholes are. Its loopholes are very well hidden. It does not believe in creation. Then the question arises: the population of the world goes on growing, so from where are all these people coming? There is no sign of any life on any planet, on any star, so from where do all these people keep on coming?

At the time of Mahavira, India had only two million people. Now there are, in India alone, nine hundred million people. From where have they come? -- not to say anything about the mosquitoes, because they also have souls according to Mahavira. And bedbugs, and cockroaches, and rats -- just look around the world -- all these have souls! From where are they coming?

Mahavira had his loophole too, so he fabricated an idea that there is a place called *nigod* -- somewhere far away, just as God is far away -- and this nigod is a place like a freezer, where souls are frozen from eternity, infinite souls. It cannot be a small freezer. Howsoever frozen the souls are, they will take some space, so the freezer has to be big enough to contain millions and millions and millions and trillions of souls. Then those souls start coming, one by one. Why one by one?

This nigod is an absolutely imaginary place just to answer the question: "From where are the souls coming... their number goes on growing?" If the world is uncreated, and if the same number of people had remained, there would have been no question. But every day the number of people is growing; every moment, every second, thousands of people are coming. And these are only men... what about all the other animals, all the insects...? They also have souls. According to Mahavira every living being has a soul, even a tree.

So finally he had to invent a lie -- that there is some faraway place where souls are dormant. The top layer is released, then another layer is released. But who is doing all this work? Who is running the shop? And why have some people come first, and some are still in the freezer? Mahavira has no explanation for it.

In every religion -- it does not matter what religion it is -- you will find, if you search deep enough, howsoever sophisticated it is, that there will be a loophole. All religions depend on lies.

Zen is not a religion, hence it need not be dependent on lies. It is a pure search. It does not go with any prejudice or any belief in the search. It does not even say that you will find it. One never knows: you just go and see on your own whether there is something inside or not. Although anybody who has gone deep inside has always found, still Zen continues to be the only approach without any lies. Knowing perfectly well there is a hidden buddha in you, it does not tell you that you have to believe in it.
Search for yourself.

Zen gives such total freedom to you, because it does not impose any belief. Hence you cannot find any loophole in Zen. That is its beauty, that is its greatness.

The sutra:

BELOVED OSHO,
ONE DAY, ON HIS WAY TO SEE MA TZU, TANKA TENNEN MET AN OLD MAN WITH A BOY, AND ASKED THEM WHERE THEY LIVED. THE OLD MAN ANSWERED, "ABOVE IS THE SKY; BELOW IS THE EARTH!"

A man of Zen, certainly. He does not answer the question, "Where do you live?" He simply says, "ABOVE IS THE SKY; BELOW IS THE EARTH!"

What is the point of living anywhere else? Everywhere the sky is above, and underneath is the earth. So wherever you live, you live between these two things: the sky and the earth. What is the point of making labels: "I live here," and "I live there"? Life exists on the earth, below the sky.

The old man certainly has an insight -- but Tanka Tennen cannot accept it so easily.

TANKA SAID, "HOW ABOUT IF THE SKY CRUMBLED AWAY AND THE EARTH FELL TO PIECES?"

THE OLD MAN SIMPLY SAID, "AH! AH!"

The sky crumbling and the earth falling into pieces -- what to say except the last "Ah!"? But he has proved himself to be really a man of Zen -- he did not argue the point. He did not ask, "How can the sky crumble? How can the earth fall into pieces?"

No, Zen is not an argument. Zen is a response, spontaneous. It does not quarrel, it simply states. He accepts what Tanka is saying, "Maybe, who knows, the sky one day crumbles, the earth falls into pieces..." The old man says, "AH! AH! -- if it happens, then this will be my response."

THE BOY DREW A DEEP BREATH, AND TANKA SAID, "IF THERE WERE NO FATHER, NO CHILD WOULD BE BORN."
THE OLD MAN AND THE CHILD ENTERED THE MOUNTAINS AND WERE SEEN NO MORE.

Both proved to be very extraordinary people, the old man certainly, and even the boy. When the old man said, "AH! AH!" the boy drew a deep breath. If it is going to happen, then the last breath, the last feel of life, the last dance... One breath more is not asking much.

And when TANKA SAID, "IF THERE WERE NO FATHER, NO CHILD WOULD BE BORN," they did not say anything. They simply disappeared into the mountains and were seen no more.

This is what I am calling freedom from oneself, the Zen Manifesto. It is a disappearance into the mountains, it is a disappearance into the ocean, it is a disappearance into the sky. Fundamentally it is a disappearance of the self. Then you are no more seen again. That old man and that young boy both proved correct.

ONCE, TANKA TENNEN WAS LYING ON THE TENSHIN BRIDGE. LORD TEIKO, WHO WAS IN CHARGE OF THE BRIDGE, CAME OUT AND WARNED TANKA THAT HE HAD BETTER MOVE, BUT TANKA DIDN'T GET UP.

Nobody can order a man of Zen. You can kill him, but you cannot order him. You can murder him, but you cannot command him.

The man of Zen does not bother about death, because he knows his deathlessness. He does not care about who you are; lord or governor or emperor, it does not matter. You are just made of five elements: earth, water, fire, air, sky. You are made of five elements just as any beggar is: "Don't bother me."

So Tanka did not even reply, and he was lying on the bridge, which is not a place to lie down.

The lord said to him that he had better move, but Tanka Tennen did not get up and did not answer either.

TEIKO ASKED WHY HE DIDN'T LISTEN TO HIM. AFTER A FEW MOMENTS, TANKA SAID, "I AM A MONK OF NOTHING."

"Who is there to listen? I have searched enough, I don't find anybody to listen to. I have found only nothingness. I am a man of nothingness, don't bother me. There is nobody inside me to listen to you or to follow your commandment. I have looked enough, searched enough, in every nook and corner. It is pure nothingness. I am nowhere to be found, so to whom are you talking?

"And what do you mean by saying, `Why do you not listen to me?' Neither I am nor you are. Nobody has spoken, nobody has listened. I am a monk of nothing."

He is saying, "I am a man of Zen."

Lord Teiko was taken aback. This was a very strange man. But it was not a philosophical statement; Tennen was radiant. Because he has found, he is no more; only existence expresses itself. He is no more, so existence has taken possession of him. His peace, his silence, his grandeur, his grace, come from existence, because he has allowed. Finding that there is nobody inside, he has opened all the doors. Fresh breezes and sunrays... and sometimes the moon looks through the windows. The house is utterly absent of any ego, any self.

But a man of such nothingness has a tremendous presence. He has no personality, he has no person, he

has no self, but he radiates light, he radiates joy, he radiates a dance around him of subtle energies.

LORD TEIKO WAS TAKEN ABACK BY TANKA TENNEN'S RESPONSE, AND FROM THEN ON PROVIDED HIM WITH CLOTHING AND A DAILY MEAL, AND DID NOT ASK HIM TO MOVE FROM THE BRIDGE.

Tanka Tennen lived his whole life on that bridge. Finally Lord Teiko had to make a hut for him, because there was rain, there was too much sun, and he was just lying there naked. He had to arrange for clothes, arrange for his food. Finally, he dropped the idea of having a bridge, and made a hut in the middle of the bridge. The man made such an impact on Teiko that because of him, the whole city where he was the ruler started venerating Tanka.

He became famous as a very strange man, but a man of truth, honesty, of immense blissfulness. There was a very fine grace pouring to anybody who was receptive. That is the meaning of veneration. It should not be formal, otherwise you will not be able to understand the man of Zen.

Your veneration should be actual. That means you should be receptive to all that he is offering -- not asking for anything, but simply offering. You should allow him your inner being, your inner space, to fill with his light, to fill with his dance and song. That's real veneration.

And not only in the capital... soon Tanka was known all over Japan. He was very natural, that's why Ma Tzu gave him the name Tennen. In fact, he did not give him the name, but Tanka was sitting on the statue of Manjushri, who was known as one of the most natural beings in the history of the buddhas.

Seeing Tanka sitting on the statue of Manjushri, all the monks could not believe their eyes: "What kind of monk is he? He is being disrespectful to one of the great buddhas." They asked their master, Ma Tzu, to come and see: "One stranger is sitting on top of the statue of Manjushri."

Ma Tzu came, saw Tanka, and said, "My son, Tennen. My son is very natural."

He was sitting there with such natural grace. Tanka immediately came down from the statue and said, "This is my initiation name. Now I will be called Tanka Tennen." So childlike, so natural.

He had no teachings.... People used to come to him, sit around him. Sometimes he would laugh, sometimes he would weep. And people asked, "What is the matter? Sometimes you laugh, sometimes you weep." And he always gave the same answer: "I weep for you, I laugh for myself."

And he was right, absolutely right.

Do you know my tears? I never weep in front of you, I have to weep under my blanket. I enjoy your laughter, but I know it is still not natural. It is caused by a joke.

I would love you to laugh without any cause, just out of sheer laughter. Why do you need any cause? Why do you need any excuse? Laughter is simply an expression of your health, of your nothingness. Laughter is simply coming from the very sources of existence.

The whole existence is full of laughter, but you don't hear it. In different ways it laughs, in different ways it dances, in different ways it sings songs of ecstasy.

But I feel exactly like Tanka Tennen: a sadness for you, because you have not yet become nothingnesses. So his tears were for others, his laughter was coming from his nothingness.

And don't see any contradiction -- there is no contradiction. The tears are for others, because they are capable of becoming buddhas and they are delaying it. The laughter is for himself -- "How strange! In this world of insanity, I have become a buddha. Can you find a greater joke?"

In this madhouse called the earth, somebody becomes a Gautam Buddha, somebody becomes a Tanka Tennen or a Ma Tzu... is it not absolutely absurd? There is no reason why.

So he is laughing at the strangeness, at the mysterious existence that to some, the blossoming comes, and to some only sadness and misery.

So his tears were actual -- out of his compassion. And his laughter was also actual -- out of his sheer joy, seeing that he has arrived while others are simply going in circles.

There is a special caterpillar in South Africa. It is very manlike, its behavior is very human. It always follows the leader. You will find thousands of caterpillars in a line; just as if somebody ahead of them is moving, and so they are moving.

One scientist was researching this strange behavior of leadership and followers. He had a round glass table with a raised edge like a plate, on which he put the leader. And he went on putting other caterpillars behind and behind and behind till the circle was complete. They started moving round and round -- because

now there was nowhere to go. And there was no way to stop, because the person ahead was moving -- until they all died, just utterly exhausted. But they did not stop till they had drawn the last breath. They went on and on and on, and finally they all died, one by one. The older ones died first, then the younger ones became old, and they died, and the children became old, and they died.

After seven days that whole table was full of dead caterpillars. And the scientist who was working on them said that it is very human -- that's how human beings are behaving.

Somebody is following Jesus Christ -- not knowing who this fellow is. Is he sane? Have you ever wondered? All his behavior looks eccentric, his declarations fanatical. Only an insane man can make those statements -- but millions and millions of people have been following him through the centuries. Twenty centuries have passed; how many millions of people have died following him? They don't know where he is going, who he is. This is the way of believers.

Zen is not for believers, it is for discoverers. It is not for retarded people who won't even take the risk of thinking whom they are following and why. Why are you a Hindu? -- just because accidentally you were born in a Hindu family. That accident is deciding your destiny. Why are you a Christian?
But nobody ever wonders.

Thinking seems to be a difficult task, because it gives you a great disappointment. It takes away your lies, and suddenly you feel you are naked. It takes away your consolations, and suddenly you fall into insecurity. So it is better to keep your eyes closed, tightly closed, in case they open themselves in some moment when you are not alert enough to keep them tightly closed. This way one blind man follows another blind man, not knowing where the first one is going -- and the first one is almost dead. Two thousand years have passed, and people are still following the blind -- and not only the blind, but the blind who have been dead for two thousand years or five thousand years.

Zen brings you to question that to be accidental is not your destiny. To be existential is your destiny. So drop following, just stand on your own feet and look inwards. Following is always looking outwards. Look inwards and you will find eternal peace. Of course, in that eternal peace you have to disappear, but it is a sheer joy to disappear.
To be is a tension.
Not to be is a relaxation.

A haiku:

AN OLD PINE TREE PREACHES WISDOM,
AND A WILD BIRD
IS CRYING OUT TRUTH.

You just have to be alert enough and you will find the whole nature is full of wisdom, and the whole existence is crying out truth from different sources.

"An old pine tree preaches wisdom, and a wild bird is crying out truth" -- a very significant haiku. You just need open eyes, receptivity, sensitivity, awareness, and this whole existence becomes your home.

Zen is concerned absolutely with your relaxedness, because only in relaxedness has one sunk deep enough into the original sources of life. There one finds such joy that who cares whether one is or is not? Joy is, life is, existence is, enlightenment is.

It is the poverty of language that we have to call a man enlightened -- because when enlightenment happens, the man disappears. Then there is only enlightenment.

You cannot call Gautam Buddha an enlightened person, because the person is no longer there. Only when the person is no longer there, is there enlightenment -- a completely luminous existence. From every nook and corner wisdom is flowing towards you, from every bird truth is proclaimed, from every flower beauty is proclaimed, from every mountain, from every river... thousands and thousands of glories.

The whole existence becomes a totally different phenomenon the moment you disappear. Hence, you are the only problem. If you can dissolve your problem... it means you have to dissolve yourself.

So there is no salvation for you, there is only dissolving yourself into the ultimate. And there is nothing greater, nothing more majestic, nothing more miraculous.
This dissolving is the Manifesto of Zen.

Maneesha's question:
BELOVED OSHO,
THOMAS MERTON WROTE: "IF A CHRISTIAN MYSTIC HAS AN EXPERIENCE WHICH CAN BE PHENOMENOLOGICALLY COMPARED WITH A ZEN EXPERIENCE, DOES IT MATTER THAT THE CHRISTIAN IN FACT BELIEVES HE IS PERSONALLY UNITED WITH GOD, AND THE ZEN MAN INTERPRETS HIS EXPERIENCE AS `SHUNYATA', NOTHINGNESS, OR THE VOID BEING AWARE OF ITSELF? IN WHAT SENSE CAN THESE TWO EXPERIENCES BE CALLED MYSTICAL?"
BELOVED MASTER,
WHY DO SO MANY CHRISTIANS AND ADMIRERS OF ZEN TRY TO MAKE THE TWO FIT TOGETHER?

Because they cannot drop their old prison, they have become so accustomed to it. These two experiences cannot be compared. These two experiences are as far away from each other as a lie and a truth.

The God-oriented religions... Thomas Merton mentions Christianity because he is a Christian, but you can see his statement begins with an "if." Whenever there is an "if" there is no direct experience.

"If a Christian mystic" -- in the first place, it is an "if." "If a Christian mystic has an experience" -- no Christian mystic can have such an experience -- "which can be phenomenologically compared with a Zen experience..." No, absolutely no. No Christian can ever experience phenomenologically something equal to the Zen experience, because the foundations of their search are totally different.

"Does it matter that the Christian in fact believes he is personally united...?" Yes, it does matter. To be personally united with God is a fiction. The man is living in an hallucination. It is not the experience of truth, it is the experience projected by a belief system in a particular god. There are thousands of "gods" around, not only the Christian god. So everybody can choose -- they come in all sizes and all shapes. It is a commodity you can purchase from the marketplace -- a Buddha, a Jesus on the cross, a Krishna playing on his flute -- and you can worship them. And if you go on worshipping them you are really programming your memory continuously. Soon you will start having delusions.

A Christian or a Hindu or a Mohammedan cannot have any experience equivalent to the Zen experience; it is not a question of language only. That's what Merton is trying to do. He is saying that it is only linguistically different. They are using different language, but the experience is the same. If it was the same, why was Merton trying to go to Japan? What was the need?

A Zen master has never been known to have gone to a Christian monastery. There is no need. Merton is consoling himself and other Christians: "Don't be worried, phenomenologically your experience can be compared to the Zen experience of nothingness." No, it cannot be compared, because your experience is not of nothingness. Your experience is of a God which is filling your nothingness, which is a barrier against nothingness. Your God has to be removed. And rather than removing him, you are feeling an identity with God, you are becoming one with the God. You are hallucinating, you are dreaming with open eyes.

The Zen experience of *shunyata*, of nothingness, is not a mind projection. Only one thing can the mind not project, and that is nothingness. This has to be understood. Mind can project everything; only one thing it cannot project, nothingness, because in trying to project nothingness, the mind will have to empty itself completely. In the emptying of the mind completely, mind will disappear. Mind is nothing but thoughts put together.

We call five persons living in a house, a family. Just take those five persons out, and where is the family? `Family' was only a collective name. We call a certain group of people a Rotary Club. Take the members out one by one, and then see whether the Rotary Club is still inside the house. There is no one.

Mind is a collective name for all your thoughts. If you go on emptying the mind to create something equal to nothingness, then God will have to be dropped; it is a thought. Then heaven and hell will be dropped; they are thoughts. Once you create a mind which has no thoughts, you have transcended mind, there is no mind anymore. You have entered into nothingness -- but you will not find a God waiting there and hugging you.

And remember always, if any God hugs you it is dangerous, because that fellow, who has created this whole universe, must not be of your size. He will be huge! You will be simply killed like a mosquito! Avoid any such experience.

Nothingness is good. You will disappear in both the cases. In one you will be murdered, in the other you will simply disperse. But dispersing yourself is a beautiful experience; being murdered is a very ugly, torturous experience. These two experiences cannot be compared, there is no question of it at all. But it is

not only Thomas Merton, many other Christians are trying to do the same.

Christianity is feeling that its moment to disappear has come; it has no reason now to remain in existence. It has lost its roots. It was perfectly okay for the uneducated, uncultured, uncivilized slaves. Now man is coming of age. Christianity was good for children to play with, a good toy. God was a toy. But when man comes of age, he does not need a toy, he needs something real.

Zen is for those who are intelligent, mature, who are no longer childish, but grown-ups. It needs daring, it needs throwing away all kinds of slaveries. And all the religions are nothing but very cunning ways to reduce humanity to indignity, humiliation and slavery. Now Christianity is trying hard somehow to survive.

Thomas Merton's statement is simply a desire somehow to keep God and God-oriented religion alive in the future also. He sees a way: if both these experiences -- the experience of Zen and the experience of a Christian mystic -- can be compared, they are just the same, only their language differs, then there is a possibility for Christianity and God to dominate still. But they cannot be compared. They are not only different, they are opposite to each other. One is a lie, another is a truth.

God is a fiction. Shunyata is the ultimate experience.

There is no way for Christianity to survive.

It shows certainly that Christians are aware of their death which is coming closer and closer every moment. They know their God is dead and they are keeping that God on an artificial breathing system. They are looking all over the world to see if some props can be found so that God can look as if he is still alive.

Hindus are not in such a search, because they are not so sophisticated and they are not so alert. Neither are Jainas in such a frantic search, because they are not so sophisticated and they are not so much interested. Their interest is much more in money.

One Japanese newspaper just wrote an article about me and wondered what is the matter: why are Indians coming to Japan to learn technology, particularly the latest discoveries in electronics? Japan has become now the most sophisticated technological country, the richest country in the world; even America is poorer now. Japan is four times richer than America, and it is four times smaller than America. So what Japan has done is a miracle. After the destruction of the second world war, suddenly a tremendous outburst of energy.

So Indians are going to Tokyo, and the article mentions that the Japanese are going to Poona. You are all coming from Western countries or from Eastern countries which have become rich enough. From Japan, Taiwan... soon people from Korea will be here.

Indians are rushing all over the world -- to America, to Britain, to Germany, to learn new technology, to be more scientific. And India still goes on claiming that it is one of the most spiritual countries. My foot! It is the most unspiritual country in the world. Gone are those days when it used to be spiritual -- twenty-five centuries have passed -- but the old fog remains around the mind. India is more attached to things, attached to money, attached to power, is more ambitious to have domination, prestige, respectability, than any other country.

You are the proof.

Whenever I say anything, I have the proof. You are here because you know money is not going to help, it is not going to bring your ultimate blossoming. It can buy everything, but it cannot buy buddhahood. It can buy everything, human beings included, but it cannot buy meditation.

You have to go alone on the path.

Richer countries are frustrated, utterly frustrated, because they have found money and they have found respectability. They are educated, they are sophisticated, they are intellectually far more advanced than the backward countries.

Naturally, Christianity is the only religion in the world which is becoming aware that their congregation is disappearing -- they are all going to Poona!

You don't see many Indians here -- very few. Very few are intelligent enough. But it is really sad. The country of Gautam Buddha is no longer interested in meditation; it is interested in bringing more technology, more riches. And most of the people who go outside to learn technology, never return -- just as you would not like to return -- because there they get more money.

A doctor can earn more in Germany or Japan. In America a professor can earn more, a scientist is needed more in those countries. In India he will be at the most middle class, he cannot think of being super-rich. But in Japan or Germany or America he can fulfill the ambition to become super-rich. So those who go, go forever.

There was another article a few months ago in a German magazine, asking, "What is happening?

German young people simply go to Poona and then they are never seen again." It is only because of the difficulties created by the barriers of nations that you cannot stay more than three months, more than six months at the most, so you have to go and come back again. If these barriers disappear, Poona is going to become a country in itself. But it will be a foreign country to India; it will in itself be one of the most cosmopolitan worlds.

It is because of this that Christianity is more alert and is trying to survive. Hindus are perfectly asleep; although they are going to drown, they are in the same boat in which Christianity is. In the same boat Hindus are sleeping, in the same boat Jainas are sleeping, in the same boat Mohammedans are sleeping -- but they are all sleeping. At least the Christian is looking all around. The boat is sinking -- and he is trying somehow to save the God-oriented theology.

But it cannot be saved, it has already outlived its time. It should be more graceful in allowing itself to disappear. It is now ugly, and becoming more and more ugly. It is trying to enforce itself and pretend, "We are alive." If your God is dead you cannot be alive. You have died with your God.

I offer you resurrection.

But in resurrection you will not be Christians, you will not be Hindus, you will not be Mohammedans.

In resurrection you will be men of Zen.

Hence the Zen Manifesto. The world needs it immediately, urgently.

Now, put on the lights!

It is time for Sardar Gurudayal Singh.

Let the Christian ship drown.

You have found something alive; you can laugh and you can dance and you can celebrate.

One afternoon, Miss Pinkey Dickey, the librarian, comes into Doctor Chopoff's office with a small growth on her cheek. Doctor Chopoff examines the little blemish carefully, and then prescribes some green pills.

"There you are, Miss Dickey," says Chopoff. "If it is what I think it is, that should take care of it."

But two weeks later, Pinkey is back in the doctor's office. This time, a small wooden twig has sprouted out of the growth on her cheek.

"Hmmmm, interesting," says Doctor Chopoff. "If it is what I think it is, *these* should take care of it!" And he gives her a bottle of blue pills.

But two weeks later, Pinkey is back. This time the twig has grown into a branch with leaves and flowers on it. The doctor examines it very carefully and then says, "Hmmmm, interesting. If it is what I think it is, then these should take care of it, for sure!" And he gives Pinkey a bottle of red pills.

But one month later, Miss Pinkey Dickey is back in Doctor Chopoff's office. "Doctor!" she cries. "Look at me now!"

The doctor is shocked to see Pinkey barely able to get through the door because she now has a small tree growing out of her head.

"Hmmmm," says Chopoff. "A rare and interesting case. If it is what I think it is, these should certainly take care of it!" -- and he hands her some green and purple spotted pills.

For six months, Doctor Chopoff does not hear anything from Miss Dickey. Then one day the door of his office bursts off its hinges and Pinkey Dickey comes staggering in. The doctor cannot believe his eyes. He can hardly see Pinkey underneath the huge apple tree, flowering bushes, large rocks and a bubbling waterfall coming out of her head.

"Help me, doctor!" she cries. "What *is* it?"

"Aha!" exclaims Doctor Chopoff. "*Now* I know what it is! It is a beauty spot!"

At ten o'clock in the morning, the phone rings in the office of Doctor Floss, the dentist.

"Hello!" says Floss.

"Hello!" says Wu, the Chinaman. "What time you fixee teeth for me?"

"Two-thirty," replies Floss. "Alright?"

"Yes," says Wu. "Tooth hurtee, alright! But what time you fixee?"

There is a huge explosion at the scientific laboratory, and Professor Teddy Testube, the scientist, is blown through the window and knocked unconscious. When Teddy wakes up, he is dazed and confused, but

he has a sudden flash of inspiration. He decides to devote the rest of his life to the alchemy of turning regular house bricks into gold bricks.
For ten years Teddy works hard on his project until one day he gets stuck.

"Ah!" cries Teddy to Igor, his lab assistant. "Just one little answer to one last question, Igor, and we will be rich!"

But night after night Teddy's experiments are fruitless. Finally, utterly exhausted and nearly burnt out, Teddy is slumped across his workbench when Igor comes in.

"Don't give up, Professor Testube," exclaims Igor, "I have an idea! Why don't you go and see Madam Weird, the wise woman of Tibet? She will be able to answer your burning question!"

"Great idea!" shouts Teddy, jumping up. And he goes and packs his bags and leaves for Tibet the next morning.

After a long camel ride from Kathmandu, Teddy finally arrives, tired and exhausted, on the doorstep of Madam Weird's mountain retreat. The question is still burning in his mind.

But Teddy is told he must purify himself before he is granted an audience with the wise woman, so for three days, he is forced to live on a diet of Aqua-guard water and raw tofu. Finally, he is admitted into Madam Weird's private bedchamber.

"Welcome, stranger," greets Madam Weird, sprawled across the huge bed in her see-through negligee.

Teddy is shocked and a little nervous, seeing such a beautiful woman way out here in the middle of nowhere.

"I can receive you today," smiles Madam Weird, "because your energy is sufficiently pure, and besides that, my husband has gone to the village for some monkey business. But I can answer one question only, and no more!"

Perspiring, Teddy loosens his collar as he stares at her beautiful, bulging breasts bursting through her see-through negligee. There is much moving of eyeballs and raising of eyebrows, as Madam Weird beckons Teddy to come closer.
"Go ahead," she says in a throaty voice, "ask your burning question."

"Okay!" blurts out Teddy. "Tell me one thing: when will your husband be back?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent.

Close your eyes... and feel your body to be completely frozen. This is the right moment to enter into your inner world. Gather all your energy, your total consciousness, and rush towards the center of your being. It is exactly two inches below your navel, inside.
A great urgency is needed, as if it is going to be your last moment.
Faster, with great intensity...
Rush faster and faster... deeper and deeper.

As you are coming closer to the center of your being, a great silence descends over you, just like soft rain falling. You can feel the coolness. The whole night is becoming silent with you.

A little closer to the center, and you are surrounded in a cloud of peace -- peace that passeth understanding.

Move a little closer, and you feel a great blissfulness you have not known before, a tremendous power which is harmless, a light that is filling your very being.
You are luminous.

In this luminosity you can see the center perfectly well. Step into the center, and you will start feeling a divine drunkenness, a great ecstasy. You have heard these words -- this is a direct experience.

Here you will find your original face. The face of Gautam the Buddha has been accepted in the East as a

symbol of everybody's original face. Everybody is born with the potential of becoming a buddha. As you step into the center, you disappear. Only the buddha remains, only your awareness, alertness, consciousness.

Buddha has only one quality; that is the very meaning of the name "Buddha" -- witnessing. Witness that you are not the body, witness that you are not the mind, and finally, witness that you are only a witness.
Suddenly a door opens into the cosmos.
You see from where your life has been coming.
You see you are no more, only existence is.

This pure nothingness, this shunyata is the only religious experience there is.

To make your witnessing deeper,
Nivedano...

(Drumbeat)

Relax.
Sink into your very sources of life.
Dissolve yourself in this ocean of consciousness.

Gautama the Buddha Auditorium is turning into an ocean of consciousness. Ten thousand buddhas are disappearing into one oceanic feeling, into one oceanic experience.
This is pure Zen.

This is the beginning of an endless journey. Gautam Buddha is reported to have said, "Ignorance has no beginning but an end. Enlightenment has a beginning but no end." You are taking the first step into enlightenment.

These are the three steps. The first step is: you will find Gautam Buddha as your shadow, but very luminous, very solid, almost tangible. You will feel a tremendous compassion surrounding you.

In the second step, Buddha will come in front of you and you will become his shadow. Your shadow of course is dark; it is only a false entity. As the buddha becomes more and more radiant in front of you, your shadow starts dissolving.
The second step is followed by the third. Your shadow has dissolved into the buddha. Only a pure witnessing buddha remains, utterly transparent, so he cannot make any shadow.

This is your pure life eternal. This life is cosmic. You have entered into the womb of existence. You are no more on the one hand; on the other hand you are all that is alive. And the whole existence is alive, throbbing. You can hear existence's heartbeat, you are so close to it.

Now gather all these experiences, the bliss, the ecstasy, the peace, the silence, the serenity, and persuade the buddha to come behind you. He has to become a constant companion to you in your acts, in your gestures, in your day-to-day affairs.

This is the first step. The second and third will follow in their own time. You have just to wait in deep trust. If the first has happened, the second is bound to happen. It is really the growth of the first. The third is the growth of the second, and the third is the final step. Once you have become enlightened, you are free from birth and death, you are free from all bondages, you are even free from yourself.
This is the ultimate freedom: freedom from oneself. And only a man who has attained the ultimate freedom can dance, and there will be no dancer but only dance; can celebrate, but now celebration will be arising from the very depths of existence itself; can laugh, but now it will be a totally different laughter -- it will be existence laughing through you.

All your actions will become existential; they will have a great grace and beauty and truth and authenticity.

Nivedano...

(Drumbeat)

Now come back, and bring all these experiences and the buddha following you.

With great grace, with silence, sit down for a few moments, just to remember the golden path that you have followed, and the opening into ultimate space, into nothingness, into shunyata and the great moment when you had disappeared and only existence was there.

Soon it will become your twenty-four-hour experience. Inch by inch you will be transformed into a Gautam Buddha. That is everybody's birthright.

Okay, Maneesha?
Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #3
Chapter title: To wait, to wait for nothing

2 April 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
TANKA ASKED CHORO, "WHAT IS THE SELF BEFORE THE EMPTY EON?"
AS CHORO WAS ABOUT TO ANSWER, TANKA SAID, "YOU'RE STILL NOISY -- GO AWAY FOR NOW."
ONE DAY, AS CHORO WAS CLIMBING BOL PEAK, HIS MIND OPENED UP INTO ENLIGHTENMENT. HE TOOK A SHORTCUT DOWN AND WENT BACK TO STAND BY TANKA, WHO SLAPPED HIM AND SAID, "I THOUGHT YOU KNEW IT EXISTS." CHORO BOWED JOYFULLY.
THE NEXT DAY TANKA WENT INTO THE HALL AND SAID, "THE SUN ILLUMINES THE GREEN OF THE SOLITARY PEAK; THE MOON SHINES IN THE COLD OF THE VALLEY STREAM. DON'T PUT THE WONDROUS SECRET OF THE ANCESTRAL TEACHERS IN YOUR LITTLE HEART." THEN HE GOT UP OFF THE SEAT.
CHORO CAME DIRECTLY FORWARD AND SAID, "YOUR ADDRESS TODAY CAN'T FOOL ME ANYMORE."
TANKA SAID, "TRY TO RECITE MY ADDRESS."
CHORO REMAINED SILENT.
TANKA SAID, "I THOUGHT YOU HAD A GLIMPSE."
CHORO THEN LEFT.

Friends,

It has been a long awaiting, but that is the very essence of Zen -- to wait, to wait for nothing.
There is no God, there is no ultimate meaning.
Life is all there is.

Those who have found, have found nothing but that there is nothing to be found.

Zen is the ultimate manifesto of non-finding, of rejoicing without any reason, of laughing and loving and dancing without any cause.

There are believers in the world, many types of them. There are non-believers in the world; they are not in any way different, just their beliefs are negative. Somebody believes in a God, and somebody believes in a no-God, and both are as fanatic as each other.

Just the other day I was reading the manifesto of the Humanist group of intellectuals, a small, very elite group of American intellectuals. But their manifesto made me laugh. Every statement begins, "We believe..." And a belief is always ignorance. Somebody believes in God -- he is ignorant. Somebody believes in no God -- he is as much ignorant as the one who believes.

Each sentence of the whole manifesto begins, "We believe that there is no God." But on what grounds? Finally they give their grounds: "We believe our faith is reason. Because God is not reasonable, we will not believe in God." These are the most intellectual people of America, and it is a very prestigious thing to be accepted by the group as a member.

I am making this statement just before some of my friends in the group are going to propose my name as an honorary member in their coming meeting. It is good for me to make my situation clear to them.

In the first place, I don't become a member of any party, any organization, because every membership is a subtle slavery.

Truth can live and blossom only in freedom.

Love can blossom and be fragrant only in freedom.

Every membership is a concession and a compromise.

Sannyas is not a movement and not an organization. On the contrary, it is a declaration of independence from all organizations and all parties and all churches.

I laughed at the Humanist manifesto because finally they say, "Our faith is in reason." But if you have a faith, every faith is unreasonable. And it is so simple to see. To have faith in reason means you will not allow anything unreasonable in life.

Love is unreasonable. What is the reason of love? What is the reason of existence itself? What is the reason of reason itself? If there were no reason, would you complain to somebody? If there were no life, would there be any way to complain to some court, to some higher authority? If there is nothing, there is nothing; if there is everything, there is everything. Reason itself is unreasonable. And if one has to be vast enough, one has to include contradictions. Reason on the one side, and irreason on the other side -- both have to be accepted.

The Zen Manifesto is not for anything special. It is simply for this life, this existence, this moment. It does not ask for any source, and it does not ask for any goal. Every source will make a limitation, and every goal will make another limitation, and existence is unlimited. It is not limited by reason.

So if the Humanist group wants me to accept their membership, they will have to change their manifesto. I don't believe in anything, and I don't ask for anything to have a reason. It is perfectly okay as it is. If it were not, that too is perfectly okay.

Hence, I said to you that you have to wait long for me, but it is part of the game.

Zen accepts both the presence and the absence, life and death -- all the contradictions. Zen is vast enough to contain all contradictions.

Perhaps Zen is the only way that contains contradictions, and that does not disallow anything. It rejoices in everything without any conditions. It accepts everything as it is without making any demands on it. It has no commandments, "Thou shalt," or "Thou shalt not..."

Zen knows nothing about commandments.

Zen knows only a vast life which contains all kinds of contradictions in a deep harmony. The night is in harmony with the day, and life is in harmony with death, and the earth is harmony with the sky. The presence is in harmony with the absence. This immense harmony, this synchronicity is the essential Manifesto of Zen. This is the only way of life which respects and loves, and denies nothing, condemns nothing.

Every other religion, every other philosophy depends on choosing -- "Condemn this, deny that, accept this, respect this..." But there is always choice. And a man who has chosen has always chosen a part, and a part is never alive, only the whole is alive. Your hand is not alive separated from you, and your eyes will not be able to see separated from you. You are an organic unity.

Zen is a declaration of the organic unity of all contradictions of life. And because existence accepts everything, who are you to choose? Who are you to judge? Zen knows no judgment. Nobody is a sinner and nobody is a saint. Both are playing a game of their choice, and both will receive their rewards accordingly.

If you have done something wrong, something wrong will happen to you. If you have been blissful to others, existence will be blissful to you... a simple arithmetic. Zen does not believe in complexities, it is a very simple acceptance of the totality that surrounds us.

These days I have been away from you, but I was aware of you, as you were aware of me. I heard your sound of joy, I heard your songs... and I was waiting for the right day to come. I was going to come yesterday, but yesterday was Sardar Gurudayal Singh's day, so I had to remain in my room just for poor Sardar's sake.

Before the sutras, a few questions.

One sannyasin has asked:
ON COMMENTING ON TEN ZEN BULLS, NYOGEN SENZAKI AND PAUL REPS WRITE IN THE BOOK, `ZEN FLESH, ZEN BONES,' "MAY THE READER, LIKE THE CHINESE PATRIARCH, DISCOVER THE FOOTPRINTS OF HIS POTENTIAL SELF, AND CARRYING THE STAFF OF HIS PURPOSE AND THE WINE JUG OF HIS TRUE DESIRE, FREQUENT THE MARKETPLACE AND THERE ENLIGHTEN OTHERS."
BELOVED OSHO, WHAT IS THE PURPOSE AND TRUE DESIRE THEY ARE INDICATING?
THEIR COMMENT SEEMS TO BE CONTRADICTORY TO YOUR EXPLANATION.

I don't know what Nyogen Senzaki's and Paul Reps' inner meaning is, because their hearts are not available to me. I have also read their words and wondered that without explanation they are using words which are meaningless in themselves.

What purpose? Life has no purpose. The very use of the word `purpose' shows that both these people, Senzaki and Paul Reps, have not understood the meaning of Zen.

Zen is rejoicing in purposelessness. What purpose is in a flower? What purpose is in the sun rising? For what purpose are you here? There seems to be no purpose to me.

I have looked deep enough in every corner of my being -- there seems to be no purpose at all, and I consider it a great freedom. If there were a purpose, then you would be in bondage, then there would be a destiny you have to fulfill. Then you could be a failure.

Every purpose creates failures and successes. But if there is no purpose, nobody is a failure. Wherever you end up, that is the place you were destined to end. Wherever your boat leads you, and wherever the river moves, that is the direction. If you have any direction, you are going to be in conflict with many directions.

Don't have any direction, and don't have any desire. That does not mean repress desire. That simply means, rejoice in every desire, rejoice in every moment. Whatever is available, whatever has come across your path, love, be friendly.

Don't make any demands on existence, otherwise you will be in suffering. All those who live in misery, live in misery for the simple reason they are thinking that a certain purpose has to be fulfilled, a certain success has to be achieved, a certain ambition. And when it is not achieved -- and there are more possibilities of not achieving it -- you will be in misery. And even if you achieve it, it makes no difference, you will be in misery. You will be in misery because when you achieve it you will find nothing is achieved.

You have become the world's richest man, and suddenly you find you are surrounded by all kinds of junk. You cannot live if you are trying to be richer. You will be richer if you *live*.

Live each moment in as much intensity as possible, and you will be richer. But if you are living for riches, then it is always tomorrow, the day after tomorrow... and you are wasting all these valuable moments, you are becoming poorer every moment.

You are forgetting the language of living the present, and that is the only poverty.

I know of no other richness than to live each moment without bothering about the past which is no more, and without desiring of the future which is not yet. Live it! When it will come you will be able to live it too. You will be more efficient in living tomorrow if you are intensely living life today.

So I don't know what Paul Reps and Senzaki mean by "purpose." As far as Zen is concerned, there is no purpose. And I don't know what they mean by "the wine jug of his true desire."

Zen knows about the wine, but it is not of desire, it is of a silence.
It is of a desireless deepening of your life.
It is a silent song without sounds.
It is a music without instruments.
It is pure being.

At such a moment where being and non-being become equivalent, their presence and absence are synonymous. You are so present that you are almost absent, or the other way round -- you are so absent that you are totally present.

Rather than Senzaki and Paul Reps, listen to your own heart. When you are no more, you are. When you are no more, you are the whole vastness of existence. When there is no desire, you are fulfilled. It is not that any desire has to be fulfilled. When there is no desire, when you have learned the art of remaining in a non-desiring moment, you are fulfilled.

When you are not doing anything, your action is perfect. Only non-doing can be perfect. Any doing is bound to be imperfect. No man is capable of doing anything perfectly. Perfection is of the imagination.

Life consists of all kinds of imperfections. You have to love the imperfect, and you have to respect the imperfect -- not only in others, but in yourself too.

What Paul Reps and Senzaki are thinking of -- the wine of desire -- has nothing to do with Zen. Zen knows about one wine, and you have all tasted it. It is the wine that comes through the silent, meditative ecstasy of your being. It has nothing to do with desire. It has nothing to do with purpose.

Every day, whenever you reach to the point of your innermost being where everything is silent, where you cannot even say you are, a pure isness, unbounded, a tremendous drunkenness arises. I have called it divine drunkenness. That is the only wine I am acquainted with. And I don't think either Paul Reps or Senzaki understand the essence of Zen, otherwise they would not have used such wrong words.

The second question:
MANY YEARS AGO I ENJOYED READING PAUL REPS' BOOK, `ZEN FLESH, ZEN BONES,' ALTHOUGH IT ONLY GAVE ME AN INTELLECTUAL UNDERSTANDING OF ZEN. SINCE YOU HAVE BEEN TALKING ON ZEN, I FEEL THAT NOT ONLY HAVE YOU CONVEYED TO US THE FLESH AND BONES OF ZEN, BUT IN YOUR SILENCE YOU IMPART TO US THE VERY HEART OF ZEN. IS IT THE ZEN HEART WHICH WESTERN INTELLECTUALS ARE MISSING, AND IF SO, WHY ARE THEY MISSING IT?

The Western intelligence has taken a certain direction; there is no reason why. The Eastern intelligence has taken a totally different direction; there also, there is no reason why. Such is the case.

The Western intellect has remained logical, rational, and has tried in every way to confine existence to reasonable terms, terms which mind can understand.

The East has taken a totally different approach. What mind can understand is a very small part, and because it is only a small part, it is going to be dead, it is going to be material. That which is beyond mind has to be understood. The East has moved into the irrational, into the mystical, into the miraculous. And certainly, the Eastern approach is far wider, far bigger. It can contain the Western approach in it, but the Western approach cannot contain the Eastern. No-mind can contain mind, but mind cannot contain no-mind. That's where the Eastern approach has reached to higher peaks.

Even a Socrates or an Aristotle has not been able to comprehend the experience of a Gautam Buddha, or the taste of a Bodhidharma, or the meaning of the gesture of a Rinzai. They have chosen a very small part -- that which is available to intellect. And it is very small, hence the Western mind has been able to go into details. Because it has chosen a very small part, it can go into details. It goes on knowing more and more about less and less. Drawn to its logical conclusion, it can be said that the Western mind will finally reach to knowing more and more about nothing, because that will be the smallest part: nothing.

Albert Einstein and the Neo-Physicists almost reached to that nothing. And they are puzzled because their minds cannot understand nothing, and they are confronting nothing. Their instruments have led them to nothing. Their analysis, their experiments have revealed to them nothing, but their minds are not ready to accept nothing. *Nothing* seems to be full of fear.

The Eastern mind has also reached nothing, but it reached nothing in a very different way. It reached nothing, dancing -- not through analysis, not through logic, but through meditation. It has reached to nothingness through music, through song, through dance, through meditation. It has been a joyous experience. The nothing in the East does not create fear. It creates freedom, opens doors, destroys all boundaries. But the Western mind -- it simply freaks out.

Nothing? No purpose? No God? No meaning? No destiny? Then the Western mind can only conclude suicide. But that too is meaningless. Why commit it?

So the Western intellectual lives in a very strange tragedy. All his mind can conclude is suicide, and that is what he is afraid of. So he lives halfway, wishy-washy... neither loves totally, nor dances totally, nor meditates totally. Totality is unknown, only partiality -- only parts the mind can deal with easily.

The Eastern mind recognized quickly that mind is part of the body on the one hand, and on the other hand, mind is part of the education of the society. The brain is the natural part, and the mind is the part that the society has given you -- the conditionings, the philosophies, the religions, the whole nurture. This small mind, which consists only of biology and sociology, cannot know the vast truth, the mysterious expanse of the ultimate.

It is absolutely needed to transcend the mind. And in a strange way, the moment you transcend the mind, you for the first time understand the mind also. Because to understand anything you have to stand apart, a little distance is needed.

A meditator can understand mind, and can understand no-mind, because he is standing apart, aloof, as a witness. He can see thoughts, and he can see the absence of thoughts, and he can understand that both are essential. Thought is for the limited, and the no-thought is for the unlimited.

Your question, that reading Paul Reps' ZEN FLESH, ZEN BONES gave you an intellectual understanding of Zen...

There is no intellectual understanding of Zen.

Zen has to be understood non-intellectually.

Zen is an experience.

It has nothing to do with reason, explanations, analytical processes. If you know what is sweet, you know you may not be able to say what it is. And if somebody asks you, "What is sweet?" you know it but you will be in trouble, you cannot say it. It is just on the tip of the tongue.

The East has not tried to approach reality philosophically, it has tried in a very different, non-intellectual, meditative way. That is the way of tasting it.

Don't ask what reality is, taste it. It is available to you; it is your very essence. Why do you go on looking in the Bibles, in the Korans, in the Gitas? Why don't you look within yourself? -- it is there. And if it is not there, it is nowhere. And if it is there, it is everywhere. It is a simple experience.

One of the greatest philosophical geniuses, G.E. Moore, has written a book upon a very small, simple subject: What is good? Although he gives his book a very intellectual name, PRINCIPIA ETHICA, the meaning is the search for good: What is good, what is ethical? After two hundred and fifty pages of thick discussion, he concludes... the last sentence is that the good is indefinable. So what was all this nonsense?

One of my teachers was a student of G.E. Moore, and because he had been G.E. Moore's student, he was thought to be the authority in the university.

I had read the book before I entered his class. He opened the book...

I said, "Please, first read the last sentence."

He looked at me, puzzled. He said, "Why?"

I said, "That will decide everything. You read the last sentence, otherwise, I have the book, I can read it."

But he said, "Why are you asking that?"

I said to him, "I am not asking it for any intellectual reason, I am asking it so that you can throw the book out of the window, because the last sentence is: `Good is indefinable.' Then why bother? Then let us do something significant. Why waste time?"

He looked at me. He told all the students to go out, and he said, "We have to come to a settlement. If you insist on reading the last sentence first, you are right, the book has to be thrown. But my whole purpose here is to teach the book."

I said, "There is nothing in it to teach."

He said, "You are right that way also, because finally, I have to come to that conclusion."

I said, "You know it, and I know it, so why waste time?"

He said, "What do you suggest? What should we do?"

I said, "What will you do after the book is finished?"

He said, "I have never thought about it."

I said, "You have been G.E. Moore's own student, and you did not ask the fellow that if you know that it is indefinable, then why waste time, why not do something significant? Then why not approach it in the Eastern way?"

The East never says anything is indefinable. It only says things are either definable or experienceable. That is the distinction the East makes clearly. If something is indefinable, it means it is experienceable.

Sweet is indefinable. How are you going to define it? The yellowness of a flower is indefinable. What are you going to say? What is yellow? Yellow is yellow -- but that is tautology, that is not definition.

There are things -- and those are the most valuable things -- which have to be experienced. Good has to be experienced, not defined.

He said, "You are a tough student, but have mercy on me."

I said, "On one condition: if you give me one hundred percent attendance. I will never come to your class. You can go on with your indefinables; I can do something else."

He said, "I have to agree. I will give you the attendance mark whether you come or not."

I said, "That is not the question, whether I come or not. I will *not* come, and I will make it clean and clear to everybody in the class. Only idiots will come, because if something is indefinable... and you know it, and you have agreed with me.

"Nobody is going to come. You go on sitting here, reading your book, finding finally something which you knew already -- that good is indefinable. Meanwhile, we could do many things which are worth doing. Even growing a rose plant, even planting a lawn, may create a little good, a little beauty, a little experience in existence. Or not doing anything, just sitting..."

I told him... just behind my university campus there was a small hillock, and there were three trees. I told him, "If you want me anytime, you can come to the hillock. In the middle tree, I sit there on top of the tree. That is when I want to experience good."

He said, "You experience good there?"

I said, "You experience good in this book which says it is indefinable; I experience it there. There, clouds are so close, and the flowers of that tree are so fragrant. And day and night nobody goes there -- no traffic, no disturbance, utter silence. In that silence, perhaps someday you may know the experience of good."

What is the experience of good?

Just a feeling of well-being, a feeling of great rejoicing. Just because you are breathing, just because the blood is circulating, just because the heart is beating, just because the wind is blowing and the tree is fragrant, and the sky is clean, and a bird is on the wing.

The man was certainly intelligent. He said, "One day I am going to come with you."

I said, "Remember, the middle tree belongs to me. You can sit on the first tree or the third tree. And as far as good is concerned, it is available on all the trees. Just sit silently, and don't bring any book, and don't ask any question."

One day he came, and from the very beginning I showed him, "Go up!" So he sat on the tree. After an hour he came down. I asked him, "Did you experience something?"

He said, "Really, it is so silent here. It seems almost out of the world. And I unnecessarily wasted my time in Oxford studying with G.E. Moore what is beauty, what is good, what is silence. These trees can experience."

I said, "These trees can experience much more than is contained in any book on aesthetics, ethics, philosophy, religion."

You just have to be utterly in tune with the surroundings -- when just the bamboos are giving you the definition of good, and a roseflower is defining for you what is beauty....

There is no intellectual understanding of Zen. There is an experiential understanding of Zen, that is through meditation -- a taste. Something opens within you, something that has not been available to you because you were keeping your back towards it. Something, just because you look for it, suddenly comes in the mirror of your eyes, fills your very being. A tremendous dance... in small things, a beauty, a joy. But if you start defining, you start missing.

You are asking why the Western mind has been missing it. It went on a wrong track, and it is still on the wrong track.

I have told you about the Humanist manifesto. These are America's most famous intellectuals. Everything has to be defined clearly. If it is not defined, it is not acceptable. But these great intellectuals have not questioned that reason itself is undefined -- what is reason? what is the purpose of it? why should it be there?

And it is a very simple thing to see, that in life there is always the opposite. If there is reason, there must be something irrational, otherwise there is no point in calling anything rational. If there is beauty, there is something that is bound to be ugly. If there is something good, then something is bound to be evil.

The moment you say, "Reason... our faith is reason," you have defined your territory. Beyond that territory, whatever exists you will not accept it -- but existence accepts it. Whether you accept it or not does not matter.

There was a time when only Aristotle's logic was available -- for two thousand years. Just now, this century, non-Aristotelian logic has come into existence because Aristotle's logic is very confined.

For two thousand years Euclidean geometry was the only geometry. Just within fifty years,

non-Euclidean geometry has come into existence. And if you know non-Euclidean geometry, all the points of Euclidean geometry are completely erased.

All the definitions of Euclid, and all the definitions of Aristotle, are denied by modern physics, because if you listen to their definitions you cannot move into existence. Existence does not bother about Aristotle or Euclid. Existence has its own ways; it is vast enough, it is bigger than Aristotle's skull.

How much can you contain in your mind? Something will always remain beyond, and that beyond does not disappear from existence, it is there whether you accept it or not.

The East has taken a far more sane view, to accept both: the rational for the material, and the irrational for the immaterial; the rational for the outside, and the irrational for the inside. This is a saner and more balanced view, and sooner or later the West has to agree to the Eastern viewpoint.

The third question:
YOU HAVE RECENTLY REFERRED TO THE "NONCOMPETITIVE SPIRIT" OF THE ZEN MASTERS. IS COMPETITIVENESS LACKING IN ZEN BECAUSE THERE IS NO SENSE OF HIERARCHY -- BECAUSE THE IDEA OF HIERARCHY IS ESSENTIALLY CONNECTED WITH THE CONCEPT OF A SUPREME BEING, APART FROM AND ABOVE MAN?

There is no competitive spirit. That means, no master is thought to be greater, and no master is thought to be lesser. Even the enlightened one is not thought to be higher than the unenlightened one. One is asleep, one is awake -- that does not mean that the awake one is more superior than the one who is asleep. They are different states, but there is no question of superiority or inferiority. In this sense, no competitive spirit exists in Zen.

No master is trying to gather more people, more followers. On the contrary, there are cases on record where the master will look into the eyes of the disciple who has come to be with him, will shake his head and will say, "It will be better if you go to the other monastery on the other hill. Although the teaching there is different and the opposite to mine, it will be more suitable to you. And the real thing is what is more suitable for you. It is not a question that I should have more disciples and the other should have less."

Once it happened...

A disciple was thrown out by the master because for many years he had been meditating, and bringing answers, and getting beaten... and he had become habituated, and nothing was happening.

One day as he was coming in, the master closed the door. The disciple said, "I have not said anything at all."

The master said, "You should not come here at all. Go anywhere...!"

Naturally, the disciple thought, "The best place will be the master who is opposite; he teaches different things."

He went to that master. The master looked into his eyes and said, "It is better you go back to your old master; he has great mercy for you. Eighteen years he has wasted on you; I don't have that much compassion. You just go back! If he closes the door, that does not mean that he is not answering you -- that is his answer. Sit down at the door, don't open your eyes, and don't move from the door. Just go back."

And the disciple went back, sat at the master's door, and closed his eyes. The whole night went by. Early in the morning the master opened the door, and the disciple was sitting there so beautifully, so peacefully, that the master who had brought a few flowers for Buddha's statue showered those flowers on the disciple's head.

The disciple opened his eyes. He said, "What are you doing? These flowers you brought for Buddha."

The master said, "That Buddha can manage without flowers today. A living buddha I have found just sitting at my door. Come in. Where have you been this long time?"

He said, "Where? I have been here eighteen years. Have you forgotten? Just yesterday you threw me out!"

He said, "I had to, because I knew immediately you would go to the opposite monastery. And I knew that the master opposite would not accept you. You are such a dodo, and only I accept dodos and make them buddhas! So there was no fear. Wherever you would have gone they would have sent you back."

There is no competitiveness, there is no condemnation. Disciples move from one teacher to another teacher with their permission -- and there is no hierarchy. Gautam Buddha is not higher than Mahakashyapa, and Mahakashyapa is not higher than Bodhidharma. The very word `hierarchy' comes from the idea of the

inferior and the superior.

The world according to the buddhas is divided into two kinds of buddhas: a few are sleeping, and a few are awake -- not much of a difference. One who is asleep today may wake up tomorrow. And one never knows -- one who is awake today may fall asleep tomorrow. In this miraculous existence everything is possible.

It will be difficult for your reason to accept that a buddha can become again unenlightened, but I know many buddhas who are sitting here unenlightened. And many times they come to the very verge of becoming enlightened, and immediately turn away, being afraid that, "Who knows? If you go one step more, you may never come back" -- and your girlfriend is waiting outside...!

Sarjano has gone somewhere for a few days. I asked Neelam, "I don't see Sarjano...?" She informed me that she had asked Sarjano, and Sarjano said, "If I am not missing him, why is he missing me?"

Sarjano, you may not miss me -- I miss you. I am *my* kind of a buddha. I miss people -- and even people like Sarjano! Everybody was happy when he was gone....

The sutra:

BELOVED OSHO,
TANKA ASKED CHORO, "WHAT IS THE SELF BEFORE THE EMPTY EON?"

`Eon' means before the beginning of existence. Tanka is asking, "Before existence began, there was eon...?" That is only a word: `age'; it means simply age. It would be better translated to say, `time' -- pure time existed.

TANKA ASKED CHORO, "WHAT IS THE SELF BEFORE THE EMPTY EON?" Before that empty timelessness, what is the self... where have you been? You must have been somewhere -- a relevant question. Existence may not have been here, you may not have been in a body, but somewhere, hiding in some corner, you must have been somewhere.

AS CHORO WAS ABOUT TO ANSWER, TANKA SAID, "YOU ARE STILL NOISY -- GO AWAY FOR NOW."

Tanka was the master who asked the disciple, Choro, "WHAT IS THE SELF BEFORE THE EMPTY EON?" -- before everything begins, what is the self?

And as Choro was about to answer -- because this is not a question that can be answered... To answer is to answer wrongly. There is no right answer to it -- perhaps some right action. If Choro had been a man of understanding he may have hit, slapped the master, and the master would have been happy. But it is not a question to be answered intellectually, verbally.

AS CHORO WAS ABOUT TO ANSWER, TANKA SAID, "YOU ARE STILL NOISY -- GO AWAY FOR NOW. When you are silent, and there are no words in you, come back."

Only a man who has no words knows that the self can exist without boundaries. It is an experience; there is no way of proving it by argumentation. You can go into yourself and be utterly silent -- no boundaries, no words, a pure isness... still, you know you are. Without knowing, without verbalizing, you experience you *are*.

This amness was there before the beginning, if there was any beginning. It is now, and it will remain forever. Even if there is an end, this amness is not going to end. And this amness has nothing to do with you. This amness is not your possession; hence, it is not the self.

Buddha is very accurate in his explanations. Perhaps no man has ever been so accurate. He describes it as no self, not as self, because to call it self will give it a line, a boundary, a territory. To destroy the territory, Buddha calls it no self. This was one of the reasons for his being misunderstood for centuries. Because who wants to attain to no self, who wants to become nothing...?

And that's exactly what you become when you reach to the very center of your being -- nothing, no self. But that no-selfness is immortal, that no-selfness is pure joy, uncaused bliss.

ONE DAY, AS CHORO WAS CLIMBING BOL PEAK, HIS MIND OPENED UP INTO ENLIGHTENMENT. HE TOOK A SHORTCUT DOWN AND WENT BACK TO STAND BY TANKA, WHO SLAPPED HIM AND SAID, "I THOUGHT YOU KNEW IT EXISTS." CHORO BOWED JOYFULLY.

He didn't say anything. On this second occasion, Choro suddenly felt a silence as he was coming up the mountain. It happens more easily in the world of Zen, because everybody is looking for silence. As he was climbing up, suddenly a moment of silence, and he found why the master had rejected him. He took a shortcut to reach the master.

Tanka looked at him, slapped him, and said, "I knew you would know it exists. It is not the self, it is not the no self; it is simply isness, and you will find it one day. I knew it, and I am happy that you have found it."

Choro had not said a single word, but he showed his understanding: CHORO BOWED JOYFULLY.

Now, in any situation anywhere, this type of incident is impossible. The master slaps the disciple, and he has not said anything right or wrong. But the master does not depend on your words, he depends on your grace, on your eyes, on your face, on your very vibe. The master saw that Choro was walking in a different way, with a different vibe, as only a buddha can walk. He did not miss the point, he immediately slapped him.

This slapping was just to check whether he was right or wrong. If Choro had asked, "Why are you slapping me?" Tanka would have been wrong. But rather than asking anything, Choro bowed joyfully. Not only has Tanka understood the vibe, but Choro has also understand that slapping is not out of anger, it is out of joy.

THE NEXT DAY TANKA WENT INTO THE HALL AND SAID, "THE SUN ILLUMINES THE GREEN OF THE SOLITARY PEAK; THE MOON SHINES IN THE COLD OF THE VALLEY STREAM. DON'T PUT THE WONDROUS SECRET OF THE ANCESTRAL TEACHERS IN YOUR LITTLE HEART." THEN HE GOT UP OFF THE SEAT.
CHORO CAME DIRECTLY FORWARD AND SAID, "YOUR ADDRESS TODAY CAN'T FOOL ME ANYMORE."
TANKA SAID, "TRY TO RECITE MY ADDRESS."
CHORO REMAINED SILENT.
TANKA SAID, "I THOUGHT YOU HAD A GLIMPSE."
CHORO THEN LEFT.

What had transpired?

The next day Tanka spoke before the assembly and said, "THE SUN ILLUMINES THE GREEN OF THE SOLITARY PEAK; THE MOON SHINES IN THE COLD OF THE VALLEY STREAM. DON'T PUT THE WONDROUS SECRET OF THE ANCESTRAL TEACHERS IN YOUR HEART." THEN HE GOT UP OFF THE SEAT....

What he meant was: whenever you have found the truth, spread it, don't keep it in your heart. If you keep it, it will die. Spread it wide, sow it in as many fields as possible. The more you spread it, the more it grows, the more you have it.

Choro has become a little proud of yesterday's experience, that the master has slapped him joyfully.

CHORO CAME DIRECTLY FORWARD AND SAID, "YOUR ADDRESS TODAY CAN'T FOOL ME ANYMORE."

He thought that he had gone beyond the understanding that is contained in the sermon of the master.

TANKA SAID, "TRY TO RECITE MY ADDRESS. If you cannot be befooled by it, please try to recite it. Let me see whether you have even heard it or not."

CHORO REMAINED SILENT.
TANKA SAID, "I THOUGHT YOU HAD A GLIMPSE."

Those slappings were of joy; this statement: "I THOUGHT YOU HAD A GLIMPSE," is of sadness.

The master is saying that in the first place this is impudent -- "coming before the assembly and making the statement..." Secondly, "When asked to recite, if you cannot recite it, you can at least ask for

forgiveness. But you remained silent like a dead lamppost."

Tanka said, "I was wrong. I thought you had a glimpse. Yesterday you had a different vibe. Today that vibe has changed."

This makes me aware of you -- that whenever any recognition from the master is given to you, don't make it part of your ego. Otherwise, rather than helping, it becomes a hindrance.

The master's looking into your eyes, or his hand pointing to you, is a recognition. In his love there is a recognition. Every moment he is recognizing you with great reverence, as possible, potential buddhas. But don't become proud of it, otherwise that proudness will delay your enlightenment.

Issa wrote:

HEEDLESS OF THE DEW
THAT MARKS OUR CLOSING DAY,
WE BIND OURSELVES TO OTHERS.

There are few haiku poets of the caliber of Issa and Basho. This haiku says: "Heedless of the dew that marks our closing day..." Every day so much dust is created around -- so much anger, so much sadness, so much misery, so much misunderstanding.

Heedless of all this that marks our closing day, we bind ourselves to others. Our love remains unmarked, unscratched. Our hearts are just like mirrors which don't gather any dust.

That is the way of a man of Zen. Go on removing the dust, and remember your unity, your union with the whole existence. Nothing allows you to separate yourself -- no anger, no desire, no failure. Nothing divides you from existence.

Every evening remove all the dust.

Go to your bed with a clean mirror, in a silent song, harmonious with existence.

Maneesha's question:
BELOVED OSHO,
PAUL REPS IN THE FOREWORD TO HIS BOOK, `ZEN FLESH, ZEN BONES,' WRITES, "... THAT THE ONE HUNDRED AND TWELVE TECHNIQUES OF `VIGYAN BHAIRAVA TANTRA' MAY WELL BE THE ROOTS OF ZEN."
BELOVED OSHO, DO YOU AGREE WITH PAUL REPS?

There is a possibility... the one hundred and twelve techniques of VIGYAN BHAIRAVA TANTRA are basically one technique in different combinations. That one technique is witnessing. In different situations use witnessing, and you have created a new technique. In all those one hundred and twelve techniques, that simple *witnessing* is used.

And there is a possibility that it may not be joined directly with Shiva's book. VIGYAN BHAIRAVA TANTRA is five thousand years old, and Gautam Buddha is only twenty-five centuries old. The gap between Shiva and Buddha is long -- twenty-five centuries -- and there seems to be no connecting link.

So it may not be that he has directly taken the technique of witnessing from VIGYAN BHAIRAVA TANTRA. But whether he has taken it directly or not, there is a possibility that somehow, from somebody, he may have heard. He had moved with many masters before he became a buddha. Before he himself found the technique of witnessing, he had moved with many masters. Somewhere he may have heard mention of VIGYAN BHAIRAVA TANTRA, but it does not seem to have a very direct connection, because he was still searching. In fact, it was not witnessing that he was practicing when he became a buddha.

The situation is just the reverse: he became a buddha first. Then he found, "My God! It is witnessing that has made me a buddha." It was not that he was practicing witnessing, he had dropped everything. Tired of all kinds of yogas and mantras and tantras, one evening he simply dropped... He had renounced the kingdom, he had renounced everything. For six years he had been torturing himself with all kinds of methods.

That evening, he dropped all those methods, and under a tree which became known by his name, the *bodhi* tree, he slept silently. And in the morning when he opened his eyes, the last star was disappearing. And as the star disappeared -- a sudden silence all around, and he became a witness. He was not doing

anything special, he was just lying down underneath the tree, resting, watching the disappearing star. And as the star disappeared there was nothing to watch -- only watching remained. Suddenly he found, "Whoever I have been seeking, I am it."

So it was Buddha himself who discovered that witnessing had been his path without his awareness.

But since Buddha, witnessing, or the method of *sakshin*, became a specific method of Zen.

Paul Reps' guess has a possibility, but it cannot be proved historically. And according to me, Buddha was not practicing witnessing. He found witnessing after he found that he was a buddha. So certainly it has nothing to do with VIGYAN BHAIRAVA TANTRA, but the method is the same.

Because the method is the same, in the mind of Paul Reps, a scholarly mind, the idea may have arisen easily that Buddha's method, the Zen method, is connected with VIGYAN BHAIRAVA TANTRA. But this connection seems to be only his guesswork. It has a possibility, but no validity.

The bamboos are asking for Sardar Gurudayal Singh's time. Put on the lights!

It is midnight at the Rotting Saint's Graveyard in Cologne. All is quiet, when suddenly, there is a rattling noise under one of the gravestones, marked Himlish Humper. Slowly, the stone begins to lift up, and the earth begins to crumble, and a bony hand reaches out into the air.

Slowly but surely, the skeleton of Himlish Humper creeps out of the ground. Himlish brushes the dust off his bones, and then knocks on the next stone marked Hector Herpes.

"Come on, Hector!" cackles Himlish. "It is time!"

Then, from under the stone marked Hector Herpes comes the sound of bones rattling, and slowly the stone lifts up and out slides the skeleton of Hector.

The two skeletons clatter and rattle as they stand up and shake hands.

"We are free!" rasps Himlish. "Let us go!"

The two guys start running and rattling down the streets of Cologne. Suddenly, Hector Herpes stops dead in his tracks. He spins around and starts rattling back towards his grave.

When he gets there he picks up the huge gravestone and carries it back to where Himlish is standing.

"What the hell are you bringing that thing for?" screeches Himlish.

"Hey!" replies Hector. "You cannot travel in Germany without your papers!"

Young Father Feever finishes his training at the Bleeding Cross Jesuit Monastery, and moves to New York as the priest of the Immaculate Conception and Miraculous Resurrection Church.

Feever soon discovers that one member of the congregation, Lucy Legs, is a prostitute, and decides to try and put her right.

Feever invites Lucy to the back of the church for an informal discussion. But when the young priest arrives, he finds Lucy sitting naked on an old tombstone, with her legs stretched wide apart.

"Ah, My God!" moans Feever, beginning to perspire. "I prayed for you last night...!"

"You idiot! There is no need for that," snaps Lucy, "I am on the telephone. But don't worry! You can have me now -- just fifty dollars!"

"No! No!" cries Feever, loosening his dog collar. "You misunderstand me. I expected to find you on your knees. In fact, I think we should both start by getting down on our knees right away! Okay?"

"If that is how you want it!" smiles Lucy. "But it is a hundred dollars for doggie-style!"

In an effort to try and show the world that all Catholic cardinals are not homosexuals, Pope the Polack throws a huge ball at the Vatican. All the priests are given dancing lessons, and many glamorous women are invited to attend.

On the great night, the Vatican chapel, which has been converted for the event, is soon full of dancing couples.

At one point in the evening, Gorgeous Gloria finds herself in the arms of Cardinal Catsass, being swirled around the dance floor. Gorgeous Gloria is dressed in a skintight, off-the-shoulder dress, which highlights her figure perfectly, but many of the cardinals find the dress too revealing.

"Do you know," says Cardinal Catsass, "that I have always been a great admirer of yours, and I have always wanted to be in the same joke as you?"

"Thank you," replies Gloria.

"Yes," says Catsass. "You are also very beautiful!"

"That is very nice of you to say so," replies Gloria, wondering how she is going to get away from the old idiot.

"But I ought to tell you something," says Catsass, frowning at her strapless dress, "that I have just one thing against you."

"I know," says Gloria. "I can feel it!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...

Close your eyes, and feel your body to be completely frozen. This is the right moment to enter inwards.

Gather your energies, your total consciousness. And with an intensity, rush towards the center of your being. A deep urgency is needed, as if this is going to be your last moment of life.

Deeper and deeper...

As you are coming closer to your center, a great silence descends over you. Your heart opens up just as a lotus opens. Fragrance from the beyond surrounds you.

One step more, and you are at the very center of your being. This is the point where you are absent and present both: absent, as you have known yourself, and present, as a buddha knows himself.

This is your pure sky, your freedom, your eternity, your ecstasy.

Witness that you are not the body.

Witness that you are not the mind.

Witness that you are only the witness -- a pure witness, just a mirror.

This witnessing is the only revolution that has ever happened to any man, the only revolution that has produced a line of buddhas.

Make it deeper...

Nivedano...

(Drumbeat)

Relax, but remain a witness....

Gautama the Buddha Auditorium becomes an ocean of consciousness. You have just disappeared into this ocean, without boundaries.

Flowers of silence, flowers of peace, flowers of joy, have sprung up all over the place.

At this moment you are the most blessed person on the earth, because everybody is lost somewhere in the marketplace.

You are one of those chosen few who are searching the truth of your being. And it is always found, because it is always there waiting for you. It is your authenticity, it is your existence.

Zen is an existential path.

Experience your buddhahood before Nivedano calls you back.

Collect all these experiences. You have to bring them with yourself, you have to make them part of your daily life.

And remember these three things, these three steps....

First, Gautam Buddha follows you like a shadow.

Second, you become a shadow of Gautam Buddha.

And third, you disappear even as a shadow and become one with Gautam Buddha....

A pure consciousness...

A white cloud floating in the sky of ultimate freedom...
As you come back, persuade the buddha to come along with you.

Nivedano...

(Drumbeat)

Come back... but slowly, peacefully, gracefully, showing your buddha nature.
Sit down for a few moments just to remember where you have been, where you are.
Has there been an experience? Can that experience remain twenty-four hours with you like a shadow?
It is your very nature, hence there is no question. It can become your very breathing, your very heartbeat.
And look... feel the presence of Buddha behind you.
If the first step is taken, the second is not far away, and the third is the easiest.

Okay, Maneesha?
Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #4
Chapter title: Freedom not licentiousness

3 April 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONE DAY, TANKA SAID TO THE MONKS WHO WERE WITH HIM, "YOU SHOULD ALL PROTECT YOUR ESSENTIAL THING, WHICH IS NOT MADE OR FORMED BY YOU. SO HOW CAN I TEACH YOU TO DO THIS OR NOT TO DO THIS?
"ONCE, WHEN I SAW SEKITO OSHO, HE TAUGHT ME THAT I SHOULD JUST PROTECT IT BY MYSELF. THIS THING CANNOT BE TALKED ABOUT. YOU ALL HAVE YOUR OWN ZAZEN MAT; OTHER THAN THAT, WHAT ZEN DO YOU TALK ABOUT?
"YOU SHOULD UNDERSTAND THIS. THERE IS NOTHING WHICH IS TO BECOME BUDDHA. DON'T JUST GO ON HEARING THE NAME OF BUDDHA; YOU, YOURSELVES, MUST SEE THAT THE GOOD DEVICES AND FOUR INFINITE VIRTUES ARE NOT FROM OUTSIDE; DON'T CARRY THEM IN YOUR MIND.
"WHAT DO YOU INTEND TO FOLLOW? DON'T USE SUTRAS. LEAVE THE EMPTINESS WITHOUT FALLING INTO IT.
"THE SEEKERS OF THE PRESENT DAY SEARCH FOR THE TAO CHAOTICALLY. HERE IN THIS PLACE, THERE IS NO WAY TO LEARN, NOR ANY DHARMA TO SHOW. EVEN A SINGLE SIP OR A SINGLE BITE HAS ITS OWN TRUTH.
"DON'T ENTERTAIN THOUGHTS AND SUSPICIONS. IN ANY PLACE, THE THING IS PRESENT. IF YOU RECOGNIZE GAUTAM BUDDHA, AN ORDINARY OLD MAN IS THAT. YOU SHOULD ALL SEE, AND GET IT, BY YOURSELVES. DON'T LET A BLIND MAN LEAD A MASS OF BLIND PEOPLE INTO A FIRE CAVE.
"IF YOU PLAY A DICE GAME IN THE DARK NIGHT, HOW CAN YOU SEE THE NUMBERS ON THE DICE?"

Friends,

Before I answer your questions, I have to talk about a letter by Sarjano.

The other night I talked about him. He has written a very beautiful and loving letter, but as you know Sarjano, he is lying. I have no objection to it -- if you are lying, lie beautifully and totally. A life without lies will be very boring.

When I told you the remark Sarjano made to Neelam: "If I don't miss him, why does he miss me?" -- he was not right, he was not true. He has been missing -- he may not be aware of it.

Many of you are not aware of what you are missing. Many of you are not aware of what you have forgotten. But his case can be taken as an example.

He told Neelam, "I am not coming to the discourses because they are too long. I am watching the sky, sitting on my balcony."

Do you think the sky is smaller than my discourses?

And Sarjano was not on the balcony either. He was not even in Poona. I keep myself perfectly aware of where you are. Looking at Sarjano's eyes the other day, I saw that he has been with U.G. Krishnamurti. And not only has he been with U.G. Krishnamurti, he has been taking other people there too.

There is nothing wrong in it; only one thing has to be remembered: when you are fragile in your growth, people like U.G. Krishnamurti can destroy you. These people have missed their life, and now they are living in frustration. And in frustration people start behaving like women. They start breaking things, throwing things. That's what U.G. Krishnamurti is doing.

But let him do what he wants to do. It is none of the business of anybody else to come in the way when he is throwing a disk. It is his disk. Why should you get unnecessary wounds? They are not your own.

It is a misery to say to you that many of you are carrying wounds of others, miseries of others, tragedies of others.

Have you ever looked at a simple fact -- that you don't have to be miserable, it is by choice?

And if you, Sarjano, were going to U.G. Krishnamurti, you should have told Neelam without lying that you "are watching the sky." Now what has happened to the sky? The sky is still there, the balcony is still there, and what are you doing here? And particularly for you, I am going to make the discourse long. I care for my people.

Today he has written a letter in which he feels afraid that "perhaps the ghost of Rajneeshpuram will take possession of this commune also." Sarjano, it is not you speaking, it is U.G. Krishnamurti. He has never lived in a commune.

A commune gives certain responsibilities and certain freedoms. A commune is not necessarily destructive of the individual. In fact, that is the very purpose of the commune: to preserve the individual, his integrity.

A commune is not an organization, but when thousands of people are involved, somebody has to cook, and somebody has to watch on the door, and somebody has to do small things. There are people who start thinking that even doing these things is destroying their freedom. This is sheer nonsense.

A certain responsibility is not against freedom; in fact, freedom can only exist with responsible people. Somebody has to take care of the gardens, otherwise there will be no flowers.

Sarjano's trouble may be the trouble of a few other sannyasins. It has to be made clear that a commune is not dictatorial, but it is not democratic either. It gives respect to the individual. With the respect it gives the responsibility also, that you have to be aware not to trespass on anybody, and that you have to contribute to the commune.

If you are taking from the well of the commune, you have to contribute something -- whatever you can do.

When you are working with friends there should be no discussion about anything, only dialogues. There should be no need to impose anything on anybody. When intelligent people are there, they can see the reason themselves. They are not to be forced.

But there are a few people who think licentiousness is freedom. Sarjano, that is your attitude.

Licentiousness is not freedom.

We are sitting here -- nobody is forcing you to be silent. It is according to your intelligence that you are silent, and this gives your individuality a tremendous grace.

One of my attorneys in America was puzzled. He was not a sannyasin, and he was employed just because he was an authority of law, a dean of the faculty of law in a California university. He must have seen students his whole life, but he had never seen a master.

So he took me aside one day, and asked, "I am puzzled. Even when the magistrate comes in, it has to be announced that `the magistrate is coming, you all stand up.' But when you come, nobody announces it. Your people are there -- we can understand why they stand up. But my puzzle is, that I myself feel like standing. And when I look at the people standing, only fifty percent are sannyasins, fifty percent are other people."

As sannyasins started standing, others were too, unknowingly, without any awareness -- they found themselves also standing. They may not have been in favor of me -- their agreement or disagreement is not the question.

Your silence is not democratic -- you have not been asked to vote to be silent. It is not dictatorial -- you have not been told that you have to be silent. This is the beauty and dignity of your silence: it is arising out of you. It is not imposed from outside; it is coming from within. And when something comes from within, it has a beauty and a grace, and a tremendous aliveness. This is not the silence of a graveyard; this is the silence of a garden. It is not dead; it is throbbing with life.

Sarjano, Zen teaches revolution in a graceful way. In the name of revolution much ugliness has happened in the world. Zen wants you to understand the implications of the inner revolution, and you have to go on your own way. Zen simply makes it clear that there is nothing to be found, that there is no truth which is hidden -- it is only your eyes which are closed.

Do you see the shift? All other mystery schools in the world have been teaching that the truth is hidden. If it is only a way of saying it, it can be forgiven. But the reality is, truth is not hidden. Truth is all over the place, only our eyes are closed.

And when you are going through an operation, you have to behave. Don't think that asking a certain behavior of you is necessarily slavery. Freedom can exist only according to a certain behavior pattern which you have accepted consciously, knowing all its implications.

When "yes" comes from your own being, then only is it true. If it comes out of fear, it is untrue. If it comes out of greed, it is not true. When it comes only out of understanding, without fear, without greed, without punishment, then you act according to your inner truth.

It is a miracle that thousands of people can live here without any conflict, without any fight, without any violence. The whole world can live with such peace and silence if freedom is not misunderstood as licentiousness.

Freedom is a greater responsibility, it gives you dignity and pride. It makes you aware that you are living in a meaningful way. There is no other meaning to be found.

When I said to you yesterday there is no meaning in life, there is no ultimate goal, you can misunderstand me. What I was really saying is that there is no meaning in life; hence you are free to create it. There is no goal in life, no fixed fatality; then your hands are free to paint, to sculpt, to love, to live. But now you have to depend only on one thing, and that is your own inner light.

Zen is the awakening of the inner light. And in that awakening, all moralities follow on their own accord.

People have asked me, "Zen looks beautiful, but where is the morality?" Because all the religions of the world teach you morality, they have created an idea that unless a morality is taught, forced, disciplined, you are going to be immoral. Your immorality is taken for granted.

The truth is different. If you simply awaken into your consciousness and act according to that awareness, your life is going to be moral, virtuous. Without being dragged by religions, forced by people, without creating any guilt, Zen gives you a tremendous freedom. But the freedom is as great as is your responsibility -- if you drop responsibility you also drop your freedom.

Most of the people in the world have lived in slavery because of a simple psychological fact: slavery is cozy, freedom is an open sky. Slavery is the security of the cage. The bird in the cage need not worry about food, need not worry about enemies, need not worry about changes of seasons, but he has sold his freedom for all this security.

Zen's effort is to take you out of your cages. Those cages have beautiful names: Christianity, Hinduism, Jainism, Buddhism. The effort of Zen is -- it does not matter what kind and what shape of cage you are living in, but don't live in a cage. And the whole universe is available to you. It has not to be searched for, it is already there throbbing in your heart. Just be more conscious of your interiority, and you will start

growing up.

Very few people grow up, most people only grow old. Growing up makes one a buddha. And the lowest has the potential to become the buddha. But never become a Buddhist -- that is a cage. Never belong to any organization. Never belong to any system of belief or morality. Just belong only to your own freedom, and freedom certainly brings immense responsibility. For everything you do you are responsible. There is nobody else to take the responsibility. That's why people have agreed to believe in all kinds of lies.

God is a lie, but it helps people to make him responsible. He made the world -- if he has made us the way we are, he is responsible. They have believed in prophets, in messiahs, just to give them their responsibility. And all your messiahs, your Christs, your Krishnas, ask you only one thing: "Believe in me and I will take care of your spiritual life."

There are millions of Christians, and they believe in Jesus and they believe in God, but their spirituality has not blossomed. Nor has it blossomed in other religions. Something is fundamentally wrong. Zen makes it a point to make you aware of that wrong. Giving up responsibility felt good -- the burden is gone. But with the responsibility gone, your freedom has also disappeared. And a man who doesn't know freedom, knows nothing of life, knows nothing of love, knows nothing of creativity, knows nothing of this immense universe.

When I say there is no meaning, I mean you have to create meaning. It is not there ready-made, on sale. When I say there is no goal, I simply mean you have to learn to live without goals. A man lives only to the point, to the depth... who has no goals, no sources, who is alone in this vast universe, without any guidance.

All scriptures are unholy, because they all pretend to be your guidance, your guides. But you don't need guides. You need awareness, and every guide will want you to be blind. It is easier for the guide if people are blind, because they don't ask questions, they don't create doubt. They are ready to be slaves if security is given to them, and that's what all religions are giving you: security in afterlife, security in heaven.

Just the other day I was watching a film about Jesus, and I love the man. Unless I love anybody, I don't criticize him, I don't feel he is worth criticizing. Watching the film, there were a few points....

In one part, a rich man, a young man who had just inherited almost an empire, came to Jesus and asked him, "I would love to follow you, but what are the conditions?"

Jesus said to him, "The first thing to do is, go and distribute all that you possess to the poor."

The man said, "All?"

Jesus said, "Yes. Give everything and come to me."

The man was standing, he hesitated, and a giggle went through the crowd. And as the rich man disappeared into the crowd to hide his face, Jesus made his famous statement: "A camel may pass through the eye of the needle, but a rich man cannot pass through the gates of God."

In this way, poverty has been praised. And when you praise poverty you destroy the art of creating wealth, the art of creating more comforts, and you console the poor in his misery and in his poverty. And the man, the young man who has come, you ask too much of him too early. A master should not be in a hurry. He has just inherited an empire, and you ask him to distribute all...!

And he asked, "All? Do you mean all?"

If Jesus had said to him, "Distribute a part of it," and as he would have come closer, "Distribute a little more," as he would have become more intimate and more understanding, his whole empire would have been distributed. It is Jesus who is preventing him. He has come and he is ready, but asking too much when the time is not ripe shows a hurriedness.

I would not have asked him for anything. If he had come, he would have been welcome, and by and by, you would have helped him to disperse his empire.

In fact, before a person becomes alert and aware, you should not ask such impossible things. But all the religions have been asking impossible, unnatural things. That man must have gone with a guilt, with a feeling of inferiority that he did not have the guts. Now you have created a wound in him. Who is going to heal him?

People have looked at Jesus as if he is a healer. I say unto you, he has created more wounds in humanity than any other man. But those wounds are very psychological; they are not on your body, they are on your mind. And all the religions have done that.

All the religions have condemned women because they have the body of a woman. Nobody has bothered that without a woman's body there would be no possibility of procreation. Even the so-called God had to use a woman. Strange! Why did he have to make poor Mary pregnant? And both were condemned: the husband, the wife. The name of Jesus' father is not mentioned much at all. But as I was watching the whole story, he

seems to have been far more human, far more understanding than even your God. God at least could have managed nine months; there was no need to create this scandal of Jesus not being the son of his own father. The same God gives the commandment: "You should not commit adultery" -- and he himself commits it. Jesus is the proof of God's adultery.

But these fictions are consoling -- a God who comes when it is needed. Strange... that he was needed in Judea, in Israel, and he was not needed anywhere else. And Judea is a small place... nothing beautiful about it. God chooses a poor carpenter's wife -- and he is thought to be omnipotent... he knows all. So he must have known that this boy was going to be crucified at the age of thirty-three.

Knowing all this, still all the religions have been condemning women. And all their *tirthankaras*, and all their *avataras*, incarnations... all are born of women. And still, the mother of all your godmen is condemned. In the trinity of Christianity there is no place for the woman. In fact, around the world the woman has been treated as if she is just a commodity to be used.

But why have women accepted it? For the same reason you have accepted other kinds of slaveries: security; the husband will take care. Ancient Indian scriptures say, "When a woman is a child, the father should take care; when a woman is young, the husband should take care; when a woman is old, the son should take care." But because of this security and care, you are destroying the woman's freedom. And the woman has agreed -- just as other people have agreed -- to all kinds of slavery. The reason simply is, their consciousness is missing.

The whole effort of Zen is to bring you to your own consciousness, and then there is no need of any scripture, and there is no need of any guide. You have your own light and you can live accordingly, intensely, joyfully, dancingly. But people go on trying to find some guide.

For what has Sarjano been going to U.G. Krishnamurti? Perhaps *he* may give him the truth.

Nobody can give you the truth.

Truth is already enshrined in you.

You have to discover it.

The first question one of the sannyasins has asked:

IN HIS BOOK, `THE WAY OF ZEN,' ALAN WATTS WRITES, "ONE MUST NOT FORGET THE SOCIAL CONTEXT OF ZEN. IT IS PRIMARILY A WAY OF LIBERATION FOR THOSE WHO HAVE MASTERED THE DISCIPLINE OF SOCIAL CONVENTION, OF THE CONDITIONING OF THE INDIVIDUAL BY THE GROUP. ZEN IS A MEDICINE FOR THE ILL EFFECTS OF THIS CONDITIONING, FOR THE MENTAL PARALYSIS AND ANXIETY WHICH COME FROM EXTENSIVE SELF-CONSCIOUSNESS."

BELOVED MASTER, FIRST, I DON'T SEE ANY NEED TO MASTER SOCIAL CONVENTIONS TO BE READY FOR THE WAY OF ZEN. ON THE CONTRARY, TRYING TO MASTER DEAD, OLD RULES SHOWS STUPIDITY. WHY NOT DROP THEM IMMEDIATELY?

SECOND, DO YOU SEE ZEN AS A MEDICINE FOR THE ILL EFFECT OF CONDITIONING?

Whenever you are reading a book, remember the man who is writing it, because those words are not coming from the sky, they are coming from an individual mind.

Alan Watts was a trained Christian missionary. That training continues to affect his effort to understand Zen. And finally, when he came a little closer to Zen, the Christian church expelled him. That brought a crisis in that man's life. He was not yet a man of Zen, and he had lost his credibility as a Christian. Under this stress he started drinking wine, became an alcoholic and died because of alcoholism. If you know this man you will understand why he is saying what he is saying.

His statement that "One must not forget the social context of Zen," is simply saying something about himself -- that if he had not forgotten the social context and remained a docile Christian, things would have been better. His interest in Zen, rather than bringing him freedom, brought him catastrophe. But Zen is not responsible for it; he could not go the whole way.

He tried somehow to make a Christian context for Zen. Neither did Christians like it, nor the men of Zen. They don't need any Christian context, they don't need any social context. It is an individual rebellion. Whether you are a Hindu or a Mohammedan or a Christian does not matter. Whatever load you are carrying, drop it. Whatever the name of the load, just drop it.

Zen is a deprogramming.

You are all programmed -- as a Christian, as a Catholic, as a Hindu, as a Mohammedan... everybody is programmed. Zen is a deprogramming. So it does not matter what kind of program you bring; what kind of

cage you have lived in does not matter. The cage has to be broken and the bird has to be released. There is no social context of Zen. Zen is the most intimate and the most individualistic rebellion against the collective mass and its pressure.

Alan Watts is not right. His understanding of Zen is absolutely intellectual. He says, "It is primarily a way of liberation for those who have mastered the discipline of social convention." All nonsense. It has nothing to do with social convention. There is no need to master something which you have to drop finally. There is no point in wasting time. In other words, he is saying, "First, get into a cage, become a slave of a certain conventionality, a certain religion, a certain belief system, and then try to be free of it."

He is simply showing his mind, unconsciously. He was encaged, and for years trained as a Christian priest. You can expel a Christian, but it is very difficult for the Christian to expel the Christianity that has gone deep into his bones, into his blood. He could not expel it, hence his advice for others who may follow: "It is primarily a way of liberation for those who have mastered the discipline of social convention, of the conditioning of the individual by the group." Absolutely no.

It does not matter whether you are conditioned this way or that way. Conditioned fifty percent, sixty percent, or one hundred percent -- it does not matter. From any point freedom is available. And you will *have* to drop it, so the less you are conditioned the better, because you will be dropping a small load. It is better if your cage is very small. But if you have a palace and an empire, then it is very difficult to drop it.

When Jesus asked the fishermen to drop their jobs and "come follow me," they really dropped. There was nothing much to be dropped -- just a fisherman's net, a rotten net. A good bargain: dropping this net and following this man, you will enter into the kingdom of God. But when he asked the rich young man to drop everything and "come and follow me," the rich man hesitated and disappeared into the crowd. The less you have, as far as conditioning is concerned, the easier it is to drop it.

And he is asking that first you should be conditioned by the group, and master the discipline of social convention. Strange... Do you have to become first a soldier just to get retired from the army? If you don't want to fight, you don't have to become a soldier. Why not be fresh? But he was not fresh.

He was contaminated by Christianity, and he hopes -- according to his programming -- that everybody first should be conditioned, chained, handcuffed, put into a jail, so that he can enjoy freedom one day. A strange way of experiencing freedom!

When you are free there is no need of being conditioned by any group, by any belief. There is no need. As you are, you are already too conditioned. Society does not allow their children to grow like the lilies in the field, pure, uncontaminated. They pollute them with all their conditionings, centuries old. The older the conditioning, the more precious it is thought to be.

And contradictorily... the second statement he makes: "Zen is a medicine for the ill effects of this conditioning."

Zen is not a medicine. Zen is the explosion of health. Medicine is needed only by sick people, but health is needed by everyone -- more health, a more juicy life. Zen is not a medicine, Zen is the inner explosion of your wholeness, your health, your ultimate immortality.

The questioner has said, "Beloved Master, first, I don't see any need to master social conventions to be ready for the way of Zen" -- you are right. "On the contrary, trying to master dead, old rules shows stupidity" -- you are again right. "Why not drop them immediately?" That's what Zen is asking you: "Why not drop it immediately? Why go part by part?"

I have told you a story in Ramakrishna's life....

A man had gathered ten thousand golden rupees. And at that time, the rupee was really gold; the word `rupee' simply means gold. And this was his desire -- that one day when they were ten thousand, he would offer them to Ramakrishna, of course, to gain virtue in the other life. When small donations are given and people are getting great virtues... for ten thousand gold pieces you can purchase even God's own house!

He went, dropped his bags of golden coins, and told Ramakrishna, "I want to offer them to you. Please accept them."

Ramakrishna was a strange man. Ordinarily, a traditional sannyasin would not have accepted. He would have said, "I have renounced the world, I cannot accept." But Ramakrishna was not a conventional type. He said, "Okay, I accept. Now do me a favor."

The man said, "I am at your feet. Whatever you want."

"Take all these coins to the Ganges" -- which was just behind the temple where Ramakrishna lived -- "and drop all the coins into the Ganges."

The man could not believe it. "What kind of... ten thousand gold pieces?" But now he cannot say that

this is not right, he has already lost possession of them. Now they belong to Ramakrishna, and Ramakrishna is saying, "Go and drop them. Just do me a favor."

Hesitantly, reluctantly, the man went. Hours passed. Ramakrishna said, "What happened to that man? He should have come back within five minutes."

So Ramakrishna sent a sannyasin to look for him....

The man had gathered a big crowd. He was first checking each golden coin on a stone, and then he would throw them one by one. And people were jumping into the Ganges and collecting, and it had become a great show, and the man was enjoying.

When informed, Ramakrishna said, "That man is an idiot. Just tell him: when you are collecting something you can count them, but when you are throwing, what is the point of wasting time? Just drop the whole load."

Ramakrishna was, in a simple way, indicating that when you are dropping your conditioning, your mental conceptions, your beliefs, don't drop by and by. They are all interconnected; drop them all. If you cannot drop them all in a single moment, you will not be able to drop them at all. Either now, or never.

Secondly, the questioner has asked, "Do you see Zen as a medicine for the ill effect of conditioning?"

I don't see Zen as a medicine, because a medicine sooner or later becomes useless. When your cold is over, you don't go carrying on with the Greek aspirin!

Mukta keeps them for everybody; she has taken the responsibility. By being Greek she has to carry Greek aspirins. And everybody knows, so whenever somebody needs one, they look for Mukta.

If Zen is a medicine, when you are cured, what will you do with Zen? You will have to throw it away, or give it to the Lions Club. But Zen cannot be thrown away, nor can it be given to the Lions Club. In the first place, there is not a single lion.

Zen is your very nature; there is no way of throwing it away. All that you can do with Zen is two things: you can remember, or you can forget. This is the only possibility. If you forget your nature, your buddhahood... this is the only sin in the world of Zen: forgetfulness.

Gautam Buddha's last words on the earth have to be remembered: *sammasati*. *Sammasati* means right remembrance. His whole life is condensed into a single word, *remembrance*, as if on dying, he is condensing all his teachings, all his scriptures into a single word. Nobody has uttered a more significant word when dying. His last message, his whole message: sammasati, remember. And when you remember, there is no way to throw your consciousness away.

Zen is not a meditation. Zen is exactly sammasati -- remembrance of your ultimateness, remembrance of your immortality, remembrance of your divineness, of your sacredness. Remembering it, and rejoicing it, and dancing out of joy that you are rooted, so deeply rooted in existence that there is no way for you to be worried, to be concerned.

Existence is within you and without you -- it is one whole.

The second question:

IN THE WHOLE HISTORY OF HUMAN CONSCIOUSNESS, YOU ARE THE FIRST TO GIVE THE UTMOST RESPECT TO WOMEN AND TO MAKE AVAILABLE ALL THE OPPORTUNITIES TO GROW INTO ENLIGHTENMENT. BUT WHY WERE ZEN MASTERS CONSCIOUSLY IGNORING WOMEN FOR CENTURIES? THERE ARE ONLY A FEW INSTANCES OF WOMEN BEING ENLIGHTENED, BUT NOT BEING ZEN MASTERS!

IS IT TRUE THAT WOMAN BY NATURE IS NOT MUCH INTERESTED IN THE GROWTH OF HER CONSCIOUSNESS? COULD YOU PLEASE INCLUDE THIS GREAT MATTER OF THE BETTER HALF IN YOUR ZEN MANIFESTO?

It is just unfortunate that all the religions found a simple way of enslaving people, and that was celibacy. Either you become a celibate and go into the monastery or if you don't become celibate, guilt is created in you. You know that you are not doing what is expected of you. And it is not much different inside the monastery either; they are suffering from the same trouble.

Sexuality is a natural phenomenon. If religions had accepted sexuality as a natural phenomenon as you accept breathing, the world would have been totally different; the woman would have been respected just as the man is. Because of this question of celibacy, all the religions have created a thick background against

women. First, the celibate has to be afraid of the woman. That does not change his sexuality, he simply becomes homosexual.

Just now, one of the bishops of England who is third in the hierarchy... There is a possibility he may become the archbishop soon; there is only one man in between him and the archbishop. He has come with a declaration that celibacy only means that you should not make love to women, it does not include homosexuality. A great idea. But it is not that he is the pioneer founder of a new truth -- homosexuality was born in the monasteries of all the religions. It was bound to happen if you keep men and women apart. Then women become lesbians, and men become homosexuals.

Now even a few countries allow homosexual marriages, lesbian marriages. They think it is a very progressive step. There are thousands of lesbian couples married by the church, but only in America. This year there is going to be a new kind of man born in America: through artificial insemination, because those women couples, howsoever they love each other, howsoever they *eat* each other, they cannot produce a child. But hospitals are available -- and a man is nothing but an injection...!

There are idiots, also, who are trying to find some way to have a child born through a man. Because if this goes on, and lesbian couples go on and they can have children, what about homosexuals? Those poor fellows...! Some artificial womb has to be invented -- it is already invented -- then homosexuals can also have children. Then the heterosexuals will look very traditional, out of date. Progressive people...!

All this nonsense happened because of a single ill idea, sick idea: celibacy. So religions became afraid of women, and the monks who followed, they became afraid. Even a man of the courage of Gautam Buddha, for twenty years continuously, did not allow any woman to be initiated. And when finally he allowed -- he had to allow, because the woman who came to ask him to be initiated was no ordinary woman.

Gautam Buddha's mother died immediately after giving birth to him. This woman was Gautam Buddha's mother's younger sister. She did not get married, just to be able to take care of this small child. Now that woman was standing in front of him, asking him to be initiated. He had rejected her for twenty years continuously. That day he hesitated. This woman had sacrificed her whole life... without her he would not have been alive. She was more than a mother to him and he could not refuse.

So under such compulsion, he initiated the first woman, but with a very sad announcement. He said to the ten thousand monks who always moved with him, "My religion was going to last five thousand years. Now that I have started initiating women, it will last only five hundred years."

Such fear -- that the woman is going to destroy, that the women and the men together are going to forget all about meditation. Once in a while... and it is very natural....

Meditation is not natural. Meditation is something which only a very evolved consciousness can manage. But reproduction, all kinds of animals are doing perfectly well without any guidance. Only man needs guidance. Now there are great discussions all over the world about how to teach children sex. Strange, no bird teaches sex, no animals have any classes, guidelines.

I have heard about a small boy who found a book, HOW TO MAKE LOVE. He was standing on the head of a small girl and reading the instructions, because it said, "You should be on top of the girl" -- so he stood on the head of the girl. And he said, "Now it does not say anything, and I don't enjoy it very much."

And the girl said, "Neither do I enjoy it. Get down, I'm getting a headache!"

Only man needs to be taught sex. This is what religions have done -- they have made sex something sinister. They have created a China Wall against knowing it. And even a man like Gautam Buddha or Mahavira or other Zen masters remained content with the cultural programming. The cultural programming was: celibacy is a must.

Nobody is celibate; nobody has ever been. Because to be celibate you need to change your whole biology, your whole physiology. How can you change? You don't even know that sex does not exist in your genitals, it exists in your head. The triggering point is in your brain. Unless that point is operated on, you cannot be celibate. However long you stand on your head, that is not going to change. It simply makes it stronger. So the fear that the woman may attract people and may distract them from their meditation, from their discipline, condemned the woman.

And why was she not accepted? Because she could not manage. Her sexuality is more open than man's sexuality. Every month she has to go through a certain period, the menstrual period. Now she cannot hide it. That shows that she cannot be celibate.

Only recently, scientists have come to the conclusion that just as women have their monthly periods,

men also have them. If you want to check it, you should make a diary, and just go on writing. Whenever you feel sexual, make a note, a dot. And you will be surprised that there are a few days in every month when you are more sexual than other days. And they are the same days every month -- that is your menstrual period. But your menstrual period is not so visible, it is just cerebral; the mind gives more signals.

If you take note you can find it yourself. There are a few days you are not interested in sex at all, in fact, you are disgusted with it. And if every man and woman keeps a diary, it will be very helpful.

Don't approach a woman on certain days. Don't approach your husband on certain days -- those days he is disgusted. Those days you can send him free to any holiday spot... don't be worried! Those days he is not going to be interested in any woman. In fact, these disgusting days have created all your religions. All your religious philosophers must have had more menstrual periods in a month than ordinary, normal people have. They seem to be so much concerned with sex. Ordinary people are not so much concerned.

And as one grows up, my own understanding is, just as at the age of fourteen one becomes interested in sex, if he is allowed -- without guilt, without inhibition -- to live his sex intensely, he will be spent out by the age of forty-two. But it does not happen. People are not spent out even in their grave. They are still thinking about women.

Do you think about what people do in the graves? If you are compassionate, make holes in graves and always put a PLAYBOY magazine, or a PLAYGIRL magazine, and the dead will be so happy. That is what they are doing all the time.

It has been counted that in every three minutes a man thinks once about sex. In every three minutes? You can make a diary... and you may be surprised that you are not the average. You may think four times, five times -- but this is the average. Every woman thinks one time in seven minutes. That disparity creates all the trouble. When *you* are thinking of sex, she is not thinking of sex.

In an intelligent society people simply should make a mark on the board -- "I am ready." If the other is ready, he will come. If he is not ready, he makes a cross -- "This is not the right time for me." There is no need for any fight, there is no need for pretending that you have a headache, that you are too tired, that the office is too much. Just be plain -- that there are moments you are interested, and there are moments you are not interested. Nothing can be done about it; there is no way to change this process.

But these people found a clue. In condemning sex you can make the whole of humanity enslaved. Everybody becomes a sinner, everybody becomes guilty. Everybody thinks that he is not the right person. And according to me, I have not come across any wrong person; everybody is right. Maybe in that moment that is his right to be miserable, to throw things, to shout. And you know... every day in gibberish... From where does that gibberish come? Do you think it comes from outside? Suddenly you burst, you allow it. It has been roaming inside you; you allow it freedom. Just remember one thing: throw out your gibberish and keep your hands up so nobody else's gibberish falls on you.

The woman has not been accepted because she cannot pretend to be celibate. Unless sex is accepted as natural, women will never be liberated. Liberation of womankind is the acceptance of sex as a natural phenomenon. Man is not superior in any way, nor is the woman inferior; both are natural beings. Both are different, and they should be different. They should assert their own individuality. They should not imitate man. But you see, the man allows himself to imitate women, but he does not allow women to imitate him.

Would you like your wife to grow a beard? a mustache? Just think... your wife with a mustache, My God...! Without a mustache she is so beautiful. With a mustache, you will not be able to stand her anymore.

But why are you shaving your mustache? You are imitating women. A man without a mustache is just like a man without a nose. I cannot conceive how you go on imitating.

Now women are trying to imitate. They dress in the same clothes as men -- in blue jeans -- and they smoke the cigarette in the same way, and make spirals of smoke. And they think this is liberation! This is not liberation; this is stupidity.

The right point has not been discussed by the intelligentsia, whether they are men or women. The right thing to discuss is: treat sex as a natural phenomenon; accept it. Don't make much fuss about celibacy. All celibacy is fraud. And don't make celibacy a stepping-stone to meditation; it is not.

In fact, love can be a stepping-stone to meditation. And that is where I differ from the whole human past.

I want love and meditation to merge.

I want men and women both to be enlightened, to be awakened. There is no difference in the consciousness. All the differences are in the skin, in the bones, not in your awareness. There is no feminine awareness, and there is no masculine awareness. And it is awareness that makes a man or a woman

enlightened.
I am opening the doors which have been closed for centuries.

The sutra:

BELOVED OSHO,
ONE DAY, TANKA SAID TO THE MONKS WHO WERE WITH HIM, "YOU SHOULD ALL PROTECT YOUR ESSENTIAL THING, WHICH IS NOT MADE OR FORMED BY YOU. SO HOW CAN I TEACH YOU TO DO THIS OR NOT TO DO THIS?"

Zen takes tremendous leaps into the unknown. Now this statement means: "How can anybody decide what is right and what is wrong? How can anybody decide what is moral and what is immoral?"
It is all social convenience.

It is moral for everybody in the world to eat in the night -- it is immoral for the Jainas. It is all social convenience.

What Tanka is saying is, "I would not say anything non-essential, and all that is made by you or decided by you is non-essential. Only one thing in you is essential which is not made by you or formed by you -- that is your very being. You should all protect your essential being." Protect from whom? -- from all those who are forcing non-essential things on you. "You are a Christian, you are a Hindu, you have to do this, you have to do that."

Protect your essential being. And the definition of the essential being is: that part of you which is not made by you. Just go inside and look at the center of your being from where radiates all your life. It is not made by you, and it is not made by anyone else. It exists in its own right. This essence is Zen. Everything else is commentary.

He must have been asked about what is real, what is unreal, what is right, what is wrong. And he must have been answering, "How can I teach you to do this or not to do this? Only remember one thing: the essential being is not manufactured by anyone. And if you can remember it, and you can live in the light of it, then whatever you do is right. There is no need to decide what is right and what is wrong. No morality is needed at all."

Zen is absolutely amoral. It leaves you absolutely free to live according to your own awareness. Whatever your insight feels is right, do it -- even if the whole world says it is wrong, it is not wrong. Live according to your own light, not according to the lights of others.

There are many who would like to sell you a lamp. They are all around. All kinds of lamps are being sold, but nobody bothers that you are blind, the lamp is not of much use. The only real thing is to bring your light from its dormancy into activity. Only that light will decide your life, your actions. And once you have found that light you are not worried about anything. You don't feel guilty about anything. You don't think about choosing to do this, or not to do this; you simply do whatever seems right. The right response comes out of a right awareness; hence Zen has no morality, but it has a far higher sense of consciousness. It does not need morality.

A blind man needs a staff to find his way. But if your eyes are right, you don't need a staff, it will be an unnecessary burden.

Zen gives you eyes and takes away all staffs. It gives you your inner awakening and takes away all moral concepts. Hence, I call it the greatest rebellion in the world. It makes you for the first time free from the society, from the collective, from the masses, from the religions; you simply *are*.

And existence looks far more green when your eyes are open; looks more light, looks more miraculous, more majestic, when your inner light starts spreading around the cosmos.

"ONCE, WHEN I SAW SEKITO OSHO, HE TAUGHT ME THAT I SHOULD JUST PROTECT IT BY MYSELF."

Tanka is remembering the moment when Sekito threw him from the window of a two-story house, and jumped upon him. He had many many fractures, but Tanka was not concerned. He was sitting on his chest and asking, "Have you got it?" And it seems Tanka got it, because since then he never asked any question. Since then he himself started a small monastery, teaching the same as Sekito.

He says, "ONCE, WHEN I SAW SEKITO OSHO, HE TAUGHT ME THAT I SHOULD JUST

PROTECT IT BY MYSELF." There is no need for anybody to protect it, there is no need for anybody to guide it, to indicate it. You are enough unto yourself.
Let this be the declaration of the Zen Manifesto:
You are enough unto yourself.
You are the whole universe.

"THIS THING CANNOT BE TALKED ABOUT. YOU ALL HAVE YOUR ZAZEN MAT; OTHER THAN THAT, WHAT ZEN DO YOU TALK ABOUT?"

The Zazen mat is the mat given to every Zen disciple to sit upon. And Zazen simply means sitting and doing nothing. Just sitting and doing nothing, slowly slowly, the traffic in the mind disappears. Slowly slowly, all turmoil within you settles down. At that moment the disciple gives the mat back to the master, bows down. Nothing is said.

When you go to a Zen master, he simply gives you a mat to sit on, and -- "Don't bother me because there is nothing to say. Just sitting silently you will find it. And when you have found, please don't forget to return the mat, because other disciples will be coming."

Once it happened when Rinzai became enlightened.... And rather than returning the mat, he folded it and started to sneak out of the door. The master said, "Hey! Rinzai! Bring that mat back. It does not look right for an enlightened man to steal a mat from a poor master."

Rinzai said, "I thought now that I have become enlightened, somebody will come to me and I would have to supply a mat. So to begin with... but you are such a particular guy, you will not leave me even the mat..."

Rinzai had to give the mat back and touch the feet of the master. And then the master gave him many mats.

He said, "Don't be worried, but don't steal. That does not look right. When you have become a buddha then stealing is not right. Before you have become a buddha you can do anything."

So I want you to be aware. Whatever you want to do, do it quickly, because soon you will become buddhas. And then don't harass me -- "I forgot to do this, now what to do?" I don't take any responsibility.

I don't even have mats. You have to bring your own mat. So even if you take it away, there is no problem.

"THIS THING CANNOT BE TALKED ABOUT. YOU ALL HAVE YOUR OWN ZAZEN MAT; OTHER THAN THAT, WHAT ZEN DO YOU TALK ABOUT?"

Zazen is Zen. Sitting silently, doing nothing, an explosion comes to you. Your own nature blossoms, your buddhahood comes to its ultimate peak.

"YOU SHOULD UNDERSTAND THIS. THERE IS NOTHING WHICH IS TO BECOME BUDDHA. DON'T JUST GO ON HEARING THE NAME OF BUDDHA; YOU, YOURSELVES, MUST SEE THAT THE GOOD DEVICES AND FOUR INFINITE VIRTUES ARE NOT FROM OUTSIDE; DON'T CARRY THEM IN YOUR MIND.
"WHAT DO YOU INTEND TO FOLLOW? DON'T USE SUTRAS. LEAVE THE EMPTINESS WITHOUT FALLING INTO IT.
"THE SEEKERS OF THE PRESENT DAY SEARCH FOR THE TAO CHAOTICALLY. HERE IN THIS PLACE, THERE IS NO WAY TO LEARN, NOR ANY DHARMA TO SHOW."

Tanka is one of the most significant Zen masters. He will not bother about any essentials -- what to say about the non-essentials. No sutras, no philosophies, just the Zazen mat. In that Zazen mat everything is contained. Just sit down and look inside. You don't have to follow anybody, you don't have to recite any sutra. You don't even have to remember anything outside you. Just be a pillar of remembrance: *sammasati*.

You are not going to become buddhas; you are buddhas, you simply don't accept it... once in a while you accept.

People write me letters, "When in front of you, it seems to be that really I am a buddha. But when I go

out and see the rickshaw wallahs, I forget all about the buddha, and I start haggling about the price."

"In your presence," people have been writing to me, "we feel perfect." You are perfect. Just in my presence you become aware of it. Because I go on beating on your head that you are a buddha, finally, just being tired, you accept -- "Okay, I am a buddha." But outside the gate you think it is still time, you can go to a movie.

Buddhas don't go to a movie.

It happened once....

One friend was driving me in Bombay, and just as a joke he stopped his car and he asked me, "Would you like to come into the bistro?"

I said, "Perfectly right."

He was not really expecting that... he became afraid. He said, "No, no, I was just..."

I said, "No. Just come on behind me." The poor fellow had to come. And when they saw me, many people recognized me. The naked girl who was dancing, touched my feet. I said, "Don't stop the dance."

The manager came with a special seat for me to sit. He said, "What can I do?"

I said, "Why make so much fuss about it? I am just an ordinary buddha. Just bring ice cream."

My friend was perspiring in the air-conditioned place. When we went out, he said, "I am never going to drive you anywhere."

I said, "I did not start the joke. You asked me, and when I do anything I do it completely."

Later on he said to me that everybody condemned him for taking me into such places. I said, "Are there more such places? Once in a while take me to such places, because buddhas have not been visiting... so it has become conventional. We have to drop the convention."

My buddhas are going to visit bistros, and discos, and they are going to do every kind of thing. And you need not be worried. That is your worry: that you cannot do both things, you cannot dance in a disco and be a buddha.

I tell you, whether you dance or not, you are a buddha. You can dance joyfully in a disco, and still you don't lose your buddhahood. You cannot lose it; there is no way of losing it.

Tanka is right. To a man of awareness the whole existence is *dharma*, the whole existence -- "EVEN A SINGLE SIP OR A SINGLE BITE HAS ITS OWN TRUTH."

The man who has come home is not to be a beggar. This has been the past. I want to change it completely.

Zen has taken a few steps, but hesitantly. I tell you, whether you want it or not, you *are* a buddha, you are not going to *become* a buddha. It is your very essentiality. And once this is recognized, the whole life becomes sacred, nothing is denied. This is the new man I want to introduce into the world -- the new buddha. This manifesto is for the new buddhas.

Uko wrote a small haiku, but let it sink deep in you.

SILENCING THE GLITTER
OF THE STARS --
NIGHT RAIN.

He must have been sitting in his small hut looking at the night stars glittering, and then suddenly... the night rain silencing all the glitter of the stars. Why has he written this?

In this is contained the whole manifesto.

The stars are there, they are shining; the rain comes, the clouds come, and the stars disappear, but they are still there. The clouds or the rain cannot take them away.

Your buddhahood is just your inner glitter, your inner luminosity. Rain comes, and clouds come, but they all pass away. Your interiority remains untouched. Your glitter is not the glitter of the stars that can be taken away, or that can be erased even for a moment. Your glitter and your silence is so deeply rooted in you that there is no way to avoid it.

You have been avoiding. Everybody has been trying to avoid the buddha, but you will not succeed, I promise you. Sooner or later you will get tired of hiding, of running away from yourself. Sooner or later you will sit down -- a Zazen mat or no mat -- silently, peacefully, and suddenly the explosion. And this is what you have been looking for all your many lives.

Maneesha's question:
BELOVED OSHO,
IS THERE ANY TRUTH TO WHAT ALAN WATTS STATES WHEN HE WRITES: "ONE MUST NOT FORGET THE SOCIAL CONTEXT OF ZEN. IT IS PRIMARILY A WAY OF LIBERATION FOR THOSE WHO HAVE MASTERED THE DISCIPLINES OF SOCIAL CONVENTION, OF THE CONDITIONING OF THE INDIVIDUAL BY THE GROUP."

Maneesha, there is no truth in it. Alan Watts is one of the important people who have introduced Zen to the West. But they carried it intellectually, they themselves were not men of Zen.

HE GOES ON TO SAY THAT ZEN MUST SPECIFICALLY BE SET AGAINST THE CONTEXT OF CONFUCIANISM, WITH ITS ACCENT ON WHAT IS PROPER, ON RITUAL.

It is absurd. Zen is a revolt against Confucianism. There is no need to think of it in the context of Confucianism.

Confucianism is an intellectual approach towards the world, a logical approach. Confucius is the same to the East as Aristotle is to the West, but Zen is against logic. Zen contains contradictions.
Zen has to be experienced on its own. No context is needed.

CONVERSELY, ALAN WATTS SAYS AGAIN, "ZEN MIGHT BE VERY DANGEROUS MEDICINE IN A SOCIAL CONTEXT WHERE CONVENTION IS WEAK, OR, AT THE OTHER EXTREME, WHERE THERE IS A SPIRIT OF OPEN REVOLT AGAINST CONVENTION READY TO EXPLOIT ZEN FOR DESTRUCTIVE PURPOSES."

As I have told you already, Alan Watts remains a Christian. And from the Christian point of view he goes on thinking about Zen: "What will be the consequences of it if the social order is very fragile in some place? Zen can be destructive."

He is afraid. First the social order should be consolidated. Zen is, according to him, for very mature people, otherwise it may lead to licentiousness. But his fear is his own; he himself became a licentious person.

It is not true. If Zen reveals your liberation, you cannot fall into irresponsibility; that is impossible, even if your social order is fragile, not strong enough. He is worried that it may be a "dangerous medicine in a social context where convention is weak." No, it is not a medicine at all. And secondly, where convention is weak, it is easier for Zen to blossom. It is the solid convention which prevents Zen, like a rock.

He is also afraid -- "at the other extreme, where there is a spirit of open revolt against convention ready to exploit Zen for destructive purposes."

There is no possibility of exploiting Zen, because Zen is not only revolt, basically it is silence, basically it is stillness. Essentially it is opening of your consciousness. In this opening of your hidden, dormant buddhahood, there is no danger that you will become dangerous to the society, that you may become a curse to the society. It is not possible, simply because Zen stills you, calms you down.

It is a very different revolution. Alan Watts cannot think about it. He is worried that a communist who is against society may use Zen, but it is not easy to use Zen. The communist, by learning Zen, will become silent; his revolution will become responsible, it will have more dimensions and more integrity, and will add more blissfulness to the society. Zen cannot be exploited in any possible way.

But the fear is that of a Christian. All the religions will be afraid in the same way. But Zen, wherever it has existed, has always brought peace, love, joy. That cannot be said about Christianity, although Jesus talks about love.

I told Anando, who was sitting by my side watching a film on Jesus where he says, "Don't think that I bring peace to the world, I bring the sword." That sword has been used by Christianity. More people have been killed by Christians than by any other religion. And Alan Watts does not seem to be aware of the crimes of Christianity. Zen, in not a single situation, has been a curse to man. It has always been a blessing because it is coming out of your blissfulness, it is coming out of your laughter.

It brings me to Sardar Gurudayal Singh's moment....

At two o'clock on a Sunday morning, on the little Greek island of Crete, the phone rings at the bedside of Doctor Siffolis.

"Ah, Doctor!" croaks the voice of old Mrs. Helluvamess. "I am sick! And I have to go to Bishop Kretin's church service today. Can you give me something for a headache?" Doctor Siffolis clambers out of his bed and walks over to the house nextdoor to give the old lady an aspirin.

"Now, shut up and go to sleep -- you old hypochondriac!" shouts Doctor Siffolis, and he goes back to bed.

An hour later, the phone rings again. "Ah! Doctor!" wheezes Mrs. Helluvamess. "Can you give me something for stomachache?"

Siffolis drags himself out of bed and takes the old lady a bottle of prune juice. "Now go to sleep!" says the doctor -- "and leave me alone!"

But half an hour later, there is a pounding on his very helpful. Don't approach from a lady. "Can you give me something for my bladder?"

"Go away -- you pest!" shouts Siffolis. "Just let me get some peace!"

There is a muffled groan at the door, a loud thump, and then silence. Worried by the silence, Doctor Siffolis gets up and goes to investigate. Sure enough, there on the doorstep, as dead as a dodo, lies the body of old Mrs. Helluvamess. But as the doctor reaches down to drag her body inside, he has a heart attack and collapses, dead as a dodo.

Two days later, Bishop Kretin leads a double funeral at the little cemetery of the Holy Orthodox Church of the Blessed Bleeding Virgin. With old Mrs. Metaxa, the last remaining member of his faithful flock, Kretin buries the bodies of old Mrs. Helluvamess and Doctor Siffolis, side by side.

That night, six feet beneath the ground in the churchyard, there is a sudden knock on the side of Doctor Siffolis's coffin. "Ah, Doctor!" comes a ghastly voice. "Holy shit!" cries the doctor. "What is it now?"

"Ah, Doctor!" croaks the old woman. "Can you give me something for worms?"

Little Albert is cruising around the house in his pajamas looking for some excitement, so he decides to go to his six-year-old sister's room.

"Hey, Susie!" shouts Albert, knocking on her bedroom door, "what is happening, Baby?"

"You cannot come in!" cries Susie. "I am in my nightgown, and Mommie says it is naughty for boys to see girls in their nighties."

"Okay," says Little Albert, as he walks away. "Have it your way."

A few seconds later, Susie calls out, "You can come in now. I have taken it off."

Father Famine, the Christian Catholic, is making a missionary tour of all his stations in Africa. He arrives at the small outpost at Ogaboga where Chief Bonga, the village leader very proudly shows the old missionary around.

"Tell me," asks Father Famine, "do you think that our Catholic Christian religion has made any progress here in your village?"

"I am completely certain it has," replies Chief Bonga enthusiastically. "These days we eat only fishermen on Fridays."

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...

Close your eyes... and feel your bodies to be completely frozen.
This is the right moment to enter inwards.

Gather all your energies, your total consciousness, and rush towards your center of being, which is exactly two inches below the navel, inside you.

A deep urgency is needed to reach -- as if this is your last moment.
Faster and faster...
Deeper and deeper...

As you start coming closer to the center of your being, a great silence descends over you, and a great light fills your whole being -- a light without source. You are this light. Another name for this light is buddha.

Relax into this light, witnessing three things: first, you are not the body; second, you are not the mind; third, you are only this witnessing consciousness.

Nivedano...

(Drumbeat)

Relax... Let go... Melt, just as ice melts into the ocean.
A pure consciousness fills Gautama the Buddha Auditorium.
All separations are lost. You are at ease with existence.

This at-easeness with existence goes on growing to the moment when it becomes a constant awareness twenty-four hours, waking or asleep.

Flowers are showering on you, blessings from the whole existence.

Existence always rejoices in the meditator, because the meditator brings existence to its ultimate expression, and to its ultimate beauty.

At this moment you are the buddha -- you have always been. These are the three steps that will help you to remember.

The first step is: the buddha comes as a shadow to you, following you.
The second step: you become the shadow following the buddha.

And the third step: even as a shadow you disappear into the buddha. You become just a pure light, an awareness, infinite and eternal.

You have always been this, just you had forgotten. Remember -- *sammasati*.

Nivedano...

(Drumbeat)

Come back, but come back with the awareness.
Come back followed by the buddha.

Sit for a few moments, silently, just to remember to what space you have been, what beauty you have experienced, what silence, what splendor, because this is your essential being.

Except this, everything will be taken away from you. But your essential being cannot be taken away even by death.

And we are here only to learn that which cannot be destroyed even by death -- the immortal, the eternal.
It is only a question of remembrance, a forgotten language remembered again.

And keep on remembering all the day along. Act the way a conscious person acts. Doing ordinary things: chopping wood or carrying water from the well, do it as if the buddha is doing it himself.

And what I am saying to you is not a philosophical statement, it is the experience of thousands of buddhas.

To find the essential in you is the Manifesto of Zen.

Okay, Maneesha?
Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #5
Chapter title: The sky of completion

4 April 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONCE, HOTETSU -- A DISCIPLE OF MA TZU -- AND TANKA TENNEN, WERE ON A ZEN TOUR VISITING VARIOUS ZEN MASTERS TO ASK QUESTIONS. ONE DAY, HOTETSU SAW FISH IN A POND AND MOTIONED TO THEM WITH HIS HAND.
TANKA SAID, "TENNEN."
THE FOLLOWING DAY, HOTETSU ASKED TANKA, "WHAT IS THE MEANING OF WHAT YOU SAID YESTERDAY?"
TANKA THREW HIS BODY TO THE GROUND AND LAY THERE, FACE DOWN.
ON HIS LAST DAY, TANKA SAID TO HIS DISCIPLES, "PREPARE A BATH FOR ME -- I AM NOW GOING."
THEN HE PUT ON HIS STRAW HAT, HELD A STICK IN HIS HAND, PUT ON HIS SANDALS AND TOOK A STEP FORWARD. BUT BEFORE HIS FOOT TOUCHED THE GROUND, HE HAD DIED.

Friends,

First, a few questions. Somebody has asked:
I HEARD YOU SAY THAT WE SOMETIMES CARRY OTHER PEOPLE'S WOUNDS.
WHAT DOES THIS MEAN?
IS ANOTHER PERSON'S WOUND SIMPLY THEIR THOUGHT PATTERN THAT WE ADOPT? IF WE CAN SO EASILY ACCEPT SOMEONE ELSE'S WOUND THEN WHY IS IT SO DIFFICULT TO ACCEPT OUR OWN BUDDHAHOOD?

It is a very complicated question, but if you are ready to understand I am willing to answer. Everybody is carrying other people's wounds. In the first place, you are living in a sick society where people are angry, full of hate, enjoy to hurt -- that is the superficial level which can be understood easily. But there are subtle levels, there are so-called religious saints who are creating feelings of guilt in you, who are condemning you to be a sinner. They are giving you an idea which will create misery around you.

And the older the idea is, people accept it more easily. Everybody around the world is saying, "We are living in sin... all these people cannot be wrong." I am alone in declaring to you that you have chosen to live in misery; it is your choice. You can drop it immediately and dance in joy, in blissfulness.

But the wound is deep. And one becomes very much familiar with one's misery. One clings to it as if it gives you a certain coziness, but it only gives you a life of hell. But your hell is supported by everybody. If you are miserable everybody is sympathetic to you. Have you ever gone into the matter? When you are miserable, those who are sympathetic to you are nursing your misery. Have you ever seen anybody sympathetic to you when you are dancing with joy? When you are blissful, people are jealous, not sympathetic.

According to me, the whole foundation of life has to be changed. People should be sympathetic only

when there is pleasure and joy and rejoicing, because by your sympathy you are nourishing. Nourish people's joy, don't nourish their sadness and their misery. Be compassionate when they are miserable. Make it clear that this misery is chosen by yourself.

On a deeper level... perhaps the questioner has not asked me to go that deep, but the answer will remain incomplete if I don't go deep enough.

The very idea of reincarnation, which has arisen in all the Eastern religions, is that the self goes on moving from one body to another body, from one life to another life. This idea does not exist in the religions that have arisen out of Judaism, Christianity and Mohammedanism. But now even psychiatrists are finding that it seems to be true. People can remember their past lives; the idea of reincarnation is gaining ground.

But I want to say one thing to you: the whole idea of reincarnation is a misconception. It is true that when a person dies his being becomes part of the whole. Whether he was a sinner or a saint does not matter, but he had also something called the mind, the memory. In the past the information was not available to explain memory as a bundle of thoughts and thought waves, but now it is easier.

And that's where, on many points, I find Gautam Buddha far ahead of his time. He is the only man who would have agreed with my explanation. He has given hints, but he could not provide any evidence for it; there was nothing available to say. He has said that when a person dies, his memory travels into a new womb -- not the self. And we now can understand it, that when you are dying, you will leave memories all around in the air. And if you have been miserable, all your miseries will find some location; they will enter into some other memory system. Either they will enter totally into a single womb -- that's how somebody remembers one's past. It is not your past; it was somebody else's mind that you have inherited.

Most people don't remember because they have not got the whole lump, the whole heritage of a single individual's memory system. They may have got fragments from here and there, and those fragments create your misery system. All those people who have died on the earth have died in misery. Very few people have died in joy. Very few people have died with the realization of no-mind. They don't leave a trace behind. They don't burden anybody else with their memory. They simply disperse into the universe. They don't have any mind and they don't have any memory system. They have already dissolved it in their meditations. That's why the enlightened person is never born.

But the unenlightened people go on throwing out, with every death, all kinds of misery patterns. Just as riches attract more riches, misery attracts more misery. If you are miserable, then from miles, misery will travel to you -- you are the right vehicle. And this is a very invisible phenomenon, like radio waves. They are traveling around you; you don't hear them. Once you have the right instrument to receive them, immediately they become available. Even before the radio was there, they were traveling by your side.

There is no incarnation, but misery incarnates. Wounds of millions of people are moving around you, just in search of somebody who is willing to be miserable. Of course, the blissful does not leave any trace. The man of awakening dies the way a bird moves into the sky, without making a track or a path. The sky remains empty. Blissfulness moves without making any trace. That's why you don't get any inheritance from the buddhas; they simply disappear. And all kinds of idiots and retarded people go on reincarnating in their memories and it becomes every day thicker and thicker.

Today, perhaps, it has come to the point to be understood and to be dissolved; otherwise it is too thick to allow you to live, to allow you to laugh.

Your own consciousness has no wounds.

Your own consciousness knows nothing of misery.

Your own consciousness is innocent, utterly blissful. To bring you in touch with your own consciousness, every effort is being made to detract you from the mind. The mind contains all your misery, all your wounds. And it goes on creating wounds in such a way that, unless you are aware, you will not even find how it creates them.

Just today, Anando told me Zareen used to be very happy when she came to the ashram from her house. Seeing the beauty and the freedom and the joy of the commune, she finally moved, took a revolutionary step in her life -- left the home and became part of the commune. But since then, she has not been seen so joyous.

I said, "Anando, tell Zareen clearly what has happened: If you are aware, you will understand very clearly."

She used to come to the commune from her house which was dark and dismal and miserable. In a free open sky it was a joy. But since she moved to the commune... deep inside, the mind made the commune her

house. And all the misery of her house has started erupting, and now she has nowhere to go. Once she understands it -- that the misery is created by a concept that she has carried, and although she has moved spaces, she has not moved the concept... Once in a while the idea must come to her -- "It is better to go home." But it won't make any change. In the first place the home will be more dark, more miserable, and the husband will look more of a stranger than he has ever been. But one thing will be good: then she can come to the commune and be happy.

But why not simply understand the point, and be happy wherever you are? And going back to the home is not just in your hands. As far as I know, your husband is not going to accept you back. He has told it to a sannyasin.

Don't keep the past burning you. You have come into an open space, now learn the ways of freedom and love and friendliness. And you all have the capacity; there is no question of being miserable for any reason. No reason is valid to make anyone miserable. In fact, we have to search for a valid reason to be miserable. Otherwise people will ask, "Are you mad? Without any reason and you are miserable?" So somehow you go on inventing reasons. But remember, those are only invented reasons. Nobody asks you when you are happy, "Why are you happy?" There is no reason to be happy. Happiness is our nature. To be joyful needs no reason, no cause.

This commune has to be a commune of understanding, awareness, looking into one's own mind patterns and remembering that they are not yours. You are simply the watcher, and the watcher is outside the mind.
I teach you the watcher.

The only way to get out of misery patterns, whether ancient or new, is witnessing. I say it is the only way, because nobody has escaped from the mind without becoming a witness. Just witness, and suddenly you will start laughing at your own misery. All our miseries are so superficial -- and most fundamentally, they are all borrowed.

And everybody is giving his misery to everybody else he comes in contact with. People are talking continuously about their miseries, about their troubles, about their conflicts. Have you ever heard anybody talking about his joyous moments? About his dances and songs? About his silences and blissfulness? No, nobody talks about these things. People go on sharing all their wounds, and whenever you are talking about your misery to somebody, without your knowing, you are transferring a miserable pattern. The person may be thinking that he is only listening to you, but he is also catching the vibe of misery, the wounds.

When I said that you carry other people's wounds, my statement meant that your own consciousness has no wounds. If everybody becomes alert, meditative, there will be no wounds in the world. They will simply disappear. They will not find any house, any shelter. This is possible. If it is possible for me, it is possible for everybody.

And in your question you also ask why "we can so easily accept someone else's wound," and why it is "so difficult to accept our own buddhahood."

You can accept somebody's wounds because you also have wounds. You understand the language of wounds, miseries, sufferings.
And you ask why we cannot accept the idea of being a buddha.

In the first place, you rarely come across a buddha. Very rarely does a buddha exist in the world, so even if you meet him you will not understand his language. Most probably you will misunderstand him. You know misery, and he is talking about bliss. You know wounds, and he is talking about eternal health. You know only death, and he is talking about eternity.

In the first place, it is difficult to find a buddha. In the second place, it is difficult to understand his language because it is not your language. Otherwise, this must be the simplest thing in the world -- to understand one's buddhahood. It is so obvious. Your very being is already a buddha, but you have forgotten the path to your inner being. You have traveled long on many paths, but they all lead outside. And slowly, slowly you have forgotten that there is a small space within you which you have not explored.

Meditation is nothing but an exploration of your ignored inner space. That small space will suddenly remind you that you are a buddha. And unless it becomes a mindfulness in you that you are a buddha... It is not a concept; nobody can convince you that you are a buddha... you cannot be otherwise.

If you simply go in, the very experience of the interior space explodes in the recognition and remembrance of your buddhahood. It is not a philosophy, it is an existential experience.

The second question:

WHAT IS THE RELATIONSHIP BETWEEN ZORBA AND ZEN?

The whole past of humanity has tried to keep them separate, and this has been an unfortunate experiment. The Zorba has remained incomplete, just superficial. And Zen has remained incomplete; it has only the inner world, and the outer is missing.

My Manifesto of Zen is that Zorba and Zen are not antagonistic to each other. The Zorba can melt into Zen, and only then will both be complete.

The man who has lived outside has lived very superficially, and the man who does not know anything about the inner, knows nothing about the existential, about the eternal. And on the other hand, the man who knows something of the inner starts thinking that the outer is illusory.

Nothing is illusory.

The outer and the inner are part of one existence.

I want Zorbas to be buddhas and vice versa. And unless this becomes possible, there will not be many buddhas, and there will not be many Zorbas either. In the completion of Zorba and Zen, a tremendous quality comes to your life: you relish every moment of the outside world, every flower of the outside world. And you relish simultaneously the inner freedom, the inner joy, the inner drunkenness. There is no question of any division. But humanity has lived in a divided way, and that has been a catastrophe.

It is time for Zorba to start meditating, and it is time for the people who are meditators not to allow themselves to escape from the world. They have to come to the world with all their juice, with all their ecstasy... to share.

It seems very difficult to understand, because the whole tradition of the world goes against it. But I don't see any difficulty.

In myself I have joined Zorba and Zen together; hence I don't see any difficulty. I am in the world, and yet I am not of the world.

I rejoice in the birds, the flowers, the trees.

I rejoice in myself, in my silence, and I don't see there is any difference. The inner and the outer slowly have become melted into one whole. And unless your inner and outer become one whole, you will remain incomplete -- and incompletion is misery.

Only in completion is there bliss.

Only in completion have you come home.

You have come to existence without any conflict, in tremendous ease, relaxed.

The Zorba in the past has been tense and worried that perhaps he is not the right person. And the man of Zen has been with the tension that he has to avoid this, he has to avoid that -- that he has to become a recluse far away in the mountains. But the very fear of the world shows your misunderstanding.

The world has not to be feared, it has to be loved.

We are the world.

There is no question of escaping from anything. Every moment everything has to be enjoyed without any guilt, without any inhibition. But all the religions have been against it.

I proclaim with this manifesto a totally new sky for religious consciousness: the sky of completion, the joining of the inner and the outer, of the material and the spiritual, of Zorba and the buddha.

The third question:

I UNDERSTAND FROM LISTENING TO YOU THAT ALTHOUGH MAHAVIRA AND BUDDHA WERE ENLIGHTENED, THEY STILL RETAINED SOMETHING OF THEIR FORMER HINDU CONDITIONING WHICH COLORED THEIR EXPRESSION OF TRUTH.

IN THE THERAPIES HERE, THROUGH YOUR DISCOURSES, ARE YOU CLEANSING OUR MINDS FROM ALL CONDITIONING SO THAT WE EMERGE AS BUDDHAS WHO ARE ABSOLUTELY FREE OF CONDITIONINGS?

It is unfortunate, but it is true that even a Buddha or a Mahavira remained within the conditioning of their social structure. That is a flaw in their enlightenment. It is not as high as it can be; some weights go on dragging them down.

My effort here is to destroy all conditioning -- Hindu, Mohammedan, Christian, Jewish... It does not matter what kind of conditioning you are carrying, I want you to drop it. It is a weight.

And through all the therapies, I am trying to do something else which the West has not understood yet. Through therapies they try to bring you to normal humanity. Their psychoanalysis brings people to what they call sanity.

My therapies here, and all the psychoanalytic methods used, have a different purpose. It is not to make you into normal, average, so-called sane people, it is to cleanse you of all traps, all theories, all religions, all kinds of conditionings. All these therapies here are deprogramming you, and leaving you free without any program.

The negative part is being done by the therapies -- they destroy your programming. And the positive part is done by meditation. As your minds are deprogrammed there is a danger, because you have become accustomed to live according to a pattern, a life-style. If it is taken away you will immediately jump into another life-style, into another prison. You cannot live alone.

Therapies are doing the negative part, and meditation is giving you the joy of living in freedom, the joy of living in awareness -- not according to any scripture, and not according to anybody, but according to your own light.

The day you start living according to your own light, your buddhahood is far more complete than even Gautam Buddha's. He is a good pioneer. He started a process, but in the beginning perhaps it was impossible to do it completely. After twenty-five centuries it is possible now to complete the process of Gautam Buddha, and not to create buddhas as against Zorbas, but to transform the Zorba into a buddha, make the Zorba the foundation of the temple of the buddha.

Man is not to be divided, and man has to be given the total freedom of being himself. But this is possible only when, first, therapies cleanse you of all the garbage that society has forced upon you, and when meditation takes you inwards so you don't have to look into any scripture for guidance.

The scripture is within you.

And you don't have to borrow light, the light is burning always inside you, the inner flame. Once you have found your inner flame, you have found the whole universe in its completion.

You are the complete man.

The new man has to be the complete man.

A little biographical note:

WHEN TANKA WAS EIGHTY, HE WENT TO MOUNT TANKA AND MADE A HUT WHICH ATTRACTED HUNDREDS OF SEEKERS. WITHIN THREE YEARS A BIG MONASTERY HAD GROWN.

The sutra:

BELOVED OSHO,
ONCE HOTETSU -- A DISCIPLE OF MA TZU -- AND TANKA TENNEN, WERE ON A ZEN TOUR VISITING VARIOUS ZEN MASTERS TO ASK QUESTIONS.

It is part of the Zen world that even masters go on traveling to different monasteries to ask questions. Questions are asked all over the world, but not the way it is being done in Zen.

Masters who have arrived, who know the answer, just playfully go on traveling from monastery to monastery to ask questions to see whether this master is just a pretender. And out of their questions, a whole beautiful tradition has arisen: masters pulling each other's legs, and after finding that both know it, rejoicing in it like children dancing on the beach.

Hotetsu -- a disciple of Ma Tzu -- and Tanka Tennen, were on such a tour to ask Zen masters questions, and both were already enlightened.

ONE DAY, HOTETSU SAW FISH IN A POND AND MOTIONED TO THEM WITH HIS HAND. TANKA SAID, "TENNEN."

The word *tennen* has been given to Tanka because he was one of the most natural, simple, innocent persons.

When Hotetsu saw fish in a pond and motioned to them with his hand, Tanka simply said, "Tennen" -- it

is natural; don't feel embarrassed. A great buddha playing with the fish... don't be worried. Tanka said. "It is natural."

THE FOLLOWING DAY, HOTETSU ASKED TANKA, "WHAT IS THE MEANING OF WHAT YOU SAID YESTERDAY?"
TANKA THREW HIS BODY TO THE GROUND AND LAY THERE, FACE DOWN.

What is he saying? "A fish is born out of the water, lives in the water, disappears in the water -- it is natural. And now if you ask me again, `What is the meaning of what you said yesterday?'..."

Zen masters are not recorded to repeat their answers, they respond: TANKA THREW HIS BODY TO THE GROUND AND LAY THERE, FACE DOWN. He is saying, "I am also a fish made of the earth, and one day I will disappear into the earth. I am not anything more special than a fish."

ON HIS LAST DAY, TANKA SAID TO HIS DISCIPLES, "PREPARE A BATH FOR ME -- I AM NOW GOING."
THEN HE PUT ON HIS STRAW HAT, HELD A STICK IN HIS HAND, PUT ON HIS SANDALS AND TOOK A STEP FORWARD. BUT BEFORE HIS FOOT TOUCHED THE GROUND, HE HAD DIED.

What a way of dying! -- with such clarity. Death is coming -- be prepared for a journey. And the people who saw him standing with one foot up, could not see that that foot was indicating towards the invisible. He had left the body, and the consciousness had become part of the cosmos.

But a man of meditation becomes aware to leave the body when the time is ripe, or when the body is trying to get rid of his consciousness. A Zen man dies consciously, hence his death is not a death but an entry into immortality.

And Tanka Tennen would be the right figure -- with his straw hat on, holding his stick in his hand, putting on his sandals, and taking a step forward... But before his foot touched the ground, he died, standing, ready for the eternal journey. This shows an intense awareness of one's being. And it also shows that the man is free of the mind.

Only a man free of mind has the clarity to see things as they are going to happen. And he is always ready, even for death. Most of the people are not found ready for death. If you ask them, "Are you ready for death?" they will say, "Wait, there are so many things to do." Only a man of meditation is always ready. He has done everything in each moment with such totality, with such completion, that he will not ask death to wait.

Tanka ordered his disciples to prepare a bath. They had no idea why he was asking for a bath. They had no idea why he was putting on his straw hat. Where was he going? He did not say anything. The only thing he said was, "Prepare a bath for me -- I am now going." Going where? Going into nowhere, going into the cosmos: "Enough I have lived in the body. Now I am going to dissolve like ice dissolves in the ocean" -- a beautiful way of dying.

Zen is both a beautiful way of living, and a beautiful way of dying.

A haiku:

AUTUMN WIND.
THE STRENGTH OF THE LOTUS IN A SINGLE
FLOWER.

There is a strong autumn wind, but that does not make the lotus flower freak out, although it is very fragile. The strength of the lotus in a single flower... a small stem.

Such is life. Any moment the strong autumn wind -- and the lotus flower is gone. But go the way the lotus flower goes, without any misery, without any fear, without any concern. Existence is our home. Whether we are in the body or not in the body, it does not matter; in fact, not to be in the body gives you a tremendous space. You are everywhere. Once you used to be somewhere.

Now if you ask about Tennen's address, it will be "care of nowhere," or "care of everywhere" -- both mean the same thing. But he died so naturally, just as he lived.

A question from Maneesha:
BELOVED OSHO,
IF I UNDERSTAND HIM RIGHTLY, HUBERT BENOIT SEEMS TO THINK THAT ONE DOES NOT NEED A MASTER TO LEARN HOW TO LET GO. HE WRITES, "I HAVE NEED OF A MASTER TO LEARN SOME MOVEMENTS THAT I WISH TO MAKE WITH MY LIMBS, BUT I HAVE NO NEED TO LEARN HOW TO DECONTRACT MY MUSCLES. I HAVE NEED OF A PROFESSOR OF PHILOSOPHY, OR OF POETRY, IN ORDER TO LEARN HOW TO THINK IN THE TRUEST OR MOST BEAUTIFUL WAY; I HAVE NO NEED OF SUCH A PERSON IF I WISH TO LEARN NOT TO THINK."
WOULD YOU PLEASE COMMENT?

Maneesha, the content of Hubert Benoit's statement is absolutely true, but in practice it does not happen so. It is true that if you want to learn philosophy you need a professor, but if you don't want to learn you don't need a professor. He has forgotten one thing, and that is: you have already learned a philosophy; now what to do with that philosophy? You will need a professor to help you to get rid of that philosophy. In practice, nobody is unconditioned, hence, somebody is needed to indicate that your mind is conditioned, and a conditioned mind cannot know the truth.

So in content, he is right, but in practice, he is just philosophizing. He understands Zen intellectually, and perhaps he has written the most complete treatise on Zen, but what he is writing, he himself has not practiced.

Practice is a totally different phenomenon from learning. You will have to be told how to relax, although you don't need to be told. But if you don't need -- according to this man who has written extensively on Zen... If nobody needs to relax, if nobody needs to be told to relax, why are people tense? If nobody needs to be told to unlearn, then why are there not innocent people? In practice, things take a totally different standpoint.

I will agree with him philosophically, but I know practically -- you have to be told how to relax. You have to be told how to unlearn. You need a master. In reality, there is no need, because you are the buddha. But who is going to remind you? You have forgotten it for so long that you have become accustomed to the idea that you are not the buddha.

Maneesha, even beautiful things can be said, but only with intellectual understanding. It is not Hubert Benoit's experience. His intellectual grasp is clear, but his existential experience is missing.

Now, it is time for Sardar Gurudayal Singh.
After so much philosophy, one needs to laugh....

It is a bright Monday morning in downtown Santa Banana, California. Getting ready for his first patients to arrive, is the neo-specialist in super-surgery, Doctor Decapitate. Doctor Decapitate looks around at his modern, high-tech, computerized, chromium-plated office, pushes a button, and in walks his first patient, Porky Poke.

"Doc!" cries Porky, his head wrapped in bandages.

"Ah! Don't tell me!" shouts Doctor Decapitate. "It is your head!"

"That is fantastic!" cries Porky. "How did you know?"

"I could tell immediately," replies Doctor Decapitate. "I have been in this business for thirty years!" Then the doctor fiddles with some switches and buttons on his computer, and cries, "There is no doubt about it -- you have a splitting migraine headache."

"That is incredible!" says Porky. "I have had it all my life. Can you cure me?"

"Okay," says Decapitate, consulting his computer screen, "this may sound a little drastic, but there is only one way I can help. I will have to remove your left testicle."

"My God! My left ball?" cries Porky. "Well, okay. I will do anything to stop this headache!"

So one week later, Porky Poke waddles out of Decapitate's private surgery, missing his left nut, but feeling like a new man.

"It is gone!" cries Porky, trying to dance, but finding his movements painfully restricted. "My migraine is gone!"

To celebrate the occasion, Porky goes directly to Moishe Finkelstein's Tailoring Boutique to get a whole new wardrobe of clothes.

Moishe takes one look at Porky and says, "You must be a size forty-two jacket."
"That's right!" exclaims Porky. "How did you know?"

"I could tell immediately," replied Moishe, "I have been in this business for thirty years. And you wear a size thirty-six pants -- with a thirty-four inch leg."
"Amazing!" shouts Porky. "That is incredible. You are absolutely right!"

"Of course I am right," replies Moishe. "I have been doing this all my life. And you take a size nine and a half shoe."
"Unbelievable!" cries Porky. "That is exactly right."
"And," says Moishe, "you wear a size four underwear."
"No!" replies Porky. "You are wrong. I wear a size three."

"That is not possible," snaps Moishe, taking a closer look. "You wear a size *four* underwear."
"Ah no, I don't!" says Porky. "All my life I have worn size *three*!"

"Okay," says Moishe, "you can wear a size three -- but it is going to give you a terrible migraine!"

One afternoon, on the little Greek island of Crete, Bishop Kretin is visiting old Mrs. Metaxa, his last remaining church member.

"Oh, dear," cries old lady Metaxa, fanning herself and feeling faint. "I am so worried, Your Holiness. All our congregation are gone. There is only me and you left -- what are we going to do?"

"Don't worry, my child," replies Kretin, pouring the old lady a cup of tea. "Nothing can happen to us. God is taking care."

Just then there is the smell of smoke in the room, and a voice from downstairs cries -- "Fire! Fire! Everyone run for your lives!"

Freaked out, the bishop and old Mrs. Metaxa get up and run for the window as huge flames suddenly engulf the apartment. They get out on the window ledge ten stories up, and hang there by their fingertips, calling for help.

At that moment, Old Saint Plato, the Greek Orthodox angel, appears before the two good Christians dangling in the air, as the flames burn closer.

"I can help you out of your trouble," announces the ancient angel. "I can grant you one wish each -- you can choose wherever you would like to be!"

Immediately Mrs. Metaxa cries out, "Ah! I wish I was relaxing peacefully at the church of the Blessed Bleeding Virgin!"

"Okay," says Old Saint Plato, shaking his head. "If that is what you want!" And, POOF! -- a new gravestone appears in the churchyard, inscribed: "Rest in Peace -- Mrs. Metaxa."

Then, Saint Plato turns to Bishop Kretin. "And what about you, bishop? Where would you like to be?"

Just at that moment, a bird flies over and shits right in Bishop Kretin's eye. "Ah!" cries Kretin, "bloody hell!"

One afternoon in the Solly Saperstein Salesroom of Salami Sandwiches, the phone rings.
"This is Solly," says Solly, as he picks up the phone.
"Hello," says the voice on the other end. "Is that you, Solly?"
"Yes," says Solly, "this is Solly."
"It does not sound like Solly," says the other voice.
"Well," replies Solly, "this is me, alright -- Solly Saperstein here!"
"Are you *sure* you are Solly?" says the voice.

"Sure I am sure!" replies Solly, looking in the mirror. "It is *me* -- this is *Solly*!"

"Hm," says the voice, "I want to speak to Solly -- Solly Saperstein, please."
"Hey!" cries Solly. "It is *me*, you idiot! This *is* Solly!"
"Really?" asks the voice. "Is this *really* Solly?"
"*Yes*! *Christ!*" cries Solly. *"This is Solly!*"

"Well, listen Solly," says the other voice, "this is Moishe. Lend me one hundred dollars, will you?"
"Okay," says Solly, "I will tell Solly when he comes in!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...
(Drumbeat)

Be silent...

Close your eyes... and feel your bodies to be completely frozen. This is the right moment to enter inwards.

Gather all your energies... gather all your consciousness. And rush towards the center of your being, which is just two inches below your navel inside your body, with an urgency as if this may be the last moment of your life.

Deeper and deeper... Faster and faster...

As you are coming closer to the center of your being, a great silence will descend over you, and a great light, just like a flame, will arise from the very center of your being. This flame, this fire, is your eternal nature. This is your original face.

The only thing that needs to go deeper and deeper into the center is witnessing.

Witness, you are not the body.

Witness, you are not the mind.

Witness, you are only a witness, a pure awareness, symbolized by Gautam Buddha.

This moment you are the buddha. Next moment, it depends on your remembrance. You can remember and never forget it. It is up to you to live a miserable life of the mind, or to live a blissful, peaceful, rejoicing of no-mind.

Witnessing is the secret.

Make it deeper...

Nivedano...

(Drumbeat)

Relax... and just disappear.

This moment you are melting, and Gautama the Buddha Auditorium is becoming an ocean of pure consciousness....

This is the art of both life and death. If you can live with this consciousness, your whole life will become a path of roses, and your death will be the crescendo of your dance.

Sadness, misery, are man manufactured.

Bliss, joy, are your natural potentialities.

Meditation is just to know your potential.

Before Nivedano calls you back, gather all the light, all the joy, all the peace, all the silence -- the whole truth of this moment.

And persuade the buddha, the flame, to follow you. It will come along, it has to come; it is your very nature.

These are the three steps: first, the buddha, the flame of light, follows you like a shadow; second step, the flame is ahead of you, you become a shadow; and the third step, even your shadow disappears, only the flame, the flame of awareness remains. Gautam Buddha is simply a symbol, a metaphor.

Nivedano...

(Drumbeat)

Come back... but come with grace and peace and silence.

And for a few seconds sit just to remember where you have been, what space you have entered in. And feel the flame behind you, the warmth, the love, the compassion. The buddha is standing behind you.

The day is not far away when you will be standing behind the buddha. And once you are behind the buddha, just a shadow, it does not take much time for the shadow to disappear and become part of the

buddha.
The buddha is only a symbol of pure awareness. Don't take it literally.

This awareness, this silence, this peace, makes you the most blessed people on the earth at this moment.

You can remain twenty-four hours in this blissfulness. It is up to you. Don't get into old patterns of misery. It takes a little while to get rid of them, but once you have some inner light within you, they start disappearing on their own.
Except meditation, there is no other religion.

Okay, Maneesha?
Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #6
Chapter title: Chaos -- the very nature of existence

5 April 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
SEKISHITSU WAS A DISCIPLE OF CHOSHI. ON A VISIT TO SEKITO, THE MONK, SEKISHITSU, BECAME ENLIGHTENED. AFTER HIS ENLIGHTENMENT, SEKISHITSU WENT BACK TO HIS MASTER, CHOSHI. CHOSHI HAD ALSO BEEN A DISCIPLE OF SEKITO.
CHOSHI SAID, "DID YOU REACH SEKITO?"
SEKISHITSU REPLIED, "YES, I DID, BUT WAS NOT INTRODUCED."
CHOSHI SAID, "WHO DID YOU RECEIVE PRECEPTS FROM?"
SEKISHITSU REPLIED, "NOT FROM HIM."
CHOSHI THEN SAID, "IF YOU WERE LIKE THAT THERE, WHAT WILL YOU BE HERE?"
SEKISHITSU SAID, "NOT MUCH DIFFERENCE."
CHOSHI SAID, "THAT IS TOO MUCH."
SEKISHITSU SAID, "MY TONGUE HAS NO COLOR YET."
CHOSHI REPLIED, "YOU NOISY NOVICE -- GO AWAY!" AND SEKISHITSU IMMEDIATELY WENT AWAY.

Friends,
First the questions from sannyasins.

The first question:
FROM WHAT I HEARD YOU SAY LAST NIGHT ABOUT REINCARNATION, I UNDERSTAND THAT EVEN INDIVIDUALITY IS SUPERFICIAL.
REINCARNATION WAS A CONSOLATION FOR ME, THAT "MY ESSENCE" OR "SOUL" WOULD CONTINUE. BUT NOW I UNDERSTAND THAT NOTHING OF ME WILL CONTINUE.
IN WITNESSING, DO WE ALL "PLUG IN" TO THE SAME WITNESSING ENERGY? DON'T I EVEN HAVE MY OWN WITNESS?

The ultimate truth hurts very much.

Finally, everything is gone, including me and you. What remains is a pure consciousness. It is not that you are plugged into it, you are no more.

The dispersion is so intimate and so ultimate that first your personality has to disappear, then your individuality has to disappear, then what remains is pure existence. It makes one feel a little worried and concerned, because you don't know the experience of not being.

Just think for a moment.... Before this life you were not. Was there any trouble? Any anxiety?

After this life you will not be again. What is the fear? There will be silence and peace, in the same space where anxiety, tensions and anguishes flourished. They all will have melted just the way a dewdrop disappears into the ocean.

Hence, Zen does not teach you self-realization. Self-realization is a much lower goal. Zen teaches you the ultimate: no-self realization, or realizing that disappearing into the whole is the final peace.

Your very being is an anxiety. At whatever level you are, some anxiety will remain. You *are* anxiety, and if you want anxiety to disappear, you have to be ready to disappear yourself.

The second question:

IN MY WITNESSING I HAVE EXPERIENCED NOTHING -- BY THAT, I MEAN THAT THERE WAS NOTHING DISCERNABLE OTHER THAN THE SIMPLE STATE OF CONSCIOUS WAITING. I HAVE WITNESSED EVENTS OF THE MIND, BODY AND EMOTIONS, AND I HAVE OBSERVED OUT-OF-THE-BODY EXPERIENCES, BUT I DON'T HAVE THE CLARITY TO UNDERSTAND THE NATURE OF THESE THINGS. WHAT IS THE NATURE OF NO-MIND APART FROM MIND? IS IT A RECEPTIVE, PASSIVE MIND AS OPPOSED TO AN ACTIVE MIND? OR IS IT TRULY NON-MIND? AND HOW DOES CONSCIOUSNESS RECEIVE AND RECOGNIZE INFORMATION IF IT HAS NO MIND-BRAIN TO PERCEIVE IT?

You have asked too many questions in one question.

The first thing to remember is that when I say witness, in the beginning you witness things of the body, of the mind, of the heart, emotions, thoughts... layer upon layer you go on witnessing. And finally, you find just a pure mirror, the witness itself. I call it a pure mirror because it is witnessing nothing. This nothingness is your very nature.

Out of this nothingness arises everything, and into this nothingness dissolves everything. And if you are ready to be nothing -- even while you are alive -- your life will have a flavor of peace, silence, and grace.

All your educational systems and all your cultural beliefs, force you to be ambitious, to be somebody. But to be somebody means creating anxieties in a silent pool, ripples and waves. The greater the ambition, the more tidal is the wave of anxiety. You can become almost insane desiring. Trying to be somebody, you are trying the impossible, because basically you are nobody.

Zen has an absolutely unique perception into the nothingness of everyone. It does not teach you any ambition, it does not teach you to be someone else. It simply wants you to know that in the deepest part of your being you are still nothing, you are still carrying the original purity which is not even contaminated by an idea of "I."

So while you are witnessing, you say, "I have experienced nothing." If you have experienced nothing, you should not be there. Experiencing nothing means you are not, nothing *is* -- simply waves in the water, coming and going.

It is not that *you* witness nothing. You are creating another small "I," but it contains the whole world of ambitions. Experiencing nothing simply means you are not. And there comes a tremendous joy, because the whole energy that was involved in anxieties and desires and tensions, is released in a dance, in a blissfulness, in a silence, in a tremendous insight, but it does not belong to any "I" -- a pure white cloud without any roots, floating in freedom, without any reason and without any direction. The whole existence has become its home. It no longer separates itself. This inseparation is the ultimate blossoming of buddhahood. To know that you are not is the greatest knowing.

You ask in your question if there is no one who perceives all this. That no one is not yet no one if it perceives anything. When there is nothing left, there is no perceiver, everything is dissolved into existence.

Zen is the only existential religion in the world. Every religion thrives on your desire to be separate, to be individual, to be special, to be self-realized, to be a saint. Those are all cowardly desires.

Zen is a brave step.
It cannot be transcended by anything more courageous.
A quantum leap into nothing and silence....

If you start asking who is silent, you are not silent. If you start asking who is perceiving all this, who is witnessing, you have not yet come to the nothingness I am indicating to you.

And it is such a small thing to understand what you have gained by being -- troubles. Zen shows you the way of non-being, the way out of all troubles, the way of silence.

Meditation comes to its flowering when there is nobody. This flower of nobodiness, of nothingness, is the ultimate expression of existential heights. Otherwise, you remain a small someone, somebody, confined. Why not be the whole? When it is possible to drop into the ocean, why remain a dewdrop and be afraid of many kinds of death, of the sun which will evaporate you...?

Why not take a small jump into the ocean and disappear? Why not be the ocean itself? It is another way of saying it. When I say, "Be nothing," I am simply saying, "Why not be everything?"

Disappear into the existence. You will blossom into flowers, you will fly with the birds; you will become clouds, you will be oceans, you will be rivers, but you will not be somebody special with an "I." The "I" is the trouble, the only trouble, and then it creates many troubles around it.

The whole experience of Zen is the experience of getting into a state of no-I, no-self, and then there is no question -- nobody is to ask, and nobody is to answer.

The third question:

IT HAS BEEN SAID THAT DUALITY IS THE NATURE OF MIND. BUT BY SAYING "MIND" DOES THAT MEAN ONLY THE ANALYTICAL PROCESSES WHICH OCCUR MAINLY IN THE LEFT BRAIN? DOES THAT MEAN THAT ACTIVITY SUCH AS MUSIC, BEAUTY, WHOLENESS AND SYNTHESIS ALSO ARISE FROM AN INEVITABLE INTRINSIC DUALISM OF THE MIND ITSELF?

Everything that arises out of the mind is bound to be dual. It may be arising from the right side of the mind or the left side of the mind, it does not matter.

There is a music which does not rise from the mind. That music is absolutely soundless, and is heard only by those who have come to be nothing. There is a beauty known, there is a dance experienced only by those who have gone beyond the duality of the mind. Meditation can be defined as going beyond the duality of the mind.

Whatever comes out of the mind is going to be ordinary; it may be music, it may be mathematics. One arises from the right side, one arises from the left side -- that does not matter. Your music and your mathematics, your philosophy and your poetry, all are very superficial.

But there is something in you which is never heard, never can be said, never can be conveyed, but can only be lived. This nothingness I am talking about is a living experience of being no one. Out of that nothingness, a life arises full of music, but the music is soundless; full of beauty, but the beauty is formless; full of joy, but the joy is indefinable; full of dance, but there is no movement.

A meditator knows something that mind is not capable of knowing about. The mind only knows the superficial, and the superficial is always dual; it is divided for and against.

Nothingness is non-dual, it is not divided. It is just pure silence, but a very alive silence. And if out of that silence anything happens, that has a beauty and a truth which anything created by the mind cannot be compared with.

A man of silence -- he may not even do anything, but just his silence is a blessing to the whole existence. His silence is a music only heard by those who have gone deeper and beyond the mind.

The sutra:

BELOVED OSHO,
SEKISHITSU WAS A DISCIPLE OF CHOSHI. ON A VISIT TO SEKITO, THE MONK, SEKISHITSU, BECAME ENLIGHTENED. AFTER HIS ENLIGHTENMENT, SEKISHITSU WENT BACK TO HIS MASTER, CHOSHI.
CHOSHI HAD ALSO BEEN A DISCIPLE OF SEKITO.
CHOSHI SAID, "DID YOU REACH SEKITO?"
SEKISHITSU REPLIED, "YES, I DID, BUT WAS NOT INTRODUCED."
CHOSHI SAID, "WHO DID YOU RECEIVE PRECEPTS FROM?"

SEKISHITSU REPLIED, "NOT FROM HIM."

Do you see the mysterious way Sekishitsu is replying? When asked, "DID YOU REACH SEKITO?" he said, "YES, I DID, BUT WAS NOT INTRODUCED, because neither has he a form nor have I a form. Neither has he a name nor have I a name. There is no possibility of introduction."

Choshi said, "WHO DID YOU RECEIVE PRECEPTS FROM?" -- then from whom have you received the teachings?

Sekishitsu replied, "NOT FROM HIM -- I have received, but I have received from a nothingness. To me, my master was not a man of words. We met beyond the words. We looked into each other's eyes and something transpired. But he has not said a single word; that is why I cannot say that I have received any teachings from him. Of course, being with him I have become enlightened."

Sekishitsu became enlightened just by seeing Sekito. Nothing was verbally said to him; neither did he become a disciple, nor did he become initiated. Just watching Sekito... just seeing that pillar of silence, that nothingness -- and he simply disappeared as a being, himself; he became a nothing. And without saying a word, he left Sekito and went back to his master, Choshi.

Choshi became enlightened also in the company of Sekito. That is why he is interested in asking what has happened: "DID YOU REACH SEKITO? -- because you look as if you have not only reached him, but you have found him. You have penetrated his being; you are carrying his fragrance. What is the matter? DID YOU REACH SEKITO?"

SEKISHITSU REPLIED, "YES, I DID, BUT WAS NOT INTRODUCED. Nothing was said by him, and nothing was said by me."

Choshi said, "Then from whom did you receive the precepts? You seem to have realized the purity of consciousness. You cannot deceive me; I can see you are no more. How did it happen? Who told you the precepts -- the techniques, the methods, the disciplines?"

Sekishitsu replied, again in a roundabout way, "NOT FROM HIM."

CHOSHI THEN SAID, "IF YOU WERE LIKE THAT THERE, WHAT WILL YOU BE HERE? If you have not received the teachings, the disciplines, the precepts from a great master, Sekito, what kind of person are you going to be here? IF YOU WERE LIKE THAT THERE, WHAT WILL YOU BE HERE?"

SEKISHITSU SAID, "NOT MUCH DIFFERENCE. I will be the same. Neither time makes any difference, nor space makes any difference. I was no one there, I will be no one here."

SEKISHITSU SAID, "NOT MUCH DIFFERENCE."

Choshi could not understand this roundabout way of talking; he was a simple man of Zen. He said, "THAT IS TOO MUCH if you are going to be the same here too. Here you have to follow the precepts; here you have to meditate. Here you have to enter into the world of Zen."

But Choshi was not a great master of Zen, he was a man of Zen. He has understood nothingness, but he was not capable of conveying it. He said, "THAT IS TOO MUCH if you are not going to be any different here."

SEKISHITSU SAID, "MY TONGUE HAS NO COLOR YET." He is saying, "Don't be worried. I am as pure as a child. I have not been programmed by anyone. I am a tabula rasa, a clean slate. My tongue has no color yet."

CHOSHI REPLIED, "YOU NOISY NOVICE" -- because according to Choshi, this young man was just a novice. He could not penetrate and see in this novice the transformation that had happened in the companionship of Sekito.

He was an ordinary man of Zen who had followed precepts, principles, step by step. He could not understand this quantum leap -- a pure jump. That was too much. He thought, "This man is too noisy. I am asking simple questions; he goes on in a roundabout way. GO AWAY!" AND SEKISHITSU IMMEDIATELY WENT AWAY.

This anecdote is very strange. Its strangeness is that it is not necessary that a man of Zen will be able to understand another man of Zen. Of course, a master will be able to understand all kinds of Zen people, but a master is multidimensional, and a man of Zen is only one-dimensional. He has followed a certain path, and he thinks only by following that path does one reach to the nothingness he has reached.

If one has to reach nothingness, any path will do. There are as many paths as there are people to travel.

But to understand that, a great master is needed.

There have been enlightened people, but still they could not understand other enlightened people for the simple reason that they have followed a certain path and the other fellow has not followed that particular path. They have become too conditioned by the path. They cannot see that when you are going into nothingness, every path is the right path.

When you are going somewhere, every path is not the right path, but when you are going nowhere, every path is the right path. But to understand that every path finally leads into nothingness, needs a multidimensional consciousness.

There are masters, and there are mystics, and this is the difference: the mystic can understand only one-dimensionally; the master has a wider view, a bird's-eye view. He can look from above and see that all paths are leading to nowhere.

Choshi could not understand Sekishitsu. Sekishitsu left him immediately; this was not the right place for him. He had already gone beyond the paths and the precepts and the scriptures.

Kyorai wrote:

IMMOBILE HAZE.
MOON, SPRING, SLEEP.

He is saying this is what life is: "Immobile haze. Moon, spring, sleep" -- simple, no complication.

A sannyasin lives a life of such simplicity: the moon, the spring, the sleep -- and he is fulfilled. A little immobile haze, and then arises the moon, then comes the spring -- there are flowers -- and then the sleep.

If you can conceive life in such simple terms -- a little dance, a little love, a little playfulness, a little laughter, a little music, and then comes the eternal sleep, life becomes just a small drama. Soon the drama will be over. The acceptance that the drama will be over, that we are just players in a game which is not going to last forever -- we will have to vacate the place for other players -- then life becomes very simple, without any complexity and without any competition. One lives silently, peacefully, and prepares himself for the eternal peace, the eternal silence, the eternal sleep.

Maneesha's question:
BELOVED OSHO,
FRITJOF CAPRA CONTENDS THAT, "MODERN PHYSICS GOES FAR BEYOND TECHNOLOGY. THE WAY -- OR TAO -- OF PHYSICS CAN BE A PATH WITH A HEART, A WAY TO SPIRITUAL REALIZATION."
DO YOU AGREE?

Maneesha, the question is not of agreeing or not agreeing, because all agreements and disagreements are of the mind. I know that Capra is simply guessing. He is a man who knows modern physics and a little bit of the philosophy of Tao. And it is a very small thing to create a physics of Tao, or a Tao of physics, because the word *tao* simply means the way, and modern physics certainly has gone beyond technology. It has moved beyond the boundaries of mind, and is in a tremendous chaos. As far as mind was concerned, things were clear. But now, modern physics has come to a point where mind cannot make any sense. Capra himself, being a physicist, started learning about Tao in the effort to understand the chaos that modern physics has entered into, and that perhaps Tao may help.

But he is not a man of Tao, he is still an intellectual trying to make some definitions, trying to make something out of the chaos. He is still thinking of spiritual realization, and there is no spiritual realization because there is no spirit as such.

There is a dispersion into nothingness. You cannot call it realization. It can be called DErealization, but it cannot be called realization. Nothing is realized. Even that which was there is no more -- only silence prevails.

I know the chaos of existence is ultimate. Every effort to bring it into a system is bound to fail. Philosophies have failed, science has failed. More efforts will be made, but I can predict with absolute authority that no system is going to explain this vast existence. It is bound to remain a mystery.

Religions have tried in their own way, but failed. Philosophies have failed. Science came with great systematic logic, and in the beginning of this century science was absolutely certain that it was going to

succeed and explain away the whole mystery of existence, bring it down to rationalization. But on the contrary, the opposite has happened.

As science has approached deeper into reality, all its old concepts have become invalid. Now Aristotelian logic is no longer logic, and Euclidean geometry is no longer geometry. Now, science is at a point where everything again has become mysterious -- no explanation, and no reason. But the effort continues.

My approach is totally different. I want you to know that chaos is the very nature of existence, you cannot make it a cosmos. You cannot make it a system, either by Tao or by Zen. You cannot make it an explained system where everything is knowable.

I have always divided existence into three segments: the known, the unknown, and the unknowable.
That which is unknown will become known tomorrow.

That which is known today was unknown yesterday. But the known and the unknown are a very superficial part. Beyond both is the unknowable. That unknowable is a chaos; it is irrational, illogical. There is no way to bring it into explanations, no way to make a science of it, or a philosophy of it. This chaos I have called nothingness. You can enter into it, you can be one with it, you can rejoice in it, but don't try to conceptualize it.

So it is not a question, Maneesha, of my agreement or disagreement with Fritjof Capra. I know existence is a chaos, and will remain always a chaos. All efforts of man are bound to fail in systematizing it. It is not a system; it is not mechanics. Hence, I always have loved Gautam Buddha's statement. Asked, "What is truth?" he replied in a very strange way. He said, "Whatever works." He did not define truth, he simply said, "Whatever works is true."

And more than that, even today we don't know. We don't know what electricity is, we only know how it works; we don't know what it is. There is no way to know it, and there is no need.
Let existence function.

Use it, love it, rejoice in it. There is no need to systematize it; all systems are bound to fail.
Zen is not a system, it is a path towards the chaos.
Go dancingly in without bothering and worrying what it is.
Rejoice in it!
What is the point in thinking what is music?
Love it, listen to it, create it.
What is the point of finding the definition of dance?
Dance!

But still very few people are of the age, mature enough to recognize this immense chaos without fear, and to use it as much as you can. Love it, live it, and drop the childish idea that you have to understand it. What are you going to do by understanding it? And in the first place, understanding is not possible.

Mind is too small, and existence is too vast -- without any boundaries. There is no possibility that there will ever be a system which explains everything. And that will be a very fatal day if some system explains everything -- life will lose all joy.

People are trying to explain everything. Then love becomes just chemistry, biology, hormones. Do you ever think about love as hormones, as biology, as chemistry? And the moment you think about chemistry, biology, hormones, love loses all mystery. And certainly love is more than chemistry, biology, or hormones can explain. They may explain sex, but they cannot explain love.

Love need not be sexual. In fact, at the highest point even sexuality transforms into love... love unexplained, irrational, a chaos. You can experience it, but you cannot explain it.

It is time for Sardar Gurudayal Singh....

It is a sunny afternoon in the rose garden of the Vatican in Rome. Pope the Polack is deep in discussion with a smart-looking gentleman in a three-piece suit, carrying a black briefcase.

"I am prepared to offer you one million dollars!" exclaims Herman Hoover, the businessman.

"No way," says the papal fruitcake. "One *billion* dollars, and no less!"
"Okay," says Herman, "our last offer -- five hundred million dollars!"

"No way!" cries the Polack, stomping his foot. "Six hundred million! One dollar for every Catholic or the deal is off!"

"Holy shit! Let us forget the whole thing," shouts Herman. And the businessman walks off in frustration.

Meanwhile, old Mario the gardener, pops his head over the rosebushes and calls out to the pope. "Hey-a, Your Holiness!" says Mario. "That-a guy wanted to give you so much-a money. Why did-a you refuse?"

"You don't understand," says the Polack. "You don't know what that guy wanted me to do."

"So?" asks Mario. "What-a did he want?"

"Well," says the pope, "he wants us to change the end of the Lord's Prayer."

"Really?" asks Mario. "But-a, at the end-a we always say-a, *amen*."

"I know," snaps the Polack pope. "But this guy wants us all to say, *Coca-Cola*!"

It is that fateful night in old Jerusalem town. Upstairs at the downtown MacDonald's burger house, Jesus is host at his famous farewell dinner party.

Ronald MacDonald, the clown, is running around giving everyone party hats and whistles, trying to get the serious saints to laugh.

But Jesus has been looking moody all night when suddenly, he puts down his wineglass and shouts across the smoke-filled room, "Peter!" he cries, pointing his finger. "Peter! Tonight, you are going to betray me!"

"Ah no, Lord!" calls back Peter, turning pale, "I would never betray you!"

"Okay, Peter," says Jesus, "I was just checking up on you. Come over here and eat some bread and drink some wine with me."

So they eat bread and drink some wine. And then Jesus says, "Okay, Peter, you can go."

Then Jesus looks around the room again, and calls John, his beloved disciple.

"John!" shouts Jesus. "John! Tonight you are going to betray me!"

"Ah no, Lord!" replies John, falling off his seat in shock. "I would never betray you. It is just not possible!"

"Okay, John," replies Jesus. "Don't get excited! I was just checking. Come over here and drink wine and eat some bread with me!"

As the evening progresses, one by one, Jesus calls his apostles to him, eating some bread and drinking wine with each of them.

Finally, his wandering eye rests on Judas, who has been sitting in the corner for the past hour, making out with Mary Magdelena.

"Judas!" shouts Jesus.

"Yes, Lord!" replies Judas, straightening his shirt.

"Judas!" cries Jesus. "Come here! I want you!"

"Yes, Lord," says Judas, jumping up and standing nervously in front of Jesus. "Judas!" says Jesus. "Tonight, you are going to betray me!"

"Ah, *Jesus Christ*!" cries Judas. "Why do you always pick on *me* when you get drunk?"

Sexy Miss Thornbum, the primary school teacher, wiggles into the classroom one morning.

"Now, children," she announces, "today, we are going to start a whole new and exciting subject called Sex Education!"

There is a loud cheering from the boys, and excited squealing from the girls as Miss Thornbum claps her hands to restore order.

"Settle down, children!" shouts Miss Thornbum. "Soon, you little boys will be getting interested in some little girls, and some of you little girls will have your little eyes on some little boys."

Suddenly, Little Albert interrupts. "Hey, Miss Thornbum!" he shouts. "And for us Little guys who are already screwing -- can we go out and play football?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent....
Close your eyes... and feel your bodies to be completely frozen.
This is the right moment to enter in.

Gather all your energies, all your consciousness, and rush towards the inner center of your being. It is exactly two inches below the navel, inside you. In Japan they call it *hara*.

Rush towards this hara with absolute urgency as if this is going to be your last moment.
Faster and faster...
Deeper and deeper...

As you start coming close to the hara, a great silence descends over you. And inside, the whole interior becomes luminous.

At the very center there is a flame, the eternal flame of life. This eternal flame of light is your very source, and is also going to be your goal.

As you come closer and closer to the flame, everything becomes peaceful inside, but a peace that is alive, a silence that is a music, and an experience which allows you to become a witness.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are only a witness, a pure witness and nothing else.

Deepening into this witnessing, one disappears into the ultimate chaos of existence. That is the greatest bliss.
Make the witnessing deeper and deeper.
Nivedano...

(Drumbeat)

Relax...
Just remain a witness and melt like ice melting into the ocean.
Let this Gautama the Buddha Auditorium become an ocean of consciousness.
You are no more, only a consciousness pervading, prevailing.
You are drowned into the ocean.

This is the most refreshing experience, and the most transforming experience. This experience makes buddhas out of you.
A buddha is one who has come to be at ease with existence.
These three steps may be significant for you....

First, the flame follows you. The flame is represented symbolically by the buddha. In the East the face of the buddha has become a symbol of our ultimate nature.
In the first step you will find the buddha following you.
In the second step, you will find yourself following the buddha as a shadow.

In the third step, even the shadow disappears, only the luminous buddha remains. And this luminosity is eternal and immortal, can be experienced but cannot be explained.

Those who have experienced it, their life has become a light, a joy, a bliss, and a blessing for all those who have come into their contact. In other words, their life becomes a love, a song, a dance, for no reason at all.
This great experiment is being done here.

You are the most fortunate people in the world this moment, because everybody is busy in the mundane -- you are looking for the sacred and the ultimate.

Before Nivedano calls you back, collect all this experience, this silence, this peace, these flowers that are showering on you -- this music, and this luminosity. And persuade the buddha to come with you, to become part of your everyday existence.
Nivedano...

(Drumbeat)

Come back, but with the same grace, the same silence, the same beauty.

Sit for a few moments just to remember what space you entered into, what golden path you have

followed.

And it is not a question just to do meditation at some time of the day. Meditation has to become your very breathing.

Whatever you have been in these silent moments, you can be twenty-four hours... an undercurrent of joy, peace, love, compassion.

In whatever you are doing, you can do it as if you are a buddha. The "as if" will disappear soon, because fundamentally you are buddhas. It is not something that you have to achieve, it is something that you have forgotten and you have to remember it -- *sammasati*.

Okay, Maneesha?
Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #7
Chapter title: Mind only thinks, meditation lives

6 April 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
GYOZAN SAID TO SEKISHITSU, "TELL ME WHAT TO BELIEVE IN AND WHAT TO RELY ON?"
SEKISHITSU GESTURED ACROSS THE SKY ABOVE, THREE TIMES WITH HIS HAND, AND SAID, "THERE IS NO SUCH THING."
GYOZAN ASKED, "WHAT DO YOU SAY ABOUT READING SUTRAS?"
SEKISHITSU REPLIED, "ALL THE SUTRAS ARE OUT OF THE QUESTION. DOING THINGS THAT ARE GIVEN BY OTHERS IS DUALISM OF MIND AND MATTER. AND IF YOU ARE IN THE DUALISM OF SUBJECT AND OBJECT, VARIOUS VIEWS ARISE. BUT THIS IS BLIND WISDOM, SO IT IS NOT YET THE TAO.
"IF OTHERS DON'T GIVE YOU ANYTHING, THERE IS NOT A SINGLE THING. THAT'S WHY BODHIDHARMA SAID, `ORIGINALLY, THERE IS NOT A SINGLE THING.'
"YOU SEE, WHEN A BABY COMES OUT OF THE WOMB, DOES HE READ SUTRAS OR NOT? AT THAT TIME, THE BABY DOESN'T KNOW WHETHER SUCH A THING AS BUDDHA NATURE EXISTS OR NOT. AS HE GROWS UP AND LEARNS VARIOUS VIEWS, HE APPEARS TO THE WORLD AND SAYS, `I DO WELL AND I UNDERSTAND.' BUT HE DOESN'T KNOW IT IS RUBBISH AND DELUSION.
"OF THE SIXTEEN WAYS OR PHASES OF DOING, A BABY'S WAY IS THE BEST. THE TIME OF A BABY'S GURGLE IS COMPARED TO A SEEKER WHEN HE LEAVES THE MIND OF DIVIDING AND CHOOSING. THAT'S WHY A BABY IS PRAISED. BUT IF YOU TAKE THIS COMPARISON AND SAY, `THE BABY IS THE WAY,' PEOPLE OF THE PRESENT DAYS WILL UNDERSTAND IT WRONGLY."

Friends,
First, the questions from the sannyasins.

The first question:

I HEARD YOU SAY THAT THE CENTER OF OUR BUDDHAHOOD IS AT THE `HARA' POINT INSIDE THE BODY.
IS THERE ALSO A SLEEPING BUDDHA ENERGY IN OUR HEARTS AND IN THE THIRD EYE? DO WE ALL HAVE THE SAME POTENTIAL OF REMEMBERING, EACH ONE WITH HIS OR HER UNIQUE EXPRESSION OF CREATIVITY?
PLEASE COMMENT.

The *hara* center is the source of all your energy. It can grow just like a tree grows from the roots into different branches.

According to a different calculation of Patanjali, the energy can be divided into seven centers, but the original source remains the hara. From the hara it can go up.

The seventh center is in the head, and the sixth center is what you call the third eye. The fifth center is in our throat, and the fourth center is exactly in the middle: the heart. Below the heart there are three centers, above the heart there are three centers. But all these seven centers grow like a tree from the original source of the hara. That's why, in Japanese, suicide is called *hara-kiri*. People don't cut their throats, they don't cut their heads. They simply pierce a small knife into the hara center -- just exactly two inches below the navel -- and the person dies. And you will not know at all that somebody has committed suicide. Just the energy is released from the body, the source is opened.

I am trying to take you to the very original source. From there, it is up to you to bring your energy into any center you want.

Between the first center, the hara, and the seventh center in the head, the energy can move just like the energy moves into different branches of a tree -- from the roots to the uppermost flowering. The hara is the source. When it blossoms, it reaches suddenly to the seventh center, piercing your heart, your throat, and at the seventh center it blossoms as a lotus. Man is also a flowering tree.

These are different ways of looking at things. Patanjali's yoga is one of the ways; Zen is a totally different approach. To me, Zen seems to be more scientific, while Patanjali seems to be more intellectual and philosophical. Zen begins from the very source.

The buddha is not lying anywhere else other than in the hara; he is not lying in the heart. The energy can be brought to the heart, then the expression will be love. The energy can be brought to the third eye, then you will be able to see things which are not ordinarily visible -- auras of people, auras of things, a certain kind of X-ray energy that goes deeper into things. If the same energy moves into the seventh center, according to Patanjali, *samadhi* is attained -- you become enlightened.

But these are different calculations. Rather than talking about samadhi, I would rather encourage you to enter into the source of energy from where everything is going to happen. I don't like to talk about the flowers much, because that talk will remain simply conceptual. My approach is more pragmatic.

I want you to experience your sleeping energy. And the moment you reach there, it awakens. It sleeps only if you are not there. If your awareness reaches to the source, it wakes up, and in its waking is the buddhahood. In its waking you become for the first time part of existence: no ego, no self, a pure nothingness.

People are afraid of the word `nothingness'. In the second question that fear is clear.

The second question is:
THOUGH YOU HAVE INFUSED THE SUTRAS WITH LIFE AND HUMOR, FOR ME, ZEN REMAINS THE STARK BEAUTY OF THE DESERT, AND I LONG FOR SOMETHING ELSE.
WHY CAN'T I DROP THE IDEA THAT MY WAY IS NOT VIA EMPTINESS, BUT FULLNESS? I STILL CARRY THIS LONGING FOR SOME KIND OF UNION, A MELTING OUTWARDS RATHER THAN DISSOLVING INTO NOTHINGNESS INSIDE.

With whom are you going to melt outside? You don't know even who you are. And who has told you that Zen is a "stark beauty of the desert"? Zen is perhaps the most beautiful path, full of flowers, songs, joy and laughter.

But the idea of nothingness creates a certain fear of dissolving into a desert. It is just your mind that makes the difference between emptiness and fullness. In realizing either, you will be realizing the other too, because they are two aspects of one thing, of one phenomenon which can either be called nothingness, or

can be called fullness.

Zen has chosen rightly to call it nothingness, because fullness can give you misunderstandings. The moment you think of fullness you start imagining. The moment you think of melting into someone outside, immediately a God, a paradise, a heaven, and all kinds of imaginations arise. And those imaginations will prevent you from going anywhere.

I am not helping your imagination at all. I am trying to uproot your imagination in every possible way. I want to leave you without images, in utter silence, in nothingness, because that is the only way to attain fullness.

When the dewdrop disappears in the ocean, it is not that it becomes nothing. Yes, it becomes nothing but it also becomes the ocean. In its disappearing as a dewdrop, on the other side it is also becoming the whole ocean. So the fullness and nothingness are not two things, only two concepts of the mind, but in reality, only two ways of saying one thing. Emptiness, or nothingness, is better because it does not allow any imagination to arise.

Fullness is dangerous. If rightly used there is no problem. Fullness will also dissolve God, and paradise, and heaven and hell, and incarnation. But mind is capable of using the idea of fullness in a way that it cannot use the word `nothingness'. To prevent the mind from using the word `fullness' and preventing you from realizing the reality, from Gautam Buddha onwards the word `nothingness' has been chosen. But nothingness is not absence; nothingness is not dead. Nothingness is fullness, but so full that you cannot define it, and you cannot make a limit or a boundary to it.

Unbounded fullness and nothingness, in experience, mean exactly the same. But for the beginner, the word `fullness' is dangerous -- and everybody is a beginner.

Begin with something which is less capable of taking you astray from reality. Fullness can be used only by a master who knows that nothingness and fullness are synonymous. But for the beginner it is dangerous, because for him fullness means something *opposed to* nothingness. If `fullness' is synonymous with `nothingness', then there is no problem. Then the desert becomes the ocean, then there is only beauty and song and dance.

Nothingness gives the idea to the mind that everything will be lost. You will be lost, but the truth is, the moment everything is lost, including you, you have gained the whole universe -- all the stars within you, and the vast universe inside your heart. It is not losing anything, so don't be worried about *nothing*.

The questioner goes on:

> IS THIS JUST MY REFUSAL TO GROW UP? AM I FOOLING MYSELF? ARE WE ALL TO EMBRACE THE ZEN MANIFESTO NO MATTER WHAT `TYPE' WE FEEL WE ARE?

There is no question of type. All types are just superficial. At the innermost core there is only one existence. The Zen Manifesto is not for a particular type, it is for all -- for men and for women, and for black and white, and for Hindu and Mohammedan, and for Christian and Buddhist. It does not matter what kind of conditioning you have been brought up in, Zen is simply a technique of entering into your *veryness*. The entrance is so deep that nothing remains, and all is found.

Gurdjieff has written a book, ALL AND NOTHING. I would like to withdraw the word `and', because all is nothing; there is no question of *and*. Whatever type you are -- introvert, extrovert -- it does not matter, you are all part of the same existence. And when you relax into existence, all your differences disappear, only oneness remains. You can call that oneness whatever you like, but basically it is nothingness. You can give it any color, you can call it by any name, but don't start calling it by another name from the beginning, because that can take you astray. Somebody may think that he can call it God, then he will start worshipping a God which is man manufactured.

For the beginner, *nothing* is the most secure path to avoid the mind playing games. *Nothing* is beyond the reaches of the mind, so it cannot play games with it. But anything else you name it, mind is capable of playing games with it.

The whole effort of meditation is not to allow the mind to play games. It has been playing games for centuries. One has to come to the point of seeing all the games of the mind: all the gods, all the messiahs, all the prophets, all the religions, all the philosophies.

Existence is available to a silent being, not to the learned, not to the well informed, not to the scholar. It is available to the innocent, and meditation is a way of becoming innocent again. Getting back your childhood, being reborn, knowing nothing, a silence, a joy, a blissfulness arises which is indestructible,

which is eternal.

The third question:
THE OTHER NIGHT I HEARD YOU SAY THERE IS NO REINCARNATION, NO SOUL, NO SPIRIT AFTER DEATH, ONLY PURE CONSCIOUSNESS, PURE SILENCE.
IS IT THEN SO, THAT PART OF US, OF OUR OWN CONSCIOUSNESS, IS AWARE OF THAT ENDLESS SILENCE, OF BEING PART OF THE WHOLE?

All your questions arise out of your mind, and I am trying to take you beyond the mind. Beyond the mind there is no question, there is nobody to ask. But if you start thinking about meditation, that is not meditation. If you start thinking, "What happens when awareness witnesses the wholeness of existence?" -- if you start thinking, you are moving inside the mind in a circle, in a vicious circle, you may find some answer, but that answer is not the truth.
You have to go beyond thinking, beyond questioning.
Just be silent and you will know.
You are not, only the universe is.

You are just a ripple in the river, arisen in a certain moment and dissolved back again, but not for a single moment separate from the river. This whole existence is nothing but a vast ocean in which all kinds of ripples, tidal waves, arise and disappear, and the ocean remains.

That which remains is your authentic reality. That which comes and goes is just a dream, or just a phenomenal, illusory reality. For a moment the tidal wave can think, "I am separate from the ocean." But you know, however the wave may be tidal, it is not separate from the ocean. Even when it is thinking it is separate -- and it looks separate -- deep down it is part of the ocean.

I am taking you deep down into the ocean. In that ocean nobody is separate. Suddenly a tremendous joy arises that you are eternal, that you are oceanic, that you have always been and you will always be... but not those small personalities that you have taken again and again. This time you stop taking personalities and simply become the whole.

The *whole* feels more cozy than nothingness, but they are simply two ways of saying the same thing. The whole appears cozy, it seems you are becoming more than you were before. And *nothing* seems dangerous -- you are becoming even less than you were before. You were at least something, now you are becoming nothing. But becoming whole, you have to become nothing. Becoming part of this vast existence, you have to relax the separateness, the individuality.
The questioner goes on asking:

DOES THE DEWDROP STILL FEEL OR EXPERIENCE SOME ALIVENESS INSIDE, WHEN FIRST IT MELTS INTO THE OCEAN?

The dewdrop disappearing into the ocean feels for the first time a vast life. Only the boundaries that were making it a small dewdrop have disappeared. The dewdrop is still there, but it is no longer a dewdrop, it has become the ocean.

I have told you about Kabir, one of the most important mystics of the East....

When he became enlightened he wrote down a small statement: "The dewdrop has disappeared into the ocean -- BUND SAMANI SAMUND MEIN." But before dying, he called his son Kamal, and told him, "Please correct it. It was my first experience, now I know better. The dewdrop has not entered into the ocean; on the contrary, the ocean has entered into the dewdrop. So write it down that the ocean has entered into the dewdrop."

Both mean the same, but one is the experience of the beginner. The dewdrop disappearing into the ocean feels like you are going into a vast nothingness. But once you have reached into that vastness, when you are no more, suddenly that vastness is you. There will be no self, no sense of I, but a sense of totality, of wholeness.

It is difficult to bring it into language. That difficulty is shown in Kabir's changing the statement. In fact, no statement is right. Whether you say the dewdrop has entered into the ocean, or you say the ocean has entered into the dewdrop, you are still talking of two things: the dewdrop and the ocean.

If I had been present there, I would have said, "It is better to cancel both. Whatever has happened has

happened, nothing can be said about it. One thing is certain, there is no more separation. So what has entered into what does not matter. There have been two, now there are not two."

The sutra:

BELOVED OSHO,
GYOZAN SAID TO SEKISHITSU, "TELL ME WHAT TO BELIEVE IN AND WHAT TO RELY ON?"

SEKISHITSU GESTURED ACROSS THE SKY ABOVE, THREE TIMES WITH HIS HAND, AND SAID, "THERE IS NO SUCH THING in which you can believe, on which you can rely. THERE IS NO SUCH THING."

What does he mean by gesturing three times to the sky?

Existence is just a vast sky with no end and no beginning, no boundary. There is nothing to believe and nothing to rely on. One has just to disappear. All belief is man manufactured, and all reliance, relying on a God or relying on a Christ, is out of your own fear. But there is nothing to rely on, and there is no security.

Don't cling with anything. Everything that you cling to is your own imagination. Your gods are your imagination, and your philosophies are your imagination. Existence has no gods, and existence has no philosophies -- just a pure silence, but a silence which is musical, a silence which is a dance; a silence which blossoms into many flowers, and into many fragrances; a silence which manifests into immense varieties; a silence which is multidimensional. Just relax into it. Don't try to believe or trust, because all belief and trust is clinging.

SEKISHITSU GESTURED ACROSS THE SKY ABOVE, THREE TIMES WITH HIS HAND, AND SAID, "THERE IS NO SUCH THING... You just please drop the very idea of relying on anything, or believing in anything. Just relax. This whole existence is yours. Why do you want to cling to a special part? It is all the same -- the same sky, the same silence, the same purity, same innocence."

GYOZAN ASKED, "WHAT DO YOU SAY ABOUT READING SUTRAS?"

Man wants something. His mind is always finding some way to avoid the nothingness or the wholeness of existence.

Gyozan immediately asked, "If there is nothing to believe and nothing to rely upon, what do you say about reading sutras?"

SEKISHITSU REPLIED, "ALL THE SUTRAS ARE OUT OF THE QUESTION. DOING THINGS THAT ARE GIVEN BY OTHERS IS DUALISM OF MIND AND MATTER. AND IF YOU ARE IN THE DUALISM OF SUBJECT AND OBJECT, VARIOUS VIEWS ARISE. BUT THIS IS BLIND WISDOM, SO IT IS NOT YET THE TAO.
"IF OTHERS DON'T GIVE YOU ANYTHING, THERE IS NOT A SINGLE THING..."

Have you ever thought about it? -- that all that you know has been given to you by others. If you put that aside to sort out what is yours, you will find a pure emptiness is yours, everything else has been given to you by others. Then who are you? -- a pure emptiness hidden behind all those words and beliefs and religions which have been given to you.

"IF OTHERS DON'T GIVE YOU ANYTHING, THERE IS NOT A SINGLE THING. THAT'S WHY BODHIDHARMA SAID, `ORIGINALLY, THERE IS NOT A SINGLE THING.'"

Bodhidharma's statement is of tremendous value. There is not a single thing separate from the whole. All separation, all dualism, is the game of the mind. As the mind becomes silent, all that game disappears, all those players are no longer there.

What happens when you wake up in the morning to your dreams? In the dreams have you ever doubted that what you are seeing is not true? Nobody in a dream can doubt. Whatever appears in the dream, appears to be the right thing at the moment. Only in the morning when you wake up, suddenly do you realize that all

the night you have been dreaming of things which were not true, which were just mind creations, flowers in the sky -- Bodhidharma's statement, "ORIGINALLY, THERE IS NOT A SINGLE THING."
"YOU SEE, WHEN A BABY COMES OUT OF THE WOMB, DOES HE READ SUTRAS OR NOT? AT THAT TIME, THE BABY DOES NOT KNOW WHETHER SUCH A THING AS BUDDHA NATURE EXISTS OR NOT. AS HE GROWS UP AND LEARNS VARIOUS VIEWS, HE APPEARS TO THE WORLD AND SAYS, `I DO WELL AND I UNDERSTAND.' BUT HE DOESN'T KNOW IT IS RUBBISH AND DELUSION.
"OF THE SIXTEEN WAYS OR PHASES OF DOING, A BABY'S WAY IS THE BEST. THE TIME OF A BABY'S GURGLE IS COMPARED TO A SEEKER WHEN HE LEAVES THE MIND OF DIVIDING AND CHOOSING. THAT'S WHY A BABY IS PRAISED. BUT IF YOU TAKE THIS COMPARISON AND SAY, `THE BABY IS THE WAY,' PEOPLE OF THE PRESENT DAYS WILL UNDERSTAND IT WRONGLY."

And that is true even today.

When I am saying to you, "Be nothing," I am saying in other words, "Be just a newborn baby, a pure consciousness, undivided into knowing and not knowing. The baby's consciousness is pure. It knows nothing, it does not even know that it is."

You must have heard small babies talk about themselves as separate persons. They may say, "*The baby* is hungry. *The baby* is thirsty." The "I" takes a little time to grow. It takes at least three to four years for society to create an ego so the baby starts saying "I" -- instead of saying, "The baby" is hungry, "I" am hungry. And the moment the baby says, "I am hungry," he is no longer a baby. He has entered into the world, he has graduated, in a way.

But according to Zen, once again you have to become just like the baby. This second childhood is the greatest revolution possible.

Jesus is right when he says, "Unless you are born again, you will not understand the truth." He had been traveling for seventeen years in the East, and he had gathered much. And that was really the problem why Jews could not accept him. He was talking a language that was not theirs. He was making interpretations of the old Jewish tradition in a way that had never been heard and that he had brought from the East.

And at that time the whole of the East was full of the vibrations of Gautam Buddha. Just five hundred years had passed since Gautam Buddha was alive, yet his vibrations were in the atmosphere. And there are possibilities that Jesus did not only visit India and Tibet. There is a place in Japan which also proclaims that he visited there. In the Bible these seventeen years are completely missing. They don't listen to any other argument, because that would be disturbing to whatever they have managed up to now as their Holy Bible.

Jesus was much influenced by Buddha's teachings. This teaching, "Unless you are born again," has the flavor of Gautam Buddha who was continuously teaching that you have to drop everything that has been told to you, you have to forget everything that has been programmed in you. Gautam Buddha brings to the world the first deprogramming philosophy. And when you are deprogrammed completely, who are you? -- just a pure nothingness, just a silence. All words were borrowed, all sutras were given to you, all religions were forced on your mind. You are not a Christian, and you are not a Hindu, and you are not a Mohammedan. You were born just as pure consciousness.

You have to attain that pure consciousness again. This is rebirth. And this rebirth brings the buddha, the pure consciousness, the consciousness which knows no boundaries; hence, it cannot call itself "I." A consciousness which has become one with the whole has nothing to say.

Buddha, when he became enlightened, for seven days remained silent, wondering whether to say it or not. "Because in every possible way," he thought, "it will be misunderstood. It is better to be silent." But a compassionate heart could not be at ease in silence, seeing that "Everybody needs this exploration, this excursion into himself. I know the way, if I remain silent it will be criminal. But if I say anything, then too, I will not be absolutely right in saying it, because that which is beyond the word cannot be brought into the word."

So after seven days, compassion took over, and finally he tried. For forty-two years he went on saying to people, and always making it clear -- "What I am saying, don't take it literally. I want you to experience it. Only then will you understand the meaning of it -- not by hearing me, but by experiencing it. Only by tasting it, will you know the sweetness of it."

Boncho wrote:

RIVER.
ONE LONG LINE
THROUGH SNOWY FIELDS.

Life is just a river, a long river -- a long line through snowy fields. And then what happens? Each river, small or big, dissolves into the ocean, finds its way without any guide, without any sutras, without any masters. It may go astray, zigzag, but finally it reaches to the ocean. And that reaching to the ocean is *becoming* the ocean. That is the rebirth. That's what we mean by meditation. That's what we mean by the Zen Manifesto.

Every river is destined to disappear one day into the ocean. Go dancingly, go joyfully. There is no need to be worried, there is no need to be hurried. The ocean is waiting -- you can take your time, but take your time with joy, not with tensions and anxieties. Rejoice and dance and sing and love, and finally you are going to disappear into the ocean. The ocean is always waiting for you.

Even though you are far away from the ocean you are part of it, always reaching, always coming closer to the ocean. Everybody is going to become a buddha today or tomorrow -- and there are only seven days in a week, so you can choose...!

Maneesha's question:
BELOVED OSHO,
WILHELM REICH SAYS, IN HIS BOOK, `LISTEN, LITTLE MAN,' THAT HE FOUND THAT MAN REACHES OUT WITH HIS LIFE ENERGY WHEN HE FEELS WELL AND LOVING; THAT HE RETRACTS THAT ENERGY WHEN HE IS AFRAID. REICH SAYS THAT HE FOUND THAT THIS LIFE ENERGY -- WHICH HE TERMED "ORGONE" -- IS "FOUND IN THE ATMOSPHERE," OUTSIDE THE BODY. HE SAYS HE SUCCEEDED IN SEEING IT AND DEVISED APPARATUS WHICH MAGNIFIED IT.
IS WHAT HE OBSERVED SO?

Maneesha, Wilhelm Reich was one of the unique intelligences born in this century. What he has found has been known to the East as *aura*.

You must have seen around the statues of Buddha or Mahavira or Krishna -- a round aura around the head. That round aura is a reality. What Wilhelm Reich said was authentically true, but the people to whom he said it were not the right people to understand it. They thought he was mad because he described life as an energy surrounding the body. It is exactly true.

Life is an energy that surrounds your body. Not only your body, but flowers, trees... everything has its own aura. And that aura, that energy surrounding you shrinks and expands, in different situations.

Any situation where your energy shrinks, should be thought bad, sick. And every situation where your energy expands, should be respected and loved. In love your energy reaches out, you become more alive. And when you are in fear, your energy shrinks, you become less alive.

Now, poor Wilhelm Reich was thought by Americans to be mad, because he was not only magnifying that energy -- he had found a few exercises in which that energy magnifies -- he was even catching that energy in boxes, big boxes in which a man could enter. And if the man was sick he would come out whole and healthy. Naturally such a man should be thought mad. He was selling those boxes, empty boxes -- but they were not empty. He had found ways to collect the energy which is available in the atmosphere. Around a tree you can find that energy showering, but with your bare eyes you cannot see it.

After he was declared mad and imprisoned, another man in the Soviet Union even managed to photograph it. And now it has become a recognized psychology in the Soviet Union, that life has an aura. And the man, Kirlian, has developed a certain sensitive plate to photograph it.

He would photograph the hand, and the hand would come with an aura around it. In a very strange way his photographs even showed if a man would be sick within six months: "Right now he does not show any pattern of sickness, but his aura is shrinking at a certain point..." And if at a certain point the aura is shrinking, maybe the person will become deaf, or blind if the aura around the eyes is shrinking. And all his photographs proved to be right. When he said, "This man is in danger of losing his eyesight," there was no visible sign, there was no reason to believe it, but within six months that man became blind.

Now in Soviet psychology, Kirlian photography is recognized by the government. It is spreading into other countries also.

A man can be cured before he becomes sick. Kirlian photography is very predictive. It shows, at least six months ahead, what is going to happen.

In the East, it has been known for centuries that before your death -- six months before -- you stop being able to see the tip of your nose. Because your eyes start turning upwards, they cannot see the tip of your own nose. The moment you recognize you cannot see the tip of your nose means that within six months your energy will shrink, go back to its source. And the aura, without any photographic technology, has been recognized by yoga for five thousand years. But now, it can be accepted on scientific grounds.

Wilhelm Reich was a unique genius. He could manage to see and feel what is not ordinarily possible.

But if you are very meditative, you will start seeing the auras of people, even your own aura. You will see your own hand with the light rays around it, radiating. And when you are healthy you will feel your aura expanding. When you are sick you will feel your aura shrinking -- something is shrinking within you.

When you are by the side of a sick person, you will have a strange feeling that he somehow makes you feel sick, because the sick person exploits the auras of the other without his knowing. He needs more life, so whoever has life and comes around him -- he takes his life.

And you know by experience, without understanding, that there are people you want to avoid, because meeting them you feel sick, meeting them you feel that something has been taken away from you. And there are people you want to meet, because meeting them you feel an expanding, you feel more alive.

Wilhelm Reich was right, but unfortunately the masses never accept their own geniuses; on the contrary, they condemn them. Because if Wilhelm Reich is right, then everybody else is almost blind. And in anger he wrote the book, LISTEN, LITTLE MAN. But that book is beautiful, and his anger can be forgiven because he was mistreated by "the little man," by the masses. He was first thought to be mad, then forced into a madhouse, and he died in a madhouse.

In the East, he would have become a Gautam Buddha. He had the quality, the insight. But a wrong society, a society of very little men, of very small people... small-minded, who cannot conceive the vast, who cannot conceive the mysterious.

The whole atmosphere is full of life. And if you understand your own sources of life, you will be suddenly aware that birds are alive, trees are alive, grasses are alive -- everywhere there is life! And you can dance with this life, you can start having a dialogue with the atmosphere. Of course, people will think you are mad, because people are still the same. The same people crucified Jesus, the same people forced Wilhelm Reich into a madhouse, the same people poisoned Socrates... but those little people are in the majority.

Wilhelm Reich's anger is right, but still I would say, rather than anger, the little man needs compassion. He was angry because they misbehaved with him, they destroyed his whole life. Rather than understanding him -- he would have opened a new door to experiencing, to loving, to living -- they destroyed the man completely. Obviously, he became angry.

In the East, the same little men are there, but the Eastern genius has never been angry with them. Rather than being angry, it has shown compassion, it has felt compassion for their blindness, and it has tried in every way to bring light to them, a little understanding to their hearts.

It is time for Sardar Gurudayal Singh....

The Reverend Rump is very excited one afternoon when a new organ is delivered to his church. A large crowd of people gathers outside the church to watch as the organ is slowly lifted out of the delivery truck.

Suddenly, one of the delivery men lets go of a rope and the organ starts to fall on top of the Reverend Rump, who is standing beneath it. But at the last moment, Hamish MacTavish pushes the vicar aside and stops the organ before it smashes on the ground.

"Bless you, my son," gasps Reverend Rump, picking himself up. "You saved me! When you come to church next Sunday, you can come and play on this new church organ!"

"Ah!" sighs Hamish. "There is no need for me to go to church, Vicar."

"Really, my son?" asks Rump. "Why not?"

"You see, Vicar," replies Hamish, "I have a church of my own at home."

"Really?" asks the vicar. "What do you mean?"

"Well," explains Hamish. "It is like this. My whole family lives in one room, so we have a three-level bed. The kids are on the top level, singing all day like little angels. Then, on the middle level, there is my mother-in-law. She is preaching day and night, dealing out the Ten Commandments and the wrath of God.

Then, on the bottom level, there is me and my wife -- playing on *my* organ!"

Swimming casually in the warm sea waters off the coast of Africa, are four huge sharks -- Jaws, Toothy, Munch, and Little Belch. The conversation naturally turns to their favorite joy -- eating.

"The best food in the world is found just near Australia," says Jaws, the biggest shark. "The menu is full of young, sporting people with tender muscles and skin well toasted by the sun."

"Ah, that is okay," replies Toothy, the big white shark, "but an even better delicacy can be found off the Canary Islands. The beaches are packed with fat, oily German tourists. Just like butter melting on your tongue!"

"Not bad," interrupts Munch, the oldest shark. "In my long years of gobbling, I find the summer waters off Miami Beach to be the ultimate in dining pleasure. The place is filled with politicians with their giant livers soaked in rum or wine -- and no backbones!"

Then, old Munch turns to the youngster of the group, Little Belch. He hears a strange sound coming from Belch's stomach, and asks, "Hey, kid! What is that noise coming out of your belly? Where have you been eating?"

"Ah!" groans Belch, "I have got indigestion. I went for lunch yesterday off the beach at Goa -- and the strange people I ate there will not stop singing and dancing!"

Mrs. Nora Bone gets a midnight telephone call from her son, Billy, who just got married that afternoon and is staying at the Swelling Sausage Honeymoon Hotel.

"Mom," sobs Billy, tearfully down the phone, "we are having some problems in the bedroom!"

"What kind of problems, Billy?" asks Nora Bone, anxiously.

"Well, Mom," moans Billy, "Nellie is lying there on the bed, naked and breathing hard.... And, well... Gee, Mom -- I don't know what to do!"

"It is quite simple, Billy," snaps Nora Bone, in her best motherly voice, "you just take down your pants and put the hardest part of your body in the place where Nellie, your wife, you know... where she wee-wees!"

"Ah, I get it!" cries Billy. "Gee, thanks, Mom!" -- and he puts down the phone.

Mrs. Nora Bone sighs deeply, shakes her head and goes back to bed. But fifteen minutes later, the phone rings again. This time it is Nellie Bone, her new daughter-in-law.

"What is the matter now?" snaps Mrs. Nora Bone.

"It is your son, Billy!" cries Nellie. "He has got his head stuck down the toilet!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...

Close your eyes... and feel your bodies to be completely frozen.

This is the right moment to enter in.

Gather all your energies, your total consciousness, and rush towards the center of your being, just two inches below the navel inside you -- the hara center -- with an urgency as if this is the last moment of your life.

Faster and faster...

Deeper and deeper...

As you are coming close to the center of your being, a great silence descends over you, and a peace that you have never known, and a light fills your whole interior.

From the very center you can do one thing which is not possible otherwise -- witnessing.

Witness that you are not the body.

Witness that you are not the mind.

Witness that you are only a witnessing consciousness, a pure consciousness, eternal, immortal.
This is your being and everybody's being.

To deepen this witnessing,
Nivedano...

(Drumbeat)

Relax... but remember the source of hara -- the very source of your life -- and flowers will start showering on you.

You are melting into a consciousness which is vaster than you. Gautama the Buddha Auditorium has become an ocean of consciousness. Ten thousand buddhas are no longer ten thousand, but a single, a non-dual, pure consciousness without any ripples in it.

This is your buddha nature. Out of this buddha nature arises all ecstasy, all blessings, all blissfulness.

This is only an experiment -- it has to become your very life. You have to be a buddha around the clock, alert, aware, compassionate, loving, rejoicing in life, expanding life, making it a dance.
Zen is not a renunciation, it is a rejoicing.
It is the manifesto of dance and celebration.

Collect all these experiences which are happening inside you, you have to bring them to your everyday life. And ask the flame, which is symbolized by the face of Gautam Buddha, to come behind you. The face of Gautam Buddha is everybody's original face. It will come behind you. It has been waiting for you to request it.

First, it will come following you. Soon you will find you are following it. And at the third stage, the final stage, you will disappear, only the buddha remains.

The buddha is your nothingness, and it is your fullness. It is your wholeness. You can call it any name, but remember it is universal. It has nothing to do with you and me.

Nivedano...

(Drumbeat)

Come back... but come back as buddhas -- silent, peacefully, with a grace, and a beauty.

Just for a few moments, remember where you have been, the space that you entered, the center than you touched, the flame that you have seen.

Slowly slowly, meditation becomes your very life, your very heartbeat. That day is the most blessed day when you don't have to meditate -- you are meditation. Your very being, whatever you are doing or not doing, is silent, peaceful, loving, alert and aware of its eternity.
This experience is the only sacred experience. This experience brings back again your childhood, a pure silent consciousness, rejoicing in everything that it does. The whole universe becomes a celebration and life is no longer a misery. Every moment existence is available for you to rejoice, sing, dance, love, and expand your life energies.
Mind only thinks, meditation lives.
Mind is a very small thing.
Meditation is as vast as the whole universe.
I teach you the vastness, I teach you universality, I teach you eternity.

You are not what you appear in the mirror, you are much more. You are vast, as vast as the whole universe.
This declaration is the Zen Manifesto.

Okay, Maneesha?
Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #8
Chapter title: Inscape -- the ultimate annihilation

7 April 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
A MONK ASKED DAITEN, A DISCIPLE OF SEKITO, "HOW IS IT WHEN ONE MEETS THE PERSON-IN-THERE?"
DAITEN REPLIED, "THE PERSON IS NOT IN THERE ANYMORE."
THE MONK ASKED, "WHAT IS `IN THERE'?"
DAITEN SAID, "DON'T ASK THAT QUESTION."
THE MONK THEN ASKED, "IN THE OCEAN OF MISERY, THE WAVES ARE DEEP. WITH WHAT CAN WE MAKE A BOAT?"
DAITEN REPLIED, "MAKE A BOAT WITH WOOD."
THE MONK SAID, "IF WE DO, CAN WE GO ACROSS THE OCEAN?"
DAITEN REPLIED, "THE BLIND ARE STILL BLIND; THE DUMB ARE STILL DUMB."
ON ANOTHER OCCASION A MONK FROM KOREA CAME TO SEE DAITEN. WHEN THE MONK UNROLLED THE SITTING MAT TO MAKE A BOW, DAITEN SAID, "BEFORE YOU LEAVE YOUR COUNTRY, GET THE SINGLE PHRASE!"
THE MONK HAD NO ANSWER.
DAITEN THEN CAME FORWARD AND SAID, "IF YOU ASK ABOUT THE SINGLE PHRASE HERE, I WILL ANSWER WITH TWO PHRASES."

Friends,
First, the questions from the sannyasins.

The first question:
APPARENTLY SEX WAS USED BY SOME ZEN MASTERS -- FOR EXAMPLE, IKKYU -- AS A WAY TO TRANSFORM ENERGY. HOWEVER, IN NO TRANSLATION TO DATE DOES EVIDENCE OF THIS APPEAR. IT SEEMS DISCIPLES EXCLUDED FROM THEIR RECORDS ABOUT THEIR MASTER ANY MENTION OF SEX, FOR FEAR THAT THEIR MASTER WOULD BE MISUNDERSTOOD.
WOULD YOU LIKE TO COMMENT?

It is a long story....

Zen has moved from one country to another country, from one climate to another climate. It was born in India.

Hinduism, as such, in its early stages, was very natural, very existential. It had no taboos about sex, its seers and saints had wives. Celibacy was not an imposition, it came on its own accord through the natural experience of sex. Hinduism in its early stages was a very natural, very existential approach -- almost like Zen.

But then there was another tradition which is represented by Jainism. It is a very puzzling question, and

historians are almost silent, because nobody wants to stir any controversy. It is left to me to create all kinds of controversies.

Jainism is not a part of Hinduism; it is far more ancient than Hinduism. In the excavations at Mohenjo Daro and Harappa -- both places now are in Pakistan -- great cities have been found in ruins, and there is a possibility that those cities had naked statues like Mahavira. And the symbol of the swastika, which is the symbol of Jainism, is also found in those excavations. It is a possibility that those cities existed long before Hinduism entered this country. Hinduism is not a native philosophy to this country.

The people who lived in Harappa and Mohenjo Daro -- it is unclear how they were destroyed. But either through natural catastrophe or by invasion, something happened that those two cities were destroyed seven times. On seven layers excavations have revealed new older cities, and with an absolute indication that they were not primitive, not tribal. They were as advanced as a modern city.

Their roads were sixty feet wide, as wide as in any modern city. That indicates those people must have invented vehicles, otherwise there was no need for such big roads. And they had a very strange method of piping water into houses. They had great reservoirs built on a height so the water could flow, without any mechanism, towards the city. They had swimming pools, and strangely enough, they had attached bathrooms, which shows a very high culture.

Jainism has never indicated that it belongs to Hinduism. Its whole approach is different. Most probably Jainism comes from Harappa and Mohenjo Daro culture, which was destroyed either by natural catastrophe or by invaders from Mongolia.

All the Aryans -- and Hindus are the main source of the Aryans -- the Europeans, the Slavs, and the English people, all come from Mongolia. Their origin is the same place in the center of Mongolia. They had to leave that place because of overpopulation. They spread in all directions, and one branch came down to India. It seems the branch that came down to India invaded the natives, completely erased the natives. Perhaps a small section remained which became almost synonymous with it.

Jainism has nothing in common with Hinduism. Its language is different, its conception about the world is different, it has no God. It does not have any yoga system, it does not have any Tantra. It is absolutely against sex, it is repressive of sex. But this repressive tradition of Jainism influenced the whole of India.

Of course, their saints looked far more deeply holy than the Hindu saints who were married, who had children. And not only children, but they were allowed to have concubines. These saints were just householders and lived in the forests, they had all the possessions that anybody can have. In fact, they had more possessions than ordinary people, because thousands of disciples brought presents to them. Each seer had become almost a university in himself. Around him thrived hundreds of teachers, disciples, visitors. But compared to the Jaina saint, these Hindu saints looked very ordinary.

Because of this comparison, Hinduism also became contaminated with the idea of repression of sex. Otherwise, you can see beautiful statues of men and women in deep embrace, in different postures even in the temples in Khajuraho, in Konarak, in Puri. Such beautiful sculpture you cannot find anywhere else. These temples were Hindu. Of course, sex was accepted by the Hindus -- not only accepted, but a system of transforming the sexual energy, Tantra, was developed by the Hindu saints.

Jainism has remained a very small current, but very influential. It is one of the very important things to understand: the more miserable your saint, the holier he seems. If the saint is happy, joyous, loves life, and enjoys everything that existence allows him, you cannot think of him as very holy. To be holy, one has to be miserable.

In short, pleasure in any direction is condemned. Jaina saints looked more saintly, more holy, and Hindus felt that they had to change -- and by and by, they did change, but not consciously. They started respecting the repressed person. Tantra became taboo, and Hindus became completely disoriented from their own sources. It happened again when Christianity came, and Hindus became even more repressed.

Gautam Buddha is the original source of Zen. He was born into a Hindu family, but he lived a very different life than is possible for ordinary people. From his very childhood he was allowed everything that he wanted; he was kept surrounded by beautiful girls; he was married. His whole life up to the age of twenty-nine years was wrapped in pleasure, in dancing, in music, in women, in wine, because the astrologers had predicted that this boy either would become a great saint or would become a great conqueror of the world.

And of course, his father was concerned and worried -- he did not want him to become a saint. He was his only son, and he wanted him to become a world conqueror. He asked the astrologers how to prevent him from becoming a saint. Those idiots advised that he should be surrounded with pleasure: "Don't let him

know that there is misery. Don't let him know that there is sickness, old age, death. Don't let him know at all about these things. Just let him be drowned in music, in dancing, surrounded by beautiful girls. Make three palaces in different places for different seasons: a cooler place when it is summer, and a warmer place when it is winter..."

And the father followed all the instructions of all those so-called wise men; in fact, their advice made him a saint. Twenty-nine years of continuous luxury -- he became fed up. And suddenly, when he saw one sick man, it was a shock, because for twenty-nine years he had been kept unaware of sickness, old age, or death. And when he saw these things... how long can you prevent?

Even twenty-nine years must have been very difficult for the father to manage him not to see a flower dying, or a pale leaf falling from the tree. In the night, the garden had to be cleaned of all dead flowers, dead leaves. Gautam Buddha should not know that there was something like an ending.

But this created exactly the situation in which he became first, exhausted, bored... so many beautiful women. By the age of twenty-nine years, he became as old as a man cannot experience in three hundred years. In twenty-nine years he saw everything of luxury, of sex, of licentiousness. And when he suddenly came to know old age, and saw the body of a dead man being carried, he was shocked. He would not have been shocked if from the very beginning he had known that people become old -- it is natural. These twenty-nine years of protection proved dangerous.

When he saw the dead man, he inquired of his charioteer, "What has happened to this man?"

The charioteer said, "I am not allowed... in fact, the whole city has been told that you are passing by this road, so no old man, no sick man, no dead man, should be allowed on this path. How he has entered... but I cannot be untruthful, he is dead."

And the second question immediately was, "Is the same going to happen to me?"

And the charioteer said, "I don't want to say it, but the truth is, it happens to all. Nobody is an exception."

And just then he saw a sannyasin in orange robes. He asked, "What kind of man is this, and what kind of uniform...?"

The charioteer said to him, "This man is in search of the eternal. He has become aware that this life is momentary, made of the same stuff as dreams are made of. Hence he has started a search to see whether there is something inside him which will survive even death, or if there is nothing. He is an inquirer."

Gautam Buddha was going to inaugurate the annual festival of youth. He told the charioteer, "Take me back home. I am no longer interested in the festival. I have been cheated. For twenty-nine years I have not been allowed to know the truth."

That very night he escaped from the house. And because he was bored and fed up, those who followed him after his enlightenment obviously thought that sex was dangerous because it keeps you attached to the world. Naturally those who followed Gautam Buddha became escapists.

For Buddha it was right, it was not an escape; it was simply getting out of the prison. But for others, it was not getting out of the prison. They had not even lived in the prison, they did not know the prison, they had not explored the prison. It had not come to their consciousness that it was a bondage. They simply followed Gautam Buddha. For them, sex became repressive, pleasure became contaminated.

But fortunately, Bodhidharma took Gautam Buddha's message to China. That was a different climate. Tao was the climate in China, and Tao is very life affirmative. So in China, a new development happened: the meeting of Bodhidharma and Tao, a totally new concept.

Zen is not just Buddhism; in fact, the orthodox Buddhists don't accept Zen even as Buddhism, and they are right. Zen is a crossbreed between Gautam Buddha's insight and Lao Tzu's realization, the meeting of Buddha's approach, his meditation, and Tao's naturalness.

In Tao, sex is not a taboo; Tao has its own Tantra. The energy of sex has not to be destroyed or repressed, it is not your enemy. It can be transformed, it can become a great help in the search of your ultimateness. So in Zen, the idea of celibacy was dropped. There was no insistence on it, it was your choice, because the question is meditation. If you can meditate and live your life in a natural way, it is acceptable to Tao.

And then another transformation happened: Zen reached from China to Japan, where Shinto, the native religion, was very natural. There it became absolutely affirmative, hence it is not even talked about. There is no need, it is not a question.

You are asking, "Apparently sex was used by some Zen masters -- for example, Ikkyu -- as a way to

transform energy. However, in no translation to date does evidence of this appear."

That does not mean that sex was a taboo. It was so natural that there was no need to discuss it. You don't discuss urination. That does not mean you have stopped urinating. You start discussing things only when you start going against nature. If you are natural, there is nothing to discuss.

Life is to live, not to discuss.

Live as deeply and intensely as possible.

Ikkyu is certainly known to have used Tantra as a way of transformation. The sexual energy is nothing but your very life energy, it is only the name. You can call it sex energy, but by your labeling it `sex', it does not become different, it is life energy. And it is better to call it life energy, because that is a wider term, more inclusive, more comprehensive.

When you are going deeper into your center, that experience can be explained in many ways. It can be explained the way Hindus have explained it: it is realization of the ultimate, *brahmabodh*. But Brahma is not a person. The word is dangerous; it gives an idea as if we are talking about a person. Brahma is simply the whole energy of the existence.

Jainas will call it self-realization, *atmabodh*, but their self is not synonymous with the ego. It is synonymous with Brahma. You are no more -- in your self-realization you are no more.

Buddha and Mahavira were contemporaries, and Buddha insisted again and again, that if you are no more, then why do you call it self-realization? That gives a very distorted description. Call it no-self realization. But Mahavira has his own reasons not to call it no-self realization -- people are afraid of no-self realization; if you are going to be nothing, then it is better to remain something. And Mahavira knew that it does not matter whether you call it self-realization or not, you are going to disappear. But keep a positive word which is more attractive.

I can see Mahavira's compassion in it, but I also can see Buddha's truthfulness. He says, "If it is really no-self realization, then call it what it is. Don't deceive people."

Tantra will call it *samadhi*.

The names are different, but it is exactly life, pure life without any contamination. Once you reach to your center you can think in different categories. You can use the yoga method, then you can say this is the very center of your being: *sambodhi*. You can use the Tantra method, then you can say this is the center of your sex energy. And sex energy in Tantra is equivalent to life energy. These words have unnecessarily kept people discussing and discussing.

The reality is one. It is better to experience it.

Zen masters don't talk about it for the simple reason Zen is a very natural phenomenon. It is not anti-life, it is not escapist. But most of the Zen masters have left their household life. Tired, seeing no point in the marketplace, they moved to the mountains. It was not against the marketplace, it was simply that the mountains were more silent, more peaceful. They allowed you to be yourself without any interference.

Sex is not mentioned in the records, for the simple reason that there is no reason to record it, it is accepted. If one has lived it, and there comes a time when you have outgrown it, then there is no point to go on and on, tired and disgusted. While it is beautiful, enjoy, and when it becomes a tiring, disgusting phenomenon, then just leave it for others. But there is no reason to condemn it.

A natural person simply passes beyond stages without condemnation. He has lived life, he has known life, now he wants to know something more. He wants to know something of the eternal. He has reproduced children, now he wants to know who he is in his innermost core. He has lived the world of the outside, he has been a Zorba. Now a moment comes of turning in. The outside reality has been explored without any inhibition, then you will naturally one day turn inwards.

It is the inhibition, the repressive mentality, that goes on forcing you to think of sex, because you have never lived it. Your Christianity, your Jainism, did not allow it, or allowed it and then created guilt in you that you were doing something which should not be done. Then you are living halfheartedly. And when a thing is lived halfheartedly you never transcend, you never go beyond it.

Dance to the moment when you stop automatically.

Live everything in life so you can transcend joyfully without any guilt. That is difficult for people who have been programmed with taboos: sex should not even be mentioned; death should not be mentioned either.

Sex and death are the two points: one is the beginning, the other is the end. People are kept unaware of both. About sex, it is dirty; about death, it is dangerous and gloomy... don't talk about it. It is always somebody else who dies, don't be worried. But in reality, you are born out of sex, and you are going to die.

That which is born out of sex is going to disappear in death. Sex and death are the two points of the same energy. That which appears in sex, disappears in death. And both have to be understood, because both are the most important points in your life, and both have to be accepted and lived.

But religions like Christianity and Jainism are very repressive. Their very repression makes people guilty, sinners. They cannot live their life with totality, intensity, and they cannot meditate, because meditation's first condition is to be total, to be total in everything. Then everything becomes meditation. Even making love, if you are total, then it becomes a meditation.

My own understanding about meditation is that in the beginning it must have happened to someone while making love, because that seems to be the only thing in which you can come to such a totality that time stops, mind stops, and everything becomes absolutely silent.

But that silence can be created by meditation also. The secret is known through sex, that if there is no time and no mind, you have entered into the ultimate. Through sex you enter for a single moment, and you fall back into the temporary. Through meditation you can remain in the ultimate, twenty-four hours around the clock, in an orgasmic joy. Your every moment becomes a dance.

Knowing that you are not, there is nothing to fear.

Knowing that you are the whole, there is nothing to lose.

Sex is not talked about by Zen masters, simply because it is taken for granted.

One of our sannyasins has been working with John Stevens, author of ONE ROBE, ONE BOWL. He claims to have found ancient manuscripts never before published, in which Zen masters speak of sex as a tool for transformation. He has compiled a book of this material, which he is calling LUST FOR ZEN. He anticipates that he is going to "upset Buddhists everywhere" by publishing this material.

Do it quickly, because without upsetting, it is very difficult to bring people to come to a settling. First upset, only then can they settle down in a *zazen*.

But there is nothing upsetting to the real Zen masters; only Buddhists may be upset. The Buddhists of India will be upset, because they have borrowed the sex-repressive idea from Jainism, from Hinduism, and from Buddha's own experience.

But you cannot afford Buddha's experience, because he was first a Zorba. Even Zorba was not such a Zorba as Buddha. His father found as many beautiful girls as possible from his whole kingdom... and he became tired.

One night after much drinking and dancing, everybody had fallen asleep. He looked around -- those beautiful faces... Foam was falling from their mouths, their makeup was upset, their hairdo was not in the right place... and it was disgusting. But that kind of experience is not available to everybody. It should be available to everybody, then at the age of thirty everybody is going to escape from the world. But this escape will not be out of fear.

This escape needs a new name. It is *inscape*. One has lived outside, now one wants to live inside. One is bored of repetition, but because of the guilty, life-negative religions predominating over humanity, nobody ever comes to meditation through his love life. Nobody comes to an orgasmic experience where time stops, where mind stops, where suddenly a new sky opens its doors.

Tantra has used the method in India. And in China, Tao has used its own different technique of Tantra to bring people through sexual experience to a meditative state. But it is not a necessity that you should come to a meditative state through sexual experience. You can come by the direct route, by the immediate... this very moment, through meditation.

Sex is a long way. Nothing is wrong if somebody chooses the long way; if he enjoys the journey, there is no harm. But if somebody wants a shortcut, then meditation is available as a shortcut. It is really reaching to the same experience, but by a shortcut.

And as far as my sannyasins are concerned, there is no question of renouncing anything unless something renounces you. Many things will renounce you. By and by, you will start seeing -- "Why go on playing these games...?" Sooner or later you will be sitting silently, doing nothing, rejoicing in the ultimate annihilation, disappearing into the ocean, losing all your boundaries.

The second question:

LAST NIGHT YOU SAID THAT THE ABSOLUTE CANNOT BE DEFINED BY ANY SYSTEM. HOWEVER, IN THE RELATIVE DOMAIN OF LIFE ON EARTH, ARE NOT SEEDS AND SEASONS PART OF A

The moment you say, "relative," in the relative everything can be defined, but it will remain a relative definition.

I was talking about the absolute, where all definitions disappear, where you face a chaos -- no way to put it in order.

But in the relative world... That's why Albert Einstein introduced the word `relativity' into science. The theory of relativity is a great understanding that science deals with the relative, and the relative can be defined. You can say, "This is night," and you can say, "This is day," but in the ultimate, the night disappears into the day, the day disappears into the night. In the ultimate, birth and death are one, they both arise from the same source. It is a wave arising in the ocean; you call it birth, and then the wave disappears into the ocean and you call it death.

In the relative, you can call it the birth of something and the death of something, but in the absolute, nothing is ever born, and nothing ever dies, everything simply is. This isness is so vast that it contains all contradictions.

Only one man of this century, Walt Whitman, a great poet, came to this realization through his poetry. Again and again people said to him, "You are contradictory. In one poem you said this, in another poem you said that."

Finally he said, "I am vast enough to contain contradictions." A beautiful Zen statement -- "vast enough to contain contradictions." Every poet, and every musician, and every lover, and every creator, knows that in existence contradictions meet.

In existence you cannot make clear-cut divisions, everything melts into each other. It is oneness expressing in millions of ways: as a man, as a rose, as a fish... it is the same life. And this is the mystery of life -- that it can become a rose, and it can become a fish, and it can become a man, and it can become a buddha.

This possibility of eternal manifestations, of infinite manifestations, makes life a joy, a song, a life worth living. If everything is explained, life will become very finite, very small, not worth living. It is the mysteriousness -- you may be aware of it or not, but if you are aware, you can rejoice in it more clearly. It is the mysteriousness of life, it is its unknowability, its unpredictability, that makes it so juicy. If everything becomes predictable, mathematical, logical, life will lose all its glory and splendor.

Talking about contradictions, I would like you to know that you rejoice only in things which are beyond your comprehension. Once you understand them, you are finished with them. You cannot finish with love, because you can never understand what it is; it remains a mystery. The moment you know the formula of love -- that it is just like H2O, you are finished with it. The moment you know the exact definition of meditation, you are finished with it.

The indefinable attracts. Life remains a mystery in spite of all the philosophers, all the theologians, all the scientists doing their best to destroy the mystery. It remains mysterious, and nobody is going to destroy its mystery, because no system can contain it. It is so vast that our systems are very small in comparison. Our systems are bound to be as big as our minds are, and our minds are not very big.

Small computers can do the work that your mind does, with more clarity, with more definitiveness, with more reliability. A single computer can do the work of thousands of people, and you can keep the computer in your pocket. You can keep thousands of minds in your pocket. A single computer can contain the whole of the ENCYCLOPAEDIA BRITANNICA.

In my village, there was a great idiot....

His greatness was such that I have never come across any idiot of his quality. He only read dictionaries, and he became so acquainted with dictionaries, that he knew nothing else except the dictionary. He could not make a single sentence, but he could repeat the whole dictionary.

He used to write letters to the president, to the prime minister, to the governor... and he would show me his letters -- ten pages, twenty pages of dictionary... just words. You could not make any sense of what he was writing, because not a single sentence was there.

And he would say, "What is the matter? I go on writing to these people -- nobody answers me."

I said, "Nobody can understand your letters, they are so mysterious. You do one thing." He brought a letter -- twenty pages he had written to Pandit Jawaharlal Nehru. I said, "You write a small summary, because the prime minister may not have the time for twenty pages. So give a small summary -- half a page of just the essential points."

After seven days, he said, "That is not possible. I cannot make the summary, because I don't know myself what I have written. I only write dictionaries. How to summarize it? What to leave, and what...?"

Then I said, "You send the whole letter, but be aware that nobody is going to answer you."

The governor had come to the village one time, and I told this pundit -- he was a brahmin -- "This is a good chance. You have been writing so many letters to the governor -- I can make an appointment for you, so you can ask him directly."

He said, "I feel very nervous. In fact, I myself have forgotten what I have written to him, because I have written so many letters. But I can take the whole dictionary from which I take all those letters."

I said, "You come with me."

I knew the governor. He was an old man, Mangaldas Pakvasa, and he loved me very much. I used to stay in his house in Bombay.

I took the man to Pakvasa, and I told him, "This poor fellow goes on writing you letters, and you never answer him."

He said, "This is the fellow? I wanted to see him. Is he mad or what? He is driving me nuts! Even to have to look at his letters... I immediately throw them away. At first I used to try to read them but there are only words and words -- no meaning, no sentence, no connection between those words."

I said to him, "He has brought his whole book. This is the book from which he has been writing you letters."

Mangaldas Pakvasa said to me, "Stop this fellow. He is bothering even the prime minister, the president. They have asked me, `Who is this fellow who goes on writing?'"

The whole day his work was to write letters, beautiful letters, beautiful words. But a dictionary has no meaning. You have to make small statements which will be relative.

Relative means you can say that somebody is taller than you, but *tallness* does not exist anywhere. Somebody can be taller than you, and somebody can be more beautiful than you, somebody can be stronger than you. But always remember, it is in relation.

If you try to define something without any relativity, then what is beauty? You can say some girl is beautiful, but that is always relative. You may not have thought, but just think: if that girl becomes your wife, will she still be really beautiful? In other people's eyes perhaps, but not in your eyes. Within two days you know the whole geography of the girl, the whole territory... and now you are hooked.

In fact, everything that you say is relative, nothing is absolute.

Mahavira was so alert that he never made a single statement without using the word `perhaps'. He would always use `perhaps' before every sentence -- "Perhaps..." -- because in the absolute, nothing can be said. Somebody is perhaps beautiful -- but *perhaps*, remember. When you come closer, things are going to change; it is relative to the distance.

The moon looks so beautiful from here, but the people who reached to the moon must have felt very frustrated. They looked all around -- there was nothing, just bare earth. Not even grass flowers, nothing to say of roses -- no water, no clouds, no river, no greenery. They did not stay there long.

And for thousands of years, poets have been singing songs of the beauty of the moon. It depends on the distance. Everything becomes beautiful if it is at a distance. As you come closer, your conception is going to change.

So relatively, everything can be explained. But in the absolute sense, everything is indefinable, everything is mysterious. You love someone, you have lived with someone for years, but do you really know the other person?

In absoluteness, you don't know. You don't know even yourself, and you have been yourself since eternity. And even now... every day you try, but you cannot say, "I know myself."

The moment you reach into the depths of your consciousness, it is so mysterious that you can enjoy it. You can rejoice it, you can dance it, but you cannot define it.

The third question:

LAST NIGHT I HEARD YOU SAY THAT OUR ENERGY IS BASED IN THE `HARA', AND THAT IT IS EXPRESSED THROUGH THE DIFFERENT CHAKRAS IN THE BODY.

TRADITIONAL ZEN SEEMS TO EMPHASIZE ZAZEN AS THE WAY TO COME IN TOUCH WITH THAT ENERGY, WHEREAS YOU HAVE ALLOWED, EVEN ENCOURAGED, YOUR DISCIPLES TO HAVE MORE

FREEDOM TO EXPLORE THE VARIOUS AVENUES OF EXPRESSION.
BELOVED MASTER, WOULD YOU LIKE TO COMMENT?

I am not a traditional man at all. I am untraditional in every possible way. I am not confined to any technique.

Zen is confined, in a way, to Zazen. Zazen means just sitting and doing nothing. It is perfectly right, but my experience of the modern man is that the most difficult thing for him is just sitting and doing nothing. If you ask him to go to the moon, he can go. If you ask him to go to Everest, he can go. But just sitting? That is the most difficult thing. Finally, you will have to come to the point.

I have nothing to do with tradition. My Zen is absolutely untraditional. First, I make you jump and shout and scream, and do all kinds of gibberish. Then finally, tired, you can sit for a few moments.

I was staying in a home, and the host, my friend, was introducing me to his wife and his child. And he said, "This child is a trouble. He can't sit silently even for a single moment. He is always doing something -- running..."

I said, "You can sit? Your wife can just sit and do nothing?"

The wife said, "We never thought about it, but it is true. Even my husband on holiday unnecessarily opens the car. It is doing perfectly well, but he tries to improve it. And finally it has to be sent to the garage. He cannot sit, nor can I sit. And that is the same with our child. We were not aware. You made us aware that it is not right to ask him to just sit."

I said, "First, let him go around the house seven times, and he will sit silently." And I told the boy, "Go around the house seven times."

He said, "Why?"

I said, "You just do it seven times. Just show your energy."

So he went around the house seven times, then he sat in the garden very silently.

I told his parents, "You can do the same. Go around the house whenever you feel like sitting. First, jump, scream, throw out all the garbage that is inside your head."

I am dealing with the contemporary man, who is the most restless being that has ever evolved on the earth. But people do become silent; you just have to allow them to throw out their madness, insanity, then they themselves become silent. They start waiting for the moment when I will say, "Be silent." They become tired of their gibberish. They also become aware that this gibberish is there.

I used to have camps in Mount Abu, and I used gibberish -- not for two minutes, but for a complete hour. And it was such a great joy when I said to people, "Now you can be silent."

And they did such things...

One man, every day, whenever it was allowed... We used to do the gibberish in the afternoon, and as everybody was going insane, he would start phoning -- that was his speciality.

"Hello...!" -- and there was nobody. And he would look at me, and I would close my eyes because he felt embarrassed. There was nobody, no phone. But he was some kind of broker, so -- "Hello..." And he would answer from the other end, and from both the ends for one hour... He would become tired and he would start throwing his nonexistent telephone towards me, because he was getting tired.

One hour -- and then I would say, "Be silent." He would put the phone back, and he would look so joyous. And I wondered how long he would be able to do it. In the seven-day camp, after the fifth day he stopped phoning. He would take up the phone and then put it down, seeing the futility of it. But it took five days.

You have to be total, otherwise things remain inside you. You have to empty your continuous gibberish that goes on inside, "Yakkety-yak, yakkety-yak..." Don't do it partially. Don't be bothered about being seen, because nobody is looking at you; everybody is in his own insanity. This is a good time for you to say and do anything which ordinarily you will not say.

In Mount Abu one day, one of my sannyasins who used to arrange the car for me from Ahmedabad to Mount Abu -- his friend, in the gibberish meditation, suddenly jumped up, threw away all his clothes, and started pulling the car towards the valley. Four persons had to prevent him, otherwise he would have thrown the car into a deep valley. When he was prevented, he jumped up on a tree, naked, and started waving the branches of the tree, and the branches started cracking! Everybody was worried -- "We never expected...

this man has always been sane." Somehow he had to be brought down.

When the meditation was over, he came to me saying, "Please forgive me, but perhaps these ideas must have been in me, otherwise why? I never have done such a thing before, and I cannot conceive... But in that moment I wanted to throw that car into the valley and destroy it."

I said, "You should think about it. Perhaps you have always been jealous of your friend's car."
He became silent, and he said, "Perhaps. Deep down it must have been."

"And because you were prevented from throwing the car into the valley, in your anger you forgot completely that you were naked, and you jumped on the tree. And out of anger you started shaking the whole tree. All this violence you must have carried inside you. With this much violence inside, how can you sit down silently?"

The contemporary man is the most restless man. And I am dealing with the contemporary man, not the dead of the past. I have to devise ways and methods so that you can become silent. Finally, that is the goal -- Zazen. But before that you have to throw out many things. Perhaps in the past when man was much more natural, unrepressed...

In Burma there is still a small tribe in the mountains, which has never fought with anybody, which has never killed anybody. Nobody in its history has committed suicide or murder. They know nothing of Sigmund Freud, but they know a far deeper psychoanalysis than Sigmund Freud knows.

Anybody in that tribe, if he dreams, and in his dream he hits somebody, in the morning he has to confess to the elders that he has hit somebody in the dream. He has to describe the person so they can find out who the person is whom he has hit. Then he has to go to that person with fruits, sweets, to be forgiven -- although it happened in the dream. But it must have been in the mind, otherwise it cannot happen even in the dream.

In that small tribe, no violence, no war, no battle... they don't have any arms. If it is possible in a small tribe, it is possible on the whole globe. If it is possible for a single man, it is possible for the whole of humanity. We have just to throw out all the garbage that comes up in our minds, in our dreams. And it affects our actions, our attitudes, our miseries, our angers, our despair. It is better to throw it before it affects your actions.

And that is the whole psychology behind meditation: emptying you, creating a nothingness in you. Out of that nothingness blossoms the ultimate joy, the ultimate bliss.

The sutra:

BELOVED OSHO,
A MONK ASKED DAITEN, A DISCIPLE OF SEKITO, "HOW IS IT WHEN ONE MEETS THE PERSON-IN-THERE?"
DAITEN REPLIED, "THE PERSON IS NOT IN THERE ANYMORE."

When you go in, you don't meet any person, you simply meet the whole; you simply meet the impersonal existence. You *are* only on the surface; once you go deeper you disappear. The deeper you go, the less you are. And when you are not, then only have you touched the real depth.
You don't meet any person, you simply meet the impersonal existence.

Daiten was right when he said, "The person is not in there anymore if you go in." It is only when you don't go in... it is a conception, an idea. If you remain in the mind, you remain a person. The moment you go beyond the mind, the person starts melting. There comes a point *you* are no more, *everything is* -- you have become one with the whole.

THE MONK ASKED, "WHAT IS `IN THERE'? If there is no person, then who is there?"

Mind cannot conceive of nothingness; it can only conceive of something limited. If the person is not there, then who is there? God is there?

Buddha is reported to have said, "If you meet me in you, immediately kill, immediately cut my head! Because you have loved me, when you meditate, the image of your master may come to you. It is just an image, don't let that image prevent you from meeting the whole. Cut the head."

THE MONK ASKED, "WHAT IS `IN THERE'?"

DAITEN SAID, "DON'T ASK THAT QUESTION. That is the only question that cannot be answered.

You better go in and see who is there."

Daiten is a very clear master. Without much philosophy he simply says, "Don't ask that question. Simply go in and see."

THE MONK THEN ASKED, "IN THE OCEAN OF MISERY, THE WAVES ARE DEEP. WITH WHAT CAN WE MAKE A BOAT?"
DAITEN REPLIED, "MAKE A BOAT WITH WOOD."
THE MONK SAID, "IF WE DO, CAN WE GO ACROSS THE OCEAN?"
DAITEN REPLIED, "THE BLIND ARE STILL BLIND; THE DUMB ARE STILL DUMB."

He is showing his frustration. This monk cannot understand. You don't have to go to the other shore of the ocean, you have to melt in the ocean. You don't need a boat for melting. The other shore will be just like this shore. You can change places, but that is not going to change your inner space.

Hence he said, "Whatever the masters say, people still remain blind and still are dumb." They don't change. They go on listening. If it is a philosophy, they can understand it, but if it is an existential experiment, they simply remain blind, deaf and dumb.

Going in is not a philosophical question. Who is there inside you? What is the point of asking when the inside is yours? Go in and see who is there. You will not find any person. You will find a pure nothingness, an existential grace, a beauty, a song without sounds, a great drunkenness, a tremendous ecstasy. You will not find any person, just experiences, but those experiences are going to transform you. Those experiences are going to change your individuality, because you will now know there is absolute silence inside, no individuality.

Then, if somebody insults you, you will not feel insulted, because *you* don't exist. He is throwing stones at nothing. Then even in your ordinary life you will function like a buddha -- aware, alert, compassionate.

ON ANOTHER OCCASION A MONK FROM KOREA CAME TO SEE DAITEN. WHEN THE MONK UNROLLED THE SITTING MAT TO MAKE A BOW, DAITEN SAID, "BEFORE YOU LEAVE YOUR COUNTRY, GET THE SINGLE PHRASE!"

THE MONK HAD NO ANSWER. He could not understand what Daiten was saying to him. He is saying, "BEFORE YOU LEAVE YOUR COUNTRY, GET THE SINGLE PHRASE!" By "country" he does not mean Korea. By country he is meaning, before you go from your personality, the boundary that you have lived in, get one phrase. What is that phrase?

Rather than asking, the monk had no answer. He could not understand Daiten. That single phrase is *zazen*. Before you leave your personality and your individuality and your mind, remember to sit silently without asking any question, and without creating any hallucination, and without creating any dream.
Just get one thing: sitting silently.
In Japanese it is one word: *zazen*.

DAITEN THEN CAME FORWARD AND SAID, "IF YOU ASK ABOUT THE SINGLE PHRASE HERE, I WILL ANSWER WITH TWO PHRASES."

He is saying that if you don't go in by yourself, and somebody else has to show you the way, the oneness of inside becomes two, a duality of the mind. Anything said is dual; only the unsaid is non-dual.

You say day and it includes night; you say life and it includes death. You say man and it includes woman.
You say this -- and it includes that.

You cannot say anything without implying its opposite. But inside, you can experience oneness without any duality -- a pure silence not against sound, a beauty not against ugliness, a truth not against lies.

The function of the master is not to tell you what is in, but to lead you inwards, force you inwards. All that is said is in the service of that which cannot be said.

Basho wrote:

THE WILD HERON

SLEEPING --
UNDISTURBED NOBILITY.

Have you seen a wild heron sleeping? Basho says, "undisturbed nobility." That's what you are when silence happens to you -- an undisturbed nobility. Suddenly you become an emperor.

The insight gives you the whole universe. It takes away all that is false, and it gives you all that is truth, all that is beauty, all that is grace, all that is sheer joy.

A man like Basho -- a man of deep meditation -- will start seeing it everywhere. Even in a heron sleeping, he will see an undisturbed nobility. In a wild bird on the wing, he will see immense freedom. In the sky, he will see his own nothingness.

He will start having a new sight about everything -- even a wildflower will become more beautiful. Jesus says, "Look at the wild lilies in the field. They are more beautiful than even Solomon the emperor was in all his splendor."

Solomon was an ancient Jewish king of great beauty, and of great understanding. In the whole of the Holy Bible, only his song, Solomon's Song, has some truth; otherwise, everything is ordinary.

But Jesus says, "These wild lilies are more beautiful even than the splendor of the great King Solomon."

To the man of meditation, everything becomes totally new and fresh, young, alive. He radiates love and compassion and joy.

Maneesha's question:
BELOVED OSHO,
PHILIP KAPLEAU WRITES IN HIS BOOK, `THE THREE PILLARS OF ZEN': "THE DRIVE TOWARDS ENLIGHTENMENT IS POWERED ON THE ONE HAND BY A PAINFULLY FELT INNER BONDAGE -- BOTH A FRUSTRATION WITH LIFE AND A FEAR OF DEATH -- AND ON THE OTHER HAND, BY THE CONVICTION THAT THROUGH SATORI ONE CAN GAIN LIBERATION."

Philip Kapleau does not understand Zen as an experience. His book is beautiful. THE THREE PILLARS OF ZEN is a good intellectual introduction, but only intellectual. Even this statement shows that the person does not understand.

Zen is not a "drive towards enlightenment." Zen *is* enlightenment; it is not a drive. But the contemporary mind thinks only in terms of drive, motives, ambitions, desires. Zen is not a motivation. It is not an effort to reach somewhere. It has no goal, it cannot have a drive.

"The drive towards enlightenment is powered on the one hand..." -- it is not a drive in the first place, and in the second place, it is nothing to do with bondage, or a frustration with life, or a fear of death. It has nothing to do with fear, and has nothing to do with greed -- that's what Christianity is. Unfortunately, the author of THE THREE PILLARS OF ZEN has imposed his own conditioning on a totally different phenomenon. Zen is not Christianity.

Christianity is a drive towards the kingdom of God. It is a fear of hell, and it is a greed to be saved and to be allowed into the kingdom of God and eternity of joy. Christianity is a drive. But the author has imposed the definition of Christianity on Zen. That is absolutely wrong.

Zen is a very simple phenomenon: it is just to know yourself... here and now. It is not a motivation to go somewhere, to find something, it is simply to become acquainted with yourself. This is a basic thing.

You *are* -- obviously you should know *who* you are. No drive is needed, no greed is needed, because you are not going to become something. You are moving into being. You are already it, whether you know it or not. So all that you have to do is to be a little silent, and watch inside.

Zen has nothing to do, Maneesha, with any drive, with any fear, with any greed.

It is time for Sardar Gurudayal Singh.
Put on the light!

Willie Weary, a middle-aged businessman, stumbles in to see Doctor Nutcase in his Hollywood surgery.

"Doc, I have got this problem," confides Willie Weary. "You see, my secretary, Millie, loves to make love. Every morning, when I get to work, instead of bringing me a cup of coffee, she throws me across my desk and makes passionate love to me! Then, just before lunch, she pushes me up against the filing cabinet

for a quickie. And before I leave work at the end of the day, she always gives me a farewell screw."
"Hmm!" says Doctor Nutcase. "So what seems to be the problem?"

"Well, you see, Doc," explains Willie Weary, "my wife, Dottie, is a nymphomaniac. Every morning before I get up, she jumps on me and we screw until the alarm clock goes off. Then, when I go home for lunch every day, we have a quick one while I am eating my spaghetti. And then, each night we have a marathon session before we go to sleep!"
"Hmm!" says Doctor Nutcase. "I still don't see what your problem is!"

"Well, Doctor," explains Willie Weary, "I get these dizzy spells every time I jerk off!"

In downtown Los Loonies, California, three men -- Leroy the black guy, Jack Jerk the white guy, and Ha-choo Wu the Chinaman -- meet at Safeway Supermarket. They are all doing their weekly shopping, and they have all brought their pet dogs with them.

The first guy, Jack Jerk, begins to brag about his dog Fifi: "My dog, Fifi, is the most intelligent female dog in this state," says Jack. "She is so smart that I can tell her to go and get a packet of chocolate-chip cookies, eat half of them, and bring the rest of them to me!"

And immediately Jack snaps his fingers, and Fifi the dog jumps up and disappears behind some shelves. A minute later, Fifi comes back wagging her tail, with half a pack of chocolate-chip cookies in her mouth.

"Velly implessive!" says Ha-choo Wu. "But watchee my doggee, Chu Yoo! He velly smartest boy doggie in all world!"

Then Wu commands his dog to go and get a bottle of milk and an empty glass. Chu Yoo races off, and comes back a few moments later, pours the milk into the glass, and then stands there wagging his tail.

"Hey, that is nothing," says Big Black Leroy. Then he turns to his big black dog, named Rambo, and shouts, "Go get 'em, Rambo!"

Rambo slowly gets up from the floor where he has been sleeping, walks over, drinks the milk, eats the cookies, pisses on Chu Yoo, fucks Fifi, empties the cashbox, and goes home to rest!

Wanting to save money on their honeymoon, Bunny and Bonker Boom decide to spend the first nights of their new marriage at the home of Bunny's parents, Bob and Betty Bog.

Three days go by, and Bunny's younger brother, Little Bippo, is playing in his bedroom with his toy airplanes and listening at the wall to all the strange noises coming from Bunny and Bonker's room.
Curious, Little Bippo comes downstairs and finds his mother.

"Hey, Mom," asks Bippo, playing with his model plane, "how come Bunny and Bonker have not left their room for three days? They don't even come down for meals!"
"It is none of your business!" replies his mother.

So Bippo shrugs his shoulders and trots out of the room playing with his airplane.

A few more days pass, and even Bippo's mother begins to worry too. So she creeps upstairs and peeks through the keyhole of the young couple's room.

To her horror, she sees Bunny sitting on top of Bonker, and Bonker is trying with all his might, to push Bunny off.
"It is no good," cries Bonker. "I still can't move!"

Just then, Bippo's mom hears a noise coming from the bathroom, so she rushes down the corridor to see what is going on.

But all she finds is Little Bippo searching through all the shelves and cupboards in the bathroom.
"What are you looking for?" asks his mother.

"Just my airplane glue," replies Bippo. "I was keeping it in the Vaseline jar!"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent. Close your eyes and feel your bodies to be completely frozen.
This is the right moment to enter in.

Gather all your energies, your total consciousness, and rush towards the inner center of your being which is just two inches below your navel, inside the body.

Faster and faster...

Deeper and deeper... with an urgency as if this is going to be your last moment. You have to make it!

As you are coming closer to the center, a great silence descends over you. And inside, you are filled with a luminosity.

At the very center there is a flame, the very source of your life, the very source of your consciousness and awareness. This is your buddha.

To make the buddha awake, only one simple method is needed: witnessing.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are only the pure witnessing and nothing else.

Go deeper into witnessing, and you will find the ultimate source of life and existence.

Nivedano...

(Drumbeat)

Relax...
Let go...
Just as snow melts, let yourself melt into existence.

Gautama the Buddha Auditorium has turned into an ocean of consciousness. Ten thousand buddhas have disappeared into it.

This is the most precious experience in existence. And once you know the way to the center, you can go to the center anytime, anywhere. It is so simple, it is so close, and it is so alive.

It will transform your whole being.
It will fill you with joy, silence, love, compassion.
You will be a transformed, new human being.
Zen is only a name for this transformation.

The new man is needed around the earth, because only the new man can save this earth from destruction. The old man has created only destructive methods, war and violence. The new man will be a buddha, a man of compassion, love and peace.

Before you come back, gather all the experiences that are happening there at the center of your being, and persuade the buddha, the flame of life, to come following you and be part of your daily life. Ordinary and mundane existence can be transformed into sacred actions if the buddha is present there.

These are the three steps.
First, the buddha comes following you as a shadow.
Second, you follow the buddha as a shadow.

And third, your shadow disappears in the luminosity of the buddha, the impersonal silence, the unbounded, oceanic joy.

You disappear, but the whole existence becomes available to you. You lose nothing. You lose only shadows, and you gain everything: all or nothing. They are both synonymous at the experience of the center. They are not opposites, there is no duality in the experience of meditation.

In this silence all contradictions melt and merge into each other.

Nivedano...

(Drumbeat)

Come back... but come back as buddhas, with the same grace, same silence, the same beauty, same blissfulness.

This ecstasy has to become your very heart, and this experience has to be carried into every ordinary

action of your life, in your love, in your relations, in your friendships. Wherever you are, you should bring peace and joy and blissfulness, and more light.

Existence becomes more and more available to you the more you share it in your bliss, in your joy, in your laughters, in your silences.

You simply become a vehicle, a bamboo flute on the lips of existence.
The song comes from the whole.
You simply allow it.
This allowance is Zen.
Zen is a way of becoming a blessing to the whole existence.

Okay, Maneesha?
Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #9
Chapter title: Small intervals of light

8 April 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
A MONK ASKED CHORO, WHO HAD BEEN A DISCIPLE OF TANKA, "THE BUDDHAS OF THE PAST, PRESENT AND FUTURE TURN THE GREAT WHEEL OF DHARMA IN FLAMES OF FIRE -- IS IT CORRECT OR NOT?"
CHORO SAID, LAUGHING, "I HAVE DOUBTS, AFTER ALL."
THE MONK ASKED, "WHY DO YOU DOUBT?"
CHORO SAID, "THE FRAGRANCE OF WILDFLOWERS FILLS THE PATHWAYS, BUT THE HIDDEN BIRDS DON'T KNOW IT IS SPRING. IS THERE ANYONE WHO IS NOT DEFILED BY MYSTIC WONDER?" AFTER A LONG SILENCE, CHORO CONCLUDED, "THIS ONE SPOT COULD NOT BE WASHED AWAY EVEN IF YOU DUMPED THE WATERS OF THE OCEAN ON IT."

Friends,
First, the questions from sannyasins.

The first question:
THESE ZEN SUTRAS SEEM TO COME FROM A TIME WHEN THERE WERE MANY ENLIGHTENED ONES IN THIS WORLD. WHAT BROKE THE CHAIN OF ENLIGHTENMENT, AND LEFT OUR PLANET WITH A SINGLE PRECIOUS AND UNHIDDEN FLAME OF BUDDHA NATURE?
HOW IS IT WE HAVE EVOLVED INTO SUCH AN UNENLIGHTENED PLANET WHEN WE WERE ONCE BLESSED WITH SO MANY MASTERS?

The question is significant, and many of you may have wondered about it. What happened to human consciousness that it has fallen deep into darkness? Why don't we see so many buddhas?

The reason is very clear: the little man we talked about yesterday destroyed every possibility for enlightenment.

It is not just in one country. Around the world, whenever there was a man of immense consciousness, the masses were against him, the masses were violent.

One Christian was asking me -- an old friend -- "Do you think Jesus will come again?" I said, "I don't think, I am absolutely certain if he is intelligent, he will not come again. What you did with him last time -- that's enough to prevent him from coming back. You have poisoned Socrates, Anaxagoras, you have crucified Jesus, al-Hillaj Mansoor, Sarmad..."

The masses have never been respectful to the living buddha. So many attempts were made on the life of Gautam Buddha, and finally he died from poisoning. This misbehavior of the ordinary, unconscious, but the majority of people, simply prevents.

I have been poisoned, jailed, for no reason at all... fined four hundred thousand dollars, and I don't have a single dollar with me. Twenty-one countries have closed their doors by law, saying that I cannot enter.

Sometimes it seems the politicians are the most stupid people around. They have passed laws in their parliaments that my jet airplane cannot even land and refuel on their airports, because my presence -- *in* my airplane, *on* the airport -- can contaminate and destroy their morality, their religion of two thousand years' standing...!

I have been expelled from Greece -- threatened, and under the pressure of the archbishop of Greece, the government had to deport me. The threat was that if I was not deported, all the people who were living with me on the beautiful island of Crete -- that place would be dynamited. And fifty persons at least were there with me -- all would be burned alive.

The reason? I had not even gone outside the boundary of the house, but the same reason again and again: I would corrupt their morality, I would destroy their religion. Such a fear has prevented people from moving deeper into themselves.

My secretary, Anando, says to me, "You are a bad example for enlightenment. Twenty-one countries are closed for you. One country has poisoned you, jailed you, dragged you into six jails in twelve days without any evidence..."

And they have admitted it now, that there was no direct evidence of any crime, "but we simply wanted the commune to be destroyed."

One wonders why America should be worried about a small commune which was living in a desert. The nearest village was twenty miles away. We were a self-sufficient commune, and slowly transforming the desert into a beautiful oasis. But the orthodox, fundamentalist Christians became worried. The fear was that young people were moving into the commune from their flock.

And just now the Attorney General of Oregon has made the statement: "We had no reason. And we had put five million dollars into research to find some crime against him." They have come to India, they have come to Poona, they have been to Bombay. They have even gone to my birthplace, to my university, to the school, to the college... everywhere to find some hint. But they could not, because there was nothing.

I am the laziest man. I cannot commit a crime; it is too much work. If not doing anything is a crime, then I am certainly a criminal. If just being silent, rejoicing into my own aloneness is a crime, then I am certainly a criminal.

But if you behave with every conscious being in such a murderous way, certainly nobody is going to be interested in the very word `enlightenment'. It will create fear; you will be in unnecessary danger. Of course, only these few enlightened people whom you have killed, or tried to kill, have helped humanity to become a little more conscious.

But people have seen how the masses have behaved with Jesus, how the masses have behaved with Sarmad. The masses have created a barrier for anybody interested in his own consciousness. It has nothing to do with society, it has nothing to do with the crowd. But people are afraid, very much afraid of those who know themselves. They have a certain power, a certain aura and a certain magnetism -- a charisma that can take out alive, young people from the traditional imprisonment. And there are so many prisons: Christianity, and Hinduism, and Mohammedanism, and Jainism, and Buddhism... wherever there is an organized religion, it becomes militant.

Christianity clearly defines itself as a militant religion. Then it becomes a question of growing in numbers -- not growing towards heights, but widening the empire. It becomes politics, it is no longer

religion. All the so-called religions are just political strategies.

The enlightened man cannot be enslaved -- that is the difficulty -- and he cannot be imprisoned. His individuality and his rebellion make the vested interests -- the priests and the politicians and the pedagogues... "It is better to finish people like Socrates -- they are creating a disturbance in the mind of people."

Every genius who has known something of the inner is bound to be a little difficult to be absorbed; he is going to be an upsetting force. The masses don't want to be disturbed, even though they may be in misery; they *are* in misery, but they are accustomed to the misery. And anybody who is not miserable looks like a stranger.

The enlightened man is the greatest stranger in the world, he does not seem to belong to anybody. No organization confines him, no community, no society, no nation. His rebellion is so total that it makes the unconscious crowd antagonistic. Such a man cannot be tolerated alive; he can be worshipped when dead.

You can worship a Buddha when dead. You can worship a Jesus when dead. But not even a single enlightened person has been respected, loved, by the blind and the deaf and the unconscious masses. This has become a barrier. That's why you don't find so many enlightened people.

But if you are ready to take the risk, you are capable of becoming a buddha any moment you decide, because it is not a question of going anywhere, it is simply looking inwards.

The Hindu mythology about the history of consciousness is worth mentioning....

The first age of humanity, the very beginning, is called *satyuga*, the age of truth. Every man is naturally a buddha, just like a child -- no fear, no greed, a perfect balance. To describe the balance, they say that the first age is like a table which has four legs, perfectly balanced.

The second age -- one leg falls away. Still there is some balance, but that old certainty is no longer there. Because of the three legs, the second age is called *treta*; *treta* means three.

And the third -- another leg falls away, man is becoming poorer and poorer. The third age is called *dwapar*; *dwapar* means two legs.

And we are in the fourth stage. It is a beautiful symbology: we have lost all balance, we are only standing on one leg. How long can you stand on one leg? And life has become inwardly poorer....

This metaphor of describing ages is not just a metaphor. It certainly has significance and meaning. It shows that man has become less and less alive, less and less connected with the totality, less and less joyful. Sadness has gathered all around, and the night seems to be unending.

And because everybody is miserable, any new child, a newcomer into the world, thinks such is life, accepts it. Everybody is miserable, everybody is in turmoil, everybody is in anxiety, so perhaps this is the way life is... unless you come across a buddha, and that has become more and more rare, more and more difficult.

When you see a buddha, the first unconscious reaction is to reject him because he offends you. His very presence is a challenge -- "Why is he so happy and peaceful, and why am I in such an anguish? He should live according to everybody else, according to the crowd. Why is he living as an individual in his own right? He should be a sheep, he should not be a shepherd." They cannot tolerate it. Their own best and the highest peaks of consciousness which can make them aware of their potentialities, they destroy.

Yes, they can worship...

Before dying, Buddha said to his disciples, "Don't make my statues. If you want to remember me by something, just remember me by this tree. Plant this tree, this bodhi tree, wherever you want a memorial for me."

For three hundred years, rather than planting trees -- this is the unconsciousness of man -- people made temples, and made marble trees inside the temple. And finally after five hundred years, they thought, "What is the meaning of a marble tree? Why not make a Buddha?"

And at that time there was neither a photograph nor a painting of Gautam Buddha. Just by chance, Alexander the Great had come to India, and he had a beautiful Greek face. What you see as Buddha's face is really the face of Alexander the Great. Buddha is modeled on him. And it is a well-known fact -- because there was nothing else to do, a beautiful face... Buddha died at the age of eighty-four; Alexander the Great was only thirty years of age. That's why all the statues of Buddha look like a thirty-year-old man, they don't show an old man of eighty-four years old, tired.

Now there are more statues of Gautam Buddha than anybody else. In Arabic, even the word `buddha' has become synonymous with statue. It has taken a little different form; the statue is called the *budt*. But it is really the name of Buddha, because only his statues were all around the world. They have been discovered

far away in Mongolia, in China, in the Caucasus, in Afghanistan. In fact, his statue became one of the most loved objects for any great sculptor. If you could make a great statue of Buddha, that showed that you were really a creative artist.

Miles of caves have been carved, turned into statues of Buddha. And the same man, while alive, we tried to kill many times. It was just an accident that we did not succeed -- just as America has failed in killing me.

Two days ago a sannyasin informed me that a man has been jailed in America for one and a half years. And the charge was that he had advertised in 1984, while I was there, that he was willing to kill anybody if half a million dollars were made available to him. From this advertisement he was caught. And the sannyasin went to the jail to ask the man, "Did you receive any answer to your advertisement?"

He said, "I did, I received it from a government agency. But I am a professional killer, and I know how governments work. They will promise you half a million dollars -- and they gave me the whole plan..."

We had a small lake near the entrance of the commune, Krishnamurti Lake. They had given him a plan, knowing that I always went for a drive past Krishnamurti Lake... and that is a silent place; the commune is left behind, and for twenty miles there is nobody.

"So you plant a bomb there which functions from remote control. And you hide -- we will tell you where. We will take you there by helicopter so nobody can trace it. And after the car and the person in it have exploded, we will take you away in the helicopter."

But a professional killer knows perfectly well.... He simply refused. He knows that governments do this business, but they never give the money. On the contrary, you perform, and then they give you a shot, so that all evidence is removed. Instead of half a million dollars, you receive death as a reward. That is a well-known fact all around the world.

Government agencies go on killing people, and they always kill the killer. In that way money is saved, and also the evidence is removed. Knowing this, he refused. But because he had advertised, the court sent him to jail although he had not committed anything.

This new evidence shows the interest of the American government in killing me. This sannyasin is trying to find more and more sources. He wants to write a whole book about the conspiracy to murder me.

If this is the way you behave with people who are peaceful and silent and aware, and who are really indicators of your own potential, then certainly there will be less and less buddhas in the world. Or even if there are buddhas, they will remain silent. To declare is to create antagonism. There are still a few enlightened people around the world, but they don't want to be unnecessarily in trouble. I have loved trouble from my very childhood. So when it came to enlightenment, I said, "Let it be the last trouble." I am enjoying it every inch.... But it shows you how the unconscious mind has been preventing people from becoming enlightened.

I have not committed any sin, and I have been punished, dragged from jail to jail. It became known later on that the United States Attorney had asked the National Guard to arrest me. But they said, "Without any evidence, without any order from the court, we cannot do it." The U.S. Attorney General, Ed Meese, who has been accused of many crimes and has had to retire in disgrace, had even asked the commander-in-chief of the army.... And the commander-in-chief laughed. He said, "Never in history has an army been sent against a single individual. And not only that, but you don't have any evidence; otherwise why don't you ask a court first to give an arrest warrant?" They had nothing to persuade a court to arrest me.

And when I was arrested, I was arrested by twelve people with loaded guns, and I asked, "Where is the arrest warrant?" They had no arrest warrant. They had only a piece of paper on which a few names were written. I told them, "These are not the names of the people you are arresting. You can see our passports." Six sannyasins were with me -- they are here -- not a single name was on that paper. Still they would not listen.

And I wondered that America is thought to be a democracy, and here people are being arrested without any arrest warrant from any court, without any reason or rhyme.

And I wondered at my own attorneys, because when they started asking for bail in the court... One of my attorneys was a sannyasin. I told him, "You are starting from the wrong point. First you should ask on what grounds we have been arrested: `You don't have any arrest warrant, and the paper you have does not have any of the names of the people you are arresting. The question of bail does not arise.'"

But the sannyasin was a young attorney, and he had called the best attorneys he knew. This is how bureaucracy works. He told me, "We will do everything. You simply be silent, because any word from you may cause trouble. Right now they don't have any evidence against you."

I still think it was wrong of my attorneys to start by asking for bail. The first question should have been,

"Why have these people been arrested?" The people who arrested me should have been punished. The question about bail should not have arisen. But they started from a wrong question, and discussed bail. The six sannyasins were bailed out -- everyone except me.

Even the attorney for the government said after three days of stupid talking -- there was nothing in their hands, but finally he said, "I accept that I have not been able to prove any crime."

But the magistrate said -- a woman magistrate... For the first time I had a thought that perhaps a woman in power may prove more dangerous than a man. That woman magistrate said, "You have not proved anything, but still I refuse to give him bail. The reason? The reason is that he is an influential man, he has thousands of followers. The maximum bail is only half a million dollars. He can jump bail; there are inexhaustible sources behind him." Not because of any crime, but because of the possibility of my jumping bail, she refused.

But the real reason was to drag me through six jails. A journey of six hours was done in twelve days. Only now do we know from poison experts that they were poisoning me in small doses; that's why it took them twelve days. If that amount of poison is given in one big dose, the person will die immediately. And they were worried that they would be condemned by the people of America, so they did not want me to die in the jail. Slowly giving me poison over a long stretch of twelve days would not kill me inside the prison, but it would have destructive effects for my whole life.

And later on they admitted, "We were not at all interested in making him a martyr, otherwise he would have been another Jesus. Then a Christianity would have followed, and we would have been condemned all around the world."

You misbehave with the enlightened people. Never, not in a single case, have you behaved with love and respect. How can you expect many more people to be enlightened? The whole atmosphere is against enlightenment.

Our effort here is to create buddhas -- not one or two but millions, so that they cannot be destroyed so easily. We want to create a wildfire of awareness surrounding the whole earth. Never before has such a great experiment been done. Only individuals have become enlightened, have been tortured by the masses.

I want the world to know that this is not a place where we are going to be satisfied with one enlightened master. Thousands of sannyasins have to become buddhas.

They can prevent me from entering all those twenty-one countries, but they cannot prevent my sannyasins from reaching here. I don't have to go there to "corrupt their morality," I will send my ambassadors, my messengers. My sannyasins can do it, I don't have to do it. Even my sannyasins can destroy their so-called religions; they don't have any depth.

The second question:

LISTENING TO YOU, I UNDERSTAND THAT ALL THOSE BEAUTIFUL ZEN MASTERS JUST HELP US OPEN UP FOR THE BLISS AND ORDINARINESS AROUND THE CORNER.
IT'S EASY HERE, WHERE MIRACLES HAPPEN BEFORE BREAKFAST AND THEN NEVER STOP, BUT HOW TO MAKE IT WORK THE SAME WAY IN EVERYDAY LIFE AND IN SOCIETY?

If it has really happened to you, the question will not arise. If you have imagined it, only then will the question arise.

Here, it is easy to imagine before breakfast that you are enlightened. Here, there are so many enlightened people, so it is very easy. Nobody is against enlightenment, everybody is supportive; it is easy to imagine.

The test, the fire test, will be out there in the society. If your enlightenment disappears, it has never happened. If it has happened, no society, no culture can destroy it. It is such a force, such an eternal life, nobody can even touch it, so don't be worried about society. Just let your enlightenment be a reality, not an imagination.

Once it is a reality you are no more, only enlightenment is -- a flame, a fire which cannot be put out, put off. You can be killed, but your enlightenment cannot be killed. You can be crucified and poisoned, but your enlightenment remains a witness even on the cross.

And when there are thousands of enlightened people, the society will not have the courage. Where are you going to have so many crosses? If enlightenment becomes a great phenomenon around the earth, then no enlightened man or master is in danger. He can have his life unhindered, unhampered, uncrippled by the

society.
The society could manage to kill Socrates, because Socrates was alone.
The society could crucify Jesus because he was alone.

I am not teaching any cult here, any creed. I want you to taste the very life source. Then nobody can take it away.

The third question:

THE OTHER NIGHT YOU PIERCED THE ONION TO THE CORE; THEN NEW PROTECTIVE LAYERS SPRANG UP.
IT SEEMS ONE STEP FORWARD IS FOLLOWED BY TWO STEPS BACKWARDS; A MOMENT'S LIGHT MAKES THE ENSUING DARKNESS DEEPEN.
IS THIS PART OF THE PROCESS?

It is natural. You have remained with layers of personality and individuality for so long that when you drop one layer, you start feeling tense and worried -- "What is going to happen?" You feel as if you are standing naked, and somebody has taken away your clothes. You immediately run and find some other clothes, some other layer of personality to cover yourself. You have always remained hidden. It is just an old habit; it will disappear.

Many times you will put the personality back, but soon you will start seeing that this personality cannot be your very existence, because sometimes you can put it off and sometimes you can put it on. It is something separate from you. And as this experience of separation deepens, you will not put any layers upon your hidden splendor.
It is not part of the process, it is part of your habitual conditioning.

It reminds me of Little Albert who reached school late as always. But today he had a perfect excuse; he said to the teacher, "It is raining, and it was very difficult. I took one step forward and I slipped two steps backwards."
The teacher said, "Okay, but then how did you manage to reach here?"

He said, "I simply started going towards home -- one step forward, two step backwards... Finally, I managed to get here, but that's why I am late."

Don't find excuses; it is not part of the process. That will be an excuse, and you will feel consoled; it is just your old habit, old addiction. It takes a little time, but once you have tasted a little bit of Zen, the process has started transforming you.

It may take a little time, but certainly and surely it is going to destroy all your layers and reveal to you the reality where *you* are not, but the whole existence is. Only in the whole can you rejoice.

Separation is a false idea; you are not separate. And this separation creates all kinds of anxiety, tension, but you go on protecting yourself. But how long are you going to do it?

I always hope, even against hope, that one day you will get tired and you will drop this old garbage, and the fresh flame of joy, of bliss, of benediction will arise in you. It is already there, just the old garbage prevents you from seeing it.

The sutra:

BELOVED OSHO,
A MONK ASKED CHORO, WHO HAD BEEN A DISCIPLE OF TANKA, "THE BUDDHAS OF THE PAST, PRESENT AND FUTURE TURN THE GREAT WHEEL OF DHARMA IN FLAMES OF FIRE -- IS IT CORRECT OR NOT?"
CHORO SAID, LAUGHING, "I HAVE DOUBTS, AFTER ALL."
THE MONK ASKED, "WHY DO YOU DOUBT?"
CHORO SAID, "THE FRAGRANCE OF WILDFLOWERS FILLS THE PATHWAYS, BUT THE HIDDEN BIRDS DON'T KNOW IT IS SPRING. IS THERE ANYONE WHO IS NOT DEFILED BY MYSTIC WONDER?" AFTER A LONG SILENCE, CHORO CONCLUDED, "THIS ONE SPOT COULD NOT BE WASHED AWAY EVEN IF YOU DUMPED THE WATERS OF THE OCEANS ON IT."

It is a very beautiful sutra. It shows how humanity goes on missing: it turns symbols into facts, and then it lives in those fictions which have been only symbols. For example, this sutra is said repeatedly by Gautam Buddha: "The awakened one moves the wheel of dharma in flames of fire."

But Choro is right when he says laughing, "I have doubts about it." This man is taking the metaphor as if it were factual -- there is no wheel, and there is no fire.

On the contrary, CHORO SAID, "THE FRAGRANCE OF WILDFLOWERS FILLS THE PATHWAYS, BUT THE HIDDEN BIRDS DON'T KNOW IT IS SPRING."

For a buddha it is always spring.

For a buddha even fire becomes cool.

For a buddha even the darkness of the night is a light, because he himself is light; wherever he moves his light surrounds him.

Choro is right when he says, "I have doubts about it -- this statement of moving the wheel of dharma in flames of fire." Buddha has used that symbol, but his context has to be remembered.

Just a few minutes ago, I was telling you about the difficulty of enlightenment in a world which is absolutely unconscious. This is the fire. And to move the wheel of birth and death... That is the whole work of the awakened master -- to make you aware that you have never been born, and to make you aware that you will never die.

Birth and death are only episodes in an eternal existence.

This wheel of birth and death -- you have to jump out of it. And certainly, because of the unconsciousness of the people, you will have to face fire. But it is only symbolic.

Inside, you will find the fragrance of wildflowers.

Inside, you will find for the first time, the eternal juices of life.

Inside, you will find that the spring has come, and a spring that is not going away; it is your very nature.

These roses will go on growing in you. This fragrance will go on becoming more and more deep, more and more mysterious.

Choro is right. He is trying to help the monk not to get caught into a metaphor. The metaphor has its own context and its own meaning. But out of context, one can become worried: if enlightenment is moving a wheel in the flames of fire, then why unnecessarily get into such trouble? What is the point of moving the wheel of life and death? And in fire?

Life is already too much misery. If you take this symbol without understanding its context, it will look like enlightenment is inviting more misery. That's why Choro laughed and he said, "I have doubts."

He is not saying he has doubts about Buddha, he is saying, "I have doubts about your understanding."

As far as Choro is concerned, "THE FRAGRANCE OF WILDFLOWERS FILLS THE PATHWAYS, BUT THE HIDDEN BIRDS DON'T KNOW IT IS SPRING." Only the awakened bird knows that the spring has come -- the moment to dance, the moment to rejoice, the moment to experience the eternity of being. Choro has made a very significant statement. "IS THERE ANYONE WHO IS NOT DEFILED BY MYSTIC WONDER?" Only the dead are not defiled by mystic wonder. The more alive you are, the more you see wonders everywhere, all around you. The whole of life is such a mystery and such a blessing. The path is full of roses and no thorns.

AFTER A LONG SILENCE, CHORO CONCLUDED, "THIS ONE SPOT..."

He means by "this one spot," the wonder, the experience of the mysterious.

"THIS ONE SPOT COULD NOT BE WASHED AWAY EVEN IF YOU DUMPED THE WATERS OF THE OCEANS ON IT."

The man of Zen is a man who lives in mysteries. To him everything is mysterious. Nothing is to be taken for granted, everything is a miracle.

Life is a miracle, the songs of the birds are miracles, the flowers with so many colors... This whole

existence, if your inner being is awake, becomes an unending series of mysteries.

Kyorai wrote:

IN THE THIN LIGHT AFTER SUNSET,
HE CLIMBS TO THE TEMPLE
AT THE SUMMIT.

In the East, two times have been thought to be mysterious, and when you are closer to the mystery of existence than any other time. In the early morning when the sun has not risen and the last star has disappeared -- that light is cool because the sun is not present and the night is gone. That small interval is called in India, *sandhya*. It exactly means interval. In that space, meditation is easier.

And the same happens again at sunset. When the sun is setting and the night has not come yet, that interval again is a good moment to meditate. You will be surprised to know that because of these sandhyas, intervals, in India, prayer has been given the name *sandhya*.

My own feeling is that when the night is gone, your life is refreshed. When the sun has not risen, existence is more relaxed around you, the affairs of the day have not started yet. Sitting silently in this interval, you can enter into yourself more easily than at any other time. Hence, morning and evening have become traditionally times for prayer.

Kyorai wrote:

IN THE THIN LIGHT AFTER SUNSET,
HE CLIMBS TO THE TEMPLE
AT THE SUMMIT.

In the thin light when the sun is no more, his awareness reaches to the highest summit of the temple.

But that does not mean that you cannot meditate at any other time. It is just in India that these two moments have been thought to be very available -- existence is closer to you, just a little look inwards...

But there are other mystics, for example, the Sufis, who have found the middle of the night to be the most vulnerable point to enter into the mysterious. They are also right.

In the middle of the night when everybody is asleep, when even trees are asleep and birds are asleep, and the whole world is silent, you can wake up and just sit in that silence. You will find it easier to enter into yourself.

But if you know the method of how to enter into yourself, you can enter at any moment. Even in the marketplace, doing your ordinary work, you can remain meditative. There is no need to choose particular moments. This moment is as capable of revealing the reality to you as any other moment.

Maneesha's question:
BELOVED OSHO,
IN HER BOOK, `THE WORLD OF ZEN,' NANCY WILSON ROSS SAYS OF ZEN -- IN PARTICULAR, WHEN WORKING ON A KOAN -- "AGAIN AND AGAIN IT IS EMPHASIZED THAT ONE CANNOT TAKE HOLD OF THE TRUTH MERELY BY ABANDONING THE FALSE."
ISN'T TRUTH WHAT IS LEFT WHEN THE FALSE IS RECOGNIZED FOR WHAT IT IS? OR IS THERE MORE TO IT?

Maneesha, Nancy Wilson Ross in her book, THE WORLD OF ZEN, has come very close to the understanding of something which is beyond the mind. But whatever she is saying is only one side of the coin. About koans she is saying, "Again and again it is emphasized that one cannot take hold of the truth merely by abandoning the false."

The problem for any intellectual is that he cannot see beyond logic. The emphasis that she is reporting is there: one cannot attain to truth just by abandoning the false. In fact, in your very abandoning it you have accepted its reality. The false has not to be abandoned; the false has just to be seen that it is false, and it disappears.

Can you abandon your shadow? Run as fast as you can, and the shadow will run faster and faster with you. You don't have to run away from the shadow, you just have to see that it is a shadow, there is no need

to run away. All those who have been renouncing the world are running away from shadows, and shadows always follow you. Shadows cannot be abandoned, they can only be recognized as shadows, and what remains is the truth.

So one cannot hold the truth merely by abandoning the false. Perhaps Nancy Ross does not know any actual experience, otherwise, she would have said that the moment you abandon anything false you are giving recognition to it. Every renouncement is a recognition, is giving reality to the false.
You don't have to run away from the false.

You have just to see the false and the false falls away, and what remains is the truth.

So as far as abandoning is concerned, Nancy Ross's statement is right -- you cannot abandon the false. But she does not understand why the Zen masters go on saying it. They want you to understand the false as false, not to abandon it. Just the recognition of something as false, and you are free of it. You never had it, you were just imagining it.

That's why all kinds of therapies work -- even homeopathy. It has been surveyed and found that it works in almost seventy percent of cases. Only in thirty percent of cases does it fail. The reason is that seventy percent of your sickness is just false; it does not need any real medicine, it needs only sugar pills. Homeopathy works, naturopathy works, ayurveda works... any kind of thing on those cases which are false. Your so-called miracle people are working only on the false. They can remove the false, because in the very first place it was not there.

I used to have a friend, a doctor of homeopathy, and he always discussed things with me. He was a homeopathy freak. But the poor fellow one day had to enter an allopathic hospital.
I went to see him. I said, "What happened? What happened to homeopathy?"

He said, "Now I understand. You are right. If a real disease is there, homeopathy cannot work. Now I am suffering from tuberculosis, and I know those sugar pills are just sugar pills."

But there are millions of people who are helped, so there is no harm. All kinds of "pathies" should be allowed, because there are all kinds of imaginary sicknesses. Then any kind of healing will help; just the touching by a man of miracles will help.

Jesus managed miracles, but he could not do anything when he was crucified. He was supposedly the very son of God, and even God could not do anything. And he had been making dead people come to life... but I think the whole thing was a drama. Lazarus must not have died; it must have been a strategy. He must have been lying down in the cave pretending to be dead, and Jesus called to him, "Lazarus!" -- and he immediately came out of the cave. But it happened only once, he could not manage...

If a man can call the dead back to life, he should not be so miserly. And Lazarus was an old friend, so it looks like a well-managed miracle.

Christians go on saying that he touched the eyes of blind people and they started seeing immediately. Either these miracles are simply invented by the disciples... because the Bible was compiled three hundred years after, so there was not a single witness.

You will be surprised to know that the Roman emperor, Constantine, called a council after the crucifixion of Jesus -- three hundred years after -- and in the council, by voting, it was decided that he was divine. By voting...! After three hundred years, and under the compulsion of Constantine! He was the president of the council, and he wanted to declare himself a prophet. And he did both -- he declared, "Jesus is a prophet, but he is a failure; I am a prophet who is a success." And the council accepted it.

Rome became the capital of Christianity under Constantine. But they had to accept Constantine -- at least for a few days while he was alive -- as the real prophet. Later on, they forgot about him, but he is the man who compiled... there were many gospels. He chose a few and rejected others. There is no reason why he chose a few and rejected others, and there is every possibility that all the miracles were invented under Constantine to create the great figure of Jesus Christ.

If he was able to cure sicknesses, and to bring dead people to life, then you cannot blame the masses who were asking him continuously, shouting, when he was on the cross, "Now do some miracle!" He used to say, "God will come immediately to save me." But nobody came -- nobody is there. He looked up in the sky -- not even an angel, not even a single white cloud, the sky remained empty. And in deep frustration he shouted, "Father, have you forsaken me?" But he had never adopted him in the first place. It was just a bogus, hocus-pocus, holy ghost.

The false has to be known only as false. You don't have to abandon it. Your abandoning shows that you

have not understood its falseness. The very understanding of the false is the emergence of the truth.

Nancy Wilson Ross is one of those intellectuals who has been trying to introduce Zen to the West. But it is not their experience. They are not themselves buddhas; they are just reporters. Hence, whatever they report -- it may come very close to truth, but it cannot be the truth. Some mistake somewhere is bound to happen, because it is not their own experience.

Maneesha, there is only the false to see, and the truth reveals itself; there is nothing more. You live in unconsciousness, then the false appears as if it were true. When you wake up, the false disappears just like any dream.

Now it is time for Sardar Gurudayal Singh.

One evening, Basil and Babina Butt are making love in their bedroom when the door opens, and in walks their six-year-old son, Billy.

Basil freezes in midair in his missionary position. He turns and sees little Billy dressed up in full cowboy gear -- hat, boots with spurs, six-shooter pistol, a big whip, and everything.

"What is going on, Billy?" grunts Basil Butt. "What are you doing here dressed like that?"

"Hey, Dad," shouts Billy, excitedly, "can I ride on your back like a bucking bull, while you screw Mom?"

Basil is shocked, but is beyond the point of no return, so he asks Babina. "Yes! Yes!" gasps Babina. "Quick! Climb on, Billy! And Basil, let's get going!"

So the love making increases in intensity, and little Billy is getting bounced around like a bullrider at a Wild West show.

"Yaa-Hoo!" shouts Billy, digging his spurs into his dad's ass. "Ride 'em, cowboy!"

All this drives Basil into a mad, passionate frenzy, and Bambina starts moaning and making all kinds of animal noises.

Billy is whipping his dad, urging him on, until the bucking gets so wild, that Billy throws down his whip, and hangs onto his father's hair for dear life.

At this point, Billy leans down close to his father's ear, and whispers, "Hold on tight, Dad! This is where me and the postman usually get thrown off!"

Big Black Leroy and Big Black Rufus are fighting over Mabel, the beautiful black girl who is new in town. Mabel gets tired of the two guys arguing all the time, so she decides to settle things.

"Listen, you guys!" she snaps. "You two can have a swimming race across the river, and whoever wins can be my man!"

Rufus and Leroy agree to the competition. So they walk across the bridge to the far bank, strip off all their clothes and plunge into the river.

They are swimming as fast as they can towards her, when Mabel decides that she really prefers Leroy and tries to encourage him a little. So she pulls up the edge of her skirt in Leroy's direction.

Leroy slows down.

The next time Leroy looks up, Mabel pulls her skirt up to her waist and exposes her bare contraption.

Immediately, Leroy stops dead in the middle of the river.

"Leroy, sugar!" cries Mabel. "What is the matter?"

"Dammit, Mabel!" shouts Leroy. "Pull your skirt down! My rudder is stuck in the mud!"

At the Humpty Dumpty Elementary School, one afternoon, Miss Tickletit, the teacher, gives the children their final assignment for the day.

"Now, boys and girls," she says sweetly, "I want you to open your notebooks, pick up your pencils, and write a beautiful story beginning with the words: If I had five million dollars..."

All the little kids begin writing feverishly, except for Little Albert who continues to do what he has been doing all afternoon -- looking out of the window watching the little girls doing gymnastics.

Miss Tickletit sees Albert, and calls out, "Albert! Everybody else is writing, why don't you do your work?"

"Ah!" replies Albert, lighting up a cigarette. "*Work*? With five million dollars?"

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...
Close your eyes... and feel your body to be completely frozen.
This is the right moment to enter inwards.

Gather all your energies, your total consciousness, and rush towards the center of your being, which is exactly two inches below the navel inside the body.

Faster and faster, with an urgency as if this is going to be your last moment.
Deeper and deeper.

As you come close to the center of your being, a great silence descends over you, and flowers of peace blossom within your being.

At the very center there is a flame, the fire of your life. It is part of the whole existence.

Symbolically, this flame is called the enlightened consciousness, the buddha; it is your intrinsic nature. You are no more, there is only a pure consciousness, unbounded.
This is a great opportunity to witness.
Witness that you are not the body.
Witness that you are not the mind.
Witness that you are only witnessing, only pure consciousness.
Relax into it....

Nivedano...

(Drumbeat)

Drop all your separations. You are one with the whole.

This is the most blissful experience, the greatest ecstasy possible. You are a buddha in this moment.

If you can remain aware and relaxed around the clock, you will know the beauty and the grace of every moment, of every inch of life.

What is possible in this moment is possible in every moment. This is simply to show your potential. You have to bring all this silence and peace and this awareness to your day-to-day life.

Collect all these experiences: the silence, the bliss, the ecstasy, the divine drunkenness, and persuade the buddha to follow you. He has to come and become your very being.

He has been hiding inside you because you never went in, you never requested him. Make the request, persuade him.

These are the three steps: first, you persuade the inner light, the buddha, to come behind you; the second step, you become a shadow behind the buddha; and the third step, your shadow, recognized as shadow, disappears, and only the presence of the buddha remains.

That is your truth, and that is everybody else's truth. That is the truth of the whole existence.
Existential truth is the Manifesto of Zen.
Now, come back.

Nivedano...

(Drumbeat)
Come back, but remembering, watching, silent, graceful.

Sit for a few moments just to remember where you have been, the golden path that you have gone through, the center and the silence of the center, the center and your disappearance in it.

Your witnessing has to become slowly slowly, your very life.

I don't teach any morality. To me, awareness is the only morality, the only ethics, the only religion, because out of awareness you cannot do anything wrong. It is always your unconscious mind which forces you to do wrong things.

As awareness grows, slowly slowly, your whole being becomes luminous, there is no dark spot inside you.

That day you have become a buddha.

That day is the most blessed day of your life.

Okay, Maneesha?

Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #10

Chapter title: The less you are, the more you are

9 April 1989 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
SHOHEI -- SUIBI'S DISCIPLE -- ASKED SUIBI, "WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?"
SUIBI SAID, "I'LL TELL YOU LATER WHEN NOBODY IS AROUND."
SOMETIME LATER, SHOHEI SAID, "NOW, THERE IS NOBODY. PLEASE MASTER, TELL ME THE ANSWER."
SUIBI, GETTING DOWN FROM THE ZEN STOOL, TOOK SHOHEI TO THE BAMBOO GARDEN. AGAIN, SHOHEI ASKED, "NOW, THERE IS NOBODY. PLEASE MASTER, TELL ME THE ANSWER."
SUIBI, POINTING TO THE BAMBOOS, SAID, "THIS BAMBOO IS THAT LONG, THAT BAMBOO IS THAT SHORT."

Friends,

First the questions from the sannyasins.

The first question:
THE OTHER DAY YOU SPOKE ABOUT FRITJOF CAPRA. CAN YOU SPEAK ABOUT THE MOVEMENT OF TRANSPERSONAL PSYCHOLOGY, AND IN PARTICULAR ABOUT THE WORK AND MEDITATION OF KEN WILBUR, WHO IS SAID TO BE THE FOUNDER OF THE SPECTRUM PSYCHOLOGY?
WHY DON'T SUCH PEOPLE COME HERE? ARE THEY IMPRISONED IN BEING TOO ESTABLISHED? IS YOUR VISION AND ITS PRACTICAL CONSEQUENCES THE PROBLEM FOR THEM?

The first thing to be understood is that I am not dealing with psychology. Psychology remains attached

to the mind; it is the science of the mind. And my whole work is how to take you out of the mind, so these people will take me as if I am their enemy.

They are working out how the mind functions, whether it is personal or interpersonal, what are its conditionings and how those conditionings can be changed with new conditionings. Their whole work -- whether they call it interpersonal psychology or spectrum psychology -- remains confined to the mind. And my world, the world of Zen, is the world of no-mind.

We simply don't want to bother about all the rubbish that mind is carrying from centuries. If you get involved in it, you can go on digging and digging, and you will find more bullshit coming out. It is better just to take a jump out of it; it is not you. It is the whole conditioning of mankind, from generation to generation. Every mind concept has traveled to you, and it is becoming thicker and thicker every day. As time passes, you have a thicker mind, and meditation becomes more difficult.

These people are not concerned with meditation at all, hence there is no question of their being here. Secondly, they think they have found the answer. Obviously, a person who thinks he has found the answer will not go seeking the truth anywhere, but will remain confined in his own imagination.

Mind cannot be anything more than images, thoughts, sentiments, moods. Mind is not your nature, but an imposition by the society on your purity.

These people will feel at a loss here, because whatever they have been doing we are throwing out -- and they have been collecting. They will get great stuff if they come -- just to collect. Every evening so much rubbish is thrown. They can collect and enjoy analyzing it.

Not a single person exists in the world who is completely psychoanalyzed. Such is the depth of all past orientations. Ten years, fifteen years, people have been in psychoanalysis, and they go on talking; new dreams start coming, new thoughts start coming; they go on and they go on... When they get fed up with the psychoanalyst, they change the psychoanalyst and go on repeating the same story in another name.

But even a psychoanalyst is not aware that there is much more to your reality than your small mind.
Science remains confined to matter.
Psychology remains confined to the mind.

Meditation is an effort to penetrate beyond matter physiology, beyond mind psychology, and to find the original source of life and consciousness.

The work here is totally different, not only different, but makes all their efforts -- the so-called psychologists of different schools -- meaningless. It is an exercise in futility.

The second question:
IN HIS BOOK, `TAO YOGA,' MANTAK CHIA DESCRIBES THE CENTER OF LIFE ENERGY AS BEING JUST TWO INCHES INSIDE THE NAVEL.
IS THIS A CONTRADICTION TO ZEN, WHICH SAYS IT IS TWO INCHES BELOW THE NAVEL?
OR DO THEY BOTH MEAN THE SAME?

It cannot be discussed and concluded; in fact, those two inches are only the average.

When you breathe deeply you touch the center, and you can find whether it is two inches behind or two inches below.

The person who has written TAO YOGA, Mantak Chia, does not seem to be an experienced person.

When I say two inches below the navel, I am trying to take your consciousness as deep as it can go. Those two inches are not something fundamental. *Your* center may be only one and a half inches below the navel. Just as everybody's nose differs... there is no way of concluding which nose is the fundamental nose.

Don't get into intellectual discussion. The navel you have, the consciousness you have... the path is clear, it is not far away. Just a little silence, peace and witnessing, and you will know where it is; it is bound to be different in every person.

It is possible Mantak Chia found it two inches behind the navel, but my experience is, it is two inches below the navel. And it is better to accept the idea of two inches below, because if it is two inches behind that will come in the way. It is always better to keep the goal a little farther away. If it is two inches behind, you will pass it. And everybody is going to find it a little different. Just as individualities differ, your physical organs differ.

There is no scientific way of saying where the source is. The only way is to find it. It is somewhere near your navel. Perhaps somebody may find it just behind the navel. But according to me and my experience of

people, it is not behind, it is below -- two inches. Only then can it manage your sexual energy, otherwise it will be too far away; there will be no connection between your sexual machinery and your life energy.

Your life energy has to reach from the sex center to the seventh center in the head, the whole golden path. So it is better, hypothetically, to make an effort of going two inches below. If you go three inches below, good -- better.

Somebody may find that Mantak Chia's idea is right; it may be applicable to him. But talking in terms of the average, two inches below the navel is the right source. You will find it somewhere close by -- an inch before or an inch after; don't be bothered about inches. Remember, your navel is the point, and around it somewhere is the source of your life energy, because when you were born you were connected through your navel with your mother. Your mother's life energy was moving through the navel into you; there was no other connection.

So one thing is certain, that your navel for nine months has been the connection with existence, with your mother. Everything you were getting was through the navel. But it cannot be on the surface of the navel, it can only be deep inside. Everything that is so precious, like life, has to be in a very subtle way hiding.

You can make a two-inch-wide circle around your navel. Behind, below, somewhere, you will find it -- don't get fixed about inches. And you don't have any measurement inside. You cannot take your measuring tape -- "How many inches deep, or back, is your life source?" It is just a hypothesis to help you to enter in. You will find it. Go as deep as possible. Don't stop if you see a little path where it is still possible to go more.

Experience is the question; don't be mathematical.

I am reminded by your question of a great mathematician, Herodotus....

He was the first man to find the principle of averages. It was a great discovery at that time, and he was so overwhelmed by it, that one day when he had gone for a picnic with his wife and seven kids -- they came across a small river...

The wife was a little worried, but Herodotus said, "Wait. I will take the average depth and the average size of our kids. It will take only five minutes." He took out his measuring tape, found out the average height of the children, and ran around into that small river. At a few points he measured it and told his wife, "Don't be worried. The average depth of the water cannot drown the average height of our kids. You come on!"

But somewhere the water was deeper and somewhere it was shallow, and some child was smaller and some child was bigger... The average does not work in actual situations; it is good for mathematical calculations.

The wife was still worried, so she kept herself behind. And when she saw one child drowning, she called to Herodotus who was going ahead, "Look! I was concerned from the very beginning. I don't understand your mathematics!"

And can you believe it? Herodotus did not go to save the child, the wife had to run...! He ran back to the bank, where on the sand he had made all the calculations, to find out whether the calculation was wrong. The calculation was perfectly right, but existence does not follow your calculations.

So when I say two inches, it is only an average hypothesis. And I want it to be below the navel, because if it is behind, it will come in the way. Or if it is not behind, you will never reach to the point. So I don't want to take any risk. You may get stuck two inches behind the navel, and just two inches below will be your center. You would have missed the ultimate experience by just two inches!

There is no need to be worried about how many inches. You just gather your energy and go to the very deepest that you can. Don't leave any stone unturned.

The third question:

IS THE DRIVE TOWARDS CREATIVITY ONLY ANOTHER EXPRESSION OF OUR INABILITY TO SIT QUIETLY AND DO NOTHING?

You will have to understand two kinds of creativity. One is exactly what you are saying -- it is an escape from the uneasiness of not doing anything and just sitting silently. The whole world is workaholic, and the whole world goes on driving everybody nuts: "Do this! Do that! Don't waste time!" So your whole mind is

programmed for work, for efficiency. Naturally you cannot sit down silently, you have to do something. It can take the form of some kind of creation: music, poetry, sculpture, but this is not true creativity.

The true creativity comes out of sitting silently. When you are so totally quiet that there is no thought, no wave in the ocean of your being, out of this silence comes a different kind of creativity.

The first I can only call composition. The second is authentic creativity. They look alike, and sometimes the composer may even do better than the man of creativity. But the composer will never be original, he will always be copying. Only the creator can be original, can break new doors into the mystery of existence.

George Gurdjieff has gone deeply into this matter, and he has called the first, subjective creativity; it is mind oriented. And the other he has called the real objective creativity. Whatever names are given, that is not the question, but he knows the difference -- that the people who created the Taj Mahal were not simply architects, they were not simply technologically knowledgeable.

The emperor who made the Taj Mahal called Sufis from all over the world -- not the architects, but the Sufi mystics -- to give the idea of the Taj Mahal. It was created in order to become an object of meditation. If you sit silently by the Taj Mahal in a fullmoon night, you start becoming silent. The very form of the Taj Mahal creates a certain quality in you, just as has been found about pyramids -- that the very shape of the pyramid is life preserving. It detracts everything life negative.

When, in the very beginning of this century, the first pyramid was opened, they found a dead cat inside. They could not believe it. The pyramid was three thousand years old, so the cat must have died three thousand years ago. Just by accident she may have entered when they were closing it, and could not get out. But the body of the cat was absolutely fresh, as if it had just died. No stink... in three thousand years.

Then the scientists started looking at the shape of the pyramids -- there must be something in the very shape of the pyramids. And now they have made pyramids for meditators, small aluminium pyramids. You sit inside and you suddenly find you are more alive, you suddenly find more silence.

We are going to create new campuses around in the pyramid shape for meditators. Even people who live inside a pyramid find it very rejuvenating. The scientists could not believe it; they themselves found that they were more alive inside the pyramid than they were outside. Something happens; just the shape of the pyramid is the thing.

Those pyramids were created by Egyptian mystics from very ancient scriptures from the continent, Atlantis, that drowned either by natural catastrophe or by man's stupidity. But in Alexandria in Egypt, they had saved everything worthwhile from the lost continents of Lemuria and Atlantis. The library of Alexandria was so big -- perhaps the biggest library in the world. The Mohammedan, Khalif Omar, burned it down.

You can see the stupid logic. With the holy Koran in one hand, and a burning torch in the other, Khalif Omar entered the library and asked the chief librarian, "You have to answer a question, because the very existence of your library depends on it. Is there anything more in your library than is in the Koran?"

The librarian saw the strategy. If he said there was more, then certainly it had to be destroyed, because nothing more is needed than the Koran; it is enough. If he said... and that's what he said, being a very intelligent person, knowing perfectly well there was so much more in the library than the Koran. He said, "Whatever is contained in the Koran in a condensed form is available in the library. It is the same."

Although he tried by his answer to save the library, he did not know the fanatic mind.

Omar said, "If it is the same, then it is not needed, the Koran is enough. Why bother with so many books?" Omar burned it, and that library was so vast that it took six months for the fire to destroy it.

It had all the maps of the pyramids, and the reasoning why that particular shape is rejuvenating.

Pyramids can be called authentic creativity, but our so-called painters and our so-called musicians have no understanding of meditation. So it is just being busy without business, just doing something because the society does not accept you sitting silently.

From my very childhood, my uncles, my relatives had been telling me, "You will end up in nothing, because you simply sit and do nothing."

I said, "That's exactly what I am searching for -- to be nothing."

They shrugged their shoulders; they could not understand -- what kind of a man is this who does not take an insult? In their minds to be nothing is humiliation; one has to be *something*! And I said to them, "You cannot humiliate me. To be something is humiliating. When one can be nothing, so vast, so infinite, why should one be something? Something is a limitation."

So if your creativity comes out of your silence, out of your Zen, out of your meditations, then it is authentic, original. If it comes only as an occupation because you are feeling lost and there is nothing to do

-- a long holiday, so you start doing something.... That is not coming out of your silences, it is coming out of your crazy mind.

It happened once...

A painting of Picasso was sold for one million dollars. The woman who purchased it wanted the critics to inquire whether it was authentic, original, or a copy.

One critic said, "It is certainly original because I was present." He was a friend of Picasso; he said, "I was present when he was painting this painting, so you can take it for granted, without any doubt, that is the original."

But the woman was not satisfied. She went to Picasso himself, and she told him, "It does not matter to me, I have purchased it. I simply want to know whether it is original."

Picasso looked at the painting, and he made a strange statement. The critic was present, and the woman who had been living with Picasso was present, and Picasso said, "This is not original."

And the woman said, "You have painted it in front of my eyes, and this critic was present also. How can you say such a thing -- that this is not original?"

He said, "It is true that I have painted it, but it is not original. I have already painted the same painting before. Finding nothing to do, I repeatedly painted the same painting; that is in the museum in Paris. You can go and see; this is just a copy. It does not matter who makes the copy. I have made the copy; that does not make it original. A copy is a copy whoever makes it. It has come out of my inability to sit silent; it is only a copy. But the first one is original. It came out of the silences of my being; I had no idea what I was doing. When I was painting this painting, I knew everything that I was doing. This is a mind product; the first one has arisen from beyond the mind."

Anything that arises from your silences has a beauty, a truthfulness, an authenticity. And that which arises out of the mind is only a carbon copy. Howsoever beautiful it may appear to the ignorant, it cannot be called a creative phenomenon.

If you have been to Agra to see the Taj Mahal, you will find that on the other side of the Yamuna there are the foundations of another Taj Mahal -- just the foundations. The same emperor who allowed the Sufi mystics to design the Taj Mahal thought, "It is too costly to bring all these mystics from Persia and Arabia. And now that we have the model..."

It took thirty years for one thousand artists to make the Taj Mahal. He released them, and he told the architects that were available in New Delhi, "Now that the Taj Mahal is ready, you can build the same on the other side of the bank."

This Taj Mahal was going to be his wife's samadhi. It is from his wife's name that it became Taj Mahal; her name was Mumtaz Mahal. The other he was creating for himself. And the architect said, "There is no problem. We can build exactly the same thing on the other side." And they suggested, "If one is made in white marble it will be a good contrast to make the other in black marble."

They could not complete it because the emperor was imprisoned by his son, and the son was not interested at all. So it has remained only a foundation. But even if it had been completed, it would not have been a creative act, it would have been only technologically copied from the original.

And the mistake is immediately seen -- they did not think of the whiteness and the communion with the full moon. Black marble does not have that beauty in the full moon. It cannot create a luminosity within you, it cannot wake you up. So even if they had completed it, it would not have been authentic and original.

If you don't have to do anything, that is the greatest moment just to be. Don't do anything. Be silent. Do only when things are necessary to be done. So much nonsense will be cut out and you will have much more energy to explore the inner.

The sutra:

> BELOVED OSHO,
> SHOHEI -- SUIBI'S DISCIPLE -- ASKED SUIBI, "WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?"

It is a traditional question. Everybody knows the answer, but it has been asked to every master, and always a different answer has been given. The question has remained the same, but because the master is different, the disciple is different and the times have changed, no master ever repeats any other master's answer.

Everybody knows that Bodhidharma came to China to convey the message of Gautam Buddha. But this answer will not be given by any Zen master. This will be too superficial, too informative, too knowledgeable, but not existential.
What is the meaning of Bodhidharma's coming?

SUIBI SAID, "I'LL TELL YOU LATER WHEN NOBODY IS AROUND."

Now Suibi is a very subtle master. He has already answered without answering it. He is saying, "I will tell you when nobody is around." That includes the questioner, that includes Suibi himself. "When nobody is around, I will answer it." That nobodiness is the meaning of Gautam Buddha's essential teaching.

But Suibi did not manage to satisfy Shohei. Shohei could not get to the point where Suibi was pointing -- "I will tell you later when nobody is around." He misunderstood it, just as you would have misunderstood him.

SOMETIME LATER, SHOHEI SAID, "NOW, THERE IS NOBODY. PLEASE MASTER, TELL ME THE ANSWER."
SUIBI, GETTING DOWN FROM THE ZEN STOOL, TOOK SHOHEI TO THE BAMBOO GARDEN. AGAIN, SHOHEI ASKED, "NOW, THERE IS NOBODY. PLEASE MASTER, TELL ME THE ANSWER."

His silence is every time giving him the answer: "You don't understand. When you say nobody is there, you are there, I am there. When the questioner is not there, and the answerer is not there, you will get the meaning of why Bodhidharma came from India to China."

Shohei goes on insisting. So finally, inside the bamboos, SUIBI, POINTING TO THE BAMBOOS, SAID, "THIS BAMBOO IS THAT LONG, THAT BAMBOO IS THAT SHORT."

You will not see any logical connection. There is no logical connection, but there is something more fundamentally connected. What he is saying is, "Bodhidharma came to teach suchness. This bamboo is long, so what? This bamboo is short, but there is no problem. I have never heard these bamboos discussing, `Why are you long and why am I short?' Neither does the short one feel inferior, nor the long one feel superior. They are both enjoying existence in their totality.

"So just be, without comparing. Settle down in your own consciousness, and you will know the answer, the answer that cannot be given from outside."

Issa wrote:

AROUND THE HEARTH --
THE SMILE THAT BIDS US WELCOME
IS ALSO A FAREWELL!

He is saying, the beginning is also the end, the meeting is also a departing. One has to understand this contradictoriness, this paradoxical nature of existence. The welcoming smile is also a farewell.

In a very small haiku he has expressed the very essence of non-comparative, non-relative existentialness, in which all contradictions dissolve, in which all paradoxes meet; where night is not against the day, and death is not against life; where nobody is superior and nobody is inferior; where the beggar and the emperor are the same.

This sameness, this suchness is the Manifesto of Zen: a declaration of the beauty of your individuality, and at the same time a declaration of dispersing that individuality into the universal.
The less you are, the more you are.
If you are nothing at all, then you are everything.
This is the Manifesto of Zen.

Maneesha's question:
BELOVED OSHO,
ERICH FROMM HAS WRITTEN IN AN ESSAY ENTITLED, `PSYCHOANALYSIS AND ZEN BUDDHISM': "I HAVE PROPOSED THAT IF ONE CARRIES FREUD'S PRINCIPLE OF THE TRANSFORMATION OF UNCONSCIOUSNESS INTO CONSCIOUSNESS TO ITS ULTIMATE CONSEQUENCES, ONE APPROACHES THE CONCEPT OF ENLIGHTENMENT."
WOULD YOU COMMENT?

Maneesha, in the first place psychoanalysis has nothing to do with Zen, and in the second place, Zen has nothing to do with Buddhism. It has something to do with Buddha, but not with Buddhism, not with the doctrine that has arisen around Buddha's words, the philosophy, the religion, the cult.

Erich Fromm, himself, being a man of psychoanalysis, looks at Zen from a particular point of view, and that is the wrong way of looking at Zen. Zen has to be entered directly, not as a Mohammedan, and not as a Hindu, and not as a psychoanalyst, and not as a communist. If you already have a framework, a pattern, then you will impose that pattern on Zen. And Zen is so innocent, just like a small child.

You can make that small child a Hindu, you can make that small child a Mohammedan, or a Christian, or a Buddhist, or whatever you want. It is a question of writing on an empty paper. The child is utterly empty, available for you to write whatever you want to write upon it. And people never look at their own conditioning....

Erich Fromm is conditioned as a psychoanalyst; hence, it seems to him to be very right that "if one carries Freud's principle of the transformation of unconsciousness into consciousness to its ultimate consequences, one approaches the concept of enlightenment."

Enlightenment is not a concept, it is an experience. And even Sigmund Freud is not enlightened. You will be surprised to know that he was not even psychoanalyzed. His disciples insisted again and again, "Why don't *you* go through psychoanalysis? Now we are ready, we can be the psychoanalysts and you be the patient" -- and he always refused.

What was the fear? The same fears that are hidden in everybody -- one is hiding one's wounds, one's inferiority, one's fears.

Sigmund Freud was very much afraid of death, so much so that even the mention of the word `death' was enough to give him a fit. He would fall down from the chair, and would start foaming from the mouth. Now this man and enlightenment are as totally different as possible.

He expelled one of his most deserving disciples, Carl Gustav Jung, who was supposed to succeed him. But because Jung mentioned death three times, and caused a shaking fit for poor Sigmund Freud, Freud expelled him.

But you should not think that Carl Gustav Jung was not afraid of death. He wanted to go to Egypt. At least six times he booked his tickets and canceled them. Six times he even reached the airport and then freaked out. What was the fear? The fear was of seeing the dead bodies, the mummies of the old kings and queens. He was interested in seeing them, but was also afraid that it would give him the idea: "You are not immortal, you are also going to die. Great emperors could not save themselves." So the fear...

Psychoanalysis is a very ordinary thing, and it is very helpful to people who are going a little abnormal. Ordinarily everybody is normally crazy, but normally crazy, within boundaries. Everybody knows what his weak points are. He hides, but sometimes in some stress situation a person starts behaving beyond the normal boundaries. Psychoanalysis is helpful for bringing the fellow back to the prison -- he was getting out of it.

But it is not that psychoanalysis taken to its ultimate consequences will be the same as enlightenment. Enlightenment is an effort to take you beyond the mind, and psychoanalysis is an effort to keep you within the mind. Their very processes are opposite. Erich Fromm is absolutely wrong.

It is time for Sardar Gurudayal Singh. Put on the light!

One afternoon down in Podunk, Alabama, at the Abe Lincoln Elementary School, Miss Velcro, the black teacher, is giving an English lesson.

"Now, class," says Miss Velcro, "today we are going to write some poetry. And for our theme, we are going to go back to our black roots in Africa. I want you to write a poem using that famous African town, Timbuktu."

For the next ten minutes, everybody writes. And at the end of the class, Miss Velcro says, "Okay, children, before we go home, would anyone like to read out their poem to the class?"

Two boys, Little Black George and Little Black Washington, raise their hands enthusiastically.

"Good," says Miss Velcro. "George, you read yours first."

George stands up and says proudly:

"Far away in a distant land,
Out across the burning sand,
Black men on camels march two by two,
On their way to Timbuktu!"

The classroom cheers loudly, and then Miss Velcro says, "That was very good, George. Now let us hear your poem, Washington."

Little Washington jumps up, clears his throat, and says:

"Me and my older brother Tim,
A-hunting we did go.
We came upon three pretty girls,
A-sleeping in a row.
Since they was three and we was two,
I bucked one -- and Timbuktu!"

Maureen O'Murphy receives this letter from her son Patrick, at college in Dublin:

Dear Mother,
Send me fifty pounds immediately.
Your loving son, Patrick

P.S. I am so ashamed to have written you this letter asking for money, that I sent my friend Michael, to get it back, but the postman had already collected it. I can only hope that this letter gets lost in the post!

His mother replies:

Dear Son,
Don't worry, the letter was lost in the post.
Your loving mother, Maureen

P.S. I would have enclosed fifty pounds, but the postman has already collected the letter.

The Muggins family are gathered around the dinner table one evening, when young Melvin Muggins gets up to make an announcement.

"I would like to take this opportunity," begins Melvin, "to tell you all that I am going to marry Hilda Haggard, the girl across the street."

"What?" cries his father, Mr. Muggins. "Her family did not leave her any money!"

"That's right!" snaps Mrs. Muggins. "And she has not saved a penny!"

"She does not know anything about football!" shouts Little Monty Muggins.

"She is weird!" cries Little Mildred Muggins. "I have never seen anyone with such frizzy hair!"

"That's right!" shouts Uncle Mitch. "And all she ever does is sit around all day reading trashy novels!"

"And look at her clothes!" cries Aunty Mabel. "I have never seen such terrible taste!"

"That's nothing!" screeches Grandma Muggins. "You should see the makeup she paints all over her face!"

"That's all true," replies Melvin calmly, "but she has one big advantage over all of us."

"Really?" everyone cries. "What is that?"

"Well," explains Melvin, "she has no family."

Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent...
Close your eyes... and feel your bodies to be completely frozen.
This is the right moment to enter in.

With a deep urgency, gather all your energies and consciousness, and rush towards your inner center of being which is just two inches below the navel, inside you.
Faster and faster...
Deeper and deeper...

As you are coming closer to the center, a great silence descends over you, a peace that passeth understanding.

And inside, at the center, you encounter your very self, your very buddha, for the first time. It is only a presence, a light, a flame. This flame is rooted in the eternal fire of existence.

You have been here always, and you will be here always. Only forms change, but the existential truth remains without any change. It is your ultimate being. In this ultimateness you are no more there, but the whole is. The dewdrop has disappeared in the ocean, or the ocean has disappeared in the dewdrop. This is one of the greatest moments to become a witness.
Witness that you are not the body...
Witness that you are not the mind...
Witness that you are only a pure witnessing consciousness....

The deeper this consciousness goes, the closer you are coming to your ultimate nature, the buddha.
Relax into witnessing.

Nivedano...

(Drumbeat)

Just a silent witnessing, and all boundaries disappear. And suddenly, Gautama the Buddha Auditorium becomes an ocean of consciousness. Ten thousand buddhas are no longer there, only a single pure fire of awareness. This is your very nature.
Zen is not a religion, it is a manifesto of your very nature.
It is a freedom from all social structures.
It is a freedom even from yourself.
It is pure freedom.
In this freedom, all that is creative arises.
All that is beautiful blossoms... all that is significant.
A grace that you have never been aware of surrounds you.
An aura of light follows you.
Collect all these experiences before Nivedano calls you back.

You are not to become anyone, you have just to dissolve into the totality of existence. In this annihilation, you reach to the highest peak of consciousness. In that peak there is light and there is joy, and there is song and there is dance -- but there is no "I" at all.

Persuade the buddha, the flame, to come behind you. It has been hiding inside your being since eternity. You have never explored the inner space, otherwise there is no need of any religion, and no need of any temple.
This very body becomes the temple.
And this very consciousness becomes the buddha.

These are the three small steps....

First, request the buddha, the internal and the eternal flame to follow you, to become part of your ordinary day-to-day life.

In the second step, you start becoming a shadow to the buddha. He takes you over; you start disappearing.

In the third step, even your shadow is no longer there, only a pure presence of the buddha.

This is not an achievement, *you are already it* -- you have forgotten the language.
The Zen Manifesto is simply to remind you.
The last words of Gautam Buddha were: *sammasati* -- "remember."
In a single word, everything significant is contained: *sammasati*.

Nivedano...

(Drumbeat)
Come back, but come back as buddhas -- peaceful, silent, relaxed.

Just for a few seconds sit down with closed eyes to remember, to make a note of where you have been, to what depth you have been able to reach; what is the taste of silence, peace, what is the taste of disappearing into the ultimate...

The last words of Gautam Buddha contain the Zen Manifesto: *sammasati*. Remember what is your inner space. Just remember.

There is nothing to achieve, and there is nothing to become. You are already that which you have been seeking in all your lives in different ways, on different paths. But you have never looked inwards.

Look in. And whenever you have time, you know the path. Just go again and again to the inner space so that your fear of disappearing is dropped, you start enjoying being nobody, and you start remembering the forgotten language.

Sammasati...

Okay, Maneesha?
Yes, Osho.

The Zen Manifesto: Freedom From Oneself

Chapter #11
Chapter title: Sammasati -- the last word

10 April 1989 pm in Gautam the Buddha Auditorium

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TOZAN HAD A QUESTION ABOUT WHETHER INANIMATE OBJECTS EXPOUND THE DHARMA. TOZAN VISITED ISAN, WHO RECOMMENDED THAT HE GO TO SEE UNGAN.
WITH UNGAN, TOZAN WAS FIRST MADE AWARE OF THE TRUTH, AND HE COMPOSED THE FOLLOWING GATHA TO RECORD HIS EXPERIENCE:
"HOW WONDERFUL! HOW WONDERFUL!
THE INANIMATE EXPOUNDING THE DHARMA --
WHAT AN INEFFABLE TRUTH!
IF YOU TRY TO HEAR IT WITH YOUR EARS,
YOU WILL NEVER UNDERSTAND IT.
ONLY WHEN YOU HEAR IT THROUGH THE EYE,
WILL YOU REALLY KNOW IT."
UNGAN ASKED HIM, "ARE YOU HAPPY NOW?"

TOZAN ANSWERED, "I DO NOT SAY THAT I AM NOT HAPPY, BUT MY HAPPINESS IS LIKE THAT OF SOMEONE WHO HAS PICKED UP A BRIGHT PEARL FROM A HEAP OF GARBAGE."
FOR A WHILE AFTER HIS ENLIGHTENMENT, TOZAN CONTINUED TO TRAVEL AROUND CHINA. ONE DAY HE ARRIVED AT LEH T'AN AND MET THE HEAD MONK, CH'U. CH'U GREETED TOZAN AND SAID: "WONDERFUL, WONDERFUL --
THE INCONCEIVABLE REALMS OF TAO AND BUDDHA!"
TOZAN RESPONDED, "I DON'T KNOW ABOUT THESE REALMS. WHO IS TALKING OF THEM?"
CH'U REMAINED SILENT, AND TOZAN SHOUTED, "SPEAK!"
CH'U THEN SAID, "NO NEED TO FIGHT ABOUT IT. THAT IS THE WAY TO MISS."
TOZAN REPLIED, "IF IT HAS NOT BEEN MENTIONED, HOW CAN THERE BE FIGHTING AND MISSING?"
CH'U COULD MAKE NO ANSWER TO THIS.
TOZAN THEN SAID, "BUDDHA AND TAO -- NEXT YOU WILL TALK OF SUTRAS."
CH'U REPLIED, "WHAT DO THE SUTRAS SAY ABOUT THIS?"
TOZAN RESPONDED, "WHEN ALL IS UNDERSTOOD, WORDS ARE FORGOTTEN."
CH'U SAID, "THIS IS SICKNESS OF THE MIND."
TOZAN SAID, "IS THIS SICKNESS SLIGHT OR SEVERE?"
CH'U COULD MAKE NO REPLY TO TOZAN.

Friends,
Before the sutras there are a few questions from the sannyasins.

The first question:
GESTA ITAL, A FORMER FAMOUS GERMAN ACTRESS, WAS THE FIRST WESTERN WOMAN WHO WAS ALLOWED TO ENTER IN A ZEN MONASTERY IN JAPAN AND TO WORK WITH AN ENLIGHTENED MASTER.
SHE WROTE TWO BOOKS ABOUT HER PATH AND HER EXPERIENCE OF ENLIGHTENMENT. WHEN I READ THESE BOOKS I HAD THE IMPRESSION OF A VERY HARD AND LONELY PATH. BEING WITH YOU IS MUCH MORE JOYFUL AND PLAYFUL. WOULD YOU LIKE TO SAY SOMETHING ABOUT THIS DIFFERENCE?

The traditional Zen is hard. It takes twenty to thirty years of constant meditation, withdrawing from everywhere all your energy and devoting it only to meditation.

That tradition comes from Gautam Buddha himself. He had to find his enlightenment after twelve years of hard work.

I am changing it completely from the traditional Zen, because I don't see that the contemporary man can devote twenty or thirty years to meditation only. If Zen remains that hard, it will disappear from the world. It has already disappeared from China, it is disappearing from Japan, and it disappeared from India long ago. It remained in India for only five hundred years after Gautam Buddha. In the sixth century it reached China, remained there for only a few centuries, and moved to Japan. And now it is almost extinct from both China and Japan.

You will be surprised to know that my books are being taught in the Zen monasteries. Zen masters have written letters to me: "Perhaps now Zen will exist in India, in its original place. It is disappearing from Japan because people are more interested in technology, in science."

That is the situation in India too. Very few people are interested in the inner exploration. Here you can find a few people from every country, but these are so few compared to the five billion human beings on the earth. Ten thousand is not a great number.

Zen has to be transformed in a way that the contemporary man can be interested in it. It has to be easy, relaxed, it has not to be hard. That old traditional type is no longer possible, nor is it needed. Once it has been explored, once a single man has become enlightened, the path becomes easy. You don't have to discover electricity again and again. Once discovered you start using it -- you don't have to be great scientists.

The man who discovered electricity worked on it for almost twenty years. Three hundred disciples started with him and nobody remained because it took so long; everybody became exhausted. But the original scientist continued. His explanation to his own disciples was, "The more we are failing in finding the root of electricity, the closer we are going to the very root. Every failure is bringing us closer to the discovery."

And finally, one night in the darkness, suddenly the first electric bulb started radiating. And you cannot conceive the joy of the man who had been working for thirty years. His silence... he was in awe. He could not believe his own eyes that after all this time it had happened, electricity had been controlled -- "Now in our hands, how to use it?"

His wife called to him, "Come inside the bedroom, it is the middle of the night. Put the light out!"

She was not aware that it was no ordinary light, and that the scientist had called her -- "Come here and be the first to see something original. You will be the first person I will introduce to the secrets of electricity."

Now, you don't have to work for thirty years to know about electricity. Nor do you have to work thirty years for the Zen experience.

The awakening of the buddha is a very easy and relaxed phenomenon. Now that so many people have awakened, the path has become clear-cut; it is no longer hard and arduous. You can playfully enter inside and joyously experience the awakening of awareness. It is not as far away as it was for Gautam Buddha.

For Gautam Buddha it was an absolute unknown. He was searching for it like a blind man, knowing nothing about where he was going. But he was a man of tremendous courage, who for twelve years went on searching, exploring every method available in his time... all the teachers who were talking about philosophy and yoga. He went from one teacher to another, and every teacher finally said to him, "I can tell you only this much. More than this I don't know myself."

Finally, he remained alone, and he dropped all yoga disciplines. He had his own five disciples, who thought that he was a great ascetic. But when they saw that he had dropped all yoga discipline, and he was no longer fasting, they dropped him. All those five disciples left him -- "He has fallen from his greatness; he is no longer a saint; he has become ordinary."

But in that ordinariness, when he had dropped everything -- just being tired and exhausted -- that fullmoon night when the five disciples left him, he slept under the bodhi tree, completely free from this world and completely free from the very search for that world. For the first time he was utterly relaxed: no desire to find anything, no desire to become anything. And in that moment of non-desiring, he suddenly awakened and became a buddha. Buddhahood came to him in a relaxed state.

You don't have to work for twelve years, you can just start from the relaxed state. It was the last point in Gautam Buddha's journey. It can be the first point in your journey.

And the first thing Gautam Buddha did after he became awakened was to go in search of those five disciples to share what had happened to him. And when he reached those five disciples... they saw him coming -- it is a very beautiful story.

They decided, "Gautama is coming, but we are not going to pay any respect to him. He has stopped being a holy man; he has started living a relaxed and comfortable life."

But as Buddha came closer, all the five disciples stood up. Although they had decided not to pay him any respect, in spite of their decision, they could see that Gautama had changed completely -- "He is no more the same person we used to know. He is coming with such a silence, with such contentment. It seems he has found it." And they all touched Gautam Buddha's feet.

And Gautam Buddha's first statement to them was, "When you had decided not to pay attention to me, why are you paying such respect?"

All those five asked to be forgiven. They said, "We were thinking you were the same old Gautama. We used to know you -- for five years we have been together, but you are not the same person anymore."

Enlightenment is such a transformation that you are a totally different person. The old person dies away, and a totally new awareness, a fresh bliss, a flowering, a spring which has never been there...

It took twelve years for Gautam Buddha. It need not take even twelve minutes for you. It is simply an art, to relax into yourself. In the traditional Zen they are still doing whatever Buddha did in his ignorance, and finally they drop it.

I am telling you, why not drop it right now?

You can relax this very moment!

And in that relaxation you will find the light, the awareness, the awakening.

What has happened to Gesta Ital, is not necessarily an introduction to Zen. She has been in the company of old and traditional Zen masters. I understand Zen to be a very simple, innocent, joyful method. There is nothing ascetic in it, nothing life-negative -- no need to renounce the world, no need to become a monk, no need to enter a monastery. You have to enter into yourself. That can be done anywhere.

We are doing it in the simplest way possible. And only if Zen becomes as simple as I am trying to make

it, can the contemporary man be interested in it. Otherwise he has so much to do -- so many things to do, so many paths to explore, so many things to distract him.

Zen has to become such a small playful thing, that while you are going to sleep -- just before that -- within five minutes you can enter into yourself, and you can remain at the very center of your being the whole night. Your whole night can become a peaceful, silent awareness. Sleep will be in the body, but underneath it there will be a current of light from the evening till the morning.

And once you know that even in sleep a certain awareness can be present inside you, then the whole day, doing all kinds of things, you can remain alert, conscious. Buddhahood has to be a very normal, ordinary, simple and human affair.

The second question:
I CANNOT PUT IT INTO WORDS HOW MUCH I AM ALWAYS TOUCHED BY THE BEAUTY OF YOUR EXPRESSIONS -- IN YOUR WORDS, YOUR GESTURES AND NOW ESPECIALLY IN YOUR PAINTINGS. WHAT EXACTLY HAPPENS, WHEN YOU ARE SITTING IN FRONT OF AN EMPTY PAPER? IS THERE STILL AN URGE FOR ARTISTIC CREATIVITY WHEN ONE IS ENLIGHTENED? COULD YOU PLEASE TELL US ABOUT ZEN AND ART AND CREATIVITY?

Zen prevents you from nothing. It opens everything that is potential in you. If you have a potentiality of being a painter, Zen will open it -- you may not have been aware of it. If there is a potentiality for poetry, Zen will open that potentiality, and for the first time you will start thinking in poetry, not in prose.

The same is true about music or dance, or scientific exploration. Any kind of original experiences, Zen allows you. It is not preventive of anything. It is affirmative, the most affirmative experience in life. It simply makes you aware of all that is hidden in you, of all that you have never looked at. It not only makes you aware, it helps you to explore that potentiality.

Zen is not a dry, desertlike experience, it is very juicy, a beautiful garden -- a spring in your life where flowers suddenly start opening up. One never knows what is going to happen to him when he becomes aware. It is not a decision on your part, it is not a choice. It is a choiceless, simple experience -- you start moving into a certain direction. Suddenly that direction becomes so full of life, so attractive that you can devote everything to it.

Zen is a very creative experience; it is not like other religions. All the religions are non-creative. In fact, the so-called saints don't do anything. They are not great poets, they are not great dancers, they are not great musicians. But the real and authentic saints, who are very few among the so-called saints...

Just the other day I received the information that this pope in his four years of office has made more than two thousand people saints. It is a certificate. He goes on giving certificates to all kinds of people who can donate money. Now the Catholic church owns the biggest bank in the world -- the Bank of America. The Catholic church owns the greatest amount of land in the world -- more than any other country.

The method in the past has been war, killing people. Thousands of people have been killed just to take possession of their properties, or they have been forced to become Catholics. A single Catholic emperor, Constantine, killed ten thousand people in a single day. He just called an assembly of all those who were not Catholics in a great auditorium in Rome, and ordered the army to shoot everybody: "We don't want anybody other than Christians in Rome." He forced the whole of Italy to become Christian... just at the point of the gun.

The whole history of Christianity is of wars and nothing else -- killing and violence. And the same is true about the other religions in a lesser measure; they are destructive. They are destructive in many ways. They destroy people by creating guilt, by making them sinners, by forcing them to renounce the world and all that is pleasant, and to go into hardships unnecessarily. But those who go into hardships are respected and their hardship has nothing to contribute to the world, only sickness, only guilt. All your saints are together enforcing guilt in you.

So in this way they destroy humanity, and in other ways they kill people because they don't belong to their fold. They force people -- either by the sword, or with bread. In the past they used to come with a sword, now they come with bread. The poor have been always vulnerable to being converted, either by force or by bribery. But this is not religiousness at all, this is pure politics.

Zen is an authentic religious experience. Its authenticity is in its opening of creativeness in human beings. Zen masters have never killed anyone. They have not forced anyone to their path; on the contrary,

you have to go to them. And it has been very difficult to be accepted; the masters have been very choosy. Unless you show an immense desire and longing, they will not initiate you; the question of conversion does not arise.

You have to go to the well, the well does not come to you. The well does not even invite you, it is simply there, available.

The third question:
WHEN ENERGY GOES INWARD IT TURNS INTO THOUGHTS, FEELINGS, EMOTIONS, AND WHEN ENERGY GOES OUTWARD IT TURNS INTO RELATIONSHIPS WITH BEINGS AND NATURE. BUT WHEN ENERGY DOES NOT MOVE INWARD OR OUTWARD, IT IS JUST THERE PULSATING, VIBRATING. THEN IT IS ONE WITH THE EXISTENCE, ONE WITH THE WHOLE. IS THIS ZAZEN?

Exactly. When the energy is just there -- not going anywhere, just pulsating at the original source, just radiating its light there, blossoming like a lotus, neither going out nor going in -- it is simply here and now. When I say go inward, I am simply saying don't go on moving in the head.

The whole society forces your energy to move in the head. All education consists of the basic technique of how to pulsate the energy only in the head -- how to make you a great mathematician, how to make you a great physician. All the education in the world consists of taking the energy into the head.

Zen asks you to come out of the head and go to the basic source -- from where the educational system around the world has been taking the energy, putting it into the head, and turning it into thoughts, images, and creating thinking. It has its uses. It is not that Zen is not aware of the uses of energy in the head, but if all the energy is used in the head, you will never become aware of your eternity. You may become a very great thinker and philosopher, but you will never know, as an experience, what life is. You will never know as an experience, what it is to be one with the whole.

When the energy is just at the center, pulsating... When it is not moving anywhere, neither in the head nor in the heart, but it is at the very source from where the heart takes it, the head takes it... pulsating at the very source -- that is the very meaning of Zazen.

Zazen means just sitting at the very source, not moving anywhere. A tremendous force arises, a transformation of energy into light and love, into greater life, into compassion, into creativity. It can take many forms, but first you have to learn how to be at the source. Then the source will decide where your potential is. You can relax at the source, and it will take you to your very potential. It does not mean that you have to stop thinking forever, it simply means you should be aware and alert and capable of moving into the source. When you need the head you can move the energy into the head, and when you need to love, you can move the energy into the heart.

But you need not think twenty-four hours. When you are not thinking you have to relax back into your center -- that keeps the Zen man constantly content, alert, joyful. A blissfulness surrounds him; it is not an act, it is simply radiation.

Zazen is the strategy of Zen. Literally it means just sitting. Sitting where? Sitting at the very source. And once in a while, if you go on sitting in the source, you can manage all mental activities without any disturbance, you can manage all heart activities without any difficulty. And still, whenever you have time, you need not unnecessarily think, you need not unnecessarily feel, you can just be.
Just being is Zazen.

And if you can just be -- only for a few minutes in twenty-four hours -- that is enough to keep you alert of your buddhahood.

Before the sutras, a little biographical note.

TOZAN RYOKAI, A DISCIPLE OF UNGAN, WAS BORN IN CHINA IN 807, AND DIED IN 869. HE ORIGINALLY WAS A MEMBER OF THE VINAYA SECT, BUT LATER BECAME INTERESTED IN ZEN AND SET OUT ON A JOURNEY TO FIND A MASTER.

The Vinaya sect is the Buddhist name of the people who are interested in the scriptures, in the words of the masters in a philosophical and scholarly way. They are mentally active, but they are not moving into the experience themselves. They gather as much knowledge as possible, they become very wise. They know all

the answers that are in the sutras, but they don't have a single experience of their own.

Tozan was first a scholar, studying all the literature -- and Buddhism has the greatest literature in the world. Compared to any other religion it has more scriptures.

Just as Gautam Buddha died, his disciples became separated into thirty-two branches. Immediately there were thirty-two branches of scholarship, of different scriptures and sutras, pretending to be authentic, pretending to be the only true ones. The problem was that for forty-two years Gautam Buddha was teaching, morning and evening -- a few people heard a few things, a few people heard a few other things.

In forty-two years he was constantly moving from one place to another place. Obviously there were different people who had heard different things from him, and they compiled sutras. Immediately thirty-two branches started. Gautam Buddha had not written a single word, but every branch pretended to be the authentic one -- "*this* is what Buddha said..."

It is very difficult now to find out what actually was said by Gautam Buddha, and what was added by the disciples. So there is a great scholarship in the Buddhist world where people search into scriptures trying to find what is authentic and what is not.

Just recently, the same kind of scholarship has started in Europe. The professors and the very scholarly Christians have formed a special committee, the Biblical Scholars. And they are now searching for what exactly was said by Jesus, and what has been added by others -- what is fiction, what is myth, what is truth.

Just a few days ago, Pope the Polack declared to all the Catholics of the world: "Don't listen to the Biblical Scholars" -- because the Biblical Scholars are taking out many things which have been added to the Bible which are not true. Events, miracles, the virgin birth, the resurrection... the Biblical Scholars are taking all those things out. It is agreed that they are the most scholarly group in Europe concerning the Bible.

They meet every few months, and they discuss papers. And if you listen to them, almost ninety percent of the Bible disappears. And they are absolutely right, because for the first time they are searching at the roots from where this saying, this statement, this gospel, has come. A few are found to be in the ancient scriptures of the pagans, and those scriptures have been destroyed so that nobody can prove that Jesus ever said these things.

Even the idea of the virgin birth is more ancient than Jesus. It was a pagan god, a Roman god who was thought to be born from a virgin, and to the same god, the crucifixion happened. And to the same god is connected the idea of the resurrection. All that has been taken and compiled into the Bible. The pagans have been destroyed, their temples have been burned, their scriptures have been destroyed. Now these Biblical Scholars are trying to find ways and methods to uncover the facts from contemporary literature about when Jesus was alive.

One of the gospels was written in India -- the fifth gospel of Thomas. It has not been included in the Bible, for the simple reason that it was not available to Constantine, who was compiling, and who was deciding what was to be included and what was not to be included. It was because of him that all these ideas and mythologies and fictions have been added to the life of Jesus.

The same is true about Buddhist literature: much is borrowed from Hindu literature; much is borrowed from Jaina literature, because these were contemporaries. And a few contemporaries of Buddha have left no literature behind, but they were also teaching in the places where Buddha was teaching, so many of their teachings have been compiled and mixed with Gautam Buddha's.

A very scholarly tradition exists in Zen to find out the original teachings of Buddha. But even if you can find what is the original statement and what is not, that does not mean you can become enlightened. You may know exactly what Buddha said, but that will not make any difference to your consciousness.

Tozan was first a scholar, and found that however you go on trying to know and find the original sources, you still remain ignorant. You become a great knower, but deep down you know nothing about yourself. And the question is not to know what Buddha said, the question is to know your own inner buddha, your own inner consciousness.

After being in the scholarly Vinaya sect, he became interested in Zen. He dropped out of the scholarly world and set out on a journey to find a master. He had been with teachers, great scholars, but none of them was a master.

And a master need not be a scholar -- it is not a necessity. He may be a scholar -- that is accidental. What is necessary and existential is his own knowing, his own experience.

So he went in search of a man who himself knows what is the truth, and who can tell him the way to it.

The sutra:

BELOVED OSHO,
TOZAN HAD A QUESTION ABOUT WHETHER INANIMATE OBJECTS EXPOUND THE DHARMA. TOZAN VISITED ISAN, WHO RECOMMENDED THAT HE GO TO SEE UNGAN.

His inquiry was whether inanimate objects in the world expound the dharma, the ultimate truth -- whether you can find in the objective world the ultimate truth.

That's what science is trying to do -- trying to find the ultimate truth in objects. You cannot find it in objects. But this is part of the Zen tradition, that also...

Isan was himself a master, but he recommended Tozan to go to see Ungan, seeing that Tozan was a scholar. Isan was not a scholar -- he was a master, he knew his own buddhahood. But seeing that this man Tozan was bound to ask philosophical questions, he sent him to Ungan, who was a master and a scholar.

WITH UNGAN, TOZAN WAS FIRST MADE AWARE OF THE TRUTH, AND HE COMPOSED THE FOLLOWING gatha TO RECORD HIS EXPERIENCE:
"HOW WONDERFUL! HOW WONDERFUL!
THE INANIMATE EXPOUNDING THE DHARMA --
WHAT AN INEFFABLE TRUTH!"

Ungan told him to be in silence. And as you become silent, everything around you starts expounding the truth: the trees and the mountains... all the objects become suddenly aflame, afire with truth. If you are sitting silently in your own source of being, then everything in the world indicates towards the ultimate.
When he found his source he wrote this gatha:

"HOW WONDERFUL! HOW WONDERFUL!
THE INANIMATE EXPOUNDING THE DHARMA --
WHAT AN INEFFABLE TRUTH!
IF YOU TRY TO HEAR IT WITH YOUR EARS, YOU WILL NEVER UNDERSTAND IT.
ONLY WHEN YOU HEAR IT THROUGH THE EYE,
WILL YOU REALLY KNOW IT."

He is talking about the third eye. As you go inwards... your energy is in the head. First it has to pass the third eye. Going deeper it will pass through the heart, the fourth center -- and the whole energy is at the first center. From there it can rise back to the seventh center in the head.

But if you remain hung up in the seventh center only, you will never know *as an experience* what is truth. You have to come down to the depths, to the valleys of your being. You have to reach to the very roots from where you are joined with the whole.

UNGAN ASKED HIM, "ARE YOU HAPPY NOW?"
TOZAN ANSWERED, "I DO NOT SAY THAT I AM NOT HAPPY, BUT MY HAPPINESS IS LIKE THAT OF SOMEONE WHO HAS PICKED UP A BRIGHT PEARL FROM A HEAP OF GARBAGE."
FOR A WHILE AFTER HIS ENLIGHTENMENT, TOZAN CONTINUED TO TRAVEL AROUND CHINA.

He is saying that unless you see it yourself, there is no other way to know it. You cannot hear it from somebody else. No buddha can preach it to you, no master can teach it to you. They all can only make gestures. They all can only indicate their finger towards the moon, but the finger is not the moon. You have to drop looking at the finger, and to start looking at the moon. When you look at the moon yourself, you know the beauty of it. You cannot know that beauty by looking at the finger pointing to the moon.

All knowledge is pointing to the moon. All sutras, all scriptures are pointing to the moon -- just fingers. And people are clinging to the fingers, they have completely forgotten that the fingers are not the point. The moon is far away, the finger is only pointing towards it. Don't cling to the finger; forget the finger. Forget all knowledge, all scriptures, and look at your truth yourself.

It is not a question of your ears, it is a question of your very eye, your inner eye. Unless you look inside... you cannot know it by hearing, or by reading. Becoming knowledgeable is not becoming a buddha,

but becoming an innocent child, reaching to the sources playfully without any seriousness, joyously and cheerfully, dancing... Take your energy to the very source and remain there just for a few moments, and you will be filled with a new experience which goes on growing every day.

Soon you find you are filled with light -- not only filled, but the light starts radiating around your body. That's what has been called the aura, and what Wilhelm Reich was trying scientifically to prove. But he was forced into an insane asylum because people could not understand what he was talking about -- "What radiation is he talking about?"

But now, Kirlian photography is able to take the photograph of your life aura around your body. The healthier you are, the bigger is the aura. In your happiness it dances around you; in your misery it shrinks. When a miserable person was used as an object by Kirlian, he could not find any aura in the photograph -- the aura had shrunk inside. But when he photographed children dancing and enjoying, joyfully plucking the wildflowers or collecting stones on the seabeach, he found such a tremendous aura around them.

The same aura has been found around the buddhas. And it is almost miraculous that although no photography was available in the times of Buddha or Krishna, the paintings, the statues all have the aura -- a round aura around the head.

Once you have seen your own life source, you start seeing the same light radiating from every object in the world, every person in the world. You can see from the aura whether the person is miserable or is happy. His master, Ungan, asked him, "ARE YOU HAPPY NOW?"

Tozan was a scholar, and he knew the way a buddha speaks. And now he himself has experienced it -- you can see it in his answer. He says, "I do not say that I am *not* happy, but to say I am happy will make it a very ordinary statement. To say that I am happy is not something great, and what I have found is so great that it cannot be described by the word `happiness', it is far more. So I will not say I am *not* happy. You have to understand, it is something more than happiness. Words cannot describe it. Only this much I can say: I have found a bright pearl in the heap of garbage."

What he is calling the "heap of garbage," is his scholarship. He has accumulated so much knowledge unnecessarily, and all that knowledge was only heaping up and hiding the original being -- your very roots into existence.

It is not ordinary happiness, in fact there is no word that can describe it. `Blissfulness' comes closer, even closer comes `benediction', still closer comes `ecstasy'. But beyond that, no word is there; the experience is far deeper than ecstasy itself.

FOR A WHILE AFTER HIS ENLIGHTENMENT, TOZAN CONTINUED TO TRAVEL AROUND CHINA. ONE DAY HE ARRIVED AT LEH T'AN AND MET THE HEAD MONK, CH'U. CH'U GREETED TOZAN AND SAID: "WONDERFUL, WONDERFUL --
THE INCONCEIVABLE REALMS OF TAO AND BUDDHA!"

Ch'u greeted Tozan, and in his greeting he said, "WONDERFUL, WONDERFUL -- THE INCONCEIVABLE REALMS OF TAO AND BUDDHA! I can see in you the very meeting of Buddha and Tao."

It is the same experience. TOZAN RESPONDED, "I DON'T KNOW ABOUT THESE REALMS you are talking about. WHO IS TALKING OF THEM?"

He is indicating to Ch'u that it is beyond words -- "Look inside yourself. Who is saying these words? From where are these words coming? That source is beyond the words."

CH'U REMAINED SILENT, AND TOZAN SHOUTED, "SPEAK!"
CH'U THEN SAID, "NO NEED TO FIGHT ABOUT IT. THAT IS THE WAY TO MISS."
TOZAN REPLIED, "IF IT HAS NOT BEEN MENTIONED, HOW CAN THERE BE FIGHTING AND MISSING?"
CH'U COULD MAKE NO ANSWER TO THIS.
TOZAN THEN SAID, "BUDDHA AND TAO -- NEXT YOU WILL TALK OF SUTRAS."

"First you mention Buddha and Tao, and then you will start talking about sutras. Once you begin to talk, there is no end to talking, and the thing you are trying to talk about is beyond words."

CH'U REPLIED, "WHAT DO THE SUTRAS SAY ABOUT THIS?"

TOZAN RESPONDED, "WHEN ALL IS UNDERSTOOD, WORDS ARE FORGOTTEN."
CH'U SAID, "THIS IS SICKNESS OF THE MIND."
TOZAN SAID, "IS THIS SICKNESS SLIGHT OR SEVERE?"
CH'U COULD MAKE NO REPLY TO TOZAN.

That was the reason Isan sent him to Ungan. He was a man of great scholarship, and once he has found his own buddha, he will become a very great master. Ordinary teachers will not even be able to understand him. Ch'u was an ordinary teacher of Tao and Buddhism both. And you can see that Tozan denied even Buddha and Tao. Those words only indicate, they don't describe. And he said to Ch'u, "If you go on, soon you will start talking about sutras."

You can see his philosophical approach. Now that he has found the truth, it is very difficult for anybody who is just a scholar even to talk with him. He will be able to defeat any scholarly person very easily.

Seeing that Tozan is saying that even Buddha and Tao are not exactly the experience, Ch'u, as a teacher, said, "What do the sutras say about this?" He is still talking about sutras -- "What do the sutras say about this unknowable, this inexpressible? You are indicating that it is beyond Buddha and beyond Tao."

Tozan said, "WHEN ALL IS UNDERSTOOD, WORDS ARE FORGOTTEN. Once you have known it, once you have tasted it, you become silent." Of course a teacher will not agree on this point.

CH'U, in anger, SAID, "THIS IS SICKNESS OF THE MIND."

TOZAN SAID, "IS THIS SICKNESS SLIGHT OR SEVERE?"

What kind of sickness? It is not sickness, but a teacher is confined to the mind. You say anything beyond the mind and you are simply talking nonsense. You are sick, you are mad, you are insane. A teacher is confined to the mind, a master is beyond the mind.

Ch'u could make no reply to Tozan's inquiry whether this sickness was slight or severe.

ONE DAY THE MONK AKINOBO, WENT TO VISIT A POET FRIEND OF HIS. CHATTING, HE MENTIONED THAT HE HAD MADE A COLLECTION OF POEMS -- ONE FOR EACH DAY OF THE YEAR. HE READ HIM ONE:
THE FOURTH DAY
OF THE NEW YEAR;
WHAT BETTER DAY
TO LEAVE THE WORLD?
THAT VERY DAY WAS THE FOURTH DAY OF THE FIRST MONTH OF THE YEAR 1718. NO SOONER HAD HE FINISHED RECITING THE VERSE THAN AKINOBO NODDED HIS HEAD AND DIED.

Zen masters know how to live and also know how to die. They take neither life seriously nor death seriously. Seriousness is a sick way of looking at existence. A man of perfection will love to live, and will love to die. His life will be a dance, and his death will be a song. There will be no distinction between life and death.

Maneesha's question:
BELOVED OSHO,
THE PHILOSOPHER KARL JASPERS, WRITES IN VOLUME THREE OF HIS BOOK, `PHILOSOPHY': "TO ASK REAL QUESTIONS ABOUT REALITY, MAN MUST HAVE THOUGHT, INVESTIGATED, AND ORIENTED HIMSELF BY DISTINCTIONS... REAL IS WHAT CAN BE MEASURED, WHAT OUR SENSES CAN PERCEIVE IN SPACE AND TIME ACCORDING TO RULES, WHAT CAN BE CONTROLLED OR CALCULATED, AT LEAST, BY APPROPRIATE MEASURES."
WOULD YOU LIKE TO COMMENT?

Maneesha, Karl Jaspers is a great philosopher, but he is not a master. What he is saying is the definition of matter. Exactly the word `matter' comes from the Sanskrit word *matra*. *Matra* means that which can be measured. Matter means that which can be measured. And that which cannot be measured is your reality.

Karl Jaspers is confusing reality with matter. Matter is real, but reality is far more than matter; it also includes consciousness, which is not measurable. You cannot measure it by any means. How many feet of consciousness do you have, or how many miles, or how many kilos...?

Matter is that which can be measured, and consciousness is that which cannot be measured. And Jaspers

is confining himself to matter as the only reality. He is absolutely wrong. About matter he is right, but about reality he is wrong, because reality is much more than matter.

Even Karl Jaspers cannot say how many kilos of consciousness he has. There is no way of measuring consciousness. And certainly, even Karl Jaspers cannot deny that he has consciousness. *Who* is denying?

I am reminded of a small story about Mulla Nasruddin....

He was talking about his generosity to friends in a restaurant. The friends said, "You are simply *talking* about generosity, but we have never seen any generous act on your part. You have not even invited us for a cup of tea."

Mulla said, "Come on! You are all invited -- the whole crowd in the restaurant. Come to my home for dinner."

They could not believe it! They knew that this was a very miserly man. He had been caught just because he was boasting about his generosity.

As they were approaching his home, Nasruddin became aware about his wife, and that he had brought a trouble to himself unnecessarily. Now how was he going to convince his wife? In the first place, he had gone in the morning to fetch some vegetables, and he had not returned till evening, and now he was coming with a crowd of people.

So he told the crowd, "You understand the problem between a husband and wife. You just remain outside for a few minutes. First let me go in to convince my wife that I have invited a few friends."

So he went in, closed the door, and told his wife that by mistake he had invited a crowd -- "Now you have to be a help to me."

The wife said, "What can I do? There is nothing in the house -- you have been away the whole day... not even vegetables."

Mulla Nasruddin said, "That is not the point. You simply go to the door and ask the people why they are crowding there. Obviously they will say that I have invited them for dinner. You simply deny it. Simply say, `Mulla Nasruddin has not been home since morning.' You just go and tell them, `Go away. He is not here.'"

The wife was puzzled, but something had to be done. She opened the door, and Mulla Nasruddin was watching what was happening from the second-story window. The wife said, "He is not in the house. For whom are you waiting?"

They said, "He came with us, and he went on in front of us. We are all witnesses. He has invited us for the dinner -- perhaps you don't know, but he has gone inside the house."

The wife said, "He is not inside the house."

They said, "This is strange. We came with him. He has told us to wait here. You just go in and find out. He must be inside watching, or looking for you."

The wife would not let them in. The crowd tried to go in. The crowd said, "We are all friends of your husband. Let us look inside!"

Mulla, seeing the situation, shouted from the upper story, "This is absolute nonsense! When she is saying he is not in, *he is not in*! Don't you feel ashamed challenging a poor woman? He may have come with you, but he may have gone out again from the back door."

And he himself was talking....

Just ask Karl Jaspers, "Is your consciousness miserable?" If he denies that he has consciousness, then who is denying? Either he has to deny it or he has to accept it, but in every case even his denial will be a proof of consciousness.

This is a strange thing about not only Karl Jaspers, but about all the philosophers of the world. They go on saying that only matter exists, because matter can be experienced by eyes, by ears, by hands, by all your senses. It can be measured, hence, it is the only reality. But the truth is that even those who deny the existence of the immeasurable are accepting even in their denial, consciousness. Otherwise, who is denying?

It is very amazing that a great intellectual like Karl Jaspers, a very respectable philosopher of this century, talks like a stupid man. But all philosophers talk like stupid men. His saying that only that which can be measured is real, is absolutely wrong. That which can be measured is matter, and that which cannot be measured is also real, but it is consciousness.

Our search is for the immeasurable. The measurable can be left to the scientists. The mystics are concerned with the immeasurable.

Now, it is time for Sardar Gurudayal Singh....

Captain Codfish, the old pirate, is in the Stoned Seagull Pub one night, telling stories from his life at sea.

"I had a parrot once," declares Codfish, drinking his rum. "He was the most incredible bird! He could imitate anything -- Charlie Chaplin, Jack the Ripper, Marilyn Monroe, Pope the Polack... even Nancy Reagan!"

"Wow!" says Igor, the barman. "Where is he? What happened to him?"

"Ah!" cries the old pirate. "Times got hard, and I got hungry -- I ate him!"

"You ate your parrot?" cries Igor in disgust. "What did he taste like?"

"He tasted just like turkey," replies Codfish. "That parrot could imitate anything!"

Paddy has a late night at the pub, and when it closes, he staggers outside in a drunken stupor. He wanders around the streets trying to remember which way to go home, and finally gives up. Paddy sits down on the street and looks all around him until a taxi pulls up beside him.

"Ah!" groans Paddy, clambering into the back and lying down on the seat. "Can you take me to number five, Fergus Street?"

The cabdriver looks around at Paddy and replies, "Hey, mister, this *is* number five, Fergus Street!"

"Ah!" groans Paddy. "Alright! But next time, don't drive so fast!"

On a foggy morning in Vienna, Austria, the two famous psychoanalysts, Doctor Sigfried Mind, and Doctor Krazy Karl Kong, meet in the little Brown Danube Cafe.

Over a table set with coffee and cream cakes, Doctor Kong suddenly jumps up, grabs Sigfried by the neck, and shakes him.

"We *must* go this time!" shouts Karl. "We have tried six times already! We *must* go to the pyramids in Egypt to see the *mummies*!"

"MUMMIES?" screeches Sigfried, collapsing into the cream cakes in a dead faint.

Doctor Kong pours coffee on Doctor Mind's head until he recovers.

"Come on, Mind," cries Doctor Kong, slapping him across the face. "We can do it! We have to explore this mystery of death!"

"DEATH?" screeches Mind, and he faints again into the plate of cream cakes.

Half an hour later, at the Vienna airport, Doctor Krazy Karl Kong is dragging Doctor Sigfried Mind by the collar onto the plane bound for Cairo.

"Come on, Mind!" cries Krazy Kong, huffing and puffing. "We have made it this far, we have got to see those mummies!"

"MUMMIES?" screeches Sigfried, falling in a faint on top of Nellie Knickers, the stewardess.

Kong and Nellie drag Mind to his seat, and strap him down. The plane takes off, and three hours later, arrives in the Land of the Pyramids. Kong carries the babbling Doctor Mind to the herd of rented camels, which are waiting to take them to the pharaohs' tombs.

Doctor Kong shouts out to their guide, Abdul Babul, "Take us to the mummies!"

"MUMMIES?" screeches Mind, fainting and falling straight off his camel, nose first, into a sand dune.

Two days later, the famous psychoanalysts and their camels arrive at the huge pyramids. Doctor Kong jumps down, lights a torch, grabs Doctor Mind by the collar, and starts dragging him into the dark, mysterious crypts.

Suddenly, in the darkness, Doctor Kong trips over something.

"What is that?" screeches Mind.

"Ah! It is alright -- it is only a dead cat!" exclaims Doctor Kong.

"DEATH!" screeches Mind. And he falls over in a cold faint.

"Pull yourself together, Doctor!" shouts Kong. "We are almost there!"

And Kong grabs Sigfried by the shoe, and drags him feet first towards a huge golden coffin. "Stand up!" cries Doctor Kong, propping Mind up against the wall, and handing him the burning torch.

Then Krazy Karl Kong bends over and lifts back the heavy, creaking coffin lid. The lid falls to the ground with a loud crash, and when the dust clears, Doctor Kong is left standing with his mouth wide open, gazing at the spooky sight before his eyes.

He turns and grabs the frozen Doctor Mind by the collar and pulls his face down into the coffin.

"There!" shouts Kong, in triumph. "This is a MUMMY!"

"MUMMY?" screeches Sigfried. But he just stares in disbelief, with his eyes popping out. "MUMMY?" he screeches again. "Hey, this looks more like *daddy*!"

It is time, Nivedano...

(Drumbeat)

(Gibberish)

Nivedano...

(Drumbeat)

Be silent... Close your eyes... and feel yourself completely frozen.
This is the right moment to enter inwards.

Gather all your energy, your total consciousness, and rush towards the inner center with deep intensity and urgency.
The center is just two inches below the navel, inside the body.
Faster... and faster... Deeper... and deeper...

As you come closer to the center of being, a great silence descends over you, and inside a peace, a blissfulness, a light that fills your whole interior. This is your original being. This is your buddha.
At this moment, witness that you are not the body, not the mind, not the heart, but just the pure witnessing self, the pure consciousness. This is your buddhahood, your hidden nature, your meeting with the universe. These are your roots.
Relax...

Nivedano...

(Drumbeat)

Relax... and just be a silent witness.

You start melting like ice in the ocean. Gautama the Buddha Auditorium becomes an oceanic field of consciousness. You are no longer separate -- this is your oneness with existence.

To be one with existence is to be a buddha, it is your very nature. It is not a question of searching and finding, *you are it*, right now.

Gather all the flowers, the fragrance, the flame and the fire, the immeasurable, and bring it with you as you come back.

Nivedano...

(Drumbeat)
Come back peacefully, silently, as a buddha.

Just for a few seconds close your eyes and remember the path and the source you have found, and the buddha nature that you have experienced.

This moment you are the most blessed people on the earth. Remembering yourself as a buddha is the most precious experience, because it is your eternity, it is your immortality.

It is not you, it is your very existence. You are one with the stars and the trees and the sky and the ocean. You are no longer separate.
The last word of Buddha was, *sammasati*.
Remember that you are a buddha -- *sammasati*.

Okay, Maneesha?
Yes, Osho.

Zen: The Diamond Thunderbolt

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BELOVED OSHO,
A MONK ASKED BOKUSHU, "WHAT IS THE INNER MEANING OF THE TEACHINGS OF BUDDHISM?"
BOKUSHU SAID, "I WON'T ANSWER."
"WHY NOT?" ASKED THE MONK.
"BECAUSE," SAID BOKUSHU, "YOU THINK AND THINK AND THEN COME AND ASK ME."
THE MONK FURTHER ASKED, "WHAT IS THE MEANING OF BODHIDHARMA COMING FROM THE WEST?"

BOKUSHU SAID, "ARE WE NOT TEACHER AND LEARNER? WHY DON'T YOU COME NEARER?"
THE MONK WENT NEARER, AND THEN BOKUSHU SAID, "WHEN I CALL A MAN ONE FROM EAST OF SETSU, ONE FROM WEST OF SETSU IS INCLUDED. WHAT'S THE MEANING OF THAT?"
THE MONK THEN ASKED, "WHAT IS THE ESSENCE OF THE MEANING OF SOKEI?" -- (WHICH WAS WHERE ENO LIVED).
BOKUSHU SAID, "WHEN YOU MEET A SWORDSMAN IN THE STREET, GIVE HIM A SWORD. IF HE IS NOT A POET, DON'T SHOW HIM YOUR POEM."
ONCE, UMMON EXCLAIMED, "BUDDHISM IS JUST TERRIFIC! THE TONGUE IS SO SHORT." THEN HE ADDED, "SO LONG." HE THEN SAID, "WHEN WE HAVE FINISHED CUTTING WITH A GREAT AXE, WE RUB OUR HANDS TOGETHER."
A MONK ASKED NAN-YIN, "WHAT IS THE GREAT MEANING OF BUDDHISM?"
NAN-YIN REPLIED, "THE ORIGIN OF A MYRIAD DISEASES."
THE MONK SAID, "PLEASE CURE ME!"
NAN-YIN SAID, "THE WORLD-DOCTOR FOLDS HIS ARMS."
A MONK ASKED YAKUSAN, "DID THE ESSENCE OF BUDDHISM EXIST BEFORE BODHIDHARMA CAME?"
"IT DID," SAID YAKUSAN.
"THEN WHY DID HE COME, IF IT ALREADY EXISTED?" ASKED THE MONK.
"HE CAME," SAID YAKUSAN, "JUST BECAUSE IT WAS HERE ALREADY."

Maneesha, Zen is so strange as far as intellectual understanding is concerned. It looks almost absurd. That is one of the reasons why it has not grown into a vast tree around the world, but has remained a small stream of only those who can see beyond the mind, who can feel it, even though it is illogical, irrational.

Once Picasso was sitting in his garden with a beautiful rosebush; many roses had blossomed on it. A friend asked him, "What is the meaning of the roses?"

Picasso said, "There is no meaning in anything at all, but there is immense significance in even the smallest piece of grass."

You have to understand these two words, `meaning' and `significance'. In the dictionary they have the same meaning, but in existence, in life, in truth, they are from different sources. Meaning is of the mind and significance is of the no-mind. Meaning is utilitarian, the bicycle has a meaning; but a roseflower? -- it is utterly meaningless.

But does the bicycle have any significance? The roseflower has immense significance, a great grandeur; just look at the flower and its beauty and its impossibility. Out of earth comes such a phenomenal, beautiful, fragrant rose for nobody in particular, but it spreads its fragrance to the whole universe. It is for anybody who is receptive.

The concern of philosophy is meaning, and the concern of Zen is significance. Meaning has always to be rational, significance has no such bondage. What is the meaning of love? It has immense beauty, it has great joy, it is a blessing -- but don't ask the meaning.

Since the days of Gautam Buddha it has been asked again and again by Buddhist monks, "What is the meaning of Buddhism?"

Just by their question they have missed. A wrong question cannot provoke a right answer.
Keeping this in your view, meditate on these small anecdotes.

A MONK ASKED BOKUSHU, "WHAT IS THE INNER MEANING OF THE TEACHINGS OF BUDDHISM?"

Now nobody would say that his question is irrelevant; but in the world of Zen it is absolutely irrelevant, because in the first place there is no teaching in Buddhism. In fact there is no such thing as Buddhism, there is only the explosion of buddhahood. It is not an `ism' like communism, it is not an `ism' like fascism, it is not a philosophy, propounded by hundreds of philosophers around the world.

Buddha is a unique phenomenon. He has no teaching, just a few hints so that you can find yourself. He does not give any definitions, because to define is to limit. To define is to make a certain system of judgement -- those who come within this area are right and those who do not come within this area are automatically wrong.

Buddhahood is an experience without limits. It can happen to the young, to the old, to the white, to the black, to man, to woman. It can happen to anyone who is ready to take a jump from outside into his own self. But reaching into yourself you do not find meaning. You certainly find a tremendous ecstasy, you are drowned in peace and silence, you feel as if thousands of flowers are showering over you; it is majestic, it is a splendor, it is a miracle, it is mystery, but it is not meaning.

Meaning is for the ordinary things of the world, significance is for the inner. The inner is not a commodity, it has no price. You cannot sell it, you cannot purchase it; nobody can give it to you and nobody can take it away from you. Its status is unique in the whole universe. Everything goes on changing continuously, just like a cyclone, but your being remains the center of the cyclone without ever changing; it remains just the same.

It is a search into your own inwardness ... but the question is not asked by only one monk ...

Do you hear that the cuckoos have come again? Do you see the significance of their innocent songs? There is no meaning, you cannot translate it; but it is coming from the very being of the cuckoos, out of some great joy, out of some great abundance, and they want to share it with the universe.

A buddha also speaks, but in the same way as the cuckoos are singing, in the same way as the roses share their fragrance to the air, or the bamboos chatter amongst themselves -- they don't have words, but as the wind passes through them they say something without saying it, "We also are here."

There is no Buddhism as a philosophy, but there is an experience of Buddha which is available to all. It is not a teaching, it is an experience. You cannot teach a blind man what light is, nor can you teach a deaf man what music is. To know the light you need eyes and to experience music you need the receptivity of a musical ear.

BOKUSHU SAID, "I WON'T ANSWER."

Bokushu belongs among the great masters of Zen. Without hesitating a moment he said, "I WON'T ANSWER."

In fact he is answering by making this statement. He is saying, "It is not answerable; you can have it, but it cannot be explained to you by somebody else."

"I WON'T ANSWER," also means, "I am no more, who is going to answer?" It also means, "You are not receptive, what is the point of answering?" And fundamentally it is a life experience, not a question-and-answer philosophical discourse.

The monk was surprised, obviously. A great master, known to thousands, worshipped by many, says that he won't answer a simple question.

"WHY NOT?" ASKED THE MONK.
"BECAUSE," SAID BOKUSHU, "YOU THINK AND THINK AND THEN COME AND ASK ME."

He is saying, "Think about your question, think about my not answering, and perhaps you may have a certain insight." Something may open for the monk through thinking on this -- that a great master who is supposed to be enlightened is not willing to answer a simple question. There may be something wrong in the question or there may be something in the experience of Buddhism that cannot be put into words. Or perhaps the man who experiences himself disappears into nothingness, into silence.

He cannot answer. All answers are wrong. "Just go and think and think and then come and ask me."

THE MONK FURTHER ASKED, "WHAT IS THE MEANING OF BODHIDHARMA COMING FROM THE WEST?"

These are traditional questions in Zen.
Bodhidharma founded Zen in China; he went there from India, fourteen hundred years ago. In Zen it has been asked by the newcomers again and again, "WHAT IS THE MEANING OF BODHIDHARMA COMING FROM THE WEST?" And now particularly it refers to Bokushu's saying, "I WON'T ANSWER."

If a man of enlightenment cannot answer a simple question, what is the point of Bodhidharma traveling to China from faraway India? The journey took three years -- what is the point if it cannot be explained, if it cannot be taught? Why did Bodhidharma take such trouble?

BOKUSHU SAID, "ARE WE NOT TEACHER AND LEARNER? WHY DON'T YOU COME NEARER?"

To be nearer to a master simply means: drop your defenses. We all have defenses, we are all afraid of being vulnerable. Rather than answering his question, he made a different approach possible for him: "We are teacher and learner. We both belong to the same dimension. I may be a little ahead of you, but I am ready to share. Why don't you come a little nearer?"

Gautam Buddha used to say to newcomers, to new inquirers, "Just sit down by my side. When the right time comes, I will ask for your question. You can ask anything, but let the right time come." And sometimes it took years ... a man would be sitting there in silence, every day from morning till evening. All this time,

Buddha's grace is falling as a shower on the silent disciple. The master becomes almost a breeze, continuously blowing away all the dust that has gathered on the mirror of the disciple.

The day that all thoughts have ceased, when the disciple is just a silence and nothing else, when there are no ripples on the lake of his consciousness, the right time, the ripe time, has come. Only now can something which is not visible be transferred. In these silent moments, without saying anything, a flame passes to another flame. Have you ever thought about it? One candle is aflame, and you bring another candle, unlit, close to it. There comes a moment when suddenly the flame jumps to the unlit candle.

Asking the learner to come closer is asking him to bring closer the unlit candle which has every potentiality. The master's flame has just to trigger the hidden splendor of the disciple. A certain closeness is needed, a certain trust, a certain love, a certain intimacy. The student can remain far away from the teacher, but this is the difference between a student and a disciple. The student does not drop his barriers; he has come to collect some knowledge, to accumulate a few more concepts. He is a scholar, he is trying to know through his mind; but the mind can only borrow knowledge, it cannot know on its own. And any knowledge that is borrowed is no more knowledge.

The moment you borrow it, it has lost its life, it is no more alive. It will not bring a transformation to your being. And knowledge that does not bring a transformation to your being is not worth calling knowledge. A teacher can teach the student, the distance does not matter; but the master is not a teacher. The master is the source of a certain energy, and you have to come closer to share in the energy. You have to enter in the fire of the master and become a fire also.

Suddenly you will discover that you have every capacity, every potentiality, to become a buddha. Why bother about Buddhism when you can become a buddha yourself? What is the point, if your eyes are closed, of asking people what light is, when you can open your eyes and see the light of the sun? And do you think anybody can explain to you what light is if your eyes are closed? There is no way. You have to open your eyes.

Bokushu was saying, "Don't be bothered about these things -- the meaning of Buddhism, or why Bodhidharma came from the West. It is not your problem. Why don't you come a little closer, a little nearer?" In that closeness your questions will melt away on their own because the closer you come, the more your darkness disappears. The closer you come the more your ego disappears. As you come closer you start seeing your original face reflected in the master's heart. It is a heart-to-heart silent message.

THE MONK WENT NEARER AND THEN BOKUSHU SAID, "WHEN I CALL A MAN ONE FROM EAST OF SETSU, ONE FROM WEST OF SETSU IS INCLUDED. WHAT IS THE MEANING OF THAT?"

The disciple may have come a little closer, but half way, partially. One can come closer only if one is total, east and west together. The disciple must have been partly holding back and partly coming closer just because the master had asked. But no master is satisfied with any partial involvement. Every master down the ages has asked his disciples to come with their fullness, with their totality, not leaving anything behind, not holding anything back. Just come with totality and all your questions will disappear of their own accord.

THE MONK THEN ASKED, "WHAT IS THE ESSENCE OF THE MEANING OF SOKEI?" -- (WHICH WAS WHERE ENO LIVED).

Eno was Bokushu's master. Now Bokushu has become a master in his own right. The monk's answer is sarcastic, skeptical. When he says, "WHAT IS THE ESSENCE OF THE MEANING OF SOKEI?" he is asking "What were you doing at Sokei? You don't know what the meaning of Buddhism is, you don't know what was the cause of Bodhidharma coming to China. If you don't know anything, what have you been doing with your master Eno in Sokei?"

BOKUSHU SAID, "WHEN YOU MEET A SWORDSMAN IN THE STREET, GIVE HIM A SWORD. IF HE IS NOT A POET, DON'T SHOW HIM YOUR POEM."

He is saying, "I am giving you what you are capable of. I will not give you a poem if you are not a poet. I am not blind to your potentiality. If I see that you can become a great swordsman, I will present you with a sword, I will not bother you with any poetry."

It seems that the inquirer could not get the point. Zen is not like any philosophical school of the world where you can ask questions and you can be answered. Your questions are intellectual, the answers are intellectual. But the questioner does not know exactly what he is asking. He is unconscious, but he can be forgiven. The teacher does not know what he is answering because he also is unconscious. He is simply

transferring borrowed knowledge that he has gathered from other teachers. One blind man is trying to explain to another blind man what is the meaning of light. Zen is not interested in philosophy at all, it is anti-philosophy.

ONCE UMMON EXCLAIMED, "BUDDHISM IS JUST TERRIFIC! THE TONGUE IS SO SHORT." THEN HE ADDED, "SO LONG." HE THEN SAID, "WHEN WE HAVE FINISHED CUTTING WITH A GREAT AXE, WE RUB OUR HANDS TOGETHER."

It looks like a puzzle but it is not a puzzle. What he is saying is: "BUDDHISM IS JUST TERRIFIC!" -- it is an experience beyond words, beyond explanations, beyond human capacities. Our tongues are so short that they cannot utter the great experience. Our words are so small that they cannot contain the infinity, the eternity, the immortality of the experience. And the experience is so long! Our tongues are so short, our hands are so small, and the moon is so far away.

HE THEN SAID, "WHEN WE HAVE FINISHED CUTTING WITH A GREAT AXE, WE RUB OUR HANDS TOGETHER."

First let us try to finish cutting all the weeds that are dividing us -- weeds are symbols in Zen of thoughts. Cut out all your thoughts and when I don't have any thoughts and you don't have any thoughts, then there is nothing to be said. But then we can share. We can rub our hands together in deep love, in gratitude. Something can be said with the hand that words cannot utter.

Have you ever thought about it? If you touch some people's hands, they are cold; they don't want to share anything. Somebody else's hands are very warm; they want to share their energy with you. Somebody's hands feel almost dead as if you are holding the dead branch of a tree. And somebody else's hands are so alive, so radiant, as if they are dancing with joy.

When the master and the disciple have both finished with all the weeds, all that they can do is sit together, holding each other's hands, sharing the pure energy of their love, their intimacy, their joy. They can dance together, they can sing together; or they can simply sit silently together, immersed in the ocean of silence, just as you are immersed here in a deep silence. The whole sky has descended over you with all its silence.

Zen speaks a different language. Hence it has been misunderstood.

A MONK ASKED NAN-YIN, "WHAT IS THE GREAT MEANING OF BUDDHISM?"
NAN-YIN REPLIED, "THE ORIGIN OF A MYRIAD DISEASES."

Only a very great master can say this, and only a very great disciple can understand it -- the origin of millions of diseases. And this is said by Nan-yin, a great master who worships every morning and evening the statue of Buddha. But he is not talking about Buddha, he is talking about Buddhism. Those who have taken the experiences of Buddha and turned them into great philosophical schools have created so many diseases.

THE MONK SAID, "PLEASE CURE ME!"
NAN-YIN SAID, "THE WORLD-DOCTOR FOLDS HIS ARMS."

Nobody else can cure you. You have the capacity to hold on to diseases or not. Just drop them -- because the diseases of the intellect are not the same as the diseases of the body. Your mind can be totally emptied of all thoughts, of all prejudices, for or against anything. You can be in such a silent and innocent state ... then there will be no disease at all. You will have gained your wholeness and your health, you will have gained your own being which is never sick. Never ask anybody else to cure you; you will be creating a new bondage. Just try to understand that something is a disease and it will be up to you to hold on to it or not. The disease is not holding on to you.

Every evening we are sitting in meditation. What are we doing? In our first part, we are throwing off all our diseases. That's why I say that nobody should sit silently. Otherwise, so many people are throwing away their garbage that your mind may start collecting it. Don't listen, just defeat everybody around you. Throw out all your thoughts. The empty mind is the empty boat and you can go in this boat to the further shore. The mind full of thoughts is so heavy, so sick, so divided, that it cannot go anywhere.

A MONK ASKED YAKUSAN, "DID THE ESSENCE OF BUDDHISM EXIST BEFORE BODHIDHARMA CAME?"

"IT DID," SAID YAKUSAN.
"THEN WHY DID HE COME, IF IT ALREADY EXISTED?" ASKED THE MONK.
"HE CAME," SAID YAKUSAN, "JUST BECAUSE IT WAS HERE ALREADY."

In these discourses you will find that the disciples, the inquirers, are always rational, reasonable, logical. But the masters are never logical. You must have noticed that in each dialogue the master is absolutely absurd.

Bodhidharma went to China, according to the legend, to bring the experience and fragrance of Buddha to China. The questioner is perfectly logical in asking, "DID THE ESSENCE OF BUDDHISM EXIST BEFORE BODHIDHARMA CAME?" But he does not understand what he is asking. Such is our unconsciousness. He is asking, "Did the essence ...?" The essence was there, but the essence was unmanifest. Unless a Bodhidharma hits, the essence will remain dormant. So his question looks absolutely logical:

"DID THE ESSENCE OF BUDDHISM EXIST BEFORE BODHIDHARMA CAME?"

And the master's answer does not look right, when he says, "IT DID." Because the inquirer immediately jumps: "Then why did he come? If the essence already existed, what was the need for Bodhidharma to come?" But he does not understand the difference between essence and its manifestation.

Yakusan said, "He came just because the essence was already here." He did not go anywhere else. He came here, seeing that the essence is here, and just a little triggering is needed. The laughter is in you, just a little tickling is needed. Tickling should not produce laughter; there is no causal relationship between tickling and laughter. But it happens ... you are sitting very silently, absolutely serious, and somebody starts tickling you. And suddenly all your seriousness is gone and at first you laugh because you have been tickled, but then you laugh because there is no reason for you to be laughing.
The Zen poet Shiki has written:

SUCH SILENCE;
SNOW-TRACING WINGS OF MANDARIN DUCKS.

The Zen poets have created a totally different category of poetry called *haiku*. It does not have many words as other poems have many words. A haiku is a very small piece, but very existential. You don't have to read it, you have to see it.

SUCH SILENCE ... now don't listen to the words `such silence', but feel it, experience it.

SUCH SILENCE; SNOW-TRACING WINGS. Such high flight that it leaves traces OF MANDARIN DUCKS on the eternal snow of the mountains. Seeing this miracle, you fall into a deep, undisturbed peacefulness.

The haiku is not a song to be sung, it is a song to be experienced and seen. You have to visualize it.
Another poet:

HERE AMONG THE PLUM TWIGS,
DRY, YET BLOOMING,
THE ORIOLE'S SILENT SONG!

In fact haiku cannot be translated. These words are only approximate. Chinese and Japanese are non-alphabetical languages. They have a totally different world. For example: HERE AMONG THE PLUM TWIGS. You have to use the alphabet, ABC, but in Chinese or Japanese or Korean, it is not letters that are used. You will see pictures of plum twigs, you will see the picture for `here'. Everything is a picture. So when you read a Zen poem, remember that it is pictorial.

HERE AMONG THE PLUM TWIGS,
DRY, YET BLOOMING,
THE ORIOLE'S SILENT SONG!

Here it is possible, in this silence, to understand. This silence is not just a word. You are drowned in it. It is showering on you like rainfall. And suddenly in this silence, a cuckoo starts singing or crickets start their songs. It becomes a haiku.

Poetry has been lived for the first time in haiku. In other languages, poetry has been written but it has not been lived. And the difference is Gautam Buddha's experience, which opens a new dimension -- the existential.

Particularly in this country, people are so concerned with words -- scriptures, VEDAS, continuous commentaries upon commentaries. In the whole world, there have never been so many commentaries. Just on one book, the SHRIMAD BHAGAVADGITA, there are one thousand commentaries, and those are the famous ones, others may have been lost. But one thousand commentaries? It is as if people lived only words.

In Zen you have to drop the habit of bringing every experience into words. For example, the moment you see a beautiful rose, something inside you immediately puts it into language. Something inside you says, "What a beautiful rose." You cannot remain silent -- "What a beautiful morning, what a beautiful sunset." Can't you remain without any words, just watching the sunset? Then you would become almost a part of it. Then it would not be something separate from you, it would be something very intimate and very close. To live poetry, to live music, are by-products of Gautam Buddha's experience.

Ikkyu wrote:

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,
THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

The bamboo is very much loved by the Zen poets for its tremendous quality of being hollow. Out of this hollowness of the bamboo, a flute can be made. The bamboo will not sing, but it can allow any song to pass through it.

In meditation you have to become hollow, just like a bamboo, so that the whole, the existence itself, can sing its song through you. You become simply a part, dancing, because the wind of the whole is passing through you. The energy of the whole has taken possession of you. You are possessed, you are no more, the whole is.

This moment, as the silence penetrates in you, you can understand the significance of it, because it is the same silence that Gautam Buddha experienced. It is the same silence that Chuang Tzu or Bodhidharma or Nansen .... The taste of the silence is the same. Time changes, the world goes on changing, but the experience of silence, the joy of it, remains the same. That is the only thing you can rely upon, the only thing that never dies. It is the only thing that you can call your very being.

Maneesha has asked:

BELOVED OSHO,
WHY HAVE YOU CALLED ZEN, "THE DIAMOND THUNDERBOLT"?

Maneesha, it is the diamond thunderbolt. It is a sudden experience, with no preparation, no rehearsal, no discipline, no path. Suddenly you open your eyes as if a thunderbolt has hit you and the sleep of millions of years is broken. In that awakening you know the mystery of existence.

The diamond is the hardest thing in the world, and to call a thunderbolt `the diamond thunderbolt' is to say that it comes to you suddenly like a spear, it passes through you, taking away all garbage and leaving behind a pure space.

Before we start today's meditation ... and remember: do it totally, because nobody knows about tomorrow. Never postpone for tomorrow. Don't say, "Let us wait and watch today and tomorrow we will do it." Tomorrow is absolutely uncertain. Only this moment is in your hands. Transform it into eternity or lose it.

Before we enter into the world of meditation, into the world of Zen, I would like our poor bamboos to have a few laughters. They wait every day.

An English university professor, who has never been to Ireland before, steps out of the central railway station in Dublin. Seeing two Irishmen standing there, he decides to ask them for directions.

"Excuse me, my good fellows," he says walking up to Paddy and Sean, "do you think you could tell me the way to Trinity College?"

Paddy and Sean stare at the Englishman without saying a word. He decides that perhaps they are foreigners, and asks them in French.

Paddy and Sean say nothing. The professor tries German, but the response is the same. So he tries Spanish, Greek, Portuguese, Swedish, Finnish, Italian, Russian, Eskimo, Hindi, Latin, Yiddish and Sanskrit, but all to no avail. So he gives up and walks off.
Paddy turns to Sean and says, "Hey, did you hear that bloke? He spoke fourteen different languages."
"So what?" says Sean, "he still does not know where he is going."

Paddy's wife Maureen has had it. She goes to see her attorney, Abraham Babblebrain, and tells him she wants a divorce.
"Very well, Mrs O'Grady," says Babblebrain, "what are your grounds?"
"Grounds?" asks Maureen. "What are grounds?"
"You know," says Babblebrain, "your reason. You have to have a reason for getting a divorce."
"Reason?" says Maureen. "Really? What sort of reason?"
"Well," says Babblebrain patiently, "for example, one reason would be if your husband does not give you enough money."
"Pah," snorts Maureen, "give me money? I give *him* money."
"Okay," says Babblebrain, "what about cruelty then? Does he beat you?"
"Pah," snorts Maureen again, "beat me? I beat *him*."
"Ah," says the lawyer, "so what about infidelity? Is he faithful to you in love?"
"That's it!" cries Maureen. "That's how we get him. I know for a fact that he is not the father of our third child."

Pope the Polack is talking with a distressed young priest, Father Finger.
"Oh, beloved Polack," says Father Finger, "the more I listen to the confessions of all these good Catholic Christians, the more tragedy I see. And this tragedy has even infected those of us within the church."
"Really?" says the Pope. "Like what, my son?"
"Oh, Your Holiness," cries Father Finger, "I fear that even good Christians are gamblers, drunkards, sex maniacs and homosexuals. And not only that," continues the priest, "but it is happening even within the very Church itself."
"Just rubbish," exclaims Pope the Polack, "most good Christians that I know never swear, gamble, drink or rape *inside* the church."

"Baby, which do you prefer?" whispers Klunski to his girlfriend, Claudia. "Beautiful men or intelligent men?"
"Neither, darling," says Claudia, "you know I love only *you*."

Now, Nivedano, give the first beat and everybody goes totally crazy.

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent, close your eyes, no movement.
Just go within; deeper, deeper.
Be a diamond thunderbolt.
Cut everything that is rubbish in you
and reach to the clearance, the pure space of your being.
This moment is blessed because only this moment
can blossom into a flower in you,
because only this moment can bring you
closer to existence's very heartbeat.
Don't be afraid and don't hold on to anything.
Just take the jump. It is your own inner being.

To make it deeper, Nivedano ...

(Drumbeat)
Relax, let go, just be dead.
Leave the body out, leave the mind out
and go beyond. This is your very being,
and your being is the being of the universe.
Relax into it, rejoice in it,
feel the tremendous silence. In such silence,
this moment becomes eternity itself.
You can keep this experience of silence
all through the day, like an undercurrent;
then your every act will reflect your buddha nature.
Essentially, you are a buddha.
In the seed you are a buddha,
but in the seed you are imprisoned.
Let the seed be broken, let it be shattered into the soil
so that roses can start growing within you.
A man of consciousness becomes a garden of roses.
This is the significance of Gautam Buddha
and this is the reason why Bodhidharma
went to China.
This is the reason why you are here,
searching, seeking for that which you already have.
But it is hidden deep and you have never dared
to go deep into it.
The master can only help to take the fear away
and push you deeper into your own being.

Nivedano ...

(Drumbeat)

Come back and sit for a few moments like a buddha.
In this insane world you are very fortunate
and blessed that you are learning a language
that mankind has completely forgotten.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the gathering of thousands of
buddhas here?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #2
Chapter title: Unfettered at last

13 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
TOKUSAN CAME TO ISAN'S TEMPLE. CARRYING HIS PILGRIM'S BUNDLE UNDER HIS ARM, HE CROSSED THE LECTURE HALL, FROM EAST TO WEST AND WEST TO EAST; THEN, STARING AROUND, HE SAID, "MEW, MEW," AND WENT OUT.
TOKUSAN REACHED THE GATE, BUT THEN SAID TO HIMSELF, "I SHOULD NOT BE IN A HURRY," SO HE DRESSED FORMALLY AND ENTERED A SECOND TIME TO HAVE AN INTERVIEW. ISAN WAS SITTING IN HIS PLACE.
TOKUSAN, HOLDING UP HIS KNEELING CLOTH, SAID, "OSHO!" ISAN MADE AS IF TO TAKE UP HIS STAFF. THEN TOKUSAN GAVE A "KWATZ!" SHOUT, SWUNG HIS SLEEVES, AND WENT OUT. WITH HIS BACK TURNED TO THE LECTURE HALL, TOKUSAN PUT ON HIS STRAW SANDALS AND WENT OFF.
IN THE EVENING, ISAN ASKED THE CHIEF MONK, "THE NEW ARRIVAL -- WHERE IS HE?"
THE CHIEF MONK SAID, "WHEN HE WENT OUT HE TURNED HIS BACK ON THE LECTURE HALL, PUT ON HIS SANDALS AND WENT AWAY."
ISAN SAID, "SOME DAY THAT FELLOW WILL GO TO AN ISOLATED MOUNTAINTOP, ESTABLISH A HERMITAGE AND SCOLD THE BUDDHAS AND ABUSE THE PATRIARCHS."
ON ANOTHER OCCASION, MAYAOKU, NANSEN AND ANOTHER MONK WERE ON WHAT IN THOSE TIMES WAS CALLED A "NATURE PILGRIMAGE," OR "CLOUD ENJOYING," MEANING GOING LIKE A CLOUD, FLOWING LIKE WATER, ENJOYING THE MOUNTAINS, PLAYING IN THE STREAMS AND LAKES. AT THE SAME TIME, THEY INTENDED TO INTERVIEW KINZAN. ON THE WAY THEY MET AN OLD WOMAN, AND THEY ASKED HER, "WHERE DO YOU LIVE?"
"HERE," SHE SAID, AND THE THREE WENT INTO HER TEA-SHOP. THE OLD WOMAN MADE A POT OF TEA, BROUGHT THREE CUPS AND PUT THEM ON THE TABLE AND SAID, "LET THE ONE WHO HAS GOD-LIKE POWER DRINK THE TEA!"
THE THREE LOOKED AT EACH OTHER BUT NOBODY SAID ANYTHING, AND NOBODY DRANK THE TEA. THE OLD WOMAN SAID, "THIS SILLY OLD WOMAN WILL SHOW YOU HER FULL POWER. JUST WATCH!" AND SHE TOOK THE TEA, DRANK IT UP, AND DEPARTED.
ONE DAY, JOSHU VISITED HIS BROTHER MONK'S LECTURE HALL. HE STEPPED UP TO THE PLATFORM, STILL CARRYING HIS WALKING STICK, AND LOOKED FROM EAST TO WEST AND FROM WEST TO EAST.
"WHAT ARE YOU DOING THERE?" ASKED THE BROTHER MONK.
"I AM MEASURING THE WATER," ANSWERED JOSHU.
"THERE IS NO WATER," SAID THE MONK. "NOT EVEN A DROP OF IT. HOW CAN YOU MEASURE IT?"
JOSHU LEANED HIS STICK AGAINST THE WALL AND WENT AWAY.

Maneesha, these small anecdotes belong to a world which has disappeared, the world of the seeker, the world of knowing oneself, which we have lost long ago. The world in which these anecdotes happened is no more. Now nobody goes on a pilgrimage like a cloud, now nobody is capable of being so light and free like a cloud. Everybody is burdened with prejudices, with all kinds of nonsense, and nobody seems to be interested at all in one thing, that is himself.

Man's mind has become objective and it has forgotten the language of subjectivity. It looks out, and it has looked deeply into the outer world in the form of the different sciences, which have penetrated matter to its innermost being. It has reached to the farthest star, but it has forgotten one basic thing: "Who is within me?"

Now all this knowledge of the objective world is of no value in comparison to having a little glimpse of the inner sky and its beauty -- its sunrises and sunsets, its days and nights, its blue sky and its stars. The outer then looks only a pale reflection of the inner. The inner becomes more real and the outer becomes just a shadow.

In the past it was also difficult in many ways, but on one single point, the search for consciousness, we are now much lower on the scale.

These dialogues have to be understood -- they don't belong to the world in which you live, they don't

belong to the mind that you have now. But intelligence has the capacity to enter into different realms of consciousness, and it is a tremendous experience to see that people have lived differently, loved differently, heard differently a music, a dance, a beatitude. If you can even get little glimpses of the world that is lost you will be able to find the track of your own buddhahood.

The intelligent people of the past were dedicated to finding their inner kingdom -- that which cannot be taken away. Nothing can destroy it, fire cannot burn it. Death does not happen in that dimension, only roses of bliss, lotuses of ecstasy and a freedom that has no limits. A joy comes to every fiber of your being; every cell of your being starts to dance without any reason. Just being, you feel at the very highest peak of existence. You cannot ask for more, it has already been given to you; we have just lost the way to our own home.

These anecdotes relate to those seekers of the past; they have become very foreign to us, and that is why, even though we can understand the language, we cannot understand what is happening inside, behind the curtain. The anecdotes look very ordinary, but they are not ordinary; there cannot be anything more extraordinary than these Zen seekers and their ways of inquiry.

Tokusan is a great master. Before he became a master he came to Isan's temple. Every master had his own temple, his own monastery, and disciples moved from one monastery to another in search of a man with whom they could fall in love, with whom they could risk all. And the moment someone finds a master who is more precious than his own life, that day is the most fortunate day for the disciple. Now there is no more need to go anywhere, he has arrived home. Now the disciple can settle deep in silence, deep in his truth. He has found the significance of existence.

TOKUSAN CAME TO ISAN'S TEMPLE. CARRYING HIS PILGRIM'S BUNDLE UNDER HIS ARM, HE CROSSED THE LECTURE HALL, FROM EAST TO WEST AND WEST TO EAST; THEN, STARING AROUND, HE SAID, "MEW, MEW," AND WENT OUT.
TOKUSAN REACHED THE GATE, BUT THEN SAID TO HIMSELF, "I SHOULD NOT BE IN A HURRY."

What transpired is very simple. Tokusan is saying to Isan, "I am just like a cat, MEW, MEW. Are you capable of teaching an innocent animal? I am utterly ignorant, as ignorant as an animal -- are you capable? And I have been searching from east to west, from west to east, and I have not yet come across the man who can be my master."

Because Isan did not say anything TOKUSAN REACHED THE GATE, BUT THEN SAID TO HIMSELF, "I SHOULD NOT BE IN A HURRY. This has been too quick, this inquiry, I did not give enough chance to Isan.

I SHOULD NOT BE IN A HURRY," SO HE DRESSED AND ENTERED A SECOND TIME TO HAVE AN INTERVIEW. ISAN WAS SITTING IN HIS PLACE.
TOKUSAN, HOLDING UP HIS KNEELING CLOTH, SAID, "OSHO!"

`Osho' is a word signifying great respect, love and gratitude. It also sounds beautiful.

"OSHO!" ISAN MADE AS IF TO TAKE UP HIS STAFF. THEN TOKUSAN GAVE A "KWATZ!" SHOUT, SWUNG HIS SLEEVES, AND WENT OUT. WITH HIS BACK TURNED TO THE LECTURE HALL, TOKUSAN PUT ON HIS STRAW SANDALS AND WENT OFF.
IN THE EVENING, ISAN ASKED THE CHIEF MONK, "THE NEW ARRIVAL -- WHERE IS HE?"
THE CHIEF MONK SAID, "WHEN HE WENT OUT HE TURNED HIS BACK ON THE LECTURE HALL."

These words are not to be understood directly, but in a very indirect way. By turning his back on the lecture hall he is saying, "I am not interested in lectures, in words, in scriptures."
He put on his sandals and went away.

ISAN SAID, "SOME DAY THAT FELLOW WILL GO TO AN ISOLATED MOUNTAINTOP, ESTABLISH A HERMITAGE AND SCOLD THE BUDDHAS AND ABUSE THE PATRIARCHS."

Anyone who does not know the tradition of Zen will think that Isan is condemning him, but he is praising. He is saying, "That fellow is really made of the stuff a seeker needs to be made of. First he came and without asking a word simply said, `Mew, Mew,' and without waiting for an answer went out. I was simply watching him. He crossed the hall from east to west, from west to east, just to show me that he had been to many, many masters. `You are not new. Do you recognize me as a seeker? Are you ready to be a master to a man who is as innocent as an animal?'

"Before I could say anything he went out, but then he thought that it was too quick a departure, `I should give a little chance to the old man.' Then he came in and with great respect, simply said, `Osho!' But I could not accept him, because he is made of a different stuff."

There are two kinds of disciples, those who will insist on finding the truth alone and those who like to accompany a master, becoming his shadow, peacefully, silently dissolving themselves into the master.

Isan, seeing the fellow, remained silent without saying anything, but later on when the head monk of the monastery asked him, "What happened?"

ISAN SAID, "SOME DAY THAT FELLOW WILL GO TO AN ISOLATED MOUNTAINTOP" -- the crowd is not his place, and he cannot be a disciple either. He is born to be a master. One day he will go to a mountain top far away and establish a hermitage, and he will blossom with such beauty that even the buddhas will be ashamed and the patriarchs will feel jealous.

It is a very strange way of appreciation, but Isan seems to be a man of tremendous insight. Not a single word has been passed but he has looked into the very depths of Tokusan and his potentiality. And he is not a man to waste time with someone whose potentiality leads him somewhere else.

In ancient Egyptian mysticism there is a proverb, that it is not the disciple who chooses the master, it is the master who chooses the disciple. How can a poor disciple decide? On what grounds can he choose a master? Only a master can choose a disciple. From his height he can see the potential. Isan could see that Tokusan was not a *bodhisattva*, but an *arhat*. He would find the truth alone, and would become a great master, but a master of very few people. And certainly he would not become a disciple, that was not his destiny.

Isan showed tremendous insight. Just by watching ordinary gestures, he could see the very inner depth of Tokusan. And what he said really happened. Tokusan finally became a great master on his own. He went to many more masters after Isan, but everywhere he behaved in such a way that nobody could accept him. Every master he visited could see the great potential in him, but he had to find it himself, he would not take anybody's help, it was simply not in his nature.

And when Tokusan himself became a master he was really on a mountaintop, all alone, but his name, his glory, spread like wildfire -- another man has blossomed into the totality of buddhahood -- and hundreds of people came to him.

Isan is saying that a man of clarity and enlightenment can see through you; he can see through what you are and what you can become. And a man like Isan will not interfere, out of compassion; he will not say a single word to a man who can become a master on his own sooner or later. He will let him find it. Any help to such a man will be a distraction.

ON ANOTHER OCCASION, MAYAOKU, NANSEN AND ANOTHER MONK WERE ON WHAT IN THOSE TIMES WAS CALLED A "NATURE PILGRIMAGE," OR "CLOUD ENJOYING," MEANING GOING LIKE A CLOUD, FLOWING LIKE WATER, ENJOYING THE MOUNTAINS, PLAYING IN THE STREAMS AND LAKES. AT THE SAME TIME, THEY INTENDED TO INTERVIEW KINZAN, who was an old and famous master. ON THE WAY THEY MET AN OLD WOMAN, AND THEY ASKED HER, "WHERE DO YOU LIVE?" "HERE," SHE SAID, AND THE THREE WENT INTO HER TEA-SHOP.

On the mountaintop is Kinzan's temple and just at the foothills, this old woman ... but she is no ordinary woman. When she said "here" she was not using the word in the dictionary sense; she was using the word in the existential sense. "WHERE DO YOU LIVE?" and she said, "HERE." Where else can one live?

AND THE THREE WENT INTO HER TEA-SHOP. THE OLD WOMAN MADE A POT OF TEA, BROUGHT THREE CUPS AND PUT THEM ON THE TABLE AND SAID, "LET THE ONE WHO HAS GOD-LIKE POWER DRINK THE TEA!"
THE THREE LOOKED AT EACH OTHER BUT NOBODY SAID ANYTHING, AND NOBODY DRANK THE TEA.
God-power?

THE OLD WOMAN SAID, "THIS SILLY OLD WOMAN WILL SHOW YOU HER FULL POWER. JUST WATCH!" AND SHE TOOK THE TEA, DRANK IT UP, AND DEPARTED.

Zen does not make any distinction between men and women. And this old woman was a master herself. She used to live near the monastery of her master, just to help people, to show them the way. But she herself was a master, and once in a while she will play the game -- and she played it perfectly.

First she said, "HERE" and the three misunderstood. They entered her hut. They thought simply that she

was running this small tea-shop. They ordered tea, the woman prepared the tea. But bringing the teapot and three cups, she also proposed a condition: that whosoever can show god-like power can drink the tea. "This is no ordinary tea and I don't serve just anybody ... show god-like power!"

All three looked at each other. Nobody was courageous enough even to show himself, although everybody is a god. Seeing the situation, the old woman said, "THIS SILLY OLD WOMAN WILL SHOW YOU HER FULL POWER. JUST WATCH!" -- each of these words is significant -- AND SHE TOOK THE TEA, DRANK IT UP, AND DEPARTED.

God-like power does not mean anything other than acting spontaneously, without any thought -- just naturally. All three were capable of doing that, but they started thinking about god-like power: "My God! I don't have god-like power. Certainly I cannot drink the tea. This woman seems to be very dangerous. What is this condition? She has not asked money for the tea, she is offering it free -- `just show your god-like power.'"

And because none of the three could manage to be spontaneous, she said, "THIS SILLY OLD WOMAN WILL SHOW YOU HER FULL POWER. JUST WATCH!" -- perhaps in watching you may arrive to your own god-like power -- AND SHE TOOK THE TEA, DRANK IT UP, AND DEPARTED.

Nowhere in the world have such strange stories happened. And they are not stories, but historical incidents.

ONE DAY, JOSHU VISITED HIS BROTHER MONK'S LECTURE HALL. HE STEPPED UP TO THE PLATFORM, STILL CARRYING HIS WALKING STICK, AND LOOKED FROM EAST TO WEST AND FROM WEST TO EAST.
"WHAT ARE YOU DOING THERE?" ASKED THE BROTHER MONK.
"I AM MEASURING THE WATER," ANSWERED JOSHU.
"THERE IS NO WATER," SAID THE MONK, "NOT EVEN A DROP OF IT. HOW CAN YOU MEASURE IT?"
JOSHU LEANED HIS STICK AGAINST THE WALL AND WENT AWAY.

A very strange anecdote ... but Joshu is using the word `water' in the same way as you would say the `water' of a diamond. There is not a single drop of water in a diamond. But its shining nature, its very diamond-ness ...

Joshu said, "I have looked from east to west, from west to east. I am trying to measure the water of your temple, of your people, of you." But the brother monk could not understand the language, that `water' is used for something other than water -- your eyes are of a certain water, your individuality is of a certain water, just as diamonds are of a certain water. Their value is judged by their water: how clean they are, without any dirt, without any flaw. If you can see that the diamond has no flaw, its value is higher. The value depends on the water.

And I can understand Joshu, because when I see people I also see: how much water, how much value is this diamond? Is there purity, is there love, is there trust, is there a possibility of blossoming into a flower? Is there life in abundance? Is there any possibility to take the quantum leap?

JOSHU, in desperation, LEANED HIS STICK AGAINST THE WALL AND WENT AWAY. That too is significant. His dropping of the walking stick means, "It is enough. I have searched from east to west, from west to east. Now, no more searching. It seems that people of water, those with potentiality, are no more available. I'm not going to search any more."

Joshu is a master and he is in search of disciples -- this is a totally different thing. A disciple searching for a master is one dimension -- stumbling, groping in darkness, not knowing exactly for what he is seeking, what the attributes of a master are. But there is another kind of seeking too. The master seeking the disciple -- he knows exactly what he is looking for: the potentiality, the power, how much you can grow, are you able to be free from all bondage?

Those were different days -- golden days -- when disciples were roaming and searching for masters; masters were roaming and searching for disciples. Once in a while there was a meeting on some crossroads.

The master meets the disciple, and there is instant recognition. The master can see through the disciple and the disciple can see, in the fragrance of the master, in the presence of the master, a tremendous energy field in which he becomes drowned, drunk. You know it, it doesn't have to be explained to you. After your every meditation, you go from this Buddha Hall almost drunk -- drunk with the divine, drunk with the unknown exploration, drunk with the courage that you showed in going inwards to touch your very center. A tremendous victory -- there is no greater victory. You have found the source of your water. You can quench your thirst.

The Zen poet, Manan, has written:

UNFETTERED AT LAST, A TRAVELING MONK,
I PASS THE OLD ZEN BARRIER.
MINE IS A TRACELESS STREAM-AND-CLOUD LIFE.
OF THOSE MOUNTAINS, WHICH SHALL BE MY HOME?

This series is dedicated to the clouds, because they represent freedom of movement. They don't bother about the boundaries of nations, they don't carry passports, and they don't have to ask anybody -- the whole sky is theirs! Man also should be as free as a cloud. Why should there be any boundaries? Why should there be any divisions between humanity? Why should a nation become a prison?

Rather than giving freedom, the nation makes you a slave. You don't feel it because the prison is big; you will feel it only when you want to cross the boundaries. Immediately you will be stopped: "Where is your permission? Where are you going?"

The cloud does not believe in any boundaries; it is a pure symbol of freedom.

UNFETTERED AT LAST, A TRAVELING MONK,
I PASS THE OLD ZEN BARRIER.

Even Zen finally has to be transcended. Finally you have to become so meditative that you don't need to meditate any more -- meditation becomes your very being. That is what is called "the old Zen barrier." The day your very existence becomes meditative, when you don't have to sit down at a certain hour to meditate in a certain way; the day when whatever you do, you do it meditatively -- you sleep in meditation and you wake up in meditation -- you have passed the old Zen barrier.

MINE IS A TRACELESS STREAM-AND-CLOUD LIFE.
OF THOSE MOUNTAINS, WHICH SHALL BE MY HOME?

The cloud is going towards the mountains, towards the unknown, untraveled heights. Far away -- farther than the reach of ordinary mortal human beings.
Saisho, another poet:

EARTH, MOUNTAINS RIVERS --
HIDDEN IN THIS NOTHINGNESS.
IN THIS NOTHINGNESS --
EARTH, MOUNTAINS, RIVERS REVEALED.
SPRING FLOWERS, WINTER SNOWS:
THERE'S NO BEING NOR NOT-BEING,
NOR DENIAL ITSELF.

In this silence you can understand this purity of transcendence -- neither life nor death, but pure eternity.
Kukoku has written:

RIDING BACKWARDS THIS WOODEN HORSE,
I'M ABOUT TO GALLOP THROUGH THE VOID.
WOULD YOU SEEK TO TRACE ME?
HA! TRY CATCHING THE TEMPEST IN A NET.

A man of meditation certainly becomes so free that trying to catch him is like trying to catch a tempest in a net. All organizations are nets, and all nationalities and races are nothing but nets. They are all trying to catch you in different boundaries, in different chains. And our unconsciousness is such that we even glorify our chains, because our chains are made of gold, they are very ancient, they are all that we have.

Man can become a cloud, passing through all barriers. He can attain to total freedom, where he is not a Hindu or a Mohammedan or a Christian, where he is not even his body or his mind -- where he is pure consciousness, just *being*.

This moment you can enter into this being. It is available -- you just have to stretch your hand a little.

Maneesha has asked:

BELOVED OSHO,
IS THE ENLIGHTENED MAN ALWAYS A REBEL?

Maneesha, all rebels are not enlightened, but all enlightened men are rebels. One can be rebellious without being enlightened. Lenin is a rebel, Marx is a rebel, Tolstoy is a rebel, Kropotkin is a rebel, but none of them is enlightened. And their rebellion will remain concerned with very ordinary social, economic and political situations.

The enlightened man is also a rebel, but his rebellion is not concerned with ordinary things, such as whether harijans should enter into a temple or not. His rebellion is of a very high nature. His rebellion is that all that is written is false, because the truth cannot be put into words. His rebellion is: "Don't look backwards, don't look forwards -- just close your eyes and look *in*, and this very moment your wings open and the whole sky becomes available to you."

When I say that the enlightened man is always a rebel, I don't mean socially, politically, economically; I mean only existentially. He is a transformed man. He knows his own being and he knows his being's splendor. He is no more on any power trip, because he could not have more power than is blossoming within his own self. He is not afraid of death because he knows that death is a fiction.

So there are rebels who are trying to change social forms, societies; communists, socialists, anarchists -- these are ordinary rebellious people. And there are buddhas who have transmuted their own being, who have found their own life source. Finding it, they have transcended all that seems to be so important to other people; all this nonsense of being Hindu or Mohammedan or Christian becomes so childish.

A buddha can simply laugh at human stupidities. His laughter makes him far more rebellious than your so-called great rebels.

Before we enter into our buddhahood -- just to relax ...

Old man Finklestein and Grandma Faginbaum are sitting together on the porch of the old peoples' home. They are talking about the good old days, when Fink asks Grandma, "Did you ever blush?"

"I sure did," replies Grandma. "I blushed four times in my life. The first time, when I undressed in front of my husband. The second time, when I undressed in front of my lover. The third time when I took money for it, and the fourth time when I *paid* money for it. How about you?"

The Fink is silent for a moment and then says, "I blushed twice. The first time when I couldn't do it the second time. And the second time, when I couldn't do it the *first* time!"

Paddy wants to emigrate from England to America. He has an interview at the American Embassy in London. The Consul asks him, "Mr. Murphy, why do you want to leave England and come to America?"

"Simple," replies Paddy. "America has Ronald Reagan, Johnny Cash, Bob Hope, and Stevie Wonder. England has Margaret Thatcher, no cash, no hope -- and no wonder!"

Hamish Mactavish comes home unexpectedly to find his wife making wild love to a strange man.

"What the hell is going on here?" shouts Mactavish. "Who is this guy?"

His wife stops and looks for a moment and replies, "I suppose that is a fair question." And turning to the stranger she says, "What *is* your name, anyway?"

Miss Prisspuss, the school math teacher, is trying to teach little Albert how to subtract.

"Now, Albert," says Miss Prisspuss. "If your father earns one thousand dollars per week, and if they deduct one hundred dollars for insurance, and fifty-seven dollars for social security, and ninety-five dollars for taxes, and then if he gives your mother half, what would she have?"

Albert looks at Miss Prisspuss and says, "A heart attack!"

Nancy Reagan is worried abut Ronald. He seems to be gaining more and more weight, but refuses to take any exercise. Finally, in desperation, Nancy takes him to the new fitness clinic downtown.

Later, when she comes to pick up Ronnie, she finds the unfortunate president in agony. He is hooked up to a monitoring machine, with wires coming out of all parts of his body. He is shaking and moaning, and sweat

is dripping from his body like a waterfall.
"Great news, Mrs. Reagan!" cries Bruno Truckteeth, the attendant. "He has lost five pounds today."
"Wonderful," says Nancy. "How did you manage it?"
"Simple," says Bruno, and he goes and whispers something in Ronnie's ear. The president's body starts shaking and sweating as if he is running a marathon.
"Jesus Christ!" cries Nancy. "What did you say to him?"
Bruno winks and says, "Osho for president. Yaa-Hoo!"

Now, Nivedano ... this is good moment, give a beat!

(Drumbeat)
(Gibberish)

Be silent.
Close your eyes.
No movement of the body.
Go in.
Deeper and deeper.
It is your own home.

Nivedano ...

(Drumbeat)
Relax.
Let go, just die.
This immense silence,
this is your eternity.
This is the only holy place,
and the only holy scripture.
Freed from body, freed from mind,
you are just a cloud -- a pure freedom,
an absolute consciousness.

Nivedano ...

(Drumbeat)
Come back, but come back as a buddha.
Sit down
with the grace and the silence and the joy
which are eternally yours.
You have just been busy in meaningless things
and have forgotten yourself.
Remember it, remember it,
in your twenty-four hours -- day in, day out.
Let it become a silent stream of remembering,
that you are a buddha.
Don't fall down; keep your dignity.
And suddenly you find
that the whole world has changed.
Everything is the same,
and yet nothing is the same,
because your vision is new.

Okay, Maneesha?
Yes, Osho

Can we celebrate all the buddhas?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #3
Chapter title: Osho!

14 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
KYOGEN WAS ASKED BY A MONK, "WHAT IS THE WAY?"
HE ANSWERED, "A DRAGON SINGING IN A WITHERED TREE."
THE MONK SAID, "I DON'T KNOW WHAT YOU ARE TALKING ABOUT."
KYOGEN SAID, "THE PUPILS OF THE EYES OF A SKULL."
AFTERWARDS, ANOTHER MONK ASKED SEKISO,
"WHAT IS THIS `DRAGON SINGING IN A WITHERED TREE'?"
SEKISO SAID, "IT IS BEING INVESTED WITH JOY."
THE MONK THEN ASKED, "WHAT IS THIS `PUPILS OF A SKULL'?"
SEKISO SAID, "IT IS THE GARMENT OF WISDOM."
AGAIN, A MONK ASKED SOZAN WHAT THE DRAGON SINGING IN THE WITHERED TREE MEANT, AND HE ANSWERED, "THE PULSE DOES NOT STOP."
TO THE QUESTION ABOUT WHAT THE PUPILS OF THE SKULL SIGNIFIED, HE ANSWERED, "NOT QUITE DRY."
THE MONK ASKED, "IS THERE ANYONE WHO CAN HEAR THE DRAGON SINGING?"
SOZAN REPLIED, "IN ALL THE WIDE WORLD, THERE IS NOT A SINGLE PERSON WHO DOES NOT HEAR IT."
THE MONK ASKED WHOSE WORDS THEY WERE.
SOZAN SAID, "I DON'T KNOW, BUT WHOEVER HEARS THEM WILL LOSE HIS LIFE."
SOZAN COMPOSED A VERSE:
THE DRAGON IN THE WITHERED TREE
REALLY SEES THE WAY.
THE EYES OF THE SKULL ABOVE ALL
BECOME CLEAR.
KNOWLEDGE REACHES ITS LIMIT,
AND THERE IS NOTHING TO SAY.
WHO CAN DISTINGUISH THE PURE
AMIDST THE IMPURE?
ONE DAY A MONK CAME ALONG, AND, NOT KNOWING HE WAS SPEAKING TO THE MASTER, ASKED BOKUSHU THE WAY TO THE MASTER'S ROOM.
BOKUSHU TOOK OFF HIS SANDAL AND HIT THE MONK ON THE HEAD WITH IT -- AND THE MONK RAN OFF.
THEN BOKUSHU CALLED TO HIM, "OSHO!" AND THE MONK TURNED HIS HEAD.
"THAT'S THE WAY TO IT," BOKUSHU SAID, POINTING WITH HIS FINGER.

Maneesha, before I enter into the mysteries of Zen, I have received a threat from that old goat, the Shankaracharya of Puri. Rather than answering my question about how burning a living woman can make clouds come over Hyderabad, he has asked the government to arrest me, because I have brought AIDS to

India. He is such a genius of stupidity.

This is the only campus in the whole world where everybody has to produce a certificate that he has not got AIDS. How can I bring AIDS to India? Such nonsense should not be tolerated, and I have told him that if he wants a controversy with me, he will have to bring an AIDS-negative certificate with him, otherwise he cannot enter the campus.

He refuses to bring the certificate. Why is he afraid? The fear shows many things. In fact AIDS has been brought into the world by the monks of all the religions who preach celibacy. Celibacy automatically leads people into perversion. If he is really interested he should get a certificate, not only for himself, but for all the priests of his great temple in Puri. And most of them will be found to be homosexuals, because celibacy is such an unnatural imposition that it is bound to turn your life-energy into some kind of perversion.

Just today one priest in Poona has been found to have AIDS. But just as all the priests are cunning, he entered his blood in somebody else's name, with somebody else's address. But the National Institute of Biology was able to recognize one person and that was a priest. Forty-six other persons are also suffering from AIDS, and that is not the final limit, but all forty-six persons entered their names and addresses wrongly and the Institute is at a loss where to find them.

I am not at all worried about being arrested. On the condition that all the priests and monks of India are tested and can prove that they don't suffer from AIDS, I am willing to remain my whole life in a prison. I say it with absolute certainty, because I know the psychology of homosexuals. AIDS is the ultimate outcome of thousands of years of celibacy being forced on people in the name of religion. In India there will be more people suffering from AIDS than in any other country, among the priests, monks and Jaina *bhikkhus*.

If the government has courage enough, I will risk remaining in prison my whole life, but all these people should be checked. This is the only campus, not only in India, but in the whole world, where you cannot enter without a certificate proving that you are AIDS-negative. So in what way is this old idiot saying that I have brought AIDS to India?

Also he goes on insisting that the untouchables need not go to temples because they are God's only beloved people. If the beloved ones cannot enter into a temple, either God is wrong, or his love is a fallacy, a strategy. At least the Shankaracharya who is saying it, who is himself the head of one of the biggest and most ancient temples, with hundreds of priests there, should lead the harijans, the untouchables, into *his* temple first.

If he is a man of his word, then he should not be so cunning as to say that untouchables need not enter into the temple because God will meet them outside it. It is a strange strategy. Lovers meet in intimacy inside, it is a special concession. But he goes on insisting that harijans should not enter inside temples and he goes on giving an absolutely absurd reason, that it is because they are God's beloved people.

Anyone with even a small intelligence can see the contradiction. If they are God's people, they should be the first to be allowed and welcomed into the temple. And if they alone are God's people, then *they*, not brahmins, should be the priests and the Shankaracharyas -- because the Shankaracharya is not saying that brahmins are God's chosen people, God's beloved people.

This old man is either neurotic or perhaps psychotic. They say that the psychotic is a person who believes that two plus two is five and the neurotic is one who knows that two plus two is four, but is very much worried about it -- "Why are they four?"

So he is either neurotic or psychotic -- he can choose whatever he is -- but he certainly needs psychiatric treatment. I don't ask the government to arrest him, I want the government to hospitalize him.

He is such a hilarious fellow, we would love to welcome him here and enjoy the night, it would be a festival time.

I met him only once, twenty years ago in Patna, at a world Hindu conference. We were both sitting side by side on the platform. Looking at him I was thinking that perhaps Charles Darwin is right. And he proved it! When I started speaking, I was standing just on the corner of the platform, and he became so enraged, so angry, that he tried to take the microphone away from my hand and fell from the platform. He fell twenty feet from the platform and survived.

He was the president of the conference and he wanted me not to speak at all. I had to tell the one hundred thousand people who had gathered for the conference that if they wanted me to speak, they should raise their hands, so that the Shankaracharya could see whether people wanted to hear me or not. When he saw a hundred thousand hands raised in favor of me, I said to him, "This cancels you as a president. I don't care now about you. The people who are here want to listen to me, and you can go and jump in any well that

you want to."

Since then he has been angry -- twenty years! If he comes here, it will be a delicious moment for you all. But he has to come with the negative AIDS certificate. And that he cannot bring, because it will be below his dignity even to ask for his blood to be checked, he is such an egoist. But these egoists have been dominating humanity for centuries, and still they go on dominating.

Rather than arresting him, the government has arrested those two hundred harijans who were trying to enter the Nath Dwara temple. The government's act is absolutely unconstitutional. The constitution gives equality to everybody as a birthright. If the government wanted to be legal and constitutional, then the people who were preventing the entry of harijans, like the Shankaracharya and the priests of Nath Dwara, they should be arrested. But what an irony! Those poor two hundred harijans have been arrested to protect the vested interests of the higher, richer Hindu society.

I am simply amazed that harijans go on remaining part of the Hindu society. For ten thousand years at least they have been exploited; they are the most exploited and oppressed part of humanity. They should get out of Hinduism, there is no need of any `ism'. They don't have to be Hindus. It is so undignified that the Hindu scriptures deny them the right even to read the scriptures; the Hindu scriptures forbid them to worship in the temples; they are even forbidden to touch Hindus. Not even their shadow should touch any Hindu; otherwise the Hindu has to take a bath to cleanse himself.

And still those poor people go on remaining part of Hindu society. It seems to be a certain conspiracy between the Hindu priests and the government, that the priests are out protecting their temples and the harijans, who were trying ... what harm could they have done? Just worshipping in the temple ... and if a Hindu temple is not allowing a certain section of society, then certainly that section should separate itself from such humiliation.

Hindus will realize the situation only when the harijans separate, because they are one fourth of Hindu society and they serve the ugliest purposes. Once they leave the Hindu fold, then the Hindus will understand who is going to clean their toilets, who is going to kill and murder and butcher animals, and who is going to make shoes, and who is going to clean the streets. All that is ugly has been imposed on harijans.

In fact this gives them great power. Nobody has ever told them that the work they are doing is such that if they stop even for seven days the whole of India will be stinking. And then let the brahmins clean the toilets and the Shankaracharyas clean the streets -- just seven days will be enough for Hindus to learn the lesson. Hindus will come to the harijans and ask them, "Please enter our temples; without you our temples are not temples. Purify our temples by entering them, otherwise the whole society will be in such a difficult situation."

Brahmins cannot do such things, nor can other high-class Hindus. Only one man, Gautam Buddha, really denied the caste system. And because of denying the caste system, Buddhism had to disappear from India.

Another person who denied the caste system was Mahavira, but he was more diplomatic than Gautam Buddha. He denied the caste system but continued to use the harijans for the same purposes as other Hindus. That is the reason why Jainism became a small religion, confined only to the business class. They could not be brahmins; brahmins wouldn't allow them. They could not be warriors, the second highest class, and they did not want to be harijans, the fourth class, so only the third class, business people, was possible. Jainism compromised, and because of this I call Jainism a coward's religion; they cannot exist on their own, they have to depend on Hindus. Buddha was absolutely uncompromising. As long as he lived people gathered around him, his personal charisma ... but the moment he was gone people were butchered, murdered, burned, or driven to become *sudras*. Most of the sudras, the untouchables, come originally from the followers of Buddha.

In Hinduism there is no possibility to enter into any other class. If you want to enter Hinduism, you have to become a sudra. The fourth class only is available, the higher classes are closed for any conversion. I hate to say that Jainism proved a coward's religion, but if you are certainly different from Hindus and you don't believe in the caste system, then you should not use it. You should find your own shoemakers; amongst yourselves you should find the toilet cleaners. Without this, you don't matter; you are a dependent shadow of Hinduism, your revolution is not great enough. It is just in the scriptures that you deny the caste system, but in your life you believe it exactly like Hindus.

Because Buddha did not compromise ... that is one of the reasons for my respect for the man. Humanity is one, and anyone who wants to create divisions of superiority and inferiority should be put in a psychiatric hospital. He needs good electric shocks to bring him to his senses so that he can see that two plus two is

really four.

These sutras are in a way connected with what I was saying just now because the followers of Buddha could not exist in India, they were not allowed to exist. They were either burned or forced to be sudras or thrown out of the country. But in a way it proved a blessing in disguise. Buddhism spread all over Asia, into China, Mongolia, Korea, Taiwan, Japan, Burma, Thailand, and Sri Lanka -- the whole of Asia became Buddhist because the refugees, who had left India out of fear, spread the message of Buddha. But it is a strange, an unbelievable fact, that from India, which goes on claiming itself as the birthplace of Gautam Buddha, Buddhism disappeared completely.

These anecdotes belong to the heights that Buddhism reached, together with Taoism, in China. Gautam Buddha and Lao Tzu were contemporaries, and both were of the same insight and clarity. They both belong to the universal sense of humanity. So when Buddhist monks reached China, they were welcomed. There was no conflict between Taoism and Buddhism. This is a strange fact of history, it has never happened anywhere else. Christians have been fighting with Mohammedans, Mohammedans have been fighting with Hindus, Christians have been fighting with Jews -- everywhere, all the so-called religions have been conflicting. And it is not only verbal conflict: they have been killing each other in millions.

The meeting of Buddhism and Taoism is exceptional, unique. The Taoist monks received the refugee Buddhists with great love. And slowly a new phenomenon, a by-product of the meeting of Buddhism and Taoism came to birth: this is Zen. These anecdotes have the quality of Gautam Buddha and Lao Tzu both. Two of the greatest human beings who have lived on this earth, their meeting has produced the most significant and the most fragrant religiousness. But it is a little difficult to understand because Buddha spoke in a totally different language, and Lao Tzu spoke in a totally different language. And at the meeting of the two it became even more complicated. But it is a joy to enter into this complication and to find the diamond hidden behind these words.

KYOGEN WAS ASKED BY A MONK, "WHAT IS THE WAY?"
HE ANSWERED, "A DRAGON SINGING IN A WITHERED TREE."

I have to explain to you -- the dragon is a mythological animal, it does not exist. But Kyogen is saying that the way is "A DRAGON SINGING IN A WITHERED TREE." A tree that has withered and a dragon that does not exist -- if you can understand this, you have found the way. Just like the dragon, disappear as an ego; and just like a withered tree, drop all your thoughts, as the leaves have fallen from the tree. And you will have found your heart, singing a song. And you will find the way to reach to the very heart of existence.

There is no God in Buddhism or Taoism. All the religions that believe in God are childish. The whole universe is divine, it is only a question of awakening to your divineness. The way does not lead you somewhere else, the way simply leads you into your own heart. The ego is a fiction like the dragon, and your mind, your thoughts, should become a withered tree. Only then can you find your life juice hidden inside you. That is your truth, and finding it, you start singing and dancing with joy because you have found the eternal.

THE MONK SAID, "I DON'T KNOW WHAT YOU ARE TALKING ABOUT." Obviously, the monk was trying to understand the words; he was not able to see that Kyogen had not answered his question but only symbolically indicated towards it. Neither the dragon exists nor is the tree alive.

Kyogen said, "If you cannot understand this, let us try it another way: THE PUPILS OF THE EYES OF A SKULL." Now, skulls don't have pupils. But just *be* a skeleton, utterly silent, eyes closed. Be as if you are dead and you have found the way -- just surging inside you, a tremendous awareness, the very existence. It sings in the cuckoos, it blossoms in the roses, it has flowered in you as human beings; it can flower in you as buddhas.

Hence I address you as my buddhas. Perhaps a few of you may realize like lightning, but a few of you may have a little more sleep.

But tomorrow we will try again. If you have come here, you are caught in a net. Unless you become a buddha, you don't leave this place. Unfortunately, such places have almost disappeared from the world.

AFTERWARDS, ANOTHER MONK ASKED SEKISO, "WHAT IS THIS `DRAGON SINGING IN A WITHERED TREE'?"
SEKISO SAID, "IT IS BEING INVESTED WITH JOY."
THE MONK THEN ASKED, "WHAT IS THIS `PUPILS OF A SKULL'?"

SEKISO SAID, "IT IS THE GARMENT OF WISDOM."

These dialogues will look very absurd, but they are not. They have a totally different logic. It is not Aristotelian logic, which divides things, which created the dialectics which culminated in the work of Karl Marx as dialectical materialism.

Gautam Buddha, Lao Tzu, and the great masters of Buddhism and Taoism don't believe in dialectics, they believe in oneness. There are no two's, there is nothing other than one. That one has expressed itself in millions of forms, but the innermost reality is one.

Sekiso is saying, "IT IS THE GARMENT OF WISDOM."
AGAIN, A MONK ASKED SOZAN WHAT THE DRAGON SINGING IN THE WITHERED TREE MEANT, AND HE ANSWERED, "THE PULSE DOES NOT STOP."

A great answer: THE PULSE DOES NOT STOP. Even though a man is dead, he will be pulsating somewhere else. The pulse does not stop. Here, he may not be breathing, but he may be breathing somewhere else, in some other body, in some other form. Life is an eternity, it is absolutely unacquainted with death. From end to end it pulsates in different forms, creating different songs.
This is the essence of all the awakened ones.

THE PULSE DOES NOT STOP.
TO THE QUESTION ABOUT WHAT THE PUPILS OF THE SKULL SIGNIFIED, HE ANSWERED, "NOT QUITE DRY."

He is saying that the master was very humorous. He answered your stupid question, that is enough. It shows his compassion. He is not quite dry, otherwise he would have simply refused to answer.

All questions are stupid. If they have been answered, they have been answered because of love and compassion. But because the truth cannot be put into words, one has to go round about. All these answers are simply saying, "Please, don't ask the question in words. Bring your quest, bring your silence and without saying a word you will hear it, because it is within you as it is within me." The master does not give anything to the disciple. On the contrary, he takes everything from the disciple and leaves him totally alone, in absolute purity, taking away all false ideas, personalities, egos, ideologies, theologies. The master takes away all kinds of nonsense, but he gives nothing. What you find has always been yours. Because of the false, you could not see it. Once the false is understood as false, the truth asserts itself in its absolute purity and grandeur.

THE MONK ASKED, "IS THERE ANYONE WHO CAN HEAR THE DRAGON SINGING?"

The poor fellow is still clinging to the metaphor.

SOZAN REPLIED, "IN ALL THE WIDE WORLD, THERE IS NOT A SINGLE PERSON WHO DOES NOT HEAR IT."

One has just to be silent. In utter silence, there is nothing but song, a song without sound and a dance without movement.

THE MONK ASKED WHOSE WORDS THEY WERE.
SOZAN SAID, "I DON'T KNOW, BUT WHOEVER HEARS THEM WILL LOSE HIS LIFE."

Unless you lose your life, you cannot have the taste of universal life. Unless you drop all the defenses between you and existence, you will remain a dewdrop, you cannot know what it is to be the ocean. You remain a dewdrop on the lotus leaf; but just take a jump, and below the lotus leaf is the ocean. Once you are in the ocean, certainly you will not be yourself, you will become the whole ocean.
Sozan composed a verse:

THE DRAGON IN THE WITHERED TREE
REALLY SEES THE WAY.
THE EYES OF THE SKULL ABOVE ALL BECOME CLEAR.
KNOWLEDGE REACHES ITS LIMIT,
AND THERE IS NOTHING TO SAY.
WHO CAN DISTINGUISH THE PURE
AMIDST THE IMPURE?

To the person of realization, there is nothing pure and nothing impure; there is only the real and the shadow of the real to which he has been clinging up to now.

ONE DAY A MONK CAME ALONG, AND, NOT KNOWING HE WAS SPEAKING TO THE MASTER, ASKED BOKUSHU THE WAY TO THE MASTER'S ROOM.
BOKUSHU TOOK OFF HIS SANDAL AND HIT THE MONK ON THE HEAD WITH IT -- THE MONK RAN OFF.
THEN BOKUSHU CALLED TO HIM, "OSHO!" AND THE MONK TURNED HIS HEAD.
"THAT'S THE WAY TO IT," BOKUSHU SAID, POINTING WITH HIS FINGER.

What has happened in this incident? Unless you lose your head, you cannot find your heart. Hitting the head of the monk with his sandal is simply a way of saying, "Please stop thinking." Except for thought, nothing is a barrier to truth. But the monk became afraid, "This seems to be a madman. I am asking the way to the master's room and he hits me. It is better to run away from here. He may do something even more nasty." So he ran away.
Bokushu called him back, "OSHO!"

`Osho' is a very respectful word. It is a way of calling someone almost divine. It is in essence so respectful that only a disciple calls a master `Osho'.

Bokushu called after him,"OSHO!" indicating: "Don't be afraid and don't escape. It is against your dignity. You are to me as worthy of respect as Buddha himself." And saying,"OSHO!" he said, pointing to his own room, "THAT'S THE WAY TO IT."

This kind of incident is impossible in this world today unless you are humble enough. If the master hits with his sandal on your head, you will start fighting with him. You will not think that he is a man worthy of respect. He will seem to be insane -- you are simply asking the way and he hits you.

But once a different world existed. Bokushu did both things: first he hit him on the head with his sandal, and then he called him, "OSHO!" -- You are also a master; who you are looking for? If you are looking for the master, this is the way. Drop your head outside; be humble, innocent. In your silence, without thought, you may find the master.
Ikkyu has written:

TO NOT TAKE IT TO HEART;
THE REAL WAY
IS ONE, ITSELF AS IT IS;
THERE ARE NOT TWO, OR THREE.

Just one.

A poem by Zengetsu:

MIND, MIND, MIND -- ABOVE THE PATH.
HERE ON MY MOUNTAIN, GRAY HAIR DOWN,
I CHERISH BAMBOO SPROUTS, BRUSH CAREFULLY
BY PINE TWIGS.
BURNING INCENSE, I OPEN A BOOK:
MIST OVER FLAGSTONES.
ROLLING THE BLIND, I CONTEMPLATE:
MOON IN THE POND.
OF MY OLD FRIENDS,
HOW MANY KNOW THE WAY?

Zen has contributed a tremendous beauty to words. MOON IN THE POND. OF MY OLD FRIENDS, HOW MANY KNOW THE WAY? The way is simply above the mind; you just leave the mind aside.

Here, we are doing it every day -- you put the mind aside and the door opens. And suddenly you are in the innermost space that is your treasure.

Maneesha has asked:

BELOVED OSHO,
IS NOT EVERYONE ON THE WAY -- OLD FRIENDS AND NEW -- WHETHER WE KNOW IT OR NOT?

Maneesha, there is no way. Everyone is either a buddha awake or a buddha asleep. Between sleep and awakening, there is no path. Each day in the morning when you wake up, have you ever thought where sleep ends and waking starts? There is not even a small distance between sleep and waking. What is true in the ordinary world is also true in the ultimate experience. You are buddhas asleep. The buddha asleep is called *bodhisattva* -- buddha in essence, buddha in the seed. Let the seed disappear in the soil, let the rains come, and green leaves will sprout and flowers will blossom. There is no distinction. Everybody is either awake or asleep.

That's why I call you all buddhas. What does it matter if somebody wakes up today, somebody woke up yesterday, and somebody is waiting for tomorrow? The buddhahood is there whether you are asleep or awake. We will go on trying, pulling your leg, hitting on your head. In every device the essential part is to make you awake, really awake, a pillar of consciousness.

Another question she has asked:

BELOVED OSHO,
DO YOU CALL US "BUDDHAS" -- AS BOKUSHU CALLED THE MONK IN THIS STORY "OSHO" -- TO REMIND US OF THE WAY?

Not of the way, Maneesha, but to remind you of yourself. The way is always a long journey. There is no need of any way. You can just here, now, be awake without traveling on any way. I don't talk about the way, I talk about awakening this very moment, like lightning, like a thunderbolt. And I don't think that if you decide to sleep a little longer, there is any harm in it.

Yes, Maneesha, I call you all buddhas in the same sense as Bokushu called the monk `Osho'. I love you and I respect you; whether you are awake or asleep, that is a very small matter. It is so small, that before meditation we will laugh a little.

"Hey, Donatelli," shouts Rizzocola, "you ought-a pull-a your shades down when you kiss-a your wife. I saw you last-a night. I saw-a everything!"

"Ha! Ha!" laughs Donatelli. "The joke-a is on-a you. I-a was not-a home last night!"

The doctor comes out of Rizzoli's bedroom and says, "Frankly, Mrs. Rizzoli, I don't like the way your husband looks at all."

"Nor do I" she replies. "But he is nice to the kids."

Big Mrs. Bertha Baloni gets into a taxi one night in downtown New York. After riding a while, she suddenly realizes that she has forgotten her purse and has no money to pay the fare. The meter reads ten dollars when Bertha cries, "Hey, mista driver, you-a better stop-a! I no can-a pay you!"

"Oh, that's all right," says the cabbie. "I will just-a pull into this-a little street-a, just-a get in the back seat with-a you, take off-a your panties ..."

"Wait!" interrupts Mrs. Baloni. "Mista, you-a gonna get a bad deal. My panties only cost-a forty-nine cents!"

Brian Ballworthy is an inexperienced young man. He has heard that a good way to arouse sexual desire in a girl who is not responding to the usual forms of wooing is to place her hand directly on one's organ.

He parks with his date in the local lovers' lane, but after an hour he has only a sisterly kiss to show for his efforts. So Brian decides to put his new technique into action. He takes the girl's hand and places it firmly on his dick. The response is instantaneous. The girl shouts at him with the longest stream of abuse he has ever heard. Stunned, he tries to reply, but she won't listen, and demands to be taken home.

When they reach her parent's home, she starts shouting at him again. Finally, she runs out of breath and says, "Well, do you have anything to say for yourself?"

"Yes, I have," Brian grimaces painfully, "please let go!"

Now, Nivedano ... give the first beat.

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent.
Close your eyes.
No movement of the body.
Just become frozen
so that you can enter into yourself.
This silence, Osho,
this silence, the buddha.
Deeper, deeper, deeper.
The deeper you go, the more oceanic
becomes the experience.
The dewdrop slips from the lotus leaf
and disappears in the ocean.
This is our eternal reality.
This is our divineness.
There is no other God than this experience.
There is no other prayer
than this tremendous silence,
this peace, this ecstasy.

To make it deeper, Osho, Nivedano ...

(Drumbeat)

Relax, just as if you have died.
The body may go on breathing, but you remain in.
Pull yourself as much as possible inwards.
The more you are in,
the more the buddha is awake.
At the very center of your being,
you are the ultimate experience
of being a buddha.
Drink it, let it sink into every fiber and cell
of your body, your mind.
Carry it twenty-four hours within you --
just like a silent flame,
showing you the path, reminding you
that you are the goal, not the way;
the God, not the devotee;
the sought, not the seeker.
Nivedano ...

(Drumbeat)

You can all come back,

and for a few seconds, just sit like buddhas
in your grandeur,
in your grace.
Blissful is the night
with so many buddhas,
breathing together to the same song,
listening together to the same music,
feeling together the very heartbeat
of the universe.
Except this, there is no religiousness.
And this religiousness
is neither Christian,
nor Hindu, nor Mohammedan.
It is freedom from all boundaries,
it knows no limits.
Be unlimited, be the ocean.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the gathering of
so many buddhas?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #4
Chapter title: The clouds never make any commotion

15 July 1988 pm in Gautam the Buddha Auditorium

Archive code:	8807155
ShortTitle:	BOLT04
Audio:	Yes
Video:	Yes
Length:	71 mins

BELOVED OSHO,
ONCE, A MONK ASKED JOSHU, "WHAT IS THE BODY WITHOUT ILLNESS?"
JOSHU SAID, "THE BODY MADE OF THE FOUR ELEMENTS AND FIVE SKANDHAS."

ON ANOTHER OCCASION, UMMON ASKED A MONK, "WHAT ARE YOU?"
HE REPLIED, "I'M THE HEAD OF THE INFIRMARY."
"YOU DON'T MEAN TO SAY SO!" SAID UMMON. "IS THERE ANYBODY NOT ILL?"
"I DON'T UNDERSTAND," REPLIED THE MONK.
"WHY CAN'T YOU UNDERSTAND?" ASKED UMMON.
THE MONK WAS SILENT, AND THEN UMMON SAID "ASK ME THE SAME QUESTION."
SO THE MONK ASKED UMMON, "WHO IS THE MAN WITHOUT ANY ILLNESS?"
UMMON POINTED TO THE NEXT MONK.
ONCE THERE WAS A MONK ILL IN THE INFIRMARY WHO ASKED TO SEE TOZAN. WHEN TOZAN WENT THERE THE MONK SAID TO HIM, "WHY DON'T YOU SAVE ORDINARY PEOPLE?"
TOZAN ASKED HIM, "WHO IS YOUR FAMILY?"

THE MONK REPLIED, "A GREAT ICCHANTIKA FAMILY."
TOZAN REMAINED SILENT FOR SOME TIME. THEN THE MONK SAID, "WHAT SHALL WE DO WHEN THE FOUR MOUNTAINS COME PRESSING ROUND US?"
TOZAN SAID, "I MYSELF CAME FROM UNDER THE ROOF OF A FAMILY."
THE MONK SAID, "IS THERE RELATIVITY OR NO RELATIVITY?"
TOZAN ANSWERED, "NONE."
THE MONK ASKED, "WHERE WILL YOU LET ME GO?"
"TO A RICE FIELD," ANSWERED TOZAN .
THE MONK HEAVED A SIGH AND SAID, "GOODBYE," AND DIED SITTING THERE.
TOZAN TAPPED HIM ON THE HEAD THREE TIMES WITH HIS STAFF AND SAID, "LIKE THIS, YOU KNEW HOW TO DIE, BUT NOT HOW TO LIVE."
WHEN SOZAN WAS ABOUT TO DIE, HE MADE A VERSE:
MY ROAD IS BEYOND THE BLUE SKY;
THE CLOUDS NEVER MAKE ANY COMMOTION.
IN THIS WORLD THERE IS A TREE WITHOUT ANY ROOTS;
ITS YELLOW LEAVES SEND BACK THE WIND.
AFTER SAYING THIS, HE PASSED AWAY.

Maneesha, before I enter into your tremendously significant anecdotes, I have to reply again to the old goat of Puri, the Shankaracharya. He is such a *nice* fellow. He goes on inventing such things that you cannot even imagine. Now he has come with the idea that I lead a procession of naked women in the ashram every day. Do you think you could have imagined it?

Now these seven thousand people here are a witness, but who will tell this idiot?

(SARDAR GURUDAYAL SINGH IS LAUGHING LOUDLY IN THE BACK OF THE HALL.)

I have to send Sardar, because it is a question between Poona and Puri. Only Sardar can convince him, tapping three times on his head and saying, "Stop talking nonsense."

Another thing he has said is that he cannot bring an AIDS-negative certificate, because he is a celibate. Celibate or not, if he wants to discuss with me in this assembly of buddhas he will have to bring the certificate. And particularly because he is a celibate, the certificate is an absolute necessity.

It is out of celibacy that homosexuality has arisen, and AIDS is the final flowering of homosexuality. It is a very religious phenomenon. The Buddhist monks, the Christian monks, the Hindu monks, they are the originators of homosexuality. And the whole credit goes to these monks for bringing AIDS to the world. Celibacy is the cause of AIDS.

His idea that I lead a procession of naked ladies proves simply that he has really become a Hindu saint, because all Hindu scriptures are full of stories that whenever a Hindu saint reaches to his highest sagehood, God becomes afraid, because the saint may dethrone him. So he sends beautiful women to distract the mind of the sage. And obviously up to now they have been successful in distracting, because God has not been replaced.

But it certainly proves one thing, that the Shankaracharya of Puri is a sage. He has started dreaming naked processions of *apsaras*. Apsaras are heavenly prostitutes. But why should I enter into his dreams? To me he is a harijan, untouchable.

It reminds me of Sigmund Freud's great insight that people who remain celibate for a long time start dreaming of women, or if they are women they start dreaming of men. Now this idea of a procession is perfectly right as far as Hindu sages are concerned. But I am not the leader of the procession. Perhaps it is Swami Agnivesh, who goes on leading processions of harijans, and now has declared that he is going to lead processions in Bihar, in Karnataka and other states. But he is really afraid of me, not Agnivesh. I am his fear, because Agnivesh belongs to the same rotten tradition. They are just playing different roles to exploit the Hindus. One exploits the higher classes, one the lower classes; but their aim is the same. He must be afraid of me, if he has seen me in his dreams.

Sigmund Freud's insight was that you dream only if you suppress something. He must be suppressing a great anger against me, otherwise he cannot dream of me. But for his dream I am not responsible, he can dream anything he wants.

There was a pharaoh in Egypt who declared to the kingdom that if anybody entered into his dreams he would be beheaded the next morning. His whole court became very afraid because it is a very strange thing,

nobody can enter into anybody else's dream. It is *his* dream, he is projecting something and throwing the responsibility on somebody else.

The Shankaracharya must be seeing naked women in his dreams. But the strangest part is that in his dreams I am leading the procession. He knows I will expose him. It is his fear and anger and repressed sex all together, that creates the dream. But for that, nobody except him is responsible.

He has also come with a new idea; he always comes with new ideas, he is such an original idiot! You cannot find any comparison in the whole world. He has come to the conclusion that men and women are not equal, and cannot be equal, because their sexual organs are different.

This is a new criterion, never heard before. And has he ever wondered about breasts? Perhaps he has breasts also, just dry buttons!

If it has to be decided by genitals who is superior and who is inferior, then woman is going to be superior, because she is the mother. Just think -- if men and women had the same kind of genital mechanism how would idiots like the Puri Shankaracharya have been born? The world would have been very dry -- everybody moving here and there with his sexual organ hanging sad, weeping. The difference between man and woman does not mean that they are not equal. It simply means they are different; they have to be different, otherwise there will be no reproduction. But just because they are different you cannot condemn one of them as inferior.

Hinduism has been doing it for centuries, so I cannot blame the Shankaracharya. He is simply repeating like a parrot the old rotten scriptures, without even caring that he will be laughed at. He is very courageous, he does not care what the intelligentsia of the world will think of him and his religion.

I want the other seven Shankaracharyas -- because there are eight Shankaracharyas in India for the eight directions -- to meet together and dethrone this fool. He is doing immense harm to their religion, to their respectability; he is making Hinduism a laughing-stock. But all those seven Shankaracharyas are absolutely silent. Perhaps they also agree with him.

Obviously he is supported by Hindu scriptures. So a tremendous revolution is needed in Hinduism to get rid of all the nonsense that it has carried for thousands of years: that the woman is inferior, the sudra is untouchable; that the brahmin, whether he deserves it or not, has to be respected. All these obscurantist ideas should be thrown away. Hinduism needs a tremendous cleaning, a dry-cleaning. But because of these people who pretend to be heads of the religion millions of Hindus cannot even raise a question against it. Because I have raised questions against the Shankaracharya, letters have started coming to me saying, "You are insulting our head."

That man has any head? Do I have to insult a man who has no head at all? *He* has given the challenge to have a discussion with me on these matters, and now he is not talking about it. Seeing the situation he has stopped talking about discussion, rather he has started asking the government to arrest me. What crime have I committed that I should be arrested? Just because I have questioned a stupid man and called a spade just a fucking spade -- this is no crime!

Now let us be -- for the moment -- spiritual.

ONCE, A MONK ASKED JOSHU, "WHAT IS THE BODY WITHOUT ILLNESS?"
JOSHU SAID, "THE BODY MADE OF THE FOUR ELEMENTS AND FIVE SKANDHAS."

The questioner was asking, "Is there anything in the body that is without illness?" -- because as far as the body is concerned, it is full of illnesses, and then old age and finally death.

Joshu's answer was very subtle. He is saying that the body is made of chemistry and physics, but there is someone behind watching this; that it is made of four elements and five *skandhas*; that the watching one is without illness, without birth and without death.

ON ANOTHER OCCASION, UMMON ASKED A MONK, "WHAT ARE YOU?"
HE REPLIED, "I'M THE HEAD OF THE INFIRMARY."
"YOU DON'T MEAN TO SAY SO!" SAID UMMON. "IS THERE ANYBODY NOT ILL?"
"I DON'T UNDERSTAND," REPLIED THE MONK.
"WHY CAN'T YOU UNDERSTAND?" ASKED UMMON.
THE MONK WAS SILENT, AND THEN UMMON SAID, "ASK ME THE SAME QUESTION."
SO THE MONK ASKED UMMON, "WHO IS THE MAN WITHOUT ANY ILLNESS?"
UMMON POINTED TO THE NEXT MONK.

Zen is so strange in its methods and devices that unless you are very silent and deep in meditation, you

will not understand even these simple anecdotes. When the monk asked again, "WHO IS THE MAN WITHOUT ANY ILLNESS?" Ummon without saying anything pointed to the next monk, asking him, "Do you also have any question?"

This means that the question that the monk is asking is unanswerable. There is someone in you without illness; even when you are sick, your consciousness is as whole and healthy as it has always been. You may be a child, you may be young, you may be old, you may be dying, but your consciousness remains without any illness. And that is your reality, your existence.

To ask unnecessary questions is simply to waste the time of the master.

ONCE THERE WAS A MONK ILL IN THE INFIRMARY WHO ASKED TO SEE TOZAN. WHEN TOZAN WENT THERE THE MONK SAID TO HIM, "WHY DON'T YOU SAVE ORDINARY PEOPLE?"
TOZAN ASKED HIM, "WHO IS YOUR FAMILY?"
THE MONK REPLIED, "A GREAT ICCHANTIKA FAMILY."

Now this word, *icchantika*, comes from the Sanskrit *ekantika*. In the time of Gautam Buddha there were two schools of thought: one was the *ekantikas* who believed that there is only one consciousness, one existence. `Ek' means one, and from `ek' comes *ekant* and *ekantika* -- they believed in one cosmos only.

The other school was called *anekant*. Jainism is of that other school; they believe that there are as many souls as there are living beings. And these souls contain even in the final realization their individuality. Gautam Buddha is not an *ekantika*.

It is very difficult to understand, unless you understand the difference between your personality and your individuality. The personality will be lost. As you reach higher, the personality will disappear, it is just a paper bag. But that does not mean that your individuality, your center of being, will disappear. Yes, it will throb with the universe, it will dance with the universe, there will be no barrier between it and the universe; but it will remain as individual as it has ever been.

To attain this individuality, this aloneness, which is not against the universe, but is in absolute tune with the universe .... In a way it can be said that you have disappeared in the ocean, or it can be said that the ocean has disappeared in you. But one thing is certain; that there is no barrier any more, nothing divides you. But it is not a question to be discussed, it is something to be experienced. A dewdrop dropping into the ocean -- from the outside it seems to be disappearing, but from the inside it remains itself, though it loses all distinctions, all discriminations, all divisions, all separations. It has become one with the cosmos, but it still *is*.

The feeling of isness is more acute and sharp in the ultimate realization. So when the monk said, "I come from a great *icchantika* family,"

TOZAN REMAINED SILENT FOR SOME TIME. THEN THE MONK SAID, "WHAT SHALL WE DO WHEN THE FOUR MOUNTAINS COME PRESSING ROUND US?"
TOZAN SAID, "I MYSELF CAME FROM UNDER THE ROOF OF A FAMILY."
THE MONK SAID,
"IS THERE RELATIVITY OR NO RELATIVITY?"
TOZAN ANSWERED, "NONE."
THE MONK ASKED "WHERE WILL YOU LET ME GO? -- you are closing all doors!"
Tozan was a man of great understanding. He said, "TO A RICE FIELD."
THE MONK HEAVED A SIGH AND SAID, "GOODBYE," AND DIED SITTING THERE.
TOZAN TAPPED HIM ON THE HEAD ...

That's what Sardar Gurudayal Singh has to do.

TOZAN TAPPED HIM ON THE HEAD THREE TIMES WITH HIS STAFF AND SAID, "LIKE THIS, YOU KNEW HOW TO DIE, BUT NOT HOW TO LIVE."

The real thing is the art of living. If you know how to live, you will automatically know how to die. But knowing how to die is not enough, anybody can commit suicide. There are simple ways of leaving the body.

Even without poison there have been methods in Yoga, in Tantra, in Zen, by which you can stop your heart and your breathing. This may be a miracle to some, but it is not the way of an intelligent man, it is not the way of the buddha. First you have to learn to live rightly, with awareness, consciousness, love and compassion. Your life first has to become a dance, worthy to be offered back to existence. Death is a small affair, a single moment thing. In a split second you will die, but life is eternal. But if you know the grace and the beauty and the joy and the splendor of life, you will die joyously, laughingly, because you know death is a fiction, the greatest fiction. It has never happened, you simply move house.

I am reminded of Mulla Nasruddin. One night a thief entered his house. He was sleeping, but he opened one of his eyes, looked at the thief and then closed it. The thief was a little afraid -- "a strange man, he opens one eye, sees me and yet says nothing and remains completely still!" So he quickly gathered whatever he could, and as he was going out, Mulla Nasruddin took his blanket, covered himself, for it was a cold night, and followed the thief.

The thief looked back, and said, "What are you doing?"

He said, "Nothing, we are moving house. You have carried everything, now what am I supposed to do? I am coming along."

A man of enlightenment simply moves house. When the body becomes too old and it is no longer a joy to be in the old dilapidated house, you leave it. But you can leave either consciously or unconsciously. If you leave unconsciously you won't know what has happened. You will open your eyes in some womb, not knowing where you came from or why you are here in this womb. You will be born, but you will not know why you are born.

If you cannot die consciously you cannot be born consciously; they are two poles of the same reality. A man who can die consciously, meditatively, moves either into another womb -- if his consciousness is not yet total -- or he moves into the formless sky; now he is no more in bondage. Except for unconsciousness there is no bondage anywhere.

WHEN SOZAN WAS ABOUT TO DIE, HE MADE A VERSE:

Now look at this strange kind of people; he is going to die and he is writing a poem! In Zen it has become a tradition that before dying you should write a poem, just to show your insight for the coming generations, to show that you have not died unconsciously, that you knew death was coming. Without knowing that death is coming, how can you write the last verse?

He wrote:

MY ROAD IS BEYOND THE BLUE SKY;
THE CLOUDS NEVER MAKE ANY COMMOTION.
IN THIS WORLD THERE IS A TREE WITHOUT ANY ROOTS;
ITS YELLOW LEAVES SEND BACK THE WIND.
AFTER SAYING THIS, HE PASSED AWAY.

What a way to die, and what a way to live!

Just today I received some information from Europe, that a famous astrologer, almost worshipped like a prophet, had declared years ago that at a certain date he would die. Now the date had come and he was in great difficulty. So he committed suicide.

This is not the way of Zen. They are not committing suicide, they simply see that this body needs rest, that this body has done its work. This life has ripened its fruits, this life has experienced all that was available, and now it is time to go on a pilgrimage. They call it `cloud pilgrimage' -- moving just like a cloud, without creating any disturbance, without direction, knowing not where they are going, just enjoying the going itself.

A haiku reads:

IF YOU DO NOT BELIEVE,
LOOK AT SEPTEMBER,
LOOK AT OCTOBER;
HOW THE YELLOW LEAVES FALL,
AND FILL MOUNTAIN AND RIVER.

A man of awakening just drops like a dry leaf when the time comes. There is no grudge, no clinging, no desire to go on living in this body, but an absolute trust that life will continue. But this is possible only if you enter yourself and experience the continuum of existence.

Maneesha has asked,

BELOVED OSHO,

WE MAKE LIFE A STRUGGLE AND DEATH A STRUGGLE. IS NOT GRACIOUSNESS SIMPLY THE ABILITY TO LIVE WHILE ALIVE, AND DIE WHEN DYING?

Maneesha, unless you are awakened to your innermost self, this grace will not be available to you -- to live gracefully while alive and to die gracefully while dying. The grace remains as a shadow of consciousness. The moment you are unconscious, you lose your grace, you lose your beauty; you lose everything that life is ready to give to you, because you are not ready to receive it.

We will try dying gracefully again today, and then let us see how many come back gracefully. A few come too quickly, they were just waiting for Nivedano. A few remain longer, enjoying the beautiful death, and then get up and start moving towards the canteen. Because here in Buddha Hall one is not supposed to die for ever. This is a place to live forever. If you want to die, you can move towards the canteen.

Caruso and his buddy, Leonardo, two Italian crickets, meet in the garden. Caruso is walking with a limp, and Leonardo notices that he has a bandage on his prick.
"What-a happened to you?" asks Leonardo.
"Last-a night," says Caruso, "I was feeling like-a making love. So I got on my best-a suit and brushed-a back my wings and went out into the city lights."
"But," asks Leonardo the cricket, "why you got-a the bandage on your salami?"
"Well," says Caruso, "I was-a walking along when suddenly I see this gorgeous firefly. So I-a come up slowly and silently, and then I jumped on-a her!"
"Wow!" exclaims Leonardo. "But what happened?"
"Mama Mia!" cries Caruso. "It was-a no firefly -- it was-a somebody's old cigar!"

Miss Whitewash, the prim young librarian, is, in her spare time, a Lieutenant in Christ's Salvation Army. She moves into a new apartment, and does not know anybody else in the building. One day, she needs a screwdriver to hang up her picture of Jesus, but she does not have one. So, plucking up her courage, she decides to borrow one from her neighbor across the hall.
When the door is opened, she is shocked, but secretly impressed, to be confronted by a huge, Rambo-type guy, dressed only in his underwear.
She is suitably flustered by this smiling hulk in jockey shorts, but nevertheless manages to remember what she came for.
"Hi," she stammers. "I'm your new screw across the hall -- can I use your driver, neighbor?"

After checking into the hotel, Father O'Dilly finds a Bible on the bed-side table. He reads it for a couple of hours and then leaves his room and wanders into the lobby. There he strikes up a conversation with the pretty young receptionist.
After she has finished work, they share a few drinks in the bar and then retire to Father O'Dilly's room, but when the priest starts removing her clothes, she begins to have second thoughts.
"Are you sure this is alright?" she asks. "I mean, you *are* a priest."
"Don't worry, my dear," he replies, "it is written in the Bible."
She believes him and the two of them spend a very pleasant night together. But in the morning, as the girl is preparing to leave, she says, "You know, Father, I don't remember that part in the Bible you mentioned last night. Could you show it to me?"
So the priest takes the Bible from the bed-side table, opens the cover and points to the bottom of the title page, where someone has written in pencil, "The girl in reception screws!"

Now, Nivedano, give the first beat ...

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent, close your eyes, no movement.
Just feel as if you are frozen.
In this silent space enter inwards.
Deeper, deeper, without any fear.
It is your own home.
Just go deep like a thunderbolt, like an arrow
towards the center.
And the closer you reach to the center,
the more you are in tune with existence.
This is the only prayer, the only worship.
When you settle down in your center,
your heart is beating in tune with the universe.
This is the very meaning of life.

To get deeper, Nivedano ...

(Drumbeat)

Relax, let go, die.
Don't be worried.
Let the body go on breathing,
it will take care of itself, it knows its way.
Concentrate your consciousness inwards.
In this silent moment you become buddhas.
Every day you become buddhas
and forget again.
At least this time don't forget,
because who knows
whether tomorrow will come or not.
Go as deep as you can, don't hold back.
Fully conscious, even death is a dance;
Without consciousness even life is worthless.
In this silence
have blossomed all the great roses, lotuses.
In this silence have emerged great grace,
love, freedom.
This silence is the source
of all great poetry, art, music.
Let this silence become
your twenty-four-hour presence.
I am saying it, because if it is possible for me,
why is it not possible for you?

Nivedano ...

(Drumbeat)

Call all the buddhas back to life,
and for few seconds sit silently
in the immense treasure
that you have discovered,
in the great sky that has opened,
the blue sky above the clouds.

Okay, Maneesha?

Yes, Osho.
Can we celebrate the thousands of buddhas assembled here?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #5
Chapter title: The great matter

16 July 1988 pm in Gautam the Buddha Auditorium

Archive code:	8807165
ShortTitle:	BOLT05
Audio:	Yes
Video:	Yes
Length:	80 mins

BELOVED OSHO,
TOZAN ASKED A MONK, "WHAT IS THE MOST MISERABLE CONDITION IN THE WORLD?"
"HELL IS THE MOST MISERABLE," ANSWERED THE MONK.
"NO," SAID TOZAN."WHAT IS THE MOST MISERABLE IS TO WEAR THIS ROBE WITHOUT UNDERSTANDING THE GREAT MATTER."
THEN, ADDRESSING ALL THE ASSEMBLED MONKS, TOZAN SAID:
THE LATE MASTER, WU TZU, ONE DAY TOOK A BATH, BURNED INCENSE, SAT UPRIGHT AND SAID TO HIS DISCIPLES: "THE BODY OF REALITY IS PERFECTLY QUIESCENT, WHILE GIVING THE APPEARANCE OF GOING AND COMING. THE THOUSAND SAGES ARE FROM THE SAME SOURCE; MYRIAD AWARENESSES ARE ULTIMATELY ONE. I AM NOW A BUBBLE BURSTING -- WHAT IS THE USE OF SADNESS? DON'T TROUBLE YOUR MINDS; JUST MAINTAIN COMPLETE AWARENESS. IF YOU FOLLOW THIS ORDER, YOU ARE REALLY REQUITING MY KINDNESS. IF YOU STUBBORNLY GO AGAINST WHAT I SAY, YOU ARE NOT MY DISCIPLES."
AT THAT TIME A MONK ASKED WU TZU, "WHERE ARE YOU GOING?" AND WU TZU SAID, "NOWHERE."
THE MONK SAID, "WHY DON'T I SEE?"
WU TZU REPLIED, "IT IS NOT VISIBLE TO THE EYE."
RELATING THIS INCIDENT TO HIS MONKS, TOZAN COMMENTED, "WU TZU WAS AN ADEPT."

Maneesha, perhaps Zen is the only path that has led thousands of people to the ultimate reality. And in a way, it is so simple. There have been arduous ways, there have been self-torturing systems of belief. There are religions which are nothing but moralities, which are very temporary, having no relationship to the ultimate values of existence.

Zen is not a morality. It never talks about right and wrong. It never talks about the saint and the sinner. It is so respectful of reality that nothing in the whole of history can be compared with this respectfulness. It is not only respectful to human beings, but to this cricket, to these cuckoos, to these crows. Wherever life is, the Zen experience is that it is the same life. There is no categorization; nobody is lower or higher, but just different forms of the abundance of existence. It blossoms in many forms, in many colors; it dances in many ways and in many forms, but hidden within it is the same eternal principle.

Zen does not belong to the ordinary category of religions either, because it has no theology, no God, none of the nonsense questions which have troubled people for centuries. It has reduced the whole of religiousness to a single point within you. These anecdotes again and again reinforce the same point. Remember, the ultimate is within you but it is not within your mind. It is beyond the mind but within you.

Mind is a small corner in you, a small mechanism. It is useful, if you understand its ways of working; but it is otherwise dangerous, because it tends to take possession of you, to become the master, and to lead

you into the ways of power, money and prestige. You are lost in a jungle of desires, longings; you live thirsty and you die thirsty, while the source of all fulfillment is within you.

Zen cuts all nonsense out. It is twenty-four-carat gold, no mixture. That makes it very simple and also very difficult. It is difficult, because the simple is the most difficult thing in the world to understand. It is simple because it does not require you to do anything at all. Just sit silently, settle within yourself, and you have arrived at the place which is your home and has been always your home. It is your very being.
Remember, whatever the anecdote, the basic principle is always the same.

TOZAN ASKED A MONK, "WHAT IS THE MOST MISERABLE CONDITION IN THE WORLD?"

Of course, the monk could not understand the question.

He said, "HELL IS THE MOST MISERABLE." That is a theological answer. But Zen is not a theology, there is no concern about hell or heaven. What master Tozan is asking is something else. "WHAT IS THE MOST MISERABLE CONDITION IN THE WORLD?" -- to be confined, to be enclosed, to be imprisoned, to be fettered; to lose your freedom, your joy, your blissfulness; to lose yourself in the mundane and forget the sacred.

"NO," SAID TOZAN. Hell is out of the question. "WHAT IS THE MOST MISERABLE IS TO WEAR THIS ROBE" -- the robe of a seeker, of a sannyasin -- "WITHOUT UNDERSTANDING THE GREAT MATTER." It is very easy to change clothes, but the question is about transforming your consciousness and it is called in Zen `the great matter'.

Changing clothes is very ordinary, anybody can do it. But transforming your consciousness, throwing out all darkness from your inner world and making it radiate with the ultimate, with the absolute .... Time stops, mind becomes just a shadow; you are no more *you*, you have become the universe. Unless this happens, you are in misery.

THEN ADDRESSING ALL THE ASSEMBLED MONKS, TOZAN SAID: "THE LATE MASTER, WU TZU, ONE DAY TOOK A BATH, BURNED INCENSE, SAT UPRIGHT AND SAID TO HIS DISCIPLES: `THE BODY OF REALITY IS PERFECTLY QUIESCENT, WHILE GIVING THE APPEARANCE OF GOING AND COMING. THE THOUSAND SAGES ARE FROM THE SAME SOURCE; MYRIAD AWARENESSES ARE ULTIMATELY ONE. I AM NOW A BUBBLE BURSTING -- WHAT IS THE USE OF SADNESS?'"

He was going to die, he was going to leave the body that he had used up to then. This was his last message to his disciples, "Don't become sad when I am no more, there is no use in being sad. DON'T TROUBLE YOUR MINDS; JUST MAINTAIN COMPLETE AWARENESS. IF YOU FOLLOW THIS ORDER, YOU ARE REALLY REQUITING MY KINDNESS. IF YOU STUBBORNLY GO AGAINST WHAT I SAY, YOU ARE NOT MY DISCIPLES."

"AT THAT TIME," TOZAN CONTINUED, "A MONK ASKED WU TZU, `WHERE ARE YOU GOING?' AND WU TZU SAID, `NOWHERE.'"

The moment you leave the body, there are two possibilities: either your consciousness enters into another womb and again becomes imprisoned, or if you are fully aware, you don't enter in another womb, you simply enter into the universal vastness. You become one with the ocean of reality. That's why Wu Tzu said, "*Nowhere*. I will not be going anywhere. I will simply disappear, as a dewdrop disappears into the ocean in the morning sun." It leaves no address, it leaves no footprints. It just slips silently into the ocean, without making any fuss, and then the whole ocean is the same.

Millions of buddhas have disappeared in the same ocean, but as far as going is concerned, you are not going anywhere. You are going to be here, without a body, in absolute freedom -- no confinement, no limits, the whole sky is yours.

THE MONK SAID, "WHY DON'T I SEE?"
WU TZU REPLIED, "IT IS NOT VISIBLE TO THE EYE."

The moment consciousness leaves the body, you cannot see it, it is not visible to the eye. But if you are an authentic disciple -- if your heart is not closed but completely open -- you will feel a tremendous energy exploding into the universe.

To be close to a master when he is dying is a great experience, because you know that in his death, you have touched the eternal. You know that nobody dies, that death has never happened and will never happen.

Death is an ignorant standpoint. Awareness spreads all over existence.

THE MONK SAID, "WHY DON'T I SEE?"
WU TZU REPLIED, "IT IS NOT VISIBLE TO THE EYE."

You never ask, "Why can't I see from my nose?" The nose has a particular limitation, that it can only smell. Eyes cannot smell; they have their limitation, that they can only see. Eyes cannot hear; the most beautiful music is useless unless you have ears to hear.

All your senses are finite, limited, and you don't have any sense which can experience consciousness, unless you are also conscious enough. Then certainly, you will see the explosion, the light, the tremendous beauty of an invisible lotus opening its flowers. But for that your ordinary senses will not help. Only awareness will do, which is not your eyes, which is not your ears, but a totally different dimension -- being aware, inside. That awareness certainly realizes what is happening if somebody is dying.

Nobody is dying. The energy called `soul' may enter another body -- and it enters into another body if its desires have remained unfulfilled, if it needs another life to attain maturity. If there is greed, lust, anger -- anything that demands a body for its expression -- it will enter into some womb.

But if all is fulfilled, if your contentment is absolute, there is no question of entering into another womb. You simply enter the universe itself.

RELATING THIS INCIDENT TO HIS MONKS,
TOZAN COMMENTED, "WU TZU WAS AN ADEPT."

`Adept' means a *siddha*, one who has arrived. Now, there is nowhere to go; you have found it, for which others are searching. The word `adept' is not a good translation. In English, there is no word for `siddha' just as there is no word for `buddha'. Both are ways of saying the same thing. `Buddha' means becoming absolutely aware, and `siddha' means becoming absolutely contented. They happen simultaneously. The word `adept' is very ordinary, it does not carry the heights and depths of the word `siddha'.

But it is difficult to translate from one language to another language, and particularly with experiences which are not easy to put into words. Now, nobody in the West has ever used the phrase `The Awakened One'; not for Pythagoras, nor for Anagoras, nor for Socrates, nor for Aristotle. That dimension is simply not opened up.

Aristotle is a great rational intellectual, and Socrates has the sharpest logic one can conceive, but as far as awareness is concerned, they are as far away as anybody else. They are not buddhas, and they are not siddhas. They are neither absolutely content, nor absolutely awake. They are still functioning in the mind.

The West has never gone beyond the mind. It has remained inside the mind and the mechanism of mind. It has never gathered courage to take a step into the unknown. This is the basic difference between the Western and the Eastern approach. The West is continuously trying to improve the mind, refining, sharpening, educating it. And the East is doing just the opposite -- dropping the mind, finding every possible way to drop it so that the beyond can open, so that you can open your wings.

Tozan's saying that Wu Tzu was an adept means that he has come to be and he has come to know that he is. Now, the body is needed no more.
Ikkyu has written:

OUR MIND --
WITHOUT END,
WITHOUT BEGINNING,
THOUGH IT IS BORN, THOUGH IT DIES --
THE ESSENCE OF EMPTINESS!

Remember, the word `mind' is not the right translation. It should be `consciousness'.

OUR CONSCIOUSNESS --
WITHOUT END,
WITHOUT BEGINNING,
THOUGH IT IS BORN, THOUGH IT DIES --
THE ESSENCE OF EMPTINESS!

It remains; it comes and goes, but it never gathers any junk. It remains utterly empty and pure and

innocent. The English translators of these poems have invented a way which is not appropriate. For our ordinary mind, they use mind with a small `m'. Mind with a capital `m', they use for consciousness, awareness, enlightenment. But it is very dangerous because people who are accustomed to reading the word `mind' will not even bother to look why one `m' is written in capitals and the other `m' is written in small letters. To them, mind is mind.
I would not support this kind of translation.

OUR CONSCIOUSNESS --
WITHOUT END and

WITHOUT BEGINNING ... and remember, it is *our* consciousness, not mine, not yours. We are one, somewhere deep down, and to find that unity is the greatest rejoicing. There is nothing more ecstatic than to find the point where everything in existence has its roots, the very source.
Maneesha has asked:

BELOVED OSHO,
NEED WE LOVE ENLIGHTENMENT -- "THE GREAT MATTER" -- FOR ENLIGHTENMENT'S SAKE?
IS IT ENOUGH TO LOVE THE MASTER AND WANT MORE THAN ANYTHING TO "REQUITE HIS KINDNESS"?

Maneesha, you cannot love enlightenment, you cannot hate enlightenment. These are not possible ways of approaching enlightenment. You can be enlightened or not, there is no question of loving enlightenment or not loving enlightenment. And it is not enough to love the master because that may become a consolation: that you are with the master, you love the master, what else is needed? Loving the master has only one meaning -- that you open up to such a point that the master can hit, and cut like a sword all the barriers to your enlightenment.

You will not allow anybody to come too close without trust. To be with a master simply means to be defenseless; if he cuts off your head, you will still be graceful. And he has to cut off much more than your head. He has to cut all your mind activities, he has to cut all your heart feelings. Unless thoughts and feelings disappear, you cannot be absolutely silent.

If you love the master, this is not the end; it is just the beginning of a process. The master himself is a device. On your own, it will be very difficult. But if you trust someone -- and you can feel that he has arrived -- you can open your heart, there is no fear.

The master is pure love, not addressed to anybody in particular. You can open to the master, exposing yourself, not hiding behind thoughts, theories, philosophies or religions. Just open and expose yourself with all your wounds, with all your darkness, with all your misery, with all your anger and jealousy. You can open yourself without any fear, because a master never judges. A master has no judgment, he simply loves. And out of his love, he cuts all the barriers and leaves you alone like a flame. There is nothing that you have to do -- just your dancing flame is enough gratitude.

In your enlightenment, the master has again become enlightened. As each disciple becomes enlightened, the master becomes again and again enlightened; and with the sheer joy of a gardener when each of his plants start blossoming. Just watch his eyes -- all those colors, all those flowers dancing in the wind, in the rain, in the sun -- and how long he has been waiting! You are my garden. I will wait until you gather courage, and this courage means disappearing into the soil, losing yourself in complete let-go.

Enlightenment is not somewhere else. It is hiding behind your seed, inside you. You just have to trust. If you trust in yourself, the master is not needed. But because the society has created you in such a way that you cannot trust yourself, you are always divided -- to do it or not to do it, to be or not to be -- your mind is continuously wavering. You need someone unwavering. It is almost like surgery; you cannot do surgery on yourself, it will be very difficult, almost impossible.

You will need someone else and you will have to trust because he is opening your heart or opening your brain and who knows what kind of man he is. But ordinarily you do trust a surgeon even though you do not know him. The function of the master is far more deep. It needs a very conscious love and trust on the disciple's side because the master is going to tear down all your personality and shatter all your mind habits to bring out the hidden flame with all its splendor. You don't have to love it. You will rejoice, you will dance, you will sing, you will share, you will now love all that surrounds you.

Maneesha, even gratitude is not needed; it comes on its own. With your enlightenment your gratitude comes on its own accord. The West is absolutely unaware of why in the East disciples touch the feet of the master.

One day a man came and wanted to touch Gautam Buddha's feet and he said, "Wait. It is not yet time." The man said, "What do you mean, not yet time?"

Buddha said, "Your hands are empty. Just wait a little until I can see that your hands are full of gratitude. But nothing has happened yet in you which will bring gratitude of its own accord. When it does -- without any effort -- your head will want to touch the feet of your master." The master has been working without any reward. You cannot pay him, you cannot do anything in response to all that has happened to you through him. Gratitude is a very helpless awareness: "At the most, I can touch your feet."

When Sariputta became enlightened, one of the great disciples of Gautam Buddha, he did not even touch his feet. He simply touched the dust near his feet.

Buddha said, "What are you doing?"

He said, "To touch your feet seems to be too much. It is enough to touch the dust under your feet." Sariputta says this even though he is enlightened, but he also understands that nothing can be done in return. There is no way to repay it. All that we can do is show our gratitude.

Maneesha has asked another question:

BELOVED OSHO,
SHOULD NOT WE POINT OUT TO THE SHANKARACHARYA OF PURI THAT ALL THIS RAIN HAS NOTHING TO DO WITH WOMEN COMMITTING SUICIDE, AS HE WOULD LIKE THEM TO, BUT IS BECAUSE YOU DEDICATED THESE DISCOURSES TO THE CLOUDS?
HIS ENTICEMENT TO DEATH AND YOUR POURING LOVE ON THE CLOUDS -- DOES NOT THE DIFFERENCE BETWEEN HIS ATTITUDE AND YOUR UNDERSTANDING SAY IT ALL?

Maneesha, it is unfortunate that for centuries all the religions have thought in terms of sacrificing; killing men, woman, animals, hoping that in this way the god will be satisfied. It is such a stupid attitude. Is the god a cannibal that he will be happy when you sacrifice? And everything has been sacrificed; even the Hindus, who have been fighting continuously that the government should stop cow slaughter, have been sacrificing cows for centuries before their gods and goddesses.

Those gods and goddesses don't eat the meat. Once sacrificed that meat becomes sacred, and then the Brahmins who are sacrificing it eat it. Nothing to say about cows, the Hindu VEDAS mention *naramedh yagnas* in which men were sacrificed -- young, beautiful men -- and then eaten.

This is such a primitive idea, that God will be happy with you sacrificing life -- life which is God itself. You are destroying life for some fictitious gods who will themselves be sacrificed. Rather than sacrificing these poor people .... There is no reason at all why clouds should come, but the Hindu primitiveness says in the scriptures that the god of the clouds is Indra and he loves sacrifices. So when you sacrifice, Indra sends clouds with rain.

It is unfortunate that even in this century this old stupid idea still continues. And it has not worked even once. Nobody bothers that there are proofs that gods don't bother about your sacrifices, they don't bother about your prayers. In fact, they don't bother because they *are not*. There is no one in the sky to answer your prayers, your sacrifices.

The one who is truly divine is within you, and unless you find it there, you will not find it in anything else. I can see the clouds as divine, I can see the roses as divine -- the universal brotherhood of divine beings. I can see you as buddhas, but you may not accept, you may say: "No, not now, I have to go home. Please wait, my daughter is getting ready to be married. My son is graduating and is going to open a shop. Just a few days more, let me remain ignorant. I will become a buddha when all other concerns are finished."

But those concerns are never finished. Do you conceive of a time when you will not have any concerns? When death comes, do you say to death, "Wait, I have to at least close my shop," or "Wait, I have invited a guest." Death comes without any concern about your involvements, and life goes on, undisturbed. A little stir, a little dust and the great wheel of life's chariot goes moving on. If you can be willing to die when death comes, I am bringing buddhahood to you.

There is no problem. You can be a buddha and still go back home. The idea has been propounded for centuries that if you become a buddha, then what will happen to your wife and children? Nothing will happen to anybody, anything. You will just be more loving, more compassionate. Now you will help your

children to grow in a new way, without conditioning them. You will help them to remain free, so that they can also find the same buddhahood.

The woman you have loved ... buddhahood does not mean that you have to drop loving her. In fact, you have never loved before. It was just so-so, lukewarm. After buddhahood, your love will be really overwhelming, and not only to your wife; anyone who comes close to you will feel suddenly showered with love. Old primitive conditionings are preventing you. Otherwise, there is no need to wait even for a single moment.

Anyway, before you become the buddha ... because after that you may not laugh. Buddhas are not supposed to laugh. They simply sit in the lotus posture with closed eyes, no smile; even laughter is too much. So before you become the buddha, a few laughs.

Sardar Gurudayal Singh, laugh before the joke. Where you are hiding?

One tranquil afternoon in the deep forest, Doobeedoo, the very handsome frog, is preparing to go for a little hop around the pond. He is feeling pretty good about things today, and a little `out there,' so he puts on his flashy new white Yves Saint-Laurent swimsuit.

He goes out and takes in the beautiful morning. The sun is streaming softly through the tall pine trees. Doobeedoo takes a big breath of fresh air and smiles. Then full of life, he says to a passing deer, "I am God!"

He hops on for a while, and when he comes across a family of dragonflies, he puffs out his chest and says, "I am God!"

A little further on, he comes to Doreen the duck. He makes big eyes at her and in a spiritual tone says, "I am God!"

Doreen looks at the frog and says, "What?"

Doobee says again, "I am God!"

"I have been watching you," says Doreen, "and you have been telling that to everyone around the pond. Are you serious, or is it just that flashy white Yves Saint-Laurent swimsuit?"

"I am God!" says Doobee again.

"Enough of your silliness," says the duck. "Away with you, you smart-faced jerk!"

At this, Doobee pulls down his white swimsuit and exposes his machinery.

Doreen looks in amazement and says slowly, "Oh my God!"

A group of male and female astronauts land on Mars and meet a friendly group of Martians. They chat for a while, and soon the topic of conversation turns to reproduction. One of the Martian couples agrees to demonstrate how it is done on Mars, and the astronauts look on with interest.

The Martians touch tentacles for a moment, and almost immediately a hump grows on the female's front. It grows for a minute and then opens like a flower, and a baby Martian jumps out.

Then the Martians want to be shown how it is done on earth. So two of the astronauts volunteer, lie down on the floor and make love. When the humans have finished, the Martian chief says,

"Very unusual, and I must say, very interesting. But where is the baby? Or was the demonstration a failure?"

"We don't know yet," replies the astronaut. "If it was successful, then the baby will arrive in nine months."

"Nine months?" cries the Martian. "Amazing! But if the child won't be born for nine months, why were you in such a hurry there at the end?"

Solomon Einstein owns a nail-manufacturing company called "Einstein's Nails." Business is very good so he decides to take a winter vacation in Miami. He leaves his son, Matzo, to run the business while he is away.

One sunny morning, Solly is reading the Miami Tribune at breakfast when he comes across a full-page color advertisement with a picture of Jesus nailed to the cross. Under it is written, "They Used Einstein's Nails!"

Solly jumps on the telephone immediately and calls Matzo.

"You idiot!" screams Solomon. "Don't ever say such a thing again!"

Matzo assures Solly that he understands and not to worry, he will do better the next time.

Two days later, Solly is lounging on the balcony of his deluxe hotel room, reading the newspaper. He

turns the page, screams and swallows his cigar. There in full color, Jesus is lying in a crumpled heap below the cross, and underneath is written, "They Should Have Used Einstein's Nails!"

Now, Nivedano, give your beats.

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent, close your eyes.
Feel absolutely frozen, no movement.
Gather yourself inward.
Deeper and deeper,
and home starts coming closer.
This silence is so blessed.
In this silence, you are all buddhas.
It is another matter if you forget it again.
Remember it, remember it.
This has nothing to do
with what your life work is;
it is an inner light
which can remain continuously
through the twenty-four hours,
like an underground current.
It will change your whole life,
its style, its pattern, its approach.
Except this,
there is no way to a metamorphosis.
Except this,
there is no way to eternity.
In this moment,
you are beyond life and beyond death.

To make it deeper, Nivedano ...

(Drumbeat)

Relax, let go. Be almost dead.
This will help you
to go even more deeply into yourself.
It is an eternal pilgrimage.
This silence,
this tremendously beautiful moment,
has stopped happening in the world
because people have forgotten
how to go inwards.
They can reach the moon,
but they cannot reach to themselves.
Rejoice that you are the fortunate ones
who are moving
deeper and deeper.
This serenity,

this blissfulness
is your very nature.
This is what makes one a buddha.

Nivedano ...

(Drumbeat)

Call all the buddhas back.
Sit down for a few seconds
in deep gratitude to this great existence.

Okay, Maneesha?
Yes, Osho.
Can we celebrate all the buddhas?
Yes Osho.

Zen: The Diamond Thunderbolt

Chapter #6
Chapter title: The hidden road

17 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONE DAY, UNGO DOYO WENT UP INTO THE HALL AND QUOTED TOZAN'S OLD SAYING, "HELL IS NOT REALLY PAINFUL. WEARING THIS ROBE, TO FAIL TO UNDERSTAND THE GREAT MATTER -- THAT LOSS IS MOST PAINFUL."
ADDRESSING HIS MONKS, DOYO SAID, "YOU ARE ALREADY WITHIN THIS TRADITION. A HUNDRED PERCENT IS NOT FAR FROM NINETY PERCENT. YOU SHOULD EXERT A LITTLE MORE ENERGY. THEN YOU ELDERS WILL NOT TIRE OF YOUR PERPETUAL JOURNEY AND YET WILL NOT TURN AWAY FROM THE MONASTERY."
HE CONTINUED: "AN ANCIENT HAS SAID, `IF YOU WISH TO BE ABLE TO BEAR THIS MATTER, YOU MUST GO AND STAND ATOP THE HIGHEST MOUNTAIN, AND WALK ON THE BOTTOM OF THE DEEPEST SEA. ONLY THEN HAVE YOU SOME POWER.'"
DOYO SAID, "IF YOU HAVE NOT YET TAKEN CARE OF THE GREAT MATTER, FOR NOW YOU MUST TREAD THE HIDDEN ROAD."
A MONK THEN ASKED, "WHAT IS ESTEEMED BY AN ASCETIC?"
DOYO SAID, "WHERE MIND'S CONSCIOUSNESS DOES NOT REACH."
ANOTHER MONK ASKED, "WHAT ARE THE GRADES OF BUDDHAS AND PATRIARCHS?"
DOYO SAID, "BOTH ARE GRADES."
A THIRD MONK ASKED, "WHAT IS THE MEANING OF THE COMING OF BODHIDHARMA FROM THE WEST?"
DOYO SAID, "MEETING NO ONE ON THE ANCIENT ROAD."

Maneesha, the Western approach and the Eastern approach to the understanding of reality have been

diametrically opposite. The West has believed in the body, in the outside world, in matter. Therefore a great science has arisen out of it, with all its branches: physics, chemistry, medicine. But the basic thing is that it denies the inner reality of man.

And the East is focused, totally and unconditionally, on the search for the inner: "Who is residing within me?" The body has always been taken just as a house, or like the clothes you wear. You are not your clothes and you are not your body, you are not even your mind. What is left? -- an utter silence. In this silence have arisen heights of consciousness like that of Gautam Buddha, and these heights are not unavailable to others. They are available to you and to everybody else, whoever is ready enough to take just a little turn -- from the outside to the inside. These anecdotes are concerned with this turning point.

ONE DAY, UNGO DOYO WENT UP INTO THE HALL AND QUOTED TOZAN'S OLD SAYING, "HELL IS NOT REALLY PAINFUL. WEARING THIS ROBE, TO FAIL TO UNDERSTAND THE GREAT MATTER -- THAT LOSS IS MOST PAINFUL."

Now you have to understand the symbols and the metaphors of Zen. HELL IS NOT REALLY PAINFUL because there is no hell other than being outside yourself, and there is no heaven other than being within yourself. Hell and heaven are both just metaphors; they do not denote any reality.

All the religions have made much fuss about them. Their whole exploitation of man depends on two things: fear of hell and greed for heaven. It is such a contradiction that all these religions go on teaching against fear, against greed, but underneath, their whole teaching is based on the fear of hell. If you are not virtuous, if you are not a believer, you will fall into eternal hell; you will be tortured for eternity. If you are a believer, a faithful, virtuous, respectable person, then the doors of heaven are open for you.

It is a contradiction because hell is only a metaphor for fear, and heaven is another metaphor for greed, for lust. Zen does not consider them to be of any significance at all.

That's why Tozan says, "HELL IS NOT REALLY PAINFUL." Don't be bothered about hell. The real pain is that you are wearing the robe of a monk, a sannyasin; you have declared yourself as a seeker of truth, but still you are not going withinwards, you have not yet found the way. And your inner world is not very far away.

This turning in is called `the great matter'. "WEARING THIS ROBE, TO FAIL TO UNDERSTAND THE GREAT MATTER ...." Science is only trying to understand matter -- what about the great matter? What about the scientist himself? Albert Einstein may have discovered great things about matter, but what about himself? He knows nothing at all. He has never even thought that there is another universe waiting to be explored -- and it is the real universe. The outer will be lost with your death, but the inner will continue. The inner is your ultimate pilgrimage. Hence it is right to call it the great matter -- the great and ultimate concern.

This is the most painful thing, according to Tozan: that your paradise is so close and yet you go on missing it. Your buddhahood is just a question of opening your eyes. If you can become just a little more alert than you are, a little more conscious, you will enter into the timeless reality of existence. Its splendor is great -- it has no beginning and no end.

This is the most painful part for anyone who has realized his own self -- he can see millions of people in suffering. What is there in the world except suffering, except misery, except pain? Every pleasure turns into pain and all your joy is so superficial -- it is not even skin deep. It can be disturbed by a single word uttered against you -- that is the depth of your joy.

What are your riches? They will all be taken away. What are your possessions? You have come into the world naked, and naked you will have to go out of it. If you don't search for who it is who comes and goes, but just become involved in the non-essentials of life -- this is the greatest pain possible. To live and yet to miss the source of life; to live only superficially, never going into the depths of your being or the heights of your consciousness; to just remain mundane -- this is the most painful thing according to the Eastern approach. And I absolutely agree with it.

ADDRESSING HIS MONKS, DOYO SAID, "YOU ARE ALREADY WITHIN THIS TRADITION. A HUNDRED PERCENT IS NOT FAR FROM NINETY PERCENT."

You are already ninety percent a buddha; and a hundred percent is not far away. But remember one thing -- that even ninety-nine percent will not be close enough. Even ninety-nine-point-nine percent will

still be distant. You have to be a hundred percent here and now at the very center of your being, and suddenly there arises within you a new, fresh, eternal consciousness that knows nothing of pain, nothing of death; it knows no beginning and no end. Your potential has blossomed into a lotus.

You must have seen Gautam Buddha's statues: he is sitting on a lotus. That lotus is symbolic of the blossoming of consciousness to its ultimate possibility and potentiality.

"A HUNDRED PERCENT IS NOT FAR FROM NINETY PERCENT. YOU SHOULD EXERT A LITTLE MORE ENERGY. THEN YOU ELDERS WILL NOT TIRE OF YOUR PERPETUAL JOURNEY AND YET WILL NOT TURN AWAY FROM THE MONASTERY."

There is a Tibetan saying, that a hundred persons start to seek the truth, and perhaps only one reaches it. Ninety-nine get lost somewhere on the way. They either become involved in some other business or they go astray. There are thousands of ways of going astray and there is only one way of going into yourself.

Just a single inch's difference and you are lost; you will not find yourself. Every thought is trying to take you astray. Every feeling, every sentiment -- all the qualities of your mind are enemies as far as the discovery of your center is concerned, because they are all pushing you forward, outward: "Become a success, become prestigious, be more powerful." And your inner being remains starving. You go on pouring your energy into the outside world, which is not really your home, and your real being is starving inside, waiting, for hundreds of lives. It is hoping that one day you will turn back, wondering how long you can go on missing.

I am reminded of a great king who was a lover of archery. He himself was an adept, a master of archery. He was passing through a village and he saw, on every tree, an arrow stuck exactly in the middle of a circle. He could not believe his eyes, that in this village lives such a great archer.

He stopped his chariot and asked the people, "Who is this master archer?" They laughed and said, "Don't bother about him; he is the village idiot."

The king said, "Whoever he is, he is a great archer."

The villagers said, "You don't understand his strategy. First he shoots the arrow and then he makes a circle round it." Obviously, he is a hundred percent successful; he never fails.

In the inside world, you cannot deceive anyone in such a way. You know your center and then you simply become radiant and fragrant, a dance unto yourself. If you don't know it, you may pretend that you are happy, but it is all hypocrisy.

Have you ever thought about all the stories that end up with the marriage of the hero and the heroine, with the sentence, "Afterwards they lived happily"? Afterwards! In every story ... you cannot find a single story in which this "afterwards they lived happily" does not appear; but it is because afterwards is the hell, it is better not to talk about it. All the pleasure is before the marriage; by the time the honeymoon ends, everything is finished. You will be fortunate if your love can survive the honeymoon -- two weeks is too much! Two weeks together, just exploring the same geography ....

(SARDAR GURUDAYAL SINGH GIVES A HEARTY LAUGH, THEN EVERYONE ELSE LAUGHS.)

Look! You cannot defeat Sardar. He is really a nice fellow. He has lived many honeymoons; he is not laughing out of ignorance -- he knows it!

One becomes fed up. Just to ask human beings to be together more than two weeks is absolutely inhuman, because then comes misery and suffering; and this misery and suffering is perpetuated by all the churches and the religions. Because if there is no misery and no suffering, who is going to go to the churches? The fellows you find in churches are those who are suffering and asking God, "Why you are so hard on me? Could not you give this woman to somebody else?"

An old Jew was dying on the road after an accident. A Catholic priest, passing by, went near to the old man out of great Catholic mercy, and said, "Remember God, his only begotten son Jesus Christ, and the Holy Ghost."

The Jew opened his eyes and said, "At least at the time of my death, don't give me any riddle. Death is enough -- now don't torture me with riddles. God, the only begotten son, and the Holy Ghost ...?"

But the priest said, "You were praying -- I saw your lips moving."

He said, "Yes, I am praying. I am saying, `God, for four thousand years we have been your chosen people and we have suffered enough. Now you should choose somebody else.'"

Everybody is suffering more from his friends than from his enemies, because nobody marries enemies. Marriage is a contract between potential enemies. Within two weeks everything will be clear. But then the

religions force people to remain together: "Suffer, be miserable, and pray to God." But by the way, God exists not, so all your prayers are just going into the empty sky -- there is no one to respond.

But everybody in the world is living in all kinds of miseries; and they have chosen those miseries.

There is an ancient parable in India about a very rich man, very successful; he was so rich that even the king had to borrow money from him. He had everything that was possible, but he was always very sad and miserable, always a long face. A young man used to come every day to give him massage, who was always happy. He had nothing to be happy about -- and that was the problem for the rich man. The poor fellow got one rupee per day. In those days, a rupee was really a rupee. The word `rupee' means `gold'. One rupee was enough for one day, to live happily. That poor man was not poor -- he was living so joyously, and playing on his flute in the middle of the night.

The rich man was worried because this fellow had nothing except one rupee every day. "Why is he always so happy, so smiling, so laughing, playing on his flute, singing, dancing?" The poor man lived close by, in a small room that the rich man had provided for him.

The rich man asked his friend, who was as rich as he was, "What could be the reason for this poor fellow's being so happy?"

His friend said, "I will give you the answer." And that night, suddenly, the poor fellow woke up. Somebody had thrown a bag from the roof containing ninety-nine rupees. That was the last day of his happiness. Now he started to think, "How can I save some money and make it at least a hundred?" He had never bothered -- one rupee per day was enough to live as richly as he wanted. But now he had more than he could use for the day; he had to save. When it became one hundred, the desire jumped up, flared up. If he went on collecting, soon he would have two hundred, three hundred, four hundred. And as more and more money started accumulating, he became more and more miserable, continuously thinking of money. The song disappeared, the dance disappeared; the flute was heard no more.

One day when the rich man was being massaged, he asked him, "What has happened to you? You don't look happy any more. Has some calamity happened?"

He said, "Yes, a calamity has happened. Somebody threw ninety-nine rupees into my house, and since that day I have not slept well, because the desire to have more and more has been aroused."

Once you have the desire for more of anything, life is misery. It may be knowledge, it may be money, it may be power; you may start desiring anything, but you will become more and more sad. It is such a difficult world ....

The prime minister of the country was visiting a psychiatric hospital, and the superintendent of the hospital was explaining to him about every inmate. One man was just crying and crying and beating his head against the wall.

The prime minister asked, "What is the matter? What happened to this poor fellow?"

He said, "He used to love a woman but could not get married to her. His suffering is intense."

And in the next room, another man was doing the same act -- beating his head, tearing his hair. The prime minister said, "What happened to him?"

The superintendent laughed. He said, "He married that same woman."

Misery is bound to be there whether you marry the woman or you don't marry the woman, or the man; whether you go into this profession or into that profession. Everywhere you will find yourself miserable, because always you want more, and life is fleeting. Moment to moment, death is coming closer, and you have not achieved your goal.

Outside there is nothing but misery. We can try to put on masks, we can try to smile, but in fact we want to weep.

Friedrich Nietzsche has written exactly that sentence: "Don't be fooled by my smiles; I smile only when I want to hide my tears. I don't want to expose my wounds to anyone -- it is so humiliating."

And it becomes even more painful to see how close is the door of your paradise -- you are carrying it. A Sufi story makes it clear:

Mulla Nasruddin was carrying the door of his house. Somebody asked, "What are you doing?"

He said, "I am going into another town for some work."

They said, "You can go, but why are you carrying this door?"

He said, "You are absolutely unintelligent. If there is no door to my house, how can any thief enter? I always take my door with me."

It is a Sufi way of saying that the door of your paradise is not somewhere beyond the clouds; it is right

within you. And except you, nobody else can enter into it.

HE CONTINUED: "AN ANCIENT HAS SAID, `IF YOU WISH TO BE ABLE TO BEAR THIS MATTER, YOU MUST GO AND STAND ATOP THE HIGHEST MOUNTAIN, AND WALK ON THE BOTTOM OF THE DEEPEST SEA. ONLY THEN HAVE YOU SOME POWER.'"

It looks contradictory: how can you manage to be on the highest top of a mountain, and at the same time at the deepest depth of the ocean? But inside it is not a contradiction, because on the inside the highest point of your consciousness is also the deepest point. It is as high as any Everest, and it is as deep as any Pacific; it is both together. And unless you have found this, you don't have any power -- you are just a miserable creature. You don't have even yourself, what to say about power?

DOYO SAID, "IF YOU HAVE NOT YET TAKEN CARE OF THE GREAT MATTER, FOR NOW YOU MUST TREAD THE HIDDEN ROAD."

The road, of course, is hidden, because it is not outside, like a highway; it is an absolutely private footpath inwards where nobody has ever traveled. You make it yourself at the same time as you move inside; it is not ready-made -- because nobody else can enter within you, only you can go there. But it is a question only of a single step -- the journey is not long. The moment you close your eyes and start looking inwards, suddenly you are amazed that this is what you have been seeking for many lives, and it is hidden just inside you. The road is hidden, but it is not long -- just a single step.

A MONK THEN ASKED, "WHAT IS ESTEEMED BY AN ASCETIC?"
DOYO SAID, "WHERE MIND'S CONSCIOUSNESS DOES NOT REACH."

You must have heard the definition of an ascetic. In Zen they are not accepted, but in other religions the ascetic is one who tortures himself as a sacrifice to get God's blessings; he becomes a sacrificial lamb. He hungers, he starves himself, he beats his body; he remains naked in winter, in summer. By an ascetic is meant somebody who sacrifices his body and bodily pleasures in search of God.

Zen has a totally different approach, because this kind of ascetic is simply a psychological case; it is nothing to do with religion. How, even if God is there, will he be made happy by your starvation? By torturing yourself you are simply proving that you are a masochist, that you enjoy torturing yourself.

It is said that the perfect marriage is between a masochist and a sadist. A sadist is one who loves to torture and the masochist is one who loves to be tortured; it is the perfect marriage. But it is very difficult to find any perfection in this world; just once in a while it happens.

All the religions have been teaching psychological sickness to people. Zen has nothing to do with any psychological sickness, because it is not an exploitation of your sickness -- it is a sharing of joy and it brings you to your wholeness and health.

It even defines the word `ascetic' as "WHERE MIND'S CONSCIOUSNESS DOES NOT REACH" -- that which is beyond mind, where no thought can reach, but only pure silence, serenity. In that silence, in that meditative state, you achieve your own innermost treasure.

ANOTHER MONK ASKED, "WHAT ARE THE GRADES OF BUDDHAS AND PATRIARCHS?"

Our mind always thinks in grades, in hierarchies, in bureaucracies: who is higher, who is lower. But the moment you transcend the mind you also transcend this tendency to categorize. Then whether you call the man who has gone beyond `the buddha' or `the enlightened one' or `the awakened one' .... You can call him `the master' or `the patriarch' but there is no difference in their consciousnesses. They have all done a single thing -- they have left their mind and body behind and they have just centered their wholeness within, unmoving. This is the greatest blessing that is possible for a man. In this moment you become a buddha, a god, yourself.

Remember the difference: other religions are trying to pray to God; Zen is trying to discover God in you.

There is no other God than your pure consciousness, and your pure consciousness is not yours; it is simply consciousness. It covers every other consciousness, it joins hands with the universal consciousness. You disappear like a dewdrop -- the ocean remains. But this disappearance in the ocean is such a benediction, it is the only benediction there is.

A THIRD MONK ASKED, "WHAT IS THE MEANING OF THE COMING OF BODHIDHARMA FROM THE WEST?"

These are traditional Zen questions.

DOYO SAID, "MEETING NO ONE ON THE ANCIENT ROAD."

These small questions had been answered thousands of times by different masters in different ways, but they always brought a new light to it. Now Doyo is bringing a tremendous new insight: that Bodhidharma came to China from India, but wanted to meet no one; he wanted to meet someone whose ego had died, who was no more a personality but just a presence, a fragrance. This is MEETING NO ONE ON THE ANCIENT ROAD. All the buddhas have been moving in search of those who are ready to disappear into the ocean.

This is what we are doing here: trying in every possible way to put aside the mind that is given by the society, and to bring our innocence -- the gift of nature -- and disappear into the silence of the sky and the trees.

If your thoughts stop, you stop; then what remains is the divine dance of consciousness.

Hakuin has written a small poem:

YOU NO SOONER ATTAIN THE GREAT VOID
THAN BODY AND MIND ARE LOST TOGETHER.
HEAVEN AND HELL -- A STRAW.
THE BUDDHA-REALM, PANDEMONIUM -- SHAMBLES.
LISTEN: A NIGHTINGALE STRAINS HER VOICE,
SERENADING THE SNOW.
LOOK: A TORTOISE WEARING A SWORD
CLIMBS THE LAMPSTAND.
SHOULD YOU DESIRE THE GREAT TRANQUILITY,
PREPARE TO SWEAT WHITE BEADS.

These small poems stress a single point: that you have to be so receptive -- with no obstruction to your eyes, to your ears, to your sensitivity -- that the whole of life becomes a music, a poetry. Then everything starts looking different: the green is greener, the rose is rosier. It is the same song, but with a new meaning, a new significance; the same mirror, but there is no longer any dust gathered on it.

Maneesha has asked:

BELOVED OSHO,
I DO NOT FEEL THE PAIN OF BEING A DISCIPLE AND NOT UNDERSTANDING ENLIGHTENMENT, AS I DO THE HELL OF THOSE TIMES OF BEING CLOSED TO YOU.
IN FACT, I SEEM TO ONLY BE ABLE TO UNDERSTAND ANYTHING AT ALL IN THE CONTEXT OF YOU, THE MASTER. YOU ARE MY FRAMEWORK, MY TOUCHSTONE. IS THAT OKAY?

Maneesha, absolutely okay -- not only for you, but for every buddha who is present here. These seven thousand buddhas are here just to be awakened, and to look into my awakening as a touchstone.

Before we enter into our inner doors, a little laughter will be helpful, just to dust and cleanse your mind.

Two madmen, Goonski and Nutzo, are standing in a field within the grounds of the asylum. They are gazing in silence at a beautiful sunset when Goonski says with delight, "Oh wow!"

"Oh yes," replies Nutzo. "Really wow, oh, wow!"

After a while, Nutzo turns to Goonski and says, "You know, for a show like this, these guys must have spent plenty of money; but they won't even give us three dollars to go and see the gorillas in the zoo!"

Henry and Morris are partners in a tailors shop in New York. One summer, Henry goes on his first hunting trip. When he gets back to the shop afterwards, Morris cannot wait to hear all about it.

"Well," begins Henry, "I go into the woods with the guide, but you know me, within five minutes I get lost. So I'm walking around in the woods, not knowing where I am, when all of a sudden I come face to face

with the biggest goddamn bear you have ever seen. I turn around and run as fast as I can, but the bear is running faster.

"Just when I feel his hot breath on my neck, he slips and falls. I keep running, but the bear is catching up again. He is almost on top of me when he slips and falls again. Then I run into a clearing, with the bear close behind, and I see the other hunters and shout for help. Just then the bear slips and falls again, and the guide is able to shoot and kill him."

"Wow!" says Morris. "That is quite a story. You are a very brave man. If that had been me, I would have shit in my pants!"

"Use your brain, Morris," snaps Henry. "What do you think the bear was slipping on?"

The distraught young man is perched on the ledge, forty floors up, and he is threatening to jump. The police are pleading with him to return to safety, but he seems determined to commit suicide. A priest is called from the nearby church, and he hurries to the scene.

"Think, my son," he intones to the young man. "Think of your mother and father who love you."
"They don't love me," shouts the man, "I'm jumping!"
"No, stop!" cries the priest. "Think of the woman who loves you!"
"Nobody loves me! I'm jumping!" he shouts back.

"But think," the priest begs, "think of Jesus, Mary, and Joseph who love you!"
"Jesus, Mary, and Joseph?" cries the man. "Who the hell are they?"

At which point the priest throws down his bible and screams back, "Jump, you Jew, jump!"

Now, Nivedano ... give a good beat and everybody goes crazy.

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent. Close your eyes.
Feel as if your body is frozen.
Gather your energy inwards.
Travel this ancient path
to your own center.
Deeper, deeper, deeper;
and as you go deep,
you start feeling
a totally different dimension
opening within you.
This is the great matter;
the door to the kingdom of God.
God is within you.
Other than this,
there is no God anywhere.

To make it absolutely clear, Nivedano ...

(Drumbeat)
Relax. Let go.

Completely die,
as far as your body and mind is concerned.
Just feel the beyond; it is your home.
This beyond opens

the lotus of your being.
This beyond makes you
a buddha.
In a lightning moment,
suddenly you are no more ordinary --
you have become a sacred mountain.
Simultaneously
at the top of a great mountain
and in the depths of a great ocean ...
where these two meet,
this is your very center.
This is the center of the cyclone.

Nivedano ...

(Drumbeat)

Call all the buddhas back.
Sit down for a few moments
to realize and recognize where you have been.
Recollect the joy,
the blissfulness, the ecstasy,
so that it becomes part of your being,
twenty-four hours.
Whatever you are doing --
carrying water from the well or chopping wood --
you are a buddha.
To be a buddha is the destiny
of every human being.
To miss it is really painful.
To get it is to be blessed.

Okay, Maneesha?
Yes, Osho.
Can we celebrate all the buddhas present here?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #7
Chapter title: Life is not a dictionary

18 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN GANTO TOOK LEAVE OF TOKUSAN, TOKUSAN SAID, "WHERE ARE YOU GOING?"
GANTO SAID, "FOR NOW I AM TAKING LEAVE OF YOU, MASTER, AND GOING DOWN THE MOUNTAIN."
TOKUSAN SAID, "AFTER THAT, THEN WHAT?"
GANTO SAID, "I WON'T FORGET YOU, MASTER."
"BY VIRTUE OF WHAT DO YOU SAY THIS?" INQUIRED TOKUSAN.
GANTO SAID, "HAVEN'T YOU HEARD THAT WHEN A MONK'S KNOWLEDGE IS EQUAL TO HIS TEACHER'S HE HAS LESS THAN HALF HIS TEACHER'S VIRTUE; WHEN HIS KNOWLEDGE SURPASSES THE TEACHER'S ONLY THEN IS HE QUALIFIED FOR THE TRANSMISSION?"
TOKUSAN SAID, "SO IT IS, SO IT IS. GUARD IT WELL ON YOUR OWN."

Maneesha, before I discuss the anecdote placed before me, I have few a urgent things to say.

First: one of my very intimate and ancient enemies, ex-Prime Minister Morarji Desai, has been thrown out of his home in Bombay by the Supreme Court. At his age -- he must be more than ninety .... He has been occupying the house, Oceana, on Marine Drive, for twenty-two years illegally. When he was in power the owner of the house could not do anything, but now he is no more in power. He is weeping before the news media, saying, "I have been made homeless."

I would like to invite him to be part of my ashram here, on two conditions. First, he has to undergo a test for AIDS and produce the negative certificate. Secondly, he has to drop the dirty old habit of drinking his own urine -- that is prohibited here. He can bring his spinning wheel, it is innocent; and we will not ask him to do anything else -- he can go on spinning his wheel day and night. We will provide him with every facility that is possible, even though while he was in power he tried constantly to destroy this ashram, not knowing that in the end only this ashram would provide him a home.

Life takes strange turns.

Secondly: all over India, the progressive and intelligent newspapers and magazines have supported my statements against the Shankaracharya of Puri. But a few Hindu chauvinists have criticized me and I have to answer them.

One criticism has appeared in many papers by a man called Sharma. It is hilarious to see that people don't even understand the meaning of their surnames. Sharma comes from *sharman*, the name of the lowest brahmin class, who used to butcher cows in their religious rituals. `Sharman' means `the butcher'. Still, people go on writing under the name Sharma, not knowing that they are declaring their butcherhood and their forefathers' ugly violence.

He has been writing against me, that I should not ask for a negative AIDS test from the Shankaracharya because he is celibate. How does he know? Just because he is a religious head, that does not mean that he cannot have AIDS. In fact, there is more possibility of his having AIDS because he is a celibate and a religious head than there would be in any other profession.

It is now a proved fact all over the world that priests have been found to be homosexuals, and many priests are suffering from AIDS. We cannot make any exception for anybody. In fact, the Shankaracharya of Puri has declared himself a harijan. According to his scriptures, he should not enter into any temple -- his own temple included. And if he enters into any temple, that means that harijans can enter into any temple around the country.

People have been deceiving ... that just by changing names .... All the Hindu scriptures call them *sudras* -- untouchables -- but now suddenly they have become `harijans' -- `beloved of God'. And if they are beloved of God, who are all these other bastards -- five billion -- in the world? And only God's beloveds are not allowed to enter in the temples, and everybody else is allowed?

Religion and politics together have been the greatest calamity for humanity. Not a single politician has spoken against the Shankaracharya's statements because they are afraid that if harijans separate from Hindus -- although Hindus have for thousands of years kept them separate .... There is no need to keep them separate -- they *are* separate. The politician is worried, not about the temple, not about the scriptures -- but because the harijans have one fourth of the Hindu votes. If they go out of the Hindu fold, these politicians will be out of power.

They are completely silent on such an important issue, and rather than arresting the priests who were

preventing harijans from entering Nath Dwara, the harijans have been arrested. And still these politicians and priests want harijans to remain part of Hindu society.

There is a limit to everything. This is too much -- too inhuman! They cannot read Hindu scriptures. They cannot touch Hindus -- not even with their shadow. They cannot remain in the city -- they have to live outside it. They cannot enter into any temple. On what grounds are they called Hindus?

And this fellow, Sharma, is blaming me, that I am trying to create a separation. I am not creating a separation, Sharma; it is you and your forefathers who have kept the harijans separate. I am trying to bring them into the temples. And if you want them to be part of your politics, then forget your scriptures and let them into the temples.

Even a man like Mahatma Gandhi lied. Although he has written an autobiography entitled MY EXPERIMENTS WITH THE TRUTH, he obviously does not know truth; he is still experimenting. And meanwhile he is using so many lies. He promised that the first president of India after the British left would be a harijan -- and not only a harijan, but a harijan woman. And as the British Empire disappeared, the person who became president was neither a harijan nor a woman. The person who became the prime minister .... The whole power went into the hands of those same exploiters who had been oppressing this country for centuries. From the British, it passed into the hands of the old exploiters, and India remains in slavery.

Because I am telling the truth, it hurts.

Mahatma Gandhi used to pray every evening and morning, "God is one. You can call him Ram, you can call him Allah." But it was just to keep the Hindus and Mohammedans together for political reasons. He never mentioned the KORAN; he always mentioned the GITA and called the GITA his mother. Although he is dead, I want it to be on record that the KORAN must therefore be his father.

His eldest son, Haridas, married a Mohammedan woman, and converted to Mohammedanism. It was a true test of Mahatma Gandhi's honesty, his integrity -- and he failed in it. He said to his wife, "Haridas cannot enter into my house again. And I don't want to see him even when I die." The tradition in India is that when a man dies, his eldest son gives fire to the funeral pyre. Gandhi's anger was so much that he willed it that Haridas would not be allowed to even come near his funeral pyre. He would be dead, but his anger ... and the whole world thinks he was a man of peace; the whole world thinks he was a mahatma, a `great soul' -- my foot!

He had said that the country would be divided into India and Pakistan only over his dead body. But the country was divided with his consent, and he completely forgot that he had been saying continually: "While I am alive, the country cannot be divided." He was the one who was responsible for dividing the country.

He was also the one who gave the untouchables the name `harijans'. But he himself never tried to allow harijans their dignity as human beings, because he could not offend the higher Hindu castes. Harijans are perhaps the longest-exploited group of people in the world -- they are utterly crushed. But not even the prime minister of India, Rajiv Gandhi, has spoken against the Shankaracharya. In fact, he will go and touch his feet just to gain the votes of the high-caste Hindus. Those two hundred harijans could not have been arrested without Rajiv's knowing. It will be good when the Shankaracharya gathers the courage to come here. Rajiv is also invited -- because these politicians and priests together are the cause of the poverty and the slavery of this country. But they are interested only in their power. I am not a politician, but they seem to be very much afraid of me.

It is a strange story but even Indians coming to the ashram are being harassed by the police; and these are police sent from Delhi, by the central government. And Indians are being asked for their passports -- in their own country. It is against the very constitution; it is against freedom of movement -- in your own country you have to carry your passport! I have never heard such a stupidity happening anywhere in the world; but India is really a genius in being stupid.

It is strange that although India is in such poverty, it is wasting 190 million dollars per year on advertising in other countries for tourists to come to India. And on the other hand, when my people come here they are harassed in every possible way. And my people are pouring ten million rupees per day into Poona's economy. If the government was a little intelligent, instead of there being seven thousand people here, there could be one hundred thousand sannyasins from all over the world. I wanted Poona to be the capital of the world. But because of these idiots ....

Rajiv is perfectly aware that it was me who proposed to Indira Gandhi to train him to be the prime minister. He is taking revenge on me because he knows I was the person. And he was afraid and Indira said to me, "What can I do? You try to convince him. He does not want to leave his service as a pilot in Indian

Airlines."

And now that he is the prime minister .... When he was just a pilot, he was asking again and again to come here to see me, to ask my advice. And now he is the person in power who is trying all around the world, through the Indian embassies, to refuse to give visas to anybody who is coming to Poona. Poona has become my personal property!

I want the whole world to know that if people are harassed because they are coming to Poona, then no tourist should come to India. Then let them suffer the whole loss, and stop your Department of Tourism -- the whole ministry is meaningless. They are doing contradictory things: they invite people to see the relics of Ajanta and Ellora and now they are advertising very heavily in Japan for the Buddhists to come to Bodhgaya where Buddha became enlightened. But they are preventing people from coming here where Buddha is still alive! He is not only alive -- he is ready to impart the same consciousness to anybody who is receptive. Bodhgaya can have no meaning at all, it is just a graveyard.

I want my sannyasins to be aware that they should not be in any way defensive in Indian embassies. Make them aware: "Your government is inviting us -- all these posters and advertisements on the television, on the radio, in newspapers -- and who are you to prevent us?"

Hundreds of people have been sent back from Indian airports, just on the suspicion that they may be my sannyasins. Perhaps many may not even have known my name. A few sannyasins who have come have had to deny that they know me at all. "Do you want us to know something about Osho before we can enter India?" They have to give a promise that they are not going to see Osho. What kind of fear is this? It is the fear of truth; because politics is the profession of lying, just as priesthood is.

We have to fight around the world against all kinds of priests and all kinds of politicians. It is a question of the very survival of freedom on the earth.

Maneesha has brought:

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WHEN GANTO TOOK LEAVE OF TOKUSAN, TOKUSAN SAID, "WHERE ARE YOU GOING?"
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"BY VIRTUE OF WHAT DO YOU SAY THIS?"
INQUIRED TOKUSAN.
GANTO SAID, "HAVEN'T YOU HEARD THAT WHEN A MONK'S KNOWLEDGE IS EQUAL TO HIS TEACHER'S, HE HAS LESS THAN HALF HIS TEACHER'S VIRTUE; WHEN HIS KNOWLEDGE SURPASSES THE TEACHER'S, ONLY THEN IS HE QUALIFIED FOR THE TRANSMISSION?"
TOKUSAN SAID, "SO IT IS, SO IT IS. GUARD IT WELL ON YOUR OWN."

In translation, the most significant part is always lost. Tokusan is a great master. Ganto was a student, not even a disciple, because a disciple never takes leave of the master. A disciple becomes almost a part of the very being of the master. There arises an invisible connection between the two hearts. They dance together.

But Ganto must have been just a student, collecting knowledge from this master, from that master. He was not even aware of the distinction between the teacher and the master, nor about the distinction between the disciple and the student. A student is concerned with knowledge, a disciple is concerned with being; he just wants to be at the highest peak of his own potentiality. He does not want to carry scriptures unnecessarily on his back, he wants the lotus to blossom within his own being. A disciple is not a student. A disciple is a lover. The student is only collecting knowledge.

TOKUSAN SAID, "WHERE ARE YOU GOING? If you are really a disciple, there is no going, no coming anymore, because you have found the catalytic agent which is going to transform your being. But if you are going, at least I can ask you where." It is out of compassion that Tokusan is saying to Ganto, "Please understand: going away from here is going away from yourself. By accident, you have come very close to the explosion, so where are you going now? When spring is about to come, you are going? When the flowers are going to blossom in all their colors, you are going? Where are you going?"

Ganto could not understand. A student is very poor as far as existential experience is concerned.

GANTO SAID, "FOR NOW I AM TAKING LEAVE OF YOU, MASTER, AND GOING DOWN THE

MOUNTAIN."

He does not know the difference between master and teacher; he has no right to call Tokusan `master'. In the dictionary it means the same thing, but life is not a dictionary. The master is one who can transmit his being to you, who can -- just by being present -- create a situation in which you become a fire. The teacher can only talk about what the scriptures say. The master is a presence, a silence. Even in his words, he is trying to help you to move towards the wordless.

But Ganto was in sheer confusion. He said, "FOR NOW I AM TAKING LEAVE OF YOU, MASTER ..."

If I had been in the place of Tokusan, I would have ordered Sardar Gurudayal Singh to take care of this fellow Ganto, to hit him three times. He cannot use the word `master', he is making it synonymous with `teacher'.

" ... AND GOING DOWN THE MOUNTAIN." TOKUSAN SAID, "AFTER THAT, THEN WHAT?

What will you do down the mountain? From THERE, WHERE ARE YOU GOING?"GANTO SAID, "I WON'T FORGET YOU, MASTER." There is no question of forgetting the master. The disciple carries the master in his heart, not in his memory. He is carrying the same flame within him, not in his thoughts.

GANTO SAID, "I WON'T FORGET YOU, MASTER."

Again and again, it is becoming clearer that he is simply a student.
Tokusan asked him, "BY VIRTUE OF WHAT DO YOU SAY THIS?" He is saying, "You have not even known me. On what grounds are you saying that you will not forget me? How can you forget someone you have not known either? Before you can forget, the basic requirement is at least to know. By what virtue are you saying this?"

GANTO SAID, -- and this is a quotation from ancient Buddhist scriptures -- "HAVEN'T YOU HEARD THAT WHEN A MONK'S KNOWLEDGE IS EQUAL TO HIS TEACHER'S, HE HAS LESS THAN HALF HIS TEACHER'S VIRTUE; WHEN HIS KNOWLEDGE SURPASSES THE TEACHER'S, ONLY THEN IS HE QUALIFIED FOR THE TRANSMISSION?"

He does not understand what he is talking about. This statement in the Buddhist scriptures has nothing to do with knowledge; it has something to do with knowing. That's how things change their color in translations. Knowing is an existential thing, knowledge is just memory. Even a computer has knowledge because it has memory. By memorizing scriptures, you don't prove your intelligence, you only prove that you are a good computer.

The scriptures certainly say this, "If the disciple's knowing is even half of his master's knowing, he also has half the virtue that his master has. But if his knowing surpasses the teacher's, only then is he qualified for the transmission."

In the translation, everything has become topsy-turvy. You cannot surpass the master's knowing because the master in the ultimate sense knows nothing. How can you surpass nothing -- do you think there is any possibility? Something can be surpassed, but nothing cannot be surpassed. Nothing is vast and limitless, how can you surpass it?

But Tokusan is one of the great compassionate teachers. Rather than hitting Ganto, out of compassion he simply says, "Yes. It is so, SO IT IS. GUARD IT WELL ON YOUR OWN. I take back my responsibility for you, now you are on your own, be on guard." In fact what he is saying is, "Now I am no more concerned with you. You are breaking all the bridges between you and me. Whatever you think, whatever you have understood, guard it well and be on your own."

No master can force anybody to be enlightened. No master can create a fetter for the disciple. No master will say, "Remain with me." It is the disciple's heart that wants to remain. It is not an order from the side of the master, it is the love from the side of the disciple. It is a great love affair, `the great matter'. You can understand it because you are not students and this is not a university. This is simply a gathering of seekers who have fallen in love with a master, who have recognized in their deepest heart that this is the place where they belong.

But it is not an order. From my side, you are absolutely free. If nobody comes here, I will still come every evening to talk to the bamboos. It is your decision to be here or not to be here. But Tokusan is compassionate, saying that, "If you are leaving, then just be on guard. You can go astray very easily. You have not understood anything."

A haiku by Boryu:

CLOUD ABOVE LOTUS --
IT TOO
BECOMES A BUDDHA.

I love this haiku particularly for this series. It is dedicated to the clouds. CLOUD ABOVE LOTUS -- IT TOO BECOMES A BUDDHA. To be a buddha is everybody's right. If you don't claim it, it is only your fault. Recognize it and live it and you will be suddenly surprised that everything in your life is changing -- just from the recognition that your inner being is already a buddha, already awakened. But you have not taken care.

The English word `ignorance' is beautiful, but not in the sense that it is usually understood. To me it means ignoring your buddhahood. That is ignorance, the only ignorance. Ignoring your buddhahood -- the only ignorance; knowing your buddhahood -- the only knowledge.

Saigyo's verse runs:

WHAT IT IS
I KNOW NOT;
BUT WITH GRATITUDE
MY TEARS FALL.

Just today, Leela has sent a question to me: "People who are doing the Mystic Rose meditation in the third stage, the watcher on the hills -- many start feeling tears coming for no reason at all. What has to be done about it?"

Leela, nothing has to be done about it. This is simply beautiful. These tears are not of pain. These tears of people in silence are of gratitude. These are just flowers, they are pouring unto the feet of existence itself. Rejoice in their tears. Remember this saying of Saigyo -- a great master -- WHAT IT IS, I KNOW NOT; BUT WITH GRATITUDE MY TEARS FALL.

Maneesha has asked:

BELOVED OSHO, THE UNSURPASSABLE MAN,
WOULD YOU AGREE THAT YOUR DISCIPLES WILL HAVE ONLY PROVED THEMSELVES WHEN THEY SURPASS YOU? OR DO WE NEED ONLY TO SURPASS OURSELVES?

The moment, Maneesha, you surpass yourself ... then there is no you and no I. When the disciple surpasses himself, there is a great meeting of consciousnesses; just as when lovers meet, it is at a lower status, a meeting of bodies. The master and disciple meet at the highest altitude -- as pure consciousnesses, as two clouds merging into each other. There is no question of surpassing the master, because when you have surpassed yourself, you will not find any master, you will not find any disciple. You will find only a pure consciousness which is one.

Before we enter into this one consciousness, a few small laughters, just to make the journey a little light.

Old Mrs. Bathead and Mrs. Kooch meet on holiday and are sitting on the porch of their Catskill Mountain hotel.

"Oh my God!" exclaims Mrs. Bathead. "Look at that boy. Did you ever see such a big twisted nose? And such a huge crooked mouth? And look -- he is cross-eyed too!"

"That," says Mrs. Kooch, "happens to be my son."

"Well," says Mrs. Bathead, "on him, it looks very becoming."

Kowalski and Nurdski stagger out of the bar, stumble over to a lamppost, unzip, take things in hand and start to pee.

A cop sees them standing there, walks over and says, "Hey, you two! Put those things away and stop what you are doing. Where do you think you are, India?"

The two Polacks zip up their pants obediently. But when the cop has gone, Kowalski starts to laugh.
"What is so funny?" asks Nurdski.
"I fooled that cop," says Kowalski, "I put it away, but I didn't stop!"

Jemima and Beulah are hanging out on the front porch.
"Did you hear about Mrs. Berrypatch having quadruplets?" says Jemima.
"Well what the hell are they?" cries Beulah.
"Dumb cluck!" says Jemima. "That's when you have four babies in one go. And I heard that it only happens once every sixty thousand times!"
"Glory Jeezus!" howls Beulah. "When the hell does that woman ever get her housework done?"

In this insane world, a few minutes of sanity now. Nivedano, give the beat and everybody goes crazy.

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent.
Close your eyes.
Let your body become almost frozen,
no movement.
Gather your consciousness inwards.
Deeper and deeper,
without any fear,
because it is your own sky
and there are no clouds, no obstacles.
Just go like an arrow, in and in.
At this moment you are the buddha.
Remember it, guard it,
because it is your ultimate treasure.
This is your height, this is your depth.
This is you in your eternity.

To make it more clear, Nivedano ...

(Drumbeat)

Relax, let go.
Be dead, so that you can feel the contrast
between the body and consciousness.
The body is only a temporary house,
a caravanserai, an overnight stay.
In the morning we have to go.
But consciousness is the eternal pilgrim, a journey without any beginning
and without any end.
It is a journey of dances
and songs and music and poetry,
a festive journey,
a ceremony without any reason.
Just being is enough.
At this moment, you make this place
the holiest place in the world.

So many buddhas,
so many people
centered in their being,
the whole garden is full of roses.
Drink it deep.
It is the very juice of your immortality.

Nivedano ... call all the buddhas back.

(Drumbeat)

Sit down for few moments,
remembering,
rejoicing,
recollecting where you have been.
Keep on guard twenty-four hours.
Remain a buddha,
alert, aware, joyous;
so blissful that even others
can start feeling your blissfulness.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the meeting of so many buddhas?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #8
Chapter title: Let my name be traveler

19 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN HE WAS A MONK, MYOSHU CALLED ON MASTER EMYO, AT SAIJO, AND ASKED, "WHAT IS AN ENTRY FOR THE STUDENT?"
EMYO SAID, "COME HERE!"
THE MOMENT MYOSHU APPROACHED HIM, EMYO GRABBED THE MONK AND PUSHED HIM AWAY, SAYING, "THERE IS NO ENTRY FOR YOU HERE!"
AS MYOSHU GOT UP, THE FEELING OF DOUBT SUDDENLY AROSE; AND DAY AND NIGHT HE COULDN'T PUT IT OFF.
EMYO KNEW SECRETLY THAT MYOSHU WAS A VESSEL OF DHARMA, AND SUBSEQUENTLY DROVE HIM OUT OF THE TEMPLE ON THE PRETEXT THAT HE HAD BROKEN THE RULES.
MYOSHU FELT NO RESENTMENT, BUT UNKNOWN TO ANYONE ELSE, BORROWED A ROOM NEAR THE MONASTERY AND HID THERE. FOR SIX YEARS HE WAS NEVER FORGIVEN, AND JUST SAT

FACING A WALL DAY AND NIGHT. HIS MEDITATION WORK BECAME INCREASINGLY REFINED, UNTIL HE GOT TO THE POINT OF FORGETTING TO SLEEP OR EAT.
ONE DAY AS HE STOOD BESIDE A COWPEN, HE SUDDENLY HAD AN INSIGHT; HE IMMEDIATELY WENT TO THE ABBOT'S QUARTERS WITH FULL CEREMONY.
EMYO SHOUTED AT HIM, "WHO GAVE YOU PERMISSION TO COME INSIDE THE TEMPLE?"
MYOSHU SAID, "HERE, AN ENTRY IS WIDE OPEN."
EMYO LAUGHED AND SAID, "A THIEF HAS BROKEN DOWN MY DOOR!" AND THE MASTER BOWED.
THEREAFTER, MYOSHU SERVED AS EMYO'S PERSONAL ATTENDANT, GOING DEEPER INTO THE MYSTERY EVERY DAY.
LATE IN LIFE MYOSHU BEGAN TO TEACH, AND BEFORE LONG HIS FAME SPREAD FAR AND WIDE, AND THERE WERE NEVER LESS THAN A THOUSAND PEOPLE SURROUNDING HIS TEACHING SEAT.
ONE DAY, WHEN HE HAD A SLIGHT ILLNESS HE BEAT THE DRUM TO CALL THE COMMUNITY. WHEN EVERYONE HAD ASSEMBLED, THE MASTER SAID, "MY TEACHING IS COME TO AN END, I AM MAKING A BEQUEST TO YOU." THEN HE RAISED HIS STAFF, SHOUTED ONCE AND DIED STANDING.

Maneesha, these anecdotes belong to another dimension which the world has completely forgotten. It is a totally different language, a different understanding, a different kind of opening of the mysteries of existence. In these simple anecdotes you will see the world that we have lost, and the world that we want to create again. This is the man who has reached to the ultimate peaks of consciousness at a time far away in the past, and this is the man who is needed again so that this whole stupidity of the world -- its politicians, its priests -- can all be dissolved and the world can again dance with joy and rejoice in love.

I am fortunate to have the right assembly; otherwise these anecdotes will not be of any meaning -- because you are also searching for the same door, you are all one in this search, dissolved into a deep silence. Only this silence can understand, because out of this silence these anecdotes have arisen -- this silence is their source. The clouds are the witness; the bamboos are the witness; you in your silence are the witnesses. These are your stories. So don't think that you are reading some fiction. It is simply a hint to show you the way into your own being.

A man is utterly useless, his life has no meaning, his love is futile, if he himself is not aware who is residing *in*. Of course, the body is not you, nor the mind; there is something else which is witnessing both the mind and the body. To provoke that witness is the whole art of any master, and these anecdotes are about great masters.

WHEN HE WAS A MONK, MYOSHU CALLED ON MASTER EMYO, AT SAIJO, where his monastery was, AND ASKED, "WHAT IS AN ENTRY FOR THE STUDENT?"

That is a wrong question to ask a master. The master does not waste his time for any students. His life is the last; he will not be back again. His time is more precious than anybody else's time. Those who are blind will be born again, those who are unconscious will enter another womb -- existence is very merciful, it gives you infinite chances to become a buddha -- but for those who become awakened, there is no need for another life, there is no need to enter into another body. They can float just like a white cloud.
Remember Basho: A cloud over the lotus ...
And the silence ...

This dance of rain around you, and your heart rejoicing ... the silence, the coolness.

You are not students; a student is interested only in accumulating information. Remember these two words: information and transformation. The student is seeking more information, collecting more knowledge. The world gives great respect to the scholarly.

The disciple has taken an absolutely contrary direction; he does not want to know, he wants to *be*. He does not want to gather knowledge; he wants eyes that can see and ears that can hear -- he wants absolute sensitivity. In other words, he wants his whole being to become a flame of awareness. In that flame all that is rubbish will be burned and you will come out twenty-four carat gold. That is your very nature in its utter purity.

Myoshu asked a wrong question from the very beginning: "WHAT IS AN ENTRY FOR THE STUDENT?" There is no entry for any student. There is no possibility of a meeting between a master and a student. The master will be speaking from the heights of the Himalayas and the student will be roaming somewhere around M.G. Road. The difference is even bigger, because the language of the heights is totally different.

EMYO SAID .... Look, this is how the language is different. This is not the answer to the question as

far as modern education, logic, or intellect is concerned, but Zen is not at all worried about your logic, your Aristotles.

EMYO SAID, "COME HERE! -- don't ask stupid questions -- COME HERE! Here is the door. Don't ask for any entry; the doors are always open -- in fact, there are no doors."

I have told you about the Sufi mystic woman, Rabiya al-Adabiya. She is a rare woman, in the sense that very few women have reached to that height. She belongs to the category of buddhas. Naturally, she was thought to be a little outlandish, a little eccentric, a little insane.

She used to pass by on the road and she saw, every day, a Sufi who later became a great master -- Hassan -- praying outside the mosque near the steps. One day, Rabiya stood for a while to see what this man was doing there. And she heard that Hassan was saying, "God, how long do I have to wait -- when will you open the door?"

Rabiya hit Hassan on the head and said, "You idiot! The door is always open; in fact, there is no door -- just enter! Don't waste time here sitting on the road ... and people have started thinking that you are a great saint. Just go in!"

The woman and her authority were such that Hassan closed his eyes and stopped his prayer; he went in. Rabiya tapped on his back, and said, "This is the right way; just go in. I cannot stand here, I have something else to do."

By the evening, Hassan came to Rabiya to touch her feet, saying, "If you had not told me that there is no gate, there is no door, I would have remained for centuries praying, `Open the door!'"

Emyo has not replied to the question relevantly, but existentially he has replied. It is only for those who can put the mind aside. He said, "COME HERE!"

THE MOMENT MYOSHU APPROACHED HIM ....

Myoshu did not understand the meaning of `coming here'. He thought the master wanted him to come closer. The master was using the word `here' for `this moment' -- "Just be *here*!" But he thought, "Perhaps he is asking me to come closer."

THE MOMENT MYOSHU APPROACHED HIM, EMYO GRABBED THE MONK AND PUSHED HIM AWAY, SAYING, "THERE IS NO ENTRY FOR YOU HERE!"

It looks hard, but it was out of pure love that the master pushed him away, because he was not calling him to be physically close to him; he was calling him to be spiritually present *here*; and he misunderstood completely. For such a student there is no entry.

AS MYOSHU GOT UP, THE FEELING OF DOUBT SUDDENLY AROSE; AND DAY AND NIGHT HE COULD NOT PUT IT OFF. EMYO KNEW SECRETLY THAT MYOSHU WAS A VESSEL OF DHARMA ....

The master, in the very first encounter, knows whether you can be a vehicle, whether you can be a messenger, whether you can become a message yourself -- is there the potentiality or not? He has pushed him just because he knows that he has the potential. But if he has the potential, he will have to prove it; he will have to pass through the fire test.

Emyo knew that this inquirer was a vessel of dharma, that he could become a flame -- you would think for this reason he should have accepted him, he should have welcomed him. But because of this, he drove him out of the temple on the pretext that he had broken the rules. The rules every master decides, they are arbitrary; they are just a test of whether a person is worthy of the master's showering his love and trust on him.

MYOSHU FELT NO RESENTMENT -- that is an absolute sign that he was the right person; otherwise anybody would have felt resentment. If you are pushed and thrown out of the temple and told that you cannot enter there, it is ordinary human consciousness to feel resentful. But Myoshu felt no remorse, no resentment. On the contrary, in the very push of the master he understood that this was the place where he had to remain. Whatever might happen, whatever the consequences, he was not going to leave this place. If not in the temple, he would live somewhere outside and wait for the right moment. Perhaps he was not yet ripe.

This is the difference between a student and a disciple. The student would have felt resentment, anger; he would have left in anger, never to return. The disciple does not make the master responsible but

understands that perhaps he is immature; he has come before his time.

MYOSHU FELT NO RESENTMENT, BUT UNKNOWN TO ANYONE ELSE, BORROWED A ROOM NEAR THE MONASTERY AND HID THERE. FOR SIX YEARS HE WAS NEVER FORGIVEN, AND JUST SAT FACING A WALL DAY AND NIGHT. HIS MEDITATION WORK BECAME INCREASINGLY REFINED, UNTIL HE GOT TO THE POINT OF FORGETTING TO SLEEP OR EAT.
ONE DAY AS HE STOOD BESIDE A COWPEN, HE SUDDENLY HAD AN INSIGHT; HE IMMEDIATELY WENT TO THE ABBOT'S QUARTERS WITH FULL CEREMONY.
Dancing, he entered the temple.
EMYO SHOUTED AT HIM, "WHO GAVE YOU PERMISSION TO COME INSIDE THE TEMPLE?"
MYOSHU SAID, "HERE, AN ENTRY IS WIDE OPEN."

Six years it took him to understand the word `here'. Such inquiry, such devotion, has simply disappeared. Today's man is very poor compared to people like Myoshu. In six years of continuous meditation, he had blossomed into a flower. He himself had become the authority.

Dancingly, with ceremony, he entered the temple. The master EMYO SHOUTED AT HIM, "WHO GAVE YOU PERMISSION TO COME INSIDE THE TEMPLE?"

MYOSHU SAID, "HERE," -- and this is the same thing that six years before Emyo had said to him: "Come here!" -- "HERE, AN ENTRY IS WIDE OPEN."

EMYO LAUGHED AND SAID, "A THIEF HAS BROKEN DOWN MY DOOR!" A very loving statement. It is said that unless a disciple is as courageous as a thief, he cannot enter into the heart of the master -- it is almost stealing.

EMYO LAUGHED AND SAID, "A THIEF HAS BROKEN DOWN MY DOOR!" -- this was the beauty of those old days -- AND THE MASTER BOWED down to this miracle; that Myoshu has understood the meaning of `being here' and has also understood that there is no entry, no door.

THEREAFTER, MYOSHU SERVED AS EMYO'S PERSONAL ATTENDANT, GOING DEEPER INTO THE MYSTERY EVERY DAY.
LATE IN LIFE MYOSHU BEGAN TO TEACH, AND BEFORE LONG HIS FAME SPREAD FAR AND WIDE, AND THERE WERE NEVER LESS THAN A THOUSAND PEOPLE SURROUNDING HIS TEACHING SEAT.
ONE DAY, WHEN HE HAD A SLIGHT ILLNESS HE BEAT THE DRUM TO CALL THE COMMUNITY. WHEN EVERYONE HAD ASSEMBLED, THE MASTER SAID, "MY TEACHING IS COME TO AN END, I AM MAKING A BEQUEST TO YOU." THEN HE RAISED HIS STAFF, SHOUTED ONCE, "KWATZ!" AND DIED STANDING.

A man who understands life automatically understands death. A man who lives life to its totality knows that the moment when death knocks on the door, he will be prepared for the new journey.

Having his staff in his hand, standing, he died. Perhaps he is the only one who has died that way, signifying that he is going on another journey.
Basho wrote:

LET MY NAME
BE TRAVELER;
FIRST RAINS.

The first rains have come. Forget my name because all our names are nothing but writings on the sand. The first rains have come and the names will disappear.

Basho says, "Let my name just be traveler." More than that is getting identified with the vehicle on which you are traveling. You may be in a car, you may be in a bullock cart, you may be in a bus, a train or an aeroplane. It does not matter what the vehicle is -- you are the traveler. A thousand times you have changed at many junctions. In many forms you have appeared in the world -- sometimes as a tree and sometimes as a rose bush and sometimes as an eagle.

The Eastern clarity arising out of enlightenment does not believe in evolution in the sense that it is understood by Charles Darwin. It gives equality to all that is living in existence. You are not superior to the rose bush. But there are idiots, like the Shankaracharya of Puri, who think that brahmins are superior. It is not only a question of humanity, who is superior and who is inferior.

Just the other day I received a letter from another idiot. I attract idiots. They never come here but they at

least go on writing letters; they do not dare to come here. He has written to me ... he is a swami of the old Hindu tradition. He belongs to the same temple as the Shankaracharya of Puri, and used to be his secretary; he is very well-educated, is a postgraduate and has a D. Litt., but it makes no difference.

He writes to me, "Your proposition that men and women are equal is not according to the scriptures." Who bothers about your scriptures? Not even in my dreams have I mentioned your scriptures. All that I want is that they should all be burned.

He says, according to the scriptures, that women are earth, and the earth has forty qualities; and that the man has a hundred and eighty qualities. And of course, because it is written in the scriptures, in his eyes there is no question of any discussion. But for me it means that if this is so, then it is better that the Shankaracharya of Puri commits suicide to bring rains in Hyderabad -- because he has a hundred and eighty qualities. The poor woman has only forty qualities -- she is just the earth. So why kill a woman, just a little pile of earth, and put it on the funeral pyre?

That's what the harijans of Hyderabad have done; they have burned an effigy of Puri's Shankaracharya. But the rains have not come. Burning effigies or photographs won't help -- catch the *real* old goat.

And I say that even then the clouds won't listen. Here, they come to listen uninvited. They know that here there are people who will love their dance, their song. It is to be noted that in the past every season was absolutely fixed. At a particular date the rains would come, and at a particular date summer would start, and at a particular date winter would start. In India there are only three seasons; it is an equal division -- four months for each. And it has been so for thousands of years without any change.

Certainly, the people who lived on this land had a certain synchronicity with nature. They used to dance and sing when the first rains came. Just as the peacocks dance in colorful clothes, human beings used to dance when the first rains came, to welcome them -- they were their nourishment. Without them, there was no life. The people used to greet every season; all the festivals in India were devoted to seasons -- it was a totally different mathematics.

Basho is saying rightly, "Let me be remembered just as a traveler. I stayed in your caravanserai overnight. Thank you -- but don't remember my name." These people, who had no desire to be remembered, belong to a different consciousness.

Buson, another Zen poet, writes:

A FLASH OF LIGHTNING!
THE SOUND OF THE DEW
DRIPPING DOWN THE BAMBOOS.

Life is not confined to you.
It is not your monopoly.

A FLASH OF LIGHTNING!

THE SOUND OF THE DEW .... You can hear right now the sound of the dew dripping down the bamboos. All this is one life: to see it is to have authentic eyes, to feel it is to have the real heart.

My effort here is to bring this synchronicity between you and the lightning and the dewdrops and the bamboos. This whole existence throbs with one heart; there is no question of inferior or superior. Charles Darwin would not have understood it. Nothing is evolving; there are only travelers moving from one caravanserai to another, just enjoying the eternal pilgrimage.

Maneesha has asked,

WHAT DOES IT MEAN TO SERVE? ARE WE SERVING YOU? OR IS IT NOT THAT THE MASTER IN FACT SERVES THE DISCIPLES -- AS JESUS SYMBOLIZED BY WASHING HIS DISCIPLES' FEET BEFORE HE DIED, AND AS YOU BATHE US IN YOUR PRESENCE BEFORE WE DIE AND RESURRECT EACH NIGHT?

Maneesha, it will be difficult to understand the word `serve'. The disciple serves in the sense that he throws away all his defenses, that his master's life becomes his own -- he takes care of the master, he cooks his food. But the West has no understanding about serving the master. The West knows only one thing, and

that is paying the teacher. Money is the only thing the student gives to the teacher.

In the Eastern context money has no place. Serving the master simply means making him as comfortable as possible; remaining close to him, alert, without bothering him, being just a shadow that does not make any sound. In this sense, the teacher cannot expect to be served. The teacher is a servant, he has to be paid. All the teachers in the world -- they may be great professors in the universities -- are just servants.

The master is served by the disciple's love, not his money; by the disciple's attentiveness, alertness, carefulness, by his watching continuously that the master is not in any difficulty. And the master certainly serves the disciples from his side -- sharing his whole heart, opening the doors of all the mysteries. What he has found he gives without asking for any return. It is a mutual love affair. The master loves all -- he *is* love. The disciple has to learn to love this pillar of love, who is radiating his love in all directions.

But don't bring Jesus into this discussion, because he was never a master. He claimed to be the son of God. All the masters in the East would simply laugh -- son of God? In the first place, God does not exist. In the second place, where has this son come from? To the Eastern masters the very idea of God is a fiction, and fictions are not reproductive; they believe in birth control.

Jesus is simply a psychological case, suffering from what psychologists call megalomania -- being too big, too great, and monopolizing the whole thing. The only begotten son -- not even another sister!

In fact, if you look at the whole story that Christians have been following, God comes to be the uncle at the most, not the father; because it was the holy ghost who made the poor Virgin Mary pregnant. And still you go on calling him `holy' -- he is a criminal. If he is holy, then many people would enjoy to be holy. It would be a very simple thing: no need to pray, no need to go to the church -- just find a poor girl and make her pregnant and your name will be printed in every newspaper as `Holy Ghost So-and-so'. What kind of holiness is this?

And stupidity upon stupidity ... Christians say that the holy ghost is not separate from God. So what is he -- God's reproductive organ? As far as I can understand the story, the holy ghost is God's sexual machinery -- and out of this adultery is born Jesus.

All this nonsense, Maneesha, you should not bring. He was not a master, nor did he have any disciples. Those twelve fellows that moved around him, whom Christians call apostles .... Just the other day a research by Christian missionaries came out in the market, which raises the question of whether Jesus was homosexual; otherwise, why was he surrounded only by twelve men? It raises a question, certainly. It seems to be a gay company.

Maneesha, I am going to take Jesus to task sometime, in detail. Don't bring the poor fellow in your questions while we are discussing very significant things.

Another research work from the Christians shows that Jesus never existed, that it is only a mythology. George Gurdjieff used to say that it was an ancient drama -- this whole story of Jesus -- and the drama slowly, slowly became a reality. There was no Jesus, according to George Gurdjieff.

And now that even Christian missionaries are being found to be suffering from AIDS, they are exposing Jesus, that he must have been homosexual. It is a strange idea, that the vow of celibacy does not include homosexuality in it, that celibacy simply means you should not be in a heterosexual relationship. It is now the Christian missionaries' archbishops who are saying openly that celibacy does not prohibit homosexuality. And homosexuality has become such a great force that even politicians are now afraid to say anything against it.

I myself have been for two years continually discussed by the Dutch parliament, whether they should allow me into Holland or not. I have not even told those idiots that I want to come to Holland. And the reason for their insisting that I cannot be allowed, is that I have spoken against homosexuality. Can you believe that the whole parliament of Holland seems to be homosexual? Or perhaps they are afraid of a great majority of homosexual voters; otherwise, what is the problem? I had never thought that on the grounds of homosexuality, I should be prevented entry.

Homosexuality is now almost a religion. And homosexuals think that they are more progressive than heterosexuals because they have gone beyond nature, beyond biology. Great progressiveness! All kinds of bananas, but they are gathering more and more force.

Now they themselves are saying that if God himself is not celibate, why should Christian priests be asked to be celibate? It is relevant. It is true that God has broken his celibacy only once, but at least one chance should be given to every priest.

Don't bring such things, Maneesha. I am already condemned all over the world; I will be more condemned if you bring these things, because I am going to say exactly the truth.

She has asked another question:

BELOVED OSHO,
JUST AS CERTAIN CHEMICALS ARE RELEASED WHEN MAKING LOVE, ARE CERTAIN OTHER CHEMICALS RELEASED DURING MEDITATION? -- BECAUSE THAT IS WHAT IT FEELS LIKE.

No, Maneesha -- absolutely no. Meditation simply means going beyond chemistry and physics, going beyond body and mind. It has nothing to do with chemicals. That idea has been perpetuated by very intelligent people like Aldous Huxley, who thought that by LSD, a chemical, you could attain to enlightenment.

And now in the world market, the underground market, there is a chemical available called `ecstasy'. You take it and for six hours at least, you will be in ecstasy. But these people are simply exploiting the great desire, the great longing, `the great matter'.

Ecstasy is not a chemical -- it is a deep understanding, an awareness; and awareness is not made of chemicals. Otherwise things would be very easy; you just go to the hospital, take an injection and become a buddha. Why unnecessarily harass me?

Here it may take years for you -- every day you will become a buddha and every day you will fall down. I have to wake you up because I have to go to sleep myself. I can leave you all in a graveyard but that is dangerous. Somebody may really die and you may not know what to do then.

A few people die and their ghosts start moving around. I have to be present here, and I keep Sardar Gurudayal Singh alert and alive, so that no ghost -- holy or unholy -- can enter here. Poor Gurudayal Singh has to wait at the door to prevent ghosts. He is not to allow any ghost from outside to come in; nor is he to allow any ghost from inside to go out -- "just go back into your own body!" A few try to enter into somebody else's body. So I have to wait until Nivedano gives me the signal that now every ghost is in its place.

Before you enter into your death ... because without entering into your death, you cannot recognize the contrast of being alive; you cannot see the flame unless you are surrounded with darkness. In the day you cannot see the stars -- do you think they disappear? They are there, but because of the bright sun you cannot see them. The sun rays prevent you from seeing the stars.

And I have heard ... Nirvano was saying that I have started wearing sunglasses because a bright future is ahead.

Before that bright future comes, let us have a few laughs.

Paddy wakes up in hospital, after a day of unconsciousness, with his body wrapped in bandages. He only vaguely remembers that he was in the pub with Sean, and they got into an argument. But the rest is blank.

After a few days, Paddy has recovered enough to stumble back to the pub. He finds Sean, sitting in his usual place at the bar. "What the hell happened?" asks Paddy. "I remember starting a fight with you, but the next thing I knew, I was in hospital!"

"Ah," says Sean. "That is called karate. It is Japanese."

Paddy nods in understanding, and staggers out of the pub.

After ten minutes, Sean finishes his drink and gets up to leave. He opens the door and takes one step out of the pub. The next thing he knows, he is in hospital, covered in bandages, with multiple fractures.

A few weeks later, he hobbles into the pub on crutches. Sure enough, Paddy is there, sitting at the bar. "What happened?" croaks Sean. "I took one step out of the pub, and the next thing I knew, I was in hospital!"

"Oh," says Paddy. "That was also Japanese. My Toyota!"

Paddy decides to take up boxing, and goes into training for weeks. But in the first round of the first prize-fight, he is knocked to the floor by a crushing blow.

The referee starts counting and Paddy starts to get up.

"Stay down until eight!" shouts his manager.

"Okay," mumbles Paddy, in a daze, "what time is it now?"

Jayajit Samosa, the Poona condom salesman, gets on the bus with fifteen kids trailing behind him. The kids are all running around, jumping on the seats, taking people's things, asking for *paise*, and generally creating chaos.

Finally, old Grandma Brahmachapatti leans over and asks him, "Mr. Samosa, are all of these monsters yours?"

"Of course not," says Samosa, "I sell rubbers, and these are all complaints!"

Polly Pringle, the daughter of a very rich English family, is about to become twenty-one years old. The day before her birthday, she is walking past the kitchen, when she hears the cook say, "Oh, fuck it!" Polly does not know what this means, so she decides to ask daddy.

"Daddy," says Polly, "I was just passing the kitchen when I heard the cook say, `Fuck it.' What does it mean?" Daddy chokes on his cigar, hums and ha's for a minute, and then says, "It is an old English expression, darling. It means `carving the turkey.'"

The next day, at Polly's twenty-first birthday party, following the family tradition, she gets up to make a speech. To finish up, hoping to impress everybody with her command of the language, Polly says, "And now, father will fuck the turkey!"

There is a deathly silence, until a little gentleman at the end of the table giggles and says, "By George, what a jolly good party. I think I will poke the pudding with my prick!"

Nivedano, this is the right time ...

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent.
Close your eyes.
Feel your body frozen.
Just enter in.
There is no gate -- it is an open space.
Deeper, deeper,
without any fear.
It is your own space, your own territory.
You will not meet anyone on the way
except yourself.

Nivedano ...

(Drumbeat)

Relax. Let go. Die.
Forget the whole world
and just be centered within.
This is the place from where all buddhas are born.
Drink it deeper.
Drink it totally.
Let yourself be soaked with consciousness.

Nivedano ...

(Drumbeat)

Come back,
but don't forget the experience.
Sit down like buddhas
for at least a few minutes.
Just rejoice in this silence
and the dance of the rain.
Carry this consciousness twenty-four hours,
like an undercurrent,
and your every act will have a grace,
a new joy, a spontaneity,
an overwhelming love.
You need not remain a dewdrop;
your destiny is to be the ocean.
You need not remain in any body;
your destiny is to be a buddha --
just pure consciousness.

Okay, Maneesha?
Yes Osho.
Can we celebrate all the buddhas with the rain?
Yes Osho.

Zen: The Diamond Thunderbolt

Chapter #9
Chapter title: The man of experience forgets the desire to condemn

20 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
KASSAN AND JOZAN WERE GOING ALONG, TALKING TOGETHER, WHEN JOZAN SAID, "IF, WITHIN LIFE-AND-DEATH, THERE WERE NO BUDDHA, THERE WOULD BE NO LIFE-AND-DEATH."
KASSAN SAID, "IF THE BUDDHA WERE WITHIN LIFE-AND-DEATH, THERE WOULD BE NO DELUSION WITH REGARD TO LIFE-AND-DEATH."
THEY ARGUED BACK AND FORTH, AND THERE WAS NO END TO IT. FINALLY, THEY DECIDED TO ASK DAIBAI. KASSAN SAID TO HIM, "OF THESE TWO OPINIONS, WHICH IS THE MORE FAMILIAR?"
DAIBAI SAID, "ONE IS FAMILIAR, ONE IS DISTANT."
"WHICH IS THE FAMILIAR ONE?" SAID KASSAN.
"GO AWAY AND ASK ME AGAIN TOMORROW," RESPONDED DAIBAI.
THE NEXT DAY KASSAN CAME AGAIN AND ASKED. DAIBAI SAID, "A FAMILIAR ONE DOES NOT ASK. ONE WHO ASKS IS NOT FAMILIAR."
KASSAN AFTERWARDS SAID, "AT THAT TIME, WHEN I WAS WITH DAIBAI, I LOST MY BUDDHA-EYE."
ON ANOTHER OCCASION, HOGEN ASKED HAKUYO, "WHERE IS THE DWELLING PLACE OF THE BUDDHA?"

HAKUYO ANSWERED, "NO FIXED PLACE."
HOGEN OBJECTED, "IF THIS IS THE ABSOLUTE BUDDHA, HOW CAN IT NOT BE FIXED, NO SPECIAL PLACE?"
HAKUYO SAID, "IF IT WERE IN A SPECIAL PLACE, IT WOULD NOT BE THE ABSOLUTE BUDDHA."
HOGEN AGREED.
AT ANOTHER TIME, A MONK SAID TO KYOSEI, "WHAT IS THE MEANING OF `THE BHAGAVAT IN THE TEN DIRECTIONS IS ONE ROAD TO NIRVANA'?"
KYOSEI SAID, "IN A HOUSE, THERE ARE NOT TWO MASTERS."

Maneesha, in a world full of insanity, you few are fortunate to discuss the great matter of inner journey. These anecdotes contain so much, although they are so small. It is almost like a dewdrop containing the whole ocean. In fact, it does contain the whole ocean, because the taste is the same.

These anecdotes are not only to be heard, but to be lived moment to moment. As I go in, you also go in yourself. These are strategies of Zen to bring the unaware to awareness.

KASSAN AND JOZAN WERE GOING ALONG, TALKING TOGETHER, WHEN JOZAN SAID, "IF, WITHIN LIFE-AND-DEATH, THERE WERE NO BUDDHA, THERE WOULD BE NO LIFE-AND-DEATH."

A perfect statement. If in life and in death there was no consciousness, no buddhahood, there would be no life and no death. It is absolutely and categorically true. Our birth is the birth of the buddha and our life is the life of a buddha, whether we remember it or not. And our death is going to be the death of a buddha. But remember: although on the screen it appears that there is a beginning and there is an end, existence has no framework; it is not a window, it is not enclosed by death and life. The buddha within you just comes like a breeze from eternity and moves through your heart, again into eternity. From the outside it may appear that somebody is born, somebody dies. From the inside, if you are aware, nothing is born, nobody dies. Only forms change, but the center of all our activities remains the same forever.

To experience this center is the whole effort of all meditation, because once you know it you are relaxed; you cannot be miserable. Even if you try, you cannot be tense, you cannot be angry, you cannot be greedy, you cannot have a lust for power. Once you know your own center, you reach to heights from where even the clouds are far below. You have touched the blueness of empty space. This traveler is called by Kassan and Jozan `the Buddha'.

KASSAN SAID, "IF THE BUDDHA WERE WITHIN LIFE-AND-DEATH, THERE WOULD BE NO DELUSION WITH REGARD TO LIFE-AND-DEATH."

Right, but not perfect. There is nothing wrong in it, but even to say THERE WOULD BE NO DELUSION WITH REGARD TO LIFE-AND-DEATH, is unnecessary. Awakening to your buddhahood, all that is false disappears, just like when you bring a lamp into a dark room -- the darkness disappears. You don't say that the darkness has gone away, because nothing goes. The darkness was never there in fact; there was only an absence -- the absence of light. The moment you bring light in, of course, the absence of light cannot remain. Nothing has gone out, only light has come in. As the buddha is awakened within you, it is not that delusion or darkness or hallucination disappears. Your buddha is awake, and all around, from infinity to infinity, there is only consciousness and nothing else.

THEY ARGUED BACK AND FORTH, AND THERE WAS NO END TO IT. FINALLY, THEY DECIDED TO ASK DAIBAI, who was a great master. KASSAN SAID TO HIM, "OF THESE TWO OPINIONS, WHICH IS THE MORE FAMILIAR?" -- closer, more intimate, more approximate to the wordless experience?

DAIBAI SAID, "ONE IS FAMILIAR, ONE IS DISTANT."
"WHICH IS THE FAMILIAR ONE?" SAID KASSAN.
"GO AWAY AND ASK ME AGAIN TOMORROW," RESPONDED DAIBAI.
THE NEXT DAY KASSAN CAME AGAIN AND ASKED. DAIBAI SAID, "A FAMILIAR ONE DOES NOT ASK. ONE WHO ASKS IS NOT FAMILIAR."

What a great statement. "You ask only because you don't know. You ask only because it is not your experience. The one who asks is not familiar with the truth. It is not his experience, he is just repeating sutras, scriptures. Where is the other one, with whom you were discussing? He has not come to ask, because he knows.

"Knowing brings a silence where no question arises, because question is another name for doubt. One

who knows simply knows it is so. The other one has not come back to ask -- he must be familiar. He knows, so what is the point of harassing the master? Because you have come, it shows that you don't know; you are very distant."

KASSAN AFTERWARDS SAID, "AT THAT TIME, WHEN I WAS WITH DAIBAI, I LOST MY BUDDHA-EYE."

What he means by this is that being with Daibai, the master, he lost all his knowledge, all his intelligence, all his mind -- he lost everything, including the Buddha-eye. He used to think that he knew. He used to think that he had got the Buddha-eye.

The Buddha-eye means the same as the expression `the third eye'; it is just a symbol of looking inwards. Your two eyes open outwards; just between them there is a point where you look inwards. That point is symbolically called `the third eye'. Remember, it is only a metaphor.

To be with a master it is absolutely necessary to lose your mind; to be so innocent that no question arises; to be filled with wonder, but not with knowledge; to be just trust and love, not a questionnaire.

ON ANOTHER OCCASION, HOGEN ASKED HAKUYO,
"WHERE IS THE DWELLING PLACE OF THE BUDDHA?"
HAKUYO ANSWERED, "NO FIXED PLACE."
Hogen must have been a very intellectual person.
He said, "IF THIS IS THE ABSOLUTE BUDDHA,
HOW CAN IT NOT BE FIXED, NO SPECIAL PLACE?"
HAKUYO SAID, "IF IT WERE IN A SPECIAL PLACE, IT
WOULD NOT BE THE ABSOLUTE BUDDHA."

To be in a special place is to be imprisoned. To have an address is to be limited. To have a name is to be confined. And the very word `buddha' means the unlimited, the unconfined, the overwhelming, the whole universe. It cannot have a special place.

But Hogen was not just an intellectual, because later on he himself became a great master.

Listening to this, Hogen agreed. But it is still agreement, it is not realization. To agree with me is one thing, to experience with me is another. Agreement is of the mind, experience is of the beyond, where I am no more and you are no more -- just a pure silence blossoms.

Two awakened persons cannot be in the same room for the simple reason that two awakened consciousnesses will immediately merge into each other.

AT ANOTHER TIME, A MONK SAID TO KYOSEI,
"WHAT IS THE MEANING OF `THE BHAGAVAT IN THE
TEN DIRECTIONS IS ONE ROAD TO NIRVANA'?"

You have to understand first the meaning of Bhagavat. You have called me Bhagwan. The word `Bhagwan' comes from `Bhagavat'. Bhagavat means `the blessed one', `the blissful one'; and when somebody reaches to this blissfulness, the pure quality of being Bhagavat takes a form. That form we have called, in the East, Bhagwan. It has nothing to do with God. Anybody who has translated Bhagwan as God is absolutely wrong. Bhagwan is concerned with Bhagavat -- the infinite consciousness.

When you open up to the ultimate, immediately it pours into you. You are no more an ordinary human being -- you have transcended. Your insight has become the insight of the whole existence. Now you are no more separate -- you have found your roots. Otherwise, ordinarily, everybody is moving without roots, not knowing from where their heart goes on receiving energy, not knowing who goes on breathing in them, not knowing the life juice that is running inside them. And the moment this life juice goes out, you will be left an empty shell, a corpse.

It is not the body, it is not the mind -- it is something transcendental to all duality, that is called Bhagavat -- THE BHAGAVAT IN THE TEN DIRECTIONS.

Ordinarily, people talk about four directions. But some people became aware that between each two directions, there is also a possibility of another one. So -- north, south, east, west: these directions are commonplace, accepted and agreed upon. Then there are four directions more, one between each two directions. Eight directions have been accepted by the philosophical people, but ten directions include something more, because one direction must go deeper, which is neither south nor north, which is not any out of the eight. And one direction should go upwards, vertical; that, too, is not included in the eight directions. These two directions -- the vertical height of Everest and the depth of the Pacific -- are, in fact, the spiritual directions. The other eight are geographical.

These two have nothing to do with geography. They are your inner experiences of heights and depths, and they come together. By the side of each great mountain, there is a great valley. The valley and the mountain are always together. Your inner being, when it opens, first experiences two directions: the height, the depth. And then slowly, slowly, as this becomes your established situation, you start looking around, spreading into all other eight directions. The Bhagavat *is* the ten directions ... still, it is said that it "IS ONE ROAD TO NIRVANA."

It seems to Kyosei that there is a contradiction: one road and ten directions? Obviously it is contradictory, but only for those who are just thinking about it. Those who are experiencing, they know that the road is one -- that it is of height and depth. And once you have attained to the point where your height and your depth meet, then you can look around to the very circumference of the universe. Then your consciousness starts unfolding in all ten directions, but the road has been one.

KYOSEI SAID, "IN A HOUSE, THERE ARE NOT TWO MASTERS."

There cannot be. You bring two nothingnesses and they will become one, because what will be dividing them? There cannot be any fence between two nothingnesses. Between two zeros ... how can you make them two? They will jump into each other and become one. The moment someone becomes enlightened -- it is not that, in the history of enlightenment, one more enlightened person is added -- he simply disappears in the ocean. Enlightenment simply means losing your number, your personality, your ego, your "I am," and just becoming part of a tremendous isness.

Kassan said to his monks:

FIND ME IN THE TIPS
OF A HUNDRED GRASSES.
RECOGNIZE THE PRINCE
IN A NOISY MARKET!

These were Kassan's last words before he died: "Now you will not be able to find me here, in this body, but don't be sad -- FIND ME IN THE TIPS OF A HUNDRED GRASSES."

Just look silently and deeply and you will find your master everywhere. The whole existence will become suffused with your master. And of course the moment a master dies, he makes the whole existence sacred for his disciples. In the stones they will touch him, in the flowers they will see his colors, in the rainbows they will see his beauty. A disciple becomes so deeply immersed in the consciousness of the master, that when the master's consciousness spreads all over existence, the disciple at least can see it. That's why in Zen when a master dies the disciples dance; they make a ceremony of it, because their master is freed from all boundaries of body and mind. This freedom of their master is an indication of their own freedom. This freedom has to be respected, recognized, through their ceremony, through their songs and dances.

Maneesha has asked one question:

BELOVED OSHO,
OUR LIVES HERE, AROUND YOU, AND THOSE OF PEOPLE OUTSIDE IN THE WORLD, COULD HARDLY BE MORE DISPARATE -- OUR SILENCE, THEIR INSANITY.
WHAT IS THE CONNECTION BETWEEN WHAT IS HAPPENING IN HERE AND OUT THERE?

Maneesha, the difference is very small, almost negligible. Those who are outside are sleeping buddhas. Those inside are just awakening. Outside it is night and people are fast asleep, snoring.

Here, in this moment of depth, of silence, you are awake -- this is the only difference. What is the difference between when you go to sleep at night and when you wake up in the morning? It is exactly the same difference -- they are not inferior who are outside, and you are not superior because you are inside. They have just decided to sleep a little more; and you are fed up with sleep and you want to wake up. It is everybody's choice.

As far as the buddha is concerned, he will eternally wait for you. Whenever you choose to open your eyes inwards, you will find him. He is there -- in your sleep, in your dreams, in your sanity, in your insanity. He is your very life. So even in the insane person, there is as much buddhahood as in the awakened, the

enlightened. The quality of both is the same. The only small difference is that one has recognized himself, the other is postponing.

But this is not to condemn the outsiders as sinners, as religions have always done. Condemnation, in itself, is a non-religious attitude. A person is neither a sinner nor a saint; it is just that a few people are asleep and a few are awake. The people who are asleep have their joys, their dreams, their nightmares. The people who are awake have their blessings, their ecstasies. An awakened person cannot condemn the sleeping one, he can only be compassionate.

Because of this very point, I say unto you that all your religions have been committing a great sin in condemning people. I cannot condemn anyone, because I know who you are. Whether you are asleep or awake, that is your business; but I know that whatever is within me, the same consciousness is vibrating within you.

What does it matter if you are asleep, and drinking tea, and smoking cigarettes? These stupid things cannot destroy your buddhahood. But that is what religions have been saying: "Don't do this, don't do that." And the people who are saying this are simply quoting scriptures; it is not their own experience.

The man of experience forgets completely the desire to condemn. His compassion is great. His love is infinite. He knows that we are creatures of eternity, so what does it matter? There are only seven days in the week. Somebody decides to wake up on Monday, and somebody decides to wake up on Sunday. More than that, there is no difference. In my vision, these are the only two classes: a few people sleeping, a few people awake. But basically they are constituted of the same stuff, that we call buddhahood, and everybody is free to continue to sleep or to wake up.

The master, at the most, functions at the bedside like an alarm clock. The clock does not condemn you; it just reminds you that it is time, it is morning. If you want to take another turn and pull your blanket over, it is up to you -- the clock is completely unconcerned. It has done its work, it has made you aware that it is morning and time to get up. But you are free; if you want to get up late today -- perhaps last night's party's hangover ... so what? Just don't snore. Sleeping is okay, but snoring is absolutely interfering with other sleepers.

A strange event happened: one night I was in a train and in the compartment there were four sleeping berths. I could not believe it, that the three persons in the berths looked very alike. Later on, I came to know that they were triplets; and their snoring ... I tried hard to remember that the whole world is *maya*, illusion. But their snoring was such that no philosophy was of any help. They snored in such harmony .... First one would snore, and two would remain silent. Then the second would give the answer, more loudly. Then the third would come in ... and the round would go on. And I was caught in the middle.

In the middle of the night, when I became fed up with that music, I had to do something. I started snoring, fully awake. I woke up all the three fellows. They came down and looked at me, and because my eyes were open, they became afraid. They said, "What is the matter? You are awake and you are snoring so loudly."

I said, "If you don't stop your snoring, I am going to do this exercise the whole night."

They said, "At least, please close your eyes, because that makes our hearts tremble."

I said, "Then learn the lesson. I have been waiting for hours. Stop this symphony!"

They said, "What we can do? We are triplets, so whatever one does, the other does. All our habits are similar -- snoring too! We are helpless."

I said, "Then, remember: I will snore with open eyes so loudly that you will not be able to sleep, nor will anybody in the neighboring compartment."

They said, "It is better we should wake up and read something. You do whatever you want, but please, don't do two things together: snoring and open eyes. Either close your eyes and snore -- we are accustomed to it; or if you don't want to snore, you can open your eyes and do anything -- whatever you want. We will try our best not to snore, but do you understand our helplessness? In sleep one tends to forget all about one's decisions."

I said, "I know, but I am tired. I have been traveling for twenty-four hours; you have just started. So sit down and read something."

I supplied them books, saying, "These are the books you can read, and let me sleep. And remember, if anybody snores, I am going to do even nastier things. This was just a sample."

Those poor fellows, the whole night, had to read books which they did not understand at all.

In the morning when I woke up, I said, "Now you can sleep. I am going to the bathroom. Snore as much as you can -- the full quota. Condense! While I am taking my bath ... I will take as long as possible. Rejoice

in your snoring!"

But there was no condemnation in it. I enjoyed it immensely. It was tiring, but it was hilarious, too.

Maneesha, never fall into the trap of the old religious approach. The religions have always condemned people for such small things, and still they talk about compassion! But the people who are doing small things are just doing them because they are unconscious of their own selves; and they are tired, utterly bored. Out of boredom, somebody becomes alcoholic; out of boredom, somebody starts taking drugs; out of boredom, people commit suicide. But they all need the compassion of those who are aware and alert.

This is a place to be conscious, and with consciousness comes compassion, never condemnation. From you, the whole world should be showered with love -- rain all over the world. Perhaps your joy, your dance, your consciousness may provoke the same in the sleeping ones. And it is a great joy to wake up a buddha.

I am having immense joy in waking you up. To my last breath, I am going to continue harassing you. What do you think all these discourses are? -- Just sheer harassment!

Before I begin the harassment, a few laughters, so that anybody who is asleep will wake up. Laughter is simply a strategy, because when everybody is laughing, you cannot sleep. With seven thousand people laughing, it will be a miracle if you can sleep.

Kowalski is sitting around the kitchen reading the newspaper. His wife, Olga, is getting very bored and frustrated.

"Hey, Kowalski," says Olga, "will you take me to the zoo?"

"No, sweetheart," Kowalski replies, "anyone who wants to see you can come here."

Mr. Smith is not well at all, so he goes to Doctor Bones for some tests. The next day his wife comes in to pick up the results, but Bones is looking worried.

"I'm afraid, Mrs. Smith, there has been a mix-up," says Bones. "I had *two* Mr. Smiths in here for tests yesterday: one has total loss of memory, and one has AIDS -- and I don't know which test belongs to your husband."

"My God!" cries Mrs. Smith. "How can I find out?"

"Simple," says Bones, "send your husband out for a walk, and if he comes back, don't fuck him!"

Olga Kowalski goes to the doctor in desperation. "You have got to help me, doctor!" she cries. "I have got twelve children and I just can't stand the thought of looking after any more of the little monsters. What can I do?"

"Well," says the doctor, "have you tried contraceptives?"

"I can't do that," says Olga. "My husband is a strict Catholic. But if I have any more kids to look after, I will go nuts!"

"Okay," says the doctor. "I have been experimenting with a new method. It is not one hundred percent safe, but you can try it if you like."

"Anything," cries Olga. "I will do anything!"

So the doctor takes out Olga's womb and implants a monkey's womb.

The operation is a success and the doctor tells Olga to come back for a check-up in a few months.

When Olga comes back, the doctor asks, "How is everything going?"

"Just great," Olga replies. "They come out, hop onto a tree, and off they go!"

Now, this is the right time ... Nivedano ...

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent, close your eyes.
Feel your body to be frozen,
so that you can concentrate your life energy,

your consciousness, within yourself.
With this silence,
you enter into a different dimension:
the dimension of your within.
It is a vast opening into the inner sky.
Open your wings without any fear,
because you cannot meet on this way
anyone other than yourself.
Blessed is this evening.
So many buddhas, and they have all disappeared
into one consciousness.
In this Buddha Hall
there are no more seven thousand people,
but a single silence, a single blissfulness,
a single buddhahood.

To make it more clear and more deep, Nivedano ...

(Drumbeat)

Relax. Let go of the body, as if you are dead,
so that life energy can concentrate totally
at the center.
This is the source; the beginning, and the end.
In this silence, thousands of roses have blossomed.
In this silence, thousands of lotuses
have opened their leaves.
To go on deepening inwards,
you will find the immortal element that passes
from body to body, form to form,
but is in itself eternal.

Nivedano ...

(Drumbeat)

Come back.
Sit down for a few moments,
remembering the experience,
because this experience
has to become an undercurrent
for twenty-four hours -- day in, day out.
Then there is no birth and no death;
you have found the traveler,
the eternal pilgrim.

Religion is basically concerned with this;
not with any church,
or temple, or mosque, or synagogue.
It is concerned with your awakening
to your ultimate potential.
It makes you joyful,
compassionate, loving,
relishing your freedom
and never interfering

with anybody else's freedom.
This will give you your dignity,
and this will also give you
a tremendous feeling of gratitude
towards the whole.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the meeting of so many buddhas?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #10
Chapter title: The whole existence waits for the right moment

21 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONE DAY EJO, MEANING SOLITARY CLOUD, CALLED ON THE ZEN MASTER, DOGEN. DOGEN CITED THE SAYING, "ONE HAIR PIERCES MYRIAD HOLES," TO QUESTION HIM CLOSELY. EJO TRUSTED IN DOGEN AND SURRENDERED TO HIM. AFTER THAT, HE HAD NO DESIRE TO GO ANYWHERE ELSE, SO HE CHANGED HIS ROBE AND STAYED THERE.
BEFORE LONG, DOGEN MOVED TO ANOTHER PLACE AND EJO WENT ALONG WITH HIM. ONE DAY, AS HE WAS SETTING OUT HIS BOWL, HE SUDDENLY ATTAINED ENLIGHTENMENT, AND IMMEDIATELY WENT WITH FULL CEREMONY INTO DOGEN'S ROOM.
DOGEN ASKED HIM, "WHAT HAVE YOU UNDERSTOOD?"
EJO SAID, "I DO NOT ASK ABOUT THE ONE HAIR; WHAT ARE THE MYRIAD HOLES?"
DOGEN LAUGHED AND SAID, "PIERCED."
EJO BOWED. AFTERWARDS, HE ASKED TO SERVE AS DOGEN'S PERSONAL ATTENDANT, TAKING CARE OF HIS ROBES AND BOWL.

Maneesha, before we enter into the world of Zen I have to say a few absolutely essential things concerning this country, its politicians and its priests.

Nobody seems to be interested in the actual problems of the country, of today and tomorrow. Everybody seems to be concerned with such trivia. The priests are worried that the untouchables should not enter into the temples, as if that was anything very important to human existence.

A few friends from Delhi have reported to me that now Delhi looks almost as if it has been in a war or as if it is ready for a war. Rajiv Gandhi, the prime minister, has surrounded his home with machine guns, and with sand bags for the people holding the machine guns to hide behind. Those machine guns and those sand bags are not only at his home, but wherever he goes. If he goes to the club, or if he goes to the parliament -- all over the place, it is the same scene. It seems he is suffering from paranoia.

Not a single politician has raised the question, "What is the meaning of this? This is a war arrangement! Why are you so afraid? You can have a bodyguard, that's okay, but it does not mean you have to fill the

whole city with machine guns. Is there any intention to kill thousands of people?"

There seems to be a tremendous fear. And he is concerned only with his own life. But I want this country to know the reality which every politician and priest is avoiding. The priests are concerned that cows should not be slaughtered, as if that is the problem; that the untouchables should not enter into the temples, as if that will solve every problem.

A recent World Bank Report stated that by the turn of the century, fifty-four percent of the world's illiterate population would be in India.

Also by that time, sixty-two percent of India's women would not go to school, seventy-five thousand villages -- I repeat, seventy-five thousand villages -- would be without water, and forty percent of India's population would be living below the poverty line.

Within these coming twelve years, India's population is estimated, by very conservative estimators, to become one billion. But I suspect that more neutral observers would say that it will reach to double the population of today. When India became free, forty years ago, its population was only four hundred million. And just within forty years ... today it is nine hundred million. Five hundred million in forty years -- it has more than doubled.

It seems to be more accurate that by the end of this century India will not have just one billion, it will have one billion and eight hundred million, double the population that it has today.

But nobody is concerned about it. The politician is afraid because the Shankaracharyas are against birth control, the Jaina Acharyas are against birth control. And their fear is that if they talk about birth control they will be condemned as teaching immorality to the country. But without birth control -- a very strict birth control -- there is no way out.

It seems that nobody is concerned. Everybody is interested in becoming a chief minister, or a cabinet minister, or a chief of some other kind. Nobody seems to ... when half of the country will be dying by your side, how will you be able to live sanely? Five hundred million people dying -- the whole country will become a graveyard!

But it seems to be intrinsic to the human mind to always avoid the real problems and get involved with trivia. Knowing that the big problems need guts and intelligence to solve them, it is easier not to even talk about them, to keep people unaware of what they are going to face soon. Let them just fight over stupid things, whether this state should remain divided or undivided, whether this district should remain in this state or another state.

Forty years ago, India's constitution declared that Hindi was to be the national language, but they have not been able to implement it in forty years. And I say that even in four thousand years they will not be able to implement it. It will remain written in the constitution, because nobody wants to take the risk to say anything.

There are thirty languages in India. Hindi is the major language, and it is even understood by speakers of other languages, but as far as making it a national language there is great resistance from the other twenty-nine languages. If they are considered together Hindi becomes a minority.

There have been riots on stupid things .... In Madras you cannot write a shop sign or a restaurant sign in any language other than Tamil. Particularly in those places where Hindi was written -- on railway stations, on buses -- they were burned, they had to be changed. Now a train moves through many states; do you want it to change its boards at the border of every state? When it enters Gujarat it should have Gujarati and when it enters into Maharashtra it should have Marathi? -- and then it goes into Karnataka and then it goes into Tamil Nadu -- a train moves all over the country.

This is just trivia. Thousands of people have been killed because they resisted -- they would not change their signs; their houses were burned.

And just now in the assembly there has been a great turmoil, because so much has come to be revealed against the police forces, that they are behind many crimes. In North India they have burned complete villages of harijans, raped their women, taken away their daughters and sold them for fifty rupees or a hundred rupees at the most.

Just in this state, Maharashtra, behind every crime there is the hand of the police. It seems that the police protect the criminal, because crime is paying -- those criminals bribe! And of course, only the poor suffer, because nobody is going to listen to them, they don't have any voice.

Their situation is so miserable ... just today Anando was reading about two districts in Maharashtra, where every man changes his wife at least ten times. The wife seems to be just a model of a machine; whenever he has money he purchases a new wife -- fifty rupees, sixty rupees, at the most a hundred rupees

-- and sells his old wife. He has used the old wife for one year, that's enough.

We are taught in the schools and universities that this is a great civilization -- and women are being sold like cattle! The survey in these two districts has revealed that every man has changed almost ten times. And what happens to the children? Eight out of ten die, because the mother has been sold and a new woman has been purchased who has no concern for these children. By seven years of age almost eighty percent are finished.

These are the real concerns, not the political games! And particularly in a situation where war seems to be coming closer every day. Iraq and Iran have been fighting for eight years continuously and have killed one million people. Both are Mohammedan states, but a small difference in their theology ... it is so hilarious that in the fourteen hundred years since Mohammed, millions of people have been killed for that small difference.

The difference is that Mohammed had one son and one daughter; obviously, with one daughter there was one son-in-law. The son-in-law was more intelligent, more capable. The son was not so intelligent or capable, but traditionally he was the successor of Mohammed. So a division immediately happened on the grave of Mohammed. A few people remained with the tradition that the eldest son should be the successor and the others said, "It is unintelligent, seeing the situation. We have a better alternative, and he is close by, he is the son-in-law."

This difference has created two sects of Mohammedans and they have been killing each other. What do you want by killing each other, can you decide it now who was the real successor? And what does it mean, what does it matter who was the successor?

This trivia .... Just two days ago they came to a point of cease-fire. And within two hours, Iraq again attacked. The cease-fire remained for only two hours under the observation of the U.N., but what can the U.N. do? It has no armies of its own, no power of its own; at most it can send observers, and what can they do? They can go on observing, but at most they may be killed in the fight.

All the big countries need small wars to continue everywhere, because that is their market. Science goes on improving destructive weapons; every year new weapons are available. What are you going to do with the old weapons which you have piled up for years? Now they have become absolutely useless and you have wasted so much money. Almost seventy percent of every large nation's money goes into creating armies, destructive weapons, nuclear weapons. They need the small nations to go on fighting, because they purchase the old out-of-date weapons.

It is a strange economy. If all wars ceased America would lose its power immediately; the dollar would fall down to the earth, because it would lose its market. It is a good conspiracy, a great partnership with the Soviet Union. The Soviet Union goes on supplying one party with its old weapons and the other party gets weapons from America. Both have a good market all around the world.

It seems to be unbelievable, but since the second world war there have been nearabout three hundred wars. They have been small wars, because big nations *need* them. Wars are their market; otherwise all the money is lost which they have invested in arms which have become out of date.

It became a strange situation when America a few days ago attacked Iran. It was not only foolish, it was also inhuman, because rather than attacking Iran, they attacked a jumbo jet airplane of civilians, two hundred and ninety people. And now they say that they could not recognize it. Among those people, there were about fifty children, and twenty small babies and old men and women. None of them were interested in any war, they were traveling; it is just that the plane belonged to Iran.

And in that fight with Iran, that lasted only two days, America had to step back for a very strange reason. America had sold its old weapons, not to Iran directly, but to Egypt, and Egypt had sold those weapons to Iran. Those old weapons -- the soldiers were absolutely familiar with how to use them. But American soldiers were not expert with the latest computerized mechanisms -- just a slight wrong button pressed and you explode yourself. Within two days America had to back off for the strange reason that they had better weapons but they did not know how to use them.

Meanwhile the old stockpiled weapons have to be sold. Somebody, somewhere has to continue to fight. It is a strange fact of history that people think that the Soviet Union and America are enemies. They are enemies on the surface, but underneath it is a partnership. Both use the market, one from one side, the other from the other side, and both are interested that wars should continue.

In Afghanistan, America was sending arms, and the Soviet Union was sending soldiers and arms. It seems that the whole earth is just a market for a few idiots who have collected unnecessary arms.

But nobody is concerned with the real problem. With this seventy percent of energy that is wasted on

arms, we can make this whole earth more alive, more long-living, more intelligent, with better facilities in every direction. Science has brought us to a moment in history where this planet can be transformed into a paradise, but rather than turning it into a paradise, all our politicians and priests are trying to turn it into a hell fire. And perhaps hell fire will not even be nuclear; it will be an ordinary old-fashioned wood fire.

Up to now it was thought that India belongs to the Third World. Now the World Bank is saying that India has admitted itself to the Fourth World. And it will go on falling down and down, because those who are in power know nothing of economics, they know nothing about humanity and compassion.

The whole country and the whole world has to be made aware of the situation that is going to come. When it comes it will be too late to do anything, but right now a very small margin is still possible that things can change for the better.

I had to say this because this country contributed a new dimension to the world; it gave birth to buddhas, the highest peaks of consciousness. It deserves a certain respect in the sense that many mystics in this country entered into the most miraculous spaces of human consciousness and left keys, indications, footsteps pointing the way.

The rest of the world remains materialistic, but the present-day India is no more the same India in which Buddha was born. It is now more materialistic than any other country. And the reason is three hundred years of British rule, which destroyed everything that was India's genius and forced an education on it which was materialistic.

You will not believe it, but India used to produce the best garments in the world, particularly in what is today Bangladesh. They could make such thin material that you could cover a whole elephant with a piece of it and still it would pass through a small ring from your finger. Thousands of people's hands were cut off by soldiers of the British Empire, just because those craftsmen's skill was so great that machine-made cloth from Manchester could not compete. They had inherited their craftsmanship for centuries, but to sell British cloth in India these people's hands had to be cut off.

Such inhumanity to human beings! Rather than respecting these craftsmen, they were destroyed completely. And it was not new; you will not be aware of it, because these things are not mentioned -- whoever mentions them is condemned. The Taj Mahal was made in thirty years and almost ten thousand craftsmen worked continuously during that time. Generations changed; a man's father had come to work and now his grandson was working. And when it was completed, ten thousand people's hands were cut off by the Mogul emperor Shah Jehan. They created the Taj Mahal and this was their reward. Their hands had to be cut off so that they could not create another Taj Mahal, so that it would remain unique, a miracle in architecture.

It seems we are living in a very insane world. At least bring *yourself* to sanity -- and there is only one sanity, that arises with your awareness -- and spread it wide around the world. Perhaps this small commune of seven thousand people here can still save the world, because you come from all over the world. Just understand the responsibility of the time. If you can become a message ... but never a missionary, that is an ugly and dirty word. Become a message; your very being should radiate your meditation, your silence should touch people's hearts like a cool breeze.

These anecdotes happened in a very different climate. Man was reaching toward the stars, but the Western powers were able to stop it, because the East was never ready to fight, to be violent. So the Western powers -- English, French, Portuguese, Spanish, Russian -- they all spread over the East without any fight. The East was never thinking of fighting, it was thinking of meditation; it was thinking that if you conquer yourself, what is the point of conquering others?

So it was a good opportunity for all kinds of robbers, because I cannot consider these people -- Spanish, Portuguese, English, French, whoever have been involved in spreading their political or economic empires -- as anything more than robbers, to be condemned. But strangely enough they make the history, they become the heroes, their names are written in gold.

The Prime Minister of Greece, Andreas Papandreou, who was responsible for illegally forcing me to leave Greece, said that it was because my being there was dangerous to the morality of the country. And now he is known to be guilty of adultery, and his wife is suing him because he was unfaithful to her -- and this man was talking about morality.

And the Attorney General of America, Ed Meese, who said that they were determined to destroy the commune at Rajneeshpuram in Oregon, has been found to have done hundreds of crimes. He said that he wanted Osho's voice to be silenced. Now he has to retire, he is almost forced to retire. Retirement is just a show, he is being kicked out. Now he must know whose voice is silenced.

It is something very miraculous, that the whole of Oregon, which we had put on the map of the world ... otherwise who has ever heard of Oregon? No Socrates was ever born there, no Jesus was crucified there, they have had no Lao Tzu, no Confucius. The University of Oregon itself has come out with a survey showing that the Oregonians have only half the intelligence of the people of Rancho Rajneesh. They have a mental age of seven and the people of the commune they destroyed had the mental age of fourteen.

It always happens, rocks can destroy roses. But nature has its own ways. Today now, the whole of Oregon is suffering from no rains, except Rancho Rajneesh, which they destroyed, where all the clouds have showered. Friends have sent pictures of it to me. When I went there for the first time, it was just a desert. It had long been a desert; for forty years it was for sale and nobody was ready to purchase it -- what will you do with a desert? -- although it was big, one hundred and twenty-six square miles. But my people managed to convert it into an oasis, with tremendous labor, with love, with dance. We have a certain affinity with that land. And certainly the clouds have proved that they would rather shower on this desert. It is a strange communication; existence always supports innocence, but it may be a little late.

ONE DAY EJO, MEANING SOLITARY CLOUD, CALLED ON THE ZEN MASTER, DOGEN. DOGEN CITED THE SAYING, "ONE HAIR PIERCES MYRIAD HOLES," TO QUESTION HIM CLOSELY. EJO TRUSTED IN DOGEN AND SURRENDERED TO HIM.

Do you see the strangeness that this series is dedicated to the clouds and this anecdote is about Ejo, which means `cloud' -- and not only cloud, but `solitary cloud'. A solitary cloud has a beauty, shining in the sun, moving in freedom.

Dogen was one of the most famous Zen masters.

DOGEN CITED THE SAYING to Ejo, "ONE HAIR PIERCES MYRIAD HOLES ..."

Anybody would have asked him what was the meaning of it. Ejo was also filled with the desire to ask, but this is how a disciple behaves. ... TO QUESTION HIM CLOSELY. EJO TRUSTED, because to ask a question to a master you first must be ready to receive the answer. It is a totally different process from what you have been taught in your schools and colleges and universities. In Zen you can ask the question only if you are ready to receive the answer. So first cleanse yourself.

He remained with Dogen, TRUSTED IN DOGEN AND SURRENDERED TO HIM.

This word `surrender' is one of the difficult ones, because in the West it always means humiliation -- armies surrender, nations surrender -- it does not have a right connotation. In the Eastern languages it has nothing to do with armies or nations surrendering, it means that you have seen into the eyes of the master, you have felt his presence, he has touched your heart. Nothing is said, but he has overwhelmed you. You were just a stranger, but he opened his whole heart. Out of gratitude you bow down to him.

It is just a symbolic gesture that you are ready to receive; that you will not resist, you will trust; that it is not going to be a relationship between teacher and student. "I want to be a disciple, I am in search of a master and in you I feel the freshness, the breeze, the radiation. Although much has to be asked, and I have many questions, I surrender."

This is exactly the way you surrender to a surgeon; you don't inquire about his character, what kind of man he is.

I used to know a great surgeon in Nagpur. I have never seen a greater hypocrite, but he was certainly the best surgeon. Even in his old age, doctors from far away used to come to see his surgery. He had a miraculous hand. To be able to find the right spot in the brain -- he was a brain surgeon -- is not an ordinary phenomenon. And to cut anything in the brain you need a hand that does not waver. If it wavers, trembles just a little bit, you may cut many other nerves in the brain, because the brain is almost like Tokyo, there is no space anywhere.

One billion cells ... you have to be very careful, because when even one cell is cut it will affect something in your body. Your whole body is controlled by those one billion cells, so only the cell that is disturbing you has to be removed. It needs the most careful craftsmanship.

He was certainly able to do it, but he was a cheat, a fraud. His fees were very high, only the richest people could afford them. And he would open someone's brain and then would ask the relatives waiting outside -- the patient is on the table, the brain has been opened -- for a few thousand rupees more, because he has found that the problem is more difficult than he thought.

Already they were giving him more than was right. But in such a situation, of course, whether they could afford it or not, even if they had to sell their houses and their lives, they would have to say yes.

I used to stay with him because of a common friend. I said, "This is absolutely inhuman. If you want ten thousand rupees, ask before. But this is absolute exploitation, that you ask for five thousand and then you come out and ask for five more."

He said, "It does not matter, you don't know my greed. If I ask ten in the beginning, that does not make any difference; I will again ask for ten in the middle. In the middle I have to ask, because that is the right moment, they cannot say no."

I said, "But do you consider humanity at all?"

He said, "Money is the god; people don't say it clearly, but I say it clearly. I will make every opportunity yield as much money as possible. It is just like milking the cow; I go on milking as long as even a drop of milk remains."

I said to him, "You have been educated in the West, in the most prominent medical institutions, but that does not mean that you have to forget completely the Eastern attitude that man is the ultimate value."

He said, "On that point I cannot agree with you. I agree with you on all points, but about money don't say anything to me."

And I know that it is not only him, but almost everybody has fallen so low that nothing matters in life except money. You can purchase anybody -- prime ministers are purchased, presidents of countries are purchased. You can purchase anybody, you just have to give the right amount of money.

These stories are of the time when man was dignified and was in search of his inner source.

AFTER THAT, HE HAD NO DESIRE TO GO ANYWHERE ELSE -- once you have found your master, the desire to go anywhere else disappears -- SO HE CHANGED HIS ROBE AND STAYED THERE. He took on the robe of Dogen's disciple.

BEFORE LONG, DOGEN MOVED TO ANOTHER PLACE AND EJO WENT ALONG WITH HIM. ONE DAY, AS HE WAS SETTING OUT HIS BOWL, HE SUDDENLY ATTAINED ENLIGHTENMENT, AND IMMEDIATELY WENT WITH FULL CEREMONY INTO DOGEN'S ROOM.

Going with full ceremony is a little bit difficult to understand. Radiating the inner light -- in the eyes something new, in the gestures a new grace -- when a man becomes enlightened he is no more the same, he simply becomes a ceremony.

DOGEN ASKED HIM, "WHAT HAVE YOU UNDERSTOOD? Why are you appearing so ceremoniously? Why have you suddenly become a festival of lights, what has happened?"

EJO SAID, "I DO NOT ASK ABOUT THE ONE HAIR; WHAT ARE THE MYRIAD HOLES?" Years before, Dogen had said this quotation when Ejo came for the first time, and now he had been waiting so long.

We have forgotten how to wait; it is almost an abandoned space. And it is our greatest treasure to be able to wait for the right moment. The whole existence waits for the right moment. Even trees know it -- when it is time to bring the flowers and when it is time to let go of all the leaves and stand naked against the sky. They are still beautiful in that nakedness, waiting for the new foliage with a great trust that the old has gone, and the new will soon be coming, and the new leaves will start growing. We have forgotten to wait, we want everything in a hurry. It is a great loss to humanity.

When he first entered into Dogen's temple .... Now years have passed and he has waited, meditated, remained silent, watched the master, and moved with him wherever he went. He just became a shadow, utterly surrendered, and he never raised a question. These are things to be noted down: that he never asked a question, although there was a question, but he waited. He knew that the master knew; the master knew that a certain question was there in him, and whenever the time was ripe he would answer it.

And the time came. These are the moments which our modern education makes us absolutely incapable of understanding. We cannot understand how ONE DAY, AS HE WAS SETTING OUT HIS BOWL, HE SUDDENLY ATTAINED ENLIGHTENMENT; we cannot understand it. The modern education gives us no clue. There is no reason for him to become enlightened; but enlightenment is not something visible -- it is his waiting, silently without asking, in deep trust, that has ripened. The bowl is not the cause of it. It is something inside, just like a small baby growing in its mother's womb.

In silence and waiting something inside you goes on growing, your authentic being. And one day it jumps and becomes a flame, and your whole personality is shattered, you are a new man. And this new man knows what ceremony is; this new man knows life's eternal juices.

Immediately after his enlightenment he went with full ceremony, with great dignity. For the first time he knew himself to be divine, for the first time he knew himself to be eternal, for the first time he was

becoming part of the mystery of the whole. The roses had blossomed. He entered with a new breeze, with a new fragrance and with all ceremony. Dogen asked, "What has happened?"

At this moment he thought it was time to ask the question. He has waited long, he deserves ....
He said, "I DO NOT ASK ABOUT THE ONE HAIR."

Why is he not asking about the one hair? Because now he has seen that one hair himself. I have called it the diamond thunderbolt; just like a spear an awareness enters into your being.

Metaphorically Zen has called it `one hair'. It is very thin, very quick, very sudden; in a moment you die and are born again. He said, "I DO NOT ASK ABOUT THE ONE HAIR -- that I have solved -- but WHAT ARE THE MYRIAD HOLES? That I cannot figure out yet."

DOGEN LAUGHED AND SAID, "PIERCED."

Slowly, slowly you will become aware, because your spear head has already pierced all those holes; but it has been too immediate, so that you cannot see all the layers of your mind, personality, thoughts, emotions. They all have been pierced. So many holes have been made in you. Just wait a little more and you will understand.

EJO BOWED again. First he bowed in trust, now he is bowing in knowing. His trust has not been wrong, he has trusted the right feet, he has been around the right person.

EJO BOWED. AFTERWARDS, HE ASKED TO SERVE AS DOGEN'S PERSONAL ATTENDANT, TAKING CARE OF HIS ROBES AND BOWL.

That shows the humbleness of the enlightened person. Ordinarily people think that the enlightened person should become very special, almost out of our reach. That is not true. If you find someone pretending to be high, superior, then you can take it for granted that he knows nothing. Enlightenment, awakening to your being, is also awakening to the being of everyone. The man of enlightenment becomes absolutely humble, a nobody.

Since my childhood I have heard it so many times, from my elders, my father, my uncles, my other relatives: "The way you are growing up you will end up into nothing." Of course their meaning was not the same, but I have ended up in nothing. Without knowing it they have said the truth.
You are here just to learn how to be nothing, how to be nobody.
A poem runs:

A CRASH OF THUNDER
OPENS THE CROWN OF THE HEAD,
REVEALING ORIGINAL MAN.

And another poem:

WORDS, WORDS, WORDS;
FLUTTERING DRIZZLE AND SNOW.
SILENCE, SILENCE, SILENCE;
A ROARING THUNDERBOLT.

Maneesha has asked:

BELOVED OSHO,
IS THE "ONE HAIR" THE DIAMOND THUNDERBOLT?

Yes, Maneesha. That which pierces to your very innermost core -- that is the one hair, the diamond thunderbolt, because it transforms you into an eternity. It gives you the greatest blissfulness possible. It makes you one, in tune with the whole existence. There is no other religion than this small one hair, the diamond thunderbolt. In our meditations we are waiting only for this thunderbolt, this lightning, that will go on waking you up, making you aware, beyond your bones and beyond your brain.
You are an immense universe of consciousness.

She has also asked another question:

BELOVED OSHO,
WHAT IS IT ABOUT THOSE TIMES WHEN YOU LAUGH THAT TOUCH ME SO MUCH AND MAKE ME FEEL SO SWAMPED WITH LOVE FOR YOU?

Maneesha, those are the moments when the thunderbolt touches you. It is a very fine experience, that's why they have called it `the hair'. I have nothing to laugh at, there is nobody inside me to laugh, there is no situation absurd enough to make me laugh. But just to give you company, just not to be an outsider, I laugh once in a while with the permission of all the buddhas here.

Pope the Polack is about to travel by helicopter around Poland to visit his people. Leaving Warsaw for the rural areas, he boards the brand new helicopter for the first time.

The pope approaches the craft, bends down and kisses it. He gets in, sits down, looks around, and then turns to the pilot and asks, "Are you hot?"

"No," replies the pilot.

Then the pope turns to the co-pilot and asks, "Are you hot?"

"No, I am not," replies the co-pilot.

"Okay," says Pope the Polack pointing upwards, "then could we turn off the fan?"

Paddy and Seamus are sitting around the "Nag and Bitch" pub, discussing their wives.

"I have not spoken to my wife in weeks," says Seamus.

"Really?" slurs Paddy. "What is the matter, are you mad at her?"

"Hell no," replies Seamus, "I am afraid to interrupt her!"

It is the Last Supper. Everyone has finished their dinner, and the waiter brings Jesus the bill.

"Heavens above," says Jesus. "I can't afford this!" And he passes the bill to Peter.

"Holy Mackerel!" says Peter, passing the bill to Mark.

"Lord save us!" says Mark, and he passes the bill to Simon. This continues all down the table until at the very far end the bill is passed to Judas.

"Holy Moses!" cries Judas. "And where the hell am I going to get thirty pieces of silver?"

At four o'clock in the morning a drunk named Orvill staggers into the Bowery flophouse shouting, "I'm Jesus Christ! I'm Jesus Christ!"

The sleeping men are all awakened.

"I'm Jesus Christ!" screams the wino again.

"Ah, shut up!" yell the others. "Be quiet!"

"I tell you, I'm Jesus Christ!" slobbers Orvill more emphatically. "If you don't believe me, come downstairs -- and I will show you!"

A few other drunks get up and follow Orvill outside, where he walks up to a closed pub, and begins yelling and banging on the door.

The proprietor, who lives upstairs, hears the noise, and comes downstairs.

"Listen," slurs Orvill to the other drunks, "this guy is my witness."

The proprietor opens the door, takes one look at old drunk Orvill and says, "Jesus Christ, are you here again?"

Now, Nivedano, give the first beat ...

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent, close your eyes.
Feel almost frozen,
gather your consciousness inwards.
Deeper and deeper,
because at the deepest point
the diamond thunderbolt passes through,
piercing all the layers of ignorance
that you have gathered
in your millions of lives.
Great is this moment in which
seven thousand buddhas
are joining at one center.

Nivedano ...

(Drumbeat)

Relax, let go.
Be dead, so you can understand
absolutely clearly in contrast
the living point in you.
This silence, this peace, this centering
is the language that humanity
unfortunately has forgotten completely.
It has to be reminded of it.
Be soaked in its light,
in its love, in its music, in its dance.
Remain aware of it twenty-four hours,
whatever you are doing,
and your every act will be virtue.
Your silence will be a song,
your actions will be your devotion.
Whatever you do,
if you can remember this center,
is an offering to existence.
You can offer to existence
only if you are a buddha;
awakened, free,
showered with all the ecstasy
that the skies contain.

Nivedano ...

(Drumbeat)

Now come back,
sit for a few seconds,
just to collect the memory,
the experience,
the space you have passed through.
Remember,
you are a buddha.
To be a buddha is your birthright.
To be anything else is to go astray.

Okay, Maneesha?
Yes, Osho.
Can we celebrate so many buddhas together?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #11
Chapter title: Not looking, it becomes clear

22 July 1988 pm in Gautam the Buddha Auditorium

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Audio:	Yes
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BELOVED OSHO,
ONE DAY, WHEN MASTER KEIZAN GOT UP IN THE HALL TO SPEAK, A MONK CALLED GAZAN CAME FORWARD FROM THE ASSEMBLY AND ASKED, "WHY IS IT HARD TO SPEAK OF THE PLACE WHERE NOT A BREATH ENTERS?"
KEIZAN SAID, "EVEN SPEAKING OF IT DOES NOT SAY IT."
GAZAN HAD A FLASH OF INSIGHT, BUT AS HE WAS ABOUT TO OPEN HIS MOUTH, KEIZAN SAID, "WRONG."
SCOLDED, GAZAN WITHDREW. AFTER THIS HIS SPIRIT OF DETERMINATION SOARED FAR BEYOND THAT OF ORDINARY PEOPLE.
ONE NIGHT, AS KEIZAN WAS ENJOYING THE MOON ALONG WITH GAZAN, HE SAID, "DO YOU KNOW THAT THERE ARE TWO MOONS?"
GAZAN SAID, "NO."
KEIZAN SAID, "IF YOU DON'T KNOW THAT THERE ARE TWO MOONS, YOU ARE NOT A SEEDLING OF THE `TO' SUCCESSION."
AT THIS, GAZAN INCREASED HIS DETERMINATION AND SAT CROSS LEGGED LIKE AN IRON POLE FOR YEARS.
ONE DAY, AS KEIZAN PASSED THROUGH THE HALL, HE SAID, QUOTING SEKITO, "SOMETIMES IT IS RIGHT TO HAVE HIM RAISE HIS EYEBROWS AND BLINK HIS EYES; SOMETIMES IT IS RIGHT NOT TO HAVE HIM RAISE HIS EYEBROWS AND BLINK HIS EYES."
AT THESE WORDS, GAZAN WAS GREATLY ENLIGHTENED. THEN WITH FULL CEREMONY, HE EXPRESSED HIS UNDERSTANDING. KEIZAN AGREED WITH HIM.

Maneesha, speaking about Zen is perhaps the most difficult thing in the world, because it is saying something about something which is absolutely inexpressible. But every master has come to this point, to decide whether to say anything or to remain silent. Even Gautam Buddha, when he became enlightened, did not speak a single word for seven days, because he could not find a way to say what he had found.

Words don't exist for that experience. And whatever you say about it immediately becomes wrong. The moment the inner experience enters into outer expression, something goes dead. The living dance is no more there; the throbbing pulse is no more there.

Seven days after his enlightenment, Gautam Buddha was persuaded to speak. He had argued very hard on the point. He said, "For one thing, what I have found cannot be said. I can at the most indicate, just like a finger pointing to the moon; but it is not saying anything about the moon. The danger is that unconscious people may start clinging to the finger, rather than looking at the moon; that has happened in almost all

religions. They are holding their scriptures, their holy scriptures. They are only fingers pointing to the moon -- where is the moon? Everybody is looking into his holy scripture.

"Secondly," Gautam Buddha said. "Even if I manage somehow to figure out a way to express the inexpressible, there is almost a ninety-nine percent guarantee that it will be misunderstood.

"And a third point," he said. "I am willing even to speak for that one percent of the intelligentsia -- people of the heart, people who are open, not closed. But there is no certainty or guarantee that they will not misinterpret me. And once I have said something, I am no more master of it. I am master of it only while I am silent."

His arguments are valid. And the people who were persuading him felt that what he was saying was right, but somehow he had to be convinced to speak. It is very rare that a man comes to this highest peak of consciousness, and if he remains silent humanity will not be enriched by him. He could shower the whole world with his blessings; he could bring the whole world into a deep silence where understanding blossoms. No opportunity can be lost, and a buddha is a great opportunity for the transformation of the whole world.

So they insisted, "Your arguments are all right, we agree with you. But one thing we want to say to you is that if, after millions of people, a single person reaches to such heights, such depths ... even if he is misunderstood, misinterpreted, it does not matter. At least one percent, probably, will understand him -- and that is a big percentage as far as humanity is concerned. You cannot deny that one percent the great opportunity that has arisen in you. There may be a few people just on the verge of awakening -- a little push and they may be on the same height, as awake as you are. And even if you go on missing the target, what is the harm? People were unconscious, they will remain unconscious. But you have to be compassionate, at least for the one percent that you have accepted."

Out of his compassion, Buddha agreed. And as he had said, it happened. Very few people understood him, but those who understood him became transformed beings; they went through a metamorphosis. A new kind of light started shining through their being; a new aura of energy, like a cool breeze, followed them. But millions misunderstood, misinterpreted, and you can see the result. After Gautam Buddha's death, there was not a single buddha in the land where he was born, because the masses, with their ignorance, confusion and condemnation, distorted everything. Thirty-two schools arose after Gautam Buddha's death, interpreting things in their own ways and fighting amongst themselves. And the old Indian priesthood -- the Brahmins -- did not miss the chance.

The priest is always afraid of the awakened one, because he is the one who can destroy his whole profession. Jesus was not crucified by ordinary people; he was crucified by the very scholarly rabbis, and the high priests of the temple of the Jews in Jerusalem -- they insisted that he should be crucified.

Gautam Buddha was opposed by the priests of India; the reason was the same. The priest is exploiting people in the name of God, of which he knows nothing; in the name of the spiritual, of which he has no idea. But whenever a person comes, radiant with the experience, the priest becomes afraid. It is not a question of argument; you cannot argue with a buddha -- his very presence is convincing. He has not to utter even a word. If he utters some words, it is just to lead you towards wordlessness. He speaks so that you can become silent. His speaking is only a device.

These anecdotes are tremendously beautiful, and very symbolic of how masters function in different ways, with different disciples. Sometimes they succeed, but even if they only succeed in awakening one human being, it is more than one can expect. The very experience is so valuable, so obvious, and so inner, that the ordinary humanity is not interested in it. They are involved in mediocre things, in things which ultimately mean nothing. The only thing that carries an ultimate meaning is the experience of your innermost being.

These anecdotes are all concerned with the interiority of humanity. You will not find logic in them, but you will find love. You will not find all the things that people in the world desire and long for, but you will find something superior: a great blissfulness, a peace that passeth understanding, a blessedness that becomes your very breathing, your very heartbeat. It all happens through meditation. Zen is another name of meditation.

ONE DAY, WHEN MASTER KEIZAN GOT UP IN THE HALL TO SPEAK, A MONK CALLED GAZAN CAME FORWARD FROM THE ASSEMBLY AND ASKED, "WHY IS IT HARD TO SPEAK OF THE PLACE WHERE NOT A BREATH ENTERS?"

He is asking, "Why is it hard to enter into the space of your own, where not even your own breath can enter?" Your consciousness does not breathe. Its life is not dependent on breathing or on your heartbeat -- it is life itself. It is not dependent on any causes. That is its freedom and its eternity.

The question was perfectly right, but such questions cannot be answered in the easy way.

KEIZAN SAID, "EVEN SPEAKING OF IT DOES NOT SAY IT. I can speak about it, but I have to remind you that nothing is said about it."

It remains always beyond words. In a certain fundamental sense, the moment the word leaves your lips, the meaning is left behind. On your ears fall words which have forgotten to carry any significance. They are empty envelopes; of course they are addressed to you, but inside there is nothing.

KEIZAN SAID, "EVEN SPEAKING OF IT DOES NOT SAY IT." GAZAN HAD A FLASH OF INSIGHT, BUT AS HE WAS ABOUT TO OPEN HIS MOUTH, KEIZAN SAID, "WRONG!"

The master can see that the disciple has touched the inner space, because it is such a revolution in being that you cannot keep it hidden -- it radiates. But out of old habit, Gazan was going to say something, and the master shouted at him, "*Wrong*! Whatever you say, it won't do. You have it, but don't say it. You are fortunate that you have got it, but don't allow it to be distorted. And you are too fresh, too young in the inner world. Just let things settle."

SCOLDED, GAZAN WITHDREW. AFTER THIS, HIS SPIRIT OF DETERMINATION SOARED FAR BEYOND THAT OF ORDINARY PEOPLE.

He had seen a glimpse, and he had also seen that the master did not want him to say a single word unless the whole truth had penetrated his being, unless he was soaked with it like a rain cloud, and was ready to shower. Before that, he should keep quiet and not be in a hurry.

He started meditating, silently sitting, waiting for the moment when the small glimpse would become the great matter of realization.

ONE NIGHT, AS KEIZAN WAS ENJOYING THE MOON ALONG WITH GAZAN, HE SAID, "DO YOU KNOW THAT THERE ARE TWO MOONS?"
GAZAN SAID, "NO."

This is something immensely important. What he had seen on that day was just a reflection of the moon, and the reflection of the moon is a reflection, but it is not the moon.
Enjoying the full moon, the master asked Gazan,

"DO YOU KNOW THAT THERE ARE TWO MOONS?"
GAZAN SAID, "NO."
KEIZAN SAID, "IF YOU DON'T KNOW THAT THERE ARE TWO MOONS, YOU ARE NOT A SEEDLING OF THE `To' SUCCESSION."

You have to understand it -- in a silent space you can get a reflection of the reality. If your silence is deeper and without any ripples, the full moon will be reflected in it, but don't be deceived by the reflection. That reflection should indicate towards the moon. That reflection in the lake of your consciousness is simply a milestone on the eternal journey to the moon itself.

There come many points in the seeker's life when he thinks he has arrived. It is the greatest function of the master to hit the disciple at those points, and push him ahead, because there is much more ahead.

I have told you a Sufi story: a woodcutter, very old and poor and alone, used to come to the forest where a mystic had made his small hut under a vast, spreading tree. The woodcutter passed every day, but he could manage only one day's livelihood from his wood. He was old, and it was difficult to carry it.

But the story belongs to a very different world and climate. Although he had nothing to do with the mystic -- whether the mystic was sitting there with closed eyes, or was inside the hut, or had gone out somewhere -- he used to touch the steps leading to his hut, every day coming and going.

One day the mystic said, "You are so old, and now it is not the right kind of work for you. Why don't you go a little ahead?"
The poor man said, "A little ahead? What will that do for me?"

The mystic said, "Just a little ahead, there is a mine of copper. If you carry copper for a day, it will give you at least seven days' provisions, instead of the one day that you are getting now."

The man was immensely impressed, and he went. Later he thanked the master, "I would never have gone ahead if you had not said it. And, my God, I wasted my whole life in cutting wood, and the copper was just nearby."
The master laughed and said, "Don't stop; just go on a little more."
He said, "For what?"
The master said, "Just a little farther, there is a silver mine."

And so the story goes .... Every time the master would say, "No, go a little farther and you will find something even more valuable."

The day he found diamonds, he came to the master, touched his feet, and said, "I am puzzled, because you know all the secrets of this forest, but you never go anywhere."

The master said, "I have gone a little farther ahead. To me, going to the diamonds will be going backwards."

An instantaneous illumination happened to the poor woodcutter. He threw down all his diamonds and said, "I am no more concerned with diamonds. If there is something beyond, and you know it, then introduce me to the beyond, because life is short and one never knows whether one will see the sun again tomorrow. I am not going to leave this door until you introduce me to the beyond."

The master said, "All this time I was hoping that one day you would ask -- and that day has come. Throwing away all the valuable diamonds has already cleaned your mind of clinging. You are ready to have a taste of something that is not material."

ONE NIGHT, AS KEIZAN WAS ENJOYING THE MOON ALONG WITH GAZAN, HE SAID, "DO YOU KNOW THAT THERE ARE TWO MOONS?"
GAZAN SAID, "NO."

KEIZAN SAID, "IF YOU DON'T KNOW THAT THERE ARE TWO MOONS, YOU ARE NOT A SEEDLING -- you are not the seed of a buddha and you cannot succeed me. I have been hoping that you are a potential buddha, as everyone is. And you have come here, not to leave this place until you become a buddha yourself."

AT THIS, GAZAN INCREASED HIS DETERMINATION AND SAT CROSS LEGGED LIKE AN IRON POLE FOR YEARS.
ONE DAY, AS KEIZAN PASSED THROUGH THE HALL, HE SAID, QUOTING SEKITO, "SOMETIMES IT IS RIGHT TO HAVE HIM RAISE HIS EYEBROWS AND BLINK HIS EYES; SOMETIMES IT IS RIGHT NOT TO HAVE HIM RAISE HIS EYEBROWS AND BLINK HIS EYES."
AT THESE WORDS, GAZAN WAS GREATLY ENLIGHTENED. THEN WITH FULL CEREMONY, HE EXPRESSED HIS UNDERSTANDING. KEIZAN AGREED WITH HIM.

Now, this is a little bit difficult. Why, at a certain moment ...? Anybody can read Sekito's statement. That does not mean that by reading it you will become enlightened. There is nothing much in it. He is simply saying that there is nothing to be worried about; sometimes one is asleep and sometimes one is awake. Even buddhahood should not become a concern; it should be a spontaneity. It will come in its own time, as spring comes with thousands of flowers.

All that you need is to learn waiting, and meditation is another name for a silent, patient waiting for the right moment. In that right moment, anything -- which may be absurd to outsiders, which may make no sense as far as reason and logic are concerned ....

Lao Tzu was sitting under a tree when an old leaf fell, just wavering; and he watched the leaf falling down from the tree, and he became enlightened. Now you can sit under any tree and you can watch thousands of leaves dropping, and you will come back home as much an idiot as you were before, because that falling of the leaf has nothing to do with enlightenment. Lao Tzu was meditating under that tree, and his meditation was ready -- any slight opportunity for opening the inner lotus, and the immense experience will explode.

What happened with this leaf? The leaf was falling with such grace and such beauty, although it was dead. Soon it would disappear into the earth, from where it had come. Instantly, a tremendous awareness, like lightning, flashed into Lao Tzu's mind, that our consciousness has also come from a source, just as this leaf has come; it has manifested, and is going again into unmanifestation. Our consciousness has come from the eternal source; one day it will move again to its source. There is no need to search outside -- everything

that is of any significance is inside.

It is said that for days he remained sitting with closed eyes. His disciples used to laugh about him, "Nobody has ever heard that anybody became enlightened by seeing a falling leaf." But if you look into the history of enlightenment, there are strange situations ....

About Mahavira it is said that he became enlightened in a posture that, in India, is well known. It is called the cow-milking posture -- just as if somebody sits with a pot and milks the cow. I don't know what Mahavira was doing, whose cow he was milking; the scriptures say nothing. But he became enlightened in this posture. That does not mean that you should go and purchase a cow. Each enlightened human being has become enlightened in his own unique way.

When you become enlightened, only the master can recognize it. It needs the same experience. Others are almost blind; they have never seen that light. They may believe, but they cannot recognize. One thing is certain: when anybody becomes enlightened, immediately a great, ceremonious lifestyle arises. He becomes festive, he becomes creative, he becomes a song, a dance. His life is no more of misery, suffering. In fact, even if the enlightened person tries, just to have a taste of what misery is, he is bound to fail.

I have tried my best -- in the middle of the night, sitting in my bed -- "Let us have a little misery. The whole world is having it; there must be something great in it." I have tried, this way and that way; on this side and on that side -- nothing happens! I have laughed, in my aloneness, in the depths of night, "My God -- what poverty! Neither can I suffer, nor can I be miserable -- no more life at all! Everybody is having a great life; I am the poorest man." But failing many times I dropped the idea. If I had known before, I would not have become enlightened. So I have warned you. Don't harass me afterwards, don't ask me afterwards, "Why did you make me enlightened?" Because you will lose all misery, all suffering, all great tragedies.

One of the mystic women, Meera, has a beautiful song, in which she says, "If I had known before, I would have gone from house to house to tell people not to reach these heights. These heights are dangerous -- they leave you utterly naked!"

But in this song she is dancing and showing that she is one of the most blissful women in the world. She is just joking to say that if she had known before she would have gone from house to house to tell people not to become enlightened.

I agree with her. I also knew nothing about it before it happened. That's why I am calling it a diamond thunderbolt. You don't know when the lightning will come and hit your heart and transform you.

If you are too much in love with misery, please never meditate; because I have suffered -- so many things have simply disappeared! There is just a pure space, so silent and so sacred. But everything else is gone. If you are ready to lose your misery, and your suffering, and your tragedies, then meditate. Otherwise, you will be angry with me -- I am warning you.

A Zen poem runs:

TO DISPLAY AT LAST
MATURITY OF SPIRIT.

To the man of enlightenment, everybody else is simply retarded; they have not grown up. Everybody grows old, but that does not mean that everybody grows up. Growing old is a different direction, horizontal; from the cradle to the graveyard -- direct! You don't have to ask anybody where the graveyard is, you will get there. And everybody else is so ready. The moment you stop breathing, nobody bothers to wait; they immediately take you to the graveyard.

But to grow up is a totally different dimension: it is vertical. It has nothing to do with age. It has nothing to do with time. It has something to do with maturity, integrity, a centeredness.

Chora's haiku reads:

MOON GAZING:
LOOKING AT IT, IT CLOUDS OVER;
NOT LOOKING, IT BECOMES CLEAR.

Zen has a very poetic way of expressing the inexpressible. Now Chora is saying that if you look at it, clouds are going to hide the moon, because the very desire to look at it creates clouds. Whenever you are

full of desires, you are surrounded by clouds. And the moment you don't want anything -- even if you don't want to open your eyes -- all clouds disappear, and the moon shines in an empty and silent sky.
Another Zen poet:

CLOUDS COME FROM TIME TO TIME --
AND BRING TO MEN A CHANCE TO REST
FROM LOOKING AT THE MOON.

In the world of Zen, there are a few symbols which are specially used by poets, painters, mystics. You will come across bamboos again and again, because the bamboos have a quality of Zen: they are hollow inside. Inside there is nothing, and because of this nothingness, they can become flutes. Because of this inner hollowness, songs can be born out of them. Every bamboo has the capacity to become a flute. For these strange reasons, certain things have become very much symbolic of Zen: the moon, because it reflects in the lake, in the ocean, in the river. There is one moon and millions of reflections, one consciousness and millions of manifestations.

So when you read Zen, remember, its symbols do not have ordinary dictionary meanings; they have a special quality to them. Clouds are used; you will come across many references to them. This whole series is devoted to the clouds, because the cloud is the symbol, in Zen, of freedom: no roots, nothing to tie it down, every direction available to move, with no map and no guide -- but with what dignity, and with what joy! The cloud goes on moving from east to west, from west to east. The whole sky is its territory; it knows no boundaries.

For certain reasons, Zen has picked up a few symbols. You have to understand them in the Zen way.
Maneesha has asked:

BELOVED OSHO,
WHAT IS MEANT BY "MATURITY OF SPIRIT"?

Just awakening to your nothingness. This is the difficulty: maturity will never give you the idea of nothingness. But unless you touch your inner space, which is nothingness as silent and empty as the sky

... it is your inner sky. Once you settle down in your inner sky, you have found a home and a great maturity arises in your actions, in your behavior. Then whatever you do has grace in it. Then whatever you do is a poetry in itself. You live poetry; your walking becomes dancing, your silence becomes music.

By maturity is meant that you have come home. You are no more a child who has to grow -- you have grown up. You have touched the height of your potential. For the first time, in a strange sense you are not, and you are. You are not in your old ideas, imaginations, in your old comprehension of yourself. All that has gone down the drain. Now something new arises in you, absolutely new and virgin, which transforms your whole life into joy. You have become a stranger to the miserable world. You don't create misery for yourself or for anybody else. You live your life in total freedom, without any consideration for what others will say.

The people who are always considering others and their opinions, are immature. They are dependent on the opinions of others; they can't do anything authentically, honestly. They can't say what they want to say, they say what others want to hear.

Your politicians say the things that you want to hear. They give you the promises you want. They know perfectly well that they cannot fulfill these promises, neither is there any intent to fulfill them. But if they say exactly, truthfully, what the situation is, and make it clear to you that many of the things you are asking for are impossible, that they cannot be done, they will be thrown out of power. You will not choose a politician who is honest.

It is a very strange world. It is almost an insane asylum. If, in this insane asylum, you become alert and aware of your being, you are blessed.

Before we enter into the insane world, just to have a look at what is happening outside ....

Old Priest Pooper dies, and leaves only unpaid bills behind. After the doctors, the hospital, and all the

others are settled, there is no money left to bury the old guy. So Grandma Nutcan decides she will go around the town and ask those who knew the priest to help provide a decent burial. She finds it is not an easy task, but after many long hours of devoted work, her collection is only one dollar short for the funeral.

She looks around, but it seems she has asked everyone. Suddenly she spies a stranger sitting at the bus stop. Amazingly, it turns out to be Swami Deva Coconut.

Grandma approaches him and says in a tired and worried voice, "Would you give me a dollar to bury a priest?"

Coconut jumps up, pulls out his wallet, and hands her some money. "Lady," he says, "here are *five* dollars. Go out and bury five of them!"

Complaining of the distance between campus buildings, Velma, the vet's daughter, writes home for money to buy a bicycle. But by the time the money arrives, she has changed her mind and has purchased a pet monkey instead.

After a few weeks, Velma discovers that the animal begins to lose all its hair. Hoping that her father might know a cure, Velma writes, "All the hair is falling off my monkey -- what shall I do?"
Her father sends a quick telegram that says: "Sell the bicycle!"

Moe, Larry and Curly, three of Poland's top intellectuals, and their Jewish friends, Matzo, Bagel and Groucho, all take the train together from Warsaw to Geneva.

At the station in Warsaw, the Polacks purchase their three tickets, and then are surprised when they see the Jews only buy one ticket.
"Why did you guys only buy one ticket?" asks Moe the Polack.
"Just watch," says Matzo. "You might learn something."

They all board the train and get underway. Then, just before the ticket-taker comes, the three Jews take their one ticket and lock themselves in the bathroom. The ticket-taker punches the three Polack's tickets, then goes to the bathroom door. He knocks, and says, "Ticket, please." The bathroom door opens a little bit, and a hand gives out a ticket. The ticket-taker punches it, and goes on.
The Polacks watch this and are really impressed.

Later, returning to Warsaw, the three Polacks and the three Jews again board the train. This time, the Polacks have purchased one ticket, but they notice that the Jews have purchased none.

Then, just before the ticket-taker is about to come, the Polacks all dash into the bathroom and lock it. Then Matzo, Bagel and Groucho go into the next bathroom, but before Groucho enters, he knocks on the door that the Polacks are in and says, "Ticket, please!"

Jimmy gets lost in the desert. He wanders around for two days, almost dying of thirst, when he comes to a nunnery. He knows the nuns won't let him in because he is a man, so he jumps over the wall. He finds the nearest bathroom and drinks to his heart's content. Then he decides to take a shower.

He has just taken off his clothes, when he hears two nuns approaching. They are coming into the bathroom, so he jumps, naked, behind the shower curtain.

When the nuns come in, one of them sees Jimmy's prick sticking out from behind the curtain. "What is that?" she says.

"I don't know," replies the other nun, and goes and gives it a pull. Thinking quickly, Jimmy throws out a bar of soap.
"Look!" cries the nun, "a soap machine!"

So the other nun pulls it and Jimmy throws out some more soap. Then the first nun pulls it again, but Jimmy has no more soap. So she pulls it again, and again, and again.
Suddenly she turns to the other nun and cries, "Look! Shampoo!"

Now, Nivedano, give us the beat.

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent.
Close your eyes.
Feel the body completely frozen;
no movement,
so that the energy,
your life force,
can become centered in.
Deeper and deeper.
At the deepest point,
you are the buddha.
This silence, this evening, is blessed;
because so many of you have touched,
for the first time,
your own reality,
your own eternity.

To make it more clear, Nivedano ...

(Drumbeat)

Relax. Let go. Die.
Become absolutely centered
within you.
Yes, this is the buddha
we have been searching for.
This is the buddha all the centuries
have been searching for.
Feel it deeply,
drink it deeply.
Let this consciousness spread
all over your being.
A day comes when it starts radiating
all around you.
That is the day of celebration.

Nivedano ...

(Drumbeat)

Come back,
and for a few seconds just sit silently,
collecting your experience.
It has to become every day deeper,
more profound.
It has to become an undercurrent
in your twenty-four hour life.
Waking or asleep,
you are the buddha.

Okay, Maneesha?
Yes, Osho.
Can we celebrate seven thousand buddhas together?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #12
Chapter title: Wanderers in the sky of freedom

23 July 1988 pm in Gautam the Buddha Auditorium

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ShortTitle:	BOLT12
Audio:	Yes
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BELOVED OSHO,
ONCE, HAKUGAN SAID TO YAKUSAN, WHO WAS READING A SCRIPTURE, "YOU SHOULD STOP FOOLING PEOPLE."
AS HE ROLLED UP THE TEXT, YAKUSAN ASKED, "WHAT TIME OF DAY IS IT?" HAKUGAN REPLIED, "JUST NOON."
YAKUSAN THEN SAID, "THERE IS STILL THIS PATTERN."
HAKUGAN RESPONDED: "I DON'T EVEN HAVE NOTHING," TO WHICH YAKUSAN SAID, "YOU ARE TOO BRILLIANT."
HAKUGAN COMMENTED, "I AM JUST THUS. WHAT ABOUT YOU?"
YAKUSAN SAID, "I LIMP ALONG, UNGAINLY IN A HUNDRED WAYS, CLUMSY IN A THOUSAND; STILL I GO ON THIS WAY."
ON ANOTHER OCCASION, YAKUSAN ASKED A MONK, "WHERE HAVE YOU COME FROM?"
"FROM THE SOUTHERN LAKE," REPLIED THE MONK.
"HAS THE LAKE OVERFLOWED ITS BANKS?" ASKED YAKUSAN.
"NOT YET," ANSWERED THE MONK.
THEN YAKUSAN SAID, "SO MUCH RAIN AND THE LAKE NOT YET FULL?"
BUT THE MONK WAS SILENT.

These small anecdotes are the most precious treasure. No other language, no other religion has reached to such a subtle understanding -- that a small story, utterly naked, undecorated, can become a pointer to the ultimate truth.

Zen anecdotes are not something to read. As far as reading is concerned, they are worthless. They are something to be lived; that is the only way to understand them. Intellect is absolutely not needed. What is needed is innocence; what is needed is not knowledge, but humbleness, a humbleness that knows, "I know nothing."

With this understanding that you know nothing, these small dialogues among Zen masters become tremendously meaningful, but you have to listen not with your ears, but with your heart; not with your mind but with your silent being. Something very important is being imparted. Be attentive.

ONCE, HAKUGAN SAID TO YAKUSAN, WHO WAS READING A SCRIPTURE, "YOU SHOULD STOP FOOLING PEOPLE."

There is nothing more courageous than Zen. There have been Zen masters who have burned holy scriptures, there have been Zen monks who have burned even Gautam Buddha's wooden statues because the night was too cold.

Hakugan is saying to Yakusan, "YOU SHOULD STOP FOOLING PEOPLE."

All your so-called knowledgeable intellectuals, pundits, rabbis, all are fooling people; because to let people get involved in scriptures is to take them away from themselves. You are not going to find yourself

in the scripture. You have to come inwards, leaving all scriptures, philosophies and religions outside, howsoever true they appear to be, howsoever rational or reasonable is their logic. Logic cannot quench your thirst, and its source is not the same as the source of love.

Logic arises out of your mind, love arises out of your heart. But the love that arises out of the heart is just like Poona air -- polluted, utterly polluted. Poona is the world's fourth most polluted city. Mind's love is just a word, the heart's love has a little life, but it is very crippled. Fortunately you don't end at the heart, the road goes a little deeper.

There is another kind of love; just to make the distinction we will call it compassion. It is love without the desire to possess, love without the desire to power, love that wants simply to share its bliss, its grace, its joy, and asks nothing in return.

You can understand these anecdotes only out of your love. So while I am reading, listen to the very center of your being ... and I have been teaching you nothing else but getting into the center. From now onwards I would like you, even while I am reading, not just to be a listener, but a meditator. In absolute silence these flowers of eternity bloom.

Yakusan was puzzled, because the scriptures were holy scriptures. And Hakugan, who himself was known to be a great master, was saying to stop fooling people, "Throw away these scriptures. All your knowledge, reduced to reality, is nothing; because you don't know on your own, you are simply living on a borrowed theology, philosophy, religion. You can talk like a buddha, you can quote exactly every word of the Buddha, but if you are not a buddha yourself, you are fooling people."

It reminds me of the last day of Gautam Buddha's life on this earth. It was a full-moon night. It is a strange coincidence; he was born on a full-moon night, he became enlightened on a full-moon night and he died on a full-moon night. What a beautiful, symmetrical, harmonious life, where end and beginning and middle are all the same.

He died, but he had thousands of disciples, and the problem was that he had left nothing in writing. The disciples were concerned about the coming centuries, that people would never know the great height that Gautam Buddha reached, the depth of consciousness that he touched. Every word that he uttered in forty-two years had to be recorded for the coming centuries.

But it was a problem. For forty-two years he had been speaking, and the only man who had been continuously present was Ananda. Other disciples sometimes were with him; sometimes they would go away to preach, and sometimes they would stay with Buddha, particularly in the rainy season, when moving around was difficult. But nobody remained with Gautam Buddha all the time, except for Ananda. And Ananda's memory was unbelievable, but the trouble was that he was not enlightened himself.

Three hundred disciples who were enlightened gathered together in an assembly hall, but everybody said, "A few things I have heard, but I cannot say about his whole teaching, I have not been with him for all the time he was teaching." Those three hundred people were enlightened, and they said, "We can say what our experience is, but if you want Gautam Buddha's words you will have to let in Ananda, who is sitting outside the hall, on the steps." He had not been allowed in, because he was not yet enlightened.

And Ananda himself was not ready to say a single word unless he became enlightened, because he didn't want to defile or misinterpret. He knew he was full of human frailties. "So you will just have to wait, I will do my best. I could have become enlightened before you, because I came in the very early days, but unfortunately I took Gautam Buddha for granted. Another misfortune was that I was a cousin-brother, elder to him, so I never deep down felt ... I touched his feet, but I knew that I was his elder brother. I listened to him, but I knew that in ordinary life he would have to listen to me, as I was elder to him.

"Forty-two years passed and I was constantly with him, day in, day out, and I missed him. I remember every word that he uttered, because I knew that nobody was constantly around him, and one day it would be needed. I have to write it down, but now I have only tears -- you will have to wait."

The three hundred enlightened ones waited for twenty-four hours while Ananda sat on the steps of the assembly hall with tears. He forgot to eat, he forgot to drink, he forgot the whole world. And after forty-two years of continuous insistence on being in, for the first time he tried it. He had heard it and heard it and heard it so much that it had become almost a commonplace, he would know when Gautam Buddha was going to say, "Go in."

But now Gautam Buddha was not there and he had to go in, otherwise the whole teaching would be lost. He was the only container. And within twenty-four hours he became enlightened. It was a tremendously concentrated effort. He sat down on the steps with this determination: "Either I become enlightened, or you will have to burn my corpse. I am not going to move from here."

With such totality and intensity one cannot avoid being enlightened. And as he became enlightened, the tears changed their quality. His whole being became radiant and the three hundred enlightened disciples started dancing; they opened the door and received Ananda. They said, "Without you the world will never know what kind of a man Gautam Buddha was."

Because of this, all the scriptures are the memories of Ananda. Every Buddhist scripture begins, "I have heard ...." It is such a humble beginning; Ananda could not say anything more, because at the time he heard it he was not enlightened. Now he knows that what he heard was right, but at the time it was only heard, it was not experienced.

You are here. I would not like you to be in the position of Ananda. I would like you to be in a position to say, "Yes, it is so" -- not that you have heard, but you have experienced.

The scriptures are dead, and the scholars who devote their lives to reading the scriptures and interpretations not only waste their own lives, they befool millions of people. They go on teaching, not knowing what they are teaching. They are like blind people teaching about light, blind people talking about the beauties of the full moon, blind people talking about the roses and their colorfulness. And because everybody else is blind, nobody prevents them.

It was a rare occasion when fortunately an enlightened person, Hakugan, just passed by when Yakusan was reading a scripture. Just passing by he said, "YOU SHOULD STOP FOOLING PEOPLE."
AS HE ROLLED UP THE TEXT, YAKUSAN ASKED,
"WHAT TIME OF DAY IS IT?" HAKUGAN REPLIED ...

These are the subtleties, the delicacies of the world of Zen. It was a test question. Yakusan was a great scholar, and he could not leave Hakugan without checking if Hakugan was enlightened himself or if he was just humiliating him by saying, "YOU SHOULD STOP FOOLING PEOPLE."
He asked, "WHAT TIME OF DAY IS IT?"

A simple question, you will think; but it is not a simple question because those who know meditation, know that the mind disappears and with the mind, time disappears. Time is a projection of mind. Without your mind there is no time. There is eternity, there is this moment, but you can't say what this moment is.

If Hakugan was also just a scholar, he would have been caught in the question. But he was a master. He replied, "JUST NOON." This moment it is just noon.

YAKUSAN THEN SAID, "THERE IS STILL THIS PATTERN."

He is referring to the pattern of past, present and future; he is saying to Hakugan that his saying "Just noon," implies that there has been a morning and there will be an evening -- that there is still time.

That's why he says, "THERE IS STILL THIS PATTERN, this division -- morning, noon, evening, afternoon, night and day. Your mind is full of divisions. When there is no mind there is no division."
Hakugan replied that he didn't have anything,

"I DON'T EVEN HAVE NOTHING," TO WHICH YAKUSAN
SAID, "YOU ARE TOO BRILLIANT."

In any other context, it may seem that Yakusan is appreciating him by saying, "YOU ARE TOO BRILLIANT," but that is not appreciation in Zen, it is a very sophisticated condemnation: "You are still a great intellectual, don't pretend to be a master."

HAKUGAN COMMENTED, "I AM JUST THUS.
WHAT ABOUT YOU?"

He did not contradict him. On the contrary he simply accepted it: "This is my reality, I am just this, an ignorant man. I do not claim to be enlightened, I don't claim anything, I don't know even nothing. What about you?"

YAKUSAN SAID, "I LIMP ALONG, UNGAINLY IN A HUNDRED WAYS, CLUMSY IN A THOUSAND; STILL I GO ON THIS WAY."

He is not ready to drop his scriptures, but he is not an egoist, he accepts himself.

"I LIMP ALONG, UNGAINLY IN A HUNDRED WAYS, CLUMSY IN A THOUSAND, STILL I GO ON THIS WAY."
ON ANOTHER OCCASION, YAKUSAN ASKED A MONK,
"WHERE HAVE YOU COME FROM?"

"FROM THE SOUTHERN LAKE," REPLIED THE MONK.
"HAS THE LAKE OVERFLOWED ITS BANKS?"
ASKED YAKUSAN.
"NOT YET," ANSWERED THE MONK.
THEN YAKUSAN SAID, "SO MUCH RAIN AND THE LAKE NOT YET FULL?"
BUT THE MONK WAS SILENT.

What can he say? It is true, there is so much rain, but the lake is not overflowing.

These are symbolic statements. The master showers more than you can ever contain, but you are not even full; what to say about overflowing?

To be a disciple is a great opportunity to receive the rain that is showering continuously from the master's grace and experience. Unless you also start becoming an overflowing lake, you have not done the homework. You have wasted your time, you have wasted a valuable opportunity.

Yakusan is right when he says, "SO MUCH RAIN AND THE LAKE NOT YET FULL?"

The poor monk has no answer. But even in his silence there is great gratitude.

There are dialogues of Socrates, Plato, Aristotle; and in modern times Martin Buber revived the whole philosophy of Socrates, with the central point being the dialogue. But Martin Buber was not aware -- and he could have been aware, because he was alive just a few years ago -- that his dialogues remained the same as those of Socrates, twenty-five centuries earlier.

This is a different kind of dialogue; it has no apparent reason, but inside there is so much insight.

A poet has written:

MINDLESS CLOUDS
LEAVE MOUNTAIN CAVES;
WATER FILLS HOLES AND FLOWS OVER.

And another poem runs:

CLOUDS, NO-MINDED,
GO OUT OF MOUNTAIN CAVES;
BIRDS, TIRED OF FLYING,
WANT TO RETURN HOME.

These are statements about you.

Clouds without any mind leaving the mountain caves; tired birds longing to return home, just for a rest.

The clouds don't have a guide, they don't have a timetable, they don't have a map; they are wanderers in the sky of freedom. A man of Zen is just like a cloud, just like a bird, with a tremendous desire to reach the ultimate home.

Maneesha has asked,

BELOVED OSHO,
"SO MUCH RAIN AND THE LAKE IS NOT YET FULL."
WHAT DO WE DO THAT WE CONTINUOUSLY LEAK, AND SO LOSE ALL THAT WE ARE GIVEN?

Maneesha, it is not a question of anything leaking out of you, it is really that you are all great lakes and you are ready and receptive, but it will take a little time for you to be full. So much rain is not enough for you; your consciousness is such a vast lake that even so much rain disappears into it.

So don't be sad. Rejoice in the rain, and the more you rejoice, the more it will come. The more you rejoice, the more the clouds feel welcome. Dance in the rain and the time will come -- there is no need for any hurry -- when you will be full, and not only full but overflowing. All that you need is waiting, a silent waiting, not even worrying about whether your lake will ever be filled. I say unto you, it will always be filled if you wait long enough.

The time of waiting depends on your intensity. If the intensity is too much, it can overflow this very moment; if the intensity is not so great, just lukewarm -- just hoping that some day, perhaps in some life,

you will also become a buddha ....

Your priests have been befooling you, because they have been telling you that buddhahood is not easy, you cannot become a buddha right now -- it will take time, it takes lives to mature.

In fact the whole idea of reincarnation arose out of this. In the West nobody was thinking about enlightenment, this life was enough; to have a house, a car, a garden, children, a good position -- what more do you want? One life, a good, respected, honored life, is enough; it is more than enough.

In fact after the age of thirty-five, if you are intelligent enough, you will start getting bored. Up to thirty-five, you are childish, you can have romances. And if by chance you are from California, even up to the age of seventy people are having romances, falling in love and falling out of love.

This strange phenomenon happens only in California. Falling *in* happens everywhere, but falling *out* happens only in California -- there is a special quality to its climate. But anybody who falls in is bound to fall out, California or no California. Here, every day I see ... one day I am told that this is somebody's girlfriend, and another day the girlfriends have changed. The same boyfriends are here, the same girlfriends are here, but why not exchange?

(THERE IS A LOUD BELLY LAUGH FROM THE BACK OF THE HALL.)

Look, Sardar Gurudayal Singh never laughs without a very great reason. He is getting old, but he is still romantic. I don't go out of my room, but I always inquire what Sardar Gurudayal Singh is doing. And I am always informed that he has changed his girlfriend.

It is perfectly right to have new experiences, to have new territories to explore. But if you are intelligent, you soon become tired; it is the same geography -- a little bit of cotton wool here, a little bit of cotton wool there, and you have been so stupid pinching cotton wool! Sooner or later one matures. And if you cannot mature here, you will not mature anywhere else, because this much opportunity is not allowed in the world. I am condemned for this opportunity.

Once you are bored with the world the time has come to wake up; the world is your sleep. It is your interest in the worldly things that keeps you from letting your lake be filled with buddhahood.

Now look at Avirbhava who is sitting just here. A few days ago she dropped the idea of shopping -- she is the great shopper. Just every two or three weeks a great urge arises to go shopping, to Singapore, to Bangkok, to London; anywhere, you just say it and Avirbhava is really ready to go. But I hope she is getting mature and will drop all this nonsense, because what is shopping? -- collecting junk.

I know that every one of you is collecting junk. I am continuously being forced to receive your junk, so I know what you are collecting. Without entering into your rooms, I know what you are collecting, because you will not give me anything that is not great in your estimation. Then I go on giving that junk to others. What else to do? Because one needs some space to sleep, to sit ....

Now look, Avirbhava's urge is starting to think of Bangkok. This Bangkok is a very dangerous place. And you can get any kind of junk at a throw-away price and Avirbhava grabs everything. Whatever she can grab she grabs, and I am finally the victim.

I have never shopped in my life; I had no chance, no time, no space. But so many people are shopping for me. They even go on sending by post all the junk that they think is valuable.

But I hope that even Avirbhava will get out of this. If the urge arises, just go to your boutique. That boutique is just for this urge. It is not a shopping center, it is just to help you get rid of your shopping desire. Just wait a little.

And Maneesha, you are all going to become as enlightened as anyone has ever been. People could not conceive that in one small life they might be able to find time for meditation, because a wrong idea about meditation has been preached -- that you have to take a certain time every day, repeat certain mantras; and then by the grace of God, if he is kind, but not by your effort, you may become self-realized. And for this, one small life is not enough. So people go to the temple, and you can see, they come out quickly.

In my village, just in front of my house was a beautiful sweet shop. The man was a little deaf and I used to enjoy his deafness, because you had to shout in his ear, and only then he would hear. So I would go and shout in his ear, "Uncle, aunt is calling you inside. "

And they were the only people in the whole house and it was a long house and he knew that to trust me was not right, because if he went in, I would take a few sweets without reason. But he was afraid of her

also; she was a dangerous woman -- if she called, you had to come. I would say, "Go, otherwise you will be in trouble. Just for a few sweets you cannot trust me? I will take care of your shop, you go in!"

And as he would go in, I would close the door, enjoy whatever I wanted and he was knocking from inside, "Open the door!"

Except for that shopping I have never done any other .... But he loved me, because I opened the door and I said to him, "Don't be worried, no customer has come. I have been sitting here just watching that no dog or no animal enters in the shop."

And he would say, "You are a very good boy."

The last time I went to the village -- he had become very old, he is dead now -- I went in and he said to me, "Your aunt is dead."

I said, "That is a great loss to me!"

He said, "What do you mean?"

I said, "Now I don't live here anymore; otherwise it would have been a great loss."

The old man had always been understanding, but he used to wonder how many sweets I would eat. And when the wife said, "Again you have come in?" he said, "But you called."

She said, "This is too much, I have told you that if I want you I will come. Don't listen to anybody, it must be that boy."

I said, "Now that the old woman is dead, I cannot even say to you, `Uncle, aunt is calling inside.'"

He had tears in his eyes and he said, "I have never told you, but I knew that you were stealing and I never believed that my wife was calling me, because she knows I am deaf; but just to give a chance to you I used to go inside."

I said, "You knew?"

He said, "You were deceiving me every day, and every day the same thing, `Aunt is calling.' And finally after once or twice I was rebuffed by my wife, I would not go in, I would just stand behind the door, then let you do whatever you wanted. How much harm could you do? And then I would knock on the door. Do you think I was unaware of the fact? I also knew that you used to take some sweets in your pockets."

I used to have many pockets in my childhood; they were needed, but since then ....

I remember the old man, but other than his shop I have not entered into anybody's shop, I just became unfortunately enlightened.

Mad Melvin and his friend, Fruitcake, are sitting around the madhouse canteen eating peanut butter and ketchup sandwiches.

Suddenly, Mad Melvin leans over and whispers, "I am going to escape!"

"Really, how?" asks Fruitcake.

"I am going to run through the keyhole!" replies Melvin enthusiastically.

A few minutes later, Melvin returns rubbing a big, black-and-blue bump on his forehead.

"What happened?" asks Fruitcake.

"The guards were ready for me," says Melvin sadly. "They left the key in the lock!"

In the White House kitchen, Chef Eggbreath and his assistant, Beaver, are frying some onions. With tears from the vapors streaming down their faces, Eggbreath says, "You know, God gave us this vegetable to make us cry."

"Yeah, I guess so," Beaver says, wiping his eyes.

Just then, President Ronald walks by the kitchen wearing only his underwear and a hat.

"And you know," continues the chef, pointing at the president, "God gave us *that* vegetable to make us laugh!"

It is early morning at the Funnydale Mental Institute, and Nurse Brassboobs is inspecting the ward to see that everyone is properly dressed. But when she comes to George, she notices that he has his right shoe on his left foot, and his left shoe on his right foot.

"Come on, George," she says sweetly. "You have got your shoes on the wrong feet, dear."

Half an hour later, she comes back and sees that George still has the same problem.

"George, dear," she says, "why have you not put your shoes on the right feet?"

"But I have tried!" cries George. "I have looked everywhere, but I just can't find my other feet!"

The new priest, Father Finger, is so nervous at his first Mass that he can hardly speak. Before his second appearance in the pulpit, he asks the more experienced Father Fungus how he can relax.

"It is easy," says Fungus. "Next time, just pour a little vodka into your water pitcher. After a few sips, everything should go smoothly."

The following Sunday, Father Finger pours a whole bottle of vodka into his water pitcher, and proceeds to drink and preach up a storm. He feels great.

However, returning to his room, he finds a note from Father Fungus:

One. Next time sip, don't gulp.

Two. There are ten commandments, not twelve.

Three. There are twelve apostles, not ten.

Four. We do not refer to the cross as "the big T."

Five. The recommended grace before meals is *not* "Rub-a-dub-dub, thanks for the grub -- Yaa-hoo!"

Six. Do not refer to the last supper as "Good eats with J.C. and the boys."

Seven. David slew Goliath, he did not "kick the shit out of him."

Eight. The father, son and holy ghost, are not referred to as "Big daddy, junior and the spook."

Nine. You should always say "the Virgin Mary," not "Mary with the cherry."

Ten. Though the pope is a Polack, we do not refer to him as Pope the Polack, or as the Polack Poop.

Eleven. Last, but not least; next week there is a taffy-pulling contest at St. Peter's -- not a peter-pulling contest at St. Taffy's!

Now, this is a good time, Nivedano ...

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent,
close your eyes.
Feel the body absolutely frozen,
no movement,
just remain centered in.
This centering makes you a buddha,
this centering is the very womb
of all the buddhas.
Deeper and deeper and deeper,
just like an arrow,
a diamond thunderbolt,
which pierces
to the very core of your being;
and you will know the space,
the sky,
the infinite eternity of your being.
To be a buddha
is just to be a fully grown lotus,
a lotus of consciousness.
This is a great moment.

Nivedano ...

(Drumbeat)

Relax, let go.

Just be dead,
but keep holding to the center.
This center is your eternity,
it knows no death,
it knows only a blissful dance
that goes on and on.
The whole of your surroundings
is celebrating you.
This is the most precious gift
that existence can give to you.

Nivedano ...

(Drumbeat)

Come back,
sit for a few moments,
rejoicing in your experience,
collecting the memory
so that it can become a flame,
burning twenty-four hours
in the darkest period of your life.
Even in death you will find it
a flame dancing.
For the buddha,
there is no death,
there is only life
and life
and eternal dance.

Okay, Maneesha?
Yes, Osho.
Can we celebrate seven thousand buddhas together?
Yes, Osho.

Zen: The Diamond Thunderbolt

Chapter #13
Chapter title: Today the bird opens its wings

24 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,

ONCE, WHEN TOZAN WAS TRAVELING WITH ANOTHER MONK, THEY SAW A VEGETABLE LEAF FLOATING DOWN A VALLEY STREAM. TOZAN SAID, "IF THERE WERE NO-ONE IN THE DEEP MOUNTAINS, HOW COULD THERE BE A VEGETABLE LEAF HERE? IF WE GO UPSTREAM WE MIGHT FIND A WAYFARER STAYING THERE."
MAKING THEIR WAY THROUGH THE BRUSH AND GOING SEVERAL MILES UP THE VALLEY, THEY SUDDENLY SAW THE STRANGE-LOOKING, EMACIATED FIGURE OF A MAN. IT WAS MASTER RYUZAN. HIS NAME MEANT "DRAGON MOUNTAIN," AND HE WAS ALSO KNOWN AS YINSHAN, MEANING, "HIDDEN IN THE MOUNTAINS." TOZAN AND THE OTHER MONK PUT DOWN THEIR BUNDLES AND GREETED RYUZAN.
RYUZAN THEN SAID, "THERE IS NO ROAD ON THIS MOUNTAIN -- HOW DID YOU GET HERE?"
TOZAN SAID, "LEAVING ASIDE THE FACT THAT THERE IS NO ROAD, WHERE DID YOU ENTER?"
RYUZAN SAID, "I DIDN'T COME BY CLOUDS OR WATER."
TOZAN THEN ASKED, "HOW LONG HAVE YOU BEEN LIVING ON THIS MOUNTAIN?"
RYUZAN SAID, "THE PASSING OF SEASONS AND YEARS CANNOT REACH IT."
TOZAN ASKED, "WERE YOU HERE FIRST, OR WAS THE MOUNTAIN HERE FIRST?"
RYUZAN ANSWERED, "I DO NOT KNOW."
TOZAN SAID, "WHY NOT?"
RYUZAN SAID, "I DON'T COME FROM CELESTIAL OR HUMAN REALMS."
TOZAN SAID, "WHAT TRUTH HAVE YOU REALIZED THAT YOU COME TO DWELL HERE ON THIS MOUNTAIN?"
RYUZAN SAID, "I SAW TWO CLAY BULLS FIGHTING, GO INTO THE OCEAN, AND UP TILL NOW HAVE NO NEWS OF THEM."
FOR THE FIRST TIME, TOZAN BOWED WITH DEEP RESPECT FOR RYUZAN. THEN HE ASKED RYUZAN, "WHAT IS THE GUEST WITHIN THE HOST?"
RYUZAN SAID, "THE BLUE MOUNTAIN IS COVERED BY WHITE CLOUDS."
TOZAN ASKED, "WHAT IS THE HOST WITHIN THE HOST?"
RYUZAN ANSWERED, "HE NEVER GOES OUT OF THE DOOR."
TOZAN THEN ASKED, "HOW FAR APART ARE HOST AND GUEST?"
RYUZAN SAID, "WAVES ON A RIVER."
TOZAN THEN ASKED, "WHEN GUEST AND HOST MEET, WHAT IS SAID?"
RYUZAN SAID, "THE PURE BREEZE SWEEPS THE WHITE MOON."
TOZAN TOOK HIS LEAVE AND DEPARTED.

Maneesha, this is the last anecdote in this series, and you have chosen a very beautiful, meaningful, and significant dialogue for any seeker. The words are from a great master, hence you have to be very silent to understand it, as silent as if you are not. You can sit silently like a Gautam Buddha, but your mind goes on weaving strange and unnecessary thought patterns. And those patterns become the barrier to understanding what we are trying to do. It is not a mere lecture, it is a search together for your innermost being.

Now yesterday, when I told you about the great urge of shopping, at that very moment Avirbhava was thinking where to go. And in her mind she was thinking, "Osho has mentioned Bangkok, Singapore, Hong Kong, London -- okay, I will go to L.A." On the surface she was laughing, and inside she was going to L.A. First she must have been going to Bangkok, but because I denied those places .... Now do you want me to name all the places of the world? But you won't drop shopping.

The question is not Bangkok or Singapore or Hong Kong; the question is that your mind is continuously .... She is sitting here and thinking of L.A. And it is not only her situation. This is the situation with almost everybody; everybody is going towards L.A. -- different L.A.'s.

Nobody is absolutely *here*, because the moment you are absolutely here, you disappear and the buddha appears in your place. You will find yourself dispersing like a cloud; and a new image, a new golden image of pure consciousness will start arising in you, just like a mountain peak. Each silent moment is the only moment when you live.

In a seventy-year life span, if you can live only seven minutes as a buddha, that is enough. But unfortunately, even in seventy years you cannot manage seven minutes. The mind goes on and on like a stuck record, repeating the same thing. The mind can never be original, it only knows how to repeat. Have you seen a buffalo chewing? That's exactly what the mind goes on doing. But all chewing is nothing but chewing gum; it is a stupid act. Even the bamboos are laughing. They know that although everyone thinks he is silent, underneath he is sitting on a volcano.

This anecdote can become a transforming force in your life. These few minutes here can create a new man out of you. Just a small thing has to be done: tell the mind to shut up, and be strong enough not to be involved or identified with the thinking process. It has become our habit. We have almost forgotten that we were born without any thinking. All thoughts are nothing but dust that has gathered upon you during the

time you have been growing up, and this dust is preventing you from seeing yourself.

These anecdotes are small but very emphatic ways to remove the dust, to make the mirror clean, so that you can see your original face. It is the face that existence has given to you, not the face and the personality which the society has imposed upon you. Remember this, that your personality is an imposition by others on you. With all good intent, your parents, your society, your teachers have all been trying that you should not be yourself, you should be somebody else. And they provide the ideal -- who it is that you have to be.

But unfortunately it is impossible; you cannot be anyone other than who existence has intended you to be. But you can miss your destiny. You cannot be anybody else's destiny, but you can miss your own destiny. And the way to miss it is very simple: try to be somebody else, and slowly, slowly a personality, a false mask which is not you -- which consists of the expectations of others -- will arise and cover your innocence. And that innocence is your only treasure, your very eternity, your deathless life.

ONCE, WHEN TOZAN WAS TRAVELING WITH ANOTHER MONK, THEY SAW A VEGETABLE LEAF FLOATING DOWN A VALLEY STREAM. TOZAN SAID, "IF THERE WERE NO-ONE IN THE DEEP MOUNTAINS, HOW COULD THERE BE A VEGETABLE LEAF HERE? IF WE GO UPSTREAM WE MIGHT FIND A WAYFARER STAYING THERE."

MAKING THEIR WAY THROUGH THE BRUSH AND GOING SEVERAL MILES UP THE VALLEY, THEY SUDDENLY SAW THE STRANGE-LOOKING, EMACIATED FIGURE OF A MAN. IT WAS MASTER RYUZAN, a very famous name in the history of Zen. HIS NAME MEANT "DRAGON MOUNTAIN," AND HE WAS ALSO KNOWN AS YINSHAN, MEANING, "HIDDEN IN THE MOUNTAINS"

... because he was there in the mountains, far away from people, just sitting there doing nothing. The silent mountains ....

If you are not doing anything, how long can your mind go on persisting with things which have become out of date, which do not relate to you any more? As time passes the thoughts become thinner, and a moment comes when simply you *are*, without any thought. This moment when you arrive to the clearance, the opening of your consciousness, is the most precious moment, because it is your hidden nature. It is your splendor, it is your dance, it is your joy, it is your freedom. Once you have entered into it there is no way to be miserable, there is no way to be tense, there is no way to be in anguish -- you have simply passed all those things, which used to be your constant companions.

Ryuzan, in his answers, proves his great understanding.

TOZAN AND THE OTHER MONK PUT DOWN THEIR BUNDLES AND GREETED RYUZAN.
RYUZAN THEN SAID, "THERE IS NO ROAD ON THIS MOUNTAIN -- HOW DID YOU GET HERE?"
TOZAN SAID, "LEAVING ASIDE THE FACT THAT THERE IS NO ROAD, WHERE DID YOU ENTER?"

Now these are great dialogues; they are no more talking about ordinary roads. Ryuzan's question is not concerned with the ordinary road, but it appears on the surface as if he is asking, "THERE IS NO ROAD ON THIS MOUNTAIN -- HOW DID YOU GET HERE?" Tozan himself was a master. Anyone else in his place would have been a failure; he would not have understood the meaning that there is a place in our being which no road leads to -- but still you can reach there, without any vehicle, without any road, without any guide, without any map. There is a point in our being which we can reach because we are there already -- we don't have to come. We just have to withdraw our thoughts and imaginations, to drop all that is false, and just remain together in the deep solitude.

Tozan understood it exactly, that Ryuzan is not talking about ordinary roads. He SAID, "LEAVING ASIDE THE FACT THAT THERE IS NO ROAD, WHERE DID YOU ENTER? We can discuss the road later. For the moment ... if you can enter here, why cannot we enter here, leaving aside the fact that there is no road?" He is showing his Zen understanding very clearly; if you can reach here without any way, why can we not reach? He is making such a great statement that can be translated in a thousand ways, with a thousand implications.

It means that if even one person can become a buddha, in his buddhahood he declares everybody's buddhahood. His buddhahood means that man has the capacity and the potentiality of being a buddha. Whether you become the buddha or not, that is not the point; but your potential has been shown clearly, that this is the destiny of every human consciousness.

RYUZAN SAID, "I DID NOT COME BY CLOUDS OR WATER." TOZAN THEN ASKED, "HOW LONG HAVE YOU BEEN LIVING ON THIS MOUNTAIN?"

He dropped the subject because Ryuzan's answer makes it clear that there is no way to say ... all that he can say is that he did not come by clouds or water. There is no road, but he *did* come.

TOZAN THEN ASKED, "HOW LONG HAVE YOU BEEN LIVING ON THIS MOUNTAIN?"
RYUZAN SAID, "THE PASSING OF SEASONS AND YEARS CANNOT REACH IT."

Time is not a measurement for consciousness. In your deepest being you have been always here, and you will remain always here; you never move from here. Everything else moves around you -- the whole world moves, all the stars move. There is not a single thing except your consciousness which does not move. But your consciousness is the center of the cyclone. It simply remains here.

Ryuzan's answer is so beautiful: "THE PASSING OF SEASONS AND YEARS CANNOT REACH IT." It is beyond time, so the passing of seasons and years ... don't ask stupid questions.

TOZAN ASKED, "WERE YOU HERE FIRST, OR WAS THE MOUNTAIN HERE FIRST?" From the point where he was rebuffed, he tried another way to bring time in, and to bring it in such a way that Ryuzan would be caught. He asked, "WERE YOU HERE FIRST, OR WAS THE MOUNTAIN HERE FIRST?"

RYUZAN ANSWERED, "I DO NOT KNOW who was here first. I live here without bothering about the mountain and the forest, or who came first and who came second."

It has been a question constantly asked by all theologians and philosophers: who came first? The Bible says that in the beginning was the Word -- it was first, and then came God; but seeing the foolishness of it, whoever wrote that statement immediately added that God and the Word are one. Because the question will be -- without anybody else, how can there be a Word? The Word needs somebody to speak it. But if you put God first, the question remains the same ... for centuries it has been discussed. Zen never discusses that question in the old way, with words like `god', `creation' ....

If God was there, from where did he come? He must have been here always. This much seems to be absolutely certain: that he cannot have come from anywhere because the creation had not begun yet. It is Monday morning. Where was he last night? And the day before? And for eternity, what was he doing? Because he created the whole world in six days. On the seventh he went on a holiday, and he has not returned since then. Strange holiday ... that long? And to finish this whole existence in six days does not seem to be possible.

Once I was going to travel and I told my tailor, "You know that I am very fussy about my clothes. They should be ready, without any flaw, by Saturday evening, and there is still the whole week."

He looked at me -- a very old man, a beautiful old man -- and he said, "Before asking me to finish your clothes in six days just look at the world, what happened. In six days God created this chaos, and you are asking me .... If anything goes wrong, don't say anything to me. In six days I cannot manage it; you will have to find God to make your clothes."

He was a very religious person. He said, "It is because of these six days that the world is in constant trouble. It is a chaos, it is insane, and the responsibility lies with God because he never returned to his office on Monday."

The atheists have also asked the same question, "What was the reason that God, at a certain point, decided to create the world? Why not a day before or a day afterwards? There must have been some cause, or else God is whimsical, eccentric. Just for no reason at all he created this whole chaos."

If you want God to be rational, then you will have to answer it. Christians, particularly, have even managed to count the years, the days, the time, the moment when he created the world. It was exactly four thousand years before Jesus Christ, or six thousand years before now. This is such a stupidity. We have found cities seven thousand years old, in Mohenjo Daro and Harappa. We have found skeletons of animals in the Himalayas, ninety thousand years old. And it is so hilarious; when these things were pointed out -- that six thousand years seems to be a very short time, and how can you explain a ninety-thousand-year-old skeleton? -- one great Christian thinker came up with the idea that God created a skeleton that *looks* as if it is ninety thousand years old, just to test your trust.

If you begin with one stupidity, you will end with another. What is the need for him to test the trust of people who are not even created? It is in his hands to create people who can trust or not trust. But all the religions are so contradictory.

God creates man, but all religions praise celibacy; they don't allow man to reproduce, to bring life. God is the first criminal, in the sense that he started the world. And he is a criminal in that he has put inside you a system of hormones which cause you to reproduce. If he was against reproduction, if he was for celibacy, as all the religions preach, then he should have not put in those hormones.

The thing used to be so simple. But now psychologists, biologists and physiologists are all in immense trouble because they can see that even a murderer has a certain pattern in his mind, and that pattern is not created by him; it has come with his birth. He cannot avoid being a murderer. A man who commits suicide has that tendency in his very chemistry. If anybody is responsible, it is God.

And moreover, what was the reason to disturb the peace of this universe ... the silent stars? What was the need to create Adolf Hitlers and Ronald Reagans and Joseph Stalins? These poor fellows are also creations of God. If God created the world, he has to take the responsibility for everything: for Tamerlane, for Genghis Khan, for Nadir Shah -- for all the murderers. Genghis Khan alone murdered forty million people, and Adolf Hitler murdered thirty million. Their chemistry provoked them to murder and go on murdering.

Just today, Neelam has brought a picture from a newspaper, of a murderer who was a saint and a priest. He was giving poison in *prasad*. In every Hindu temple you are given prasad as a gift from God, in the form of some sweet. He was giving poison. Eleven people certainly died, and he confessed that more may have died. And he was not at all hiding the fact. He was sentenced to the gallows and was asked what was his last wish. It is a tradition, to ask a man before he dies if he has some wish. He said, "I have only one wish. I want to be seen on the television." And he was shown on the television. Perhaps just to be shown on the television ... a deep desire to be a celebrity.

He had no reason. He could not give any reason, because those people were not his enemies, they were worshippers. They worshipped him as a saint, but he was not becoming famous -- there is an ingrained desire, the lust for power. All these politicians who are running to be more powerful, the responsibility is not really on their own shoulders. Why should God create such a humanity which is only interested in death and destruction?

It certainly proves that there is no God who has made this world. It is a more rational, reasonable idea to accept that everything has been here from eternity. There was no one first and no one second.

Jesus was continually saying, "I am the last prophet of the Jews, as proclaimed by the OLD TESTAMENT. I have come; I am the one who has been predicted by the OLD TESTAMENT."

The Jews were angry. They could not accept a poor, uneducated carpenter's son who knows nothing, and is proclaiming that he is the only begotten son of God. Now, nobody has seen God. The very idea of God has created so much disease and sickness, and this poor fellow got caught in the idea ...

You can find, in every madhouse, people who are proclaiming that they are God. Even on lie detectors ... psychologists could not believe it. A madman was proclaiming that he was God, so they tried to persuade him to be reasonable: "You are just a human being."

He said, "Don't try to persuade me."

So they put him on a lie detector. And because he was bothered continuously by the psychologists always asking the same question, "Who are you?" -- he finally decided that if anybody asked, he would say, "I am not God."

So when he was connected to the lie detector machine .... It is just like a cardiogram; it makes a graph out of what the man is saying. If he is telling the truth, the graph is symmetrical. The moment he tells any lie, there is a jerk in the graph. Just as a small jerk comes in your heart when you lie, that same jerk is printed on the graph. When he was asked, "Are you God?" he said, "No!" And the lie detector said that he was lying. He *was*!

Now, what to do? It is so deep .... Poor fellow, he himself is saying, "I am not," but the lie detector does not listen to what you are saying; it listens to your heart. Because even when he is saying, "I am not," he knows that he *is* -- his heart knows. There is no break in the symbolic graph; it continues.

When Winston Churchill was prime minister, there were at least twelve Winston Churchills in the madhouses of England. When Jawaharlal Nehru was prime minister there were many Jawaharlals, but at least about one there is a record; he was in a madhouse in Agra. And after three years of continuous treatment, he finally relaxed and said, "Okay, I am not Jawaharlal. Finished! -- Just let me go. Don't harass me any more."

By chance -- it was just a coincidence -- Jawaharlal was in the city and he was coming to visit the poor mad people. The superintendent thought that it would be a good opportunity to let Jawaharlal release this man who was cured. They had been watching, and he had been behaving absolutely normally. So Jawaharlal shook hands with the madman and told him, "Congratulations. I am very happy that you are healed."

The man looked at Jawaharlal and said, "Don't be worried; if what was done to me was done to you for three years, you would be healed too. You would forget that you were Jawaharlal Nehru. I used to be him,

myself."

So many religions have arisen with different concepts of God. Nobody bothers about where God is. And they have been killing each other down the ages, just because *their* concept of God is right. A concept has been more valuable than millions of lives!

Mohammedans are killing, Jews are killing, Christians are killing -- because *their* concept is the right concept! And even a single religion becomes divided into different branches, because the lust for power is such a thing.

Martin Luther wanted to be the pope, but he could not see any possibility of it. It is a very secret election, and first you have to move from being a priest to becoming a bishop; then from a bishop you have to become a cardinal. There are only two hundred cardinals around the world, and when a pope has to be chosen, they all come to the Vatican. They are enclosed in a meeting place where there are two hundred small cells. Each one has to sit in his cell and write down the name of some cardinal -- only a cardinal can be a pope. And he cannot promote himself like the politicians; he cannot go from cell to cell telling people, "Just remember, don't forget ...." No propaganda is allowed.

And because Martin Luther could not see any possibility of becoming a pope, he declared that the pope and the whole of Catholicism was wrong; it was not real Christianity. Real Christianity was what he was saying. And it created a division; Christianity was divided into two, and Martin Luther became the high priest of the Protestants.

And the differences are negligible. But Protestants and Catholics have been killing each other. It has happened in every religion, and it goes on happening in the name of God.

Zen does not talk about God. It is the only religious phenomenon which has no God, no prayer, and yet has attained to the highest peaks, unavailable to any other religion in the world.

This question, "WERE YOU HERE FIRST, OR WAS THE MOUNTAIN HERE FIRST?" was asked to Jesus also. "If you think you are the son of God, were you here before Abraham, the father of the Jews? Were you before him? If you are the son of God, you must have been."

Jesus said, "Yes, I have been before Abraham."

This is the difference between other religions and Zen. When Tozan asked, "WERE YOU HERE FIRST, OR WAS THE MOUNTAIN HERE FIRST?"

RYUZAN ANSWERED, "I DO NOT KNOW."

Only a man of great understanding and realization can say innocently, "I DO NOT KNOW."

TOZAN SAID, "WHY NOT?"

RYUZAN SAID, "I DON'T COME FROM CELESTIAL OR
HUMAN REALMS."

I don't come from gods -- the celestial realm -- and I don't come from human realms. My consciousness has no designation, no categorization, it is simply universal. I really don't come from anywhere, I have been here.

TOZAN SAID, "WHAT TRUTH HAVE YOU REALIZED
THAT YOU COME TO DWELL HERE ON THIS MOUNTAIN?"
RYUZAN SAID, "I SAW TWO CLAY BULLS FIGHTING,
GO INTO THE OCEAN,
AND UP TILL NOW HAVE NO NEWS OF THEM."

In a very symbolic way, he is saying, "I saw, amongst humanity, that people are fighting over clay bulls." What are your gods, except clay bulls? Seeing that everybody is fighting about thoughts and concepts and scriptures and statues and temples, Ryuzan said, "Seeing that ... and they have not yet settled. I have heard no news about them."

FOR THE FIRST TIME, TOZAN BOWED WITH DEEP RESPECT FOR RYUZAN, seeing that he cannot be entangled in any controversy, he cannot be forced to say things which should not be said. He knows; that's why he can say "I do not know."

Ordinarily, people who know nothing go on claiming their wisdom. All your Shankaracharyas and all your popes -- not a single one is enlightened, but they are religious heads. Now what kind of guidance will these people give? They are going to poison people's minds.

But Ryuzan, a man who has the dignity and courage to say, "I do not know," is declaring his innocence, his childlike purity. This made Tozan bow down with deep respect to Ryuzan.

THEN HE ASKED RYUZAN, "WHAT IS THE GUEST WITHIN THE HOST?" These are traditional

Zen questions, which decide whether the master is really a master or just a teacher, a man of realization or just a man who has gathered knowledge from others, from scriptures.

"WHAT IS THE GUEST WITHIN THE HOST?"
RYUZAN SAID, "THE BLUE MOUNTAIN IS COVERED
BY WHITE CLOUDS."

The white clouds are the guests. The blue mountain is the host, because it will remain, and the clouds will come and go. That which comes and goes is the guest, and that which remains is the host. But he said it in a very beautiful poetic way. Zen is sheer poetry: "THE BLUE MOUNTAIN IS COVERED BY WHITE CLOUDS."

TOZAN ASKED, "WHAT IS THE HOST WITHIN THE HOST?" That is another traditional question.

Ryuzan answered very beautifully. He said, "HE NEVER GOES OUT OF THE DOOR." The host never goes outside the door. That which goes outside is the mind; it goes around everywhere, Bangkok ... where are you going right now, L.A? It is the mind that goes, but Avirbhava remains here. In you, in everybody, the consciousness always remains in; it never goes out of the door. The mind travels around the world. The moment the mind stops traveling, you come to a great realization: that you are not the one who has been traveling. You are the one who has not moved even a single inch, who is always inside you at the deepest center, never leaving that place.

In our meditations we are searching for the host. We have all become guests, and gone too far away from our own beings. In our meditations we are trying to come back and let the guest merge into the host. The moment you enter into your very interiority, there is a great explosion of light. You are no more a human being; you have become a buddha. You have become pure awareness, unconfined, unlimited.

Ryuzan's answer is so beautiful:

"HE NEVER GOES OUT OF THE DOOR."
TOZAN THEN ASKED, "HOW FAR APART ARE
HOST AND GUEST?"
RYUZAN SAID, "WAVES ON A RIVER."

He must be a great master, of tremendous understanding. He is saying that just as a river has waves, those waves are the guests. And when the waves have disappeared, the guest has disappeared in the host. The river remains; the waves come and go.

RYUZAN SAID, "WAVES ON A RIVER."
TOZAN THEN ASKED, "WHEN GUEST AND HOST MEET,
WHAT IS SAID?"
RYUZAN SAID, "THE PURE BREEZE SWEEPS
THE WHITE MOON." Nothing is said.

"THE PURE BREEZE SWEEPS THE WHITE MOON."

Just a tremendous beauty, a blissfulness, a benediction arises. Nothing is said, not even a hello.

TOZAN TOOK HIS LEAVE AND DEPARTED.
Hakuyo has written:

OVER THE PEAK-SPREADING CLOUDS,
AT ITS SOURCE THE RIVER IS COLD.
IF YOU WOULD SEE,
CLIMB THE MOUNTAIN TOP.

If you want to see you will have to climb the mountain top. If you want to see you will have to reach to the highest point of your consciousness.

Another Zen poet:

FOR LONG YEARS, A BIRD IN A CAGE,
TODAY, FLYING ALONG WITH THE CLOUD.

These small statements defeat the great scriptures of other religions. In what a beautiful way he says everything that needs to be said!
FOR LONG YEARS, perhaps many, many births,

A BIRD IN A CAGE,
TODAY, FLYING ALONG WITH THE CLOUD.

Freedom is the ultimate goal. We are all living in cages, not only of body and mind, but of all kinds of concepts, superstitions. Unless we drop all these cages, scatter them, burn them, and become free -- just like a bird on the wing, flying away with the clouds -- we will not know what is possible. We will not know what our destiny is. We will not be able to realize the joy, the ultimate experience of truth.

Maneesha has asked:

BELOVED OSHO,
NEED I DROP NIETZSCHE, ALONG WITH JESUS? I CAN'T HELP BUT IMAGINE NIETZSCHE UP THERE IN THE MOUNTAINS WITH RYUZAN -- BECAUSE HE REGARDED THE MOUNTAINS AS A PLACE TO EXAMINE ALL THAT HAS BEEN "EXCOMMUNICATED BY MORALITY."
AND WHAT NIETZSCHE SAID OF HIS OWN WRITING SOUNDS AS IF IT MIGHT BE SAID OF THESE EVENINGS WITH YOU:
"HE WHO KNOWS HOW TO BREATHE THE AIR OF THESE DISCOURSES KNOWS THAT IT IS AN AIR OF THE HEIGHTS, A ROBUST AIR. ONE HAS TO BE MADE FOR IT; OTHERWISE THERE IS NO SMALL DANGER ONE WILL CATCH COLD."

Maneesha, you don't have to drop Nietzsche or Jesus -- you have only to drop yourself. Your dropping Nietzsche will not do. Now you will carry a new idea, "I have dropped Nietzsche, I have dropped Jesus, I have dropped Krishna, I have dropped ...."

But I am here, and these people are not your fetters. You are the only imprisonment, the only cage. Drop your "I" and with your "I" everything else will be dropped. And whatever remains will be simply a cool breeze touching the white moon.

Before we enter in search of the host, just to make the guest a little light, not heavy, not serious .... Because this is my absolute and categorical understanding, that the serious will never reach to the host. It is only the non-serious, playful child who can reach to the innermost. The serious remains always outside. The more serious, the bigger is the distance. I want to teach you to love and to laugh, so that you can enter into the host.

Nancy Reagan is seriously ill, so Ronald sends for the doctor. The doctor dashes into the sick-room and comes out a minute later, asking for a screwdriver. Reagan is stunned, but too anxious to ask any questions, so he finds a screwdriver.

Ten minutes later, the doctor pokes his head out and asks, "Have you got a hammer?" Reagan is puzzled, but rushes around frantically and finds a hammer. Five minutes later, the doctor comes out stripped to the waist, sweat pouring from his body, and says, "Have you got a hacksaw?"

By now, Reagan is going nuts. "For God's sake!" he screams. "First you wanted a screwdriver, then a hammer, and now a hacksaw. What the hell are you doing to Nancy?"
"Nothing yet," says the doctor. "I can't get my bag open!"

A Frenchman, an American, and Kowalski go bear hunting together. On the first evening, the Frenchman comes back to camp with a big bear. His companions ask how he managed it.

"Simple," replies the Frenchman. "I saw ze tracks. I followed ze tracks. And -- BANG! I shoot ze bear!"

The next evening it is the American who drags a big bear into camp. "I saw the tracks just like Frenchy," he says. "I followed them. And -- BANG! I got the bear."

The next evening, Kowalski drags himself into the camp, covered in blood and bruises.
"What the hell happened to you?" ask the other hunters.

"I saw the tracks," moans Kowalski. "I followed the tracks. And -- BANG! I got hit by a train."

Bernie Badorsky is drunk as he walks into court.

The judge looks sternly at him and says, "My good man, you have been brought in here for drinking." Bernie wobbles and slurs, "O.K. judge, let's get started."

Prince Abdullah, a wealthy Arab oil millionaire, is being entertained at the White House by Ronald and Nancy Reagan.

After he has been shown to his room, Abdullah calls Ronald on the phone and says, "Hey, Ronnie, send me up a whore!"

Nancy hears this and is shocked, and she demands that Ronald throw him out of the house. But Ronnie is afraid, so Nancy screams, "Then *I'll* throw the bastard out!"

In a few moments, Ronald hears the sounds of furniture breaking and screams and curses. Finally, Prince Abdullah walks into Ronald's office; his face is scratched and his shirt torn.

"Wow!" says the Prince. "That was some tough old bitch you sent me, but I screwed her anyway!"

Now, Nivedano, give the beat ...

(Drumbeat)
(Gibberish)

Nivedano ...

(Drumbeat)

Be silent, close your eyes,
feel as if your body is frozen.
Let the guest move towards the host.
Your innermost center is not far away,
just one single step.
Don't be afraid, you are entering
into your own house.
You have forgotten the way,
you have forgotten the language,
you have been outside long enough.
The bird has been in the cage
for many, many years, but today
the bird opens its wings
and moves in freedom in the inner sky
that is your real home.
In this silence you are a buddha.
Remember it.
Let this remembrance follow you like a shadow
around the day.
Slowly, slowly it will become
your very breathing, your very heartbeat.
Buddha is not to be worshipped,
one has to become a buddha.
Except for that, there is no worship, no prayer.
You don't need any priest,
you don't need any scriptures,
you don't need to be in any religious organization,
you have to be just yourself --
silently, peacefully settling within your home.

To make it more clear and more transparent,

Nivedano ...

(Drumbeat)

Relax, let go, as if the body is dropped,
the mind forgotten.
There is only the beyond,
only the cool breeze touching the white moon.
You are the blessed ones of this earth
at this moment.
This silence, this moment, here and now,
you become innocent;
you can say, "I do not know."
You become so grateful that your whole life
becomes a simple gratefulness:
gratefulness towards the whole -- to the rivers,
to the mountains, to the ocean, to the clouds,
simply gratefulness without any object.
This is the existential message of Zen,
this is the diamond thunderbolt.
You have come home.
The guest is meeting with the host.

Nivedano ...

(Drumbeat)

Come back, but don't lose
what you have experienced, remember it.
For a few seconds just sit like a buddha,
reminding yourself
of the space that you have touched,
the lotuses that have opened within you,
the skies that have become your home.
Rejoice in it, and then this very moment
becomes your eternity.
Except for this experience there is no God,
there is no religion.
One who knows this has come home,
he has blossomed in thousands of ways,
because everyone has to blossom
in their own unique way.

Okay, Maneesha?
Yes, Osho.
Can we celebrate so many buddhas?
Yes, Osho.

Zen: The Mystery and The Poetry of the Beyond

Talks given from 08/01/89 pm to 12/01/89 pm

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OUR BELOVED MASTER,
BANSHO GYOSHU STUDIED MEDITATION FIRST WITH MASTER SHOMOKU. HE TOLD BANSHO, "STUDYING THIS PATH IS LIKE REFINING GOLD. WHEN IT IS IMPURE, THE PURE GOLD DOES NOT SHOW.
"AS I LOOK BETWEEN YOUR EYEBROWS, THERE IS VERY MUCH SOMETHING THERE. IF YOU DON'T PIERCE THROUGH COLD BONES, ONCE, YOU WON'T BE ABLE TO CAST THIS THING OFF. HEREAFTER, SEE FOR YOURSELF -- IT IS NOT A MATTER OF MY SPEAKING MUCH."
THEN BANSHO WAS GIVEN THE SAYING OF CHOSHA'S TO CONTEMPLATE ON: "TURN YOURSELF BACK INTO MOUNTAINS, RIVERS AND EARTH."
FOR SIX MONTHS BANSHO MET WITH NO SUCCESS AND SHOMOKU MADE THE COMMENT, "I ONLY HOPE YOU WILL UNDERSTAND LATER."
FINALLY, AFTER A LONG TIME, BANSHO DID SUDDENLY HAVE AN INSIGHT.

My Friends,
I have been telling my people for almost thirty years, on and off, that psychoanalysis is dead, as dead as Sigmund Freud. But no psychoanalyst ever answered. The reality is that psychoanalysis has never been alive, but it was a great method of exploitation of the sick people.

Nobody has ever been cured by psychoanalysis. There are people who have been under psychoanalysis for ten years, fifteen years, twenty years, but there is not a single human being who has gained any insight through psychoanalysis, or any wholeness, any depth, any peak.

People terminate psychoanalysis not because they have succeeded, but because their bank account is finished. Psychoanalysts are the most highly paid people in the world -- for nothing. It was going to happen sooner or later, because nobody can be cheated forever.

My standpoint was that unless psychoanalysis has a soul... It is digging into dreams -- which is an absolutely futile, meaningless effort, because dreams are just on the surface of the mind. You close your eyes and they start floating. Analyzing these dreams, you can never come to a conclusion; they go on and on. Psychoanalysis is just concerned with the dreams and the mind. It does not believe that there is something beyond the mind that is going to be its suicide, because your real source of life is beyond the mind.

Mind is just a computer. You can program it, you can reprogram it, deprogram it, you can do anything with it; it is a mechanism. It is not your *being*. And unless somebody reaches to his being, he is wandering and wasting his life, he is simply vegetating. He has no depth, no peak experiences.

From my university days I have been fighting, first, with my professors of psychology and psychoanalysis. Then, when I became a teacher in the university, I was fighting with my colleagues who were in the same department. But man's blindness, deafness, dumbness, seems to be infinite....

The materialist believes only in the body. The psychoanalyst believes in the mind as a by-product of the body: when the body dies the mind disappears also. So what are you doing? -- torturing people unnecessarily. Neither the mind is going to be your eternal friend, nor the body. Just use them, but don't forget there is a witness within you.

Hence, I have been fighting for meditation. I have been telling people that unless psychoanalysis is based in meditation, unless it helps people to discover the no-mind, the beyond, it is an absolutely futile exercise of exploiting people. But no psychoanalyst agreed with me.

Just today I have received a confirmation from one of the most well-known psychoanalysts of America: Dr. Brian Weiss, Yale Medical School graduate, nationally recognized expert in psycho-pharmacology, brain chemistry, substance abuse, and Alzheimer's Disease, and Chief of Psychiatry at Mount Sinai Hospital, San Francisco.

He has been for years thinking to tell the world that psychoanalysis is dead, but could not gather the courage to go against the whole profession. But finally he decided to declare what has been his experience -- his lifelong experience. In his book, MANY LIVES, MANY MASTERS, Weiss wrote that psychoanalysis is in its death throes, that it is no longer practical, and the reason is that it has no spirituality in it.

Perhaps now psychoanalysts will pay attention.

I am not a psychoanalyst, but I am a postgraduate in psychoanalysis, in religion, in philosophy. I have never practiced psychoanalysis because I have never believed that Sigmund Freud had revealed a new path to man's intrinsic spirituality.

I have heard: a man sold his donkey to another farmer, his neighbor, and he said in praise of the donkey that he was very wise, very intelligent, very hard-working. The neighbor who had purchased it tried hard, but it wouldn't move at all. He said, "Strange..."

He called the man from whom he had purchased it. The man took a big staff and hit the donkey exactly on his forehead. The donkey moved.

The man who had purchased it asked, "You were telling me to be kind and be compassionate to this animal, it is a rare species -- and you are hitting it so brutally."

He said, "It is not hitting, it is just getting his attention!"

Perhaps Dr. Brian Weiss will have the attention -- but I want to remind him that his approach is negantive. He has found that psychoanalysis is missing something, but he does not know what. Just the word `spirituality' doesn't mean anything. He has not yet found the positive element of meditation, of going inwards and remaining just a witness. Psychoanalysis may be dying, perhaps is dead; just the people who have invested their whole life in it and are exploiting millions of dollars out of it, are hiding the fact of its death.

But even Dr. Brian Weiss... although he has come to a right conclusion, his conclusion is still negative. He does not mention about meditation, he does not mention about witnessing, he does not mention anything about no-mind -- which are the doors of spirituality.

His words, that psychoanalysis is missing spirituality, are bound to be misunderstood. That's why I am saying these words. People will think spirituality means to join the Catholic church, become a Hindu, become a Buddhist, and you have become spiritual.

It is not so cheap.

To become spiritual you have to go into your own depth, leaving mind far behind. Let it dream, let it think, you simply watch. And just watching is the greatest alchemy for transforming your being. The more you become rooted in watching and witnessing... the thoughts disappear, the dreams disappear, the mind is miles away and you are left alone in utter silence, in peace. All the tensions, anxieties, angst, are completely transformed into bliss, into ecstasy, into blessings.

My emphasis here is on therapies which DON'T go on for years and years: just a few days of therapy to prepare the ground for meditation. We are running here almost one hundred therapy groups, for every possible human being. But therapy is not the end; therapy is a preparation, clearing the ground for meditation. This is the only place in the whole world where therapy is being used as clearing the ground for

a tremendous transformation from mind to no-mind.

Meditation is the only thing that can be called spiritual, because it is rooted in your very spirit. It is the only thing that is not going to die. Your body will be dying, your mind will be dying; only your witness has an eternity.

And without having eternity... how can you be joyous when death is coming every day closer?

Stop calling your birthdays *birth* days! These are the days when death has come one year closer. Those are the days of death!

You have been dying since the very moment you were born! Every moment death is taking its territory. It may take seventy years, or ninety years -- it does not matter; death is following you like a shadow. Wherever you go, whichever direction you choose, you will end up in a grave, remember!

The only thing that will not end up in a grave is the experience of your mirrorlike witnessing being, your very life source. And just the experience of your own life source heals you immediately; nothing else needs to be added.

Dr. Brian Weiss writes his book, entitled MANY LIVES, MANY MASTERS. I would like to remind him that he has not found any master yet -- many lives perhaps, but not a single master!

To find a master is to find someone who has already reached to the highest peak of being, who can show you the path. Of course, you will have to walk it yourself, but just indicating the path is a tremendous compassion.

The days of therapy plus meditation are going to come. As psychoanalysis dies, there will be a vacuum. That vacuum can be filled only by therapies which are not an end in themselves, but just a preparation, a device to indicate to you your innermost being.

The days of meditation are going to come.

I would like Dr. Brian Weiss to know perfectly well that he has come to a right conclusion, but the conclusion is half. The death of psychoanalysis will leave a vacuum which will create tremendous anxiety in people, because psychoanalysis -- although a futile exercise -- keeps people hoping: "Perhaps one year of analysis more, and I will come back perfectly sane and healthy and joyous."

Psychoanalysis is exploiting the hope.

By the way, I have to remind you that all the religions have been doing the same: exploiting the hope that tomorrow will be good, just be patient today. The next life is going to be good, just be patient in this life. Nobody knows about tomorrow. And we have known many tomorrows turning into todays; they don't fulfill the hope and the promise. Then the hope is shifted to another life.

All these religions have done the same.

Psychoanalysis is a modern cult; Christianity, Hinduism, Buddhism, Jainism, are ancient cults. None of them is a religion.

A religion gives you freedom.

A religion gives you yourself.

To me, therapy plus meditation is equal to religion.

I would invite Dr. Brian Weiss to see this great experiment. Perhaps, because he is now absolutely disappointed with psychoanalysis, he may be able to see some possibility in therapy and meditation.

And this is not only an invitation to Dr. Brian Weiss, this is an invitation to all psychoanalysts, because you are going to lose your profession soon. Before you are drowned, we are preparing here a Noah's Ark.

Today begins a new series of talks. The title of the new series is: ZEN: THE MYSTERY AND THE POETRY OF THE BEYOND.

Before I discuss the sutras brought by Maneesha, on behalf of all of you, a few words about the title of the new series, Zen: The Mystery and the Poetry of the Beyond.

I don't consider Zen a philosophy or a theology but closer to poetry, to music, to painting, to dancing, to singing. It is not renunciation of life, it is rejoicing in life with your whole heart. And as you become deeply involved in creative lifestyles, the beyond opens its doors. I will simply call it `beyond', because all other words that have been used have become contaminated by the old religions, but `the beyond' is still pure; and because it is a poetry, a creative act, which in its peak transforms you and brings you to the doors of the mystery.

This whole existence is a mystery; only for blind people there is no mystery. If you have eyes, then everything is mysterious, and there is no solution for it. The deeper you go into it, the more mysterious it

becomes. And there is no bottom to the depth, it is abyssmal. You can go on and on and on; the mystery becomes more mysterious, more colorful, more fragrant, but you don't come to the end where you can find an explanation for the mystery.

Unless a man settles with existence *as* mystery, he will not be able to live his life as ecstasy.

The sutras:

> OUR BELOVED MASTER,
> BANSHO GYOSHU STUDIED MEDITATION FIRST WITH MASTER SHOMOKU. HE TOLD BANSHO, "STUDYING THIS PATH IS LIKE REFINING GOLD. WHEN IT IS IMPURE, THE PURE GOLD DOES NOT SHOW."

Have you ever thought how gold is purified? Only through fire. When the gold passes through fire, all that was not gold is burnt, and it comes out as pure gold, utterly refined.

Meditation is a fire, a very cool fire. You will not be burnt, but all that is false will disappear. And when you will come out of those flames, you will not be able even to recognize yourself, because now you will be having your original face, not the mask that the society has given to you. Now your personality will be gone -- that was the contaminating factor -- your individuality will come as sharp as a sword.

Shomoku also said to Bansho,

> "AS I LOOK BETWEEN YOUR EYEBROWS, THERE IS VERY MUCH SOMETHING THERE."

It is one of the most important findings of the mystics that just between your eyebrows there opens a door; in India it has been called the third eye. These two eyes look outside. Just between the eyebrows, exactly in the middle there is an eye, a perceptivity, a sensitivity. When it opens, your inner world becomes absolutely clear to you. You know that you are not the body, not the mind. For the first time you recognize your being as a witness. This takes you to the beyond, and to the mysterious, and to the miraculous.

Onwards, life is a sheer joy, a sheer dance, a great music. You are overflowing, radiating pure gold. You have found the treasure of treasures. This has been the search of the whole East, of the whole Eastern genius.

Shomoku says to Bansho,

> "AS I LOOK BETWEEN YOUR EYEBROWS, THERE IS VERY MUCH SOMETHING THERE. IF YOU DON'T PIERCE THROUGH COLD BONES, ONCE, YOU WON'T BE ABLE TO CAST THIS THING OFF. HEREAFTER, SEE FOR YOURSELF -- IT IS NOT A MATTER OF MY SPEAKING MUCH."

In such a small passage, Shomoku has said everything that is necessary for a seeker.

> THEN BANSHO WAS GIVEN THE SAYING OF CHOSHA'S TO CONTEMPLATE ON: "TURN YOURSELF BACK INTO MOUNTAINS, RIVERS AND EARTH."

It is a very strange statement of Chosha's.

> "TURN YOURSELF BACK INTO MOUNTAINS, RIVERS AND EARTH." What does it mean?

It means, remember you are carrying five elements in your body: the earth, the air, the fire, the sky, the water. These are the five elements that make your body. Chosha is saying, "Return these elements back to their sources, and then see whether something is left behind."

Yes, something *is* left behind. That something is your consciousness. It is not a by-product of your body, it is a totally different phenomenon than the material world. Once you have tasted something of consciousness, awareness, alertness, you will not be afraid of death; you know it can happen only to the dead body, it cannot happen to your living sources of consciousness. They are in the body, but they don't belong to the body.

Chosha's statement was given to Bansho to meditate on:

> "TURN YOURSELF BACK INTO MOUNTAINS, RIVERS AND EARTH."
> FOR SIX MONTHS BANSHO MET WITH NO SUCCESS AND SHOMOKU MADE THE COMMENT, "I ONLY HOPE YOU WILL UNDERSTAND LATER."

What went wrong?

He was too much in a hurry, he became too tense about the matter, too serious about the matter, and

realizing your being is not a serious matter at all. It comes to you in utter relaxation, a non-tense state of being, in a playfulness.

Never make your meditation a serious affair, otherwise you are going to miss it. Be playful about it.

I am the first person who is saying that.

All the religions have been telling you to be serious. That's why they have killed millions of people, destroyed their spirituality, made them tense, anxiety-ridden, sick unto death. And in the effort to find their innermost being, people have been doing all kinds of unnecessary ascetic practices, which are nothing but masochistic torture.

I teach you playfulness.

It is your being.

Even if you want to lose it, you cannot lose it.

What is the hurry?

And what is the seriousness?

Just be playful, lightweight.

Bansho missed because of his great effort to find the innermost core of his being. Effort is a barrier. Effortlessness...

Just sitting silently, doing nothing, the spring comes, and the grass grows by itself.

That grass you should not misunderstand. Basho is saying: You just sit silently, unworried, effortlessly, doing nothing. When the time is ripe means when your tensions have all gone... the spring comes, and your being grows by itself. You don't have to do anything; it simply explodes into a tremendous revolution. All that was junk in you is burnt, and all that was truth in you, the pure twenty-four-karat gold, comes shining with a great splendor.

But it happens only in a relaxed state, in a let-go. This is one of the most difficult problems.

People who are seekers are in a hurry. They want it to happen just now. It *can* happen just now, but you are preventing it by desiring it to happen just now.

Forget all about *when* it happens. Whenever the right time comes, existence will take care. Enjoy the meditation; don't bother about any conclusion, about any enlightenment. These things are not within your hands, you cannot do anything about them!

The spring comes by itself... and suddenly you find your old personality has melted away, and something absolutely new and fresh is born within you, and it is growing on its own. You are just a watcher -- watcher of the death of the old, and watcher of the birth of the new.

But there is no need to be serious. Any seriousness, any effort, any anxiety about being spiritual is the greatest barrier. Just be playful.

I have found myself without any seriousness. Hence, when I say this, I say it on my own authority.

FOR SIX MONTHS BANSHO MET WITH NO SUCCESS AND SHOMOKU MADE THE COMMENT, "I ONLY HOPE YOU WILL UNDERSTAND LATER."
FINALLY, AFTER A LONG TIME, BANSHO did SUDDENLY HAVE AN INSIGHT.

The anecdote does not say a few things; they have to be understood.

What must have happened that suddenly one day Bansho *did* have an insight?

Effort has a limitation: you get tired -- that is the beauty of effort -- otherwise you will never be enlightened. Any kind of effort, any anxiety has a limitation. A moment comes, you say, "*Fuck it all!*" That very moment is your enlightenment!

Basho wrote:

THE EVENING HAZE.
THINKING OF PAST THINGS --
HOW FAR OFF THEY ARE.
THE EVENING HAZE. THINKING OF PAST THINGS -- HOW FAR OFF THEY ARE.

What does Basho mean by this haiku? He is one of the most insightful of Zen masters....

He is saying that what seems to be very important to you today, what is creating so much seriousness in you, so much anxiety in you, won't have any relevance after a few years. It will be far away, miles away, as though perhaps you have seen it in a dream. All the anxiety that it was giving you is lost.

Understanding this, just look backwards: at every point in the past you will find yourself ridden with

anxiety, anguish, misery, failure. But now all that has become just writing on the sands. A breeze comes and the whole writing disappears, or a tidal wave comes and takes the whole writing away, leaves behind a fresh sand without any signature.

Basho's intention is that looking at the past you should understand that what is present will become past tomorrow. Don't be so serious. Tomorrow it will not matter at all. And the same is true about your future: never be serious, because everything is going to become past, just like a dream you had seen somewhere. Perhaps you may not even recognize that you were so much troubled.

Basho's statement is that your whole life is just a prolonged dream. Don't take it seriously. Be playful, enjoy it while it lasts. There is no need to renounce it, because those who renounce it take it seriously.

I have always wondered about so-called great philosophers, for example Adi Shankara, who has been thought by the Indians to be the greatest mind in the whole history of man. But that "greatest mind," Adi Shankara, looks so stupid on just a small scrutiny.

He talked about the world being illusory: it is just purely a dream, there is nothing outside, you are projecting it. Still, he could not touch an untouchable.

One morning he was getting ready for his prayer, taking a bath in the Ganges in Varanasi. It was still dark and he was coming back up the steps, and a man touched him and told him, "I am a *sudra*, an untouchable." Shankara was furious, he forgot all about peace, and "love your enemies."

I have always thought, Why unnecessarily...? First love yourself, then love your friends -- because these friends will turn someday into your enemies. Continue loving. Nobody becomes an enemy before becoming a friend, so just go on loving friends and ex-friends, wives and ex-wives. But it is all a dream, your projection.

Shankara, freaking out, denies his own philosophy. The sudra was a strange fellow. He said, "Before you become enraged..."

Shankara said, "I will have to take another bath! It is a cold winter morning, and knowing perfectly well that you are a sudra, why did you touch me? There is no crowd" -- and Varanasi has vast ghats with steps. "Only two men... there was no need to touch me."

The old man said, "There was: to make you aware that next time you say the world is illusory, remember me. It is not. You are freaking out at your own projections. You are going to take a bath in a dream river. Just think about your philosophy."

But Shankara is thought to be the greatest philosopher, at least in the Indian heritage. But his philosophy seems to be just mind-oriented. It has no actual experience of awakening. Otherwise, nobody is touchable and nobody is untouchable; just as you are made of bones and flesh, everybody is made of the same stuff. Everybody is made of the same elements.

And for a man like Adi Shankara -- who says that everything outside is just a dream -- behaving in such a way exposes him, that all his philosophy is just talk. He is articulate enough to talk about things, but it is not his life.

And unless something is your life, your very life, it makes no difference.

Another instance is still more idiotic.

Shankara traveled all over India, challenging other philosophers. One can ask, "Why are you challenging your own projections?" In this dreamlike world, if somebody thinks he is a philosopher, what is the harm? There is nobody, just a phantom, the Holy Ghost. But he went around the country with this philosophy that the world is *maya*, illusion, hallucination, a mirage.

He reached to Mandla, a small city in central India. It is named after a great thinker, Mandan Mishra. He was very famous in those parts, and he was the last one to be defeated. Shankara wanted a victory over all the philosophers of this country.

Strange... his philosophy says everything is illusory -- and his victory over illusory phantoms is real?

He went there. Before entering the city there was a well, and women were drawing water from the well. He asked them, "Which way do I have to go to find Mandan Mishra's house?"

The women started giggling. They said, "We have heard much about you. You think everything is illusory; to whom are you asking the question? What do you mean by Mandan Mishra's house?

"But if you want to meet another mirage, another illusion, a very learned illusion, you will not find any difficulty. You simply go into the town, and you will find Mandan Mishra's house without any difficulty, because just on the fence of his garden there are hanging many parrots, repeating, reciting the Vedas. They are all great pundits."

Shankara went, and he could not believe it: parrots were reciting Rigveda with such accuracy. He said,

"My God! If parrots are doing this, I am getting into a lion's den." But he had to; the desire, the longing, which he was denying in his philosophy, was too heavy on him. He wanted to be victorious over all the philosophers.

It is the same desire as Alexander the Great had, in a different direction. He wanted to be the conqueror of the world, and Shankara wanted to be the conqueror of all the thinkers and philosophers. What is the difference? The desire, the longing is the same. The ego needs the same nourishment.

He entered into the house, a little nervous. And Mandan Mishra had thousands of disciples -- he was very old. He received Shankara with great love, welcomed him, knowing perfectly well that he has come to challenge him.

Shankara said, "Do you understand my purpose in coming so far to meet you? You are the last person I have to conquer. I want to challenge you for a long discussion."

Mandan Mishra said, "It is perfectly okay. But do you have a judge who will decide who is the winner?"

Shankara had nobody with him, but he had heard much about Mandan Mishra's wife, Bharti. He had heard that she was as great a thinker as Mandan Mishra, so he said, "There is no problem. Your wife, Bharti, can preside and be the sole judge."

The discussion lasted for six months, and finally Bharti gave the judgment that Shankara had been the winner. And this was the tradition of those days: the one who is defeated becomes the disciple of the one who is the winner. So Mandan Mishra said, "If Bharti says that you are the winner, then I am ready to be your disciple."

But Bharti said, "Wait." In India it is a tradition that a man and a woman are only half and half of one whole -- only together are they complete. Bharti said, "Wait. You have won only half of Mandan Mishra; half is still to be defeated. Then we will both become your disciples."

Shankara was amazed. The woman was really courageous: first to declare her husband defeated, and second to prevent Shankara from being victorious until *she* was defeated. And she was certainly a very clever woman.

Shankara was only thirty-three years of age, and a so-called celibate. I say "so-called" because nobody can be a celibate, it is against nature -- unless you are impotent.

Bharti was very clever. She started the discussion, and she asked Mandan Mishra to preside and be the judge. Shankara agreed, but he was not aware what that woman had in her mind. She started talking about sex. Shankara had no notion... at least he pretended that he knew nothing about sex.

Bharti said, "I can give you a few months. You can go and learn about sex and come back again."

Shankara went to his disciples, who were residing in the mountains near Mandla, and he left his body in the care of his disciples.

A king had just died, and Shankara entered the dead king's body to know everything about sex, because the king had many queens. Unless you experience it, it won't be valid before that clever woman, Bharti.

My question is: Why could he not go in his own body? He believed in the body too much. He talked about that the body is just illusory; if it *is* illusory, then what difference does it make that you enter into a dead man's body and have love affairs with many women to understand the whole science of sex? Why had you not the courage to go in your own body? Why did you make the difference between two illusions, mine and yours?

But as far as I understand, this seems to be just to protect his celibacy. The whole story has been created by the disciples, and supported by him, because it took six months for him -- too long really. Even six days are too much! Anybody who has been married knows: just six days -- and Sunday is a holiday! Six months? -- it seems he got too much interested!

But this whole story seems to be bogus. And how to protect a dead body, Shankara's body, for six months? There is no indication of any science that Shankara or his disciples knew. In six days the body will start stinking; in six months there will be no Shankara, just a pile of bones, and rotten... everything rotten ... and cockroaches... and rats, and all kinds of illusory things!

All these so-called great philosophers and thinkers are just clever, articulate, logical, but don't have an authentic experience of life.

Maneesha has asked:
OUR BELOVED MASTER,
WHEN YOU SPEAK SO VIGOROUSLY ABOUT THE STUPIDITY OF POLITICIANS AND OTHER PUBLIC FIGURES, I INWARDLY CHEER YOU ON. BUT SIMULTANEOUSLY I AM AWARE THAT YOU MAY

PROVOKE HOSTILITY AND INTENT TO HARM YOU -- FROM WHICH I WANT TO PROTECT YOU.
IS THERE ANY ANSWER -- OR IS THIS SIMPLY A DILEMMA FOR YOUR DISCIPLES TO LIVE WITH?

Maneesha, it is my destiny to hit hard every untruth, every lie, every consolation, whatever the consequences, because, as far as I am concerned, I have arrived home. They can harm my body, but remember, it is not so easy, for the simple reason... I will remind you.

Ed Meese, attorney general of America, when they deported me illegally, unconstitutionally, without any evidence against me -- he admitted in a press conference that "There is no evidence at all, but we could not tolerate the man in our country. He was attracting young Christians."

They go on sending missionaries all over the world to attract people to Christianity, and if I was attracting the intelligent... What was the problem? -- the fundamentalist mind.

He said, "We could not jail him; there was no evidence. And we could not kill him, because killing him will make him a martyr, killing him will make him a founder of a religion."

That fear is a great protection. Don't be worried.

Nobody is going to take the risk they took in the case of Jesus. What was the result? Now Christianity is the biggest religion in the world as far as numbers are concerned -- half of the world belongs to the Christians.

The Jews cannot forgive themselves that such a good boy, Jesus -- if they had not killed him, he would have founded such a great firm, a Jewish firm. They did not do that again.

In the case of Marx, who was a Jew and propagated communism, the Jews did not crucify him or harass him. They did not do the same with Sigmund Freud; he was a Jew. These three Jews have created the biggest Jewish firms in the world.

Jews cannot forgive themselves: "That poor boy was creating such a beautiful exploitation, and you killed him." Now, everybody has to think twice to kill a man like me!

So don't be worried, Maneesha. I have invisible protection in their fear. And I can create fear in them only if I say the truth with a lion's roar! The more they are afraid of me, the less is the possibility of doing any harm to me.

And of course I can understand you and your problem. You have to live this dilemma. Those who followed Socrates, they had to live it; it purified them. For those who lived with Jesus, it was a tremendous transfiguration.

If anything happens to me, much will happen to you simultaneously.

You can go on taking me for granted and postponing the urgent, immediate penetration into your being. But if something is done to me, perhaps that will bring the urgency, because now you cannot take me for granted.

In fact, a very famous case can be considered....

Gautam Buddha had given initiation to his own cousin-brother, Ananda. Ananda was older than Gautam Buddha; before taking initiation he told Gautam Buddha, "Right now, I am your older brother; I can dictate anything to you and you will have to follow it" -- just the old obedience. "But I have come to be initiated by you. After initiation, I will be just a disciple amongst thousands of other disciples. So before initiation I want you to remember three conditions.

"First, I will always remain with you, you cannot send me away from you on any mission. I will take care of your body, of your food, of your medicine. Secondly, if I ask any question, you cannot say, `Wait for the right time.' You cannot postpone it, you have to answer immediately. Thirdly, if I want somebody to meet you -- even in the middle of the night -- you cannot say no."

Buddha said, "There is no difficulty. I will remember your conditions."

And Ananda remained for forty-two years his disciple, continuously following him like a shadow, serving him, helping him in every possible way -- but he did not become enlightened. Others who had come later on went on becoming enlightened. He was very much puzzled.

He asked Buddha, "What is going wrong? People who have come very late have become enlightened masters, and I have been with you for all these forty-two years, and I don't know even the abc of enlightenment."

Buddha said, "You will become enlightened the day I die, not before it."

Ananda was very much puzzled. He said, "Why?"

Buddha said, "Simple psychology. You trust that I am your brother, I will not leave you unenlightened,

so you have not been doing what I have been saying. You have been just believing that `My brother will not leave me unenlightened.' What can I do? I can only indicate, I cannot become enlightened on your behalf."

And exactly what Buddha said happened. The day he died, Ananda did not move from the place where he was sitting by the side of Buddha. His body was taken to the funeral pyre; Ananda did not move. He closed his eyes. For the first time, a tremendous urgency had arisen. If he misses this moment, then one never knows how many lives it will take to find another master of the caliber of Gautam Buddha. And Buddha had said, "After I die you will become enlightened."

"I will not move from this place. I will not open my eyes, I will not eat, I will not drink. I will do what he has been saying and I have been postponing." He became enlightened by the evening. In the morning Buddha died; by the evening Ananda became enlightened. The urgency had arisen.

So if something happens to me, it will be an urgency for you. If nothing happens to me, I am your urgency.

It is time for Sardar Gurudayal Singh.

Paddy finds an old tandem, a two-man bicycle, on the scrap heap, and fixes it up. Then he and Seamus decide to go out for a ride on it to the top of Heart Attack Hill.

After two hours of furious pedaling up the steep hill, they finally arrive at the top.

"Jeezus Christ!" gasps Paddy, on the front. "I did not think we would ever make it."

"Me either," pants Seamus, at the back, "and we would have slid all the way backwards if I had not kept the brakes on!"

Little Eggbert has a nasty habit of cursing and swearing, and his parents cannot seem to do anything with him. One day, Father Fungus comes for tea.

Little Eggbert comes up to the priest and says, "More fucking tea, Father?"

Father Fungus is shocked, so he suggests that his parents send Eggbert to see Doctor Feelgood, the psychiatrist.

"Tell me, Eggbert," says the shrink, "what would you like most in the world?"

"Wow! I would like a god-dammed rabbit!" cries Eggbert.

"Okay," says Feelgood, "your mom and dad will get you a rabbit if you promise not to swear again. Is it a deal?"

"Sure, Mr. Shrink, sir!" exclaims Eggbert. "I will do it!"

So Eggbert gets his rabbit, and for two weeks all is peaceful around the house. Then one day, Sunday morning, Father Fungus comes for tea.

"I hear you have a pet rabbit now, Eggbert," says the priest. "Can I see it?"

"Sure," says Eggbert, and runs out in the garden to get his pet. But just as he brings it into the room, the rabbit starts to give birth to an enormous bunch of baby rabbits.

Eggbert watches in horror for a moment, then puts the mother rabbit on the ground, looks at the priest and cries, "Holy Shit! The fucking thing is falling apart!"

Milton Trueheart is driving along in his Rolls Royce when he sees his old school friend, Etta Apple. He pulls over, lowers the electric window and says, "Hi, Etta! How are you?"

"Wow!" says Etta, "is that you, Milton? And in a Rolls Royce? How did you make so much money?"

"I am a fortune teller," replies Milton. "I can see the future."

"I would love to learn how to do that," says Etta.

"So jump in the car," says Milton, "and I will tell you all about it."

Etta gets into the car and they drive off to Milton's house.

"Okay," says Milton, when they arrive. "So you want to learn about fortune telling? Then take off your blouse."

"Take off my blouse?" says Etta. "Are you crazy?"

"Look," says Milton, "do you want to know? Then trust me."

So Etta takes off her blouse.

"Good," says Milton, "now take off your skirt."

"Take off my skirt?" cries Etta. "What is going on here?"

"Do you want to learn how to see the future?" asks Milton. "Then trust me."

So Etta takes off her skirt.

"Now," says Milton, "take off your panties and lie on the couch."

"What?" screams Etta. "Why should I take off my panties? What are you going to do? Fuck me?"

"Good," says Milton, "you are learning already!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.

This is the right moment to look inwards with total consciousness, with total life energy, and with an urgency as if this is your last moment on the planet earth.

Deeper and deeper...

As you move deeper towards your center, you will start feeling a tremendous calm, a strange silence, a great peace. When you reach to the very center... a great joy, for no reason at all... a great explosion, in which you become just luminous... and a great ecstasy takes possession of you.

This center of your life, your being, is your connection with the cosmos. From this door you can enter into the cosmos and become one with existence. But even to be at the center... you will find great splendor and mystery.

This has been called the buddha, the awakened one. This moment you are all buddhas. You may forget, but that does not matter. You will remember again. Sooner or later your remembrance will become a constant heartbeat. That day will be the greatest day in your life, the day of enlightenment.

Remember one thing only: the buddha hidden at the center of your being has only one quality, the quality of a witness.

Witness the body -- that it is not you.
Witness the mind -- that it is not you.

What is left when the mind and body no more belong to you? -- only a silent witnessing, a peaceful mirrorlike reflection.

This is your eternal being.

To make it clear, Nivedano...

(drumbeat)

Relax, but remember your witness. As your witnessing deepens, your separation with existence will start disappearing. Soon Gautam the Buddha Auditorium will become a lake of consciousness without any ripples.

The evening was beautiful on its own, but ten thousand beings turning into buddhas make it one of the most splendid, the most majestic, the most mysterious evenings of all.

Collect whatever you are experiencing -- the silence, the peace, the love, the compassion, the blissfulness -- and persuade the buddha to come along with you. He has to become your everyday life, your actions, your words, your silences, your music, your dance. Unless a buddha can dance, and you disappear in that dance, the enlightenment has not happened yet.

It is within your reach. Just collect... and persuade the buddha.

Inch by inch, we are every day bringing the center and the circumference of your life closer. Any moment the spring comes, and the grass grows by itself.

Nivedano...

(drumbeat)

Come back. But come back as buddhas, awakened, silent, graceful.

Sit for a few moments just to recollect the golden path you have traveled back and forth.

Remember, whatever you have experienced at the center has to become part of your daily life. Don't think that meditation has to be set apart from your life, no; that kind of meditation is not the right kind. The right meditation is that which becomes your very life.

Okay, Maneesha?
Yes, Beloved Master.

Zen: The Mystery and The Poetry of the Beyond

Chapter #2
Chapter title: Spread the message

9 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
A MONK ASKED KOYO SEIJO, "DAITSU SAT IN ZAZEN FOR TEN KALPAS AND COULD NOT ATTAIN BUDDHAHOOD; HE DID NOT BECOME A BUDDHA. HOW CAN THIS BE?"
SEIJO SAID, "YOUR QUESTION IS QUITE SELF-EXPLANATORY."
THE MONK ASKED, "HE MEDITATED SO LONG; WHY COULD HE NOT ATTAIN BUDDHAHOOD?"
SEIJO SAID, "BECAUSE HE DID NOT BECOME A BUDDHA."
AT ANOTHER TIME, A MONK ASKED ROSO, "WHAT IS MEANT BY `IN FRONT OF YOUR NOSE'?"
ROSO RESPONDED, "SLENDER BAMBOOS CANNOT BE USED AS MUSICAL INSTRUMENTS; A GOURD CANNOT RETURN TO THE TRELLIS IT GREW ON."
SAIGUN ONCE ENTERED A TEMPLE AND NOTICED A SPARROW MAKING DROPPINGS ON THE HEAD OF AN IMAGE OF BUDDHA. SAIGUN SAID TO NYOE, A DISCIPLE OF MA TZU, "HAS THE SPARROW THE BUDDHA-NATURE OR NOT?"
NYOE ANSWERED, "YES!"
SAIGUN SAID, "THEN WHY DOES IT MAKE DROPPINGS ON THE HEAD OF BUDDHA?"
NYOE REPLIED, "DOES IT MAKE DROPPINGS ON THE HEAD OF A HAWK?"

Friends,

One friend has asked, "If Ronald Reagan and Mother Teresa both fall from a one hundred story building, who will reach to the earth first?"
In the first place, who cares?

In the second place, just by the way, it is good news; the sooner it happens, the better.

The Republican Party of India and the Dalit organization -- both are organizations of the neo-Buddhists -- have made a similar resolution to the government of India, that action should be taken against me because I have been comparing myself with Buddha.

In the first place, I have never compared myself with Buddha. I have always said definitively that he is life-negative, and I am absolutely life-affirmative. There is no possibility of any comparison.

He is a bullock cart, and you want it to be compared with my Rolls Royce? Of course, the basic principle of a bullock cart is the same -- the four wheels -- but still you cannot compare it with a Rolls Royce.

These organizations have told the government that their religious feelings are very much hurt.

In the first place, if you understand religion... it is in the transcendence of thoughts and feelings. There are no religious feelings at all! Only idiots have religious feelings.

I have loved Buddha, just as I would have loved the inventor of a bullock cart; it was a great revolution. Buddha is the beginning of a great revolution, but only the beginning, not the end. Looking backwards, I can see he managed a little bit to go against the tradition, but not wholeheartedly.

I am absolutely against the past.

Although Buddha tried in every way... but he was at the beginning point; you could not expect him to create the whole science of transcendence. He has my respect, my love -- but I cannot tolerate to be compared with Gautam Buddha!

In fact, the government has to take action against these two organizations.

Gautam Buddha is an escapist, and it is Gautam Buddha who is responsible for the poverty of this country. If so many thousands of people renounce the world, they become parasites on the society.

I don't want you to renounce the world. My whole teaching is: Rejoice in the world. What comparison can there be between me and Gautam Buddha?

Gautam Buddha is twenty-five centuries behind me. And as far as the allegation is concerned, that I have compared myself, it is an absolute lie!

These organizations should understand that if even a little bit of Buddha's experience had been their experience, then this revengeful resolution asking the government to take action against me does not show compassion, does not show meditation.

I want the government *not* to take any action against these two organizations. I, with all my friends, forgive them. The blind need forgiveness, the ignorant need compassion.

One thing should be understood definitively: I am a buddha in my own self -- and the word `buddha' is not the monopoly of anybody. It simply means the awakened one. It was not Gautam Buddha's name; his name was Gautam Siddharth. When he became awakened, those who understood his enlightenment started calling him Gautam Buddha.

But the word buddha, according to Gautam Buddha too, is simply inherent in every human being, and not only in every human being, but every living being. It is the intrinsic quality of everybody.

Everybody has the birthright to become a buddha.

These poor Buddhists don't understand at all the message of Gautam Buddha. How can they understand me? I have gone far beyond Gautam Buddha.

I have been teaching you all to be buddhas, but nobody has to be a Buddhist. To be a Buddhist is again falling into another prison. They have escaped from the Hindu fold, and now they have fallen into another fold. The names of the prisons are different, but you are all the same a prisoner. You were a Hindu, you were a prisoner; you can be a Christian... The prison will change, but not your slavery, not your consciousness.

People go on changing their prisons. That does not help any transformation in your being. You don't achieve freedom by changing prisons.

I teach my people freedom as the ultimate value. You should not belong to any organization, to any organized religion. It does not matter whether it is Buddhism, or Christianity, or Hinduism -- these are different names. Perhaps the architecture of the prisons is different, but you will be all the same a prisoner.

Hence, I want my people to remember it absolutely: not to belong to any organization. All organizations are against individual freedom.

And if there is no individual freedom, there is no possibility of spiritual growth.

You should stand on your own. You don't need any organization, any church, to transform you. You have all that is needed within you; you can be a buddha in your own right. That does not mean you are comparing yourself with Gautam Buddha. Gautam Buddha is too backward.

And I have consistently said that Gautam Buddha is not a complete being, because in renouncing the outer, he has dropped one of his wings. Now he is flopping with one wing.

I want my people to have both the wings healthy. They are not against each other, they support each

other. You cannot fly with one wing. You need two wings -- the outer and the inner, the material and the spiritual, the visible and the invisible. Buddha is only half a man. I want you to be the whole man.

How can I compare myself with Gautam Buddha? I am a complete man! The outer world is my world, and the inner world is also my world, and I enjoy both, I love both. I love the flowers of the outer world, the rainbows, the dance of rains, the rivers, the mountains, the oceans. And at the same time, I know my inner treasures, my inner ecstasies. And I don't see in them any contradiction.

You don't have to renounce anything, you don't have to choose anything. You have to be choicelessly aware of both: the outer and the inner. Rejoice in both, and your enrichment will be far greater than any Gautam Buddha.

Just the other day I was talking to you about Brian Weiss and his book, MANY MASTERS, MANY LIVES. He has also come across... but he has been hiding it for years, just afraid of the society -- particularly Christianity, because he lives in a Christian world. He has been practicing hypnosis and taking people to their past lives.

Now Christianity, Mohammedanism, Judaism -- three great religions of the world don't believe in any past lives or future lives. They confine themselves only to one life. So for years he has been successfully working, but was not declaring it to his associates, to his colleagues.

Under hypnosis he took his patients into their past lives, and strangely enough whatever the patient was suffering psychologically, once he had found the source in the past life somewhere, immediately the symptom in this life disappeared. He has cured many people by just taking them to their past lives. Some wound, some hurt they have been carrying from past lives... You can go on psychoanalyzing their minds, but that won't help.

But I want Brian Weiss again to remember that the whole East has put its total genius into the revelation of past lives and reincarnation. We know much more about it than you can even dream of, for the simple reason that for almost ten thousand years this country is the only country in the world which has been working with different techniques and methods to reach to past lives.

But Brian Weiss' experiment is courageous. He will be disturbing the fundamentalist Christians, but he has come out. He says that what psychoanalysis cannot do in twenty years can be done in a few sessions of hypnosis. You just have to take the person to his past lives. He is carrying scars and wounds which are not of this life. Unless you reach to the sources, they will not disappear.

But there is a difficulty -- perhaps he has not even taken account of it. The person may be simply imagining that he has reached the past life. How do you make the distinction? The man may be dreaming under hypnosis that he has reached the past life.

Even that imagination and hallucination and dreaming may be helpful to remove the symptoms, but you cannot be certain that he has reached really beyond the birth, beyond the death, to the past life. And as far as many lives are concerned, the greater possibility is that under hypnosis the person will imagine.

Brian Weiss has to understand, because what I am saying is that unless first you teach your patients meditation...

Meditation cuts the very roots of imagination, thoughts, dreaming, hallucination, illusion. Meditation cuts the mind completely out of the way. In hypnosis, only after meditation can it be certain that the person has reached to the past life. And the basic symptom will be, not remembering the past life, but re-living it. In deep hypnosis, after meditative practices, one does not remember past lives, one starts re-living the past lives.

There is a vast difference between remembering and re-living. If just mind remembering can help to heal psychological wounds, you can understand perfectly well that re-living the past life will not only remove your mental sickness, it will remove all the darkness around your being. It will not only give you mental health, it will give you spiritual growth -- and the difference is tremendous.

But he has broken the ice. I respect the man, but he has to learn much more before he can be definite that the patient is not dreaming, but exactly has entered into a different time space.

We are doing therapies with all kinds of meditations, ending the day with me in the deepest meditation, where you start feeling, recognizing, rejoicing, in a space which is called no-mind, your intrinsic buddha *dhamma* -- your intrinsic nature of being a buddha. After these meditations, if some wounds remain, if your psychology still remains sick, you can go through hypnotic sessions which are available here, move into rebirth, go beyond this life.

But remember, you are not making any effort to remember your past life, you just allow the past life to

reveal itself to you. The feeling will not be of remembrance, the feeling will be of re-living it. Re-living the past lives cleans you completely.

It is not absolutely necessary; if you are doing meditations deeply, it is enough. If it is not enough, then perhaps re-living the past lives may be immensely helpful.

Dr. Brian Weiss is going to have tremendous trouble from Christianity, Judaism, Mohammedanism, and from his own colleagues who think that man is nothing more than one life. But he has taken a bold, a lion's step. I support him from the East. Ten thousand years' experimentation is in absolute accordance with his findings, although he is only a beginner.

That's why I have invited him to be here, so that he can understand the difference between remembering and re-living, and can understand that hypnosis directly is not definitive, because you have not cut all the rubbish of thinking, imagination, hallucination. They will arise, and if you insist that in hypnosis you have reached to past lives, the person is helpless; he will believe in his own mind projections. Even these projections will be helpful -- more helpful than psychoanalysis -- but these cannot bring a transformation in the person.

You will be only dealing with patients. Do you understand that healthy people also need tremendous help? You may be healthy mentally, physically, but that does not make you a perfect man. Unless you know the beyond, the mysterious, you know nothing. You can live a healthy life, and you can have a healthy heart attack.

It is a well-known fact that sick people rarely have heart attacks. One needs some energy to have a heart attack. Have you observed the fact that after eighty years of age, very few people die? After ninety, even less and after a hundred, you will very rarely find somebody dying, because dying needs some energy. After a hundred years of living, you will be so exhausted... you cannot die!

It will be good for him to have a deep contact with the East, because he will not get any support in the West. He will be suppressed, subdued, contradicted, and alone he will not be able to fight the vested interests of Christianity, Judaism, Mohammedanism, communism. Now almost three-fourths of the world believes that man is only a material phenomenon, there is no spirit; nobody can move from one body to another body.

This country still remains the only stronghold for the theory and practice of reincarnation. That's why I have invited him. Here he may flower, finding the right soil and the right atmosphere. It is not possible right now in the West.

I am trying my best to send my people around the globe, spreading something that they have experienced, something for which they are authoritative. The meditations will make you capable to have the courage to fight rotten conditions, rotten traditions, rotten scriptures.

We already have two million people around the world. We can create a worldwide fire so that this night, a long night, ends into a dawn, and a new man comes out of the fire of meditation -- a new man with a soul, with a deep connection with the cosmos.

In the past, two kinds of fallacies have been perpetrated. One is from Christianity, Mohammedanism, Judaism, communism, and that is, accepting only the material part of man and rejecting anything inner. The second fallacy has been perpetrated by the East, by Buddha, by Mahavira, by Shankara: rejecting everything that is material, calling it illusory, and just confining themselves to the inner. Both are halfhearted.

I teach you the whole man, and I want you to *be* the whole man: Zorba The Buddha.

THE CONCEPT OF REINCARNATION, HITHERTO DISMISSED AS BEING WITHOUT SCIENTIFIC BASIS, IS BEING INCREASINGLY USED BY PSYCHIATRISTS TO CURE PHOBIAS AND OTHER MENTAL ILLNESSES -- but they don't say it publicly.

IN HIS BOOK, Many Lives, Many Masters, BRIAN WEISS SAID IT TOOK HIM FOUR YEARS TO "GARNER THE COURAGE" TO WRITE ABOUT HIS EXPERIENCES WITH PATIENTS REGRESSING INTO PAST LIVES UNDER HYPNOSIS.
HE SAID HE HAD BEEN AFRAID FOR HIS FLOURISHING CAREER IN A CONSERVATIVE PROFESSION. BUT THE RESPONSE HAS ASTONISHED HIM. HE HAS NOT BEEN RIDICULED.

Just wait a little more, Dr. Brian Weiss. You have not hit hard against the tradition; you are simply proposing a process of helping the psychologically sick. But the idea of reincarnation goes further. You will be again astonished -- and ridiculed by your own people, because it puts their whole theology in the wrong.

Perhaps they have not understood it and its implications *yet*. Just wait a little. I am saying it on my own experience.

In the beginning I was traveling all over the country, and people were very much happy with me. Fifty thousand, sometimes one hundred thousand people would gather to listen to me, but they could not understand the implications. They simply rejoiced that a man from this country is capable of rediscovering the forgotten language of spiritual revelation.

But as they became more and more acquainted with me, they started dispersing. They saw that I was not supporting their traditions -- although I was commenting on Indian scriptures, so they were very happy. But as they became aware -- it took some time for them -- that although I was mentioning their scriptures, what I was interpreting was my own, immediately all the traditions of India, Hindu, Jaina, Buddhist, all became enemies to me. But it took almost fifteen years for their thick skulls to comprehend my meaning.

So you just wait. It will be good, before they start ridiculing you, if you come to the East to have some support and more material which has been gathered through ten thousand years of experimentation. You can become more sophisticated and more scientific, but you don't know anything about meditation yet.

Once you know meditation, then hypnosis can be of tremendous value. And once you start growing in the right soil, in the right atmosphere, you will have enough courage to go to the West, and you will not have to wait for four years to "garner courage" just to express a simple thing which has been accepted, recognized for thousands of years.

Perhaps he is not aware of the Eastern discoveries in the inner world....

He seems to be the right person to be welcomed here. We can help him to refine his theorization. It is absolutely a need that the West understands that there is not only one life; you have lived many more lives, and you will live many lives until you become a buddha. Once you become a buddha, wholeheartedly -- inwards, outwards, in a synchronicity -- you will disappear into the ultimate cosmos. You don't need an individual body; the whole existence becomes your body. But unless you become a buddha, you will have to go on from one body to another body.

It is a torture. It is imprisonment.

To attain ultimate freedom you have to be pure consciousness which can move into the blue skies and disappear. This disappearance is not annihilation; this disappearance into the blue skies is becoming one with the whole.

Just by the way... one yoga teacher, Iyengar, in Poona, has given an interview to some journalists, and they asked him about me because we are both in Poona. He used to come to listen to my lectures in those old days when they did not exactly understand my meaning.

He used to come to my meditation camps -- there are here witnesses for it -- and he wanted me to do some yoga exercises, because I was traveling continually, and that would have an adverse effect on my body.

I said, "I would rather have that adverse effect than learn some stupid distortions of the body. And moreover, I remember perfectly how you exploit people."

He was teaching J. Krishnamurti a few yoga postures to help him overcome his forty years' migraines. Now, a yoga teacher is a professional; all that he teaches you is certain exercises of the body. But when he wrote his book on yoga, on the flap paper he wrote, "I am the guru of J. Krishnamurti."

I told him, "I don't want such exploitation. `Guru of J. Krishnamurti' -- just because you have taught him a few exercises? Then any idiot who can teach a few exercises, then any doctor who treats you with medicine, then any psychiatrist, any psychoanalyst, can claim to be your guru.

"I don't want to be included in your disciples. I am nobody's disciple. Hence, I have to refuse your offer for teaching me some exercises. I don't need them."

Instead of talking about me -- he was asked to talk about me -- he said, "Everybody is a part of God, but nobody can claim to be God himself." In his mind he thinks that I think myself God.

Just look around the world: if I were God there would not be such a mess. This mess is enough to prove that I am not God. But his statement is so stupid, that everybody is a part of God -- which part? You are dissecting God into parts, and if the whole of God is dissected nothing remains behind, no God, because everybody has got a part and run away.

Such illogical, irrational statements people go on making, and nobody even objects. I am simply ashamed of the retarded minds that surround us.

You will be surprised to know that the University of Oregon has made a survey: how much intelligence the average Oregonian has, and how much intelligence my people in the commune had. And they were surprised, they were utterly disappointed. The average Oregonian has only seven percent of intelligence

functioning -- that is far below the retarded. And it is not my survey, it is the survey of Oregon's own university.

Unfortunately they surveyed the commune when we had invited the street people. Still, the average commune member was found to have fourteen percent functioning -- double the amount of any Oregonian. My own understanding is that if we had not invited those street people, the average intelligence of the commune people must have been somewhere around twenty or twenty-five, not less than that.

This man Iyengar makes a laughingstock of himself when he talks about "We are all parts of God." I was wondering who is which part? and whether anything is left behind or everything has been divided?

I want to tell you, you are not parts of God; there is no God. You are a whole cosmos in yourself. The moment you reach to your peak, to your ultimate attainment of buddhahood, you ARE God, because you become part of the cosmos. Not part of God... you are the whole God. Only one man, P. D. Ouspensky, has gone to immense trouble to prove that.

In ordinary mathematics -- he was a great mathematician of this century -- a part is always smaller than the whole, obviously. But he was the chief disciple of George Gurdjieff. He wrote, "In the inner world of consciousness there is a higher mathematics where the part is equal to the whole, not smaller than the whole." He is the only man in the whole history who has asserted an absolute truth.

In the inner world you are not part of God, you *are* the whole. In the inner world the part is equal to the whole.

When Ouspensky showed his manuscript to his master, George Gurdjieff, Gurdjieff said to him, "You will have to make one more statement: that there are moments in the inner world when sometimes the part is *bigger* than the whole."

Ouspensky, being a mathematician, had already gone beyond mathematics, but this was too much -- that the part can be bigger than the whole.

But I absolutely agree with George Gurdjieff.

Reluctantly Ouspensky noted it down, but made a statement in his introduction: "That piece -- that the part can be bigger than the whole -- is incomprehensible to me, but my master says so, so I have put it. But I cannot support it by any reasoning."

Reasoning is not at all the question.

The whole is unconscious: the trees, the mountains, the rivers, the oceans, are all unconscious. When a buddha comes to his fulfillment, he is not only equal to the whole, he is certainly bigger than the whole, because the whole is almost unconscious. In his consciousness, in the explosion of his consciousness, the part can become bigger than the whole.

But people like Iyengar simply repeat like parrots, because it is written in the Hindu scriptures that everybody is a part of God. It is not based in experience.

I say unto you: Everybody is equal to the whole, and there are moments of conscious explosion when the part is far bigger, far more expansive than the whole existence. The consciousness surrounds the whole existence like a tremendous mystery.

But to just go on repeating the scriptures, parrotlike, has been the way of all retarded people. Intelligence requires research; it requires research in the outer world, and insearch in the inner world.

Another famous clinical psychologist, who directs a number of programs at St. Francis Hospital, Arlene Huysman, says of Dr. Brian Weiss, "If anyone else had written the book I would not have believed it."

But this is not belief, this is just trusting the man, who may be just roaming, through hypnosis, in the imaginations, in the dreams of his patients. He has yet no validity, no evidence to say that it is not imagination but a re-living of a past life.

Re-living of a past life is a vast phenomenon. You can use it as a clinical process, but that is not its purpose. Its purpose is to bring a reorientation to your being, a re-evaluation of your inner world. And seeing the fact that thousands of times you have been born again and again, and you have been doing the same thing... it is disgusting: the same desires, the same jealousies, the same greed, the same violence you have done so many times. If you can re-live all those lives again, the very re-living is going to change you totally. You will not desire anything anymore, you have desired enough. Everything that you attained in your past life has proved only a soap bubble. Now there is no point in again running after soap bubbles.

It is time to stop all desiring, it is time to stop all greed, it is time to stop all jealousy. It is time to look inwards, and to see your original face.

In the East, we have called this cycle of birth and death... You just go on moving like a wheel, the same route again and again, the same spokes again and again. Sometimes it comes up, sometimes it goes down,

but it is the same wheel. How to get rid of this wheel of birth and death has been the *only* focus of the whole Eastern consciousness. And certainly that helped so many people in India, in China, in Tibet, in Japan, to become enlightened, to become buddhas.

The whole earth has the same intrinsic birthright.

The sutra.

Maneesha has asked:

> OUR BELOVED MASTER,
> A MONK ASKED KOYO SEIJO, "DAITSU SAT IN ZAZEN FOR TEN KALPAS -- millions of lives -- AND COULD NOT ATTAIN BUDDHAHOOD; HE DID NOT BECOME A BUDDHA. HOW CAN THIS BE?"

The reason for Koyo Seijo not becoming a buddha, although he practiced sitting meditation, zazen, for thousands of lives... Obviously, the question has meaning: what prevented him? Nobody has meditated so long. The reason is simple, because to become a buddha also is a desire -- very subtle.

You cannot become a buddha even in one hundred kalpas, because you are a buddha right now. It is not a question of *becoming*, it is a question of entering into your *being*.

Remember the difference between `being' and `becoming'. Becoming is somewhere faraway in the future: you have to reach. Being is just now, here. You have only to close your eyes and see the buddha. You have always been a buddha.

This poor fellow Koyo Seijo was striving hard to become a buddha; that was what prevented him -- because he was running, thinking that there, faraway, he would become a buddha, and all the time when he was seeking the buddha, he *was* the buddha. Just if he could have relaxed for a moment, dropped the desire to become a buddha... he would have laughed and asked for a cup of tea.

> SEIJO SAID, "YOUR QUESTION IS QUITE SELF-EXPLANATORY."

Seijo is saying, "This means that nobody can become a buddha, because everybody is a buddha."

> THE MONK ASKED, "HE MEDITATED SO LONG; WHY COULD HE NOT ATTAIN BUDDHAHOOD?"

He could not understand yet, he was still worried about the thing. "He meditated so long, and he did not attain buddhahood? Why?"

> SEIJO SAID, "BECAUSE HE DID NOT BECOME A BUDDHA."

A strange answer. But Zen is full of strange answers, tremendously significant, but if you look only at the words you will miss the point.

Seijo said, "Because he was a buddha, and he was unnecessarily running after being a buddha. How he can attain it?"

A roseflower, if he tries to become a roseflower, do you think he will ever attain it? He is not looking at himself, he is already the roseflower; he is looking in all ten directions -- where to go, where to find the secret of becoming a roseflower -- and he is not looking at himself.

This is one of the most significant points to remember: that when you experience the buddha in you, remember you are not becoming a buddha. You have always been a buddha; just you were keeping your back towards him. Now you have taken a complete one-hundred-and-eighty-degree turn, and you are facing yourself.

How does one face oneself?

You do it every day. When you look in the mirror, whom do you encounter? Yourself -- but yourself is not in the mirror, remember. Yourself is the one who is witnessing the mirror reflection. So when you go inside, I remind you continuously, "Remember only one quality: of witnessing." When your whole inner being becomes a mirror and you can see yourself reflected in all directions, but you remember that you are not the reflection, you are the witness. To find the witness is to find the ultimate secret of life and existence.

> AT ANOTHER TIME, A MONK ASKED ROSO, "WHAT IS MEANT BY `IN FRONT OF YOUR NOSE'?"

That is also a Zen expression. Whenever a disciple asks a master where to look for the buddha, the master will say, "Just in front of your nose."

What does it mean, "in front of your nose"?

It means, find your inner mirror and look in front of your nose. The buddha is not in the mirror.

Remember to remain a witness. *You* are the buddha; the mirror has only helped you to see your face.

I have told you the story of Mulla Nasruddin.

In his old age he found a mirror by the side of the road. He looked into it -- he had never looked into a mirror -- and he said, "My God! This seems to be the photograph of my father. I never knew that the old fellow, who is dead now, was such a fashionable person as to have a photograph."

He came home, hiding the mirror in his clothes. He did not want to reveal the secret to his wife. He was afraid she would immediately freak out and say, "This is *your* photograph! You are wasting money and we are starving." So he simply went upstairs and tried to hide it in a suitcase full of clothes.

The wife had come just behind him without making any noise of footsteps. She was watching, she knew where it had been kept. She went away, and Mulla Nasruddin was not aware of her.

When he went out she immediately opened the suitcase. She looked in the mirror and she said "My God, in his old age he is running after this rotten woman, and he is keeping it a secret from me!"

For the first time when you encounter yourself in front of your nose, in your inner being as a mirror, there is a possibility to think that you are the fellow in the mirror. Hence, I repeat continuously, "Remain a witness. Whatsoever happens, you are only a witness, nothing else."

When everything drops away and only the witness remains in its uttermost purity, you have become a buddha, you have become one with the whole.

And perhaps -- if you are not a half-buddha like Gautam Buddha, but a complete buddha with both the wings intact -- perhaps you will understand George Gurdjieff's statement, that the part sometimes is bigger than the whole, because the whole is unconscious.

Unconsciousness, howsoever vast, is not even bigger than a dewdrop of consciousness. Darkness, however vast and ancient, is not bigger than a small flame of a candle. A small flame of a candle is far bigger than all the darkness of the world.

George Gurdjieff, howsoever irrational, is absolutely right.

WHEN THE MONK ASKED ROSO "WHAT IS MEANT BY `IN FRONT OF YOUR NOSE'?" ROSO RESPONDED, "SLENDER BAMBOOS CANNOT BE USED AS MUSICAL INSTRUMENTS; A GOURD CANNOT RETURN TO THE TRELLIS IT GREW ON."

He is saying, in a very metaphorical way --

"SLENDER BAMBOOS CANNOT BE USED AS MUSICAL INSTRUMENTS, AND A GOURD CANNOT RETURN TO THE TRELLIS IT GREW ON" --

he is saying that you have to move inwards, just watching that you are going directly and straightforward in front of your nose. Don't go zigzag. The inner world is vast; don't go here and there, you will be lost.

Hence, I have been telling you, "Go like an arrow, direct." Hit the source, and everything else becomes so clear that one who has hit his center never asks a question again. All questions are dead, all answers are dead; you have found the golden master key.

SAIGUN ONCE ENTERED A TEMPLE AND NOTICED A SPARROW MAKING DROPPINGS ON THE HEAD OF AN IMAGE OF BUDDHA.

This is the right place for the Republican Party of India, and the Dalit organization -- that immediate action should be taken against the sparrows, because they are making droppings on the head of Gautam the Buddha!

SAIGUN SAID TO NYOE, A DISCIPLE OF MA TZU, "HAS THE SPARROW THE BUDDHA-NATURE OR NOT?"

Why are you worried that the sparrow is dropping shit over the head of Gautam Buddha? Why are you worried?

"HAS THE SPARROW THE BUDDHA-NATURE OR NOT?"
NYOE ANSWERED, "YES! The sparrow has also the buddha-nature."
SAIGUN SAID, "THEN WHY DOES IT MAKE DROPPINGS ON THE HEAD OF BUDDHA?"

NYOE REPLIED, "DOES IT MAKE DROPPINGS ON THE HEAD OF A HAWK?"

Buddha is sitting so silently; it is possible for the sparrow to shit on the Buddha. It is his silence, it is his utter immobility....

One of the great masters of the Jainas is Bahubali. His statue in South India is the biggest statue in the world, fifty-two yards high. The whole mountain has been cut into a statue. The smallest toe on his foot is as long as your whole body. To see the whole statue, you have to go along a ladder that goes from one end, covering the whole statue, and ends at the other. It is almost like climbing a mountain. The head is so big, you can have a good gathering there.

Bahubali... The name itself means: a very strong man. `Bahu' means arms -- a man who has arms of steel. He meditated standing near that mountain, and he was so deep in his meditations that birds made their nests in his ears, and he was so long standing there that creepers started moving up his body.

It is a beautiful statue, perhaps the most beautiful in the world. Thousands of artists worked together in tremendous harmony to create that big a statue.

Although Bahubali is not one of the tirthankaras of the Jainas -- he is not counted in the twenty-four -- he is respected almost like a tirthankara. He was a great master, a great meditator, so deep in his meditation; these are just symbols that birds have made nests in his ears, that creepers have grown around his legs, thighs, and are reaching to his chest, flowering. The man is completely covered with flowers and foliage. But he has forgotten everything of the outside; he has gone so deep, miles deep.

It is possible for a sparrow to mount on the head of a buddha, but it is not possible to make droppings on the head of a hawk. The hawk moves the fastest of all the birds.

I have heard about Paddy and Seamus, walking outside, and a hawk shit over Paddy. His whole face was covered. Seamus said, "Wait, it will take a little time; I will have to go back to find some tissue paper."

Paddy said, "You idiot! By the time you come here, the hawk will be gone miles away!"

A haiku:

A FALLEN LEAF
RETURNING TO THE BRANCH?
BUTTERFLY.

The Zen poet is saying, "What is this butterfly? It must be a fallen leaf which is returning to the source." In these word-paintings, Zen poets have said so much.

A FALLEN LEAF RETURNING TO THE BRANCH? BUTTERFLY.

A fallen leaf becomes a butterfly and returns again to the branch.

Everything returns to the source: that is the meaning of the haiku. You may take your time, but one has to return to the source. At the source you are the buddha. At the source you are one with the cosmos, and perhaps bigger than the cosmos.

Maneesha has asked a question:
OUR BELOVED MASTER,
FROM THE SCHOOLROOM, WHERE LAUGHTER IS THOUGHT TO UNDERMINE AUTHORITY, TO THE LOCAL FIVE STAR HOTEL, WHERE IT IS CONSIDERED AN EMBARRASSMENT, A SENSE OF HUMOR IS NO JOKE.
IF, FROM BIRTH, WE WERE ALLOWED TO LAUGH WITHOUT RESTRAINT, WOULD WE NOT SUCCESSFULLY SUBVERT OUR CONDITIONING, AND SAVE OUR NATURAL INTELLIGENCE?

Yes, Maneesha. Laughter is therapy. And if you are allowed from the very beginning to enjoy a belly laughter without restraint, without inhibition, to find out your buddha will be the easiest job, because you will be free of all seriousness. You will be free of all tensions, inhibitions, suppressions, and in this freedom only one finds the buddha.

Hence, before your meditation I have kept a special time for Sardar Gurudayal Singh. I want you to laugh as deeply as possible, so you are unburdened. Then meditation is very easy, nothing inhibits you.

My contribution to the world is: making sense of humor a part of spiritual growth. A man who cannot laugh is sick, sick unto death.

Bernie Baloney comes racing into the emergency room of the Hamchop Hospital. "Excuse me, miss," he pants, as he reaches the receptionist, "but can you tell me which ward Miss Fitz is in?"

"Miss Fitz? You mean Miss Fannie Fitz?" asks the receptionist. "The woman who got run over by a steamroller this morning?"

"Right!" says Bernie. "Which ward is she in?"

"Well," explains the receptionist, "you will find her in wards eight, nine, and ten!"

This is what Iyengar is trying to do with God -- chop him into pieces. These butcher-type people!

Cherrie Chubbs is concerned about her husband Buster's impotence, but she also realizes that he will never admit it as a problem. So one day she goes to see her family physician, Doctor Hardong, who prescribes some medicine to raise Buster's spirits.

Cherrie takes the prescription to the drugstore but unfortunately the pharmacist misreads Doctor Hardong's handwriting. Instead of typing "FOUR TEASPOONS" on the label, he types "FORTY TEASPOONS."

Early the next morning, Cherrie Chubbs races into Doctor Hardong's office.

"What is the matter?" asks the doctor, looking up at the frantic Cherrie. "Did not the medicine work?"

"It certainly did," smiles Cherrie, "but now I need the antidote so that they can close his coffin!"

Fritz Frankfurter, the German tourist, runs into his old friend, Helmut Hamburger -- both of them vacationing on Miami Beach. They go to the outdoor beach-bar for a gossip and a few beers.

Suddenly, Fritz chokes on his beer. "My God!" he splutters. "Look at that fat, frumpy woman in the green bikini -- the one jumping up and down in the sand and waving. That must be the most disgusting sight on the whole beach. Do you think that with all that jumping up and down and waving and leering towards me, she is trying to proposition me?"

"I don't know," says Helmut, drinking his beer. "But if you like, I will go down there and ask her -- she is my wife!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent. Close your eyes and feel your body to be completely frozen.

This is the right moment to look inwards with your total life force, with your whole consciousness and with an urgency as if this is the last moment of your life.

Go directly like a spear, piercing into the very center of your being -- deeper and deeper. The deeper you go, the closer you are to yourself. The deeper you go, the more you are a buddha.

This moment remember only one thing, because that is the very spirit of the awakened one. Be a witness. Just watch and don't get identified with anything. You are not the body, you are not the mind, you are not any spiritual experiences either. You are just a witness. Witnessing is the greatest science for inward revolution.

To make it more clear, Nivedano...

(drumbeat)

Relax, let go, but remain a witness, watching whatever happens.

A great silence descends over you, a deep peace arises in your being. Your separation from the universe disappears; you start melting and merging. Gautam the Buddha Auditorium starts looking like a lake of

consciousness without any ripples.

The evening was beautiful on its own, but the presence of ten thousand buddhas has made it a splendor. Everything around you, the bamboos, the stars, all are rejoicing and dancing. Even a single buddha and the whole universe goes on a festival -- and when ten thousand people are centered the whole universe becomes a celebration.

Collect as much joy, peace, silence, blissfulness, ecstasy, to bring with you, and persuade the buddha to come along. It is your very nature.

He has to express into your actions, into your gestures, into your words, into your silences.
He has to become your whole being, your poetry, your song, your dance.
Nivedano...

Come back, but remember, you are coming back as buddhas -- with the same grace, with the same beauty, with the same splendor. Sit down for a few moments just to recollect, to remember the golden path that you have traveled, the tremendous peace in the innermost shrine of your being -- the grace that is your nature, the awareness that is your birthright.

Now, sitting like a buddha, you are the most fortunate, the most blessed beings on the earth at this moment.
You have to spread this ecstasy around the world.

This benediction you have to share with all and sundry, with friends and strangers.

We have to make this whole earth aflame with a new passion -- the passion of your innermost being -- with a new fire which only burns the false and brings out the pure gold.

Mankind has forgotten the language of being a buddha. We have to spread the message to the furthest corners of the earth.

Okay, Maneesha?
Yes, Beloved Master.

Zen: The Mystery and The Poetry of the Beyond

Chapter #3
Chapter title: Our responsibility is tremendous

10 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
EMPEROR SHUKUSO ASKED CHU KOKUSHI, "WHAT IS THE TEN-BODIED HERDSMAN?"
KOKUSHI REPLIED, "GO AND TRAMPLE ON VAIROCANA'S HEAD!"
THE EMPEROR SAID, "I CANNOT FOLLOW YOU."
KOKUSHI SAID, "DON'T TAKE THE SELF FOR THE PURE DHARMA BODY."
A MONK ONCE ASKED KOKUSHI, "WHAT IS THE TRUE BODY OF THE DHARMAKAYA BUDDHA?"
"FETCH ME THE WATER BOTTLE," RESPONDED KOKUSHI.
WHEN THE MONK BROUGHT IT TO HIM, KOKUSHI SAID, "PUT IT BACK WHERE IT WAS." THE MONK, HAVING DONE WHAT HE WAS ASKED TO DO, REPEATED HIS FORMER QUESTION.

Friends,

Nani Palkhiwala, one of India's foremost taxation experts, is reported to have said that in forty-two years of independence, India has not gained anything, but it has at least saved its democracy.

With great respect to Nani Palkhiwala -- he is a man of intelligence and courage -- I want to disagree with him on both the points.

In the first place, in the forty-two years of independence, India has defeated the whole world as far as population is concerned. When it became independent in 1947, its population was only four hundred million. Now its population is more than nine hundred million, and by the end of this century it will go beyond one billion. For the first time in the whole history of mankind, India will be the greatest nation in the world. Up to now China has been the most populated country. In this great productivity India has been victorious.

And, Nani Palkhiwala, you say India has not done anything? It has produced just like rats!

I have heard... a man was reading a newspaper in which it was said that amongst every five people there is one Chinaman. His wife heard it, and she said, "My God! That means now no more children, because four I have already produced, and I don't want any Chinaman among my children."

This is no longer true. Amongst five people in the world, one is an Indian.

This explosion of population is not a small achievement. It has doubled India's poverty; it is more poor than ever.

And, Nani Palkhiwala, you say India has done nothing in these forty-two years? It has topped the whole world.

Secondly, just after the hanging of an innocent poor man, Kehar Singh, without any evidence at all, you still say India has saved its democracy? When justice dies, democracy cannot live.

You must be fully aware of the fact that the government has created a separate law in the name of national security, which is not under the common law of the country. You can be simply put in jail forever; there is no appeal, there is no court.... From the lowest court to the Supreme Court, you cannot do anything; it is beyond law. And whenever, in any country, something like this exists, you cannot call that country democratic.

What kind of democracy is this?

And you are perfectly aware that "National Security" is nothing but another name for Emergency. Just by changing names, who does the government want to deceive? They don't even pronounce the whole name, National Security Act, they call it only "N.S.A." -- not to make people aware that side by side with the common law of the country there exists a higher power which is beyond the scope of the common law.

Just in this case of Kehar Singh's hanging... His son was absolutely certain that he was innocent, and the government had failed to provide any evidence. The son was working in the secretariat of the government itself, in the Central Government in New Delhi. He asked for leave to help the attorneys who were trying to save his innocent father. Rather than giving him leave, they put him -- under National Security -- into jail. He could not support the attorneys in saving his father -- and there is no recourse, no appeal, nothing can be done; it is beyond law.

And, Nani Palkhiwala, you still call this country a democracy? What was wrong in asking for leave when his father was being hanged? In what way was he going against national security? To protect one's father who is innocent, to help the attorneys in the courts is going against national security? Then anything can be called "against national security."

Unless the National Security Act is dissolved, this country is no more a democracy.

But a man in every way intelligent seems to be completely ignoring the facts, talking in beautiful words.

With the death of Kehar Singh, a great darkness has descended over the country. One does not know whether this darkness will ever end.

I want Nani Palkhiwala to come forward. He is one of the men who can challenge the government: that there is no need of any other law in the hands of the government when the common law is sufficient. For what do all these courts exist?

A democracy has some meaning. It is based in the freedom of the individual, in the freedom of speech. But when there exists a power in the hands of the government which is beyond law, it should be called by its proper name. It becomes a dictatorship, it is no more a democracy.

And if persons like Nani Palkhiwala cannot come out with the truth before the public, then who is going

to do this job?

Kehar Singh's son was released, because they had to release him. He had not committed any crime, he had just asked for leave -- which is everybody's right, and particularly in a situation where his innocent father was going to be hanged. The young man has been running with the chief attorney, Ram Jethmalani, carrying all his files from court to court -- absolutely certain.

Whenever he was asked by any journalist, he said, "My father is absolutely innocent. Somewhere, someone will have the courage to say that he is innocent. I am absolutely certain. If not in the high court, then in the Supreme Court; if not in the Supreme Court, at least the president will have the courage."

To the last moment, the Supreme Court of India played an ugly game. They said, "At one o'clock the decision about the appeal will be declared." Then they changed it to two-thirty, then they it changed to four-thirty. Finally they came out at six o'clock, because after that there is no way to have other recourse to some source; in the morning poor Kehar Singh would be hanged.

And the statement was a simple statement -- it took the Supreme Court the whole day -- that the appeal was rejected. A simple sentence... without giving any reason why the appeal was rejected.

The president was asked for a mercy appeal; even the mercy appeal was rejected. The World Court was contacted. They said, "Put us in contact with the president." And when Ram Jethmalani phoned the president, the secretary said, "It is too late" -- it was only eight-thirty in the evening -- "I cannot disturb the president at this late hour."

These are the public servants! Eight-thirty in the evening is a late hour... and one man's life is at stake, and the president cannot be disturbed! And still, Nani Palkhiwala, you call this country a democracy?

I hope you will come out with the truth, and say exactly what is the situation. If the intelligentsia of the country remain silent, then this dark night will become darker and darker, and there will be no dawn.

I hope that not only Nani Palkhiwala, but all other intelligent people -- poets, professors, vice-chancellors, authors, musicians, painters -- should come out and say, "Unless National Security is removed...

"Everything should be settled in the court according to the common law of the country; only then is this country a democracy. Otherwise it is better to call it a dictatorship."

At least people should *know* that they are slaves, no longer free. They should *know* that they have been fighting for freedom for almost one hundred years, and this bogus freedom has been given to them.

It always happens. One has to go to the roots.

India has not been successful in getting freedom. Its last attempt was in 1942, when thousands of people were forced into jails. But it did not last long, only nine days. One feels ashamed to say that this was a revolution!

China had been fighting for thirty years continuously. A freedom struggle which ends in nine days, with no conclusion, and then suddenly after five years... This is a very strange phenomenon.

If a revolution succeeds, immediately the country is free. But the revolution did not succeed and after five years the freedom was given by the British Empire. A given freedom cannot be a real freedom.

The British Empire was getting tired. Seeing the situation, that India will be getting worse and worse, the British prime minister, Attlee, sent Mountbatten with an urgent message: "Give the freedom as quickly as possible, because we don't want to take the responsibility for India's poverty" -- which is going to grow every day, and by the end of this century almost half a billion people are bound to die of starvation.

This is not a freedom that is achieved; this is a freedom which has been given. It is a very poor freedom. It has been given to India as if India is a beggar. That is the root cause why there is no freedom, no democracy. Just the names go on being talked about, and nobody bothers to look at the reality.

Now the sutras:

OUR BELOVED MASTER,
EMPEROR SHUKUSO ASKED CHU KOKUSHI, "WHAT IS THE TEN-BODIED HERDSMAN?"
KOKUSHI REPLIED, "GO AND TRAMPLE ON VAIROCANA'S HEAD!"

Vairocana is another name of Gautam the Buddha.

Zen has a tremendous courage....

KOKUSHI REPLIED, "GO AND TRAMPLE ON VAIROCANA'S HEAD!"

THE EMPEROR SAID, "I CANNOT FOLLOW YOU. I cannot do that... trampling on Vairocana's head."

KOKUSHI SAID, "DON'T TAKE THE SELF FOR THE PURE DHARMA BODY."

Why are you afraid of trampling on the body of Vairocana? It is only a statue. It is your self-consideration: What will people say if the emperor tramples on the Buddha's body?

KOKUSHI SAID, "DON'T TAKE THE SELF FOR THE PURE DHARMA BODY."

Your ego is not your real authentic self. Don't listen to it, just trample on Vairocana's body, because neither is there anyone there -- just a wooden statue -- nor is there anyone inside your ego. It is just a soap bubble. Then you will know what it means, "the ten-bodied herdsman."

A strange answer... but I have to tell you first what this ten-bodied herdsman is.

There are ten pictures in China -- I have talked about those pictures -- and they are called the Zen Bulls.

A man lost his bull. In the first picture he looks all around. He can see thick deep forest, but no sign of the bull. In the second picture he finds the footprints of the bull. In the third picture he looks, and the bull is hiding behind a tree, but he can see only the back part of the bull. Then he catches hold of the bull by his horns; he becomes victorious. Soon he is riding on the bull towards his home. Next the bull is put in its place in the stall, and in the last picture the man is sitting outside his house and playing on a flute.

When these ten pictures moved from China to Japan, the tenth picture was dropped, because the tenth picture is really outrageous.

To me, only the tenth picture means something. All these nine pictures are the preparation; in the tenth picture the man is so happy that he has found his bull that he is going to the pub -- just to enjoy the evening.

The Buddhists of Japan must have been a little afraid; this tenth picture is too outrageous. But the tenth picture is only symbolic. He is not going to take the drug called "ecstasy"; this bottle of wine that he is carrying is simply a symbol. When one becomes absolutely centered, one is almost drunk, drunk with an inner ecstasy.

Many have reported to me that when you get up after your meditation, "We feel a little drunk." You start moving towards the canteen, but you can see people standing by the side; they are wobbly, they don't know what is happening. Because everybody is going towards the canteen they join them, but not absolutely certain whether they want to go there or not. But because everybody else is going there, it is better to keep company....

It is dangerous to go out of the ashram. The police can get hold of you: "You are drunk!" You may say that, "I have been in ecstasy," and they will say, "Yes, that's what we are saying. You have taken the drug ecstasy. Just come along with us to the police station!"

I love the tenth picture, and I want Japanese Zen masters not to forget it, because that is the ultimate experience. That is a kind of drunkenness you never overcome. It becomes your very nature. You can dance, you can sing, you can rejoice. It is inexhaustible.

These ten pictures are called "the ten-bodied herdsman," because with every new experience you enter into a new layer of your body. The man whose bull has been lost in the first picture is just on the superficial body. As he finds the footprints, he has entered a little deeper. As he finds that the bull is hiding behind a tree, he has entered a little deeper still.

These are layers upon layers of body -- just like an onion. You can peel it... a fresh layer. Peel it again... another fresh layer. Go on peeling. Finally you will find nothing in the end, but empty hands. All the layers have been taken away. The onion consists only of layers.

The body also consists only of layers. Ten layers of the body... and you enter into a space which can only be called ecstasy. Then you are drunk forever, for the whole eternity to come.

I teach you drunkenness. There is no need for a man who has tasted his own inner being to take any drugs or alcohol.

There is only one way to stop people from drugs and alcohol, and that is meditation -- to pass through all the layers of the body and enter into a space which is no-body, no-mind. Then you are so full of contentment, so fulfilled that you don't need anything anymore.

Kokushi's reply is very important:

"GO AND TRAMPLE ON VAIROCANA'S HEAD!"

People become addicted even to wooden statues, they become addicted even to stone statues. The function of the master is to take away all these addictions, and to make you free from all kinds of so-called

scriptures, statues, churches, to make you utterly and absolutely rooted in freedom.

This was the effort on the part of Kokushi. To tell the emperor, "Go and trample on Vairocana's head" ... the emperor must have been shocked. "To trample on the head of a buddha? I cannot follow you."

What is the problem? Does he think that the wooden statue of Buddha is a real buddha? Neither the buddha is real... Does he think his reputation, what people will think? -- "I am the emperor, and trampling on the head of the Buddha...?"

This is your ego and nothing else. Neither does the statue have any reality in the sense of being alive, nor does your ego have any reality in the sense of being true. It is just a projection. You have to drop *both*; only then you can find yourself behind the ten-bodied herdsman. He is referring to those ten pictures.

KOKUSHI SAID, "DON'T TAKE THE SELF FOR THE PURE DHARMA BODY."

You have an authentic being that is called "dharma body" -- the body of religiousness, the body of awareness. But that is not your ego. Your ego is the barrier to knowing your authentic individuality. Your personality is the barrier, not a bridge.

Drop the personality and forget that you are an emperor, and forget that this statue represents Buddha. It is just a wooden toy, as false as your ego. Drop both and you will know the pure ecstasy, the pure truth, your authentic relationship with existence. At the center of your being, it is waiting for you.

A MONK ONCE ASKED KOKUSHI, "WHAT IS THE TRUE BODY OF THE DHARMAKAYA BUDDHA?"
"FETCH ME THE WATER BOTTLE," RESPONDED KOKUSHI.
WHEN THE MONK BROUGHT IT TO HIM, KOKUSHI SAID, "PUT IT BACK WHERE IT WAS." THE MONK, HAVING DONE WHAT HE WAS ASKED TO DO, REPEATED HIS FORMER QUESTION.
KOKUSHI SAID, "ALAS! THE OLD BUDDHA HAS GONE LONG BEFORE!"

What transpired in this small anecdote?
The monk was asking, "What is the true body, the authentic being, which is called by Buddha, *dharmakaya*?" *Dharma* means religiousness, and *kaya* means body. "What is your body of religiousness?"

The master Kokushi said, instead of answering... Zen does not believe in words. It believes in creating particular devices, situations, in which that which cannot be said at least can be indicated. To anyone in the world outside the Zen atmosphere, it will look absolutely absurd. The master says, "Fetch me the water bottle."
What kind of answer...?

WHEN THE MONK BROUGHT IT TO HIM, KOKUSHI SAID, "PUT IT BACK WHERE IT WAS."

What he has created as a situation... He asked him to bring the water bottle; when he brought it, Kokushi said, "Now put it back where it was." He is saying, "Return to the source. Go where you have come from. Just search within yourself. What is the space you have sprung out of? Go back to the same space and you will know what is the Dharmakaya Buddha."

THE MONK, HAVING DONE WHAT HE WAS ASKED TO DO, REPEATED HIS FORMER QUESTION.

He could not understand that this device has been the answer. He repeated his former question.

KOKUSHI SAID, "ALAS! THE OLD BUDDHA HAS LONG GONE!

I cannot do more than that. Perhaps the old Buddha may have been able to create another situation for you. Whatever I can do, I have done."

But he has done more than enough. He has shown the way, he has indicated that, "Reach to your original source from where you come. Go back there, and you will find the authentic being, the Dharmakaya of Buddha within you."
Rippo wrote on his death:

MOON AND BLOSSOMS SEEN
NOW I GO TO VIEW THE LOVELIEST --
THE SNOW.

As I have told you again and again, Zen poems are pictures in words -- very colorful, very alive.

MOON AND BLOSSOMS SEEN --

I have seen the moon, I have seen the great flowers, NOW I GO TO VIEW THE LOVELIEST -- THE SNOW -- the purity of white snow.

And when it has never melted... There are peaks in Japan where the snow has never melted, always a white line on the mountaintops. In the Himalayas it is on a far bigger scale, eternal snows which have never melted, and nobody has trodden on those snows. There are thousands of places in the Himalayas where no man has ever reached. The purity of those spaces, the silence of those spaces...

There is a valley in the Himalayas; you can see only from the very top down into the valley, thousands of feet down. There is no way to get to the valley, it is so steep. In that valley, perhaps, blossom the most colorful flowers known to man, but they have been known only from far away. That valley is called "The Valley of Gods" -- a beautiful name. Those flowers nobody has ever touched; nobody has ever reached into that depth surrounded by eternal snow.

Rippo says, "I have seen the moon and its beauty; I have seen the blossoms and their colors and their fragrance. Now I am going to view the loveliest -- the snow." The pure whiteness -- symbolizing the eternal purity of your being.

Maneesha has asked two questions.

First:
OUR BELOVED MASTER,
IS THE CONCEPT OF GOD SIMPLY MAN'S INNER PATHOLOGY PROJECTED -- AND NOTHING MORE?

Yes, Maneesha, absolutely yes! God is man's pathology, his sick mind, his helplessness, his fear, his paranoia. He needs somebody as a support in the clouds, because all supports here are temporary. Your father may die tomorrow; you need a father that never dies, hence God is called the Father.

Your business will go bankrupt. What consolation do you have? At least you can raise your eyes towards the sky, and your hands, and pray to God. Of course no answer ever comes, but at least you have a certain consolation, that somebody is protecting you, somebody is looking after you, somebody is there you can always call on in your difficulties -- just a hope, because there is no incident when God has come to help man. There is no reference all through history that any answer has come from the skies -- not even to people like Jesus.

Jesus was hoping, just like an ordinary, average human being, that if he was crucified God would come to help him immediately. He believed in himself and in his God almost madly; that is the reason he was not worried. He knew that if he entered Jerusalem, he would be caught and crucified. He could have escaped, but just because of God he did not bother about the rumor. He said, "God is with me, my Father is with me."

When he was crucified, he waited and waited. He looked away... white clouds moving... but no angels playing on their harps, singing "Alleluia!" Six hours passed, and he came to the end of his patience. Finally he shouted at God, "Why have you forsaken me?" Still there was no answer.

In fact, there is nobody to answer. I am not complaining against God; there is no God to complain against. All that can be done is to make more and more people fearless, more and more people so rooted in themselves that they don't want any help. Even if God comes to help they will refuse.

Unless humanity comes to such solid individuality, God is going to be there. It is our weakness, it is our helplessness, it is our fear of death, it is our fear of diseases. All kinds of fears surround us because we have not known the space in ourselves where no fear ever enters, where there is no death, no birth, where you are eternal, where you are one with the cosmos. Then, of course, God disappears from your vision, and all organized religions become futile exercises.

The second question:
OUR BELOVED MASTER,
IT APPEARS THAT, THROUGH HISTORY, AS MAN HAS MOVED INTO THE CONCEPT OF "GOD," HE HAS SIMULTANEOUSLY BECOME MORE DESTRUCTIVE -- NOT JUST TOWARDS THE "NON-BELIEVERS" BUT TOWARDS HIS ENVIRONMENT, TOWARDS HIMSELF.
IS THERE A CONNECTION?

Yes, Maneesha, there is a connection -- but it is not very obvious. The connection is a very hidden undercurrent.

When you start believing in a God which does not exist, you are also simultaneously believing that nothing evil can happen to you. You can do whatever you want; God is the savior and he is very compassionate. You can be destructive, you can be violent -- and all religions have been violent.

In religious crusades millions of people have been killed in the name of God, because the believer always thinks he is killing in the name of God. His God is the only true God; all other gods are phony. And because he is destructive in the name of God, violent in the name of God, God is going to support him. On the Day of Judgment, God will take his *real* believers to paradise. Jesus will be the witness: "Yes, this man belongs to our herd."

I am reminded of Omar Khayyam, a Sufi mystic and poet. You may have read Fitzgerald's translation of Omar Khayyam's RUBAIYAT. Very beautiful poetry, tremendously beautiful -- but if you go into it you can see the Mohammedan believer. He says in one of his poems, "Don't be worried. Drink alcohol as much as you can, enjoy women as much as you can, because God is the compassionate one. These small sins... do you think God will not forgive you? That means you are an unbeliever!"

Do you see the logic? He is saying, "Do whatsoever you want to do, God is with you" -- and if you don't, that means you don't believe in God and in his compassion, and in his love.

Certainly, man has become more destructive because he can throw the whole responsibility on God. Man becomes creative if he has the whole responsibility on himself.

To me, meditation and responsibility come simultaneously. As you go deeper into yourself, you become more and more responsible. You know that there is no God. You know that everyone is suffering around you and you have found the space where no suffering is possible.

The only thing that remains for you is to share your space, to indicate the innermost being of everyone. This I consider to be the greatest creative act in existence. If you can make somebody aware of his being, his indestructible being, his immortality and eternity, you have done the greatest creative act possible.

And you have to do it, because there is no God who can do it! Only *you* can do it.

Meditation throws you upon yourself. It takes away all responsibility that you have put in the name of God. Obviously, if God has created the world, then he is responsible for everything that happens in the world. If God created man, then certainly he has created his destructiveness also, his violence, his greed, his anger, his tendency towards murder, rape, suicide. For everything God is responsible, because he has planted the seeds in you of all these things. You are free of responsibility.

Do you understand what I am saying?

If God has created you, and on the Judgment Day he asks you, "Why were you so much addicted to drugs?", you can hold him by the collar and ask him, "Why did you create the tendency in me? *You* are responsible, I am not."

A puppet is not responsible, but the puppeteer is, because all the threads are in his hands behind the curtain. The puppet dances if he moves his hands, the puppet fights if he moves his hands differently -- but you cannot say that the puppet is responsible.

If God has created the world and man and everything, then nobody is responsible for his acts; the ultimate responsibility abides in God. You can do every licentious act without any fear.

God has not been a blessing to humanity; it has been the greatest curse. Freed from God, you alone are to be responsible, you alone are to be alert and aware that you don't hurt anybody, that you don't interfere into anybody's territory, that you don't start possessing people. To possess a person is to reduce the person into a thing. Only things can be possessed -- not wives, nor husbands, nor children.

Once God is no more there in the skies, you are totally responsible for every breath, for every gesture, for every act. God has taken the place of the puppeteer. It is absolutely connected with the concept of God.

God has to disappear from the mind of man; only then will you have a tremendous feeling of responsibility, of sharing, of helping people on the path. There is nobody else; only we are here on the earth... ALONE.

Our responsibility is tremendous.

It is time for Sardar Gurudayal Singh -- just to be a little irresponsible!

Paddy is sitting in the pub one afternoon when he gets a phone call from his friend, Sean.

"Hello," says Sean, "is that you, Paddy?"

"Hello," replies Paddy, "is that you, Sean. What's up?"

"Ah!" says Sean. "My car has broken down and I'm stuck near Belfast and I need a hundred dollars. Can you send it to me?"

"What is that?" cries Paddy. "It is so noisy in here I cannot hear a word you are saying!"

"I said I need a hundred dollars," Sean shouts.

"You have got a bad line," screams Paddy, "I cannot hear you!"

Suddenly, the operator comes on the line.

"Hello, this is the operator," she says. "I can hear him perfectly!"

"Okay," says Paddy, "then *you* send him the hundred dollars!"

Old Black Rufus is the railroad switchman for the Chicago Choo-Choo Line. One night there is a terrible accident at Rufus' crossing, involving the Mexico Midnight Express and Senator Dingbat's old Toyota car -- which is totally destroyed, along with the "good old" senator.

Naturally, Old Rufus is the chief witness at the court hearing, and the entire case hinges upon whether Rufus has displayed his warning signal.

The lawyers give Rufus an intense series of questions, but Rufus sticks to his story.

"I was standing there, your honor," cries Rufus, "and I was waving my lamp around so hard my arm almost came off. But the senator just paid no damned attention!"

Later, Chicago Choo-Choo chairman, Chester Cheese, congratulates Rufus on his unwavering testimony.

"I thought for sure," says Chester, "that those darn lawyers would scare you, and make you change your story."

"No, sir! No, sir!" exclaims Rufus. "But I am glad they did not ask me if my lamp was switched on!"

Barry Bug eyes is talking to his friend, Mervyn Mildew, over a few drinks in the bar.

"How did you get on with your date last night?" asks Mervyn.

"Ah!" groans Barry, "it was terrible. It was a tragic case of mistaken identity."

"Really? Mistaken identity?" asks Mervyn. "What do you mean?"

"Well," explains Barry, "I took my date out to the most expensive restaurant in town. We went in and ordered a huge meal, but as soon as we started to eat, my date found a cockroach in her soup."

"How ghastly!" exclaims Mervyn. "What did she do?"

"She stood up," says Barry, "and shouted: `Waiter! Remove this insect!' -- and he threw me out in the street!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent. Close your eyes, and feel your body to be completely frozen.

This is the right moment to look inwards -- with your total consciousness, with your absolute life energy, and with an urgency as if this is going to be your last moment on the earth.

Deeper and deeper...

The deeper you move, you will start feeling a new space, a new coolness, a new freshness, a great silence descending on you. And when you reach to the center of your being, you are the blessed one, the buddha.

This is your Dharmakaya, the body of religiousness. You have gone beyond the body and mind, and entered into a space where you can have only one quality, the quality of being a witness.

This is the most glorious phenomenon. This takes you beyond you, to the ultimate sources of existence.

Just be a witness of everything that is happening -- the silence, the peace, the joy -- and suddenly you feel invisible flowers showering on you. A new life force, utterly fresh...

But you remain just a witness. Don't get identified -- just remain a watcher.

The body is not you, the mind is not you; you are only the witness. That is your eternity, that is your very nature.

To make it absolutely sure, Nivedano...

(drumbeat)

Relax...
But go on keeping the witnessing.
The body is lying down, the head is there, but you are neither.

You have entered into the ultimate space of your being. From this very space you had come; now you are returning to the womb.

In this moment, Gautam the Buddha Auditorium has become a vast ocean without even a single ripple, an ocean of consciousness. Your separation from existence has melted away. You are one with the whole. You are the whole.

Collect as much blissfulness and ecstasy... and persuade the buddha that is your intrinsic nature to come with you, because the moment your center and your circumference of life become one, you are enlightened, you are the awakened one. You have fulfilled the mission of your life.
This moment you are the most blessed people on the earth.

The evening was very beautiful on its own, but your honest, intense effort to reach to the source of your being has made it a miracle, a miracle evening.

The greatest miracle I know of is to know your innermost being. All else is just street magic.
Persuade the buddha.
He has to become your day-to-day activities.

Chopping wood, carrying water from the well, you have to remain the buddha. In the marketplace or in your own house sitting silently, you have to remain the buddha.

The buddha simply means the one who is aware, the one who is awakened, the one who is just a pure witness.
Nivedano...

(drumbeat)

Call all the buddhas back.

Come back as silently, as peacefully, as gracefully as possible, remaining a witness all the time.

Sit down for a few moments just to remember the golden path you have gone through, the miraculous center that you have touched -- the beautitude, the blissfulness that you are carrying with your breathing and with your heartbeat, the dance that you have seen, the dance that you have become.
I call this the buddha: the ultimate dance of being.

Okay, Maneesha?
Yes, Beloved Master.

Zen: The Mystery and The Poetry of the Beyond

Chapter #4
Chapter title: Now it is my turn

11 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE, A MONK ASKED MASTER NAN-YIN, "WHAT IS YOUR SPECIAL TEACHING?"
NAN-YIN REPLIED, "IN AUTUMN WE REAP; IN WINTER WE STORE."
ANOTHER MONK ASKED NAN-YIN, "WHAT IS THE WAY?"
NAN-YIN ANSWERED, "A KITE FLIES ACROSS THE GREAT SKY; NOTHING REMAINS THERE."
ON ANOTHER OCCASION, NAN-YIN ASCENDED THE ROSTRUM AND SAID, "ABOVE THE MASS OF RED FLESH STANDS ONE AT AN IMMEASURABLE HEIGHT."
A MONK THEN CAME OUT FROM THE ASSEMBLY AND SAID, "ISN'T THIS `ABOVE THE MASS, AND SO ON,' THE MASTER'S WAY?"
NAN-YIN REPLIED, "THAT'S SO."
AT THAT, THE MONK THEN OVERTURNED THE ZEN SEAT.
NAN-YIN SAID, "LOOK WHAT A ROUGH, WILD FELLOW YOU ARE!"
THE MONK DIDN'T KNOW WHAT TO SAY OR DO AND NAN-YIN DROVE HIM OUT OF THE TEMPLE.

Friends,

I have been called for almost thirty years, a "so-called Bhagwan," a "self-styled Bhagwan." This was in condemnation of me. I patiently waited for the right moment. The right moment has come. Now it is *my* turn.

I call all the founders of all the religions, self-styled and so-called. The people who have been calling me so-called and self-styled did not realize that they were provoking me. Now I want to know what the conditions are that have to be fulfilled.

Jesus calls himself the only begotten son of God. What do you think? -- is it self-styled, so-called, or was there some committee determining it? Was it an election? Was it a degree conferred by any university?

And if he was what he pretended to be -- no Jewish scripture even mentions his name, and he was born a Jew, he lived a Jew, and he died a Jew. And if he was right, as the whole of Christianity considers him, then why did the Jews crucify him? Could not a single rabbi, learned in the ancient religion of the Jews, stand up and say that this man was innocent? He may have been imagining, hallucinating, but that is not a crime; he may have been dreaming that he was the son of God, but that too is not a crime to be punished by crucifixion.

It is absolutely clear that the Jews were angry at Jesus for the simple reason that he was a "self-styled" son of God.

God is a fiction, invented by the pathological mind of man, and fictions don't breed sons and daughters. And what happened to God after Jesus? Has he gone on birth control?

What is the criterion? ... Because Jesus was drinking wine, eating meat and fish, of course no Indian religion will accept him even as religious.

But the same is true about Indian religions and their founders. What was so great in Mahavira that he was thought to be the twenty-fourth and the last tirthankara of Jainism?

He was the contemporary of Gautam Buddha, and there were six others who were all competing vigorously to be the twenty-fourth tirthankara, because it was a tremendously respectable status, and the twenty-fourth is the last for this *kalpa*.

A kalpa means... millions of years are still left. A kalpa means when one existence -- the whole universe -- goes through the black holes and disappears. Then a second kalpa begins, when the second universe comes into being. Every kalpa lasts for millions of years, and in millions of years only twenty-four tirthankaras are allowed by Jainism. Twenty-three had already happened by the time of Gautam Buddha, obviously.

Eight persons were competitors -- and I consider competition to be absolutely irreligious. The very idea of competition is violent; the very idea of competition is full of greed, full of ego. It is nothing but a hidden politics: you want a certain prestige, you are longing for respectability. All those eight philosophers and thinkers are guilty of being competitive -- and they were all teaching against competition. Hence I call them

all hypocrites.

To compete to be the president of a country or to compete to be the prime minister of a country is not different from competing to be the last tirthankara. Competition is simply competition: you want to overthrow somebody else and take his place.

All the seven were defeated, not by any great qualification in Mahavira. His only qualification was that he was more masochistic than any of the other seven. He tortured himself... and it is strange that humanity has always respected self-torturing people. He remained naked all the year round; he never took a bath, he never washed his mouth. Every year he used to tear out his hair, because he was against technology; the razor blade is great technology for him.

But because of these great qualities -- nakedness, fasting for months, torturing himself in cold, in hot, not taking a bath, tearing his hair -- which are signs of a certain kind of madness you will find in every madhouse... Very strangely, in madhouses, the people who remain naked tear their hair; both the things happen simultaneously in the same madness.

And why was he torturing himself so much? -- just to justify that he was the real successor of the twenty-three tirthankaras who had preceded him. Is this self-assertion or something else? And these qualities I don't think have anything to do with religion. Not taking a bath in a hot country like India, in the hottest state of Bihar, wandering naked... There were no tarmac roads or cement roads; dust must be gathering around the year, and a naked person not taking a bath -- it is simply disgusting.

I have been in close contact with Jaina monks. I used to sit as far away from them as possible, because they all stink. I don't consider stinking to be religious. When they would say something, their very breath was so thick.... They used to call me, "Come close. Why are you sitting that far away?"

I said, "It is my standpoint not to come too close to saints. Sinners are okay; they are at least human. You are practicing inhuman things. I don't consider it a privilege to be sitting close by you. It is enough that you called me and I have come; otherwise, I am feeling sick surrounded by Jaina monks. The whole atmosphere is stinking!"

Now, what was special in Mahavira? And why was he competing? He was criticizing Gautam Buddha, he was criticizing Goshalak so mercilessly. These were the competitors. Goshalak was the most prominent competitor of Mahavira, and Mahavira was using as abusive language as you can conceive.

Gautam Buddha tried himself to compete -- and they are all against competition! Gautam Buddha wanted to be the twenty-fourth tirthankara -- it was a great privilege and respectability.

A man who wants respectability is not religious. From whom are you wanting respectability? From the blind? From the people who are unenlightened? From the people who are drowning in darkness? You are hankering for their respect? You are even worse than those people whose respect you want. And what is respectability other than nourishment for the ego? And when he could not succeed, Buddha declared himself -- so-called, self-styled.

I will relate to you a strange story.

Gautam Buddha was born when his mother was standing under a tree in the garden. He was born from a standing woman; he came down on the earth standing, and he walked seven steps immediately, and declared unto the sky, "I am the greatest buddha ever born!"

Whom do you call self-styled?

What about Mohammed?

Every medical examination of the facts about his life shows that he was epileptic, uneducated -- and he became a self-styled messenger of God. And you cannot find anything of any worth....

The same is true about Krishna and Rama.

Krishna is thought by the Hindus to be the perfect reincarnation of God; all others are imperfect, partial incarnations of God. I cannot understand how you can cut God into parts -- but they consider Krishna to be a perfect incarnation. What are the qualifications he fulfills?

He was the ugliest man, absolutely immoral. He gathered sixteen thousand women just like cattle, and he was married only to one woman. These sixteen thousand were all other people's wives; they were snatched from their families.

But because he had power, he had an army, he had a great following behind him, nobody objected, "What are you doing? You will never be able even to remember the names of sixteen thousand women. You are destroying sixteen thousand families. Small children are left behind without mothers; their husbands are crying, but they are poor and they cannot do anything against you. Their parents are old, they were

dependent on them. You have caused sixteen thousand women to desert their families."

In India the family is not a small phenomenon like in the West. In the West the family consists, at the most, of five people: the husband, the wife, and three children. In India it was a joint family system. One family consisted of maybe sixty people, fifty people.

For Krishna, just seeing a beautiful woman was enough to drag her into his palace. And he was the man who persuaded one of the greatest warriors of the world, Arjuna, to fight and create the greatest war India has ever seen. It is called The Great War, *mahabharat*.

Strangely enough, this persuasion of Arjuna, who did not want to fight with his own cousin-brothers... On both sides there were relatives, friends, colleagues, teachers; Arjuna could not believe it: to murder all these people... The whole Srimad Bhagavadgita, the most famous Hindu religious scripture, is full of persuasion for violence.

And the most amazing thing is that the great Mahatma Gandhi, who used to think that he was nonviolent -- perhaps the greatest nonviolent person in the world -- called Srimad Bhagavadgita his mother. Nobody objected that the Bhagavadgita is completely violent; it preaches violence and war. Adolf Hitler could have called it his mother, and that would have been consistent, but not Mahatma Gandhi.

But just a blindness that does not allow you to see into your own tradition... All that is old is gold for these people. They never think that the past was not as great a past as you think. If it was great, from where have *you* come? You are a descendant of that great past. The world would not have been in such a mess.

In China, Confucius, Lao Tzu, Chuang Tzu... nobody objected to the idea that women have no souls. For centuries in China women have not been considered as spiritual beings -- they don't have any soul, hence they are just like the furniture. If a husband killed his wife, it was not a crime. And these people -- Confucius, and Lao Tzu, and Chuang Tzu -- all tolerated it.

This tolerance is a silent acceptance. They could have objected, but nobody wants to risk his prestige. Nobody wants to be condemned by the blind masses.

I say unto you, all these religious founders were so-called, self-proclaiming.

I have told you that now it is my turn, and I am going to be on the warpath!

Every day I will take one issue and try to explain to you how this issue has been supported by all the religions, and humanity has been harmed immensely, wounded immensely.

Today I have chosen the subject, the woman, because the woman is half of humanity.

In the Christian trinity there is no place for a woman. The Father, the Son, the Holy Ghost -- absolutely a gay society. Even Jesus, who teaches to love your enemies, was disrespectful to his mother. I am reminded of an incident....

Jesus was teaching in the marketplace to a crowd. His mother had not seen him for years and she was standing outside the crowd. somebody shouted to him, "Your mother is waiting outside! She has not seen you for years."

Jesus said, "Tell that woman" -- he could not even use the word mother. "Tell that woman that nobody is my mother, nobody is my father! My father lives in heaven."

Such an insulting, humiliating attitude from a man who teaches to love your enemies, and "If somebody slaps you, give him your other cheek too." This is hypocrisy. Although he mixed with women, even prostitutes, he did not allow any woman to be his apostle. All the twelve apostles were men. It is a male chauvinist ideology.

Just today I have received a report on a woman who was a Catholic, educated in a Catholic convent. Her name is Michelle Roberts. She became very disgusted because of the attitude of the bishops and her teachers.

The bishop told her that the woman is the door to hell! She became so disgusted, she renounced Catholicism and got converted to Buddhism, and went to Thailand. There she found that in Thailand, Buddhism believes women have no souls. Utterly frustrated, she dropped the very idea of religion.

Gautam Buddha insisted for twenty years continuously that no woman can be initiated into his discipleship. The woman has first to be born as a man, and then only she can be a disciple. Then there is a possibility, if she is in the body of a man, to become enlightened.

Strange... all these people have been teaching that you are not the body, and when it comes to the subject of women, suddenly the woman becomes the body! First she has to change the body into a man's.

Unfortunately, at that time there was no plastic surgery available, otherwise every woman who wanted to be initiated would not have had to wait for another birth; she can have plastic surgery and become a man

right now.

What was Buddha's fear? The fear shows clearly that he did not trust his own disciples, the hundreds of so-called enlightened disciples -- he did not trust them. And it is natural, because whether they say it or not, celibacy is unnatural, and all the religions who have been teaching celibacy are afraid of women.

The question is not the woman; the question is that if the woman is initiated, then she will be mixing with men, and what will happen to celibacy?

But nobody has looked into the matter -- all these so-called great religious leaders -- that woman is not needed to destroy your celibacy. Men are enough: man to man, man to animal -- homosexuality, sodomy are as ancient as the Old Testament. Nobody has been celibate.

Yes, Buddha could have been, for the simple reason that for twenty-nine years he had been in the company of the most beautiful women of his kingdom. He was finished. Enough is enough. But poor people who have not known any relationship of love are being initiated into celibacy: this was his fear.

The same fear predominates in Jainism. Mahavira declared the same thing: that no woman is capable of entering into the ultimate state of enlightenment unless she has the body of a man.

Again I have to remind you: these people seem to be absolutely self-contradictory, continuously teaching that you are not the body, you are not the mind -- and when the question of women comes up, suddenly they forget their whole philosophy. The woman has first to get into a man's body. What is so great about the man's body? But male chauvinists... all founders of religion are male chauvinists.

In Jainism a beautiful incident happened.

A woman named Mallibhai asked the contemporary tirthankara, the contemporary Jaina master, "Why is a woman prevented?"

He said, "For the simple reason that unless you are naked and live like we live, you cannot become enlightened." And a woman certainly feels shy to be naked, particularly amongst so-called celibates.

But Mallibhai was a lioness! She immediately dropped her clothes, and she said, "If nakedness is the only problem, I am naked."

And she rose to deep meditations, to such a height that Jainism had to accept her as one of the tirthankaras. But such cunningness, such callousness... they changed her name so that posterity would never know that a woman had become equal to Mahavira! They changed her name from Mallibhai -- *bhai* means a woman -- to Mallinath -- *nath* means a man.

I used to harass my father, that "I want to see which one of the twenty-four statues in the temple is Mallibhai."

He said, "I don't know. Don't harass me. They all are men!"

Even the statue has been made that of a man! The name has been changed, the statue is made of a man, just so that the fact that a woman has become enlightened is erased from the memory of man.

Mohammedanism has not allowed women any social freedom -- not even to show their faces. Mohammedan women's faces become pale because they cannot even have sunlight, pure air, open sky. They have to keep hidden behind clothes; you can see only their eyes. You cannot recognize even your wife.

And what about Mohammedan men? They are allowed to have four women as their wives. Mohammed himself had nine wives. Now this is absolutely unnatural. Existence keeps a certain balance, an equal number of men and women, so if you marry nine women, eight men are deprived of women. These eight men are bound to create prostitutes, homosexuality, sodomy, and all kinds of perversions. Once Mohammed managed to have nine wives, the door was open.

Just forty years ago, when India became independent, there used to be a Mohammedan state, Hyderabad, and the king of Hyderabad state was the Nizam. He had five hundred wives -- even in this century -- because Mohammed had not said, "Don't go beyond four; four is normal. But if you can afford more, God is graceful to you." Five hundred women...?

I have been to Hyderabad many times. I inquired, and I was completely puzzled. These five hundred women were not only the Nizam's own wives; in these five hundred women his father's wives -- except his own mother -- were also included. His grandfather's wives who were still alive were also included. They came as heritage.

Woman has been reduced into a commodity. Just like money and palaces and furniture and diamonds, she also comes as a heritage.

So the Nizam was having even his grandmothers, his great-grandmothers, as his wives -- and nobody

objected, no Mohammedan objected.

The woman has been the most oppressed, and the reason is these so-called religious people, these self-styled founders of religion.

In fact, religion is not yet born.

My whole effort with you is to bring an authentic religiousness into the world. The whole past consists of ugliness and obscenity.

You will be surprised to know that your so-called obscene literature is nothing compared with the religious scriptures -- and not only scriptures, but in sculpture also. You just go to Khajuraho.

In Khajuraho there used to be one hundred temples. It was a city of temples only, and every temple had thousands of statues of naked women in all kinds of sexual postures -- and such absurd postures that if you try you cannot manage them.

I used to go to Khajuraho often, because it was on the way to Chhatarpur, a small state where I had many friends. Mohammedans have destroyed seventy of the temples, and thirty temples were covered in mud to protect them from the Mohammedans, in the corner of a deep forest. So thirty temples are still there.

When for the first time I went to see, just on the way, I could not believe my eyes. Men and women are making love standing on their heads! Just to stand on your head is enough trouble; to make love... and both are standing on their heads -- would have been a great practice, a discipline, a lifelong discipline.

You will be surprised... your playboys and your playgirls are nothing compared to Khajuraho. Two men are making love to one woman from both the sides. Three men are making love to one woman: two from both the sides, and one from the mouth! And these are religious temples!

I am going to expose all these religions by and by. Now I have to see how many people's religious feelings are hurt.

These temples of Khajuraho are not exceptional. The same temples exist in Jagganath Puri, where the Puri Shankaracharya, my arch-enemy, presides over those naked women! These same kinds of sculptures exist in Konarak. They were all over India. Most of them have been destroyed by the Mohammedans, because they were anti statues. God should not have any statue; he cannot be confined to a stone. They destroyed millions of statues all over India, but still a few have remained in deep forests, or maybe out of their reach. They show the reality of this so-called religious country.

And if you feel so hurt, just go to Khajuraho, go to Konarak, go to Puri, and let your religious feelings hurt as much as you want. I am simply stating facts. I have not been hitting so hard, for the simple reason that I wanted the idiots who have been calling me a "so-called, self-styled god" to ask me -- but nobody ever asked. They were simply writing -- *everybody* -- in their magazines, newspapers, in books, that I am a "self-styled god."

But they were not aware that once I drop the word bhagwan, I am going to expose all your Bhagwans as self-styled; there is no other way. And I am going to expose them on every single point: poverty, ecology, celibacy, violence.

All these religions have been destructive, harmful, a curse to humanity. They need to be completely destroyed. Only on their death is there a possibility of a religiousness arising, a new man with a new vision in which there will be no difference between man and woman.

Now the sutra:

OUR BELOVED MASTER,
ONCE, A MONK ASKED MASTER NAN-YIN, "WHAT IS YOUR SPECIAL TEACHING?"
NAN-YIN REPLIED, "IN AUTUMN WE REAP; IN WINTER WE STORE."

The answer looks strange, but its implication is clear. He is saying, we live moment to moment spontaneously, responding to the reality. We don't have a doctrine already in the mind, according to which we live. We live without thoughts, beyond mind, allowing our consciousness to respond to reality.

"IN AUTUMN WE REAP; IN WINTER WE STORE."

In fact, he has said the most essential thing for religiousness. Nan-yin is one of the great masters I have always loved.

ANOTHER MONK ASKED NAN-YIN, "WHAT IS THE WAY?"
NAN-YIN ANSWERED, "A KITE FLIES ACROSS THE GREAT SKY; NOTHING REMAINS THERE."

To disappear into the ultimate sky beyond the horizons is "THE WAY."
A man of the quality of Nan-yin I can call religious: so authentic, so sincere, so accurate -- not a single word more, not a single word less. You cannot edit his statements, they are so complete, so perfect.

NAN-YIN ANSWERED, "A KITE FLIES ACROSS THE GREAT SKY; NOTHING REMAINS THERE.
Everything dissolves.

"This is the Way. Nirvana is the Way."
Go deep into your inner sky and disappear and you will be one with the cosmos. There is no outer way, there is no outer asceticism, no outer discipline: a simple meditativeness...

Relaxing into yourself, you will find your inner sky. Allow everything to disappear; not even a trace is left behind. You have come home. This is the Way.

ON ANOTHER OCCASION, NAN-YIN ASCENDED THE ROSTRUM AND SAID, "ABOVE THE MASS OF RED FLESH STANDS ONE AT AN IMMEASURABLE HEIGHT."

He's saying that the body is just red flesh. Above the body stands your consciousness, like a great Himalayan peak.

"ABOVE THE MASS OF RED FLESH STANDS ONE AT AN IMMEASURABLE HEIGHT."

The height is so great, it is immeasurable. Your body may be small, but you are not your body.

It does not matter whether the body is of man or woman; both are just a mass of red flesh. And the consciousness is not contaminated by the body, neither is it contaminated by your thoughts. Its purity is so absolute that once you have found it, you will find standing above your own body and mind a great peak, immeasurable, of consciousness which reaches to the highest possibility of human life and its potentiality.

Now these are the real religious people, who don't talk of unnecessary things. They simply state a simple fact. He has not made any difference between man and woman. He is far greater a Buddha, far greater a Mahavira -- but he has not founded any religion.

He lived with his lovers, he shared his insight with his lovers, friends. And when asked, "Why don't you found a religion?", he simply laughed. He said, "Don't you see the other organized religions? They have all killed the truth. I am the last person to found a religion. When I disappear, I don't want to leave my footsteps on the sands of time.

"And you have also to remember," he used to say to his disciples: "Don't ever try after me to organize a religion. The moment truth is organized, it is killed. There is no way to have an organized truth. There is no way to have an organized love. These are individual affairs."

This is the greatness of the individual. No organization can touch it, no society can reach to it.

A MONK THEN CAME OUT FROM THE ASSEMBLY AND SAID, "IS NOT THIS `ABOVE THE MASS, AND SO ON,' THE MASTER'S WAY?"

Are you not talking about the master's way? -- beyond the mass, beyond the body?

This is what he was trying *not* to be done by his people. Immediately, in front of him a monk stands up and starts talking about "This is the way."

This is how scriptures arise, this is how religions arise -- by people who are intellectuals but are not in any way enlightened, awakened, illumined. They can understand things intellectually, of great complication, but they cannot understand the obvious truth of your inner being.

The monk said, "IS NOT THIS `ABOVE THE MASS, AND SO ON,' THE MASTER'S WAY?"
NAN-YIN REPLIED, "THAT'S SO."
AT THAT, THE MONK OVERTURNED THE ZEN SEAT.

The Zen seat is overturned only when somebody declares his enlightenment.

Nan-yin has said, "THAT'S SO," but he has not said that the monk is enlightened: "You are simply repeating like a parrot what I have said."

But hearing that this is so, the monk must have thought, "I have got the point."

AT THAT, THE MONK OVERTURNED THE ZEN SEAT OF THE MASTER.
NAN-YIN SAID, "LOOK WHAT A ROUGH, WILD FELLOW YOU ARE!"

THE MONK DID NOT KNOW WHAT TO SAY OR DO AND NAN-YIN DROVE HIM OUT OF THE TEMPLE.

People think that compassion should not do such a thing -- turning him out of the temple. But it is out of compassion that he is turned out of the temple, to show him that "You are not enlightened. First find out your own experience, and then come and I will welcome you, and you can overturn my seat, you can sit on my seat; I will vacate the seat for you. But right now it is your absolute need that you should be thrown out of the temple." It is not unkindness; it is a very superior compassion.
Shusai wrote:

LIKE A LOVELY CLOUD
IN A BEAUTIFUL PICTURE,
NEW YEAR'S FIRST SUNRISE!

These beautiful people! A small stream, very small, but it has contained the most precious ones.
When Shusai says,

"LIKE A LOVELY CLOUD IN A BEAUTIFUL PICTURE, NEW YEAR'S FIRST SUNRISE!" -- what an amazement that "I am still alive!" What an amazement that "I don't deserve such a beautiful sunrise."

And yet existence goes on showering from all directions, in thousands of ways. But you are dumb, you are deaf, you are blind. You don't see the sunrise, you don't see the sunset.

I have seen people walking on the road. The sun is setting -- such psychedelic colors all over the horizon -- and nobody is looking at it. Somebody is talking to himself, you can see the lips moving; somebody is counting something, somebody is looking down on the earth. They are completely unaware that a great sunset, which will never be repeated again...

But a man of aesthetic sensibility, of religious consciousness, will gather all these beauties, will become one with the sunset, will become one with the sunrise, will become one of the stars in the night, will become one of the roses, or the lotuses. He will enjoy this tremendous mystery that is unfolding every moment all around you. Everything is poetry, and everything is music, and everything is a great dance.

But all the religions, the organized ones, have destroyed your sensibility. They have destroyed your perceptivity.

When I was a teacher in the university I used to have a beautiful garden. I have always had a beautiful garden around me. A Hindu monk, very famous among the Hindus, had come to see me. I took him around the garden -- because my garden was winning for years, every year, the first prize. We used to bring such big dahlias, such big roses -- almost impossible to believe. And that old fool, the Hindu monk, said to me, "A man of spirituality like you should not indulge in any senses."

Even looking at the roses is indulgence, because if you can appreciate the beauty of a rose, what prevents you from appreciating the beauty of a woman? It is the same sensibility. To destroy the sensibility, to make your skin as thick as possible, to make your skull as thick, as retarded as possible so you don't appreciate anything... you cannot enjoy this beautiful existence.

To my understanding, if you cannot enjoy that which is outer, you are incapable of enjoying that which is inner, because the inner is far deeper. The outer is immediately available.

According to my experience, enjoying the beauty of flowers and stars suddenly makes you aware to look into yourself: what is *my* beauty? What is my being's light? The outer beauty indicates towards the inner.

I am in favor of a deep balance. Enjoy the outer beauty, the outer sensibility; it will help you in your meditation. It is not going to distract you. It distracts you because you have been inhibiting your outer sensibility. If you have not appreciated the beauty of a woman or a man, then when you will close your eyes you will be surrounded by beautiful women, by beautiful men. This has been your inhibition, this is your suppression, which will come to the surface the moment you start going inwards. You have not fulfilled your responsibility for the outer existence. You are not worthy to enter into the inner sanctum.

I teach you to love the world, not to renounce it, because that is the only way to find yourself. You are part of this existence, you cannot escape from it. All escape is false, and creates only frauds.

Maneesha has asked:
OUR BELOVED MASTER,
DO YOU RECOMMEND FOR YOUR DISCIPLES -- AS GURDJIEFF DID FOR HIS -- THAT WE IDENTIFY WHAT OUR "CHIEF CHARACTERISTIC" IS?

Maneesha, no, absolutely no, because Gurdjieff's system is totally different.

You cannot put one car's parts into another car of another make. Both cars are functional.... I am not against Gurdjieff's system, but I have a far more refined system. Gurdjieff is crude, cruel, and goes unnecessarily into disciplines which don't matter. They can be discarded.

For example, what Maneesha is asking, that was his main theme: you have to find your chief characteristic. Somebody has greed as his chief characteristic, somebody has jealousy, somebody has pride, somebody has envy, and so on, so forth.

I don't want to deal with parts of your being separately; it will be a long process. That's why not a single man among Gurdjieff's disciples has become enlightened -- not even P. D. Ouspensky, who was his spokesman. Nobody knew anything about George Gurdjieff until P. D. Ouspensky started writing about him. P. D. Ouspensky was already a world-renowned mathematician.

In fact, if you want to understand George Gurdjieff, don't read his books, you will not understand what he is writing. He was not well-educated in any language. He became an orphan when he was only nine years old, and then he moved in the most primitive part of the world, the Caucasus. In the mountains, among the primitive tribes, he moved from one tribe to another -- they were all gypsies, continuously on the move -- so he learned everything amongst those gypsies.

When he started writing, he had to invent his own words, because he did not know any language perfectly, particularly any contemporary language. So you will be surprised to find that one sentence runs the whole page, one word runs the whole line. You cannot understand what he is talking about. By the time you have reached to the end of the passage, you have forgotten the beginning, and you may read a hundred pages but you cannot find ten lines which are understandable.

It was P. D. Ouspensky.... If you want to understand Gurdjieff, read P. D. Ouspensky. He is a man of contemporary genius, and he has found out through Gurdjieff, living with him for almost thirty-five years, slowly slowly the essential core of his teaching. This was one of the most important things, but it is primitive.

According to me, there is no need to find which is your chief characteristic. We have to go beyond it. What is the point of finding it? You have to be a witness of all the things: anger, greed, envy, jealousy, violence -- whatsoever it is, you have to be just a witness of it all without getting identified with anything. That is my refinement on Gurdjieff.

Gurdjieff dealt retail: find out first which is the chief characteristic, then find out the second, then find out the third.... And your whole mind is full of so many things, that if you are going to deal partially in a retail way, this life is not enough. You will need many lives, and even then there is no guarantee that you will remember what you have gained in the past life.

Do you remember anything that you have gained in your past life? And you have lived in many lives, and perhaps you have meditated, perhaps you have been an ascetic, perhaps you have followed a certain path, but you don't remember anything.

I want to finish everything wholesale! There is no need to find your chief characteristic, it will be part of your mind. I want you to be a witness of *all* your characteristics. In a single blow finish the whole game! Maneesha, there is no place in my vision for Gurdjieff's ideology.

But I love the man. He was primitive, but he was right. But he was right for primitive people; he was not right for the contemporary intelligence. That's why he could not find many people to follow him.

He lived in his commune near Paris, and not more than twenty people were ever there. They also by and by disappeared, because it seemed such a long, long process, that soon they recognized that this life is not enough to finish the course.

Gurdjieff died enlightened himself, but not even P. D. Ouspensky was enlightened.

Finally, he himself -- P. D. Ouspensky, who has made Gurdjieff well known around the world -- dropped from his discipleship, because it was so torturous for no reason at all.

Gurdjieff was in Tiflis, in the Soviet Union, and P. D. Ouspensky was teaching his teachings in London. He phoned him from Tiflis, saying "Come immediately! Drop everything." When the master gives such a call... Ouspensky dropped everything -- he had created a big school -- and rushed towards Tiflis thousands of miles away. And when he reached, utterly tired, exhausted, to Gurdjieff's house, Gurdjieff said, "Right now, go back and start your work in London."

Ouspensky could not believe that he would do such a thing to him. He had abandoned everything, the

school was destroyed; he had ordered him to come: "Leave everything!" -- and now he is not saying a single word. He has not even allowed him to enter into the house, he is just on the steps, and Gurdjieff says, "Okay, you have come; now just go back. Start your work in London."

It has some significance, but very primitive. It simply means a test for your trust. But even Ouspensky could not tolerate this humiliation. He had destroyed his whole school, he had finished with everything, and now again to start from ABC....

He started the school again, but it was no more concerned with the living Gurdjieff. It was only concerned with the Gurdjieff that Ouspensky had written about. So he never mentions Gurdjieff's full name in his new editions of his books, he only talks about "G". He had to break away from him.

And this happened to almost all the disciples.

It is perfectly good to read Ouspensky, but don't get into Gurdjieff's books. You will come out insane.

It is time for Sardar Gurudayal Singh.

"Mommy! Mommy!" cries Little Albert. "Can I go into the sea?"

"No, not today, Albert," replies his mother -- "maybe tomorrow. The sea is far too rough and choppy now -- it is too dangerous."

"But mom," cries Little Albert, "daddy is in the sea swimming."

"I know, dear," says his mother, "but daddy has got lots of life insurance!"

One day in Judge Grump's courtroom, Big Black Leroy is on trial for assault and battery. Boris Babblebrain, the lawyer, is severely cross-examining Leroy, trying to prove the black guy guilty beyond a shadow of a doubt.

Leroy just quietly looks at Boris, and maintains that he merely pushed the plaintiff "a little bit."

"Okay," snaps Babblebrain, "just how hard?"

"Ah," replies Leroy, coolly, "like I said, just a little bit."

"Now," badgers Babblebrain, "for the benefit of the judge and jury, will you please step down here, using me for the subject, and illustrate just how hard a little bit is."

"Sure," says Leroy, smiling as he steps down from the witness stand.

Boris is excited, hoping that Leroy will feel intimidated and overdo his demonstration, thereby proving himself guilty.

When Leroy reaches Boris, he suddenly kicks the lawyer as hard as he can in the shins, then seizes him bodily, and with full force, lifts Boris over his head and hurls him across the room.

Turning around from the mess on the floor, Leroy smiles up at Judge Grump and explains, "Your honor, just about one-tenth that hard!"

Sardar Gurudayal Singh is rumbling along M.G. Road in his old Ambassador car when he gets pulled over by Officer Ghansu of the Poona traffic police.

Officer Ghansu looks inside the car and sees a big black hole in the dashboard.

"What happened to your speedometer?" asks Officer Ghansu.

"I sold it," replies Sardar Gurudayal Singh. "I don't need it any more."

"What do you mean, you don't need it any more?" shouts the cop. "How can you tell how fast you are going?"

"That is easy," laughs Sardar Gurudayal Singh. "At twenty miles an hour, the fenders rattle. At thirty, the doors rattle. At forty, my turban rattles. At fifty, my teeth rattle. And at sixty, my teeth fall out!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent.
Close your eyes.
Feel your body to be completely frozen.

This is the right moment to look inwards with your total consciousness, and with an urgency as if this is the last moment of your life.

Deeper and deeper... The deeper you go, the closer you come to yourself and existence.
As you move deeper, a great silence descends on you.

More deeper... and a ecstasy, a drunkenness... as if you are drinking from the divine source itself.

The moment you reach to the center of your being, you know without any doubt your existence is eternal, your being is beyond birth and death.
Centered, you are a buddha, the awakened one.

Just remember one quality, because buddha, the awakened one, consists only of one quality, simple and single: witnessing.
Witness whatever is happening to you.
Witness the body far away on the circumference.
Witness the mind also far away.
Witness also the experiences of silence, peace, ecstasy.

You are only a witness. Not to get identified with anything brings you to the ultimate freedom of consciousness. From that point you can disappear into the blue sky not leaving a single trace. You can become the very cosmos.
This is the ultimate destiny of the evolution of consciousness.

To make this witnessing clear,
Nivedano...

(drumbeat)

Relax.
Let go...

But remember only one thing: that you are a witness of the body, of the mind, of all the experiences that are surrounding you. This witnessing makes you a buddha. No other initiation...
It is your self-realization.

At this moment you are the most blessed people on the earth, because suddenly you have found your center. You have also found your birthright: to be a buddha.

The evening was beautiful on its own, but your presence -- ten thousand buddhas' presence -- has made it a miraculous evening.

I can see the whole Gautam the Buddha Auditorium turning into an ocean of consciousness. You are melting your separation and becoming one with the whole. This is the only process of becoming holy.

Gather as much silence, ecstasy, blissfulness, the sense of eternity, and persuade the buddha to come along with you, to melt into your daily activities so there is no difference between the center and the circumference. Every day, inch by inch, the distance is becoming less and less.

Sooner or later everybody is going to have his spring, and suddenly... the enlightenment.

Nivedano...

(drumbeat)

Come back, but come back as buddhas: silently, gracefully, with an immense sense of eternity, immortality, and sit for a few moments just to remember and remind yourself of the golden path that you have traveled towards your center, and all that you experienced there.
It has to become your very breathing, your very heartbeat.
There is no reason why it should not be! To be a buddha is your birthright.

I proclaim to the whole world: everybody who is living has the birthright to be a buddha! Just get centered in your witnessing, unwavering like a small flame of a candle in a house where no wind blows, and the flame is absolutely unwavering.

To be centered in an unwavering witnessing is the greatest secret I can convey to you.

Okay, Maneesha?
Yes, Beloved Master.

Zen: The Mystery and The Poetry of the Beyond

Chapter #5
Chapter title: The day has been hilarious

12 January 1989 pm in Gautam the Buddha Auditorium

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OUR BELOVED MASTER,
ONCE CHOKOMAN WAS ASKED, "WHAT IS THE PLACE OF RELIGIOUS EXERCISES OF THE ANCIENT BUDDHAS?"
CHOKOMAN SAID, "JUST BY WALKING, THEY TROD ON IT."
THE MONK WENT ON, "AND AFTER THEY HAD TROD ON IT?"
CHOKOMAN REPLIED, "ICE MELTING, TILES BREAKING UP."
THE MONK THEN ASKED, "HOW DOES THAT HAPPEN?"
CHOKOMAN RESPONDED BY SAYING, "THE GENTLEMEN IN THE CITY, THE LITTLE CHILDREN OUTSIDE THE WALLS."
ON ANOTHER OCCASION, A MONK ASKED CHOKOMAN, "WHAT IS THIS SWORD THAT WILL CUT A HAIR THAT IS BLOWN ONTO IT?"
CHOKOMAN REPLIED, "YOU CAN'T TOUCH IT."
THE MONK THEN ASKED, "HOW ABOUT ONE WHO USES IT?"
CHOKOMAN SAID "HIS BONES AND BODY ARE SMASHED TO SMITHEREENS."
THE MONK COMMENTED, "THEN, IT'S A GOOD THING NOT TO BE ABLE TO TOUCH IT!" -- AT WHICH CHOKOMAN STRUCK HIM.

Friends,

The day has been very hilarious. What I was saying... the masses have started proving it.

The Buddhists have joined hands with a minority Mohammedan league. They threatened the police that I should be arrested -- as if by arresting me they are giving an answer to my argument. They threatened that they will come in a procession and destroy the ashram.

That exactly proves what I have been saying: that the world is not yet civilized, and there is no such thing as religion anywhere. These people are simply subhuman.

Even if you destroy this ashram, my arguments will not be destroyed. Even a blind man can see it!

They wanted to garland me with a garland of shoes. It only shows that they have become Buddhists but they have not forgotten their forefathers' craftmanship of thousands of years. They have been making shoes -- they are the *chamars* -- and anybody who offers shoes as a garland only shows his poverty. He has nothing else to offer. Just a poor shoemaker...

But even that will not destroy my argument. You can bring all the shoes of the whole world, but still what I have said, and what I am going to say, will stand absolutely intact and pure.

These people went to the Deputy Police Commissioner. He seems to be a nice, educated, cultured man.

He refused, saying that "You cannot have any procession, because you don't understand.... You are misinterpreting." He came to the ashram, and said that "I have refused their permission to take a procession against you, or I am going to arrest them, because there is no validity at all."

Whatever I have said, I can say to any court, any high court, any supreme court. And this will be the right action: to take me to the court. Or if they have intelligence enough, I can allow three persons -- they should choose -- to argue with me on each point that hurts their so-called, self-styled religious feelings. Just those three persons have to fulfill the conditions of this campus. They have to come here unarmed, and they have to come here with an AIDS-negative certificate. We will welcome them with flowers, not with shoes -- we have enough flowers -- and I will give them every chance to argue on every point they want.

But this has been the whole conditioning for centuries. Poisoning Socrates, they thought that they were destroying his arguments. His arguments are still as alive, as strong as ever. Crucifying Jesus, they thought they were destroying the possibility of a new religion springing up. Now half of the world is Christian.

You cannot argue with swords, you cannot argue with throwing stones, you cannot argue with ugly slogans. These simply prove that you are barbarious, subhuman.

Perhaps if Charles Darwin were alive, I would have requested him to come here. His whole life he was searching for the middle agent -- because monkeys or gorillas or chimpanzees cannot suddenly become man; they should pass through a transitory period. I would have welcomed him here, and told him that here we have found the missing link -- the people who are no longer gorillas, but are not yet human beings either.

And now every effort is being made to camouflage the issue about the meaning of `bhagwan', because I have exposed not only one religion, but all the religions. The Buddhists have joined hands with the Mohammedans, not knowing at all that these Mohammedans have destroyed thousands of Buddhist statues, have burnt thousands of Buddhist scriptures -- and you are joining hands with them?

And the Mohammedans don't understand that Buddha would not have accepted the philosophy of Mohammed at all. Mohammed was a violent man, continuously fighting and warring and killing people -- and that's what Mohammedans have been doing all along after Mohammed. Killing has become their profession.

That's why I felt very hilarious. Buddhists and Mohammedans are joining hands against me -- a good sign of brotherhood. Soon every religion will join with you. Just wait a little, don't be in a hurry.

One self-styled Jaina monk, Daulatsagar Suriswarji, has stated fourteen meanings of the word `bhagwan'. This is creating a camouflage.

Only for the argument's sake, I will read you the meanings he has given to `bhagwan'.

First, essence.

But do you understand the meaning of essence? -- that which is caught by the senses. A perfume is essence, because your nose catches it. Essence means anything that the senses catch.

Now what does that have to do with Mahavira? I don't think he was using perfumes.

The second meaning is knowledge. That will make all the knowledgeable people in the world Bhagwan. All the professors, all the deans, all vice-chancellors, all rabbis, all imams -- even Ayatollah Khomeini will be called Bhagwan, because they are all knowledgeable people. All the brahmin scholars, pundits, priests -- whether they are Christian or Mohammedan or Hindu or Buddhist, it does not matter. If knowledge is the meaning of Bhagwan, then all knowledgeable people become Bhagwan.

Then what is so great about calling Mahavira and Buddha and Krishna and Rama, Bhagwan? Just knowledgeable, just like parrots... repeating the scriptures.

The third meaning is greatness.

I could not resist having immense compassion on this poor fellow, Daulatsagar Suriswarji. There are all kinds of greatness in the world: are you going to call Alexander the Great, who conquered the world, Bhagwan? Are you going to call Adolf Hitler, Bhagwan? He believed that he was the reincarnation of the Jewish prophet Elijah, and still there are his followers in Germany, in America, and all over the world.

I received a letter from the American president of the Neo-Fascist Society, and he told me, "You have been again and again criticizing Adolf Hitler. It hurts our religious feelings!"

I had never even dreamt that criticizing Adolf Hitler was going to hurt somebody's religious feelings. In his letter he said, "Perhaps you are not aware that Adolf Hitler was no ordinary human being. He was the reincarnation of the Jewish prophet Elijah."

I wrote to him that "If he is what you say, the reincarnation of the prophet Elijah, then you will be in trouble, because he killed six million Jews! What kind of Jewish prophet...?"

Whom are you going to call great? Ronald Reagan? Are you going to call people who have mountains of money great?

In America the richest man has four million dollars; in Japan the richest man has twenty-six million dollars. Certainly this man must be called Bhagwan. He has defeated everybody in the world. Never before has anybody had twenty-six million dollars. Forgive me, he has twenty-six *billion* dollars.

Japan is only one-fourth, as far as land is concerned, of the United States, but its value is four times more than the whole U.S.A. Now Japan should be called a great nation -- the richest.

People who have money, people who have political power, people who have scientific knowledge... Are you going to call Albert Einstein, the man who created atomic energy, Bhagwan?

What does it mean? All these meanings have no reference to your Mahavira, to your Buddha, to your Rama. They don't have any meaning; this is simply camouflage.

Fourth is success. When I read it I said, "Aha! Success is Bhagwan."

There are millions of people who are successful. There are successful people like Picasso, there are successful people like Morgan, there are successful people like Ford. Are you going to call these people Bhagwan?

I am simply cutting in a single blow all the nonsense that this man, Daulatsagar Suriswarji, has produced. From where has he got these meanings? I don't bother about it. I have accepted those meanings, not bothering about linguistics. I can simply destroy all the meanings he has been talking of.

The fifth is affluence.

Buddha renounced his kingdom: what affluence? He was not called Bhagwan when he was the prince; he was called Bhagwan when he renounced the kingdom. Mahavira renounced his kingdom. These were beggars! -- what affluence?

If affluence is the criterion, then the great Akbar, who ruled over the greatest part of India, should be called Bhagwan. Or Genghis Khan, who killed forty million people alone, terrorized the whole continents of Asia and Europe, should be called Bhagwan. Stalin should be called Bhagwan, because the Soviet Union is the biggest territory in the world, and he ruled over it most of his life. He was the man who defeated Adolf Hitler. He should be called Bhagwan, although he killed one million Russians... even his own people.

All the dictators of the world, all the richest exploiters of the world should be called Bhagwan, if affluence is the meaning of the word. But not Mahavira. Standing naked... what affluence? He had not even a begging bowl in his hands.

Sixth, detachment.

If detachment is the criterion, then what about Mohammed having nine wives? -- and the richest woman he married just for money. He was only twenty-six and the woman was forty. She was a widow, but had the most money in Saudi Arabia. He married the woman not for beauty, not for any love, but just for her money.

His whole life he was holding his sword, although on his sword he had written, "Peace is my message." Strange... He killed as many people as you can conceive, and peace is his message!

Mahavira will accept neither Mohammed nor Jesus.

Jesus was very much in love with wine. He even converted water into wine -- absolutely a criminal act. He was visiting prostitutes. Neither Mahavira nor Buddha is going to accept Jesus or Mohammed as Bhagwan.

What detachment can you see in Krishna? He never renounced his kingdom. He was one of the greatest warriors, and conquered as much land as possible, was unafraid to kill millions of people in war. What detachment? You cannot call Krishna Bhagwan anymore -- according to the so-called, self-styled Jaina monk, Daulatsagar Suriswarji -- you cannot call Rama Bhagwan.

Rama is the most common name in India; it has almost become synonymous with Bhagwan.

But Rama never renounced his kingdom. On the contrary, because a washerman found that his wife had not returned home the whole night -- in the morning she came, she must have been visiting some lover -- he said, "I am not like Rama, whose wife Sita has been for years in confinement, in the hands of Ravana, Rama's enemy, and yet he has accepted her. I am not Rama; just get lost. Don't come to this home again."

When this message reached to Rama, rather than renouncing the kingdom he renounced Sita, his wife, who was pregnant with twins, without saying anything to her. He just told his brother, "Take her into the deep forest and leave her in some Hindu seer's ashram."

She asked again and again, "Where are you taking me?", and Lakshmana could not say anything. What to say? -- he had tears in his eyes, and she was left in the deep forest. This is detachment?

That reminds me:

Rama's father, Dashrath, had four wives. Rama was the eldest son, and Bharat was the youngest among four brothers. Bharat was the son of the youngest woman. Of course, the youngest had much more power over Dashrath than the others. The youngest had asked him, just one time.... If she asked anything, he would not refuse it. And such a henpecked old man... he promised her without knowing what she was going to ask.

When the time came, she asked Dashrath, "You should remember what you have promised me. Now fulfill your promise! Send Rama for fourteen years in exile outside your kingdom, and make my son Bharat the king." And that old man followed this stupid idea. Rama was exiled, and Sita and Lakshmana, his younger brother, followed him, because they were absolutely convinced that this was unjust.

They were staying in a small cottage deep in the forest in South India, and Sita saw a deer made of gold running just in front of their cottage. Rama is thought to be Bhagwan, and he could not... Even an idiot could have realized that deer are not made of gold. And these so-called, self-styled Bhagwans have been calling the whole world a dream -- but that gold deer was not a dream. So Sita sent him to catch the gold deer.

Such utter ignorance! Even you would have recognized that deer are not made of gold. And the whole world is illusory! -- but the gold and the deer made of gold seemed to be ultimate realities.

He went into the forest to find the golden deer. And he had told Lakshmana not to leave the place, because Ravana was the king of Sri Lanka; his place was very close, and there was every danger that he may try to abduct Sita, "So whatever happens, you remain here."

And soon Rama found that golden deer had turned into a monster, so he started shouting for help. Lakshmana was in a dilemma: to go to his help... but he has been told not to leave Sita alone under any conditions.

Sita is thought to be one of the most holy women of India. She said to him, "Go to save your brother."
Lakshmana said, "But my brother has told me to stay here to protect you."

She said, "I know your protection. You always want your brother to die so that you can have me!" This is the holy woman, making such an absurd excuse to force him to go!

Now, feeling abused, he went to look for Rama. But he made a line in front of the cottage and told Sita, "Don't go outside this line whatever happens."

And Ravana came -- that was a whole planned conspiracy -- and he came as a beggar. He made it a point that, "If you don't come across the line, I will not accept whatever you give. And remember, you are turning away a beggar -- and you are thought to be one of the holiest women! I am hungry, I am thirsty." So Sita came over the line, and he abducted her to Sri Lanka.

Three years of continuous war... and everybody thought that Rama was fighting for his wife. Everybody thought, "What a love!" -- but it was not so.

When Ravana was defeated and Sita was brought to the camp of Rama, Rama said, "Listen, you woman! I have not fought this war for you. I have fought this war for the pride of my forefathers. And as far as you are concerned, you cannot enter into my cottage unless you pass a fire test, unless you pass through fire and come out alive. That will be the only test that you are pure, that you had no sexual relationships in this three years under Ravana's imprisonment."

I have always wondered: if Sita had to go through the fire test, why does not Rama also? He was also three years alone, and there is a possibility that he was in love with another woman.
But this is the male chauvinist society.

Sita passed through the fire. I don't think fire changes its rules for different people; I think it is pure mythology.

But my emphasis is that Rama should have taken the same test if he was a man of any integrity, if he was a man of any dignity. To ask a poor woman, who has suffered three years of imprisonment, and not to follow with her, is absolutely ugly and inhuman.

And after the fire test, still she was renounced. Just because a washerman had told his wife, "I am not Rama," Rama's ego was hurt. If he had really loved Sita, he should have renounced the world -- detachment. But rather than renouncing the world and all the money and the whole kingdom, he renounced a poor pregnant woman without telling her even where she was being sent.
And you call it detachment? This man was too much attached with the kingdom.

And these Dalits, oppressed Buddhists, don't know at all that Rama was the man who killed an untouchable -- the forefather of these people -- on the grounds that Hindus don't allow the untouchables, the sudras, even to listen to their religious scriptures. Reading them is out of the question; they are not educated, in the first place, so they cannot read. Even listening... their scriptures become dirty. And a young man, just

out of curiosity, asked "What is so precious in these scriptures?"

A few brahmins were doing a ritual and reciting the Rigveda, and he was hiding behind the bushes just trying to find out what is so precious. He was caught red-handed, listening. He was brought to the king, Rama: "You have to give punishment to this fellow! This should not happen again!"

And you call Rama Bhagwan? He gave a punishment to that young man in which he died then and there. Lead, hot and burning and liquid, was poured into his ears -- because those ears have heard the holy scriptures of the brahmins. The young man died then and there. And yet you call Rama Bhagwan? And particularly these people whose forefather that young man must have been...

Seven, beauty.

You will be surprised to know: Buddha's statues are so beautiful, but it is inconceivable that these statues represent Gautam the Buddha. He was born on the borderline of Nepal and India; most probably he would have looked like a Nepalese.

This face, it is well-known to the historians, belongs to Alexander the Great. Alexander came to India just three hundred years after Buddha. Up to that moment no statue had been made, because Buddha had forbidden to make his statues; just worship the tree under which he has become enlightened.

But seeing Alexander and the Greek beauty -- Alexander certainly was one of the most beautiful men -- it was irresistible for the Buddhists to take the head of Alexander the Great and put it on Buddha's body. This face that you see on Gautam Buddha belongs to Alexander the Great, not Gautam Buddha.

And anyway, I have seen thousands of Jaina monks as ugly as possible. I cannot conceive... Mahavira lived naked in cold winters, in hot summers, eating only once in a while. In twelve years he had eaten only three hundred sixty-five days -- two months' fast, three months' fast -- and just look at his statue. He looks like an athlete -- even Muhammad Ali is nothing! -- he looks like a great boxer.

I cannot think that a man who has not been eating for months together, who has been living naked under the sky, in cold winter and hot summer, could have remained beautiful.

And you still call him Bhagwan?

In fact, even Gautam Buddha, who was the contemporary of Mahavira, has criticized him in many places. Mahavira used to have this self-styled assertion that he knows everything, past, present, future. He is omnipotent, omnipresent, omniscient. He knows everything that has happened before, is happening, and will ever happen; he is omnipresent -- he is everywhere present; and he is omnipotent -- he is all powerful.

Buddha criticized him in many places. Buddha said that "This so-called, self-styled tirthankara, who says that he is all-powerful, everywhere present, all-knowing -- but I have known him begging before a house which was empty! He could not see that in the house there was nobody, and he is omnipresent, he is omniscient, and he is all-powerful!

"In the early morning hours when it is still dark, I have seen this fellow, Mahavira, trampling on the tail of a dog. When the dog started barking, then he moved away. This fellow says that he knows everything, past, present, future, and he does not know that just in front of him a poor dog is sleeping!"

And this seventh quality, beauty, has been abandoned by all your so-called Buddhas and Mahaviras.

Beauty is an enchantment, it drags you out. It takes you to the other: a woman, a man, a flower, a bird on the wing -- but everything is outside.

They have all renounced beauty to such a point that one of the self-styled, so-called saints of the Hindus, Surdas... He was not born blind, but he had renounced the world and he used to beg for his food. One day he found, as he knocked on the door for food, a very beautiful woman, and he could not forget the woman. She was in his thoughts, she was in his dreams.

He went again and again to the same house -- which is prohibited. You should not harass one householder every day for alms. But the woman's beauty was pulling him like a magnet. And the woman was certainly very compassionate, very motherly. She prepared beautiful food for him, but she had no idea at all that that man was now biologically interested in her.

Seeing his situation, the saint thought that, "It is the eyes which are taking me away from my discipline, away from my detachment" -- so he burned both his eyes. Nobody knows his name -- Surdas means "the blind man" -- but he is respected for the fact that he burned both his eyes.

But just by burning both your eyes, you cannot forget the woman. In fact, now it will be even more difficult.

I am reminded of a great poet. He prayed to God, "When you took away my beloved" -- the woman died -- "why did you not make me blind? because I see her everywhere. And how long can I resist? This has

become a self-torture! The same face I see everywhere. If you have taken her, at least please take my eyes." But the poet is wrong; he does not understand the biology, the physiology of man.

Your eyes can be taken away, but that will not disturb the beautiful face that you have seen. In fact, now you will not see anything else, which may have been a distraction. Now, only one face and you, for your whole life, fixed in a frame.

Beauty has been condemned by all your saints, and you are making the meaning of Bhagwan, beauty. All meanings given are imaginary.

Valor... That means all warriors, great warriors should become Bhagwans. Perhaps this self-styled monk, Daulatsagar Suriswarji, has not understood me at all, what kind of a man he is going to face.

What does valor have to do with Buddha? He had such a delicate body that King Prasenjita, one of the greatest kings of those days, gave his own personal physician to follow Buddha like a shadow, because his body was so fragile. "He is just like a roseflower; protect him in every way. The longer he can live, the better for humanity."

What kind of valor? Do you think he would have been able to have a boxing match with Muhammad Ali? Just the first hit on his nose, and perhaps that would have been his last breath.

Effort... And Buddha teaches continuously effortlessness.

I am simply surprised. These people are thought to be great saints! They don't understand a single word about spiritual reality. It is not attained by effort; it is attained by relaxation, dropping all effort, all longing, all search. Only then do you come to your own being. It is not by effort.

Yes, money is gained by effort, political power is gained by effort, but not spirituality.

Desire...

That's why I told you I have had such a hilarious day.

Bhagwan means desire -- and *all* the teachings of *all* the great enlightened people of the world have been *against* desire. Unless you become desireless you cannot attain to your innermost luminous self, your being.

Splendor... What splendor do you see in a Jaina monk? What splendor do you see in your Hindu saints? What splendor do you see in Mohammed or Jesus?

Splendor is an inner experience, it is not something to be seen by the eyes.

But there have been very splendrous, beautiful people in the world. Cleopatra of Egypt is thought to have been the most splendrous, majestic woman ever born. But you cannot call her Bhagwan; she was a prostitute. She ruled over Egypt just because of her beauty. Whoever came to conquer Egypt -- Caesar, Anthony, and other great conquerors -- she would simply go to meet them and they would fall in love with her. It was impossible, irresistible. But you will not call her Bhagwan.

Religion: the twelfth meaning.

Which religion?

It is because of a Jaina saint... Jainas think that their religion is the purest religion, the ancientmost and the highest as far as other religions are concerned.

Do you think Pope the Polack is a Bhagwan? He is the greatest leader as far as numbers are concerned: six hundred million people belong to the Catholic church. Do you think he is Bhagwan?

Ayatollah Khomeini rules over Iran, and he has under him two thousand imams, all the priests in every mosque in the whole of Iran. Do you think Ayatollah Khomeini is Bhagwan?

What religion? Which religion are you talking about?

I was brought to Poona for the first time by a man who was a close contact of Mahatma Gandhi, Rishabhdas Ranka. Mahatma Gandhi's basic theme was that all religions are equal, although it was not his practice; it was only theoretical, verbiage. And Rishabhdas Ranka lived in his ashram, so he was very much influenced by the idea that all religions are equal.

He was by birth a Jaina, so obviously he thought to write a book of synthesis between Buddha and Mahavira. He showed me the manuscript. I simply looked at the title and I returned it back. He said, "You have not looked inside even one page?"

I said, "The title is enough." The title was BHAGWAN MAHAVIR AND MAHATMA BUDDHA.

I said, "Either you call both the people Mahatma or you call both the people Bhagwan."

He said, "That is difficult. I cannot call Mahavira Mahatma because there are millions of mahatmas. And I cannot call Buddha Bhagwan, because I am a Jaina by birth. I believe only in the twenty-four tirthankaras as Bhagwan, nobody else."

You will not believe that the Jainas have thrown Krishna into the seventh hell, because he created the

greatest war India has ever known. He is the ultimate criminal.

And the same is true about Hindus.... The Hindus have not even mentioned this great splendor, this great religious man, this great beauty of Mahavira. They have not even mentioned his name in their scriptures anywhere.

No contemporary source, except Buddha, even mentions the name of Mahavira. If he was so great, such a splendor, omnipotent, omniscient, omnipresent, do you think the contemporary literature would have completely missed him? And Buddha has mentioned him only to criticize him. It is only in the words of Buddha that we have a certainty that a man called Mahavira ever lived.

But the same is done to Buddha by the Hindus. He was certainly a very influential man, a very rational and logical man. Hindus could not deny him, but they could not accept him either, because he was against the caste system, he was against the Vedas, against the whole tradition of the Hindus. He was born a Hindu.

But remember always, it is one thing to talk about it, it is another thing to live it. He never initiated a single sudra as his disciple, although he was talking against the caste system. That would have been the proof. He was talking against riches, but all the kings of India were his disciples, lay disciples. Most of his enlightened disciples were princes who had left their kingdoms and come to his feet. But I have not come across a single initiation of a sudra.

And the sudras are converting themselves into Buddhism. They should bring proof that Buddha has initiated any sudra -- a single sudra -- to his communion. The question never arose.

But he was very influential, far more influential than Mahavira, more articulate. The Hindus could not simply ignore him. They had to accept him in such a way -- in a very cunning way. Their PURANAS say...

These so-called Buddhists, self-styled Buddhists who want to destroy my commune, should first look into the Hindu scriptures. The Hindu scriptures, particularly the PURANAS -- `purana' means the ancient stories, ancient parables, ancient metaphors. In the PURANAS they have a beautiful story for you, and for all Buddhists to understand.

God made the world. He also made hell and heaven -- heaven for the virtuous ones, and hell for the sinners. And he made the devil to be the king of hell, to control, to manage, to maintain. But thousands of years passed and nobody came to hell. Everybody was so virtuous that they were going directly to heaven.

The devil was tired of waiting, waiting, waiting. Finally he approached God. He said, "You are making me a laughingstock. For thousands of years not a single man has entered in hell, and I am sitting there alone, unnecessary. What is the point?"

God said, "Don't be worried. Go back, and I will come in an incarnation named Gautam Buddha, and I will corrupt people's minds, and I will corrupt people's moralities, and I will create sinners. You will not be alone anymore."

So Hindus have accepted Gautam Buddha as one of the incarnations of God, but on the other hand a God who comes to corrupt the people, a God who comes to fill hell with the masses. Since Gautam Buddha, hell is overflowing; many people are standing for centuries in queues. It is all due to the great corruption that Gautam Buddha brought to this land.

Do you see the cunning and tricky mind of the Hindu priests?

And these Buddhists want *me* to be arrested?

First, get the people arrested who are still holding such scriptures as religious and holy.

Thirteen, liberation.

But everybody around the world has been liberating: Lao Tzu in China, Chuang Tzu in China -- you don't call them Bhagwan.

I am the first man to introduce Lao Tzu and Chuang Tzu and thousands of others to this country; otherwise people have never heard their names. They all talk about ultimate liberation. Thousands of Zen masters have lived liberation, but do you call them Bhagwan? I am asking Daulatsagar Suriswarji, the self-styled Jaina saint.

And the last -- he could not manage to hide it in this long list -- last comes *yoni*. That was my meaning that I have given to you. Yoni means *bhag*, yoni means the female sexual organ, the vagina.

But he still tries to camouflage the issue. He says, "In the Jaina religion yoni does not mean vagina."

I was surprised to know that religion has anything to do with the vagina!

What does it mean in the Jaina religion? It means the cycle of birth and death.

Okay. How do you manage birth and death without the vagina, and without the male genital organs?

Finally, I have caught him red-handed. Yoni means the cycle of birth and death. How do you manage it?

Without a woman and man there is no birth and no death.

So in brackets he writes yoni -- and that is the *only* meaning. All these others are just bogus, efforts to create much cloud and mist in people's minds.

If yoni means the cycle of birth and death, it means the vagina of woman and the penis of man. The meeting of the two brings the circle of birth and death. That's what I have been telling you, and they are getting mad at me.

Now go to Suriswarji and ask him, "How do birth and death come into being? -- from the woman's mouth?"

To be just straightforward is not a crime. That's why I say I am ready to face anybody, in any court. Or if you are intelligent enough, I am ready to invite you here, and point by point I want to discuss everything that is hurting your so-called, self-styled religious feelings.

Now Maneesha's sutra:

OUR BELOVED MASTER,
ONCE CHOKOMAN WAS ASKED, "WHAT IS THE PLACE OF RELIGIOUS EXERCISES OF THE ANCIENT BUDDHAS?"

These are the people who count! Chokoman is a great Zen master.

CHOKOMAN SAID, "JUST BY WALKING, THEY TROD ON IT."

The question was,

"WHAT IS THE PLACE OF RELIGIOUS EXERCISES OF THE ANCIENT BUDDHAS?"

Only one exercise Chokoman mentioned:

"JUST BY WALKING, THEY TROD ON IT."

All disciplines, all moralities, all so-called scriptures, they simply trod on them. That is the only message of the ancient buddhas.

THE MONK WENT ON, "AND AFTER THEY HAD TROD ON IT?"

What happens when they have trodden on the scriptures, and religious exercises, and disciplines, and moralities, and all kinds of virtues? What happens?

CHOKOMAN REPLIED, "ICE MELTING, TILES BREAKING UP."

He is saying, "The moment someone walks over the heads of the statues and the holy scriptures and so-called religious exercises, the ice starts melting. Your separation with existence starts melting just like ice. TILES BREAKING UP... Your egos start breaking like tiles. The open sky, the ultimate existence, and you are no more separate from it."

The ice has melted in the ocean the same way the enlightened man finds his consciousness melting into the ocean of the cosmos.

These are the people with spine.

THE MONK THEN ASKED, "HOW DOES THAT HAPPEN?"

He could not understand, otherwise there is no more any point in asking anything. The master has said everything.

CHOKOMAN RESPONDED BY SAYING, "THE GENTLEMEN IN THE CITY, THE LITTLE CHILDREN OUTSIDE THE WALLS."

It is a very surprising answer. He is saying, "You have not understood. I have said everything. Now what is left is just to be a gentleman in the city, with little children outside the walls. Forget all about religion and religious exercises. Forget all about ancient buddhas. Just get into the city, find a woman, have children, and move in the cycle of birth and death -- yoni."

ON ANOTHER OCCASION, A MONK ASKED CHOKOMAN, "WHAT IS THIS SWORD THAT WILL CUT A

HAIR THAT IS BLOWN ONTO IT?"

Great swordsmen in their final examination cut hairs just with their swords. One hair becomes two hairs. The hair is the thinnest thing you can find. To cut it with a sword, and make two hairs out of one... The man is asking, "What is this sword that will cut a hair that is blown onto it into two?"
I have told you about a Zen story....

At the final contest of the warriors of Japan, the emperor himself used to preside. Three men had come from winning all over the country, to the finals. Thousands of people who loved swordsmanship...

In Japan it is loved as a meditation, because a swordsman cannot for a moment waver in his mind. If he wavers he is gone. He has to remain in the no-mind, so no thought can waver, and he has to act out of no-mind. It is allowing existence to act through him.
It is a beautiful exercise of meditation.

Japan has turned strange things into meditation: swordsmanship -- so unbelievable; archery -- so unbelievable. Who had ever thought that swordsmanship and archery could become meditations? But in Japan that transformation has taken place.

Those three swordsmen were all great. They had come from different parts, winning all along. The king released a fly for the first swordsman; he cut the fly into two pieces. There was great clapping and shouting. People could see a flying insect, and the man cut it in the air in two.

The second man... and a second fly was released, and he cut the second fly in three parts, just in the air. People could not believe their eyes.

Then the third -- and they were waiting: "Now what can happen?" The third fly was released and the third swordsman waved his sword, and people started laughing because the fly went away, nothing was cut.

The swordsman said, "Shut up! You don't know anything about swordsmanship. This fly will not have any children anymore!"

He was the winner. He cut the very cycle of birth and death. He liberated the fly.

"WHAT IS THIS SWORD," THE MONK ASKED, "THAT WILL CUT A HAIR THAT IS BLOWN ONTO IT?"
CHOKOMAN REPLIED, "YOU CAN'T TOUCH IT."

It is so subtle.
Chokoman is talking about the inner sword, which cuts all the strings with the body, with the mind, and leaves you in absolute silence, just a witness. You cannot touch that sword.
But the monk persisted. Then he asked,

"HOW ABOUT ONE WHO USES IT? I may not be able to touch it, but how about one who uses it?"

CHOKOMAN SAID, "HIS BONES AND BODY ARE SMASHED TO SMITHEREENS."

One who uses it, the sword of witnessing, the sword of meditation, his body, his mind, everything that he used to think he is, is thrown away into dust. What remains behind is a pure mirrorlike witnessing.

THE MONK COMMENTED, "THEN, IT IS A GOOD THING NOT TO BE ABLE TO TOUCH IT!"

He goes on misunderstanding and misunderstanding. "If that sword destroys the body and the bones and the mind and everything, then it is better not to be able to touch it" -- AT WHICH CHOKOMAN STRUCK HIM.
It was enough.

But these idiots are all around the world. Their thick heads are such that you go on hitting them and it will not reach to their consciousness.

Nothing happened to that man. Ordinarily in Zen anecdotes, when the master hits, the person becomes enlightened. Here, the person goes to the city it seems, becomes a gentleman: "Have a wife and children, and turn over the cycle of birth and death" -- called in Jainism, yoni.
Basho wrote:

WHEN A THING IS SAID,
THE LIPS BECOME VERY COLD
LIKE THE AUTUMN WIND.

Basho is the greatest haiku writer. His haikus have never been surpassed by anyone else.

WHEN A THING IS SAID -- his meaning is, when somebody says something out of an authentic experience, when something comes from the silences of your innermost being, THE LIPS BECOME VERY COLD, because you are coming from such a cool place, like the Himalayas.

In your very innermost being everything is cool, so that when some word comes out of the lips, THE LIPS BECOME VERY COLD LIKE THE AUTUMN WIND.

You speak from the mind, you simply repeat what has been conditioned into you. You are not even as intelligent as parrots.

I have heard....

A woman had a beautiful parrot, but he died. She was very desperate and in despair. Her neighbors said, "There is not much to be worried about. Just go to a pet shop and get another parrot, even better than you had before."

So she went, and she loved one parrot, the beauty of it -- Suriswarji would have called it Bhagwan. But the shopkeeper insisted, "Madam, you can choose any -- we have hundreds of parrots -- but leave that one alone."

The more he insisted, the more the woman said, "Whatever is the price is not the question. I have decided, I will take this parrot."

The shopkeeper said, "If you insist, I will give it to you. It is not a question of the price; it is a question that this parrot has lived in a very ugly place. He comes from the house of a prostitute, so he uses four-letter words" -- like Bhagwan!

The woman said, "I will manage, I will teach him. I have no other work. My husband died, and just to replace my husband I took a parrot, because my husband was doing nothing else than what a parrot is capable of doing -- and more nicely. I will manage, don't you be worried."

So she took the parrot, and she started teaching him. But the parrot was impossible. She would teach him the Christian, authorized prayer, and he would say, "Fuck it all!" The woman was at a loss what to do with this parrot.

And then came Sunday, and the bishop came for the round. It was early morning, the woman had just got up, and she saw this bishop's car coming towards her home. She had removed the blanket from the parrot's cage, because it was cold winter, but seeing the bishop coming, she again covered the parrot's cage, because nobody knows what this fellow will say. Before the bishop it would be very embarrassing.

As the bishop entered, the parrot inside the cage, hidden behind the blanket, said, "Aha! Today has been very short!" Every day, in the morning the blanket was removed, in the evening the cage was covered again. He said, "Today has been very short. I have never seen such a short day."

The bishop said, "What is the matter? Why have you covered the poor parrot?"

Now the woman was at a loss what to do. She said, "I feel embarrassed, but I have to tell you: he uses four-letter words."

The bishop said, "Don't be worried. I have a parrot myself, who is a very religious and saintly person. The whole day he goes on counting on the beads, praying to God. You give your parrot for a few days to me, and I will put it in the cage of my parrot. He is so saintly a person that he will teach your parrot to be virtuous, to be Catholic."

And what transpired when the new parrot went in? The other parrot looked into its eyes, and dropped the beads. The bishop could not believe it; he said, "Why have you dropped the beads?"

The parrot said, "My prayer is fulfilled! I was asking for a girlfriend. She has come!"

Maneesha has asked:

OUR BELOVED MASTER,

IT IS AMAZING TO ME THAT NOT ONE PERSON -- THROUGHOUT THE ENTIRE WORLD -- RISES TO YOUR CHALLENGES AND ANSWERS YOU. AS YOUR DISCIPLE AND A LOVER OF A GOOD ARGUMENT, I WISH SOMEONE HAD THE GUTS TO DEBATE WITH YOU. ARE PEOPLE SO LACKING ANY FIRE THAT THEY DON'T HAVE THE INITIATIVE TO STAND UP FOR THE SOCIETY THEY LIVE IN AND THE VALUES THEY LIVE BY?

Maneesha, it is not a question of *guts*. Guts don't argue. Millions of people have guts. It needs genius,

and guts have nothing to do with genius. It needs tremendous intelligence.

And my arguments are not arising out of intelligence either. My arguments are arising out of my clarity of no-mind. Unless somebody has no-mind, he cannot challenge me. And a man who has no-mind will understand me immediately without any argument. So it is a very complicated matter.

Let us go to simple matters: Sardar Gurudayal Singh time.

Kowalski goes to San Francisco for the first time in his life, and is very excited about seeing the city lights... city sights.

He checks into the famous Daffy Duck Hotel, and before he retires to bed, he asks the clerk what time the meals are served.

"Well, sir," replies Reginald, the clerk, "we serve breakfast from six to eleven, lunch from eleven to three, and dinner from three to eight."

"My God!" exclaims Kowalski. "When the hell am I going to see the sights?"

Grandpa Giggle is really worried about his health, and is waiting nervously in the hallway at Hamchop Hospital while a team of eminent physicians gathers together to consult about his case.

All the doctors retire to another room to discuss the old man's condition, but Grandpa has hidden his nephew, Little Albert, in a closet in the room to listen. Then Albert is supposed to report to him what the truth of the situation is.

After a few minutes, Albert escapes and runs back to the old man.

"Quick, Albert," asks Grandpa in a shaky voice, "what did those doctors say?"

"I cannot say for sure," reports Little Albert. "I listened hard, but they used such big words, I can't remember much of it. But I do remember one thing."

"Tell me!" cries Grandpa. "What is it?"

"Well," says Albert, "they said, `We will find out everything at the autopsy!'"

One day at the Pearly Gates, Saint Peter opens the door and greets three new arrivals: Mrs. Baloney, a devout Catholic woman, Mrs. Baker, a good Protestant woman, and Mama Faginbaum, a Jewish woman.

"Okay," says Peter, welcoming the girls, "now that you have entered into heaven, this is the place where all your dreams come true. So each of you can tell me your special wish."

"My wish," says Mrs. Baloney, the Catholic, eyeing Mrs. Baker, "is that you get rid of all the Protestants in the whole universe!"

"My goodness!" exclaims Peter, "that is an odd thing to say here in heaven. What about you, Mrs. Baker?"

"*My* wish," cries Mrs. Baker, the Protestant, glaring at Mrs. Baloney, "is that you wipe out all Catholics from the universe!"

"Good God!" shouts Saint Peter. "That is really strange." Then turning to Mrs. Faginbaum, Peter asks, "Okay, Grandma, and what about you?"

"*Oy vey*!" says Grandma Faginbaum, waving her hands in the air. "What about me? Ah! Nothing for me -- just give my friends what they want!"

Nivedano...

(drumbeat)

(gibberish)

Nivedano...

(drumbeat)

Be silent.

Close your eyes, and feel your body to be completely frozen.

This is the right moment to enter into your inner being.

Gather all your consciousness, all your life energy, with an urgency as if this is going to be the last

moment of your life.

Then rush towards the center of your being, which is the only shelter against mortality, which is the only shelter in the whole existence, the only security.

As you come closer to your inner being, you will start feeling a cool breeze, a great silence descending on you, a new fragrance that you have never known before.

As you settle in your center, a tremendous ecstasy takes over you. You are drunk with the divine. You have found your innermost hidden treasure, the buddha, the awakened one.

The awakened one has only one quality, and that quality is witnessing. Just witness: your body is not you, your mind is not you. All other experiences, howsoever beautiful, are not you. You are only the witness. As the witnessing deepens, you start melting -- ice melting in the oceanic consciousness of the universe.

Nivedano...

(drumbeat)

Relax, but keep witnessing.
This moment, you are the most blessed souls on the earth.
I can see the ice melting....

I can see the Buddha Auditorium becoming a vast ocean of consciousness without a single ripple.
This beautitude is you.
This blissfulness is you.
This eternity is you.

You have been always here. You will be always here, whether in the body or out of the body, but your existence is eternal.

I teach eternity, and only when you experience eternity do you know what freedom is. Then you disappear in the blue sky of the cosmos.

Disappearing in the cosmos is not annihilation; it is becoming one with the whole. And to become one with the whole is the only holiness. All else is just fraud.

Collect as many flowers, as much juice... You are at the very roots of your being. Fill yourself with all the fragrances, with all the silences, with the truth, with the beauty, with the good. And persuade the buddha to come along with you.

Until the buddha becomes your day-to-day life, you are only a bodhisattva -- bodhisattva means buddha in the seed -- but I want you to be buddha in the blossoming of a lotus.

Seeds you have been for many many lives. It is time to become a flower. I come to you as a spring.

Nivedano...

(drumbeat)

Come back. But come back totally transformed, with a grace that has not been with you before, with a silence, with a peace.

Sit down for a few moments just to recollect the golden path that you have traveled to the very center of your being.

Watch, witness that every day, inch by inch, the distinction, the distance between the circumference of your life and the center is becoming less and less and less. And the day is not far away when suddenly your circumference will melt into the center. That moment is the moment of enlightenment. That moment, the buddha is come to his ultimate flowering.

I don't want you to be Buddhists, I want you to be buddhas! Less than that is not for those who have intelligence, is not for those who are authentic seekers of truth.

Okay, Maneesha?
Yes, Beloved Master.

Zen: The Path of Paradox, Vol 1

Talks on Zen
Talks given from 11/06/77 am to 20/06/77 am
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Chapter #1
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LIKE THE EMPTY SKY IT HAS NO BOUNDARIES, YET IT IS RIGHT IN THIS PLACE, EVER PROFOUND AND CLEAR. WHEN YOU SEEK TO KNOW IT, YOU CANNOT SEE IT, YOU CANNOT TAKE HOLD OF IT, BUT YOU CANNOT LOSE IT. IN NOT BEING ABLE TO GET IT YOU GET IT. WHEN YOU ARE SILENT IT SPEAKS; WHEN YOU SPEAK, IT IS SILENT. THE GREAT GATE IS WIDE OPEN TO BESTOW ALMS, AND NO CROWD IS BLOCKING THE WAY.

First a few fundamentals....

Zen is not a theology, it is a religion -- and religion without a theology is a unique phenomenon. All other religions exist around the concept of God. They have theologies. They are God-centric not man-centric; man is not the end, God is the end. But not so for Zen. For Zen, man is the goal, man is the end unto himself God is not something above humanity, God is something hidden within humanity. Man is carrying God in himself as a potentiality.

So there is no concept of God in Zen. If you want you can say that it is not even a religion -- because how can there be a religion without the concept of God? Certainly those who have been brought up as Christians, Mohammedans, Hindus, Jews, cannot conceive of what sort of religion Zen is. If there is no God then it becomes atheism. It is not. It is theism to the very core -- but without a God.

This is the first fundamental to be understood. Let it sink deep within you, then things will become clear.

Zen says that God is not extrinsic to religion, it is intrinsic. It is not there, it is here. In fact there is no 'there' for Zen, all is here. And God is not then, God is now -- and there is no other time. There is no other space, no other time. This moment is all. In this moment the whole existence converges, in this moment all is available. If you cannot see it that does not mean that it is not available -- it simply means you don't have the vision to see it. God has not to be searched for, you have only to open your eyes. God is already the

case.

Prayer is irrelevant in Zen -- to whom to pray? There is no God sitting there somewhere in the heavens and controlling life, existence. There is no controller. Life is moving in a harmony on its own accord. There is nobody outside it giving it commandments. When there is an outside authority it creates a kind of slavery... a Christian becomes a slave, the same happens to a Mohammedan. When God is there commanding, you can be at the most a servant or a slave. You lose all dignity.

Not so with Zen. Zen gives you tremendous dignity. There is no authority anywhere. Freedom is utter and ultimate.

Had Friederich Nietzsche known anything about Zen he might have turned into a mystic rather than going mad. He had stumbled upon a great fact. He said, 'There is no God. God is dead -- and man is free.' But basically he was brought up in the world of the Jews and the Christians, a very narrow world, very much confined in concepts. He stumbled upon a great truth: 'There is no God. God is dead, hence man is free.' He stumbled upon the dignity of freedom, but it was too much. For his mind it was too much. He went mad, he went berserk. Had he known anything like Zen he would have turned into a mystic -- there was no need to go mad.

One can be religious without a God. In fact, how can one be religious with a God? That is the question Zen asks, a very disturbing question. How can a man be religious with a God? -- because God will destroy your freedom, God will dominate you. You can look into the Old Testament. God says, 'I am a very jealous God and I cannot tolerate any other God. Those who are not with me are against me. And I am a very violent and cruel God and I will punish you and you will be thrown into eternal hell fire.' How can man be religious with such a God? How can you be free and how can you bloom? Without freedom there is no flowering. How can you come to your optimum manifestation when there is a God confining you, condemning you, forcing you this way and that, manipulating you?

Zen says that with God, man will remain a slave; with God, man will remain a worshipper; with God, man will remain in fear. In fear how can you bloom? You will shrink, you will become dry, you will start dying. Zen says that when there is no God there is tremendous freedom, there is no authority in existence. Hence there arises great responsibility. Look... if you are dominated by somebody you cannot feel responsible. Authority necessarily creates irresponsibility; authority creates resistance; authority creates reaction, rebellion, in you -- you would like to kill God. That's what Nietzsche means when he says God is dead -- it is not that God has committed a suicide, he has been murdered.

He has to be murdered. With him there is no possibility to be free -- only without him. But then Nietzsche became very afraid himself. To live without God needs great courage, to live without God needs great meditation, to live without God needs great awareness -- that was not there. That's why I say he stumbled upon the fact, it was not a discovery. He was groping in the dark.

For Zen it is a discovery. It is an established truth: there is no God. Man is responsible for himself and for the world he lives in. If there is suffering, you are responsible; there is nobody else to look to. You cannot throw off your responsibility. If the world is ugly and is in pain, we are responsible -- there is nobody else. If we are not growing we cannot throw the responsibility on somebody else's shoulders. We have to take the responsibility.

When there is no God you are thrown back to yourself. Growth happens. You have to grow. You have to take hold of your life; you have to take the reins in your own hands. Now you are the master. You have to be more alert and more aware because for whatsoever is going to happen you will be responsible. This gives great responsibility. One starts becoming more alert, more aware. One starts living in a totally different way. One becomes more watchful. One becomes a witness.

And when there is no beyond.... The beyond is within you, there is no beyond beyond you. In Christianity the beyond is beyond; in Zen the beyond is within. So the question is not to raise your eyes towards the sky and pray -- that is meaningless, you are praying to an empty sky. The sky is far lower in consciousness than you.

Somebody is praying to a tree.... Many Hindus go and pray to a tree, many Hindus go to the Ganges and pray to the river, many pray to a stone statue, many pray towards the sky or many pray towards a concept, an idea. The higher is praying towards the lower. Prayer is meaningless.

Zen says: only meditation. It is not that you have to kneel down before somebody. Drop this old habit of slavery. All that is needed is that you have to become quiet and silent and go withinwards to find your centre. That very centre is the centre of existence too. When you have come to your innermost core you have come to the innermost core of existence itself. That's what God is in Zen. But they don't call it God. It

is good that they don't call it God.

So the first thing to remember is that Zen is not a theology, it is a religion -- and that too with a tremendous difference. It is not a religion like Islam. There are three fundamentals in Islam: one God, one book, and one prophet. Zen has no God,, no book, no prophet. The whole existence is God's prophecy; the whole existence is his message.

And remember, God is not separate from this message either. This message itself is divine. There is no messenger -- all that nonsense has been completely dropped by Zen. Theology arises with one book. It needs a Bible, it needs a holy Koran. It needs a book which pretends to be holy, it needs a book which tries to say that it is special -- that no other book is like this, this is a Godsend, a gospel.

Zen says everything is divine so how can anything be special? All is special. Nothing is non-special so nothing can be special. Each leaf of every tree and each pebble on every shore is special, unique, holy. It is not that the Koran is holy, not that the Bible is holy. When a lover writes a letter to his beloved that letter is holy.

Zen brings holiness to ordinary life.

A great Zen Master, Bokoju, used to say, 'How wondrous this. How mysterious. I carry fuel, I draw water.'

'How wondrous this. How mysterious.' Carrying fuel, drawing water from the well and he says, 'How mysterious.' This is the Zen spirit. It transforms the ordinary into the extraordinary. It transforms the profane into the sacred. It drops the division between the world and the divine.

That's why I say it is not a theology. It is pure religion. Theology contaminates religion. There is no difference between a Mohammedan and a Christian and a Hindu as far as religion is concerned but there is great difference as far as theology is concerned . They have different theologies. People have been fighting because of theology.

Religion is one; theologies are many. Theology means the philosophy about God, the logic about God. It is all meaningless because there is no way to prove God -- there is no way to disprove either. Argumentation is just irrelevant. Yes, one can experience but one cannot prove -- and that's what theology goes on doing. And theology goes on doing such stupid things -- logic chopping. When you look at it from a distance you will laugh. It is so ridiculous.

In the Middle Ages, Christian theologians were very much concerned, very much troubled, puzzled about problems which will not look like problems to you. For example, how many angels can stand on the point of a needle? Books have been written about it -- great argumentation.

Mulla Nasrudin, the owner of two lovebirds, sent for a veterinarian. 'I'm worried about my birds,' he announced. 'They haven't gone potty all week.'

The doctor looked inside the cage and asked, 'Do you always line this thing with maps of the earth?'

'No,' answered Mulla Nasrudin, 'I put that in last Saturday when I was out of newspapers.'

'That explains it!' replied the vet. 'Love-birds are very sensitive creatures. They're holding back because they figure this planet earth has taken all the crap it can stand!'

Theology is crap. And because of theology, religion becomes poisoned. A really religious person has no theology. Yes, he has got the experience, he has the truth, he has that luminosity, but he has no theology. But theology has been of great help to scholars, pundits, the so-called learned people. It has been of great interest to the priests, to the popes, to the SHANKARACHARYAS. It has been of great benefit to them. Their whole business depends on it.

Zen cuts the very root. It destroys the very business of the priest. And that is one of the ugliest businesses in the world because it depends on a very great deception. The priest has not known and he goes on preaching; the theologian has not known but he goes on spinning theories. He is as ignorant as anybody else -- maybe even more so. But his ignorance has become very, very articulate. His ignorance is very decorated -- decorated with scriptures, decorated with theories; decorated so cunningly and cleverly that it is very difficult to detect the flaw. Theology has not been of any help to humanity but certainly it has helped many people: the priests. They have been able to exploit humanity in the name of foolish theories.

Two psychiatrists meeting in a busy restaurant got to talking and one said he was treating a rather interesting case of schizophrenia.

At that the other analyst balked. 'What's so interesting about that? Split-personality cases are rather

common, I would say.'
'This case is interesting,' responded his colleague. 'They both pay!'

That's how theologians have lived. Theology is politics. It divides people. And if you can divide people you can rule them.

Zen looks at humanity with undivided vision -- it does not divide. It has a total look. That's why I say that Zen is the religion of the future. Humanity is growing slowly towards that awareness where theology will be dropped and religion will be accepted purely as an experience.

In Japanese they have a special word for it. They call it KONOMAMA or SONOMAMA -- 'Thisness' of existence. This -- capital 'This' -- is it. This isness of life is God. It is not that God is, but the very isness is divine: the isness of a tree, the isness of a rock, the isness of a man, the isness of a woman, the isness of a child. And that isness is an undefined phenomenon, undefinable. You can dissolve into it, you can merge into it, you can taste it. 'How wondrous. How mysterious.'

But you cannot define it, you cannot pinpoint it logically, you cannot formulate it into clear-cut concepts. Concepts kill it. Then it is the isness no more. Then it is a mind-construction. The word 'God' is not God, the concept 'God' is not God. Neither is the concept 'love' love nor is the word 'food' food. Zen says a very simple thing. It says: remember that the menu is not the food. And don't start eating the menu. That's what people have been doing down the centuries: eating the menu.

And of course, if they are undernourished, if they are not flowing, if they are not vital, if they are not living totally, it is natural, it is predictable. They have not lived on real food. They have been talking too much about food and they have completely forgotten what food is. God has to be eaten, God has to be tasted, God has to be lived -- not argued about.

The process of 'about' is theology. And that 'about' goes round and round, it never comes to the real thing. It is a vicious circle. Logic is a vicious circle. And Zen makes every effort to bring you out of that vicious circle.

How is logic a vicious circle? The premise already has the conclusion in it. The conclusion is not going to be something new, it is contained in the premise. And then in the conclusion the premise is contained. It is like a seed: the tree is contained in the seed and then the tree will give birth to many more seeds and in those seeds trees will be contained. It is a vicious circle: seed, tree, seed. It goes on. Or, egg, hen, egg, hen, egg... it goes on ad infinitum. It is a circle.

To break out of this circle is what Zen is all about -- not to go on moving in your mind through words and concepts but to drop into existence itself.

A great Zen Master, Nanin, was cutting a tree in the forest. And a professor of a university came to see him. Naturally the professor thought that this woodcutter must know where Nanin lived in the hills, so he enquired. The woodcutter took his axe in his hand and said, 'I had to pay very much for it.'

The professor had not enquired about his axe. He was enquiring where Nanin lived; he was enquiring if he would be in the temple if he went there. And Nanin raised the axe and said, 'Look, I had to pay very much for it.' The professor felt a little puzzled and before he could escape, Nanin came even closer and put his axe just on the head of the professor. The professor started trembling and Nanin said, 'It is really sharp.' And the professor escaped.

Later on, when he reached the temple he came to know that the woodcutter was nobody but Nanin himself. Then he enquired, 'Is he mad?'
'No,' the disciple said. 'You had asked if Nanin was in and he was saying yes. He was showing his "inness" and "isness". That moment he was a woodcutter; that moment, axe in his hand, he was totally absorbed in the sharpness of the axe. He was that sharpness in that moment. He was saying "I am in" by being so immediate, by being so totally in the present. You missed the point. He was showing you the quality of Zen.'

Zen is non-conceptual, non-intellectual. It is the only religion in the world which preaches immediacy; moment to moment immediacy; to be present in the moment, no past, no future.

But people have lived with theologies. And those theologies keep them childish, they don't allow them to grow. You cannot grow by being confined in a theology, by being a Christian or a Hindu or a Mohammedan or even a Buddhist. You cannot grow; you don't have space enough to grow. You are confined very much, in a very narrow space; you are imprisoned.

A young priest took a hundred thousand dollars from the church safe and lost it on the stock market. Then his beautiful wife left him. In despair he went down to the river and was just about to jump off the bridge when he was stopped by a woman in a black cloak with a wrinkled face and stringy gray hair.
'Don't jump,' she rasped. 'I'm a witch, and I'll grant you three wishes if you do something for me!'
'I'm beyond help,' he replied.
'Don't be silly,' she said. ,'Alakazam! The money is back in the church vault. Alakazam! Your wife is home waiting for you with love in her heart. Alakazam! You now have two hundred thousand dollars in the bank!'
'That's w-w-wonderful,' stuttered the priest. 'What do I have to do for you?'
'Spend the night making love to me.'
The thought of sleeping with the toothless old hag was repellent, but certainly worth it, so they retired to a nearby motel. In the morning, the distasteful ordeal over, the priest was dressing to go home when the bat in the bed said, 'Say sonny, how old are you?'
'I'm forty-two!' he replied. 'Why?'
'Ain't you a little old to believe in witches?'

That's what happens. If you believe in God you can believe in a witch, it is the same package. If you can believe in one kind of nonsense, you can believe in all kinds of nonsense. But you never grow. You remain juvenile.

Zen means maturity. Zen means drop all wishes and see what is the case. Don't bring your dreams into reality. Clean your eyes completely of dreams so that you can see what is the case. That isness is called KONOMAMA or SONOMAMA. KONO or SONOMAMA means the isness of a thing -- reality in its isness. All ideologies prevent you from seeing. Ideologies are all blindfolds, they obstruct your vision. A Christian cannot see, neither can a Hindu, nor a Mohammedan. Because you are so full of your ideas you go on seeing what you want to see, you go on seeing what is not there, you go on projecting, you go on interpreting, you go on creating a private reality of your own which is not there. This creates a sort of insanity. Out of a hundred of your so-called saints, ninety-nine are insane people.

Zen brings sanity to the world, utter sanity. It drops all ideologies. It says: 'Be empty. Look without any idea. Look into the nature of things but with no idea, with no prejudice, with no pre-supposition.' Don't be preoccupied -- that is one of the fundamentals. So theology has to be dropped otherwise you remain preoccupied.

Can you see the point? If you have an idea, there is every possibility that you will find it in reality -- because the mind is very, very creative. Of course, that creation will be only in imagination. If you are seeking Christ you may start having visions of Christ, and they will be all imaginary. If you are seeking Krishna you will start seeing Krishna, and they will be all imaginary.

Zen is very down-to-earth. It says that imagination has to be dropped. Imagination comes out of your past. From childhood you have been conditioned for certain ideas. From childhood you have been taken to the church, to the temple, to the mosque; you have been taken to the scholar, to the pundit, to the priest; you have been forced to listen to sermons -- all kinds of things have been thrown into your minds. Burdened with all that, don't come to reality -- otherwise you will never come to know what reality is.
Unburden. That unburdening is Zen.

A minister of the Gospel was conducting religious services in an asylum for the insane. His discourse was suddenly interrupted by one of the inmates crying out wildly, 'I say, have we got to listen to this tommyrot?'

The minister, surprised and confused, turned to the keeper and said, 'Shall I stop speaking?'

The keeper replied, 'No, no, keep right on, that won't happen again, not at least for seven years. That man has only one sane moment every seven years.

It is really very difficult to be sane in an insane world.

Zen is simple and yet difficult. Simple as far as Zen is concerned -- it is the most simple thing, the simplest, because it is a spontaneous thing -- but very difficult because of our conditioned minds, because of the insane world in which we live, by which we have been brought up, by which we have been corrupted.

The second thing: Zen is not a philosophy, it is poetry. It does not propose, it simply persuades. It does not argue, it simply sings its own song. It is aesthetic to the very core, it is not ascetic. It does not believe in being arrogant, aggressive, towards reality, it believes in love. It believes that if we participate with reality, reality reveals its secrets to us. It creates a participatory consciousness. It is poetry, it is pure poetry -- just as it is pure religion.

Zen is very, very concerned with beauty -- less concerned with truth, more concerned with beauty. Why? Because truth is a dry symbol. It is not only dry in itself but people who become too much concerned with truth become dry also. They start dying. Their hearts shrink, their juices flow no more. They become loveless, they become violent, and they start moving more and more in the head.

And Zen is not a head thing, it is a total thing. Not that the head is denied, but it has to be given its right place. It is not given any dominant status. It has to function with the totality. The guts are as important as the head, the feet are as important as the head, the heart is as important as the head. The total should function as an organism. Nobody should be dominated.

Philosophy is head-oriented; poetry is more total. Poetry has more flow to it. Poetry is more concerned about beauty. And beauty is non-violence and beauty is love and beauty is compassion.

The Zen seeker looks into reality to find out the beautiful... in the songs of the birds, in the trees, in the dance of a peacock, in the clouds, in the lightning, in the sea, in the sands. It tries to look for the beautiful.

Naturally, to look for the beautiful has a totally different impact. When you are searching for truth you are more male; when you are searching for beauty. you are more female. When you are searching for truth you are more concerned with reason; when you are searching for beauty you have to be more and more concerned with intuition. Zen is feminine. Poetry is feminine. Philosophy is very male, very aggressive. It is a male mind.

Zen is passive -- that's why in Zen, sitting became one of the most important meditations. Just sitting -- zazen. Zen people say that if you simply sit doing nothing, things will happen. Things will happen on their own; you need not go after them, you need not seek them, you need not search for them. They will come. You simply sit. If you can sit silently, if you can fall into a tremendous restfulness, if you can 'unlax' yourself, if you can drop all tensions and become a silent pool of energy, going nowhere, searching nothing, God starts pouring into you. From everywhere God rushes towards you. Just sitting, doing nothing, the spring comes and the grass grows by itself.

And remember, when Zen says 'just sitting' it means just sitting -- nothing else, not even a mantra. If you are repeating a mantra you are not just sitting, you are again getting into some tommyrot, again into some mind thing. If you are not doing anything whatsoever.... Thoughts are coming, coming; they are going, going -- if they come, good; if they don't come, good. You are not concerned with what is happening, you are simply sitting there. If you feel tired you lie down. If you feel your legs getting tense you spread them. You remain natural. Not even watching. Not making any effort of any kind. That's what they mean by just sitting. Just sitting it happens.

Zen is the feminine approach and religion is basically feminine. Science is male, philosophy is male -- religion is female. All that is beautiful in the world -- poetry, painting, dance -- has all come from the feminine mind.

It may not have come from women because women have not been free to create yet. Their days are coming. When Zen becomes more and more significant in the world, the feminine mind will have a great upsurge, a great explosion.

Things move in a togetherness. The past has been male-dominated -- hence Islam and Christianity and Hinduism. The future is going to be more feminine, more soft, more passive, more relaxed, more aesthetic, more poetic. In that poetic atmosphere Zen will become the most significant thing in the world.

Philosophy is logic; poetry is love. Philosophy dissects, analyses; poetry synthesises, puts things together. Philosophy is basically destructive; poetry is life-giving. Analysis is the method of philosophy -- and it is the method of science, the method of psychoanalysts. Sooner or later psychoanalysis will have to be replaced by the more profound psychosynthesis. Assagioli is far more right than Sigmund Freud because synthesis is closer to truth. The world is one. It is a unity. Nothing is separate. Everything pulsates together. We are joined with each other, interlinked. The whole life is a net. Even the small leaf around this Chuang Tzu auditorium is joined with the farthest star. If something happens to this leaf something is going to happen to that farthest star too. Everything is together, this togetherness. Existence is a family.
Zen says don't dissect, don't analyse.

A farmer, who was a witness in a railroad case up in Vermont, was asked to tell in his own way how the accident happened.
'Well, Jake and me was walking down the track and I heard a whistle, and I got off the track and the train went by, and I got back on the track and I didn't see Jake. But I walked along and pretty soon I seen Jake's hat, and I walked on and I seen one of Jake's laigs, and then I seen one of Jake's arms, and then another laig,

and then over on one side Jake's head, and I says, "By crickey! Something musta happened to Jake!"'

That's what has happened to humanity. Something has happened. Man has been cut into parts. There are now specialists: somebody takes care of the eyes and somebody takes care of the heart and somebody takes care of the head and somebody takes care of something else. Man is divided.

Zen says man is a total organism.

In modern science a new concept is becoming very prevalent -- they call it androgeny. Buckminster Fuller has defined androgeny as the characteristic of a whole system, an organism. An organism has something which is not just the sum total of its parts. It is called synergetic -- that is, more than the simple sum of its parts. When these parts are united in a functioning whole, in a working order, a synergetic dividend appears -- the 'tick'. You can open a clock and you separate everything -- the tick disappears. You put the parts together again in a functioning order -- the tick appears again. The tick is something very new. No single part can be made responsible for it; no single part had it. It is the whole that ticks.

That tick is the soul. You take my hand away, you take my leg away, you take my head away, and the tick disappears. The tick is the very soul. But the tick remains only in an organic unity.

God is the tick of this whole existence. You cannot find God by dissecting, God can be found only in a poetic vision of unity. God is a synergetic experience. Science can never reveal it, philosophy can never come to it -- only a poetic approach, a very passive, a very loving approach, can. When you fall en rapport with existence, when you are no more separate as a seeker, when you are no more separate as a watcher, when you are no more separate as an observer, when you are lost into it, utterly lost it is there, the tick.

The third thing: Zen is not science but magic. But it is not the magic of the magicians, it is magic as a way to look into life. Science is intellectual. It is an effort to destroy the mystery of life. It kills the wonder. It is against the miraculous. Zen is all for it -- for the miraculous, for the mysterious.

The life mystery has not to be solved because it cannot be solved. It has to be lived. One has to move into it, cherish it. It is a great joy that life is a mystery. It has to be celebrated.

Zen is magic. It gives you the key to open the miraculous. And the miraculous is in you and the key is also in you.

When you come to a Zen Master he simply helps you to be silent so that you can find your key which you are carrying all along the way, and you can find your door -- which is there -- and you can enter into your own innermost shrine.

And the last fundamental: Zen is not morality, it is aesthetics. It does not impose a code of morality, it does not give you any commandments: do this, don't do that. It simply makes you more sensitive towards the beautiful, and that very sensitivity becomes your morality. But then it arises out of you, out of your consciousness, Zen does not give you any conscience as against consciousness; it simply gives you more consciousness and your More consciousness becomes your conscience. Then it is not that Moses gives you a commandment, it is not that it comes from the Bible or Koran or Vedas... it is not coming from outside. It comes from your innermost core.

And when it comes from there it is not a slavery, it is freedom. When it comes from there it is not that you are doing it as a duty, reluctantly. You enjoy doing it. It becomes your love.

These are the fundamentals. And now this profound sutra.

LIKE THE EMPTY SKY IT HAS NO BOUNDARIES,
YET IT IS RIGHT IN THIS PLACE, EVER PROFOUND AND CLEAR.

Replace 'it' by 'God' and you will immediately understand -- but Zen people don't use the word 'God', they say 'it'.

LIKE THE EMPTY SKY IT HAS NO BOUNDARIES,
YET IT IS RIGHT IN THIS PLACE, EVER PROFOUND AND CLEAR.

If you start looking for the sky you will never find it. If you start searching and you become very serious you will never find the sky. Where will you find the sky? The sky is not somewhere, it iS everywhere and that which is everywhere cannot be searched for. You cannot locate it; you cannot say it is in the north, you cannot say it is in the south, you cannot say it is there -- because it is everywhere. That which is everywhere

cannot be found somewhere. And where will you search? You will be rushing into the sky itself, here and there. And it is all sky. God is like the sky, like the empty sky.

It has no boundaries so it cannot be defined. You cannot say where it begins and where it ends. It is eternal, it is infinite -- yet it is right in this place, just in front of you. If you are relaxed it is there; if you become tense it disappears.

A Zen Master used to say, 'It is clear and so it is hard to see. A dunce once searched for a fire with a lighted lantern. Had he known what fire was he could have cooked his rice much sooner.'

Now with a lighted lantern you are searching for fire and you are carrying fire in your hands all the time. Yes, the Zen Master was right: had he known what fire was he could have cooked his rice much sooner. You could have always cooked your rice much sooner. And you are hungry, and you have been hungry for centuries, for eternity. And you have been searching for fire with a lighted lantern in your hand.

People go on asking where God is and he is just in front of you. He surrounds you. He is in and he is out because only he is. But Zen people call it 'it' so that you don't get trapped into the word 'God'.

WHEN YOU SEEK TO KNOW IT, YOU CANNOT SEE IT.

Why? Because when you want to know it your very wanting becomes a tense state of affairs. You become narrow. You become concentrated. WHEN YOU SEEK TO KNOW IT? YOU CANNOT SEE IT. You miss -- because it can be seen only when you are utterly relaxed, when you are open from everywhere, when you are not concentrated.

Listen to it. Ordinarily people who don't know what meditation is, write that meditation is concentration. There are thousands of books in which you will find this statement, this utterly stupid statement -- that meditation is concentration. Meditation is not concentration -- it is the last thing that meditation can be. In fact, concentration is just the diametrically opposite. In concentration you are very tense, focussed, looking for something. Yes, concentration is good if you are looking for tiny things. If you are searching for an ant, concentration is perfectly good -- but not good for God. God is so vast, so tremendously vast. If you look with concentration you will find an ant, not God. For God you have to be utterly open, unconcentrated, open from every side, not searching, not looking. An unfocussed consciousness is what meditation is -- unfocussed consciousness.

You just burn a small lamp. The light is unfocussed, it falls in every direction. It is not going anywhere, it is simply there falling in every direction. All directions are filled with it. Then there is a torch. A torch is like concentration. It is focussed. When you want to look at God a torch won't help -- a lamp will. If you are searching for an ant, perfectly good; if you are searching for a rat, perfectly good -- the torch will do. For the small, a focussed consciousness is needed.

In science, concentration is perfectly right. Science cannot exist without concentration -- it is looking for the small and the smaller and the smaller. It goes on from the smaller to the smaller to the smallest -- it is looking for the molecule and then looking for the atom and then for the electron and then for the neutron. It goes on looking for the smaller, the whole search is for the smaller. So science becomes more and more concentrated and focussed.

Religion is just the opposite -- unfocussed, wide, open to all directions, to all breezes possible. All doors, all windows open, walls dropped; you are just an opening.

WHEN YOU SEEK TO KNOW IT, YOU CANNOT SEE IT.

So the very effort to see it, the very desire to see it becomes a barrier. Don't seek God. Don't seek truth. Rather, create the situation of unfocussedness and God comes to you, it comes to you. It is there.

There is a very famous anecdote about one of the rarest women in the world, Rabiya.

A Sufi mystic was staying with Rabiya. His name was Hussan. He must have heard Jesus Christ's statement, 'Knock and it shall be opened unto you. Ask and it shall be given to you. Seek and you will find it.' So every day in his morning prayer, afternoon prayer, evening prayer, night prayer -- five times a day

Mohammedans do their prayer -- five times every day he will say to God, 'I am knocking, Sir, and I am knocking so much. Why has it not opened up to now? I am beating my head against your door, Sir. Open it.'

Rabiya heard it one day, Rabiya heart it the second day, Rabiya heart it the third day, then she said, 'Hussan, when will you look? The door is open. You go on talking nonsense -- "I am knocking, I am knocking" -- And the door is open all the time. Look. But you are too much concerned with your knocking and asking and desiring and seeking and you cannot see. The door is open.'

Rabiya is far more true than Jesus Christ. Jesus Christ's statement is on a lower plane. Yes, it is good for people who have not even started searching, it is good for the kindergarten class those who have not started searching. For them it has to be said 'Seek, search, knock' and for them a guarantee has to be given otherwise they will not seek -- a guarantee that you 'knock and it shall be opened up to you. Ask and it shall be given unto you'.

Rabiya's statement is pure Zen. She says, 'Look, you fool, the door is open and it has always been open. And just by your asking and just by your shouting you are closing your eyes. It is only a question of opening your eyes -- the door has always been open.'

God has always been available. God is unconditionally available.

WHEN YOU SEEK TO KNOW IT, YOU CANNOT SEE IT.
YOU CANNOT TAKE HOLD OF IT,
BUT YOU CANNOT LOSE IT.

See the beauty of this statement. YOU CANNOT TAKE HOLD OF IT. If you want to possess God you will not be able to. God cannot be possessed.

All that is great cannot be possessed -- and that is one of the most foolish things man goes on doing. We want to possess. You fall in love and then you want to possess, and by possessing you destroy love. Love is of the quality of God. Jesus has said it exactly -- 'Love is God'. If you really want to be in love don't try to possess it. By possessing it you kill it, you poison it. You are so small and love is so great, how can you possess it? You can be possessed by it, true, but you cannot possess it. The smaller cannot possess the bigger. It is so simple but so difficult.

When we love somebody we want to possess the love, we want to possess the beloved, the lover, we want to become completely dominant because we are afraid somebody may take it away. But before anybody takes it away it is gone. It is not there any more. The moment you start thinking of possessing, you have killed it. Now there is a dead thing, a corpse. The life has disappeared.

Life cannot be possessed because life is God. Existence cannot be possessed because existence is God.

You see a beautiful flower -- a rose -- on a bush, and you immediately take it away from the bush. You want to possess it. You have killed it. Now you put it in your buttonhole -- it is a dead flower, it is a corpse, it is no more beautiful. How can a dead thing be beautiful? It is just a memory and it is fading. It was so alive on the bush, it was so beautiful on the bush. It was so young and so happy and there was dance in it and there was a song around it. You killed all. Now you are carrying a dead flower in your buttonhole.

And this is what we are doing in everything. Whether it is beauty, love, God, we want to possess.

YOU CANNOT TAKE HOLD OF IT.
-- remember --

BUT YOU CANNOT LOSE IT.

So beautiful. Yes, you cannot possess it, but there is no way to lose it either. It is there. It is always there. If you are just silent you will start feeling it. You have to fall in tune with it. You have to become silent so you can listen to it. You have to become silent so the dance of God can penetrate you, so God can vibrate in you, so God can pulsate in you. You have to drop your rush, your hurry, your ideas to go somewhere, to reach, to become, to be this and that. You have to stop becoming. And it is there; you cannot lose it.

IN NOT BEING ABLE TO GET IT, YOU GET IT.

IN NOT BEING ABLE TO GET IT, YOU GET IT. The moment you understand that you cannot possess it, and you drop your possessiveness, it is there -- and you have got it. The moment you understand that love cannot be possessed, a great understanding has arisen in you. And now you will have it, and you will have it forever. You cannot exhaust it.

But you will have it only when you have got the point that it cannot be possessed, that there is no way to get it.

This is the Zen paradox -- Zen is the path of paradox. It says that if you want to possess God, please don't possess him -- and you will possess him. If you want to possess love, don't possess, and it is there and it is always yours. You cannot lose it; it is not possible to lose it.

WHEN YOU ARE SILENT, IT SPEAKS;
WHEN YOU SPEAK, IT IS SILENT.

You cannot both speak. Martin Buber has made the word 'dialogue' very, very prevalent in the Western world. It is a great insight but not yet of the height of Zen. Martin Buber says that prayer is a dialogue. In the dialogue you speak to God, God speaks to you. A dialogue has to have two. Of course, a dialogue is an 'I-thou' relationship. It is a relationship. You relate.

Zen says that this is not possible. If you speak, God is silent. When you are speaking and creating noise in your head, he disappears -- because his voice is so still and so small, so silent, that it can be heard only when you are utterly silent. It is not a dialogue, it is a passive listening.

Either you speak' and God is not there, or God speaks and you are not there. If you dissolve, disappear, then you hear him. Then he is speaking from everywhere -- from every chirping of every bird and from every murmur of every brook and from every wind passing through every pine. He is everywhere -- but you fall silent.

WHEN YOU ARE SILENT, IT SPEAKS;
WHEN YOU SPEAK, IT IS SILENT.
THE GREAT GATE IS WIDE OPEN TO BESTOW ALMS,
AND NO CROWD IS BLOCKING THE WAY.

There is no competition, there is nobody blocking your way, there are no competitors. You need not be in a hurry. You need not make any effort to grab. There is nobody competing with you and there is nobody standing in front of you -- only God, only God. You can relax. You need not be afraid that you will miss it. You cannot miss it in the very nature of things. You cannot lose him. You relax.

All these statements are just to help you to relax. God cannot be lost -- relax. There is nobody blocking the way -- relax. There is no hurry because God is not something in time -- relax. There is nowhere to go because God is not distant in some star -- relax. You cannot miss in the very nature of things -- relax.

The whole message of all these paradoxical statements is -- relax. It can be condensed into one thing -- relax. Don't seek, don't search, don't ask, don't knock, don't demand -- relax. If you relax, it comes. If you relax, it is there. If you relax, you start vibrating with it.

That's what Zen calls satori... utter relaxation of your being; a state of your consciousness where there is no becoming left; when you are not an achiever any more; when you are not going anywhere; when there is no goal; when all goals have disappeared and all purposes have been left behind; when you are, simply are. In that moment of isness you dissolve into totality and a new tick arises that has never been there. That tick is called satori, samadhi, enlightenment.

It can happen in any situation -- whenever you fall in tune with the whole.

The last thing. Zen is non-serious. Zen has a tremendous sense of humour. No other religion has evolved so much that it can have that sense of humour. Zen has laughter in it. Zen is festive. Zen's spirit is that of celebration.

Other religions are very serious -- as if to achieve God is a great work, as if somebody is going to take God away from them, as if God is trying to hide; as if God is creating hurdles knowingly, deliberately; as if

there is great competition and God is not enough for all; as if God is money and there is not enough for all. If you don't grab it immediately before others, others will grab. These are very serious people, money-minded people, goal-oriented people -- but not really religious.

God is so big, so huge, so enormous. It is the totality of existence -- who can exhaust it? There is no need to be afraid that somebody will possess it before you and then what will you do? You will be lost forever. There is no struggle, no competition. And there is eternal time available. Don't be in a hurry and don't be serious.

Long faces are not truly religious faces. They are simply saying they have not understood it -- otherwise they will have a good laugh. Laughter is very unique to Zen and because of laughter I say it is the highest religion up to now. It does not make your life ugly, it does not make you crippled -- it makes you dance, it makes you enjoy.

A small boy was taken for the first time to see Madam Tussaud's world-famous waxworks show in London. He was plainly depressed by the whole thing. His mother sought to enlighten him.
'You see, dear, all these men and women are famous people who lived, a long time ago. They are all dead now.'
The lad's gloom deepened, and he muttered, 'So, this is heaven!'

That is the danger. If you go to a Christian heaven you will be in something like that. Just think of the horrible nightmare of living with Christian saints.

Somebody asked a Zen Master why there were not so many saints on earth. He laughed and he said, 'They are good in heaven because it is very difficult to live with them. We are fortunate that they are not on earth. Let them be in heaven.'

It is good. Just imagine living with a saint. You will start committing suicide.

Zen brings laughter and a new breeze into religion. Zen makes joking religious. It is a totally different kind of approach -- more healthy, more natural.

These are the fundamentals. I may have told you very fast.
Listen to this story.

'Pop' Gabardine, coach of a Midwestern football team, had seen his charges trampled eight Saturday afternoons in a row, the last time by a humiliating score of fifty-two to zero.
When the squad regathered the following Monday, Pop said bitterly, 'For the last game of the season, we might as well forget all the trick plays I tried to teach you dimwits. We're going back to fundamentals. Let's go. Lesson number one: this object I am holding is known as a football. Lesson number two.... '
At this point Coach Gabardine was interrupted by a worried fullback in the front row, who pleaded, 'Hey, Pop, not so fast.'

I have gone very fast but I hope you people here are not dimwits. I trust your intelligence.

Zen: The Path of Paradox, Vol 1

Chapter #2
Chapter title: Ignorance is Ultimate

12 June 1977 am in Buddha Hall

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The first question:

THERE IS AN OLD TRADITION THAT LINKS WISDOM AND FOOLISHNESS. IS A WISE MAN SIMPLE-MINDED? IS THE SIMPLIFICATION THAT COMES WITH AGE WISDOM OR FATIGUE? WHAT IS THE DIFFERENCE BETWEEN A WISE MAN AND A FOOL?

THE TRADITION IS RIGHT. There is a synthesis which goes beyond foolishness, which goes higher than wisdom itself -- a synthesis in which wisdom and foolishness disappear into one unity.

Foolishness and wisdom are dualities, like all other dualities: man and woman, day and night, summer and winter, life and death. All dualities have to be transcended. Unless dualities are transcended you never come to know the one, the real, the universal.

In that sense a wise man is also a fool -- because in that transcendence both are included. But he is not a fool in the ordinary sense -- he is not even wise in the ordinary sense. His wisdom is quite a separate reality, so is his foolishness. He is wise because he knows, and he is a fool because he knows that the mystery of life is such that it cannot be known. He is wise because his journey is finished and he is a fool because he now knows for the first time that there is nothing to know and there is no possibility of knowing, that ignorance is ultimate. He has come to know that ignorance is ultimate. There is no way to demystify existence.

We call a man who has got the answer, wise, but the real wise man has not got the answer. His questions have disappeared and so have all the answers -- he is in a tremendous emptiness. And he does not know in the sense of knowledge.

We call a man foolish because he lacks knowledge; we call a man knowledgeable, wise, because he is full of knowledge. But the really wise man=has come to see that there is no way to know the real. The real is there? you can live it, you can be it, but there is no way to know it. Knowledge presupposes division -- the division between the knower and the known; knowledge presupposes distinction; knowledge is based on duality.

A really wise man has come to the point where he is no longer separate, where he is no longer an island, where he has disappeared into the whole. He pulsates with the whole, he vibrates with the whole, he is no more. Only God is. This is the meaning of the Upanishadic seer when he declares 'AHAM BRAHMASMI' -- 'I am God'. This is the meaning when Christ goes on saying 'I and my father are one.'

When you look at existence as an object you remain separate, but when you participate with existence, when you become a participant, when you look at an object and it becomes your very subjectivity -- then there is no knowledge and then there is no ignorance. When there is no knowledge, how can there be ignorance? Ignorance and knowledge are aspects of the same coin and the wise man has thrown both. So a wise man is neither and both.

THERE IS AN OLD TRADITION THAT LINKS WISDOM AND FOOLISHNESS. That is true. There is a tradition that says that Jesus was a fool -- and he was. There is a tradition that says that St. Francis was a fool -- and he was. In India the name of Buddha has taken a very strange form. It has become BUDDHU -- which means 'the fool'. The very name which means the most wise has taken another form, the polar opposite -- it has become BUDDHU. It means 'the fool, the utter fool'.

Yes, polarities meet. That's what I was talking about yesterday -- about what scientists call androgeny. Each man is both man and woman but you become identified with only one part of your being. You think you are a man but there is also a woman inside you, waiting to be recognised, received, accepted. And you go on denying it. You say, 'I am a man.' You will remain lopsided. If you are a woman there is also a man waiting within you, and you go on denying the man. Then you will never be one whole, you will always remain split.

There is a point of awareness, understanding, vision, where your man and woman inside meet and mingle and disappear into each other. That's what William Blake has called 'the inner marriage' when you have become both, androgynous, man and woman both. In India we have the perfect symbol for it -- ARDHANARISHWAR. There are statues of Shiva in which half of his body is man and half of his body is woman. He is both the lover and the beloved, the yin and yang. He is androgynous.

This same kind of meeting with the opposites goes on happening in many directions and many

dimensions. Foolishness and wisdom are your two polarities. If you are wise and you deny your foolishness you are not fully wise, because a part of you has not yet been absorbed. A part of you is hanging around you; it has not yet become an integral part of you. If you are a fool and you think that you are a fool then your wise man inside you has been denied, suppressed. A wise man is both and yet neither. He transcends both so you can say he is neither, but because the dualities have disappeared in him and have come to become a new synthesis, you can call him both too.

IS A WISE MAN SIMPLE-MINDED? No. A wise man is no-minded -- not simple-minded, not complex-minded. Again there is the same duality: the simple mind and the complex mind. A wise man is a no-mind. The wise man has gone beyond the confines of the mind, he knows no mind at all. Mind divides. Mind is the barrier between you and existence. Mind exists like the great China Wall -- it is your armour.

A wise man has no armour. He is unprotected, he is vulnerable, he is open. He is not defending himself against nature in any way -- he is available, he is ready to go the whole way with it. He does not push the river, he flows with it. He need not have any mind because the mind of the whole is enough. He need not have a private mind of his own because he has no private goal. He is not going anywhere, he is not an achiever, he has no ambition -- that's what I mean when I say that he has no private goal. So what is the need of having a private mind? The universal mind is enough.

Either call it no-mind or call it Mind with a capital 'M'. Zen people do both. They call it 'no-mind' if they simply want to deny the mind that you have; and they call it the universal Mind, the cosmic Mind, Mind with a capital 'M', when they want to show its positivity.

What exactly is it? When we call it 'no-mind' we are simply saying that it is not what you have got; when we call it the universal, cosmic Mind, we are showing exactly what it is. Calling it 'no-mind' says something negative about it -- it is not the mind that you are acquainted with. Calling it Mind, great Mind, indicates its nature. A wise man is no-minded or a wise man is a cosmic Mind.

Yes, he is simple like a child but he is not a simpleton. He is simple like a child but he is not childish, remember. There is a vast difference between being childish and being childlike. When Jesus says, 'Only those who are like small children will be able to enter into my kingdom of God,' he is talking about the simplicity, the innocence of childhood -- but he is not talking about childishness, he is not talking about immaturity. A wise man is not childish although he is like a child. He is not complex in the sense that a philosopher, a logician, a theologian is complex; he is not complex in the sense that he has many doctrines and ideologies and he goes on spinning theories -- he is not complex in that sense. His mind is at rest. There is no crowd. His mind is empty. He need not think.

Thinking is a substitute. When you don't know, you think. When you know, what is the point of thinking? You know it already. Thinking is a state of blindness. If you are sitting here and you are blind and you want to go outside, then you will have to think about where the door is. You will have to enquire of other people where the door is. You will be afraid to stumble, you will be afraid to knock against the wall and you will become worried about where the door is. But a man who has eyes does not enquire. He knows where the door is, he can see it, so he does not think about it. The question 'Where is the door?' is irrelevant because he sees it. A wise man has eyes, he can see, so there is no need to think. Only blind people think.

In the West the idea of a thinker is utterly different to the Eastern idea of the seer. You must have seen Rodin's statue of 'The Thinker', or at least a picture of it, a photograph. We don't call it a thinker. Rodin's 'Thinker' seems to be ill, worried. You can look into the statue and you can see millions of thoughts rushing about in his mind -- it is rush-hour traffic. You can see them in the marble statue -- in the way he is sitting, his head in his hand, the lines of worry on his forehead. You can almost feel that if this man continues in this same posture he will go mad.

The concept of a seer is totally different -- that's why we call him a seer. A Buddha is a seer not a thinker; a Mahavir is a seer, not a thinker; Jesus is a seer, not a thinker. And these Zen people are seers. Why do we call them seers? They can see. When you can see there is no need to think. What is there to think about when you can see? When eyes are available, thinking is dropped. Thinking is like the stick of a blind man which he carries to grope his way along.

There is a parable. A blind man came to Jesus. Jesus touched the blind man's eyes and he was cured. And he was carrying a big stick which he had carried all his life. He thanked Jesus and started going away to his home -- very, very happy because he had obtained eyes and for the first time he had seen colours and the sun and the sunlight and the flowers and the people and the faces. He was thrilled. But he was still carrying his stick. Jesus called to him and said, 'Sir, why don't you throw away your stick now? Why are you carrying it? 'And he replied, 'Throw it away? How can I throw it aWay? I cannot live without it.'

It is an old habit. He does not know that because he has now got eyes there is no need to carry the stick.

This happens when you get in tune with the no-mind for the first time. You still continue to think. It is just an old blind man's habit. But by and by you become aware that now there is no point in it -- you are simply repeating, you are in an old rut.

Thinking becomes irrelevant -- that is what I mean when I say that a wise man is simple but not a simpleton. All is available to him -- how can he be a simpleton? His consciousness has expanded, his consciousness has become divine, he is as rich as God himself -- so don't think that he is a simpleton. His richness is far more than the richness of a thinker, infinitely more, a million times more. But still he is simple; his innocence remains uncontaminated, his source of consciousness remains unclouded.

You ask: IS THE SIMPLIFICATION THAT COMES WITH AGE WISDOM OR FATIGUE? That which comes with age is fatigue. Wisdom has nothing to do with age. A young man can become wise and you can find as many old fools as you want -- if you try to find one you will find one thousand. Old age has nothing to do with wisdom. Yes, an old man is more experienced, but that doesn't make him wise. An old man is more knowledgeable, but that doesn't make him wise. He remains as foolish as ever.

Neither foolishness nor wisdom is a question of quantity. It is not that the foolish knows less and the wise knows more, no. It is a total shift; it is a new gestalt altogether. The ignorant, the so-called foolish person, and the so called knowledgeable person exist in the same dimension -- the difference is quantitative not qualitative. Maybe the foolish person knows only a few things and the knowledgeable man knows many things, but the difference is between few and many; the difference is not of quality it is only of quantity, the difference is only of degree.

A wise man is no longer on the same wavelength, he has moved onto another wavelength. The difference between a wise man and a fool is so tremendous that it cannot be called quantitative. And the difference between a wise man and a fool is exactly the same as the difference between the wise man and the knowledgeable man. He is as far removed from the knowledgeable man as he is from the ignorant man. He is as far removed from the educated man as he is from the uneducated man. It is a totally new gestalt. His quality of consciousness has changed -- it is not that he knows more, he is more. Listen to it... it is not that he knows more, he IS more. His being is more.

It is possible that you may know more than Jesus; in fact, it is absolutely certain. You know more than Jesus, you know more than Buddha. If Buddha comes here and suddenly has to pass an examination for a Bachelor's Degree or a post-graduate degree, he is bound to fail -- but the many who will pass will not be wiser than him. He will not know a thousand and one things. If you ask him what 'quantum' is he will not know. If you ask him what this theory of relativity that Albert Einstein has propounded is, he will not know. But that does not make him unwise.

The difference between you and Buddha is of quality. His presence is different, his awareness is different, his compassion is different. It is not that he knows much. Even in the days when Buddha was alive there were people who knew more than him. Great scholars were there, great pundits were there and they used to come to quarrel with him, to argue with him. But those days were beautiful. People were not so arrogant. They could see. Even scholars -- it is almost an impossibility -- even scholars could see that this man was totally different, that he existed on a different wavelength. And they would surrender to him. It was not that they knew less than him, they knew more, but he WAS more. It is not a question of his having accumulated more information, something has become transformed in him. There was no darkness in his being, it was full of light. That is the meaning of his enlightenment -- he had attained to light.

This light is wisdom. How can this light come just by age? Sometimes it has happened to children -- about Lao TZU it is said that he was born enlightened. The story is that he was born old, he was born so old that he was almost eighty-two years and his hair was pure white, snow white, and he had a beard. This beautiful story is a metaphor -- it is not true, it is not factual. It says that he was as wise as a man should be by the time he reaches eighty-two years of age.

In India Shankara died when he was thirty-three -- very near to the hippie age limit of thirty. He had not gone very far. But he was one of the most enlightened persons in the world. Even very, very old sages used to come and sit at his feet and were converted by him.

When Jesus was crucified he was also thirty-three. He could not have been very experienced, could not have been very knowledgeable. There were many Jewish rabbis who knew more, who could have quoted scriptures far more authentically. Jesus was almost uneducated, a carpenter's son. You could not expect much. But what was the difference? The difference was not in the information, the difference was in the being. He was full of light, full of joy, full of bliss. He had the aroma of having arrived -- there was nowhere

to go, nothing to be achieved any more, all desires had disappeared.

When becoming disappears you are a being -- a wise man attains to being. An unwise man goes after becoming -- become this, become that, be rich, be powerful, this and that. A wise man is simply happy the way he is, in the place he is, at the time he is. He has no hankering -- not even for God, not even for enlightenment. He hankers not. Desires have disappeared, desires have left him. This non-desiring state of consciousness is what we call wisdom.

No, wisdom has nothing to do with age. With age comes fatigue. But many old people start talking in terms of knowledgeability. They start preaching to young people. They start talking about things they have never done themselves; they are fatigued, tired, and in a very deep way, jealous. If you see a young boy climbing up a tree, don't you feel jealous? And immediately your jealousy is asserted in some very great advice -- you tell the boy, 'Don't go up there. You may fall down. Listen to me. Listen to age.' Look deep down and you will see that you are feeling jealous that those days are gone, that you cannot climb the tree and this boy is doing it.

When an old man sees a young man and a young woman moving hand-in-hand with a great vibe of love around them, he feels jealous. Now he cannot do it any more even though he would like to do it. But the jealousy takes a very beautiful form. It says that this is all foolishness, it is just momentary. 'Listen,' says the old man, 'this will disappear sooner or later. Don't be befooled by it.' Don't think that he has become wise. If he had really become wise he would understand the young people, he would not be against them.

Real wisdom is never against life; real wisdom has always a 'yes' for life, never a 'no'. Wherever you find a 'no' which is very, very emphatic, remember, something else is pretending to be wise.

And, finally, you ask: WHAT IS THE DIFFERENCE BETWEEN A WISE MAN AND A FOOL? The wise man knows that he is a fool and the fool does not know it.

The second question:

HOW DO YOU DEAL WITH DEATH?

I die every moment, I don't accumulate death -- so it is not a problem. If you really live, then death is not a problem at all. You need not deal with it because it does not exist.

Death is a created problem. Try to understand it. Because you don't allow the past to die, it goes on being accumulated, it becomes heavy on you, it is a dead load. If you allow the past to die each moment as the time passes, if you finish with it, then each moment you are born again and you don't accumulate the dead past. Then you don't accumulate death and there is therefore no problem to tackle, there is no problem to deal with. Each moment you become fresh -- and you know that this freshness is eternal, timeless. Even when the so-called death will be happening, you will not be dying. In that moment life has become past, so you don't cling to it. You have learned one thing in life -- not to cling. So you don't cling to it and the problem does not arise. If you cling to life there is a fear of death. The clinging to life creates the problem.

Why do you cling to life? You cling to life because you don't know how to live it, you have never been told how to live it. You have been really completely damaged, you have been conditioned in such a way that you don't live. You don't live life, hence the fear. You never go into anything totally. You don't love totally, you don't cry totally, you don't laugh totally -- you have forgotten the language of totality. You don't know what totality means -- you are always partial. Even while in love you don't go to the very end, you don't allow it to happen. You go on resisting.

First you go on accumulating the dead past -- that is accumulating death around you. That frozen past is going to become more and more heavy every day because it is growing every day. And your life is very delicate and vulnerable; with that dead past on top of it you are crushing it. And that dead past won't allow you to live any moment totally, it always pulls you back. You want to go ahead, but it pulls you back. Even if you go, you don't go the whole way. So nothing is fulfilled, nothing is ever fulfilled. You have never loved, you have never laughed. Yes, you have laughed many times but the laughter has never been total, it was always partial, fragmentary.

You are still not aware of what life is -- you have not yet danced that dance, you have not yet sung that song. When you live life in its totality, moment to moment, you don't feel afraid of death, there is nothing to be afraid of. You have lived your life, you have enjoyed this blessing, you feel grateful. Death will start

appearing like a great rest, nothing else. Death will not be able to take anything from you because whatsoever can be taken has been dropped before death comes. You have never accumulated it. And death will not destroy anything because you know how to live each moment totally. When death comes, you will also live death totally.

When Socrates was dying after being poisoned, his disciples were crying and weeping. He opened his eyes and said, 'What are you doing? Why are you crying? In such a beautiful moment what are you doing? Why are you missing this? Participate with me. Death is happening. Don't miss this opportunity. Try to see death. That's what I am doing.'

And he went on saying to his disciples, 'Now my legs have gone numb. But it is mysterious -- my legs have gone numb, I cannot feel my legs any more, but my feeling about myself is still the same, it is not less.' Then he said, 'My hands are going numb. They have disappeared. I cannot feel them.' He asked one of his disciples to pinch him. He was pinched, but he couldn't feel it. And he laughed and said, 'This is strange. Now my body is almost dead but I am as alive as ever. My feeling of consciousness is as total as ever.'

Then he started feeling that his heart was sinking but to the very last moment he was saying, 'Remember, this is my last saying. I will not be able to say anything more because my tongue is getting frozen.' The last thing he said to his disciples was, 'I am as totally alive as ever; my consciousness has not diminished a bit. So the body cannot destroy me. The body has gone, I am on the verge of disappearing, but my inner feeling, my feeling of subjectivity is as untouched as ever. In fact, it is more clear than ever before.'

Death gives a context; it becomes a blackboard and life becomes something written in white chalk on the blackboard. In life you may not be able to feel life so keenly, so acutely, so sensitively, but in death you can because of the contrast. It is just like seeing the stars at night, and when the night is dark the stars are more shiny. During the day they are there too, they have not gone anywhere, they cannot go anywhere. Where can they gO? They are there. But because of the sunlight you cannot see them. Their light is lost in the sunlight. In the dark night they are there -- so beautiful, twinkling. Exactly the same happens in death. Life becomes a star shining luminously.

You ask me: HOW DO YOU DEAL WITH DEATH? I don't know what death is because I go on dying, each moment I go on dying to the past. I don't live in the past. And because I don't live in the past I don't live in the future -- the future is always a projection of the past. A dead past creates a false future, and only this moment is true.

I am here, just now feel this moment. Where is the problem of death? How can you die in this moment? Death is always a projected problem: someday you will die. It is just an inference -- someday. Somebody has died, you have seen a person dying, and then you become afraid that you are going to die. But have you really seen that he has died? You have seen only the outward expression of his death, you don't know what has happened to him inside.

Nobody has ever died. Death is the greatest untruth; it does not exist. Only life exists. Life is eternal. If you drop the past the future is also dropped. And in the present there is no death, in the present there is only life.

Listen to this beautiful story.

The college psychology class was studying human reactions to sexual stimulus and of special interest was the frequency of amorous relations.

'How many students here,' said the professor, 'engage more than once a week?

Five people raised their hands.

'And how many engage once a week?' Ten hands went up.

'How many twice a month?' Eight hands went up.

'Once a month?' Four hands were raised.

'And how many once a year?'

A little guy in the back waved his hand frantically and giggled hysterically.

'If you engage only once a year,' said the professor, 'I don't see what you are so overjoyed about.'

Flushed with excitement, the little guy said, 'Yes, but tonight's the night!'

Let this moment be the moment. Don't live in the past because nobody can live in the past. It is no more. And don't make your palaces in the future, it cannot be done. The future does not exist. Live in this moment.

Jesus says to his disciples, 'Look at these lilies in the field. How beautiful they are. Even Solomon,

attired in all his costly garments, was not so beautiful.' And what is the secret of the lilies in the field? They live in the moment. Today is the day, tonight is the night and this moment is the only moment.

Once you start living in the moment you are constantly in touch with life. And life refreshes you, life goes on rejuvenating you.

Yes, the body will disappear one day, but that is not death -- it is simply a tired body going to rest. Yes, this mind will be lost, because this mind has been used. What do you want? Do you want to use this same mind forever and ever? Are you not fed up with it? This mind works from the day you are born up to the day you die -- seventy, eighty, ninety years. It is a mechanism. Feel a little compassion for the mechanism -- by and by it gets old, by and by it does not function so well, so you need a new mechanism.

This body becomes old, this body becomes rotten, it is a mechanism. And it is a tremendously intricate and complex mechanism; science has not been able to invent anything else like it yet. It is so automatic. You think automation is new? Your body has been automatic for millions of years. When you eat food it is digested automatically. You don't have to digest it. When you breath in, the blood takes in the oxygen and releases carbon dioxide automatically -- you don't have to do these things. Just think if you had to do these things! You wouLd go crazy within one day, you wouLd not be able to survive. It is all automatic. And for seventy, eighty, ninety years this mechanism functions perfectly well. Yes, sometimes you feel ill, sometimes you are not good, and this and that -- but that is nothing.With such a complex and delicate mechanism all illness are nothing. It is a miracle that you exist at all. It is a miracle that sometimes you are healthy.

But all mechanisms get tired. Even metals get tired. Now scientists say that metals get tired. While I am speaking not only my body will be tired, this microphone will get tired also. Everything gets tired and everything needs rest.

Death is just rest, nothing else. You dissolve into the elements. The body goes back to the earth to rest. But it will be revived again in a thousand and one bodies, it will come back again. Can't you watch it everywhere? Spring comes, the trees are full of bloom, and then the flowers disappear back into the earth. Then the leaves fall down into the earth and become manure. Again they will enter into some other tree's circuLation, again they will become part of some other tree, again they will live under the sun, again they will enjoy the wind and the moon and the stars, again they will laugh, again they will smile, again they will sing a song and again birds will come to them and people will enjoy seeing them.

This goes on. Life is a continuous circle of action and rest, action and rest. Life is not only that which you call life -- death is part of life, death is not the end of life. Death is part of life; in fact, it is through death that life exists, because through death life goes to rest and again becomes full of energy and vitality and comes back. It is like going to sleep in the night. Yes, sleep is a mini-death. You die for a few hours. If you die rightly in your sleep then in the morning you are very fresh, you are again young, your eyes again have a sparkle to them, your feet again have a dance to them, again you are full of joy and juice. If you have not been able to sleep well then in the morning you are tired.

So learn to live well and learn to die well. When you die, die utterly so that when you are born again, again the juices will be flowing. And why be bothered about it? You are not bothered about one thing -- have you ever speculated about it? Have you ever thought where you were before this life, before this birth? You don't care. Why? Then why are you caring about death? You have passed through death many times but you don't care any more. You may have been the great Alexander, who knows? All kinds of mad people are here. You may have been Genghis Khan or Adolf Hitler... many Germans are here! Who knows?

All kinds of things happen in this world but you are not worried. Even if somebody says you were Alexander the Great, you will say that you don't care. What does it matter? But when you were Alexander the Great it mattered much -- and you were thinking a lot about death.

You will die and yet you will not die. This is the combination. This body gets tired, this mind gets tired, this ego gets tired... and that which is real inside, the real master of your house, consciousness, takes a jump, tries to find another body, another womb, and goes on.

Then a moment comes when you get tired of these circles of life itself. First you get tired of one circle, then you enter into another, then another, then another, wheel upon wheel. A moment comes in your life when you become more and more alert about what is happening. You get tired, not only of one life but of life as such, of this constant coming and going -- what Hindus call AWAGAMAN, coming and going.

The day you become tired of this very coming and going you become religious. Then a new element has entered into your consciousness, a new ray of light. Then you start thinking of nirvana. Ordinary death is getting rid of one life so that you can live again; nirvana is getting rid of all lives so you don't live as an

individual, you start living as the universe, you start living as God. Then there is no need to come back to the body, to the mind, to the ego.

The third question:

ONE PHILOSOPHER SAID: 'KNOWLEDGE IS A VIRTUE IN THE SECOND HALF OF LIFE BUT A BORE IN THE FIRST.' SHOULDN'T SADHANA BE RESERVED FOR THOSE OVER FORTY?

Knowledge is always a bore. It is not that knowledge is a bore while you are young, knowledge is always a bore, knowledge is rubbish. Knowledge is not the real thing. So how can it be otherwise? It has to be a bore. It is not the real thing. It is as if somebody is hungry and you go on talking about recipes and food and this and that -- the person still remains hungry.

People need knowing not knowledge; people need understanding not knowledge; people need wisdom not knowledge. Knowledge is a bore. It does not matter how old you are.

And the second thing: religion has nothing to do with age. Sometimes it can happen when you are young, sometimes it may not happen when you are young. It depends on a thousand and one things. Sometimes a man is so alert that while he is young he becomes aware of the falsity of the world, and sometimes it happens that a man has become old and has not yet become alert of the falsity of the world. People are not alike. They are very different. So there can be no fixed and fast rule.

But as a general statement it can be said that people start becoming religious near about forty-two Don't take it as a fixed law, it is not. The higher the entity in existence, the less and less applicable are fixed laws. The lower the entity, the more applicable are fixed laws. You call say that water evaporates at a hundred degrees. This is fixed. Whether it is Tibet or India or Iran does not matter, water will evaporate at a hundred degrees wherever you are -- because the water is not yet individually conscious, it has no freedom.

Trees have a little more freedom so they become a little more unpredictable. Animals have a little more freedom again, they become even more unpredictable. Man is the most free agent in this existence, he is very unpredictable. But as a general statement it can be granted that near about forty-two, people start thinking of religion. There is a certain natural tendency at that time.

According to yoga and tantra, life can be divided into seven year fragments. A child enters the first change when he is seven. Then his childhood is over. A great change. When he is fourteen sex enters into life. Another great change. Now he will have a different outlook, different desires. At twenty-one ambition enters into life. He becomes more political, rebellious, protesting, fighting -- ready to fight with anybody. He becomes a revolutionary. At twenty-eight he starts settling, he becomes more interested in comfort, a bank balance, a good salary, a good home, a wife, a child, a TV, a car -- things like that. He starts becoming more square.

So hippies are right. Don't trust the man who has gone beyond thirty because after thirty everybody becomes orthodox. It is a natural trend. After twenty-eight a man becomes a house-holder. So you don't see old hippies. No, near about twenty-eight hippies disappear into the wide world against which they were fighting. By the time they are twenty-eight they start becoming more traditional, conventional, conforming. The days of revolution are gone. Now they have to settle, they have to make a nest on some tree, they start thinking of marriage, of children. And naturally, when marriage and children happen, you cannot be a revolutionary any more.

By the age of thirty-five a man becomes almost established -- whatsoever has happened he becomes established. If he has succeeded he becomes established in his success; if he has failed he becomes established in his failure. Then he knows that now nothing can be done; whatsoever has happened has happened. He becomes very, very fatalistic, he starts believing in KISMET; he says that now nothing can be done, whatsoever was written on his hand has happened. Now he is not in any way ready to fight; he relaxes.

By the age of forty-two he starts becoming a little bit aware.... What is he doing here, earning money, power, prestige? Death is coming. Death knocks at the door for the first time near about forty-two -- that is the age when you have heart attacks and blood pressure and cancer and things like that. That is the first knock. Beware of the age forty-two, it is the most dangerous age.

Then you start feeling a little shaky, then you start feeling a little trembling inside, you are no longer as

certain as you used to be. You lose confidence. You have lived, you have known money, you have known wife, children, you have known sex and love, you have seen this and that, you have travelled around the world -- but nothing has satisfied you, it feels like something is missing. This is the moment when religion enters into your life. Remember, death and religion enter together. The knock of death is the knock of religion too.

Now it depends on you. If you are very anti-religious you will miss the opportunity of being a sannyasin when death knocks. If you are very anti-religious, fixed in your attitudes, in your prejudices, then you will have only heart attacks, blood pressures, TB, cancer. Then you cannot have God. This is your choice.

But if you are an open person without any prejudices, this is the moment you start looking for God. When death is there you start searching for something eternal. Death is coming, now there is no more time left. You have to look into your life, you have to settle accounts with life. And this life which you have lived up to now suddenly becomes futile, meaningless.

But it happens to people at different times. To somebody it may happen at thirty-five, to somebody it may happen at fifty. I am talking only of an average: forty-two is the average. If you are very intelligent it can happen early, if you are very stupid it will not happen even at forty-two -- it depends. It is a question of intelligence. Stupid people go on remaining unreligious to the very end.

Intelligent people start turning to religion from the very beginning. Yes, it is a question of intelligence, not a question of age. But age plays a role because a hormonal change starts happening. By the age of forty-two sex is no longer such an obsession. You are finished with it.

You are finished with it unless you are a saint, unless you have fallen a victim to some mahatma -- then you are in trouble. Then you can go on being obsessed with sex to the very end. The more sexual freedom you have, the faster sex becomes meaningless. The more experience of sex you have, the sooner it loses all significance. It becomes very ordinary. Remember this: avoid mahatmas, ascetic people, because they will never allow you to go beyond sex.

This will look very strange to you, but listen to me. These are the people who have kept sex alive on the earth. If people like me are allowed to have their say, sex will soon disappear from the earth. It will remain very biological, it will lose all romance, it will lose all the nonsense that you go on putting into it. That nonsense arises out of repression. If you repress sex then even at the age of forty-two you will not feel that sex is meaningless. In fact, the more you repress it, the more sex will attack you; it will come back with a vengeance again and again and again. It will haunt you in your dreams, it will haunt you in your fantasies.

That's why there is always the same story in the old scriptures: a great seer is sitting under a tree and APSARAS come from heaven -- beautiful women with golden bodies -- and dance naked around him. Now why? This poor old chap, he has not done anything wrong to anybody. He is sitting under his tree, doing his JAPA, turning his beads, he has left the world -- now why is heaven so interested in this poor man? Why disturb him?

But this happens in every age. This happens to Hindus, this happens to Christians, this happens to Jainas, this happens to Buddhists -- it seems to be a very, very universal phenomenon. Why does it happen? These people go on interpreting it as if it is the Devil who is trying to distract them. Nobody is trying to distract them, it is their repressed sexuality that is coming back Wit}l a vengeance. When you repress sexuality it drives you crazy. These so-called seers sitting under their trees and in their caves in the Himalayas are simply getting neurotic. They need psychiatric treatment. They don't need anything else, they need the psychiatrist's couch. They should go to some Freud, to some Jung, to some Adler. They should go into their dreams, they should be analysed.

If you don't repress sex, sex loses meaning in its own time. Just as it becomes very, very meaningful at the age of fourteen, so it becomes very, very meaningless at the age of forty-two.

Remember two things: when death knocks at the door, when death starts entering, sex starts going out. They are related. Sex is birth. Death and sex are the enemies, they cannot exist together. When death starts coming, sex starts moving out. They cannot live in the same house together. But one thing is very, very essential to understand -- sex goes only if you have lived it utterly, if you have known it, if you have experienced it, if you have not repressed it in any way, if you have been very, very expressive. Then it dies a simple death on its own accord. If you repress it then it clings. Any unlived desire clings, any unlived thing goes on hanging around you.

At the age of forty-nine again a great change happens. A man is not only interested in something greater than sex, he becomes involved, committed. At the age of forty-two he starts thinking, brooding, contemplating; by the age of forty-nine he starts being committed. He can become a sannyasin, he can

become a BHIKKHU, he can become a monk, or, even if he does not take any outward form, he may start changing in his inside world. He will become a meditator, he will start praying. And this will be a commitment. Now this will not be a feeling, just a feeling, he will devote his whole life to it. Devotion arises at the age of forty-nine, commitment arises at the age of forty-nine.

And if things go right, and you are not distracted by foolish people all around, by the age of fifty-six your meditation will start flowering -- the first satoris, the first glimpses of God will happen.

And at the age of sixty-three you will be established in samadhi, you would have become enlightened -- if things go rightly. Then for at least seven years -- if you were going to be seventy, I have divided according to seventy -- for seven years you can live a divine life, imparting divinity to others. You can become a Master.

This is the right process. Up to forty-two somehow it goes okay, because up to forty-two everything is in the world. But beyond forty-two things start going wrong because beyond forty-two you start moving beyond the world. And all the commitments and involvements and investments that you have made up to forty-two become a barrier.

For example, you loved a woman, you got married, and now suddenly you start becoming a meditator. The woman will be against it because she feels afraid -- and rightly so. She feels afraid that if you become a meditator you will lose interest in her. And she is right. Now she will disturb you, she will be against you, she will not allow you to become a sannyasin. She will say, 'No, think of me, think of my children. What has happened to you? Have you gone mad? Then why did you get married to me in the first place? And why have you given birth to these children if you were going to become a sannyasin?'

That's why I say there is no need to leave the children and no need to leave the wife. You can be with them and yet you can be a sannyasin, because sannyas is an inward journey.

The wife will create trouble, the husband will create trouble, -- because a new interest is coming into your life which has never been there before. Naturally, this new interest will change your whole pattern; you will not be the same man again. If your wife comes to me and becomes interested, you will be disturbed. If you come, your wife will become disturbed, because a new interest is arising. And who knows where it will lead you? Fear, jealousy, defense, struggle... egos feel hurt. You have been earning money, you have made a great kingdom, you have made a big empire -- now suddenly at forty-two you start meditating. Now your whole empire will be against you. It is such a sudden change.

All changes are sudden. Up to forty-two the changes were within the world so there was no problem. But beyond forty-two the changes are higher than the world, they start moving towards God, closer to God. You are going back-home. It is a return journey. This world is finished.

You ask: ONE PHILOSOPHER SAID: 'KNOWLEDGE IS A VIRTUE IN THE SECOND HALF OF LIFE BUT A BORE IN THE FIRST. Knowledge is always a bore but wisdom, wisdom is a virtue. And wisdom is a virtue all through your life, it is never a bore. I have never seen a man bored with wisdom.

If you are around a wise man you will never be bored. In fact, you will be surprised how much you are not bored. A wise man is very fresh and he goes on pouring his freshness into you. He is very young -- he may be old but still he is young because his consciousness is so young. He goes on flowering in new ways. He does not carry the dust of the past, he is always fresh, his mirror is clean. You can always look into him and see your face growing; you can always look into him and find nourishment through him. Wisdom is never boring, wisdom is nourishment.

But knowledge is boredom. Knowledge immediately creates boredom -- because it is false, it is dull, it is borrowed, it is dead.

Have you seen a small child playing around you? You are not bored with him. He is so alive, so buoyant -- dancing, singing, running -- that you start feeling young with him. And have you sat with an old man? He may not do anything, he may just be sitting there, reading his newspaper but you start feeling bored. He has not said a single word, just his very being is heavy.
Knowledge is heavy; wisdom is light.

The fourth question:

ALL YOU SAID THIS MORNING IS INCLUDED IN THE GOSPEL. SO WHY DO YOU REJECT JESUS AND THE GOSPEL IN FRONT OF US INSTEAD OF SAYING HOW TOTAL THEY ARE BUT THAT THE MESSAGE HAS BEEN KILLED BY MEN? AND, IF WE ARE CHRISTIAN, WE SHOULD GO BACK TO THE

SOURCE, THE GOSPEL, OR, IF NOT CHRISTIAN, TRY TO MAKE THE FIRST STEPS WITH YOUR APPROACH.

A Christian has arrived!

If you understand the Gospel then the question will not arise -- because whatsoever I have said is included in the Gospel, even the denial of the Gospel. All real scriptures have denied scriptures. All alive books have been against dead books.

If you have understood the Gospel this question will not arise. You don't understand your Gospel and you cannot understand it -- because the only way to understand the Gospel is to go withinwards. The Gospel cannot be understood directly; you cannot go and read the Bible and understand it -- that will give you knowledge but not insight. That knowledge you must have and that is why you became troubled. Whatsoever I have said, even if I sometimes say something against Christ, he will approve of it. Go to Christ and ask him.

How can I deny Christ? How can he deny me? It is impossible. It is a question of a different consciousness. Christ has nothing to do with Christianity -- just as Buddha has nothing to do with Buddhism, just as Krishna has nothing to do with Hinduism. These people live in a totally different consciousness. And if you want to understand them, their words won't help you. You will have to go into that world of consciousness, only then will you understand.

You think that we should go to the source, the Gospel. The Gospel is not the source; the source is within you. If you go to the source within you, you will understand the Gospel, not otherwise, not vice versa. It is not that you understand the Gospel and then you can go within yourself, no. The way is through your innermost core.

What is Jesus saying to people? 'The kingdom of God is within you.' He is not saying it is in the Gospel. He says, 'Look withinwards, the God is there.' He is not saying, 'Look heavenwards,' he is saying, 'Look withinwards.'

And that is exactly what Zen is saying. Jesus is a Zen Master. Zen is saying burn the scriptures. Don't feel offended, that is the way Zen speaks. It is one of the most profound ways to speak -- 'Burn the scriptures.' Why? So that you don't have anything to look at on the outside, so that the bridge to the outside is broken. Then you will have to move inwards. And the day you reach to your own consciousness you will see how true Jesus is. Then you become the Gospel.

You ask: ALL YOU SAID THIS MORNING IS INCLUDED IN THE GOSPEL. Yes, note this too -- the denial is also included in the Gospel. The very denial of the Gospel is included in it. Jesus' whole teaching is that God is an experience. Jesus is not a theologian, he is a mystic. But it always happens. All great mystics, when they are gone, are pounced upon by the theologians.

I have heard about Michelangelo. In a church he had done a painting of Jesus. When the Pope and a few Bishops came to see it they started criticizing it, they started finding fault with it. Michelangelo stood there listening and finally the Pope said, 'Okay, everything is okay, but you have painted Jesus' face too red.'

And Michelangelo said, 'No, sir, I have not painted his face too red. He is feeling ashamed because of you people. He is ashamed to see into whose hands his words have fallen.'

This happens always. This is going to happen to me too. Beware.

SO WHY DO YOU REJECT JESUS AND THE GOSPEL IN FRONT OF US...? I reject the Gospel, I reject Christianity, I sometimes even reject Jesus -- so that I can bring you to Jesus. To come to Jesus one has to go through total denial, otherwise you will go on clinging. Nothing should be left outside you -- the scriptures, the church, Christianity. Everything should be destroyed so that you are thrown back to yourself -- that is the Zen method.

But I can understand. If you have lived in a certain kind of prejudice, if you are a Hindu or a Mohammedan or a Christian, it is very difficult to get rid of it. It is not like clothes that you can drop easily, it is like your skin. It is difficult, it is painful. But without that pain there is no growth.

Reading the scriptures you remain a second-hand man because your God remains second-hand.

A spinster of forty had a brother at sea who sent her a pair of parrots in a double cage. The spinster was intrigued to know which was the cock and which was the hen, as they were exactly alike. So she consulted a vet.

'Watch them,' said the vet. 'The one that gets on top is the male.'

'I do watch them,' said the lady, 'but they never do anything.'

'Then creep down at dawn and have a peep, and when you know which is the cock, be sure and mark it.'
The spinster obeyed instructions and caught the birds in the very act of mating. Thrilled to bits, she tied a white tape around the cock's neck.
The following Sunday the Vicar came to tea. As he removed his coat the cock parrot shouted, 'Hello, so you've been caught doing a woman as well, have you!'

All borrowed knowledge is like that.

Don't carry a second hand God. God will never be happy with you. Don't become a carbon-copy; God loves the originals because God is tremendously original God? does not want more than one Jesus otherwise he would have created another. And God does not want more than one Buddha otherwise he would have created another. He creates a Buddha only once, he never repeats.

So if you really want to attain TO God, be yourself. Don't be a Christian and don't be a Hindu and don't be a Mohammedan. Be yourself. Be an authentic being. And in being that you will know what Jesus is, in being that you will know what Buddha is, in being that you will know what God is.

The last question:

I AM GETTING VERY BORED WITH SEX AND THAT CREATES ANXIETY. IT SEEMS AS IF I AM LOSING INTEREST IN LIFE ITSELF. AND THEN WHAT IS LEFT THERE EXCEPT DEATH? WHAT SHOULD I DO?

You have come to the wrong man. You should go to some so-called mahatma. You can read Mahatma Gandhi's books or Swami Sivananda's books -- they will be helpful. They function almost like aphrodisiacs.

A few suggestions: don't look at Playboy magazines, don't go to a movie, don't look at women. While you walk, keep to Buddha's rule: look only four feet ahead on the ground. If you see a woman, escape. Soon you will not be bored with sex! APSARAS will start coming to you.

This question must have come from a Westerner, it could never come from an Indian. Indians are never bored, they cannot be. They have so many mahatmas. When Indians come to me their question is how to get rid of sex. Just see how conditioning can make great differences! When a Hindu comes he is always worried about how to get rid of sex.

This question must be from an American. Yes, in America there is no future for sex, it is finished. If not now, then within twenty years it will be finished utterly. When sex is absolutely accepted it is bound to become boring. It is such a repetition; it is the same thing again and again. And when it is available, you don't fantasise about it. And when it is available too much, by and by you start wondering what you are doing, what this nonsense is. You start looking a little insane. What are you doing? The thrill, if you really want to keep it forever fresh, evergreen, can be maintained only through repression.

In all the past ages, East or West, sex was never a boring thing, never, because all religions have taken care of it. They have been preaching anti-sexuality and through anti-sexuality they were keeping sex alive.

The post-Freudian man is bound to feel one day or other that sex is a boring thing. It is. It is a very mechanical thing. All that you see in it comes out of your repression. It is not there.

It is almost like a man who has been fasting -- food becomes a great fantasy when you fast. If you are fasting and you go to the market, you will not see anything else except food stores, restaurants, hotels. You will not see other things. There are other things also, millions of things are being sold, but you will only see food everywhere, food will float everywhere.

Heinrich Heine has written that once he was lost in a forest. For three days he could not find the way out of it, and he was hungry. Then came the full moon night. He was a great poet, and he had always written about the moon, he was fascinated by the moon. He had always compared the moon to his beautiful beloved.

But that night he was surprised -- because he saw a loaf of white bread floating in the sky.

The beautiful woman had disappeared. He must have rubbed his eyes. What was happening? Had he gone crazy? But nothing was happening. When you see a beautiful woman in the moon it is the same thing, a projection. If you are fasting, food will become the projection.

In the past the so-called religious people took care of sex, so the past ages were very interested in sex. In the scriptures were against it, all the priests were against it, all the Popes were against it. They kept it alive.

But now it is difficult.
And you are asking the wrong man.
Listen to a few stories.

The honeymooners were at Niagara Falls, where they went immediately to a hotel room and didn't leave it for five days. On the morning of the sixth day hubby remarked, 'Dearest, would you like to see the Eighth Wonder of the World?'

His wife replied, 'If you take that thing out again, I'll scream and call the police.'

That's what is happening. There is a limit. You are getting bored. You are at the moment when you will scream and call the police.

A boy of twelve went to his father with a little girl of ten, a neighbour's daughter.
'Dad,' he said, 'we want to get married.'
'Yes, son, in ten years.'
'No, Dad, now!'
'What are you going to live on?'
'We can manage on her pocket money and mine.'
Said the father (playing along with the joke), 'Oh, I see, and what if she has a baby?'
'Well, Dad, nothing's happened so far.'

From the age ten, and even before that, you start. How long can you remain unbored? And all kinds of things have become available in America -- Vatsyayana's 'Kamasutras' and pictures and picture books of Khajuraho, Konarak and Puri, and a thousand and one methods of creating beautiful bodies -- at least an illusion of beautiful bodies -- through photography, photographic tricks. Pornography has become so important that it is killing your sexual desire. Hefner is the enemy of sexual desire, and Playboy and all the other girlie magazines are killing and destroying it.

And then there are heterosexual, homosexual, bisexual and a thousand and one kinds of methods of making love. While reading Vatsyayana's 'Kamasutras' -- it is one of the great works -- I have always felt that in the days of Vatsyayana, India must have been in the same state of mind as America is in today. People must have got bored, otherwise who invents so many sex postures? Why? One posture has been always enough. And Vatsyayana goes on inventing. It seems that people must have become very bored -- then you have to invent something. This inventiveness simply shows boredom. Vatsyayana must have been helping people -- he was a great seer, a great wise man. He must have looked at people's misery. They were getting so bored that something had to be done.

Whenever a culture becomes too free about sex it becomes bored. India was once very, very free -- one of the most free countries in the world. When there is freedom, naturally you don't repress. When you don't repress, boredom arises. So many postures were invented -- many ways of trying to get the same pleasure through new channels. If you are bored, try it in some other way. Group sex must have been prevalent -- there are indications in the Khajuraho temples. When people are getting bored with a one man, one woman relationship, they start playing with groups. Wife swapping has become prevalent.

These are all signs that sex is dying, dying because of too much freedom.

A young hippie bookseller was arrested by a member of the Vice Squad for peddling pornographic photographs.
'But you're making a big mistake!' said the hippie. 'These aren't dirty pictures!'
The officer selected a particularly intricate study of several naked men and women, 'Now you can't tell me that this isn't a dirty picture!'
'Aw, c'mon man!' shrugged the hippie. 'Haven't you ever seen five people in love before?'

Things like that have become very common. These are signs of boredom.

But I will still say that you have come to the wrong man because I am very happy that you are bored. My whole effort here is to make you bored with sex. Because if you are bored with sex only then can you become interested in God, never otherwise. A repressed person remains interested in sex, that's why I am against repression. You will be surprised, but this is my logic, this is my mathematics. A repressed person

remains interested in sex, remains obsessed with sex, so I say have all sex that you can have and soon you will be finished with it. And when you are finished with it and sex loses all meaning, that will be a great day, a great moment in your life. Then you can become interested in God, never before it.

Only a bored man -- bored with sex -- can really become a celibate. A BRAHMACHARYA ARISES, a pure BRAHMACHARYA arises -- out of sheer boredom. If you are not yet bored, then your BRAHMACHARYA will be a repression and I am not in favour of any repression because repression keeps the joy in sex alive.

People think that I teach sex. I am one of the persons who is teaching God. If I talk about sex there is a reason for it -- the reason is that I would like you to know it before it is too late. Know it, know it totally, go into it headlong and be finished with it. Go into it meditatively, alert, aware -- that is the approach of tantra, that's the tantra attitude. Go into it and see it. If you know something well you are free of it. Knowledge, understanding, liberates.

To me you are in a good state of mind, don't be worried. It is good, you are fortunate. Sex is finished. Now don't go to any mahatma otherwise it may start again. This is the moment when you can help your energy to move towards God without any hindrance. Now there is no obstruction at all.

It is sex energy that becomes samadhi. When sex energy is freed from sexual objects it starts moving into meditation, it becomes prayer. Yes, Jesus is right when he says God is love. It is your love energy that flowers as God. Once it is freed from man and woman, once you are no longer interested in man and woman, then where will your energy go? It will start moving inwards. The man is outside, the woman is outside. If you remain interested in man and woman you remain interested in the other. When there is no sex left, when you are finished with the other, your eyes start closing. You become silent naturally.

But I can understand your anxiety -- the American anxiety. You think that only sex is life. If sex is finished then what is left except death? I would like tO tell you that God is still left. When sex is finished, God begins. Don't be worried, don't be anxious, don't be in anguish. Relax into this state. And don't lose this opportunity because there is every possibility that you may fall into somebody else's hands and he may create your sex; desire again. Use this opportunity for meditation; it is a great opportunity. A door has opened a little bit, look through it.

Yes, it is the same door through which death enters and through which sannyas enters. It is the same door through which death comes and through which God comes. It is a God-given opportunity. Don't miss it.

Zen: The Path of Paradox, Vol 1

Chapter #3
Chapter title: Devise No Word

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A CERTAIN ZEN MASTER REMARKED LACONICALLY TO A STUDENT WHO HAD BEEN TALKING AT SOME LENGTH ABOUT ZEN THEORY, 'YOU HAVE TOO MUCH ZEN.'
'BUT IS IT NOT NATURAL FOR A STUDENT OF ZEN TO TALK ABOUT ZEN?' ENQUIRED THE PUZZLED PUPIL. 'WHY DO YOU HATE TALKING ABOUT ZEN?'
'BECAUSE,' REPLIED THE MASTER FLATLY, 'IT TURNS MY STOMACH!'

'DEVISE NO WORD,' says the founder of Zen, Bodhidharma -- because with the word starts the world. That is exactly what the Bible says -- 'In the beginning was the word.' And in the end also is the word.

The moment you enter into the world of words you start falling away from that which is. The more you enter into language, the farther you are away from God. Language is a great falsification. It is not a bridge, it is not a communication -- it is a barrier.

Bodhidharma says, 'Devise no word.' If your mind creates no word, in that silence is God or truth or nirvana. The moment the word enters, you are no more in your own self. You have gone away. The word takes you on a journey away from yourself. In fact, you cannot go away from yourself -- but you can dream about it. In fact, you are always there, you can only be there and nowhere else -- but still you can fall asleep and you can dream a thousand and one dreams.

Let me tell you again one of the most beautiful stories ever devised -- the story of Adam's fall. It says that God forbade Adam to eat from the Tree of Knowledge. Zen will agree perfectly because it is knowledge that is making you stupid, it is knowledge that is not allowing you to know. Adam was capable of knowing before he ate the fruit from the Tree of Knowledge. The moment he ate knowledge, the moment he became knowledgeable, he knew no more. The innocence was lost. He became cunning and clever. That intelligence was lost. Yes, he started growing in intellect but intelligence was no more there. Intellect has nothing to do with intelligence, it is just the contrary, the opposite. The more you are an intellectual, the less intelligent you are bound to be.

Intellect is a substitute to hide your unintelligence; it is counterfeit. You don't have intelligence so you substitute by intellect is of course cheap. You can purchase it anywhere, it is available. In fact, people are too willing to impart their knowledge to you. They are ready to throw all their rubbish on you.

Adam became knowledgeable hence the fall. So knowledge is the fall.

The story says he ate an apple, a fruit, from the Tree of Knowledge. It can't be an apple. Apples don't grow on the Tree of Knowledge. Somewhere the story has got mixed up. Apples are so innocent -- just by eating an apple you cannot be thrown out of heaven, you cannot be expelled. God cannot be so angry with you.

No, it can't be an apple; the apple is just metaphoric. It must be the word, language. On the Tree of Knowledge fruits of words, concepts, philosophies, systems, grow -- not apples. Forget the apple. Remember the word.

And then, the serpent is the first teacher of humanity, the first education system. That serpent -- that is the first demagogue, the first academician. He has taught the trick of knowledge: he persuaded Eve to eat. He could not persuade Adam directly. Why could he not persuade Adam directly? Why had he to persuade Eve first? Eve is more vulnerable. Women are always more vulnerable, more open, soft. They can be taken anywhere by anybody; they are more suggestible; they can be hypnotised more easily than man. The serpent persuaded the woman. He was not only the first academician, he was the first salesman too. And he did well.

But he was not wrong. Whatsoever he was saying he was right. He was saying. 'You will become knowledgeable, you will know what is what. Without eating this fr ut you will never know what is what.'

There is a kind of knowing which is totally different: you know and yet you cannot know what is what. It is a very diffused kind of knowing. It does not categorise, it toes not divide, it is non-analytical. Adam must have lived in that non-analytical innocence. Science was not possible; religion was there -- showering all over. Adam must have been a mystic before he ate from the Tree of Knowledge -- as every child is a mystic. Every child is a born mystic then we drag him towards the school and the education and the serpent. The serpent is the civilisation, the culture, the conditioning.

And the serpent is such a cunning animal that the metaphor seems to be perfect. Such a crooked animal, so slippery -- just like logic. You can't decide where it is moving. And it moves without legs; it has no legs to move. But it goes so fast. It is exactly like untruth. It has no legs that's why the untruth has always to borrow legs from truth; that's why every untrue statement tries hard to prove that it is true. Those are the borrowed legs.

The serpent, the first teacher, the first academician, convinced Eve, and naturally Eve could easily convince Adam. The woman has always been powerful over the man -- whatsoever man goes on thinking is irrelevant, notwithstanding what man pretends. Man goes on pretending that he is more powerful, that is simply nonsense. And the woman allows the man to think it -- it is perfectly okay, let him think. It does not

change the situation. The woman has remained powerful.

And there is a reason.... The feminine is more powerful than the masculine; the soft is more powerful than the hard; the voter is more powerful than the rock. You an ask Lao Tzu who is a man of knowing. He knows. He is not a man of knowledge but he knows. And he says that if you want to become infinitely powerful become feminine, become passive. The passive is always more powerful, more pregnant than the active -- that's why man does not become pregnant. He is desert-like. The woman has the capacity to become pregnant, she is potential. She carries life; she can contain life in her. She can contain many lives in her.

Adam falls into the trap, becomes interested. He must have thought that if he becomes more knowledgeable he will become more active, he will know more. He must have become ambitious. That's what the serpent has done. The serpent has said, 'If you eat you will become like gods, powerful like gods -- that's why God has prohibited you to eat. He is afraid. He is jealous.'

Each son thinks the same way -- that the father is jealous of him, that he is afraid of him, that he wants him never to become as powerful as he is so he always remains in control.

This biblical parable is such a great parable. It has such great insight.

Adam was in a state of knowing, then he became knowledgeable. Religion disappeared, science was born. Science... the word 'science' exactly means knowledge. Those fruits were the fruits of science. He lost his innocence and became cunning.

This happens every time a child is born into the world. Each child is born into God's garden -- the Garden of Eden -- and each child is persuaded by the serpent of civilisation, culture, education. Each child is conditioned, is pulled, is manipulated towards ambition, towards ego goals -- become like gods, that's the whole idea behind science. Science thinks that one day or other it will be able to know all the mysteries and then man will be a god, infinitely powerful. It is an ambition, an ego trip.

We drag each child towards the ego and ego lives on language. So the more articulate the child is, the more egoistic he becomes. The better he can express and communicate through language, the more famous he becomes. He will become a leader of men or he may become a great author, a writer, a poet, and this and that -- these are the people who are the most famous people in the world. He will become a thinker or a professor or a philosopher. These are the people who dominate.

Why do they dominate in this world? The man who is articulate in language is the dominant man. You cannot think of a dumb leader and you cannot think of a man who cannot speak and is not expressive of what he thinks becoming famous. Impossible. All fame comes to language. So the child starts becoming more and more entangled with language, with the word -- and says Bodhidharma, 'Devise no word.'

I have called the serpent the first teacher. Then the whole work of the religious Master is nothing but how to undo the serpent, how to undo that which has been taught to you, how to undo the whole educational system, how to make you free of your conditionings, how to help you to drop the word. The moment you drop the word you are again innocent -- that's what saintlihoodness is, innocence, primal innocence.

The moment language disappears from your mind and you are no more spinning in words a great silence arises... a silence that you have almost forgotten. You are not at all alert that you had it one day. It was there permeating you when you were in the womb of your mother. When you were born and when you opened your eyes for the first time it was there permeating the whole existence. It was there very, very alive. You lived in it for a few days, for a few months, a few years. Slowly, slowly it disappears. The dust gathers and the mirror reflects no more. When people start saying that now you are a grown-up, they are simply saying that you have lost your innocence.

They have corrupted you, they have hypnotised you into language. Now you don't see, you think. Now you don't know, you think. Now you go about and about and about and you never hit the target itself. Round and round you go. You will talk about God, you will talk about love, and you will talk about this and that and you will never know anything -- because to know love one has to be loving. It does not help to think about it, to read about it. You can become one of the greatest experts about love and you will not know an iota of it. It is an experience. Language is very tricky. It substitutes the real with the about.

One day a man came to me and he said, 'I have come to know about God.' I said, 'Why about? Why not God himself?' Why about? And how is it going to help if you know about God? Yes, you will accumulate a little information, you will become more knowledgeable -- but that is not going to help, that is not going to transform you, that is not going to become your inner luminousness. You will remain as dark as before.

The whole effort of a Jesus or a Buddha or a Bodhidharma is nothing but how to undo that which the society has done to you. These are the most antisocial people in the world. They destroy whatsoever the

society has created around you, all the fences around you, all the defenses around you, all the walls around you -- they destroy, they go on destroying. They are great nihilists. They simply destroy -- because that which is, need not be created. It is already there. It has not to be invented, it has only to be discovered.

Or, it will be better to say, rediscovered. You have known it, that's why we have a very, very dim dark feeling for bliss. Somehow we know what it is although we cannot exactly put what it is into words. We are seeking for it. We are groping in the dark and moving towards something called bliss. If you have not known it before, how can you go on groping for it? You must have known it sometime. You may have forgotten, true, but you must have known and somewhere deep in your unconscious, in the recesses of your being, you must be carrying a nostalgia, a dream.

That is exactly the case. You have known God. You have lived as a God. When you were a child you lived without ego -- before you came into contact with the serpent. You have known, your eyes were clear, you had a transparent clarity, you were able to see through and through. You have lived like a God and you have known what bliss is but now it is forgotten. But still it goes on knocking somewhere deep down from your unconscious -- 'Seek it. Seek it again.'

Hence you seek God, hence you seek meditation, hence you seek love, hence you seek all that you seek. Sometimes in the right direction, sometimes in the wrong direction, but you are continuously seeking one thing that you know was there and that you know is no more there. The day you know what God is, the day you meet that experience, you will laugh. You will say, 'So this is God? But I have known it before. I can recognise it.' That's how people recognise God, otherwise how will they recognise it? If suddenly one day you come across me and you have not known me, how will you recognise me?

People have recognised. When Buddha came to that moment he could recognise immediately, 'Yes, this is it.' When Bodhidharma came to that moment he started laughing. He said, 'So this is it? This has been there in my childhood. It was destroyed, it was contaminated. Dust was thrown in my eyes and my clarity was lost. Now the eyes are again functioning well and I can see it.'

God is that which is. You are God unaware, fallen asleep.

One thing more about the biblical story.. It says that God expelled Adam. That's not right. God cannot expel. In that way God is powerless. Where will he expel? Tell me. Where? It is all his garden; wherever you are you are in the garden. From one end to another end it is the Garden of Eden. There is no way to expel. God's kingdom is infinite. How can he expel you? Where can he expel you to? There is no other place. His is the only world, there is no other world. Adam is not expelled. God cannot expel because there is no place to expel.

Secondly, God cannot expel because Adam is God. Adam is part of God. How can you expel your own part? I cannot expel my hand and I cannot expel my leg. It is not possible. Adam's expulsion will be a mutilation of God himself. No, he cannot do that; he is not a masochist, he cannot cut himself into parts. God is compassion. Adam is not expelled.

Then what has happened? Adam has fallen asleep. Eating the fruit of the Tree of Knowledge he has fallen asleep. Now he no more looks at reality, he dreams about it. Now he has his own ideas, he has his own concepts, he has his own visions. Now he has become a fabricator, now he goes on inventing. Rather than seeing that which is, he goes on inventing. He is using that which is, only as a screen to project his language world.

That's why Bodhidharma says, 'Devise no word.' And if you have already devised, undevise them, drop them. This is one of the most fundamental messages of Zen. They call this state in China MO CHAO -- when you are not devising any word. MO means serene or silent and CHAO means reflection or awareness. Reflection does not mean what it usually means in English, it does not mean contemplation. It means a mirror-like quality. It exactly, literally, means reflection. MO CHAO means serene reflection. The lake is silent -- no ripples. It reflects perfectly. It is a full moon night and the full moon is reflected in the lake.

And have you seen it? The moon in the reflection is far more beautiful than the moon in the sky. Something is added unto it -- the serenity of the lake, the silence of the lake, the coolness of the lake. The mirror-like beauty of the lake is added to it. It is something more. When God reflects in you, in your MO CHAO, God becomes even more beautiful Something is added.

But if you think, then there are ripples. Then the lake is in turmoil. Then you are not in a state to reflect. Then you are very, very destructive to the reality. Then the moon is not reflected as it is, it is destroyed by your ripples. And if there are great waves, of course it is destroyed even more. Then you don't add anything to the beauty of moon, you take all beauty away. And it is a perversion. It is not exactly as the moon is, it is something else. It is not true, it is untrue.

This MO CHAO, serene reflection, is expressed in a famous poem by a Zen Master, Hung Chin:

SILENTLY AND SERENELY ONE FORGETS ALL WORDS;
CLEARLY AND VIVIDLY THAT APPEARS BEFORE HIM.
WHEN ONE REALISES IT, IT IS VAST AND WITHOUT EDGES;
IN ITS ESSENCE, ONE IS CLEARLY AWARE.
SINGULARLY REFLECTING IS THIS BRIGHT AWARENESS,
FULL OF WONDER IS THIS PURE REFLECTION.
DEW AND THE MOON,
STARS AND STREAMS,
SNOW ON PINE TREES
AND CLOUDS HOVERING ON THE MOUNTAIN PEAKS --
FROM DARKNESS THEY ALL BECOME GLOWINGLY BRIGHT;
FROM OBSCURITY THEY ALL TURN TO RESPLENDENT LIGHT.
INFINITE WONDER PERMEATES THIS SERENITY;
IN THIS REFLECTION ALL INTENTIONAL EFFORTS VANISH.
SERENITY IS THEN WORD OF ALL TEACHINGS.
THE TRUTH OF SERENE-REFLECTION
IS PERFECT AND COMPLETE.
OH LOOK! THE HUNDRED RIVERS FLOW-
IN TUMBLING TORRENTS
TO THE GREAT OCEAN!

Zen is based on MO CHAO a serene reflection. This has to be understood. By serenity is not meant a forced stillness. You can force your mind to be still but that won't help much. That's what so many people who think they are meditators are doing in the world. They force the mind violently. They are very aggressive to their mind. If you go on being aggressive you will come to the point where the mind, out of sheer tiredness, yields. But this will be only on the surface; deep in the recesses of your unconscious the turmoil will continue. It will be a false serenity. A forced serenity is a false serenity, it is not real.

No, will cannot bring it. By effort it cannot be brought. It comes only through understanding, not by will. So never try to replace understanding by will -- although the temptation is great. Always the temptation is there because to do something through will looks easier. To do something through violence looks easier; to do the same thing through love and understanding looks very very difficult and it seems it will take millenia to arrive. So we always try to find a short-cut.

And there are no short cuts in spiritual growth; there have never been and there will never be. Don't fall a victim to the short-cut. The serenity has to grow, not be forced. It has to come from your innermost core, through understanding.

So try to understand what language has done to you, try to understand what language has already destroyed in you, try to understand that your knowledgeability is not your knowing. Look into it. Watch it. In different situations be aware of it -- how it distracts you from reality.

You come across a rose flower and the moment you see it, immediately language jumps in and something inside your mind says, 'A beautiful rose flower.' And you have destroyed something. Now it is neither beautiful nor a rose -- a word is there. Don't allow the word to interfere with each and every of your experiences. Sometimes just be there with the rose and don't say, 'A rose.' There is no need. The rose has no name, the names are given by us. And the name is not the real thing. So if you stay too attached to the name you will miss the real. The name will come in your eyes and you will project something -- all the past roses.

When you say it is a rose you are classifying it and no rose can be classified because all roses are so unique and so individual that classification is just not possible. Don't give it a class, don't pigeon-hole it, don't put it in a box. Enjoy its beauty, enjoy its colour, enjoy its dance. Just be there. Don't say anything. Watch. Be in MO CHAO, a silent, serene reflection. Just reflect. Let the rose flower reflect in you. YOU be a mirror. If you can become a mirror you have become a meditator. Meditation is nothing but skill in mirroring. And now no word moves inside you so there is no distraction.

Words are associated with each other, linked with each other. One word leads to another and that leads to another and you have gone far away. The moment you say 'This is a beautiful rose' immediately you remember the girlfriend who used to like beautiful roses. Then you remember all that happened with the

girlfriend -- the fantastic love affair, the honeymoon, and then the misery that naturally follows, and the divorce... and all that.

And this flower -- you have forgotten all about it. This rose Flower is no more there. The language, the word, distracted you and you went into a journey. One word leads to another; there is a continuous linkage. All words are linked, interlinked. There is great association. Just use one word and just wait and see how it starts spinning things.

You say 'dog', just an ordinary word, and just wait for a second and immediately you start moving with that word. You remember one dog in your childhood which used to horrify you -- just the neighbour's dog. And you were so much afraid when you used to come from your school, and your heart starts beating again and you start feeling a little fear arising. That dog is still too much. And then you remember the neighbour and so on and so forth.

One thing leads to a thousand and one things and there is no end to it. Yes, the word is in the beginning -- the biblical statement is perfectly true. Everything starts with the word. The world starts with the word; when you drop the word the world disappears. Then you are in God. Again the expelled son is back_ He has awakened.

So don't force silence upon yourself. That's why my insistence here is not to force -- rather dance, sing. Let your activity be satisfied. Let your mind run hither and thither, let it get tired on its own accord. Jump and breathe and dance and jog and swim and when you feel that now your body-mind is tired then sit silently and watch.

By and by small moments of serenity will start entering you. They come in drops. There is a particular word for it... Buddhists have called it CHITTA-KSHANA, a moment of consciousness. These CHITTA-KSHANA, these atomic moments of consciousness, start floating in you. They come like intervals. One word has left, another has not arisen. Just in-between the two suddenly a window opens -- an interval, a gap. And you can see reality very clearly, very luminously. You can see again with those eyes of childhood that you have forgotten completely. The world is again psychedelic, very colourful, very alive, full of wonder.

That's what this Hung Chin says....

FULL OF WONDER IS THIS PURE REFLECTION....
INFINITE WONDER PERMEATES THIS SERENITY....

Wonder is the taste of that serenity. The modern mind has lost all capacity to wonder. It has lost all capacity to look into the mysterious, into the miraculous, because of knowledge, because it thinks it knows. The moment you think you know, wonder stops arising. The moment you start again becoming less knowledgeable, wonder enters back, starts penetrating you. Watch it. If you think you know this tree then you are no more in any wonder about it.

That's why your own wife and her beauty does not fill your eyes with wonder. You think you know her. Had she been somebody else's wife you would certainly have been attracted. But now you think you know her, now you think you are acquainted with her. And you are not -- because each person is such a unique mystery there is no way to know. You cannot know a woman by becoming her husband and you cannot know a man by becoming a wife.

You may have lived for thirty years together but you don't know. You remain strangers. Because we are all mysteries there is no way to get acquainted, and each moment the unpredictable is possible.

Sometimes you come across it. You have lived for ten years with a woman and suddenly one day she is angry and you had never thought that she would be so angry. For ten years you have watched her and she has been always so tender, so loving, so compassionate, and suddenly one day she is so angry that she would like to kill you. Unpredictable. And you were getting settled and you had started taking her for granted and you were thinking that you knew her. Nobody knows anybody. Neither she knows you nor you know her.

Yes, you may have given birth to a child. The child has remained nine months in your womb, but you don't know it. When the child comes he is as unpredictable as anybody else's child. Don't for a single moment think that you know anybody. We are strangers.

So is this whole existence. These trees surround you here.... You see them every day and by and by you have stopped seeing them because you think that now you know -- what is the point? Please listen to me.

Have a look again and you will be surprised. Nothing is ever known. Knowledge happens not. Knowledge is just sheer ignorance. Life remains mysterious. Yes, we can enjoy it, we can dance with it, we can sing with it, we can celebrate -- that's possible. But we cannot know it.

All the great Masters of the world have said that knowledge is not possible. It is not in the nature of things. And whatsoever you think you know is just so-so -- your make-believe. Because of that make-believe you become so burdened that you stop wondering. A child wonders because he does not know. Once he starts getting acquainted -- he reads geography and history and all kinds of nonsense -- then he thinks he knows. Then the flower does not smell the way it used to any more. Then the butterfly does not attract him any more as it used to. Then he will not collect seashells on the seashore. He has become a grown-up.

In fact, he has stopped growing. In fact, he has died. The day you think you know, your death has happened -- because now there will be no wonder and no joy and no surprise. Now you will live a dead life. You can enter into your grave, you will not be losing anything. Because you are not going to be surprised by anything what is the point of going on living? Commit suicide. In fact, that's what you are actually doing. We commit suicide. The day you think you know, you have committed suicide.

With this MO CHAO, with this serene reflection, again you will become a child, again you will attain to those beautiful eyes of childhood -- innocent, unknowing, yet penetrating.

So remember, sereneness or silence is not calmness, is not quietitude. It implies transcendency over all words or thoughts denoting a state of beyond, of pervasive peace. It is not a still mind, it is stillness itself. It is not a disciplined thing out of your effort. It is nothing to be practised, it is something to be understood, to be loved. You have to play with it rather than work it out. It is absence of mentation. Yes, that is what meditation is all about -- absence of mentation. The mind is no longer thinking, the mind is silent.

It has no savour of mental activity, it is clear awareness in the tranquillity of nothingness. The Japanese have a beautiful word for it: they call it KOKORO. KOKORO means absolute nothingness; KOKORO means a tremendous absence; KOKORO means blankness -- but not negative. Nothingness gives the sense of something being negated. No. All that is rubbish is negated, certainly, obviously, but once you negate all that is rubbish your own innermost nature asserts. It is very positive.

When the ripples have disappeared from the lake you can say that now nothing exists on the surface of the lake. Absolute nothingness resides, floats. But this is not a negative state. In fact, now the lake asserts itself in its total silence. Its nature is visible on the surface; those waves and ripples were hiding it. Now it is there, just present. Not noisy, very silent. Not declaring that 'I am here' -- there is no 'I' any more.

'I' is nothing but all your noise together, put together. When noise disappears, when the mind is no more, when mentation is no more there, suddenly you are for the first time -- and yet you are not. You are not in the old way; you have died and you are reborn. This is the second childhood.

Master Suigan, at the end of the summer session made this declaration, 'I have been talking, East and West, all this summer, for my brotherhood. See if my eyebrows are still growing.'

One of his disciples said, 'How finely they are growing, Sir.'

Another said, 'One who commits a theft feels uneasy in his heart.'

And a third one, without saying anything, simply uttered, 'Kwan!'

'Kwan' is just an ejaculation with no sense attached to it. Nor is it a symbol, it is the thing itself.

The Master has been talking.... Now this is the irony, the paradox -- even a Zen Master has to talk. He talks against talking but still he has to talk.

It is almost like you have a disease and the disease is poisoning you and we prepare a medicine from another poison to destroy the disease. Almost all medicines are prepared out of poison. To kill poison you have to use poison.

There is a thorn in your foot. We search for another thorn to take that thorn out of the foot. A thorn has to be pulled out by another thorn. Yes, it is ironical that even a Zen Master has to talk continuously. Buddha talked for forty-two years continuously, morning, afternoon, evening -- and in-between. And he talked about only one thing -- that is: stop talking, be silent, 'devise no word'.

Now this Master, this Suigan, has talked for many months, and then at the conclusion of the session he says, 'I have been talking, East and West, all this summer, for my brotherhood. See if my eyebrows are still growing.' He is saying, 'Look, am I still alive or dead. With so much talk I may have fallen dead, I may have stopped growing.'

The first disciple said, 'How finely they are growing.' He is true, a hundred per cent true. He can see into the Master. Those words have not disturbed the silence of the Master, they have not become his death -- his

life is as flowing as ever. They have not become any obstruction. You are allowed to talk only when your words don't destroy your silence. When your silence remains untouched by your words then you can talk. Then y our words will be a blessing to the world. Then you will help many people to come out of their words. Then your words will become a medicine.

But if your word disturbs your silence, if while, you are speaking you lose contact with your innermost core of serenity, MO CHAO, then it is futile. Then it is better to heal yourself first. 'Physician heal thyself.' Then don't start healing anybody. You will harm rather than heal anybody.

The disciple says, 'Yes, Master, how finely they are growing. I can see your silence remains undisturbed.'

The second disciple says, 'One who commits a theft feels uneasy in his heart.' He is even better than the first. He says, 'Master, although you are beyond theft, still, even if you commit theft, you will feel guilty. We know that words don't disturb you but still words are such nuisance that you are feeling a little bit guilty. I can see it.'

And I can understand the second disciple's idea. Yes, speaking to you I also feel guilty because there is every danger you may not listen to what I am saying, you may not listen to what I mean to say and you may start talking just like me. The danger is there. I am committing a crime. It has to be committed because it seems there is no other way to help you. That risk has to be taken.

The second disciple reaches a little deeper. The first was a hundred per cent correct, remember, the second was two hundred per cent correct. He says, 'Master, one who commits a theft feels uneasy in his heart. I can see it.'

The third is three hundred per cent correct. The third one, without saying anything, simply uttered, 'Ewan!' It is just like 'hoo!' To say anything is meaningless. He simply utters a sound. And he is saying, 'Whatsoever you have been saying is just empty sound, sir! Don't be worried. Whatsoever you have been saying is just hot air, just like my "Kwan!" Yes, it is good sometimes to help a man wake up but it doesn't mean anything. If somebody is fast asleep and you shout in his ear "Kwan!" he will open his eyes, that's all. The work is done. But the "Kwan!" does not mean anything.'

That's exactly what all the utterances of the Masters are -- a 'Kwan!' They don't mean anything, they don't carry any philosophy in them. They are just shouts to wake you up. The third has understood totally. He is in exactly the same space as the Master himself.

From where does this 'Kwan!' come? It comes from KOKORO, nothingness. And when you are in this nothingness everything is possible. This nothingness is so potent, this nothingness is so positive, this nothingness is God. The Buddhists don't use the word God because God seems to be confining. They use nothingness -- KOKORO, SHUNYATA. In this nothingness you will see that God is omnipresent. This nothingness is filling the whole existence.

These are the words of John Donne: 'God is so omnipresent that God is an angel in an angel and a stone in a stone and a straw in a straw.'

In this nothingness you will have penetrated into the very nature of things. This penetration into the nature of things is the goal. And that is possible only when you 'devise no word'. Then things are.
Listen to these words of Wordsworth:

THE COCK IS CROWING,
THE STREAM IS FLOWING,
THE SMALL BIRDS TWITTER,
THE LAKE DOTH GLITTER,
THE GREEN FIELDS SLEEP IN THE SUN.

Then everything is as it is. The cock is crowing and the green fields sleep in the sun. 'God is so omnipresent that God is an angel in an angel and a stone in a stone and a straw in a straw.' Then God disappears. There is only godliness. Then there is no deity, there is only divineness, pure liquid divineness, overfilling all the space.

Just the other night I was reading Leonardo Da Vinci's diary. In his diary he writes one sentence which struck me. 'Among the great things which are to be found among us, the being of nothingness is the greatest.' KOKORO.

That being of nothingness comes through no word, no language, no concept, no mind, no mentation -- MO CHAO.

Now this small parable.

A CERTAIN ZEN MASTER REMARKED LACONICALLY TO A STUDENT WHO HAD BEEN TALKING AT SOME LENGTH ABOUT ZEN THEORY....

Now, the first thing is -- Zen has no theory. It is a nontheoretical approach into reality. It has no doctrine and no dogma -- hence it has no church, no priest, no pope. Zen is very earthly, down to earth; it does not deal in abstract concepts. That's a rare phenomenon. That came out of two geniuses meeting -- the Indian genius and the Chinese genius. The Indian genius is very abstract even Buddha. He tries hard not to be abstract but what can he do? An Indian is after all an Indian.

The Indian genius is very abstract, It talks about great things, theories; spins great ideas. He flies into the high sky, it never lands on the earth. The Indian genius has not known how to land back on the earth for centuries. It goes up and then it does not know how to come back. It has no roots. It has wings but no roots. That is the misery.

The Chinese genius is more earthbound, more practical, more pragmatic. They don't go into the sky too much. Even if they go there a little they always keep their feet on the earth, rooted in the earth. They don't fly like a bird, they go into the sky like a tree. They keep their roots in the earth, they always keep a very deep proportion. Lao Tzu is very practical, so is Confucius.

When Bodhidharma went to China with the great message of zen there happened a great meeting, a great synthesis between the Indian genius and the Chinese genius. Zen is neither Indian nor Chinese. It carries both and yet it is beyond both.

So if you ask an Indian Buddhist -- they are very few -- if you ask an Indian Buddhist he will not take Zen seriously. He will say, 'All nonsense.' Wherever Indian Buddhism is still prevalent in Ceylon, in Burma, in Thailand, no one talks about Zen. People laugh. They say it is like a joke.

If you talk to the Chinese Zen people and the Japanese Zen people about great Buddhist scriptures, they say, 'Burn them immediately. All abstract theories are nonsense. They take man astray from reality.'

To me Zen is one of the greatest syntheses -- a transcendental phenomenon. The first thing about it is that it is existential not theoretical. It does not say anything about truth, it gives you truth as it is. It simply wakes you up. It shocks you to wake up, it shouts at you to wake up -- but IT docs not give you theories, it does not give you doctrines, it does not give you scriptures. Zen is the only religion which is capable of burning scriptures, the only religion which is capable of destroying all idols and all ideals too.

A CERTAIN ZEN MASTER REMARKED LACONICALLY TO A STUDENT WHO HAD BEEN TALKING AT SOME LENGTH ABOUT ZEN THEORY....

Zen has no theory. That is unique about Zen. The moment you start talking about Zen theory, Zen is no more Zen. There is theory but no more Zen. Zen and theory can't exist together. Theory is very limited; Zen is an unlimited experience. Zen is more like love -- you cannot define it.

Said the Master,

'YOU HAVE TOO MUCH ZEN.'

Such a beautiful statement. He says, 'YOU HAVE TOO MUCH ZEN.' He is saying, 'You have nothing of Zen in you.' That's how Zen Masters talk. He wants to say, 'You have nothing of Zen in you' -- but he says, on the contrary, 'You have too much Zen.' How can you have too much Zen? Either you have it or you don't have it. This is a way of saying that you don't have any Zen in you. 'You have too much of Zen' means 'You have too much of theory. You know too much about it. And you have not even had a single glimpse of it.'

'BUT IS IT NOT NATURAL FOR A STUDENT OF ZEN TO TALK ABOUT ZEN?' ENQUIRED THE PUZZLED PUPIL.

The second thing.... First there is no theory in Zen, second there cannot be anybody called a student of Zen. It is not possible. A student looks for the theory. A student wants to become knowledgeable. A student

goes to the serpent not to the Master. The student goes to the teacher. The student goes to a college, a university, an institution.

Zen has no students. Zen has no theories so it cannot have students, it cannot have professors. Yes, it has Masters and it has disciples. A Master is not a teacher, remember. The work of the Master is exactly the opposite to the work of the teacher. The teacher teaches you, the teacher makes you learn many things -- the Master helps you to unlearn. The Master is the antidote to the teacher. In the dictionary you will find that they mean the same but remember, at least in the world of Zen, they don't mean the same.

I am a Master, I am not a teacher, and those who are really here are not students but disciples. What is the difference between a student and a disciple? The student wants to know more, grab more. The student wants to become a scholar. The student is hankering for the Tree of Knowledge. The student wants to eat as many apples as possible. The student is on an ego-trip -- curious, enquiring, but not ready to be transformed.

The disciple is a different phenomenon. The disciple is not hankering for knowledge; he wants to see, not to know. He wants to be. He is no longer interested in having more knowledge, he wants to have more being. His direction is totally different. If to have more being he has to drop all his knowing, he is ready. He is ready to sacrifice everything.

The disciple is not a hoarder; the student is a hoarder. And of course, when you hoard, you hoard in the memory. Memory goes on growing in the mind of a student but not his consciousness. Inside a disciple the memory by and by starts disappearing. He does not carry the burden of the past any more. He knows only the very essentials. His knowledge is utilitarian. But his consciousness starts growing. His whole energy moves from memory to consciousness.

There is a great difference between a student and a disciple. The student wants to know about -- his whole effort is how to think better. The disciple wants to be -- his whole effort is how to be, how to come back home, how to attain to those childhood eyes again, how to be reborn. That's what Jesus means when he says, 'Unless you are born again.' He was searching for disciples. And to the man, Nicodemus, to whom he said this, 'Unless you are born again you will not understand me and you will not be able to enter my kingdom of God'....

You may not know that that man Nicodemus was a professor and he had come in search of knowledge. He was a famous rabbi. He was on the board of the great temple of Jerusalem. He had not come during the day because he was afraid that people would laugh -- such a great scholar, a well-known professor all over the country, going to an ordinary man, a hippie-type man.

Yes, Jesus was a hippie moving with uneducated people, unsocial elements, befriending prostitutes, befriending all kinds of people, staying with people who were not respectable. And he was a young man and he looked crazy. He was. And he was talking about things which only neurotics or Buddhas can talk about. Whenever there is a question of deciding whether someone is a Buddha or a neurotic, you will decide that he is a neurotic -- because to decide that he is a Buddha is against your ego. So people knew that Jesus was a little neurotic, a little mad, eccentric, and he had gathered some dangerous people around him.

Nicodemus could not go to him in the daylight; in the middle of the night he went and enquired. He enquired, 'What is this kingdom of God that you go on talking about? What is this? I want to know more about it.' 'About it' -- mind you. And Jesus said, 'Unless you are born again you will not know what it is.' Now this was too much for Nicodemus. Born again? That much price? To die and to be born again. It seems too much.

A student is ready to pay in small coins; a disciple is ready to pay with his life. A student has an enquiry; the disciple... it is not just an enquiry. In English there is no right word for it. In Sanskrit we have a word -- MUMUKSHA. For enquiry we have another word -- JIGYASA. It means one wants to know more. MUMUKSHA means one wants to be more. One wants to be freed from all confinement. One wants no more to be contained in any kind of slavery -- of the tradition, of the scripture, of the society, of the state. One wants no kind of slavery any more; one wants to be free, utterly free. That rebellion, that urge to be totally free, is MUMUKSHA. In the English language there is no word to translate it. We can call it the desire to become desireless; the desire to be so utterly free that not even this desire remains.

Now the student says,

'BUT IS IT NOT NATURAL FOR A STUDENT OF ZEN TO TALK ABOUT ZEN?'

He is a student, he is not a disciple -- that's where things are messy. And he says, 'Is it not natural?' Yes,

it is natural for a student. What else can the student do? The student and the scholar and the professor -- they deal in words. They devise words. They coin new words. They go on playing with words. Their whole business is of words -- empty, impotent words. But they go on playing with those words, creating new ones.

BUT IS IT NOT NATURAL,' he says, 'FOR A STUDENT OF ZEN TO TALK ABOUT ZEN?' For a student it of course looks very unnatural for a student not to talk about Zen. Then what is the point of coming to a Master? What is the point of coming to a Zen monastery if one cannot talk? It is natural.

It is not natural for a disciple. A disciple has come to become silent. A disciple knows that to be silent is natural. Listen to the Master in silence. In fact, don't listen too much to his words, listen to his silence which is always there behind the words. You start by listening to his words and then by and by you start listening to his silence. Slowly, slowly, you graduate from words to silence. Slowly, slowly, a shift happens, the gestalt changes -- you are no more concerned about what the Master is saying, you become concerned about what he is.

For a disciple that is natural but for a student, of course, what else can he do? He can talk. Enquired the puzzled disciple, 'IS IT NOT NATURAL FOR A STUDENT OF ZEN TO TALK ABOUT ZEN? WHY DO YOU HATE TALKING ABOUT ZEN?' HE says. The Master does not hate. The Master cannot hate. He simply sees the futility of it. Remember, love and hate are both relationships. The Master is not related to the word at all; he is not in love with language and he does not hate.

Hate is again a relationship, you are not freed yet, you are still attached. It is in a reverse way but you are still attached, you are still worried. You may be escaping from language but you are still not free. And you are still concerned with language and that language will go on haunting you.

No, the Master is not against it, he is simply free of it. He has no relationship with language, he has broken the bridge. He lives without language. He lives without thinking. He lives in MO CHAO, in silent, serene reflection. He is a mirror.

'BECAUSE,' REPLIED THE MASTER FLATLY, 'IT TURNS MY STOMACH.'

Now this will have to be understood. It is a zen metaphor.

Zen people say that there is a constant struggle between the head and the stomach -- and the head turns the stomach. The head is very destructive to the stomach. The stomach is the real seat of your being. The head has become the dictator because of language and words and theories and education and learning and knowledge. The head has almost become your seat -- it is not. That head can be dropped, and by dropping it you lose nothing, you gain much. By dropping it you gain all. Living with the head you live only in dead words. They cannot satisfy you, they cannot liberate you. Head versus stomach.

Just the other night I was talking about a Zen Master who used to keep two dolls around him. They were almost alike but inside there was a difference. One doll was too heavy in the head -- some heavy metal must have been put inside the head. Another doll was too heavy at the bottom. In the stomach heavy metal was put. And they looked alike and they were dressed alike. They were always sitting by his side.

And whenever somebody will come and ask 'What is Zen?' or 'What is meditation?' and 'How to attain it?' first he would push one doll -- the head-heavy doll -- and it would fall flat and would not be able to get back up. How can it get up? The head is too heavy. Then he would push the other doll -- the bottom was too heavy, so you could go on pushing, but it popped back and sat again in the Buddha posture.

And he would say, 'This is Zen -- the stomach. This is East -- the stomach.'

In all old Eastern countries, particularly in the Ear East, they have always thought that man lives in the belly. In the old days -- just a hundred years before -- if you had gone to japan you would have found people who if you asked them 'Where do you think?' they would show their belly -- 'We think here'. Now they are disappearing, particularly after the second world war. Japan itself has become like the first doll -- the American impact is too much. Now they will laugh and nobody will tell you that they think from the belly -- it looks so foolish to think from the belly. Now they have started thinking from the head.

But the emphasis is important. The belly is your source of life. You were joined to your mother from the navel; it is from there that life started pulsating. The head is the farthest corner of your existence, the centre is the navel. Your existence, your being, resides there. Your thinking may be in the head but thinking is a specialisation. Just as you use hands for certain purposes, you use legs for certain other purposes, you use eyes for certain other purposes, and ears and nose... so you use your head, your brain mechanism, for thinking.

But who is using all this? Who uses the legs to walk, who uses the hands and who uses the eyes? Then

who uses the brain? Now even in Western psychology they are becoming suspicious about their old idea that the brain is the mind. Now great suspicion has arisen: it is not. Now a few people have started to think that the brain is different from the mind.

And you also have glimpses sometimes that the brain is not the mind. For example, you see a man passing by on the road.... You remember the face, you remember that you have known this man, you remember that you must be knowing his name and suddenly the name is there on your tongue. And you say, 'It is on my tongue. I know it is there, but it is not coming up.'

Now there are two things. The brain is supplying the name but it is taking time. The brain says, 'Wait. It is there in the files. Wait.' But the one who is waiting is not the brain -- because you know, 'Yes, it must be there.' The brain is the mechanism that the mind is using. Then you try hard and it doesn't come up and, frustrated, you drop the whole idea. And you go into the garden and you start smoking a cigarette -- and suddenly it is there.

You and your brain are two things. The brain is your machinery just like everything else is your machinery. This hand is my mechanism, I used it. My brain is my mechanism; I use it.

Where is the seat of the mind? Zen says it is in the stomach, it is in the belly, it is in the navel -- where exactly, from where the first pulsation came. And then it spread all over. Go back to it.

When the Master says 'BECAUSE IT TURNS MY STOMACH' he is saying that people who are too brainy hit hard into his mind. They are a disturbance, they are a nuisance. 'It turns my stomach.'

His head versus stomach can be given many formulations: intellect versus intuition; logic versus love; consciousness versus unconsciousness; part versus whole; doing versus happening; death versus life; having versus being. These seven formulations are possible and all these seven formulations are significant.

Intellect is very, very limited; intuition is infinite. Intuition always comes from the belly. Whenever you feel something intuitive coming to you -- a hunch -- it always comes exactly from the belly. Your belly will be affected immediately. When you fall in love you don't fall from the head -- that's why head people call love blind. It is, because it has nothing to do with the brain. When you fall in love, you fall in love from some other source. If you ask great scientists, great poets, great creative people, they will also say that when something new happens it never happens from the head, it never comes out of the brain. It comes from somewhere beyond.

Madame Curie was working hard on a mathematical problem for three years. She had done all that could be done. She was a mathematical genius and she had failed, utterly failed. Then one night she dropped the whole idea. It seemed that she was getting nowhere and that she would get nowhere. Three years is quite a long time for one problem.

That night she dropped the idea. Next morning she was going to start something new, to work on some new project. And that night it was solved. In the middle of the night she woke up, went to the table and did the whole mathematical problem, solved it, went back and fell asleep.

In the morning when she came back to her table she could not believe her eyes because nobody had entered the room except the servant who had come in the night to prepare her bed. But the servant could not do this -- Madame Curie had not even been able to do it. And then she looked more into the handwriting -- it was her handwriting. Not exactly but it was hers -- she could see it. It looked as if she was drunk -- it was a little hazy, shaky -- but it was hers. From where had it come?

Then she remembered a dream last night -- that she had dreamed that she was going to solve the problem and she was writing. And then she remembered the whole dream. She had solved it in the dream. The brain had failed. From the brain there was no answer. It had come from the belly, from the mind.

Exactly the same happened to Buddha. He worked for six years, tried every possible way to attain to enlightenment, and could not. The same space came as it came to Madame Curie and one night he dropped the whole project. He said, 'There is nowhere to go and nothing is going to happen and I forget about it.' That night he slept relaxed and that night he became enlightened. In the morning when he opened his eyes he was a totally different man. Something had happened in the night. From where?

But remember -- why does it happen when you have done everything you can do? Yes, it happens only then. When your brain capacity is finished to the optimum only then does intuition start working. It is a higher energy. By using your brain totally, you become capable of using it -- from there you can step towards intuition.

Intuition will not work. You can go to Bodh Gaya where the tree under which Buddha became enlightened is still alive and you can sit there relaxed and you can say, 'I drop all.' Nothing will happen because you don't have anything to drop. Those sixty ears are a must. Great effort is needed to attain to

effortlessness.

Intellect versus intuition, logic versus love.... These are two different styles of being -- logic and love. Logic is linear; love is total. Logic moves in a line just like language moves in a line. Have you watched this? Language moves in a line just like logic moves in a line. But existence is not linear. Existence is simultaneous. It is not that I am existing, then you exist, then somebody else exists, then the tree and then the mountain -- we exist all together.

Language is a falsification because it puts things into a line. You make a sentence: first one word exists, then another, then another. The grammar makes it certain what words should exist first, then what, then what -- how things should follow.

That's why the Chinese language is one of the most beautiful languages -- because it is the least of a language. There is no alphabet in Chinese. Because there is no alphabet Chinese exists totally simultaneously. It is truer to existence than any other language. It is more fluid, it is not very fixed. It is more like love than like logic. It is more intuitive. It comes more from the belly. It can mean a thousand and one things. Because of that, people think it is very unscientific. It is unscientific -- love is unscientific, existence is unscientific. It can mean different things. It is more poetic.

But that's how it is. The tree can mean a thousand and one things, the tree has no one meaning. To the painter it has one meaning, to the woodcutter it has another, to the poet still another and to somebody who is not concerned at all it has no meaning. To the child playing around it, it has another meaning; to the worshipper of a tree it is a God. It has a thousand and one meanings. A tree is not confined to a single meaning. The Chinese language is such that each symbol can mean many things simultaneously. You can come upon it from many directions.

But language is linear. A line moves; one by one things start happening. In logic also things start happening one by one. And if one thing happens then the other cannot happen. Just see it: if you say one thing then you cannot say the opposite -- you have prohibited it. In existence the opposites exist together. Life exists with death; love exists with hate -- there is no denying. It is not that love exists so hate cannot exist. They exist together. Light exists with darkness -- but if you make it a sentence, if you say, 'In the room there was light' you cannot say immediately 'In the room there was darkness'. Now it has become impossible. You have confined it. You have dropped the paradoxical. Existence is paradoxical.

And I call Zen the path of paradox. It is paradoxical. Intuition is paradoxical. It is not linear, it is multi-dimensional.

Consciousness versus unconsciousness. But remember, when I say unconsciousness I don't mean the Freudian unconscious. That is a very poor unconscious, a very small unconscious. It is just the repressed conscious, it is not much. To Zen the unconscious is God, to Zen the conscious is poor -- a small part, just the tip of the iceberg. The unconscious is the vast, the enormous, the huge, the unlimited. The conscious has to dissolve into the unconscious, not otherwise -- it is not that the unconscious has to become conscious. And that unconscious lives in the belly.

But remember, the word 'unconscious' does not have good connotations. It seems as if there is no consciousness. No, there is a different kind of consciousness. Not this kind of consciousness that you know a different kind of consciousness a separate kind of consciousness a totally different kind -- not intellectual intuitive; not analytical synthetic; not divisible indivisible.

Part versus total. The head is part only the belly is your totality. The head is just on your circumference the belly is your centre.

Doing versus happening. For the head things are to be done; it is a great doer. For the belly things only happen; there is no doing.

And death versus life. In the head there accumulates death because all thoughts are dead. In the belly life pulsates.

And finally having versus being. The head is a hoarder it is a miser it goes on accumulating. Its whole effort is how to have more and more. Whether it is money or knowledge does not matter whatsoever it is have. More and more of it -- have more women have more men, have more houses have more money have more power have more knowledge but have more.

And the head goes on trying to have more because it thinks that by having more it will become more. It never becomes more because having can never be transformed into being.

The belly is the centre of being; it does not think in terms of having it thinks in terms of being. One is. One enjoys this moment of isness. In that moment of isness all is available -- all benediction all blessing.

The Master says 'BECAUSE IT TURNS MY STOMACH.' He means all these things. The head is

destructive. Drop the head. But by dropping I don't mean that you are not to use it. You have to use it but you are not to be used by it.

Zen: The Path of Paradox, Vol 1

Chapter #4
Chapter title: Learn from the Peacocks

14 June 1977 am in Buddha Hall

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The first question:

NORMAN O. BROWN HAS SAID: 'THE NEXT GENERATION NEEDS TO BE TOLD THAT THE REAL FIGHT IS NOT THE POLITICAL FIGHT BUT TO PUT AN END TO POLITICS. FROM POLITICS TO METAPOLITICS. FROM POLITICS TO POETRY.' IN WHAT WAY IS POETRY REVOLUTIONARY?

POETRY IS not revolutionary, poetry is revolution -- because poetry is a totally different vision of life. Poetry is a metamorphosis, a metanoia. Poetry means looking at life with wonder, looking at life as if it is a mystery, looking at life and celebrating it. Poetry is not just poetry, it is approaching existence with love. Science is a rape because basically reason is a rape -- and poetry is a love affair. Reason is aggressive, reason is violent; poetry is non-violent. Reason thinks; poetry feels.

We have built a world around thinking and it has failed, it has failed utterly. In the world of prose, in the world of logic and reason, the politician becomes very, very important. In the world of feeling, in the world of poetry, in the world of love, the mystic will replace the politician.

Reason is ambitious, it wants to capture power. Why does it want to capture power? Why does it want to possess power? Because deep down it feels impotent; a great inferiority complex exists just at the bottom. To cover it, reason tries to become powerful. Whatsoever is needed to be done -- good or bad -- reason is ready to do it. But power is needed at any cost because without power deep down one feels a nobody, one feels a non-entity. Reason is the ego-trip. Let prose be the symbol for reason.

Poetry is a symbol for feeling. It is so powerful in itself that it needs no other power as a substitute. It suffers from no inferiority complex. A man of feeling is non-ambitious. He loves tremendously but he is not a hoarder. He has a being but he is not in search of having more and more and more. He is non-competitive -- if he is non-ambitious how can he be competitive? And when he is non-ambitious and non-competitive he befriends existence. That's what Buddha calls compassion.

Yes, poetry is revolution, but I don't know if Norman O. Brown knows exactly what poetry is because he himself is a logician. I don't know whether he has ever experienced poetry. When he talks about poetry that too is talking about it. You can talk about poetry but what you say remains prose. One has to BE poetry, one has to be a mystic. Talking about mysticism is not going to help -- it is the same thing, nothing has changed. It is the same disease with a new label. Maybe the bottle is new, but the wine is old. That's why he misses.

Look again at his statement. 'THE NEXT GENERATION NEEDS TO BE TOLD....' The language of

'telling the next generation' is the language of the politician. The next generation needs not to be told, the next generation needs to be shown. One should become a mystic, that's the only statement possible. It is not that the next generation has to be 'told' because then you become a leader, then you are no longer a Master. What is the difference between a leader and a Master? A leader tells you what to do, a Master is. He shows you how to be.

Brown says: 'THE NEXT GENERATION NEEDS TO BE TOLD THAT THE REAL FIGHT IS NOT THE POLITICAL FIGHT....' But it still remains a fight. The language is still of aggression; the language is still of rape, not of love. These things show. These are the loopholes. One has to read between the lines only then will you understand. To fight again? The very word 'fight' is ugly.

And he says: 'THE REAL FIGHT IS NOT THE POLITICAL FIGHT....' But any fight is going to be political; fight as such is politics. Against what you fight makes no difference, you will become a politician. The mystic does not fight, the mystic is a drop-out -- remember it. He is not a fighter, he is a drop-out. Seeing the absurdity of things he gets out of it, he jumps out of the wheel. If you fight, you remain in it, you become part of it. Even in opposition you remain in it. Just by being opposite to anything you don't go beyond, just by being opposite you are not transformed. Then you will have the politics of an anti-politician, but that is nothing.

And remember, when two persons fight they become alike. People are more like their enemies than like their friends -- have you not observed it? When you have to fight with somebody you have to choose the same strategy, the same techniques, the same weapons, the same ways. Churchill fighting a Hitler almost becomes a Hitler. It bas to happen otherwise he will not win over Hitler. Churchill wins over Hitler because he proves to be more of a Hitler than Hitler himself.

The enemy transforms you utterly into being like himself -- that's why I say you can choose your friends foolishly but never choose your enemies unwisely. Friends don't transform you very much but enemies go deep, enmity goes deep. Love seems to be very, very momentary; hate seems to be permanent. A love affair happens and goes, the honeymoon ends very soon, but enmity continues for years, for generations, sometimes for centuries.

Why is man more capable of hatred than of love? In fact, sometimes when you see him in love it is only because of hatred. For example, if India and Pakistan go to war, there is great love amongst Indians; they feel more united, they feel more like a family. Then the Maharashtrian is not fighting with the Gujarati, then the Hindi speaking people are not against the non-Hindi speaking people. Then they forget all their enmity, they are one. The common enemy creates a kind of love. But it is love created out of hatred and when that hatred is no longer there then this love will disappear -- it was a by-product.

Josef Stalin and Winston Churchill and Roosevelt had been enemies but they became friends because of a common enemy, Hitler. Once Germany had gone their friendship went also. That friendship was not a friendship, it was a political affair born out of having a common enemy. Remember, love that is born out of enmity is not love, it is a false coin. And all political unity depends on it. You are not united with somebody, you are united against somebody -- that's the logic of politics.

If you tell people that the real fight is going to be against politics, you will make them political. They will start fighting politicians, they will start fighting politics -- and they will become political. Slowly, slowly they will learn the same technology, the same strategy, the same ways, and by the time they will they will be as political as the people they were fighting against. This has happened so many times in the world that it is simply stupid that we are not aware of it.

What happened in the Russian Revolution? The communists were fighting against the Czar, one of the most despotic rulers ever. Fighting with the Czar they became czars. When they came to power they proved to be more dangerous, more despotic, more dictatorial than the Czar himself. One Josef Stalin was as dangerous as one thousand czars. He killed millions of people, and killed them in the name of revolution. Those people were not rich people, they were poor people, proletarians. Proletarians were killed for the sake of proletarians -- the violence continued.

What happened? What was the mechanism? Why did Josef Stalin turn anti-revolutionary? After being one of the greatest revolutionaries how did he turn into an anti-revolutionary? If you fight with a czar you will have to become like a czar; by and by you will learn the same language. By the time you come into power it is another czar coming into power. The czar changes but the 'czardom' continues.

That's how it has always happened. Very little intelligence is needed to show it to you. Revolution has always failed because the revolutionary turns into an anti-revolutionary when he comes to power. He has to, he cannot do anything else.

'THE NEXT GENERATION HAS TO BE TOLD THAT THE REAL FIGHT IS NOT THE POLITICAL FIGHT....' The real fight is not a fight at all, the real fight cannot be a fight at all. One has to drop out. The real revolutionary is not fighting anybody, he simply sees the absurdity of things and drops out. He says that he is not going to be a part of it this way or that -- he is neither for nor against. It is so stupid that he cannot even be against it. Very few people are real revolutionaries -- a Buddha is a real revolutionary, a Bodhidharma is a real revolutionary, the Zen mystics I have been talking about are real revolutionaries. But they have not been thought of as revolutionaries, they are thought to be escapists. Even Brown will think that they are escapists -- they should give the politician a good fight, then they are revolutionaries. But if you give the politician a good fight you become a politician -- one politician is defeated but another politician comes into power. And, naturally, the one who comes into power is more powerful than the one who has been defeated. Power goes on moving into more cunning and more dangerous hands.

What do I say? I say that the real fight is not a fight at all. Very courageous people are needed to become drop-outs. If many, many people become drop-outs the world will change -- there is no other way. I am all for drop-outs. Enough of revolution and enough of revolutionaries! They simply go on giving hope. They are just carrots dangling in front of you. You can never catch the carrot, it goes on moving. It is like a receding horizon -- you go on rushing towards it and it goes on receding, and the distance remains the same.

Says Brown: 'FROM POLITICS TO METAPOLITICS.' It still remains politics. He calls it metapolitics but just by changing names nothing is changed. If you ask me I will say: 'From politics to no-politics' -- not metapolitics. From politics to no-politics -- only then will you move from politics to poetry.

Poetry is a benediction. Poetry is not in any way concerned with any structure -- social, political, economical. Poetry is concerned with existence, poetry is concerned with clarity of vision, poetry is concerned with a meditative state of consciousness. For poetry you have to become meditative, you have to become more celebrating, you have to learn more dancing and more singing, you have to learn the language of joy, you have to become more sensitive. You have to become more alive in your senses -- your eyes should see more, your ears should hear more, your hands should touch more. You should become a little more wild again. You should learn from the peacocks how to dance, you should learn again from the birds how to go on singing madly, you should learn from the mountains and the rivers and the sands.

To be poetic one needs to be natural; politics is artificial. Poetry is falling back into nature, losing yourself back into nature. Poetry is dissolving your being into something bigger than you.

Yes, poetry is revolution -- and that's what I am teaching you here. Be poets. I don't mean become a Shakespeare or a Kalidas or a Rabindranath... no, I don't mean that. When I say 'be poets' I mean become a Buddha -- because whatsoever you call poetry is just a glimpse of that great poetry which I am talking about, just a glimpse, a fragment. What a Rabindranath comes to see is just a glimpse; it is far away like the Himalayan peaks, far away, thousands of miles far away. The poet has a glimpse of it but Buddha lives there on those peaks.

Rabindranath creates poetry, Buddha is a poet. The difference is tremendous. Buddha may not create poetry -- when you are a poet who bothers? Rabindranath creates poetry. He has moments which are so beautiful, moments which are so luminous that when he comes back to the earth they linger -- as a nostalgia, a sweet memory, a fragrance. And he wants to put it into words lest he forgets. Those moments are rare, they happen once in a while -- otherwise the poet is as ordinary as you are, he is as political as you are. Those moments are few and far between; only rarely is he transported away in a vision. But Buddha lives there, Bodhidharma abides there. For Rabindranath poetry is all activity, for Buddha it is life itself. Rabindranath writes poetry, Buddha breathes it.

So when I say become poets I mean become Buddhas, start living in a totally different kind of landscape. Listen more to the heart, listen less to the head. It is in the head that a Josef Stalin and an Adolf Hitler is created. A Buddha is sitting in your heart, in the innermost recesses of your heart. Go there. Move silently inwards.

If many, many people are poets like Buddha the world would he changed -- but not by any direct effort, not by direct action. Direct action is political, indirect action is poetry. You don't do it directly, it simply starts happening. Because you have changed you create a vibe of change. Because you live on a different plane those who come in contact with you start hearing the sound of a different plane, they start hearing a song of a different world, they start becoming diffused with it, they start carrying your fragrance.

One poet like Buddha or Bodhidharma creates thousands of poets in the world. He becomes catalytic. His presence inspires. That's why in the East we have praised SATSANGA. SATSANGA means to be in the presence of a poet, to be in the presence of a Master, to be with a Master who has arrived -- just to be with

him, that's all. If you pass through a garden you may not even have touched the flowers but when you come back home suddenly you find the fragrance lingering on your clothes.

When you come to a Master something starts lingering, something starts hanging around you. In the beginning it is very hazy, in the beginning you cannot be certain what it is nor what it is not, but one thing is certain: something is there. By and by it starts becoming more and more clear; by and by clarity arises, more transparency. And soon you find yourself settling in a totally different dimension of being.

The second question:

I CANNOT UNDERSTAND THIS PHENOMENON OF YOUR SPEAKING YET YOUR SAYING THAT YOU HAVE NOT UTTERED EVEN A SINGLE WORD. OSHO, HOW IS IT POSSIBLE?

A Zen poem:

THE SHADOW OF THE BAMBOO
SWEEPS THE STAIR
ALL NIGHT LONG
YET NOT A MOTE OF DUST IS STIRRED.

THE MOONBEAMS PENETRATE
TO THE BOTTOM OF THE POOL
YET IN THE WATER
NOT A TRACE IS LEFT.

The third question:

WHAT IS ENLIGHTENMENT?

Enlightenment is finding that there is nothing to find. Enlightenment is to come to know that there is nowhere to go. Enlightenment is the understanding that this is all, that this is perfect, that this is it. Enlightenment is not an achievement, it is an understanding that there is nothing to achieve, nowhere to go. You are already there -- you have never been away, you cannot be away from there. God has never been missed. Maybe you have forgotten, that's all. Maybe you have fallen asleep, that's all. Maybe you have got lost in many, many dreams, that's all -- but you are there. God is your very being.

So the first thing is: don't think about enlightenment as a goal, it is not. It is not a goal, it is not something that you can desire. And if you desire it you will not get it. In desiring a thousand and one things, by and by you come to understand that all desire is futile. Each desire lands you in frustration, each desire again and again throws you into a ditch.

This has been happening for millions of years but again you start hoping, again you start thinking that this new desire which is arising, sprouting, in you will maybe lead you to paradise, that this will give you what you have longed for, will fulfill you. Again and again hope arises. Enlightenment is when all hope disappears. Enlightenment is disappearance of hope.

Don't be disturbed when I say that enlightenment is a state of hopelessness -- it is not negative. Hope arises no more, desire is created no more, future disappears. When there is no desire there is no need for the future. The canvas of the future is needed for the desire. You paint your desires on the canvas of the future. When there is nothing to paint why should you carry the canvas unnecessarily? You drop it. When there is nothing to paint why should you carry the brush and the colour tubes? They come from the past. The canvas comes from the future and the colour and brush and technique and all that comes from the past. When you are not going to paint you throw away the canvas, you throw away the brush, you throw away the colour tubes -- then suddenly you are here now.

This is what I was talking about the other day -- CHITTAKSHANA. This is what Buddha calls

CHITTAKSHANA -- a moment of awareness, a moment of consciousness. This moment of consciousness can happen any moment, there is no special time for it, there is no special posture for it, there is no special place for it -- it can happen in all kinds of situations, it has happened in all kinds of situations. All that is needed is that for a single moment there should be no thought, no desire, no hope. In that single moment, the lightning....

One day Chikanzenji was mowing down the weeds around a ruined temple. When he threw away a bit of broken tile it clattered against a bamboo tree. All of a sudden he was enlightened.
Whereat he sang:

UPON THE CLATTER OF A BROKEN TILE
ALL I HAD LEARNT WAS AT ONCE FORGOTTEN.
AMENDING MY NATURE IS NEEDLESS.
PURSUING THE TASK OF EVERYDAY LIFE
I WALK ALONG THE ANCIENT PATH.
I AM NOT DISHEARTENED IN THE MINDLESS VOID.
WHERESOEVER I GO I LEAVE NO FOOTPRINT
FOR I AM NOT WITHIN COLOUR OR SOUND.
ENLIGHTENED ONES EVERYWHERE HAVE SAID:
'SUCH AS THIS IS THE ATTAINMENT.'

This poor monk, Chikanzenji, had been working for at least thirty years. He was a hard seeker, he was a very, very honest and sincere and serious seeker. He practised all that was told to him, he visited many Masters, he lived in many monasteries. He did all that was humanly possible. He practised yoga, he practised zazen, he did this and that -- but all to no avail. Nothing was happening; in fact, his frustration was growing more and more. The more the methods failed, the more and more frustrated he became.

He had read all the Buddhist scriptures -- there are thousands of them. It is said about this Chikanzenji that he had all these scriptures in his room and he was constantly reading day and night. And his memory was so perfect he could recite whole scriptures -- but still nothing happened.

Then one day he burned his whole library. Seeing those scriptures in the fire he laughed. He left the monastery, he left his guru, and he went to live in a ruined temple. He forgot all about meditation, he forgot all about yoga, he forgot all about practising this and that, he forgot all about virtue, SHEELA, he forgot all about discipline and he never went inside the temple to worship the Buddha.

But he was living in that ruined temple when it happened. He was mowing down the weeds around the temple -- not a very religious thing to do, not anything specific, not anything special, just taking the weeds out. WHEN HE THREW AWAY A BIT OF BROKE TILE IT CLATTERED AGAINST A BAMBOO TREE -- in that moment CHITTAKSHANA, the moment of awareness, happened. In that very clattering of the tile against the bamboo, a shock, a jerk happened and his mind stopped for a moment. In that very moment he became enlightened.

How can one become enlightened in one single moment, one can, because one is enlightened -- one just has to recognise the fact. It is not something that happens from the outside, it is something that arises from the inside. It has always been there but you were clouded, you were full of thoughts.

Chikanzenji burned all the scriptures. That was symbolic. Now he no longer remembered anything, now he had forgotten all search, now he no longer cared. Unconcerned he lived a very ordinary life -- he was no longer even a monk. He had no pretensions any more, he had no ego goals any more. Remember, there are two kinds of ego goals: one, the worldly, and the other, the other-worldly. Some people are searching for money; some people are searching for power, prestige, pull; some people are searching for God, moksha, nirvana, enlightenment -- but the search continues. And who is searching? The same ego. The moment you drop the search you drop the ego also. The moment there is no seeking, the seeker cannot exist.

Just visualise this poor monk -- who- was no longer a monk -- living in a ruined temple. He had nowhere else to go, he was just clearing the ground -- maybe to put some seeds there for vegetables or something. He came across a tile, threw it away, was taken unawares. The tile clattered against the bamboo tree and with the sudden clattering, the sudden sound, he becomes enlightened.
And he said:

UPON THE CLATTER OF A BROKEN TILE
ALL I HAD LEARNT WAS AT ONCE FORGOTTEN.

Enlightenment is a process of unlearning. It is utter ignorance. But that ignorance is very luminous and your knowledge is very dull. That ignorance is very alive and luminous and your knowledge is very dark and dead.

He says: ALL I HAD LEARNT WAS AT ONCE FORGOTTEN. In that moment he knew nothing, in that moment there was no knower, in that moment there was no observer, just the sound. And one is awakened from a long sleep.

And he says: AMENDING MY NATURE IS NEEDLESS. That day he felt that he was just struggling unnecessarily. AMENDING MY NATURE IS NEEDLESS. You need not amend yourself, you need not improve yourself -- that is all just tommy-rot.

Beware of all those who go on telling you to improve yourself, to become this or to become that, to become virtuous; who go on telling you that this is wrong, don't do it, that this is good, do it, that this will lead you to heaven and this will lead you to hell. Those who go on telling you to amend your nature and improve upon yourself are very dangerous people. They are one of the basic causes for your not being enlightened. Nature cannot be amended, it has to be accepted. There is no way to be otherwise. Whosoever you are, whatsoever you are, that's how you are, that's what you are. It is a great acceptance -- Buddha calls it TATHATA, a great acceptance. Nothing is there to be changed.

How can you change it and who is going to change it? It is your nature and you will be trying to change it! It will be just like a dog chasing its own tail. The dog will go crazy. But dogs are not as foolish as man. Man goes on chasing his own tail and the more difficult he finds it the more he jumps and the more he tries and the more and more bizarre he becomes.

Nothing has to be changed because all is beautiful. That is enlightenment. All is as it should be, everything is perfect, this is the most perfect world, this moment lacks nothing -- the experience of this is what enlightenment is.

The fifth question:

YOU SAID IT IS JUST BEFORE YOUR EYES. IS IT REALLY THAT FAR AWAY?

Not really. I said that only to persuade you
I have heard....

Mulla Nasruddin was talking to his son and he was telling him again -- after telling him many times before -- that when he went to South Africa he killed ten lions there.
And the boy said, 'But Papa, just last year you were saying that there were only five lions, and now you have changed. Now you say there were ten.'
Mulla said, 'Yes, I know. I told you last year that there were five because you were not grown up enough to believe more. Next year I will tell you that there were fifteen because I tell you only as much as you can believe.'

Yes, I told you it is just before your eyes, but only because to say more than that will be very difficult for you to believe.

In fact, it is not in front of your eyes, it is behind your eyes. In fact, you cannot see it because it is the seer. God cannot be seen, God is the seer in you, God is the one who is seeing through you -- how can you see God? It is not in front of your eyes, it is just behind your eyes.

But that will be too difficult right now so I go slowly, I persuade you, I say it is just in front of your eyes. No, it is not even that far away. There is no distance between you and it. TATTWAMASI -- that art thou.

The sixth question:

-- because life is paradoxical and Zen is a simple mirror-reflection of life. Zen is not a philosophy.

Philosophies are never paradoxical, philosophies are very logical -- because philosophies are mind-constructions. Man makes them. They are manufactured by man. They are man-made, tailored, logically arranged, comfortably arranged so that you can believe in them. All those parts which go against the construction have been dropped, rooted out, thrown away. Philosophies don't reflect life as such; they are chosen from life. They are not raw, they are cultured constructions.

Zen is paradoxical because Zen is not a philosophy. Zen is not concerned about what life is, Zen is concerned that whatsoever is should be reflected as it is. One should not choose, because the moment you choose it becomes untrue. Choice brings untruth. Don't choose, remain choiceless -- and you remain true.

But that's what you do: you fall in love with a woman and you start choosing. Soon you will be in trouble. You don't see the woman as she is, you only see that which is good and you overlook all which is not good. There are a thousand and one things in her -- a few are good, a few are bad, that's how people are made. God never makes goodie-goodies -- they would be very dull and dead, they wouldn't have any backbone, they would be bloodless. He makes alive people. And each person has something that you like and something that you don't like -- because he has not been tailored especially for you, he has not been made for you, he has not come out of an assembly line in a factory. He is unique. He is himself and she is herself.

When you fall in love with a woman, you start choosing. You overlook many things. Yes, sometimes you feel she gets angry but you overlook it, you don't take any notice of it. You just see the goddess, you don't see the witch. The witch is there. No goddess can exist without a witch otherwise the goddess would not be worth anything. She will be too good to be enjoyed, too good to be loved. And you don't want to worship a woman, you want to love a woman. You want a woman to be human not a goddess.

But that's what you do. You pretend, you don't see any negative factors. You start choosing. You create an image of the woman which is false, which is not true. Sooner or later you will start feeling frustrated because sooner or later the reality of the woman will go against the image that you have created. And then you start feeling as if you have been cheated and deceived, as if this woman has knowingly deceived you. Nobody has deceived you. You yourself are the writer of your whole drama. You have managed to deceive yourself because you started choosing. You did not see the woman as she was, in the way a mirror reflects her. Yes, there were beautiful things but there were ugly things too -- because beauty never exists without ugliness and ugliness never exists without beauty. They exist together. They are two aspects of the same coin.

Sometimes the woman was really sweet and sometimes she was really bitter. If you had looked at both it would have been difficult for you because this was paradoxical, this didn't fit in with your Aristotelian logic, this seemed illogical -- how could a woman be both? Sometimes she loved you and sometimes she hated you; in fact, the deeper her love is, the deeper her hate goes too. Sometimes she was ready to die for you and sometimes she was ready to kill you too. A woman is a ferocious energy, Just as man is.

But you make a fairy tale. You choose a few parts and you drop a few parts and you create an image. That image is not going to last. Once the honeymoon is over, reality will start asserting itself. Reality cannot be defeated by your imagination and by your dreaming, reality has to be taken care of sooner or later. Yes, you can postpone it for the time being but not forever. And when the reality asserts itself....

It will assert itself in day-to-day life. When you meet a woman once a day on the beach she is totally a different animal. You are a different kind of animal too. Meeting for one hour, she is prepared for it, she is ready for it, she has rehearsed for it, she has been standing before the mirror for hours for it. You will not find the same woman if you start living with her twenty-four hours a day; it will be impossible for her to be so ready and rehearsed. By and by she will start forgetting about you. She will get ready only when you are going to the movie, otherwise she will not bother.

Then you will see something else which was never there before. Then small things of life, trivia, assert themselves. Over small things she starts arguing -- and you start arguing too. Over small things there is anger and nagging and fighting -- you never saw these things on the beach. On the beach you saw the full moon and the waves. On the beach the woman did not argue with you; whatever she said you said yes, whatsoever you said she said yes. You were so ready to say yes that no was not possible at that moment.

But the no cannot wait forever, it will come up, it will surface. The moment no surfaces, y our image

starts falling into fragments. Then you think that the woman has done some wrong to you.

This example is not only about man and woman, this has been the whole story of philosophy. Each philosophy does it. Each philosophy chooses a few things from reality and tries to remain oblivious of other things. Because of this, each philosophy has loopholes, each philosophy has leakages, each philosophy can be criticised -- and has to be criticised. Those who believe in it may pretend not to see the loopholes, but those who don't believe in it see only the loopholes -- they choose from the other end. Each philosophy has been criticised and the criticism has not been wrong. It is as true as the propounder's idea about it.

And it does not happen only in philosophy, it happens in science too. We create a certain theory and then there is the honeymoon with the theory. For a few years things go perfectly well. Then reality asserts itself. Reality brings up a few things and the theory gets into difficulty because we had excluded a few facts. Those facts will protest, they will sabotage your theory, they will assert themselves. In the eighteenth century science was absolutely certain, now it is certain no more. Now a new theory has come: the theory of uncertainty.

Just a hundred and fifty years ago Immanuel Kant came across this fact in Germany. He said that reason is very limited; it sees only a certain part of reality and starts believing 'that this is the whole. This has been the trouble. Sooner or later we discover further realities and the old whole is in conflict with the new vision. Immanuel Kant attempted to show that there were ineluctable limits to reason, that reason is very limited. But nobody seems to have heard, nobody has cared about Immanuel Kant. Nobody cares much about philosophers.

But science in this century has at last caught up with Kant. Now Heinsenberg, in physics, and Godel, in mathematics, have shown ineluctable limits to human reason. They open up to us a glimpse of a nature which is irrational and paradoxical to the very core. Whatsoever we have been saying about nature has all gone wrong. All principles go wrong because nature is not synonymous with reason, nature is bigger than reason.

And Zen is not a philosophy; Zen is a mirror, it is a reflection of that which is. As it is, Zen says the same. It does not bring any man-made philosophy into it, it has no choice, it does not add, it does not delete. That's why Zen is paradoxical -- because life is paradoxical. You just see and you will understand.

You love a man and you hate the same man too. Now, our mind says this is not good, we should not do it. So you pretend that you don't do it. But it is not possible. If you really want to drop the hate part, you will have to drop the love part too -- but then both disappear and indifference arises.

This paradoxicality is in the very nature itself -- day and night, summer and winter, God and Devil are together. Zen says that if you say that God is good then a problem arises: then from where does the bad come, from where does the evil come? That's what religions have done -- Christianity, Islam, Judaism, have separated God and Devil. The evil comes from Devil and all good comes from God. God means the good. But from where does this Devil come? Then they are in trouble and then finally they have to concede that God created the Devil too -- but what is the point in going in such a roundabout way? If the Devil is also created by God then God remains the sole signature on existence, then God remains the sole author. So whatsoever is happening is happening through him -- and he is paradoxical. That's what Zen says. God is paradoxical, as paradoxical as existence itself. God is nothing but another name for existence, for the totality of existence.

Once you understand this paradoxicality, a great silence arises in you. Then there is no choice -- there is no point in it -- then things are together. You cannot become a saint because if you want to become a saint you will have to deny your devil; you will have to cut yourself into two parts. You will have to force your devil somewhere into your belly and the devil will remain there and will go on sabotaging your sainthood.

Zen brings great health to humanity. It says you are both. Accept both. Don't deny, don't choose; accept both. In that acceptance there is a transcendence, in that very acceptance you are neither a saint nor a devil. That is what a holy man is -- neither good nor bad, or both. And when a person is both, knowingly both, those opposites cancel each other.

Just try to understand this; it is one of the most fundamental keys. When you accept both the good and the bad and you don't choose, the bad and good cancel out each other, the negative and the positive cancel out each other. Suddenly there is silence, there is neither good nor bad; there is only existence, with no judgement. Zen is non-judgemental, it is non-condemning, it is non-evaluating. It gives you utter freedom to be.

The sixth question:

What can you do? What can anybody do? Remain a fool, become a perfect fool. Accept it. Why should you ask about doing something? What is wrong in being a fool? Relax with it. Enjoy it. Persist in it.

There is a statement of William Blake: THE FOOL WHO PERSISTS IN HIS FOLLY WILL BECOME WISE. So persist in it. Remain with it. Don't try to do anything else because if the fool tries to do something it will be foolish, it will come out of your foolishness and you will do something wrong. It is better to keep quiet. That's why Zen people say 'sit silently.

Please don't do anything because whatsoever you do will be wrong. What can you do out of your foolishness? A fool trying to become wise -- is it possible? How is it possible? The fool is trying to become wise -- in his very wisdom he will remain a fool.

You can find such fools all over the world, and even more so in India. Here there are great scholars, great pundits, and if you look just a little deeper you will see just foolish people wasting their life in useless scholarship, wasting their tremendous energy in logic-chopping, in language, in grammar, in this and that. They smell of kerosene oil, from reading late into the night. They smell of death; life is not there. Bookish people have lost all track of the living waters of life. They are great fools with a new foolishness added: they think that they are wise.

No, I will not say that you should do anything. Don't do anything. You are a fool -- so you are a fool. God wants you to be a fool -- enjoy it. Offer your foolishness to God, that is your gift to him. What else can you give him back? -- whatsoever he gives we can return to him. Relax into your foolishness. My advice will look strange but that is the only way for wisdom to arise one day.

Yes, William Blake is right. 'THE FOOL WHO PERSISTS IN HIS FOLLY WILL BECOME WISE.'

And why should you want to become somebody else? Why? This competition, this ambition, brings ego in. This comparison is egoistic. 'Somebody is wise so I should become wise.' Why? Let somebody be wise, that is his destiny. What is wrong in being the way you are? Then there is variety and there is richness in life because of the variety.

IN THE LANDSCAPE OF SPRING
THERE IS NEITHER BETTER NOR WORSE.
THE FLOWERING BRANCHES GROW NATURALLY
SOME LONG, SOME SHORT.

That is the Zen standpoint. You look around: some trees are tall, some trees are short, some trees are trees and some trees are just bushes. But there is no competition anywhere. The ashoka is not trying to become the cypress, the cypress is not worried about the ashoka. The cypress does not feel inferior because the ashoka has such big leaves. And neither is worried about the gulmoha which is flowering with so many flowers. Nobody is worried, nobody is thinking of the other, everybody is authentically in his own being -- the ashoka is the ashoka, the cypress is the cypress, the gulmoha is the gulmoha.

You be whatsoever you are, wheresoever you are. Relax there. Let that be your meditation.

And wisdom will arise. Wisdom comes out of acceptance. Wisdom is not an acquirement, wisdom is not knowledge, wisdom is not information, wisdom is this quality of tremendous acceptance -- that you are happy, that you are contented.

Just think of the beauty of a man happy and contented even with his foolishness. He has become wise. What further wisdom do you need? A man contented with his foolishness -- what further wisdom do you need and what more can wisdom do?

Don't try to pull yourself up by your shoe strings. Just be. The moment you start saying something -- that I want to be this and I want to be that -- you are complaining, you are saying something against God. You are saying, 'Why have you made me this way?' You are saying to the whole, 'This is not the way I would like to be. Why am I forced to be this way? Make me beautiful, make me strong, make me rich, make me wise, make me this, make me that.'

Zen people say that all these efforts are like a mosquito trying to bite into an iron bull. A mosquito trying to bite into an iron bull? It is not going to happen.

But still I say that wisdom happens -- not through your effort but through your effortless acceptance. Not through you, but when you are no more then it happens. Wisdom is not something that you can possess, wisdom is when you are not.

Use foolishness as a situation to relax. If an ugly man relaxes and accepts his ugliness a subtle beauty arises in him -- the beauty of acceptance, the grace that comes naturally. And so is the case with the fool, so is the case with all problems.

After his enlightenment a disciple slapped his Master Ubako's face remarking, 'There is not, after all, very much in this enlightenment.'
And the Master was so pleased he danced.

The disciple slapped him! When Zen Masters and Zen disciples slap, they slap really hard! But the Master was so pleased that he danced. He danced because the disciple had arrived.

There is nothing special in enlightenment, it is just an acceptance of all that is, just an utter relaxation into reality. It is nothing much, nothing to brag about; there is nothing to say. The disciple is right. He says, 'There is not, after all, very much in this enlightenment.' He has come home and now he understands that he has been here always. This wisdom was always there but he was missing it because he was seeking it. This light was always there but he was so worried about light that his vision had become very, very narrow and he could not see it. He had created his own misery. The bliss was always flowing, the juice was always flowing, but he was himself dying out of thirst unnecessarily. To be unenlightened is just unnecessary; to be enlightened is just natural. It is not an attainment, it is not an achievement.

And then the Master Ubako said to the disciple, 'Do you smell the mountain laurel?
'Yes, Sir.'
'There, said the Master, 'I have held nothing back from you.'

It is so simple. Do you hear the birds singing? Do you see these green trees around? Yes, it is like that, so simple.

And the Master said, 'Do you smell the mountain laurel?'
'Yes, Sir.'
'There,' said the Master, 'I have held nothing back from you.'

He has given him all that he can give. In fact, there is nothing to give. In fact, you ave only to be awakened to what you already; have. You have to be awakened to that.

The seventh question:

> 'THERE IS A NEW "FOURTH FORCE" IN PSYCHOLOGY -- TRANSPERSONAL PSYCHOLOGY -- WHICH SEEKS TO EXPLORE THE NEEDS AND ASPIRATIONS THAT GO BEYOND SELF-ACTUALISATION AND HUMANISTIC PSYCHOLOGY.' SO SAYS ASSAGIOLI. ARE 'TRANSPERSONAL PSYCHOLOGY' AND YOUR 'PSYCHO-LOGY OF THE BUDDHAS' SYNONYMOUS?

They cannot be.
Transpersonal psychology still remains psychology, still remains concerned with the objective, but the psychology of the Buddhas is not really a psychology because a Buddha is born when the psychology disappears, when the mind disappears.

And the psychology of the Buddhas is not objective, it is absolutely subjective. It can happen to you but you cannot watch it happen to somebody else, there is no way. You can become a Buddha but you cannot understand a Buddha. Even if Assagioli sits by the side of a Buddha for thousands of years he will not understand anything unless he becomes a Buddha. You cannot observe it, you cannot watch it from the outside because it is such an internal phenomenon, it is so deep inside, it is the very inside of being. All that you see will be nothing but a behaviouristic standpoint. Yes, you can see that the Buddha is silent, that he seems to be very graceful; you can see that he is less angry, or not angry at all; you can see a thousand and one things -- but still you will not be seeing Buddhahood itself.

When I talk about the psychology of the Buddhas one thing to be remembered is that it is not really a psychology. I have to use words. No word is adequate for it but I have to use some words -- but always take them with a pinch of salt. It cannot really be called a psychology. Psychology presupposes a mind and Buddha is a no-mind. Psychology presupposes that the mind is functioning, thinking, planning, worrying, imagining, dreaming -- and a Buddha has no dreaming, no planning, no worrying, no thinking. He simply exists. He exists like a rock, like a tree, like a river -- with just one difference, a very tremendous difference. The difference is that he exists without mind but full of awareness.

This awareness cannot be understood from the outside. If you try to understand it you will only misunderstand it. There is no way to check it by instruments, there is no way. It will not appear on any graph. All that can appear on a graph remains of the mind, it is not of the beyond. The beyond is beyond grasp. One has to become a Buddha, one has to become the awakened soul, one has to come to this awareness himself.

The psychology of the Buddhas is the yoga, the discipline, the inner journey, the science -- or whatsoever you want to call it -- of knowing that there is something inside you that can only be known through going there, through being there. No other way, no other approach is possible.

Assagioli goes on talking.... He is far better than Freud because at least he brings some vision of synthesis to psychology. Freud is analytical, analysis is his method. Assagioli brings a synthesis. But this synthesis is not what Buddhas talk about. This synthesis is a synthesis put together. Just think of something... I show you a rose flower. You take it apart, you want to know how it ticks. You take all the petals apart. This is what Freud did with the human mind -- he took it apart. He wanted to label everything, classify, categorise; he wanted to pigeon-hole everything.

Of course, when you take everything apart something disappears, because something was there -- the beauty of the rose flower -- which existed only with the whole. When you take a flower apart something mysteriously disappears. The flower disappears because the flower is not just the sum total of the parts, it is something more than the sum total of the parts. That 'more' is what religion is, that 'more' is what poetry is, and that 'more' cannot be taken apart. Once you take the parts apart something simply disappears, goes into non-existence, becomes unmanifest.

Now what has Assagioli done? He has put that flower together again. That flower which had been pulled apart by Freud has been put together by Assagioli -- he calls it psycho-synthesis. But this flower is dead, it is not that unity which existed before Freud analysed it. Assagioli presupposes Freud -- without Freud there can be no Assagioli, remember this. If Freud had not existed there would have been no Assagioli. Freud does half the work and the other half is done by Assagioli. Freud dissects, Assagioli unites.

But in the dissection the primal unity has disappeared. No, you can put it together but it will never be the same thing again. The flower cannot become alive again. Just by putting it together -- you can put it together very cleverly, you can glue it together with the best glue, invisible glue -- but still it will not be the same flower again. You will not be able to again produce that beauty that had existed before analysis.

That's why Zen says go and have a look at the face that you had before you were born, the primordial unity. Go into yourself to that remote existence of your being when you were not put together, when you were a pure soul, before your mother and father had put this body together, when you had not yet become embodied. Go there. Unembodied you were. Go there. Have a vision of that. Or, go and have a look at your face when you are dead and your body is going to be burned. This original face is something that has not been analysed.

The psychology of the Buddhas is not a synthesis, it is a non-analysis. Let my emphasis be clear. Assagioli is synthesis, Freud is analysis, the psychology of the Buddhas is non-analysis -- no dissection, otherwise we will go on changing arguments but we will remain in the same boat.

It happened....

The new inmate at the mental hospital announced in a loud voice that he was President Ford. This was particularly interesting because the institution already had a President Ford. The head psychiatrist decided to put the two men in the same room, feeling that the similarity of their delusions might prompt an adjustment that would help to cure them. They were introduced and left alone. No disturbance was heard from the room that night.

The next morning the doctor had a talk with his new patient. 'Doctor, I have been suffering from a delusion,' said the new inmate. 'I now know that I'm not President Ford.'

'That's wonderful,' said the doctor.

'Yes,' said the patient, 'I am Mrs. Ford.'

Now another illusion. From one illusion to another, it is not much of a change.

Assagioli is not much of a revolution. Yes, he is creating an adjustment, but he remains a shadow of Freud. Freud looms large, Assagioli remains just a shadow to him. Without Freud he would not know where to go and what to do.

The psychology of the Buddhas is a totally radical standpoint. One has to go into one's own consciousness without dividing it, without analysing it, without judging it, without evaluating it, without condemning it, without saying anything about it. Just go into it and have a feel of it -- what exactly it is. The whole mind has to disappear, only then will you become aware of what it is -- because the mind goes on creating ripples on the surface, and the mirror remains disturbed and the mirror goes on distorting. When the mirror disappears completely the mind disappears completely, and then there is pure silence, KOKORO, nothingness, satori, samadhi -- that samadhi is the non-analytical state of your being. That is your primal state. That is what God is.

Assagioli still comes closer to Buddha than Freud -- but not very close.

A lady walked into a bar with a parrot on her shoulder. It kept saying, 'Guess my weight, guess my weight.' A fellow barstooler asked the lady what the meaning of that was and she replied, 'Guess my parrot's weight and you can come home and sleep with me.'

The man looked at the parrot and jokingly said, 'A hundred pounds.' The lady grabbed him by the arm and said, 'Come on, lover, that's close enough!'

That's how close Assagioli is to the psychology of the Buddhas.

And the last question:

WHY IS ZEN SO MUCH AGAINST SCRIPTURES? I HAVE LEARNT SO MUCH FROM THE BIBLE AND I AM EVER SO GRATEFUL TO IT -- HOW CAN THESE ZEN PEOPLE DARE TO SAY THAT THESE SCRIPTURES SHOULD BE BURNT?

Jesus! The Christian has not gone yet!

The Zen people are not against scriptures, they are against your mind. And when they say 'burn the scriptures' they are saying 'burn your mind'. The Zen people are not against scriptures -- why should they be against the poor scriptures? They are against knowledge, knowledgeability. They are against the constant hoarding of memory. They want you to be free of memory, they want you to be free of knowledge, they want you to come to a state of unlearning.

Burning the scriptures is just symbolic -- and Zen people are very down to earth. When they want to say a thing they say it very loudly because they know how deaf you are. They shout. They don't whisper because they know that even a shout is not going to be heard. This is just shouting. A Zen Master burning the scriptures is just shouting to you to show you what you should have done with your knowledge and with your scriptures.

And when they say 'burn the scriptures' they are asking you how you can understand the scriptures, how you can understand the Gospel without becoming a Jesus yourself? It is such a simple thing that a little intelligence. a very little intelligence, is needed to understand it. How can you understand the Gospel? How can you understand the Sermon on the Mount without becoming a Jesus? It is impossible. And whatsoever you understand will be a misunderstanding. It is better not to understand than to carry a misunderstanding because that very misunderstanding, will become a barrier to you.

How can you read the Gospel? And you say that you have been benefitted and that you are so grateful to it. How can you be benefitted? What will you understand? When you read a statement of Jesus you will interpret it. A statement made by a higher consciousness being interpreted by a lower consciousness is bound to be distorted. It is as if Einstein is delivering a talk on higher mathematics and you go to a primary school and you ask a child what he thinks about it. He will say something.... The case is not so distant because there is a possibility that a primary school student may understand a little bit of Albert Einstein's

mathematics because the difference is quantitative, but it is impossible to understand a statement of Jesus or Buddha because the difference is qualitative. They are statements of a different dimension. Even with ordinary language you go on understanding what you interpret.
Listen to these few stories.

The fifth grade teacher noticed that little Johnny was depressed and wasn't doing his homework. So she had him stay after school.
'What's wrong, Johnny?' she asked sympathetically.
Finally he blurted it out, 'I'm in love with you,' he said, 'and I want to marry you.'
'Oh, Johnny,' she smiled, 'I want to get married some day, but I don't want a child.'
'That's okay,' he said, 'I'll be careful.'

The second story.

An Alabama Democrat had campaigned for and won a seat in the House of representatives. In appreciation he introduced a bill to build a bridge across Calahassas Creek back home.
A Republican congressman became indignant. 'There is no need for a bridge across that creek,' he shouted. 'That creek is so small that I could stand on one side of it and urinate halfway across.'
The Speaker of the House banged with his gavel and exclaimed, 'You're out of order!'
'You're damned right, I'm out of order!' retorted the Republican. 'If I wasn't I would be able to urinate all the way across that damned creek!'
It depends on you.

The third story.

The cute and efficient young maid employed by the congressman and his wife seemed to enjoy her work until one day, without warning, she gave notice.
'Why do you wish to leave?' the lady of the house asked her. 'Is there anything wrong?'
'I just can't stand the suspense in this house a minute more,' the maid replied.
'Suspense?' said the confused mistress. 'What do you mean?'
'It's the sign over my bed,' the girl explained. 'You know the one that says: "Watch ye, for ye know not when the Master cometh."'

And the last.

A travelling salesman decided to spend the night in a small town out West. After a few drinks at the hotel bar, he loosened up and began spouting his political opinions.
'I tell you,' he shouted, 'President Ford is a horse's arse!'
At this a six-foot cowboy stalked over to him and said, 'Mister, them's fighting words around here!'
I'm sorry, sir,' stammered the salesman, 'I didn't realise that this was Ford country.'
'It ain't,' growled the giant. 'This here is horse country.'

Zen: The Path of Paradox, Vol 1

Chapter #5
Chapter title: Carnival

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KEICHU THE GREAT ZEN TEACHER OF THE MEIJI ERA WAS THE HEAD OF TOFUKU A CATHEDRAL IN KYOTO. ONE DAY THE GOVERNOR OF KYOTO CALLED UPON HIM FOR THE FIRST TIME.
HIS ATTENDANT PRESENTED THE CARD OF THE GOVERNOR WHICH READ: KITAGAKI GOVERNOR OF KYOTO. 'I HAVE NO BUSINESS WITH SUCH A FELLOW ' SAID KEICHU TO HIS ATTENDANT. 'TELL HIM TO GET OUT OF HERE.'
THE ATTENDANT CARRIED THE CARD BACK WITH APOLOGIES. 'THAT WAS MY ERROR ' SAID THE GOVERNOR AND WITH A PENCIL HE SCRATCHED OUT THE WORDS: GOVERNOR OF KYOTO. 'ASK YOUR TEACHER AGAIN.' 'OH IS THAT KITAGAKI?' EXCLAIMED THE TEACHER WHEN HE SAW THE CARD. 'I WANT TO SEE THAT FELLOW.'

EXISTENCE is in continuous celebration, except man. Existence is a carnival, an orgy of joy, except man. Man has fallen out of this tremendous celebration that goes on and on. Man is no more a part of it, man stands aloof, alienated -- it is as if man has lost the roots he should have in existence. Man is a tree which is dying, drying, no longer alive. Birds don't come to it, clouds don't sing to it, winds don't dance around it.

What has happened to man and how? Why is man in such a hell? Why is man always in such a mess? There must be something very fundamentally wrong.

The Zen analysis, the Zen diagnosis, is that it is because man thinks that he is. The trees don't think -- they don't have a self. The rocks don't think -- they don't have a self. The sky has no self, the earth has no self. Without the self there is no possibility of getting into misery. The self is the door to misery. Buddha called it ATTA, the ego, the self.

We are miserable because we are too much in the self. What does it mean when I say we are too much in the self? And what exactly happens when we are too much in the self? Either you can be in existence or you can be in the self -- both are not possible together. To be in the self means to be apart, to be separate. To be in the self means to become an island. To be in the self means to draw a boundary line around you. To be in the self means to make a distinction between 'this I am' and 'that I am not'. The definition, the boundary, between 'I' and 'not I' is what the self is -- the self isolates.

And it makes you frozen -- you are no-longer flowing. If you are flowing the self cannot exist, hence people have become almost like ice-cubes. They don't have any warmth, they don't have any love -- love is warmth and they are afraid of love. If warmth comes to them they will start melting and the boundaries will disappear. In love the boundaries disappear; in joy also the boundaries disappear, because joy is not cold. Except death, nothing is cold.

The self is very cold. The self is death. Those who live in the self are already dead, or maybe they were never born in the first place. They missed their birth. To be born, to be alive, means to be flowing, to be warm, to be melting, to be dissolving, to not know where you end and where existence begins, to not know the boundaries, to remain in that diffused consciousness. You are conscious, certainly, but there is no self-consciousness in it. Consciousness in itself is unself-consciousness.

Consciousness can make man far more happier than anything else on the earth. It is a great opportunity. But there is a danger lurking just by the side. Consciousness can turn into self-consciousness at any moment, and the moment consciousness turns into self-consciousness that which was going to be a bliss becomes a curse. Then you are a dead thing here. Then you only pretend that you live, you only believe that you live. You only drag on, you only wait for death to come and free you from this so-called life.

The Zen approach is how to make you again an unself, a no-self, how to dissolve the boundaries again, how not to cling to these boundaries, how to become open again, how to be vulnerable, how to be available to existence so that it can penetrate you to your very core.

Says Lao Tzu, 'Everybody seems to be so certain of himself except me. Everybody seems to be so well-defined except me. I remain very undefined, I remain kind of ambiguous. I don't know exactly where I am or what I am or what I am not. I don't know how to define the self and the other. I don't know u here "I"

and "thou" can be separated.'

Existentially they are not separate. 'I' is the one polarity of 'thou', they are vibrations of the same energy. That energy which is speaking in me is listening in you, it is not separate, it can't be separate. It is one spectrum, it is one wavelength. It is the same wave that is speaking in me and that is hearing in you. It is the same energy that is man in you and woman in somebody else. It is the same energy that is human in you and vegetable in the trees. It is the same energy out of which the whole existence is made. It is one stuff in the rocks and in the stars. In man and woman it is the same stuff. It is one whole.

To lose this one whole and to become confined in the self is the misery. That's what hell is. Don't wait for any other hell, you are already there. Your ego is your hell. There is no other hell. Don't think that somewhere deep, hidden underneath the earth, is hell. It is already there, you are in it, it is in you. It comes with the ego.

So we have to understand this phenomenon of the ego. Once we understand this phenomenon of the ego, Zen becomes very clear-cut. Then Zen is a very, very simple methodology. Once the understanding of what this self is arises in you, you can easily become an unself. That very understanding liberates you from the self. As the understanding arises, the self starts disappearing -- just as when you bring light into a room, the darkness disappears.

The first thing is: when a child is born he has no ego. He does not know who he is. He is simply blank. Then we start writing on him. We tell him that he is a boy or that she is a girl, that he is a Mohammedan or a Hindu, that he is good or bad, that he is intelligent or stupid. We start feeding ideas to him. We start giving him ideas about who he is: he is beautiful or not beautiful, obedient or disobedient, loved or not loved, needed or not needed -- there is a continuous feeding of ideas. These ideas gather in his consciousness, the mirror becomes surrounded by much dust, and certain ideas start getting fixed, getting rooted in the being of the child. He starts thinking the way you are teaching, him.

By and by he completely forgets that he came into the world as pure emptiness. He starts believing. And a child trusts infinitely. Whatsoever you say he trusts you. He loves you. He does not know doubt yet, he does not suspect. How can he suspect? He is such purity, he is just pure consciousness, he is pure love. So when the mother says something, he trusts her.

Now psychologists say that if you go on telling a person something continuously, he will become that. You become that which you think you are. Or, it is not that you become it, but that the idea gets very deeply rooted -- and that's what all conditioning is. If you tell a small boy continuously that he is stupid, he will become stupid, he will start thinking that he is stupid. Not only that, he will start behaving in a stupid way. He has to adjust to a certain idea that is being given to him. When everybody thinks that he is stupid he also thinks that he must be stupid. It is very difficult to think something which nobody thinks about you. It is impossible. Some support is needed.

The child is very, very unsupported. He looks around, he looks into your eyes. Your eyes function like a mirror and he sees his face there and what you are saying. A child can become beautiful, can become ugly, can become a saint, can become a criminal. It depends on the conditioning, on how you condition him.

But whether he becomes a saint or a sinner does not matter -- as far as the misery is concerned he will be miserable either way. Whether he becomes stupid or intelligent does not matter. Remember this point. Conditioning brings misery. You can condition him to be a saint and he will become a saint, but he will remain miserable.

You can go and see your so-called saints. You will not find more miserable people anywhere else. Sometimes sinners may be joyous, but never saints. They are such great saints -- how can they laugh, how can they enjoy, how can they dance, how can they sing? How can they be so ordinary and human? They are superhuman and they remain frozen in that super-humanity. It is nothing but pure ego.

Zen is a totally different kind of religion. It brings humanness to religion. It is not bothered about anything superhuman, its whole concern is how to make ordinary life a blessing. Other religions try to destroy your ordinary life and make you somebody extraordinary. These are ego trips and they will not make you happy. They condition you, they respect you -- because you are good the society respects you, because you are good the parents respect you, because you are good the teachers respect you -- and by and by the idea gets into your mind that if you remain good everybody is going to respect you and if you are not good nobody is going to respect you.

But respectability is not life. Respectability is very poisonous. A really alive man does not bother about respectability. He lives; he lives authentically. What others think is not a consideration at all. Gurdjieff used to say to his disciples, 'Don't consider. Remember, never consider others, because it is out of consideration

for the others that the ego arises in you. It has to be cut, root and all.'

Once the child starts getting fixed he has a self. This self is a manufactured thing. It is a social by-product. You don't really have it, you only believe it. It is a belief, and the most dangerous belief of all. In reality there is no self, in reality it cannot happen -- because we are not separate from existence, we are joined together into one universe. That is the meaning of the word 'universe' -- it is one. It is not a multiverse, it is a universe. It is all one; in death, in life, in birth, in love, in hate, we are all one. We pulsate together.

The breath that I am taking in has come from you. Just a moment ago it was your breath, now it is my breath. A moment later it will not be mine again, it will be somebody else's. You cannot even claim your breath -- that this is MINE. It moves.

We live in a sea of life. We live into each other. What belongs to you can belong to me, what belongs to me can belong to you. Just a moment before I started speaking, something was in me; now I am pouring it into you and it will become yours. It will become your consciousness, it will become your memory, it will become your mind, it will be completely yours. Once a thought has been heard, understood, it is yours. Then it is no longer mine. We are interlinked.

So the self is a false entity created by the society for its own purposes. If you understand the purposes you can go on playing the role but you will not be befooled by it. The purpose is that everybody needs an identity card otherwise things will become very difficult. Everybody needs a name, everybody needs a certain address, everybody needs an identity card, a passport, otherwise things will become very difficult. How to call somebody? How to address somebody? These are utilitarian things -- they are needed, certainly needed, but they have no truth in them. They are arrangements.

We call a certain flower 'rose'. That is not its name -- it has no name -- but w e have to call it that otherwise it will be difficult to make a distinction between a rose and a lotus. And if you want a rose it will be difficult to say what you want.

These are necessities. Yes, you need a certain name, a certain label, but you are not the label or the name. This awareness has to arise in you -- that you are not your name, that you are not your form, that you are neither a Hindu nor a Christian nor an Indian nor Chinese, that you don't belong to anybody, to any sect, to any organisation, that the whole belongs to you and you belong to the whole. Nothing less can be true. With this understanding your ego starts becoming looser and looser and looser and one day you know that you can use it but you are not used by it.

The second thing to remember is: the ego gets identified with a role, with a function. Somebody is a clerk, somebody is a Commissioner, somebody is a gardener and somebody is a governor. These are functions, these are things that you do; they are not your being.

When somebody says 'Who are you?' and you say 'I am an engineer' your statement is existentially wrong. How can you be an engineer? That is what you do, that is not what you are. Don't get too enclosed by your function because to become too enclosed by the function is to become imprisoned. You are doing the work of an engineer or the work of a doctor or the work of a governor but that does not mean that you are that. You can drop the work of an engineer and you can become a painter, and you can drop the work of a painter and you can become a sweeper... you are infinite.

When born a child has infinity available, but by and by that infinity is no longer available, he starts getting fixed in a certain direction. A child is born multi-dimensional but sooner or later he will start choosing. And we will help him to choose so that he will become somebody.

There is a Chinese saying that a man is born infinite but only very rare people die infinite. Man is born infinite and dies finite. When you were born you were just pure existence, when you die you will be a doctor or an engineer or a professor. You have been a loser in life. When you were born all alternatives were open, infinite possibilities were open -- you could have become a professor, you could have become a scientist, you could have become a poet -- millions of opportunities were available, all doors were open. Then by and by you settled, you became a professor -- you became a professor of mathematics, you became an expert, a specialist. Narrower and narrower you went on becoming. And now you are like a small tunnel which goes on becoming narrower and narrower. You were born like the whole sky, but Soon you entered into a tunnel and you will never come out of it.

The tunnel is the ego. It is getting identified with the function. It is very insulting to think about a man as if he is a clerk. It is very insulting to think about yourself as if you are just a clerk, it is very degrading. You are gods and goddesses, nothing less than that is true. Maybe more but not less. When I say that you are gods and goddesses I mean that your possibility is infinite, your potentiality is infinite.

Maybe you don't try to make that whole potentiality actual -- nobody really can because it is so vast it will be impossible. You are the whole universe; even in eternal time you would not be able to exhaust your potentiality. That's what I mean when I say you are a god -- you are inexhaustible.

But something will become actual. You learn a language, you become very articulate, and you become an orator. You have a certain sense of words, and you become a poet. You have a certain musical ear, you love music, you have a feel for sounds, and you become a musician. But these are just very, very tiny possibilities. Don't think that with them you are finished; nobody is ever finished with anything. Whatsoever you have done is nothing in comparison to that which you can do. And whatsoever you can do is nothing in comparison with that which you are.

Ego means getting identified with the function. Certainly a governor has a kind of ego -- he is a governor and he thinks he has arrived. A prime minister has an ego and he thinks he has arrived. What more is there? This is so foolish, so stupid. Life is so great there is no way to finish it. There is no way. The more you enter into it, the vaster the possibilities are that open their doors. Yes, you can arrive at one peak and suddenly there is another peak -- it is non-ending. Man goes on being born every moment if he remains available to his potential being.

The emphasis of the ego is on doing and the emphasis of consciousness is on being. Zen is all for being and we are all for doing. So we get miserable because our beings are so big and we are forcing them into such small tunnels. That creates misery, that creates confinement. Freedom is lost and from everywhere you start feeling hampered, blocked, prevented, obstructed, hindered. You start feeling limited from everywhere. But nobody else is responsible, it is you.

A man of understanding functions, works at a thousand and one things, but always gets out of them. When he goes to the office he may become a governor, but the moment he steps out of the office he is no longer a governor, he is again the whole sky, he is again a god. When he comes home, he becomes the father, but he does not become identified with it. He loves his wife, he becomes a husband, but he does not get identified with it. He has to do a thousand and one things but he remains free of all functions. He is a father, he is a husband, he is a mother, he is a brother, a child, a teacher, a governor, a prime minister, a president, a sweeper, a singer, a thousand and one things -- but still he keeps free of all these. He remains transcendental, he remains beyond. Nothing can contain him. He moves through all these rooms but no room becomes his imprisonment. In fact, the more he moves, the more free he becomes.

Just see to it. When you are in the office be a clerk, be a commissioner, be a governor -- that's perfectly okay -- but the moment you get out of the office don't be a governor, don't be a clerk, don't be a commissioner. That function is finished. Why carry it? Don't walk on the road as if you are a governor, you are not. That governorship will be heavy on your head, it won't allow you to enjoy. The birds will be singing in the trees but how can a governor participate? How can a governor dance with the birds? And the rains have come and a peacock may be dancing -- how can a governor stand there in a crowd and watch? Impossible. A governor has to remain a governor. He goes on his way, he never looks here or there, he never looks at the greenery of the trees, he never looks at the moon. He remains a governor.

These fixed identities kill you. The more fixed you are, the more dead you are. This has to be remembered. You are not confined by anything that you do. Your action is very, very irrelevant to your being. Your action is not at all meaningful as far as your being is concerned.

People come to me sometimes and they say, 'What about past karma? W?lat about past lives?' Because I say you can become enlightened in a single instant they ask, 'What about the past karma?' I say that karma is never a confinement, actions are never a confinement. If you remain confined it is simply because you want to remain confined, otherwise there is no confinement. Just as you get out of the office and you drop out of your function of the governor, so with each life you can get out of that life. That dream is over, sweet or nightmarish. You get out of it.

This is what a meditator is constantly doing. Each moment he gets out of the past, he drops the past completely. It is no longer there, it does not hang around, he is free of it. Then there is no karma. Karma is not hindering you, you are clinging to it. This is a habit, just a habit, and you are practising that habit continuously.

When you are not with your wife you are not a husband. How can you be a husband without a wife? It is simply foolish. When you are not with your child you are not a father or a mother, How can you be? When you are not writing poetry you are not a poet. When you are not dancing you are not a dancer. Only when you dance are you a dancer. In that moment you pulsate in a certain function as a dancer. But that is only for the moment. When the dance stops the dancer disappears, and you are out of it. This way one keeps oneself

free -- floating, flowing.

I have heard.

The king's jester punned so incessantly that the king, in desperation, condemned him to be hanged. However, when the executioners had taken the jester to the gallows, the king, thinking that after all a good jester was not easy to find, relented, and sent a messenger post haste with a royal pardon. Arriving at the gallows just in time, where the jester stood with the rope already about his neck, the messenger read the king's decree -- to the effect that the jester would be pardoned if he would promise never to make another pun. The jester could not resist the temptation of the opportunity, however, for he cackled out, 'No noose is good news.' And they hanged him.

Past karma. Your past life is no longer there, how can it go on hanging around you? It hangs there only because of your habit, because you go on practising it. In this life you go on practising it. The day you stop this practice you are free of it. In a single moment all the past can be dropped.

This is one of the great messages of Zen: you can become enlightened instantaneously. All other religions are very miserly about enlightenment but Zen is not. They are very miserly, very businesslike. They say that the accounts have to be closed, your bad karmas have to be balanced by your good karmas; it will take time. it is not easy. But you have been here for eternity already, almost for eternity, and you have done so many things. If everything has to be cleared it will be impossible.

And meanwhile, while you are clearing everything of the past, you will be doing many other things -- they will become your future problems. You will be eating -- or at least you will be breathing. And when you are breathing you are being violent, when you are eating you will be violent. And you will be living, and life is violence. So something is again gathering around. This will be a vicious circle. You will never be able to get out of it.

The Zen illogic, or the Zen logic, is very, very clear. Zen says you can get right out of it all this moment because it is just a clinging on your part. It is not that the karmas are clinging to you, you are clinging to them. If you stop clinging... finished.

How does one stop clinging? One has to start in the actual life, in this life. Be a husband and never be a husband. That's what I mean when I say that a sannyasin has to be a perfect actor. Be a mother and never be a mother. Don't get identified with the role. It is a role, fulfil it as perfectly as possible, fulfil it as aesthetically as possible, fulfil it as lovingly as possible, enjoy fulfilling it, let it be a work of art. Be a beautiful wife, be a beautiful mother, be a beautiful husband, be a beautiful lover, but don't become one. The moment you become one you are getting into trouble.

Don t allow functions to settle on you. Don't allow roles to settle on you. Be exactly like a skilful actor. The actor goes on playing many roles -- sometimes he is a father and sometimes he is a mother and sometimes he is a murderer and sometimes he is in a very serious role and sometimes he is just playing a ridiculous part. But he goes on playing all parts perfectly alike, he is not bothered about what part he is playing. He remains skilful, he brings all that he has got to it. If you make him a murderer he will be the best murderer in the world, if you make him a saint he will be the best saint in the world. And he can change: in one act he is the saint, in another act he becomes the murderer. But his perfection remains intact.

This fluidity has to happen in life too. Life is a big drama. Yes, the stage is very big -- the whole earth functions as a stage and all the people around function as actors. And nobody knows to where this whole is going, or to what end. The story is not given, it has to be created, it has to be improvised moment to moment.

In Zen there are certain dramas which are called Noh dramas. No script exists, only the actors are there. The curtain is raised and they improvise. Things start happen g. Something is bound to happen when people are there. Even if they sit silently looking at each other, something is happening. Something is bound to happen, without any preparation, without any rehearsal.

Life is exactly like that -- it is moment to moment. Go on slipping out of the past and whatsoever is going to happen, allow it to happen without inhibition without any repression. Go into it as totally as possible and your freedom will grow.

Another thing before we enter this story. The ego or the self is the part pretending to be the whole -- it is just as if my hands pretend to be the whole body. Then there will be difficulty. We are parts of the infinite universe and we start pretending to be the whole.

The ego is a kind of madness, it is neurosis, it is megalomania. The ego is very, very mad; if you listen

to it you can see its madness. It thinks that all is possible. It thinks that it can conquer the whole, that it can conquer nature, that it can conquer God. It thinks in terms of conquering. It thinks in terms of aggression. It thinks that all is possible, that all can be done. And it goes on becoming more and more ambitious, it goes on becoming more and more mad.

In China there is a very ancient Zen story called THE MONKEY. The monkey is one of the most ancient symbols for the mind, for the self, for the ego. The monkey is the metaphor for the stupidity of the ego. And this story is rare. Only Zen people can write such a story, no other religion can be so courageous. For other religions -- for Christians, for Hindus, for Mohammedans -- it will look sacriligious, it will look disrespectful towards Buddha or towards God. It is not. Zen people love Buddha so tremendously that they can even play jokes upon him. It is out of great love; they are not afraid. Zen people are not God-fearing people, remember, they are God-loving people. When you love somebody you can laugh also. And they know that by their laughter Buddha is not reduced. In fact, by their laughter they are offering their love.

This story has been condemned by other religions. Yes, it is certain that Christians cannot write such stories about Jesus. Jainas cannot write such stories about Mahavira nor can Indian Buddhists write a story like this about Buddha. Only in China and Japan did religion come to such a glorious growth that it became possible. Humour became possible.

Listen to this story.

A monkey came to the Buddha. He claimed that he could do everything, that he was no ordinary monkey. He was like Alexander the Great. He said, 'Impossible! The very word does not exist in my dictionary. I can do everything.' He was a great monkey -- at least that was what he believed.

Buddha said, 'I will have a wager with you. If you are really so clever and so great, jump clear of the palm of my right hand. If you succeed I will tell the Jade Emperor to come and live with me in the Western paradise and you shall have his throne without more ado. But if you fail you shall go back to earth and do penance there for a KALPA before you come back to me with your talk.'

'This Buddha,' the monkey thought to himself, 'is a perfect fool. I can jump a hundred and eight thousand leagues while his palm cannot be as much as eight inches across. How could I fail to jump clear of it?'

'You are sure you are in a position to do this for me?' he said.

'Of course I am,' said Buddha.

He stretched out his right hand, which looked about the size of a lotus leaf. The monkey put his cudgel behind his ear and leaped with all his might.

'That's all right,' he said to himself, 'I am right off it now.' He was moving so fast that he was almost invisible and Buddha watching him with the eye of wisdom saw a mere whirling shoot along.

The monkey came at last to five pink pillars sticking up in the air. 'This is the end of the world,' said the monkey to himself. 'All I have got to do is to go back to Buddha and claim my forfeit. The throne is mine.'

'Wait a minute,' he said presently, 'I had better just have a record of some kind in case I have trouble with the Buddha.' So at the base of the centre pillar he wrote: THE GREAT SAGE, EQUAL TO HEAVEN, REACHED THIS PLACE. Then to mark his disrespect he relieved nature at the bottom of the first pillar and somersaulted back to where he had come from.

Standing on Buddha's palm he said, 'Well I have gone and come back. You can go and tell the Jade Emperor to hand over the palaces of Heaven to me.'

'You stinking ape,' said Buddha. 'You have been on the palm of my hand all the time.'

'You are quite mistaken,' said the monkey. 'I got to the end of the world where I saw five flesh-coloured pillars sticking up into the sky. I wrote something on one of them. I will take you there and show you if you like.'

'No need for that,' said the Buddha. 'Just look down.'

The monkey peered down with his fiery, steely eyes and there at the base of the middle finger of Buddha's hand he saw written the words: THE GREAT SAGE, EQUAL TO HEAVEN, REACHED THIS PLACE. And from the fork between the thumb and first finger came the smell of monkey's urine.

Now this monkey is the metaphor for the ego. The ego thinks it can do everything. It lives with this fallacy. The part lives with the fallacy that it is the whole. The impotent ego lives with the fallacy that it is omnipotent. The ego, which does not exist at all, thinks it is the very centre of the whole existence. Hence the misery.

We go on making all kinds of efforts and they all fail because the very presupposition is false. Man goes

on trying to succeed and never succeeds. All success brings frustration. We have piled up much money and we have piled up many devices and we have progressed much in science, but misery grows.

Today misery is greater than ever. It should not be so; logically it should not be so. Our century is the most scientifically advanced century. Man has never been so affluent and man has never had so much technology to exploit nature -- but man has never been so miserable either. What has gone wrong? The very presupposition is false.

For the no-self everything is possible; for the self nothing is possible. If you want to conquer the world you will be defeated. If you don't want to conquer, you are the conqueror. In surrender to existence is victory. Will does not lead to paradise, only surrender.

So remember these things and now enter into this small parable.

KEICHU THE GREAT ZEN TEACHER OF THE MEIJI ERA WAS THE HEAD OF TOFUKU A CATHEDRAL IN KYOTO. ONE DAY THE GOVERNOR OF KYOTO CALLED UPON HIM FOR THE FIRST TIME.
HIS ATTENDANT PRESENTED THE CARD OF THE GOVERNOR WHICH READ: KITAGAKI GOVERNOR OF KYOTO.
'I HAVE NO BUSINESS WITH SUCH A FELLOW ' SAID KEICHU TO HIS ATTENDANT. 'TELL HIM TO GET OUT OF HERE.'
THE ATTENDANT CARRIED THE CARD BACK WITH APOLOGIES. 'THAT WAS MY ERROR ' SAID THE GOVERNOR AND WITH A PENCIL HE SCRATCHED OUT THE WORDS: GOVERNOR OF KYOTO. 'ASK YOUR TEACHER AGAIN.'
'OH IS THAT KITAGAKI?' EXCLAIMED THE TEACHER WHEN HE SAW THE CARD. 'I WANT TO SEE THAT FELLOW.'

What has happened? This is a very simple story but one of tremendous import.

This governor comes to see a Zen Master. He writes his name, Kitagaki, but he cannot forget that he is the Governor of Kyoto. When you come to a Master you have to forget something like that otherwise you can't come. You may come physically but spiritually you are far away, miles away. The governor will stand in-between, the function will stand in-between.

How can a governor come to a Zen Master? A man can come, a woman can come, but not a governor. The governor' is a function. Consciousness can come but not the ego.

Seeing the card the Master said, 'I HAVE NO BUSINESS WITH SUCH A FELLOW.' He does not even understand the ABC, why should he bother to come? You come to the Master only in deep humbleness, because learning is possible only in humbleness. You have come to learn, not to show who you are. You have come to surrender, not to perform, not to manipulate, not to impress. You have come in deep humility. Only then do you come. If you come with certain ideas -- that you are this and that -- you don't come at all.

But we carry our function as our mask. The original face remains hidden. If you have much money, it is on your face, it is hiding your real face. If you are on some political trip, politics is there.

A Zen Master is no ordinary religious teacher. He is not a priest, he is not a pope or a SHANKARACHARYA. He believes in no hierarchy. He wants to see you directly and he wants you to see him directly. He does not want anything to hinder, to stand in-between.

This 'governor' will stand in-between. Because of this 'governor' the Master will not be able to penetrate Kitagaki and Kitagaki will not be able to understand the Master. This 'governor' is going to be too much of a thing in-between, it will not allow communication. Naturally, when you are a governor you are not relaxed. You are tense. When you are a governor you are not ready to listen, you are ready to order. When you are a governor you cannot bow down, you cannot surrender. You would like the Zen Master to surrender to you.

The Master is perfectly right when he says, 'I HAVE NO BUSINESS WITH SUCH A FELLOW. TELL HIM TO GET OUT OF HERE.' It looks rude. It is not. It is out of deep compassion. It looks rude because we have become too accustomed to formalities. But a Zen Master is no longer a part of your formal world, that's why he is a Zen Master. He lives outside society. He is a drop-out. He is a rebel.

He does not bother about your formalities because with the formalities the lie continues, with the formalities the ego continues. The ego is supported by all kinds of formalities.

The Master has pulled away the very earth from the governor's feet. He has pulled away all props. He says that he doesn't want to see such a fellow. It appears hard and rude on the surface but go into it and see the compassion. He would not have cared if he was not so compassionate. He would have said, 'Okay, bring in that fellow' and would have let him have an interview and been finished with him because why bother? But he really wants that fellow to come in and that fellow cannot come in with the idea of being a governor.

The governorship has to be left outside the door. The old mind has to be left outside the temple? He has to come as a clean slate. He has to enter the temple as a child, with no idea of who he is. Then things can start. Then the spark of the Master can ignite something in the fellow.

It is out of compassion, remember. Sometimes Masters have been very hard because of compassion, almost cruel -- and Zen Masters more so.

Once a great politician, a prime minister, Kuan Tzu, went to see a Zen Master. He asked the Master, 'Your Reverence, how do you explain egotism?

The Zen Master's face suddenly turned blue. In an extremely haughty and contemptuous manner he said to the premier, 'What are you saying, you numbskull?'

This unreasonable and unexpected defiance so hurt the feelings of the prime minister that a slight, sullen expression of anger began to show on his face.

The Zen Master then smiled and said, 'Your Excellency, this is egotism.'

Zen Masters are very, very realistic, very pragmatic, very down-to-earth. They believe in immediacy, they don't believe in explanations. They hit hard to wake you up.

If this prime minister had gone to somebody else -- to a Hindu saint or to a Jaina saint -- they would have explained with long explanations. They would have explained the theories, the philosophy behind it. They would have dissected the whole idea. But this Zen Master simply hits the nail on the head. Rather than go into the theory, he simply goes into the facts. He creates the situation by making the premier angry. Suddenly the ego is no more a theoretical problem, it is an actuality, an immediate fact. The ego is arising, the smoke is already there around the consciousness of the premier. And then he says, 'Your Excellency, this is egotism.' He has created something and now it can be pointed out directly.

It looks hard to answer this poor man -- who was not asking anything absurd, just a very religious question, 'What is ego? What is egotism? -- by saying, 'What are you saying, you numbskull?' And then too the Zen Master was not very, very Zen because Zen Masters are known to hit you, to shout, to jump on you, to throw you out of the door, to create a situation in which the problem becomes real and you can be awakened to the problem directly. Zen is direct. It does not believe in indirect things.

THE ATTENDANT CARRIED THE CARD BACK WITH APOLOGIES. 'THAT WAS MY ERROR,' SAID THE GOVERNOR AND WITH A PENCIL HE SCRATCHED OUT THE WORDS: 'GOVERNOR OF KYOTO'. 'ASK YOUR TEACHER AGAIN.'

The man must have been of great intelligence because ordinary governors are not known to act in that way. An ordinary governor would have become angry, an ordinary governor would have taken revenge. But this man understood. He must have been a man of rare intelligence, of great understanding, not a stupid fellow. He understood. He could see into it. He could see the compassion of the Master, the hint, the indication. A very subtle hint was there. If he had not been very, very intelligent he would have missed it.

It happens many times. Many people miss because the hints are very subtle. Reality is very subtle. He must have been able to read into the Master's compassion. He didn't get angry, he didn't become disturbed. He must have seen the reason why the Master said, 'I HAVE NO BUSINESS WITH SUCH A FELLOW.' It was so clear. If you are alert, things are really very clear; if you are not alert then things are not clear at all. If you are not alert, your inner anger, your reaction, will make things even more confused.

'THAT WAS MY ERROR,' SAID THE GOVERNOR, AND WITH A PENCIL SCRATCHED OUT THE WORDS: 'GOVERNOR OF KYOTO.' 'ASK YOUR TEACHER AGAIN.'
'OH, IS THAT KITAGAKI?' EXCLAIMED THE TEACHER WHEN HE SAW THE CARD. 'I WANT TO SEE THAT FELLOW.'

Things have changed utterly -- just by dropping the words: 'Governor of Kyoto'. Can that small change bring about such a great change? Yes, life consists of very small things. The ego is not a very big thing, it is very small. But while you are suffering from it, it looks very big. If you are intelligent enough to drop it, it looks very small -- it is just like a small particle of dust in your eye. When the small particle of dust is in your eye it looks as if the whole of the Himalayas have fallen into your eye. All looks dark and you are becoming blind and it is irritating. But when you take that small particle of dust and put it on your palm and you see it so small that is exactly what the ego is like. Once you start seeing it, it is not a big thing. And life consists of very-small changes. With a small change there is a shift, and the gestalt changes.

You have to understand what happened inside the man. This is just on the outside -- HE SCRATCHED OUT THE WORDS: 'GOVERNOR OF KYOTO'. But what happened inside? There he scratched out something too. And that was far more important, that was really important. He scratched out his function, he scratched out his role, he scratched out his identity. He became a clean sheet. He scratched out the idea that he was somebody. He forgot all that he had learned up to now. At that moment he dropped everything. He did not know who he was so why pretend? Yes, he worked as a governor, that's okay, but what had that got to do with a Zen Master and why should a Zen Master bother about whether you are a governor or not? This small change inside can change the whole world.

Human brain is divided into two parts, two hemispheres. Now scientific research has shown many facts about the human brain. The right side, the right hemisphere of the brain, functions in a totally different way to the left side. They are bridged by a very small bridge and through that bridge the gear changes. The left side of the brain functions through reason -- it is prose, it is logic, it is aggression, it is ambition, it is ego, it is male, it is yang, it is very violent. This left hemisphere of the brain is the hemisphere of mathematics, action, analysis, sequence, masculinity, time, aggression, work -- all kinds of such things.

The two sides of the brain are bridged by a very, very fragile bridge, and you continuously change from the left to the right, from the right to the left. In fact, that's why your breathing changes. Sometimes you are breathing through the left nostril and then there is a change and you start breathing through the right nostril. When you breathe through the right nostril your left hemisphere functions -- they are connected crosswise. When you are breathing through the left nostril your right hemisphere functions.

Your left hand is joined to the right hemisphere, your right hand is joined to the left hemisphere. That's why if they write with their left hand we force children to write with their right hand. It seems that right is right and left is wrong. Why? A child who writes with his left hand will never be the type of man this society requires him to be. He will be more poetic, more imaginative. He will have great dreams. He can become a painter, a dancer, a singer, a musician, but he will never be skilful in mathematics, engineering, science. He will not become a great general, a murderer, a politician -- no.

For all that, the left hand is dangerous. Right-handed people are needed. History is made by right-handed people. Left-handed people have to be changed because if you use the left hand your imaginative part, your feminine part will function, your egolessness will function. You will be more soft, open. You will be more receptive. So we force children to change.

Sooner or later there is going to be a revolt against the right-handed people by the left-handed people. They have to revolt. In fact, fifty per cent of people are left-handed -- because there is a balance. But we force them to change. Out of fifty per cent almost forty per cent reluctantly become right-handed. Ten per cent persist. But they persist in fear, in anxiety. Something is wrong. It is not only a question of hands, it is a question of the inside brain.

Linguists have now become aware that there are two kinds of languages in the world. A few languages function from the left hemisphere -- for example, English functions from the left hemisphere. It is a scientific language, more rational. The language of the Hopis functions from the right hemisphere. It is a totally different kind of language, more pictorial, less scientific, more poetic, more colourful, more alive. Hopis cannot develop mathematics very much.

We have been forced to remain more and more in the left hemisphere and we have by and by forgotten the right hemisphere. We have forgotten the world of the right hemisphere.

When you drop the ego this change happens inside, that's why all great Masters have insisted on surrender. It has nothing to do with the outside, it is something very deep inside. When you surrender your ego, when you say 'I trust you and now I will follow you, now I will be your shadow, now whatsoever you say will be the law' suddenly the left side of your brain stops functioning. There is no need for it to function. Doubt disappears. Reason disappears so doubt disappears. Argumentation disappears. A totally new kind of energy arises in you -- you become more poetic, more celebrating, more joyful. And then growth happens. The growth is through the feminine, the growth is through the right hemisphere.

So this parable is just symbolic. The governor understood. He said, 'Okay. I will drop this idea of being a governor.' By scratching out the idea that he was the Governor of Kyoto he shifted from his left hemisphere to his right hemisphere. And only with this shift is something possible.

Chuang Tzu, telling the story of the Spirit of the Ocean speaking to the Spirit of the River, says, 'You cannot speak of the ocean to a well frog, the creature of a narrower sphere. You cannot speak of ice to a summer insect, the creature of a season. You cannot speak of Tao to a pedagogue, his scope is too limited. But now that you have emerged from your narrow sphere and seen the great ocean, you know your own

insignificance and I can speak to you of great principles.'

This is what the ocean says to the river when the river falls into the ocean. Up to that moment the ocean has kept quiet and has remained silent.

The river was there, hesitating whether to go into the ocean or not, and the ocean was silent. Then the river falls into the ocean and the ocean says, 'But now that you have emerged from your narrow sphere and seen the great ocean, you know your insignificance and I can speak to you of great principles.'

That is exactly what happened when Kitagaki said, 'Yes, I was wrong.' This feeling that he was wrong is a radical change. It is very difficult for people to accept that they are wrong. They go on defending, they go on rationalising. The easier thing would have been for Kitagaki to think that this man is arrogant, egoistic. If you were there inside Kitagaki what would have happened? Just think. You would have thought that this man was arrogant. What kind of Master is he? A Master has to be very humble. A Master is the very incarnation of humbleness. And this man is very egoistic, he does not know even the etiquette. He is rude, primitive. You would have been angry. You would have found a thousand and one rationalisations. People go on existing for their rationalisations.

Said the worried patient to the psychiatrist, 'I'm in love with my horse.'
'But that's nothing,' replied the psychiatrist. 'A lot of people love animals. My wife and I have a dog that we love very much.'
'Ah, but doctor, it's a physical attraction that I feel toward my horse!'
'Ummmmmmm!' said the psychiatrist. 'What kind of horse is it? Male or female?'
'Female of course!' the gent shot back angrily. 'What do you think I am, queer?'

You can always find something to defend. You can defend your foolishness, you can defend your disease, yon can defend your neurosis. You can go on defending the state in which you are. You can defend your suffering, your misery. People defend their hell so hard -- they don't want to get out of it.

The moment the governor said 'Yes, I feel my error' the whole of his inner being changed. Have you watched what happens the moment you say 'Yes, I am in error'? Suddenly a tension has gone. Now there is no defense, now you need not be defensive, now you can be open.

The moment he scratched out the words 'Governor of Kyoto' he became a different kind of man. He was no longer the same person, remember. That's why the Master says, 'OH, IS THAT KITAGAKI? I WANT TO SEE THAT FELLOW.' Now he is a totally different kind of person.

In a pub two persons were sitting. 'I am going to leave this job and I want you to come with me,' said one of them after his eighth drink.
'Oh, really?' remarked his pal.
'Yeah. I know a place in Africa where there's a lot of gold just lying around waiting for someone to pick it up.'
'I knew there was a catch to it.'
'What's the catch?'
'You've got to bend over!'

When you come to a Master you have got to bend over -- and that is the most difficult thing in the world. It is not jUst a formality in the East that you touch the feet of the Master. It is not that. It is symbolic. Now it has become a formality, that's why it has become meaningless, but if you really touch the feet of the Master something changes tremendously inside you. You are no longer the same person, you have scratched out the 'Governor of Kyoto'. You are freer, more open, ready to receive. You are more feminine the moment you touch the Master's feet; you are more passive, available. You are ready to go with the Master. The journey is of the unknown so you have to trust. There is no way to prove anything about it. You have not known it, you have not experienced it, there is no way to prove that it even exists. You have to believe, you have to trust.

It is just like a bird teaching her children to fly in the sky.... They have never flown before, they have just come out of the eggs, they are just getting ready. They don't even know that they have wings. They have wings, but how can they know if they have never been in the sky? How can they know that they have wings? The mother teaches them. How does she teach? She goes out and flutters around. The children are watching and they start feeling something arising in them. Yes, they would also like to go the same way.

But they are afraid. They are just there sitting on the edge of the nest, fearful, frightened. So the mother comes and goes again and persuades them, 'You come please.' Maybe one child, a little more courageous, more ready to jump into danger, jumps. His jump is very awkward, his flight is not much of a flight, within minutes he is back -- but now he knows he has wings. Now it is only a question of time to learn the skill.But he is capable of it. Sometimes the mother has to push the children, just to push them, so that they become aware of their wings.

The same is the situation of a Master. You have to trust like a child trusts his mother. The Master is taking you on a journey on which you have never been before. In fact, he is taking you on a journey about which you have not even dreamed -- what to say about experience? He is taking you on a journey about which you have not even heard. You cannot hear even if somebody is talking about it because it is so unfamiliar. The Master is changing your whole mind. He is bringing you to a metamorphosis, a transformation, a metanoia. Sometimes he will persuade, sometimes he will push, but once you are in the sky you will know and you will be grateful forever.

And the beauty is that he has not given you anything. The wings are yours, the energy to fly is yours, the sky is yours as much as the Master's -- he has not given you anything. But still, he has given you a lot. He has given you courage, he has given you the possibility of trusting, of going on a new adventure, of going into the unknown. But surrender is a must.

'OH, IS THAT KITAGAKI'? I WANT TO SEE THAT FELLOW.'

That scratching of the name has become a symbol of surrender. And he has understood his error. That's very indicative. Now the Master is ready to receive him. The Master can receive you only when you are ready to be received. Before that it will be premature, it will not be of any use, it will not help you.

Had the Master been a little more formal the governor would have missed. Because the Master was not formal the governor had an opportunity to grow. He did grow -- because this growth sometimes happens in a single moment.

Intelligence needs no time. If you are intelligent, what I am saying is already happening in you; if you are stupid then you have to think about it. Otherwise the moment I say something, something happens in you. Here I say it, there it starts happening -- you start feeling for it, you start having a taste for it, you start fluttering your wings, you start getting ready to take a jump, you start becoming courageous, you start getting attracted towards the very risk of it. While I am saying something, if you are intelligent, there is no need to do anything; it will have happened just by hearing it.

Buddha said that there are two types of people: those who attain to the truth just by hearing it and those who have to do much. The second category is mediocre but you will be surprised to know that the second category has become very important. The first he calls SHRAVAKA -- exactly the same word that Mahavira uses. Those who attain by just hearing -- SHRAVAKA. And the second he calls SADHU -- those who cannot attain just by hearing but who have to do much because their intelligence is not enough. Otherwise intelligence is liberation. Heard rightly it has already happened. Then any situation can be the opportunity.

Zen calls this state of mind MU-SIN. MU-SIN means a state of no-mind, of pure intelligence. No thoughts are moving around, there is just the flame of awareness. In this state the observer is no longer separate from the observed, the knower is no longer separate from the known, the hearer is no longer separate from the speaker.

A few people here come to that state many times -- the state of MU-SIN, when you are not separate from me, when suddenly boundaries merge, when suddenly we overlap. In that moment there is the communication, in that moment there is the transfer. Then anything will do. My silence will do, my word will do, any gesture of my hand will do. You have to be in MU-SIN, a state of mind which has no ego, which has no boundary. Only in this state is God possible, is nirvana possible.

There is a famous haiku of Basho:

THE OLD POND
A FROG JUMPS IN
PLOP.

It is said that Basho was sitting by the side of an old pond, a very ancient pond. And on a rock was sitting a frog. It must have been a very sunny morning and the frog must have been enjoying a sun bath. Basho was watching, just sitting there silently. He must have been in a state of MU-SIN.

THE OLD POND
A FROG JUMPS IN
PLOP.

And with the sound of the frog jumping into the old pond -- plop -- it is said that Basho became enlightened. That plop was enough to make him awake.
Yes, in MU-SIN, even this plop is enough.

This governor must have been a very, very intelligent man. Standing outside the Master's door, he must have been coming slowly, slowly, to a certain glimpse of MU-SIN. And when the attendant came, and with apologies said, 'Sir, the Master is not willing to see you. He has rejected it. He says, 'I don't want to see this fellow' -- plop, something happened in that moment. The governor recognised his error and he became a totally different man. He was no longer the same man.

Yes, it can happen in a single moment. It is a question of pure understanding. This cuckoo can do it -- plop. Just the wind passing through the trees can do it -- plop. It is possible. The impossible is possible, if you are in MU-SIN. And Zen is nothing but a discipline of how to attain to this MU-SIN, this state of no-mind.

Zen: The Path of Paradox, Vol 1

Chapter #6
Chapter title: A Concession to the Gods

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The first question:

HOW IS IT THAT PEOPLE WHO ARE NOT ENLIGHTENED CAN TALK WITH SUCH APPARENT INSIDE KNOWLEDGE AND SO CONVINCINGLY ABOUT THE WHOLE BUSINESS?

Precisely because of that. Not knowing, they don't hesitate; not knowing, they have nothing to say really, so they can go on spinning; not knowing, they can use language more perfectly. If you know, language is always a barrier; rather than a help it is a hindrance. When you know, you have to be constantly aware because whatsoever you are saying is not that which you know -- there is great distance between the two. Sometimes that which you say goes directly opposite to that which you know.

A blind man can talk very easily about light, there is no problem. He has no experience to put into words. Words are empty, so he can go on throwing them out. Of course, he can talk only to another blind man -- no man with eyes will be deceived. People who are not enlightened can go on talking to people who

are not enlightened... the blind can lead the blind. And, of course, they can argue as well.

Truth is not arguable, truth is not provable. There is no way to prove it, there is no way to logically propose it -- it is at the most a seduction. You can seduce a person towards truth but you cannot convince him. Truth is very paradoxical, absurd. A man who does not know what truth is, is more logical, because that which disturbs all logic has not happened yet.

You can talk more easily about love if you have not loved. If you have loved then you will find a difficulty at each step. How to express it? How to say the unsayable? The experience is ineffable; it is so vast it cannot be contained in small words. No container can contain it.

The man who knows, hesitates. Lao Tzu says, 'Everybody seems to be very certain except me.' He says, 'I hesitate as a man who, coming to an ice-bound river, stands on the bank, thinks twice -- and then walks very, very carefully. Everybody is walking so confidently.' Blindness is very confident because it cannot see anything; you can walk into a wall with tremendous confidence. Because he sees things, a man who has eyes cannot walk with as much confidence as a blind man.

All great mystics are unconvincing. By the very nature of things they have to be. You can find a thousand and one flaws in their statements -- and they themselves know that the flaws are there. For them it was just a necessary evil to speak. They had to speak. They would have avoided it if it had been possible.

When Buddha became enlightened he remained silent for seven days... this is a beautiful story from the Buddhist scriptures. The gods in heaven became very much worried. It happens rarely that a man becomes a Buddha and even more rarely that a man becomes not only a Buddha but capable of being a Master also -- this is even more rare. Many people become Buddhas but only a few of them become Masters. The others remain silent. When they have attained, they fall into deep silence.

This man, Gautam Siddhartha, had become enlightened and he had all the capacities to become one of the greatest Masters in the world. The gods were right. We know what happened -- he became one of the greatest Masters in the world. In fact, no other Master is comparable. More people attained to enlightenment through him than anybody else. It seems difficult to surpass him.

The gods were right. They came down to the earth and they went to see Buddha who was sitting under his Bodhi tree. They argued with him and they tried to persuade him that he had to speak. They challenged his compassion. Aud Buddha said, 'I have been thinking about it myself but it seems futile. Firstly, if I speak, nobody will understand. Secondly, whatsoever I speak will not be the truth, will not be the hundred per cent truth. It will be untrue in many ways -- because that which I have known cannot be reduced to a linguistic form. It is formless. I have got the taste of it but to assert it seems impossible. And even if I try and even if I succeed, who is going to understand it? They will not understand. I know perfectly well that they will not understand because if, when I was ignorant, somebody had talked to me in the way that I would be talking to them, I myself would not have understood. It will look absurd. It is absurd. So why bother? I will keep quiet and disappear into the great nothingness.'

Then the gods thought about it, brooded over it, and they said, 'But there are a few who will understand. There are always a few, very few, but they will understand. Yes, if you speak to ten thousand people maybe only one will understand -- but even for that one you have to speak.'

And Buddha said, 'That one will become enlightened even without my speaking. One who is alert enough to understand me will be able sooner or later to reach by himself, so why bother?'

The gods were at a loss. Now what to say to this man? They brooded again. Throughout the whole night they thought and meditated and in the morning they came again and said, 'You are right, but still you have to speak because there are a few who are just on the verge. If you don't speak they will not understand, they will not move. If you speak, they will move. You are right, there are a few who will move on their own -- but just think of this: if out of one million people even one is standing at the boundary and will not take courage to move without you? why not speak for him? If even one man becomes enlightened out of your whole life's effort, it is worth it.'

And Buddha had to concede to the gods. He spoke.

He was so reluctant, he was so resistant.

Yes, it is difficult to speak when you know, and it is very easy to speak when you don't know what you are speaking about. Then the brain goes on functioning like a mechanism, like a robot. It is a tape. To relay information is easy; to relay wisdom is very arduous. That's why the people who are not enlightened can go on talking with so much apparent inside knowledge.

Enlightenment is neither inside nor outside. All inside-outside division happens before enlightenment. When enlightenment happens there is nothing inside, nothing outside. In fact, when enlightenment happens

there is nothing; ignorance and nothing... enlightenment. The day you become enlightened the whole existence becomes enlightened with you -- at least, your existence. Your vision of the existence becomes enlightened.

Inside knowledge is again fabrication -- all knowledge is fabrication. Man has been-satisfying himself with knowledge. There is a hunger, a deep thirst, a great search to know God, to know truth, but it seems to be so difficult to reach it that we satisfy ourselves with knowledge. If somebody gives us knowledge we hold it, we cherish it, we keep it inside. Down the centuries that knowledge has by and by become very intricate, very complex, very esoteric. Enlightenment is very simple, childlike; knowledge is very complex. It has to be. It is a cunning invention of man.

When you listen to an enlightened person he is stating simple truths, he is stating very simple truths; he is not talking about great philosophies. He is very factual. In fact, he is not talking about anything; he is simply indicating it. Says Buddha, 'Buddhas only show the path, they don't talk about the goal.' You have to walk -- and walking, one day it happens to you. Only on the day that it happens to you will you be able to know that all knowledge is a fabrication out of cunning and clever minds and all understanding is very simple, childlike, very primitive.

The second question:

HENRI BERGSON ALSO PROPOSES A PHILOSOPHY OF INTUITION. IS NOT HIS APPROACH EXACTLY LIKE ZEN?

It looks exactly like Zen but it is not and cannot be.

Bergson is a philosopher, a great philosopher, but he has no experience. He talks about intuition, talks profoundly and goes into its very intricate depth, but all that he says comes through the intellect. Even his talk about intuition is intellectual. You can talk from the head about the heart -- remember that possibility. You can think that you are feeling but it will just be thinking. Man is so subtle and such a deceiver. You can talk from the head about the heart, you can think about feelings, you can be very logical about love.

Bergson had great appeal because he was talking about intuition. He was anti-intellect. But all that he says is intellectual. The intuition is not his experience.

Zen insists on existential experience. You will find many things which appear to be like Zen but you will never find anything that is REALLY like Zen. It may be apparently so, but intrinsically it is not. On the surface it may be so, yes, the container may be the same -- but the content is absolutely different.

William Barrett recalls that a friend of his went to see Martin Heidegger, the great German philosopher. When he went to see him Martin Heidegger was reading one of Suzuki's books. The friend naturally enquired about his interest in Suzuki and Zen, and the philosopher said, 'If I understand this man correctly this is what I have been. trying to say in all my writings.'

But Martin Heidegger is again thinking, philosophising, theorising. He is a great philosopher -- just like Bergson, even more fundamental than Bergson, very profound in his writings, depths upon depths open -- but he is far away from any satori or samadhi, he is far away from any enlightenment.

And sometimes he will behave as foolishly as any ordinary human being. When Adolf Hitler became very, very powerful Heidegger became one of his supporters. A Buddha supporting Adolf Hitler? Impossible! This Martin Heidegger became a fascist. He behaved like an ordinary man with no understanding and no insight.

These are the moments when you see it is very easy to talk about great things, but to show your understanding in your day-to-day life.... How wondrous to carry fuel, how wondrous to draw water -- into small things that understanding has to penetrate. Your ordinary life has to become luminous, your every moment has to become a light unto itself.

All that profundity was meaningless, proved futile, was not really there. He was as much a fanatic German as any other German. The others can be forgiven but not Martin Heidegger.

It happened exactly like that here. Indira Gandhi was slowly, slowly turning into a dictator and Acharya Vinoba Bhave was supporting her. He was interpreting her dictatorship as a great experiment in discipline: a great age had started, the age of discipline.

You can interpret dictatorship as discipline very easily, and in this, Vinoba Bhave showed his insight -- he had none.

Remember, you have to watch people's being, not what they philosophise about. Philosophies don't go anywhere, they are just verbal games in the mind.

On his deathbed Carl Gustav Jung was reading a book by Charles Luk: CH'AN AND ZEN TEACHINGS. It was the last book he read, it was the book he died with. Before his death he expressly asked his secretary to write to the author, Charles Luk, and to tell him that he was very enthusiastic. He said, 'Tell Charles Luk that when I read what Hsu Yun said I felt as if I myself could have said exactly that. It was just it.'

But again this was just an intellectual understanding. Jung was not a meditator. He was a great analyst, a great observer of the human mind, a great explorer into myth, into the unconscious, but he was not a meditator at all. In fact, he avoided all kinds of meditation; deep down he was afraid of meditation.

When he came to India, Raman Maharshi was alive but Jung would not go to see him. Many people told him, 'You are a searcher into the depth of human beings and here is a man whom we call Bhagwan. As you have come to India you go to him, otherwise you will miss a Buddha. You go and you look into him, have a little taste of his air, of what light he lives in. You think about Buddha, you think about Lao Tzu, you think about Christ -- why not go to Raman Maharshi?'

But he avoided him. He went to see the Taj Mahal but would not go to see Raman.

My feeling is that if Buddha had been alive he would not have gone to see even Buddha. Or if Jesus had been alive he would not have gone to see him. Why? What was the fear? It was a deep fear; he was afraid of the East itself In the West he had been propounding that the West should not learn Eastern ways such as yoga, tantra, Zen. Throughout his whole life he had been propounding that the West should not learn Eastern ways because the Western mind is totally different, the orientation is different -- Eastern ideas could disturb the whole Western psyche.

He never meditated. And he was very afraid of death. Not only of death, he was even very afraid of a dead body. He wanted to go to Egypt to see the ancient mummies -- that was a long-time desire of his. At least seven times he booked a flight and seven times he cancelled it. Once, the last time, he even went to the airport, but he finally came back. He had become afraid even of seeing ancient dead bodies -- because that reminded him of his own death, that reminded him of what was going to happen to his body. It created great anxiety.

Now this man could read about Zen, could even be convinced about its truth, could even feel intellectually en rapport with it, could even say 'I felt I could have said exactly what Hsu Yun said. This is it.' But Hsu Yun's statement 'This is it' is an existential statement and if Carl Gustav Jung says it, it will be a philosophical statement, it will be like a blind man talking about light.

These are logicians. They are very, very rational people but not very reasonable. Remember, to be rational does not mean that you are reasonable. The very fact that a rational person is rational means he cannot be reasonable -- because to be reasonable means to allow space to be unreasonable also. To be reasonable means to accept the paradox of life. To be reasonable means not to ask only for life -- death is also there, accept it. And don't think only of God -- the Devil is also there, accept him. And light is there and so is darkness -- accept both.

A reasonable man is a great acceptance, a great receptivity. He does not carry any prejudice in his mind; he does not have any pre-suppositions in his mind. His mind is open, utterly open. A rational man is not so open. He is clever in logic -- but logic is a man-made thing, logic is manufactured by us. Logic is only half of our brain, the other half remains starved.

I am not saying that the other half is meditation, remember. One half is logic, the other half is illogic. When you go beyond both, when you transcend both, there is meditation. Remember, thinking is not meditation, neither is feeling. Thinking is half, feeling is half. When thinking and feeling disappear into one unity, they are not. Now you cannot call them thinking or feeling, they have transcended both, they are something more than both, something new has been born. The whole is not the sum total of its parts. When the whole is born, the parts disappear into something new, something absolutely new.

Here in the world of transcendence, two plus two is five, not four. In the ordinary world, two plus two is four; in the world of meditation, wholeness, totality, two plus two is five, never four -- because the whole is more than the sum of its parts. Something new arises. When you put the clock together, the 'tick' arises. When you take the parts apart, the 'tick' disappears. That 'tick' is the transcendental thing, that 'tick' is life, that 'tick' is meditation, that 'tick' ultimately is God.

Logic cannot give you that 'tick'. Logic is a prostitute -- always remember. Logic can go with anybody -- anybody who is ready to pay. Logic is sophistry. You can use logic for God, you can use the same logic against God. You can use logic for meditation and you can use the same logic against meditation. Logic has no love, logic has no sincerity. Logic is very insincere.

In Greek philosophy there was a long time when the Sophists prevailed. They were real logicians, they were pure logicians, liars. They said, 'We don't say what truth is. You tell me what truth is and we can prove it,' And if your antagonist came to them and said, 'This is the truth and I will pay you more,' they would prove that also.

Listen to this small anecdote.

G. E. Chesterton is credited with the story of the wily bandit who was finally captured by the king's troopers. The king, a man fond of games and riddles and a very, very well-known logician, posed this problem to the bandit, 'You may make one statement. If you tell the truth in it you will be shot, if you lie you will be hanged.'

Now this is what is called a dilemma!

The king said, 'If you tell the truth in it you will be shot. Make one statement, a single statement. If you lie you will be hanged.'

And the bandit confounded him -- because he was also a logician -- with this reply, 'I am going to be hanged.'

Do you get it? If it is true, it is difficult because the king has said, 'If you tell the truth in it you will be shot.' If it is true that he is going to be hanged, he would have to be shot -- but then his statement becomes untrue. If it is untrue, if it is a lie -- because the king has said, 'If you lie you will be hanged' -- if it is untrue then he has to be hanged. But then it becomes a truth.

Logic is such. It is a game. Never depend on logic, never rely on philosophy. Man's excessive reliance on logic and philosophy has destroyed all possibilities of religion. Religion is more than logic, more than philosophy.

Zen is pure religion, It is an experience. It is an invitation to fall into existence, to dance with existence -- that's what medita-tion is. For a moment you disappear, you become part of this great dance. For a moment you are no longer yourself, you become the self of the whole. Yes, in the beginning it is only for a moment that a ray enters and the darkness disappears and you are in the dance -- in the same dance as the stars and the planets and the sun and the moon, in the same dance in which seasons move and spring comes and flowers bloom. For a single moment you enter the same dance. Then by and by you become more and more aware of the possibility that you can slip into it more and more. Then you become more slippery, then again and again you slip into it, more and more. Then one day you start abiding in it. Then you are no more and for the first time you are.

Never be deceived by Bergson or Martin Heidegger or Carl Gustav Jung.

The third question:

WHY DO WE VOLUNTARILY REPRESS OURSELVES AND ADOPT CRIPPLING DEFENSE MECHANISMS?

For survival.

A child is helpless, he cannot survive on his own. This helplessness has been exploited for centuries. We have oppressed children as we have oppressed nobody else. Yes, labourers have been oppressed, but not as much; yes, women have been oppressed, but not as much as children. Children are the longest oppressed class of people and it seems very difficult to make them free of parents. It seems almost impossible.

The child is so fragile he cannot exist on his own. You Can exploit this. You can force the child to learn anything you want him to -- that's what B. F. Skinner goes on doing in his lab. He teaches pigeons to play ping-pong, but the trick is the same: reward and punishment. If they play they are rewarded; if they don't

play, if they are reluctant, they are punished. If they make a right move they are rewarded, given food; if they make a wrong move they are given an electric shock. Even pigeons start learning ping-pong.

That's what has always been done in the circus. You can go and see. Even lions, beautiful lions, are caged, and elephants are moving according the whip of the ring-master. They have been starved and then they are rewarded -- punished and rewarded -- This is the whole trick.

What you do in the circus with the animals you go on doing with your children. But you do it very unconsciously because it has been done to you; this is the only way you know how to train and bring up children. This is what you call 'bringing up'. In fact, it is bringing down, it is forcing them into a lower existence rather than bringing them up to a higher existence. These are all Skinnerian tricks and techniques -- because of them we voluntarily start repressing ourselves and adopt crippling defense mechanisms.

A child does not know what is right and what is wrong. We teach him. We teach him according to our mind. The same thing may be right in Tibet and wrong in India; the same thing may be right in your house and wrong in your neighbour's house. But you force it onto the child: this is right, you have to do it. The child gets approval when he does it and gets disapproval when he does not do it. When he follows you, you are happy and you pat the child; when he does not follow you, you are angry and you torture the child, you beat the child, you starve the child, you don't give your love to him.

Naturally the child starts understanding that his survival is at stake. If he listens to this mother and this father all is okay; if not, they will kill him. And what can the child do? How can he assert himself against these powerful people? They loom large. They are huge and very big and very powerful and they can do anything.

By the time the child becomes powerful he is already conditioned. Then the conditioning has gone so deep in him that now there is no need for the father and mother to follow him. The inner conditioning, what they call the conscience, will go on torturing him.

For example, if the child starts playing with his genitals -- which is a joy to children, a natural joy, because the child's body is very sensitive -- it is not sexual at all in the sense that you use sexuality. The child is really very, very alive and naturally when the child is alive his genitals are more alive than other parts of the body. That is where life energy accumulates -- it is the most sensitive part. Touching and playing with the genitals the child feels tremendously happy -- but you are afraid. It is your problem. You start being afraid that he is masturbating or something. It is nothing. It is sheer joy at playing with one's body. It is not masturbation or anything, it is loving one's body.

It is your guilt, your fear. Somebody may see that your son is doing this and what will they think of how you are bringing up your children? Make them civilised. Teach them something. So you stop it, you shout at the child. You say 'Stop!' again and again and again. And by and by the conscience arises. Stop, stop, stop -- it goes deeper, deeper, deeper, and becomes an unconscious part of the child.

Now there is no need for you. When he starts playing with his genitals something from the inside will say 'Stop!' And he will become afraid -- maybe the father is looking or the mother is looking -- and he will feel guilty. And then we teach him that there is a God Father who is always looking, everywhere, even in the bathroom. He goes on looking everywhere.

This concept of God cripples. Then you are not free even in your bathroom. Nowhere are you free. That omnipotent God follows you like a detective wherever you are. When you are making love to a woman he is standing there. He won't allow you. He is a super-policeman -- in addition to the conscience that the parents have created.

That's why Buddha says that unless you kill your parents you will never become free. Killing the parents means killing the voice of the parent inside you, killing the conscience inside you, dropping these nonsense ideas and starting to live your own life according to your own consciousness. Remember, consciousness has to be more and conscience has to be less. By and by conscience has to disappear completely and pure consciousness has to be lived.

Consciousness is the law -- let consciousness be the only law. Then whatsoever you feel, it is your life. You have to decide. It is nobody else's life; nobody else has any right to decide.

I am not saying that you will always be doing right -- sometimes you will do wrong. But that too is part of your freedom and part of your growth. Many times you will go astray but that is perfectly all right -- going astray is a way of coming back home. A person who never goes astray never comes home, he is already dead. A person who never does anything wrong never enjoys doing anything right. He is just a slave. A mental slavery is created.

A human child is dependent on his parents for a long time -- at least twenty-one to twenty-five years. It

is a long time, one third of his whole life. For one third of his whole life he is being conditioned. Just think -- twenty-five years of conditioning! Anything can be forced on him.

And once you learn these tricks it is very difficult to forget them. That's why it is so difficult to take a jump into reality, that's why it is so difficult to become a sannyasin. Sannyas just means taking a jump out of the social structure around you, taking a drastic step -- because you cannot get out of it slowly, slowly. You take a quantum leap, you risk all. You simply get out of it as if the house is on fire -- it is on fire -- and you start living your life. Of course, in the beginning it will be very, very shaky, you will tremble many times because naturally you will be against your parents, you will be against the society. Society is your parents' writ large; your parents were nothing but agents of this society. It is all a conspiracy -- the parents, the teachers, the policeman, the magistrate, the president -- it is all a conspiracy, they are all together. And they are all holding the future of all children.

Once you have learned, unlearning becomes very difficult because after twenty-five years of constant repetition you are completely hypnotised. A de-hypnosis is needed; you have to drop all this conditioning.

Yes, it is simply survival, the need to survive. The child wants to live, that's why. He starts compromising. He bargains. Anybody will bargain when there is a question of life and death. If you are dying in a desert and somebody has water and you are thirsty and you are dying, he can ask any price. He can say 'Crawl and kiss my feet' and you will crawl and kiss his feet. He can manage anything, he can force anything upon you. That's what we have done up to now with children.

I'm not saying that you should go and kill your father and mother. They were victims just as you are victims. They were victims of their society, of their parents. And those parents were again victims in their own turn -- it is a long, vicious chain.

So I am not saying make your parents feel guilty. Feel compassion for them also because they are in the same boat as you are. In fact, you are in a far better situation -- at least you have beard that something different is possible, at least there is a slight opening of the door, at least there is a little awareness that you can act out of it. That was not possible for your parents because they went to a church, they went to a temple, they went to the Pope, they went to the SHANKARACHARYA -- and you have come to me. That is the difference.

The church, the Pope, is in the service of society; Jesus was not, remember. Jesus was not a church, I am not a church, Buddha was not a church. When Buddha was alive and people went to him, they were fortunate. When Buddhism became a church it started serving society. Once religion starts serving society, once religion becomes an establishment, it is no longer religion, it is politics. The church, the temple, the mosque, are in the service of the society. Mohammed was not, neither was the ADI SHANKARACHARYA, the original SHANKARACHARYA -- but these SHANKARACHARYAS of Puri and others are in the service of society.

Just a few days ago a doctor wrote a letter to me from Poona. Somehow he persuaded one of the SHANKARACHARYAS -- there are four SHANKARACHARYAS, for four directions; I don't know which one he persuaded -- he persuaded one of the SHANKARACHARYAS to come to see me. Of course, he must have come very reluctantly. But the doctor must have been powerful. The SHANKARACHARYA must have been staying at the doctor's house so somehow the doctor managed it.

He brought him to the gate, and while the doctor was talking to Sant, the SHANKARACHARYA saw a sannyasin come by holding hands with another sannyasin -- a man and a woman -- very lovingly walking by. And he became furious and he said, 'Take me away from here immediately. What is going on? What is this? Is this religion?' War is okay, war is religion, but love is not okay. If two persons are killing each other it is perfectly okay -- it may be a 'JIHAD', it may be a religious war -- but if two persons are kissing each other, impossible! This cannot be tolerated!

He said, 'Immediately take me away from here. I don't want to see this man. Look at what his disciples are doing. They will destroy the whole 'society!'

Precisely! That is what we are trying to do.We want to destructure it. And I am all for love and all against war.

In the scriptures war is praised but love is never praised -- because war is in the service of society and love is not in the service of society. Love is the most dangerous thing, love is the most rebellious thing. Lovers become anti-social -- you can watch it. If two persons are in love they look into each other and they forget the whole world. They are anti-social. Love in itself is anti-social. They are so absorbed in each other that they don't bother about anything else. They will not go to the polling station to vote -- who bothers? They will not go to listen to the prime minister. They will not even bother to read the newspaper. It is the

same, the same crap every day. They will use that time in singing, dancing, loving -- or they will simply sit and look at the stars.

Their eyes are full of a totally different kind of energy, a different quality of energy. They are no longer here in this world, they have been transported.

Love has always been dangerous for society, so society has killed it; in subtle ways it has destroyed it. And it has left man completely loveless. This loveless man is very easily forced, he can be forced into anything. You can easily make a loveless person afraid. Watch the mechanism: if you are in love nobody can make you afraid. Love has a fearlessness to it. But if you are not in love you are already in fear; without love there is only death and nothing else. Only love transcends death, only love is immortal -- everything else on this earth is mortal.

That SHANKARACHARYA became very, very angry. This anger shows many things. First, he must be very sexually repressed. Otherwise why get angry when a man holds the hand of a woman? She is not your woman. Why get angry? What has it to do with you? And what is wrong in it? This is repressed sexuality. He must have become afraid inside himself, it is his own obsession. The young man had touched his obsession.

These people are in the service of the establishment and naturally the establishment helps them in every way. It is bound to. People like me cannot be helped by the establishment. We are not in conspiracy with them. In fact, that they allow us to live is a miracle. It must be because now it is very difficult to kill a person in the way that they crucified Jesus or poisoned Socrates.

Man has grown a little bit, man's consciousness has become a little more alert, man is more aware. This is the twentieth century. But they do all they can to hinder and to obstruct.

WHY DO WE VOLUNTARILY REPRESS OURSELVES AND ADOPT CRIPPLING DEFENSE MECHANISMS? It is not voluntary. It looks as if it is voluntary because by the time you become alert it is almost inside your blood and bones. But it is not voluntary, no child ever learns anything voluntarily -- it is forced, it is violent.

You can watch any child. Every child resists, every child fights to the very end, every child creates trouble for the parents, every child tries hard this way and that to escape from this crippling mechanism. But finally the parents get hold of him, because they are more powerful. It is simply a question of the powerful and the powerless.

And so it is not unnatural that when children are grown-up they start taking revenge on the parents. That reaction is natural. It is very difficult to forgive your parents -- that's why all societies teach you to respect them. If you cannot forgive them at least respect them; if you cannot love them, at Least respect them. But that respect is formal, bogus. Deep down you remain angry.

If what I am saying is heard, if what I am saying becomes prevalent in the world some day, then children will really love their parents, then children will be really in tune with their parents because the parents will not be enemies to them, they will be friends.

The fourth question:

CAN YOU TELL US IN JUST A FEW WORDS WHAT THE MOST BASIC SECRET OF ZEN IS?

Let go.

Life reveals itself most plainly when you don't clutch at it, when you don't cling to it, when you don't hoard, when you are not a miser, when you are loose and ready to lose, when your fist is not closed, when your hand is open.

Life reveals itself most plainly when you do not clutch at it -- either with your feelings or with your thoughts. Touch and go -- that is the secret, the whole secret, the whole art. Everything kept goes stale -- everything, I say. Hoard and you kill it, hoard and it stinks. The reason is that whatever is momentous, living and moving, is momentary. By hoarding you want to make it permanent.

You love a woman, you love a man -- and you want to possess it, you want it to be permanent. It can be eternal but it cannot be permanent. Understand it. Try to understand it. It is momentary but if you live the moment in a total let-go, it is eternal. A moment lived totally in a relaxed state of mind is eternity. But you don't live in the moment and you don't know what eternity is, so you want to make it permanent, you want it

to last for tomorrow also, for the day-after-tomorrow, for the coming year and maybe the coming life. You want to hoard it.

These three words are very important: momentary, permanent, eternal. In ordinary dictionaries the meaning of eternal seems to be forever and forever. That is wrong. That is not the meaning of eternal, that is the meaning of permanent. Then permanence becomes eternity. It is not. Eternity is not a duration, eternity is the depth in the moment. Eternity is part of the momentary, it is not against the momentary -- the permanent is against the momentary. If you go deep into the moment, drop into the momentary, dissolve totally and utterly into it, you have a taste of eternity. Each moment lived totally and relaxedly is eternity lived. Eternity is always present; now is part of eternity, not part of time.

Let go -- as a leaf goes with the stream.

Basho sings:

WHEN THE LIGHTNING FLASHES
HOW ADMIRABLE HE WHO THINKS NOT
LIFE IS FLEETING.

A tremendous statement. This is the beauty of Zen people -- you will not find it anywhere else. This is something unique to Zen. Ordinarily religious preachers and priests will be saying that life is fleeting, life is going by, life is slipping by. They create a desire in you to hoard, they create a greed in you. And they create a greed for the other world: heaven, paradise, nirvana, whatsoever it is. This life is fleeting. Before it goes, use this time and hoard something in the other world -- some virtue, some PUNYA.

Says Basho:

WHEN THE LIGHTNING FLASHES
HOW ADMIRABLE HE WHO THINKS NOT
LIFE IS FLEETING.

And, same guy:

THE MORNING DAWNS
LATE NIGHT SOON FOLLOWS.
LIFE TRANSIENT AS DEW.
YET THE MORNING GLORY
UNCONCERNED
GOES ON BLOOMING, BLOOMING
ITS SHORT COMPLETE LIFE.

Let this sentence sink into you: ITS SHORT COMPLETE LIFE. Short but complete. The morning glory is loved very much by Zen people and the reason is that it opens in the morning and by the evening it is gone. In the morning it was there, so beautiful, so authentic, so real, and by the evening the flower has faded, dropped into the earth, ready to disappear.

The morning glory is an exact symbol for life .When the morning glory blooms, in that small life, in that short span, it is complete, it is total. It lacks nothing. Those few moments are enough. Eternity is touched.

You live for seventy years but you don't live. A hoarder never lives, a miser never lives.

You ask me: CAN YOU TELL US IN A FEW WORDS WHAT THE MOST BASIC SECRET OF ZEN IS? Let go, and touch and go.

Dogen said to his Master, I have experienced the dropping of the body and the mind.'

Master Nayojo exclaimed, 'Then for what are you waiting now? Drop this too.'

There was a slight hesitation on Dogen's part; he could not understand. So the Master hit him hard on the head -- and Dogen laughed. He got it. He prostrated himself before his Master and the Master said, 'That is dropping dropped.'

'That is dropping dropped.' This is utter relaxation, this is utter let-go. Even nirvana is dropped, even God is dropped, even spirituality is dropped, even meditation is dropped. Meditation is perfect when meditation is dropped. You have arrived when you have even forgotten about enlightenment. This is total relaxation; this is let-go.

Just before he passed away, at the age of sixty, Bashui sat up in the lotus posture and to those gathered around him said, 'Don't be misled. Look directly. What is this?' He repeated this very loudly again, and then again, and then laughed, relaxed, collapsed and died.

He is showing utter relaxation to his disciples -- this is let-go. 'Don't be misled. Look directly. What is this?' The Master is dying. They must have become very alert. They thought he was going to die but suddenly he sat up in a lotus posture. This was unexpected. They may have been dozing but now they could not doze any more.What was he doing, this old man? Then he shouted really loud three times. 'Look directly. Don't be misled. What is this?' And laughed, relaxed, collapsed and died.

Dying in such a relaxed way and living in such a relaxed way is what Zen is -- the whole secret, the whole art.

The sixth question:

SO IT IS CLEAR THAT GOD DOES NOT EXIST AND WITCHES DO NOT EXIST. WHAT ABOUT THE ENLIGHTENED ONE?

Never heard of any.

The seventh question:

OSHO, WHY DON'T YOU WAKE ME UP RIGHT NOW?

Because right now you are not yourself. If I wake you up somebody else may be awakened.
Listen to this anecdote.

A travelling salesman in a big Southern city is looking for a hotel in which to spend the night. It is dusk and he has had a hard day and every hotel he tries is full. He walks and walks and finally in desperation tries one down in the slums which has a sign over the door: 'For Coloureds only'.

The manager refuses him saying 'Yeah, we got de room but we ain't going to rent to no white honky bastard.'

The guy leaves, walks for miles, but can't find a single hotel with a room so he gets an idea; He buys a tin of black shoe polish, goes into a men's room and applies it liberally to his hands and face. Then he goes back to the hotel and says, 'Hey brother, you gots any rooms?'

The manager gives him a room and he falls into a grateful exhausted sleep after having told the manager to be sure to wake him promptly at six as he has a plane to catch at seven.

In the morning there is a rap on the door and the manager sticks his head in saying, 'Get up, get up, it is quarter to seven. I done forgot to wake you.'

The guy grabs his suitcase, scrambles into a taxi, curses all the way to the airport and arrives with three minutes to spare. He grabs his boarding pass and heads for the gate only to be stopped by the stewardess who cries, 'No niggers on this plane!'
'But I am not a nigger! I am not a nigger!' yells the man. 'Look I will show you.' And he dashes to the men's room and frantically scrubs his hands and face. But the black won't come off. He scrubs and scrubs and then, looking in the mirror, he suddenly moans, 'Oh, my God! They must have woken up the wrong man!'

So wait a little. Everything in its right moment. Don't be in a hurry and don't be impatient.

It has happened many times that a man is accidentally wakened up. Then he goes mad, he is bound to go mad. He will not be able to absorb that much. Sometimes it has happened. There are many people around the world, even at this moment, who are mad because they stumbled upon something which they were not yet ready to absorb. Sufis know about them.

In India they are called MASTAS, mad people -- very beautiful people but very disoriented. The world is gone, the old nightmare is no more, but the dawn has not happened either. The night is over and the morning has not come and they are just hanging in-between in a kind of limbo.

A right season and a right moment -- the Master has to be looking constantly for when the right moment comes. Only then it is possible, otherwise your nervous system will not be able to absorb it. It will be too much of an explosion, it will throw you into bits. Unless awakening happens into integration, it is meaningless. Just being awake is not going to help, it has to become an integration too. You should be awake and you should become centred too. If your awakening shatters you and you fall into pieces and you lose your togetherness it will not be of much help, it will not be of any value.

In fact, the old stage is better because then you could have struggled, you could have tried -- now you cannot even try.

One of the great Masters of this century, Meher Baba, worked for these mad people for many years. He travelled all over India. That was one of the rarest of works any Master has ever done -- to go in search of these mad people. They cannot do anything on their own now, they have lost all reason. They cannot do anything on their own. Their ego is shattered but the egolessness has not arrived yet. They are simply in a negative state, not knowing who they are, not knowing where they are, not knowing what they are doing.

Meher Baba travelled all over India, from one village to another village, searching for these people -- and he found many and helped many. Only a Master can help these people because they are completely and utterly helpless; they are like children. You have to feed them. They will be eating there and they will defecate there, in the same place. They will lie down there and go to sleep. They don't know what is what. Either they have to be pulled back to the normal so that they can start their journey again or some Master has to go and help them and try to pull them up. But things become difficult, more complicated.

Never be impatient. Trust life. Go. in deep trust. Everything is bound to happen whenever the right moment comes. There is no need to hanker for it.

The eighth question:

I HAVE HEARD THAT THE PERSON WHOM ONE LOVES DOES NOT REALLY EXIST BUT IS A PROJECTION FOCUSSED THROUGH THE LENS OF THE MIND ONTO WHATEVER SCREEN IT HAS WITH THE LEAST DISTORTION. CAN YOU ELABORATE?

The question is from Neeravo.

There is no need to elaborate. You heard absolutely rightly. That's how it is. It is a simple fact.

We go on projecting, we go on seeing things which we want to see. We never allow reality to be as it is. We never allow that which is to be mirrored in us. We go on carrying thoughts, desires, ideas, and we project them.

And in love that happens more because in love you are almost on a psychedelic trip. Love is psychedelic; some kind of inner LSD is released, some hormones are released, some chemical things change inside you. You are affected by those chemical changes and you start seeing things. You become a visionary, a dreamer. And the person you fall in love with may not have anything to do with it. He may be just a screen. But then you are bound for trouble.

In love that happens with such unconsciousness that it creates misery -- that's why there is so much misery in the world. Before love can really happen one has to become very, very meditative. One has to become so alert that there is no longer any cloud in the eyes and you can see persons as they are.

But before you can see persons as they are you will have to see yourself as you are. The first step has to be taken in self-awareness, self-remembering -- only then will you not project. And when the projector stops working, functioning, you see the person as he is. Then there is never frustration -- because you already know. You see the person through and through. If you decide to be with him it is your decision, knowingly done, deliberately done, consciously taken. You know what is going to happen. All is mirrored in you. Then

there is no frustration.

Frustration is out of expectation; expectation is our projection. All kinds of love frustrate unless love is based in meditation.

The ninth question:

WHAT IS NOT A HEAD TRIP?

All trips are head trips. Trips as such are of the head. The heart goes nowhere, it knows no journey, no pilgrimage. It is simply herenow.

When all trips dissolve, you reach. Trips take you away, away from the reality that is. So wherever you are going, you are going with the help of the head. The head is the horse. Wherever you want to go -- to Delhi or to Washington or to heaven, it does not matter -- the head is the horse, it takes you everywhere. It takes you everywhere except that place where you are. If you want to be there where you are you have to kill this horse, you have to slay this horse, you have to be a murderer of the mind.

You have to be without a head. Head dropped, mind no longer functioning, where can you go? You are herenow, and that's what God is, what nirvana is.

The tenth question:

YOU LOVE ME BUT DO YOU LIKE ME?

This is a really nasty question! I love you all right but I cannot like you because I cannot dislike you.

Like and dislike are part of a dual mind, part of duality -- when one chooses. Like and dislike are part of choice. I don't choose. I love you but I cannot say I like you because I cannot say I dislike anybody. Like and dislike go together. If I have to like somebody I will have to dislike somebody too, there will always be a price.

The question is from Rakesh. If I love Rakesh I will have no trouble with anybody else, I can love all, I can love the whole of existence. Loving Rakesh is non-competitive; loving Rakesh I do not have to deny anybody else from my love. Love is so vast it can contain all.

But 'like' is very narrow. If I like Rakesh I will have to dislike Big Prem -- because it is difficult to choose the husband and wife both. No, I don't like, I don't dislike. I love you, certainly I love you.

The eleventh question

THERE IS NO TRUTH, NO UNTRUTH,
WHAT IS, IS.
A MAN MAY AGREE
THAT A TREE IS A TREE,
BUT WHAT DOES A DOG THINK?

The question is from Satprem.

THERE IS NO TRUTH, NO UNTRUTH,
WHAT IS, IS.

This is the truth. WHAT IS, IS. That's all that is meant by truth.

A MAN MAY AGREE
THAT A TREE IS A TREE,

BUT WHAT DOES A DOG THINK?

A dog thinks a tree is a toilet!

And the last question:

OSHO, HOW TO DECIDE WHEN YOU ARE JOKING AND WHEN YOU ARE SERIOUS?

Whenever I am serious know well I am joking and whenever I am joking know well I am serious.

I joke only because the thing is so serious that it is the only way to say it. Otherwise it will be too hard, it will hit too hard. And I am not violent.

Yes, I can understand your trouble. I confuse you.

Abraham Lincoln used to tell this joke about himself. He was known as the buffoon president in America in his day.

Two Amish ladies were talking. 'Who do you think will win the war?' asked the first. 'The South,' replied her friend. 'Why?' 'Because I hear Jefferson Davis is a praying man 'But old Abraham is a praying man too.' 'Yes. But the Lord will think old Abe is joking.'

Yes, that is my trouble with God too. Sometimes I cannot even convince God that I am serious, so what about you? It is natural.

But I give you this pointer: whenever I am joking you can be certain I must be serious and whenever I am serious you can be certain I must be joking.

Zen: The Path of Paradox, Vol 1

Chapter #7
Chapter title: The Pulse of the Universe

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ONCE UPON A TIME THERE WAS A MAN STANDING ON A HIGH HILL. THREE TRAVELLERS, PASSING IN THE DISTANCE, NOTICED HIM AND BEGAN TO ARGUE ABOUT HIM. ONE SAID, 'HE HAS PROBABLY LOST HIS FAVOURITE ANIMAL.' ANOTHER SAID, 'NO, HE IS PROBABLY LOOKING FOR HIS FRIEND.' THE THIRD SAID, 'HE IS UP THERE ONLY IN ORDER TO ENJOY THE FRESH AIR.'

THE THREE TRAVELLERS COULD NOT AGREE AND CONTINUED TO ARGUE RIGHT UP TO THE MOMENT WHEN THEY ARRIVED AT THE TOP OF THE HILL.

ONE OF THEM ASKED: 'O FRIEND, STANDING ON THIS HILL, HAVE YOU NOT LOST YOUR FAVOURITE ANIMAL?' 'NO, SIR, I HAVE NOT LOST HIM.'

THE OTHER ASKED: 'HAVE YOU NOT LOST YOUR FRIEND?' 'NO, SIR, I HAVE NOT LOST MY FRIEND EITHER.'

THE THIRD TRAVELLER ASKED: 'ARE YOU NOT HERE IN ORDER TO ENJOY THE FRESH AIR?' 'NO, SIR.' 'WHAT THEN ARE YOU DOING HERE, SINCE YOU ANSWER NO TO ALL OUR QUESTIONS?'

WHAT IS MEDITATION? Meditation is to be in harmony -- within and without. Meditation is to be in harmony. Meditation is to be the harmony.

Man has lost himself because he has lost this harmony. He is in conflict; he is pulled apart in different directions simultaneously. He is not one, he is many. To be the many is to be in a non-meditative state; not to be the many and to be just one, is to be in meditation. And when there is really only one, when even one is no longer there.... In the East we have called it the state of non-duality, not the state of oneness. We had to invent this word 'non-duality' to describe, to indicate, that it is not dual, that's all. Two is no longer there, many have disappeared, and of course with the many, one also disappears. The one can exist only amongst the many.

Man is ordinarily a crowd, a mob. Man is ordinarily not a self because he has no integration. He is all fragments, he is not together, he is not one piece.

Meditation is to be one piece, aud when you are one piece you are in peace.

First this harmony has to be achieved inside and then it has to be achieved outside too. First a man has to become a harmony and there has to start pulsating with the greater harmony of the existence.

So there are two steps in meditation. The first step is not to be in conflict within yourself, not to allow any warring to continue any longer within yourself -- mind fighting with the body, reason fighting with feeling, feeling fighting with sexuality. A continuous fight is going on -- have you not observed it? There is a continuous war; without any gap it continues.

Of course, you cannot be happy. Unless these warring elements within you embrace each other, stop warring, fall in love with each other, or dissolve into each other, there is no possibility of happiness. Then happiness remains just a hope. Happiness is a shadow of harmony, it follows harmony. There is no other was to be happy. Unless you are the harmony, you can strive and strive and you will get more and more frustrated and you will get more and more into misery. Just as a shadow follows you, so happiness follows when you are in a harmonious totality.

The first step happens within you -- and when you have become one pulsation with no division, one wave of energy with no antagonizing, with no lower and no higher, with no choice, with no evaluation, with no judgement, when you are simply one, then happens the second step. When you are one you can see the one -- only then can the one be seen. The eyes are clear then you have the clarity. When you are one you can immediately see the one around you. Now you know the language of the one. The language of the many has disappeared -- that noise is no more, that madhouse is no more, that nightmare is finished. You are silent. In this silence you can immediately dissolve into existence; now you can fall in tune with the pulse of the universe itself. That is the second step of meditation.

The first is difficult, the second is not difficult. The first needs effort, great effort; the second is very simple, comes almost automatically. The first is like a blind man being operated upon so that he can have eyes. The second is after the operation is over: the eyes are there and the blind man opens his eyes and he can see the light and the world of light and the millions of joys around him of colour, of light, of beauty, of form.

The first needs effort, the second comes effortlessly. The first is more like yoga, the second is more like Zen -- or, to come to a more modern parallel, the first is more like Gurdjieff and the second is more like Krishnamurti. That's why I say Zen is the pinnacle. Zen is the last word. Yoga is the beginning of the journey, Zen is the end.

When you are one and suddenly you see the oneness outside, all barriers disappear. Then there is no 'I' and no 'thou', then there is only God or truth or samadhi or whatsoever word you like -- nirvana. Zen people call this state SONOMAMA or KONOMAMA -- the state of pure isness, suchness, TATHATA. One simply is. One is not doing anything, one is not thinking anything, one is not feeling anything, one simply is. This isness is the ultimate experience of bliss. Beyond it there is nothing. And this is the goal. To arrive at this isness is the search, the eternal search, of every being.

Before we can understand how to attain to this inner harmony we will have to look deep into how we have become a crowd. How has this calamity fallen upon us? Who has created it? How has it been created? Unless we know how it has been created there is no way to uncreate it.

Once it happened that when Buddha came for his morning sermon he had a handkerchief in his hand. Sitting down before his ten thousand monks he started tying knots in the handkerchief. They were all

surprised -- he had never done anything like that. What was he doing? Had he forgotten about the sermon? But out of respect they simply kept quiet and went on looking at what he was doing.

After Buddha had tied five knots in the handkerchief he said, 'I want to undo these knots. Before I undo them I would like to ask two questions. One is: Is this handkerchief the same as it was before the knots were tied?'

One of his great disciples, Ananda, said, 'Bhagwan, in one way it is the same because the tied knots make no difference to its existence. They don't add anything and they don't destroy anything. The handkerchief remains exactly the same, its quality is the same, it is still the handkerchief. But still it is not the same -- something has changed. It may not be of any fundamental value but now it has something new in it: these five knots. It is tied together so it is no longer free. The freedom has been lost. The handkerchief is the same but now it is a slave.'

Buddha said, 'Right, Ananda, that's what I wanted to tell my monks. When man is divided he remains in one way the same and yet he is not the same. His freedom is lost, his harmony is lost -- and yet fundamentally nothing has changed. You are gods and goddesses, nothing has changed; it is just that the god has become imprisoned. A few knots have come into existence Fundamentally you are as free as a Buddha, existentially you are exactly where I am, and yet psychologically you are not where I am, you are not what Buddha is. Existentially we are all Buddhas, psychologically we live in different, private worlds... those knots.'

Then Buddha asked the other question. He said, 'Monks, I have another question to ask which is: If I want to undo these knots, what should I do?' Another monk, Sariputtra, stood up and said, 'Bhagwan, if you want to undo them let me come closer, let me observe them. Because unless I know how they have been tied there is no way to know how they can be undone. What process has been used to tie them? How have they been created? Only knowing that, can they be untied. Let me come closer. And don't do anything before I look, because if you do something without knowing how the knots have come into existence you may create even more subtle knots. They may become even more difficult. It may even become impossible to open them.'

And Buddha said, 'Right, Sariputtra, that's exactly what I wanted to say.'

Before one understands how to attain, one has to understand how one is missing. What are the causes of our misery? How did we become divided? How did this impossible happen -- that the indivisible has become divided, that the absolutely blissful has fallen into misery, that gods have become imprisoned? How did it happen?

The 'how' has to be known very, very minutely, so first we will go into the 'how' of it.

We can start with Plato. He is at the very foundation of the modern mind. With him division starts very clearly and logically. It must have existed before him but it was never propounded so logically, it was never before supported by a genius like Plato. And since then, for these two thousand years, the division has been believed in. And if you believe a certain thing for two thousand years it becomes a reality. A belief tends to turn to reality; a belief hypnotises; and by and by functions almost as if it is there.

Plato claimed that human behaviour flows from three main sources: knowledge, emotion and desire. That is the first indication of the clear-cut division in man. Man is divided into three: knowledge, emotion, desire. Knowledge has its source in the head, emotion in the heart, and desire in the loins -- head, heart and the genitals, these are the three divisions. Of course, head is the highest, heart is in the middle and the genitals are the lowest. The man who lives through the genitals is the lowest man; in India we call him the SHUDRA, the untouchable. And the man who lives through the head is the highest man; in India we call him the BRAHMIN. And everybody else is just in-between these two -- different degrees of emotionality.

These three divisions are not just a belief. They have penetrated so deeply into human consciousness that now human consciousness exists as three. You are divided, you are no longer one; you are three, you have become a trinity. You have three faces. One is the sexual face, which is very private and which you keep in the dark. The second is the emotional face which is not so private but is still very private -- only rarely do you exhibit it. If somebody has died and you cry and weep then it is okay. But ordinarily you don't cry and weep, or you have left it to women because they are not such high creatures as man.

Male chauvinism is everywhere. The woman is not accepted as a BRAHMIN, many religions have denied her -- have said that she will not be able to enter the kingdom of God as a woman. She will first have to be born as a man, only then does she become credible. Only a man enters the paradise. A woman is a lower creature. She has only two centres, the sexual and the emotional -- she has no head, she has no brain,

she has no intellect. So, of course, she is allowed to cry and weep and laugh and show emotions and be sentimental. Man very rarely, in rare situations, allows his emotions to show.

Sex is absolutely private; emotions are half private and half public; intellect is absolutely public. That is the thing which you go on showing everywhere, which you exhibit. Reason, logic, knowledge -- that is the thing.

After two thousand years Sigmund Freud again repeated the same division -- very strange bed-fellows, Plato and Freud. But somehow man has accepted the divisions so deeply that it has become unconscious. Freud also says that reason is the king, emotion the queen and sex the servant, and, of course, long live the king! Destroy sexuality, destroy emotion and bring your whole energy towards the head. Remain hung-up in the head.

But without sex, all joy disappears and without emotion all softness, sensitivity, disappears. With reason you become a dry desert land, a wasteland. Nothing grows.

I was reading Charles Darwin's autobiography and I came across this passage. It is very revealing. Charles Darwin writes: 'Poetry of many kinds gave me great pleasure when I was a child, even when I was young. Formerly pictures gave me considerable and music very great joy, very great delight. But now for many years I cannot endure to read a line of poetry. I have tried and found it so intolerably dull that it nauseates me. I have also lost almost any taste for pictures or music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts. Why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. The loss of these tastes is a loss of happiness.'

This he writes in his old age. He has lost all taste for poetry; in fact, it nauseates him. He cannot tolerate music. He does not say any thing about his love -- if poetry nauseates and if music becomes intolerable, love will become impossible. What kind of man has Darwin become? He himself confesses that he has become a kind of machine.

That's what has happened to humanity at large. Everybody has become a machine -- smaller machines, bigger machines, more skilful machines, less skilful machines -- but everybody has become a machine.

And those parts which are denied go on rebelling against you, hence the constant war. You cannot destroy sexuality; you can transcend it, certainly, but you cannot destroy it. And you cannot destroy your emotions. The heart goes on functioning and goes on weaving dreams. Maybe it goes underground because you are too much against it, maybe it disappears into the unconscious, finds a deep, dark cave and lives there, but it lives. Emotions can be transformed but cannot be destroyed. Neither sex nor heart can be destroyed.

That's what the head has been doing: the head generally exists at the expense of the heart and at the expense of the body. It kills the heart, it kills the body, and then it lives like a ghost in a machine. You can see it happening all over the world. The more a person becomes educate3d, the less alive he is. The more he knows, the less he lives. The more he becomes articulate about abstractions and concepts, the less and less he flows. A man confined in the head loses all juice, loses all joy. Charles Darwin's observation is perfect. He says, 'What has happened to me? Why have I lost all my happiness? Where have my delight and joy gone?'

You have taken all your energy into your head, you have not left any energy for your sexuality -- because all joy is out of sexuality, let me remind you. When I use the word 'sexuality' I don't just mean genitality. The genital is only one very, very tiny experience and expression of the sexual. The sexual is a very great thing. By sexual I mean whenever your body is alive, sensuous, throbbing, pulsating -- then you are in a sexual state. It may not have anything to do with the genital. For example, when you are dancing you are sexual; a dancer is sexual, the dance energy is sexual energy. It is not genital, you may not be thinking at all about sex, you may have completely forgotten all about sex; in fact, when you forget everything about sex and you are dissolved into any deep participation with your total body, it is sexuality. You may be swimming or running -- running in the morning.

For ten years I used to run eight miles every morning and eight miles every evening -- from I947 to I957. It was a regular thing. And I came to experience many, many things through running. At sixteen miles per day I would have encircled the world seven times in those ten years. After you run the second or third mile a moment comes when things start flowing and you are no longer in the head, you become your body, you are the body. You start functioning as an alive being -- as trees function, as animals function. You become a tiger or a peacock or a wolf. You forget all head. The university is forgotten, the degrees are forgotten, you don't know a thing, you simply are.

In fact, by and by, after three or four miles, you cannot conceive of yourself as a head. Totality arises. Plato is forgotten, Freud has disappeared, all divisions disappear -- because they were on the surface -- and deep down your unity starts asserting itself.

Running against the wind in the early morning when things are fresh and the whole existence is in a new joy, is bathed in a new delight of the new day, and everything is fresh and young, the past has disappeared, everything has come out of deep rest in the night, everything is innocent, primitive -- suddenly even the runner disappears. There is only running. There is no body running, there is only running. And by and by you see that a dance arises with the wind, with the sky, with the sun rays coming, with the trees, with the earth. You are dancing. You start feeling the pulse of the Universe. That is sexual. Swimming in; river is sexual. Copulating is not the only sexual thing; anything where your body pulsates totally. With no inhibitions is sexual.

So when I use the word 'sexual' I mean this experience of totality Genitality is only one of the functions of sexuality. It has become too important because we have forgotten the total function of sexuality. In fact, your so-called mahatmas have made you very, very genital. The whole blame falls on your saints and mahatmas -- they are the culprits, the criminals. They have never told you what real sexuality is.

By and by sexuality has become confined to the genitals; it has become local, it is no longer total. Local genitality is ugly because at the most it can give you a relief; it can never give you orgasm. Ejaculation is not orgasm, all ejaculations are not orgasmic and each orgasm is not a peak experience. Ejaculation is genital, orgasm is sexual and a peak experience is spiritual. When sexuality is confined to the genitals you can have only relief; you simply lose energy, you don't gain anything. It is simply stupid. It is just like the relief that comes out of a good sneeze, not more than that.

It has no orgasm because your total body does not pulsate. You are not in a dance, you don't participate with your whole, it is not holy. It is very partial and the partial can never be orgasmic because orgasm is possible only when the total organism is involved. When you pulsate from your toe to your head, when every fibre of your being pulsates, when all cells of your body dance, when there is a great orchestra inside you, when everything is dancing -- then there is orgasm. But every orgasm is not a peak experience either. When you are pulsating totally inside, it is an orgasm. When your totality participates with the totality of existence it is a peak experience. And people have decided on ejaculation, they have forgotten orgasm and they have completely forgotten the peak experience. They don't know what it is.

And because they cannot attain the higher, they are confined to the lower. When you can attain the higher, when you can attain the better, naturally the lower starts disappearing on its own accord. If you understand me... sex will be transformed, but not sexuality. You will become more sexual. As sex disappears you will become more sexual. Where will sex go? It will become your sexuality. You will become more sensuous. You will live with more intensity, with more flame; you will live like a great wave. These tiny waves will disappear. You will become a storm, you will become a great wind that can shake the trees and the mountains. You will be a tide, a flood. Your candle will burn at both ends together, simultaneously.

And in that moment -- even if you are allowed to live for only one moment, that's more than enough -- you have the taste of eternity.

From Plato to Freud the division has persisted in the minds of the philosophers, pedagogues, politicians, pundits. That division has become almost a reality now. You don't think about your genitals as you -- do you? You start thinking as if they belong to you and you are separate.

There are people who even have names for their genitals. Then the separation is complete. Then you use them as instruments. You are not them, you use them. Division is complete, utterly complete.

You always think about yourself as the head and the whole body is thought of as something separate. Have you ever thought of yourself as the feet, as the hands, as the backbone, as the blood that circulates inside you? No, your identity remains with the head; the head is the king. And who wants to get identified with the slave, the servant -- or even with the queen?

According to this division a great theology has been evolved -- try to understand it. First is head, second is heart, third is the genitals. God has only the first; the second and third don't exist. God has no emotions and no sexuality. This is the definition of God of almost all religions except Zen. Then there is the saint. The saint has the first and the second, not the third. He has reason, intellect, intellectuality, he has emotions, heart, but he has no sexuality. Then comes the ordinary man. He has all three -- first, second and third. Then comes the sinner. He does not have the first -- he has no intelligence, no intellectuality, no reason, no head

-- he has only the second and third; emotions and sexuality. And then comes the Devil. He has only the third. The first two are not there -- there is no reason, no emotion, only sexuality. So in the East, particularly in India, the name of the Devil is Kam Deva, the god of sex. Perfectly right.

So this is the theological division: God, only head; Devil, only sex. The sinner is closer to Devil and is bound to go to hell; the saint is closer to God and is bound to go to heaven. And between these two is the poor man who has all the three and has naturally more conflict than any of these other four. When you have three you have more conflict.

This is not a Zen concept. This is Christian, this is Mohammedan, this is Hindu, but this is not Zen. Zen has such a radical understanding about life that about everything Zen brings a fresh understanding. Zen says that God is the whole so God has all the three, yet there is no conflict. All the three are in deep harmony together, dancing hand in hand. They are not warring, they are embracing. And there is a transcendence; because there is no conflict there is a transcendence. In God sex becomes sensuousness. God is sensuous. Sex becomes aliveness; sex becomes fun, joy, play. Emotions become sensitivity, compassion, love. And reason becomes understanding, awareness, meditation.

This is a totally different outlook. Nothing is denied, nothing is excluded. Zen is all-inclusive. It never denies, it never says 'no' to anything; it accepts everything and transforms it into a higher reality. It is very synergic. Zen is a synergic fulfillment. All energies have to meet and become one energy. Nothing should be denied because if you deny something you will be that much less rich.

Just think of a God, a Christian God, who has no sex, who has no emotions. What kind of God will this be? With just intellect he will be very stony. You can worship a computer instead. A computer is what the Christian God is -- just the head. A computer is the magnified head. And sooner or later we will be making more and more and bigger and bigger computers. One day we will make the perfect computer -- he will be exactly what a God has been proposed to be, just the head. The computer has no sensuousness, no sexuality, no emotions. The computer will not cry if somebody dies, the computer will not laugh, the computer will not celebrate if somebody is born and the computer is not going to fall in love -- the computer is not such a fool. A computer is just head, just pure head. Just think of it... your head has been taken out of your body, out of your totality, and goes on pulsating in a mechanical place, being fed by machines. You simply go on thinking and thinking and thinking and nothing else -- that's what God has been.

But not so according to Zen. The universe, the total, is so rich it includes all. God and man -- the difference is not that man has three and God has one, the difference is that man's three are at war and God's three are in harmony. That's the only difference. You don't know how to put them into an orchestra. The day you know, you are a God. You have all the basic requirements to be a God. It is almost like Sufis say: you have the flour and you have the water and you have the salt and the ghee and the fire is burning and you are sitting there hungry and you don't know how to make chapattis. If you don't know, you should ask one of my sannyasins, Paramahansa. He can make one thoUsand chapattis within hours.

Hunger will not disappear unless you make chapattis. What is a chapatti? It has water, it has flour, it has ghee, it has salt, and it has the fire element in it. Then you can digest it.

Exactly the same is the case with you. You have all that you need to be a God and you are hungry.You have all that is required, nothing is missing, but you don't know how to put it into a synergical fulfillment.

To Zen, spirituality means wholeness; to Zen, holy means wholeness. All has to be included and transformed; all has to be included and transcended. When all is included, there arises an equilibrium. An equilibrium means exactly that -- things are equal. Sex is not the servant, neither is the heart the queen and neither is the reason or the head the king -- no. All are equal. Let me repeat it. Unless you think in terms of equality you will never attain to equilibrium. All are equal. Nobody is a master and nobody is a servant. This is the Zen revolution.

All are masters and all are servants. There are moments when sex is on the throne and there are moments when emotions are on the throne and there are moments when reason is on the throne -- but nobody is a fixed master, it is a rotation. You are a rotating wheel and these three are your spokes. Sometimes one spoke comes up and another spoke goes down but all three support the wheel. This should be the meaning of the Christian trinity and this should be the meaning of the Hindu trimurti, the three faces of God: one God behind with three faces.

Nobody is the king, nobody is the queen and nobody is the servant -- all are masters and all are servants. That means that nobody is a master and nobody is a servant, they are all together; they support each other, they live with each other, there is a great friendship between them. Befriend all your three elements, don't get identified with one, otherwise you start forcing that one to remain on the throne forever. Befriend all the

three, respect all the three and remember that you are all the three and yet you are the centre of all of them.

Just think of a triangle: one angle is sexuality, another angle is emotionality, another angle is intellectuality. Just within the triangle is the centre of consciousness -- you. When all these three lead to you, to your consciousness, to your awareness, that is what meditation is. In that harmony, in that fulfillment, you have arrived home.

So remember, nothing should be excluded. Life should be a richness and a balance and a transcendence; life should be a synergic fulfillment. All your parts should be fulfilled. And they can be only fulfilled if they are together and help each other. If they go separately they all remain unfulfilled. That's what has happened -- your head is not fulfilled, your heart is not fulfilled, your sex is not fulfilled. From the bottom to the top you are just nothing but a frustration, an unfulfillment, a discontent, a hunger, a thirst. You go on stumbling in the dark, you go on searching for something that will fulfill you -- but nothing is going to fulfill you unless the harmony arises inside.

And these are the three paths from which to arrive. A few people enter from sex -- that is the path of tantra. A few people enter from the path of devotion -- that is the path of the heart, emotions, BHAKTI yoga. Those who enter from sex follow tantra yoga, those who follow emotions move through BHAKTI yoga, the path of the devotee. And those who enter through the intellect, intelligence, follow the path of knowledge -- gyana yoga. These are the three paths. And all the religions of the world are somehow divided into these three.

For example, Vedanta, Jainism, Buddhism follow the path of the head; they go through intelligence, understanding, awareness. They follow the path of GYANA, knowing. Hinduism, Christianity, Islam follow the path of emotions, BHAKTI yoga. From the heart they enter. Tantra follows the path of sex, it is the yoga of sex. These are the three possibilities.

And Zen is a synthesis of all. Zen is tantra and Zen is devotion and Zen is knowing. Zen says all the three can be combined together, there is no need to choose. One can remain choiceless and use all -- the whole wheel, the whole triangle -- to go within-wards. There is no single medium and there is no single way. None of the routes is more worthy than the other. Follow any path, just remain undivided; follow any route, just don't get identified with the route. remain open to other paths too.

Remember always that man can enter from all the three so don't condemn anybody. If somebody is following the path of tantra don't carry a condemnation in you because that condemnation simply shows that you are condemning your sexuality, nothing else. If somebody else is following the path of devotion, don't condemn him, because that condemnation can mean only one thing: that you are denying your heart its full sway. And that is going to hinder you, obstruct you.

Now this beautiful anecdote. I his is one of the most beautiful anecdotes. Zen has beautiful stories but nothing to compare with this. If I have to choose only one out of all the Zen stories, then I will choose this one. I have loved this story for many, many years.

ONCE UPON A TIME THERE WAS A MAN STANDING ON A HIGH HILL.

These stories are metaphoric. Try to enter into their metaphors. A man standing on a high hill means a man who has arrived. The high hill means the hill of life and existence. A man standing on high hill means a watcher on the hills who can look all around. All the valleys and all the paths that lead to the top of the hill are in front of him. Everything is available from there; the vision is total, all directions are available. When you are in the valley you cannot have that wide vision when you are on the path you cannot see your path, you cannot see other people moving on other paths -- naturally. You are confined to a very narrow space. The higher you move, the bigger the space becomes.

When you come to the highest peak, when you come to the Everest, when you are standing there, the whole of the Himalayas is available. Not only can you see the path by which you have travelled, you can now see all the paths, all the possible paths coming towards the top. Now you can see even those who were antagonistic to you, or with whom you were antagonistic, They are also travelling, moving; towards the same peak. Now you call see because the vision from this height is total. Now all distinctions disappear, all philosophies are dropped, all identifications are meaningless. A man is free because his vision is complete.

ONCE UPON A TIME THERE WAS A MAN STANDING ON A HIGH HILL.

This hill is of awareness, this hill is of meditation -- the mountain of meditation.

'THREE TRAVELLERS, PASSING IN THE DISTANCE, NOTICED HIM....'

These are the three travellers I talked about -- the three divisions of man.

'THREE TRAVELLERS, PASSING IN THE DISTANCE....'

Naturally, they are very far away from the top, hence the argument arises. The distance is so great that they can only guess, infer.

'THREE TRAVELLERS, PASSING IN THE DISTANCE, NOTICED HIM AND BEGAN TO ARGUE ABOUT HIM.

Yes, many of you have noticed a Buddha sometime and many of you have noticed a Christ; many of you have come across a Mahavira or Zarathustra -- and you have argued much about them. But there was a great distance. When I say distance I don't mean the physical distance, there may not have been a physical distance at all.

When Buddha came to talk to his father they were standing in front of each other with no distance at all. But there was an infinite distance. Buddha was saying one thing and his father was saying something else. The father was not talking to Buddha at all, he was talking to his son who was no more. He was talking to the past which had disappeared.The son who had left his palace had died, utterly died; this was a new consciousness which had been born, it was a resurrection. But he could not see, he was too clouded -- clouded with the past, clouded with his anger, clouded because this boy had betrayed him in his old age.

Buddha was the only son and he was born in his father's old age. So there was much attachment from the father. Buddha was going to be the heir, he was going to have the whole of his father's kingdom. And his father was really getting old and he was very worried. His son had become a beggar... he was angry, naturally so.

Then the son comes -- and not only does he come, he tries to convince the father that he should do the same, should come and follow him. You can see how angry and annoyed the father must have been. He was shouting and saying that Buddha had betrayed him.

Buddha said, 'Sir, to whom are you talking? The man who used to be your son is no more. Look at me. Who is standing in front of you? I am not that same man. Something has utterly changed. This is somebody else, sir.' And the father laughed and said, 'Do you want to fool me? What are you saying? Have you gone mad? Or do you think me mad? You are my son, the same son who went away -- I can recognise your face. My blood is flowing in you. I know you, I have known you from your very first day. How can I forget? How can I misunderstand?' And the misunderstanding continued.

And Buddha laughed and said 'Sir, listen to me. Yes, you have given birth to a son and maybe the same blood flows still, but the consciousness is different. I am talking about the consciousness, I am talking about me, I am talking about my centre. It is utterly different. I used to be in dark, now I am in light. And listen to me -- your old age has come, I can see it. You are trembling, you cannot stand properly. Sooner or later death will be coming. Before death comes, meditate. Before death knocks at your door, try to know who you are.'

It continues this way -- the distance is tremendous. So when I say 'distance' I don't mean the physical distance. You have come across a Buddha or a Christ or a Raman or a Ramakrishna -- yes, you have -- and you may have seen them very closely, but still you have been arguing about them. They are standing somewhere far away on a distant mountain and whatsoever you say is irrelevant because it is all guesswork.

THREE TRAVELLERS, PASSING IN THE DISTANCE, NOTICED HIM AND BEGAN TO ARGUE ABOUT HIM.

That's all we do about Buddhas -- we argue, for and against. And all that we say about them is nonsense. Whether you praise or you condemn them makes no difference. All your praise is meaningless, all your condemnation is meaningless -- because you cannot see what has happened to a Buddha. To see that, you will have to become a Buddha.

There is no way to see somebody else's subjectivity a a object; it is not available to the objective mind. It is such all inner phenomenon, it is such interiority, that you cannot see it from the outside. You have to go into it, you have to be it.

They argued and they argued.

ONE SAID, 'HE HAS PROBABLY LOST HIS FAVOURITE ANIMAL.'

That is reason, always thinking of possessions: of the house, of the car, of the animal, of the farm, of the factory, of the money, of the power and prestige. That is reason. reason is a hoarder, reason is a miser. It always thinks of possessing, having.

This is a symbolic story, a metaphor. The first man says, 'HE HAS PROBABLY LOST HIS FAVOURITE ANIMAL' -- THAT'S all that the reason can think about.

If you see a meditator sitting silently and you are a man confined to your reason, what will you think he is doing? You will think that maybe he is planning a new factory or thinking about how to win the election or how to have a bigger bank balance -- that's all you can think about. That's what you think about. If you are sitting silently what will you think about? That's what you will infer about somebody else. There is no other way. You remain confined in your world. Even when you say something about somebody else you are saying it only about yourself.

This man is saying, 'HE HAS PROBABLY LOST HIS FAVOURITE ANIMAL.' If this man had been standing there this would have been the cause -- he had lost his cow and he was standing looking on the top of the hill to try and see where the cow was. Maybe the cow had gone astray. To look for the cow he will go up to the hill -- but for no other reason. Even when he is standing on Everest he will be looking for a lost cow -- even there he will not look for God, remember.

When Edmund Hillary reached the top of Everest he was not looking for God, certainly. Such a situation, virgin land, nobody had entered there before, he was the first man -- such a virgin quality is difficult to find on the earth any more. He should have meditated there. But what did he do? You know? He planted flags. This is the stupid mind. Coming to such a height, to such altitude, to such a virgin space where nobody had ever entered, where nobody had ever gone with all kinds of mind waves, space which had remained untouched by the mind -- it could have become situation to give you a satori. But Edmund Hillary planted flags and he must have been thinking, 'Now I am the first man, the first man in human history, who has arrived here. Now my record is certain in the book of history. I have made it.' This is an egoistic mind. What else can he think? He must be fantasizing that his name will be all over the world, on the front pages of all the newspapers. He must be seeing that, that's all. Such a situation, such a valuable situation, lost, lost for nothing.

This man says he must be looking for his favourite animal -- he is saying something about himself. If he had been standing there he would have been there only if he had lost his animal. Only then would he go to that height.

Many people come to me and they ask, 'If we meditate will it be beneficial in the world?' Even if they come to meditate they are asking if it will be beneficial, profitable, in the world. 'I am passing through financial difficulties,' somebody says. 'If I meditate will it help me to come out of it?' Even if you go to the mountain you go with your money-mania.

This is reason, this is head. Head is the most foolish thing in your being because it is concerned with foolish things, with rubbish. Nothing is valuable that passes through your head. It is a junkyard.

ANOTHER SAID, 'NO, HE IS PROBABLY LOOKING FOR HIS FRIEND.'

This is the man of heart; this is the metaphor for the heart. He says, 'No, not for property, he is looking

for his friend.' There is a leaning towards the heart, love, friendship, compassion. Maybe a friend is lost. This man is showing something about himself, this is the heart thinking. The heart has more compassion than the head; the head is very hard.

Head is aggression, head is a rapist. And we have been trained to be rapists because we have been trained only in the head -- ambition, ego, aggression. All our educational systems prepare us for rape -- how to rape nature, how to rape others, how to rape everybody, how to be aggressive and how to prove that you are Alexander the Great or Adolf Hitler or some other stupid fellow. All education teaches ambition and ambition is rape -- that's why I say head is a rapist.

The heart has more compassion, has more poetry, is more metaphoric, has a little love, friendship. The second man says, 'NO, HE IS PROBABLY LOOKING FOR HIS FRIEND.' A friend has got lost. The man is saying about himself, 'If I had to go to that hill I would not be going to look for my property, I would only be going to that point, I would only take that much trouble if it had to be done for a friend. Yes, I can do this much of a journey but only for a friend, only for love.'

THE THIRD SAID, 'HE IS UP THERE ONLY IN ORDER TO ENJOY THE FRESH AIR.'

That is sexuality. Sexuality is joy, fun. Try to understand it. You have turned your sexuality also into work. People make love as if it has to be done like a duty. There are mahatmas -- for example, Mahatma Gandhi -- who says make love only when you want to procreate. Now this is the head dominating, trying to dominate sex. So make love only when you want to procreate. It is as if sexuality has no other function, as if sexuality is just like a factory -- when you want to procreate, good, go into it dutifully, fulfill it skilfully, and be finished with it.

For Mahatma Gandhi and people like him making love just for fun is a sin; he calls it sin. For such people -- and these people are masochists -- for such people anything that smacks of joy is sin. Don't do anything for joy, do it for some purpose. These people are business people. Mahatma Gandhi came from a business family, from a PANIA family; he was a VAISHYA, a business man. And he remained a business man to the very end -- very calculating, very clever.

But everything has to have a purpose, even sex. You cannot love your woman or your man just out of joy, just because the full moon is there in the night, just because the beach is beautiful, just because the sea is roaring so tremendously, just because the rain is falling so beautifully, just because you want to celebrate your energies. No, Gandhi will say no, this will be a sin. Until and unless you have a certain purpose -- to procreate -- don't make love.

But basically the function of sexuality is fun, it is sheer joy. It is playfulness, it is not business, it is not work. It is sheer play, it is playing around. It is being happy with your energy, it is sharing, it is celebration.

So the third says, 'HE IS UP THERE ONLY IN ORDER TO ENJOY THE FRESH AIR.' That is absolutely foolish for the first. Just to enjoy the fresh air? People like Mahatma Gandhi, even if they go for a walk they don't go just for the joy of it -- they go for health reasons. That is the business mind -- everywhere the business mind. They go for their health.

And remember, this is settling for very, very small things. Don't settle for such a small thing. Health is a by-product. If you go for the fresh air, health will happen; no need to worry about it, no need to make a target of it. You just enjoy the fresh air, enjoy the sun, enjoy the sky, just enjoy walking and running, and health will happen as a by-product. You don't need to look for it. If you look for it you will miss the whole thing. Then it will be work, you have to do it -- and you will not enjoy it.

Nobody enjoys exercise, remember it. Never do any exercise. Enjoy it, don't do it as all exercise. The very word is dirty. Exercise? Dance, sing, run, swim, but don't do exercise. Exercise comes from the head, dance comes from the sex centre which is the most primordial sense centre in you. Your very foundation is laid down there. Head is a late-comer. Before head came, heart came; before heart came, sex came.

You were born in sexuality. Your father and mother were making love when you were conceived. Your first move into the world was through sex and your last move out of this world will also be through sex. When the sex energy that your father and mother gave you is finished, you will die. For seven, years you run on it, it is your power. By and by it is dissipated, one day it disappears -- and you die, you disappear again. You will have to wait again for somebody else to make love so you can get into some other womb. It is through love that you come. Love is the door through which we enter existence and love is the door through which we get out. Sex is the first comer; head comes very late. Sex remains our basement; head is

like an attic.

THE THIRD SAID, 'HE IS UP THERE ONLY IN ORDER TO ENJOY THE FRESH AIR.'
THE THREE TRAVELLERS COULD NOT AGREE AND CONTINUED TO ARGUE...

They have never agreed, they cannot agree.

... AND CONTINUED TO ARGUE RIGHT UP TO THE MOMENT WHEN THEY ARRIVED AT THE TOP OF THE HILL.

Only at the top of the hill does argument stop, never before -- because only when you start facing reality as it is does the argument stop, otherwise guesswork continues. The longer he distance between reality and you, the more argument, the more philosophising there is. The less the distance, the less the argument is. When you come face to face, when yon encounter, argument stops. When they came to the man who was standing there the argument stopped.

ONE OF THEM ASKED: 'O FRIEND, STANDING ON THIS HILL, HAVE YOU NOT LOST YOUR FAVOURITE ANIMAL?'
'NO, SIR, I HAVE NOT LOST HIM.'

Argumentation has stopped but the habit continues Now they are no longer arguing; there is no point because you can ask directly -- so what is the point of arguing? If you can see directly what is the point of arguing and guessing any longer?

But still the old habit continues. Rather than asking him what he is doing, the first man asks, 'O FRIEND, STANDING ON THIS HILL, HAVE YOU NOT LOST YOUR FAVOURITE ANIMAL?' The old habit persists to the very end. Even when there is no point, when you can ask directly what he is doing, the mind will not come directly to reality -- it goes in indirect ways, through old habits. It has its own forms and formalities The man is still trying to prove that he is right. Remember, even when you are facing God you will still be trying -- 'My Christianity is right, my Hinduism is right, my Islam is right.' You will ask God also, 'Are you not, sir, really a Christian God ' You will be still carrying your Gospel and you will try to get God to say, 'Yes, I am the God of the Gospel.' And the Hindu will ask, 'Sir, now I am standing before you, is it not right that it is you who wrote the Vedas, that you are the true God of the Hindus?' And so on and so forth...

ONE OF THEM ASKED: 'O FRIEND, STANDING ON THIS HILL, HAVE YOU NOT LOST YOUR FAVOURITE ANIMAL?'
'NO, SIR, I HAVE NOT LOST HIM.'

When you don't ask a direct question naturally you get a negative answer -- remember this. Zen people insist very much on being direct. If you ask directly you receive a positive experience; if you ask indirectly, naturally you receive a negative answer, an answer that is relevant. You have not asked, 'What are you doing?' you are asking, 'Are you looking for an animal?' and naturally the man says, 'No, Sir.'

Never ask reality any indirect question and never ask reality with any prejudice otherwise you will receive a 'no'. Ask directly. Drop your mind, drop all your prejudices, presuppositions, philosophies and ask directly. That's what Zen means by 'looking directly into the nature of things.'

THE OTHER ASKED, 'HAVE YOU NOT LOST YOUR FRIEND?' 'NO, SIR, I HAVE NOT LOST MY FRIEND EITHER.'

The second has not learned from the first -- who had received a negative answer. We are so foolish we don't learn. We go on persisting in our habits. Now this second man should have learned not to ask an

indirect question but he again asked one. The Christian has failed, then comes the Hindu, and he will fail, and the Mohammedan, and he will fail, and the Jaina, and he will fail. And they will go on repeating the same mistake.

'NO, SIR, I HAVE NOT LOST MY FRIEND EITHER.'
THE THIRD TRAVELLER ASKED, 'ARE YOU NOT HERE IN ORDER TO ENJOY FRESH AIR?'

The third, rather than learning from the first two, must be hoping that now there is more possibility for him to be true -- naturally, logically. Now that the two have been answered no, he must be coming closer. What other possibilities are there? There are only three possibilities: reason has failed, emotion has failed, now there is only one possibility -- that sex will succeed. The path of knowledge has failed, the path of devotion has failed, now there is only one path left -- tantra. Tantra will succeed.

The third man must be very hopeful. He is almost confirmed -- what else can this man say? He has to concede. But you never know reality. Reality is so vast it is never confined to any path, it is never confined to any statement about it. Reality is so total that no single part of you can claim it. The third man has not learned that two parts which were even cleverer have failed. The reason, which is the cleverest of these three and which has been thinking and thinking for centuries and creating great philosophy, has failed. And the heart, which is higher than sex, closer to the head than sex, just in-between the two, has failed.

And, of course, when you are in-between the two you are more understanding because you are in the middle, in the golden mean. You can look at both sides, you are not an extremist. You can see the head and you can see the sex because you are just in the middle. The head cannot see the sex at all, the heart is again standing in-between. But the heart can see both ways so there is more possibility for the heart to be wiser than the head. The head is more knowledgeable, the heart is wiser -- but even the wiser fellow has failed. And sex, which has no intelligence, which has no possibility to be wise, to be as wise as the heart.... But sometimes it happens that where angels are afraid to tread, fools just go in headlong.

THE THIRD TRAVELLER ASKED, 'ARE YOU NOT HERE IN ORDER TO ENJOY THE FRESH AIR?'
'NO, SIR.'
'WHAT THEN ARE YOU DOING HERE, SINCE YOU ANSWER NO TO ALL OUR QUESTIONS?'

They must have all asked together. This should have been the first thing but it comes at the last.

THE MAN ON THE HILL REPLIED, 'I AM JUST STANDING.'

'I am just being. I am not doing anything whatsoever.' The man simply said, 'I am the centre of that triangle.'

Just standing. This is what meditation is. Not doing anything at all -- neither thinking, nor feeling, nor being sexual; neither in the body, nor in the heart, nor in the head -- not confined anywhere, just standing in the centre of the triangle.

The triangle is the trinity, the three faces of God, and in the centre is a God himself. God is not doing anything, God is just being. To be is to be in meditation. And when you have arrived at this centre all three travellers by and by start asking the direct question .

The story ends here because the story really ends here -- it cannot go any further. Those three must have fallen silent. They had not conceived of this possibility at all. This is the fourth possibility -- Hindus call it the TURIYA, the fourth -- which cannot be conceived of by either reason or by heart or by sex, it cannot be conceived of at all. It can be lived but it cannot be conceived of. There is no way to see it from any angle. When all angles are dropped, when you are absolutely nude, without any prejudice, without any clothing, when you are absolutely silent, then you see.

Listening to this 'I am just standing' all three centres must have fallen silent. They had not even dreamed about this. No animal, no friend, no joy of the fresh air, nothing of the sort -- this must have been a shock. When you arrive in your meditative world for the first time, all your centres are shocked into silence. The reason falls quiet, words no longer move; the heart falls quiet, feelings no longer cloud you; sex falls quiet, no more sexuality arises. Seeing the truth all becomes silent.

This statement 'I am just standing' is the definition of meditation. Once you have come to this point you

have become a harmony within. This is the first step, the yoga part of it, the Gurdjieff part of it, the effort part of it, the will part of it. Then the next thing happens of its own accord, you need not do anything. The next thing is a happening, the first thing is a doing.

You have to travel far enough to come to the hill and to stand there above all the darkness of the valley, above all the paths, above all the viewpoints, religions, philosophies; you have to stand above all of them. This is a hard task, arduous. Once you have arrived there and you are just standing, God happens. In the right moment, when your standing, has become absolutely unwavering, suddenly you are penetrated by God. You disappear, God disappears; and there is oneness.

That oneness is samadhi -- and that is the difference between satori and samadhi. Satori is getting in harmony within yourself, that is the first step; samadhi is getting in harmony with the total, that is the last step. In satori your conflict disappears; in SAMADHI you also disappear.

Attain to this joy that comes with a non-conflict inside you and attain to this bliss that comes by falling in tune with the universal pulse when you dance with the stars and you grow with the trees and you flower with the plants and you sing with the birds and you roar with the sea and you are in the sand and you are everywhere, spread all over, you are everywhere and now here -- this is the only goal.

And this goal has a beauty... the beauty is that it is a non-exploitative joy. If you want to have more money you will be exploiting others. You cannot have more money without making somebody poorer somewhere. If you want to have more political power you will be snatching it away from somebody else.

All joys except meditation are exploitative. Even if you are in love with a beautiful woman it is exploitative because that beautiful woman will not be available to anybody else any more. You have possessed her, you have drawn a boundary line and now she belongs to you. Now if somebody starts feeling love for her he will suffer because she is already engaged.

Except meditation all joys are exploitative; only meditation is a non-exploitative joy, only meditation is a non-competitive joy. You don't take anything from anybody, you simply grow into it yourself. Enlightenment is not something that happens from the outside, it is something that sprouts in you, that blooms in you. It is a growth, it is not an achievement.

That's why enlightenment cannot be all ego trip. Meditation is a non-ego trip. What is meditation? Meditation is to be in harmony within and without. Meditation is to be in harmony. Meditation is to be the harmony.

Zen: The Path of Paradox, Vol 1

Chapter #8
Chapter title: Sannyas: A Decision from the Guts

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The first question:

IN THE FISCHER-HOFFMAN PROCESS ONE DISCOVERS WITHIN HIMSELF A GUIDE. MY GUIDE IS DIRECT, OPEN, TAKES NO BULLSHIT, NO AMBIGUITY. SHE TELLS ME NOT TO TAKE SANNYAS.

MY QUESTION: ARE THERE SOME PEOPLE WHO SHOULD NOT OR NEED NOT TAKE SANNYAS? IS THERE SOME STIGMA ATTACHED TO THOSE WHO DON'T? I FEEL THERE IS NOTHING IN ME THAT CONTRADICTS ANYTHING IN YOU YET I FEEL I CANNOT OR NEED NOT OR SHOULD NOT BECOME YOUR SANNYASIN.

THE QUESTION is from Richard Lee.

My answer is, Richard Lee, don't be cowardly!

Mind is very cunning, very rationalising. It can find ways to protect itself; it is very defensive. Sannyas is a death to the mind. The mind will do everything to prevent you from taking the jump. And if you wait for co-operation from the mind you wait forever. The mind never co-operates.

The decision to take sannyas never comes from the mind, the decision to take sannyas comes from somewhere else, from somewhere deeper or higher. It comes from the guts, from your being. It is not a mind phenomenon. You cannot take sannyas through a decision, through the mind. If you take it that way you will miss it. Even if you have taken it, you will miss it. Mind has to be dropped. And when I say mind has to be dropped I mean in toto.

The Fischer-Hoffman Process can't be of much help to you here. The Process is good, goes so far, is helpful, but here you are creating a hindrance through the Process. So first let me tell you what the Process exactly is and how far it can be helpful. There comes a moment when it can become very destructive, very inhibiting.

The Fischer-Hoffman Process remains confined to the conscious mind. The mind has three layers. That which is known to us is the conscious mind. There are two layers one below it, one above it -- which are not known to us. Below it is the unconscious, above it is the superconscious. The conscious mind is a very small figment of the totality but it is conscious so it can pretend to be the master. The conscious mind is divided into two parts as the other two minds are also divided into two parts -- because to exist everything needs to have two parts to it: the male and the female, yin and yang, day and night. To exist at all everything has to exist through paradox, through the opposite. But the opposite is not really the opposite, the opposite is the complementary.

So first remember there are three minds and all the three are divided into two minds. So in all you have six minds.

The conscious mind is divided into two: thinking, feeling. The thinking part is very much developed at the cost of the feeling part. The reason part is very much developed at the cost of the intuition part. If you are a man then your male part is very much developed, your female part is not developed at all. And without the female part you are never whole.

The Fischer-Hoffman Process is to shift your focus from the thinking part to the feeling part -- a move from logic to dreaming, a move from the day part to the night part. It is very simple. If you become passive, if you relax, if you start visualising, if you start looking for a dream, if you start living a reverie, you change shifts. It is just like changing a gear in the car. The thinking part is tired too because it is the very much used part, so when you want to change it to the non-thinking part it is always ready. That's why to dream much in the night gives you a balance. In the day you use the thinking part, it becomes tired, it goes to sleep in the night and the dreaming part -- which has not become tired at all, you have not used it starts functioning. What exists in dreams is used in Fischer-Hoffman therapy. It is beautiful, it is scientific.

If you start looking for a guide, you will find a guide in the intuition part. Richard Lee has found a guide and he calls the guide 'she'. Naturally, when men look for the guide, the guide will come in the form of the woman -- and when a woman looks for the guide, the guide will come in the form of a man. The denied part will assert. So the guide is nothing but your feminine part.

But the Process is confined to the conscious mind. From conscious thinking you have moved towards conscious dreaming, but remember, it is as much in the conscious as the thinking was. It supplements, it complements, but there is no radical change. And deep down it will follow the same pattern that the thinking part has laid down -- it will follow the same map. Maybe on the surface you think it is not following the same map but it will follow the same map. There is no other map.

Your thinking mind is afraid of taking sannyas. This fear has been communicated to the feeling mind. The feeling mind is just behind it. Any vibration that goes deep into you reaches to the other part too. If you are doing a mathematical problem it may not -- but even that can go if you are very much concerned about it. If it is a life-and-death question then the problem will go deeper into the intuitive part and sometimes the answer will come from there. If you are in love, the love will sink into the deeper part. If you are afraid, the

same will happen with the fear.

Richard Lee is a professor, a very rational man. His fear has entered into the feminine part. Now he asks his guide. He will close his eyes, he will move from the active to the passive, from the left hemisphere to the right hemisphere. He will even visualise the guide, he will call forth the guide and he will follow the guide and ask the guide. This guide is nothing but your shadow, Richard Lee. It is your fear, it is your love, it is your life, it is your death. It is you reflected very deeply.

Only the language changes. If the reasoning mind says 'Don't take sannyas' it will give you rationalisations, very clear-cut; it will give you logic, it will give you arguments. If you ask the feminine part it will not give you any logic, it will simply say 'No, don't take it' -- just as all women do. They don't argue, they simply conclude. Argument is not feminine, the process of argument is not appealing to them. They simply jump to a conclusion. They conclude. Intuition is conclusive, reason goes into the details of it, thinks for and against, then decides after a long process of thinking. But the intuitive part simply says yes and no.

You ask 'Should I take sannyas?' and your feminine part, what you are calling 'guide', says no. Your fear has entered into the deeper realm of your right hemisphere too. You are really a coward.

Fischer-Hoffman therapy can go only this far. Yes, it gives a certain balance, it is a balance in polarity -- listen to both the minds, the other part is also yours, and live your life in a more balanced way. Good, nothing wrong about it. That's what happens in dreaming, that's what happens when you drink alcohol, that's what happens when you take drugs -- a shift. Reason is dropped, logic is dropped, the argument is dropped -- suddenly you are gliding into the world of dreams. But this is not going to help you grow spiritually.

The second, the deeper mind, the unconscious mind, is also divided into two -- the thinking and the intuitive. But Fischer-Hoffman therapy never reaches to the unconscious, it floats in the conscious, it is very solid. The conscious is very solid, there is a clear-cut demarcation between the thinking and the feeling part. In the unconscious the state is very liquid. The thinking and the intuitive are not very demarked, they overlap, just like any liquid.

And in the third, the superconscious mind, the state is vaporous -- it is not only overlapping, there is a unison. The feeling and the thinking part are one, there is no division. In the superconscious there is no division -- feeling and reason exist as one. You feel, you think, together, simultaneously; you think, you feel, together, simultaneously. There is no duality. In the unconscious the duality is there but less distinct, more ambiguous. It is not solid, it is liquid. In the conscious mind the duality is very, very clear, mapped, fenced -- a China Wall exists between the thinking and the feeling part.

Fischer-Hoffman therapy goes only to this solid wall of the unconscious. If you want to reach deeper you will have to follow some other things -- yoga, tai-chi, tantra, karate, akido, etc. They take you deeper than Fischer-Hoffman, they take you to the unconscious. When you are in the unconscious you will have glimpses of being one for the first time -- but they will be only glimpses. A subtle division will still persist. It is just as if you have mixed water and oil -- no wall separates them, both are liquid, but still the water remains a little separate from the oil, mixing and yet not mixing.

In the Fischer-Hoffman therapy nothing much is needed. You can do it alone. It is very simple. You can relax in a chair and shift. With the second, the unconscious, you cannot do it just alone, you will need great methodology, yoga -- yeats of training. Or tai-chi or akido or karate -- you will need years of training. Method is a must. In the first, just a shift from thinking to feeling... it is so easy, anybody can do it. In fact, the moment you relax in a chair it already starts happening, you start dreaming day-dreams. Fischer-Hoffman has come in. The first is very simple -- the poets are always doing it, the painters are doing it, the artists are doing it, the children are always in that process. You can do it. And it is good, I am not against it, it is good. Rather than remaining confined to the thinking part it is good to allow the feeling part also to have a say. You will have a bigger being. But the conscious mind is a very small figment. It will be bigger than the thinking but not big enough. Good as far as it goes but it does not go far enough.

In the second, methods will be needed. Without methods you will not be able to do the second -- because the shift from the thinking to the feeling in the conscious is on one plane but the shift from conscious to unconscious is in depth. It is a difficult phenomenon. It is like diving deep into water. You will need to know how to swim, you will need to know how to accumulate oxygen inside your lungs for a longer time and you will have to become more courageous. You are taking a risk. Nobody knows what is going to happen underneath the water, nobody knows what is there. You are moving in darkness, you are moving beyond the boundaries of human society, culture.

All kinds of possibilities are there. You may go mad. You will need a great method to protect you, you

will need a great method to keep you alert. You are moving into wilderness, you are moving into a desert land. All kinds of repressions are there and the whole past of humanity is there. It is a great reservoir -- what Buddhists call ALE VIGYAN. It is the reservoir of consciousness. All that you have known, consciously, unconsciously, is contained there. You are moving in an ocean of information, feeling, knowing, intuition, sexuality, repressions. Nobody knows how much is accumulated there in the unconscious. You will need a great method to lead you there.

Methods will do. You need not find a Master, you need not find an enlightened person. Methods will do. You can find a teacher, that will be enough. The teacher can teach you the method, you can depend on the method. The method will be the help.

But as far as the third is concerned it is even more difficult -- because in the first you move on the same plane, in the second you go into depth, in the third you go into height. You start falling upwards, you grow wings. That is certainly more difficult because the task is uphill. You will need a Master, you will need someone very alive to hold your hand on that journey.

Hence sannyas. If you are not interested in going to the super-consciousness there is no need for sannyas. If you are not interested in going into the unconscious then there is no need for any method -- tai-chi or yoga or tantra. If you are not interested in going from the thinking part to the feeling then there is no need for even Fischer-Hoffman therapy. It depends what you want to do.

Are you really interested in growing? Then first you can do a few things alone. You can do a few things with only a methodology. But you can do the last thing only in deep love with somebody who has arrived, who knows that uphill path. You can hold his hand. Trust will be needed. For the first, only knowledge; for the second, methodology; for the third, a Master.

Sannyas is the science of synactics. This word has been coined by a few people. I love this word -- synactics. It means the science of connections. Sannyas is synactic; it connects you with somebody who has arrived. By getting connected with somebody who has arrived, your journey starts. The Master is never going to do anything really, he is a catalytic agent. But his presence gives you confidence, his presence gives you courage, his presence gives you trust. His presence becomes a proof that something more than the known exists -- that the beyond exists.

Says D. T. Suzuki, one of the most significant persons of this age: 'There is no transference of secrets from Master to disciple. Teaching is not difficult, listening is not difficult either, but what is truly difficult is to become conscious of what you have in yourself and be able to use it as your own. This self-realisation is known as seeing into one's own being, which is satori. Satori is an awakening from a dream.'

But unless you are close to someone who has become awakened it is very difficult. You can even dream that you have become awakened -- that's the most difficult part of it. You can even dream that you have become awakened if somebody is not there who is already awakened. You will have no way to judge whether you have become awakened or you are still dreaming. Don't you remember dreams when you dream that you are awake? You must have all dreamed dreams when you feel you are awake -- and then when you become awake you laugh. Then you know it was just a dream.

But who knows? This may also be a dream. One can dream in a dream in a dream and go on in and in. You can dream that you are going to sleep, preparing your bed. Then you fall on the bed and you can dream that now you have fallen asleep and then you start dreaming in your sleep.... And you can dream that you are going to sleep and preparing a bed and falling and you fall and you start dreaming -- and so on and so forth. You call go on AD INFINITUM.

One who is already awakened is a must for those who have decided to go on the ultimate journey.
In Japan the Zen people have a saying:

Kokoro koso,
kokokar mayowasi,
kokoro nare;
kokoro ni,
kokoro,
kokoro yurusu na.
'It is mind that deludes mind for there is no other mind. Oh mind, do not let yourself be misled by mind.'

You can deceive yourself. It is your own mind which goes on deceiving your mind. Your small mind goes on deceiving, your big mind. Your mind with a lower case 'm' goes on deceiving your Mind with a capital 'M'. And there is nobody else.

So, Richard Lee, if you are afraid, there is no need to take sannyas but then be clear that you are afraid. Don't throw the responsibility on the poor Hoffman Process. Don't throw the responsibility on this poor woman inside you who you call your guide.

And you say: MY GUIDE IS DIRECT, OPEN, TAKES NO BULLSHIT, NO AMBIGUITY.... Certainly, because it is YOUR guide -- how can it take any bullshit? It is your guide. Now your ego has become part of your guide too. If your reason can take bullshit your feeling can take even more -- because reason can judge a little way what is bullshit and what is not. Feelings has no way to judge. Feeling is simply blind. If your logic can become a victim, remember, your love is far more blind. If your rationality cannot be trusted there is no way to trust your irrationality.

Becoming a sannyasin simply means you have come to realise one fact at least -- that alone you can go on deceiving yourself. So if you can find somebody with whom you will not be able to deceive yourself any more, you have found your Master.

But I am not saying take sannyas, no. Sannyas cannot be forced. I am not trying to convince you either. I am simply saying to become clear in yourself. Don't play games with yourself.

You say: SHE TELLS ME NOT TO TAKE SANNYAS. MY QUESTION: ARE THERE SOME PEOPLE WHO SHOULD NOT OR NEED NOT TAKE SANNYAS? Yes, there are a few people who should not. These are the people whom I call cowards. They should not because it is a dangerous journey; it is not meant for them. They will repent if they go into it. It is arduous. I can only promise one thing: it is very, very dangerous.

Just the other day I was reading about a guide who proposed to the government of a certain country that children should be taken to the mountains for climbing, skiing. They should be taken to the seas for diving, swimming, and there should be a national program -- each child should go to the seas and each child should go to the mountains to become acquainted with what adventure is.

He was called before a committee, the committee of the parents, and they all enquired about one thing: Can you guarantee that our children will be safe? Can you guarantee that no child will die in these dangerous things? The guide looked directly into their faces and said, 'No. I cannot guarantee that no child will ever die in these dangerous pursuits but I can guarantee one thing' -- and there was great compassion in his eyes -- 'that if you go on protecting these children they will live, but they will live dead lives. If you go on protecting these children they will never be born spiritually. They will die a spiritual death. On the surface they will be living but deep down there will be no life flowing in them, there will be no juice flowing in them.'

And that's what I can promise to you. I can guarantee only one thing; if you come with me your death is certain. If you come with me there is danger. Risk I promise to you. I am not here to promise any security, any safety -- only one thing: that you will die as you are and something new will be born. You will become twice born. I am not trying to convince you to take sannyas, I am simply trying to make you clear so that if you take it you take it, if you don't take it you don't take it, but don't bring these guides in. This is all bullshit. Don't avoid. Don't shirk responsibility in such subtle ways.

I FEEL THERE IS NOTHING IN ME THAT CONTRADICTS ANYTHING IN YOU YET.... That 'yet' contradicts everything in me.

Richard Lee is a knowledgeable person -- he is a professor, he is a therapist, and he knows much. So knowledge-wise he may be agreeing with me but that is no agreement, sir, not at all. If you agree being-wise with me only then do you agree with me; knowledge-wise it is just meaningless because I am not a man of knowledge.

If you want to learn something here it is not knowledge that is offered, it is life itself. So knowledge-wise you may be nodding and agreeing and saying yes -- you already know it so you agree with me -- but that won't do, that won't help. Being-wise, that's what sannyas is all about. If you agree being-wise only then do you agree with me, otherwise the 'yet' cancels everything.

I will repeat my answer: Richard Lee, don't be cowardly.

The second question:

WHEN ONE ACTS SPONTANEOUSLY DOES ONE FOLLOW THE PATH OR DOES ONE FULFIL LATENT DESIRE?

There is no contradiction. The desire is the path. You have to go through it, you have to go into it, you have to go into it utterly, totally. Only by going into it, to the very bottom of it, do you start rising above it. Desire is the way to become desireless.

So such a contradiction does not exist for me. You ask: WHEN ONE ACTS SPONTANEOUSLY DOES ONE FOLLOW THE PATH OR DOES ONE FULFIL LATENT DESIRE? To me there is no difference. Desire is the path. In following the desire you are following the path. That's the revolution I bring to you, that's the radical standpoint I want you to understand. In following your desire you are not going astray, you are going God-wards. The desire is given by God, you have not created it. You have found it, it is a given thing, it is a gift. There is some great meaning in it -- go into it, find out the weaning. 'The moment you have discovered the meaning, desire disappears, and suddenly you will find that desire has brought 'you to a state of desirelessness.

The Zen Master, Yagyu, says, 'Let yourself go with the desire. Be with it, keep company with it. This is the way to get rid of it.'

The third question:

I WANT TO ATTAIN TO BRAHMACHARYA AND PURITY OF LIFE BUT WHENEVER I SIT SILENTLY SEXUAL FANTASIES START CROWDING UPON ME. IT IS UGLY. I WANT TO GET RID OF THIS SEX OBSESSION BUT NOTHING SEEMS TO HELP. WHAT SHOULD I DO?

It is not a sex obsession, sir, it is a BRAHMACHARYA OBSESSION.

And who told you that sex is dirty? All life exists through sex, all life grows out of it. All that is beautiful is sexual. The cuckoo crying is not saying a prayer, it is a sexual call. And the flowers Flowering are not flowering for your dead so-called gods in your temples, it is a sexual flowering. All that is beautiful in existence is sexual.

And it seems you have not even heard my name. You are asking such a question! what seems you must be an absolute stranger here. Have you ever heard my name or not?

You say: I WANT TO ATTAIN TO BRAHMACHARYA. But why should you want to attain to BRAHMACHARYA? You should try to understand your sexuality. BRAHMACHARYA comes as a consequence. It is not some thing that you attain or that you can attain. The sex obsession is created by you because you want to attain to BRAHMACHARYA. So you go on repressing your sex.

Obviously you will be repressing sex -- because you call it dirty, you call it impure. You think that when you have gone beyond it then you will be pure. You are pure. I declare you pure. As you are, you are perfect. From perfection to more perfection... the journey is not from imperfection to perfection, the journey is from perfection to more perfection. The journey is not from the Devil to God, the journey is from God to more God. You are perfect you are divine, you are pure.

In fact there is nothing more pure than sex. Sex is one of the purest experiences. If it looks impure that is your interpretation. You make it dirty by interpreting it. It is your mahatmas hanging around you who are creating the trouble, it is not the sex that is creating trouble for you. And when you repress it, naturally it waits there waiting for the right moment to bubble up. And whenever you start meditating, feeling that now you are relaxed, you are in a good mood, it starts coming into your fantasies. Seeing that a meditator will be more understanding it asserts itself before you. Feeling that now you will be a little more kind and compassionate the fantasy arises.

It is just your unconsciousness crying before you -- 'Don't try to destroy me, don't try to poison me. I am not your enemy, I am your friend. Befriend me. And I will lead you to the ultimate.'

By understanding sex one attains BRAHMACHARYA, not by denying it. So listen to it. Those fantasies are very, very meaningful. Listen to the message otherwise you will remain obsessed.

People are obsessed. They are obsessed because of so much conditioning by the religious people, by the priests. The priests have found one of the most powerful techniques to repress people -- that is to make them feel guilty about sex. Once you feel guilty about your sex you will always remain guilty about everything. Once you start feeling guilty about sex -- that something is wrong -- you will never be a Master, you will always remain a slave. A guilty person tends to become a slave; a guilty person always feels shaky, always

feels that he is wrong.

And when you are wrong how can you love yourself? When you are wrong how can you assert yourself? When you are wrong how can you give freedom to yourself? How can you treat yourself with freedoms Impossible. You are afraid. If you give freedom.... Just see. You sit in meditation -- there is a little freedom -- and the sex starts coming up. How can you become free? Repression creates fear, fear creates slavery.

And when the fear comes and the sex fantasies start surfacing, where will you go? You will go to the priest to ask what to do. In the first place he creates the disease; in the second place you go to him to be diagnosed and to be helped. And whatsoever help he provides will create the disease more. So you are in an imprisonment; very deep down you have been imprisoned.

A man and his wife were lying in bed. 'All you ever want to do is talk about sex,' complained the wife. 'For heaven's sake, can't you talk about anything else? And you are a priest!'
'Like what, for examples' asked the priest, the husband.
'Why don't you talk about politics for a change!'

She must have been tired of religion too. Religion, politics and sex are the only three things to talk about -- or, if you are an Englishman, the weather!
'Why don't you talk about politics for a change?'
'All right,' he replied. 'How often do you think the president has intercourse?'

Now he is talking about politics!

If you repress, it will assert. It cannot go. No repressed instinct ever goes. It becomes more and more rotten, it becomes more and more dangerous, it becomes more and more mad. You are sitting on a volcano -- so when you relax in meditation the volcano starts smoking.

The professor asked a girl in his physiology class, 'What part of the body expands to ten times its natural size under an emotional impact?'

Blushing, the girl said, 'I'd rather not answer that.'

The professor called on the boy sitting next to her, who promptly replied, 'The pupil of the eye.'

The professor turned back to the girl and said, 'Your confusion shows: one, that you didn't study your lesson; two, that you have a dirty mind; and three, that you will be badly and sadly disappointed.'

Please drop this obsession with BRAHMACHARYA. By dropping the obsession with BRAHMACHARYA the obsession With sex will disappear. It is a by-product.

By thinking sex dirty you are making it dirty; by thinking sex; dirty you are making it even more interesting too. And your mind will find ways because the mind is basically for your welfare. It tries to help you. Seeing that you are destroying your natural energies it brings in fantasies, messages from the unconscious.

The newlyweds were suffering from exhaustion and after an examination their doctor advised, 'It's not unusual for young couple to overdo things during the first weeks of marriage. What you both need is rest. For the next month I want you to limit your sex to those days of the week with an 'r' in them. That is, Thursday, Friday, Saturday.'
Since the end of the week was approaching, the newlyweds had no immediate difficulty following the doctor's orders. But on the first night of scheduled rest the young bride found herself eager as a beaver. Hubby fell asleep, but she tossed and turned and finally nudged her spouse into partial wakefulness.
Expecting daylight, and confused with the darkness, he asked, 'What day is its'
'Mondray,' she said, cuddling against him.

Monday becomes Mondray -- beware! The 'r' will enter from somewhere. Your meditation becomes a sexual fantasy -- the 'r' enters. The denied asserts, the denied asserts with vengeance. Never deny anything to yourself. Don't be unkind to yourself.

All is beautiful, all is divine. And I say it unconditionally. Nothing can go wrong, nothing ever goes wrong. Wrong are all your mahatmas who go on telling you that this will go wrong, this is wrong, that is

wrong. Nothing ever goes wrong. Nothing can ever go wrong. This world is a perfect world -- a better one you cannot imagine, better is not possible. This world cannot be improved upon. This I call trust, this I call SHRADDHA in life -- trust in life, trust in God.

You don't trust. You don't trust in anger, you don't trust in sex, you don't trust in this and that, and wherever you distrust you create enmity. And enmity creates problems.

Sex rightly lived, rightly understood, becomes BRAHMACHARYA, becomes celibacy. It comes so naturally, so silently, without any noise. It flowers like a flower. It comes in the sky like a star, with no noise, with no thunder, with no lightning. Just a moment before it was not there, just a moment after suddenly it is there shining in the sky like a star.

BRAHMACHARYA is not out of effort, it is out of understanding. If you understand anger and go into it with awareness, anger releases energy that becomes compassion. If you deny anger you will never become compassionate and if you deny sex you will never attain to BRAHMACHARYA.

So please don't talk in terms of attaining BRAHMACHARYA. Forget about BRAHMACHARYA, right now you are not ripe for it -- that's what your meditation is showing. Your meditation is showing you the right path. You follow your sex, you go into it whole-heartedly. Soon you will go beyond it too. But that beyond is not against it, that beyond is a further shore to it. It is a growth of the same phenomenon.

You will be surprised at my statement: BRAHMACHARYA IS the growth of your sexuality, the ultimate growth. BRAHMACHARYA is not anti sex, it is the fragrance of sex -- when the flower has bloomed and disappeared and only fragrance is left.

That's why impotent people cannot become BRAHMACHARYAS. Impotent people should become BRAHMACHARYAS immediately -- they are -- but they cannot because they cannot flower. Whenever I come across a person who is impotent.... It is very rare, it happens very rarely. There are many who think they are impotent but it is very rare that there is an impotent person. For him I really feel compassion -- because he has no energy to be trans-formed, no energy to be transformed with. Something is missing. He will never become that fragrance I call BRAHMACHARYA. He will miss that joy. He will miss that joy that comes through sex and he will miss that joy that comes by going beyond it. He is really pitiable.

But it is very rare. Out of a hundred impotent people ninety nine per cent simply believe that they are impotent. Certain things may have caused their belief. Maybe they were too much against sex, too repressive. Repression has gone so deep in the system that it does not allow the system to feel sexuality. Their body has become disconnected with their energy. Then they become impotent. Or, they may be impotent because they go on living with a woman or a man with whom there is no love. Then by and by they start feeling there is no interest, it is all boring. The body does not respond any more. Many married people become impotent. It is marriage that creates impotence. And many repressed people become impotent. But these are false impotencies, they call be transformed, easily changed. And they should be changed before time is lost. One should live life in all its dimensions.

The other day I was talking about three dimensions: intellectuality , emotionality, sexuality. These are the three dimensions of your inner being. And there is a fourth dimension -- that is BRAHMACHARYA. The word 'BRAHMACHARYA' is so profound that there is no way to translate it. It does not mean just celibacy; celibacy is a very poor word. Celibacy is negative, it simply says: no sex. BRAHMACHARYA is positive. It says: a divine life. The meat g of BRAHMACHARYA is to behave like a god, to live like a god. BRAHMA means god and CHARYA means living -- living like a god, being like a god, behaving like a god. To be godly is BRAHMACHARYA.

BRAHMACHARYA is the fourth dimension of your being. Three dimensions are available to everybody. When all these dimensions function in tune, in step, in a dance, then arises the fourth, as a fragrance. The fourth is a song that arises out of these three dancing together, embracing each other, melting, merging into each other. Then arises the fourth -- the fourth is the beyond, the transcendental.

Now another question of the same kind from the other extreme:

I AM ONLY SIXTY-FIVE BUT HAVE ALREADY LOST ALL INTEREST IN SEX. WHAT SHOULD I DO?

It is even more difficult than the first question. Listening to me he must have misunderstood me. Listening to me praising sexuality so highly he must have started feeling a little restless. He says, 'I am only sixty-five'. Only? When do you think you are going to drop sex -- six hundred and fifty? Enough is enough.

Let young people be foolish. It is time now.

Remember, one very, very secret Moe of yoga is that whenever all interest disappears naturally, is lot repressed, when all interest in sex disappears naturally, that is the time you can become alert that you can be alive for only fourteen years more on this earth, not more than that.

Sex becomes mature when you are fourteen. It takes fourteen years from birth to sex. And it is exactly the same at the other end. It takes fourteen years from sex to death. So if you are sixty-five and the interest in sex is naturally going away -- beautiful, very good! Now you have to prepare for the other journey, for the further shore. Maybe only fourteen, fifteen years are left. By the time you are eighty you will be gone.

By going, sex gives the hint -- now start getting ready for death. It is a circle, life is a circle. Sex appears at a certain time, it disappears at a curtain time, and if people live naturally then there still be no confusion ever. In fact, a man can know how much more he is going to live just by knowing that sex is disappearing.

But we are confused because we don't know if sex; is disappearing naturally or if our repressions -- Christianity, Hinduism, this and that -- have done it. We are confused because we have lost track of nature -- otherwise nature ii very clear.

Sixty-five is more than enough. You let it go now. There are other things to do.

A college celebrating the fiftieth anniversary of its first commencement invited a senator, its most prominent son, to make a speech.

'It was fifty years ago that our class had its commencement,' he began. 'Those fifty years have flown on eagles' wings. But on this occasion, with old friends around me, the hands of the clock are turned back, and I see myself on a moonlit night, sitting out on yonder college wall, the same wall that is out there now. I believe it was the same apple tree which still stands there, like myself now grown a little older. That night fifty years ago, I sat up on that wall beside a pretty girl with the moon full and the apple blossoms overhead. Under the inspiration of the time and place, I kissed that girl. If that young lady, now grown a little older in years, should happen to be in this audience and is no more ashamed of the occasion than I am, I wish she would rise.'

Nineteen gray-haired ladies stood up!

Another anecdote....

After a town hall meeting in a mid-western city a woman saw Alexander Woolcott standing alone in the lobby. Impulsively she went up to tell him of the pleasures his lecture had given her and said -- this lady who had grown-up grandchildren and admitted having passed seventy -- 'I was encouraged to speak to you because you said you loved old ladies.'

'Yes,' replied Woolcott, 'I do, but I also like them your age!'

You say only sixty-five. And Woolcott said, 'Yes, I love old ladies and I also like them your age!' Because there are people who never think that they are old -- seventy, just seventy; eighty, only eighty. How we go on postponing death. How we go on forgetting that death comes, that death is coming.

And you ask me: What should I do? Sir, let it go. It is time.

Meditate on this small joke.

An elderly couple down in New Mexico were listening to one of those faith healers on the radio. 'I will heal you,' he intoned. 'You out there in radio land, I will heal all of you. Just keep those checks and money orders coming, folks. And now for our healing period.... Put one hand on the radio and one hand on the part of your body that needs help, and I shall heal the sick.' The old lady put one hand on the radio and one hand on her heart. The old man put one hand on the radio and the other in his lap.

'Paw,' the old lady said, 'he said he'd heal the sick... not raise the dead.'

The fourth question:

I VERY MUCH ENJOYED
SEEING YOU ENJOY
YOUR 'LITTLE BIRDS IN THE NEST' ACT.
BUT LITTLE BIRDS ARE EASY.

CAN YOU ALSO DO
A SEA LION?

The question is from Satprem.
That's what I'm doing HERE. I don't see any little birds here -- all are sea lions.

But it is as difficult, even with little birds, as it is with sea lions. The difficulty is the same because the fear is the same -- the fear of the unknown. A little bird is as much afraid as a sea lion. Just having a huge body does not make much difference. The fear is there.

Everybody is afraid to go into the unknown. And it is natural. I am not saying that there is something perverted about it or that it is unnatural -- it is natural to feel afraid of the unknown because one does not know where one is going.

A child is afraid to come out of the womb of the mother because for nine months he has lived in such security, such safety, and who knows where he is going, where he will land. To the small child, if he can think or if he can feel in some way, the birth must appear like death. He is going to die. He is being uprooted from his home where he has been so happy, so protected, so comfortable. Scientists say that we have not yet been able to create anything more comfortable than the mother's womb. Those nine months are a paradise. The child is going to lose the paradise -- there is no responsibility, no worry in the womb not even the worry about breathing. The mother is doing everything . The mother breathes and he gets the oxygen; the mother eats and he gets the food. There is nowhere to go, nothing to do -- just being there.

Sigmund Freud had the idea that the idea of nirvana comes from that deep-rooted experience of the mother's womb and its comfort and the joy and the blissfulness of it. And he had something there. Yes, man searches his whole life to again find the same kind of bliss -- and he never finds it anywhere here unless he himself becomes a womb to himself.

The child is afraid must be afraid. What is going to happen to him? If a child clings to the womb it is natural. If the seed is afraid to sprout, it is natural -- because a seed cannot conceive of what is going to happen to the sprout. The seed is dying and there will be no meeting. The seed will never meet the sprout. The seed will die and then the sprout will come, so there will be no meeting. No sprout will ever say to its old seed, 'Look, there was no need to fear.' The seed is gone. And no seed can trust absolutely because it is dying.

When a river is going to fall into an ocean a natural hesitation must be there. She will disappear into this vastness, she will no more be the Ganges, she will no more have her own identity. She must hesitate, must look backwards, must think of those valleys and the Himalayas and the people and the markets and the bazaars and the temples and the festivals and all that has happened. She must look backwards, must try to linger on a little, a little more. The vastness, the infinity of the ocean creates fear. And how can the poor river know that by falling into the ocean, by disappearing into it, she will not die, she will live a million-fold greater life? She with live in abundance. She will become the ocean. How can she know? How can this poor river conceive of it? It is inconceivable, hence the fear.

Whether you are a little bird or a sea lion makes no difference -- the resistance is there.
But I deal basically in sea lions.

The fifth question:

WHAT IS 'GETTING IT'? WHEN IS THE GOOSE OUT? WHAT IS A MINI SATORI AND WHAT IS A 'FULL SATORI'? AND WHAT IS SAMADHI? ARE ALL THESE PART OF SOME MAP?

The question is from Somendra.
'Getting it' means coming to know that there is nothing to get. 'Getting it' means getting rid of all greed, of all ambition, of all goals. The day you get that the way things are is the perfect way, you have attained. The day you recognise the fact that things cannot be better than this, suddenly you have exploded into a new light, into a new being, into a new consciousness. 'Getting it' is getting that there is nowhere to get to. Then one lives moment to moment. This is samadhi.

But many times you get it and it gets lost. You get it again and again you lose it. Then it is a mini-satori. Mini-satori means a glimpse. The possibility is you may lose it.

Somendra had such a glimpse a few days before, hence the question. When he came to me I told him it was a mini-satori so he must have been wondering what a mini-satori is and what a satori is and what a samadhi is.

A mini-satori is a guarded statement about satori. It means, Somendra, that you can lose it. If you are not very alert you are bound to lose it. If you are very alert it can turn into a satori. A satori is an experience which has become established and there is no way to lose it. A mini-satori is an experience which has just come like a glimpse, like a breeze. Suddenly you see that all perception is available. The aperture opens. But it closes like a camera. Before a satori many mini-satoris happen, it depends -- sometimes thousands of mini-satoris, sometimes hundreds, sometimes a few, sometimes one. It depends on the person. Sometimes the first satori can become the satori, there is no need for it to be a mini -- it depends on you.

But whenever it happens to any of you I an icing to call it mini for a certain reason. The reason is I want to make you alert so that you don't lose it. It can become a satori but if I call it a satori immediately you will lose it and it can become a mini. You follow me? I call it mini so that it can become a satori. Sometimes you will think that Osho is being very miserly. Why does he call it mini? Why can he not call it satori? It is a very guarded statement -- I have to protect you against you in many ways. Even if it is satori I will call it mini -- remember. In fact, 'mini' is my invention; the Zen people don't call any satori mini.

I call it mini and the reason is very, very meaningful. I want you to be very, very alert and careful. A man who attains to a mini-satori has become pregnant. Now he should be as careful as a pregnant woman. He is carrying something valuable in him. There is every possibility of miscarriage. To avoid miscarriage I call it a mini-satori. If I say it is satori you can become too confident, you can become too egoistic. And in that very confidence and egotism it is lost.

A mini-satori is a glimpse. It will depend on you. If you nourish it, nurture it, protect it, if you care about it, it can grow into a satori. But it is a very soft and tender and fragile sprout. It can be destroyed very easily. Any accident can undo it. Remember, all that is great is fragile. The lower existence is more hard, the higher existence is more soft. A rock is hard, a rose slower is soft. The rock will be there if you don't even care about it but a rose flower needs great care. Uncared for there is every possibility that it will disappear. A satori is a rose flower.

And the day the glimpse happens you have to be very, very responsible from that moment. You are answerable. Then you owe something. The existence has given you something, you are not to throw it away. It can be thrown away very easily. It is very difficult to get it, it is very easy to lose it. That's how higher things are. They are so subtle. Hence I call it mini.

And sometimes hundreds of mini-satoris happen . Only by and by do you become alert and the thing gets established in you. A mini-satori is a vision; with a satori the vision has become your very style.

And then what is a samadhi? A satori is when you have become full of light inside you but still there is a separation between you and the whole. A satori is a person becoming enlightened; a samadhi is when the whole existence has become enlightened through the person. Now the person is no more separate. That is the meaning of the very strange statement of Buddha that the day he became enlightened the whole existence became enlightened. It is very strange because we know that we have not become enlightened yet and he says that the whole existence became enlightened that day. He is right. As far as he is concerned, the whole existence did become enlightened that day. And I repeat it again: the day I became enlightened the whole existence became enlightened.

Samadhi means that you are no more an individual. Satori gives you great individuation. Now listen to it.... Before satori you are a person, not an individual. 'Person' comes from a root which means persona, a mask. Before satori you are just a person, a personality, but not an individuality.

And in fact, a person is never a person, a person is many persons -- because you can't keep only one mask, you have to keep many masks. In different situations you need different faces. With your wife you need a different face, with Your mistress you have a different face, with your servant another, with your boss another. You have to go on changing your faces. You have many personalities. Personality is never singular, it is always plural. You are a crowd. When you are a person you are a crowd, you are many. Satori makes you one. By and by it brings Unity in your being. Those many faces disappear, the original face appears -- individuality. The word 'individuality' means India Bible -- that which cannot be divided. Undivided you become.

Satori Intakes you individual and samadhi makes you universal. Then you are no longer individual either. First you were not all individual because you were a crowd, now again you are not an individual because you are the whole. These are the three stages: personality, individuality, universality.

A mini satori is a glimpse of your unity for a moment and then you lose the glimpse and again you are many. Yes, the original face appears as if in a dream. You see it, you recognise it, yes, it is there, you feel happy, you feel tremendously blessed -- and suddenly it is gone, it was a vision. Again you fall back to your old pattern. The old gestalt again gathers around you. You will carry the memory, you will carry the fragrance, you will remember it -- but it is not a reality ally longer, it is just part of your memory.

When satori has become established then it never leaves you, it is always there; just like your shadow it follows you. The n you have become an individual. Then the individuality has also to be lost. Become one from many and then become zero from one. This is the whole mathematics of spirituality -- from many to one and from one to nothingness.

Plotinus says about his own samadhi -- he is one of the most important mystics in the West, can be compared to a Buddha -- 'There were not two; beholder was one with beheld; it was not a vision compassed but a unity apprehended. One has become unity, nothing within him or without inducing any diversity. No movement now. All being calmed, one turns neither to this nor to that, not even to the without or to the within. Utterly resting one has become the very rest.'

The Plotinian rest is no other than samadhi itself. One has become the rest.

Ordinarily, when you are a person, you are in tremendous unrest. Restlessness is what you are. When you come to satori you have become very, very restful. You are and you are rested, deeply rested. In samadhi you have disappeared, there is only rest, nobody resting... eternal rest.

The sixth question:

I ALWAYS FEEL GUILTY EVEN THOUGH THERE IS NO APPARENT CAUSE. WHY?

Just good luck, sir. You must have been brought up by very good parents, hence the guilt. You must have had the opportunity of being close to religious parents, church, temple, priests -- hence the guilt. You are a victim of the mahatmas. you suffer from the so-called saints.

They have created tremendous guilt in everybody -- and they have created so much guilt that now you don't need any particular cause to be guilty, you are simply guilty. Everything has been condemned, nothing has been appreciated. And particularly when you are joyful, cheerful, happy, you will feel more guilty. Miserable you may not feel so guilty but happy you will always feel guilty.

And this happens to many people here because my whole approach is to declare happiness as virtue and misery as sin. My whole point is that a religious person is a celebrating person. But when you start celebrating, your past holds you back. It cries loudly, it shouts at you, it scolds you, it insults you, it calls you names -- 'What are you doing? Don't be happy. Remain miserable.'

Somehow the idea got into human mind that saints are always miserable and sinners are happy. That's why you don't find saints laughing. Christians say Jesus never laughed. It must be wrong because I know Jesus. But the Christians say he never laughed. You cannot believe in Mahavir laughing -- even a smile will be too much. You cannot conceive of your saints laughing, they are expected to be very, very sober, serious, dull and dead.

One Sunday after Mr. Coolidge had returned to the White House from church, which he had attended without her, Mrs. Coolidge enquire -- Coolidge was one of the very, very silent presidents of America, a man of few words.
-- Mrs. Coolidge enquired, 'Was the sermon Good?'
'Yes,' he answered.
'What was it about?'
'Sin.'
'What did the minister say?'
'He was against it.'

That is all he said. That's all that your so-called priests and the ministers and the bishops and the popes have been doing. Their whole preaching is one: joy somehow has to be condemned. They have made this miserable earth, this anguished, mad earth. They have destroyed all kinds of possibilities in man. They have

created a very pathological humanity. Guilt creates pathology. Drop your guilt. And don't bother about the causes.

But if you really want to drop the guilt you will have to drop your parental voices within, the priestly voices within. You will have to get rid of your parents and your conditioning.

Life has been in such a trap up to now that even a small child starts feeling guilty. We have not yet been able to develop an education which can help people to grow without feeling guilty. And unless that education happens man will remain ill, ill at ease.

Sometimes guilt is created for unnecessary reasons. Sometimes there is no point. The child is asking the mother, 'Can I go out and play?' It is sunny and the flowers and the birds are singing and the child asks, 'Can I go outside and play?' and the mother says no. Mothers are so efficient at saying no. Yes seems so hard, yes seems to be so difficult to say.

Have you not watched it yourself? Yes is so difficult to say. I have been watching. I have lived in many families with many people and I have been watching continuously. People are so skillful in saying no, they will find ways of saying no. And if they have to say yes they say it very reluctantly, very uncomfortably. Why? When you say no you will feel powerful -- that's the 'why' in it. Say no and you will feel powerful, you have the power, the way to power.

It may be a small child who just wanted to go outside to catch some flying butterfly or to collect a few flowers or just to be there outside with the air and with the rain and with the sun. He's not asking for much. But the mother says no because only by saying no does she feel powerful. She is on a power trip.

And she has created guilt. The child will go but now she will be creating guilt in the child. See, the child will go, and I'm all for the child, he should go, such mothers should not be listened to -- but now a problem will be created. The child will go outside as a thief, feeling guilty, heart palpitating, perspiring, always afraid that somebody might see. And he is not doing any sin, he is just playing in the sun.

By and by this guilt will settle. Whenever he asked to go out he was told no and whenever he went out it was a crime against the mother. Now the guilt settles. Now suddenly, when you are forty years old, one day sitting outside on the lawn you feel guilty for no reason at all -- for no apparent reason. The sun is there and the butterflies are around and the green grass has been freshly cut and the smell of it -- and again those smells those sounds that greenery the sun, the warmth remind you of your childhood. Many many guilt feelings arise for no reason at all -- you are not doing wrong to anybody. If you get up and go inside your house you will feel good.

Drop these things otherwise you will never enjoy anything. You are no more a child.

Once Mulla was told lay his wife to take junior for a ride in the park. On the way Mulla was met by his friends who wanted loin to play poker with them. Mulla refused and said that he had promised his wife to take junior to the park.

Mulla's friends looked at junior and remarked I hope he it satisfied. The other friend said Yes depriving us of a partner just before our last crucial poker game and all because junior has to ride around in his old stroller. I just hope he is satisfied.

Mulla junior looked sadly at the sky and to ought My first year in this world and I am already feeling guilty.

That's how guilt arises. Small incidents go on collecting, go on collecting -- then guilt becomes your natural style. People are simply guilty. Don't ask why. Your whole past is the why. And you will have to drop the whole past otherwise you will never be able to get rid of guilt. And unless you get rid of guilt you cannot find God. A guilty heart cannot pulsate with God.

That's exactly what has been denied by your priests. They always say that a guilty person, a repentant person, a person who confesses his sin and this and that comics closer to God. No a person who drops all guilty ideas and starts enjoying life as it is, has no guilty conscience in him, comes close to God. Don't confess. Drop the very idea of guilt and start living.

In the beginning you will be very afraid. In the beginning the parents will pull, but if you persist you can get freedom. This freedom is a must. If you really want to be religious this freedom has to be really foundational.

There was a spinster who had a parrot, and it swore and used some terrible expressions. When the Vicar called she covered it up for shame, and the Vicar enquire the reason.

'I couldn't repeat it,' she said, but the Vicar pulled the cover off, and that wicked bird let out a mouthful.

'I'll have to have his neck pulled, the villain!' said the spinster.
'Certainly not, Miss Tavvinitt,' he said, 'I have a lady parrot, a parrot of the utmost virtue, who prays by day and night. I'm sure that if we put them together she will reform him.'

This was agreed upon, and the following day Miss Tavvinitt took her bird round to the Vicarage, and he was put in the cage with the devout lady parrot.

Immediately he misbehaved, shouting, 'Lift your tail up, come on, I want to make love to you, what are we waiting for!'

Before the Vicar and the spinster could do a thing about it, the lady parrot replied, 'What the bloody hell d'you think I've been praying for all these years?'

Don't go on praying -- live life. Live it as God gives it to you, live it without guilt, live it courageously.

And the last question:

OSHO, DO YOU PARTAKE OF INTOXICATING BEVERAGES?

How can I answer this question? -- because before I answer I must know if it is an enquiry or an invitation!

Zen: The Path of Paradox, Vol 1

Chapter #9
Chapter title: Symbols of the Tiredness of Man

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A MONK CAME TO A MASTER FOR HELP ON WORKING ON ONE OF THE CLASSIC QUESTIONS IN ZEN DIALECTIC: 'WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?'
THE MASTER SUGGESTED THAT BEFORE PROCEEDING WITH THE PROBLEM THE MONK SHOULD MAKE HIM A LOW SALAAM.
AS HE WAS DUTIFULLY PROSTRATING HIMSELF THE MASTER GAVE HIM A GOOD SWIFT KICK.
THE UNEXPECTED KICK RESOLVED THE MURK IRRESOLUTION IN WHICH THE MONK HAD BEEN FOUNDERING ON FOR SOME TIME. WHEN HE FELT THE MASTER'S FOOT HE ATTAINED IMMEDIATE ENLIGHTENMENT. SUBSEQUENTLY HE SAID TO EVERYONE HE MET, 'SINCE I RECEIVED THAT KICK FROM MATZU, I HAVEN'T BEEN ABLE TO STOP LAUGHING.'

AN ANCIENT PARABLE....
There is a story of a man who went through mountains to find the end of the world. He must have been a great philosopher -- philosophers are known to have such crazy ideas. There is no need to go on a great search to find the end of the world, the world is beautiful as it is. There is no need to go in search of the beginning and no need to go in search of the end. The middle is so perfectly beautiful -- why not enjoy it?

But the man was a great philosopher. He was not happy here. Philosophers are never happy here. Now is not their time and here is not their space. They live there, they live somewhere else.

He left his family -- children, wife, parents -- and went on this crazy mad search to find the end of the world. He passed many mountains, many seas. It was a long journey, naturally, very, very long, and many times he thought he had arrived. Whenever he started feeling tired he would think he had arrived. Whenever he was feeling exhausted he would deceive himself. But sooner or later, after a great rest, he would start seeing things again and the idea would start persisting again: the end has not come yet, it is still the middle -- because he could see further ahead, the horizon was still there, as far away as before. So he would commence his journey again.

Again and again he found that whenever he thought that he had arrived he deceived himself. Once that he knew he knew the deception, the self-deception, the journey became more arduous -- because he would feel sometimes that now he had arrived but he would know deep down that it was again going to be a deception. And so he had to continue.

On his way he passed many temples and many teachers -- people who had arrived, people who thought they had arrived. And they all said and claimed that this was the end of the world. Where was he going? And he would also believe in them and he would stay with them for a time being but sooner or later he would become disillusioned. They had not come to the very end themselves, these teachers. And these temples were just again symbols of the tiredness of man, of limitations, of human limitations -- limitations of mind and reason and feeling. But the end was not here. And he had to start his pilgrimage again.

And it is said that after many, many lives -- after millions and millions of lives really -- he finally came to a place that looked like the end. And this time he was not tired and this time he was not exhausted either and this time he was not in any way deceiving himselff. Moreover there was no temple and no teacher, he was absolutely alone. And the horizon had suddenly disappeared. There was no further goal. Even if he had wanted to continue the journey there was nowhere to go. He encountered infinite emptiness.

Of course there was a sign saying: 'This is the end of the world'. Someone who had been there before must have put it there out of compassion for those who might dare to come.

The man was standing on the very edge of the world -- a great cliff beyond which there was nothing but chaos, nothing but nothingness, a tremendous emptiness, a zero. Of course he became very frightened. He had not been thinking about this chaos -- that if you come to the end, or, for that matter, to the beginning, you will come to chaos. He had not been thinking of that; it was so unexpected. There was no God, there was no Buddha, there was no nirvana, there was no paradise -- just chaos, utter chaos, emptiness. You can imagine him standing there on the last cliff, trembling, shaking like a leaf in a strong wind.

He could not take another step. He became so frightened that he escaped back to the world and into the world. He didn't even look at the other side of the sign. The sign board had some other message on the other side. On one side it was written: 'This is the end of the world', and on the other side was written: 'This is the beginning of the other'.

But he got so frightened he forgot that there might be a message on the other side of the board. He escaped, he escaped immediately. He didn't look back. He came back to the world and into the world and lost himself into worldly affairs so that he no longer remembered, so that that dangerous cliff came into his dreams no more.

You may be that person yourself. This is exactly my feeling about everybody. You have lived here down the ages for eternity. It is impossible that sometime or other you may not have come across this emptiness. It is impossible not to have come to the end of the world in some moments. But you have escaped. It was so fearful, it was so frightening, so scary. One step more and you would have become the enlightened one -- one step more, just a single step more.

The Zen teaching is nothing but the teaching of how to take that one step, how to jump into nothingness. That nothingness is what nirvana is, that nothingness is what God is. That chaos is not only chaos -- that is only one side of the board. From the other side that chaos is immense creativity. It is only out of chaos that stars are born. It is only out of chaos that creation happens. Chaos is one aspect of the same energy. Chaos is potential creativity. Nothingness is the other side of allness.

Zen is a single seer the journey of one single step. You can call it the last step or you can call it the first step, it doesn't matter. It: is the first and it is the last -- the alpha and the omega. The whole teaching of Zen consists of only one thing: how to take a jump into nothingness; how to come to the very end of your mind -- which is the end of the world; how to stand there on the cliff facing the abyss and not get frightened; how to gather courage and take the last jump. It is death. It is committing suicide. But only out of suicide is there

spiritual growth and only out of being crucified is there resurrection.

If you understand well, then the symbol, the Christian symbol, of the cross can have immense meaning.Jesus is on the cross -- and that is the cliff. In the last moment he also becomes afraid like this man. At the last moment he looks at the sky and says, 'What are you doing to me? Have you forsaken me?' A human trembling, a great anguish, facing death, facing annihilation.

But he gathers courage. He understands what he is going to do. He was trying to escape into the world, he was trying to escape into the mind. His mind started functioning -- 'What are you doing to me?' It is a complaint against God. 'Have you forsaken me?' It seems that something is going against the expectations of Jesus. He understood it. He was a man of tremendous intelligence. He looked into it. He must have laughed at his own stupidity. What has he said to God?

And in a single moment the transformation.... He relaxed and he said, 'Thy kingdom cone. Thy will be done.' He relaxed. This is the step. He died and was born anew -- a new consciousness, a new being.

When you die in the mind you are born into consciousness. When you die in the body you are born into the universal body. When you die as the ego you are born as a God, as the God. When you die in your small territory, you simply become spread all over existence -- you become existence itself

Now this step has to be understood and I would like to repeat : the end of the mind is the end of the world -- because Zen says the mind is the world. Ordinarily we cultivate eke mind, we strengthen the mind, we make it more and more capable, skillful, efficient. That's what we go on doing in the schools, colleges and the universities. That's what we mean by education, by learning.

Zen is a kind of uneducation. Zen is a kind of unlearning. It teaches you how to drop that which you have learned, how to become unskillful again, how to become a child again, how to start existing without mind again, how to be here without any mind.

The mind brings all kinds of miseries. The first: the mind is never in the present, it goes on missing the present. And only the present is. The mind is always in the past -- always and always in the past. Or always in the future -- always and always in the future. The mind goes on jumping from the past to the future, from the future to the past. It never stays here now. The mind is like a pendulum of a clock -- it goes on moving from one polarity to another polarity but never stays in the middle.

Zen says that one has to get out of this trap of the past and the future -- because the door opens in the present, the door opens at this moment, either low or never. And the door is open but our eyes are wavering. We look into the past, we look into the future, and the present is very, very small between these two and we go on missing it.

Zen says that unless you drop the mind you can never be in tune with existence, you cannot pulsate with the pulse of the universe. If you don't drop the mind you go on living in a private world of your own creation; you don't live in the real world, you remain idiotic.

That is the meaning of the word 'idiot'. Idiot means living in a private world. The idiot lives in a private world. He has a private idiom. He has his own way. He confines himself in his own way. He never follows the universal, the existential. He goes on projecting his own ideas. The mind is the idiot... howsoever clever, remember. The idiot can be very clever, can be a great expert, can accumulate much knowledge, can have many, many degrees -- Phd's and D.Litts and so on, so forth -- but the idiot remains the idiot. It does not make any difference. The idiot only becomes more dangerous.

Intelligence is never out of the mind. Intelligence arises only when the mind has been discarded. When the mind has been put aside, intelligence arises. Mind is blocking the fountain of intelligence like a rock. Mind is always mediocre, mind is always stupid, unintelligent. To be in the mind is to be unintelligent. To be beyond the mind is to be intelligent. Intelligence is not the quality of the mind at all.

All meditation is the search for this intelligence -- how to drop learning, how to drop knowledge, how to drop all your accumulated past. Once it is accumulated it becomes more and more difficult to drop it, and every day it becomes bigger. The load goes on growing. The weight on your back goes on growing every single moment. It is not age that kills you, it is the weight.

A man who lives in no-mind lives without death because he dies every moment. He never collects, he never looks back, he never looks ahead -- he is just here, he is just here with this cry of the cuckoo. He is just here. His being is in this moment. He flows with the moment. He is not frigid, not confined with the past. In fact, he has no biography and he has no dreams for the future. He lives as it comes.

And Zen says that mind may be useful in the world but is not useful as far as the ultimate is concerned. Mind may be useful with the trivia but is useless with the ultimate. The ultimate cam lot be thought because it is below and beyond thought. You are that ultimate, how can you think it? Before thought comes you are

already that. Thought is a later addition to it. The child is born -- he is the ultimate. Thought will could by and by; he will accumulate knowledge, he'll write many things on his slate of being. And he will become a knower -- this and that -- and he will get identified with being a doctor or an engineer or a professor. But the moment he was born he was just pure awareness, just a freshness, a clean slate, nothing written on it, not even his own signature. He had no name and he had no idea who he was.

That is primal innocence, and that is our ultimate. Our ultimate being is before thought and after thought. Not that it disappears when thought is there, but it becomes clouded -- just like the sun surrounded by too many clouds, dark clouds. It appears as if the sun has disappeared. We never lose our ultimacy, we cannot. That's what ultimacy is -- it cannot be lost. It is our innermost nature. There is no way to lose it. But it can become clouded. The flame can become too clouded with smoke; can almost be thought of as lost. The sun can be so clouded that it appears as if it has become dark night. That's the situation. We are before thought, we are while thought is there, we will be there when thought has disappeared -- we are always there. But when thought is there it is very difficult to how who we are, what exactly this consciousness is. Thought is a distraction. Thought is a disturbance.

It is only when thought is again not there that we come into contact with it. If one thinks about it one can think and think and think but it eludes thought. It goes on slipping out of it. And then seeing that thinking is not leading anywhere it stops on its own accord. If one really goes on thinking to the very end, a state of non-thinking happens automatically. This end of the thinking comes finally and naturally -- that's what Zen proposes.

The method of Zen is called Koan. It is a special method, the greatest contribution of Zen to the world. Koan is a special method to Zen just like there are other methods to other schools -- for example, VIPASSANA, insight, is Buddha's method which he has contributed to the world -- watchfulness. Jalaluddin, the Sufi mystic, has contributed another method -- that of absorption, of getting lost into God, of losing one's sense of being. There are other methods of Sufi's -- JIKRA, remembrance of the name of God, or the turn, the whirling. Just like these methods are the yoga postures of Patanjali -- a special contribution to the world. All great religions have contributed something or other.

The special contribution of Zen is koan. Koan is a riddle and a very special riddle -- a riddle which is impossible to solve, a riddle which cannot be solved by its very formation. You go on thinking. You have to think and ponder and meditate over it.

For example, a koan is given to the disciple to go and meditate on the sound of one hand clapping. Now one hand cam lot clap -- so from the very beginning a solution is prohibited, rejected. One hand cannot make the sound of clapping. Clapping needs at least two hands. Clapping means the clapping of two. Clapping is a conflict, it cannot happen with one hand.

So the riddle is impossible. It is no ordinary riddle. It is not that if you think long enough you will find the solution, no. The more you think the more it will be found that the solution is impossible. The solution exists not. It has been denied from the very beginning. The koan has to be formulated in such a way that there is no possibility for your mind to think about it. And you have to think about it.

And the disciple sits in meditation and continues to think. He goes on thinking and thinking and thinking. Months pass and he starts getting crazy and mad -- the sound of one hand clapping. And he comes to the Master with many solutions and the Master will beat him. That too is very special to Zen. The compassion is so great that if the Master thinks that a beating is going to help, he will beat. If he feels that kicking is going to help, he will kick. If he feels that the disciple has to be thrown physically out of the window, he will throw him out. He will do anything that he feels is needed. And he will not do it preplanned -- he will look into the disciple and whatsoever happens ill that moment in his consciousness, he will be immediate. His behaviour will be absolutely unexpected.

A Zen Master is unpredictable. If you go to a Hindu swami he is predictable. If you ask a question his answer is predictable. He recites the Vedas, the Upanishads, almost like a parrot. You can know his answer beforehand. Not so with a Zen Master. If you go to a Zen Master you never know what is going to happen. Nobody ever knows. Even after thousands of years they are so immediate that nothing can be said about how he will react to your question, to your answer. The disciple comes with many solutions. Those solutions are just so-so -- because a solution is impossible. So even without hearing the solution, what the disciple has brought, sometimes the Master will hit him.

Once it happened.... A disciple came. Every day for three months he had been bringing some solution to a koan. He came with the idea that he would hit the wall with his hand. Now this is not a solution. Again you have brought in two -- of course there are not two hands but that is not the point. The Master hits him.

And so on, so forth.... Every day he brings something or other. He imagines and thinks that maybe this will work. After three months have passed he comes and he has not uttered a single thing and the Master slaps him. And he says, 'Wait, Sir, I have not even said anything.' The Master said, 'Then it will be too late. If you say something then it will be too late.'

And that day something happens to the disciple. He has not said anything. Every day he had been saying something and of course he was being hit -- so it was rational. He was thinking in his mind that whatsoever he was saying was wrong, that's why the Master hit him. Now even that reason is dropped. He has not said anything and the Master hits him. Now it is absolutely irrational. Now the mind cannot cope with it.

When the mind cannot cope with something, it drops. When the mind proves to be impotent about something, it drops.

A koan is a riddle which cannot be solved -- but you have to think about it. For hours together -- six hours, eight hours, ten hours, twelve hours, sometimes eighteen hours -- the disciple simply sits absorbed, looking at the problem from every possible corner, from every possibility; trying to enter from this side and that side. From every direction, through every dimension, he tries to tackle the problem, to find some solution. He comes to the Master, he is thrown back to himself.... What will happen?

By and by all his possibilities will be exhausted. All that he can think he has thought. Now there seems to be no possibility, nowhere further to go. Then one day he is simply looking at the riddle and no thought arises. That is the point -- when you are looking at the riddle and no thought arises. And when no thought arises you can see into the riddle -- that it is absurd.

Yes, before also you had felt many times that it was absurd -- in fact, you knew that it was absurd, that it could not be solved -- but that was also from the mind, that was not your insight. That was your mind's solution -- it cannot be solved, way bother? Drop it. Forget all about it. It cannot be solved. But this was also from the mind. One day, when the mind has nothing more to say, when out of sheer exhaustion it has stopped functioning, when it has lost all its expertise, all its efficiency, when all its intelligence has proved futile, it disappears. In that gap... the insight. In that gap you see, and you see for the first time. In that gap thinking is not there but knowing happens -- and that is the point of transformation.

When thinking stows and knowing happens, when thoughts disappear and clarity comes and you can see truth is not something to be thought about, truth has to be seen.... That's why we call those people who attain to truth, seers -- not thinkers. They have seen it. They have looked into it, they have not thought about it -- they are not great philosophers, they are not logicians. They are people without mind, they are people beyond mind. They look directly. No thought stands between them and the reality. That which is, is revealed as it is, in its suchness. Their mind is no longer there functioning through thought. There are no more ripples, it is a pure mirror. It simply mirrors; it reflects that which is.

If one has something more to think about then it is not the true end. If you think that there is still something left to think about, this is not the true end, the mind will not go. You cannot do it purposely; you cannot say, 'Okay, if nothing can be thought I will put my mind aside and I will try to see.' You will not be able to do it. The blind is there. This is being done by the mind itself and whatsoever is being done by the mind strengthens the mind. If you have something to think still, if you feel that the mind can still supply some answer, if even a lingering trust in the mind remains, then it is not the true end.

When one comes to the true end, thinking stops and seeing begins. And in this seeing is revolution, is the radical change, is mutation, metanoia.

It is as when you use a drill. You can ask our carpenters -- Asheesh, Christos, Siddhesh. Zen people say it is like using a drill. As long as you can drill it, it is not the end. When no resistance is left, when you can drill no more -- it goes zzzzzzzzz -- then this is the end. I am not a carpenter but I know this is exactly how it goes inside. I have never used a drill but this is exactly how it goes inside. Suddenly all resistance is gone. There is nothing left any more to drill. Thought becomes impotent.

When you can drill no more, the end is reached; when you can't think any more, the end is reached. Then there is no word, no thought, no image, nothing, only nothingness. You have come to the end of the mind, or, call it the end of the world. You will come across a sign board where you will find: 'This is the end of the world' -- but don't escape from there. There is another side to it too.

And the other side is the real side. The world ending is not the real thing, God beginning is the real thing. The world ending is just disease ending; on the other side arises health. You are health for the first time, and whole, and holy.

So don't escape. This is frightening. When you cannot drill any more with the mind it is very frightening, because you have been so identified with the mind that you think you are the mind. And if the

mind is working no more and the mind cannot work anything out any more you feel that you are lost -- 'Have I gone mad or something?'

Yes, it is almost like madness. I say 'like madness' but it is not similar to madness, it is not exactly like madness. In madness the mind continues. In fact, in madness the mind functions more -- continuously for twenty-four hours it functions. It just starts functioning very irrationally. It goes bizarre. It has no more logic; it is no longer rational, no longer even reasonable; it goes in all direction; it becomes contradictory; it loses all contact with reality -- but the mind continues. Just see the point: a madman is more in the mind than you are. And if you go on being in the mind too much, one day you will become mad. The mad people are just ahead of you in the queue. they have used their mind more than you have. They have used it to the very extreme hence they have gone berserk. They are great mind people.

When satori happens or when drilling stops and mind functions no more you may feel for a single moment that you have gone mad, but in fact there is now no possibility of going mad because only a mind can go mad. Now that the mind is no more you cannot go mad. For a moment the idea of madness may come to you -- because you have lived with the mind so long and suddenly it has stopped. You will be in an emptiness. That emptiness is very, very scary. It is like death. You are disappearing, losing identity. It is very paralysing -- for a single moment.

And that is the point where a Master is needed to push you. If he feels like kicking he will kick. If he feels like hitting he will hit.If he feels like kissing he will kiss. Nobody knows. Not even the Master knows what is needed exactly in that moment. that moment decides. And then a small gesture and you are pushed. And you have taken the first and the last step. Once you have taken the jump and seen the other side of the phenomenon and have read the board from the other side, here begins God. Then you are at ease. Then there i8s no problem.

All problems are gone. In fact, the origins of all problems -- the mind itself -- is gone. Then one starts living a non-problematic life. Then one starts living for the first time.

But if you find God or Buddha or Christ or anything then this is not the true end, remember. if you come to this point and suddenly you see Christ that standeth before you showering his compassion and love on you, then this is not the true end. Your mind is playing the last trick. Or if you find Krishna with his flute singing a beautiful song.... This is the mind's last effort to allure you, to distract you. Or if you find God sitting on a golden throne with angels all around, then you have missed. This is not the real end yet.

This is again thought projection. This has to be understood because Zen is very persistent about it. If you have something to see, some object is still there, then this is not the true end. then something is still there to be drilled upon.

That's why the great Zen Master, Hui Neng, has said, 'If you meet Buddha on the way, kill him immediately. If you see the patriarch, Bodhidharma, on the way, kill him immediately.'

Don't have any mercy. go on drilling. Drill the Buddha too. Unless you come to nothingness go on drilling.

In this country this is very difficult because this country has come up to this point many times and then got stuck there. It is Buddha alone who takes the last and the final step -- otherwise people go to the last but one. god stands there and it is so beautiful.... It is beautiful. It is such a blessing to see God showering all over or to see kundalini arising. A beautiful experience, tremendously beautiful experience. You have not known anything like that. Or there is light inside you, infinite light; thousands of suns have arisen simultaneously, so much light, so much dazzling light. It is incredible. Or, you see the lotus, the one-thousand-petalled lotus opening in your SAHASTRAR, in your head. great fragrance never known goes on raining on you. You are transported to another world.

But Zen says go on drilling. Kundalini has arisen, this is not the end. You are seeing light, this is not the end. The lotus is opening, this is not the end. Go on drilling. Come to nothingness. Experience as such is the barrier because experience is a mind game. and the mind is so clever that if you are seeking God it will supply God. The demand creates supply. If you are after Krishna too much the mind will supply Krishna. The mind will say, 'Okay have it. Here stands Krishna.' Don't be finished otherwise you have not come to the very end -- you got lost in Krishna again.

And sooner or later even Krishna will be gone. Once the mind has stopped, your Krishna will be gone. It may happen like this: you see Krishna with his flute singing and you see beautiful girls dancing around Krishna, GOPIS -- sooner or later Krishna will be forgotten and you will fall in love with a GOPI. The world starts again. You are back home.

The mind is very cunning and when it is a question of life and death to it -- and it IS a question of life

and death when you are meditating -- the mind will try all possible ways to protect itself. It is a question of survival. so don't listen to the mind.

Says Hui Neng, 'You have been told to abide by the Buddha, by the law and by the SANGHA but I say unto you abide only by yourself.' If you abide by Buddha and then Buddha arises like a lotus flower -- so beautiful, so tremendously beautiful, so celestial, so divine -- Hui Neng says, 'Kill him immediately.' Don't wait a single minute because he is so fascinating you can get lost. Destroy him. Just say good-bye to him. Say, 'Thank you, but get out of my way.' 'Don't abide by the Buddha,' says Hui Neng, a follower of Buddha. 'Don't abide by the law, by the DHARMA. Don't abide by the SANGHA, the community. Just, I say unto you, abide by yourself.'

When you are left alone, totally alone, utterly alone, you have come. If something else is there as an object, then you have not come. then the duality persists. It has found a new way of being. When only one is, you have come -- so abide by yourself.

Says Hui Neng, 'My advice to you is, having nothing to do, take a rest. Even if that blue-eyed barbarian, Bodhidharma, should come here, he can only teach you to do nothing. Put on your clothes, cat your food, and move your bowels -- that's all. No death, no fear, because there is nobody to die. No transmigration, no dread, because there is nobody to transmigrate. It is always here. There is nowhere to go.'

When Hui Neng was dying somebody asked, 'Master, where are you going?' He opened his eyes and said, 'What kind of foolish question? Where can one go? There is nowhere to go. One is always here -- now.'

Have you watched this quality of consciousness? You are always here now, you cannot be then and there. How can you be then and there? When tomorrow comes it always comes like today, it never comes like tomorrow. When it is gone it is yesterday, when it has not come it is tomorrow, but whenever it is there it is today and you can be only in the today. You cannot be in the yesterday -- it exists not. You cannot be in the tomorrow -- it is not yet. You are always here now. Have you watched this phenomenon? You cannot be anywhere else. Hui Neng said, 'Where can I go? There is nowhere to go in the first place and nobody to go anywhere. I am one with the all. There is no death to fear, no transmigration to dread, no nirvana to achieve and nobody's enlightenment to attain. Try to be just as ordinary as possible, having nothing to do.'

This is the Zen approach: nothing is there to be done. There is nothing to do. One has just to be. Have a rest and be ordinary and be natural. Eat your food, have your sleep, move your bowels.

Zen is the natural way, the natural way. 'To be natural is the way. Let the mind be free. Do not purposely do evil and do not purposely do good. Cling to nothing. That is Tao.'

And that is enough. 'Cling to nothing.' This has to be remembered on the outside, and on the inside too. 'Cling to nothing'. Sometimes you cling to money, sometimes tot he wife, to the husband, and sometimes you start clinging inside to Krishna and Christ -- but you go on clinging. 'Cling to nothing' -- only then can you come to the very end of the world. and the end is the beginning and the chaos is creation.

Another Zen Master, Hsuan Chien, says, 'Here in my place there is no truth to tell you. My duty is to lighten the heavy burden of dead weight on your back. My mission is to destroy all that binds and makes you a slave. And my duty is to kill everything and everybody that stands between you and yourself.'

Zen people are really of a different quality. Such utterances you cannot find anywhere else -- such rebellious utterances, such statements, so fiery, so radiant, so alive. Thousands of years have passed, Hui Neng still remains a rebel. You cannot make a tradition out of him. Zen is the only religion which has not become a tradition -- it cannot. It does not allow anything to settle. It won't allow even Buddha inside. It won't talk even about truth. It says, 'There is no truth to give to you in my place. We take everything away.' And when nothing is left that is the truth -- when you are in your utter nudity, in your utter nudeness. When nothing is left with you, only your pure being, that is the truth.

Yes, this Hsuan Chien is right -- 'Here in my place there is no truth to tell you.' And that's what I am doing here too. Here in my place too I am not giving you any truth, I am only taking lies away from you -- lies you have gathered down the centuries, false conceptions, absurd notions. I am taking them away by and by. I only take things away from you, I don't give you anything. When you have left everything and you don't cling to anything, suddenly it is there. It has been always there; your eyes have just to be completely uncovered.

Zen, in destroying your mind, destroys your ego too -- because they are just two names for the same thing.

Listen to the story Suzuki writes about a great Zen Master, Ryokan.

RYOKAN MAKES ALLUSIONS IN HIS POEMS TO A BAMBOO GROVE SURROUNDING HIS HUT, MANY BAMBOO SHOOTS MUST HAVE BEEN GROWING THERE. HE LIKED THEM VERY MUCH FOR FOOD, BUT CHIEFLY FOR THEIR GROWING STRAIGHT, FOR THEIR BEING FRESHLY GREEN ALL THE YEAR ROUND. THEIR ROOTS ARE FIRMLY SET INT HE GROUND, WHILE THE TRUNK IS HOLLOW, SYMBOLISING NOTHINGNESS.

Zen people have always liked the bamboo. The bamboo is their symbol. And the reason? It is green all the year. In every season it is green -- come rain, come summer, come winter, it is green. Nothing changes it. It lives a kind of eternity. Its greenness means its freshness, its youth, its radiance, its aliveness. To does not gather dead weight.

Secondly, it has very full roots in the ground, it is very grounded. That too is a very, very significant porn t to remember. A man needs to be very grounded. We are on the earth and we are of the earth and we are made of the earth. We need to be tremendously grounded. Very few people are really grounded; they have become like trees which are up-rooted. And, particularly, your so-called religions make you very up-rooted. You start living in the heaven, in the high sky, and you forget the earth. In fact, not only do you forget, you have been taught to be against it. You condemn it. How can you get grounded if you condemn the earth?

Zen is very grounded in the world. Is is not against the world, it is beyond the world -- remember it. It does not teach you any anti-worldly religion, it teaches you a very worldly religion and yet a very unworldly one. It says: be in the world but don't be of the world. It does not say to you: renounce the world.

That's my standpoint too, hence nay love for Zen. We pulsate on the same wavelength.

The bamboo is very grounded. It goes high into the sky. Impossibly high it goes. A bamboo is a thin tree but it defeats many trees. It goes very high. It moves int he winds with no fear because it is grounded int he earth. It sings a thousand and one songs in the sky but it is not against the earth. It has wings but it has roots too.

And the third thing which is very, very significant is: it is empty inside. And that's how man should be. Grounded, every green, young, fresh, alive, living, pulsating, streaming with energy, dancing, celebrating, and yet empty inside -- just empty like a bamboo.

Ryokan must have loved bamboo tremendously because he sings about it in many songs; he paints bamboo in many paintings.

RYOKAN LIKED THIS CHARACTER IN THE BAMBOO.
-- this character of emptiness.

ONCE, IT IS SAID, A YOUNG GROWING SHOOT BEGAN TO BREAK THROUGH THE FLOOR OF HIS CLOSET. HE TOOK INTEREST IN IT. AT LAST, SEEING IT GROW TOO TALL FOR THE ENCLOSURE HE STARTED TO REMOVE THE ROOF FOR IT.

Just think. A bamboo started growing inside the hut. He didn't remove the bamboo, he started to remove the roof because the bamboo needed sky, the bamboo needed more space. The house was not as important as the bamboo -- the empty bamboo growing in it, the alive bamboo growing in it.
But then one thing more happened....

HE TRIED TO BURN THE ROOF WITH A CANDLE.

Suzuki says:

DID HE THINK IT THE EASIEST WAY TO ACCOMPLISH THE WORK? PERHAPS HE HAD NO SUCH DESIGN IN HIS MIND, HE SIMPLY WANTED TO GIVE ROOM TO THE YOUNG PLANT AND SEEING THE CANDLE MOST AVAILABLE AT THE TIME HE BEGAN TO WORK.

No, that is not my feeling. That's how Zen people work. If they can destroy something they will destroy it utterly. If it has to be destroyed it has to be destroyed utterly. And they take drastic steps. Now this was a drastic step -- to burn the roof. Suzuki says:

BUT UNFORTUNATELY THE ROOF CAUGHT FIRE MORE EXTENSIVELY THAN WAS FIRST INTENDED AND THE WHOLE STRUCTURE, TOGETHER WITH THE BAMBOO ITSELF, WAS BURNED DOWN.

Now Suzuki says 'unfortunately'. No, that is not right. Ryokan knows it is not unfortunate. That is what is exactly meant -- the roof should go with the whole structure, the whole structure should go.

When a bamboo starts growing inside you, when a new something starts growing inside you -- call it meditation, call it zazen -- when it starts growing inside you the mind is the structure around it -- because in the beginning it is always the mind that you start with, there is no other way to start. If you have come to me you have come to me because of the mind. If you have started meditating, you have started because of your mind. Even if you are listening to me against the mind, you are listening from the mind, so everything will be in the structure of the mind. That roof, that structure, that hut, is the mind and the bamboo grows inside it.

He burns the roof. Suzuki says 'unfortunately' the fire got too much beyond control and not only did it burn the whole structure it burned the bamboo itself. Naturally Suzuki thinks that when it burns the bamboo itself then it is an accident. No, it is not.

First, to protect your meditation I will have to burn the structure of the mind, bat this meditation that you have started is part of your mind. When the mind is burned this meditation will be burned too. This mind and this meditation are together. This meditation has come out of this mind; it has to go with this mind. Another kind of meditation will arrive when this mind and meditation are both are gone.

Yes, that is the meaning of this beautiful story. I am not ready to agree with Suzuki. Suzuki has missed the point. He has become too much concerned with the bamboo. He has lost track. It is fortunate that the fire got too extensive -- in fact, it was meant to be so. When a Master like Ryokan is going to do something he knows what he is doing. It cannot be just accident. In fact, in the life of a Master like Ryokan accidents don't happen. All is done in full awareness, in total, absolute consciousness.

This is what he meant. The structure will go and with the structure will go the bamboo. 'The mind has to go and the meditation that you started with the mind will have to go too.

And then another kind of meditation will arrive that has nothing to do with you -- a totally discontinuous something. It is discontinuous, no more continuous with you. And then it is from God, then it is from the whole -- a gift. It is not created by you, it is a happening.

Now this story .

A MONK CAME TO A MASTER FOR HELP ON WORKING ON ONE OF THE CLASSIC QUESTIONS IN ZEN DIALECTIC: 'WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?'

This is a koan I explained to you. It is almost like asking: What is the meaning of the sun always rising int he East? Or: What is the meaning of the full moon?

Somebody asked Picasso... he was observing him painting. He watched the whole way and when the painting was finished he asked, 'What is the meaning of your painting?' And Picasso got very, very angry, almost in a rage, and he shouted, 'Go and ask the rose in the garden what the meaning of the rose is! Why do people come to me and ask for the meaning? If the rose can be there without any meaning why can't my painting be there without any meaning?'

Why this necessity for, why this constant obsession with meaning? Meaning is of the mind. This is the mind game. The mind always asks, 'What is the meaning?'

And now asking such a question.... Bodhidharma went from India to China. He entered China from the West side. He had to enter from somewhere. Now, Zen Masters give this koan to their disciples -- 'Why did Bodhidharma enter from the West? Why? Why did he come to China in the first place? Why?' You don't ask a cloud, 'Why have you come to China?' You don't ask a star, 'Why are you there?'

Men like Bodhidharma are so pure they don't exist through meaning, they simply exist without any meaning. They don't exist for any purpose. They are not business people, they are like flowers, they are flower people. They exist without any meaning -- they simply exist. What else is there to do? Their

existence is not utilitarian, that is the meaning -- that there is no meaning.

Now the question is given, the koan is given to the disciple. Think about it.

A MONK CAME TO A MASTER FOR HELP ON WORKING ON ONE OF THE CLASSIC QUESTIONS IN ZEN DIALECTIC: 'WHAT IS THE MEANING OF BODHIDHARMA'S COMING FROM THE WEST?'

Now this Bodhidharma is one of the most meaningless men who has ever walked on this earth. You cannot conceive of anybody more meaningless than this Bodhidharma. Sometimes be surpasses even Gautam Buddha. In many ways he is just incredible -- far out. When he entered China the Emperor came to receive him on the border because for many years news was coming, rumours were coming: Bodhidharma is coming, Bodhidharma is coming, and he is a rare phenomenon.

The Emperor also got interested. His name was Emperor Wu. He came to receive him. And when he came to receive him he was very much embarrassed because Bodhidharma was coming with one shoe on one foot and one shoe on his head.

Now this was too much. Yes, the king had heard that this man was a little strange but he had not thought he was so strange. What is the meaning? The first idea must have come to his mind -- what is the meaning of Bodhidharma carrying one shoe on his head? But it would have been too impolite to ask before a great gathering -- ten thousand monks had gathered from all over China to receive this great man. He was heir to Buddha's transmission. What Buddha had given to Mahakashyap had come into his hands. He was the heir, the successor of Buddha.

Even those monks started feeling very fidgety -- because what will the king think? And this man will destroy their prestige utterly. So unmannerly and so mad! Has something gone wrong? The king had prepared a speech to be delivered but it was difficult to deliver the speech before this man. He had prepared it with great learning and the court people must have prepared it, rehearsed it. And it was meaningless. This man was standing there -- was not even sitting -- he was just standing with his shoe on his head. You just imagine!

Finally the kink, asked, 'Sir, it may be impolite but I have to ask. Why are you carrying this shoe on your head?' And Bodhidharma said, 'Why not? The shoe got too tired and it has carried me for so long -- why shouldn't I carry it?'

What is he saying? He is saying, 'Don't ask for the meaning.'

By and by when people became accustomed to his ways the they understood what he was saying. He is reported to have said to his disciples, 'That was just to give him a taste of me so that he never asks about the meaning. Things should be settled from the very beginning. I had to do something meaningless because I am a meaningless person -- as meaningless as a flower, as meaningless as a cloud.'

Just think. Existence is meaningless. Watch it. There is no meaning in existence. Meaning is man-created. And because you constantly look for meaning you start feeling meaninglessness. Remember... because you constantly look for meaning -- 'What is the meaning of it?' -- sooner or later you are bound to realise that there is no meaning. Then great calamity! This calamity is happening in the West. The greatest thinkers in the West are in very much anguish today. The anguish is: What is the meaning of life? It looks meaningless. And they have been trained that one can live only with meaning. They should listen to Bodhidharma. They should move towards Zen.

Zen says there is no meaning. No need to look for it. Enjoy this tremendous meaninglessness. There is no purpose. The existence is not going somewhere, it has no goal orientation at all. It is simply here; it is a celebration, it is a joy, it is a joke. That's what Hindus call LEELA. It is playfulness. Their word is perfectly right. LEELA means playfulness. In a play you don't ask for the meaning. In a play there is no meaning. The play itself is the joy, the very joy.

Since then many koans have been coined around Bodhidharma: What is his meaning? What is the meaning of his coming from the West?

THE MASTER SUGGESTED THAT BEFORE PROCEEDING WITH THE PROBLEM THE MONK SHOULD MAKE HIM A LOW SALAAM.

That's what I would like you to understand. He has come with a question. He wants a certain help. He

has been struggling with it, maybe for months or for years. You cannot understand the Zen patience. Sometimes it takes twenty years. A man goes on struggling with the same problem, the same problem, day in, day out, year in, year out. Seasons come and pass and he is only concerned with one thing. He loses all consciousness of the world. His whole consciousness becomes focussed on one problem -- and deep down he knows it is meaningless. But he has to work at it, he has to drill through it -- until he comes to the point of no resistance.

This man may have worked for years and he is not getting anywhere. He has come to the Master to ask for help. He wants some visible help. What should he do? Some hints. Some map. Some guide.

And what does the Master say? Now this is how Zen Masters work. It is completely irrelevant. The man is asking help and the Master says --

THE MASTER SUGGESTED THAT BEFORE PROCEEDING WITH THE PROBLEM THE MONK SHOULD MAKE HIM A LOW SALAAM.

Now why ask for a low salaam? Why ask that the disciple should put his head onto the Master's feet? One never knows. The Master must have looked into the disciple, must have seen where the problem was. The problem was not in the problem, the problem was somewhere in the ego. The monk must have been carrying a subtle ego. The Master saw where the problem was. And the man was struggling with the koan. He could go on struggling for ages and nothing would happen because the problem was somewhere else. He was an egoistic person. In fact, when you come to a Master you naturally touch the feet. He had not touched the feet. When you come to a Master you naturally bow down. He had simply come and asked to be helped.

Help cannot be given directly. Help can be given only When you are humble. You cannot demand help, you can only beg -- only then can the help be given. Otherwise the help cannot be given. It is not that the Master would not like to give it -- he would like to give it, but you will not be able to receive unless you are standing there with a beggar's bowl in your heart, with a non-egoistic attitude.

This bowing down is nothing but a gesture. Learning is possible only when you drop the ego. Yes, there are many kinds of learning. You can go into the university, there is no need to drop the ego. In fact, the lore egoistic you are, the more capable you will be there in the university -- because the ego competes, the ego is ambitious, the ego is jealous, the ego fights with others. You will be more successful with the ego. If you are humble there is no possibility for you to grow to a status in the university, no. You have to be ruthlessly competitive, you have to be violently aggressive, you have to be very egoistic, you have to think that you are the topmost man in the world. Only then will the gold medal come to you, otherwise not.

When you go to the university you go with the ego, but when you come to the Master it is a totally different kind of learning -- it is an unlearning. Here you have to bow down.

On the surface it will look as if the man is asking a question -- to be helped with his problem. On the surface it will look as if the Master is egoistic. Why does he ask for a low salaam? This is the trouble with the egoistic mind. If you read this with an ego in your mind you will see that this Master seems to be egoistic. How can he help? The man is in trouble. Rather than looking into his trouble, rather than being compassionate towards his problem, he asks him first to do a formality. What kind of Master is this? But then you would have missed the whole point.

These stories are so deep that they will not become available to you if you look through the ego. The Master is absolutely non-egoistic that's why he has been able to see and pinpoint exactly where the problem is. He must have looked. And it takes no time.

When you come to me it takes no time to see where the problem is. Sometimes I may not say it, sometimes I may ask you.... Because the world has changed a lot. To ask somebody low to bow down may prevent him, may not be a help. The world has changed. It was a totally different kind of world where this story must have happened -- a different milieu. Now the whole world is educated, educated in the ways of the ego.

Sometimes I ask you what your problem is. I see your problem and I ask you, 'What is your problem? I would like you to say something about it.' If I feel that you are coming closer I give you a few more hints, I bring you closer. But rather than saying 'This is your problem', rather than directing you directly to your problem, I like you to reveal it to me. That helps you to remain egoistic. You feel you are explaining to me, you feel you are saying it to me, you feel your ego is satisfied. I have to persuade y our egos first. Of course, finally I persuade them towards suicide but that is the final thing. It cannot be done right in the beginning.

Right in the beginning I do everything to support your ego. When somebody new comes to me I give him tremendous attention. The more you are here, the more I start forgetting about you.

AS HE WAS DUTIFULLY PROSTRATING HIMSELF THE MASTER GAVE HIM A GOOD SWIFT KICK.

Humiliating! First you ask him to bow down and then you hit him, you give him a kick, you treat him as if he is a football or a stone in the way.

But he kicked rightly. He kicked exactly at the problem. Something happened out of that kick. The kick worked almost like an electroshock.

THE UNEXPECTED KICK RESOLVED THE MURKY IRRESOLUTION IN WHICH THE MONK HAD BEEN FOUNDERING FOR SOME TIME.

The kick was so unexpected. When you are bowing down to a person in such humbleness you don't expect that he will kick you. You are being so humble, how can you expect that he will kick you? Yes, you can expect that if you are fighting with a person he will kick you, but when you are surrendering -- then he will kick you? It is so unexpected and so illogical.

Bus that is its logic, the very logic. Because it is unexpected it can do something. The mind is incapable of tackling the unexpected, the mind is simply shocked. It cannot explain it, it cannot explain it away. It is simply in a shock. It cannot do anything about it. It is so unexpected, it is so mad. The mind stops, there is a gap, an interval arises. That kick brought the gap.

But this kick cannot be given to anybody and everybody. The man was worthy of it. He had worked for years. He had come to a point where a slight push, just a kick, would do. All his irresolutions disappeared in that moment. Suddenly he became one. All his confusion disappeared. In that gap there was light, in that gap there was clarity. With that sudden kick, something went in like an arrow, penetrated his heart.

WHEN HE FELT THE MASTER'S FOOT HE ATTAINED IMMEDIATE ENLIGHTENMENT.

Zen is the only religion in the world which teaches sudden enlightenment. It says that enlightenment takes no time, it can happen in a single split moment. It happens really only in a single split moment. You may prepare for it for years but whenever it happens, it happens in a single moment. It does not happen gradually, not in parts. It does not happen that sometimes a fragment then another fragment, then another fragment.... You don't grow towards it slowly. It is a jump. The exact word for it comes from physics -- it is a quantum leap. Such a sudden jump. In a single moment you are no more the same; the whole consciousness changes.

But remember, it needs great preparation. I am not saying that if you come to me and I kick your head it will happen. Before I kick your head you will have to drill to the very end. When only the last, the very lat core has remained, just a slight resistance, when you are just on the verge of it, then the kick can help. Then just a kick and rrrrrrrrr... it goes!

SUBSEQUENTLY HE SAID TO EVERYONE HE MET, 'SINCE I RECEIVED THAT KICK FROM MATZU I HAVE NOT BEEN ABLE TO STOP LAUGHING.'

Yes, when you see for the first time a great laughter arises in you -- the laughter about the whole ridiculousness of your misery, the laughter about the whole foolishness of your problems, the laughter about the whole absurdity of your suffering. There was no need; there was no point in suffering. You were in a nightmare of your own creation. You were the author of it and you were the actor in it and you were the director in it and you were the screen and you were the projector and you were the spectator and you were al in all. It was simply authored by you. It is just a nightmare. There was no need to be in it for a single moment but you lived in it for millions of lives -- hence the laughter.

The disciple is right when he says, 'SINCE THEN I HAVE NOT BEEN ABLE TO STOP LAUGHING.'

Yes, it is so. Your misery is simply stupid. It is ridiculous. You cling to it that's why it is there. And you go on shouting 'I don't want it' and you go on clinging. When you see one day, when the kick happens to you, when your eyes open and you see, you will not be able to believe it, how it continued for so long.

When Buddha attained, somebody asked him, 'What have you attained?' He laughed. He said, 'Nothing, nothing at all. In fact, I have lost something; I have attained nothing.' The man said, 'But we always thought that an enlightened person attained something.' Buddha said, 'Utterly wrong, absolutely wrong. I have lost something -- I have lost my misery -- and I have attained nothing -- because whatsoever you think I have attained has been always there and now I laugh at the whole ridiculousness. Why was I missing it? It was in me, it was within me. Why was I missing it How did it happen in the first place?'

How have you missed God? You are God. How do you go on searching for him?

I have heard...

When a monk asked Hui Neng, 'How to attain to Buddhahood, sir?' he gave him a sound beating saying, 'If I don't beat you the world will laugh at me.'

What does he mean, this Hui Neng? He is saying, 'The very effort that you want to attain Buddhahood is foolish because you are a Buddha. If I don't beat you the people will laugh at me -- at least those who know, they will laugh. I cannot help you to become a Buddha. You are already a Buddha.'

You are already that which you are seeking -- hence the laughter.

Meditate on this small parable. It is of tremendous significance. And work hard, drill hard into the mind, so that one day you can deserve the kick.

Zen: The Path of Paradox, Vol 1

Chapter #10
Chapter title: Philosophical Bastards

20 June 1977 am in Buddha Hall

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The first question:

EASTERN PHILOSOPHY LOCATES THE ESSENCE OF MAN IN THE ATEMPORAL OBSERVER. WESTERN PHILOSOPHY SINCE THE RISE OF TECHNOLOGY, LOCATES THE CHIEF DIGNITY OF MAN IN THE ABILITY TO CONTROL THE WORLD, TO ACT. IN PSYCHOSYNTHESIS ASSAGIOLI MARRIES EAST AND WEST BY POSITING BOTH A PASSIVE WITNESS AND AN ACTIVE WILLER. DO MIXED MARRIAGES WORK?

Yes, they work. They produce philosophical bastards! That's what goes on happening again and again.

No marriage can be of any help. Unity is needed, not marriage. Marriage is a duality, the two remain two. And the two continue to fight -- deep down the conflict continues. It continues in all kinds of marriages because the question of domination persists. The husband wants to dominate, the wife wants to dominate. There are subtle ways of nagging, subtle ways of possessing -- and it continues. If you are trying to create a

marriage-like arrangement between East and West the same will be the result, the same will be the outcome.

The East and the West have to disappear. They are ugly words. The earth is one so there is no need for any marriage. The earth is round and one, it is not divided anywhere. There is no line that divides East from West, it is all in the mind of man, it is all a kind of politics. The words East and West have lived too long and have created much mischief, have been very destructive. Many times it has been tried to create a kind of marriage but it cannot succeed because marriage does not dissolve the duality; rather, it accepts the duality and respects it. One has to see into the division and its falsity. It is utterly false, it is untrue.

Human consciousness is one -- that has to penetrate deep into our hearts. I am never for any marriage. There are people who try to create a kind of marriage between Hinduism and Islam, Christianity and Hinduism, East and West, and this and that. It never succeeds. It only gives a false appearance that things are going okay. It is just appearance, it is not truth. Hidden behind it is much violence and conflict, and the old game persists under new names. You simply change the bottle, you never change the wine, and by changing bottles nothing happens. It is futile. Man has to be more mature now, man has to see into things, and if they are meaningless they have to be dropped.

Why marriage?Just drop the whole idea that anything divides humanity -- religions, hemispheres, geographies, nations. All divisions have to disappear. Only then can this world be at peace.

In the West there have been people who are as Eastern as any Easterner can ever be -- for example: Mr. Eckhart,Jacob Boehme, Plotinus, Pythagoras, Heraclitus. They are as Eastern as any Buddha, any Nagarjuna, any Shankara, any Lao Tzu. And there have been Western minds in the East which are as Western as any Westerner can be: a Charvaka is as Western as a Bertrand Russell.

It is not a question of East and West. All kinds of people exist in all kinds of places. The egoist has existed in the East as much as in the West. The idea to conquer -- to conquer nature, to conquer God -- is as much Eastern as Western. And the idea to surrender, to surrender utterly, is as much Western as Eastern. At the most emphasis differs, that's all -- only emphasis. It is not very essential. Emphasis differs -- and emphasis is very very accidental.

The moment you see that the essential is the same.... Otherwise how do you explain why Lao Tzu has so much appeal in the West And why Karl Marx has so much appeal in the East How do you explain it? Why is Buddha becoming more and more prominent in the West? Why is Zen becoming enormously significant in the West? And why is technology becoming so important in the East? The East is rushing towards the West to know what technology is, to know how to become more and more technologically skillful. And the West is coming to the East to know what meditation is.

Human enquiry is the same -- if there is any difference it is only emphasis. It has nothing to do with the East, it has nothing to do with the West. In the East there are as many materialists as in the West and in the West there are as many spiritualists as in the East. Once you see this, you don't try to create a synthesis -- you simply see that there is no need for any synthesis because it is already one.

It is exactly like the bi-sexuality of man. Each man is a woman as well and each woman is a man as well. Only the emphasis is different. Maybe a man is fifty-one per cent man and forty-nine per cent woman, that's all. Or he may be fifty-five per cent man or sixty per cent man -- but the forty per cent woman is there. And that difference is not constant and fixed, it changes. In the morning maybe you are more woman, in the evening you become more man. And sometimes when a woman is in a rage, angry, she can become more of a violent man than any man can be. And when a man is in love and compassionate he can become more loving than any woman can be. There is a reason for it. When a man is loving he is loving from a part of him which is not ordinarily used and because it is not ordinarily used it is very potential. It is like fallow ground. For many years nobody has been harvesting any crop on it so it will yield more. When a woman becomes angry she is more dangerous than any man can ever be, naturally, because her man part has never been used. It is very sharp, it is brand-new, it is right from the show-room. It is going to be very, very dangerous.

But this has to be understood: each man carries a woman within his heart and each woman carries a man within her heart. A unity is already there.

And so is the case with East and West.

And you change. You can watch this climate changing within you. Beggars come in the morning to beg because they know that people are more feminine in the morning, that there is more possibility that they will give something, that there is more possibility, that they will say yes. By the evening people have become hard. They have suffered one day more. They have seen all kinds of cunningnesses and deceptions and they have met all kinds of politicians and diplomats and rogues, so they have become hard. By the evening no

beggar comes. By the evening it will be impossible to persuade anybody to give anything. By the evening everybody becomes so hard that there is every danger that they would rob the beggar themselves.

In the morning you are more soft. After the whole night's rest, after the whole night with God deep within your unconscious, you get dissolved. The whole night is of a sincere existence; there is no deception, no repression. Whatsoever you wanted to do you did in your dreams. There was no repression. You were not in any fight. There was nobody else, you were alone -- and you were utterly free. That is the importance of dreaming: it gives you a taste of freedom. Otherwise you would go mad. The world makes you a slave; the dream again frees you. You can fly in the sky, you can go to the moon, and you can do whatsoever you like. Nobody prevents you. Your freedom is utter, your freedom is ultimate. No limitation exists.

That's why dreaming is so important -- it keeps you sane. If a man is not allowed to dream for three weeks he will go insane. In the beginning it used to be thought that it was sleep that keeps people sane. Now it is no more so. Researchers say that a man does not suffer much because of the lack of sleep, he suffers much because of the lack of dreaming. Many experiments have been done and now it is a proved scientific fact. You can be allowed to sleep but if you are interrupted while you are dreaming, within three weeks you go mad. Even after one week it becomes intolerable.

Why does dreaming help so much? Why does it keep you cool? It gives you freedom. Freedom is an inner necessity, hence all those who have known the ultimate reality call it freedom, moksha, nirvana -- absolute freedom. That is the urge, the desire, the great desire: to become absolutely free. The reality does not allow you to be free but the dream gives you freedom.

And in the morning you are more at ease, more at peace, more together. Again your compassion is back, again you are flowing, again your juice is flowing. Now to say no will be difficult, to say yes is easier. In the morning people are less egoistic than in the evening; in the morning people are less violent, less ambitious than in the evening. In the morning people are more religious -- by evening they turn into politicians.

Hence the morning prayer and its importance.... When you open your eyes the first thing is either meditation or prayer because this moment is very, very valuable. You will not get it again in the whole day, you will have to wait twenty-four hours to get it again. This is a great, significant, potent moment. Use it, don't disturb it. Get into it. Get into this lucidity of being, into this grace that is flowing all around you.

No, I am never for any synthesis, I am always for the pure unity before the division.

Assagioli tries synthesis. Synthesis is always dead. You have accepted the division, you have accepted that East is East and West is West and now you try to synthesize. You have accepted the very premise of the division. That is where Assagioli goes wrong. Don't accept the premise. Destroy the premise and then see into the reality. East is not East and West is not West -- they are both, they are together. In each man the West exists and the East exists -- the West is the male part and the East is the feminine part. And the unity has not to be done in some philosophical way, the unity has to be done existentially within each man.

When you are praying you are Eastern, when you are meditating you are Eastern; when you are fighting you are Western, when you are competing you are Western. Whenever the male part becomes assertive you are in the West. These are not geographical divisions. Wherever you are, if your male part remains dominant you are a Western man or a Western woman. Wherever you are, if your feminine part, the softer part, remains dominant, if you remain flowing like water and you are not hard like rock, then you are Eastern. And each man can be both. Yes, the water can also become frozen and rock-like and the rocks can also melt.

To me, the synthesis has to happen in each individual, each single individual; it has to happen in the heart. And 'synthesis' is not the right word for it. It is the discovery of the pure unity before you had ever thought that East and West, man and woman, yin and yang, are separate. It is to fall into that chaos, into that unity where things are one. They are still one deep inside you but you don't go to that depth, you don't touch that depth, that is true. You remain on the surface. All divisions are on the surface. If you go deep within yourself, the first meeting -- if you are a man -- will be with the man, the second meeting will be with the woman, and the third meeting will be with something that transcends both. 'rat is the real thing.

The second question:

WHAT IS THE DIFFERENCE BETWEEN PHILOSOPHY, PSYCHOLOGY AND RELIGION?

Consciousness can go either out or in; these are the two ways available for consciousness. When consciousness goes out, it thinks above the object, the other, the thou. When consciousness tomes in, thinking disappears -- because there is no other, no object. It falls into subjectivity.

When consciousness goes out, philosophy is erected. Philosophy is thinking about objects. Philosophy is extra version. When consciousness goes in, it forgets all about objects, it starts enjoying the being of subjectivity, of inferiority. You are simply there enjoying the very fact of being alive, the very fact of being conscious. No object is these, you are pure subjectivity. No thought is there, you are pure consciousness.

Extra version is philosophy, introversion is psychology and transcendence of both is religion.

Buddha uses two words. For the outside he uses DHATU, the object. Philosophy is concerned with the object. It forgets the observer, it remembers the observed. The arrow is pointed towards the without, DHATU, the object. And for the inner journey Buddha uses the word CHITTA, subjectivity. When you are moving inwards psychology is created, when you are moving outwards philosophy is created. And science is a growth of philosophy.

But the modern psychology, the so-called psychology, is not psychology in the sense that Buddha uses the word 'psychology' because the modern psychology again goes on thinking ABOUT mind, in an objective way. It uses the philosophical method. Hence it misses the point. That is the difference between modern psychology and the real psychology.

Gurdjieff used to say that the real psychology has yet to be born. What does he mean by real psychology? Is Sigmund Freud not a real psychologist? Is Carl Gustav Jung not a real psychologist? Is Adler not a real psychologist? No, they all think in the objective way. Their psychologies are nothing but philosophies. They think about mind; the mind is taken as an object. They think about the mind from the outside. They watch. They observe. They analyze. They dissect. But the observer remains outside; the observer thinks.

Gurdjieff says that the real psychology us yet to be born. In a sense he is right, in a sense he is not. If we think about Freud, Jung, Adler and company then he is right, but if we think about Patanjali, Buddha, Lao Tzu, Hui Neng, then he is wrong. The real psychology has existed for millennia. The real psychology has existed for so long that we have forgotten about it. The new, the so-called psychology is very immature. It is a very late arrival just one hundred years old. It is very childish.

The real psychology is the psychology of the Buddhas. The real psychology is to go inside your being -- not to watch how rats behave, not to watch how others behave, not to go on looking outside, but to go inside with closed eyes, deep, meditatively, alert, fully alert, watching what happens inside. Go on dropping from the outside into your inside, into your inferiority. Go on forgetting the world of objects, then the world of thoughts, then the world of feelings -- go on dropping out, go on dropping out. A moment comes when your consciousness is there without any content.

To know this consciousness is to know what real psychology is -- the psychology of the Buddhas.

And you ask: What is religion? The division between the 'out' and 'in' is still a division, so the 'in' is also not very much 'in',it is part of the 'out', it is another aspect of the same coin. On one side is written 'out', on another 'in'. So philosophy and psychology are two aspects of the same coin: one is extroversion, another is introversion.

What is religion? Religion is to throw away the whole coin itself. No more going out, no more going in, no more 'going' at all. When going disappears, when the pilgrimage has ended, then you simply are -- neither as an object nor as a subject. Then there is no knower and the known, then there is no observer and the observed -- then there is oneness, an oceanic feeling of oneness. Then you are in the rose, then you are in the trees, then you are in the rocks, then you are in people. You are everywhere. You permeate the whole existence. This is religion.

Philosophy is going out, psychology is going in, religion is not going anywhere at all. All journeys have been dropped, there is no identification with anything, in or out. This transcendence is what religion is.

To another way.... To you ask Zen people they have their way of saying it. They say philosophy is that, psychology is this and religion is just suchness, TATHATA. That is an object; this is subjectivity; thusness, suchness, TATHATA, existence, isness, KONOMAMA, or SONOMAMA, just isness with no demarking line, with no label attached to it, with no identity, just pure being -- is religion.

So first move from that to this, then move from this to such. TATHATA IS the ultimate word of Zen people. One who has attained to TATHATA is called TATHAGATA. That's why TATHAGATA IS one of the names of Buddha -- one who has attained to suchness.

And when you are freed of this and that, you are freedom itself.

Says Zen:

IN SPRING HUNDREDS OF FLOWERS
IN AUTUMN A HARVEST MOON
IN SUMMER A REFRESHING BREEZE
IT WINTER SNOW WILL ACCOMPANY YOU.
IF USELESS THINGS DO NOT HANG IN YOUR MIND
ANY SEASON IS A GOOD SEASON TO YOU.

IN SPRING HUNDREDS OF FLOWERS -- suchness. You are those flowers, you are those birds singing, you are those stars shining, you are those rivers flowing.

IN SPRING HUNDREDS OF FLOWERS
IN AUTUMN A HARVEST NOON
-- you are that moon.
IN SUMMER A REFRESHING BREEZE
-- you are that breeze.
IN WINTER SNOW WILL ACCOMPANY YOU.
-- you are that snow
and you will be accompanying yourself.
USELESS THINGS DO NOT HANG IN YOUR MIND
-- useless things, this and that,
if they don't hang in your mind
and you remain in suchness,
ANY SEASON IS A GOOD SEASON TO YOU.

The method of philosophy is thinking, logic; the method of psychology is meditation, non-thinking, and religion has no method. Sitting silently, doing nothing, and the grass grows by itself.

The third question:

IS ZEN AGAINST POLITICS?

Zen is so much against politics that it never talks about it. It is so much against politics that it cannot even be against it. If you are against it, it will affect you. Then somehow you will remain in some way related to it. To be against is to be related. When you are very much against, you are very, very related. It is a way of relationship -- you are related to your enemy too, sometimes even more than you are related to your friend.

Zen is so much against politics that it does not say anything about it, but it is against it. any religion, any religion worth calling a religion, is bound to be against politics because the very phenomenon of religion is non-political.

What is politics? Politics is ambition, politics is ego, politics is aggression, politics is violence, politics is an ego-trip. How can a religious person be political? He can pretend that he is religious but he cannot be religious. And how can a political person be religious? He can pretend that he is religious but he cannot be religious.

These two thugs cannot go together because to be religious one has to drop ambition. And if you drop ambition politics disappears. To be religious one has to drop the ego, and when you drop the ego, politics is dropped. A religious person has to be without any ego whatsoever.

So religion as such is anti-political or non-political. But the religions that you see around you -- Hinduism, Mohamedanism, Christianity, Jainism, Buddhist are all political. They are no longer religious. Whenever a religion becomes too organized, whenever religion becomes all establishment, whenever religion has a vested interest in the society, in this particular society, in the STATUS QUO, then it is no

longer religion. A Buddha is religious, Buddhism is not religious. Jesus is religious -- that's way he was crucified by the politicians -- but Christians are not religious, they are very, very political.

A large political meeting was attended by a small boy trying to sell four young puppy dogs. Finally, a man approached the boy and asked jokingly, 'Are these political pups, sonny?'
'Yes, sir.'
'Well, then,' said the man, 'I'll take these two.'

A week later at the same place there was a religious gathering and the same boy showed up to sell the remaining two dogs. A man walked up to him and asked, 'My little lad, what kind of puppies are these you have?'
'These are religious pups, sir.'

The first man who purchased the other two dogs happened to overhear this. 'Say,' he said, 'didn't you tell me that those pups that I bought from you last week were political pups?'
'Yes, sir,' said the young dog-seller, 'but these puppies ain't -- they've got their eyes open.'

Politics is blind. It is a blind trip of the ego. One goes on groping to find some source of power so that one can feel, 'I am somebody.' Politics comes out of an inferiority complex. Deep down you feel that you are nobody, deep down you are afraid of your nothingness. You cannot accept it. You have to deny it. Politics is a denial of your inner nothingness, religion is rejoicing in it.

Let me repeat it. Politics is an effort to deny your inner nothingness. Of course, you can never succeed in it because that inner nothingness is your very nature, it cannot be denied. Your interpretation is wrong. That inner nothingness has nothing to do with inferiority complex, it is your interpretation that creates the inferiority complex. And out of the inferiority complex you start to become superior -- you become a prime minister, you become a president or something. This inner nothingness drives you somewhere -- it may be to money, it may to power, it may be prestige, it may be knowledge, it may even be to renunciation -- but this inner nothingness drives you to find some way to forget that you are nothing, to start feeling that you are somebody, that you are something important, valuable, significant, that without you the world with be at a loss.

This inner nothingness is a driving force towards politics, but nobody can succeed in denying it. You can manage to postpone it but again and again it will assert itself, again and again it with be there sitting on the throne, again and again when you think you have arrived you will know, deep down, whenever you look inside, that you have not arrived. The inner nothingness is untouched by whatsoever you have done, by whatsoever you have accumulated, by whatsoever you have achieved -- it remains untouched, that emptiness is still there. That's the misery of the successful man. Nothing fails like success. Failure is never such a failure as success is a failure because the person who has failed can still hope. In failure the hope that you may succeed some day is still there, but in success all hope disappears.

I have heard about President Coolidge, one of the great American presidents. When his term was over he declined to stand again for the presidency although there was every possibility that he would be chosen again. He was very much loved -- he was such a silent man.

So people started approaching him and asking, 'Why? Why are you not standing again? It is almost certain you will be chosen.' But he would say no. And he would say no with very deep, sad eyes. Finally somebody forced him to answer exactly why he went on saying no. He said, 'Because I have come to know that there is nothing in it and to repeat it a second time will be stupid. I have come to know that nothing is gained by gaining such things. I remain the same person.'

How can a chair change you? You can sit on a golden chair or you can sit on a very, very ordinary stool, it doesn't make any difference -- you remain the same. How can the chair change you? How can the change of the chair change you? But this is the was the politician goes on be fooling himself.

No. A religious person cannot be politician. A religious person, by his very religiousness, is non-political. He approaches life in a totally different way. What is the difference? What is the radical differences The radical difference is that the religious man does not interpret his nothingness as inferiority. That is the revolution. The day it happens that your inner nothingness is not inferiority, that your nothing is your very being.... It is the way God is in you. God's way of being present is being absent -- that's how God is present in the world. He is so non-violent that he remains absent.

Deep inside you the hole that you feel, the dark hole, is not dark. It is luminous with light. Enter into it. And it is not nothing, it is the very secret of the whole life, the whole existence. It is all. That nothingness is just the way God appears to those people who don't look deeply. It is a misunderstanding.

The religious man befriends his nothingness. That's what meditation is all about: befriending your nothingness. He enjoys it. He celebrates it. He dances it. He sings it. He goes again and again into it. Whenever he has a chance, whenever he has the opportunity, he closes his eyes, he drops into his nothingness, he disappears there. What is the very door of God. From there you connect yourself to the divine.

Once you have started enjoying your nothingness, who bothers about politics?

Nixon was out walking along the beach at San Clemente and decided to go for a swim. He got out beyond the waves and suddenly began drowning. Three teenage boys happened to come along, dived into the ocean, and pulled Nixon ashore. When he had regained his breath, Nixon thanked the boys. 'In appreciation,' he said, 'I'd be willing to use my influence to help you boys in any way I could. Is there anything special you want?
'I'd like to go to West Point!' said one boy.
'I believe I can arrange that,' said the ex-President.
'I'd like to go to Annapolis!' said another boy.
'I'll see to it immediately,' said Nixon.
'I'd like to be buried in Arlington Cemetery,' Announced the third boy.
'That's a very strange request,' said Mr. Nixon. 'Why would you want to be buried in Arlington Cemetery?'
'Well,' said the youngster, 'my father is a religious man and when I get home and tell him who I saved from drowning, he's gonna kill me!'

Remember, the politician is always there. Till the ego is completely thrown away it is always there. The ego is the politician. If you are egoistic, you are political. You may not stand in an election, you may not strive for any political power, but if you have the ego you will remain political in subtle ways. You may dominate your wife or your husband, you may dominate your children, you may dominate your servants. You will remain cunning and you will never miss any opportunity to dominate.

So when I use the word 'political' I don't just mean state affairs, no, I mean all affairs where domination is involved. If you want to have more money you are political because if you want to have more money you will have to exploit people. If you want to have more power you will have to fight. If you want more prestige you will have to be competitive. Your so-called saints are all political. They have their ambitions. Each saint wants to become the greatest saint -- then he is political, then he will have to fight with other saints who are competitors.

A religious person is non-competitive and that's why I insist again and again -- I am never tired of this insistence -- on you being meditative, because meditation is the only joy which is non-competitive, the only joy that you attain but nobody loses because you attain. Nobody is a loser.

If you have more money somebody will have less money; if you have more power somebody will have less power; if Morarji becomes the prime minister, Indira is no longer a prime minister. Somebody loses. Somebody's gain is going to be somebody else's loss.

But a religious person will not like to do anything in which somebody becomes a loser. This is violent, this is ugly, this is inhuman. Then what is left for the religious person? He can celebrate his being. He can meditate. In meditation you gain and nobody loses. Only God is infinite, everything else is finite. Money is finite, power is finite... if you have it somebody will not have it. Only God is infinite. You can have as much as you like. You can have the whole of it and yet nobody is a loser. That's the beauty of religion -- it is non-violent joy, it is non-competitive joy.

A panhandler stopped a congressman on a Washington street and asked him for a dime.
'A dime won't buy anything these days,' said the politician. 'Don't you want a quarter?'
'No,' replied the panhandler, 'with all the shady politicians around here I'm afraid to carry too much cash.'

He is right.

And this is one from the twentieth century, somewhere in the twentieth century....

The anchorman on an educational TV late night news program me surprised his viewers with this announcement:
'We have good news and bad news for you. First the bad news: our planet is being invaded by Martians. And now for the good news: they eat politicians and pee gasoline.'

The fourth question:

ICHAZO RECKONS THAT OUR CULTURE, THE WHOLE SOCIETY, IS NOW RAISING ITS CONSCIOUSNESS, THAT WE ARE NO LONGER ON AN INDIVIDUAL TRIP BUT THAT HUMANITY IS BEGINNING TO AWAKEN. AND HE SAYS THAT THE UTOPIAN VISION OF HUMANITY AS ONE ENORMOUS FAMILY IS NOW A PRACTICAL NECESSITY.

This is how politics enters into religion. And this is nothing new. Down the ages there have been people saying it again and again. This is how fascism enters into religion. This is what Friedrich Nietzsche was saying and he became the originator of Adolf Hitler and his philosophy. He way saying that now humanity had come to a point where it was going to enter into a new arena, the arena of super-humanity, superhumans.

This is what Sri Aurobindo was saying in India -- he was basically a politician and he remained a politician to the very end. He was also saying that now we had come to a point where collective effort, not individual effort, was needed.

Remember that these ideas about collective effort are dangerous. That's how politics enters into religion. Religion is utterly individual and will remain individual. Only the individual can meditate. When you meditate you disappear from the collective world. If you start meditating here with five hundred people you may start with five hundred people but the moment you enter into meditation you are alone. Those four hundred and ninety-nine are no more. Meditation is a movement in tremendous aloneness. It has nothing to do with the collective. You can meditate together but when you go into meditation you go alone.

Three words will have to be understood: the collective, the individual and the universal. Ichazo goes on getting confused between the universal and the collective. The individual is in the middle, the collective is below the individual, and the universal is above the individual. If the individual becomes part of collectivity, he loses something, he is no longer as conscious as he was before, he is no longer alert. That's why in a crowd you are no longer as responsible as you were when you were alone. A crowd can commit great sins. In a crowd you don't feel responsibility. The collective is lower than the individual -- all the great sins of history can be attributed to the collective. The individual is far better than the collective.

You see a mob burning a Hindu temple or a Mohammedan mosque. If you get each individual from the mob and enquire, he will say, 'I did not really want to do it but other people were doing it and I was just standing there so I got into it.' No individual Mohammedan will be able to say with a clear heart that he has done a great thing, a great job, a religious thing, in burning a Hindu temple. And no Hindu will say that he has done a great thing by killing a Mohammedan or by burning a mosque. But he will say that in the crowd he was lost.

You may have also felt it. In a crowd you become lower than you ordinarily are. In a crowd you become baser, you become lower; you are more animal than you are human. The collective is animal, the individual is human and the universal is divine. When a person enters into meditation he does not become a part of the collective, he becomes dissolved into the universal which is a higher point than the individual itself.

But politicians always talk about the collective. They are always interested in changing the society -- because in changing the society, in making efforts to change the society and the structure of society and this and that, they become powerful. The society has never been changed. It remains the same -- the same rotten thing. And it will remain the same unless it is understood that all consciousness happens in the individual. And when it happens, the individual becomes universal. If it happens to many individuals then the society is changed -- but not as a social thing, not collectively.

Let me explain it to you. There are five hundred people here. You cannot be changed as a collective unit, there is no way. You cannot be made divine as a collective unit, there is no way. Your souls are individual, your consciousnesses are individual.

But if out of these five hundred people, three hundred people become transformed, then the whole collective will have a new quality. But these three hundred people will go through individual changes,

through individual mutations. Then the collective will have a higher consciousness because these three hundred people are pouring their consciousness into the collective, they are there. When one man becomes a Buddha, the whole existence becomes a little more awakened -- just by his presence. Even if he is a drop in the ocean then too the ocean, at least as far as one drop is concerned, is more alert, more aware. When that drop disappears into the ocean it raises the quality of the ocean. Each individual being transformed changes the society. When many, many individuals are changed, the society changes. That is the only way to change it, not the other way round. You cannot change the society. If you want to change the society directly your effort is political. Ichazo must be getting political. It happens. When you start becoming powerful religiously, when you start leading many people, when you become a leader, then great ideas start happening in the mind. Then the mind says that now the whole humanity can be changed, now we should plan for a great change of the whole humanity. Then greed grows, ambition grows, ego expects. This has always happened and this will happen always. Beware of it.

Never become a victim of the idea of the collective; the collective is lower than you. You have to become universal. The universal is not social, the universal is existential. You have to fall in tune with the whole existence, you have to get hooked with the dance of the universe -- not with the social, not with small communities or sects, not with Christians and Hindus and Mohammedans, not with this earth, not with the East, not with the West, not with this century. You have to get hooked with the whole of it, the whole existence.

But that is higher than the individual. The mass is a pitfall. The mob is always there to pull you down. And it happens to so-called religious people. Ichazo is not really very religious to me. He has gathered techniques from here and there, he is very eclectic. From Gurdjieff's work, from Sufis, he has gathered a few techniques. He is a technician. He knows the technology but he does not know the goal. And he himself has not attained to it. But he is very, very technically expert, skillful. His movement, Arica, can turn into a fascist's movement any day. It creates a kind of fascism in its followers.

There are a few Aricans here -- ex-Aricans, I should say. The ways of the Aricans are very political. Just a few months ago, Amida -- Amida was very close to Ichazo for many years -- received a letter saying that she was expelled. Expulsion is basically political. How can you expel? What do you mean by expulsion? This is monopoly. She has come to me so she is expelled from Arica. Now my books and my tapes are not allowed there. No Arican is allowed to read my books. This is political. What nonsense! This is monopoly, possessiveness. This is how politics comes into being.

A religious mind is an open mind. You have to see, you have to listen to everybody, you have to learn from everybody. You should not be closed. Being with a really enlightened Master you become very, very open to existence, utterly open. You with even be open to the Devil if he comes to teach you something. You will be open and you will learn and you will trust yourself. There is no fear because you know yourself -- he cannot deceive you.

These people who become so afraid that somebody may get out of the fold, may get hooked with somebody else, are really basically doubting their own philosophy. They don't believe in their own philosophy. They know that somewhere something may be better, somewhere somebody may be higher, and people will go there and they will leave them. Their fear is the fear of losing followers, so they create China Walls around them.

No, it never happens when there is a religious person. He gives you his love, he gives you his being, he gives you his wisdom, and he makes you free. And you can go on and on learning and each learning will prove that your Master is right. That is the trust. Wherever you go, even if you go to somebody who is against me and you listen to him, if I am right, listening to him will prove that I am right. It will not be a loss, you will become richer.

Trust needs no fear, love needs no fear. But it is not love, it is not trust, it is just fear -- a fear is being created. If you go somewhere else you will be expelled. And people are very afraid of things like expulsion. Is this a communist party or what? Expulsion? People are very much afraid of being expelled because they want to belong to some group because they don't have any soul of their own. In the group they feel good, they belong to a certain community -- the chosen few, the elite, the heralds of a new world which is going to come, the leaders of the new world, the supermen, the first race of the super-men. They feel very good.

But that you feel only in the group; when you are alone you become suspicious. And when you are in the group you need not feel responsibility. The group takes it from you, you are relaxed, the group takes care.

You have been brought up in dependence. First you were dependent on your parents. Then you become

dependent on your own family -- the wife, the husband -- then you become dependent on your children. You have always lived a life of dependence -- on the society, the state, the church, the family, the community. You have lived a life of dependence.

So when you go to a Master you again want somebody to depend on. But a real Master will not help you to depend on him, a real Master will try to make you independent. His whole effort will be that you should be on your own feet, you should become your own being. That's what Zen people do.

I was reading just the other day....

A young man came to Hui Neng again and again. Hun Neng was very rough. Only Zen Masters can be rough. Why? Because if they really want you to be independent they are rough. He us very rough. He would slap the young man, he would close the door in his face, he would shout -- and once he threw him out of the window and he fell about fifteen feet into a ditch. And not only that -- then Hui Neng looked out of the window and laughed.

Certainly the man left him. This was the last straw. Enough is enough. He left him immediately, he didn't come back for one year. And he went to other Masters and he learned many things and he roamed about and then one day, sitting silently in a cave, he became enlightened -- the first satori happened. And then you know what? He rushed back to Hui Neng to thank him. The day that the satori happened he knew that exactly the same situation had been created when he had been thrown into the ditch. He had missed.

But now he knew because now he had again come to that point, he had come to that situation inside. Just a moment before the satori happened he was surprised to see that this was the same situation inside as Hui Neng had managed to create when he had thrown him out of the window and when he had looked down a ad he had laughed. And he had missed! That man had tremendous compassion.

He came rushing towards him. He touched his feet and he said, 'Master, thank you. Thank you that you were so rough with me. Thank you that you never taught me except to beat me. Thank you for all that you have done for me.'

A real Master wants a disciple to become a Master in his own right. But ordinarily you don't want that independence yourself, you want somebody to cling to. You are a clinger. You want somebody to be very authoritative, somebody to sit on a high throne and say to you, 'You don't worry, I will take care of you. You forget all about everything. I am here so I will take care. You simply come and follow me.' But if somebody is like that remember that this is a sure sign -- this authoritativeness, this taking other people's responsibility -- this is a sure sign that the man himself wants people to depend on him. He is dependent on his dependents. He enjoys it. He loves the idea that so many people are dependent on him. He himself is a dependent, remember; he is not different from you. It is the same trip from the other end. If you all leave him he will suffer as much as you will suffer. Sometimes he may suffer more because his investment is more. If you leave a man like Ichazo, if all his followers disappear, he may go mad or he may commit suicide. He will be very shaky, he will tremble, he will not know what has happened, he will lose all his self-confidence. He gains all his self-confidence when he looks into your eyes and sees that you are looking towards him and you feel that he is right, he is true, he is the Master. When he sees that look in your eyes, when he sees that reflection in your eyes, he feels confident. Yes. It is so. This is a mutual deception.

My approach is absolutely non-political, hence it is absolutely individual. And that is the religious approach as such. Religion will remain individual, it will never become a collective phenomenon, it cannot. Politics will always become collective, it will never become individual.

Politics is collective, religion is individual, spirituality is universal. Remember it.

The fifth question:

WHY CAN'T THERE BE ONLY ONE RELIGION IN THE WORLD?

Because people are mad. Because people are fast asleep.

There can be one religion one day, maybe, we can hope for it -- but that one religion will not be like Christianity where all have become Christians, no; that one religion will not be like Hinduism, where all have become converted Hindus; that one religion will not be like Judaism, no.

When I say one religion I mean there will be no religion like Christianity, Hinduism, Mohammedanism, Jainism, Buddhism. There will be a kind of diffused religiousness. That can be and that should be. But remember it, mind it -- by one religion I don't mean one religion, one organization, I mean a diffused religiousness... a religiousness without any label to it, without any particular church and particular dogma and particular Bible to it, just a kind of religiousness, a kind of meditativeness, a kind of prayerfulness. Only that is possible.

In the past, people have tried to create one religion. Christians have tried hard enough and killed millions of people. Mohammedans have tried very hard to create one religion. But that one religion was a kind of politics. It was that everybody should come under one fold. When I say one religion I mean there should be no fold at all. Everybody should be free to have his own religion, to do his own thing. People are different. So I will have my own prayer in my own way. How can there be only one prayer? People are so different, their needs are so different -- people are so unique.

Somebody will be worshipping a tree and somebody will laugh at it. Somebody will think it is foolish, nonsense -- worshipping a trees. Somebody will be a pagan -- worshipping through a tree and entering God through it, through that green, through those flowers, through that foliage. To a man who is very aesthetic a tree can be a great symbol of God; to a non-aesthetic man, to a mathematical man, it will be a sort of joke. What are you doing? To a mathematical mind it may not look very religious. There are mathematical minds and for them mathematics is prayer.

Albert Einstein is reported to have said, 'Mathematics is prayer to me and I have come to God through mathematics.' Yes, there is a possibility and he did by and by become more religious. As death approached he became more and more religious; in fact, just before dying he was almost a mystic. And he had never gone to any church, he had never believed in the Bible or the Koran or the Upanishads. His Koran, his Bible, his Upanishads, were the universe, space, time and the stars and something that is beyond the stars.

Entering into that mystery, going continuously into that mystery, he became a mystic. He started feeling the invisible, the intangible; the affable was no longer meaningful, the ineffable became more and more significant. The visible disappeared and the invisible started appearing. He became a mystic.

Somebody's mind can turn science into a religion but to somebody else science will be just hard work, mathematics will be trouble -- for him poetry may be his religion. People are different.

So when I say one religion I don't mean that there will be one prayer and everybody will be doing that prayer in the same way and will be repeating the same words, no. When I say there is a possibility of one religion I mean religiousness -- somebody will be praying before a statue and somebody will be praying without a statue and somebody will be praying before a tree and somebody will be bowing down before a river and somebody will be praying through service and somebody will go to the mountains and disappear forever into the wilderness of it, but they will all be praying. And the quality of the prayer is the same; it does not matter whether you pray before a statue or you pray before a tree or you pray in an empty room. It does not matter because prayer has nothing to do with the object. The object is just an excuse.

Somebody will pray in Chinese, somebody with pray in German and somebody will pray in English -- language does not matter. And somebody may like Jesus' words to use for his prayer and somebody may like Mohammed's words. Everybody to his own liking... but there can be one religiousness.

Right now there are three hundred religions on the earth and these three hundred religions, all these three hundred religions, are against the religion I am talking about. These are the real enemies.

Obliged to remain in a certain town over Sunday he started out to attend a service in one of the churches of his own faith. But losing his way, and seeing an open church door just across the street, he entered not knowing to what creed the congregation belonged. As the service progressed his religious emotions waxed warmer until finally he gave vent to them by shouting out, 'Praise God!' Immediately one of the ushers tapped him on the shoulder and said, 'You can't do that in this church, sir.'

He is simply saying, 'Praise God!' But that may not be the way of that church. And the usher says, 'You can't do that in this church, sir.' You see the ridiculousness of it? Praising God cannot be done in church?

People are different. Somebody will have his prayer through dancing and somebody may just like to sit silently doing nothing. All should be respected. In a one-religion world, with one religiousness permeating the whole of humanity, all will be respected. There is no problem. If you are reading the Koran and you enjoy it, the real thing is to enjoy it, the real thing is to get in tune. Somebody else may get the same high

through the Bible, through 'The Sermon on the Mount'. So what is Wrong? And somebody else may get high just by dancing and singing a song of Meera. So what is wrong?

But these three hundred so-called religions are basically political organizations which are against each other.

A very Catholic woman returned from downtown New York, disheveled and distraught.
'What happened to you?' asked a fellow Catholic woman.
'I was in the Garment District at the same time as the Protestants were holding a rally. The mobs were thick and disorderly.
Suddenly two thugs grabbed me and pulled me into an alley. They tore off my clothes and raped me. It was horrible.'
'Didn't you scream?' asked the other.
'What, and have the Protestants think I was cheering them?'

This is how things are. People are so against coach other's religiousness. But that shows that they have not understood what religiousness is, otherwise how can they be against anybody's religiousness? These are again ego patterns.

People are different. About everything they are different. They are different about their love, they will be different about their prayer. They are different in their behavior, they are different in their communications, they are simply different. And this is good. The world is rich because people are different.

The hood broke into a private party and, with gun drawn, lined the guests along the wall.
'Okay,' he snarled, 'now I'm going to rob all the women and rape all the men.

One of the women giggled. 'You mean you're going to rape the women and rob the men,' she said.
'Listen,' a man in a lavender suit said, 'just let him do things his own way.'

People are different. This much has to be allowed. The world can have one religion, not as an organization, not as a pattern, but only as a diffused climate of religiousness.

The sixth question:

OSHO, I GO ON FORGETTING YOUR WORDS. WHAT SHOULD I DO?

Who has told you to remember my words? That's how it should be, exactly, precisely. You have to forget my words; you have to remember the essence, not the words. And the essence need not be remembered, it has only to be understood.

If you are listening to me rightly you need not remember what I have said. In fact, if you try to remember it you will miss the whole point. Then the words will be there and the essence will be missing. Go on forgetting the words otherwise you will be burdened by them, and you will lose track.

You just try to understand. When I say 'try to understand' I mean just be silently, passively, alertly listening. Don't judge and don't argue and don't decide whether I am saying something which is right or wrong. Just listen silently. If you become too worried whether I am saying something which is right or wrong then you are not listening. I am not saying that you should believe what I am saying, no. Just listen. And this is the beauty of pure listening -- if you can listen purely, whatsoever is true will get into your heart and whatsoever is untrue will drop. There is no need to be worried about it. The heart knows. It is almost natural. It is like if you are being given blood, your blood will refuse it if it is not of its own kind. A certain kind of blood will be needed, the same number of blood will be needed. If you have been operated upon and some skin has been transplanted, just anybody's skin will not do. Your body will reject it. The body knows. Your owl skin will have to be removed from some other part of the body then the body will accept it.

That's how it is. Truth is the food of the heart. When the truth is heard the heart simply accepts it. It is not a question of deciding whether it is true or not -- this is the way of the mind. The mind is continuously worried about whether it is true or not true, and because of this worry the mind earl never listen. The mild is deaf. It pretends to listen but it never listens. You just put your mind aside, let your heart listen to me, let

your heart be diffused into me, let your heart be in tune with me. And if there is something true it will get home. If it is not you need not worry, it will disappear.

You need not be worried about my words. Be worried about me, not about my words. I am not propounding a philosophy here, I am simply giving myself to you.

There is a famous saying of Chuang Tzu -- he must have said it in answer to a questioner exactly like this one.

THE FISHING NET IS TO GET FISH.
TAKE THE FISH AND FORGET THE NET.
THE SNARE IS TO GET THE RABBIT.
SO TAKE THE RABBIT AND FORGET THE SNARE.

The seventh question:

I HAVE BEEN DOING ALL THE FIVE MEDITATIONS EVERY DAY REGULARLY FOR THREE YEARS AND BECAUSE OF THESE MEDITATIONS I CANNOT DO ANYTHING ELSE. I AM FEELING VERY HAPPY BUT MY FAMILY IS WORRIED. WHAT SHOULD I DO?

You are overdoing it, sir. You have to choose one meditation. One is enough. Five is too much. Of course you will feel happy because you have nothing else to do. And if the family is worried it is natural, they are right too.

A big Yorkshire farmer found it necessary to go to London for several months and decided to leave one of his best workers in charge. 'I want you to take care of things, Harry, as if I were here myself. Understand' Harry nodded.

Four months later the boss farmer returned to find everything in shape. Said Harry, pointing things out, "The chicks have been laying plenty of eggs, the wheat has grown double strong, the vegetables are better than they've ever been, and as for those monthly spells your wife used to have, I've even got those to stop.'

This is doing too much. This is going too far.

You please come to one meditation. It will be difficult, I know, after three years. You should have asked before. It will be difficult to go back to the world and to work and you will find it a little hard, but it has to be done. I am not teaching you any escapism here -- this is escapism because now you are not doing anything else.

You are dropping all your responsibilities and I am not for that. Those responsibilities have to be fulfilled -- fulfilled with great joy. Your wife, your children, your parents, your old father, your old mother, need you. That is where God has put you -- into a certain responsibility. Fulfill it.

I am against all those escapists who escape from the world and become twenty-four-hour-a-day meditators. I am against them, I am utterly against them. One hour of meditation is enough. Meditation is such a powerful thing that one hour out of twenty four hours is enough. It will illuminate your whole life.

And the test of whether your meditation is succeeding or not is in life. When you meditate and you go to the shop you will know whether you are succeeding in your meditation or not. Are you still as greedy in the shop as you used to be before? Do you still get angry when somebody says something against you? Can people still manage to push your buttons as easily as before? In the market-place is the test of all your meditations.

If you just do meditations and nothing else that is like preparing and preparing and never going to the examination. That is not right. The test has to be there every day -- one hour meditation, twenty-three hours test. And you will grow strong.

And the last question:

WHAT IS ZEN?

Go on, beat it. That is exactly what Prajnaparmita sutra says too. GATE, GATE, PARA GATE, PARA SAMGATE BODHI SVAHA -- go, go with all sentient beings, go from delusion to enlightenment.
Go on, beat it. That's what Zen is.

It is not a philosophy to be understood, it is a transformation to be gone through. It is not something like information, it is not even reformation; it is total change, it is absolute radical change. It is a death and a resurrection. Die into Zen and be born into Zen.

The word 'Zen' means dhyana, it comes from the root DHYANA. In China it became CHAN, and in Japan it became Zen -- but it comes from Buddha's word DHYANA. Zen means dhyana. Zen means meditation.

Zen: The Path of Paradox, Vol 2

Talks on Zen
Talks given from 21/06/77 am to 30/06/77 am
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Chapter #1
Chapter title: Hey! Wait a Minute

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ONE EVENING AS SHICHIRI KOJUN WAS RECITING SUTRAS A THIEF WITH A SHARP SWORD ENTERED, DEMANDING EITHER HIS MONEY OR HIS LIFE.
SHICHIRI TOLD HIM: 'DO NOT DISTURB ME. YOU CAN FIND THE MONEY IN THAT DRAWER.' THEN HE RESUMED HIS RECITATION.
A LITTLE WHILE AFTERWARDS HE STOPPED AND CALLED: 'DON'T TAKE IT ALL. I NEED SOME TO PAY TAXES WITH TOMORROW.'
THE INTRUDER GATHERED UP MOST OF THE MONEY AND STARTED TO LEAVE. 'THANK A PERSON WHEN YOU RECEIVE A GIFT,' SHICHIRI ADDED. THE MAN THANKED HIM AND MADE OFF.
A FEW DAYS AFTERWARDS THE FELLOW WAS CAUGHT AND CONFESSED, AMONG OTHERS, THE OFFENCE AGAINST SHICHIRI. WHEN SHICHIRI WAS CALLED AS A WITNESS HE SAID: 'THIS MAN IS NO THIEF, AT LEAST AS FAR AS I AM CONCERNED. I GAVE HIM THE MONEY AND HE THANKED ME

FOR IT.'
AFTER HE HAD FINISHED HIS PRISON TERM, THE MAN WENT TO SHICHIRI AND BECAME HIS DISCIPLE.

Jesus says, 'Judge ye not.' This was perfect Zen, he had stopped there. But maybe because he was talking to the Jews and he had to talk in a Jewish way, he added, '... so that ye are not judged.' Now it is no more Zen. Now it is a bargain. That addition destroyed its very quality, its very depth.
'Judge ye not' is enough unto itself; nothing is needed to be added to it. 'Judge ye not' means 'Be non-judgemental.' 'Judge ye not' means 'Look at life without any valuation.' Don't evaluate -- don't say 'this is good' and don't say 'this is bad'. Don't be moral -- don't call something divine, and don't call something evil. 'Judge ye not' is a great statement that there is no God and no Devil.

Had Jesus stopped there, this small saying -- only three words, 'judge ye not' -- would have transformed the whole character of Christianity. But he added something and destroyed it. He said, '... so that ye are not judged.' Now it becomes conditional. Now it is no more non-judgemental, it is a simple bargain -- 'so that ye are not judged.' It is business-like.

Out of the fear -- so that ye are not judged -- don't judge. But how can you drop judgement out of fear? or out of greed? So that ye are not judged, don't judge -- but greed and fear cannot make you value-free. It is very very self-centered -- 'Judge ye not, so that you are not judged.' It is very egoistic.

The whole beauty of the saying is destroyed. The Zen flavour disappears, it becomes ordinary. It becomes good advice. It has no more revolution in it; it is parental advice. Very good -- but nothing radical. The second clause is a crucifixion of the radical statement.

Zen stops there: Judge ye not. Because Zen says all is as it is -- nothing is good, nothing is bad. Things are the way they are. Some tree is tall and some tree is small. And somebody is moral and somebody is immoral. And somebody is praying and some body has gone to steal. That's the way things are.

Now, see the revolutionary flavour of it. It will make you afraid, it will frighten you. That's why Zen has no commandments. It does not say: Do this and don't do that -- it has no shoulds and no should-nots. It has not created that prison of the 'ought'. It is not perfectionistic.

And now psychoanalysis knows it well, perfectionism is a kind of neurosis. And Zen is the only religion which is not neurotic. It accepts. Its acceptance is so total, so utterly total, that it will not even call a thief a thief, that it will not even call a murderer a murderer. Try to see the purity of its spirit -- try to see the utter transcendence. All is as it is.

Zen is unconditionally value-free -- if you make a condition, you miss the point. Zen has no fear and no greed. Zen has no God and no Devil, and Zen has no heaven and no hell. It does not make people greedy by alluring them, promising them rewards in heaven. And it does not make people frightened, scared, by creating nightmarish conceptions of hell.

It does not bribe you by rewards, and it does not punish you with tortures. It simply gives you an insight to see into things -- and that insight frees you. That insight has no greed as a base to it and no fear as a base to it. All other religions are greedy, all other religions are based deep down somewhere in fear. That's why we use the word 'god-fearing' for a religious person -- a religi-ous person is god-fearing.

But how can fear be religious? It is impossible. Fear can never be religious -- only fearlessness. But if you have the idea of good and bad, you can never be fearless. Your ideas of good and bad make people guilty, make people cripples, make people paralyzed. How can you help them to be free from all fear? -- impossible. You create MORE fear.

Ordinarily, a man who is not religious is less afraid, has less quantity of fear in his being, than the so-called religious. The so-called religious is continuously trembling inside, continuously anxious whether he is going to make it or he is going to lose it. Is he going to be thrown into hell? Or will he be able to make the impossible and enter into paradise?

Even when Jesus is taking his last leave from his friends and disciples, the disciples are more worried about what their places will be in heaven. They will be meeting next in heaven -- what will be their places? Who will be who? Of course, they concede Jesus will be just on the right hand of God -- then who is going to be next to him? Their worry comes out of their greed and comes out of their fear. They are not much concerned that Jesus is going to be crucified tomorrow, they are much concerned with their own interests.

All other religions are based in very ordinary greed and fear. The same greed that you have for money one day becomes transformed into the greed for God. Then, God is your money; now, money is your God -- that's the only difference. Then God becomes your money. Now you are afraid of the state, of the police, of

this and that -- and then you start being afraid of hell, and the supreme court, the suprememost court of God... the last day of judgement.

The so-called Christian saints, even in their last moments of life, are constantly trembling, afraid -- whether they are going to make it or not.

Zen is unconditionally value-free. Let it sink in you very deeply, because that is my standpoint too. I want you to understand, that's all. Understanding is enough. Let understanding be the only law; there is no other. Don't move by fear, otherwise you will move in darkness. And don't move by greed -- because greed is nothing but fear upside-down. They are two aspects of the same thing: on one side it is greed, on another side it is fear. A man who is fearful is always greedy, a man who is greedy is always fearful. They remain together, they go together.

Only understanding, only awareness, only the capacity to see into things as they are. Can't you accept existence as it is? And by not accepting it, nothing has been changed. What has been changed? For thousands of years we have been rejecting many things -- they are still there, even more so.

Thieves have not disappeared. Neither have murderers disappeared. Nothing has changed; things are exactly as they have been always. Prisons go on increasing. Laws go on increasing and go on becoming more and more complicated. And because of the complicated laws, more and more thieves are employed -- the lawyers, the judges....

It makes no change anywhere. Your whole prison system has not done any good -- in fact it has been very very harmful. The prison system has become the very university for crime -- to learn crime, to learn crime from MASTERS. Once a man goes to prison, he becomes a constant visitor. Once he has been into prison, then again and again he comes back. It is very rare to find a man who has been to prison and who never comes back again.

He comes out of prison more skillful. He comes out of prison with more ideas -- how to do the same thing, now in a more expert way. He comes out of prison less amateurish. He comes out of prison with a degree; the prison is a kind of graduation -- graduation into crime. Now he knows more, how to do it better. Now he knows how not to get caught. Now he knows what the loopholes are in the law system.

And those who enforce law are as criminal as anybody else -- in fact they have to be more criminal. They have to deal with criminals, so they have to be more criminal. The police and the prison-guards and the jailers, they are more criminal than the people they are forcing into imprisonment -- they have to be. Nothing changes. This is not the way to change things, this has proved an utter failure. Zen says change comes through understanding, not by enforcing anything.

And what is your heaven and hell? Nothing but the same idea, transported beyond life. The same idea of prison becomes the idea of hell. And the same idea of reward -- governmental rewards, presidential rewards, gold medals, this and that -- that same idea becomes transported as heaven, paradise, FIRDAUS. But the psychology is the same.

Zen destroys that psychology from the very root. Z.n has no condemnation for anything. It has only understanding: it says try to understand things as they are. Try to understand man as he is -- don't impose an ideal, don't say how he should be. The moment you say how man should be, you become blind to the reality that he is.

The 'should' becomes a barrier. Then you can't see the real, then you can't see that which is -- your 'should' becomes too heavy. You have an ideal, a perfectionist ideal, and every man falls below it, naturally. Then every man is condemned.

And those egoistic people who can manage somehow to force themselves into these ideals -- at least superficially, at least outwardly -- they become great saints. They are nothing but great egoists. And if you look into their eyes, just one flavour you will find: holier-than-thou. They are the chosen few, they are the chosen people of God. And they are here to condemn you and to transform you.

Zen is not interested in anybody's transformation. AND it transforms -- that is the paradox. It is not concerned with how you should be, it is only concerned with what you are. See into it, see into it with loving, caring eyes. Try to understand what it is. And out of this understanding, a transformation comes. And the transformation is natural -- you have not to do it, it simply happens on its own accord.

Zen transforms, but it doesn't talk about transformation. It changes, but it is not concerned with change. It brings more beatitude to man than anything else, but it is not concerned with it at all. It comes as a grace, as a gift. It follows understanding. That is the beauty of Zen, it is unconditionally value-free. Valuation is the disease of the mind -- that's what Zen says. Nothing is good and nothing is bad, things are just as they are. Everything is as it is.

In Zen a totally new dimension opens, the dimension of effortless transformation. The dimension of transformation that comes naturally, by clearer eyes, by clarity. By seeing into the nature of things more directly, without any hindrance of prejudices.

The moment you say a man is good, you have stopped looking at him. You have labelled him already; you have pigeon-holed him, you have categorized him. The moment you say 'this man is bad' how can you look into his eyes now any more? You have decided offhand, you are finished with this man. This man is no more a mystery. You have solved the mystery: you have written on it 'this is bad', 'this is good'. Now you will be behaving with these labels, and not the realities.

The good man can turn into bad, the bad man can turn into good. It is happening every moment -- in the morning the man was good, by the evening he is bad, by the night he is again good. But now you will behave according to the labelling. You will not be talking to the man himself, you will be talking to your own label, to your own image.

Of course, you go on missing realities, real persons. And it creates a thousand and one complexities and problems. Unsolvable problems. Do you talk to your wife really? When you are in bed with your wife, are you really in bed with your wife, or with a certain image?

This is my feeling -- that wherever two persons are meeting, there is a crowd really, not two persons. At least four persons certainly are there. Your image of the other and the other's image of you, those two images are there. And they never fit -- the real person goes on changing, the real person is a flux. The real person is a river, it goes on changing its colour.

The real person is ALIVE! The day you label the person he has not gone dead, he is still alive.

Once somebody asked Chuang Tzu, 'Is your work finished?' He said, 'How can it be finished? -- because I am still alive!' See into it: he says, 'How can it be finished? I am still alive. It can only be finished the day I am dead. I am still flowing, things will still go on happening.'

When a tree is alive, flowers will come, new leaves will come, new birds will come and make their nests on it, new travellers will come and stay overnight under it... things will go on changing.

Everything remains possible when you are alive. But the moment you label a man as good, bad, moral, immoral, religious, irreligious, theist, atheist, this and that -- you are thinking as if the man has become dead. You should label only when a certain person is dead. You can label him on the grave, not before it. You can go to the grave and you can write: This Man is This. Now he cannot deny you; now things have finished, things have come to a stop. The river flows no more.

But while a man is alive.... And we go on labelling even children, small children. We say, 'This child is very obedient, and this child is very disobedient. And this child is such a joy, and this child is such a problem.' You label. And remember, when you label you create many problems. First, if you label somebody you help him to behave the way you label him -- because he starts feeling that now he is under an obligation to prove that you are right.

If the father says, 'My child is a problem,' now the child thinks, 'I have to prove that I am a problem, otherwise my father will be proved wrong. ' This is a very unconscious reasoning -- how can a child prove his father wrong? So he creates more problems. And the father says, 'Look. He is a problem.'

Three women were talking about their children. And, as women talk, they were bragging about their children. One said, 'My child is only five years old, but he writes poetry. And such beautiful poetry that even accomplished poets will feel ashamed.'

And the second said, 'This is nothing. My child is only four, and he paints -- such modern, ultra-modern paintings, even Picasso cannot make any head or tail of it, what it is. And he does not use a brush, he simply uses his hands. And sometimes he simply throws the paint on the canvas and a beautiful thing, something out of the blue, arises. My child is an impressionist, a very original painter.'

The third woman said, 'This is nothing. My child is only three, and he goes to the psychoanalyst by himself.'

If you label, you will manage... you will destroy. All labels are destructive. Never label a person as a sinner or a saint. When too many people label a person in one way.... And people tend to think collectively; people don't have individual original ideas. Mm? you hear a rumour that somebody is a sinner, and you accept it. And then you hand it over to somebody else, and he accepts it. And the rumour goes on growing, and the label becomes bigger and bigger and bigger. And one day, on that man 'The Sinner' is written in such big capital letters, in such neon signs, that he reads it himself and he has to behave accordingly. The

whole society expects him to be that way, otherwise people will be very angry -- 'What are you doing? You are a sinner, and trying to be a saint! Behave yourself!

That's what the society has -- a very subtle involvement in its labelling: 'Behave yourself! Don't do anything that goes against our ideas of you. ' That is a very tacit thing, but it is there.

Secondly, when you label a person, howsoever he tries to behave according to the label, he cannot. He cannot do it perfectly, it is impossible. It cannot be done really, he can only pretend. And then some times or others when he is not pretending, when he is a little relaxed -- he is in a holiday mood and he is on a picnic -- the reality asserts. Then you think you have been deceived; this man is a deceiver. You were thinking he is good, and today he has stolen money from you. And for years you have been thinking he is good, he is a saint -- and now he has stolen money from you.

You think he has deceived you? No, it is your labelling that has deceived you. He is moving according to his reality. Enough he tried to fit within your frame -- but one day or other one grows out of the frame. One has to do things one wants to do.

Nobody is here to fulfill your expectations. And only very cowardly people try to fulfill others' expectations. A real man will destroy all people's expectations about him, because he is not here to be imprisoned by anybody's ideas. He will remain free. He will remain inconsistent -- that is what freedom is. He will do one thing today, and he will do something exactly opposite tomorrow -- so that you cannot carry an idea about him.

A real, genuine man is inconsistent. Only bogus people are consistent. A real, genuine man carries contradictions within himself. He is utter freedom. He is such a freedom that he can be this and he can be that too, just the opposite too. It is his choice -- if he wants to be a leftist he is a leftist, if he wants to be a rightist he becomes a rightist. There is no hindrance in him. If he wants to be inside he can be inside, if he wants to be outside he can be outside. He is free. He can be an extrovert, he can be an introvert, he can do whatsoever. His freedom chooses in the moment what to do.

But we force a pattern on people that they should be consistent. There is great value put on consistency. We say, 'This man is so consistent. This man is great -- he is so consistent. ' But what do you mean by 'consistency'? 'Consistency' means 'This man is dead, he lives no more.' He has stopped the day he has become consistent -- since then he has not lived.

When you say, 'My husband is trustworthy,' what do you mean? He has stopped loving, he has stopped living -- now no other woman attracts him. If no other woman attracts him, how can you go on attracting him? -- you are a woman. In fact, now he pretends. If the man is still living and loving, when he sees a beautiful woman he is attracted. When a woman is living and alive and kicking, when she sees a beautiful man, how is it that she will not feel attracted? It is so natural! I am not saying she has to go with him -- but the attraction is natural. She may choose not to go -- but to deny the attraction is to deny life itself.

Zen says: Remain true to your freedom. And then a totally different kind of being arises in you, which is very unexpected, unpredictable. Religious, but not moral. Not immoral -- amoral: beyond morality, beyond immorality.

This is a new dimension that Zen opens into life. It is altogether a separate reality in which you have lived -- this is totally separate from that. It has a new quality; the quality is that of characterlessness.

Sometimes this word hurts very much, because we have loved the word 'character' too long. We have been conditioned for centuries for the word 'character'. We say, 'That man is a man of character.' But have you watched? A man of character is a dead man. A man of character is categorizable, the man of character is predictable. The man of character has no future, has only the past.

Listen to it: The man of character has only his past. Because character means the past. He goes on repeating his past, he is a broken gramophone record. He goes on repeating the same thing again and again and again. He has no more anything new to say. He has nothing new to live, he has nothing new to be. We call that man a man of character. You can rely on him, you can depend on him -- he will not break his promises. Yes, that is true. He has great utility, the social utility is great -- but that man is dead, that man is a machine.

Machines have characters; you can depend on them. That's why we are going to remove, by and by, all men and replace them by machines. Machines are more predictable, they have greater characters -- you can depend on them.

A horse is not so dependable as a car. A horse has a kind of personality -- some day he is not in the mood, and some day he does not want to go the way you want to go, and some day he is very rebellious. And some day he simply stands there and will not move. He has a soul; you cannot always depend on him.

But a car has no soul. It is just put together; it has no center. It simply goes the way you want it to go. Even if you want the car to go beyond the cliff, it will go. The horse will say, 'Wait. If you want to commit suicide, you commit -- I am not taking it. You can jump. I am not jumping.' But the car will not say no, it has no soul to say no. It never says yes, it never says no.

Sometimes even the mind of a great mathematician simply won't work. But the computer goes on working twenty-four hours -- day in, day out, year in, year out -- there is no question of not working.

A machine has character, very dependable character. And that's what we have been trying to do -- first we tried to make man a machine. We could not succeed in it a hundred percent, so by and by we started to invent machines so that they can replace man. Sooner or later, man will be replaced everywhere. Machines will do far better, far more efficiently, more reliably, faster.

Man has moods, because man has a soul. Because man has a soul, man can only be authentic if he remains without a character. What do I mean when I say 'characterless'? I mean the man goes on dropping his past. He does not live according to his pact -- that's why he is unpredictable. He lives moment to moment, he lives in the present. He looks around and he lives, he sees around and he lives, he feels around and he lives. He has no fixed ideas how to live; he has only awareness. His life remains a constant flow. He has spontaneity -- that's what I mean when I say a real man is characterless. He has spontaneity.

He is responsive. If you say something to him, he responds to it, he does not repeat a cliche. He responds to you, to this moment, to THIS question, to THIS situation. He is not responding to some other LEARNED situation. He responds to you, he looks into you. He is not reacting, he is responding; a reaction comes out of the past.

It happened: A Zen master asked, 'What is the secret of Buddha? What did he deliver to Mahakashyapa when he gave him the flower? Why did he say, "I give to Mahakashyapa what I have not been able to give to anybody else -- because others can understand only words, Mahakashyapa can understand silence"?'

Buddha had come that day with a lotus flower in his hand. All his disciples looked and looked, and they were worried and they started getting more and more restless. He would not say anything, he was going continuously into the lotus. He was looking at the lotus... as if he had forgotten the whole assembly.

Minutes passed, and the hour was passing, and then people were very fidgety. And then Mahakashyapa started laughing. And Buddha called him and he gave the flower to him and he said, 'What I can give through words, I have given to others. What I cannot give through words, I give it to you, Mahakashyapa. Keep it till you find a man who can receive the message in silence.'

A Zen master asked his disciples, 'What was the secret? What was given through the lotus? What happened in that moment?' A disciple stood, danced, ran out. And the master said, 'Right. Exactly this is what it is. '

But another master in the same monastery came to see this master in the night and said, 'You should not agree so soon; your agreement was too early. I suspect.'

So the master went to the disciple who had danced and to whom he had said, 'Yes, this is it.' In the night he went there and he asked the same question again: 'What was it that Buddha gave in the lotus to Mahakashyapa? What was it that Mahakashyapa understood when he smiled? What was it? Tell me the answer.'

And the young man danced. And the master hit him hard. And he said, 'This is wrong, absolutely wrong.' And the disciple said, 'But just in the morning you said it was right.' And the master said, 'Yes. In the morning it was right, in the night it is wrong. You are repeating. In the morning I thought it was a response. Now I know it was a reaction.'

The answer has to change, if it is a response, each time the question is put. The question may be the same, but nothing else is the same. In the morning the sun was rising and the birds were singing, and the assembly, and a thousand monks were sitting in meditation -- it was a totally different kind of world. And the master asked....

Yes, the question is the same, the linguistic formulation is the same. But the whole has changed, the gestalt has changed. In the night it is totally different, the master is alone with the disciple in his cell. The sun is no more there in the sky, and birds are no more singing, and there is nobody else to see. The master has changed. These few hours, the river has flowed, has entered into new pastures, has entered into new territories. The question only APPEARS as the same. But the disciple got fixed. He thought, 'So I know the answer.'

No, in real life nobody knows the answers. In real life you have to be responsive. In real life you cannot carry answers ready-made, fixed, cliches. In real life you have to be open. That disciple missed. A

characterless man is a man who has no answers, who has no philosophy, who has no particular idea how things should be. Howsoever they are, he remains open. He is a mirror -- he reflects.

Have you not watched? If you go before the mirror, if you are angry the mirror reflects your angry face, if you are laughing the mirror reflects your laughing face. If you are old the mirror reflects your old age, if you are young the mirror reflects your youth. You cannot say to the mirror, 'Yesterday you reflected me laughing, and today you are reflecting me so angry and sad? What do you mean? You are inconsistent. You don't have any character! I will throw you out of the house.'

The mirror has no character. And the real man is like a mirror.

Zen is non-judgemental, Zen is non-evaluative, Zen imposes no character on anybody. Because to impose character, you will need valuation -- good and bad. To impose character you will have to make shoulds and should-nots; you will have to give commandments. To impose character you will have to be a Moses -- you cannot be a Bodhidharma.

To impose character you will have to create fear and greed. Otherwise who will listen to you? You will have to be a B. F. Skinner and treat people like rats -- train them, punish them, reward them, so that they are forced into a certain pattern. That's what has been done to you. Your parents have done it, your education has done it, your society, state, has done it.

Zen says: Now it is enough, get out of it. Drop all this nonsense, start being yourself. That does not mean that Zen leaves you in chaos. No, just the opposite. Zen, instead of giving you a character, and a conscience to manipulate the character, gives you consciousness.

This difference has to be noted, remembered. All other religions give you conscience. Zen gives you consciousness. Conscience means, 'This is good, that is bad. Do this, don't do that.' Consciousness simply means, 'Be a mirror: reflect, respond.' Response is right, reaction is wrong. To be responsible does not mean to follow certain rules; to ke responsible means to be capable of response.

Zen makes you luminous from within. Not an imposition from the outside, not cultivation from the outside; it does not give you an armour, a defence-mechanism. It does not bother about your periphery, it simply creates a lamp inside at your center, at your very center. And that light goes on growing... and one day your whole personality is luminous.

How did this Zen attitude, this approach, arise? It arose out of meditation. It is the ultimate peak of a meditative consciousness. If you meditate, by and by you will see -- everything is good, everything is as it should be. TATHATA, suchness, arises. Then, seeing a thief you don't think that he should be transformed -- you simply respond. Then you don't think that he is bad. And when you don't think about a man that he is bad, evil, you are creating a possibility for the man to be transformed. You are accepting the man as he is. And through that acceptance is transformation.

Have you watched it happen in your life too? Whenever somebody accepts you utterly, unconditionally, you start changing. His acceptance gives you such courage.... When there is somebody who simply loves you as you are, have you not seen the miracle happening that something changes, immediately starts changing, fast? The very acceptance that you are loved as you are -- nothing is expected of you -- gives you soul, makes you integrated, makes you confident, gives you trust. Makes you feel that you ARE. That you need not fulfill expectations, that you can BE, that your original being is respected.

Even if you can find a single person who respects you utterly -- because all judgement is disrespect -- who accepts you as you are, who does not make any demand on you, who says, 'Be as you are. Be authentically yourself. I love you. I love you, not what you do. I love you as you are in your self, your innermost core; I am not worried about your periphery and your clothes. I love your being -- not what you have. I am not concerned with what you have, I am concerned only with one thing -- what you are. And you are tremendously beautiful.'...

That's what love is. That's why love is such nourishment. When you can find a woman or a man who simply loves you -- for no reason at all, just for love's sake... and love transforms. Suddenly you are another person you have never been. Suddenly the sadness has disappeared, the dullness gone. Suddenly you find a dance in your step, a song in your heart. You start moving in a different way -- a grace arises.

Watch it: whenever somebody loves you, the very phenomenon of love is enough. Your coldness disappears, you start warming up. Your heart is no more indifferent towards the world. You look at flowers more, you look at the sky more -- the sky has a message... because a woman has looked into your eyes, or a man has looked into your eyes, and has accepted you utterly, with no expectation.

But this does not last, because man is so foolish. This honeymoon, sooner or later, disappears -- a week, two weeks, three weeks at the most. And sooner or later the woman starts expecting and the man starts

expecting, 'Do this. Don't do that.' And again you are pulled back, you are no more in the sky. Again you are burdened, love has disappeared. Now the woman is more interested in your purse. Now the marl is more interested in his food. Arranging the family, arranging the house, and a thousand and one details -- but you are no more in tune with each other's being.

If that harmony remains, then everything is okay. You can go on doing a thousand and one things, nothing is disturbed. But that harmony is lost; you start taking each other for granted. Within those three weeks you have labelled each other. The day your labelling is complete, the honeymoon is over.

When it happens in ordinary love so much, what to say about a master, when you fall in love with a master? and who loves you utterly, as you are. That love is therapeutic, that love is a healing energy. Hence I insist for sannyas -- because unless you are a sannyasin you will not come close enough to me to receive my love. You will remain afraid, you will remain defensive. You will remain a little far away, so that you can escape if the time arises.

Unless you are a sannyasin, unless you drop all your defenses, you will not be able to receive my love. And the moment you start receiving my love, you have started changing. In fact nothing else is needed, just this will do. This is enough, more than enough. Love is such a miraculous energy.

Zen believes in love. It does not believe in rules, regulations. It does not believe in any outer discipline, it believes in the inner. It comes out of love, it comes out of respect, out of trust. When you meditate, you start trusting existence. See the difference: if you ask a Christian or a Hindu, trust is the first demand. He says, 'Trust existence -- then you will know what God is.' In Zen, that is not the first demand. Zen says: Meditate. Out of meditation trust arises, and trust makes existence divine. Tathata arises.

How can you go on condemning if you know everything is God? The so-called vedantins in India say 'All is Brahma' -- but still they go on condemning. Still they go on saying that you are a sinner and that that one is a saint, and the saint will go to heaven and the sinner will go to hell. This seems very absurd, if all is God. Then how can you be a sinner? Then it is God who is a sinner in you. And how can God go to hell?

Zen says: The day you know all is divine, all is God And they don't use the word 'god' at all -- because the other religions have corrupted the word so badly, contaminated it, polluted it, poisoned it. They don't use the word 'god'. When you meditate, and by and by you start seeing things as they are, and you start trusting and respecting things as they are, a trust arises. That trust is tathata -- suchness.

Tathata leads to a vision of the interrelatedness of existence. Then the whole universe is one unit, functioning in an organic unity. They have a particular word for it, they call it 'JIJI MUGE HOKKAI': when you come to know that the whole existence is unitary -- it is really a universe, not a multiverse -- that everything is joined with everything else; that sinners and saints all alike are part of one net, they are not separate; that good and bad are joined together. Just as dark and light are joined together, just as death and life are joined together, so are good and bad.

Everything is interconnected. It is a web, a beautiful pattern.

Listen to these words of Berenson. 'It was a morning in early summer. A silver haze shimmered and trembled over the lime trees. The air was laden with a caress. I remember... that I climbed a tree-stump and felt suddenly immersed in itness. I did not call it by that name; in that state of mind there was no word. It was not even a feeling. I had no need for words. It and I were one. Simply it was there, a benediction.'

TATHATA means coming to a moment when you suddenly see that existence is one, interrelated, dancing in one dance, an orchestra. And all is needed -- the bad is as much needed as the good. Ramana is as much needed as Rama. Jesus alone won't do, Judas is a must. Without Judas, Jesus will not be so rich. Cut Judas out of the Bible and the Bible loses much. Drop Judas out of the Bible and where is Jesus? and what is Jesus? Judas gives contrast; he creates the background. He becomes the dark cloud in which Jesus becomes a silver lining. Without the dark cloud there are no silver linings.

Jesus must feel thankful for ever and for ever to Judas. And it is no accident that when he washed the feet of his disciples, the first feet he washed were those of Judas. Then when he was taking leave, saying goodbye, he hugged Judas more than anybody else, he kissed Judas more than anybody else. He was his foremost disciple.

Now, this is a mystery behind a mystery. There are rumors in esoteric circles, down the ages. that it was all planned by Jesus himself. Gurdjieff believed in that very much. And there is every possibility that Judas was simply following orders from Jesus -- to betray him, to go and sell him to the enemies. And that looks more logical. Because howsoever bad the man Judas may have been, just to sell Jesus for thirty rupees?... seems too much. And Judas had been with Jesus long, and he was the most intelligent disciple of all. He was the only educated one, he was the only one who can be called an intellectual. In fact he was more

knowledgeable than Jesus himself. He was the pundit around Jesus.

It seems too much, just for thirty silver coins selling Jesus. No. And do you know what happened? When Jesus was crucified, Judas committed suicide -- the next day. Christians don't talk about that much, but it has to be talked about. Why did he commit suicide? Finished is his work -- he should go with the master. A man who can sell his master for thirty rupees, can you think of him feeling so guilty that he should commit suicide? Impossible. Why should he bother? No, he had simply followed an order from the master. He could not say no -- that was part of surrender. He had to say yes.

If some day I tell you, 'Kill me,' you have to say yes. That is what surrender is. 'No' cannot be said to the master.

It was planned. There is a reason in it: it is only through the crucifixion that Jesus' message has lived in the world. There would have been no Christianity without the crucifixion. That's why I call Christianity 'crossianity'. It is not Christianity -- because just Christ won't do, the cross was needed for it to happen.

When you see the interelatedness of things, then Judas also becomes part of the game Jesus is. Then the bad is part of the good. Then the Devil is nobody but an angel of God -- and I don't call him a fallen angel. Maybe on a great mission in the world, sent from God himself -- maybe his closest disciple.

The word 'devil' comes from 'divine'. That is very indicative. Yes, the Devil is also divine.

Sasaki relates: When my teacher was speaking to me about this, about this TATHATA, he said, 'Now think about yourself. You think you are a separate being, an island. But you are not. Without your father and mother you would not be. Without their fathers and mothers they would not have been and you would not be.'

And so on, so forth -- you can go to the very beginningless beginning. You can go on moving backwards, and you will find everything that has happened in existence up to now, had to happen for you to happen. Otherwise you would not happen. You are so interconnected. You are just a small part of a long infinite chain. All that is is involved in you, all that has passed is involved in you. You are the apex, at this moment, of all that has preceded you. In you the whole past exists. But this is not all. From you will come your children, and their children's children... and so on, so forth.

From your actions will come the resulting actions, and from the resulting actions other results, and from other results other actions. You will disappear, but whatsoever you do will continue. It will have reverberations, down the ages, to the very end.

So the whole past is involved in you, and the whole future too. At this moment the past and future meet in you, ad infinitum, in both the directions. You hold within you the seed from which the future will arise, just as much as you at this moment are the entirety of the past. So you are the entirety of the future too. This moment is all, you are all. Because the whole is involved in you, the whole is at stake in you. The whole criss-crosses you.

They say: You touch a blade of grass and you have touched all the stars. Because everything is involved in everything else, everything is inside everything else. Zen calls this involvement of the whole into each of its parts JIJI MUGE HOKKAI.

'It is illustrated by the concept of a universal net. The net is called "Indra's Net", a great net extending throughout the universe, vertically to represent time, horizontally to represent space. At each point where the threads of the net cross one another is a crystal bead, the symbol of a single existence. Each crystal bead reflects on its shining surface not only every other bead in the net but every reflection of every other reflection of every other bead upon each individual bead.'

Countless endless reflections of one another. This is called JIJI MUGE HOKKAI.

When Gautam Buddha held the single lotus in his hand, he was showing this JIJI MUGE HOKKAI. Mahakashyapa understood it. This was the message -- that in this small lotus all is involved: the whole past, the whole future, all dimensions are involved. In this small lotus, everything has flowered, and everything else that will EVER flower is contained in this small lotus flower. Mahakashyapa laughed; he understood the message: JIJI MUGE HOKKAI. That's why the flower was given to Mahakashyapa, as a token of transmission beyond words.

Hence the Buddhist compassion for all, and gratitude for all, and respect for all -- because everything is involved in each other.

Now this story.

ONE EVENING AS SHICHIRI KOJUN WAS RECITING SUTRAS A THIEF WITH A SHARP SWORD ENTERED, DEMANDING EITHER HIS MONEY OR HIS LIFE.

SHICHIRI TOLD HIM: 'DO NOT DISTURB ME. YOU CAN FIND THE MONEY IN THAT DRAWER.' THEN HE RESUMED HIS RECITATION.

No condemnation, no judgement. Simple acceptance -- as if a breeze has come in, not a thief. Not even a slight change in his eyes -- as if a friend has come, not a thief. No change in hi. attitude. He says, 'DO NOT DISTURB ME. YOU CAN FIND THE MONEY IN THAT DRAWER. Can't you see I am reciting my sutras? At least you should he that much respectful, not to disturb a man who is reciting his sutras, for such a foolish thing as money. You go and find it yourself! And don't disturb me.'

Now see: he is not against the thief because he has come to steal. He is not against the thief because he is after money, obsessed with money -- no, nothing of the sort. A simple acceptance: this is the way he is. And who knows? this is the way he HAS to be. And why should I condemn? Who am I? If he can be kind enough not to disturb me, that is enough, that is more than enough to expect from somebody else. So don't disturb me.

A LITTLE WHILE AFTERWARDS HE STOPPED AND CALLED: 'DON'T TAKE IT ALL. I NEED SOME TO PAY TAXES WITH TOMORROW. '

See the point -- so friendly. There is no enmity in it. And because there is no enmity, there is no fear in it. Because there is no condemnation, such deep respect, he can trust that he will leave. When you are giving so wholeheartedly, you can trust -- even the worst of men will at least have respect for your respect towards him. He will respect, you can trust. When you trust somebody, when you don't judge and don't condemn, you can trust that he will trust you. He simply said:

'DON'T TAKE IT ALL. I NEED SOME TO PAY TAXES WITH TOMORROW.'
THE INTRUDER GATHERED UP MOST OF THE MONEY AND STARTED TO LEAVE. 'THANK A PERSON WHEN YOU RECEIVE A GIFT.

Now, see the compassion of the man. He does not call it theft; he says, 'Thank a man when you receive a gift.' He is transforming; his vision is totally different. He does not want this man to feel guilty; his compassion is tremendous. Otherwise later on he will start feeling guilty. He was bound to feel guilty -- stealing from a poor monk, a poor beggar, who had not much in the first place stealing from a man who was so readily ready to give, I who accepted you so totally -- this man will feel guilty, this man will start repenting. He will not be able to sleep back home. He may have to come back in the morning to be forgiven.

No, that will not be good. Zen does not want to create guilt in any way. That's what Zen is all about, a religion without creating any guilt. A religion can be very easily created with guilt, that's what other religions have done. But when you create guilt you have created something far worse than you were going to cure. Zen does not create any guilt, takes every care not to create any guilt in anybody.

Now he says, 'THANK A PERSON WHEN YOU.RECEIVE A GIFT. This is a gift! Don't you know even this much? I am GIVING it to you -- you are not stealing it from me.' What a difference! It is the same thing.

This is what Zen says: Give -- rather than it being snatched away. And this is the total vision about life. Before death comes give everything so death need not feel guilty. Give your life to death as a gift. This is the Zen renunciation. It is altogether different from Hindu or Catholic renunciation -- they give in order to get. Zen gives in order so that no guilt is created anywhere in the world; no guilt is left behind.

SHICHIRI ADDED, 'THANK A PERSON WHEN YOU RECEIVE A GIFT.' THE MAN THANKED HIM AND MADE OFF.
A FEW DAYS AFTERWARDS THE FELLOW WAS CAUGHT AND CONFESSED, AMONG OTHERS, THE OFFENCE AGAINST SHICHIRI. WHEN SHICHIRI WAS CALLED AS A WITNESS HE SAID: 'THIS MAN IS NO THIEF, AT LEAST AS FAR AS I AM CONCERNED. I GAVE HIM THE MONEY AND HE THANKED ME FOR IT. '

You see the point? How respectful! What immense respect! What unconditional respect towards a man -- towards a thief!

If this Shichiri was a Christian saint, he would have threatened him to be ready to suffer hell -- and hell for eternity. If he was a Hindu saint, he would have preached him a long sermon on no-theft, and he would have made him very frightened that he will be thrown into hellfire. And he would have painted a very nightmarish picture of hell. And he would have preached the uselessness of money.

Look: the Zen master does not say anything about the uselessness of money. In fact, instead he says, 'Leave a little for me; in the morning I will need it.'

Money has a purpose. One need not be obsessed, this way or that, for or against. Money is utilitarian. You need not be only living FOR money, and you need not be against money. It is just utilitarian. That's why my attitude towards money is: Money has to be used. It is very very instrumental.

In the world of religion, money is condemned very much -- the religious people are very much afraid of money. That fear is nothing but the greed standing on its head. It is the same greed which has now become afraid.

If you go to Acharya Vinoba Bhave with money in your hand he will close his eyes. He closes his eyes, he will not look at the money. So much fear of money? Why should you close the eyes? And he goes on saying that money is dirt -- but he never closes his eyes when he looks at dirt. This is very illogical. In fact, if money is dirt he should have to keep his eyes closed twenty-four hours, because dirt is everywhere. Money is dirt? Then why be so afraid of dirt? What is the fear?

Zen has a totally different and a very fundamental approach. The master does not say that money is dirt and you should not be looking for other people's money. What does it have to do with people? Money is nobody's. So to say to somebody, 'You are a thief,' is to believe in private property. Is to believe that somebody can have it rightly and somebody can have it wrongly, somebody has the RIGHT to own it and somebody has no right.

Stealing is condemned because of the capitalist mind in the world; it is part of the capitalist mind. The capitalist mind says money belongs to somebody -- there is a right owner, and nobody should take it away.

But Zen says nothing belongs to anybody, nobody is the right owner. How can you own this world? You come into this world empty-handed, you go out of it empty-handed -- you cannot own it. Nobody owns it; we use it. And we are all together here to use it. That is the message: 'Take the money! but leave a little for me too. I am also here to use it, as much as you are here to use it.'

Such a practical, such an empirical attitude! And so free of money! And in the court he said, 'THIS MAN IS NO THIEF...' he has turned this thief into a friend. He says '... AT LEAST AS FAR AS I AM CONCERNED. I don't know about others -- how can I know about others? This much I know: I gave him the money and he thanked me for it. It is finished, accounts are closed. He does not owe it to me any more. He has thanked me for it -- what else can one do?'

At the most we can thank. We can thank God for all that he has given us -- what else can we do?

AFTER HE HAD FINISHED HIS PRISON TERM, THE MAN WENT TO SHICHIRI AND BECAME HIS DISCIPLE.

What else can you do with such a man as Shichiri? You have to become a disciple. He has converted a thief into a sannyasin. This is the alchemy of a master, he never misses any opportunity. Whatsoever opportunity is there, he uses it -- even if a thief comes to a master, he will return a sannyasin.

To come in contact with a master is to be transformed. You may have come for something else, you may not have come for the master at all -- the thief was not there for the master. In fact, had he known that in this hut lives a master, he would not have dared at all. He had come only for the money; he had stumbled upon the master by accident. But even if you meet a Buddha by accident, it is going to change you utterly. You will never be the same man again.

Many of you are here just by accident. You were not searching for me, you were not seeking for me. By a thousand and one accidents you have arrived here. But it becomes more and more difficult to go.

A master does not preach, he never says what should be done. Bodhidharma says, 'Zen has nothing to say, but Zen has much to show.' This master showed a way to this thief. He changed this man, and he changed him with such skill. He must have been a great surgeon -- he operated on this man's heart... and no sound was heard. He destroyed this man utterly, and he created this man again. And the man was not even aware what had happened. This is what the miracle of a master is.

A Zen sutra says: 'The man of understanding does not reject error.' When I came across it, my heart

danced. Recite this sutra in the deepest core of your heart: The man of understanding does not reject error.

And another master, speaking on the sutra, commented -- his name was Ohasama -- he commented: 'Truth does not need to be sought first, for it is present everywhere, even in error. Hence who rejects error rejects truth.'

Tremendous these people are! One who rejects error rejects truth. Do you see the beauty of it? The radical, the revolutionary, standpoint of it? Shichiri did not reject the man because he was a thief; he does not reject the man because of his error -- because behind that error is a divine existence, a god. Reject the error, and you reject the god too. Reject the error, and you reject the truth that is hidden behind it.

He accepts the error in order to accept the truth. Once the truth arises, is accepted, spreads, the error will disappear on its own accord. You need not fight with darkness -- that is the meaning. Simply light a candle. You need not fight with darkness, just light a candle. The master lighted a candle in the man.

Exactly the same, but a little more Zen, there is another story out another master -- almost the same, but still more Zenish.

One midnight when Master Taigan was writing a letter a thief came into his room carrying a big naked sword. Looking at the thief, the master said, 'Which do you want -- money or my life?'

Now, this is more Zen -- he does not give a chance to the thief to say anything. Shichiri at least gave him the chance; with Shichiri the thief asked: A thief with a sharp sword entered into Shichiri's room DEMANDING EITHER HIS MONEY OR HIS LIFE. Taigan has improved upon it. Maybe Taigan followed later on -- he must have come across Shichiri's story. He does not give that much chance to the thief. He says to this thief, 'Which do you want -- money or my life? Both are irrelevant -- whatsoever you need, you can take. It is your choice.'

'I came for money,' replied the thief, a little afraid.

This man -- he has never come across such a dragon -- he says, 'What do you want? -- money or my life?' And so ready to give: 'You can choose.' No condemnation, nothing of the sort. Even if he had chosen his life, Taigan would have given it.

All that has to be taken, it is better to give it. And one day or other even life will disappear -- so why worry about it? Death is coming: let this thief enjoy a moment.

'I came for money,' replied the thief, getting a little bit afraid. The master took out his purse and handed it to the man, saying, 'Here it is!' The master then returned to writing his letter as if nothing had happened.

The thief began to feel ill at ease and left the room, over-awed. 'Hey! Wait a minute!' called the master. The thief stood back, shuddering. 'Why don't you shut the door?' said the master.

Days later, the thief was captured by the police and said, 'I have been robbing for years, but I have never been so terrified as when that Buddhist master called after me, "Hey! Wait a minute!" That man is very dangerous, and I have never been able to forget him. And the day I am released from the prison, I am going to that man. I never came across such a man -- such quality! I held the naked sword in my hand, but that was nothing. He is the naked sword.'

Just these words -- 'Hey! Wait a minute!' -- and the thief said, 'I am still shuddering.'

When you come close to a master, he is going to kill you. How can you kill a master? Even if you have a naked sword, you cannot kill a master.

The master is going to kill you. And he kills in such subtle ways that you never become aware that you have been killed. You become aware only when you are reborn. Suddenly one day you are no more the same. Suddenly one day the old man is gone. Suddenly one day everything is fresh and new -- birds are singing, and new leaves are growing in you. The stagnant river is flowing again, you are moving towards the ocean.

Another story.

A Zen master had been put into jail several times.... Now a step further! These Zen people are really eccentric people, mad people -- but they do beautiful things.

A Zen master had been put into jail several times.... Now, it is one thing to forgive a thief, it is one thing not to think that he is bad, it is another thing to go to jail oneself. And not once, many times -- for stealing

small things from his neighbours. And the neighbours knew, and they were puzzled: Why does this man steal? and such small things. But the moment he would be out of prison he would steal again, and he would go back. Even the judges were worried. But they had to send him to jail, because he would confess. He would never say, 'I have not stolen.'

Finally the neighbours gathered together, and they said, 'Sir, don't steal any more. You are getting old, and we are ready to provide you with all that you need -- all your necessities, whatsoever it is. You stop this! We are very much worried, and we are very sad. Why do you go on doing this?

And the old man laughed. And he said, 'I steal in order to get in with the prisoners, and bring them the inner message. Who will help them? Outside, for you prisoners, there are many masters. But inside the jail there is no master. Who will help them, you tell me? This is my way to get in and help those people. So when my punishment is over and I am thrown out, I have to steal something and go back again. I am going to continue this. And I have found there in jail such beautiful souls, such innocent souls -- sometimes far MORE innocent....'

Once it happened, one of my friends became a governor of a state in India, and he allowed me to go into jails all over his state. And I went for years, and I was surprised. The people who are in jails are far more innocent than the politicians in New Delhi, than the rich people, than the so-called saints.

I know almost all the saints of this country. They are more cunning. I have found in the criminals such innocent souls.... I can understand this old Zen master's idea -- of stealing, of getting caught, and bringing the message to them. 'I steal in order to get in with the prisoners and bring them the inner message.'

Zen has no value system. Zen only brings one thing into the world: understanding, awareness. Through awareness comes innocence. And innocence is innocent of good and bad, both. Innocence is simply innocence -- it knows no distinction.

The last story. It is about Ryokan -- the same master I was talking about a few days before, who burned the roof to save the bamboo shoot Ryokan was a great lover of children. As might be expected of such a character as he was, he himself was a child. He was the child Jesus speaks about. He was so innocent that it was almost unbelievable that a man can be so innocent. He had no cunning, no cleverness. He was so innocent that people used to think that he was a little mad.

He liked to play with children. He played hide-and-seek, he played tamari, hand-ball, too. One evening it was his turn to hide, and he hid himself well under a straw stack in the field. It was growing darker and the children, not being able to locate him, left the field.

Early in the following morning, a farmer came and had to remove the straw stack to begin his work. Finding Ryokan there, he exclaimed, 'Oh Ryokan-sama! What are you doing here?'

The master answered, 'Hush! Don't talk so loud, the children will find me.'

The whole night under that straw he is waiting for the children! Such innocence is Zen. And such innocence is divine. Such innocence knows no distinctions between good and bad, knows no distinctions between this world and that, knows no distinction between this and that. Such innocence is what suchness is.

And this suchness is the innermost core of religion.

Zen: The Path of Paradox, Vol 2

Chapter #2
Chapter title: Selling Water by the River

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PEACE OF MIND CAN BE GAINED BY WITHDRAWAL FROM THE WORLD, BY STILLING THE VORTICES OF THE MIND. BUT HOW MUCH INNER PEACE IS APPROPRIATE IN A WORLD THAT CONTAINS ATTICA, VIETNAM, JOHANNESBURG, BIAFRA, PAKISTAN AND SUB-SAHARA AFRICA?

The world contains Vietnam, Attica, and things like that, because the peace of mind is missing. The root cause is that man is not silent. Hence violence, all kinds of violence. Because of Vietnam and because of Attica, much peace of mind is needed. They are symptoms of something like cancer inside human consciousness. They are not diseases themselves, they are simply symptoms. And they cannot be cured directly -- until and unless the root cause is cut absolutely, destroyed absolutely.

Man has lived in war, down the ages, always. Out of three thousand years, only seven hundred years were not of war -- and not in one stretch. Sometimes for one day there was no war on the earth, sometimes for a few days; otherwise the war has continued.

War is the greatest thing that man has remained involved with. Destruction seems to be very very attractive; killing and murder seems to be the goal of the human mind. In three thousand years, man has fought five thousand wars. Vietnam is nothing new, it is as ancient as man. It is not something that is happening today, it has been always there -- because man is ill.

And you ask me, HOW MUCH INNER PEACE IS APPROPRIATE...? As much as you can manage -- the more you have, the better. Because only pools of peace will destroy the compulsive attraction towards violence. Only pools of peace all over the world, many many Buddhas, will be able to create a new vibe, a new wave, a new consciousness, in which war becomes impossible -- in which all energy moves in a creative way, all energy moves towards love.

So don't say... I understand the logic of it. The logic is, if man becomes very peaceful then he will not bother about Vietnam. I understand what you mean by your question. You mean, if people become very silent and very peaceful they won't care what is happening in the world around them, they will become indifferent. So how much peace is appropriate? -- that's why you ask the question.

But try to understand. The war is not the disease itself. Peace is missing in the heart -- hence the war exists. The war is a consequence: more peace, less war. If peace becomes predominant, war will disappear.

War cannot disappear by the efforts of people who call themselves pacifists. War cannot disappear because of Bertrand Russell. War cannot disappear because there are people who are against war -- no. The people who are against war will create another war. You can see, if you have observed a pacifist-protest, you can see how war-like they are -- shouting, screaming, protesting.... You can see in their faces they are dangerous people. They may call themselves pacifists, but they don't know what peace means. They are very argumentative, arrogant, ready to fight.

It almost always happens that a peace-protest becomes a battle-field between the police and the pacifists. The pacifist is not really the man of peace. He is against war. He is so much against war that he will be ready to go to war if that is needed. The cause changes, the war continues.

A man of peace is not a pacifist, a man of peace is simply a pool of silence. He pulsates a new kind of energy into the world, he sings a new song. He lives in a totally new way -- his very way of life is that of grace, that of prayer, that of compassion. Whomsoever he touches, he creates more love-energy.

The man of peace is creative. He is not against war, because to be against anything is to be at war. He is not against war, he simply understands why war exists. And out of that understanding he becomes peaceful.

Only when there are many people who are pools of peace, silence, understanding, will the war disappear. But withdrawal is not the way to attain peace. You say, PEACE OF MIND CAN BE GAINED BY WITHDRAWAL... Never. Never has it been gained that way.

Withdrawal is escapist. Withdrawal can give you a kind of death, but not peace. Peace is very alive. Peace is more alive than war -- because war is in the service of death, peace is in the service of life. Peace is very alive, vibrant, young, dancing.... Withdrawal? -- that is the oldest way escapists have chosen. It is

cheap. It gives a kind of peace -- remember, I say 'a kind of peace' -- the same kind as you see in a graveyard.

You can go to a Catholic monastery -- there is a kind of peace, the same that exists in the graveyard. You can go to the Jaina monks and you will see a kind of peace -- the same that exists in a graveyard. These people are dead! They have renounced life. The day you renounce life you renounce responsibility, you renounce all kinds of commitments. You renounce all possibilities to live, to relate, to love. They may not be fighting, but they are no more loving either.

So withdrawal will bring a peace which is warless, loveless. But what is the point? You have thrown the baby with the bath-water.

Love has to grow. The whole energy that goes into violence, fighting, struggle, war, has to be transformed into love. Peace in itself cannot be the goal. Peace can only be a means to more life, to more abundant life. Peace cannot be the end -- just to be peaceful is meaningless, it leads nowhere. It will not satisfy you just to be peaceful -- then what is the difference between being dead and peaceful?

Withdrawal brings a peace that is suicide. Yes, you go to the Himalayas, you live in a cave, you are peaceful -- because there is no possibility to fight with anybody. You have not changed at all, you have only changed the circumstances. You are the same person. If circumstances arise, you will go to war, you will fight. You will become angry if somebody comes and insults you.

You may have lived for thirty years in a cave in the Himalayas and somebody comes and insults you, and you will be surprised that anger comes back. Thirty years won't help; the anger was waiting there for the right season. Now somebody has insulted -- the spring has come, and the anger blooms. And in a single moment all those thirty years of withdrawal have disappeared.

The real test is in life. If you are really peaceful, then be in the marketplace -- there is the real test of your peace. Be peaceful there. I am not for withdrawal, I am for transformation. I am not for renunciation, I am all for life-affirmation. Live life as totally as possible. Find out ways how to live it more peacefully, how to live it more meditatively, how to live it in a more divine way. But don't escape.

The escapist is a coward; he has no courage. He is closing his eyes because he has become too much afraid of the world. His logic is that of the ostrich. That is not very human; that is very very below human. That is a little bit stupid. Just by closing your eyes nothing changes; the world remains the same. You can believe that everything has changed, because you cannot see anything any more. Your house is on fire, and you can sit with closed eyes and you can believe that the house is not on fire and everything is okay. You can create a kind of auto-hypnosis -- and of course you will not be disturbed. But open your eyes, and the house is on fire.

A real man of peace lives with the world, in the world, and yet is not OF it. He will do everything that he can do -- if the house is on fire then he will do everything that he can do to put the fire off -- and yet he will remain undisturbed, undistracted. He will remain unwavering.

That integration is what I call real peace. PEACE OF MIND CAN BE GAINED BY WITHDRAWAL FROM THE WORLD... No, it has never been gained and it can never be gained... BY STILLING THE VORTICES OF THE MIND. No. By stilling the mind you can simply force the mind to be peaceful. It is a kind of repression.

The real peace does not come out of repression. The mind has not to be repressed, the mind has to be understood. Why is the mind so noisy? Why does it go on and on? Why? This whole phenomenon of the mind has to be understood with love, with compassion. Befriend your mind, don't be in a hurry to force peace on it. A forced peace is not a peace at all. And don't try to still it; stillness is not the real thing.

Silence is not stillness. Silence happens. Stillness is managed, stillness comes out of control. A man sits controlling his body in a yoga posture, forcing his attention somewhere -- on Krishna, on Christ; repeating a mantra -- aum, ram, anything -- somehow managing, trying to manage to remain concentrated. This man is just creating a false substitute.

The real silence is not forced at all. The real silence comes out of understanding. You understand why the mind goes on making noise, you look into it, you watch it: Why? You go into its noises -- they must have some message for you. You go into its dreams -- even if they look absurd they must be conveying something from the unconscious to you. Just by cutting those messages you are not going to grow -- because you are cutting your own unconscious. When you still your mind you are doing one thing: you are stilling your unconscious. You are saying, 'I don't want to hear.'

But the unconscious has something valuable to say to you. The whole of psychoanalysis is a proof for it, that the unconscious has something to convey. And the unconscious is more in tune with God than your

so-called conscious. And the conscious tries to force the unconscious not to say anything.

No, no song will be born out of it. You can force a child to sit silently, out of fear. You can give him an electric shock, and you can tell him to sit silently otherwise more shocks will be given. And he will sit silently. But is this the silence you call peace? And he is boiling within, he is a volcano within, he is getting mad within. But he is sitting silently because of the electric shock.

That's what people do -- they silence the mind by fasting. That is giving shocks to the mind. You say, 'Do this -- otherwise I am going to fast. I will starve you. Do this -- otherwise I am going to stand in the hot sun for twenty-four hours. Do this -- otherwise I will stand in the freezing river the whole night.'

There have been sects -- Christian, Hindu, Jaina, and a thousand others -- sects of masochists. Sects who have been torturing their bodies like anything; neurotic people. If you torture too much you make the mind very afraid. The afraid mind becomes still. It says, 'Okay. I will keep quiet.' But can a song be born out of this quietude? Can there be a dance, can there be a celebration out of this forced silence? There cannot be.

That's why your saints miss songs. Your saints look sad, dull, dead. You will find dust in their eyes, not radiance. You will not find flowers blooming in their heart, no. No white lotuses grow in your so-called saints' hearts. They are just deserts -- dead, dry, no juice flows.

I am not for it. That is not my cup of tea, I don't purchase it. And I would like you to understand very deeply, because people who go on the path always fall into this trap. It seems easier. Without understanding the mind, just force it. To understand seems to be a longer way. But there are no shortcuts.

The spiritual growth comes the harder way, the longer way. One has to go with the mind with deep understanding. Go on, layer by layer -- with great patience the work has to be done. And with great playfulness the work has to be done.

And then one day, when you have understood all the messages of the mind, the mind becomes silent. Because there is nothing more to say. It has been heard; it has reached to the master. Then the mind becomes silent on its own accord. It falls silent without any effort on your part, effortlessly falls into silence. Then silence has a beauty, then silence is a benediction.

DOES HEALTHY SELF-AWARENESS NECESSARILY INVOLVE A RELIGIOUS COMMITMENT?

Awareness necessarily is followed by action. Awareness flowers into action. Otherwise awareness will be impotent.

And that's what commitment is. When you are aware, it transforms your life. This awareness does not remain just inside you -- it is not a treasure of a miser, who never uses it, who simply hoards it. It starts flowing into your life. It becomes part of your each move, it illuminates your actions. Whatsoever you do will be totally different now, its quality will be different. If you love you will love in a totally new way, awareness will be there. Your love will no more be a fall. People fall in love. A man of awareness does not fall in love, a man of awareness rises in love. He goes higher, not lower.

Your so-called love is almost an illusion. The man of awareness has a different love arising in his heart which is not an illusion. Your so-called love is a bargain. You want to use the other person and the other wants to use you, so there is a mutual bargain -- a contract. Neither you love him, nor he loves you. He loves himself, you love yourself. You use the other, he uses you.

This is a kind of settlement, adjustment. You call it love. These adjustments don't go very far, they cannot go very far. Sooner or later you are fed-up with the person, and he or she is fed-up with you. You have looked into each other, you have explored each other, and now there seems to be nothing new any more. So interest has waned, love starts disappearing. Then you tolerate at the most, because of past promises, because of past commitments. You have to carry it somehow.

That's what happens to all kinds of so-called marriages. It is not love, it was not love ever, it was a kind of deception. And the deception is created by chemical changes in your body. It is as chemical as taking a drug. Certain hormones, certain chemicals, are released in the bloodstream and you feel an illusion arising and you start seeing things which are not there.

When you fall in love with a woman you start seeing things in that woman which are not there. Nobody else is seeing them, only you. And the woman starts seeing things in you; your chemistries are helping each other. You are dreaming -- dreaming with open eyes; it is a kind of daydream. Soon it will be shattered, soon the reality will assert.

The man of awareness does not fall in love, he rises in love. Only the man of awareness is capable of love, because he has found himself. Now love is no more a need, he can be happy alone. Remember, this is one of the indications of a man of awareness: he can be happy alone. His happiness is as perfect alone as when he is together with somebody else. His happiness no more depends on anybody else, his happiness is autonomous. Now he can share, now he can give. And he has too much, and it goes on flowing, and it goes on coming... and what is he going to do with it? He has to share it.

The man of awareness shares his love, the man of unawareness has no love to share. He simply pretends to give love, because deep down he wants love to be given to him. The man of unawareness wants to be loved really -- hence he has to pretend 'I love you'.

Both are doing the same thing to each other. Both need love, they both miss love -- they both are not yet capable of being alone and happy. They need somebody to be happy; they need some-body to depend on, to lean upon. So their love is a kind of bait so the fish is caught. But they are not interested in giving food to the fish. The bait is not food for the fish, it is a trap.

The man of awareness loves -- not because he needs love, but because he has so much that he has to give. And love is like flowers -- if you don't give it, it dies. Love is like flowers -- in the morning they bloom, by the evening they are gone. Go on giving. You cannot hoard flowers, that is one of the most beautiful things about flowers. And that is one of the most dirty things about gold and silver, that gold and silver can be hoarded and flowers cannot be hoarded. You cannot hoard flowers. If you hoard them, if you lock them in a box, they will be dead.

I have heard an ancient parable....

A great king had three sons, and he wanted to choose one to be his heir. And it was very difficult, because all three were very intelligent, very courageous. And they all were twins, of the same age, so there way no way to judge; Whom should he choose? So he asked a great sage, and the sage suggested an idea.

And the king went home and he asked all the three sons to come. And he gave them each one bag of flower seeds, and told them that he was going for a religious pilgrimage -- for a teerthayatra. 'It will take a few years -- one, two, three, maybe more. And this is a kind of test for you. These seeds you will have to give back to me when I return. And whosoever protects them best will become my heir.' And he left for the pilgrimage.

The first son thought, 'What should I do with these seeds?' He locked them in an iron safe -- because when the father comes he has to return them as they are.

The second son thought, 'If I lock them up just as my brother has done, these seeds will die. And a dead seed is not a seed at all. And my father may argue that "I had given you live seeds, there was a possibility for them to grow -- but these seeds are dead; they cannot grow. So you are not returning the same thing to me as I have given to you."'

So he went into the market and sold the seeds and kept the money. And he thought, 'When my father comes I will go to the market, purchase new seeds, and give him back better than the first.'

But the third was the best. He went back into the garden and threw the seeds all over the place.

After three years, when the father came back, the first son opened his safe. Those seeds were all dead, stinking. And the father said, 'What! These are the seeds I have given to you? They had the possibility to bloom into flowers and give great perfume -- and these seeds are stinking. These are not my seeds!' And the son said, 'Father, they are the same seeds.' The father said, 'You are a materialist.'

He went to the second son. He rushed to the market, purchased seeds, came back home, and said, 'These are the seeds.' The father said, 'But these are not the same; these are not exactly the same. You are better than the first, but yet not as capable as I would like you to be. You are a psychologist.'

Yes, a little better than the body is the mind -- a little better than the materialist is the person who believes in the mind.

He went to the third. With great hope, and fear too: 'What has he done?' And the third took him back into the garden and there were millions of plants blooming, millions of flowers all around. And the son said, 'These are the seeds you had given to me. Soon I will collect the seeds and give them back to you. Right now they are getting ready to be collected.'

The father said, 'You are the spiritualist. You are my heir. This is how one should behave with seeds.'

The mind can hoard, the mind can calculate -- but that won't do. The hoarder will not understand life, and the calculating mind will also miss it. Only a creative mind can understand it. That is the beauty of flowers -- they cannot be hoarded. They represent God: God cannot be hoarded. They represent love: love cannot be hoarded.

It is not just an accident that the flower has remained a symbol for love, down the ages, in all the countries, for all kinds of societies. It is not just an accident. Love is like a flower -- when it starts blooming in you, you have to distribute, you have to share, you have to give. You have to find people to enjoy it. And when somebody receives your love you feel tremendously grateful to him. Otherwise that flower would have died -- unknown, unappreciated.

And the more you give, the more love grows. If you go on giving, a day comes, you become a constant infinite source of love.

A man of awareness will love, but his quality of love will be totally different. It will be a different reality, it will move in a different dimension. He will act, because each awareness has to become an act. Awareness is a seed, and an act is the flowering of it.

You ask, DOES HEALTHY SELF-AWARENESS NECESSARILY INVOLVE A RELIGIOUS COMMITMENT? It necessarily becomes an act, hence it becomes commitment. A real religious man is a very committed man. But he is not committed to any ideology, remember. A Christian is committed to Christianity, a Hindu is committed to Hinduism. A nationalist is committed to his nation, a politician is committed to his party. No, a religious person has no such commitments. He is not committed to any nation, because a religious man knows there are no nations. He belongs to no nation.

The religious man is not committed to any party; he has none. The religious man is not committed to any ideology, creed, dogma; he has none. He is committed to God, he is committed to consciousness, he is committed to existence itself. He lives in God, he moves in God, he breathes in God, he loves in God, he dies in God. His commitment is God, his commitment is religiousness.

Yes, necessarily it involves commitment. The question arises because in the past the so-called religious people have proved very escapist. Once they become religious they escape, they run away, they are no more here. This escapism is not really a sign of authentic religiousness, it simply says they have not yet become aware. Otherwise they will bloom into actions.

And that's how it happens. When Mahavira was in search for truth he went to the forest. But when he found it he came back to the society. When Buddha was in search he went to the forest. When he found it he came back to the society. One has to come back. Maybe when you are searching for it you may need a special situation, just to help you search. But when you have found it, necessarily you come back to human society. Then you have to share. You can search alone, but how can you share if there is nobody else to share with?

OSHO, I AM A NEWCOMER HERE, AND I WAS SHOCKED WHEN I HEARD YOU USING WORDS LIKE 'BASTARD' ETCETERA. I CANNOT BELIEVE A SAINT USING SUCH WORDS. CAN YOU SAY SOMETHING ABOUT IT?

I am not a saint. Drop that nonsense about me -- I am not a saint! And I am happy that I am not. And beware: Never become a saint. Just to be plain ordinary human is enough.

The human mind is such, it lives in hierarchies. It has not only divided man into higher and lower, it has even divided words into higher and lower -- BRAHMIN words and SUDRA words, good words and bad words, respectable words and disrespectable words. This is sheer foolishness. All words are alike. The function of the word is to express something. All words that express something are good -- only words that don't express anything are meaningless. And sometimes it happens, the words that you would not like are most expressive, because they come from the common man. And the common man is more expressive, down-to-earth. He does not know abstractions.

Now, 'bastard' goes directly, hits directly. Yes, I can move in a little more roundabout way -- listen to this:

And today's story has a vicar alone on the first tee. He sees a fellow standing there and suggests they

play together. After a couple of holes, the stranger tells the minister what he's doing wrong. As they play along, the vicar gets more advice -- all of it good. The man of the cloth finishes the round, six strokes under his usual score. He thanks his golf partner, and the fellow says, 'That will be twenty-five dollars. I'm the pro here.' The vicar argues but to no avail. So he tells the pro to drop over to the rectory that evening to collect his fee. 'And when you come,' suggests the vicar, 'bring your mother and father. I'll marry them at the same time.'

Now, this is very roundabout -- religious, but very round-about. I don't like that way. It has to be direct.

It happened, Aldous Huxley relates...
'At the time of the great Irish potato famine a century ago, a special prayer was composed for the recitation in all the churches of Ireland. The purpose of this prayer was to entreat the Almighty to check the ravages of the blight which was destroying the Irish potato crop. But from the outset the word "potato" presented a difficulty. Quite obviously, in the eyes of the Divine, it was too low, common and proletarian to be pronounced in a sacred place, and in front of God..."potato". The horribly vulgar part of potatoes had to be concealed in the decent obscurities of paraphrases, and consequently God was requested to do something about an abstraction, sonorously called the "succulent tuber". 'The sublime has soared up into the empyrean of the ludicrous.'

They could not use the word 'potato' in the church -- it is so vulgar, common, proletarian, SUDRA, untouchable.

In similar circumstances, says Aldous Huxley, a Zen master might also have avoided the word 'potato' -- not because it was too low, but because it was too conventional and respectable. Not 'succulent tuber' but plain monosyllabic 'spud' would have been his idea of a suitable alternative.

I trust Zen. My approach is Zen. I love all kinds of words which are expressive. And I don't make a hierarchy.

You will be surprised: The lower the word in the hierarchy. the better -- because it hits directly. The common people are not roundabout; they don't deal in abstractions. They say what they want to say, they don't go into theories.

Now what nonsense! If there is some God he must have laughed. Succulent tuber? Can you eat a succulent tuber? What will you do with a succulent tuber? A potato is perfect. And a potato is so innocent.

But this has been the case. That's why, for centuries, people have been praying in languages they don't understand. In India people pray in Sanskrit, which is a dead language. Even the person who is praying does not understand what he is saying. For centuries in the West, people were praying in Greek and Latin, or Hebrew, Aramaic -- languages which have disappeared. And this is still happening. Jainas go on praying in Prakrit, and Buddhists go on praying in Pali. Those languages no more exist, they are no more living languages. Nobody understands them -- even the person who is using them does not understand them.

What kind of prayer is this? But there is a point in it: Because those languages have disappeared, they have become very far away, unearthly, abstract -- you can deal easily with them. They don't look common, they look special. If you are talking to God in the language you understand, it looks too common. It looks too ordinary, irreligious. This is the language you use with other human beings -- how can you use the same language with God? It is difficult; then you pull God down to your own level. But what is wrong in that?

God has to be pulled down -- only then can there be a communication. Either he has to pull you up, or you have to pull him down -- but communication is possible only when you both exist on the same plane.

This continues because a subtle ego is involved in it. You need not get shocked. And if you love being shocked, wait a little more. I will be giving you more shocks.

You say, I AM A NEWCOMER... obviously... AND I WAS SHOCKED WHEN I HEARD YOU USING WORDS LIKE 'BASTARD' ETCETERA. Good. That shows that you are alive: you can be shocked. There are a few people who cannot even be shocked, they are so dead. Then something is possible; then something can be stirred in you. Then at least while I am talking you remain alert, you don't fall asleep.

... AND I CANNOT BELIEVE A SAINT USING SUCH WORDS. You must be having a certain idea about what a saint is. If you have any kind of ideas about a saint, they are going to be destroyed. Here, at least, you will not be allowed to carry those ideas. I am an iconoclast. My whole effort here is to destroy ideals, ideas, ideologies.

And that is the whole Zen standpoint. Why? Because these ideas are the barriers. If you have a certain

idea how a saint should be, then you don't know that a saint is unpredictable and you cannot have any ideas about him. All ideas will become a confinement -- and a saint worth the name would not like to be confined in any idea. He is freedom. Nobody can draw a line around him -- 'This is the place you should be, and don't go out of it.' If somebody allows that -- allows that you draw a line around him and make a definition and he will remain there -- then he is not a saint at all. Beware of him: he is there to deceive you. If he follows your ideas he is going to deceive you.

Look for a saint who will not bother what your opinion is about him. Find out somebody who does not care what your definition of a saint is, and you will be benefitted. A saint who follows you and your ideas is worthless. He is your follower. No saint -- no Christ, no Buddha, no Mahavira -- has ever been according to you. That's why they got into trouble. Jesus would not have been crucified if he was according to you. Neither would Mahavir have been stoned, thrown out of villages, whipped, beaten, if he was just following your idea of a saint. No, he was not following you.

No saint can follow your ideas. The moment somebody starts following your ideas, he is not a saint. He does not know freedom -- he has not stumbled upon his inner freedom, he does not know who he is. He gets his ego from you and your ideas. This is the criterion to judge: if you see a man who goes on following a certain kind of ideology in his behaviour.... There is a Jaina monk, he follows the ideas of the Jainas. And there is a Catholic monk, he follows the ideas of Catholic Christians, he behaves accordingly. These are slaves, these are not real men.

A real man cannot be confined, cannot be imprisoned. I am not a saint in that way, that you can have some ideas about me. Forget about sainthood. Just look into me, just be here and have a taste of me. Don't carry any ideas -- I am not going to be bothered by them. If you are shocked, that is your problem.

And I am not in any way in any need to get any identity from you. So what you say does not matter. If you are here to learn something, learn it. And meanwhile you will have to go through many shocks. Those shocks are really processes of understanding; those shocks are processes of learning.

If you are courageous, only then can you be here. Otherwise go and find some dummy-saint somewhere.

And why have a few words become condemned? Words in themselves are just sounds -- how have certain words become condemned? what will be the reason? The reason is that you have certain ideas about certain things. For example, if you are against sex, then all words connected with sex will be condemned. If you are against anything, then all words connected with it will be condemned. Words are not really condemned -- the condemnation shows that you are condemning something else. If you are against sex, then even the word 'sex' is shocking. Then you cannot use that word -- then you have to use euphemisms, you have to go roundabout.

For centuries man has not talked about sex. This is the first century in human history when people have become courageous enough to talk about it directly -- to think about it, to research into it, to explore the idea. And thousands of things have been explored in these twenty, thirty years which were never known -- because nobody would even dare to think about it. The man who would like to go into it scientifically would be thought mad, would have been killed, Lynched, murdered.

That's why one of the most potential energies has remained unexplored. We know much more about the moon than we know about sex. We know much more about electrons than we know about sex. This seems to be stupid -- because sex is our energy. We are born out of it. You happened through it, your children will happen through it -- the whole existence is sexual and sensuous.

If you miss understanding this energy called sex, you will miss understanding life itself. And how can you understand God if you miss understanding life itself? But man does not know much. Don't think that because you have three children you know much about sex -- having children is nothing. Having children has nothing to do with knowing about sex. Even animals have children -- they don't know anything about sex.

In Africa, for centuries a tribe has believed that the birth of a child has nothing to do with intercourse; the birth of a child is a gift of God. And the reason was that they cannot calculate much ahead and they cannot count much; they don't have any arithmetic. So to count nine months was so much. Because the child will come after nine months -- and not always; sometimes it will come and sometimes it will not come. So how to connect that the child has something to do with intercourse? Each intercourse is not followed by a child -- so how to connect? And there is a gap of nine months; it is a long gap. For a primitive society which has no arithmetic, to count nine months is impossible. How to count it? And who will keep the count? They had no idea. And they have been giving birth to children -- but they had no idea.

To give birth to a child is mechanical. It does not presuppose any knowledge of sex, it NEED not

presuppose any knowledge. The energy called sex is still mysterious -- we know more about electricity than about sexuality. This is foolish, because electricity is not such an important phenomenon as sexuality. We are more close to sexuality, more involved in it. We can live without electricity but we cannot live without sexuality. But why did the very word become condemned? Because the idea was a sin.
I have heard...

Bride-to-be: 'And when we're married, I'm going to cook for him, sew for him, shine his shoes, darn his socks -- what more could any man want?'
Mother: 'Nothing -- unless he's evil-minded.'

Sex is thought to be something evil-minded. Such a natural phenomenon, such an innocent phenomenon, is thought evil-minded. Then all words connected with sex will become disrespectable -- they cannot be pronounced in a civilized world, in a cultured society. We dropped the whole idea of sex, so with it disappeared all words connected with it. Exactly the same is the case with death too -- we don't talk about death much. Even to talk about death looks a little obscene. Looks a little embarrassing -- people don't talk about it.

Just a few days before, one English publisher -- Sheldon Press -- offered to publish one of my books, UNTIL YOU DIE. They wrote a letter: 'The book is beautiful, but we cannot have the title, because the very idea of death -- UNTIL YOU DIE -- will put people off. We will have to change the title,' they said.

The very title! Such a beautiful title -- UNTIL YOU DIE. A part of a saying of Jesus! And in a Christian country! They think the title is not right, the title has to be changed -- 'the very idea puts people off.'

Nobody wants to think about death, nobody wants to look into death. So words connected with death will fall out of circulation.

To me, the whole of life is holy. All that exists is holy, unconditionally holy. I don't have any condemnation for anything. Then suddenly the whole language becomes available to me.

BELOVED OSHO: CAME TO POONA A WHILE AGO, GOT INTO RAJNEESH, TOOK SANNYAS, TURNED ORANGE, DID A FEW GROUPS, STARTED WORKING IN THE ASHRAM, DROPPED SOME OLD GAMES -- DOPE AND ALL THAT STUFF -- FELL IN LOVE, GETTING HIGHER EVERY DAY...
BUT WHAT ABOUT THE WORK? YES, THE REAL THING! YOU KNOW? EVERY MASTER SAYS IT: FIND YOUR PATH, AND WORK ON THE SELF. SOME ALSO CALL IT 'INITIATION'. SO FAR, HAVEN'T GOT A CLUE WHAT THAT MEANS.

First: We don't do any work here. The very word is inapplicable to the thing that goes on here. It is play, it is not work. To call it work makes it serious, to call it work is to bring ego in, to call it work is to create conflict. Work means conflict -- that's why Gurdjieff people used the word 'work'. The whole system of Gurdjieff is known as 'the work', because Gurdjieff believes in friction, conflict: man has to fight hard.

With me, it is not work at all. When I am gone, if you want to call my work anything, call it 'the play'. It is playing. It is not conflict, it is not friction, it is relaxation. It is not in fact DOING something -- rather, allowing God to happen. This is diametrically opposite to work.

It is not that you have to do something to grow. In fact all your doing is undoing. All that you do will create more hindrances, obstacles, fear you -- because the more you do, the more ego grows. No, you have to stop doing. You have to start floating, flowing. Go with the stream, relax. 'Let go' is my mantra. And when you are in an utter let-go, things start happening. Not that you do -- God does them, the whole does them. You simply allow.

It is as if in the morning you are in your room with closed doors. The sun is at the door, silently standing there waiting for you. It will not even knock, it will not ring the bell, it will simply wait. You open the door and it enters. Exactly like that, God is always at the door. But it will not call you, and it will not knock, and it will not shout -- it will not even whisper. It will stand there. And I am calling God 'it' just to be in tune with the Zen people -- they call it IT.

It will go on standing there: if you open the door it comes in. Just all that is needed is you should not create a hindrance, you should not block the way. Don't stand in the way, that's all. That's all my work is -- to teach you how to play around, how to he in Love with existence, how to be more sensuous, available, sensitive. How to see the trees, how to listen to the birds, and how to look at the stars... so by and by, God

starts showering on you from everywhere.

You ask, WHAT ABOUT THE WORK? It has started. But all great things start very silently; they don't start with a bang. They start very silently, in tremendous silence -- just like a child gets conceived in the mother's womb... so silently. Just as a seed disappears into the earth, so silently... and arises a sprout. Yes, like that.

It has started. The question is from Prashantam: The day you looked into my eyes and the day I looked into your eyes, it started. It is not a formal thing -- initiation with me is not a formal thing. Sometimes it starts even before you have ever seen me, sometimes it starts when you are thousands of miles away from me.

Just the other night, one beautiful woman took sannyas -- I have given her the name 'Paraveeta'. For months she has been writing -- she wants to come, she wants to come. And she wanted assurance that I will be here when she comes, and she was feeling she is getting late and I may be gone, and she was much worried. Now she has come. The work on her had started already before she came here. Before she came here she had fallen in love with me. Her heart came before her body came here -- she became connected; she was thousands of miles away.

The work that goes on here -- which I don't call work -- is a love affair. The initiation that happens here is not something formal. The initiation is in the depth of the heart, in your very being. Prashantam, it has started.

And you say, WHAT ABOUT THE WORK? YES, THE REAL THING! The real thing has started, and you are now asking for the unreal thing. You want some visible indication of it, you want something very physical with it. No, that I am not going to give to you. It is something spiritual, and you will have to look within yourself. It has started. The seed has broken, the sprouts are coming. Maybe it will take a little longer time for you to recognize them, because they are underground yet. Soon they will come above the ground: get ready to take care of them.

EVERY MASTER SAYS IT: FIND YOUR PATH, AND WORK ON THE SELF. I say: Find your path -- that's enough. Then play on the path. Then there is no question of work; all work is before you have found the path. Yes, then there is work -- you have to search for the path. Once the path is found -- what Buddha calls SROTAAPANNA -- once you have entered the stream, then the stream will do.

Now you relax! Now even swimming is sheer wastage. Don't waste your energy. Now the river is going already to the ocean... I am going already to the ocean. If you have become a sannyasin, you have become a srotaapanna -- you have entered the stream. I am going: you need not swim in me, you simply relax, you become one with me... and you will reach to the ocean. You relax -- that is the meaning of surrender.

WHAT EXACTLY IS THE MOST FUNDAMENTAL DISEASE OF HUMANKIND ACCORDING TO ZEN?

Desire, desiring, becoming. Always hankering for something -- money, God, NIRVANA. Always hankering for something -- power, prestige, pull. Always hankering for something. Never being here, always being somewhere else: that is the fundamental disease, the disease called 'becoming'. You are a being. You are already that which you can become -- there is no need for you to become anything else. You are already that which you are now trying to become.

That's why, if you go to a Zen master and you ask: 'I want to become a Buddha,' he will beat you. And he will say, 'If I don't beat you, the world will laugh at me. You are a Buddha -- and you ask how to become a Buddha?'

You are gods and goddesses: that is the most fundamental here. All that is needed is a recognition -- nothing else is needed. You are not to become. How can you become if you are not already? One only becomes that which one is. You cannot become something else, it is impossible! How can the rose become a lotus? The lotus becomes the lotus, the rose becomes the rose.

If somebody becomes a buddha, that simply means he was a Buddha already. If somebody becomes a god, that simply means he was God already -- it took time for him to recognize it. Dull people take a longer time to recognize, that's all. Intelligent people don't take that much time. Fully intelligent people, totally intelligent people, don't take a single moment. Just the moment it is uttered, it is recognized. Just a nod of the head, and the work is finished.

This desiring creates a drunkenness in man. It creates unawareness, it creates unconsciousness, you

become alcoholic. Because you are not here -- so how can you be rooted? how can you be grounded? how can you be centered? You are roaming all around the world, all over the world -- to be this, to be that, to be there, to be somewhere else.... Except THIS place where you find yourself, you want to be everywhere else. Except this moment that you are in, you want to be in every other moment.

You think of life beyond death -- but you never live the life that is before death.

One man came to me some day and asked, 'What do you say about life after death?' I said, 'I don't talk about it. I talk about life BEFORE death.' After death? You have not even lived the life that is before death, and you are talking about life after death? Live this! and the other will take care of itself.

Desire, ambition, creates a drunkenness. One's eyes become dull, one starts feeling very very shaky, one becomes unconscious. The desire becomes a curtain on the consciousness -- that is the fundamental disease. And if you are in desire, you cannot see what truth is. Truth can be known only when the drunkenness called desire disappears. Then your eyes are clear and clean. Then whatsoever is, appears as it is -- you become a mirror.

A drunk is standing in a restaurant in front of a cigarette machine. He puts in one coin after another and takes out one packet of cigarettes after another.
Another customer comes along. He watches for a while and then asks, 'Can't you let me have a go?'
'You must be cuckoo!' replies the drunk. 'Can't you see I'm on a winning streak?'

Or this....

Two soldiers were drinking in a small-town joint. Before them were bottles in a great variety, and at intervals they took time out to stare at an old crone who sat at a nearby table. One or the other of the fellows would murmur, 'Not yet.'
An onlooker, intrigued, finally asked the reason for their strange behaviour. To which one replied, 'As soon as she begins to look beautiful we are going to call it a night.'

Yes, if you become too drunk then things start appearing in a different way. Then an ugly woman can look beautiful, then an old woman can look young. Then things are no more as they are. When you are drunk you live in a totally private world.

A man stayed out late, drinking, and crept into bed in the dark. When he awoke at daybreak, he saw three pairs of feet sticking out at the bottom of the bed -- and one was a black pair. He woke his wife up and said, 'Hey, Mary, look at that -- three pairs!'

She said, 'Don't talk bloody daft, you're drinking yourself stupid. Go down and count them!'

So the husband got out, carefully counted and examined the objects, and said, 'You're quite right -- only two pairs. And ain't mine dirty!'

This is the situation. You can't see what is happening to you. You can't see what is the case, you can't see what is here right now. Because you can't SEE! You can't see at all -- you have lost your eyesight, you are blind. Desire is too heavy on your eyes, it is a layer of dust.

According to Zen, desire is the most fundamental disease of mankind. Once you understand this, this desire disappears. Zen does not say: Fight desire. Zen does not say: Struggle against desire -- because if you struggle, you will create another desire. That is the way of desire -- all struggle is the way of desire. If you want to struggle with the desire, you will have to create another desire. So you will get out of one trap and you will fall immediately into another trap.

That's how it happens to so-called religious people. They get bored with the world and they start desiring God, or NIRVANA -- again the desire has come in. And the desire is the world. You cannot desire God; whatsoever you desire remains the world. Desire is the world. Desirelessness is godliness, desirelessness is nirvana.

So the question is not of creating another desire. That's what happens to millions of people. Once they are fed-up with the world -- and everybody gets fed-up one day or other -- they start creating a new desire, a fresh desire: How to reach heaven? How to go to God? How to live in paradise? The desire has changed

direction, but it remains the same. Now they desire SAMADHI, now they desire SIDDHIS, powers, now they desire this and that -- but desiring continues. The content has changed, the object has changed, but the situation is the same.

Zen says: Try to understand desire. Try to understand desiring -- the mechanism of it. Just see how desiring leads you astray. In that seeing is transformation. One day, when it has been seen utterly, totally, to its very core... a sudden realization, a sudden enlightenment. You are back home: you start laughing.

That's why the monk says, 'When my master kicked me, since that time I have not stopped laughing.' That kick became a sudden enlightenment; that kick opened a door. In that kick, desire disappeared and he could see himself as he is.

So remember this. Otherwise one problem is replaced by another problem, and you remain in the same trouble. The trouble never changes.

Once upon a time, there was a beautiful young girl taking a stroll through the woods. All at once, she saw an extremely ugly bullfrog seated on a log. And to her amazement, the bullfrog spoke to her.
'Maiden,' croaked the frog, 'would you do me a big favour? This will be hard for you to believe, but I was once a handsome, charming prince; and then a mean, ugly old witch cast a spell over me and turned me into a frog.'
'Oh, what a pity!' exclaimed the pretty girl. 'I'll do anything I can to help you break such a spell.'
'Well, Miss,' replied the frog, 'the only way that this spell can be taken off and I can be returned to a handsome young man again is for some lovely and pretty young girl to take me home and let me spend the night under her pillow.'
The young girl took the ugly frog home and placed him beneath her pillow that night when she retired. When she awoke the next morning, sure enough, there beside her in the bed was a very young, handsome man, and plainly of royal blood.
And so they lived happily ever after, except that to this day her father and mother still do not believe her story.

And all your life is nothing but such stories, because all desiring creates only fantasies. All desiring is fabulous, all desiring creates illusions. You go on changing -- you change one illusion to another, you go from one illusion to another, but you go on changing illusions. Always from one illusion to another illusion is your movement.

When you understand the very mechanism of illusions as such, there is a break, a breakthrough. An insight dawns on you. In that moment, not only this world becomes meaningless, ALL worlds become meaningless. In that moment, there is nothing to be desired. You don't desire even desirelessness; there is nothing to be desired. Suddenly desire is not there, that smoke is not there, and the flame burns bright.

Remember not to change problems, from one illusion to another. It does not help much.

A little girl was deeply impressed by the clergyman's sermon as to the separation of the sheep and the goats. That night after she had gone to bed she was heard sobbing, and the mother went to her to ask what was the matter.
'It's about the goats!' Jenny confessed at last. 'I'm so afraid I am a goat, and so I'll never go to heaven. Oh, I'm so afraid I'm a goat.'
'My dear,' the mother assured her weeping child, 'you're a sweet little lamb. If you were to die tonight, you would go straight to heaven.' Her words were successful in quieting the little girl, and she slept.
But the following night Jenny was found crying again in her bed, and when the mother appeared she wailed, 'I'm afraid about the goats.'
'But Mother has told you that you are a little lamb, and that you must never worry over being a goat.'
Jenny, however, was by no means comforted, and continued her sobs.
'Yes, Mamma,' she declared softly, 'I know that. But I'm afraid -- awfully afraid you're a goat.'

From one problem to another... but the basic problem remains This is not the way to solve problems -- one has to look at the very root from where the problems arise.

So Zen does not call anger the problem, Zen does not call sex the problem, Zen does not call greed the

problem, Zen does not call aggression, violence, the problem. Zen calls the root problem desiring -- and all other problems arise out of desiring. Cut the root, and the whole tree disappears.

OSHO, WHAT ARE YOU DOING HERE EXACTLY?

Selling water by the river.

Master Sogaku Harada died at the age of ninety-one. At his funeral service hung a piece of calligraphy written by himself:

FOR FORTY YEARS I HAVE BEEN SELLING WATER
BY THE BANK OF A RIVER.
HO, HO!
MY LABOURS HAVE BEEN WHOLLY WITHOUT MERIT.

That can be said only by a Zen master. First he says 'Selling water by the river' -- where there is no need really. The river is flowing: you can simply jump into the river and drink your fill. But people are so foolish, they need somebody to sell water even by the river.

Secondly he says 'Ho, ho! My labours have been wholly without merit.' That is a great statement. Zen masters say that if you do good, it is useless. Because basically everything is good -- how can you do any more good? If you make people enlightened, what is the point of it? because they were already enlightened -- you are not doing anything new! 'Ho, ho! My labours have been wholly without merit.'

First we go on selling water by the side of the river. Mm? If you are a little intelligent you can jump yourself. And finally we know all effort is meaningless, in vain. Because even if you become enlightened, nothing is gained. You were always enlightened.

But this can be said only by a Zen master -- the insight is so deep. Both things are profound. Nobody needs to be enlightened, because everybody is already enlightened. It is such a ridiculous thing for people to keep trying to enlighten you.

It is so ridiculous for me to go on enlightening you every day. And you are stubborn... and you will not become enlightened. And I go on selling the water by the river.... And you PAY for the water! And you won't look at the rivet, and the river is flowing by the side. It has always been there -- before the thirst is created, the river is there. Before the desire, the fulfillment.

So you ask, WHAT ARE YOU DOING HERE EXACTLY? Selling water by the river. Ho, ho!

Zen: The Path of Paradox, Vol 2

Chapter #3
Chapter title: And the Sky Abides

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WHEN BANKEI HELD HIS SECLUSION-WEEKS OF MEDITATION, PUPILS FROM MANY PARTS OF JAPAN CAME TO ATTEND. DURING ONE OF THESE GATHERINGS A PUPIL WAS CAUGHT STEALING. THE MATTER WAS REPORTED TO BANKEI WITH THE REQUEST THAT THE CULPRIT BE EXPELLED. BANKEI IGNORED THE CASE.

LATER THE PUPIL WAS CAUGHT IN A SIMILAR ACT, AND AGAIN BANKEI DISREGARDED THE MATTER. THIS ANGERED THE OTHER PUPILS, WHO DREW UP A PETITION ASKING FOR THE DISMISSAL OF THE THIEF, STATING THAT OTHERWISE THEY WOULD LEAVE IN A BODY.

WHEN BANKEI HAD READ THE PETITION HE CALLED EVERYONE BEFORE HIM. 'YOU ARE WISE BROTHERS,' HE TOLD THEM. 'YOU KNOW WHAT IS RIGHT AND WHAT IS NOT RIGHT. YOU MAY GO SOMEWHERE ELSE TO STUDY IF YOU WISH, BUT THIS POOR BROTHER DOES NOT EVEN KNOW RIGHT FROM WRONG. WHO WILL TEACH HIM IF I DO NOT? I AM GOING TO KEEP HIM HERE EVEN IF ALL THE REST OF YOU LEAVE.'

A TORRENT OF TEARS CLEANSED THE FACE OF THE BROTHER WHO HAD STOLEN. ALL DESIRE TO STEAL HAD VANISHED.

Compassion is the ultimate flowering of consciousness. It is passion released of all darkness, it is passion freed from all bondage, it is passion purified of all poison. Passion becomes compassion. Passion is the seed, compassion is the flowering of it.

But compassion is not kindness, kindness is not compassion. Kindness is an ego-attitude, it strengthens your ego. When you are kind to somebody, you feel the upper hand. When you are kind to somebody there is a deep insult -- you are humiliating the other, you are feeling happy in his humiliation. That's why kindness can never be forgiven. Whomsoever you have been kind to will remain somehow somewhere angry with you, is bound to take revenge. Because kindness is only on the surface as compassion, but deep in the depth it has nothing to do with compassion. It has other ulterior motives.

Compassion is unmotivated, it has not motive at all. It is simply because you have, you give -- not that the other needs. The other is not a consideration at all in compassion. Because you have, you go on overflowing. Compassion is very spontaneous, natural, like breathing. Kindness is a cultivated attitude. Kindness is a kind of cunningness; it is calculation, it is arithmetic.

You have heard one of the most important sayings -- it happens in almost all the scriptures of the world in one form or another: Do unto others as you would like to be done with you. This is a calculated attitude, this is not compassion. This has nothing to do with religion -- it is a very lower kind of morality, a very worldly morality: Do unto others as you would like to be done with you. It is very business-like, it is not religious at all. You are doing only because you would like exactly the same in return. It is selfish, it is self-centered, it is egoistic. You are not serving the other, you are not loving the other -- in a roundabout way you are serving yourself. You are using the other.

It is very enlightened egoism, but it is egoism -- very intelligent, but it is egoism. Compassion is a very uncalculated flowering, flowing. You simply go on giving because there is no other way to be.

So remember, the first thing: it is not kindness, in one sense -- in the sense you use the word 'kindness' it is not kindness. In another sense, compassion is the real kindness. You are not being kind to somebody, you are not bigger than the other, you are simply releasing the energy that you are receiving from the whole. It comes from the whole, it goes to the whole -- you don't stand as an obstacle, that's all.

When Alexander was coming to India he went to see one great mystic, Diogenes. And Diogenes was lying on a Riverbed, taking a sunbath. Alexander had always cherished the desire to see this man Diogenes, because he had heard that this man has nothing, yet there is no other man who is more rich than this man. He has something within him, he has a luminous being. He is a beggar, but he is really an emperor. So Alexander had become intrigued. While coming to India he heard that Diogenes was just nearby, so he went to see him.

Early morning, the sun is rising, Diogenes is Lying naked on the sand. Alexander says, 'I am happy to see you. Whatsoever I have heard seems to be true. I have never seen a happier man. Can I do something for you, sir?' And Diogenes said, 'You just stand to the side -- you are preventing the sun. And remember! never prevent the sun. You are dangerous, you can prevent the sun reaching many people. Just stand to the side.'

Compassion is not something that you give to others, it is simply not preventing the sun. See the point of it: It is simply not preventing God. It is becoming a vehicle of the divine, it is simply allowing the divine to flow through you. You become a hollow bamboo and God goes on flowing through you. You know? only the hollow bamboo can become a flute -- because only a hollow bamboo is capable of allowing a song to flow through it.

Compassion is not from you, compassion is from God; kindness is from you -- the first thing to be understood. Kindness is something that you do, compassion is something that God does. You simply don't prevent, you don't come in the way, you don't stand in the way. You allow the sun to fall, to penetrate, to go wherever it wants.

Kindness strengthens the ego -- and compassion is possible only when the ego has disappeared utterly. So don't be misguided I y your dictionaries, because in the dictionaries you will find compassion is synonymous with kindness. It is not so in the real dictionary of existence. And Zen has only one dictionary, the dictionary of the universe.

Mohammedans have the holy Koran as their scripture and Hindus have the Veda as their scripture, and Sikkhas have Gurugranth, and Christians have the Bible as their scripture, and Jews have the Talmud. If you ask me, 'What is the scripture of Zen?' they don't have any scripture, their scripture is the universe. And that is the beauty of Zen.

In every stone is the sermon, and in every sound of a bird God is reciting. In every movement around you it is God dancing.

Compassion is when you allow this eternal song to flow through you, to pulsate through you -- when you cooperate with this divinity, when you move hand in hand with God. It has nothing to do with you; you have to disappear for it to be. For compassion to be, you have to disappear utterly -- it flows only into your absence.

Kindness cultivated makes you very egoistic. You can go and see: people who are kind are very very egoistic, more egoistic than the people who are cruel. This is strange. The cruel person feels a little guilty too, but the so-called kind person feels perfectly okay -- always holier-than-thou, always better than others. He4 is very very self-conscious in what he is doing; his each act brings more energy and more power to his ego. He is becoming greater and greater every day. The whole trip is of the ego.

This is the first thing, compassion is not the so-called kindness. It has the essential part of kindness in it -- the essential part of being soft, of being sympathetic, of being empathetic, of not being hard, of being creative, of being helpful. But nothing is done as an act on your part; everything flows through you. It is from God, and you are happy and thankful that God has chosen you as a vehicle. You become transparent and it passes through you. You become a transparent glass so the sun passes through you -- you don't hinder. It is pure kindness with no ego in it.

The second thing: compassion is not your so-called love either. It has the essential quality of love, but it is not YOUR love. Your love is just lust parading as love. Your love has nothing to do with love -- it is a kind of exploitation of the other, in a beautiful name, with a great slogan.

You go on saying 'I love you' -- but have you ever loved anybody? You have simply used others; you have not loved. Then how can using the other become love? In fact, to use the other is the greatest destructive act possible in the world -- because to use the other as a means is criminal.

Immanuel Kant, describing his concept of morality, says: 'To use the other as a means is immoral -- the basic immoral act.' Never use the other as a means, because everybody is an end unto himself. Respect the other as an end unto himself. When you respect the other as an end unto himself, you love. when you start using -- the husband using the wife, the wife using the husband-there are motives. and you can see it all around.

People are not destroyed by hate, people are destroyed by their so-called love. And because they call it love, they can't look into it. Because they call it love they think it has to be good and all right. It is not. Humanity is suffering from this disease of so-called love. if you look deep down into it, you will find just naked lust. Lust is not love. Lust wants to get, love wants to give. the whole emphasis of lust is: Get as much as you can, and give as little as you can. Give less, get more. If you have to give, give it only as a bait.

Lust is absolutely a bargain. yes, you have to give something, because you want to get -- but get more and give less. That is what the business mind is. If you can get without giving, good. If you cannot get without giving, then give a little bit, pretend that you are giving very much, and snatch the whole from the other.

Exploitation is what lust is. Love is not exploitation. So compassion is not love in the ordinary sense, and yet it is love in its real sense. Compassion only gives, it knows no idea of getting back. Not that it does not get back, no -- never think that for a single moment. When you give without any idea of getting, you get a thousandfold. But that is another thing; that has nothing to do with you. And when you want to get too much, in fact you are only deceived; you don't get anything. Fin ally, you are only disillusioned.

Each love affair ends in a disillusionment. Have you not observed it, that each love affair finally leaves

you in a ditch of sadness, depression, of being cheated? Compassion knows no disillusionment, because compassion does not start with an illusion. Compassion never asks for any return, there is no need. First, 'Because it is not my energy that I am giving, it is god's energy. who am I to ask anything for it?' Even to ask for a thank-you is meaningless.

That's what happened when a man came to Jesus and Jesus touched him and he was cured. And the man thanked Jesus -- naturally, he was in tremendous gratitude. He had been suffering from that disease for years and there was no cure and the physicians had told him that 'Now nothing can be done, you have to accept it.' And he is cured.

And Jesus says, 'No sir, don't be thankful towards me, be thankful towards God. It is something that has happened between you and God! I am nobody in it. It is your faith that has healed you, and it is God's energy that has become available because of your faith. I am, at the most, a bridge -- a bridge through which God's energy and your faith have joined hands. You need not be worried about me, you need not be thankful to me. Thank God. Thank your own faith. Something has transpired between you and God. I come nowhere.'

This is what compassion is. Compassion goes on giving, but knows no feeling of giving, knows no feeling that 'I am the giver'. And then existence goes on responding in thousands of ways. You give a little love and from everywhere love starts flowing. The man of compassion is not trying to snatch away, he is not greedy. He does not wait for the return, he goes on giving. He goes on getting -- but that is not in his mind.

So, the second thing: compassion is not the so-called love, and yet it is the real love.

The third thing: compassion is intelligence but not intellect. When intelligence is freed of all forms, of all logical forms, when intelligence is freed from all argumentation, when intelligence is freed from the so-called rationality -- because rationality is a confinement -- when intelligence is freedom, it is compassion. A man of compassion is tremendously intelligent, but he is not an intellectual. He can see through and through, he has absolute vision, he has real eyes to see, nothing is hidden to him -- but it is not guesswork. It is not through logic, it is not through inference, it is through clear eyesight.

Remember it: the man of compassion is not unintelligent, but he is non-intellectual. He is tremendous intelligence, he is the very embodiment of intelligence. He is pure radiance. He knows -- but he does not think. What is the point of thinking when you know? You think only as a substitute. Because you don't know, hence you think. Because you can't know, hence you think. Thinking is a substitute process -- it is a poor substitute, remember. When you can know, when you can see, who bothers to think?

The man of compassion knows; the intellectual thinks. The intellectual is a thinker and the man of compassion is a non-thinker, non-intellectual. Intelligence he has, tremendous intelligence he has, but his intelligence does not function through the pattern of intellect. The intelligence functions intuitively.

And the fourth thing: compassion is not feeling -- because feeling has many things in it which are not in compassion at all. Feeling has sentimentality, emotionality -- those things don't exist in compassion. The man of compassion feels, but without any emotion. He feels, but there is no sentimentality. He will do whatsoever is needed, yet he remains untouched by it. This has to be understood very deeply. And once you understand compassion, you have understood what a Buddha is.

Somebody is suffering: the man of feeling will start crying. Crying is not going to help. Somebody's house is on fire: the man of feeling will shout and cry and beat his chest. That is not going to help. The man of compassion will start moving -- he will not cry, that is pointless. Tears don't help. Tears cannot put the fire off, tears cannot become the medicine for the suffering, tears cannot help a drowning man.

A man is drowning and you are standing on the bank and crying and weeping -- and crying and weeping really hard. You are a man of feeling, certainly, but not a man of compassion. The man of compassion acts. The man of compassion immediately jumps into action. His action is immediate; he does not waver for a single moment. His action is instant -- the moment something arises in his vision he immediately translates it into action. Not that he exactly translates -- it is translated. His understanding and his action are two aspects of the same phenomenon, they are not two separate things. One side of it is called understanding, the other side of it is called the act.

That's why I say a religious man is by his very nature involved, committed -- committed to life, committed to God. He will not cry and weep. The man of feeling sometimes appears as if he is the man of compassion. Don't be misguided -- the man of feeling is of no use. In fact he will create more mess. He will not be of any help, he will create more confusion. He will delay things rather than being a help.

The man of compassion is sharp. Without tears, without emotions, he simply moves into action. He is not cold, but neither is he hot. He is simply warm. And cool. That is the paradox of the man of compassion.

He is warm, because he is loving, and yet he keeps his cool. His cool is never lost; whatsoever happens he remains cool, and out of his coolness he acts. And because he remains cool, he helps.

These four things to be understood, then you have a vision from four dimensions of what compassion is. How does this compassion arise? -- because it cannot be cultivated. If you cultivate, it becomes kindness. How has this compassion to be brought into life? You cannot go into the scriptures, you cannot read and be helped by what Buddha and Christ say -- because that will bring intellect in, it will not bring intelligence.

You cannot go on loving more and more, the way you have been loving up to now. If you move in the same direction you will not attain to compassion. Your love is not in the right direction. If you go on loving in the same way -- if you listen to a Buddha talking about love, or a Christ talking about love, and you think, 'Good. So I have to love more, the way I have been loving up to now' -- then your quantity will be more but your quality will remain the same. You will go in the same direction.

Your direction is basically wrong. You have not loved. Once this thing sinks deep into your heart, that 'I have not loved yet'.... Yes, it is very terrible to feel that 'I have not loved yet' -- it is very very hard. We can believe others have not loved -- that's what we already believe . Nobody has loved you -- that's okay, people are hard. But to see that you have not loved shatters your ego.

That's why people don't want to see that simple fact that 'I have not loved yet.' And because they don't want to see, they don't see. And because they don't see, they are never going to be transformed. They will go on moving in the same rut; they will go on repeating the same mechanical thing again and again. And again and again they will be disillusioned.

So how to bring compassion in? If it was just your love you could have run in the same direction -- to run faster, with more speed and more quantity, would be the right thing to do. But you are not in the right direction. So if you go faster, you will be going faster away from it, not towards it. Speed is not going to help, because in the first place you are moving in the wrong direction -- it is the direction of lust and desire.

Then how to bring compassion in? And I say it is not feeling either. Otherwise you can cry your heart out, you can beat yourself, you can cry a thousand and one tears for a thousand and one sufferings all around, you can become very emotional. You can feel for everybody in Vietnam, in Korea, in Pakistan, or anywhere; you can feel for all the poor people.

Leo Tolstoy remembers his mother in his memoirs. He says she was a very kind woman, very very kind -- 'kind' in the sense I am using it, not in the sense of compassion. She was very kind -- so kind that she used to cry in the theater the whole time. They were very rich people, they belonged to royalty. A servant used to be around Leo Tolstoy's mother with many handkerchiefs when she would go to the theater, because she would need them again and again. Crying the whole time.

And Tolstoy says: But I was surprised to see that in Russia, even in winter when the cold would be so much, below zero, and snow would be falling, she would go to the theater -- she was a great lover of theater -- and the driver of her coach would go on sitting outside the coach in the falling snow.

And almost always it used to happen, the man would die. Because nobody knew when the countess would come out -- any moment she would get so much disturbed by the theater that she would run towards home to fall into her bed and cry. So the coachman, the driver, had to be there on the coach and it would happen that he would get so cold that he would die. And when she would come out the driver would be thrown away, replaced by another man, and she would go on. And she would never think about this man, who had simply died there for no reason. And she would go on crying tears for something she had seen in the theater.

Sentimental people, emotional people. It costs nothing to cry, it costs nothing to feel. It costs much to be compassionate, it costs your whole life to be compassionate. A man of compassion is a very realistic man. The man of feeling simply lives in dreams, vague emotions, fantasies.

So it cannot be brought through feeling, either. Then how to bring it? What is the Zen way to bring it? To bring it, the only way is meditation. It is attained through meditation. So we have to understand what meditation is.

Gautam Buddha, the founder of Zen, the founder of all great meditative techniques in the world, defines it in one word. Somebody asked him one day, 'Bhagwan, what is meditation? What is it all about?' And Gautam Buddha said a single word, he said: HALT! That was his definition of meditation. He says, 'If it halts, it is meditation.' The full sentence is: 'The mad mind does not halt. If it halts, it is meditation.'

'The mad mind does not halt. If it halts, it is meditation.' Meditation is a state of thoughtless awareness:

Meditation is a state of non-emotional, non-sentimental, non-thinking awareness. When you are simply aware, when you become a pillar of awareness. When you are simply awakened, alert, attentive. When you are just a pure awareness.

How to enter into it? The Zen people have a special word for the entry, they call it HUA T'OU. This Chinese word means ante-thought, or ante-word. The mind, before it is stirred by a thought, is called HUA T'OU. Between two thoughts there is a gap, that gap is called HUA T'OU.

Watch. One thought passes on the screen of your mind -- on the radar screen of your mind one thought passes like a cloud. First it is vague -- it is coming, it is coming -- then it is there suddenly on the screen. Then it is moving, then it has gone out of the screen, again it becomes vague and disappears... another thought comes. Between these two thoughts there is a gap -- for a single moment or a split second the screen is without any thought.

That state of pure no-thought is called HUA T'OU -- ante-words, ante-thought, before the mind is stirred. Because we are not alert inside, that's why we go on missing it -- otherwise meditation is happening each moment. You have just to see it happening, you have just to become aware what treasure you are carrying always within you. It is not that meditation has to be brought from somewhere else. The meditation is there, the seed is there. You have just to recognize it, nurture it, take care of it, and it starts growing.

The interval between two thoughts is HUA T'OU. And that is the door to enter into meditation. HUA T'OU -- the word literally means 'word head'. 'Word' is a spoken word, and 'head' is that which precedes the word. HUA T'OU is the moment before a thought arises. As soon as a thought arises it becomes a HUA WEI -- HUA WEI literally means 'word tail'. And then when the thought has gone or the word has gone and there is a gap again, it is again HUA T'OU. Meditation is looking into this HUA T'OU.

'One should not be afraid of rising thoughts, ' says Buddha, 'but only of the delay in being aware of them.' This is a tremendously new approach towards the mind, never attempted before Buddha. Buddha says one should not be afraid of rising thoughts. One should only be afraid of one thing -- of not being aware of them, of being delayed in awareness.

When a thought arises, if with the thought your awareness is also there -- if you can see it arising, if you can see it coming, if you can see it there, if you can see it going -- then there is no problem at all. This very seeing, by and by, becomes your citadel. This very awareness brings you many fruits. You can first see, when you see that you are not the thought. Thought is separate from you, you are not identified with it. You are consciousness and it is content. It comes and goes -- it is a guest, you are the host. This is the first experience of meditation.

Zen talks about two words: FOREIGN DUST. 'And this is just where we would begin our training.' Zen says, 'For instance, a traveller stops at an inn where he passes the night or takes his meal. And as soon as he has done so, he packs and continues his journey, because he has no time to stay longer. As for the host of the inn, he has nowhere to go.

'The deduction is that the one who does not stay is the guest, and the one who does stay is the host. Therefore, a thing is foreign when it does not stay. Again, in a clear sky when the sun rises and sunlight enters the house through an opening, the dust is seen moving in the ray of light -- whereas the empty space is unmoving. Therefore that which is still is voidness, and that which moves is dust. Foreign dust illustrates false thinking and voidness illustrates self-nature -- that is, the permanent host who does not follow the guest in the latter's coming and going.'

This is a great insight. Consciousness is not the content. You are consciousness: thoughts come and go, you are the host. Thoughts are the guests -- they come and stay for a while, take a little rest, or their food, or stay overnight, and then they are gone. You are always there. You are always the same, you never change you are eternally there. You are eternity itself.

Watch it. Sometimes you are ill, sometimes you are healthy, sometimes you are depressed, sometimes you are happy. One day you were very very small, a child, then you became young, and then you became old. One day you were strong; one day comes, you become weak. All these things come and go, but your consciousness remains the same. That's why, if you look inside, you cannot reckon how old you are -- because there is no age. If you go inside and look and try to find out there how old you are, there is no age, because there is no time. You are exactly the same as when you were a child or when you were young. You are absolutely the same inside.

For age you have to look at the calendar, at the diary, at your birth certificate -- you have to look for

something outside. Inside you will not find any age or aging. Inside there is timelessness. You remain the same -- whether there is a cloud called depression or the cloud called happiness, you remain the same.

Sometimes there are black clouds in the sky -- the sky does not change because of those black clouds. And sometimes there are white clouds also, and the sky does not change because of those white clouds. Clouds come and go, and the sky remains. Clouds come and go, and the sky abides.

You are the sky and thoughts are the clouds. The first thing, if you watch your thoughts minutely, if you don't miss them, if you look at them directly, will be this understanding -- and this is a great understanding This is the beginning of your Buddhahood, this is the beginning of your awakening. You are no more asleep, you are no more identified with the clouds that come and go. Now you know you abide for ever.

Suddenly all anxiety disappears. Nothing changes you, nothing will ever change you -- so what is the point of being anxious, in anguish? What is the point of being worried? No worry can do anything to you -- these things come and go, they are just ripples on the surface. Deep in your depth, not a single ripple ever arises. And you are there, and you are that. You are that being. Zen people call it the state of being a host.

Ordinarily, you have become too much attached with the guests -- hence your misery. One guest comes, you become too much attached. And then the guest is packing and is leaving, and then you cry and you weep and you run around and you go with him -- at least to see him off, to give him a send-off. And then you come crying and crying -- one guest has left and you feel so miserable. And another guest comes and again you fall in with the guest, again you become identified with the guest, and again he is going.

Guests come and go, they don't stay! They can't stay, they are not to stay, they are not MEANT to stay.

Have you watched any thought? It never stays, it cannot stay. Even if you want to make it stay, it cannot stay. Try. That's what people try sometimes -- they try to keep one word in the mind. For example, they want to keep one sound AUM in the mind. For a few seconds they remember, and then it is gone, slipped. Again they are thinking of their market, of their wife, of their children.... Suddenly they become aware -- where is that AUM? It has slipped .

Guests are guests -- they have not come to stay there. Once you see that all that happens to you is going to move away from you, then why be worried? Watch: let them be there, let them pack, let them leave. You remain. Can you see the peace that arises if you can feel that you always abide? This is silence. This is an unworried state. This is non-anguish. Suffering ceases the moment identification ceases. Don't get identified -- that's all. And if you can watch somebody who lives in such eternal timelessness, you will feel a grace, a coolness, a beauty, around him.

It happened -- the story is about Buddha, a beautiful story. Listen to it carefully, because you can miss it.

One day, at mealtime, the World Honoured One put on his robe, took his bowl and entered the great town of Sravasti to beg for his food. After he had begged from door to door, he returned to his place. When he had taken his meal, he put away his robe and bowl, washed his feet, arranged his seat, and sat down.

Go slowly, as if the film is moving very slowly. It is a Buddha film, and Buddha films move very slowly. Again, let me repeat it...

One day, at mealtime, the World Honoured One put on his robe, took his bowl and entered the great town of Sravasti to beg for his food. After he had begged from door to door, he returned to his place. When he had taken his meal, he put away his robe and bowl, washed his feet, arranged his seat, and sat down.

Visualize Buddha doing all this and then sitting down on his seat.

This shows the Buddha's ordinary life and daily activities which were similar to those of others and had nothing special about them. There is, however, something which is uncommon, but very few know it.

What is that? What is that uncommon unique quality? -- because Buddha is doing ordinary things. Washing his feet, arranging his seat, sitting down, putting away his robe, putting away his bowl, going to bed, coming back -- ordinary things everybody is doing.

At the time, one of Buddha's disciples -- a great disciple -- Subhuti, who was in the assembly, rose from his seat, uncovered his right shoulder, knelt upon his right knee, respectfully joined the palms of his hands and said to the Buddha: 'It is very rare, O World Honoured One! It is very rare!'

Now, nothing rare seems to be there on the surface. Buddha coming, putting away his robe, putting away his bowl, arranging his seat, washing his feet, sitting on the seat -- there seems to be nothing unusual. And this man, Subhuti....

Subhuti is one of the most insightful disciples of Buddha -- all great beautiful stories about Buddha are concerned with Subhuti. This is one of those stories, very rare.

At the time, the elder Subhuti, who was in the assembly, rose from his seat, uncovered his right shoulder, knelt upon his right knee, respectfully joined the palms of his hands and said to the Buddha: 'It is very rare, O World Honoured One, it is very rare!' Never seen before, it is unique.

The Tathagata's daily activities were similar to those of other men but there was here one thing which was different, and those who sat face to face with him did not see it. That day, suddenly Subhuti uncovered it, praised it, and said: 'Very rare! Very rare!'

Alas! The Tathagata had been thirty years with his disciples and they still did not know anything about his common acts of daily life. As they did not know, they thought these acts were ordinary and let them pass unnoticed. They thought only that he was similar to others and were, therefore, suspicious of and did not believe what he said. Had Subhuti not seen clearly, no one would really know the Buddha.
So say the scriptures.

If there was not a Subhuti, nobody would have seen what was happening inside. What was happening inside? Buddha remains the host. Not for a single moment does he lose his eternity, timelessness. Buddha remains meditative. Not for a single moment does he lose his HUA T'OU. Buddha remains in his SAMADHI -- even when he is washing his feet, he is washing so alertly, so aware, so consciously. Knowing well that 'These feet are not me.' Knowing well that 'This bowl is not me.' Knowing well that 'This robe is not me.' Knowing well that 'This hunger is not me.' Knowing well that 'All that is around me is not me. I am just a witness, a watcher of it all.'

Hence the grace of Buddha, hence this unworldly beauty of Buddha. He remains cool. This coolness is what meditation is. It has to be attained by being more alert of the host, by being more alert of the guest, by getting disidentified with the guest, by disconnecting yourself from the guest. Thoughts come and go, feelings come and go, dreams come and go, moods come and go, climates change. All that changes is not you.

Is there something that remains unchanging? That's you. And that is God. And to know it, and to be it, and to be in it, is to attain to SAMADHI. DHYANA is the method, meditation is the method, SAMADHI is the goal. DHYANA is the technique to destroy this identification with the guest. And SAMADHI is dissolving into the host, abiding in the host, getting centered there.

EACH NIGHT ONE EMBRACES A BUDDHA WHILE SLEEPING,
EACH MORNING ONE GETS UP AGAIN WITH HIM.
WHEN RISING OR SITTING, BOTH WATCH AND FOLLOW ONE ANOTHER.
WHETHER SPEAKING OR NOT, BOTH ARE IN THE SAME PLACE.
THEY NEVER EVEN FOR A MOMENT PART,
BUT ARE LIKE THE BODY AND ITS SHADOW.
IF YOU WISH TO KNOW THE BUDDHA'S WHEREABOUTS,
IN THE SOUND OF YOUR OWN VOICE THERE IS HE.

This is a Zen saying: 'Each night one embraces a Buddha while sleeping.' The Buddha is always there, the non-Buddha is also there. In you meet the world and NIRVANA, in you meet God and matter, in you meet the soul and the body. In you meet all the mysteries of existence -- you are a meeting-place, you are a cross-roads. On one side the whole world, on the other side the whole of God. And you are just a link between the two.

Now, it is only a question of emphasis. If you go on focusing yourself on the world, you remain in the world. If you start changing your focus, if you shift your focus and you start focusing on consciousness, you are God. Just a small change, as if one changes a gear in the car -- just like that.
'Each night one embraces a Buddha while sleeping, each morning one gets up again with him.' He is always there, because consciousness is always there; not for a single moment is it lost.

'When rising or sitting, both watch and follow one another.' The host and the guest, both are there. Guests go on changing, but somebody or other is always there in the inn. It is never empty -- unless you become disidentified with the guest. Then an emptiness arises. Then sometimes it happens your inn is empty; there is only the host sitting at ease, not being bothered by any guests. Traffic stops, people don't come. Those moments are of beatitude, those moments are of great blessing.

'Whether speaking or not, both are in the same place.' When you are speaking, there is also something silent in you. When you are lusting, there is something beyond lust. When you are desiring, there is somebody who is not desiring at all. Watch it, and you will find it. Yes, you are very close, and yet you are very different. You meet, and yet you don't meet. You meet like water and oil; the separation remains. The host comes very close to the guest. Sometimes they hold hands and hug each other, but still the host is the host and the guest is the guest. The guest is one who will come and go; the guest will go on changing. And the host is one who remains, who abides.

'They never even for a single moment part, but are like the body and its shadow. If you wish to know the Buddha's whereabouts, in the sound of your own voice there is he.' Don't go on looking for the Buddha somewhere outside. He resides in you -- he resides in you as the host.

Now, how to come to this state of the host? I would like to talk to you about a very ancient technique; this technique will be of tremendous help. To come to this unknowable host, to come to this ultimate mystery of your being, this is the way -- one of the very simple ways Buddha has proposed.

'Deprive yourself of all possible relationships, and see what you are. Suppose you are not a son to your parents, nor the husband to your wife, nor the father to your children, nor a relative to your kindred, nor a friend to your acquaintances, nor a citizen to your country, and so on and so forth -- then you get you-in-yourself.'

Just disconnect. Some time once a day, sit silently and disconnect yourself of all connections. Just as you disconnect the phone, disconnect yourself of all connections. Don't think any more that you are a father to your sons -- disconnect. You are no more a father to your son, and you are no more a son to your father. Disconnect that you are a husband or a wife; you are no more a wife, no more a husband. You are no more a boss, no more a servant. You are no more black, no more white. You are no more Indian, no more Chinese, no more German. You are no more young, no more old. Disconnect, go on disconnecting.

A thousand and one connections are there -- just go on disconnecting all the connections. When you have disconnected all the connections, then suddenly ask: Who am l? And no answer comes -- because you have already disconnected all those answers that would have come.

Who am I? And an answer comes, 'I am a doctor' -- but you have disconnected with the patients. An answer comes, 'I am a professor' -- but you have disconnected yourself from your students. An answer comes, 'I am Chinese' -- but you have disconnected it. An answer comes, 'I am a man or a woman' -- but you have disconnected it. An answer comes, 'I am an old man' -- but you have disconnected it.

Disconnect all. Then you ARE in yourself. Then for the first time the host is alone and there is no guest. It is very good sometimes to be alone without any guest, because then you can see into your hostness more closely, more carefully. The guests create turmoil, the guests create noise, and they come and demand your attention. And they say, 'Do this, and hot water is needed, and where is the breakfast? and where is my bed? and there are bed bugs'... and a thousand and one things. And the host starts running after the guest. Yes, of course, you have to take care of these people.

When you are completely disconnected, nobody bothers you -- nobody can bother you. Suddenly you are there in all your aloneness -- and that purity of aloneness, that pristine purity of aloneness. You are like virgin land, the virgin peak of a Himalaya where nobody has ever travelled. This is what virginity is.

This is what I mean when I say, 'Yes, Jesus' mother was a virgin.' This is what I mean. I don't agree with Christian theologians -- whatsoever they say is all bull. This is what virginity is -- Jesus must have been conceived by Mary when she was in such a disconnected state. When you are in such a disconnected state, of course if a child enters he can only be a Jesus, nobody else.

In ancient India there were methods for how to conceive a child. Unless you are tremendously in deep meditation, don't make love. Let meditation be a preparation for love: that is the whole meaning of tantra. Let meditation be the basis -- only then make love. Then you invite greater souls. The deeper you are, the greater soul will be invited.

Mary must have been absolutely disconnected in that moment when Jesus penetrated her. She must have been in this virginity; she must have been a host. She was no more a guest and she was no more clamoured at by the guest and no more identified with the guest. She was not the body, she was not the mind, she was

not her thoughts, she was not a wife, she was nobody. In this nobodiness she was there, sitting silently -- a pure light, a flame without any smoke around it, a smokeless flame. She was virgin.

And I say to you, exactly the same is the case when Buddha is conceived or when Mahavira is conceived, or Krishna is conceived or Nanak is conceived -- because these people cannot be conceived in any other way. These people can enter only the most virgin womb. But this is my meaning of being a virgin. It has nothing to do with the foolish ideas that go around -- that she never loved a man, that Jesus was not conceived with a man, that Jesus was not the son of Joseph.

That's why Christians go on saying: 'Jesus the son of Mary.' They don't talk about his father; he was not a father. Son of Mary and son of God -- there was no Joseph in-between. But why be so angry about poor Joseph? Why can't God use Joseph too, if he can use Mary? What is wrong in it? He uses Mary for the womb -- that does not spoil the story. Then why not use Joseph too? The womb is half the story, because one egg from the mother has been used. Then why not use another egg from Joseph? Why be so angry at this poor carpenter?

No, God uses both. But the state of consciousness must have been of the host. And really, when you are the host there is no wonder if you receive the greatest guest: Jesus comes in. If you are disidentified from all the guests, then God becomes your guest. First you become the host, pure host. Then God becomes your guest.

When you are disconnected... you-in-yourself. Now ask yourself: What is this 'you-in-yourself'? You can never answer this question -- it is unanswerable, because it is cut off from all knowable relationships. This way one stumbles upon the unknowable; this is entering into meditation. When you have become settled into it, utterly settled, it becomes SAMADHI.

Now this story. Now you will be able to understand this story easily.

WHEN BANKEI HELD HIS SECLUSION WEEKS OF MEDITATION, PUPILS FROM MANY PARTS OF JAPAN CAME TO ATTEND.

It was a meditation camp, a meditation session, so you have to understand what meditation is. That's why I went into meditation so deeply -- otherwise you would miss the whole point of the story. These stories are no ordinary stories, they need a great background. Unless you understand what meditation is, you will read, 'When Bankei held his seclusion-weeks of meditation' -- but you will not understand.

... PUPILS FROM MANY PARTS OF JAPAN CAME TO ATTEND. DURING ONE OF THESE GATHERINGS A PUPIL WAS CAUGHT STEALING.

Those pupils are also here -- they are always everywhere, because man is so money-minded. And don't think that the one who was stealing was very much different from those from whom he was stealing; they were all in the same boat. Both are money-minded. One has the money, one does not have the money -- that is the difference. But both are money-minded.

THE MATTER WAS REPORTED TO BANKEI WITH THE REQUEST THAT THE CULPRIT BE EXPELLED. BANKEI IGNORED THE CASE.

Why did he ignore the case? Because both are money-minded. Both are thieves -- one thief trying to take things away from another thief, that's all.

In this world, if you hoard something you become a thief, if you have something you become a thief. There are two kinds of thieves in the world: one, respectable thieves, recognized by the state, sanctioned by the state, registered by the state, licensed by the state -- and another, unlicensed people doing it on their own. Illegal stealing and legal. The legal ones are the respected ones; the illegal ones of course are not respected, because they go against the rules.

Those people who are very clever never go against the rules, they find out ways through the rules. But there are a few people who are not so clever. Seeing that if they follow these rules they will never have anything, they drop the rules and they start doing illegal things. But everybody is a money maniac. That's

why Bankei ignored the case.

LATER THE PUPIL WAS CAUGHT IN A SIMILAR ACT, AND AGAIN BANKEI DISREGARDED THE MATTER.

He knows that both are in the same boat; there is not much difference.

You will be surprised to know that when a man succeeds in his criminal acts, he becomes respectable. Only if he fails, then he becomes a criminal. The successful robbers become kings, and the unsuccessful kings become robbers. It is only a question of who succeeds. If you are powerful, you are a great emperor. Now what is this Alexander, the great Alexander? A great robber -- but he succeeded.

Your so-called politicians are all robbers. They try to destroy other robbers -- they may be against smuggling, they may be against dacoitry, they may be against this and that. But deep down they are the greatest smugglers, the greatest dacoits. But they do things legally -- or at least they manage to show that they are doing things legally. And they succeed -- at least while they are in power. When the power goes, then all those beautiful stories about them simply disappear.

Once a politician is deposed, he becomes an ugly phenomenon. He may be a Richard Nixon or she may be an Indira Gandhi. Once a politician is deposed, once the power is gone, once the power is no more there to protect you, then everything becomes exposed. If you know how a person has become rich then you will not be able to respect him. But if the person is really rich he can manage to keep people silent. And then people have a very very small memory -- they forget.

I was reading in some history book that twenty persons were expelled from England; they were sea robbers. And what happened after thirty years? Of all those twenty persons, a few of them went to Australia, and a few of them went to America. A few of them had become governors in America, a few of them had become bankers, great bankers, a few of them had become great landlords in Australia -- all twenty had become very very respectable people. And they had founded great houses -- all the great American houses belong to them.

That's why the master ignored. He didn't pay much attention, he didn't take any note of it. It's okay, this is how things go in the world. One who is not money-minded will ignore.

THIS ANGERED THE OTHER PUPILS, WHO DREW UP A PETITION ASKING FOR THE DISMISSAL OF THE THIEF, STATING THAT OTHERWISE THEY WOULD LEAVE IN A BODY.

Now, these people were not there to meditate at all. If you have come to meditate, you understand a few requirements -- that you have to grow into less money-mindedness, that you have to attain a certain detachedness from all your possessions. That it does not matter much that somebody has taken a few rupees -- that it doesn't matter much, that it is not such a life-and-death affair. That you have to understand how the mind functions, how people are money-minded.

You are against the thief because he has taken YOUR money. But how was it yours? You must have taken it from somebody else in some other way -- because nobody comes with money into the world, we all come empty-handed. So all that we possess we must be possessing, claiming, as our own. Nothing belongs to anybody. If a person has really come to meditate, this will be his attitude -- that nothing belongs to anybody. He should start having less and less attachment to things.

But these people were money-minded. And when you are money-minded, naturally politics comes in. When they saw that the thief had been ignored twice, they must have thought, 'What kind of master is this? It seems he is in favour of the thief!' They could not understand why he is ignoring. He is ignoring just to show them that they have to drop their money-mindedness. Yes, his stealing is bad, but their money-mindedness is not good either.

When they saw that twice they had been ignored, they grew angry. They DREW UP A PETITION -- politics comes in immediately, protest, petition -- ASKING FOR THE DISMISSAL OF THE THIEF, STATING THAT OTHERWISE THEY WOULD LEAVE IN A BODY.

Now, they were not there to meditate at all. If they were really there to meditate, their approach towards

this problem would have been totally different. They would have felt a little more compassion for this man, for his lust for money. If they were real meditators they would have contributed some money and given it to this man -- 'You please keep this money, rather than stealing.' That would have been an indication that they were there to meditate, to be transformed.

But now they drew up a petition asking for the dismissal of the thief. Not only that -- with a threatening, that if he is not thrown out they will leave in a body.

You cannot threaten a master like Bankei.

WHEN BANKEI HAD READ THE PETITION HE CALLED EVERYONE BEFORE HIM. 'YOU ARE WISE BROTHERS' HE TOLD THEM. 'YOU KNOW WHAT IS RIGHT AND WHAT IS NOT RIGHT. YOU MAY GO SOMEWHERE ELSE TO STUDY IF YOU WISH, BUT THIS POOR BROTHER DOES NOT EVEN KNOW RIGHT FROM WRONG. WHO WILL TEACH HIM IF I DO NOT? I'M GOING TO KEEP HIM HERE EVEN IF ALL THE REST OF YOU LEAVE.'

Many things have to be understood. When the master says, 'You are wise brothers' he is simply ridiculing, he is simply hitting them hard. He is not saying, 'You are wise,' he is saying, 'You are utter fools.' But all fools think themselves wise. In fact, to think oneself wise is one of the basic requirements of being a fool. Wise people think they are not wise. Foolish people always think they are wise.

Now, these are all fools. They were not there to possess money, they were not there to have money -- they were there to have something greater, something far higher. They have forgotten all about it. In fact, this man has given them an opportunity to see. If they were real meditators they would have gone to this man and thanked him -- 'You have given us an opportunity to see how much we cling to money. How much you have disturbed us! We have completely forgotten all about meditation, we have forgotten for what we have come here. We have forgotten this master Bankei.'

They may have travelled for hundreds of miles, or thousands even -- China is a big country. They must have travelled for months, because in those days travel was not so easy. They had come, they had heard about this master and they had come from long faraway places to study meditation with him. And somebody steals, and they have forgotten all. All that? They should have thanked the thief: 'You have brought something into our consciousness -- some mad attachment to money has bubbled up, has surfaced.'

When Bankei says, 'You are wise brothers,' he is joking. He is saying, 'You are utter fools. But you think you are very wise, you think you know what is right and what is wrong. You have even been trying to teach me what is right and what is wrong. You are telling me, "You throw this man out, otherwise we will leave." You are trying to dictate terms to me. You think you know what is right and what is wrong? Then you can go anywhere -- because you are so wise, you will be able to learn anywhere. But where will this man go? he is such a fool!'

See the point, the irony of it. The master says he is a fool and he is a poor fellow -- THIS POOR BROTHER. Remember, the righteousness of the righteous is never very right. The people who think they are right are almost all stupid people. Life is so complex and life is so subtle that you cannot decide so easily that you are right and somebody else is wrong. In fact, a man who has a little understanding will see that he never falls into the trap of being righteous.

Jesus says to his disciples: 'The righteousness of the righteous is not enough -- something is missing in it.' Now they think they know what is right and what is wrong, and this man has committed wrong, and the master has to throw him out. And if the master does not throw him out then the master is also wrong. Now they are too much into their wisdom -- they think they know.

This is not the way to be near a master. They don't see the master's compassion, they don't see the master's meditation. They don't see that the master has become a Buddha -- Bankei is one of the great masters of Zen. They don't see who is present before them, and they are protesting against him and they are threatening him.

Man is so foolish, he has done all kinds of foolish things down the ages. And the greatest foolish things have been committed whenever there is a Buddha -- because you cannot understand, you cannot see who is confronting you. You go on in your childish and juvenile ways; you go on talking nonsense.

Bankei says, 'YOU ARE WISE BROTHERS, YOU KNOW WHAT IS RIGHT AND WHAT IS NOT RIGHT. YOU MAY GO SOMEWHERE ELSE TO STUDY IF YOU WISH, BUT THIS POOR BROTHER DOES NOT EVEN KNOW RIGHT FROM WRONG. WHO WILL TEACH HIM IF I DO NOT? So you go, and I will keep him and I will teach him. I AM GOING TO KEEP HIM HERE EVEN IF ALL THE

REST OF YOU LEAVE.'

Sometimes it happens that the man who thinks he is right is more difficult to teach than the man who thinks that he is not right. It is easier to teach a criminal than to teach a saint. It is easier to teach a man who feels deep down that he is doing something wrong -- because he is ready to learn. He himself wants to get rid of this state. But a man who thinks 'I am doing right' -- he does not want to get rid of this state, he is perfectly happy with it. It is impossible to change him.

Why does the master say, 'You all can go and I am going to keep this one man, this poor brother'? Why? Because this poor brother has a possibility, a potentiality.

It happened that one man, a great criminal, a murderer, a sinner, came to be initiated by Buddha. When he came he was afraid that people might not allow him entry, the disciples might not allow him to see Buddha. So he came at such a time when there were not too many people. And he didn't enter from the main gate, he jumped from a wall.

But by chance Buddha was not there -- he had gone begging -- and he was caught. And he said to the disciples, 'I have not come to steal or anything, I was just afraid that you wouldn't allow me through the main gate. Everybody knows me, I am a well-known figure around here. I am the most hated and feared man around here, everybody knows me. So you might not allow me, you might not believe that I want to become a sannyasin.'

So they took him to one of Buddha's great disciples, Sariputra -- who was a great astrologer too, and who had a capacity, a telepathic capacity, to read people's past lives. So they asked Sariputra, 'Look into this man. We know that in this life he is a murderer, a sinner, a thief, and he has done all kinds of things. But maybe he has earned some virtue, some PUNYA, in his past lives -- maybe that's why he wants to become a sannyasin. Just look into his past lives.'

And Sariputra looked into his eighty thousand past lives... and he was always the same! Even Sariputra started trembling, seeing this man. He is so dangerous -- eighty thousand times a murderer, a criminal, always a sinner. He is an ESTABLISHED sinner! It is impossible -- any change in this man is not possible. Even Buddha cannot do anything.

Sariputra said, 'Throw this man out, and take him away immediately -- because even Buddha will be a failure with this man. He is an established sinner. Just as Buddha is an established Buddha, he is an established sinner. Eighty thousand lives I have seen, and I cannot go beyond that. Enough is enough!'

So the man was turned out. He felt so hurt, that there is no chance for him. Alive, he cannot be around Buddha. so he wanted to commit suicide. So just at the main gate around the corner he went to the wall and was going to hit his head against the stone wall to kill himself. And Buddha comes after his begging. And he sees that man, and he stops that man, and he takes him inside, and he initiates him.

And the story says that within seven days he became an ARHAT -- within seven days he became an enlightened man. Now, everybody was very much puzzled. Sariputra went to Buddha and he said, 'What is this? Is all my astrology nonsense? And I looked into this man's eighty thousand lives! If this man can become enlightened in seven days, then what is the point of looking into people's past lives? Then it is all absurd. How can it happen?'

And Buddha said, 'You looked into his past, but you didn't look into his future. And the past is past! Any moment a man decides to change, he can change -- the very decision is decisive. And when a man has lived eighty thousand lives of misery, he knows, and he hankers to change, and his intensity to change is infinite. Hence, in seven days....

'Sariputra, you have not yet become enlightened. You are a good man, you have good lives -- you don't feel so much burdened with your past. You have a kind of righteousness around yourself. You have been a brahmin for many lives, a scholar, a respected person. But look at this man. He was burdened in all those eighty thousand lives, and he wanted to get free. He really wanted to get tree. Hence, the miracle -- within seven days he is out. The intensity of his past....'

This is one of the basic things to understand in people's transformation: people who feel guilty are easily transformed. People who feel good, right, are very difficult to transform. Religious people are very difficult to transform, irreligious people are easier to transform. So whenever a religious person comes to me I don't take much note of him. But whenever an irreligious person comes to me I'm really interested. I'm into him, I am with him, I am all for him -- because there is a possibility.

That's why Bankei says:

'WHO WILL TEACH HIM IF I DO NOT? I AM GOING TO KEEP HIM HERE EVEN IF ALL THE REST OF YOU LEAVE. '
A TORRENT OF TEARS CLEANSED THE FACE OF THE BROTHER WHO HAD STOLEN. ALL DESIRE TO STEAL HAD VANISHED.

And in that shower of compassion from the master, the thief is no more a thief, he is utterly cleansed. He started crying, and those tears cleansed his heart. A TORRENT OF TEARS CLEANSED THE FACE OF THE BROTHER WHO HAD STOLEN, AND ALL DESIRE TO STEAL HAD VANISHED. This is the miracle of the presence of a master. And the story does not say anything about what happened to all those political people. This is the mystery of life. Never feel righteous, and never pretend that you are right -- never get hooked into that idea. And never think about somebody else that he is wrong. Because both those things go together -- if you feel yourself right, you are always condemning others and thinking somebody is wrong.

Never condemn anybody, and never go on praising yourself, otherwise you will miss. Accept howsoever people are. That is the way they are. And who are you to decide whether they are right or wrong? If they are wrong they suffer, if they are right they are blessed. But who are you to condemn?

Your condemnation brings a certain ego in you. That's why people talk too much about others' wrongness -- it gives a feeling that they are right. Somebody is a murderer, and they have a good feeling: 'I am not a murderer -- at least I am not a murderer.' And somebody is a thief, and they again feel good: 'I am not a thief.' And so on, so forth, their ego goes on strengthening. People talk about others' sins and about others' crime and others'.... All the wrong that goes on in others' lives, people go on talking about it. They exaggerate it. And they enjoy it -- it all gives them a feeling that 'I am good.' But this feeling will become the barrier.

Be compassionate, be intelligent, be loving. Look at others with no judgement. And never start feeling righteous, never start feeling a kind of holiness. Never become a His Holiness or Her Holiness. Never.

Remain ordinary, remain nobody. And in your nobodiness comes the ultimate guest... in your nobodiness you become the host.

Zen: The Path of Paradox, Vol 2

Chapter #4
Chapter title: Slipping Lazily into Divinity

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YOU OFTEN SPEAK ABOUT THE REAL, THE AUTHENTIC MAN. COULD YOU SAY SOMETHING ABOUT THE REAL AND AUTHENTIC WOMAN... OR EVEN YOUR IDEAL WOMAN?

This old rotten habit of thinking about man and woman separately has to be dropped. They are not separate. Authenticity is authenticity -- it does not matter whether a man is authentic or a woman is

authentic. Spontaneity is spontaneity -- it does not become feminine, it is not masculine.

The very idea of thinking of man and woman as separate beings has created a split in the human mind. Man is a unisex. Each man is woman and each woman is man too. We are human beings. Nobody is a man as such and nobody is a woman as such.

Once you divide, you are in trouble. Once you divide, then a thousand and one questions arise: who is superior? and who is to dominate? and who is to be dominate? Then humanity suffered long from male chauvinism. And there is a possibility that sooner or later humanity will suffer again -- from female chauvinism. The Lib. people are working hard for it. They would like to do all the nasty things that men have done to them -- they would like to do them to men. This is not going to help! You go on replacing one disease with another disease.

Woman has suffered much, that is true. But just by putting things upside-down, nothing is going to happen. Then man will start suffering. And this way the wheel goes on moving. If we really want to stop all this nonsense then we should start thinking about human beings, not about man and woman. That should be a very basic approach.

So when I am talking about authenticity or spontaneity or love, I am not considering man and woman as separate. They are one. They are parts of one whole, they are together. That's why there is a constant attraction between man and woman -- because they both feel half. Man alone feels deprived, something is missing. Woman alone feels deprived, something is missing.

And it is so on many planes. There have been men, there have been women, we can think about them as if they were not in any need of the other. For example, a Buddha or a Mahavir. Now, we can think about Buddha that he does not need a woman, but that is not true. That is only so on the surface. His gestalt has changed -- he is the master now, and he needs the disciples. Now the disciples function as the feminine -- the active and the passive. He does not need a wife -- that is true, that's certainly true -- but that does not mean that he does not need the feminine. That simply means that on another plane the feminine has started asserting itself. Now the master needs the disciples, otherwise the master feels something is missing.

The disciple is the feminine. Even male disciples are feminine, because the attitude of a disciple is that of a receiver and the attitude of the master is that of a donor. The master gives, the disciple receives -- that is the male/female asserting on a new plane.

It goes on in that way. It will be so always. Don't be deceived by the fact that Buddha no more needs a woman. Now he gets the feminine energy on a more subtle plane. And don't think that a Meera does not need the man. Now the man of her dream has become Krishna himself. She may not need the husband -- who bothers about an ordinary husband when you can have Krishna as your husband? Now she lives on another plane; the ordinary husbands have disappeared, the ordinary lovers don't mean anything. But the male is there. Now the male is functioning as pure energy -- as Krishna.

This is so. Never does it happen, never can it happen, that a man can be full alone or a woman can be full alone, because man-woman is a unity. Action-passivity is a unity, day-night is a unity, life-and-death is a unity. Life cannot exist without death, and death of course cannot exist without life. And so on and so forth.

So whenever I am talking about spontaneity, authenticity, love, I am not talking about men, I am not talking about women -- I don't divide them. That is my fundamental approach. All divisions are dangerous, and all divisions create a kind of schizophrenia. Enough of it! Drop that very idea! Don't start moving to the other extreme. Man has suffered much -- by 'man' I mean 'human being' -- humanity has suffered much because of the division. The people who think they are trying to bring a new world, a new humanity, still go on thinking in the same old rotten way of division.

Just think of humanity. Don't think of east and west, don't think of black and white, and don't think of the oppressed and the oppressor. Start thinking in terms of oneness. That very approach will dissolve many problems.

But the question is significant: COULD YOU SAY SOMETHING ABOUT THE REAL AND AUTHENTIC WOMAN... Woman or man -- that doesn't matter... OR EVEN YOUR IDEAL WOMAN?

I have no ideals. I am a man without ideals. I am utterly iconoclastic -- I destroy ideals. I believe that when there will be no ideal, man will be free. When there will be no goal, man will be free -- never before it.

All ideals create slavery -- because the ideal stands there in the future, it starts dominating you from the future. It starts condemning your present. It starts telling you that you are falling short: Become perfect! be this! be that! It brings a thousand and one shoulds and should-nots. With all those shoulds and should-nots,

how can you imagine to live in freedom? They hamper you from everywhere, they limit you from every direction, they destroy you in every possible way -- because they condemn your present. And there is only one way to live and that is in the present.

There is only one life and that is in this moment. If THIS moment is condemned in any way, by any method, your life is being destroyed. That's why there are millions of people on the earth but very few are alive. Ideals have poisoned their life. And the idealists are the great poisoners.

I am not an idealist, I believe in the real. And in fact you need not believe in the real; it is so. Belief is needed only for the ideal. For the real, what belief is needed? The sun rises -- you don't say, 'I believe in the sunrise.' And the birds are singing -- you don't say, 'I believe in the birds.' You believe in God because you can't see God, because God is not a reality. I don't believe in God, because for me God is as much a reality as the sunrise and these birds singing and these flowers and these trees and these people, you.

I don't believe in God. Belief presupposes that you don't know; belief presupposes ignorance. The very word 'belief' makes one thing certain -- that it is not real. I am all for reality. That's what I mean when I say I believe in the real. I don't put any ideal in contrast with reality.

Down the ages, the ideal has been the most subtle trick to manipulate man -- because the ideal creates guilt. You continuously think you are not coming up to the mark -- you are falling short, you are below the level, you are not as you should be. And this becomes a rock on your heart. It cripples you, it paralyzes you. It does not allow you to move in freedom, it does not allow you to dance.

How can you celebrate life when there are so many ideals everywhere? And everywhere you feel limited -- those limitations are created by the ideals. Whatsoever you do is never perfect. So whatsoever you do, it never makes you happy. In fact, whenever you do something it makes you unhappy -- again you have proved your imperfection. Again you failed, again there is guilt, again there is condemnation, again you hate yourself. Each act brings more hatred, each act brings more and more self condemnation, rejection.

And if you don't love yourself, you are virtually dead -- worse than being dead! If you don't love yourself, nobody is going to love you. How can anybody love you if you don't love yourself?

And the idealist cannot love himself; he is very hard, he is a masochist. And when a person is a masochist, when a person goes on torturing himself in the name of ideals -- 'I should be like this'... and he is not, so he tortures himself. And he goes on pulling himself towards this impossible ideal. And all those ideals are impossible -- their very nature is such, they cannot be fulfilled. That is the whole trick; if they can be fulfilled, they won't be ideals.

The ideal is by inner necessity unfulfillable; it is not possible to achieve it. Hence, it remains a dangling carrot in front of your eyes. And the donkey goes on moving... and the carrot goes on dangling. It is illusory. It is like the horizon far away -- you go on moving, but you never reach; the horizon also goes on moving.

I am a realist. I am very down-to-earth. I want you to be grounded in the earth, it is your home. It is the way God is -- God is very earthly. There is no other world, this is the only world. And there is no other way to be, this is the only way to be. This acceptance, this utter joy in being oneself -- that's what I call the man of reality or the woman of reality. Utter joy in being oneself, as one is -- with no guilt surrounding it, with no condemnation arising, with no idea how you should be. This is the way you are; this is the only way you can be. So you don't bring any opposition -- you don't create a conflict, you don't create a friction between your reality and the ideal.

Out of friction, only ego is born and nothing else. The ego exists through friction. Have an ideal, and you will become an egoist. The idealist is an egoist. Have a bigger ideal, and you will be a bigger egoist. The greater the ideal, the greater the ego, because the greater is the friction. The ego is created by friction between the real and the ideal. Now you may have the ideal of egolessness -- that doesn't matter. You may say, 'But I have the ideal of being egoless' -- it does not matter, the ideal brings the ego. Now your idea of egolessness will bring great ego. So the REAL egoists are those who think they are humble people, who pretend that they are egoless.

The man who is egoless is the man who has no ideals. Let this be the criterion, and you have stumbled upon a fundamental. The man of no ego is the man of no ideals. Then how can the ego be created? -- the very energy is missing. The energy comes out of friction, conflict, struggle, will.

When you accept your life -- when you take your breakfast, and when you sleep and when you walk and when you take your bath -- how can you create an ego out of these things? Sleeping when feeling sleepy, eating when feeling hungry, how can you create your ego? No -- if you fast, you can create ego. If you are on a vigilance for the whole night, and you say, 'I am not going to sleep,' you can create the ego.

By the morning, the person who has slept well will have no ego, you will have a great ego. You were

awake the whole night, and the sleep tried and tried and tried but you fought it. You are a warrior. You proved to your body, 'Mind over matter.' You proved that 'I am the master. Sleep cannot overtake me.' Then you can have the ego. Somebody is eating well -- how can he have the ego? You are fasting. You are a Jain monk, you are fasting, a twenty-one days' fast. Every day, the ego is becoming bigger and bigger and bigger. And with the ego, obviously, everybody else becomes a sinner. All those people who are eating and enjoying their food are sinners. You condemn them. Only condemning them can you feel good. Only through condemnation can you feel the ego arising in you.

So first conflict, friction, brings ego. And ego brings condemnation of others, and you start feeling 'holier than thou'.

A man who has understood that the ideal brings the ego will drop all ideals. He will live a very natural life. Yes, natural, I say -- not religious. To me, to be natural is to be religious. If your religion goes against nature it is not religion, you are simply in the service of the ego -- you can call it whatsoever you like.

So I am all for the real, for that which is. And whatsoever you are, I would like you to accept it with great gratitude, and enjoy, and celebrate that you are. Don't ask for the impossible. By asking the impossible you miss the possible too. I say: Live the possible. And by living the possible, one day the impossible is simply attained with no effort.

If you think of the impossible you miss the possible, because your energy starts moving towards the impossible. If you don't think of the impossible at all, if you have nothing to think of at all, if you live the possible -- a simple, natural, innocent life -- how can the impossible escape you? Your whole energy moves into the present. And to be in the present is to be at the door of God. Your whole energy goes on knocking at the door... one day or other, like a flood you enter the divine. And the impossible becomes possible.

My idea of a real authentic man or woman is that of a natural being. Simple, not complicated. Complication comes from ideals. Innocent. And don't make innocence an ideal -- remember, I am not talking about ideals. I am simply saying: Be like a child or like an animal, like the trees and the rocks.

And remember, I have to use a language which is very much polluted. So please don't misunderstand me. When I am saying be natural, don't create an ideal immediately in your mind -- 'So now I have to be natural.' 'Have to be'? -- you missed. You got hooked by the old language. I have to use language, so I say: Be like the trees -- but I am not saying to go and stand outside in the garden and become a tree. Otherwise, again you have created an ideal. And again you will look... the leaves are not growing! So you start feeling guilty. And one never knows -- one day suddenly you see leaves are growing. Then you become very egoistic. Then whosoever has no leaves growing is a sinner, destined to be thrown into hellfire. And you are going directly to heaven -- you are growing leaves.

Look! Either way you will be in trouble. If you don't grow leaves you will be in trouble, if you grow leaves you will be in trouble. Either way you will be in hell. If you don't grow leaves you feel guilty, frustrated -- again and again you open your eyes, and they are not growing yet. Or, one day -- and miracles happen, remember -- suddenly you see leaves are growing. Maybe they are not growing, you have simply imagined. For long you have been standing there, year in, year out, just thinking of one thing -- how to grow leaves, you have to become a tree. And naturally, mind, by and by and by and by, becomes auto-hypnotized. A suggestion, continuous suggestion... by and by you start imagining things. One day you see leaves are growing. You have gone mad -- the miracle has happened! Again you are in hell, because now you are mad.

Your saints are mad people. And your sinners are suffering because of these mad people. These mad people are the idealists. If you enjoy your food, there are people who will condemn. Mahatma Gandhi condemns -- he preaches ASWAD, no taste. Now if you are tasting you are a sinner. Such a simple joy as taste is condemned. If you are in love with your woman you are a sinner. Down the ages, your mad saints have been condemning love. If you love your child you are a sinner.

I have heard about a Muslim saint, he must have been utterly neurotic. One day he was sitting with his grandchild in his lap -- an old man talking to the boy, a small boy, must have been four, or five years old. And the boy asks, 'Grandpa, do you love God more, or me?' Because he sees this old man continuously repeating 'Allah, Allah, Allah!' So he asks, 'Do you love Allah more, or me?'

And the man was going to say, 'Of course, I love you!' The idea had arisen and then he became afraid -- what is he saying! So he pushed the boy, threw the boy away from himself, and said, 'You nasty fellow! The Devil is speaking through you. I love God!'

And it is said, since that day he never talked to the boy. And it is praised in the books -- that he was a great saint. He lived for twenty years still, but he never touched the boy again. The boy had become devilish, evil.

And the story says he went to heaven when he died. I suspect; I cannot purchase this. He must be in hell. Could he not see a simple thing -- that the love of God does not deny any other love? In fact, the love of God is all your loves put together. This is a simple phenomenon. You love your wife, you love your child, you love your mother, you love your brother, you love your friend. These are not against God, these are ways of approaching God through different directions.

To me, that man is religious who can see it in this way. For him, aU love is just like rivers falling into the same ocean. From all the directions love comes and falls into the same ocean.

If I had been there instead of that old man, I would have hugged the boy, kissed the boy. And I would tell him, 'I love you, and that is my way of loving God. You are part of God -- there is no conflict between you and God! '

No two loves are ever in conflict, cannot be. If they are, then remember, they are not loves. Love is never in conflict. Other things are in conflict: ego, jealousy, possessiveness -- yes, they are in conflict. But love is never in conflict.

Love knows no conflict. I don't condemn anything. When you eat, eat with great taste and sensitivity, and let that taste be your God in that moment. It is God in that moment. If you are eating an apple you are eating God, and this will be sheer insult not to eat with taste. Your mahatmas are always against God -- that's my way of looking at things. If you are eating an apple, eat it with total taste. Be absorbed in the taste -- because it is God that has come to you in the form of an apple. It is God! crystallized as an apple. The juice of the apple is God's juice: receive it in deep gratitude, love, joy, celebration.

Hold the apple in your hand, smell the apple. Hold the apple close to your cheeks and feel the coolness of it. Dance with the apple a little bit... soon the apple will become you. Receive it. Receive it with prayer and love and gratitude, let your heart be in total thankfulness. God has come to you as an apple, and God wants to become you. Soon you will digest God, and he will be running in your blood, and he will become your bone and your marrow, and he will become your thoughts and your dreams and your meditations and your love and your prayer.

Look in this way! This is what I mean by being real. God, to me, is not an ideal. God, to me, is the fundamental reality of life.

So, to me, there is no ideal man and no ideal woman. The ideal man and woman are neurotics -- they need to be hospitalized. I don't carry any idea of perfection. I am very much against the idea of perfection, because that is the greatest calamity that has happened to man. I am for totality. Be total in your acts. Be total, whatsoever you are doing. And never think of perfection -- because totality is in the present, and perfection is in the future.

The moment you bring in the future, you bring conflict. The moment you bring in the future, you bring tension, anguish, anxiety. The moment you bring in the future, you open the door of hell. Just be herenow! Be real, and be herenow, and live your life moment to moment in deep gratitude.

And whether you are a man or a woman, how does it matter? Authenticity, spontaneity, totality, are not feminine or masculine.

HEY GOD! WHAT THE HELL ARE WE DOING HERE?

I don't know anything about you. I know only what I am doing here. About you, you will have to know what you are doing here. You can ask only one thing -- what I am doing here.

I would like you to meditate on this beautiful poem of Eustace Owen: A BUTTERFLY. That's what I am doing here. Listen to it carefully.

A BUTTERFLY RESTED UPON A FLOWER,
GAY WAS HE AND LIGHT AS A FLAKE,
AND THERE HE MET A CATERPILLAR
SOBBING AS THOUGH HIS HEART WOULD BREAK;
IT HURT THE HAPPY BUTTERFLY
TO SEE A CATERPILLAR CRY.

SAID HE, 'WHATEVER IS THE MATTER?

AND MAY I HELP YOU IN ANY WAY?'
'I'VE LOST MY BROTHER,' WEPT THE OTHER,
'HE HAS BEEN UNWELL FOR MANY A DAY;
NOW I DISCOVER, SAD TO TELL,
HE'S ONLY A DEAD AND EMPTY SHELL.'
'UNHAPPY GRUB, BE DONE WITH WEEPING,
YOUR SICKLY BROTHER IS NOT DEAD:
HIS BODY'S STRONGER AND NO LONGER
CRAWLS LIKE A WORM, BUT FLIES INSTEAD.
HE DANCES THROUGH THE SUNNY HOURS
AND DRINKS SWEET NECTAR FROM THE FLOWERS.'
'AWAY, AWAY DECEITFUL VILLAIN,
GO TO THE WINDS WHERE YOU BELONG.
I WON'T BE GRIEVING AT YOUR LEAVING,
SO TAKE AWAY YOUR LYING TONGUE.
AM I A FOOLISH SLUG OR SNAIL,
TO SWALLOW SUCH A FAIRY TALE? '
'I'LL PROVE MY WORDS, YOU UNBELIEVER,
NOW LISTEN WELL, AND LOOK AT ME.
I AM NONE OTHER THAN YOUR BROTHER,
ALIVE AND WELL AND FANCY FREE.
SOON YOU'LL BE WITH ME IN THE SKIES
AMONG THE FLIRTING BUTTERFLIES.'
'AH!' CRIED THE MOURNFUL CATERPILLAR,
'TIS CLEAR I MUST BE SEEING THINGS.
YOU'RE ONLY A SPECTRE SIPPING NECTAR,
FLICKING YOUR ORNAMENTAL WINGS,
AND TALKING NONSENSE BY THE YARD.
I WILL NOT HEAR ANOTHER WORD.'

THE BUTTERFLY GAVE UP THE STRUGGLE.
'I HAVE,' HE SAID, 'NO MORE TO SAY.'
HE SPREAD HIS SPLENDID WINGS AND ASCENDED
INTO THE AIR AND FLEW AWAY.
AND WHILE HE FLUTTERED FAR AND WIDE,
THE CATERPILLAR SAT AND CRIED.

I know what I am doing, I don't know what you are doing. You are all caterpillars. And I know you don't trust me, and I know you can't trust me -- and I understand. It is impossible to trust me. How can a caterpillar trust a butterfly?

The caterpillar has not known anything like that, it is not his experience. He lives in a totally different dimension, on a different plane, in a separate reality. How can a caterpillar believe that some day he will fly into the skies? He only knows crawling on the ground. He is encaged in his shell, he knows nothing about his possible wings. He knows nothing about his potentiality. And man is an embryo, yet not born, yet in the womb.

And when somebody -- a butterfly, a Buddha, a Christ -- comes and tells you, it looks like a fairy-tale. It looks as if the Buddha is Lying. If I tell you 'I am God' it looks a lie, a fairy-tale. And I know why. You cannot believe that you can be a God -- that's why. You cannot believe that you can have wings. When you cannot have wings, how can you believe somebody else has wings? And I look almost like you....

That was the problem with Buddha, that was the problem with Jesus. When Jesus said 'I am the son of God' people became very angry -- caterpillars angry at the butterfly. And the caterpillars gathered together, and they killed the butterfly.

When Buddha said 'I am Bhagwan' the Hindus were very angry. They uprooted the whole Buddhist religion from India; they destroyed it utterly. In that way Hindus are more cunning than Jews. Jews killed Jesus -- that is not much of a loss, because Christianity got rooted. Hindus didn't kill Buddha -- they are

more cunning people -- they killed Buddhism. They allowed Buddha. They said, 'Okay, leave him alone. Just be indifferent to him, don't take any notice of him. If you take notice, he becomes important. If you fight against him, you give energy. If you kill him, people will remember him for thousands of years.'

That's what happened to Jesus' story -- he was killed. And that's why two thousand years have passed, but Jesus is more alive than anybody else -- more alive than Buddha, more alive than Mahavir, more alive than Krishna. Jesus holds more hearts close to him than anybody else. Why? He was killed. If he had been born in India, Hindus would have simply neglected him. And that would have been a sure death.

It is impossible to believe that which has not happened to you. So I know, if you trust me, that is a miracle. If you don't trust me, that is just natural. If you trust me you are showing great courage -- you are adventurous, you are a dare-devil. If you don't trust me, if you doubt, you are simply an ordinary human being. Nothing wrong with it; it is normal, it is how the normal mind moves.

I KNOW what I am doing here. I am trying to bring this consciousness to you that you are a butterfly -- that the whole sky is yours, that all the nectar of all the flowers is yours. But I don't know what you are doing here -- that you have to decide. If you trust me, then you are using your time in a creative way. If you don't trust me, then you are simply wasting your time and wasting your energy.
Be here only if you trust me.

In a small school, the teacher asked the children, 'Give me one example of what you mean when you say "wastage of energy".' Many examples were given, but I liked one example. A small boy stood up and said, 'Telling a hair-raising story to a bald-headed man. That is wastage of energy.'

I loved it... true.

Don't waste your energy. If you can trust me, be here, come with me, allow me to take you to some unknown lands. If you don't trust me then be somewhere else, do something else. If you have decided to remain caterpillars, it is your decision and I respect it. If you are not happy with being a caterpillar and you dream about being a butterfly, then come with me. It is possible -- it has happened to me, it can happen to you. You have just to come out of your shell, you have just to drop your clinging to the shell. You have to drop your defence, your armour. You have to come out of your egg, the ego.

WHAT IS THE DIFFERENCE BETWEEN ANALYSING AND UNDERSTANDING? IS IT NECESSARY TO LOOK AT THE PAST FOR UNDERSTANDING TO HAPPEN?

There is a lot of difference -- not only a difference, they are diametrically opposite.

Analyzing is a mind phenomenon, understanding is a non-mind phenomenon. Analyzing, you remain in the mind, because you have to think. Analysis is thinking. Analysis is moving into reason, analysis is rational. Understanding has nothing to do with reason, understanding has nothing to do with thinking. Understanding is hovering above reason, moving beyond reason. Understanding is a pure look -- just a pure look, with no idea to do anything. Analysis is not a pure look; there is a preoccupation, you have to analyze it.

And that is the whole difference between psychoanalysis and religion. Psychoanalysis teaches you analysis, religion teaches you understanding. If you go to a Freud or a Jung, he will teach you how to analyze your dreams, how to analyze your thoughts, how to sort it all out. If you go to a Buddha, he will simply teach you how to look, without any idea of doing anything -- how to just look at the dream.

Don't even call it a dream, because if you call it a dream you have started analyzing. If you call it a dream you have brought in a category of reason. You say it is a dream, it is no more reality -- analysis has started. You have categorized it, you have put it into a certain classification, analysis has started. Don't even call it a dream. And if you call it a beautiful dream, more analysis. If you call it a nightmare, more analysis. Don't say anything about it, don't make any judgement. Just watch it, unconcerned; just look into it.

And while looking into it without any concern, a great experience, an incredible experience, arises. When you simply look, without even a single word standing between you and the object that you are looking at, the object starts disappearing. Like a cloud it starts disappearing. It goes far and far away, it recedes back and back and back, and a moment comes, suddenly it is not there. You are left alone, without

any content.

This is what meditation is all about -- to be conscious without a content. And the way to drop the content is not the way of analysis, it is the way of the pure look.

So there is no need to analyze. If you analyze, you are moving into a process which can continue ad infinitum. There is no end to it -- one thing leads to another. If you analyze one dream you will have to analyze your whole life. And then too the process is not finished; you will have to go back into your past lives. That has happened -- in India that has happened.

Freud started something which is not a discovery, which is a rediscovery. Freud started analyzing, and then sooner or later many other things came in the wake of it: primal therapy. Once you start analyzing a single dream that you had last night, you will have to go sooner or later to your very birth scream to understand this small dream. Because everything is connected; this dream is not just out of the blue. The dream that you had seen last night is connected with many things in the past -- you will have to analyze them. And they are connected in their own turn with something else -- you will have to analyze them... and so on and so forth.

If really you want to analyze a man, you will have to analyze the whole of existence. Because if your father was not there in the world, you would not have been here. And your father may have met your mother just accidentally, because they happened to study in the same school. If that school was not there, you would not be here.

Even if the school was there but there was co-education, you may not have been here. Because when there is no co-education people fall in love more -- when there is co-education, who bothers? When there is co-education there is less romance. When children are kept apart -- boys separate from girls -- girls become fantastically beautiful, boys become fantastically beautiful. The separation creates illusions.

And so on and so forth -- you can go backwards to the very beginning of the universe. Not only to the primal scream, you will have to go to God's scream -- the first scream, when he said: 'Let there be light!' My own feeling is that when he uttered the first words, they were not 'Let there be light' -- somebody has misunderstood. He said, 'Let there be logic!' And since then man has been in trouble. Light is not such a trouble: 'Let there be logic.'

This world that we live in is a logical construct. Analysis won't help; you can go on for ever. That's why analysis is prolonged. If you fall into the trap of a Freudian, three years, six years, ten years, it can continue -- it depends on how much you can afford. The analysis never ends, only your bank balance. When the bank balance is finished the analyst says, 'Now it is finished.' Otherwise it continues, because analysis has no beginning and no end. It is a circle -- you can go on moving and moving.

LOOK! is breaking the circle. Just looking, staring into things. Not figuring out what is what, just looking into things as they are. Just looking, a pure look... and suddenly all clouds start dispersing, evaporating. And soon your pure look has created the pure space around you.

WHAT IS THE DIFFERENCE BETWEEN ANALYSING AND UNDERSTANDING?

Analysis is of the mind; it is an exercise of logic, reason, thinking. Understanding is not of the mind at all; it is a pure witnessing. You simply see. The mind is there all around you, and you see from the center. The mind is all around you, many clouds moving, traffic, rush hour... you see it, but you are the seer. You are not troubled by it; there is nothing to be troubled about. A few empty thoughts floating around you -- why be troubled? And why get into analysis? Those empty thoughts are just empty thoughts, forms flickering around. Let them flicker. You remain settled in your being, you remain centered, you remain at the very core.

This is what is called witnessing. And witnessing is the technique, the ultimate technique, of all spiritual understanding. Just SEE.

Zen masters end their talks with a shout: 'San!' San! means Look! That is the final touch to their every talk -- and with a shout, so nobody is allowed to remain sleepy. It is almost a lion's roar: Look! Into what? -- that is not the point. Just look -- anything will do. When you are looking at the trees, just look. Don't say this is an ashoka tree and that is a cypress tree. Don't say that the tree is beautiful and don't say the tree is green, very green, and don't say that the gulmohr is flowering. Don't say anything, that the flowers are red... don't SAY at all. Just LOOK!

Let words disappear. Let there be you and the phenomenon of the trees. Or you and the phenomenon of your woman or your man, your friend -- people. Let there be just reality. And have a look. And suddenly

you will start having a few moments, great moments. Great moments of timelessness, great moments of vision, clarity, transparency. Great moments when suddenly everything stops. And when you simply see, a pure vision arises -- the same vision that may have been there when you were born, and for the first time you opened your eyes....

There was no word. You must have seen colours, obviously. You must have seen the man standing there, the doctor. You must have seen your mother, or the nurse. You must have seen the clock on the wall, you must have seen the electric light -- but there was no way to use any word. You could not have said, 'This is electricity.' The electricity was there, but there was no word forming in you. You could not have said, 'Beautiful! the room is good, well-furnished' -- you could not have said that. You could not have said to the doctor, 'Hello, Doctor, how are you?'

Everything was there -- only words were missing. But you must have seen -- eyes were not missing. That's what I mean by 'look', that's what Zen masters mean when they shout: San!

Bring that look back. It can be brought, because you KNOW it. You HAD it -- you have only forgotten, you have put it aside. You are clinging to JUNK, and you have put aside the diamond.

I have heard about a very great king. One day on the road, passing on the road, he came across a beggar. He recognized suddenly that he was his friend -- they had studied in the same school. What had happened to this man?

He took him back home. The poor man was given a good massage and a good bath, good food -- and the king himself was serving him -- and valuable drinks. And the poor man ate too much and drank too much and fell asleep at the table.

At that moment the king felt very sorry for him. They had lived together, they had studied together in school when they were children... he took out a great diamond from his pocket and slipped it into the pocket of the beggar.

By the morning, when he came back from his long sleep, the beggar departed very happy. The king didn't say anything about the diamond because it might be embarrassing to the beggar. And he knew the man, a very proud man -- he would not like the idea. So he simply put it in the pocket and didn't say anything.

After three, four days he came across the beggar again, and he was begging in the marketplace. So he came to him, and he said, 'Why are you begging? What is the point of it?'

And the beggar said, 'What should I do? Just because for one day you gave me food and good drinks and a good bed to sleep in, I cannot live on it for ever. I have to beg, I am a poor man.'

And the king said, 'What happened? I slipped a diamond into your pocket.'

And the poor man looked into the pocket and it was there. But for these three days he had not looked into the pocket at all. It is not good to look into your pocket when you don't have anything, it is very embarrassing -- again and again to put your hand into the pocket and find nothing, an emptiness. So he had not looked, he had not bothered. There was nothing; he knew it well, there was nothing.

Exactly that is the case: you have put aside the diamond. You brought it with you. When you were coming from God's house he slipped a diamond into you. He always gives a diamond to everybody who comes to the world -- of such great value that all is possible through that diamond. All treasures of the world are possible through that diamond, a man can become a Buddha through that diamond. That diamond has some magic in it. You came with it -- you have not looked inside yourself.

No, analysis is not needed. If you analyze, you will miss the diamond. Only look, just look. Become watchful, become very alert -- bring more awareness, but no analysis. Just see. And by and by, small moments will come -- valuable moments, precious moments, diamond-like. And they go on growing. Once you have the taste, it becomes easier. Once you know they are there, they come more -- because you recognize them more. Then they start growing. Then small intervals come -- half an hour, and no thought arises. One hour passes by, and you are simply sitting there and no thought arises.

That's what paradise is! That's what heaven is! You are entering into a different dimension: the caterpillar is growing wings.

But look. Understanding has nothing to do with analysis.

THE LECTURES ON ZEN DELIGHT ME TO NO END. I FEEL MYSELF FALLING IN TUNE WITH IT MORE AND MORE. BUT IT SEEMS SO EASY. AM I BECOMING LAZY? I THOUGHT SPIRITUALITY IS

SUPPOSED TO BE ARDUOUS -- NOT A FREE AND EASY LET-GO.

Yes, it has been supposed so -- by the sadists, by the people who Like to torture other people. In fact, you have been brought Up with this idea, you have been fed this idea from your mother's milk -- that all that is joyful has to be earned by great effort. Joy has to be earned, bliss is a long way away. One has to travel, and the journey is arduous and uphill.

It is sheer nonsense. Joy is herenow! And one needs only one thing to be joyful, and that is: Be joyful. Nothing else, no other requirement.

Joy is not a goal. God is not a goal, God is already the case. God has happened to you -- you are carrying him within yourself. This is the Zen emphasis. Zen does not say that you have to go somewhere to find him. He is not hiding, he is not playing hide-and-seek. He is not sitting somewhere in the caves of the Himalayas, he is sitting in the cave of your heart! Don't go to the Himalayas, look within yourself. And that look needs no preparation, that look needs no requirement. Nothing is presupposed; as you are, you are capable of it. This is the Zen emphasis, this is the Zen revolution.

Zen does not teach that truth is difficult. Lies are difficult. They have to be difficult, because they are lies -- you have to maintain them. For one lie, you have to tell a thousand lies. To protect one lie you have to become a liar, you have to create your whole life according to one lie. Tell one lie, and then see what happens -- you are telling a thousand and one lies to protect one. And then what will happen to these thousand and one lies? Each lie will be protected by another thousand and one.

Lies are difficult, truth is simple. Truth is already the case. Truth is there -- truth is showering in the sun, truth is raining all over the place. Wherever you are, truth is available. You are not to go, you are not to even take a single step! -- and the journey is over. You have to just become silent and aware of it.

Yes, let-go is the door. Drop all that rubbish that you have been taught.

The society is dominated by the sadists -- they always say it is difficult; they make everything difficult. If something is easy, it is worthless. If something is easy, why is it worthless? Because an easy thing does not give you the sense of ego. So everything has to be made difficult. Life is to be made a hurdle race -- difficulties have to be created on your path so you can have a feeling that you have achieved.

The ego can arise only when there are difficulties, and the ego is the greatest barrier to God. So God cannot be difficult -- one thing is certain, the mathematics is very simple. Ego needs difficulties, ego feeds on difficulties. The more difficult a thing, the more ego feels the pull towards it -- more attracted, magnetically pulled. Difficult, hard, unapproachable, unachievable, impossible, and the ego becomes tremendously excited. 'This is the thing to do, because nobody else can do it. If I can do it, I will be at the top.'

Ego needs difficulties, and our whole society is structured according to the ego. The deepest philosophy of all the cultures in the world is ego. Whatsoever they say, notwithstanding that, deep down all societies exist around the idea of the ego: make things difficult, make things as difficult as possible. So the idea has got roots in you.

Truth is not difficult, love is not difficult, joy is not difficult. You have just to start living it. And nothing is missing, not a single thing is missing. Everything is ready, you have to just start.

Don't feel puzzled because it seems so easy. It is the easiest thing in the world -- if you are simple, it is the easiest thing in the world. If you are difficult, then of course you make it difficult; if you are complex, you make it complex.

AM I BECOMING LAZY? Laziness is also very much condemned. It should not be so much condemned. Lazy people have not done anything wrong in the world -- you can look into history. Lazy people have been the best kind of people in the world. A lazy person cannot become an Adolf Hitler or a Khan. A lazy person cannot become Tamurlaine, a lazy person cannot become a Nadirshah, a lazy person cannot become this and that. A lazy person can only become Lao Tzu. If he wants to become anything, he can become only Lao Tzu.

Laziness, in itself, has nothing wrong in it. But we are dominated by an ethos of action, work, aggression. We are dominated by people who should be called 'The Achievers'. Of course, if you want to achieve something you cannot be lazy, certainly. If you want to have more money than others, you cannot be lazy -- money won't come that way. Money never comes to lazy people, that's certain.

If you want to become a prime minister, it does not happen easily; you have to work hard for it. You have to go to jail, and you have to be beaten by the police, and all that is on the way. Mm? That is how one reaches Delhi. That's how Morarji becomes prime minister. You have to go on a fast, and do a thousand and

one things and create trouble and chaos. You have to learn many many things. You have to go on creating disturbance for those who are in power -- you have to create such difficulties that they start thinking, 'It will be better if this power is taken away from us.' You have to create such a situation where they will feel relieved if somebody else takes this power from them. If you want to go to Delhi or to Washington or to London, you have to work hard; you cannot be lazy. If you want to become a Rockefeller or a Morgan, you have to work hard.

But to achieve God, the achiever's mind itself is not needed. You can be lazy and you can slip into divinity. In fact you can slip into divinity more easily if you are lazy. To me laziness is nothing wrong. I am not saying to you 'Become lazy' -- I am simply saying that there is no 'disvaluation' in laziness. If you feel in tune with laziness, be lazy. If you feel in tune with action, be active. If an active person wants to become lazy it will be difficult, very difficult, for him. If a lazy person wants to become active it will be very difficult -- it will be an impossible task.

I am not in favour that you should become anybody else that you are not. I accept you as you are. If you are lazy, perfectly good, there is a way for the lazy man too. You have to choose your guides rightly -- Lao Tzu or me. Then don't choose Mahavira, he won't help. He was a warrior, he was a KSHATRIYA, and he knew only how to fight. So when he finally came across God, he fought with God too. Hence his name, Mahavira -- 'the great brave man'. Hence his system is called 'Jaina' -- it means 'the system that helps you to conquer'. 'Mahavira' means the conqueror, and 'Jaina' means the methodology to conquer. Even with truth he is a conqueror, a warrior. That is the path of the will and action.

If you are basically in your element a KSHATRIYA, a samurai, a warrior, then choose Mahavir -- then he is the right guide. But you need not feel depressed if you are not a KSHATRIYA. If you are a lazy man, perfectly good -- there are guides available for you too. And my own feeling is that many more people have attained to God through surrender than through will. It is not an accident that Mahavira could not get many followers; it is not accidental that through Mahavira many people have not attained to truth. Many more attained through Lao Tzu, many more attained through Buddha.

Buddha is a strange case. For six years he was just like Mahavira. For six years he tried hard, he went almost half the way on the path of will. Mahavira worked for twelve years and attained. On the same route, Buddha worked for six years and came to understand that 'This is not for me.' He did hard work. He was also, at least by birth, a born KSHATRIYA, a born warrior. But he seems to be a different kind of man; it was not his natural element. After six years he understood that all this effort is meaningless. He relaxed. And the night he relaxed, he attained. So he is a strange case. He worked for six years, hard -- and then one night he dropped all effort, he relaxed, he became lazy. That night he slept, without any desire to attain anything; he accepted his hopeless state. And in that hopelessness is born his enlightenment. He is half Mahavira and half Lao Tzu.

And Buddha has helped millions of people -- more than anybody else. The reason may be this, that for a few people those six years may be helpful -- so they go on that, and a path called HINAYANA is created. That is the path of the will. For others, he has the other approach also available, the other door also available -- the MAHAYANA. Those who cannot struggle hard, those who don't feel like fighting with truth -- those who want to surrender and become receptive, those who want to be feminine, womb-like, and would like to receive the truth whenever it comes, and are ready to relax and wait -- yes, they can also attain through Buddha.

Mahavira is one pole, will. Lao Tzu is another pole, surrender. Buddha is just in the middle -- half Mahavira, half Lao Tzu. That's the reason he has been able to help many more people -- many more than Lao Tzu, many more than Mahavira. He is a great synthesis. A few people who want to struggle, they follow his first six years, they don't talk about the last night. Hence, there are two kinds of stories.

Just the other day, Maitreya asked a question -- I was waiting for the right moment to answer it. There are two stories of how Buddha attained. One story, the HINAYANA story -- the people who follow the path of will, that is their story. They say: After six years he sat under the Bodhi tree, with absolute determination that if enlightenment does not happen now, he will not leave this place. He will not move, he will not open his eyes, he will not go begging. He will die, sitting in this place, if enlightenment does not happen. He staked all. And by the morning he became enlightened.

This is the HINAYANA story, the path of the will. For six years he worked hard, but it was not total.

The ultimate culmination comes with total determination, with total will -- that now he will die. Either it happens, or he will die -- but he is not going to move from here. This utter determination is one story.

The other story is the MAHAYANA story -- the story of the lazy people, the story of those who follow the path of surrender, effortlessness. They say: After six years, the same night, he became enlightened. The night is the same but the stories differ; it depends on the interpretation. The same night, they say, after six years -- about the six years there is no difference of opinion. The last night is the problem, what actually happened. And Buddha has not said anything of what actually happened. These two stories have been there always. And with these stories, Buddhism divided into two religions, HINAYANA and MAHAYANA -- the arduous path, and the path of surrender.

The MAHAYANA story is that Buddha, after six years, came to realize that all effort is meaningless. Truth cannot be achieved by achieving, because in the very idea of achieving, ego remains -- the achiever remains. Understanding this, he dropped the very idea. He forgot all about achievement, he relaxed. He said: 'No more.' He had dropped out of the world one day; money, power, prestige -- he had dropped those goals. Then he had put all his energies into one goal -- enlightenment, NIRVANA. Now he saw the point, that this is again an ego-goal, again an ego-trip: 'I am again trying to achieve something.' Seeing this, he must have laughed. He dropped that idea too; he relaxed.

That night a young woman had come to worship the tree. She was a worshipper of the tree, a pagan. And it was a full-moon night and she had come with KHEER, a sweet made from milk and rice, to pour on the roots of the tree. The full moon was there, and she saw this beautiful man, this utterly beautiful man, sitting there. And she thought, she imagined, 'It must be the god of the tree who has taken this form, who has become real for me.' For years she had been worshipping the tree, and she thought, 'My prayers have been accepted.'

So she presented the KHEER to Buddha. Had she gone one day before, he would have thrown it away -- KHEER IS a luxury for an ascetic, an ascetic does not eat things like KHEER. He would have said no. He would not have even looked at the woman -- an ascetic does not look at women. But he accepted it, he drank the kheer. His body must have felt, after many many years, very satisfied. And then he fell into a great sleep.

When you are too desirous of attaining something, sleep is always disturbed, because the desire goes on disturbing it -- it remains a constant hangover there. Buddha slept for the first time. No desire left, no dream is possible any more -- because dreams are there only because you have some desires to fulfill. Your desires stir dreams in your consciousness.

That night, the body satisfied tremendously, after many years... the cool breeze, the full-moon night, the shade of the tree... he fell asleep, with no dreams, with no disturbance. The sleep was total. And when in the morning he opened his eyes.... The mahayana sutra does not exactly say 'He opened his eyes', the mahayana sutra says 'When he found his eyes opening' -- so relaxed that he will not even open his eyes any more.

When he found his eyes opening -- because out of rest, naturally a moment comes when the eyes will open -- when he found his eyes opening, he saw the last star disappearing in the sky. The morning was coming, the last star was disappearing... and with the disappearance of the last star, his ego also disappeared. He became enlightened.

Enlightenment happened on the same full-moon night. How it happened, there are two interpretations. My own choice is for the second. But if you are a man of will and action, you can choose the first -- nothing is wrong in it. My own choice is of the second.

I HAVE VISITED MANY ASHRAMAS, BUT EVERYWHERE MEN AND WOMEN ARE KEPT APART -- EXCEPT HERE.
WHY?

Because this is an ashrama for human beings. Not for men, not for women, -- we don't make any distinction. Differences are there between men and women, but there are no distinctions. Differences are there, and those differences are beautiful. Because of those differences they remain interested in each other, and the whole play of life continues.

You may have visited ashramas, those ashramas don't belong to this century. Those ashramas are

hang-ups from the past, they are not contemporary. They should have disappeared at least three thousand years before. They are relics of the past, museum-pieces at the most, utterly meaningless.

This ashrama belongs to this moment. And this ashrama is the ashrama of the future, too. Here, something new is opening, something utterly new -- something that is needed, something that humanity needs now. This ashrama is a contemporary place.

So, coming from Sivananda's ashrama in Rishikesh to this ashrama you are not only travelling by train, you are travelling in time. Three thousand years you have travelled from Rishikesh to Poona! It is difficult -- the train journey is only of twenty-four hours, but to travel three thousand years is a difficult thing. Unless you are very very alert, you will not be able to enter into this place.

This place is a new place. It is not a traditional place, it is a potential place. It is not a by-product of the past, it is a seed for the future and a source.

People who are afraid of women are afraid of reality, are afraid of themselves. People who are afraid of women are really afraid of life itself -- because the woman IS life. People who are afraid of women are afraid of love. This kind of people is basically unintelligent, stupid. They don't have any possibility to grow into intelligence, awareness, into radiance. They cannot become celebrants. They may become celibates but they cannot become celebrants, they cannot celebrate life.

And, to me, celibacy comes only after celebration. It is the culmination of celebration. When you have loved each other, when the man has known the woman and woman has known the man -- absolutely known -- then there comes a transcendence. Then the man is no more man, and the woman is no more woman. This is what we call the Buddha-state, the enlightened state. Then you are no more part of any duality; you have become whole.

And remember always, wherever there is life there is love. And wherever there is life, and all the play of life, and the LEELA of life, men and women have to be together. Men alone become sad, women alone become sad. Together, energy flows. Together, energy dances. Together, it is natural that the energy should flow.

I have heard:

The professor was a sworn enemy of co-education. 'It is impossible,' he told a group of friends, 'to teach a young man mathematics if there is a girl in the class.'

'Come now, professor,' someone objected, 'surely there must be an exception to that?'

'There might be,' snapped the professor, 'but he would not be worth teaching.'

Yes, that is right. If a man is not interested in women, he is not interested in beauty, he is not interested in grace, he is not interested in passivity, he is not interested in rest. He is not worth teaching; he is not an intelligent being at all.

An intelligent being never escapes from anywhere. Whatsoever God gives him, he uses that opportunity, he uses it to its very core. He uses EVERY opportunity in a positive way. And then every stone on the path becomes a step towards God.

Zen: The Path of Paradox, Vol 2

Chapter #5
Chapter title: The White Flame of Life

25 June 1977 am in Buddha Hall

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A GREAT JAPANESE WARRIOR NAMED NOBUNAGA DECIDED TO ATTACK THE ENEMY ALTHOUGH HE HAD ONLY ONE-TENTH THE NUMBER OF MEN THE OPPOSITION COMMANDED. HE KNEW THAT HE WOULD WIN, BUT HIS SOLDIERS WERE IN DOUBT.
ON THE WAY HE STOPPED AT A SHINTO SHRINE AND TOLD HIS MEN: 'AFTER I VISIT THE SHRINE I WILL TOSS A COIN. IF HEADS COMES, WE WILL WIN; IF TAILS, WE LOSE. DESTINY HOLDS US IN HER HAND.'
NOBUNAGA ENTERED THE SHRINE AND OFFERED SILENT PRAYER. HE CAME FORTH AND TOSSED A COIN. HEADS APPEARED. HIS SOLDIERS WERE SO EAGER TO FIGHT THAT THEY WON THEIR BATTLE EASILY.
'NO ONE CAN CHANGE THE HAND OF DESTINY,' HIS ATTENDANT TOLD HIM AFTER THE BATTLE.
'INDEED NOT,' SAID NOBUNAGA, SHOWING A COIN WHICH HAD BEEN DOUBLED, WITH HEADS FACING EITHER WAY.

This is one of the fundamentals of Zen -- that all is a mind construct, that whatsoever we know is nothing but a mind-projection. That the so-called reality is not really real. It appears real because we believe that it is real -- it is belief that creates reality. At the source of all so-called realities is nothing but your belief. If you believe, it is so. If you don't believe, it is no more so.

Zen says the mind is the SANSAR, the world, and the mind is NIRVANA too. It is all a mind-game. And remember, en says it is all a mind-game -- with no exception. Even your God is the ultimate mind-game, the meta-game. This is where Zen is very superior to other religions.

Other religions say the world is a mind-game, but they don't say MOKSHA is a mind-game. Other religions say the material world, the world of money and power and prestige, is a mind-game -- but they don't say that God, heaven, virtue, are mind-games. It is here that Zen is the ultimate religion. It says all is a mind-game. 'All' is ALL -- whatsoever Zen says, it means. Mind includes everything that you can know, mind includes everything that you can experience, mind includes everything that is possible.

Then is there any way to know the real which is not a mind-game? There is a way, arid that is to drop the mind itself. When the mind is dropped, the reality is there. While the mind persists, it goes on creating its own reality. And that reality which is there when mind is dropped cannot be expressed through the mind.

That's why Zen is absolutely silent about God. Not that God is not -- but the God that we can talk about will be a mind-game, it will be our projection. Meera projects Krishna, Theresa projects Christ, Ramakrishna projects Mother Kali -- but these are all projections. Beautiful projections. Obviously, when Meera is seeing Krishna playing on his flute it is a beautiful dream -- but it is a dream, Zen says. It is imagination. You can put so much in it that it can become more real than you. But this reality is created by you, it is invented by you.

Meera will not see Christ, that is not her investment. And Theresa will not see Krishna, that is not her investment. A Christian goes on seeing Christ, and a Buddhist goes on seeing Buddha. Whatsoever you believe, you can see. If you believe hard enough, it becomes real. But this reality is just a relative reality, an invented reality. There is not much difference between it and dreaming.

Every night you invent a reality, and while you are dreaming it looks so real, so authentically real. Every morning you find it was false. Millions of times you have found it was false -- but again you will go to sleep tonight and again it will be real. The mind will again play the game.

Even absurd dreams look real, which are not possible, not at all possible. A rock suddenly becomes a dog... a dog starts talking to you... but in the dream it is real. Where is your logic? Where is your reason? Where have all your experiences of the past gone? You are again deceived.

Zen says the same is happening even while you are awake. Your so-called awakeness is not much of an awareness, it is happening then too. You see a woman and you call her beautiful. Maybe you are simply projecting beauty. Maybe you are seeing things which are not there. That's what Buddha says -- because how can there be beauty in the body? And how can there be beauty in bones, flesh, blood? All kinds of diseases are hiding there. Death is growing there... but you see beauty. You believe. When you believe, it is there; when the belief disappears, all beauty disappears.

Watch it. You are constantly creating your own world. We live in different worlds because we live in different dreams, and we live in different worlds because we live in different belief-systems. A Hindu has a

different belief-system, reality comes in a different way to him. A Mohammedan has a different belief-system, reality comes in a different way to him. What is real for a Hindu is absurd for a Mohammedan, and what is real for the Mohammedan is absurd for the Hindu. They may be neighbours, they may be friends, but they belong to different belief-systems.

So is there a way to know the real? Yes, there is a way. Zen says: Drop all belief-systems. That's what Krishnamurti goes on insisting -- drop all belief-systems, then you can know. But there is no way to say that which you will know there, because there the known and the knower are no more separate. There the experiencer and the experienced are no more separate.

Hence, Zen says, SAMADHI is not an experience. God is not an experience, enlightenment is not an experience -- because experiences happen in the mind, and these things happen beyond the mind. If they are experiences then they are again part of your belief.

Listening to me, you can start having experiences of SATORI. Listening to me continuously, you can create a belief-system -- a strong projector. Every day listening, meditating, listening, meditating, one thing again and again becomes a constant repetition in the mind -- creates a groove, a rut, becomes deeper every day. One day suddenly you experience SATORI has happened. But if it is an experience it is not the real SATORI. If you can experience it, if you can see it happening, then it is not satori -- because you are there separate. Wherever you are separate from your experience, the thing that separates you is the mind.

So God cannot be an experience and samadhi cannot be an experience and truth cannot be an experience. Mind disappears, all experience disappears. Suddenly reality is there -- but you are no more separate from it to KNOW it. You are it.

This is a beautiful parable. Before we enter into it, a few things have to be understood.

Master Takan was dying -- a great Zen master, very much loved by his disciples. His disciples asked that he should write a death poem. In Zen it is traditional, whenever a master dies, as his last utterance he writes a death poem. It is beautiful, very indicative. Death should be a poetry, death should be a celebration, a song. And when a master is departing, when he is saying goodbye to all those who have been with him and who have been working with him and who have been growing through him -- to all his children -- he leaves his last legacy in a song. Maybe two lines, four lines -- a small haiku. But that is his gift.

So they write death poems. And disciples ask -- when they see that the master is on the verge to leave them, they say, 'The last thing is, give us a song.' Death should happen with a song -- that is the meaning. Death should not be a sad affair, it should be a joy. And masters have sung beautiful songs. They have to be spontaneous because the master may not be a poet at all, he may not have composed a poem ever. But when such a great phenomenon as death is there everybody becomes a poet, if you are alert.

It is such a beautiful experience. To pass through death is to pass through utter relaxation, to enter into death is to enter into a non-tense rest. Everything starts becoming lax, everything starts dropping. And one is ready for the journey, and the boat has come to the shore... and the unknown surrounds... and the mysterious is all around. Even one who has never been a poet and has never written a poem, will utter something.

So they asked Master Takan to write a death poem. He refused. But when they insisted, he wrote the character YUME -- it means 'dream' -- and died.

Many death poems have been written, but nothing to compare with Master Takan: YUME -- dream. Life and death both are dreams: that is his last verdict. It is very definitive. That's what Hindu mystics have always said -- MAYA. It is not THERE; it is there because you want it there. The mind is tremendously creative, the mind is the real creator. It goes on creating -- it goes on creating anything that you want to create, it makes everything available to you. You have just to be dreaming, and reality starts changing around you.

But it is all dream. Life is dream, death is dream, God is dream. ALL is dream. Just one thing is not a dream -- that is the consciousness upon which this dream happens, to which this dream happens.

You go to a movie and you see a dream projected on the screen. The screen is empty and there is nothing -- just light and shadow. But you get involved, you get very much involved. You sometimes cry, sometimes your heart starts palpitating. Sometimes you laugh, sometimes you become very tense, sometimes you relax. You move with the story, you become part of the story. And you KNOW -- that tacit knowing is there, that it is all a dream. But still you go on forgetting. You again and again forget -- in fact you call that film the best in which you completely forget that it is just a film. The best film is that which

does not allow you any remembrance that it is unreal. The best story-writer, the best story-teller, is one whose story, when he is telling it, becomes real -- you start living it.

The movie moves you. It moves your emotions, you become involved. Tears flow, laughter comes, you become affected. It is no more unreal -- otherwise how are you affected? If it was unreal, you would not be crying. You have forgotten the truth, that it is a projection.

This forgetfulness is what we call life. You have paid for this film -- to see something unreal becoming real. And there are people who will pay even to see a very horrible tragedy, who will go to see a horrible story which will be just a torture and nothing else. And they pay for it, and they are affected by it. They live in hell for three hours. And they say the story was beautiful, it was tremendously real. In the same proportion as they are affected by it, it becomes real. If you are not affected by it at all, it remains unreal.

When you are affected, what happens? You are no more a spectator, you have become part of it. People start getting identified with the actors. Next time you go to a movie, just see -- you must have become identified with somebody. Now his success is your success, his failure is your failure. His love is your love, his tragedy is your tragedy. When he laughs you laugh, when he cries you cry -- you become identified with some part of the movie. It becomes your story. For a few moments you drop out of your life and you become part of the life of these strange people who are moving on the screen.

After three hours, when you are coming back home, suddenly you remember it was all just a story -- you need not be worried about it. You need not carry the worry to your home, you need not disturb your sleep. You start laughing again -- you are getting out of it. But these three hours while you were inside the movie-house, you were not only inside the movie-house, you were inside the movie. You had become part of it. You were not a spectator, you had become a participant.

Next time you go, watch. If you remain a spectator you will remain unaffected, because the spectator will go on knowing that this is just nothing. Nothing is happening. The moment you become a participant, it is no more just nothing, it has become everything. Here you lose awareness, and there the dream becomes real. Here you gain awareness, and the dream becomes a dream.

So the whole question is: What are you doing in the world? Are you a participant in it? or a watcher? If you are a participant you have become unreal and the world has become real. It is you who put your reality into the world, and then the world becomes real. It depends on you: you can take it back. Once you take it back, you become aware, the world starts becoming unreal. The reality of the world depends on how much you participate and how much you witness. Those rare moments of witnessing, and you will see Hindus are right when they say the world is maya -- illusion.

Takan is right when he says it is all a dream -- life and death. His last statement should be the first too -- this is the whole story.

But we have put much investment in our belief-systems. You must be aware of it -- if you are not involved, you become aware. Somebody has fallen in love with somebody -- you laugh. All lovers look ridiculous to people who are not in love. All lovers look foolish, stupid, mad. That's why we say that somebody has fallen in love. Fallen -- he is no more upright, he is no more alert to what he is doing. That's why we say lovers are blind, love is blind. It is so, for those who are not participants. But for the one who is participating in it, it is no more a dream, it is the only reality there is. All other realities have disappeared; only one reality is there.

When two lovers are moving hand in hand, the world that you see they don't see. They have their own world, a private world. That's why lovers have never been liked by other people -- because lovers don't live in the common world, they live in their own private world. They have a private language. They feel enough; together they are enough. If the whole world disappears they don't care, they couldn't care less. In fact the world just seems a hindrance. Lovers want to be alone, they don't want to be interfered with. They are moving into a different reality.

When love disappears even these lovers will laugh about their own past, and they will say, 'How foolish I was!' That's what all old people say -- they say how foolish they were when they were young. That does not necessarily mean that they have become wise. If they are young again, if some miracle happens and they become young again, they will again be as foolish as ever.

In fact, an old man starts going to the temple or the mosque or GURUDUWARA or the church -- now he has started living in another dream, the religious dream. Now he talks with Krishna. First, he used ro talk with his beloved -- the beloved may be thousands of miles away, and he used to talk to her, and he was constantly filled with her image. Now he thinks of Krishna, Christ, God, and is talking, praying. This is again entering into another dream.

It is easy to drop out of one dream and enter into another. It is very difficult to drop out of all dreams -- and that's what Zen is all about. It says: It has no meaning just changing one dream to another. The basic thing remains, that you go on creating new dreams. And if you dream strongly, if you dream with deep trust, with no doubt, with no suspicion arising in you, you can transform any thought into a thing.

This is one of the oldest sayings in the Bible: 'As a man thinketh, so he becomes.' Yes, you create your world, you create yourself too. Thoughts become things. Believed deeply, thoughts become things -- a thing is nothing but a condensed thought. Every reality in life arises first as a thought.

Just watch: the aeroplane was once a thought in somebody's mind. Maybe the thought remained and persisted in many minds. It took thousands of years to become a reality, but that doesn't matter. Man wanted to fly. Since the very beginning, man wanted to fly -- and the idea persisted and persisted and persisted. And one day the idea became a reality. The Wright brothers went into the air, the dream became reality.

All scientific discoveries are nothing but dreams persistently dreamt by humanity. If you go on, if you go on -- if you go on dropping into that dream again and again and putting your energy there, investing your life into it, it is going to become a reality. It is not possible that it can escape you; the only thing needed is persistence.

And that's what modern physics says too -- from a very different angle. Albert Einstein has unknowingly brought Zen to modern physics. Modern physics says matter and energy are convertible. The psychologists have always asserted that thoughts can be converted into things, and all things have once been just thoughts. A condensed thought becomes a thing; it becomes a materialization. Now modern physics says energy and matter are convertible. A thought is energy, a thing is matter. Einstein's great formula: e = mc2 is of great importance. Whatever you call material is not material, it is as much a thought as any other thought.

Eddington is reported to have said: 'The more I look into reality, the more I feel that it appears more like a thought than like a thing.' And now in scientific circles there is great talk about alternate realities. Euclidean geometry creates one kind of reality. Non-euclidean geometry creates another kind of reality, just the opposite kind of reality. Now there is talk of many kinds of mathematics, and there is talk of many kinds of logic systems. And it depends. If you believe in one logic system, you will come across one kind of reality. If you don't believe in it, you will never come across it, because you will never move in that dimension.

So reality is not one, realities are many. And you don't live in a universe, you live in a multi-verse. And it happens every day -- if you watch, you will find it every day.

A child lives in a different kind of world -- the distinction between the dream and the real has not yet arisen. Maybe that's why we all remember our childhood with nostalgia. We all think it was beautiful, it was incredible, it was wonderful. What was the wonder of it all? The wonder was, there was no distinction between reality and a dream -- you could easily slip from one dream into another dream. It was easy to get out of one dream and enter into another; there were no hindrances.

The child had no problems because he had no fixed beliefs. Liquid beliefs... and no belief was yet a settled phenomenon, no belief had yet become a concrete thing. All was liquid, flowing -- and so was the child and his consciousness.

Men live in a different kind of reality than women, because they live in a different system of thoughts and a different system of beliefs. Man lives in an aggressive belief, woman lives in a receptive belief. All that they do, all that they think, all that they believe, is deep down very different.

When a man thinks about a woman he thinks about love, he never thinks about marriage. When a woman thinks about a man, she thinks about marriage. Love is secondary, security is first. She lives in a different kind of world -- maybe in the future she may not, but in the past the only problem for the woman was how to be secure. She is fragile, she is soft, she is weaker, she is afraid. All around is a man-created world, and she is a stranger in it. She needs security. So when she falls in love, the first concept, the first idea, is how to be secure, safe. She would not like to make love to a man unless marriage is settled. Marriage has to be the first thing, then anything else can follow.

Man is less interested in marriage, very much less interested. In fact not interested at all. If he agrees, he agrees only reluctantly -- because marriage means responsibility. Marriage means bondage, marriage means now you are imprisoned. Now you are no more free to move with other women. For a man, marriage looks like a prison. For a woman, marriage looks like safety, security, a home. For a woman marriage means home, and for a man marriage means slavery. Total different beliefs, so they act differently. Conflicting beliefs.

For a young man the world is different, for an old man it is different. For the young, death does not

exist. Death has not yet shadowed his belief-system at all; he lives as if he is going to live for ever. He is ambitious, he wants to do something, he wants to show to the world: 'I am here. The world should know that I have come into the world.'

A small boy was saying to his mother, 'The world has changed a lot.' The mother was surprised by this statement, because the child was only five. What world has he seen, to say that the world has changed a lot? And she asked, 'What do you mean, the world has changed a lot? I don't see much change since you came into the world. Five years is not a long time. And how do you KNOW? You have not yet lived long enough to say such a thing.'

And the child said, 'Yes, the world has changed a lot. Now I am in it.' The world is no more the same, certainly. And everybody wants, when he is young, to show his mettle. Death does not matter yet, life is all.

When a man becomes old, life is receding. Death becomes a big shadow -- it overshadows everything. Now he is no more ambitious, now he does not want to prove anything. Now he knows he is going to disappear within days or months or years -- the day of departure is coming closer. Now there is not time enough to prove anything. And now he knows that whatsoever you do, nothing can be proved, nobody bothers.

He has lived his life, and now the frustration has settled. He is no more ambitious. His eyes are no more full of dreams -- the eyes are full of fear, the eyes are full of death. He can hear the footsteps of death all around. Now he cannot run. No -- when he goes upstairs he becomes tired, he cannot breathe rightly. He cannot enjoy the food that he always liked, he cannot love the woman. Things are disappearing... part by part, he is dying. Death is coming, and death has to be reckoned with.

Now he thinks of God. Now temples for the first time start becoming significant. He had passed those temples before, but they were not there.

What I am saying is, we are moving in different tracks. He had passed many times through the street, and the temple was there -- but it was never before him. For him it was not there, it was not part of his reality. Those temple bells he had never heard before, he was so full of other things. The sound of money was too much, he was so much concerned with ambition and ego, he was so much concerned to become powerful -- the temple was not yet existential. It was a faraway distant phenomenon -- maybe it was there, maybe it was not there, but it didn't matter at all.

Now suddenly money does not matter, power does not matter. He is no more moving towards power, prestige. Suddenly the temple stands there, out of all proportion. The movie-house disappears, the woman disappears, the money disappears, the friends, the club -- they all disappear. Suddenly the temple is there, very real. Death has become part of his belief-system, and his-reality has changed.

Now, Zen says, this is how we go on changing from one belief-system to another. A bit changed here, a bit changed there -- but the belief-system remains enclosing us. Is there a way to drop all belief-systems? Yes, there is a way to drop all belief-systems -- and only when you drop all belief-systems do you know what really is real. So the so-called reality is not the reality, the so-called reality is only relatively called so. The really real cannot be known by any belief-system -- your belief-system pollutes it, your belief-system enters into it, makes it different.

Come naked, come nude, to reality. Come without clothes, and without theories and without philosophies. That's why Zen is so much against scriptures, against theologies. It is against thinking. Don't come with the mind to see reality. Otherwise you will see something which is not there. You will see something -- and if you want to see it you will even find it. That is the beauty -- that if you believe, you will find it. You will create it. Your mind is creative: beware of the mind.

And this is not only modern physics but this is the whole philosophy behind the science of hypnosis, down the ages from Mesmer to Coue. This is the whole philosophy of hypnosis, hypnotism: Believe it, and it will be so. Coue used to teach his patients, 'Just believe that you are getting better and better every day, that you are getting healthier every day. Believe it.' And if you rightly believe, if you really believe without any doubt, it happens. The disease can disappear -- you can make it disappear. If you believe rightly, the disease is bound to disappear. If you start believing in the disease then the disease is going to stay there, and will go on increasing.

That's why hypnosis is of tremendous value, because people live in their minds. Because people live in their minds, hypnosis can be of great help. It can give you better beliefs. It cannot give you reality, remember, but it can give you better beliefs. It is better to believe that you are healthy than to believe that you are ill. If you believe you are ill, you become ill.

I was a student in a university, and one of my professors was very much against hypnosis. And I have

always been a lover of it -- because in both the ways hypnosis is very important. First, it can help you to live in a better belief-system. Secondly, it can make you aware that it is all belief-systems -- disease and health, strength and weakness, happiness and unhappiness, heaven and hell, are all belief-systems. Hypnosis will show you that too.

So hypnosis can help you to live in better dreams, one thing. And hypnosis can help you to be aware that ALL is dreaming. And then you take another step into a higher hypnosis -- and the higher hypnosis becomes de-hypnosis. Higher hypnosis means dropping hypnosis. Knowing it well, that you can change your belief and you can change your reality, one day you come to realize that now you can drop all beliefs -- and all relative realities disappear. Hypnosis has not taken the ultimate step of de-hypnosis. In fact, hypnotists think that de-hypnosis is something against their science. It is not. It is the ultimate growth of it. Start through hypnosis, reach to de-hypnosis.

Zen is de-hypnosis. All other religions are hypnosis, so all other religions are only beginnings. Zen is the ultimate end. No other religion will fulfill you; it will give you a better belief-system, it will make you happier. And you can see it -- in America there is everything now, and people are not happy. They have a wrong hypnosis.

In India, people don't have anything to be happy, and still they are happy. They have a better kind of hypnosis -- the difference is just of hypnosis. America has everything to be happy, the missing link is just that a better hypnosis is not there -- in fact, a very wrong attitude. So you have ALL. The society is affluent, rich, science has given you a thousand and one gadgets to live. But still misery. Because one thing is missing -- just science won't be of much help, unless you change your belief system.

In India you can find a beggar, and as happy as an emperor. He has nothing to be happy with, but one thing he has -- he has a hypnotic belief. He believes that this is how God has made it. 'This is how God wants me to be, and God takes care. This is my fate.' He has reconciled himself with it. He thinks, 'I have done bad karmas in the past, that's why I am a beggar. No more bad karmas, next life I am going to be an emperor.' Finished. Simple. The only thing is, now he is not going to do any bad karmas. And the past is past -- what can you do? You cannot do anything about it, so why get miserable unnecessarily?

Misery comes in when you think you can do something about it. Then there is rejection, then there is not an acceptance of reality as it is. In India people accept -- they are reconciled with fate, and they are happy. They have nothing to be happy about -- just a belief, a belief-system. A far better belief-system than the American way of life.

The American way of life is rooted in a wrong hypnosis, that you cannot be happy -- that is deeply rooted there. You cannot be happy if somebody else has a bigger car than you -- how can you be happy? How can you be happy if somebody else has a bigger house than you? How can you be happy? -- somebody else is the president, and you are not the president. How can you be happy? -- somebody has married a beautiful woman, and you missed. How can you be happy? So whatsoever you have is never enough, because others are having more joy, more life -- more ecstasy is there. You go on comparing.

In the East, whatsoever you have got is God's gift. This is what he wanted you to receive: receive it with gratitude. It is not competitive, it is not comparing with others. It is a simple acceptance. This belief-system gives a healthier attitude. Hypnosis can teach you how to have a better healthier attitude, how to have a more positive attitude, how to be addicted with positive beliefs -- people are addicted with negative beliefs. That's what other religions do; that is half the work. Good -- because it is better to have a positive belief than to have a negative belief. Rather than creating misery by having a wrong belief, it is better to create joy by having a positive belief.

But remember, Zen says, both are beliefs. Misery and happiness, both are your mind constructs. It is not real, it is not really real.

There is a third state of being where all beliefs are dropped -- negative and positive, all, in toto. When all beliefs are dropped, then it is real. And that reality is neither miserable nor happy. Misery comes out of a certain belief-system, happiness comes out of an opposite belief-system. And when you drop all belief-systems, it is a pure is-ness. There is no happiness, there is no unhappiness. There is no heaven, no hell.

Heaven is a belief, hell is a belief. And there is every possibility that people who believe that they have sinned will go to hell. There is every possibility -- they are creating it. By believing it, they are creating it. Have you watched? Some day you go to sleep with fear in your mind, anguish, anxiety -- and in the night you see hellish dreams. You are being tortured, you have been thrown into a concentration-camp by Adolf Hitler, and his men are torturing you, killing you. You are being thrown from a hilltop, and a rock is falling

on your chest... and you can create.

Go into sleep with beautiful ideas, dreams, and you will have a sweet dream. You create your dream. Heaven and hell are created phenomena. The person who believes he is a sinner will go into hell, and the person who is believing that he is a saint and he has never done anybody any harm, will go to heaven.

But Zen says both are belief-systems. Both are your creations, both are unreal. If you have to choose between two unreals, it is better to choose the positively unreal than the negatively unreal. That is the first step of hypnosis -- and hypnosis still lingers around it. Hypnosis needs a little more understanding, a little more insight. Hypnosis needs a shower of Zen.

If Zen showers on hypnosis, hypnosis will have the courage to take another step, the further step, into de-hypnosis. First, help people to change their belief-systems. That's what Santosh goes on doing here -- -he tries to pull you out of your negativity to positivity. And once he has pulled you out, I pull you out of your positivity too. So whatsoever Santosh does, I go on undoing -- I have to do it.

Remember, it is easier to take you out of the positive than it is to take you out of the negative. That too is something to be understood. People cling to misery more. People have been trained to be miserable for so long that they cling to misery more. And there is some reason too: in misery the ego exists. So you cling more, because the misery gives you a chance to BE. When you are miserable, the ego is very very much there. When you are happy, the ego relaxes.

People are ready to come out of their happiness more easily than they are ready to come out of their misery. This is strange, but this is my observation, working with thousands of people. A happy person is easily ready to drop his belief; for an unhappy person it is very difficult to drop his belief. The unhappy person clings. He has nothing else, only the misery, but still he clings. He says, 'If I lose my misery then what is there? Even misery is gone! At least the misery is familiar. And I have lived with it so long, we have become friends.'

The happy person is ready, for many reasons. One, the happy person can believe that more happiness is possible. The unhappy person cannot believe that. The unhappy person thinks, 'If I lose this unhappiness I may fall into an even deeper unhappiness.' The unhappy person is very negative, pessimistic. He knows that life never gives any happiness. So whatsoever is, cling to it, don't lose it -- otherwise you may become even more unhappy. And a new misery is far worse than an old misery. With the old misery you have become adjusted, with the new misery again you have to become adjusted.

But the happy person feels more optimistic. He has seen happiness, he can trust more. He can try -- he can go on an adventure. He can move a little beyond the limit of the known, to see -- 'Maybe there is more happiness also. Maybe there is a still higher state of consciousness.'

That's why I say whenever a country is in deep misery it loses contact with religion. Whenever a country is happy it keeps more contact with religion. Happy persons can become religious more easily than unhappy persons. Unhappy people become communists, fascists. Happy people can move towards higher states -- they have more freedom, more buoyancy. And more trust. They can trust life -- it has given them something, maybe there is more to come.

The whole science of hypnosis is this, that we create our own life according to our belief-system. Hence, if you want to know the really real, you have to drop all beliefs -- positive, negative, all, in toto.

Go on watching continuously how you look at things. Each look will show you some kind of belief hidden behind it. Each look is again an expression of a belief-system. Watch. Whatsoever you say, whatsoever you see, whatsoever you interpret, go on watching silently how your belief-systems are reflected everywhere.

'The bird is on the wing,' said the poet. 'But that is absurd,' contradicted the logician. 'The wing is on the bird.'

It depends how you look at life. The poet can say, 'The bird is on the wing.' But the logician, he has a different approach. He cannot say, 'The bird is on the wing' -- it is absurd. 'The wing is on the bird' -- that is more logical, more factual, more close to the reality the logician lives in.

As a great Zen master, Roshi Taji, approached death, his senior disciples assembled at his bedside. One of them, remember ing the roshi was fond of a certain kind of cake, had spent half a day searching the pastry shops of Tokyo for this confection, which he now presented to Roshi Taji. With a wan smile the dying roshi accepted a piece of the cake and slowly began munching it. As the roshi grew weaker, his disciples leaned close and inquired whether he had any final words for them.

'Yes,' the roshi replied.

The disciples leaned forward eagerly. 'Please tell us!'
'My, but this cake is delicious!' And with that he died.

A Zen master does not talk about God, does not talk about death, does not talk about the beyond. He talks about the immediate. He has been munching a piece of this cake; now this is the reality. At this moment, this is what is real. The immediate is the real. The answer is very unexpected: 'My, but this cake is delicious!' -- so present to the moment. You cannot imagine Ramakrishna saying that. You cannot imagine a Christian saying that, you cannot imagine a Mohammedan saying that -- impossible. Only a Zen master....

At this moment, this deliciousness in his mouth is God. This is truth at this moment. This moment's truth is all there is. Even while dying, a Zen master will not bring in any belief-systems, will not bring in his mind. He will remain true to whatsoever is.

I have been reading a beautiful dream of J. B. Priestly. Meditate over it.

'I dreamt I was standing at the top of a very high tower, alone, looking down upon myriads of birds all flying in one direction; every kind of bird was there, all the birds in the world. It was a noble sight, this vast aerial river of birds.

'But now in some mysterious fashion the gear was changed, and time speeded up, so that I saw generations of birds, watched them break their shells, flutter into life, weaken, falter and die. Wings grew only to crumble; bodies were sleek and then, in a flash, bled and shrivelled; and death struck everywhere and at every second. What was the use of all this blind struggle towards life, this eager trying of wings, all this gigantic meaningless biological effort? As I stared down, seeming to see every creature's ignoble little history almost at a glance, I felt sick at heart. It would be better if not one of them, not one of us at all, had been born, if the struggle ceased for ever.

'I stood on my tower, still alone, desperately unhappy, but now the gear was changed again and time went faster still, and it was rushing by at such a rate that the birds could not show any movement but were like an enormous plain sown with feathers. But along this plain, flickering through bodies themselves, there now passed a sort of white flame, trembling, dancing, then hurrying on: and as soon as I saw it I knew this flame was life itself, the very quintessence of being.

'And then it came to me, in a rocket-burst of ecstasy, that nothing mattered, nothing could ever matter, because nothing else was real but this quivering hurrying lambency of being. Birds, men or creatures not yet shaped and coloured, all were of no account except so far as this flame of life travelled through them. It left nothing to mourn over behind it; what I had thought of as tragedy was mere emptiness of a shadow show, for now all real feeling was caught and purified and danced on ecstatically with the white flame of life. I had never felt before such deep happiness as I knew at the end of my dream.'

This is what our whole life is. A dream of millions of forms, a dream of millions of names, a dream of millions of identities. We become this, we become that. We are born, we live, we love, we do a thousand and one things, and we die. And in fact, all was just forms. Empty forms, empty shadows.

The real is the flame of life, the white flame of life. To know that white flame of life one has to drop all forms from the eyes. The eyes have to become utterly empty. Hence, the Zen emphasis on being empty. If you want to know, be empty. If you want to know, be nothing. If you want to know, disappear into nothingness. Only in that nothingness will you see the flame of life. All forms disappear. The trees are no more trees and men are no more men and birds are no more birds. It is one life, one infinite life.

But to know that one infinite life, one has to drop living in forms.

Now this story.

A GREAT JAPANESE WARRIOR NAMED NOBUNAGA DECIDED TO ATTACK THE ENEMY ALTHOUGH HE HAD ONLY ONE-TENTH THE NUMBER OF MEN THE OPPOSITION COMMANDED. HE KNEW THAT HE WOULD WIN, BUT HIS SOLDIERS WERE IN DOUBT.

Of course, he was a great warrior. A great warrior lives with the belief of victory, and a great warrior cannot be defeated, because of his belief. Unless he comes against another warrior who has a stronger belief, he cannot be defeated. He is impregnable, he is invulnerable. His belief is the armour.

It happened once, a great warrior had a servant. And the servant fell in love with his wife. The warrior had gone to the war -- when he came back he found out the fact. He was very angry. He was a great samurai

-- he gave the servant a sword and challenged him for a duel.

Now the servant was at a loss. The servant said, 'Master, why don't you kill me directly? I am a poor servant -- I don't even know how to hold a sword. And fighting with you, a great warrior, a great master, who has thousands of disciples in swordsmanship.... There is nobody who can compete with you in the whole country -- and you are giving me this sword to fight with you! Why don't you kill me directly? If you want to kill me, kill me -- but what is the point of me fighting with you?'

But the samurai said, 'That is how it has to be. I cannot kill you, that is against my honour. You will have to fight. Accept the challenge and come into the ground.'

Now the servant -- seeing no way possible, no way of getting out of it, knowing perfectly well that death has come -- in a moment changed. When death is so certain he has nothing to lose. Death is absolute, so what is there to lose? He takes the sword and jumps on the master. And the master has never seen such a furious man in his life, and he has been fighting his whole life. And he starts backing away. And the servant is just mad energy. He does not know how to hold the sword, and he sees that he is not holding it rightly -- but what is the point of right and wrong when you are going to die? And within seconds the master is pushed against the wall -- there is no further to go back.

And the master says, 'Wait. Don't kill me right now. You can kill me after a few days, but first teach me your art. I have been fighting my whole life -- I have never seen such a great warrior!'

And the servant laughed. He said, 'There is nothing, no art. But when death is certain, why not try? You are just playing. It is a question of life and death to me. To you it is just a game, you cannot put that much belief into it. That's why you have been defeated.'

And that's true, sometimes it happens. If the other has no way to get out of it, then he becomes immensely strong. Then an ordinary servant can defeat a warrior. But a warrior means one who has been trained -- who has a trained hypnotic belief that he is going to win.

The moment you think that you are going to be defeated, you are going to be defeated. It has happened many times in the history of swordsmanship in Japan that two warriors were competing for years. Again and again they would challenge, and nobody was able to defeat the other because their belief-systems were equal. They both believed that they were going to win. And their belief-systems were equal, the potentiality was equal. And years passed and nobody was able to win over the other.

Victory comes through a higher, positive, stronger belief. If you are ready to accept defeat easily, you will be defeated. It has happened, down through history, many times. It always happens -- a richer society is defeated by a poorer society very easily. The master being defeated by the servant.

In India it has happened, down the ages, for two thousand years. Poor societies came and conquered India very easily. India was rich. Those poor societies had nothing to lose, they had everything to gain. If they are killed and defeated there is nothing to lose, because they were going to die anyway -- they were hungry, starving. But India had much to lose. When you have much to lose you become afraid. When you have much to lose you want to compromise; you are not so certain of victory.

That's why America goes on being defeated by very poor, weak cultures. It may be Vietnam, it may be Korea, it may be anywhere else -- America is going to be defeated everywhere, because America has much to lose. Vietnam has nothing to lose. Vietnam is the servant -- the poor, already starving. What is there to lose? The American is afraid; he has a thousand and one things to be afraid about. He is afraid of life, he's afraid of his joys, he's afraid about his wife, his children, and things like that. He's afraid -- he wants to go home. He does not want to be in the war any more, somehow he wants the war to stop. He is not interested in war.

Rich societies are always defeated by poor societies. This is a miracle -- but nothing is a miracle. It is simple logic: the rich cannot fight with the poor.

Karl Marx has said: 'Proletariat of the world, unite. You have nothing to lose but your chains.' And he is right -- nothing to lose but your chains. You can give a good fight: if you lose anything, you lose your chains. And if you are really going to give a strong fight you may not lose anything, you may gain everything. The whole world.

'A GREAT WARRIOR' means one who has been trained from his very childhood in a certain hypnotic belief that he is going to win. That's what the training is, the discipline is. What is the discipline of a warrior? Basically, it is not the discipline of swordsmanship and archery and wrestling -- those are secondary things. The basic substantial thing is the hypnotic belief that 'I am going to be the winner', that 'nobody can win over me'.

In fact there is no need to give such a big training and long training; it takes years -- twenty years,

fifteen years. Hypnotists can do it very easily, within months -- but nobody has yet tackled it. Hypnotists can do this very easily, and many things have been done through it.

One Chinese hypnotist has tried one thing with amateur painters. He just gives them a suggestion. He hypnotizes them, brings them to deep sleep, and then suggests to them. An ordinary student of an art college is learning painting, and he suggests to him: 'You are Picasso.' And he goes on insisting this idea into his unconscious mind: 'You are Picasso.' And like a miracle, within a few days his painting is suddenly changed. His hand becomes more articulate, and something original starts happening. And he does not know anything -- because whatsoever is said to him is said when he is fast asleep. He does not know that he has been given the idea that he is Picasso or a Van Gogh, but his painting starts changing. And within months, he becomes a great painter. If not Picasso, then too, a great painter.

And if he was to be trained by traditional means, what takes only months would have taken at least six years.

Now hypnosis can become a great force in the world -- in the coming world it HAS to. There is no need to teach children for years ordinary things which they can be taught very easily through hypnosis. There is no need to go on parading soldiers for years -- in and out, right turn, left turn, move forward, move backward, for three hours, four hours, five hours, every day. Just foolish -- a very old hypnotic method. This is hypnosis, but a bullock-cart method. You are destroying the man's old system and creating a new system, but in a very very crude way. This can be done very easily by hypnosis.

Soon you will see, the soldiers will be trained by hypnosis and not on the battle-field. And the people who will use the hypnosis first will be the people who will win.

A samurai is trained absolutely to win, he is programmed to win. So Nobunaga knows that he is going to win, there is no problem about it... BUT HIS SOLDIERS WERE IN DOUBT. Soldiers are soldiers, they are not yet warriors.

ON THE WAY HE STOPPED AT A SHINTO SHRINE AND TOLD HIS MEN: 'AFTER I VISIT THE SHRINE I WILL TOSS A COIN. IF HEADS COMES, WE WILL WIN; IF TAILS, WE WILL LOSE. DESTINY HOLDS US IN HER HAND.'

NOBUNAGA ENTERED THE SHRINE AND OFFERED SILENT PRAYER. HE CAME FORTH AND TOSSED A COIN. HEADS APPEARED. HIS SOLDIERS WERE SO EAGER TO FIGHT THAT THEY WON THEIR BATTLE EASILY.

'NO ONE CAN CHANGE THE HAND OF DESTINY,' HIS ATTENDANT TOLD HIM AFTER THE BATTLE.

'INDEED NOT,' SAID NOBUNAGA, SHOWING A COIN WHICH HAD BEEN DOUBLED, WITH HEADS FACING EITHER WAY.

A pure experiment in hypnosis, but he hypnotized the whole army. And didn't use any ordinary traditional methods to hypnotize them -- didn't say to them to concentrate on a dark point on the wall, didn't say to repeat a mantra, didn't say 'close your eyes', didn't say anything. A pure method he used, a very subtle method. He went into the shrine, prayed silently.

The soldiers would have been standing outside the shrine waiting for the result -- must have been very afraid. The enemy is ten times stronger, defeat is certain. Those soldiers must have been afraid for their life -- they are going to be killed, butchered. They will not come back. The enemy is ten times stronger, and everybody knows it. And this Nobunaga is mad. This is no way to fight, this is simply going into death. This is not even called for -- 'We can wait, we can prepare.' This Nobunaga IS mad -- but they have to follow their general.

They must have been waiting with palpitating hearts, with trembling, with great anguish. And Nobunaga comes and tosses the coin, and heads comes. Now he has changed, in a single moment, the whole gear. Now they know they are going to win.

And in an Eastern country, and hundreds of years before, where it was an absolute belief that whatsoever is going to happen, IS going to happen, destiny is all. Now there is no problem of being defeated at all, now the whole climate has changed. They are going to win.

Destiny is with them, the gods are with them -- of course, they became eager to fight. Just a moment before, they were eager to run away, they were eager to hide somewhere. And defeat was certain -- just a moment before, defeat was certain. And just a moment afterwards, victory is certain. They rushed into battle. They must have been very very powerful that day -- who can win over such an army, who believe that 'destiny is with us'.

That's what Adolf Hitler was trying to do. And he did it, he almost did it. He was trying to hypnotize the whole German race: 'You are Nordics. You are the purest Aryan race in the world. You are MEANT to rule, God has made you for this. You are the chosen few.' A small race, but he had almost taken over the world -- almost. The whole world had to unite against him to defeat one man, a small country. He forced the whole world to its knees. What was the secret? The secret was hypnosis. He created this hypnotic climate, he created this belief: 'You are going to be the winners. Destiny is with you, God has already decided. If you don't win you are simply foolish -- God has decided for you. The Nordic, the Aryan, is the chosen race. God is waiting for you!'

In fact, this was an old Jewish trick that he had taken from the Jews. The Jews have been thinking, down the ages, that they are the chosen people of God. In fact, that hypnotic belief has saved them. So many tragedies they have faced, so many times they have been massacred -- no other race has been so many times massacred, so much tortured. But still they survive. And not only survive, they survive with tremendous energy.

The reason? A hypnotic belief Moses created in them. Moses was a warrior -- a great warrior. And what he created still persists: 'You are the chosen few, you are the chosen race of God. All others are just servants; you are the masters. You HAVE to be the masters.' This is an old Jewish trick. Maybe that's why Adolf Hitler was so angry against the Jews -- because there were only two chosen races, the Jews and the Aryan. And of course the Jews had to be destroyed, to prove that God had changed his mind.

The Jews had to be utterly destroyed. And why? There is a psychological reason, if you go into it. Each time a Jew was killed, a Nordic was born. Each time Jews were destroyed and massacred, the faith of the German race became higher and higher. Because the Jews have been, down the ages, the chosen race, and suddenly they are disappearing from the earth. It proves the hypothesis of Adolf Hitler. God is not protecting them, God is protecting us, the Aryans. God is against them, they are disappearing.

Whole towns of Jews disappeared within seconds. Thousands of Jews were burnt in concentration camps within seconds -- in electric ovens, just within a second, they all disappeared. Now it was a certain thing: 'God is with us. Either he has never been with these Jews and these Jews were just deceiving themselves, or he has changed his mind. Or he has got fed-up with these Jews -- they have not done anything. Mm? Down the ages, they have been here and they have not done anything, so God has changed his policy. Now he looks to us.'

Adolf Hitler created such a hypnotic climate. And in that hypnotic climate the race became powerful. And the race had just been defeated in the First World War -- just ten years ago the race had been defeated. Within ten years the hypnotic methodology of Adolf Hitler worked.

Nobunaga tricked his army. The coin had been doubled, with heads facing either way. But once you believe, you create the reality. This is the whole structure of hypnosis, and this is the whole structure of your world -- the world in which you live.

Zen wants you to go beyond it. Zen wants you to see that your defeat is a belief, your victory is a belief, your strength is a belief. your weakness is a belief. your being a sinner is a belief. your being a saint is a belief. All are beliefs, mind-concepts, mind-games. Your God is a meta-game.

Drop all beliefs. Then the relative disappears and the real arises.

A small story, a Tibetan story.

Once long ago a pilgrim found himself in. the desert beyond Tibet. It was a starless night, the sky like black lacquer, the dusty wind importunately pulling at his hair and beard, and the jagged rocks rising to wound his stumbling feet. The pilgrim had hoped to reach a great spiritual teacher beyond the wilderness, but now that hope was gone. He might well die of thirst before morning. Fervently, the pilgrim prayed to Amida Buddha -- the Lord of Light -- for help.

Immediately, his foot struck something that was not a stone. It was a silver bowl filled to the brim with pure cold melting snow. The pilgrim drank all he could, in his weakened condition, and then, with a cracked prayer of gratitude, sank down upon the sand. He fell asleep.

When dawn awakened him, the pilgrim reached once again for the saving silver bowl. It proved to be a human skull. Bits of flesh, fringing the bare bone still, showed that the skull must have been full of life until quite recently. Besides, the hollow of it held what seemed to be brain-fluid, swimming thick with maggots like dirty grey thoughts. The pilgrim vomited at the sight. As he did so, SATORI came to him. He turned homeward, without delay. That which he sought was accomplished. He had found his teacher, and his

temple as well -- the temple of the skull.

This story is of tremendous importance. What happened? How did the SATORI happen? In the night he believed in his thirst that Buddha has given him this silver bowl. It was a dark night, starless -- it was just his belief; created by his thirst. He was dying, he was on the verge of death -- his mind must have dreamed, must have projected. In a human skull he saw a silver bowl -- he projected. And he thought the brain-fluid was just pure ice-water -- he drank it. And it was so -- when he thought it was pure ice-water, it was pure ice-water; and when he thought it was a silver bowl, it was a silver bowl.
You live in your projections.

Happy, he thanked Buddha and fell asleep. In the morning when the sun was rising, he opened his eyes. He wanted to see the silver bowl that had saved his life... and it was a human skull. BITS OF FLESH FRINGING THE BARE BONE STILL, SHOWED THAT THE SKULL MUST HAVE BEEN FULL OF LIFE UNTIL QUITE RECENTLY. Disgusting. BESIDES, THE HOLLOW OF IT HELD WHAT SEEMED TO BE BRAIN-FLUID... nauseating... SWIMMING THICK WITH MAGGOTS LIKE DIRTY GREY THOUGHTS.

You can think of that man, that poor man. He vomited. Now it was no more a silver bowl, and it was no more pure ice-water. He vomited. And in that vomiting, something dawned in his consciousness. He could see that it is all a mind game: if you see it as a silver bowl, it becomes a silver bowl.

In the night, there was no nausea. He had drunk the brain-fluid with maggots in it, but there was no nausea and no question of vomiting. And he had thanked God, thanked Buddha, in great gratitude. And he had fallen asleep, and he slept the whole night beautifully, and there was nothing wrong. And now, seeing it, the vomiting comes -- after hours.

A great understanding happened -- that it is all the mind. If it is all the mind, then there is no need to go anywhere: you can drop the mind at your own home. That was the satori, just seeing the point of it -- it is just an idea. If he had got up early in the morning and had left, then there would never have been any vomiting. It is just an idea. And who knows? -- in the night, maybe Amida Buddha had managed to produce a silver bowl. Mm? these Buddhas are strange people, they can do things like that. In the night he may have drunk out of a silver bowl -- who knows? -- and there was nothing to vomit over. Or maybe in the morning Amida Buddha had managed to produce this skull filled with brain-fluid, streaming with maggots, dirty maggots. Who knows?

But that is not the point. One thing is certain -- that when you believe one thing you live in one reality, when you believe another thing you live in another reality. It is only a question of belief. All your worlds are belief-worlds.

Hence the satori. He must have laughed: that vomit was a great experience. He must have laughed, he must have understood the very root of it all. And then there was no need to seek the teacher, the teacher has been found. And there was no need to go to the temple where he was going, the temple has been found... in the human skull.

He must have come back dancing, he must have come back celebrating, he must have come back a totally different man. A man who is no more asleep in thoughts, in the mind -- a man who lives no more in projections, a man who dreams no more. A man who now sees -- whose clarity has become absolute, whose consciousness now has a transparency.
This is what satori is.

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I AM FIFTY, BUT I DON'T YET FEEL REALLY MATURE AND FULLY GROWN UP. WHAT IS THE MATTER WITH ME?

Maybe you have not yet killed anybody. That's a must. If you want to become mature, you have to become a very very skillful murderer. Unless you kill a few persons you will never become mature. You have to kill your parents, you have to kill your teachers, you have to kill your leaders. They are all clamouring inside you, and they don't allow you to become a grown-up person -- they go on keeping you childish. they make you a dependant, they don't allow you independence.

It happened, a monk was taking leave from Buddha -- he was going far away to spread Buddha's message. And when he came to touch his feet, Buddha blessed him and said to his other disciples, 'Do you see this blessed monk? He has killed his mother, he has killed his father, he has killed his relatives, he has killed his king.' The people were very much surprised, they could not believe their ears -- 'What is Buddha saying?'

One disciple gathered courage and asked, 'Sir, what do you mean? Do you mean a murderer has some virtue? You are calling him blessed?' Buddha laughed and he said, 'Not only that, he has even murdered himself -- he has committed suicide.' Then Buddha sings a song, says a GATHA, in which he explains what he means by it.

Everybody is brought up as a child. That is your first way into the world; that's how you have been trained for years, to remain a child. Everything was ordered, and you were expected to obey. You have become very dependant -- you always go on looking for father-figures, you always go on looking for authorities to say to you what should be done, what should not be done.

Maturity means the understanding to decide for oneself, the understanding to be decisive on your own. To stand on your own feet -- that's what maturity is. But it rarely happens, because parents spoil almost every child, more or less. And then there is the school and the college and the university -- they are all ready to spoil you. It is very rare that somebody becomes mature.

The society is not happy with mature people. Mature people are dangerous people, because a mature person lives according to his own being. He goes on doing his own thing -- he does not bother what people say, what their opinion is. He does not hanker for respectability, for prestige; he does not bother for honour. He lives his own life -- he lives it at any cost. He is ready to sacrifice everything, but he is never ready to sacrifice his freedom.

Society is afraid of these people; society wants everybody to remain childish. Everybody should be kept at an age somewhere between seven and fourteen -- that's where people are.

In the First World War, for the first time, psychologists became aware of this strange phenomenon. For the first time on a large scale, in the army, people's mental ages were searched for. And it was a strange discovery: the army people had the average mental age of twelve. Your body may be fifty, your mind remains somewhere below fourteen.

Before fourteen you are repressed -- because after fourteen repression becomes difficult. By the time a child is fourteen, if he has not been repressed then there is no possibility to repress him ever -- because once he becomes a sexual being, he becomes powerful. Before fourteen he is weak, soft, feminine. Before fourteen you can put anything into his mind -- he is suggestible, you can hypnotize him. You can tell him everything that you want, and he will listen to it, he will believe in it.

After fourteen, logic arises, doubt arises. After fourteen, sexuality arises; with sexuality he becomes independent. Now he himself is able to become a father, now she herself is able to become a mother. So nature, biology, makes a person independent from parents at the age fourteen.

This has been found long before psychologists entered into the world. Priests have found it long before

-- for thousands of years they have watched, and they have come to know: if you want to repress a child, if you want to make a child a dependent, do it as early as possible -- the earlier, the better. If it can be done before seven, success is far more certain. If it cannot be done before fourteen, then there is no possibility to do it.

That's why all kinds of people are interested in children and their education. All religions are interested, they say children should receive religious education. Why? Before they become independent, their minds should be conditioned.

So the greatest work for a man who really wants to become free, who really wants to become conscious, who really wants to become de-hypnotized -- who wants to have no limitations of any kind, who wants to flow in a total existence -- is that he needs to drop many things from the inside. And when I say, when Buddha says, you have to kill your mother and father, that doesn't mean that you have to go and actually kill your father and mother -- but the father and mother that you are carrying within you, the idea.

Watch, observe, and you will find it. You are going to do something, and suddenly you will hear your mother's voice: 'Don't do it!' You can watch, and you will hear the voice, actual voice -- it is a tape inside you. You are going to eat too much ice-cream: watch. Suddenly a moment comes when the mother speaks from within: 'Don't eat too much -- enough is enough. Stop!' And at that time you start feeling guilty.

If you are going to make love to a woman or to a man, suddenly all the teachers are standing there in a queue and saying: 'You are going to commit a crime, you are going to commit sin. Beware! This is the trap. Escape before it is too late.' Even while you are making love to your wife, your mother, your father, your teachers, are there in-between, destroying it.

It is very rare to find a man or a woman who really goes totally into love -- you cannot go. Because for many years you have been taught love is something wrong -- how can you drop it suddenly?

Unless you are very capable of murdering all these voices... great courage is needed. And that's what I mean by sannyas. My own definition of sannyas is: a person who is ready to drop all parental voices, who is ready to drop all authorities, who is ready to go into the unknown without any map, on his own. Who is ready to risk.

It happened, Alexander Eliot was studying under a Zen master. For months he was doing meditations, zazen, and he was entering into deeper waters of his own being. One night he had a dream, a very strange dream. But Zen people know about this dream. For Eliot it was strange -- he was a Westerner, he was shocked. He relates his dream...

'I recently had a dream in which Bodhidharma appeared. He was a floating huddle of a man -- round, ghostly, with bulging eyes and bulbous brow.'

Just like me... Bodhidharma is a dangerous man. And Zen people have painted his face, very lovingly, in a very dangerous way. He was not like that -- not actually, not physically. Physically he was one of the most beautiful men ever -- but if you come across a picture of a Bodhidharma you will start getting scared. If you look into the eyes of Bodhidharma he looks like a murderer, he is going to kill you. But that's all that a master does.

Even in the dream, Alexander Eliot became very much scared and started trembling.

'Was he grinning, or grimacing? His coarse bristling whiskers made this impossible to tell. "You seem to be a grown-up man," he whispered through the beard, "yet you have never killed anyone. How come?" '

In a dream, Bodhidharma asks, 'You have not killed anyone, and you seem to be a grown-up man. How come?' He was so much shocked that he awoke, and he found himself perspiring and trembling. 'What does this strange man mean? -- "How come you have not yet killed anybody?"'

That's what I mean when I say if you are feeling you are not yet a grown-up man, that simply shows you have not killed anybody yet. Fifty years is already too late -- now don't waste time any more. Kill immediately all the impressions inside you. Wash your inside of all old tapes, unwind your mind. And start living your life, from this moment, as if you don't know, as if nobody has taught you anything -- fresh, clean, from abe.

And you will see maturity coming very soon -- and without maturity life is not worth anything. Because all that is beautiful happens only in a mature mind, all that is great happens only in a mature mind. To be a grown-up is a blessing. But people simply grow up -- they never become grown-ups. In age they go on growing, but in consciousness they go on shrinking. Their consciousness remains in the foetus; it has not come out of the egg, it is not yet born. Only your body is born -- you are yet unborn.

Take your life into your own hands: it is YOUR life. You are not here to fulfill anybody else's expectations. Don't live your mother's life and don't live your father's life, live your life. And when you start living your life, you are living God's life.

WHY SHOULD PEOPLE SUPPRESS THE SUBLIME? WHAT IS SO THREATENING ABOUT PARADISE?

There is. There is much that is threatening about paradise.

People are very much afraid of happiness. You will be surprised, because ordinarily you always say, 'I am hankering for happiness. I want all that is possible in life.' But my own observation is... and it is not mine alone, it is the observation of all the observers, of all the ages. I have been working with thousands of people, but this observation becomes stronger every day -- that people cling to misery, they don't want to be happy.

In fact nobody is hindering them from being happy -- they can be happy right now, nothing is missing. But they cling to the misery. They talk about happiness -- because they are miserable, so naturally they talk about happiness. The more miserable they are, the more they talk about happiness, the more they seek and search and the more they create much noise -- 'I want happiness. I want happiness.' But they don't drop the misery that they are carrying -- and unless they drop it, they cannot become happy.

You cannot become happy with a miserable mind. Happiness is not somewhere waiting for you. Happiness is just absence of misery, that's all -- once you stop creating misery, you are happy. Happiness is man's nature. You need not worry about happiness at all, it is already there. It is in your heart -- you just have to stop being unhappy, you have to stop the mechanism functioning which creates unhappiness.

But nobody seems to be ready for that. People say, 'I want happiness.' It is as if you go on saying, 'I want health' -- and you go on clinging to your disease, and you don't allow the disease to go. If the doctor prescribes the medicine, you throw away the medicine; you never follow any prescription. You never go for a morning walk, you never go swimming, you never go running on the beach, you never do any exercise. You go on eating obsessively, you go on destroying your health -- and again and again you go on asking where to find health. But you don't change the mechanism that creates unhealth.

Health is not something to be attained somewhere, it is not an object. Health is a totally different way of living. The way you are living creates disease, the way you are living creates misery.

For example, people come to me and they say they would like to be happy, but they cannot drop their jealousy. If you can't drop your jealousy, love will never grow -- the weeds of jealousy will destroy the rose of love. And when love does not grow, you will not be happy. Because who can be happy without love growing? Unless that rose blooms in you, unless that fragrance is released, you cannot be happy.

Now people want happiness -- but just by wanting, you can-not get it. Wanting is not enough. You will have to see into the phenomenon of your misery, how you create it -- how in the first place you became miserable, how you go on becoming miserable every day -- what is your technique? Because happiness is a natural phenomenon -- if somebody is happy there is no skill in it, if somebody is happy it needs no expertise to be happy.

Animals are happy, trees are happy, birds are happy. The whole existence is happy, except man. Only man is so clever as to create unhappiness -- nobody else seems to be so skillful. So when you are happy it is simple, it is innocent, it is nothing to brag about. But when you are unhappy you are doing great things to yourself; you are doing something REALLY hard.

Listen to my statement: To be miserable needs great expertise, to be miserable needs great cleverness and cunningness. To be miserable needs hard arduous work -- TAPASCHARYA. To be miserable is very difficult -- how people manage is almost a miracle.

To be happy is very simple. Look into the eyes of a cow. Look, the dog goes on resting. Look at a cat, the way she purrs. Everything seems to be happy and there is no problem about it! Except man.

So the first thing to be understood: people are afraid of happiness. Why? There is a subtle thing to be remembered: in misery you ARE -- that's why you cling to misery. In happiness you disappear -- that's why you are afraid of happiness. In happiness the ego cannot exist. The ego is unnatural, the ego is artificial, the ego is not really there, it is only a belief. When you are miserable, all the misery and all the artificiality of the misery becomes a prop to the ego. The ego can exist with the misery -- things go perfectly okay, they

are in tune. If misery disappears all props disappear, and the palace of ego starts falling down.

In happiness, nobody has an ego. Have you not watched it? Because I think, sometimes... those moments are rare, but they are still there -- sometimes when you are happy have you not watched? how utterly you are not there when you are happy. Listening to music sometimes, a window opens and you are happy. In that moment you are not -- music is, you are not. Dancing, a moment comes like a breeze, and you are soaked with something unknown... a benediction showers on you. Dance is, the dancer is no more.

Sometimes in the mountains, or sometimes on the beach just taking a sunbath, you disappear. Those moments of your absence are the moments of happiness, bliss, of ecstasy. It is not that you are there, and you are happy, no. Nobody can be both happy and be. Happiness is, then you are not -- you never meet happiness. You can be very very well with unhappiness, misery. Misery and you can exist together -- in fact you cannot exist separately. Hence people go on clinging with misery. People really hanker for hell.

George Bernard Shaw is reported to have said, 'If I am going to be second in the queue into heaven then I don't want to go to heaven. If I can be the first man in hell then I will choose hell -- but I would like to be the first man.' Hell is okay, acceptable; but to be second to anybody is not acceptable. And it is not only George Bernard Shaw that is saying it -- this is the desire of all human beings.

You are ready to go into hell, hell is okay -- if you can exist as an ego. In heaven you cannot exist as an ego.

WHY SHOULD PEOPLE SUPPRESS THE SUBLIME? Because with the sublime you disappear. And one thing more: people not only repress the sublime, they repress the natural too. Now, this has to be understood in a certain way....

Man has three layers of consciousness. The ordinary consciousness is called the conscious mind. Below it is the unconscious mind, above it is the superconscious mind. Between the two, the superconscious and the unconscious, is sandwiched the small conscious. It is a very small fragment. The unconscious is vast, oceanic; so is the superconscious vast, oceanic. Between these two the conscious is just a small thing, like an island -- the ego island.

If you go into the unconscious it disappears -- the island disappears, as if the island was not really an island but just a big ice-rock. If you move into the unconscious it disappears. Hence, people are afraid of the natural too. They are afraid of God as much as they are afraid of sex, they are afraid of prayer as much as they are afraid of love. They are afraid, but the reason is the same -- they are afraid if they fall below the conscious, if they allow the unconscious to function, then they are no more there. Then their ego island melts and disappears.

While making love, you are not -- unless you are a moralist and a puritan. While making love you disappear, you melt. There is great vibration but you are not, there is great pulsation but you are not. There is orgasm... but you are not. A dance of energies, a great rhythm, a harmony -- something unheard is heard, something unknown is tasted... but you are not. Hence the fear of the unconscious.

And the same happens when you move beyond the con-scious and you go towards the sublime -- towards God, prayer, meditation. Again the same fear, you will melt.

With the unconscious sometimes you have a date. Because with the unconscious there is one beautiful thing -- you disappear, but you can come back. In one thing the unconscious and the superconscious are the same -- that you disappear in both. In one thing they are different -- with the unconscious you disappear only for a moment, then again you are back, back home. Again the island is safe and you are the same as of old. It is only momentary, this pilgrimage takes only a few moments.

So people sometimes have a date with the unconscious, but with the superconscious they go on avoiding it. Because once you go into it you are gone for ever. GATE GATE PARAGATE PARASANGATE BODHI SVAHA -- gone, gone, gone forever; gone forever, never to come back. Hence the fear, the tremendous fear. But this fear has to be dropped, otherwise you live in hell -- and you live there out of your own choice. You live in misery, and this is your decision.

My whole effort here is to make you alert to see how misery exists. It exists with your support, with your co-operation; it cannot exist alone. You exist with its support, it exists with your support -- it is a conspiracy between the ego and the misery. Have you not watched it? People talk more about their misery than they talk about their happiness. In fact they don't talk about their happiness. People go on talking and boring each other about their misery, their diseases, this and that.

I have heard about a woman who went to a doctor, and the doctor said, 'What is wrong with you?' She said, 'Don't bother about what is wrong -- just do some operation.'

The doctor said, 'But what do you mean? For what? Have you gone mad?' She said, 'Anything will do --

remove my tonsils, or remove my appendix, anything will do. But I am tired of listening to other people's stories about their operations. Whenever I meet a woman, she goes on talking about how her tonsils have been removed, and I have to listen to the whole story. Somebody's appendix has been removed... and the whole story. And I have nothing to talk about. Remove anything whatsoever, let me also have something to talk about.'

People talk about their miseries and feel very good. Because the more they have miseries, the more they are: They exaggerate their miseries. You can see it in yourself -- when you talk about your misery you exaggerate it, you make it look bigger, you magnify it.

I had one woman colleague when I was a professor in a university. And she used to bore me about her illnesses and operations and.... One day I phoned her husband -- her husband was a very famous advocate -- and I told him, 'Your wife has tortured me like anything. Wherever she finds me she immediately starts -- and just out of politeness I have to listen to all this nonsense.'

The husband laughed. He said, 'That's why I am feeling a little bit relieved -- so she is doing it to you! But don't believe her! If she says 'cancer' just think that she must be having a headache or something, not... don't believe her! I myself used to believe her, in the beginning.'

She exaggerates so much. But why do people exaggerate their misery? The bigger the misery, the bigger they are. So many troubles they are facing, so many challenges -- they are fighting a great war. They exaggerate the enemy because only by the exaggeration of the enemy do they become greater. And then they conquer the enemy.

If it is just an ordinary headache and you conquer it, what is the point? If it is cancer and you conquer it, then you have done SOMETHING something like a miracle.

Watch, and stop these mechanisms functioning. Never talk about your misery -- it is not worth talking about, it is only worth dropping. Never pay too much attention to your misery, because if you pay attention you are feeding it. Attention is food -- if you give attention to anything it becomes stronger.

Never feed your misery by paying it attention. Just remain aloof, unconcerned. Even if it is there it's okay, remain unconcerned. And by and by, you will be surprised -- the big misery starts becoming smaller, smaller, smaller... one day suddenly it has disappeared. You were helping it to be there by giving it attention.

Remember, attention is really food, nourishment. Now there are scientific experimentations proving the fact that attention is food. You pay attention to anything, and it grows. Now they say even trees grow faster if the gardener pays attention. If the gardener pays special attention to one tree, other trees will not grow as fast as that one tree will grow.

You can experiment yourself -- it is not a big problem, you need not have a big lab for it. You just choose ten plants of the same size and pay attention to one. Give water to everybody, give manure to everybody -- but pay attention to one. Sometimes caress that plant, hug it, kiss it, pay attention to it. Sit by its side, talk to it, sing a song to it. And you will be surprised -- scientists have been surprised -- that plant grows faster. Within months it will be double the size of all other plants. They have been neglected -- not that you have been neglecting by not watering them; everything was the same. Just one thing was missing: attention was not paid.

That's why children grow faster when they are with their mother. You can give them to a nurse who will take every care -- maybe far better than the mother herself, because she is a trained one, she knows how to take care. But something is missing: the nurse cannot give the attention that the mother can give. The mother may not be a trained one, but that is not the point -- the child knows that the mother goes on paying attention, the child feels important. He knows the mother is around, he can trust. The hug of the mother, the warmth of the mother, and the very attention, makes him feel worthy.

He is needed. Somebody needs him, somebody's happiness needs him. If he is not there the mother becomes unhappy, if he is ill the mother is unhappy. So he is not useless in this world, somebody depends on him. Somebody has investments in him -- there is somebody who will be unhappy if he is not there, he is making somebody happy. When you feel needed, you feel good. There is a need to be needed -- the attention gives him certainty that he is needed. Without him the mother won't be the same woman. She won't smile, and she won't run like this, as she runs around him; she will be sad and miserable. So he is significant; he has brought meaning into the world.

When you love a woman she becomes more beautiful. When a woman loves you you become more graceful, suddenly all your awkwardness is gone. You become more clean -- you take a bath every day, you brush your teeth more carefully, now you are worried if you perspire too much.

You change overnight if a woman falls in love with you. What happens? She pays attention to you, you become important. Now those two eyes are waiting for you -- you have to satisfy those two eyes, their happiness depends on you. You are not just irrelevant in this world, you are needed. You are a must here -- without you the world won't be the same. Suddenly, a significance, a glory, arises around you; you are surrounded by an aura. You can see in a man whether he is in love or not. Just by watching him you can see whether he's in love or not. When a man is not in love he becomes lethargic. His feet lose dance, he becomes dull, there is no joy, he is not bubbling. He no more has any wings, his wings are clipped.

But when a man is in love, suddenly he has wings. Again dreams, again poetry, arise. There is not a single man or woman on the earth who has not become poetic when she or he was in love. In fact the people who are called poets are people who are in love continuously. Their object of love may be anything -- maybe nature, maybe God, maybe a woman, maybe just humanity -- but the people who are known as poets are the people who are continuously in love. Hence, they remain poetic. Otherwise everybody is poetic -- you just lose track of love, and the poetry is lost.

Attention is food, very subtle food. Remember it: Don't pay attention to the negative, don't pay attention to your misery.

Don't talk about it, don't magnify it -- you are destroying yourself, it is self-destructive. Neglect it, and neglected it dies. Be indifferent to it. Indifference is poison -- if you want to destroy it, train yourself into more indifference towards it.

Be more concerned with happiness, pay more attention to happiness. Small happinesses should be given all attention -- small moments, but you should focus your whole energy into them, you should pour yourself utterly into them. And they will grow, and they will spread all over your life.

Paradise is not something geographical, it is not somewhere THERE -- paradise is a way of life, just as hell is a way of life. Hell is here, and paradise is here. And sometimes it is possible that you may be in hell and the person sitting by your side may be in heaven. So heaven and hell are not so apart. They are psychological states, ways of life, and it is up to you.

I WANT TO BECOME A SANNYASIN BUT I HAVE BEEN TAUGHT FROM MY VERY CHILDHOOD TO TAKE EVERY STEP VERY CAREFULLY. AND BECAUSE OF THAT, I HAVE BEEN HESITATING LONG. WHAT SHOULD I DO?

If you go on hesitating, you will miss all that is beautiful. Because the beautiful comes only in rare moments -- if you are not ready enough to jump into it when the moment is there, you will go on missing. A man who continuously hesitates goes on missing -- because when the moment comes, he is hesitating. When the moment has gone he may even decide, but now the opportunity is no more there. So he has to wait for the opportunity.

It is said about Immanuel Kant, a woman told him that she would like to marry him. It was so good of that woman -- because people rarely fall in love with people like Immanuel Kant. Just hung-up in their heads... who wants to fall in love with such people? The woman must have been a woman of great compassion.

Immanuel Kant said, 'Let me think about it.' He thought for three years -- he meditated over it, for all pros and for all cons. His diary is still preserved; he has written three hundred reasons for and against. There is only one reason more for 'for' -- finally, because of that one reason, he decided. Now, this kind of decision is not much of a love. Mm? this is too much of logic -- syllogistic.

He went to the woman's house, knocked on the door. The father opened the door and he said, 'What do you want, young man?' And he said, 'I have decided to marry your daughter.'

The father laughed. He said, 'You came a little late -- she is already married, and she has a child! You have missed the opportunity.' And Immanuel Kant remained a bachelor for his whole life -- because no other woman ever asked him, and of course he could not ask any other woman himself; that is impossible for such people. He would hesitate to ask, he would hesitate for years to

A newly-married society girl was determined to prove to her husband what an accomplished cook she was, and on the servant's day off, set about cooking a chicken for his dinner. She plucked the fowl carefully, arranged it neatly in a pot, and put it in the oven.

Two hours later, she heard a loud banging on the oven door. Investigation proved that the disturbance was being made by the chicken.
'Lady,' it cried piteously, 'either give me back my feathers or turn on the gas! I am freezing to death in this oven.'

You have waited long enough. Either do something or die! Have a little mercy upon yourself. And why be so afraid, and why be so careful? Life belongs to those who are courageous. And I am not saying don't be careful -- but to me, carefulness has a totally different meaning than it has to you.

Carefulness, to me, means alertness, awareness. Carefulness does not mean cunningness, cleverness; it does not mean calculation. Carefulness means: be alert, behave in an alert way. Don't move sleepily in life, move with open eyes. I am not saying, 'Be blind, and do anything.' Keep your eyes open. But just by keeping your eyes open and sitting silently and never taking a risk, you are not going to go anywhere. You will simply die there.

You are not living, you are vegetating. Move! Life is movement, life is a river. If the river hesitates it will become a pond. And a pond is a dead thing, and a pond naturally becomes dirty. And sooner or later the pond will become dry, the water will evaporate.

The river flows and reaches to the ocean, enters the infinite. And the river has no map and no guides, and does not know really where it is going to land. The ocean is far away -- not even the noise of the ocean can be heard. But the river goes, slowly slowly moves, moves into the unknown, goes on groping into the unknown... and one day reaches to the ocean. All rivers reach.

If you want to reach, be riverlike. One has to be aware, that's right -- but too much carefulness can be a hindrance. It will not allow you to have the unknown in your life. The known is never enough -- only the unknown satisfies. Only when you move into the unknown are you fresh and young.

Now, you have lived a life of a non-sannyasin long enough. If you are happy, if you are blissful, perfectly okay -- then don't bother about sannyas. Then there is no point in being a sannyasin; I will be the last person to initiate you. If you are happy the way you are, then there is no need.

But if you are unhappy and miserable the way you are, then be a little courageous. Take a few steps beyond the boundary in which you have lived up to now. And I am not saying that sannyas will make you blissful -- things are not so easy. But one thing I can promise: you will be greater, more expanded. Your boundaries will not be so small, you will not be closed in a prison. And when you are bigger, there are bigger possibilities -- more opportunities to be happy. Just by becoming a sannyasin nothing happens, but this courage to enter into a new adventure will make you more alive. And happiness happens to people who are more alive.

Sometimes, too much calculation, too much of a business-like mind, creates unnecessary troubles which are unasked-for.

Newly-weds went to Washington D.C. for their honeymoon and decided to check into the Watergate Hotel. The bride got into bed and said, 'Honey, I feel so uncomfortable, maybe this room is bugged.'

So the groom began looking behind pictures, into lamps, between furniture. Then he lifted up the rug and found a metal disc on the floor. He removed the screws and pulled up the disc. The relaxed newly-weds now consummated their marriage vows in great style.

Next morning in the lobby the desk clerk asked them, 'Did you spend a pleasant night?'
'Oh, yes,' replied the groom.
'I'm glad,' said the clerk. 'The couple in the room right under yours had a chandelier fall down on top of them!'

So your calculation can harm you and can harm others too. It is harmful. Be a little more courageous -- a little dare-devilishness is a good quality.
And this last story for you...

A beautiful girl applied to the circus for a job as a lion-tamer. 'I already have a lion-tamer,' said the owner. 'But I can take you on as an equestrian or as a trapeze artist.'
'No,' she protested, 'I want to work as a lion-tamer.'
Just then the lion-tamer walked in on them with blood oozing from his arm. 'A lion mauled me,' he moaned. 'I won't go on tonight.'

'Okay,' said the owner to the girl, 'the job is yours.'
The girl entered the lions' cage, took off her shoes and her stockings, then her dress, her bra and her petticoat. She folded her apparel neatly. Then, naked, she lay down on the floor of the cage, using her clothes as a pillow.
Two lions walked over to her and started licking her face. her neck, her breasts.
The owner turned to his lion tamer still nursing his wounded arm and asked, 'Why can't you do that?'
'I can,' the man answered, 'if you'll just remove the lions.'

Why are you waiting? Are you waiting for the lions to be removed? then you will talce sannyas? Then it will be pointless. Yes, it is risky, to become a sannyasin is a risk. It is not a bargain, it is a gamble -- one never knows what will happen. And I can't guarantee you anything, and I cannot give you any promise in writing. Sannyas is not a promissory note.

I simply open the door to the wild, to the oceanic, to the orgasmic. I simply open the door. While the door is available, enter, don't hesitate too much. Hesitation is an old habit. Because of your hesitation, I can say you must have missed many more opportunities also in life -- because the opportunity comes, and it is gone. It does not wait, it does not bother about you. It comes, and in a moment it is gone. If you are not ready to take it while it is there.... And it is there only for a moment -- the window opens for a moment, and then it is closed and may remain closed for ever... one never knows.

So when the window is open, take a jump -- go into the unknown. You will not lose anything, because you don't have anything. Why are you worried about losing something? Why are you hesitating? What have you got to lose?

It is like a naked man who will not take a bath in the river because he is afraid -- where is he going to dry his clothes? And he has no clothes, he is a naked man, but he will not take the bath because then it will create unnecessary complexities -- where is he going to dry his clothes?

Just look: what have you got to be afraid for? What have you got to lose? Just your miseries!

PLEASE EXPLAIN. IS LIFE AN OBSERVER AND DEATH OBSERVED?

No, both are the observed -- life and death. Beyond both is the observer. You cannot call that observer 'life' because life contains death in it. You cannot call that observer 'death' because death presupposes life. That observer is just transcendence.

That which you are is neither life nor death. You pass through life, you pass through death, but you are neither. You are just a witness to it all. You pass through happiness, you pass through misery, you pass through disease, you pass through health, you pass through success, you pass through failure -- but you are none of these. You remain the watcher, you remain the witness.

That witnessing is beyond all dualities. So don't try to make it identified with one part of the polarity. Life is one part of the same circle in which the other half, death, exists. Death and life are not apart, they are together. Death and life are two aspects of the same energy, two faces of the same coin -- on one side life, on the other side death. Can you think of life without death? Or can you think of death without life? So they are not really opposites but complementaries. They are friends not enemies; they are business partners.

I can understand your question. You would like to be identified with life, so that you can say, 'I am immortal. No death for me.' That is your hankering. And I am not saying that you are not immortal, but the word 'immortal' is not right. You are eternal, not immortal. 'Immortal' means you have no death -- always life, always life. 'Eternity' means you don't have either. You are part of this totality that goes on and on -- through lives, through deaths, ups and downs, valleys and peaks -- and goes on moving. You are that which lives and that which dies, and yet remains aloof... a lotus in the pond, untouched.

It happened, Maharshi Raman was dying. On Thursday April 13th, a doctor brought Maharshi a palliative to relieve the congestion in the lungs, but he refused it. 'It is not necessary, everything will come right within two days,' he said. And after two days he died.

At about sunset, Maharshi told the attendants to sit him up. They knew already that every movement,

every touch, was painful, but he told them not to worry about that. He was suffering from cancer -- he had a throat cancer, very painful. Even to drink water was impossible, to eat anything was impossible, to move his head was impossible. Even to say a few words was very difficult.

He sat with one of the attendants supporting his head. A doctor began to give him oxygen, but with a wave of his right hand he motioned him away.

Unexpectedly, a group of devotees sitting on the verandah outside the hall began singing 'Arunachala-Siva' -- a BHAJAN that Maharshi liked very much. He liked that spot, Arunachala, very much; the hill he used to live upon -- that hill is called 'Arunachala'. And the BHAJAN was a praise, a praise for the hill.

On hearing it, Maharshi's eyes opened and shone. He gave a brief smile of indescribable tenderness. From the outer edges of his eyes tears of bliss rolled down.

Somebody asked him, 'Maharshi, are you really leaving us?'

It was hard for him to say, but still he uttered these few words: 'They say that I am dying -- but I am not going away. Where could I go? I am always here.'

One more breath, and no more. There was no struggle, no spasm, no other sign of death: only that the next breath did not come.

What he says is of immense significance -- 'Where could I go? I am always here.' There is nowhere to go. This is the only existence there is, this is the only dance there is -- where can one go? Life comes and goes, death comes and goes -- but where can ONE go? You were there before life.

That's why Zen masters go on saying to their disciples: Go meditate, and try to see the face that you had before you were born -- or sometimes even before your parents were born, or before your grand-parents were born. Look for the original face that you had before you were born.

You were there before birth and you will be there after death. Life is between birth and death. You are not life. You are eternity, you are timelessness. You will be here and now, always and always. But don't call it immortality, because the word 'mortal' comes from 'death'. It is not immortality -- it is life-less, it is death-less.

Remember always, whenever you are dropping the duality, drop the WHOLE of it. If you save half, the other half is saved automatically. If you think that you are life, then you will remain afraid of death. Then you can go on convincing yourself that you are not going to die -- but you are identified with life, and you know life dies.

Life is an expression, a manifestation. Death is the energy again moving into unmanifestation. Life is one act of the energy, death is another act, but the energy is beyond acts: it is being.

Yakusan's manner of death was a piece with his life -- a great Zen master, Yakusan. When he was about to die, he yelled out, 'The hall's falling down! The hall's falling down!' The monks brought various things and began to prop it up. Yakusan threw up his hands and said, 'None of you understand what I meant!' And died.

'The hall' is based on life-and-death duality. The duality is the house, the hall. The duality is falling -- that's what Yakusan means when he says, 'The hall is falling down.' The dual is disappearing and the non-dual is arising... the clouds are disappearing and only the pure sky is left. That pure sky cannot be identified by any word that comes from any pair of any duality. You cannot call it light, because light is a part of darkness, a partner with darkness. You cannot call it love, because love is a partner with hate. You cannot call it man, because man is a partner with woman. You cannot call it any name, because all names are part of dualities.

Hence, Buddha is silent about it. Whenever somebody asks him, 'What will happen to you, Sir, when you leave the body?' he smiles. He does not say a single word -- because ALL words will be wrong, inadequate. All words will be false, untrue -- because all words come from the dual language. Our language is dual; the non-dual cannot be expressed. That's why Buddha kept silent about God, about the eternal, about the ultimate -- he would not say a single word.

A Ch'an story describes how the Abbot Hui-ming approached the master, Hui-neng. Hui-neng is the second great name in Zen history. The first is Bodhidharma, the second is Hui-neng -- these are the two foundation-stones of the whole story of Zen. They laid down the whole structure.

Bodhidharma gave the technique, the Zen technique of meditation, zazen -- sitting silently doing nothing, and the grass grows by itself. Non-doing, just witnessing. WEI-WU-WEI -- action through inaction. For nine years he was sitting just facing a wall, this Bodhidharma -- that was his technique that he

gave to the world, one of the greatest. All other meditations look childish before Bodhidharma's technique.

Hui-neng gave the koan -- another great technique that is very special to Zen. Bodhidharma's technique is not very special to Zen, it comes from Buddha. In that way Hui-neng is more of an original thinker than Bodhidharma; even Bodhidharma is not so original -- Hui-neng gave the koan. 'Koan' means an absurd question which cannot be answered, any way you try. It is unanswerable. And one has to meditate on that unanswerable question: 'What is the sound of one hand clapping?' Now, one hand cannot clap. So the answer is, from the very beginning, impossible. But one has to think about it.

And Hui-neng says when you think about that which cannot be thought, by and by, slowly slowly, thinking becomes impossible. One day, suddenly the whole structure of thinking falls to the ground, shattered. Suddenly you are in a state of no-thought. That's what meditation is.

A Ch'an story describes how the Abbot Hui-ming approached Hui-neng, the sixth patriarch, begging for the doctrine. The patriarch said: 'For the moment, concentrate your mind, not letting your thoughts dwell either on good or evil.'

Hui-neng, is just sitting there with his staff, ready to hit. And he says to Hui-ming, 'Just close your eyes. For the moment, concentrate your mind, not letting your thoughts dwell either on good or evil.' Good or evil is just one kind of duality. You can call it life and death, you can call it hate and love, or good and bad -- just one kind of duality.

And Hui-neng says: I am sitting here. You just keep your mind alert, so that it does not fall a victim of the duality of good and bad. Don't say anything is good, and don't say anything is bad. Don't judge. If thoughts pass, let them pass. If Buddha passes, don't say, 'Good, I am blessed, I have seen Buddha in my thought.' Or if a prostitute passes, alluring you, don't say that this is bad -- 'Why should this thought occur to me? Why should this prostitute follow me?' Don't call it any name. Buddha passes, let him pass, remain unconcerned. The prostitute passes, let her pass. Remain unconcerned, just remain yourself. When you are not in duality, you are yourself.

After the Abbot said that he was thus prepared, the Patriarch continued: 'Now that you are no longer thinking of either good or evil, recall the aspect of the Abbot Ming as he was before his parents had yet brought him to life.'

Now the second question -- when the Ming said, 'I am ready now. Now I am not saying good or bad, I am clean of judgement.'

Must have been a rare man, this Ming himself -- must have been meditating. He was a monk, a sannyasin, may have been meditating for years -- otherwise it is not so easy. And you cannot deceive a Zen master; you cannot just pretend, 'Yes, I have attained.' Immediately your head will be hit hard.

A Zen master does not believe in politeness, a Zen master does not believe in etiquette, a Zen master is a very wild master. And when the Abbot said, 'Now I am prepared,' Hui-neng said...
'Now that you are no longer thinking of either good or evil, recall the aspect of the Abbot Ming as he was before his parents had yet brought him to life.'

Now go backwards. Find out about yourself, who you were before you were born, what you were before you were born. Think of that consciousness, go into it.

The Abbot, under the impact of these words, abruptly entered a state of silent identification. He then did obeisance and said: 'It is like a man who drinks water. He knows in himself whether it is cold or warm.'

Now he cannot answer; he himself cannot answer. He has tasted, he has known who he was, and who he is, and who he will be -- but now he cannot say anything about it. It is unutterable, it is ineffable.

He says only one thing: 'Sir, it is like a man who drinks water. He knows in himself whether it is cold or warm. Now I know, but I cannot tell you.'

So knows Hui-neng, but he cannot tell. So knows Buddha, but he cannot tell. So know I -- but I cannot tell what exactly it is.

One thing I can say, but that will be always negative: It is neither life nor death. It is neither time nor

space. It is neither body nor mind. It is neither the visible nor the invisible. It is neither good nor bad. It is neither God nor Devil. I can only negate, I can only say that which it is not.

But what it is, you will have to drink. Only when a man drinks water, he knows... whether it is cold or warm.

OSHO, WOULD YOU NOT LIKE TO SAY SOMETHING TO ME?

The question is from Anand Fareed. Fareed, I have nothing to say. And all that I say is only to say this, that I have nothing to say. And all that I say to you is just to prepare you for a moment of eternal silence when you also stop saying, and you start being.

Once Buddha asked his disciple, Subhuti, 'Subhuti, what do you think? Does the Buddha expound the Dharma?' Subhuti said, 'World-Honoured One, the Buddha does not expound anything.'

And for forty-two years, Buddha was expounding the dharma. And Subhuti says, 'World-Honoured One, the Tathagata does not expound anything.' And Buddha gave his confirmation to Subhuti's understanding -- because another disciple, Ananda, was sitting there, and Ananda said, 'What do you mean? He has been expounding the dharma for forty-two years, continuously -- morning, afternoon, evening, year in, year out. What else is he doing?'

But Buddha confirmed Subhuti's understanding, not Ananda's understanding. Subhuti knows -- Ananda has only heard the words. And Buddha says, 'Ananda, you will have to wait to know. Subhuti is right.'

And it happened, when Buddha died, all the monks, all the disciples, gathered together to collect all the sayings of Buddha. Ananda was not allowed to enter in the hall; Subhuti was the head. Now, this seems strange -- but these people called Buddhas are strange people.

Ananda had lived for forty two years continuously with Buddha like a shadow. He had moved with him wherever he had gone, he had slept in his room for forty-two years -- he was the only one who was so close. He had heard all that he had said, and his memory was tremendously perfect.

Now Subhuti is the head of the congregation which is going to collect the sayings of Buddha -- and the man who had heard him always.... Subhuti was not always with him, rarely -- because Subhuti was sent to spread Buddha's message to other parts of the country. So he was rarely there; he had heard Buddha only a few times. He becomes the head, who is going to collect Buddha's sayings -- and Ananda, who seems to be the right person to be the head, is not even allowed into the hall.

And Subhuti says to Ananda, 'You sit at the door as a guard -- as you used to sit with Buddha too. You sit at the door outside. Unless you become enlightened we are not going to allow you inside.'

And Subhuti, who says Buddha has not expounded anything, becomes the head of the exposition of the dharma scriptures -- all that has been collected under the guidance of Subhuti. But this basic understanding is there, this tacit understanding is there, that all this is superficial -- because the ultimate cannot be said. But people are foolish, so even a Buddha has to say the ultimate for these foolish people.

Ananda remained outside the hall. Five hundred monks are inside -- they are all juniors to Ananda, Ananda is the seniormost. Not only is he the senior-most disciple, he is also a cousin-brother to Buddha -- not only a cousin-brother, he is the elder cousin-brother to Buddha. And he is standing there outside, crying.

For twenty-four hours, it is said, he was standing there crying. And after twenty-four hours, something exploded in him, and he understood. He understood why Buddha had confirmed that 'Subhuti is right; Ananda, you are not right. You have only heard my words -- and the words are nothing. The reality is silent.'

He danced. And the moment it happened outside the hall, Subhuti was inside, and they were collecting the sayings: suddenly he stopped and he said, 'Call Ananda in. Now he is worthy to be asked in'

The monks went out, they found Ananda dancing. They had never seen this man so blissful, so luminous. And Ananda said, 'Buddha was right, I had been only hearing the words. Now I have heard the soundless sound.'

Subhuti said, 'Now you can also relate whatsoever you know, whatsoever you have heard from Buddha. Now your memory can be trusted, because knowing has arisen. Up to now your memory was just mechanical -- it had no light inside it.'

So say I to you, Fareed: I have nothing to say. And if you hear me rightly, that is the message.

I CANNOT BELIEVE THAT ANYTHING LIKE SAMADHI OR SATORI EXISTS. UNLESS I MYSELF HAVE EXPERIENCED IT, HOW CAN I BELIEVE YOU ARE THE BUDDHA OR ANYBODY ELSE?

True. Nobody is saying that you should believe. How can you believe? The very expectation is stupid.

Who is telling you to believe? Belief is not being taught here. Belief is the way of ignorance, and by belief a person remains ignorant. A belief is a false substitute -- if you start believing, then you are never going to know. Mind you: if you start believing, you have stopped growing. There is no need to believe.

But there is no need to doubt either -- that has to be understood. That's what trust is -- it is neither belief nor doubt. This will look strange, because ordinarily you think that trust is belief. It is not -- trust is neither belief nor doubt.

You need not believe me, you need not doubt me. You can just be here experimentally, hypothetically -- 'Maybe this man is wrong, maybe this man is right.' You need not decide. How can you decide? You have to experiment with your consciousness -- the decision will come from there.

If I am talking about something that you have not known, there is no way to believe it. And all belief will be a repression, a repression of your doubt. I am not saying believe me. There is just one thing that you can do, if you can do it; don't doubt it, remain open. Because the moment you doubt, you have fallen into the anti-belief.

Don't say, 'What Buddha says is right, or wrong' -- don't say anything, there is no need. How can you say 'right' and how can you say 'wrong'? -- because you have not tasted it yet. So remain open, don't get any idea of right or wrong. That openness is trust. And if you are open you will by and by start feeling something is growing in you.

If you are around a man who has SAMADHI, and you are open, SAMADHI will become infectious. If you are open, SAMADHI will start flooding you. If you are open and your doors are open, the light cannot stay out, it will come in.

So I don't say believe in me, because a man who believes is closed. And I say don't doubt either, because the man who doubts is closed. Then who is the man of trust? The man of trust is the man who is open, vulnerable. To be vulnerable is to be in trust.

Doubt or belief, both are a duality of one energy. Drop both. Be here. And don't be afraid and don't be defensive. Doubt is defensive. Doubt says, 'I am afraid. This man may lead me somewhere where I don't want to go.' Nobody can take you anywhere where you don't want to go. And I am not trying to take you anywhere, I am simply trying to bring you HERE. It is not a question of THERE -- there is no there. It is only a question of being here, present.

That presence -- that presence comes without any belief, that presence comes without any doubt. You listen to me as you listen to the birds in the morning, you listen to me as you listen to music. Somebody is playing sitar -- you don't trust, in the way of belief; you don't doubt, in the way of untrust. You are simply open, the way I would like you to be trusting. You are simply trusting. This man is playing, something may happen, you are open. You are available -- that's what trust is. You listen. And you don't argue inside yourself as to whether this man is playing beautiful music or not. The obvious reveals itself -- there is no need to argue, either way.

If truth is here it will reveal itself. Truth is so convincing, it is self-evident; it need not ask for any belief. Only untruth asks for belief. Truth only says don't be entangled by belief or doubt; remain open and available and things will start happening.

And how can you believe me? I am speaking a different language, you are hearing a different language. I say something, you hear something else -- how can you believe me? I am talking of another world, you live in another world. I bring another plenitude to you, where you have never been -- how can you believe? But how can you disbelieve, either?

Two centipedes go to the movies. Brigitte Bardot is the star. The show is over.

'A beautiful film,' says one of the centipedes.

'And this Bardot has legs -- real class,' responds the other exuberantly. To which the first nods and says:

'Yes, but so few.'

Now, a centipede is a centipede. Unless Bardot has a hundred legs, what does it matter to a centipede? Maybe they are even class -- but so few....

The bishop goes to the country. He has a friendly chat with a shepherd. 'How big is your flock?' he asks.
'Five hundred and fifty, ' answers the shepherd, who doesn't know the bishop.
'So, in a certain way, we are colleagues -- I also have a large flock,' begins the bishop, hinting at his spiritual post.
'Oh?' says the shepherd. 'And how many sheep do you have?'

The bishop reflects, 'Well, it must be a hundred and twenty to a hundred and fifty thousand.'

At which the shepherd clasps his head in his hands. 'Heavens, you must be busy when it comes to mating them!'

Now, a shepherd is a shepherd -- his language is his language. When the bishop says, 'I am also a shepherd,' he is using a word for something utterly unknown to this poor shepherd. He cannot understand the symbol, he cannot understand this metaphor.

When I am talking to you, it is all metaphoric. Metaphors have to be used, otherwise you will not understand at all. How can you believe me? -- those metaphors are just metaphors for you. Unless they become your own experience, how can you believe me?

And I am not here to help you believe me, I am here to help you know. Belief is not my way. Don't settle for belief -- unless you know, belief is meaningless. And when you know, belief is not needed. When you know, you know; then there is no way to believe. And when you don't know, you don't know; there is again no way to believe.

So what is to be done? Trust. Trust has nothing to do with belief, and trust has nothing to do with doubt. It is a love affair. If you have fallen in love with me, if you feel that 'Wherever this man is, it is worth exploring' -- that's all. 'It is worth exploring, wherever this man is. In whatsoever space this man exists, it is worth exploring.' THAT'S ALL -- that urge to explore is enough.

Let me be your adventure. Not an anchor, but an adventure. I don't want to become a prison for you, I want to become your freedom.

I HAD GONE INTO SECLUSION AND SILENCE FOR TWENTY-ONE DAYS, AS YOU HAD TOLD ME. SINCE THEN, I FEEL GREAT POWER IN ME. A DOG WAS BARKING THE OTHER DAY AT ME FEROCIOUSLY. I SAID WITHIN MYSELF, 'STOP!' AND HE STOPPED IMMEDIATELY. THEN I TRIED IT ON A MAN WHO WAS WALKING TOWARDS HIS HOUSE. I SAID INSIDE MYSELF, 'RUN!' AND INSTANTLY HE STARTED RUNNING. AND THEN I TOLD SILENTLY TO A WOMAN WHO WAS WALKING JUST AHEAD OF ME, 'LOOK BACK AND WINK AT ME.' AND SURE, SHE DID. BUT SINCE THEN I AM FEELING VERY WEAK. WHAT HAS HAPPENED?
I HAVE TRIED IT IN MANY OTHER SITUATIONS SINCE THAT TIME, BUT NOTHING HAPPENS. WHAT HAS GONE WRONG?

You have just run out of gas. And in these days of power scarcity you should be a little more careful!

But it happens. Out of silence it happens, one feels powerful -- because in those twenty-one days, energy goes on gathering, it becomes a reservoir. You waste your energy by talking. You waste your energy unnecessarily, for no purpose. You go on dissipating energy -- you have a thousand and one leaks in your boat.

When you were silent for twenty-one days, you preserved, you conserved. Then suddenly you had that feeling of power. If it comes another time, don't use it -- if you use it, it is again a wastage. Just by stopping a dog from barking... and what is the point of it? Do you want to become a Satya Sai Baba? Don't be so foolish. You wasted it.

But the first time, it happens. This wastage also happens, because the first time you are not aware what is going to happen -- the energy is so new. And in the old scriptures it is said that it is exhausted in being used three times. So you have gone very traditionally in your story. The first time when you feel power, shakti, it is just unconscious -- unawares you use it. The dog was barking, you suddenly said, 'Stop!' Not

that you had deliberately thought about it -- just that the power was there, and the power forced you to say it. And you were not expecting that the dog would stop -- dogs don't listen so easily. But when the dog stopped, you were puzzled. You must have thought maybe it was just a coincidence.

Hence, you tried the next time -- to see whether it was just a coincidence. But the next time you were more conscious, more deliberate. Still, maybe it was just coincidence, you were not confident yet, so you told the man who was walking towards home: 'Run!' And he started running. Now this can't be again a coincidence. Once, it is okay -- but twice, it is too much.

The third time you tried, you had become almost an egoist. You knew it happens; you knew now you can do something. Now you tried with a woman -- she should look back and wink at you. And she did. And now the ego must have soared high; it must have peaked. And when the ego enters, one becomes weak again.

The power can become very very ego-fulfilling if you use it. So all the secret scriptures of the world say: When this power happens to you, please be aware, don't use it.

I will tell you one story, it is a beauty. Meditate over it.

There was this bloke, see, and he hadn't been able to get the bonk...

Now, I am not going to tell you what 'bonk' is. You will understand it as the story proceeds.

So there was this bloke, see, and he hadn't been able to get the bonk for a year. He was pretty upset about it, see, and of course his wife was too -- I mean, a year's a pretty long time. He went to several doctors, and none of them could do a thing. Finally, in desperation, he sought the help of a shrivelled-up little old witch-doctor he'd heard about, down in seedy Soho.

And the witch-doctor said yes, he could help -- and gave him a nasty little shrivelled-up black pill. 'Take this,' said the witch-doctor, 'and then use this magic formula. You yell at the top of your lungs: 'Rrrraaaarrrraaaarrrraaaa!' and you'll get a beautiful bonk. When you want it to go down again. you say: 'Shhhhhh...' and it'll go away. But remember, it only works three times.'

Full of gratitude and expectation, the guy leaves. And he's standing at the bus stop waiting for the bus, when he thinks, 'Let's just give it a try.' So he opens his mouth and goes: 'Rrrraaaar-maaaarrrraaaa!' And immediately, it is there. But two little old ladies start screaming for the police, so he has to say: 'Shhhhhh....' And sure enough, it disappears in a second.

He continues towards home, and then he thinks, 'I'll just stop by the pub and show the lads.' So he goes into the pub, says 'Hey, boys, you've got to see this.' And they all go back to the gents and crowd around him, and he goes: 'Rrrraaaarrrraaaarrrraaaa!' and sure enough, it is there again. The guys are amazed. 'Aw, you ain't seen nothin' yet,' he says. 'Watch this.' And he says 'Shhhhhh...' and it disappears in a minute.

Pleased as punch, he sets off home. He goes inside, creeps up the stairs in the dark, trembling with anticipation, takes a deep breath, opens the bedroom door, and goes: 'Rrrraaaarrrraaaa-rrrraaaa! '
'Shhhhhh!' says his wife. 'You'll wake the children!'

So this is what has happened to you. Next time, please be a little more aware. Whenever you feel powerful, remember: this power can be lost very easily. And you have all the mechanism to lose it -- your whole past is a leaking past. It is your past that has played a trick upon you, it is your past that has managed to befool you. By stopping the dog barking, or making a man run, it is your past that has befooled you.

You have run out of gas. Next time you feel powerful again, remain powerful -- don't use it at all. If you remain powerful, without using it.... The urge will be there; the urge can become very great, you can become very restless -- because the power is there, and you can do something foolish with it. And all that you can do is foolish, it doesn't matter what it is.

If you can keep yourself cool and calm, and the power remains and remains, and the urge goes to use it -- then YOU REALLY become powerful. And then that power is no more in the hands of the ego; it slips deeper. Then the ego is no more strengthened by it. In fact now it becomes your humbleness, your egolessness.

And when power becomes humble -- when it becomes simple, egoless -- then God starts functioning through you. When you are powerful, only then can you become a medium of God. You can become a vehicle.

Many lotuses are waiting to bloom in you, but they need power. Rather than stopping a dog barking, let the power go inside you, let it permeate your whole being. Many lotuses, a thousand and one lotuses, will flower in you. Don't be foolish again. If it has happened once, it will happen again -- there is no problem in

it. Next time be a little more alert, aware. And don't play into the hands of the unconscious.

Zen: The Path of Paradox, Vol 2

Chapter #7
Chapter title: An Explosion of Insight

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SOME CHILDREN WERE PLAYING BESIDE A RIVER. THEY MADE CASTLES OF SAND, AND EACH CHILD DEFENDED HIS CASTLE AND SAID, 'THIS ONE IS MINE.' THEY KEEP THEIR CASTLES SEPARATE AND WOULD NOT ALLOW ANY MISTAKES ABOUT WHICH WAS WHOSE. WHEN THE CASTLES WERE ALL FINISHED, ONE CHILD KICKED OVER SOMEONE ELSE'S CASTLE AND COMPLETELY DESTROYED IT. THE OWNER OF THE CASTLE FLEW INTO A RAGE, PULLED THE OTHER CHILD'S HAIR, STRUCK HIM WITH HIS FIST AND BAWLED OUT, 'HE HAS SPOILT MY CASTLE! COME ALONG ALL OF YOU AND HELP ME TO PUNISH HIM AS HE DESERVES.' THE OTHERS ALL CAME TO HIS HELP. THEY BEAT THE CHILD WITH A STICK AND THEN STAMPED ON HIM AS HE LAY ON THE GROUND.
THEN THEY WENT ON PLAYING IN THEIR SAND-CASTLES, EACH SAYING, 'THIS IS MINE; NO ONE ELSE MAY HAVE IT. KEEP AWAY! DON'T TOUCH MY CASTLE.'
BUT EVENING CAME; IT WAS GETTING DARK AND THEY ALL THOUGHT THEY OUGHT TO BE GOING HOME. NO ONE NOW CARED WHAT BECAME OF HIS CASTLE. ONE CHILD STAMPED ON HIS, ANOTHER PUSHED HIS OVER WITH BOTH HIS HANDS. THEN THEY TURNED AWAY AND WENT BACK, EACH TO HIS HOME.

Life is a paradox. It exists through the paradox; that's its very way of existence. the moving wheel moves on and unmoving axle, and at the very center of a cyclone there is silence. At the very core of life there is death. This is how things are, existence is through contradiction.

Existence continuously contradicts itself, and out of contradiction is born the energy to live. Out of the tension between the contradictions is this whole play, the game. This is the dialectics -- the thesis and the antithesis. And the constant conflict between the thesis and the antithesis creates energy, generates energy. Out of the friction the energy is created.

You can look around, and everywhere you will find contradiction functioning -- between man and woman, between day and night, between summer and winter, between success and failure, between birth and decay. Continuously, everywhere, the game is based on the very foundation of paradox. If you don't understand this, you will live a life of misery. If you don't understand this, if it doesn't get deep into your heart and become a luminous understanding to you, you will live a life of anguish. Because you will never be able to accept this contradiction -- you will never be able to see that this contradiction is not really a contradiction; the opposites function as complementaries.

Once seen in that light, life becomes enlightened. Then you are full of awareness. Then you know that there is nothing wrong in death -- not only that, you know that without death life will not be possible at all.

So life owes its all to death. Then death is not against life; it is not the enemy, it is the friend. Seeing this, the fear of death disappears. Seeing this, anguish disappears, anxiety disappears. Seeing this, a great rejoicing arises in your being. Not seeing this, there is conflict. Misunderstanding is what your misery is.

Understanding is bliss, misunderstanding is the cause of misery.

Now try to penetrate into your innermost core and see how things are there, and what you are doing with them. If man looks withinwards he finds there, at the very core, just pure nothingness. That's why people don't look withinwards.

Socrates goes on saying, 'Know thyself.' The Upanishads go on shouting, 'Go within! Withinwards is the journey.' Buddhas go on persuading you to go in, and you continuously go out. You don't bother what Buddhas say. Even if you listen, you listen only with half your ear -- you listen one moment, you forget next moment. Because deep down you know that to look withinwards is to look into nothingness. There is nothing. And that is scary, that frightens.

At the very core there is nothingness. The wheel of all moves on that axle of nothingness. So, afraid of the inner nothingness, we go on rushing into the world. The fear of one's own non-being takes you on a thousand and one journeys. That's what Zen people call 'the world of a thousand and one things'. You go on rushing into this direction, into that. You have to rush, because if you don't rush you will stumble upon your nothingness... and there is fear. You are frightened of that -- you don't want to see that you are not.

Your being is non-being: you are not ready to look into it, to accept it. You are death living. Death is there, and at the very core of your being there is just emptiness -- what Buddha calls anatta. There is no self, there is no being, there is no '1'. And somehow everybody knows it -- hence nobody goes inwards, everybody goes outwards. Outwards you can befool yourself, you can deceive yourself. You can create a thousand and one games, you can play with those games -- they are not going to help, but still you can pass your time with those games. You can become so engrossed in them that for those engrossed moments you can forget your inner nothingness.

But this inner nothingness is not like an accident. It is not accidental, it is your very being. So you cannot escape from it, do whatsoever you want to do. Nobody has been able to escape from it. You can go on postponing, you can go on delaying that experience, but one day or other, that experience has to be gone through.

And that day is the day of great blessing, when you come to know your inner non-being. Because with that experience all fear disappears. When you know you are not, how can you be afraid -- of what? for what? And WHO can be afraid? When you know you are not, where can desire exist? with whom? for whom? from whom? Tanha disappears, becoming disappears.

When you are not, how can you become somebody? Knowing one's non-being, there is great rest. The seeker has disappeared, the desirer is no more, the becomer has not been found. So the foundation has disappeared -- and the whole palace made of playing-cards simply shatters to the ground.

Unless you come to know this inner non-being -- anatta, non-existence, or death.... Zen people call it 'the great death'. It is no ordinary death. Ordinary death does not make much difference -- here you die, there you are born immediately. You leave one body -- you have not even left it, and already you are entering into another womb. It does not make much difference.

The real death is when you come face to face with your inner non-being, the abyss. One gets frightened, one wants to go away from it. One wants to keep it at the back, one wants to fill it. That's what people go on doing.

SANSARA, the world, is nothing but an effort to fill this inner vacuum. Fill it with money, fill it with women, fill it with men, fill it with power, fill it with anything -- big houses, fill it with fame -- but fill it. Go on throwing things into it -- so one day you can feel you are not just nothing, you ARE somebody, you ARE something. But it never happens, it CANNOT happen. Because the abyss is bottomless -- you can go on throwing things into it, they go on disappearing.

There is a very famous Sufi story. A beggar came to an emperor. Just by chance, the emperor was coming out of his palace for a morning walk. And the beggar was standing there, so the emperor asked, 'What do you want?' The beggar laughed. He said, 'You are asking as if you can fulfill my desire! "What do you want?" you say!'

The king was offended, challenged. He said, 'Yes, I can fulfill your desire. What is your desire? you just tell me.' And the man said, 'Think twice before you promise anything.'

The beggar was no ordinary beggar, the beggar was the emperor's past-life master. And the master had promised, 'I will come and try to wake you again in your next life. This life, you have missed -- but I will come again.'

But the king had forgotten completely -- who remembers about past lives? So he insisted, 'You just tell me, and I will fulfill it. You just tell me. I am such a big emperor -- what can you desire that I cannot give

YOU?'

And the beggar said, 'It is a very simple desire. You see this begging-bowl? Can you fill it with something? Anything will do. I don't ask diamonds, and I don't ask gold -- anything! Can you fill it?'

And the emperor said, 'Yes! You seem to be mad! Why can't it be filled?' He called one of his viziers and told the vizier, 'You fill this man's begging-bowl with money.' And the vizier went. It was a small begging-bowl, but soon the king was getting afraid. Money was being poured, and the moment you would pour it, it would disappear. And the begging-bowl remained empty, and remained empty, and remained empty.

The whole palace gathered together. By and by, the rumour went into the capital; people started coming from all corners. There was a huge crowd, and the prestige of the emperor was at stake. And he was a man of his word. He said to his viziers, 'If the whole kingdom is lost I am ready to lose it, but I cannot be defeated by this beggar. The bowl is something magical -- but I will have to prove to him that I also have something to fill it.'

His treasuries started becoming empty. And people are running and rushing out of the palace, trying to pour into that begging-bowl -- and that begging-bowl seems to be bottomless, everything immediately disappears into it. You cannot see it again; once it has gone in, it has gone out of existence. It simply dematerializes -- or what?

Then diamonds and pearls and emeralds... and they started disappearing. Soon the vizier said to the king, 'This seems tO be impossible. You will have to accept defeat. And this man does not seem to be an ordinary beggar, he cannot be. There is some message in it. You surrender to this man!'

It was evening, and the whole capital had gathered there, and people were standing there in utter silence. There was such great excitement: 'What is going to happen?' Finally, the king dropped at the feet of the beggar and said, 'Sir, excuse me. It was wrong of me to pretend that I have anything. I have nothing to fill your begging-bowl. Just one thing -- what is the secret of this begging-bowl? Just tell me one thing. I am defeated, you are victorious -- before you leave me, just fulfill my curiosity. How has this begging-bowl been made, of what?'

And the beggar laughed. And the beggar said, 'Don't you remember me at all? Have you forgotten me completely? Look into my eyes! I am your old master. And this is what I was teaching you in the past life too, but you didn't listen. This begging-bowl has no magic! It is simply made out of the human heart. There is no secret in it; this is how the human heart is.'

The mysterious begging-bowl. Go on throwing things into it -- you go on throwing worlds into it, and they dematerialize and they disappear. And one is never satisfied, never never.

Have you ever seen a man who is satisfied? If you have ever seen a man who is satisfied, then that will be the man who has accepted his nothingness. That's what we mean by a Buddha. That's what we mean by enlightenment -- whose emptiness has become luminous, full of light. He knows, 'It is me, it is my being. This non-being is my being.' And he has accepted it. And now there is no effort to destroy it, no effort to fill it. It is beautiful as it is.

This understanding transforms life. Otherwise we go on rushing. Go into one desire: what is the mechanism of the desire? When you go into a desire, great excitement comes into your being, great thrill, adventure. You feel a great kick. Something is going to happen, you are on the verge of it. You will be having this big house, this big garden, this beautiful woman, this yacht, this car -- you are going to have this, and there is great excitement. And then you have the car, and you have the yacht, and you have the house, and you have the woman... then suddenly all becomes meaningless again.

What happens? Your heart has dematerialized it. The car is standing in the porch, and suddenly there is no excitement any more. The excitement was only in getting it, because in getting it you became absorbed. You became absorbed, you forgot your nothingness. You became absorbed so much that your mind became overpowered by the desire. You became so drunk with the desire that you forgot your inner nothingness. Now, the desire fulfilled, the car in the porch, the woman in your bed, the money in your bank-balance -- again, excitement disappears. Again the emptiness is there, yawning within you, ready to eat you up.

Again you have to create another desire, to escape from this yawning abyss, from this death that is waiting for you there. It can swallow you in a single moment -- if you don't cling to something, it will swallow you. So you start again. You start thinking of other houses, of other women, of other places, of other towns.... That's how, from one desire to another desire, one goes on moving. That's how one remains a beggar. From one desire to another desire, one goes knocking on a thousand and one doors. And nothing ever is fulfilled.

Have not you seen, the rich people are the most bored people in the world? Why? Their desires are fulfilled -- and nothing is fulfilled. They have the most beautiful house that they wanted -- now what? Now they cannot think of anything more beautiful. I know a few rich people who have all that they can have. Now what? Now suddenly they come to a dead end.

Once an astrologer said to Alexander the Great: 'Sir, you are going to win the whole world. It is in your destiny, you will win. But let me remind you of one thing: when you have won the whole world, what will you do? Because there is no other world.'

And it is said, Alexander became sad in his life for the first time. Suddenly, the idea, the very idea is frightening -- 'You will win the whole world, then what?' You can understand, in that moment suddenly he is thrown back to his emptiness.

Yes, you can win the whole world, but your heart is such; the whole world will become meaningless. The moment you have it, it becomes meaningless. See this logic: the moment you have something, it immediately becomes meaningless. If you are intelligent enough you will see it immediately. The car in the porch, and meaningless. The woman in your bed, and meaning has already disappeared.

I have heard about Lord Byron, one of the greatest poets of the English language, that he fell in love with many women -- nearabout sixty in his whole life. He would fall in love one day, and the next day he was finished -- he would make love to a woman once, and finished. Must have been a man of great intelligence. To make love to the same woman again, needs a kind of stupidity. He must have been a man of great intelligence -- if he had been in India, he might have achieved Buddhahood.

One woman finally persuaded him for marriage, because she wouldn't allow him to make love to her unless he got married to her. She knew that many women had come into his life: once he makes love to the woman, the woman becomes meaningless. He turns away, as if he has not known the woman at all. All his energy and all his love and all his romance simply disappears, as if it has never been there.

Listening to all these stories, one woman insisted that she would not allow him to touch her-body unless he got married to her. And he became more and more excited -- the more he was denied, naturally, the more he desired. He became almost crazy about that woman. Finally he agreed to get married.

One has to be very crazy to get married -- real crazy, mad. And women have some intuitive understanding about this. They don't allow anybody to come too close unless they feel they are settled in a marriage, unless the law protects them. Otherwise love disappears like a dewdrop in the morning sun, unless solid law is there. Marriage IS solid law, you can depend on it. It has the court and the policeman and the magistrate -- everything behind it.

Just love is a very vulnerable dewdrop -- in the morning sun it can disappear any moment. One moment it is there, another moment it is gone; you cannot depend on it. Women are very earthly, they have an intuitive feeling that love won't last long. Before it disappears, have the solid law to help you.

This woman was really intelligent, she forced marriage. Byron got married. While they are coming out of the church -- the church-bells are still ringing, the guests are greeting, congratulating.... Hand in hand, Byron comes out of the church, descends the steps -- and suddenly the woman feels he is not there. He sees a beautiful woman passing by on the road. He has moved, his energy is no more there. His hand is there, but dead -- that throb of love is no more there, his heart is not there in the hand. And the woman says, 'What are you thinking? Where have you gone?'

Byron was a very honest man that way. He said, 'Sorry, but it seems the marriage is finished. That woman has taken all my heart. And I know that just a few hours before, I was hankering for you, I was ready to do anything. I was ready to die, if that was going to solve the thing. But suddenly, knowing that you are mine, it doesn't feel that much of an adventure. Now your hand is in my hand; suddenly I possess you. And any desire to possess you has disappeared.'

This is great intelligence. I love this man Byron. He has been condemned by his own country very much -- he was expelled from his country, because people became very much afraid of him. It is said that when Byron would enter into a hotel, into a restaurant, people would just escape with their wives from there. He was really a lovely man! Then all husbands gathered together against him, and all fathers gathered together against him, and finally he was forced to leave England. And it is said, when he was leaving and was saying goodbye to his country, thousands of people gathered to see him. And in those thousands of people there were hundreds of women pretending to be men, in men's clothes -- even from the royal family, from rich families -- to see the last of Byron.

He was really a beautiful man -- very very intelligent, very very handsome. He was REALLY a poet; the poetry was throbbing in his very being. But he was expelled -- the country could not afford him, he was too dangerous. But his insights are very very significant. Look at this insight: he says to the woman... must have had great courage to say it to the woman -- and just now they have got married! And the bells are still ringing and the guests have not even departed, and they are coming out of the church and he says, 'Sorry, but I am no more interested in you.'

Such authenticity, such sincerity, is the quality of a religious man. Byron was unfortunate that he was born in England, he should have chosen India. He would have become a Buddha -- this very understanding makes a man a Buddha. If a man of such intelligence finds the right path, he will simply jump into a flame, will become a flame of Buddhahood.

Whenever you are attaining something, you immediately start losing interest in it. You all know it, it has happened to everybody in one way or other. You may not say it, you may not even say it to yourself, you may not accept it. Because it is so frightening, that you had been working for seven years to raise enough money to purchase a house -- now you have purchased the beautiful house in the mountains, and suddenly, the moment the house is yours and you have the papers in your hands, you are no more in-terested.

But this is how things are -- an intelligent person will see it immediately. A stupid person will take a few months, a few years, but that is not the point -- he will also see one day that there is nothing. It proved an illusion. Your whole life proves it again and again -- every desire frustrates, every desire lands you into frustration. And the only way you know how to get out of that frustration is to create a bigger desire.

Now, this is foolishness. This is what Buddha calls avidya -- ignorance. Seeing all desires fail, you don't see that desire as such is going to fail. The day you understand that the desire as such is going to fail, comes the turning-point in your life -- a one-hundred-and-eighty-degree turn. That's what Christians call 'conversion' -- it means 'turning inwards'.

Buddha has the right word for it, he calls it PARAVRITTI -- turning back. PARAVRITTI -- a one-hundred-and-eighty-degree turn: seeing that every desire is going to fail, no desire can succeed -- it cannot succeed, by its very nature. Desire is just a postponement; when you have the thing it becomes meaningless. It exists only while you are waiting, it exists only while you are searching, it exists only on the path. When the goal is achieved you are finished -- you will need another desire.

I have heard a very ancient parable. There was a valley in the Himalayas, a very rich valley. People were affluent, there was more than they needed -- more fruits than they needed, more crops than they needed, more milk, more butter, than they needed -- everything was more. And the valley was so fertile that one man would work and the whole family would rest. That was enough, one man working was enough for the whole family.

Soon they got very much bored. There was nothing much to do -- everybody had everything that was available, everything that was needed. They got so bored, they started thinking what to do with life; life seems to be meaningless. Remember, whenever a society becomes rich, you will immediately find schools of philosophers arising who w ill say life is meaningless.

That's what is happening in the West; existentialists say life is meaningless. Sartre, Kafka, Camus -- they say life is meaningless, life has no meaning. It happens only when the society is rich, it is the symbol of a rich society -- immediately, philosophers bubble up who say life is meaningless.

In a poor society, nobody ever says life is meaningless; life has infinite meaning. Small things have meaning -- to have a shelter, to have food for your children, to have clothes for your wife, to have a new sari for your woman, or a new ornament, is enough to have meaning. There are so many things you don't have, and because you don't have them there is much meaning around you -- you can have this, you can have that, you can have thousands of things, and you don't have them. So you go on from one desire to another, and meaning goes on existing.

When you have all, meaning falls flat on the ground. That happened in that valley, that's what is happening in America; people have become very bored. Boredom has settled in America.

In that valley, people became very bored. And of course the king was the most bored man. And the king asked the people: 'Find out some way, find out some adventure, find out some way that the valley can start working for it. Anything will do.'

Many proposals came. One young man stood up and he said, 'Look, that peak of the Himalayas, towering high in the sky above the clouds -- we should climb that.' People laughed. They said, 'Nobody ever heard of it. And how can we climb it? It is dangerous. And the gods will be very angry.' And the priest was

very against it. He said, 'We worship that peak. How can we climb it? That will be sacrilege.'

But the king was very much interested. He said, 'This appeals to me.' It was pointless -- but when you are bored, anything is good. That's how human beings are reaching to the moon it is pointless, utterly pointless, but... anything to give you a thrill, to give you a kick.

Have you not seen it? When the first man walked on the moon, the whole of humanity was thrilled. People were glued to their chairs before their T.V.'s. But do you know? -- within half an hour they were finished too. Within half an hour they were tired, finished! There is nothing much on the moon. And now nobody talks about the moon much -- now they are talking about Mars, and other things.

The king was interested, and he said, 'You arrange it. Arrange a group, and I will give you all the money needed. Yes, this peak HAS to be conquered. Standing there, just in front of us, it is a challenge.'

The priest tried to convince the king that it is futile -- 'Even if we climb it, what is going to happen?' He said, 'That is not the point. Who bothers about what is going to happen? The climb itself is going to be beautiful.' And the valley was agog. And the people started working hard, making things to go up the peak -- because nobody had tried it before, so no instruments existed.

Years passed, people by and by started succeeding in going up. One generation passed, another generation passed, the third generation managed to reach. When they were reaching just close to the peak, one old man, who had lived through all these three generations and had helped them, and was one of the most prominent guides -- he said, 'Wait, I am afraid. If we reach to the top -- and now it is within reach, within an hour we will reach -- what will we do next?'

And they all fell silent and sad. And the boredom was back. For three generations they had not known any kind of boredom. For three generations they were really in a great enthusiasm -- the spirit of adventure was roaming around, they were overwhelmed by the idea. It was meaningless, it was futile, but it was keeping their boredom away. Suddenly....

And the story says this was the same man, who had become old -- this was the same man who had proposed in the first place: 'We should go and conquer the Himalayan peak.' He said, 'My sons, it is better we should go back and try again. Because there are no more peaks around; this is the biggest. Once you have conquered it, what will you do, tell me?'

And it is said they thought over it, they contemplated -- and by and by, they came back to the valley and started trying to climb the peak again.

That's how it goes, that's how it is. You must have heard the Greek myth of Sisyphus, that the gods punished him. And the punishment is very strange -- he has to carry a rock to the peak of a mountain. The rock is heavy, and as he goes up it becomes heavier and heavier. It is a very arduous task to bring it to the peak, it takes years. By the time he reaches to the peak, the rock rolls down. That is the punishment -- he has to go back to the valley, pick up the rock again, and move it.

In the Greek mythology, it is said the gods were very angry and they punished Sisyphus. To me, it doesn't look so. In fact, a better punishment would have been if the rock never came back to the valley. Then what would Sisyphus do, do you know? He would commit suicide on that rock.

The Greek gods don't seem very intelligent. You should learn from Indian gods. If it was an Indian myth, the punishment would have been this -- that he climbs, as he comes higher the rock becomes lighter, things become easier -- easier and easier and easier. Because when things are hard, there is joy. When things become easy, your ego is not challenged, there is no more joy. As he comes to the top, finished. What is Sisyphus going to do now? The Indian gods would leave him there with his rock on the top of the mountain. What will he do? He will hit his head against the rock and die.

The Greek myth does not seem to be like a punishment, it seems to be a reward. It looks like punishment because we don't understand life. The moment he reaches, the moment he has just arrived, the rock slips back, goes down to the valley. Sisyphus has to run down, find the rock again -- that is his punishment. Again he starts carrying it.

This is how it is happening in life. Every time you bring one desire to completion, it slips back into the valley, you have to go back. You have to desire again, you have to desire afresh. Again life has a thrill, again you can avoid your inner nothingness. This is called sansara -- the world. Avoiding yourself is what sansara is all about -- escaping from yourself, keeping your innermost core at the back. Getting lost in the cyclone and never looking at the silent center. Getting caught in the wheel and the spokes, never getting centered in the unmoving axle.

But the wheel moves on an unmoving part, and the cyclone exists on a silent center. So is life, life is like

a wheel. And deep at the innermost core there is non-being -- anatta, no-self. Shunyata, nothingness. And remember, 'nothingness' does not just mean mere nothingness; it is the source of all. All has come out of it, it is the seed of all. 'Nothingness' simply means no thing-ness -- there is no thing-hood there. It is a formless space, it has no boundaries.

Once you start getting in tune with this formless void, once you start getting in harmony with it, once you stop escaping away from it, the journey towards home has started. The day you arrive into this empty space.... And you rejoice in it -- you don't feel alien, strange to it, you rejoice in it. And it is a blessing.

The Western mind feels very very embarrassed with the idea -- 'How can nothingness be a joy?' You have always been trying to BE; nothingness seems like death, annihilation. How can nothingness be a joy? That's why the Western philosophers think that Buddha is the greatest pessimist in the world. He is not; this is an interpretation. The Western mind thinks, 'To move into a nothingness, what joy can be there?'

But you don't understand. When you find you are not, there cannot be any anxiety. Now even death cannot make you afraid. You are already not, so death cannot destroy anything. You are free of death. When you find you are not, you are no more concerned with success or failure; there is nobody to succeed, nobody to fail. Equanimity arises, all is equal. When you come to see this nothingness, how can you be tense? How can there be stress and strain? There is nothing to create any tension; no ripple arises in nothingness. You become non-tense, you relax.

This nothingness is a great rest, utter rest. Everything has stopped, everything has come to a halt. Now whatsoever happens makes no difference, you are not stirred by it. You become rich, you are not stirred. You become poor, you are not disturbed. You succeed, it is okay. You fail, it is perfectly okay. Everything remains good -- equilibrium has arisen in your being. Now you are balanced, utterly balanced. Life goes left, okay. Life goes right, okay. It doesn't matter; nothing matters any more.

This is what we call joy. Joy is not synonymous with happiness, joy is FAR transcendental. Joy is neither unhappiness nor happiness. Joy is a state of being which remains unperturbed, undisturbed, whatsoever happens around. The cyclone goes on thundering, but at the innermost core everything is silent. Tranquility has arisen.

This is what we call SAMADHI. And there are only two ways in the world: one is to go away from yourself, one is to come to yourself. To go away, there are a thousand by-paths. Somebody may go away through money, somebody may go through power, somebody may go through sex, somebody may go through alcohol, drugs -- a thousand paths, by-paths. But they basically belong to one direction -- going without, going withoutwards, going outside. Going farther and farther away from the center towards the periphery. And that periphery exists not.

So you go on and on and on -- more and more discontent, more and more dissatisfaction, more and more anguish. The ultimate result is madness. If the West goes to its logical conclusion, the whole Western society is going to be mad. If this outgoing mind is stretched to its very extreme, then only madness can happen, nothing else. The ultimate result is madness.

The other journey is inwards. Come back home, move inwards. As you start moving inwards, more silence, more tranquility, more equanimity, more equilibrium, more centeredness, more groundedness -- they start happening on their own accord. The day you have arrived home, suddenly there is joy.

Listen to these words. Christmas Humphreys says:
'Then comes the jump.... But the abyss into which we fall is found to be the plenum/void. The leap is from thought to no-thought -- from the ultimate duality of illusion/reality to a burst of laughter and a cup of tea. But with what new eyes do we view the saucer! and in what serenity of mind do we clear the table away!'

Everything remains as it is. You drink tea, and you have to clear the table too. But with what serenity! with what silence with what grace!

The dance continues, but now there is no longer any dancer. And when the dancer is not, dance has a grace. When the dancer is not, all self-consciousness disappears, because there is no self. When all self-consciousness disappears, dance becomes total, utterly total. Then there is only dance -- no dancer. The presence of the dancer is always a disturbance in the dance. The more you are self-conscious, the less your life will have joy, because the more it will be fragmented, divided -- it will be more schizophrenic, it will be more split.

When you are total -- so total that the action is all, and there is no actor behind it -- then grace, then a new beauty, a new benediction, enters into your life.

You go on living the same way -- that's what Zen goes on emphasizing. You still carry water from the well, you still chop wood, you still cook food -- but with what serenity, with what grace! How miraculous! to go on continuing in this beautiful world without a self. Then trees communicate to you, then birds communicate to you, then rocks communicate to you.

It is the self that is always going against communication, it is the self that always comes in-between. It is the self that does not allow you to flow; it keeps you confined.

Empty-handed and vulnerable we come into the world, empty-handed and vulnerable we are going to leave it. Empty-handed and vulnerable must we be in it too. And then life is religious. Empty-handed we come, that is true. Empty-handed we will have to go, that is true. Then why, just in between these two, should we start being possessive? When empty-handed we come and empty-handed we go, why not remain empty-handed in between too? If you can remain empty-handed in between too, a nothing -- non-possessive, non-acquiring, non-ambitious, with no self hankering for becoming -- your life is religious.

A religious person is not one who wants to become spiritual, no. His spirituality is still part of the world -- it is a new desire. A religious person is one who has understood the nature of desire -- and in that very understanding, the desire has disappeared. A religious person is a desireless person.

And remember, let me remind you again: Don't start desiring desirelessness.

A religious person is one who has known 'I am not'. When 'I am not', then what is the point of going on collecting things called MINE? It is 'I' that goes on collecting things which are mine -- 'my house, my wife, my husband, my money, my prestige, my respectability, my church, my country, my religion, my God, my scripture....' We go on: MY.

This 'my' and 'mine' arise out of the idea of '1'. And the 'I' exists not -- it is a presumption, you have simply assumed. The whole game is shadowy, very false; the basic thing exists not. Before you start moving into the world of 'my' and 'mine', at least have a look to see whether you are. Otherwise your whole effort will be futile. It will be making castles in the sand... castles of Spain.

That's why Zen says -- Hui-neng's words: 'All doctrine by nature is dark. Even zazen can be a trap. It is best to pursue no discipline at all. Habit deadens. As for sacred texts, they ought to be destroyed.'

This Hui-neng, what is he saying? He is saying: 'All doctrine by nature is dark.' If you make a doctrine of desirelessness, as Buddhists have made, if you make a doctrine out of the concept of detachment, as Jainas have made, then you will be caught in a new trap. Detachment is not against attachment, desirelessness is not against desire. Desirelessness cannot be desired, and non-attachment or detachment cannot be practised -- because if you practise it, you will get attached to it.

Detachment or non-attachment arises out of the understanding of attachment. Just seeing into the very process of attachment, you see it is meaningless, futile. When it is meaningless, futile, it drops. Not that you drop it, no -- if you drop it, you are still there. Now you become a renunciate -- you start claiming: 'I am a great renunciate, I am a great saint, I have renounced the whole world.'

If you have renounced the whole world, Buddha says, you have not renounced anything. Because the basic disease still exists. It used to claim money before, now it claims renunciation. But the 'I', the ego, is still there.

Hence, Hui-neng is right: 'All doctrine by nature is dark.' Don't create doctrines; Zen is against all doctrines. Zen says: Just look into reality, that's enough. That's why no scripture is needed. Zen says: Burn all scriptures -- because scriptures will just put new ideas into your head, for new peaks to be climbed. Scriptures will give you new desires, new objects, for your becoming, for TANHA. Here you get finished -- one day you understand that it is meaningless to rush for money -- but then you start rushing for meditation.

One day you start seeing the pointlessness of this world. Then you start thinking of God. Desire has moved, but not disappeared. Desire has taken a new form, but has not dropped. Desire has now assumed a new object, a new territory, a new direction -- but desire remains. And if desire remains, the world remains.

Hui-neng's words are: 'Insight is freedom.' Tremendously pregnant are these words. Insight is freedom: you need not do anything, you simply need insight. You simply have to look into things -- how they are, how they function, how desire functions -- that's all. Let this be very very clear, that insight is freedom. You have not to strive for freedom, you have only to look into things, how they function. How you have lived up to now, look into it. How you are still living this moment, look into it!

For example, you are listening to me. You can listen with desire, and then you will miss the point. Then, listening to me, you will inside be gathering some ideas, how to find a new peak to climb. You will be

listening to me in order to practise; then you will miss. You are listening to me, and by the side you are taking notes in your mind: 'This seems to be right. Yes, I should practise it.' Now a new desire is arising, now a new idea is getting hold of you. You are moving again into the world -- the world of a thousand and one things.

No, just listen to me with insight. Nothing has to be practised. Let it be decided for ever with me: nothing has to be practised, practice is not the point. Understanding, insight -- just look into it. While I am talking to you, forget all about practising, forget all about notes. Forget that you are to do anything with these words that I am saying to you. You are not to do anything, you have just to look into these words as deeply as possible, right now! If you look into these words right now, something will start changing in you. You will see that 'Yes, this is true' -- not that you have to practise it, but 'this is true'.

And when truth dawns on you, it transforms you. That's what Jesus means when he says: Truth liberates, nothing else -- not doctrines, not theories, not dogmas, not scriptures. Only truth liberates.

But don't ask how to get truth. If you bring the 'how' in, you have brought desire in. The 'how' is the manager of your desiring mind. It always says, 'How? How to do it?' It is not a question of doing at all. Just see it, just see the way it is. See how your mind goes on functioning, how you have functioned up to now. With no motive, have a look into it -- with no motive.

'Insight is freedom. Clarity brings choicelessness.' Tremendously beautiful words of Hui-neng: Clarity brings choicelessness. When you are clear, you need not choose; you choose only because you are confused. Choice is out of confusion -- choice means, 'Should I go this way, or that way?' You are confused, you cannot see, so you are wavering -- 'Should I take sannyas, should I not take sannyas? Should I meditate, should I not meditate? Should I love this woman, should I not love this woman? Should I do in this direction, should I do in that direction?'

These things exist because you are not clear. And your so-called religious teachers, your so-called religious priests, go on giving you what you should do. That is not the work of a real master; these are the pseudo-masters. You go to them with a confused mind, and you say, 'I have two alternatives, a and b. What should I do?' And they say, 'You do a -- a is right, b is wrong.' They don't help you to be clear, they don't give you clarity. They simply give you something to cling to, they give you the idea of right and wrong.

Now, life is very mysterious -- something is right in the morning, by the afternoon it becomes wrong. Then go to the priest again; then go on following the priest.

A real master never gives you any idea of right and wrong, he simply gives you INSIGHT. Because in the afternoon I may not be with you....

Just the other day, Chinmaya was with me. He has become afraid of death. Good, very good. Doctors have told him that there is some danger for his life, so he is shaking, trembling, for three days he has not been able to sleep. A rare opportunity -- because death will come to everybody, but it never comes with such information beforehand.

So he was there last night, and he is very much afraid. And I told him, 'Look into it: What do you have to lose? What have you gained in your life? The fear means that you have much in your life, and death will take it away. What have you got? If you look deeply, and you find that you don't have anything, then what is the fear? You are not going to lose anything.'

I told him to look into the fear of death and get into it as deeply as possible, don't avoid it. Everybody is telling him, 'Forget about it, it is nothing, don't be worried. Some medicine, some operation, something will be done.' Everybody is consoling him, he is consoling himself -- finding ways and rationalizations.

I told him to look into the face of death. Death exists at the very center of our being; it is nothing AGAINST US. We are closer to death than we are close to life. Death is closer to us than life is, because life is the wheel revolving, and death is the hub.

And I told him, 'You are fortunate that death is coming with a message, that death has a date with you. And you are also fortunate because I am here, and I can help you to look into death.'

While I was saying these things, I could see he was waiting for some consolation. He didn't want to hear these things, to look into death. He wanted me to say something to him, promise him something. I should say, 'Don't be worried, I will protect you.' He was waiting, in the comer of his eyes, for me to say something consoling.

But a master is not to console you, a master is to awake you. If death is coming, death is coming. Accept it, go into it, have a great insight into it. It may not come -- because doctors are not reliable -- but why miss this opportunity? It may not come -- but if the idea has arisen, then why not go into it? and why not have a taste of it? If it doesn't come, good. If it comes, good -- but you be ready for it. You go into it, you go with

deep acceptance and receptivity. And in that acceptance and receptivity, something will be revealed to you: your innermost core.

And feeling in tune with this innermost core, all fear disappears.

And I told him, 'You may not die this time -- some day you will die. Next time I may not be here to tell you, next time I may not be here to console you. So if I really love you, I will not console you -- because next time what will you do when I am not here and you die? Then you will not be able to find a way.'

Consolation is not the way. Insight -- what Buddha calls VIPASSANA, looking into. A master gives you clarity to look into things. And when you look into things, the obvious is SO obvious that there is no question of choice. You don't choose then, your clarity leads you -- it becomes a lamp, it directs you.

And this is what Buddha says, these were his last words when he was departing from the world. His monks started crying and weeping. He said, 'Stop all this nonsense! Listen to me: Be a light unto yourself. Remember, these are my last words. Be a light unto yourself: APPO DEEPO BHAVA.'

What is this light? This clarity to see into things. If it is death, see into death. If it is love, see into love. If it is life, see into life. If it is anger, see into anger. It is ONE thing: see into it. In the morning it is love, in the evening it may be death. In the afternoon it may be something else, in the night something else again. But if you have the capacity to see into things, you will be able to see the obvious. Once the obvious is known as the obvious, choice disappears.

That's what Krishnamurti means when he says, 'Be choiceless.' But you cannot be choiceless, you cannot CHOOSE choicelessness. You cannot decide one day: 'Now, from now onwards I am going to be choiceless' -- this is a choice.

Choicelessness cannot be chosen, desirelessness cannot be desired, non-attachment cannot be practised. This is the message of Zen: Look into things, and the obvious reveals itself. And when you know this is the door and this is the wall, you need not choose from where to go, you go through the door. You don't ask the question: 'Should I go through the wall or through the door?' -- you simply go through the door.

Now the story. The story is simple but tremendously beautiful; all beautiful things are always simple. Very obvious, very clear. This is a parable Buddha used many times. In fact it happened; it is not only a parable. Buddha was passing by the side of a river, and he saw these children playing and he saw this whole thing. Next morning he talked about it -- he made a parable out of it. A great parable it is. Go into it with insight into each single word.

SOME CHILDREN WERE PLAYING BESIDE A RIVER.

If you are still playing, you are a child. Your play may be called love, your play may be called politics, your play may be called money. You may be playing in the market, or in New Delhi or in Washington -- but if you are still playing then you are childish. If you are still involved in games and taking games very seriously -- taking games so seriously that you are ready to fight, kill or be killed -- then you are very childish, you are not a grown-up.

SOME CHILDREN WERE PLAYING BESIDE A RIVER.

And the river is the symbol of life. Life flows like a river -- and by the side, on the bank, children go on playing a thousand and one games. Life goes on flowing -- and we become so engrossed in our games that we forget life completely. Life is flowing within us -- but we are engaged in our games, preoccupied.

Preoccupation is a fundamental disease of the mind; it is a way to avoid the river of life. What do I mean by 'preoccupation'? Preoccupation means either you are in the past or you are in the future. Preoccupation means you can be anywhere except herenow. When you are herenow you are not preoccupied. Then there is no occupation -- then there is simple clarity, vulnerable openness.

And an unpreoccupied mind is the alert mind, the intelligent mind. And the intelligent mind is in tune with the river of life, flows with it. A preoccupied mind is playing games, and playing them very seriously. You can go into the marketplace and see people playing the game of money, and very seriously. And they will die and all the money will be left here -- and while they were here they played the game so seriously.

Go into a capital town and see how people are madly playing the game of power. This word 'capital' is

very beautiful, it comes from a root-word 'capita' which means 'head'. So 'capital' means a head city, or a mad city. All kinds of mad people have gathered in capitals.

If God wants to save this world, he can do a single miracle and it will be saved: just let capitals disappear. Suddenly, no New Delhi, no Washington, no Moscow, no Peking, no London. Suddenly all capitals disappear; you will be surprised to see that all mad people have disappeared. They are found in the capitals -- if they are not in the capitals, they are moving towards the capitals.

A great game. Millions of people are killed in that game -- nationality, and this and that, 'isms'. Communism, fascism, nazism, socialism. China and Russia and America, and India and Pakistan and Bangladesh. And they go on fighting: and very seriously, their very life is at stake. All children, just juveniles; they have missed growing up.

And they go on missing the river of life because they are so preoccupied. Everybody is so confined with his game.... Have you watched people playing chess? They forget the whole world. In chess, people become so absorbed, even if the house gets caught in fire they will not be aware of it. They are down-focused with their false elephants and horses -- just symbols!

Everybody is playing a game of preoccupation. If you are listening to me and you have come here as a Christian, you are preoccupied. Or as a Mohammedan, you are preoccupied. Or as a Buddhist, you are preoccupied. Even if you believe in Zen you are preoccupied. All beliefs create preoccupation. If you listen to me and inside your head you go on saying, 'Yes, this the holy Koran also says,' then you are not holy at all. Or, 'Yes, this is what Jesus also says in the New Testament,' then you have not known Jesus at all. You have missed Jesus, and you will miss me too.

'Preoccupation' means: in the past, in the future, never herenow. When you are herenow, there is no game. Games stop, then you flow with the river of life. Then there is spontaneity and there is great intelligence and there is great celebration. Games stop, you don't take things seriously. If you win, good. If you fail, good. It makes no difference. That's what I mean by 'games disappear' -- I don't mean that when you become alert, awakened, you don't live life, the ordinary life. You still live the ordinary life, you still chop wood, you still carry water -- but with great serenity. You still laugh, you still love -- but with a totally different quality.

Now nothing matters. If the woman leaves you, you say good-bye with great gratitude. If your money is stolen, you say, 'Okay, somebody must have needed it.' You are not serious any more, that's all. That seriousness has disappeared. You still continue to play, but you know that these chess-horses and elephants and the king and queen and this and that, they are all just symbols. a metaphor.

SOME CHILDREN WERE PLAYING BESIDE A RIVER. THEY MADE CASTLES OF SAND, AND EACH CHILD DEFENDED HIS CASTLE AND SAID, 'THIS IS MINE.'

And the serious game comes with the 'my' and the 'mine'. THIS IS MINE -- the seriousness comes through possessiveness, clinging. Through 'mine' we create an 'I'. The more you have, the more you can call 'my', the bigger 'I' you will have. The bigger the territory of the 'my', the stronger will be the 'I'.

So when you are a president of a country, you have an 'I' like a tower touching heaven. When you are no more a president of a country, you shrink; that tower disappears, you become just a stump of a cut tree.

When you have money you walk with strength. When the money disappears you start wavering. When you have money in your pocket you don't feel so cold, money gives such warmth. When the money disappears from the pocket, suddenly you feel cold and shivering. The warmth is gone, the heat is gone, the energy is gone.

Those children are playing, and each is defending his castle, and the castle is made of sand. All castles are made of sand. There are only sand-castles; there are no other castles. A sand-castle is bound to fall, there is no way to protect it. All protection is meaningless -- its very nature is to fall and disappear, it is a sand-castle.

How many castles have you made and they have disappeared? And still you go on making bigger and bigger castles. When a smaller castle disappears, you think maybe a bigger one will be more stable. How many people have lived on this earth before you? And how many millions of millions of castles have disappeared? Castles made by Alexander the Great, and castles made by Nadirshah, and castles made by Akbar -- all have disappeared. And it is the same sand -- they made them in this same sand, and you are again making them in the same sand.

Seeing it, one drops the idea of 'my' and 'mine'.

THEY KEPT THEIR CASTLES SEPARATE..

Obviously. When you depend on your castle, you have to keep it separate. You have to mark it, you have to fence it. You have to say, 'Don't come in here. This way, the door is closed. This is a private road. Trespassers will be prosecuted. This is mine.'

THEY KEPT THEIR CASTLES SEPARATE AND WOULD NOT ALLOW ANY MISTAKES ABOUT WHICH WAS WHOSE.

Everybody has his own nameplate, and protects the castle very much. And the same castle belonged to some people before you, and the same castle will belong to some people when you are gone. In fact the same castle belongs to nobody; it belongs only to the sand. That abides; people come and go. Games start and disappear, and the sand goes on and goes on. The sand is eternal, castles are momentary.

WHEN THE CASTLES WERE ALL FINISHED, ONE CHILD KICKED OVER SOMEONE ELSE'S CASTLE AND COMPLETELY DESTROYED IT. THE OWNER OF THE CASTLE FLEW INTO A RAGE...

Watch, next time you are in a rage -- somebody must have destroyed your castle. Remember -- next time you are in anger remember this parable and suddenly you will start laughing. There is NO POINT in being angry, there is no point at all in being in a rage. There is no 'I' and there is no 'mine'. And if the sand-castle has fallen, it had to fall. It was a sand-castle.

THE OWNER OF THE CASTLE FLEW INTO A RAGE, PULLED THE OTHER CHILD'S HAIR, STRUCK HIM WITH HIS FIST AND BAWLED OUT. 'HE HAS SPOILT MY CASTLE! COME ALONG ALL OF YOU AND HELP ME TO PUNISH HIM AS HE DESERVES.'

That's what your law, your court, your police, go on doing. Somebody has destroyed your castle: you say, 'Come on, all of you! and help me to punish this man.' And yes, people will come and help you, because they have to protect THEIR castles too.

So this is an agreement; that's how you punish the criminal. That's how thousands of people are in the prisons being punished by you all, because they disturbed somebody's castle. Somebody has stolen somebody's money, or somebody has taken somebody's cow, or somebody has done some small thing -- has stolen a few fruits from YOUR tree. All trees are God's trees. But somebody stole a few apples from your tree and you got into a rage, because you think you are the owner.

Anger comes out of ownership. If you really want to get rid of anger, you will have to drop ownership. Many people come to me and they say, 'We suffer very much from anger. How to drop it?' They think as if anger can be dropped directly -- they don't know; it is complicated. Unless you drop ownership you cannot drop anger.

Anger is just a leaf on the tree of ownership. If you own, you cannot drop anger. You own your wife, and somebody goes by and winks at her: anger. How will you avoid anger? Because you own the wife, she is YOUR wife -- how can somebody else dare to laugh at her or smile at her? or throw a kiss at her? She is YOUR wife -- you own her, she is a property. The wife becomes mad the moment she sees some woman is trying to play any game with HER husband.

We own people, we own things, we own. Out of ownership comes anger and rage. If you really want to be beyond anger and rage -- and who will not want to be, unless you are in deep love with your neurosis? -- if you really want to drop your neurosis, ownership has to be dropped. The very idea that 'I OWN anything' is stupid. And then others are there to help. They are afraid about THEIR properties. If somebody trespasses your property and is not punished, then people will start destroying others' properties very easily.

So you are all angry -- if you see a thief, you all jump on him. He has not taken your money, he has taken somebody else's money -- but all those who are there will jump on him, will beat him, throw him on

the ground and stamp on him. And they will say, 'He is a thief. We have to punish him.' But why are you punishing? -- he has not taken your money. No, he has not taken your money, but he is a danger -- if you allow him to take somebody else's money, some day he is going to take your money too. Then.

So it is better to be cautious, it is better to prevent it from the very beginning. Hence the law exists. The law is always in favour of the owners, the law is always in favour of the people who have property, the law is always capitalistic. It makes no difference -- even in Russia, where capitalism has disappeared, the law is all for the state, because now the state owns everything. Whoever owns, the law is the servant of the owner. If the state owns, then the law serves the state. The magistrate, the law, the policemen, the courts, they are in the service of those who HAVE -- against those who don't have. The law serves 'haves' against 'have-nots'.

The world cannot be very good where the law itself serves 'haves'. How can law be just? -- impossible. It is against the people who have nothing, it is for the people who have everything. It is always in favour of the haves -- it is MADE by the haves, it is a conspiracy of the haves against the have-nots. In all societies it has been so, the law is always unjust. Your so-called justice is just a pretension. The world where ownership exists cannot be a just world.

Hence Zen is very anarchistic. I am an anarchist: I believe in a world where law will disappear, I HOPE for a world where law will disappear. Law can disappear only when ownership disappears; it cannot disappear by changing the ownership. In Russia they have changed the ownership -- now the have-nots have become the haves, and the haves have become the have nots. But that doesn't make any difference. Whoever owns will own the law and the law will be with him. Law serves. It serves the powerful, it never serves the weak.

'HE HAS SPOILT MY CASTLE!' SHOUTED THE BOY. 'COME ALONG ALL OF YOU AND HELP ME TO PUNISH HIM AS HE DESERVES.' THE OTHERS ALL CAME TO HIS HELP. THEY BEAT THE CHILD WITH A STICK AND THEN STAMPED ON HIM AS HE LAY ON THE GROUND.
THEN THEY WENT ON PLAYING IN THEIR SAND-CASTLES, EACH SAYING, 'THIS IS MINE; NO ONE ELSE MAY HAVE IT. KEEP AWAY! DON'T TOUCH MY CASTLE! '

Can't you see? -- the same game being played in a thousand and one ways, all over the world, down the ages: 'THIS IS MINE; NO ONE ELSE MAY HAVE IT. KEEP AWAY! DON'T TOUCH MY CASTLE!' This is the whole game called the world.

BUT EVENING CAME...

Evening always comes; you cannot avoid the evening.

BUT EVENING CAME; IT WAS GETTING DARK AND THEY ALL THOUGHT THEY OUGHT TO BE GOING HOME. NO ONE NOW CARED WHAT BECAME OF HIS CASTLE. ONE CHILD STAMPED ON HIS OWN, ANOTHER PUSHED HIS OVER WITH BOTH HIS HANDS. THEN THEY TURNED AWAY AND WENT BACK, EACH TO HIS HOME.

This does not happen, unfortunately, to everybody's life. Evening comes, but you go on clinging to the morning. Evening comes, even death comes -- but you go on clinging to life and birth.

Evening comes to everybody, but there are very few fortunate ones who USE the evening and start seeing that nothing belongs to us, and all castles are sand-castles.

And now they are no more concerned what happens to these castles. Not only are they not concerned that nobody should spoil them, they themselves jump upon them and spoil them. It is finished; evening has come. The world is finished. Now the time has come to go back home.

In Zen, 'going back home' means going inside your own being. Use the evening whenever it comes. It comes many times in a life -- sometimes it comes as a failure, sometimes it comes as a frustration, sometimes it comes as a sadness, sometimes as depression. Use it. Sometimes as fear, anguish, sometimes as death, illness -- but use it. Whenever evening comes, try to see that nothing belongs to you, that you don't belong to anything, that the whole idea of belonging is absurd. See it. And whenever you start feeling that the world outside is meaningless, don't create new meanings in the outside, start moving inwards towards the home.

BUT EVENING CAME; IT WAS GETTING DARK.

Whenever you feel it is getting dark, it is getting sad, it is getting ugly, whenever you feel it is getting to be an unhappy affair, remember -- it is a call from the home: 'Come back home; you have played enough.'

... AND THEY ALL THOUGHT THEY OUGHT TO BE GOING HOME. NO ONE NOW CARED WHAT BECAME OF HIS CASTLE. ONE CHILD STAMPED on HIS, ANOTHER PUSHED HIS OVER WITH BOTH HIS HANDS. THEN THEY TURNED AWAY AND WENT BACK, EACH TO HIS HOME.

Go home. Search, seek your inner home. And it is the home of non-being, anatta -- nothingness, absolute void. It is formless, it is nameless, it is what nirvana is.

Once you have come home, you will have a totally different vision of things. Then there is joy, celebration. And then there is no evening. Then it is always morning, because then it is always spring. Then it is always a song, and then it is always a dance, it is always a feast.

So next time you feel evening coming and things getting darker, use that opportunity as a jumping-board. Jump into your own being. Disappear there.

Enough you have moved into things; now start moving into nothing, into no-thing. Enough you have looked at others; now start looking into your own self. We are so foolish that even when we look at ourselves, we look at ourselves, not into ourselves. Yes, sometimes you stand before a mirror and look at yourself, but that too is looking at yourself, as if you are somebody else -- looking from the outside, looking at the face, at the skin, at the outer.

Enough you have looked at others, and enough you have looked at yourself as the other. Now the time has come -- the evening has arrived, darkness is settling. Start looking in. Let there be an explosion of insight. That explosion of insight will transform you... from a caterpillar to a butterfly.

Zen: The Path of Paradox, Vol 2

Chapter #8
Chapter title: There is No Back of this Book

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THE OTHER DAY YOU TALKED ABOUT BELIEF-SYSTEMS. ONE OF MY BELIEF-SYSTEMS WAS THAT I AM IMPERFECT -- THAT I HAVE TO STRIVE FOR PERFECTION. DOING THE SLS (SUCCESSFUL LIVING SEMINAR) I GOT THE FEELING THAT I AM PERFECT AS I AM RIGHT NOW -- WITH ALL MY ANGER, GRIEF, LOVE, HATE, SADNESS, BOREDOM, DEFENCES, SEX. I THINK YOU ONCE SAID THAT WE ARE GODS BUT THAT WE JUST DON'T RECOGNIZE IT. PLEASE EXPLAIN THE COMPLETENESS OF OUR BEINGS.

This shows how deep a belief-system goes, how it becomes part of your unconscious. Now even the idea of perfection persists. First you were trying to become perfect, now you believe you ARE perfect -- but you don't drop the idea of perfection.

First you were trying to become more complete, you had the feeling of incompleteness; still you cling to the old distinction. Now this seems to be cheaper and easier to believe -- that you are already complete, you need not go anywhere. But you have to be complete, you have to be perfect. What is wrong in being incomplete? And what is wrong in being imperfect?

Your 'sls' missed; you could not get anything out of it. You remain the same, you have not changed anything; your belief-system remains intact. And sooner or later you will be again in difficulty. Because you will be angry, you will be bored, you will be sad -- it is impossible to think that your anger is perfect, that your sadness is perfect, that your boredom is perfect, it is impossible. Sooner or later, again the old snake will start uncoiling itself; again you will start trying.

When you are sad, will you not try to be not sad? When you are miserable, will you not try to come out of it? Will you really accept it totally? When you are in a ditch of darkness, won't you start striving again for light? Again it will come back; you have simply postponed it. You contain everything you contained before, you have simply changed the label on the container. But the content remains the same.

That's not my message. My message is: To be incomplete is beautiful. In fact, to be incomplete is a basic requirement of being alive. The day you are perfect, you are dead. Perfection is death, imperfection is life. Imperfection should not be condemned, but taken as an openness. Imperfection means open -- still growing, still moving, still living. Imperfection means you still have a future, imperfection means you still have hope, imperfection means tomorrow will be exciting. That's what imperfection means.

'Imperfection' is not a derogatory word, it is almost synonymous with a living flow. Complete, where will you be going? what will you be doing? 'Complete means growth has stopped, you have come to your very end. All that was potential has become actual -- that's what completion means. Now there is nothing else but to die.

Imperfection means there is much still awaiting, much is going to happen. I am not saying strive for it to happen, I am saying it happens if you accept your imperfection, and you live it in totality. These are two different things. To believe that your imperfection is perfect is utterly wrong. But be total in each moment -- when you are imperfect be TOTALLY imperfect. And then out of that totality you start growing.

And I am not saying that you will ever become perfect, because the day you become perfect you are no more needed -- the perfect ones are discarded immediately. So life never becomes perfect; it goes on moving. From one totality to another totality, from one imperfection to another imperfection, it goes on, it goes on. Imperfection is simply life, aliveness, growth, evolution. So why go on condemning imperfection? Now you think you have got the feeling that 'I am perfect as I am right now'. You are not. But I am not saying strive for perfection; that is again the same trap. I am saying wherever you are, live this moment totally -- this is the only way it can be lived.

If you are sad, live it totally. Be really sad. And if you are really sad, you will come out of it sooner. If you are not really sad, half-heartedly you are in it, it will persist longer.

It happens, somebody has died. You loved the man or the woman; a lover is no more there. Then he sad, then be REALLY sad. You owe this much to him. Cry and weep; go crazy. Don't be lukewarm, don't be just so-so. And don't try to console yourself that now it is useless. If you try to console, the sadness will spread over a longer period -- it can continue for years. That's how millions of people have become sad. Because they have never lived their sadness, they have been postponing it. When you postpone it, it remains in your unconscious, waiting for the right moment to assert again. It becomes a heavy weight on your heart.

When it is there. pour it. It's perfectly okay to be sad. There is nothing wrong in it, it's how it should be. If you are really sad. Soon you will find the sadness has dissipated, evaporated. You have gone through it, it is finished. Whatsoever the sadness was going to give to you, it has given to you; now there is no need to remain around you. It will go away. And you will come out fresher, younger, more alive. And you will come happier out of it, more experienced, more mature.

A man who has not seen somebody beloved dying has yet to see something, is not really mature. In the East we have a saying: 'You are not mature until you have seen your father die. You are still a child.' When you see your father die, something deep dies in you too. Because the father is your life, the mother is your life, they have given you life. And those who have given life to you are disappearing into death -- sooner or later your death is also going to come.

While your parents are alive you can go on believing that you are not going to die. But once your

parents are dead, how can you go on believing that you are not going to die? Even those who had given birth to you, they are no more there; the source has disappeared. The roots have disappeared -- sooner or later you will disappear.

Live it! Cry, weep, be sad, let tears come. Pour your whole heart into it. Don't be afraid, don't be shy, don't be embarrassed. If you can live it in totality you will come out of it more mature, more grown up, more grounded, and capable of living more happily.

This will look strange -- out of unhappiness, how can we live more happily? Yes, this is how it is, this is how it works. Just like the pendulum of a clock -- it goes to the right, to the very extreme right, and from there it starts moving to the left. While it is going to the right it is gathering momentum to go to the left. When it is going to the left it is gaining momentum to go to the right. Life moves between these two opposite banks; life is a river between these two shores.

If you have really gone deep into sadness, you are going to go into happiness as deep as your sadness was. People are miserable and people are not happy because they don't allow their misery. When they don't allow their misery they don't allow their happiness either. The swing is going to be proportionate -- if it moves one mile towards sadness, it will move one mile towards happiness. It will be always in proportion; life goes on balancing. If you can go ten miles into sadness, you will go ten miles into happiness -- exactly like that.

So live whatsoever is there, live it in totality. I am not saying in perfection, because these are two different things. When you live in totality, you don't have any ideal. When you start living perfectly, you have an ideal.

For example, if you are crying, to be total means cry your heart, the way it feels to you. But if you are a perfect one, you will look around -- 'Who is the perfect crier? Whose crying is perfect? Who is the master of crying?' Find the master, learn from him the technique, and make him the ideal. How big the tears are which come to his eyes, and how they flow, and how he pours his heart, with what art and skill. So you learn the skill and the art, and you bring big tears to your eyes. That will be false. Perfection is always false -- you are imitating. Because perfection has to have an ideal, and all ideals create imitators.

Totality is yours, perfection is borrowed -- that's the basic difference. Perfection you learn from somebody else. If you want to become a perfect man, how will you become one? Buddha, Mahavir, Krishna, Christ, they become your ideals: Be like a Christ, then you are the perfect Christian. Be like Buddha, then you are a perfect Buddhist. But what can you do? If you want to be like a Buddha you will be just an imitation, you will be plastic; you will not be real and authentic. You cannot be a Buddha, a Buddha happens only once. Existence never repeats -- existence always grows into new dimensions and new beings. You will be cheating yourself, and you will be cheating the world, and the existence will never forgive you for that.

You can only be yourself; that is the ideal of totality. If you have to follow somebody, you have to be like somebody else, then you are after perfection. 'Perfection' is a dirty word: drop it. That is one of the most dangerous words ever used by humanity. Drop it, be total.

Totality is not an ideal that somewhere in the future you can be here. While you are angry, be really angry -- it is part of life. And out of anger comes compassion. When you are sexual, be really sexual -- because out of sexuality arises the fragrance called BRAHMACHARYA, celibacy. But it is always out of the opposite.

You say: I GOT THE FEELING THAT I AM PERFECT AS I AM RIGHT NOW. No, you are not, and nobody ever is. Existence is never exhausted; potentiality is infinite. So when I say you are gods, what do I mean? I don't mean that you are perfect; even gods are not perfect -- because gods are alive. What do I mean when I say you are gods? I mean your potential is infinite. 'God' means infinite potential -- you can go on growing, and you can go on growing, and there is no end to it. Wherever you are, you can still go on growing.

Death never happens. That's what I mean when I say you are gods, I mean you are deathless. The Vedas say: AMRITASYA PUTRAH -- YOU are the sons of immortality, deathlessness. You come out of nectar, you are made of the stuff of which nectar is made -- AMRITASYA PUTRAH. YOU are sons of God, daughters of God -- it simply means your potential is infinite, it can never be exhausted. Whatsoever you become, you will again find new doors opening, new peaks challenging, new adventures waiting for you, new dimensions calling you forth, invoking, provoking. One never comes to the dead end.

That's what I mean when I call you gods. God does not mean perfection, god simply means the energy that goes on moving. Each moment, you can be total. And from one totality you can slip into another

totality; one totality helps you to be total in another moment. If you were angry totally, then you will be loving totally -- the totality in anger helped you to be totally in love.

But you are incomplete; everything is incomplete. That's why things are growing, that's why there is so much evolution. God, to me, is an evolving concept. I am not talking about others' gods -- they are dead things. If you ask a Hindu, he will say God is perfect. But perfect means dead. If you ask again, 'How long has he been perfect?' then they will be in difficulty. If they say he has been perfect always, then he is dead; he was never born. Then Nietzsche is right that God is dead. Perfect gods are dead gods.

God, to be at all, has to be as imperfect as you are. Then what is the difference between you and God? He is total and you are not total. He accepts his imperfections; you don't accept, you go on rejecting. That is the difference. The difference is not in perfection, the difference is in acceptance. You deny, you reject, you hide, you defend, you remain closed, you are afraid. You never go into anything really, you remain out of it -- afraid, fearful, scared, ready to escape if sometimes things become too much. You go only so far.

The difference between you and God is only one: he goes UTTERLY into everything. When God dances, there is no dancer, there is only dance -- he is so utterly in it. When God loves, there is no lover, there is only love he is so utterly in it. You are never total. Imperfect you are, imperfect is everything -- these trees, these birds, these skies, everything is imperfect. But remember, by 'imperfection' I am not saying anything condemnatory, I am praising life. I am praising the very pulse of life.

Now you ask me: I THINK YOU ONCE SAID THAT WE ARE GODS BUT THAT WE JUST DON'T RECOGNIZE IT. PLEASE EXPLAIN THE COMPLETENESS OF OUR BEINGS. Again, you go on being neurotic. The perfectionist is a neurotic person. If you want to drop neurosis you will have to drop perfection -- the very idea of perfection is madness-creating. And then you start feeling everything is okay as it is. And that does not mean that it is not going to change. Everything is changing, it is a flux. Nothing remains; except change, everything changes. So this moment one thing is right, another moment another thing is right, still another moment something else is right. Life goes on changing. And the person who has no ideals responds to life's changes, moment to moment, in totality.

IS TRUTH A DISCOVERY OR AN INVENTION?

Neither.

Once, when commenting upon Isaac Newton's statement that 'the purpose of the scientist is to sail the oceans of the unknown, and discover the islands of truth,' Jerome Bruner impetuously burst forth with the claim: 'Nonsense -- the purpose of the scientist is to sail the oceans of the unknown, and INVENT the islands of truth!'

The emphasis -- Isaac Newton says 'to discover', and Jerome Bruner says, 'Nonsense. It is to invent.' And I would like to say to Bruner: Bruner, this is all just bullshit. The purpose of the scientist is to sail the oceans of the unknown and REDISCOVER the islands of truth. It is neither discovery nor invention.

Discovery means 'for the first time'. That is stupid. Eternity has been in the past -- all the truths that we know again and again, are only rediscovered. They have been discovered many times; then we get fed-up, then we start forgetting a truth. It becomes too much, or boring -- then we forget the truth. Then, after a few centuries, again we rediscover it. Truth is not something that is discovered for the first time; it is rediscovered again and again. Truth is eternal. We can move away from it -- it is very natural for the human mind, it gets bored very soon. But once we have forgotten, the old again looks like new.

And this is what historians say too. For example, in this age, the truth of the atom is very important. It is one of the greatest discoveries -- but it is not new. Democritus talks about it in 'Eunon', in Greek philosophy. Mahavira talks about it in India. Kanad, even before Mahavira, talked about it -- so much that his name, his very name 'Kanad' means atom. He talked so much about the atoms that his name became Kanad -- 'the atomist'. We have forgotten his real name, he talked so much about atoms. His whole philosophy is atomic.

Now again we will forget. After a few centuries, Einstein will be forgotten -- as Kanad is forgotten, as Democritus is forgotten, as Mahavira is forgotten. Once we have forgotten, when we stumble upon the same truth again, we call it 'discovery'.

Isaac Newton is not right, truth is never a discovery. But Bruner is also not right, he says it is an

invention. Truth is not an invention. I understand what Bruner means, he means that all truths are man-invented mind-constructs. We create them, they are not really there. We imagine them -- it is imagination. He also has some point in it, because again and again we go on changing our truths. Truth cannot change, our imagination changes. When our imagination changes, we talk about another truth.

So all truths, according to Bruner, are inventions of the mind. But if the truth is an invention of the mind, then I would like to ask Bruner, 'What will you say about lies?' Then truth and lie will mean the same. A lie is an invention, an illusion is an invention -- a mind-construct. A dream is an invention, a projection. Then what is the difference between a truth and a lie? According to Bruner, there will be no distinction; both are mind-constructs.

But there is a distinction. That's why I say truth is neither a discovery nor an invention, truth is a rediscovery. And truth is not a mind-construct -- because only when mind ceases to function is there truth. That's why I don't call scientific truths 'truths'; they are only facts.

Only religious truths are real truths; they are not facts. Because the scientist never loses his mind. He works THROUGH the mind, he works AS the mind -- it is the mind that is trying to find out. Religious truth is ultimate truth, pure truth -- with no lies, with no mind involved in it. And the basis of all religion is to drop the mind. That's what meditation is all about -- to put the mind aside, and then look. Look without the mind, look without this mechanism of the mind. Without the mind there can be no construct -- because when the constructor is not there, there cannot be any construct. When the mind is not there, mind-constructs disappear. Look into things -- but don't think, don't contemplate, don't bring thinking in. Just look.

Science discovers facts. Facts are millions -- that's why, in science, truth is not singular, it is plural. There are truths, many truths. Biology has its own truths, and chemistry its own, and physics its own, and mathematics its own. -- and so on, so forth. There are many truths, because there are many minds.

Religion talks about a single truth. It is not about truths -- ONE. Because when the mind is dropped, you are no more separate from the universal, you are one with the universal. In that universal consciousness, in that cosmic expansion, whatsoever is known is truth. And it never never changes, it remains the same.

What Buddha discovered, that's exactly the same as what Jesus discovered later on -- rediscovered. What Jesus rediscovered is the same as what Eckhart discovered -- rediscovered. What Eckhart discovered is the same. Millions of saints have discovered it, all over the world -- Buddhists and Muslims and Hindus and Christians and Jews, Sufis and Hassids and Zen people -- they all have discovered the same thing again and again.

Each individual comes to it alone; again he discovers it. But what he discovers is the same cosmic consciousness, is the same satchitanand -- bliss, truth, consciousness. It is the same -- but when you start expressing it, when you start talking about it, it becomes different. Languages differ -- Jesus speaks in Aramaic, Buddha speaks in Pali, Mahavira speaks in Prakrit, Hui-neng speaks in Chinese, Eckhart speaks in German, Rinzai speaks in Japanese, and so on and so forth. These are differences of language. And all your so-called three hundred religions are nothing but differences of languages. They use different parables, naturally. They KNOW different parables, so they use different parables.

Buddha can't speak like a seer of the Upanishads -- can' t speak like that. He knows different parables, he knows different metaphors, which are closer to his heart. The Upanishads know a different kind of language, a different symbology.

Jesus has a different world of words. Jesus is a carpenter -- he speaks like a carpenter, very down to earth. His words smell of the soil, of the wood, of the trees. Buddha can't speak like that, he is the son of a king. He has never known trees and the soil, he has never walked on the earth, he has lived in palaces. He talks in a different way, naturally -- he has been brought up in a different way, he has a different imagery. He talks like a king -- very cultured, very very sophisticated. Jesus is a plain man. Hence the appeal of Jesus is far more than of Buddha, because plain men are more in the world than kings.

Only a few people can understand Buddha; Jesus can be understood by any and everybody. The poorest man of the earth can understand Jesus, because Jesus speaks in the language of the poorest man. He talks also to the poor people -- fishermen and farmers and prostitutes and labourers, he talks to these people. If he talks like Buddha they will not understand. And he cannot talk like a Buddha; he himself is a carpenter. The whole of his childhood he was working in his father's carpentry workshop -- bringing logs, chopping wood, helping his father. He knows the smell of the wood. And a carpenter lives amidst fishers, farmers -- those are the customers, he knows their language.

It is no accident that the whole world, particularly the world of the poor, has a great pull towards Jesus.

In India, Christians have not been able to convert brahmins. You cannot convert a brahmin; he speaks a totally different language. For him, Jesus looks not up to the mark -- he knows the Vedas and the Upanishads and the Gita and the Dhammapada; he lives in a very sophisticated world of the mind. But Christians have been successful with the poor people -- with the labourers, with the villagers, with the primitive aboriginals, they have been successful. They immediately understand the language of Jesus. They may not understand Krishna, he talks about great philosophy. Jesus talks about very pragmatic facts.

These are the differences -- otherwise they are talking about the same reality, they are talking about the same truth. So whenever one has attained, one comes to see, it is the same reality discovered again and again and again.

And each one has to discover it on his own. You cannot borrow it from somebody else. I cannot give it to you, I cannot transfer it to you. I can say how it feels, I can say how I arrived at it, I can talk about the path that leads to it. But you will have to go, and you will have to discover it. And when you discover it, your language will be different than mine. It is bound to be so -- your language will be yours, it will have your signature on it. That's why there are so many religions. Basically religion is one. It cannot be two; it seeks and searches the one. It is not a discovery, as Newton says. It is not an invention, as Bruner says. It is rediscovery.

SAYS A: IF YOU WANT TO KNOW YOURSELF, YOU NEED TO SIT STILL. BUT IF YOU WANT TO BE YOURSELF YOU HAVE TO MOVE. SAYS
B: IF SELF-KNOWLEDGE ENDS IN ENLIGHTENMENT, THEN ACTION MUST INVOLVE ENDARKENMENT.
WHAT DO YOU SAY, OSHO?

Self-knowledge has nothing to do with just sitting silently. And if you attain to self-knowledge just sitting silently -- never moving, never active, never dynamic, never living -- your self-knowledge will be a dead self-knowledge.

Self-knowledge has to be total. It has to be known while you are sitting silently, and it has to be known while you are in move-ment. It has to be known in inaction, it has to be known in action. The real man of self-knowledge is both together -- simultaneously both. He is action plus inaction. That is the meaning of the Chinese word, WEI WU WEI. WEI means action, WU means no, WEI means action -- action-no-action. WEI-WU-WEI: action-no-action.

This is the polarity: from action to no-action, from no-action to action. The man of self-knowledge moves to both the polarities, he is at ease with both. Sitting, he is in God. Walking, he is also in God. Not doing anything, he is in God. Doing a thousand and one things, he is in God. In the temple he is in God, in the marketplace he is in God.

But I can understand your question. It is one of the perennial questions, and has created much trouble. Because there are people who think if you are in the world you cannot know yourself, you cannot become enlightened. Leave the world, renounce the world, escape from the world -- the world is a disturbance and a distraction. So go to the Himalayas, move to some caves deep in the Himalayas. Be there, alone -- only then can you know God.

But this God will be very poor. And this knowing of God will be very very starved knowing, it will not be rich. Because when you are not active, there will be a dullness in your being, a deadness. Dust will settle in you. You will be like dormant water -- stagnant, not moving; you will not be fresh like a river. Even if you are silent, even if you are peaceful, you will be dead. Yes, stars will be reflected in you, but you will not be going to the ocean. The river is more alive.

But I am not saying that people who are in the marketplace are going to know God just by being in the marketplace. Because if you are not silent within, the marketplace can become a madhouse -- it does become.

There are two kinds of people -- and they are not really enemies, they are of the same attitude. One believes that this is the only world, this is all that there is to life -- so live it. Rush into ambition, desires, thoughts; do many things -- achieve, attain, become. This man, by and by, drives himself mad.

Another man, seeing all this madness happening, escapes from the world, sits silently in a cave, becomes dormant, dull and dead. The man in the marketplace is alive, but he has no silence. And the man in the cave is silent, but he is no more alive. Both have missed.

That's why, for my sannyasins, I insist: Be alive and be silent, together. You will be richer. Be in the world and yet be not of it. Be a lotus flower -- remain in the water but don't be touched by it. Then there is beauty and there is grace, and life enriches you. Because life is nothing but God, manifest in many many ways. Then life is no more taken as a distraction, but as an opportunity to grow, as a challenge.

Don't think of life as a distraction, but as a challenge. When somebody insults you, you can think he is disturbing you -- that is one interpretation. Or you can think he is challenging you. Whether you are disturbed or not, it depends on you. If you are not disturbed, he has given you a great opportunity to grow. You will be thankful to him. You should go to him and say thank you, you should convey your thankfulness to him -- because he insulted, and yet you were not distracted; something has become very, very solid in you, something has integrated.

A beautiful woman passes by, and there is no distraction -- not that you avoid; not that you don't see her.

Just the other day, somebody sent a cutting from a London newspaper, that the leader of the Swami Narayan sect went to London.

For forty years he has not seen a woman. Even in the aeroplane he was curtained, and the air hostesses were warned not to go to him. Special arrangements were made so he could avoid women. Then at London airport he was driven from the aircraft in a closed car. In the airport a special curtained place was arranged to be there for him before he was cleared. And now in London he moves with his eyes focused on the ground. He could not even see the jubilee celebrations on the tv, because the Queen is not a king. So a special commentator... he was sitting in another room and a special commentator just commented to him, so he heard about it.

Now, this type of people -- do you call them alive? And do you say of them that they have transcended sex? You cannot find more perversion; this is sheer perversion. This man needs to be psychoanalyzed, hospitalized -- even electric shocks will be good. Now, this is absurd. And this man thinks that he is coming closer to God. To be so much afraid of women simply means you are afraid of your sexuality. Otherwise what can a woman do? What can a poor air hostess do? Why should you be so much afraid? The fear is indicative of repression.

And this type of man will be constantly thinking of women. He cannot think of God. He is not worried about God at all, he is worried about women. When will he find time to think about God? And even if he thinks about Ram, he will have to avoid Sita -- and they both are standing together. If he thinks about Krishna he will have to avoid the gopis, because they are dancing around him. This man cannot enter the temple of Kali, because she is a woman.

How did this man manage to live in a mother's womb? Curtained?

This is sheer foolishness -- but this foolishness has been thought of as a great religious quality. This is neurosis in the name of religion. No, if you have transcended your sexuality, you will by and by start forgetting who is a woman, who is a man.

Buddha was sitting under a tree meditating. A few people from the town had come with a prostitute for a picnic, and they all became drunk and they took away the clothes of the prostitute, and she became afraid. They were much too drunk. Naked, she escaped. By the morning when the cool breeze started blowing, they became a little alert and they saw that the woman had escaped. So they started searching for her in the forest, and they came across Buddha sitting under a tree. So they thought, 'We should ask this man, he must have seen her -- because this is the only way she can go, there is no other way.'

So they asked Buddha, 'Have you seen a beautiful woman, naked, passing by?'

Buddha said, 'You came a little late; you should have come ten years before.'

They thought this man mad. What is he talking about -- 'ten years before'? They asked, 'What do you mean?'

He said, 'For ten years, I have lost all distinctions. Yes, somebody has passed -- but whether she was a woman or a man... you are asking the wrong question to the wrong man. Yes, somebody has passed. I have heard somebody's footsteps, I have seen somebody passing. But to say whether she was a man or a woman is difficult, because I was not looking for a man or a woman.'

Unless you look for, how can you see? Have you not watched it happening to you some time? One day you are in the market, and somebody comes and says your house is on fire. And then you rush towards your house. A beautiful woman passes by -- do you see? You look, certainly you look -- but do you see? And if

tomorrow somebody reminds you that a beautiful woman had passed, you will say, 'Forget all about it. My house was on fire -- how could I see the beautiful woman? Maybe somebody passed, but I don't remember. It didn't make any impact on me, I was concentrated so much on my house.'

Another day, this same man will SEE the woman. And if she is beautiful, will see more alertly, more keenly, more closely. You see only that which you are LOOKING FOR.

Buddha said, 'Since ten years ago, I have stopped looking for women. I am not searching; they have disappeared from within me. In fact, I am no more a man.'

Strange words, but of tremendous truth. Buddha says, 'In fact, I am no more a man, because I am no more searching for a woman.' A man searches for a woman -- that's what a man means. A woman searches for the man, that's what a woman means.

You cannot define a man as a man if he stops searching for the woman -- he is no more a man. And Buddha says, 'I am no more a man. It is very difficult, sir, to tell you, but somebody has passed. You can go and inquire, somebody must have seen.' Now, this seems to be something valuable.

My whole approach is: You are to live in the world, but you have to live here with great awareness. Watch, see, live, go into everything. Don't deny anything and don't repress. Only by ex-periencing the whole of life, one goes beyond it. Only experience liberates.

So I am not for just sitting silently in a cave. And I am not for just getting involved in a thousand and one activities because you don't know how to sit silently. Yes, sometimes sit silently, and sometimes move into action. And by and by create a bridge between inaction and action.

And become so much in tune with your being that neither action nor inaction will make any difference to you. Acting, working, moving, flowing, you will still remain sitting silent. That's something worth attaining -- when you are moving and nothing moves in you, when you are running and nothing runs in you, when you are talking and still you remain quite silent. When you do a thousand and one things and you are not a doer at all, then you have achieved the synthesis I call spirituality.

Otherwise, both kinds are 'endarkenment'; they are not enlightenment. One is endarkened by too much activity and occupation, another is endarkened by too much inactivity and unoccupation. Both miss.

Enlightenment is a great synthesis, a great harmony of the opposites. It is WEI-WU-WEI.

OSHO, YOU DON'T ALLOW ME TO SETTLE ANYWHERE. BY THE TIME I FEEL SETTLED, YOU SAY SOMETHING WHICH UNSETTLES ME AGAIN. WHY DO YOU GO ON CREATING CONFUSION IN YOUR DISCIPLES?

The moment you start settling, you are becoming dead. You have to be unsettled. Settlement means you are stopping living. Settlement means you have become a householder, you are no more a sannyasin.

Never settle: be moving. Life should be a pilgrimage. Live in houses but don't become householders. Think about your houses as tents -- any moment you can take them away from the earth and you can move. Remain moving, flowing, entering into the unknown.

Yes, that's what I do -- the moment you start feeling settled, I unsettle you. That's what a master is needed for -- to go on goading, to never allow you to settle. You would like to create some belief, some belief-system, and you would like to settle and be comfortable and forget all about journeys, inquiries, travels, unknown lands, uncharted seas -- you would like to forget all that.

You want a small home, to settle with comfort, a cozy place to be in. This constant movement feels like inconvenience. You are searching for convenience, and I am trying to give you a journey. A journey is troublesome, pilgrimage is troublesome -- but if you want to attain to truth you have to be a pilgrim.

That's why I go on unsettling you. I am not here to give you some belief-systems, I am here just to give you an urge to seek -- just an urge to be an adventurous being, an urge to take the jump into the unknown.

And the moment it becomes known, drop it! It is finished! You have taken the juice out of it, now don't go on chewing dead bones. There is no juice in dead bones, there is no juice in dead beliefs. Whenever something keeps you going, it is alive: drink all the juice possible, drink to the full. And the moment you feel now it is dry, drop it: move.

There are millions of flowers; don't get attached to one flower. Remain a bee -- remain a bee moving from one flower to another. Go on moving... every flower in this world carries honey for you. Why should you settle at all? Why are you in such a hurry to settle?

And confusion is the method to unsettle you. But one day, when you have been unsettled millions of times and confused millions of times, a new consciousness will arise in you -- and even I will not be able to confuse you. That's what I am waiting for. The day I cannot confuse you, you have become ripe, mature -- not that you have become settled. Confusion comes because you WANT to settle, because you start feeling settled, and then I unsettle you. Hence confusion. You say, 'Again. Again here we go. And just now I was feeling so cozy and I was feeling so good, and I was thinking that SATORI is very close... and it looks very far away.'

By the time you start feeling asleep... that's what you call 'settling'. I am not a lullaby, I am an alarm. Then you feel confused. You want to cling to the old, and I am destroying it, and I am giving you some new idea, some new path, some new urge. Now you are in difficulty. The confusion is, you want to cling to the old, I want to push you into the new. Hence the confusion. Once you stop clinging to the old, there will be no confusion. And then I will not be able to unsettle you at all. Because you are no more seeking settlement -- how can I unsettle you?

Meditate on this small parable, a real story.

Ma Tsu heard of Ta Mei's stay on the mountain, and sent a monk to ask him this question....

Ma Tsu is a great Zen master, and Ta Mei is one of his disciples -- he had thousands of disciples. The master sent some-body to ask the disciple some question -- because he is staying on a mountain, alone, meditating, just sitting silently there. Now, the master must be feeling that he is getting settled or something. So he sends a person. He cannot go -- he is very old, it will be difficult for him to climb the mountain -- but he wants to see whether this Ta Mei can still be unsettled or not. He must be thinking to unsettle this Ta Mei, so...

Ma Tsu heard of Ta Mei's stay on the mountain and sent a monk to ask him this question: 'What did you obtain when you called on the great master Ma Tsu and what prompted you to stay here?'

Ta Mei replied, 'The great master told me that mind was Buddha and that is why I came to stay here.'

The monk said, 'The great master's Buddha Dharma is different now.'

Ta Mei asked, 'What is it now?'

The monk replied, 'He says it is neither mind nor Buddha.'

Ta Mei laughed and said, 'That old man is causing confusion in the minds of others and all this will have no end. Let him say that it is neither mind nor Buddha. As far as I am concerned, mind is Buddha.'

When the monk returned and reported the above dialogue to Ma Tsu, the latter was very happy and said, 'The plum is now ripe.'

'Ta Mei' in Chinese means 'big plum'. 'The plum is ripe now, I cannot unsettle him.' Now even the master cannot unsettle the disciple. The disciple has arrived; now he knows all the tricks of the old man.

If you get unsettled, this simply means you have not yet under-stood me. And I will go on unsettling you, till you understand. One day you will understand what I am doing here -- destroying belief-systems, one by one. And not giving any belief-system to you instead as a supplement.

You are not much worried about destroying a belief-system -- if you come as a Christian and I destroy your Christianity, you are not much worried. You would like to become a Rajneeshite -- then it is okay. But when I start destroying that too, then you say, 'Now this is too much. Somehow I managed to come out of my Christianity and I was getting settled in this Rajneeshianity -- and this man is now driving me out of that too. So where am I going to land?'

I don't want you to settle anywhere. The whole is your home -- why choose small homes? Why create small gardens? The whole wilderness is yours, this wide world is yours, this whole belongs to you.

Don't become ever an 'ist', don't believe in any 'ism'. When you drop all 'isms,' truth comes to you -- never before it. That price has to be paid.

WHY IS IT SAID THAT LIFE IS STRANGER THAN FICTION?

Because it is. Fictions are by-products of life; how can they be MORE strange than life? Fictions are just shadows of life; how can they be more strange than life itself? Fictions are man-made, and life is God-made.

Whatsoever man can do will have limitations; whatsoever God makes is unlimited, infinite.

Man can create a strange fiction, but he cannot create a real mystery. Even the strangest fiction that man can create will remain man's product. You can get intrigued with it once, or at the most twice, or, if you are very dull, at the most thrice. Even the dullest person cannot go to see the same movie a fourth time. Then it is no longer strange.

But life is like a Zen koan; it has no answer. It is a question-mark, and it remains a question-mark, and the more you inquire into it, the bigger becomes the question-mark. The more you know about it, the less you know. One day, when you have really known it, you declare your utter ignorance. That's what Socrates does when he says, 'I don't know a thing.' That's what the Upanishads say: 'The man who thinks he knows, does not know. And the man who says he does not know, he is the knower -- follow him, go with him, keep track of him, don't allow him to escape. He has the key -- the man who says, "I don't know."'

Why? What is the point of these declarations? The point is, when you really know life, suddenly it is revealed to you, that how can you know? Life is a mystery; it has no solution. And every day, in many ways, you come across this riddle. But because you have become a knowledgeable person you don't see those riddles. You keep on repeating some dull answers which are meaningless, pointless.

D. H. Lawrence was walking in a garden with a small boy, and the boy asked, 'Tell me, sir, why are the trees green?' Now, if there was some scientist, some foolish scientist, he would have said, 'Because of the chlorophyll, ' or something like that. But Lawrence is not a scientist, and not a foolish man at all. He is one of the great mystics the West has produced, but is not KNOWN as a mystic. One of the great tantrikas the West has produced, but is not known as a tantrika.

If you were not a scientist, an ordinary person, you would have felt embarrassed. You would have answered something or other, or you would have forced the child to keep quiet. You would have said, 'When you grow up, you will know.' That's what fathers go on doing. Neither they know, nor their fathers nor their fathers' fathers -- and they go on saying, 'When you become a grown-up person you will know. Don't disturb me.'

But D. H. Lawrence is an authentic man. He looked into the child's eyes and he said, 'They are green because they are green.' He is saying there is no answer. 'I am ignorant' he is saying -- 'I am as ignorant as you are.'

And don't think for even a single moment that if you come across God and you ask him why the trees are green.... He will also shrug his shoulders, I tell you. He will not be able to answer you, because he is not a school master.

Once it happened, a great poet, Coleridge, wrote a small poem. A child from the neighbourhood came, because the poem was being taught in the school, and the teacher was finding difficulties in explaining it. So the teacher said to the child, 'You live just next door to this poet -- you go to him. He must know what his poem means.'

And Coleridge looked into the child's eyes and said, 'Yes, when I wrote it, two persons knew what it means -- but now only one knows.' The child said, 'Who is that one? That one must be you!' And the poet laughed, and he said, 'I am not that one. When I wrote this poem, I and God knew the meaning. Now only God knows.'

And I tell you not even God knows. Knowledge is so foolish, God cannot be thought of as knowledgeable. God is not a pundit, not a scholar, God is a lover. God himself is a poet. He sings a song, but you cannot expect him to know the meaning of it. He creates beautiful flowers, but you cannot expect to know the meaning of them. In fact there is no meaning.

Once you know the meaning of something then it is no more meaningful. Let me repeat it: Once you know the meaning of anything then it is no more meaningful, then it loses all meaning. The day you know what love is, love becomes meaningless. You can know the chemistry of the love -- hormones and chemicals and this and that -- and then love is finished.

Anything, the moment you know the meaning of it, becomes meaningless. God himself is the meaning, but he does not know what the meaning is. This is the mystery of life. You will come across it every day, if you are a little more sensitive. Knowledge makes people insensitive -- knowledge makes them such dullards that they go on carrying in their heads much knowledge. And their knowledge is nothing but labelling.

There is a flower blooming, and somebody asks, 'What is it?' And you say, 'A rose.' And you think you have answered? Is this the answer? By calling it a name, by labelling a certain mystery in life, do you think you know? Just by saying it is a rose, what have you said? You have not said a single word about the rose. The rose has no name, it is just a way of classifying it -- utilitarian. But what do you mean by calling it a

rose? You can call it by another name, and the rose will remain the rose. So the name is not the rose. Then what is it? Just by calling it a name, you are befooled. You think you know; you have labelled it. Labelling is not knowing -- and your so-called science goes on just labelling.

If you go into the world of the scientist, his work is labelling. He goes on labelling. The more labels he puts on reality, the greater the scientist he becomes, the greater he becomes. And then we go on throwing those labels at children's heads, and tell them to cram them, so they become knowers.

A rose is such a great mystery. Tennyson has said, 'If I could understand a flower, root and all, I would have understood the whole existence.' Yes, in a small flower the whole existence is involved -- by knowing a small flower, you will know the whole of it. Or, unless you know the whole of it, you cannot even know the part -- the whole and part are so together.

That's why it is said that life is stranger than fiction. Life comes from God; the very source is mysterious. Life is a riddle, and a riddle with no solution. It is not like a riddle you find in your magazines or in your books -- at the back of the book the answer is given. There is no back of this book. Mm? You can go on and on looking for the answer, but there is no written answer anywhere.

Listen to these few stories.

There's eight bubbleboys, with long hair, coming into a road-side cafe, and they see this fellow at a table. He's got a cup of coffee and a plate full of egg and bacon and sausages. Well, they go over to him, all eight of them, and just start messing him about. The first one pours coffee over his head, the second picks up his sausages with a fork and rams them in his eyes, the third one crashes the plate over his head, the fourth one shoves bacon in his ear, and the fifth one says, 'Oh, we'd better leave him now and get ourselves something to eat and drink.'

So they go over to the man that's serving and say, 'He isn't much of a man to stick up for himself, is he?'

And the man that's serving says, 'No, and he's not a very good driver either. He's just run over eight motorbikes.'

Life is more like fiction. Strange things happen in life.

There was once a man, and a woman who had a dog. They were travelling in the same compartment in the train. The man started to smoke and the dog began to cough. The lady said, 'If you don't stop smoking I'll throw your cigarette out of the window.' The man didn't stop smoking, so the lady took his cigarette and threw it out of the window. Then the man took out another cigarette and started smoking again. The dog began to cough again. The lady said, 'If you don't stop smoking I'll throw your cigarette out of the window again.'

So the man said, 'If you throw my cigarette out of the window again, I'll throw your dog out of the window too,' and carried on smoking. So the lady took his cigarette and threw it out of the window. The man took the dog and threw it out of the window.

When they reached the next station the dog was there waiting for the train. And what do you think it had in its mouth? The cigarette.

Or this third one.

Aunt Mildred decided to buy a parrot to keep her company. The local pet shop had a good selection, but one bird with bright green and blue feathers immediately caught her attention as the pick of the bunch. Curiously enough, the shopkeeper seemed reluctant to sell it.

'I don't think he's really Madam's sort of parrot,' he explained evasively.

'Why on earth not?'

'He doesn't come from a very nice home. Now, if Madam would care to step this way, I think I have just the bird....'

'But I don't like any of those, I want this one,' Mildred insisted.

'Very well, Madam.' Noting the glint of determination in Mildred's eye, the shopkeeper sold her the bird and an expensive wrought-iron cage to go with it.

Mildred installed the parrot in her sitting-room and waited breathlessly for his first words. The parrot flapped his wings, looked around the house, and said, 'New house. Very nice.' Mildred was delighted.

At half-past four Mildred's two teenage daughters came back from school. The parrot cocked an eye at

them and said, 'New girls. Very nice.'

Mildred clapped her hands with joy. Not only was the parrot such a magnificent specimen, but he had perfect manners. No wonder the man at the pet store hadn't wanted to part with him!

At half-past five her husband Henry returned from the office. The parrot skittered to the front of his cage and said, 'New house. New girls. Same old customer. How are you, Henry?'

Life certainly is more strange than fictions.

YOU SAY WE HAVE TO DROP ALL THE INNER VOICES WHICH OUR PARENTS, TEACHERS AND SOCIETY HAVE CREATED IN US. BUT NOW I SOMETIMES HAVE THE FEELING THAT YOUR WORDS ARE BECOMING SOMETHING LIKE THAT IN ME. HOW CAN I MANAGE THAT?

You will have to kill me too. That's what Zen masters mean when they say, 'If you come across Buddha in your meditations, kill him immediately.' It is not disrespectful about Buddha, it is simply a great love and respect for Buddha. It is great reverence.

But the disciple one day has to get free of the master too. The master can be used as a crutch in the beginning, but not for ever. You can use my words to drop other words, but my words are also words, remember -- one day you have to drop them too, otherwise nothing will happen. You dropped your father's word, your mother's word, and you replaced them with my word. But again you are caught in the word. You have changed your scripture, but the scripture remains. That is not going to help. A mind is needed where no word exists, no clinging with anything.

If you really love me, one day you have to do that ultimate act too: you have to kill me too. You have to drop me, you have to drop my word. And that does not mean disrespect, remember. In fact that is the ultimate in respect, because that is what I wanted you to do.

You have a thorn in your foot, you try to bring out that thorn with another thorn -- you find another thorn in the garden and you pull out the first thorn with the second. But what are you going to do with the second thorn? It has helped; be thankful, be grateful -- but throw it, don't start worshipping it.

Buddha used to say that a master is like a raft. You cross a river on the raft -- then what do you do? You are grateful to the raft, but you don't carry the raft on your heads into the town. He said: Once it happened, four fools crossed a river on a raft. And on the other bank they were so grateful to the raft that they carried the raft on their heads into the marketplace. People inquired, 'What are you doing? Where are you taking this raft?' They said, 'Now we will carry it for our whole lives, because this is the raft that saved our lives. We would have been eaten by the wild animals if we had to stay on the other side -- this raft carried us to this side. We are so grateful, how can we drop this raft? We will carry it our whole lives.'

Now this is foolish. This is not respect, this is simply stupidity. Buddha says when you have crossed the river, feel thankful, say a good thank you. Bow down, touch the feet of the master, and move on.

THE OTHER DAY YOU WERE GIVING SUCH A BEAUTIFUL LECTURE ABOUT DREAMING. I WANTED SO MUCH TO LISTEN AND UNDERSTAND, BUT I HAD TO FIGHT TO KEEP MY EYES OPEN. FINALLY, I GAVE UP FIGHTING, LAY DOWN AND SLEPT FOR THE REST OF THE LECTURE. WHEN YOU SAID, 'THIS IS WHAT SATORI IS,' I WOKE UP WITH THE FEELING OF HAVING MISSED SOMETHING VERY ESSENTIAL.
THIS IS A VERY STUPID QUESTION BUT I DON'T KNOW HOW TO PUT IT OTHERWISE. WOULD YOU PLEASE COMMENT ABOUT SLEEPING THROUGH LECTURES?

The question is from Anuprada. Anuprada, you can sleep. Everybody is allowed to do anything that feels like it is the right thing in this moment. If you feel like sleeping, fall asleep. Just one thing to remember: Don't snore -- because that keeps other people awake.

ISN'T IT THAT EVERY PIECE OF ART, AND ALL POETRY, ARISES OUT OF A CONTRADICTION, OUT OF THE BATTLE BETWEEN YES AND NO? DOESN'T THE END OF THIS FIGHT IN US MEAN SILENCE?

Not all poetry, not all painting, not all music, not all art, arises out of contradiction. But ninety-nine percent arises out of contradiction. That's why ninety-nine percent of art is a little pathological. Picasso is pathological, so is Vincent van Gogh. You will always find your poets, your painters, a little ill somewhat eccentric, bizarre, nuts.

Now psychologists say that if you get nuts to paint, that helps them to become normal. It has been tried all over the world -- 'therapy through art' they call it. If a madman is given paints to paint with, by painting he throws his madness out. If he goes on painting, after a few weeks you will find he is turning to normal. Something has been catharted out of him through art.

Sigmund Freud had this attitude, that all art is pathology. Not all -- I will not agree with him to that extent -- but ninety-nine percent of it is. It is out of contradiction, it is out of conflict, friction. All great artists have suffered much. A Dostoevsky is a very ill person. Out of his illness, contradiction, out of his inner conflict, comes a great piece like BROTHERS KARAMAZOV.

So is Van Gogh very insane. But out of his insanity come great paintings. In fact, it may be that because he was painting it kept him closer to the normal. If he had not been allowed to paint he would have gone mad sooner. If Dostoevsky had not been allowed to write he might have committed suicide, he might have gone mad sooner. These are like vomits. And I am not saying that there is something condemnable in it, I am simply stating a fact: ninety-nine percent of art is pathology. So if man becomes healthy, if man becomes normal, if man becomes more meditative, this kind of art will disappear.

Hence there is a fear in the artists' minds that if people are REALLY meditative then what will happen to art? There will be no good poetry and there will be no good novels and there will be no good paintings and no good music. No, they need not be afraid -- one percent of art does not come out of pathology, it comes out of silence. The Ajanta, the Ellora, Khajuraho, they come out of an inner meditative consciousness, they come out of meditation.

The great statues of Buddha have not come out of pathology, they have come out of a great inner experience. The great temples of the world, the great cathedrals of the world, have not come out of pathology. They are great aspirations, rising higher and higher towards the sky -- towards the superconscious, towards God.

Jesus' sermons are not out of pathology -- that is one percent. Freud will not count even that; he thinks even Jesus is neurotic. Freud will not count even Buddha -- even Buddha's assertions are neurotic. That is going too far; in that way Freud himself proves to be neurotic. Then what about his own psychology? What about his own creation? It is a great work of art -- what about it? Is it neurotic?

And if you ask me, I will count Freud and Adler and Jung in the ninety-nine percent.

But, one percent has happened, and that one percent can grow more. Yes, this kind of art will disappear, the Picasso type of art will disappear, if people are more meditative. But nothing is lost. More art of that one-percent quality will enter into the world.

What is the difference? How will you know the difference? If you stand before a Buddha-statue and meditate over it for half an hour, you will see the difference. And then go and meditate half an hour on a Picasso painting, and you will see the difference immediately. Half an hour, and the painting will start driving you mad. You will feel very uneasy, you will start feeling very very restless. You cannot look at Picasso's painting for half an hour.

In fact Picasso never had any paintings in his own room -- even his own paintings. Once it happened, somebody asked, 'All people who can afford to, have your paintings in their drawing-rooms, in their bedrooms -- why don't you have?' He laughed. Jokingly he said, 'Because I can't afford to.' But that is not the real thing. To have a Picasso painting in your bedroom means sure nightmares -- it is dangerous. And Picasso must know. He is already suffering from those paintings; now more of them are not needed.

A new kind of art will enter into the world if a great majority of people become meditative, that will have grace, silence, that will have the quality of something transcendental. Watching it, looking at it, you will start evaporating into the skies. It will bring you the message of God; it will bring you the message of your own infinite possibilities.

Go and see the Taj Mahal -- that is of that quality. The beauty is not just in its architecture, the beauty is something transcen-dental. In a full-moon night, just sitting by the Taj Mahal, you are transported to another world. You will come back calmer, quieter; you will feel a tranquility arising in you. It is a music in marble, it is poetry in marble -- and poetry of the quality of the Upanishads, Gita, Dhammapada, Sermon on the

Mount, Tao Te Ching.

That one-percent art will grow, if you grow in silence. But the neurotic, the pathological art will disappear. And it is good that it disappears.

WHAT IS A BASTARD?

Now this is a little bit too technical. And I wonder why somebody is so much concerned about this word 'bastard'. The question has come once in the past few days in another way; now it is here again. It seems that on somebody's conscience this word is sitting heavy -- somebody is disturbed by this word.

But because you have asked, I will have to tell you a few things. Bastards come in all sizes and all shapes; basically they can he divided into three categories. First, a small anecdote, and then you will be able to understand them easily.

The excited couple had the county clerk rush filling in the marriage licences, and then they dashed over to the Justice of the Peace.

'I'm sorry,' said the Justice, when he looked at the licence, 'but it doesn't have the girl's name on it.' 'Can't you put it on?' asked the girl. 'No indeed,' said the Justice, 'you'll have to take it back to the county clerk.'

So they hurried back to the clerk, and when they returned to the Justice he looked at the licence again and said, 'There's no date on it.' 'But can't you....' 'Nope!'

So back to the clerk they went. Once more they appeared before the Justice, and this time he said, 'It doesn't have the county seal on it. And don't ask me to put the seal on. That's not my job. Take it back to the clerk.'

Thoroughly disgusted, the couple went back to the county clerk, and at last returned to the home of the Justice. 'Well, that's better,' said the Justice as he approved the licence. He then looked up and for the first time noticed a three-year-old boy with the couple.

'Whose boy is that?' he asked. 'Ours,' answered the girl. 'Yours? That means you had this child before you....'

'Yes,' said the boy's father. 'Before we were married.'

'Well, I suppose that's not my affair,' said the Justice, 'but I hope you realize that this boy is a technical bastard.'

'Isn't that strange,' retorted the young father. 'That's exactly what the county clerk said you were!'

So the first category is technical bastards. That means one is born only out of love, without any legal licence -- one is born out of love without marriage. But that is not the worst kind. The worst kind is one who is born out of marriage without love. And that kind exists in millions; that is the major part of humanity.

That is the real bastard. This is just a technical bastard -- a boy or a girl born out of sheer love. Nothing is wrong in it; it is just a technical question, nothing basically wrong. It is a perfect child; it is how it should be.

In a better world, these people will not be called bastards -- because it depends on the way you look at things. These people will be respected more than the people who are born only out of licence, marriage, legality, otherwise there was no love. Without love conceived, without love born -- they are the real bastards. And these real bastards go on calling the first category 'bastards'.

But even that is not the worst. The really real bastard is a third kind who is born neither out of love nor out of marriage, just accidental. These are the three basic categories. But why are you worried? If you are of the first kind, be perfectly happy.

I don't know why Jesus has not made a beatitude on bastards: 'Blessed are the bastards, because theirs is the kingdom of God, for they are born out of pure love.' Mm? he could have made this. 'Woe unto the real bastards! Because they are only born out of marriage, hence they will live in hell.'

And I don't know any other place where we can send the really real ones.

Don't be worried, don't take it seriously, don't let it crush you. Out of love, it's perfectly good -- out of love is out of God. Marriage is a social invention, an institution. Sooner or later, marriage will disappear -- SHOULD disappear. People should live in love. Why should people try to live in an institution? Why should people try to live in marriage? Marriage has been created because people are not responsible, marriage has been created because people are not loving. Marriage is a substitute -- something is missing in

people's real life, so marriage has been created.

Once you love a woman or a woman loves you, love is enough! Love will take care of itself. And if love cannot take care of itself, what else can take care? Then there is only a licence.

As I see it, out of a hundred marriages ninety-nine marriages are just licensed prostitution. They are not marriages. A marriage is only a real marriage when it grows out of love. Legal, illegal, does not matter. The real thing that matters is love. If love exists between two persons, it is blessed. If love does not exist between two persons, then all your laws put together cannot bridge them. Then they exist separate, then they exist apart, then they exist in conflict, then they exist always in war. And they create all kinds of trouble for each other. They are nasty to each other, nagging to each other, possessive of each other, violent, oppressive, dominating, dictatorial.

In a better world, with a better humanity, things will be different. In a better world, the child born out of love will not be called bastard; the child only born out of license, law, will be called bastard.

Zen: The Path of Paradox, Vol 2

Chapter #9
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A MASTER GOT UP TO ADDRESS A GROUP SEEKING ENLIGHTENMENT AND HAD ONLY THIS TO SAY: 'HA! HA! HA! WHAT'S ALL THIS? GO TO THE BACK OF THE HALL AND HAVE SOME TEA.' HE THEN GOT DOWN AND DEPARTED.

The only thing that can be said about the ultimate, categorically, is that nothing can be said about it. Even that is too much to say; even that is too much for language to express. That's why all the great scriptures are negative -- they don't say what God is, they only say what God is not. By saying what God is not, they are not saying anything about God. They are simply saying something about that which is not God. And if you understand that, by and by your eyes will turn towards God. If you know the false as the false, then sooner or later you will stumble upon the real. To know the false as the false, is to know the real.

Buddha, Mahavira, Krishna, Christ -- nobody says anything about the truth. They say what is NOT truth -- they indicate the untrue, they acquaint you with the untrue. If that acquaintance goes deep in your heart, sooner or later you will be able to see the truth. Darkness can be expressed through language, light cannot be expressed. Hate can be expressed through language, love cannot be expressed.

Have you not observed it in your own life? If you are full of hatred, language is very potent. If you are full of hatred, suddenly language has a flow. People talk very animatedly when they are angry, in a rage -- everybody becomes an orator when he is angry. Then he never gropes for words, then they simply come. Then all shyness disappears. But when you are in love, language looks almost impotent. Even to say 'I love you' looks so flat, pale, dead.

The wrong can be expressed by language, but the right cannot be expressed by language. That's why Lao Tzu says: That which can be said is already untruth. Because it can be said, or it has been said, it has become untrue. Truth cannot be said. Truth can be showed, but cannot be said. Fingers pointing to the moon

-- fingers don't say what the moon is, but they can show; they can direct your vision towards the moon.

Don't get caught by the fingers -- that's what happens. And that is one of the revolutions Zen brings to the world. Zen burns scriptures -- that is helping you to uncling from the fingers.

If I show you the moon, and indicate the moon with my finger, don't get attached to my finger -- my finger is not the moon. And if you become too much obsessed with the finger you will miss the moon. To see the moon you will have to forget the finger; to see the moon you will have to completely drop the finger. You will have to take the indication and follow the indication -- in that very following, the finger is forgotten. The finger does not matter. It may be a beautiful finger, the hand may be that of a great artist. It may be an ugly finger, it may be ill, it may be healthy, it may be black and white, it may be male, female -- that doesn't matter.

The qualities of the finger do not matter; any finger can point towards the moon. But people have got too much attached to the fingers. Jainas are holding the finger of Mahavir -- they worship that finger, they have forgotten the moon. And Buddhists are worshipping the finger of Buddha.

Exactly, there is a temple in Japan where Buddha's statue is not in the shrine but a finger, a marble finger, pointing somewhere into the unknown. Those who made that temple must have been very perceptive; but you don't know people -- people are worshipping that finger. They go and put their flowers there and bow down. Nobody is bothered where the finger is pointing at.

Christians are holding another finger. And they go on arguing with each other -- 'Whose finger is more beautiful? Is Jesus the greatest man? Or is Buddha the greatest man? Or is Krishna or Mohammed the greatest man?' What are you talking about? All nonsense! You are talking about the fingers, but fingers are not at all relevant. Any finger can point to the moon. And all fingers that point to the moon are alike -- in pointing to the moon they are similar; all other attributes are meaningless.

Buddha speaks one language, Jesus speaks another, Mohammed still another. That doesn't matter. For a man who is perceptive the indication is enough. The man of perception will move towards the moon and forget all fingers. And the moment you move towards the moon, suddenly you realize all the fingers are pointing to the same goal.

So Zen is a finger raised in silence towards the moon. That's the way of all basic essential religion. Why is language so impotent? Why can't the truth be said? A few things have to be understood before we enter into this small anecdote.

Language simply misses it -- for certain reasons in the very structure of language itself. First, language is utilitarian. It is good, as far as the world of utility is concerned. You go to the market to purchase something, language is needed -- it makes things easier. Language is a lubricant, it helps communication -- but only in the utilitarian world.

The moment you start moving towards existence... Existence has no utility, it is not something that you can buy or sell. Existence is non-utilitarian, existence is purposeless. Existence has to be observed with a deep silence in your eyes.

If you go to the marketplace and remain silent there, it will be very embarrassing to you and to others too. If you go to the police-station and they ask, 'What is your name 1' and you behave in a Zen way, you will be thought mad, crazy, cunning. Silence won't be understood in a police-station. And if you go and just stand in front of a shop without saying anything, the shopkeeper will not be able to understand your silence either.

In the ordinary world, language is needed -- language has been invented for this ordinary world, this day-to-day world. But language is not for the eternal. There you don't purchase anything. There you are not talking to anybody in particular, you are simply in communion with existence itself. There is no need to talk; words are not needed at all. This is the first thing to be understood: language has certain utilities, and because of those utilities has certain limitations.

Existence does not understand your language. Language is human, existence is FAR wider -- it is not confined to the human.

Just the other night, I was reading a book of a Russian existentialist, Nikolai Berdyaev. He is an existentialist, he comes very close to the Zen standpoint -- but just close; he does not penetrate it totally. He says that in the old days mystics used to think that knowledge is divine. He feels that is inadequate, because knowledge, to be knowledge of the ultimate and the total, must be human too. Otherwise the human should be excluded from it. So how can knowledge be only divine? It should be human-divine -- man should be included in it.

That's true -- but there he stops. Why not include animals too? Why not include trees too? Why not

include minerals too? They also exist; they cannot be excluded. Berdyaev says that knowledge, to be total, should be human-divine. I will say it should be mineral, vegetable, animal, human, divine -- PLUS. If something is left, that has to be included in it too.

But language is human. No animal understands your language, trees don't bother about your language, rocks won't listen to your language -- won't understand either. Even all human beings don't understand one language; there are thousands of languages on this small planet. So language is a human invention, very local. Existence is very big, huge; we are just small particles in it. This, our earth, is a very very small planet. Very small. Even our sun is a very small mediocre star. Bigger suns exist. Infinity surrounds us; we should not be very provincial.

That's what Zen means when it says language cannot express the truth. Language is a very provincial thing, local -- an invention of humanity. If humanity disappears, all languages will disappear. Existence will continue. Existence was there before man entered, existence will be there if a third world war happens and man disappears and commits suicide. Trees will go on blooming, spring will come, flowers will bloom, birds will sing. The moon will be in the night, the sun will be in the morning. Nobody is going to miss you, remember; things will all be as they are. Man is so small....

But because we live in a human world, we live with people, we start thinking as if man is all. So language becomes very important. This you can watch. Have you ever seen Zen pictures? -- you will see it in Zen pictures too. When people look at a Zen painting they are always surprised, and a little restless, because they cannot see the point of it. If you see a Zen painting, the whole painting is not painted; the canvas is left empty -- almost ninety percent empty. Just in a small corner below, there is a small painting. In that painting also, there are huge mountains, big trees, rivers -- and man is very tiny like an ant. A small boat, and just a dot-like man is sitting there.

Western painting is different; man covers the whole canvas. Zen people laugh about it. They say, 'This is egoistic -- you don't cover the whole canvas of life. This is out of proportion, you are making yourself too big. Where is the sky? Where is the vastness?' Western paintings are not representative of existence. Zen paintings are -- that empty sky covers ninety percent, or even more. There are a few paintings in which it covers almost ninety-nine percent -- just in a small comer below.... The painting seems to be more interested in the empty sky -- as if the painting is there to show you the empty sky. And then clouds and then mountains and then rivers -- and all in proportion -- and then a tiny man.

This is the right picture. But we have tricks, so we go on magnifying ourselves, we go on painting ourselves big.

This happens every day. When you stand before your mirror in the bathroom, have you watched it? When you stand before your mirror, you cover the whole mirror; in a small frame, you are all there is. Looking in the mirror, you will be getting a wrong impression about yourself. Mirrors are great structures to create the ego -- you feel as if you are the whole and all. In the mirror there is nothing else; only you are there. People love to stand before a mirror. The more egoistic a person, the more he loves to stand before a mirror. Mirrors are great flatterers, they flatter you. They make you look big -- they help the mania of bigness.

That is not right. You should look at these trees standing there -- before these trees we are very small. And then there are clouds, and before those clouds we are even more small. And then there is the empty sky and the stars, and infinity. Before that infinity we are simple dots.

Our language cannot express the whole. But our silence can -- because when we are silent we fall in tune with existence. Hence, all religions preach for silence. When you are silent you are not a human being -- you are as much a rock as a human being, as much a tree as a human being, as much an animal as a human being, as much a cloud. When you are silent you are in tune with existence. When you are not speaking you are no more part of the human province, the small locality of human beings. You become a member of the vast existence.

Silence is tremendous. Truth is known through silence. And when truth is known through silence, it can be expressed only through silence. If it is known through silence, how can it be expressed through noise? Language is noise. If it is known through silence, it has to be indicated in silence.

Language simply misses it. First, truth is so big, and language is so small. And then -- it will look very paradoxical -- truth is so subtle, and language is so gross. From both sides, language misses it. On one side, truth is so big and language is so small. On another plane, from another side, truth is so subtle and language is so gross. It is as if you throw a net in the river to catch fish. The fish is caught, but the water is not caught. When you withdraw the net you may get a few fish, but you don't get water -- water escapes. Water is more

subtle. Your net cannot catch water, it catches fish; the bigger the better -- smaller fish will escape out of it. And water is very very liquid and elusive -- it escapes.

So, paradoxically, truth is infinite on one hand. On another hand, truth is subtlest, the smallest -- the indivisible, the atomic. Again, language misses it. Language is a human invention. And truth is not a human invention. Language is man-made; language is just convenience. It is all make-believe.

You call a flower 'rose', in India we call it 'GULAB'. It does not matter. In six thousand languages, there are six thousand names for the rose. And the rose has no name; all names are inventions. You believe, it becomes a rose. You believe in another word, it becomes GULAB. But all words are just conveniences.

Truth is not a convenience. Convenience adjusts with you; with truth you have to adjust. Remember that difference. Con-venience is for your use; truth you cannot use. If you want to move with truth, you have to move with truth -- truth cannot move with you.

There are two kinds of people in the world. One, who wants truth to follow him. This man will never attain to truth. He thinks that truth should follow him, truth should become his shadow. This man is more interested in his own ego than truth. When this man fights and says, 'This is true,' he is not interested in truth. He is really saying, 'This is my truth -- how DARE YOU say it is wrong! '

Watch it. If I say something against your truth you get angry. Not that you are getting angry because I am saying something against truth, no. It is YOUR truth; it hurts your ego. If something is said against YOUR truth, the hurt is in the ego -- you don't bother about truth. Who cares about truth? 'My Christianity, my Hinduism, my Jainism, my Islam. My Koran, my Veda, my Gita, my Bible' -- they hurt. The 'my' has to be looked into. You may not say it, but when you say, 'The Bible is true,' one thing is understood -- that 'The Bible is my holy book.' That is not said so clearly, there is no need. Ego moves in very very cunning ways -- it never comes on the surface, it remains hiding behind.

When people argue, they are not arguing for truth. Truth needs no argument -- because truth cannot be decided by any argument or any discussion. No debate can be decisive; it is meaningless. When you argue, you argue for egos -- your truth and somebody else's truth. Two egos are in conflict, you have to prove that you are right. Even if sometimes you have a glimpse that the other is saying the right thing, you cannot accept it. Many times it happens. You have a consciousness -- many times a glimpse comes to you that maybe the other is right. But you cannot allow this, you cannot conceive of this -- that will be very very bad for your ego. You have to fight for it.

I used to live in a town for a few years, and I had a neighbour -- a very interesting man he was. He was a very very fanatic Hindu, and he would come and argue with me for hours. And I could see that he could see what I was saying, I could see that he had understood what I was saying -- but still he would argue. Then one day I was surprised. He was talking to somebody else, and he was saying the things that I had been saying to him just that morning.

So I went into his house and I said, 'What are you doing?' He became very embarrassed. 'Just this morning, you were against the thing that you are saying now.' He was caught red-handed, he confessed. He said, 'This happens every day. When I listen to you I want to agree, but my ego resists. I cannot say yes to you in front of you. But when I come home and I think over it, I find you are right. And you may be surprised, ' he said to me, 'that I have been arguing for you with many people. But I cannot say that to you. But today you have caught me red-handed -- now it will be difficult to argue with you.'

And really, since that day, the argument ceased. He still used to come -- now he would silently listen. A great realization happened to him, and the man changed since that day. Since that day, he became REALLY a seeker of truth. Then he was no more bothered by his ego -- 'my belief' was no more the concern.

What is true? What is truth? Wherever it is, the real seeker is ready to go with it. These are the two kinds of man -- one wants truth to follow him, and another is courageous and is ready to go with truth, wherever it leads. He has no conditions, he simply goes wholeheartedly with it. And unless you are so wholeheartedly with truth, so straight with truth, you will not be able to attain it.

Language is a human invention. Truth is not an invention, truth is a discovery -- a rediscovery. Truth is already there. The word 'truth' is not there, just like the word 'rose' is not there. The rose is there, the word 'rose' is not there. Fire is there, the word 'fire' is not there. God is there, the word 'god' is not there -- but people go on fighting whether to call him God or Allah or Ram. He has no name; truth is nameless. No linguistic label is needed, or, any label will do. If you need a label, then any will do -- Allah will do as much as Ram will do, as God will do. Any name will do. If you know it, that God has no name, truth has no name -- if that understanding persists in you -- then any name is okay. Fire is fire. By whatsoever name it is called makes no difference.

Truth is there; language we have made. Silence you have not made -- that is the beauty of silence. Silence is God-given, language is man-made. If you want to know God you will have to go through the God-given, you will have to follow him through his gift. His gift has something in it -- a bridge. Through that bridge you can become reconnected with the divine.

Silence is golden, silence is precious. A single moment of silence is far more valuable than hours of thinking, studying.

Because language is a human invention, it is naturally dualistic. The human mind cannot see both the aspects of reality together; the human mind can see only one aspect at one time. Even about a very small thing: if I give you a small pebble, a very small pebble, you can keep it in your palm but you cannot see the whole pebble at one glance. You will be seeing only one aspect. When you turn it you will see the other aspect, but the first aspect will disappear. You cannot see even a small pebble in its totality. Its totality is an inference -- first you see one part, then you see another part, and then you imagine its totality.

Just now you are facing me. You are seeing my face, but you are not seeing my back. When you see my back you will not be seeing my face. You can see a coin, you see one aspect at one time. Something is always missing.

And existence is multi-dimensional; there are many aspects to it. Not only multi-dimensional, existence is paradoxical. Day and night are together there -- but when we see, we see day as separate, night as separate. Life and death are together there -- but when we see, we see life as separate, death as separate. In fact we see them as enemies. They are not enemies -- life moves into death, death moves into life. They are like valleys and mountains -- TOGETHER. Mountains cannot exist without valleys, valleys cannot exist without mountains. Wherever valleys are, mountains will be; wherever mountains are, valleys will be. They are together.

But the human mind always looks at one aspect -- and when the paradoxical aspect asserts, it thinks it is against it. So day becomes against night, light becomes against darkness. Love becomes something against hate -- they are not. Hate turns into love, love turns into hate -- they are one wave, two expressions of one energy. And if you watch carefully, attentively, in silence, you will be able to see the fact. So clear it is! Can you hate a person without loving him? Can you make a person your enemy without first making him your friend? Impossible. First you have to make friendship, then you can create enmity. First you have to love, then you can hate.

That's why we hate those same people we love. The husband goes on hating the wife, and goes on loving. And the wife goes on hating the husband, and goes on loving. And sometimes you are puzzled -- why? Why do you get so mad at your husband? Why do you get so angry with your wife? Why do you sometimes start thinking, 'Why not kill her?' And you know you love her too; you cannot live without her. Even if for a few days she goes some-where, you start missing her and you feel lonely and you feel sad. When the wife is away you hanker for her. When she is with you, you pray to God, 'When is she going somewhere? When will she leave me for a few days in peace and silence?'

Love and hate are involved in each other. In fact, to say that they are two is wrong. They are one. Friendship, enmity, are one.

Existence is multi-dimensional, paradoxical. But language cannot be paradoxical. If language is paradoxical it will lose its utility. If somebody asks something and you say, 'Yes-no,' then it is meaningless to say anything. Either you say yes, then it is meaningful, or you say no, then it is meaningful. But existence says yes-no together. There, yes and no are not separate; yes and no are two aspects of the same energy. That's why language is dualistic -- it creates a kind of schizophrenia in human consciousness, it creates a split.

And existence is non-dual, existence is one. There is no split at all. It is very difficult for you to think that death is nothing but your life, the culmination of your life. You have been taught for centuries that death is the enemy -- avoid, escape, protect yourself, defend yourself against it. It is not; it is the background of your life. If your life is lightning, then death is the dark cloud. Without the dark cloud the lightning will lose much -- it will not shine any more. If your life is like stars twinkling in the night, then death is like the dark night, moonless night. The stars are there in the day too, but you cannot see them because without darkness they cannot be seen. They are together -- one becomes the figure, the other becomes the background. When the other becomes the figure, the first becomes the background.

When you are alive, life is like a light on a dark cloud, a lamp in a dark night. When you become dead, then darkness becomes the figure and light moves into the background, it becomes your background. You go into rest; you go into deep rest. Death is rest for life. And out of death you will be born again and again.

And out of life, death will happen again and again. They are together, a rhythm.

That's why language cannot express the one, the non-dual, ADVAITA -- it cannot express it. Language is logical -- has to be. If it is not logical, if it is illogical, it will be again meaningless.

Gurdjieff was sitting one day, and a journalist came to see him. And he was very averse to journalists. Suddenly he asked the woman who was sitting by his side, 'What day is today?' And the woman said, 'Saturday.' And Gurdjieff looked very puzzled, and he said, 'How can it be? Just the other day it was Friday -- so how can it be Saturday today?'

The woman was also a little embarrassed -- what is he saying? But she knew that he made very illogical statements sometimes. But the journalist thought he was mad. He was saying, 'How can today be Saturday when just the other day it was Friday? How? You tell me!'

The journalist thought it meaningless to talk to this man. He escaped, because he seemed to be mad and he seemed to be very ferocious too -- he was a very strong Caucasian, a really strong man.... He escaped. When he escaped, Gurdjieff laughed. And the woman said, 'Why did you do this to him, that poor man?' He said, 'He would have taken unnecessary time and wasted my time. And all that I have to say is illogical. If he cannot tolerate this much illogic, then it is pointless -- he will not understand what I am saying.'

Truth is illogical. Truth is super-logical -- truth goes beyond the limits and confines of logic. Logic is clearcut. Logic is like an English garden -- very clearcut, very symmetrical. One bush on this side, another exactly on the other side -- very symmetrical. Lawn cut, hedges cut, everything clean, symmetrical.

Truth is more like a Zen garden... truth is more like my garden. Mukta is my gardener -- she finds very many difficulties with my garden. She would like to make it clean, to put trees rightly in symmetry. She is a Greek. The Greek mind is basically logical -- Aristotle and Plato and all. Now she is here in the hands of a man who is very illogical. I go on telling her, 'Put it anywhere, let it be a jungle.' In the beginning, she used to go into the garden when I was not looking, and she would start cutting and pruning trees. Now she has stopped; now I don't see her with her scissors, moving. Now she has become accustomed that this is going to be so.

There is a wild plant growing and spreading all over the garden. Nobody allows that plant, because it can destroy the whole garden. And I am in love with it. Mukta calls it 'the monster', she has named it 'the monster'.

Truth is more like a jungle. Not even a forest, because a forest is planted. A jungle is not planted, it is out of God -- asymmetrical, no planning, no logic, no syllogism. It is simply there, with all its puzzles -- you can be lost in it.

I have heard about a very great Zen master who was a lover of gardens. And a great gardener he was. The emperor was learning from him how to create a beautiful garden. And the emperor prepared the garden -- three years he worked under the master, learned everything, and prepared the garden in the palace. He had one thousand gardeners to help and work for him.

After three years he asked the master to come and see. That was going to be the examination -- if the master says, 'Good,' the emperor has passed. If the master says, 'No. You start studying again,' then he would have to study again for three years. So much care was taken, everything was put absolutely right. And there was no trouble, because one thousand gardeners were working for months.

And then the day came, and the master came. And the emperor was very much afraid -- and he took the master and he became even more afraid, because the master was looking very serious. And finally, it was a cool morning, but the emperor started perspiring -- because the master had not even smiled; he had not said a single word.

And the emperor, full of fear, asked, 'Sir, why are you keeping so silent? Why don't you smile? Why don't you say something? Is there something basically wrong with the garden?'

He said, 'Yes, there is one thing basically wrong.' 'What is that?' the emperor asked. And the master said, 'Man is too much apparent here. God is absent. You have been too mathematical -- you destroyed it. You have been too logical, the garden is too symmetrical. Everything is as should be. That's what is wrong. Nothing is wrong, that is the problem.'

So much of mathematics exists only in the human mind. God is not a mathematician. The Greeks used to say, in the academy of Plato, on the door it was written: 'God is a mathematician. Unless you know mathematics please don't enter into this academy.'

God is not a mathematician, God is very asymmetrical.

And then do you know what the master did? He went out, asked many gardeners to come out of the garden. They had thrown all the dry leaves outside the garden, and he said, 'Bring these leaves back.'

A garden without dry leaves is a dead garden. Dry leaves have to be there, they are part of it. As life cannot be without death, how can green leaves be without dry leaves? And the dry leaves fluttering in the wind on the ground create a music of their own that is as beautiful as the green leaves on the trees. Waving, dancing... and sometimes the dry leaves moving and dancing on the ground in the wind are more musical than any green leaves can ever be. Because the dry leaves are free. Green leaves are still in the world; the dry leaves are like Buddhas.

So he goes out, brings all kinds of dry leaves which have been thrown away, spreads them all over the garden. And comes wind, and those dry leaves start fluttering, and he smiles. He says, 'Now it looks a little more alive.'

This is the Zen attitude.

Language is very logical -- has to be, by necessity. Truth is very illogical, very asymmetrical. It is not a syllogism, it is poetry. It is not arithmetical, it is a song. It is more like love than like logic -- that's why language cannot express it.

Can you express your love in a syllogism? You will have to make something like this: you go to a woman and you say, 'Your nose is as it should be, your colour is good, your hair is perfect, your body is proportionate, your belly is not coming out -- therefore I love you.' The woman will scream and call the police -- this is no way to fall in love. You don't fall in love with a syllogism; you don't come to a conclusion. Love is a jump, not a conclusion. When you make a syllogism you think of parts -- the nose, the breast, the belly, the waist, the legs, the hands, the fingers, the hair, the colour, the teeth -- you think of a thousand and one parts.

Logic can go only to the part. But where is the whole? Where IS THIS woman, this particular woman? She is not just her nose, she is not just her hair, she is not just her hands, legs. She is more than the sum total of her parts. You fall in love with that 'more'; you fall in love with the whole. And you love her nose because you love her; you love her first, then you love her nose -- not the other way round. You love her first, that's why you love her teeth -- not the other way round.

Logic goes through the part, love goes through the whole. Truth is more like love -- it is an insight into the whole. That whole is called God. Or truth, or tao.

Language is linear, it moves in a straight line. Nothing moves in life in straight lines; life moves in circles. The earth moves in a circle around the sun, and the earth moves on its own hub in a circle. And the seasons move in a circle, and the stars move in a circle, and life moves in a circle. -- everything moves in a circle. Only logic, language, move in a line.

Language is linear, and existence is non-linear. Existence is circular. You cannot express the circle through the line. The line goes straight; the circle has a line in it but it is curved, it is never straight. If you listen to life, the straight line is an invention of geometry. Straight lines don't exist. Euclid says straight lines exist, but now a new geometry has come into existence: non-Euclidean geometry. It says there are no straight lines, straight lines are not there at all.

How can you draw a straight line? If you draw a straight line, sitting here on the floor, it will not be straight -- because the earth is round. So if you go on drawing that line, go on drawing, one day you will find it has become a circle. So when it was small it looked straight but it was not, it was part of a great circle -- it was an arc. You misunderstood it -- go on making it bigger and bigger and bigger, and one day you will see it has become a circle. Every line turns into a circle finally -- so every line is part of a circle. But the circular logic is very different from the linear logic. The linear logic goes on progressing, goes on progressing. It goes on evolving; it knows no involution.

That's why, in the West, Western religions have the concept of creation, but they don't have any concept of destruction. Their God only creates -- and then? then is hooked. Then it goes on and on. This is absolutely false, because nothing can go on for ever; some day it has to come to rest.

In the East, God creates and God destroys. One day the world comes into existence, one day it disappears again. This whole experience of millions of millions of years is called one day of God -- 'Brahma's day'. And he is both the creator and the destroyer. Now, the Western mind cannot think that God can be the destroyer; that is very logical -- the creator cannot be the destroyer.

But in the East we know far deeper, we have an intuitive feeling for the whole. yes, the creator has to be the destroyer too -- otherwise there will not be any death, there will be only life. And there will be no hate, there will be only love. And there will be no sadness, there will be always happiness. It is not so. Everything born dies.

So this whole existence is born one day, and one day dies. Only in the East do we have the conception -- with evolution, we have the concept of involution. All is not going on, always progressing -- with progress there is a regress too. And you can watch and see it: in one thing you progress, in another thing you regress. When a man becomes very rich, inside he becomes very poor. When a man has all, inside he starts feeling he has nothing. So progress and regress go on hand in hand. When a man renounces all, suddenly he feels he has become a master of his own being. The beggar becomes the emperor, the emperor becomes the beggar.

Life is very paradoxical -- it is not linear, it is not logical. And because of the language and its line-structure, time is created: past, present, future. In fact, there is no past and no future, there is only present. It is all eternity. Existence has no past and existence has no future. Existence lives in eternity; it is always NOW.

So how can that 'now' be expressed? Impossible -- because our language carries the idea of past and present. Our language is created by our memory, it is committed to the memory. Because it is committed to the memory it thinks about the past -- memory has the past. And because it thinks of the past, it thinks of the future too -- the future is nothing but the projection of the past again. And between the past and the future it goes on missing the present, which is the ONLY reality.

God is present. You cannot say 'God was' -- that will be stupid. And you cannot say 'God will be' -- that will be stupid again. You can only say 'God is'. God always IS -- there is no 'was' and no 'will be'. God is.

This is-ness is called by the Zen people 'TATHATA' -- suchness. This suchness cannot be expressed by language. Language will destroy this suchness -- it will divide into past, present and future. And immediately things disappear -- the moment you divide the wholeness of a thing, you destroy it.

I can show you a beautiful rose, you can take the petals off to look inside it -- what makes it tick? But then you have destroyed the flower. You can go to a chemist, you can find all the chemicals that make the flower, you can find how and why it smells, what makes this beautiful rose-smell come. You can find why it is red or why it is yellow or why it is black; you can find all the constituents. But you will not find one thing which was the most significant: you will not find beauty. You can put all those chemicals in different bottles -- labelled, measured, classified -- but one bottle will remain empty, the bottle that is labelled 'beauty'. Beauty you will not find. Beauty is only of the whole. So is truth only of the whole.

Language is linear, and truth is simultaneous. It is as if you are here, the trees are here, the birds are here, the clouds are here, the stars are here -- everything is existing in this moment. It is not that first you exist, then trees exist, then clouds, then stars. Everything is existing simultaneously. But if you have to make an essay, things cannot exist simultaneously. First you talk about people who are gathered here, then you talk about the trees, then you talk about the clouds, then you talk about the stars, farther away stars -- by and by you talk, gradually you talk, you put everything in line. Then things exist first, second, third -- a queue starts coming into existence.

Existence is not standing in a queue, existence is all together. That's why it cannot be expressed in language.

Finally, language is an echo, a reflection in the mirror, a shadow. How can it express the truth? Language is like the menu -- you can read the menu, but the menu is not the food. You can read the menu but you cannot eat the menu. The menu can do one thing, it may give you appetite -- but it cannot satisfy your appetite.

The words of a master can give you an appetite for God, but they cannot satisfy the hunger for God. The scriptures may provoke a desire in you, but they cannot fulfill the desire. Words can challenge you, but that's all -- because a word is a shadow. The word 'fire' is not fire, the word 'food' is not food. So it is with the word 'god' -- the word 'god' is not God.

That's why Zen masters try to find out non-linguistic ways. Sometimes a Zen master will shout. He will say a meaningless thing, just a shout, meaning nothing, a meaningless sound. Or sometimes he will laugh: Ha ha ha! Or sometimes he will cry, and tears will fill his eyes and will start rolling down his cheeks. Or sometimes he will remain silent and will not do anything. Or sometimes he will beat the disciple, hit the disciple, throw the disciple.

Zen masters try to find out a non-linguistic way to provoke you, to bring you to this reality that is surrounding you. But you are lost in your head. So many clouds of language and words and philosophies go round and round inside your head that you have become very very dull. Somebody needs to shout at you. Somebody needs to hit you hard, so at least for a single moment you come to wakefulness.

A few things. Zen masters say: 'The use of words is like striking out at the moon with a stick or scratching one's shoe because one's foot itches.' That I like. Mm? Go on scratching your shoe because your

foot is itching. That is not going to help. That's what we are doing, scratching the shoe. Something else is itching. We have to go direct to reality. Even this small layer of the shoe is enough to prevent you. And language is a BIG layer.

EVERY NIGHT THE MOON'S
REFLECTION IS IN THE STREAM
BUT IF YOU TRY TO FIND THE SPOT
WHERE IT TOUCHES THE WATER
YOU CANNOT FIND EVEN A SHADOW.

These words are from a Zen master, Takuan. He says so it is with language -- you can go on listening and listening and listening, and when you try to find out where the word touched you, you will not even find a shadow. Something else, something more immediate, something more down-to-earth, is needed.

It happened, a very beautiful anecdote in the life of a great Zen master, Rinzai:

Rinzai met a party of three travelling monks belonging to another Buddhist school, and one of the three ventured to question the Zen monk: 'How deep is the river of Zen?' The reference to the river arose from their encounter taking place on a bridge. The Zen monk, Rinzai, who was noted for his direct actions, lost no time in replying. 'Find out for yourself,' he said, and offered to throw the questioner from the bridge into the river.

The questioner has asked, 'How deep is the river of Zen?' A beautiful question. But when you ask a question of a Zen master you have to be ready for anything. Because a Zen master does not reply from his memory; just the immediate response is his response. They were standing on a bridge, that's why the question arose. Maybe because of the river the questioner used the metaphor of the river. But he must be unaware that Zen masters don't like metaphors, they like reality. The metaphor will function like a shoe -- and the reality is your foot which is itching.

Rinzai said, 'Find out for yourself,' and offered to throw the questioner from the bridge.

Even Doctor Suzuki, who has introduced Zen to the West, who has done a great service to humanity -- in these seventy years, no other man has done such a great service to humanity as Suzuki -- but even a man like Suzuki comments on this story: 'But fortunately his own two friends interceded and pleaded for mercy, which saved the situation.'

Now even Suzuki has become afraid; this is going too far. But my own feeling is, this is not fortunate that the two interceded. It would have been perfectly good to throw the monk into the river -- to give him a taste of the REAL river, rather than going on thinking in metaphors. Thinking in metaphors does not help.

I am not ready to agree with Suzuki. I have a very soft heart for Suzuki, but I am not ready to agree with this statement. He says it was fortunate that the other two interceded and saved the situation. They destroyed the whole situation. Nobody knows -- the man falling from the bridge into the river might have become enlightened. Because when a man like Rinzai offers to throw a man, it cannot be meaningless. A man like Rinzai knows what he is doing; a man like Rinzai is perfectly aware of the situation.

There are people who can become alert only when death faces them -- otherwise they are never alert. There are people who will wake only when death is standing just in front of them. For me, it was unfortunate that the other two interceded and pleaded for mercy. The poor man missed a great opportunity. Satori was possible. In fact, a man like Rinzai will not offer to throw anybody or everybody. A man like Rinzai will offer to throw somebody only when he sees the possibility, when he sees the potential.

This is the way Zen tackles situations, questions, challenges. Another anecdote.

A monk had but just returned from a very long trip, only to learn that his little son had died -- and that even now, the funeral was passing through the village. The shock and pain of this discovery sent him dashing towards the village waving a sword. He came upon the little procession with the master walking alongside the coffin.

The monk raised his sword to the master and cried, 'Now can you say a word?'

Now, this is a very special way of Zen people. They say, 'Now can you say a word? which can solve the problem that is encountered by me? My son is dead, and I loved him tremendously. Now can you say a

word to solve this problem?' And he has come with a sword, and he raises the sword in front of the master. And he says, 'Now can you say a word? Can you say something that can help me to see into this problem, to go through this problem, to have a breakthrough?'

The master lifted the lid of the coffin and said, 'You see, I have kept nothing from you -- not even this.'

A great master. Opened the lid of the coffin and said, 'Come on! You see?' The dead body of the son. Death -- so young, so fresh. Death so alive. Because when a child dies, death is very young and very fresh. Very radiant. You can see death in the child's face more than you will ever be able to see it in an old man. When an old man dies, death is also old. When a young child dies, death is very young and fresh like a flower.

The master opens the lid and says, 'You see, I have kept nothing from you, not even this! I have talked about life, I have helped you to see life. Now see death too. Not even this -- I have not kept anything hidden from you. No, everything is revealed. Life you know -- now see death too.'

'It is so, it is so,' replied the monk, as pain revealed what had so long been hidden from him.

What has been hidden? What has pain revealed? What did this master do by opening the coffin and showing the man his own dead child? What has he done?

The man was angry; he was ready to kill or be killed. He was in a rage, he was mad, he was waving a naked sword. He must have been very much attached to the child; the child must have been his very life. He is not in his senses. But the cool face of death brings him back to his senses, and he can see his attachment. And he can see that he is not worried about the child and the child's death -- he is worried about his own attachment, about his own possessiveness. He is worried basically about his own death. The child has shown that everybody is going to die. The child has shown that you are ready to die any moment -- even a young boy can disappear into death, so what about you?

All these things are revealed in that fresh, silent, cool death. Life is warm, death is cool. But death is as much alive as life.

And the master says, 'You see, I have kept nothing from you -- not even this.' And a great realization, a great awakening: 'It is so, it is so,' replied the monk, as pain revealed what had so long been hidden from him.

Zen masters are very straight, very immediate. Nobody can predict their response, because they never react. Now, this is not a reaction, it is not a prepared answer. The situation is so new, it may not have ever happened before, and it may not have ever happened afterwards. Nothing repeats. If you are really alive, responsive, spontaneous, nothing repeats. Every situation brings its own answer.

This is not a rehearsed answer. He opens the lid -- this is a total act of responsibility.

Listen to this, another anecdote -- very rare.

Some unexpected visitors arrived at the monastery, so word was sent to the cook to prepare extra food.... And the cook was no ordinary man; he was a man who had attained his satori....

Quickly he set about his task, but in gathering up sticks of green vegetables in a hurry he also picked up a snake. And it was getting dark, and the monk was old, and he could not see well either, and he was in a hurry. The guests had come, and immediately something was to be prepared. So he was cutting vegetables, and in the vegetables he picked up a snake too.

Chop-chop-chop went the knife, leaving the cook all unaware of the extra protein going into the pot. Halfway through the meal, the cook was brought before the master, who pointed to the head of a snake held between his fingers.

By accident the head had come into the master's vegetables. And the master called the cook and pointed to the head of a snake held between his fingers. What is the master saying? He is saying, 'Now can you say a word?'

Quick as a flash, the cook deftly removed the snake's head from the master's hand and swallowed it, saying, 'Oh, thank you, Master,' and briskly left the room.

This is a Zen response. What is there to say? Must have been a rare man, this cook. What a beautiful

response! This is a total response -- straightforward, immediate. And whenever you are straightforward, your answer is not just an answer, it is your totality -- the action is total.

Now not a single moment's hesitation, not a single moment's doubt, not a single moment's guilt. No apology, nothing. And it happened in a single moment, in a split moment -- because if you waver a little, thought enters and the answer is no more a response. Because through thought comes the past, memory. You start looking -- 'What to do? What should I say?' The moment you think 'What should I say?' you have missed. He would have been beaten that day, badly beaten. He might have even been thrown out of the ashram.

But this beautiful act, this total act -- he immediately took the snake, swallowed it, and said, 'Thank you, Master.' As if something has been offered to him. This is the Zen way of responding.

Now today's sutra.

A MASTER GOT UP TO ADDRESS
A GROUP SEEKING ENLIGHTENMENT
AND HAD ONLY THIS TO SAY:
'HA! HA! HA! WHAT'S ALL THIS?
GO TO THE BACK OF THE HALL AND HAVE SOME TEA.'
HE THEN GOT DOWN AND DEPARTED.

Very small, but very penetrating. Very sharp like a naked sword -- it can cut you to your very core.

A MASTER GOT UP TO ADDRESS... In Zen, 'address' means provocation, 'address' means challenge. 'Address' means calling you forth out of your sleep.

'Address' means exactly what Jesus did when Lazarus died. He had gone far away; the sisters of Lazarus sent a messenger. And Jesus comes rushing to the village -- but still, when he comes, three days have already passed. Lazarus' body has already started stinking. But they have preserved the body in a cave; they are waiting for Jesus. Hope is no more there -- how can a three days' dead body be called forth again to life? And they start crying when Jesus comes, and they say, 'Master, you have come too late.' And Lazarus was one of Jesus' very beloved disciples.

Jesus said, 'Don't cry. Just come with me, follow me.' And they go to the cave, and outside the cave stands Jesus, and he says, 'Lazarus! Come out!' Nobody believes that anybody is going to come out. But nobody can believe their eyes, because they see Lazarus coming out -- stumbling a little, wavering a little, like somebody who has been in a deep coma.

This is address: 'Lazarus, come out!' A call, a provocation, a challenge.

A MASTER GOT UP TO ADDRESS A GROUP SEEKING ENLIGHTENMENT... And those who are in search of enlightenment, what is there to say to them? Nothing can be said about enlightenment. You can be provoked to become enlightened, you can be pushed, you can be thrown into it -- but what can be said about it? There is nothing to say.

... AND HAD ONLY THIS TO SAY... but this small gesture -- it is a gesture: 'HA! HA! HA! WHAT'S ALL THIS? GO TO THE BACK OF THE HALL AND HAVE SOME TEA.' What is he saying? What is he indicating? What is he saying without saying?

Ludwig Wittgenstein, one of the greatest philosophers of the modern age, has said... he was very much impressed by Zen, and many of his statements are Zen-like, they have the quality of Zen. One of the most important statements that he has made, and it is very significant to come out of a Western philosopher's mouth, is in his book TRACTATUS LOGICO-PHILOSOPHICUS where he says: 'That which cannot be said should not even be tried.'

That which cannot be said should not be said at all. One should keep silent. That's what this master is doing -- without saying anything he is making a gesture. First he says, 'Ha! ha! ha!' -- he laughs, a belly laughter. It must have been a shock for those who had come to seek enlightenment. You don't expect that, that you will be taken so non-seriously.

Enlightenment-seekers are very serious people, long-faced people. And here comes this man, stands there on the stage and says, 'Ha! ha! ha!' What kind of sermon is this? But it is a Zen sermon. He laughs at the absurdity that you are trying to seek enlightenment. It cannot be sought -- that's what he is saying. He is ridiculing them. He is saying, 'You are ridiculous! Ha! ha! ha! You are foolish, you are stupid. Enlightenment cannot be sought; it is not something that you can seek and find. It is not something that can

be achieved, attained. It is there already. All that is needed is to drop your seriousness. Laugh a little.'

Drop your seriousness, drop this dullness. And drop this seeking mind -- the seeking mind HAS to be serious, because your hope is in the future: some day when you have attained, then you will laugh. And the master says, 'Don't wait! You can laugh right now!'

Enlightenment is not something that is in the future, it is already there inside you, bubbling -- wants to surface, wants to bloom, but because you are so much concerned with search and so much occupied with search, you don't look within. It is there, and you go on rushing outside. That is the meaning of 'Ha! ha! ha!'

If you understand why he is ridiculing... people who have come in religious search, why is he laughing at them? Why is he trying to make them feel foolish? They are foolish! God cannot be sought, God is here. Because you seek, that's why you miss. Drop all seeking, drop all desire, drop all future, drop all hope -- and suddenly you are not there. only God is.

You exist in your seeking; the achiever's mind is the ego. You want money, you want meditation, you want power, one day you want paradise -- but you want something. Your wanting never stops. This enlightenment, and the search for it, is again a new object for desire. Hence the laughter -- the master simply laughs in their faces, to make them alert: 'Don't be ridiculous.'

If you go to a Zen master and ask: 'I want to know God' he may hit you. He may say, 'What kind of foolish question are you asking? You ARE a god! And how can a god try to be a god?' It is as if a mango asks, 'How can I become a mango?' Or the cypress tree in the courtyard asks, 'How can I become a cypress?' What will you say? You will say, 'Ha! ha! ha! You are a cypress already! What's all this?' The master says: What are you searching? What is all this nonsense? Stop searching, and find. Seek not and find.

There is a statement of Picasso -- very beautiful. He says, 'I seek not, I find.'

'GO TO THE BACK OF THE HALL...' This is very symbolic. This search, this seeking to attain something, is again an ego-search. ego-effort, to come into the front. You want to have the biggest bank-balance in the world; you want to stand in front, you want to be the first in the world. You want to become a president, you want to become a prime minister, you want this and that -- but the basic search is: you want to keep others at your back, you want to he in the front. You want to be the first man in the world -- the most beautiful, the most powerful, the most rich, the most knowledgeable. And one day you find this is not possible. Then you think, 'Now I should become a Buddha -- the most enlightened.'

But again it is the same mad mind, creating new desires and new dreams.

And the master says, 'GO TO THE BACK OF THE HALL' What is he saying? He is saying: Forget all this effort to be in front. Move towards the back.

That's what Jesus says: 'Those who are first in this world will be the last in my kingdom of God. And those who are the last will be the first.'

The master says, 'GO TO THE BACK OF THE HALL AND HAVE SOME TEA!' Tea is symbolic -- tea is a metaphor in Zen. Tea has become a great metaphor in Zen because tea brings awareness. If you drink too much tea you cannot sleep. If you are feeling sleepy you drink a cup of tea and the sleep leaves you. Hence, tea has become a symbol. And the master says: Go to the back, and have some tea! Just stand at the back, be the last in the world, and become aware! And then you will join with me in my 'Ha! ha! ha!' You will laugh at the whole absurdity. You were missing because you were seeking; you were missing because you were trying to get it.

The moment you stop desiring, it is there. But sometimes you stop desiring and it is not there. For example, in deep sleep -- you desire no more, but it is not there. You need a cup of tea. In deep sleep you don't desire, you don't think of money -- not even dreams are there. All has stopped, the mind has halted, but still you don't attain Buddhahood. Why? In deep sleep you become a Buddha every night. But you miss, because at that time you are not aware.

So go to the back, and have a cup of tea. And don't ask what enlightenment is, and don't ask how to attain it, and don't ask for the methods and the technology and the philosophy.

'WHAT'S ALL THIS?' The master says it is all nonsense. Saying this, HE THEN GOT DOWN AND DEPARTED. His sermon is finished. The shortest sermon -- but one of the most penetrating.

Now don't start thinking about it! Now don't start thinking about it, otherwise you will miss the message. Go to the back, and have a cup of tea.

Zen: The Path of Paradox, Vol 2

Chapter #10
Chapter title: The Bridge but not the Water Flows

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UNTIL THE JEWS AND ARABS AND OTHER TRIBES BROUGHT THEIR RACIALLY EXCLUSIVE AND JEALOUS GOD TO THE WEST, TOAMY, BACCHUS, MITHROS AND APOLLO WERE THE GODS THAT MAN WORSHIPPED. DIANA HAD HER BOW AND ARROW, THOR WAS IN THE NORTH, THE MOTHER GODDESS WAS WORSHIPPED IN THE WEST. AND THEN DEATH AND RESURRECTION BECAME THE RELIGION OF THE WEST. GUILT AND SIN WERE TAUGHT. WHY IS ADAM A SINNER? WHY ISN'T HE LIKE THESEUS OR JASON OR HERMES? IS THE CONCEPT OF SIN JUST A TRICK? TO MAKE MEN MEDITATE?

The question is from Anand Mohammed.
I am a pagan. There is no god for me, except this existence. God is intrinsic to life; God is not outside life. God is this very life. To live this life totally, is to live a divine life. To live this life partially, is to live an undivine life. To be partial is to be irreligious. To be total and whole is to be holy.

The questioner asks about the past. In the past, all over the world, people were pagans -- simple nature-worshippers. There was no concept of sin, there was no question of guilt. Life was accepted as it is. There was no evaluation, no interpretation -- reason had not interfered yet.

The moment reason starts interfering, condemnation comes. The moment reason enters in, division, split, starts and man becomes schizophrenic. Then you start condemning something in your being -- one part becomes higher, another part becomes lower, and you lose balance.

But this had to happen; reason had to come, this is part of growth. As it happens to every child, it had to happen to the whole of humanity too. When the child is born he is a pagan; each child is a born pagan. He is happy the way he is. He has no idea what is right and what is wrong; he has no ideals. He has no criteria, he has no judgement. Hungry, he asks for food. Sleepy, he falls asleep. That's what Zen masters say is the uttermost in religion -- when hungry eat, when feeling sleepy go to sleep. Let life flow; don't interfere.

Each child is born as a pagan, but sooner or later he will lose that simplicity. That is part; that HAS to happen, that is part of our growth, maturity, destiny. The child has to lose it and find it again. When the child loses it he becomes the ordinary man, the worldly man. When he regains it he becomes religious.

The child's innocence is very cheap; it is a gift from God. He has not earned it: he will have to lose it. Only by losing it will he become aware of what he has lost. Then he will start searching for it. And only when he searches for it, and EARNS it, achieves it, becomes it -- then he will know the tremendous preciousness of it.

What happens to a saint? He becomes a child again; nothing else happens to a saint. He is again innocent. He went into the world of reason, division, ego, a thousand and one ideals; he became almost mad with evaluation. And then one day, finding it all just absurd, stupid, he drops it. But this second childhood is far more valuable than the first childhood. The first childhood was just given to you. You were not even asked, it was a pure gift. And we cannot value gifts. You value a thing only when you make effort for it,

when you strive for it, and when it takes a long journey to come to it.

There is a Sufi story: A man, a seeker, came to a Sufi mystic. And he asked, 'I am searching for my master. Sir, I have heard you are a wise man. Can you tell me the characteristics of a master? How am I to judge? Even if I find my master, how am I going to decide that he is my master? I am a blind man; I am ignorant, I don't know anything about it. And without finding a master, it is said, no one can find God. So I am in search for a master. Help me.'

And the master told him a few things. He said, 'These are the characteristics. You will find the master in such a way, with such a behaviour, and he will be sitting under such a tree. And he will be wearing such a robe, and his eyes will be like this.'

And the man thanked the old man, and went in search. Thirty years passed, and the man roamed almost all over the world but he could not find the man who was his master according to the old man's valuation. Tired, exhausted, frustrated, he comes back to his home town and sees the old man. The old man has become very very old, but the moment he comes in.... The old man is sitting under the same tree -- suddenly he sees this is the tree the old man had talked about. And this is the robe the old man had described. And these are the eyes, and this is the silence, that the old man had described. This is the benediction in the presence of the master. He is overjoyed.

But a great question also arises in his mind. He bows down, touches his feet, and says, 'Before I surrender to you, just tell me why you tortured me for these thirty years. Why didn't you tell me right then, "I am your master"?'

The old man started laughing, and he said, 'I told you, "He will be sitting under such a tree" -- and this is the tree I was sitting under! And I told you, "This will be the robe he will be wearing" -- and I was wearing the same robe! I was the same man then, but you were not alert. You could not see me -- you needed these thirty years' journeys from one comer to another corner of the world; you needed all this effort to recognize me. I was here, but you were not here.
'Now you are also here, you can see me. And I had to wait for you. It is not only a question for you, that you have been travelling. Think of me -- I am so old, and I could not even die before you came back. And I have not changed the robe, in case you missed me again -- for thirty years! I have never for a single moment left this tree! But you have come. The journey has been too long -- but this is the way one discovers.'

God is always here, but we are not here. A child has to lose track; he has to go for thirty years' pilgrimage. Every child has to lose track, every child has to go astray. Only by going astray, only by suffering, will he attain eyes, clarity, transparency. Only by going into a thousand and one things, will he start looking for the real.

The unreal has to be searched. The unreal is attractive, the unreal is magnetic. And how can you know the real if you have not known the unreal? The child knows the real -- but he has not known the unreal, so he cannot define the real. The child knows God -- but he has not known the world, so he cannot define God. Each child comes like a saint, but has to become a sinner. Then the second childhood. If you don't attain to the second childhood you have missed your life.

So don't think, and don't be worried, that you have lost it. Everybody has to lose it -- that should not be a problem. The prob!em is only if you go on and on, and you never come back. If this man goes on and on... thirty years, thirty lives, three hundred lives, three thousand lives... goes on and on, and never comes back, and never attains to the second childhood, then something has really gone wrong.

Err -- to err is human. That is the way to learn. Go astray -- going astray is the way to come back home. Forget God, so that you can remember him. Escape from God, so one day the thirst becomes a fire in you and you have to come to God again... Like a hungry man, like a thirsty man.

This had to happen to humanity too. Now there will be a great assertion of paganism in the world again -- the second childhood. That's why Zen has become so important, so significant; Tantra has become such a significant word. Sufism, Hassidism, are more important now than Christianity, Islam, Hinduism, Buddhism, Jainism -- why? Why Tantra? Why Tao? Why Zen? Why Sufi? Why Hassid? These are the pagan attitudes -- they create the second childhood.

The world is getting ready; humanity is becoming more and more mature. This age is the age of humanity's youth. The childhood is no more; we have lost it, we have become corrupted. But don't be worried by it -- that is how one attains to innocence again. And the second childhood is far more valuable than the first, because the second cannot be lost. The first has to be lost, is bound to be lost; no child, not even a Buddha, could retain it. No child can retain it; it is in the very nature of things. When something is given to you -- and you were not seeking it, and you were not even asking for it, you were not ready even to receive it...

If you give a child a diamond, a diamond like the Kohinoor, he will play with it a little while and then throw it away. He does not know what it is. The Kohinoor is the Kohinoor, whether you know it or not. The Kohinoor IS the Kohinoor -- knowledge makes no difference. But the child will throw it away; he will become fed-up sooner or later. Just a stone -- how long can you play with it? Even if it is very colourful, even if it is very shiny... but how long?

For the Kohinoor to come into your life again, you will need a thirst for it. You will need to feel a great missing -- something missing inside your being. You will need a great desire. All desires should become lesser desires, and God becomes the supreme-most desire, the topmost desire. God is always here.

It happens to children, it happens to societies, it happens to civilizations, it happens to humanity at large, too. So don't be worried about Christianity -- that was part. Christianity or those kinds of religion are the religions between these two childhoods, the first and the second. They condemn. They shout that you have gone astray: 'Come back!' They pull you back, they make you afraid. They give you great provocations, that if you come back you will attain great prizes, rewards, in heaven. If you don't come back, you are going to be thrown into hell. Hellfire is waiting for you; for eternity you will be in hell, suffering.

This is fear -- creating fear in people, so that they will come back. But out of fear, even if you come, you never come. Because fear can never become love. Fear cannot be reduced into love, cannot be converted into love. Fear remains fear, and out of fear arises hatred.

That's why Christianity has created great hatred against religion. Friedrich Nietzsche is a by-product of Christianity; if Friedrich Nietzsche says God is dead, it is just a reaction to Christianity. Too much emphasis on God, on heaven and hell -- somebody has to say it. I am all for Nietzsche -- somebody has to say, 'Enough is enough. Stop all this nonsense! God is dead, and man is free' -- because man feels in bondage if you create fear.

And greed? Greed again is a bondage. You just see -- heaven, paradise, FIRDAUS, the idea of it -- what is it? It is such greed, such lust. In the Mohammedan's FIRDAUS, heaven, it seems saints are doing nothing but copulating. Beautiful women are available, and streams of wine are flowing, and all that you need is immediately made available. And those beautiful women remain at the age of sixteen; they never grow.

And one more beautiful thing about that: they again become a virgin. Whenever a saint makes love to a woman -- only saints go there -- when a saint makes love to a woman, the moment he is finished, again she becomes a virgin. That is the miracle of paradise. And what are your saints doing there? It seems an orgy, sexual orgy. And streams of wine.... Here you say, 'Avoid wine, avoid women' -- for what? To gain better women and more wine in heaven? This seems to be illogical.

But this is how people are provoked, through greed, to come back. Or fear: if you don't come through greed, then fear, then hellfire -- and ETERNAL hellfire. You have not done so much sin, eternal hellfire is unjust. Okay, for ten years you are thrown into hell, one can understand -- fifteen years, twenty years, fifty years. But eternal? You have not been eternally sinning here, so how can eternal punishment be given to you? It looks too much.

But that is not the point; the point is just to make people afraid. Fear and greed have been the base of many religions. And they have not been helpful; they have destroyed. They have not appealed to the courageous, they have appealed only to the cowards -- and when a cowardly person becomes religious the religion is bogus. Because a cowardly person CANNOT become religious; only a courageous person can become religious -- religion needs great courage.

It is a jump into the unknown. It is a jump into the uncharted sea, with no maps. It is dropping the past and moving into the future, it is going into insecurity. It cannot be out of cowardice.

And in your temples and in your mosques, in your churches, cowards have gathered together. They are trembling with fear. And they are full of greed -- afloat in greed, aflame with greed, agog with greed. These greedy and cowardly people cannot be religious. The basis of religion is to drop all fear and to drop all greed, and to move into the unknown. God is the unknown, the hidden. He is hidden HERE -- in the trees, in the rocks, in you, in me. But to enter into that hidden reality, that occult, one needs great courage -- it is

going into a dark night without any light.

A Zen master was saying goodbye to one of his disciples, and the night was very dark. And the disciple was a little bit afraid, scared, because he had to pass a jungle of at least ten miles. And it was wild. And wild animals were there, and it was night -- and a dark night with no moon. And it was getting late, almost half the night had passed. Talking to the master, he had completely forgotten.

Seeing him a little afraid, the master says, 'You look a little afraid, so I will give you a lamp.' He puts a small paper lamp into his hand, lights the lamp. The disciple thanks him, goes down the steps, and the master calls him and says, 'Stop!' And the master comes close and blows the flame out. And he says, 'A real master gives courage; he does not help cowardice. Go into the dark, be your own light. And remember, nobody else's light will be of any help; you will have to attain to your own light. Be a flame to your own being. Go into the dark, be courageous.'

He says a real master never helps any cowardice. In a small act, by blowing the flame out, the master gives a great message: Religion is only for the courageous.

Those who followed Jesus, they were courageous people. They were not many, they were very few -- you could have counted them on your fingers. Those who followed Buddha were courageous people. Christians are not courageous, Buddhists are not courageous.

Those who are with me are courageous people. Once I am gone, your children and your children's children may pay their respect to me, but they will not be courageous.

Religion exists only when there is an alive master to LIVE it for you. When the master is gone then religion becomes dead. Cowardly people gather together around a dead religion; then there is no fear. They worship the scripture, they worship the word, they worship the statue -- all dead things.

But whenever a Jesus is there, or a Buddha is there, or a Mohammed is there, they are very much afraid. They find a thousand and one ways to escape; they find a thousand and one ways to rationalize their escape. They condemn the real master -- why? The real master will not support your cowardice. He will not give you any more greed -- you already have too much -- and he will not make you afraid. His whole effort will be to take fear and greed away from you, so that you can become capable of living your life in totality.

Christianity and religions like that had to happen. They have to be forgiven; don't be angry about them. But now they have to go, too -- now the world is no more in need of them. They are tumbling, they are scattering, they are dying. In fact they are dead. But people are so blind that for them to know that their church or their temple is dead takes such a long time. They are so unconscious, they cannot understand it immediately. Christianity is dead, Hinduism dead, Islam is dead. In Islam, only a small thing lives, still has a flame -- that is Sufism. In Christianity, only a few mystics are still alive. Otherwise the church and the pope and the vatican are just cemeteries, graveyards.

In Hinduism, a few mystics are still alive -- a Krishnamurti, somewhere a Raman -- but far and few in between. Otherwise, the SHANKARACHARYAS are dead people. But nobody goes to a living master. In Buddhism only Zen is alive. In Judaism only Hassidism is alive.

The organized religion is not the real religion. The unorganized, the rebellious, the unorthodox, the heretic religion is the real religion -- has always been so. Religion comes always as a rebellion -- its very spirit is that of rebelliousness. The days for Christianity, Hinduism, Islam, are gone. In the future, a totally different kind of religion, a different kind of climate, will surround the earth. Religions will disappear; there will only be a kind of religiousness. People will find their own religion individually; people will find their own prayer, their own way of praying. There is no need to follow anybody's prescribed idea -- that is not the path, that is not the way of the courageous. That is the way of the coward.

And God is available -- you just have to become courageous to look into his eyes.

You ask me: AND THEN DEATH AND RESURRECTION BECAME THE RELIGION OF THE WEST. That's true. Christianity has never been concerned with Christ; it has been more concerned with the cross. It has not worshipped Christ it has been worshipping the cross. The cross is a symbol of death. Why? Because death is the basic fear. Making people alert about their death makes them afraid. If you make a person very much mindful of death, every possibility is there that he will start shaking and trembling. And when a person is shaking and trembling you can victimize him very easily; you can convert him into any nonsense. He is ready to believe anything -- if you just promise immortality he is ready.

So followers of Christianity say, 'Those who are in the church will be saved, and those who are not in the church, we don't make any guarantee for them. They are doomed; they cannot be saved.' And that's what

all other religions say. This is creating fear. Bring death into their mind, they become afraid -- who will not become afraid of death? And then an afraid man is prone to be converted into a slave very easily.

And why resurrection? Death and resurrection became the foundation of Christianity in the West. Death gives you fear, and the promise of resurrection gives you greed. If you die within the church, you will resurrect. You will resurrect as a divine being, with all that you always wanted, with all that you always needed -- beautiful, with a golden body, with an aura around you, you will be resurrected.

These are fear-greed tricks, punishment-reward tricks. This is what B. F. Skinner goes on doing with his rats: make them afraid and they start doing things. This is what you see in a circus: make the elephant afraid -- such a courageous animal and such a wise animal, but just make him afraid. And he starts doing foolish things for you -- he will sit on a stool, he will bow down to a man... he can kill that man within a second. Even lions, seeing the whip, tremble -- just make them afraid, that's all. Even lions can be tamed, and elephants can be taught and disciplined. Create fear and reward -- if the elephant follows you, give him good food; if he does not follow, starve him. A simple technique.

That's what so-called religions have been doing to man. Guilt and sin were taught. Naturally, if you want to make people afraid -- and that is the only way to exploit them -- teach them that everything is sin, all that you enjoy is sin. Death creates fear, but death is far away. After fifty years or seventy years you will die -- who bothers? 'Seventy years? We will see. Right now we are not dying.'

Maybe old people become afraid. That's why you find more old people in churches, temples. Old women, old men -- women more than men, because they become more afraid. Old, dying, just on the verge, so they know now something has to be done. Life is going, slipping by; they have to manage something for the future.

Do you see young people in your churches? in your temples? And remember, wherever you see young people, there religion is alive. A young person, if he becomes interested in religion, his religion cannot be that of fear and cannot be that of death. His religion will be of life.

Many times people come to me and they say, 'Why do so many young people come to you?' They come because I teach the religion of life, of love, of joy. I don't create any guilt, and I don't go on conditioning their minds that 'This is sin, that is sin.' There are mistakes, but there is no sin. Mistakes, certainly, there are -- but a mistake is a mistake. If you are doing a mathematical problem and you make two plus two equal five, is it a sin? It is just a mistake; it can be corrected. No need to throw you in hell forever just because you counted two plus two as five. It is simply a mistake, pardonable.

All that you call sin is nothing but mistakes. And mistakes are the way of learning. Those people who never commit mistakes are the most stupid people, because they never grow. I teach you: Go on committing mistakes, never be afraid. Just remember one thing -- don't commit the same mistake again and again, because that is meaningless. Be inventive, commit new mistakes every day -- then you learn. Just don't commit the same mistake every day, because that is foolish. You have committed it once, you have known it is a mistake -- you were angry, and you have seen what anger is -- now being angry again is stupid. You have seen, it is just meaningless. It is destructive -- it destroys the other, it destroys you. And it does not bring anything; no flower flowers in you.

You become less by anger, you don't become more. Love, be kind -- and suddenly you are more flowing, bigger, higher; you start floating, you have less weight. So learn: when you love, when you are loving, you can fly, wings grow. When you hate, when you are angry, you become like a rock. Then gravitation is too much on you, you become heavy.

Can't you see that? Simple -- just like two plus two is four. Life is a learning, it is a school. That's why we have been sent here, that is the purpose -- not to punish you. I would like to change your whole idea about it. You have been taught that you have been sent here to be punished -- this is absolutely wrong. You are sent here to learn.

Why should God be such a torturer? Is he a sadist or something? -- he enjoys torturing people? And if, as these people say, you have been sent here to be punished, then why for the first time were you sent? There must have been your first life -- before that you had not committed anything, because how can you commit sins unless you come here? You cannot have committed any sins -- then why were you sent for the first time?

They don't have any answer. Jainas don't have, Hindus don't have, Mohammedans don't have; they don't have any answer for it. Why has man been sent? Maybe this time you have been sent because in the past life you committed sins. Okay, but what about the first life? And if this is the first life, as Christians say, then why have you been sent here? Now, they have a very absurd idea: because Adam committed sin. You have

nothing to do with Adam; this is simply absurd. Somebody you don't know, whether he ever even existed or not, committed sin and the whole humanity is suffering for it. Your father committed sin and you have been sent to jail. And Adam is not even your father -- not even your father's father, not even your father's father's father -- he is the first man.

And what he has done does not seem to be a sin at all. It seems simple courage, it seems simple rebelliousness. Each child needs that much spine. God said to Adam: 'Don't eat the fruit of this tree. This tree is the tree of knowledge.' And Adam ate it. I think anybody who has any soul would do the same. If Adam had been dead and dull, then he would have followed. He must have been challenged; in fact, that is the very purpose. Otherwise, on the earth there are millions and millions of trees -- just think, if God had not shown the particular tree, it is very very impossible that Adam would have found it. That was only one tree in the whole garden of God, and the garden is infinite. That was only one tree of which God said particularly, 'Don't eat it. If you eat the fruit of knowledge you will be expelled.'

My own understanding is, God was putting a challenge to him. He was trying to see whether he is alive or dead. He was trying to see whether he is capable of disobeying, whether he can say no -- God was trying to see whether he is just a yes-man. And Adam proved his mettle: he ate the fruit. He was ready to be thrown into the world, but he showed spirit. It is not sin, it is simply courage.

Every child has to disobey his father one day or other, every child has to disobey his mother one day or other. In fact, the day you disobey, that is the day you start becoming mature -- never before it. So only stupid children never disobey. Intelligent children certainly disobey; intelligent children find a thousand and one ways to disobey the parents. You can look around: you will always find the intelligent child disobeying. Because he has to grow his own soul -- if he goes on obeying you, obeying you, obeying you, when will he grow? how will he grow? He will remain dull and limp. He will not have his own soul, he will not have his own individuality.

No, Adam has not committed any sin; Adam is the first saint. He disobeyed God, and God wanted it. That is exactly what God wanted -- that Adam should disobey. Disobeying God, Adam will go far away into the world; he will lose his first childhood. Then he will suffer many many mistakes, and from those mistakes he will learn.

And one day he will come back -- as Christ, as Buddha, as Mahavira, as Krishna, he will come back.

This going away is a must for coming back. This is not against God really, this is precisely what God wanted to happen. It was absolutely planned by God himself. So I don't call it sin. Why is Adam called a sinner? He is called a sinner because your religions depend on calling you sinners, on condemning you. The more you are condemned, the more you touch their feet. The more you are condemned, the more you crawl on the earth and beg. The more you are condemned, the more afraid you become. The more you are afraid, the more you need mediators.

You don't know where God is. Your priest knows, your pope knows; he has a direct line with God. If he interferes, only then can you be saved -- otherwise your whole life is sin. Only if HE persuades God for you then you can be saved. This is the whole trick, the trick of the priest. The priest is not really the religious man, the priest is the businessman -- doing business in the name of religion, exploiting.

The ugliest profession in the world is not of the prostitutes, the ugliest profession is of the priests.

'WHY ISN'T HE LIKE THESEUS OR JASON OR HERMES?' He is. 'IS THE CONCEPT OF SIN JUST A TRICK? TO MAKE MEN MEDITATE?' Yes, it is a trick, but not to make them meditate. It is a trick to make them slaves. Meditation is a totally different thing. Meditation never comes out of fear, meditation comes out of understanding. Meditation comes out of love, out of compassion. Meditation comes out of living your life in all climates, in all seasons. Looking into each fact of life deeply, understanding it -- and if it is meaningless discarding it, if it is meaningful choosing it -- by and by, you go on collecting the essential and discarding the non-essential.

Both are there. The chaff and the wheat, both are there. The roses and the weeds, both are there. And one has to make a distinction between the chaff and the wheat: one has to throw the chaff and collect the wheat.

This much intelligence is needed, otherwise you cannot become a religious person. These fears don't give you understanding. They in fact cloud your mind more, they make you more unclear about life. They don't allow you to go into life totally and experience it -- they are against experience.

Meditation comes when you live life, and you see life as it happens. Not because Buddha says anger is bad -- that will not help; you will become a parrot, a pundit -- but if you see into your own anger and this understanding arises, that anger is meaningless, poisonous. Not because Krishna says, 'Leave everything to

God, surrender to God' -- no, following Krishna you will not attain to God -- but see how your ego is creating all kinds of miseries for you.

Seeing that, one day you drop the ego, and you say, 'Now I will live in a totally surrendered way. Whatsoever God wants through me, will happen. I will not have any desire of my own, I will not have any will of my own. I drop my will.'

Seeing the misery that ego brings, comes surrender. Seeing the misery that anger brings, comes love. Seeing the misery that sexuality brings, arises BRAHMACHARYA, celibacy. But one has to go through it -- there is no shortcut, and these things cannot be borrowed from anybody.

WHY DO YOU INSIST SO MUCH ON THE IRRATIONAL? WHAT IS WRONG WITH THE RATIONAL?

The rational is not rational enough. That is what is wrong with it. If you are a REALLY rational person you will see that many things are irrational in life. A rational person, how can he avoid seeing that there are many irrational things in life? A rational person is bound to stumble upon many irrational facts.

Your love is irrational. You fall in love with a woman; you cannot produce any reason for it. You simply shrug your shoulders, you say, 'It happened.' You may find some ways -- you will say that she looks beautiful, this and that. But she does not look beautiful to anybody else; nobody else has fallen in love with her. So it cannot be a simple case -- because she is beautiful, that's why you have fallen in love. In fact the truth is just the other way round -- you have fallen in love, that's why she looks beautiful. And one day get married to her, and one day suddenly she will no more be beautiful. And you will start thinking, 'Was I mad? Why have I fallen with this woman?' And you will start thinking she is the ugliest woman in the world.

Wives and husbands never look beautiful to each other -- because that love, that so-called love, that illusion, wears fast. If you never get your woman you may love her for your whole life -- that's possible. That's why Majanu goes on loving, and crying, 'Laila, Laila, Laila!' -- because he couldn't get her. He was a fortunate man. Those who get their Lailas, they know that once you get, then you start praying to God, 'How to get rid of?'

What happens? It is not beauty -- something irrational in you, something from your unconscious that you are not aware of, possesses you.

Now the psychology of the unconscious has looked into the matter more deeply. The child, each child, boy or girl, carries two personalities within himself or herself -- the personality of the mother and the father, because a child is made from two biologies, two psychologies. A child is a combination of two persons, two personalities -- something is contributed by the father and something is contributed by the mother. If the child is a male child the mother-part inside him will go on looking for some woman who is almost similar.

Your woman inside is nothing but your mother part inside you. And when some woman fits with your inner woman, you fall in love -- but this is absolutely irrational. And exactly that happens when you fall in love with a man. You carry your father inside you -- when some man fits the image.... Nobody can fit the image totally, that's the trouble. You are not going to get your father as your husband ever; your father cannot become your husband, your mother cannot become your wife.

And no two individuals are alike -- this is the problem. And you are searching for your mother unconsciously. When you suddenly see a woman as beautiful, that is your mother -- in some way she resembles your mother. But in some way only. Maybe her voice is like your mother, maybe her eyes have the same colour, maybe her hair is the same colour. Or maybe the way she walks is exactly the way of your mother. And you don't know it; you don't know it consciously. It is in your unconscious -- it is hidden deep there in the darkness. And you fall in love. But no woman can be exactly like your mother, so sooner or later things start coming up which are not like your mother. Then disturbance starts -- the honeymoon is complete.

These are irrational facts. Man, if really rational, is bound to stumble upon many many facts which are irrational. Even your greatest mathematician and logician falls in love with a woman. Irrational, utterly irrational.

Why do I insist for the irrational? Because, to me, reason is just in the middle. Below reason there is the irrational -- the irrational of the unconscious. And above reason is again the irrational -- the irrational of the superconscious. And the conscious mind is a very small mind, very tiny mind. Below is an ocean: sexuality,

anger, greed, possessiveness, jealousy, violence -- the whole animal past is there. A whole animal past exists there in your unconscious that is absolutely irrational.

Have you not observed sometimes? -- when a man is really angry he looks more like an animal than like a human being. When a man is really mad he barks like a dog or roars like a lion or jumps like a tiger or behaves like a monkey. That's why, once you are out of the anger, you start feeling embarrassed and you say, 'Sorry.' And you say, 'In spite of me... how it happened I don't know.' It came from below; it came from the basement of your being. You were not aware of it; it took possession of you.

Below your reason there is a vast continent of irrationality. The animals exist there, the vegetables exist there, rocks exist there -- the whole past. That is the real meaning of the theory that you have been incarnated in many ways. There have been eighty-four thousand YONIS -- YOU have lived eighty-four thousand lives on different planes. Some day you were like a rock -- something of it is still carried in your unconscious. Some day you were a plant; something of it is still carried; the flower and the thorn, both. Some day you were like a dog and some day you were a tiger and some day you were a fox. And all that is carried -- piled upon each other, they are there. Whenever you lose your rational, the irrational comes up and takes possession of you.

Above it, again there is the superconscious. That too is irrational. There God is hidden. Below is the animal, above is God. If you fall below humanity you become animal, if you go above humanity you become divine. People are afraid of the irrational because they know only one kind of irrational -- that which is below. And all great religions teach the irrational which is above. You have to go higher than yourself. You have to drop your logic.

When you meditate, again that happens. When you are angry then too it happens, then too you are below reason. When you are meditating you are above reason -- but you go beyond reason in both the ways. When a man is mad he is below reason. And when a man becomes a saint he is above reason. That's why saints and madmen look a little alike -- something similar. One thing at least: they both are not in their rational minds. Below reason is a vast continent of irreason. And above reason is the whole sky of divinity, the infinite sky of divinity.

And Zen particularly is irrational. You cannot figure it out with your reason.

I was reading a book of Aldous Huxley. He talks about a Chinese Zen master: 'The Chinese Zen master was giving a tea-party one freezing night. Kaizenji said to his disciples, "There is a certain thing. It is as black as lacquer. It supports heaven and earth. It always appears in activity, but no one can grasp it in activity. My disciples, how can you grasp it?"

'He was indicating the nature of TATHATA' -- suchness -- or Tao, or DHAMMA. He was indicating the nature of existence itself. He was saying: 'There is a certain thing...' CERTAIN, he says, because there is no way to specify it; you cannot pin-point it, it is so big. 'It is as black as lacquer' -- as black as a dark night. You can be lost in it. It is not like light, it is more like darkness. Why? Because in the light, distinctions are clear: you know that this is a tree and this is a pillar, and this is a man and this is a woman -- you know separation, distinction.

In light, multiplicity arises. In darkness, the one. If suddenly it gets dark, then where is the pillar and where is the tree, and where is the man and where is the woman? All disappear into oneness. So that TATHATA -- that suchness, Tao, DHAMMA, truth, or God.... Any name will do -- all are alike, all mean the same, all are just metaphors.

'"It supports heaven and earth. It always appears in activity, but no one can grasp it in activity. My disciples, how can you grasp it?" He was indicating the nature of TATHATA, metaphorically of course...'

And this was no ordinary question; Zen masters ask questions in particular situations. Now it was clear. The night is freezing, the tea is ready, the samovar is humming, the fragrance of the tea is in the tea-room, the master is sitting with his disciples, and suddenly he asked this. Out of the blue. Now, this is no time to talk great philosophy; the night is freezing and they would like to have hot tea. And the tea is ready, and now it is a dangerous question, because if it is not answered rightly -- that is the practice of Zen masters -- he will tell the disciples to go home. The tea-party, which has not even started, will be finished. They are not going to get the tea.

'The disciples of Kaizenji did not know how to reply.' Not that they cannot create philosophy, not that they cannot spin words -- they can. But a Zen master is not asking for words, he is asking for INSIGHT. Unless you have experienced it, you cannot say anything -- and whatsoever you say will be meaningless. Reason can propose many things, but those will not be accepted. The thing has to come from existential experience.

'Then finally one of them, Tai Shuso by name, tried: "You fail to grasp it because you try to grasp it in motion. " He was indicating that when he meditated in silence, TATHATA appeared within himself.'

He is saying that if you are silent, unmoving, if there is no movement of the mind inside -- all has stopped, the mind has halted, there is no activity, there is just WU-WEI, inactivity, passivity -- then it appears. That Tao, that existence, that God, suddenly fills you, overflows from you. You cannot grasp it while the mind is moving, is in action; you cannot grasp it. But when the mind is not moving, it comes on its own accord. You cannot grasp it if you try to grasp it, because to grasp means activity. But it comes when you are not even trying to grasp it; when you are just a receptacle, a womb, then it comes. It comes in a state of feminine inactivity, receptivity. He has answered very rationally. But...

'Kaizenji dismissed the tea-party before it had really begun. He was displeased with the answer.'

It is a rational answer, it appeals -- you will also think what he is saying is right. But it is half. Unless that tathata can be caught in activity too, it will not be the whole, it will not be the total. If you cannot find God in the marketplace too, and you can find it only in the Himalayas, then that God will be only half God. And a half God is a dead God. You cannot divide God; you cannot say when you are sitting in a Himalayan cave it is there. It arises -- you need not grasp it, it grabs you, rather.

This is what many people have done. They say, 'Escape, renounce. Here there is no God: go to the Himalayas.' That silence is of the Himalayas -- it has nothing to do with God. It is the silence of the cave. Come back, after thirty years sitting in a cave, to M.G. Road in Poona -- and finished is all your silence, and all your attainments are gone.

That's why renunciates become afraid of the world -- they don't come there, they cling to their cave. This is escapism. And this is not God, that you can find only in the caves. God is everywhere. Only God is: he has to be everywhere. Even in the marketplace he is as throbbing-alive as in the Himalayas. In the Himalayas he is silent, in the marketplace he is noisy -- but he is everywhere. When you are sitting unmoving he is unmoving, and when you are running he is running -- but he is there.

So the answer is rational, but not whole; reason cannot answer for the whole. Reason divides, reason analyzes, reason dissects -- it has dissected even God. God cannot be dissected. Even while you are ignorant, God is in you. He is your ignorance -- who else can be? And when you know, he is your knowing. God is your ignorance and God is your enlightenment. That's what Buddha means when he says: The world is nirvana. It is one; these are two aspects of the same thing. Don't divide -- you divide, and you miss.

The master dismissed the party. Aldous Huxley comments on this. He thinks -- he is a great philosopher in his own right -- he thinks if he had been there in the party, he would have suggested a better answer. What is his answer? He says, 'My own guess is that the tea-party might have been prolonged, at least for a few minutes, if Tai Shuso had answered in some such way as this: "If I cannot grasp TATHATA in activity, then obviously I must cease to be 'I', so that TATHATA may be able to grasp this ex-me and make it one with itself, not merely in the immobility and silence of meditation -- as happens to ARHATS -- but also in activity -- as happens to BODHISATTVAS, for whom SANSARA and NIRVANA are identical.'"

Now this is getting even worse. And it is good that Aldous Huxley was not there, otherwise he would have been beaten! The master has simply dismissed the party. That is great respect towards the disciple who has answered -- simply dismissing it. Zen masters keep their staff by their side, and on and off they hit. Sometimes for no reason, no visible reason, they hit. But one thing is always there: if they see that you are bringing in your head too much, they hit your head. They say, 'Slip out of it.' They are saying go deeper than the head or higher than the head; don't cling to the head.

This is too heady an answer. A guess won't do, Aldous Huxley. He says, 'This is my guess.' A guess won't do! -- only experience. Nobody can guess; nobody can suppose that 'This answer might have helped.' No, guesswork is guesswork -- it is rational. It is of the head, of the mind. Aldous Huxley would have gotten really beaten -- this much philosophy would not be tolerated by a Zen master.

That's why I insist so much for the irrational height. You have to go above your heads. Always try one small experiment: standing before the mirror, just think you have no head. Every day -- just for twenty minutes, thirty minutes, forty minutes -- stand before the mirror and just look at the head and say, 'I don't have any head.' Within two or three months, one day suddenly you will see the head has disappeared: you are standing there without a head. Then you will know what the answer can be -- not before it; you cannot guess. I know the answer but I will not say. Because it cannot be said.

The master was not asking for an articulate answer; the disciples had to DO something. They have to ACT immediately in some way; they have to SHOW it. Some disciple has to show it -- immediately, then and there, in his act, in his being -- that it is there. And you cannot deceive a master -- if it is not there, it is

not there. If it is there, he will immediately feel it is there.

It happens -- a disciple comes to a master, the master has given him a koan. A koan is a special method to drive you crazy. It is a riddle which has no answer -- the answer is not possible, the answer exists not. The disciple knows it, the master knows it, that there is no answer. And the disciple has to try to find the answer -- for months together, sometimes years together. Unless you find the answer, the master will not give you further instructions. The koan has to be solved. And the disciple knows that this is absurd -- but it has to be solved. And deep down he knows, he has heard, he has read, that there is no answer. But the master says, 'Go on, find it.'

So when you try to find an answer for something for which no answer exists, by and by you start getting berserk, crazy. You try and try, and it goes on slipping and slipping and slipping. In Japan, it is called 'Zen-madness'. In Japan, even doctors know it -- because sometimes it happens to the disciple, and his family may take him to the doctor. Because he goes berserk -- he starts shouting, doing things, screaming, shaking, quaking, trembling, for no reason. Or starts laughing or crying for no reason, or starts dancing. Sometimes the family will take the person to the doctor. But in Japan they know.

And that has to be known all over the world. In fact, every medical college should teach the doctors a special course -- that there are people who are not really insane: don't treat them, otherwise you will disturb them for their whole life. Your medicines, your electric shocks, your tranquilizers, your injections, are dangerous if the person is suffering from Zen-madness. Then you will destroy all his growth possibilities. In Japan they won't treat the person. The moment they feel that this is a Zen disease, the first thing they do is inquire: 'Is the man in any way connected with any Zen master or Zen monastery? If he is connected, then take him to the master, take him to the monastery. Don't bring him to the medical practitioner.'

A koan creates an artificial neurosis. We are carrying much neurosis within. It is repressed -- we are sitting on top of it, it is like a volcano. That Zen koan, that impossible riddle, goes on goading, goading -- and one day suddenly that volcano erupts, explodes. Then you are no more in control; you go beyond control. You cannot manage yourself; all your reason is gone in fragments. It has been an explosion, and you are thrown away completely. You are no more the same as you were before; something new has happened.

This Zen-madness is the ANSWER. The master will say, 'Good. So it has happened. Now wait, now just be patient.' For three weeks, four weeks, six weeks at the most, the person has simply to wait. Nothing to do, he eats, sleeps, takes his bath, as he feels. He is left alone in the monastery in a small cottage, far away. Nobody goes to talk to him, nobody is allowed to advise him. He simply relaxes there, takes a sunbath, lies on the grass, rolls on the grass. Left alone, whatsoever he feels like doing he does. When he wants to dance he dances, when he wants to shout he shouts.

Only one thing is taken care of -- that he should not do any violence to himself. And ordinarily, people never do. Very rarely, somebody can go too far -- out of a hundred, only one percent of cases. That care has to be taken -- the master and other disciples go on watching from far away. No violence should be done to himself or to somebody else, that's all.

Within three weeks, six weeks, everything cools down. And the man comes with a new face -- with his original face. Fresh like dewdrops in the morning. His eyes are innocent. He has passed through madness, he has gone beyond madness; he has entered the superconscious. Before you enter the superconscious you will have to pass through a kind of crisis. This crisis is created by the koan.

This crisis, I am creating it here with many methods. People who come from the outside, just to watch, cannot understand it. It is a Zen crisis. When people go berserk, they think this is driving people mad -- 'What kind of religion is this?' They don't know. Religion basically drives you mad so that you can go beyond madness. Once you have passed that barrier you will never be mad; once you have passed that barrier you are a totally different kind of man. A new man is born. A great grace descends, and joy and peace and equilibrium.

It is almost like making love -- a millionfold. When you make love, what happens? Sexuality and spirituality are very alike. Sexuality is very small, atomic -- and spirituality is vast like the whole sky. The difference is of quantity, but ultimately quantitative difference leads to qualitative difference too.

Millionfold, great, is the orgasm of spirituality -- but it is an orgasm. It is exactly like sexual orgasm. When you are making love, what happens? First, tension starts mounting. More tension, more tension, tension starts mounting, you start feeling crazy. A moment comes when you feel that if orgasm is not going

to happen you will go mad: the energy has to explode. And then the energy explodes -- from a certain peak the energy explodes.

When the energy explodes there is great joy. Because in that explosion the ego disappears for a moment. You are no more. God is. You are no more, TATHATA is -- only pure existence. Neither the woman is nor the man is; both have disappeared into orgasm. Both are pulsating into a different wavelength.

But that is there only for a single moment -- one moment, two moments, three moments -- that joy. And then what happens? After the joy has settled, you cool down. Great peace arises, great silence. You fall asleep in a beautiful slumber. This is a very tiny experience, very very tiny, just like a straw. And spirituality is a jungle. The whole jungle. But you can understand from it -- this is your experience, and this experience can become a metaphor.

In spirituality the same happens on a very great expansion. On a cosmic scale it happens. In meditation, in koan, in mantra, in chanting, in prayer, you go on creating a tension, a tension, a tension -- and tension mounts and mounts and takes months, years, sometimes the whole life. And the mounting goes on and on and on, and the tension becomes so much one day that there is no possibility to bear it any more. Then it explodes.

And that explosion is of great joy, ecstasy. One dances, one laughs. And then the joy subsides into deep silence; one becomes cool, tranquil. One has arrived.

But just as sexual orgasm is irrational, so is spiritual orgasm. All orgasmic experiences are irrational. That's why I insist for the irrational.

WHY IS ZEN CALLED THE PATH OF PARADOX?

Religion as such has to be paradoxical, there is no other way -- because life consists of contradictions. They look like contradictions to us -- they are not, in fact. They help each other.

Have you not seen it in an arch? The architect does the same -- he puts bricks against each other. If you put the bricks not against each other, you cannot make an are -- the house will fall. Half the bricks face this way, and half the bricks face that way, and they both are there. They are the same bricks -- you can put them facing in one line, the house will fall. But when they are put against each other, great energy is created. And that great energy becomes a strength.

That's why man and woman create the child. Man alone cannot create, woman alone cannot create. Bricks put opposite to each other become a great are; great energy is created.

Life and death, put against each other, create the whole game, the whole play, the LEELA. Life, in every dimension, is paradoxical. So religion has to be paradoxical. If a religion is not paradoxical then it is just poor philosophy. Then it is just man-made, mind-created, just a theology -- not religion.

One day, the emperor Liang Wu Ti invited Master Fu Ta Shih to expound the Diamond Sutra. As soon as he had ascended to his seat, the master knocked the table once with a ruler and descended from his seat. As the emperor was startled, the master asked him, 'Does Your Majesty understand?'
'I do not,' replied the emperor.

The saintly master said, 'The Bodhisattva has finished expounding the sutra.'

He has just hit the table with a ruler. And he says, 'I am finished with my discourse. I have said all that can be said on the Diamond Sutra.'

The Diamond Sutra is the most precious Buddhist scripture. Only a Zen master can do this -- such strange behaviour. But it is very meaningful; he has said all. Because the whole Diamond Sutra goes on repeating only one thing, only one thing, again and again: Be aware. Be aware. Be aware. That is the whole message of all the Buddhas: Be aware, don't be sleepy.

Now, this is a Zen way. He hits the table with a ruler. The emperor must be sitting there -- sleepy, dreamy, mind somewhere else, in a thousand and one places except there where he was sitting. Now, by this beating of the table, suddenly the emperor is startled -- he must have become alert for a moment. And the message has been given. This is a non-linguistic way of giving messages.

And not only this -- the master says, 'The Bodhisattva has finished expounding the sutra.' He does not say, 'I have finished.' He says, 'The Buddha has finished.' Only a man who has disappeared into utter silence

can say that -- 'Buddha has spoken through me.'

Another day, the emperor again asked, 'Sir, come. I could not understand that great exposition -- come again.' So the master came.

Wearing a robe, a hat and a pair of shoes, the Bodhisattva came to the palace, where the emperor asked him, 'Are you a monk?'

Because monks don't wear shoes, Buddhist monks don't wear shoes -- and the Bodhisattva is wearing shoes, so the emperor asks, 'Are you a monk?'

In reply, the Bodhisattva pointed a finger at his hat. 'Are you a Taoist?' asked the emperor. In reply, the Bodhisattva pointed his finger at his shoes. 'Are you a lay man?' asked the emperor. In reply, the Bodhisattva pointed his finger at his monk's robe.

What he is saying is: 'I am all and I am none. You see, I have the hat of the monk. You see, I have the shoes of a Taoist saint. And how can I be a lay man? You see my robe, of ascetic practices, disciplines. I am all. And I am none.'

The emperor said, 'I don't understand. Yesterday I missed, today I have again missed.' The master says, 'This is my final exposition: listen -- and I will never come back again. If you understand, you understand. If you don't understand, you don't understand.' And he said this GATHA:

THE HANDLESS HOLD THE HOE.
A PEDESTRIAN WALKS, RIDING ON A WATER BUFFALO.
A MAN PASSES OVER THE BRIDGE;
THE BRIDGE BUT NOT THE WATER FLOWS.

And he went out of the palace and never came again.

This is absurd, what he says -- THE HANDLESS HOLD THE HOE. How can the handless hold anything? But that is how it is happening. That which abides in you is handless, and is holding all kinds of things. God is handless, and is supporting the whole world. And you are handless in your innermost being -- you don't have hands or legs or a head, you are formless. But you are holding a thousand and one things.

A PEDESTRIAN WALKS, RIDING ON A WATER BUFFALO. He says: A man is sitting on the water buffalo and still walking. He is saying: God is taking you, you are riding on him -- and still you think you have the responsibility to walk.

It is like... a beggar was passing and the emperor came in a chariot. And he took pity on the beggar -- an old man, and the town was far away, and the old man would have to drag himself -- so he said to the old man, 'You come in, sit in my chariot.'

The beggar was very much afraid, but you cannot say no to an emperor. He was very much afraid -- a beggar, and sitting with the emperor? it was too embarrassing. But you cannot say no. So he came up, sat in the chariot in one corner -- very much afraid, something might go wrong -- but still keeping his bag on his head.

After a little while, the emperor said, 'Why don't you put your bag down?' And the beggar said, 'Sir, it is much too kind of you that you are carrying me in your chariot. I don't want to make more weight on your chariot; I will carry my bag on my head.'

Zen says the doer, the only doer, is God -- or TATHATA, or Tao. You unnecessarily have become doers. Riding on a water buffalo, and you are walking -- unnecessarily walking, and the water buffalo is carrying you. The rivet is taking you, and unnecessarily you are swimming. Relax!

A MAN PASSES OVER THE BRIDGE; THE BRIDGE BUT NOT THE WATER FLOWS. This is tremendously beautiful. Very paradoxical -- THE BRIDGE BUT NOT THE WATER FLOWS. Zen people say the body is a bridge; you pass through the body. You are like water -- liquid, ungraspable, formless. You pass through the body; you don't change. The water flows not, your water of life flows not. And the bridge goes on flowing -- your body goes on changing every day. One day it was a child, another day it

became young, then old. Healthy, ill, the body goes on changing.

Scientists used to say, ten years before, that the body changes completely in seven years -- TOTALLY. After seven years you will not find a single iota of the old. All goes flowing out. Now they say it happens in one year, not seven years -- in one year's time you don't have anything of the old, everything changes. The body goes on throwing out the old, and goes on getting the new from food, from water, from air -- goes on replacing. The body is a river-like flow.

But the body is the bridge; you are the passer. You don't flow, the body flows -- the bridge flows, the water does not flow.

These paradoxical statements are of tremendous value -- you can find them in all the world mystics: in Eckhart, in Kabir, in Dadu, in Boehme, and more so in the Zen masters. Zen is a path of paradox.

Listen to these lines of T. S. Eliot.

IN ORDER TO ARRIVE AT WHAT YOU DO NOT KNOW
YOU MUST GO BY A WAY WHICH IS THE WAY OF IGNORANCE.
IN ORDER TO POSSESS WHAT YOU DO NOT POSSESS
YOU MUST GO BY THE WAY OF DISPOSSESSION.
IN ORDER TO ARRIVE AT WHAT YOU ARE NOT
YOU MUST GO THROUGH THE WAY IN WHICH YOU ARE NOT.
AND WHAT YOU DO NOT KNOW IS THE ONLY THING YOU KNOW
AND WHAT YOU OWN IS WHAT YOU DON'T OWN
AND WHERE YOU ARE IS WHERE YOU ARE NOT.

These lines are perfect Zen, pure Zen. Meditate over these lines, find out what T. S. Eliot means. These are very profound. It can be a koan for you.

AND WHAT YOU DO NOT KNOW IS THE ONLY THING YOU KNOW...

You don't know yourself, and that is the only thing you know. And if you don't know that, what else can you know? The knower knows only oneself -- that is the only thing that can be known, because that is the only thing where we are. Everything else is, at the most, looked at from the outside; it can become only an acquaintance. There is only one thing you can look at from the inside, and that is you.

AND WHAT YOU DO NOT KNOW IS THE ONLY THING YOU KNOW
AND WHAT YOU OWN IS WHAT YOU DON'T OWN...

See the point of it. What you own is the only thing you don't own. You own your house -- but how can you own it? It was here, and you were not. And one day you will be gone, and it will be here. How can you own it? You come and go. And the house remains and the world remains. You cannot own these things, you only pretend.

AND WHAT YOU OWN IS WHAT YOU DON'T OWN.

Seeing this, the Buddha leaves his palace. Seeing this, the Mahavir leaves his kingdom -- seeing this, that 'This is not what I own, so why bother about it? It has to be taken away, one day or other, so why be unnecessarily anxious about it?'

AND WHERE YOU ARE IS WHERE YOU ARE NOT.

Have you watched it? Where are you? People are in their bodies -- there you are not. People are in their minds -- and there you are not. Your reality is somewhere else beyond the body and behind the mind.
Meditate over these lines.

All profound truths are paradoxical. Hence I call Zen the path of paradox.

Zen: The Path of Paradox, Vol 3

Talks on Zen
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Chapter #1
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THE MASTER BANKEI'S TALKS WERE ATTENDED NOT ONLY BY ZEN STUDENTS BUT BY PERSONS OF ALL RANKS AND SECTS. HE NEVER QUOTED SUTRAS NOR INDULGED IN SCHOLASTIC DISSERTATIONS. INSTEAD, HIS WORDS WERE SPOKEN DIRECTLY FROM HIS HEART TO THE HEARTS OF HIS LISTENERS.
HIS LARGE AUDIENCES ANGERED A PRIEST OF THE NICHIREN SECT BECAUSE THE ADHERENTS HAD LEFT TO HEAR ABOUT ZEN. THE SELF-CENTERED NICHIREN PRIEST CAME TO THE TEMPLE, DETERMINED TO DEBATE WITH BANKEI.
"HEY, ZEN TEACHER!" HE CALLED OUT. "WAIT A MINUTE. WHOEVER RESPECTS YOU WILL OBEY WHAT YOU SAY, BUT A MAN LIKE MYSELF DOES NOT RESPECT YOU. CAN YOU MAKE ME OBEY YOU?"
"COME UP BESIDE ME AND I WILL SHOW YOU, " SAID BANKEI.
PROUDLY THE PRIEST PUSHED HIS WAY THROUGH THE CROWD TO THE TEACHER.
BANKEI SMILED. "COME OVER TO MY LEFT SIDE."
THE PRIEST OBEYED.
"NO," SAID BANKEI, "WE MAY TALK BETTER IF YOU ARE ON THE RIGHT SIDE. STEP OVER HERE."
THE PRIEST STEPPED PROUDLY OVER TO THE RIGHT.
"YOU SEE," OBSERVED BANKEI, "YOU ARE OBEYING ME AND I THINK YOU ARE A VERY GENTLE PERSON. NOW SIT DOWN AND LISTEN."

An ancient parable...
ONCE UPON A TIME AN ANGEL WAS GOING back to heaven after fulfilling the errand for which he had been sent to the earth. It was a dark night, no moon in the skies, not even stars. The earth was enveloped by dark clouds. But the moment the angel was just entering into those dark clouds, he saw a miracle

happening just beneath him. He saw a forest full of light. He was puzzled. He had been to this part many times, he was well-acquainted with the earth. He had never seen such a thing before. And the light was no ordinary light. It had the quality of bliss, blessing in it.

Just seeing that light, the angel felt more blissful than he had ever felt before, trot even in the company of the gods, not even in heaven had he seen such a luminous phenomenon.

The light was arising out of a small mango grove and was spreading all over the forest. And it was so powerful that he could see the foliage of the trees, the flowers of the trees, and the small lake just by the side of the grove. He became intrigued. He descended back to the earth.

As he was descending he was surprised even more. There was a soundless sound permeating the whole atmosphere -- the soundless sound that is known in the East as PRANAVA, OMKAR -- as if the whole forest was chanting 'om'.

It was such a benediction. And not only that; more surprises were waiting for him. The moment he descended near the grove, he felt a fragrance absolutely unknown, unheard-of, even in heaven. This was nothing earthly. It was not even heavenly. It was beyond.

He entered the grove. He could not figure it out -- what is happening there? Another surprise: a man was just sitting there under an ancient old tree, meditating. Then things were not so difficult to understand.

So he thought, "This man has become a Buddha. This man has come home... the light, the fragrance, the sound, are coming out of this man." As he came closer to this man, more and more he was filled by his presence. The whole forest was agog -- a new vibe, a new life. He could see trees blooming out of season. And there was such silence, absolute silence. And in that absolute silence there was that soundless sound. The WHOLE forest -- the trees and the lake and the mountains -- all chanting. He fell into the feet of this man, opened his third eye -- this angel -- and tried to see what he was doing inside.

It is said that angels have the capacity to look into human minds. They can find out what thoughts are moving there. But the more he tried, the more he felt it was impossible -- there was no thought moving inside. There was utter emptiness, just nothingness. He started feeling afraid. He knows the nothingness of the sky, he knows the infinity of the sky, but this was deeper than that. It had a depth unknown to him. It was abysmal. He started feeling afraid he may get lost into it, he may not be able to return back.

But the attraction was too much. He was ready even to get lost. He tried hard, he pulled himself deeper and deeper into this silence. He ran inside this man's consciousness, but he could not find a single iota of thought. So he could not figure out what this man was doing.

He came out, turned himself into a man, bowed down, touched the feet of this man, and said, "Sir, please come out of your samadhi and enlighten me as to what is happening inside, because I don't see a single thought. Even gods are so full of thoughts! What has happened to you? You have become so utterly silent, even dead bodies are not so utterly silent! -- the old thoughts go on like old dust floating in the mind -- even if the man is dead the thoughts continue for a time. The mind goes on clicking just out of old habit. What has happened to you? You are alive!"

The man looked at the angel, didn't say a single word, but smiled. That smile was like an infection, hypnotic. And the angel felt the pull of the smile. That smile was transforming, that smile was a great challenge, that smile was a provocation, that smile was a seduction. That smile invited him to the inner world of this man. And again the man closed his eyes, but somehow the angel also felt to close his eyes. He had got the hint.

The man had said, "I cannot tell you what it is, but I can show you the way. Just sit like me, just be like me. You have looked into my emptiness, just be empty. Only by being is there a way to understanding."

And he had not uttered a single word, but that smile was his sermon. He had said all that is contained in the Vedas and the Koran and the Bible and Dhammapada and Gita. He had said all without saying a single word. He had said that which cannot be said.

And the angel closed his eyes, sat in silence, and started disappearing.

That's what happens around a Master. You need not obey a Master. You have just to be around, available, that's all. His presence is enough to create the seduction.

The presence of the Master is seductive. It has no commandment. It does not say to you "Do this," and "Don't do that." Those who talk like that, they are not Masters. They may be teachers at the most. A Master never says "Do this," and "Don't do that." A Master is not concerned with your actions at all. His concern is deeper, his concern is with your being.

A Master is catching... like measles. In his presence you start catching a different vibe -- if you are

available, if you are ready to listen, if you are ready to look -- then things start moving on their own. That is the meaning of a Master.

What is the difference between a teacher and a Master? A teacher teaches you, he has a doctrine, he has a philosophy. He argues, discusses, proves. A Master is himself the proof. He does not argue, he does not propose any philosophy, he does not give you any ethos. He has no commandments. He does not create any should, he does not give you any ideals. In fact, he takes all ideals away. He does not give you a scripture. He teaches you how to burn all scriptures, how to be free of the word, how to be free of theory -- because once you are free of the word and the theory and the scripture, you are free to be. Otherwise, thoughts go on clamouring within, thoughts go on clouding within. And thoughts go on distracting you from your center.

A thought is a distraction, any thought -- the worldly, the other-worldly. Thought as such is a distraction, it takes you away from yourself. A thought leads you into the world of dreams, illusions, abstractions. It does not allow you to see and feel and be. The whole work of a Master is to help you drop off your mind. And all commandments go into the mind, become your memories.

So a Master has no message as far as your action is concerned. A Master certainly has a message as far as your being is concerned. He teaches you what to be. And he teaches you in a thousand and one ways.

A great Zen Master was asked by one of his disciples, "I have been with you three years and you have not taught me anything, sir. When is my teaching going to start?"

The Master laughed and he said, "What are you saying? For three years continuously, day in, day out, I have been teaching you. When you bring my tea in the morning, have I not thanked you? When you come and bow down, have I not touched your head? When I go for a morning walk and you come and follow me, have you not been seeing how I walk? Have you not observed that my feet don't touch the earth? -- they are six inches above it. Have you not looked in these three years into my eyes? -- these eyes are those of a drunkard. What ELSE do you want? What teaching are you talking about? I have been teaching day in, day out, year in, year out. Sometimes you must have entered into my room when I was asleep, have you not seen me? how a Buddha relaxes? -- like a small child. What else do you want? You are waiting for words? Then go to a teacher."

A Master is basically a presence. Even if he speaks, he speaks only to lead you towards the wordless. Even if he talks, he talks you out of language. He tries to talk so that you can be led into a world of no-thought. A Master's teaching is a no-teaching. He does not propose any ideas so that you can cling to them. A Master is utterly destructive; a Master creates a chaos. He drives you insane as far as your mind is concerned -- because when the mind has been driven insane, it stops... and suddenly a new consciousness arises.

SO THE FIRST THING TO BE UNDERSTOOD: A Master creates trust, not obedience. A Master NEVER asks for obedience. And if somebody asks for obedience, escape from that person. He is in search of a slave. He will kill you, he will destroy your freedom, he will condition your mind. He will give you a pattern to live by. He will not make you available to gods; he will not make you a god -- a god means freedom, absolute freedom. Obedience is slavery; obedience is a beautiful name for slavery. Whosoever creates obedience in you is dangerous, is your enemy. A Master does not create obedience, he creates trust -- and that is a totally different thing, altogether different.

What is trust? It is a feeling, it has nothing to do with your believing. Trust is a feeling. Trust is a feeling that this man has entered somewhere, we don't know where... this man has moved into some new dimension, we don't know what. A feeling that this man has wings into the unknown, a feeling that it will be good to go with this man on this pilgrimage.

A Master creates trust in you so that you can gather courage. By seeing him, by being with him, by being available to his vibrations, his pulsations, by and by you gather courage -- not obedience but courage. An obedient person is a dull person. An obedient person becomes unintelligent, he becomes dependent. He always looks for the order; he always waits -- somebody has to tell him what to do. No, a Master cannot make you a cripple, he cannot give you crutches to lean upon.

When you come to a Master you already have too many crutches. He takes them away. He helps you to stand on your feet. A Master creates you as you should be in your authenticity. A Master helps you only to be yourself and nothing else. So the Master cannot have a pattern and cannot have a general statement. To each individual it is going to happen in a different way.

First thing: obedience is part of politics, not of religion. The priest asks for obedience, the politician asks for obedience: "Follow me, obey me! Never do anything against my commandment. Remain always confined to the territory that I am giving to you, never go beyond it." He is destroying your very soul. That's what priests have done down the ages, they have killed people! People are no more alive. Somebody is a Muslim and somebody is a Hindu and somebody is a Sikh and somebody is a Jain and somebody is a Buddhist and somebody is a Christian -- but where are real people? These are all plastic names. Where are religious people?

Where is Nanak? You can find the Sikh, but where is Nanak? You can find the Christian, but where is Jesus? And you can find Buddhists, but where is Buddha? So many religious people and not a single religious person will you find. Crowds clamouring around temples and gurudwaras and churches and mosques, but all slaves -- slaves of the dead past.

A Master frees you from the past, because a Master frees you from your memory. A Master does not give you anything to learn: he proposes a course of unlearning. He says, "Unlearn whatsoever you have learned. Drop it, it is all dust. Clean your mirror completely of all dust. When the mirror is clean, God is reflected. If your mirror carries too much of the scripture, God will not be reflected."

A Hindu cannot see God. How can a Hindu see God? Just by being a Hindu he is creating a hindrance. How can a Mohammedan see God? Just being a Mohammedan he is creating a wall between himself and God. At least when you go to God don't carry labels, categories. At least when you go to God, go nude and naked. Go just as a human being, just as pure being, a mirror ready to reflect... ready to reflect whatsoever is the case. Don't go on projecting an idea.

The Hindu looks for the Hindu God, the Christian looks for the Christian God. And when you are looking for a God you are carrying an idea inside you. And any idea inside does not allow you to fall into DHYAN, SAMADHI, meditation. All ideas have to be dropped. The mind has to cease for God to be. When you are not, God is.

A Master teaches you how to become absent. His presence by and by teaches you to become absent. Have you not observed one tremendously important phenomenon? -- that God's way of being present in the world is His absence. He is not present by being present. God is present by being absent. That is His way of being present in the world. You cannot pinpoint: here is God. And wherever you can pinpoint, He is not. He is everywhere and nowhere. You cannot locate, you cannot say "in the north, or in the south, or in this temple, or in that mosque" -- you cannot pinpoint God. If you pinpoint, it will be something else, not God -- a statue, a scripture, a tradition, a morality, but not religion, not God. God is everywhere! His way of presence is to be absent, and this is what a Master teaches you. HIS presence is also a way of being absent.

A Master has disappeared, he is no more -- there is only utter nothingness in him. If you go inside a Master, you will find the same thing that was found by the angel in the parable. That man sitting in the mango grove had become a Buddha.

Buddha is not a proper name. It has nothing to do with Gautam Siddhartha. Gautam Siddhartha is one of the Buddhas. Christ is a Buddha too; so is Mahavir, so is Krishna, so is Nanak, so is Kabir, so is Rabiya, so is Meera, so is Mohammed.

One day a Zen Master came into the garden, and one monk was cleaning old leaves, dead leaves from the garden. The Zen Master asked the monk, who was his disciple, "What are you doing?"
The disciple said, "Sir, cleaning."

And the Master asked a very strange question: "Cleaning? Are you doing it before Buddha or after Buddha?"

Now Buddha is already ancient -- twenty-five centuries have passed, this question is utter nonsense. But Zen Masters enjoy nonsense very much. Zen is the sense of non-sense. If it had been asked of you, you would have been puzzled. But the disciple knew his Master. He had lived with him, he knew what kind of questions he used to ask. Each question is a situation, each question is a hint -- the more absurd, the more potential, because you cannot answer it through the mind. Now mind will simply feel boggled down. "You are cleaning," the Master says, "but tell me: before Buddha or after Buddha?"

And the disciple laughed, and he said, "Both, sir -- before and after."

The Master patted him and said, "Right." He went away.

Another gardener, another disciple who was working in the garden watering plants was very much puzzled. He was a new man around. He asked the disciple, "I don't follow. What followed between you and the Master? I was listening very attentively. The Master's question was absurd, and your answer was even

more so. What do you mean when you say 'before and after Buddha'?"

And the disciple said, "It is after Buddha because many Buddhas have happened in the past, many. And it is before Buddha because many will be happening in the future. It is always in the middle. In the past there have been many Buddhas. In the future there will be many Buddhas. I am just standing in the middle and cleaning the ground -- cleaning for Buddhas to come, cleaning up all the dirt that the old Buddhas have left, and preparing ground for the new Buddhas to come."

That's what a Master does -- exactly, PRECISELY -- creates a cleanliness from all the past Buddhas, because people cling, people cling to the dead word, to the dead letter, and much dirt is created. A Master cleans your mind of the past, of the impact of the past, and he prepares your mirror for the future.

And it is not only that Buddhas are going to happen in the future -- you are also going to become a Buddha some day or other. It is only a question of time, and it depends on you. If you decide to become Buddha this moment, nobody is barring your path. Only decision is missing, only a commitment to Buddhahood is missing. Nobody is hindering, nobody is standing on your way. There is NO block. You are just clinging to the past, and you don't leave the past. Otherwise, you are free to move into the world. THIS very moment you can become a Buddha.

A Zen sutra says: THIS VERY EARTH IS THE LOTUS LAND, THIS VERY BODY THE BUDDHA.

EACH body is a lotus land, and each body is a temple of a possible Buddha, of a potential Buddha. Buddha is not a particular name for Gautam Buddha. ALL those who have become aware, they are all called Buddhas.

When Gautam Buddha himself became enlightened, a man came to him. He could not trust his eyes -- such grace, such feminine grace, such beauty! He asked the Buddha, "Who are you? Ate you a god who has descended from heaven? I have never seen such beauty, such other-worldly beauty, such unearthly beauty."
And Buddha said, "No, I am not a god."

Then the man said, "Then who are you? Are you a saint?"
And Buddha said, "No, I am not a saint."
The man was puzzled. He said, "Then who are you?"

And Buddha said such a profound thing. He said, "I am aware. I am neither a god nor a saint -- I am just aware."

Buddhahood is even higher than being a god. Buddhahood is very much higher than being a saint. The saint is constantly fighting with his sinner. The saint has not yet come home; he is yet in the battlefield. He is still fighting. The saint cannot relax, the saint cannot go on a holiday. Twenty-four hours he has to keep watch, because all that he has repressed inside is ready; any moment of weakness and it will take over. Sex he has repressed? -- then sex is there waiting, waiting for the right moment when the saint is a little relaxed, not fighting so hard, then it can jump upon him. Greed, anger, jealousy, possessiveness -- all are waiting there. A saint is in a constant state of turmoil. A saint cannot be relaxed. How can a warrior be relaxed? He always has to be watchful; the enemy is always around.

That's why your so-called saints are so tense, afraid of small things -- afraid because they know that if they give a little relaxation, then they will have to give more. They have repressed half of their being. That half of their being is ready to rebel. That half of their being is getting very, very insane within themselves.

A saint lives an almost hysterical life. There is no peace. A saint lives an almost insane life, nightmarish. Whatsoever you repress goes on taking revenge. It comes up again and again, and with vengeance.

Buddha is right when he says, "I am not a saint." And Buddha says, "I am not a god either." Why? Because a god is one who is still hankering for pleasure. Remember, the ultimate goal is not heaven -- not at least in the East.

There are two kinds of religions: heaven-oriented religions -- Christianity, Islam, Judaism. They don't go higher than heaven. Heaven is the goal. Heaven means a state of constant pleasure, joy. It is against hell; it is still part of the duality -- heaven and hell. Hell is all misery and heaven is all pleasure. It is imaginary because you cannot separate misery from pleasure, and you cannot separate pleasure from misery. It is impossible.

To every pleasure clings its counterpart -- misery. It is impossible to separate them because they are not

separate. You CANNOT take success away from failure. Failure just follows success. It is like the valley and the mountain. You cannot create mountains without creating valleys, and you cannot create valleys without creating mountains -- they go together. Exactly like that, every pleasure has its misery and every misery has its pleasure. Heaven and hell are imaginary; you cannot separate them. It is impossible.

Just think: if in heaven there is only success, then there will be no pleasure, because there will be nobody who is failing. How can there be pleasure and success when nobody fails? When you cannot fail by the very nature of things, how can you be happy when you succeed? Impossible. The pleasure derived out of success comes from the possibility of failure. If nobody is poor in heaven, then nobody can be rich. The pleasure of being rich is derived from many people around you who are poor, AND the possibility that you can also be poor some day. That very fear gives you pleasure. If all are happy then nobody can be happy.

And if only happiness happens, then sooner or later you will get bored with it. If this heaven of your so-called saints exists anywhere, it will be utterly boring. Just think of your saints sitting in heaven -- how long have they been there? The same pleasure, the same pleasure.... They cannot even have a change just for the sake of a change; they cannot even have that. They must all be hankering to enter hell -- anyhow. They must be hankering to come back to earth. That's what many old scriptures say: that gods hanker to become men again. There are stories that sometimes a few gods enter the world in disguise and become men to have a taste, a different taste.

Buddha proposes a totally new vision. He says: No heaven, no hell. Sinners go to hell, but there has never been a sinner who was perfect. A sinner cannot be perfect. Even sinners have many saintlinesses in them.

You can go and watch criminals. Sometimes it happens that criminals, amongst themselves, are more friendly, more honest than the so-called good citizens, respectable people. You can trust a thief if you give him some money. If he borrows some money from you, you can trust a smuggler, but you cannot trust a politician. The smuggler will fulfill his promise, but not the politician.

There has never been a man who was a perfect criminal, a perfect sinner, so how can you throw a man into hell unless he is a perfect sinner? Something good is always there. Man is a combination of good and bad. And there has never been a perfect saint, cannot be. Impossible.

Then what is the difference between a saint and a sinner? The difference is very simple. The difference is that the sinner represses his saint and the saint represses his sinner. That's why ALL sinners go on desiring how to become saints, and all saints deep down long to become sinners. If you go into your saints' dreams you will be very much puzzled. Their dreams are very sexual, very worldly. And if you go into the dreams of a sinner you will be surprised -- in dream he thinks that he has renounced the world, is meditating, has become a sannyasin, is going to become a Buddha.

Sinners dream beautiful dreams. Dreams are substitutes. Whatsoever you are doing in your day -- and not doing in the day -- will come in the night. A balance has to be created by life. That's why your saints are very much afraid of sleep.

Buddha says, "I am not a saint, I am not a sinner, I am not even a god." Then who are you? Buddha says, "I am just aware. I am awareness."

This is the definition of a Buddha. You learn from a Master that which cannot be learned in any other way, that which cannot be taught in any other way, than by trusting, by loving, by being in the presence.

A Master does not order you to do anything, but his presence orders you. His very presence creates a subtle obedience, a subtle discipline -- not enforced, not at all managed, manipulated. A Master is not a manipulator. It is very silent. You never come to know when you have started following him. You cannot demark the line when you fell in love with him, and when things started happening to you.

ZEN SAYS: Zen is like looking for the spectacles that are sitting on your nose already.

Sometimes it happens to people when they are in a hurry -- they have to catch a train or something -- and they start looking for their spectacles. And they are looking through the spectacles themselves. The spectacles are sitting on their noses. But they are in such a hurry they have forgotten.

Zen says: Buddhahood is not somewhere far away. You are just sitting on top of it. YOU ARE IT! So there is NO need to go anywhere; you just have to become a little alert about who you are. IT HAS ALREADY HAPPENED! Nothing has to be achieved, nothing has to be practised! Only one thing: you have to become a little more alert about who you are.

Zen teaches, therefore, not by words. Zen teaches, therefore, not by goals. Zen teaches by direct pointing. It hits you directly. It creates a situation, it creates a device.

A man came to a Zen Master and asked, "I would like to become a Buddha." And the Master hit him hard.

The man was puzzled. He went out and asked some old disciple, "What kind of man is this? I asked such a simple question and he got so angry. He hit me hard! My cheek is still burning. Is it wrong to ask how to become a Buddha? This man seems to be very cruel and violent!"

And the disciple laughed. He said, "You don't understand his compassion. It is out of his compassion that he has hit you hard. And he is old, ninety years old; just think of his hand -- it will be burning more than your cheek! You are young. Think of his compassion, you fool! Go back!"

But the man asked, "But what is the message in it?"

And the disciple said. "The message is simple. If a Buddha comes and asks how to become a Buddha, what else is there to do? You can hit him and make him aware that you are it What nonsense you are talking about!"

If a rosebush starts trying to become a rosebush, it will go mad. It is ALREADY the rosebush. You may have forgotten. Zen says you are in a state of slumber, you have forgotten who you are, that's all. Nothing has to be done, just a remembrance. That's what Nanak calls SURATI, Kabir calls SURATI -- just a remembrance. You have only to REMEMBER WHO YOU ARE!

So Zen teaches not by words, not by scriptures, not by theories, but by direct pointing, by engaging us in a game in which the only answer is a new level of consciousness.

Listen to this story and you will understand how Zen creates situations. Zen is very psychological. The problem is psychological -- you have simply forgotten; it is not that you have gone anywhere. You have fallen asleep. Zen functions as an alarm. It hits you, hits at the heart, makes you awake. Listen to this beautiful parable:

A young man, who had a bitter disappointment in life, went to a remote monastery and said to the Master, "I am disillusioned with life and wish to attain enlightenment to be freed from these sufferings. But I have no capacity for sticking long at anything. I could never do long years of meditation and study and austerity. I would relapse and be drawn back to the world again, painful though I know it to be. Is there any short way for people like me?"

"There is," said the Master, "if you are really determined. Tell me, what have you studied? What have you concentrated on most in your life?"

"Why, nothing really. We were rich and I did not have to work. I suppose the thing I was really interested in was chess; I spent most of my time at that."

The Master thought for a moment and then said to his attendant, "Call such-and-such a monk, and tell him to bring a chess board and men."

But the attendant said, "Sir, that monk does not know how to play chess."

The Master said, "Don't be worried. You simply call him."

The monk came with the board and the Master set up the men. He sent for a sword and showed it to the two. "Oh monk," he said, "you have vowed obedience to me as your Master, and now I require it of you. You will play a game of chess with this youth, and if you lose I shall cut off your head with this sword."

And the man does not know much about chess. Maybe he can recognize the chessboard, or maybe he has played once or twice when he was young. But to put this man against this young, rich man, who has never done anything but play chess, is simply a death warrant.

And then the Master says, "You have surrendered to me, and you have told me I can do anything I want with your life or with your death. Now the moment has come. If you lose I shall cut off your head with this sword."

And a naked sword is there in the hands of the Master, and he is standing just close by. "But I promise that if you die by my hand, you will be born in paradise. If you win, I shall cut off the head of this man. Chess is the only thing he has ever tried hard at, and if he loses he deserves to lose his head also."

They looked at the Master's face and saw that he meant it: he would cut off the head of the loser.

They began to play. With the opening moves the youth felt the sweat trickling down to his heels as he played for his life. The chessboard became the whole world; he was entirely concentrated on it. At first he had somewhat the worst of it, but then the other made an inferior move and he seized his chance to launch a

strong attack. As his opponent's position crumbled, he looked covertly at him. He saw a face of intelligence and sincerity, worn with years of austerity and effort.

The other was a beggar -- a BHIKKHU -- his eyes were silent and calm. He was not disturbed even by the idea of death. He was playing because of the Master's request, and he had surrendered himself so there was no problem in it. Even if paradise were not promised, then too, he would have to follow. He was playing calm and quiet. His eyes were very silent and very intelligent -- and the young man is winning! and the monk's moves are going all wrong!

The young man looked at the monk -- the grace, the austerity, the beauty, the silence, the intelligence. He thought of his own worthless life, and a wave of compassion came over him. He decided: "To let this man die is unnecessary. If I die, nothing is lost to the earth. I am a stupid man, I have wasted my life, I have nothing. This man has worked hard, disciplined his life, has lived a life of austerity, a life of meditation and prayer. If he is killed that will be a loss."

Great compassion arose in him. He deliberately made a blunder and then another blunder, ruining his position and leaving himself defenseless.

The Master suddenly leant forward and upset the board. The two contestants sat stupefied. "There is no winner and no loser," said the Master slowly. "There is no need to fall here. Only two things are required, " and he turned to the young man, "complete concentration and compassion. You have today learned them both. You were completely concentrated on the game, but then in that concentration you could feel compassion and sacrifice your life for it. Now, stay here a few months and pursue our training in this spirit and your enlightenment is sure."

He did so and got it.

A tremendously beautiful story. The Master created a situation and showed the whole path. This is DIRECT -- showing the path. He showed all that can be shown! There are only two things -- meditation and compassion. Meditation means being utterly absorbed into something, totally absorbed into something, completely lost. If you are dancing and only the dance remains and the dancer is forgotten, then it is meditation. If you are gambling and only gambling remains and the gambler disappears, then it is meditation. It can be any activity. Meditation is not averse to any activity. Meditation requires only one thing: be absorbed in it totally, whatsoever it is.

If you are a thief and you are going to steal, and while stealing if you get absorbed utterly and totally, it is meditation. Who you are, what you do, does not matter! For Zen all that matters is totality, utter concentration, absorbed, lost, drunk into it. So much so that you are not standing behind aloof. This is the fundamental -- meditation. And then a natural outflow of it, a natural by-product -- compassion. Compassion cannot be practised. It comes as a shadow to meditation.

Now, this is the whole Buddha dharma, this is ALL. And this Master, whose name is not known, must have been a great deviser. Through the game of chess he expressed the whole Buddha dharma. He expressed all the fundamentals, all that is needed. No more is needed. This is enough for your whole journey. Means and ends -- all are included in this small situation.

And now the young man knows that it has happened, he has had a taste of it. It has already happened, it is no more a theory. It is already an experience. He had seen it happen. He had never thought of anybody in his life. He had never had any glimpse of compassion. It was absolutely unknown, unfamiliar. But it happened.

His own life was at stake. First he became afraid and started perspiring, must have become nervous and started playing. Because of that nervousness and fear he must have made wrong moves. So it was just accidental that the monk was winning. There was no possibility of his winning. It must have been because of the nervousness of the youth that the monk was winning. But, by and by, he must have calmed down. And then, he started moving rightly. And the monk started losing.

A moment came when the youth was absolutely certain: "I am going to win. One move more and the game is finished, and the monk is finished." In that moment, naturally, he looked at the face of this poor monk. And he has not done anything wrong. Why should he lose his life? And at that moment he saw the calmness, the quality, the different quality, the tranquillity, the equilibrium, the peace, even in front of death -- and he was overwhelmed. And something that he had never seen arising in his heart arose. Something vibrated in him, a new song was born, a new insight. And such a great insight that he was ready to lose his life for this beggar who did not mean anything to him.

What happened? How this miracle? How come?

The miracle happened through a basic science, a fundamental. He became concentrated, he became absorbed, he became utterly lost. His ego disappeared. When you are completely lost into anything, ego disappears. That's all that there is to meditation, that's all meditation is about: disappearance of the ego. It may be music, it may be dance, it may be archery, it may be wrestling, it may be anything. Do whatsoever you like and create meditative energy around it. If you are a housewife, cooking can be your meditation. If you are a shopkeeper, then your customers are your meditation.

That's why I don't tell my sannyasins to leave the world. Transform the world -- why leave it? Bring meditation into the world. Wherever you are, start living on a different plane of consciousness. And you will come to see, by and by, compassion arising in you. And when compassion arises, from where will it come? It comes through your passion.

The word is beautiful; 'compassion' is a beautiful word. It is made of 'passion'. Compassion gains energy out of passion. All the energy that has been moving into passion starts moving into compassion. Once the bridge of meditation is created, passion starts being transfigured into compassion. All that you have been fighting, there was no need to fight -- it can be transformed. All that you have always thought wrong, is not wrong! It only needs a bridge to be transformed. God never gives any wrong thing to anybody. How can He? He gives only all that is right. Just the right use has to be learned.

I had a garden once -- an old man, but REALLY a gardener, utterly absorbed. I had chosen him only because he was so meditative in his work. He would not see day, he would not see night. Even sometimes in the middle of the night I saw him with the plants. He was not paid that much for that work, but he was around his plants continuously. He had great compassion. Just his work was such an absorption for him. Compassion arose. He had no other life. He was not concerned with anything, he was not interested in anything. His whole world was the plants. The plants were the only people he lived with.

Even weeds he would not throw away. Weeds! He would pluck the weeds -- but very carefully, very lovingly. They are plants too. And he would put those weeds around rosebushes, underneath, close to the roots of the rosebushes.

I asked him, "What are you doing?"

He said, "Weeds carry great energy. There is no need to throw them, and they are people too. They have to be taken out, otherwise my roses will be spoiled. I have to take them, but I give them beautiful goodbyes. This is their graveyard. And I put them close to the roots of the roses. They will become roses sooner or later. They become manure. I transform them, I don't kill them."

That's art, that's skill. That's what Zen is. Zen doesn't say to you, "Fight with your sex, fight with your passion and lust!" It says: "There is no need to fight, create the bridge." And the lust becomes love, passion becomes compassion. It is desire itself, freed from objects, that becomes desirelessness.

THIS VERY WORLD, THE LOTUS LAND.
THIS VERY BODY, THE BUDDHA.

Zen does not solve the problems, it dissolves them.

Once a great Western philosopher, Ludwig Wittgenstein, was asked what he did with philosophy. This was his answer too: "I don't solve problems, I dissolve them." And he had some quality of Zen in him. He was the only Western philosopher of modern times who had something of Zen.

Once he was asked, "What is your aim in philosophy?"

He said: "To show the fly the way out of the fly-bottle."

That's exactly the definition of Zen: to show the fly the way out of the fly-bottle. The way is there!

You must have seen it happen many times. Sometimes a butterfly enters into a room. She knows she has entered by the door; she knows there is an entry, so she knows tacitly that by the same door she can go out. But then she starts moving to the window, goes on struggling with the glass. And the more she struggles with the closed window, the more nervous she becomes. The more nervous she becomes, the more unconscious, afraid of death, afraid of being always caught in this room forever. She loses consciousness! In that unconscious state she starts fighting more, even with the walls. And the door is there! And the door has been there. And she knows tacitly. How can she forget? It seems a miracle. She has come by the door. Why does she not get out by it?

The same door that brings you into the world takes you out of it. Remember, it is the same door! On one

side is written 'Entrance', on the other side is written 'Exit'. It is the SAME door. These are two sides of the same door. Passion brings you into the world, passion takes you out of it. Desire brings you into the world, desire takes you out of it. Greed brings you into the world, greed takes you out of it. Never fight! The lower is not only the entrance, the lower is the exit too.

This is something to be understood. Let it sink in your heart Never fight! Never create any conflict! Otherwise you will create anguish, otherwise you will become more miserable. That's what has happened to you. People are miserable just like the butterfly. Listen to this story:

Zen Master, Shen Tsan, gained his enlightenment through Pai Chang. He then returned to the monastery in which he had been ordained by his 'first teacher', the monk who had brought him up from childhood and who, at that time, was a very old man....

Remember: he was just a teacher, not a Master. So Shen Tsan had not achieved his enlightenment through him. He had to go to some other Master, to Pai Chang. When he attained enlightenment he came back to his old teacher. He was a compassionate man, a kind man. He had brought up Shen Tsan from his very childhood. He was almost like a father.

One day Shen Tsan was helping his old teacher to bathe. While washing the old man's back, he said to him, "This is such a fine temple, but the Buddha in it is not at all holy!" His old teacher then turned round and looked at him, whereupon Shen Tsan commented, "THOUGH THE BUDDHA IS NOT HOLY, HE CAN STILL RADIATE THE LIGHT."

The old man felt a little embarrassed, but he didn't say anything. This was absolutely new: "This young man has got something new now since he has come back. His quality has changed. And sometimes he utters statements which can mean much, which may not mean anything. He may have just learned them somewhere. Or, who knows whether he has had some insight, some satori?" The old man watched and waited.

Again, one day, while the old man was reading a sutra near a paper-covered window, a bee tried desperately, with all its strength, to fly out of the room through the paper but was unable to get through.

Shen Tsan, seeing this. said, "The world is so vast and wide that you may easily set yourself free in it. Why, then, do you foolishly bore into the old, rotten paper?"

Now, this is very meaningful. It has two meanings. The old man is reading his old book, and the bee is trying to get out by the paper-covered window -- in Japan they make paper curtains. And Shen Tsan says, "The world is so vast and wide that you may easily set yourself free in it. Why, then, do you foolishly bore into the old, rotten paper?" And he sang a GATHA:

"While the empty door is open wide
How foolish is to try to get out
By thrusting against the window!
Alas! How can you
Raise your head above the slough
By putting your nose against the old, rotten paper
For a hundred years?"

And the old man is getting to be nearabout a hundred years old. Now this is too much.

Hearing this remark, the old man laid down his book and said to Shen Tsan, "For quite a few times now, you have made unusual remarks. From whom did you gain your knowledge while you were away from home?"

Shen Tsan replied, "I have reached the state of peaceful rest through the grace of Master Pai Chang. Now I have come back home to pay my debt of gratitude to you."

The old teacher then prepared a great festival in his young disciple's honour, summoned the monks in the monastery to the assembly hall, and besought Shen Tsan to preach the dharma to all. Whereupon Shen

Tsan ascended to the high seat, and, following the tradition of Pai Chang, preached as follows:

"Singularly radiating is the wondrous
Light Free from the bondage of matter and the senses.
Not binding by words and letters
The Essence is nakedly exposed in its pure eternity.
Never defiled is the Mind-nature;
It exists in perfection from the very beginning.
By merely casting away your delusions
The Suchness of Buddhahood is realized."

Listening to these words, seeing his own disciple illumined, feeling for the first time who he had become, the old man touched the feet of his own disciple. And when he was bowing down and touching the feet of his own disciple, he became enlightened, the insight opened.

Yes, the door is always open. Zen does not preach anything new to you; it simply makes you aware that the door is open. And you have entered by the same door! This is simply foolish to go on seeking how to get out of it.

People come to me and they ask -- particularly Indians -- they ask, "How to get out of this samsara, this world?" And I ask them, "How did you enter? First tell me that." Unless it is known how you entered, it is very difficult to get out of it -- because the way in is the way out!

Zen leaves everything as it is, but with what profound difference! It leaves things as they are. It does not change anything, it simply changes your awareness of things. But perhaps for the first time we come to see them as they are. It does not change a single bit... the room remains the same. The window remains paper-covered. The door remains as it has always been -- open. Just the bee becomes aware that the door is open and there is no need to try, there is no need to make any effort and hard struggle.

Zen says: Take it easy. Everything is available. All has been made available from the very beginning. Nothing is missing, except one thing: that you don't look around. See, your anger can be transformed into GREAT love. Your greed can become sharing. Your very possessiveness becomes one day renunciation. So Zen has no condemnation. Zen simply says, find an alive Master and be in his presence. Sit silently by his side -- his door is open. Your door is also open. The only difference is: he knows his door is open, you don't know that your door is open. Looking through him -- his door, his openness, his inner space -- one day, suddenly the recognition arises that "My OWN door is open and has been open always!" Zen says: Nothing has been hidden from the very beginning.

What happens with a Master when you are in his presence?

WHEN WATER IS SCOOPED UP IN THE HANDS,
THE MOON IS REFLECTED IN THEM.
WHEN FLOWERS ARE HANDLED
THE SCENT SOAKS INTO THE ROBE...

WHEN FLOWERS ARE HANDLED, THE SCENT SOAKS INTO THE ROBE.... When you come around an enlightened person, something of his enlightenment soaks your robes, something of his perfume you start carrying with you. It is a pulsation, a vibration -- but eyes are needed.

That angel could see the luminous grove underneath him. If you were passing by the grove you may not have seen, because that luminosity needs some opening in you. The angel heard PRANAVA -- the soundless sound, OMKAR -- the whole forest singing a song, celebrating something. "Something of tremendous importance has happened. Trees have bloomed out of season!" He could see, but you may have passed by the grove and you may not have seen -- because to see such things, great trust is needed. To see such things, openness is needed. To see and hear such things you have to throw your garbage that you go on carrying in your head.

My feeling is that EACH of you here has passed many times around such groves -- sometimes a Buddha, sometimes a Mansoor, sometimes an Ali, and sometimes a Ramakrishna, a Raman, sometimes a

Mahavir, a Zarathustra. You have passed! It is impossible that down the ages you have never come across a luminous grove -- you must have done. The greater possibility is that not only once, but many times you may have come across a luminous grove -- but you have missed. Don't miss this time!

And this Guru Purnima Day is the day of all the Buddhas, all those who have become aware. In their remembrance, become aware. The grove is here in front of you. You can see that luminous light. It is here! You can hear that celestial sound; that music is happening. And you can be soaked into my fragrance. It depends on you -- how much you are ready to take, how much you are willing to take, how much you are going to be with me, how deeply.

You can come here just to hear my words; then you will miss the real message. You can come here full of your nonsense, your argumentativeness; then you will not be able to hear what I am trying to convey. You can come here as Mohammedans, Hindus, Jains, and you will miss me -- but only you will be responsible, nobody else.

Try to understand your responsibility towards yourself. Enough you have been stumbling in darkness! When light becomes available, don't miss the opportunity. Take the jump....

There is a famous statement of Jalaluddin Rumi: "I died as mineral and became a plant. I died as plant and rose to animal. I died as animal and I was a man. Why should I fear? When was I less by dying?"

And that is the fear that comes when you come around a Master -- the fear of dying. But listen to this Rumi's statement: "Why should I fear? When was I less by dying? I died as a plant and became an animal. I died as an animal and became a man."

When you die in your Master as a man, you become divine. A Master is a death and a resurrection. This day of Guru Purnima is a day of death and resurrection. It is no ordinary day -- it is very symbolic. If you come to me, you come only in one way: if you come to die in me. And you will not be less by your dying -- you will be more, you will be infinitely more. You will be losing nothing and you will be gaining all.

This death into a Master is what makes a man a disciple. It is no ordinary relationship; it is the only extraordinary relationship in the world. All other relationships are ordinary. All other relationships are part of the world. Only this relationship is not part of the world -- it takes you beyond. It is a golden bridge from the visible to the invisible, from the material to the divine, from the known to the unknown, from death to deathlessness. But... you will have to die first.

To be with a Master is to carry your cross on your shoulders. That's why only very courageous people can become disciples. I am not here for students, I am not interested in students at all. I am only interested in disciples, those who are courageous enough to go unto this eternal voyage.

Three things you need: one -- listening in the mind; second -- pondering in the heart; third -- practising in the body.

Listen in the mind. When you are listening to me -- THESE WORDS ARE NOT MINE, these are the words of all the Buddhas. These words have nothing to do with me. I am no more here. I am functioning only as a hollow bamboo. These words are of all the Buddhas -- past, present and future, too. Because the message is the same, it is always the same, it is an eternal message -- SANATAN DHARMA. It is an eternal message.

Listen in the mind without argument. If you are arguing with me, you will miss. And I am not at a loss when you miss. I don't lose anything. If you miss, you miss. Listen in the mind with no argument. And I am not saying believe what I am saying. Don't misunderstand me. I am not saying believe. Just no argument, there is no need to believe. Just first listen silently like a mirror.

When you come before a mirror, the mirror does not believe in you, but the mirror reflects yoU perfectly as you are. The mirror has no attitude about you, good or bad, beautiful or ugly -- no, no attitude. The mirror does not argue. It simply reflects. Listening in the mind means: listen to what I am saying. There is NO hurry to believe. And there is NO hurry to disbelieve. That's what I mean: don't listen with argumentation. Simply listen.

Second: ponder in the heart. Listen, and let it sink into the heart. Don't be in a hurry to think about it. If you think in a hurry, it will remain in the head. Let it first go deep. Sleep over it, let it soak, let it go a little deeper. Let it settle in the heart. There, ponder over, in the heart. Then don't be in a hurry to practise it. Let it soak a little deeper. Let it reach into the body, into your GUTS, and then it becomes a practice of its own accord.

These are three stages of being with a Master.

Now the story, today's story. It is a simple but beautiful story.

THE MASTER BANKEI'S TALKS WERE ATTENDED NOT ONLY BY ZEN STUDENTS BUT BY PERSONS OF ALL RANKS AND SECTS. HE NEVER QUOTED SUTRAS NOR INDULGED IN SCHOLASTIC DISSERTATIONS. INSTEAD, HIS WORDS WERE SPOKEN DIRECTLY FROM HIS HEART TO THE HEARTS OF HIS LISTENERS.

A MASTER ALWAYS SPEAKS FROM THE HEART TO the heart. He does not speak from the head to the head. From the head to the head there is no communication, ever. Head to head, there is always fight, debate; there is always conflict. Only from heart to heart is there communion, communication. Only heart-to-heart is understanding possible.

So, many come to me, but only a few understand. Many will come to me, and only a few will gain. Those few will be those who hear from the heart. These words are not coming to you from the head. My head is utterly empty. I am not speaking because I want to create a system, or a philosophy, or a religion. I am speaking because something that has happened to me, I want to share it with you. It is a sharing.

HIS LARGE AUDIENCES ANGERED A PRIEST OF THE NICHIREN SECT BECAUSE THE ADHERENTS HAD LEFT TO HEAR ABOUT ZEN.

Priests are always in trouble. They are always angered. Whenever a Master arises, wherever, the priests are always angry, because when somebody starts speaking from the heart, the people who live in the head start losing their customers. Naturally, the priest is in business, he becomes very much angered.

You will find millions of people angry with me. And a miracle! The Mohammedan priest is angry, the Hindu priest is angry, the Buddhist priest is angry, the Jain priest is angry, the Christian priest is angry. This is a miracle! At least on one thing they agree: that I am wrong. That is their only agreement. Otherwise they don't agree on anything. Why should they be so much angered? -- because whenever the real coin is there, the pseudo-coin starts feeling embarrassed.

HIS LARGE AUDIENCES ANGERED A PRIEST OF THE NICHIREN SECT BECAUSE THE ADHERENTS HAD LEFT TO HEAR ABOUT ZEN. THE SELF-CENTERED NICHIREN PRIEST CAME TO THE TEMPLE, DETERMINED TO DEBATE WITH BANKEI.

Now you cannot debate with a Master. It is impossible. He has no ego. How can you debate with a Master? You have the ego, hence the idea of debate -- debate is a kind of wrestling, a very sophisticated wrestling, fighting. It is nothing but violence in a very civilized form.

"HEY, ZEN MASTER!" HE CALLED OUT. "WAIT A MINUTE. WHOEVER RESPECTS YOU WILL OBEY WHAT YOU SAY, BUT A MAN LIKE MYSELF DOES NOT RESPECT YOU. CAN YOU MAKE ME OBEY YOU?"
"COME UP BESIDE ME AND I WILL SHOW YOU," SAID BANKEI.

Now, a Master is more interested in showing than in saying anything. He makes gestures to convey. With great love he must have said, "Come up beside me, come up close. Come up just on my level." That is the meaning of 'beside me'.

The priest is angered. He says, "Hey, Zen Master! Wait a minute." And the Master is speaking, and just in the middle he has interfered. "Whoever respects you will obey what you say, that's okay. But I don't respect you. Can you make me obey too?"

Now the Master does not argue. He creates a situation, he devises a method. It is immediate, not a single moment is lost. He responds.

"COME UP BESIDE ME AND I WILL SHOW YOU," SAID BANKEI.
PROUDLY THE PRIEST PUSHED HIS WAY THROUGH THE CROWD TO THE TEACHER.

BANKEI SMILED....

When a Master smiles at you, beware. He has thrown the trap, you will be caught sooner or later. People are caught in smiles.

BANKEI SMILED. "COME OVER TO MY LEFT SIDE," HE SAID....

So polite, so courteous. And Zen Masters are not like that at all. But in the beginning every Master is very courteous, very polite. Once you are caught he starts beating you, because only then will you understand his compassion.

"COME OVER TO MY LEFT SIDE."

And the priest is completely unaware of what is happening. Because he had never thought! He was waiting for an argument. He had come ready, prepared. He must have been rehearsing for many days and many nights. He must have prepared his whole talk -- what it is he is going to say to the Zen Master, and how he is going to argue against him. Now he is completely unaware, he is preoccupied. Preoccupation creates unawareness. He is preoccupied, he must be inside his mind, thinking, "Now I am going to say this, and he will say that, and I will counter him with that." He is completely unaware that the Master has already started working. He is unconscious.

BANKEI SMILED. "COME OVER TO MY LEFT SIDE."
THE PRIEST OBEYED.
"NO," SAID BANKEI, "WE MAY TALK BETTER IF YOU ARE ON THE RIGHT SIDE. STEP OVER HERE."
THE PRIEST STEPPED PROUDLY OVER TO THE RIGHT.
"YOU SEE," OBSERVED BANKEI, "YOU ARE OBEYING ME AND I THINK YOU ARE A VERY GENTLE PERSON..."

"... I say to you come to the left, you come to the left. I say to you come to the right and you come to the right. What else is needed...?"

"NOW SIT DOWN AND LISTEN."

In fact, nothing more is needed. Zen is so obvious. It is just like this: Come to my left side, come to my right side. The priest has not thought that he is obeying. That's the beauty of a Master. He never orders you and you start obeying him. He never tells you what to do, and you start doing things that he would like you to do. That's the beauty of a Master. That is his non-violent message. His each gesture, his smile, the raising of his hand, start creating something in you. He is tremendous energy -- that energy starts vibrating in you, moving you, changing you, transforming you, transporting you into another world.

Bankei has shown a very simple fact, that Zen has no commandments, Zen is very obvious. It is like if I say, "This is the door, please get out by this rather than getting OUt by the wall." What are you going to do? Will you try to get out by the wall just to disobey me? Then you will be simply stupid and you will be hurt.

Zen says truth is so simple and so obvious; we need not force anybody to follow. It is just like showing him: "This is the door, sir, and this is the wall. Now it is up to you. If you want to get out you can get out by the door, but if you want to struggle, you can try through the wall -- and get hurt in your head! This is up to you."

Exactly like that, real religion is very simple. It has no complexity. It is very easy. You simply need a little intelligence.

That's why Bankei says, "YOU ARE OBEYING ME AND I THINK YOU ARE A VERY GENTLE PERSON...." What else is needed? Belief is not needed -- just gentleness, alertness, intelligence is needed.

Whenever I see an intelligent person, I know he is going to be with me. Whenever I see intelligence

anywhere, I suddenly know my potential sannyasin has arrived. An intelligent person cannot escape from here. Only unintelligent people, dullards, those who have very thick heads, those who are really very mediocre -- only they can escape. If you have a little intelligence, just a ray, that will do. I am here to change it into the whole source of light. lust a ray you will need, at least in the beginning, to begin with.

Bankei says, "You see, you have already obeyed, and I have not ordered. I don't order my disciples, I don't require their respect. If they respect, that is another thing. If they follow, that is their decision. They are not in any way obliged to follow. If they surrender, that is of their own accord, that is their joy. And I think you are a very gentle person, you are obeying me. Now sit down and listen."

SIMPLE IS RELIGION. Don't make it complicated. Don't spin theories around it, and don't make it unnecessarily arduous. The ego wants difficult things. The ego is not interested in simple things. When I say to you, "This very moment you can become Buddhas!" something inside you says, "How is it possible? So simple? So easy?" You would like something very difficult, so it can become a challenge for your ego. God is not a challenge: God is a love affair. God is not the Everest you have to climb: God is the abyss -- you have nowhere to climb, you can simply take the jump THIS moment. And you will disappear.

God is not a staircase that you have to move slowly on step by step. God is a quantum leap. You can fall into God just as you fall in love. It is easy. Take it easy. And the moment you start listening to easy truths, simple truths, ego starts disappearing. Ego is always interested in difficult things. Go to the moon -- ego says, "Yes, this appeals. This I'm going to buy. Yes, let us go to the moon."

Now there is a man in America, Timothy Leary. Just now he has been released from jail. First he was selling the idea to people that drugs are the door to samadhi. Hence he was jailed. Now after six years in jail he has come out. Now he is selling another idea, even more foolish. The idea is that he is preparing a trip to the moon. He has started selling tickets. And the same foolish people who were going into drugs to attain God will now go to the moon -- maybe God is there.

If you go to the moon, you go nowhere. You will remain the same. If you take a drug, you don't change. You will remain the same, you may become even worse. Illusions can't help. But man is always in search of some illusion, a faraway goal, so he can manage a mental trip, a projection. So he can start thinking of the future and forget the present.

Hence the insistence of all the Buddhas: THIS very moment all is possible -- you need not wait for a single moment, there is no need to postpone! Take life easy, take life simply -- life is God. Be absorbed in life. Life is the very shrine. Through life you will know that which is hidden in it.

Never be against life, never fight with life. Go with life, flow with life. Go with the river of life... and the river is going already to the ocean.

One who attains to this let-go with life is a SROTAAPANNA -- Buddha has called him. He has entered the stream, now there is no worry. I call the man 'sannyasin' who has entered the stream. Now there is no worry, now nothing has to be attained -- he has relaxed. And whenever God chooses, it will happen. He is not even hankering for it. He is calm and quiet; he has equilibrium, tranquillity; he has no desire and no tension and no anxiety. He is not asking to be somebody else -- he is happy as he is.

That tremendous contentment is what sannyas is. And you can celebrate Guru Poornima only if you are a sannyasin.

Zen: The Path of Paradox, Vol 3

Chapter #2
Chapter title: Only One Exists

2 July 1977 am in Buddha Hall

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The first question:

IS RELIGION REALLY THAT SIMPLE THAT EVEN I CAN UNDERSTAND?

YES, SHEELA -- EVEN YOU. But when I say religion is simple, I don't mean in the sense of easy. I mean in the sense of uncomplicated. Life is uncomplicated, existence is not complex. All complexity is brought into it by the mind. Thinking is complex; how can non-thinking be complex? When there is not a thought left in the mind, how can it be other than simple? When the mirror is absolutely empty, what complexity can be there?

Religion is simple, not in the sense of easy but in the sense of uncomplicated. Philosophy is complex, very complex. But religion comes to the simple heart; it is not a mind effort, it is not philosophizing. In fact, the philosopher finds it very difficult, almost impossible, to become religious. The more intellectual you are, the more difficult. But the difficulty comes from you. You bring the difficulty. You have a very very difficult mind, so your mind is reflected in reality. You bring the disease.

The birds and the trees and the sun and the moon -- everything is absolutely simple. If you are simple, suddenly there is a meeting: the simple meets with the simple. The complex cannot meet with the simple, the complex can meet only with the complex. So if you are simple, suddenly everything is simple. Everything is just an open secret available to everybody.

You ask: IS RELIGION REALLY THAT SIMPLE THAT EVEN I CAN UNDERSTAND?

But the word 'understand' is not right. Religion cannot be understood -- that's how complexity comes in. Religion can be lived but not understood. That's how you bring the complex mind in. If you start trying to understand, the very effort to understand will make it impossible to understand.

A centipede was walking -- one hundred legs -- and a small rabbit was hiding in a bush. And the rabbit asked, "Uncle, I am always perplexed how you manage -- one hundred legs? -- which one first, which one second, which one third, and so on and so forth? And you never get puzzled? I would like to understand. You tell me something about it."

And the centipede had never felt any puzzle before. He had been walking and walking. He had, in fact, never looked down. He had never counted his legs. For the first time he started to understand it. He became paralyzed, he fell down. He started crying and he said to the rabbit, "You fool! You have destroyed my simplicity! Now it will never be possible for me to walk rightly!"

The mind has entered. To walk is simple, but how do you manage? In fact you don't manage, God manages. Understanding means you start trying to manage. How do you breathe? Have you ever watched it? Forget the centipede -- how do you breathe? How do you manage? -- such a complex process of taking air in, then analyzing air into its elements, then just choosing the oxygen throwing the carbon dioxide out: then the oxygen going into your blood, purifying the blood, again coming back to the lungs, bringing all the rubbish from the blood circulation, throwing it out again -- how do you manage? And you manage it even when you are fast asleep.

God manages, the whole manages. How do you transform bread into blood? And you have been doing that perfectly well -- at least, up to now you have been doing that. I don't know about tomorrow. How have you been capable of managing such a mystery?

You have heard about the miracles of Jesus, that he turned stones into bread -- that's nothing. You turn bread into blood every day. To turn stone into bread is not that difficult; to turn dead bread into alive blood is far more difficult, a far greater miracle. And you do it EVERY moment! Once you have swallowed you forget all about it; God takes care of it. When I say "God takes care of it," I mean nobody is taking care of it

-- the whole.

So if you bring this word 'understanding' then there will be complexity. You can live, you can be religious -- please stop understanding!

Zen people have a special way of saying the same thing. They say: A reddish yellow cow passes by a window. The head and horns and the four legs go past. Why does NOT the tail too?

The tail is stuck -- that seems to be very strange. The whole cow has passed -- head, horns and four legs -- everything has passed; just the small tail is caught somewhere and cannot pass through. Zen says you are suffering from this same tail.

What is this tail that remains behind?

Dogen says:

In this world,
The cow's tail, that should come
Out from the window,
Always remains behind
Unless we pull it like mad.

The cow's tail is all that we cannot understand, and yet we try to understand. The cow's tail is the effort to comprehend the incomprehensible. The cow's tail is the effort to demystify existence.

That's what you mean when you say 'understand'. What do you mean by the word 'understand'? -- demystifying existence, making existence a clear thing, a syllogism. And it is not a syllogism, it is a song; you cannot reduce it to a syllogism. It is not a problem of arithmetic, it is not even a riddle -- it is a KOAN. There is no solution to it. It is a mystery, it cannot be solved.

The whole is incomprehensible. When you try to comprehend it, the tail grows, and then you are caught. It is intellect -- which is a small tail. You can pass into God very easily, but the tail will stick. Horns, head, legs, everything will pass into God VERY easily, there is no problem about it. But the tail inside you, wagging in the head, that will remain stuck behind. It won't allow you to go. That's why heady people find it very difficult to enter into religion. People of the heart easily enter on the path.

It is the desire to comprehend the incomprehensible; it is the desire to demystify the ultimate mystery.

The ultimate belongs to the whole, and a part of it -- the intellect -- wants to understand it. The whole can be understood by the whole, not by the part. The like can be understood by the like. Intellect is a VERY small part, a very tiny part, but pretending to be the dictator.

Intellect has become very dictatorial. It says: "First, I have to understand everything. If I don't understand, then it is not. If God is not understood by me, then God cannot be. God can exist only if I allow. Love can be only if I allow." If something is mysterious, the intellect says, "No, it is not." It is better to say "It is not" than to accept the mystery and lose your control and your dictatorial grip on existence. The intellect is the ego -- this is the tail, very small, but gets caught.

So, Sheela, don't grow a tail. If you have a rail, then it will be difficult to get into religion. And I have not seen the tail in Sheela up to now, unless she is hiding it somewhere.

The intellect can solve every problem, except THE problem. The intellect has answers for everything except for God, except for life, except for the total. There it suddenly falls very short; there it is impotent. Before the omnipotent the intellect is impotent.

So if you don't want to understand, there is no problem -- YOU WILL understand. If you WANT to understand, you will miss. Let me repeat it: if you don't want to understand, you WILL understand -- it is simple. If you want to understand, it is very complex, you will miss it.

The second question:

I AM GROPING IN DARKNESS. OSHO, CAN'T YOU TAKE ME OUT OF IT?

I DON'T SEE ANY DARKNESS ANYWHERE. Only you are keeping your eyes closed; the darkness exists not. It is your creation. The sun is everywhere, the light is everywhere, it is full noontide. But you go on clutching your eyes shut, you go on keeping your eyes shut -- hence the darkness. Now, nobody can

force your eyes to open. There are a few things you will have to do yourself.

If you want to sneeze, you will have to sneeze -- I cannot do that for you. If you want to blow your nose, you will have do it yourself -- I cannot do that for you. There are a few things you will have to do for yourself. This is one of the most fundamental things in life, and it is good that you have to do it yourself. Otherwise, even in your freedom you will be a slave. If I bring you out of your darkness, or anybody else, that light won't he much of a light. You will be imprisoned in that light -- you have not come of your own accord, you have not flowered of your own accord.

Have you not watched sometimes? Small children try to open a bud forcefully. The bud CAN be opened. but then it is not a flower. Even when it is open it is not a flower; something is missing; something of great significance is missing. The soul is missing. The flower has soul when it flowers on its own, then it has life. When you force it, you destroy it. All that is beautiful in life can only HAPPEN, it cannot be done.

There is a very beautiful anecdote about a Zen Master, Joshu:

One day, Joshu fell down in the snow and called out, "Help me up! Help me up!"

A disciple of Joshu came along and lay down beside him.

Joshu laughed, got up, and said to the disciple, "Right! Perfectly right! That's what I am doing to you too."

Joshu has fallen in the snow, and he shouts, "Help me up! Help me up!" Now there is no NEED! If you have fallen, you can get up; if you can fall, you can get up. The same energy that makes you fall can make you get up. The person who CANNOT get up, cannot even fall. The same energy that takes you astray can bring you home. The person who cannot come home cannot be astray either, because ENERGY IS needed.

The same energy that makes you a sinner can make you a saint. In fact, to be a sinner is more complex, more difficult, more arduous. To be a saint is not so complex, so arduous. And to be religious is not arduous at all. It is the same energy! You are keeping your eyes shut and you are investing much energy in keeping them shut. The same energy that is keeping them shut, relaxed, will help them open.

The disciple is a real disciple. He understands Joshu perfectly well. He knows that he has created a situation, he has fallen knowingly. Maybe the disciple was passing and Joshu has fallen -- it is a situation -- and he calls, "Help me up! Help me up!" And the disciple comes and lies down by his side himself. He does not help him at all. What is he doing?

He is not trying to help him at all, he's simply sympathizing. He is saying, "What can be done? Okay, I am your disciple, I will lie by your side. What else can I do?"

A Master sympathizes with you, he has compassion. What else can he do? He cannot hold your hand -- a real Master will not -- because to hold your hand is to keep you always dependent. To bring you out forcibly is to keep you inside still. The moment the Master leaves your hand you will go back to your old world, to your old mind. It was not yet finished, it was still clinging inside you.

A real Master helps without helping. Try to see the point -- a real Master helps without helping. His help is very indirect, he never comes immediately to help you. He comes in very subtle ways. He surrounds you like a very fragile breeze, not like a strong wind. He surrounds you like an aura, invisible. He helps you, certainly, but never against you. He helps you only as far as you are ready to go, never a step more. He never pushes you violently, because anything done violently will be lost sooner or later.

That which you have not grown of your own accord you will lose. You cannot possess that which you have not grown in your being of your own accord. You become the possessor only of your own growth. I can even give you the truth, and you will throw it, because you will not recognize it. I can force you awake, but you will fall asleep the moment I am gone, and you will curse me and you will be angry at me, because you were still enjoying your dreams. You were enjoying sweet dreams, and here comes a man and wakes you up.

Sometimes you have observed it yourself. You have to catch a train early -- five o'clock or four o'clock in the morning -- and you tell somebody to wake you up at four o'clock, and he does. And you are angry! And you don't like the idea at all, and it is YOUR idea. And you feel as if he is your enemy.

I have heard about Immanuel Kant, one German philosopher, that he was very addicted to time. He almost moved like the hand of a clock, exactly on time, everything -- not a minute here, not a minute there. Early, five o'clock in the morning, he used to get up his whole life. He had a servant; the servant had to drag him out of his bed, sometimes even beat him -- he had given that much power to the servant. He told him,

"Even if you have to beat me, you beat! And I will give you a good fight, but you HAVE to wake me! Don't listen to what I say early in the morning. I will scold you and shout at you, and I will threaten you that I will fire you today, but you don't bother. Whatsoever I say, you go on listening, but you drag me out."

He became so much dependent on this servant, that the servant almost became the master and the master became the servant. Sometimes the servant would leave him. He tried to find many servants but nobody would suit, because how to beat your master early at five o'clock? Even if says, "Beat me!" the servant would be afraid. The old servant had to be brought again and again.

But how does it happen? You may be enjoying a good, cozy dream; it is cold, and it is so cozy and warm under the blanket. Yes, you had decided before that you would get up, but now...? You feel like turning again and falling into sleep.

Nobody can be awakened before his time, and SHOULD NOT BE.

And there is no problem, just try to understand WHY YOU KEEP YOUR EYES CLOSED. Rather than asking me to force them open, try to understand why you keep them closed. Try to understand what dreams you have still to dream. Have you not dreamed enough? Have you not dreamed really more than enough? For millions of lives you have been dreaming. Nothing have you achieved out of all that dreaming. You remain empty, hollow. Still you go on filling yourself, stuffing yourself with new dreams, with new desires, with new ambitions. There is every possibility that now you are dreaming about enlightenment, hence you have asked the question of me.

You have dreamed many dreams. Now a new dream has arisen in your mind -- to become a Buddha, to attain enlightenment. This is again a dream! If you have really finished with all your dreaming, then who is keeping you asleep? Open your eyes! In fact, there will be no need even to open your eyes. Once you have understood that you have dreamed all the dreams possible, eyes will open! There will be no need even to open them, because there will be nobody closing them.

Just look at my fist: if I have to keep my fist as a fist, I have to keep holding it, clenching it. The moment I drop holding, it starts opening of its own accord. To be open is natural, to be closed is unnatural. To remain closed you have to put much energy into it. To open, NO energy is needed.

This is something very strange: to remain miserable you need to put much energy into it. To remain happy, you don't need any energy at all. Happiness is free, free of cost; misery you need to earn. If you want to be miserable, much effort will be needed to remain miserable. It is such an unnatural state. A fist is an unnatural thing; the open hand is a natural thing. The open hand needs no energy, otherwise you will be very tired -- the whole day the hand is open, by the evening you will feel dead tired. You will say, "The whole day I had to keep my hand open and I am feeling very tired." One day keep your fist closed the whole day, and by the evening you will feel really tired. The hand open is natural.

An open heart is a natural phenomenon; an open being is just natural. A closed being is a very unnatural thing, very artificial; you have to put all your energy into it. This is my observation of thousands of people: that they give their whole energy to keeping themselves miserable. To remain in hell is a great investment. It is not easy, it is very difficult. You need to be very strong to be in hell very stubborn, adamant. This word 'adamant' is good; it comes from 'diamond'. You have to be as hard as a diamond, only then can you remain in hell. Otherwise nobody is barring your path. You relax and you enter into heaven -- relaxation is the door.

You say: I AM GROPING IN DARKNESS. Relax. And the moment you relax your eyes start opening, just as a bud opens and becomes a flower, just as a fist no more kept as a fist starts opening and becomes the open hand.

I am not here to force it. I am here to make it clear to you how it happens. I can talk about the process of it, I cannot do it for you. Understood, it will happen. Don't hope in wrong directions. I don't promise you anything. I simply promise one thing: that whatsoever has happened to me, I will make it obvious to you. Then you have to follow.

Buddha has said: Buddhas only indicate the path, but you have to go, you have to follow the path.

The third question:

AFTER BEING ENLIGHTENED, HOW IS MEDITATION NECESSARY?

Who has told you that after being enlightened meditation is necessary? Meditation remains, but it is not necessary -- it becomes natural. Before enlightenment it is necessary, after enlightenment it is just like breathing. it is, there. It is natural, it is spontaneous.

Enlightenment means exactly that: when meditation has become natural. You are meditative -- not that you sit sometimes in meditation, not that you have a few hours of meditation every day -- your whole time is meditative You move in meditation, you walk in meditation, you sit in meditation, you eat in meditation, you love in meditation, you do your businesses in meditation. Your whole life becomes surrounded by a new kind of energy. It is not NECESSARY, it is simply natural.

Parinirvana has sent me a small anecdote -- is relevant to this question.

There was a man sitting on a small planet. Every day at six o'clock he ordered fondly for the sun to rise and the sun rose. And at six o'clock he ordered 'set' and the sun set. After a while, the sun knew her lesson and from then on the man was only sitting there and watching.

Nobody has learned any lesson. Even without ordering the sun would have arisen at six o'clock.

If you simply go on living silently, even meditation is not needed; even before enlightenment it is not needed. If you go on living a healthy, heartful life -- not much worried about the past and not much desirous of the future -- if you just go on living the life moment to moment as it comes, even BEFORE enlightenment meditation is not necessary. The meditation will start happening. Just as the sun rises in the morning, you need not order it; and in the evening the sun sets, you need not order it.

The man was ordering every day at six o'clock for the sun to rise and every evening at six o'clock to set. And then after a few days he thought, "Now the sun must have learned the lesson " So he sat silently, watched, and the sun rose! and he watched, and the sun set! So the man was very happy, his work was done -- the sun had learned the lesson.

All meditations are like that. Life itself is continuously moving towards meditation, no other extra effort is needed. Extra effort is needed because your life is not moving at all, because you have been taught utterly nonsensical notions. Because of those wrong notions you have created many blocks in yourself, and life is no more flowing, you are no more a river -- you have become dirty, closed ponds. Hence, meditation is needed.

Meditation is needed because you have become unnatural. If you live a natural life... and by 'natural' I mean: live the moment as it is -- don't try to put any should on it, don't try to transform it into anything else. Just accept the moment as it is. When angry, be angry and accept it; and don't create an ideal of not being angry. And when the anger has passed, don't repent. There is nothing to repent about -- it was so! When in love, love, and don't think how love should be. Don't consult love manuals, just let love flow naturally.

I have heard about a great warrior in Japan, a samurai, a very famous swordsman:

One night when he came tired after the whole day's fight in the fields and he was just going to fall into bed, he saw a rat. And the rat was looking at him ferociously! The samurai tried to kill the rat with his sword. He was one of the best swordsmen known, but somehow he missed. He hit many times, he broke his sword, and he could not kill the rat. He became really afraid: "The rat seems to be very mysterious. This is no ordinary rat!" He started, perspiring -- he had never perspired. He had been a fighter his whole life and now a rat had defeated him.

He ran out, asked his wife what to do. The wife said, "You are a fool! You need not kill a rat. Have you ever heard of anybody killing a rat by a sword? You just take our cat inside." And the cat was brought inside. It was no ordinary cat, it was the great warrior's cat. She was also trained in many things; she was one of the most famous rat-catchers.

She came with all her art, with all her skill. She tried, but the rat was really extraordinary. He jumped exactly into her eyes! And the cat escaped out. She had never seen such a rat -- attacking the cat?! And she was also trembling like the warrior.

The warrior said, "This is too much!"

Then the king's cat was called. She was a master cat, very well-known all over the country; of course, she was the king's cat. The king's cat came and she was also defeated by the rat. She went in, tried hard,

used all her skill, but the rat was just too much.

Then the king's cat suggested a cat she knew who was not famous at all. "You have tried with famous cats, now you try with an ordinary one... just ordinary, plain ordinary."

The warrior said, "But what can a plain, ordinary cat do?"

The king's cat said, "You just try. I know this cat. She is so ordinary, she does not know a thing. The whole day she sleeps. But there is one thing about her: cats know, the whole country's cats know that she is very mysterious. The mysterious thing is that she knows nothing about rats, rat-catching, the art, the technique, the methodology, the philosophy -- she knows nothing; she has never been to any school or college or university. She is a plain, ordinary cat, but rats are so afraid of her! Wherever she sleeps... no rat ever enters that house! Just her presence is enough. And she goes on sleeping, and nobody knows when she kills and how she kills.

"Once I went to that cat and I asked, 'What is your art?' She simply looked at me, and she had no words to say, and she closed her eyes and went to sleep. And I woke her again and asked, 'What is your art?'

"She said, 'I don't know. I am a cat, that's enough. A cat is a cat and IS MEANT to catch a rat. What art? What nonsense are you talking about?'"

The cat was brought, and the samurai was not very hopeful because she was really very ordinary, just like any vagabond cat.

She came in, and without any skill she simply went in, caught hold of the rat and brought it out.

All the cats gathered together and asked her, "What is your art?"

And she said, "I don't know any art. I am a cat! Is not that enough?"

That's what I mean by being natural. Meditation will happen if you are natural -- even before enlightenment. Meditation is your natural blooming; meditation is not something like an art, skill, performance. No, not at all. You need not go to any school to learn it. But you have been spoiled. Rats have been around you too much, and you have become afraid of the rats -- not only afraid, you have started learning how to catch these rats. You have become very skillful, artificial; you know the know-how and that is your trouble. Your knowledge is your trouble.

Otherwise there is no need! Kabir never meditated -- went on spinning his things and became enlightened. What happened? A natural man, doing his thing with total heart, absorbed in doing his thing -- attained.

So remember, you have to learn meditation because you have learned a few wrong things. To destroy that wrong learning you will need learning. It is as if you have got a thorn in your foot and you need another thorn to take it out. The other thorn is as much a thorn as the first one, but it helps. Meditation is just like a thorn, because you have become artificial and that artificiality has gone deep into your being. Meditation takes it out; it is medicinal.

Do you know? -- 'medicine' and 'meditation' come from the same root. It is medicinal. When somebody is ill we give him medicine. Do you think medicine gives him health? Then you are wrong. Medicine simply destroys his illness. No medicine has yet been invented which can give you health. Health is beyond medicine, and beyond meditation too. The medicine simply destroys the disease. Once the disease is destroyed, once the thorn has been taken out, your inner health starts blooming again.

Only the artificial has to be destroyed. Naturally, for the artificial, something artificial is needed. To destroy something false you will need another thing which is false. You cannot destroy the false by the real, they will not meet. How can you destroy the false by the real? So ALL techniques of meditation are as fictitious as your other fictions -- all fictitious! They help, they certainly help; they help you out of your fiction. But the day you are out of your fictions, suddenly you realize, "Meditation was not even necessary before I became enlightened." It had become necessary because of the society, because of the conditionings, because of too many teachings, because you had lost your nature, your Tao.

So there is no question of "After enlightenment, how is meditation necessary?" Not at all. One forgets what meditation is, because one knows no moments of non-meditation at all. One lives in meditation, one's life is meditation.

But sometimes it has happened: you will sometimes find a Buddha also sitting with closed eyes. You will sometimes find a Meera still worshipping Krishna. So the problem arises in the mind: "What is Buddha doing?"

It is known about Christ that many times he would tell his disciples, "You wait here and I will go into the mountains to meditate." What is Jesus doing when he says he is going to meditate? He need not meditate at all. What does he want to go there for? He simply wants to get rid of the crowd. That meditation is just a trick. He simply wants to be alone. Tired.... Tired of the enemies and tired of the friends. Tired of those who are against him and tired of those who are his followers. Tired, simply tired.

It is almost like a doctor who has been working the whole day in the hospital with ill people, a thousand and one kinds of illness, and he wants to go home and rest. It is like that.

A Jesus or a Buddha is continuously with ill people, because there are only ill people left in the world. He also needs a little rest.

What should Buddha meditate for? But sometimes he sits with closed eyes under the Bo tree -- still, after Buddhahood. Just wants a few moments purely for himself. That beauty of aloneness, that benediction of aloneness -- for a few seconds he wants to forget all the troubles of all kinds of people, that's all. Again he is fresh, again the energy is flowing, again he is ready -- again to help people, again to invite people, again to provoke people.

Long ago in China, Zen Master Obaku, who had reached the highest peak of spiritual attainment, was yet seen constantly worshipping the Buddha with great devotion.

Struck by a doubt, a disciple asked, "Are you asking something of the Buddha, or seeking something concerned with the truth?"

The Master replied, "I have nothing to ask of the Buddha or to seek about the truth."

The disciple asked again, "Then why do you worship?"

The Master said, "I simply worship."

Now this is a strange statement. He says, "I simply worship." It is pure gratitude. It has nothing to do with meditation, prayer. He is not there to ask anything -- all is already given. Now, when ALL is already given, you feel a tremendous gratitude -- such gratitude that you cannot pay anything back; you don't have anything. You can serve your father in his old age and in some way you can pay for all that he has done for you when you were a child. You can respect your mother, look after her in her old age, and pay her in some way. But what can you do for a Master? Because all the coins that you know are of this world -- he has given you something of the other world, and you don't have any coins of the other world. What will you do with a Master? Utterly helpless, you cannot show your gratitude in any other way.

Obaku is right, he says, "I simply worship. I have nothing to ask the Buddha any more. He has already given me, but how can I forget him?"

My own feeling is that Obaku, wherever he is, must be worshipping still. It is eternal gratitude.

Another disciple of Buddha, Manjusri, became enlightened. When he became enlightened, Buddha said to him, "Now you go away from me. Now you have the word yourself. The message has become alive in you. Go and spread it!"

So Manjusri had to go, but with tears in his eyes. Somebody asked, "Why are you crying? You have become enlightened yourself, so what is this clinging to Buddha?"

He said, "Who is clinging to Buddha? But just to see him, just to be close to him, just to be near him, and just to bow down whenever one passes him.... I was passing him almost one thousand times a day, and each time I was bowing. What else can I do? Now I will be far away."

So somebody reported to Buddha that Manjusri was crying. Buddha called him and he said, "You can bow down from anywhere." And it is said Manjusri lived for twenty years, but every day -- morning, evening, afternoon, whenever he had time, he would bow down in the direction Buddha was moving. Wherever Buddha was moving he would bow down.

His disciples would say, "You are a Buddha now in your own right! Why do you go on doing this thing?"

And he would say, "How can I stop doing it? It has become so natural."

It is simple gratitude, for no reason at all. There are a few things which are done for no reason at all. Not all things are done for reasons only. It is impossible not to thank your Master even when you have become enlightened.

A monk asked Hyakujo Yekai, another Zen Master, "What is the most miraculous event in the world?"

Hyakujo answered, "I sit here all by myself. This is the most miraculous event in the world. I SIT HERE ALL BY MYSELF."

But this is meditation! this is prayer, this is worship! Call it anything you want to call it, but this is the only thing after enlightenment: "I sit here all by myself."

The fifth question:

WHY CAN'T ONE RELIGION UNDERSTAND AN OTHER RELIGION'S APPROACH TO REALITY? WHY IS THERE SO MUCH CONFLICT AND MISUNDERSTANDING?

THERE IS NO MISUNDERSTANDING BETWEEN A Buddha and a Christ, no misunderstanding between a Mahavir and a Krishna, no misunderstanding between a Zarathustra and a Mohammed. These are religious people.

There is misunderstanding between Mohammedans and Hindus and Jains and Christians, but these are not religious people. These are just pseudo-religious; they believe they are religious but they are not religious. How can there he misunderstanding when religion has arisen in your heart? Religion makes you so free of all kinds OF opinions. How can there be any misunderstanding? You can misunderstand when you carry an opinion in your mind. When all opinions have been dropped and the mind has attained to silence, how can there be any conflict, misunderstanding?

A Buddha sitting, and by his side a Christ sitting there be any argument? No possibility. How can two silences argue? Yes, if YOU are sitting by the side of a Buddha there is the possibility of every kind of argument. But Buddha sitting by the side of Christ, there is no question of argumentation. They have nothing to propose, they have nothing to state. They will look into each other's eyes and will see the infinity -- two mirrors facing each other will reflect each other in millionfold ways, but nothing else will arise.

But with people who think they are religious and are not there are misunderstandings; they are understandable. If they are not, that will be mysterious, because we speak in languages.

Islam has one language, Christianity has another language, and misunderstanding is bound to be there because those languages are very different -- the metaphors are different, the symbology is different.

For example, no Buddhist uses the word 'God'. Christians use the word 'God'; that is the very center of their whole religion Now, there is bound to be misunderstanding. Christians think Buddhists are atheists, and Buddhists think Christians are just anthropomorphic -- thinking of God in man's image, just projections. But this happens in ordinary day-to-day life also. Even when you speak the same language, you are misunderstood.

Language is not a very good vehicle for communication. Listen to a few stories.

The first divorce case in Calcutta had some funny sidelights. The attorney for the complainant put his client on the stand and asked him, "Now, as I understand it, every night when you returned from work, instead of having your wife alone and waiting for you, you found a different man hiding in the closet?"
"Yes, that's right."
"And this, of course, caused you untold anguish and unhappiness, did it not?"
"Of course it did," came the hurt reply. "I never had any room to hang up my clothes'"

People have their own ways of understanding. Words have their own meanings for each person. ALL language is very, very personal.

A husband brings home a monkey and two rabbits to the one room in which he and his wife live. She looks dismayed. "What will they eat?"
"The same food as we do," says the husband.
"Where will they sleep?"
"At the foot of the bed."
"What about the smell?" she protests.
"They'll get used to it," he answered, "as I did."

You watch it, and you will find these misunderstandings everywhere. Morning till evening, you watch, and you will find a thousand and one places where people speaking the same language and talking about the ordinary reality go on misunderstanding each other, go on making words mean something very personal.

The farm woman boarded the bus with nine children and refused to pay fares for any of them. "These three are seven," she said, "these three are five, and these three are two years old."

The bus driver looked at her in astonishment. "You mean to tell me you get three every time?' "Shucks, no. Sometimes we don't get any."

Language conveys and yet does not convey. What to say about the other reality -- which nobody knows, and about which those who know keep silent? Those who know go on saying that nothing can be said about it. But for the people who have not known, some maps have to be drawn, some words have to he created, some structures have to be made, some guidelines have to be given. Those guidelines are what Hinduism is, Islam is, Christianity is. Different people have drawn them in different ways.

For example, if five persons are sent into a forest to describe the forest and they come back, do you think they will bring the same message and the same picture from the same forest? No, the painter will bring a painting, and the poet will bring a song. And the biologist will bring something else, the chemist something else again, and the woodcutter still something else again. And they will all be coming from the same forest, they will be visiting the same place, maybe together. But, still, when they bring their message it will be different.

Buddha and Mohammed and Christ enter into the same purity, into the same luminosity, but when they come back Bud&a speaks in his way -- a king's son has his own ways of speaking. Christ speaks in his own way -- a carpenter's son has his own way of speaking. They are utterly different. A carpenter's son has to speak the carpenter's language. That's why Jesus' language is very very earthly and very powerful.

Buddha's language is very abstract; only a few people can understand Buddha's language -- very sophisticated, very cultured, very educated. Jesus is uneducated, never been to any school, knows only the way people, ordinary people talk in ordinary life. But that's the beauty of his language -- very forceful. The more cultured language becomes, the more far away it is from life. It can be understood only by great scholars. But Jesus' language can be understood by any -- a labourer, a farmer, a fisherman. Hence Christianity's appeal all over the world for all the poor people.

Rich people don't become interested in Christianity. Rich people can have their own sophistication. With somebody else. Buddha is beautiful.

And you see, the miracle is happening! In the East where people are poor, people are becoming Christians. In the West where people have become rich, they are becoming Buddhists. Buddha is becoming more important than Christ in America. Sooner or later, America will belong to Buddha, not to Christ, because now people have come to a cultured state where Buddha's language is more appealing.

In India Buddhism has disappeared! India lost that class; India became poor. When Buddha walked on this earth, twenty-five centuries ago, India was the most rich, affluent country in the world -- the golden bird. The country was very very cultured. Many universities were functioning, many colleges, many schools. And to talk about philosophy was a very common thing.

It is said that when Shankara entered a town to have a discussion with Mandan Mishra, he inquired at the well outside the town, "How will I know where the house of Mandan Mishra is?" -- the philosopher whom he was going to challenge to a debate.

And the girls on the well giggled and laughed. They said, "You don't worry, you go -- wherever you find parrots reciting the Upanishads you will know this is Mandan Mishra's house."

And that was actually the case. Even parrots were reciting sutras from the Upanishads. Even the gate guard talked in such a refined way that Shankara was a little puzzled, became a little afraid. And when they discussed, Mandan Mishra's wife, Bharti, presided over the discussion. Even women were tremendously cultured, educated. His wife presided over these two philosophers' discussion.

Things were totally different -- then Buddhism flowered. Now things are very much down. The appeal of Buddhism cannot be very deep today in India. Christianity is more appealing. Christ speaks the language of the proletariat.

Have you not watched many things happening in the world? Communism is a by-product of Christianity. Nothing like communism has happened in India. Great religions were born -- Buddhism,

Jainism, Hinduism -- but nothing like communism happened out of them. They lived in the skies. Communism happened through Christianity -- it is a poor man's religion.

But in America, Christianity is losing ground. The moment you become very rich, the moment you start feeling great things and start thinking great ideas, and great music appeals to you and great dance and great art, naturally Buddha becomes important again. Hence the appeal of Zen.

People speak THEIR language and they understand THEIR language. Different religions speak different languages on different planes. They speak about the One, they speak about the same, but the speakers are different. And when the hearers catch hold of those words from Buddha, Christ, Mahavir, they can't see the similarity. They are so dissimilar -- the language is so different that they cannot see the unity in it. That's why there is much misunderstanding. There is no way to create understanding without becoming religious yourself.

If you meditate, if you become silent, if you attain a few glimpses of no-mind, all misunderstanding will disappear. Suddenly you will see all is one, only one exists -- in millions of forms -- but only one exists.

The sixth question:

I AM TIRED OF MY WIFE. DO YOU HAVE ANY SUGGESTIONS? WHAT SHOULD I DO?

Who is not tired? You think you are alone? And do you think your wife is not tired of you? Wives are tired of husbands husbands are tired of wives. But even if you change your wife nothing will change. You will become tired of another woman, that's all. If you change your husband, nothing will change; you will become tired of another husband. Yes, for a few days there will be a thrill, there will be a sensation of the new, of the novel. But the new finally becomes old, and the moment anything new becomes old you become tired.

So there are three layers of this tiredness: one, you become tired of your wife but you are not tired of woman. Second layer: you become so tired of so many wives that you become tired of woman. But you are still not tired of the mind that goes on hankering for the new. The third layer: you become so tired of changing so many times to the new and again it becomes old that you become tired of the mind. And when you become tired of the mind, then the moment of great discovery has arrived.

Otherwise, you can change very easily. Why go on getting tired of a wife? Get tired of somebody else. Even changing miseries helps a little. You will be in another misery, but at least it will be new, and for a few days there will be hope. For a few days you will think, "Now things are going to be good again." But the honeymoon will be over faster than the first honeymoon, because now you have become more understanding. If the first honeymoon was for three weeks, the second will be of two weeks, and the third will be one week, and so on and so forth.

Try to see the mind. The mind is in constant hankering for the new. And it cannot be satisfied because everything new automatically becomes old. So wherever you are you will always be dissatisfied. Why not get tired of this mind itself?

It happens in many ways but we don't watch it. Up to now in the history of man people were forced to live with one woman, with one man. They were tired of husbands and they were tired of wives, but they were not tired of women and not tired of men. Buddha became tired of women because he had many women available -- and the best. There was no further go. He become tired of all women, he became tired of women as such.

That's what is happening in America today. People are changing like anything -- it is a fashion. Just as you change the model of your car every year or every six months, you change your wife or your husband. But then what is happening, do you know? People are getting tired of woman herself, of man himself. And then a very strange thing is happening: people are turning gay -- homosexuals, lesbians.

Where will it land? When man becomes tired of woman as such there are two possibilities. If he moves in the right direction he will become tired of mind, and will start moving in meditations, prayer, religion. If he moves in the wrong direction he will become tired of women and will become interested in men -- will become homosexual.

Homosexuality is on the increase in the West. And then one day you will become tired of homosexuality too. Then move towards animals -- that people have done. And then...? Then there is only one thing left: create machines and make love to machines. That, too, people are doing and people have done. There are

plastic women available in America. You can make love to a plastic woman. And when you make love she behaves almost as if she is real. Her nipples become erect -- a plastic thing, but managed mechanically. Maybe you have to plug it in.

This is moving into wrong directions, from one wrong to another wrong. This is not going to lead anywhere. And the ultimate end is suicide. One day you become so tired of everything that you commit suicide. That too is happening. Many more people are committing suicide today than ever before. And you will be surprised: more in the West, less in the East. It should not be so -- the East is so poor, so much in suffering -- if people commit suicide here, that looks logical. But people are not committing suicide here; people are committing suicide in the West where affluence has happened, where everything is available.

But BECAUSE everything is available, people have got ted up with everything! When things are not available you can hope. When things are available, hope disappears. Now there is no hope. You have the best car. the best yacht, the best woman, the best man, the best house -- another house in the hills, another on the sea beach. Now what to do? Where to go? Suddenly you feel tired of the whole thing, of the whole business of life. Commit suicide! Life seems meaningless.

This is a wrong direction. And the situation is such that you can move rightly too. If you move rightly you become a sannyasin; if you move wrongly, you become a suicide. Sannyas and suicide both come out of the same situation. Sannyas means seeing into this mind: that it gets tired of everything, so why not get tired of it and drop it? Why not drop the SOURCE itself? Why go on carrying the source? Drop the source itself! Cut the root! That's what meditation is all about.

But I don't know whether you really want to cut the root, or whether you want to change your wife. If you want to change your wife, I have a suggestion.

I have heard about a company "Homebreakers Limited". I have seen an advertisement, I will read it to you:

Dear Friend:

This chain was started in the hope of bringing happiness to all tired businessmen. Unlike most chains, it does not require money. Simply send a copy of this to five male friends, then bundle up your wife and send her to the fellow whose name heads the list. When your name reaches the top of the list, you will receive 15,186 women and some should be corkers. Have faith. Don't break the chain. One man broke it and got his wife back.

If you REALLY are interested in changing your life into a different dimension of joy, of non-boredom, then changing the wife won't help; You will get another woman. They come in all shapes and sizes -- but the reality is the same! They look different from far away, and so is the case with men, remember. They look different from far away. The closer you come, the less difference. The more close, the more difference has gone. The day the woman is yours, suddenly you say, "She is after all a woman," and "He is after all a man."

This you have been doing for many millions of lives. This is what we call in India the wheel of life and death -- the wheel of desire. And you know it! You have known it in many ways. You were hankering for a car and now the car is in your porch, and the day it arrives in your porch, suddenly all joy is gone. What to do now? Yes, it is there. One day, two days, three days, you enjoy the thrill of the new, then it becomes old. Then find another car. But you never find the mind that goes on creating trouble for you -- the source of all anguish.

The mind is never satisfied with that which is. This is the source of discontent. The mind is always asking for that which is not. Look at the absurdity. The mind always asks for THAT WHICH IS NOT, and is always dissatisfied with THAT WHICH IS. Now, how can you be happy with this mind? Wherever you are you will be unhappy. Unhappiness follows mind like a shadow.

So rather than going on changing things, see into the whole phenomenon of it. And if you really want to change, drop this mind. And with the dropping of the mind, each moment is such a joy and such a contentment.

Yes, it will be very very difficult for you to believe, but let me say it, let it be on record: If you drop the mind you will be simply surprised, you are again in love -- even with your own wife. With the mind dropped, one becomes love. It is not a question of wife, husband, this and that. One is simply love, one flows in love. No more will she be your wife, certainly; no more will you be her husband. These are ugly things, these should not happen in a better world.

With a better consciousness these things should disappear. To reduce a woman to a wife is ugly! It is immoral! To reduce a man to a husband is ugly and immoral. This is confining, this is defining. This is making a phenomenon very limited. A woman is a mystery, so is a man. Don't call her YOUR wife; she is not yours. And she is not a wife. A wife is a function! That is not her totality; she is many more things. She is not finished by being a wife. She may be a painter, she may be a singer, she may be a dancer. She may be a thousand and one things! Why call her just a wife? 'Wife' is just a function.

You also are not just a husband. You are many more things. 'Husband' is just a function, and a very ugly word at that. You call the farmers, their farming, 'husbandry'. Why? 'Husband' comes from 'husbandry'. In old times people used to think that man is the farmer and woman is the field -- very ugly words. So man is farming in the field of woman.

You are not the farmer, she is not the field; otherwise, the farmer becomes the owner and the field becomes the property. Then you can sell your property. That's what people have done down the ages -- the woman has been thought of as property. Woman is not property, and if you reduce woman to property she will take revenge. And they have taken, and they have taken very perfectly! If you reduce a woman to being just a property, she will reduce you to being just a hen-pecked servant, not even a husband. That's what she has done. Your so-called brave men are brave only outside; when they come home they are just like tiny mice!

Somebody was saying to Mulla Nasruddin, "Why are you so afraid of your wife?" because he was leaving the party early. It was not early, it was midnight, but others were staying and dancing and drinking and doing things and he wanted to leave. Somebody said, "Why do you want to leave the party so early? Why are you so afraid of your wife? Are you a man or a mouse?"

And Mulla said, "I am a man -- because my wife is afraid of mice!"

That's how things have happened. They have taken a subtle revenge. Of course, their way is very feminine; they have not taken revenge directly. Women function in a very subtle way -- indirectly. They call you master -- SWAMI -- they touch your feet, and you know perfectly well and everybody knows who is the master and who is touching the feet.

This is an ugly state of affairs. If you get tired, it is natural. Get out of it. But I'm not saying leave your wife. Drop the idea that she is your wife, and drop the idea that you are her husband. Be friends -- that's MORE than enough! And be meditative, drop the mind. And suddenly you will see life has started flowing again.

The sixth question:

BOTH I AND MY BROTHER-IN-LAW ENJOYED THE LECTURE TODAY. BUT I MYSELF ENJOYED THE LECTURE WITH FULL MIND AND MY BROTHER-IN-LAW SAYS HE ENJOYED THE LECTURE AS A WITNESS. I FEEL THAT HE IS A FOOL AND THAT I AM CLEVER. KINDLY CLARIFY.

ONE WHO THINKS THAT HE IS CLEVER IS A FOOL. But I don't know about your brother-in-law, what he thinks. This is about you. He may be thinking that you are a fool, then you are both in the same boat. Brothers-in-law are.

Never think about the other as a fool. That shows intelligence, when you don't think about the other as a fool. Nobody is. There are different expressions of intelligence, yes; but nobody is a fool. Maybe the way the other's intelligence functions is different from yours.

Somebody is very intelligent in mathematics, and somebody is very intelligent in poetry. Now, the man who is intelligent in mathematics, thinks the poet is a fool. And in a way he is right, because in mathematics the man is not very intelligent. But the poet thinks the mathematician is a fool. In a way he is also right, because the mathematician cannot compose two lines of poetry -- so what kind of intelligence is this, just calculation, calculation? Create something! -- that shows intelligence.

People ARE intelligent in different, different ways. I have never come across a fool. And if you come across a fool, just try to find out: he must have somewhere some kind of intelligence which is not yet known by you. Sometimes a very very foolish person has his own intelligence.

I used to know, when I was a student in the university, a man who lived outside the university campus, and was thought to be very foolish, stupid -- a perfect idiot. He was SO idiotic, that if you gave him a ten-rupee note and one single ANNA, he would take the anna and reject the note. I became friendly with him, just in the search, because I wanted to see -- there must be some intelligence in this man too.

When I became friendly, after many many months I inquired, "Why, can't you see that this is a ten-rupee note somebody is giving you? And you choose a one anna piece and you reject the ten-rupee note?"

He said, "Am I a fool? If I receive the ten-rupee note then nobody will offer ever! Finished with one ten-rupee note -- and this is my business! People offer me, and they enjoy. Let them enjoy! I always choose the smaller coin. Am I a fool?"

And I understood. He was a very intelligent man. Now he was fooling the whole campus, even professors. Very intelligent people would go just to have a joke: "How foolish he is!"

Intelligence has different ways of asserting itself. Never think for a single moment that anybody can be a fool -- because only God exists, so how can anybody be a fool? And if you are too much interested in the word itself, then think only that you are fool -- that will lead you towards more wisdom.

The last question:

WHY DO YOU SAY THAT POLITICS AND RELIGION ARE DIAMETRICALLY OPPOSITE?

Because they are. It is not a question of my opinion -- they are, because politics is an ego trip and religion is dropping of the ego. The politician cannot be religious, and the religious person cannot be a politician.

It is absolutely so, it is categorically so. The politician is always trying to have more power. For what? -- to enhance his ego, to show to the world that "I am somebody." And the religious person has dropped that whole stupid business. HE KNOWS HE IS SOMEBODY, so what is the point of saying or showing to anybody? He KNOWS! The politician pretends; the religious person knows. He has come inside his own being, and he has known the King of kings -- the Master of masters there. So what is the POINT now? Striving for a bigger chair and a higher post -- what is the point? You cannot make him higher than he has known himself inside.

If you make Buddha the president of India, that won't help. That will not increase him, that will decrease him. Buddha won't be a Buddha then, he will be a very ordinary man.

A religious man has come to see his own infinite treasure, so he does not long for any power trip. It may be the money trip or the power trip or the prestige trip, but they are all politics. There are only two directions in life: religion and politics. And either you are in one or you are in the other. If you are not a religious man then you are, by necessity, a politician. You may not be actually in politics, but you are a politician. And politics can assert itself in many ways. You may be a politician with your wife: you are the dominator and she is the dominated. Or you may be a politician with your children: you are the dictator and they have to follow your orders, they have to be obedient to you. Or you may be a politician in your office: you are the boss and everyone has to be a slave. Or you may be thinking of gathering much money so you come to the top through money, but the idea is the same. Or, you may even be renouncing the world just to think that you come at the top of all the mahatmas -- you become the greatest mahatma. But it is again the same: you are a politician.

If you renounce the world, if you become naked and move on the streets with the idea that "Now no saint can compete with me. Now, I have come to the top!" you are a politician. Maybe a naked politician, a religious politician, if you want it to be said that way, but a politician is a politician!

I have heard:

Nikita Khrushchev went to his tailor with a bolt of expensive cloth especially woven for him. He asked the tailor to make up a three-piece suit. After measuring the portly, vodka-guzzling Red czar, the tailor said he would not have enough cloth for a vest.

Khrushchev grumpily decided against ordering the suit and took the cloth with him on a visit to Belgrade. There he tried a Yugoslav tailor who measured him and found he could make a stylish suit including a vest. Khrushchev, puzzled, asked why the Russian tailor could not cut the cloth to make a vest.

"In Moscow you are a bigger man than you are here," the Belgrade tailor replied.

"In Moscow you are a bigger man than here... in Belgrade, who bothers about you?"

Your presidents are great men when they are in power. When they are not in power, then? Your prime ministers are great when they are in power. When they are not in power, then? Then the same dogs who used to wag their tails, start barking -- the SAME dogs, the same people.

You can find it: the same dogs who have been wagging their tails around Indira now are barking at her. The dogs are the same. They have just changed a little. Mm? -- rather than wagging their tails, they bark. Now they are wagging their tails at

Morarji. But beware, Morarji, these are the same people! Sooner or later they will bark at you. This goes on. This drama goes on.

Richard Nixon's tapes have revealed a lot about the man we never knew. Here is a conversation that was supposed to have taken place with Bob Haldeman.

"Bob, I realize that some day I'm going to pass on," said the former President to his aide. "I would like you to find a nice burial place for me."

Two weeks later, Haldeman returned and said, "Mr. President, I have found just the spot. It is on a hill overlooking a beautiful stream. And the sun hits it during the day almost as if you were being spotlighted."

"Sounds good," said Nixon. "How much?"

"Four hundred thousand dollars."

"What? Four hundred thousand dollars!" cried Nixon. "I'm only gonna be there three days!"

Just like Jesus! Every politician, when he is in power, thinks that he is God. Says Nixon, "I'm only gonna be there three days! And for three days, four hundred thousand dollars? Foolish! This is too much."

Power gives you the feeling that you are great. But this feeling comes only to the person who is not great. Power is needed only by the not-greats. If you are really great -- and by really great I mean if you have come home inside yourself, if you have come in tune with your being -- then no need to add anything to you. You are already there. And then, suddenly, it is not that you are great and others are not great. The moment you know you are great, the whole existence becomes great -- even a dog is a god then.

Buddha is reported to have said: "When I became enlightened, the whole existence became enlightened. Everything became enlightened the same moment!" That is the vision of a really great man. The really great man sees only gods and goddesses around. Everywhere existence is great for him.

So there are two types of greatness: one type, the political type -- you become great by making others small. This is an ugly kind, ill kind, neurotic. Then there is another kind of greatness: you become great, and suddenly the whole existence becomes great. With you, everything becomes divine. That is religion. And they don't meet, and they can't meet.

Zen: The Path of Paradox, Vol 3

Chapter #3
Chapter title: Take no Thought for the Morrow

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WHILE VISITING GASAN, A UNIVERSITY STUDENT ASKED "HAVE YOU EVER READ THE CHRISTIAN BIBLE?"
"NO, READ IT TO ME," SAID GASAN.
THE STUDENT OPENED THE BIBLE AND READ FROM ST. MATTHEW: "AND WHY TAKE YE THOUGHT FOR RAIMENT? CONSIDER THE LILIES OF THE FIELD, HOW THEY GROW. THEY TOIL NOT, NEITHER DO THEY SPIN, AND YET I SAY UNTO YOU THAT EVEN SOLOMON IN ALL HIS GLORY WAS NOT ARRAYED LIKE ONE OF THESE.... TAKE THEREFORE NO THOUGHT FOR THE MORROW, FOR THE MORROW SHALL TAKE THOUGHT FOR THE THINGS OF ITSELF."
GASAN SAID: "WHOEVER UTTERED THOSE WORDS I CONSIDER AN ENLIGHTENED MAN."
THE STUDENT CONTINUED READING: "ASK AND IT SHALL BE GIVEN YOU, SEEK AND YE SHALL FIND, KNOCK AND IT SHALL BE OPENED UNTO YOU. FOR EVERYONE THAT ASKETH RECEIVETH, AND HE THAT SEEKETH FINDETH, AND TO HIM THAT KNOCKETH, IT SHALL BE OPENED."
GASAN REMARKED: "THAT IS EXCELLENT. WHOEVER SAID THAT IS NOT FAR FROM BUDDHAHOOD."

A SHAGGY GOD STORY:

A great seeker of truth travelled around the world searching for the Master. He finally efforts, struggles, claws. and crawls through many many hardships -- this is after all a shaggy god story -- to the top of the Himalayas, and there in a cave he finds an ancient Wise Man. The seeker manages piteously to whisper his question with his last drop of strength:
"Tell me, oh Wise Man, what is the secret of life?"
"TAT-TVAM-ASI: Thou art That," chirps the sage immediately.
"Thou art That?" says the seeker, suddenly renewed by massive indignation. "What kind of a crummy answer is that? Here I go all over the stupid globe looking for the Answer. I find you, the kingpin in this game, and you tell me gibberish like that? That's it? I've had it! I'm going to find out MYSELF what it is all about."

So the seeker spins around and starts tromping down the mountain. He spends the next twenty-five years of his life studying Sufism, Zen, Shakti, Bhakti, Gyana and Prana Yoga; the Kabbalah, the Koran, the Bible, the Vedas, the Upanishads, the Tao Te Ching... and whatnot... you name it... and learns seventeen martial arts, hangs around with every Teacher worth his capital 'T'; takes every mind control, actualization and transpersonal psychology seminar invented; meditates, levitates and fulminates for godawful months on end; and finally after receiving mucho acknowledgement from his peers that he is one high and mighty dude, hikes back into the mountains and confronts the old sage again.
"Come on, I am in the club now," says the seeker; "I have studied these terrifically enlightening things. I am a guru myself, finally. You can tell me -- I mean the REAL straight-dope-low-down about the secret of life -- I am one of the gang now. How about it?"

The sage giggles, looks him straight between the eyes, and blithers, "TAT-TVAM-ASI: Thou art That."

The seeker digs it, but his mind won't quit and it is howling mad. "Cripes!" his mind has him say aloud. "That's ridiculous. That's the same drivel you told me twenty-five years ago!"

The sage looks at him nonplussed: "SO? the truth does not change in twenty-five years."

The truth does not change in twenty-five years, the truth does not change in twenty-five thousand years, the truth does not change in twenty-five million years. The truth does not change. The truth is one.

Thousands are the expressions for it, but truth is one. Many are the fingers pointing at the moon, but the moon is one. Don't get lost in the fingers, don't get too much attached to the fingers. Look at the message and forget the medium.

Mediums are many, truth is not many. Metaphors are many, truth is not many. Truth is one, eternal, timeless, transcendental. About truth this thing has to be understood very deeply. This understanding will liberate you from being a Christian, from being a Hindu, from being a Jain, from being a Buddhist, from being a Mohammedan. This understanding will make you religious for the first time.

Religion is not confined to any mediums. Many, many efforts have been made -- it is not confined to any effort to express it. All that is expressed is something totally different from the metaphors, the parables, the words, the language, in which it is expressed. Remember the essential and forget the non-essential. Buddha, Mahavir, Krishna, Christ, Mohammed -- they all say the same thing, obviously in different ways. They are different people so they speak different languages. They are differently brought up, their

metaphors are different. But how can they speak different truths? Truth is one.

Look! -- even science is one. There is no Hindu chemistry and there is no Christian mathematics. The truths of science are one. If the truth is one about matter, why should it be otherwise about consciousness? When the truth is one about the periphery, why should it be different as far as the center is concerned? The center is one, the peripheries can be different from each other. The periphery is big enough to be divided. The center is not even big enough to be divided, the center is indivisible. Yes, there is a possibility of there being a Christian mathematics and a Hindu mathematics, but there is no possibility of there being a Christian religion and a Hindu religion -- because mathematics exists on the periphery; it is the world of the superficial.

Religion is at the very core of reality, the center of the cyclone. It is one! We can look at it with different eyes, and we can have different glasses on our eyes -- different coloured glasses. We can have different mind constructs, ideologies to interpret it. But that which is being interpreted is the one. Religion is one. Religions are not religion but just sects. Religions are just ways to point at THE religion -- fingers pointing to the moon.

Let it sink deep into you.

Just the other day there was a question from Divya that "When you speak on Buddha, it seems Buddha is a Zen Master. When you speak on Mahavir, it seems Mahavir is a Zen Master. When you speak on Christ, it seems Christ is a Zen Master. When you speak on somebody else, it looks like he is the Zen Master."

Yes, they are all Zen Masters, because Zen is not a religion. Zen is the ESSENTIAL core of all religions. Zen means DHYAN. The Sanskrit root for Zen is DHYAN. Then DHYAN became in Pali, ZAN. Then in China it became CHAN, and then in Japan it became Zen. But the root is DHYAN. DHYAN is the essential thing. Dhyan means a state of thoughtless awareness, when all thoughts disappear and you look into reality without any hindrance, when all dust has been dropped and the mirror reflects perfectly -- as is the case -- that which is reflected without any interpretation on your part. That's what Zen is!

Divya IS right. And you may be puzzled many times that I go on speaking on Tilopa, Mohammed, Mahavir, Krishna, Christ. But I go on saying the same thing. These are just different excuses to bring you home. If you don't listen, if you don't understand the way Buddha speaks, I will speak the way Mohammed speaks. If you don't understand that, I will speak the way Tilopa speaks. I have infinite hope that in some way, some day, some metaphor will hit you, and will open your heart.

This sword? -- good. If this is not going to kill you, then another sword. I am not attached to swords. My whole effort is how to annihilate you. Any sword will do. I am not interested that you should be killed only by this sword: Buddha's sword or Mahavir's, or Christ's -- any sword will do, any temple will do. The prayer has to arise, the meditativeness has to happen.

So the first thing before we try to enter this beautiful story: many are the lies -- only lies can be many, truth cannot be many. How can there be two truths? Either they will agree with each other, then they will become one; or they will disagree with each other, then only one can be true, or maybe both are false, but both cannot be true. Truth cannot be two.

Opinions are many. Opinions are lies, man-invented lies. For example, we are sitting here, one thousand persons sitting here. If you think, you are one thousand. Everybody thinks in his own way; everybody will have his own thoughts, will spin his own dreams. But if you are all silent, nobody is thinking, then there are not one thousand persons sitting here: there is simply one silence, one zero -- big zero -- and all have dissolved into it.

When you meditate, the ego disappears. With the ego all the distinctions, differences, disappear. If you all are meditative here, in this moment, then here there is nobody. Only one prevails -- the unknown -- only God prevails. You disappear, you lose your boundaries, you melt, you merge in the ocean. When you are thinking, you are separate. When you are thinking, you create noise, you create a boundary around you, you are fenced off against the other. When you are thinking, you are for something and against something. Thinking always creates pros and cons.

When you are thinking, you are a Hindu or a Mohammedan. When you are not thinking, who are you? -- Hindu or Mohammedan? You cannot say. If you say Hindu, you are still thinking. If you say Mohammedan, you are still thinking. When you are not thinking, you are nobody. Only God is. You are a hollow bamboo, a flute, and the song is God's not yours.

Lies are many, because lies are inventions of man. You can go on inventing them. That's why people are interested so much in lies, because lies give thrill -- they are new. Truth is never new, it is the ancientmost -- the same, the same, the same.... Truth is boring. Lies are very, very intriguing; lies are very interesting.

Hence you love fiction, hence you go to the movies. Life is all around! You don't see this life -- you go to a movie, you pay for it. For three hours you are lost in a fictitious world, unreal, but you enjoy it. Why are you enjoying it? It is new.

But truth is always the same. In fact to call it old is not right either, because it has never been new so how can it be old? Anything that is new will become old, anything that is old must have been new some time or other. Only the new becomes old. Truth is neither. That's what we mean in India when we say truth is SANATANA -- eternal -- neither new nor old. As old as anything and as new as anything, but basically neither.

Only a very, very intelligent person can listen to truth. The stupid mind hankers for fictions, gossip -- not for the gospel. The stupid mind is interested in gossiping. There is thrill! Something new is happening! You read the newspaper in the morning. You don't read the Gita any more, you don't read the Bible any more, you don't read Dhammapada. You read the newspaper; the newspaper is the world of lies -- the world of the politician, the world of fictions. You enjoy the newspaper tremendously, because you have the feeling that something new may have happened, something new is possible.

I have heard that once a journalist died and went directly to heaven. He was a journalist and a big name, and he didn't bother whether he was entitled to go to heaven or not. He simply knocked on the door -- and all the great doors in the world were always open to him: prime ministers', presidents', and all the VIPs'.

He knocked at the door. St. Peter opened the door, inquired who he was, and he said, "Don't you know me? Have you never heard my name? Don't you read the newspapers?"

St. Peter said, "No, newspapers don't come here. And we have our full quota of journalists in heaven -- twelve -- we have the quota fixed. Even those twelve are useless, because there is no news here! It is just a formality. They are here, but no newspaper is published. There is nothing to publish. For news to happen, mad people are needed."

George Bernard Shaw has said, "When a dog bites a man it is not news; when a man bites a dog, it is news." A dog biting a man? What news is this? This ordinary. But a man biting a dog becomes news. Only mad people create news. So if you want real news you have to go to mad cities -- New Delhi, Peking, Moscow, Washington, London -- there you find news all around. News, and news and news!

So he said, "Please, you go to the other place, to hell. There they need many newspeople -- great journalists are needed and respected there, and much happens there. Here nothing happens! It is always the same. Nothing changes here, it is eternally the same. Silence prevails, absolute calm prevails. No gossiping, no fighting, no war, no murder, no rape -- nothing happens. Things are here as if they are not."

But the journalist was intent. He said, "Twelve you have. Just give me twenty-four hours' time. I will persuade somebody to go to the other place, and then you can manage for me. I want to he here."

St. Peter took pity on him and gave him twenty-four hours to persuade somebody.

He spread the news -- he was a journalist -- he immediately entered and started talking to people: "A new paper, a very new paper, is being published in hell, and on a good salary, big house, big car, big staff, editors, news editors are needed." He spread the news.

After twenty-four hours when he came back to St. Peter, St. Peter closed the door and said, "Don't try to get out. All the twelve have escaped!"

But then the journalist became a little suspicious. He said, "All the twelve have gone? I was thinking one or two at the most. All the twelve have gone? Then let me go out. Then there must be something in it."

He himself has created the news. It is a lie, he knows, but when you tell lies to people many times, by and by you start believing it yourself. Lies have a tendency to become truths, just repetition is needed.

That's what Adolf Hitler says in his autobiography, MEIN KAMPF. That is the only distinction he makes between truth and a lie: a lie is just the truth told for the first time; and a truth is a lie told many times. That is the only distinction he makes. And he knows well, he did it well himself.

You can go ON repeating a lie again and again and again, and sooner or later people will start believing it. When they hear it again and again, the impact... it creates a groove in their minds. And when many people start believing, you will start believing yourself, because you live according to people.

"If so many people are believing, there must be something in it," said the journalist. "I want to go, I don't want to be here. And I have looked into your heaven -- it is useless. Nothing is happening here and nothing will ever happen here."

SO REMAIN IN A STATE WHERE NOTHING HAPPENS, is what DHYAN is, meditation is. Meditation is heaven.

Buddha talks about it, Jesus talks about it, Zarathustra talks about it, Lao Tzu talks about it. And they are talking about the SAME phenomenon. It is the same energy, the same kind of experience.

That's why Divya IS right. When I am talking, I am talking about the same thing again and again. These are different excuses. I use them like jumping boards. If any one message hits you, ALL messages have hit you. If you can understand Buddha, you have understood ALL -- Mahavir, Krishna, Christ -- all. If you understand Christ, you have understood all.

A single enlightened person understood and you have understood all... the whole past of all the enlightened people! Not only that, but the whole future too. All the Buddhas that have happened and all the Buddhas that will happen are contained in one understanding of a single Buddha.

So remember, truth is not an opinion. It is not knowledge. Knowledge changes, knowledge accumulates, new facts are discovered. Knowledge cannot remain the same. So truth is not knowledge. Science changes every day, you know.

Just a few years ago, something was thought to be the truth, now it is no more thought to be the truth. Newton's truths are no more truths. Einstein has destroyed the world of Newton completely. Einstein's truths will not remain truths very long. They are being destroyed already. In three hundred years of science, at least thirty times the structure of science has changed. The structure changes every day because new facts are discovered. And there is no end to it. Knowledge is accumulative.

When a new fact is discovered, you have to change the old theory. And it may be that you have discovered the new fact because of the old theory. But then the new fact has to be accommodated and the theory has to be changed. Science goes on changing.

Now scientists say, "We will never arrive at any absolute truth. All is hypothetical." By 'hypothetical' they mean it is true because it works, and it is true as long as it works. When something else works better, that will be truth. So truth is utilitarian in the scientific world.

But in religion, truth is not knowledge, not opinion. It does not depend on facts. TRUTH IS KNOWING, SEEING, BEING. Truth has nothing to do with the object, truth has something to do with your subjectivity. It has nothing to do with seeing something outside there as an object. It has something to do with the very quality of your seeing, of your perception, of your vision. That's why in India, we call philosophy DARSHAN. DARSHAN means the capacity to see.

WHAT you see is the world of science; HOW you see is the world of art. And when seeing is pure -- of the object and of the how too, when seeing is pure of science and art both -- it is religion. Let me repeat it so you follow it rightly.

When you look at an object, say you look at a tree, your whole consciousness is directed at the tree as an object. The very word 'object' means that which obstructs you. It is standing there against you, outside you. The arrow is looking at the tree, you have forgotten yourself.

A scientist at work completely forgets himself, he has to. In fact, that is a fundamental of science, that the scientist should not interfere, that he should not bring any values, that he should not bring any judgements, that he should not bring any preferences -- likes and dislikes -- he should be a detached observer, just detached. He should be almost nil there, just an observer. And whatsoever the fact is, he should note it down as it is. It is objective.

Then comes a poet, or a painter, or a singer, and looks at the tree. He is also looking at the tree, but he brings something else -- he is no more a detached observer. He is a lover; he has an aesthetic quality to his vision. He is searching for beauty. He has a certain leaning towards beauty; knowingly, unknowingly, he is looking for beauty. He will see beauty in the same tree where a scientist will see only chemicals. The scientist will see only colours, but the painter will see something different -- not just colours, but the pattern, the gestalt of colours, the poetry of colours. The scientist will simply measure the weight of the tree, or the height. The poet is not concerned with the height or the measurement; he is concerned with the spirit of the tree, not the outer skin of the tree but the inner being -- the very spirit of the tree. The poet treats the tree as a person, as an end unto itself.

The scientist looks with utilitarian eyes; the poet looks with aesthetic eyes -- he brings a methodology of how to look at the tree. There are ways, poetic ways, of looking at the tree; only then does the tree reveal its beauty and its mystery. When a religious person looks at the tree, he is neither concerned with the object of the tree, nor with the beauty of the tree. He is more concerned with his capacity to see. He is more

concerned with the question: "What is this which reflects the tree inside me? Who is this subject? Who am I?"

Scientists ask: "Who is obstructing my path?" And the religious person asks: "Who am I who is being obstructed by the tree?" The question takes a total turn -- a one-hundred-and-eighty-degree turn. Between the religious person and the scientist stands the artist -- in the middle. The artist is a bridge: the artist has something of the scientist and something of the mystic. He is half-half. That's why artists are very tense people -- they are pulled in two directions. Artists go insane very easily. He is constantly dragged into two opposite, diametrically opposite directions -- something of the subject and something of the object. And he is at ease nowhere.

The scientist is at ease with the object; the religious person is at ease with his subjectivity. Truth is not an object, truth is not a fact; it is a realization. And when truth happens, it happens in toto.

Another thing to be understood, then this story will be very simple and you will love it and you will be able to meditate your path into it.

Facts come one by one. You can never be certain that you have known all the facts. New ways of looking, new instruments, new devices, and you may come to know new facts about the old thing. Facts are endless, they come only in part, in serial form -- one comes, then another comes. They are standing in a queue. Gradually they come. Yes, Newton knew some facts, Einstein knows more, Heisenberg even more, and so on and so forth. Your children will know more than you know about the factual world. Their children will know even more. That's why when a person goes to study science, he thinks his parents are foolish. Naturally, because HE knows more.

Knowledge goes on increasing. And there is no end to it, and it is never conclusive. There comes no moment when you can say, "Now, THIS IS the conclusion."

Truth happens in toto, as a totality. SUDDENLY, IT IS THERE, in all its being. Not that first you know a little bit of God, then a little bit more, then a little bit more -- no. It is like lightning. The whole is revealed. That is the meaning of the word 'revelation'.

Facts are discovered by and by truth is revealed. It comes total, it is conclusive. That's why truth creates trust; doubt simply disappears. The conclusion has arrived.

The truth that religious people are talking about -- Buddha and Jesus -- is a realization. And another thing: this realization is not something new that you have attained today. It is something that has been there always, that was there but that you had not looked into. You were keeping your back to it. So realization is nothing but a recognition.

I have heard a Zen story:

One day Hyakujo was out taking a walk with his Master Baso when a flock of wild geese flew overhead.
"What are they?" Baso asked.
"They are wild geese."
"Where are they flying?"
"They have already flown away, Master."

At this point in the game, Baso suddenly grabbed Hyakujo's nose and twisted it until, overcome by pain, Hyakujo cried out, "Oh, oh!"
"You say they have flown away," said Baso, "but really they have been here from the very beginning."

Where can they fly away to? Where? There is nowhere to go, they have been always here, and they are here. There is no other space than the here, and there is no other time than the now.

Baso is a great Master. Hyakujo himself became a great Master. This story must have happened before he became a Master himself. The wild geese flying, naturally, Baso asks, "Where have they gone? Where are they now?" And the disciple answers, "They have flown away."

Now a turn in the story. Zen Masters use any device. He twisted the nose of his disciple until, overcome by pain, Hyakujo cried out, "Oh, oh!"
"You say they have flown away," said Baso, "but really they have been here from the very beginning. And they ARE here! And they will be here. Nothing can go out of existence and nothing can come into existence. Everything simply is!"

Existence is simultaneous. We are sitting here. In the sky, the sun is there and the clouds. And beyond the sun, stars and stars and stars -- no end. There are stars whose light takes millions of years to reach the earth. There are stars whose light has not reached yet since the earth came into existence. And there are stars

whose light may never reach the earth, because they are so far away. But we all exist simultaneously. At this moment those stars are in existence as we are in existence.

The world is simultaneous, it is not a sequence. Things are not standing in a queue. We are ALL together. WHERE can anybody go?

When Raman Maharshi was dying, somebody cried and said, "Bhagwan, are you leaving US?"

He opened his eyes and he said, "Where? but where can I go? I will be here. You be at ease. Where can I go?"

Ramakrishna was dying and his wife started crying, naturally. And Ramakrishna said, "Stop crying! Have you not heard me? Have you not seen me? Has your being with me just been meaningless? Look at me! Where can I go? I will be here."

Everything is. All that you need to know truth is that you should not be preoccupied. That's what meditation is all about. If you are also herenow, with no thoughts roaming in your mind... because THOUGHTS take you astray. They either take you into the past or they take you into the future. They don't allow you the present. They close the door. Your eyes become clouded, your mirror becomes too heavy with dust. Then it reflects nothing. When there are no thoughts in the mind, truth is. Or let me say it in another way: when the mind is not, truth is.

Mind is the barrier. Mind dropped, truth is revealed, recognized. Now you can see the difference. Knowledge is through mind, and truth is through no-mind. Knowledge is memory; truth is disappearance of memory, mind and all.

A monk asked Ummon -- Ummon is one of the very few Zen Masters whose each statement is a diamond -- "What are the activities of a Buddha?"

Ummon answered, "I have not the slightest idea" -- and he was a Buddha himself, a fully awakened man. And he says, "I have not the slightest idea."

The monk then said, "Why haven't you any idea?"

Ummon replied, "I just want to keep my no-idea."

A tremendously beautiful statement: "I just want to keep my no-idea" -- because to be in the no-idea one is in truth. When there is no thought, you are truth; when there is thought, you are again clouded, you have lost the track.

Another time a seeker came to Ummon, and he was walking in the garden. And the seeker said, "Sir, you know so much. I am always puzzled at how much you know!"

Ummon laughed uproariously and said, "Know? What are you talking about? I don't know a thing. I am one of the most ignorant persons in the world."

The man said, "Why are you saying that? Is not knowledge good? "

Ummon said, "Knowledge may be good, but ignorance is very intimate."

Ignorance is very intimate. Knowledge may be good -- knowledge can be good or bad, but is never intimate. It is something alien, something foreign, you gather it from the outside. It is never intimate. But not-knowing is very intimate.

Watch! Knowledge is always borrowed: not-knowing is your nature. And that which comes out of your innermost nature IS yours. It is very intimate, you can depend on it. That which comes from the outside is not dependable, it is not reliable. At the most you can use it, but you will never become enlightened.

Enlightenment is to fall into such intimacy with your core, that not even a small curtain of thought divides you.

Jalaluddin Rumi, a Sufi mystic, has said: "Sell your cleverness and sell all your knowledge and buy bewilderment. Cleverness is mere opinion, bewilderment is intuition. One comes to God through being bewildered."

Attain to the eyes of wonder, of ignorance, of innocence; attain to the eyes of intimacy. Not knowing, you are tremendously valuable; knowing, you are just ordinary.

Mind functions through logic, reason, mathematics, argument, proof. Existence has no proof. Existence never tries to prove anything, it is simply there. It is just there. If you are available you will know it, if you are preoccupied you will not know it.
It happened:

A lady of the upper classes gets visited by a renowned professor of philosophy. He looks with great interest at the parrot which the lady keeps.
"What is that?" he asks, pointing at two strings dangling from each of the parrot's legs.
"Oh," she says, "this is a very intelligent animal. If I pull one string he starts reciting Shakespeare. If I pull the other he starts singing Kalidas."

The professor wrinkles his forehead, thinks for some time, and says, "And what happens if you pull both strings at once?"

At that the parrot shouts, "Then I hit the bloody bottom, you damn fool!"

Now this type of a question can be asked only by a professor, and that, too, a professor of philosophy -- preoccupied with why? what? how? Continuously questioning, questioning, questioning, never looking at the reality as it is, never looking at simple facts; making great complexities out of simple facts. A philosopher cannot be at ease with simple things, he needs problems. When there are problems he is at ease. He is at home. When there is no problem, he is very restless. Then he does not know what to do.

Darshan is not philosophy. Darshan is very very anti-philosophical. DARSHAN means the capacity to see, not the capacity to think. They are utterly different! Thinking has nothing to do with seeing. Seeing is attained only when thinking is dropped.

A few things about thinking: one, it is cumulative, it goes on increasing; it is non-conclusive; there is no end ever coming, so no trust is possible through knowledge. Whatsoever you know, more can be known. And how can you decide right now when more is possible to know? So a man of knowledge remains always in doubt, skeptical. That is the destiny of knowledge itself. And the more you know, the more doubtful you will become, because the more you know, the more you see that more can be known. And there seems to be no end. You can go on and on and on. Life is short. That's why through knowledge no transformation ever happens. One goes on accumulating facts, accumulating facts, and one dies... dies out of the very burden of facts. But no realization ever happens.

Hence, religion says: Be courageous to drop knowledge and buy bewilderment, buy wonder. It is through the eyes of wonder that God is recognized. Those wondering eyes are the eyes of a child, of innocence.

Second: knowledge is limitative -- it is linear. Existence is simultaneous. Knowledge is always partial, never total; it cannot be. You know only so much, so it divides: the known and the unknown -- and existence is one, undivided. There is no boundary between the known and the unknown, it is all one. All boundaries are man-created. So knowledge is limitative and truth is unlimited, infinite, beginningless, endless. Knowledge begins and ends, but truth never begins and never ends.

So to know truth, knowledge can't be the right medium. It is limitative also, because knowledge creates a clinging to the past. All knowledge is of the past. Whatsoever you know has already past. When knowledge is there too much, you become imprisoned in the past, a prisoner of the past. You don't look at the reality that is facing you, you always go roundabout, via the past. You cannot see things as they are, confronting you, encountering you. You don't have any immediate insight into things; you always look through your expertise. Expertise is past, dead, gone.

In knowledge death rules over life. In knowing life rules over death. It is to put things completely upside down.

Third: knowledge is discordant, because it creates a division in your being -- mind becomes separate from the heart, thinking becomes separate from the feeling, and you remain divided. A man of knowledge, by and by, loses all his capacities TO FEEL, and he is losing something tremendously valuable.

God never comes just as a thought. More closely He comes as a feeling, as a love affair. God never comes like a syllogism, He comes like a song. God never comes like arithmetic. He comes sometimes as tears, sometimes as laughter; more so as tears and as laughter. So a person who becomes too much confined in the head loses track of his heart, cannot cry, cannot laugh, cannot dance. He becomes a cripple, he becomes paralyzed. So knowledge is discordant.

Fourth: knowledge is delusive, because it keeps you continuously absorbed into abstractions, which are

not realities. You don't know love, you think about love. 'Love' is not the real thing, it is just a word. You don't try to find God; you just go on thinking about the word 'God'. The word 'God' is not God, it is just a label. You can go on thinking about food, and that is not going to satisfy your hunger. You can go on reading a great cookery book, but that is not going to fulfil your hunger either. People go on reading the Bible, Dhammapada, the Gita, and they think something is going to happen. They will waste their whole lives. Their hunger will remain there, their thirst will remain unquenched.

Knowledge is delusive. It creates dreams and delusions, abstractions.

And fifth: knowledge is impotent and wasteful. It is very impotent. It is as if a person is trying to carry the whole ocean in a small spoon -- runs again, fills the spoon, comes home, goes back, fills the spoon, comes home.... It is impotent, IT IS wasteful; it is not going to happen. Knowledge cannot happen because you go on gathering parts -- spoonful parts of the great ocean.

Religion has a totally different approach. Religion says if you want the ocean, go and drown yourself in the ocean, become the ocean. You cannot bring it home, your home will not be able to contain it. Your head is too small. It is good as far as it goes, but you are stretching it beyond its limitations. It is good for the marketplace, it is good for day-to-day usual activities, but to know the eternal... to know that from where we come, and to know that from where everything has come, and to know that where we all are going in again -- it is not possible for the small head. It is very small, very very small. You are creating a great burden for the head.

And people are really burdened by the head. Their heads have become too heavy. Their whole life has become confined to their heads. They don't live anywhere else, they live in their heads. Cerebral -- that's what they have become, and they have lost all joy, all celebration. And they have lost all the qualities of love, of feeling, of the heart. They are no more part of this great jubilation that goes on and on around -- the cuckoo singing, and the flowers blooming, and the birds flying in the sky, and the sun and the moon and the stars, and the roaring ocean and the sands and the mountains. Are you part of this existence? Or are you just confined in your head? And you go thinking dead, dull words.

When thinking is freed from all these five diseases of the mind, then there is no more thinking as such. It becomes knowing -- WU in Chinese, SATORI in Japanese, SAMADHI in Sanskrit. And to attain to WU, SATORI, or SAMADHI is to become enlightened.

Now this story:

WHILE VISITING GASAN, A UNIVERSITY STUDENT ASKED: "HAVE YOU EVER READ THE CHRISTIAN BIBLE?"

NOW THIS IS A FOOLISH QUESTION to ask an enlightened person. But a student is a student. He knows only books, he does not know anything else. He asked Gasan, "HAVE YOU EVER READ THE CHRISTIAN BIBLE?"

He must have been a Christian, obviously. Gasan has not read the Christian Bible. When you have read the real Bible you need not bother about the Christian Bible. When you have read the real song you need not bother about the Bhagavad Gita. These are just faraway echoes of the real. Yes, something is echoed in Bhagavad Gita, and something is echoed in the Bible, and something is echoed in the Koran. But if you have seen the real, who bothers about photographs? If you have seen me, then who bothers about a line-sketch? It doesn't matter.

Gasan has known the truth, DIRECT. He has experienced it, he has become it. Now to ask Gasan, "Have you read the Christian Bible?" is a foolish question. But all questions are foolish when it comes to asking an enlightened person -- all questions are foolish. Before an enlightened person you can simply bow down. What questions are there? What can you ask? Whatsoever you ask will belong to your mind. Naturally, we go on asking the things that go on crowding in our minds.

The student is a Christian, is a university student, and he must be thinking as all religious people, so-called religious people, think. Christians never read Dhammapada, Buddhists never read the Bible, Hindus never read the Koran, Mohammedans never read the Gita. And they go on believing: "What can there be better?" And they go on believing that the Koran is the last statement, or the Gita is the last statement; everything else is ordinary.

The same must have been the idea of this Christian student. Christians are very full of such bullshit.

They think Christ is the only begotten Son of God. Sheer nonsense! Everybody is the ONLY begotten Son of God, because God is the father of all. And not only man, but the trees and the rocks too, belong to God as much as Jesus does. God is everybody's father. And that's what Jesus was trying to say, but man is so foolish.

Jesus goes on saying in his statements -- at least fifty percent of the time he says, "I am the Son of Man," and fifty times he says, "I am the Son of God." Why does he go on repeating these two things again and again: Son of Man and Son of God? He wants to create a synthesis. He is saying every Son of Man is a Son of God -- just like me. Just as I am the Son of Man and yet the Son of God -- SO are you! So is everybody: TAT-TVAM-ASI -- Thou art That.

But this Christian student has come to ask Gasan, "Have you read the Christian Bible?" He must be thinking, "He will be surprised!" Or maybe he was thinking that he would be antagonistic. Maybe he would try to argue against the Bible because he is a Buddhist.

"NO," SAID GASAN, "READ IT TO ME."

"But you can read it to me. I will listen."

A man of understanding is always available; whatsoever the message you bring, he is available. He has no prejudice and he has no pride. A man of such an enlightened consciousness as Gasan says, "Yes, you read it. I will listen to it." There is NOTHING any more to know! He knows the ultimate, but this humbleness is part of enlightenment. He is ready to learn. He KNOWS ALL. There is nothing left to learn any more, but a man of understanding is always open.

In Zen they have a special statement about it. They call it 'the beginner's mind'. They say the Zen person always keeps the beginner's mind, he never becomes an expert. He is always at the beginning of everything. He remains always a disciple -- even a Master. He is ready to learn, he is not closed, he is always vulnerable, he is open. Any message you bring, he is not saying from the very beginning that "I know all. No need to read the Bible to me. You take your Bible back home." No, he says, you can read it."

This is the beginner's mind. This phrase, 'beginner's mind', is of great importance. Have you not watched it? When you start doing something, just in the beginning, there is such joy. You start learning to drive -- there is such joy. But after a month when you have learned, all joy disappears. It is boring, it is just a routine. Then you go on driving. You don't hear the humming sound of the engine, you don't feel the air passing through, you don't see the rhythmic functioning of the car. You don't see anything. You don't see the trees and the birds and the sun -- nothing, no more. In the beginning, for a few days, it was such a honeymoon -- a honeymoon with the car.

And so are all our experiences. In the beginning everything seems to be so beautiful! You fall in love with a woman, and everything is tremendously beautiful, incredible. And after a few weeks everything is gone, finished. You have come to a dead end, you are looking for another woman or another man. What happens? You lose the beginner's mind.

The beginner's mind is an innocent mind, the beginner's mind is an ignorant mind. The beginner's mind means: you know you don't know. Because you know you don't know, you are ready to learn, available, open. Whatsoever happens you are very, very curious to know everything, you are intrigued with every moment of it -- every bite of it and you are intrigued. There is great joy. Soon you become an expert. The day you become an expert, knowing dies and knowledge starts being gathered.

So a real man of knowing is always a 'beginner's mind'. He never becomes an expert, he remains learning.

"NO," SAID GASAN, "READ IT TO ME."
THE STUDENT OPENED THE BIBLE AND READ FROM ST. MATTHEW: "AND WHY TAKE YE THOUGHT FOR RAIMENT? CONSIDER THE LILIES OF THE FIELD, HOW THEY GROW. THEY TOIL NOT, NEITHER DO THEY SPIN, AND YET I SAY UNTO YOU THAT EVEN SOLOMON IN ALL HIS GLORY WAS NOT ARRAYED LIKE ONE OF THESE.... TAKE THEREFORE NO THOUGHT FOR THE MORROW, FOR THE MORROW SHALL TAKE THOUGHT FOR THE THINGS OF ITSELF."

ONE OF THE GREATEST STATEMENTS EVER MADE by Jesus, or ever made by anybody else. Has incredible meaning and significance.

"AND WHY TAKE YE THOUGHT FOR RAIMENT?"

Jesus is going with his disciples to a town. And, naturally, disciples are always worried -- as everybody else is worried in the world: "Where will we get shelter? Will we be able to stay overnight in this village? Where will we get food? Is somebody going to offer a few clothes for us?" Dusty, dirty, travelling, they are coming to a village, and they don't know what is going to happen, because more often than not the villagers don't receive them well. They throw them out. They are angry at Jesus and his revolutionary statements. Orthodox people don't want to hear such rebellious statements, and Jesus is rebellion, fire.

Buddha is very cool, Jesus is not so cool. You cannot imagine Buddha taking a whip and going into a temple and beating people with the whip. Jesus did that. Buddha is very cool. Buddha is old, Jesus is very young -- he died when he was only thirty-three. You can forgive Jesus, he was very young, the blood was hot. He was very angry at the world, the way things were going.

Buddha was eighty-two when he died. Buddha was forty when he became enlightened. Revolution, those fiery words, had gone down the Ganges; more coolness had entered into his being. The old age brings something new, which is always missed by the young people. Young people may be beautiful, but they are hot. When an old person is really alert, aware, conscious, he is beautiful and he has something which youth always misses: the grace that old age brings. And when grace and beauty meet, this is a great synthesis.

Christ is different, he is very young, very rebellious, very revolutionary, has great ideas to change the world. People are angry -- that's why they crucified him.

Now the disciples must have been worried: "What is going to happen in the next village?" They are tired and hungry. And Jesus says to them... they have not said anything; they are just walking, tired, exhausted, worried. Jesus says to them: "And why take ye thought for raiment? Why do you think continuously about security, safety, bread and butter, and clothes and shelter? Why?"

They are passing by the side of a field and he says, "Consider the lilies of the field... can't you see these lilies in the field? Poor lilies, but how beautiful! How do they grow? If some universal force protects them, why won't that force protect you? If the universal force has not forsaken them, why should it withdraw from you? These small flowers of lilies, they are flowering, growing, they are not afraid. And you are conscious flowers -- God's greatest creation on the earth -- why should you be worried?

"THEY TOIL NOT, NEITHER DO THEY SPIN, AND YET I SAY UNTO YOU THAT EVEN SOLOMON IN ALL HIS GLORY WAS NOT ARRAYED LIKE ONE OF THESE...."

Solomon was the greatest emperor of the Jews, the greatest name in Jewish history. And Jesus says: "I say unto you that even Solomon in all his glory was not arrayed like one of these. Yes, he had beautiful clothes, very costly, studded with diamonds valuable stones and gold, but still.... Look, consider these flowers of lilies. And I say unto you that even Solomon was not so beautiful as these poor flowers are."

What is the difference? Solomon was trying on his own. He was pushing the river, and these flowers are just floating with the river wherever it takes them. Look! the trust of the flowers, of the lilies -- they trust God! Except for man, the whole existence trusts. Trees grow, birds sing, flowers come and go, the sun moves, stars go on spinning, everything is in deep trust. If you look around you will find every stone prayerful, every tree prayerful, every river prayerful, every ocean praying. The whole existence is a temple -- except for man. Something has gone wrong with man. Man is trying to be on his own. That's where misery starts from, worry enters.

"TAKE THEREFORE NO THOUGHT FOR THE MORROW..."

Says Jesus, "Don't think of tomorrow." Don't bring future in. The moment you bring future in, you go astray from God. God is present, future is just fantasy. Future is just your mind, future exists not. Don't bring future in, just drop the future. Live this moment in its totality... Like the lilies in the field, or the stars in the night, or the rivers, or the mountains. Live this moment in utter dedication, in total trust -- and God is available. And God is security, there is no other security. And God is safety, there is no other safety. And God is raiment, there is no other raiment. And God is shelter, there is no other shelter.

"... FOR THE MORROW SHALL TAKE THOUGHT FOR THE THINGS OF ITSELF."

Don't be worried for tomorrow, when it comes the one who has been taking care up to now will take care then too.

This is the ultimate statement of a spiritual being. There is no higher spirituality than this -- to live in God in utter surrender, no private hankering, no private desire to be somebody, something, no ego trip. He has been taking care. He will take care. One simply remains in a let-go.

LET-GO is very basic to Zen. That's why Gasan said:

WHOEVER UTTERED THOSE WORDS I CONSIDER AN ENLIGHTENED MAN."

WHOEVER uttered those words I consider an enlightened man." Gasan says, "I don't know this man, who this man is. Who this Jesus is I don't know. I don't know anything about him. I have never heard of him. But WHOEVER -- these words can come ONLY from an enlightened source! They teach the utter in let-go, the ultimate, the last word!"

This is surrender. This is putting your ego aside. Just living the way God wants you to live. If He brings you to success, it is His success; if He brings you to failure, it is His failure. If He keeps you alive, good; if He kills you, good. You don't have any opinion of your own, you don't judge. You don't show your liking and disliking. This is prayer.

But what do you do with prayer, do you know? You go to the temple and you show your desires. You say to God: "Do this this way! If you do this this way, I will pray to you and I will do many good things for you. If you don't do this this way, I will he angry."

Whenever you pray, you demand. Your very demand destroys the quality of the prayer. It is no more prayer. Prayer can only mean: "I am here, surrendered to you, do whatsoever you like. And whatsoever you do is good. Whatsoever you do -- unconditionally -- is good!"

I have heard about a Sufi mystic who used to pray every morning, every evening, and would say to God, "I am so grateful, Lord. You take so much care of me. I always feel surprised. There are millions and millions of people. How do you remember me? And you take care of me so beautifully. Flawless is your care about me."

One day it happened: the mystic and his disciples passed a town and nobody gave them any bread. People were against Sufism. another day, another day -- for three days continuously they had no food. The disciples were very very angry. And then they heard on the third day in the morning the Master praying to God the same way: "Lord, how much care you take of me! I wonder how you manage. Millions of people in the world and you go on pouring your love towards me, continuously, so flawlessly, not even once have you forgotten me."

One disciple could not bear it any more. He said, "Stop all this nonsense! Three days we have been hungry, three days we have not been given shelter, three days we have slept under the trees in the wild forest, it was dangerous, so to whom are you giving your thanks?"

And the Master said, "But He always gives whatsoever I need. This is what I needed for three days! -- to remain hungry, to remain without shelter. This is what was needed, because He ALWAYS gives that which is needed! Or, you can say it the other way: whatsoever happens is exactly that which is needed. I am thankful. These three days of hunger have taught me much more than anything else in my life. These three days of hunger have shown me much more than anything in my life.

"These three days of insult, humiliation, danger... and I was watching: Can I trust Him still? Yes, I can trust Him still. Even if He keeps me hungry for thirty years, I will trust Him still.' My trust is unconditional -- that's what He has shown me. And I am happy! I am happy because I have this trust. My prayer has remained uncorrupted."

When you really pray, you simply say one thing: "Help me to surrender to you. Don't allow me to think of the morrow, or the yesterday. Don't let me go on thinking about the past which is no more, and don't allow me to think of the future which is not yet -- the present is enough, you are enough, and you take care.

I am part of you and I will float with you."

GASAN SAID: "WHOEVER UTTERED THESE WORDS I CONSIDER AN ENLIGHTENED MAN."
THE STUDENT CONTINUED READING: "ASK AND IT SHALL BE GIVEN YOU, SEEK AND YE SHALL FIND, KNOCK AND IT SHALL BE OPENED UNTO YOU. FOR EVERYONE THAT ASKETH RECEIVETH, AND HE THAT SEEKETH FINDETH, AND TO HIM THAT KNOCKETH, IT SHALL BE OPENED."
GASAN REMARKED: "THAT'S EXCELLENT. WHOEVER SAID THAT IS NOT FAR FROM BUDDHAHOOD."

NOW YOU WILL BE PUZZLED. First he said: WHOSOEVER UTTERED THESE WORDS I CONSIDER AN ENLIGHTENED MAN." In the next he says: "THAT'S EXCELLENT. WHOEVER SAID THAT IS NOT FAR FROM BUDDHAHOOD."
Something has to be understood.

Not every enlightened person is a Buddha, although every Buddha is an enlightened person. A Buddha means a Master. An enlightened person means one who has arrived himself, but he may not be able to help others. That is a totally different quality, a different skill. Many people can come to the truth, but then they have no skill to spread the truth to people -- they are not Masters, they are enlightened people.

In all traditions that distinction exists. In the Buddha dharma, the distinction is made between the ARHAT... ARHAT means one who has arrived himself. Now his journey is finished, there is nowhere to go. He has come home. But he never bothers to help others; that does not happen to him. That is not his way, that is not natural to him. Nothing is wrong! Nothing is being condemned in it -- that's how it is.

You went into a forest and you saw a beautiful sunset, and you enjoyed it, but you don't paint it. That's how it happens to you. But somebody else is there who paints it and brings the painting back, hack to the marketplace, and shows it to people: "See, I have been there. Such a beautiful sunrise, or sunset. Such a beautiful forest." He brings a message for people.

Somebody may make a song and bring the song to the world. Somebody may bring just the silence, will not say a single word to anybody, will feel that to say anything may be destroying the whole beauty of it -- because words can't say it.

Arhat means: one who has attained.

One who has attained and tries to help others to attain is called a bodhisattva. The difference is: arhat is one who has attained to the ultimate in meditation. Buddha is one who has attained the ultimate in meditation -- now a great compassion arises in him and he goes on spreading it. Now there is no need! For forty-two years Buddha was travelling from one village to another, from one town to another. There was no need! He could have sat under his Bodhi Tree and disappeared there. There was no need to take all this trouble upon himself. There was no need to knock on so many doors. His own gain is not going to be any more! But a great compassion arose in him. That compassion makes a Buddha.

Jains also have two words. One is kewali. Kewali means one who has attained. And the second is teerthankara -- one who has attained, and not only attained but who comes back and creates a boat. Has gone to the other shore, but his compassion brings him back to this shore. Makes a GHAT, creates a boat, invites people, and says, "I know the other shore, you come on. Come on with me." And starts taking people to the other shore. He is a TEERTHANKARA. Thousands of KEWALI, thousands of ARHATS, and only one Buddha or one TEERTHANKARA. Out of millions of people one person becomes enlightened, and out of thousands of enlightened persons, one person becomes a Master. Hence the distinction.

Hearing the second statement...

THE STUDENT CONTINUED READING: "ASK AND IT SHALL BE GIVEN YOU, SEEK AND YE SHALL FIND, KNOCK AND IT SHALL BE OPENED UNTO YOU. FOR EVERYONE THAT ASKETH RECEIVETH, AND HE THAT SEEKETH FINDETH, AND TO HIM THAT KNOCKETH, IT SHALL BE OPENED."
GASAN REMARKED: "THAT'S EXCELLENT. WHOEVER SAID THAT IS NOT FAR FROM BUDDHAHOOD."

Two things. The first was a simple statement of let-go. The second is a provocation, a challenge for others.

"ASK AND IT SHALL BE GIVEN UNTO YOU..."

Now Buddhahood is entering. Now Jesus is becoming a Master. First, he has simply stated a truth: "CONSIDER THE LILIES OF THE FIELD.... They think not of the morrow, they remain in utter let-go." The second statement is a challenge to the disciples. The first statement is simply indicating, a finger to the moon. The second statement says, "Now, come on! Get ready for the journey."

"ASK AND IT SHALL BE GIVEN UNTO YOU, SEEK AND YE SHALL FIND..."

Now he becomes a Master, and to whomsoever he is talking, they become disciples. That's why Gasan said, "WHOEVER SAID THAT IS NOT FAR FROM BUDDHAHOOD." BUT why doesn't he say he is a Buddha? Why did he say "not FAR FROM BUDDHAHOOD"? Because this statement is half, that's why.

Jesus MUST have made the full statement. It is missing in the gospel. This is half the statement. It happens many times. When I say something to you, it will not be possible for you to relate it exactly the way I have said it. If you go home and talk to your wife, much will be missing and much you will add of your own -- it will be a distortion. And the people who were listening, those poor disciples of Jesus, they had no tape recording arrangements. They had no copybooks with them to take notes they were not even educated people. They simply carried it in their memory. And after Jesus was gone, then they started writing whatsoever they had heard. A few wrote themselves, a few must have told somebody else to write it down because they could not write -- very simple folk, simple people. Much has been missed.

Buddha's statements are more perfect than Jesus', because Jesus had not THAT quality of disciples around him. Krishna's statement is almost perfect, but Jesus was not so fortunate. His disciples were very ordinary people so much is missing.

That's why Gasan says... he is not saying anything about Jesus, he is simply saying this statement is half. He has not said it so directly, but he has said it.

"THAT IS EXCELLENT," he says, "very good! WHOEVER SAID THAT IS NOT FAR FROM BUDDHAHOOD."

"... is coming very close to Buddhahood, but something is missing. He is not yet a Buddha." Remember, this is not said about Jesus, because Gasan knows nothing about Jesus. He knows nothing about the Bible.

I tell you Jesus is a Buddha, as perfect a Buddha as any Buddha ever. Gasan is simply talking about THIS statement -- remember it. He has no idea who this Jesus is; that's why he never mentions the name. He says, "Whosoever said...." Very careful he is. The old man is really careful, he says, "Whosoever...."

But this statement is half. Why is it half? It has to be understood.

THE RELIGIOUS ENDEAVOUR HAS TWO SIDES TO IT. One is: seek -- without seeking you will never find. And the other is: stop seeking -- if you go on seeking you will never find. These are two paradoxical statements. First, seek; otherwise you will never find. You have to start seeking. Then, if you continue seeking and seeking and seeking, you get involved into seeking, then you will never find. One day the seeking has to he started another day it has to be dropped too.

It is like a ladder. You go from one storey of the house to another by a ladder. You cannot go without a ladder. You have to climb the ladder, but if you remain clinging to the ladder then too you will be clinging in the middle, you will not go beyond it. Climb the ladder, but a moment comes when you have to leave the ladder.

Seeking is a ladder. It is like a raft, a boat. You go in the boat, you sit in the boat, you go to the other side, then you leave the boat.

This statement is half. Seek, certainly; otherwise you will never find. But as certainly as this, one day you will have to drop your seeking too, because finally seeking becomes the tail. Then that becomes your tension and anguish and anxiety: "I have not found God yet!" Then you become worried about God. You drop the worry about the raiment and the shelter and the bread and security, and then one day you become

worried: "I have not found God yet!" Then you are again trembling, afraid. "When am I going to find God?" You become too much preoccupied.

A day arises when you have dropped all other seeking. First drop all other seekings so that all your seeking energy pours into one seeking -- seeking for God. Then when you have dropped all other seekings -- money, power, prestige, and you have only one idea left, drop that too, shatter that too. Sit silently, forget all about God. God was a trick to help you drop the world. When the world is dropped, drop God too. Then suddenly, you are a God yourself.

That's why Gasan says, "Very close he is to Buddha... just close, coming close, but not yet a perfect Buddha." This statement of Gasan is about the statement of Jesus -- not about Jesus.

This understanding of Gasan -- he does not know anything about Jesus, he has never read the Bible -- but just listening to these two sentences he has understood the whole thing. How did it happen? He KNOWS what reality is, he has the taste of it. Then just a small description about it and he knows.

If you come to an enlightened person, he knows you immediately -- whether anything of meditation has ever happened to you, whether any glimpse, any ray of light has ever entered into you -- he knows it immediately. It is THERE in your eyes. It is there, the way you walk; it is there, the way you sit; it is there in every gesture. You need not tell him. All your worries, your whole mind is all around you, clamouring around you.

When you come to an enlightened person, just the very way you enter the room and sit before him, or you touch his feet, or you just say hello, is enough. Your 'hello' carries you, in toto. HE KNOWS THE TASTE! He will immediately recognize.

Just two small statements and Gasan recognizes. There is no need to know the whole Bible. He himself has tasted it, he knows. Only a man who has tasted can make such statements.

> "CONSIDER THE LILIES OF THE FIELD, HOW THEY GROW. THEY TOIL NOT, NEITHER DO THEY SPIN, AND YET I SAY UNTO YOU THAT EVEN SOLOMON IN ALL HIS GLORY WAS NOT ARRAYED LIKE ONE OF THESE.... TAKE THEREFORE NO THOUGHT FOR THE MORROW, FOR THE MORROW SHALL TAKE THOUGHT FOR THE THINGS OF ITSELF."
> And, "ASK AND IT SHALL BE GIVEN UNTO YOU, SEEK AND YE SHALL FIND, KNOCK AND IT SHALL BE OPENED UNTO YOU. FOR EVERYONE THAT ASKETH RECEIVETH, AND HE THAT SEEKETH FINDETH, AND TO HIM THAT KNOCKETH, IT SHALL BE OPENED."

In these two statements, the whole of religion is contained. If you can meditate on these two small statements, the vast sky of all Buddhahood becomes available to you. You need not read a thousand and one books. A small statement meditated upon, absorbed, digested, is enough to transform you.

These statements of Buddha or Jesus or Mahavir or Krishna, Mohammed, are seeds. Let them sink into your heart and sooner or later they will start sprouting. And sooner or later you will be full of great flowers, and you will be full of a fragrance that is not of this world. Only when that fragrance has come to you will you know what the seers of the Upanishads are saying; you will know what Lao Tzu means in the TAO TE CHING; you will know what the Koran is; and you will be able to enter into the world of the Vedas -- never before it.

So the last thing today I would like to say to you is: One never comes to truth by reading books. One comes to truth first, and then one recognizes it in books. Books become then witnesses. It is not that first you study the Vedas and become a great scholar of the Vedas, and then you will know truth. No, first you enter your innermost core, know the truth, and then all the Vedas will come as witnesses to you. They will be standing there as certificates to you, and not only the Vedas: the Bible and the Koran and the Gita and the Dhammapada -- EVERY statement of every enlightened person, of every Buddha in the world, will support you.

If only the Vedas support you and the Koran does not support you, something is wrong. Then you have not yet arrived. If only Jains support you and Christians not, then something is wrong. You have not yet arrived -- because whenever somebody arrives -- REALLY arrives -- all the Buddhas, the whole world of the knowers, supports you.

The ignorant people may be against you, that is not the point. The people who don't know, they can be forgiven. But the Koran and the Bible and the Dhammapada will be with you. You will have the blessings of all the Buddhas. You will become again a vehicle for them to enter into the world of ignorance, to enter into this darkness of humanity.

Each Buddha again represents all the Buddhas.

Zen: The Path of Paradox, Vol 3

Chapter #4
Chapter title: Therapy is a Function of Love

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THE FIRST question:

HOW CAN I WORK AS A THERAPIST IN AN EGOLESS WAY? WHAT SHOULD I DO?

THERAPY IS BASICALLY A FUNCTION OF LOVE, and love flows only when there is no ego. You can help the other only to the extent that you are non-egoistic. The moment the ego enters, the other becomes defensive. The ego is aggressive; it creates an automatic urge in the other to be defensive. Love is non-aggressive. It helps the other to remain vulnerable, open, non-defensive. Hence, without love there is no therapy.

Therapy is a function of love. So with ego, you can't help. You may even destroy the other. In the name of help you may hinder his growth. But Western psychology is caught up in a mess.

The first thing Western psychology still thinks in terms of a healthy ego. And ego can never be healthy. It is a contradiction in terms. Ego as such is ill. Ego can never be healthy. Ego is always leading you towards more and more illness. But Western psychology thinks -- the whole Western mind has been -- that people are suffering from weak egos. People are not suffering from weak egos; people are suffering from too much of egoism.

But if the society is male-mind-oriented, aggression-oriented, if the only desire of the society is how to conquer all, then naturally you have to drop all that is feminine in you. You have to drop half of your being into oblivion -- and you have to live with the other half. The other half can never be healthy because health comes through wholeness. The feminine has to be accepted... the feminine is egolessness, the feminine is receptivity, the feminine is love.

A really healthy person is one who is utterly balanced between the male and the female. In fact, he is one whose maleness has been cut, destroyed by his femaleness, who has transcended both, who is neither male nor female -- who simply is. You cannot categorize him. This man is whole, and this man is healthy. And to such a man, in the East, we have always looked as the Master.

In the East we have not created anything parallel to the psychotherapist. The East has created the Master, the West has created the psychotherapist. When people are mentally disturbed, they go to the psychiatrist in the West; in the East, they go to a Master. The Master's function is utterly different. He does not help you to attain to a stronger ego. In fact, he makes you feel that the ego that you have is already too much. Drop it! Let it go!

Once the ego is dropped, suddenly you are one and whole and flowing. And there is no block and no hindrance.

In the West also, sooner or later, psychotherapy will have to understand the ultimate psychology -- the

psychology of the Buddhas. Before I enter into it, I would like to say a few things about the ego -- how this mechanism functions, what exactly it is.

A child is born. A child is like an uninflated balloon. The balloon is there, it can be inflated, it can carry much air. But right now there is no air in it. Then, by and by, we inflate the balloon. This balloon is the symbol of the ego. From the first year to the seventh year the child exists almost egolessly. He exists in tune with existence, he has no separation, no clearcut boundaries. He does not know who he is, he does not compare, he does not fight. He lives in utter relaxation -- that's the beauty of a child. That's why the eyes of a child are so innocent; no tension floats there, no anguish has arisen, no fear.

Anguish arises only when your boundaries have become very clearcut. With the boundaries you are separate; when you are separate you are in danger. Separation brings danger. When you start feeling that "I am myself and nobody else!" then death starts hovering around you -- because this is a false idea. You are not yourself: you are part of the whole. You are not an island. The ego gives the idea that you are an island. You are not an island; you are involved with the whole of existence. You are not separate, so how can there be death? That's why a child is deathless -- he can go and play with a snake. He has no concept of death, he s so utterly innocent. From where does this fearlessness of the child come?

It comes because there is no division yet; he lives an undivided life, a life of unison, unity. That's why later on we go on thinking with nostalgia how beautiful those days, those few years, were. They continue to remain the golden age -- the poetry of those days, the dance, the joy, the celebration -- that goes on hovering around you for your whole life. As if the best happened first, and since then you have been falling and falling and falling.

Because of this basic mechanism, all the religions carry the parable of 'The Fall'. The Fall presupposes that we were higher first; we were higher and then we became lower. This doesn't seem to be a very good evolution. It is involution! First you were in a golden age -- so say the Hindus, so say the Christians, so say all the religions of the world: that the real golden age passed in the past. Now more and more gloomy days are coming -- Kaliyuga, the Dark Age -- more and more dark it will be. From where does this parable of the Fall come? It comes from the deep experience of every man. It is very fundamental.

The child was really happy. He had known no responsibility, he had known no division, he had known no separation. He was egoless. The balloon was there, potentially ready. You can put hot air into it at any moment. And we start putting hot air in -- the moment the child is born we start putting hot air into it. The moment you start putting hot air in, the child starts becoming more and more of an individual.

All small children look alike. Why do they look alike? They don't have many distinctions. Their faces don't yet have characteristics, they don't have any persona. They are almost alike, similar. That's why all children look beautiful. They have not yet grown a specific character, distinction, a personality. Without this personality they are utterly in existence, one with it. There is a harmony.

But that harmony will be broken sooner or later. We will start preparing them for the world. We will start telling them what their names are. We will start telling them who they are -- Christians, Hindus, Mohammedans. We will tell them whether they are boys or girls. We will start enforcing ideas on them and conditioning them and preparing them for the world. We will send them to school and to college and, by and by, we will train them.

Our WHOLE education consists of a subtle training in the ego; that's why the education is so competitive. It depends on ambition create ambition! Tell the child, "You have to come first in the class. You have to top the college; you have to attain to the gold medal in the university. These are the ways you have to learn how to be the first in line. Then your whole life you will have to work it out. First learn the map, and then your whole life work it out. Wherever you are, go on trying to be the first in line."

Great anxiety is created, great anguish is created. Neurosis is created out of it.

From the first to the seventh year the child remains like an uninflated balloon. From the seventh to the fourteenth the adolescent starts gaining air. That's why adolescents are difficult, always ready to say 'no' and always ready to fight and always ready to rebel. Down the ages it has been so, it is nothing new in this age. Down the ages adolescence has been the age of problems. The ego has started functioning. The adolescent says, "I would like my own way, I want to do my thing! Right or wrong is not the question -- my thing I want to do!"

We create it: we repress it also. We create it so that the child can fight in the world with others. But the child starts fighting with the parents too! There is a problem. The parents don't want the child to bring his ego against them, but where is he going to practise? -- they are the closest. So there is a contradiction in the

mechanism. They want him to be against the whole world: "Go and compete with everybody! Be a warrior and show your mettle and show your spine -- show that you are somebody!" But the child starts learning at home. Naturally, everything has to be started at home. He says 'no' to the mother, 'no' to the father. The father says, "Don't smoke!" and he will smoke. And the father says, "Don't go to the movie!" and he will go.

Now we are poisoning. When you poison somebody, you cannot trust that he will throw his poison only at the outside world and he will not throw his poison at you. Adolescence is the most troubled time -- because the adolescent hovers between two oppositions, between two polarities. He knows The childhood has just been there and it was so beautiful. He has not yet left it absolutely. He can still penetrate, sometimes he goes into it. Sometimes an adolescent becomes again a child -- playing with his toys, running after a butterfly, collecting sea-shells on the beach -- he slips back. Then he is again beautiful. Then he comes back because he has to go to school and he has to learn mathematics and geography and history; and he has to compete and the examination is coming close. He goes on moving between these two territories; hence he becomes very anxious, uncertain of himself.

Up to the seventh year he was very certain, there was no problem. Now the problem is arising: the ego is coming up, the balloon starts taking shape -- not very perfect, but the balloon starts taking shape. Now you can see one adolescent becoming different from another.

Adolescents insist on their differences. If you put all the children into one dress, they won't like it -- then they lose their separation. They want their own dress. They want everything of their own. They want their own room with a nameplate. They start signing their names on their books -- the signature has come into being.

Character appears with adolescence. And almost always, if you watch an adolescent rightly, you can write his whole future. The character starts forming, the fundamentals start surfacing -- what the boy is going to become. All possibilities are there, but a few possibilities start becoming actual, and a few possibilities, by and by, shrink and die away. Whether the child will become a musician or a poet or a painter or a politician or a mystic -- adolescence is the age when you can judge. Before that it is impossible to judge because the balloon has no shape, the air has not entered yet. And with adolescence a great effort to be free from all patterns, disciplines....

FROM THE FOURTEENTH TO THE TWENTY-EIGHTH year is the third stage of the balloon or the ego -- youth inflated to the full. With the fourteenth year a kind of fullness enters into life because one becomes sexually mature. Nothing gives more air to the ego than sex. Without sexual maturity you remain lacking something. Your parents have something -- they can produce children, you cannot. You feel impotent. By the age of fourteen, a boy is no more a boy -- at least he does not think that he is a boy. Inside he starts thinking of himself as the man, a grown-up man. And boys start taking more air; more flavour of the ego enters. With sexual maturity ego comes to its full bloom. The balloon is inflated to the full, personality arises clear and loud.

In adolescence you could have looked deeply and found personality, but on the face of youth you need not look deeply -- it is written all over the face. With adolescence there was a little rebellious spirit, but with youth there is revolution. He is ready to destroy anything. He becomes destructive, because it is only through destruction that he can show that he is somebody. He is against ALL rules, regulations; he does not want to believe in anything. He does not want to believe in any tradition, in any religion. He wants to say 'no' to father. 'no' to mother. Not only that: he wants to say 'no' to God, 'no' to the church, 'no' to the Bible, 'no' to the Gita. He wants to say 'NO' with his whole heart. The ego has come in a perfect way.

This third stage gives him the feeling "I am me and nobody else!" Ego at its full peak. At this time the youth is always ready to fight, to explode. Aggression, violence, competition, ambition, revolution -- all enter into his blood and bones.

The fourth stage is from the twenty-eighth to the fifty-sixth year -- middle age -- inflated beyond the natural capacity. The balloon is inflated beyond the natural capacity. The natural capacity is attained by the twenty-eighth year; that's how far the balloon can go. Between twenty-eight and fifty-six it starts getting beyond the limit of the balloon. Hypertension arises. These are the most difficult days.

Up to twenty-eight you were taught to inflate the ego more and more, so you go on inflating. It has become a habitual thing. For twenty-eight years you have been practising only one thing -- through education, through teaching, through conditioning -- inflate the ego. Now it has become a routine: you go on inflating without thinking at all that there is a limited capacity to the balloon. You go on pushing more and more air in -- hypertension arises. So it is somewhere between twenty-eight and fifty-six that you start

getting high blood pressure, heart attacks. It is somewhere between these two ages that you have to consult the psychotherapist, that you start becoming shaky, that things don't seem to go the right way, as you had expected them to go, as they were at least appearing to go up to twenty-eight. Now they are no longer going the right way. Everything seems to go wrong.

You are succeeding in life; you have money, you have prestige, respectability, but somehow you are disappearing in it. You are losing your being, your peace, your rest. A restlessness, a great restlessness, a feverishness arises. These are the most difficult days. These are the days when a person becomes physically, mentally ill. Anxiety arises, anguish arises, psychosis and all kinds of neurosis enter into your being. This is the fourth stage.

The fifth stage is from fifty-six to one hundred and twelve, the ultimate expansion. Just on the verge, any moment, of exploding. You are ready, just a puff more and you will explode. No more inflation is possible. This is the time when a person starts hoping that now death should be coming, starts thinking about death. Not only starts thinking, but having a kind of hope that "Death will come and relieve me of all this burden."

Then the sixth stage: the balloon explodes.

Out of the sixth there are two possibilities -- the seventh stage has two possibilities -- the Eastern and the Western. The Western possibility is: you di, and you are reborn again as an uninflated balloon in some womb. Death is the seventh possibility if Western psychology is allowed its full say. If there is nothing like religion, then out of the sixth the seventh is born automatically. You die here, you know only one way of being, you are again born in a womb -- again an uninflated balloon -- and you start the same circle, the same repetition, the same rut.

This is what, in India, we call the samsara -- the world. Each death brings you back to life again, and again you start the same game! And the game has been played millions of times! And you go on playing, you go on playing... the same again and again. Those who are perceptive and intelligent, they become alert. They see the whole futility of it. What is the point? Why go on repeating like a wheel? Why this wheel of birth and death?

Then there is another possibility and that is the Eastern possibility: either you die -- you explode and you are born; or you don't die -- you don't explode. Seeing the whole absurdity of the ego, you yourself relax, you puncture it. That's what I call sannyas -- you puncture the balloon. The air goes out of it, the balloon shrinks back; it becomes like it was when you were a child.

This is the second childhood: you have become twice-born. Not in some other womb, not in some other life -- herenow. You have dropped out of the wheel. That's why we say the saint is again like a small child. The circle is complete. No womb is needed for him: he has become a womb unto himself. Again he is innocent. Again trees are colourful, again the sun is a joy. Again everything is celebration. God walks on the earth again. He is in paradise. He has not gone anywhere! He has simply dropped that balloon that was creating the whole trouble.

This is the birth of a new consciousness; not of a new body, but of a new soul -- the birth of a new being; not of a new mechanism, not of a new house, but the DWELLER has changed. This is transformation.

Now, these two possibilities are there at the ultimate stage. But if you have been brought up continuously in the Western way, in the materialistic way, in the egoistic way, then it will be difficult for the other alternative suddenly to happen.

So in the East we have been doing a very strange paradoxical thing. In the East we do one thing: we go on helping the newcomer to become egoistic, and by the side we go on helping him to remember that ego is not the goal -- a good game, but one has to come out of it. We teach the ego, certainly, but simultaneously we also teach egolessness. We give him both the wings, so it remains always possible for him to change the direction whenever he wants. At whatsoever point he wants to change the direction, he can change the direction. Any moment the balloon can be punctured. We teach him the art of puncturing it too.

In the West you have only been taught one thing -- how to go on pumping more air into the balloon. And if sometimes punctures happen automatically, you have been taught how to mend them. Your psychology is nothing but... it is like a garage. The car is not functioning well, you go to the garage, and the garage mechanic maintains it back to its normality. He brings it back to its old functioning order.

The psychotherapist's couch is like a garage for you. When -- ever some puncture starts appearing in your life pattern, you immediately rush to the psychotherapist, so that he can cover the puncture and again you can go on pumping air in it.

The Eastern way, the psychology of the Buddhas, is that whenever the puncture happens, feel happy. Help it, it is good! Let this balloon go! But remember, that does not mean that we want nobody to grow into ego. First you have to grow into ego -- that's a natural part of growth.

So if you ask me, my suggestion is: up to the age of fifty-six... that is the middle age if we take the life span from one to one hundred and twelve years of age. That's what yogis say the natural age of man is: one hundred and twelve years. Each man is capable of living at least that long if things go right. If life energy moves in the right direction, one hundred and twelve years has been fixed by the yogis down the ages as the natural limit of life. If we die before then something has gone wrong -- either in the body or in the mind, or in the food, or in the society, something has gone wrong. We have not completed the natural course. So fifty-six is just the middle line. That's why Hindus say that after fifty you start thinking of sannyas, of renunciation. And by seventy-five, thinking won't do: you take the jump.

But we prepare from the very beginning. We say: Have a strong ego, and also have a different kind of strength which is not of the ego, so that when the ego becomes too much you can drop it too. Let your being also be strong, just as your ego is strong. Strong being is needed to drop the strong ego.

In the West you have been taught only to grow in strength as far as the ego is concerned. Then the ego becomes too strong and you are too impotent and you cannot do anything with it, you cannot drop it.

For example: you have been taught how to think, but you have not been taught how to stop thinking. So thinking becomes very very skillful, very logical, rational, very focussed. concentrated. Then one day you want to stop it but you cannot stop -- your being is very very impotent. You have put your whole energy into thinking and being has remained without energy. Now the slave that you have trained becomes the master. It is as if you have been continuously feeding the slave and starving the master. By and by, the slave comes to know that you are nothing. Why should he allow you on the throne? He throws you off the throne and sits on the throne, and you cannot do anything.

You have watched it many times. In the night you want to go to sleep and the thoughts continue. And you say to them, "Please, stop!" But they don't stop, they don't hear at all, they don't bother about you. They go on and on and on.

Good to teach thinking, but it is FAR better to teach how not to think too! so that thinking remains a slave and the being remains the master. Good to have an ego, otherwise in life you will not have any spine. You will be crushed by anybody. If you don't have any ego in life, you will remain a non entity, yoU will be exploited, oppressed, tortured. Anybody, any Adolf Hitler will become your shepherd, and you will be a sheep. No, that's not good. You should be taught the ego, but simultaneously, far MORE important and significant is to teach you so that any moment you want to disconnect yourself from the ego you can disconnect. Any moment you want to puncture the ego you can puncture. Any moment you want to put the balloon away, you can put the balloon away.

The outer journey needs the ego, the inner journey needs egolessness. When you are fighting, the ego is needed. The soldier needs the ego, but the saint needs egolessness. And life is not all fight. If life is all fight, then it is meaningless. There are joyous moments which don't come through fight, which come through relaxation. Ego never allows you to relax; it keeps you continuously tense. Hence, the stress destroys you -- the body, mind, everything is destroyed by the stress and the strain.

You ask me: HOW CAN I WORK AS A THERAPIST IN AN EGOLESS WAY?

In the East our approach is that the therapist has not to work at all. The therapist becomes just a vehicle for God's energy. He has just to be available like a hollow bamboo so God can pass through him. The healer has to become just a passage.

The patient is a man -- in Eastern eyes -- who has lost his contact with God. He has become too egoistic and he has lost his contact with God. He has created such a China Wall around himself that he no more knows what God is, he no more knows what the totality is. He's utterly disconnected from the roots, from the very source of life. That's why he is ill -- mentally, physically or any other way. Illness means that he has lost track of the source. The healer, the therapist in the East, is expected to connect him to the source again. He has lost the source, but you have the connection still.

You hold the hand of the person. He is hidden behind a wall. Let him be hiding behind the wall. Even if you can hold his hand through a hole in the wall... if he can trust you -- he cannot trust a God, he does not know what God means. That word has become meaningless to him. But he can trust the therapist, he can

hold the hand of the therapist. The therapist is empty, just in tune with God, and the energy starts flowing. And that energy is so vital, so rejuvenating, that sooner or later it destroys those China Walls around the patient, he has a glimpse of egolessness. That glimpse makes him healthy and whole, nothing else makes him healthy and whole.

So if the therapist himself is an egoist, then it is impossible. Both are prisoners. Their prisons are different, but they cannot be of much help.

My whole approach about therapy is that the therapist has to become instrumental to God. I'm not saying don't know the know-how. Know the know-how! -- but make that know-how available to God. Let Him use it. Learn psychotherapy, learn all kinds of therapies. Know whatsoever is possible to know, but don't cling to it. Put it there, let God be available through you. Let God through all your know-how, let God flow through all your know-how. Let Him be the source of healing and therapy. That's what love is.

Love relaxes the other. Love gives trust to the other. Love showers on the other, heals his wounds.

The second question is concerned with the first:

IS PSYCHIC HEALTH POSSIBLE APART FROM A RELIGIOUS VIEW OF THE WORLD?

No. Only partially is it possible. Man has three planes of his being: the body, the mind and the soul. The mind is just in between, it is a bridge. Half consists of the body, half consists of the soul. So if you drop the religious dimension completely, the mind can never be whole; it will always be half, something will be missing.

That's what Carl Gustav Jung came to know at the latter stage of his life. He must have treated thousands of patients. In the end he asserted, "This has been my observation: that the age of forty-two seems to be bringing something new in the life of man. Just as at the age of fourteen sex enters, so at the age of forty-two religion has to enter. All people who suffer after forty-two are suffering somehow or other from the lack of the religious dimension." That is Jung's observation. They need somehow to contact God again. They may not know about it, but their basic problem is there. And it HAS to be there.

Life has two parts: birth and death. When you are young you are too full of birth, you are close to birth. You don't bother about death. When you start moving closer to death, one day you cross the boundary of birth and you enter into the boundary of death. Then you start thinking of death. And there is no other way to solve the fear of death except through religion. And if you cannot solve it, it goes on shaking you, trembling you; it goes on gnawing your heart. It becomes a wound. You can avoid it, you may not look at it. You can remain occupied in a thousand and one things. You may not think about it consciously, but unconsciously the death is coming closer, and your whole life starts losing meaning.

In the middle of life a day comes when suddenly death becomes significant. The moment you recognize that death is significant, you have to recognize the religious dimension. Religion exists because of death.

Materialism would be perfectly okay if there were no death; there would have been no need for religion. If there were only birth and no death, then materialism would have been all, then Charvarka, Epicurus, Karl Marx -- these people would have been the Buddhas. Then there is nothing else. If there is only birth, then who bothers? If you are going to live here forever, who bothers about the quality of life, or about something deeper? Then it is enough to go on enjoying! Then "Eat, drink, be merry" is the only sutra. No other Vedas, no other Bible, is needed.

But death comes. And because death comes, Buddha becomes important, Mahavir becomes important, Christ becomes important. They give you a vision that goes beyond death, that surpasses death, that conquers death. Religion is nothing but a door to settle terms with death.

Mind cannot be REALLY healthy without the religious view of the world. It will be a lop-sided view. You are not only the body, so only to think in material terms will not be satisfying to you. And you are not only the mind, so just psychological health won't do. You have a spirit too, and the spirit is at the center. That is your very core. If that remains suffocated, if that remains starved, somehow or other that suffocation, that starvation, will take effect in the psychology, in the physiology too. It will come from the source, oozing like a poison, and you will go on doing everything, and still you will find something is missing, something of DEEP significance is missing.

That's what Western materialism has come to. Everything is available there, but meaning is lost, significance is lost, glory is lost, dignity is lost. The soul is missing. Jesus says: "And what can you gain

even if you gain the whole world and lose your soul?"

The third question:

WHY DON'T YOU GIVE ANY PROOF FOR GOD'S EXISTENCE?

Why should I? If God Himself is not willing to give any proof, then why should I?

God remains unproved for a certain reason. Everybody has to prove Him by his own experience. If God becomes proved, He will no more be a God. If God is proved just as a stone is proved, then He will not be a God.

God is a potentiality, a possibility. God is a promise. If God can be proved herenow, and I can put God on a table and you can all inspect and dissect and do things with Him, He will not be a God any more. He will become a thing. Anything proved becomes a thing. God is not a thing. God cannot be proved.

But I am not saying that you cannot prove -- everybody can prove for his own heart's desire! But nobody can prove for anybody else. You have to go on a pilgrimage on your own. God is proved to me! Only God is for me -- you are not, neither are these trees. Only God is. Only the formless is, and you are all forms of it. But that is proved for me. It can become a proved experience for you too. But it cannot be borrowed, I cannot give it to you. And that will not satisfy.

Each time, each single individual has to prove God again and again. That is the promise. And when you prove on your own, when you come to encounter God on your own, when you have the feel on your own, He is proved. And still He does not become a thing, He does not become objective. He remains your subjectivity, your innermost experience. God remains private, God can never be made public.

Buddha knew, so did Ramakrishna, so did Raman -- they could not drag Him to the marketplace. How many BHAKTAS, how many devotees have known Him?! They could not persuade Him that "One day at least, come to the marketplace and let people see you. That will be good, then they will all become religious." But God has not listened to that. God knows far better. that will be the end of religion. Once god becomes a public phenomenon, that will be the end.

You don't worship any object. You CAN'T worship any object! Object has to be USED, not worshipped. If god is proved like any other object, then you will USE Him! You will put Him to a thousand and one uses. You will say "Now do this! Now do that! Now create petrol out of water! Make bread out of stones!" You will put Him to use, and you will be very angry and complaining and always shouting at Him and screaming. Strikes and protests and GHERAO and all those things you will do.

God is not a proved thing because God is not a thing. Only things can be proved. I can prove that this is a stone in my hand. How can I prove that there is love in my eyes for you? Love is not a stone, it cannot be proved. Only those who are available to me will know it. Only those who are ready to go with me without any proof, not asking for any proof in the beginning, who are ready to trust -- they will know. If you ask, "First, give us the proof, then we are coming," then it is impossible.

I am making available to you the door from where God becomes a proved phenomenon, but God never becomes a public phenomenon. It remains private. You can go inside and you can see, and you can feel, and you can be, but when you come outside, you are again dumb. You will be as dumb as I am. You will not be able to say anything about Him. You can say a thousand and one things, but nothing will be really, exactly about Him. It will be roundabout.

I can talk about the way I reached. I can sing songs about the beautiful way and the trees on the path, and the flowers and the birds that sing there, but that is not talking about God. I can talk about the bliss that has been attained through God, but that too is not talking about God. I can say what joy and what peace has come to me, but that too is talking about something else, not about God.

There is no way to pinpoint Him. He remains elusive. He is very mercurial.

And, moreover, to prove God is utterly useless; because just by proving it, nobody is going to become religious. Religion comes out of trust, not out of proof. Let it be understood as deeply as possible.

Religion comes out of absurd trust, irrational trust. It does not come out of proof. Proof means your reason has been satisfied. When your reason has been satisfied you cannot go beyond reason. And religion is the effort to go beyond reason, to go beyond mind, to go beyond intellect. So proof is not possible. Then what do these people go on doing -- Buddhas and Christs and Mohammeds? They go on alluring you, they go on seducing you, towards something which is absurd. They go on selling something for which no proof

exists. A few courageous people purchase, buy that idea, and take a jump. In that very jump God is proved! But before the jump, there is no way to prove Him. You will have to taste Him on your own.

I was reading R. H. Blyth. He was a great poet, and even more than that, he had a great understanding about beauty. A very aesthetic soul, and very perceptive, particularly about Zen and Zen poetry -- haiku -- he was one of the most authoritative persons in the world.

He writes: "I have been asked many questions in my life about poetry, religion, life, and I have given precisely the same number of answers, but I have never, I repeat, never satisfied a single interlocutor." He says, "Thousands of times the questions have been asked and I have answered them as skillfully as possible, but never, I repeat, never was a single questioner satisfied. Why was this?" One thinks, "Why was this?" "Because all questioning is a way of avoiding the real answer, which, as Zen tells us, is really known already. Every man is enlightened, but he wishes he was not. Every man knows he must love his enemies, and sell all he has and give it to the poor, but he does not wish to know it... so he asks questions."

That I loved. People ask questions because they want to avoid.

God is available very very close by but you ask for the proof. This is a way to avoid. You say, "Unless the proof is given, how can I go into it?" Now you have a perfect reason not to move into it. You have rationalized your fear into a question.

God is... without any proof. God is self-evident. Only God is self-evident. Everything needs proof, God needs no proof. God means the whole! What is the need to prove this whole? Particulars need proofs. This tree needs to be proved, this pillar needs to be proved, this man needs to be proved. But the whole, the totality, need not be proved. And the totality cannot be proved.

You can prove a floating cloud in the sky; it has particularity, it has a definition, a boundary. But you cannot prove the sky itself. All that exists, exists in the sky, and the sky remains untouched, unknown, unseen. Has anybody ever seen the sky? Has anybody ever encountered the sky? Clouds, of course, things -- of course. But all exist in this space. And that space cannot be proved.

God is the total space -- the totality of all time, space, things, people, the past, the present, the future, the actual, the potential -- God is the ultimate totality of all. It cannot be proved. It is simply THERE! It is just there!

That's why Jesus says, "Knock and the door shall be opened unto you." But you say, "Before I knock, first prove -- is God inside?" You are standing at the door and Jesus says, "Knock and the door shall be opened unto you." And Rabiya goes even one step further. She says, "Why are you waiting here? Look! The door is open!"

But you say, "How can I look unless it is proved? Why should I look? First give me the proof that God exists, then I will look."

Blyth seems to be right: people ask questions so that they can avoid. They know the answer, but they are afraid to go into it. It will change their whole life. That much they don't want to put at stake.

The fourth question:

I DON'T UNDERSTAND THE CONCEPT OF ORIGINAL REALIZATION, OR THE ORIGINAL FACE ZEN PEOPLE TALK ABOUT. PLEASE EXPLAIN.

ZEN HAS ITS OWN WAYS OF TALKING about the ultimate reality, or God. The original face is what God is. The original face means the face of you when you had no definition, when you had no body, no contours, no localization. The original face means your formless reality, when you were not even born, when not even your father or your father's father was born.

Original face means the source energy, the absolute source energy, the original energy beyond which we cannot go -- beyond which there is no way to go. Original face means: drop all the masks, drop all the names and the forms, and just go on looking into yourself and try to find out that one thing that you have not created, that the society has not created, that is not a belief system, that has nothing to do with your mind. Go on looking, go on looking... one day you stumble upon the fact of witnessing -- that is the only thing that you have not created, and that is the only thing beyond which you cannot go. Let me repeat it, it is significant. WITNESSING IS THE ONLY THING IN YOU BEYOND WHICH YOU CANNOT GO. You

cannot witness the witness.

How can you witness the witness? You can witness the body -- it becomes certain that you are not the body. You can close your eyes and you can see your body, the body is there. Your head has a slight headache, your legs have gone numb. So one thing is certain -- you are separate from this numbness of the leg, otherwise how will you know? The knower has to be separate from the known. One thing is certain: that you are not the head or the headache. You are this consciousness that is knowing it.

Then go deeper. The body is not you. Thoughts are floating in the mind -- a constant traffic. One thought comes, another thought comes, and they go on rushing in and out. Are you these thoughts? How can you be? Then who is this watcher? These thoughts are like guests and you are the host. So another layer has been broken. You are not these thoughts, you cannot be these thoughts. You are this witness who goes on seeing.

A thought arises, anger is coming up. Somebody has insulted you and you feel angry -- a thought arises, a smoke of anger arises. Who is this who knows that the anger is coming in? And then it subsides too! One moment it was not there, one moment it was there, again it is gone. Now who is this who is witnessing? This is you! But can you witness this witness? There is no way. If you can witness that witness, then the one that is witnessing will be you -- not the witnessed one, but the witnessing one.

This is ultimately irreducible. Now you cannot go beyond it. This is the origin. What Hindus call sakshin, the witness, Zen people call the original face. That's what other religions call God. God is your original face.

Listen to this parable:

A nervous man, addicted to ghost stories, reads a well-written one late at night. He gets the notion that the ghost he has been reading about is in the house. He barricades the door, he trembles with fear, and is in danger of a heart attack. In a way he knows it is all illusion, only something he has been reading about. This is his 'original realization', which is never quite lost. But in practice he accepts the ghost, and this affects him physically. Every creak of the furniture and gust of wind reinforces his belief in the ghost.

From the point of view of original realization, there is nothing which needs to be done, as the ghost has no existence. From the point of view of practical reality, to free himself from the fear which oppresses him, he must adopt a discipline of restraining his mind from thoughts based on acceptance of the ghost's existence, and return to his original realization. But if he should regard this regimen as a sort of spell to kill the ghost, he is again asserting its existence and obscuring original realization.

Even to say that the object of the practice is to free him from the ghost is not to the point -- there has never been a ghost. The practice of realization is its own end. The furniture creaks and the wind blows, but the house is ever at peace.

Now this is a beautiful story, and you must have observed it sometime yourself late in the night reading a ghost story or a detective novel or something. And you KNOW, basically you know, fundamentally you know, that this is just fiction. But you have got involved into it. A ghost story, if well-written, can give you so much fear.

You want to go to the bathroom and you cannot go. And you KNOW -- it is not that you don't know -- you know that this is foolish. But a practical difficulty has arisen. You have always been going to the same bathroom in the middle of the night and there has never been a problem. Now.... And can you say that you don't know? You have been reading the ghost story, and you know that this ghost, who seems to be there in the bathroom, is NOT there!

If you can understand this story, you will have understood the WHOLE standpoint of Zen. The ego is the ghost. It is not there. And you KNOW it! But a practical difficulty is there. You know it and yet... the wind comes and there is noise, dead leaves in the garden are being thrown here and there by the wind, and you feel... or you imagine somebody's footsteps. A rat runs into the bathroom... something falls... the very shock of it! And you are alone in the house... and the ghost story in your hand... and you are under its impact! And now the bladder is bursting! And you cannot go to the bathroom.

And you know it all the time -- that these are dead leaves, that the wind has always been blowing them THIS way. And you know that rat -- he sometimes does things in the bathroom. But who knows...? perhaps...? This perhaps gives reality to something which is just a phantom of your imagination.

Now, you can go to a Master, or you can recite a mantra, you can start chanting "Ram, Ram, Ram" to help you. Now the first ghost is false, the second ghost is also false. Now you are calling God, "Help me!"

and reciting a mantra because the bladder is bursting and you have to go. You need some way to get rid of this ghost. You have heard that the name of Ram is very potential. You have heard stories. Now all those stories become credible. You have heard somebody was passing through a cemetery and a ghost started following him, and he said "Ram, Ram, Ram" thrice -- and the ghost was gone and he could pass through the cemetery without any trouble.

Now all those stories... now your mind is in a turmoil! You start repeating "Ram, Ram, Ram." You have to go, so you will find some way or other. The bladder is bursting, so you say "Ram, Ram, Ram" -- shaking, trembling, half believing, half not-believing. You go into the bathroom. Ram helps.

In fact there is no ghost, so there is no need for Ram to help you. But Ram helps. And you are very very happy that Ram has been helpful to you. So this mantra is potential. NOW one ghost is dropped, another ghost is there. Now you will become attached to this name "Ram". Now whenever you are afraid you will start chanting "Ram".

From one foolishness to another foolishness... from one falsity to another falsity.

This is the approach of Zen: rather than substituting your ghosts, please see the fact that there is no ghost in the first place! Then there is no need to become dependent on any mantra, and no need to become dependent on any God, and no need to become dependent on anybody whatsoever. Just see that the disease that you think is there is NOT there, so the medicine IS NOT needed.

Seeing into the fact that you ARE your originality STILL -- right now, this very moment, you are gods and goddesses -- seeing this, the ghost story that you have been reading for millions of lives simply disappears leaving no trace behind. This is what Zen people call the original face, or, the original realization.

The fifth question:

I AM VERY MUCH IMPRESSED BY WHAT YOU SAY AND WANT TO DONATE QUITE A SUBSTANTIAL AMOUNT OF MONEY TO YOUR WORK. BUT I WANT TO GIVE THE MONEY DIRECTLY TO YOU. IS THIS POSSIBLE?

DON'T BE IN SUCH A HURRY. Money is great. Impressions come and go -- money remains. Impressions are not so substantial, money is substantial. If you listen to my advice, don't donate -- because tomorrow you may repent. My feeling is that you will repent. This is all hypnosis. You got hypnotized. Wait! Give it time, and soon you will understand what I am saying.

Money is not what is needed here. I require your life! Less than that won't do. I require you, your being. Money you can keep -- don't keep yourself. Then you have understood some thing.

But the way the question is formulated shows you have not understood me at all. Otherwise, why this hankering to come and give the money directly to me? Do you want to show how -- much money you are giving? Then you have not understood. Then you want somehow... as if you are obliging me' You want to be appreciated? You will not get any appreciation from me.

If you want to give out of your love -- good. But don't brag about it. No need even to talk about it. Don't even wait for a thankyou. In fact, if we accept money from you, you should be thankful to me. We could have rejected. I am not obliged, you are obliged! You should thank us that we helped you to unburden yourself. You have long been carrying this load -- a substantial load -- and we help you to put it down. Laxmi helps people!

But there is no need to bring your money to me. Bring to me your mind. I am interested in that. And unless mind is dropped, money is not dropped. If you can donate a substantial amount. you must be having thousandfold more.

People have too much, and they just give a little bit and they think they are doing something great. That is not sharing. That is very tricky and cunning.

Listen to this beautiful anecdote:

Belle de L'Amour was the most beautiful and exotic courtesan in France under the Empire. When the King had finished with her, she set up shop in a fashionable part of Paris, and charged one thousand francs a night.

The cadets of St. Cyr had heard many stories of her voluptuous charms and passionate nature, and the conversations in the barrack rooms often ended on the note of what any one of them would do if he won the national lottery.
"Lottery?" cried a bright recruit. "That gives me an idea." It was there and then agreed among them that every cadet should pay one franc, and as there were a thousand of them that would just be the courtesan's fee. Then they would hold a raffle and the lucky winner should spend a night with the lady.

Thus it was that young Dupont, the son of a noble house appeared before the lady. When she saw a boy of nineteen she went to send him away, hut when she saw the thousand francs she changed her mind.

The following morning, pulling a transparent silk slip over her voluptuous body, she sat up and asked how such a youth came by so much money, and he told her the whole story. Her romantic French heart was deeply moved. "Ah, mon petit cheri, quel sentiment!" she cried, and said in the circumstances she felt she ought to give him his money back.

The idea thrilled the youth, and as he departed he kissed her and held out his hand. She reached for her jewelled purse and gave him a franc!

HIS money!
What do you call substantial? You must be a miser.

In the first place, when misers become impressed they start thinking about giving money. Mm? that is the indication of a miser, because that's all that he thinks is valuable. It is a miser's mind! If you are REALLY interested in what I am saying, you will think of something more significant than money.

Why did you come to think about money? That must be the most precious thing in your life. Naturally, when you become impressed by somebody you think, "I should give him the most precious thing." But money is not precious!

And, know well, I am not averse to money. It is SO ordinary that there is no need even to be averse to it. Money is a utility. By giving money you will not be giving your heart. It may be a way of saving your heart. Then you can think that "Look, I have given that much money." That may be a trick to befool yourself. Give your heart! And if by giving your heart your money also comes as a shadow, that is another matter. Then it will never be substantial. You may give your whole -- all that you have -- even then you will not call it substantial.

Only the heart is substantial, nothing else. So if you want to give me anything directly bring your heart. I am ready to take it any moment. But not less than that. Less than that -- anything is not worth it. Don't trouble yourself carrying that much of a load to me. You call unload in the office....

The sixth question:

> I HAVE BEEN THINKING AND THINKING FOR TWO OR THREE YEARS NOW OF BEING INITIATED INTO SANNYAS BUT SOMEHOW IT DOESN'T SEEM TO HAPPEN. WHAT DO YOU HAVE TO SAY ABOUT IT?

You are plain lazy. Meditate on this:
In the southern part of Arkansas, where the natives take life easy, a man and his wife were one day sitting on the porch when a funeral procession passed the house.
The man was comfortably seated in a chair which was tilted back on its hind legs against the side of the house, and he was engaged in whittling a piece of wood. As the procession proceeded he said, "I reckon ole man Simpson's havin' about the biggest funeral that's ever been held around here, Caroline -- would you like to see?"
"A purty good-sized one, is it, Bud?" queried the wife, making no effort to move.
"You betcher," Bud answered.
"I certainly would like to see it," said the woman, "It's a shame I ain't facin' that way."

For three years thinking about being initiated...? For three years thinking about sannyas? For what are you waiting? lust plain lazy, cannot take any decisive attitude. Cannot act! You must be a driftwood, accidental.

Become essential! By remaining accidental, one never arrives anywhere. And when I say "Become non-accidental," I mean take some decisions. And sannyas is one of the great decisions in life, it is a

turning-point. It is a hundred-and-eighty-degree turn. It will change the very quality of your life, of your being. It will change your whole world. It will never be the same again.

What are you waiting for? If you are happy the way you are, then drop the idea. Be decisive! Then drop the idea! If you are perfectly happy, then why bother? Why think about it at all?

I am not saying to become a sannyasin, remember. I am simply saying "Be decisive." Remaining three yeas in indecisiveness is destructive. Either decide this way or that. If you are feeling good as you are, if you are feeling right as you are, if you are living your life perfectly happily, then why bother about sannyas? Forget all about it!

But you must not be happy. You can't be happy. That's why the idea is arising. The way you have lived up to now has not been the right way. You know it! Then for three yeas just to think about.... You will become more and more dull as the time passes. Three yeas you have been indecisive; four years you will be indecisive, five yeas you will be indecisive. The more you remain indecisive, the more difficult decision will become -- because you are learning a process of remaining indecisive. Either TAKE IT! or forget about it! There is no NEED to remain hanging in limbo.

Three tortoises find a bottle of whiskey in the desert, but they don't have the opener with them. They decide that the youngest one has to go off to the nearest oasis to fetch a corkscrew. "But don't touch the whiskey," he says before taking off. So the two tortoises wait patiently.

Ten years pass, then twenty years, and there is no sign of the friend or the corkscrew. "He probably has lost his way. Let's break the bottle," the two say.

At that moment the young one appears from behind a hill shouting, "If you start cheating, I won't be going at all!"

So how long are you going to be hiding behind your hill? Either go, or simply say you don't want to go.

And this is one of the problems for many people. They simply leave it to circumstances to decide. And even when you are not deciding, something is being decided. Even not to decide is a kind of decision, remember.

For example, you are suffering from a disease and the doctor says, "Get operated on," and you say, "I am trying to decide whether to get operated on or not. " But while you are not getting operated on, you are deciding not to get operated on. Those days are passing and the disease is increasing. If you decide not to get operated on, don't say, "I am not deciding." If you remain indecisive, it is a kind of decision in favour of the disease, against the operation.

During these three years you have been thinking about sannyas, three years you have been there without sannyas -- this was a kind of decision, a negative decision.

Just watch! If being a non-sannyasin feels good, it is perfectly good. With all my blessings, remain a non-sannyasin. I am here only to help you to be more blissful. I am not interested in anything else. If you can be happy without sannyas, then that is the way to be.

But then don't create this anxiety in your head. You will not be happy, you can't be happy. Hence the idea comes again and again to become a sannyasin, to be initiated. And if the idea is coming, then be man enough -- have a little courage! ALWAYS MOVE WITH A POSITIVE DECISION. That is how one grows into integrity. Never remain in the hands of circumstances; otherwise one becomes, by and by, very lousy.

Either you have understood that your way of life, your style of life, has been meaningless, or you have not understood. If you have not understood, then try to understand; there is no question of decision right now. If you have understood, then take the jump.

It happened:

A captain of artillery, a sergeant and a bombardier were arguing about the act of love. The captain declared it was ninety percent pleasure and ten percent work. The sergeant said it was ten percent pleasure and ninety percent work. The bombardier, who was scared of both, said it was fifty percent work, fifty percent pleasure.

They decided to ask the first person who came along, and it happened to be a humble gunner. In answer to the question he said, "Of course, it's a hundred percent pleasure. If it wasn't you lot would make us gunners do it for you!"

Either your life is a pleasant life... even if it is sixty percent pleasure, even if it is fifty-one percent

happiness, remain in it. No need to get out of it, because if you get out of something which was fifty-one percent happiness, then the other will be only forty-nine percent. And sooner or later you will start repenting about it; you will have taken a wrong decision.

But I have seen people coming to me and they say, "Ninety percent I have decided to take sannyas, only ten percent the mind is wavering." But do you want to decide for the ten percent? If you don't take it, then you are deciding in favour of the minority. Decide at least in favour of the majority.

I know you cannot be total. How can you be total? Totality will come one day after you have reached to your very innermost core. You will be total in your actions. Then there is no question of minority and majority. Then there is no choice, then there are no alternatives. The obvious is obvious and one does it without any choice. Then there is great freedom -- freedom from choosing. Otherwise, choice always creates anxiety.

But right now you cannot be total. So I will suggest that if the major part of your being is ready for sannyas, take the jump. The minor part of the mind can go on rationalizing. The minor part can go on playing tricks and tactics and strategies on you. It can go on arguing -- it WILL GO ON arguing to the very end, till you take the jump. As long as the hope is there that you may remain with the minor, the minor will try to persuade you.

But look into its arguments -- they are all absurd. You have lived your past, you have not lived your future. This much is certain. Future is open, past is closed. Past you know, future you don't know. If you remain the same as you have lived up to now you will be simply repeating the past. And past you know! -- so what is going to be new by repeating it?

Even if sometimes you go astray, my own suggestion is: be courageous and go astray, but don't repeat the past! At least something new will be possible, some new pasture of being and life will be possible. And if you miss it and you don't get anywhere, you can always come back to the past. The past is always there waiting for you -- it is a junkyard. It never grows, it never goes anywhere, it is just sitting there. You can always come back to it. It is a dead thing, it is a corpse -- the corpse will not run!

You can always go back to your past, it is always there. But don't destroy your future, and don't decide always according to the past. The past tends to capture your future too. The past becomes dictatorial for the future too. It says, "Just be the same as you have been up to now."

Little Bobby Bratwell, caught in mischief for the tenth time one day, was asked by his mother, "How do you expect to get into heaven?"

The lad thought a minute, then replied, "Well, I'll just run in and out and in and out and keep slamming the door until Saint Peter says, 'For heaven's sake, Bobby, come in or stay out!'

And the last question:

WHAT IS PREOCCUPATION?

PREOCCUPATION IS PREJUDICE, preoccupation is pride, preoccupation is past. Preoccupation means you come loaded in the moment, you don't see the case that is there. You look through coloured eyes.

For example, if you are hearing me here, and you are hearing through a curtain -- you have your beliefs, you have your ideas, you have your conditionings, your teachers, your parents, your society, your religion, your church are all standing there -- and you hear me through that clamour, then you are preoccupied and you will not be able to hear me. You will not be able to hear what is being said, you will hear something else. You will create your own thing through your interpretation. You will miss me.

A preoccupied mind is a dull mind. A preoccupied mind is a borrowed mind.

Unoccupied, mind is fresh, intelligent, radiant. Hence, one of the bases of all meditations is to remain unoccupied. When you listen, listen; when you see, just see -- and remain in the present. If you can remain in the present, God is not far away. He is around the comer. He has always been there waiting for you. But you are so preoccupied.

Listen to these two stories:

A man in a country hotel, a commercial traveller, rang down to the reception desk and said, "Send up a nice whore."

The proprietor's wife was very angry and told her husband to go up and throw the man out. But he refused because he did not want to lose a good customer, and he said that the request was natural and harmless. the wife said, "If you won't, I will," and off she went upstairs.

There was a fearful racket for about twenty minutes, after which the traveller came down and said, "I suppose that's all you can get in country towns -- but she was a tough old bitch! I dam near had to rape her!"

This is preoccupied mind. One is waiting for the whore -- now his whole mind has a certain concept. He will look through that concept.
Or to this story:

A man was travelling to Manchester with his family by train. Since their compartment was a non-smoker, he went next door to smoke a cigar. The only other occupant was a rather dejected young man gazing moodily out of the window. Harry offered him a cigar.
"No, thank you," said the young man, "I don't smoke."

When Harry had finished with his newspaper, he asked the young man whether he would like to read it.
"No, thank you," he replied. "I don't read."

Still hoping to cheer up his travelling companion, Harry offered to buy him a drink.
"No, thank you" came the refrain. "I don't drink."

Refusing to admit defeat, Harry tried again. "Young man, I admire your principles. I'd like you to come and meet my wife and daughter in the next compartment."
"No, thank you. I don't screw either."

This is a preoccupied mind. You have a certain idea of the world, and you go on believing that that idea is the truth about the world. People miss because of their preoccupations.

Once you drop all preoccupations, a great emptiness arises in you. That great emptiness is what meditation is all about. That great emptiness, where no thought flickers, where you are purely available to whatsoever is the case, is satori, is samadhi.

Don't be a Christian, and don't be a Hindu, and don't be a good man, and don't be a bad man -- don't carry ideas inside you.

Don't carry scriptures, burn your scriptures. BURN ALL the tapes inside your head! And suddenly you will find the benediction I call God, the blessing I call God, the ecstasy I call God.

Zen: The Path of Paradox, Vol 3

Chapter #5
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A MONK ASKS, "WHAT IS THE BUDDHA?"
TOSU (THE MASTER) ANSWERS, "THE BUDDHA."
MONK: "WHAT IS THE TAO?"

TOSU: "THE TAO."
MONK: "WHAT IS ZEN?"
TOSU: "ZEN."

TRUTH CANNOT BE SAID, BUT ONE CANNOT be silent about it either. Truth cannot be said because words are inadequate. You cannot be silent about it either, because silence is also inadequate. Words are noisy, true; they make much fuss, much noise and say nothing. Silence is just the absence of noise. If the positive noise cannot say anything, how can the absence say anything? Silence is just absence. If even the positive is impotent, how can the negative be potent?

The second thing has to be understood very well, because there have been many schools and many philosophers who think that truth cannot be said; so they keep silence. But you cannot say it even through silence. Silence may show only that are inadequate, that's all. But the silence cannot be enough. And there is a danger: the silence may be sheer ignorance. Too many words create one danger -- the man becomes a parrot, a pundit, or a professor. Silence can create a sort of humbug. There are people who keep silent, and others think that they must have come to know because they are silent.

Once a man came to me -- many years have passed since then -- and he said, "I have been to Baba Muktananda Paramhansa. I asked a few very fundamental questions, and he kept silent -- he is a great man, he knows."

The same day, I was leaving for another town, so I told the man, "You come with me, and for three days you be silent with me. And I will see." I gave him orange clothes; he was my first sannyasin -- a bogus, humbug sannyasin. And I told him, "For three days you will be Baba Chuktananda Paramhansa."

He said, "Never heard of this name, Chuktananda."

I told him, "I also have not heard it. I have just coined it this very moment. 'Chukta' means one who has paid all his debts. You are free, utterly free. Your world has come to an end."

And he asked me, "Then what have I to do?"

I told him, "You have nothing to do at all. You keep silent, you simply sit. All that is needed I will do. If somebody asks you something, you can make any gesture, or you can close your eyes, or you can look upwards or downwards whatsoever you feel. But don't utter a word."

And in three days the whole town was worshipping him. In the night he was allowed -- when everybody had left -- he could talk to me. He would hold my legs and he would say, "Osho, what are you doing? I feel so embarrassed when people touch my feet," he would say. "And so many people! What has gone wrong? How do you manage it?"

Once they came to know that he had attained and he keeps silence -- that's enough to convince people. People are so foolish. Either they are deceived by words or they are deceived by silence -- but they are deceived either way.

There is a famous Zen story. I would like to tell it to you.

A monk called himself the 'Master of Silence'. He was actually a fraud and had no genuine understanding. To sell his humbug Zen, he had two eloquent attendant monks to answer questions for him; but he himself never uttered a word, as if to show his inscrutable 'silent Zen'.

One day, during the absence of his two attendants, a pilgrim monk came to him and asked: "Master, what is the Buddha?" Not knowing what to do or to answer, in his confusion he could only look desperately round in all directions -- east and west, here and there -- for his missing mouthpieces.

The pilgrim monk, apparently satisfied, then asked him: "What is the dharma, sir?" He could not answer this question either, so he first looked up at the ceiling and then down at the floor, calling for help from heaven and hell.

Again the monk asked: "What is Zen?" Now the Master of Silence could do nothing but close his eyes.

Finally the monk asked: "What is blessing?" In desperation. the Master of Silence helplessly spread his hands to the questioner as a sign of surrender.

But the pilgrim was very pleased and satisfied with this interview. He left the 'Master' and set out again on his journey.

On the road the pilgrim met the attendant monks on the way home, and began telling them enthusiastically what an enlightened being this Master of silence was.

He said: "I asked him what Buddha is. He immediately turned his face to the east and then to the west,

implying that human beings are always looking for Buddha here and there, but actually Buddha is not to be found either in the east or in the west.

I then asked him what the dharma is. In answer to this question he looked up and down, meaning that the truth of dharma is a totality of equalness, there being no discrimination between high and low, while both purity and impurity can be found therein.

In answering my question as to what Zen was, he simply closed his eyes and said nothing. That was a clue to the famous saying:

'If one can close his eyes and sleep soundly
in the deep recesses of the cloudy mountains
he is a great monk indeed.'

Finally, in answering my last question, 'What is the blessing?' he stretched out his arms and showed both his hands to me. This implied that he was stretching out his helping hands to guide sentient beings with his blessings. Oh, what an enlightened Zen Master! How profound is his teaching!"

When the attendant monks returned, the 'Master of Silence' scolded them thus: "Where have you been all this time? A while ago I was embarrassed to death, and almost ruined, by an inquisitive pilgrim!"

The same happened to Baba Chuktananda Paramhansa. People would ask, he would sit silently, he would look here and there, or up or down, or would close his eyes, and I would explain to them what he meant. And in those three days, by and by, I became secondary; Chuktananda became more important, I was just an interpreter. And people found great peace showering from Chuktananda.

People are stupid! Either they start clinging to the word, to the letter, or, if somehow they drop the word, the letter, they start clinging to the opposite.

But truth is neither in words nor in silence. Truth is a transcendence. Truth is a transcendence of duality. Silence is part of the dual game of the mind. Mind is not only words. remember. Between two words there is a small gap where mind is silent. Mind is both -- words and silence crisscrossing. Each word is followed by silence, and each silence is followed by a word.

When you are thinking, one thought comes, then a gap. Otherwise one thought will be overlapped by another, there will be a great confusion -- the gap is needed. Then comes another thought. It is just like when you stand on the road watching traffic. One car passes by, then a gap passes! You don't see the gap because you can't see the gap. One car passes by, then a gap passes, and then another car. If there is no gap, there will be a clash between two cars, there will be an accident. The gap is always there. The gap is as much part of the traffic as the cars.

Exactly the same is the case with mind. Words, noise, so-called silence, are both parts of the mind.

There is another kind of silence which has nothing to do with mind. That silence is not absence of noise, it is presence of the unknowable -- a totally different quality: not the absence of noise, but the presence of God, or the presence of the whole. That silence is not a dead silence; that silence is very much alive, vibrating, full of joy, showering bliss all around, overflowing with love. And you can see the difference.

When a person is simply silent in the sense of no word, absence, you will see dullness. You will see a kind of sleep surrounding him. You will see a kind of stupidity, a torpor. This kind of man will not be intelligent. You can find this kind of paramhansa in many places in India. To be a humbug mahatma is so easy. You don't have to do much. Even if you can keep silent -- at least in the daytime -- that will do. Not a big practice, a small thing.

Silence that is absence is dull; silence that is presence of the Divine, God, truth, Tao, or whatsoever name you like, has a totally different quality to it. It blooms, it blooms in a thousand and one flowers. It has a fragrance, it is young, it is fresh; it is not dull and dead. It is not the silence of the cemetery. It is the silence where life is happening, but happening very silently.

So remember this difference: words cannot say anything about truth, neither can your so-called silence. Your silence is also yours. The plane of your silence and the plane of your words is not different -- they belong to the same plane.

Truth can be understood only when you transform, transfigure your plane of being, when you attain to a new kind of consciousness, a new awareness.

WE GO ON MOVING ON THE SAME PLANE. Sometimes we play the game of words, sometimes we start playing the game of silence. Sometimes we play the game of being worldly, sometimes we start playing the game of being other-worldly. Sometimes we play the game of the marketplace, and sometimes

the game of the church and the temple -- but the plane remains the same. We don't move a single inch. Your monastery and your marketplace both belong to the same world.

You live on one plane. Unless this plane moves towards a higher altitude, you can do whatsoever you like but nothing will change. An angry person can pray, but his prayer will be out of anger; an angry person can love, but his love will be full of anger. An angry person can do many things, but wherever, whatsoever he is doing, anger will be present -- maybe sometimes obvious, sometimes not so obvious. A violent person can try to be non-violent. Then in his non-violence there will be violence, he will be very violently non-violent. He will be very aggressive about it; he will become obsessed with non-violence.

Remember, it is not a question of changing from one polarity to another polarity on the same plane. The question is of changing from one plane to another.

A few years ago the dons of the Philosophy faculty at Cambridge decided to make the final examination consist of only one compulsory question, which read as follows:
"Is this a question?"

To everyone's surprise one candidate got up, handed in a sheet of paper and walked out two minutes after the examination had begun.

When the results were announced he had come first. He had written: "If that is a question, THIS IS AN ANSWER."

Yes, that's the exact answer -- on the same plane. But neither is the question a question, nor is the answer an answer.

This is what we are doing. Be very watchful. It is very human to be caught in the polarity.

Yes, truth cannot be uttered in words, but it cannot be uttered through silence either. Then what is one supposed to do?

Zen has a very, very special approach about it. It uses words in a nonsense way -- it uses words without any meaning. It uses words not as they should be used. It uses words in an absurd way.

Somebody asks: "What is a Buddha?"
And Tosu says: "A Buddha."

Now this is a tautology; you are not saying anything. The man is asking "What is a Buddha?" And you say, "A Buddha is a Buddha." You have not added anything, you have simply repeated.

Language is to add something, to define something, to propound something, to make something more clear, to help in some way. You have not helped! You have thrown the questioner towards himself.

He asks, "What is Buddha?" and you say, "Buddha." What are you doing? You have shocked the whole mind process. For a moment the questioner will be at a loss -- what to do? If you had said something meaningful... then thinking starts. Then he can think about it. A meaningful assertion leads to much thinking. He can think about what you have said. If you had kept silent... he can guess. Thinking starts again. He will guess, "What do you mean by your silence?" In fact, there is more possibility of guesswork when you are silent than when you say something. When you say something, at least you give him a direction. When you don't say anything, all directions are kept open. He can run around every place and think whatsoever he wants to think -- you give him freedom. Either way, you help him to think; either way, his mind starts weaving and spinning.

What does Tosu mean when he says, "Buddha"? He simply shocks you. It is a full point. He does not help you to think any more, in any way. He does not give you any opportunity to go into thinking. The very shock... for a moment everything stops. In that stop the vision is possible. And that stop is of great significance.

If you ask the philosophers they will say, "This is a tautology, this is not an answer." It is not. It is a tautology, but it can't be helped.

But the technique has to be understood. What is Tosu doing? Tosu is creating a great technique. And after Tosu, Zen Masters have used it tremendously; they even made much improvement on it.

Another Master is asked: "What is a Buddha?"
And he says, "Look! The cypress in the courtyard."

Now that is far better even. When you say, "A Buddha is a Buddha," there is a possibility that the man may go on thinking in the same way as he was thinking before. Or he may think you don't know; or he may think, "Yes, a Buddha is a Buddha." He may not be shocked.

But when a Master shouts: "Look! The cypress tree in the courtyard!" now it is completely irrelevant. He gives you a complete discontinuity with your mind. He shocks you out of your sleep, even for a moment, but to come out of your sleep even for a single moment is to attain a great vision. And in that vision something happens -- your plane is changed. You don't move on the same plane, you jump onto another plane. The altitude is different.

Zen Masters have improved more, by and by. Tosu is the founder of a subtle technique of shocking people; of not using language in the ordinary, usual way; of playing with language in such a way that the language does not give any impetus to thinking. And not using silence, because silence gives impetus to guessing. Using words, but in such a nonsense way that they don't carry any sense -- one thing.

Zen Masters go on improving later on. You ask a Zen Master, "What is a Buddha?" He can hit you! That is far better even than cypress tree in the courtyard'. He can jump upon you, he can take you unawares. You were not waiting for it. He can slap you.

What are these techniques? What is the significance of all these? They look so brute, violent, uncivilized, primitive. They are not. The whole effort is to give you a gap from the polarity -- not to allow you to escape to any polarity of your ordinary mind, to push you somewhere beyond it.

When Rinzai was asked what the essence of Buddhist teaching was, he came right down from his seat and, taking hold of the questioner by the front of his robe, slapped his face, and let him go. The questioner stood there, stupefied.

The bystanders remarked, "Why DON'T YOU BOW?" This woke him from his reverie; and when he was about to make a bow to the Master, he had his first satori.

What happened? A very strange exchange. The person has asked him a question: "What is the essence of Buddhist teaching?" and he gets slapped before a crowd -- must have been Rinzai's disciples. He was not waiting for it. It was so unexpected; that is the beauty of it. When something expected happens, your mind can continue in the routine way.

Now if this man goes again to Rinzai and asks the same question again and gets slapped, there will be nothing in it. He will be expecting it. A Master of the qualities of Rinzai or Tosu will not slap you again; he will find another way. He may bow down and touch your feet.

A Zen Master has to remain unexpected. Once you know his answers, they are no longer answers; once you know something beforehand, the mind starts weaving its patterns around it -- it already knows. The mind can only be shocked and taken out of its reverie by something absolutely unexpected. This is the technique: the unexpected. And the unexpected helps. The expected keeps you where you are; the unexpected jogs you out of your reverie.

But even the slapping has not helped. Rinzai slapped this man, he was stupefied; he must have become scared, he must have been very shocked. But he was still not out of it, he was still clinging to the same plane. He may have been getting angry, or he may have been thinking to hit back. And then somebody from the crowd -- must have been a man of great understanding -- somebody in the crowd said, "Why don't you bow?" Now this is even more unexpected. Somebody hits you, slaps you, and you have to bow to him!

But the one who said, "Why don't you bow?" is showing great insight. He is saying, "The Master has been so compassionate towards you. There was no reason for him to do so much -- to come down, to take you by your collar and hit you and slap you. There was no need! Out of compassion he has done so much for you, and what are you doing standing there like a fool? At least you can bow down, at least you should be thankful!"

This is even more unexpected -- that somebody hits you and you have to be thankful. But the man understood. He must have looked in that moment at Rinzai -- that compassionate man, those compassionful eyes, that love -- in that one moment he must have seen the Buddha standing before him, the very personification of enlightenment. He must have had a glimpse, a window must have opened, something must have clicked. Yes, he understood: "This man has not hit you out of anger, out of aggression. He is not your enemy, he is your friend. It is out of compassion that he has hit you." Once this glimpse dawned on him, he bowed down. In that very bowing, he had his first satori.

ZEN HAS BROUGHT INTO THE WORLD sudden techniques of enlightenment. And the base of all of them is: hold the other in an unexpected moment; do anything, but bring an unexpected moment, for which the man concerned has no answer in the past, no guess is possible, for which the past is absolutely meaningless. The past cannot supply any answer, the memory is impotent -- that is the meaning when I say 'the unexpected' -- when you cannot find in your memory something that can become the answer to 'why?'

Why is Tosu saying this? You have asked: "What is Buddha?" Such a significant question, one of the most significant questions. He has asked all the three significant questions that can be asked. First:

"WHAT IS THE BUDDHA?"

That is the goal, the very goal of life: to become enlightened, to come to a point of utter freedom, utter knowing, insight, consciousness, deathlessness. He has asked the goal:

"WHAT IS THE BUDDHA?"

Second, he has asked:

"WHAT IS THE TAO?"

Tao means the way. First, the goal; then the way to the goal. And then third, he asks:

"WHAT IS ZEN?"

Zen means the method. The method, the way, the goal -- that's all. These three questions are the ONLY relevant questions to be asked by an intelligent man. The whole of religion is nothing but an answer to these three questions: the goal, the way, the method.

The method brings you to the way, the way brings you to the goal. The method helps to keep you on the way, and the way leads you to the goal. This is the whole science of religion.

Religion can be defined in three categories: the methodology, the way, and the goal. The questioner has asked the most relevant questions that can be asked, and here come answers which are absolutely irrelevant.

"WHAT IS THE BUDDHA?"
And Tosu says: "THE BUDDHA!"

He's not answering your question, he is throwing you back to yourself. He's saying that to define one word by another word is to fall into an infinite regress. Try to understand this.

You cannot define one unknown by another unknown... or can you? The other is as much unknown.... For example, if he says, "Buddha is enlightenment," it doesn't solve anything. The person will ask, "What is enlightenment?" And he can define it by some other word, but nothing is solved. The person will ask, "What is that?" You can go on from A to XYZ, nothing is defined. Each word leads to another word which is as much undefined as the first one. This is an infinite regress.

That's where we are caught -- in the infinite regress. Because we cannot go to the very end of questioning, that's why we are not aware of it. Somebody asks, "What is love?" and you answer -- NOT knowing the fact that the terms that you are using in defining love are themselves indefinable. So what is the point? I ask you, "Where does A live?" You say, "Just by the side of B," and I am as puzzled as before, because I don't know where B lives. So I ask you, "Where does B live?" and you say, "Just by the side of C -- he is a neighbour of C." You are answering me, but I don't know where this C lives! So you go on, it is a vicious circle. You answer my question by another puzzle. It is not going to help. How can it help? I don't know A, I don't know B, I don't know C. Rather than helping me you are putting me into a mess.

In the beginning there was only one question: "Where does A live?" Now there are three thousand questions: "Where does B live? Where does C live...?" You are confusing me, you have not helped. And when Tosu says, "Buddha is Buddha." He is trying to not confuse you any more. You are confused already. He says, "A is A." What does he mean? What is his indicator?

He is saying, "Buddha can be known but cannot be explained." He is saying, "I cannot say anything about Buddha, but I can show you how to be a Buddha. A Buddha is a Buddha. When you have become a

Buddha you will know. There is no other way to know. If you are not a Buddha, whatsoever you know will not be to the point -- will NEVER be to the point."

So the tautology is of tremendous significance. It may not have any meaning, but it has great significance. The significance has to be seen. Tosu says, "A Buddha is a Buddha." He does not help you to think any more about Buddha. He simply brings you to a full stop. He says, "Halt! Don't go into words because one word leads to another, and then there is no end to it." Words are like Indians -- they don't believe in birth control. One word goes on giving birth to another and another and another, it goes on. And soon you will be in such a mess, in such a crowd of words, that you will forget what your original question was.

Bertrand Russell has written in his autobiography: "When I was young and I went to the university to study philosophy, I had gone with the idea that I would get at least a few answers to the basic questions of life." At the age of ninety he remembers that he had been in the university, not only as a student but as a professor and as a great philosopher -- he was one of the most popular philosophers of this century -- and finally he says: "Only one thing can I say about philosophy and that is: it never answers a single question. It simply creates new questions instead of old -- far more complex, far more mysterious."

When a man comes to philosophy, he comes with very innocent questions. Philosophy does not answer. Philosophy simply makes him more cunning in answering questions. He becomes more articulate. He questions in a more logical way, that's all.

Philosophy has not solved a single question down the ages. That's what Tosu means when he says: "A Buddha is a Buddha. Don't go into philosophy!" -- that is what he is saying. "If I answer you that Buddha is this or that, the journey starts -- the journey to no end. You will become a great philosopher. So you better stop at the first step! Don't go into it! One leads into another, and then there is no way to stop. And then to come back home is a long journey again. It is better not to go on this journey. Stop herenow!" That's what Tosu means when he says, "A Buddha is a Buddha, Tao is Tao, Zen is Zen." He's saying, "STOP verbalizing! Drop this game of language!" But he is not silent.

He could have been silent and simply indicated: "Drop this game of language; keep silent." That would not have been to the point either -- because you can keep silent and the mind goes on inside, chattering. In fact, when you are sitting silent it chatters more than ever, because when you are talking to people you throw the energy out, you go on catharting. But when you are not talking to anybody, the mind goes on accumulating energy, and goes on moving inside more madly.

Just by sitting silently, nothing is going to happen. Trees are silent, rocks are silent -- they don't know what truth is. A different kind of silence is needed -- a silence that arises out of the understanding of the futility of the word AND the negative part of the word -- the silence. When language and silence both are dropped, there arises a totally new kind of silence: a tranquillity, a peace -- but alive, vibrant, pulsating with life. A silence which has a dance in it, a silence which is more like a song than like the silence of the cemetery. A silence which has a melody, a silence which has a celestial music in it. A silence which speaks -- not in words, but speaks all the same. A silence which is creative, which is not just the absence of noise. Try to understand it.

You can go to the doctor. He can check you, he can check you all over -- a thorough checkup, and he can say you are not ill; but that doesn't mean that you have well-being. You may not be ill, but to have well-being is a totally different thing. Not to be ill is negative; it simply says you don't have TB, you don't have cancer, you don't have this and that, your blood pressure is okay, your heart is functioning well -- everything is okay. You don't have any disease. But NOT to have any disease is NOT to have health! Health is a totally different thing. Health is a positive phenomenon, the PRESENCE of something. Health is as positive as disease.

Disease is the presence of TB or cancer. Health too is a presence -- of a new experience of well-being. You are so full of joy that you are ready to burst, that you are ready to bloom. Health is not just the absence of disease; it is something positive in its own right.

So is the real silence -- it is not just the absence of noise. That's why Tosu could not be silent; he had to say something. But he had to say it in such a way that the saying became a showing.

Let me repeat it: Truth cannot be said, but can be shown. These words used by Tosu are meaningless; these words used by Tosu are NOT used as words but as shouts! just to hit the other's mind to a halt. They show something. He is saying, "Don't ask questions. Let religion be your quest, not a question. Let religion be your experience, not an explanation. If you really want to know what Buddha is, I AM HERE! Look! Buddha is Buddha. I am here. Look into me, and look into yourself -- you are also a Buddha."

IN INDIA THERE HAVE BEEN THREE TRADITIONS. One is the Hindu tradition, the most ancient tradition. The Hindu tradition says God descends -- that is the meaning of the word AVATAR -- God comes from above. Just as God descended on Jesus when he was baptized by John the Baptist in the River Jordan; Gd descended like a white dove, entered Jesus. He comes from above -- that is the meaning of AVATAR -- coming from above. This is one tradition, the most ancient tradition.

The second tradition, which is almost as ancient -- or, maybe, a few think even more ancient -- that is Jainism. That has a totally different outlook. Jainism says God does not descend from above, God rises from below; it is a growth. In Jainism there is no concept of AVATAR. It is not that it comes from the sky, it grows out of the earth like a tree -- TEERTHANKAR. Man becomes God by growing, evolving; going higher and higher and higher. One day man becomes God when he has reached to the ultimate.

In Hinduism, one day God becomes man, when He has reached to the lowest.

Buddhism is the third tradition, and to me, far superior to the other two. It has a third approach. It says everybody is a Buddha; God neither comes down nor goes up. Everybody is already a Buddha, only recognition is needed. Buddha is already there! YOU ARE BUDDHAS! YOU may have forgotten, that's okay, but that does not make you non-Buddhas. You are Gods! You may have forgotten YOURself who you are, that's true, but by forgetting you don't become somebody else -- you remain the same.

So in Buddhism the significant word is: BUDDHANUSMRITI -- remembrance of one's own Buddhahood. One has not to go up, there is no up to go to. And Buddhism is very scientific. There is really no up to go to -- up and down are all relative terms -- there is no up and no down. And there is no down from where to grow upwards. We are already there! We exist at the goal; we have already arrived. We just go on thinking that we have not yet arrived and we have to reach somewhere. So just a recognition....

Hence the Zen insistence to awaken you by shocks. A Buddha is thinking that he is not a Buddha -- what to do? Rather than explaining to him, giving him great philosophy and theology, it is better to hit him hard so he awakens! In that moment of awakening is satori.

People feel very puzzled as to how satori is attained so fast. It is attained so fast because you are already in it. It is not something to be achieved in time, with effort; no effort is needed. It is as if a man has fallen asleep and he has forgotten his name -- as you all forget in your sleep. Then somebody comes and shouts, "Ram! What are you doing here? Get up -- the sun has risen!" He opens his eyes, and he is Ram again. And just a moment before, he was under a thousand and one dreams -- floating, moving, going in a thousand directions, dreaming impossible things. And suddenly a shout, "Ram! Get up -- the sun has risen!" and Ram opens his eyes.
Exactly like that is satori.

In olden times the T'ang Emperor, Koso, asked of a sage
who was practising the Way in the mountains:
"You are always living in the depths of the mountains.
What happiness is there in such places?"

To which the man of the mountains replied in a verse
"What is there in the mountains?
In the mountains the white clouds are many.
But this is something you have to enjoy by coming yourself.
I cannot bring them here and present them to you."

There are a few things which cannot be given to you by anybody else. You have to go there. I can talk to you about the white clouds in the Himalayas, the virgin peaks of the Himalayas, the crystal clear lake of the Himalayas, but those will be just words. They may stir a few dreams in you, but that is not of any significance. You have to go to those peaks, you have to be under those white clouds.

I have heard about a poet, a great poet, who went to the sea beach. His beloved was ill in the hospital and he had not slept the whale night; he had been sitting by her side. By the morning she had fallen asleep, and he had gone to the beach just to have a little fresh air.

It was a beautiful morning. It was tremendously beautiful -- the sun was rising, and the smell of the beach, and the freshness of the morning, and the roaring waves. And he became so thrilled that he thought

he would take some beauty of this morning to his beloved who was dying in the hospital. "She will also be happy. Let this be a gift. She is to depart soon."

He did something foolish, which only poets can do. He ran home, brought a beautiful box, opened the box on the sea beach, closed it, locked it. Yes, sunrays were dancing in the box, and the breeze was passing through the box, and the smell too, and the birds' songs were also there in the air. He closed all of them in a box and he rushed to the hospital. He was thrilled with the very idea that he had brought a chunk of the morning.

He awakens his beloved, puts the box by her side, opens it, and there is nothing -- no sunrays, no fragrance of a morning beach, no songs of the birds, no fresh air. The box is empty.

SO ARE ALL WORDS... empty. The word 'God' is as empty as that box. The word 'Buddha' is as empty as that box. That's what Tosu is saying when he says, "Buddha is a Buddha." A sea beach is a sea beach -- you have to go there. A mountain is a mountain, you have to go there. You cannot buy these things in the market. Nobody else can deliver them to you. At the most, Masters can create a thirst; at the most, Masters can create dreams in your eyes so that you start the journey. But nobody can give It to you.

A very ancient Buddhist parable -- this is from the Lotus Sutra:

A nobleman's son wanders away as a child and becomes a homeless vagrant. In time he forgets that he ever had a home, but one day without thinking he comes to the gate of his lord's house. He has not the faintest notion that he was born there, but stands at the gate imploring pity for his wretchedness. The noble sees him from within and recognizes his long-lost son even after all those years, but when he calls him to come in, the miserable beggar is frightened and will not.

The beggar even tried ro escape. And the noble -- his father was very much afraid he may be lost again. "How to persuade him to come in? How to persuade him that this is your house, you need not be afraid -- that I am your father?" He must have been very wise.

He sends a servant to persuade the beggar, saying, "We need a servant in the house. Would you like to have the job?"

The beggar is ready for that. Some small work is given, he is taken back as the humblest servant in the household, and then little by little promoted, until finally he again resumes his name. when the house and its wealth and treasure all become his.

That's the whole function of a Master -- to create a thirst, a great desire, a longing to know the truth, and then to help you, by and by, to understand that the truth is not somewhere far away from you, it resides in you. But you will not be ready to hear it so directly. You will be as frightened as the beggar. If the master of the house had told him immediately, "You are my son," he would have escaped. He would have thought, "There is some trap in it." How can he be the son of this rich man? He is a beggar.

The master was really, very very wise. Slowly, slowly he persuades. On the way to becoming a Buddha you have to be persuaded very, very slowly. The Master initiates you, you become a sannyasin, a BHIKKHU, this and that; then, by and by, you start having mini-satoris, then bigger satoris, then samadhis. You go on being promoted. one day, suddenly, you know that all this has been just a trick. What you have become finally, you have always been. But the Master has to be very persuasive, seductive.

The Master is not giving you anything. There is nothing to give. He is simply giving you something that you already have. Rather than saying that the Master gives you something, in fact, he takes many things away from you. He takes those things which you don't have and you think that you have, and he gives you those things which you have but you think that you don't have.

The whole function of the Master is just to bring you home -- which you had never left in the first place.

THERE IS A FAMOUS ZEN SAYING you must have I heard. It is said that before we study Zen, the mountains are mountains and the rivers are rivers. While we are studying Zen, however, the mountains are no longer mountains and the rivers are no longer rivers. But then, when our study of Zen is completed, the mountains are once again mountains, and the rivers are once again rivers.

When a Zen Master explained this to one of his students, the student exclaimed, "Well, if that is true, then there is no difference between the ordinary man and the enlightened man. Because before you go into Zen, mountains are mountains and rivers are rivers. Then you study Zen and mountains are no more mountains, and rivers are no more rivers. And then when the study is complete and you have come home,

rivers are again rivers and mountains are again mountains."
The question is relevant.

The disciple asks, "Sir, if this is so, then there is no difference between the ordinary man and the enlightened man."
And the Master says, "There is none."

There is no difference, except one -- that the enlightened man knows that there is no difference, and the unenlightened man thinks there is.
Somebody asked Buddha, "What is enlightenment?"

And Buddha said, "It exists only in the minds of the unenlightened."

A tremendous saying! You rarely come across such a Kohinoor-like saying: "It exists only in the minds of the unenlightened." They create it. They first think they are unenlightened, hence they create an ideal of enlightenment.

The enlightened person simply has come home, and he knows the mountains are mountains and rivers are rivers, and they have always been mountains and they have always been rivers. Not for a single moment has anything ever changed; everything has been as it should be; everything is perfect. There cannot be any more perfection in existence than as it is. The existence is utterly perfect! You are perfect, as you are. There is nothing to be added, there is nothing to be improved upon. But to say this to somebody does not make much sense.
Slowly, slowly the Master has to persuade.

A MONK ASKS, "WHAT IS THE BUDDHA?" and
TOSU (THE MASTER) ANSWERS, "THE BUDDHA."

Like a hammer! He is saying, "Don't ask nonsense questions. You are That -- TAT-TVAM-ASI: Thou art That." But he is not even saying that, because once you use "Thou art That -- TAT-TVAM-ASI," philosophy starts. Then he starts thinking "Who am I?" and "Who is That?" and "How am I That?" and questions.... And there is no end to it. Tosu simply stops the whole thing then and there.

In Zen they say the Master is like a sword. He cuts. He strikes so deeply that in a single stroke he cuts you into two pieces.

The Monk asks: "WHAT IS THE TAO?"
And Tosu says: "The TAO."
And the monk asks: "WHAT IS 2EN?"
And Tosu says: "2EN."

Either the monk will have a little satori through Tosu, or he will be completely frustrated that "This man is mad!" What is Tosu doing? Tosu is simply echoing! What else can be done? You go to the mountains and you sing a song, and the mountains echo it.

In Matheran there is a place, Echo Point. Once I went there with a few friends. You shout and the mountains shout back. Somebody started barking like a dog and the mountains started barking. I told the man, "If you are to do something, why not sing a beautiful song? Why are you barking? Why give so much trouble to the mountains?" He started singing a song, and the mountains started singing a song.

Life is an echo point. A Master echoes you, a Master is a mirror. The Master simply shows you who you are, that's all. He simply gives you your face. He simply reflects, echoes.

The disciple asks: "WHAT IS THE BUDDHA?"
And the Master says: "THE BUDDHA."

You go to a mountain and you inquire, "What is the Buddha?" and you will hear "... the Buddha." You will not hear the whole question repeated. Reason? Those first two words will be lost, overlapped. When you say, "What is the Buddha?" the mountain repeats the whole thing, "What is the Buddha?" but there will be a gap -- a time gap, a slight time gap. Because of that time gap, when you are able to hear -- when you have completed your question and you are able to hear -- you will not hear the whole question repeated:

"What is the Buddha?" You will hear "The Buddha."

It is very significant. A Master reflects, mirrors. A Master simply gives you back again and again. A master does not improve upon you. He does not give you a should, because all shoulds create guilt. A Master does not give you any ideal, because all ideals create tension, anguish. A Master never says, "This is bad and that is good." He never creates values, because all values create splits. A Master never teaches judgement, he teaches you to live without judging, without condemning, without saying good or bad. Let life flow as it is.

Listen to this beautiful parable and you will understand the mirrorlike quality of a Master. This is one of the most famous Zen stories about the great Zen Master Hakuin when he was at Shoinji temple.

A girl among the congregation became pregnant. Her severe father bullied her for the name of the lover, and in the end, thinking that if she said so she might escape punishment, she told him: "It is that Zen Master Hakuin."

The father said no more, but when the time came and the child was born he at once took it to him and threw the baby down. "It seems that this is your child." And he piled on every insult and sneer at the disgrace of the affair.

The Zen Master only said: "OH, IS THAT SO?" and took the baby up into his arms. Thereafter, during rainy days and stormy nights he would go out to beg milk from the neighbouring houses. Wherever he went he took the baby, wrapped in the sleeve of his ragged robe.

Now he, who had been regarded as a living Buddha, worshipped as a Shakyamuni, had fallen indeed. Many of the disciples who had flocked to him turned against him and left him. The Master still said not a word.

Meantime the mother found she could not bear the agony of separation from her child and, further, began to be afraid of the consequences in the next life of what she had done. She confessed the name of the real father of the child. Her own father, rigid in his conception of virtue, became almost mad with fear. He rushed to Hakuin and prostrated himself, begging over and over again for forgiveness.

The Zen Master this time too said only: "OH, IS THAT SO?" and gave him the child back.

Both times the same thing: "OH, IS THAT SO?" The first time the father throws the child on Hakuin and says, "This is your child," Hakuin does not say yes or no, he does not protest. He simply accepts. He says, "Oh, is that so?" And after months... and you can understand his difficulties: the small child, and the town has turned against him. Begging for himself has become difficult, and to beg for the child is even more difficult, and he has to take care of the child. But not for a single moment does he utter anything against it. This is acceptance -- tathata -- this is suchness. Whatsoever life brings is okay, absolutely okay.

And when the father comes back and snatches the child, and says, "Excuse me", and asks forgiveness: "It was wrong and you are not the father of the child -- there is somebody else who is the father of the child, forgive me," Hakuin says, "Oh, is that so?" and gives the child back. Not a single comment.

This is the mirror-like quality. Nothing is good, nothing is bad -- all is divine. This is Buddha's message. A Master reflects in his each act.

That's why sometimes you will find a Master very contradictory. You will find me contradictory many times. I say one thing to one person, and I say exactly the opposite to another. And sometimes both have brought the same problem! The problem may look the same as far as it is formulated in the same language, but it can't be the same, because the questioners are different. They have different pasts, different orientations, different miseries, different pains, different anxieties, different parents, different societies, different conditionings. The question may look, on the surface, exactly the same, but it can't be the same. No two persons can ask the same question, so for no two persons will the same answer be the right answer. It will depend.

When you stand before a mirror it reflects your face. When you go away, the face disappears. Somebody else comes, the mirror reflects that face. Once it moves, that face is gone; the mirror is empty again. You don't say to the mirror, "You are very very inconsistent. Sometimes you show one face, sometimes you show another face." Photographs are more consistent! That's true. A photograph is very very consistent, it remains the same. But a photograph is dead. It has a very limited capacity. Once exposed, it is finished. The mirror is infinite. You can go on exposing it to millions of people, and it remains there, a perfect mirror, and goes on reflecting.

A real Master is bound to be inconsistent; only teachers are consistent. Only very mediocre minds are consistent. When the mind becomes cosmic, it is as inconsistent as God itself, it is as paradoxical as God itself. Hence, I call Zen the Path of Paradox.

A monk asked Joshu, "What is the Buddha?"
"The one in the Hall."
The monk said, "The one in the Hall is a statue, a lump of mud!"
Joshu said. "That is so."
"Then what is the Buddha?" the monk asked again.
"The one in the Hall."

Now this is strange. He agrees with him that that is just a statue, a lump of mud; he says, "That's right." And when the man asks again, "Then what is Buddha?" he says, "The one in the Hall."

What does Joshu mean by this? He means that until you drop asking "What is the Buddha?" you are searching for a statue. As long as you go on asking "What is the Buddha?" you are asking something objective. That's why he says, "That in the temple, that is Buddha." If you go on asking "What is the Buddha?" you want an objective answer -- and Buddha is your subjectivity.

So he agrees with the man, "Yes, you are right. The thing inside the temple is not a real Buddha. It is a mud statue." Naturally the man must have felt hopeful -- "Now some other answer will be coming." He asked, "Then tell me what is Buddha?" Now he was not expecting that he would say the same again. And he had agreed that that is just a statue, a mud statue. Again he says, "The one in the temple." Why? Because if you go on asking for the objective, you are asking for something dead.

The reality is subjective. God is subjective. It is your innermost core, it is your interiority. You cannot ask a question like that. You have to go inwards to know "What IS a Buddha?" And when you start moving inwards you are moving on Tao. And when you start moving on Tao, you start using DHYAN, meditation, Zen. Zen is the method to go in; Tao is the way that leads you to the innermost core; and the innermost core is Buddha. You are a Buddha.

SO THE FIRST THING is to accept life as it is. Accepting it, desires disappear; accepting it as it is, tensions disappear, discontent disappears; accepting it as it is, one starts feeling very joyful and for NO reason at all. When joy has a reason, it is not going to last long. When joy is without any reason, it is going to be there forever.

There are two ways a man can be. A man can either move towards having more things -- then he goes against Buddha, against Tao, against Zen. The man who is too much concerned with having more is the worldly man. And the man who says whatsoever is, is good; who relaxes; who is not worried about having more money, more power, more prestige, more respectability; who relaxes into TATHATA, suchness, isness -- he becomes a religious person. He starts moving in.

If you are thinking to have more, you will move out. When you are concerned with having, you will be moving out; when you are no more concerned with having, you will move in towards being. And being is Buddha.

It happened about a very famous Zen woman, her name was Rengetsu.... Very few women have attained to the Zen ultimate. This one is one of those rare women.

She was on a pilgrimage, and she came to a village at sunset and begged for lodging for the night, but the villagers slammed their doors. They were against Zen. Zen is so revolutionary, so utterly rebellious, that it is very difficult to accept it. By accepting it you are going to be transformed; by accepting it you will be passing through a fire, you will never be the same again.

So traditional people have always been against ALL that it true in religion. Tradition is all that is untrue in religion. So those must have been traditional Buddhists in the town, and they didn't allow this woman to stay in the town; they threw her out. It was a cold night, and the old woman with no lodging... and hungry. She had to make a cherry tree in the fields her shelter. It was really cold, and she could not sleep well. And it was dangerous too -- wild animals and all.

At midnight she awoke -- because of too much cold -- and saw, as it were, in the spring night sky, the fully opened cherry blossoms laughing to the misty moon. Overcome with the beauty, she got up and made a reverence in the direction of the village....

This is what TATHATA IS.

Overcome with the beauty, she got up and made a reverence in the direction of the village:

Through their kindness in refusing me lodging I found myself beneath the blossoms on the night of this misty moon.

She feels grateful. With great gratitude she thanks those people who refused her lodging, otherwise she would be sleeping under an ordinary roof, and she would have missed this blessing -- these cherry blossoms, and this whispering with the misty moon, and this silence of the night, this utter silence of the night. She is not angry, she accepts it. Not only accepts it, welcomes it -- she feels grateful.

A man becomes a Buddha the moment he accepts all that life brings with gratitude. He is on the Way, he is on Tao; and he IS becoming meditative.

Mind is the technique to go out. That's why you are trained in your universities and colleges and schools for mind. Mind is the technique to go out, to have many more things -- to have bigger houses, to have much property, to have political power, to have money. Mind is the way to go out and conquer the world.

Meditation is just the reverse process. It is nothing but no-mind. That is what Zen is. You go in, you stop thinking, because what is the point? There is no need to think. To conquer the inner, thinking is not needed. To conquer the outer, thinking is needed. Thinking is instrumental for the outer.

So Zen, or DHYAN, or meditation, is nothing but a non-thinking consciousness. There is no need! If there is no desire, who bothers to think? for what to think? You watch. Whenever you are too full of desire you think too much. When there is not much desire, thinking disappears of its own accord. People ask me how NOT to think? That is not the point. How NOT TO DESIRE is the point.

Desire creates thoughts, desire brings ideas, dreams, and then you have to manage, and you have to plan, and you have to work them out, and you have to move methodically -- then thinking comes.

Just create a desire. A car passes by, and let there be a desire in you that "I would like to have this car." And then you will see many thoughts coming: "How to possess it? How to arrange for the money? What to do? -- to do business? or to steal, or what? Or go the American way: just take it on installments?" One then needs thoughts, because without thinking you will never have this car.

Watch, whenever desire arises, it brings in its wake many thoughts. When there is no desire, suddenly, what is the point of thinking? There is no need. The wavering disappears, the stirred mind is no more stirred.

Then, mind has another kind of function; then it becomes simply receptive. A bird starts singing -- you hear, but you don't even say that this is beautiful. There is no point in saying it. It is beautiful! What is the point of saying it? Then an aeroplane passes by and the noise, and you know it, and you hear it -- and you hear it more than anybody else, because other people are so much engrossed in their thoughts. The plane passes by, they can't hear. Their ears are plugged with their thoughts; their minds are plugged with their thoughts. The wool of thoughts is too much, it makes them insensitive.

But when a man has no thoughts, he is utterly sensitive. He sees the beauty, he looks around, he hears more, he smells more, he touches more, he loves more. Everything is more! Look at the paradox: when you want more, everything is always less, always less than you want. When you don't want anything, everything is too MUCH! Unbearably too much! A SMALL thing becomes so much. And you enjoy such ordinary things -- chopping wood carrying water from the well, holding the hand of a friend, or just seeing the cherry tree bloom, whisperings from the misty moon.

Life is immense, and each moment it comes with a thousand and one gifts for you. But you are so much engaged preoccupied with your desiring mind. You are so full of your thoughts you refuse all those gifts. God comes: you go on refusing.

To enter in means to understand the ways of desire. When you have understood that the desire creates turmoil, you stop desiring. When the desire is not there, thinking disappears. This is Zen.

When you are in Zen you have started moving on the path -- the Way, Tao. And when you are on the path, Buddhahood is not far away. It can happen sometimes in a single instant, because it depends on your intensity. It is not a question of it being ten miles, or twenty miles, or twenty thousand miles. It depends on your intensity.

People of intense understanding can reach to Buddhahood in a single step. Just the winking of the eye. It depends how TOTAL your intensity is, how thirsty you are, how ready you are to stake all. If you can stake

all, then in a single moment... the gestalt changes. You are no more the ordinary man, you are a Buddha.

But if the intensity is not total -- partial, only lukewarm -- then you can take ages. Thousands of lives you can go on and on and on and the Buddhahood remains far away. So remember it: it depends on intensity how long the way will be.

Zen is meditation, Tao is the Way, and Buddhahood is your ultimate nature. If you can move totally in meditation, then this very moment -- the transformation.

Listen to this small exchange again. Now you will be able to go into it more deeply.

A MONK ASKS, "WHAT IS THE BUDDHA?"
TOSU (THE MASTER) ANSWERS, "THE BUDDHA."
MONK: "WHAT IS TAO?"
TOSU: "THE TAO."
MONK: "WHAT IS ZEN?"
TOSU: "ZEN."

The Master simply reflects, mirrors, throws the disciple back to himself again and again. If the disciple had really been a seeker, not just curious, he would have attained.

It is enough to look into the eyes of a Master. It is enough to hear the echo that comes from his heart. It is enough to be in contact with that fire that Buddhahood brings to a man. It is enough to come close to one who has attained. He is like a flame. When you come close, there comes a moment of closeness... the flame jumps into you and becomes your flame. The Master does not lose anything, and you gain all.

It is just like when you bring a candle, an unlit candle, to a lit candle. Watch what happens. Exactly that happens when a disciple comes to a Master. Just closeness, intimacy. The whole art of discipleship is of being intimate, coming closer, dropping your defenses, armours, dropping your will and your ego, and coming closer and closer and closer. And suddenly... one moment you were unlit, another moment you are lit. And it is so sudden, it is not a gradual thing. It is not that first you are lit a little bit, then a little more lit, no. It is so sudden. Suddenly, like a quantum leap, you are no more the old man... the new has arrived, absolutely discontinuous with the old. In fact, nothing more is needed.

If you can find a Master whom you can love, if you can find a Master with whom you can feel intimate, with whom you can be defenseless, with whom you can be vulnerable, from whom you don't have any secret, you don't want to have any secret, with whom you are ready to die, with whom you are ready to go anywhere he is going -- you don't care, wherever he is going is your goal -- if that trust is there, that is enough. Things will start happening on their own, because you are already Buddhas; just a recognition is needed. If you come close to a Master and his heart reflects you, you will see that your face is Buddha's face, that your state of no-mind is Zen, and that when you are moving inwards you are in Tao.

And there is no other way to explain what Buddha is, what Tao is, what Zen is.

Yes, it cannot be said through words -- words are inadequate; it cannot be said through silence -- silence is very negative. Zen chooses the middle way. It uses words in such a way that they create silence. It is a great device. Great art is needed to use words in such a way that they create silence, that the ultimate impact brings silence, not more words.

That's what I go on doing every morning with you. I go on throwing a thousand and one words at you. But the effort is not to give you words, the effort is just the contrary. The effort is to shatter the words which are already there in your mind. I throw words to shatter your words. Once they have negated each other, they both will fall down -- and there will be a silence, a totally new kind of silence you have never known. It is not the gap between two words, no. It is the presence of God, it is Buddhahood.

Chapter title: Grace is Being Herenow

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The first question:

HOW MAY I LIVE GRACEFULLY IN TIME? IN MY TIMES?

GRACE COMES OUT OF ETERNITY. GRACE is never a part of time. Time creates hurry, time creates tension, time creates anxiety. The more you are conscious of time, the more neurotic you will be. Time is a neurosis. When you are not conscious of time at all, when there is no past and no future, when time is irrelevant to you, when you are just herenow, grace arises.

Grace is part of the eternal. Grace is a quality of God -- and God is not in time. In time is mind, in time is ego, in time is misery, hell. The way of the meditator is how to go beyond time, how to drop time, how to become oblivious of time. I don't mean the clock time, I mean the psychological time. Clock time is perfectly okay, utilitarian. If you have to catch a train, you have to remember the clock time. But that is not a problem. That doesn't create anxiety, that doesn't destroy your grace. The clock is perfectly okay in its own way. But when you become entangled in psychological time, then you lose grace.

What is psychological time? To live in the past is psycho-logical time. And then out of it arises another problem: one starts living in the future. Past starts projecting itself into the future. You had some experience yesterday, you would like to have it again tomorrow. You had some experience yesterday that you did not like, and you don't want to have it again tomorrow. The tomorrow comes out of the modifications of yesterday. It is a refined version of yesterday, of all your yesterdays.

What are you hoping for in your life in the future? What are you going to do tomorrow, or the next year, or the next life? Sometime look into it -- what are you going to do? And you will find your whole past clamouring to be repeated -- in a better way, of course. Some depressing moments have to be dropped, some dark corners have to be made light, some ugly states are not to be repeated again, some faults not to be committed -- AND some joys have to be strengthened, prolonged, made more joyful.

Your future has been chosen from the past, so in these two you are entangled. Either you are entangled in the past, thinking of that which is no more, or thinking of that which is not yet. And meanwhile you are missing the present. And the present is part of eternity. The present is not part of time at all.
Be herenow and grace comes of its own accord.

Whenever you are herenow, suddenly you will find tremendous grace, harmony, equilibrium, a melody in your being, a tranquility -- and a tranquility that has not been forced from the outside, a tranquility that is not part of any discipline, a tranquility that is not quiescence, a tranquility that is not a kind of managed stillness. If it is still managed, then it is not yet herenow. If by effort you have been keeping it there, then it is already past. Or, if by great desire you are holding it there, then it is already in the future. Only when there is no effort to maintain it, no desire to support it, unsupported by you, un-maintained, unmanaged by you, uncontrolled by you... it is simply there. It surrounds you like spontaneity, silence, benediction... then there is grace.

Grace has nothing to do with any time in particular.

HOW MAY I LIVE GRACEFULLY IN TIME?

Drop time-consciousness. Live in time, chronological time, but drop psychological time. Don't hanker

for the future. ALL that you need is available; nothing more is needed to be happy. Nothing more is needed to be in heaven. Heaven is just standing in front of you. Heaven is where you are. So don't think that something else has to happen, THEN you will be happy. That is a way of postponing. Nothing is going to happen -- all has already happened. God is already the case.

Start enjoying the God that is available to you. Drop psychological time and grace will enter in you.

HOW MAY I LIVE GRACEFULLY IN TIME? IN MY TIMES?

There are no 'my times'. The time that is destroying your grace is the same -- always the same, and the same for everybody. It has no East, no West; it has no past, no future. The time that is disturbing you is the same disease -- the disease of not being herenow. What should be done?

In fact, to ask the question that way is to ask a wrong question. Whatsoever you do will come out of the psychological mind, because you will do it to create grace. There will be a motive. So try to understand. Nothing can I can be done about it. Only understanding, just understand! No need to do anything positively for grace. Only one thing is needed to understand why you are missing grace -- WHY YOU ARE MISSING; not HOW TO ATTAIN.

The difference is tremendous. If you ask rightly, you ask, "Why am I miserable? Why am I missing it?" If you ask a wrong question, you ask, "How to attain it? How to become blissful?" You have moved wrongly. And they look almost the same. Linguistically they look almost the same -- 'why' and 'how' -- they look as if they are two aspects of the same coin. They are not.

When you ask "How?" you are asking for the future. Then rather than looking into the situation in which you are, you are creating a desire, an ideal, a goal -- and that's what psychological time is. You will be caught in the trap again. Now you will start looking "How to create grace?" And whatsoever you create will not be grace. At the most it can be just a pseudo-coin; at the most it can be just a face, a mask. It cannot be true; it cannot be authentic -- because the authentic CANNOT be created by the mind. The authentic can only be ALLOWED by the mind, but it cannot be CREATED by the mind. The authentic comes on its own -- you just give way, you don't stand in the way.

So ask WHY you are not graceful -- and look into the causes, and you will find the basic cause is psychological time. The basic cause is: always being entangled with the non-existential, so the past and the future go on pulling you into two separate dimensions. Hence grace disappears, you are pulled apart. How can you be graceful?

Seeing it, looking into the fact, you start laughing -- then don't be pulled! There is nobody ELSE really who is pulling you. You are allowing it. It is your own doing. When you see that "It is I who am allowing this-psychological mind to function, not only allowing but supporting it, pouring my energy into it" -- seeing the fact that this is destroying your benediction, your blessing, your bliss, you pull your hands away, you don't support it any more. That's all. Without being supported by you it starts shattering, falling. Once it has disappeared there is grace.

Grace is absence of time: grace is presence of eternity.

The second question:

IS SOMETHING ESSENTIALLY MISSING IN WESTERN PSYCHOTHERAPIES?

IT IS NOT ONLY THAT SOMETHING ESSENTIALLY IS missing in Western psychotherapies -- THE ESSENTIAL is missing! The Western psychotherapies are still objective, from the outside. They have not yet come to the point where meditation becomes the MOST important thing in psychotherapy. They are still looking from the outside -- they are looking at the behaviour.

Behaviour is the outermost expression of your psychology, but it is not the source. It is the outcome, the by-product. The Western psychotherapies are still pruning the leaves of a tree. By pruning the leaves of a tree you cannot destroy the tree. They have not yet reached to the roots; those roots are hidden underground. They are looking aboveground. When you look at the tree you rend to forget the roots -- they are not visible, they are not obvious. Roots are not so foolish as to be obvious; roots are not so foolish as to be there, very apparent. They are hiding themselves; they are the secret source of the tree. The secret source has to remain at the most secret place so nobody approaches it easily. Exactly the same is the case with man.

Western psychology still goes on thinking about the leaves and the branches and the foliage, and the OUTER expression of psychology. But from where it all arises -- the source, the innermost core of it -- is still not tapped, it remains untouched.

When a psychology starts entering into the subjectivity of humanity, it becomes a technique of meditation. Then it is no more concerned with the behaviour, it is no more concerned with the act, it is no more concerned with the symptoms. It is more concerned with the very source of it all. And by changing the source, all is changed. Without changing the source, you can go on changing everything and nothing basically is ever changed.

Without changing the source, all is just patchwork. Somebody becomes ill -- mentally ill -- what does it show? It simply shows that some root in that man's being is rotten; somewhere in the source there is poison. You patch him up; you do something on the surface. You analyze his behaviour and his dreams, and you try to understand his problem objectively, from the outside. You watch and you try to patch up. Yes, it can be done. The illness can be stopped from one point, but sooner or later it will assert itself from another point, because the source poison has not been changed yet. Only the symptom has been treated, not the disease itself.

The same goes on in medicine too. You have a headache? They will give you aspro. Aspro is not a cure, it simply makes you unaware of the symptom. The aspro does not destroy the headache; it simply does not allow you to know about it. It confuses you The headache remains there but you are no more aware of it. It creates a kind of oblivion.

But why in the first place was the headache there? Ordinary medicine does not bother about it. If you go to a doctor he is not going to be bothered why in the first place you have the headache. You have the headache! -- the problem is simple for him: "The symptom is there, take this medicine -- some drug, some chemical -- and that symptom will disappear." The headache may disappear and you may have a disturbed stomach the next day; another symptom has come up.

Man is one; man is a totality -- an organic unity. you can push a problem from one side, it will assert itself from another side. It may take time to come to the other side, to travel to that point, but it is bound to come. And then pushed from that side it moves to another side... and man has many sides. It goes on being pushed from one corner to another.

Out of all this you become more and more ill rather than healthy. And sometimes it happens that a very small disease becomes a big disease. For example, if the headache is not allowed, and the stomachache is not allowed, and the backache is not allowed, and NO ache is ever allowed... immediately the ache comes and you take something and you stop it. If for years together you go on with this repression -- this is repression -- then one day ALL that disease gathers together, asserts itself in a more organized way. It can become cancer. All that has gathered together and now it asserts itself almost like an explosion.

Why for cancer have we not yet been able to find a drug? Maybe cancer is an expression of all the repressed diseases of man. We know how to repress single diseases up to now; now this is not a single disease, this is a very collective attack. It is a total attack -- ALL the diseases have gone together, joined hands together. They have made an army... and they attack you. That's why drugs are failing; there seems to be no possibility right now that any drug will be found.

Cancer is a new disease. It does not exist in primitive societies. Why? -- it has to be asked why it does not exist in primitive societies. Because the primitive man does not repress, there is no need. It is a REBELLION of your very system. If you don't repress, there is no need for any rebellion. Small things happen and go.

The religious attitude is to look, not for the symptom but for the source. That's what I call 'The Psychology of the Buddhas'. If you have a headache, that is not your illness, that is not your disease. In fact, that is a signal from your body that something is going wrong in the source -- run to the source! Find out what is going wrong. The head is simply giving you a signal, a danger signal, an alarm that "Listen to the body. Something is going wrong. You are doing something which is not right, which is destroying the harmony of the body. Don't do it any more! otherwise the headache will go on reminding you."

The headache is not the disease, and the headache is not your enemy -- it is your friend. It is in your service. It is very, very essential for your existence that the body should make you alert when something goes wrong. Rather than changing that wrong, you simply put the alarm off -- you take an aspro. This is absurd. And this is what is happening in medicine and this is what is happening in psychotherapies -- symptomatic treatment.

That's why the essential is missing. The essential is: look into the source. Next time you have a headache

try a small medita-tive technique, just experimentally, then you can go on to bigger diseases and bigger symptoms.

When you have a headache just try a small experiment. Sit silently and watch it, look into it -- not as if you are looking at an enemy, no. If you are looking at it as your enemy, you will not be able to look rightly. You will avoid -- nobody looks at the enemy directly; one avoids, one tends to avoid. Look at it as your friend. It is your friend; it is in your service. It is saying, "Something is wrong -- look into it." Just sit silently and look into the headache with no idea of stopping it, with no desire that it should disappear, no conflict, no fight, no antagonism. Just look into it, into what it is.

Watch, so if there is some inner message, the headache can give it to you. It has a coded message. And if you look silently you will be surprised. If you look silently three things will happen. First: the more you look into it, the more severe it will become. And then you will be a little puzzled: "How is it going to help if it is becoming more severe?" It is becoming more severe because you have been avoiding it. It was there but you were avoiding it; you were already repressing -- even without the aspro you were repressing it. When you look into it, repression disappears. The headache will come to its natural severity. Then you are hearing it with unplugged ears, no wool around your ears. It will be very severe.

First thing: it will become severe. If it is becoming severe, you can be satisfied that you are looking rightly. If it does not become severe, then you are not looking yet; you are still avoiding. Look into it -- it becomes severe. That is the first indication that yes, it is in your vision.

The second thing will be that it will become more pin-pointed; it will not be spread over a bigger space. First you were thinking, "It is my whole head aching." Now you will see it is not the whole head, it is just a small spot. That is also an indication that now you are gazing more deeply into it. The spread feeling of the ache is a trick -- that is a way to avoid it. If it is in one point then it will be more severe. So you create an illusion that it is the whole head which is aching. Spread all over the head, then it is not so intense at any point. These are tricks that we go on playing.

Look into it and the second step will be that it comes to be smaller and smaller and smaller. And a moment comes when it is just the very point of a needle -- very sharp, immensely sharp, very painful. You have never seen such pain in the head. But very much confined to a small spot. Go on looking into it.

And then the third and the most important thing happens. If you go on looking at this point when it is very severe and confined and concentrated at one point, you will see many times that it disappears. When your gaze is perfect it will disappear. And when it disappears you will have the glimpse of where it is coming from -- what the cause is. When the effect disappears you will see the cause. It will happen many times. Again it will be there. Your gaze is no more that alert, that concentrated, that attentive -- it will come back. Whenever your gaze is REALLY there. it will disappear; and when it disappears, hidden behind it is the cause. And you will be surprised your mind is ready to reveal what the cause is.

A thousand and one causes there can be. There are different causes. The same alarm is given because the alarm system is simple. There are not many alarm systems in your body. For different causes the same alarm is given. You may have been angry lately and you have not expressed it. Suddenly, like a revelation, it will be standing there. You will see all your anger that you have been carrying, carrying... like pus inside you. Now this is too much, and that anger wants to be released. It needs a catharsis. Cathart! -- and immediately you will see the headache has disappeared. And there was no need for the aspro, no need for any treatment.

And when the anger has disappeared, a totally different quality of well-being will arise in you that can never arise out of the aspro. Aspro represses -- anger remains hidden inside you, violence goes on raging inside you. You only keep the alarm shut, that's all. Nothing changes, only the alarm is no more there.

This goes on and on, and it becomes more and more accumulated. It may give you ulcers, it may give you tuberculosis -- one day it can give you cancer. When a great quantity gathers, there are qualitative changes. There is a certain limit for the body to tolerate anything, beyond that limit it starts feeling ill. So is the case with mind. And never think of body and mind as two separate things; they are not. Man is body-mind, psychosomatic.

Now there are two psychologies in the West: psychologies which don't bother much about the body, and psychologies which don't bother much about the mind -- psychologies rooted in the body and psychologies tooted in the mind -- the old Cartesian dichotomy continues. A real psychology will not be in any way leaning either towards the mind or towards the body; it will take the totality of man as one unity.

Man is psychosomatic; man is body-mind together. Body is nothing but mind expressed outwardly, and mind is nothing but body unexpressed in the deeper source of your being. Both are poles of one energy. The one energy vibrates, pulsates, affects both. So the psychology cannot be Pavlovian or Skinnerian. The

psychology cannot be a behaviouristic psychology, and the psychology cannot be just Freudian or Jungian; they are half half. And the half-truth is sometimes far worse than the whole untruth. The whole untruth is at least whole. The half-truth is more dangerous -- and Western psychotherapies are caught up in it. Half are caught up with the body, half are caught up with the mind.

Descartes goes on reigning yet; he still remains the father of Western philosophy. He should be dethroned, the sooner the better. Any dichotomy in man, any division, any split in man, is dangerous because man exists as one organic unit, man exists as one dance. And everything is interconnected, nothing is separate. And man should not be treated locally. When the head is ill, it is not only the head that is ill -- it is the whole system that is ill. The head is simply giving the symptom. When the stomach is ill, it is not only the stomach that is ill; it is always the whole system that is ill. So the WHOLE system has to be treated, and the whole patient has to be taken care of. No local treatment, no local medication, no local psychotherapy, is going to help. The very idea is dangerous.

But this is how the Western scientific mind has been functioning for three hundred years. If you have something wrong, they are ready to remove it immediately. They don't bother that the question is never of the part -- the question is of the whole. If something is wrong they are ready to remove it. If your teeth are wrong, they are ready to remove the teeth. If your tonsils are giving you trouble, they are ready to remove the tonsils. But tonsils don't exist in a vacuum. If something is wrong with the tonsils, something must be wrong somewhere else too. By removing the tonsils you will simply put the alarm off. Now the illness will have to find some other alarm somewhere else.

Don't treat man in parts. That is very disrespectful. Treat man as whole, respect man as whole. And that is true as far as medicine goes and as far as psychotherapies go.

But the MOST essential that is missing is meditation. Psychology has still not stumbled upon the interiority of man. The interiormost source, the inner emptiness of man, has not yet been penetrated. It cannot be penetrated by scientific methods -- that's the trouble.

And if you have decided beforehand that the only true methods ARE scientific methods, then there is no possibility to enter this inner emptiness. Then your very methodology prevents this; then you are in a prejudice -- you are not open. You say, "We will only go as far as scientific methodology allows." But scientific methodology can only go as far as the OBJECT is concerned. The subject remains away from it; it cannot go there. By its very nature it cannot penetrate your innermost core; it can only go on touching the surface.

So if you think that this methodology cannot be changed and there is no other methodology -- that this IS the only methodology and this is the only scientific methodology -- then Western psychotherapy is fore-doomed.

For the object a different method is needed; for the subject a different method is needed. For the object, thinking is needed; for the subject, no-thinking is needed -- just the opposite is needed. It is as if you are trying to smell with your eyes. You cannot smell with your eyes. Nothing is wrong with the eyes; eyes are perfect. But if you want to smell a roseflower you have to bring it close to your nostrils, not to your eyes or to your ears. If you want to listen to music you have to bring it to your ears, not to your nose. If somebody insists that "I will hear the music through the nose," then he will not hear the music. And naturally he will say, "There exists no music because I cannot hear it." His VERY approach, his very bias, prevents him from hearing it.

Thought is object-oriented. No-thought is subject-oriented. If you want to go outwards, if you want to think about others, you will have to think. If you want to go inwards you will have to drop thinking. There is no other, so thinking is not needed. There only you ARE, SO only silence is needed, non-thinking is needed. Mind can be dropped, you can be there without the mind. Knowledge can be dropped, you need not carry it there; it is unnecessary luggage. It won't allow you to enter inside. You will have to completely unburden yourself of all your knowledge.

And remember, I am not saying that the objective approach is wrong. I am saying the objective approach is not very essential. I'm not saying it is wrong -- it is perfectly good as far as it goes. But it does not go far enough, and it cannot go to the innermost core.

That is what is missing -- the most essential is missing!

The Western psychotherapies have still not stumbled upon meditation. Nothing like VIPASSANA has happened yet. Unless it happens the soul will be missing, and Western psychotherapy will remain just a dead body, a corpse. It will not breathe, it will not be alive.

The third question:

IS IT POSSIBLE TO BELIEVE THAT ONE HAS JUST ATTAINED BUDDHAHOOD? AND IS IT POSSIBLE JUST TO BELIEVE LIKE THAT ONLY BECAUSE OF THE EGO? AND IF IT IS POSSIBLE, THEN HOW TO AVOID IT?

IT IS VERY MUCH POSSIBLE. Many times your ego will I deceive you. It will say, "You have arrived, you have attained." By saying that it will prevent you from attaining, because when you have attained there is no need to make any more effort. When you have already attained, then what is the point of going on troubling yourself? That is the last trap ego throws at you.

First it says, "It is foolish to try to attain Buddhahood. It does not happen in the very nature of things. It is all nonsense, fiction. Don't be mystified by these words!" First the ego will say, "It is impossible. It has never happened and it is not going to happen." But if you don't listen and you go on and on, the ego will try many other ways to distract you.

The last will be: one day, seeing that now you don't listen, the ego can say to you, "Now look! You have had it, it has happened. This is satori, this is samadhi. You have become a Buddha." This has to be encountered by every seeker.

The real enemy is not outside you, and the real distraction never comes from the outside -- it comes from the inside. Buddha has said, "The enemy is within, and the friend is within -- both are within you." If you listen to the enemy, the ego, it will go on befooling you, deluding you.

Naturally, there is nothing much more than Buddhahood. If the ego can feel that "I have attained" then you are at the top of the world. Even an Alexander is nothing before you. The richest man is just poor before you; the most powerful man is nothing, helpless before you. You have become omnipotent, omniscient, omnipresent -- you have become a god. The ego can do that. And it will do! Unless you are very, very alert.

And when it starts playing such tricks on you, you will tend to accept it because it is so sweet It is so beautiful to accept these ideas. Knowing well that nothing has happened -- because how can you befool yourself? -- knowing well that nothing has happened, still you will tend to become a victim.

Two old men meet on a corner.

First old man: "Where have you been for the past eight weeks?"

Second old man: "In jail."

First old man: "You in jail? How come?"

Second old man: "Well, about eight weeks ago I was standing on a corner, and this beautiful young girl rushes up with a policeman and says, 'He's the man, officer. He's the one who attacked me.' I tell you, I felt so flattered, I admitted it."

It is possible. A man of eighty, if a beautiful girl rushes up with a policeman and says, "This man has attacked me," can feel flattered. It is worth going to jail for a few weeks. He could not say no.

When the idea is thrown at you from your ego that you have attained, it is so charming, it is so hypnotizing, it is so attractive, it is incomparably attractive. And knowing well somewhere deep down -- how can you not know? -- knowing well, perfectly, that it has not happened! You are just the same, with the same anger, with the same jealousy, with the same possessiveness, with ALL the nonsense that has been there -- it is still there. But still you would like to accept it.

Then you ask me: AND IF IT CAN HAPPEN LIKE THAT, THEN HOW TO AVOID IT?

The only way to know, the only way to judge whether it has really happened or is just an ego trap, is that when it really happens you don't have the feeling of attainment at all. When it REALLY happens you don't feel that you have attained. You don't feel that you have arrived, that you have achieved. There is no trace of achievement at all -- because WHO can achieve it? In the very process of achieving it you have disappeared, so who call claim it? Who can say, "I have come, I have attained"? The 'I' is no more!

This is the only criterion: when you really attain, there is no feeling of attainment at all. There is NOBODY to attain it and nobody to claim it. There is immense silence. All that garbage of attainment -- of

attaining this and attaining that -- has all disappeared. The whole crowd has gone. You are left utterly in silence. Not even for a single moment does the idea arise: "Now I have attained!"

And you know it has happened, but there is no feeling of attainment. Let me repeat: You know it has happened. But remember, it is a happening -- because you don't find yourself at all! You are not there! It HAS happened! You are empty, you are absent; you look in all directions and you don't find yourself at all. You are nowhere to be found. That old guy has disappeared without leaving a trace. You KNOW it! It has happened, but there is no feeling of attainment.

Attainment is an ego feeling; achievement is the desire of the ego. So remember the difference between a happening and an achieving. Ego is the achiever. So if any trace of achievement lingers in you, and any feeling of attainment comes to you, and you start feeling strong, worthy, great -- then you can be certain you have missed again.

When it really happens, there is no claimant left. One simply is it. Not that you become Buddha -- suddenly you understand you are not, only Buddha is. It brings great humbleness. There is no assertion.

The fourth question:

WHAT DO YOU THINK OF ETHICS -- LYING, CHEATING, STEALING, IDLE GOSSIP, BEGGING, TRYING TO BUM OFF OTHERS WHO DO WORK? MOST RELIGIONS HAVE A CODE OF ETHICS FOR THE BENEFIT OF ALL. DOES RIGHTEOUS CONDUCT HAVE NOTHING TO DO WITH ENLIGHTENMENT? I THINK "IF YOU DON'T WORK, YOU DON'T EAT" IS A VERY GOOD MOTTO. PLEASE ENLIGHTEN ME.

THE FIRST THING: Righteous conduct has nothing to do with enlightenment. Of course, enlightenment has much to do with righteous conduct.

You don't go to enlightenment through righteous conduct; you come to righteous conduct through enlightenment. Righteous conduct first and then enlightenment is putting things upside down. It is putting the cart before the bullocks. The inner must happen first! then the outer follows it like a shadow. Consciousness must happen first, then conscience arises out of it naturally.

If you do it the other way round, you will miss. You will become a righteous person but you will not be a right person. You will become very very righteous, moralistic, puritanical, this and that -- but ALL this will be nothing but decorations for your ego, new medals for the ego, new certificates for the ego. You can become a saint by righteous conduct, but you cannot become a Buddha. You can become a saint, but you cannot become a Christ -- and the difference is tremendous. Try to understand it.

Character is imposed from the outside; it is a conditioning. It is a kind of enforced slavery. You are not really free in it. You have to do certain things because if you do them you are paid well. It brings a good payoff. If you don't do those things, you suffer, you lose respect, you lose respectability. You become a criminal.

A cunning person, a clever person, would not like to lose respect in the society; so all those who are clever and cunning, they will become righteous. Naturally, they will have double-binds in their minds; they will not be one piece. on the surface they will show that they are righteous, and from the backdoor they will go on doing all that they always wanted to. They will have two faces, at least. One face, the public face, to show to others; another, the private face, to live with. They will be hypocrites.

Imposed character brings hypocrisy in the world. Imposed character brings a split in people; they become schizophrenic. They do something and they say something else, and they pretend something else still. Their life loses grace because they are not one; their life loses harmony. There is no accord, there is constant discord.

So your so-called religions, which have insisted too much on the moral code, have not been able to make a better world. They have been able only to create a hypocritical world, a very ugly world. You can see it, there is no need to say it. You can see it all around -- a very ugly world, very false, pseudo, pretentious.

And the man who pretends... and he cannot do anything else -- unless he has attained to inner consciousness, he can only pretend; he cannot do anything else. All that he is trying to do he will have to follow -- Moses' commandments he will follow, Jesus' commandments he will follow, or Buddha's commandments. But they are not his own experience. He has not experienced that way himself. All his morality is borrowed from others. He is an imitator, it is not authentic.

That which has not arisen in your own consciousness is never going to make you free; you will be imprisoned. And you will ht so much entangled in all that split that it will be difficult ever to feel happy.

Now see what happens. Your morality says one thing. For example, the morality says: "Stick to your woman. If you are married, stick to your woman, love her, be responsible." Perfectly okay. If you LOVE her, there is no need to say 'stick to her' -- you will stick anyway. But if you don't love her, then the problem arises. If the love has disappeared... and love disappears; in this life nothing is permanent. I'm not saying that in the first place there was no love -- there may have been but now it has disappeared. As it has entered one day, it has gone one day. Now what to do?

If you stick to your righteousness, to all the codes and the rules that have been given to you, you will be untrue to yourself, untrue to the woman. You will go on making gestures to her as if you love her. And deep down you will be very very angry, raging. Deep down you would like to kill this woman. You feel at least that if she dies it will be good, it will be a blessing. Something... you will be waiting for some disaster to happen.

But you are righteous and you believe in a certain way of life, and you have to love her. How can you love anybody if the love has disappeared? You can pretend. And when you pretend, you are killing your own love energy and you are destroying the other's possibilities. She will never be satisfied by your pretensions; you will never be satisfied by your pretensions. Then one day or other you are going to fall in love with some other woman.

Now more misery will enter -- you will have to keep it a hidden fact. Now a secrecy. Now you have two lives, and you have to hide from your wife about this woman, and you have to hide about your wife from this woman. You will have to start living in two worlds, and you will become more and more untrue. And one untruth leads to many other untruths -- you will become a mess! And sooner or later you will be caught. It is impossible not to be caught, one is bound to be caught.

Deep down you will feel miserable because you are doing something wrong. If you don't do the wrong you feel miserable, because you don't love this woman. If you do the right you feel miserable. if you do the wrong you feel miserable -- you are trapped either way. This kind of righteousness is a trap it keeps people miserable.

My own approach is totally radical. My approach is: I don't give you any commandments. I trust in you more than in any commandments that can be given to you. I would like to give you consciousness, not commandments -- not conscience but consciousness! I would like you to become more and more aware about your life, and I would like you to become more and more authentic about this awareness -- so that you remain one piece whatsoever happens. And whatsoever you want to do, you have to do it responsibly. And remember, my word 'responsibility' does not mean responsibility towards somebody else, no. When I say you have to do it responsibly, I mean you have to be responsible to your consciousness, that's all.

Nobody is responsible for anybody else here. How can I be responsible for you? How can you be responsible for me? I am responsible for whatsoever I am doing -- and I have to do it, and I have to do it with all my heart and all my being. So whatsoever it is, I accept it and I go with it, and I don't go on playing false games. This is honesty.

I don't call that honesty which says "Honesty is the best policy." How can honesty be a policy? A policy is in the very nature of dishonesty. Honesty is not a policy! -- honesty is a rebellious way of life. It has no politics and no policy in it.

This is what I call a really righteous person, a right person. He moves according to his inner consciousness, and wherever it leads he is ready to accept the consequences. He does not hide, he does not try to pretend. He lives a life of unity. He's not many persons, he is one; he is not a crowd. He really has a unity inside him; he is not poly-psychic. Otherwise, the righteous is the most dangerous and the most false man in the world. Even criminals are sometimes more innocent than your so-called righteous people.

That's what Jesus means when he says that "The righteousness of the righteous is not enough" -- a tremendously important saying: The righteousness of the righteous is not enough. It is lacking, something is missing in it -- the soul is missing.

A monk said to Master Seppo, "I have shaved my head, put on black clothes, received the vows -- why am I not to be considered a Buddha?"

Seppo said, "There is nothing better than an absence of goodness."

Meditate over it. Seppo says, "There is nothing better than an absence of goodness." What does he

mean? He is not against goodness but this IDEA that "I have done this, I have done that, now what is missing? Why am I not a Buddha? Why should I not be considered a Buddha?"

When the first Zen Master entered China, the emperor had come to see him. And the emperor had done many righteous acts. He had made many Buddhist temples, thousands of Buddha statues he had spread all over the country. He was converting the whole country to Buddhism. Millions of monks he was feeding; he had been maintaining many monasteries. Thousands of scholars were translating works from Buddhist scriptures into Chinese. He had put all his treasures at the service of Buddhism. Naturally, he was feeling very good, obviously -- he was on a great ego trip.

And when Bodhidharma came, he received Bodhidharma and said, "Sir, I have done this and I have done that, and I have done this, and I am doing this -- what will be my merit?"

And that Bodhidharma looked ferociously into his eyes and said, "Nothing, sir, no merit at all. You will fall into the seventh hell."

The emperor could not believe it, because ALL other monks and Buddhists... many had come before. This was the first Zen Master. Many had come before. China was already converted, the country had almost become a Buddhist country. Many had come and everybody had praised him like anything; and everybody had said that "This Emperor Wu is the greatest man in the world." He was almost respected just next to Buddha. He had done so much, and people were praising him like anything. Books were written in praise of him, poetry was written in praise of him, songs were sung in praise of him. Buddhists monks, Buddhist scholars, pundits -- they were all bowing down to this emperor.

And here comes this Bodhidharma and he says, "No merit, sir -- not only that: you will fall into the seventh hell. Drop this idea that you have done anything, otherwise you are in danger!"

Why? Because to feel that you are doing something good simply means that doing is coming out of the ego -- and ego is the door to hell. The righteous person is the egoistic person, one of the most egoistic persons. And he has much to be egoistic about. He has a reason to be egoistic. He can show the good acts that he has done.

Then the Emperor Wu asked, "Then what is virtue? Then what is merit? What is PUNYA?"

And again, like a bolt, Bodhidharma said, "Emptiness... just emptiness."

Wu again tried to understand and he said, "So you say emptiness is holy?" Again from the backdoor he brings his idea, "So emptiness is holy?"

And Bodhidharma shouted, "You stop this nonsense! There is nothing holy in it! Emptiness is simply empty! What holiness? There is nothing holy in it! Emptiness is simply empty."

Now this was too much, shouting at the emperor. And the emperor said, "Now this man is not for me." And Bodhidharma turned, went back to the mountains. But the emperor meditated over it. How can you forget such a man? The man continued to haunt him, he became like a nightmare.

"Why has he shattered my beliefs?" This man was living in a dream palace, that he was going to the seventh heaven and even Buddha may be ready to receive him at the door. This man had shattered all his dreams. And this man looked very authentic. The emperor knew all kinds of flatterers, they were all around him, the whole court was full of them; and he had known all those so-called mahatmas who had come before this man. And now he could see the difference -- this man had a fire, an authenticity. This man was REALLY of a totally different quality, belonged to some other dimension.

He thought again and again, and the more and more he thought, the more and more he felt that this Bodhidharma seemed to be right. But he could not gather courage to invite him again. Then when he was dying -- after seven years -- on his deathbed, he could not postpone it any longer. He told the people around him, "Rush immediately and find out where Bodhidharma is, because that seems to be the only man I have come across, the only real man. A man of so much virtue that he says there is no virtue in it. A man so righteous that he does not believe in righteousness. A man so enlightened that even virtue is a fetter. You go! I am dying and I feel he may be right, that I will go to the seventh hell. It was all an ego trip."

But it was too late. When the people reached Bodhidharma, the emperor was already dead. Before his death he told his people, "On my grave write something from Bodhidharma. I could not write it in my heart, but at least let it be engraved on my grave." On his grave still this whole dialogue is written:

Wu asks, "What will my merit be?"

And Bodhidharma says, "Nothing. There is no merit in it, and you will fall into the seventh hell."

"Then what is virtue?"

And Bodhidharma says, "Emptiness."
"And what is holy in emptiness?"
And Bodhidharma says, "There is nothing holy. Emptiness is simply emptiness."

My own feeling is that if even for a single moment before death this man Wu understood it, that was enough. One moment of real understanding is enough... more than enough, more than thousands of lives of righteous living. That's what Jesus means when he says, "Righteousness is not enough, something more is needed." Conscience is just the outer shell: consciousness is needed.

SO, I DON'T THINK MUCH OF ETHICS. Not that I am against it. I don't think much of it because it has not made man ethical at all. And I don't think much of righteous acts, because they are not basically righteous -- they are pretensions. First and foremost is meditation, everything else follows. First you should go to your innermost core. Forget about all else -- the relationship, the social world and all that. First you should go to your innermost core, get rooted there and let your life arise from there. And I know you will be moral, and without being moralistic.

Now these are two different things. To be moral is one thing, to be moralistic is another. The moralistic person is an ugly person; the moralistic is not moral, just bragging about it.
I have heard:

A country convert, full of zeal, offered himself for service in his first prayer meeting remarks.
"I'm ready to do anything the Lord asks me," said he, "so long as it's honourable."

Now this is a moralistic person. Even with God he will have to choose. He says, "I am ready to do anything the Lord asks me, so long as it is honourable." Even with God he will choose what is honourable and what is not honourable. A moralistic person keeps an eye to judge everybody -- even God. A moralistic person is on a trip to condemn everybody. And a moralistic person is not moral because he loves: he is moral because he is afraid. His morality is out of fear, the hell, the punishment. Or maybe out of greed -- the reward in heaven and paradise.

Gil Hodges turned down a steak dinner on a plane because it was Friday. A teammate, also a Catholic, advised him to have the steak, saying, "There's an automatic dispensation when you're on a plane and they're serving only that."
Hodges hedged, "That might be, but we're a little too close to headquarters up here," he said.

Just the fear... just fear keeps people moral. But fear is immoral, so how on an immoral attitude -- the attitude of fear and greed -- can morality have its structure raised? It is making a house on sands.

A moral person is unafraid and ungreedy. If you ask me my definition of morality, I will say: a man who has no fear and no greed. Now if you think of this definition, then your so-called righteous people will not be righteous at all, because they are ONLY greedy and afraid. If somebody comes and declares to the world and convinces everybody that there is no hell, out of your one hundred moralistic people, ninety-nine will immediately rush into sin. Fear has disappeared. And if somebody comes and says, "There is no paradise either. and you are not going to be rewarded; sinners and saints -- all are alike once they have died," then the remaining one percent will also fall into sin.

There is a story about Jesus. It is not related in the Bible but in Sufi sources.

Jesus comes to a town and he sees a few people sitting on a veranda, very sad -- crying, weeping, beating their chests. He asks, "What has happened to you? What wrong has happened to you? Who has created this state? Who has made you so miserable?"

And they say, "Nobody. We are afraid of hell. We are religious people, and we are afraid of all the sins that we have committed. We are asking for forgiveness."

Jesus moves ahead. He comes across another group, sitting in a garden, very sad -- not weeping, not crying, but very sad, very dull, almost stagnant life energies. He asks, "What has happened to you? Why do you look so stupefied?"

And they say, "We are worried whether we are going to make it or not -- the paradise, Firdaus -- whether we will be able to make it or not! The very anxiety paralyzes us. If we miss, then...? We don't do

anything wrong! we keep away from anything that can have any connection with wrong, but still the mind goes on being worried whether we are going to make it, whether we will be able to enter paradise. That very greed is making us very sad, anxious, paralyzed."

These are the two kinds of religious people in the world.
Another parable:

A Sufi mystic woman, Rabiya, was found one day running in the marketplace, shouting like a lunatic. In one hand she had a torch, a burning torch. In another hand she had a pot full of water.

So somebody inquired, "Rabiya, what has happened to you? What are you doing? Where are you going? And why this torch and the pot with water?"

She said, "I am going to drown hell with this water, and I am going to burn paradise with this torch. Only then can the world be religious, never before it."

The moral person is the one who has no fear and no greed. But fear and greed disappear only when the mind disappears. They are the two wheels of the mind. The mind-cart moves on these two wheels; hence, those who know, they say morality is a by-product -- the real thing is meditation.

And then when you do one thing wrong, you have to find a thousand and one explanations why you had to do it. You rationalize, you try to protect yourself against the fear. You da a small thing and you make it look very big. You just give some help to some beggar and you make it look very big, as if you have done something very great. Or you do something wrong, and then you make it look very small. And you try to find reasons why you had to do it. It was not really that you wanted to do it, but the circumstances were like that. The situation was such that you had to do it.

This constant rationalizing in the mind makes you more and more foggy, dim and dull. And, by and by, you lose all proportion; you don't see things as they are. Magnifying one thing, making it look very big, and on the other hand trying to make things look very small, you lose all perspective. Then you can't see things as they are in their real size and shape. Your world becomes a very very illusory world.

The husband wired home that he had been able to wind up his business trip a day early and would be home on Wednesday. When he walked into his apartment, however, he found his wife in bed with another man. Furious, he picked up his bag and stormed out; he met his mother-in-law on the street, told her what had happened and announced that he was filing suit for divorce in the morning.
"Give my daughter a chance to explain before you do anything," the older woman pleaded. Reluctantly, he agreed.

An hour later, his mother-in-law phoned the husband at his club. "I knew my daughter would have an explanation," she said, a note of triumph in her voice, "She didn't receive your telegram!"

That's how things go on. We go on finding some foolish kind of explanations why we did this and why we didn't do that. These foolish explanations are keeping your mind clouded. Don't start by being moral; start by being meditative. And you will be surprised that morality comes without any effort on your part to bring it. And when it comes without any effort, it has a beauty of its own. It is so natural.

Then you don't brag, then you don't hanker for any paradise. You did the right thing because that's how you enjoyed doing it. There is no more profit in it, there is no more motive in it -- it is unmotivated. You do the right thing because that is the way you enjoy doing it. You don't do the wrong thing, because that is the way you don't enjoy doing it. It is simple! You don't become righteous. You become more and more joyful that's all. You become more and more celebrating, and you don't feel that you are obliging everybody in the world. And you don't feel that others are not so righteous as you are, and you don't need any God to give you any more rewards for it. The right act is its own reward. To ask for any other reward simply means you have not known yet what the right act is.

When you love, the very rightness of it gives you joy. When you share, the very rightness of it gives you great peace, silence, delight. When you steal, the very wrongness of it makes you feel hellish. When you cheat, the very wrongness of it brings your energies low, you feel depressed. There is no need for any heaven and hell in the future; each act brings its own hell, and each act brings its own heaven. And you go on moving between these two -- a thousand and one times in one day.

You do something good and you are happy, and you do something bad and you are unhappy. And I am

not saying that there is any outer criterion to judge it by. If you understand me rightly, there is only one inner criterion: whatsoever you feel good doing, whatsoever you feel joyful doing, is right; and whatsoever you feel miserable doing, is not right. If you can see that point, then your life will have morality and no moralism. You will not be a puritan.

Enter into your own being and others disappear. Then your morality is not a consideration for others, it is just an outpouring of your inner being. You are moral because you are happy that way. The morality is your poetry, your song. It is your fragrance.

One time, the old Zen Master, D. T. Suzuki, gave a talk on Zen in Tokyo. He spoke of the silence, the emptiness, the nothingness, and all the rest, together with the deep wisdom that comes from satori. When he had finished, one of his audience rose to his feet and, not without a touch of irritation exclaimed, "But Dr. Suzuki, what about society? What about other people? What about the other?"

Suzuki looked at the man with a smile and remarked, "But there is no other."

There is no other, and there is no self. That is the illumination that comes through meditation. You disappear and the other disappears immediately, because the other exists only as a counterpart to 'I'. 'I' creates 'thou'; the self creates the other. When the self disappears in meditation, the other disappears also. Then there is a natural flow. In that natural flow everything is right of its own accord -- not that you have to put it right again and again, not that you have to be very very careful and considerate and concerned. It creates no anxiety, it follows you like your shadow wherever you go. That morality is religion.
So, let me repeat:

DOES RIGHTEOUS CONDUCT HAVE NOTHING TO DO WITH ENLIGHTENMENT?

Nothing at all, but enlightenment has much to do with righteous conduct.

AND THE LAST POINT IN THE QUESTION: I THINK IF YOU DON'T WORK YOU DON'T EAT" IS A VERY GOOD MOTTO.

Very moralistic, but not very good. Shows your miserliness, shows your money-mindedness, shows your very very hard heart. Good, at a very low level.

If you are thinking only of the other, it looks good: why should he eat if he does not work? But you are not thinking about yourself at all. Can't you be generous enough to share with somebody who is not working? Why should you be so miserly? Why should work be a condition?

I know it has been a condition in the past, because the past has been very poor. It has nothing to do with morality; it is just because of the poverty of the past that such mottoes became important. They were necessary evils, they have nothing important about them. It was just a necessity. People were poor in the world, and somebody not working was a heavy burden. All people working, then too there was not enough food, not enough clothes, not enough shelter. Life has been very miserable. Out of that misery these mottoes were created. They have nothing to do with morality; they are just part of the past economics of poverty. They have nothing to do with religion either.

But in the future, when more and more technology will make it possible for more and more people to be free of work, then...? Will this motto work: "If you don't work you don't eat"? In fact, we will have to reverse the motto completely. We may even have to say: "If you work you don't eat!" You can't have both. If you want to work you can work, but then you don't eat -- because more work will not be possible. Once technology takes over, the lazy person will become the ideal hero; the one who does not work at all will be appreciated, because he will not ask and he will not demand from the society, "I need work!" He will say, "I am happy without work."

But there are going to be millions of people who will not be able to relax and they will demand work. They will say, "Work is a must. We cannot sit. What should we do?" You know -- what do you do on holiday? You become so tired of not doing anything at all, you become so bored, that you start hankering for Monday to come. You start thinking about what you are going to do tomorrow in the office.

When you are not doing anything, when you are unoccu-pied, you feel it very very difficult to tackle that emptiness, because you are not meditative. Only a meditative person can relax into unoccupiedness. The future belongs to meditators not to workers. In the future, sooner or later -- after this century -- it is

going to happen that this motto will become one of the ugliest mottoes. And anybody demanding work will be thought of as an anti-social element -- because from where to bring the work? To give him work means to create trouble that machine can do better work more cheaply, more easily, more fast, more efficiently -- and the man demands work! From where to find the work? Then there is a possibility we may have to make a motto that if you demand work, if you are too much attached to work, you can have work, but then you cannot eat.

People who will be lazy, people who will be just lousy, people who will be just resting, meditating or playing guitar -- they will be the respected citizens of the world. Then what will happen to your motto?

It has nothing to do with morality, it is just a necessity -- in the past it has been so. But don't try to confuse economics with religion, otherwise all that is beautiful will disappear.

Then how to define work? Buddha, is he a man who works? It will be difficult to define... whether he works or not, whether he is entitled to eat or not? Whether I am entitled to eat or not? It depends on you. If you love me you will say, "Yes, your work is great! It is creativity, this and that." If you don't love me you will say, "This is useless. What is the work in that? You better do some pottery or carpentry. Be creative, do something useful! Teaching people meditation is a useless thing. You are not doing anything and you are teaching other people not to do anything."

What is work? Is Christ entitled to eat or not? Michelangelo? Wagner? Kalidas? Shakespeare? Are they entitled to eat or not? It will depend on how you define work.

If Bodhidharma enters China now, he will be put in jail. He did well -- he entered many many hundreds of years ago. Now if he enters Maoist China, he will be put in jail. There are many Buddhist monks and Lao Tzuan monks in jail -- for being lazy, for not doing anything that THEY call creative or useful. This is happening! This has happened in China, this has happened in Russia. Monasteries have been deserted, people have been forced to work.

In the East we have supported the sannyasin for centuries. Why? Because we know that his work is tremendously creative. It is not creative on the surface, but what Buddha is doing just by being here is tremendously significant. But that depends on your interpretation. Otherwise Buddha is just lousy. His work is not visible; it is not there like an object that can be seen and looked at and judged. It is very mysterious. It is there for those who are ready to fall en rapport with him. They know that what he has done nobody has ever done.

Work in itself is not a value. And remember, the active people have been the most dangerous in the world. The inactive people have been the least harmful, because even to be harmful one has to be very active. The inactive people have not harmed anybody. If Adolf Hitler had been inactive, a little lazy and lousy, the world would have been better. But he was not. He was a great worker. If Mussolini and Stalin had been a little less active people, the world would have been far better.

Just think -- Tamerlaine and Genghis Khan and Nadir Shah and Alexander and Napoleon -- these are the really active people. They have created the whole history. It is not history -- it is hysteria. They have created this whole neurosis that we call history.

Why do you go on praising work? And remember, I am not saying that one should not work. No, I am not saying that, not at all. But these things should not be raised to moral mottoes. They are economic things; they should belong to their realm. They should not become commandments. They change with circumstances.

It is good to work -- but, again, my emphasis is that you should work from your innermost core. If you feel like doing something, you should do it. You should not be manipulated by others. For example, you should not continue to be a doctor if you want to be a carpenter. By being a doctor you earn more, by being a carpenter you will not earn more, you will remain a beggar. But my insistence is that if that feels good for you, then that is right. Drop it, don't be a doctor -- be a carpenter! Or if you would like to be fisherman on the lake somewhere, you will be even more poor, but if that is what feels more in tune with your being, then that is what has to be done. No other consideration is important.

There are a few people who will not feel like working at all. In a better human world they have to be allowed their lousiness, their laziness. We should be at least that much human. If somebody does not feel like working, then can't we be human and generous enough that he should be allowed? He is not asking for much -- just bread, a shelter.

'In a religious world we will appreciate him, we will not condemn him. There is a possibility -- a few people ARE that way, made that way. Don't impose. Rarely are there such people, and if you accept them without any condemnation and you don't make them feel guilty, you are religious, you are righteous, you are really a

moral person. There is no need to make them feel guilty. What wrong is there? What is going to happen by all the work that you are doing? Everything disappears into death. And if somebody does not have that feel....

I know one man. I have watched him. He was a student with me... very lazy. Then he became a professor with me, and we lived together. He is very lazy, but I loved that man. He has tremendous qualities. His laziness is not just laziness -- he has a certain grace, a certain beauty. That beauty in itself is so valuable that I would not like to destroy that beauty by putting him into work. Just his being there -- plain lazy -- creates such a pool of energy that whosoever comes close to him feels happy; as if you have passed through a garden where there was much freshness and cool fresh air and the fragrance of flowers.

He is plain lazy. He has never done anything, and he is not going to do anything. What should we do? Should we make him feel guilty? That's what everybody has been doing to him.

When he met me and I allowed him to stay with me, for three months he watched -- whether I would condemn him or not. When I didn't condemn him and when I didn't say anything... because he's so plain lazy that if he is thirsty he will just go on Lying down on the bed. He will wait for me to ask, "Are you thirsty or something?"

When for three months I didn't say a single word to him, and I did everything that I felt was needed to be done for him, after three months he started crying. And he said, "You are the first man who has accepted me. You are the first man who has given me my soul. Nobody has loved me, and everybody has made me feel guilty." And naturally, when the whole world makes you feel guilty, you start feeling guilty. You start feeling a great hate arising in you against yourself.

He flowered in those three months, he bloomed. And out of that blooming, something started happening. He started singing, he started writing poems. Then one day he started playing the guitar. But it came out of the acceptance, that at least one human being accepted him totally. If he got up at ten o'clock in the morning, I was not going to say to get up at nine-thirty. Ten is perfectly okay! If you feel like that, it is okay. A person should be allowed to be himself.

So I understand what you mean when you say: I THINK "IF YOU DON'T WORK YOU DON'T EAT" IS A VERY GOOD MOTTO. It has been good in a way because the society has been poor, starving. But it is not good for you! You should be able to accept the other's reality as it is without any judgement. And you should be able to give the freedom to the other to be himself without any hindrance. That is real morality. That is to be really religious.

Yes, a few people will remain lazy, but nothing to be worried about. There are lazy men's guides to enlightenment too! Lao Tzu is the highest priest for the lazy man.

Active people do something in the world which is important. Lazy people also do something beautiful in the world which is needed. They create a balance, harmony, equilibrium.

Zen: The Path of Paradox, Vol 3

Chapter #7
Chapter title: A Snowflake Dissolving in Pure Air

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BASSUI WROTE THE FOLLOWING LETTER TO ONE OF HIS DISCIPLES WHO WAS ABOUT TO DIE: "THE ESSENCE OF YOUR MIND IS NOT BORN, SO IT WILL NEVER DIE. IT IS NOT AN EXISTENCE, WHICH IS PERISHABLE. IT IS NOT AN EMPTINESS, WHICH IS A MERE VOID. IT HAS NEITHER COLOUR NOR FORM. IT ENJOYS NO PLEASURES AND SUFFERS NO PAINS.
"I KNOW YOU ARE VERY ILL. LIKE A GOOD ZEN STUDENT, YOU ARE FACING THAT SICKNESS SQUARELY. YOU MAY NOT KNOW EXACTLY WHO IS SUFFERING, BUT QUESTION YOURSELF: WHAT IS THE ESSENCE OF THIS MIND? THINK ONLY OF THIS. YOU WILL NEED NO MORE. COVET NOTHING. YOUR END WHICH IS ENDLESS IS AS A SNOWFLAKE DISSOLVING IN PURE AIR."

DEATH IS NOT THE ENEMY. It appears to be so because we cling too much to life. The fear of death arises out of the clinging. And because of this clinging we are unable to know what death is. Not only that, we are unable to know what life is too.

The man who is not able to know death will not be able to know life either, because deep down they are two branches of the same tree, If you are afraid of death, basically you will remain -- because it is life that brings death. It is through living that you come to dying.

You would like to become stagnant frozen, so that you don't flow, so that death never happens. You would like to get stuck somewhere on the way, so that you never come to the ocean and disappear.

A man who is afraid of death clings to life too much; but the irony is that even if he clings too much to life, he is not able to see what life is. His clinging to life becomes a barrier to understanding life too. He cannot understand death, he cannot understand life; he remains in a deep misunderstanding, in a great ignorance.

So this is one of the most fundamental things to see: that death is not the enemy. Death cannot be the enemy. In fact, the enemy exists not. The whole existence is one. All is friendly. All is yours, it belongs to you and you belong to it. You are not strangers here.

Existence has given birth to you; existence has mothered you. So when you die, you simply go back to the original source to rest and to be born again.

Death is like a rest. Life is activity: death is rest. And without rest activity is not possible. Life is like the day and death is like the night. And without the night, the day cannot exist on its own. It is night that prepares you for the day, it is night that rejuvenates you, gives you energy back. You move in your deep sleep to the very point where death will lead you.

Every night you go into death -- it is a small death -- hence in the morning you feel so alive. Unfortunate are those people who don't die every night. In the morning they are more tired than they were when they went to bed. They were dreaming, they were still clinging to life in their dreams. They didn't go in a let-go. They didn't allow death to take possession of them and mend many things and give rest, relaxation, new energy. These are the unfortunate people. The fortunate people are those who go into a tremendously deep sleep, a dreamless sleep. In the morning they are again alive, ready to face life in its manifold forms, full of joy, full of response, ready to take any challenge that life proposes.

Death is like the night. Life is yang and death is yin. Life is male, death is female. Life is aggression, ambition -- a great effort to conquer many things. And death is relaxation from all aggression -- an inward journey. One relaxes into oneself. Zen people call it 'the asylum of rest'.

Life is an adventure; you go away from yourself, you go farther and farther away. The farther away you are, the more miserable you become. You go in search of happiness, but the more you search for happiness, the farther you are from it. And you can see it in your own life. This is not a philosophy, this is a simple statement of fact. Everybody goes in search of happiness. But the farther away you go, the more miserable you become.

Life is a search for happiness -- but brings misery. One day you are fed up and tired and bored. That adventure no longer appeals. You relax into yourself, you come back. The closer you come to yourself, the more happy you become. The more you forget about happiness, the more happy you become. The day you stop seeking and searching for happiness, you are happy.

Life is a promise for happiness, but only a promise. It never fulfills. Death fulfills it. Hence, I repeat: death is not the enemy. Death is your home where you come after many many journeys -- tired, frustrated, exhausted -- to seek shelter, to seek rest, to gain again the lost vitality. One thing.

Second thing: life and death are not so much apart as we think. You think life happened the day you were born, and death will happen the day you die. So there is a seventy or eighty or one hundred years' gap. It is not so. Birthing and dying go on together your whole life. The moment you start breathing you start

dying too. EACH moment there is life and there is death -- two wheels of the same cart. They go together. They are simultaneous. You cannot put them so far apart -- seventy years is too much distance. You cannot put them so far apart -- they are there every moment. Every moment something is being born in you and something is dying.

Dying and living are together. In seventy years' time you are finished with this dying and living. You are tired of the game. You would like to go home. You have played with sand castles. You have argued, fought for your sand castles: This is mine and that is thine, and enough is enough! Evening has come and the sun is setting and you want to come home. After seventy years you slip into deep rest. But dying and living continue together. To see it in that light will bring great insight to you. Each moment both are there.

So there is no need to be afraid. It is not that death is going to happen somewhere in the future. The future creates problems: It is going to happen somewhere in the future -- how to protect yourself? How to create Great China Walls against it? What arrangements should be made so it doesn't happen to you, or at least so it can be postponed a little more?

But it is already happening! It is not a question in the future. It has been happening since you have been here. You cannot postpone it, you cannot do anything about it! There is no way to do anything about it. It is the very process of life -- dying is part of the very process of life.

For example, it comes very very prominent and loud and bold when you make love. Naturally, because love gives you the feeling of life. But have you watched? After each love act you become depressed. Relaxed, silent, but a kind of frustration is also there. At the peak of your love you are at the peak of life, and then suddenly you fall into death. Each love act brings life to a peak, and, naturally, gives you a glimpse into the abyss of death that is surrounding it. The valley of death is very clear when the peak of life is very high.

Out of this experience, two types of culture have arisen in the world. One is sex-against, and one is death-against.

The sex-against culture emphasizes more the frustration that follows the sex act. It is more concerned with the valley. It says, "Look, nothing is achieved, only frustration. That was all illusion; that peak, that orgasm, was just illusory, momentary. See what really comes in the end -- just frustration. Again you are flat on the ground. So it was a kind of illusion that you have created, but this is reality."

After each sex act, everybody starts thinking of how to become celibate, how to drop this whole miserable wheel, how to get out of this vicious wheel. The idea of celibacy and BRAHMACHARYA has arisen because of that second part. It is there! People who are sex-against see only it. People who are death-against don't see it. People who are death-against, they simply see the peak, they don't look into the valley. Once the peak is there, they close their eyes and go into sleep. They don't think about the valley. The valley is there, but they have chosen only the peak.

But see, there is a corollary to it. If you only see the peak then you will be very much afraid of death, because you will not have any experience of it. Then death will remain unknown forever. Only when you are dying, then you will come across it. Then it will be too much and too new, and too unfamiliar and unknown, and it will shock you very much.

So the people who are death-against and only see the peak of life, the orgasmic peak of the sex act, will avoid the valley, they will not look into it. Then ultimately, one day, that valley is there. They are very afraid. Hence, in the West, where sex has become more free and people are less sex-against, they are more death-against. They are fighting against death. Somehow death has to be destroyed.

In the East, people are sex-against. They look only into the valley. They don't look at the peak; they say the peak is just illusory. Because they look into the valley, they have become more and more death-prone, ready to die. In fact, waiting to die; in fact, hoping to die, desiring to die, dreaming to die. In the East the greatest ideal is how to die so utterly that you are never born again. That is the ultimate death.

In the West the idea is how to create a situation where yoU don't die at all; you go on living -- on and on and on. Both attitudes are lop-sided. Both attitudes create a kind of imbalance in you, and that imbalance is the misery of man.

A real man, an authentic man, will face all; he will not choose. He will not say, "I will see only the valley and I will be oblivious of the peak," or "I will only see the peak and I will remain oblivious of the valley." He will see both as they are. He will not choose.

Not to choose is Zen. To be choiceless is Zen: to see things as they are in their totality -- good and bad, heaven and hell, life and death, day and night, summer and winter -- to see them as they are. Zen is not an either/or philosophy. It does not give you a choice because it says, "If you choose, you will always be afraid

of the one that you have not chosen."

See into it: if you choose something, you will remain constantly trapped with that which you have not chosen, because the not-chosen is the rejected, the not-chosen is the repressed. The not-chosen is a hankering to take revenge. The not-chosen is getting ready -- some day, in a weaker moment, it will explode with a vengeance.

So the man who is sex-against is always afraid of the vengeance of sex -- it can explode any moment. And the man who is afraid of death, death-against, is naturally always trembling death is coming. He knows, there is a tacit understanding. Whether you see it or not, it makes no difference. Just not seeing it will not make it disappear. It is there. You know it is there and it is coming. And it is coming closer every moment.

The man who is sex-against will be afraid of sexuality erupting any moment in his consciousness. And the man who is death-against will be afraid of death coming any day and possessing him and destroying him.

Both kinds of people remain fear-oriented; and both kinds of people remain in a fighting state, continuously conflicting. They never come to a calm tranquillity, an equilibrium. Equilibrium is when you don't choose, when you see the fact as it is. Life is not an either/or question, there is nothing to choose. It is all together. By your choice, nothing is changed. By your choice, only you get into a kind of ignorance. That which you choose is part, and that which you are not choosing is also part of reality. The unchosen part of reality will remain hanging around you, waiting to be accepted. It cannot disappear, there is no way for it to disappear. If you love life too much and you don't want to see the fact of death... death is there hanging around like a shadow.

Zen says: See both -- they are one piece, they are together. Seeing them together, without any choice, without any prejudice, you transcend them. Seeing them together, you are no more identified with life and no more identified with death. When you are not identified, you are free, you are liberated.

Identification is what imprisonment is. Let this be understood perfectly, because that is the root cause of all our misery, slavery.

Identification -- this word is very significant. It means you get identified with a part. You become one with one part of life, that part you start thinking of as if it is the whole. Nothing is wrong with the part as such, but the part is the part; it is not the whole. When you start thinking of the part as the whole, partiality arises. When you start claiming for the part as if it is the whole, you are becoming blind to the whole. Now you will be in conflict with reality.

And you cannot win against reality, remember it. You cannot win against reality. It is impossible. It does not happen, it cannot happen. You can win only WITH reality, never against reality. Victory is with reality. That's why all the great Masters have put so much emphasis on surrender. Surrender means to be with reality. Then victory is certain -- because reality IS going to win. It is always the reality that wins. If you are with it, you will be a winner; if you are against it, you are going to be a loser. And we are all losers, we have been fighting.

We choose a small part and claim that this is the whole. We choose life, we take life out of its basic context -- death -- and we say, "This is me. I am life." Now you are getting into trouble. You will be encaged in this identification. How will you manage death then? -- and it is there, and it is happening every moment, and it is going to take you unawares one day.

You get identified with the body, "I am the body," then there is trouble. You get identified with the mind, "I am the mind," then there is trouble. Getting identified is getting into trouble. Identification is the very stuff ignorance is made of. Once identification is dropped, once you don't get identified with anything, you simply remain a witness -- not saying, "THIS I am" or "THAT I am." You simply remain a witness. You see life as passing, you see death as passing, you see sex as passing, you see frustration, joy, success, failure. You go on seeing; you remain a pure seer. You don't get hooked with anything; you don't claim "I am this." WITHOUT claiming, who are you? Without confining and defining yourself, without giving a limitation to yourself, if you can remain flowing, just seeing, there is liberation. There is great liberation.

Unidentified one is free. Identified, one is encaged.

Zen says: Don't be identified with anything whatsoever. And then, naturally, transcendence happens. You see misery coming and you remain a watcher. You see misery arising, engulfing you, surrounding you like great dark smoke, but you remain a watcher. You see it, you don't judge. You don't say, "This is me," or "This is not me." You don't say anything at all, you remain non-judgemental. You simply see this is the fact, that there is misery.

Then as it had come one day, one day it starts disappearing. Clouds had gathered and now they are

disappearing, and there is great sunshine and happiness. You don't get identified with that either. You just see that sunshine has come back, clouds have disappeared. You don't say, "This is me," you don't say, "This is not me." You don't make ANY statement at all about yourself. You simply go on watching.

Many times it will happen -- misery will come, happiness will come -- many times you will succeed, many times you will fail. Many times you will be depressed, and many times you will feel very high. Watching all this duality, by and by you will see that you are beyond all these dual pairs of things.

And so is a pair -- life and death. And so is a pair -- mind and body. And so is a pair -- the world and NIRVANA. ALL are dual pairs. When you can see thoroughly, when you can see transparently, and you don't choose, you are something transcendental -- the witness. That witness is never born and never dies.

Death and life come into that witness' vision, but that witness is eternal. It was there before you were born, and it will be there when you are gone. You have been coming into the world millions of times, and you may yet be coming -- and still you have never come. The world appears in you just like a reflection appears in a mirror. Nothing, in fact, happens to the mirror. Or do you think something happens to the mirror?

You are standing before a mirror and the mirror reflects your face. Do you think something is happening to the mirror? Nothing is happening. You are gone, the mirror is empty. Somebody else comes before the mirror, the mirror reflects that face -- beautiful or ugly -- it has no choice, it is choiceless. You bring a beautiful rose-flower, it reflects; you bring an ugly thorn, it reflects. You bring a beautiful face, it reflects; you bring an ugly face, it reflects. It has no choice. it does not say, "This is not good and I am not going to reflect," and, "This is very good and I will cling to it. Please don't go away from here. remain here. I am you, you are me." No, the mirror simply reflects.

This mirrorlike quality is what is meant by witnessing. And that's why the mirror remains clean of all impressions. It goes on reflecting, but no impressions are collected on it. This is the state of awareness. This is what meditation is all about.

Watch, see, be alert, but don't choose. And don't get into any part. The part is not the whole. The part is part, and sooner or later the part will go, because the part cannot stay long enough. And when it goes you will be miserable because you will not be willing to leave it; you will cling to it, because you got identified with it. But it will have to go, and you will feel miserable and you will cry and you will weep -- but that is your creation. If you had remained like a mirror there would be no problem. Whatsoever happens, happens. You remain undis-turbed and undistracted.

THIS IS THE VERY ESSENTIAL CORE OF ALL religions. It is not a question of practice, it is not a question of learning concepts, dogmas. It is not a question of reciting sutras. It is a question of insight! And this insight is available to you. There is no need to go to anybody for this insight. You have been carrying it all along. From the very beginning it has been so. It is there, the mirror is there. Just start using it.

Try sometimes and you will be surprised! The same thing that has been disturbing you in the past no more disturbs. Somebody insults you -- you simply watch, you don't get identified with it. You don't say, "He has insulted me." How can he insult YOU? You don't know yourself who you are, how can he know who you are? He cannot insult you. He may have been insulting some image that he carries of you, but that is not you. He may be having some idea about you, and that idea he is insulting. How can he insult YOU? He cannot see you at all.

If you remain alert and watchful, you will be surprised -- the insult came and went and nothing happened inside you, nothing was stirred, The calmness was radiant. No vibration, no wave, not even a ripple arose in you. And you will be tremendously blissful knowing this mirrorlike quality. Then you are becoming integrated.

Then somebody comes and praises you. Try it again. Be watchful. Don't think he is praising you. He may be praising somebody he thinks you are. He may be praising you for some ulterior motives of his own. That is none of your business. You simply see the fact that "this man is praising me." But remain a mirror. Don't swallow it! Don't cling to it! If you swallow it you will be in difficulty. Then ego arises -- with identification, ego.

And then you start expecting that everybody should praise you like this man. Nobody's going to praise you like that. Then there is hurt and misery. And tomorrow this man may not praise you again. His motive may have been fulfilled. Or tomorrow he may start thinking that he was wrong, or tomorrow he may take revenge. Whenever somebody praises you, some day he is going to insult you too -- because he has to take revenge, he has to put things right.

An imbalance arises. When somebody is praising you, he is not feeling really very good; it hurts him to praise you. He has to show you that you are higher than him -- that hurts. He may not show it right now, but he will keep the hurt, the wound, inside. And some day if the opportunity arises he will show you who you are; he will put you in your right place. And then you will be very much hurt. This man has been praising you so much, and now he hurts you. But he has not done anything. It is you -- you started clinging to the idea that he had put in your mind.

Not getting identified with anything, watching, keeping the mirrorlike quality is what brings one, by and by, closer to enlightenment .

Rinzai was giving a lecture one day on the 'True Man of No Title'. That's what I mean when I say the mirrorlike quality -- the 'True Man of No Title'. There is inside you a True Man of No Title. It is neither man nor woman, neither Hindu nor Mohammedan, neither good nor bad -- it has no titles -- neither educated nor uneducated, neither Eastern nor Western, it has no titles -- neither a saint nor a sinner, it has no titles. And that is the true man inside you.

Rinzai was giving a lecture one day on the 'True Man of No Title'. This was the title of his lecture:

A monk, quite perplexed, went up to him and asked, "What is this True Man of No Title?" Rinzai grabbed him by the neck and yelled, "Speak! Speak!" The monk was dumbfounded and could say nothing. Rinzai let go of him and exclaimed: "What worthless stuff is this True Man of No Title!"

What Rinzai did was to create a situation. The man asked, "What is this True Man of No Title?" Rinzai grabbed him by the neck and shouted, "Speak! Speak!" He has shocked him. In that shock all titles have disappeared. In that shock he is nobody, simply nobody, a mirror. In that shock the mind is no more spinning. In that shock he is simply dumbfounded. Rinzai has created a situation for him to look into this real man of no title, this mirrorlike quality.

But the man missed, he started thinking how to answer. "What is my Master doing to me? Is this the right thing to do to a questioner?" He must have got into thoughts like that. He missed the point. That's why Rinzai exclaimed: "What worthless stuff is this True Man of No Title!"

The moment your mirror starts clinging to something, you become worthless. The moment your mirror is covered and attached to something, it is collecting dust -- you become worthless. The moment the mirror collects no dust, you have immense worth -- you are a god. The only difference between a Buddha and you is this much: that your mirror has collected much dust and Buddha's mirror has become completely clean of all dust. Your thoughts are nothing but dust.

But sometimes you value dust very much. You say, "This is golden dust, this is no ordinary dust. This is pure gold! I have to hold it. I should not allow anybody to rob me of it; it is very valuable."

That's how you have become attached to life. You think it is very valuable. And because you become attached, you think of death as the enemy, the robber. Death is coming and it will rob you of ALL your gold, of all the precious stones that you have carried all along. It will take all the dust off your mirror -- and that's all you have been thinking is YOUR LIFE. Hence, you are afraid.

If you see the point, death is a friend. In fact, a far greater friend than life itself. Why do I say so?

I say so because in life you get attached, you collect dust. Death takes all your attachments and all your dust away. If you can see the point, you will feel tremendously grateful to death. What you cannot do, death does for you. That's why if you can do it, then there is no death for you; then there is no need for death. If a man can clean his consciousness through meditation, then he will never die.

I'm not saying that he will not die in the body -- that is a natural thing. But he will never come across death. Death happens only to the dust that collects on the mirror. The mirror never dies! The mirror itself is undying. This witnessing is an undying process, it is eternal. The traveller continues; only the clothes become torn and rotten, and they have to be changed. The traveller continues; only dust gathers on the body and you have to take a bath.

But if you start thinking that your dust is you, you will not take any bath. There are people who are very much afraid of taking a shower -- as if they will lose something, something valuable. There are people who are afraid of meditation because meditation is a shower. It takes all the nonsense thoughts that you have collected, accumulated -- all the junk that you go on carrying in your head. And your head is suffering, is very heavy, and you are miserable, but still you go on carrying it thinking that it is valuable.

Death is a great friend, it unburdens you. It unburdens you of all that you have accumulated. Once this unburdening is allowed voluntarily, death becomes samadhi. If you don't allow it voluntarily, then death is

not a samadhi, it is a pain. Now see the point. The same thing can be utter pain, and the same thing can be utter joy. It depends on your interpretation -- how you look at things, how you penetrate a certain experience, how deep you go into it.

If you are a clinger, very possessive, then death will be very painful and will be a great anguish. You will suffer. You will not suffer because of death, you will suffer because of your clinging, because of your possessiveness, because of your attachments, because of your greed, and all that.

But if you are not a clinger, you are not very possessive, you are not greedy, you are not egoistic, you are not aggressive, suddenly death's quality has changed. It comes like a fresh breeze of God. It comes and cleanses you. It gives you a great rest much needed. It purifies you. It takes you into the eternal source from where you will rise again. If you go voluntarily into it you will rise in a better form, because you have learned something from the last form. If you don't go voluntarily, then too death will throw you into the furnace, will burn you, but forcibly, and you will come back again into the same form because you have not learned anything.

The student who has not learned anything has to be sent to the same class again and again and again. A Buddha is a person who has learned ALL the possibilities of all forms. He has been a rock, and he learned it. He has been a tree, and he learned it. He has been a tiger, and he learned it. He has been a man and a woman, he learned it. He has been a god and he learned it. And he went on learning and learning and learning.... And one day he has finished all forms. He has gone through all forms -- watching, choicelessly alert, keeping his mirror bright, un-clouded, he has come through all the forms. And he has now come to a point where no more learning is needed. He has learned the lesson. Then he disappears. Then death becomes nirvana. Then he spreads all over existence, then he becomes a fragrance. Then he enters the cosmic form. Now small forms are no more needed. He has learned all that was there in those small forms. All that was contained in those small forms he has decoded. He has become a grown-up. Now there is no need for him to go back to school. He becomes part of the whole. He spreads over the whole. Then he is a song in the heart of the cosmic mind, a blessing, a peace. He does not come any more, he has gone beyond the point of return.

This is the ultimate learning. But one has to go through all the forms. And death brings a great lesson, far greater than life. And death brings a very intense possibility to understand, because life is spread long range -- death comes in a very very potential way in a very short time. In a single moment it shakes you. If you are not alert you will miss that moment, the moment is very tiny. If you are alert, then that very moment becomes a door into the divine.

ONCE YOU ARE NOT ATTACHED TO DEATH, once you are not afraid of death, death becomes a game, a play.
Listen to this beautiful story:

Almost blind at the age of ninety-six and no longer able to teach or work about the monastery, Zen Master Yamamoto decided it was time to die, so he stopped eating. When asked by his monks why he refused his food, he replied that he had out-lived his usefulness and was only a bother to everybody.

Now ninety-six... it is enough. And the old man thinks that now it is time to die, so he stops eating food. Death is just a rest. It is time to rest. He starts preparing to retire. This is the understanding that is needed.

The disciples told him, "If you die now" -- it was January and very cold -- "when it is so cold, everybody will be uncomfortable at your funeral and you will be an even greater nuisance, so please eat!"

Those were also great people. Mm? -- the reason they give: "Please just think of the cold. You will be dying, it is January and much too cold, and you will be a greater nuisance to all of us. We will have to go to your funeral -- so start eating."

This can happen only in a Zen monastery with a Zen Master and Zen disciples. Nobody is worried about the death. Death is okay. The Master is ready to die, but look at the disciples. Those disciples are also very close to enlightenment. They say, "Stop your nonsense! Right now it is not a good time. Why do you want to create trouble for us? Yes, you are a bother -- ninety-six years old -- but that will be even more bothersome, dying in the middle of January. Please eat!"

So the old man laughed, he resumed eating, but when it became warm again he stopped, and not long after quietly toppled over and died.

Death, too, is then a game, something to be played with. Then you are not afraid. There is nothing to be afraid of. Then you are not even serious. Look at the non-seriousness of the whole thing. Can you think of something like this happening in the West? Impossible! It can only happen in the East where people have accepted life and death both, as they are.

And this can happen only when you know that nobody is going to die -- that's why they could joke with the old man, and the old man laughed. He was not offended. Just think of the disciples saying, "This will be a nuisance, sir, dying in the middle of January. It is so cold and it will be a great bother for all of us to go to the funeral." Just see the point of it, the humour of it -- as if life and death are nothing but jokes, as if the old man is just going to play an act, as if it is not truth!

That's how it is. SIMPLY as if he is going to play an act. "Please don't play it right now, later on you can do it when the days are warmer." The old man laughed, he didn't feel offended. He must have enjoyed it tremendously. This was a great insight in his disciples. Now they even take death humorously. When you start taking death also humorously, you are a man of under-standing. You are, by and by, turning into The Man of No Title, the REAL Man of No Title. When you take death also with humour, you have already gone beyond it. And to go beyond life and death is to go into your reality.

Another anecdote:

When Tozan was dying a monk said to him, "Master, your four elements are out of harmony, but is there anyone who is never ill?"

"There is," said Tozan.

He was very ill. The whole body was just disintegrating. The four elements were no more together. It was a kind of riot inside his body, Elements were trying to get free of each other. Tozan was old and dying, and the disciple asks, "Your four elements are out of harmony, but is there anyone who is never ill?"

"There is," said Tozan.

"Does this one look at YOU?" asked the monk.

"It is my function to look at him," answered Tozan.

"How about when you yourself look at him?" asked the monk.

"At that moment I see no illness," replied Tozan.

In you there are two worlds: the world of birth and death, and the world that is transcendental. Yes, the body can be very ill, and yet there may be no illness in you -- if you don't get attached to illness, if you don't get identified with illness, if you don't start thinking "I am ill." It is only a kind of hypnosis. It has to be learned through many many doors.

When you feel hungry, what do you say? You say, "I am hungry." You are not -- the body is hungry, the organism is hungry. You are just a watcher, you are just seeing that the body is hungry. Then you eat and you fed satisfied, and you say, "Now I am satisfied, fully satisfied." You are not satisfied, because you were not hungry in the first place! First you had seen hunger in the body, now you feel satisfaction in the body -- but you are just a witness. Fin;t your mirror was reflecting the hungry man standing in front of you, and now your mirror reflects the satisfied man standing before you -- but the mirror was never hungry and the mirror is not satisfied either.

One day you are healthy, another day you are ill -- the mirror reflects! One day you are young, another day you are old. One day you are loved, another day you are hated. One day appreciated, another day condemned. The mirror goes on reflecting. The function of the mirror is just to reflect whatsoever is the case. But EACH time you get identified.

Stop this identifying yourself with things that are standing in front of you, and suddenly you will see you have never been ill and never been hungry and never been born, and never are you going to die. You are the very source of eternity. You are eternal.

Now this story:

BASSUI WROTE THE FOLLOWING LETTER TO ONE OF HIS DISCIPLES WHO WAS ABOUT TO DIE:

ORDINARILY WHEN YOU WRITE TO SOMEBODY who is about to die, you write some consolatory things -- you think he will need consolation. And all your consolations are false; all your consolations are lies.

But when a Zen Master writes a letter to somebody who is dying and who has been a disciple to him, he simply states the truth. In fact, when somebody is dying it is time to state the truth, because there may be no more time. At least let him hear the truth before he leaves the world, let him be made alert to what the true fact is. No need to console, because consolations don't help.

Consolations are like lullabies. Yes, good, they make people feel comfortable. They are like tranquillizers. They don't trans-form you, they only lull you, they only make you dull. They really make you confused, and the reality remains as it is. Your consolations don't change it, they cannot change it. Consolations are toys given to children.

The Zen Master Bassui writes to one of his disciples who is about to die: now this is a great moment. Death is a great moment. It should be used to its total capacity. Death is such a great opportunity, such a creative possibility, that one can be enlightened through it. If you have missed life, okay, but don't miss death. Use the door to look into the divine.

The Master wrote:

"THE ESSENCE OF YOUR MIND IS NOT BORN, SO IT WILL NEVER DIE.... "

The essence of your mind -- that's what I call the mirrorlike quality. That is the very essence of your mind. Why do we call it the fundamental, the essential? Because it persists.

Watch.... You were a child. The first time you opened your eyes, you had no thoughts, but this mirrorlike quality was there. Even at the first moment when you opened your eyes, this mirror-like quality was there. It was not given to you by anybody; you brought it with you. It is essential, it is your nature. The child opens his eyes; he will not be able to see what trees these are: ASHOKAS or pines -- he will not be able to know what trees these are. He will not even be able to know that these are trees. He will not be able to see that they are green, but he will see the greenery. He will not be able to label it as green, and he will not be able to tell that "These are trees, and these are ASHOKAS, and these are pines" -- no.

But everything will be reflected exactly. There will be no language. His vision will be clear. He will have no dust. That's why children are so thrilled by small things -- because every small thing is almost psychedelic to them. They have no barriers, their eyes are clean, the mirror is clear. It reflects the reality as it is.

This quality -- this mirrorlike quality -- is not taught by anybody. It is not conditioned by the society. Language will be taught; you don't bring language with you. If you are born in a Japanese family, you will learn Japanese. If you are born in a French family, you will learn French. Whatsoever is taught you will learn. But the French child and the Japanese child when they first open their eyes are simply mirrors. The Japanese mirror is no more Japanese and the French mirror is no more French. They are simply mirrors. Yes, the Japanese will become Japanese and the French will become French, and a thousand and one things will go on gathering -- the education, the school, the college, the university, religion, church, and things will gather around.

SO ALL that is taught to you is not essential. It has been given from the outside. That which is given to you from the outside is borrowed, is not your nature. That which you have brought with you, utterly with you, nobody has given it to you -- that is essential nature. And that is your soul. To find it in oneself is to find something which is beyond birth and beyond death.

"THE ESSENCE OF YOUR MIND IS NOT BORN," says the Master, "SO IT WILL NEVER DIE."

Only that which is born dies; only that which begins ends. If you have one polarity, the other will follow; but if the first polarity is missing, the other cannot be there. If something is there in you which was

not born, which was there even before birth, then it will be there even after death.

This mirrorlike quality has nothing to do with anybody, nobody has given it to you. It is you, your authentic being. This is the real Man of No Title. The mirror is going to learn many things, is going to be conditioned in many ways -- all that will be non-essential. That's why I say if you are a Hindu, you are getting too much attached to the titles. If you are an Indian, again you are getting too much attached to the titles. Remember the real Man of No Title.

And that is the same man! You and I are not separate in that mirrorlike quality. It is the ONE quality! It is what consciousness consists of.

"IT IS NOT AN EXISTENCE, " says the Master, "WHICH IS PERISHABLE. "

This has to be understood: "IT IS NOT AN EXISTENCE, WHICH IS PERISHABLE." It is existence itself!

Existentialists in. the West make a distinction between these two words: existent and existence. That distinction is valuable, will be useful here.

We say the tree exists, but we cannot say it exactly the same way about God, that God exists. Why? Because the tree was in non-existence one day and will go into non-existence another day. So the tree exists in a different way than God exists, because He has never been non-existent and He will never be non-existent. We can say that the tree exists because sometimes it disappears out of existence.

The tree is existent -- -it can become non-existent God is not an existent, He is existence itself. He cannot become non-existent, there is no way. In fact, to say 'God is' is a repetition because God means exactly what 'is' means. To say 'God is' is not right. 'Tree is' is okay, 'chair is' is okay, 'man is' is okay, because they can disappear into 'is-not'. But 'God is' is not right.

God MEANS 'isness'! So it is a repetition to say 'God is'. It means 'Is is' or 'God God'. It is meaningless, it is a repetition.

The Master says to his disciple:

"IT IS NOT AN EXISTENCE, WHICH IS PERISHABLE."

He means it is not an 'existent'. It has not come into existence, so it cannot go out of it. It is the very existence itself.

You have been here always! and you will be here always. You cannot go anywhere, remember it. So don't be afraid of going anywhere. There is NO WAY to go and there is NOWHERE to go and there is NOBODY to go! Everything simply is. All has been here forever and will be forever. THIS NOW contains the whole eternity -- the whole past and the whole future. The whole existence converges on this moment, herenow. In the cry of this cuckoo are all the cries of all the cuckoos -- past and future. In the listening of you is all the listening of all the people -- past and future. In the saying is all the saying of all those who had anything to say in the past and those who will ever have any-thing to say in the future.

All is.... Nothing goes out of existence. Forms change, certainly; clothes change, certainly; names change, certainly. But this is not your essential being. You go on changing your houses, you go on changing your bodies, you go on changing your minds -- but the essential, the mirrorlike quality, the real Man of No Title remains the same. It cannot change. It has no parts that can be changed, it is imperishable.

"IT IS NOT AN EMPTINESS, WHICH IS A MERE VOID."

Listen again. The Master says, "But don't be in a misunderstanding" -- because when we say it is a Man of No Title, or when I say it is a mirrorlike quality, you may start thinking that the mirror is just empty. The mirror is not just empty, even though it sometimes looks just empty. And you know when there is nobody facing the mirror it is empty. Yes, empty of form, empty of the other, but not empty of itself.

When there is nobody facing the mirror, the mirror is full of its mirrorlike quality, but not empty. In fact, when somebody is facing the mirror, it is not so mirrorlike. That reflection is obstructing its fullness. Something foreign, something from the outside is there. When everything goes and nothing is reflected, the

mirror IS NOT simply empty. It doesn't mean a negative emptiness. It is full of its mirrorlike quality. It is just a mirror, a perfect mirror -- MIRRORING NOTHING, but a perfect mirror.

Or look at it in another way. Our minds are too much attached to things; that's why we look at things and then decide. A room is full of furniture and you say, "The room is full of furniture." Then somebody removes the furniture outside and then you say, "The room is empty now." What do you mean?

You are too much attached to the furniture. You only think of the furniture, you never think of the room. Now the room is full of roominess! First it was not so full of roominess -- the furniture was obstructing its roominess. A room means space; the very word 'room' means space.

First there was too much furniture inside; the space was obstructed, destroyed. It was not really full of itself; something foreign was hindering it in many ways. It was not so free. Now the furniture is removed you say it is empty. First you used to say it was full, now you say it is empty. Empty of what? -- empty of furniture. But there is another way of looking at the room -- now it is full of roominess, full of space. Now it is full of itself.

So the Master says, "Don't think that I am saying this essential you is just an empty void, no." First it is full of the furniture -- the thoughts, the memories, the desires, identifica-tions: I am the body, I am the mind, I am Hindu, I am Christian, this and that. It is full of the furniture, garbage. Then one day when you throw this garbage away and you simply remain a choiceless awareness, you can start thinking, or at least misunderstanding, that now it is just a void, there is nothing. In fact, for the first time the mind has full freedom to be itself -- it will bloom. This consciousness will bloom into a lotus.

This is freedom, this is liberation. Liberated of all junk, liberated of all that is alien, liberated of all that is foreign -- the guests have gone, the host is free. When the guests are there the host is not so free. You know it. When guests come you are not so free. The host becomes imprisoned in his own household. He does not have such free movement as he used to. He has to take care of the guests. They may be sleeping; you cannot play your loudspeaker, your radio, your TV, very loudly; you cannot play the music the way you like; you have to keep your children quiet -- the guest is there. You have to adjust to the guest.

When a guest is there, the host becomes secondary and the guest becomes primary. That's what has happened. Too much full of thoughts and desires, the guests have become very important and the host has become almost secondary, or forgotten -- even forgotten. And the guests have stayed too long. They don't go. They have become permanent members, and the host is almost thrown out of his own house.

So when suddenly guests go, you may feel it is just an empty void. It is not. Buddhism, Zen, both have been very much misunderstood because they talk of shunyata -- emptiness. Shunyata, emptiness, is God for Buddha. But the word creates trouble. People think "Emptiness? Looks very negative." It is not, it is simply an indication that now you are just yourself, empty of all else, empty of the other. Now you are just in tune with your being, just yourself, just your essential Buddhahood is left. It is not empty, it is full. It is perfect -- because it is the source of all.

"IT IS NOT AN EMPTINESS, WHICH IS A MERE VOID. IT HAS NEITHER COLOUR NOR FORM. IT ENJOYS NO PLEASURES AND SUFFERS NO PAINS."

You think you suffer! You have never suffered' You think you enjoy, you have never enjoyed. You have always been just a witness. Suffering has happened, but you have never suffered. Joy has come, but you have never enjoyed. They have been passing phases, climates that come and go, clouds that surround the moon and disappear. But you! -- you remain in yourself, undisturbed, undistracted. There is a Zen saying:

I AM MOVING ALL DAY AND NOT MOVING AT ALL. I AM LIKE THE MOON UNDERNEATH THE WAVES THAT EVER GO ROLLING.

"The waves go on rolling. I am moving all day and not moving at all." Yes, great movement is happening all around, but at your VERY center -- the center of the cyclone -- nothing ever moves. No pain, no pleasure, no happiness, no unhappiness, no heaven, no hell -- you neither gain anything nor do you lose anything. It is always the same! It is absolutely the same. The taste there remains the same. It is eternal.

I AM MOVING ALL DAY AND NOT MOVING AT ALL. I AM LIKE THE MOON UNDERNEATH THE WAVES

THAT EVER GO ROLLING.

The waves go on rolling. Have you seen sometimes a moon reflected in the waves in a lake. The waves go on rolling, but what happens to the reflection of the moon? Do you think that reflected moon also moves? First, it is a reflection, so it cannot move. Second, how can the waves move an illusory thing which is not there in the first place? They cannot move it.

Exactly so is the case with you. When pleasure comes and moves, it is a wave, and you are reflected in that wave, and you think your reflection is moving. Your reflection becomes distorted, certainly. You never become distorted! The moon in the sky is never distorted by the waves rolling underneath. But you can see another moon reflected in the lake, and you can feel that maybe the real moon is not affected, but this moon underneath the waves is certainly affected. Waves waver it, waves spread it all over the lake.

But how can you spread a reflection? A reflection in the beginning is not, a reflection exists not. So when you see yourself affected by things happening around you, it is only the reflection of you in the things that seems affected. You, the real moon in the sky, remain the same. But you have forgotten completely who you are. You have completely forgotten that you are beyond all the things that happen. That nothing happens in your innermost core, that it is always the same.

"I KNOW YOU ARE VERY ILL," WRITES THE MASTER.
"LIKE A GOOD ZEN STUDENT, YOU ARE FACING THAT
SICKNESS SQUARELY."

TO FACE SICKNESS SQUARELY means to go on seeing that you are not it -- that's what it means, to face it squarely, to go on seeing that "I am not it."

"YOU MAY NOT KNOW EXACTLY WHO IS SUFFERING, BUT question yourself..."

Question yourself: Who is suffering? Who is dying? Who has become old? Question, go on questioning, and by and by you will see, "The one who is suffering is not me, the one who has become old is not me, the one who is going to die is not me." And remember, this has not to be supplied; this answer has not to be supplied by your memory -- because you know it, you have heard it, you have read in the Upanishads, you have heard great Masters talking about it. You are not to supply it through the memory, you have just to question. Go on hammering the question inside, "Who is suffering?" Next time you have a headache, ask "Who is suffering?" Next time your legs are getting numb, inquire "Who is getting numb?"

And don't be in a hurry to answer it, because that answer will be false. You can be very wise, you can say, "Yes, I am the soul and this is the body. " But this will be bogus . Let the answer come of its own accord. It should NOT come from the memory, it should come from your being. It should come as an insight; it should not be verbal. It should come as a realization, as a satori, as a glimpse.

Can you feel the difference? When something comes as a memory, you are repeating like a parrot. I have been telling you that you are not your headache. Tomorrow you can try it -- and you sit silently and you question, "Who is suffering?" And from the memory comes the answer: "You are not suffering, you are the transcendental soul, you are the witness." Watch it, this is all from the memory. It is of no value at all. Throw it away!

Let there come an insight, a realization, a sudden clarity, a transparency -- that you see it: "I am not suffering." Remember it: SEEING IS the thing. It is not an answer to be fetched from the memory. It is an insight to be fetched from your deepest core of being. You have to throw the net of questioning. And if you go on throwing the net, and if you are not satisfied by your bogus memory, sooner or later you will catch the fish and that fish makes you free. It liberates. Truth liberates.

"... QUESTION YOURSELF: WHAT IS THE ESSENCE OF THIS MIND?"

First question: Who is suffering? so that you can see that the suffering is happening around you but not in you. It is closely, very closely happening, but still not at the center. It is happening on the periphery, not

at the center. The center is unaffected.

So the first thing is: see where suffering is. Get disidentified from suffering. This question will help you, like a sword, to cut the identification.

Then the next question to ask is: What is the essence of this mind? Who is this who is not suffering?

First inquire: Who is suffering? so the old identity with the body and the illness and the mind is broken, and then you have come to have a look at your innermost core. Now ask: What is this essential mind?

"THINK ONLY OF THIS."

And this message is to a dying man, remember. The Master is saying, "While you are dying, think only of this. Before death, solve one thing: that you are not suffering. And then when you are entering into death, go on questioning, 'Who is this who is not suffering?'" "Who am I?" as Raman Maharshi used to say: "Who am I?"

Think only of this while death happens, because death will take EVERYTHING away. If only THIS question can be carried into death, if this inquiry can be carried while you are dying, you can attain to samadhi, you can attain to the great fruit of enlightenment .

"THINK ONLY OF THIS. YOU WILL NEED NO MORE."

The Master is right, exactly so it is. You will not need anything more if you can do only two things: disidentification from life and all that life has accumulated around you; and the second, the inquiry -- "Who am I?"

"YOU WILL NEED NO MORE. COVET NOTHING."

Don't even think of enlightenment. Don't even desire Buddhahood. Don't even think of nirvana. COVET NOTHING! because once you start coveting, you lose your essential mind, you lose your contact with the cosmic mind. Desire... and you have fallen. It is through desire that the original fall happens. So don't desire anything.

He knows his disciple perfectly well. He will not desire money, he will not desire prestige and power, he will not desire another birth, he will not desire another life -- that is not the point at all. That is finished with the first question: Get disidentified.

But there is a possibility he may desire Buddhahood. He may start thinking of being born into the highest plane of existence as a Buddha, as an enlightened soul. But then the desire has happened, the desire has entered. Again he has fallen from the original mind. The original mind is intact only when you are not desiring. The moment you desire, you have moved away. You are no more in it, you are again trapped into new journeys, you have gone astray.

"THINK ONLY OF THIS: WHAT IS THE ESSENCE OF THIS MIND? YOU WILL NEED NO MORE. COVET NOTHING. YOUR END WHICH IS ENDLESS IS AS A SNOWFLAKE DISSOLVING IN THE PURE AIR."

There is nothing to be worried about. You will disappear like a snowflake in pure air. You are not going to die, you are only going to disappear. Yes, you will not be found in the individual form. The form will disappear into the formless -- the snowflake into the pure air. But you will be there and more so. When the river disappears into the ocean, it is not dying -- it is becoming the ocean, it is spreading, it is becoming bigger, huge, enormous, infinite.

Death, if you cling to life, will look like death. If you don't cling to life, death will look like a transformation, a freedom. You are freed from the imprisonment of form, you become formless. Then there is great joy. A man who can die like a snowflake disappearing in the pure air is blessed. There is great ecstasy, great silence and peace, utter joy. There is celebration in the very heart of your being.

Life has to be used, death has to be used. Everything has to be used to come to this essential mind,

because this essential mind IS SATCHIDANANDA -- it is truth, it is consciousness, it is bliss.

IT MAY LOOK SOMETIMES VERY CRAZY that one has to drop all attachments, even attachment to life. It may look very crazy that one has to transform even death into a love affair. It may look very crazy, but life IS crazy, life is a paradox.

John Wheeler has said: "We are talking about things that are absolutely crazy. Can anything that is LESS crazy be right?"

Zen is right because it is utterly crazy. Zen is right because it is so paradoxical. Life is a paradox. Anything that is true to life is going to be a great paradox. Yes, life has to be lived, and death to be died.

Living, penetrate into the deepest core of life. Dying, penetrate again to the deepest core of death. And the deepest core is the same -- it is the essential mind.

'Life' is not a noun, remember; neither is 'death' a noun. 'Life' and 'death' are both verbs. 'Existence' is a verb, it is not a noun. Life is a process, death is a process. And who is being processed? Who is moving in this cart of two wheels? Who is the pilgrim? Who is this that goes on travelling through many forms? That essential mind, that no-mind, that mirrorlike quality, that witnessing has to be found in all the ways and through all the possibilities. Every move in life has to be devoted to that inquiry, to that search, only then does one come home. And without coming home you will remain discontented. You can have much money, you can have much power, but you will remain power-less, and you will remain a beggar.

The day you come to this originality of your being, to this Man of no Title, this ancientmost, the Eternal One. that day you become an emperor. That day ALL is benediction. That day nothing is missing. And that day you will have a good laugh too, because you will see that day that nothing was ever missing -- just you got entangled into reflections. You got entangled with guests and you lost track of the host. Be the host!

Zen: The Path of Paradox, Vol 3

Chapter #8
Chapter title: The Great Doubt

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The first question:

WHY SHOULD SILENCE BE THREATENING?

SILENCE IS GREAT DEATH, THE GREATEST THAT one can pass through. The ordinary death is nothing compared to it, because in the ordinary death you still carry the seed of being reborn. The ordinary death is not real death. One dies really in silence -- that is utter death. Hence the fear. Zen calls it 'The Great Death'.

Why call it death? -- because when you are silent, you are not. You ARE only when you are noisy; you ARE only when the mind is full of garbage; you ARE only when mind is mad. In madness you ARE: in health you disappear.

Neurosis is very substantially needed for the ego to exist. Once the neurosis is gone, the chattering mind

disappeared, you are not. Not that nothing is; something is, but you cannot identify yourself with that something. Something unknown, never known before, never even dreamed about, something utterly unfamiliar, something very disconnected from you, discontinuous with you -- hence the fear.

In silence you commit suicide. That's what sannyas is all about.

In India we have the same word for death and for ultimate meditation -- SAMADHI. Samadhi has two meanings: death and the ultimate attainment of super-consciousness. Very significant, indicates two aspects of that ultimate silence. On one hand you die -- as you have always been you will never be again. That old man simply evaporates.It is not modified, it is not continuous in any way. It has nothing to do with the new consciousness that arises in you. The new is ABSOLUTELY new.

So on one hand you die, on the other hand a new kind of life, the life of egolessness, starts. That is not the life of humility, remember. Egolessness has nothing to do with humility or humbleness. Humbleness, humility, are again the ways of the same ego, subtle ways. A REALLY egoless man is neither arrogant nor humble. If you find somebody humble, then he is just standing upside down; it is the same ego doing SHIRSHASAN -- headstand.

Arrogance can become humbleness. But when the ego disappears, it simply disappears leaving no trace behind -- not even of humbleness. Hence the fear. One trembles to take the jump. It is committing suicide.

You ask: WHY SHOULD SILENCE BE THREATENING?

One: it is a death. Second: all that you know about your mind, all that you know about yourself, all that you are identified with, has been given to you by the society. It is borrowed. Your identity is borrowed. You don't know who you are; you only know what others say that you are. In silence, all those opinions will disappear. In silence you will come naked, without any clothes, to your utter loneliness. I call it utter because there is NO why to change it. You can go on playing games of being together with people, but deep down you remain alone. Aloneness is something which cannot be corrupted, it is our very nature.

You can create many illusions around yourself, and you can create safeties and securities, bank balance and love affairs and friendships and families -- I'm not against them. All is good if you know that it is a game. Play it as well as you can, but never be befooled by it. Underneath you remain alone. That aloneness is not changed by your relationships -- not even love changes your aloneness.

So when you are silent, your whole world disappears. Not only do you disappear, your whole world disappears. Your whole world consists of words, opinions, ideas, thoughts. Your whole world consists of language.

Christians are right when they say, "In the beginning is the Word." In the end, too, is the word. The day the word ends, you have entered again into the source. Language is social; mind is a social product. You are not social: you are individual. And all our security is with society. So the moment you are silent, you start feeling great insecurity arising. You don't know even who you are; you start trembling -- a great nervousness.

In Zen they call it 'The Great Doubt'. It comes to everybody when they reach closer to satori: a great moment of doubt -- because the old is disappearing and the new you cannot even see. All that you have believed in is no more valid, and nothing is yet clear as to what is going to substitute it. You are left in limbo. In that trembling, anguish, anxiety, great doubt, you would like to go back; you would like to cling to the shore that you have left.

But there is no way to go back! Once you have come to the moment of Great Doubt, there is no way to go back. You can only go ahead. Remember this basic dictum of human growth. growth of consciousness: that there is no way ever to go back. Whatsoever you have known, you have known as there is no way to make it unknown again. Wherever you have arrived you have arrived; you cannot escape from it. The only way goes ahead.

All growth points are points of no return. So you can be troubled, you can remain in anguish, you can go crazy, but there is no way to go back. The Master is needed at the moment of the Great Doubt, because there you will be very helpless. You will become again like a small child, helpless.

The child was perfectly okay in the womb, there was no problem for the child. The child was absolutely secure, comfortable. Never again in his life will he be so secure and so comfortable. Those nine months in the womb were the last thing in luxury -- no worry, no responsibility; all warmth, floating, relaxing; not even the effort to breathe for oneself -- the mother was doing all. Then suddenly the child comes out of the womb after nine months. He is absolutely helpless. He will need a mother. He would like to go back to the

womb, but that's not possible; that is not possible in the very nature of things. You have left that home, you cannot go back. You will have to seek your home somewhere further ahead. You will have to create a home and warmth and everything again. The mother will be needed, otherwise the human child will die.

Exactly that is the function of the Master; exactly, precisely that is the function of the Master. When you come to the Great Doubt, you are leaving one womb -- the womb that you had created with society, with people, in relationship, you are leaving that womb. You are entering into silence. You are getting into another dimension: the non-linguistic, the non-verbal, the no-mind dimension. You will again become like a child, very helpless -- even more so, because the child's helplessness was more physical and your helpless will be more of the spiritual. It will be deeper -- the deepest possible.

You will need somebody to give you courage, to push you ahead, to seduce you to move forward, to allure you, to promise you a thousand and one things....

Once you have passed the moment of Great Doubt, the silence is no longer threatening; then it is the very benediction. then it is SATCHITANANDA -- then it is truth, consciousness, bliss. There is nothing higher than it. But BEFORE it, before the last barrier falls down, before you leave your clinging to the past, you will feel almost as if uprooted, as if a tree is being uprooted from its soil where it has become very, very comfortable -- a child is being uprooted from the womb. Exactly the same is going to happen... hence, you feel silence as threatening.

But one has to go through it. It is only through the fire of silence that you become purified gold. It is only through the fire of silence that mind burns and no-mind becomes a flame in you. It is a blessing if you understand. On one hand it is a crucifixion, on the other hand it is a resurrection.

The second question:

> I ALWAYS EITHER FEEL SUPERIOR OR INFERIOR TO PEOPLE. I FEEL ASHAMED OF FEELING THAT WAY AND TRY TO HIDE IT. I WISH I COULD GENUINELY -- NOT PRETEND TO -- FEEL EQUAL TO AND LOVE EVERYONE. WHY IS IT SO DIFFICULT?

WHETHER YOU FEEL SUPERIOR OR INFERIOR or equal, the mind remains the same. You still go on thinking in comparison and the misery will continue. You can think yourself superior -- the moment you think yourself superior you are creating possibilities to feel inferior, because somebody somewhere is going to be ahead of you in some way or other. If you think yourself inferior, you are creating the possibilities to feel superior -- in some way, somebody is going to be behind you.

We are standing in a queue, and the queue is not linear: it is a circle. Somebody is always ahead of you and somebody is always behind you. Then naturally the idea arises -- because superiority and inferiority bring ego and misery -- why not feel equal? And you think you are asking for a radical change? No, not at all. To feel equal is the same trap; it is based on the same criterion, the same measurement. Why equal? If you feel equal, you will feel superior, you will feel inferior too. Equality is the SAME measurement, is the same coin; nothing is being changed.

I will not help you to feel equal because that is not changing your illness. It is simply making it comfortable, making it a little more normal, bringing it to normal proportions from the neurotic. But the normal is just as neurotic as the neurotic. It is lukewarm neurosis.

What I would like to see, what I would like you to see is.... Start feeling that there is no possibility of comparison between you and anybody else. Each individual is so unique. I am not saying you are unique -- don't misunderstand me. I am saying EACH individual is unique; comparison is not possible. We can compare two beings only if they are not unique, if they are similar; but we are not similar.

A Jesus is a Jesus and a Buddha is a Buddha. Sometimes a Buddhist comes to me and he asks, "Who is greater -- Jesus or Buddha? Who is greater -- Krishna or Christ? Who is greater -- Mahavir or Mohammed?" We go on using our neurotic criteria even for Buddhas -- "Who is greater?" Can't you see a simple fact, that Buddha has never been repeated again? Never will there anybody like Gautam the Buddha, and never has there been anybody since. He is just unique, he is alone. How can you compare? Mohammed is so different, so unique in his own way. So is Christ. How can you compare?

And I'm not saying that these great souls, Buddha and Christ and Krishna, are unique. I'm saying each individual is unique. God creates only unique individuals. God never repeats. He does not believe in carbon copies. He only believes in the original.

And it is not only so with man! Animals are unique -- you cannot find two cats exactly the same. They have their individuality. you cannot find two ASHOKA trees the same -- they have their individuality. You cannot find two leaves exactly the same, or two pebbles on this big earth exactly the same -- they have their individuality. The individuality is so deep in existence.
Individuality is the very signature of God.

So to think inferior, to think superior, and then to fall into another trap of thinking equal is just irrelevant to the truth of life. The truth is that we are unique -- you are you, I am me, and there is no way to compare. Comparison has to disappear.

Once comparison disappears, compassion arises. Once com-parison disappears, you start seeing the tremendous beauty of people all around. Then each existence is so unique, is so utterly precious. A single roseflower -- it has never been before and it will never be again -- don't miss it! Dance with it, sing with it, be with it. It is only for the moment. This morning it has bloomed, by the evening it will be gone and gone forever!

The woman you are in love with has never been on the earth will never been on the earth and will never be again. In fact, the woman that you love is one in the morning, another in the afternoon, and by the night she has changed utterly. It is not only that individuals are individuals, but each single moment has an individuality. you cannot compare even that. You cannot compare your woman in the morning with the woman in the night -- much water has flowed down the Ganges since then.

The flower in the morning was one thing -- with the rising sun, with birds singing, with clouds moving in the sky. And the flower in the night is another thing -- with stars, the sun disappeared, the darkness all around. It is a totally different thing! Each single moment is also unique. The uniqueness of life is multi-dimensional. Individuals are unique, their single moments are unique.

Once you start seeing this uniqueness of existence, then all these foolish ideas of feeling superior, inferior, equal, this and that, disappear. You are not equal either! How can you be equal? If you CAN be equal, then why can't you be superior? and why can't you be inferior? If equality is allowed, then superiority, inferiority, all come from the backdoor. Then you cannot avoid them.

This I call reverence for life. Respect for life helps you to drop all these foolish ideas. It is the ego that needs the idea of equality, superiority, inferiority -- these are the props. Without these the ego cannot exist. Withdraw the props and ego falls flat on the ground and disappears.

The third question:

HOW DO WE REACH THE STATE OF BLESSEDNESS WHEN THE MIND IS EMPTY OF CHATTER, DEFENSES, PLANS AND GAMES, AND GOD IS?

IF YOU ASK HOW, YOU ASK A WRONG QUESTION. The how brings the chatter in; the how, the technique, brings the future in. The how brings the methodology and the mind in. So it is not a question of HOW DO WE REACH THE STATE OF BLESSEDNESS WHEN THE MIND IS EMPTY OF CHATTER DEFENSES, PLANS AND GAMES, AND GOD IS? It is not a question of how, it is not a question of technology at all.
Meditation is not a technique.

Once you ask how, you bring ALL that you want to drop. How means it cannot happen right now; the how will need time -- tomorrow, the day after tomorrow, this life or after this life. Because the Hindus created so many techniques for meditation, they had to suppose many lives; it was a necessary corollary. One life was not enough to do Patanjali's Yoga. Many more lives were required; it was a basic requirement -- because it is impossible to conceive of a man doing so many techniques in one life. You need more time. And when you need more time, you need more mind.

Time and mind are not two things. Mind exists with time. Time is exactly what mind is!

Ask the how and you have brought future in. Ask the how and you have brought postponement. Ask the how and you say, "It cannot be done right now; first I have to prepare and get trained and disciplined and all that, and then I will do it." And then what will you do, and who will do it? Who will be trained by the how? -- the mind itself will be trained. The mind will become skillful, the mind will become very efficient. The mind can become so efficient that it can even pretend that the no-mind has arrived. The mind can manage a kind of stillness and can deceive you that this is what samadhi is.

A stillness that is brought by any technique.... Those techniques can be of many kinds: they can be chemical, they can be drugs; or they can be concerned with your physiology, they can be hormonal; or they can be through breathing -- but that too is chemistry. You can change your inner balance of oxygen and carbon-dioxide and you will find changes happening. You can practise certain postures of the body and that will change your mind too, because mind and body are not two; you are psychosomatic. You are one -- these are two aspects of the same coin, they affect each other.

When you ask how you are bringing in the whole jargon of technique, yoga, mind and all kinds of games. The real understanding does not need any technique; understanding is enough unto itself. And who will do these techniques? -- the mind will do. And if mind is the doer, you cannot get out of the mind. The more the mind becomes a doer, the more strengthened it is. To get out of the mind you cannot take the help of the mind. No, not at all.

YOU ASK: HOW DO WE REACH THE SATE OF BLESSEDNESS...?

And secondly: it is not something which you have to reach. It is already there, it is already the case -- it has happened! It is not somewhere far away that you have to reach. It is not a goal! God is not A GOAL! The moment you make God a goal, you create desire. And from desire God is far away. God is not a goal. It is not something that has to be achieved. It is something that is present there, and you are keeping your eyes shut. It is something that is already there, and you are avoiding! It is not a question of how to reach God; the only question is how not to AVOID, how not to escape, how not to go on pretending that you don't know that God is -- how to be just open.

That which is... one can be open to it, or one can be closed to it. And the best way to remain closed to that which is, is to remain in the future -- somewhere, a faraway goal, distant, in the Himalayas, or somewhere in the seventh heaven, in the skies. It is so far away that you can go on desiring. And with desiring the chatter will exist, the defences will exist, plans and games will exist.

So two things: There is no how in real religion; Zen knows no how. And second: the essential religion knows that God is already the case. There is not even an inch's distinction between you and God. Even to say that God is close is not right, not exactly right -- because closeness, after all, shows a certain distance; closeness is distance. God is not close -- God is you: you are God.

We are already in it just as the fish is in the ocean -- we are in it. Kabir has said: "I laugh very much when I see the fish thirsty in the ocean." We ARE in it. God is... or call it blessedness, or call it samadhi, or you name it... is the ocean in which we are existing. It surrounds us within and without. Only it is.

HOW DO WE REACH THE STATE OF BLESSEDNESS WHEN THE MIND IS EMPTY OF CHATTER, DEFENSES, PLANS AND GAMES, AND GOD IS?

If you start working for the how you start forcing the mind to stop chattering. That can be done; many tricks have been invented down the ages, shortcuts. Transcendental Meditation will do. You can repeat a mantra continuously. If you repeat a mantra it creates a sort of lullaby, it creates a kind of sleep. Beautiful and nice! and I am not against it, because sleep is as much a spiritual activity as any other. A good sleep is very good, but it has nothing to do with samadhi.

If you repeat a single word constantly... any word will do; it need not be a very, very traditionally worshipped sound: AUM, RAM, ALLAH -- any word will do. You can repeat your own name and that will do. Just the whole thing is: repeat it fast so there is no gap between two repetitions -- RAMRAM -- there should not be any gap between the two, so that in the gap nothing can enter. Make the gap smaller and smaller. Let Rams overlap each other, go fast, go madly into it. Go on repeating. It will create a lullaby. The mind will be shut forcibly, because the mind cannot do two things together. If you are repeating a mantra then the mind cannot think; that is not possible -- for the mind to do two things. If you think, you will forget the mantra. If you do the mantra, you will forget thinking. But mantra itself is a kind of thinking -- and a very stupid kind at that. You are thinking it may be valuable, but mantra is very stupid.

The East has suffered very much from the mantra; it turned the whole Eastern consciousness very stupid. That's why the East is not so creative -- not so creative in art, not so creative in science, not so creative in anything -- a kind of dullness, a kind of stupor. And you can see it. A man who has been doing a mantra for a few years, you can see around him a kind of stupidity. You can go around India and you will find many mahatmas who are simply stupid. But their stupidity is worshipped. They have managed one

thing: somehow they have forced the mind to be silent; ANYHOW they have forced the mind to be silent.

They have been trying to force the mind into silence through fasting. If you don't give enough food, by and by energy becomes less and less. And when the energy is superfluous, only then does it move into the head, otherwise not -- because the head is a luxury in your body. First other organs have to be taken care of. If there is a conflict between the heart and the head, the body will give to the heart first; the head can wait -- the head is not so essential. If there is a kind of conflict between the stomach and the head, the stomach will get the energy first; the head can wait.

So whenever you give less energy than is needed by your body, than your body needs to consume, naturally the head will not get enough energy. Hence, fasting became one of the tricks down the ages: Fast! Don't give enough energy to the body! When the body is not getting enough, the mind will not get it. When the mind is not getting, there will be no thoughts. But this kind of state is a NEGATIVE stillness, it is not positive. It is not alive, it is not vibrant with the unknown; it is just dull and dead. The man has no energy. The man is really impotent -- DON'T call it BRAHMACHARYA! Don't call it celibacy. If you fast too much, sex energy will disappear; a kind a celibacy will appear -- which is false! because it is simply a lack of energy.

And the same way it happens in the head. If the energy is not enough, the mind will not function. But non-functioning of the mind is not the thing! The mind SHOULD function perfectly, should hum like a perfect car, and still should not spin and weave unnecessary thoughts. The mind should remain alive and creative, and yet should be capable of moving into silence when-ever it wants to. That's mastery. When you want to think, you can think; when you don't want to think, you can go into non-thinking. A real Master is one who can do both.

There are two kinds of slaves in the world: the ordinary man who cannot go into non-thinking, who constantly thinks -- he is a slave of the mind. Then there is another kind who forces the mind into not thinking by depriving it of energy, aliveness, opportunity, challenge, struggle -- deprives it of all possibilities. But then this man cannot think. If some situation arises he will be simply dumb. I am not for this dumbness. Then what to do?

MY WHOLE APPROACH IS NON-TECHNICAL. You have to watch your chattering. Don't be in a hurry to stop it, just watch it. Watch all the defenses that are there. Don't be judgemental, don't say they are not needed. And don't stop playing games -- go on playing, but become more and more watchful. Bring a new consciousness which goes on watching everything that is happening to you -- inside and outside. You are playing a game? -- play it. Nothing is wrong in the game. Play it perfectly, skillfully, become a good actor, but deep down remain alert. Know perfectly well that you are playing -- a mirrorlike reflectiveness inside.

Let the mind chatter... you be watchful. It is not going to be easy; mantra is easy. It is going to be arduous, it is going to be hard, because you will forget again and again. The chattering mind is so much that you will be lost into it again and again. But nothing to be worried about. The moment you remember, come back, again start looking at it.

And don't feel guilt that you missed, and don't feel con-demned, and don't start feeling frustrated. This is natural. For lives together we have trained the mind to think. Now you will have to watch this whole mechanism functioning as you have trained it.

Watching, parallel to the mind something new arises in you. Remember it: parallel to the mind the witnessing arises in you. That witnessing has no chattering in it. It is something HIGHER than the mind. When you repeat a mantra you are using the mind. Nothing parallel arises in you; you are simply forcing the mind. When you watch, something higher than the mind arises -- a watcher on the hills. You are sitting on the top of a hill and you can watch the whole valley. You are not against the valley; the valley is perfectly beautiful as it is -- but you are beyond it.

Let it be repeated: The watcher has nothing to do with the mind. The watcher is something new; the watcher is a new growth in your being. It is not mind forced to be still, it is not mind disciplined to be still. It is something new, an invitation to something new, which is hiding inside you and you have not invited before. Invite the watcher.

First it will be very shy, naturally. Sometimes it will come and again it will disappear. But even if it comes for single moments, those moments are of tremendous value. Even in twenty-four hours, if you can become a watcher for a single moment -- enough that will do -- that will do the miracle. By and by, that watching will start getting rooted in you. Mind will continue on its own plane. There is no need to bother

with it. It is perfectly good as it is. Don't be against the poor mind; it has been a great help to you. Without it, you would not have survived. It is the mind that has helped you to survive up to now -- it is a survival measure.

If in the East, particularly in India, you find it so ugly -- poverty, starvation -- can't you see the reason? India has not developed the mind, which is a survival measure. It has been against it, too much against it, very antagonistic towards the mind. And the ultimate result is an ugly society, starving people, poor.

This should not be so. There is no need. Mind can be used, it can be one of the most intricate mysteries of God. I am not against anything, not even against mind. It has to be used in its own way, it has its own plane. Just YOU have to grow above it! You have to find something which is higher than the mind in you. And then you start sitting on that top and from there you watch the mind. You become a great master! When you want that the mind should stop, because you would like to listen to the birds and not to the chattering, you simply say to the mind, "Keep quiet! That's enough. Halt!"... and it halts.

It will be difficult for you right now to understand what I am saying. Exactly like that! You simply say "Halt!" and it halts. You say "Stop!" and it stops. The master has come, the servant listens. DON'T FIGHT with the servant -- bring the master in! The very PRESENCE of the master, and the servant immediately understands.

The witness is the master. You invoke the witness, you invite the witness, you search for the witness, you discover the witness in you. Don't become too much entangled with the mind, otherwise your whole energy will be pouring into that fight, and that becomes a constant inner war. And whenever a person is in conflict with himself.... It may be sex that he is in conflict with, it may be thought that he is in conflict with, but WHENEVER you are in conflict with yourself, you are a schizophrenic, you are split in two. And constantly at war with yourself, you are dissipating your energy. It is NOT going to create something new in you, it will simply dissipate you; it will simply make you weaker and weaker and weaker.

I am not in favour of making you weak, so don't fight with the mind. Rise above the mind! There is something which is already there in you, non functioning. Start its functioning. That is what Zen people call the opening of the third eye. It is there, potentially it is there. Even physiologists agree that there is something in the head which is not functioning. And it is a mystery, because why should nature create it?

Nature creates something only when it is needed. There is something in the head, in the brain, which is not functioning. A major part, a very major part is non-functioning. When you bring the witness in, that part starts functioning.

Our situation is like this -- it happened:

A primitive tribe came across an aeroplane -- a small air-craft in the Second World War left by the soldiers. They could not understand what use it could be put to. They knew only bullock-carts, so they used it as a bullock-cart, with four bullocks. And they enjoyed it very much -- it was a beautiful vehicle!

Then somebody with a more intelligent mind started looking inside it -- there were so many gadgets -- and he started thinking, "This cannot be just a bullock-cart because these gadgets are not needed for the bullock-cart." So he started fooling around, and one day, he just accidentally stumbled upon... and the engine started purring. So they started using it as a truck.

Then somebody else one day was fooling around with it -- because for a truck, also, so many things are not needed -- and only then, one day, they discovered that it could fly.

That is exactly the case with the human being: we have been using it as a bullock-cart. Don't fight with the bullock-cart: there are other gadgets -- look for them. You can use it as a truck, but there is no need to be stuck there. You can use it as a flying machine. It can go to the utmost peak of existence.

So fight is not my way. Befriend the mind! Watch it with great friendliness, like a mother watches her own child. Watch the mind with great friendliness, with great love and compassion. It is YOUR machine! Don't be angry with it. Don't be foolish and don't fight with a mechanism.

HOW DO WE REACH THE STATE OF BLESSEDNESS WHEN THE MIND IS EMPTY OF CHATTER, DEFENSES, PLANS AND GAMES, AND GOD IS?

Whenever you are alert about it, the mind stops chattering. The mind is very, very respectful about awareness. That is the secret.

You sometimes try! The mind is chattering -- do one small thing -- the mind is chattering, you cannot go

to sleep, you cannot do anything and it is constantly running there like a mad dog. You just do one thing: you sit silently in the chair, relax your body, and say to the mind, "Okay -- now I will listen. Tell me what you want to say." And for a single moment you will be surprised -- the chattering stops. The moment you say, "I will listen. Okay...." It will be only for a single moment, but you know the secret. What happened when you said, "I will listen"? -- you became aware. And mind is very respectful towards awareness. Wherever awareness is, the master is -- and the slave simply follows.

Yes, soon the mind will start chattering, but then you can watch. The MOMENT YOU lose that listening attitude, the mind will start chattering. If the listening attitude continues, the mind will not chatter. So a miracle happens when you watch: by and by the mind stops chattering of its own accord. And when mind stops of its own accord, there is great beauty, there is great life, radiant, vibrating, pulsating. It is not a dull state.

Buddha is not a dull man. Buddha is not a stupid man. Bud&a is not negatively silent -- Buddha is absolutely positively silent. The silence is not just the absence of thoughts -- the silence is the presence of awareness.

The fourth question:

WHAT ABOUT ART AND ENLIGHTENMENT?
WHEN YOU ARE CREATING A POEM, A PAINTING SCULPTURE, MUSIC, YOU CAN FEEL VERY CLOSE TO THE MEDITATIVE STATE. YET, IT IS NOT PURE NOTHING-NESS -- BECAUSE IT HAS AN END, A GOAL. IT ALSO ENHANCES THE EGO. WON'T YOU ULTIMATELY HAVE TO TRANSCEND THIS KIND OF CREATIVITY?

ART DEPENDS ON YOU. If you are pathological, your art will be pathological. If you are enlightened, your art will be enlightened. The art carries your quality.

If you go to Ajanta, Ellora or Khajuraho, you will find a totally different kind of art. If you listen to classical music, you will find a different quality of art. If you listen to modern music, a different kind of art will be found there. If you see Picasso's paintings, they ARE pathological. Something is ill -- something is ill in Picasso and something is ill in the world that Picasso is going to represent in those works of art.

Never keep a Picasso painting in your bedroom, otherwise you will have nightmares. It is very representative of this society. The society is ill, neurotic, but the art depends on you. The art does not descend out of the blue, it comes through the artist, it brings the artist. It makes the artist visible to the world -- that's what art is. That which is hidden in your heart, you bring it into a painting, sculpture, song, dance. You make it available. You open your heart.

But you can open only that which is there. The dance of a Nijinsky cannot be the dance of a Meera. And the philosophy of Nietszche cannot be the philosophy of a Buddha. It is BOUND to be diametrically opposite.

The pathological art comes out of inner conflict, tension, ego need. It relaxes you like any catharsis relaxes you. If you are angry and you shout and you hit -- even if you hit a pillow -- that helps. You feel relaxed. Now there are schools in the West which think mad people can be helped through art -- therapy through art. And they are right. If a mad person is given painting to do, if he simply paints, it is going to help, because whatsoever he paints will dissipate his madness. It will come out, it will be thrown out. He will feel unburdened and clean.

But ninety-nine percent of art is like that. It is certain that if Picasso is not allowed to paint, he will go mad. It is certain that if Van Gogh is not allowed to paint he will go mad. He did finally.

Art out of madness, art out of neurosis, art out of pathology, is not real art. Gurdjieff used to divide art into two kinds. He used to call this kind of art subjective, and another kind -- the Taj Mahal, or Khajuraho -- objective, because when you have painted, your work is finished but the painting will live. If you have put in the painting a certain pattern of neurosis, whoever will see the painting and think about the painting and look at the painting will have the feeling of the same kind of illness arising in him -- the same nausea, the same sickness. The painting will become a mandala; it will become a yantra. That's how in the East we have used paintings: as yantras.

A pattern can be created so that if you look at it, it gives silence. A pattern can be created so that if you look at it, it makes you tense. The objective art, Gurdjieff says, is the art which leads people towards silence, towards blissfulness, towards inner harmony, towards grace. And the art that leads people towards

pathology, neurosis, perversion, is not really art. You can call it art, but that is a misnomer.

WHAT ABOUT ART AND ENLIGHTENMENT?

Art has nothing to do directly with enlightenment, but enlightenment has much to do with art. When many enlightened people exist in the world, they create a different kind of world, they create different kinds of things, naturally. Zen art has a quality of its own. Watching a Zen painting you become meditative; watching a Zen painting you are transported into another world. Listening to an ancient song like Bhagavad Gita, just listening -- even if you don't understand, even if you don't know the language, the Sanskrit language -- just listening, just the tonality of it, just the timbre of it, just the music, the melody of it, and suddenly you feel great silence arising in you, flowers showering inside you, something opening, something blossoming.

The world needs enlightened art. But that cannot be managed by teaching people how to create more art. That can be managed only if people start moving towards their inner core of being.

Whenever somebody arrives at his innermost core, he is bound to express it. Every enlightened experience is bound to bloom into a thousand and one lotuses. When Buddha became silent, when Buddha arrived home, when he knew who he is, he started speaking -- his words are his expression. When Meera arrived, she started dancing -- her dance is her expression.

EACH enlightened person w8ill find a way to express that which has happened to him, because is PART of that happening that it has to be expressed. You cannot hold it, it overflows. But to different enlightened persons it will happen in different way. Buddha never danced; that was not his way, that was not HIS thing. He never sang, he never composed poetry -- that was not his thing! But if you watched deeply, the way he walks is poetry, the way he sits is poetry, the way he gestures is dance. Even while sitting under his Bodhi Tree, unmoving, there is a great dance inside. Those who have eyes, they will be able to see it. This is his way of expressing.

So different people arriving will express differently. Somebody may become a painter and somebody may become a singer -- it depends! It depends on what potentiality you are carrying. Your enlightenment will become a rider on that potentiality and will be expressed through it.

But the basic thing is not art -- the basic thing is samadhi. Let there be samadhi first, and then whatsoever you are capable of giving to the world, will be given. Whatsoever you are capable of sharing, will be shared. And there will be no ego arising because you have painted, because you have sung, because you danced -- there will be no ego arising. And there will be no motive in it. There will be no tension behind it. If nobody comes to listen to you, you will not miss. You will remain like a flower, blooming in the deep, dark forest -- nobody passes by, but the fragrance goes on being released to the winds. It does not matter.

The artist hankers to express. To an enlightened person expression is natural, like breathing; there is no hankering. The artist is continuously fighting to pave his way; the artist is motivated; hence, he lives in great tension. It is not just accidental that artists suffer more than anybody else from mind diseases -- too much tension. They have to create, and they have to compete, and they have to prove, and they have to leave a signature in the world -- all ego efforts.

An enlightened person lives without any motive. He simply enjoys it the way it is, and whatsoever happens is good. He is blessed and he goes on blessing. If somebody receives it, good; if nobody comes to receive it, that too is good.

The fifth question:

IF MAN'S EROTIC INSTINCTS WERE LIBERATED, WOULD THEY NOT RUN WILD?

FIRST: WHAT lS WRONG IN BEING WILD? I don't see anything wrong in being wild. To be too much civilized may be dangerous -- a little wildness is good. And in a better world, with more understanding about human nature, we will keep a balance between civilization and wildness.

We have become very lopsided: we have become just civilized. When you become too much civilized you become plastic. The wild roseflower has a beauty -- may not be so permanent as the plastic flower, by the evening it may be gone, gone forever, it was only for the moment, but still it is alive. Look at the wild animals -- they have something -- don't you feel jealous? Don't you feel a radiancy, an aliveness, God more

solidly present in them than in you?

So first, I don't see anything wrong in being wild. If your wildness is not destructive to anybody, it is perfectly religious. If your wildness is just your expression of your freedom and it is not in interference with anybody else's freedom, if it is not a trespass on anybody else's life, liberty, it's perfectly good.

In a RIGHT world people should be allowed all kinds of wildness, with only one condition: that their wildness should not be violent to anybody else. They should be given total freedom. Civilization only has to be negative, it should not be positive. The function of the police and the state has to be negative, it should not be positive. It should not tell you what you should do, it should only tell you what you should not do, that's all. Because we live in a society you cannot be absolutely wild, there are other people. You have to be careful about them too. They are careful about you, they are making compromises for your happiness, you have to make a few compromises for their happiness. But that's all.

The society, the state, the law, should be negative. They should only pinpoint a few things: that which interferes with other people's lives and happiness should not be done. And everything else should be left open.

Second thing: Eros is the root of all that is beautiful in the world. The flowers bloom because of eros, and the cuckoos cry because of eros, and the birds dance and sing because of eros. And all that is great and all that is beautiful is because of eros -- even samadhi is the ultimate flowering of the energy called eros. God is very erotic. You can see it all around, no proof is needed. The whole existence is erotic.

And the day man started thinking against eros, man started falling into a kind of abnormality. Since then man has not been normal. And because eros has been crushed, repressed, man has become more and more destructive -- because creation comes out of eros. Children are born out of eros, so are paintings, so are songs, so is SAMADHI!

Once you are repressive towards eros, afraid of eros, once you don't worship the god of eros, then what are you going to do? ALL creativity is closed you become destructive -- then wars, vio-lence, aggression, competition, money mania, power politics -- they all arise. Man has suffered much because of this stupid attitude about eros. It has given all kinds of perversions.

Somebody is after money. Can't you see the perversion? -- money has become the god. He does not love a woman, he loves money instead. Somebody loves his car, and somebody loves power, respectability. These are perversions of eros, and these are the really dangerous people. They should not be there. Genghis Khan and Tamerlaine and Alexander and Adolf Hitler and Stalin and Mao -- these are the really dangerous people. These are the people who are destructive. Their joy is destruction. And whenever creative energy is not allowed to have its own say, it turns sour, it becomes bitter, it becomes poisonous.

Man has not suffered from eros, no, not at all. Man has suffered from anti-eros. When you are anti-eros, THANATOS -- death -- becomes your god. Death is worshipped. Money is dead, so is politics, so is ego -- all dead things become very, very important. And you worship these dead idols.

You ask me: IF MAN'S EROTIC INSTINCTS WERE LIBERATED, WOULD THEY NOT RUN WILD?

Maybe, if they were immediately given total freedom, for the time being they may run wild. But that will be only transitory -- and the reason is not in eros. The reason will be because for centuries it has been repressed. It is as if a person has been starved for many years. Then you suddenly give him all freedom -- you give him the key to the kitchen. Yes, he is going to be wild for a little while, but what is wrong in it? For a few days he is going to eat too much, but only for a few days. He will become obsessively attached to food. He will drink, eat and dream and desire only food and food -- only food will float in his mind. But the reason is not hunger: the reason is that you have been starving him.

Yes, that's right. And the priests and the popes and the SHANKARACHARYAS they go on saying that eros cannot be given freedom, otherwise people will become just will. But the reason is not in eros, the reason is in the popes. THEY are the sole cause. They have starved humanity for so long, they have crippled humanity for so long -- and there is a reason why they have crippled the human eros.

If you want to make human beings slaves, the only way is to destroy their eros. A man whose eros is fully alive is a master. A man whose eros is fully flowering does not bother about anything. He will not be ready to go to any war, to any foolish Vietnam or Korea or anywhere. A man who is really in love with life and enjoying it will not bother about becoming the president or the prime minister of a country. The man who is really living his eros will not even go to the church or to the temple, because he has found the real

temple of God. Love is his prayer. Then where will these priests be, and the politicians, and the warmongers, and the people who depend on your obsessions? Your energies have to be destroyed, you have to be set in such a way that you start moving in wrong directions. And a person whose eros has been killed becomes very weak.

That's what you do. Have you not seen a bull and an ox? What is the difference? The erotic freedom of the bull has been destroyed, he becomes an ox. An ox is a poor specimen. A bull is something alive, something divine. In India we worship the bull as divine. He is the bodyguard of Shiva -- the bull. Not an ox, remember. An ox would have been far better, more manageable -- but the bull.... Why? The bull is so erotic, such a perfect eros; and such beauty exists with the bull. And look at an ox pulling a bullock-cart -- a slave. If you want people to be slaves, destroy their eros, pervert their erotic instinct. That's why it has been done up to now.

In the future, eros has to become the religion. Love should be the worship, and the only god that can really be God is eros -- because eros is creativity, and we call God the creator.

What is happening to the modern man? What has happened in the past too?

You can only be happy when your eros is fulfilled. But there are a thousand and one barriers and it is never fulfilled. You are put in wrong directions, and you strive hard. One day you become a great rich man, and you wait and wait for that day when you will be the richest man in the world, and one day you become! But then suddenly you feel there is no joy arising out of it. You were waiting in vain. You were moving in a direction where there was no possibility for any joy.

Joy is very simple. If you allow life to flow through you in a natural way, joy is a natural phenomenon. It is spontaneity. It does not wait at the end of your journey -- it is here, it is now.

I have heard an anecdote:

An elderly lady was sitting in her rocking chair knitting, her Persian cat reclining at her feet. Suddenly a fairy appeared and asked the old lady if there was anything she wished.

"Yes," was the reply, "I would like to be a young woman again."

The fairy waved her wand -- and there she stood, a lovely girl of eighteen! "Now," asked the fairy, "is there any other wish you would like granted?"

"Oh, yes, I would like a handsome young man."

Turning to the cat, the fairy waved her wand, in its place rose a fine looking youth.

He looked sadly at the girl and sighed, "Now aren't you sorry you took me to the vet?"

That's what is happening -- humanity is castrated. So you can have money but you will not have joy. You can have power but you will not have joy; you can have respectability but you will not have joy. Joy arises out of eros.

And the last thing I would like to tell you: It is only through eros that eros is transcended, never otherwise. It is only through eros that one day you transcend it. ANYTHING THAT HAS BEEN LIVED TOTALLY IS ALWAYS TRANSCENDED. Hangups simply mean that you have not lived something totally. So people WHO have not lived their eros, have been afraid, will remain confined to it. Their sex will become cerebral. It may disappear from their bodies but it will remain in their heads -- which is not a right place for it!

People who have lived their sexual lives naturally, with no inhibition and no taboo, one day come to a point where it simply disappears -- not through fight, but through understanding. A transcendence comes, and that is BRAHMACHARYA.

BRAHMACHARYA IS the ultimate fragrance of eros. It is NOT against eros; it is the ultimate fragrance of eros. It is the subtlest eros. One is so much in tune with one's erotic energy that the man does not need the woman and the woman does not need the man. One is so enough unto oneself, one has discovered one's own inner woman by and by. Looking into many women's eyes, one has come to feel one's own inner woman. Looking into many other men's eyes, being with many men, going deep into their being, looking into their mirror, finding oneself, one has found one's inner man.

And remember, man is both woman and man; woman is both man and woman. We carry both inside. There comes a point where our inner woman and inner man meet. In Tantra we call it YOGA NADHA.

You must have seen a tremendously significant statue of Shiva, ARDHARNARISHWAR -- half is man and half is woman. Shiva is depicted half as man and half as woman. That is the ultimate meeting, the real orgasm, the cosmic orgasm. When it has happened one becomes a BRAHMACHARIN, one attains to real

celibacy. That is ultimate virginity: no need for the other; the need for the other has disappeared.

The sixth question:

HOW CAN I UNDERSTAND THAT WHICH YOU REALLY WANT TO CONVEY?

There are three ways. One is the most usual and the most superficial -- through the words. It is very fragmentary, and there is more possibility of misunderstanding me than understanding me. Language is not adequate. There are things which go beyond it. But that is the usual. That's what we have been trained for -- we understand only words.

And we know that when I use a word and you hear it, you hear the word but you don't hear my meaning. My meaning is left behind. The word goes like an empty shell and you put your meaning into it. Meaning will be yours.

So that is not the right way. To begin with, okay, but to cling to it is not going to lead you anywhere very deep.

The young vicar and his bride had just undressed and were ready to taste the fruits of love. But before the bride could clamber into the marital bed, he suggested they should kneel down together to pray for strength and guidance.
"Just pray for strength," said the bride, "I'll do the rest."

Meaning comes through you. Meaning is always put by you. Listen to this:

The vicar, out for a Sunday afternoon stroll, saw a little boy playing with something in the gutter. Coming closer, he saw that it was a little bottle of clear liquid, labelled 'Sulphuric Acid -- H2S04
"You shouldn't be playing with that!" said the vicar. "Give it to me."
"No!" said the little boy. "Get lost! Bleahhhhhhh!" and he stuck out his tongue.
"Tut, tut!" said the vicar. "Children nowadays! Now, give me that nasty stuff like a good boy!"
"No!" said the little boy.
"I know," said the vicar. "I'll get you something nice to play with." And he went home and brought back a bottle of holy water. "This is holy water," he told the little boy. "It has miraculous powers. I'll trade it to you for that bottle you've got, hmmmm?"
"No," said the little boy. "That water isn't holy anyway, it is just stupid old water!"
"Oh, no, it isn't!" said the vicar. "I'll tell you how wonderful it is -- why, just the other day I put some of this water on a lady's tummy, and she passed a baby!"
"That's nothing!" scoffed the little boy. "Why, just the other day, I put some of this on a dog's bollocks, and he passed a motorcycle! "

The meaning comes through you, so don't be too much attached to the words. I may have used them, but they become yours. The moment you accumulate them, they are yours.

The second layer is: Not to listen to the words, but to listen to the gestures. Not to listen to the language, but to the gaps -- between the lines. Not to listen to what I am saying only, but to feel me -- through love, through trust. So the first layer is of the head. The second layer is of the heart. The first layer is of thinking, reason, argument; the second layer is of feeling, emotion. The second is far better than the first -- but still, just better, not the ultimate. Because even feeling is all interpretation just like thinking is all interpretation -- on a different level, but still an interpretation. You will interpret.

Feel me -- that's what sannyas is all about, a gesture from your side that you would like to be with me, that you would like to be intimate with me, that you will not defend yourself, that you will be vulnerable to me, that you trust me, that one thing you are ready to do -- that is, you will not protect yourself against me. Sannyas is a surrender. You leave yourself unprotected, unsafe, vulnerable. I can harm you -- that's the risk! That risk has to be taken; that's why courage is needed.

When you are with a Master.... If you can find a Master with whom you can fall in love, then you will be able to understand the message better than through logic, reason, argumentation. But even that is not the

ultimate.

The ultimate is through being. First through thinking, second is feeling, third is being. That is the ultimate, what in the East we call SATSANG -- to be just in the presence of a Master, just to be.

Bayazid was with his Master for twelve years -- just sitting by the side! Somebody asked Bayazid, "What has the Master been teaching to you?"

And Bayazid said, "He teaches nothing. He simply says: 'Sit quietly. Be silent. Just be around.' And just being around him I have arrived."

There is a pulsation of being too. Just as there is a thought pulsation, a feeling pulsation, so there is a being pulsation. And the CLEAREST perception is of the being.

You start with the head, naturally, but don't get stuck there. Move towards love. If your head helps you towards love, you have used it rightly. Then don't get stuck with the feeling, don't get stuck there. If you use your heart for your being, you have used it rightly. Then just be here. There is nothing to say and there is nothing to hear. There is something to know, but nothing to say, nothing to hear. There is something to be absorbed -- to be. There is something to fall en rapport with.

And the last question:

OSHO, YOU LOOK VERY CRAZY TO ME.

Thank you

Zen: The Path of Paradox, Vol 3

Chapter #9
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CHI CH'ANG ASPIRED TO BE THE GREATEST ARCHER IN THE WORLD, SO HE BECAME THE PUPIL OF WEI FEI.

FIRST WEI FEI ORDERED HIM TO LEARN NOT TO BLINK. CHI CH'ANG CREPT UNDER HIS WIFE'S LOOM AND LAY THERE ON HIS BACK STARING WITHOUT BLINKING AT THE TREADLE AS IT RUSHED UP AND DOWN DIRECTLY BEFORE HIS EYES. AFTER TWO YEARS HE HAD REACHED THE POINT OF NOT BLINKING EVEN IF ONE OF HIS EYE-LASHES WAS CAUGHT IN THE TREADLE.

"TO KNOW HOW NOT TO BLINK IS ONLY THE FIRST STEP," SAID WEI FEI, "NEXT YOU MUST LEARN TO LOOK. PRACTISE LOOKING AT THINGS, AND IF THE TIME COMES WHEN WHAT IS MINUTE SEEMS CONSPICUOUS, AND WHAT IS SMALL SEEMS HUGE, VISIT ME ONCE MORE."

CHI CH'ANG SEARCHED FOR A TINY INSECT HARDLY VISIBLE TO THE NAKED EYE, PLACED IT ON A BLADE OF GRASS AND HUNG IT BY TH WINDOW OF HIS STUDY. HE THEN TOOK UP A POSITION AT THE END OF THE.ROOM AND SAT THERE DAY AFTER DAY STARING AT THE INSECT. AT FIRST HE COULD HARDLY SEE IT, BUT AFTER TEN DAYS HE BEGAN TO FANCY THAT IT WAS SLIGHTLY BIGGER.

FOR THREE YEARS HE HARDLY LEFT HIS STUDY. THEN ONE DAY HE PERCEIVED THAT THE INSECT BY THE WINDOW WAS AS BIG AS A HORSE. "I'VE DONE IT!" HE EXCLAIMED.

THIS TIME THE TEACHER WAS SUFFICIENTLY IMPRESSED TO SAY, "WELL DONE!"
CHI CH'ANG SOON BECAME A MASTER OF ARCHERY, AND NO FEAT OF BOWMANSHIP NOW SEEMED BEYOND HIS POWERS. HE SEEMED CLOSE TO THE ACHIEVEMENT OF HIS AMBITION, BUT WITH AN UNPLEASANT JOLT HE REALIZED THAT ONE OBSTACLE REMAINED: SO LONG AS THE MASTER WEI FEI LIVED, CHI CH'ANG COULD NEVER CALL HIMSELF THE GREATEST ARCHER IN THE WORLD.
WALKING THROUGH THE FIELDS ONE DAY, CHI CH'ANG CAUGHT SIGHT OF WEI FEI FAR IN THE DISTANCE. WITHOUT A MOMENT'S HESITATION HE RAISED HIS BOW, FIXED AN ARROW, AND TOOK AIM. HIS OLD MASTER, HOWEVER, HAD SENSED WHAT WAS HAPPENING AND IN A FLASH HAD ALSO NOTCHED AN ARROW. BOTH MEN FIRED AT THE SAME MOMENT. THEIR ARROWS COLLIDED HALF WAY AND FELL TOGETHER TO THE GROUND. THE STRANGE DUEL CONTINUED UNTIL THE MASTER'S QUIVER WAS EMPTY BUT ONE ARROW STILL REMAINED WITH THE PUPIL. "NOW IS MY CHANCE!" MUTTERED CHI CH'ANG WHO IMMEDIATELY AIMED THE FINAL ARROW. SEEING THIS, WEI FEI BROKE OFF A TWIG FROM A THORN-BUSH BESIDE HIM, AND AS THE ARROW SPED TOWARDS HIS HEART HE FLICKED THE POINT SHARPLY WITH THE TIP OF ONE OF THE THORNS AND BROUGHT IT TO THE GROUND AT HIS FEET.
"MY FRIEND," SAID WEI FEI, "I HAVE NOW, AS YOU REALIZE, TRANSMITTED TO YOU ALL THE KNOWLEDGE OF ARCHERY THAT I POSSESS. IF YOU WISH TO DELVE FURTHER INTO THESE MYSTERIES YOU MUST SEEK THE AGED MASTER KAN YING. COMPARED TO HIS SKILL OUR BOWMANSHIP IS AS THE PUNY FUMBLING OF CHILDREN.

AFTER MONTHS OF ARDUOUS CLIMBING, CHI CH'ANG REACHED THE CAVE WHERE DWELT KAN YING AND ANNOUNCED TO THE OLD MAN, "I HAVE COME TO FIND OUT IF I AM AS GREAT AN ARCHER AS I BELIEVE." AND WITHOUT WAITING FOR A REPLY HE NOTCHED AN ARROW, AIMED AT A FLOCK OF MIGRATING BIRDS, AND BROUGHT DOWN FIVE BIRDS ALL AT ONCE.

THE OLD MAN SMILED AND SAID, "BUT THIS IS MERE SHOOTING WITH BOW AND ARROW. HAVE YOU NOT YET LEARNED TO SHOOT WITHOUT SHOOTING? COME WITH ME."

CHI CH'ANG FOLLOWED HIM IN SILENCE TO THE EDGE OF A GREAT CLIFF. WHEN HE GLANCED DOWN HIS EYES BECAME BLURRED AND HIS HEAD BEGAN TO SPIN. MEANWHILE THE MASTER KAN YING RAN LIGHTLY ON TO A NARROW LEDGE WHICH JUTTED STRAIGHT OUT OVER THE PRECIPICE, AND TURNING ROUND SAID, "NOW SHOW ME YOUR REAL SKILL. COME HERE WHERE I AM STANDING AND LET ME SEE YOUR BOWMANSHIP."
WHEN CHI CH'ANG STEPPED ON THE LEDGE IT BEGAN TO SWAY SLIGHTLY TO AND FRO. HE TRIED TO NOTCH AN ARROW, BUT SOON HE FELT THAT HE WAS GOING TO LOSE HIS BALANCE. HE LAY DOWN ON THE LEDGE CLUTCHING ITS EDGES FIRMLY WITH HIS FINGERS. HIS LEGS SHOOK AND THE PERSPIRATION FLOWED FROM HIS WHOLE BODY.
THE OLD MAN LAUGHED, REACHED OUT HIS HAND AND HELPED CHI CH'ANG DOWN. JUMPING ON TO IT HIMSELF HE SAID, "ALLOW ME, SIR, TO SHOW YOU WHAT ARCHERY REALLY IS."
"WHAT ABOUT YOUR BOW?" ASKED CHI CH'ANG.
"MY BOW?" SAID THE OLD MAN LAUGHING. "SO LONG AS ONE REQUIRES BOW AND ARROW ONE IS STILL AT THE PERIPHERY OF THE ART. REAL ARCHERY DISPENSES WITH BOTH BOW AND ARROW."
DIRECTLY ABOVE THEIR HEADS A SINGLE KITE WAS WHEELING IN THE SKY. THE HERMIT LOOKED UP AT IT AND CHI CH'ANG FOLLOWED HIS GAZE. SO HIGH WAS THE BIRD THAT EVEN TO HIS SHARP EYES IT LOOKED LIKE A SMALL SESAME SEED. KAN YING NOTCHED AN INVISIBLE ARROW ON AN INCORPOREAL BOW, DREW THE STRING TO ITS FULL EXTENSION, AND RELEASED IT. THE NEXT MOMENT THE KITE STOPPED FLAPPING ITS WINGS AND FELL LIKE A STONE TO THE GROUND.
FOR NINE YEARS CHI CH'ANG STAYED IN THE MOUNTAINS WITH THE OLD HERMIT. WHAT DISCIPLINES HE UNDERWENT DURING THIS TIME NONE EVER KNEW.
WHEN IN THE TENTH YEAR HE RETURNED HOME, ALL WERE AMAZED AT THE CHANGE IN HIM. HIS FORMER RESOLUTE AND ARROGANT COUNTENANCE HAD DISAPPEARED; IN ITS PLACE HAD COME THE LOOK OF A SIMPLETON. HIS OLD TEACHER, WEI FEI, CAME TO VISIT HIM AND SAID AFTER A SINGLE GLANCE, "NOW I SEE THAT YOU HAVE INDEED BECOME AN EXPERT! SUCH AS I ARE NO LONGER WORTHY EVER TO TOUCH YOUR FEET."
THE INHABITANTS OF HIS CITY HAILED CHI CH'ANG AS THE GREATEST ARCHER IN THE WORLD AND IMPATIENTLY AWAITED THE WONDERFUL FEATS WHICH HE WOULD NOT DOUBT SOON DISPLAY. BUT CHI CH'ANG DID NOTHING TO SATISFY THEIR EXPECTATIONS. THE GREAT POPLAR BOW WHICH HE HAD TAKEN WITH HIM ON HIS JOURNEY HE EVIDENTLY HAD LEFT BEHIND. WHEN SOMEONE ASKED HIM TO EXPLAIN HE ANSWERED IN A LANGUID TONE, "THE ULTIMATE STAGE OF ACTIVITY IS INACTIVITY; THE ULTIMATE STAGE OF SPEAKING IS TO REFRAIN FROM SPEECH; THE ULTIMATE IN SHOOTING IS NOT TO SHOOT."

CHI CH'ANG GREW OLD. MORE AND MORE HE SEEMED TO HAVE ENTERED THE STATE IN WHICH

BOTH MIND AND BODY LOOK NO LONGER TO THINGS OUTSIDE, BUT EXIST BY THEMSELVES IN RESTFUL AND ELEGANT SIMPLICITY. HIS STOLID FACE DIVESTED ITSELF OF EVERY VESTIGE OF EXPRESSION; NO OUTSIDE FORCE COULD DISTURB HIS COMPLETE IMPASSIVENESS.
IT WAS RARE NOW FOR HIM TO SPEAK, AND PRESENTLY ONE COULD NO LONGER TELL WHETHER OR NOT HE STILL BREATHED. IN THE EVENING OF HIS LIFE HE NO LONGER KNEW THE DIFFERENCE BETWEEN 'THIS' AND 'THAT'. THE KALEIDOSCOPE OF SENSORY IMPRESSIONS NO LONGER CONCERNED HIM; FOR ALL HE CARED, HIS EYE MIGHT HAVE BEEN AN EAR, HIS EAR A NOSE, HIS NOSE A MOUTH.
OF HIS LAST YEAR, THE STORY IS TOLD THAT ONE DAY HE VISITED A FRIEND'S HOUSE AND SAW LYING ON A TABLE A VAGUELY FAMILIAR UTENSIL WHOSE NAME HE COULD, HOWEVER, NOT RECALL. HE TURNED TO HIS FRIEND AND SAID, "PRAY TELL ME: THAT OBJECT ON YOUR TABLE -- WHAT IS IT CALLED, AND FOR WHAT IS IT USED?"
THE FRIEND STAMMERED OUT IN AN AWE-STRUCK TONE, "OH, MASTER. YOU MUST INDEED BE THE GREATEST MASTER OF ALL TIMES. ONLY SO CAN YOU HAVE FORGOTTEN THE BOW -- BOTH ITS NAME AND ITS USE!"
IT WAS SAID THAT FOR SOME TIME AFTER THIS IN THE CITY, PAINTERS THREW AWAY THEIR BRUSHES, MUSICIANS BROKE THE STRINGS OF THEIR INSTRUMENTS, AND CARPENTERS WERE ASHAMED TO BE SEEN WITH THEIR RULES.

A man of the people one day asks Master Ikkyu: "Master, will you write for me some maxims of high wisdom?"
Ikkyu took up a brush and wrote the word "LOOK."
"Is that all?" said the man, "Won't you add a few more words?"
Ikkyu then wrote twice: "LOOK, LOOK."
"All the same," said the disappointed man, "I don't see much depth or subtlety in what you have written there."
Ikkyu then wrote the same word three times.
Slightly irritated, the man said: "After all, what does this word 'LOOK' mean?"
And Ikkyu replied, "LOOK means LOOK."

THIS ONE WORD 'LOOK' CONTAINS THE WHOLE MESSAGE OF ZEN. Fra Giovanni in A.D. 1513 said: "The gloom of the world is but a shadow. Behind it, yet within reach, is joy. There is a radiance and glory in the darkness, could we. but see, and to see we have only to look. I beseech you to look!"

The word 'look' is exactly the whole substance of Zen. How to look contains all religion. How to look with pure eyes, so much so that there comes a unity in looking where the object and the subject both disappear and only pure look remains. In that purity of looking -- nobody looking at and nobody looking at anything -- in that purity of look, DARSHAN, in that vision, truth is known.

Zen people talk about Three Pillars of Zen. These are the three pillars -- they prepare you for the look. First is: no-form. Second is: no-mind. Third is: no-soul.

This will look strange, particularly because people who are accustomed to so-called religion know it almost as a cliche -- that man has three existences: the physical, the psychological and the spiritual. And the politician and the priest and the professors go on talking about the health, the balance, between the physical and the psychological and the spiritual.

Zen says: No-mind means no psychology; no-form means no body, no matter; and no-soul means no spirit, no self. Zen says: The physical is the gross ego -- ego number one. The psychological is a little more subtle, less gross, but still the ego -- ego number two. And the so-called spiritual is the subtlest ego -- ego number three. But they are all egos. And all these three egos make one egoist, create one egoist.

It is Zen which goes to the deepest root of the illness called man. It says: Unless a person comes to see that the form is illusory, that the thought is illusory, not only that, but that the person believed, inferred, to be behind the mind, the self, is also illusory... when all these three have been known, looked into, and found lacking in substantiality, there arises the LOOK. That look gives you that which is real -- that which is.
These are the Three Pillars of Zen.

No-form means ALL the forms in the world are fluid, in a flux. The child is becoming young, and the young man is becoming old, and the old man is dying, and the dying is getting ready to be born again. One form constantly changes into another form. It is a flux of forms. NO form is substantial, because no form abides. All forms come and go; they are dreams, bubbles -- soap bubbles. They are there one moment and

another moment they are not there. Their existence is momentary. They are made of the stuff dreams are made of.

The real is that which remains forever and forever. The real is that which is timeless. Forms are not real because they don't abide. Look into the forms. When Ikkyu said, "LOOK" -- the first LOOK means look into the grossest ego -- ego number one. The Master Ikkyu was indicating a great maxim -- the greatest. When he said the first LOOK and wrote the word LOOK, he w as saying, "Look into the body, into the form; you are not that -- and it is not real. Substance is very non-substantial, illusory, magical. "

The first look is to look into ego number one. Once you have understood that the form goes on changing, you cannot become attached to the form, you cannot get identified with the form. How can you be identified with that which comes and goes? In the morning, it is light; in the night, it is dark. You are sitting in your room. Comes morning and the room becomes full of rays and there is light. And comes afternoon, and comes evening; it is becoming dark and the sun disappears and the room becomes dark. It is night and it is utterly dark.

You cannot say, "I was the morning," or "I was the afternoon," or "I was the evening," or "I am the night." You cannot say. You are the watcher, the looker. Morning comes and goes, evening comes and goes. You go on watching.

Childhood is a morning, youth is the afternoon, old age is the evening, and then the dark night -- death. And so on... the wheel moves.

But who are YOU? LOOK!

The first look of Ikkyu means look into the form, the grossest. Learn from there. Once you have looked into the grossest and the ego number one has disappeared, you will be able to see into the second -- the psychological. You can see your body is just a fluid, a flux, constantly changing. So is your mind! Thoughts are moving so fast. Not for a single moment does the thought remain. It comes and goes. How can you be these thoughts? These thoughts are just like moving clouds in the sky, the traffic on the road. You are the watcher. Look...!

The second time when Ikkyu said, "LOOK, LOOK," he meant look into ego number two, the psychological. If you look deeply you will come to know you are not the mind. No-form, no-mind.

Then remains the subtlest kind of ego -- ego number three. You start thinking that you are a soul, a self. That too is false. Look into that too! And you will be surprised that when you look into yourself, you find vast emptiness and nothing else. Even the self is not found. The guests have disappeared, and suddenly you see that even the host is no more there. The guest and the host were all ghosts; they have all disappeared. Silence remains, utter silence, no sound -- neither of the guest nor of the host. All dialogue has stopped, all turmoil disappeared. There is utter emptiness, nothingness.

This is looking into the third, when Ikkyu said, "LOOK, LOOK. LOOK" -- the third ego, the subtlest, the hardest and the most difficult to look into.

There are people, the so-called materialists, who say the gross is the real. They stop there, they don't go beyond that -- the Charvakas, the Marxists, the communists. They stop at the first door, they never go beyond it. There are idealists who go a little deeper. They say the form is not true, but the mind is truth; matter is not true, but mind is true. They believe in mind against matter; they stop at the second. Then there are the spiritualists; they go a little deeper still. They say even the mind is not true. only the self, the soul, the ATMAN, is true.

Zen goes the farthest, the deepest. Nobody has penetrated so deeply into the mystery of human being as Buddha did. Buddha says: Even the self, even the soul, the ATMAN, is not true. It is the LAST trace of ego, the very very last, but still it is the last trace of the ego. The very idea that "I am" is a persistence, a shadow of the old ego. When you look into this too, the self also disappears. And when all have gone, what is left? Only a pure look. This is very difficult to understand unless you go into it existentially. Only the pure look -- because then it becomes illogical. How can there be pure look if there is nobody to look? But that's how it is.

It IS paradoxical. In language it is difficult to say what remains. Only pure look remains -- there is NOBODY who is looking! There is nobody at whom you are looking. The looked at and the looker, both have disappeared; the subject and object both have disappeared. There is just pure look. A silence, but a very alive silence. No way to define it indefinable. You cannot even say this is the self -- just a witnessing. a SAKSHIN.

But to use the word 'witness' can create trouble, because the moment we use the word 'witness' we start thinking somebody is there who is witnessing. So Buddha says: No witness! Only witnessing. No looker!

only look. No meditator! only meditation. No one who has attained to samadhi, but only pure samadhi. This is difficult because we have been brought up in a certain structure of language.

When somebody is running we say there are two things: the runner and the running. Buddha says there is only running, there is no runner. The runner is just an inference. Buddha says there is only action, activity; there is no actor. When you say the tree is growing, you believe -- tacitly -- that the tree is one thing and growing is another. Buddha says there is only growing, there is no tree. When the river is flowing, you say the river is flowing. Buddha says there is only flowing. Where is the river?

Buddha believes in verbs and our languages are rooted in nouns. That creates trouble. Buddha says existence is a verb. It is a process. There are no things at all! All are processes.

I am talking to you, but there is no talker. And you are listening to me, but there is no listener. If you can understand that existentially, only then will you be able to understand what Buddha means when he says that even the third ego disappears.

RIGHT NOW, let it be an existential experience. Is there a listener or is there only listening? If you look backwards, if you try to recapitulate, the listener comes in. The listener is a memory. If you start thinking about it, certainly you will find the listener there, because the listener is the memory. But when you are listening there is only listening, there is no listener. When you are running, there is only running. When you have come to a point where you stop, sit under a tree to rest, and then you look backwards in the memory -- you find a runner. The runner is a memory creation. It was not in the actual, in the existential. It is just that in the memory traces have been left of many acts. How to join those acts into one? Those beads of separate acts have to be joined, otherwise it will be difficult for you to remember. So you create a thread. You thread those beads with an idea of the runner -- that becomes your ego.

There are individual atomic acts, and there is nothing joining them. That is what modern physics has come to. The modern physicists' standpoint about existence is exactly Buddhist, very close to Buddha. Modern physics also says there are only atomic existences. And those atomic existences are also not in any way substantial; they are just energy fields, not matter -- just energy fields. And there is constant change. Nothing abides. Everything is in a flux.

These three pillars destroy your whole structure of the ego. This is a very negative kind of trinity. Christianity has a trinity: God the Father, the Son and the Holy Ghost. And Hindus have the concept of TRIMURTI: the three faces of God -- Brahma, Vishnu, Mahesh. But they are all positive things.

This Zen approach towards reality is utterly negative. These are the three pillars: no-form, no-mind, no-soul. When you have looked through everything and found "No. No. No." then what is left? That which is left is indefinable. That which is left is truth. Buddha keeps silent about it. It cannot be said. The moment you say it, you falsify it.

This state -- when you have come to know no-form, no-mind, no-self -- is called wu in Chinese, samadhi in Sanskrit, satori in Japanese. A few characteristics of samadhi, then you will be able to go into this tremendously beautiful story.

THERE ARE SEVEN CHARACTERISTICS OF SAMADHI. First is: oneness, at-one-ment. Duality disappears. The division between the known and the knower disappears. Fusion arises, confusion disappears. There are no longer two. But remember: the moment Buddha says there are no longer two, he is not saying there is one. He keeps utter silence about the one. He says to say only there are not two -- because the moment you say one, you bring the two again. One is meaningless without the two. Not two -- that's all.

The runner and the running are not there. You and I are not there. The speaker and the listener are not there.

Existence is an organic unity. There is no duality in it. It is all oneness, but Buddha never calls it one. He is very careful. He avoids all kinds of logical pitfalls. He is very, very alert not to fall into any logical fallacy. He will not say existence is one, because what will you mean by one if there are not two? The figure one is meaningful only with the figure two. Without the figure two, one will not mean anything at all.

If we say God is light, it can only be meaningful if darkness exists. Then the Devil becomes darkness. Without the context of the Devil and darkness, what will it mean -- "God is light"? It will not mean anything. Buddha simply says Gd is neither light nor darkness. God is not two. Truth is not two.

That is the first experience of samadhi, that by and by the twoness of life disappears.

Why is the twoness created? It is created by these three egos. When I see THIS body as my body, then YOUR body becomes YOUR body. When I become attached to my form, YOUR form becomes alien -- the

other. The moment I see my body not as my body, the moment I see myself as formless, then the other also disappears. With the self disappears the other. Without the 'I', the 'thou' cannot exist. They exist together in a pair.

So the first characteristic of samadhi is: twoness in life disappears. A great harmony arises. It is ALL one -- that is the meaning of fusion. Confusion arises because of the two. Then there is a clash, a continuous clash.

The second characteristic of samadhi is: 'orgasmicness' -- blissfulness, beatitude. Unless you come to this utter annihilation of all the egos, you will never be happy, you will never be blissful. Misery is a by-product of the ego. And because there are three egos, there are three kinds of misery: the physical misery, the psychological misery, and the spiritual misery.

You may not have heard of the third kind -- the spiritual misery. You may not have even thought about it as misery. But look: a man is poor and he wants to be rich. He is miserable. Everybody knows he is miserable. And if you go to a religious priest he will say, "Don't be greedy. Money is just dirt, don't bother about it. Blessed are the poor. You be contented with whatsoever you have." But then the man starts trying to become a better musician, or a better poet, or a better painter. You will not be so much against him as you were when he was very greedy for money. If he was very greedy for politics and power and this and that, everybody would have condemned him. But now if he wants to try to create a better painting, better art, write better poetry, nobody will be so much against him. But he will be in misery again. Now the misery will be more psychological. He wants to become a Shakespeare.

It is the same game played on another plane. First he wanted to become a Rockefeller, now he wants to become a Shakespeare -- but the becoming is there. If you go to a perceptive man, he will say this is the same greed asserting itself on another plane, on a deeper plane. Drop it. This is meaningless. Even if you become a Shakespeare, nothing is attained. Shakespeare is as miserable as you are. Even if you create great works of art you will not be blissful. You can go and see great painters and musicians, and they are not blissful.

So, you become Christ or Buddha -- that is going to help. You become a Krishna. It is THERE that bliss exists! And then a person starts trying to become a Christ, or a Buddha.... This is creating spiritual misery. It is the same misery. Now it has penetrated even deeper, now it has gone to the third ego level -- the spiritual. Now nobody will condemn you -- unless you come across a Buddha, nobody will condemn you! They will say you are a spiritual man. If you are crying and weeping and suffering because you want to attain to God, and you want to attain to samadhi and moksha and nirvana, who is going to condemn you? People will WORSHIP YOU. They will say, "Look, what a great spiritual man is here! He does not hanker for money, he does not bother for fame. He simply cries and weeps for God. Here is a spiritual man."

These are your so-called saints. But if you look deeply you will find they are spiritually miserable. Now, the problem is the same. First you wanted to become a Rockefeller, then you wanted to become a Shakespeare, now you want to become Buddha. But YOU WANT TO BECOME! Becoming persists. TANHA -- becoming -- persists. The desire to be somebody else continues. Now you want to become God! Nothing has changed.

There are three kinds of misery because there are three kinds of ego. When all the egos have been dropped, when there is no point in any desire left, when ALL your desires have failed.... Let me repeat it. In spirituality, in religion, only one who has utterly failed succeeds.

It will look like a paradox. To fail UTTERLY with desire is to enter into the real world. As long as you have some hope to succeed somewhere, you will never enter the reality. Then your hope will go on dragging you away and away. The man who is not worried to become anything -- not even Buddha....

Just the other day I was reading about a man who has been meditating for many years -- almost fifty years. And he has become very, very old.

He came to a Master and said to the Master, "Fifty years! Don't you think it is long enough? I have been meditating and meditating. Why have I not become a Buddha yet?"

The Master laughed and he said, "Now that explains why you have not become a Buddha yet -- because you want to become. Hence you go on missing. Now it explains everything!"

If you want to become a Buddha you will never become, because a Buddha is one who has dropped all kinds of becoming, who is utterly happy in this moment -- for no reason at all. He has nowhere to go, no goal to attain, no target. He has dropped the whole desiring mind with all its layers -- layer upon layer.

The mind is like the onion: one layer, the physical; another layer, the psychological; another layer, the spiritual. One who has thrown all those layers, one who has peeled his onion utterly, and has come to the innermost core.... And do you know what the innermost core IS? It is empty. If you go on peeling the onion, finally you come to nothingness. Only nothingness is left in your hands. In the nothingness there is orgasmicness, there is bliss.

With becoming there is misery. If you want to become something you will be in pain, misery, anguish, anxiety. If you understand that there is nothing to become... you are already that. Whatsoever you are, you are! There is no way to improve upon it. There is no need to improve upon it. As you ARE IS PERFECTLY OKAY. Your VERY ordinariness is utterly extraordinary. To realize this is to come to blessings. Then the whole existence starts showering blessings on you. It has been showering always, but because you were too much concerned with your own desires and becomings, you were not available to it, you were not open to it.

The third characteristic of samadhi is: illumination -- great inner transparency, light and clarity.

When all these egos disappear, all curtains disappear from your eyes, look becomes pure, innocent, transparency is attained. Then you simply see! And truth is so obvious. It is not hidden. It is not hiding somewhere, it is not avoiding you. It is not on some other planet -- it is just in front of your nose. But your eyes are closed. When your eyes open and you have the transparency and the clarity to see... the obvious! Truth is the obvious.

And the fourth characteristic of samadhi is: rest, relaxation.

How can you rest with this constant hankering to become something! How is rest possible? You will remain tense. Rest is possible only when all goal-orientation has been dropped; when the achieving mind functions no more in you, there is rest, there is relaxation.

Thought is mind in motion. No-thought is mind at rest. Samadhi is witnessing of both -- transcendence. You have been running after things -- you have seen that and the misery of it. Then you stopped, and you have seen the beauty of it, the rest, the relaxation. You have seen both, and the one who has seen both suddenly transcends both.

There is a relaxation which is no ordinary relaxation. You know some kind of relaxation: when you feel exhausted, you relax. But that relaxation is very rest-less. It is not cessation of becoming, it is just tiredness. You have been working, the whole day; in the night you have to fall into sleep -- but your sleep will remain restless. You will have many dreams and nightmares. And in sleep also you will continue to move; your mind will still go on spinning and weaving a thousand and one dreams.

Ordinarily, what rest we know is just the other side of restlessness -- tiredness, exhaustion.

There is a new kind of relaxation. When you have seen the tiredness of desire and you have seen the rest of desirelessness, a totally new kind of relaxation arises. THEN YOU ARE RELAXED BECAUSE YOU ARE NOT. YOU are relaxed because there is NOBODY to get tense! The very complex has disappeared. How can you be tense? There is nobody. You cannot create a knot inside you because you are not! You have simply disappeared. It is an emptiness inside you. You cannot create knots in emptiness.

The fifth characteristic of samadhi is: awareness -- consciousness, seeing, knowing, witnessing; the fourth state the Hindus call TURIYA. This is what Ikkyu means when he says, "LOOK, LOOK, LOOK." And when he is asked, "What do you mean by 'LOOK'?" He says, "LOOK means LOOK."

Have eyes open. Be alert, be mindful. See things as they are. Don't create fictions, don't project.

You go to the movies.... Sometimes try one experiment. Sometimes try an experiment with a projector in your home. You have to put the screen at a certain distance from the projector, then the projected pictures are clear. Then start bringing the screen closer to the projector. Soon they start becoming blurred, they are no more clear. You cannot make any distinction as to what is what, which is which. Bring it still closer. Now it is impossible to make any sense out of which is the tree and which is the man and which is the dog and which is the car. All are diffused. Bring it still closer... the closer you bring it, the more distinctions are lost. Then there comes a point when the screen has come very close to the projector: there is only white light left. Black shadows have disappeared... pure white light. When the beam leaves the projector, it is pure white light. the farther it goes, then it divides into black and white. A certain distance is needed to see the pictures clearly.

In awareness, exactly this happens. When you become very very alert, you start looking very closely at reality, and distinctions start disappearing. Trees are no more trees and rivers are no more rivers and mountains are no more mountains. ALL starts melting into one. Then you become even more aware. And

the more clearly you see into things... the screen comes even closer. Then there is only pure white light -- all the divisions have disappeared. That is what is called awareness. Then all the illusions of life are no more valid, there is only pure light -- the light of awareness.

The sixth characteristic of samadhi is: deathlessness, timelessness, eternity. When you are not, how can you die? When there is no ego in you, how can you die?

Many people used to ask Buddha in his lifetime, thousands of times the question has been asked: "What will happen to you, Sir, when you die?" And Buddha always smiles and he says, "There is nobody to die." But he makes it clear that "I am not saying that I am immortal. There is not nobody to be immortal either."

Now our stupidity is such that first we think we will die, because the ego is there and we are afraid whether we will be able to keep it, protect it, or not. Then comes somebody who knows. And he says, "Nothing dies." Then we project another falsity: we start thinking we are immortal. But the basic error remains the same. First we were thinking "we are going to die" -- WE WERE and we were going to die. Still WE ARE -- now we are not going to die.

Buddha says: "I am not going to die because I am not. It is not that I am immortal. There is nobody to die, and there is nobody to be immortal. There is no self, so how is death possible?"

This is a totally different standpoint! This is the difference between Vedanta and Buddha. This is the difference between Shankara and Buddha. And Buddha's insight IS FAR MORE penetrating than Shankara's. Shankara goes on saying, "You are immortal because the soul is immortal. It cannot die -- it is deathless." Buddha also says that you will not die, but he never says that you are immortal. He says, "You will never die because you cannot die -- in the first place you are not."

To see it -- that "I am not" -- is to drop both mortality and immortality. Time disappears. What is your immortality? It will be just an extension of time, more and more duration. What will it be? Seventy years you are going to live -- seven hundred years? seven million years? but it will be just duration. What is your eternity? Nothing but a desire to cling, a desire to remain always. For what? Just a blind desire to cling to existence? Just a blind desire, a blind lust for life?

Buddha says: "Why are you concerned with mortality and immortality?" Deep down, those who say they will die and those who say they will never die, both are the same, because both believe in the ego.

The Charvakas, the materialists, say, "We will die"; and the so-called spiritualists say, "We will not die." But BOTH are concerned with the ego.

Buddha brings a new breeze into the human mind, into human consciousness. He says: "You will not die -- not because you are immortal -- but because you ARE NOT! " See the point of it! the radical change, the basic revolution of it! Deathlessness is part of the phenomenon of samadhi.

And the seventh is: infinity. Space disappears. You are nowhere and yet everywhere. You are nobody and yet everybody.

These are the seven characteristics of samadhi. And this is what happened to this archer who wanted to become the greatest archer in the world. The story does not say what he learned in those nine years when he was with the old man in the mountains. This is what he learned -- SAMADHI he learned. That's why I started with samadhi, so that you become aware of what he learned there, because that is the real point in the story.

The whole story revolves upon one word: SAMADHI -- WU SATORI.

Now the story:

CHI CH'ANG ASPIRED TO BE THE GREATEST ARCHER IN THE WORLD.

THAT'S WHAT EVERYBODY IS ASPIRING TO -- to be the greatest in the world. Archer, painter, poet, politician, or you name it, but that is what mind aspires to: to be the greatest in the world.

Mind is an ego trip. The mind wants to stand in front of all. In fact, it IS NOT possible. Hence, mind ultimately leads into frustration. It is not possible to be first in the line because there is no line; we are standing in a circle. There is always somebody who is ahead of you. There will always be somebody who is ahead of you. You cannot come to a point where you are the first man. Even those who become presidents and prime ministers and kings -- even they are never the first. In fact, the moment they start feeling they are the first, they become aware of how impotent and helpless they are.

We are not standing in a queue, we are moving in a circle. Somebody is behind you, somebody is ahead

of you. In fact, if you look deep, the one who is behind you is also ahead of you. If you see the whole circle, the man who is standing behind you, from the other end he is ahead of you. And the man who is standing in front of you, from the other end is behind you. It is a circle.

Life moves in circles, it is not linear. EVERYTHING moves in circles! Let this sink into your heart. Whenever you are thinking about any problem in life, always remain circular. It is not linear. The stars move in a circle, the earth moves in a circle, the seasons move in a circle. Childhood, youth, old age, move in a circle. Everything moves in a circle. Linear movement is a mind construct, imaginary. In fact there are new mathematicians, new geometries -- non-Euclidean geometries -- which believe that you cannot draw a simple straight line. That's not possible. A straight line is impossible to draw, because we ARE on a globe -- the earth is round.

You can draw a straight line just in front of you on this floor. But it will not be really straight. If you go on drawing it from both the ends, one day it will become a circle around the earth. So when it was looking straight it was only a fragment of the big circle, it was an are -- an incomplete circle, that's all. It was not straight. Straight lines cannot be drawn.

Because straight lines don't exist, Albert Einstein had to propound a very absurd thing: that space is curved. Straight lines can't exist, so space has to be curved. Even space -- which means nothingness -- is curved, it is not straight. It is very difficult to conceive how nothingness can be curved. Something can be curved, but how can nothingness be curved? Nothing is nothing! How will the curve arise out of nothing? But Einstein is right. He says that when nothing exists as a straight line, then we cannot even conceive space as a straight line. It is curved.

Everything is a curve... so nobody ever comes to be the first. In fact, those who think they have come to be the first are the most frustrated men in the world. That's why Buddha left his empire, became a beggar, recognizing the fact that "I seem to all apparent purposes to be the first, but I am not."

This man, CHI CH'ANG, ASPIRED TO BE THE GREATEST ARCHER IN THE WORLD. SO HE BECAME THE PUPIL OF WEI FEI.
FIRST WEI FEI ORDERED HIM TO LEARN NOT TO BLINK.

Concentration is the first necessity for anybody who has any kind of ambition. Concentration is the way to ambition. This man was ambitious. The Master said, "Okay. The first thing to learn is not to blink."

CHI CH'ANG CREPT UNDER HIS WIFE'S LOOM AND LAY THERE ON HIS BACK STARING WITHOUT BLINKING AT THE TREADLE AS IT RUSHED UP AND DOWN DIRECTLY BEFORE HIS EYES. AFTER TWO YEARS HE HAD REACHED THE POINT OF NOT BLINKING EVEN IF ONE OF HIS EYE-LASHES WAS CAUGHT IN THE TREADLE.

He attained to concentration.

"TO KNOW HOW NOT TO BLINK IS ONLY THE FIRST STEP," SAID WEI FEI....

The Master said, "Good, but this is only the first step."

"... NEXT YOU MUST LEARN TO LOOK. PRACTISE LOOKING AT THINGS, AND IF THE TIME COMES WHEN WHAT IS MINUTE SEEMS CONSPICUOUS, AND WHAT IS SMALL SEEMS HUGE, VISIT ME ONCE MORE."

Now the second step is to look into things so penetratingly that even the small starts looking big.

It depends how penetratingly you look, how deeply you look into things. If you look indifferently, even the Himalayas is a small thing. It is relative. If you look very very deeply, even a small particle is bigger than the Himalayas. It depends on the proportion: how deeply you look. The atomic becomes cosmic if the LOOK IS cosmic; and the cosmic becomes atomic if the look is atomic.

Ordinarily we look very indifferently. We go on missing. God is everywhere! From every tree He has

been calling you, and from every rock He has been inviting you. In every river are His sermons, but you are indifferent. You don't know how to look so you go on missing. He is in the minutest, in the smallest, but you go on missing. It is not because He is not there that you are missing -- you miss only because you don't know how to look.

The Master said "Now learn to look. Practise looking at things and if the time comes when you start seeing the small as the huge come back."

CHI CH'ANG SEARCHED FOR A TINY INSECT HARDLY VISIBLE TO THE NAKED EYE, PLACED IT ON A BLADE OF GRASS AND HUNG IT BY THE WINDOW OF HIS STUDY. HE THEN TOOK UP A POSITION AT THE END OF THE ROOM AND SAT THERE DAY AFTER DAY STARING AT THE INSECT. AT FIRST HE COULD HARDLY SEE IT, BUT AFTER TEN DAYS HE BEGAN TO FANCY THAT IT WAS SLIGHTLY BIGGER.
FOR THREE YEARS HE HARDLY LEFT HIS STUDY. THEN ONE DAY HE PERCEIVED THAT THE INSECT BY THE WINDOW WAS AS BIG AS A HORSE. "I'VE DONE IT!" HE EXCLAIMED.
THIS TIME THE TEACHER WAS SUFFICIENTLY IMPRESSED TO SAY, "WELL DONE!"

Because this man has done something valuable: he has transformed the size of a small insect just by looking at it constantly. Now the cosmic can be found in the atomic. And that is one of the basic lessons in archery. You have to see the small as huge only then will your target never be missed -- only then will you become an archer.

In Zen archery has been used for centuries as a technique for meditation. It is because it needs almost the same qualities as meditation needs. First: a non-blinking eye. Second: the capacity to look into things so deeply that the things start changing their size; their size starts depending on your look.

CHI CH'ANG SOON BECAME A MASTER OF ARCHERY, AND NO FEAT OF BOWMANSHIP NOW SEEMED BEYOND HIS POWERS. HE SEEMED CLOSE TO THE ACHIEVEMENT OF HIS AMBITION, BUT WITH AN UNPLEASANT JOLT HE REALIZED THAT ONE OBSTACLE REMAINED: SO LONG AS THE MASTER WEI FEI LIVED, CHI CH'ANG COULD NEVER CALL HIMSELF THE GREATEST ARCHER IN THE WORLD.

That's what always happens to ambition. When you are nearing to the end, suddenly you recognize that one thing is very basically missing -- somebody is still ahead of you. And ambition is very violent. Even if it is your Master, you can kill him. Ambition is violence. An ambitious man can never ke non-violent. An ambitious man can never love. Not even his own Master is safe! An ambitious man is a dangerous man. Ambition is poison. It poisons you.

Now this archer recognized the fact that "I have become the greatest archer, but only one problem remains -- the Master is alive. I can never claim to be the first as long as he is alive.' A natural conclusion: kill him.

Ambition kills. You have been killing, everybody has been killing, because there is ambition. In direct ways, in indirect ways, everybody is a murderer -- because everybody is ambitious. Only non-ambition is non-violent.

So let it be remembered always: you cannot become non-violent if there is still ambition -- any kind of ambition will never allow you compassion. How can you be compassionate if there is ambition? You have still to fight, still to make your way. And when there is ambition, all means are right. Who bothers about the means? The end is the thing!

WALKING THROUGH THE FIELDS ONE DAY, CHI CH'ANG CAUGHT SIGHT OF WEI FEI FAR IN THE DISTANCE.

He saw the old man. And this is his Master, and he has been teaching him all these years.

WITHOUT A MOMENT'S HESITATION HE RAISED HIS BOW, FIXED AN ARROW, AND TOOK AIM. HIS OLD MASTER, HOWEVER, HAD SENSED WHAT WAS HAPPENING AND IN A FLASH HAD ALSO NOTCHED AN ARROW.

He must have noticed it from the day this man had come to him, because an ambitious man is never a disciple. An ambitious man is never surrendered. His surrender is just technical; his surrender is not of the heart.

The Master must have known it! "Sooner or later he will go against me. Sooner or later his ambition will create the idea in his mind to destroy me." So the Master must have been alert. All Masters have always been alert about ambitious disciples.

There is every possibility that Judas was the most ambitious disciple of Jesus. He had reasons to be. He was the most learned, the most scholarly, the most rational, and he used to think that he was even more intelligent than Jesus. He used to argue with Jesus. And if you listen to his arguments, sometimes you will feel convinced by him rather than by Jesus, because Jesus is not argumentative. He had his own reasons, but those reasons are very subtle. Only when you have eyes can you see, otherwise not. Judas' reasons are very apparent, very familiar.

One day a woman came and poured very very valuable perfume on Jesus' feet. Judas was there and he didn't miss the opportunity. He said, "Look, you should have prevented her! This is wastage! It was so valuable that the whole town could have been invited to a feast, and people are poor." His argument was exactly that of a socialist or a communist. Judas is a socialist. He says, "The whole village could have eaten well. They could have enjoyed. You should have prevented her! What is this nonsense?"

And what does Jesus say? Jesus says, "The poor people will always be here when I am gone. You can serve them when I am gone."

Now this is not very appealing -- or do you think it is very appealing? It doesn't seem very appealing. Seems to be a very impotent argument: "I will be gone soon, so let her do whatsoever she wants to do. Poor people will always be here."

On the surface Judas seems to he more solid. If votes are asked for, Judas is going to win. But Jesus' point is from a totally different plane. He is saying, "These things don't matter. Even if you give a feast to the whole village, that is not going to help much. But to prevent this woman, who had come with such prayer in her heart, would have destroyed a great possibility of growth. To say no to her, to stop her, would have been very very destructive. She is delicate, she is fragile."

It is not the perfume that Jesus is looking at. He is looking at the heart of the woman. But the head never looks at the heart. The head has its own reasons.

Buddha's disciple, Devadatta, betrayed him. He was one of the most intelligent people around him. He was one of his cousin-brothers. He was from a royal family as Buddha himself was. He betrayed Buddha.

Mahavir's own son-in-law betrayed him. He was the most educated, cultured person around Mahavir. Why? Ambitious people. That son-in-law of Mahavir had the ambition to become the greatest teacher in the world, and Mahavir was standing in the way. As long as Mahavir was alive it was difficult.

Devadatta had the ambition to become the greatest Buddha of the world, and as long as Gautam Buddha was alive it was difficult. Devadatta tried to kill Buddha in many ways; he made many attempts on his life. Ambition is poisonous. It makes people blind.

THEIR ARROWS COLLIDED HALF WAY AND FELL TOGETHER TO THE GROUND. THE STRANGE DUEL CONTINUED UNTIL THE MASTER'S QUIVER WAS EMPTY BUT ONE ARROW STILL REMAINED WITH THE PUPIL.

This is symbolic. The Master is old, the pupil is young. The Master is already getting ready to die.

"NOW IS MY CHANCE!" MUTTERED CHI CH'ANG WHO IMMEDIATELY AIMED THE FINAL ARROW. SEEING THIS, WEI FEI BROKE OFF A TWIG FROM A THORN-BUSH BESIDE HIM, AND AS THE ARROW SPED TOWARDS HIS HEART HE FLICKED THE POINT SHARPLY WITH THE TIP OF ONE OF THE THORNS AND BROUGHT IT TO THE GROUND AT HIS FEET.

This was the last trick the Master had not yet taught. Every Master has to be careful to keep at least one thing secret.

But now he said, "MY FRIEND..."

Listen to the word. He says, "My friend." What does he mean? He is saying, "I am no more your Master. You are no more my disciple. Now forgive me. Now forget me! Now I declare you my friend, and I have taught you all that I know -- even the last trick. You have seen it and you know it."

"I HAVE NOW, AS YOU REALIZE, TRANSMITTED TO YOU ALL THE KNOWLEDGE OF ARCHERY THAT I POSSESS. IF YOU WISH TO DELVE FURTHER INTO THESE MYSTERIES YOU MUST SEEK THE AGED MASTER KAN YING. COMPARED TO HIS SKILL OUR BOWMANSHIP IS AS THE PUNY FUMBLING OF CHILDREN."

Now, even if he was going to kill his Master, the Master sends him on another journey. The Master sends him to his own Master, the old man in the mountains. He says, "What we know is just childish. I am not yet myself the greatest archer in the world. You can please forgive me. If you really want to become the greatest archer in the world, now you go to another. My own Master is still alive. Compared to his art we don't know anything."

AFTER MONTHS OF ARDUOUS CLIMBING, CHI CH'ANG REACHED THE CAVE WHERE DWELT KAN YING AND ANNOUNCED TO THE OLD MAN, "I HAVE COME TO FIND OUT IF I AM AS GREAT AN ARCHER AS I BELIEVE." AND WITHOUT WAITING FOR A REPLY HE NOTCHED AN ARROW, AIMED AT A FLOCK OF MIGRATING BIRDS, AND BROUGHT DOWN FIVE BIRDS ALL AT ONCE.
THE OLD MAN SMILED AND SAID, "BUT THIS IS MERE SHOOTING WITH BOW AND ARROW. HAVE YOU NOT YET LEARNED TO SHOOT WITHOUT SHOOTING? COME WITH ME."

THAT IS THE DIFFERENCE BETWEEN A TECHNICIAN and an artist. The technician knows all the technique, but that is not enough. You can know all about how to paint, yet you don't become a Michelangelo. You can know all about music and how to create it, yet you don't become a Beethoven. Knowledge of the technique is needed, but is not all -- is necessary, but not enough. The real transcendence comes only when the technique is forgotten, when the technique is no more needed, when you can work without the technique. That is the meaning of it.

"BUT THIS IS MERE SHOOTING WITH BOW AND ARROW."

Good, as far as it goes -- with bow and arrow -- but this is nothing.

"HAVE YOU NOT YET LEARNED TO SHOOT WITHOUT SHOOTING?"

If you meditate with a technique, it is mere shooting with bow and arrow. The day you drop all techniques of meditation, and meditation flows without any techniques and without any methods, it is real shooting. When the meditation becomes perfect, meditation disappears. That is the point of perfection -- when you don't need it.

When love becomes perfect, you forget the word 'love'. When you have really arrived and you have become happy, you don't know that you are happy. How can you know that you are happy? Only an unhappy person can know that he is happy. It is known only in comparison, by contrast.

If you create music on an instrument, you don't know yet that there is a music that is already overflowing in existence, and it needs no instrument to create it. It needs only an open heart to hear it. In fact, when music is created by an instrument, something of the music that surrounds, that vibrates all over existence is reflected in it. That's all. SOMETHING of it is reflected in it -- it is an echo, a far distant echo. Even THAT satisfies so much, so what to say about the real music? That real music, in India we call ANAHAT NAD -- unstruck, not created by striking an instrument, not created by pulling wires, striking, by making any effort, but by becoming so utterly silent that one hears it.

That is what Zen people call 'the sound of one hand clapping.' All other sounds are created sounds, struck -- two hands clapping. But when two hands are clapping, the sound is momentary. It will be there for a moment, it will cohere there for a moment, and then it is gone. But there is an eternal music -- the celestial music Pythagoreans talk about, the music of the stars -- which has to be heard. There is no need to create it. It is already there. It has been there. It is the very nature of existence itself.

The Master said then, "COME WITH ME."
CHI CH'ANG FOLLOWED HIM IN SILENCE TO THE EDGE OF A GREAT DIFF. WHEN HE GLANCED DOWN HIS EYES BECAME BLURRED AND HIS HEAD BEGAN TO SPIN.

A great edge overlooking a cliff... abysmal, and he must have felt sickness, nausea arising in his stomach. He must have become afraid.

When you are afraid, how can you be an archer? When death still affects you, how can you be a perfect archer? When fear is there, trembling is there. And if trembling is there. how your aim be perfect?l Maybe ordinary people will not see the quiver in your hand when you are shooting the arrow, but you cannot avoid the eyes of one who knows. He will see the quiver in your hand, the trembling. If your heart is trembling.... What is happening there standing on that cliff is nothing new; only death has been brought to be an obvious fact confronting him. The man has become afraid. He must have been afraid of death always.

In fact, the mind is always afraid of death, and the ambitious mind more so. The ambitious mind is very much afraid of death. The fear is: Is it going to happen that I will be able to do it before death comes? Will I manage? Will I succeed before death comes, or am I going to fail? The ambitious man is MORE afraid of death than the non-ambitious man. The non-ambitious man has nothing to lose. If death comes... okay. He was not fulfilling any ambition here, so death cannot take anything away from him.

The old Master must have looked. Those old eyes are penetrating. Those ancient eyes must have seen the trembling inside of this man. In fact, through ambition we want to prove our ego against death, but nothing can be proved against death. The ego has to go, the ego has to die. It cannot be deathless. You can have as much money as you desire, but you will have to die. You can have as much power as possible, but you will have to die. Nothing can protect you.

... HE GLANCED DOWN HIS EYES BECAME BLURRED AND HIS HEAD BEGAN TO SPIN. MEANWHILE THE MASTER KAN YING RAN...

Listen:

... RAN LIGHTLY ON TO A NARROW LEDGE WHICH JUTTED STRAIGHT OUT OVER THE PRECIPICE, AND TURNING ROUND SAID, "NOW SHOW ME YOUR REAL SKILL. COME HERE WHERE I AM STANDING AND LET ME SEE YOUR BOWMANSHIP."
WHEN CHI CH'ANG STEPPED ON THE LEDGE IT BEGAN TO SWAY SLIGHTLY TO AND FRO. HE TRIED TO NOTCH AN ARROW, BUT SOON HE FELT THAT HE WAS GOING TO LOSE HIS BALANCE. HE LAY DOWN ON THE LEDGE CLUTCHING ITS EDGES FIRMLY WITH HIS FINGERS. HIS LEGS SHOOK AND THE PERSPIRATION FLOWED FROM HIS WHOLE BODY.

Now the old man has reduced him to his reality. All that ego, all that ambition, all that idea of being the greatest archer in the world -- all finished! Just the fear -- and he is trembling like a small child who has got lost.

All our achievements are like that. When you face death, they will all be meaningless. Suddenly you will find you are just the same child you have always been -- afraid, trembling.

THE OLD MAN LAUGHED, REACHED OUT HIS HAND AND HELPED CHI CH'ANG DOWN. JUMPING ON TO IT HIMSELF HE SAID, "ALLOW ME, SIR, TO SHOW YOU WHAT ARCHERY REALLY IS."
"WHAT ABOUT YOUR BOW?" ASKED CHI CH'ANG.

Naturally.... If you go to Buddha you will ask, "Sir, how do you meditate? What is your method?" If you

go to Jesus, you will ask, "Sir, how do you pray? What is your prayer?" You will be asking absurd questions.

Jesus has nothing to say to God. His prayer is not that of saying something to God. His prayer is only that of listening. And Buddha does not practise any meditation, because all practice is of the mind. The mind has disappeared. Buddha is meditation.

This is difficult for us. Buddha is not DOING meditation, Buddha is meditation.

People come to me. "Osho, do you love us?" they ask. It is difficult for them, because they know only one kind of love -- which has to be done. They don't know another kind, the real kind. There is love and there is Love! The other kind need not be done, it is simply there.

I don't love you. I AM LOVE. That's a totally different kind. It may not feel very good to your ego, but you don't know the real coin. You know only the false coin. The real love is not a relationship -- it is a state of being.

"WHAT ABOUT YOUR BOW?" ASKED CHI CH'ANG.
"MY BOW?" SAID THE OLD MAN LAUGHING. "SO LONG AS ONE REQUIRES BOW AND ARROW ONE IS STILL AT THE PERIPHERY OF THE ART. REAL ARCHERY DISPENSES WITH BOTH BOW AND ARROW."

Real art always dispenses with the techniques. If you are involved in the techniques, you are on the periphery. Good! Nothing wrong about it. But remember: one has to go beyond them. One has to go beyond all confinements. One has to go beyond all methods. One has to become so spontaneous that no method is needed. Meditation is you. Love is you. God is you.

DIRECTLY ABOVE THEIR HEADS A SINGLE KITE WAS WHEELING IN THE SKY. THE HERMIT LOOKED UP AT IT AND CHI CH'ANG FOLLOWED HIS GAZE. SO HIGH WAS THE BIRD THAT EVEN TO HIS SHARP EYES IT LOOKED LIKE A SMALL SESAME SEED. KAN YING NOTCHED AN INVISIBLE ARROW ON AN INCORPOREAL BOW, DREW THE STRING TO ITS FULL EXTENSION, AND RELEASED IT. THE NEXT MOMENT THE KITE STOPPED FLAPPING ITS WINGS AND FELL LIKE A STONE TO THE GROUND.

It happens. It is not a miracle. If a mind which is totally silent just thinks about anything, it happens. That's why all the old scriptures of the world say one thing that before you attain to samadhi you should drop all kinds of wrong thoughts from your mind, otherwise you can be a danger to humanity.

Now there is the secret of why Patanjali insists so much on first dropping all vices from the mind, why Buddha insists on dropping all wrong ideas from the mind, why Mahavir says to drop violence, drop untruth, drop attachment. Why? Because once you attain to silence, whatsoever arises in your mind will immediately be fulfilled. You can become dangerous. And sometimes it happens....

Sometimes it happens that a person becomes meditative and much danger happens into the world. That happened in the case of Rasputin. He was a meditative man, but not prepared for it. Accidentally he had stumbled upon meditation. He prayed hard, he prayed long for many years, and then he knew. And then he became capable of doing things. Whatsoever he would say, DID happen.

He said to the Czar of Russia.... The wife of the Czar was very much devoted to him, but the Czar was a little reluctant. And Rasputin was afraid that the Czar may throw him out. One day he said to the Czar, "Remember, if I die, your whole kingdom is going to disappear. Only with me can your kingdom stay." And that's how it happened. He was killed and the next thing was the revolution. The whole of the Czar's family was killed -- eighteen members, even the child of two months. All that Rasputin said was fulfilled. He was very prophetic.

It happens sometimes that a man stumbles accidentally on meditation. It is better to move very slowly, very carefully. It is not a miracle! If a man like Kan Ying simply imagines that the kite will fall down, it will fall down -- because we are joined with each other.

What happens when I move my hand? It is a miracle. A thought arises in me to move the hand, and the hand moves. Now the hand is matter and thought is not matter. It is a mystery for science. It still has not been explained how it happens -- the thought arises and the hand moves. Where is the thought transformed into matter, and how can it be transformed? If the hand can move, then why can't YOUR hand move? If the

thought arises in me that "Let your hand move," your hand can also move. And you can try it. And sometimes you will be surprised. It happens....

You are following somebody. Just go on looking at the back of his neck. After two, three minutes, just deep inside say loudly -- inside, not aloud -- but say strongly inside, "Look back at me." And you will be surprised: the person immediately looks back at you. What has happened? The thought has been transferred. The thought jumped, reached to the other person.

A man of the capacity of Kan Ying can easily do it -- just the idea! And the kite is not far away. We are JOINED. We live in an ocean of thought, we are all together. Each affects the other, we are members of each other.

FOR NINE YEARS CHI CH'ANG STAYED IN THE MOUNTAINS WITH THE OLD HERMIT. WHAT DISCIPLINES HE UNDERWENT DURING THIS TIME NONE EVER KNEW.
WHEN IN THE TENTH YEAR HE RETURNED HOME ALL WERE AMAZED AT THE CHANGE IN HIM. HIS FORMER RESOLUTE AND ARROGANT COUNTENANCE HAD DISAPPEARED...

ALL THAT Ambitiousness, all that egoistic trip that "I want to become the greatest archer in the world" had disappeared. With this old man, in fact, the self disappeared. All those three egos -- physical, psychological, spiritual -- disappeared. He was no more arrogant, no more humble either.

... IN ITS PLACE HAD COME THE LOOK OF A SIMPLETON.

Like an idiot, a simpleton. As if he has no more any mind. As if he is mindless, or like a child, or like a fool, or like an imbecile. This is the highest state: of being a simpleton. It was exactly like this that it happened to St. Francis of Assisi. He was a simpleton. It is exactly the same case with Lao Tzu, Chuang Tzu, Lieh Tzu; and particularly in Tao, this is the highest state: to become a simpleton -- not knowing what is what, not knowing at all. When ALL selves have disappeared, there is utter silence and ignorance. And ignorance is very intimate. One knows nothing. One is not -- how can one know anything?

HIS OLD TEACHER, WEI FEI, CAME TO VISIT HIM AND SAID AFTER A SINGLE GLANCE, "NOW I SEE THAT YOU HAVE INDEED BECOME AN EXPERT! SUCH AS I ARE NO LONGER WORTHY EVER TO TOUCH YOUR FEET. "
THE INHABITANTS OF HIS CITY HAILED CHI CH'ANG AS THE GREATEST ARCHER IN THE WORLD AND IMPATIENTLY AWAITED THE WONDERFUL FEATS WHICH HE WOULD NO DOUBT SOON DISPLAY. BUT CHI CH'ANG DID NOTHING TO SATISFY THEIR EXPECTATIONS.

There was nobody left to satisfy their expectations. He was just a silence now, an emptiness.

THE GREAT POPLAR BOW WHICH HE HAD TAKEN WITH HIM ON HIS JOURNEY HE EVIDENTLY HAD LEFT BEHIND. WHEN SOMEONE ASKED HIM TO EXPLAIN HE ANSWERED IN A LANGUID TONE, "THE ULTIMATE STAGE OF ACTIVITY IS INACTIVITY; THE ULTIMATE STAGE OF SPEAKING IS TO REFRAIN FROM SPEECH; THE ULTIMATE IN SHOOTING IS NOT TO SHOOT."

The ultimate is negative. The positive is the periphery, the negative is the center. The ultimate is like nothingness -- SHUNYATA.

CHI CH'ANG GREW OLD. MORE AND MORE HE SEEMED TO HAVE ENTERED THE STATE IN WHICH BOTH MIND AND BODY LOOK NO LONGER TO THINGS OUTSIDE, BUT EXIST BY THEMSELVES IN RESTFUL AND ELEGANT SIMPLICITY.

Elegant simplicity.... It was not a practised simplicity. It was not a cultivated simplicity. It was elegant, it was natural. The ego had disappeared -- THAT'S WHY THERE IS SIMPLICITY! You can practise simplicity, but then it is just a decoration to the ego.

There are two kinds of simplicity. One simplicity: the so-called MAHATMA, the saint, who practises it. It is a very calculated move, a calculated gesture. It is very cunning, it is not simplicity. It is a facade. Then there is another kind of simplicity: elegant, graceful, spontaneous, uncultivated, natural, is like that of a child, unselfconscious. Hence elegant, hence graceful.

HIS STOLID FACE DIVESTED ITSELF OF EVERY VESTIGE OF EXPRESSION; NO OUTSIDE FORCE COULD DISTURB HIS COMPLETE IMPASSIVENESS.
IT WAS RARE NOW FOR HIM TO SPEAK, AND PRESENTLY ONE COULD NO LONGER TELL WHETHER OR NOT HE STILL BREATHED. IN THE EVENING OF HIS LIFE HE NO LONGER KNEW THE DIFFERENCE BETWEEN 'THIS' AND 'THAT'. THE KALEIDOSCOPE OF SENSORY IMPRESSIONS NO LONGER CONCERNED HIM; FOR ALL HE CARED, HIS EYE MIGHT HAVE BEEN AN EAR, HIS EAR A NOSE, HIS NOSE A MOUTH.

All distinctions disappeared. He knew nothing -- he knew nothing of 'this' and 'that'. One thousand and one things all became one. Everything became merged into everything else. It was one unity, this whole existence, without any distinctions, without any divisions. All pigeonholes, all categories, left behind.

OF HIS LAST YEAR, THE STORY IS TOLD THAT ONE DAY HE VISITED A FRIEND'S HOUSE AND SAW LYING ON A TABLE A VAGUELY FAMILIAR UTENSIL WHOSE NAME HE COULD, HOWEVER, NOT RECALL. HE TURNED TO HIS FRIEND AND SAID, "PRAY TELL ME: THAT OBJECT ON YOUR TABLE -- WHAT IS IT CALLED, AND FOR WHAT IS IT USED?"
THE FRIEND STAMMERED OUT IN AN AWE-STRUCK TONE, "OH, MASTER. YOU MUST INDEED BE THE GREATEST MASTER OF ALL TIMES. ONLY SO CAN YOU HAVE FORGOTTEN THE BOW -- BOTH ITS NAME AND ITS USE!"
IT WAS SAID THAT FOR SOME TIME AFTER THIS IN THE CITY, PAINTERS THREW AWAY THEIR BRUSHES, MUSICIANS BROKE THE STRINGS OF THEIR INSTRUMENTS, AND CARPENTERS WERE ASHAMED TO BE SEEN WITH THEIR RULES.

This is what Zen is.
Zen is not a method. Zen is going beyond all methods. Zen is not a way! Zen is dropping all the ways to arrive home. Zen is not a journey -- there is no goal in it. Zen is the disappearance of all journeys and the sudden recognition that you are there already, that you have been there always.

Zen is a sudden illumination, abrupt, not gradual, because gradual means practising, step by step. Zen is sudden. Nothing has to be practised. It is already the case.

That which you are seeking is already within you. The seeker is the sought. You just have to stop seeking and look. Look into your form, and you will not find it. Look into your mind, and you will not find it. Look into your self, and you will not find it. And when all these three have not been found, you will find who you are!

Zen: The Path of Paradox, Vol 3

Chapter #10
Chapter title: A Song Untouched by Time

10 July 1977 am in Buddha Hall

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The first question:

THE CONTEMPORARY IDEAL OF LIVING COMPLETELY WITHIN THE PRESENT MOMENT, NO LESS THAN THE CLASSICAL MYSTICAL NOTION OF LIVING TOTALLY WITHIN THE DIVINE ETERNAL, IS AS IMPOSSIBLE AS IT IS INHUMAN. IT RESULTS IN A DISEASED RATHER THAN A GRACEFUL PRESENT. GRACEFUL EXISTENCE INTEGRATES PRESENT, PAST AND FUTURE.

THE IDEAL AS SUCH CORRUPTS. Whatsoever the ideal, it is a calamity, it is a great disease to be avoided. It is the ideal that has been driving humanity neurotic. The moment you start thinking in terms of ideals, you are condemned. Then you are always falling short of it, then you are never okay; and guilt arises and you start feeling you are not worthy, that you are worthless. And the moment a man starts thinking he is worthless, he becomes worthless -- because you are that which you think you are. AS A MAN THINKETH, SO HE BECOMES.

All ideals are perfectionist, they demand perfection -- hence they are all inhuman. Man is not perfect. Nothing is perfect. Nothing can be perfect, BECAUSE only in imperfection is there growth. The perfect means the dead; the perfect means the perfectly dead -- the absolutely dead.

So let me say to you: Even God is not perfect, cannot be, otherwise He will be a dead God. Only in imperfection is there a possibility to evolve, to grow. Only in imperfection is there future. Perfection consists only of the past -- then there is no future. If God is perfect, then what is going to happen to Him? Nothing is going to happen. All that had to happen has already happened. All that He was destined to become, He has become -- there is no future. Then the God is a graveyard. Then He is not a tree blooming, and He is not a river flowing.

Even God is not perfect, so how can man be perfect? Everything that lives is imperfect, because life is possible only through imperfection. Imperfection is a great blessing. Feel blessed that you are imperfect. Imperfection means your circle is not complete, something is still open. You have a future, you have a possibility.

Imperfection is a promise, a hope. Imperfection carries potentiality; all has not yet become actual, something is still in the seed. You can remain excited. Something tremendously new is going to happen to you, something unknown, unfamiliar; something unexpected you can still expect. That's what life is.

So the first thing to be understood is: All ideals are perfectionist. Hence, ALL ideals are inhuman. And all ideals cripple and paralyze you. All ideals create a kind of subtle bondage around you, they imprison you. The really free man has no ideals.

So, to live in the present is not an ideal, remember. If you make an ideal out of it you have missed the point. To live in the present can be rightly translated as: to live without ideals. That is the meaning of living in the present. To live in the present means to live without ideals, to just live herenow and remain open and remain ready -- whatsoever the future brings, remain always welcoming and receptive. don't force the future in a certain way, in a certain direction. Let it happen.

To be in the present is not an ideal. But I understand your question. There are people who have made it an ideal. It happens because we have become so accustomed to transforming everything into a neurosis, so that even if elixir is given to you, you will transform it into poison. You know only one thing: how to transform everything into a poison.

For example, Buddha says: Through desire there is misery -- so if you become desireless, there will be no misery.

Now, this is a simple fact, stating a simple truth. What happened? People started creating a new desire: to be desireless. This is how you transform every truth into falsehood.

Buddha is saying: To be in desire is to be miserable. He is not saying desire about what: desire as such creates misery -- because in desire you start moving from the present, you start thinking of the future. You start thinking of dreams -- you are going to do this, and this is going to happen; and if this happens you will be happy, and if that happens you will be very very miserable. The moment you start dreaming and desiring you have missed contact with life; you disconnected. You are no more living in those moments of desire. Those moments of desiring are death moments. Life has stopped flowing. You are frozen.

Whenever you are in desire you are not alive. Life and desire can't exist together. They are two gestalts, you can have only one at one time. If you move into desire, life disappears; if you are living, desire disappears.

Have you not seen in some psychology books a certain picture of an old woman? And in the same picture, in those same lines, is hidden a beautiful young woman -- both are there. But if you look at the old woman, then you cannot see the young woman. If you look at the young woman, then suddenly the old woman disappears. They are BOTH there in the same lines, but you can see only one at a time. Your gestalt changes. When you are looking at the young face, then those lines are making a new pattern. Because of this pattern, the other pattern cannot be seen. When you start seeing the old woman, the young woman recedes back; because of the old woman's pattern, you cannot see the new woman's pattern. You cannot see both together. Because you cannot see both together, whenever you are with one the other becomes non-existential to you. And you know both are there; still you cannot see.

Exactly the same is the case with desire and life. If you desire, life is no more there; you stop living. The same energy becomes desire, so no more energy is available to live. When you start living, desire disappears because the same energy has become life; you cannot desire any more.

Alive moments are desireless moments. Desireless moments are alive moments. It is a simple statement about life's patterns, gestalts.

But what happened? People listened to Buddha and they thought, "He must be right. He says. 'With desire there is misery,' So now we will desire desirelessness. How to attain desirelessness.?" Now they are ready to go on another journey of desire. Just the OBJECT of desire has changed. first they were thinking how to have more money, how to have more power, how to go to New Delhi, Washington, London, Moscow; now, their goal has changed -- how to attain NIRVANA, MOKSHA, God, desirelessness.

But the object is there, and with the object the desire ii there. They have committed something very absurd. They missed the point. Buddha is not saying to create a new desire. Buddha is simply saying: Understand desire. Look into desire and you will find misery. Once this understanding has penetrated deep into your being, that desire is misery, then the problem has disappeared. Then you don't desire at all. And, when you don't desire, there is desirelessness.

Desirelessness cannot be desired; MOKSHA cannot be desired; God cannot be desired. If you desire, God has become an object of lust. You are again in the same trap -- with a new label, but the disease is the same. Maybe the skin is new, but the wine is old.

The same is happening in the modern world. And this, too, is happening because of Zen. Zen says: Be herenow, because that is the only way to be here -- that is the only way to be. Now is the only moment there is! How can you be in the future? The future is not yet; how can you be in the future? You can only think. That will be just your mind game. How can you be in the past? The past has disappeared. You can only be in the memory -- memory, imagination. But both are non-existential.

To exist means to be herenow. These trees exist, you only pretend. Rocks exist, you only pretend. Stars exist, you only pretend.

Zen has a simple message. It says: See into life -- only the present is true. Future is imagination, past is memory. Memory is nothing but a taped record in the mind. And imagination is nothing but a projection through the memory, a desire coming out of the past -- to have the same pleasures again and again, or to avoid the old sufferings. And meanwhile the present moment is passing by. Life is slipping out of your hands.

Zen is very pragmatic, very existential. The message is very simple: Be here, and be now.

Now, you can create an ideal out of it. You can jump upon the idea. YOu say, "Right! Now I will be here and now. I will try, I will not leave any stone unturned; I will do my best. I will be here and now. I will practise, I will meditate, I will sit in zazen, but I HAVE to be here and now!" Now you are creating an ideal out of a simple fact which was a statement, it was a truism.

You are making an ideal. Now you are going to be in difficulty. Again and again you will find the mind has slipped into the past; again and again you will find the mind has slipped into the future. You will catch hold of it, you will bring it back to the present. Again it is slipping. Again you are bringing it to the present. In fact, your NOW is not now! It is going to happen somewhere in the future when you have practised how to live now! Your present is also not present. The present of your ideal cannot be present. All ideals are in the future.

"How to live in the present?" you are asking. Zen says there IS NO other way to live! And you ask, "How to live?" Zen says THERE IS NO OTHER WAY AT ALL! How are you managing not to live in the present?

And you ask, "How to live in the present? Should I meditate, should I do this and that? Should I do a mantra, should I close my eyes? Should I leave my wife and children, because they lead me into the future -- I have to think about them? Should I go to the Himalayas?" But these are all future ideas! "Should I go to the Himalayas?" -- the Himalayas is in the fu-ture. "Should I attain to satori?" -- this is again the future. Rather than understanding, you immediately create desire.

You ask: THE CONTEMPORARY IDEAL OF LIVING COMPLETELY WITHIN THE PRESENT MOMENT, NO LESS THAN THE CLASSICAL MYSTICAL NOTION OF LIVING TOTALLY WITHIN THE DIVINE ETERNAL, IS AS IMPOSSIBLE AS IT IS INHUMAN.

If you make it an ideal, it is inhuman AND impossible. And it will destroy you. All ideals are destructive, and all idealists are the poisoners of humanity. Beware of them!

Live a simple, ordinary life -- a day to day existence. Feeling hungry, eat; feeling sleepy, sleep; feeling loving, love. Don't hanker for anything perfect. Perfection is impossible. And don't start creating a new ideal out of this simple fact.

For example, Zen Masters say, "How marvellous! I carry fuel, I draw water from the well." Now this is a simple statement of a fact. The Master is carrying wood from the forest and he says, "How marvellous! This moment -- this precious moment -- the sun rising, the birds singing, the green all around, the flowers blooming, the fragrance of grass in the air, and I am carrying wood to the ashram. How wonderful! How beautiful this moment, this diamond-like moment!"

Now you can make an ideal out of it. You may not be a woodcutter. You may be a professor in the university. You renounce your post; you say, "I am going to be a woodcutter -- I will go to the forest. I will cut wood and I will carry fuel. And I'm going to feel 'How wonderful!'"

Now you will miss. Now you will go to the forest, you will cut wood, but you will miss the whole point. Cutting wood you will be thinking, "When is it going to happen? It has not happened yet. That feeling has not yet exploded -- How wondrous!" And you are waiting all around, and you look at the sun, and you look at the trees, but they look like ordinary trees, and the sun is ordinary, and the birds -- the same old, stupid birds chattering. And, yes, the grass is green, but so what! -- grass has always been green. You know all the poetry about grass, you are a professor; and you know all the great paintings, so what is new? You look all around and it is not happening. And you go on chopping wood. And you have never chopped wood; you start feeling tired. You look all around and there seems to be no wonder happening. And you say, "How miserable! Nothing is happening! This Zen Master cheated deceived me. What is there to call wondrous?"

No, you miss the point. The Master has not cheated you. He is not saying you should become a woodcutter. Remain a professor! People are as beautiful as trees. Young people are as beautiful as young grass. Go on teaching! Teaching is AS wondrous as carrying fuel. The Master was simply saying that whatsoever you are doing, if you are utterly there, the mind not wavering anywhere else... then suddenly the beauty is there, the benediction is there. The benediction is part of being present.

But don't make an ideal out of it! Thousands of people renounced their homes and became Buddhist monks when Buddha walked and he talked about "How wondrous!" But I don't think they arrived anywhere. They renounced the world, but it was a desire. Buddha had renounced the world for a totally different reason: the desire had been understood. See the point!

Buddha renounced the world seeing the futility of desire. Seeing that desire cannot lead anywhere -- it leads into misery and hell again and again -- seeing it there, seeing the whole mechanism of it, seeing the repetitious wheel of many lives, seeing that all that you can do you have done, but where is bliss? where is equilibrium? where is that benediction? where is real life?... seeing that not even for a single moment has that happened, he renounced the world.

That renunciation came out of understanding. When he renounced the world and became a Buddha... and naturally he had great grace, great joy around him, great silence, so wherever he moved many people became desirous. They saw this man walking: "So this man has arrived, so THIS is the way to arrive." They are not yet finished with desire. They have created a new desire. Looking at Buddha they have become LUSTFUL for Buddhahood!

It is almost the same. You see a Cadillac car passing by, and a desire arises -- you should own it. It is nothing different! You see a Buddha passing by, and a desire arises -- "Why should not I have this grace? Why should not I have this calm, quiet silence? Why should not I be so joyful as Buddha IS? Why not I?" Desire has arisen. It is the same desire!

Seeing a beautiful woman pass by with somebody else -- somebody else's wife -- and a desire starts lingering inside: "Why should not I have a beautiful wife like that?" It is the same game played on different planes, in different ways. But the trick is the same.

So seeing a Buddha, many people became desirous. And they renounced, but they renounced for a wrong reason. Buddha's renunciation was a natural outgrowth of understanding. Their renunciation is part of the same desire. so it happens many times that they are working hard, but waiting from the corner of the eye: "When is it going to happen?"

I have heard these two stories:

A monk said to Master Seijo. "I am told that a Buddha who lived in ancient times sat in meditation for ten cycles of existence and still could not realize the truth of liberation. Why was this so?"

Seijo answered him, "Your question is self-explanatory."

Again, the monk persisted, "Since the Buddha meditated, why couldn't he attain Buddhahood?"

Seijo replied, "Because he was a Buddha."

Now this is an utterly beautiful answer, and true too. Not only beautiful, but true too. Seijo makes a very shocking statement; he says, "Because he was a Buddha!" When you are a Buddha and trying to become a Buddha, you are going to fail. Buddhahood is not a goal, it is a recognition. It is not something that is going to happen in the future; it is not something that you have to prepare for. It is something that is already there -- only recognition is missing!

Another story and you will understand better:

An old Zen story tells of a pilgrim who mounted his horse and crossed formidable mountains and swift rivers seeking a famous wise man in order to ask him how to find true enlightenment. After months of searching, the pilgrim located the teacher in a cave. The Master listened to the question and said nothing. The seeker waited.

Finally, after hours of silence, the Master looked at the steed on which the pilgrim had arrived, and asked the pilgrim why he was not looking for a horse instead of enlightenment.

The pilgrim responded that obviously he already had a horse. The Master smiled, and retreated into his cave.

Very indicative! The Master said, "Why don't you search for a horse? Why do you bother about Buddhahood?" And the man said, "What nonsense are you talking about? The horse is already with me. I have got the horse! Why should I seek it?" And the Master didn't say anything -- he simply smiled and retreated into his cave. Finished! He had given the answer.

You are a Buddha. You cannot search for it. That is the great declaration of all the great religions -- that you are gods and goddesses in disguise, incognito. You have forgotten your own identity, you don't know who you are. Hence all seeking. And sometimes you start seeking that which you are already. Then it is impossible to find... then frustration.

Don't start seeking, just start looking at what is the case. Looking into the reality as it is, is enough. That is the meaning of Zen people when they say "Be herenow" -- look into reality. Nothing is missing, all is already here. Listening to it, please avoid creating an ideal; otherwise your ideal will mislead you.

Second thing. You say: IT RESULTS IN A DISEASED RATHER THAN A GRACEFUL PRESENT.

It does not even result in a diseased present -- because whenever the present is there, it is graceful. It cannot be diseased. That has never happened; it cannot happen in the very nature of things.

The present by its very nature is never ill, never sick. It is always the future which brings the sickness, the nausea, disturbance, distraction. No, if you make an ideal of living in the present, then it will not give you a diseased present; no, it will give you another future. And the future is always ill because the future always creates tension. The future is never relaxation.

The future is there calling you: "Do this, do that. Fulfill me." With great expectations and hopes you move towards it. Naturally, much frustration is going to happen -- because THE FUTURE NEVER COMES, SO it can NEVER be fulfilled. The tomorrow never comes -- so you can hope for tomorrow, but tomorrow when it turns up will be today. and you don't know how to live today, so again you will miss and

there will be frustration, more and more. The more you desire, the more you hope, the more you will be frustrated. Hence, the future brings illness, disease.

Remember, with an ideal the present is completely forgotten. It may even be the ideal to live in the present, but any ideal as such distracts you from the present. And it is not going to happen in a diseased present rather than a graceful present, because I have never heard about a diseased present. ALL moments of present are simply graceful.

GRACEFUL EXISTENCE, YOU SAY, INTEGRATES PRESENT, PAST AND FUTURE.

You don't understand. Graceful present does not know anything of past, future or present. How can it integrate them? -- it does not know anything about them. The whole division disappears. When you are in the present, there is no past, no future -- and, of course, when there is no past, no future, how can there be present? Let it be understood! The present can exist only between past and future, just in the middle of it. It is a middle term. Drop past, drop future -- where can you put your present? It disappears.

The REAL present cannot even be called present... it is eternity, it is timelessness.

So don't say that it will be a synthesis -- a graceful integration. Integration of what? The past is not! How can you integrate something which is not? And the future is not! How can you integrate something which is not? And because of the past and the future, the illusion of the present is created. How can you integrate an illusion? No, they simply disappear, they are not found any more.

And when they are not found, there is grace, because divisions disappear. Conflicts, antagonisms in your being, splits in your being disappear -- suddenly you are harmonious, you are one. You start humming in a unison. A song arises out of you which knows nothing of the past and nothing of the future, and nothing of the present either! A song untouched by time. That's why all the old scriptures say God is beyond time, SAMADHI is beyond time.

The second question:

WHAT IS THE PATH TO ETERNAL LIGHT? CAN AN ALCOHOLIC TAKE SANNYAS? WHAT IS THE POINT IN SANNYAS?

FIRST: WHAT IS THE PATH TO ETERNAL LIGHT? There is no path. Reality is absolutely pathless. If you start seeking for a path, you are looking for a goal. The path presupposes the goal. Without the goal you cannot have a path. The goal presupposes a desiring mind, and the desiring mind is the world -- the world of darkness, misery, hell.

Don't ask about the path. Zen is the pathless path; hence, the paradox.

You ask: WHAT IS THE PATH TO ETERNAL LIGHT?
Let me tell you two anecdotes:

We never leave the Way for a moment, says Zen, and what we can leave is not the Way. Morning and evening, living and dying, we can never go from it an inch or a second. In China was the brilliant Zen Master, Joshu, and one day a monk asked him, "What is it, the Way?"
"Outside the fence there," said Joshu immediately. "The way? Oh yes, there it is, outside the fence."

But from the monk's side, "Why no, that's not what I am asking about, that little way outside the fence." The monk says, "What is it, the Great Way, I mean?"

He means the Great Way of the universe, what you mean by 'the path to eternal light'. He says, "I am not talking about this small way beyond the fence. Don't talk stupidly! I am talking about the Great Way, Tao, Dhamma. I am talking about the Way to God!"

Now Joshu says: "The great way is the one leading to the capital."

The superhighway. Joshu is joking, but with great compassion in it. He is saying, "Don't ask about the Way, because ALL ways lead astray." The way means you are going somewhere else; you are leaving the place where you are -- and God is there! And truth is THERE where you are; and you are going astray, you

are going away. And you are asking for a very speedy method to attain to the goal. And the goal you have never missed for a single moment.
Hence they say:

We never leave the Way for a moment. What we can leave is not the Way. Morning and evening, living and dying, we can never go from it an inch or a second.

It is impossible to go away from God. Many people come to me and they ask, "Where to find God?" And I ask them, "Where have you lost Him? Where did you lose contact? Where?" They look a little puzzled.

You cannot leave God. God is your life. You breathe in Him, your heart beats in Him, your pulse pulsates in Him. You are born in Him and you will die in Him. How can you leave Him? It is impossible to leave God. The moment you leave God you are no more alive -- God is life.

But the word creates the problem. That's why I say it is better to use the word 'Life' with a capital L than 'God', because then you will not ask the foolish question: "What is the Way to Life?" -- mm? -- it will look absurd. You can ask the foolish question: "What is the way to God, eternal light?" And what is happening here? Can't you see everything is eternal? This moment eternity is contained in it? The whole that has been and the whole that will ever be is contained in this moment? What more eternity do you want?

Don't be greedy. And this greed will create trouble for you. It will create eternal anxiety.

You ask: WHAT IS THE PATH TO ETERNAL LIGHT?

There is no darkness! EVEN DARKNESS IS LIGHT; YOU just need to have eyes to see -- even darkness is light. Don't you see the owls in the night seeing perfectly well? They have eyes to see.

There was one Indian mystic, the founder of a system of philosophy, Vashishta. He has many names; Indians give many names to people they love. One name is tremendously significant. That name is: OULUKYA -- The Owl. Looks very strange to call a great mystic The Owl. Another name of Vashishta is: OULUKYA DARSHAN -- the philosophy of The Owl. Why? Why is this man known as The Owl.

He is known as The Owl because even in darkness he could see light; even in the world, God; even in death, the eternal; even in the moment, the infinite; even in the body, the bodiless, even in misery, the blissful. Because he could see so deep, hence the symbolic name: Oulukya -- The Owl.

I love that name. We have given very beautiful names to Buddha, to Mahavir, but nothing to compare -- this is unique: The Owl. Yes, a man of understanding becomes an owl. Even in the negative he can see the positive. Then the world is no more the world, it becomes divine. Then the ordinary is no more the ordinary, it becomes luminous with the extraordinary. Then very ordinary moments are wondrous, mysterious.

So don't look somewhere far away in the distant, and don't ask "What is the path to eternal light?" The eternal light is herenow. Where are you going? If you go anywhere, you will be going away from this eternal light. The eternal light is in YOU! Right this moment you are at the source! This has to be hammered into you as many times as possible -- that you are right now at the very source and you have never left it for a single moment. Just recognize it, just open your eyes and see it!

In ancient India, there was one of Buddha's disciples, Vasubandhu. He was known to be a very very holy man. He was honoured by all for his strict observance of discipline, long hours of prayer, purity and renunciation.

He was a great ascetic -- the greatest amongst Buddha's disciples.

To remove this one-sided view, the patriarch Gayata asked one of the disciples of Vasubandhu...

... this Gayata was one of the enlightened disciples of Buddha. This Gayata was not as well-known as Vasubandhu, because people become interested in foolish things. Who bothers about enlightenment? If you become enlightened, no newspaper is going to cover it. If you murder somebody, certainly you will be covered. If you become a great ascetic -- if you torture your body, every morning you whip yourself -- then you are going to become headline news.

So Vasubandhu was known very much as the greatest holy man -- and he was not yet enlightened.

Gayata was not known; only known to a few people who could understand and who could see. Gayata wanted to remove this one-sided view of Vasubandhu -- this sadistic, masochistic approach towards life. He wanted to make him alert that "You are just doing unnecessary things. God is already there! You need not starve yourself. You can feed yourself -- you will not miss God. God is not against food. You can sleep well and you will not miss God; sleep is perfectly spiritual. And you can wear clothes when it is cold, and you can sit under the shade when it is hot -- and this will be respectful towards the God that is abiding in you. In fact, this is disrespectful when the God wants to come under the shade and you go on standing in the heat because you are an ascetic -- and the God wants to come in! And the God goes on saying 'Vasubandhu, find a shelter.' But how can you find? -- this has become an ego trip. And the God says, 'I'm feeling very hungry, Vasubandhu.' But you say, 'Keep quiet! You Satan, keep quiet! You Devil, don't come in my way and don't disturb me. I am an ascetic and today is my fasting day.'"

Many times you misunderstand God's voice as the Devil's. Always remember: the natural is divine. Never call it devilish. Almost always you call it devilish. The natural is divine; the unnatural is devilish.

Gayata must have watched it happening again and again and he must have become concerned: "This poor man is becoming by and by more famous" -- and the more famous you become, the more difficult it becomes to get down from your trip.

So Gayata asked one of the disciples of Vasubandhu...

Vasubandhu had many disciples. Naturally, whenever you do something strange, something stupid, you will find disciples. If you are very sane, it is very difficult to find disciples, very very difficult. If you do something insane, people become interested, they become intrigued.

He asked one of the disciples of Vasubandhu, "Will he reach Buddhahood by these austerities and earnest discipline?"

The disciple answered, "With such devotion, how could our teacher not attain Buddhahood?"

Gayata said, "Your teacher is far from the Way. However much and however long he does these practices, it is all only an empty fancy."

The disciple asked, "Then by what practice does Your Holiness acquire merit, that you criticize our teacher?"

The patriarch Gayata replied, "I neither seek the Way nor fall into contrary views, neither humbly worship the Buddha nor become proud, neither practise long meditations nor become neglectful, neither fast nor overeat. i am neither satisfied nor dissatisfied, there is no desire in my mind. THIS IS WHAT IS CALLED THE WAY."

He is saying here plainly that it is not a question of seeking the Way, since we already have it, but that perfection is merely to ALLOW it.

Remember this parable. Gayata says, "I don't go to the extremes, I remain in the middle. I don't fast, I don't eat too much. I don't move to the extreme, to the excess; I remain calm and quiet and cool in the middle. I am not proud, I am not humble." A tremendously beautiful statement: "I am not proud, I am not humble."

The humble man is just the proud man standing upside down. Humbleness is a form of arrogance, upside down, in the reverse order, in the reverse gear -- but it is the same car. The car has not changed. First you want to prove to the world that "I am somebody." Then one day you start proving that "I am nobody." But you are still proving, you still continue proving that "I am nobody."

But the idea that "I am nobody -- humble, dust of your feet" is still a claim, and there is some ego hiding behind it. The humblest person carries the most subtle ego. Watch the so-called humble people -- people who think they are humble -- and you will see a very very subtle ego hiding behind their facade.

Gayata said, "I am neither humble nor proud; I neither practise long meditations nor become neglectful. I am neither satisfied nor dissatisfied -- because there is no desire. so how can I be satisfied or unsatisfied? I am neither contented, nor discontented. I simply go on watching the games of the mind. I have no desire. THIS IS WHAT IS CALLED THE WAY."

It you can fall into this space of watchfulness, you have attained to the Way. And this watchfulness is always there -- you have just to make contact with it.

WHAT IS THE PATH TO ETERNAL LIGHT?

The path is not without, it is within. And it is not a path at all -- it is just awareness.

And the second thing you ask: CAN AN ALCOHOLIC TAKE SANNYAS?

WHY NOT? If powerholic people can take, sexoholic people can take, egoholic people can take, why not alcoholic? These people are more dangerous people. The politician -- the powerholic -- mad, intoxicated with power, he is more dangerous. The alcoholic is not so dangerous. The alcoholic can at the most destroy himself; he is suicidal. But the politician can destroy the whole world; he is murderous. Suicide, in fact, is your freedom. If you want to kill yourself, in a free world nobody should prevent you. Why? If you don't want to live, it is for you to choose and decide; it is your life.

The alcoholic is suicidal; but the egoholic, the powerholic, they are murderous; they are the really dangerous people. And the irony is that politicians again and again say they would like to prohibit alcohol completely. They are the REALLY dangerous people. Have you ever heard of any alcoholic doing anything very wrong in the world's history? What wrong can they do? -- at the most they can fall in a gutter. So it's okay; that is their freedom. Sometimes they can shout in the night -- so what's in it?

But the people who are power-intoxicated, they are danger-ous people. Do you know? -- Adolph Hitler was very much against alcohol. He was a mahatma: a non-smoker -- he never smoked, he was against smoking; a non-meateater -- which is very strange -- a vegetarian, a Jain; no alcohol, and very very disciplined. He used to get up in the BRAHMAMUHURTA, early in the morning, his whole life. Used to go to bed early. You cannot find any fault in his character. His character is perfect -- as perfect as Mahatma Gandhi's. But then what went wrong?

Such a man of character proved to be the most dangerous man in human history. Now, if he had been a little alcoholic things would have been far better. Then he would not have risen to such power. Mm? He would have been in some gutter, he would not have risen to such power. Or if he had been fooling around with women, there would not have been much danger. What is there in it? But because he was such a man of character he led the whole world to a point where it was almost possible to destroy the whole of humanity, the whole past, the whole achievement of human consciousness. Beware of mahatmas!

Nothing wrong.... If you are a politician, I feel a little hesitant to give you sannyas. If you are an alcoholic, nothing much wrong. You can become a sannyasin. Maybe the sannyas will change your life, because an alcoholic is basically a religious man. This has to be understood.

Alcohol has something of the religious in it -- hence the appeal. What is the appeal of alcohol? It makes you forget yourself. It makes you forget your ego -- it makes you forget your misery, anxiety, worry. It takes you away from the world; the world is really hell. It gives you a private door to enter into another world. At least for a few moments, a few hours, you are no more part of this ugly affair; you live in a private fancy. It gives you a dream.

Hence, all the religions are against alcohol because it is competitive. Religion ALSO gives you another door to escape from the world. Religion also makes techniques available to you so that you can drop your ego, but permanently. What alcohol can do only temporarily, religion helps to do permanently. Religion can help you so much that not only is the worry forgotten but dropped. Alcohol is a very temporary measure. Hence the competition.

My own understanding about alcohol is that all the religions have been against it because they see the point: this is the competitor. If people become alcoholics they don't bother about religion; they have found a private technique of their own. Why should they bother about Mahavir and his meditations, and Buddha and his meditations? -- and they take a long time and they are arduous. They have found a-shortcut! They go to the pub and it is okay. For those few moments they are Buddhas.

I have heard about a man who was a soldier in the army -- a drunkard. The general called him once, because he was a very good man, loved by everybody, and the general said, "Listen, you are such a good person. You are loved by everybody. Why don't you drop this drinking? If you had dropped this drinking, by now you would have been a captain."

The man laughed; he said, "You are telling me? When I drink I am the general! Who bothers? Captain...? Every night when I am in it, I am the general -- and you are persuading me to be the captain?"

Alcohol is a private door to religion. Not a very good door, very temporary, momentary. But my

understanding is that humanity will remain alcoholic till religion becomes its alcohol. Till more and more people come to religion, alcohol is going to remain; alcohol cannot disappear from the world. I am not against alcohol; I am all for bringing people towards religion, towards meditation, prayer. Once they start entering into prayer, once they have the real thing, they will drop alcohol. But the real thing has to happen first.

And I am not saying that first you drop out of your drinking habits. That is not possible. I don't demand anything impossible. I accept your limitations. I have so much respect for you that I respect your limitations. I have no condemnation in me. If you are an alcoholic, I understand. I feel sorry for you, I feel compassion for you. I know you must be in trouble; you must be in worries, sadness, misery. Life must be getting too much. It must be getting on your nerves. The alcohol gives you a kind of relaxation .

For the moment nothing is wrong. It's okay. But start searching for the real thing, for the real coin -- that's what sannyas is. Start searching for real meditative states when the ego disappears. When the ego disappears you will not need alcohol. For what? My own observation has been this: that people, once they start getting into meditation, find it impossible to drink. By and by, it becomes a great problem for them, because whenever they drink, they lose all that they attain through meditation. Whenever they drink, they forget all the bliss that comes through meditation.

Alcohol is a technique for forgetfulness. If you are miserable it helps you to forget misery. If you are blissful it helps you to forget your blissfulness. So the whole technique, my technique is, first to make you a little more happy. Once you are happy, then it is your choice; I don't bother about it. I don't ask you to drop it. I say, "Now it is your choice." If you become a little happy you will not go for alcohol, because the moment you drink you will forget your happiness. It brings forgetfulness, whatsoever the case is -- happy, unhappy, it brings forgetfulness. Once meditation starts flowering inside you, new spaces, new blissful spaces, it becomes impossible. Then it is for you to choose. When you have the real diamond, I don't think you are going to go for the artificial one.

And you ask me: WHAT IS THE POINT IN SANNYAS?

Exactly the same that you are searching in alcohol. Exactly, precisely the same. But the alcohol can create only an illusion, and sannyas will give you the real thing.

The fourth question:

IS IT REALLY POSSIBLE TO DROP SEX BY GOING THROUGH IT? IT SEEMS MY MIND AND BODY WILL NEVER STOP ASKING FOR IT?

BUT WHY ARE YOU IN SUCH A HURRY TO DROP IT? If you are in such a hurry to drop it, you will never be able to drop it. The very hurry, the very desire to drop it, will not allow you to understand it totally. How can you understand something which you have already decided is wrong, that it has to be dropped7 You have already judged, you have not listened! Give a chance to your sexuality.

I have heard Mulla Nasruddin was made a Justice of the Peace. The first case came into court and he heard one party. Then he said, "Wait, now listen to my judgement." The court clerk was puzzled because he had not yet heard the opposite party.

He leaned close to Nasruddin and said, "What are you doing, sir? Judgement? -- you have not heard the other one!"

Nasruddin said, "What do you mean -- the other one? Do you want to confuse me? Now things are clear! And if I hear the other one I am going to be confused. Then judgement will be very difficult."

But will it be a judgement? You have not heard the other party at all. You have heard your so-called saints down the ages -- they are very vocal. Their whole sex energy has become their articulateness against sex -- you have heard them. You have never given a chance to your own sexuality to have its say. No, this will not be right. You are prejudiced. Why? Who knows? It may not be the thing to be dropped. Then...? Who knows? It may be the right thing to go on carrying it.

Remain open. I'm not saying anything. Remain open. Meditate deeply. While you are making love, let

meditativeness penetrate your love act. Watch! And forget all the prejudices that you have been brought up with -- all those conditionings against sex make you more sexual than you think sexuality is milking you. It is not sex energy itself which is the problem. It is the anti-sexual mind that creates perversion.

All the religions have been sources of perversion. When I say all the religions, I don't mean Buddha, I don't mean Mahavir, I don't mean Krishna, I don't mean Christ or Mohammed; I mean the followers. They have been the source -- a great source.

And what happened really? They watched Buddha and they saw that sex had disappeared, so they made it a dictum that sex has to disappear. You can only become a Buddha when sex disappears -- they made a dictum, they made it a rule. And this is just putting things in a wrong order. Sex disappears because Buddha has come to his inner source, not the other way round. Not that he has dropped sex and that's why he has become a Buddha. He has become a Buddha, hence sex has disappeared.

But from the outside people watched Buddha and they saw sex had disappeared -- so drop sex if you want to become a Buddha. Buddha is not interested in money, so they thought, "Become disinterested in money if you want to become a Buddha."

But these are all wrong approaches! This is not looking for the cause, but misunderstanding the effect as the cause. The cause is inside Buddhahood. He has become awakened to his inner being. When one becomes awakened to one's inner being. one is so blissful that who bothers about sex? Who begs for small moments of pleasure from somebody else? Who goes begging? When you are the emperor and you have the treasure, the infinite treasure, within yourself, you will not go to ask a woman, you will not go to ask a man, to give you a few moments of pleasure. And you know that she is begging and you are begging -- both are beggars standing before each other with their begging bowls: "You give me a few moments of pleasure, I will give you a few moments of pleasure." And both are beggars! How can beggars give?

But I'm not saying something is wrong in it. While Buddhahood has not yet happened to you, all things will continue. Nothing is wrong. For the moment, don't judge. Judgement is wrong. You become more watchful, more accepting, more relaxed with your energies. Otherwise you will be in the trouble Christian saints have been in down the ages.

I have heard about Jerome, a very famous Christian saint. He was so much against the body that he used to whip his body every day. Blood would flow from his body, and thousands of people would come to see this great austerity. Now both are ill: Jerome is a masochist, and the people who gather together to see this great phenomenon are sadists. They want to torture people, they have a great desire to torture. They cannot, and this man is doing it on his own -- they are very happy watching it. Both are pathological.

Jerome condemned the body as the 'vile body', the 'sack of excrement'. He was tormented in his cave by visions of bevies of girls. He grudgingly permitted marriage, very grudgingly -- because it was the only way of producing virgins. The reason is: virgins -- the most perfect beings on the earth. So it is a necessary evil, that's why he permitted marriage; otherwise, it is a sin.

Another, Clement of Alexandria, wrote: "Every woman should be overwhelmed with shame at the thought that she is a woman -- because she is the door to hell."

I have always been surprised by these people. If woman is the door to hell, then no woman can enter hell -- the door cannot enter itself. Man can enter through the woman into hell, okay; and what about woman? They must be all in heaven. Naturally! And what about man? If woman is the door to hell, then what about man? -- because these scriptures have been written by men, and all these saints were men. In fact, women have never been so neurotic; that's why you don't hear of many women saints. They have been more normal, they have been more down-to-earth. They have not been so foolish as man has proved. They are more graceful and more round in their being, more rooted in the earth, more centered. Hence, you don't hear about many women like Clement of Alexandria -- you cannot find a parallel woman. No woman has ever said that man is the door to hell.

And it is not that women have never been mystics. No, there was Meera, and there was Rabiya, and there was Lalla in Kashmir -- but they have never said anything like this. On the contrary, Meera said that love is the door to God.

And another saint, Origen, castrated himself. Murderers, suicidal people! All this repression created great pathology in the Christian world.

A nun, Machthild of Magdeburg, felt God's hand fondling her bosom. Now why give God such trouble?

But if you avoid men, then you will start creating fantasies. Then you will have to put too much into your fantasies.

Christine Ebner, another woman nun, believed herself with a child by Jesus.

There were monks who dreamed of copulating with the Virgin Mary. And because of great repression, the convents and monasteries became the visiting places of the so-called evil spirits. These demons took the form either of SUCCUBI -- beautiful girls who jumped into the beds of would-be male saints -- or INCUBI -- handsome young men who interrupted the slumber or meditations of the most respectable nuns.

Such pathology arose in Christianity that people started dreaming all kinds of things. And many nuns confessed in the courts that the Devil came in the night and made love to them. They even described the Devil's physiology, what kind of sexual organ he has: forked, so that it enters both the holes.

Pathology, ill people, gone neurotic! And those nuns confessed in the courts that once you have made love to the Devil then no man can ever satisfy you -- he is the greatest lover, he brings such orgasms.

This nonsense happened, not only in Christianity -- it happened all over the world. But Christianity comes to the topmost in it.

Please, don't be against sex, otherwise you will fall into the trap of sex more and more. If you want to get rid of it, you will never get rid of it. Yes, there is a point of transcendence when sex disappears, but it is not that you are against it. It disappears only when you find better blessings arising inside your being. Never before it. The higher has to be found first, then the lower disappears of its own accord.

Let it be a fundamental rule in your life: Never be against the lower -- SEARCH for the higher. NEVER be against the lower, search for the higher. And the moment the higher dawns on you, suddenly you will see that the interest in the lower has disappeared.

You ask: IS IT POSSIBLE, REALLY POSSIBLE, TO DROP SEX BY GOING THROUGH IT?

I'm not saying that. I'm saying that if you go through it you will be able to understand it. Understanding is freedom, understanding liberates.

I'm not against sex, so don't be in a hurry that you have to drop it. If you WANT to drop it, how can you understand it? And if you DON'T understand it, it will never disappear! And when it disappears, it is not that sex is simply cut off from your being, it is not that you become a non-sexual being. When sex disappears, in fact you become more sensuous than ever, because the whole energy is absorbed by your being.

A Buddha is more sensuous than you are. When HE smells, he smells more intensely than you smell. When HE touches, he touches more totally than you touch. When he looks at the flowers, he sees the flowers more beautiful than you can see -- because his whole sexual energy has spread all over his senses. It is no longer localized in the genitals, it has gone all over the body. Hence, Buddha is so beautiful -- the grace, the unearthly grace -- from where is it coming? It is SEX -- transformed, transfigured. It is the same mud that you were decrying and condemning which has become a lotus flower.

So never be against sex; it is going to become your lotus flower. And when sex is really transfigured, then you understand what a great gift sex was from God to you. It is your whole life, it is your whole energy. On the lower planes, on the higher planes -- it is the only energy you have got. So don't carry any antagonism, otherwise you will become repressive. And a man who represses cannot understand. And a man who cannot understand is never transfigured, never transformed.

The last question:

OSHO, PLEASE EXPLAIN TO ME WHAT IT MEANS TO TAKE SANNYAS. YOU HAVE GIVEN ME MANY UNDERSTANDINGS AND OPENED NEW PATHS FOR ME. AS I LISTEN TO YOU, I LOVE YOUR VOICE. AND ALWAYS YOUR PICTURES GIVE ME A STRENGTH AND A FEELING OF THE FULLNESS OF BEAUTY, THE JOY, THE SORROW OF THE WHOLE UNIVERSE, OF YOU AND OF ME. I FEEL YOU ARE MY MASTER AND IN A SENSE MY BELOVED. BUT, YOU SEE, WHAT I DON'T UNDERSTAND IS THIS: I FEEL ALSO I RECEIVE ANSWERS FROM THE TREES, THE CLOUDS, THE STONES.... I FEEL YOU ARE THEM... THEY ARE YOU... AND ME ALSO... WE ARE ALL IN IT TOGETHER. SO WHAT I DON'T UNDERSTAND FOR MY EXPERIENCE IS THAT TO TAKE SANNYAS MEANS TO ME TO CHOOSE YOU OVER THE REST OR TO CHOOSE A PART OF THE WHOLE. BUT YET I FEEL YOU ARE THE WHOLE

TOO.

I CAN UNDERSTAND. Whenever the idea of taking a jump into the unknown arises, one has to face a thousand and one problems

You ask me: PLEASE EXPLAIN TO ME WHAT IT MEANS TO TAKE SANNYAS.

There is no way to explain it. You can experience it by taking it. It cannot be explained. If I explain it, it is not going to sink into your heart. It is something that you have to taste; it is something existential. It is like love. You cannot explain to a person what love is if he has not known love himself or herself. You can explain and explain, and still nothing will be explained. The man who has not known love can go on repeating the word 'love' but will not know exactly what it is.

Sannyas is a love affair. And the one who has asked this question, Patricia, is already in love with me. But love creates great anxiety too, because love demands. Love takes you on a journey into the unknown. I would like to explain it to you but I cannot, because the very nature of it prohibits that. You will have to move into it to know about it.

There are two kinds of knowledge in the world. One is what Bertrand Russell calls 'acquaintance'. Sannyas can never be covered by that kind of knowledge. The other is knowing through love. Sannyas can be covered only by that kind of knowing.

Bodhidharma has said there are two doors to truth: one, the outer door; and the other, the inner. The outer door goes on round and round and round, about and about, and never reaches anywhere. That is the way of philosophy. The other door is of religion. It is an inner door; it does not go roundabout, it simply hits the target and disappears into the target. Only it knows.

You will have to experience it And you are on the verge of it already, and I know you cannot escape. There is no way to escape now. You have passed that point from where a person can escape. You are already trapped, Patricia.

You say: YOU HAVE GIVEN ME MANY UNDERSTANDINGS....

Many more are waiting. And the understandings that I have given to you are nothing compared to the understandings that are still waiting for you. I have given that which can be given through the word, now you have to take that which can only ke given through silence.
Sannyas is a communion in silence.

Buddha came one day with a lotus flower in his hand and sat silently. The monks had gathered to listen -- ten thousand -- and they became puzzled and restless. He would not speak -- he was just sitting and looking at the flower. Minutes passed and the hour passed, and then Mahakashyap, one of his disciples, started laughing loudly, madly.

Buddha looked at Mahakashyap, called him, gave him the flower and told the assembly, "That which can be said through words I have given to you all, and that which cannot be given through words I give to Mahakashyap."
Mahakashyap became the first Zen Master.

What was given to Mahakashyap? Mahakashyap was initiated into something unknown, which is not definable, which cannot be uttered in words; which cannot be explained but which can be understood.

Sannyas is a transference of something beyond words, a transmission beyond scriptures.

Patricia, many understandings have come to you, but they are still all intellectual. Something more..something more vital, something more existential I am carrying for you, and waiting. That can happen only through sannyas.

Sannyas is a gesture from your side that you leave yourself defenseless, that you will not defend, that you will remain vulnerable to me. That even if I am going to kill you, you will be ready to be killed -- with gratitude. That's what sannyas is. Sannyas is trust.

Right now whatsoever you have understood, YOU have understood. You trust yourself. Sannyas is trusting me. If you go on trusting yourself, you can go on to a certain extent, but not beyond that.

YOU HAVE GIVEN ME MANY UNDERSTANDINGS AND OPENED NEW PATHS...

But THE path is still not opened. Paths I have opened. They are small paths outside the fence, and the one that goes to the capital. But THE PATH, THE PATHLESS PATH, has still to be opened -- and that can be opened only when I am allowed to touch your very being. Sannyas is to open your heart to me, with no condition.

AS I LISTEN TO YOUR TAPE, I LOVE YOUR VOICE....

You will have to love my silence too. Voice will convey something, but not all.

AND ALWAYS YOUR PICTURES GIVE ME A STRENGTH AND A FEELING OF THE FULLNESS OF BEAUTY, THE JOY, THE SORROW OF THE WHOLE UNIVERSE, OF YOU AND OF ME.

If the picture is doing that, then why are you going to miss the real? If the picture is doing that, why not enter into the real too? With the picture there is one simple thing: you are the master. You can put my picture anywhere you want, you can hang it on the wall, you can throw it -- you are the master. With the picture you are at ease. That's why when Buddhas are alive, people avoid them; and when they are gone, they worship their statues for millions of years. The same people avoided the alive Buddha and go on worshipping the statue. Why? With the statue you are the master, with a real Buddha you are not.

It happened: a woman came to Picasso and said, "Just the other day I saw your self-portrait in some friend's house. It was really beautiful. I loved it. It was so real I could almost feel you in it. And I loved it so much, I was so fascinated, that I even kissed it."
Picasso said, "And did it kiss you back?"
The woman said, "What are you saying' How can the picture kiss me back?"
So Picasso said, "Then it was not me."

Patricia, you can go on playing with pictures. That is not me! They will not kiss you back. You can go on kissing them.... To be a sannyasin means to allow MY kiss. It is a death kiss -- it sure kills, it never fails.

I FEEL YOU ARE MY MASTER AND IN A SENSE MY BELOVED.

But it is still YOUR feeling; you have not done anything about it still. The feeling won't do. You have to do something very very actual about it. It is just a feeling.

I FEEL YOU ARE MY MASTER...

Then why are you waiting? Then let the Master be the Master and let the disciple be the disciple. Then why go on protecting and defending yourself?

I FEEL YOU ARE MY MASTER AND IN A SENSE MY BELOVED.

Yes, it is still 'in a sense'. Come closer, become a sannyasin and let it be in all senses. Let it be total. You have to surrender to a Master -- not partially. A partial surrender is not a surrender at all. It has to be total, only then it is.

BUT, YOU SEE, WHAT I DON'T UNDERSTAND IS THIS: I FEEL ALSO I RECEIVE ANSWERS FROM THE TREES, THE CLOUDS, THE STONES.... I FEEL YOU ARE THEM... THEY ARE YOU... AND ME ALSO... WE ARE ALL IN IT TOGETHER.

True, but the trees won't give you sannyas, and the clouds won't create any trouble for you. I am going to create trouble. With trees it is perfectly okay. In fact, when you get something from the trees it is not really from the trees. First you put something in the trees and then you get it I ack. It is a game. You put something in the clouds and you get it back. It is your own ego It is good, it is very poetic.

With me, it is not so. I have something to give to you, and I know that when I really start pouring it, people become afraid; they don't want to have it, because to have it means to disappear utterly into it. It is a death. The resurrection follows it, certainly! But who knows about the resurrection? First the death comes.

I FEEL YOU ARE THEM... THEY ARE YOU... AND ME ALSO... WE ARE ALL IN IT TOGETHER.

Patricia, you are a poet. Good! But I would like you to become a mystic. You are too much involved with the feeling. Thinking is the farthest, feeling is closer to home. The philosopher is the farthest, the poet is closer to home; but, still, not exactly at home. Thinking, feeling, being -- to be a sannyasin is to learn the language of being. It goes far beyond feeling. Certainly it goes beyond thinking, and it goes beyond feeling. The head has to disappear, but there comes a moment when the heart also has to disappear. Only then God is.

SO WHAT I DON'T UNDERSTAND FOR MY EXPERIENCE IS THAT TO TAKE SANNYAS MEANS TO ME TO CHOOSE YOU OVER THE REST, OR TO CHOOSE A PART OF THE WHOLE....

You are looking at it from a very very wrong angle. You don't know what the whole is. I can become the door to the whole. I'm not going to let you cling to me! You have simply to pass through me and go beyond. You are not choosing me against the whole: you are choosing the whole through me! And because right now you cannot go directly to the whole, a Master is needed. It is just like when a small child wants to walk. He has the capacity to walk and one day it will become actual. It is right now potential, he needs the mother's hand. With the mother's hand he starts gaining courage, confidence.

Let my hand he just your mother's hand, or your father's hand. The moment you are ready, I will be the first to withdraw my hand. And I know, as you are hesitating now, then too you will hesitate to leave it. People are always hesitating. First they hesitate to hold the hand because they are afraid their in-dependence will be lost. And they have nothing in the name of independence but just a poor ego. And when I start withdrawing my hand, then they will start crying and weeping and they will say, "Don't leave us!"

But I have to do both. One day I have to hold your hand and one day I have to leave it. The day I feel, "Now you are ready to go into the whole without me," I will be the happiest person in the world to help you to go into it. It is not a question of choosing between the whole and the part. And because you have a feel for me, you can understand that too.

That's why you say: BUT YET I FEEL YOU ARE THE WHOLE.

But it is still a feeling. Let it become an existential experience. The question is not between choosing the whole and me; the question is between choosing you and me! That is what sannyas brings too. That's what it comes to at the very core of it. Sannyas is a question of choosing between you and me -- between the disciple and Master.

Right now, if you remain clinging to the way you have lived, you will be choosing yourself against me. That will be a poor choice, not a happy choice. You don't have anything to lose except your ignorance. You have nothing to lose but your chains, nothing to lose but your misery.

Don't miss this opportunity. It RARELY becomes available. While it is there, have courage. Take a jump! For me, you are already a sannyasin; for me, it has already happened. You may take a little time, a hesitation, a little thinking, a wavering, but it is going to happen. So don't waste much time unnecessarily. The same energy can become very creative, can give birth to a new being in you.

Zen: The Quantum Leap From Mind to No-Mind

Talks given from 11/06/88 pm to 26/06/88 pm

English Discourse series
15 Chapters
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Zen: The Quantum Leap From Mind to No-Mind

Chapter #1
Chapter title: Babysitting is the basic business of all buddhas

11 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
THE SCHOLAR, RYO OF SEIZAN, ONCE HAD A MEETING WITH BASO, WHO ASKED HIM,
"WHAT SUTRA ARE YOU LECTURING ON?"
"THE MIND SUTRA," HE REPLIED.
BASO SAID, "BY WHAT DO YOU LECTURE?"
RYO ANSWERED, "WITH MIND."
BASO SAID, "THE MIND IS LIKE AN ACTOR, THE MEANING LIKE A JESTER, THE SIX SENSES LIKE AN ACQUAINTANCE; HOW CAN THE MIND LECTURE ON A SUTRA?"
RYO RETORTED, "IF MIND CANNOT LECTURE, CAN'T NO-MIND?"
BASO REPLIED, "YES, NO-MIND CAN LECTURE ALL RIGHT."
RYO DUSTED HIS SLEEVES AND BEGAN TO TAKE HIS DEPARTURE.
BASO CALLED TO HIM AND SAID, "PROFESSOR!"
RYO TURNED HIS HEAD.
BASO SAID, "FROM BIRTH TO DEATH, THIS IS HOW IT IS."
RYO HAD A GREAT AWAKENING AND BOWED IN RESPECT TO BASO.
BASO SAID, "WHAT ON EARTH ARE YOU BOWING FOR, NIT-WIT?"
RYO'S WHOLE BODY WAS NOW RUNNING WITH SWEAT. GOING BACK TO HIS TEMPLE, RYO SAID TO THE MONKS, "I THOUGHT IT COULD BE SAID THAT ALL MY LIFE, NO ONE COULD LECTURE BETTER THAN I ON THE SUTRAS. TODAY, A QUESTION BY BASO DISSOLVED THE ICE OF A LIFETIME."
RYO GAVE UP HIS LECTURES AND RETIRED FAR INTO THE WESTERN MOUNTAINS AND WAS HEARD OF NO MORE.
... ON ANOTHER OCCASION BASO SAID TO THE ASSEMBLED MONKS, "BELIEVE THAT EACH AND ALL OF YOU HAVE THE MIND WHICH IS THE BUDDHA! DARUMA CAME FROM INDIA TO THE MIDDLE KINGDOM TO ENLIGHTEN YOU WITH THE TRUTH HE CONVEYED, OF THE MAHAYANA ONE MIND."
A MONK SPOKE UP AND SAID, "WHY DO YOU TEACH `THE MIND IS THE BUDDHA'?"
BASO SAID, "TO STOP THE BABY CRYING."
THE MONK SAID, "AND WHEN THE BABY STOPS CRYING?"
BASO SAID, "MIND IS NOT THE BUDDHA."
THE MONK SAID, "BESIDE THIS, IS THERE SOMETHING MORE?"
BASO REPLIED, "I WILL TELL YOU, IT IS NOT SOME THING."

Maneesha, it is the beginning of a beginningless existential festival. Zen is festive, it is not scholarly. It condemns scholars as deeply as possible, because the scholar represents the defined mind, cultured mind, borrowed knowledge, dead scriptures. The scholar is a grave. Zen is a living rose of flowers. Nothing in it is dead, it is always and always. It goes on from beginningless to endless: characters change, leaves fall from

the trees, new leaves start growing, the old ones disappear, the new ones arrive -- it is a constant change. But in essence nothing changes -- only on the periphery, only on the circumference, but never in the center. And the center is Zen.

I am happy to begin this series of talks with an anecdote about Baso. He is one of my beloved ones.

THE SCHOLAR, RYO OF SEIZAN, ONCE HAD A MEETING WITH BASO, WHO ASKED HIM, "WHAT SUTRA ARE YOU LECTURING ON?"

The poor scholar was not aware that he has entered into the den of a lion. Entering into it is easy, but getting out of it is impossible. Getting into the hands of Baso, you have already committed suicide. Baso was such a swordlike, sharp master. He killed people this way and that, and brought hundreds of people to enlightenment.

This poor scholar does not know that to meet Baso once is to meet your death. That's how the ancients have defined the function of a master. It is not to teach you, but to kill you: it is not to impart knowledge to you, but simply to take away all knowledge from you. Even the very sense of `I' has to disappear.

The scholar was not aware that meeting Baso once is enough, twice will be too much. He asked him, "WHAT SUTRA ARE YOU LECTURING ON?"

THE MIND SUTRA."
Baso replied, "BY WHAT DO YOU LECTURE?"
RYO ANSWERED, "WITH MIND."
BASO SAID, "THE MIND IS LIKE AN ACTOR, THE MEANING LIKE A JESTER, THE SIX SENSES LIKE AN ACQUAINTANCE; HOW CAN THE MIND LECTURE ON A SUTRA?"

Mind cannot speak, it can not even with a single finger indicate the ultimate. All that mind is doing is a controlled, relevant gibberish -- on the surface looking very silent, inside a madhouse. This madhouse cannot say a single word about the truth; it knows nothing, although it plays the game as if it knows.

RYO RETORTED, "IF MIND CANNOT LECTURE, CAN'T NO-MIND?"

Just a logical, intellectual question, not authentic, not coming from his own experience... Because Baso says mind cannot speak on the truth, logically it can be asked, "Do you think then no-mind can speak?"

BASO REPLIED, "YES, NO-MIND CAN LECTURE ALL RIGHT."
RYO DUSTED HIS SLEEVES AND BEGAN TO TAKE HIS DEPARTURE.
BASO CALLED TO HIM AND SAID, "PROFESSOR!"
RYO TURNED HIS HEAD.
BASO SAID, "FROM BIRTH TO DEATH, THIS IS HOW IT IS."

The no-mind... Mind continuously changes: a child's mind is one thing, a young man's mind is another thing, a mature middle-aged mind is another thing, the mind of an old man is another thing. The mind is constantly accumulating, changing viewpoints, ideologies, religions. It is not very trustworthy, it cannot be relied upon. Today it may be a communist and tomorrow may turn against communism; today it may be atheist, tomorrow it may become a theist. Mind is just hot air, as polluted as Poona.

No-mind is your unpolluted nature, from the beginning to the end. Baso is saying, "FROM BIRTH TO DEATH, THIS IS HOW IT IS." No-mind is continuously singing its song whether you hear it or not; its music is there whether you hear it or not; its dance is there, though of course your eyes cannot see it. It is an eternal dance.

RYO HAD A GREAT AWAKENING AND BOWED IN RESPECT TO BASO.
BASO SAID, "WHAT ON EARTH ARE YOU BOWING FOR, NIT-WIT?"
RYO'S WHOLE BODY WAS NOW RUNNING WITH SWEAT. GOING BACK TO HIS TEMPLE, RYO SAID TO THE MONKS, "I THOUGHT IT COULD BE SAID THAT ALL MY LIFE NO ONE COULD LECTURE BETTER THAN I ON THE SUTRAS. TODAY, A QUESTION BY BASO DISSOLVED THE ICE OF A LIFETIME." RYO GAVE UP HIS LECTURES AND RETIRED FAR INTO THE WESTERN MOUNTAINS AND WAS HEARD OF NO MORE.

Meeting with a man like Baso is dangerous. It is not without reason that I am called the most dangerous man of this century. I am. Meeting me once, you will disappear, you will not be heard of anymore, you will not be seen again... One meeting is enough!

... ON ANOTHER OCCASION

BASO SAID TO THE ASSEMBLED MONKS,
"BELIEVE THAT EACH AND ALL OF YOU HAVE THE MIND WHICH IS THE BUDDHA! BODHIDHARMA CAME FROM INDIA TO THE MIDDLE KINGDOM TO ENLIGHTEN YOU WITH THE TRUTH HE CONVEYED OF ONE MIND," of this moment, of suchness.
A MONK SPOKE UP AND SAID, "WHY DO YOU TEACH `THE MIND IS THE BUDDHA'?"
BASO SAID, "TO STOP THE BABY CRYING."

All the enlightened ones have been speaking, so that the baby does not start crying. Consoling, baby-sitting, is the basic business of all buddhas. The moment the baby grows, at the right time they are going to strike the baby. The real teaching will start only when you are mature enough, centered enough, receptive enough, aware enough. No buddha is going to waste a single hit. He will wait and console the baby, and once the baby is consoled the whole approach of the buddha changes. He does not speak in terms of the mind anymore. The mind is the most childish thing in the world. Once the master has helped you to detach your consciousness from your mind, the real teaching is very simple.
No-mind is the buddha.
Your ego is your immaturity.
Your egolessness is your awakening.
Just die to this moment deep enough
so that you can have a resurrection.

Then you will know that no-mind is the buddha. And it has always been so. But to those who cannot understand, the compassionate ones have been saying to them that the mind is the buddha. It is just out of compassion to keep you from crying, because if you are not mature enough -- and it is said , "You are not at all; you are just a soap bubble. Inside is nothingness and that is your nature" -- the retarded ones will be driven crazy.

The physician knows perfectly well in what quantity the medicine has to be given, at what time the disciple needs the ultimate hit so that he disappears, leaving behind him just a pure space.
Out of that pure space everything blossoms.
Into that pure space everything disappears.
That pure space is your being.

And THE MONK SAID, "AND WHEN THE BABY STOPS CRYING?"
BASO SAID, "MIND IS NOT THE BUDDHA."
THE MONK SAID, "BESIDE THIS, IS THERE SOMETHING MORE?"
BASO REPLIED, "I WILL TELL YOU, IT IS NOT SOME THING."

This no-mind, this pure silence is not a thing, it is not some thing, it is the very life, the very consciousness, the very blissfulness, the eternal being. It is not a thing.

Maneesha has asked,
BELOVED OSHO,
THE OTHER EVENING I HEARD YOU SAY THAT INTUITION AND ENLIGHTENMENT ARE NOT DIFFERENT. IS THAT BECAUSE BOTH ARE OF NO-MIND? AND DOES THAT MEAN THAT WHEN INTUITION IS WORKING WITHIN US, WE ARE HAVING A SMALL TASTE OF ENLIGHTENMENT?

Maneesha, in your simple question you have raised many questions. First, the other evening never happened! The past is past. How many times do I have to remind you? There has been no other evening than this and there will be no other evening than this! Rather than being here, you are worried that you heard me say that "intuition and enlightenment are not different. Is that because both are no-mind?"

I want you all, not only Maneesha, to understand that this is not an assembly of philosophical, theological inquirers. This is a meeting of the buddhas. As far as your innermost self is concerned, you can give it any name, intuition... What does that word mean? It means `knowing from within.' We understand perfectly what tuition means, what tutor means: knowledge coming from outside, a teacher, a tutor, a professor; all they are doing is tuition.

Intuition is that which arises within you, it is your very being. You can call it enlightenment. You can give it any name -- it does not matter -- names don't matter in this world of real existence.

And then finally you are asking, "And does that mean that when intuition is working within us..."

No, Maneesha, intuition is never working; it is simply there. What is working is always mind: what is

always at rest, not working, is you. Your center is beyond working or not working, it simply is: it is a different language to understand -- it does nothing. So when you think your intuition is working you are being befooled by your mind. Don't be befooled by the mind. Remember that intuition *is*: it does not work; it is a presence, an awareness. That's why I have called them two names of one experience: intuition, enlightenment, awakening, buddhahood -- just names of the same unmoving center.

You cannot, Maneesha, have just a taste of it. Either you have it whole, or you don't have it. It is indivisible.

This gives me the chance to show you the meaning of individual. No dictionary, no encyclopedia will help. For them it will be very far fetched to connect individual with indivisibility, that which cannot be divided. If it cannot be divided, you cannot have a taste of it. You will either have to have it, or decide to remain in ignorance, but you cannot say, "I have got a little bit of enlightenment." That way it does not work.

You cannot say, "I am partially enlightened." Be -- totally. And what name you give to that totality of your being is up to you. For the moment I have chosen the word enlightenment, because it has the quality of dispelling all darkness, misery, anguish, negativity; it brings you to your positive being, it brings you to your very heart, saying, "Yes," with every beat of the universe surrounding you.

But it is not, Maneesha, possible to have a partial experience. Just look at it this way: can you say to someone, "I am partially in love with you, just thirty percent. I will try a little more, but for the moment I am one third of my being in love with you"? If you say this to anybody he or she will think somebody has escaped from the madhouse! Even love cannot be divided, that's why love has always been taken as an example of enlightenment. The only thing that is similar in both is, they are indivisible.

But we are all living partial lives. Partially we love, obviously a very pseudo, very superficial, very unreal and false deception and nothing more. We are meditating partially. But nothing happens that way. Nature does not allow these great experiences in part. Nature is not America -- you cannot have things on installment.

This American idea of installment is absolutely contrary to existence. Why not have it whole when it is available? You can cut *things* into pieces, but not *beings* into pieces. Beings will be dead if you cut them into pieces.

This is one of the most difficult problems for a scientific mind, because it is accustomed to dissecting. Only when something can be dissected will science accept its existence. And the consciousness of man cannot be dissected, hence science continues to deny there is any being, any immortal consciousness in man. It is really hilarious. Everything is in the lab of the scientist except the scientist himself; he is not there. He cannot accept that he is, unless he puts himself on the dissecting table, sees all the qualities, possibilities, inquires into every part, pulls them apart, joins them again and sees what happens.

Naturally if you cut a living being and then join it together again, you will have a corpse on your hands. Life will have disappeared.

It happened... Charles Darwin was celebrating his sixtieth birthday with his friends. And the children of his neighborhood... he was very friendly with children, with animals, with birds, with trees; it was his lifelong work to inquire into evolution, so he was interested in anything that grows; although he was an old man, he was very friendly with small children. All the children were wondering, "What should we bring him as a present on his birthday? His birthday is coming soon, and what can we present to a world famous scientist? There will be precious presents from every corner, what can we do? And he is such a great friend to us, something has to be done."

And they did something. They got hold of many insects, frogs, fish, grasshoppers -- all kinds, whatever they could manage -- and they cut them up to create a new being. The head was of a frog and the legs of a grasshopper. They were very happy that for the first time Charles Darwin would be surprised, because he had been working his whole life with insects, animals, their growth and evolution. "Let us see what he says about this insect."

The children came with their creation amongst the great scientists who had gathered to celebrate. They asked Charles Darwin, "Do you know this insect?"

Even Charles Darwin for a moment could not believe his eyes. He had roamed all over the world, finding all kinds of species, but he had never seen this... and these children of his neighborhood, where had they found it? He looked closely.

The children said, "Can you tell us the name?"

He said, "Yes, its name is hocus pocus."

Anything partial is going to be hocus pocus. Totality is the language to be learned here. To bring you to this moment, I try every device, because this moment is your no-mind.

The circus crowd is tense and silent, as Charlie the crocodile trainer cracks his whip. The crocodile opens its mouth... the crowd gasps as Charlie rolls up his sleeve and puts his arm inside the huge mouth. Charlie cracks his whip again and the croc shuts his mouth with terrific force, but stops an inch from Charlie's bare arm. The crowd is ecstatic.

Then the croc opens its huge mouth again, the white teeth glinting in the spotlights. This time, Charlie pulls out his prick and puts it in the croc's waiting mouth. There is deathly silence and Charlie cracks his whip. Quick as a flash, the croc shuts its mouth, but stops an inch from Charlie's prick. Then he picks up a huge wooden hammer and bangs it hard on the croc's head. But still he won't bite. Charlie takes a bow and then says, "Would anyone from the audience like to give it a try?"

A little old lady jumps up and runs into the ring. "Me! Me!" she cries. "But please, don't hit me so hard!"

Giovanni tells his friend, Zabriski, that he passed his American citizenship test by writing all the answers on the elastic of his underpants.

Zabriski borrows Giovanni's underpants and goes for the interview.

The examiner asks Zabriski the first question:

"How many states are there in America?"

Zabriski pretends that he is thinking. He turns around in his chair and sneaks a look inside the waistband of his pants.

"Thirty-four," he answers.

The examiner thinks that this poor man must be nervous, so he asks another question.

"What is the color of the American flag?"

Zabriski turns away and checks his shorts again.

"Green and purple," he replies.

The examiner decides to give him one last chance.

"Who was the first president of America?" he asks.

Zabriski looks over his shoulder, and stretches the elastic of his underpants. Then he looks up and proudly proclaims,

"Calvin Klein!"

Paddy walks into his local pub one evening and sees a smart traveling salesman leaning against the bar. He is impressed by the man's impeccable clothes, but what really catches his eye is the guy's beautiful red shoes.

So Paddy walks up to him and says, "I really love your shoes. What kind are they?"

"They are crocodile shoes," replies the salesman.

Paddy has never heard of crocodiles but not wanting to show his ignorance, he says, "Thanks," and then goes and asks Sam, the bartender, what a crocodile is.

"It is a big, ferocious animal that lives in the Amazon jungle in Brazil," replies Sam.

Paddy has fallen in love with those shoes, and when Paddy falls in love, he will stop at nothing. So, the next day, he sells his old Ford car and buys a ticket to Brazil. Two days later, he has hired a local guide and is paddling up the river in a small boat, in search of a crocodile.

A week later, and deep in the jungle, the guide suddenly shouts,

"Look! Mr. Murphy, a crocodile!"

Paddy grabs his huge knife and leaps into the river. A terrible fight follows, which is almost Paddy's last. But eventually, he kills the beast and drags it into the boat.

Exhausted, and bloody, Paddy triumphantly turns the crocodile onto his back, and then stares in amazement.

"Shit!" he cries, "it has got no shoes on!"

Now, the first step of meditation is throwing all your craziness out. It is a simple method, if you are not a coward -- I mean if you are not a gentleman. It simply means gibberish. Speak any language that you don't know, or make sounds, but don't sit there like a buddha; that stage comes later.

Arup, first beat...

(Drumbeat)

Go crazy!

(Gibberish)

Arup...

(Drumbeat)

Everybody becomes silent, utterly silent.
Close your eyes and just be in.
Deeper and deeper, total and total...
Just be the buddha!
This is your very nature.
Arup, give the next beat...

(Drumbeat)

Relax.
Relax so deeply... as if you are dead.
Let the body breathe, but you go on entering
deeper and deeper within yourself.

This is it.
No word can say it, no mind can explain it,
but it is deep inside you, already present.

Arup, give the beat...

(Drumbeat)
Come out of your graves, back to life,
to resurrection,
fresh, silent, innocent.

Okay, Maneesha?
Yes, Osho.
Can we celebrate now?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #2
Chapter title: Listen to the message of the run

12 June 1988 pm in Gautam the Buddha Auditorium

Archive code: 8806125

ShortTitle: QUANT02
Audio: Yes
Video: Yes
Length: 60 mins

BELOVED OSHO,
WHEN HYAKUJO WAS A YOUNG BOY, HIS MOTHER TOOK HIM TO A TEMPLE, AND ENTERING, SHE BOWED TO THE BUDDHIST STATUE.
POINTING TO THE STATUE, HYAKUJO ASKED HIS MOTHER, "WHAT'S THAT?"
"THAT'S A BUDDHA," SHE REPLIED.
HYAKUJO SAID, "HE LOOKS LIKE A MAN. I WANT TO BECOME A BUDDHA AFTERWARDS."
MANY YEARS LATER, HYAKUJO BECAME A MONK. ONE DAY, AS ATTENDANT TO BASO, HE WENT WANDERING IN THE MOUNTAINS. ON HIS RETURN HE SUDDENLY BEGAN TO WEEP.
ONE OF HIS FELLOW MONKS SAID, "ARE YOU THINKING OF YOUR FATHER AND MOTHER?"
"NO," SAID HYAKUJO.
"DID SOMEBODY SLANDER YOU?" ASKED THE MONK.
"NO," ANSWERED HYAKUJO..
"THEN WHAT ARE YOU WEEPING FOR?" PERSISTED THE MONK.
"GO AND ASK THE MASTER," SAID HYAKUJO..
THE MONK WENT AND ASKED BASO, WHO SAID, "GO AND ASK HYAKUJO."
THE MONK CAME BACK TO THE ROOM AND FOUND HYAKUJO LAUGHING.
"YOU WERE WEEPING A LITTLE WHILE AGO; WHY ARE YOU LAUGHING NOW?" HE ASKED.
HYAKUJO SAID, "I WAS WEEPING A LITTLE WHILE AGO, AND NOW I AM LAUGHING."

Maneesha, a few moments ago there was no rain and now it is raining. Existence is irrational. You don't ask the rains, "Why are you raining now when you were not raining a few minutes ago?" You don't ask the bamboos, "Why are you dancing with the rain, when you were standing like absolutely British gentlemen?"

Existence is irrational. The moment you ask why you have missed the point. This anecdote is great, great also in reference to your meditations.

WHEN HYAKUJO WAS A YOUNG BOY, HIS MOTHER TOOK HIM TO A TEMPLE, AND ENTERING, SHE BOWED TO THE BUDDHIST STATUE.
POINTING TO THE STATUE, HYAKUJO ASKED HIS MOTHER, "WHAT'S THAT?"
"THAT'S A BUDDHA," SHE REPLIED.
HYAKUJO SAID, "HE LOOKS LIKE A MAN. I WANT TO BECOME A BUDDHA AFTERWARDS."

From a young man of twenty years, this is a great indication of a great future ahead. The stone statue of buddha cannot deceive him. At the most, it looks like a man. It is not a man: it does not breathe, it does not weep, it does not laugh. It is carved out of a stone; it is simply dead and will never laugh or cry or feel. How can it?

Hyakujo said rightly, "This certainly looks like a man; but I will not call it a buddha, because the very word `buddha' means awareness and this stone is not aware. I want to become a buddha afterwards -- not like a stone statue but a dancing, singing, laughing, alive buddha."

A buddha that cannot dance is not much of a buddha. A buddha is essential silence and being. If you can be silent this evening, the opportunity is great. The whole sky is pouring around you with a single indication: "Wake up, you have been asleep too long."

In this silence that awakening is possible. In this silence the stone buddha can start laughing, can start dancing, can start breathing. And remember, just as Hyakujo was not ready to worship a stone buddha, I am also against all worship.

The worshipper is the worshipped.

You don't have to worship anyone else.

Your innermost being is the highest and the most precious, the most existential and conscious point. There is nothing higher than it. You need not worship, you can only meditate.

Remember the difference between worship and meditation. The mother was saying, "Worship, pray!" and Hyakujo, a young man, was saying, "I want to be."

Prayer is always addressed to somebody else.

Prayer is not religious.
Worship is not religious.

Being fully aware and silent is the only way of knowing the taste of religion. This is a good opportunity.

The clouds come at the right time. Listen to the message of the rain. It simply is: just be like it. In a silent space, the dance of the rain, the whisper of the bamboos... and you have come home.

MANY YEARS LATER, HYAKUJO BECAME A MONK. ONE DAY, AS ATTENDANT TO BASO, -- a great master, one of the greatest after Mahakashyapa -- HE WENT WANDERING IN THE MOUNTAINS. ON HIS RETURN HE SUDDENLY BEGAN TO WEEP.
Note the point, that he suddenly began to weep. There was no reason at all.

ONE OF HIS FELLOW MONKS SAID, "ARE YOU THINKING OF YOUR FATHER AND MOTHER?"
"NO," SAID HYAKUJO.
"DID SOMEBODY SLANDER YOU?" ASKED THE MONK.
"NO," ANSWERED HYAKUJO.
"THEN WHAT ARE YOU WEEPING FOR?" PERSISTED THE MONK.

Why? That is the question mind goes on persisting in. For the mind, everything has to be based on a certain reason, a cause. Mind does not allow anything without reason, without causality. And because of this persistence, mind misses the most essential question of your own being: why you are.

You can look here and there. Perhaps somebody will tell you why you are. But nobody in the whole history of consciousness has been able to say why he is. All that you can do is shrug your shoulders: I am, there is no question of why.
Hyakujo was right in telling the monk, "GO AND ASK THE MASTER."

THE MONK WENT AND ASKED BASO.
BASO SAID, "GO BACK AND ASK HYAKUJO."
THE MONK CAME BACK TO THE ROOM AND FOUND HYAKUJO LAUGHING.

Now this is too much for the reasonable mind, this is absurd... Now look, the rains are trying to stop. This is not right. Just before they were at their peak and now they are becoming silent to participate in your silence.

But there is no why. You cannot ask the bamboos; you cannot ask the roses; you cannot ask any living being. Life simply is. Sometimes it weeps, sometimes it laughs, and when it weeps without any reason, weeping is a tremendous cleansing. And when it laughs without reason, the laughing reaches to a deeper point in your being. Like an arrow it hits to the very heart of you and your existence.

THE MONK WENT AND ASKED BASO, WHO SAID, "GO AND ASK HYAKUJO."
THE MONK CAME BACK TO THE ROOM AND FOUND HYAKUJO LAUGHING.
"YOU WERE WEEPING A LITTLE WHILE AGO; WHY ARE YOU LAUGHING NOW?"

The monk must have been a man of intellectual merit, a professor.

HYAKUJO SAID, "I WAS WEEPING A LITTLE WHILE AGO AND NOW I AM LAUGHING."

What is the problem? This is what Zen calls a quantum leap: from mind to no-mind; from reason to existence; from thinking to silence -- a quantum leap. Mind cannot stop asking why. But your consciousness never asks why. The acceptance of consciousness and its trust in existence is absolute and uncategorical.

Have you ever asked why you are? You can ask about things... why a bicycle is or a car is. They have some utility. But what utility have you? Yes, you can rent a bicycle but that is not much of a utility. Somebody else would have done it. You cannot find a reason, wherever you search and search. The answer will be simply, "I am here without any reason." Why is irrelevant.

This I am calling the quantum leap. Meditation is nothing but a quantum leap from continuously asking questions into drowning yourself in a pure innocence where no question arises and no answer has to be given.
This is moment to moment living.
This is moment to moment loving.
This is the dance of the moment.

This small anecdote contains the very essence of Zen. If you can understand this small anecdote, you have understood all that is worth understanding.
Just be: it is your birthright.

There is no question of why.

You have been here all the time and you will be here all the time. It is a wrong conception when we say: Time passes by. The reality is that you, the witness, remain always the same, never old, never young, never child, never man, never woman -- just a point of light which goes on from eternity to eternity. There is no reason to ask. And anyway, whom are you going to ask? Other than you who can answer why you are here? And you have not gone deep enough into yourself to find who you are. To ask the question, you have to find yourself first.

Those who have gone within themselves to find who is in have not returned back, because the further in they went, the more the ice melted; and when they reached to the innermost, they themselves were not there, only a pure space. And this pure space is the only scripture Zen will accept as holy. It is not man-made. It is not born. It knows nothing of death.

It simply goes on and on, flowering in many ways, forming many houses to live in, moving from house to house, from body to body, from one species into another species. But all this movement does not leave any trace of change in your authenticity.

Hyakujo was absolutely right when he said, "I was weeping a little while ago, you are right. And now I am laughing. And who knows what is going to happen after my laughter?"

It is the very essence of Zen when I say to you about our meditation: Don't ask why we have to go into gibberish. You have to go into gibberish because you have to go out of it. Your minds are full of gibberish and nothing else. Say everything that you ever wanted to say and have not been able to say because of civilization, education, culture, society. Here, nobody is listening: everybody is engaged in his own business.

Only a few idiots may be watching what is happening. Rather than participating they are observing a phenomenal thing. But they will not know the taste when -- like after all this rain a coolness comes to you -- after gibberish a silence penetrates your being. Gibberish is simply throwing away all garbage.

It is difficult to do it anywhere else because you will wonder what people are going to think. This is the place where nobody is thinking about you. It is your business what you are saying, what you are doing, laughing or crying or speaking Chinese without knowing it... and making gestures. Nobody has time. It is so short that everybody has to do his thing first.

When you are in gibberish, you are alone; everybody is alone, minding his own business. You don't interfere and ask anybody, "What are you doing? What are you saying? What language?" No language, no rationality... everybody is trying to throw out the craziness. Everybody is trying to get out of the mind, out of the why.

And once you are out of the mind, you are in.

To be in the mind is to be out of yourself.

To be out of the mind is to be in your own being.

Maneesha has asked a question. Before answering her question I have an apology to make to Rupesh. Nivedano has been beating the drum. Now that crazy guy has gone into Rajasthan in search of more rocks to make a bigger fountain and waterfall. He was very worried about what would happen to the drum. Who will drum?

I had to convince him, "Don't be worried. Whoever drums, I will continue to call Nivedano." He was immensely happy. But I had promised only for the last series, which has now ended. Poor Rupesh was beating the drum under the name of Nivedano.

Yesterday, the series changed: I thought, now it is time to call Rupesh. But somebody mistakenly wrote on my board the name Arup. I wondered for a moment, has Rupesh changed his name without even informing me? But there was no time. So I had to call Arup. And I could see, when Rupesh gave a beat to the drum, the anger. I am sorry, Rupesh. Those drums are not responsible for it. Some drum is responsible, but the drums you are beating are not responsible.

Today I will call Rupesh until this series ends. But please be kind to the drums.

Now, Maneesha's question:

BELOVED OSHO,

I HAVE JUST REMEMBERED THAT WE ARE NOT HUMAN THINKINGS OR HUMAN FEELINGS -- WE ARE HUMAN BEINGS. WE ARE MEANT JUST TO BE, AREN'T WE?

IT IS NOT A LUXURY THAT ONLY SOME PEOPLE CAN AFFORD -- IT IS REALLY OKAY JUST TO BE, ISN'T IT?

Maneesha, whether you know it or not, you cannot do anything else than just to be. There is no way of being anything else except what you are. A rose is a rose is a rose. And however it tries, it cannot become the lotus. And the same is true about the lotus. It cannot become the marigold.

Everybody has to be respectable and dignified in his own being. Your thinking is very superficial, the first layer, not essential... it can be changed; it changes continuously. Your feeling is also not very deep. It is a little deeper than thinking, but it can also change in a split second.

You know your thinking changes and your feelings change. But there must be something inside you that does not change. That is your being, the unchangeable. Remain rooted in the being, then slowly, slowly you start growing in a way totally different from how people grow ordinarily. When people become more knowledgeable, more learned, their thinking is growing. When people become more emotional, sentimental, their feeling is growing; but they themselves remain the same.

If you know your being and remain there without going astray, you will find a totally different kind of growing -- not growing old, but growing up; not growing into something else but growing more and more into yourself, being more and more you. And this brings great blessings, immense ecstasies.

Before we enter into ourselves, a little outside evening walk will do.

The zoo has hit upon hard times, and as the animals die, the director can't afford to replace them... until he has a brilliant idea.

Sometime later, Kowalski is walking past the zoo, when he sees a sign, "Strong man wanted, apply within."

So he goes in and the director tells him, "Our star attraction, Gregory the gorilla, has died, and I want you to replace him. All you have to do is put on this gorilla suit, go out there and thump your chest and eat peanuts."

Kowalski starts work right away. Every day he thrills the crowd by jumping and thumping. But the climax of his act is when he climbs up a tree in his pen and throws peanuts at the lions next door, who get really mad and try to climb the fence.

Unfortunately, one afternoon Kowalski is up the tree when the branch breaks and he falls into the lions' den. He jumps up and starts screaming and shouting for help, until one of the lions walks over to him growling and snarling, and then says out of the corner of his mouth, "Shut up, Kowalski, or we will all lose our jobs!"

Meditate over this. It is pure Zen. Everybody is hiding behind a coat: somebody behind a gorilla coat, somebody behind a lion coat; somebody is a mouse, henpecked of course... Come out! And just be. All these coats that you are wearing are not your being.

During their tour of Europe, Ronald and Nancy are visiting Ireland.

One day, Nancy Reagan makes a discreet visit to the office of doctor Rattle O'Bones.

"How may I help you?" asks the doctor graciously.

"Well," begins Nancy, hesitantly, "it is a delicate matter."

"Do not worry, Mrs. Reagan," says O'Bones. "You can be frank with me and I will be frank with you."

"Very well," says Nancy Reagan. "Since coming on this tour, with all the different foods, my stomach is always full of gas. And although the gas has no smell and makes no noise, I find it quite embarrassing. Whoops!" she says, smiling sheepishly, "there goes another one!"

The doctor tries to cover his nose discreetly. Then he pulls some pills from his desk drawer and scribbles furiously on his notepad.

"Here," he says to Nancy Reagan, "this is an appointment with a leading specialist, and these pills should help restore your sense of smell!"

Two old Virginia farmers meet on the street.

"Hey, Jed," says one, "I have got a mule, sick with distemper. What did you give yours when it had that?"

"I gave him turpentine," replies Jed.

A week later, they meet again and the first old farmer shouts, "Hey, Jed, I gave my mule some turpentine like you said, it killed him!"

"Funny," replies Jed, "it killed mine too!"

Luigi's wife has just died, and as the funeral party is leaving the graveyard, Luigi is making a terrible scene.

"What am I-a gonna do?" he cries, tearing at his hair. "What am I-a gonna do?"

"My son," says father Garibaldi, the priest, "I know you have suffered a terrible loss, but you will get over it in time." And he starts leading Luigi towards the exit.

"What am I-a gonna do?" sobs Luigi. "What am I-a gonna do?"

"Just try to control yourself," replies the priest. "Time will pass, you will get over your grief and maybe in a year or two, you will meet a young woman and get married again, and everything will be fine!"

"Si, father, I know all that!" says Luigi, "but what am I-a gonna do tonight?"

Rupesh, tonight beat the drum.

(DRUMBEAT)
(Gibberish)

Rupesh...

(DRUMBEAT)

Everybody become silent, absolutely in.
Close your eyes, no movement, just be still.
Feel the beauty of this moment.
Feel the freshness and the youth of this moment.
Feel the bliss and the dance
in the deepest core of your being.

Rupesh... The beat.

(DRUMBEAT)

Everybody relaxes into death.
Let the body breathe, don't bother.
You don't have to stop breathing.
You have to stop being out;
be in.
And take the quantum leap
from mind into no-mind.
Feel the silent fragrance within.
This moment is a divine moment.
This moment you are a buddha.

Pin down your consciousness to this moment. No head, no heart but just pure consciousness.

Rupesh...

(DRUMBEAT)

You can come back to life,
to new life,
with new light,
with new joy,
with new eyes to see,
with new senses to feel,
with new intelligence to understand.

Okay, Maneesha?
Yes, Osho.
Can we celebrate now?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #3
Chapter title: A master in your own right

13 June 1988 pm in Gautam the Buddha Auditorium

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(JUST BEFORE OSHO'S CAR COMES, A BIG BLACK GORILLA ENTERS THE HALL AND SITS BEHIND MANEESHA.)

BELOVED OSHO,
AFTER HYAKUJO HAD BECOME A MASTER IN HIS OWN RIGHT, HE ASKED OBAKU WHERE HE HAD COME FROM.
OBAKU SAID, "FROM GATHERING MUSHROOMS AT THE FOOT OF MOUNT DAIYU."
"DID YOU SEE THE TIGER THERE?" ASKED HYAKUJO.
OBAKU ROARED LIKE A TIGER. HYAKUJO LIFTED UP HIS AXE AND MADE AS IF TO CHOP HIM DOWN.
OBAKU GAVE HYAKUJO A SLAP.
HYAKUJO SANG OUT AND LAUGHED, AND WENT BACK TO HIS SEAT. TO THE MONKS HE SAID, "AT THE FOOT OF MOUNT DAIYU THERE IS A TIGER WHICH YOU POSITIVELY MUST SEE. YOUR OLD HYAKUJO HAS JUST HAD A WORD WITH HIM."
ON ANOTHER OCCASION, IT WAS SNOWING, AND THE MONK IN CHARGE ASKED HYAKUJO TO GIVE A SERMON.
HYAKUJO SAID, "FALLING IN FLAKES, THE COLOR SCHEME AND PATTERN ARE COMPLETE. WHY MUST I GO TO THE HALL AND PREACH?"

Life has never been taken with such ecstasy, joy and bliss as Zen has done. The common religions of the world, Hinduism or Christianity, Mohammedanism or Jainism, are all too serious. And their seriousness keeps them imprisoned in words, in theories, in philosophies. Their seriousness does not allow them to laugh, to sing, to dance, to be merry. They have spoiled the whole of humanity, they have destroyed the laughter of every child who has been born.

It seems there is something in laughter of which our so-called society is afraid. It is afraid, because laughter is going to expose its hypocrisy. Then you will see laughter everywhere, because hypocrisy is all around; but society has forced you to be insensitive to it.

Now look, just by the side of Maneesha, a gorilla is sitting. Gorilla, sir, will you stand up?
That's good.

Soon it is going to be very difficult, if tigers and gorillas hear you -- and they are bound to hear, be-cause here is a place where they can be respected.

AFTER HYAKUJO HAD BECOME A MASTER IN HIS OWN RIGHT, HE ASKED OBAKU WHERE HE HAD

COME FROM.
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So playful, so childlike, so non-serious, so alive is the approach of Zen.
It is perfectly good for tigers and lions and deer to come to this gathering. They will appear, for this gorilla is going to spread the news. Gorilla sir, please be silent, although it is not your way, neither is it in your nature; but please don't start gossiping about this temple. We don't want tigers and lions, because we don't have space. Just wait a little... once we have got a bigger space, which we will be getting, then you can bring all the gorillas -- you must have friends, a wife, children. A gorilla does not believe in celibacy, he is not a Catholic monk.

And having a few gorillas here dancing with you will be a real joy. Today you will have to be satisfied with only one. But when one comes, a second will be close behind him.

Just a few miles from here there is an ancient lake, Tadoba, deep in the forests. Its beauty is its deer, thousands of deer. You just have to be there at the time when the sun sets, when thousands of deer come to the lake to have a drink. The beauty is, as it becomes darker -- you will be puzzled -- their eyes shine like candles, as if thousands of candles are moving all around the lake, in a line.

I would love every species to be represented here, but unfortunately there is not much space and when such great people as gorillas start coming... They are your forefathers, be respectful. This is not me, but Charles Darwin speaking.

This story about Hyakujo, when he became a master in his own right... When one becomes a master in one's own right, when one dissolves, when one is no more, but just a pure energy, a space, nothing is written in this space -- no scripture, no sermon...

There exists only one book in the whole of the world's literature which can be called religious. It belongs to the Sufi tradition; for a thousand years it has been given from master to successor. The first master who had it, Jalaluddin Rumi, has not been surpassed by any other Sufi. He is the only man who has been called *Mevlana* -- Mevlana means master of masters. He had this book, though nobody knows from where he got it. But he would not show it to anybody; he would not take it out. He kept it hidden under his pillow and whenever he moved anywhere he kept the book with him. The disciples asked -- and he had hundreds of disciples -- "Why don't you say anything about this scripture?"

And he always said, "It is impossible to say anything about this scripture. Ask about anything, but not about this scripture; it is a religious scripture."

They said, "If it is a religious scripture, then it should be given to us, so that we can understand what religion is."
Rumi said, "You will get it only when I die. Wait."

When he became old and was on his deathbed, rather than being shocked that their master was dying, they were all curious: "As soon as he dies, we can take out the book from underneath his pillow. While he is alive, he won't allow it."

Rumi died. Nobody bothered about him; they rushed to take out the book, opened the book and got a greater shock than at Rumi's death: the book was empty. They turned every page -- perhaps somewhere something is written -- but from the beginning to the last -- it must have been three hundred pages -- it was empty, nothing was written in it. And Rumi used to say to them, "This is a religious scripture; perhaps this is the only religious scripture."

To become a master in your own right means to dissolve like snowflakes into the thin air of silence.

Still, a certain space will remain throbbing within you; that is your truth, that is your Zen. And to jump from your body, from your mind to that inner space, unspoiled, untraveled, untrodden by anybody, you have taken the quantum leap. This quantum leap makes you a master in your own right.

HYAKUJO ASKED OBAKU WHERE HE HAD COME FROM.
OBAKU SAID, "FROM GATHERING MUSHROOMS AT THE FOOT OF MOUNT DAIYU."

Zen has a special language. I have been insistently reminding you not to take these words as ordinary; they belong to a different kind of consciousness.

When Hyakujo asked, "Where are you coming from?" he is asking, "Do you have a beginning?" If you have a beginning, then you will have an end, they come together. He is asking Obaku not about the place he is coming from, but the space in which he is.

"DID YOU SEE THE TIGER THERE?" ASKED HYAKUJO .
OBAKU ROARED LIKE A TIGER.

I don't know whether this gorilla can give a good gorilla shout.

(THE GORILLA SCREAMS LOUDLY.)

Don't make Maneesha afraid! Be a gentleman! It is a question of the dignity and respect of gorilla culture. Anyway, everybody is happy that you have come. I hope you will give a dance too at the end. So get ready.

OBAKU ROARED LIKE A TIGER. HYAKUJO LIFTED UP HIS AXE AND MADE AS IF TO CHOP HIM DOWN.
OBAKU GAVE HYAKUJO A SLAP.

This is a strange dialogue, but both have recognized each other, their mastership.

HYAKUJO SANG OUT AND LAUGHED. He has been slapped by a stranger. Rather than replying, he went out, sang and laughed AND WENT BACK TO HIS SEAT.

TO THE MONKS HE SAID, "AT THE FOOT OF MOUNT DAIYU
THERE IS A TIGER WHICH YOU POSITIVELY MUST SEE.
YOUR OLD HYAKUJO HAS JUST HAD A WORD WITH HIM."

He informed his disciples that Obaku has also become a master in his own right: he has given the lion's roar.

ON ANOTHER OCCASION, IT WAS SNOWING, AND THE MONK IN CHARGE ASKED HYAKUJO TO GIVE A SERMON.
HYAKUJO SAID, "FALLING IN FLAKES, THE COLOR SCHEME AND PATTERN ARE COMPLETE. WHY MUST I GO TO THE HALL AND PREACH?"

The falling snow,
the sound of it, the dance of it,
that peace that it brings
and the coolness that comes through it...
the sermon is going on!

Without any word these snowflakes are already saying it. What is the need for me to go to the seat and to give you a sermon? If you have eyes, ears, if you have your senses open, from every corner, from all directions the sermon is coming to you. You just have to be silent enough to feel it, to touch it, to taste it. It is not a word, certainly: it is an utterly living, dancing silence.

When Obaku slapped Hyakujo, do you see the response? If somebody slaps you, are you going to dance and laugh? If somebody slaps you, if you are strong enough, you will give him a good slap in return. And if you are the weaker one, you will turn tail and escape.

A Christian missionary was teaching. His whole teaching consisted of a few things in which this statement of Jesus was always present: "If somebody slaps you on one cheek, give him the other one too."

He had been preaching for years and the statement was clear. But one day a man stood up and slapped the missionary. For the first time the missionary was in trouble. He could not understand, "What kind of person is this?" But according to his own teaching he had to be consistent. So he gave him the other cheek, thinking he would be kind, but the man wanted to test the missionary to see whether he was preaching a truth of his own, or just something borrowed. He slapped harder.

Now the story turns completely upside down. The missionary jumped on the man and started beating him. The man said, "What are you doing? Have you forgotten your sermon?"

He said, "Jesus only talked about turning your cheek once. Now forget that, come on, man to man! To hell with Jesus! You have slapped me twice. I will kill you. That was only a sermon; you don't have to

practice it; it's just a beautiful statement."

IT WAS SNOWING, AND THE MONK IN CHARGE ASKED HYAKUJO TO GIVE A SERMON.

In the first place Zen does not have any sermons; nor does it have any commandments, or discipline, or rules. It is a unique style of living so that you can come in contact with the divineness of existence itself.

Jews have ten commandments. Perhaps you know why there are ten. At that time, four thousand years ago, man used to count on his fingers. Ten is the ultimate figure, then there is repetition; for eleven and twelve, you are repeating another set of ten. You can go on repeating as many sets of ten as you want, but you cannot go beyond ten. Ten is the basic, because man learned arithmetic by counting on his fingers.

The story is that God created the world and went around asking the Babylonians, the Egyptians, the Arabs a single question, "Do you want a commandment?"

They all asked, "What is the commandment? Of course first we want to know what it is. In the dark we are not going to take anything."

And when he said, "Simple! Never, never look at another woman. Avoid all kinds of corruption."

The Babylonians said, "Then what else should we do? The whole joy of life will be gone. Keep your sermon to yourself."

The Egyptians did not ask, "What is the commandment?" They simply said, "Go ahead, find somebody else. Why should we listen to any sermon or any commandment? We are enough unto ourselves."

God was very sad; he has made these people and they are not ready to accept even a single sermon, a single commandment.

Finally he asked Moses, "Would you like to have a commandment?" And God forgot completely that a Jew responds differently from anybody else. Moses did not ask, "What is the commandment?" He asked, "How much does it cost?"

God said, "Absolutely free!"

Moses said, "Then why one? I will have ten!"

The poor Jews are carrying those ten commandments and from those ten commandments, Christians have borrowed, Mohammedans have borrowed... It seems there is some need in man that says to him that unless somebody else guides you, you will be lost. So he is always seeking guidance, without knowing the simple fact that in this world advice is the only thing which is given and never taken. You cannot become wise by asking wise people. The only way is to hear very closely the heartbeat of existence.

The poor Polack pope goes on kissing airports everywhere around the world. I would suggest to him that rather than kiss, please listen. Put your ears to the airport; that way perhaps you may hear something, but why taste it? Of course everywhere the taste is different. In India he tasted Hinduism for the first time when he tasted the cow dung. Stupid behavior! But it is thought he is very humble.

It is not true. Just a few days ago my secretary told me that he was in Brazil. The country is eighty percent Catholic, but that is all a formality.

In Greece I asked my sannyasins, "How many people are Greek Orthodox?"

They said, "Almost everybody is, ninety-two percent."

I asked, "How many people go to the church?"

They said, "Only four percent."

I said, "Are those four percent living or dead? Who are these four percent?"

They said, "Mostly old women, who have nothing else to do and the world wants to get rid of them."

It is only the priest who pays attention to them, because for that he gets his salary, that is his audience. He does not bother whether they hear or *can* hear; that is not important. He delivers the sermon; it is a profession.

But in these professions you will not find the truth. You will have to come closer to nature, not by touching airports, kissing airports. I have never read in any scripture that kissing airports is a religious duty. And this Polack pope thinks that this way he shows his humbleness.

Anando, my secretary, has brought the news that the Polack was very interested in Brazil, but very few people came to receive him at the airport. Where eighty percent of the people are Catholics, very few came to receive him. He was very angry. He asked the prime minister of Brazil, "What is the matter? Why has such a small group of people come?"

This is not humbleness... and he is wasting so much money. Each tour -- and in a year he has three or

four tours to different countries -- each tour wastes eight million dollars, because people have to be brought to receive him. Everybody is in it as a business, "Unless you give a ten dollar note..." Because of this fellow, for the first time the Vatican is in debt; before him, it was the richest religion in the world. But thirty million dollars per year have to be wasted and what do you see? You see the pope kissing the earth.

This seems a totally new way to connect directly with God. When I say, "Be in touch," I don't mean start kissing the earth. I mean become more sensitive to everything the universe consists of.

Open all your doors, drop all your fears and paranoia and let existence come like a breeze dancing in you, laughing in you... and you will know what cannot be said.

Maneesha has asked:
BELOVED OSHO,
YOUR VOICE IS LIKE A LIFELINE THROUGH THE DISCOURSE, LEADING US INTO OUR GIBBERISH INSANITY AND THEN RETRIEVING US, TAKING US INTO OUR STILLNESS, BEING THERE IN OUR DEATH, AND CALLING US BACK TO RESURRECTION AND CELEBRATION.
I HAVE HEARD IT SAID THAT THE MASTER LEAVES THE DISCIPLE AT SOME POINT AND THAT ULTIMATELY ONE HAS TO GO BY ONESELF. BUT YOU SEEM TO BE TRAVELING WITH US INTO SUCH INTIMATE TERRITORY, WALKING SO CLOSELY WITH US; AND I HAVE THE FEELING MORE AND MORE THAT YOU ARE NOT LEAVING ME, BUT MEETING ME.

Maneesha, you are right. You can leave me, but I will follow like a shadow.
Wherever you go I will haunt your heart.
I will come in your dreams.
I will meet you in different places.

Wherever five sannyasins are meditating together, the sixth... I will be present. It is a promise.

(THERE IS LOUD LAUGHTER COMING FROM OUTSIDE BUDDHA HALL.)

This must be Sardar. After the meeting, Sardar Gurudayal Singh, you have to encounter the gorilla who is sitting behind Maneesha. In fact he should sit behind you! Don't provoke him, he can be dangerous.

But Sardar cannot resist... he laughs wholeheartedly, without bothering whether it is time for laughter or not.

Now, for Sardar Gurudayal Singh and for our guest, the gorilla, if he can understand... If he cannot understand, at least he can understand your laughter.

Captain Fearless, the infamous pirate, is standing on the deck of his ship, `The Dirty Doc' -- that is the name of the ship. When the lookout calls, "Italian merchant ship ahead!" Fearless calls his cabin boy and says, "Bring me my red coat, we are going into battle." Soon the Italian ship is overpowered and that night there is a feast of spaghetti and garlic.

The next day Captain Fearless hears the cry, "Three German merchant ships ahead!" Fearless calls for the cabin boy. "Bring me my red coat," he cries, "we are going into battle."

Soon the German ships are captured and that night during a feast of beer and sausage the cabin boy asks, "Excuse me, Captain Fearless, sir, but why do you always ask for your red coat before battle?"

"In case I am wounded," cries Fearless. "Then my men won't see the blood and become disappointed or disheartened."
The next day the lookout cries, "A fleet of English warships ahead."
Fearless turns to the cabin boy and whispers, "Bring me my brown pants."

Sidney and Sadie have had a lovers' quarrel and they have not seen each other for two days.

Sadie is sitting moodily, staring out of the window when the phone rings. It is Sidney.
"I am coming over to your house tonight," he says.
"Oh no you are not!" snaps Sadie.
"And I am going to throw you on the bed," Sidney announces.
"Oh no you are not," says Sadie.

"And I am going to tear off your clothes," says Sidney, "and make love to you!"
"Oh no you are not!" says Sadie.

"And," says Sidney, "I am not even going to wear a condom!"
"Oh yes you are," says Sadie.

It is raining one afternoon, so Virgil, the ventriloquist, goes into a bar. As he opens the door a stray dog pushes past him, nearly knocking him over, and then it goes to sit down near the bar.

Virgil sits on a bar stool near the dog and orders a drink. When he is served, Virgil looks at the dog and then asks the bartender if he is interested in buying a talking dog for five hundred dollars.

The bartender laughs at the idea, but then the dog says, "Please mister, please buy me. This man is so mean to me, he doesn't look after me and never feeds me!"

The bartender is shocked. "Did you say you wanted five hundred dollars for him?" he says. "Why do you want to sell him?"
"I hate liars," replied Virgil, taking a drink.

The bartender hands over five hundred dollars and Virgil gets up and goes towards the door. "So long, you ungrateful creature," he says to the dog.

The dog looks up, "Ungrateful, is it?" says the dog. "Well, just for that, I am never going to speak again!"

Rupesh, give the first drum...

(Drumbeat)
(Gibberish)

Rupesh...
(Drumbeat)

Be silent, close your eyes
and gather your whole being in.
This is the quantum leap,
from mind to no-mind.
This space is you
and *this* moment is your only time.
In these two words
`here' and `now',
the whole of religion is complete.

Rupesh, give the drum...
(Drumbeat)

You fall dead.
Utterly dead.
I am not telling you to stop your breathing; your body can go on breathing.
You be in,
deeper and deeper in!

Rupesh, the last drum...
(Drumbeat)

Everybody has to come back to life.
This is resurrection!

One special beat for the guest gorilla.
(Drumbeat)

No, Rupesh! Gorilla cannot understand it, do it *totally*!

(Drumbeat)

(RUPESH GIVES A REALLY GOOD DRUMBEAT AND THE GORILLA SHOUTS WITH JOY.)

Okay, Maneesha?
Yes, Osho.
Can we celebrate now?
YES!
(AFTER THE ECSTATIC YAA-HOO CELEBRATION, THE GORILLA STARTS DANCING WITH MANEESHA AND AFTER A WHILE SARDAR, COMING FROM OUTSIDE, JOINS THE DANCE.)

Zen: The Quantum Leap From Mind to No-Mind

Chapter #4
Chapter title: Zen is as simple as the taste of tea

14 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
RYUGE WAS ASKED BY A MONK, "WHAT IS THE MEANING OF BODHIDHARMA COMING FROM THE WEST?"
RYUGE SAID, "WAIT TILL THE STONE TURTLE SPEAKS WORDS OF EXPLANATION AND I WILL TELL YOU."
THE MONK SAID, "THE STONE TURTLE HAS SPOKEN!"
RYUGE SAID, "WHAT DID IT SAY TO YOU?"
THE MONK WAS SILENT.
ONE OF DAIBAI'S MONKS ASKED HIS MASTER THE SAME QUESTION, TO WHICH DAIBAI REPLIED, "HIS COMING HAS NO MEANING."
THE MONK BROUGHT THIS QUESTION UP TO ENKAN, WHO SAID, "TWO DEAD MEN IN ONE COFFIN."
GENSHA, HEARING OF THIS, SAID, "ENKAN IS A CLEVER CHAP."
THE SAME QUESTION -- THE MEANING OF BODHIDHARMA COMING FROM THE WEST -- WAS BROUGHT TO SEKITO, OR "STONEHEAD", AS HE WAS ALSO KNOWN.
"GO AND ASK THE OUTSIDE POST OF THE HALL!" HE EXCLAIMED.
THE MONK SAID, "I DON'T KNOW WHAT YOU MEAN."
"NOR DO I," SAID SEKITO.
WHEN SUIYRO PUT THE QUESTION TO HIS MASTER, BASO, BASO KICKED HIM IN THE CHEST AND KNOCKED HIM DOWN. SUIYRO WAS ENLIGHTENED. HE STOOD UP AND, CLAPPING HIS HANDS AND LAUGHING ALOUD, SAID, "A MIRACLE! A MIRACLE! THE HUNDRED SAMADHIS AND THE COUNTLESS MYSTERIOUS TRUTHS ARE PROFOUNDLY KNOWN TO ME NOW IN THE TIP OF ONE HAIR."
HE MADE HIS BOWS AND DEPARTED.

Maneesha, Zen is a simple phenomenon -- as simple as the taste of tea. But if you want to explain it, it becomes the most difficult thing in the world.

These anecdotes indicate again and again the existential status of Zen, not philosophical, not theological. It is more poetry than religion, more music than philosophy; a language that is understood even by the bamboos, by the flowers, even by the cuckoos. It is a language of existence itself. This is the way existence

opens its doors.

Mind is the enemy. The more knowledgeable the more dangerous, the more knowledgeable the more closed. When there is no-mind even for a single moment, you have come home: a thousand miles journey is finished in a single moment.

The questions asked are very symbolic. There are only a few questions that have been asked down the ages. Everybody knows the answer. Even the questioner knows the answer -- as far as mind is concerned. But he is asking the question so that he can see beyond the mind and beyond the answer of the mind into reality itself.

RYUGE WAS ASKED BY A MONK, "WHAT IS THE MEANING OF BODHIDHARMA COMING FROM THE WEST?"

This is one of the most important questions asked in the Zen tradition. Obviously, Bodhidharma is the most important master, who introduced Zen from India into China. The question: "What is the meaning of Bodhidharma coming from the West?" ... you will have to understand that the West does not mean what you know as the West. From China, the place Bodhidharma landed, India is West. The concepts of east and west are very relative. What is east from one point is west from another point: in itself, it is neither east nor west.

Where you are, inside -- in the East or in the West -- there are no directions, no indications, just a pure isness. You are... and so strongly that you don't have to believe in it: you cannot disbelieve. All the religions of the world have been telling people to believe; and I want to make it clear to you that unless you come to a point where you cannot disbelieve, all your beliefs are meaningless. That point where you cannot disbelieve, that indubitable point, is neither East nor West.

That was the purpose of Bodhidharma going from India to China. When Bodhidharma reached China, they were strongly influenced by the thoughts and philosophy of Confucius and Mencius, both great intellectuals. But neither of them had known the peace of no-mind. They knew much and yet -- they knew nothing.

Bodhidharma's master had sent him on this long journey. Three years he had to waste to reach China. He himself was a son of a king. His master gave him orders: "It is now absolutely essential that you should carry the message of *being in* to China, because it is being overwhelmed by Confucius, Mencius and other thinkers. They think they have found the truth. Go and make it clear that `Mind is absolutely impotent. If you want to know the truth, you will have to have the courage to leave the mind aside. Push it aside and enter into your silence.' "

That was why Bodhidharma went to China. Obviously, it became a traditional question for every Zen student.

RYUGE WAS ASKED BY A MONK,
"WHAT IS THE MEANING OF BODHIDHARMA COMING FROM THE WEST?"
RYUGE SAID, "WAIT TILL THE STONE TURTLE SPEAKS WORDS OF EXPLANATION AND I WILL TELL YOU."

Ryuge's temple was famous. He had a great turtle in front of his temple, cut out of a huge stone.

He said, "WAIT TILL THE STONE TURTLE SPEAKS WORDS OF EXPLANATION AND I WILL TELL YOU."

He is saying, "This is not a question to be asked. And if you insist, I give you time. Wait till the stone turtle starts speaking." Obviously it is absurd: that stone turtle is never going to give any explanations.

But Ryuge has answered in the Zen way, in the Zen language. "Wait" is the secret word. If you can wait silently, the meaning will shower on you like flowers. Or the meaning will arise in you like a flame. But wait!

Our minds are in such a hurry. We have completely forgotten the beauty of waiting. We want everything to happen quickly. But nobody considers that waiting has a beauty which you miss when you are running after shadows.

Ryuge's answer was perfectly right, "Wait till eternity. But wait; and you will find the meaning of Bodhidharma coming to China. The meaning will not be told to you by somebody else. It will arise in your own being. Just be silent."

THE MONK SAID, "THE STONE TURTLE HAS SPOKEN!"

These dialogues are immensely beautiful, a totally different play than Socratic dialogues or Martin

Luther's dialogue. The monk thought himself competent enough to answer the question he himself has raised.
But you cannot deceive a master.

THE MONK SAID, "THE STONE TURTLE HAS SPOKEN!"

Now, if Ryuge had been just a teacher, he would have been embarrassed to continue. But Ryuge was an authentic master.

RYUGE SAID, "WHAT DID IT SAY TO YOU?"
THE MONK WAS SILENT.

Now he found that he was not competent enough to have a dialogue with a master, with an enlightened person... and he could not deceive. And anyway, you are only deceiving yourself.

ONE OF DAIBAI'S MONKS ASKED HIS MASTER THE SAME QUESTION, TO WHICH DAIBAI REPLIED, "HIS COMING HAS NO MEANING."

The question is the same. The masters are different. The answers apparently are different, but not truly.
Daibai said, "HIS COMING HAS NO MEANING."

Meaning is always part of the mind. Without mind, there is no meaning, there is only silence. There is significance, there is beauty, there is dance, there is music, but no meaning. Mind is meaning: no-mind is no meaning. One of the names of Gautam Buddha is *tathagata*. It has many connotations. One of them is worth remembering at this point. It means, "Came thus, gone thus" -- just like a breeze. You don't ask, "What is the meaning of the breeze coming and then going away?" You know the breeze has no-mind, hence you cannot ask the question.
Daibai said, "HIS COMING HAS NO MEANING."

But remember the word `no' because that `no' cancels meaning and mind. Just as waiting will cancel mind, its worries, its questions; just as waiting will make you silent, so `no' will create the same space. Different masters, different answers; but pointing to the same space.

THE MONK BROUGHT THIS QUESTION TO ENKAN, WHO SAID, "TWO DEAD MEN IN ONE COFFIN."

It does not happen anywhere: two dead men in one coffin. He is saying by this statement that you are putting two dead men in one coffin: you are putting this significance, the tremendous beauty, the grace, into one coffin with Bodhidharma. But Bodhidharma is after all a coffin just as you are, just as I am. Inside, there can be only one, not two.

Enkan's meaning is a little difficult to understand but he is saying, "Don't put contradictory things together. Mind and meaning? What has mind to do with meaning? And what has Bodhidharma to do with coming?" Even without Bodhidharma, *dhyan* was going to blossom. It is just coincidental that Bodhidharma was being used by existence to bring the message.

It reminds me of Albert Einstein. He was asked that, "If you had not discovered the theory of relativity, can you tell us how many years we would have had to wait for someone to discover it?"

Albert Einstein was certainly a very humble, sincere man. He said, "Not more than two weeks. The climate was ready. I was just a vehicle."

The people who heard this could not believe it. The theory of relativity is so difficult that the greatest philosopher of our century, Bertrand Russell, has written a book: THE ABC OF RELATIVITY. When he was asked, "Why ABC? Why not the whole thing up to XYZ?" Bertrand Russell said, "First I have to understand that much. I only understand the ABC."

Only twelve people in the whole world were known to have had some understanding of what Albert Einstein had found. And to say that within two weeks somebody else would have discovered it shocked people. They could not believe it. They thought, "Perhaps he is joking. Perhaps he is being too humble." But it is not humbleness, it is simple truthfulness.

And the theory was found in a German philosopher's notebooks who had discovered it before Einstein. But he was a lazy man and he did not publish it. So somebody had discovered it not just after two weeks, but perhaps two months previously. But lazy men are lazy men: it remained in his papers, which he never published; they were found when he was dead. He was the real discoverer.

There is always a climate. In a certain climate, as the spring comes and thousands and thousands of flowers start blossoming, as the rain comes and clouds and clouds cover up the whole sky....

Daibai's reply, "HIS COMING HAS NO MEANING," meant, "It would have come anyway. The time was ripe." Existence can give a little rope, but not much.

The monk brought this question to Gensha, another master. GENSHA, HEARING OF THIS SAID, "ENKAN IS A CLEVER CHAP."

I would have to remind you of Enkan's answer, "TWO DEAD MEN IN ONE COFFIN."

Gensha said, "ENKAN IS A CLEVER CHAP." He did not say that Enkan was enlightened -- just "a clever chap." He made up the answer, which had not come from his own experience.

THE SAME QUESTION -- THE MEANING OF BODHIDHARMA COMING FROM THE WEST -- WAS BROUGHT TO SEKITO, OR "STONEHEAD", AS HE WAS ALSO KNOWN.

By the way, please note: our own Sekito has gone to Germany. He will be coming back soon. Perhaps Germany has more stoneheads than any other country. Half of my disciples are German. And it is not a coincidence that two years ago the German parliament passed an order that I cannot enter Germany. Clever chaps! They know that once I am in Germany, Germany is mine. It is better not to take the risk. For two years they have stayed on the safe side.

But it does not matter. My stoneheads go on coming here. Premda has come just today, finishing everything. Only stoneheads can do that: it needs guts. The German parliament is being very cowardly, very un-German; they should have invited me. I would have brought the dignity to Germany that it has lost because of idiots like Adolf Hitler.

Even Sardar is laughing. But let Sekito come back and Sardar will have to face him. But he is in good form. Yesterday, he faced... not only faced, but he had to swim in from a long way away -- he was outside -- to meet the strange philosophical creature, sitting behind Maneesha. And they had a good dance.

Sekito missed a great chance of meeting with another stonehead. And that stonehead has disappeared. Just one chance and one dance was enough. That is intelligence.

Sekito said, "GO AND ASK THE OUTSIDE POST OF THE HALL!"

Asking such a stupid question, it is better you go to the post outside and ask. Having the opportunity of meeting an enlightened man, you should not bring such stupid questions.

Bodhidharma was just like a white cloud. Those white clouds go on traveling from one country to another country, passing boundaries without any entry visas, having no passports. They seem to be the most free people in the world. And Bodhidharma is just a white cloud; he cannot come for any special purpose; he must be just enjoying a morning walk. "But if you want to ask, go out and ask the post of the hall. Perhaps you may get the answer."

THE MONK SAID, "I DON'T KNOW WHAT YOU MEAN."

Asking a post outside the hall? I don't know what you mean.

"NOR DO I," SAID SEKITO .

This acceptance, "Nor do I," is one of the greatest contributions of Zen to the world. Being a not-knowing consciousness is not unworthy of respect, but is in fact the highest point of being aware, alert, conscious. It is buddhahood.

WHEN SUIYRO PUT THE QUESTION TO HIS MASTER, BASO... you have come across Baso again and again. He had thousands of disciples and is said to have made more people enlightened than anybody else, including Gautam Buddha. But his ways were very strange.

... BASO KICKED HIM IN THE CHEST AND KNOCKED HIM DOWN. SUIYRO WAS ENLIGHTENED. HE STOOD UP AND, CLAPPING HIS HANDS AND LAUGHING ALOUD, SAID, "A MIRACLE! A MIRACLE! THE HUNDRED SAMADHIS AND THE COUNTLESS MYSTERIOUS TRUTHS ARE PROFOUNDLY KNOWN TO ME NOW IN THE TIP OF ONE HAIR."
HE MADE HIS BOWS AND DEPARTED.

Baso said nothing but did something. Certainly, from the outside it looks as if he kicked the chest of the inquirer. But that is a photographic description from the outside. What happened inside? Baso had not hit the other inquirers in the chest. But hitting this monk in the chest simply means: the monk was absolutely ready, he needed only a little push.

And that little push, hitting him on the chest, knocking him down, was enough. It made it clear to him why Bodhidharma had come from the West. Just to knock you down and to bring you to your center, hidden

behind your chest... The enlightenment of the inquirer was so great, he laughed aloud and said, "A miracle! A miracle! That which cannot be known, I have come to experience. That which cannot be said, you have said. You have opened the doors of millions of miracles, just by a single knock."

It was almost like a ripe mango, one knock and it falls. But unripe mangoes will not fall with one knock. It is only into those who have been preparing, waiting, keeping their doors open that a man like Baso enters. Baso is very compassionate, otherwise who cares to knock anybody down, to hit them in the chest? These methods are especially Zen methods. No tradition in the world has ever known anything about these secret methods.

But things when written lose much. I would like you to experience it. Writing and reading will not help. Learn to wait till infinity. Because you are eternal, there is no hurry. Be silent and if you have found a master, if you have fallen in love with a master, then just remain bathed in his presence. Some day, the push will come.

You must have seen... birds have to push their children from the nest. It is something worth seeing because the same happens between the master and the disciple. When the egg is broken and the bird has come out of it, the mother leaves the nest, flies around the tree to give a sense, a feeling to the bird that, "You also can do it." But the poor small fellow simply flutters his wings afraid to go out into the vast unknown.

The mother goes to other trees and gives a challenge, calls the bird, "Come to me" -- not in your language. The bird becomes slowly, slowly stronger and when the mother finds it is the right time, she pushes the bird out of the nest. First, the bird feels freaked out -- the mother is killing him -- but soon he finds that he has wings and he goes to another tree and calls back.

And once he has flown a few feet, a few miles does not matter. There are birds, for example swans, which travel three thousand miles every time, every year when the lake in the Himalayas becomes frozen. They have to come down to the plains, three thousand miles.

It is not only true about birds. One step is enough to understand that if you can step once, you can manage to travel a thousand miles. Soon the bird will be flying farther and farther away. One morning as the sun rises, the bird will be gone perhaps forever, not to return to the nest.

The master has to wait. Those days were more beautiful than the days we live in, because now if you hit somebody, you will find yourself in the police station -- however much you try to say, "I am a master." However much you say, "He is my disciple and I am trying to make him awakened." It isn't going to help. You will have to appear in court.

I myself have been jailed in six jails and brought into two courts. And I could see: the people you call judges are absolutely unqualified. They don't understand even the ABC of meditation. They may know all the laws and bylaws, but they don't know themselves.

In these jails I had to spend time in -- it was a strange experience -- the prisoners seemed to be innocent. Perhaps out of innocence they had committed something which a clever man would have avoided. But in almost every jail, the prisoners said to me, "We are immensely happy to be in this jail at this moment, to be with you just for a night. We have only heard of people like you. But being with you, we never dreamed of it."

Only one jailer out of six jails had some sensitivity. He did not put me into the proper jail, but into the hospital. I said, "I am not sick."

He said, "You are not sick but I cannot put you in jail. A man who is trying to free other people from jails should not be put in a jail. You rest in the hospital."

And the head nurse and nurses and the doctor were all surprised, because he used to come at least six times a day to see me. And because he was coming to see me, his assistant and his other staff members all started coming. The hospital became my ashram for three days. They all forgot that I was a prisoner. They ought not to have asked me questions related to the secrets of life, for on the third day I had to leave the jail for another jail. The government felt that his jail was destroyed, because the jailer had also allowed me a world press conference. Even his assistant said, "This is not done. It is unprecedented."

He said, "I don't care. I am on the point of retirement. At the most, they can retire me."

The government must have felt very embarrassed by the idea of having a press conference inside the jail, so immediately I was removed. But when I was coming out of the jail, the jailer said to me, "In my whole life of service I have never felt unhappy when a prisoner was released. But about you, I would love it if you were never released from this jail. In three days we have become so much accustomed to you; without you there will be an empty space. If you want to have the experience of being in jail again, please

don't forget us!"
And he had tears in his eyes.

Our bodies, our minds are nothing but jails. We are imprisoned splendor. And if you go on and on, around and around, you will not find yourself and your freedom. To be is to be free. To be is to be a god. Nothing less will do to describe the fact.

Maneesha has asked:
BELOVED OSHO,
LAST NIGHT WAS A TRULY EXISTENTIAL DISCOURSE: THE BEAST BEHIND ME, THE BUDDHA BEFORE ME, AND I DANCED WITH BOTH!

Maneesha, the beautiful person who was behind you was not a beast. No beast is a beast. He was just wearing the coat of a beast. He was nobody else but our poor Vimal. And remember, it is not only true about Vimal. Whenever you come to real beasts, they are also wearing coats. Inside them, is the same consciousness as is in you.

The gorilla behind you was as much a buddha as the buddha before you. And in between, don't forget that you are also a buddha. Here, there is only one quality of consciousness: the consciousness of being buddhas.

But don't be cuckoos. The moment you start declaring in M.G. market that, "I am a buddha," you will be in trouble. Keep this a secret within you, unwavering, never forgetting for a single moment that buddhahood is your nature. You cannot be otherwise. Although Vimal was hiding behind a gorilla coat, still Vimal was Vimal.

The body that Vimal has is another coat, given by biology. Behind that coat, given by your society there is another layer: the mind. And within that mind is your temple, your buddha. We are searching here for nobody else but our own authentic being.

It was good of Vimal to come in a gorilla dress, because everybody is wearing different kinds of dresses. The inside has the same taste, the same sweetness, the same song, the same laughter.

Hymie Goldberg and his son, Swami Deva Herschel, are discussing Herschel's coming trip to Poona. "You know son," says Hymie, "you can get very sick in India."

"I know," replies Herschel, "and I can get killed walking across Fifth Avenue in New York."
"Well," urges Hymie, "at least think of your mother. She is worried sick."
"She is always worried sick," snaps Herschel.
"Well," says Hymie, "this guy you are going to see, is he Jewish?"
"Hell, no," replies Herschel, "he even works on the Sabbath."

Disgusted, Hymie snaps back, "You know, son, if you carry on like this, you will amount to *nothing*."
"Wow, Dad," says Herschel, "you really *do* understand."

Swami Deva Herschel has only been in Poona for a week, when he meets a gorgeous Ma, and invites her out to dinner. They go to the Regency Hotel and feast on Italian spaghetti, Japanese sushi, and French wine.

For dessert, they choose German chocolate cake and finish up with Brazilian coffee.

When the waiter brings them the bill, Herschel finds that he has left his wallet at home. So he takes out a picture of Osho and hands it to the waiter.
"What is this?" demands the waiter.
"THIS," replies Herschel, "is my Zen master card!"

Granma Murphy is eighty-five years old. She tires easily, has little appetite and is sometimes confused mentally. So her son, Paddy, calls for the doctor. He arrives shortly and goes up to granma's room where he undresses her, lies her down on the bed and gives her a complete physical examination. Half an hour later, the doctor comes downstairs.

"There is no need to worry," he explains, "there is nothing really wrong with her except her age. She will be all right."
Paddy is very relieved and goes upstairs to see her.
"Well, mother," he asks, "how did you like the doctor?"
"So, he was the *doctor*, was he?" says granma with a smile. "I thought he was a bit naughty for the priest."

Little Ernie says to his mother, "Mom, do dogs have spare parts?"
"Don't be silly," replies his mother, "how on earth could dogs have spare parts? They are alive."
"Well, then," says Ernie, "why did Dad tell Uncle Joe that when you go to visit your sister next week he is going to screw the ass off the bitch next door?"

Rupesh, beat the drum.

(Drumbeat)

(Gibberish)

Rupesh...

(Drumbeat)

Be silent, close your eyes.
Be in.
No movement.
Be as still as a stone buddha.

Rupesh, beat the drum.

(Drumbeat)

Everybody falls dead.
Let the body breathe;
you be as deep within yourself as possible.
This is the quantum leap
from mind to no-mind.
This is the message for which
Bodhidharma has come from the West
to China.
The message is:
it is you;
it is in.

Rupesh, beat the drum.

(Drumbeat)

Come back to life as totally as possible,
alive, fresh.
A few may still be in their graves.
For them a special beat...

(Drumbeat)

That's good.
At least it will make the drums enlightened.

Okay, Maneesha?
Yes, Osho.
Can we celebrate now?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #5
Chapter title: Can a circle be more circular?

15 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
BASO SAID TO HIS MASTER, NANGAKU, "THE WAY IS FORMLESS. HOW CAN WE SEE IT WELL?"
NANGAKU ANSWERED, "IT IS LIKE THE EYE OF THE LAW, POSSESSED BY THE GROUND OF MIND SEEING CLEARLY THE WAY, THE SAMADHI OF NO-FORM."
BASO SAID, "CAN IT PROGRESS OR DECAY?"
NANGAKU REPLIED, "IF IT IS SEEN AS PROGRESSING AND DECAYING, BECOMING FIRM AND DISPERSING, IT IS NOT SEEN."
ANOTHER MASTER, ENKEI, WAS ASKED BY A MONK, "IT IS SAID THAT IF WE SEE THE FORM OF THINGS, WE SEE THE MIND. IF WE TAKE A LANTERN AS FORM, WHAT IS THE MIND?"
ENKEI SAID, "YOU DON'T UNDERSTAND THE MEANING OF THE ANCIENTS."
THE MONK ASKED, "WHAT IS THE MEANING OF THE ANCIENTS?"
ENKEI SAID, "THE LANTERN IS THE MIND."
IN ANOTHER INCIDENT, THE MASTER, HOGEN, POINTED TO SOME BAMBOOS, AND SAID TO A MONK, "DO YOU SEE THEM?"
"I SEE THEM," REPLIED THE MONK.
"DO THEY COME TO THE EYE, OR DOES THE EYE GO TO THEM?" ASKED HOGEN.
"I HAVE NO IDEA AT ALL," SAID THE MONK.
HOGEN GAVE UP AND WENT AWAY.

Vimal, the first thing *you* have to understand is that by becoming a dangerous, ferocious animal you gave migraine to poor Maneesha. Remember it always, falling below humanity and then sitting behind a poor girl... It is fortunate that she is still alive, you have done everything to kill her.

As a gorilla you were dancing with her: I had left the place, just because I did not want to see the dance of a gorilla. And you see the result now? Be ashamed! Give your gorilla dress to Sardar Gurudayal Singh; it does not suit you. It will suit Sardar Gurudayal Singh anywhere. He can go into the city and freak out people. He does it anyway, but in a gorilla dress, and with his laughter... Sardar Gurudayal Singh!

(HIS LOUD LAUGHTER IS HEARD FROM THE BACK OF THE HALL.)

Take that gorilla dress from Vimal tomorrow. And as the dress reaches you, the migraine of Maneesha will disappear. It is not migraine, it is simply fear that -- who knows -- that gorilla may be sitting behind her again.

You have asked, Vimal:

BASO SAID TO HIS MASTER, NANGAKU,
"THE WAY IS FORMLESS. HOW CAN WE SEE IT WELL?"

The question is very logical and rational. If the way is formless, obviously you cannot see it. To see

anything it has to be objective, with a form. If it has no form, if it is infinite, how can you see it?

Baso in his own right later on proved to be one of the greatest masters, but even while he was a disciple of Nangaku, his master, his questions were immensely important. "THE WAY IS FORMLESS." That's what Buddha said, so there is every support for his question. And now he is asking Nangaku, "HOW CAN WE SEE IT WELL?"

But Nangaku was not in any way a smaller master. NANGAKU ANSWERED, "IT IS LIKE THE EYE OF THE LAW, POSSESSED BY THE GROUND OF MIND SEEING CLEARLY THE WAY, THE SAMADHI OF NO-FORM."

The answer seems to be absolutely absurd: what he is saying makes no sense. He is saying, "There are thousands of samadhis, graves of people who have seen it and declared it as formless. I am not the only one. Its formlessness does not prevent its being seen; you just need a different vision, a different eye." In Yoga they have called it `the third eye', which can see the infinite.

IT IS LIKE THE EYE OF THE LAW. The word `law' is a wrong translation of `dharma'. It is always difficult changing great things from one language to another. The Sanskrit `dharma', the Pali `dhamma' can mean religion and can also mean the law, because religion is nothing but the law of existence, the very order of this universe.

NANGAKU ANSWERED, "IT IS LIKE THE EYE OF THE LAW, POSSESSED BY THE GROUND OF MIND. Underneath your mind there are roots of your being, which possess your ultimate vision, the third eye. ... SEEING CLEARLY THE WAY, THE SAMADHI OF NO-FORM."

This whole existence has no limitations, nowhere is the boundary. Now physicists are in difficulty... These small questions and these small anecdotes have become tremendously significant for modern physicists, because they also are questioning if the universe has limits; and then you have to accept something which you have not seen! Nobody has seen the boundary where the universe ends: it is purely a hypothesis.

Up to now science has been trying to believe that somewhere far away, millions and trillions of light-years away, there must be a boundary. They say that everything has a boundary: we may not be able to see it, but it has to be there. But that is only an assumption. With Albert Einstein's researches the assumption has fallen down. One of the greatest achievements of Albert Einstein was to make the universe free from boundaries. His work is as important as the work of all the mystics of the world.

The mystics have been trying to make your consciousness boundary-less. Albert Einstein tried to make this whole universe unbounded, unlimited, infinite, although there is no way to prove it. But nor can the contrary be proved either. In the absence of contrary proof it seems to be rational to accept, at least as a hypothesis, that existence has no boundary. It cannot have, because to make a boundary you will need another existence. Who will make the boundary? What will be beyond the boundary? And if there is still something beyond the boundary, it is still the universe. It can be seen very simply that boundaries don't belong to existence.

But mystics are not concerned with the objective world. Their concern is with the inner world, the inner universe of consciousness. Has it a form? And if there is no form, how can you see when somebody is self-realized? How can you see that you have seen yourself? Only form can be seen.

Nangaku changes the whole situation. He says, "It is not a question of your ordinary eyes. Of course they can only see the form, but deep in your very being is a capacity to know the formless".

But Baso was no ordinary disciple.

BASO SAID, "CAN IT PROGRESS OR DECAY? I accept your hypothesis, but I have a few questions." Baso says, "Can it progress, the no-form, the unlimited consciousness, can it progress or decay?" He is putting his master to a fire test.

> NANGAKU REPLIED, "IF IT IS SEEN AS PROGRESSING AND DECAYING, BECOMING FIRM AND DISPERSING, IT IS NOT SEEN."

To ask whether perfection can be more perfect is absurd. Perfection is perfection: it cannot be more, it cannot be less. Take a small example: can a circle be more circular, or less circular? A circle is a circle; it can be neither more circular, nor less circular.

"Your very question shows," Nangaku said to Baso, "that you have not seen it. Your third eye is still fast asleep. Your mind is young, your intelligence is great, but your inner eye has not yet opened; it is a bud, it has not become a rose."

ANOTHER MASTER, ENKEI, WAS ASKED BY A MONK, "IT IS SAID THAT IF WE SEE THE FORM OF THINGS, WE SEE THE MIND. IF WE TAKE A LANTERN AS FORM, WHAT IS THE MIND?"
ENKEI SAID, "YOU DON'T UNDERSTAND THE MEANING OF THE ANCIENTS."
THE MONK ASKED, "WHAT IS THE MEANING OF THE ANCIENTS?"
ENKEI SAID, "THE LANTERN IS THE MIND."

This is something to be understood. When you bring something before a mirror, it reflects it so perfectly that you can say that the mirror has become it. If the mind can see... it is a mirror. Your eyes are mirrors and nothing else. They reflect. And in reflecting they become things, whatever they reflect.

Looking into a person's eyes, you can discover his whole personality, his whole psychology, his whole mind and the mask. The eyes reflect not only the outside world, they also reflect your inner world: how deep you are, whether you are just a surface, a thin layer of water that reflects, or an ocean.

When Baso became the master himself, succeeding his own master Nangaku, before initiating any disciple he used to look into their eyes. He would bring the disciple closer and look into his eyes. And Baso looking into your eyes is almost as if you are in the hands of a lion. Just by his look... the penetration of his vision was as sharp as a razor blade. He had made a few people enlightened just by looking into their eyes. Their minds disappear: they cannot confront the eyes of the master, Baso. Baso is a very rare master.

THE MONK ASKED, "WHAT IS THE MEANING OF THE ANCIENTS?"
ENKEI SAID, "THE LANTERN IS THE MIND."

When you are seeing the lantern, if you are not wavering within, in a very miraculous way, the reflection and the reflected become one, the observed and the observer become one, the loved and the lover become one.

In such small statements so much is hidden that on each statement a great philosophy can be based.

IN ANOTHER INCIDENT, THE MASTER, HOGEN, POINTED TO SOME BAMBOOS, AND SAID TO A MONK, "DO YOU SEE THEM?"

"I SEE THEM," REPLIED THE MONK, not understanding that when a master asks you, "Do you see it?" he does not mean your ordinary eyes. A master's finger is always pointing to the inner, not to the outer. But the poor monk thought that the master is asking whether he can see the bamboos.

"YES, I SEE THEM," REPLIED THE MONK.
"DO THEY COME TO THE EYE, OR DOES THE EYE GO TO THEM?"

How do you manage to see? Somebody has to go: either your eyes go to the bamboos, or the bamboos come to your eyes. Which way does it happen?

"I HAVE NO IDEA AT ALL," SAID THE MONK, feeling utterly defeated, not knowing what to say, because the fact is, no one goes, no one comes. The eyes are in their place and the bamboos are in their place. There is no going and there is no coming. Do you think when the full moon is reflected in the silent lake, the lake goes to the moon, or the moon comes to the lake? The moon remains in its place, the lake remains in its place, but the lake's silence, its mirrorlike surface reflects.

The poor monk could not say that: "Nobody goes, nobody comes, everything is in its own place, there is no coming, there is no going."

Because he could not answer, HOGEN GAVE UP AND WENT AWAY.

Hogen was a very strict master, not as compassionate as Baso or Gautam Buddha. He had the same experience, but he was very stern with his disciples, always wanting them to answer rightly. You could not deceive Hogen, nor could you ask for any compassion from him.

He used to say, "All compassion is dangerous," because what is the inner implication of compassion? It means allowing ignorance. He would not allow any ignorance: he would chop your head if it was needed, but compassion was not his method.

Rather than explaining to the disciple, he simply left and went away, without saying a word. This is his way of saying, "You are not worthy of me, you are not worthy of Zen. You cannot answer a simple thing, that in a reflection nothing goes, nothing comes, everything remains in its place." And in existence the case is the same: no going, no coming -- just be.

You can feel here, nothing is going, nothing is coming, a tremendous silence. The bamboos are not even making their commentary.

Poor Maneesha is not here, but her question is. She has asked,
BELOVED OSHO,
THANK YOU -- THANK EXISTENCE -- THANK YOU -- THAT YOU DON'T GIVE UP AS EASILY AS HOGEN.

But Maneesha, where are *you*? The master is here and the disciple has given up! And this whole mess is being created by Vimal who is sitting in front of me.

Although you are not here, your question is significant for everyone. I am not Hogen. I will haunt you even in your graves! I will see you, however far you escape. I am haunting already all over the world and I am still alive. Once I am dead, then this world cannot prevent me; no law, no parliament, no country can make barriers for me; then I will be all over the place, tickling people to wake up. Even now I am not doing anything nasty to anybody, just tickling.

And I want you to remember that there are always a few stupid people, who come here out of curiosity. If you find any stupid person around you, not doing the gibberish, tickle! Do it from all sides; it is a religious duty. Don't leave the poor fellow alone. He should not go home the same as he came here. He should go laughing, forgetting all his misery and business. So while you are doing your gibberish, just take care that nobody is sitting silent. When you are silent, then take care that nobody is moving.

This is not an ordinary assembly, a crowd, this is a place where everybody has to become enlightened, in spite of himself!

I am a different kind of man, Maneesha.

Before you start your gibberish... from today I will not move my hands, I will watch you. And if I see somebody sitting silently, I am going to point. Then whoever he is, just tickle him. I have tickled you enough. Now it is your dharma!

Before our meditation begins I have to prepare the ground for you.

Swami Deva Coconut has a terrible pain in his back. When it becomes unbearable, he reluctantly goes to Ruby Hall clinic to visit Doctor Ekdam Kwality, the specialist, to have him diagnose his problem.

Doctor Ekdam Kwality examines Coconut carefully, takes an X-ray and asks him to come back the next day.

When Coconut returns, Ekdam Kwality says, "Well, I have studied the X-ray carefully, and your problem can be cured by an operation, followed by two weeks in the hospital, and then six months lying on your back -- at an approximate cost of twenty-five thousand rupees!"

"Jesus Christ," cries Coconut, "I can't afford all that!"

"Okay," says Ekdam Kwality. "Then for twenty-five rupees I can retouch the X-ray!"

After ten years of marriage, Boris and Betty Bunkovitz get divorced. Betty wins custody of their young son, Bert, and three hundred dollars a month in child support from Boris.

On the first of every month, Betty sends Bert to Boris to pick up the money. And every month the check is waiting.

On his eighteenth birthday, Bert goes once again to Boris. But this time, as Boris hands Bert the check, Boris says, "Bert, when you give this check to your mother, tell her it is the last check I am going to send her... and watch the expression on her face!"

Returning home, Bert says to Betty,

"Mum, Boris told me to watch the expression on your face when I tell you that this is your last check."

"Is that so?" says Betty. "Then, I want you to go straight back over there and watch the expression on Boris' face, when you tell him that he is not your father!"

Sardar Gurudayal Singh from Poona decides to go to Singapore for some shopping. He goes into a shop, dressed in his best flowing robes, curly shoes and turban, and asks, "What is the price of that video machine in the window?"

The salesman answers, "Sorry, sir, we don't sell to Indians."

To Sardar Gurudayal Singh this is very shocking. He goes back to his hotel and dresses as an Englishman in a pin-striped suit, with all his hair pushed up into a bowler hat. Back at the shop he asks, "My good man, what is the price of that video in the window?"

To his dismay the seller replies, "Sorry, sir, we don't sell to Indians!"

So this time Sardar Gurudayal Singh dresses as an American. He lets all his hair down, puts on Bermuda shorts, T-shirt and sunglasses, and goes back into the shop. "Hey, man!" he says. "How much for that far-out video machine?" But he gets the same reply. In exasperation Sardar Gurudayal Singh cries, "How do you know that I am an Indian?"

"That is easy," replies the seller. "The article in the window that you desire is not a video, it is a washing machine!"

Rupesh, give the first beat and everybody goes into gibberish.

(Drumbeat)
(Gibberish)

(OSHO WATCHES VERY CAREFULLY, LOOKING SLOWLY FROM FAR LEFT TO FAR RIGHT, HIS FINGER READY TO POINT TO ANYBODY WHO IS NOT DOING THE GIBBERISH PROPERLY!)

Rupesh...

(Drumbeat)

Be silent,
the way the bamboos are silent.
Just be,
close your eyes and be within.
No movement,
either of the mind or of the body...
Just be!
Now and here,
a pure isness.

Deeper and deeper...
Don't spare anything.
You have nothing to lose
by going deeper into yourself,
but everything to gain.

At the very center of your being
is the door of the kingdom of God.
You don't even have to open it;
it is open, it is waiting.

Come in. You are always welcome,
come in!

Rupesh, give the beat...
(Drumbeat)

Everybody falls dead.
Let your body breathe;
relax totally
so that you can move even deeper
into your being.
Have the taste of this tremendous silence,
feel the beatitude of this moment.
This is what I have called the quantum leap,

from mind to no-mind.

Rupesh, call the dead back to life, give the drum a good beat...

(Drumbeat)

One more...

(Drumbeat)

Come back, fresh and alive,
coming from the innermost sources
of your life
and consciousness.

Fresh and fragrant,
fearless and free,
just pure individuals
as existence always wanted you to be.

Okay, Vimal?
Yes, Osho.
Can we celebrate?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #6
Chapter title: Gorilla, sir, be a gentleman

16 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ON THE OCCASION OF HIS FIRST VISITING RINZAI, KANKEI HAD HARDLY CROSSED THE THRESHOLD, WHEN RINZAI SUDDENLY SEIZED HIM BY THE LAPELS.
KANKEI SAID, "I UNDERSTAND! I UNDERSTAND!"
RINZAI LET GO OF HIM, AND SAID, "FOR THE TIME BEING I'LL OMIT THE TWENTY BLOWS!"
KANKEI LIVED WITH RINZAI FROM THAT TIME ON, AND AFTERWARDS USED TO SAY, "WHEN I SAW RINZAI, THERE WAS NO TALKING OR EXPLANATION. NOW I AM QUITE FULL, AND FEEL NO HUNGER."
BASHO TOLD HOW HE FIRST MET WITH THE MASTER, NANTO.
HE SAID, "WHEN I WAS TWENTY-EIGHT YEARS OLD, I WENT ON A PILGRIMAGE, AND REACHED WHERE NANTO WAS LIVING. ASCENDING THE ROSTRUM, NANTO SAID, `ALL YOU PEOPLE, IF YOU ARE ENLIGHTENED, YOU WILL COME OUT OF YOUR MOTHER'S WOMB AND ROAR LIKE A LION. YOU KNOW WHAT THIS ROARING MEANS?'"

BASHO ADDED, "IMMEDIATELY MY MIND AND BODY WERE RENDERED MOTIONLESS, AND I STOPPED WITH HIM FOR FIVE YEARS."

Maneesha, before I discuss the anecdote I have to say something about your migraine. As I said yesterday, the moment the beast disappears Maneesha's migraine will disappear too. I am not a prophet, but Vimal did make a very existential statement, a real, alive, existential anecdote.

His being covered in a gorilla coat should not be understood as an individual expression. Everybody is covered with something that is animal. Man has not yet been born! Bodies have changed, but it is your mind that is still struggling in deep forests. You have to be freed from your gorilla coats.

In this century an unprecedented one hundred million people have been killed in wars. You call this a sane humanity? And rather than helping sanity, people go on insisting that man should not discover himself.

Just a few days ago Turiya was in the West and she participated in a new kind of therapy, Fischer-Hoffmann, which is doing immense harm. Ordinarily I don't speak against stupidities. But this stupid effort of Fischer-Hoffmann therapy has to be demolished completely from its very roots.

Their effort is to make your ego stronger, although they don't say that is what they are doing; they say they are making your individuality independent.

They don't even know the difference between individuality and personality. In the name of individuality they are destroying all possibilities of your spiritual growth. You will be left alone with your ego.

They are teaching people... and they are the most expensive therapists now; their training course runs for one year, and they earn millions of dollars by making people free from their mothers, from their fathers, from their wives, from their husbands, from their masters.

Before they do any more harm, I appoint Turiya to start here an Anti-Fischer-Hoffmann Therapy group to make it clear that to have your ego does not mean you are free; it simply means you are encaged in your own mind.

Before you can be really independent you have to know who you are, who it is beating in your heart; you have to know the universal element, the existential part of your being. Without knowing it, you will be falling again and again into different kinds of bondages. You may be freed from one church, another church will open its door and welcome you. You will be freed from mothers and fathers, then Fischer-Hoffmann will become your father and mother.

Unless you know that you are alone and enough unto yourself, not borrowed knowledge, but your own EXPERIENCE... The whole effort here is to bring you to a point where freedom blossoms. I am not a fetter to you. Love can never be a fetter, it can never be a prison, and if it is a prison, then it is not love. I know myself; I am sharing with you my delight, my celebration, my arriving home. You are absolutely independent; I am not asking anything from you, just trying to take away that which you are not and consistently forcing on you that which you are.

The whole of Western history is ego-centered. They have known nothing about enlightenment. And without enlightenment there is no freedom, no truth, no fearlessness, no dance and no celebration of being. All the therapists here have to help Turiya to create Anti-Fischer-Hoffmann Therapy. And I invite the people who are running the therapy in the West to come here and face me. Ego is not freedom.

Ego is your worst enemy: it is not your strength, it is just a mock-up; it is not you, not even your photograph, not even your shadow.

I want you to know who is in the innermost being of your interiority. Only that can bring freedom to you. The ego is the last thing to disappear before man can arrive on the earth; otherwise everybody is a gorilla. It does not matter whether you have a gorilla coat or not.

And it was good of Vimal to appear in a gorilla coat, of course unconsciously, not knowing the implications; but he created a migraine in Maneesha. That is very symbolic. Man has been the gorilla all along, creating thousands of migraines in women, all kinds of slaveries and exploitations, preventing their spiritual growth.

This place is devoted to absolute freedom, but freedom does not mean license, it means tremendous responsibility. To be is to be responsible: only animals can have licentiousness. To be a man, to have the dignity of being a man means you have accepted the responsibility. You will not blame anything on anyone. Now you always look within for whatever happens to you.

A survey in Brazil of the primitive people, who have been killed or moved into deep forests around the Amazon, has shown -- and this survey was done by professional psychoanalysts -- that their methods of curing people's madness are more effective than our so-called psychology. Their methods are very simple,

but are based on something totally different. Their basis is, unless a man's spirituality is cured, his psychology is going to remain sick. Once your being is cured then mind itself is understood as sickness. You don't need it. What you need is a clarity which mind is preventing.

A man can only be a man if he has attained to the state of no-mind, if he has taken the quantum leap we are talking about. It is from animal to man, from mind to no-mind.

Just today I received information from my sannyasin representative in America that he was interviewed by the press, because they have become worried that I am going to enter the presidential election in America? And there is no law that can prevent me, although everybody knows it is a joke. I cannot fall that low. Twenty percent of American presidents have been murdered, so that is the most stupid place to be. A twenty percent chance of being murdered...! Even men like Abraham Lincoln and Kennedy are no exceptions. The best America has produced it has destroyed.

Just as a joke I have said, "Yes," to the Global Promoters, the biggest promoting agency in America, to make it known to everybody in America that I am still alive and kicking. Who cares about being the president of America, I am not that stupid.

The press has also asked the Immigration Department, "What do you say, now that Osho is going to enter the presidential election?"

And the chief of the Immigration Department said, "This is possible only if God wants it."

It is good to know that the Immigration Department of America will at least not prevent God from coming into America. And also it seems that the American Immigration Department -- which fought me for five years and had not the guts even to arrest me -- seems to be a very faithful, religious, God-loving company. These are the people who have killed God also, because anybody who is preparing to destroy this planet -- and America is number one...

It is so hilarious that on the one hand they go on saying they believe that God created the world, and now Ronald Reagan is going to destroy it. Is this what fundamentalist Christianity means? In a way it is very symbolic. God is killed by the priests, God is killed by the believers. God is known only by the meditators, not as a separate entity hiding somewhere millions of light-years away, but someone breathing within your heart. Only a meditator becomes a temple of God, only a meditator becomes an answer to all kinds of atheistic suspicions.

I was amazed also to receive today another piece of research, done by American psychoanalysts in China. Up to now psychoanalysts have believed that possessiveness is biological, it is instinctive. But they were surprised to discover that Chinese children are not as possessive as American children. Chinese children share more than American children, are less aggressive than American children. They had to change their whole idea and for the first time accept that possessiveness and aggression are not biological but cultural, educational, social.

That's what I have been telling you, that whatever is wrong in you has not come from nature, but is part of your social and cultural heritage. Unless you become totally free from culture, so-called civilization, and show the strength of being alone, man will never arrive on this planet.

Vimal's existential statement is worth appreciating. He did it well, without knowing that he was exposing everybody else too. You all have to look deep down and drop your gorilla coats. Find out the diamond of your being, inside.

Gautam Buddha even had a series of lectures, called the Diamond Sutra, to discover the diamond within you. Nobody can give it to you, you already have it; only, you have to be shaken awake.

ON THE OCCASION OF HIS FIRST VISITING RINZAI, KANKEI HAD HARDLY CROSSED THE THRESHOLD, WHEN RINZAI SUDDENLY SEIZED HIM BY THE LAPELS.
KANKEI SAID, "I UNDERSTAND! I UNDERSTAND!"
RINZAI LET GO OF HIM, AND SAID, "FOR THE TIME BEING I WILL OMIT THE TWENTY BLOWS!"

Rinzai was one of the loveliest masters in the history of Zen. He brought Zen from China to Japan, but he had lived with Chinese masters. He carried the same flame Bodhidharma took from India to China. He had something of the same greatness, beauty, and the absurd approach to awaken you. Anything rational your mind absorbs, and goes on sleeping: something absurd which the mind cannot make any sense of is absolutely needed to cut the mind in a single blow.

ON THE OCCASION OF HIS FIRST VISITING RINZAI, KANKEI HAD HARDLY CROSSED THE THRESHOLD, WHEN RINZAI SUDDENLY SEIZED HIM BY THE LAPELS. KANKEI immediately SAID, "I UNDERSTAND! I UNDERSTAND!"

He knew that this man had been beating people to wake them up. He had been known to throw people from windows out of his room, jump upon them and ask them, "Do you understand?"

Nothing was impossible for this man. Out of fear, KANKEI SAID, "I UNDERSTAND! I UNDERSTAND! Just don't start... this is enough!"

RINZAI LET GO OF HIM, AND SAID, "FOR THE TIME BEING I WILL OMIT THE TWENTY BLOWS!" You require to be beaten at least twenty times. But for the time being I will leave it, you are not ripe enough. You are so fearful that I have not said anything and you start shouting, `I understand!'. You have not even crossed the threshold. You are not worthy to have a taste of my stick. "FOR THE TIME BEING, I WILL OMIT THE TWENTY BLOWS." Be ripe, be yourself, be worthy of a master's reward. And the master can reward you in only one way: by waking you up. Whatsoever means he has to adopt are arbitrary.

KANKEI LIVED WITH RINZAI FROM THAT TIME ON, AND AFTERWARDS USED TO SAY, "WHEN I SAW RINZAI, THERE WAS NO TALKING OR EXPLANATION. NOW I AM QUITE FULL, AND FEEL NO HUNGER."

Six years he lived with Rinzai. Not a single word passed from Rinzai's lips towards Kankei. Silence was the only communication. But in six years' time, Kankei was able to say, "WHEN I SAW RINZAI, THERE WAS NO TALKING OR EXPLANATION. NOW I AM QUITE FULL, AND FEEL NO HUNGER."

A master, just by his presence, can also awaken you. It all depends on you. If your longing to be awake in this sleeping world is total, then this very moment you will find yourself full, without any hunger.

BASHO TOLD HOW HE FIRST MET WITH THE MASTER, NANTO.
HE SAID, "WHEN I WAS TWENTY-EIGHT YEARS OLD, I WENT ON A PILGRIMAGE, AND REACHED WHERE NANTO WAS LIVING. ASCENDING THE ROSTRUM, NANTO SAID, `ALL YOU PEOPLE, IF YOU ARE ENLIGHTENED, YOU WILL COME OUT OF YOUR MOTHER'S WOMB AND ROAR LIKE A LION. YOU KNOW WHAT THIS ROARING MEANS?' "
BASHO ADDED, "IMMEDIATELY MY MIND AND BODY WERE RENDERED MOTIONLESS, AND I STOPPED WITH HIM FOR FIVE YEARS."

Just the way he said `roaring', just the way he was, his presence, his heartbeat; and Basho lived with him for five years without a single word passing between the master and the disciple.

And Basho became one of the greatest masters in his own right. He deserved it. Every man of silence, of love, of no-mind is a born master. Whether he has disciples or not does not matter. The master can be alone and yet be the master. His being a master does not depend on followers, on disciples, but on his own awareness.

Turiya, this has to be the basic philosophy for the Anti-Hoff-Fischerman. I call it Hoff-Fischerman because to say Hoffmann is not right. Man cannot be `half', even in Germany. Either man is total, full or he is absent.

You have to work out, Turiya, in detail the process by which the ego is destroyed without destroying the individuality. Individuality has to be sharpened, freedom has to be made more and more fragrant. Everybody has to be given wings and the whole sky as their territory, unlimited.

Maneesha has asked a question:
BELOVED OSHO,
OH DEAR! A LION NOW! HE SLIPPED IN AFTER ANOTHER SUTRA HAD ALREADY BEEN SELECTED AND INSISTED ON BEING INCLUDED, SAYING YOU WOULD UNDERSTAND. SORRY, BUT WHAT TO DO. I AM AFRAID THE WORD HAS SPREAD.

Don't be worried,

Sutra or no sutra, I am here to hit you awake. This sutra or another sutra... these are just arbitrary means. I will use every possible means to destroy your unconsciousness and sleep. I want thousands of flames around me, dancing in a festival of lights.

Before you start your meditation, a few cold drinks will be good.

Old man Finkelstein manages to get a date with his secretary, Miss Willing, but is worried about his aging equipment. So he goes to see Dr. Bones and asks for something to restore his youthful vigor. Bones gives him two pills and says, "Take these with your dinner tonight and you will be able to perform like a

bull."

So Fink and Miss Willing go to the best restaurant in town and when they have ordered their soup, Fink calls the waiter and says, "Put these pills into my soup before you serve it."

The waiter disappears. They wait for half an hour and still the soup has not been served, so Fink angrily calls the waiter and says, "What the hell has happened to our soup?"

"I am sorry, sir," replies the waiter, "but I put the pills into your soup and now I am waiting for the noodles to lie down again."

Every time Tex rides his horse through the Indian village, he waves cheerfully at the old chief. In reply, the old chief holds up his hand with his middle finger pointing upwards. Then he turns his hands so that his finger points horizontally.

Tex gets curious to know what the old chief is trying to communicate to him. So, one day, he gets off his horse in the Indian village and goes to the chief's tent. "I know what it means," says Tex, "when you wave at me with the finger straight up. But what does it mean when you turn your finger sideways?"
"It means," says the old chief, "that I don't like your horse, either!"

Father O'Leary goes to a farm in order to buy a horse. He sees a beautiful one that he likes and asks if he can try it.

"Sure," says the farmer, "but I have to tell you something. That horse used to belong to the bishop, and if you want the horse to move, you have to say, `My God!' and if you want him to stop, you have to say, `Hallelujia'."

"That's okay," says the priest and jumps up on the horse and says, "My God!" The horse promptly moves off and Father O'Leary is seen galloping into the mountains.

The priest is shouting, "My God! My God!" and the horse is really moving. But suddenly, Father O'Leary sees that they are coming to the edge of a cliff and in panic he yells, "Stop! Stop!" but the horse keeps on going. Then he remembers and shouts, "Hallelujia!"

The horse stops, right on the edge of the cliff, and, looking down, Father O'Leary says, "My God!"

Rupesh...

I am going to watch that nobody remains silent. You are so full of gibberish. Throw it out! First clean the ground, then silence descends on its own.

Rupesh, give the first beat.

(Drumbeat)
(Gibberish)

Rupesh...

(Drumbeat)

Be silent. Gather yourself inwards.
Close your eyes.
No movement. Just be.
Beautiful is the moment
and blessed you are.

Rupesh...

(Drumbeat)

Fall dead. Let the body breathe but you go on, in and in.
This is the door from animal to man,
from mind to no-mind,
the quantum leap.

Fearlessly enter into your interiority.
This is you.
Feel it, rejoice in it.
This moment contains eternity.

Rupesh...

(Drumbeat)

Bring everybody back to life.

One more beat.

(Drumbeat)

Come back to life, alive, fresh,
soaked in your own consciousness,
cleansed by no-mind,
having touched eternity and tasted immortality
which is your basic right, your birthright.

Okay, Maneesha?
Yes, Osho.
Can we celebrate now?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #7
Chapter title: One cannot have a problem

17 June 1988 pm in Gautam the Buddha Auditorium

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Video:	Yes
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BELOVED OSHO,
AFTER A LECTURE TO THE MONKS ONE MORNING, YAKUSAN WAS APPROACHED BY A MONK, WHO SAID, "I HAVE A PROBLEM. WILL YOU SOLVE IT FOR ME?"
"I WILL SOLVE IT AT THE NEXT LECTURE," YAKUSAN ANSWERED.
THAT EVENING, WHEN ALL THE MONKS HAD GATHERED IN THE HALL, YAKUSAN CALLED OUT LOUDLY, "THE MONK WHO TOLD ME THIS MORNING HE HAD A PROBLEM, COME UP HERE IMMEDIATELY!"
AS SOON AS THE MONK STEPPED FORWARD TO STAND IN FRONT OF THE AUDIENCE, THE MASTER LEFT HIS SEAT AND ROUGHLY TOOK HOLD OF THE MONK.
"LOOK!" HE SAID. "THIS FELLOW HAS A PROBLEM!"
HE THEN PUSHED THE MONK ASIDE AND RETURNED TO HIS ROOM WITHOUT GIVING THE EVENING LECTURE.

WHEN KYOZAN WAS LIVING AT KANNON TEMPLE, HE PUT UP A NOTICE-BOARD ON WHICH IT SAID, "NO QUESTIONS WHILE SUTRAS ARE BEING READ!"
A MONK CAME TO VISIT THE MASTER, AND JUST AT THAT TIME KYOZAN WAS READING THE SUTRA, SO THE MONK STOOD BESIDE HIM UNTIL KYOZAN HAD FINISHED READING AND ROLLED UP THE SUTRA.
KYOZAN SAID, "DO YOU UNDERSTAND?"
THE MONK REPLIED, "I WAS NOT READING THE SUTRA -- HOW COULD I UNDERSTAND IT?"
KYOZAN SAID, "YOU WILL UNDERSTAND LATER."
THE MONK AFTERWARDS BROUGHT THE MATTER UP TO GONTO, WHO SAID, "THAT OLD ROSHI! WHAT I THINK IS THAT, PROPERLY SPEAKING, THOSE OLD SCRAPS OF PAPER THAT WERE BURIED ARE STILL WITH US."

Zen is not in the anecdotes. It is just like a fragrance around a roseflower: you cannot catch hold of it, but you can smell it. Zen needs sensitivity -- not intellectual, not of the mind, but of your total being. These anecdotes from different angles point to the same thing.

AFTER A LECTURE TO THE MONKS ONE MORNING, YAKUSAN WAS APPROACHED BY A MONK, WHO SAID, "I HAVE A PROBLEM. WILL YOU SOLVE IT FOR ME?"

In the first place, nobody can solve anybody else's problem. Deep down you don't have a problem at all, because you are the answer. How can you have a problem? The mind is full of problems, but the mind is not your reality.

Yakusan must have been a very compassionate master. He said, "I WILL SOLVE IT AT THE NEXT LECTURE."

He is giving time to the monk to see the point. The next lecture means tomorrow, so it means that which never comes. "Drop the problem here! Don't wait for the answer to come from outside sometime in the future."

But Yakusan is known to be very kind. He said,

"I WILL SOLVE IT AT THE NEXT LECTURE."
THAT EVENING, WHEN ALL THE MONKS HAD GATHERED IN THE HALL, YAKUSAN CALLED OUT LOUDLY, "THE MONK WHO TOLD ME THIS MORNING HE HAD A PROBLEM, COME UP HERE IMMEDIATELY!"
AS SOON AS THE MONK STEPPED FORWARD TO STAND IN FRONT OF THE AUDIENCE, THE MASTER LEFT HIS SEAT AND ROUGHLY TOOK HOLD OF THE MONK.
"LOOK!" HE SAID. "THIS FELLOW HAS A PROBLEM!"
HE THEN PUSHED THE MONK ASIDE AND RETURNED TO HIS ROOM WITHOUT GIVING THE EVENING LECTURE.

He has answered in that immediacy, when he called the monk to come before the audience.

AS SOON AS THE MONK STEPPED FORWARD TO STAND IN FRONT OF THE AUDIENCE, THE MASTER LEFT HIS SEAT AND ROUGHLY TOOK HOLD OF THE MONK.
"LOOK, THIS FELLOW HAS A PROBLEM!"

This is a very strange thing, because one cannot have a problem! One simply *is*. All problems are imposed by others on you: you are born as innocence. Innocence has immense clarity to see the wonder that surrounds you, but it has no problems. The questioning will be taught at a later stage, because without questions the mind cannot exist. Mind is nothing but another name for questioning.

You can try a small thing as an experiment. If you go backwards in time, you will stop somewhere near the age of three or four. Beyond that your memory has not recorded anything. It simply means the first three or four years you lived in tremendous innocence, surrounded by the beauty of the world, of the people, of the trees, of the ocean; not asking why, but simply being together with whatever surrounds you, enjoying, rejoicing, dancing. Mind has not come in yet.

Our whole educational system is programmed to create the mind in you and to destroy the wonder, to destroy the poetry of your life and to force you to understand the prose and the prosaic.

Yakusan was right when he told the audience, "LOOK, THIS FELLOW HAS A PROBLEM!" Not even the bamboos have problems. This is a strange fellow! And standing before a silent audience of disciples, the poor monk must have forgotten at least for a split second his mind and his problem.

This was the strategy of Yakusan; he has given the answer without uttering even a single word. Without even asking, "What is the problem?" he has answered it. And because he has answered a great problem, HE

THEN PUSHED THE MONK ASIDE. By his gesture he is saying, "Push the mind aside!" AND RETURNED TO HIS ROOM WITHOUT GIVING THE EVENING LECTURE. Returning to his room simply means returning to his inner being, indicating to everybody, "Return to your inner being."

Now, there is nothing else to be said. In a small anecdote so much is throbbing, and with so much intensity. If you can be immediate, you can get the taste of your own being. You can feel this silence.

WHEN KYOZAN WAS LIVING AT KANNON, HE PUT UP A NOTICE-BOARD ON WHICH IT SAID, "NO QUESTIONS WHILE SUTRAS ARE BEING READ!"

The sutras are Buddhist scriptures.

A MONK CAME TO VISIT THE MASTER, AND JUST AT THAT TIME KYOZAN WAS READING THE SUTRA, SO THE MONK STOOD BESIDE HIM UNTIL KYOZAN HAD FINISHED READING AND ROLLED UP THE SUTRA.
KYOZAN SAID, "DO YOU UNDERSTAND?"
THE MONK REPLIED, "I WAS NOT READING THE SUTRA -- HOW COULD I UNDERSTAND IT?"

The monk missed the great opportunity of understanding. The truth is not written in the sutra, but in closing the sutra, in dropping all the past, howsoever beautiful.

When he closed the sutra, he was indicating that when you are finished with all sutras, understanding arises on its own. It does not come out of any book, any scripture, any sutra. That's why he asked a very absurd question, "DO YOU UNDERSTAND?"

The poor monk was just waiting to ask something, waiting for when the reading of the sutra was finished and he could ask the question. But the master is always ahead of the disciple; before he could utter even a single word, KYOZAN SAID, "DO YOU UNDERSTAND?"

THE MONK REPLIED, "I WAS NOT READING THE SUTRA -- HOW COULD I UNDERSTAND IT?"

The monk is showing his mediocre mind, showing that he does not understand the language of those who know, is showing his ignorance without even being aware that if Kyozan asks, "DO YOU UNDERSTAND?" he perfectly knows that he was reading the sutra, rather than the monk. But when in the close proximity of a disciple the master closes the sutra, he is saying something without saying it. He is saying, "The moment you are free of sutras, you are free of mind and all your problems will disappear. Please don't ask them!"

KYOZAN SAID, "YOU WILL UNDERSTAND LATER."

This moment you missed; I had given you a great opportunity of my presence and my silence, I did everything to show you that the sutra has to be finished. Unfortunately you missed, but don't be worried, you will understand later.

THE MONK AFTERWARDS BROUGHT THE MATTER UP TO GONTO, WHO SAID, "THAT OLD ROSHI!" `Roshi' means the master, the old master. "WHAT I THINK IS THAT, PROPERLY SPEAKING, THOSE OLD SCRAPS OF PAPER THAT WERE BURIED ARE STILL WITH US."

Now he is taking the monk to the same space which he missed when Kyozan closed the sutra. He is saying that, "We are still filled with OLD SCRAPS OF PAPER THAT WERE BURIED: they are still within us. That's why you missed that opportunity, a great opportunity. Otherwise you would have found the answer: you are the answer!"

Maneesha has asked:
BELOVED OSHO,
THAT POOR MONK WAS NOT LUCKY ENOUGH TO BE HERE IN BUDDHA HALL, BECAUSE MY EXPERIENCE IS THAT PROBLEMS SELDOM SHOW THEIR FACE WHEN YOU ARE AROUND. THEY JUST SCUTTLE AWAY, FEELING VERY PETTY AND OUT OF PLACE, AND ONLY SLOWLY RE-EMERGE HOURS LATER.

Maneesha, you are right, because everyone who is here is here out of an intense longing to know, to feel, to be. With me, the moment your heartbeat synchronizes, your problems start disappearing. But you have to be aware, because they don't go far away; they just wait outside Buddha Hall. This is the tragedy: when you are going out of Buddha Hall, they jump up again.

I am reminded of a man who had gone to Ramakrishna, asking for his blessings, because he was going to Kashi, the holy place for the Hindus, to have a dip in the holy Ganges -- although the same Ganges was flowing by the side of Ramakrishna's hut. The man said, "Bless me, I am going to Kashi to take a holy dip."

Ramakrishna was a very simple man, a villager, but a man of great insight. He said to the man, "I have no objection: I can bless you, but I have to remind you about one thing. Have you seen that by the side of the Ganges there are tall trees?"

He said, "Yes."

Ramakrishna said, "When you take the dip in the Ganges, it is true, all your sins will jump out of your head; but they are not finished. How long can you remain immersed in the water of the Ganges? Sometime you will have to come out."

The man said, "Sometime? Even a few seconds are enough. But why are you saying that?"

Ramakrishna said, "Remember those tall trees. All the sins are sitting there, waiting for you to come out. Then they jump on you, and my experience is that sometimes even other people's sins which are left sitting... because once in a while a person takes a dip and dies. Now where do his sins go? They will wait on the trees for some other idiot and will immediately jump on you. So rather than depending on the Ganges, just take a dip here. And remember, by taking a dip you cannot get rid of your sins."

The word `sin' is very significant. Christianity has corrupted it. In origin it means `forgetfulness'. According to me, except for forgetfulness there is no sin: and except for awareness there is no virtue. And if you are aware, there are no sins and no problems; nothing has to be solved, everything is exactly as it should be.

Can't you feel this holy Ganges of silence you are all drowned in? But when you get out of Buddha Hall, be very careful. Don't let your old mind and your old self take possession of you. It is waiting there, just by the side of the bamboos.

I have placed bamboos around Buddha Hall, so that your problems, your sins can have a resting place. Avoid! Let them rest there, they cannot do any harm to the bamboos -- particularly to bamboos, because bamboos are so hollow; they will get lost in the hollowness of the bamboos. Meanwhile you escape to your inner room.

The bamboos are asking for a few laughs. Even the clouds are not silent. A few laughs before we enter into our daily meditation.

A New Age musician from California is convinced that wild animals have a friendly, loving nature, which will respond to beautiful music.

To test his theory, he goes to the African jungle, finds a clearing in the forest, and starts to softly play his guitar. Within minutes, from out of the jungle, animals of all shapes and sizes begin to appear. Monkeys, snakes, giraffes, zebras, lions, and hippos, all are sitting together in the clearing, enchanted by the soft music.

Suddenly, there is a banging and crashing in the bushes and an old crocodile comes lumbering out of the forest. He stops, looks at the guy, opens his huge jaws, and -- snap -- swallows the poor musician in one bite. The other animals are furious.

"Look here, you idiot," roars the lion. "We were enjoying that!"

The crocodile looks at him blankly, puts a hand to his ear and says, "What?!"

At the Russian Intercontinental Nuclear Missile Control Center, a drunken soldier is dusting the missile control panel.

Suddenly an enraged Russian general comes puffing and panting into the room.

"What are you doing, you son-of-a-bitch?" he shouts.

"I am dusting the control panel," hiccups the soldier drunkenly.

"Okay," snaps the general, "then where the hell has England gone?"

Henri, the gallant Frenchman, has a new girlfriend called Sylvie, and he is crazy about her.

One afternoon Sylvie is waiting for him in bed in her Paris apartment, when Henri comes in. He is overcome by passion, takes off his hat and throws it out of the open window. Then he takes off his new coat and throws that out too. Sylvie shrieks with delight. Then Henri takes off his shoes and throws them out too.

"Henri, cheri," cries Sylvie, "what are you doing? Don't throw away your beautiful new clothes!"

"Do not worry, my darling," replies Henri. "By the time I am finished they will all have gone out of

fashion!"

After he has left the White House, Ronald Reagan is still hankering for public office, so he decides to run for sheriff in a small rural community in California.

He sets out to visit all the farms in the neighborhood, and carries a notebook to mark down the results of each visit.

At one farmhouse, as he gets out of his car, he is met by Grandma Gittelman, holding a broom.

Grandma takes one look to see who it is and starts shouting, "Get out of here, you bum!"

"Wait," says Reagan, "I just came to ask if you would vote for me as county sheriff."

"Vote for YOU?" scoffs grandma. "You are not fit to walk the streets. You should be locked up! Now get lost."

Ronald Reagan gets back in his car and drives off fast down the road. When he gets a safe distance away he takes out his notebook and looks up Grandma Gittelman's name. Opposite it he writes: "doubtful."

Now, the first step of throwing out all your rubbish, gibberish, insanity. Rupesh, give the beat and everybody goes crazy...

(Drumbeat)
(Gibberish)

Rupesh...

(Drumbeat)

Be silent,
close your eyes, no movement,
just go in.
This is the holy temple of your being.

Rupesh, give the beat...

(Drumbeat)

Everybody dies.
Die totally to the past, so you can be reborn.
Resurrection is possible
only if you die to the past.
You can live every moment totally new.
There is no other life than *now*!
This is the quantum leap
from mind to no-mind.
Go deeper, deeper, deeper.
Don't be afraid,
it is your own being, your own sky!

Rupesh, give the beat, bring everyone back to life...

(Drumbeat)

Come back,
fresh, alive, radiant, centered,
a joy unto yourself, a peace that passeth
understanding.
This is your splendor, your glory,
this is your prayer and your gratitude

to existence.

Okay, Maneesha?
Yes, Osho.
Can we celebrate now?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #8
Chapter title: This great assembly of people who love

18 June 1988 pm in Gautam the Buddha Auditorium

Archive code:	8806185
ShortTitle:	QUANT08
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BELOVED OSHO,
A MONK ASKED SEIKE, "WHERE DOES A MONK GO WHEN HE DIES AND TRANSMIGRATES?"
SEIKE SAID, "THE CHOKO FLOWS ON AND ON, NEVER STOPPING; BUBBLES OBEY THE VAGARIES OF THE WIND."
THE MONK ASKED FURTHER, "DOES HE RECEIVE THE CEREMONIAL OFFERINGS?"
SEIKE SAID, "WE CAN'T SAY THERE ARE NO CEREMONIAL OFFERINGS."
"WHAT EXACTLY ARE THESE OFFERINGS?" ASKED THE MONK.
SEIKE SAID, "AS THE FISHERMAN'S SONG PUSHES THE OAR, HIS VOICE IS HEARD IN THE VALLEYS."
BEFORE CHU KOKUSHI DIED, EMPEROR SHUKUSHO ASKED HIM, "WHEN YOU ARE A HUNDRED YEARS OLD, WHAT SHALL I DO FOR YOU?"
KOKUSHI ANSWERED, "MAKE A SEAMLESS PAGODA FOR THIS OLD MONK."
THE EMPEROR SAID, "I WOULD LIKE TO ASK YOU WHAT STYLE IS IT TO BE?"
KOKUSHI REMAINED SILENT FOR A WHILE, AND THEN HE SAID, "DO YOU UNDERSTAND?"
"NO, I DO NOT," SAID THE EMPEROR.
"I HAVE A DISCIPLE CALLED TANGEN," SAID KOKUSHI, "WHO HAD THE DHARMA SEAL TRANSMITTED BY ME. HE IS WELL VERSED IN THIS MATTER. ASK HIM, PLEASE."
AFTER KOKUSHI'S DEATH, THE EMPEROR SENT FOR TANGEN AND ASKED HIM ABOUT IT. TANGEN SAID,
"SOUTH OF SHO AND NORTH OF TAN, IN BETWEEN, GOLD ABOUNDS.
THE FERRYBOAT UNDER THE SHADOWLESS TREE, NO HOLY ONE IN THE EMERALD PALACE YOU SEE."

Maneesha, this evening and this silence, this great assembly of people who love is really the answer to the anecdote you have asked about. That's what the emperor could not understand when he asked, "What kind, what style of pagoda, of temple do you want to be erected?"

The master remained silent. Except silence, what can represent a Buddha, a Basho, a Nan-Sen? Only silence.

I will read the anecdote. Listen as silently as possible because your silence is the answer that has been raised in the anecdote.

A MONK ASKED SEIKE, "WHERE DOES A MONK GO WHEN HE DIES AND TRANSMIGRATES?"

In the first place it is a stupid question because a man of enlightenment never dies, never transmigrates either. Transmigration is for the ignorant, from one form into another form, from one animalhood to another animalhood. But for the awakened, for the enlightened there is no death and no transmigration. He simply defuses into the wholeness of the cosmos.

He does not leave even his steps and their marks behind him just like a snowflake disappearing or an echo in the mountains.

He simply drops his bondage and makes the whole sky his being. He is everywhere and he is nowhere in particular.

SEIKE SAID, "THE CHOKO FLOWS" -- Choko is the name of a river. "THE CHOKO FLOWS ON AND ON, NEVER STOPPING; BUBBLES OBEY THE VAGARIES OF THE WIND." That's the language Zen prefers, the language of pure poetry, of pure music, of pure dance.

The Choko river flows on and on. It has been flowing for centuries or perhaps for millions of years and it will go on flowing; in the same way the enlightened one disappears into the ocean, drops the small cage that he used to think was himself -- his personality, his ego. Just like a drop of dew slipping from the lotus leaf and merging into the ocean, he disappears to appear everywhere. You have to risk to be nowhere if you want to be everywhere. But it is a good bargain.

SEIKE SAID, "THE CHOKO FLOWS ON AND ON, NEVER STOPPING; BUBBLES OBEY THE VAGARIES OF THE WIND."

Only bubbles go here and there, transmigrate, follow the vagaries of the wind. Fashions and moods and emotions are nothing but soap bubbles. They move from one form into another form, from one place into another place. But the river itself simply continues. Just feel the silent river in which you are at this moment. This silence is eternal: it has always been here and it will always remain here.

THE MONK ASKED FURTHER, "DOES HE RECEIVE THE CEREMONIAL OFFERINGS?"

The monk must have been a super-idiot. He has not heard what Seiko has said. He again repeats the same question from a different angle. "When the master is dead, does he receive the ceremonial offerings?"

SEIKE SAID, "WE CAN'T SAY THERE ARE NO CEREMONIAL OFFERINGS."
"WHAT EXACTLY ARE THESE OFFERINGS?" ASKED THE MONK.
SEIKE SAID, "AS THE FISHERMAN'S SONG PUSHES THE OAR, HIS VOICE IS HEARD IN THE VALLEYS."

These offerings to the enlightened ones may be just a few roseflowers. He is asking whether they are received or not. That is not an authentic seeker's question. The question is whether you are offering or not. Those hands which could receive those flowers are no more encaged in flesh, in bones. And when you offer your love, your gratitude will be heard just as the echo of a fisherman's song pushes the oar and his voice is heard in the valleys.

It is difficult to talk about because of the very nature of the phenomenon. Once you become enlightened, you are no longer -- in the old sense. You are absolutely discontinuous with the old: the jump is quantum so the old language becomes absolutely inapplicable. All that can be said is: offerings are made; the whole existence receives them; no individual hands are going to receive your offerings.

And the very desire that your offerings should be received is basically wrong: your offerings should be unconditional. They should be out of your love, not out of your desire, not out of any demand. It is just a joy, a dance that a few human beings have disappeared into the cosmic whole.

Your offering is simply a symbolic indication that you would also like to disappear like an echo, slowly, slowly, not leaving any trace behind; just as a bird flies but does not leave footprints in the sky.

BEFORE CHU KOKUSHI DIED, EMPEROR SHUKUSHO ASKED HIM, "WHEN YOU ARE A HUNDRED YEARS OLD, WHAT SHALL I DO FOR YOU?"
KOKUSHI ANSWERED, "MAKE A SEAMLESS PAGODA FOR THIS OLD MONK."
THE EMPEROR SAID, "I WOULD LIKE TO ASK YOU, WHAT STYLE IS IT TO BE?"

KOKUSHI REMAINED SILENT FOR A WHILE -- this silence was the answer. But only those who are silent can understand the language of silence. Only those whose hearts are present in the moment can

dance.

But the emperor could not understand Kokushi and his silence. After a while he said, "DO YOU UNDERSTAND?"

> "NO, I DO NOT," SAID THE EMPEROR.
> "I HAVE A DISCIPLE CALLED TANGEN," SAID KOKUSHI, "WHO HAD THE DHARMA SEAL TRANSMITTED BY ME. HE IS WELL VERSED IN THIS MATTER. ASK HIM, PLEASE."

The emperor has not understood the master because the master will not descend from his silence. He sends him to a disciple.

> AFTER KOKUSHI'S DEATH, THE EMPEROR SENT FOR TANGEN AND ASKED HIM ABOUT IT. TANGEN SAID, "SOUTH OF SHO AND NORTH OF TAN, IN BETWEEN, GOLD ABOUNDS."

Between these two mountains, gold abounds.

"THE FERRYBOAT UNDER THE SHADOWLESS TREE"... Just see how Zen is more pictorial than linguistic.

> "THE FERRYBOAT UNDER THE SHADOWLESS TREE, NO HOLY ONE IN THE EMERALD PALACE YOU SEE."

The anecdote ends because the emperor could not see the heart of silence, the heart of the universal music, the language of the shadows and the poetry of love. But you should not miss. Do you understand? In this silence is the whole secret.

> Maneesha has asked:
> BELOVED OSHO,
> WHENEVER I TRY TO DIE EACH NIGHT -- TO CLOSE DOWN MY SENSES AND BE DEAD -- I ONLY FEEL LIFE TRYING TO ASSERT ITSELF MORE VIGOROUSLY. AM I DOING IT WRONGLY OR IS THAT WHAT IS MEANT TO HAPPEN? OR ARE THERE NO "MEANT TO HAPPENS" HERE?

Maneesha, it is meant to happen. I am a teacher of life, not of death; but I can teach you only if you are ready even to die for life. Already you are so dead, and still you believe through your whole life that you are alive. But this life is lukewarm. Hence in the meditation I try to help you, to push you deeper into death because as far as I am concerned death is a fiction. The whole intention is that as you try to be more and more dead, you will find life asserting itself.

It is a very deep dialectical process. The more you try to die, the more you will find yourself fresh and young and newly born. I teach resurrection. Jesus should not have the monopoly of being resurrected, it is everybody's right. You don't have to hang on a cross, you can simply die here. You can just leave the body and go in, fearlessly, because there is the eternal treasure of being.

There is no question of losing anything; relax totally so that all energy moves inwards, gathers inwards, becomes a concentrated phenomenon. That's why you are feeling more alive. I want you to be more alive -- alive forever, because that is your nature; only recognition is needed.

Meditation is simply a method to recognize the eternity of life and the fiction of death.

This silence is so precious that even the bamboos are not making commentaries today. But I will still give them a little chance to laugh. Laughter dignifies you because no animal laughs. Laughter proves life because dead men don't laugh.

Little Muni Bramachappati, youngest daughter of Mr. and Mrs. Rama Bramachappati, a fifteen-year-old child, is suddenly awakened by deep moaning and groaning coming from the neighbor's flat in "D" building, Popular Heights.

Sleepy-eyed, she goes into her parents' room and asks, "Mom, what is that noise coming from next door?"

"Don't bother about it, dear," says Mrs. Bramachappati. "That young German lady must have a headache."

Twenty minutes later, little Muni is woken again. "Hey mom," she cries. "It sounds like the young German lady is really suffering now!"

"Just don't bother about it, dear," replies her mother. "She must be having a fever -- just go to sleep."

A few minutes later little Muni is woken again. But this time it is a male voice joining in chorus, yelping and roaring, followed by deep silence.
"Mom! Mom! Call the doctor!" cries Muni.
"What is it?" asks Mrs. Bramachappati.
"Well," says Muni, "that poor German girl's fever has just infected that nice American man from downstairs!"

Kowalski goes to stay in a big hotel in Los Angeles for the first time.
"I am not going to have this room," Kowalski complains to the bell-boy. "It is so small I can hardly move in it. It is no better than a pigsty, and I am not going to sleep on that tiny folding bed. Just because I am a Polack, don't think you can fool me!"
"Please get in, sir," says the bell-boy. "This is the elevator!"

Pope the Polack is picked up outside the Vatican on suspicion of rape. He is taken to the police station, finger-printed, booked, and locked in a cell.
A few hours later, he is placed in a line with five other men. He looks around him with some curiosity. There are several cops, some plainclothesmen, and the rape victim. Seeing her, he leaps out of the line and pointing excitedly shouts, "That is her! That is her!"

Mike, the barman at the Dublin Hotel, is thoroughly fed up with Paddy. Every night, Paddy comes in five minutes before closing time, orders three beers and proceeds to drink them very slowly, forcing Mike to stay late. So Mike has an idea. He has heard about Kowalski working as a gorilla, so he goes and asks him to come to the pub that night.
Kowalski waits in the back room in his gorilla suit, and when Mike has served Paddy his three beers, he goes and tells Kowalski to bang his chest, scream and make as much noise as possible. Hearing such frightening noises from the back room the whole pub clears out immediately, except Paddy, who continues sipping his beer.
Then Mike says, "Go out there and really scare him!"
So Kowalski bursts through the door, roaring, banging his chest and jumping up and down. But still Paddy sips his beer. Then Mike shouts, "Get him, gorilla!"
Kowalski leaps over the bar and jumps on Paddy and they roll out of the door, wrestling. Mike can hear a terrible noise of fighting outside, but when it is over, to Mike's horror, Paddy walks in. He is covered in blood and hair, and dusting himself off, sits down and says, "My God! Give a Polack a fur coat and he thinks he owns the place!"

Remember, the first step in meditation is to forget the whole world and just bring out all your craziness in rubbish, gibberish sounds, gestures. But be total because once you are freed of it, then there is a possibility of going deeper into silence than you have ever gone.
The second step will be silence. To make it still deeper, the third step will be falling dead so that your whole life energy shrinks at the center of your being, throbbing and giving you the taste a buddha has every moment.

Rupesh, hit the drum for the first step.

(Drumbeat)
(Gibberish)

Rupesh...

(Drumbeat)

Be silent, totally silent.
Close your eyes,
no movement.
Just be.

This silence, this moment
is the answer
to all the questions ever asked.

Rupesh, give the third drum.

(Drumbeat)

Fall dead.
Take yourself as deep inwards as possible.
Leave the body, leave the mind.
Take a quantum leap
from mind to no-mind.

No-mind is your very being.

Remember all the buddhas
of the past and future are watching.
Deeper and deeper, fearlessly,
move into the unknown being
of your own existence.

This is what cannot be said in words.
This is where language fails to express.
This evening is blessed
because you are
entering into the innermost temple,
experiencing the ultimate flowering
of your potential.
Rupesh, the drum.
(Drumbeat)

Come back to life,
resurrected, new, fresh.
Don't ever look back.
The whole existence
is now and here.

Okay, Maneesha?
Yes, Osho.
Can we celebrate?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #9
Chapter title: The bamboos are asking for a new laughs

19 June 1988 pm in Gautam the Buddha Auditorium

Archive code: 8806195
ShortTitle: QUANT09
Audio: Yes
Video: Yes
Length: 66 mins

BELOVED OSHO,
AN INDIAN DISCIPLE OF ENO, KUTTA SANZO, ON PASSING THROUGH A VILLAGE FOUND A MONK DOING ZAZEN IN A SMALL HUT HE HAD BUILT.
SANZO ASKED, "WHAT'S THE IDEA OF SITTING HERE ALL BY YOURSELF?"
THE MONK ANSWERED, "I'M MEDITATING."
SANZO SAID, "WHAT IS THIS `HE' WHO IS MEDITATING? WHAT ARE YOU MEDITATING ON?"
THE MONK SAID, "I DON'T KNOW WHAT YOU'RE GETTING AT."
SANZO SAID, "WHY DON'T YOU LOOK AT YOURSELF, AND QUIETEN YOURSELF?"
THE MONK STILL LOOKED BLANK.
SANZO THEN ASKED HIM, "WHAT SCHOOL ARE YOU OF?"
"JINSHU'S," SAID THE MONK.
SANZO SAID, "EVEN THE LOWEST HERETICS IN THE INDIA I COME FROM DON'T FALL AS LOW AS THAT! JUST TO SIT EMPTILY AND AIMLESSLY -- WHAT CAN IT PROFIT YOU?"
ONE DAY, YAKUSAN WAS DOING ZAZEN. SEKITO ASKED HIM, "WHAT ARE YOU DOING?"
"NOT A THING," REPLIED YAKUSAN.
"AREN'T YOU SITTING BLANKLY?" SAID SEKITO.
"IF I WERE SITTING BLANKLY, I WOULD BE DOING SOMETHING," RETORTED YAKUSAN.
SEKITO SAID, "TELL ME, WHAT IS THAT WHICH YOU ARE NOT DOING?"
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THE ATTENDANT, O, TOGETHER WITH RINZAI, ENTERED THE HALL. O ASKED, "DO THESE MONKS READ THE SUTRAS?"
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Maneesha, the anecdote before me needs to be understood against a certain background.

It is very sad that Gautam Buddha was born in this country, but was not understood by this country. His message was so deep, so inward, so existential that the Indian heritage of thousands of years of learning, scholarship, philosophy, theology, religion, all became a barrier. Of course a few people understood Gautam Buddha, but very few. Just three hundred years after Gautam Buddha died, Alexander the Great came to India and his historians record they could not find a single enlightened Buddhist.

Buddhism has been destroyed by the brahmins, the pandits and the scholars, the intellectuals of this country, because Buddha's message was not intellectual. Thousands of Buddhists left the country, were driven out, killed or burned, but within just three hundred years not even the footprints of the greatest man that has lived in this land were left. Those who escaped alive reached China, Tibet, Korea, Taiwan, Japan, all over Asia.

It is a strange and sad story that India gave birth to one of the greatest men of the world, but the mediocre masses of India could not understand him. The distance was too much. The distance was between the mind and no-mind: Gautam Buddha is a quantum leap. He does not teach you any theology, he simply wants you to be, neither doing, nor non-doing, but just being. He has no God to preach to you, no rituals to be followed; he is the first man in the world to make freedom of being the ultimate right of every living creature.

Obviously the very ancient tradition of Indian scholarship could not tolerate him. In his presence a few blessed ones drank as deeply from his well as possible; but as his body was dead, his last incarnation was finished and he became a part of the total existence. India goes on proclaiming itself the land of Gautam Buddha without seeing the point that they killed him. Of course they killed him with sophistication, not like

Jews crucifying Jesus or Greeks poisoning Socrates; they did it in a more subtle way: by not understanding him.
The anecdote has to be understood against this background.

AN INDIAN DISCIPLE OF ENO, KUTTA SANZO, ON
PASSING THROUGH A VILLAGE FOUND A MONK DOING ZAZEN IN A SMALL HUT HE HAD BUILT.

Zazen means just being, neither doing something, nor not doing anything, an utter silence.

SANZO ASKED, "WHAT IS THE IDEA OF SITTING HERE ALL BY YOURSELF?"

It is not only Sanzo; it has been asked by this whole country and it is being asked today by the whole world. The question is significant, "WHAT IS THE IDEA OF SITTING HERE ALL BY YOURSELF?"

THE MONK ANSWERED, "I'M MEDITATING."

Now, before entering into the anecdote more deeply, you have to understand that there is no word which can translate Zazen. `Meditation' is just a faraway echo, because a word is needed only if a certain experience requires it. In the English language there are three words: `concentration', `contemplation', `meditation', but all three words point to an object. You can ask, "On what are you concentrating?" "What are you contemplating?" "On what are you meditating?"

Zazen comes from the Sanskrit root *dhyan*. Gautam Buddha did not use Sanskrit to make his existential statement -- Sanskrit is the language of the scholar; it has never been the language of the people -- He chose to speak in the language of the people amongst whom he was born. The name of the language he used is Pali. In Pali the Sanskrit *dhyan* becomes *jhan*.

It happens in every language: the scholars, the rabbis, the roshis, the pandits speak a language with perfection, although their language is dead. But nothing can remain perfect. As the language comes to the people -- living people -- it becomes more rounded, it changes. *Dhyan* becomes *jhan*; and because the Buddhists, through Bodhidharma and others, reached China.. *jhan* turned into *ch'an*.

Words move from one language into another and then take a different shape and color from what was originally theirs. So when *ch'an* reached Japan, it became *zen*. This zen is not translatable, because it is not concentrating on anything, it is not contemplating anything, it is not even meditating on anything; it is just being -- a subjective experience without any object.

We use the word `meditation' in a very arbitrary way, because there is no other word in English. But you have to understand that we are giving meditation a totally new meaning, which it does not have in the English language. It cannot, because the West has never entered into subjectivity; it has been continuously concerned with the objective. *That* has been its concern, not *this*; the faraway has been its concern, but not the obvious; the other has been its concern, but not oneself.

So when the monk -- remember he is an Indian, his name must have been changed into Japanese -- Kutta Sanzo immediately asked, "WHAT IS THE IDEA OF SITTING HERE BY YOURSELF?"

THE MONK ANSWERED, "I'M MEDITATING."
SANZO SAID, "WHAT IS THIS `HE' WHO IS MEDITATING? WHAT ARE YOU MEDITATING ON?"

The very questions, "WHAT ARE YOU MEDITATING ON?", "WHAT IS THIS `HE' WHO IS MEDITATING?"... In these small questions, both the Western attitude and the Indian attitude are expressed together, but not the approach of Gautam Buddha. The moment he is sitting silently, doing nothing, the Hindu thinks he has found the soul, the self. The West simply has not tried sitting silently.

The West has found great truths about the objective world, but not even a small shadow of the inner. In fact it denies the inner. It is extraordinary to accept the outer and to deny the inner. It is illogical and absurd: the outer can be outer only if there is something inner; if there is nobody inside you, do you think anything will be outside you? You are the world, because your consciousness is there; it reflects the whole world around you. But the West has been denying consistently the inner self. Their reasons are that the inner self does not fulfill scientific requirements.

It is just like asking a blind man about light, or a deaf person about music. Naturally the blind man can say, "I don't see any light anywhere; light does not exist, because it does not fulfill my requirements." That's what science has been doing. It is imposing its requirements, which are inapplicable to the inner... They are perfectly good for the outer. Just because the blind man cannot see the sun, the sun does not disappear, and just because the deaf person cannot hear, it does not mean there is no sound, no music. Just because you are

focused on the outside, it does not mean that the inner is non-existential.

The West has committed one mistake, denying subjectivity, denying consciousness. India has committed another mistake by making the inner also just like an object, a self-realization, *atma*. Gautam Buddha is perhaps the first revolutionary of the world who says, "The inner is not a person, the inner is only an eternal living space." Perhaps he is the only man who has asserted the truth.

The man, THE MONK who was meditating, SAID, "I DON'T KNOW WHAT YOU ARE GETTING AT."
SANZO SAID, "WHY DON'T YOU LOOK AT YOURSELF, AND QUIETEN YOURSELF?"
THE MONK STILL LOOKED BLANK.
SANZO THEN ASKED HIM, "WHAT SCHOOL ARE YOU OF?"

Sanzo seems to be an intellectual belonging to a certain school of philosophy, religion, theology. The monk's silence is not understood.

The monk said, "JINSHU'S." SANZO SAID,
"EVEN THE LOWEST HERETICS IN THE INDIA I COME FROM DON'T FALL AS LOW AS THAT! JUST TO SIT EMPTILY AND AIMLESSLY -- WHAT CAN IT PROFIT YOU?"

India could not understand Gautam Buddha for this simple reason. They think that to sit silently, just being, is worthless. You have to do something, you have to pray, you have to recite mantras, you have to go to some temple and worship a man-made god. "What are you doing sitting silently?"

And that is the greatest contribution of Gautam Buddha, that you can find your eternity and your cosmic being only if you can sit silently, aimlessly, without any desire and without any longing, just enjoying being the silent space in which thousands of lotuses blossom.

Gautam Buddha is a category in himself. Very few people have understood him. Even in the countries where Buddhism is a national religion, Thailand, Japan, Taiwan, it has become an intellectual philosophy. Zazen, the original contribution of the man, has disappeared. Perhaps you are the people who are the closest contemporaries of Gautam Buddha at this moment. In this silence, in this emptiness, in this quantum leap from mind to no-mind you have entered a different space, which is neither outer nor inner, but transcendental to both.

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"NOT A THING," REPLIED YAKUSAN.
"ARE NOT YOU SITTING BLANKLY?" SAID SEKITO
"IF I WERE SITTING BLANKLY, I WOULD BE DOING SOMETHING."

Do you see the point? Do you understand this tremendous answer, "IF I WERE SITTING BLANKLY, I WOULD BE DOING SOMETHING," RETORTED YAKUSAN.

SEKITO SAID, "TELL ME, WHAT IS THAT WHICH YOU ARE NOT DOING?"
YAKUSAN REPLIED, "A THOUSAND SAGES COULD NOT ANSWER THAT QUESTION."

Yakusan is right and wrong. Yakusan is right: it is true, a thousand buddhas cannot say anything about the transcendental. But I say also that Yakusan is *not* right, because a thousand buddhas here can experience it; there is no need to say anything.

This blessed evening we are entering into the transcendental. Now remember these three words: the outer, which has become a fixation in the West, the inner, which has become a fixation of the Indian mind, and the transcendental, which is the message of the awakened ones. They don't belong to any country, they don't belong to any race, they don't belong to any school of philosophy, they simply belong to existence itself.

Those who have gathered here are no longer objective, no longer subjective, but just drowning into the transcendental.

The transcendental is the only truth,
beyond division, beyond duality,
only a pure sky,
a fragrance that you cannot hold in your hands,
a silence that dances in your heart,
a peace that passeth understanding.

And you cannot say a single word about it. Yakusan has to forgive me saying that he is both right and

wrong. Right because a thousand sages could not answer that question, and wrong because just a single buddha is the answer. The answer will not be materialized into language. But it can be experienced, and unless you experience it, you will have wasted your life absolutely.

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Rinzai is a great master and what he is saying is true, that his understanding about the questioner was not right; he had thought him a mediocre person.

But I want to say that even if a man is a genius as far as mind is concerned, it does not make any difference; the mediocre and the genius, both are within the mind, and the truth is beyond.

I have unfortunately to correct Rinzai. The man may not have been mediocre, but he was not the man of Zen, he was not in the dimension of the transcendental, which is the only truth there is. Everything else is nothing but soap bubbles.

Maneesha has asked,
BELOVED OSHO
DOES THE MIND ONLY CONTINUE TO DOMINATE US BECAUSE OF OUR NEED TO CONTROL? IT SEEMS TO ME THAT ALL OUR LOVELIEST MOMENTS IN LIFE ARE THOSE EXPERIENCES WHEN WE FEEL OUT OF CONTROL, TAKEN OVER, OBLITERATED. YET WE CONTINUALLY TURN DOWN THE INVITATION TO BE IN THAT SPACE TWENTY-FOUR HOURS A DAY.

Maneesha, it is true that your most precious moments are those when you are not, when you are obliterated. And your understanding is correct that you continue to hold to the mind because mind gives you the capacity to control. Mind is aggressive. Even in moments when it is not needed, it goes on insisting on control.

For example in love, what is the need of the mind? But it *grabs*, it wants to control, it is afraid; perhaps if it does not control, the person may move away. And the strange story is, the more you try to control, the more you are destroying the very fact of love.

Love can blossom only when not controlled, when nothing is asked and demanded; then it opens up to its fullest flowering, fills the whole sky with its fragrance. But you cannot have love in your fist. Even air disappears from your fist, and man has lived up to now as a fist!

I teach the open hand. Zen is the open hand: don't control, do not demand and all is yours; all the stars and all the flowers and all the oceans and all that existence can give is yours. But *you* should not be; you should be simply a space, an open hand.

Maneesha, you may be getting a little intellectual understanding, but existential understanding you cannot lose -- it is once and for all, once forever. Then you cannot say that we forget who we are. You are obliterated; who is there to forget it? You are no more, you are filled with the whole, twenty-four hours, from eternity to eternity. There is no forgetfulness; but if it is only intellectual understanding then you are bound to forget it.

Here every day you enter into the eternal, you experience it, you rejoice and dance in it. And again you are back in the mind which has never given you anything but misery.

Before we enter into the transcendental, the poor bamboos are asking for a few laughs.
Mike and Paddy are sitting around drinking a few beers.
"How is your wife looking these days?" Mike asks Paddy.
"She went to the beauty shop and got a mud pack," replies Paddy, "and for two days she looked nice. Then the mud fell off."

Do you see, Maneesha? This is not a joke, but a Zen story.

Dr. Ekdam Kwality is feeling that his private practice has been going slowly lately, when in walks Swami Herschel with stomach cramps.
"Oh dear," says the doctor. "I am afraid I will have to operate."
"What! Really?" cries Swami Herschel. "Surgery for amoebas?"
"Yes, yes, don't be worried -- it is very common," says the doctor. "It will only cost twenty thousand rupees."
"What! Really?" cries Herschel again. "Twenty thousand rupees for gas pains? I can't afford *that*!"
"You *can* afford it," insists Dr. Ekdam Kwality. "Just put down five thousand rupees now and then it is just one thousand rupees a month for the next two years."
"My God!" exclaims Herschel. "You make it sound like buying a car!"
Dr. Ekdam Kwality looks astonished and asks, "How did you know I was buying a car?"

Pope the Polack goes into the optician's and says, "I need a new pair of glasses."
"I knew that," replies the optician, "as soon as you walked in through the window."

Swami Deva Coconut is on the way to M.G. Road on his motorbike, when he is hit by a runaway bullock cart. As luck would have it, he lands up in heaven. After a few days rest, he asks for some work. Finally, he is given a job in the Religious Statistics Department.
Here they have a clock for every religious leader on earth, and any sins committed by them are recorded by a tiny movement forward. The pope's clock has moved only two minutes in sixty-eight years, Mother Teresa's clock only one minute, and so on.
Swami Coconut enquires of the angel in charge, "What about Osho's clock?"
"Oh," cries the angel. "We use his clock as a desk fan!" -- twenty-four hours!"

Now, Rupesh, give the first beat and everybody goes crazy...

(Drumbeat)
(Gibberish)

Rupesh...

(Drumbeat)

Everybody goes into silence; close your eyes;
gather yourself in. Just be.
This is the message
of the thousand buddhas;
it cannot be said, only experienced.
Go deeper.

Rupesh, give the beat and everybody falls dead...

(Drumbeat)

Your body can go on breathing, but you go on
and on beyond the mind into a clearance
where there is just open space, not even you!
Just pure silence!
What Yakusan could not say,
five thousand buddhas are experiencing
in this moment.
Go as deep as possible,
don't be afraid.
It is your own being, unknown,
unexperienced, unexplored.

Open your wings and fly like an eagle
across the sun.
Drink deep, nourish yourself
with this transcendental experience
so that it becomes
your twenty-four hour breathing.
Rupesh, give the beat...

(Drumbeat)

Come back to life.
Resurrect, fresh, young, alive,
having no past, no future,
having no body, no mind.
Just be.
This is your authentic existence.
Except this, all philosophy,
metaphysics is nothing but nonsense.

Okay, Maneesha?
Yes, Osho.
Can we now celebrate the evening?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #10
Chapter title: Start living in a poem

20 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONE DAY, WHILE NAN-SEN WAS LIVING IN A LITTLE HUT IN THE MOUNTAINS, A STRANGE MONK VISITED HIM JUST AS HE WAS PREPARING TO GO TO HIS WORK IN THE FIELDS.
NAN-SEN WELCOMED HIM, SAYING, "PLEASE MAKE YOURSELF AT HOME. COOK ANYTHING YOU LIKE FOR YOUR LUNCH, THEN BRING SOME OF THE LEFTOVER FOOD TO ME ALONG THE ROAD LEADING TO MY WORK PLACE."
NAN-SEN WORKED HARD UNTIL EVENING, AND CAME HOME VERY HUNGRY. THE STRANGER HAD COOKED AND ENJOYED A GOOD MEAL BY HIMSELF, THEN THROWN AWAY ALL PROVISIONS AND BROKEN ALL THE UTENSILS. NAN-SEN FOUND THE MONK SLEEPING PEACEFULLY IN THE EMPTY HUT, BUT WHEN HE STRETCHED HIS OWN TIRED BODY BESIDE THE STRANGER'S, THE LATTER GOT UP AND WENT AWAY.
YEARS LATER, NAN-SEN TOLD THE ANECDOTE TO HIS DISCIPLES, WITH THE COMMENT, "HE WAS SUCH A GOOD MONK -- I MISS HIM EVEN NOW."

Maneesha, Zen is anything but unkindness, but ungracefulness. It is pure compassion. And compassion is tested only when you think it is almost impossible to be compassionate.

This small anecdote about a great Zen master, Nan-Sen, has tremendous implications for you all to understand -- not only intellectually , but with your whole being. Feel the meaning in every cell of your body, mind and soul. It would be very difficult to find such a story in the history of any other religion.

ONE DAY, WHILE NAN-SEN WAS LIVING IN A LITTLE HUT IN THE MOUNTAINS, A STRANGE MONK VISITED HIM JUST AS HE WAS PREPARING TO GO TO HIS WORK IN THE FIELDS.

Each and every word has to be understood clearly. A stranger is not accepted by people. Just his being strange creates fear in you, because he is unpredictable. Leaving his hut to work in the field, telling this strange man to rest, needs immense trust, a trust that even if betrayed, cannot be destroyed.

He did not even ask the name of the monk nor from where he came, nor what was his purpose, what he wanted from him. No question at all... Such is the approach of Zen -- no question at all, but a deep acceptance of the strangeness of everything.

All this is symbolic. Do you know the bamboos outside Buddha Hall? Do you know these people and the clouds that pass over and the rain? Everything is strange and that is the beauty of it. Just as the bamboos and the flowers and the roses and the clouds and the stars are accepted without their names, their caste, their country, their race, the same should be the approach to human beings. Why do you discriminate? Why do you ask a human being his name, his purpose? You do it so you can drop your fear of the stranger.

In fact, everybody is a stranger, even your wife or your husband or your children. Do you know your children? They are as much strangers as the bamboos or perhaps even more, because they come from you but they are not from you -- they come from the beyond. Yet you did not ask the child, "Why have you come?"

That is the approach of Zen. Nan-Sen did not ask the strange monk. On the contrary, he WELCOMED HIM, SAYING, "PLEASE MAKE YOURSELF AT HOME."

In a small anecdote, in a few words the very essence can be expressed. "Make yourself at home."

A man like Nan-Sen does not possess anything: the whole existence is his home; this small hut cannot confine him, cannot become his possession.

He said to the stranger, "PLEASE MAKE YOURSELF AT HOME. COOK ANYTHING YOU LIKE FOR YOUR LUNCH, THEN BRING SOME OF THE LEFTOVER FOOD TO ME ALONG THE ROAD LEADING TO MY WORK PLACE."

Do you see? He is not saying, "Prepare my lunch." He is saying, "Prepare your lunch and if something is left over, bring it to me in the field where I will be working."

NAN-SEN WORKED HARD UNTIL EVENING, AND CAME HOME VERY HUNGRY. THE STRANGER HAD COOKED AND ENJOYED A GOOD MEAL BY HIMSELF, THEN THROWN AWAY ALL PROVISIONS AND BROKEN ALL THE UTENSILS. NAN-SEN FOUND THE MONK SLEEPING PEACEFULLY IN THE EMPTY HUT, BUT WHEN HE STRETCHED HIS OWN TIRED BODY BESIDE THE STRANGER'S, THE LATTER GOT UP AND WENT AWAY.

Even then, Nan-Sen did not ask what had happened to the leftover food. He did not ask, "Where are all the utensils? And where are you going?" A non-questioning attitude towards existence, a pure innocent acceptance that the stranger must be doing whatever he feels right to do.

YEARS LATER, NAN-SEN TOLD THE ANECDOTE TO HIS DISCIPLES, WITH THE COMMENT, "HE WAS SUCH A GOOD MONK -- I MISS HIM EVEN NOW."

This is the very essence of compassion, of love, of trust. You cannot betray it: by betraying it, you are betraying yourself. That strange monk had done everything to destroy Nan-Sen's trust in humanity. But on the contrary, Nan-Sen's trust has passed through a fire test.

YEARS LATER HE SAID, "HE WAS SUCH A GOOD MONK -- I MISS HIM EVEN NOW."

If you can understand the approach of no conditions, no judgement... There was every possibility that Nan-Sen would have judged that, "The fellow proved absolutely unworthy of my trust." Then the trust is very small; Nan-Sen's trust is as big as the whole sky. What harm did he do? Of course he missed a meal, his utensils are broken, but these are small things. Only mediocre minds care about these things. People who

have an inner richness, who know their kingdom of God, will not be bothered by such things. "That fellow must have his own reasons; who am I to judge? At least he did not kill me. He did not burn down the hut. He was such a good fellow," Nan-Sen says. "I MISS HIM EVEN NOW -- his generosity, his peace, his silently moving away without bothering me."

Compassion can be only unlimited. If you put a limit on your compassion, you are deceiving yourself because beyond the limit, doubt is waiting. Beyond the limit begins the distrust. What harm has he done that you should lose a precious experience of trust? In fact, he has given an opportunity to Nan-Sen to see for himself that he is not angry, that he is not suspicious, that his compassion is not limited. He is thankful to the stranger and later on he says, "HE WAS SUCH A GOOD MONK -- I MISS HIM EVEN NOW."

If you can experience the point, your whole life will be transformed. Then this whole existence is no longer strange, it becomes very familiar. You are at home everywhere. Nobody, not even animals, birds, this cuckoo, these silently standing bamboos... they all become friends. You start living in poetry, you start living in a dance which knows no doubt.

Religion has been giving a false coin to people called belief. If you look in the dictionaries, belief and trust and faith seem to be synonymous. They are not: belief is always belief in some hypothesis; faith is always out of fear; trust has a totally different quality -- it is out of understanding, out of love. Once you start living out of love, only then do you know what religion is. Zen is the purest form of religion.

Maneesha has asked:
BELOVED OSHO,
IS THIS A STORY ABOUT A MASTER'S COMPASSION AND EQUANIMITY IN THE FACE OF HIS TRUST BEING ABUSED? OR IS IT A BEAUTIFUL ILLUSTRATION OF BENEFITTING FROM BEING WITH A MASTER WITHOUT BEING NEEDY AND DEPENDENT? CERTAINLY, IT IS YOUR VOICE I HEAR WHEN I READ NAN-SEN'S SAYING: "HE WAS SUCH A GOOD MONK -- I MISS HIM EVEN NOW."

Maneesha, Nan-Sen has missed only one good monk. I have missed thousands whom I have loved, whom I have trusted and who have not only broken my utensils and spoilt one of my meals. They have broken everything they could, they have burnt my heart. Still, I miss them.

Just today I heard that one of my sannyasins has written a book, condemning the whole experiment here. The book was published two and a half years ago, and it came to my notice today because the sannyasin, a woman, a beautiful woman with a very nice heart, has informed me that she is coming in September.

In the book, she wrote, "I was naive, childish. That's why I became a disciple. Now I am mature and absolutely free from sannyas." I wonder why she is coming back. But if she comes back, nobody should ask her a single question about the book, about the lies that she has spoken in it. It is all past. In two and a half years, so much water has gone down the Ganges. Who bothers? Even if you only come back home in the evening, having gone astray here and there, you are welcome.

Thousands of sannyasins have betrayed -- not me, themselves -- for trivia. The American government has bribed a few people to say things which are absolutely untrue because for three and a half years I was silent. Those people have confessed to the government that I arranged their marriage. I have not been able to arrange my own marriage and I don't think now there is any possibility. Why should I bother about arranging anybody else's marriage? And I had not seen those people, I don't remember their faces. I never even talked with them, because for three and a half years I was silent. And even when I am speaking, I am speaking publicly: I don't see people individually.

Marriage is their personal affair. If anything, I can arrange for the divorce, not for the marriage. That is my whole philosophy -- divorce! But those two sannyasins got a big enough bribe and were ready to tell the court that I had arranged their marriage. I have not said anything. Even if they come back, they will be welcomed, although I have been dragged because of them from jail to jail, poisoned because of them and fined half a million dollars.

And I don't have a single dollar; I have not even seen the face of a single dollar. I have not touched money for almost thirty years. I don't know who paid the fine. Of course, sannyasins were so much hurt that within ten minutes half a million dollars were paid. Even the judge could not believe his eyes. They were thinking that that much money I will not be able.... I had nothing.

And those who betray are not few, but many. Those to whom I gave respect and love -- and still I love them -- have done everything to harm my approach to life. They are afraid even to mention that they have been with me.

Just the other day, I received a brochure from Swami Anand Teertha whom twelve sannyasins have joined to make a therapist team. Anand Teertha, who lived with me here for thirteen years, writes in his introduction that he has been with an Indian mystic for thirteen years. He has not the courage even to say who this Indian mystic is -- do you hear? Even the cuckoo is more understanding -- Teertha's wife certainly has more courage than Teertha; at least she mentions my name, that she was learning under me as my disciple for thirteen years.

Teertha could not prevent her because she is no longer with him. He is living with another woman, a girlfriend. That girlfriend was also here. She also does not mention... again comes the Indian mystic. But if they come back, they will receive the same love. I don't take note of such stupid fears. What is their fear? Their fear is that my name makes them harassed by governments. They cannot work in Germany or in Italy if the governments knows that they have been my people.

But selling your soul so cheap... I have only tears for them. And now, they themselves are closing the door. From my side it is open, but the things they are saying to other sannyasins: "Drop sannyas. It is dangerous. Twenty-one countries have passed laws that Osho cannot enter. Your job is at risk."

And it is true. A few teachers have lost their jobs. A professor has lost his job because he accepted me as his master. But he was a courageous man. He went to the court and asked, "Is there any law that prevents me from being a disciple of Osho? Is it in any way a hindrance to my teaching in the college? I have not been teaching his philosophy; I am not even capable of teaching it. But my association with him has taken away my job."

There are almost two million sannyasins in the world. I have told them not to wear orange clothes, not to wear the mala, because I don't want anyone to suffer because of me. But anybody trying to persuade sannyasins to drop sannyas... Now what is left as far as sannyas is concerned? I have told them to forget about the orange clothes, throw away their malas in the ocean. Only meditation is the essence. Just keep to it, nobody can even suspect that you are a meditator. It is your inner, innermost center.

Maneesha, it is both. The story is "a master's compassion and equanimity in the face of his trust being abused." And it is also "a beautiful illustration of benefitting from being with a master without being needy and dependent."

Yes, Maneesha, certainly it is my voice that you have heard in Nan-Sen's saying,"HE WAS SUCH A GOOD MONK -- I MISS HIM EVEN NOW." You don't know, perhaps nobody else in the world has missed as many people as I have missed. I am carrying wounds from the hands of my own people; but my love is as alive as ever, because it was never dependent on what they do. It was never conditional; it is simply that I love, I am love. So whoever comes close to me can drink the nectar of love and silence and peace. I don't make any demand that you have to fulfill. I am just like an open sky.

Maneesha has asked another question, too:
BELOVED OSHO,
DOES A DISCIPLE NEED TO NEED HER MASTER AND TO BE CONSCIOUS OF NEEDING HIM?

No, Maneesha. Need is not the language of Zen: love is the language. You need things but -- it is a strange and insane world -- people love things. Somebody loves a car, somebody loves a horse, somebody loves a rented bicycle. In this insane world people need each other and reduce each other into things. The moment you need someone, you have taken away the dignity of that person. You have reduced him into a commodity.

In India, the woman is called *stridhan*, feminine wealth. And when a girl gets married, the word that is used is *dana*, donation. These are ugly words; you cannot donate a person, you cannot purchase a person. It is only in theory that we think slavery has disappeared from the world. It exists in thousands of ways, with different faces.

At least don't ask a master to be needed, and anybody worth his salt, if he is a master, does not need a disciple. He loves to share and he is grateful to all those who are receptive. Neither is the disciple a need nor is the master a need. Need is a word applicable to things. Here in this temple, all are loved; nobody is needed. And the difference has to be understood: need becomes a prison and love is freedom; need puts chains on you and love gives you wings.

The bamboos are whispering amongst themselves. They want a little laughter.

Little Ernie's parents have invited the local Protestant priest and his wife to tea. Ernie has been told to be on his best behavior, and to say "Please" and "Thank you" at all times. But Ernie is having trouble, and by the end of the afternoon is almost ready to burst.
"Would you like some more tea, Ernest?" asks his mother.
"No!" says Ernie.
"No *what*, dear?" asks his mother, with a threatening look. She prompts him again, "No *what*?"
To which Ernie replies, "No more fucking tea!"

Stanley Sharkskin, the traveling salesman, is too tired to continue his journey in the dark country night. He sees a little farmhouse by the side of the road and decides to seek some comfort and rest there.
"Can you put me up for the night?" Stanley asks the farmer.
"Sure, but you will have to sleep with my son," says the farmer.
"My God!" exclaims Stanley, "I am in the wrong joke!"

It is evening in a bar in New York. A young, long-haired boy, with a guitar and a high-pitched nasal voice, is singing "My Old California Home." An old man in the corner bows down his head and quietly weeps.
A lady sitting near him leans over and says, "Excuse me, old timer, but are you a Californian?"
"No, lady," sobs the man. "I'm a musician."

"Have faith and you shall be healed," cries the preacher at the revival meeting. A woman on crutches and a man come forward. The preacher asks, "What is your name, my good woman?"
"I'm Mrs. Smith," she replies, "and I have had to walk with crutches all my life."
"Well, Mrs. Smith," says the preacher, "go behind that screen and pray."
Turning to the man, he asks, "What is your name?"
"My name ith Thamuelth," he replies, "and I have alwayth thpoken with a lithp."
"Alright, Mr. Samuels," says the preacher, "go behind that screen with Mrs. Smith, and pray!"
Then the preacher raises his arms and says, "Witness the miracles! Mrs. Smith, throw one crutch over the screen." The audience gasps as it sails over. "Mrs. Smith," cries the preacher. "Now the other one!" The crowd cheers as the second crutch appears. Encouraged, the preacher commands, "Mr. Samuels, say something in a loud, clear voice."
Samuels answers, "Mithuth Thmith jutht fell on her arth!"

Rupesh, give the first drum and everybody goes crazy. Nothing less will do.

(Drumbeat)

Rupesh...

(Drumbeat)

Everybody becomes silent.
Close your eyes
and gather your energy inwards.
No movement. Just be.
A single-pointed consciousness
and you have taken the quantum leap
from mind to no-mind.
Deeper, deeper. There is no fear, go deeper.
It is lonely, it is silent
but it is immensely blissful.
This is the lotus
the buddhas have been talking about.
This is the secret that can be indicated
but cannot be explained.

At this moment
you are at the very heartbeat of existence.
Let it become your very life-style.
With it comes a tremendous spring
of life, of joy, of blessings, of love.
It is a dance which is multi-dimensional.
Every creativity comes out of this space:
poetry, music, sculpture...
all that is great is born through this womb,
the womb of inner silence.
Make it deeper.

Rupesh, give another beat for everyone to die.

(Drumbeat)

Just let the body breathe,
but you go on and on inwards.
This is the sacred temple of your being.
Out of it arises every virtue and if you forget it,
your life is meaningless.
A thousand and one roses
blossom in this silence.
If you forget it, your life is just a drag
from the cradle to the grave.
It is all up to you
whether you want to live in a desert
or in a garden,
whether you want to be just bones
and a skeleton
or a divine consciousness.

Rupesh, give the beat so that all those who have died can come back to life.

(Drumbeat)

Resurrect,
but don't forget the moment you have been in
and don't forget
the space that you have traveled.
Don't forget that nothing is more precious
than your own being.
This remembrance
makes each one of you a buddha.

Okay, Maneesha?
Yes, Osho.
Can we celebrate with so many buddhas?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #11
Chapter title: Zen is not a retail shop -- it is wholesale

22 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
SUIGAN, THINKING HE HAD ATTAINED SOMETHING OF ZEN, LEFT JIMYO'S MONASTERY, WHEN HE WAS STILL A YOUNG MONK, TO TRAVEL ALL OVER CHINA.
YEARS LATER, WHEN SUIGAN RETURNED TO VISIT THE MONASTERY, HIS OLD TEACHER ASKED, "TELL ME THE SUMMARY OF BUDDHISM."
SUIGAN ANSWERED, "IF A CLOUD DOES NOT HANG OVER THE MOUNTAIN, THE MOONLIGHT WILL PENETRATE THE WAVES OF THE LAKE."
JIMYO LOOKED AT HIS FORMER PUPIL IN ANGER. HE SAID, "YOU ARE GETTING OLD! YOUR HAIR HAS TURNED WHITE, AND YOUR TEETH ARE SPARSE, YET YOU STILL HAVE SUCH AN IDEA OF ZEN. HOW CAN YOU ESCAPE BIRTH AND DEATH?"
TEARS WASHED SUIGAN'S FACE AS HE BENT HIS HEAD. AFTER A FEW MINUTES HE ASKED, "PLEASE TELL ME THE SUMMARY OF BUDDHISM."
"IF A CLOUD DOES NOT HANG OVER THE MOUNTAIN," THE TEACHER REPLIED, "THE MOONLIGHT WILL PENETRATE THE WAVES OF THE LAKE."
BEFORE THE TEACHER HAD FINISHED SPEAKING, SUIGAN WAS ENLIGHTENED.

Maneesha, enlightenment is an instantaneous awareness, understanding; it has nothing to do with rational, philosophical, or theological mind. It is just a gesture, not a word. It is here, this very moment, the very essence of Zen.

This is a beautiful anecdote, particularly for this evening, when there is so much silence and the birds are singing and the bamboos are listening silently. Such moments cannot be reduced to language and the moment you reduce them, you destroy them. They are always virgin; that is their very essence.

SUIGAN, THINKING HE HAD ATTAINED SOMETHING OF ZEN...

Remember, it is very easy to think that you have attained something of Zen. But thinking has nothing to do with Zen. It is the barrier. If you think you have attained something of Zen, you have missed. Zen is a non-thinking, silent rejoicing within yourself, a dance of consciousness without any boundaries of words, thoughts.

Suigan was wrong from the very beginning when he thought that he had attained something of Zen. Secondly, Zen is not possible to be attained in installments. It is absolutely un-American. Either you have it in its wholeness or you don't have it. But in parts, it is not available. Nothing can be done about it: this is the very nature of things.

So on both counts he was wrong. First, he thought, and Zen is beyond thinking; second, he thought that he had got something of Zen. You cannot get something of Zen. It never comes in parts and pieces: it is not a retail shop, it is wholesale. When it comes, it comes so totally that it leaves no space for any thought.

But SUIGAN, THINKING HE HAD ATTAINED SOMETHING OF ZEN LEFT JIMYO'S MONASTERY, his master. These anecdotes are being lived here again. We are not reading them, we are living them; there is no other way to understand them.

There are many sannyasins who have left, thinking they have attained something. Suigan is only symbolic. Somendra thinks he has attained something, Rajen thinks he has attained something. And there are many Somendras and many Rajens.

Don't belong to that category any of you, because it is very easy for the mind to persuade you that you have attained it. Then you think, "What am I doing here?" Remember this, when your mind says, "My God, in what unknown space have I entered? I cannot figure out what it is -- a taste, a sweetness, a fragrance, a joy, a song without words, a music without any instruments."

The old Chinese proverb is: `When the musician becomes perfect, he throws away his instruments. When the archer becomes perfect, he forgets about his bow and his arrows'. When a meditator comes to his very center, there is a dance, an immense blissfulness overflooding him, but there is no thought. Beware of thinking. That is your enemy number one.

SUIGAN, THINKING HE HAD ATTAINED SOMETHING OF ZEN, LEFT JIMYO'S MONASTERY, WHEN HE WAS STILL A YOUNG MONK, TO TRAVEL ALL OVER CHINA.

YEARS LATER, WHEN SUIGAN RETURNED TO VISIT THE MONASTERY, his old master asked, "TELL ME THE SUMMARY OF BUDDHISM."

These kinds of questions are very special to Zen: they don't say what you hear; they don't mean what you understand; they are only indications. Asking, "TELL ME THE SUMMARY OF BUDDHISM," he is not asking like a professor. Anybody can summarize, any scholar can do it. The master is not asking for the summary of Buddhism, he is asking you to show your understanding, "Have you arrived home? Have you got it?"

SUIGAN ANSWERED, and he missed again. This was the time; if he had remained silent, just open and available to the master, he would have instantaneously become the very summary of Buddhism, the very summary of existence. But he answered. Zen is not a question-answer thing. You cannot answer in words: only silence can give the proof that you have understood. But he could not remain silent.

He answered, "IF A CLOUD DOES NOT HANG OVER THE MOUNTAIN, THE MOONLIGHT WILL PENETRATE THE WAVES OF THE LAKE."
JIMYO LOOKED AT HIS FORMER PUPIL IN ANGER. HE SAID, "YOU ARE GETTING OLD! YOUR HAIR HAS TURNED WHITE, AND YOUR TEETH ARE SPARSE, YET YOU STILL HAVE SUCH AN IDEA OF ZEN. HOW CAN YOU ESCAPE BIRTH AND DEATH?"

Escaping from birth and death is a way of describing the entrance into the transcendental which is never born and never dies.

TEARS WASHED SUIGAN'S FACE AS HE BENT HIS HEAD. AFTER A FEW MINUTES HE ASKED, "PLEASE TELL ME THE SUMMARY OF BUDDHISM."

The master said, "IF A CLOUD DOES NOT HANG OVER THE MOUNTAIN, THE MOONLIGHT WILL PENETRATE THE WAVES OF THE LAKE."

The beauty is that the same answer was given by Suigan. It was not right and now it is right. What is said does not matter, but from what source, from what understanding, from what silence.

Suigan was simply repeating like a puppet. That answer is written in so many sutras. It was not his own. That's why the master was angry, angry out of compassion, angry because, "YOU ARE GETTING OLD! How are you going to manage not to be born again? Time is so short and you are still a parrot."

All pundits, all roshis, all professors, all rabbis, all popes are just parrots! And they do such immense harm to humanity that it is incalculable.

Just a few days ago the Shankaracharya of Puri -- I'm an old, intimate enemy of his -- asked the Indian government that the ancient *sati pratha* should be legalized! For centuries Hinduism has been forcing women, when their husbands die, to jump into the funeral pyres, alive, to be burned and die.

This is called *sati*. The word *sati* comes from *sat*, `the truth'. Calling a woman *sati* because she has jumped into the funeral pyre of her husband is saying that she has attained the truth. If this is true, then why has not a single man in the whole of history jumped into the funeral pyre of his wife? Such an easy way to become one with truth! At least the Shankaracharya of Puri should commit sati. That would make his name history, the only man in the whole of history... And he is such an idiot, he can do it! It is good that he should; otherwise, he has no right to ask the government.

Hindus have been torturing women for centuries. If somebody, out of love, jumps into the funeral pyre

-- whether it is man or woman does not matter, if it comes out of love -- then I have tremendous respect for it. But it was not coming out of love, it was being forced.

If a woman did not commit suicide, she had to live her whole life without getting married again. The rule does not apply to men. Once their wife dies, they immediately start looking around for someone else to possess. The women who jumped were forced to jump. And the way it used to happen... the woman was dragged along, great drums were beaten so nobody could hear her crying; a great quantity of *ghee* -- purified butter -- was poured on the funeral pyre, creating so much smoke, nobody could see what was happening to the poor woman.

And if any woman resisted and was powerful enough or rich enough and the Hindu priesthood could not manage to force her to commit suicide, she was condemned for her whole life like a servant: she had to shave her hair, she could not wear any ornament; she could only use white clothes, without any color; she could not participate in any religious festivals; she could not even participate in somebody's marriage; she could not be present at somebody's birth. She was simply thrown out of all ceremonials, she had to live like a shadow in the servants' quarters behind the house.

This was much more painful than just to take a jump into the funeral pyre, when it would be finished within minutes. So every intelligent woman, rather than living for sixty years or seventy years in utter slavery and condemnation, chose to commit suicide. It is not sati!

And this fellow, the Shankaracharya of Puri, was speaking on the occasion where a six-year-old girl -- in fact it is illegal for her even to be married -- was burned on the funeral pyre of her husband. Nor was she of an age to be married. Their marriage was invalid, illegal, unconstitutional and this murder is supported by the Shankaracharya of Puri.

On this occasion he was asking the government to make *sati pratha* legal. I am asking the Indian government to make it a law that every shankaracharya should commit sati first. There are eight shankaracharyas in India. Only after that should any woman commit suicide and it should always be out of love, not because of a ritual.

Suigan was repeating a ritualistic answer -- just as the Shankaracharya of Puri is doing -- without even understanding the meaning. The master was angry, because it was time that Suigan should understand the essential, existential experience that makes a man a buddha. That he was still a parrot made him angry.
So he asked, "HOW CAN YOU ESCAPE BIRTH AND DEATH?"

A very essential point to be remembered: what words could not do, tears did. TEARS WASHED SUIGAN'S FACE. He could see the compassion of the master through the anger. And he could see that he himself was simply repeating the sutra. It was not his own understanding.

TEARS WASHED SUIGAN'S FACE AS HE BENT HIS HEAD. AFTER A FEW MINUTES HE ASKED,
"PLEASE TELL ME
THE SUMMARY OF BUDDHISM."

He is now accepting: "I don't know, please tell me." And the master says the same thing. But something has changed in Suigan, that you have to understand. Tears have washed not only his face, but also his mind. Bending his head was a gesture saying, "I was pretending to be a knower, but I'm utterly ignorant. I am not even worthy of touching your feet." This acceptance of innocence and these tears create a totally new situation for the same sentence: "IF A CLOUD DOES NOT HANG OVER THE MOUNTAIN, THE MOONLIGHT WILL PENETRATE THE WAVES OF THE LAKE."

BEFORE THE TEACHER HAD FINISHED SPEAKING, SUIGAN WAS ENLIGHTENED.

Enlightenment is pure silence, the silence of no-mind. Your mind is continuously going on and on, yakkety-yak, yakkety-yak. Do you see it in the meditation? Do you think it is coming from somewhere outside? It is within you and you are hiding it. And my effort is to persuade you not to hide it, not to suppress it, to throw it out. Perhaps tears may come to your eyes or laughter and a deep understanding may arise.

If Suigan can become enlightened, why cannot you? It is everybody's birthright.

Before we try going into ourselves, into enlightenment, Maneesha has asked one question:

BELOVED OSHO,
I HAVE HEARD SOME SANNYASINS SAY, ABOUT FELLOW SANNYASINS WHO DECIDE TO DO SOMETHING ELSE OTHER THAN BE HERE, "OH WELL, PERHAPS THEY NEED TO DO WHAT THEY

ARE DOING." IS THAT TRUE?

Maneesha, it is up to everyone. This place is not a prison: you are here out of your own understanding. If you feel you need to be somewhere else, don't wait a single moment, be where you feel to be. I am all for freedom. Freedom is my religion.
Maneesha is asking:

ON ONE HAND I SEE THAT IF WE USE EVERYTHING WE DECIDE TO DO, INTELLIGENTLY, OF COURSE WE WILL LEARN FROM IT, SO IT CAN'T BE SAID WE HAVE MISSED, OR THAT WE DID NOT NEED TO DO IT.

At least as far as I am concerned, everyone has to decide for himself. I cannot force enlightenment on you.
She is asking:

ON THE OTHER HAND, IF WE ARE GOING TO DECIDE WHAT WE NEED TO DO, WHAT IS THE POINT OF BEING WITH A MASTER?

There is no point. The point is to be with *you*! The master is non-essential. If you feel that being with the master something is growing in you, that is your decision. Otherwise, be anywhere you want, but remember, you will not find another place on earth at this moment to become enlightened. But enlightenment is not a necessity for everyone: very few people can afford it because it is moving on a razor's edge. Certainly you cannot become enlightened intelligently. You can become enlightened only if your so-called intelligence is no longer interfering with your being.

What is your intelligence? Even the most intelligent people like Albert Einstein died without enlightenment. He left his brain to be examined, because he himself was wondering if there was something special in his brain that made him so intelligent. Perhaps, if it was known, it could be injected into everybody else. Maybe it was some protein, some vitamin, or some other chemical.

After his death his brain was examined thoroughly. It was the first time anybody's brain had been examined so thoroughly. He certainly had a few things more than ordinary people -- some chemicals, twenty-six percent more. He was the most intelligent human being -- yet, unenlightened. Intelligence has nothing to do with enlightenment.

Intelligence is part of your brain, your chemistry; and consciousness is not part of your chemistry: consciousness is your being, nobody can inject it. Enlightenment is simply becoming aware of your transcendence of chemistry and physics, biology and physiology, knowing yourself to be the eternal, non-physical energy. It is pure light, and nobody can enforce it, it is absolutely in your hands to remain ignorant or to become enlightened.

Before we try, a few laughs will be good to clean off the seriousness that has settled upon you.

Young Fagin Finkelstein, the advocate, is drafted to fight in Ronald Reagan's latest war with Iran. However, he manages to convince the draft-board officer that he is half-blind, and is sent home.

That evening Fagin goes to the movies, and at the end, when the lights come up, he notices that a member of the draft-board is sitting next to him.

Without a moment's hesitation, Fagin taps him on the arm and asks, "Excuse me, madam, but I wonder if you can help me. Is this the train for New Jersey?"

Sardar Gurudayal Singh is driving down M.G. Road one day in a brand new Maruti car. His friend, Sarjano, stops him and says, "Hey-a Sardarji, where did-a you get that brand-a new car?"

"Well," replies Sardar Gurudayal Singh, "I was going for a spin to Mulshi Lake on my old Yezdi motorbike, when I saw this sexy American girl, Ma Papaya Pineapple, stranded by the side of the road in this car. So I stopped and fixed the car for her."
"Far out-a," says Sarjano. "Then what happened?"
"Well," continues Sardar Gurudayal Singh, "Ma Papaya Pineapple looks at me in a very sexy way, nudges me in the belly and says, `Thanks man, I'm really grateful. I will give you anything you want!'
"So naturally," adds Sardarji, "I took the Maruti!"

Three college boys go into their favorite coffee bar, only to find that their usual table is being occupied by an old woman. After debating what to do about the situation, they finally decide to embarrass the woman into leaving.

Sitting down next to the old lady, the first one says, "Hey guys, did you know that I was born three months before my parents were married?"

"That's nothing," says the next one. "I was born *six* months before my parents were married!"

"Guys," says the third, "my parents have *never* been married!"

The little old lady finally looks up from the table and says pleasantly, "Will one of you bastards pass the salt?"

Pope the Polack and Edwin Meese are arguing over what is considered man's greatest invention. Pope the Polack insists it is the wheel, "because that has made man mobile, and made it easier for me to spread the word of God."

But Meese claims it is the lever, "because that was the start of machinery, and machines have made us what we are today." They argue at length, but are unable to reach an agreement. Finally, Meese says, "Let us ask Ronald. He is the president -- he knows *everything*."

President Reagan tells them that they are both wrong. "Man's greatest invention is my thermos bottle," he declares.

"Your thermos bottle? You have got to be kidding!" says the Polack.

Reagan shakes his head and says, "It keeps my coffee warm in the winter and my juice cold in the summer."

"So?" queries Meese.

"Well," replies the president, "how does the thermos KNOW?"

Now, the first drum, Rupesh, and everybody goes crazy; your best hit!

(Drumbeat)

Rupesh...

(Drumbeat)

Everybody becomes absolutely silent;
close your eyes;
go in.
No movement.
Deeper and deeper,
beyond the mind.
This is the message of all the buddhas:
just be.

Rupesh, beat the drum...

(Drumbeat)

And everybody falls dead.
Let the body breathe; that is not your life.
Go deeper,
find out the life which needs no breathing.
It is just a pure space,
silent and joyous, a dance unto itself.
Drown in the dance.
This is the quantum leap,
from mind to no-mind.

So blissful is this evening,
so blessed are these moments.

Rupesh, beat the drum to bring everybody back to life...

(Drumbeat)

But come fresh, young, silent
and immensely alive.
Don't forget for a single moment this peace.
If it becomes your very life,
it is enlightenment.

Okay, Maneesha?
Yes, Osho.
Are we allowed to celebrate?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #12
Chapter title: The buddha is hiding in the paper bag

23 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONE DAY UNGAN WAS ILL AND DOGO ASKED HIM A QUESTION: "WHEN YOU ARE SEPARATED FROM YOUR BAG-OF-BONES, WHERE CAN I MEET YOU AGAIN?"
UNGAN REPLIED, "WHERE THERE IS NO BIRTH, NO DYING."
DOGO SAID, "DON'T SAY THAT! SAY,`WHERE THERE IS NOT ANY NO-BIRTH AND NO-DYING, AND WE DON'T DESIRE TO MEET EACH OTHER AGAIN.' "
WHEN HOFUKU WAS ABOUT TO DIE HE SAID TO HIS MONKS, "FOR THE LAST TEN DAYS MY VITALITY HAS DECREASED. IT IS NOTHING; SIMPLY THE TIME HAS COME."
A MONK SAID, "THE TIME HAS COME FOR YOU TO DIE -- IS THAT ALL RIGHT? TO CONTINUE LIVING -- IS THAT ALL RIGHT?"
HOFUKU ANSWERED, "IT IS THE WAY."
THE MONK ASKED, "HOW CAN I STOP BEING FLUSTERED?"
HOFUKU SAID, "IT NEVER RAINS BUT IT POURS." WITH THIS, HE SAT IN THE ZAZEN STYLE AND PASSED AWAY.
SOZAN ONCE SAID TO SHIE DOJA, "AREN'T YOU `PAPER CLOTHES THE PILGRIM'?"
SHIE DOJA ANSWERED, "I AM NOT WORTHY OF BEING SO."
SOZAN ASKED, "WHAT IS THE THING BENEATH PAPER CLOTHES?"
SHIE DOJA SAID, "WHEN JUST A LEATHER GARMENT IS PUT ON THE BODY, ALL THINGS ARE OF THEIR SUCHNESS."
SOZAN SAID, "WHAT IS THE ACTIVITY BENEATH PAPER CLOTHES?"

SHIE DOJA CAME NEAR HIM, DID AS HE WAS ASKED, AND DIED STANDING UP.
SOZAN SAID, "YOU HAVE EXPOUNDED THE GOING, BUT HOW ABOUT THE COMING?"
SHIE DOJA SUDDENLY OPENED HIS EYES AND ASKED, "HOW ABOUT WHEN A SPIRITUAL NATURE DOES NOT BORROW A PLACENTA?"
SOZAN SAID, "THIS IS NOT YET WONDERFUL."
SHIE DOJA ASKED, "WHAT IS WONDERFUL THEN?"
SOZAN SAID, "NOT-BORROWING BORROWING."
SHIE DOJA THEREUPON SAID, "BE HAPPY, BE WELL!" AND DIED, SITTING.
SOZAN MADE A VERSE:
THE ENLIGHTENED MIND IS A PERFECT AND FORMLESS BODY.
DO NOT BELIEVE, UNREASONABLY,
THAT IT IS FAR OFF OR NEAR!
THOUGHTS OF DIFFERENCE BECLOUD THE ORIGINAL FORM.
A MIND AT VARIANCE WITH ITSELF CANNOT BE IN HARMONY WITH THE WAY.
WHEN EMOTION DISTINGUISHES PHENOMENA, WE FALL INTO MATERIALITY.
WHEN INTELLECT JUDGES THE MANIFOLD, WE LOSE THE REALITY.
IF YOU UNDERSTAND PERFECTLY THE MEANING OF THESE WORDS,
YOU ARE WITHOUT DOUBT BEYOND DANGER LIKE THOSE OF ANCIENT TIMES.

Maneesha, every master has shed tears for something very special that used to exist in the ancient times. However, that very special thing is right now here: the presence, the absolute silence; because only in this silence do you go beyond mind and beyond time. You enter into eternity.

This is what man has lost contact with. And to lose contact with eternity is to be like a tree uprooted from the earth. Man is also a tree. He also has roots, although they are invisible. And the contemporary mind has completely forgotten to water those roots, to keep the plant of consciousness alive, so that roses can blossom in your being.

I hope these anecdotes will take away all the nonsense that modern times have forced upon you and will give you a taste of eternity.

ONE DAY UNGAN WAS ILL AND DOGO ASKED HIM A QUESTION: "WHEN YOU ARE SEPARATED FROM YOUR BAG-OF-BONES, WHERE CAN I MEET YOU AGAIN?"
UNGAN REPLIED, "WHERE THERE IS NO BIRTH, NO DYING."
DOGO SAID, "DON'T SAY THAT!"

Now this is something to be understood. We ordinarily understand two things: the positive and the negative. Mind moves between the positive and the negative, for and against. Mind has no approach, no way to go beyond this polarity, this duality, this dialectic. And the whole experience of the buddhas emphasizes only this one thing, which is beyond duality and dialectics, beyond yes and beyond no. If you understand this transcendental experience, then this statement of Dogo will be immediately understood.

Why did he say, "Don't say that"? Because Ungan has used the negative as an expression for the ultimate. That is not only Ungan's fallacy, it is the fallacy of the whole of humanity. Somebody believes in a positive god, in a positive philosophy; somebody negates the god, the heaven, the creation. But the truth is neither Catholic nor Communist, neither in the yes nor in the no -- but beyond both, in the silence.

When Ungan replied, "I am going where there is no birth, no dying," Dogo was absolutely right to be angry with Ungan, when he said, "DON'T SAY THAT. SAY, `WHERE THERE IS NOT ANY NO-BIRTH AND NO-DYING, AND WE DON'T DESIRE TO MEET EACH OTHER AGAIN.' "

Dogo is very clear but only for those who have some experience of that which you cannot confine into the word `life' or `death', which you cannot confine into `yes' or `no', theism or atheism, which you simply say -- through your silence, not through words. You indicate by your presence but not by language. If you try language, you are going to become entangled in difficulties.

Dogo is trying to say that which cannot be said. `Where there is not any no-birth' -- now it is negation of negation. `No-birth' is negation, and `there is not any no-birth' is negation of negation. There have been philosophers whose whole philosophy is based on negating everything, negation included. Just deny everything and when nothing is left behind, that silence, that space is your authentic being.

And obviously he is right that, "We don't have any desire. So how we can have the desire of meeting each other again? We have met enough. I'm satisfied, you are satisfied, what is the point of meeting again? You are fulfilled, I'm fulfilled. Why bother about, why even enquire where we are going to meet?"

In other words he is saying: The moment you go beyond mind and time, you disperse in the whole. You don't exist as a separate entity. There is no question of meeting anybody. You have met with the whole in

which everybody is included. The smallest pebble on the shore and the biggest star in the sky -- both are meeting in that ultimate space. The sinner and the saint, the believer and the disbeliever, man or woman... it does not matter from what form you have come into the eternal. The moment you leave the form, you disappear into the formless. The question of meeting does not arise.

WHEN HOFUKU WAS ABOUT TO DIE HE SAID TO HIS MONKS, "FOR THE LAST TEN DAYS MY VITALITY HAS DECREASED. IT IS NOTHING; SIMPLY THE TIME HAS COME."
A MONK SAID, "THE TIME HAS COME FOR YOU TO DIE -- IS THAT ALL RIGHT? TO CONTINUE LIVING -- IS THAT ALL RIGHT?"
HOFUKU ANSWERED, "IT IS THE WAY."

Life comes, death comes; one is in one form, moves into another form and ultimately into the formless ocean of being -- this is the way.

THE MONK ASKED, "HOW CAN I STOP BEING FLUSTERED?"
HOFUKU SAID, "IT NEVER RAINS BUT IT POURS." WITH THIS, HE SAT IN THE ZAZEN STYLE AND PASSED AWAY.

He sat silently in the lotus posture like Gautam Buddha, and passed away. Before passing away he said, "IT NEVER RAINS BUT IT POURS." You need not be flustered. You need not be worried. This is the way of things. One is born, one becomes young, one becomes old, one dies. There is nothing to be worried about. Everything in its time and everything is perfect. And when the moment comes, just sit down in silence and move into the formless.

SOZAN ONCE SAID TO SHIE DOJA, "AREN'T YOU `PAPER CLOTHES THE PILGRIM'?"

He used to use that name `Paper Clothes Pilgrim'. We are all paper clothes, covering something indefinable, indestructible.

SHIE DOJA ANSWERED, "I AM NOT WORTHY OF BEING SO." "I have not yet discovered the one who is hiding behind the paper clothes; I am not worthy."

SOZAN ASKED, "WHAT IS THE THING BENEATH PAPER CLOTHES?"

"Why do you say you are not worthy? Just search a little bit behind the paper clothes." That's what we are doing every evening -- searching behind the paper clothes, trying to find out what is hidden there.

SOZAN ASKED, "WHAT IS THE THING BENEATH PAPER CLOTHES?"
SHIE DOJA SAID, "WHEN JUST A LEATHER GARMENT IS PUT ON THE BODY, ALL THINGS ARE OF THEIR SUCHNESS."
SOZAN SAID, "WHAT IS THE ACTIVITY BEHIND PAPER CLOTHES?"

He has not understood the answer that Doja has given. The moment you move behind your bodies which are nothing but paper clothes, what you find is pure suchness -- *tathata*, thisness: a tremendously beautiful space but no entity as an ego, a space without boundaries, full of joy, full of peace, full of benediction.

But it is not a thing, you cannot hold it in your hand. It is not an object, it is your very subjectivity. It is your very innermost consciousness.

SHIE DOJA CAME NEAR HIM, DID AS HE WAS ASKED, -- he was asked by Sozan, "WHAT IS THE ACTIVITY BENEATH PAPER CLOTHES?" He stood before Sozan AND DIED STANDING UP, left the body, which remained simply a hollow bamboo without any music.

SOZAN SAID, "YOU HAVE EXPOUNDED THE GOING," -- certainly these people were strange people, worthy of the respect and dignity of all the centuries. Doja has died to show that which is hidden inside. He left the body, but Sozan is not a lesser master than Doja.

SOZAN SAID, "YOU HAVE EXPOUNDED..."

Look, a dead body is standing before you and he is asking, "YOU HAVE EXPOUNDED THE GOING, the death, BUT HOW ABOUT THE COMING, the birth?"

Perhaps there has never been such a conversation. A dead man is standing before you and you are asking a question. But this happens every day here when you all go into death... I go on talking to dead

people. I say, "Die more deeply," because you only die just a little. You keep very close to the surface, so that if anything goes wrong, you can immediately come out. You just need Rupesh's drum and you are back. Die deeply, so that even if Rupesh drums on your head it will take a little time for you to come back.

SOZAN SAID, "YOU HAVE EXPOUNDED THE GOING, BUT HOW ABOUT THE COMING?"
SHIE DOJA SUDDENLY OPENED HIS EYES AND ASKED,
"HOW ABOUT WHEN A SPIRITUAL NATURE DOES NOT BORROW A PLACENTA?"

These people are the very salt of the earth. Doja opened his eyes, came back into the body and said, "HOW ABOUT WHEN A SPIRITUAL NATURE DOES NOT BORROW A PLACENTA?" -- when a spiritual being does not enter into another womb to borrow a placenta?

SOZAN SAID, "THIS IS NOT YET WONDERFUL."
SHIE DOJA ASKED, "WHAT IS WONDERFUL THEN?"
SOZAN SAID, "NOT-BORROWING BORROWING."

Negation of negation. One borrows the placenta ... the placenta is the connection between the mother and the child which is cut at the birth of the child. When one does not borrow a placenta... even the idea of not borrowing a placenta is enough to keep you away from the formless. You have to stop even not borrowing. Borrowing you have stopped, now stop not borrowing. You simply forget all about it, the negative and the positive, both. Don't look back, and disappear into the ocean.

SHIE DOJA THEREUPON SAID, "BE HAPPY, BE WELL!" AND DIED, SITTING.

Death seems to be a game to these people. It is a game: so is life. Don't take anything seriously. Life or death, both are just games and you are beyond both. You can participate on either side in the football match, but you are beyond the sides. For the moment you can play the game.

SOZAN on the death of Doja, MADE A VERSE. Such beautiful people! Somebody is dying and you make a verse.

THE ENLIGHTENED MIND IS A PERFECT AND FORMLESS BODY.
DO NOT BELIEVE, UNREASONABLY,
THAT IT IS FAR OFF OR NEAR!
THOUGHTS OF DIFFERENCE BECLOUD THE ORIGINAL FORM.
A MIND AT VARIANCE WITH ITSELF CANNOT BE IN HARMONY WITH THE WAY.
WHEN EMOTION DISTINGUISHES PHENOMENA, WE FALL INTO MATERIALITY.
WHEN INTELLECT JUDGES THE MANIFOLD, WE LOSE THE REALITY.
IF YOU UNDERSTAND PERFECTLY THE MEANING OF THESE WORDS,
YOU ARE WITHOUT DOUBT BEYOND DANGER LIKE THOSE OF ANCIENT TIMES.

This is my whole effort to introduce you to this same experience of the ancient buddhas, because it does not belong to time. It is a question of diving deep into yourself. The buddha is hiding in the paper bag. The paper bag may be of any shape: it may be male, it may be female; it may be young, it may be old; it may be black, it may be white... it does not mean anything to the inner consciousness. All distinctions are meaningless.

Your innermost being has always been perfect; it is just that you have completely forgotten to go into yourself. You go on and on, round and round the whole world, not knowing what you are searching for. Somebody is searching for power without knowing that power never satisfies anyone. Somebody is running after money, knowing perfectly well that there have been millions of people who have had an immense amount of money, and it does not help understanding. These are all unconscious ways of searching for something that you have already got within you. But the tendency of the mind is to look away, never to look to the obvious.

Meditation is to enter into the obvious. It is not even near, it is you. That's why Sozan says, "It is neither far nor near." How can you be far or near? You are just here and you have been here always. Worlds have moved but you have gone nowhere, you cannot; wherever you go, you are there.

Meditation is simply a way to find the timeless, the eternal, your ultimate being. Without it, misery is your fate; without it, suffering is your lot; without it, you may have all the wealth of the world or all the power that any position can give you, but you will remain poor. There is only one thing that can make you an emperor and that is your own being. Just find it -- it is hiding behind a paper bag.

It is not a great work: it is very simple. Just a little courage, a little risk of losing the paper bag. At the

most, what can happen? When Rupesh gives the drumbeat to come back again, at the most you may not come. I don't think that is much trouble. We will still celebrate. So go deeply without any fear.

Before that, so you can die happily, a few laughs, because, one never knows, you may come back, you may not. Just for the journey, go laughing and dancing, if you are really going.

Young Dr. Dagburt goes out with Dr. Bones, a general practitioner, to observe him on home visits. "I will conduct the first two," says Bones. "Watch closely, then *you* give it a try."

At the first house, they are met by a distressed man. "My wife is having terrible stomach cramps," he says.

Dr. Bones does a brief examination, then gets on his hands and knees and looks under the bed. "Madam," says Bones, "you must cut out your ridiculous intake of sweets and chocolate, and you will be well in a day." Dagburt peeks under the bed and sees candy wrappers littering the floor.

On the next call they are met by a distraught Becky Goldberg. "It is Hymie, doctor!" she cries. "He was very forgetful all day yesterday, and today he has been falling over a lot. When I put him to bed, he passed out."

Examining Hymie, Bones gets down on the floor and looks under the bed. "It is a very simple problem," Bones says to Hymie. "You are drinking too much!" Young Dr. Dagburt sneaks a look under the bed and sees seven empty gin bottles.

At the third house, it is Dagburt's turn. He rings the doorbell and there is a long delay before a flushed young woman answers.

"Your husband asked us to call," says Dagburt. "He said you were not yourself this morning, and asked us to give you an examination."

So they go upstairs, and the woman lies down. Dagburt examines her and then he looks under the bed. "Okay," he concludes, "I prescribe you a dairy-free diet and you will be fine."

As they are leaving, Bones is puzzled and asks, "How did you reach that conclusion about the dairy-free diet?"

"Well," says Dagburt, "I followed your example and looked under the bed -- where I found a milkman!"

Slobovia meets Kowalski at the "Pope and Hooker" pub for a few midnight beers.
"How is your wife's cooking?" asks Kowalski.

"I came home tonight," says Slobovia, "and my wife was crying and weeping because the dog had eaten a pie she made for me. `Don't cry,' I told her, `I will buy you another dog.'"

"Mr. Klopman," says Doctor Bones, "even though you are a very sick man, I think I will be able to pull you through."

"Doctor," cries Klopman, "if you do that, when I get well, I will donate five thousand dollars for your new hospital."
Months later, Bones meets Klopman in the street. "How do you feel?" he asks.
"Wonderful, doctor, just fine!" says Klopman. "Never felt better!"

"I have been meaning to speak to you," says Bones. "What about the money for the new hospital?"
"What are you talking about?" says Klopman.

"You said," replies Bones, "that if you got well, you would donate five thousand dollars for the new hospital."
"I said that?" asks Klopman. "That just shows how sick I was!"

Rupesh, give the first drum and everybody goes crazy.

(Drumbeat)
(Gibberish)

Rupesh...

(Drumbeat)

Everybody goes into deep silence.

No movement.
Become frozen just like stone statues.
Close your eyes; enter in.
Search behind the paper bags.
Deeper, deeper, deeper -- without fear.
This is your own territory;
it belongs to no one except you.
In fact this is the only space
that belongs to you.
It is your eternity.

To take you deeper, Rupesh, give a beat and everybody dies.

(Drumbeat)

Die completely.
Don't be bothered about the paper bag.
This is the most beautiful graveyard.
So many consciousnesses reaching home,
touching their own depths.
This is what I have called
the quantum leap, from mind to no-mind.
Rejoice in this silence,
let it penetrate to the very center of your being.
This is the greatest wonder in the world,
the most mysterious phenomenon.

Rupesh, bring the dead back to life.

(Drumbeat)

This is resurrection.
Come back with a new insight and a new clarity,
a new silence and a new song,
a new dance in your being,
a new fresh breeze.
If this can become
your every moment experience,
underlying your whole life activity,
you have become a buddha.
To be a buddha is not a goal,
to be a buddha is the art of being alert,
aware, peaceful, loving.
Don't miss this moment
because nobody knows about the next.

Okay, Maneesha?
Yes, Osho.
Can we celebrate because so many people are resurrected?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #13
Chapter title: You cannot see with your ears

24 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
HYAKUJO NEEDED TO SELECT A MONK TO BE THE MASTER OF A NEW MONASTERY THAT WAS TO BE ESTABLISHED ON THE MOUNTAIN OF TA-KUEI-SHAN.
HE CALLED THE COOK OF HIS MONASTERY AND TOLD HIM HE HAD BEEN CHOSEN.
BUT THE CHIEF MONK OVERHEARD HYAKUJO'S CONVERSATION WITH THE COOK AND SAID, "NO ONE CAN SAY THAT THE COOK MONK IS BETTER THAN THE CHIEF MONK."
SO HYAKUJO CALLED ALL THE MONKS TOGETHER AND TOLD THEM THE SITUATION. HE SAID THAT ANYONE WHO GAVE THE CORRECT ANSWER TO HIS QUESTION WOULD BE A CANDIDATE FOR THE POSITION IN THE NEW MONASTERY.
HYAKUJO THEN POINTED TO A WATER PITCHER STANDING ON THE FLOOR AND SAID, "WITHOUT TELLING ME ITS NAME, TELL ME WHAT IT IS."
THE CHIEF MONK SAID, "YOU CANNOT CALL IT A WOODEN SHOE."
WHEN NO ONE ELSE ANSWERED, HYAKUJO TURNED TO THE COOK. THE COOK STEPPED FORWARD, TIPPED OVER THE PITCHER WITH HIS FOOT AND THEN LEFT THE ROOM.
HYAKUJO SMILED AND SAID, "THE CHIEF MONK LOST." THE COOK MONK WAS MADE HEAD OF THE MONASTERY AND LIVED THERE MANY YEARS TEACHING MORE THAN ONE THOUSAND MONKS IN ZEN.
IN ANOTHER INCIDENT, KANTAISHI -- A CONFUCIAN SCHOLAR -- ASKED DAITEN, WHO HAD A MONASTERY IN THE PLACE OF EXILE, "HOW OLD ARE YOU?"
DAITEN HELD OUT HIS ROSARY AND SAID, "DO YOU UNDERSTAND?"
KANTAISHI SAID, "NO, I CANNOT UNDERSTAND."
DAITEN REPLIED, "IN THE DAYTIME THERE ARE ONE HUNDRED AND EIGHT BEADS AND AT NIGHT THERE ARE ALSO ONE HUNDRED AND EIGHT."
KANTAISHI WAS VERY MUCH DISPLEASED BECAUSE HE COULD NOT UNDERSTAND THIS OLD MONK, AND HE RETURNED HOME.
AT HOME HIS WIFE ASKED, "WHAT MAKES YOU SO DISPLEASED?"
THE SCHOLAR THEN TOLD HIS WIFE ALL THAT HAD HAPPENED.
"WHY NOT GO BACK TO THE MONASTERY AND ASK THE OLD MONK WHAT HE MEANT?" HIS WIFE SUGGESTED.
NEXT DAY, EARLY IN THE MORNING, KANTAISHI WENT TO THE MONASTERY, WHERE HE MET THE CHIEF MONK AT THE GATE.
"WHY ARE YOU SO EARLY?" THE CHIEF MONK ASKED.
"I WISH TO SEE YOUR MASTER AND QUESTION HIM," KANTAISHI ANSWERED.
"WHAT IS YOUR BUSINESS WITH HIM?" THE CHIEF MONK ASKED. SO THE CONFUCIAN REPEATED HIS STORY.
"WHY DON'T YOU ASK ME?" THE CHIEF MONK INQUIRED.
KANTAISHI THEN ASKED, "WHAT DOES `ONE HUNDRED AND EIGHT BEADS IN THE DAYTIME AND ONE HUNDRED AND EIGHT BEADS AT NIGHT' MEAN?"
THE CHIEF MONK CLICKED HIS TEETH THREE TIMES.
AT LAST KANTAISHI MET DAITEN AND ONCE MORE ASKED HIS QUESTION, WHEREUPON THE MASTER CLICKED HIS TEETH THREE TIMES.
"I KNOW," SAID THE CONFUCIAN, "ALL BUDDHISM IS ALIKE. A FEW MOMENTS AGO I MET THE CHIEF MONK AT THE GATE AND ASKED HIM THE SAME QUESTION AND HE ANSWERED ME IN THE SAME

WAY."
DAITEN CALLED THE CHIEF MONK AND SAID,
"I UNDERSTAND YOU SHOWED HIM BUDDHISM A FEW MINUTES AGO. IS IT TRUE?"
"YES," ANSWERED THE CHIEF MONK.
DAITEN STRUCK THE CHIEF MONK AND IMMEDIATELY EXPELLED HIM FROM THE MONASTERY.

Maneesha, there are things which mind is naturally incapable of understanding. The mind has limitations, but our ego does not want to accept the limitations of the mind.

Every sense has its own limitation. You cannot see with your ears and you cannot hear with your eyes. In the same way, you can see objects with the mind but you cannot see the beyond, the formless with the mind. To the mind it will look absurd -- just as to the blind man light is absurd and to the deaf, no music exists in the world. Those who have become too much identified with the mind and unfortunately all the civilizations and cultures that have existed in the world have enforced and reinforced the mind....

Zen is alone and unique. It points beyond the mind. So remember not to try to understand rationally, intelligently. Only in deep meditation and silence will you be able to feel the significance of these small anecdotes. They have something hidden in them, but it is not possible for the mind to figure it out. Put the mind aside, and suddenly you can see the truth which mind was blocking. As far as Zen is concerned, mind is a block to reality. Except mind, nobody is hindering you declaring your buddhahood this very moment.

HYAKUJO -- a great Zen master -- NEEDED TO SELECT A MONK TO BE THE MASTER OF A NEW MONASTERY THAT WAS TO BE ESTABLISHED ON THE MOUNTAIN OF TA-KUEI-SHAN. HE CALLED THE COOK OF HIS MONASTERY AND TOLD HIM HE HAD BEEN CHOSEN.

Before I proceed I have to say something about the cook, otherwise you will not be able to understand the whole story. This cook had entered the monastery as a young man thirty years before the incident when he was called by the master. Thirty years before when he had first entered, he had asked the master Hyakujo, "I don't know what I am searching for, I don't know the question; hence I cannot ask anything. If out of your compassion you can show me the way, I will be infinitely grateful." Hyakujo's monastery had one thousand monks, great scholars, intellectuals, philosophers. The poor man who had come said, "All that I can do is cook. I am uneducated."

The master said, "There is no problem. You start cooking. Just remember one thing: never come again to me. Whenever I need to, I will call you. Don't ask anyone anything; just remain like a shadow, working."

In China and Japan, rice is the main food. The cook was preparing rice for a thousand monks. He would get up early in the morning and go to bed late at night. There was no time for questioning, nor did he have any question. Just think: thirty years, cleaning rice, cooking rice. He became completely silent. He was not doing any meditation, but the mind was not needed. His work was so simple that mind retired on its own.

People had even forgotten that there was a monk who never came to the assembly, who never asked anything, who never read any sutra. People had no idea even what his name was because he had never told anybody. Nobody had asked... even the master had not asked. This was the first time he had been called, when he was told he had been chosen to be the head of the new monastery that was being opened on a nearby mountain.

The master had been watching for thirty years. As the man became silent, his whole aura, his whole energy started showing the same light that surrounds a buddha. The master had been waiting for the right time. He called the cook and said, "You are to be the chief of the new monastery." Amongst one thousand scholars... choosing the cook, who knows nothing about Buddhism, who knows nothing about meditation, who knows nothing at all.

BUT THE CHIEF MONK -- Hyakujo's monastery of a thousand monks has one chief monk for day-to-day affairs -- OVERHEARD HYAKUJO'S CONVERSATION WITH THE COOK AND SAID, "NO ONE CAN SAY THAT THE COOK MONK IS BETTER THAN THE CHIEF MONK. I am the chief, and this is such stupidity that the cook should become the head of a great monastery on the mountain."

SO HYAKUJO CALLED ALL THE MONKS TOGETHER AND TOLD THEM THE SITUATION. HE SAID THAT ANYONE WHO GAVE THE CORRECT ANSWER TO HIS QUESTION WOULD BE A CANDIDATE FOR THE POSITION IN THE NEW MONASTERY.
HYAKUJO THEN POINTED TO A WATER PITCHER STANDING ON THE FLOOR AND SAID, "WITHOUT TELLING ME ITS NAME, TELL ME WHAT IT IS."
THE CHIEF MONK SAID, "YOU CANNOT CALL IT A WOODEN SHOE."

This was not accepted. It said nothing about the water pitcher.

WHEN NO ONE ELSE ANSWERED, HYAKUJO TURNED TO THE COOK. THE COOK STEPPED FORWARD, TIPPED OVER THE PITCHER WITH HIS FOOT AND THEN LEFT THE ROOM. HYAKUJO SMILED AND SAID, "THE CHIEF MONK LOST."

The cook had said everything about the pitcher without uttering a single word. And he did not even wait to see whether he was chosen or not. Such unconcern for position, for power! Only such a man could be chosen to be the chief of a monastery where people are going to meditate.

THE COOK MONK WAS MADE HEAD OF THE MONASTERY AND LIVED THERE MANY YEARS TEACHING MORE THAN ONE THOUSAND MONKS IN ZEN.

It has been a wonder in the Zen tradition how the cook managed. He was absolutely uneducated. All that he had done his whole life was cook. Yet he managed to teach Zen to one thousand monks. The anecdote simply indicates that Zen is not an education, it is an experience. It is available to all: the uneducated, the educated, the young, the old, the brahmin, the sudra. It is available to all, if you can become silent.

The cook knew only how to be silent. He had become silent and he helped other people: "Just do the work you are doing the way I have been cooking for thirty years. Whatever you choose in the monastery do it with your totality. Here, there is no question, no answer -- no scholarship. Just act with your totality -- continuously -- and wait for the right time."

The flower blossoms and the rain comes, the sun rises and the birds sing. Just like that -- absolutely naturally -- silence sprouts within you, brings flowers of the unknown, fills you with immense fulfillment. You know, although you cannot say a single word about it: you experience, but you have no explanation. Life is a mystery that is the very essence of Zen.

Daiten replied in another incident when Kantaishi, a Confucian scholar... again I have to say something about Confucius. He is certainly nothing but confusion. His name absolutely gives the explanation about himself. He was a great scholar, perhaps the greatest that China has produced, and the most influential man in China's whole history.

He was a contemporary of Lao Tzu and had thousands of students. He was really a great intellect: he created the whole Chinese logic, and made all the social rules, ethos, morality. He controlled Chinese politics, and taught the kings and princes how to rule. He was a great man in every way. But his students many times told him, "A great desire arises in us. You should meet Lao Tzu."

Lao Tzu was unknown: a very small group of drop-outs followed him. He was such a strange fellow that no straightforward man was ever going to be close to him. He had his own way which eventually merged with Bodhidharma's.

Zen is the product of Bodhidharma and Lao Tzu: it is a crossbreed. Lao Tzu created great disciples like Chuang Tzu and Lieh Tzu but he could not create a religion, because he was against any organization; and he could not create scriptures because he was against saying something which cannot be said.

But still people felt, "That man has experienced something which we are missing. He is so content, with such grace, such beauty."

The disciples of Confucius told him, "He is by chance staying near here in a cave by the side of the river. It is a great chance for you both to meet. We would love to see what transpires."

It was below the ego of Confucius, but because again and again he was asked, he finally said, "Okay, I will come. I will see who this fellow is."

But he was also afraid. Every knowledgeable person is afraid, because basically he knows all his knowledge is borrowed. When an authentic person stands in front of him, the knower is absolutely naked, all his clothes drop off. He was afraid that Lao Tzu may be a dangerous experience, so he told his disciples to wait outside the cave. First he would go alone, get acquainted with Lao Tzu and then he would come out and take all the disciples in to meet Lao Tzu.

Within a few seconds he came out perspiring and told his disciples, "We are not going to see him again. And never ask me again. That man is dangerous, very dangerous. He is not a man but a dragon. Never even touch his shadow."

What had transpired in that cave? What did Lao Tzu do to Confucius? The same as what happens when you encounter a lion. Lao Tzu was not a man of social conformity: he was not orthodox. He did not believe in any religion; he did not believe in any God; he did not believe in any morality.

He told Confucius, "You are confused and you are confusing others. First get totally conscious of your own being." That he calls *tao*. That is what Buddha calls *dhamma*. We can call it the truth, the ultimate

truth. "First become acquainted with your inner nature and then talk about right and wrong and all that kind of nonsense. It is good that you have come because I was thinking one day to come and hit you on your head."

Confucius could not say a single word because it was all quite right: he had no idea who he was. Standing bare, naked before the disciples of Lao Tzu, he felt very much ashamed; he started perspiring. Lao Tzu shouted at him, "Get out if you cannot get in."

He escaped immediately to his disciples where he was a great man, a great scholar -- even kings were his followers. He told his disciples, "Never, never come across this fellow. He will destroy you. He will take away your personality. He will leave you utterly innocent when education is needed, culture is needed, civilization is needed. That man is absolutely against any education, any civilization, any culture. He wants only freedom and spiritual growth."

This incident happened between Kantaishi, a Confucian scholar, and Daiten, a Zen master. Kantaishi asked the Zen master, "How old are you?"

There was a period of silence. Daiten looked into the eyes of the Confucian scholar, held out his rosary and said, "DO YOU UNDERSTAND?"

KANTAISHI SAID, "NO, I CANNOT UNDERSTAND."
DAITEN REPLIED, "IN THE DAYTIME THERE ARE ONE HUNDRED AND EIGHT BEADS AND AT NIGHT THERE ARE ALSO ONE HUNDRED AND EIGHT."
KANTAISHI WAS VERY MUCH DISPLEASED BECAUSE HE COULD NOT UNDERSTAND THIS OLD MONK, AND HE RETURNED HOME.
AT HOME HIS WIFE ASKED, "WHAT MAKES YOU SO DISPLEASED?"
THE SCHOLAR THEN TOLD HIS WIFE ALL THAT HAS HAPPENED.
"WHY NOT GO BACK TO THE MONASTERY AND ASK THE OLD MONK WHAT HE MEANT?" HIS WIFE SUGGESTED.
NEXT DAY, EARLY IN THE MORNING, KANTAISHI WENT TO THE MONASTERY, WHERE HE MET THE CHIEF MONK AT THE GATE.
"WHY ARE YOU SO EARLY?" THE CHIEF MONK ASKED.
"I WISH TO SEE YOUR MASTER AND QUESTION HIM," KANTAISHI ANSWERED.
"WHAT IS YOUR BUSINESS WITH HIM?" THE CHIEF MONK ASKED. SO THE CONFUCIAN REPEATED HIS STORY.
"WHY DON'T YOU ASK ME?" THE CHIEF MONK INQUIRED.
KANTAISHI THEN SAID, "WHAT DOES `ONE HUNDRED AND EIGHT BEADS IN THE DAYTIME AND ONE HUNDRED AND EIGHT BEADS AT NIGHT TIME' MEAN?"
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"I KNOW," SAID THE CONFUCIAN, "ALL BUDDHISM IS ALIKE. A FEW MOMENTS AGO I MET THE CHIEF MONK AT THE GATE AND ASKED HIM THE SAME QUESTION AND HE ANSWERED ME IN THE SAME WAY."
DAITEN CALLED THE CHIEF MONK AND SAID,
"I UNDERSTAND YOU SHOWED HIM BUDDHISM A FEW MINUTES AGO. IS IT TRUE?"
"YES," ANSWERED THE CHIEF MONK.
DAITEN STRUCK THE CHIEF MONK AND IMMEDIATELY EXPELLED HIM FROM THE MONASTERY.

This has been asked again and again in the history of Zen. What transpired? First, the master is telling the disciple to be the same in the day and in the night, to be the same in suffering and in rejoicing, the same when young or when old, to be the same when alive and when dead. That was the meaning of showing the rosary which remains the same whether it is day or night.

The puzzle is that the chief monk of the monastery answered in the same way. When the Confucian scholar came the second time, the chief monk was at the gate. He clicked his teeth three times. The Confucian scholar was even more confused. The first time he had come to ask, "What does it mean by showing a rosary and saying that it remains the same in the night and in the day?" And now this chief monk has given him another problem. He clicked his teeth three times.

But he did not take this answer, he wanted to ask the master himself. The master also clicked his teeth three times. Clicking the teeth three times is a symbol in Zen meaning, "You can go on asking, but it does not help. One mystery will be answered by another mystery." Clicking three times gives you a chance to put the mind aside and just listen to the clicking of the teeth.

The master is saying, "All philosophy, all questions, all answers are nothing but the clicking of teeth. Stop all this nonsense." But the scholar said, "That means that Buddhism is the same." He cannot put his

mind aside. Where is Buddhism in this? The rosary is not Buddhist, nor is being the same in the day and the night. And what is Buddhist in clicking your teeth? But because the chief monk has also clicked his teeth, his mind, the scholarly mind, concludes, "It seems both these people are saying that Buddhism is the same everywhere."

When he said, "I KNOW ALL BUDDHISM IS ALIKE. A FEW MOMENTS AGO I MET THE CHIEF MONK AT THE GATE AND ASKED HIM THE QUESTION AND HE ANSWERED ME IN THE SAME WAY."
DAITEN CALLED THE CHIEF MONK AND SAID,
"I UNDERSTAND YOU SHOWED HIM BUDDHISM A FEW MINUTES AGO? IS IT TRUE?"
"YES," ANSWERED THE CHIEF.
DAITEN STRUCK THE CHIEF MONK AND IMMEDIATELY EXPELLED HIM FROM THE MONASTERY.

The question has been asked why the chief monk was expelled from the monastery. His education is complete. Zen has its own way of certifying; he has graduated. You can never take Zen for granted. Every Zen master has his own way and that was his way of telling him, "Now there is no need to be here. Get out! You have graduated. Now you know. So why waste time? Give the place to somebody else, some other unwise person, some other seeker, and you go and spread what you have understood."

This expulsion is not ordinary expulsion. This expulsion is a certificate. Zen is so strange in its way; when it wants to appreciate it hits, it beats. But its whole effort is to open you up to the unknown no-mind. Once you experience the silence of your being, there is nothing more to be learned, nothing more to be gained, nothing more to be known, nowhere to go. There is just a laugh that you have been such an idiot, searching for yourself when you have been always in, while you were searching all over the world.

Maneesha's question is:
BELOVED OSHO,
IT REALLY SEEMS THAT FOR THE FIRST TIME THOSE OF US WHO ARE WITH YOU ARE NOT SETTING UP ANY KIND OF SPIRITUAL OR ORGANIZATIONAL HIERARCHY: THERE IS JUST YOU AND US -- AND EVEN THAT DIVISION DISAPPEARS IN THE SILENCE HERE EACH EVENING.

Maneesha, I have not been here for thirty-five years. And in this absence of thirty-five years I have been trying to help everybody be as absent as I am. In this absence, I have known the greatest ecstasy and I have known life in its pure essence without any reason or rhyme, just as flowers blossom and spread their fragrance. There is no effort in it. Without any effort I have been sharing myself to anyone who by chance has come across me.

I am not, and I want you also to be not. The more you are, the more you will suffer. The more you are, the more you are in hell. If you want to be more, go to Europe and do Fischer-Hoffmann therapy. That leads you directly to hell. Its whole effort is to make you more, stronger, to give you a personality.

Here, my whole work is anti Fischer-Hoffmann. I want you to be nobody, nothing, just a silence; because only in this silence have buddhas blossomed. Every day you have some feel of it. One day, suddenly, this feel will become your very breathing, the very beating of your heart. I declare this assembly to be the most blessed on the earth at this moment. Everywhere, there is the clicking of teeth. This small assembly of seekers is moving in a totally different dimension to the mind. It is moving in the dimension of no thought, no feeling, no emotion -- just pure nothingness.

Once you have attained to pure nothingness you have found the dance of the universal, of the eternal. You have found the meaning of life. There is no other way to find the significance and the fragrance of your own being.

Before we enter into our silence, into the very essence of Zen, the bamboos are silent, waiting for a few laughs from you. Shunyo informed me yesterday that, since these meditations, since this silence and this laughter have begun, the bamboos have grown so much and new sprouts have come.
Just for these bamboos, particularly for the new ones...

The famous Indian driver, Rambo Rickshaw, is chewing pan and hanging out at the Kit-Kat Restaurant. Suddenly, Swami Herschel comes running up. "Quick!" says Herschel, "I am sick! Do you know where Ruby Hall is?"
"How are you?" says Rambo Rickshaw. "What is your country?"
"Please, I'm very ill," pleads Herschel. "Do you know Ruby Hall?"

"Where you are going? England? Are you England-man?" asks Rambo.
"Help," moans Herschel, turning a little green "... Ruby Hall."
"Airport going? No problem!" says Rambo.
"Quickly," gasps Herschel, lying in the back seat. "Can you take me to..."
"Where you are going?" says Rambo. "Germany? Are you Germany-man?"
"Aaahhg!" groans Herschel.
"M.G. Road? Shopping? Change money?" asks Rambo Rickshaw.
"No, no, Ruby Hall, Ruby Hall!" gasps Herschel.
"Ruby Hall? That is hospital. You are sick?" says Rambo.
"Jesus Christ!" yells Herschel.
"Oh, you are American," smiles Rambo. "I know California. You want Poona tour?"
"No!" cries Herschel, "I want fucking Ruby Hall!"
"Fucking who?" shouts Rambo Rickshaw. "No! Get out! No fucking here!"

One Saturday night George ends up at a party in an unfamiliar apartment building. He gets very drunk, but somehow finds his way home in the small hours of the morning. He wakes up the next afternoon with a terrible hangover, and he realizes that he has left his jacket, tie, shirt and shoes at the party.

With much difficulty he finds the apartment building, but has no idea which apartment he had been in. The only thing he remembers is that it had a magnificent gold toilet. So he knocks at the first apartment. The door is answered by a man with a hangover.
"Hello," says George, "did you have a party here last night?"
"We sure did," groans the man.
"And do you have a gold toilet?" asks George.
"A gold toilet? We sure don't!" replies the man.

This happens in almost every apartment. Everyone is recovering from a party, but no one knows anything about a gold toilet.

At the last apartment, the door is opened by a man with a hangover. "Hello," says George, "did you have a party last night?"
"Boy! We sure did," groans the man.
"And do you have a gold toilet?" asks George.

There is a long silence. Finally, the man shouts back into the apartment, "Hey, Harry! Here is the guy who shit in your tuba!"

God is speaking to Moses on the mountain, and Moses is shaking his head in disbelief.

With his face upturned towards heaven, Moses says, "Now let me get this straight, God. You are telling me that *we* are the chosen people, and so you want us to cut off the tips of our *what*?"

Now, let God figure it out. Obviously, he cannot use a dirty word. He is in the same difficulty as Zen. He knows what it is but he cannot say it.

Rupesh, the first drum and everybody goes crazy.

(Drumbeat)
(Gibberish)

Rupesh...

(Drumbeat)

Everyone becomes silent.
Close your eyes, no movement.
Just go in.
Deeper and deeper.
You don't have to lose anything.
You can only find yourself.

This is the way
that leads to your ultimate destiny.
This is the quantum leap
from mind to no-mind.
Just be.

Rupesh...

(Drumbeat)

Everyone dies.
Die completely.
Body continues breathing -- no harm.
You just go in.
At the most, you may not return.
But don't hesitate
because ahead of you is eternity.
Just a moment, a jump from the mortal
into the immortal.

Rupesh...

(Drumbeat)

Come back to life, resurrected, new.
Let the past die
so that you can be unburdened, light,
and you can have wings to fly.

Okay, Maneesha?
Yes, Osho.
Can we celebrate for those who have resurrected?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #14
Chapter title: Mind with a small m

25 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
A NON-BUDDHIST PRESENTED HOGEN WITH A SCREEN THAT HAD A PICTURE PAINTED ON IT.

WHEN HE HAD FINISHED LOOKING AT IT, HOGEN SAID, "DID YOU PAINT THIS WITH YOUR HAND OR YOUR MIND?"
THE ARTIST ANSWERED, "WITH MY MIND."
HOGEN SAID, "WHAT IS THIS MIND OF YOURS?"
THE ARTIST HAD NO ANSWER.

Maneesha, before I discuss the Zen anecdote I have to say a few things to my sannyasins here or anywhere else in the world.

Write to the Nobel Prize committee that this old goat, the Shankaracharya of Puri, needs a Nobel Prize. And be quick, otherwise he will commit suicide, though that would not matter, even if the Nobel Prize had to be given posthumously. I have talked about the Shankaracharya, who continuously insists that *sati pratha* should be legalized and incorporated in the constitution of India.

Now he has come with a great original idea. For this original idea he needs, deserves a Nobel Prize. In Hyderabad there are no rains this year. He has said that if a woman commits sati, hara-kiri, rains would come. In the whole history of Hinduism there is not a single scripture describing any connection between a woman committing suicide, being burned alive, and the rains coming. For what? To quench the fire of the funeral?

But it is strange that in a country which is now bulging with a population of almost one billion, nobody opposes such stupid ideas. It seems nobody is concerned with what happens to man and his future. These priests have exploited man for centuries, have destroyed his dignity. They have been the greatest slave-makers. Half of society consists of women and they have taken all freedom from them, even the freedom to breathe. They want women to commit suicide.

This person should be immediately imprisoned. He has to prove on what grounds, for what reason a woman burning alive can bring clouds? And as I have said, he should commit suicide himself to prove it; that would be more manly and more courageous.

Secondly, just like the women, in this country a great number of people have suffered for centuries; they have been called untouchables. If even their shadow touches you, you have to take a bath. Such insult, such humiliation!

A new temple is raised, where the untouchables, to whom Gandhi gave that name `HARIJANS', meaning God's men... clever politics, cunning diplomacy. If these are God's men, what is everybody else? And these "God's men" have been suffering for centuries: they are not permitted to read any Hindu scripture or enter any Hindu temple.

And because harijans are trying to enter this temple, suddenly all the Hindu chauvinists, who would not have dared to say anything against the Shankaracharya, are now demanding that he should retire from his post, because he is preventing the harijans from entering the temple.

Man's history is full of strange turns. On this point all Hindu scriptures are in favour of the Shankaracharya. If the politicians want to allow harijans into Hindu temples, they should burn all Hindu scriptures. But everybody's concern is votes. Nobody is concerned with the untouchables, the harijans, or their entry into the temple; the question is, "Should they remain part of Hindu society?" Their number is twenty-five crore, one fourth of Hindu society. Even a man like Mahatma Gandhi was against giving harijans a separate vote, though it could give them a certain independence from centuries of slavery.

My own suggestion is that in the first place no harijans should enter any Hindu temple. They should avoid Hindu temples, scriptures, these so-called Shankaracharyas, and should simply declare themselves independent of Hindus. They are enough, twenty-five crore; they can rule over the country! But political parties want them to remain Hindus, because of their voting strength. The politicians are willing even to condemn the Shankaracharya who is right as far as Hindu tradition is concerned. He is perfectly right, because for five thousand years no harijan has ever entered any Hindu temple.

But they are suddenly against the Shankaracharya, because he is creating trouble. If these harijans separate themselves from the Hindu fold, the whole destiny of the nation will be different. But they are poor, uneducated, because they have not been allowed any education; they have not been allowed any job other than the ones they have been doing traditionally, the lowest jobs: cleaning people's toilets, making shoes, butchering animals. They have not been able to move into any other work.

But even Mahatma Gandhi was afraid -- and I don't know why people go on calling him Mahatma. The word means `the great soul', but the soul was not very great, it was absolutely political, diplomatic. He fasted for twenty-one days against harijans getting a separate vote. The separate vote was only a symbol that

was going to create for harijans a strength of their own. But they don't have to become anything, they don't have to become Christians, they don't have to become Mohammedans, they don't have to become Buddhists; nobody needs religion, everybody needs individuality, awareness.

And this is a good chance for harijans, but such is foolishness... although for centuries they have been pushed back from the temples and burned alive if found reading the scriptures, they still go on clinging and asking to enter into Hindu temples. There is no need for anybody to enter any temple, any synagogue, any church, any mosque. This whole universe is your temple and your being is the only scripture you have to read.

I am saying this, because Hindu chauvinists are trying to force harijans to enter the temples, while more orthodox Hindus are trying to prevent them. The whole thing is so stupid! The harijans should simply refuse to enter any Hindu temple or any Mohammedan mosque or any church. You are enough unto yourself. If I don't need any religion, if I don't need any temple, if I don't need any scripture, if I'm sufficient unto myself, why cannot *you* be?

But it seems the slaves are as much responsible for slavery as the slave-makers themselves. The slaves want to be slaves: they want to be dependent. They are afraid, without the priesthood, without the temples, of what would happen to their spiritual growth. I say to everyone: spiritual growth is an individual affair, it needs no organization, it needs no special place, it needs only for you to enter into your own space.

A NON-BUDDHIST PRESENTED HOGEN WITH A SCREEN THAT HAD A PICTURE PAINTED ON IT. WHEN HE HAD FINISHED LOOKING AT IT, HOGEN SAID, "DID YOU PAINT THIS WITH YOUR HAND OR YOUR MIND?"

I have to remind you of one thing: Buddhists write `mind' with a small m, when they mean `your mind'. And when they want to mean `the universal mind', they write `mind' with a capital M.
In this question Hogen has asked about a small-m mind.

THE ARTIST ANSWERED, "WITH MY MIND," -- small m.
HOGEN SAID, "WHAT IS THIS MIND OF YOURS?"
THE ARTIST HAD NO ANSWER.

Poor artist! A very ordinary artist, who knows nothing of the intricacies and the workings of the mind -- what to say about the no-mind? -- facing a great master. And if a picture comes from your mind, it is going to be just a reflection of your craziness, insanity. Unless you know the no-mind, unless you know the space beyond mind, your painting, your poetry, your music cannot be sane.

We are living on an insane planet. From the second world war to today, without any great war happening, seventeen million people have been killed in small wars, which people hardly notice. Is something basically wrong with the mind? It is violent, murderous, suicidal, it gives you misery, suffering, agony, anguish, and still you go on clinging to it.

This has to be remembered by my people, that unless your art, your creation comes out of your meditation, it has no value at all. Out of meditation, out of silence, every song becomes Solomon's song, and every picture represents, as a mirror will represent, a buddha. Before you create anything, uncreate your mind.

The artist was really very poor. I want you to be really rich, and there is only one richness which is hidden deep, very deep inside you. It is beyond the reach of your thought, of your reason, it is available only to those who can be utterly silent. Once you have got it, the very kingdom of God is yours. Then whatever comes out of it has a beauty, a blissfulness, an ecstasy.
Basho wrote:

THE BEGINNING OF ALL ART:
A SONG WHEN PLANTING A RICE-FIELD
IN THE COUNTRY'S INMOST PART.

It does not matter what you are doing; what matters is: is the inner space silent? Then even planting seeds in a field, you yourself become a song, you yourself become a dance.
Basho also wrote:

"... ALL WHO HAVE ACHIEVED REAL EXCELLENCE IN ANY ART, POSSESS ONE THING IN COMMON,

THAT IS, A MIND TO OBEY NATURE, TO BE ONE WITH NATURE, THROUGHOUT THE FOUR SEASONS OF THE YEAR. WHATEVER SUCH A MIND SEES IS A FLOWER, AND WHATEVER SUCH A MIND DREAMS OF IS THE MOON. IT IS ONLY A BARBAROUS MIND THAT SEES OTHER THAN THE FLOWER, MERELY AN ANIMAL MIND THAT DREAMS OF OTHER THAN THE MOON."

Our so-called mind is almost four million years old. It has passed through very dark nights, when there was no fire, no clothes, no houses; it has lived for millions of years in constant danger. That has made it aggressive, afraid, defensive, always being afraid of the dark night, of the wild animals. The mind carries those four million years of darkness, the fear of death. Hence it is afraid, although the situation has changed. Now there are no wild animals except you. But the mind knows nothing of the present, it carries only the past.

If you want to know the universe and its mystery, you have to take a jump out of the mind.

Shataku wrote:

MIND SET FREE IN THE DHARMA-REALM,
I SIT AT THE MOON-FILLED WINDOW
WATCHING THE MOUNTAINS WITH MY EARS,
HEARING THE STREAM WITH MY OPEN EYES.
EACH MOLECULE PREACHES PERFECT LAW,
EACH MOMENT CHANTS TRUE SUTRA:
THE MOST FLEETING THOUGHT IS TIMELESS.
A SINGLE HAIR IS ENOUGH TO STIR THE SEA.

And Gotsuan wrote:

WITH NO-MIND I HAVE ENJOYED MY STAY,
WITH MIND I RETURN TO SO, MY HOMELAND.
WHETHER IN MIND OR NOT,
I AM CONTENT EN ROUTE TO HEAVEN.

These people are talking about things which cannot be said, but out of compassion they are trying to make all kinds of effort to indicate to you your very being, which is your freedom; otherwise, everybody is a prisoner.

When I was imprisoned in America, the sheriff of the jail fell in love with me. He said to me, "Do you feel humiliated, because your hands are cuffed, your feet have chains, your waist has chains, do you feel humiliated?"

I said, "Everybody is a prisoner, just these handcuffs and these chains don't make any difference. You are also a prisoner but your chains are invisible."

He was a little puzzled, an old man, but very intelligent. He said, "I don't understand."

I said, "You will have to meditate to see the point that your body is your prison, your mind is nothing but your chains. And I am not humiliated; these handcuffs and these chains that you have put on me simply expose everyone else's reality. As far as I am concerned, I am free. No chain, no handcuffs, no prison cell can hold me. I can move out, open my wings and be in the eternal -- it does not matter."

He was very respectful. He used to come to see me about six times a day and he asked me, "What are you doing all the time? I am the sheriff of seven hundred prisoners here, but you are the strangest, you simply go on sitting."

I said, "It is such a rare opportunity not to move, not to do anything, not to have to remember if it is seven o'clock when I go to my people. I have never been so free."

He said, "You are strange, but the whole staff has fallen in love with you."

The moment I left that jail he said, "I know you have to go from here, but deep down none of my staff nor the prisoners want you to leave. Why can't you stay here? In three days the whole climate of my jail has changed."

I said, "I would love to be here, but my people are waiting. Next time, when I decide to have another taste, I will come directly to North Carolina in America."

He said, "You are always welcome, whether you are arrested or not, whether any court wants you to be in the jail or not. As far as I'm concerned, my doors are open."

There is only one freedom, the freedom to be; there is only one life, that which is hidden within you.

The moment you touch it, you have moved beyond words, you have heard the celestial song and a dance that continues from eternity to eternity.

Maneesha has asked:
BELOVED OSHO,
IT FEELS TO ME AS IF THIS DISCOURSE SERIES HAS BEEN MORE LIKE A CLASS IN SCULPTING OR PAINTING, BECAUSE YOU HAVE INVITED US TO HELP CREATE EACH EVENING -- TO WEAVE THE SILK OF SILENCE, TO DANCE WITH DEATH AND AWAKE AGAIN, EACH OF US, A MASTER-PIECE.

Maneesha, your question is not a question, but only a statement of the truth.

Before we enter this moment, I think a cup of coffee would not be... Sardarji sounds very happy. This time he is sitting nearby. Basically he belongs where the bamboos are, just a turbanned bamboo.

Ronald Reagan takes Margaret Thatcher and Pope the Polack out to lunch. They go to President Reagan's favorite family restaurant, the `Buns and Breasts Chicken House.'

After drinking a little too much wine with lunch, the slightly tipsy trio orders coffee. As it is being served, Ronald Reagan leans over to Margaret Thatcher's ear. With a devilish grin he slurs, "In America we say `Pass the honey, honey.'"

The prime minister smiles and bats her eyelashes. Then stroking Pope the Polack's fingers sensuously, she slurs, "In England we say `Pass the sugar, sugar.'" Then she says, "What do you say where you come from, Pope-sy wope-sy?"

Pope the Polack smiles and, straightening his collar, gives Margaret his best Valentino eyes. Then in a low voice he says, "Pass the tea... bag."

The phone rings at the Camp David motorpool and Private Leroy Jackson answers it.

"Where is that limousine that was ordered half an hour ago?" screams a voice at the other end. "Why is it taking so long?"

"Oh, you mean the limo for old Colonel Fat-Ass!" replies Leroy.

"What did you say?" cries the other voice.

"Er... who is this calling?" says Leroy, sheepishly.

"You don't know? This is Colonel Hawkbutt! And who are you?" demands the Colonel.

"You don't know?" says Leroy. "Well then -- bye, bye, Fat-Ass!"

The Bishop of Mississippi and his wife are owners of a magnificent parrot. But the parrot is a great embarrassment to the bishop because of its very unreligious language. However, his wife is devoted to the bird and will not get rid of it because of its great intelligence.

One day they are playing host to a new black preacher visiting from Chicago. The local people are not happy about having a black man preach in their church, but the bishop is doing everything he can to be polite.

After the services, the bishop and his wife are having coffee and a snack with the preacher in their home.

The black man sees the parrot in the corner and is impressed by its beautiful feathers.

"Say something to him," urges the bishop's wife. "And he will give you a reply."

So the preacher walks over with a little piece of food and says, "Polly wanna cracker?"

The parrot eyes the black man suspiciously, and then shrieks, "Nigger wanna watermelon?"

Now, Rupesh, give the first beat of the drum and everybody goes absolutely crazy...

(Drumbeat)
(Gibberish)

Rupesh...

(Drumbeat)

Be silent. Close your eyes. No movement.
Just be in.
This is *it*, your very being, your eternity,
your freedom from all limitations.
This silent space is what makes you a buddha.
In this moment
I am surrounded by thousands of buddhas.
To be a buddha is your birthright.
That is the quantum leap,
from mind to no-mind.
Mind makes you just an old ancient animal.
And no-mind brings a new universe
of ecstasy and blessings;
thousands of roses blossom in this space.

Now to make it deeper, Rupesh give the drum a good beat and everybody dies...

(Drumbeat)

Die totally.
Let the body breathe, don't bother,
you just go on digging deeper and deeper
within yourself.
There somewhere is the door
of the kingdom of God, so close
that it is unbelievable how one can forget it.
Once you have a taste of it,
keep it whatever you do,
just as an undercurrent.
Let this silence remain dancing.

Rupesh...

(Drumbeat)

Come back to life. Be a sitting buddha,
but keep the touch and the connection.
Never for a single moment
forget your divineness.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the resurrection of so many buddhas?
YES!

Zen: The Quantum Leap From Mind to No-Mind

Chapter #15
Chapter title: Can we celebrate now?

26 June 1988 pm in Gautam the Buddha Auditorium

Archive code:	8806265
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Audio:	Yes
Video:	Yes
Length:	82 mins

BELOVED OSHO,
HAIKYU SAID, "ILLUSION OBSTRUCTS THE MIND; HOW CAN ILLUSION BE GOT RID OF?"
OBAKU SAID, "CREATING ILLUSION, GETTING RID OF ILLUSION -- BOTH THESE ARE ILLUSION, FOR ILLUSION HAS NO ROOT; IT APPEARS BY REASON OF DISCRIMINATION. IF YOU DO NOT THINK OF CONTRARIES, SUCH AS ORDINARY AND SUPERIOR, ILLUSION CEASES OF ITSELF, AND HOW CAN YOU THEN GET RID OF IT? WHEN THERE IS NOT A HAIR'S BREADTH OF SOMETHING TO RELY ON, THIS IS CALLED `GIVING AWAY WITH BOTH HANDS, AND THUS RECEIVING BUDDHAHOOD.'"
HAIKYU SAID, "THERE BEING NOTHING TO RELY ON, HOW CAN ANYTHING BE TRANSMITTED?"
OBAKU SAID, "MIND IS TRANSMITTED BY MIND."
HAIKYU SAID, "IF THE MIND IS TRANSMITTED, WHY DO YOU SAY THERE IS NO SUCH THING AS MIND?"
OBAKU SAID, "NOT RECEIVING THE LAW IS CALLED `TRANSMISSION OF MIND'. IF YOU UNDERSTAND WHAT THIS MIND IS, THIS IS THE NO-MIND, THE NO-LAW."
HAIKYU SAID, "IF THERE'S NO MIND, AND NO LAW, HOW CAN YOU TALK ABOUT `TRANSMITTING' SOMETHING?"
OBAKU SAID, "WHEN YOU HEAR ME SAY `TRANSMISSION OF MIND,' YOU THINK OF THERE BEING A `SOMETHING' TO TRANSMIT, SO A PATRIARCH DECLARED:
`WHEN YOU REALIZE THE NATURE OF MIND, YOU SPEAK OF IT AS A WONDERFUL MYSTERY; ENLIGHTENMENT IS UNATTAINABLE. WHEN ATTAINED, YOU DO NOT DESCRIBE IT AS SOMETHING KNOWN.'
OBAKU SAID, "IF I GET YOU TO UNDERSTAND THIS, DO YOU THINK YOU COULD?"

Maneesha, before I discuss the last sutra of this series, I have to say something about the British Parliament.

After two years the British Parliament is still discussing me, and the Home Minister lied just like any politician. He said I was not allowed entry, because I could have destroyed the morality, the religion, the character of the country.

In the first place I never asked for entry into England. How can you deny a man entry who has not asked for it? I had asked only to stay for six hours in the night in the international airport lounge, because my pilot's time for running the jet was finished. He had to take a rest by law.

From the lounge, in the middle of the night, within six hours, how could I manage to destroy the British character, morality, religion? I had no idea -- otherwise I would not have asked about staying even though it was my right -- that the British morality, character, religion all live in the lounge of the international airport.

I had not asked for any entry and I will never ask, because Britain is the most barbarous country of this century. They have oppressed almost half the world, raped, murdered, and still they think they have morality, religion, culture. Even if this Home Minister requests me, I am not going to spit on his face in the British Parliament.

I want him to answer to the British Parliament, because he has been deceiving his own country by stating a lie.

But the whole business of politicians is lying.

Just today I have received the information that one Arya Samaj leader, Swami Agnivesh, wants untouchables allowed into Hindu temples. It is strange and apparently contradictory, but not really so. The Shankaracharya of Puri is insisting that no harijan can enter a Hindu temple and another Hindu leader is trying to let them in. It appears a contradiction, but it is not; both are playing politics.

Swami Agnivesh wants them to enter temples not because he's against the Hindu scriptures and against the whole Hindu tradition, but just because harijans have twenty-five crore votes. They are poor people, oppressed for centuries and not allowed any education, but it needs no education to see that if a religion

does not want you to enter its temples or to read its scriptures, then it's not worth being a part of it.

Every harijan should get out of the Hindu fold. That will mean they will have one fourth of the parliament in their hands. For the first time in history let the oppressed, the enslaved be the rulers. And women, whether they are harijan or not, should support harijans, because they have been treated in the same way by the Hindus.

But it seems man's mind is so irrational that women are the only people who go to the temples and these same temples have reduced women to a secondary status. Hindu *shastras* say that women should be treated just like animals, and still women go on worshipping these *shastras* and going to these temples.

Thousands of harijans have been burned alive down the ages. Even today, whole villages are burned, their animals, their children, their old people... everybody is burned except young women who are raped. Still they want to go to the temples of these same people! They have to remind themselves that these Hindus are human beings!

Religion has nothing to do with temples. Religion is something about finding yourself, about knowing your eternal consciousness; it does not need any priest as a mediator between you and existence. But the priesthood all over the world has been insisting that religion is their monopoly. You cannot have a direct, intimate love affair with existence; it has to be "care of" the priest, the pope.

Just a few months ago the pope created a sin, which has never existed before. The new sin is to confess directly to God. You have to confess to the priest who will take care of you, because he has a direct line to God.

The world is tortured by two kinds of people, the politicians and the priests. Both are liars. The priest does not know truth, because it is not written in the scriptures, and politicians are just beggars, suffering from an inferiority complex. They are trying to be powerful by begging votes to convince themselves that they are not inferior, but are superior beings.

Do you hear all the birds giving their support?

Unfortunately even the birds are freer than you. All your religions are your imprisonment, they are your chains. If you really want to taste existence and its dance, then you have to renounce not the world, but religions and their scriptures, you have to renounce the priests, the temples, the synagogues, you have to come directly in contact with your being, because there is the door to the kingdom of God. Everyone individually is capable of rejoicing in this beautiful existence, in the divinity of everything that is. No temples are needed, no statues are needed, no scriptures are needed; what is needed is a deep silence and a search within yourself.

I would like to say to the harijans of this country, "Please, get out of the Hindu fold." Nor should women support Hinduism, because Hinduism has been murdering thousands of women in the name of *sati pratha*. This is the ugliest thing that anybody can do, forcing millions of women down the centuries to be burned alive on their husbands' funeral pyre. This is not religiousness, this is simply male-chauvinistic bondage of women, of the poor, of the oppressed.

We have been waiting for three hundred years to get rid of the British Empire. They exploited this country to the point where the Prime Minister, Attlee, under whom India became independent, sent Mountbatten as Governor-General of India with a message to make the country free quickly; otherwise, "... all its poverty, all its exploding population, all its starving millions will be our burden." Attlee insisted on speed, giving an exact date by which they should move out.

They sucked the blood of the country and their Home Minister thinks they are a religious people. They murdered and corrupted almost half of humanity without any concern for life; and I cannot stay in their airport for six hours when they stayed in this country for three hundred years. What right did they have?

And the same applies to the brahmins. What right do they have that they should prevent the oppressed of centuries from even entering the temples? What harm can they do?

But the whole history of religion is just a history of bloodshed. A better humanity will be without organized religions; a better humanity will respect the individual, will not take away the dignity of anyone, man or woman, black or white. Religiousness concerns itself with freedom, with consciousness, with exploring the divine which is spread all over the place, in the trees and in the stars, in the birds, in the rivers and in the mountains. There is one soul: we are part of it.

Nobody is born a Hindu or a Mohammedan, a Christian or a Communist; everybody is born as an innocence. To regain that innocence is my whole effort here. I call this place really holy and sacred. All other temples are only so-called; they are profane, because they have been committing all kinds of crime against the growth of humanity, its spirituality, its love, its intelligence.

These sutras are concerned with authentic religion, they are concerned with *you*, in your deepest consciousness, in your flowering as individual roses.

HAIKYU SAID, "ILLUSION OBSTRUCTS THE MIND; HOW CAN ILLUSION BE GOT RID OF?"

The question seems to be relevant and logical because all the buddhas, all the awakened ones have said that illusion obstructs the Mind. Mind with a capital "M" means consciousness; it is not your small mind but the mind of the whole of existence.

English is a poor language compared to Sanskrit, particularly as far as religious experience is concerned. Sanskrit has a dozen names for different qualities of consciousness, just as Eskimos have twelve names for ice. No other language needs that many: Eskimos know the different qualities, because they have lived for centuries in the snow. And in this country many people have blossomed to the moment where they are no longer bodies and no longer with a small mind, but have become the very mind of the universe.

The question Haikyu is asking is relevant: "ILLUSION OBSTRUCTS..." so say all the buddhas: "HOW CAN ILLUSION BE GOT RID OF?" Obviously, he is asking for a method, a technique. And that is where people get lost. You cannot get rid of illusions. Can you get rid of your dreams? When you are dreaming you cannot get out of it and get back into it.

One night, Mulla Nasruddin nudged his wife in the middle of the night, "Bring my glasses, quick."

The wife said, "What is the matter? What are you going to do in the night with glasses?"

He said, "Don't argue. Argue in the day. Now just bring the glasses. I was seeing such a beautiful woman and you know my eyesight is not good."

He put on his glasses and tried hard to find the woman. He could not find her, but only found his wife laughing, "You are an idiot. Even in your sleep you are an idiot."

You cannot throw a dream away, you cannot create it, you cannot uncreate it, but you can still get out of it by becoming aware, by simply jumping out of bed.

OBAKU SAID to Haikyu's question, "CREATING ILLUSION, GETTING RID OF ILLUSION -- BOTH THESE ARE ILLUSION, FOR ILLUSION HAS NO ROOT; IT APPEARS BY REASON OF DISCRIMINATION. IF YOU DO NOT THINK OF CONTRARIES, SUCH AS ORDINARY AND SUPERIOR, the sudra and the brahmin, the black and the white, ILLUSION CEASES OF ITSELF, AND HOW CAN YOU THEN GET RID OF IT when it has ceased? Do you ask when you wake up how to get rid of the dreams?"

Once you are awake you never ask. Not a single person in the whole of history has ever asked; when he is awake he is out of the dreams and there is no question of getting rid of them. The very idea of "getting rid of" means you still have it. This is a very significant statement by Obaku that, "Illusion is illusion. Getting rid of illusion is illusion. Just be awake." There is no need to get rid of it.
Illusion is just writing in the air, soap bubbles.

WHEN THERE IS NOT A HAIR'S BREADTH OF
SOMETHING TO RELY ON, THIS IS CALLED "GIVING AWAY WITH BOTH HANDS, AND THUS RECEIVING BUDDHAHOOD."

This is a Zen expression: giving with both hands means giving totally, not half-heartedly. Your two hands represent your totality. Your mind is divided into two parts. The right hand represents your left mind, the left hand represents your right mind. Crosswise, they are connected.

So it is a symbol of totality: giving with both hands -- keeping nothing back, holding nothing. And a man who can give himself to existence with both hands, awakes, becomes a buddha himself.

GIVING AWAY WITH BOTH HANDS AND THUS RECEIVING BUDDHAHOOD.

Don't be deceived by language. It is the poverty of language that words have to be used which cannot be correct. Receiving buddhahood... the word receiving is not right because buddhahood does not come from somewhere else.

If I was in place of Obaku, I would say, "Open both your hands and you are the buddha." Your clinging, your greed, your holding is the only problem. Just be as open as the sky and buddhahood blossoms in your being.

HAIKYU SAID, "THERE BEING NOTHING TO RELY ON, HOW CAN ANYTHING BE TRANSMITTED?"

He seems to be of a philosophical mind. His questions are logical but Zen or existence or being are simply there, without any logic. He is asking,

"THERE BEING NOTHING TO RELY ON, HOW CAN ANYTHING BE TRANSMITTED?"

OBAKU SAID, "MIND..." with a capital M -- the translation should be, `Consciousness is transmitted by consciousness'. That's what he means by writing Mind with a capital M. When there is silence and no small mind, no thinking, no thought, when there is open space, suddenly two open spaces become one without any effort. There is no way to keep them separate. Can you keep two open spaces separate?

HAIKYU SAID, "IF THE MIND IS TRANSMITTED, WHY DO YOU SAY THERE IS NO SUCH THING AS MIND?"

Haikyu does not understand the difference between a mind with a small m and Mind with a capital M. And the translator does not understand either that for the capital M Mind something else should be used: consciousness, awareness, watchfulness. But the same word creates unnecessary confusion. There is no such thing as the small mind. It is just dust gathered on the mirror. Just clean the mirror and the mirror starts reflecting all the stars and the moon in the sky.

What are your thoughts except dust? Every evening we try to dust off as much as possible because we have been gathering dust for centuries, for many lives. Thick layers are sitting upon our consciousness and anyway, if you don't dust the mirror every day, it will be covered with dust. As time passes dust gathers again. You have to clean your mirror every day. And as far as your consciousness is concerned, you have to cleanse it every moment. Don't allow any thought to settle in your consciousness. Every thought corrupts. Be without any thinking, just a pure opening, a clarity. That is what is meant by meditation.

OBAKU SAID, "NOT RECEIVING THE LAW IS CALLED `TRANSMISSION OF MIND'. IF YOU UNDERSTAND WHAT THIS MIND IS, THIS IS THE NO-MIND, THE NO-LAW."

It is difficult to understand the language because it is the very special language of Zen. If you are aware, there is no mind and there is no dharma, there is no religion either. You are drowned in the music of the cosmos. Your heartbeat becomes part of the universal heartbeat.

But poor Haikyu seems to be stuck with his logical mind. He says, "IF THERE IS NO MIND, AND NO LAW, HOW CAN YOU TALK ABOUT `TRANSMITTING' SOMETHING?" He goes on insisting again and again; he seems to be absolutely incapable of going beyond logic.

OBAKU SAID, "WHEN YOU HEAR ME SAY `TRANSMISSION OF MIND,' YOU THINK OF THERE BEING A `SOMETHING' TO TRANSMIT."

Transmitting consciousness is neither transmitting nor giving, it is just a way to say something which is not available to language. I can look into your eyes and this is transmission. In this silence, I am giving you with both my hands your buddhahood. I am not giving anything but only waking you up.

I'm reminded of a small, but very beautiful story.

One morning when Chuang Tzu woke up, his disciples were very sad because they saw him weeping. They had never seen him even being sad. Tears? Something really bad must have happened.

They asked, "What is the matter? How can we help you?"

Chuang Tzu said, "I don't think you can help me. I have got into trouble. But if you think you can do something I will tell you. Just a few minutes ago I was asleep and in my sleep I saw I had become a butterfly."

The disciples started laughing. They said, "A dream? Becoming a butterfly in a dream...? And you are making so much fuss about it. You, one of the greatest masters!"

Chuang Tzu said, "You have not understood. The problem is not so simple. The problem is that if Chuang Tzu in his dream can become a butterfly, why cannot a butterfly become Chuang Tzu in her dream? Now the problem is, who am I? Chuang Tzu or the butterfly?"

The disciples became aware that this was certainly a difficult problem. They started dispersing outside the hut. "There is no point in staying here because this man is crazy. But his question is right. If Chuang Tzu can become a butterfly, then certainly there is no barrier to a butterfly having a good afternoon nap and becoming Chuang Tzu."

His chief disciple, Lieh Tzu, was out. When he came back, he saw the other disciples sitting sadly outside the hut of Chuang Tzu. They said, "We were waiting for you. Our master is in difficulty and we cannot help. Perhaps you may be able to do something."
He said, "What is the problem?"
They told him the problem. He said, "I'll come."
They said, "Where are you going? The master is inside."
He said, "I'm going to the well."
They said, "This seems strange; the master is suffering and in tears."

Chuang Tzu was waiting for Lieh Tzu: perhaps he would solve the problem; he did solve it. He went to the well -- it was wintertime and the water was cold -- brought a bucket full of water and poured it over Chuang Tzu. And Chuang Tzu said, "Wait, wait. I am Chuang Tzu, wait."

He said, "Just get right out of the bed. Otherwise I will have to bring another bucket of water -- ice-cold. I just went out for a while and you started torturing the other disciples. Ask me the question."

Chuang Tzu said, "There is no question; just take that bucket out. The butterfly has gone. The water is too cold."

All that you need is cold water thrown into your eyes. Nothing has to be transmitted; you just have to be awakened.

WHEN YOU REALIZE THE NATURE OF ULTIMATE MIND, the very consciousness of existence, you SPEAK OF IT AS A WONDERFUL MYSTERY, not as a problem.

ENLIGHTENMENT IS UNATTAINABLE.
WHEN ATTAINED, YOU DO NOT DESCRIBE IT AS SOMETHING KNOWN.

Enlightenment is unattainable because you are already enlightened. You have just forgotten it. It is not a question of attaining it, but of remembering it. And when you remember it, you don't have to say anything about it, because anything said is bound to be wrong. No word can contain your spirituality; no word can contain your inner light; no word can contain your immortality.

OBAKU SAID, "IF I GET YOU TO UNDERSTAND THIS, DO YOU THINK YOU COULD?"

I'm also asking the same question to you all. Can you drop the idea of attainment and just be? Can you forget any effort to attain, to know, to inquire and just be a luminous being? Then you will have found the indescribable, the mysterious, the very truth of your existence, the meaning and the significance.
Basho wrote a poem about this dialogue:

SEPARATED WE SHALL BE
FOR EVER, MY FRIENDS,
LIKE THE WILD GEESE
LOST IN THE CLOUDS.

Basho is saying that if you think with the mind and logic... we shall be separated from our own being and from the being of existence, which are not two things. A dew drop has in it the whole ocean.
Another master, Dogen, wrote about the previous dialogue:

FOUR AND FIFTY YEARS
I HAVE HUNG THE SKY WITH STARS.
NOW I LEAP THROUGH --
WHAT SHATTERING!

He is saying, "I have been decorating my mind for fifty years and now I know that I'm not the mind: what shattering, but also what freedom!"
Another master, Shunoku:

AFTER THE SPRING SONG, `VAST EMPTINESS, NO HOLINESS,'
COMES THE SONG OF SNOW-WIND ALONG THE YANGTZE RIVER.
LATE AT NIGHT I TOO PLAY THE NOTELESS FLUTE OF SHORIN,
PIERCING THE MOUNTAINS WITH ITS SOUND, THE RIVER.

Maneesha is asking:
BELOVED OSHO,
IS NOTHING ALL WE CAN RELY ON?

Maneesha, there is no need to rely on anything because you are all. In the ultimate sense all and nothing are synonymous. The day you become awakened you will know: nothing and all are two names of the same experience. Positively you can say, "I am all." Negatively you can say, "I am nothing." But you are both because they are not two.

This is the ultimate experience, brought into language. It is difficult to bring it into language but in silence it comes very easily, without making even the sound of footsteps. In silence it comes, without any whispering.

Before we enter this silence where you are all and nothing, the bamboos are waiting in silence for a few jokes. Too much silence... the poor bamboos remain for twenty-four hours waiting for you, hoping that Sardar Gurudayal Singh will be coming, and he comes.

Two Southern red-necks and Kowalski are removed from a Mississippi courtroom after being sentenced.

In the prison truck one red-neck turns to the other and asks, "What did yarl git?"

"Two goddam years for beating a Polack," the first red-neck groans, "but," he adds more cheerfully, "I will be out in six months with good behavior. What did yarl git?"

"Three goddam years for beating an entire Polack family. But I will be out in ten months with good behavior," says the second red-neck.

After a short silence, they both turn to Kowalski and ask what he got.

"Life," replies Kowalski. "I got life for riding my bike without lights. But," Kowalski brightens, "I should be out in fifteen years. It was not even dark."

Sarjano goes to see Dr. Azima in the medical center. "Doctor," says Sarjano, "I think-a I got-a flying crabs!"

Azima is amazed and takes a test. Sarjano anxiously awaits the results. He is dismayed to see Azima come back with a sad look on his face. "I am-a sorry, Sarjano," says Azima, "but I have-a some good news and-a some bad news."

"Give-a me the good news," replies Sarjano.

"The good-a news," says Azima, "is-a that those flying crabs you-a had, turned out to be-a fruit flies."

"Great-a!" cries Sarjano, "and what about the bad news?"

"I am sorry," says Azima, "but the bad-a news is, your banana is-a dead!"

Ma Papaya Pineapple is standing naked on the floor, talking endlessly. Swami Deva Coconut is lying naked at her feet.

"My life is empty!" cries Papaya Pineapple. "It is a mockery... I am nothing, just a facade, a shell -- a dead and useless thing! I am twenty-six years old, and I have never had a meaningful relationship, never had a truly meaningful relationship. I should not admit that, I suppose. It is very humiliating! I have passed from one shallow sexual episode to another. That is the story of my entire life, one shallow clutching incident after another. My relationships have no deep, lasting significance. If I could just once lie down and have something meaningful happen!"

Coconut replies, from the floor, "Have you ever tried talking less, and lying down sooner?"

Two shrinks, Dr. Slope and Dr. Feelgood, are discussing a patient.

"I was having great success with Mr. Philpott," says Slope. "When he first came to me, he was suffering from a massive inferiority complex. He thought that he was too small -- which, of course, was all nonsense."

"So how did you treat him?" asks Feelgood.

"I started out with intensive analysis," replies Slope. "Then I moved him on to group therapy. I convinced him that many of the world's greatest leaders were men of small physical stature. It was a pity; I really hated losing Mr. Philpott."

"What do you mean?" enquires Feelgood. "How did you lose him?"

"A terrible accident -- a tragedy!" replies Slope. "The cat ate him!"

Now, Rupesh give the drum for everybody to go crazy.

(Drumbeat)
(Gibberish)

Rupesh...

(Drumbeat)
Everyone becomes silent.
Close your eyes.
No movement,
just go within.
This is the only temple.
A jump, a quantum leap
from mind to no-mind...
In this silence you are the buddha.
In this silence
opens the lotus of your being.
Deeper and deeper.
Don't be afraid,
you are going into yourself.
There is no question of being afraid.
Fearlessly penetrate to the
deepest core.

To help them, Rupesh, give the beat and everyone dies completely.

(Drumbeat)

Let the body breathe
but you simply become the center
of your innermost being.
This is the truth,
this is the most blissful moment.
Carry this taste
as an undercurrent twenty-four hours
like a fragrance surrounding you.
In every one of your actions
let this silence penetrate
and make them graceful.

Rupesh...

(Drumbeat)

Come back to life,
absolutely new as if you are just born,
fresh, knowing nothing,
with open hands.
You have completed the pilgrimage
from animal to the ultimate consciousness
of being a buddha,
an awakened one.

Okay, Maneesha?
Yes, Osho.
Can we celebrate so many buddhas together?
YES!

Zen: The Solitary Bird, Cuckoo of the Forest

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BELOVED OSHO,
A MONK SAID TO TOZAN, "YOU ALWAYS TELL LEARNERS TO TAKE THE WAY OF THE BIRDS. WHAT IS THIS WAY OF THE BIRDS?"
TOZAN SAID, "YOU MEET NOBODY ON IT."
THE MONK THEN ASKED, "HOW CAN WE GO ON THIS WAY?"
TOZAN ANSWERED, "BY EGOLESSNESS, ATTENDING TO EACH STEP AS IT COMES."
THE MONK SAID, "ISN'T THE BIRDS' WAY THE SAME AS ONE'S ORIGINAL NATURE?"
TOZAN SAID, "O MONK, WHY DO YOU GET EVERYTHING UPSIDE-DOWN?"
THE MONK ASKED, "WHAT IS THIS PLACE WHERE PEOPLE GET THINGS UPSIDE-DOWN?"
TOZAN SAID, "IF THERE WERE NO TOPSY-TURVINESS HOW COULD A SERVANT BECOME A LORD?"
THE MONK ASKED, "WHAT IS OUR ORIGINAL NATURE?"
TOZAN ANSWERED, "NOT TAKING THE WAY OF THE BIRDS."
WHEN A MONK ASKED KASSAN, "WHAT IS THE WAY?" HE ANSWERED, "THE SUN OVERFLOWS OUR EYES; FOR TEN THOUSAND LEAGUES NOT A CLOUD HANGS IN THE SKY."
"WHAT IS THE REAL FORM OF THE UNIVERSE?" ASKED THE MONK.
"THE FISHES AT PLAY IN THE CLEAR-FLOWING WATER MAKE THEIR MISTAKES," REPLIED KASSAN.

Maneesha, the bird flying across the sky leaves no footprints. This is called the Way of the Birds -- simply disappearing into the nothingness of the sky, without leaving a trace behind. Zen wants you to be just like the Birds' Way -- a nobody, a nothingness.

It is strange but true that in your nothingness you are for the first time born. The nothingness is the womb out of which your spiritual heights are revealed.

Just as you cannot follow the bird because he leaves no footprints, the buddha also leaves no footprints. You cannot follow a buddha for the simple reason that you *are* a buddha; you have just forgotten it. And once you try to follow a buddha, you are going astray.

Those who make footprints behind themselves -- create organized religions, give commandments for the coming future, scriptures to be followed by those who have not come yet -- are all engaged in nonreligious activity.

Religion is a rebellion -- rebellion against following. This is a religious place. You are not my followers. You can love me, I can love you .... Following means a subtle spiritual slavery. I don't have any follower and I don't want anybody to be a follower of anybody else either. The moment you start following someone, you are going to miss yourself. You will be lost in dark nights and dark clouds and it will become more and more difficult to find the way back home.

A MONK SAID TO TOZAN, "YOU ALWAYS TELL LEARNERS TO TAKE THE WAY OF THE BIRDS. WHAT IS THIS WAY OF THE BIRDS?"
TOZAN SAID, "YOU MEET NOBODY ON IT."

It reminds me of a very beautiful story in Aesop's fables. There are scholars who think that Aesop as a person never existed, that those stories are told by Gautam Buddha, who was also called *bodhisat*. And the word *bodhisat*, as it moved from country to country, became Aesop. But it does not matter who told them; the stories are significant on their own.

This story is that a little girl, Alice, reaches the wonderland and wants to see the king. She was led to the king's court and the king asked the little girl, "Did you meet somebody on the way coming towards me? I am waiting for somebody."
The girl factually replied, "Nobody, sir."
And from this point the story becomes pure Zen.

The king said, "If you say you met nobody, then he should have reached here by now!"
The girl said, "Don't be angry, sir, nobody is nobody!"

The king said, "I understand language, you don't have to teach me. Nobody is of course nobody, but where is he? It certainly proves that nobody walks slower than you!"

The poor girl now gets into trouble. She says, "No, nobody walks faster than me!"

The king said, "This is very contradictory. If nobody walks faster than you, he must be here by now."

It is a children's book, but certainly the source cannot be found anywhere else except Gautam Buddha. Even if Aesop existed as a historical person, he must have got the idea of `nobody' from Gautam Buddha's insistence that to be somebody is to be nothing and to be nobody is to be all. The ego makes you somebody and egolessness makes you nobody. But the ego is a confinement, and the moment you stop the ego you are as vast as the whole universe, you *are* the universe.

The Birds' Way, Tozan said, is one where you meet nobody. Don't misunderstand like the king in Aesop's fable. `You meet nobody' does not mean that you meet nobody, it means you become nobody. That is the meeting with nobody.

THE MONK THEN ASKED, "HOW CAN WE GO ON THIS WAY?"
TOZAN ANSWERED, "BY EGOLESSNESS, ATTENDING TO EACH STEP AS IT COMES."

Living moment to moment, step by step, neither bothering with the past which is gone, nor becoming concerned about the future which has not come yet. Always being herenow, and you are a nobody; you are a no-mind. And this opening is the greatest ecstasy. This opening brings all your potentiality to its flowering.
Zen treats you like lotuses.

You need to open to the sky, to the stars. In your opening is your freedom, in your opening is your dignity, in your opening is your splendor.
But the poor monk did not understand. He said,

"IS NOT THE BIRDS' WAY THE SAME AS ONE'S ORIGINAL NATURE?"
TOZAN SAID, "O MONK, WHY DO YOU GET EVERYTHING UPSIDE-DOWN?"
THE MONK ASKED, "WHAT IS THIS PLACE WHERE PEOPLE GET THINGS UPSIDE-DOWN?"

TOZAN SAID, "IF THERE WERE NO TOPSY-TURVINESS HOW COULD A SERVANT BECOME A LORD?"

The mind is a servant and it has become the master. It is perfectly good as a mechanical computer, a biological miracle, but it is not the master. You have completely forgotten the master, and the servant has become the master in its absence.
Be awake to the beyond, to the within.

Get out of your mind to see who you are, what is your space without mind. And suddenly you will know how you have lived up to now in a topsy-turviness. The master is almost absent and the servant has become the lord.

THE MONK ASKED, "WHAT IS OUR ORIGINAL NATURE?"
TOZAN ANSWERED, "NOT TAKING THE WAY OF THE BIRDS."

Tozan is a great master. When he sees that the monk is mediocre and will not understand immediately, without bringing mind in -- will not see directly -- he changes his statement out of compassion.

The monk could not understand what is the Way of the Birds. TOZAN ANSWERED -- contradicting himself -- NOT TAKING THE WAY OF THE BIRDS.

If you cannot understand the greatest insight directly, then you have to go from the ABC of religiousness.
Zen is XYZ.

WHEN A MONK ASKED KASSAN, "WHAT IS THE WAY?" HE ANSWERED, "THE SUN OVERFLOWS OUR EYES; FOR TEN THOUSAND LEAGUES NOT A CLOUD HANGS IN THE SKY."

This is the Way. Just spaciousness, nothing clouding your consciousness, no anger, no greed. no ego, Just a pure, innocent being.

"WHAT IS THE REAL FORM OF THE UNIVERSE?" ASKED THE MONK.
"THE FISHES AT PLAY IN THE CLEAR-FLOWING WATER MAKE THEIR MISTAKES," REPLIED KASSAN.

Kassan said, "Don't be worried about the universe; think of yourself as just like a small fish in the ocean."

Zen is alone in its great insight that it does not use the word `sin', but only `mistake'. The fish can make mistakes in the ocean, but that does not change its original nature. Whatever you have done, you have simply been writing on water. Your right, your wrong, your virtue, your sin -- all are divisions of the mind. Your sinners and your saints -- all are fish in the same ocean. Somebody is going this way, somebody is going that way.

Not to make this distinction of sinners and saints, of right and wrong, and just to be utterly silent, without any judgment -- this is your original nature. You have found the universe within yourself. Then the sun rises within you and the whole sky with all the stars is part of your consciousness.

Zen is expansion of consciousness to the limitless, to the eternal. It is not concerned with small, stupid things. All the so-called religions are concerned with stupid things, with rituals which are non-essential, with gods which are created by man's imagination. The only authentic concern for a seeker is to find the center of his own being ... and he has found the center of the whole existence.

A poem by Basho reads:

WITH YOUR SINGING
MAKE ME LONELIER THAN EVER ...
The birds are singing --
WITH YOUR SINGING
MAKE ME LONELIER THAN EVER,
YOU, SOLITARY BIRD,
CUCKOO OF THE FOREST.

Because of this poem the new series that we are entering will be called ZEN: THE SOLITARY BIRD, CUCKOO OF THE FOREST.
Hofuku wrote this poem on the Way ...

DON'T TELL ME HOW DIFFICULT THE WAY.

THE BIRD'S PATH, WINDING FAR,
IS RIGHT BEFORE YOU.
WATER OF THE DOKEI GORGE,
YOU RETURN TO THE OCEAN,
I TO THE MOUNTAIN.

Such a tremendously beautiful statement. A river may be going to the mountain, or to the ocean. As far as reasoning is concerned it appears they are going in different ways, diametrically opposite. The river that goes towards the ocean we know; we can see it. But every time the river comes, riding on the clouds, back to the mountains ... that is a little subtle and one needs a poet's, a mystic's understanding to see. The river is coming back to its original source.

This statement of Hofuku ... YOU RETURN TO THE OCEAN, okay; I am going to the mountain. But that does not make you superior or inferior, neither does it make me superior or inferior.

This whole universe is ours and all the dimensions are ours. Wherever your original nature takes you, wherever your spontaneity takes you, it is your home. Zen makes this whole existence our home.

... Do you hear the river going back to the mountains?

Maneesha has asked:
BELOVED OSHO,
IS IT NOT TRUE THAT, PARADOXICALLY, THOSE WHO ARE AT HOME IN SILENCE CAN USE SOUND -- MUSIC OR WORDS -- MOST POTENTLY?

It looks paradoxical but it is not, because what is sound?
Just a ripple in silence.

A lake is silent. Then comes a breeze and leaves the whole lake full of ripples. When silent, it was reflecting the moon. When ripples come, the moon is shattered in a thousand pieces all over the lake, making it pure silver. But anyway, it is the same lake reflecting the same moon, either in silence or in sound.

Remember always, Maneesha, that wherever you find something paradoxical, you will be closer to reality than ever, because paradox is the very nature of existence. Those who are at home in silence can use sound; they are the master, the sound becomes their servant. They can use music as an expression of their silence, they can use words as an expression of their experience of the mystic, of the poetic nature of existence.

Her second question is:
I HEAR THE GOSSIP HAS SPREAD IN THE GARDEN -- THE BAMBOOS HAVE TOLD THE BIRDS -- THAT YOU DEDICATED ONE OF THESE ZEN DISCOURSE SERIES TO THE BAMBOOS.
IS THAT WHY THE BIRDS WERE SINGING SO FERVENTLY LAST NIGHT?

Maneesha, I have heard them. That's why I am dedicating this series to the birds. I knew that they were feeling neglected: the bamboos were standing proudly in the sky and the poor birds were thinking, "Nothing is being said about us, and we are singing here and nobody is being even thankful to us."

I am thankful to the birds. This series will be known in Basho's words -- ZEN: THE SOLITARY BIRD, CUCKOO OF THE FOREST.

Zen is very pagan; it trusts in nature, not in nurture. It trusts in the original, not in the carbon copy. It wants you to make your statement, but don't repeat the scriptures; they take away your dignity as man.
Find your own signature.
This is our whole search -- finding your own signature.

Before we enter into our daily meditation ... now I have to mention also the birds. They are silent, being happy and proud. Soon the clouds will start asking! Before they ask ... the coming series will be devoted to them.

To the birds and to the bamboos and to the clouds, a few laughs, because they cannot understand our language but they can understand our laughter.

Sarjano goes into the medical center and asks Dr. Azima for some condoms.
"These-a are the best-a ones," says Azima, handing him a packet.

But Sarjano interrupts him and says, "Don't-a worry -- the cheapest will-a do."

So Azima gives him the cheapest and Sarjano pays. Then he immediately opens the pack, pulls out a condom, unrolls it, throws it on the floor and begins to stamp on it with his foot.
"What-a the hell are you-a doing?" cries Azima.

"Don't-a stop me," says Sarjano. "This is-a exactly the way I-a gave up smoking!"

Doctor Feelgood is in the habit of smoking huge cigars in his office. Nobody likes it, but nobody complains, because he has been doing it for years.

One day, a pregnant woman comes into his office. "Hello, Mrs. Lovejoy," says Feelgood. "I see you are pregnant again. How many kids will it be now?"
"This will be my fourteenth," replies Mrs. Lovejoy.
"My God!" cries Feelgood, almost choking on his cigar. "Why on earth do you have so many children?"
"Well," says Mrs. Lovejoy, "I love my husband very much."
"And I love my cigar," replies Feelgood. "But I take it out of my mouth once in a while!"

Kowalski meets Slobovia at the Pig and Whistle Pub for a few after-dinner beers.

"Hey Kowals," asks Slobovia, "how come you let your wife do whatever she wants to do?"

"Well," replies Kowalski, "because she has a perfect right." Then Kowalski adds, "And she has a pretty good left, too!"

When a persistent pain does not ease after several days, Pope the Polack makes an appointment to see his doctor. During the examination the doctor is shocked to find a bouquet of flowers lodged in the pope's rectum.

"Where the hell did *these* come from?" the doctor asks, removing a rose.

"I'm not sure," says the holy celibate, blushing, "why don't you read the card?"

Nivedano, beat the drum -- and everybody goes into absolute and total craziness!

(Drumbeat)

(Gibberish)

Now be silent. Close your eyes.
Feel as if your body is frozen; gather your energy inwards.
Deeper and deeper ...
This is the Way of the Birds, the way of Zen.

To make it deeper, Nivedano ...

(Drumbeat)

And everybody dies.
This death will make you more aware of your life in ...
Beyond body and mind is the master.

Without any fear, go deeper and deeper.

The deeper you go the more you know that you are immortal and death is only a fiction.
At the deepest point in this moment is contained your whole eternity.

Nivedano ...

(Drumbeat)

Come back to life resurrected, showered with silence, filled with the fragrance of your own being.

At least in this moment be a buddha and then carry out your buddhahood in your daily activities.

I'm against renouncing anything. Just remember your buddhahood. Then everything is right.

Whether you are going to the mountains or to the ocean, with the remembrance of buddhahood, that you are buddha, all that you do is beautiful is truthful, is sincere.

Except this there is no religion.

And this religion does not become a bondage to you. It is your total freedom.

Okay, Maneesha?

Yes, Osho.

Can we celebrate so many buddhas together?

Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #2

Chapter title: Tearing down, breaking up

28 June 1988 pm in Gautam the Buddha Auditorium

Archive code:	8806285
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BELOVED OSHO,
A MONK ONCE ASKED UMMON, "WHEN NOT A THOUGHT ARISES, CAN THERE BE ANYTHING WRONG?"
UMMON REPLIED, "MOUNT SUMERU!"
ANOTHER MONK ASKED UMMON, "WHEN ALL MENTAL ACTIVITY IS AT AN END, HOW IS IT?"
UMMON SAID, "BRING THE BUDDHA HALL HERE, AND WE'LL WEIGH IT TOGETHER!"
THE MONK SAID, "AREN'T YOU GETTING AWAY FROM THE POINT?"
UMMON EXCLAIMED, "KWATZ!" AND THEN SAID, "YOU PLUNDERER OF VACUITY!"
ON ANOTHER OCCASION, UMMON WAS ASKED, "HOW ABOUT WHEN THE WORD IS UTTERED THAT EXPRESSES ALL THINGS?"
UMMON SAID, "TEARING DOWN, BREAKING UP."

Maneesha, you have heard a tremendously meaningful statement: TEARING DOWN, BREAKING UP.

I will go through your whole anecdote but I'm bringing the conclusion first, because it is the very essence of Zen. It tears down everything that you think you are. It breaks up everything that you think you are. It shatters everything that you have ever thought to be identified with and then what is left ...

Just a pure silence, a nobody.

To find this nobodiness is the ultimate peak of experience, of existence.

A MONK ONCE ASKED UMMON -- Ummon being one of the great masters -- "WHEN NOT A THOUGHT ARISES, CAN THERE BE ANYTHING WRONG?"

The question is absolutely absurd, because if no thought arises how can there be anything right or

wrong? They are both thoughts.
When no thought arises you simply are.
The sky is without any clouds.

But just like all intellectuals of the world, the questioner is asking without understanding, without experiencing. The question is coming out of intellect, not out of inner experience. Out of inner experience such a question cannot arise.

When there is no thought, nothing arises -- neither good nor bad, neither right nor wrong. One simply rejoices in oneself. But because he has asked, UMMON REPLIED, "MOUNT SUMERU!"

I will have to explain to you ... Mount Sumeru is a mythological mountain in paradise. It is all gold. Our Himalaya is nothing in comparison to it; it is millions of times bigger, just pure gold. It is a mythology, it is not a fact. But the mythology has a certain meaning, that's why Ummon replied, "When there is not a single thought, you have entered into paradise. You will be facing Mount Sumeru, the golden peaks spread from end to end over the whole universe."

Mount Sumeru is accepted by Buddhist mythology, Hindu mythology, Jaina mythology -- all the three religions born in this country have accepted the story of Mount Sumeru. It will be good for you to understand what is the purpose of Mount Sumeru. The purpose is that only *chakravartins* -- and a *chakravartin* is an emperor who has conquered the whole world -- are allowed to sign their names on Mount Sumeru when they enter into paradise.

One great emperor died with a great desire, because there is nothing greater than signing your signature on Mount Sumeru. It was the tradition of those times that the wife of a man who died would commit *sati*, and the kings used to have many wives, not just one. All the wives had to commit *sati* -- sometimes a hundred women, sometimes five hundred women. Krishna had sixteen thousand women! So it was a massacre; whenever an emperor died, hundreds of living women ....

When this emperor reached the gates of heaven with his hundreds of wives who had died with him on the funeral pyre, the gatekeeper said to him, "You take these instruments and sign on Sumeru, but don't take anybody else with you."

The emperor said, "These are all my wives, and what is the point of signing on Sumeru if there is nobody even as a witness? I want all my wives to be with me to see it."

The gatekeeper laughed and he said, "I have been here ... for generations we have been the gatekeepers. Before me, my father and before him, his father ... as long as existence, our family has been on this gate. And everyone on this gate has given the same advice that I'm giving to you. You will be thankful for it. If you insist, I will allow -- but then don't be offended."

The emperor could not understand, but perhaps the gatekeeper knows more about things ... He went alone and was simply amazed at the gatekeeper's compassion. Because he could not find a small place anywhere on Mount Sumeru to make his signature. All over there were signatures and signatures and signatures.

The meaning is clear: "You are not the only one. Millions of emperors have passed before you."

He said to the gatekeeper, who was with him, "This is very humiliating. I used to think I would be the only emperor who is going to sign. And this whole mountain, miles and miles ... there is no space for a signature!"

The gatekeeper said, "Do one thing -- another advice that we have been giving since my ancestors. Here is the instrument. Remove somebody's name and put your name. And this is not new; this has been happening for centuries as far as I know, my father knew, my father's father knew. You have to remove somebody's name and create space for your signature."

The emperor said, "But that takes all the joy out of it. Somebody will come and remove my name."
The gatekeeper said, "That, of course, is going to happen. It is up to you."

This is the failure of success. Ultimate success brings ultimate failure. And this story may be not a fact; the Sumeru Mountain range does not exist anywhere, but all these three religions have accepted it for the simple reason to show you: Don't run after the ego. Your ego can take you at the most to the Sumeru Mountains; and then you will see you have wasted your whole life, just to remove somebody's name. What is the joy of being the greatest celebrity in the world?

One great philosopher, Rousseau, wrote in his autobiography that, "When I was not known to anybody, I was hankering to be known to the whole world. That was the only desire and the only dream, to be known by the whole world. I never thought of what I was going to do then. And now that I have become world famous it is such a failure. I am so ashamed that now I want to hide from people, because they gather

everywhere, wherever I go. I am not left even for a single moment without a crowd. I have to hide in my own house. In this house I used to dream about becoming a famous celebrity, and now I have become famous and my eyes are filled with tears at my stupidity. I wasted my whole life in becoming famous and now I am trying to hide from the same people I wanted to be known to."

Ummon's reply simply means that if thinking ceases and you are still asking for something, then you are only asking for a dream, a golden dream, a paradise, a Sumeru Mountain. The fact is, the moment thought ceases, you disappear too.

And in that disappearance you can hear the solitary cuckoo, the birds chirping, the great silence raining on you with great blessings.

You don't need any Sumeru Mountain.

Listen to the cuckoo ... particularly because this series is dedicated to a solitary bird, a cuckoo in the forest.

ANOTHER MONK ASKED UMMON, "WHEN ALL MENTAL ACTIVITY IS AT AN END, HOW IS IT?"

The same question, asked by millions of people down the centuries. Rather than entering into yourself and finding the silent space, people have been intellectualizing, philosophizing. It is certain that this monk who is asking Ummon, "WHEN ALL MENTAL ACTIVITY IS AT AN END, HOW IS IT?" is a stupid intellectual -- as all intellectuals are stupid. When all mental activity has ceased, there is just pure space, a peace that passeth understanding.

UMMON SAID, "BRING THE BUDDHA HALL HERE, AND WE WILL WEIGH IT TOGETHER!"

The Buddha Hall is in every Zen monastery, where the monks gather to hear the master. Ummon must be sitting in the garden under some tree by the side of some lake. He said, "Before I can answer, it is better to bring the Buddha Hall here, so that the whole assembly of the Buddha Hall together can weigh what remains when mind ceases."

THE MONK SAID, "AREN'T YOU GETTING AWAY FROM THE POINT?" Bringing the Buddha Hall ... "You are asking something impossible! And I have asked a simple question -- what is the need of the whole assembly? Between two of us, we can weigh what remains after there is no mental activity."

UMMON EXCLAIMED, "KWATZ!"

KWATZ! is a Zen stick. When the master has not the stick with him, this is a substitute for it. He shouts, "Kwatz!" With that shout he is hitting you to understand a simple thing:

No question, no answer ... just be.

But the poor monk seems to have not understood. The masters have been shouting from mountaintops and the questioners, curious, are still deep down in the dark valleys -- almost deaf and blind, they can neither see nor hear.

UMMON SAID, "YOU PLUNDERER OF VACUITY!"
ON ANOTHER OCCASION, UMMON WAS ASKED,
"HOW ABOUT WHEN THE WORD IS UTTERED THAT EXPRESSES ALL THINGS?"
UMMON SAID, "TEARING DOWN, BREAKING UP."

KWATZ! It is a sound, found by Zen, that shatters your mind. At least for a moment you simply remain silent, amazed. Because it is not language. You have not expected it. But it shatters you and that is the whole purpose of a master -- to destroy the disciple so that the disciple himself can rise as a master of himself. Only pseudo masters go on forcing disciplehood on people. The authentic ones initiate you just in order to destroy you, because unless you are destroyed you will never be your real self. You will always remain a *persona*, a personality.

Persona is the root from where the word `personality' comes. In Greek drama the *persona* was used. It was a mask. You can hear the sound, but you cannot see the face of who is behind it. You can see that in the root, *sona* is sound. So you hear the sound but you don't see the face.

Out of that has come the word `personality'. It means you see people hiding behind all kinds of garbage. Somebody thinks he is the president of his country. Somebody thinks he is the prime minister. Somebody thinks, "I'm the most beautiful person." But all the presidentship withers away, the premiership is wavering just like a bamboo in a strong wind, ready to fall any moment. And the beauty of today will be tomorrow just a faded painting.

Personality is not you.

That which changes with time is not you. Hence, remember the distinction between personality and individuality. Individuality is your real, authentic being, not given to you by anyone. You have been it forever and you will be it forever. Everything can be thrown away -- TEARING DOWN, BREAKING UP -- still you are, as a consciousness. There will be no I, no ego, but a beautiful awareness. And this is the great experience that makes someone a buddha.

In this very moment, you all are buddhas. But what to do? You go on forgetting.

But I am also very adamant, I will go on reminding you. You can escape but I will follow. I will come into your dreams, I will haunt you wherever you are. Because once I have taken you into the field of my love, you can be anywhere; my work on you continues. And my work is to cut out of your block of marble a Gautam Buddha.

Koko wrote:

THE WORD AT LAST,
NO MORE DEPENDENCIES:
COLD MOON IN POND,
SMOKE OVER THE FERRY.

He's just giving expression to the inexpressible.

THE WORD AT LAST -- that is what he is saying about Ummon's statement, "Tearing down, breaking up." THE WORD AT LAST. Ummon has said it.

NO MORE DEPENDENCIES:
COLD MOON IN POND,
SMOKE OVER THE FERRY.

Even the most beautiful words indicating the experience are nothing but a reflection of the moon in the cold water of a lake, or smoke over the ferry.

Fumon commented:

MAGNIFICENT! MAGNIFICENT!
NO ONE KNOWS THE FINAL WORD.
THE OCEAN BED'S AFLAME,
OUT OF THE VOID LEAP WOODEN LAMBS.

This has been a tradition in Zen, not to speak in prose but to speak in poetry if at all you decide to speak. Because poetry comes closer to the experience than prose.

Maneesha has asked a question:

IS THERE A WORD IN THE END?

Maneesha, neither is there a word in the beginning nor in the end. It is always silence, eternal silence. Words are very small, they cannot contain it.

She has asked:
I HAVE UNDERSTOOD YOU TO SAY THAT IN THE BEGINNING WAS NOT THE WORD, BUT SILENCE. IS NOT SILENCE THE BEGINNING, THE END, AND THE CONTINUUM BETWEEN BEGINNING AND END?

Yes, a thousand times yes. I have been speaking about the Bible, which says, "In the beginning, there was the word." Now that is sheer nonsense. How can the word be of itself? Somebody has to utter it. And what is a word if there is nobody to understand it? It becomes just a sound. But what is a sound if there is nobody to hear it?

Certainly the Bible is wrong. In the beginning was silence, in the middle it is silence, in the end it is

silence.
Silence is the very soul of existence.

Before we enter the silence, because it is an arduous journey to be in your very innermost core -- arduous and unknown and forgotten -- a few laughs will prepare you. I am using laughter to create a preparation for you to dive deep into silence. After laughter, it is simpler.

Ace psychiatrist, Dr. Feelgood, is waiting impatiently for the first patient of the day. Then in walks a beautiful young brunette.

Feelgood suddenly pounces on her, rips off her clothes and makes wild, passionate love to her. When he is finished, he stands up and says, "So, that takes care of my problem -- now, what is yours?"

"Our great athlete, Ivan Ivanovitch," says the Russian radio announcer, "has just smashed all existing records for the two-hundred-yard dash, the high jump, the long jump, the mile run, the five-mile run, and the marathon. He overcame a blizzard, a range of mountains and complete lack of water. Unfortunately, our great athlete's performance was in vain. He was captured and brought back to Russia!"

Kowalski is not feeling well, so he goes to visit Dr. Bones. Bones gives him an examination, makes a few tests and then says, "Mr. Kowalski, you are a very sick man. In fact I would say that you have only two weeks to live."

"I see," says the Polack. "Is it okay with you, Doc, if I take the last two weeks of July?"

Whenever Ronald Reagan gives a speech, his wife Nancy is always sitting nearby. And always, just as Ronald stands up to speak, Nancy passes him a small note.

Everyone is curious to know what is written on the note, but no one dares to ask. Then one day, the note falls out of Reagan's pocket, and Ed Meese picks it up. He sees that only one word is written on it, "KISS."

"That is amazing," says Meese. "You have been married for forty years, and still Nancy sends you a kiss before every speech you make."

"You don't know Nancy," snaps Reagan. "That message does not says `Kiss,' it says `K-I-S-S,' which means, `Keep it short, stupid.'"

Now, Nivedano give the beat and everybody goes into gibberish, making any sound, any craziness ... just throw it out. Clean your mind.
Give the beat.

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Everybody becomes absolutely silent.
No movement, be frozen.
Close your eyes and go in.

This silence ... and who cares for the Sumeru Mountains?
This silence ... and who cares for any paradise?
This singing and dancing moment in the deepest being, the eternal silence.
No birth, no death.
The whole secret in your hands.
To catch hold of this silence ... Nivedano ...

(Drumbeat)

Everybody dies.
Die totally, at least.
Let the body breathe, let the heart beat ...
You just go in.
This is the Way of the Bird, this is the song of the solitary cuckoo.
This benediction is the only religion.
Remember it every moment of your life.
In every action this silence should remain as an undercurrent.

Nivedano ...

(Drumbeat)

Come back rejuvenated, more alert, more conscious, more integrated, more individual.
Just a glory unto yourself.
Love yourself.
You are a unique splendor.
Be thankful and grateful to existence.

Okay, Maneesha?
Yes, Osho.
Can we celebrate?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #3
Chapter title: Don't wobble

29 June 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
ONCE IN AN ASSEMBLY OF MONKS, UMMON HELD UP HIS STAFF, AND SAID, "WE ARE TOLD IN THE SCRIPTURES THAT AN ORDINARY MAN THINKS THE STAFF IS A REAL EXISTENCE; THAT THOSE OF THE HINAYANA TAKE IT AS NOTHING; THAT THOSE BELIEVING IN THE PRATYEKABUDDHA TAKE IT AS AN ILLUSORY EXISTENCE; THAT BODHISATTVAS SAY ITS REALITY IS EMPTINESS. BUT I SAY UNTO YOU, TAKE THE STAFF AS JUST A STAFF. MOVEMENT IS MOVEMENT; SITTING IS SITTING. BUT DON'T WOBBLE UNDER ANY CIRCUMSTANCES!"
UMMON PICKED UP HIS STAFF, AND, SHOWING IT TO THE ASSEMBLED MONKS, SAID, "MY STAFF HAS TURNED INTO A DRAGON AND SWALLOWED UP THE WHOLE WORLD. WHERE ARE THE POOR MOUNTAINS AND RIVERS AND GREAT EARTH NOW?"

Maneesha, man has been thinking for centuries about who he is. All great philosophies are born out of

this basic question, but no philosophy is the answer.

Zen, for that reason, should never be understood as another philosophy. It is an anti-philosophical attitude. It is non-thinking, no-mind -- just a straight penetration into reality.

Mind has a habit to go round and round. Its existence is peripheral. Only on your circumference does it exist. The moment you jump towards your center it disappears. It cannot go with you, within yourself. It can go with you towards the farthest star -- and it is a great companion as far as objective research is concerned. But the same companion becomes the greatest barrier when you turn from the outside and start searching within.

Mind is the instrument for outside inquiry; no-mind is the opening of the door of your inner world. You are not just the body and you are not just the mind. You are much more, you are a mystery that can never be reduced to any language.

These anecdotes are efforts out of compassion to bring to your notice this inexplicable, inexpressible reality of your inner world.

ONCE IN AN ASSEMBLY OF MONKS, UMMON, a great Zen master, HELD UP HIS STAFF, AND SAID, "WE ARE TOLD IN THE SCRIPTURES THAT AN ORDINARY MAN THINKS THE STAFF IS A REAL EXISTENCE; THAT THOSE OF THE HINAYANA SCHOOL OF BUDDHISM TAKE IT AS NOTHING; THAT THOSE BELIEVING IN THE PRATYEKABUDDHA -- that is another school of Buddhism -- TAKE IT AS AN ILLUSORY EXISTENCE."

Pratyekabuddhas, Hinayana, Shankara, Bradley, and there are many philosophers who think that the world you see is simply made of the same stuff as dreams -- it is nothing. Although they say so, their behavior does not prove their philosophy. Even Bradley, when going out of his house, does not go out through the wall; he finds the door. If the wall is made of the same stuff as dreams, why bother about the door? Just pass through the wall! You can pass through the mountain if your standpoint is really correct. Why do you go on eating, drinking, clothing your body, when everything is nothing?

These philosophies can be reduced to a single word -- *maya*, illusion; everything is illusion. And there is a very subtle reason for the insistence on illusion. They want you to renounce the world because it is illusory. As far as I'm concerned, if it is illusory, then there is no need to renounce it. It is not there -- what are you renouncing? Your very effort to renounce it makes it real! All the monks and the saints who have renounced the world, have given a certificate that the world is real.

You don't renounce dreams ... I have never heard of a single man in the whole history of humanity renouncing his dreams. One simply wakes up, looks here and there, and finds that there are no dreams. He was simply asleep -- now he is awake. There is no need to renounce that which is not.

But all these philosophers were trying by every means and argument to prove that everything is unreal -- money, power, prestige, relationship, husband, wife, children, parents, all are unreal. So don't waste your time with unreality. Renounce! so that you can attain to the real.

But I hope it is absolutely clear to you that you can renounce something only if it is real. Your very renouncing proclaims its reality, and also your cowardliness. You don't have guts to encounter it, that's why you are escaping. It is not renunciation, it is escape, pure and simple escape, out of a cowardly mind who cannot encounter the arduous realities of life.

Zen is not in favor of renouncing anything.

Ummon is giving explanations about Hinayana philosophers, Pratyekabuddha philosophers, Bodhisattva philosophers:

BODHISATTVAS SAY ITS REALITY IS EMPTINESS.

Ummon is simply one of the most insightful masters who has walked on the earth. He says, BUT I SAY UNTO YOU, TAKE THE STAFF -- and he is holding his staff in his hand -- AS JUST A STAFF. MOVEMENT IS MOVEMENT; SITTING IS SITTING. There is no need to talk about whether it is real or unreal; the very division between reality and unreality makes all kinds of confusions in your mind. What to choose, what not to choose, whether it is real or unreal.

Take everything as it is, without any judgment about its reality or unreality. BUT DON'T WOBBLE UNDER ANY CIRCUMSTANCES!

What is wobbling? The arising of thought -- whether this is real or unreal -- and you have started wobbling. Just see things straight as they are, they don't need any judgment from you. A staff is a staff.

UMMON PICKED UP HIS STAFF, AND, SHOWING IT TO THE ASSEMBLED MONKS, SAID, "MY STAFF HAS TURNED INTO A DRAGON AND SWALLOWED UP THE WHOLE WORLD. WHERE ARE THE POOR MOUNTAINS AND RIVERS AND GREAT EARTH NOW?"

His meaning is that if you can realize a non-judgmental clarity, even this simple staff becomes your greatest meditation. And in that meditation the oceans will disappear and the mountains will disappear, because in that meditation you will disappear. The observer suddenly becomes the observed.

Yuishen, another master, wrote in praise:

WHY, IT IS BUT THE MOTION OF EYES AND BROWS!
AND HERE I HAVE BEEN SEEKING IT FAR AND WIDE.
AWAKENED AT LAST, I FIND
THE MOON ABOVE THE PINES,
THE RIVER SURGING HIGH.

The river is the river, the pines are the pines, and the moon is the moon. All that is needed is a clarity of vision, not that stupid mind that goes on continuously making judgments.

Makusho wrote:

LOVING OLD PRICELESS THINGS,
I HAVE SCORNED THOSE SEEKING
TRUTH OUTSIDE THEMSELVES:
HERE, ON THE TIP OF THE NOSE.

The whole truth is here, just on the tip of your nose. One simply needs clarity of vision. It is not far away, it is not even near -- it is just your very existence, it is your heartbeat.

Issa wrote:

BUDDHA LAW,
SHINING
IN LEAF DEW.

If you have the clarity, then just in the early morning sun, when on the lotus leaf the dewdrop shines like a pearl, you have seen the whole teaching of the Buddha.

But your eyes have to be unclouded. Thoughts are your clouds. Meditation is nothing but brushing away your thoughts, keeping your consciousness clean and reflective.

Maneesha has asked:
BELOVED OSHO,
WHY DO WE GO TO SUCH PAINS TO AVOID THE OBVIOUS?

Maneesha, the mind is interested only in the difficult. The obvious is not difficult. The mind is interested to go to the Everest; it can go to the moon; it is trying to reach to the further stars and planets. The mind enjoys conquering, and you can conquer only that which is difficult. The obvious has no appeal for the mind. On the contrary, the obvious is the danger; it is the death of the mind and its desires and longings.

You are the obvious. That's why mind never looks inwards. It is so simple, it is already there -- what is the need? First become the world's greatest celebrity, become famous, become powerful. As far as your own self is concerned, it is already there, you don't have to conquer it. And mind is a conqueror; its whole joy is in victory.

But being yourself is not a victory. You have always been yourself, knowingly or unknowingly. Your buddhahood is your essential existence. Mind will never become interested in going inwards, because there awaits its death. There is no function for it, there is nobody to conquer. Just a pure space, a silence.

Mind, in fact, tries to avoid the obvious. It goes away as far as possible, so that the obvious cannot

destroy it. It will think about God -- you cannot go farther away than God -- it will think about heaven and hell, and it will not for a single moment stop in silence to see, "Who am I?"

And miraculously, it is by entering into your isness that you have entered into the very mystery and the poetry and the music and the dance of existence. It is not dry land, it is lush green; it is full of fragrance, a beauty incomparable, a truth which is the highest possible experience for consciousness. But it is all very obvious.

Here we are trying every way somehow to get rid of the mind, so we can see the obvious which the mind is avoiding. ... The cuckoo has come.

This series is dedicated to the solitary cuckoo. The bamboos are very silent. In this silence a few laughters will help you to become more childlike, non-serious, relaxed. There is nothing else like laughter to take away your seriousness, which is sitting hard, heavy on your hearts. Before you enter into yourself, a few laughters are just essential showers.

Clarence and Lulu, two Oregon rednecks, are sitting on their front porch in Fossil, watching the sunset.

Lulu sighs, takes Clarence by the hand and says "Darling, say something soft and mushy."

Clarence, very embarrassed, turns to Lulu and says, "Aw, shit ..."

Paddy is quietly drinking his beer in the corner of the pub one evening. But his blissful mood is broken when he sees a woman from Christ's Salvation Army going from table to table, speaking to the customers. Paddy tries to avoid her eye, but in vain.

The Christian lady approaches Paddy and says, "Don't you know that stuff you are drinking is slow poison?"

"That's all right," replies Paddy. "I'm in no hurry."

Colonel Hawkbutt is furious. Someone has stolen his wife's jewelry. So he gathers all of his household staff and tells them that if the jewels are not produced, they will all be fired.

Freaked out, the desperate staff members begin frantically searching for the missing jewels. Suddenly, they come upon Kowalski, drunk and stumbling down the street. Immediately they jump upon him and accuse him of stealing the jewels.

Kowalski is utterly puzzled as he finds himself being dumped head first into a barrel of water. Pulling him up, the butler screams, "Where are the jewels?"

Gasping, Kowalski waves madly that he does not know. They lower him again into the barrel of water, leaving him in longer this time. Finally they drag him up.

"For the last time," the upstairs maid shrieks, "where are the jewels?"

Coughing and spluttering, Kowalski replies drunkenly, "You guys better find yourselves another diver because I can't find *anything*!"

Pierre, a Frenchman, Tonio, an Italian, and Kowalski, the Polack, are driving through the countryside when their car breaks down. They find lodging at a farm, and during the night, Pierre decides to sneak into the farmer's daughter's room.

The farmer hears him walking up the stairs and calls out, "Who is it?"

Thinking quickly, Pierre whispers, "Meow, meow," like a cat, and then goes into the girl's room.

Half an hour later, Tonio has the same idea. But as he nears the room, her father shouts, "Who is there?"

Tonio also makes the sound, "Meow, meow," and then sneaks into the girl's room.

Later on, Kowalski decides that he, too, should have some fun. Just as he gets to the girl's room, the father shouts, "Okay, who is it?"

Kowalski replies, "It is me, the cat."

Now, Nivedano, give the first drum and everybody goes into absolute craziness, in gibberish -- shouting, speaking Chinese, Japanese, any language that you don't know. Do your best.

(Drumbeat)

(Gibberish)

(Drumbeat)

No movement.
Close your eyes, just be in.

Deeper and deeper, fearlessly, because it is your own being. You are not going to meet anyone, you are going to disappear in a universal rhythm.
This is the staff Ummon was talking about.
And this is the Bird's Way, the solitary cuckoo in the forest.
Allow the obvious and drop the mind.
See directly into yourself.

This is the very secret of the buddhas, of the awakened ones.
Nivedano ...

(Drumbeat)

Everybody dies ...
Die completely -- let the body breathe, but you go on and on and on inwards. Don't leave any space unexplored.

This moment you are the most blessed, touching the very eternity of your life, allowing the lotus of your being to open its petals.

There is no need of any organized religion. Every individual is entitled to find within himself the buddha.

Nivedano ...

(Drumbeat)

The buddhas can come back and sit down in a proper posture.

Okay, Maneesha?
Yes, Osho.
Can we celebrate?
Yes! ... So many buddhas awakened.

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #4
Chapter title: Such a moon

30 June 1988 pm in Gautam the Buddha Auditorium

Archive code:	8806305
ShortTitle:	CUCKOO04
Audio:	Yes
Video:	Yes
Length:	46 mins

BELOVED OSHO,
ONE DAY KYOZAN WAS LOOKING AT THE MOON TOGETHER WITH SEKISHITSU AND ASKED HIM,
"WHERE DOES THE ROUNDNESS OF THE MOON GO WHEN IT BECOMES SHARP, CRESCENT?"
SEKISHITSU SAID, "WHEN IT IS SHARP, THE ROUNDNESS IS STILL THERE."

Maneesha, existence can be approached only in two ways: the way of philosophy and the way of poetry. Poetry ultimately ends in mysticism. Philosophy simply goes on and on, without coming to any conclusion.
Zen is the purest poetry.
It states the existential in a poetic form.

This small dialogue will tell you the poetics of your being. All the so-called religions are non-poetic -- very prose, very logical, very rational; their argument is to the mind. Poetry is the argument to the heart. Those who try to understand Zen as just another philosophy will miss it, will miss the very life of the Zen approach.
This small dialogue contains great insights, experiences, and realizations.

ONE DAY, KYOZAN WAS LOOKING AT THE MOON TOGETHER WITH SEKISHITSU AND ASKED HIM,
"WHERE DOES THE ROUNDNESS OF THE MOON GO WHEN IT BECOMES SHARP, CRESCENT?"
SEKISHITSU SAID, "WHEN IT IS SHARP, THE ROUNDNESS IS STILL THERE."

When it is round it is still sharp.
Nothing goes anywhere. Sometimes it is manifest, sometimes it is unmanifest, but it is always here -- just like the moon. On the full-moon night you see its roundness, and then slowly slowly that roundness is no more round. Something starts disappearing from your vision which is not disappearing in the moon itself.

A day comes that the whole moon disappears. And on the first day of the moon it is just a small arc, it shows only for a few minutes and then is gone. But the moon as such is always there. Sometimes only a part of it is reflected by the sun -- you see it. Sometimes the whole of it is reflected by the sun -- you see it. But as far as the moon is concerned, whether the sun reflects it or not, it is always there.

Just think of a mirror. You are standing before a mirror -- if the mirror disappears do you think you disappear? And you must have seen mirror houses, where there are many kinds of mirrors. In some mirrors you appear to be very tall, defeating the bamboos; in some others you appear to be very short, but very fat. What the mirror says is not the truth.
The truth is in you, unreflected.

You don't need any mirror to find it. You don't need any lamp to go inside because inside you, there is neither darkness nor light. It is something like twilight, when the sun sets and the night has not come yet -- the gap. In that gap, there is a light which is not coming from the sun.

This moment in India has been called *sandhya*. The word comes from a root, *sandhi*, the boundary line. From day to night, there is a gap when the day disappears and the night begins -- a discontinuity. Ordinarily *sandhya* means evening. But the mystics have used *sandhya* to mean meditation. They have used it as an indication of a quantum leap, when you move from the mind to no-mind.

This anecdote says that the moon remains itself, whether it is known or not known. And you are the moon. It is your freedom to know yourself or to remain ignorant. Nobody can force you to be enlightened and nobody can force you to remain unenlightened. It is just your mood. Just a small moment of silent watching ... and the explosion.

The moon has been one of the greatest objects of Zen poems, for the simple reason that it disappears and still it is there in its totality. In some way, it becomes your symbolic representation.

Takuan wrote:

THE MOON HAS NO INTENT
TO CAST ITS SHADOW ANYWHERE,
NOR DOES THE POND DESIGN TO LODGE THE MOON:
HOW SERENE THE WATER OF HIROSAWA!

Hirosawa is the lake where Takuan lived. What he is saying is that existence has a quality of desirelessness. Still everything happens, but it is not motivated.

THE MOON HAS NO INTENT TO CAST ITS SHADOW ANYWHERE although the shadow will be cast in thousands of places: in rivers, in ponds, in lakes, in the ocean. But the happening is not an intention, not a desire. On the other hand, NOR DOES THE POND DESIGN TO LODGE THE MOON. The silent pond has no desire to reflect the moon either. HOW SERENE THE WATER OF HIROSAWA!

There is a life which we are aware of, a life of desire, longing, greed, lust, power. A life, in short, of motivation; a life of goals, of achievements. There is another life where Zen opens the door for you, a life without motivation. Everything happens -- why bother? Even desiring enlightenment is preventing it.

It will happen. Just become the silent lake of Hirosawa. When no motivation is there, your consciousness is unclouded. No question arises, no answer is needed.
You simply are, a pure existence.

Another Zen master, Moan, wrote:

CLEAR, CLEAR -- CLEAREST!
I RAN BAREFOOT EAST AND WEST.
NOW, MORE LUCID THAN THE MOON,
THE EIGHTY-FOUR THOUSAND DHARMA GATES!

Mythologically, Buddhism believes that *dharma*, the nature of existence, has eighty-four thousand gates. That is only symbolic. It means there are as many gates as there are living beings. You don't have to enter through anybody else's gate. You are carrying your gate within you.
Moan is saying:

CLEAR, CLEAR -- CLEAREST! I RAN BAREFOOT EAST AND WEST -- unnecessarily. NOW, MORE LUCID THAN THE MOON, THE EIGHTY-FOUR THOUSAND DHARMA GATES! All open suddenly, just like the lucid moon.

Betsugen wrote:

IT IS IN THE DARK
THAT EYES PROBE EARTH AND HEAVEN,
IN DREAM
THAT THE TORMENTED SEEK PRESENT, PAST.
ENOUGH! THE MOUNTAIN MOON FILLS THE WINDOW.
THE LONELY FALL THROUGH
THE GARDEN RANG WITH CRICKET SONG.

These are not ordinary poems. These are statements of something that cannot be said but still has to be said. You can sing it but you cannot say it, you can dance it but you cannot say it. It is in my gesture but it is not in my word. You can see it but I cannot show it to you.

Keppo wrote:

SEARCHING HIM TOOK MY STRENGTH.
ONE NIGHT I BENT MY POINTING FINGER --
NEVER SUCH A MOON!

SEARCHING HIM TOOK MY STRENGTH. I have searched so much -- I am tired, it has taken all my strength. But one night it happened and it happened in a strange situation:

ONE NIGHT I BENT MY POINTING FINGER --
NEVER SUCH A MOON!

My bent finger pointed to the moon, to myself. The moon is the symbol -- the symbol of your eternity, of your beauty, of your blissfulness.

And Buson wrote:

SUCH A MOON --
THE THIEF PAUSES TO SING.

The thief is always afraid. He moves very cautiously. But SUCH A MOON! THE THIEF PAUSES TO SING. The thief forgets that he is a thief, and he becomes a singer.

Every moment is ready to open its doors. If you are willing to relax into non-doing, if you are willing to relax into no effort, if you are ready to put the mind aside and just be, you will also explode in a song.

Maneesha has asked:
BELOVED OSHO, KING OF THE NIGHT,
IT SEEMS THAT ZEN MONKS, POETS, AND MASTERS WERE ALMOST AS MOONSTRUCK AS WE ARE -- THE SINGING CUCKOOS AND GIBBERING LUNATICS WHO SURROUND YOU!
WOULD YOU PLEASE COMMENT?

Maneesha, it is such an existential fact, it needs no comment. It is true. I attract only lunatics, all kinds of crazy people, unfits. Do you hear Sardar Gurudayal Singh? A perfect lunatic! And soon, when we enter into our meditation, you will see: five thousand lunatics can create fifty thousand's worth of lunacy. Anybody hearing you in your meditation cannot sleep in the night. He has seen the worst thing in life. He will never cross this road again -- one never knows, these people may be doing their meditation!

But before we start, making the whole world shake with your gibberish ... thousands of languages, most of them non-existent. No grammar, and everybody is speaking in somebody else's language. But such a great joy, such a great freedom to say what has been moving in your head.

And do you see, after that, what a great silence descends on you? Before the silence descends on you, a few laughs for the silent, solitary cuckoo, hiding in the bamboo trees.

A sudden news flash comes over the air. "Pope the Polack was killed in a plane crash this afternoon," says the announcer.

"Our sources say that the rest of the passengers and crew all survived by parachuting to safety. But evidently the pope decided not to open his parachute, because it was not raining!"

A bunch of old hippies are hanging out and having a pot party. Suddenly there is a loud banging at the door, and a gruff voice says, "Police!"

One hippy looks around frantically and then stuffs his burning reefer into the cuckoo clock. About an hour later, the cuckoo suddenly sticks his head out in a cloud of smoke and says, "Hey man, anybody got the time?"

Two drunks, Dick and Willy, are walking down a country lane. Suddenly, Dick turns to Willy and says, "Have you shit in your pants?"
"No," replies Willy.

A little further down the road, Dick says to Willy again, "Are you sure you have not shit in your pants?"
"I'm quite sure," says Willy.

Further on down the lane, Dick says, "Come on, take your pants down and let me see." So Willy takes down his pants, Dick looks inside and cries, "See? I told you so!"
"Oh," says Willy, "I thought you meant today!"

Ruthie Finkelstein is so fed up with her husband, Moishe, that she is almost suicidal. As if by a miracle, the very next morning she receives a letter which says:

Hello there! This letter was started by a woman like yourself, in the hope of bringing relief to tired and discontented wives.

Unlike most chain letters, this one does not cost anything. Just send a copy of this letter to five of your friends who are equally fed up. Then bundle up your husband and send him to the woman at the top of the list, and add your name to the bottom of the list.

When your name comes to the top of the list, you will receive 16,500 men. And some of them are bound to be a hell of a lot better than the idiot you already have.

Do not break the chain. Have faith! One woman broke the chain and got her own son-of-a-bitch back.

At the date of writing this letter, another friend of mine received 183 men. They buried her yesterday ... but it took three undertakers thirty-six hours to get the smile off her face!

Now, it is time, Nivedano, to give a beat and everybody really goes crazy. Totally!

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Everybody goes into deep silence.
Close your eyes and become just a frozen stone statue of Buddha.
Deeper and deeper ...
It is your own being, there is no question of fear.
Be drowned into the silence, the peace, the bliss.
That is your being's very fragrance.

See the full moon and remember it.
In every activity, in every moment, it is always inside you.
This is your eternal being.
To make it more clear to you and more sharply realized ...

Nivedano ...

(Drumbeat)

And everybody dies.
Do you see?
There is no death, but only a vibrant life.
Your heart is singing, dancing, rejoicing.

To carry this silence day out, day in, is all that authentic religion means.
It is your immortal treasure, and it gives you total freedom.
It makes you the emperor, without any outer empire.
Great! Great! the experience of oneself.
The full moon night.

Nivedano ...

(Drumbeat)

Come back, back into your buddha posture.
Somebody may have died really -- give another beat! ...

(Drumbeat)

This is good.
This may really resurrect even one who has entered his grave.
Nivedano is a master.

Okay, Maneesha?
Yes, Osho.

Can we celebrate the moment with so many buddhas?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #5
Chapter title: A very dangerous place

1 July 1988 pm in Gautam the Buddha Auditorium

Archive code:	8807015
ShortTitle:	CUCKOO05
Audio:	Yes
Video:	Yes
Length:	83 mins

BELOVED OSHO,

DOKIN'S DISCIPLE, DORIN, BECAME A MONK AT THE AGE OF NINE, TOOK THE VOWS AT TWENTY-ONE, AND STUDIED THE Kegon Sutra. LATER IN LIFE HE ENTERED THE DENSE PINE FOREST OF MOUNT SHIMBO, AND DID ZAZEN UP A TREE. FOR THIS REASON HE WAS CALLED CHOKA ZENJI, MEANING "BIRD-NEST ZENJI," AND JAKUSO ZENJI, MEANING "MAGPIE NEST," BY HIS CONTEMPORARIES BECAUSE THE BIRDS AND MAGPIES BUILT THEIR NESTS BESIDE HIM.
WHEN THE PREFECT OF THE DISTRICT, CALLED HAKURAKUTEN, CAME TO VISIT DORIN, HE REMARKED, "YOU ARE IN A VERY DANGEROUS PLACE!"
DORIN SAID, "YOU ARE IN A more DANGEROUS ONE!"
HAKURAKUTEN ASKED, "WHAT'S DANGEROUS ABOUT BEING IN CHARGE OF THIS PROVINCE?"
DORIN REPLIED, "HOW CAN YOU SAY THAT YOU ARE NOT IN DANGER WHEN YOUR PASSIONS ARE BURNING LIKE FIRE AND YOU CAN'T STOP WORRYING ABOUT THIS AND THAT?"
HAKURAKUTEN THEN ASKED, "WHAT IS THE ESSENCE OF BUDDHISM?"
DORIN ANSWERED IN THE WORDS OF SHAKYAMUNI:
NOT TO DO ANY EVIL,
TO DO ALL GOOD,
TO PURIFY ONESELF --
THIS IS THE TEACHING
OF ALL THE BUDDHAS.
HAKURAKUTEN SAID, "ANY CHILD OF THREE KNOWS THIS."
DORIN SAID, "THAT'S SO -- ANY CHILD OF THREE KNOWS IT, BUT EVEN A MAN OF EIGHTY CAN'T DO IT."
IN AN INCIDENT BETWEEN A MONK AND SEPPO, THE MONK ASKED SEPPO, "I HAVE SHAVED MY HEAD, PUT ON BLACK CLOTHES, RECEIVED THE VOWS -- WHY AM I NOT TO BE CONSIDERED A BUDDHA?"
SEPPO SAID, "THERE IS NOTHING BETTER THAN AN ABSENCE OF GOODNESS."

Maneesha, the greatest friend is within you; so is the greatest enemy. Without you there is no danger -- all is absolutely beautiful and silent. It is within you that jealousy is burning, anger is poisoning; it is within

you that greed is growing. And all these together are clouding your consciousness and destroying your individuality, your essential existence.

Zen is not concerned with words, it is concerned with your being. It is not a philosophy. It is not even a religion. It is a way of seeing, a way of being, a very strange style of living through consciousness and not living through unconsciousness.

Before I enter into this sutra, I am reminded of Gautam Buddha, who is the original source of the only religiousness that has come into existence in the world. There have been religions -- many, almost three hundred religions are already in existence -- but religiousness is absolutely absent.

Religion is possible to practice, just like an actor practices. Religion is possible through knowledge, because mind is a great bio-computer; you can accumulate as much knowledge as is contained in all the libraries of the world in a single mind. But knowledge is not knowing, knowledge is not wisdom, knowledge is not awakening. On the contrary, it may help you to sleep a little deeper because it will give you a false sense that you know.

And this is the greatest tragedy that can happen to a man. Knowing nothing, but filled with borrowed knowledge, a great ego arises but your moon disappears in the clouds, in the dust of old scriptures and doctrines. Your presentness is covered by many layers; you are almost lost in a jungle of concepts, theologies, philosophies, dogmas.

Gautam Buddha is perhaps the first man in human history who has made the distinction between knowledge and knowing. Knowledge is always borrowed -- knowing is your own understanding. Knowledge is cheap. Knowing is a tremendous revolution, a metamorphosis.

One day Gautam Buddha and his disciple, Ananda, are passing from one village to another village. On the way, a fly sits on Buddha's forehead. He was talking with Ananda -- he continued talking, just as you would have done, and moved his hand to make the fly go away. Then suddenly he stopped, and again moved his hand ... very consciously, although there was no fly.

Ananda asked, "What are you doing?"

He said, "I am showing you that you can act unconsciously, the way I acted, and you can act consciously. When you act consciously there is grace and there is beauty and there is *you*. When you act unconsciously, it is just acting in sleep."

This small anecdote contains many significant points -- not for the curious one, not for the knowledgeable one, but only for the seeker.

DOKIN'S DISCIPLE, DORIN, BECAME A MONK AT THE AGE OF NINE, TOOK THE VOWS AT TWENTY-ONE AND STUDIED THE Kegon Sutra. LATER IN LIFE HE ENTERED THE DENSE PINE FOREST OF MOUNT SHIMBO, AND DID ZAZEN UP A TREE.

Zazen is simply sitting, doing nothing ... not even thinking, just pure being. From my own experience I can say to you that sitting on a tree is the best place; just you have to be very friendly with the tree. The tree supports your silence; it is rooted deep in the earth. It has no mind, it does not chatter with you, but it surrounds ... its aura, its sensitivity helps you, in a synchronicity.

Gautam Buddha became awakened under the bodhi tree. The bodhi tree got its name *bodhi* because Gautama became Buddha under it. Scientists have been looking into the constituents of a bodhi tree -- is there something special under it? And they have found that the same element that makes a man more intelligent than others, makes the bodhi tree more intelligent than other trees. It has a tremendous amount of intelligence. So it was not a coincidence that Buddha, sitting under the bodhi tree, became enlightened. He owes his gratitude to the bodhi tree also.

And he showed it. Before dying he told his disciples, "There is no need to make a statue of me. You will make temples, but in your temples make a statue of the bodhi tree. My gratitude is tremendous towards the bodhi tree."

For three hundred years after Gautam Buddha the temples carried, in place of Buddha's statue, marble carved as a bodhi tree.

Zazen simply means not to think, not to dream, not to imagine. Become one -- as the tree -- sensitive, alert, dancing with the wind, rejoicing in the sun ... surrounded by the fragrance of the tree, but with no activity on your part.

FOR THIS REASON HE WAS CALLED CHOKA ZENJI, MEANING "BIRD-NEST ZENJI," AND JAKUSO ZENJI, MEANING "MAGPIE NEST," BY HIS CONTEMPORARIES BECAUSE THE BIRDS AND MAGPIES BUILT THEIR NESTS BESIDE HIM.
WHEN THE PREFECT OF THE DISTRICT, CALLED HAKURAKUTEN, CAME TO VISIT DORIN, HE REMARKED, "YOU ARE IN A VERY DANGEROUS PLACE!"

He was sitting high on a tree from where, obviously, one can fall -- and in a deep forest where wild animals roam. The prefect was practically and pragmatically right: YOU ARE IN A VERY DANGEROUS PLACE! But Dorin said,

"YOU ARE IN A MORE DANGEROUS ONE!"
HAKURAKUTEN ASKED, "WHAT IS DANGEROUS ABOUT BEING IN CHARGE OF THIS PROVINCE?"
DORIN REPLIED, "HOW CAN YOU SAY THAT YOU ARE NOT IN DANGER WHEN YOUR PASSIONS ARE BURNING LIKE FIRE AND YOU CAN'T STOP WORRYING ABOUT THIS AND THAT?"

The real danger is not from the outside, the real danger is from the wrong functioning of your mind. And you never get out of the wrong functioning of the mind into a space where mind is no more, but only a pure consciousness.

HAKURAKUTEN THEN ASKED, "WHAT IS THE ESSENCE OF BUDDHISM?"
DORIN ANSWERED IN THE WORDS OF SHAKYAMUNI, Gautam Buddha:
NOT TO DO ANY EVIL,
TO DO ALL GOOD,
TO PURIFY ONESELF --
THIS IS THE TEACHING
OF ALL THE BUDDHAS.
HAKURAKUTEN SAID,
"ANY CHILD OF THREE KNOWS THIS."

DORIN SAID, "THAT'S SO -- ANY CHILD OF THREE knows IT, BUT EVEN A MAN OF EIGHTY CAN'T do IT."

Knowing and knowing -- and the difference is great. Knowing from the outside, knowing from scriptures or teachers or priests, is a false knowing. All scholars are false.

Knowing as your own experience ... it is a taste. Nobody else can do it for you. It is a deep smell of a roseflower -- nobody else can do it for you. It is the experience of your own existence, entering into your deepest core. Out of that experience, what Buddha says ...

NOT TO DO ANY EVIL,
TO DO ALL GOOD,
TO PURIFY ONESELF --
THIS IS THE TEACHING
OF ALL THE BUDDHAS.

You will have to understand things differently. It is not the beginning, it is the outcome of your self-knowledge. As you become centered in yourself, you cannot do what is evil, you cannot do what is ugly. Centered within yourself, grace arises, a beauty fills your heart. A creativity, a song, a poetry, signifying the unknowable and the unreachable by the mind ... you for the first time become a creative individual. Nothing destructive can come out of you anymore.

The scholar reads Gautam Buddha, repeats the words correctly, but the seeker finds the source from which this understanding of Gautam Buddha has arisen.
He does not practice it.

Anything practiced is false, pseudo. And you have been told by all your religions to do this, not to do that; you are all carrying ten thousand commandments. But because they have not arisen from your own being, they are just a burden. They don't make you free, they make you Hindus, they make you Mohammedans. They make you Buddhists, they make you Christians, but they don't make you divine beings. They don't give you your godhood; they don't give you your own buddha nature.
Dorin is right when he says,

"THAT IS SO -- ANY CHILD OF THREE KNOWS IT,
BUT EVEN A MAN OF EIGHTY CAN'T DO IT."

The question is not knowing the words, the question is knowing the source from where all these roses grow. Going to the very roots, watering and taking care of those roots, the flowers will come in their own season.

But people are topsy-turvy. They start from the roses. Then, naturally, they end up with plastic roses. Begin with the roots! They are hidden deep in the earth. Your flowers also have roots -- unless you go deep inside you, you will not find out how Buddha blossoms like a lotus, how fragrant a mystic becomes ... how in the presence of the awakened person there is a magic, a song without sound, a poetry without words, and a tremendous magnetic force which gives stupid people a wrong idea, as if the awakened person is hypnotizing you.

The awakened person does not do anything, but his very presence is hypnotizing. He does not hypnotize you. You suddenly fall into a deep silence, a peace that you have never known before.

IN AN INCIDENT BETWEEN A MONK AND SEPPO, A MONK ASKED SEPPO, "I HAVE SHAVED MY HEAD, PUT ON BLACK CLOTHES, RECEIVED THE VOWS -- WHY AM I NOT TO BE CONSIDERED A BUDDHA?"

This is what I was saying: you can act exactly like Buddha -- you can shave your head, you can eat the same food as Buddha, you can walk the way Buddha walks, you can sit in the lotus posture as Buddha sits. But don't think that you have become a buddha; you are just acting in a play.

Every discipline imposed from outside is destructive because it does not allow you to see your ignorance, to see that you have not even made an attempt to enter into your own being. You are satisfied with words? You cannot eat words; they will not nourish you. You have to know on your own; then only there is nourishment.

This poor fellow is asking Seppo, the master,

"I HAVE SHAVED MY HEAD, PUT ON BLACK CLOTHES, RECEIVED THE VOWS -- WHY AM I NOT TO BE CONSIDERED A BUDDHA?"
SEPPO SAID, "THERE IS NOTHING BETTER THAN AN ABSENCE OF GOODNESS."

This is a very significant statement. A buddha does not know that he is good, that his actions are virtuous. Do you think the cuckoo knows that her song is sweet? Do you think a flower knows that its fragrance is magnificent? A buddha simply is a buddha. He is not even able to say, "I am good." He has gone beyond good and bad. He is simply an *isness*.

Is the sky good or bad? To become aware of your own consciousness is to become aware of your inner sky. It is neither good nor bad; it is neither right nor wrong. A buddha is not a saint; that is a misunderstanding -- a misunderstanding of the priests. A buddha is far away from any division and duality: the saint and the sinner, the good and the bad, the right and wrong. A buddha is a transcendence. He is a watcher, far away from all our dualities.

Seppo has said it in a really difficult way for scholars or the so-called priests of religions to understand: THERE IS NOTHING BETTER THAN AN ABSENCE OF GOODNESS. Have you ever seen? -- the so-called good people are so full of ego. The very idea that "I am good" is dangerous. A buddha simply knows he is nothing, nobody, a pure cloudless sky. A buddha is not a saint.

All saints are actors. I am saying it unconditionally: *All saints are actors*. They are trying in every way to behave like a buddha. Sometimes they can even behave better than a buddha because Buddha has not rehearsed and they are rehearsing perfectly, disciplining themselves, for years; they can defeat the real Buddha.

It happened that on the sixtieth birthday of Charlie Chaplin, his friends arranged a competition all over England, so that whoever performed the best as Charlie Chaplin was going to be given a great prize. There were three prizes -- first, second and third. From different places, different theaters, different drama companies, people tried. And in the final stage, Charlie Chaplin, being a man of tremendous humor, entered himself into the competition from a faraway village. He believed that he would be the first -- "Who can perform better than me?"

But to his surprise, he came second! Somebody managed better than Charlie Chaplin himself. When it became known to people that they had given the second prize to Charlie Chaplin, they said, "My god -- we were celebrating, and what kind of stupidity this is! Why did you enter? It was not supposed to happen that

you should enter the competition, and if you had entered at least you should have made us aware. Now it looks so foolish that somebody managed to be more Charlie Chaplin than you are! Be ashamed!"

And this is what has been happening down the ages. Your so-called saints, mahatmas, are just practicing to be buddhas.

But a buddha is not a practice, a buddha is a revelation. It is an inner exploration. And out of that exploration your actions change, your presence changes -- not because of any scripture, not because of any other source of wisdom, but just because you are conscious you start acting, working, being, differently.

Guido wrote:

> RIGHT IS FINE, WRONG IS FINE --
> THERE IS NOTHING TO NIRVANA.
> AND WHAT IS "DEFILEMENT"?
> SNOWFLAKES IN THE FLAME.

To a buddha even nirvana is nothing. AND WHAT IS "DEFILEMENT"? What is sin? SNOWFLAKES IN THE FLAME.

From that height of consciousness all dualism, all duality disappears. There is only one consciousness pervading the whole universe, and its heartbeat is your own heartbeat.

Rijunkayaku said:

> IRON WILL IS DEMANDED OF
> THE STUDENT OF THE WAY --
> IT IS ALWAYS ON THE MIND.
> FORGET ALL -- GOOD, AND BAD.
> SUDDENLY IT IS YOURS.

If you have to remember continuously what is right and what is wrong and what is good and what is bad ... That's what your religions have been teaching to you. In Mahatma Gandhi's ashram even drinking tea was a sin -- not a small sin. And when something becomes a sin, it becomes very sweet. It becomes almost a challenge. Almost everybody was drinking tea, hiding. And when one man was found red-handed, Gandhi went on a fast!

There are ways of torturing people ... you can torture people the way Adolf Hitler did, you can torture people the way Mahatma Gandhi did. Mahatma Gandhi's way is very subtle and escapes the ordinary mind. Now do you think, if I go on a fast because someone of you has been found smoking or drinking tea ... Although I am torturing myself, I am making you feel guilty and the whole ashram will be harassing you, that "It is because of you!"

And the man was praying, holding Gandhi's feet -- "Please forgive me, I will never do such a thing as drinking tea. You come back" ... because the fast was unto death!

In Gandhi's ashram love was abandoned -- obviously, where you cannot drink tea, do you think you can love? But his own secretary, Pyarelal, fell in love with a woman ashramite. Gandhi expelled Pyarelal although he was the best secretary that Gandhi ever had in his whole life. But he has committed a great sin, he cannot enter into the ashram gates. Falling in love? He has not done anything, just a romantic idea! Nothing actual or biological has happened, but just the idea ... He had written a love letter and that love letter had been found.

That was enough for the saintly mind to condemn a man of great intelligence and a man of great creative activity. And he said, "I can take that letter back and burn it and I will never look at that woman." But it is impossible to expect compassion from the saints, from the mahatmas. They have created hell.

Bertrand Russell, in his autobiography, denies Christianity saying that, "I am not a Christian for these reasons. And the most important reason is that Christianity says that if you commit sin, adultery, you will be thrown into hell for eternity."

Bertrand Russell was one of the greatest mathematicians of this age. He said, "I can understand ... I have looked into my whole life. If I expose all my sins that I have committed, and the sins that I have dreamt about, even the hardest judge cannot send me to jail for more than four or five years." Eternity? You will never be out of hell. Hell has no exit, only an entrance. And the Devil grabs you, gives you a good bone-crushing hug and takes you in. Bertrand Russell's statement was, "I renounce Christianity because it is

a stupid idea."

In the first place the things that are thought to be sins, most of them are absolutely innocent. For example falling in love. It is simply a biological phenomenon -- nature itself has managed certain chemicals, hormones, which make you fall in love with a certain woman or a certain man. I don't see that there is any sin. And if there is sin in falling in love, then why has God created a man with the capacity to love? *He* is responsible, ultimately. And if people simply accepted the idea, which they did not, you would not have been here! Your parents were not very religious. That's why you are here, because they were a little irreligious.

It is said that after making the world, God went around asking Babylonians, Egyptians and others, "Do you want a commandment?"
And they all asked, "What is the commandment?"
He said, "You should not commit adultery."

And the Babylonians said, "Then what else should we do? Take your commandment with yourself; find somebody else."

And finally he ended up with Moses. Just being a Jew, Moses asked the wrong question. Everybody else asked, "What is the commandment? Because before we accept it we must at least know what we are accepting."
When God said, "Do you want to have a commandment?" Moses said, "How much?"
God said, "It is free!"

Moses said, "Then I will have ten." If it is free, then a Jew ... Those ten commandments have been torturing the Jews for four thousand years.

IRON WILL IS DEMANDED OF
THE STUDENT OF THE WAY --
IT IS ALWAYS ON THE MIND.
FORGET ALL -- GOOD, AND BAD.
SUDDENLY IT IS YOURS.

The truth, nature, your very destiny, suddenly is fulfilled. But don't divide. Before you have attained your being, there is no right for you to decide what is right and what is wrong.

Maneesha has asked:
BELOVED OSHO,
IS NOT THE WAY OF THE BIRDS BEYOND MORALITY?

It is. Morality is only for mediocre people. Morality is a strategy of the priest to exploit the masses. And it differs from place to place. What is moral to a Hindu may not be moral to a Christian, what is moral to a Christian may not be moral to a Jaina.

A Jaina saint was asking me, "Do you consider Jesus in the same category as Mahavira? Because he used to eat meat, drink wine -- how can you say that he was a saint, or even a good man?"

But the Christian would ask, "How many orphanages did Mahavira open? How many poor people did he manage to help survive? How many schools for the aboriginals did he open? What kind of goodness, what kind of morality did he have? Standing naked, that's all that he did!"

For the Christian, Mahavira cannot be considered a saint. For the Jainas, Mohammed cannot be considered to be a saint -- he had sixteen wives! Now this is not right for a gentleman, what to say about a saint. Only Hindus will be a little less disturbed, because Krishna had sixteen thousand wives; Mohammed is just a poor fellow.

And Mohammed at least married those sixteen women. Krishna had married only one woman; the rest were other people's wives. Whoever he found to be beautiful, his soldiers would force her into his palace. He never considered whether they had children, a husband, old parents to look after -- it did not matter. Anything that he liked ... And Hindus say that he is the perfect incarnation of God. Of course he must be perfect, because I don't think anybody else can defeat him. People have tried. The Nizam of Hyderabad, just forty years ago when he died, had five hundred wives. But five hundred is not much compared to sixteen thousand.

Who is going to decide what is moral and what is immoral? The Bird's Way does not divide into morality and immorality, into goodness and badness. It simply says that the decisive factor is your awareness: if your awareness acts in a certain way, that is moral for you; it does not matter what others say. You should be satisfied that you are acting out of awareness. Then whatever you do is right -- right for you. But if you are unconscious, as people are, and go on doing things which others are doing, copying, imitating ... They may become saints, but deep down they are simply actors. They may do good, but their goodness is just a practice. Not their awareness, not their intrinsic being, blossoming into their acts.

The Birds' Way is beyond good, beyond bad. And the way of Buddha is the Way of the Birds. It does not leave any footprints behind. Every bird is free in the sky to move in any direction. No bird leaves any footprints for other birds. It is only the human beings who write scriptures for others to follow. They not only become decisive for themselves, they become slave-creators. Everybody has to follow them; they don't want you to be conscious of what you are doing. They want you to do it because they have decided what is right.

But remember, in every disease the same medicine will not do. And in every time, in every age, the same criterion will not do. And with every individual, other than his own consciousness there is no criterion. Nobody can decide for anybody else.

This is simply the meaning of freedom. The Bird's Way is the way of freedom. It is the individual as the ultimate value.

Before we enter into our daily meditation, just to take away your seriousness ... and the bamboos are waiting so silently for your laughter.

Nurse Ratchett notices a mental patient with his ear close to the wall, listening intently.

As she approaches, the looney holds up a warning finger and says, "SHHHH! Be quiet!" Then he beckons Nurse Ratchett to come closer. "Listen here," says the mad guy, pointing to a spot on the wall.
Ratchett listens for some time and then says, "I can't hear anything."
"I know," says the patient, "and it has been like this all day!"

Paddy decides to go and visit his old friend, Fergus MacDuffy, who owns a pub in the woods called The Old Log Inn. But when Paddy arrives, Fergus is shocked to see that he has been beaten up. His eyes are swollen and he has a bloody nose and mouth. "My god!" cries Fergus, "what happened to you?"

"Well," replies Paddy, "on my way here I got lost in the woods, I did not know where I was going. Then I saw a couple making love under a tree. So I went over to them, and all I asked was, `How far is The Old Log Inn?'"

Chuck Farley goes out carousing and gambling all night. He drinks a few too many bottles of rum and simply never makes it home. At dawn the next morning, Chuck is aching with a hangover and has no idea where he is or how he got there. He looks over at a man and a woman sleeping in his bed. The woman looks something like his wife and he wonders how he is going to get out of this.

Finally, after stumbling out of the building exhausted, he hits upon an idea and grabs a nearby pay phone. When his wife answers, Chuck shouts, "Don't pay the ransom, honey. I have escaped!"

(THERE IS A BLANK SILENCE WHILE EVERYBODY TRIES TO WORK THIS ONE OUT. THEN A ROAR OF LAUGHTER AS OSHO CHUCKLES ...)

You have missed. You missed it!
Okay, we will try another. But you have to get it no matter what.

Dr. Bones is doing his monthly turn at the Infant Welfare Clinic. It has been a very busy day and Bones has just about had enough. A woman with a baby is next in line and she is shown into the doctor's office by the nurse in charge.

Bones examines the baby, and then asks the woman, "Is he breast-fed or bottle-fed?"
"Breast-fed," she replies.

"Strip down to the waist," orders Bones. She does, and he examines her. He presses each breast, increasing and decreasing pressure. He squeezes and pulls each nipple. Suddenly he remarks, "No wonder

this child is so thin -- you don't have any milk!"
"Naturally," she replies. "I am his *aunt*! But I am glad I came!"

Now ... Nivedano, give the first beat and everybody goes absolutely crazy.

(Drumbeat)

(Gibberish)

(Drumbeat)

Become silent. Close your eyes.
No movement, as if you are just a stone statue.
Now, go in ... deeper and deeper.
Fearlessly, penetrate like an arrow, to the very center of your being.
This is the search for the roots.
The roses will come on their own accord.

Nivedano ...

(Drumbeat)

Everybody falls dead.
Don't be afraid, this is just to make your whole life energy centered within.
The body goes on breathing.
Relaxed as if you are dead, you can experience your life's source more clearly in this context.
In this moment, you ARE the buddha.
To be a buddha is not a question of good and bad.
To be a buddha is simply to be.

Nivedano ...

(Drumbeat)

Come back, all the buddhas.
Don't forget the experience.
Sit like a buddha, silent, utterly fulfilled.
Blessed is this experience and blessed is the moment. Let this peace continue.
Whatever you do does not matter if underneath, this silence goes on moving like a river.

Your consciousness is a river from eternity to eternity.

Okay, Maneesha?
Yes, Osho.
Can we celebrate ... so many buddhas together under one roof?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #6

Chapter title: In this rackety town

2 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
THE MONK, KANKEI, ONCE VISITED THE NUN, MASSAN RYONEN. HE SAID TO HIMSELF, "IF WHAT SHE SAYS HITS THE SPOT, I WILL REMAIN THERE. IF IT DOESN'T I WILL OVERTURN THE ZEN SEAT!"
HE ENTERED THE HALL, AND MASSAN SENT A MESSENGER TO ASK, "HAVE YOU COME ON A MOUNTAIN-VIEWING JOURNEY, OR FOR THE SAKE OF BUDDHISM?"
IN RESPONSE, KANKEI SAID, "FOR THE SAKE OF BUDDHISM," SO MASSAN SAT UPON HER SEAT, AND KANKEI APPROACHED HER.
SHE SAID, "WHERE DID YOU COME FROM TODAY, MAY I ASK?"
KANKEI REPLIED, "FROM ROKO."
MASSAN THEN SAID TO KANKEI, "WHY DON'T YOU REMOVE YOUR BAMBOO HAT?"
KANKEI HAD NO REPLY, AND, MAKING HIS BOWS, ASKED, "WHAT IS MASSAN?"
SHE ANSWERED, "IT DOES NOT SHOW ITS PEAK."
HE ASKED, "WHO IS MASSAN'S HUSBAND?"
SHE ANSWERED, "THERE IS NOT REAL FORM OF MEN AND WOMEN."
HE SAID, "KWATZ!" AND ASKED, "WHY THEN DON'T YOU CHANGE AND DISAPPEAR?"
SHE SAID, "I AM NOT A GOD, I AM NOT A DEMON. WHAT COULD I CHANGE?"
AT THIS, KANKEI KNELT DOWN, AND BECAME THE GARDENER OF MASSAN'S TEMPLE FOR THREE YEARS.
AT ANOTHER TIME, GOEI WENT TO SEKITO AND SAID, "IF YOU CAN SAY A WORD, I WILL REMAIN HERE; OTHERWISE I WILL GO AWAY."
SEKITO SIMPLY SAT THERE, AND GOEI WENT OFF.
FROM THE BACK, SEKITO CALLED HIM, "JARI! JARI!"
GOEI TURNED HIS HEAD.
SEKITO SAID, "FROM BIRTH TO DEATH, IT IS JUST LIKE THIS -- TURNING THE HEAD, TURNING THE BRAIN. HOW ABOUT IT?"
GOEI WAS SUDDENLY ENLIGHTENED, SO HE BROKE HIS STAFF.

Maneesha, entering into the world of Zen is not like any other entering; it is entering in yourself. There is no door, and there is no possibility of doing anything. You have simply to relax so totally that you sink deep within yourself.

Remember, relaxation is not an activity. It is absence of all activity. And only in the absence of all activity, when you are relaxed to your very being, the door opens to all the mysteries of the world, all the miracles of existence.

It fills your being with great dance, although you cannot utter a single word. You hear the music that you have never heard, although there is no way to translate it to anyone else. You see flowers blossoming ... their colors are absolutely unknown to you. Your whole being becomes a fragrant luminosity. There is nothing to say about it; you can just be it. And the rays of your silence will start creating and weaving a field around you.

That's why a master in Zen is not simply a teacher. In all the religions there are only teachers. They teach you about subjects which you don't know, and they ask you to believe, because there is no way to bring those experiences into objective reality. Neither has the teacher known them -- he has believed them; he transfers his belief to somebody else. Zen is not a believer's world. It is not for the faithful ones; it is for those daring souls who can drop all belief, unbelief, doubt, reason, mind, and simply enter into their pure existence without boundaries.

But it brings a tremendous transformation. Hence, let me say that while others are involved in philosophies, Zen is involved in a metamorphosis, in a transformation. It is authentic alchemy: it changes

you from base metal into gold. But its language has to be understood, not with your reasoning and intellectual mind but with your loving heart. Or even just listening, not bothering whether it is true or not. And a moment comes suddenly that you see it, which has been eluding you your whole life. Suddenly, what Gautam Buddha called "eighty-four thousand doors" open.

These anecdotes, when first translated by Christian missionaries, were translated to show the world that "Christianity is the only civilized religion, and as a proof look at these stupid dialogues, with no reason and no rhyme!" But everything backfired. They wanted to prove Zen to be a very primitive religion. But to those who were real seekers, it proved that on the contrary, every other religion may be primitive; at least Zen is not.

In the first place, it is not a religion at all. It is not in competition with Christianity or Hinduism or Buddhism or Mohammedanism; it does not belong to that category at all. It has its own category, its own language, its own world, and there is no competitor to it. Its uniqueness is absolute and categorical.

But you will have to be very loving, very careful in understanding these strange dialogues, because the language seems to be the same as we use but hidden between the words and between the lines there is a different poetry, a different song, which we are not accustomed to.

But my people will understand it, because we are entering into the same space which Zen has been pointing towards. These dialogues can be understood only by meditators; otherwise they look stupid.

THE MONK, KANKEI, ONCE VISITED THE NUN, MASSAN RYONEN. HE SAID TO HIMSELF, "IF WHAT SHE SAYS HITS THE SPOT, I WILL REMAIN THERE. IF IT DOES NOT, I WILL OVERTURN THE ZEN SEAT!"

He was a seeker in search of a master, and when he came to see Massan Ryonen, a woman Zen master, he thought in his own mind, IF WHAT SHE SAYS HITS THE SPOT ... it is not a question of reasonability. Not that what she is saying is very wise, but if it hits the spot, my own being -- if the arrow of what she says reaches to my being, I will stay; otherwise I WILL OVERTURN THE ZEN SEAT.

When a disciple comes, a seat is offered by the master for him to sit. And if the disciple rejects the master, he overturns the seat gracefully -- showing that "this is not my place" -- and leaves. That overturning of the Zen seat is symbolic that "I don't accept you as a master, but I will not say it. Saying is so crude. I will just give you the hint, that you could not hit the spot of my being, for which I am searching; I will have to go to another master."

HE ENTERED THE HALL, AND MASSAN SENT A MESSENGER TO ASK, "HAVE YOU COME ON A MOUNTAIN-VIEWING JOURNEY, OR FOR THE SAKE OF BUDDHISM?"
IN RESPONSE, KANKEI SAID, "FOR THE SAKE OF BUDDHISM," SO MASSAN SAT UPON HER SEAT, AND KANKEI APPROACHED HER.
SHE SAID, "WHERE DID YOU COME FROM TODAY, MAY I ASK?"
KANKEI REPLIED, "FROM ROKO."
MASSAN THEN SAID TO KANKEI, "WHY DON'T YOU REMOVE YOUR BAMBOO HAT?"
KANKEI HAD NO REPLY, AND, MAKING HIS BOWS, ASKED, "WHAT IS MASSAN?"

The bamboo hat has to be removed in grace and gratitude when you encounter a master. The removing of the hat is simply signifying that "I am available, in humbleness, open; I'm not covered or defensive. Even if you want to cut my head, I am ready."

In the first court in America where my case was presented after I was illegally arrested, the woman magistrate was in a puzzle -- because in America, you cannot wear your hat in the court. Wearing your hat in the court is insulting the court. Such are the different attitudes of East and West.

I could see that she was a little bit puzzled what to do. She sent an attendant to tell me, "Perhaps you don't know that in the court you have to remove your hat. To keep your hat on is to insult the court."

I said to him, "Go back to the magistrate and tell her that if she has courage, she should ask the question herself. Because according to me, to remove the hat is insulting and I will not insult the court."

The man thought for a moment, went back to the magistrate. The woman was even more puzzled! She simply thought it was better not to get into an argument. Because it is not written in the constitution; it is just a formal tradition. I am not legally bound to remove my hat. I will remove my hat only when I see a buddha -- not for a magistrate. Seeing the situation, the woman behaved sanely. She said to the attendant, "There is no need, just don't raise the question again." Different worlds, different symbols ....

When Massan asked, "WHY DON'T YOU REMOVE YOUR BAMBOO HAT?" she was saying that if you have come for the sake of Buddhism -- and that means for the search of the buddha within you -- then be graceful. Remove the hat, be humble and be receptive.

KANKEI HAD NO REPLY, AND MAKING HIS BOWS, ASKED, "WHAT IS MASSAN?" Massan was the woman master's name.

SHE ANSWERED, "IT DOES NOT SHOW ITS PEAK."

The woman got the name Massan because of the Massan Mountain where she had her monastery. The peaks are so high that they are almost always covered with snow and clouds; they rarely show. And that is exactly the situation of consciousness. It is so much covered with thoughts -- the past, the conditionings ... so much smoke -- that it rarely shows.

This is the beauty of Zen, that ordinary questions are suddenly turned to immense significance.

HE ASKED, "WHO IS MASSAN'S HUSBAND?"
SHE ANSWERED, "THERE IS NOT REAL FORM OF MEN AND WOMEN."

The difference and discrimination between men and women is only phenomenal, it is not authentic. It does not have a spirituality to it.

And now we know that science can convert men into women, women into men, and there are thousands of people around the world who have changed their sex -- just bored! One gets bored: a woman every day, a woman again, and again. A man ... in the morning again you wake up a man. And one starts thinking, is there some way to change?

People change clothes, people change shoes, people change ties. Up to now it was not possible, but now it is possible -- many, many more people are going to change their sex. For the first time, a man will be standing behind a woman's body, or a woman may be standing behind a man's body. And then they will understand what mystics have always been saying, that the inside is the same; only the window and its frame is different.

Your inner being is neither male nor female.

Listening to this, the monk said, or rather shouted, the Zen shout "KWATZ!" AND ASKED, "WHY THEN DON'T YOU CHANGE AND DISAPPEAR?"

If men and women have no form ... he is only a disciple, talking on a very much lower level, not understanding the higher standpoint of Massan.

SHE SAID, "I AM NOT A GOD, I AM NOT A DEMON. WHAT COULD I CHANGE?" I have come to the point which never changes. That which changes, I have left behind. Man changes, woman changes. Everything that changes I have left behind.

AT THIS, KANKEI KNELT DOWN, AND BECAME THE GARDENER OF MASSAN'S TEMPLE FOR THREE YEARS.
AT ANOTHER TIME, GOEI WENT TO SEKITO AND SAID, "IF YOU CAN SAY A WORD, I WILL REMAIN HERE; OTHERWISE I WILL GO AWAY."

SEKITO SIMPLY SAT THERE, not saying a single word. Because silence is the only answer; it cannot be confined into a word. Sekito is answering, but the questioner is not able to understand that silence can also be an answer, that there are things which cannot be brought to the lower level of language, of words.

There are experiences for which you have to look in the eyes of the master. Perhaps you may see the moon reflected there. Perhaps in that silence when you are looking into the eyes of your master, something may transpire. You may become aware of your own inner flame.

SEKITO SIMPLY SAT THERE, AND GOEI WENT OFF.

He did not understand the silent answer.

FROM THE BACK SEKITO CALLED HIM -- "WHERE! WHERE! WHERE ARE YOU GOING?"
GOEI TURNED HIS HEAD.
SEKITO SAID, "FROM BIRTH TO DEATH, IT IS JUST LIKE THIS -- TURNING THE HEAD, TURNING THE BRAIN.
HOW ABOUT IT?"

GOEI WAS SUDDENLY ENLIGHTENED, SO HE BROKE HIS STAFF.

Goei used to carry a staff, and used to think that he had come to know -- that he had become a master; the staff in Zen is carried only by the master. For the first time he looked into himself when Sekito asked him, "Where?" because it is *here*, so where are you going? It is within.

In a single moment of sudden awakening, he understood that up to now he has unnecessarily carried the staff; he was just a teacher, not a master. He broke his staff.

These are all symbolic things in Zen. Breaking the staff means, "Now you are the master and I'm the disciple. I will not say it in words, because words are very polluted; I will make the symbol that I'm no more a master. I was living in a false identity -- I break that identity and throw it away. Now you are the master and I will live in your presence, drinking as much as possible the waters of life."

A poem of Chikusan reads:

HE IS PART OF ALL, YET ALL IS TRANSCENDED;
SOLELY FOR CONVENIENCE HE IS KNOWN AS MASTER.
WHO DARES SAY HE HAS FOUND HIM?
IN THIS RACKETY TOWN
I TRAIN DISCIPLES.

These last lines are particularly important: IN THIS RACKETY TOWN I TRAIN DISCIPLES. He must have been in Poona! You cannot find a more rackety town. But strangely, masters have chosen rackety towns in search of a few intelligent people. The rackety town has a good quality: in the beginning it becomes a little disturbed, but slowly slowly it accepts that these people are a little different, and it does not bother.

Now we are here, and in this rackety town, people will not be aware at all that five thousand people are in search of themselves, and sometimes they touch the very buddhahood, the pinnacle of consciousness. But they will go on standing in queues before movie houses, shopping in the marketplaces, never being aware ... It is a strange unconsciousness, that five thousand people from all over the world are gathered here -- they must be doing something -- but they won't even look inside the gate. Such unconcern about the grandeur of man, such unconcern about the splendor of your innermost being.

Chosha wrote:

EVERYTHING, EVERY PLACE IS REAL.
EACH PARTICLE MAKES UP ORIGINAL MAN.
STILL, THE ABSOLUTELY REAL IS VOICELESS,
THE TRUE BODY IS MAJESTICALLY OUT OF SIGHT.

Neither can you say anything about the beauty, the majesty, nor can you see it with your ordinary eyes. When you turn inwards these eyes are closed; they can't turn inwards. A third eye opens up -- you have a new vision, a new clarity, which is not part of your two eyes. It is straightforward, it knows nothing as right or wrong; it simply knows what is.

It is voiceless, it cannot say ... it cannot tell you that you are carrying a great kingdom of God within you and you are behaving like a beggar, for small and petty things.

Maneesha has asked:
RECENTLY I REALIZED THAT EXPECTATIONS VIOLATE THE FREEDOM, NOT OF THE ONE ON WHOM EXPECTATIONS ARE BEING PROJECTED, BUT ON ME -- THE ONE HAVING THE EXPECTATIONS.
WHEN I DROPPED MY EXPECTATIONS I FELT A BURDEN LIFTED, A SENSE OF BEING FREED.

Maneesha, drop that sense too, and then you will know pure freedom.

Now you are ready to go inwards ... just a cup of tea.

(A HEARTY LAUGH FROM SARDARJI ...)

Sardar Gurudayal Singh gets the joke before I tell it! He is *really* a miracle. And he is sitting just in the first row, with all his grandeur. It is very unique to get the joke before it is told. Most people don't get it even when it is told. They laugh because others are laughing; very few people get it. But Sardar Gurudayal Singh is ahead ....

Nurdski is drunk, standing before the judge. "You are accused by your landlord of being drunk and setting fire to the bed," says the judge.

"Thash absolute nonshense," slobbers Nurdski indignantly. "The bed was already on fire when I got into it!"

Young Maria Spumoni is getting married tomorrow. So, she comes to her mother as all good Catholic virgin girls are expected. "Mama," says Maria, "I have-a to ask-a you something ..."

"Yes-a," interrupts her mother. "I know-a, my little tesoro. That's-a why-a your mama is here. So let-a me tell you from my experience. Now that-a you have-a a man, treat-a him nice. On-a your first-a night, Oh blessed Virgin Mary! the things you will-a do. It will-a change your whole life-a ..."

"No, no, mama," cries Maria quickly. "I already know-a how-a to fuck-a, I just want-a to know how to make-a spaghetti!"

Two cannibals are sitting around the evening fire admiring a new Maytag refrigerator beside them.
"What is the capacity of that fridge?" asks the first cannibal.

"I'm not sure," says the second cannibal. "I guess just a little more than those two guys who brought it!"

Grandma Piebaker is out walking her dog, Queenie, when she decides to go into the local supermarket. She ties up Queenie outside, and then goes in to do some shopping. Almost immediately, every stray dog in the area is sniffing around the defenseless Queenie.

The local cop sees what is happening and goes to get Grandma Piebaker. "You can't leave your dog alone there, lady," says the cop.
"Why not?" asks Grandma.
"Lady," says the cop, "your dog is in heat!"
"Eat?" replies Grandma. "She will eat anything."
"No, lady," says the cop, "your dog should be bred."

"Sure," says Grandma, "she will eat bread, she will eat cake, she will eat anything."
In complete frustration, the cop shouts, "The dog should be laid!"

Grandma stares angrily at the cop and says, "So lay her. I always wanted a police dog!"

Before Nivedano gives his beat for you to go completely crazy, you have to understand the meaning of throwing out your gibberish that is inside your mind, continuously moving .... You are not even aware of it. When you start throwing it out, then you become aware, "My god, all this bullshit I am carrying in my head!"

And this is the best place to do it, because everybody else is engaged in throwing *his* bullshit. Nobody is listening to you. You won't get this chance anywhere else in the world, so you can be absolutely at ease in exposing yourself. Just don't sit silently, because anybody who is sitting silently -- all this gibberish coming from everybody else will enter into his head! I am making you aware, it is a warning: don't be stupid and don't sit silently. Defeat all those who are around you. This is just a great chance!

Nivedano, give the first beat to the drum, and everybody goes crazy throwing his gibberish ...

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Become silent ... no movement, as if you are a frozen statue.
You have thrown your dust out -- don't miss the moment.
Go in.
Deeper ... deeper.
Your being is depthless; you can go as deep as you have courage and guts to go.
The deeper you go, more you are.
To make this inwardness total ...

Nivedano ...

(Drumbeat)

Everybody dies.
Feel the body left behind.
Feel the mind left behind and just enter into the unknown space.

Just being ...
To be is the whole purpose of meditation.
In this moment there is no difference between you and the Buddha.
Keep this moment alive twenty-four hours.
Do whatever is needed to do, but don't forget your immortal, eternal self, your universal being.
Let it become your heartbeat, your very breathing.
You don't have to do anything.
Just a little remembrance.

Great and blessed is this space.
Great and blessed are you, to have found the essential religion, the very core of your nature.
Live according to your nature and you will live in a dance.
Your life will blossom many flowers.
You will come across much love, much compassion.
You will share joy.

Nivedano ...

(Drumbeat)

Bring all the buddhas back to the body ....
Sit down, for a moment remembering the experience.

This experiencing is Zen.

Okay, Maneesha?
Yes, Osho.
Can all the buddhas celebrate now?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #7

Chapter title: Fences, walls and broken tiles

3 July 1988 pm in Gautam the Buddha Auditorium

Archive code:	8807035
ShortTitle:	CUCKOO07
Audio:	Yes
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Length:	82 mins

BELOVED OSHO,
NANYO WAS ASKED BY A MONK, "WHAT IS THE MIND OF THE ANCIENT BUDDHAS?"
NANYO REPLIED, "IT IS FENCES, WALLS AND BROKEN TILES."
THE MONK ASKED, "FENCES, WALLS AND BROKEN TILES ARE INSENTIENT, ARE THEY NOT?"
"THAT IS SO," REPLIED NANYO.
"DO THEY EXPOUND BUDDHISM?" ASKED THE MONK.
"ALWAYS, AND BUSILY," REPLIED NANYO.
THE MONK SAID, "WHY DIDN'T I HEAR IT, THEN?"
NANYO ANSWERED, "YOU DON'T HEAR IT, BUT YOU SHOULDN'T PREVENT OTHERS FROM DOING SO."
"WHO HEARS IT?" ASKED THE MONK.
"ALL THE SAINTS," ANSWERED NANYO.
"DOES YOUR GRACE HEAR IT?" ASKED THE MONK.
"NOT I!" REPLIED NANYO.
"IF YOU DON'T HEAR IT, HOW CAN YOU EXPLAIN THE TEACHING OF THE LAW BY INANIMATE CREATURES?" ASKED THE MONK.
NANYO ANSWERED, "IT IS MY GOOD LUCK THAT I DO NOT HEAR IT. IF I DID, I WOULD BE THE SAME AS ALL THE SAINTS, AND THEN YOU WOULDN'T HAVE THE CHANCE TO HEAR MY TEACHING."
THE MONK SAID, "IF THAT IS SO, PEOPLE WOULD HAVE NO PART IN IT."
NANYO SAID, "I MYSELF EXPOUND IT FOR THE SAKE OF PEOPLE, NOT FOR THE SAKE OF THE SAINTS."
THE MONK ASKED, "AFTER THE PEOPLE HEAR IT, WHAT THEN?"
NANYO REPLIED, "THEN THEY ARE NOT JUST PEOPLE ANYMORE."
ONE DAY WHILE GENSHA WAS THINKING, HE HEARD THE VOICE OF A SWALLOW AND SAID, "HOW WELL IT HAS EXPLAINED THE BUDDHIST TRUTH, SPEAKING PROFOUNDLY OF THE REAL NATURE OF THINGS!"
AND HE CAME DOWN FROM HIS SEAT.
LATER, A MONK, WANTING TO GET SOME PROFIT FROM GENSHA'S WORDS, SAID TO GENSHA, "I DIDN'T UNDERSTAND WHAT YOU MEANT."
GENSHA RETORTED, "BE OFF WITH YOU! HOW CAN ANYONE TRUST YOU!"
AT ANOTHER TIME, UMMON ASKED A MONK, "DID YOU HEAR THE LONG-BEAKED BIRDS PREACHING ZEN IN KOZEI?"
"NO, I DIDN'T," REPLIED THE MONK.
UMMON THEN RAISED HIS STAFF AND SAID, "ZEN!"

These are not, Maneesha, ordinary dialogues; these are dialogues between the valleys and the peaks, between those who are in dark and those who have themselves become light. It is a difficult situation -- the communication between darkness and light or death and life is bound to be difficult; their spheres are so diametrically opposite. But Zen, and Zen alone, has at least made an effort. You will see, in this dialogue.

NANYO, a master, WAS ASKED BY A SEEKER, A MONK, "WHAT IS THE MIND OF THE ANCIENT BUDDHAS?"

The answer has tremendous value:

NANYO REPLIED, "IT IS FENCES, WALLS AND BROKEN TILES."
THE MONK ASKED, "FENCES, WALLS AND BROKEN TILES ARE INSENTIENT, ARE THEY NOT?"
"THAT IS SO," REPLIED NANYO.
"DO THEY EXPOUND BUDDHISM?" ASKED THE MONK.
"ALWAYS, AND BUSILY," REPLIED NANYO.

THE MONK SAID, "WHY DIDN'T I HEAR IT, THEN?"

Before we go deeper into the anecdote ... So many golden treasures in simple words. The way Nanyo replied ... "The mind of the buddha -- even of the buddha -- is nothing but fences, prisons, boundaries, walls and broken tiles." You may be a buddha, but have you ever thought that you are imprisoned in bones, in skin, in flesh, in marrow? This is your house, this is not you. You are the one who is living in this house, behind these fences, walls and broken tiles. It does not matter whether the mind is of a buddha or of someone who is asleep, the nature of the mind is the same.

No other religion has the courage to speak so straightforwardly as Zen. No Christian can say this about Jesus; he will think this is disrespectful. No Hindu can say this about Krishna; he will think this is absolutely irreligious. But Nanyo himself is a buddha and what he is saying is not irreligious, is not disrespectful; he is simply stating the fact. Mind is your bondage. The moment you drop your mind, your buddhahood arises out of the smoke -- a high mountain peak, covered with eternal snow, virgin and pure.

But the poor monk could not understand it. That is the difficulty with communication between someone who knows and the one who knows not. Misunderstanding upon misunderstanding ...

The monk was shocked. Buddha is worshipped and this Nanyo himself worships him, himself teaches his teachings, and is talking in such offensive terms!

THE MONK ASKED, "FENCES, WALLS AND BROKEN TILES ARE INSENTIENT, AREN'T THEY?"
"THAT'S SO," REPLIED NANYO.
"DO THEY EXPOUND BUDDHISM?"

The monk is still thinking with his mind, with his logic, with his reason. And his question is reasonable. If this is the mind of Buddha, then they must be teaching Buddhism. He is trying to prove Nanyo to be utterly ignorant of the mind of Buddha. His questions are not just questions, but arguments.

"DO THEY EXPOUND BUDDHISM?" ASKED THE MONK.
"ALWAYS, AND BUSILY," REPLIED NANYO.

As far as teaching is concerned, mind is busy all around the world, teaching this religion, teaching that religion, teaching this philosophy, teaching that theology. Nanyo is saying that Buddhism -- or any "ism", it does not matter -- is always taught by the mind. But the buddha himself is silent. The buddha teaches not; only the house goes on resounding with sounds. But the one who lives in the center of the cyclone is absolutely silent.

The monk still goes on:

THE MONK SAID, "WHY DIDN'T I HEAR IT, THEN?"

Again it has to be understood, that that which is beyond mind can neither be said nor can be heard -- but it can be understood, it can be realized; it is your very nature. And the master's function is not to teach you theorizations, hypotheses, but to provoke you.

Just the way if somebody tickles you, and you start laughing for no reason at all. Soon you will see in our meditation: even without tickling, people go mad! And I have said that if anybody sits silently like a buddha, everybody is allowed to tickle him. It is not the place for any spectator.

The master only tickles you to laugh. But he cannot create laughter by words; he creates devices -- tickling is just a name of a device. It says nothing. The very presence of the master is itself a device. Without saying anything, he penetrates those who are receptive, who have opened the doors of their hearts.

But the poor monk is in the same situation as the whole world is. Rather than asking, "Why can't I receive? Why can't I realize the unsayable?" he asks,

"WHY DIDN'T I HEAR IT, THEN?"
NANYO ANSWERED, "YOU DON'T HEAR IT, BUT YOU SHOULD NOT PREVENT OTHERS FROM DOING SO."

It is a misfortune that the people who have no understanding are professors, priests .... Almost half the world is communist and denies the very experience of religion as having any validity -- and none of them has ever meditated, none of them has ever explored *in*. Those who have gone in have always come back with a smile, expounding without saying a word the blissfulness, the fragrance, the whispering silence.

Nanyo said, "You don't hear it, but please don't start telling other people that Nanyo is mad because he says that the mind of a buddha is nothing but fences, walls and broken tiles, and he also says that they

expound Buddhism always and busily. Please don't do that. If you cannot hear it, keep it a secret."

"WHO HEARS IT?" ASKED THE MONK.
"ALL THE SAINTS," ANSWERED NANYO.

To hear or to listen makes the whole difference. Everybody can hear sound, but if you want to listen, you have to be very close to your ears, alert and aware. In such a moment as this, you can hear it. If your mind is silent ... that is the block. If it is removed -- and if this silence cannot remove it, nothing else can remove it -- then this bird chirping is teaching you the eternal truth of life; then this very silence becomes the teaching. Nothing is said, but a deep understanding starts arising within you.
"WHO HEARS IT?" the monk asked.

"ALL THE SAINTS."

In Zen, a saint means one who can listen, who can listen to the profound silence of existence. It has nothing to do with virtue, with doing good things. It has something to do with your being conscious, alert, aware ... waking up, and suddenly you see the bamboos are saying the same truth that the buddhas have said. The birds are singing from the same life source that you are breathing from. It is one cosmic mystery, in which we all share.

The monk must have been utterly stupid, because he goes on asking questions without understanding any answer that has been given. But the compassion of the master tolerates it.
He again asks, "DOES YOUR GRACE HEAR IT?"
"NOT I!" REPLIED NANYO.

He was such a great master. Because if he says "Yes, I hear it" ... the `I' is the barrier; you have to drop it. And there is no reason to hear it, because you *are* it. That's why he simply denies; he says, "NOT I!"
The monk still goes on being stupid.

"IF YOU DON'T HEAR IT, HOW CAN YOU EXPLAIN THE TEACHING OF THE LAW BY INANIMATE CREATURES?" ASKED THE MONK.

He seems to be thinking in his mind that he is winning a debate!
The experience of existence is not a debate. It is not debatable.

NANYO ANSWERED, "IT IS MY GOOD LUCK THAT I DO NOT HEAR IT."

Strange are these statements, but absolutely true. IT IS MY GOOD LUCK, because I am not there. It is my good luck that I don't hear it -- I *am* it, I have dissolved myself into this silence. I have become this fire; everything else is burned in it.
Nanyo must be very compassionate, he said:

"IT IS MY GOOD LUCK THAT I DO NOT HEAR IT. IF I DID, I WOULD BE THE SAME AS ALL THE SAINTS, AND THEN you WOULDN'T HAVE THE CHANCE TO HEAR MY TEACHING."

Looks like a very absurd answer -- it is not. He is saying, "It is my good luck that I do not hear it, because I do not exist."

(IN THE PAUSE, A CUCKOO SINGS HER EVENING SONG.)

The cuckoo has just spoken it. Do you hear it?

(AND THE CUCKOO REPEATS HER SONG.)

It is the same life source, without any discontinuity ... the heart of the cuckoo and her song is also your being. You don't hear it, you simply become it. You forget the distance between the singer and the listener, you simply become the song. In this silence, this cuckoo is doing her job, knowing perfectly well that these lectures are dedicated to the solitary cuckoo, deep in the forest.

Nanyo said, "IF I DID, everything would be wrong." That's why he is using the word `if'. IF I DID -- hypothetically, just to carry on the dialogue -- IF I DID, I WOULD BE THE SAME AS ALL THE SAINTS.

In fact he is talking about all the so-called saints, who are preaching without knowing. "AND THEN

YOU WOULD NOT HAVE THE CHANCE TO HEAR MY TEACHING." My teaching is not in words. Words are being used, but the teaching is slipped through to your being in the gaps between the words.

In the silences of the heart, there is a meeting between the master and the disciple.

Both know that something has moved, some energy has been transferred, transmitted. The flame that was asleep in the disciple is asleep no more; it has jumped into aliveness and consciousness.

This is the transmission of the lamp. But you can do it only if you have it. A strange situation is needed: the master has to have it and the disciple has to be ready to receive it.

Nothing is said, nothing is heard and the dialogue is over.

THE MONK SAID, "IF THAT IS SO, PEOPLE WOULD HAVE NO PART IN IT."

NANYO SAID, "I MYSELF EXPOUND IT FOR THE SAKE OF PEOPLE, NOT FOR THE SAKE OF THE SAINTS." I am speaking for those who do not understand, who cannot hear, who are still not open to receive. I'm not saying anything to the saints who know.

THE MONK ASKED, "AFTER THE PEOPLE HEAR IT, WHAT THEN?"
NANYO REPLIED, "THEN THEY ARE NOT JUST PEOPLE ANYMORE."

That is the only difference. If you can feel the buddha, the master, you are no more a disciple. And there are idiots in the world ... I have talked to you about starting an anti-Fischer-Hoffmann therapy, because the Fischer-Hoffmann therapy is trying to get people to be stronger egos. Even here, there are people who have passed through that therapy. The therapists know nothing about me, and they are even saying that "you have to drop Osho, you have to be independent."

But it is strange ... nobody here is dependent; you are making independent people again independent, liberated people again liberated? It is my challenge to Fischer-Hoffmann therapists that first they should be here and see how people are enjoying independence, freedom. Nobody is forced to follow a theology, a religion, a philosophy, a doctrine. Everybody is asked to be just himself. It is their absolute duty *first* to be here, and *then* tell my people to be independent of me. They *are* independent.

Freedom is my message, because the moment you become a buddha, hearing silently your own heartbeat, you are no more a disciple. But it is a little subtle to understand. You can be an egoist in the name of independence and freedom -- and then you are as far away from your authentic reality as you can be; stars are not that far away from you. Your ego takes you for a ride. And it becomes more and more difficult, as the ego becomes more and more crystallized, to come out of the prison to freedom -- to break the chains, to jump the fence. And that's exactly what Fischer-Hoffmann therapy is doing. It is against human beings and their growth. They need to be with a master. But this need is not dependence, this need is simply a device so that the master can share his light and his space and make you aware that now you need not be here, you are a buddha yourself.

Either you can be a buddha -- then you are in freedom, real freedom. Or you can be an egoist -- then the freedom is just a name, you don't know anything about freedom.

Nanyo said, "THEN THEY ARE NOT JUST PEOPLE ANYMORE." I teach people ... the moment they understand they are buddhas, this much is the difference between the sleeping person and the person who is awake.

What I am doing here continuously is pulling on your legs -- "Come out of your blankets, it is time to wake up! It has already been long that you should have been out of bed." But you are clinging to your bed, clinging to your blanket; it seems to be secure, comfortable. Who knows what awakening will bring?

You have to be awake to know. Nobody else can be awake in your place.

ONE DAY WHILE GENSHA WAS THINKING, HE HEARD THE VOICE OF A SWALLOW AND SAID, "HOW WELL IT HAS EXPLAINED THE BUDDHIST TRUTH."

I would like to say only one thing to Gensha: truth is not Buddhist. Truth makes one a buddha -- it will make a Mohammedan a buddha, a Hindu a buddha, a Christian a buddha, a Parsee a buddha. It does not matter who becomes awake -- the word `buddha' simply means `the awakened one'. Truth is not Buddhist; neither is it Mohammedan, nor Hindu, nor Christian. Truth is simply your awareness.

But he is saying something beautiful. Drop the word `Buddhist' -- "HOW WELL THE SWALLOW HAS SAID THE TRUTH, SPEAKING PROFOUNDLY OF THE REAL NATURE OF THINGS!"

That's what I was telling you about the cuckoo here! And I am continually reminding you about the bamboos. They are all expounding the truth ... in their silence, in their dancing in the wind, in their joy in the sun, in their beauty with the rain. In every moment, everything around you which is alive is expounding the truth.

AND HE CAME DOWN FROM HIS SEAT.

The sermon was very small, because the swallow had already said it. Now there was no need for Gensha to repeat.

LATER, A MONK, WANTING TO GET SOME PROFIT FROM
GENSHA'S WORDS, SAID TO GENSHA, "I DID NOT UNDERSTAND WHAT YOU MEANT."

GENSHA RETORTED, "BE OFF WITH YOU! HOW CAN ANYONE TRUST YOU!" I have not said a single word! Go and ask the swallow, learn the language of existence. Otherwise you remain deep in your dreams, drowned, and a tremendous life passes by.

AT ANOTHER TIME, UMMON ASKED A MONK, "DID YOU HEAR THE LONG-BEAKED BIRDS
PREACHING ZEN IN KOZEI?"
"NO, I DIDN'T," REPLIED THE MONK.
UMMON THEN RAISED HIS STAFF AND SAID, "ZEN!"

Those long-beaked birds were preaching Zen, because whatever was coming out in their songs was coming from their very center of being. They were not musicians -- trained, practicing, disciplined in a school. They were just poor birds without any training and education. Whatever was coming had to be coming from their very being, not from their minds.

Ummon's raising the staff is symbolic. He was saying, "Everything is teaching Zen." Everything is teaching to be yourself. Everything is itself except man, who has gone astray. No bamboo is worried, no cuckoo is worried; they don't go to the psychoanalyst.

And your psychoanalyst himself needs psychoanalysis. After every six months he goes to another psychoanalyst because he becomes tired, every day listening to all kinds of crazy, stupid people. You can understand -- by and by he himself starts partaking something of their stupidity.

A man had the idea that he had died. Now the whole family was worried; they all told him, "You are alive -- who told you this?"
He said, "I don't need anybody's advice, I know I am dead!"

At first they thought it was a joke, but soon they realized, "That man has simply gone cuckoo."

They took the man to the psychoanalyst. The psychoanalyst said, "Don't be worried, it is my profession. I will bring him down."
He asked the man, "Do you know the old proverb that dead men don't bleed?"

He said, "Yes, I know -- I used to know in fact, before I died, but I still remember. What of it?"

The psychoanalyst took a knife and cut the patient's finger and brought a little blood.

The patient said, "Aha! That proves that the proverb is wrong: dead men *do* bleed, I am a living proof!"
Treating such people continuously ...

Another man had the idea that some very greasy, Italian creatures are coming all over him and he goes on throwing them away, but they don't stop. Somebody is going into his ears, somebody is coming out of his nose, he was really in a terrible mess.
His family brought him to the psychoanalyst.

The psychoanalyst said, "Don't be worried. Such cases I have heard about, but he will be okay."

And the man sat on the chair and he was continuously throwing off those creatures, all Italians, just spaghetti types.

First the psychoanalyst tried to tell him, "Don't be worried, nothing is ... I don't see anything."

He said, "It does not matter whether you see it or not, they are creeping all over me. I am tortured and you are watching! At least help me to throw them away!" And he pulled his chair close to the psychoanalyst. The psychoanalyst said, "Be off, away, because a few of them have already started crawling over me! I don't want to take this case, it is dangerous."

It is only a man like me ... You all go crazy and then when I go back to my room I say, "Great, you

survived again so many crazy people!" Never before has any psychoanalyst encountered thousands of people going absolutely crazy, throwing away all their creatures all over the place.

What you experience in a few minutes, psychoanalysis takes years to analyze! And still nothing helps. I have not heard that a single patient has been helped to sanity by psychoanalysis or psychiatry. They themselves recognize that nobody in the whole world is perfectly psychoanalyzed, because it takes years, ten years, fifteen years continuously.

But they don't know that here, within five minutes, five thousand people go crazy and come back immediately. Nivedano just has to give the sign -- "Come back, enough!" -- and they all sit silently like buddhas. It is a miracle!

A Zen poet has written:

THE OLD PINE SPEAKS DIVINE WISDOM;
THE SECRET BIRD
MANIFESTS ETERNAL TRUTH.

When he was dying, Kangan wrote:

THESE EIGHTY-FOUR YEARS,
STILL, ASTIR,
ZEN'S BEEN MY LAST WORD.
SPOKEN BEFORE TIME BEGAN.

Existence has always been here. And it is not dumb or deaf; it is singing its song continuously, only you need the heart to understand.

Here you are learning a new language, the language that the universe understands. You are learning a dance with the universe. And the moment you are not and only the dance remains, you are a buddha.
This is the highest peak of joy and bliss.

Maneesha has asked:
BELOVED OSHO,
IS THERE ACTUALLY SOMETHING TO BE HEARD? OR IS IT THAT AS WE REFINE OUR SENSE OF LISTENING, WE ARE REFINED, AND BY THE TIME WE ARE ABLE TO LISTEN TOTALLY, WE ARE TOTALLY TRANSFORMED?

Maneesha, your question is not a question but an answer.

Now, Miyan Farookh has come here ...

(OSHO SMILES AT THE SMALL SON OF ASHRAMITE ZAREEN, AND SNAPS HIS FINGERS) ... being very silent, sitting in a buddha posture. A few laughs in Miyan Farookh's honor.

At dinner one evening, the cannibal chief complains, "I hate my mother-in-law."
"Well then," says his wife, "just eat the vegetables!"

Ma Papaya Pineapple is doing her new group, the Primal-Encounter-Breath Massage of the Neo-Rebalancing-Psychic Inner-Release.

Of course, half way through the group she falls madly in love with the therapist, Swami Deva Cleverhead. But the rules are that she cannot connect with the therapist until the group is over.

Finally, the group ends and Papaya Pineapple rushes home. She showers, doesn't shave, and puts on her sexiest silk and satin see-through sari. Then she finds Cleverhead and invites him to dinner at the Blue Diamond.

After they finish dining, Papaya Pineapple buys brandy and dessert, still hoping for a big night. At last she invites him up to her flat for an after-dinner herb tea.

Sitting on her huge bed, she lays back and smiles. After a long silence -- a very long silence -- Swami Cleverhead says, "My feeling about you, Papaya, is that you want something but you just don't put it out."

"Put it out?" cries Papaya. "Thank you for sharing, Swami, but don't you think it's time that *you* put it

in?"

While Kowalski is in the hospital, after a nasty accident, he receives this letter from his mother:

Dear Son,

Just a few lines to let you know that I be still alive. I am writing this letter slowly because I know you don't read too fast.

You won't recognize the house when you get home because we moved. There be a washing machine in the house when we moved in, but it not working too good. Last week I put ten of your father's shirts into it, pull the chain, and I not seen the shirts since.

Your sister Hannah had a baby this morning. I not find out yet if it be a boy or a girl. So I not know if you be an uncle or an aunt.

Your uncle Lenny drown in a huge barrel of whiskey last week. Some men dived in to save him, but he fought them off hard. We cremated his body, but it took three days to put out the fire.

Weather is good. It only rain twice last week. First for three days, then for four days.

Try to learn to write soon,

Your loving Mother

P.S. I was going to send you ten dollars, but I have already sealed the envelope.

Pope the Polack and President Ronald Reagan are meeting in Warsaw, the capital of Poland.

They have come for the official opening of the first public swimming pool in the city. There is much fanfare and royal display. Pope the Polack bends down to kiss the ground around the pool, while Ronald Reagan looks on. Then Reagan cuts the ribbon, officially opening the pool.

Hundreds of screaming Polacks rush and jump in, to fill the huge pool. Then they scream even louder, get out, and jump in again.

"It seems the people are really enjoying themselves," smiles Pope the Polack.

"Yes," says Reagan, "and they will enjoy themselves even more once it is filled with water."

Now, get ready for Nivedano's beat, and don't try in any way to save anything inside. Throw it out. Give it to anybody, but don't keep it to yourself!

Nivedano ...

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent.

Close your eyes, no movement ... just go within.

Deeper and deeper ...

The deeper you go, the more you are.

Unless you reach your very center, you don't know who you are, what is the mystery of life.

In this very moment you are a buddha, awakened.

Keep this awareness.

Don't again forget it!

To forget awareness is the only sin and to remember it is the only virtue.

Nivedano ...

(Drumbeat)

Everybody dies.

Die totally, don't hesitate, because your life source is beyond death.

This silence is Zen.
Out of this silence the cuckoo sings, out of this silence the roses bloom.
This silence is the language of existence itself.

Nivedano ...

(Drumbeat)

Everybody comes back, but without forgetting your inner reality.
Come back rejuvenated.
Come back with the fragrance of your inner sources.
Except this there is no religiousness.

Okay, Maneesha?
Yes, Osho.
Can we celebrate so many buddhas meeting under one roof for the first time in history?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #8
Chapter title: Like the tongue of a dead man

4 July 1988 pm in Gautam the Buddha Auditorium

Archive code:	8807045
ShortTitle:	CUCKOO08
Audio:	Yes
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Length:	90 mins

BELOVED OSHO,
SEPPO FIRST VISITED ENKAN, THEN TOSU THREE TIMES, AND TOZAN NINE TIMES, WITHOUT RESULT. WHEN AT LAST HE VISITED TOKUSAN, SEPPO ASKED HIM, "IS IT POSSIBLE FOR ME TOO TO SHARE, WITH THE PATRIARCHS, IN THE SUPREME TEACHING?"
TOKUSAN STRUCK HIM WITH HIS STAFF, SAYING, "WHAT ON EARTH ARE YOU TALKING ABOUT?"
THE NEXT DAY SEPPO ASKED FOR AN EXPLANATION. TOKUSAN SAID, "MY RELIGION HAS NO WORDS AND SENTENCES. IT HAS NOTHING TO GIVE ANYBODY."
AT THIS SEPPO BECAME ENLIGHTENED.
ONCE, A MONK ASKED TOZAN, "WHAT IS THE MYSTERY OF MYSTERIES?"
TOZAN SAID, "IT IS LIKE THE TONGUE OF A DEAD MAN."
ON ANOTHER OCCASION A NUN ASKED JOSHU, "WHAT IS THE SECRET OF SECRETS?"
JOSHU TAPPED HER ON THE ELBOW.
THE NUN SAID, "YOU ARE STILL HOLDING ON TO SOMETHING."
"NO," SAID JOSHU. "IT IS YOU WHO ARE HOLDING ON TO IT."
ONCE A MONK ASKED JOSHU, "WHAT IS THE WORD OF THE ANCIENTS?"
JOSHU SAID, "LISTEN CAREFULLY! LISTEN CAREFULLY!"

Maneesha, listen carefully ....
The cuckoos are absolutely free to sing their song or not. Listen carefully to the birds, because these sounds are coming from the very center of existence. It is life singing, dancing, rejoicing.

Before I discuss the anecdote before me, I have a few things to say to you.

First -- you have to be aware that you are living in an insane world. Unless you see the insanity of the world and its behavior, you will never get rid of it. You will always be in bondage.

Just today I came across the statistics: one million children every year are being sold at the high price of twenty to forty thousand dollars, for sexual abuse. And this figure of one million is not the total number, because many countries don't allow any survey. It is absolutely certain that at least three times more children from poor countries, poor parents, will be sold for sexual abuse. And we call this world sane.

Just in New York last year, hundreds of small just-born babies were found thrown into junk yards, into gutters, flushed into toilets. What can be more barbarous? And all these people pretend to be part of some religion -- Christian, Catholic, Protestant, Hindu, Mohammedan. Why this kind of insane behavior? Because nobody is objecting, because great vested interests are supporting the whole mafia. Your politicians are involved in it, your religious leaders are involved in it. Otherwise, such inhuman acts cannot continue. One suspects whether humanity will ever become a culture, a civilization.

Just today I have received a letter from the Shankaracharya of Puri saying that he wants a debate with me. I am perfectly willing, but on what grounds is he going to debate with me? He has said that if a woman is burned alive, becomes a *sati*, then in Hyderabad rains will come. Now on what grounds can we discuss it? The only way is that the Shankaracharya should become a *sati* in Hyderabad! And if rains come, I will accept that he was right. If rains don't come, everybody will know that he was wrong.

He thinks in terms of scriptures, not in terms of real life. He thinks that he can discuss with me because in the Hindu scriptures the idea is that a woman whose husband has died has to jump into his funeral pyre. To him, it proves that *sati pratha* is right. To me, it proves that the scripture has to be thrown into the fire! On what grounds can we discuss?

Even so-called great saints, avataras ... I don't bother how ancient they are. The more ancient, the more rotten.

A single act is enough to prove that all the statues of Rama should be removed from all the temples. He killed a young harijan boy, because Hindu scriptures say that the poor harijans cannot read the religious scriptures and this boy -- although he was not reading, because they have never been allowed any education -- was curious. A few brahmins were doing a ritual, chanting Sanskrit mantras, and this boy, out of curiosity, hiding behind the bushes, heard the Vedic scriptures. This was his crime.

And a man of the quality of Rama, whom Hindus believe to be a god, poured hot, liquid lead into the ears of the boy because he had heard the holy scriptures, which was prohibited. The boy died -- and still nobody has objected to Rama. To me this is enough to prove that this man is a politician and nothing else.

The letter that I have received from this Shankaracharya is an absolute lie. He says, "I challenged you to a debate twelve years ago." I have been in Poona from 1974 -- twelve years means somewhere near 1976. I have not received any challenge. And anyway, there is still time, but what is he going to prove to me? I encountered him in 1965 in Patna during a world Hindu conference and criticized every point that he was making. And I asked one hundred thousand people who had gathered for the international conference, "Are you in agreement with me? -- then raise your hands!" Not a single person was there who did not raise his hand. He is already defeated!

But he is old, and getting more and more senile. To me, just because something is written in a book does not mean that it has to be right. The criterion for its being right has to be humanitarian.

The Hindu scriptures say that the women have to be categorized just like animals. The great Hindu saint Tulsidas says that every woman has to be beaten at least once a week. Just because it is written by Tulsidas, it does not become a truth. It simply shows the stupidity of the man, the inhumanity of the man, and his book should be burned. At least all the women around the country, wherever they find Tulsidas' book, should immediately burn it. It is male chauvinistic.

To me, who is not part of any religion, there is no prejudice. Everything has to be clear-cut and straightforward, no politics in it. That's what the Shankaracharya is doing. And opposing him, another Hindu sannyasin, Swami Agnivesh, is doing the same. Politics is such a game. It makes people like footballs. Their interests are different; Agnivesh is against the Shankaracharya. I am against both, because they are two polarities of the same politics.

The Shankaracharya does not want Hindu harijans to enter into Nath Dwara, a temple in Rajasthan. And Agnivesh is determined to take a big crowd of harijans and enter forcibly into the temple, where never in the whole of history has any harijan been allowed. It is not because of great compassion that Agnivesh is trying to bring harijans. And the Shankaracharya is determined that they cannot enter, and he will do everything to

prevent the entry because that will spoil the purity of the temple.

The harijans should see a simple point, that for centuries Hindus have been entering that temple -- what have they gained except poverty, slavery, starvation? What are harijans going to gain by entering in Nath Dwara uninvited, rejected?

If they listen to an unprejudiced approach, they should spit on this temple which has never in centuries allowed their ancestors to enter. They should refuse. Even if the Shankaracharya touches their feet and asks them to come into Nath Dwara, they should not enter such ugly places, so inhuman, so violent ...

But the poor harijans will not understand a simple fact: you have been tortured for ten thousand years and still you go on thinking of yourselves as Hindu. You are not! Hindus themselves have rejected you; you are not allowed to enter their temples, you are not allowed to read their scriptures. On what grounds do they say you are Hindus? They burn your villages, hundreds of people burned alive -- strangely, young children, old men. They just save young girls, to rape, and this has been going on and on for centuries.

It is for the harijans to reject Agnivesh and tell him, "Go and jump into the ocean. Don't bother us, we are not Hindus." And tell the Shankaracharya, "Why are you unnecessarily making a fuss? Who wants to enter your temple? *Keep* your temple!"

Harijans should declare themselves independent from Hindus. They are such a big force that they will change the whole character of Indian politics. They are one fourth of all Hindus; one fourth of the power should go to them.

Even Mahatma Gandhi deceived. Before India's independence, he was saying that the first president should be a harijan girl. He was proposing two things: raising the respect towards women and the respect towards the harijan. And when the country became independent, he forgot it completely. Again the brahmins, the Nehrus ... and they have made themselves a dynasty. They call it democracy.

As an individual, I don't belong to any party or to any religion. I am not a politician and I am not a religious man in the ordinary sense because I am not Hindu nor Mohammedan nor Christian. I don't feel that I have to belong to any organization; I am enough unto myself. And that is my whole teaching, that you should not belong to any organization; you are enough. Your splendor has to be independent.

The women also have to come to a conclusive decision that they will not vote for men. Half of the country belongs to women -- half of the parliament should also belong to them. They should ask for a separate vote; no woman is going to vote for any man of any party.

It is not a question of party, it is a question of a long slavery that man has imposed on women. All women should fight against this slavery.

In India, the harijans and the women are the two most oppressed, insulted, humiliated beings. If they get together, this country will belong to them. Let these Shankaracharyas and these Nehrus be forgotten. It is a simple fact that freedom has not come to the country. Britain has gone but slavery is still here. What kind of spirituality is it, that does not allow human beings to enter temples?

I accept the Shankaracharya's challenge, but because he is giving the challenge, he will have to accept my conditions. He has to come here, because I don't go anywhere. And because this gathering is international, he will have to talk in English. No rotten Sanskrit will do. It will be perfectly humorous, we will all enjoy it, but that old goat has to come here -- that is the first condition.

Second, the language in which the conversation is to happen will be international: the English language.

Thirdly, when entering the gate he and his company have to bring negative AIDS certificates. Without negative certificates, they cannot enter this campus. This is the only campus in the world which is AIDS-free.

If he is willing to fulfill these conditions he is welcome. We will really enjoy.

Now, Maneesha's Zen anecdote:

SEPPO FIRST VISITED ENKAN, THEN TOSU THREE TIMES, AND TOZAN NINE TIMES, WITHOUT RESULT. ... Because Seppo was a great scholar, and all these people were men of reality, not men of knowledge. So although he could feel there was *something*... but he could not come to a conclusion about what it was. There *is* something -- otherwise why should he go first to Enkan, then to Tosu three times and Tozan nine times, but without coming to a conclusion about what it is?

The reason was, he was trying to approach reality through the mind. Mind can only weave philosophies, theorizations, but it cannot know. It is blind as far as your own being is concerned. And that is, emphatically, the only religious experience: where your logic and your reason and your mind no longer function; when you are simply a pure space, unclouded.

WHEN AT LAST HE VISITED TOKUSAN, SEPPO ASKED HIM, "IS IT POSSIBLE FOR ME TO SHARE WITH THE PATRIARCHS," the buddhas, "IN THE SUPREME TEACHING?"
TOKUSAN STRUCK HIM WITH HIS STAFF, SAYING, "WHAT ON EARTH ARE YOU TALKING ABOUT?"

Intellectually, what he is asking is perfectly valid. Existentially it is absolutely wrong. This distinction you have to remember.

He had asked, "Is it possible for me to share the experience of a buddha?" Nobody can experience through the mind. And without the mind, there is no need to share because you *are* the buddha. That's why Tokusan struck him with his staff, saying, "WHAT ON EARTH ARE YOU TALKING ABOUT?"
THE NEXT DAY SEPPO ASKED FOR AN EXPLANATION. TOKUSAN SAID, "MY RELIGION HAS NO WORDS AND SENTENCES. IT HAS NOTHING TO GIVE ANYBODY."
At this point,

SEPPO BECAME ENLIGHTENED.

Enlightenment is not something that you can get from somebody else. Tired ... he must have been going to one master, then another master, then another master -- three times, nine times. Tokusan was the last master. His intellect tired, his mind tired, he simply sat there when Tokusan hit him with his staff, saying to him,

"MY RELIGION HAS NO WORDS AND SENTENCES. IT HAS NOTHING TO GIVE ANYBODY."

In that silence, he suddenly became awake.
In this silence, anyone can become awake.

I am inviting the Shankaracharya to see for the first time in his life what silence means -- it is not a scripture. What a gathering of buddhas means -- no mind, but just a dance of being, a rejoicing inside, in your eternity, immortality, in your very truth.

And if he comes here, I will have to bring my staff, too. He is old and I don't want to hit him, but at least I can show him the staff and show him your presence, your silence. This whole silence says more than any scripture can say.

One never knows, perhaps even the Shankaracharya of Puri can become enlightened! As far as this moment goes, he is the most unenlightened man on the earth, but from this point, the quantum leap can be possible. Because the road ends; he cannot be more stupid than he is. He cannot fall more, there is no way. He has to turn back.

And I would like Swami Agnivesh to know ... Why bother forcing people into Nath Dwara when the priests of Nath Dwara are unwilling? My doors are open. Bring all your harijans and my people will hug them. Give dignity to people! This is very undignified.

But politics is politics. Agnivesh knows that the Shankaracharya is going to fight hard. He will not allow harijans to enter and this gives Agnivesh a chance to become a leader of harijans. He belongs to the same old rotten gang, but harijans will think, "He is our friend." He is your enemy -- as much, or perhaps more, than the Shankaracharya of Puri. All that he wants is votes. I know him. This is a great strategy. Two hundred and fifty million votes are there. Agnivesh is trying to make himself a great leader of the downtrodden and the oppressed, but the real desire is to have power.

When this temple's doors are open, Agnivesh should bring his followers here. We will give them more respect than has ever been given to harijans in the whole of history. They have been treated as cattle. But he will not come here. He also needs a good beating of the staff! He knows nothing of religion. If he knew even a little bit, he would not put harijans into an insulting, humiliating state. This is not giving respect to those who have been treated like animals. Even their shadows make things impure ....

In the whole world nobody has been so badly treated as harijans, and still you ask -- from the same people, the same temples, the same priests! Harijans should destroy these temples and burn these scriptures and throw these priests into the ocean. They are enough, and they have every right. For thousands of years they have been treated like shoes. Even shoes are treated better.

But one never knows, perhaps Agnivesh may become enlightened. It is everybody's right. If the Shankaracharya of Puri can become enlightened, everybody else in the world becomes entitled to enlightenment.

ONCE A MONK ASKED TOZAN, "WHAT IS THE MYSTERY OF MYSTERIES?"
TOZAN SAID, "IT IS LIKE THE TONGUE OF A DEAD MAN."

These are people who know. These are not priests. These are not philosophers either. These are the people who have gone deep into their own being. Their statements show their integrity, their understanding. What a beautiful statement! TOZAN SAID, "IT IS LIKE THE TONGUE OF A DEAD MAN." Just as the dead man cannot speak, the mystery of mysteries cannot be spoken. It can be lived, loved. You can *be* the mystery, but you cannot say anything about it. As far as saying is concerned, a dead man's tongue is as capable as your tongue.

ON ANOTHER OCCASION A NUN ASKED JOSHU, "WHAT IS THE SECRET OF SECRETS?"
JOSH TAPPED HER ON THE ELBOW.
THE NUN SAID, "YOU ARE STILL HOLDING ON TO SOMETHING."
"NO," SAID JOSHU. "IT IS YOU WHO ARE HOLDING ON TO IT."

Joshu's tapping her on the elbow shows, "I can tap your elbow -- if you are receptive, this much is enough for you to enter into the secret of secrets."

But the poor nun did not understand. She said, "YOU ARE STILL HOLDING ON TO SOMETHING." That something was the nun's elbow.

"NO," SAID JOSHU. "IT IS YOU WHO ARE HOLDING ON TO IT. It is not *my* elbow."

In these small anecdotes tremendous secrets are revealed. He is saying, "I am not the body. And I am not the mind, because I have not said anything. I just tapped your elbow to make you aware that you are also not a body."

Ordinarily, a Buddhist is not allowed to touch a woman, but only a Zen master can do that because he knows that no one is a body. What nonsense, about male and female -- inside is simply a silent space, and that is your eternity.

But it is certainly difficult for a woman -- more difficult than for a man -- not to hold on to the body. A fact is a fact.

One day, Mulla Nasruddin caught four flies and told his wife, "I have caught four flies. Two are women and two are men."

The wife said, "My god, how do you know who is male and who is female?"

He said, "Very simple. Two were sitting on the mirror for hours, and two were reading the newspaper! And I have been watching. It proves it. There is no need for any other proof."

Why is the woman so attached to the body? It is not only her fault, it is our whole process of upbringing. We make from the very beginning a distinction between boys and girls.

In my childhood, I had long hair. I used to pass through my father's shop into the house, because the house was behind the shop. And his customers would ask, "Whose girl is this?"

My father used to feel embarrassed. He was very angry at me one day. He said, "Because of your hair, I am continually in an embarrassing position."

I said, "What is embarrassing? Just tell them that, `She is my girl.' It will not make any difference."

He said, "You don't feel offended?"

I said, "Why should I feel offended? I am myself, whether I am man or woman. Whatever I am, I am. And just because of my hair, if somebody thinks I am a girl, it is perfectly good! Just a misunderstanding, it harms nobody."

But he was angry and he cut my hair. With the same scissors that he used to cut the cloth in his shop, he cut my hair. I said, "You will repent."

He said, "What are you going to do that I will repent?"

I said, "Within a few minutes you will see."

He knew me. He said, "Don't do anything dangerous."

I said, "Now it *is* going to be dangerous. You have stepped on my freedom. This is *my* hair."

And I went to an opium-addict barber who was my friend, because nobody else would do that .... In India, when your father dies -- only then your head can be shaved. I told the opium-addict barber, "This is a critical period of our friendship. Shave my head!"

He said, "But what about your father? And everybody will be against me ...." He said, "I will do it." And he did it -- shaved, within seconds I was back. And people started asking me, "Has your father died?"
I said, "He must have died. You see my head? That is enough to prove it."

When I entered his shop, the customers said, "My god! What happened to this boy's father?" And my father said, "Unfortunately I am the father, and I am still alive. And look -- he was right in saying that I would repent."

He called me inside and told me, "This is the last time I have done anything to you; just forgive and forget. Never again will I do anything. But this is too much!" -- because people from the town started coming. Wherever I went ... and I went all around the town just to bring everybody. They would come and they would say, "You are still alive? We saw your boy shaved completely. What happened? Who shaved him?"

My father said, "The whole day people were coming to mourn, to sympathize." When they found that he was alive, they were very much shocked themselves. And I was standing outside watching. One never knows when the moment comes ....

From that moment my father had a respect towards me that I don't think any father has ever had. And finally he became a sannyasin. I tried hard, but he would always touch my feet. He would say, "It does not matter that you are my son. I love and respect your insistence to be free and your respect for freedom."

He himself would have never thought, being a small shopkeeper, that he was going to become one day enlightened. And the day came. Listening to me continuously ... and I was only talking to him about meditation, to go on, deeper and deeper. One day he told me, that "Now you will not need to emphasize it. I have got the point."

ONCE A MONK ASKED JOSHU, "WHAT IS THE WORD OF THE ANCIENTS?"
JOSHU SAID, "LISTEN CAREFULLY! LISTEN CAREFULLY!"

In this silence, listen carefully.
It is an actual experimentation, it is not a sermon or a preaching.
Listen carefully.

You will not find any word but you will find a wordless silence, drowning you in immense joy.
Joshu's answer is one of the great answers:

LISTEN CAREFULLY!

Just be silent and the whole existence opens its doors.

Myoyu wrote the following poem:

DEFYING THE POWER OF SPEECH,
THE LAW COMMISSION ON MOUNT VULTURE!
KASYAPA'S SMILE TOLD THE BEYOND-TELLING.
You know Mahakashyapa and his whole story --
KASYAPA'S SMILE TOLD THE BEYOND-TELLING.
WHAT IS THERE TO REVEAL IN THAT PERFECT
ALL-SUCHNESS?

In this moment, in this suchness, do you want anything more? Is not this suchness so fulfilling, with so much content?

A music without song, and a poetry without words, and a dance without movement ... you cannot have anything greater. You are the very few fortunate ones on the earth at this moment. People are engaged in mediocre things.

WHAT IS THERE TO REVEAL IN THAT PERFECT ALL-SUCHNESS?
LOOK UP!
THE MOON-MIND GLOWS UNSMIRCHED.

All over, there is beauty. All over, there is truth. You don't even have to open your eyes. It is there. You don't have to stretch your hand, because it is not even that far away. It is within your hand. It is your very

subjectivity.
Kido wrote:

THIS COLD NIGHT BAMBOOS STIR;
THEIR SOUND -- NOW HARSH, NOW SOFT --
SWEEPS THROUGH THE LATTICE WINDOW.
THOUGH EAR IS NO MATCH FOR MIND,
WHAT NEED, BY LAMPLIGHT,
OF A SINGLE SCRIPTURE LEAF?

The moonlit night and the silence ... there is no need of any scripture.
You are the only scripture.
Just learn to read yourself.

Maneesha has asked:
BELOVED OSHO,
DOES UNDERSTANDING ALWAYS MEAN TRANSFORMATION?

Maneesha, if it is intellectual understanding, then it does not mean transformation. But if it is a no-mind understanding, an experience but not a thought, then certainly it is synonymous with transformation. You don't have to do anything; the very knowing transforms your whole being, your actions, your gestures, your attitudes. You don't have to change anything; transformation comes just like a shadow. You get to your center and the revolution happens. It is a happening.

The bamboos are very silent, waiting to have a few laughs. Poor bamboos, they cannot laugh with you. But trust me: they hear your laughter, they feel the touch of your silence. They are with you, part of the assembly.

Hymie Goldberg walks into an exclusive New York shop specializing in all kinds of paper products. He is approached by an elegant salesman in an immaculate suit.

"Can I help you, sir?" the salesman intones in a cultured voice. "Yes," says Hymie, "I would like some writing paper."

"Would you prefer lined or unlined paper, sir?" asks the salesman. "Anything is fine," says Hymie. "It does not matter."

"Then will you be writing with a fountain pen or a ballpoint?" continues the salesman. "I don't really know," says Hymie. "Whatever comes to hand."

"Would you prefer a thick paper or an onionskin paper, sir?"

"Look," says Hymie, "anything is fine. Just give me any kind of paper!"

"Perhaps you would prefer one of our perfumed varieties?" carries on the salesman.

"If you like," cries Hymie. "But I have a bus to catch -- just give me some paper, please!"

"Then perhaps you have a favorite color -- red, blue, yellow ...?" Just at that moment another customer comes bursting into the shop. His eyes have dark circles and his cheeks are wet with tears.

"Look," he sobs, "this tile is the color of my bathroom and this is the size of my toilet. I showed you my asshole this morning. Now, please, can I have some toilet paper?"

Kowalski's wife, Olga, is more than a little overweight. She works as a cleaner in the arrival lounge of New York's Kennedy Airport. One day she sees two men installing a new computerized weighing machine. This machine tells you your weight, in your own language, and even gives you dieting instructions.

A plane lands and the first passenger comes out. She is Italian and plump. Spotting the machine, she goes and stands on the platform. There is a two-second pause, then the machine says, "Your weight-a is seventy-two kilos. You-a are four kilos too much-a for your size. I-a suggest you knock off-a the pasta!"

Next is an elegant Frenchwoman. There is a two-second pause and then the machine says, "Zut alors! You 'av zee perfect weight and figure. Whatever it eez you are doing, continue wiz eet!"

Olga has been quietly observing all this. So after the traffic dies down, she goes and stands on the

platform herself. The two-second pause stretches out to a ten-second pause and then the machine says, in a desperate voice, "Jesus Christ, will one of you guys get off!"

Doctor Feelgood has been warned by his psychiatrist colleagues that Mrs. Frostbite is a difficult patient. But he decides to see her anyway.

"Well, Mrs. Frostbite," says Feelgood, warmly, "What seems to be the problem?"

"I have no friends!" sobs Mrs. Frostbite. "When I talk to people they just walk away."

"I see," says Feelgood. "And have you any idea why that is?"

"Well, doctor," continues the poor woman, "I think it is because I say the wrong things, and people don't like it. So you will help me, won't you? -- you money-grubbing, incompetent, shrink asshole!"

A man walks into a cafeteria and orders coffee and a cream bun. "Sorry," says the attendant, "but we are out of buns. Why not have a doughnut instead?"

"In that case," says the man, "I will have a cup of tea and a cream bun."

"I just told you, sir," says the attendant, "we are out of buns. Why don't you have a doughnut?"

"Hmm ..." replies the man. "So in that case, I will have a toasted bun with butter and a cup of tea."

"Look!" cries the attendant. "How many times do I have to tell you? We don't have any buns -- cream buns, or toasted buns, or any *other* kind of buns!"

"Okay, okay. Then," says the man, "give me a raisin bun and a hot chocolate."

"Look here, you idiot!" shouts the attendant, seizing the man by his collar and shaking him violently. "We don't have no buns! We don't have no cream buns, we don't have no raisin buns, or hot-cross buns, or toasted buns with butter, or any other kind of buns. Get it?"

"Okay, okay," says the man, "no need to shout. Then I will just have a bun!"

Now, Nivedano, give the first beat, and everybody goes crazy.

(Drumbeat)

(Gibberish)

(Drumbeat)

Just be silent, close your eyes.
Feel your body as almost frozen, a statue, so that you can go in easily.
Deeper and deeper, without any fear.
It is your own existence.
You are absolutely safe and secure.
You are entering into your own timelessness.
This is the only temple worth calling a temple.
Nobody needs to go into any temple.
Everybody is carrying his temple within.

Nivedano ...

(Drumbeat)

Relax.
Relax so deeply as if you have died.

It is just to give you an opportunity to enter more and more deeply to the very center of your being, because that is the center of the whole universe.

Nivedano ...

(Drumbeat)

Come back.
But come back as buddhas, alive, ecstatic, fresh, just born.
Feel the newness ....

Okay, Maneesha?
Yes, Osho.
Can we celebrate the gathering of so many buddhas?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #9
Chapter title: No words, no mind, and you are in

5 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
HOGEN BECAME A PRIEST AT THE AGE OF SEVEN, STUDYING BUDDHISM AND CONFUCIANISM.
ONE DAY, SOME YEARS LATER, WHEN HOGEN WAS ON THE WAY TO THE LAKE, IT BEGAN TO RAIN AND HE TOOK SHELTER IN JIZO'S TEMPLE.
JIZO, WHO WAS SITTING BY THE FIREPLACE, ASKED HOGEN, "WHERE ARE YOU GOING?"
HOGEN REPLIED, "JUST WANDERING FROM MASTER TO MASTER IN SEARCH OF ENLIGHTENMENT."
"WHAT DOES THAT MEAN?" ASKED JIZO.
"I DON'T KNOW," SAID HOGEN.
"DON'T KNOW IS THE MOST INTIMATE," SAID JIZO.
THE TWO SAT TOGETHER BY THE FIRE, TALKING OF A TREATISE ON BUDDHISM, AND WHEN THEY GOT TO A SENTENCE THAT READ, "HEAVEN AND I ARE OF THE SAME ROOT," JIZO ASKED, "ARE MOUNTAINS AND RIVERS AND THE GREAT EARTH DIFFERENT FROM ME OR THE SAME?"
SHINZAN, WHO WAS WITH THEM, REPLIED, "THE SAME."
JIZO HELD UP TWO FINGERS, AND, LOOKING AT THEM EARNESTLY, SAID THERE WERE TWO, AND THEN WENT OUT. IT HAD NOW STOPPED RAINING, AND JIZO ACCOMPANIED HOGEN AND SHINZAN TO THE GATE. ON THE WAY, IN THE GARDEN THERE WAS A STONE, AND POINTING TO IT, JIZO ASKED A QUESTION: "IT IS SAID THAT IN THE THREE WORLDS, ALL IS MIND. IS THIS STONE IN THE MIND OR OUTSIDE IT?"
HOGEN ANSWERED, "INSIDE IT."
JIZO SAID, "YOU PEOPLE ON A PILGRIMAGE, WHY DO YOU THINK THAT THE STONE IS IN YOUR MIND?"
HOGEN WAS AT A LOSS AND COULD FIND NO ANSWER, SO HE UNDID HIS BUNDLE AND ASKED JIZO TO HELP HIM RESOLVE THE PROBLEM.
AFTER A MONTH, HOGEN EXPLAINED HIS VIEW OF PHILOSOPHY, BUT JIZO SAID, "BUDDHISM IS NOT PHILOSOPHY."
HOGEN THEN SAID, "I HAVE NOW GOT TO THE POINT OF AVOIDING ALL WORDS AND GIVING UP ALL PHILOSOPHY."
JIZO SAID, "IF YOU NOW EXPLAIN BUDDHISM, EVERYTHING IS ACCOMPLISHED."
AT THIS, HOGEN WAS PROFOUNDLY ENLIGHTENED.

Maneesha, these small anecdotes are not just for reading, are not just to become more acquainted with

different worldviews. Zen is not possible to capture in scriptures, in doctrines. By thinking, by concentration, by contemplation, you cannot find it.

The strangest thing about Zen is that it is hidden in the seeker, and the seeker is running from master to master, from philosophy to philosophy -- thinking that by gathering much knowledge he will be able to understand the truth of existence, that he will be able to experience the significance and meaning of life.

But going from one master to another master one simply gathers words. And if those masters are not authentic, but only teachers ... Always remember the difference: the teacher is knowledgeable, but it is not his own experience. Somebody has been drinking the water and he is talking about the thirst and the quenching of thirst -- for the teacher, these are not his experiences. Perhaps he has seen somebody thirsty and then after drinking water feeling satisfied. He has seen the difference, but still he does not know what happened inside the man who was in thirst and then in contentment.

The master knows directly, immediately; it is never, never a borrowed thing. It is his own. It is his own song, it is his own dance. He is not imitating anyone and he is not in any way pretending. The teacher is doing that. The teacher can pretend to be a master -- out of a hundred masters, ninety-nine are only teachers. And it is very difficult for people to make out the difference, because both talk the same language. The teacher's words are empty, but how can you know? The master's words are breathing, alive, are surrounded by silence and peace. But in your state it is very difficult to make the distinction.

But in Zen, it has been a longstanding tradition since Bodhidharma left India: the disciples wander from teacher to teacher, master to master, listening to this, listening to that, hoping that somewhere they will find the man who triggers in them a flame that was already there, but needed to be triggered.

HOGEN BECAME A PRIEST AT THE AGE OF SEVEN.

He must have been a very intelligent child. To become a monk at the age of seven is nothing ordinary -- an extraordinary perception, at the age of seven, the quest for truth. Even at the age of seventy people are not aware of what this truth is all about. In fact they wonder why people unnecessarily talk about truth, the ultimate, the being -- there is so much to do in the world. Money, power, prestige, respectability ... there is the whole world to conquer.

Certainly, a boy of seven must have been of immense intelligence to see the futility of all power, of all that the world can give. The very fact that such a small child starts moving from master to master is enough proof of his intelligence. ... STUDYING BUDDHISM AND CONFUCIANISM.

Buddhism and Confucianism can be said to be polar opposites. Confucianism is an ancient type of communism -- no God, no soul, but only morality, social conduct, social ethics ... a better way of behavior, of being a gentleman, nice and cultured. Confucianism is an education of the personality, while Buddhism is not a study at all. And secondly, Buddhism is absolutely against personality. The more cultured the personality is, the more difficult to penetrate in, because the cultured personality becomes a solid rock.

An innocent child has no personality. He is vulnerable; and vulnerability is one of the greatest values for those who are seeking for truth. So Hogen must have been in great difficulty, moving amongst Confucian teachers. They can never be masters, they have never tried to enter in. They have been always cultivating the garden outside the house, painting the house from the outside. They have completely forgotten that the real house is inside. The painted wall, the beautiful garden around, are perfectly good, but one should not end with them. One should not start living in the porch! And that's what is happening with almost everybody, all around the world.

Confucian ideology was prevalent all over the great empire of China and the neighboring countries, and for twenty-five centuries Confucius has been held up as one of the greatest men. Buddhism is a totally different approach. It penetrates within you, it does not bother about your porch. It wants to reach to the center of consciousness, not the garden surrounding your house; not the body, not the mind, but you in your essence. It is a very different way, almost opposite.

Confucianism is going outwards. Zen is going inwards. Between these two, this small child of seven, Hogen, must have been in great torture.

ONE DAY, SOME YEARS LATER, WHEN HOGEN WAS ON THE WAY TO THE LAKE, IT BEGAN TO RAIN AND HE TOOK SHELTER IN JIZO'S TEMPLE.

Jizo is a Zen master.

JIZO, WHO WAS SITTING BY THE FIREPLACE, ASKED HOGEN, "WHERE ARE YOU GOING?"

These simple questions in Zen have a very different meaning. When a Zen master asks, "From where are you coming?" he does not mean the place, the village from where you are coming. He means "From what source have you attained your consciousness? From where are you coming, and where are you going?"

These questions are not at all concerned with your outer coming and going. When Jizo said, "WHERE ARE YOU GOING?"

HOGEN REPLIED, "JUST WANDERING FROM MASTER TO MASTER IN SEARCH OF ENLIGHTENMENT."

At that age, perhaps very few people in the world have even thought about the word `enlightenment'.

"WHAT DOES THAT MEAN?" ASKED JIZO.
"I DON'T KNOW," SAID HOGEN.

This purity and this innocence and this exposure ..."I don't know. I don't even know why I am trying to find something about which I cannot even say a word. And I am wandering from one master to another master -- I don't know."

"DON'T KNOW IS THE MOST INTIMATE," SAID JIZO.
A tremendous statement:
DON'T KNOW IS THE MOST INTIMATE.

All knowledge is far away from you. Only innocence is at the very center of your being. It is the most intimate.

This statement of Hogen, "I DON'T KNOW," is of tremendous value in Zen. It does not mean that he is ignorant, it simply means he is perfectly aware that he is still not at the center of his being. All that he knows is not worth mentioning.

Socrates reached the same statement at the age of seventy: "I don't know." Hogen, at his age, has the same genius, no ordinary thing. Even a man of the quality of Socrates realized it only at the very end of his life -- that he knows nothing, and all that he knows is futile.

He knows about things, a thousand and one things, but he does not know about himself. Death will take all that knowledge and will leave him alone. And he has not tried, in his whole life, to know that aloneness which will be left ultimately in his hands. That should have been his first concern, because death can come any moment.

His last moment he recognized. Although he was known as a great teacher ... he was a great teacher; because of his teachings he was being poisoned. But in the eyes of Zen his knowledge and his logic are just useless. Unnecessarily they poisoned him -- an innocent person who does not know himself, who has not yet come home, who has been wandering into words, linguistics, grammar, philosophy.

Hogen is certainly a Himalayan height in consciousness. As far as age is concerned he is only a child, but his mental age is nearabout Socrates' -- seventy. He said, very innocently, "I DON'T KNOW."

And it needs a man like Jizo, a great master, to understand such a statement. Otherwise you will think, "What is there in it? He is simply ignorant."

But Jizo could see in the eyes of Hogen that his statement, "I DON'T KNOW," is not an expression of ignorance, but an expression of immense awareness: I DON'T KNOW.

That's why Jizo says, "DON'T KNOW, at this age ... It is the most intimate thing in the world." Because it opens the doors of wonder and the doors of mysteries. The day you drop all your knowledge, you become unburdened. You can fly, you lose all weight.

All religions teach doctrines; Zen simply points to the one who is hiding inside you. There is no other scripture and there is no other God and there is nothing else to learn. First *be* and explore your inner consciousness, and you will find all the treasures that even Alexander the Great could not find by conquering the world.

Conquer yourself.

And in conquering yourself is the greatest victory, the most precious experience, because now you know your eternity, beginningless. Now you know death is a lie, it never happens. Only the consciousness moves from one house into another house. It is a house-changing, but the one who changes the house is invisible.

Jizo loved the small boy when he said, "I don't know."

THE TWO SAT TOGETHER BY THE FIRE, TALKING OF A TREATISE ON BUDDHISM, AND WHEN THEY GOT TO A SENTENCE THAT READ, "HEAVEN AND I ARE OF THE SAME ROOT," JIZO ASKED, "ARE MOUNTAINS AND RIVERS AND THE GREAT EARTH DIFFERENT FROM ME OR THE SAME?"

SHINZAN, WHO WAS WITH THEM, REPLIED, "THE SAME."

In our innermost core we are joined with the stars. It is one organic whole, the whole existence; we are just dewdrops in this vast ocean.

JIZO HELD UP TWO FINGERS ... A great genius, this boy Hogen. Jizo has recognized his search and his authenticity. He HELD UP TWO FINGERS, AND, LOOKING AT THEM EARNESTLY, SAID THERE WERE TWO, AND THEN WENT OUT.

IT HAD NOW STOPPED RAINING, AND JIZO ACCOMPANIED HOGEN AND SHINZAN TO THE GATE. ON THE WAY, IN THE GARDEN, THERE WAS A STONE, AND POINTING TO IT, JIZO ASKED A QUESTION: "IT IS SAID THAT IN THE THREE WORLDS, ALL IS MIND. IS THIS STONE IN THE MIND OR OUTSIDE IT?"
HOGEN ANSWERED, "INSIDE IT."
JIZO SAID, "YOU PEOPLE ON A PILGRIMAGE, WHY DO YOU THINK THAT THE STONE IS IN YOUR MIND?
Why carry such a load?
HOGEN WAS AT A LOSS AND COULD FIND NO ANSWER, SO HE UNDID HIS BUNDLE AND ASKED JIZO TO HELP HIM RESOLVE THE PROBLEM.

He stopped going out. He dropped his bag and he said, "You have to help me resolve this problem: is the stone outside the mind or inside the mind?"

AND AFTER A MONTH, HOGEN EXPLAINED HIS VIEW OF PHILOSOPHY, BUT JIZO SAID, "BUDDHISM IS NOT PHILOSOPHY."

There have been philosophers who say that the stone exists only within you: what you see outside is only a projection, just as you see a projection of a film on the screen. There is nothing outside, you are projecting everything. These philosophers -- in India, the Adi Shankaracharya; in England, Bradley ... and Bosanquet, and there were many others in different countries -- are trying to say that the outside is only dream. It is your projection, it is not really there. It is your imagination, it is *maya*, just hallucination, a mirage.

In a desert you see a mirage, far away a small pool of water, but as you come closer the water disappears. There was no water; it was only sun rays reflected back from the desert. Because of their reflection and wavering, from far away they created the illusion of water, as if water waves were there. Even if there is a tree, it is reflected in those wavering sun rays. That becomes absolute proof: the tree is reflected in the water; it cannot be reflected in the sand. But when you come close, the tree is standing alone. What you have seen was not true.

That is the standpoint of these philosophers, the *mayavadins*, the illusionists.

Jizo became very interested in Hogen and after one month he asked him -- Hogen has been studying with him -- what was *his* view. Whatever that small boy must have understood, he said.

Jizo said, "Remember, Buddhism is not philosophy. You have to understand clearly: this is not a school of philosophy; you are not here to inquire intellectually what is true and what is false. You are here to experience what your consciousness is, where your roots are. This is not a school of philosophy, this is pure existentialism." ... But not the existentialism that is prevalent in the West, because that existentialism has again become intellectual. Zen has been fighting against intellect, against mind, and pushing aside the mind so that it can see directly without thinking.

Thinking creates waves, distorts things. The moment you can see without thinking, the truth is revealed in its immense beauty. First it is revealed inside, and then you can start experiencing it spreading all over the universe. Then in every flower it is you; then in every star, however far, it is you.

Jizo's showing two fingers is not the same as Winston Churchill's two fingers! Winston Churchill means by his two fingers, "victory." He is making the "V" sign. Jizo is saying something else, totally different. He is saying, "Although these two fingers look like two, they are joined deep in oneness. These two fingers are not two, these five fingers are not five; deep down they are joined in oneness."

HOGEN THEN SAID, "I HAVE NOW GOT TO THE POINT OF AVOIDING ALL WORDS AND GIVING UP ALL PHILOSOPHY."

JIZO SAID, "IF YOU now EXPLAIN BUDDHISM, EVERYTHING IS ACCOMPLISHED" -- without words, without philosophy.

AT THIS, HOGEN WAS PROFOUNDLY ENLIGHTENED.
Nothing was said.

Nothing can be said. He was absolutely silent. Two things joined, and the miracle happened.

First he was innocent, and he was aware of his innocence. Secondly, he went into philosophy but when Jizo told him Buddhism is not philosophy, it is actual experience, actualization ... He must have been a very rare child who said, "If Buddhism is not philosophy, I discard all philosophy, all words. I remain alone in my ignorance."

JIZO SAID, "That is great. IF YOU NOW EXPLAIN BUDDHISM, EVERYTHING IS ACCOMPLISHED."

But how to say anything when you have discarded words, you have discarded philosophy, you have discarded mind itself? Now you cannot even say "I do not know," because that too is using words.

Jizo remained utterly silent. In that silence, HOGEN WAS PROFOUNDLY ENLIGHTENED.

No words, no mind, and you are in.

No words, no mind, and you have realized the ultimate source of your being. And once accomplished, you cannot lose it. Once becoming aware of it, it remains with you twenty-four hours -- in life, in death, just an undercurrent of a vibrating and dancing consciousness. That is your reality and that is the reality of the whole existence. Different waves, different wave rhythms, different vibes, but everything is just a vibration of consciousness.

Muso wrote:

MANY TIMES THE MOUNTAINS HAVE TURNED
FROM GREEN TO YELLOW --
SO MUCH FOR THE CAPRICIOUS EARTH!
DUST IN YOUR EYES,
THE TRIPLE WORLD IS NARROW;
NOTHING ON THE MIND, YOUR CHAIR
IS WIDE ENOUGH.

Zen uses strange ways of explanation because ordinary ways are spoiled by being used for ordinary things, commodities in the marketplace.

NOTHING ON THE MIND, YOUR CHAIR IS WIDE ENOUGH -- in fact, the whole existence is your chair. It is your mind that is making you so small, so confined, so enslaved. Once the mind is not there, you simply start widening, spreading, and that widening has been found to be the most ecstatic experience.

Daito wrote:

AT LAST I HAVE BROKEN
UNMON'S BARRIER!

Unmon was one of the famous masters and he used to call the mind "the barrier." Daito must have been a disciple to Unmon.

AT LAST, he says, I HAVE BROKEN UNMON'S BARRIER! THERE IS EXIT EVERYWHERE ....

All doors and all walls have disappeared. The whole universe has become available. ... EAST, WEST, NORTH, SOUTH.

IN AT THE MORNING, OUT AT EVENING,
NEITHER HOST NOR GUEST.
MY EVERY STEP STIRS UP A LITTLE BREEZE.

Just everything is gone, all duality has gone. At the most, MY EVERY STEP STIRS UP A LITTLE BREEZE.

In this silence, even that little breeze is not stirred.

Maneesha asks:

IS IT TRUE THAT THERE IS NO RIGHT OR WRONG ANSWER, ONLY AN APPROPRIATE OR INAPPROPRIATE RESPONSE?

Maneesha, there is neither a right or wrong answer, nor is there an appropriate or inappropriate response. Because even appropriate and inappropriate will create the distinction of duality.
There is only spontaneity, without anything to qualify it as right or wrong.
There is only spontaneity.

You fall in love; you can't say why, you can't show the cause. You can't rationalize, you can simply shrug your shoulders. You will say, "I cannot say why -- it just happened."

That which just happens is the most beautiful, the most graceful. There is no question of duality.

This is a problem, Maneesha. You can get rid of one duality, and mind immediately provides you another duality -- better, refined, a little more difficult to figure out that it is a duality.

You have understood that there is no right or wrong but perhaps there is an appropriate or inappropriate response. No. There is only spontaneous response, neither appropriate nor inappropriate -- just spontaneous, without any qualification and without any judgment.

That's why the awakened ones have been insisting continuously: don't judge -- judgment creates duality. Non-judgment, and you are at ease, at home. Judgment brings mind in -- whether you think it is appropriate or inappropriate. The mind has come in from the back door. You had pushed it out the front door because it was continuously saying, "This is right and this is wrong." It has come from the back side, more refined, with a better commodity to sell -- the mind is such a good salesman. Now it says, "Think in terms of appropriate or inappropriate." But it is again the same game of dividing things.
Existence is one; it simply is.

To realize this isness is to realize the ultimate freedom from mind and its dualities.

Before we enter into this isness, a little laughter -- appropriate or inappropriate -- is absolutely needed. It will not harm anybody. But it will wake many who have gone to sleep by this time. I have to take care of the sleeping ones before they start snoring!

Calvin Dufus, Kowalski's cousin, is at a nightclub where a ventriloquist and his dummy are telling nothing but Polack jokes. Finally Calvin stands up.

"I'm tired of all these Polish jokes!" he shouts. "What makes you think that we are all so stupid?"

"Please, sir," says the ventriloquist. "They are only jokes, and I have never met a Polack without a sense of humor."

"I'm not talking to you!" shouts Dufus. "I'm talking to that little jerk on your knee!"

In a big divorce case in Hollywood, Horace Kringecock is in the witness stand.

"Now, as I understand it," says Babblebrain, his attorney, "every night you would come home from work, and you would find a different naked man in the clothes closet."
"Yes," replies Horace, "that is right."

"And, of course," continues Babblebrain, "this caused you incredible anguish, mental suffering, and heartache. Am I right?"

"That's right!" cries Horace. "I could never find any place to hang my coat!"

Pope the Polack is on a pilgrimage to South Africa. He is riding around in the popemobile when he sees two white men pulling a black man out of a river with a rope.

The pope directs his popemobile to the water's edge and leaps out to meet the two white guys.

"Well done," cries Pope the Polack. "You have completely restored my faith in the people of South Africa by courageously saving the black man from drowning." He then throws himself down and kisses the swamp, jumps back into the popemobile, and drives off.
"Who was that?" asked one of the white guys.

"Oh, that was Pope the Polack," says the other. "He knows everything about everything."

"Well, maybe he does," says the first white guy, throwing the black man back into the river, "but he doesn't know *shit* about hunting crocodiles!"

Kowalski finds himself drunk in a train compartment with Father Blessbutt. "What is yer reading, Yer Holiness?" asks Kowalski.

"It is the Bible, my son," sighs the priest. Father Blessbutt smells the whiskey on Kowalski's breath, and continues, "Right now I am reading the amazing story of Samson. He was the strongest man in the world.

"One day, out in the fields, he saw five thousand Philistines coming over the hill. Samson took the jawbone of an ass and slew five hundred of them. And then he routed the rest."

Kowalski is very impressed. That night he is telling everybody in the pub all about it.

"I'm going to get a Bible," Kowalski announces.

"My god!" says Nurdski. "What for?"

"Well," says Kowalski, "this priest was telling me that all sorts of amazing things are in it. Like there is a tough guy called Simpson. One day, he's out in the garden when fifty thousand Filipinos come over the hill. But Simpson attacks them, just with the ass-bone of a Jew. He kills five thousand of them single-handed, and then he screws the rest!"

Now get ready ...
Nivedano, give the first beat and everybody goes crazy.

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent ... you have thrown all dust out.
Now, go inwards ... no movement of the body.

This ...

This very isness is the secret of all secrets.

One who knows this knows the eternal and the immortal, knows also that he is one with the whole.

Go deeper, deeper to the roots.

Nivedano ...

(Drumbeat)

Fall down ... relax totally, almost as if you are dead.
This is just to help you to reach to your very center.

This very silence is the door to the kingdom of God.
This very silence ... makes you alone, an emperor without any empire.

You don't have to conquer the world.
If you know this isness you have conquered the whole universe.

The experience of this isness makes one a buddha, the awakened one.

You all carry the buddha inside you, never looking inwards -- the beauty of it, the joy of it, the blissfulness of it.

Carry this experience the whole day.

Awake or asleep, let it flow like an undercurrent and your life will become a dance, a celebration.

And unless your life becomes a celebration, you have not lived it to its totality.

Nivedano ...

(Drumbeat)

Now you all come back from death to a new life, realizing yourself as a buddha.

Not searching for any god outside, but declaring in your every action the very essence of godliness, in your love, in your peace, in your joy.

Okay, Maneesha?
Yes, Osho.
Can we celebrate so many buddhas ... assembled in this immense silence?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #10
Chapter title: Be at the center

6 July 1988 pm in Gautam the Buddha Auditorium

Archive code:	8807065
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BELOVED OSHO,
SUIBI ASKED TANKA, "WHO WAS THE TEACHER OF ALL THE BUDDHAS?"
TANKA SAID TO SUIBI, "YOU'D BETTER NOT TAKE YOURSELF SO SERIOUSLY! USE THE FLOOR CLOTH AND BROOM MORE."
SUIBI TOOK THREE STEPS TO THE REAR.
"A BLUNDER!" CRIED TANKA.
SUIBI THEN STEPPED FORWARD THREE PACES.
"ANOTHER BLUNDER!" SAID TANKA.
SUIBI RAISED ONE LEG AND TURNED ROUND ON THE OTHER.
TANKA SAID, "YOU'VE GOT IT; YOU DEFIED THE OTHER TEACHERS OF ALL THE BUDDHAS!"
A MONK SAID TO UMMON, "WHAT IS YOUR AGE, MAY I ASK?"
UMMON REPLIED, "SEVEN TIMES NINE -- SIXTY-EIGHT."
THE MONK SAID, "WHAT DO YOU MEAN, `SEVEN TIMES NINE -- SIXTY-EIGHT'?"
UMMON SAID, "I TOOK OFF FIVE YEARS FOR YOUR SAKE."
MYOSHO WAS A DISCIPLE OF RAZAN. AT HIS FIRST MEETING WITH RAZAN, HE JUMPED TO HIS FEET AS SOON AS HE HAD MADE HIS BOWS, AND RAZAN ASKED HIM WHERE HE HAD COME FROM.
BY WAY OF ANSWER, MYOSHO ASKED, "WHAT IS IT THAT IS HAPPENING JUST AT THIS MOMENT?"
RAZAN SALUTED HIM GRACIOUSLY, AND SAID, "HAVE SOME TEA!"
MYOSHO HESITATED, AND RAZAN SAID, "IT'S A WARM AUTUMN DAY; WHY DON'T YOU GO OUT SOMEWHERE?"
MYOSHO SIGHED, AND THOUGHT THAT HE HAD STARTED OFF FULL OF AMBITION, AND IT HAD ALL COME TO THIS, TO NOTHING.
THE NEXT DAY HE TRIED AGAIN, BUT RAZAN SAID, "THE FEATHERS ARE NOT FULLY GROWN AND THE WINGS ARE NOT STRONG ENOUGH YET; GO AWAY!"
AFTERWARDS, WHEN HE WAS ENLIGHTENED, MYOSHO DID NOT STAY IN ONE SPOT, BUT WENT ROUND THE COUNTRY CONVERTING ALL KINDS OF PEOPLE.
FORTY YEARS LATER, WHEN HE WAS ABOUT TO DIE, MYOSHO ASCENDED THE ROSTRUM AND ADMONISHED AND INSTRUCTED THE MONKS. THAT EVENING HE STRETCHED OUT HIS LEGS AND SAID TO THE MONK-ATTENDANT, "LONG AGO, SHAKA NYORAI STRETCHED OUT BOTH LEGS, AND A

HUNDRED TREASURES OF GLORIOUS LIGHT WERE EMITTED. TELL ME, AREN'T I EMITTING SOME?"
THE ATTENDANT REPLIED, "IN ANCIENT TIMES, THE CRANE GROVE; TODAY, YOUR HONOR!"
MYOSHO RUMPLED HIS EYEBROWS AND SAID, "ISN'T SOME FOX MAKING A FOOL OF ME?" HE THEN RECITED A GATHA, SAT IN THE PROPER WAY AND QUIETLY AND SLOWLY PASSED AWAY.

Maneesha, before I discuss the beautiful anecdotes of Zen, I have to warn you that in the neighborhood a few idiots are celebrating a slavery. They call it a marriage ceremony. So don't take them seriously. Just as we don't get disturbed by the bamboos, let these bamboos do whatever they want to do. It is a good test for you to remain silent and attentive.

SUIBI ASKED TANKA, "WHO WAS THE TEACHER OF ALL THE BUDDHAS?"

A very common question in the Zen tradition. One naturally wants to know who was the teacher of the buddhas.

The reality is that a buddha never has a teacher or a teaching. He comes in contact with masters, not with teachers. And to be in contact with masters does not mean learning anything. That very exposure to the masters awakens the flame inside him and suddenly he finds the buddha within.

It is a catalytic transformation. Nothing is said, nothing is heard, and in the silent presence of a master people suddenly realize their buddhahood.

TANKA SAID TO SUIBI, "YOU'D BETTER NOT TAKE YOURSELF SO SERIOUSLY! USE THE FLOOR CLOTH AND BROOM MORE."
SUIBI TOOK THREE STEPS TO THE REAR.
"A BLUNDER!"

Going back will not do. Even if you go back to Gautam Buddha, it won't help. Existence never goes back, not even three steps.

SUIBI THEN STEPPED FORWARD THREE PACES.
"ANOTHER BLUNDER!" SAID TANKA.

Because existence never goes ahead of itself.
How can it go?
Existence never goes backward or forward.
It is always here.
Time is an invention of mind.
It is not part of existence.

SUIBI RAISED ONE LEG AND TURNED ROUND ON THE OTHER. Just like the hands of a clock.

TANKA SAID, "YOU HAVE GOT IT; YOU DEFIED THE OTHER TEACHERS OF ALL THE BUDDHAS!" You got the point:

Be at the center.
Don't go backward, don't go forward.
Don't go anywhere, just be.

And in that very being you have surpassed all the teachers of the buddhas. You have become a buddha yourself.

Just a small anecdote, but so beautiful, so great in its depth and meaning that anyone who can see the point can become a buddha that very moment. And here in this assembly, in this silent moment, you are all in the same situation as Suibi: centered, silent, doing nothing. Just being a peace, a love, a consciousness. You have surpassed all the teachers of buddhas in this moment.

The only trouble with you is that you go on forgetting. You go on again and again becoming unconscious. Remain conscious and at the center, and there is no need to worship any master or any buddha. There is no need to learn any scripture. You have all, the whole reality in your hands.

A MONK SAID TO UMMON, "WHAT IS YOUR AGE, MAY I ASK?"
UMMON REPLIED, "SEVEN TIMES NINE -- SIXTY-EIGHT."

The monk must have thought it strange, because seven times nine does not make sixty-eight.

THE MONK SAID, "WHAT DO YOU MEAN, `SEVEN TIMES NINE -- SIXTY EIGHT'?"
UMMON SAID, "I TOOK OFF FIVE YEARS FOR YOUR SAKE."

You are so stupid that it will take five years at least to wake you up!

MYOSHO WAS A DISCIPLE OF RAZAN. AT HIS FIRST MEETING WITH RAZAN, HE JUMPED TO HIS FEET AS SOON AS HE HAD MADE HIS BOWS, AND RAZAN ASKED HIM WHERE HE HAD COME FROM.
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MYOSHO RUMPLED HIS EYEBROWS AND SAID, "IS NOT SOME FOX MAKING A FOOL OF ME?" HE THEN RECITED A GATHA -- a sutra of Gautam Buddha -- SAT IN THE PROPER WAY AND QUIETLY AND SLOWLY PASSED AWAY.

It is one of the specialties of Zen tradition that people have lived consciously and people have died consciously. Their death is also as silent, as peaceful, as their life has been; death cannot be otherwise. You are afraid of death because you are afraid of life. If you love life, if you enjoy life, if your life is a dance, you will never be afraid of death because you know that you can dance through death just as well as you can dance in life.

A poem by Reizan:

THE MYRIAD DIFFERENCES RESOLVED BY SITTING,
ALL DOORS OPENED.
IN THIS STILL PLACE I FOLLOW MY NATURE,
BE WHAT IT MAY.

Just by sitting silently, all doors of existence open. Zen simply means sitting silently, not doing anything. Everything happens spontaneously.
It is ready to happen.

You are preventing it by being busy -- busy without business, doing all kinds of stupid things.

This is sheer wastage of a tremendously valuable lifetime. A single moment of silent sitting is an eternity in itself.
You have come home.

FROM THE ONE HUNDRED FLOWERS
I WANDER FREELY.
THE SOARING CLIFF -- MY HALL OF MEDITATION.
WITH THE MOON EMERGED,
MY MIND IS MOTIONLESS.
SITTING ON THIS FROSTY SEAT,
NO FURTHER DREAM OF FAME.
THE FOREST, THE MOUNTAIN,
FOLLOW THEIR ANCIENT WAYS,
AND THROUGH THE LONG SPRING DAY
NOT EVEN THE SHADOW OF A BIRD.

Everything is so quiet and silent once your mind is put aside.

Maneesha has asked:
FOR THOSE OF US WHO CONTINUALLY FORGET THAT WE ARE BUDDHAS, IS IT POSSIBLE TO BE SPONTANEOUS, OR ARE WE ONLY EVER IMPETUOUS?

Maneesha, you cannot forget to be buddhas, you just have not remembered yet -- because once remembered, I cannot conceive of how you can forget. You don't forget that you are a woman, doing thousands of things; you don't forget that you are a man, doing a thousand things; you don't forget that you are alive.

And these are very ordinary things. Once you know that you are a buddha, there is no possibility of forgetting it. The real thing is to remember.

You forget because it is only intellectually understood that you are a buddha. Naturally, you forget. Intellectually, you cannot breathe -- you will forget. You may get engaged in something and forget to breathe. Intellectually, you cannot have your heart beating because somebody insults you, and you will forget completely that the heart has to remain beating.

Intellectually, everything is superficial. But to understand existentially is to know by your very marrow, by your very heart, by your very beyond. There is no question of forgetting, ever.

I can give you the proof: for thirty-five years I have been trying to forget it and I have failed. I try, day in and day out, to forget. It is so easy to be unenlightened -- everybody is enjoying spaghetti. But because of this enlightenment, just the remembrance of spaghetti and I start feeling it is better to commit suicide. Spaghetti? And people are enjoying all kinds of nonsense ....

Unfortunately, I became enlightened.

You are very fortunate. A little more, enjoy.

But one day, remember, if you linger long enough by my side, you are going to become enlightened and never forget it. And you will never forgive me either!

Father Murphy is in the church one Friday night when the door bursts open and Paddy stumbles in, very drunk. The priest watches him stagger around the church until he finds the confessional booth and goes inside.

Father Murphy feels compassion for the poor drunk Paddy, and goes to hear his confession. He enters his side of the booth and waits for Paddy to begin.

Paddy says nothing, just grunts and groans a bit, and then there is silence. The priest becomes impatient and starts knocking on the wall, to encourage Paddy to begin his confession.

"It is no good banging on the wall!" cries Paddy. "There is no toilet paper in here either!"

Now, the right joke at the right time:

Sammy and Clarissa have just got married. But shortly after arriving at the honeymoon hotel, the still nervous Sammy becomes worried about the state of his bride's innocence. Deciding on the direct approach, he quickly undresses. Then pointing at his exposed manhood, he asks Clarissa, "Honey, do you know what this is?"

Without hesitation, she blushes and says, "Why yes, that is a wee-wee."

Delighted at the idea of instructing his innocent wife in the ways of love, Sammy whispers, "From now on, dearest, this will be called a prick."

"Ah, come on!" says Clarissa. "That's a wee-wee. A prick is big and black!"

Bernard the bartender owns a dog called Bessie, who always hangs out in the bar during the evening. But one day, just after Bernard has opened the bar, Bessie wanders over to the entrance and deposits a big shit just inside the door. Bernard does not notice this, and the first customer to come in is Kowalski.

Kowalski's first step inside lands straight in the pile of shit. He slips ass over tit, slides along the floor and hits his head against the bar.

"Wow!" cries Kowalski, rubbing his head. "Give me a double whiskey."

The next guy to come in is McCabe, a huge Irishman. He also steps in the shit, slips ass over tit, slides

across the floor and hits his head on the bar. "Jesus Christ!" cries McCabe, rubbing his head.
Kowalski is watching all this, and says sympathetically, "I did that."

So McCabe picks up Kowalski, carries him over to the shit, rubs his nose in it and then throws him out of the door.

It is January, 1989, and Osho has been elected President of the United States.

Swami Deva Coconut has just moved back to the States and he goes into his favorite bar, The Hilarious Horse Pub, and says to the bartender, "Give me a glass of beer. And put on the six o'clock news -- I want to see President Reagan's latest speech to the nation."

"I am sorry," says the bartender, "but Reagan is no more in office; Osho is president."

The next evening Coconut goes into the same bar and says, "Give me a beer, and put on the six o'clock news. I want to see Reagan's latest speech to the nation."
"But I told you yesterday," says the bartender, "Osho is president now."

But the same thing happens every day that week. Finally, on Saturday, the bartender loses his temper. So when Coconut asks to see Reagan on TV, the poor guy freaks out. "Look here, you dodo!" he shouts. "Every night you ask to see Reagan on TV, and every night I tell you that Osho is president. Don't you understand?"
"Of course I do," says Coconut. "But I just like to hear you say it!"

Now, before the other coconuts come, we have to do our meditation. Of course, many coconuts will freak out. Do your best, at least for today.

Nivedano, give the first beat ...

(Drumbeat)

(Gibberish)

Nivedano ...

(Drumbeat)

Be silent, utterly silent.
No movement. Just be statues and enter in.

(IN THE DISTANCE, THE DRUMS AND BRASS OF THE MARRIAGE PROCESSION CAN BE HEARD. SOON THEY WILL ARRIVE NEXT DOOR FOR THE CEREMONY.)

Deeper and deeper.
Once you are in, nothing can disturb you.

For that particular purpose I have chosen to let the coconuts come with their drums.
They cannot disturb a single person here.

Nivedano ...

(Drumbeat)

Die, completely die.

Relax so totally ... as if you are no more the body, no more the mind, but just a pure flame of light and joy.
In the neighborhood, slavery is happening.
Here, freedom is the only teaching, the only way.
And you can be free only when you are in your innermost being.

At this point, you defeat all the buddhas because you yourself become the latest buddha.

Nivedano ...

(Drumbeat)

Bring all the buddhas back -- resurrected, rejuvenated, remembering who they are.
Sit in the buddha posture silently and listen to the coconuts!
It is a great moment to be a watcher of a coconut marriage.

Just be, and nothing in the whole world can stir you.

Okay, Maneesha?
Yes, Osho.
Can we celebrate so many buddhas in a world full of coconuts?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #11
Chapter title: Dhyana has no gate

7 July 1988 pm in Gautam the Buddha Auditorium

Archive code:	8807075
ShortTitle:	CUCKOO11
Audio:	Yes
Video:	Yes
Length:	50 mins

BELOVED OSHO,
KINZAN, GANTO AND SEPPO WERE DOING ZAZEN WHEN TOZAN CAME IN WITH THE TEA. KINZAN SHUT HIS EYES. TOZAN ASKED, "WHERE ARE YOU GOING?"
KINZAN REPLIED, "I AM ENTERING DHYANA."
TOZAN SAID, "DHYANA HAS NO GATE; HOW CAN YOU ENTER INTO IT?"
A MONK ASKED JOSHU, "WHAT IS THE WAY WITHOUT MISTAKES?"
JOSHU SAID, "KNOWING ONE'S MIND, SEEING INTO ONE'S NATURE, IS THE WAY WITHOUT MISTAKES."
A MONK ASKED GANTO, "WHEN THE THREE WORLDS ARE ATTACKING US, WHAT SHALL WE DO?"
"SIT STILL!" SAID GANTO.
THE MONK WAS SURPRISED AND SAID, "PLEASE EXPLAIN A LITTLE MORE."
"BRING ME MOUNT RO," SAID GANTO, "AND I WILL TELL YOU."
ON ANOTHER OCCASION, ZUIGAN ASKED GANTO, "WHAT IS THE ETERNAL AND FUNDAMENTAL PRINCIPLE OF THINGS?"
GANTO REPLIED, "MOVEMENT."
ZUIGAN ASKED, "WHAT IS THIS MOVEMENT?"
GANTO SAID, "WHEN YOU SEE THINGS MOVE, CAN'T YOU SEE THIS ETERNAL AND FUNDAMENTAL PRINCIPLE OF THINGS?"
ZUIGAN WAS LOST IN THOUGHT, AND GANTO SAID, "IF YOU AGREE TO THIS, YOU ARE STILL IN THE DUST OF THIS WORLD; IF YOU DISAGREE, YOU WILL BE ALWAYS SUNK IN LIFE AND DEATH."

Maneesha, these small anecdotes are small only in size; in depth, no ocean can compete with them. It is a miracle that in such small dialogues, the greatest of experiences, which are inexpressible, are expressed. Look at this small anecdote:

KINZAN, GANTO AND SEPPO -- all masters -- WERE DOING ZAZEN WHEN TOZAN CAME IN WITH THE TEA.

Zazen, as you know, means simply sitting and doing nothing. Not even thinking, because thinking is also doing. Simply not doing anything -- physical, mental, or spiritual -- just being like a flame, unwavering, without any wind around.

TOZAN CAME IN WITH THE TEA. KINZAN SHUT HIS EYES. TOZAN ASKED, "WHERE ARE YOU GOING?"

Do you see the point? By closing your eyes, certainly you are going inwards, but exactly where? Because just the word `inward' is not indicative of any destination. The inwardness is as vast as outwardness. "WHERE ARE YOU GOING?"

KINZAN REPLIED,

"I AM ENTERING DHYANA" -- meditation. In an ordinary way, his answer is perfect. But Zen is not ordinary -- never for a single moment. It is always and always extraordinary. Because Tozan immediately said:

"DHYANA -- meditation -- HAS NO GATE; HOW CAN YOU ENTER INTO IT?"

Now ... great masters, just at tea time, talking of great things ... Tea time becomes absolutely sacred. Tozan's point is that *dhyana* has no gate; it is all openness, it is the whole sky inside -- how are you going to enter? From what gate? It has no gate.

Out of the remaining three, nobody said anything. It is true; there is no gate inside. And this is also true, that just by sitting silently, doing nothing, without any gate, you enter in. The gate is not a necessity. Can't you enter this Buddha Hall without a gate? Inside there is no wall, no question of a gate; hence the remaining three masters did not say a single word. Tozan has uttered an ultimate question; only silence can be the answer.

A MONK ASKED JOSHU, "WHAT IS THE WAY WITHOUT MISTAKES?"
JOSHU SAID, "KNOWING ONE'S MIND, SEEING INTO ONE'S NATURE, IS THE WAY WITHOUT MISTAKES."

Mind can commit mistakes but once you are beyond mind, there is no one to commit mistakes. Mind can go wrong, but beyond mind there is no way of going wrong. Beyond mind, you are simply drowned into your own nature.

A MONK ASKED GANTO, "WHEN THE THREE WORLDS ARE ATTACKING US, WHAT SHALL WE DO?"

By the Three Worlds is meant heaven, earth, and hell. And they are all attacking us, throwing us this way or that way, pulling this way or that way.

WHEN THE THREE WORLDS ARE ATTACKING US, WHAT SHALL WE DO?
GANTO SAID, "SIT STILL!"
THE MONK WAS SURPRISED AND SAID, "PLEASE EXPLAIN A LITTLE MORE."

A little more is not possible. SIT STILL is more than enough already. Sit still and there is no hell, no heaven, no earth. Just one single universe, all boundaries dissolved, all divisions disappeared. Now what more can be said? But the poor monk could not understand. He asked, PLEASE EXPLAIN A LITTLE MORE. Ganto said, BRING ME MOUNT RO ...

RO is Japanese for Mount Sumeru -- I have explained it to you, the gold mountain in heaven, a thousand times bigger than the Himalayas. Nobody knows its end and nobody knows its beginning.

Ganto said, "Bring me Sumeru and I will tell you." He is saying to the monk, "Don't ask stupid questions; otherwise I have to answer stupidly. Don't be idiotic; otherwise out of compassion I have to be idiotic with you, just so you have companionship."

Nobody can bring Mount Sumeru. It is just a mythology, it exists nowhere. And even if it exists, how can you bring it?

Asking a question that assumes something more can be said about meditation than "Sit still" is asking something absolutely impossible.

Sit still and all three worlds disappear. In this moment, listening to the cuckoo, all has disappeared.

There is only a deep silence, in, deepening within your being.

ON ANOTHER OCCASION, ZUIGAN ASKED GANTO, "WHAT IS THE ETERNAL AND FUNDAMENTAL PRINCIPLE OF THINGS?"
GANTO REPLIED, "MOVEMENT" -- change.
ZUIGAN ASKED, "WHAT IS THIS MOVEMENT?"
GANTO SAID, "WHEN YOU SEE THINGS MOVE, CAN'T YOU SEE THIS ETERNAL AND FUNDAMENTAL PRINCIPLE OF THINGS?"

A rosebush growing, bringing roses ... a cuckoo suddenly starts singing, and each moment everything is growing that is living. The bamboos are becoming bigger, and even the Himalayas are becoming bigger. Howsoever slow the change ... the Himalaya becomes one foot higher every year. But in this eternity that is too much. Finally, you can imagine, if it does not stop growing it will become absolutely impossible for another Edmund Hillary to reach Mount Everest.

But existence is growing. Trees are growing, you are growing, your consciousness is growing. Nothing is static. Movement is the fundamental question, and Ganto has put it correctly: When you see things move, can't you see this eternal principle of things? Life is growth, in short. The moment you stop growing, you are dead.

Life has to be a river, always moving. The moment you become frozen somewhere, the movement is stopped, life disappears.

Even your going in is growing every day, deeper and deeper and deeper. You have to find the eternal source of your being. It is a great dive inside. And every day, every moment, you can go on growing in it. There is no end to it. You don't simply become a buddha and stop. If you stop, then you become just a stone statue.

I sometimes wonder ... all these stone statues of Buddha around the world -- are these real people who have stopped growing and become stones? Will they ever understand and start growing again, and talking and walking?

Even Gautam Buddha has accepted that there is something still beyond him. He is not the end, he is only the beginning. A true understanding, an honest expression -- Buddha says, "I am only born, now the growth begins."

ZUIGAN WAS LOST IN THOUGHT -- listening to Ganto -- AND GANTO SAID, "IF YOU AGREE TO THIS, YOU ARE STILL IN THE DUST OF THIS WORLD."

This is a very beautiful point to be remembered. If you agree to this, to what I have said, remember: agreement means movement has stopped. You have already agreed. If you agree to this, you are still in the world.

AND IF YOU DISAGREE, YOU WILL ALWAYS BE SUNK IN LIFE AND DEATH.

What a great insight, that even agreement or disagreement are not allowed. You are to grow beyond all dualities, it does not matter what the duality is. Because every duality means choosing one against the other, and growth stops.

Life is a choicelessness. Never choose. Just be, and allow your being to grow to unknown skies, to unknown spaces. And you will find your buddhahood bringing more and more flowers, showering more and more blessings, bringing greater and greater ecstasies. And there is no end to it.

Manzan wrote a poem:

ONE MINUTE OF SITTING, ONE INCH OF BUDDHA.
LIKE LIGHTNING, ALL THOUGHTS COME AND PASS.
JUST ONCE LOOK INTO YOUR MIND DEPTHS:
NOTHING ELSE HAS EVER BEEN.

Two points he is making in his small poem. ONE MINUTE OF SITTING -- even one minute of sitting without doing anything, no thought is stirred inside you, all is utterly silent -- ONE INCH OF BUDDHA. You have found at least one inch of buddhahood. And you don't need much more. Each moment, go on. And whatever you have found will also go on growing. From one inch to one yard, and from one yard to one mile, and from one mile to one light year, and it will go on and on. Buddhahood is a pilgrimage which

ends nowhere.
And what is the meaning of sitting?

Like lightning, all thoughts come and pass; you just remain watchful. Don't make any judgment or identification.

Just like lightning, let them come and go. You remain in your depths, just silent and witnessing, and you will be surprised: nothing else has ever been, except your inner depth. Your innermost silence is the stuff existence is made of.

Maneesha is asking:
BELOVED OSHO,
THE STORY OF ZUIGAN SEEMS TO HIT THE NAIL ON THE HEAD, DOESN'T IT?
IS IT NOT SO, THAT WE ARE LITERALLY "LOST IN THOUGHT" AND FOUND AGAIN IN MEDITATION?

Maneesha, ordinarily what you are saying is absolutely right. In thought, you are lost, in meditation you are found. But if you want to listen to the answer in Zen language, there is no losing and no finding.
There is simply silence.
You are not.
These songs of cuckoos pass through you just as through a hollow bamboo.

In thoughts, you start imagining that you are. When thoughts are not there, don't start imagining that now you are *really*. Once thoughts are gone, you are also simply a thought; you are also gone. Then what remains is only a pure consciousness, without any "I" attached to it.

You don't find yourself, you simply lose yourself, both the ways: either you lose yourself in thoughts or you lose yourself in no-thought. But losing yourself in thought is very ordinary; losing yourself in no-thought has a splendor and an eternity of joy and bliss. You are not there, but there is a dance of pure consciousness. It is not your dance -- you are gone with your thoughts. You were nothing but the combination of your thoughts. As one by one your thoughts disappear, part by part you melt away. Finally, you are no more.

And this is the moment -- when you are no more -- that the ultimate is in your hands.
It is a strange situation:
When you are, your hands are empty.
When you are not, your hands are full.

When you are, you are simply misery, anguish. When you are not, there is bliss. You cannot say, "I am blissful"; there is only bliss.
There is only silence.
There is only truth.

The cuckoos have become silent, waiting for a few laughs from you. Remember, laughter is one of the ways in which you can disappear. Only laughter remains. ... The cuckoo has started again, calling forth.

Doctor Lech, the school physician, is examining the young, shapely co-ed. He picks up his stethoscope and placing it very carefully near the sweet young thing's heart, he says, "Big breaths."

The young girl smiles coyly and replies, "Yeth, and I am not even thickthteen yet!"

A Protestant minister goes to a barber for a haircut. When the barber has finished, the minister says, "How much do I owe you, my good man?"

The barber replies, "That's okay, Reverend. No charge for a man of the cloth."

The minister is very pleased and the next day a bunch of flowers from the minister arrives for the barber's wife.

Next week a Catholic priest goes in for a haircut. When it is done he says, "How much do I owe you, my good man?"

"Nothing, Father," replies the barber. "No charge for a man of the cloth." The next day a big box of chocolates for the barber's wife is delivered to the shop.

Two days later a Jewish rabbi has a haircut and when it is done he is told the same thing. "That's very kind of you," says the rabbi, and he leaves the shop.
Half an hour later, eight rabbis come in for a haircut.

Molly O'Brien goes to visit the parish priest, Father Hogan, for confession.

"Father," she says, "I feel so bad. Last night I called a man a dirty bastard."

"Now, why," says Father Hogan, "would you want to say a thing like that, my child?"

"Well, Father, you see," says Molly, "he put his arm around me."

"What, like this?" says Hogan.

"Yes," says Molly, "just like that."

"Well," says Hogan, "that is no reason to call him a dirty bastard."

"Yes, but then, Father, he kissed me!"

"What, like this?" asks the priest.

"Yes," says Molly.

"Well," replies Hogan, "that is no reason to call him a dirty bastard."

"I know, Father. But then you see, he put me down on the sofa and lifted my dress."

"You mean, like this?"

"Yes, Father."

"Well," says Hogan, "still no reason to call him a bastard."

"Yes, but then he pulled his pants down!" cries Molly.

"Like this?" asks the priest.

"Yes," says Molly.

"Well, that is still no reason to call him a dirty bastard."

"But Father ... then he made love to me!"

"Like this?" gasps Hogan.

"Yes, Father," moans Molly.

"And you called him a dirty bastard for that?"

"But, Father, you see, then he told me that he had gonorrhea!"

"Jesus Christ!" cries Hogan, "the dirty bastard!"

Hamish MacTavish picks up a girl in a bar. After a few drinks, they go to a hotel room and make love. In the middle of the night, Hamish wakes up to go to the bathroom. When he gets out of bed, he notices that the woman has taken off a wooden leg, and has leaned it against the wall.

Hamish is fascinated by it, and as the girl is asleep, he starts fiddling with its springs and braces. But finally he finds that he has taken the wooden leg apart and can't put it back together again.

He goes out into the hall and stops the first person that comes along, who happens to be Paddy, very drunk. "Can you help me?" says Hamish. "I have got a woman in my room with one leg apart, and I can't seem to get it back together."

"Hell!" replies Paddy. "That's nothing. I have got a woman in my room with both legs apart, and I can't even find the goddam door!"

Now, Nivedano, give the first beat to the drum and everybody goes crazy.

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent, close your eyes.

No movement ... just be a stone statue and let your consciousness deepen inwards, just like an arrow going in ... in ... in.

This is one inch of Buddha.

If you can keep it all the day long underneath your activities, it does not matter what you do, you remain a buddha.

And to be a buddha is the only richness there is, and the only life there is.

Only in this silence flowers have blossomed, songs have arisen, poetry without words, and dance

without movements.
This is the ultimate mystery of you and of the whole existence.
To make it deeper ...

Nivedano ...

(Drumbeat)

And everybody dies.
Relax so deeply, as if you are dead, so that only an inner consciousness becomes a concentrated, crystallized center.
This is it.
Neither you nor me, but simply the isness of existence, the unbounded sky of your inner world.

You can open your wings and fly in the inner world without any bondage, without any weight.
This has been called by the buddhas and the siddhas, the only freedom.
Great is this blissfulness, this suchness, this life in death, this silence in relaxation, this peace beyond mind, this dance which is the only sacred experience in the world.
Poor are those who have never entered in.

Nivedano ...

(Drumbeat)

Come back.
Not as you have gone in, come back alive, fresh, come back as buddhas.
At least sit for a few moments.
A few inches of buddha within you, and they will start growing.
They are like seeds. You are the soil.
You can become a garden.

Okay, Maneesha?
Yes, Osho.
Can we celebrate all the buddhas?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #12
Chapter title: Hidden behind these reflecting eyes

8 July 1988 pm in Gautam the Buddha Auditorium

Archive code: 8807085
ShortTitle: CUCKOO12
Audio: Yes
Video: Yes
Length: 63 mins

BELOVED OSHO,
ONCE A MONK MADE A PORTRAIT OF JOSHU AND GAVE IT TO HIM.
JOSHU SAID TO THE MONK, "TELL ME, DOES THIS LOOK LIKE ME OR NOT? IF IT LOOKS LIKE ME, I WILL BEAT ME TO DEATH; IF IT DOESN'T, I WILL BURN YOU TO DEATH!"
THE MONK HAD NOTHING TO SAY.
ONE OF KINZAN'S MONKS PAINTED A PORTRAIT OF HIM AND PRESENTED IT TO HIM.
KINZAN SAID TO THE MONK, "IS IT LIKE ME OR NOT?"
THE MONK MADE NO ANSWER.
KINZAN, ANSWERING HIMSELF, SAID, "LET THE ASSEMBLY DECIDE!"
FUKE WAS THE CHIEF DISCIPLE OF BANZAN, AND WAS THE MOST ECCENTRIC OF ALL THE ZEN MONKS.
WHEN BANZAN WAS ABOUT TO DIE, HE ASKED HIS MONKS TO BRING HIM HIS PORTRAIT, BUT HE WAS NOT SATISFIED WITH ANY OF THEM.
AT THAT TIME, FUKE HAD ONE OF THEM, AND BANZAN SAID, "WHY DON'T YOU SHOW ME IT THEN?"
FUKE TURNED A SOMERSAULT AND WENT OUT.
BANZAN SAID, "THIS LUNATIC WILL PERVERT THE TRUE WAY FROM NOW ON."

Maneesha, Zen is more a gesture than an explicit explanation. It is a very subtle fragrance. You need immense sensitivity to feel the breeze and its coolness.

It does not speak loudly, it whispers -- but whispers immense music, great poetry. It only hints, without any explanation. If you are centered in yourself the hint is enough; if you are not centered in yourself, even the whole explanation will be of no use. It will give you more knowledge, more ego, a more sophisticated personality, but it will not make you wise ... as wise as an innocent child, those clear eyes which can see without any judgment ....

In these anecdotes you will find again and again the indication of the wordless.

The whole process of Zen is that nothing has to be disciplined, nothing has to be achieved. All that has to happen has happened; just you have to be awake to see it. You are already at the point where you want to be, but you have never looked underneath your feet.

Zen is only a warning: "Don't run, just sit still." In your very stillness is hidden the whole splendor of existence.

Out of context, these Zen anecdotes will look a little crazy. But in the context of Zen they have immense meaning, although the meaning is not logical. The meaning is existential.

ONCE A MONK MADE A PORTRAIT OF JOSHU AND GAVE IT TO HIM ...

Joshu being one of the greatest masters.

JOSHU SAID TO THE MONK, "TELL ME, DOES THIS LOOK LIKE ME OR NOT? IF IT LOOKS LIKE ME, I WILL BEAT ME TO DEATH; IF IT DOES NOT I WILL BURN YOU TO DEATH!"

Zen is going beyond I and you; the portrait can only be of the body, which is not you. The portrait is only of your skeleton but not of your consciousness. Of course it cannot be like Joshu.

I am reminded of a great painter. A beautiful young lady was visiting him. The painter was immensely impressed by her beauty -- the painter was no one other than Picasso. And Picasso had made a self-portrait, which was hanging on the wall behind him. The young lady asked, "Is it your self-portrait?"

Sometimes poets and painters and musicians and dancers, whether they belong to the East or to the West, come very close to the Zen understanding.

Picasso said, looking at the portrait, "I think it is not me."

The lady said, "This is strange ... you have been telling people that this is your self-portrait."

Picasso said, "If it were me, it would have kissed you! And this idiot is simply hanging on the wall. How can it be me?"

Joshu is asking, "Tell me, does this portrait look like me? IF IT LOOKS LIKE ME I WILL BEAT ME TO DEATH."

Me is not your real life. *Me* is only a utilitarian word: it is useful but it is not real. There is no one inside you who can say "Me." The moment you are silent there is no `me', no `I', no `thou'.

Joshu is making the point, according to Zen language, that "if you say it looks like me, I will beat me to death, because the death of *me* can only be my life." In the death of the ego you are resurrected; you find a new space, a new being, a new eternity. `Me' is just for the marketplace.

And he said, "IF IT DOES NOT, I WILL BURN YOU TO DEATH" -- because you and I are just a polarity of the same non-existential but utilitarian subject.

Joshu is saying, "Just tell me -- whatever you say, either I am going to kill myself or I am going to kill you, but murder is going to happen!"

THE MONK HAD NOTHING TO SAY.

The monk was not a man of great understanding. He may have been a good painter, but he had no perception of the reality which is faceless, egoless, which is not a personality.

Joshu is trying to remind him, "Don't waste your time in making portraits of illusions."

Why do you go on painting the moon reflected in the water? When the moon is available, why don't you look up? But you are too attached to the reflection in the water, even though it brings only misery ... A reflection cannot give you nourishment; a reflection is continuously changing, it is in the hands of the winds. You cannot hold the reflection of the moon in the water.

And that's what everybody is trying to do. Somebody is trying to hold power -- a reflection of the moon in the water. Somebody is holding on to prestige, respectability, to richness. Anything that is outside you is only a reflection in your eyes.

Your eyes are functioning like a silent lake of water. Rather than bothering about what is reflected, go in and see who is hidden behind these reflecting eyes.

But the monk was not able to say anything.

He failed.

ONE OF KINZAN'S MONKS PAINTED A PORTRAIT OF HIM AND PRESENTED IT TO HIM.
KINZAN SAID TO THE MONK, "IS IT LIKE ME OR NOT?"
THE MONK MADE NO ANSWER.
KINZAN, ANSWERING HIMSELF, SAID, "LET THE ASSEMBLY DECIDE!"

His saying, "LET THE ASSEMBLY DECIDE!" means that whatever personality you have is given to you by people, by the assembly of people. Somebody has said, "You are beautiful, very beautiful," and suddenly your personality ... you start feeling beautiful. And if so many people go on repeating it, you start believing it. In fact you wanted to believe it and now people are giving you every opportunity to believe it.

But, beautiful or ugly, personality is false. And things which are false, whether they are ugly or beautiful does not matter. What matters is reality. Whatever you think you are is just your portrait. When you stand before a mirror, you are standing before your portrait. Just look in the mirror and see: is this portrait you?

All personality is given by society. You come into the world without any personality, without any name, without any fame. You simply come as roses bloom, as birds are born.

... Listen to the cuckoo.

This song that the cuckoo is making is just coming from its very center, it is not a personality. The cuckoo has not rehearsed it, the cuckoo is not an actor. What is coming out is natural.

That which is natural you can find only in deep silence. Your words, your mind, are continuously distracting you, taking you away from yourself.

Kinzan is saying, LET THE ASSEMBLY DECIDE, because neither you know nor I know. Then let the people decide, because this portrait, this personality that appears on the outside, can be decided only by others. Just think for a moment: do you ever feel, from inside, many things that are imposed upon you by the outside?

For example, in the East the old man becomes more respectable. He does not feel any problem in becoming old; the more elderly and ancient he becomes, the more respect is available to him from the society. But in the West, to become old is thought to be like a disease. One avoids it as much as possible, by all kinds of means -- plastic surgery ... But whatever you do ... even those who have gone through plastic surgery will one day enter the grave. It cannot be avoided; you cannot say, "This is not right -- I have gone through plastic surgery and still the oldness is coming." And after oldness is death.

The West worships youth, but youth is fleeting. The East shows a better understanding by giving respect to the old. It is saying, just as oldness makes you wise, death will make you wiser! Don't be worried -- all

these things change, and that which changes from childhood till death is not you. Within all this change there is something that remains unchanging, and nobody can make a portrait of it.

FUKE WAS THE CHIEF DISCIPLE OF BANZAN, AND WAS THE MOST ECCENTRIC OF ALL THE ZEN MONKS.
WHEN BANZAN WAS ABOUT TO DIE, HE ASKED HIS MONKS TO BRING HIM HIS PORTRAIT, BUT HE WAS NOT SATISFIED WITH ANY OF THEM.
AT THAT TIME, FUKE HAD ONE OF THEM, AND BANZAN SAID, "WHY DON'T YOU SHOW ME IT THEN?"
FUKE TURNED A SOMERSAULT AND WENT OUT.
BANZAN SAID, "THIS LUNATIC WILL PERVERT THE TRUE WAY FROM NOW ON."

You should not think that Banzan is condemning Fuke. These words are very loving, and Banzan in fact is saying that what other learned, so-called scholarly people have not been able to do, the man who was thought to be eccentric has managed. He simply turned a somersault and went out. He is saying something through his gesture -- "At this moment of death, why are you worried about your portrait? What will you do with it? Just take a somersault and go out!"

Zen has never taken death seriously. Nobody can take death seriously who knows. It is a fiction.

BANZAN SAID, "THIS LUNATIC WILL PERVERT THE TRUE WAY FROM NOW ON."

He is not condemning him, he is simply saying that this lunatic has proved wiser than the other so-called wise monks. And from now on he will be followed, but following is a perversion.
Zen wants you to act authentically.
You should not repeat, you should not imitate.

Now you can understand what Banzan is saying. He is saying, "This lunatic has done the thing. He has shown me the way -- `Don't bother, just take a somersault and go out! It is time to go out, you have lived enough in the body. Now what are you going to do with the portrait?'"

But only people deeply nourished in Zen will be able to understand why Banzan says that Fuke will "pervert the True Way from now on" -- because many will follow what he has done. At this moment it was spontaneous; from now on, anybody doing it will be just an imitation. He has done it so perfectly that there is every possibility he will be imitated, and that imitation is the perversion of the True Way.

When Rinzai was dying he asked his disciples, "I have lived my life always authentically and originally. Now I don't know how to die originally. You are my disciples -- will someone suggest a way?"

Just see the point that even death is just a game: "Will someone suggest how I should die? -- so nobody can say that I was not original."

The disciples looked at each other. It was a very difficult question. Almost ninety-nine point nine percent of people die lying on the bed. But that is not original, that is a very traditional way of dying.

Someone suggested that an ancient monk had died sitting in the lotus posture .... Rinzai said, "If somebody has died sitting in the lotus posture, now that is no longer original. You suggest something that is ORIGINAL."
Somebody suggested, "You can die standing."

But one monk said, "I have heard about one monk who died standing, so I don't think that is original."

Rinzai said, "Such a difficulty! Can't anyone suggest to me, in my old age ... I have been teaching you my whole life and you cannot even help me to die originally?"

One disciple said, "The only thing I can conceive is to die standing on your head. I don't think anybody has done that before."
Rinzai said, "This looks right. Is there any objection?"

And there was no objection from his thousands of disciples, so he decided to stand on his head and die. And he stood on his head and died!
Now the disciples were in difficulty:

What to do with such a man? Is he really dead? Can somebody die and still remain standing on the head? Should we burn him, or wait? Perhaps he is not dead ....

They tried in every way to find out: the breathing is not there, the heartbeat is not there, and my god, he is standing on his head! Even people who are alive and are not practicing yoga will find it very difficult to stand on the head. And dead people don't practice yoga.

Somebody suggested, "The only way to be on the safe side is ... his elder sister is a nun, living in a

nearby monastery. It is better that we call her and tell her, `Your brother is dying and he is making a fool of himself, standing on his head. He is creating trouble for us.'"

The nun came and she said to Rinzai, "Rinzai, you have always been mischievous from your childhood. Now this is no time to be mischievous -- just get up and lie down and die the way people usually die!"

Rinzai stood up, laughed ... and the whole assembly laughed -- "This is strange!" And he lay down on the bed, and the sister went away. She did not even wait, and he was dying!

Now it became even more difficult for the disciples to decide whether he was dead or not. He opened one of his eyes and said, "Don't be worried, I am dead. You just prepare for the funeral; otherwise the sun is going to set and it will be night. You prepare the funeral while I rest."

Great people ... strangely great. But they have happened only on the path of Zen, because Zen does not take anything seriously -- neither life nor death, neither good nor bad. Its insistence is very simple and single: just find your inner center, from where your consciousness arises and radiates. Then do whatever comes spontaneously to you and it is right. Even if the whole world says it is wrong, it does not matter.

Ryokan has written:

I SEEM TO HEAR YOUR VOICE
IN THE SONG OF THE CUCKOO.
IN THE MOUNTAINS,
ANOTHER DAY PASSES.

Life and death are nothing; they are just like another day passing in the mountains, or the song of the cuckoo suddenly bursting forth and then disappearing. So you are: you come and you go, nothing is serious in it.

Another poet has written:

ONLY WHEN YOU HAVE NOTHING IN
YOUR MIND AND NO MIND IN THINGS,
ARE YOU VACANT AND SPIRITUAL,
EMPTY AND MARVELOUS.

It does not matter whether you go on living or you stop breathing, but first fulfill a simple requirement:

NOTHING IN YOUR MIND
AND NO MIND IN THINGS.

Vacant, and you are spiritual, empty, and you are marvelous.
Now you can live or you can die; they are just two sides of the same coin.

Maneesha has asked a question:
WHO CAN PORTRAY THE MASTER?
ARE NOT ALL PAINTINGS IN FACT SELF-PORTRAITS?

Maneesha, neither can one portray the master nor can one portray oneself. What you call self-portraits are nothing but reflections of the moon in the lake. ... Before we really become non-serious, a few laughs to make you light, to make this silence less heavy.

Three surgeons are in the pub, chatting about their experiences. The first one says, "Once a guy came to me who had been in a car accident and lost both his legs. But I fixed him up, and now he is an Olympic runner."

"Amazing!" says the second. "I had a patient once who had been hit by a train, and his body was completely smashed. I gave him surgery, and today he is a famous dancer."

"That's nothing," says the third. "A guy came to me who was a bomb-disposal expert. One day a bomb

went off and all they found was an asshole and a pair of false teeth ... and today he is the president of America!"

Paddy and Mickey, the two Dunn brothers, are living with their old mother on the west coast of Ireland. One day Paddy announces that he is going to London to seek his fortune. "Holy Jesus!" cries his mother. "If you are going to the big bad city, be sure to write to your old mother every week."

So Paddy goes off and they don't hear a thing from him for months. Then one morning a letter arrives, but all it says is, "I am fine. How are you? Your son, Paddy Dunn." There is no address on it, so they look at the postmark, which says "London W.C.1". Then old Mrs. Dunn says to Mick, "Go to London and bring your brother back."

When Mick arrives in London, he wanders around for a while looking for "W.C.1" until he comes to Picadilly Circus, and there he sees a sign saying "W.C."

"This must be it," he thinks, and then walks down the steps. When he reaches the bottom, there are three doors marked "1 ...2 ...3". So he knocks on number one and shouts, "Are you Dunn in there?"

"Sure, I am done," says a voice from inside. "But there is no paper in here!"

"Jesus!" cries Mick. "That is no excuse for not writing to your mother!"

Swami Deva Coconut's mother, Mrs. Cherrypit, is gossiping to a friend outside the supermarket. "You should see my boy," says Mrs. Cherrypit. "He has taken up meditation."

"Really?" replies her friend. "That's a pity, but I guess it is better than sitting around and doing nothing."

Rufus and Mabel -- two Oregonians, obviously rednecks -- have just got married and are on their way back to the farm in Clarno. Their old horse Daisy is getting slower and slower, and despite Rufus' efforts, just before dark old Daisy falls down dead. There is nothing to do but camp for the night under a nearby tree.

The newlyweds snuggle under the blanket and Rufus says to Mabel, "Well, what about it, darling?"

"What about what, dear?" replies Mabel.

"Oh, dear ... never mind," says Rufus. But shortly afterwards, he tries again.

"Well ... what about it, darling?" he stammers.

"What about *what*?" Mabel replies.

"Ah," says Rufus, "didn't your mom ever tell you about what marriage is for?"

"I don't know what you mean, dear," replies Mabel.

"Well," says Rufus, "ah, you are a woman, and I am a man. And you see, well ... you see a man has this thing here ... and it gives life."

"It does?" cries Mabel. "Well, for God's sake, Rufus. Let's stick it in your poor old Daisy, right now!"

Now, Nivedano ...

Remember, the first step of the meditation is gibberish. And gibberish simply means throwing out your craziness, which is already there in the mind, piled up for centuries. As you throw it out you will find yourself becoming light, becoming more alive, just within two minutes.

You will be surprised that when Nivedano gives his second beat, to enter into silence, you enter into silence as deeply as you have never done before. Just those two minutes have cleaned the way.

In fact in those two minutes, if you put your total energy ... the more you put into it, the deeper will be the following silence. So don't be partial, don't be middle-class. Just be a first-rate crazy man!

About women there is no question, they beat every man every day.

Nivedano ...

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent, no movement ... go in.
Close your eyes.
This is you.
No portrait of it is possible.
It is just a pure silence, a space without boundaries.
This is all that you have brought into the world, and this is all that you will take away when you die.
In birth, in life, in death, this is the only thing that constantly remains the same.
The unchanging, ultimate truth.

To experience it go deeper and deeper.
Drop all fear, because it is your own being, your own unknown territory that you are going to explore.
There is no question of fear.
Nobody else can enter there, it is absolutely private.
Hence fearlessly open your wings, the whole sky is yours.

To bring it to a deeper contrast ...

Nivedano ...

(Drumbeat)

Everybody dies -- let the body die, even if it continues to breathe it does not matter.
You go in.
This small word `in' is the whole philosophy of all the buddhas.
To be centered in thisness is to be a buddha in your own right.
Remember!
And let this remembrance flow like an undercurrent twenty-four hours within you.
Then you will act like a buddha, you will walk like a buddha.
Everything that you touch with awareness will turn into precious gold.

This is the source from where the cuckoo sings.
This is the source from where the bamboos grow.
This is the source from where lotuses bloom.
It is a single source, although there are millions of expressions of it.
It is not me, it is not you; it simply is.
This isness is Zen.

Nivedano ...

(Drumbeat)

Come back.
Sit like a buddha for a few seconds, just a silent statue, remembering the experience of your inner being.
Catching hold of the thread, so that you can keep it whatever you are doing ... it is always there inside, like the heartbeat or like the breathing.
This silence has to become your totality.
Then it is your music and it is your dance.
Then you are no more seeing the reflection of the moon, you have become the moon.
There is no greater bliss and there is no higher peak of ecstasy than to be a buddha.

Okay, Maneesha?
Yes, Osho.
Can we celebrate the buddhas?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #13
Chapter title: The price of rice in Joshu

9 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
UMMON ASKED THE HEAD MONK, "WHAT SUTRA ARE YOU LECTURING ON?"
"THE NIRVANA SUTRA," REPLIED THE MONK.
"THE NIRVANA SUTRA HAS THE FOUR NIRVANA VIRTUES, HASN'T IT?" ASKED UMMON.
"IT HAS," THE HEAD MONK AGREED.
PICKING UP A CUP, UMMON ASKED, "HOW MANY VIRTUES HAS THIS?"
"NONE AT ALL," SAID THE MONK.
"BUT ANCIENT PEOPLE SAID IT HAD, DIDN'T THEY?" SAID UMMON. "WHAT DO YOU THINK OF WHAT THEY SAID?"
UMMON STRUCK THE CUP AND ASKED, "YOU UNDERSTAND?"
"NO," SAID THE MONK.
"THEN," SAID UMMON, "YOU HAD BETTER GO ON WITH YOUR LECTURES ON THE SUTRA."
ON ANOTHER OCCASION, A MONK SAID TO UMMON, "I ASK YOU, MASTER, TO DELIVER A LEARNER FROM DARKNESS AND ILLUSION QUICKLY!"
UMMON SAID, "WHAT IS THE PRICE OF RICE IN JOSHU?"
A PHILOSOPHICAL MONK ASKED BASO, "WHAT TEACHING DOES THE ZEN SECT PROPAGATE?"
BASO RETURNED THE QUESTION, AND SAID, "HOW ABOUT YOU?"
THE MONK ANSWERED, "I AM LECTURING ON AS MANY AS TWENTY DIFFERENT SUTRAS AND SASTRAS."
BASO EXCLAIMED, "YOU ARE A LION'S WHELP INDEED!"
THE MONK SAID, "YOU ARE VERY KIND."
BASO BREATHED OUT STRONGLY.
"THAT'S THE REAL THING!" CRIED THE MONK.
"WHAT DO YOU MEAN, `REAL THING', MAY I ASK?" SAID BASO.
"IT'S THE LION EMERGING FROM ITS DEN!" SAID THE MONK.
BASO WAS SILENT.
"THAT ALSO IS THE REAL THING!" EXCLAIMED THE MONK.
"HOW SO?" ASKED BASO.
"IT'S THE LION ENTERING ITS DEN!" SAID THE MONK.
"HOW ABOUT WHEN THE LION IS NEITHER COMING OUT NOR ENTERING?" ASKED BASO.
THE MONK WAS SILENT. HE BEGAN TO TAKE HIS LEAVE, AND WAS GOING OUT OF THE DOOR WHEN BASO CALLED HIM, "OH, MONK!" THE MONK TURNED ROUND AND BASO SAID, "HOW ABOUT IT?" THE MONK MADE NO RESPONSE, AND BASO EXCLAIMED, "OH, MAN OF LITTLE SENSE!"

Maneesha, before I enter into the beautiful world of Zen, I have to make some statement about the ugly world that surrounds us.

Prem Hasya has been on a world tour with a project of creating the atmosphere amongst scientists, artists, painters, musicians, for a World Academy -- which belongs to no race, to no religion, to no nation, and whose concern is absolutely the whole world.

Just today she is back, and she reported to me that she had gone to see the chief editor of the German newspaper, DIE WELT. The journalist who had taken her was immensely interested in the project and

wanted to write a detailed article about it. He could see the potential of a World Academy of Creative Science, Art and Consciousness as a defense against those who are preparing to destroy the whole world in nuclear warfare.

But the journalist, of course, wanted to ask the permission of the chief editor. Coming out of the chief editor's office he told Hasya that the man had thumped the table and shouted, "I am a Christian and I will protect the Fatherland!" when the journalist had said he wanted to write a positive article about Osho.

What kind of Christianity is this? Thumping on the table is showing your immense violence. It does not indicate any relationship with Jesus, who said, "Love your enemies ... even love your neighbors." Unfortunately he forgot to say, "Love your tables." They are absolutely innocent .... Thumping the table and calling himself a Christian is contradictory. Either start learning drum-beating or be a Christian. To be a Christian ... in its essence, it is a message of love.

And unfortunately his famous newspaper is called DIE WELT; in English it means "The World." And exactly for *that* purpose Hasya had gone there -- to save the world from the destructive politicians all around, all over the world. Right now there are five nations with nuclear weapons; by the end of this century there will be twenty-five members in the nuclear club. Every day the possibility to save the world becomes less and less. He should resign immediately from his newspaper. He does not deserve to be the chief of a newspaper called "The World."

And he also seems stupid in saying, "I will protect my Fatherland." Only German stupidity calls their country "Fatherland." The whole world calls their country "Motherland," because every child is born out of the mother, not out of the father! The earth is our mother -- that seems to be a more symbolic and sensible proclamation than to call one's country the fatherland. It is male chauvinistic. He is neither a Christian nor a gentleman, and he is the chief editor of the famous German newspaper, "The World."

I am going to send Hasya again: go directly to the chief editor, and if he hits the table, hit on his head! He is fast asleep, he needs to be awakened.

These are the people who are going to destroy the world. He talks about protecting his fatherland and the whole purpose of the World Academy is to bring you to your senses that now nations are out of date -- it is either the whole of humanity or no humanity. The alternative is absolute and categorical: either we can protect all ... but then we have to drop our old prejudices.

What is it to be an Indian, or to be English, or to be German, except a prejudice? Protecting prejudices, protecting your darkness that you have inherited from the past ... these are the people who are going to destroy the world. Humanity in general has to be made aware that these people should not be in any positions of power; these are fascists, hidden enemies of mankind.

I have taken up the issue particularly because there is a German photographer here who is going to take the message to Germany. But anyway, whether he takes the message or not, Hasya as my international secretary is going to hit this son-of-a-bitch who thinks he is a Christian.

And all my sannyasins who are German should remember: it is their duty, their responsibility to go around to such people and force them to change their minds. Now there is no Germany and there is no India and no China, and there is no need of any nation. That is the only possible way we can save this beautiful planet. Otherwise politicians are determined to bring about a third world war.

The name of his newspaper reminded me of the name of President Truman. He was responsible for dropping atom bombs on Hiroshima and Nagasaki, and his name was "true-man." Couldn't America find an UNtrue man to destroy more than two hundred thousand people within three minutes?

Now this fellow is editing a newspaper called "The World," but his mind is very small, very tiny, just German, prejudiced. Deep down Adolf Hitler is still there in his thumping on the table.

By the way I want to remind you also that Jesus was never a Christian. He lived as a Jew, he was born a Jew. He died on the cross as a Jew. He had never heard even the word `Christianity'. The word `Christianity' came into existence three hundred years later. It came because the Hebrew gospels were translated into Greek and the Hebrew word *messiah* becomes *christ* in Greek. Because of this translation, the whole religion has become "Christianity."

Otherwise, Christianity is nothing but a projection of the Jewish mind; they are followers of a Jew. And it is a strange twist of fate that they have been killing Jews.

Sigmund Freud, himself a Jew, perhaps got the idea from this phenomenon that somewhere in the past man created a situation in which the father was killed, and the guilt of killing the father has created God. It looks very farfetched, but there seems to be a reason for killing fathers. If they are too dominant, and go on

living like the Polack pope ... now somebody is bound to shoot him. How long can you tolerate ...? He has forgotten to die. All the cardinals are waiting like vultures on the trees for when this idiot dies. But there seems to be no sign, every week he is checked and he is perfectly healthy.

Perhaps in such a situation the son has no chance to assert himself ... but it is a psychological myth, although significant. But as far as Christians are concerned, they are killing Jews -- who are their fathers, who were father to their messiah, Jesus.

And it is very strange that the people who call themselves Christians are the cause of most of the bloodshed on the earth. The whole approach of Jesus is of love. He even says God is just love. Strange love, strange idea of love -- and then crusades, burning living human beings, all out of love, just for their sake. And whenever violence is done "for your sake," it is the ugliest. It does not even leave you a chance to protest. You are being killed so that you can enter into paradise -- it is strange that people are sending others to paradise. Why don't they commit suicide themselves? Who is preventing *them* from going to paradise?

They have to stop this public service of sending others to paradise. First *they* should go. If every Christian goes to paradise by committing suicide, I think perhaps many will follow. That will be the right way. Particularly this chief editor of "The World" has to commit suicide on his table.

And when my German sannyasins who are here go back, go to his office, continuously harass him, bring him to his senses. Because it is not a question of a single person, this is the mind of all politicians, all so-called great journalists. And this attitude is immensely dangerous. We have to get rid of all these prejudices if we want to live in peace, in love, in joy, in ecstasy ... in dance, under the stars.

This planet has a certain responsibility, because this is the only known planet where life has come to consciousness, to humanity. It is suspected that there may be life on some other planets -- the universe is vast -- but up to now, although we can scan the universe almost trillions of light-years away, we have not found a single instance of life anywhere. That makes this planet immensely responsible. Existence has struggled to bring you to such a position from where you can take the last jump and be a buddha.

Those who are trying consciously or unconsciously to destroy this universe are destroying the very hope of existence. They have to be exposed to the people without any mercy.

Maneesha has asked for this evening's delicious dinner of Zen.

UMMON ASKED THE HEAD MONK, "WHAT SUTRA ARE YOU LECTURING ON?"
"THE NIRVANA SUTRA," REPLIED THE MONK.

The Nirvana Sutra is one of the most precious compilations of Gautam Buddha's sayings. But even by reciting and lecturing on the sutra, you do not become a buddha yourself.
Ummon said,

"THE NIRVANA SUTRA HAS THE FOUR NIRVANA VIRTUES, HAS IT NOT?"
"IT HAS," THE HEAD MONK AGREED.
PICKING UP A CUP, UMMON ASKED, "HOW MANY VIRTUES HAS THIS?"

It may look absurd to any outsider who does not understand the language of Zen. But Ummon is saying, "If the Nirvana Sutra has four virtues, then everything has the same virtues, because all things belong to the same existence. The Nirvana Sutra cannot be separate from existence." He is bringing the existential to an intellectual scholar.

THE MONK SAID, "NONE AT ALL."
"BUT ANCIENT PEOPLE SAID IT HAD, DIDN'T THEY?" SAID UMMON. "WHAT DO YOU THINK OF WHAT THEY SAID?"
UMMON STRUCK THE CUP AND ASKED, "YOU UNDERSTAND?"
"NO," SAID THE MONK.
"THEN," SAID UMMON, "YOU HAD BETTER GO ON WITH YOUR LECTURES ON THE SUTRA."

"Nirvana is not your destiny, but just lecturing on nirvana." The way Ummon has struck the cup and broken it is a significant gesture which means, "Unless you destroy your so-called mind like this cup, and throw away the pieces, you will not be enlightened, you will not know the taste of nirvana. So please get out and go on lecturing on the sutra. It is not your destiny to be a buddha."

ON ANOTHER OCCASION, A MONK SAID TO UMMON, "I ASK YOU, MASTER, TO DELIVER A LEARNER

FROM DARKNESS AND ILLUSION QUICKLY!"
UMMON SAID, "WHAT IS THE PRICE OF RICE IN JOSHU?"

The monk was coming from Joshu, a village. Ordinarily, you will not see any connection between the question and the answer. If you can see it, there will be a great illumination. Ummon said, "Don't be bothered about getting rid of illusion and darkness. First be aware of the present. WHAT IS THE PRICE OF RICE IN JOSHU? You are coming from Joshu and you are not even aware of the price of rice. And you are talking great questions, how to get from darkness to light, and *quickly*."

A PHILOSOPHICAL MONK ASKED BASO, "WHAT TEACHING DOES THE ZEN SECT PROPAGATE?"
BASO RETURNED THE QUESTION, AND SAID, "HOW ABOUT YOU?"

He did not answer the question in the ordinarily understood and accepted way. But he has answered by asking, "How about you? Don't bother about the Zen sect and its philosophy -- *you* are the point. If you know yourself, there is no need to know anything about Zen."

If you know yourself, there is no need to know about anything. Knowing yourself is finding not the way, but the goal itself.

THE MONK ANSWERED, "I AM LECTURING ON AS MANY AS TWENTY DIFFERENT SUTRAS AND SASTRAS."
BASO EXCLAIMED, "YOU ARE A LION'S WHELP INDEED!"
THE MONK SAID, "YOU ARE VERY KIND."

He thought that Baso had appreciated him because of his scholarship of different scriptures and different sutras.

BASO BREATHED OUT STRONGLY.
"THAT IS THE REAL THING!" CRIED THE MONK.
"WHAT DO YOU MEAN, `REAL THING', MAY I ASK?" SAID BASO.
"IT IS THE LION EMERGING FROM ITS DEN!" SAID THE MONK.
BASO WAS SILENT.
"THAT ALSO IS THE REAL THING!" EXCLAIMED THE MONK.
"HOW SO?" ASKED BASO.
"IT IS THE LION ENTERING HIS DEN!" SAID THE MONK.

The monk must be well acquainted with Zen and its heritage, but he has never, it seems, come in contact with a real Zen master, a lion *really*. He does not know about Baso.

"HOW ABOUT WHEN THE LION IS NEITHER COMING OUT NOR ENTERING IN?" ASKED BASO.

This is something to be remembered: when the lion is neither going out nor coming in, but just is -- no coming, no going but just being ... The monk was silent. He could not understand.

This can be understood only by one who knows -- not the scriptures but his own being ... silent, utterly peaceful, at ease. Neither going out nor coming in.

THE MONK WAS SILENT. HE BEGAN TO TAKE HIS LEAVE, AND WAS GOING OUT OF THE DOOR WHEN BASO CALLED HIM, "OH, MONK!" THE MONK TURNED ROUND AND BASO SAID, "HOW ABOUT IT?"
THE MONK MADE NO RESPONSE, AND BASO EXCLAIMED, "OH, MAN OF LITTLE SENSE!"

Perhaps the men of little sense have grown too many in the world. The grandeur of a lion has disappeared.

You are a lion when you are yourself, utterly centered, integrated. Otherwise, you are just a man of little sense. Maybe useful for the marketplace, but not capable of entering into the beatitude of existence.

Ryokan's verse runs:

IN THE ENTIRE TEN QUARTERS OF THE BUDDHA LAND
THERE IS ONLY ONE VEHICLE.
WHEN WE SEE CLEARLY,
THERE IS NO DIFFERENCE IN ALL THE TEACHING.
WHAT IS THERE TO LOSE? WHAT IS THERE TO GAIN?

There is nothing to lose and nothing to gain. If you can be centered in your consciousness, suddenly you will see that you are eternal and immortal.

Even if the body is burned on a funeral pyre, you will not be burned. Your life principle is immortal. You cannot lose your life and you cannot gain it either. It is there since eternity and it will be there till eternity.

All other religions look very childish in comparison to Zen. They are talking about stupid things, mediocre things. Christians are talking continuously about the virgin birth, that Jesus was born to Virgin Mary. For eighteen centuries their theologians have been concerned about this! It seems to be, strangely, a tradition of sex maniacs.

What does it matter whether Jesus was born out of poor Joseph or the Holy Ghost? What difference does it make to you? In fact, if he is born out of the Holy Ghost, your Holy Ghost becomes unholy. He has destroyed the virginity of a poor girl.

And Christianity says that God, the Holy Ghost and Jesus Christ are all one, three sides of one reality. Just look at the absurdity of it: God the father, Jesus the son, and the Holy Ghost -- the real father -- all are one. At least *one* has to be the uncle. And if the Holy Ghost corrupted a virgin girl, that really means God is also involved in it.

For eighteen centuries, Christianity has been continuously discussing -- as if it is of much importance -- whether the Holy Ghost really corrupted her. And why are you so insistent that Jesus should be born out of a rape? What is the interest? All these theologians seem to be sex maniacs.

Just a few days before, the Polack pope declared, "It is our fundamental principle: Christianity cannot be Christianity if Jesus is not born out of a virgin woman. We cannot drop this idea." Don't drop it, carry it -- make a few more virgins pregnant! Anyway, you are against condoms .... But it seems that after Jesus Christ, God and the Holy Ghost both have started using condoms. The condom is a religious symbol now.

And if you look at other religions, the same is the situation. Mohammedans say that Mohammed went to heaven sitting on his horse; the horse also went -- direct! Now this is their fundamental religion. If you question it, you are asking for danger. But what does it matter whether he was riding on a horse or on a donkey or in a Rolls Royce? What does it mean? What has religion to do with it?

Zen is not concerned about all these things at all. It is concerned with the very essential: You! And everything else is nonsense. Find yourself and don't be bothered with scriptures, there are millions.

Ryokan continues:

IF WE GAIN SOMETHING,
IT WAS THERE FROM THE BEGINNING.
IF WE LOSE ANYTHING, IT IS HIDDEN NEARBY.
LOOK AT THE BALL IN THE SLEEVE OF MY ROBE.
SURELY IT HAS GREAT VALUE.

You are here from the very beginning, if there was any beginning, and you will be here till the end, if there is any end. To say the truth: there is no beginning, no end. Your being has the quality of eternity. To discover it is to discover the splendor, the majesty, the great joy of being deathless.

Another Zen poet, Gyokko has said:

COMING, I DON'T ENTER THE GATE.
GOING, I DON'T LEAVE BY THE DOOR.
THIS VERY BODY
IS THE LAND OF TRANQUIL LIGHT.

When you go out, only the body goes out. Your inner light remains in the same place inside you. Whether you come or go, whether you run or sit, it does not matter. Your inner being remains in the same situation.

Another poem runs:

IN THE UTTER SILENCE

OF A TEMPLE,
A CUCKOO'S VOICE ALONE
PENETRATES THE ROCKS.

These are great statements. Just feel for a moment ... because these poems are written not to be understood by the mind, but to be felt by the heart like a cool breeze.

IN THE UTTER SILENCE -- and that silence is here -- OF A TEMPLE, A CUCKOO'S VOICE ALONE PENETRATES THE ROCKS.

In this silence you discover your truth, your beauty. Except this, anything that is talked about by theologians and religious people is sheer gibberish ... we will do it before the meditation; that is a very religious, sacred phenomenon.

Maneesha has asked:
BELOVED OSHO,
IT SEEMS THAT THERE IS NOTHING AS UNCOMMON AS THE SO-CALLED "COMMON SENSE." WILL THE ORDINARY ALWAYS BE SO RARE?

It is true, Maneesha, common sense is very rare because to be ordinary ... the ego prevents you. It wants you to be extraordinary, to be special, to be a V.V.I.P. It does not allow you to be ordinary, simple, nobody, a nothingness -- which is your real nature. In that ordinariness, in that nobodiness, is your real home. Outside it is only misery, suffering, death, anguish, angst. Settling in your simple innocence, knowing nothing ... just being, and you have become an emperor without any empire. No anxiety of the empire at all, just a pure emperor.

This pure essence of your being is called the buddha, the awakened, the enlightened. There is no other dance and no other joy. There is no other poetry, there is no other music which can go higher, deeper, which can be without limits, than the joy of an awakened being. It is your birthright.

Before we do our daily meditation, just to clean the temple .... With laughter we clean the temple, not with brooms.

Pretty young Honey Saddleride is traveling in a train across Texas. A dapper-looking man walks up to her and whispers something in her ear, whereupon she gives him a stinging slap in the face.

A tall Texan seated across the aisle stands up and asks her, "Is this man bothering you, Ma'am?"

"He certainly IS," replies Honey. "He just offered me ten dollars if I would go with him to his sleeping compartment."

Without hesitation the Texan pulls his pistol out and aims it at the man.

"My god!" cries Honey, "that is no reason to kill him!"

"Lady," says the Texan, "I will shoot any man who tries to raise the prices in Texas!"

Kowalski is beginning to go bald and is willing to do anything to cure it. He hears that there is a witch doctor in the Amazon jungle who has a cure, so he sets off immediately for South America.

After a long and arduous journey through the jungle, he reaches the hairy Amazon tribe and goes straight to consult the witch doctor about his baldness.

"No problem," says the medicine man. "You must go and see Samba Wamba, the biggest Amazon woman in the tribe. All you have to do is spend the night with your head resting between her legs, and your problem will be solved."

And sure enough, by the time Kowalski gets back home he has a headful of black, curly hair. A few days later, Kowalski is sitting on the bus behind a man with a shiny bald head. Hoping to share his good fortune with the fellow, Kowalski taps him on the shoulder. But when the man turns around, Kowalski sees that he has a large black curly beard and moustache.

"Wow!" says Kowalski. "You must be a *good* friend of Samba Wamba!"

Ma Papaya Pineapple says to Ma Mango Milkshake, "I have got a terrible headache!"

"Well," says Mango, "when I have a headache my boyfriend soothes all the pain away. First he rubs the back of my neck, and then he rubs my forehead lightly. Then he kisses me a little here and a little there.

Then he strokes me a little here and a little there, and then he squeezes me a little here and a little there, and before you know it, no more headache! Why don't you try it?"

"Mmm," smiles Papaya Pineapple. "I think I will. When does your boyfriend get home?"

One night in Holland, an utterly drunk Dutch sailor is brought into the hospital, totally unconscious. Nurse Holynose is given the task of taking care of him until he recovers from the fight he has been in.

She begins to wash the blood from his face and notices under his shirt that his body is covered with tattoos. Curious, she can't help but unbutton his shirt a little for a further peek. Naked dancing women cover the sailor's chest completely.

More curious, Nurse Holynose looks around to see that she is alone, then undoes the sailor's trousers. Pulling them down, she is shocked to see that he is really tattooed *everywhere*.

Just then, Nurse Creamlips walks in. Obviously flustered, Nurse Holynose says in surprise, "Oh, I was just washing this disgusting man. But all these tattoos are too much for me. Could you take over, please? And by the way, be careful. This filthy pervert has even tattooed `Adam' on his penis!" Then Holynose walks out.

Nurse Creamlips takes over the job enthusiastically. A little later, the two girls meet in the hallway.
"How did you get on with that horrible sailor?" asks Holynose.

"Just fine," says Creamlips. "And by the way," she grins, "it doesn't say `Adam' on his prick. It says: All the girls love me in Amsterdam!"

Nivedano, give the beat -- and everybody goes religious ....

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent, close your eyes.
No movement. Just be in.

Deeper and deeper and deeper, just like an arrow so that you can find your very center, from where life arises.

To make it deeper and more concentrated ...

Nivedano ...

(Drumbeat)

Relax.
Let go as if you have died.
This silence, and you are all buddhas.
No sinner, no saint, just buddhas.
In this silence is your awakening.

Keep this silence all the day around; then whatever you do will show the grace, the beauty of your inner peace, of your inner benediction.

Nivedano ...

(Drumbeat)

Come back fresh and new and fragrant, remembering your buddhahood.
Sit down, feeling your buddhahood in every fiber of your being.
In this silent temple even the cuckoo is not singing the song.
Even the bamboos are standing silently without making any comments.
This silence makes a place holy, a temple.
Except this silence, there is no temple.

Okay, Maneesha?
Yes, Osho.
Can we celebrate so many buddhas together, meeting after so many centuries?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #14
Chapter title: Kwatz!

10 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
HOFUKU SAID, "THERE IS A MAN NOW PASSING BEHIND THE BUDDHA HALL, AND HE KNOWS THIS IS TOM, THIS IS DICK, OR THIS IS HARRY. THERE IS A MAN PASSING BEFORE THE BUDDHA HALL. SOMEHOW OR OTHER HE SEES NOTHING AND NOBODY. TELL ME, WHERE IS THE PROFIT AND LOSS OF BUDDHISM?"
A MONK SAID, "BECAUSE HE DISTINGUISHES THINGS BADLY, IT MEANS HE CAN'T SEE."
HOFUKU SAID, "KWATZ!" THEN HE SAID, "IF THIS IS THE BUDDHA HALL, HE CAN'T SEE."
THE MONK SAID, "IF IT WASN'T THE BUDDHA HALL, HE COULD SEE ALL RIGHT!"
HOFUKU SAID, "IT IS JUST BECAUSE OF THE BUDDHA HALL THAT HE CAN SEE ANYTHING."
ON ANOTHER OCCASION, A MONK SAID TO BOKUSHU, "I BEG YOU TO EXPOUND TO ME THE GREAT MEANING OF BUDDHISM."
BOKUSHU SAID, "YOU BRING IT TO ME, AND I'LL EXPOUND IT."
THE MONK SAID, "PLEASE TELL ME!"
BOKUSHU SAID, "WHEN WE BREAK THE EASTERN HEDGE, WE MUST MEND THE WESTERN FENCE."
A MONK ASKED JOSHU, "WHAT IS THIS EYE OF THE ONE WHO NEVER SLEEPS?"
JOSHU SAID, "THE PHYSICAL EYE OF THE ORDINARY MAN." HE ADDED, "THOUGH HE MAY BE SAID NOT YET TO HAVE THE SPIRITUAL EYE, THE PHYSICAL EYE MAY BE CONSIDERED TO BE THE SAME THING."
THE MONK ASKED, "WHAT IS THE EYE OF THE ONE WHO SLEEPS?"
JOSHU SAID, "THE BUDDHA EYE; THE EYE OF THE LAW IS THE EYE OF HIM WHO SLEEPS."
AND ONCE A MONK ASKED TENDO, "WHAT IS THE EYE THAT LACKS NOTHING IN ITS PRACTICAL APPLICATION TO LIFE?"
TENDO ANSWERED, "IT IS JUST LIKE BLINDNESS."

Maneesha, before I answer and discuss the profound sutra you have placed before me, I have to deal with something urgent, but non-essential. Tomorrow will be too late, so I have to deal with it today.

I used to think that idiots don't grow, they always remain idiots. Today I found that they do grow -- they become more idiotic. The whole credit goes to that old goat of Puri, the Shankaracharya. For almost two weeks he had been insisting that no untouchable, no *sudra* can enter into the temple of Nath Dwara. It will destroy the purity of thousands of years; no sudra has ever entered it.

He has even challenged me to a discussion on the point; and he has asserted in a press conference that he is ready to be arrested, but he won't allow any untouchable to enter the temple of Nath Dwara. But in these ten days, from every nook and corner of the country, he has been bombarded. He was hoping at least that

the orthodox will support him, but they have remained silent.

No intelligent man can support him. Seeing that the situation is getting out of hand, today he has made a statement, that "I have been misrepresented."

Hundreds of newspapers in all the thirty languages of this country for ten days continuously have been misrepresenting him and he has been silent. Now he has come with a new statement and the statement is, "I never said that *harijans*, the untouchables, cannot enter Nath Dwara. I said they do not *need* to enter Nath Dwara; they are God's people" -- the word `harijan' means God's people -- "and they don't have to go to any temple, God will come to them himself."

In the first place no Hindu scripture calls them harijans, they are called sudras, untouchables. The word `harijan' was invented by Mahatma Gandhi for his own politics. Sometimes just by changing a name a great consolation comes. He started calling the sudras God's own people, but nothing changed. And it is very strange that God's own people should always suffer and the others, who are not God's own people, should enjoy richness, respectability and all the advantages that are available.

But harijans were happy to lose their name `untouchable'. It means that they are so dirty that they cannot even be touched, not even their shadow can be touched. If you touch their shadow, you will have to go through a purification process, you will have to call brahmins, you will have to take a bath in the Ganges, you will have to be surrounded by priests chanting mantras, and only then will you be back again to your own caste; otherwise you have fallen, you have touched the shadow of a sudra.

But with the changing of their name to harijans, God's own people, sudras felt very good, very consoled. This is how the politicians and the priests work. In reality nothing changes, just the label. But now it makes them feel that they ARE God's own people.

This Shankaracharya of Puri is saying something which is even more stupid than his earlier statement that he will prevent harijans from entering Nath Dwara. Now he is saying, "They are God's own people, God will come to them."

I want to ask him -- what about others? What about himself? Why are others going to the temples? Nobody should go. At least the temple of Puri should be closed to the Shankaracharya. If God is going to come to people of his own choice, then the brahmins -- who have been the people of his choice for thousands of years -- should not go to the temples. In fact nobody should go. I agree perfectly, there is no need. These temples should be changed into schools, into hospitals, into anything utilitarian. They have accumulated most of the money of the country, and it should be used for schools and colleges.

Now he will be in more difficulty. If God comes to meet his own people, the Shankaracharya has saved himself from his previous statement but he has put himself into a more difficult and complex position. Now all the Hindus other than sudras should ask him, "What about us? Is God going to meet us outside of the temple or in the temple? If he meets the harijans -- who have been for thousands of years condemned -- outside of the temple, then why should we go to the temple?"

Then in fact the very necessity for temples is no longer there. God has to be met outside under the trees, under the stars.

Up to now the Shankaracharya was against harijans, and he is still against them. He thinks he is being a great politician by saying that they need not go to the temples. But I want to create more difficulty for him. All the remaining Hindus should ask him, "What about us -- you are putting us lower than the sudras. What about yourself? Why do you go to the temple? And what is the need of all your scriptures?"

Just meet God outside in the open air, by the sea, by the side of the river, anywhere. Wherever you remember him, he will be there. If he can come to meet the untouchables ... you are touchables, he can even touch you.

Because of this I have had to change my standpoint. I used to think that retarded people never grow. They grow. They become more retarded! The Shankaracharya is a living example. Now he has to tell the whole country what the status is of temples and scriptures and what need there is of worship, *yagnas*, statues, and what need there is of caste. If sudras are people of God, then others also are people of God; or do you want to say that only harijans are people of God and others are not even cousin-brothers to harijans?

This fellow should be put right. He is getting more and more senile, he needs to be hospitalized. And if nobody allows him, I am ready to allow him here and we will give him a good round of therapies and cleanse him of all this nonsense that he has been carrying. There is no need for him to be arrested and become a martyr, he is simply sick!

But he will not realize it. He will have to be forced to realize that he is suffering from psychological illness. He should renounce the post of Shankaracharya and just get entered into a madhouse, where he will

find very similar souls, speaking the same language -- which nobody understands.

One of my friends, Narendra's father, had a strange illness. Six months of the year he used to be mad and the remaining six months he was absolutely sane. Whenever he was sane he was ill, with always this problem and that problem and a headache and a stomachache, and he looked very sad. But whenever he became mad he was perfectly healthy, no sign of any sickness.

Once when he was perfectly mad and healthy he escaped from the house. He was caught by the police in Agra, where the Taj Mahal is, because of a very strange linguistic problem. He entered a sweet shop. There is a sweet which is called *khaja*. But `khaja' also means, `eat it'. He asked the shopkeeper what it was, and the shopkeeper said "khaja" so he started eating it.

The man said, "Are you mad?"

He said, "*You* must be mad, you told me `khaja'."

A crowd gathered and the police came and he was brought to the magistrate and the magistrate was also at a loss, because the poor fellow was not wrong -- why did they make such names for sweets? He was simply following what the shopkeeper said.

But by asking other questions he figured out that he was mad. He was sentenced to the madhouse for six months. But they did not know his psychological history, that three months of his madness were over and after three months he would become sane on his own. There was no problem, it was simply a swing from madness to sanity, from sanity to madness. His whole life he had been on the swing.

So in the madhouse the first three months were perfect. He enjoyed himself with all the mad people, he loved the place. But in his madness he drank something that was brought to clean the toilets. He drank the whole bottle. He suffered for days from diarrhea and vomiting. But because of this diarrhea and vomiting, within fifteen days he became sane. All heat went out of him; he became completely calm and quiet.

And then he became afraid, surrounded by all the mad people -- somebody was pulling his hair, somebody was trying to put a finger into his ear, somebody was sitting on his shoulders. It had all been good up to that point, but now he tried hard to convince the superintendent that, "I am no longer mad."

The superintendent said, "Don't bother me, every madman says that. That is no argument! You will have to remain here until you fulfill your sentence of six months."

He said, "In three months these mad people and you will kill me! It was good before, immensely good, I was enjoying it. Why did you bring this bottle here?"

But he had to suffer, law is law. When he came out I asked him, "Uncle, how have things been?"

He was very friendly to everybody, and except for his family everybody enjoyed him. The family was suffering, because he was stealing things and distributing them to the beggars, borrowing money from anywhere and the family had to pay it, purchasing anything that he wanted.

He was a great shopper, all kinds of junk, it did not matter what it was. Just if it was cheap, he would purchase it.

So the family was in difficulty. I remember Narendra was so small, but these small children used to watch him and shout to their mother, "He is trying to take something away, he is trying to open the locker." Everybody was on watch.

He said to me, "Everything was so good for three months. I enjoyed it, I had found my people. But when I became sane, I found that these were not my people."

I hope that the Shankaracharya of Puri, in any madhouse, will find his friends with similar ideas. He will enjoy it. It is not going to be a suffering or a punishment, it will be a promotion. And to leave him out in this insane condition is harmful to society. For the sake of society he should be forced into a psychiatric clinic.

I never thought that after ten days he would start lying. Now he says he never made any such statements and thousands of newspapers all over India have been misrepresenting him. If one paper had done it one could believe it, but these thousands of papers cannot be in a conspiracy. And they are all owned by high-caste Hindus -- they were ashamed that he was making such statements.

The untouchables *have* been kept out of the temples; there is no need to make statements, no need to make any fuss about it. In fact they themselves don't go. Other politicians are trying to persuade them to enter into the temples, but they know that they will be beaten, they know that their houses will be burned, they know that their women will be raped. They know perfectly well that the police will stand there in favor of the richer high-class Hindus, and nobody is going to protect them. But politicians use human beings just like things, commodities.

The politicians who are trying to get them to enter the temple, their whole object is to have their vote, temple or no temple. They want the harijans to be rejected from the temple so that they can sympathize with

them, "We have made every effort for you, we risked our lives; now at least give us your votes."

And the Shankaracharya was defending the higher class Hindus, who are three times more numerous than the sudras. His interest is also in votes. Just two days ago he said, "Perhaps I will have to enter into politics." It is better that he enters. At least this mask of a religious saint will drop and he will be just an ordinary gutter politician. It will be a great day of celebration -- at least we will celebrate. He should drop his Shankaracharyahood and run for election. But he should not lie to people or make such stupid statements.

Everybody is as divine as everybody else. There cannot be any distinction. Anybody who makes a distinction is the enemy of the people.

Maneesha has brought a beautiful, very significant dialogue:

HOFUKU SAID, "THERE IS A MAN NOW PASSING BEHIND THE BUDDHA HALL, AND HE KNOWS THIS IS TOM, THIS IS DICK, OR THIS IS HARRY."

Strangely enough, when I entered I found three women, not three men, just walking behind the Buddha Hall. But times have changed. And it does not matter who was walking, the question can still be asked.

"AND THERE IS A MAN PASSING BEFORE THE BUDDHA HALL. SOMEHOW OR OTHER HE SEES NOTHING AND NOBODY. TELL ME, WHERE IS THE PROFIT AND LOSS OF BUDDHISM?"

He is asking, in other words, to make it simple: "These persons I see behind the Buddha Hall, the person I see in front -- they seem to be almost frozen statues. They must be in meditation. They don't see anything, they don't bother about anything." This man Hofuku, the master of the temple, is asking, "WHERE IS THE PROFIT AND LOSS OF BUDDHISM if people become so careless that you pass in front of them and they don't even look at you -- as if nobody has passed? They are so self-centered that the whole world outside has disappeared. Then what is the point of Buddhism? Is this a loss or a profit?"

A MONK SAID, "BECAUSE HE DISTINGUISHES THINGS BADLY, IT MEANS HE CAN'T SEE."

HOFUKU SAID, "KWATZ!" to the monk who was giving this answer -- because he divides things into good and bad, into black and white, into dead and alive. He cannot see what those persons are doing.

Hofuku shouted the Zen KWATZ! which is equivalent to the stick hitting your head. Because the master cannot always carry the stick, they found an equivalent. And certainly when a Zen monk or master shouts "Kwatz!" it hits harder than any stick can. It keeps you utterly silent -- "What happened? Why has he started shouting in a strange way, a sound which means nothing?" But it can wake you. Any sound, meaningless or meaningful, can wake you up.

The Zen experience is that certain sounds reach into certain centers of your being. That is the experience of all the mystics of the world. For example, Sufis have found the sound HOO. If you repeat "Hoo" continuously, you will find that the center of your life, just two inches below your navel, is hit again and again. Soon there will be sparks coming out of your life center.

In this country, they have found OM -- which is mild, in accordance with the character of the people who have lived in this country. It does not hit very hard, but it pushes. "Om, Om," again and again -- it pushes you into a different space that is not mind.

Zen has found KWATZ -- it is like their character, their training, their samuraihood. They are warriors. "Kwatz!" -- it hits exactly the same center as "Hoo." When you greet each other with "Yaa-Hoo," you are hitting the same center.

HOFUKU SAID, "IF THIS IS THE BUDDHA HALL, HE CAN'T SEE."
THE MONK SAID, "IF IT WASN'T THE BUDDHA HALL, HE COULD SEE ALL RIGHT!"
HOFUKU SAID, "IT IS JUST BECAUSE OF THE BUDDHA HALL THAT HE CAN SEE ANYTHING."

Now in the language of Zen, anything and nothing are equivalent. To see nothing is to see all because nothing is the very source of all. The question is about the Buddha Hall. The monk is saying that if these people were not in the Buddha Hall, they could see everything. You all see everything outside the Buddha Hall, but in the Buddha Hall, you stop seeing all kinds of stupid things. You become almost blind to the world. Your eyes turn inwards. You start seeing only your own being as if nothing else exists.

HOFUKU SAID, "IT IS JUST BECAUSE OF THE BUDDHA HALL THAT HE CAN SEE ANYTHING."

A very illogical dialogue, but if you understand, I have made it absolutely logical. Sitting like a buddha, you stop seeing the whole world because you start seeing your inner being. And running around seeing things, you forget all about yourself.

ON ANOTHER OCCASION, A MONK SAID TO BOKUSHU, "I BEG YOU TO EXPOUND TO ME THE GREAT MEANING OF BUDDHISM."
BOKUSHU SAID, "YOU BRING IT TO ME, AND I'LL EXPOUND IT."

These were great masters. You cannot drag them into intellectual thinking; you cannot drag them down from their hilltops, from their watching silence. He says, "You bring it to me. You want to understand Buddhism? Just bring it here." Now, nobody can bring Buddhism, it is not a thing. "Bring it to me and I will expound it. And if you cannot bring it, I am sorry."

The monk said, "Please, don't ask such an impossible thing. Just tell me the meaning of Buddhism."

BOKUSHU SAID, "WHEN WE BREAK THE EASTERN HEDGE, WE MUST MEND THE WESTERN FENCE."

By saying this, he is saying, "A dialogue between me and you is almost impossible. It is like a man whose eastern hedge is broken and he starts mending the western fence. He is an idiot. You are doing the same. The only way I can expound Buddhism is if you bring it to me."

How can one bring Buddhism? If one comes in silence and stillness and sits by the side of the master without even asking, just waiting in deep trust and love, the very presence of the master will become a great sermon.

Zen is not a theorization, it is not some philosophy. It is a very real experience, almost tangible, but you have to understand its way. If you are open, silent, the master will pour all that he has. But in words you can get lost, you will not understand the essence of being a buddha.
The only way is to *be*.

A MONK ASKED JOSHU, "WHAT IS THIS EYE OF THE ONE WHO NEVER SLEEPS?"

It reminds me of a night twenty-five centuries ago ....
When Gautam Buddha was alive, he used to always sleep in the same posture; and the whole night, he would not move from side to side, he would not change his posture, not even an inch. Just nearby, in the Ajanta caves, in the last cave there is a sculpture of Gautam Buddha sleeping. That pose has become known as the `Lion's pose' because the lion also sleeps on its side without moving.

Ananda was very much troubled because every night he could see -- sometimes in the middle of the night he would wake up -- that Buddha was absolutely still, just as he had always been. One night, he could not resist the temptation.

He said, "It is not good to disturb you in the night, because the whole day you have been walking and teaching, but I cannot resist. For twenty years I have been watching. You can understand how long I have waited, but now I have to ask it anyway. How do you manage to remain in the same posture that you go to sleep in, the same posture for the whole night? Do you sleep or do you simply go on keeping the posture? -- because I have to move continuously."

Gautam Buddha said, "I have found the right posture. Now there is no need to change it. And I am as awake as anyone, even while my body is asleep. I have found the right posture for the body ... you are still searching for it. It is not simply a question of tossing and turning the body, it is because your mind is tossing and turning. I have gone beyond -- there is no mind. The body simply lies down like a corpse. Have you ever seen any corpse changing its posture?"

In one story a woman reached to the Pearly Gates. And as Saint Peter opened the door, she asked immediately about her husband, "Where is Tom?"

Saint Peter said, "Dear lady, there must be millions of Toms. You will have to describe him to me in detail. Just tell me something about which Tom, and I will try my best to find him."

She said, "I don't know how to describe him. Only one thing I remember is that when he died, before dying he said, `Remember not to be unfaithful to me because if you are, I will toss and turn in my grave.'"

Saint Peter said, "Aha, don't be worried. He is a well-known figure here. We call him Whirling Tom. I will find him for you. Somewhere he must be whirling."

It is your mind. Once your mind is at rest, once it disappears, your body can remain asleep but your inner eye, your inner sensitivity, your awareness, can remain burning like a small flame -- not only watching your body, but also watching the silent mind, and the stillness surrounding you. The enlightened man cannot sleep in the same way that the unenlightened one sleeps. When the unenlightened man sleeps, he is simply unconscious. The enlightened man sleeps but he is not unconscious.

JOSHU SAID, "THE PHYSICAL EYE OF THE ORDINARY MAN." HE ADDED, "THOUGH HE MAY BE SAID NOT YET TO HAVE THE SPIRITUAL EYE, THE PHYSICAL EYE MAY BE CONSIDERED TO BE THE SAME THING."

The question is that if your mind is silent then even your physical eyes stop moving. You can try it as an experiment. This is the way that psychoanalysts find out whether a sleeping person is dreaming or not. And now, there is much research going on about dreams and dreamless sleep. It has completely overturned the ancient idea. The old idea was that there are a few dreams once in a while, mostly early in the morning when you are going to wake up; otherwise, you sleep soundly.

Modern research says that you dream six hours out of eight. If you sleep eight hours, then for six hours you dream. Those two hours of dreamless sleep are also not solid, but broken here and there -- ten minutes here, fifteen minutes there. But this proportion had never been mentioned anywhere in the world before.

And the second revolutionary discovery which has come out of it is that when you are watching somebody sleeping, you can know the type of sleep just by looking at his eyes. They are closed, but if he is dreaming, then you can see that under the eyelids, the eyes are moving. That movement is absolutely clear. It is just like when you read, you have to move your eyes; when you see a film, you have to move your eyes. Dreaming is a kind of film running on the screen of your mind, and the eyes have to move with it.

The traditional wisdom was that if you don't dream very much, it is a sign of health. The modern researchers have found just the opposite -- of course this research is done with ordinary people, not those who are meditating, otherwise the results would be different. They have found that dreaming is a way of throwing away all the dust that people have gathered during the day. If they don't dream they will go mad, because every day the dust will go on collecting. Soon they will be surrounded by dust, thick layers of thought, incomplete experiences, all kinds of junk, and they will not be able to find the way out and come back home. Every day, just as you take a bath or clean your teeth, your mind automatically tries to throw away all kinds of dust that has gathered during the day. This needs six hours, so the healthy man dreams six hours and sleeps two hours.

That brings many implications. The researchers have been experimenting with a few people in one lab, and a few people in another lab .... In one lab they try to disturb the people whenever they start dreaming. Whenever they see that their eyes are moving, they wake them up. In the other lab, they wake them up whenever their eyes are not moving. In one lab they disturb their sleep, and in the other they disturb their dreams. And the strange result is that the people whose sleep is disturbed and whose dreams are allowed, wake up profoundly refreshed without any trouble. And the people whose dreams are disturbed and whose sleep is allowed, wake up utterly tired, tattered. It seems that dreams are more significant than sleep. But this research is only confined to non-meditators.

A meditator throws away all the dust himself, he does not wait for the biological sleep to throw it away. He throws it away consciously and with full awareness. Then his sleep becomes a deep silence and also a deep awareness. This awareness has been called the third eye, but the third eye is only a symbol.

What we are doing here every day in meditation ... within two minutes you are throwing away almost six hours' load. It is a question of totality. Don't hold back, don't think of what people will think about you. Here, there is nobody even listening to you. Everybody is so much involved in himself and everybody is competing with everybody else! This throwing away gibberish will reduce your dreams, and if you were brought to be examined for your sleep, the results would be different. Your dreams would be far less and your sleep would be longer.

And a new factor will have arisen in you: a thin line of awareness, which as you go on growing in meditation becomes bigger and bigger. A point comes in that fire of your awareness where all your dreams burn, and only sleep is left. The body sleeps, it is tired -- it needs rest. But your consciousness is never tired. It burns bright, day in, day out.

THE MONK ASKED, "WHAT IS THE EYE OF THE ONE WHO SLEEPS?"

JOSHU SAID, "THE BUDDHA EYE; THE EYE OF THE LAW IS THE EYE OF HIM WHO SLEEPS."

In fact, your sleep is as insane as your waking. Just consider for a moment: is your waking sane? Are not insane thoughts moving inside you -- anger and greed and hate and possessiveness? And thousands are the names of all the kinds of madnesses that are going on inside you, although you are trying to hide them. You are wearing a mask; just as you are hiding your body with clothes, you are hiding your mind with smiles, with thoughts, talking with people. Your conversations are nothing but distractions, distractions of your insane mind.

I traveled in this country for almost twenty years. And it was an experience, because I traveled only in the air-conditioned coupe, so once in a while there was another passenger but otherwise I was alone. The other person would usually try to make some conversation immediately ... and I had a beautiful opportunity. I would tell him my name, my father's name, my father's father's name, how many brothers my father has, how many children my uncles have. And he would be amazed because he had simply asked me my name.

I would say, "You were *going* to ask all these things. I am settling everything right now, so we can be silent. Twenty-four hours we are going to be together ..."

The man would look at me a little strangely, but I would close my eyes. Once in a while, I would open them and see what he was doing.

These travelings have been my labs with thousands of people. I have not missed a single moment of watching and seeing what is happening. The man will read the same newspaper again and again and will start getting angry -- angry at me, but he cannot say it, because I have told him, "Don't say a single word. All inquiry is finished. I have told you everything about me; more than that, I don't know either."

He will open his suitcase and close his suitcase, open the window and close the window. And I am watching. And in an air-conditioned compartment, he will start perspiring, he will call the conductor, "Can you change my place to some other compartment? Because I am going to go mad."

The conductor said, "I don't see what is bothering you."

He said, "That is the problem! Nobody is bothering me. This fellow is simply sitting and looking at me as if I am an experimental zoo. And I am behaving insanely, I know. But because of him I have to do something, otherwise ... And he has closed the conversation from the very beginning. No conversation! So I am reading the same newspaper and getting angry. I open the suitcase and I know there is no need to open it; I put my clothes this way and that way but what is the point? I go unnecessarily to the bathroom and then I look stupid ... `This is strange, you don't have anything to do in the bathroom. Why are you going?'"

Almost all the conductors knew me because in twenty years' traveling every driver, every conductor, every stationmaster ... The conductor would say, "When will you stop being mischievous? That poor fellow is going mad and I knew from the very beginning that this was going to happen."

One night I was leaving Bombay. Nearabout fifty friends had come to see me off. In one compartment there was a Mohammedan, and in another compartment -- because in Indian trains there is only one long car which is air-conditioned, divided into small cabins -- in another cabin, there was a brahmin. You can tell these people by their appearance. The brahmin was declaring it on his forehead, the Mohammedan with his cap.

The conductor asked me, "With whom would you like to travel? One is Mohammedan, one is a brahmin. Other compartments are full."

I said, "The brahmin will be more hilarious."

He said, "You never get tired of traveling and I know now that this brahmin is going to be in trouble." And as I went in, the brahmin, just as the brahmins do, lay down on the floor and touched my feet, thinking that I am a great *mahatma* because fifty people had come to send me off and they had touched my feet and garlanded me.

I said, "What are you doing? I am a Mohammedan." And he stood up and he said, "If you are a Mohammedan, then why did you not say so before? You have spoiled my whole night. Now I have to take a bath in the cold night. Don't you consider ...?"

I said, "What can I do? I entered, I had not even a chance to say a word and you touched my feet. Obviously, you have to take a bath."

So he went to take a bath in the cold night, but when he came back he said, "Are you really a Mohammedan?"

I said, "I was just joking."

"What do you mean, joking? And the water ... it was ice cold."

I said, "I thought you would understand the joke."

He said, "This is not right. I was certain that you are not a Mohammedan. But when you said you were, there was no question of not believing it." He touched my feet again and said, "Forgive me."

I said, "You will have to take another bath."

He said, "What? What happened?"

I said, "Really, I *am* a Mohammedan. Can't you see my beard?" He looked at me and he thought about again having a bath. He called the conductor immediately and he said, "Can you find a place somewhere else?"

The conductor said, "What is wrong? Are you in some trouble?" He said, "Some trouble? I have to twice take cold baths in the middle of the night. And now I cannot sleep because I cannot convince myself that this fellow is Mohammedan. He is not."

The conductor said, "As far as I know, he is not."

He said, "You are a very good man; you saved me ... but he was torturing me."

I said, "I was simply testing whether you are a real brahmin or not."

He said, "That is the way of the great saints." He touched my feet again.

And the conductor said, "What are you doing?" -- because he knew me -- "he *is* a Mohammedan. And a brahmin touching the feet of a Mohammedan? You will go direct to hell."

He said, "Rather than going to hell, I will go direct to the bathroom again."

But this is the world -- unconscious people.

Joshu's statement is that the inner eye is THE BUDDHA EYE, THE EYE OF THE LAW ... the law according to which the whole universe runs.

AND ONCE A MONK ASKED TENDO, "WHAT IS THE EYE THAT LACKS NOTHING IN ITS PRACTICAL APPLICATION TO LIFE?"
TENDO ANSWERED, "IT IS JUST LIKE BLINDNESS."

The man who has known himself becomes almost blind to all distinctions, discriminations, divisions, dualities. He becomes almost blind to all the things that you see and live and behave according to. But his blindness is far more important than your eyes. To be a buddha and blind is far more significant than to have eyes and not to be aware of oneself.

For centuries, there has been a discussion about whether the eyes should be open or closed on a statue of Buddha. The discussion became so hot that finally they decided, "Let his eyes be half open and half closed." Everybody was satisfied.

I was in a Buddhist temple, having a meditation camp there, exactly where Gautam Buddha became enlightened in Bodhgaya. I said to the priest, "This is not possible. Buddha must have been blinking his eyes. He cannot keep them always half open and half closed. It is possible to keep them closed, but it is not possible to keep them half open or half closed."

The priest said, "Nobody has ever asked about it. And for centuries we have decided, because of conflicting groups ..."

Another sect, born side by side with Buddhism, is Jainism. There is the same problem, whether Mahavira's eyes should be closed or open. On this stupid question, Jainas have become divided into two sects: one that keeps Mahavira's eyes open, one that keeps Mahavira's eyes closed.

At a Jaina conference I said to them, "Now electricity is available. You can make the eyes blink. That will be truer to life."

And they said, "You are joking about Mahavira too!"

I said, "I am simply suggesting an idea to keep closer to reality. Mahavira was not blind, nor could he have managed to keep his eyes open completely, twenty-four hours. Up to now it was okay that you managed to divide into two sects, but now there is no need. Just connect the statue with electricity and Mahavira will go on blinking, twenty-four hours a day; and that will be joyous also, to look at Mahavira blinking. And sometimes to make it hilarious, you can make one eye blink."

Religion should be a joy. It is stupid, making Mahavira blind. And the other party is doing the other stupidity, keeping his eyes open continuously.

The problem is with our unconsciousness; we decide things and we also decide things about the people

who are enlightened, but we don't have any right to. We are going to make mistakes in making any judgment about the enlightened ones, because we cannot see that far, that deep, that high; we are creeping on the earth, we cannot see the eagle far away in the sky.

The people who have lived inwards have entered into a different world, to which you are blind. And naturally they have become blind to you, because they don't see your world as being any longer significant. They have found a more authentic life, a more beautiful existence.

This inner clarity, this seeing into oneself, is called the third eye, or the Buddha Eye. When you look inwards in your meditations, remember just one thing: your interiority. Forget everything else as if it was all dream, and you have entered into a different area of existence where dreams cannot follow you.

A Zen poem:

THE WIND DROPS
BUT THE FLOWERS STILL FALL;
A BIRD SINGS
AND THE MOUNTAIN HOLDS
YET MORE MYSTERY.

It is not that a man of inwardness becomes blind to the beauty of a bird on the wing, or the mystery of the mountains, or the flowers falling; he simply becomes blind to all that is nonsensical in our minds. He becomes blind to our jealousies; he does not know what it is, he has forgotten that language. He does not know what greed is, he has forgotten that language. He has forgotten your ordinary mind completely. He has entered into no-mind, into universal mind. There, another law -- more fundamental than any law that we have created in our courts -- prevails.

Basho has written this:

THE CHESTNUT BY THE EAVES
IN MAGNIFICENT BLOOM
PASSES UNNOTICED
BY MEN OF THIS WORLD.

You think you have eyes, but you may not have looked even at your wife accurately. You may have lived with her and you may never have looked into her eyes. People live together but remain strangers, keeping a little distance always, fearful of being dominated by the other.

The flowers and the stars ... they come every day, every night, but how many people see the sunset and the immense beauty and color that the sunset spreads on the horizon?

The roses may be blossoming in your own garden, but you don't have time. You are reading a third-rate yellow newspaper, you are reading about politicians and all the nonsense that they go on doing to humanity. But you will not look, you don't have time. You will not look at the night when all the stars arrive, your vision is very small.

The man of the inner eye not only becomes aware of the inner mysteries, he also becomes aware of the mysteries that are just around him everywhere. A buddha, one who is awakened, is awakened to truth, to beauty, to goodness.
His riches are great.

Nan-O-Myo has written:

NOT FALLING, NOT IGNORING --
A PAIR OF MANDARIN DUCKS
ALIGHTING, BOBBING, ANYWHERE.

Zen is in its very essence a great poetic, aesthetic sensibility. It gives you more aliveness, it gives you and your senses their maximum. A man of Zen lives at the optimum -- one cannot live more than he lives. Each breath is total in itself and each moment is so full of blessings, of ecstasies, of a great love, not directed to anybody but simply spread like the fragrance of flowers. Whoever is ready to receive it can have

it. But whoever wants to grab onto it will lose it.

Maneesha's question is:
BELOVED OSHO,
IS THE MEDITATOR'S VIEW, THE BIRD'S-EYE VIEW?

It is much more, Maneesha. It is certainly a bird's-eye view, but it is much more. The bird can see; his vision is far bigger than yours because he is at a higher altitude. But the man of awareness is not only at a higher altitude, he is also at a deeper interiority. A bird cannot become a buddha. It is man's right, only man's right, to become a buddha.

Man is evolution's highest peak, but don't stop at it. One step more and you will have stepped on the Everest of being.

Before we go deeper into ourselves -- a few intimate laughs, just to clean the air and to make you more light, weightless, less serious.

A Russian, a Cuban, a Catholic priest and Swami Deva Coconut are on a train traveling across Europe. The Russian takes out a large bottle of vodka. He pours each of his companions a drink, and then throws the half-full bottle out of the window. "Why did you do that?" asks Swami Coconut.

"There is so much vodka in my country," replies the Russian. "We have more than we can ever use."

A little later, the Cuban passes around a box of Cuban cigars. Everyone takes one, then he throws the rest of the box out of the window.

"My god!" says Coconut. "Why did you do that?"

"Cigars," replies the Cuban, "are a dime a dozen in my country. We have more of them than we know what to do with!"

Coconut sits in silence for a moment. Then he gets up, grabs the Catholic priest and throws him out of the window.

Little Melvin, little Billy and little Dings-bums are bored, sitting around together outside the drugstore. Suddenly, little Melvin finds a twenty-dollar bill on the ground and says, "Hey, look! Let's go in and change it and then each of us can buy something really far out!"

They go in and change the money, divide it up and disappear into the store to spend it. Half an hour later, they meet again outside.

"What did you get?" Melvin asks Billy.

"I got this super basketball, so we can all play basketball like those guys on TV," says Billy. "What did *you* get?"

"Wow, man," says Melvin, "just like I saw on the TV, I got this skateboard so we can skate all over the place."

Then they turn to Dings-bums. "What did *you* get?"

Dings-bums pulls out a box from his bag and says, "A box of tampons."

Melvin and Billy look puzzled. Finally, little Melvin asks, "What the hell did you get that for?"

"Well," says Dings-bums, "they say on television, that with these tampons you can do all kinds of things -- like running, horse-riding, and swimming!"

Now, Nivedano, everybody goes absolutely crazy ...

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent, close your eyes, no movement of the body.
Forget the world outside. Just be in.

Deeper and deeper, deeper like an arrow.
This beautiful silence, and your being IN ...

To make it deeper, Nivedano ...

(Drumbeat)

Relax, let go. Just be dead.
The body is far away ...
So is the mind. You are just the inner flame at the deepest core of your being.
This is the only thing in you that is eternal, that knows no death, no change.

In this great moment you are all buddhas.
Remember it twenty-four hours, that inside you, the buddha is sitting.
You are just a temple.
Inside the temple is this flame of light.
To continue to remember it ... your every act will become graceful, your every word will carry silence.
Your very being will spread joy.

Nivedano ...

(Drumbeat)

Come back.
Remembering the buddha, sit for a moment ....

Okay, Maneesha?
Yes, Osho.
Can we celebrate?
Yes!

Zen: The Solitary Bird, Cuckoo of the Forest

Chapter #15
Chapter title: The house where nobody lives

11 July 1988 pm in Gautam the Buddha Auditorium

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BELOVED OSHO,
WHEN THE HEAD MONK, RYOSUI, WENT FIRST TO SEE MAYOKU, MAYOKU TOOK UP HIS HOE AND BEGAN TO WEED. RYOSUI WENT TO THE PLACE WHERE HE WAS WEEDING, BUT MAYOKU DELIBERATELY TOOK NO NOTICE OF HIM AND WENT BACK TO HIS ROOM AND SHUT THE DOOR. THE NEXT DAY THE SAME THING HAPPENED, BUT THIS TIME RYOSUI KNOCKED AT THE DOOR.

MAYOKU SAID, "WHO IS IT?"
RYOSUI HAD HARDLY UTTERED HIS NAME WHEN HE WAS ENLIGHTENED AND SAID, "DO NOT MAKE A FOOL OF ME. IF I HAD NOT VISITED YOU, I WOULD HAVE BEEN DECEIVED ALL MY LIFE BY THE TWELVE DIVISION CANON."
MAYOKU OPENED THE DOOR AND CONFIRMED RYOSUI'S ENLIGHTENMENT.
RYOSUI WENT BACK TO HIS PLACE OF LEARNING, RESIGNED FROM IT, AND SAID TO THE ASSEMBLED LEARNERS, "WHAT YOU KNOW, I KNOW; WHAT I KNOW, YOU DON'T KNOW."
ONE DAY SEKITO WAS WALKING IN THE HILLS WITH HIS DISCIPLE, SEKISHITSU, AND, SEEING BRANCHES OBSTRUCTING THE PATH, ASKED HIM TO CUT THEM AWAY.
"I DIDN'T BRING A KNIFE," SAID SEKISHITSU.
SEKITO TOOK OUT HIS OWN AND HELD IT OUT, BLADE END FIRST, TO SEKISHITSU, WHO SAID, "PLEASE GIVE ME THE OTHER END."
"WHAT WOULD YOU DO WITH IT?" ASKED SEKITO, AND SEKISHITSU CAME TO REALIZATION.
RYUGE WAS ASKED BY A MONK, "WHAT WAS IT THE ANCIENTS FINALLY GOT, SO THAT ALL THEIR LABORS WERE OVER?"
RYUGE ANSWERED, "IT WAS LIKE A ROBBER BREAKING INTO AN UNINHABITED HOUSE."

Maneesha, before I enter into the world of Zen, something has to be said about the Shankaracharya of Puri.

His declaration that the untouchables are God's people makes it absolutely necessary that God's people should be allowed in every temple which claims to be God's temple.

Secondly, by declaring the untouchables to be God's people, he himself has become untouchable. He is also part of God's people. He has made the whole Hindu society harijan. Either all will be allowed into the temples or nobody should be allowed into the temples.

Poor harijans are being used by politicians for their own ends. But fortunately Swami Agnivesh, who was trying to take a procession into Nath Dwara temple, could not gather more than one hundred and fifty people. And as they came closer to Nath Dwara they all disappeared! Even the son of Doctor Ambedkar, who was the great leader of the harijans, did not appear in the procession. He had promised to come. This is a great defeat of Agnivesh, and if he has any intelligence he will see that it means that harijans are so afraid ... thousands of years of conditioning cannot be removed by politicians.

The only way for the harijans is to ask for a separate vote. Other than that, there is no solution. And no harijan should try to enter into any Hindu temple. They can have their own small temples, even in small bamboo huts. But it is insulting to go somewhere where you are unwelcome; there is a limit to everything. But it seems that with thousands of years of condemnation, even the harijans have taken it to heart that they are untouchable, that by touching them, anyone will become dirty.

This kind of conditioning cannot be broken by politicians. Harijans need a psychological insight; first they have to be free from being untouchables. Just by entering a temple they will not be in any way free from their untouchability. First they have to gain their dignity, their respect. They should refuse to enter any temple, because what kind of temple is this, which refuses people? A temple should be open for all. God is not a monopoly of anybody.

On the one hand, Agnivesh could not collect people, but Nath Dwara temple collected five thousand people to fight if Agnivesh had reached the temple. Fortunately he could not reach; otherwise those harijans would have been massacred. It has been done in this country for centuries: living harijans have been burned, their villages completely burned. Nobody is allowed to escape, and their women have been raped. They have become accustomed to this kind of humiliation.

So it is not a question of politicians, it is a question of people of intelligence raising harijans to their dignity and reminding them that, "You are human beings and you need not beg for it from anyone. It is your basic right to be individuals. And it is perfectly right to deny the Hindu fold completely, because it has repressed you for ten thousand years and it is ready, even today, to do the same."

It is good that the harijans did not follow Agnivesh, who is just a tiny politician. He is not interested in harijans; otherwise he would see that the whole point is to clean the unconscious of the harijans. That cannot be done by entering the temple. That needs a tremendous movement for meditation so that harijans can throw out all the conditioning that has been imposed on them. Only through meditation can they regain their dignity, their humanity. This way it is so insulting ....

Now Agnivesh is responsible, because the whole country will laugh: "Look what happened -- the harijans escaped from the procession, they never reached Nath Dwara." Agnivesh is responsible for this ugly situation. Again the Hindu mind of casteism has been victorious. It will remain victorious, unless

harijans themselves deny Hindu temples, deny Hindu rituals, and ask for a separate vote for themselves, saying they will not vote for Hindus. Then, and only then, there is a possibility for this slavery -- perhaps the longest slavery in the world -- to end.

This temple is open for all. Harijans should come here to meditate and to understand the whole process of why they have accepted this degradation.

And even to say that you want to enter the temples is to accept that those temples are holy places. Those holy places have been cause of all oppression, suppression, suffering, burning living human beings. Those temples are no longer holy. And anybody who wants the harijans to enter, they should make it clear to him: "Don't play politics. We don't belong to the Hindu fold and we need not belong to any other fold. We will exist as harijans, people of God. We will make our own gods, as you have made your own; we will make our own prayers, as you have made your own. We will not accept your scriptures or your traditions. We will begin a new brotherhood." Only this, a meditative revolution, can free them into liberation.

But the human mind is a very complex thing. I have been for women's liberation, and my secretary Hasya was in Europe, meeting different groups. She went to see women's liberation groups also, but because a book is written by a man, they will not accept it. The same stupidity -- I am for their liberation, but because I am a man, they will not accept my book or my ideas for how women can attain liberation. And they themselves are doing stupid things in the name of liberation. What is their liberation? Just smoke like a man, dress like a man, use dirty words like a man. Soon they will ask to urinate like a man. This is their liberation!

It is the same question with all kinds of slavery: the slave himself is unable to get free of his conditioning. Otherwise, it can happen in a single moment. Here nobody even inquires who you are, we simply give you the opportunity to drop your conditionings. Whatever those conditionings are, whoever has imposed them, Hindus or Mohammedans or Jews or Christians, it does not matter. The question is to drop them and just be yourself, clean, as if you are just born.

This is the only revolution that can make all kinds of slaveries disappear from the world. And we need a world of freedom, of all kinds of freedom -- of speech, of movement, of dignity. The whole past is so dark that it is time to disconnect ourselves from the past absolutely and to create a new future.

And particularly in these moments, during the last part of the twentieth century, it is becoming more and more imminent: either you create the new man and a new humanity or you are going to destroy this beautiful planet. Either a tremendous revolution, that throws away all the past that we are loaded with, or we will be killed with the weight. And not only we will be killed -- the trees, the birds, the animals, the flowers, everything will disappear. This cuckoo will not sing. There will not be a silent assembly like this.

In the past it was just a philosophical, ideological question. Now it is a very practical, pragmatic, factual question: Do you want to survive? Then drop all kinds of slaveries and all kinds of unconscious superiorities, inferiorities. Just let each human being be himself, accepted, respected.

If existence respects you, who are the brahmins to condemn you? If existence accepts you, then you can have a feeling of tremendous responsibility: you are needed by existence, and this is enough to feel fulfilled and contented.

But this fulfillment comes only through a deepening of meditation.

I am interested in Zen only because Zen is pure meditation. The very word `Zen' means meditation. It has nothing else, it requires no rituals. Just as you are, the only requirement is to go in and discover your eternal self.

That eternal self is neither brahmin nor harijan; that eternal self is neither man nor woman. That eternal self is a blissfulness, a peace that passeth understanding.

That eternal self is pure ecstasy. You can sing and you can dance and your singing and your dancing, if they are coming from your innermost core, become your only prayers. They are the only authentic prayers; all others are composed by man, and a prayer composed by man is of no value.

A prayer that arises within you, like a flame ... and that is what happens in deep meditation. Suddenly you start experiencing a new warmth and a new flame, a new joy that you have never experienced before. It has been dormant, it has been repressed continuously, for millions of years. It has gone so deep that you will have to go that deep to find it.

That's why I go on insisting: go on, deeper and deeper, and go on throwing the garbage that the past has left in you.

These small anecdotes are all concerned with meditation in different ways.

WHEN THE HEAD MONK, RYOSUI, WENT FIRST TO SEE MAYOKU, MAYOKU TOOK UP HIS HOE AND BEGAN TO WEED.

Zen is such a symbolic and poetic phenomenon, each gesture signifies a tremendous philosophy. Now, you would have missed, as Ryosui missed. Without even a single word being expressed on either side, MAYOKU TOOK UP HIS HOE AND BEGAN TO WEED. RYOSUI WENT TO THE PLACE WHERE HE WAS WEEDING, BUT MAYOKU DELIBERATELY TOOK NO NOTICE OF HIM AND WENT BACK TO HIS ROOM AND SHUT THE DOOR.

It looks absurd on the surface. But what he is saying is, "There is no point in coming to me unless you have taken out all the weeds from your being. Unless you come with a clean soil, I cannot sow the seeds." He has not said a single word, although he has made it absolutely clear.

THE NEXT DAY THE SAME THING HAPPENED, BUT THIS TIME RYOSUI KNOCKED AT THE DOOR.

The first day Ryosui could not figure out what was happening, why he was being treated this way. Not even taken notice of, not even a hello ... but he must have pondered, meditated over the fact that there must be something, some reason why a great master should behave with a new seeker in this way. "Certainly I must be wrong. He cannot be wrong ..." And he must have, in his silent moments, seen the point that unless you take all the weeds out, there is no point in coming to a master.

The next day he went again: THE SAME THING HAPPENED, BUT THIS TIME RYOSUI KNOCKED AT THE DOOR. Now he had some confidence. He had understood the message: the master was not rejecting him but provoking him -- "Unless you knock on the door, the door will not open by itself."

MAYOKU SAID, "WHO IS IT?"
Just the word WHO ... RYOSUI HAD HARDLY UTTERED HIS NAME WHEN HE WAS ENLIGHTENED AND SAID,
"DO NOT MAKE A FOOL OF ME ..."

Don't ask me who I am. The question makes me simply a fool. You know who I am, because we are not different. This time I have come without the weeds and this time I have gathered courage to knock at the doors.

IF I HAD NOT VISITED YOU, I WOULD HAVE BEEN DECEIVED ALL MY LIFE BY THE TWELVE DIVISION CANON.

The Buddhist scriptures are divided into twelve divisions. It is among the greatest literature, no other religion can compete with it. He said to Mayoku, "IF I HAD NOT VISITED YOU, I WOULD HAVE BEEN DECEIVED ALL MY LIFE BY THE TWELVE DIVISION CANON, I would have gone on reading and reading and reading. But with a single act you have taken me to a state of no-mind."

MAYOKU OPENED THE DOOR AND CONFIRMED RYOSUI'S ENLIGHTENMENT.

The moment he said, "I am finished with thinking, philosophy, with mind ..."
It is enough if a person understands that mind is not the way, but the peace and silence of no-mind. Suddenly he is aflame with a new and eternal life.

RYOSUI WENT BACK TO HIS PLACE OF LEARNING, RESIGNED FROM IT, AND SAID TO THE ASSEMBLED LEARNERS, "WHAT YOU KNOW, I KNOW; WHAT I KNOW, YOU DON'T KNOW."

To the fellow scholars who were pondering over scriptures, before leaving them he made the statement, "What *you* know -- the scriptures -- I also know. But what I know -- myself -- you don't know."

There is no way of knowing oneself through words, systems of beliefs, scriptures. There is only one way, and that is to enter immediately into your own self as deeply as possible, cutting all weeds, not being prevented by any thought, and suddenly you come to the source of your life. It is fire and it is eternal fire. Once you have experienced it, it is always with you. It will radiate in your presence; even others will feel the radiation. Those who are a little receptive, those who are not utterly blind, will even see the change, the rebirth, the revolution that you have gone through.

ONE DAY SEKITO WAS WALKING IN THE HILLS WITH HIS DISCIPLE, SEKISHITSU, AND, SEEING BRANCHES OBSTRUCTING THE PATH, ASKED HIM TO CUT THEM AWAY.
"I DID NOT BRING A KNIFE," SAID SEKISHITSU.

SEKITO TOOK OUT HIS OWN AND HELD IT OUT, BLADE END FIRST.
SEKISHITSU SAID, "PLEASE GIVE ME THE OTHER END."

Naturally, when you give a knife to somebody, you keep the blade in your hand. You don't give the blade, because that can cut the other person. But this is what Sekito did: blade end forward, he offered his knife.

The disciple said, "Give it to me from the other end." A small incident, but sometimes these small incidents trigger great phenomenal changes.

"WHAT WOULD YOU DO WITH IT?"

It cannot cut the weeds, you need the sharp blade to cut the weeds. Hearing this, SEKISHITSU CAME TO REALIZATION.

We all are beginning with the wrong end. People who want to know about themselves ask others. People who want to know about themselves read scriptures. You are beginning from the wrong end.

If you want to reach yourself, just enter yourself as a sharp knife, cutting all mind rubbish, reaching to the very consciousness which cannot be cut.

And there is no need to be worried. The consciousness cannot be cut, cannot be burnt. There is no way to destroy it. It has no form, it never dies. It only goes on moving from form to form, to higher and higher peaks. The highest peak we have attained up to now is the buddha nature.

If you go deep within yourself, you will find a buddha. It does not matter whether you are a Hindu or a Mohammedan or a Christian, a harijan, a man or a woman; the buddha is your very nature. The question is just of going deep enough.

RYUGE WAS ASKED BY A MONK, "WHAT WAS IT THE ANCIENTS FINALLY GOT, SO THAT ALL THEIR LABORS WERE OVER?"
RYUGE ANSWERED, "IT WAS LIKE A ROBBER BREAKING INTO AN UNINHABITED HOUSE."

A very beautiful statement ... Ryuge is a master, and a disciple monk is asking him: what was it that Gautam Buddha or the other ancient masters got through all their labors, disciplines, methods? What was it? The answer is tremendously beautiful. It can come only from a man who knows. Ryuge said,

"IT WAS LIKE A ROBBER BREAKING INTO AN UNINHABITED HOUSE."

A robber makes great efforts -- breaking the wall, being afraid somebody may hear the noise and he may be caught red-handed. But when he enters into the house, he finds there is no one.

All your meditations are the robber's effort. When you succeed, you will find a pure, uninhabited space inside. Its virginity, its purity, is its power.

On his enlightenment, Bunan wrote:

THE MOON IS THE SAME OLD MOON,
THE FLOWERS, EXACTLY AS THEY WERE,
YET I HAVE BECOME THE THINGNESS
OF ALL THE THINGS I SEE!

THE MOON IS THE SAME OLD MOON -- nothing has changed in the moon. THE FLOWERS, EXACTLY AS THEY WERE -- they are still the same.

YET I HAVE BECOME THE THINGNESS
OF ALL THE THINGS I SEE!

When a man of enlightenment looks at a roseflower there is no division between the knower and the known; he becomes the very heart of the roseflower. When he looks at the sunrise he becomes the sunrise, when he looks at a white cloud, he becomes the white cloud. It is not by any effort. He has just become a mirror, so clean that everything that comes before it is reflected in it. He becomes it.

And to be identified with everything that surrounds you is the greatest experience man has ever come across. Then the cuckoo singing is not something outside you, it feels as if the song is arising within you. The flower is blossoming within you. The idea of yourself has become so wide that it covers the whole of existence.

The moon is the same, but it is no longer outside. The flowers are the same, but they are blossoming inside. It is the exact meaning of the word `transformation': you become the very things you see.

And another poet, particularly for this Zen series ending today:

THE CUCKOO:
ITS VOICE ALONE FELL,
LEAVING NOTHING BEHIND.

When every day in meditation you throw away all your garbage, what is left behind is pure silence.

A poem by Tokugako:

ORIGINAL FACE IS THE REALITY OF REALITIES:
STRETCH YOUR HAND TO THE WINGING BIRD.
VERTICAL NOSE, HORIZONTAL EYES -- AND THEN?
WHAT IF YOUR MIND IS EMPTY?

Just hold a bird in your hand and don't think about it ... or a flower in your hand, and don't think about it. Just see it. Without any thoughts moving between you and the flower, what happens? Suddenly you *are* the flower. And if you feel one with the flower you have felt one with existence.

A man of enlightenment, feeling one with existence, needs no morality, needs no ethics, needs no teachings about what is right and what is wrong. He is so in tune with existence that everything that happens through him is bound to be just right. There is no possibility of anything going wrong.

Meditation is an art of bringing you closer to the heartbeat of existence. The deeper you go within you ... you will find the very heartbeat of existence. Then there is no morality for you; all that you do is beautiful. Then you love without conditions, without demands, without possessiveness. Then you give out of joy, not to oblige; then you share because you are so full that if you don't share, the burden of your joy will be too much. You become a raincloud which *has* to shower somewhere, because the rain is becoming heavier and heavier.

If the buddhas have spoken, it is nothing other than rainclouds showering spontaneously. Then each gesture is automatically right; then each word comes out of your deepest being, brings some dance and some joy and some fragrance with it.

Maneesha has asked:
BELOVED OSHO,
WHAT CAN WE LEARN FROM THE CUCKOO THAT WILL BRING US CLOSER TO YOU?

Maneesha, there is nothing to be learned from the cuckoo. Just listen ....

And as you listen to the cuckoo, the sound disappears, the song disappears. Even its echo, far away, disappears. Only a silent space is left behind. Then you have come closer to me, because I am not there. I am the house where nobody lives. If you also become a nobody you will know the taste of my being, because the taste is the same, whether it is your being or my being.

Gautam Buddha is reported to have said that the taste of sea water is the same whether in the east or in the west, in the south or in the north. Whenever you come to utter emptiness, you have come close not only to me, you have come close to all the buddhas of the past and all the buddhas of the future, because it is the same reality which is throbbing in all of us.

Before we enter into our meditation, just a little cutting of weeds. And laughter is just like a very sharp sword -- it cuts.

Paddy and Sean stumble out of the pub late one night, very drunk. They are heading for home when Paddy stops, points up to a street light and says, "Sean, look at that beautiful full moon!"

"Don't be an idiot, Paddy," says Sean. "That is the sun!" They argue back and forth for a while, but

cannot come to any definite conclusion, so they decide to get a third opinion. The next person to come along happens to be Kowalski, also very drunk.

"Excuse me, sir," says Paddy, pointing to the street light. "But would you mind telling us whether that is the moon or the sun?"

"How the hell should I know?" replies Kowalski. "I don't live around here!"

It is three o'clock in the morning and Paddy and Seamus are absolutely drunk, trying to find their way home. But the street is dark and completely lined with trees. They keep hitting one tree after another, staggering on, trying to pass their whiskey bottle back and forth.

It seems impossible to walk as they knock into this tree, bump into each other, and knock into that tree.

This goes on for twenty minutes when Paddy, totally exhausted and bruised, stops and turns to Seamus. "I think maybe we should stop drinking so much," groans Paddy, "and wait for this goddam parade to finish!"

Now, Nivedano, give the first beat and everybody goes into absolute craziness. Say the things that you have never said, use any language that you don't know -- even sounds will do, but beat everybody else around you.

Nivedano ...

(Drumbeat)

(Gibberish)

(Drumbeat)

Be silent. Close your eyes, no movement ... just get deeper into your being.

Deeper and deeper.

This moment you are the buddha.

If you can remember it twenty-four hours, you will see the tremendous beauty of life.

The great bliss that has been known only by very few, but which was the right of everyone.

If you miss, only you will be responsible.

To make it go deeper ... Nivedano ...

(Drumbeat)

Relax ... let go, almost die.

The body goes on breathing, you go in.

This is the uninhabited house, the place where roses grow.

This space makes you one with existence.

Your heartbeat becomes in tune with the universal heartbeat.

Other than this, there is no religion.

Nivedano ...

(Drumbeat)

Come back as a buddha, with the same silence and with the same beauty, with the same grace.

Sit down, just a little rest ...

Okay, Maneesha?

Yes, Osho.

Can we celebrate the five thousand buddhas together?

Yes!

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CHAO CHOU ASKED NAN CHUAN, "WHAT IS THE TAO?"
NAN CHUAN ANSWERED, "THE ORDINARY MIND IS TAO."
CHAO CHOU THEN ASKED, "HOW CAN ONE APPROACH IT?"
NAN CHUAN REPLIED, "IF YOU WANT TO APPROACH IT, YOU WILL CERTAINLY MISS IT."
"IF YOU DO NOT APPROACH IT, HOW DO YOU KNOW IT IS THE TAO?"
"THE TAO IS NOT A MATTER OF KNOWING, NOR A MATTER OF NOT KNOWING. TO KNOW IS A DELUSORY WAY OF THINKING, AND NOT TO KNOW IS A MATTER OF INSENSIBILITY. IF ONE CAN REALIZE THE TAO UNMISTAKABLY, HIS MIND WILL BE LIKE THE GREAT SPACE -- VAST, VOID, AND CLEAR. HOW, THEN, CAN ONE REGARD THIS AS RIGHT AND THAT AS WRONG?"
UPON HEARING THIS REMARK, CHAO CHOU WAS IMMEDIATELY AWAKENED.

We enter today into the very special world of Zen. It is very special because it is the most ordinary state of consciousness -- that's its specialty. The ordinary mind always wants to be extraordinary; it is only the extraordinary mind who relaxes into ordinariness. It is only the exceptional who is ready to relax and rest into the ordinary. The ordinary always feels inferior; out of that inferiority complex he tries to be special. The special need not make any effort to be special -- he *is* special. There is no inferiority complex in him. He is not suffering from any emptiness. He is so full, overflowing, that he can be just whatsoever he is.

The world of Zen can be called the most special and also the most ordinary. It is a paradox if you look from the outside; if you look from the inside there is no paradox at all. It is a very simple phenomenon. The rose flower, the marigold, the lotus, or just the very ordinary blade of grass, they are not trying to be special at all. From the blade of grass to the greatest star, they are all living in their suchness. There is no effort, no striving, no desire. There is no becoming. They are absolutely blissful in their being. Hence there is no comparison, no competitiveness. And there is no question of any hierarchy -- who is lower and who is higher. Nobody is lower, nobody is higher. In fact, the person who is trying to prove himself higher is lower.

The person who accepts whatsoever he is with joy -- not with resignation, mind you, not in despair but in deep understanding, and is grateful for it, grateful to the existence, grateful to the whole -- he is the

highest.

Jesus says it: Blessed are those who are the last in this world because they shall be the first in my kingdom of God. He was speaking a different language because he was speaking to a different kind of people, but the statement has the quality of Zen in it. Those who are the last... But if you are trying to be the last you are not the last, remember.

That's what Christians have been doing for hundreds of years: trying to be the last in order to be the first in the kingdom of God. They have missed the whole point. To be the last -- not by effort, not by striving, but just by simple understanding that "Whatsoever I am, I am; there is no other way for me to be. I cannot be anybody else, I need not be anybody else. This is how the whole wants me to be and I relax in it. I surrender to the will of the whole..."

A Zen Master will not say that "You shall be the first." That is because Jesus was talking to people who were not at all acquainted with Zen. Jesus had known what Zen is. He has been to India, to Ladakh, to Tibet, and there are stories that he had even been to Japan. There is a place in Japan where people think he came and visited. It *is* possible, because for eighteen years he was traveling, moving from one mystery school to another mystery school. But he had to speak in a Jewish way.

The Jews are very goal-oriented people, always trying to reach somewhere. Even Hindus are very goal-oriented people; that's why they could not understand Gautam the Buddha, they misunderstood him. Buddha was better understood by the Chinese, and even fat more better by the Japanese, for the simple reason that the Chinese are not so spiritualistic -- because whenever somebody is spiritualistic he has a goal, the other-worldly goal. He wants to be special somewhere, if not in this life then in the next, if not here then after death if not on the earth then in paradise.

The paradise is just the imagination of the people who live a goal-oriented life. They cannot be religious unless there is a goal beyond death. Once there is a goal they are ready to sacrifice everything for it. They cannot be simply religious -- religion is not their understanding, religion is not their joy, religion is not their way of being; it is their desire, it is again deep down an ego trip. It is the ego that creates the paradise.

Chinese have never been spiritualists in the sense Indians have been spiritualists. They have never been very goal-oriented in the sense Jews have always been goal-oriented, always searching for the promised land. The promised land is herenow, and for three thousand years they have been searching and searching. The search started with Moses and it still continues, and it is going to continue. They are always waiting for the Messiah to come. It is because of their waiting and searching that they could not accept Jesus as the Messiah, because if he is the Messiah then what will happen to their waiting and searching? If he is the promised Messiah, then what? Then what they will do? Their whole life pattern is rooted in the search of a promised land, in the search for a savior. If he is the savior then their whole joy disappears. They cannot accept for the simple reason that they want to continue their desiring and their dreaming and their becoming.

Chinese, in a way, had been very different people. Buddha appealed to them immediately; he became immediate success in the Chinese consciousness. And in Japan even he penetrated deeper because the Japanese have been always very earthly; they live here and now.

Zen, the very word, comes from a Sanskrit root dhyana. It is a mispronunciation of another mispronunciation of another mispronunciation of another mispronunciation. So I am not the only one who goes on mispronouncing words! This is an ancient habit of the awakened ones. The Sanskrit word is dhyana. Buddha pronounced it as jhana -- the first mispronunciation started with Gautam the Buddha. When it reached China, the Chinese Masters, Hui Neng and others, pronounced it as chana, and finally chana became shortened into chan. When it reached Japan, Rinzai and other Masters pronounced it as Zen. It is the same Sanskrit word, dhyana, but with each change it has taken a different flavor; with each change of climate it has taken a new perfume. It has become more and more beautiful. Now it is far more beautiful than it was ever before, and it has traveled a long way.

From dhyana to Zen there is tremendous evolution; unimaginable new dimensions have appeared, so much so that if ancient Sanskrit, Vedic seers come to know about Zen they will not believe that this is what has happened to their dhyana. It has moved almost to the opposite polarity, but it has become far more beautiful, far more aesthetic, far more graceful, far more feminine. It has not lost anything.

Ordinarily just the reverse happens: as time goes by things deteriorate. This has not been the case with Zen. With each passing age and with new conquest of a new country and climate, of new people. Zen was so capable it absorbed new qualities; it became enriched. It started growing new flowers with new colors.

It is the meeting of the whole genius of Asia because the Indian genius, the Chinese genius and the Japanese genius -- these are the three main currents of Asian genius -- they all have contributed to Zen.

The first thing to be understood about it is: it is not goal-oriented. It is a way of life herenow; it has nothing to do with a future life, with any paradise. It is not in the ordinary sense another branch of spirituality. It is neither spiritual nor material; it is a transcendence of both. It is not other-worldly, it is not this-worldly either, but it is a great synthesis.

The Zen Master lives in the ordinary life, just as everybody else, but lives in an extraordinary way, with a totally new vision, with great exquisiteness, with tremendous sensitivity, with awareness, watchfulness, meditativeness, spontaneity. There is nothing as sacred in Zen, there is nothing as mundane. All is one, indivisibly one; you cannot divide it as mundane and sacred.

Hence you will find Zen Masters engaged in very mundane activities; no Hindu saint will be ready to do such things. He will call them worldly things. No Jain saint can conceive himself cutting wood or drawing water from the well or carrying water from the river -- impossible! These are mundane activities; these are for the worldly people. But Zen Masters make no distinctions. You can find the Zen Master chopping wood, cooking food, carrying water from the well, digging a hole in the garden, planting trees -- all kinds of ordinary activities. But if you watch him you will see the difference.

The difference is tremendous, but it is not of quantity: it is of quality. He works with such awareness, with such silence, with such joy and celebration that he transforms the whole activity.

The Jain, the Hindu, they escape from the world. The Zen Master lives in the world and transforms it. There is a great message for the future of humanity -- this is going to be the way of a future religiousness. The old idea of renouncing the world has totally failed, entirely failed. It is basically wrong and impractical too. How many people can renounce the world? -- only a very minor proportion because they have to depend on the world. The Jain monk may not do anything; that simply means other people are doing things for him. The Hindu saint may live in a cave far away in the Himalayas but somebody carries food for him from the village, clothes come to him and everything that he needs.

If the whole world lives like monks and nuns, who is going to take care of these people? That will be a global suicide! They will starve and die. That is a very impractical idea for transforming the world into a religious kind of living.

Zen is very pragmatic, practical. It says that is stupid; renouncing is simply unintelligent -- transform! Be wherever you are, but be in a new way. And what is that new way? Be non-competitive. To be competitive is to be worldly. Remember the emphasis: it is not a question of living in the world or going to the mountains -- *to be competitive is to be worldly*. *You* can go in the caves, but there are other saints living in other caves and there will be competition; then you have created another world. Then they will be talking who is achieving new *siddhis*, new powers, who can fast more, who can torture himself more, who can lie down on a bed of nails, who can live without clothes in the cold winter who can sit in the burning hot sun with fire all around him -- who is the topmost saint. There will be a hierarchy.

Once I was invited by a *shankaracharya*... there must have been some mistake. He was not aware of my way of thinking. He invited me. I was overjoyed. I said, "This is a good opportunity!" So I went there, and of course there was great trouble.

The first trouble started when we were introduced to each other. The *shankaracharya* was sitting on a golden throne and just by the side of him there was a smaller golden throne on which another Hindu monk was sitting, and there were other monks who were sitting on the floor.

The *shankaracharya* told me that, "You must be wondering who is this man who is sitting by my side on the smaller throne. He has been chief justice of the high court, but he is such a great spiritual man -- he renounced it. He renounced the world, his high salary his post, his power. He became my disciple. And he is so humble that he never sits on the equal platform with me."

I said, "I can see that he is very humble -- he is sitting on a smaller throne than you -- but then others are sitting on the floor! If he is really humble he should dig a hole in the floor and he should sit there -- if he is really humble! He is only humble towards you and about others he is very arrogant."

And I could see the anger... Both the persons became very angry. They were at a loss for a moment what to say, what not to say. I said, "You see your humbleness -- you both are angry! And this man is still sitting! If he is humble he should get down. Dig a hole immediately! Don't cling to the throne. And then there will be a competition, of course. Others will dig bigger holes... Then there is a well outside in the garden -- he should jump into the well to be the most humble person!"

All these stupid ideas have been propounded for centuries, but new competitions arise.

And I told the shankaracharya that, "He is simply waiting when you should die, and immediately he will jump on your chair, he will sit there. He is just waiting; he is already half way. He is praying in his heart

that, 'You old fool -- die soon!' so that he can tell somebody else to sit on the smaller throne and he will introduce him as a very humble person. Neither you are humble nor he is humble. If he is humble by sitting on a smaller throne, then who are you? You are sitting on a higher throne than him. And if it is only a question of sitting higher and lower, then what about the spider on the ceiling? He is the highest! He is the greatest, because he is higher than you; you cannot go higher that him. And what about the birds who are flying in the sky?

"If this is the way then you have not renounced anything. You are carrying the same old stupidity in new names."

Only the names have changed, the old dreams continue. The old desires, the old egos are still being strengthened. You can go to any monastery and you can see -- the same competition persists.

Zen has a different approach. It says: Be in the life -- life is not wrong. If something is wrong it is wrong in your vision. Your eyes are clouded, your mirror of consciousness is dusty. Clean it! Create more clarity.

If competitiveness disappears, you are in the world and yet you are not in the world. If ambition disappears, then there is no world left. But how the ambition and the competition can disappear? We go on creating new ways. Somebody is trying to have more money than you and somebody else is trying to be more virtuous than you. What is the difference? Somebody is trying to be more knowledgeable than you, somebody else is trying to have more character than you. It is the same desire, the same dreaming, the same sleepiness. And people go on and on in their dreaming. Their dreams change, but they never wake up.

A man goes to a prostitute. They are enjoying the lovemaking and he is going deeper and deeper. Then before he is aware of it, one of his legs slips inside the woman, and then his other leg, and before he can hold onto something his whole body disappears inside the woman.

"My God!" he mumbles, lost in the dark. Above his head he feels a boot. He grabs it and pulls it down; along with the boot comes a leg, then another boot and another leg, and finally, behold! another man.

"Oh," the man says, "what are you doing here? Did you sleep with this prostitute too?"

"Yes I did," answers the man impatiently, "but I have no time for answering questions right now. I have lost my horse! Have you seen my white horse anywhere?

Dreams change, but you go on falling into this dream or that dream, and you go on losing yourself in darkness. The question is of awakening, not of changing your dreams, not of substituting another dream for the old one, not of creating a new dream instead of the old.

A man was sitting in the middle of the road waving his arms as if he was rowing a boat, holding up the city traffic.

An impatient car driver gets out of his car and strides up to the man. "Hey, are you crazy or something? What are you doing?"

"I am rowing a boat," replies the man. "Do you want a ride?"

"But where is your boat?"

"What? No boat?" the boatman cries in alarm. "Then we had better start swimming!"

If somebody tells you that this is a dream, that this is all illusion, you immediately start another dream, another illusion.

The play was a flop and as the second act got going, so did the audience. Finally, after the hero had saved his sweetheart from a band of robbers, he turned to her and said with a majestic sweep of his hands, "There, darling, I have driven them all away!"

The heroine's words of gratitude were cut short by a terse voice from the last row, "Not yet, young man! There's still ten of us who are sleeping here!"

Everybody is asleep in different ways, in different postures, dreaming different dreams. Christians are dreaming different dreams; that's why their paradise is different. Hindus are dreaming different dreams,Jains are dreaming different dreams, Mohammedans are dreaming different dreams, communists are dreaming different dreams. Their paradise is not beyond the grave; they are hoping to have here some day -- but some day, not now, not for you. In future there will come a time when society will become classless, when there will be no exploitation, when there will be no oppression, when there will be no poor, no rich, when there will be no state. Even the state will wither away because there will be no need to govern -- people will be so good, so nice. There will be no need for any government at all. Now that too is a dream. It is as much a dream as the old paradise and old heaven and old *firdaus*; there is nothing much different in it.

You can change the Bible with Das Kapital or with Gita or with Koran, but you are the same person. Zen insists that unless your consciousness goes through a radical transformation, nothing changes. You will remain mechanical, your life will remain mechanical.

One night Stalin is walking in front of the Russian Hotel in Moscow. Suddenly he hears a thud, looks down and sees at his feet the dead body of a young Russian. He looks up and sees a light coming from a room on the tenth floor. He runs up, bursts open the door and sees an Englishman.
"Did you throw him out of the window?" asks Stalin.
"No," answers the Englishman. "We took this room together. Before going to bed I hung my jacket on the hanger, as is the English habit; he put his on the chair, as is the Russian habit. I put my trousers in the closet as is the English habit; he put his under the mattress, as is the Russian habit. At midnight someone knocked furiously at the door. I went to open it, as is the English habit, and he jumped out of the window, as is the Russian habit!"

Habits differ, and sometimes some habits can prove dangerous, but people live through habits not through consciousness; people live mechanically. And you can tell them to renounce the world and they will renounce the world -- as mechanically as they were living in the world. You can tell them to be naked, to renounce even clothes; they will renounce it as mechanically as they were every day putting their clothes on.

The question is how this mechanicalness can be dropped. The question is far more deeper than outer symptoms -- the root has to be changed.

On his return to earth an astronaut described Mars and its men and women inhabitants. "The Martian women have an amazing peculiarity: their asses are at the front and their tits are at the back," he stated seriously.
"But that is horrible!" exclaimed the reporter.
"To look at, yes," replied the astronaut, "but it is wonderful for dancing!"

A guy was walking down the street very upset. He was so upset that he passed a friend who said, "Hello!" to him. He did not even notice. So the friend turned to him, grabbed him by his tie and said, "What's wrong, man? Did not you see me?"

The first guy pushed the hand away from his tie and said, "Don't pull my tie again -- don't pull it! I am so full of shit today that if you pull it again I am going to flush!"

These are the people -- you can make them religious, they will go to the church full of shit! They will go to the temples, they can become Hindus, Mohammedans, Christians, whatsoever you want... a little more shit! They are carrying so much, they can carry a little more. In fact, when they are not having enough they feel empty!

Zen is a radical transformation of consciousness. It cleanses you totally and its method of cleansing is unique; it has never been tried before. It is the greatest contribution to human consciousness.

CHAO CHOU ASKED NAN CHUAN, "WHAT IS THE TAO?"

Now this question is not answerable. There are questions which can be answered and there are questions which cannot be answered. The questions which can be answered belong to science and the questions which cannot be answered belong to religion. The unanswerable questions are the real questions because they are rooted in the very mystery of existence -- hence they are unanswerable.
This question looks very innocent.

CHAO CHOU ASKED MASTER NAN CHUAN, "WHAT IS THE TAO?"

The question looks simple, but it is the most impossible question. To ask it shows that you don't understand at all what you are asking. Tao is another name of "isness". You cannot ask, "What is isness?" You can only experience it. How can you ask, "What is isness?" It can be experienced -- and right now it can be experienced, not tomorrow. It surrounds you, you are breathing in it, you are part of it. It is the very heartbeat of your existence. It pulsates in your blood. It is your consciousness.

Listen to this silent moment... this is it! But there is no way to answer it. Yes, it can be indicated.

Hence Zen Masters say: "Buddhas only show the moon -- don't cling to their fingers. They are just fingers showing the moon -- look at the moon. The fingers are not the moon. Fingers pointing to the moon are not the moon themselves."

Tao is only a word, very arbitrary, it means nothing. It is just a finger pointing to the isness of existence. The birds chirping, the trees standing silently, and you all sitting in a deep communion here with tremendous love in your hearts... THIS is it! But this is not an answer.

CHAO CHOU ASKED, "WHAT IS THE TAO?"

NAN CHUAN ANSWERED, "THE ORDINARY MIND IS TAO."

One of the greatest answers ever given, and one of the answers that contains the ultimate truth -- so simple yet so pregnant:

"THE ORDINARY MIND IS TAO."

What is the ordinary mind? When there is nothing in the mind when you are not desiring anything, when you are not asking for anything, when there are no questions in your mind, no queries, no curiosities, when there are no dreams stirring in your mind, no thoughts, no memories, no projections, no past, no future... then the mind is absolutely ordinary.

In that ordinary mind you will experience Tao because you will experience the isness. It is because of your desires, dreams and your drunkenness with your dreams that you go on missing that which is always available, that which is always confronting you, that which is without and within, that which you have never lost for a single moment even, that which even if you want to lose you cannot lose -- it is your very intrinsic nature. But so many thoughts in the mind create a cloud around you, and the traffic is always there.

Watch the traffic of the mind and you will be surprised: not for a single moment there is a gap. And whenever there is a gap there is a taste of Tao. A distant call of the cuckoo... and for a moment you forget all your thoughts. The call of the cuckoo is so beautiful, so penetrating; it goes like an arrow into your heart. For a moment everything stops... and suddenly you have a taste of Tao. You call it beauty because you don't know what it is. Yes, beauty is one of its aspects. A sunset, and the clouds are all gold and the sun is just to drop into the ocean, and the whole ocean has become red, and even your breathing stops for a moment. The awe of it is such! You call it awe because you don't know what it is; that is another aspect of Tao. You see a beautiful woman or a beautiful man, and for a moment you forget everything else. Your eyes remain focused, unblinking; you forget even blinking. You may call it physical beauty, form, proportion -- all are aspects of Tao. This night full of stars, you Lying down on the grass looking at the sky, struck by the splendor of it -- you call it splendor -- that is another aspect of Tao.

Listening to music, something stirs very deep in your being; a synchronicity happens. You have become attuned with the music, a subtle dance arises in you. You call it music? You call it poetry? It is Tao, another aspect of Tao.

Tao has multidimensional reality. Tao is the richest experience in the world. The person who knows Tao is the richest man in the world; he has the greatest inexhaustible treasure. Even Alexanders are beggars compared to him. Knowing all the aspects of Tao one becomes Tao himself, because when you become acquainted with these aspects of Tao, slowly slowly you become acquainted with yourself -- because that too is the inner dimension of Tao. The sunset is part of the outer dimension, the music is the part of outer dimension. And the witnessing, the watchfulness, the experience of awe, beauty, wonder, joy, love, they are aspects of the inner dimension. Then there is only isness.

Buddha used to call it suchness -- tathata; tathata exactly means Tao. You can call it isness; isness will make it more clear to you because "Tao" seems to be an alien word. But don't translate it as God; it can be translated as God, but then immediately you become a victim of many many associations that have become part of the word "God." God also means Tao, but in the hands of the priests and the missionaries and the theologians the word has become corrupted; they have poisoned it.

Friedrich Nietzsche says, "God is dead." He is not dead, he has been murdered -- murdered by the priests, by the theologians, by the politicians, murdered by the so-called saints, the so-called holy people. The word "God" is as beautiful as "Tao" if it can be taken out of these ugly hands in which it has fallen.

Tao never became part of any priesthood. No temple was made for Tao, no statue was carved. The followers, the lovers of Tao remained very alert -- no prayer, no worship, no ritual. That's how they have saved its purity, its innocence, its beauty. It is still virgin.

CHAO CHOU ASKED NAN CHUAN, "WHAT IS THE TAO?"
NAN CHUAN ANSWERED, "THE ORDINARY MIND IS TAO."

Don't try to be extraordinary in any way -- and everybody does that. We are brought up in such a way, we have been told again and again by parents, teachers, everybody that, "Be the first, be special, be outstanding!"

I loved my father for many reasons. One of the reasons was this: that he never told me or my other brothers and sisters to be competitive. Never I can remember him saying to us that, "You should come first,

that you should make every effort to top the class." In fact, he was never certain in what class I am reading in the school. Whenever somebody will ask, "In what class your son is reading?" he will ask me, "In what class you are reading?" He never asked after the examinations and the results, whether you have passed or you have failed, as if that was not his concern at all.

He had many beautiful qualities, but this quality I loved in him most. He was not poisoning our minds by becoming competitive.

If my teachers will come to him and they will say, "Your son is not attending the schools, is mischievous, creates trouble, is never attentive, always goes on looking outside the window, is continuously punished but never learns anything... Out of seven days at least five days he is standing outside the class because he is being punished to stand outside -- he enjoys it there!

If we give him any punishment, we say to him, 'Go and run around the school building for seven times,' he goes around seventeen times. We look foolish, and if we say to him that, 'This is a punishment,' he says, 'For you it may be, but today I have not done any exercise so it was good. Many many thanks!' Not a single day goes when he is not being sent to the principal. The principal has become so tired of him that he never asks what he has done; he simply punishes him and sends him back; that has become a routine. And he is bound to fail."

And my father will say, "So what? So let him fail! Few students are bound to fail; the whole system is such all cannot pass, so somebody is bound to fail. So what if he is one of those who fail? And I don't know in what class he studies, so whether he fails or passes I will never know."

He never looked at my certificates. Whenever I will bring he will say, "You just sign yourself, you can manage well!" So I will sign it for him.

When in the university I topped the list and when I got the gold medal, he looked a little angry. He said, "This is not good, because to you it doesn't matter -- I know you -- but to somebody else the gold medal would have been something very valuable!"

I loved him for these qualities. These are the qualities which should be given to each child: non-competitiveness, non-ambitiousness.

When I came from the university back home, he never asked me, "What you want to do now?" The whole village was asking, "Now what you are going to do? Are you going to become a collector? Are you going to become a professor, or this and that, because you have topped the list? You can get any service, whatsoever you want." He never asked anything about it.

When I became the professor in a university he asked me, "Why bother going to the university? Why can't you be just a teacher in the primary school? It is just in front of us!"

When I left the university, everybody, whosoever knew me, came to tell me, "Don't resign such a beautiful post. And you have great possibilities -- sooner or later you will be the vice-chancellor of the university. You wait!" He was the only person who was happy, who said, "Good! Don't be worried. If you need some money or some trouble is there, you tell me. I am still alive, I can support you. If you don't want to work, don't work; or if you want to do some small thing you can do some small thing. If you want to become a potter, become a potter. Or if you want to become a weaver, become a weaver. If you want to spin, I have got a beautiful spinning wheel; I will give it to you. And if you don't want to do anything, don't be worried -- I can manage, I am still working. While I am alive you need not worry."

He was the only person... Even my enemies told me that, "This is not right -- you should take your resignation back." Even the Education Minister called me personally and asked me to take the resignation back. 'You may have given in some moment and you may repent later on."

One day he saw my certificates. He said, "You have left the university, you have dropped the service -- why not burn these certificates?" He was the one who suggested me the idea and I burned them immediately. I said, "That's perfectly good!..."

We bring our children from the very beginning with it -- jealousy, envy. We make them fight, struggle. Our whole idea of life is based on survival of the fittest, and the fittest means the strongest, the most cunning. So whatsoever the means, nobody cares about the means. You have to achieve some end, you have to prove your mettle. You have to show to the world that you are not an ordinary person.

And the ordinary mind is Tao. That's why the world is missing joy, bliss, benediction -- because we are driving everybody crazy. Our whole educational system creates a kind of neurosis, and whosoever is ahead in that neurosis becomes very famous. Now people who become presidents and prime ministers, world-famous people, powerful people, if you look in their lives you will find nothing but neurosis. You will find nothing but anxiety, anguish, madness. They are boiling within, somehow managing a face -- not

even a face, it is just a mask.

This is the greatest alcohol that is affecting human consciousness. We cannot see rightly because we are in a state of drunkenness. Whatsoever we are seeing is not there and whatsoever is there we are not seeing. And if our whole life is upside down there is no wonder in it.

A drunkard was walking round the statue of Joseph Stalin, sobbing desperately. A policeman, curious, approached him and heard him saying, "I swear I will never drink another drop, I swear!"

The policeman took pity on him and asked why he was in such a despair. And the drunkard replied, "I see two of him!"

Now, one Joseph Stalin was enough... two of him!

One man went to d psychoanalyst. He was suffering from double vision: he was seeing everything as two, not as one. He will look at a pillar and he will see two pillars, and of course there was difficulty -- which one is the real one? But somehow he was managing: he will have to grope and find out which is the real one. He will look at the door and there will be two doors: now which one is the real one? And there was every danger that he may try to pass through the unreal one, then he will hit into the wall.

One day he had to go to the psychoanalyst because he came home and he saw his wife -- not one but two -- and he confided into the wife. He had not told anybody; somehow he was managing. It was getting more and more difficult. Even walking on the road was very difficult; he had to be consciously on guard. And he told the wife that, "Now I have to confess that I have started seeing two things instead of one. Right now I am seeing you two!"

And his wife said, "That's good. So one you keep and I am going with somebody else!"

That was too much! So he rushed, he said, "Wait, wait a little! I will go to the psychoanalyst. Now it is time, I have to go."

And he went to the psychoanalyst. And the psychoanalyst looked at him -- not at him, really, but around the room -- and said, "So you say you see double things -- all four of you?"

He used to see four things instead of one!

Our psychotherapists, our psychoanalysts are ever far more madder than the mad people. This is really a big madhouse, our earth! And we have made it a madhouse.

A wife called the psychiatrist in great agitation. "Doctor, doctor!" she cried. "Since this morning my husband is convinced he is a horse!"

"Don't worry," answered the doctor, "your husband is a jockey. This could just be a momentary professional deformation. Bring him to me -- I will be here for the next two hours."

"Thank you, doctor!" exclaimed the woman, relieved. "I will be there in a minute. I just need to saddle him and we will come at a gallop!"

Because all are mad, not to be mad becomes very difficult. That's why Jesus suffered, Socrates suffered, Buddha suffered. These are the people who are not mad.

Now this man, Nan Chuan, is bound to suffer in a world which lives for goals, for great ideals. Such a man is bound to suffer because he says:

"THE ORDINARY MIND IS TAO."

The very effort to be extraordinary is the effort to become insane. Sanity is Tao. To be sane is to know what Tao is, to be sane is to be in Tao. If you are not experiencing Tao, that simply means in some way or other you are insane. But because everybody else is also like you, you will not feel it. To become sane amongst these insane creates trouble. Suddenly you become alone, suddenly the crowd is against you. Suddenly you see nobody agrees with you, everybody disagrees with you. You are bound to be killed, murdered, stoned, poisoned, because the crowd will not tolerate your existence.

But all these people who have known truth have seen this simple fact: that just to be ordinary is enough, nothing else is needed.

That's my approach here. I am not giving you great ideals.

Just the other day Akam had a question that some of my sannyasin has dropped sannyas in Holland and has become a follower of a Hindu mahatma who claims that he knows the secret of immortality -- physical immortality. The way Akam has written the question is such that I feel that Akam also feels attracted.

Akam, you also do the same. You drop sannyas and you also become the follower of the mahatma -- because I want to get rid of all kinds of fools. And these mahatmas are good: they help me to get rid of stupid people. Physical immortality... Now for millions of y ears man knows that everybody has to die and everybody dies. Buddha died, Mahavira died, Krishna died, Lao Tzu died, Jesus died, Mohammed died --

everybody dies! Some foolish mahatma, some insane man still can attract people. That simply means people are mad. And this is not new -- this type of people have always been around. One thing is good about these people: that while they are alive you cannot prove that they are wrong, and when they are dead, what can you do?

Sri Aurobindo used to say the same thing, that he has come to know the secret of physical immortality. When he died it was a shock, because he had thousands of followers. Few of my friends were there in his ashram and they reported to me that for twenty-four hours the news was not released outside the ashram because nobody could believe that Sri Aurobindo can die: "He knows the secret of the physical immortality, so he must be fast asleep or may have gone into deep SAMADHI." But how long you can wait? After twenty-four hours it became absolutely clear that he was dead. But fools are fools -- still they waited for two days more! Of course the news got leaked out, but still they waited for three days. When the body started stinking, when there was every proof that now keeping this body is absolutely absurd, they buried the body -- still with the desire that he will come back in a new body. And they are still waiting.

And then they started thinking that The Mother who was the succeeder of Sri Aurobindo, she will live forever. Accidentally she lived very long, so their hopes were getting more and more bigger that: "She certainly knows the secret of physical immortality!" But then one day she died. Again the shock...

And this has been happening again and again. But one thing is good: you cannot do anything when a person is dead. You cannot argue with him, you cannot say, "What about your theories? What happened to your theories?" While he is alive of course you cannot disprove him. And there are fools always who will become interested in all kinds of stupid things.

Only very intelligent people can understand this statement:

"THE ORDINARY MIND IS TAO."

To be absolutely ordinary, to live an ordinary life, eating when feeling hungry, drinking when feeling thirsty, sleeping when feeling sleepy, young when you are young, old when you are old and dead when you are dead...! Don't try to force on walking even while you are dead. Don't try to live a posthumous existence. Don't try to be a ghost!

I have heard one ghost saying to another ghost that, "Whatsoever you say, but I don't believe in people!"

Even ghosts don't believe in you, but you believe in ghosts! Even ghosts are not so foolish to believe in you, but your stupidity knows no limits.

Zen can attract only very intelligent people. Any fool can be attracted by the idea of physical immortality or *siddhis* like... Now Maharishi Mahesh Yogi has found the *siddhi* of flying. Now what you will do by flying? Mm? You will look simply stupid! Just think of yourself flying in this Buddha Hall... and if your pajamas slip down... so holding your pajamas and trying to fly! And everybody will be pulling on it! What is the point of it all? Even if you can fly, where are you going to land?

But all kinds of nonsense continue in the name of religion. The more nonsensical, the more impossible it looks, the more it attracts the neurotic people. Simple truths don't attract the neurotic people.

What I am doing here is very simple, very ordinary, nothing spiritual in it, nothing sacred. I am not trying to make you holy persons, I am simply trying to make you sane, intelligent, ordinary people who can live their lives joyously, dancingly, celebratingly. And that is Tao.

CHAO CHOU THEN ASKED, "HOW CAN ONE APPROACH IT?"

That's the logical mind always asks: "How?" If you say, "It is the ordinary mind," still the logical person will ask, "How one can approach it?" The logical mind goes on missing the point. If it is the ordinary mind, then there is no question of approaching it; it is already there. You *have* it, it is already the case. But your mind goes on and on, again and again, in roundabout ways, to the same point. You have always asked, "How to achieve it?" If somebody was saying that you can achieve *siddhis*, powers, you immediately asked, "How?"

Now, Nan Chuan is not saying about anything special. He is saying: The ordinary mind which you already have... there is no questions of "how" and there is no question of approaching it. You have never lost it, you have simply forgotten about it. It has become covered; you have only to uncover it.

NAN CHUAN REPLIED, "IF YOU WANT TO APPROACH IT, YOU WILL CERTAINLY MISS IT."

If you want to approach it, that is a sure sign that you are going to miss it because we approach things

which are far away, we approach things which are not available, we approach things which are objects in the outside world.

The ordinary mind is your subjectivity; you cannot approach it. Who is going to approach it? You are it! There is no separation between you and the ordinary mind. You are creating now a new illusion of separation, hence the question, "How to approach it?" Now you have divided the subject -- the one who will approach -- and the object -- the one which has to be approached. Of course, then the question arises, "What means have to be employed?"

And the whole thing is meaningless. No means has to be employed, no methods arr needed. A simple understanding that you are born with it is enough. But the logical mind persists. The disciple goes on asking, "If you do not approach it, how do you know it is the Tao? We have to approach it, study it, understand it, find it, then only we can know that this is Tao."

Nan Chuan says:

"THE TAO IS NOT A MATTER OF KNOWING..."

It is the knower, hence it cannot be a matter of knowing. The knower cannot be known; you cannot reduce it into a known. It cannot be reduced into an object. It is always the knower, the witness; it never becomes the known.

"IT IS NOT A MATTER OF KNOWING NOR A MATTER OF NOT KNOWING."

"But don't misunderstand me," Nan Chuan is trying to say, because the logical mind immediately jumps to the opposite: if it is not a matter of knowing, then it must be a matter of not knowing. He makes you aware from the very beginning it is neither a matter of knowing nor a matter of not knowing, because that which is a matter of not knowing can be made a matter of knowing. That which is unknown today can be made known tomorrow. Many things were unknown before, now they are known. Many things are unknown today, will be known one day.

Science believes in only two categories: the known and the unknown. And the unknown is being transformed into the known every day. The ultimate idea of science is that one day will come when there will be no more unknown left; all unknown would have become known. That is the goal of science.

Religion begins with the third category: the unknowable. It is neither a matter of knowing nor a matter of not knowing. You are not ignorant of it and you are not knowledgeable about it. It transcends both, it stands behind both. It stands behind all divisions and dualities.

"TO KNOW IS A DELUSORY WAY OF THINKING..."

If somebody says, "I have known Tao, I have known truth, I have known God, I have known Dhamma," know perfectly well that he has been living in an illusion, because it is the knower and can never become the known.

"TO KNOW IS A DELUSORY WAY OF THINKING AND NOT TO KNOW IS A MATTER OF INSENSIBILITY."

Those who think "We don't know," are simply insensible, and those who think "We know," are only egoistic. You have to drop both -- you have to drop your egoistic ideas of knowing and you have to drop your insensibilities. You have to become more sensitive and more egoless. And then happens a transcendence. Then life becomes way simple uncomplicated, but tremendously mysterious.

"IF ONE CAN REALIZE THE TAO UNMISTAKABLY..."

Remember, Nan Chuan says, "If one can realize..." It is not a question of knowing or not knowing but a question of realizing that "I am it!" It is a recognition. If one can recognize...

"IF ONE CAN REALIZE THE TAO UNMISTAKABLY..."

If you have any suspicion, if there is some wavering, if you are still doubtful whether this is so or not, that simply means you are still in the world of duality. When one transcends the dual there is no doubt left. Doubt is the shadow of duality. So when one recognizes one's nature it is indubitable, it is unmistakably so. There is no question that whether it is right or wrong: it is self-evident.

"IF ONE CAN REALIZE THE TAO UNMISTAKABLY, HIS MIND WILL BE LIKE THE GREAT SPACE..."

Like sky, unbounded, open on all the sides, infinite. It will be vast, immeasurable. It will be void -- it will be absolutely empty of all content. It will be just a mirror reflecting nothing, just a silent lake, absolutely silent and absolutely clear. In that clarity is Buddhahood, in that clarity is awakening. That clarity is awakening.

"HOW, THEN, CAN ONE REGARD THIS AS RIGHT AND THAT AS WRONG?"

There is nothing left. There is no question of this and that, so one cannot have any doubt. It is unmistakably so. There is only void, vast clarity and infinite sky. And all is silent: all duality gone, the knower gone, the known gone, the seer gone, the seen gone, the observer gone, the observed gone, the objective, the subjective... all are gone. There is only a pure clarity, a silent witnessing. In this there is no content so you cannot mistake that this is right or that is right. There is nothing left, there is no content. Hence it is unmistakably so, it is indubitably so, it is self-evidently so.

UPON HEARING THIS REMARK. CHAO CHOU WAS IMMEDIATELY AWAKENED.

If one knows how to hear... Chao Chou was living with Nan Chuan for many years, so don't think that it was the first encounter with the Master: it was the last encounter, in fact. After that there was nothing left. But he was living with the Master meditating, sitting silently, listening, just being with the Master, for years -- as if the fruit was absolutely ripe and just a little breeze and the fruit falls to the earth. It would not have happened if the fruit was not ripe, remember.

UPON HEARING THIS REMARK...

The remark is tremendously significant, but it will penetrate to your heart only if you have been in deep communion with the Master. It was the last effort of the mind, the last effort of logic. He was just on the borderline when this remark was made, when Nan Chuan said:

"IF ONE CAN REALIZE THE TAO UNMISTAKABLY, HIS MIND WILL BE LIKE THE GREAT SPACE -- VAST, VOID, AND CLEAR. HOW, THEN, CAN ONE REGARD THIS AS RIGHT AND THAT AS WRONG?"
UPON HEARING THIS REMARK, CHAO CHOU WAS IMMEDIATELY AWAKENED.

This immediate awakening, this sudden awakening is one of the great problems for others, for those who don't understand Zen and its approach. For them realization means a gradual phenomenon, but for Zen it is always sudden, it is always immediate. And it should be immediate for the simple reason because it is your nature that opens up. Any remark that you can allow to penetrate inside you will be able to do the miracle. It is not the question of whether the remark is very significant or not; sometimes a very insignificant remark or sometimes just a slap from the Master or sometimes when the disciple asks the Master and the Master remains silent without answering him... the silence! Or sometimes the disciple is sitting under the tree and a dry leaf falls from the tree... and the falling leaf. Now there is no remark, the tree is not aware of the disciple, the leaf is not falling for him, but just the falling leaf -- and something transpires.

All that is required is a state of silence, of meditative awareness. Then anything can trigger the process, anything trivial can trigger the process.

Enlightenment is bound to be sudden; it cannot be gradual because it is not an achievement. It is simply a discovery of something forgotten. It is a remembrance, a recognition.

This is called the special transmission. Nothing is transmitted and yet something has transpired. This is the miracle of the relationship between the Master and the disciple. This is the greatest miracle in existence; there is nothing compared to it, it is incomparable.

It can happen here -- it is going to happen here to many people. As you will become more and more imbued with me, as you will be able to put your logical mind aside more and more, any day, any moment -- one never knows, it is unpredictable... and something can transpire. And suddenly all is light, suddenly the sun has risen.

Try not to be special. Just be ordinary, and wait in silence for the special transmission. It happens. It has happened before, it can happen now. It is the easiest way to God, to Tao, to the ultimate truth.

Zen: The Special Transmission

Chapter #2
Chapter title: Come and Get It!

2 July 1980 am in Buddha Hall

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The first question

OSHO,
WHAT IS UNDERSTANDING AND WHAT IS MISUNDERSTANDING?

Dharmaraj,
Mind is misunderstanding -- any kind of mind, good or bad, educated or uneducated, cultured or uncultured, Christian or Hindu; it does not matter what kind of mind it is. Mind as such is misunderstanding. Mind means you are carrying *a priori* conclusions; you are not seeing that which is, you are seeing that which you want to see. You are not seeing but projecting. Your mind is a projector; it uses everything as a kind of screen, it projects itself on the screen.

In the dim light you can see a rope as a snake. the snake does not exist; it is your fear projected, the rope becomes a screen. But for you the snake becomes as real as if it was really there. It can affect you -- it *will* affect you. You may start trembling, you may start running, you may slip on a banana peel, you may fall down, you may have a heart attack -- and all these things will be real. One can even be killed! And there was no snake at all. You created the whole thing, you invented it, you projected it.

The world that we know is not actually the world that is; it is the world that we are projecting. This is a misunderstanding. That's why the eastern mystics have called our world nothing but a maya, an illusion. It does not mean that the rocks are not there, that the walls are not there and you can pass through them. It does not mean that the matter does not exist. It simply means that what exists is not known by you, and what is known by you is something else. Something certainly exists, but it remains unknown to the mind.

The mind is a barrier. It does not allow you to see, to feel, to know, to understand. It goes on creating misunderstanding, it is the source of all distortions. Hence, unless mind is put aside, understanding does not arise.

Understanding means a state of no-mind. That's what meditation is all about. Meditation is the art of putting the mind aside, not allowing it to interfere, not allowing it to stand between you and the real. When you face the real without any interference of any kind -- philosophical, political, religious -- when there is no idea between you and the real, when the real is simply reflected in you like a tree is reflected in the lake or the fac@ is reflected in a mirror, then there is understanding.

Understanding is a byproduct of meditation; misunderstanding is a shadow of the mind. And these are the only two ways a man can live: either one can live as a mind or one can live as meditation. If you live as a mind you will be living in misunderstanding. But because millions of people around you are living also in the mind you never become aware that what you are doing to reality, how you are distorting it, how you are continuously avoiding it.

Rather than getting acquainted with it, how your mind is functioning as a barrier... it is not a bridge. But if you live with people who have the similar minds like you... A Christian living among Christians will never feel that there is anything wrong in Christianity. The Hindu can see it very easily because he does not

have the same projection. The Jew can see very easily; there is no problem in it. In fact, the Jew cannot understand how so many people are befooled by stupid doctrine. The Christian can see the foolishness of the Hindu -- it is so obvious. The Hindu can see the mediocre ideology of the Mohammedans; not much intelligence is needed to see it. The Mohammedan can see the same in Hindus, Christians, Jews. They all go on quarreling with each other trying to prove that the other is wrong, but the reality is that mind *is* wrong.

That's the difference here. I am not telling you Hinduism is right or Christianity is right or Judaism is right. I am simply telling you *mind* is wrong and no-mind is right. Now, no-mind cannot have any adjective: it cannot be Hindu, cannot be Mohammedan, cannot be Christian. Mind can have an adjective. Mind will have an adjective, is bound to have an adjective. It will have a certain definition, a certain limitation. No-mind is vast like the great space; it is void, it is clear. It is clarity, it is transparency.

But we all live in our prejudices because we are all past-oriented. Whatsoever had been taught to us we go on repeating, whatsoever has been told to us we will go on telling to our children. That's how diseases are transferred from one generation to another generation. We call it heritage, we call it culture, religion, we call it our great past. Past is dead and to carry the dead is to become dead yourself.

To live in the present is the only way to be really alive and to be in tune with reality. God is always present, never past, never future. You cannot say "God was," you cannot say "God will be" -- you can only say 'God is."

No-mind is: mind never is. Either it belongs to the past... You can look in, you can just try to find out. I am not talking about any abstract theory, I am simply stating a fact. You can experiment with it. You can look into each of your thoughts and you will see from where it comes; it belongs to the past. Or maybe you have some desire for the future; that too is nothing but a modified past, a refined past. But mind is never present.

And understanding means to be in tune with that which is, to be totally in tune, in accord with Tao, with God, with *dhamma*, with truth.

My sannyasins don't belong to any religion; they cannot belong. They belong to reality. They belong to the reality that is without and the reality that is within, and they live in a harmony between the without and the within. That harmony is the ultimate in understanding.

Buddha has called it wisdom, *prajna*. Buddha has said meditation is the means and wisdom is the end. Meditation is the tree and wisdom is its flowering. But people who go on carrying their prejudices, their ideologies, their political doctrines, their theologies, their nationalities, their pasts, remain stupid.

If you want to remain stupid, cling to the mind. The mind can become very sophisticated, but it is nothing but stupidity sophisticated. It is stupidity pretending to be intelligent; that's what we call intelligentsia, the so-called intellectuals. They are not really intelligent people, they are only pretenders. Professors, authors, philosophers, scholars, these are not intelligent people, otherwise they would have been Buddhas; they are only intellectuals. Their mind is stuffed with great information -- and mind is capable of collecting great information.

The psychologists have found that a single mind-system has such potential, almost unimaginable potential of collecting information, that it looks that it cannot happen. How it can happen? The psychologists say that each single mind can contain all the information contained in all the books of the world. Of course then the person will look as a great intellect. Yes, he has a great deal of information -- he has become a computer -- but if you look into his life, if you look into his ordinary life or in moments when his information is of no use, where he has to face life and respond spontaneously, you will immediately see his mediocrity, his stupidity.

And it is a well-known fact that scholars, professors, philosophers, behave very stupidly in situations where spontaneity is needed. If you ask something that they know already, about which they have enough information, then they will look very great, intelligent persons. But just a small situation will be able to expose them.

A great scholar is staying in a hotel. He is very upset and complains to the clerk at the reception of the hotel. "What kind of hotel is this?" he cries. "There is no toilet paper in the bathroom."

"We are very sorry, sir. It must have been a mistake."

"This is too much! Last night I could not clean myself because there was no paper. You are a bunch of incompetents!"

The manager came to the rescue of the clerk. "Sir, you should have called room service. Don't you have a tongue?"

"Sure I have, but I am not a contortionist!"

A professor with a wooden eye stood alone in a corner at the dance. He was so self-conscious about his wooden eye that he hardly ever mixed with people. He was very sad and lonely. Then he spotted a girl across the room who was also alone. She had a huge wart on her nose.
"Well," he thought to himself, "she is no beauty with that wart and all, but never mind -- maybe she would dance with me."
So he gathered up all his courage and walked over to her. "Would you... would you like to dance with me?" he stammered.
Her face brightened. "Would I! Would I!" she cried.
Offended, the professor yelled back, "Wart nose! Wart nose!"

Any small situation in which his information is not applicable, in which his scholarship has nothing to say, will be enough to expose his stupidity.

Dharmaraj, as far as Zen is concerned, mind is misunderstanding and no-mind is understanding. If you want to have understanding, move from mind to no-mind. Don't go on polishing the mind. That's what people are doing. You can go on polishing it your whole life; you will have a very polished mind in the end, but that will simply mean a very polished misunderstanding. It will be difficult for people to see -- your stupidity will be very much hidden -- but if you come across a Buddha then you will be exposed. Then his X-ray eyes will immediately see that you are just stupid and nothing else.

When Maulingaputta, a very great and famous scholar of Buddha's days, came to see him, he had come really to argue with him. He had come with his five hundred followers. These kind of people can always gather other stupid people who are impressed by their information. There are always enough fools in the world. If you are a fool don't lose heart -- you can still become a guru because there are greater fools than you! And there is no end to it. You have just to gather courage and start bragging about your knowledge of the Vedas and the Bible and the Koran, and you will find many fools coming around you. They may not understand a Buddha -- in fact they will not understand a Buddha -- but they will understand you. Buddha will seem to be too far away, too far removed, almost as if living on some other planet. But you are very close to them; deep down you are the same person, of the same quality, only you have a greater quantity of information than they have. And people become very much impressed by quantity. To see quality one needs understanding; to see quantity no understanding is needed. Any fool can see quantity.

Five hundred fools were following Maulingaputta and he was traveling all over the country defeating other scholars. Now only Buddha was left; he thought he had conquered everybody. That was a routine phenomenon in India, that scholars used to roam about in the country, discussing, arguing, debating, defeating, conquering. It is the same as others do with swords -- they were doing with their sharpened minds. They were using their minds like swords, cutting each other's throats.

He came to Buddha, very arrogant, obviously, because he knew all the Vedas and all the Upanishads and he knew all the ancient lore. He was well-educated, well-cultured. He belonged to a very famous family of scholars; for generations they had been famous. And his name was spreading like wildfire -- and, of course, five hundred disciples coming with him.

Buddha looked at him, and the first thing he did -- he laughed.

Maulingaputta was offended. He said, "Why are you laughing?"

Buddha said, "I am laughing because once I had stayed in a village for the rainy season..."

In the rainy season Buddha used to stay for four months because traveling was impossible. You can think of the roads twenty-five centuries before -- Indian roads! Even now in the rainy season they are not worth traveling, and Buddha was traveling on foot and it was difficult, almost impossible. So he used to stay for four months in one place; eight months he will travel to spread his word.

Buddha said, "Once I was staying in a village for four months. Every day I used to see a man sitting in front of his house counting all the cows and the buffaloes and the bulls going to the river to drink water and coming back from the river. I became interested that why he goes counting every day how many cows, how many bulls, how many buffaloes, have gone to the river. So I asked him, 'What is the matter? Do these cows and the bulls and the buffaloes belong to you? Why you go on counting?'

"He said, 'No, they don't belong to me -- they belong to the people of the village.'
" 'How many cows belong to you?' I asked him.

"He said, 'Nobody had ever asked me this. I am a poor man. I don't have even a single cow.'"

Buddha said, "Then why you go on counting? And you look so happy counting others' cows and bulls and buffaloes. Are you a fool? Why are you wasting your time? And every day! It is better to have one's own cow, even if one has only one cow, because that will give you milk and nourishment.

"Seeing you I remembered that man, Maulingaputta."

Maulingaputta said, "How am I related to that man? Are you mad or something? Why should you remember that man?"

And Buddha said, "I am remembering that man because whatsoever you know does not belong to you. These are other people's cows -- the Vedas, the Upanishads. I can see your head is full of all kinds of things, beautiful sayings, wise sayings. They have made you look wise, but you are not a wise man. You tell me one thing: do you know or you are simply repeating the scriptures?"

The question had come in such a sudden way. Nobody had asked it before because Maulingaputta had never come across a Buddha. He was meeting other scholars who were counting also the same -- others' cows and bulls and buffaloes -- and of course he had counted more than they had counted.

And Buddha looked deep into him and he said, "Come close to me, let me look into your eyes and answer me honestly -- is this your experience? Have you experienced God? Have you experienced *samadhi*? Have you experienced the truth?"

Maulingaputta felt ashamed, started looking down, could not raise his head in front of Buddha.

And Buddha said, "At least you are a sincere person, an honest person. I respect your sincerity -- you cannot lie. Do you want to experience truth, or do you think it is enough that others have known and you can go on just repeating their words like a parrot?"

Maulingaputta said, "Yes, sir, I would like to know."

Then Buddha said, "Sit by my side and for two years remain absolutely silent -- no talking, no questioning, no argumentation, no studying. Throw all your scriptures and for two years sit in silence by my side. After two years you can ask whatsoever you want to ask."

After those two years Buddha asked Maulingaputta, "Now do you want to ask anything?"

Maulingaputta bowed down, touched his feet and said, "I am grateful. The silence has taught me everything, that two years' silence sitting by your side. I have experienced. Now there is no need to say anything to me. I am yours, at your service. You have not argued, but you have conquered. You have not defeated me and yet you have defeated me."

Understanding arises out of silence; silence means no-mind. Misunderstanding is all kinds of noise in your mind. Dharmaraj, move from mind to no-mind, from noise to silence.

The second question

OSHO,
I AM A HYPOCRITE. WHAT SHOULD L DO?

Narayandas Diwari,

IT IS GOOD, it is beautiful that you recognize, that you confess that you are a hypocrite. This is the beginning -- the beginning of sincerity, the beginning of truth. Hypocrisy cannot remain long now any more. Hypocrisy can remain only if it goes on pretending that it is not hypocrisy. It exists by pretending to be that which it is not.

Once you recognize that you are wearing a mask, the mask has already started slipping. You have become aware that this is not your face. The mask can remain on your face only so long as you go on believing, pretending, deceiving others and yourself that it is your real face. And the problem is: if you deceive others you will start deceiving yourself finally. The person who goes on being cunning with others sooner or later starts being cunning with himself He forgets the language of sincerity, authenticity, truth. He has been Lying so long that all he knows now is Lying; he goes on Lying. And if others start believing in his lies -- because he becomes very clever in Lying -- seeing that others are believing in his lies he starts believing in those lies himself; naturally, when so many people are believing, there must be some truth in it. How can you deceive so many people? People are not such fools!

This is the greatest problem of wearing masks: they become your faces. Slowly slowly the distance between the original face and the mask disappears, they become glued together, almost welded. In fact, to separate them will feel as if you are peeling your skin -- it is painful, it is surgical.

But to be with a Master is to be on a surgical table. It is surgery because much that has accumulated around you which is false has to be cut, chunk by chunk. It hurts. It has become almost your second nature -- your originality is completely forgotten -- it has become far more important than the original.

Hence, the first thing I would like to say to you, Narayandas, is that this is good, tremendously good, that you accept. Otherwise it is very difficult, particularly for Indians, to accept that they are hypocrites.

They are *all* hypocrites. For centuries they have lived in hypocrisy; that has become their way of life. Their mahatmas, their saints, their so-called great men, they all live in hypocrisy; and the smaller people naturally follow the so-called great. The hypocrisy has gone into the blood, into the bones, into the marrow.

It always happens to an ancient culture, and India is one of the most ancient cultures alive -- not very much alive, of course, but still breathing; vegetating, almost in a coma, but still breathing. It has not died yet. That is a misfortune that it has not died, because if it had died something new would have been born.

There have been other great cultures which have disappeared from the world. Where is Babylon, Assyria? Gone, absolutely gone. Where is the ancient civilization of Egypt? The civilization that made the pyramids has disappeared completely. The ancient Chinese civilization is no more there. Where is Greece and its great civilization, and the Roman culture? They all have disappeared.

If you look around the map of the world, the only ancient culture somehow still dragging is the Indian culture. It is so old, so crippled, so paralyzed, that it can only pretend. It has lost all courage to be true, to be adventurous, to be inquiring. It has become almost fossilized, it is a big graveyard. But somehow the people who are in the grave are not completely dead; that is the trouble. If they were dead one is finished with them. They are somehow alive and they have gathered many lies meanwhile.

Have you watched this fact? -- that children are never hypocrites, they cannot be! They simply say whatsoever is the case. As they grow they start telling lies; they have to, just to survive with the grown-up people, because the all grown-up people are Lying. And slowly the child starts seeing the fact that if you want to survive you have to lie.

My own approach about it was always this: whenever my father will ask me anything I will ask him another question immediately: "Do you want the truth? Are you ready to listen to the truth? Or you want something sweet? You decide!" If he asked me, "Have you done this? Had you jumped into somebody's well and were you taking bath in the well?" I will ask him immediately, "You just tell me one thing: do you want the truth? Are you ready to hear the truth? Are you ready not to punish the truth? Otherwise I was not in the well -- somebody else -- then you will have to prove!"

He was a very beautiful person. He will always tell me, "You can tell the truth and you will be protected." And I will tell him the truth, whatsoever it was. But sometimes he himself used to get into trouble because of me.

One day he said to me that, "You are sitting outside in the sun..." It was a winter cold morning. "Some person is going to see me and I don't want to see him today. He is such a bore and he will destroy my whole day, and it is very difficult to get rid of him. So you simply say him that, 'My father is not at home.' "

And the bore came and he asked me, "Where is your father?"

I said, "He is in, but he has told me to tell to the bore, because he is going to destroy his whole day, that he is not inside the house."

He became very angry. He went inside the house, found my father and said, "What is the matter? What is your son saying?"

I went in and my father was in trouble because that bore was one of the richest men of the town and he could do harm in many ways.

My father said, "What have you told him?"

I said, "Do you want the truth?"

For a moment he hesitated because now it was going to cost him, but finally he decided. He said, "Yes, whatsoever he has said I had told him. Just I had forgotten to tell him not to tell it to you! But he did exactly the way I had told him. Now I am sorry, it was my fault. He has nothing to do with it."

Many times he was in difficulty because of me, but never he punished me for being true. Then there was no need for me to be untrue.

The same was my approach with my teachers, but they were not so courageous. Then I would tell them lies and I would say, "These are lies! But you want to listen lies and you protect lies and you support lies. You are creating a hypocrite in me!"

But that's how older people become: older they are, more cunning they become. And the same happens to a civilization: the older it is, the more cunning.

For example, Americans are more honest than any country for the simple reason because they are the newest people in the world, only three hundred years of history; it is nothing compared to the Indian ancient past. Even the very realistic historians say India has existed at least for ten thousand years; about that there are enough proofs. But there are other historians, who are not so accepted, who say that India has existed at least for ninety thousand years. And there is a possibility, because in the Vedas the description of a star is

such that it had happened only ninety thousand years before. The description is so exactly true that it cannot be just imagination, poetry. It is so scientifically true that it seems that the record is at least ninety thousand years old. And if the record is ninety thousand years old then the people whose record it is must have lived more than ninety thousand years. Now what is three hundred years? America is just like a small child; hence the truth, the authenticity.

You can ask an American girl, "how many times you have made love before you got married?" and she will answer. But no Indian woman will answer; it is impossible. Her whole life will be destroyed. You can collect such data only in America, not in India. And Indian saints go on saying, "Look! In our country no girl ever loses her virginity" -- because there is no data for it. You cannot collect data for the simple reason -- not that it is true -- for the simple reason that nobody is ready to say the truth. Only in America you can find such data.

You can ask all kinds of questions to people and people are willing to answer sincerely, for no other reason than just to help the scientific survey. They are ready to risk their own personal lives. You can ask American husbands how many extra-marital relationships they are having, but you cannot ask an Indian husband. He will say, "What? Extra-marital relationships? Never thought about it, never dreamed about it!"

In the sweet young thing's opinion the bench was far too public. Her gallant immediately suggested that they change their seat to one some distance away where it was more discreet and darker too.

"And you will promise not to hug me?" she asked coyly.

Her lover nodded acquiescence.

"And you will promise not to kiss me?"

Again her lover nodded.

"Then what on earth's the use of going over there?" demanded the girl angrily.

This is how hypocrisy goes on working: it pretends one thing, it hides just the opposite of it.

A man arrived at his local pub for a Friday night drink. Just as he was about to open the door, a nun jumped out from the shadows and said fervently, "My son, stop before it is too late! This pub is the House of the Devil! Repent your sins and forget the demon drink!"

The man had a bright idea and said to the nun mischievously, "How can you condemn something that you have never experienced? Have you ever tried alcohol? Have you ever felt it is health-giving and has many good properties in it?"

"Never!" she cried. "I am a nun!"

After some very serious persuasion the drinker convinced the nun to try a little. "But wait," said the nun, "in these clothes I will be recognized. Why don't you bring some drink out to me in this old china cup?"

So the man entered the pub, walked up to the barman and said, "Evening, Jim. Give me a pint of your best and a large gin and tonic in this cup, please."

"By Christ!" exclaimed the barman. "Is that old nun hanging around outside my pub again?"

It is good, Narayandas Diwari, that you say:

I AM A HYPOCRITE. WHAT SHOULD I DO?

First see it clearly, watch it, all its subtle ways, its whole mechanism. It must have gone deep. You will have to be very aware of it. And nothing else is needed to be done -- because if you do something, that will create repression.

I am not in favor of much doing. My whole effort here is to help you become more aware of things. And the miracle of awareness is that whatsoever is wrong, the moment you become fully aware of it drops on its own accord, and whatsoever is right, when you become fully aware of it, it becomes your very being.

Awareness is the most alchemical phenomenon in the world.

And it is good that a recognition has happened; this is a good beginning. The seed has fallen in the soil. Just go on becoming more and more aware. Watch each act, each thought, each dream. And don't do anything -- don't be in a hurry to do something. Just simply go on watching, taking notes what is happening inside you, how you are living your life. And slowly you will become aware of a change happening on its own accord. And when any change happens by itself it has a beauty of its own.

The third question

OSHO, BEING HERE WITH YOU, MY LIFE HAS BECOME SO SIMPLE AND ORDINARY. NOW WHEN I AM HUNGRY I SLEEP, WHEN I AM TIRED I EAT. AM I NEARING ENLIGHTENMENT?

Dharmamurti,

Obviously!
The fourth question

OSHO, PLEASE TALK ABOUT THE FEAR OF GOING MAD, WALKING ON A RAZOR'S EDGE.

Anand Eti,
Please don't be afraid of madness -- for the simple reason because you are already mad! This world is such a vast madhouse. Every child is born sane, but cannot live sane long; it is impossible. He is brought up by other mad people, taught by other mad people, conditioned by other mad people. He is *bound* to become mad; just to survive he has to become mad.

Only once in a while there has been a sane person -- a Buddha. a Zarathustra, a Lao Tzu, a Jesus. And the strangest thing is that these sane people look mad because the so-called mad are not really mad. The really mad are the so-called sane. The people who are put in the madhouses are simply very sensitive people, vulnerable people, delicate people, not so hard as the others who live in the marketplace. They are not so thick-skinned, that's why they break down. The thick-skinned go on living amongst all kinds of madness; they go on adjusting.

Man has infinite capacity to adjust himself, and each child learns to adjust with all kinds of things. Just look in your own being, how many superstitions you have become adjusted to, how many stupid beliefs you are carrying. And it is not that there are not moments when you become aware of their stupidity, but those sane moments you put aside because they are dangerous moments. Yes, once in a while the window opens, but you immediately close it. You have to close it -- you are afraid the neighbors may see that your window is open. You don't want to show your sanity to anybody.

Jesus says: Unless you are like small children you will not enter into my kingdom of God. What does he mean? He means: Unless you become again sane, as sane as every child is, you will not enter into my kingdom of God.

Anand Eti, don't be afraid of going mad -- you cannot It has already happened! Now if you really want to be afraid of something it is of going sane. That's what can happen here. If you can go on hanging around here long enough, then you can become sane. But that sanity will be looked by others as insanity.
Kahlil Gibran has a beautiful parable about it:

A witch entered into a village. She said some abracadabra, threw some magical potion in the well of the village, and told to the people who were there, "Whosoever drinks the water of this well will go mad!"

Now in the village there were only two wells: one was for the public, for the common people, and the other was in the palace for the king and his queen and his vizier. The king was very happy: "It is good that we are saved." But by the evening he became aware that it has not been a fortune. He asked the vizier, his old, wise counselor, "Something has to be done immediately," because by evening the whole village had gone mad. They *had* to drink the water. How long can you remain thirsty? And there was no other water except that well. *By* evening the whole village became mad.

But by the evening a rumor started spreading in the village that the king, the vizier and the queen have become mad. The king's army has also gone mad, his bodyguards had gone mad, so he was absolutely unprotected.

And as the sun set, the whole village gathered around the palace shouting, "We don't want this mad king any more! We want to change him!"

The king asked his old, wise counselor, "What to do?"

He said, "Now there is only one thing that can be done. I will somehow keep them engaged -- you run from the back door, drink the water from the well and come back."

The king and the queen ran from the back door. The vizier kept the people talking, kept them engaged. And he was waiting that the king and queen will come from the back door, but they didn't come from the back door. Why they should come from the back door? They had gone mad! They came from the front door -- dancing! He saw them in the crowd; he could not believe his eyes. They were dancing with the people and the people said, "Look! Our king and our queen have become sane again!" And they celebrated the whole night.

The vizier had to run and drink the water. The whole night was a great festival. Of course they were happy that their king, their queen, their vizier, they all had become sane again. Now the whole village was sane again.

Buddha looks mad, Jesus looks mad. Now mad people like Sigmund Freud think that Jesus is neurotic!

~ n~ nd Freud is neurotic, but he thinks Jesus is neurotic and he tries to prove it and he convinces many people. He has convinced almost the whole contemporary mind.
You ask me, Eti:
PLEASE TALK ABOUT THE FEAR OF GOING MAD.

The whole fear is absolutely unbased. You have *already* gone mad, otherwise you would not have been able to exist in the society. Whatsoever society you belong to, you have already become distorted. You are no more innocent; you are already corrupted and poisoned -- by the priests, by the politicians, by the pedagogues. They have done the work; my function here is to undo it.

And there is no need to ask for proof. When I say the whole world is a madhouse, there is no need for me to prove it. You can just look around and you will find thousand and one proofs.

Mulla Nasruddin was saying to one of his friends the other day, "I gave a man one *rupee* note for saving my life."
"My goodness!" said the friend. "What did he do?"
"He gave me back seventy-five *paise*."

Dave and Mabel are sitting on the porch. Mabel says, "Jeez, you are a nice bloke, Dave. You love me? Do you really love me?"
"Yeh, I love you, Mabel."
"Would you die for me, Dave?"
"No, Mabel, mine is an undying love!"

Mulla Nasruddin was trying to hang himself. A friend was watching. He said, "Look, Nasruddin, if you want to hang yourself you have to put the rope around your neck, not under your arms!"

"Well," said Nasruddin, "I tried, but then I feel suffocating!"

An Australian ocker staggers out of a pub pissed to the gills, and spying a young woman standing on the street comer staggers up to her. "Wanna make love?" he asks.

She looks him up and down. "Nah," she replies, "not really."
"Well," he says, "how about lying down while I do?"

There were four blacks in a car going ninety miles an hour. The car careens out of control crashes into a brick wall. The auto's four occupants are strewn about the ground. By some miracle none is hurt, but all are still in a daze.

A policeman approaches the group and shouts, "All right! Who the hell was driving?"

"Nobody," said one of the men. "We was all in the back seat turning on!"

When Fidel Castro visited the United States, the security people were warned to only allow in people with Cuban credentials. When they asked what the Cuban credentials were they were told, "A beard and a cigar."

So first came Fidel Castro and behind him the others followed. The man behind him was wearing a beard and smoking a cigar and said, "Public relations," so they let him in.

Next came another man with a beard, smoking a cigar, who said, "Chief of Police."
"Come in," was the reply.

Next approached a man with no beard and no cigar. When he was stopped at the entrance, to identify himself he pulled at the front of his pants and said, "Secret Police!"

A Jewish army captain walks into a prostitute's parlor, marches up to the Madam and says, "How much would you charge for the pleasure of my company?"
"Twenty dollars, sir," she replies.
"Jolly good!" he says and walks across to the window, opens it and shouts, "Company, forward march!"

A man was badly injured in a car crash and had to be taken to hospital. When he opened his eyes, the doctor was standing by his side with a serious look on his face.

"Well," stammered the doctor, "I have some good news and some bad news for you. What do you want to hear first?"

"Give me the bad news first," replied the injured man.
"We had to remove one of your legs."

"Well," said the man, "I expected it. It was a bad accident."

"Yes," said the doctor, "but unfortunately we removed the wrong one!"

With tears rolling down his cheeks in a croaking voice the man asked, "So what is the good news?"

"Well," the doctor said cheerfully, "there is a guy in the bed next to you who wants to buy your slippers!"

And, Anand Eti, you think you can go mad in this world? You *belong* to this world, you are part of it! You are already mad! Hence all fear is unfounded. Drop all fear.

Now try to understand the mechanism of your madness. Once you accept that you are already mad there is a possibility to go beyond it, but if you simply remain afraid of going mad then there is no possibility. That fear won't help you; that fear will go on driving you more and more mad. Fear itself is part of madness, otherwise there is nothing to fear. Death is absolutely certain; if there is anything certain in life that is death. Everything else is uncertain, only death is certain, so nothing to be worried about death. Old age is bound to come. Everything in life changes. The friends of today may be enemies tomorrow; the enemies of today may become friends tomorrow. The person you love most you may hate most; the person you hate today you may fall in love tomorrow. Life is a flux and you cannot hold anything static. So what is the point of fearing anything? One should simply live moment-to-moment, enjoying whatsoever is available.

Fear does not allow you to live totally; it always holds back. It never allows you intensity, passion, totality, wholeness; it keeps you divided. You love a woman and you love half-heartedly because you are afraid. Who knows where the love will land you, where it will lead you? You are always partial, fragmentary, and because you are partial and fragmentary nothing gives you the joy that it can give. Fear is not going to help. Fear can drive you more and more crazy.

Rather than being afraid, become cool, calm. Drop this feverish state and become watchful. Once you accept a fundamental fact -- that the society has already driven you mad -- now the work to be done is how to get out of this unnatural state that society has forced upon you. And it is not difficult then, it is very simple. It is as simple as the snake slipping out of its old skin. Once you understand the mechanism of madness...

For example, these are the causes of madness; ambition is the root cause. Try to understand your ambitiousness; your effort to be somebody in the world will drive you mad. Just be nobody and then there is no problem. Drop ambitiousness and start living, because the ambitious person cannot live; he always postpones. His real life will always be tomorrow -- and the tomorrow never comes. The ambitious person is bound to be aggressive and violent, and the violent person and aggressive person are bound to go mad.

The non-ambitious person is peaceful, loving, compassionate. The ambitious person is always in a hurry, running, rushing towards something which he vaguely feels is there, but he will never find it. It is like the horizon; it does not exist, it only appears. The non-ambitious person lives herenow, and to be herenow is to be sane. To be totally in this moment is to be sane.

Sanity means a state of peace, harmony, joy, blissfulness, benediction.

The fifth question

OSHO,
I WISH I HAD BEEN BORN IN THE DARK AGES.

Reverend Banana,
SO DO I! You look terrible in the light!

The last question

OSHO,
HOW NOT TO BE A JEW?

Gyan Deva,
IT IS REALLY DIFFICULT not to be a Jew because to be a Jew is not only to be part of a certain culture, religion, tradition -- there are Jews everywhere, in Hindus, in Mohammedans, in Christians -- to be a Jew is more a psychology than a religion. Calculativeness is Jewishness, always to be calculating about life, always thinking in terms of business, in terms of money, in terms of profit. That's what I call Jewishness.

All Jews are not Jews and all non-Jews are not non-Jews either. Jewishness is a far wider phenomenon. Hindus are confined to the Hindus, Mohammedans ar confined to the Mohammedans -- Jews are spilled all over. It is something psychological, far more psychological than cultural. It is easy not to be a Hindu; you have just to get rid of your concepts. It is easy not to be a Christian, not to be a Mohammedan, not to be a Buddhist, but not to be a Jew is certainly difficult. It is something that has entered in everybody's very lifestyle.

We are all brought up to earn more, to achieve more, to snatch more. To give less and to get more -- that

is Jewishness. And it is really difficult to drop the idea, because that will mean a total transformation; it will be really a conversion. It will be something very fundamental, very basic. It has to do with dropping all our valuations.

For example, we value things which have some utilitarian purpose, we don't value things which serve no utility. We will have to shift our whole consciousness from the utilitarian to the non-utilitarian. A flower is far more valuable than a bayonet. This rain falling on the roof and the sound of it is far more valuable than all the money in the world. These green trees are far more valuable than having any worldly conquest -- becoming Alexander the Great or Adolf Hitler, becoming a president of a country or a prime minister of a country. Just to enjoy a beautiful sunset i5 far more valuable than having a world-famous name. Being able to experience the wonder of nature or the splendor Or existence is far more valuable than getting the Nobel prize.

We have to shift the whole system of valuation. We have to unlearn the achieving mind, the ambitious mind, and we have to learn a totally new way of life, of enjoying, of rejoicing.

And that's exactly what Zen is. Its basic, most essential quality is the capacity to enjoy the ordinary, the very ordinary, with extraordinary perceptiveness. If somebody gives you the Kohinoor diamond of course you will appreciate it; but if somebody gives you just a marigold flower, you will say thank you but you don't mean really; it will be only a formality. You will not really feel grateful.

This is to be learned, this spirit has to be imbibed Your whole world vision will change. Then you cannot be achievers; then you will have to remain contented wherever you are, whatsoever you are. Nobody wants to remain where one is, whatsoever one is. Even it in the world, you start feeling contented, you start a new kind of desire, ambition for the other world. You start looking tor heavenly pleasures, tor paradise. It is the same game, it is the same mind!

Your saints are all Jews, all mahatmas are Jews, for the simple reason because they are trying to achieve something in the other world. They are gaining virtue, the are doing meritorious acts in order to gain something in the other world. They are really far more Jewish than the ordinary people. The ordinary people are asking tor ordinary things -- money, power, prestige -- your mahatmas condemn them as momentary. They are asking tor eternal joy for eternal bliss, for non-ending bliss. They are not going to be satisfied by small things. They call things of this world "toys"; real things belong to the other world. They are far more greedy -- and greed is Jewish.

To be non-greedy simply means you have to live each moment for no motive at all, for the sheer joy of living, for the sheer joy of dancing, for the sheer joy of singing. Just as the flower blooms and the birds sing and the rivers flow, in the same way when you are also living moment-to-moment, for no reason at all, for no purpose at all, with no motivation, with no end, as if this is the first and the last moment and you are utterly contented with it, then Jewishness disappears.

Gyan Deva, you ask:

HOW NOT TO BE A JEW?

Be of the moment, live in the moment. Learn the art of remaining in the present. Neither the past exists nor the future. The past is no more, the future not yet; only the present is. Enter into the present with your totality, unmotivated.

And the miracle is, tremendous is going to be your joy. Yes, eternal is going to be your bliss. But remember, let me remind you, I am not saying that live in the moment so *that you* can attain to eternal bliss. If that is your idea then again you fall back into the old trap. It is a consequence, it is not an end. You cannot ask it. It is a byproduct, it comes by itself You need not bother about it.

I loved swimming in my childhood days, so much so... and particularly in the rainy season when the river of my village becomes almost oceanic, it swells and becomes so big. It is a wild river. All the mountains pour their water in it. In the rains I was almost the whole day in the river.

Other friends used to ask me, "There must be something in it -- why you go on swimming in the river for hours?"

And I used to tell them, "It is the greatest bliss I have known." And just in order to taste something of it they will come with me. And after a few minutes they will say, "We don't get anything at all, so we are going and we are shivering and we don't see any bliss anywhere. And the danger is there -- the river is so wild you tell us to cross it, to go to the other side."

And the torrents were so strong that it used to take almost one mile for me to reach the other shore and then walk one mile up, then I will reach to the point from where I can jump again back in to reach my home.

They said, "This is all dangerous. And so much mud is there and so many thorns, and life is in danger,

and we feel almost that the river is going to kill us And we don't see any bliss."

And when one young man really lost his life... he had also gone there to find bliss with me. His name was Hari. When Haridas came to me I gave him the name Haridas in remembrance of him, because he looked almost like Haridas. And whenever I look at Haridas I always smile -- I remember him. He simply got lost into the river. We tried hard for two, three days; we could not find even his corpse.

Since that time I was there alone; then nobody will come to find bliss in the river. And they will say that I am mad, and they were right in a way, because they were coming only to seek bliss and my joy was to swim in the river, to be in the river, to flow with the river, to go with the river wherever it was taking me. And bliss was just a byproduct. Bliss is always a byproduct.

Ask the dancer; he will say there is great bliss. But if you dance to gain bliss you will simply get tired; you will not find any bliss. Ask the singer, ask the musician. And you will simply perspire and you will simply feel tired in the throat. There is bliss only for those who are singing for singing's sake, who are not looking for anything -- they get it.

This is one of the most fundamental laws of life. *Ais dhammo sanantano* -- this *is* the fundamental law -- Buddha says that you cannot directly find bliss; it comes always as a byproduct, as a shadow. You love, and there will be bliss; but don't seek bliss in love, otherwise bliss will not be found and love will disappear.

So when I say that live in the moment and all bliss will be yours, don't misunderstand me. I am not saying live in the moment *so that* you can get bliss. I am not saying live in the moment because that is the way to get to bliss. If that is your argument you will miss and then you will say that I was not right. I am saying live in the moment and you will suddenly find, from nowhere, bliss descending on you.

And once you have tasted then all Jewishness disappears, all greed disappears, because it comes and fills you so much that there is no place for anything else -- for greed, for jealousy, for competitiveness, for ambition, for future, for past. It fills all the nooks and comers of your being. It overfills you, it starts overflowing you.

Gyan Deva, learn to live in the moment for its own sake, for its own joy, and you are in for a great surprise. You can call that surprise Tao, *dhamma*, God, *nirvana*, enlightenment, bliss, or whatsoever is your choice of the word. It has no name; it is a nameless experience.

Zen: The Special Transmission

Chapter #3
Chapter title: The Empty Door is Open Wide

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ZEN MASTER SHEN TSAN GAINED HIS ENLIGHTENMENT THROUGH PAI CHANG. HE THEN RETURNED TO THE MONASTERY IN WHICH HE HAD BEEN ORDAINED BY HIS "FIRST TEACHER", THE MONK WHO HAD BROUGHT HIM UP FROM CHILDHOOD AND WHO, AT THAT TIME, WAS A VERY OLD MAN.

ONE DAY SHEN TSAN WAS HELPING HIS OLD TEACHER TO BATHE. WHILE WASHING THE OLD MAN'S BACK, HE SAID TO HIM, "THIS IS SUCH A FINE TEMPLE, BUT THE BUDDHA IN IT IS NOT AT ALL HOLY!" HIS OLD TEACHER THEN TURNED ROUND AND LOOKED AT HIM, WHEREUPON SHEN TSAN COMMENTED, "THOUGH THE BUDDHA IS NOT HOLY, HE CAN STILL RADIATE THE LIGHT."

AGAIN, ONE DAY, WHILE THE OLD MAN WAS READING A SUTRA NEAR A PAPER-COVERED WINDOW, A BEE TRIED DESPERATELY, WITH ALL ITS STRENGTH, TO FLY OUT OF THE ROOM THROUGH THE PAPER BUT WAS UNABLE TO GET THROUGH. SHEN TSAN, SEEING THIS, SAID, "THE

WORLD IS SO VAST AND WIDE THAT YOU MAY EASILY SET YOURSELF FREE IN IT. WHY, THEN, DO YOU FOOLISHLY BORE INTO OLD, ROTTEN PAPER?"
"WHILE THE EMPTY DOOR IS OPEN WIDE
HOW FOOLISH IT IS TO TRY AND GET OUT BY THRUSTING AGAINST THE WINDOW!
ALAS! HOW CAN YOU, MASTER, RAISE YOUR HEAD ABOVE THE SLOUGH BY PUTTING YOUR NOSE AGAINST OLD, ROTTEN PAPER FOR A HUNDRED YEARS?"
HEARING THIS REMARK, THE OLD MAN LAID DOWN HIS BOO1Z AND SAID TO SHEN TSAN, "FOR QUITE A FEW TIMES NOW, YOU HAVE MADE UNUSUAL REMARKS. FROM WHOM DID YOU GAIN YOUR KNOWLEDGE WHILE YOU WERE AWAY FROM HOME?"
SHEN TSAN REPLIED, "I HAVE REACHED THE STATE OF PEACEFUL REST THROUGH THE GRACE OF MASTER PAI CHANG. NOW I HAVE COME BACK HOME TO PAY MY DEBT OF GRATITUDE TO YOU."
THE OLD TEACHER THEN PREPARED A GREAT FESTIVAL IN HIS YOUNG DISCIPLE'S HONOR, SUMMONED THE MONKS IN THE MONASTERY TO THE ASSEMBLY HALL, AND BESOUGHT SHEN TSAN TO PREACH THE DHARMA TO ALL. WHEREUPON SHEN TSAN ASCENDED TO THE HIGH SEAT AND, FOLLOWING THE TRADITION OF PAI CHANG, PREACHED AS FOLLOWS:
"SINGULARLY RADIATING IS THE WONDROUS LIGHT
FREE FROM THE BONDAGE OF MATTER AND SENSES.
NOT BINDING BY WORDS AND LETTERS,
THE ESSENCE IS NAKEDLY EXPOSED IN ITS PURE ETERNITY.
NEVER DEFILED IS THE MIND-NATURE;
IT EXISTS IN PERFECTION FROM THE VERY BEGINNING.
BY MERELY CASTING AWAY YOUR DELUSIONS
THE SUCHNESS OF BUDDHAHOOD IS REALIZED."
AS SOON AS THE OLD TEACHER HEARD THIS STANZA, HE WAS IMMEDIATELY AWAKENED.

A man phones up the mental hospital and asks, "Can you tell me who is in room number 12, please?"

"There is nobody in that room, sir," comes the reply.

"Ah good, that means I have escaped!"

Man is absolutely unaware of his own being. He knows everything else, he tries to know everything else -- except his own self, for the simple reason that he takes himself for granted. He thinks as if he knows himself And there is the fundamental error, the most fundamental mistake one can commit.

We are, but we don't know who we are. Our names deceive us: they give us a certain feeling as if this is what we are. Our bodies reflected in the mirror, our faces reflected in people's eyes, go on giving us a certain idea of our identity. Slowly slowly we gather all this information and create an image of ourselves which is utterly false. This is not the way to know oneself One cannot know oneself by looking in the mirrors because the mirrors can only reflect your body -- and you are not the body. You are in the body, but you are not the body. Your behavior, your character, your actions can show your mind, but not you.

There is a school of psychologists, one of the most important schools, called the behaviorists. They think man is his behavior: you are nothing but the totality of your actions, so if your actions can be understood you are understood. Man is more, much more than the sum total of his actions; man is not only his behavior. Man is the innermost consciousness of his body, of his mind, of his actions.

Unless you become conscious of your consciousness, unless you become aware of your inner light, you go on living in illusions. And we perpetuate illusions because they are cheap, easily available; they cost nothing, and they can be handed over to us by others.

Discovering oneself is arduous: it is going on the greatest exploration. It is easier to go to the moon, easier to go to the Everest. It is far more difficult to go to one's own center -- for the simple reason that you will have to travel alone, all alone. As one of the great Greek mystics, Plotinus, says, "It is a flight of the alone to the alone."

That's why very few people have become enlightened, when it is really everybody's birthright to become enlightened. And even if sometimes, by some accident, people become interested in knowing about themselves, they immediately become victims of words -- theories, philosophies, ideologies. They become victims of scriptures, doctrines, dogmas; again they are lost in a jungle of words. Yes, you will find beautiful sayings there, immensely pregnant with meaning, but that meaning will remain hidden to you; you will not be able to discover it. You have not been able to discover yourself; you cannot discover the meaning of the words of Gautam the Buddha or Jesus the Christ or Mahavira the Jain -- impossible. You can understand only that much which you have experienced; understanding never goes beyond your experience. Words you can accumulate, you can become scholars, great scholars. And again you will be in a new kind of illusion: the illusion that information creates. The more information you have, the more you

start feeling you know.

Information is thought to be synonymous with knowing -- it is not. Knowing is a totally different affair. Knowing is experiencing; information only accumulates in the memory system. A computer can do it, there is nothing special about it; there is nothing specially human about it.

Two large rats walked into a movie house one day and went straight to the projection room. Once inside they ate the entire reel of film. After eating, one rat looked at the other and asked, "Did you like the movie?"

To which the other replied, "No, I liked the book better."

These are the scholars -- the rats! They go on eating words, they go on accumulating words. They can have mountains of words and they become very articulate about words. They can deceive others; that is not so bad because they can deceive only people who are already deceived; you cannot do much more harm to them. But by deceiving others, slowly slowly they become deceived themselves, and that is the greatest problem.

Ninety-nine percent so-called religious people -- saints, mahatmas -- are just scholars. As far as words are concerned they are very clever, but if you look deep into their eyes you will find just the same stupid human beings. Nothing has changed.

The other day I was reading a statement of Abdul Ghaffar Khan; he is known as the Frontier Gandhi. He is thought to be one of the closest disciples of Mahatma Gandhi. He is ninety-four years old. He has devoted his whole life to the philosophy of nonviolence -- and the statement that he gave is so violent that even I was taken aback. I was not thinking that he will do such a stupid thing at such an old age. And the statement was made in front of Vinoba Bhave; they were meeting and there was a press conference. Now both are the greatest followers of Mahatma Gandhi and preachers of nonviolence in the world.

The Frontier Gandhi was asked by the journalist, "What do you say about Z.A. Bhutto who has been sentenced to death? Did not you try to save him? -- because you believe in nonviolence?"

He became furious. His eyes became red with anger and he said, "That man was a sinner! He needed to be burned alive in public!"

He completely forgot all about the philosophy of non-violence. He is not happy just by killing him; he wanted him to be burned alive, in public. Not killed on the gallows or shot -- that is too merciful -- burning alive, because he was a sinner.

Now, is this man a man of nonviolence? Then Jesus must have been wrong when he prayed to God: "Abba forgive all these people, the people who are crucifying me, because they know not what they are doing. They are unconscious people; they are doing it very unconsciously."

Jesus is a man of nonviolence, not Abdul Ghaffar Khan. Where he has missed? He became full of beautiful words, but they have not transformed his consciousness. And Vinoba Bhave did not object at all; that means agreement. He was present there; he could have said, "What are you saying? It is not Gandhian at least." He did not object to it. His silence shows his agreement.

This is what has happened to millions of people all over the world. Christians have been killing thousands of people in the name of Christ, with Bibles in their hands, murdering, butchering. Mohammedans have done the same, Hindus have done the same.

It is difficult to know how many Buddhist monks were burned by Hindus in India because Indian history does not exist at all, nobody has bothered to write history. But thousands of Buddhist monks were burned alive, just the way Abdul Ghaffar Khan wanted to burn Z.A. Bhutto. Thousands of Buddhists were burned alive -- otherwise how they all disappeared from this country? Buddha's impact was so great, millions of people had turned into Buddhists. Then what happened to all of them? Then why they ran out of the country? And whosoever remained behind was killed.

And Hindus talk about nonviolence, love, friendship, universal love, divine love. As far as words are concerned, people are very clever and they can go on elaborating on these words, philosophizing. They can go in deep subtleties; they can make very subtle distinctions, but their consciousness remains unaffected.

A young nun arrived at the nunnery, panting and crying, "Mother, Mother, something terrible has happened!"

"What is it, my daughter?" the Mother Superior asked, concerned.

"A maniac, Mother -- a sex maniac raped me!"

"Ah no, daughter, ah no! When did it happen?"

"Yesterday, the day before, and again today!"

You can impose character on people, but you cannot imagine consciousness. Consciousness has to be discovered. These people can even reach to heaven, but they will create a heaven of their own, they will live

in a world of their own. They will repeat the same kind of world there. If these people -- these Hindus, Mohammedans, Christians, these monks and nuns and these mahatmas and saints, Catholics and Protestants -- if these are the people who are going to heaven, heaven cannot be any different from this earth. The same crusades, the same wars, all kinds of stupidities will go on, will continue. It will be only a repetition, maybe on a wider scale, bigger scale, more sophisticated, but it cannot be qualitatively different.

Young Barrington-Smythe had just reached the Pearly Gates. St. Peter was welcoming him and telling him about the social life of heaven. "We play a lot of sport here, young fellow me lad" said St. Peter. "On Mondays and Thursdays it is polo, and Tuesdays and Fridays cricket."

"Well, actually, sir," answered the young man, "I don't enjoy sport very much."

"Well, then perhaps you will enjoy Wednesday nights," suggested St. Peter. "There is a big dinner. After the meal when the port has been passed around a few times, we really let our hair down, I can tell you!"

"Actually, sir, I don't enjoy drinking," replied the young man.

"Ah," said St. Peter. Then after a short silence he suggested, "Then you will enjoy Saturday nights. We have a dance with a lot of the young ladies from hereabouts. Plenty of goings-on, if you know what I mean!"

"Actually, sir," said the young man again, "I don't really enjoy the company of young ladies."

After a long pause St. Peter asked, "Barrington-Smythe, you are not a homosexual by any chance?"
"Oh no sir!"

"Pity," said St. Peter, "you won't enjoy Sunday nights either!"

The same people will be transported to heaven, to paradise; it is not going to be any different at all. The question is not of going to heaven, the question is not at all of finding God. The question is knowing "Who am l?" From there real evolution starts -- only from there and from nowhere else.

Zen is the most beautiful method ever discovered to enter into the innermost core of your being. It does not believe in character, it only believes in consciousness. By changing your consciousness, your character is changed automatically, but by changing your character your consciousness is not changed in the same way. In fact, your consciousness becomes repressed if you change your character. There is created thereby a duality, a split. Your consciousness remains of one type, your character of another type, and they become unbridged. You become two persons or many, even. You become polypsychic you become a crowd. Rather than coming to a rest, rather than coming to deep silence, rather than experiencing peace, you become more neurotic, more noisy. You lose all inner harmony, all accord.

That's what happens to the so-called moralists: they simply go on doing a patchwork from the outside; they go on whitewashing people. Jesus has called this whitewashing 'whitewashing the graves'. Inside is a stinking corpse and outside you have whitewashed it. From the outside the grave looks beautiful; you can even put roses on it, you can grow flowers on the grave, grass. You can make it look beautiful, but inside it is just a grave.

And that is the situation of man. And the whole thing has happened because we have believed too much in character. We may know, we may not know. Ninety-nine point nine percent people of the world are behaviorists -- whatsoever they say does not matter. If you look deep down they belong to the school of Pavlov and Skinner; they all believe in behaviorism. They all believe that your behavior can be changed, then you are changed because you are nothing but your behavior. They may not say so, they may not even be aware of their fundamental belief, but that's how society has lived up to now. This society is not religious.

Religious man has yet to arrive, a religious society has yet to happen, a religious culture is yet in the future -- on the horizon, but we have to bring it; it has not happened. It has happened in few individual cases here and there, but those people can be counted on fingers.

This is a tremendously beautiful story. Go into it very meditatively because each statement contains great treasures.

ZEN MASTER SHEN TSAN GAINED HIS ENLIGHTENMENT THROUGH PAI CHANG.

THE FIRST THING is to know the difference between a Master and a teacher. Zen makes a very clearcut distinction: the teacher is one who teaches you; he may not have known himself but he has studied. He is a scholar, he knows the scriptures. He can help you to enter into the world of books; he can introduce you into the intricacies of philosophies, ideologies, doctrines. He can give you education, information, but he cannot bring a transformation to you.

The Master is one who brings transformation to your being, who helps you to find out your own light.

The work of the teacher is direct; he simply transfers whatsoever he knows to you. Knowledge is transferable, wisdom is not transferable. Hence the work of the Master is indirect, it can never be direct. The Master functions like a catalytic agent -- his presence helps. It is like the sun rising in the morning, and the birds start singing. They are awake, flying around, enjoying the new day, welcoming the new day with songs. The sun has not done anything directly to them, but something has happened; a milieu has been created by the sun in which the birds are feeling fresh, young, alive. The flowers start opening. The sun is not coming to each flower and forcing it to open -- not in that direct way, but its rays are dancing around the flower. It is giving warmth to the flower, it is encouraging the flower, but in a very delicate way. Flowers have to be tackled in a delicate way; if you force their petals to open you will destroy them. You may be able to open them, but in the very opening you would have killed them; they will not be alive. The sun simply creates a climate in which they can open, in which they *feel* like opening. An inner feel arises in them; some inner instinct synchronizes with the warmth of the sun. And the flowers open and they start exuding their fragrance.

Exactly is the work of the Master. He cannot hand you over what he knows, but he can create a certain energy field in which your petals can open up, in which your seeds can be encouraged, in which you can gather courage enough to take the jump, in which a quantum leap becomes possible.

Hence, enlightenment is not a direct work of the Master. It happens through him, through his grace but not *by* him.

ZEN MASTER SHEN TSAN GAINED HIS ENLIGHTENMENT THROUGH PAI CHANG.

Remember the word through -- not by.

HE THEN RETURNED TO THE MONASTERY IN WHICH HE HAD BEEN ORDAINED BY HIS "FIRST TEACHER"...

Note the difference. Pai Chang is called "Master", Shen Tsan is called "Master", but his old teacher is not called "Master", only "teacher", because he ordained him only into the world of the scriptures, theories -- beautiful theories but all empty, with no content.

This was THE MONK WHO HAD BROUGHT HIM UP FROM CHILDHOOD AND WHO, AT THAT TIME, WAS A VERY OLD MAN.
ONE DAY SHEN TSAN WAS HELPING HIS OLD TEACHER TO BATHE. WHILE WASHING THE OLD MAN S BACK, HE SAID TO HIM, "THIS IS SUCH A FINE TEMPLE, BUT THE BUDDHA IN IT IS NOT AT ALL HOLY!"

The word "holy" is never used by Zen people in the Christian or the Hindu sense. It is not used in the sense of sacred because for Zen there is nothing sacred and nothing mundane. "Holy" is used in its literal sense of wholeness. One who is whole is holy, one who lives a life of totality is holy. One who lives in a fragmentary way, halfheartedly, divided, wavering, disintegrated, is unholy. It has nothing to do with purity or impurity, remember. It has nothing to do with virtue or sin, remember. The Zen use of the word "holy" simply means one who is whole, one who lives each moment in totality. Whatsoever he is doing he is doing totally. If he is eating he is eating in a holy way; if he is sleeping he is sleeping in a holy way. If he is talking he is talking in a holy way. If he is listening he is listening in a holy way. Whatsoever is the act, his consciousness is totally involved in it, committed to it. He is passionately present in his actions. If he is silent then he is really silent, not only on the surface. You can go on digging deeper and deeper into him, but you will find only silence and silence, layer upon layer. As you go deeper you will find thicker layers of silence. When you reach at the very core you will find nothing but silence. His taste is the same.

Buddha used to say, "The holy man tastes the same, just like the ocean. You can taste it from anywhere -- from this shore or that, from the shore or from the middle -- it is always salty. So is the holy man."

The holy man lives not holding back; whatsoever he is doing he goes totally into it.

Shen Tsan was giving a bath to his old teacher. Rubbing his back, he said:

"THIS IS SUCH A FINE TEMPLE..."

Every body is a fine temple, according to Zen. Every body is a shrine of God; God is enshrined in everyone. You need not go anywhere else to find God; if you can find yourself you have found God. He is hiding within you -- he is your within.

Maybe the old teacher was taking a bath and also reciting a sutra. That's what Buddhist monks do; they will go on taking a bath and reciting a sutra. Hindu pundits do the same, Hindu sannyasins do the same. They will go to take a dip in the Ganges and they will recite gayatri and other mantras. They are divided! If you want to recite gayatri, recite gayatri -- forget about taking a bath. And when you are taking a bath, take the bath, forget about gayatri. Then let this bath be your only mantra.

He must have been reciting some mantra because they think, "Why waste time? You can do both the things." They will go on eating and they will go on reciting inside a certain sacred mantra. Why waste time? But then you are missing the totality of eating, then you are not tasting your food. How can you do it? The mind is capable of doing only one thing at a time; it cannot do two things together -- it is impossible. If you are eating, then let your whole consciousness be that of taste, of smell. Forget everything! Then even ordinary bread may taste like the most delicious food possible. But you are not present.

Look at people eating -- they are talking, there are people who are listening to the radio or seeing to the TV. I have heard about stupid Americans even making love while seeing the TV! -- what to say about eating? Why miss? You can do both the things -- you can make love and you can go on seeing the TV. Now, neither you will be seeing the TV nor you will be making love; you will not be able to enjoy either, you will miss both. There are people who cannot eat if they don't have company to talk and gossip and to discuss. When you are talking you go on swallowing -- swallowing is not eating.

Eating should be meditative, prayerful. You should be more respectful to food because it is life, it is nourishment. And then thousand and one problems arise out of it. Because while you are eating you are reading the newspaper or quarreling with the wife or listening to the radio or looking at the TV or talking to a friend or holding the phone, you will miss the joy of eating. You will eat more because your taste buds will not feel fulfilled and contented. Then you will gather unnecessary fat in the body. Then one has to start dieting, fasting, naturopathy and all kinds of nonsense follow. But the simple thing that should have been done in the first place was: just eating and not doing anything else.

When Lin Chi was asked, "What is your meditation?" he said, "When I eat I simply eat, and when I sleep I simply sleep. When I walk I simply walk."

The person who was asking said, "But this is what we all do."

Lin Chi said, "No, that's not what you do. When you are eating you go on doing thousand and one other things too. I know it because I had been just like you before I became enlightened. I had lived in the same mad and stupid way, so I know how you are living. Don't say to me that this is what everybody does."

The most stupid thing in life is to live halfheartedly, because the moment that is gone is gone forever. But people are living so unconsciously that it is almost impossible for them to be conscious of what they are doing.

A guy was coming home from work to his house in a suburban residential neighborhood of a typical American city. The houses were in a large compound surrounded by beautiful lawns. While he was walking, a tremendous bellyache gripped him. It was already dark and there were three more blocks to go, so he decided to relieve his bellyache under the bush next to a nearby house. He finished, stood up, closed his pants and took a look to see his work. What a surprise! There was nothing. The grass was clean, very clean. Just to make sure he lit his cigarette lighter but there was nothing there, so very puzzled he went home.

That night he could not sleep for thinking about the mystery of the disappearing shit and when he found his lighter missing the next day he went back to the garden. He found the lighter but no trace of the shit.

Straightening up, his eyes met those of an offended old lady. "Ah!" she cried. "So you are the one who shit on my turtle!"

If you watch your life you will see what you go on doing. And it is not only so about the ordinary people, but the people you call very extraordinary, the geniuses; they are also as unconscious as you are, or even more so.

It is said about Karl Marx, the founder of communism, that one day studying in the British Museum he for the first time came across the theory that if you drink or you smoke, or you use anything, you can save money by using it more. For example, if you are smoking a cigarette of a very costly brand and you start using a cheaper cigarette, on each cigarette you will be saving money; the more cigarettes you smoke, the more money will be saved. He was thrilled.

He went to the marketplace -- he was a chain-smoker -- he purchased the cheapest kind of cigarette, as many as he could carry to the house. His wife could not believe her eyes: "So many packets he is bringing --

is he going to open a shop or something?" She asked, "What is the matter?"

And he was so joyous, he said, "Wait! Now there is no need to work. We can save money only by smoking more and more. You also start smoking, and don't stop children either from smoking. And whosoever comes to the home, let them smoke as much as we smoke -- more money will be saved. On each cigarette so much money is going to be saved!" And he closed the doors and started smoking.

The wife thought, "He has gone crazy How you can save money if you go on smoking, just smoking?" She called his friend, Friedrich Engels, who tried hard to argue with him that, "You are being foolish!" It took hours for him to convince him that "This is nonsense! You will die of cancer or some dangerous disease -- and money will not be saved! The theory is correct only if you smoke twelve cigarettes of a costly brand and twelve cigarettes of cheap brand; then you will be saving money. But that does not mean you go on smoking cigarettes day and night and then there is no need to work."

Now people like Karl Marx, who are thought to be very logical, can behave in a very unconscious way. One day it happened:

Edison was writing some letters. His wife came, and she knew that he never likes to be disturbed in the middle of his work because sometimes he loses track of his theory. She had brought his breakfast, so she kept the breakfast by the side and went away to do some other work.

Meanwhile a friend came. Seeing the breakfast is getting cold and he is so much in his writing, just to play a joke on him he ate the breakfast. When he finished the letter he looked around. He saw the empty plate he said to the friend, "Sorry, you came a little late -- I have finished my breakfast." Seeing the plate empty he thought he must have finished, he must have eaten the breakfast.

Not even the ordinary people, but your so-called geniuses... Edison is one the greatest talented persons ever: he discovered one thousand things -- one thousand things is a rare achievement -- but remained his whole life unconscious, so much so that once he forgot his own name.

It is said of Immanuel Kant, a great German philosopher, that he had to be reminded of every small thing he lived such an unconscious life. Each small thing had to be reminded to him, even things like this:

One day he came home after his evening walk, stood in the comer of the room, laid down his walking-stick on the bed thinking that he is lying on the bed and the walking-stick is standing in the comer of the room. The servant, seeing the light on, looked through the keyhole, was puzzled -- what is happening? -- because he saw Immanuel Kant standing in the corner of the room and the stick lying down on the bed. He knocked on the door.

Immanuel Kant opened the door and the servant asked, "What is the matter? What are you doing?"

He said, "I also am feeling a little bit strange. Something is wrong, but I am not exactly certain what it is. I am feeling very tired!"

Every man has a Buddha inside him, but the Buddha is not holy, is not whole. We are living in fragments. Somebody is living in his head, somebody is living in his body, somebody is living somewhere else. Somebody is focused on the money, somebody on power, somebody on some other trip, some other number. But nobody is wholly, fully aware what he is doing, what he is being.

> "THIS IS SUCH A FINE TEMPLE," SHEN TSAN SAID, "BUT THE BUDDHA IN IT IS NOT AT ALL HOLY!" HIS OLD TEACHER TURNED ROUND AND LOOKED AT HIM, WHEREUPON SHEN TSAN COMMENTED, "THOUGH THE BUDDHA IS NOT HOLY, HE CAN STILL RADIATE THE LIGHT."

In that moment when the old teacher looked back -- shocked in a way, because what Shen Tsan had said was very shocking, in a way rude from a disciple, saying that he is not holy! -- in that shock his mind must have stopped. And looking at Shen Tsan for a moment he must have been in a state of no-mind -- just for a moment. And that is the moment when you start radiating the Buddha.

> ... SHEN TSAN COMMENTED, "THOUGH THE BUDDHA IS NOT HOLY, HE CAN STILL RADIATE THE LIGHT."

Once in a while... so if he can radiate the light once in a while he can radiate the light forever. It is only a question of little more awareness.

> AGAIN, ONE DAY, WHILE THE OLD MAN WAS READING A SUTRA NEAR A PAPER-COVERED WINDOW, A BEE TRIED DESPERATELY, WITH ALL ITS STRENGTH, TO FLY OUT OF THE ROOM THROUGH THE PAPER BUT WAS UNABLE TO GET THROUGH.

BEES SEEM TO HAVE something like human minds, exactly the same kind of stupidity. The doors

may be open, but if a bee is inside the room, caught inside the room... and she may have come from the open door but she will try to get out from the closed window. Not only bees but other birds also behave in the same way. Any bird can enter in your room; the doors are open, he has come from the door, but he cannot go back from the same door. He starts trying to get through the wall, through the ceiling... and the more he tries, the more desperate he becomes, because there is no way to get through the ceiling or through the wall or through the closed window. And in that desperation, frustration he becomes more and more blind, afraid, scared. He loses all intelligence. And the same is the case with human beings.

One day Buddha came into his assembly of the monks. It must have been just a morning like this. His sannyasins were sitting and waiting for him. They were puzzled because this was for the first time that Buddha had come with something in his hand -- a handkerchief. They all looked at the handkerchief What was the matter? There must be something special in it. And Buddha sat on the platform and rather than starting speaking to the assembly he looked at the handkerchief, started tying a few knots in it, five knots in all. The whole assembly watched -- what is going on?

And then he asked the assembly, "Can anybody tell me: is this handkerchief the same as it was before the knots were tied?"

Sariputta said, "This is a tricky question. In a way the handkerchief is the same because nothing has changed, in a way it is not the same because these five knots have appeared which were not there before. But as far as the inner nature of the handkerchief is concerned -- its nature is concerned -- it is the same; but as far as its form is concerned it is no more the same. The form has changed: the substance is the same."

Buddha said, "Right. Now I want to open these knots." And he started stretching both ends of the handkerchief farther away from each other. He asked Sariputta. "What do you think? By stretching farther will I be able to open the knots?"

He said, "You will be making knots even more difficult to open because they will become smaller, more tighter. '

Buddha said, "Right. Then I want to ask the last question: what should I do so that I can open the knots, the tied knots? How I can untie them again?"

Sariputta said, "Bhagwan, I would like first to come close and see how in the first place the knots have been tied. Unless I know how they have been tied it is difficult for me to suggest any solution."

Buddha said, "Right, Sariputta. You are blessed, because that is the most fundamental question to ask. If you are in a certain fix, the first thing is how you got into it rather than trying to get out of it. Without asking the most fundamental and the primary question, you will make things worse."

And that's what people are doing. They ask, "How we can get out of our sexuality, greed, anger, attachment, jealousy, possessiveness, this and that?" without asking, "How in the first place we get into them?"

Buddha's whole approach is, first see how you get into anger. If you can see the entrance, the same door is the exit; no other door is needed. But without knowing the entrance if you try to find out the exit you are not going to find; you will get more and more desperate. And that's what people go on doing.

In the scriptures, what are you looking for? -- solutions. You create the problems -- and the solutions are in the scriptures! Why don't you look at the problems yourself. How you create them? Why don't you watch when you are creating a certain problem? And you create every day, so it is not a question that you have to go back. Today you are going to be angry again, today you will feel again the sexual urge: see how it arises, see how you enter into it, how you get hooked into it, how it becomes so big like a cloud that surrounds you and you are lost in it. And then you go to ask others!

You are functioning almost like a stupid bee. Bees can be forgiven, but you cannot be forgiven.

Shen Tsan is using all opportunities to make his old teacher aware what has happened to him. He does not want to say directly because it cannot be said directly. It will be too impolite to say directly that, "I have become enlightened." That may hinder rather than help; the old teacher's ego may be hurt. And enlightenment cannot be claimed; you have to produce proofs of it. You have to be very seductive about it, and that's what he is doing. He is being very seductive; he is throwing here and there a few remarks just like arrows, hitting from every direction in the very heart of the old teacher, to make him aware that Shen Tsan is not the same person as he had left him. A totally new being has come to him, a new consciousness is born into him. He is reborn.

... WHILE THE OLD MAN WAS READING A SUTRA...

Now he has become old, but is still reading a sutra. Sutras are good when you are children, sutras are

good when you are young, but there is a time when you should become mature enough to go beyond information and start looking for transformation. Now this man is getting so old; still with trembling hands he must be holding an ancient sutra, still looking for some exit.

And the beautiful opportunity arose because a bee entered into the room. Now the bee has entered from the open door. From where it will enter? How have you entered into the world? How you enter every day when you get up in the morning into the world again?

Have you ever watched? -- when for the first moment you become aware in the morning that sleep has left, there is a gap of a few seconds in which the mind does not exist -- only a few seconds. Sleep is no more and the world has not started yet. The mind will take a little time to start. There is a gap, an interval, a few seconds. If you are alert enough you will be able to see how you enter *every* day into the world. What is your first thought? Can you say what was your first thought today? You must have entered, but you are not aware at all.

We live so mechanically. Each moment is an opportunity, but we go on losing it in our stupidity.

> ... THE BEE TRIED DESPERATELY WITH ALL ITS STRENGTH... WITH ALL ITS WILLPOWER... TO FLY OUT OF THE ROOM THROUGH THE PAPER.

That's what the yogis, the so-called ascetics are trying to do with all their will, with all their effort, endeavor, with all their strength. They are trying to get through the wall rather than sitting silently, becoming calm and quiet, looking around for the door from where they have entered in.

The most important thing whenever you are in a problem is not to start immediately doing something, otherwise you will make the problem worse. The most significant thing is for the time being not to do anything at all. Just sit silently, relax, rest, be in a let-go. Rather than trying to find out the way, watch from where you have entered, because each problem has its own solution and each question has its own answer in it. If you are careful enough, conscious enough, you will be able to find it there, and nowhere else you can find it. No scriptures are going to help.

> THE BEE WAS TRYING, WITH ALL ITS STRENGTH, TO FLY OUT OF THE ROOM THROUGH THE PAPER BUT WAS UNABLE TO GET THROUGH. SHEN TSAN, SEEING THIS, SAID, "THE WORLD IS SO VAST AND WIDE THAT YOU MAY EASILY SET YOURSELF FREE IN IT. WHY, THEN, DO YOU FOOLISHLY BORE INTO OLD, ROTTEN PAPER?"

Now this was too much! The Master is reading some old scripture. And older the scripture is, people think, the better it is; the more rotten, the more important they think; the more ancient, the more significant they think.

Zen believes in burning the scriptures. The most famous Zen painting is Bodhidharma burning scriptures, throwing them into fire. It does not mean literally. There are fools...

I had a painting when I used to live in Jabalpur -- a friend brought a painting of Bodhidharma burning the scriptures. A young man used to come to me; he saw the painting, he asked me the meaning. I told him the meaning. He went home, he burned all his scriptures. And then he could not sleep the whole night because he became very much disturbed. The gods may become angry -- what he has done?

Early in the morning, four o'clock, he knocked on my door. He said, "Save me -- I am getting mad! What you suggested I have done -- I have burned the scriptures. My mother is mad, my father is mad. My whole family is thinking that I have to be put into a mental asylum because I have burned the SRIMAD BHAGAVAD GITA, and they say this is the most sacrilegious act. And they cannot believe and I tried to convince them about you and about your ideas, and they said, 'That man is mad and you are mad!' What am I supposed to do now? I could not sleep the whole night. I myself am afraid. Krishna must have felt offended. Now how can I be saved?"

I told him, "How many scriptures did you have?" He said, "I had the RAMAYANA and the SRIMAD BHAGAVAD GITA and few others."

I phoned to a bookseller and ordered those books and gave the young man those books and I told him never to come to me again, "Because you are not the person to come here -- you are a fool! That painting and whatsoever I had said was not to be taken literally; it is a metaphor. It is significant as a metaphor. Yes, you have to burn all the scriptures from your mind. Burning old, rotten paper is not going to help. If it is not going to help by reading it, how is it going to help by burning it? It is the same old rotten paper whether you read it or you burn it."

The Master must have felt something has to be done now, and as the Master felt that his disciple is no

more the same, Shen Tsan said this beautiful sutra:

"WHILE THE EMPTY DOOR IS OPEN WIDE
HOW FOOLISH IT IS TO TRY TO GET OUT
BY THRUSTING AGAINST THE WINDOW!
ALAS! HOW CAN YOU, MASTER,
RAISE YOUR HEAD ABOVE THE SLOUGH
BY PUTTING YOUR NOSE AGAINST OLD, ROTTEN PAPER
FOR A HUNDRED YEARS?"

First he has said as if he was talking to the bee, now he has directly said to the Master. Now he felt, "The time is ripe -- now the Master is ready to listen."

HEARING THIS REMARK, THE OLD MAN LAID DOWN HIS BOOK AND SAID TO SHEN TSAN, "FOR QUITE A FEW TIMES NOW, YOU HAVE MADE UNUSUAL REMARKS"

ONLY BUDDHAS can make unusual remarks; they are bound to make unusual remarks. It is only through wisdom that the fire of rebellion arises. Knowledge is conventional, pundits are traditional. Only the enlightened people are the salt of the earth.

THE OLD TEACHER SAID, "FOR QUITE A FEW TIMES NOW, YOU HAVE MADE UNUSUAL REMARKS. FROM WHOM DID YOU GAIN YOUR KNOWLEDGE WHILE YOU WERE AWAY FROM HOME?"
SHEN TSAN REPLIED, "I HAVE REACHED THE STATE OF PEACEFUL REST..."

This was the time now, the right time. Everything has to be said at a certain right time; if you say it when the time is not right it is useless. Hence the Master has to wait, wait for the right season, for the right climate, for the right moment. One never knows when it will come, but when it comes, only then the awakening is possible.

SHEN TSAN REPLIED, "L HAVE REACHED THE STATE OF PEACEFUL REST... I HAVE COME TO MY CENTER... THROUGH THE GRACE OF MASTER PAI CHANG "

Remember the word "grace": not through the effort but through the grace.

"NOW I HAVE COME BACK HOME TO PAY MY DEBT OF GRATITUDE TO YOU.

"And I have come back home because you had brought me up, you have worked hard with me. Whatsoever you knew you have tried to impart to me. Of course, you were not enlightened and you could not help me to become enlightened, but without you perhaps I would not have been able to find the right man, Pai Chang."

And Pai Chang was a rare man. He was not a monk, he was not a *bhikkhu*, a sannyasin, he lived the life of an ordinary, worldly man. He remained a layman his whole life, even after he became enlightened. He never stopped his ordinary activities. He had thousands of followers by and by, many people gathered around him, but he continued to do his usual work. Many people invited him, even the king, that "You need not work any more -- we can make a big monastery for you. You have so many followers there is no need for you to work. You can help people."

He said, "I am helping. This is the only way I can help people. I would like to remain in the marketplace."

This old teacher may have been far more famous; he had many disciples -- Pai Chang was just a layman -- but now was the right time to say to him. First he may not have listened at all, may have felt offended, but Shen Tsan said, "I had to come to you to pay my respects, my gratitude. You have done much for me -- you *prepared* me for Pai Chang."

A real seeker always feels grateful, to everybody, whosoever has helped him in any possible way. He feels grateful to his parents, he feels grateful to all his teachers; he feels grateful even to people who have deceived him, who were pseudo, who were not real teachers even, who were cheaters. But he feels grateful even to them, because they *all* have helped you -- positively, negatively, in some way or other.

If you are here, you are here because of many many people, good and bad both. And the day you become reborn, remember it, that you owe something to everybody, whosoever has helped you in any way. The husband who has divorced you, the wife who has left you and gone with somebody else, the parents who abandoned you, who have forgotten all about you, the many pseudo teachers who roam around the world exploiting people, they all have helped in certain ways. When you will become enlightened you will

know how they all have helped. If the husband has not divorced you you may not have been here at all -- you may be still hanging with the fool! You owe much gratefulness to him. The wife who left you and went with somebody else, don't carry any grudge against her; she has done a great service to you, otherwise you may not have been here. She may be still nagging you!

Everything that has happened has been good. Once you attain to the ultimate rest it makes everything golden. Even nights, dark nights become sources of the beautiful mornings, beautiful dawns.

THE OLD TEACHER THEN PREPARED A GREAT FESTIVAL IN HIS YOUNG DISCIPLE'S HONOR, SUMMONED THE MONKS IN THE MONASTERY TO THE ASSEMBLY HALL, AND BESOUGHT SHEN TSAN TO PREACH THE DHARMA TO ALL. WHEREUPON SHEN TSAN ASCENDED TO THE HIGH SEAT AND, FOLLOWING THE TRADITION OF PAI CHANG, PREACHED AS FOLLOWS...

THE OLD TEACHER understood it immediately, even though he was just reading the scriptures, but must have been a man of insight and understanding, not just a stupid scholar -- a scholar, but searching for something more, trying to transcend words and reach to the content. He immediately recognized the light that had come to the face of his disciple. He could see the radiance, he could feel the fragrance. And then he was not miserly in any way. He respected him, arranged for a great festival, a great ceremony in his honor, called the whole assembly, all his students and disciples, and asked him to ascend and preach the *dharma* to all.

WHEREUPON SHEN TSAN ASCENDED TO THE HIGH SEAT...

and spoke these few, but they are tremendously beautiful:

"SINGULARLY RADIATING IS THE WONDROUS LIGHT
FREE FROM THE BONDAGE OF MATTER AND THE SENSES."

If you become conscious you immediately know that you are not the body nor the mind; you are pure consciousness, and that pure consciousness is the wondrous light. That is the light Buddha has said about: "Be a light unto yourself."

"NOT BINDING BY WORDS AND LETTERS..."

It is not confined to any words or any letters. It is beyond all descriptions, beyond all expression, beyond all definitions.

"THE ESSENCE IS NAKEDLY EXPOSED IN ITS PURE ETERNITY."

But if you have eyes to see, if you have intelligence it is available in all its nakedness, in all its eternal purity, in its absolute, essential beauty it is available. Every moment is available; just it is because of your stupidity, your mediocrity, your mind, that it remains hidden. It is not hidden; your consciousness is clouded.

"NEVER DEFILED IS THE MIND-NATURE..."

And remember, whatsoever you do, whatsoever you have done, you cannot defile your innermost core. Your center remains unaffected by the circumference, your consciousness remains unaffected by your character. The cyclone cannot touch the center. You are the center of the cyclone.

"IT EXISTS IN PERFECTION FROM THE VERY BEGINNING."

And you are not to attain to perfection. This is the Zen discovery: that you are not to attain it, it is already the case. You are perfect from the very beginning.

"BY MERELY CASTING AWAY YOUR DELUSIONS..."

All that is needed is just cast away your delusions.

"THE SUCHNESS OF BUDDHAHOOD IS REALIZED."

And immediately you realize you have been the Buddha since the beginning. You have always been the Buddha and nobody else. You have been a god from the very beginning, you cannot be otherwise. Godliness is your intrinsic essence, it is nothing to be achieved. And it is impossible to defile it -- no karma

can defile it.

So whatsoever you have done you have done only in your dreams. When you wake up, whether you dreamed of being a sinner or being a saint does not matter. When you wake up, both the dreams are finished; you don't bother at all. You don't feel guilty that you have been a sinner in your dreams and you don't feel "holier-than-thou" because you have been a saint in your dreams. Dreams are dreams, illusions. The awakened person is freed from all dreams.

"THE SUCHNESS OF BUDDHAHOOD IS REALIZED."

You are Buddhas right now, this very moment!

AS SOON AS THE OLD TEACHER HEARD THIS STANZA, HE WAS IMMEDIATELY AWAKENED.

This is the lion's roar: You are Buddhas this very moment, right now! Nothing has to be attained, nothing has to be changed. Wake up! Listening to this lion's roar, the old teacher immediately became awakened. All that is needed is intelligence, all that is needed is understanding the point, a capacity to be available to the Master.

This old man must have been rare. It must be said about him that he was able even to receive the message from his own disciple. He must have been a humble man; he must have been able to put his ego aside. And that is the greatest delusion. He immediately became awakened.

In Zen this is called the special transmission: the transmission beyond words, beyond scriptures. What is said is not the real thing, but what was heard was the real thing. What is said, you have heard it; but what the old man heard you have not yet heard. The day you hear it you will know what it is: the special transmission.

It is like when you bring an unlit candle close to a lit candle. Suddenly from the lit candle the flame jumps to the unlit candle. The lit candle loses nothing and the unlit candle gains everything. This is the special transmission -- beyond words, beyond scriptures.

In that moment when Shen Tsan shouted:

"BY MERELY CASTING AWAY YOUR DELUSIONS
THE SUCHNESS OF BUDDHAHOOD IS REALIZED

"... and your self-nature is never defiled, and you are perfect from the very beginning," the old man immediately became awakened Just like sudden lightning... and all darkness has disappeared and disappeared forever. In fact, it never existed in the first place; you were simply imagining it.

All misery is in your imagination. When this imaginary misery is dropped there is nothing left but bliss, benediction, ecstasy.

Zen: The Special Transmission

Chapter #4
Chapter title: At a Time Like This?

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The first question

OSHO,
CAN A WOMAN REALLY DRIVE A MAN CRAZY?

Anand Deepesh,
It depends on the man. If he is wise he becomes a henpecked husband; if he is not so wise, then there is no other way than to be crazy. That's why ninety-nine point nine percent of men decide to be henpecked husbands -- just to survive.

Nothing is wrong with the woman; she is not deliberately trying to drive you crazy. Just their minds function in a totally different way. In fact, that is their attraction; their polarities function like a magnetic field. The more different a woman is, the more she will attract you. If she is just like you, thinks the way you think, the attraction will be lost. There will be no tension; the relationship will collapse.

The relationship is like an arch. When you make an arch you put bricks *against* each other; their very opposition creates the strength, and the arch can support the whole building. But the strength depends on the opposition.

A living relationship between a man and a woman is bound to be a little bit crazy. Man cannot drive the woman crazy because his argument, his way of thinking is logical. The woman's way of thinking is illogical, but that is her way; that's how she is made. She functions instinctively at the lowest and intuitively at the highest. Man functions intellectually at the lowest and intelligently at the highest. The way of instinct and intuition is the way of illogic. Logic cannot drive the illogical person crazy; if anything is going to happen it is going to happen to the logical mind.

Craziness is part of the logical mind. Craziness simply means your logic is no more functioning and you are at a loss what to do. You love the woman, you would not like to lose her at any cost. You feel for her, you try in every way to understand her. But whatsoever you do you are also helpless -- you can do only logically. And logically she is not comprehensible; that way she is mysterious, very mysterious. You can devote your whole life in studying a single woman and you will not be able to figure out what is what.

She never tries to understand you. The illogical functioning of the psyche is not interested in understanding; it simply reaches to the conclusions without any procedures -- it jumps to the conclusions. And the miracle is that the woman is almost always right and you are almost always wrong. That drives you crazy! And you have been functioning so logically, mathematically, step by step; still your conclusion is not right.

One woman won the lottery. When the husband came he was surprised. How she managed, he asked.

She said, "I saw a dream, and in the dream the figure 7 appeared three times. So I figured out that three times seven means twenty-eight."

The husband was aghast. He said, "Then what happened?"

She said, "I purchased the ticket of the number twenty-eight and I won the lottery."

The husband said, "But three times seven is not twenty-eight, it is twenty-one!"

The woman said, "Then you be the mathematician, but I have won the lottery!"

Who cares about mathematics? The real thing is the conclusion. She never tries to understand man -- no woman ever tries -- she understands already. In fact, they are always puzzled why men go on trying to understand women. For centuries man has been doing that. I think woman must have been the ancient-most subject of his inquiries -- naturally; even before God he must have inquired about woman. In fact, it was the woman who got him into the whole trouble, not God. God may have created the world, but there was no trouble.

It was Eve who persuaded him to eat the fruit from the tree of knowledge, which was forbidden. Man tried to argue that "It is forbidden. God has said not to go near to that tree, never to eat that fruit." But the woman says, "God is prohibiting because he is afraid that if we eat the fruit of the tree of knowledge we will become as wise as God. He is jealous. Let us go and eat it." And she seduced him.

God may have created the world, but the world we know is created by the woman.

If you watch the functioning of the woman's mind you can see it clearly: it is impossible to understand it. The very effort to understand will drive you crazy.

It is not just accidental that Buddha escaped from his wife, Mahavira escaped from his wife. It was not the world really that was creating the trouble, because you cannot escape from the world. Where you will escape to? At the most you can escape from the woman who is driving you crazy. And Buddha must have been really frightened. His wife was one of the most beautiful women who has ever walked on the earth -- another Cleopatra. Her name was Yashodhara. She was chosen from thousands of beautiful young women.

And the more beautiful a woman is, the more dangerous. The homely woman cannot drive you so much crazy, because she has not that much appeal either. The more appeal a woman has, the more driving force she has.

Buddha must have remained frightened. Even after his enlightenment he was frightened, because for many years he did not initiate any woman into his commune. Again and again women asked him, saying that "We want to be initiated, we also want to become your sannyasins!" But he refused, he simply refused. One woman has frightened him so much that he became afraid of all womankind.

But finally he had to agree because his stepmother who had brought him up... His own mother died immediately he was born; just after his birth the mother died. Then his stepmother brought him up and he had tremendous respect for her. When she came to ask for initiation he could not refuse -- you cannot refuse your own mother. Unwillingly he consented.

But he said that "My religion was going to last for twenty-five hundred years. Now it will last only five hundred years, because the woman has come in." And after his mother's initiation, of course, thousands of women came in. Yashodhara also came in, his wife of whom he has always been afraid. And they came like a flood. Their number became thrice than the men sannyasins and they drowned the whole commune.

I am not afraid of women because I never got married. Had I been married then the same would have been the case: I would have tried my best to prevent women outside the commune. But I am not afraid of them at all. Unless you have had a wife you can't be afraid of women. Then they are beautiful creatures!

Anand Deepesh, you must be in some trouble! Feel consoled that even Buddhas have been in trouble.

Mr. and Mrs. Pontius Pilate were standing on their balcony watching Jesus and the procession following him towards Mount Calvary.

"I really don't care who he is," said Mrs. Pilate. "If he stumbles one more time he is out of the parade!"

Two women meet on the street. "What have you done with your hair?" says one. "It looks like a wig."
"It is a wig," replies the other.
"Hm, well, you would never know it!"

Said the newly-wed English wife to her husband, "I just don't understand you, George. You liked baked beans on Monday, you liked baked beans on Tuesday, you liked baked beans on Wednesday, you liked baked beans on Thursday. And suddenly on Friday you don't like baked beans!"

A black woman and her Jewish Italian friend are discussing religion. The negress says, "You honkies strung Jesus on the cross, eh?"

In response the Jew says, "Yes, but if Jesus had been in Africa, you niggers would have eaten him!"

"Yes," replies the negress. "You see, we have good taste!"

After three months of constant work and hundreds of hours of talking on the part of the client, the woman psychoanalyst was completing her in-depth interpretation of the client's mental and emotional state. Clearing her throat to make her final remarks, she looks up from her notes and says, "And my final analysis lends me to say that in my professional opinion you are just crazy!"

The client, shocked and angry, replies, "Well, I will have to get another opinion."
"Okay," says the woman shrink, "you are ugly too!"

Anand Deepesh, a woman can really drive a man crazy, but still, your cooperation will be needed. Without your cooperation, no, nobody can drive you crazy. If you stop trying to understand her and enjoying her she cannot drive you crazy. If you try to understand her, naturally you will stop enjoying her, and then she is bound to drive you crazy. Rejoice in her! Rejoice in her differences, rejoice in her different approaches towards life. Rejoice that she is not a man but a woman. She does not think like you; not only is her body different from you, her psyche is also different from you. And once you forget trying to understand her, there is no way for her to drive you crazy.

When you are with your woman, put your mind aside. Become more existential and less intellectual. Love her, dance with her, sing with her, but don't try to argue with her. As far as argument is concerned, always agree with her and you will never be at a loss. And anyway, even if you argue, finally you will have to agree with her. The more you argue, the more she will insist. And her feminine ways of insistence are such that it is impossible not to listen to her -- because she will not argue. Otherwise *you can* discuss. You would like...

Every husband wants his wife to sit at the table, calm, cool and collected. "And let us discuss the matter." But she starts throwing things! She knows if she becomes calm and cool you are going to win. She starts slamming the door. She will put more salt in your vegetables and no sugar in your tea! She will make so many illogical efforts and she will cry and she will weep and she will start pulling her hair. She will beat

the children, who have nothing to do with the matter.

And seeing all this, for something small, you will have to agree. Maybe it was only a question of going to see a picture to the movie house and you were not agreeing to which picture to go. She will have her way, so why unnecessarily go defeated with her? Why not go victorious? The moment she says..."Right, absolutely right! That's what I was thinking." And that way you will feel happy and you will go victorious. And your sugar in the tea will be in the right amount and your salt in the vegetables will be right amount, and children will be saved. For some small thing the woman can put the whole house on fire! But it all depends on you.

Be a little more meditative, Deepesh. In fact. meditation has been discovered as a defense. It is not a discovery of women, remember. Many people have asked me, "Why women have not discovered meditation?" Why they should discover? They have no reason to discover it; it is man's discovery. Surrounded by his meditative energy he is protected. Nobody, not even a woman, can drive him crazy.

So become more meditative. Go a little deeper into zazen, vipassana.

The second question

OSHO, WHY ARE YOU CALLED "THE SEX GURU" IN THE WEST?

Deva Christine,

IT IS A LONG, long stupid Christian tradition in the West -- of repression, of deep antagonism against life, life energies. That has provoked the label for me; otherwise I have nothing to do with sex. I am not teaching sex to you. If I have to talk once in a while about sex that is because of your Christian, Hindu, Mohammedan repressive traditions. I am not responsible for it, *they* are responsible for it. They have made man's life so paralyzed, so crippled and their whole strategy has depended upon repressing the energy called sex.

And remember, you have only one energy; you don't have many energies, only one energy. At the lowest it is called sex energy. You go on refining it, you go on transforming it through meditation, through the alchemy of meditation, and the same energy starts moving upwards. It becomes love, it becomes prayer. It is the same energy, just refined states of it. Sex is crude, raw, just a diamond found from the mines. It has to be cut, polished; much work is needed. Then it will be possible to recognize that it is a diamond.

The Kohinoor -- that is the greatest diamond in the world -- was lying in a peasant's house for three years. His children were playing with it because he was not aware that it is a diamond; it looked only a beautiful stone. He had given it to his children.

It was only by coincidence that a traveling sannyasin stayed in his hut; he could not believe his eyes. The sannyasin, before he became a sannyasin, had been a jeweler. He told to the farmer, "Are you mad or something? I have never come across such a diamond in my whole life, and I have seen the greatest diamonds. This is not an ordinary stone."

And the farmer said, "It has been lying down here for three years. One day I had found it in my field; in my field there runs a small stream" -- it happened in a small place, Golconda -- "and in the sand of that stream I had found this, sol brought it home for my children and they have been playing with it."

Immediately the Nizam of Hyderabad1 the king of that territory, was informed. He was a lover of diamonds; he could not believe his eyes. He rewarded the farmer with millions of rupees.

Now the same Kohinoor is the number one diamond in the whole world. It is part of the crown of the British Queen. Now it is only one third of its original weight. What happened to the two thirds? Two thirds has been cut in polishing, in refining; two thirds of the diamond has disappeared, only one third has remained. But the more it was polished, the more it was refined, the more valuable it became. It is million times more valuable than it was when it had its original weight.

Sex is raw energy. It has to be transformed, and through transformation there is transcendence. Rather than transforming it, religions have been repressing it. And if you repress it the natural outcome is a perverted human being. He becomes obsessed with sex.

The people who call me "sex guru" are obsessed with sex. I have not talked about sex more than I have talked about meditation, love, God, prayer, but nobody seems to be interested in God, love, meditation, prayer. If I say anything about sex, immediately they jump upon it.

Out of my three hundred books only one book concerns sex, and that, too, not in its totality. The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. Just the beginning of it is concerned with sex; as you go deeper in understanding it moves towards superconsciousness, towards *samadhi*. Now that is the

book which has reached to millions of people. It is A strange phenomenon: my other books have not reached to so many people. There is not a single Hindu, Jain saint, mahatma in India who has not read it. It has been discussed criticized, analyzed, commented upon in every possible way. Many books have been written against it -- as if that is the only book I have written!

Why so much emphasis? People are obsessed particularly the religious people are obsessed. This label of "sex guru" comes from religious people.

"Were you shocked by the porno film we saw?" a friend asked the Polack Pope.

The Pope said, "I was even more shocked the second time I saw it!"

The way people have been brought up for centuries is life-negative. I affirm life with all that it contains. That does not mean that I don't want you to change -- in fact, that is the only way to change. First you have to accept where you are, what you are. First you have to explore your reality, and then only you can find ways to go beyond it. You have to explore into all the possibilities of your existence.

And sex is one of the most important phenomena, in fact the most important phenomenon of your life. But from the very childhood we are being deceived, we are told lies about sex. And the day we start discovering the facts of life, great guilt arises -- as if we are doing something criminal. The criminal thing has been done to you by your parents, by your priests, by your politicians, by your pedagogues. They have created such a conditioning in you that you cannot discover the facticity of your life and its implications. They have falsified you, they have betrayed your trust.

That's why no child can really respect his parents; they have all deceived him. And no student can respect the teachers, the professors: they have all betrayed his trust. He trusted in them and they have been lying. Utter lies! But the lying has gone so deep, it has become such a thick crust around you, that when you start discovering reality you feel afraid. You are doing something wrong, something that should not be done.

A small girl walks into the bathroom while her mother is bathing. "Mummy, what are those things hanging down your front?" she asks.

"These?" replies the embarrassed mother. "They are balloons, dear."

"What are they for?" insists the little girl.

"When you die they blow up and float you off to heaven!"

"Mummy," says the little girl after a moment's thought, "I think our maid is dying. I just heard her say, 'Oh God, I am coming!' and daddy is lying on top of her blowing up her balloons!"

The children are bound to discover the reality. How long can you hide it from them? There is no need to hide anything; everything should be explained. When the child is inquiring it should be explained as it is. There is no need to start a child's mind with lies. Don't stuff their minds with lies, because how long you can go on hiding the facts? They will manifest themselves and then the child will be in a real fix, in a real difficulty. He will be divided, he will be split. His conditioning will say, "This is wrong," and life will say, "Go ahead." His biology will say one thing and his psychology will say another thing. You have created a schizophrenic condition in him.

I am against this crime. I want every child to be made fully aware of all the facts of life as they are; there is no need to create any guilt. But your religions have depended on guilt. They have pulled curtains upon curtains before your eyes. They have made you almost blind; you can see only behind the curtains, through the curtains. And those curtains are false, pseudo, utter lies; they distort everything.

My respect for truth is absolute and I don't care about anything else. You have created a humanity which is ugly. I would like to create a human being which rests in truth, lives in truth, is not split, is not insane but is whole, sane, intelligent, is not obsessed with anything. Your religions create obsession. Your all the scriptures are full of obsession, sexual obsession.

Turiddu, a Sicilian man of forty years, was wasting his life on sex -- men, women, children, days, nights, any time, any place. He was going crazy. He could not stop.

Finally, in despair, he went to a top Italian psychoanalyst in Milano, very expensive and very special. "Can-a you help-a me, doctor?"

"Yes, I think so. We will try some new experiments."

The first day the doctor drew a circle on a piece of paper and showed it to Turiddu. "What do you see?"

"Oh, it's-a easy -- it's-a picture of some-a beautiful woman's cunt!"

"What?"

"Oh, it looks like that-a way, with her legs-a apart-a!"

The following day the doctor showed him a drawing of a triangle. "What do you see?"

"Oh, it's-a another view of the same-a beautiful cunt from yesterday-a!"

The third day the doctor decided to make a drawing of something that could never be interpreted as sexual. He drew a rectangle and in the center placed just a point.

"Now, mister, what do you see?"

"Don't-a be funny, doctor. It's-a same picture -- you are looking down on a rectangular bed and that point-a is-a the beautiful cunt that you have-a been obsessed with the last-a three days!"

"You are sexually obsessed and perverted!" shouted the doctor.

"ME?" replied Turiddu. "Me? Who is-a doing all-a these pornographic drawing every day-a?"

Religions have created a strange situation. They have created your obsessiveness with sex and then they make you feel responsible for it. They are guilty of creating guilt in people, but they make you feel guilty. But there is a subtle strategy and politics in creating guilt. Once a man starts feeling guilty he becomes weak, he becomes stupid. Once a man starts feeling divided he can be ruled over, he can be exploited. He loses independence. He becomes a slave of some church, some state, of some ideology, some philosophy, some theology. He is no more an individual; he cannot be rebellious. Humanity has been reduced into a mess, into a chaos, and the whole trick lies in poisoning your minds about sex.

Sex is a natural phenomenon; there is nothing to be worried about it. And if I have sometimes to talk about it, it is because of these religions. Once man is freed from religious exploitation and religious conventions, traditions, which are very oppressive, there will be no need to talk about sex. Then we can move into more intricate, scientific ways of how to transform it into higher forms of energy.

Sex is the lowest center of your existence and samadhi your highest, the seventh center. It is a ladder of seven rungs. And sex energy has to be moved rung by rung to the seventh where it opens up like a one-thousand-petaled lotus. One becomes a Buddha only when sex is transformed.

That label is absolutely wrong. Just to condemn me they have been calling me "sex guru", but in fact they are the criminals.

The third question

OSHO, WHAT WOULD HAPPEN IF SUDDENLY NOW, DURING DISCOURSE, A CRAZY ZEN MASTER ARRIVED ON A MOTORBIKE AND CLIMBED ON TO YOUR STAGE?

Prem Sanatana,

I will hit the zen master and kiss his motorbike!

The fourth question

OSHO, I AM A PRACTICAL MAN. MY MIND CANNOT SEE THAT ANY PURPOSE IS FULFILLED BY MEDITATION.

Vishnudas Sethia,

IT IS BETTER TO TELL YOU from the very beginning that I am also a practical man, much more practical than you can ever be. I don't believe in theories, I believe in experiments. I don't say that religion begins in belief, I say religion begins in experience.

But I am a different kind of practical man than you are. You are only halfheartedly practical; maybe you are practical in the outside world. But there is an inner world too which needs as much scientific approach as the outside world does. In fact, it needs more accurate observation, more unprejudiced mind, more existential approach than the outside world.

But I can understand your problem. It happens to all the so-called practical people who think in terms of money, power and prestige, who are basically extroverts, who only look to that which is outside, who have never tried to explore their inner world; that dimension they have not even touched. They have completely forgotten that they have got a within too.

Langley said to his wife, "This bell is used only for emergencies. Now I am going out in the field and if anything like an Indian attack happens, ring the bell."

So the Old West settler went off to plow and a couple of minutes later the bell started ringing. Langley hurried to the house screaming, "What's the matter?"

"I thought I saw an Indian," said his wife.

He said, "The bell is only for real important things." So he went back out to work.

Suddenly the bell began pealing. He rushed back to the house.

"I made some cookies and I thought you would like some," said Mrs. Langley.

"I told you, don't ring the bell unless something really happens."

Langley went back to the field. Thirty minutes later the bell started ringing again. He ran back to the house and saw that it was on fire and his wife lay dead with an arrow in her back.

"Now this is more like it!" said the settler.

You must be this kind of a practical man. That's why you cannot see that there is any purpose in meditation. In fact, in a totally different sense you are right: it will not serve any purpose if you are interested in money, power, prestige, fame. Meditation will not be of any help; in fact, it will destroy all your desires for money. It will destroy your greed, it will take away your ambitiousness, it will show you the stupidity of all power trips. It will kill the very root of your ambition: the ego. In that sense it will not serve any purpose. But money, power, prestige you can have, still inside you will remain a dark continent, unknown to yourself You will remain unaware of your infinite treasures, and outside treasures cannot fill your inner emptiness. Whatsoever you try is bound to fail; you will feel only frustrated.

You say:

MY MIND CANNOT SEE THAT ANY PURPOSE IS FULFILLED BY MEDITATION.

The mind cannot see, that is true, because mind and meditation cannot coexist. If the mind exists there is no meditation; if meditation happens there is no mind. Mind has never seen meditation; hence, naturally, how the mind can say what purpose it can serve? Mind and meditation are exactly like light and darkness.

I have heard that once darkness approached God and said to him that, "I have never harmed your sun, but the sun rises every morning and starts torturing me, goes on and on chasing me farther and farther away. I have to run the whole day and in the night I cannot even rest -- in the morning again the same thing starts. Why, when I have done nothing wrong? You should stop the sun chasing me. This is unfair!"

And God said, "I can understand. I will call the sun immediately." And the sun was called and told that "Why have you been torturing darkness? What darkness has done to you?"

The sun said, "I have never come across darkness, I don't know darkness. I have not even been introduced to darkness! What do you mean by darkness? Where darkness is? Please let me see her. Bring her in front of me so that I can see about whom you are talking!"

And God has been seeing darkness and the sun, but he has not been yet able to bring them together face to face; it is impossible. And the sun is also right. She says, "Unless you bring the person in front of me who is complaining against me... how can I stop anything of which I am not even aware that I have done ever?"

The same is true about mind and meditation. When the light of meditation arrives, mind disappears like darkness. Hence meditation is incomprehensible to the mind. Mind is very mediocre -- all minds are mediocre, even the very talented minds are mediocre. Real intelligence is intrinsic to meditation not to mind. Mind is a fool, mind is an idiot. And we live in the world of the mind, and it goes on and on telling us, "Do this stupidity, now that stupidity." If you are tired of this stupidity, the mind produces another stupidity. It is very inventive, certainly, but not intelligent at all.

All minds are Polack!

The Polack was stationed in Germany. One day his wife telephoned him from Detroit.

"We have a new baby," shouted his wife excitedly, "born thirty minutes ago!"

"Is it a boy or a girl?" asked her husband.

"I don't know," she replied.

"Didn't you look between its legs?"

"Don't be nasty!" said his wife. "Who could think about sex at a time like this!"

At his evening performance, a ventriloquist had told jokes about the Jews, the Africans, the Japanese, and the Americans.

Addressing his audience he then said, "Now it is time for a Polack joke."

At this, a large, stubble-bearded man in a beer-stained tee shin got up and shouted, "I don't want to hear no jokes about the stupidity of us Polacks. We are not as thick as you think!"

"Please sit down, sir, and keep calm," consoled the ventriloquist.

The Polack replied, "Shut up, you! I am talking to the little guy on your lap!"

The mind cannot comprehend what meditation is all about. How it can decide, Vishnudas Sethia, that there is no purpose fulfilled by meditation? The only way to decide is to experience meditation. No outer purpose is fulfilled, agreed, but there are inner purposes, higher purposes, greater purposes, more intrinsic, more valuable purposes which will make your life significant, meaningful, which will give you something of the eternal, which will make you available tO God and God available to you.

Meditation is the only way to transcend death. Otherwise man lives in fear, lives in trembling, anxiety and anguish. Unless man comes to know that he is not the body nor the mind but something transcendental to both he remains afraid, scared. And if you are surrounded by death, if your life is just like a small island in the ocean of death, what life you can live? In such fear there is no possibility of life. Life happens only to those who know that life is eternal, that it is forever and forever, that you have been always here and you will be always here.

Meditation reveals to you your Buddhahood. It will not make you Alexander the Great, it will not make you a Rockefeller or a Ford or a Morgan, but it will make you a Christ, a Zarathustra, a Lao Tzu. And these are the people who have really known fulfillment.

When Alexander the Great died, he died like a dog, died like a beggar. And he recognized the fact, he *had* to recognize it, because twice he was told by two great mystics. One was Diogenes, a Greek mystic who lived like Mahavira, naked, but in utter ecstasy, always in a dance, always in celebration.

When Alexander had gone to see him he felt jealous of him. He said that "You are the first man I am feeling jealous of."

Diogenes said, "That is strange, because I have nothing! I am just a beggar and you are one of the greatest kings. You have almost conquered the whole world; soon you will be the greatest conqueror ever. And I have got nothing, no possessions. How you can be jealous of me?"

Alexander said, "Still I feel jealous of you -- because I may have the whole kingdom of the world, but I don't see any joy in my life. My life is barren, empty, like a desert, no greenery. Not even a single flower has opened up within my being, and I can see in you flowers and flowers. Your heart is in a dance, your each breath is a song. If next time God is kind enough to give me another opportunity, I would like to be born not as Alexander but Diogenes."

Diogenes said, "Then why wait for the next time? You can be Diogenes this very moment!"

But Alexander must have been, Vishnudas Sethia, a practical man like you. He said, "Right now it is not possible, it is not practical. I am on the conquest of the world. First I have to finish that, then only can I think about it.'l

Diogenes said. "Remember my words: you will not be able to finish it -- you will be finished before it. Nobody ever finishes life's work. Life is too short and our ambitions are so big, so many. Our desires are infinite -- impossible to fulfill them. And each desire goes on begetting new desires, so don't think that you will be able to fulfill your desires and then you can become a Diogenes. One becomes a Diogenes as a jump; it is a quantum leap."

Thanking him, Alexander went on his conquest. And he has met another mystic in India. His name he remembers in his memoirs as Dandamesh; it must be a Greek form of some Indian name. There are no Indian records about it so we don't know exactly what was the Indian name, but he calls him Dandamesh. He wanted Dandamesh to go with him. Dandamesh laughed and refused.

Alexander became angry. He said, pulling out his sword that "If you don't come with me I will cut your head!"

And Dandamesh said, "Please cut it. In fact, I have cut it long before, and when it will fall on the earth you will see falling it on the earth and I will also see falling it on the earth. You are as separate from my head as I am separate from my head. I am a witness to it."

Again Alexander says, "I felt jealous of this man who is not afraid of death at all."

And he died on the way back home; he did not reach home. Diogenes' prophecy was fulfilled. Just twenty-four hours' journey more and he would have reached. He told to his physicians, "I am ready to give whatsoever you want, but save me for twenty-four hours."

They said, "We cannot save you even for twenty-four seconds. Your life is finished."

He said, "I had promised my mother that I will come back."

The physicians said, "A man who is mortal should not give promises, because tomorrow is never certain."

He died. His last wish was that "My hands should be left hanging out of the coffin."

"Why?" the people asked him. "This is not conventional!"

He said, "Conventional or not conventional, I want everybody to know that I am dying empty-handed."

Vishnudas Sethia, by meditation you will not become an Alexander, but you will become a Buddha. Your hands will be full; not only the physical hands, your invisible soul will be full. There will be great contentment, bliss, benediction. That is the purpose of meditation. You cannot calculate it in terms of mathematics; you cannot weigh it, measure it. It is immeasurable inestimable. You have to experience it.

And the problem is: a man like you would like first to be convinced that it has some purpose, but that is not possible and that cannot be done. You cannot be convinced that it has purpose because the way you understand purpose it has no purpose at all. But there is a totally different dimension of purpose, a different dimension of meaning and significance, fulfillment and contentment, bliss and benediction, but that language you won't understand. The only way to understand that language is to learn that language.

I am here to help you learn it. And I don't say believe in it: I say just hypothetically experiment. Just few glimpses of your inner being and that will be enough, and that will convince you that all that you have done before was not really practical; it was all impractical because death will take away all that you have gathered. It is only meditation that gives you something which death cannot destroy, which is indestructible.

If you are really a practical man, then go into meditation. And I am talking to you as a practical man. I am a practical man, I am not a theoretical man at all. NO Buddha has ever been theoretical; they have always been very practical people. And they all have found that there is nothing more practical than meditation.

The fifth question

OSHO,
WHY I GET VERY ANGRY AT YOUR JOKES SOMETIMES?

Sandip,

MY JOKES ARE MEANT to do many things, different things to different people. Few people will get angry if their egos are hurt. And nothing can hurt the ego more deeply than a joke. It goes like an arrow and it goes in such a subtle way that there is no protection against it. There is no shield yet invented that can protect you against it. It is the subtlest weapon yet found.

But rather than getting angry with me, try to understand: some wound is touched, some wound is opened, some pus has started flowing out. And you don't want that your wounds should be touched, you don't want that your pus should be taken out. You want to forget all about the wounds and the pus. But forgetting is not going to help; the pus has to be taken out.

My job is very thankless because many times it hurts, it is painful. And I use jokes in many ways. I use them as weapons, and they are so sharp that no sword can be so sharp as a joke. And it is told in such a humorous way that you cannot fight with it -- it will look so stupid. You have to swallow it, but then it starts working. Sometimes to some people my jokes will bring tears because they are carrying much repressed suffering in them. And when tears come listening a joke, one feels really puzzled. that a joke should bring laughter. Why is it-bringing tears?

Many people have written to me that "It is strange. You are telling a joke and my tears start flowing!" There is nothing strange in it, there is a logic behind it. You have always laughed just to hide your tears.

Friedrich Nietzsche used to say that "Don't ask me why I go on laughing on small things. I go on laughing because if I don't laugh I will start weeping. To avoid that embarrassing situation I go on laughing. I keep myself occupied with laughing."

Listening a joke, ordinarily laughter should come, but you may have repressed so many tears that instead of laughter, as you relax with me with the joke, tears start welling up.

Sometimes you become serious -- rather than becoming hilarious you become serious. There are a few people who go on writing to me that "Why it happens? We become serious. When everybody is laughing we suddenly become very serious."

The reason is that it is easy to laugh at others, but sometimes a joke is not about others; it is about you, exactly about you. It fits you and you cannot laugh at yourself. You become serious, you become uptight.

And, moreover, seriousness is more fulfilling to the ego than laughter. When you see thousands of people laughing and you sitting serious, it feels very good that you are something holy, saintly, and these are just ordinary people laughing. How can you laugh? You have not come here to laugh, you have come here to attain enlightenment!

To different people different things are possible.

To few people even enlightenment is possible through laughter. That too is going to happen. I see many people coming very close, but then they become afraid. Just one step more... but they shrink back. They laugh only to a certain extent -- they laugh only to the extent they can control it. When they see that now it is going beyond their control they immediately shrink back, they start holding back. If they allow it to happen, the laughter will become their enlightenment.

Sandip, don't be worried. Whatsoever happens, whatsoever emotions, moods a joke creates in you, watch it.

A Rajneesh sannyasin comes to the pearly gates.

St. Peter is on duty. He looks at the sannyasin and says, "Sorry, man, you are too early. Can't you orange people get it right ever? You have to go back to the earth."

"Can't I have a look around since I have come all this way?" says the sannyasin.

"All right," says Peter, "any special wishes?"

"Well," says the swami, "I would like to see Jesus."

"Oh, so you do believe in him," sniggers St. Peter.

"As I am here I might as well check him out," says the sannyasin.

"He is not in a good mood," says Peter. "but I will have a look."

"He is not in a good mood?" asks the astonished sannyasin. "Does that happen in heaven too? I thought things would be much different up here."

"Well," says Peter, "you know, we have a direct communication with the earth so we listen to Osho's daily lectures. And when Jesus hears those jokes about himself he just gets so pissed off!"

The last question:

OSHO,
IS THERE THEN NO SIGNIFICANCE AT ALL IN BEING A JEW?

Sant,

I HAVE NOT SAID THAT. There are few things; there are few really significant things which only a Jew can manage, and as far as you are concerned, Sant, I think you should not drop Jewishness so suddenly. Wait a little; you will need it for a little while more. Dropping it right now will be too early; get a little more ripe, and then it will drop on its own accord.

A pretty princess of marriageable age had made certain conditions on her marriage: for example, the satisfactory reply to her three questions. The interview had to be in private and the princess and the would-be candidate should remain naked during the interview.

Sant, if you have fallen asleep, wake up! This is a joke specially for you.

If the candidate could not answer the questions correctly he would be put in jail. All the interviews so far had failed. The Hindus had come, the Mohammedans had come, the Christians had come, and nobody had been able to succeed. They were all thrown in jail, and the king was very disappointed.

Then came a Jew. The naked princess pointed towards her tits and asked the first question, "What are these?"

The Jew said, "Charming mountains of milk and honey."

Receiving the correct answer for the first time, the princess was very delighted.

Sant, don't forget the answers -- remember.

Then, pointing towards the Jew's prick, she asked the second question, "What is this?"

"This is the rod of life with the bells of Jerusalem," the Jew said.

Overjoyed, she asked the third question, pointing towards her vagina, "What is this?"

"This is the center of all creation of mankind," the Jew replied.

"You have been able to answer all my questions correctly. I accept you as my worthy husband," the princess said. "Now the final test: mount the mountains of milk and honey, put the rod of life into the center of creation and ring the bells of Jerusalem!"

Zen: The Special Transmission

Chapter #5
Chapter title: Why not Shoot Yourself?

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SHIH-KUNG WAS A HUNTER BEFORE HE WAS ORDAINED AS A ZEN MONK UNDER MA TZU. HE STRONGLY DISLIKED BUDDHIST MONKS, WHO WERE AGAINST HIS PROFESSION.
ONE DAY, WHILE CHASING A DEER, HE PASSED BY THE COTTAGE WHERE MA TZU RESIDED. MA TZU CAME OUT AND GREETED HIM.
SHIH-KUNG ASKED, "DID YOU SEE SOME DEER PASS BY YOUR DOOR?"
"WHO ARE YOU?" ASKED THE MASTER.
"I AM A HUNTER."
"HOW MANY CAN YOU SHOOT DOWN WITH YOUR ARROW?"
"ONE WITH ONE ARROW."
"THEN YOU ARE NO HUNTER," DECLARED MA TZU.
"HOW MANY CAN YOU SHOOT WITH ONE ARROW?" ASKED THE HUNTER IN HIS TURN.
"THE ENTIRE FLOCK, WITH ONE ARROW."
"THEY ARE LIVING CREATURES, WHY SHOULD YOU DESTROY THE WHOLE FLOCK AT ONE SHOOTING?"
"IF YOU KNOW THAT MUCH, WHY DON'T YOU SHOOT YOURSELF?"
"AS TO SHOOTING MYSELF, I DO NOT KNOW HOW TO PROCEED."
"THIS FELLOW," EXCLAIMED MA TZU, ALL OF A SUDDEN, "HAS PUT A STOP TODAY TO ALL HIS PAST IGNORANCE AND EVIL PASSIONS!"
THEREUPON, SHIH-KUNG THE HUNTER BROKE HIS BOW AND ARROWS AND BECAME MA TZU'S PUPIL.
WHEN HE BECAME A ZEN MASTER HIMSELF, HE HAD A BOW WITH AN ARROW READY TO SHOOT, WITH WHICH HIS MONKS WERE THREATENED WHEN THEY APPROACHED HIM WITH A QUESTION.
SAN-PING WAS ONCE SO TREATED.
SHIH-KUNG EXCLAIMED, "LOOK OUT FOR THE ARROW!"
PING OPENED HIS CHEST AND SAID, "THIS IS THE ARROW THAT KILLS; WHERE IS THE ONE THAT RESUSCITATES?"
KUNG STRUCK THREE TIMES ON THE BOWSTRING. PING BOWED.
KUNG SAID, "I HAVE BEEN USING ONE BOW AND TWO ARROWS FOR THE PAST THIRTY YEARS, AND TODAY I HAVE SUCCEEDED IN SHOOTING DOWN ONLY HALF OF A WISE MAN."
SHIH-KUNG BROKE HIS BOW AND ARROWS ONCE MORE, AND NEVER USED THEM AGAIN.

THESE BEAUTIFUL ZEN STORIES belong to a totally different climate, a totally different psychology. The world has changed too much; there has arisen a gap. Man has become very much knowledgeable. These stories belong to a world, to a time, when people were simple. They were not cunning, complex; they were innocent. Hence there was a possibility of immediate awakening.

Zen has become more and more difficult for the simple reason because man has become more and more complex. Today it is almost impossible to conceive how sudden enlightenment can be possible, how in a single flash of lightning one can be transformed totally. The knowledgeable person can only understand the way of gradualness; his whole education is a process of graduation. That's why when a scholar comes out of the university we call him a graduate -- he has graduated.

Learning comes in steps; unlearning can happen in a single quantum leap. And Zen belongs to the world of unlearning. It is not knowledge; nobody can attain to knowledge suddenly because knowledge is a quantity, it is not a quality. And anything quantitative can only be attained gradually; one graduates in it, slowly slowly one absorbs and digests it.

To emphasize this fact, Gurdjieff used to say that knowledge is a quantity, so much so that if few people have more of it then few others will have less of it. It is just a quantity like money. It is not possible to make all people knowledgeable, only few people will be knowledgeable. Don't take it literally. Many of Gurdjieff's followers have taken it literally. He was simply emphasizing the quantitativeness of knowledge, that there is only a certain quantity of knowledge. If few people have acquired it, of course others will not be able to acquire it any more. It is like the land: there is a certain amount of it -- if few people have acquired it then others will be missing. But those who understand it literally, whether they are enemies of Gurdjieff or his friends, both are missing the point. The point simply is that knowledge is acquired gradually because it is a quantity. Year by year you graduate slowly. It takes twenty-five years for you to learn all that

man has accumulated in thousands of years.

But unlearning has nothing to do with gradualness; one never graduates in it. One sees the point and drops it immediately. The knowledgeable person, of course, will find it more difficult because whatsoever he has acquired with years of effort, labor, strain, he is bound to cling to it. The ignorant person has nothing to cling, and the knowledgeable person has many layers covering his vision. The ignorant person has nothing to cover his vision; he is far more clear.

And you will see this quality in farmers, in carpenters, in gardeners -- people who work with the land -- the woodcutters, the fisherman. You will find a certain clarity in these people, a certain immediacy of understanding. They may not be able to understand complex theories like Albert Einstein's theory of relativity, but they will be able to understand immediately the beauty of a saying of Jesus or Buddha. The knowledgeable person may not be able to see the beauty of the saying of Jesus. He may start analyzing it, he may start interpreting it, he may start imposing his ideas upon it. He will distort it; he cannot see it as it is.

If a man like Jesus comes today he will be more misunderstood than he was misunderstood in his own days. If he talks the same language... even in those days the knowledgeable people were not able to understand him. It was the rabbis -- the Jewish pundits, the Jewish brahmins -- who conspired to kill him. The people who followed him were simple people, very simple people

The world has changed so much that now a totally different kind of approach is needed. Zen has to be made contemporary. That's why I am speaking so much on Zen, because I see the immense beauty of it, I see the inestimable value of it. It should not be lost, to lose it will be losing the greatest treasure humanity has discovered. But we are losing it.

You will read this story; it will look like a beautiful anecdote, nothing more special than that. It is far more. It is what Zen calls the special transmission, an illustration of it. But you will have to understand how innocence grasps and how knowledge misses.

After thirty years of meditation a great bodhisattva became enlightened, and in the traditional way he went to the Master to receive a robe. But this is a contemporary story; it belongs to the twentieth century. But instead of giving him a robe the *Mastergave him a piece of paper on which was written the following:

1. Do not say "I am Allah" in any Mohammedan country unless you are trying to commit suicide.

And the Master is right, because there are people like Ayatollah Khomaniac and other maniacs who are his followers. Even with Al-Hillaj Mansoor who has declared, "Ana'l haq! -- I am Allah!" they had not behaved in a human way. Today they have become even more inhuman.

2. Do not say "I am the Son of God" in the Middle East, otherwise some Jew will ask you for the price of the nails used last time.

3. Do not say "The only thing that I know is that I know nothing" in Mediterranean countries unless you get someone to taste the wine before you drink it.

4. Do not say in America that you are enlightened, otherwise you will have to pay taxes.

5. Do not go naked in Britain unless you are unemployed and want to be imprisoned.

6. Do not initiate Italian disciples, otherwise your ashram, commune, flat or whatever space you have got will become a restaurant.

7. Do not give the one-hand-clapping koan in Poland, otherwise your disciple will clap you on the shoulder and proudly say: "I have found it!"

8. Do not talk about samadhi, otherwise someone will ask you if it is a new competitive sport.

9. Do not tell any jokes, otherwise your disciples will say "We have already heard it from Bhagwan Shree Rajneesh."

10. Please, do not go to India, the market is already full.

"So," the neo-Buddha asked, "what can I say? Where can I go?" The Master replied, "Shut up and sit down."

It is a totally different time and a totally different mind has come into existence.

If you try to understand these simple parables with your mind, yes, you can enjoy them for the moment, but that's all; they will not help you in your spiritual growth in any way. But if you can put your knowledge aside, if you can relive the innocence that man has lost, that you have tasted in your childhood, then a story like this can be tremendously enlightening.

Go very meditatively into it. And whenever I say "go meditatively into it" I mean don't use the mind, don't go mentally in it. Put the mind aside -- that's what meditation is -- as if you don't know anything. It will be "as if " in the beginning, but once you have tasted the beauty of innocence and the understanding that happens through it, the "as if " will become a reality, an authentic reality; it will not be an "as if" any

more.

SHIH-KUNG WAS A HUNTER BEFORE HE WAS ORDAINED AS A ZEN MONK UNDER MA TZU.

EVEN IN THESE DAYS there were scholars, priests, pundits, professors. They are not mentioned; things like this are not told about them. But a hunter lives in a more authentic way. He lives with the trees and the animals and the earth and the sky, the wind and the rain and the sun. He lives close to the nature. And the person who lives close to nature is in an unknown way, unconscious way, close to God, close to truth.

Because he lives close to nature he has a certain vague awareness of the presence called God. Of course it is vague, it is not crystal-clear, otherwise he will become enlightened. But he senses it intuitively, instinctively. He is not as dead as a professor, he is not as dull as a scholar; he is alive. He has to be very alive because his work is with very lively creatures.

SHIH-KUNG WAS A HUNTER...

Ordinarily we will think that a hunter should be the last person to be initiated, to be ordained as a Zen monk by a great Master like Ma Tzu. Logically it seems that hunting is a violent profession, cruel. How can a hunter be initiated into meditation? And how he can become one day a Buddha? And how this special transmission is possible? But it has happened thousands of times.

It is far more difficult for a businessman, far more difficult for a politician, to have a sudden experience of the presence of a Master, because his work is ugly. The hunter's work may look violent to us, but it has a beauty of its own. Because he lives with wild animals he has a certain wildness in him; he is still part of nature.

There is a similar story in Jesus' life:

One morning he comes on the bank of Lake Galilee. The sun is rising and a fisherman has just thrown his net into the lake to catch fish. Jesus puts his hand on his shoulder; the fisherman looks back. For a moment there is just silence: the silence of the morning, the silence of the lake, the silence of Jesus. And of course the fisherman does not have a very chattering mind.

Before he can ask anything,Jesus says to him, "How long you are going to continue catching fish? Enough is enough! Come with me -- I will teach you how to catch men."

And there is no hesitation at all. The fisherman leaves the net in the lake; he does not even pull it out. Something has transpired. The special transmission has happened. He has looked into the eyes of Jesus; a deep yes has arisen in his being. Whatsoever he has said is so clear: " 'How long...?' Of course, how long I am going to catch fish? Is this all there is to life? -- catching fish, selling fish, every day, year in, year out? Is this life? There must be something more in it."

And he can see there is something more in it -- this man seems to have attained it. The joy on his face, the serenity of his presence, the silence that has come with him like a shadow, the depth of his eyes, the fire of his being, have kindled something into the simple fisherman's heart.

Without saying a word he follows Jesus. Jesus moves, he follows him.

This man became Jesus' first disciple. His name was Andreas. Because he was the first to be called by Jesus, the very name Andreas has come to mean "the first one who was called by the Master". It was a rare gift to be called by the Master and to be the first, but Andreas was worthy of it.

Just as they were going out of the village, a man came running and he told Andreas, "Where are you going? Your father is dead! Come back home!"

He asked Jesus -- these were his first words -- "Please forgive me. Just give me permission for three days so that I can do the last rites and rituals. My father is dead. I have to go and fulfill my duty. If you permit me." But he asks for permission. He does not say, "I am going," he asks for permission. His father is dead; that is not that much important.

Jesus told him, "Forget all about it. You follow me. In the village there are so many dead people -- they will bury the dead. You need not worry about it."

And Andreas never looked back. The man who had come to call him simply stood there shocked, he could not believe his eyes.

This is trust. This quality has lost its hold on human consciousness. That's why religion is only a word, God is only a hypothesis. People talk about God, philosophize about God, but nobody is ready to risk anything.

I remembered this poor fisherman's story yesterday when I saw Rajen's letter. He has written to me that

his girlfriend has gone to the West and he cannot stay here without her. And he must have been afraid -- I may say, "No need to go..." because by this time she must have found a boyfriend. There are so many boys in the West. If there were so many dead people in the village, what do you think? -- there are not boys in the West? He must have been afraid -- I may say there is no need to go, so he has written, "I am not asking for your permission to go, I am simply saying that I am going."

When I was reading his letter I remembered Andreas. This is the gap between the innocent Andreas and a knowledgeable person of the twentieth century. Rajen is a knowledgeable person -- a therapist and a good therapist. But it is easy to leave the Master without his permission; it is difficult to live for a few weeks without the girlfriend. Priorities have changed.

Shih-kung was a hunter -- not a therapist, not a businessman, otherwise he would have missed.

One friend is here from Nepal; his name is Durga Prasad. A few days before I had answered his question. He asked me: can he also think of himself as a Rajneesh, although he cannot take sannyas? Cannot he be a Rajneesh without becoming a sannyasin? And what is the cause that is preventing him from becoming a sannyasin? He is afraid of his wife, because she is an orthodox Hindu and she will not be able to tolerate it. Such small things! But these are the ways of calculation; these are the ways how businessmen function. These are the ways how the Jewish mind functions. It is impossible for such a mind to attain to enlightenment.

Then there was this Jewish guy who was so cheap, he rode the subway during rush hour to get his clothes pressed.

And I have heard about another Jewish businessman: he was such a cheat that even the wool he used to pull on people's eyes was half cotton.

It was good that Shih-kung was a hunter -- a simple person, a simple life, running after wild animals. Must have been a wild man. That's why this transmission became possible.

HE STRONGLY DISLIKED BUDDHIST MONKS, WHO WERE AGAINST HIS PROFESSION.

A simple man. He disliked Buddhist monks because Buddhism is against hunting, against any kind of violence. One thing to be remembered: hatred is far better than indifference. It is very difficult for an indifferent person to be transformed. But he was so much full of dislike, so full of hatred for the Buddhist monks and Buddhism that the change, the radical change, was not difficult.

Hate is love upside down; hate is love doing sirshasan, standing on its head. And a man who is standing on his head can be easily put on his feet; that is not very much difficult. The indifferent person is the most difficult person.

And that's what has happened to the contemporary mind. In the past there were theists, there were atheists now there are neither theists nor atheists. There are only indifferent people who don't care a bit about religion. And they are in both the camps, but in fact ninety-nine point nine percent people of the world today are neither theists nor atheists. In fact it is thought to be impolite to discuss such matters In high society people don't argue about God; it is a question of liking: "If you like roses, good; I don't like roses." The matter is finished! There is no question of argument. It is a question of likes and dislikes. Nobody is involved, committed. Nobody will be ready to be crucified for God or for godlessness. Who cares that much? Whether God exists or not does not matter.

The people can go to the churches every Sunday, but that is only a social gesture. It is good, it helps a kind of social relationship. Just as you go to the Rotary Club and the Lions Club and there are many other stupid clubs, so is this church just a club, a Sunday club, a religious kind of club where a priest goes on saying something. Nobody listens, nobody bothers what he is saying. People simply sit there just to show their faces, so everybody knows that you are religious. To be known as religious helps in many ways -- in your business, in your social relationships, in your politics. To be known as religious functions like a lubricant; it makes life smooth. So it has a social utility, but nothing else.

In Russia people simply belong to atheism in the same way; atheism is the official religion there. Just as in some countries Christianity is the official religion and in some other countries Mohammedanism and in some other countries Buddhism, so in communist countries atheism is the official religion. You have to go on just pretending that you belong to the official religion. It is safer, it is secure. It is dangerous to go against the official policy; it can cost you. And nobody bothers now; nobody cares enough to pay for anything.

In Russia a man loudly declared that Joseph Stalin was an imbecile. He was condemned to a twenty-year sentence: five years for defamation and fifteen years for having revealed a secret of state.

SHIH-KUNG STRONGLY DISLIKED BUDDHIST MONKS...

In the old days everybody was either strongly in favor or strongly against. That was important because that showed their interest. And why he was against Buddhist monks? He was against because they were against his profession. He was a simple man, and these people go on talking against violence. And hunting was such a beautiful game for him, and these people don't understand at all -- and they wanted to stop hunting completely. And he enjoyed it, that was his joy. He knew his happiness only when he was chasing wild animals. In fact, when you are chasing a wild animal with only a bow and arrow you are risking your life, it is dangerous. In that danger, mind stops. In that dangerous state, thought cannot function. And because of those thoughtless moments, hunting can give you few glimpses of meditation.

He was strongly against and disliked Buddhist monks. If he was indifferent, this story would not have happened.

ONE DAY, WHILE CHASING A DEER, HE PASSED BY THE COTTAGE WHERE MA TZU RESIDED.

NOW THIS WAS ONLY A COINCIDENCE. It was accidental that he passed by the hut of Ma Tzu, but it became the greatest moment of his life.

Even to come in the close affinity of a Master by accident can change your life, can transform you totally. But a simplicity is needed, a simplicity of the heart. The calculating mind can come close and is still going to miss, because between him and a living Master the distance is unbridgeable. He lives in the mind and the Master lives in the no-mind; they are worlds apart. But any person who has a simple heart, is not very much in the mind, is bound to be affected, is bound to be magnetically pulled by the energy field of a Master. It happened in Buddha's life:

He was passing through a forest and people prevented him. They said, "There lives a man who is the greatest murderer we have ever heard of And he has taken a vow to kill one thousand people and to make a garland of their fingers. He has killed nine hundred and ninety-nine persons already and he is wearing a garland of their fingers. Nobody knows his real name; because he wears the garland of fingers his name has become Angulimal" -- angulimal means a garland of fingers. "He is waiting for one person more, but now everybody has become so much afraid and frightened that the road is closed; nobody ever passes from this side. People who have to go have to take a long route. Even the king has not courage enough to pass from this road with all his army.

"The man is ferocious, the man is like a lion. He is not a man, he is a man-eater! He is so dangerous that last time he told his mother..." because she was the only person who used to visit him, once in a while, to persuade him that "Enough is enough! Now stop this!"

"Last time he told her, 'Don't come again to me because now I am waiting for the last person. If nobody else comes I will kill you but I have to fulfill my vow. One thousand persons I have to kill!' So now the mother also has stopped going there. Please don't go from this route. This path is deserted."

Buddha said, "If you had not told me, then I may have gone by the other road. But now that I know that he is waiting for one person only and nobody is willing to go, not even his mother, then if I don't go what is going to happen to his vow? And I am going to die anyway sooner or later, so let him fulfill his vow. And who knows whether he will be able to kill me or I will be able to kill him?"

People said, "You seem to be crazy! How can you kill him? You don't believe in killing and you don't have any weapon with you."

Buddha said, "I am the weapon. Let him have a try and let me also have a try." And he went.

Even the great followers who always used to surround him started lagging behind. By the time he reached close to Angulimal's place they were miles behind. Nobody was there, only Buddha was there. They were watching from far away what happens.

Angulimal saw Gautam the Buddha coming. He was not aware of who this man was, but something was beautiful about this man, the way he was coming, the joy, the peace, the silence. And Angulimal was a simple man -- this type of people are always simple people -- ignorant, but innocent too.

As Buddha came close by, first he thought, "Let us kill this man and finish the whole thing so I can forget about the matter, because now nobody comes." But as Buddha came close by he started feeling a strange love for the man, a great compassion for the man he has never felt for anybody. It was so strange, so new, he could not believe it.

And when Buddha came in front of him he said to Buddha, "Please, you go. I am a dangerous man. It seems you don't know about me. You look so innocent. I am Angulimal! You see the garland? Nine hundred

and ninety-nine people I have killed; I am waiting for the last one. And I am a dangerous man. Now I can see that you are a sannyasin -- your yellow robe, your shaved head. I feel a strange compassion for you I have never felt, so I will give you one chance. You can go back and I will wait for somebody else, but if you insist, if you even take a single step ahead, I am going to kill you."

Buddha said, "Do you know me? If that is your vow, then this is my vow: I never go back. You kill me! I never look back."

The man took out his sword, but his hand was trembling.

Buddha said, "What is the matter? Is this a way? Are you a swordsman? Your hand is trembling! Stop your hand from trembling! This is not right -- this shows weakness. One should be strong enough. And I am surprised and I am wondering how you could kill so many people."

Angulimal said, "This is for the first time. My heart is beating faster, my breathing is no more rhythmic, my hand is trembling. You must be doing something! You seem to be a magician!"

Buddha said, "That is true -- I am also trying my way, I am trying to kill you! But I don't kill physically, I kill psychologically. But you finish your job, don't bother about my work. I will go on doing my work, you do your job. But before you hit my body, one thing you have to do for me -- this is my last wish of a dying man. Can you cut few leaves of the tree?"

Those leaves were just hanging on top of them. Angulimal cut a small branch and gave it to Buddha. Buddha said, "Good, half is done. Now do the other half -- join this branch back again and then kill me."

Angulimal said, "You must be mad! How can I join it back?"

Buddha said, "But cutting a branch even a child can do. The real thing is joining it. Destruction is very easy, creation is the real thing. Are you a man or a child?"

Angulimal bowed down his head, ashamed. Buddha said, "If you can understand that much, then there is no problem, I would love to be murdered by you -- you kill me.

Angulimal threw down his sword, fell into Buddha's feet and he said, "You have killed me before I could kill you. You are right -- destruction can be done by anybody. Now teach me how to be creative."

It has always been a great question mark in Buddhist scriptures how such a murderous man was so easily transformed by Buddha. And it has happened many times that great scholars came, argued with him, and were not convinced, left unconvinced. Great kings came to him just to pay respect, and hoping that his blessing will be enough, but not ready to meditate or to become sannyasins or to renounce -- just to receive the blessing. And businessmen came to him and they did much as far as money was concerned, but they remained uninvolved. They donated big lands and gardens to Buddha and for his monasteries, but they remained uninvolved. Those big lands were nothing for them, but they never gave an inch of their consciousness to him.

Remember it: knowledgeable people, calculative people, businesslike people, remain untouched by the Buddhas -- they gather such a thick skin around themselves.

A Jewish thief comes to the cashier of the movie-house, and pointing a gun at the lady says, "The movie is terrible! Give me my money back!"

"This is not necessary, sir," she says. "Please put down your gun and I will give you your money."

"No, lady," says the Jew. "The movie is too terrible. Give me everybody's money back!"

Shih-kung was accidentally passing by the cottage where Ma Tzu lived. Ma Tzu came out. The Master immediately recognizes the possibility, the potentiality. He came out of his cottage and greeted him. The Master is always in a state of welcome, particularly for those who are ready.

Ma Tzu's disciples must have thought it strange. He never used to come to greet the kings. They had known him. When kings will come he will not even stand up to greet them. Rich people will come and he will not show any special concern; he will take them as common people. Going out of the cottage to receive a hunter was strange, but the ways of the Masters are always strange.

SHIH-KUNG ASKED, "DID YOU SEE SOME DEER PASS BY YOUR DOOR?"
"WHO ARE YOU?" ASKED THE MASTER.
"I AM A HUNTER."
"HOW MANY CAN YOU SHOOT DOWN WITH YOUR ARROW?"
"ONE WITH ONE ARROW." "THEN YOU ARE NO HUNTER," DECLARED MA TZU.
"HOW MANY CAN YOU SHOOT WITH ONE ARROW?" ASKED THE HUNTER IN HIS TURN.

The Master knows what language to speak to a certain kind of disciple; the disciple can understand only a certain language. Jesus said to Andreas, "How long you are going to go on catching fish? I will teach you how to catch men." Now that is speaking the language of a fisherman. Ma Tzu said:

"HOW MANY CAN YOU SHOOT DOWN WITH YOUR ARROW?"
"ONE WITH ONE ARROW."
"THEN YOU ARE NO HUNTER."
"HOW MANY CAN YOU SHOOT WITH ONE ARROW?" ASKED THE HUNTER IN HIS TURN.

Naturally he became interested, that this man is thought to be a great Buddhist monk. He must have heard about him. He was well-known, one of the greatest Buddhists ever. "Is he also a hunter?"

"THE ENTIRE FLOCK, WITH ONE ARROW."
MA TZU SAID, "THE ENTIRE FLOCK, WITH ONE ARROW."
"THEY ARE LIVING CREATURES, WHY SHOULD YOU DESTROY THE WHOLE FLOCK AT ONE SHOOTING?"

Even the hunter felt that this is too much. The Master can create a situation to emphasize a certain fact. The hunter can understand only his language. He is speaking his language, and he is exaggerating. He is saying, "I can kill the entire flock with one arrow." Even the hunter is shocked; he has forgotten that he is a hunter. It was a strategy, a device.

"THEY ARE LIVING CREATURES," THE HUNTER SAID. "THIS IS NOT GOOD, THIS IS NOT HUMAN... WHY SHOULD YOU DESTROY THE WHOLE FLOCK AT ONE SHOOTING?"

That's what Ma Tzu wanted him to be remembered -- that they are living creatures. Rather than telling him that "They are living creatures, you should not kill them..." That would have been not right; he had heard that many times and he hated the Buddhist monks because of that. The Master goes in a roundabout way, indirect: he plays the role of the hunter himself -- he puts the hunter in the role of the monk. He lets him say what he would have said, in fact. He makes him aware of the fact that they are living creatures.

And remember this: only a Master can do it, a teacher cannot do it. A teacher will simply say that "This is not right, to kill living creatures. This is destruction, this is violence. You will suffer for your karma. This is evil that you are doing." And that would not have helped at all because he had heard all those arguments; he would have argued himself against them. He must have argued with many. And people can always find arguments; argument is easy.

The Master tries to create a situation in which you become aware of a certain fact. Rather than being told, it is better to provoke certain awareness in you. Now the hunter is caught unawares. He does not know that with a single arrow he has been killed.

"IF YOU KNOW THAT MUCH, WHY DON'T YOU SHOOT YOURSELF?" SAID MA TZU.

IT WILL LOOK VERY STRANGE, SO suddenly this statement -- looks out of place. It is not. The Master under stands the inner working of consciousness. He is not talking to his mind, he is talking to his consciousness. He can see clearly what is happening in his being: he is becoming aware that what he has been doing was wrong. And the Master has not said that it was wrong. When somebody else says to you that it is wrong, your ego feels offended; you start arguing, you start defending. You become more defensive, argumentative. You start rationalizing. And everything can be rationalized and everything can be argumented for and everything can be defended. But the Master has played a beautiful game.

And that is the beauty of the work of a Master. He has managed already; something has already happened. What the hunter has never known before... although he must have felt, it must have remained unconscious. Deep inside he must have felt that what he is doing is not right; everybody feels it. Nobody is so unconscious either. You always know whenever you are doing wrong. If somebody else says it is wrong you will try to defend, and the person who has said that it is wrong has not helped you -- in fact he has helped your wrong. You will insist, you will go on doing it. You will do it more on purpose now, just to show the other person that you don't care about such stupid things. You will prove your ego and you will repress your own experience.

Conscience is created by others and that's why everybody goes on doing things against conscience.

St. Augustine says: "I go on doing things that I should not and I never do things that I should." He prays to God: "Help me, because it seems impossible for me to get out of this strange pattern -- I go on doing things that I should not."

Everybody goes on doing things that he should not, for the simple reason because whenever others say to you, "Don't do it," there comes a deep desire to assert and to say, "I will show, I will do it."

Only once in my life my father punished me, only once, and then he understood that with me punishment is not going to work. I used to grow long hairs when I was a child, so long that people used to think that I am a girl. And in my father's small shop farmers and peasants will come, villagers will come and they will ask, "Whose daughter is this?" And that was always embarrassing for my father to tell them again and again that "He is a boy, not a girl." But it was a continuous thing, and I was always there sitting.

One day he told me, "You have to cut your hairs. It is becoming embarrassing to me to tell everybody that you are a boy and not a girl."

I said, "What is wrong in being a girl? You need not bother about it. Let them think that I am a girl! You can also say that 'He is a girl.' What is wrong in being a girl?"

He said, "You don't understand. And when they come to know that you are a boy, they all tell to me that 'Tell him to cut his hairs. Why he keeps hairs like a girl?'"

I said, "I am not going to cut my hairs. If anybody says to me 'Cut the hairs' I will never cut."

That was the only time he became angry and slapped me. I didn't say anything, I simply went to the hair-cutters and told them to shave my head completely.

They were puzzled because in those parts a boy's head is shaved completely only when his father dies. They said, "What are you asking?"

I said, "You do it!"

They asked, "Has your father died?"

I said, "Yes!" So they did it.

When I came back and my father saw what I had done he said, "What have you done?"

I said, "Either I have to have long hair or I don't want any at all."

He said, "But now you will create more trouble for me!"

I said, "That is your business. You created."

And then the people started asking, "What has happened to the boy's father? Is his father dead?"

And he will say, "I am his father." And he will tell me, "You go somewhere else. Why go on sitting here?"

I said, "I WILL sit here!"

He told me that "I will never punish you. I have understood that this way is not going to work with you." And he kept his word. In his whole life he never punished me for anything, whatsoever I did. In fact he understood that it was better not to say anything to me, because if you say, "Don't do it," I am going to do it; then it was absolutely certain. I may do it even more, or I may go even to the extreme.

That's how the growing ego of the child works. That's the only way for the ego to grow: by saying no, by doing what is prohibited. If the child goes on saying yes, yes, to everything, to the parents, he will never have any ego, but then he would have missed something tremendously significant. He will not have any ego and he will never know what is egolessness. That is the problem: without having an ego you will never understand the beauty of egolessness. First the ego has to be created, first the ego has to be strengthened, and when the ego is mature it has to be dropped. Then the explosion!

Conscience goes on saying you what you should do and what you should not. If you are courageous enough you will exactly do what has been told not to do. And that is what should be done by every child. If you are not courageous, if you are a coward, you will turn into a hypocrite. And the hypocrite will never know what is ego and he will never know what is egolessness either. He will miss from the ultimate bliss of life, from the ultimate explosion of ecstasy.

The hypocrite is a loser, and the conscience creates almost always hypocrites, because it is difficult to fight every day, every moment with everybody -- parents, teachers, society, priest. You have to go on fighting. Unless you are a fighter you will not have ego enough to drop; your ego will be so tiny, not worth dropping.

THE MASTER SAID, "IF YOU KNOW THAT MUCH, WHY DON'T YOU SHOOT YOURSELF?"

Now it is not just an ordinary dialogue, it is taking something mysterious into it. It is becoming mysterious, it is becoming a communion. There is a gap. The hunter has become aware that it is wrong to kill living animals; whether you kill many or one is only a question of quantity. But wrong is wrong; more or less does not matter. And how many animals he has killed in his life?

Seeing that he has become aware of all the wrongs that he has done, of all destructiveness, of all violence... his whole life has been nothing but that of violence, of killing Every day he has been killing animals; he may have killed thousands of animals in his whole life. Seeing that now he has become aware.

now something is possible:

THE MASTER SAYS, "IF YOU KNOW THAT MUCH, WHY DON'T YOU SHOOT YOURSELF?"

"Is it not time that you should shoot yourself rather that shooting animals?" And Shih-kung understood, felt ashamed. Yes, that's right, he has done enough wrong already. He is a murderer. It is better to shoot oneself.

HE SAID, "AS TO SHOOTING MYSELF, I DO NOT KNOW HOW TO PROCEED."

He is asking, "Can you teach me?' He is asking, "Can you help me how to proceed?"

"THIS FELLOW," EXCLAIMED MA TZU, ALL OF A SUDDEN, "HAS PUT A STOP TODAY TO ALL HIS PAST IGNORANCE AND EVIL PASSIONS!"

What has happened? Something incredible, something unbelievable. Because Shih-kung said, "I don't know how to shoot myself. I would like -- I understand your point. I have done enough wrong, I am not worth living a single moment more." If this understanding has come, then all past ignorance is finished and all evil passions are gone.

In a single blow, with a single arrow, the Master has killed the whole flock -- of all evil passions, of ignorance, of all his rationalizations, of all his arguments, of all his hatred for the Buddhist monks.

THEREUPON, SHIH-KUNG THE HUNTER BROKE HIS BOW AND ARROWS AND BECAME MA TZU'S PUPIL.

This is not a calculated step, this is not business-like.

THEREUPON, SHIH-KUNG THE HUNTER BROKE HIS BOW AND ARROWS...

He finished. When the Master declared:

"THIS FELLOW HAS PUT A STOP TODAY TO ALL HIS PAST IGNORANCE AND EVIL PASSIONS!"
SHIH-KUNG... BROKE HIS BOW AND ARROWS AND BECAME MA TZU'S PUPIL.

Immediately, instantly, not a single question. This used to happen in the past very easily. This happens today too hut more rarely. This has happened here to many people, but it is becoming rarer, every day rarer.

WHEN HE BECAME A ZEN MASTER HIMSELF, HE HAD A BOW AND AN ARROW READY TO SHOOT, WITH WHICH HIS MONKS WERE THREATENED WHEN THEY APPROACHED HIM WITH A QUESTION.

BECAUSE HE WAS A HUNTER -- he was not a knowledgeable person, but he had become enlightened -- he was not able to philosophize or to answer questions. He had known only one answer. His Master has changed him by a single blow. His Master had finished all his questions with a single arrow; he had killed the whole flock. He has proved what he has said. He was a real hunter. He has said, "I can kill the entire flock with one arrow." And to Shih-kung he said, "Then you are no hunter, if you can only kill one animal with one arrow. What kind of hunting is that? You are not a master of it, you are just an amateur. Don't brag that you are a hunter -- this is nothing. If you want to learn hunting, I will teach you what hunting is. But real hunting begins by shooting yourself, by killing the ego." So he knew only one answer to all questions, so whatsoever questions his disciples will bring he will threaten them with the arrow and the bow.

SAN-PING WAS ONCE SO TREATED.
SHIH-KUNG EXCLAIMED...

San-Ping must have asked some question.

SHIH-KUNG EXCLAIMED, "LOOK OUT FOR THE ARROW!"

"If you ask a question I know only one answer: Look for the arrow! I will kill you immediately, here and now. That's what my Master did and that's what I know. That's all that I know -- and that's enough, because that has transformed me and that will transform you. I am not going to bother about your stupid questions."

PING OPENED HIS CHEST AND SAID, "THIS IS THE ARROW THAT KILLS; WHERE IS THE ONE THAT

RESUSCITATES?"

This was for the first time somebody has opened his chest. Again, another encounter of the same quality that has happened thirty years before between Shih-kung and Ma Tzu. The same encounter after thirty years is happening again between Shih-kung and San-ping. PING OPENED HIS CHEST AND SAID, "Okay, so you kill. If that is the answer then I am ready to accept the answer. Only make one thing clear before you kill me: THIS IS THE ARROW THAT KILLS; WHERE IS THE ARROW THAT resurrects?"

KUNG STRUCK THREE TIMES ON THE BOWSTRING. PING BOWED. KUNG SAID, "I HAVE BEEN USING ONE BOW AND TWO ARROWS FOR THE PAST THIRTY YEARS, AND TODAY I HAVE SUCCEEDED IN SHOOTING DOWN ONLY HALF OF A WISE MAN."

NOW this is a very, tremendously pregnant statement; you will have to go deep into it. First, according to Zen, according to the psychology of the Buddhas, the mind has three aspects. That's why Kung struck three times on the bowstring; that is symbolic of three aspects of the mind.

Kung said, "This death happens in three steps. The first aspect is what we know as mind, reason, thinking. The second aspect is what we know as the heart, feeling, emotions. The first aspect is masculine, the second aspect is feminine. The first aspect is extrovert and active and aggressive, and the second aspect is inactive, introvert and receptive. The first aspect has created science, logic, philosophy, theology, et cetera. The second aspect has created all arts, poetry, music, dance, literature, painting, et cetera.

And the third aspect is called the self: transcending both active and inactive, extrovert and introvert; transcending the duality, just becoming aware of both. The Hindu philosophy calls it the ATMA, the supreme self, and Hinduism stops here. Jainism also stops here, all other religions also stop here. According to Zen, to stop here is to be only half wise.

Buddha says there is something still left; that is the fourth, which is not an aspect of the mind. Even the third, the self, is the subtlest ego; it is the most subtle, but it is ego. The mind is still there, very silent, neither active nor inactive, very still, in a dormant state, neither masculine nor feminine, in a seed form, but it is still there. It can be reactivated by any situation; it has not died.

Patanjali calls this state *sabeej samadhi* -- samadhi with seed. And the fourth he calls *nirbeej samadhi* -- seedless samadhi. The fourth is called by all the Buddhas simply the fourth, *turiya*; no name is given, just the number, the fourth. The fourth means the transcendence of the transcendence, going beyond the beyond. Buddha calls it *anatta* -- no-self.

It is only Gautam the Buddha who touched the highest point. That's why I like to call it the psychology of the Buddhas. I will not call it the psychology of the Jains because they stop at the self, and I will not call it the psychology of Vedanta because they also stop at the self They have come very close, they have come almost, but almost is still a little far away... just one step more. They are still clinging to the idea of the self

These three are the death part. The Master kills all these three. And the fourth is resurrection. The three are the crucifixion and the fourth is the resurrection.

PING OPENED HIS CHEST AND SAID, "THIS IS THE ARROW THAT KILLS; WHERE IS THE ONE THAT RESUSCITATES?
WHERE IS THE ONE THAT GIVES A REBIRTH?"
KUNG STRUCK THREE TIMES ON THE BOWSTRING. PING BOWED.

Just after the three he bowed. That's why Shih-kung said he was only half a wise man. He should have waited just a little more for the fourth.

KUNG SAID, "I HAVE BEEN USING ONE BOW AND TWO ARROWS..."

One bow means the self and two arrows means the mind and the heart, reason and emotion, thinking and feeling, masculinel-feminine, yang-yin, Shiva-Shakti -- the whole duality, the world of duality, those two: the positive and the negative, the day and night, the summer and winter, life and death. Whatsoever you want, wherever you find duality, that means the two arrows. And when you go beyond the duality that means the bow, the third, the self.

He should have waited just a little. Shih-kung was going to do that -- he did it.

SHIH-KUNG BROKE HIS BOW AND ARROWS ONCE MORE...

He should have waited for this. If he had waited for this and THEN bowed down he would have been a fully enlightened man immediately. He stopped at the third -- where Vedanta stops, Jainism stops,

Christianity, Islam, every path stops, because it seems one has arrived. It is a beautiful state, tremendously beautiful state. One feels there cannot be anything more, but there is.

Remember, unless you disappear totally, not even a trace of you is left, not even the spiritual idea of being is left -- when you have arrived to non-being, to absolute nothingness, to the void, to pure space -- go on. Only with the fourth you will know, only with the fourth the truth is revealed, God is known, Tao is realized.

SHIH-KUNG BROKE HIS BOW AND ARROWS ONCE MORE, AND NEVER USED THEM AGAIN.

He has found his successor. He was waiting for the successor. The day he has found himself he had broken his bow and arrows; now he has found somebody who can carry his flame onwards. He has broken his bow and arrow again. Something tremendously great has happened, but one step more will be needed.

San-ping has done great work in a single instant, has missed just by one step. You have to remember that.

A man is fully enlightened only when he disappears completely, when there is nothing left inside, when he is just like a hollow bamboo and becomes a flute and the whole starts singing through him. When the song is no more his, then the song is divine.

Zen: The Special Transmission

Chapter #6
Chapter title: Wake up, Lazarus!

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The first question

OSHO,
DID JESUS REALLY CALL BACK LAZARUS FROM DEATH?

The function of the master is precisely that: to call the disciples to the real life -- ordinarily they are dead. Ordinarily you only appear to be alive; don't be deceived by the appearance. You function like a robot, efficiently, but it is not life. You have not tasted life yet. Life has the taste of eternity, not of time. Time is death.

In Sanskrit we have one word for both, for time and death -- *kal*. It is very significant. It must have been because of the mystics' experience. time is death. To live in time is not to live at all; to go beyond time is the beginning of life.

That is the meaning of the parable; it is a metaphor. Lazarus represents all the disciples, Jesus represents all the Masters. and what transpired between Jesus and Lazarus transpires again and again between every Master and every disciple. The disciple lives in his grave; the Master calls him forth, wakes him up.

But the Christians have tried to prove the parable to be something historical; that's where they are wrong. One should not stretch metaphors too far, otherwise they lose all meaning. Not only that they lose meaning, they lose beauty, poetry. They become ugly, they become nonsense, they become silly. And then people start laughing at them, and only the very gullible people, very stupid people can believe in them.

Never take metaphors as factual. They have nothing to do with history, but they have something to do

with the inner world of man. The problem with the inner world is: it cannot be expressed without using metaphors. The poetry has to be used to express it; even then it is only expressed partially, it is never expressed totally. One needs a very sympathetic ear and a very sympathetic heart to understand these beautiful parables. You need not be a believer.

Believers create trouble: they stretch the metaphor too far and then they themselves give reasons for the non-believers to criticize. They themselves become the victims and then they cannot defend themselves rationally. If this is understood, then there is no problem at all; if this is not understood, then either you believe and you are stupid or you disbelieve, then too you are stupid. In both the ways you miss the significance, you miss the finger pointing to the moon. You start arguing about the finger, as if the finger is the moon. Few people start trying to prove this is the moon, and naturally they provoke antagonism; and there are people who start proving this is not the moon. And remember, the people who try this is not the moon are bound to be more rational, more appealing to the mind.

That's why theists have been fighting a losing battle and atheists have being growing every day. Now almost half the earth belongs to the atheists; all the communist countries are atheists. Religion has become something of the past; it has no significance at all for half the world, and the remaining half is not religious either. Even people who are Christians, Hindus, Mohammedans, Jains, Buddhists are only formally so -- because they are born in a certain religion, brought up in a certain ideology, and they are not courageous enough to get out of the fold. It needs guts -- it is dangerous to go against the crowd. They compromise; deep down they know that it is all nonsense. Even the Christians know that this is nonsense. The story of Jesus' virgin birth is *sheer* nonsense! The story of Lazarus coming back to life is not a fact.

"Lazarus, Lazarus, wake up!" -- silence.

"Lazarus, Lazarus, wake up!" -- no answer.

"Lazarus, Lazarus, wake up!!"

There is a groan and then a voice from tomb:

"Christ! You know that unless you bring the fucking coffee I am not going to get up!"

This seems to be far more factual, rather than the stupid story Christians go on telling and elaborating and discussing.

But I love the parable *as* a parable. As a parable it has significance, tremendous significance. That's what is happening here! You come to me as dead; life in you is only in a seed form. It has to be called forth, provoked.

Just the other day I was telling you that only once my father slapped me, because of my long hair. I must have been ten years old, not more than that. I went and shaved my head. Now, no haircutter in the village would have done it because it is a small village; it would have been impossible to convince anybody that my father was dead. Moreover, all the haircutters' shops were just in front of the shop of my father, the other side of the road; they could see from there, from their shops, that my father is alive. But I knew one old beautiful man who was an opium addict. He was just in front of my father's shop, but he was always half asleep, and he was a nice man.

When I told him he was stoned. He looked at mc and said, "Poor boy, so your father is dead? This is too bad!" He didn't even look out of his shop; he could have seen my father there. He shaved my head and then told me when I asked how much money he wants for it, "No, I will not take any money from you -- your father is dead and I feel sorry for you. Whenever you want any service from me you can come to me and I will do it free."

I said, "But I will not need you again because my father is dead and he will not be dead again. A person can die only once."

He said, "That's right."

"And I will not need your services.n And in fact, I have not been to any haircutter's shop since then.

And this time when my father actually died, a friend inquired of me, wrote a letter, "What are you going to do about it? Are you going to shave your head?"

I said, "I did it in advance, forty years ago! And one can do it only once. Moreover, this time my father has not died; in fact, he has been dead up to now. This time he has entered into eternal life; he has tasted for the first time what life is. I don't consider him as dead: he has never been more alive."

Then life has a totally different meaning. But it will be stupid to make it a factuality; it has a spiritual dimension. Lazarus must have been dead, just as everybody is dead. Unless you become enlightened you are dead, unless you know who you are you are dead. The moment you know who you are, the moment your inner light explodes and the darkness disappears, you become alive, and for the first time. Then there is no

more birth and no more death. You have gone beyond time, you have tasted eternity. Lazarus must have tasted eternity through Jesus -- that is the meaning of the parable.

Of course, Christians will not agree with my interpretation.

Just few days before, from Germany... The Protestant Church of Germany has published a booklet against me in which they say that people can be deceived by my words because I talk about Jesus and I give beautiful interpretations to Jesus' words, but those interpretations are not Christian -- as if they *have to* be Christian, only then can they be right! As if Christians have any copyright over Jesus! Jesus belongs to all! Of course, my interpretation is my interpretation. Who is saying that it is Christian? Even if they say it is Christian, I will deny! It is not Christian -- it is my interpretation, it is my vision. But I know Jesus more directly than the Christians know him. They know him through the scriptures, they know him through scholarship.

The man who has written the booklet holds a Ph.D., a D.Litt., a D.D. -- must be a great scholar. But he himself has become confused because he must have gone through all of my books. He cannot say really that I am against Jesus. That much I have to say, that that man has a certain sincerity: he cannot say directly that I am against Jesus, he cannot say that I am wrong either. All that he can say is that I am rooted, deeply rooted, in eastern mysticism, that my orientation is eastern mysticism not Christianity, hence Christians have to be aware of my interpretations.

But Jesus himself was rooted deeply in eastern mysticism. He belonged to a mystic school of Essenes; he traveled all over the East. He was not a Christian. He was just a man like me -- neither I am a Christian nor he was a Christian. He was crucified by the Jews and I can be killed by the Hindus. They have been making effort to kill me; they will go on making efforts to kill me, for the simple reason that whenever truth is asserted the people who have been living on lies feel scared; a great fear arises in them. Their very foundations are shaken.

When I am saying something about Jesus, really I am talking about myself, because I don't see any difference. I am speaking from the same source, from the same experience, from the same light.

This is what I would like to say, Ananddas: Lazarus must have been called forth from death by Jesus. And why only Lazarus? Many people must have been called forth by him; Lazarus is only a representative, but that does not mean a factual phenomenon.

Avoid facts as much as possible when you are trying to understand Buddha, Jesus, Zarathustra, Lao Tzu -- avoid factuality. They are not concerned with facts, and that does not mean that what is being said is fiction either; it is neither fact nor fiction. It is a poetic way of expressing things which are inexpressible -- essentially, intrinsically inexpressible. There are things which can be only hinted at; these parables are ways to hint. Don't take them too seriously, take them light-heartedly. Enjoy them and try to discover the significance of them. And don't bother at all whether such an incident ever happened or not.

It will be good for you to remember that East has never been interested in history at all; it has never written history. It is only when it started coming in contact with the West that East became interested in history. Otherwise East has never written history -- for the simple reason because history is rubbish. What is the point of writing ordinary, factual things? We have been writing the essential things, and there is a difference between the incidental and the essential.

Go to a Jain temple and you will see there twenty-four statues of Jain *teerthankaras* -- the people who are like Jesus, Buddha, Zarathustra -- and you will be surprised, they all look exactly the same. It is not possible; you cannot find twenty-four persons exactly the same. Even Jains cannot make the distinction who is who. They cannot tell you who is Mahavira and who is Neminath and who is Parshwanath and who is the first and who is the last, because they look absolutely alike -- the same faces, the same noses, the same eyes, the same bodies, the same posture. To distinguish that they are different people, Jains have discovered symbols. Each statue has a small symbol; the symbol shows a lion or something that shows whose statue it is.

Why they have made them alike? Certainly they are not historical. They are alike because the Jain sculptors were not concerned with history, they were concerned with inner phenomena. They had attained to the same experience -- how to represent it? and how to represent it in marble? They have attained to same stillness, same centering, same groundedness, same crystallization. Hence the same statues -- the same posture, the same body represents something of the inner -- the same spiritual state, the same samadhi.

You will be surprised watching those twenty-four teerthankaras and their statues, about many things. You will see their ears are very big, their earlobes are touching their shoulders. You cannot find such long ears. It represents something. It says these people attained to their ultimate state of consciousness by

absolute listening: listening to the songs of the birds, listening to the wind passing through the pine trees listening to the sound of water, listening silently to ali that goes on happening around.

Listening was their method. Just as the Buddhist method is watching the breath, the Jain method is listening to the sounds. Right listening is enough. If one can listen without the mind chattering inside, if the mind becomes completely calm... this dog barking far away or the birds chirping. If you can just listen without thinking even that this is a dog barking, that these are birds chirping, just listening with no thought, with no interpretation, you will attain to deeper and deeper realms of silence; you will reach to the ultimate consciousness.

Any kind of awareness leads to the ultimate. Now, the awareness can come from any sense out of the five. You can listen to music and it will do... you can listen to anything and it will do. You can see the clouds and the sunsets and the birds flying in the sky and seeing will do. The only point to be remembered is: your mind should not function; your sense should remain unclouded by the mind.

To represent this, the long ears. *Now*, how to represent in marble the method of listening? This is a beautiful representation. But there are foolish Jain scholars, just as foolish as the Christians, who think that every teerthankara has such long ears; without such long ears nobody can be a teerthankara. Teerthankara means exactly the same as Buddha or Christ; that is Jain terminology. Now nobody has such long ears, hence nobody is a teerthankara. This is stupidity, not understanding, not any sympathetic approach. And then it can be criticized very easily.

These so-called believers help the non-believers in fact, because they give them causes to confute, to argue against religion.

My approach is that of a poet, not of a historian.

The second question

OSHO,
I SO OFTEN COME TO THE POINT WHERE THERE IS NO MORE SENSE, WORTH AND MEANING IN MY LIFE. EVERYTHING THAT I START TO DO LEADS ME TO THIS POINT. AND THE RIVERS AND OCEANS THAT I KNOW ARE RIVERS AND OCEANS OF ILLUSIONS, DREAMS AND FANTASIES, HAVING NOTHING TO DO WITH TAO.
PLEASE, WOULD YOU HELP ME TO UNDERSTAND ALL THESE ILLUSORY CIRCLES.

LIFE LIVED UNCONSCIOUSLY CANNOT HAVE ANY MEANING. In fact, life has no meaning in itself Meaning arises when consciousness arises in you; then life reflects your consciousness, then life becomes a mirror, then life echoes your song, your celebration, your inner music. Hearing those echoes you start feeling significance, meaning, worth.

Living an unconscious life you can go on changing from one work to another; it is not going to help. Maybe for few days when the work is new and there is excitement you may feel good. You may again project your illusions, you may again start expecting: "This time it is going to happen. Maybe it has not happened up to now, but this time it is going to happen." Again you will be frustrated. Every expectation is bound to bring frustration.

A man of consciousness lives without expectations, hence he cannot feel any frustration ever. Sooner or later, when the honeymoon is over, you will feel frustrated. And how long the honeymoon can go on? And each time the frustration is going to be bigger because your failures are piling up; it is becoming a mountain. And you have failed so many times that deep down somewhere the lurking fear is always there; even while you are on a honeymoon, deep down the fear is there that it is not going to be very different. You hope against hope. You have to hope to live, otherwise you will have to commit suicide.

So people go on changing their jobs, they go on changing their hobbies, they go on changing their wives, their husbands, they go on changing their religions. They go on changing whatsoever they can change -- with the hope that this time something is going to happen. But unless you change, nothing is going to happen.

It is not a question of changing something on the outside -- you remain the same!

I have heard about a man who got married eight times, and he was puzzled: each time after four, five, six months, he will discover that, of course, the body is different, but the woman he has found is exactly the same as the before -- the same type of woman. He could not believe what is happening. He will change again; he will look for another woman with a different nose, with a different color, with a different hairstyle, maybe from a different race, a different country, but ultimately he will discover that only the outer layers are different, but the inner structure of the psyche of the woman is the same.

The reason is clear -- it was not clear to him, but the reason is clear. The chooser was the same, his liking was the same. He will always like a certain kind of woman, and his liking was unconscious; he was not even aware of why he likes this woman. When you fall in love with a woman or a man, do you know why, how? You are not conscious at all. You are not conscious of your own functioning.

Yatri has been in a love affair with Sarita for many years now, but I don't think he is aware why he has loved Sarita. Just one year ago they separated and he tried with other women, but didn't work. Again they joined hands together; now they have separated again. Now he has fallen in love with Divya and I don't know he is aware: there is some similarity between Sarita and Divya -- both are esoteric women! And Yatri is immensely impressed by esoteric bullshit! Now Divya is just a bigger Sarita. Somehow he has come out of the well and fallen in the ditch! He will have multiple fractures.

Unless you become conscious why you do a certain thing, why you choose a certain person, certain work, certain job, certain woman, certain man, you are bound to remain frustrated. Again and again you will miss the meaning of life.

Life is just an empty canvas; you have to paint the meaning on it. Whatsoever you paint will be the meaning of it.

Ingo, the first thing that I would like to tell you is: now rather than changing things -- any outer direction, dimension -- change your consciousness. The change has to be inner; only inner change can change something. Otherwise all changes are false, pseudo... it appears that something is changing, but nothing ever changes. Become conscious.

You say:

THE RIVERS AND OCEANS THAT I KNOW ARE RIVERS AND OCEANS OF ILLUSIONS, DREAMS AND FANTASIES, HAVING NOTHING TO DO WITH TAO.

No, you don't know. You have heard it and you may have believed it. I am telling you every day that you are living in illusions. Listening to me again and again you will start believing me; that is not going to help. This is not your awareness, that you are living in illusions, dreams and fantasies. If this is your awareness, the change is immediate; then you will not ask the question at all.

To know the false as the false is to know the real. They are two aspects of the same coin, they are not different. If you know the false as the false, in that very knowing you have known the real as the real. It is a simultaneous experience. If you can recognize the false you must have recognized the real, otherwise how you are going to recognize the false?

A person who is dreaming cannot know that this is dream. And if he says in his dreaming that this is dream, that means simply a dream within a dream, nothing else. You can dream within dreams within dreams; but if you really know this is a dream, the dream will immediately evaporate, disappear. The question would not have arisen. The question arises because you are still clinging to expectations. Yes, you are ready to accept that the past expectations were false, but the expectations that are right now surrounding you, alluring you, are they false?

"A terrible thing happened to me last night!" says Mario to his friend.

"But wasn't yesterday your birthday?"

"Yes! When I arrived at my office yesterday morning, my secretary invited me to go with her to her house!"

"And do you call that terrible? She is beautiful!"

"Let me finish. At seven o'clock I was at her door with a bouquet of roses. She opened the door, dressed in a beautiful, low-cut dress..."

"And then? What happened then?" asks the friend eagerly.

"Well, she offered me a martini, put on some soft music and then whispered, 'I have a surprise for you. Come to my bedroom in ten minutes!'"

"And what did you do?" asks the friend.

"Well, after ten minutes I went in -- and there were all my colleagues singing, 'Happy Birthday to You!'"

"Well, that was not so terrible!"

"Oh yes? I would have liked you to be in my place... I was naked!"

People go on living in expectations, illusions. One illusion is shattered and immediately they start living in another illusion. They never become really aware that whatsoever your mind projects is going to be illusory. Your mind can only create illusions. Your God is an illusion, your meditation is an illusion, your yoga is an illusion, your Tao is an illusion, because these are all your mind projections. These are like the horizon that looks so close by -- one can reach it just within an hour -- but one never reaches the horizon. It

only appears, it does not exist. If you run after it you will be running after it for eternity and you will not find it.

An Arab once came across a man walking across the Sahara Desert, wearing only a bathing costume. "How far is it to the sea?" asked the man.

"About five hundred miles to the north," said the Arab.

"Bugger me," said the man, "I will have to stay on the beach!"

Ingo, if you go on living in the mind you will have to live on the beach, you will never reach to the ocean. It is not even five hundred miles -- it does not exist, it is a mirage.

Don't repeat cliches, try to see the point. Don't believe, try to understand. Stop projecting your fantasies, dreams, expectations on life. Completely forget that. The whole effort has to be one and single, and that is how to be awake. If you are awake, then things will be different, totally different. And there will not be any need to find anything special, to find meaning; then in the small things of life there is meaning, there is great significance. Each pebble on the seashore becomes a diamond. Then there are sermons in every stone and songs hidden in every rock and scriptures everywhere, because the world is full of God, overflowing with godliness.

And you are thirsty for meaning for the simple reason that you are not looking at that which is, and you cannot look at that which is because you are fast asleep.

Wake up! Ingo, wake up! Come out of your grave. Unconsciousness is your grave. And then you will know what life is and how beautiful it is and how blissful it is and what a benediction and a gift of God.

The third question

OSHO,
CAN MAN LAUGH EVEN IN THE FACE OF DEATH?

Narendra,

IT DEPENDS. There are people who cannot laugh even when life is showering all its joy on them; they remain serious, dull, dead. Flowers go on showering on them; they don't look at those flowers, they don't feel grateful. They have completely forgotten the language of gratitude. They have forgotten to laugh.

But a man who is alert and aware, a man who is a man in the real sense -- integrated, centered, grounded -- will laugh in the face of death.

Mansoor laughed when he was being killed. He laughed so loudly that the people who were killing him could not contain their curiosity. They asked, "Mansoor, what is the matter? Are you mad or something? Why are you laughing?"

He said "I am laughing because you are killing somebody else. This body is not Mansoor -- I am not it. If you think I have committed a crime by declaring myself God, then punish *me*. Why are you punishing this body? This poor body has done nothing. Why are you cutting my legs and my hands? It is like punishing the house of a man who has committed a crime -- this is sheer stupidity. That's why I am laughing."

Those people must have felt very embarrassed. And finally when they were going to cut his tongue... because Mansoor was killed in a far more inhuman way than Jesus. He was cut piece by piece: his legs were cut, then his hands were cut, then his eyes were taken out, then his nose was cut, then his tongue was cut, and then his head was cut. Nobody ever before or after has been tortured in such a cruel way.

Before they were going to cut his tongue he laughed again, looking at the sky. They could not contain their curiosity again, because now he was not looking at them, he was looking at the sky. And they said, "You laughed at us, now why are you laughing and at whom?"

He said, "I am laughing at God! I am laughing at God because I am telling to him, 'You cannot deceive me. Even if you come in the form of these butchers, I know you, I recognize you, I love you, I worship you, because even in these hands who are cutting me and killing me it is your energy and nobody else. You have come in beautiful ways to me; now you have come in a cruel way just to test me, whether Mansoor can recognize you in this way or not.' I am laughing at him. I am telling him, 'I can recognize you in *any* form you come. Once I have recognized you I have recognized you forever.'"

Narendra, it depends. Zen Masters have been known to die in a very joking way, as if death is a joke. In fact, it is a joke.

A wild tribe of African cannibals is dancing madly around the big pot where Father Dupont is cooking, when suddenly the Zen Master bursts into laughter.

He keeps laughing and laughing until the chief, incapable of holding back his anger any longer, rushes

over to the pot: "What are you laughing about?"

After a while the Master manages to say, half-choking with laughter, "I just shit in the soup!"

The fourth question

OSHO,
HOW CAN WE TEACH CHILDREN TO BE MORAL AND RELIGIOUS?

Krishnaraj,

ARE YOU MAD? Are you asking me this question or to Ayatollah Khomaniac? To whom are you asking this question? You should go to Ayatollah Khomaniac.

I teach a religionless religion and I teach an amoral morality. It will be almost impossible for you, Krishnaraj, to understand. Your very question shows that you are not acquainted at all with my vision, with my way of looking at things.

The first thing: you are not to teach children religion and morality; you have to learn from them because they are far more closer to God than you are. They have come just now from God's home; they are still carrying the fragrance. You have forgotten completely they have not yet forgotten; it will take time for them to forget. It will take time for them to be conditioned by you and destroyed by you. And that's what you are asking me: how to destroy them, how to destroy their religiousness, how to destroy their morality, how to destroy their authenticity, how to destroy their sincerity -- in short, how to destroy their intelligence.

Intelligence is the source of all religiousness and morality, and children are more intelligent than you are. *Learn* from them rather than trying to teach them. Drop this stupid idea that you have to teach them. Watch them, see their authenticity, see their spontaneity, see their watchfulness, see how alert they are, how full of life and joy, how cheerful, how full of wonder and awe.

Religion arises in wonder and awe. If you can feel wonder, if you can feel awe, you are religious. Not by reading the Bible or Gita or Koran, but by experiencing awe. When you see the sky full of stars, do you feel a dance in your heart? Do you see a song arising in your being? Do you feel a communion with the stars? Then you are religious. You are not religious by going to the church or by going to the temple and repeating borrowed prayers which have nothing to do with your heart, which are just head affairs.

Religion is a love affair -- love affair with existence. And children are in that affair already. All that is needed from your side is not to destroy them. Help them to keep their wonder alive, help them to remain sincere and authentic and intelligent. But you destroy them. That's what you want, actually, by asking this question: "How can we teach...?"

Religion can never be taught, it can only be caught. Are you religious? Have you the vibe of religion around *you*? Then you will not ask such a stupid question. Then your children will learn it just by being with you. If they see you with tears of joy watching a sunset, they are bound to be affected; they will fall silent. You need not tell them to be silent; they will see the tears and they will understand the language. They will see the sacredness of your tears; they will fall silent of their own accord. They will sit silently by your side. They will also watch the stars or the sunset or the moon.

Have they seen you dancing around a rosebush when roses have opened in the early morning and the air is fragrant? Have they seen you dancing around the roses? They will ask you, "Can we also participate? Can we also dance with YOU?"

In fact, if they want to dance you will say, "Stop this nonsense! Come to the temple with me, and pluck all the roses so that we can offer them to God.'l This is religion? The roses were already offered to God; they were already dancing in the breeze, in the sun. Plucking them you have killed them. You have killed the living roses and now you are going to offer them to a dead God! Some stupid God that you have made, invented. Just a stone which you have painted and put into a temple. Of course. this kind of religion has to be forced because children are intelligent people, very intelligent people. They resist this kind of enforcement. This is trying to destroy their freedom and to destroy their intelligence.

Watch the intelligence of the children. And whenever you find intelligence, rejoice in it and help them and tell them that "This is the way you should go on moving."

Dad criticized the sermon, Mother thought the organist made a lot of mistakes. Sister did not like the choir's singing. But they had second thoughts when the young son piped up, "Still, it was a pretty good show for twenty pence."

The owner of a chicken farm wanted to make his son behave better, so he devised an object lesson.

"Do you see, my son? The chickens that were bad were eaten by a fox."

"So?" replied his son. "If they had been good, we would have eaten them!"

Two six-year-olds were examining an abstract painting in a gift shop. Looking at a blotch of paint: "Let us run," said one, "before they say we did it!"

A father returned home from his usual day at the office and found his small son on the front steps looking very unhappy.

"What is wrong, son?" he asked.

"Just between you and me," the boy said, "I simply can't get along with your wife."

A father took his young son to an opera for the first time. The conductor started waving the baton and the soprano began her aria. The boy finally asked, "Why is he hitting her with his stick?"

"He is not hitting her, he is just waving it in the air," replied the father.

"Then why is she screaming?"

You just watch small children a little bit; you just see their intelligence.

Johnny was just home after his first day at school.

"Well, darling," asked his mother, "what did they teach you?"

"Not much," replied the child. "I have got to go again."

A young boy came to his first day of school in America. Since he was an Italian immigrant he spoke no English at all. So the school principal sent out an announcement that anyone who could speak Italian should please report to the office.

Soon a scruffy young boy showed up. "Do you speak Italian?" they asked him.

"Sure!" said the boy. "I live in an Italian neighborhood; I speak it all the time."

"Good," they said. "We need your help in translating. First ask him what his name is."

"Okay. Hey, kid! What's-a ya name?"

And that did! That is enough Italian.

If you watch small children, their inventiveness, their intelligence, their constant exploration into the unknown, their curiosity, their inquiry, you need not teach them any beliefs.

And what is religion in your mind, Krishnaraj? -- teaching certain beliefs. And no belief is religious, all beliefs make people stupid. Religion is an experience, not a belief. You will make them Hindus or Mohammedans or Christians, but that is not making them religious. And you are not interested, in fact, in making them religious; you are interested in making them Hindus, Mohammedans, Christians. You want them to belong to your fold and you are afraid of their intelligence. You want to kill it and destroy it before it is too late -- before they start revolting, before they start thinking on their own. It is a greatest crime to force children into any religious belief. Help them to understand and tell them to find their religion.

You don't allow children to vote; for political ideology they have to wait for twenty-one years, then you think they are ripe enough to vote. And for religious ideology they are ripe enough when they are five or four! Do you think religious education is of lower grade than the political education? Do you think to belong to a political party needs higher intelligence, more maturity, than to belong to a religion? If twenty-one years is the age for political maturity, then at least forty-two years should be the age for religious maturity. Before forty-two years nobody should choose any religion Inquire, search, explore, and explore all over the place, explore in every possible direction.

And when you decide your religion on your own it has significance: when it is imposed on you it is a slave; when you choose it, it is a commitment, it is involvement.

The Protestant booklet that I was just talking about also mentions one fact: that one thing has to be learned from Rajneesh and his sannyasins -- that why they feel so committed. why they feel so involved, so deeply in love. No Christian seems to be so deeply in love with Christ. Why are they so in love with their own Master? There must be some reason behind it that has to be explored.

The reason is clear-cut: sannyas is not imposed upon you, you have chosen it. The same was the case with the disciples of Jesus, with the disciples of Buddha. But it happens only when the Master is alive; when the Master is gone...

In fact, children should be allowed to choose their own Masters. Parents should not enforce their own ideology on their children. If you really love your children, don't teach them any religion. Yes, give them the feel of being religious, give them the feel of prayerfulness. And that you can give not by telling them how to pray but by just being in prayer yourself. If they see you in prayer they will catch. Prayer is contagious. They will start asking you, "How we can also participate in the prayer?" If you sit in meditation and they see the silence and the serenity and the stillness surrounding you and a certain aura that arises out of meditation, a certain radiation, they are bound to be interested in it. They are always interested in

everything new.

And morality is a byproduct of religion. When one feels in the heart religion arising, a relationship, a communion with existence happening, one becomes moral. It is not a question of commandments, it is not a question of shoulds and should-nots; it is a question of love, compassion.

When you are silent, a deep compassion arises for the whole existence, and out of that compassion one becomes moral. One cannot be cruel, one cannot kill, one cannot destroy. When you are silent, blissful, you start becoming a blessing to everybody else. That phenomenon of becoming a blessing to everybody else is true morality.

Morality has nothing to do with so-called moral principles. These so-called moral principles only create hypocrites: they create only pseudo people, split personalities. A schizophrenic humanity has come about because of thousands of priests, so-called saints and mahatmas and their continuous teachings: "Do this, don't do that." You are not helped to be aware, to see what is right and what is wrong. You are not given eyes, you are simply given directions.

My effort here is to help so that you can open your eyes -- to uncover your eyes, to remove all kinds of curtains from your eyes, so that you can see what is right. And when you see what is right you are bound to do it, you cannot do otherwise. When you see what is wrong you cannot do it; it is impossible.

Religion brings clarity and clarity transforms your character.

The fifth question

OSHO,
I AM A RUSSIAN. WILL YOU TELL ME AT LEAST TWO JOKES ABOUT THE RUSSIANS?

Darshan,
A RUSSIAN GUY comes running into a friend's hut and cries, "The Americans have gone to the moon!"
"Really?" says his friend ecstatically. "All of them?"

Three people sit on a bench in the Red Square in Moscow. After a while one of them sighs heavily. A few moments later the second one sighs just as heavily. The third one quickly glances around with a very worried look and whispers:
"Sssh! Don't talk about politics in public!"

And the last question

OSHO,
I WANT TO BE A CELIBATE, A PERFECT BRAHMACHARIN.
PLEASE BLESS ME.

Sant Maharaj,
THEN WHO WILL RING THE BELLS OF JERUSALEM? And on the gate we need somebody to go on ringing the bells of Jerusalem. Wait a little, don't be in such a hurry. Why you should want to be a celibate?

This desire arises in every Indian -- centuries of conditioning. I would also like you to be a celibate one day, not out of a desire but out of a deep understanding. And desire is never part of understanding, remember. Desire may come out of frustration.

Sex is both a joy and a sadness, an ecstasy and an agony. This paradox has to be understood; without understanding this paradox you will never be able to understand the desire for celibacy, for *brahmacharya*. Sex brings a momentary ecstasy; for a moment you are transported to another world, the world of timelessness. For a moment you melt into the other, you are no more an ego -- hence the great joy, the orgasmic joy. But this is only for a moment, and then everything closes up again. All doors and windows that have opened are closed. The sky and the stars that you had seen are no more there. You are back again in your dark dungeon. It is far darker than before because now you have tasted something of the beyond.

It is like in a dark night you are passing on the road and a car comes with the headlights on. Suddenly there is all light for a moment, and the car passes by. Now the road is far darker than before because you can compare. The eyes have known light; now the darkness looks, in contrast, very much dark. Before the light had happened you were becoming accustomed of darkness.

Sex gives you a deep ecstasy, but it is momentary. And then there is a fall, a great fall from the heights. And darkness surrounds you, anguish arises and you start feeling sad. You start feeling, "What is the point of it all?" You fall into a negative space you start thinking against sex. "What is the point of it all? If it is

only momentary it is not worth." And how long you had hoped for it, and how long and how much you have waited for it, and how much you had expected out of it! And nothing is left in your hands, just a memory, a fleeting memory which is receding fast away from you. And now you are in darkness, in anguish, in agony. It was better not to have known it.

In these negative moments the desire for celibacy arises, but that is not going to last very long either, because after twenty-four hours you would have forgotten the negative moment, the sadness, the agony. That too would have become part of memory, that would have receded back. Again you look at a beautiful woman, her beautiful curves, her beautiful face... and again the desire. And you start hoping maybe this time it is going to be different. Who knows? And again you are thrilled, excited. In these moments you become very positive about love.

And this will go on happening again and again, it is a vicious circle: after the positive the negative, after the negative the positive, like day, or night. The day follows the night, the night follows the day, and you go on revolving in this wheel. In the East we have called exactly it the wheel of life, and birth and death, the wheel of the polar opposites. There are ups and downs and you go on. When you are up you feel at the top of the world and you think that that was all nonsense, celibacy and everything -- that was all stupidity. But when you come to the negative moment you start thinking that all that positivity was just infatuation. And this you have done many times and this you will go on doing your whole life if you don't try to understand the vicious circle.

So I am not saying decide anything when you are negative. If you decide in your negativity you will become life-negative. That's what happened to religions in the past, they became life-negative. They decided in the negative moment. Then you have to escape to the monasteries; then you have to go to the mountains, to the caves. And there too sex is not going to leave you so easily because sex is not something outside you, it is something inside you. It is your biology, it is your psychology, it is your physiology; those hormones are within you. It is in your blood, in your bones, it is in your very marrow. It is not even in your sex center only, because there have been stupid people who have cut their sex organs in order to become perfectly celibate.

In Russia there was a Christian sect which believed in cutting the sexual organs. Of course, there was one difficulty for the sect because they could not reproduce children. And every sect wants to have more and more people, and if you cut your sexual organs soon your seCt will disappear from the world. So that sect used to adopt children -- poor people's children, beggars' children they will adopt. And when those children became young, sexually mature, their sexual organs will be cut. Each year they used to gather in a great gathering where this ceremony was performed, and people would cut their sexual organs in a frenzy, and more and more people would get into the frenzy of it. People are imitative, very imitative; if one is doing something, other will do it.

Women used to cut their breasts, and they will heap up the breasts and the sexual organs -- the bigger the heap, and more virtue has happened that year. God has been very much pleased with them.

Sex has nothing to do with the sexual organ either; you can cut the sexual organ, sex will remain, because the sex center exists in your brain. The sexual organ is just the extension of that brain center. Now they have found the center in the brain. Now a small window can be made in your head and electrodes can be put exactly at your sexual center in the brain, and it can be tickled directly and you will have orgasm, without any sexual organ's involvement in it. And soon, I think the day is not far off when people will be carrying small boxes in their pockets, electrodes within their brains. Nobody will ever know what you are doing -- they will just see the grin on your face! And you will look so blissful, so blissed out, as if you have become a Buddha! And all that you are doing is just pushing a button inside your pocket. You will go on, pushing the button, and each time you push the button, just the electric current reaching to the sexual center tickles it.

That's what happens when you make love to a woman: it is just the release of semen that tickles the button. It can be done far more economically with scientific technology; it is going to be done. That day you are finished with marriage, with homosexuality, with heterosexuality; with all kinds of sexualities you will be finished. There will be only one kind of sexuality; we will have to find a name for it -- matchbox sexuality or something! Just like a matchbox, you keep in your pocket.

The only danger is... Why is it not being marketed yet? -- because scientifically it has been proved, experiments have been successful. The only reason why it is not being marketed is that there will be no way to prevent people from having thousands of orgasms every day; they will stop doing everything else. That is the only problem, because sex has a limitation, a certain limitation. A man can make love once a day or

twice a day; it depends on the age -- very young, thrice a day. As you get older you will need more and more time to recuperate. But with that matchbox there is no problem -- old, young, even dead, no problem. Somebody else can go on pushing your button and the dead body will go on quivering. It happens, actually it happens.

There are spiders... while making love the female spider starts eating the lover. He is making love, he is on top of her, and she starts eating him. Women are dangerous! And she starts eating from his head; first she eats the head because then he cannot escape. But he goes on making love -- the head is gone, but who needs head? When it is a question of lovemaking, who needs head? -- head is gone; slowly slowly his other parts start going, but he goes on making love. Whatsoever remains goes on quivering. That species' male spider makes love only once. Some love! Some totality! Some wholeness! Holy spider!

The experiments that Skinner has done about this have proved that it can be dangerous, because on rats they have tried -- then rats stop doing everything. They don't eat, they don't bother about sleep; they go on and on pushing the button. You will be surprised: six thousand times per hour! Of course, within three, four hours the rat was dead. But until the rat is dead he goes on pushing the button. Who cares now about eating and sleeping and any other kind of social conversation, et cetera? -- meeting people and going to the Rotary Club, all that nonsense, who bothers? That is the danger. That stopped Skinner, because he tried many experiments... you cannot stop. Once the rat or any animal that has been experimented upon knows, then it goes on and on.

Sex will go with you to your monastery, it will go with you to the cave, because it is in your brain. Celibacy will not happen; only perversion will happen.

Sant, celibacy has to come on its own, not to be practiced and cultivated. It comes on its own, but then it is not a decision taken in the negative moment, then it is not life-negative; then it is a transcendental phenomenon. You have seen again and again the positive and the negative, and you have understood the natural trick that nature is playing upon you. *you* are victims of nature. Nature wants to reproduce its species, hence it has put a strategy inside you called your sex. Once this is understood by your own experience, sex starts disappearing and a celibacy arises, but not imposed, not practiced.

I can bless only such a celibacy.

You ask me:

OSHO, I WANT TO BE A CELIBATE...

Please, don't desire it. Go through all the experiences of love, positive, negative. Go meditatively, go with full awareness into them. And slowly will come a transcendental light arising in you, a deep understanding happening. And then you will not ask that "How to be a celibate?" You will be celibate. I can bless only that kind of celibacy.

I can bless only that which happens out of understanding, not on of cultivation. I am against character, I am only for consciousness. If character follows consciousness. good, but consciousness has not to follow character. That has been the way up to now, it cannot be the way any more. Man has come of age.

Now a totally new kind of scientific approach is needed towards man's inner problems. My sannyas is a scientific approach. It has nothing to do with the old religions; it is a religion of the future. My sannyasins have to be the heralds of the future.

My blessings are with you, but only when something happens in you through understanding, not by effort. I am against all effort.

Zen: The Special Transmission

Chapter #7
Chapter title: Mind is Gone

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ONE DAY AN ANGEL, FLYING BACK TO HEAVEN, SAW BELOW HIM A LUXURIANT FOREST ENVELOPED IN A GREAT, GLOWING HALO OF LIGHT. HAVING TRAVELED THROUGH THE SKY MANY MANY TIMES BEFORE, HE NATURALLY HAD SEEN NUMEROUS LAKES, MOUNTAINS AND FORESTS, BUT HAD NEVER PAID MUCH ATTENTION TO THEM. TODAY, HOWEVER, HE NOTICED SOMETHING DIFFERENT -- A FOREST SURROUNDED BY A RADIANT AURA, FROM WHICH BEAMS OF LIGHT RADIATED TO EVERY PART OF THE FIRMAMENT. HE REASONED TO HIMSELF, "AH, THERE MUST BE AN ENLIGHTENED BEING IN THIS WOOD! I SHALL GO DOWN AND SEE WHO IT IS."

UPON LANDING, THE ANGEL SAW A BODHISATTVA SITTING QUIETLY UNDER A TREE ABSORBED IN DEEP MEDITATION. HE THOUGHT TO HIMSELF "NOW LET ME FIND OUT WHAT MEDITATION HE IS PRACTICING. AND HE OPENED HIS HEAVENLY EYES TO SEE ON WHAT OBJECT OR IDEA THIS YOGI HAD FOCUSED HIS MIND.

ANGELS CAN USUALLY READ THE MIND OF YOGIS. BUT IN THIS CASE, MUCH TO HIS SURPRISE, THE ANGEL COULD NOT FIND ANYTHING AT ALL. HE CIRCLED AND CIRCLED THE YOGI. AND FINALLY WENT INTO SAMADHI HIMSELF BUT STILL COULD NOT FIND ANYTHING IN THE BODHISATTVA'S MIND.

FINALLY THE ANGEL TRANSFORMED HIMSELF INTO A HUMAN BEING, CIRCUMAMBULATED THE BODHISATTVA THREE TIMES, PROSTRATED HIMSELF, AND SAID:

"I MAKE OBEISANCE TO THE AUSPICIOUS ONE; I PAY MY HOMAGE TO YOU, O LORD OF ALL SENTIENT BEINGS! PLEASE AWAKE, COME OUT OF SAMADHI, AND TELL ME UPON WHAT YOU WERE MEDITATING. AFTER EXHAUSTING ALL MY MIRACULOUS POWERS, I STILL HAVE FAILED TO FIND OUT WHAT WAS IN YOUR MIND."

THE BODHISATTVA SMILED. AGAIN THE ANGEL CRIED, "I MAKE OBEISANCE TO YOU, I PAY HOMAGE TO YOU! ON WHAT ARE YOU MEDITATING?" THE BODHISATTVA MERELY CONTINUED TO SMILE AND REMAINED SILENT.

IT IS ONE OF THE MOST BEAUTIFUL PARABLES in all the records of Zen mythology, Zen approach towards life, Zen insight into truth. But the first thing to remember is, it is a parable, a myth. It signifies many things, but it is not a historical fact. Angels don't exist factually, but they have a great importance mythologically.

No mythology in the whole history of humanity is without the idea of angels. Religions differ almost about everything, but all the religions have some place for the myth of angels. Hence there must be something significant which cannot be related without bringing in the myth of the angels. First that has to be understood.

The angel is thought to be a divine messenger. Man does not exist in a vacuum, man does not exist like an island. He is in constant communion with God or with the whole or with Tao. He may be aware of it, he may not be aware of it -- that will make lot of difference. But the fact remains true, whether you are aware or not aware of it, that man is in a constant communion with existence. That is the first thing the myth of the angels represents, that man and existence are deeply in communion. The angels are thought to be messengers of God bringing messages to human beings. They are running between heaven and earth constantly.

If you drop the idea of the angels and just look around you will find thousand and one things continuously running between the earth, the earthly plane, and heaven, the divine plane. As one becomes more alert one finds more and more connections. We exist in a cosmic net and we are part of it.

In the East it is said that the universe is like a spider's web. If you touch a single thread of the spider's web, the whole web will feel the vibration Touch a single blade of grass and you have touched the greatest star, the farthest away star, because the whole is an organic unity; nothing is unrelated. It is only human ignorance that has created the idea of the ego.

And man lives in a kind of self-exile; it is self-imposed exile. We have made a small capsule around ourselves; we have become encapsulated, alienated. And then we suffer, then we are miserable. Then we can't find any meaning in life, any significance in life. Then we feel uprooted, ungrounded. Then we feel accidental, as if we are not needed at all, as if existence would go on running in the same way whether we are or we are not. That gives us a deep wound. We lose confidence, trust in ourselves. We become something futile, unneeded, useless; just by accident we have come into existence.

And this whole nonsense arises because we have created the idea of the ego. The ego is an effort to

disconnect yourself from the whole, although you cannot disconnect yourself from whole, but you can live in the belief that you have succeeded. Your belief is the cause of your hell. Drop the belief of the ego and suddenly you will see messengers running between you and the whole continuously, every moment, day in, day out. Then the birds singing bring messages, the flowers opening bring messages, then the stars twinkling in the night bring messages. Then the whole existence becomes an open book, the REAL Bible. Then you need not go into old, rotten scriptures; you can simply look around and start reading existence. And then there are sermons everywhere, scriptures everywhere, songs everywhere.

This is the first thing that is represented by the beautiful myth of the angels. You must have seen pictures of the angels: they all look like small children, not even they are young. They look childlike -- their faces have the same innocence, the same purity, the same unpoisoned state. Their eyes, their cheeks, their whole personality is that of a child -- as if a child has been magnified, as if you are looking a child through a magnifying glass.

All the Buddhas have said: Unless you attain your childhood again you will not know what the truth is. But they are not childish, remember -- childlike of course, but not childish. To be childish is to be retarded, to be childlike is to be innocent. To be childlike is healthy, to be childish is very unhealthy.

Our society does not allow us to remain childlike; it forces us to become so-called grown-ups, which are not really grown-ups. Physically they are grown-ups but not psychologically; psychologically they are very childish. The average psychological age is only thirteen years. The person may be ninety years old, but his average psychological age remains stuck somewhere at the age thirteen.

This is something very strange. Man should grow as a whole; his psychology, his physiology, his soul, all should grow in a kind of harmonious dance. Then only he remains whole, then only there is health, then only there is sanity. If even one part of you is lagging far behind, then your whole will remain undeveloped because you cannot grow in parts; that is impossible.

It happened in a court:

A thief was caught and just before the magistrate was going to punish him, declare his punishment, the thief said, "Sir, I would like to say one thing before you declare your judgment. That is, I am not responsible and you cannot punish somebody for somebody else's fault."

The magistrate said, "What do you mean? Have you not stolen these things? There are eyewitnesses."

He said, "Yes, they are also right. My hands have done the wrong, but I have not done it. You can punish my hands, but you cannot punish me."

The magistrate was also a very cunning person. He said, "Okay, which hand has committed the crime?" And the man said, "My right hand."

The magistrate said, "That's all right. Then your right hand is sent to jail for ten years."

The whole court laughed, because if the hand goes to jail, how can the man remain behind? He will have to go to jail. But the court has to stop laughing in the middle because the man was laughing even more uproariously than the court.

The magistrate said, "You are laughing? Are you mad or something?"

The man said, "No, I am not mad." He removed his coat and gave his right hand -- which was just an artificial hand. He said, "You can send this hand to the jail ten years or a hundred years or as long as you want."

It is possible if your parts are artificial to separate them, but your body is not artificial. All your parts are intrinSically necessary for you; nothing is artificial in you. So if one thing remains behind, everything else remains behind. You can go on pretending that you have become a grown-up person, but you are not a grown-up person, and you can watch yourself and others. lust scratch the person a little and you will find the childishness coming up. You may be a father of half a dozen children, and when you are fighting with your wife you start throwing pillows. You may be a mother of a half a dozen children and when you are in a fight you go in a tantrum, very childish.

"Oy, doctor, have I got tsuris with my son," wept the lady. "All day long he is doing nothing but blowing bubbles. From soapsuds he is making the bubbles and he is blowing them out from a clay pipe."

"Really, madam, there is no reason for you to be concerned," said the psychiatrist, smiling indulgently. "Lots of sons blow bubbles."

"Well, I think it looks funny," insisted the woman, "and so does his wife."

It is one thing to do something when you are a child -- you can blow soapbubbles -- but when you are physiologically grown-up, at least you look a grown-up person, the same thing looks stupid.

Watch people's lives -- their lives are doublebinds. Their lives are not singular; they are living many

lives, in fact. They have to live many lives because their many parts have remained hanging at different places and they have to live all those parts; they can't live as a totality.

Many times people ask me, "Why we can't be total?" You can't be total for the simple reason because your one hand may be only seven years old, your other hand may be twenty years old, your head may be just thirteen years old, your heart may be just born or not born yet, maybe in the womb, your head may have become eighty years old. Now how can you live a total life? You are bound to live like a crowd, sometimes at one stage, sometimes at another stage.

During the day, Signor Giovanni was a business tycoon, working hard and seriously married, but at night he would become a playboy, going around to all the nightclubs of Rome.

One day his wife decided that it was time they spent an evening together and asked him to take her out to a nightclub. Unable to dissuade his wife, they went out together.

When they arrived at the nightclub, the doorman greeted him warmly.

"Do you know him?" asked the wife.

Quickly he answered, "He is my errand boy. He works at night to make more money."

Inside the nightclub, the bunny-girl pinched his cheek and said, "Hello, Signor Giovanni."

Suspicious, the wife asked, "How come you know this girl?"

Perspiring, he answered, "Well, she is one of the models who works for me."

Then they were taken by the MAITRE D' to the best table, near the dance floor. As they sat down, the ballet dancers came out, stopped in front of their table and started singing, "Hip-hip-hooray for Signor Giovanni!"

The wife was furious. She dragged him out of the nightclub, shoved him into a taxi and started beating him.

The taxi driver turned around and asked, "What is happening, Signor Giovanni? The doll gives you trouble? Shall I throw her out of the taxi?"

People are living many lives, all simultaneously, hence there is so much mess. A person may be very wise in one thing and very stupid in another. A person may be very sincere in one thing and very insincere and unreliable in another. And you always become very puzzled that you have never thought this man can do this; you would have never imagined that this man can commit suicide -- he was so mature. But you don't know the whole man because you don't know his many lives. You would not have believed that this man could commit murder -- he was so loving, so nice. That was only one facade; with another facade he may be very ugly, very violent, very murderous. You may not have known him. In fact, what to say about you? He may not know himself how many people are living in him. He may not recognize his own aspects because many of them remain underground; he has repressed them underground. He is so afraid of them that he can't bring them up. He will feel too much immature, childish, stupid, silly, mediocre, and he would not like to see all that.

George Gurdjieff used to do one thing: whenever he will initiate a new disciple, which was very rare... he was a very choosy person; out of thousands he will choose one or two persons. And his method of choosing was very strange. He will go on forcing you to drink strong wines, whiskies, brandies -- and he was an expert about all kinds of intoxicants, alcoholic beverages, psychedelic drugs -- and he will go on forcing you for the simple reason that unless you become totally unconscious, your all faces cannot surface. And he wants to see your all faces before he can decide whether it is worth to make any effort with you, whether it is worth to take any trouble, whether you are in any way potential, or just a lost case, a hopeless case -- then why bother? He was not like a man like me who is ready to bother about anybody; he was the just opposite.

I am ready to work on anybody because my approach is whether you grow in this life or not is not the point; even if you have tried a little bit, that much will become part of you -- in some other life maybe, with some other Master, it may come to a fulfillment. You may not become enlightened this time but the very desire, the very longing is enough. I Will work whether you are worthy or not. It is enough that you long for it. I will sow the seeds. Maybe this life you will not grow, but the seeds will remain because they are never destroyed.

And the people who are going to become enlightened in this life, I cannot claim the whole credit, because they may have lived with Jesus, they may have lived with Buddha, they may have lived with Mohammed, they may have danced with Jalaluddin, they may have sat with Bokuju, Rinzai... You have lived thousands of lives. If all those people would have been as choosy as Gurdjieff you would not have been here; because they all worked on you, something went on growing. Hence I don't choose at all.

Anybody who comes to me, I am ready to work; my approach is different.

Gurdjieff's approach was different. He wanted to know all of your faces immediately, then he would decide. With me it will take ten years to know your all faces, because I will have to wait for different situations to know your other aspects. But he wanted to know immediately; only then he will start his work.

But remember that you are not one person, you are many persons. You are polypsychic. A man may be a great scientist...

One of the men who had been to the moon -- only three persons have been to the moon -- one of them has become a disciple of Swami Shivananda of Rishikesh. Now Shivananda is no more alive, but his disciples are there. Whatsoever Shivananda has written is just third-rate; he had no idea of anything real. He was just repeating like a parrot the ancient, rotten Hindu philosophy, and that too not in a very sophisticated way. But a man who has walked on the moon has become his disciple. This is sheer stupidity, but this man who has walked on the moon may still be carrying something very childish in him. Maybe it is because of that childishness that he wanted to go to the moon in the first place, because every child wants to go to the moon, and it is not new. From the ancientmost times every child becomes interested into the moon and starts stretching his hands towards the moon and wants the moon in his hands. Maybe it was just a childish idea that modern technology made him capable to realize, because the interest that he is showing now in people like Muktananda, Shivananda, shows the stupidity of the person.

It is possible a person may grow into a certain direction -- and that's how our education is structured. It makes you experts. You have to specialize into one thing and in other things, in every other thing, you remain mediocre.

An Italian goes to see a doctor. "Doctor," he exclaims, "I am-a desperate! A few nights ago, I came home-a from work-a and found-a my wife in bed-a with another man! When she saw me she started weeping and crying, so I said-a, 'Well-a, let's-a have-a coffee...' Then-a the other night-a, the same thing-a! She was-a in bed-a with my neighbor! I took-a the pistol-a to kill-a them, but she cried and cried, so I said-a, 'Well-a, let's-a have-a coffee...' Then last-a night-a the same thing-a again. She promised me that-a it was-a the last-a time -- never was-a she going to do-a it again... so I said-a, 'Well-a, let's-a have-a coffee...

But, I am-a worried, doctor. Is-a it okay to drink-a so much-a coffee?"

Watch yourself and you will find thousand-and-one ridiculous things in you too. All the jokes that I go on telling you are about you!

The angels represent childlike innocence, but not childishness. Only this innocence can make you connected with godliness, hence angels are messengers of God connections with God. You must have seen angels in pictures. you must have read about them. They are always singing, dancing, praising the lord, Alleluia!" All that they do is playing on the harp and singing Alleluia. Yes, there is a state of innocence which is all song and all music and all harmony and all joy and all alleluia.

Remember that angels represent all this: the totality of life, innocence of life, celebration of life. And then immediately you are also connected with the divine, you are no more disconnected. You don't feel alien. You are no more an outsider, you become an insider. Then existenCe belongs to you and you belong to existence.

Now this parable:

ONE DAY AN ANGEL, FLYING BACK TO HEAVEN, SAW BELOW HIM A LUXURIANT FOREST ENVELOPED IN A GREAT, GLOWING HALO OF LIGHT.

ANGELS FLY. MAN CREEPS, crawls, although he is also born with wings, but he is not aware of those wings. To be with a Master the first awareness that happens to the disciple is that "I can also fly," that "I can also start moving upwards," that "I can also have a dialogue with the stars and the sky and the infinity and the eternity."

Man is so unconscious that he is no{ aware of his whole potential. What to say about the whole potential? -- not even about the part of his potential. Psychologists say that you are aware only of one-tenth of your mind; that is about the mind. And what about the soul? You are not aware at *all* of the soul, and that is where your wings are.

Hence angels are not physical beings, just spirits. They don't have any weight, they are weightless. And in deep meditation these moments will happen to you when you will find suddenly that you don't have any weight, that gravitation has no meaning for you, that another law has started functioning in your life: the law of grace. Just as gravitation pulls you downwards, grace pulls you upwards.

But the first thing is to become aware. You know only one-tenth of your mind; first you have to know

about your whole mind and then only is it possible to know something about your soul.
"Hi, doc, was my operation successful?"
"Sorry, old chap, I am St. Peter!"

That's how you are living: not seeing what is, what is not, what is happening. You go on projecting your own ideas on people, on things, and you go on playing stupid games. They start in your childhood and then they continue your whole life. Of course they become more complex, but their quality remains the same; quantity becomes bigger, but the quality remains the same. And you are not even aware that there is a totally different world which belongs not to the realm of the quantitative.

Just the other day one sannyasin has asked me a question, that "I have heard, although I don't believe, that there are few people in the world who are working as vehicles of God." She mentions some *babaji* and she mentions about somebody who is going to announce himself as Maitreya, the Buddha of this age, and these people come into the world to help humanity. She says "... although I don't believe all this, but I am less aware, you are more aware, so you can answer my question." She thinks the difference between her and me is only of less and more: she is a little less aware, I am a little more aware, that's all; the difference is of quantity, of degrees. But it is not only her idea, that's how almost everybody thinks. In the world we think always in terms of quantity; we don't know the dimensions of quality.

It is not a question of more or less awareness. Either one is aware or one is not. It is a transformation. Either one is a Buddha or one is not; it is not that one is a little less Buddha and one is a little more Buddha, one is just one kilo Christ and another is two kilos Christ. We believe in matter, that's why we believe in quantity. Matter is quantity; the soul is not quantity.

When you become aware at the innermost core of your being it happens as a sudden illumination. Your whole being becomes light. Just a moment before all was darkness and a moment afterwards all is light. But that dimension is totally unknown to us. Our whole life is lived through the world of quantity. The child knows a little less and you know a little more, and your father knows a little still more than you, so it is only a question of time. You will also know more as time goes by, as you become more experienced, more informed. But the game is the same. Children are playing the same games that you are playing.

Go and watch the children, and then sit silently and watch your own games, your own trips, and you will not find any qualitative difference at all -- quantitative difference of course. They may be playing Monopoly, in which everything is false -- false notes and false stations, and everything is false -- but when they play they became serious about it, they become very serious. And what do you think? -- your notes are real? They are also false! In a game of Monopoly four persons have consented to believe that these notes are real: then they are real! For those four persons they have become real because they have consented, they have made a contract that they will believe in their reality. And what are your notes? The Indian note will not be real in China, the Chinese note will not be real in India. Why? If it is real it is real, whether it is China or India. It is just that the Indians have consented, made a contract that they will believe in this note, hence it is real.

Just few days before there were one-thousand-rupee notes in India, then the government decided to cancel them. Now how you cancel realities? Can you cancel that tomorrow there will be no sunrise, by government order? But you can cancel those rupees. Rupees were cancelled: one-thousand-rupee notes became invalid within a second.

And people did all kinds of things with those one-thousand-rupee notes. Of course a little time was given -- you can go to the bank and change them -- but there were troubles. Those notes have to be white money. You will have to explain from where you got those notes. And as everywhere there are double things, in money also there is white money and black money. Black money means you have it, you can use it, but you cannot publicly declare it because you have not paid taxes on it, you have not showed from where it has come. You may have earned it through smuggling or some other illegal source. So many people could not declare those notes. They made cigarettes out of one-thousand-rupee notes and smoked the cigarettes! Why miss such an opportunity? They spread the notes and ate their breakfast on the notes. Why miss such an opportunity? People simply threw them out of their windows. Small children were carrying bundles of one-thousand-rupee notes, playing with them. They became useless. It was just a consent which has been withdrawn.

From your childhood to your old age you go on playing the same games. In chess the horses... all false: if you are poor they are wooden, if you are rich they are made of ivory or diamonds or anything valuable, but they are all false. But then there are people who go to real war -- but that too is false, on false pretext:

"Our religion is in danger, our country is in danger." Now "country" is a belief.

The people who went to the moon for the first time became aware of the fact that the earth is one; they could not see countries. India and Pakistan and Bangladesh they could not see. They could not figure out where is America and where is Europe and where is Asia and what is communist and what is not communist and what countries are democratic and what countries are dictatorial. There was no difference at all; all boundaries disappeared. For the first time they became aware that boundaries exist only on the maps and maps are false.

"Mummy, mummy, can I get pregnant?" asked the little girl breathlessly on the front doorstep.

"No, of course not, dear, you are only six," said Mum.

The little girl turns around, goes running down the path shouting, "It is okay, you guys -- same game again!"

But this is the same game that goes on and on.

Isabella was going out on her first date. The story is not about our Isabel -- her name is Isabel, not Isabella, mind you! Isabella was going out on her first date. Her parents warned her to be home by nine p.m. She arrived ten minutes late, her hair undone and her make-up smeared. Her parents asked her how the evening went.

"Mamma mia!" was her only replay.

The next night Isabella was going out with the same man. Again her parents gave a stern warning to be back by nine p.m.

At half past ten she arrived, her clothes dishevelled, her hair touselled. After she was reprimanded for coming home late, her only reply to how the evening went was, "Mamma mia!"

The third night Isabella arrived home at one o'clock in the morning; her dress was backwards, her hair in a mess. Her parents fumed at her for hours, after which they asked her how the evening went. Upon which Isabella broke down sobbing and cried, "Me a mamma!"

Now this game will continue on different levels, different planes, but the difference will be only of quantity not of quality.

The qualitative change comes in your life when unconsciousness is dropped, mechanicalness is dropped, mind as such is dropped and you become a no-mind. Mind is mechanicalness, no-mind is unmechanicalness. No-mind is the revolution, the great revolution, the only revolution there is. And when it happens you are full of light, and those who have eyes, those who are innocent enough to have eyes will be able to see that light.

ONE DAY AN ANGEL, FLYING BACK TO HEAVEN, SAW BELOW HIM A LUXURIANT FOREST ENVELOPED IN A GREAT, GLOWING HALO OF LIGHT. HAVING TRAVELED THROUGH THE SKY MANY MANY TIMES BEFORE, HE NATURALLY HAD SEEN NUMEROUS LAKES, MOUNTAINS, AND FORESTS, BUT HAD NEVER PAID MUCH ATTENTION TO THEM. TODAY, HOWEVER, HE NOTICED SOMETHING DIFFERENT -- A FOREST SURROUNDED BY A RADIANT AURA,FROM WHICH BEAMS OF LIGHT RADIATED TO EVERY PART OF THE FIRMAMENT.

THE ANGEL COULD SEE IT because of his childlike innocence, because of his capacity to move upwards, because his capacity to be connected with godliness. You may have missed, you may have passed by the side of the same forest. And I say to you, many times you have passed through such people and you have missed, because you are not new on the earth; you are as ancient as the existence itself. It is impossible, improbable, that you may not have come across a single Buddha in your any life. Somewhere, some time you must have crossed the path of a Buddha. But you must have missed, otherwise you would have been transformed, you would have been changed, your values would have changed. Your life would have been a totally different phenomenon -- but you must have missed.

It is easy to miss because it is very easy to be cunning, clever, knowledgeable. It is difficult to be innocent. And there are few things that only innocent people can see.

HE REASONED TO HIMSELF, "AH, THERE MUST BE AN ENLIGHTENED BEING IN THIS WOOD! I SHALL GO DOWN AND SEE WHO IT IS."
UPON LANDING, THE ANGEL SAW A BODHISATTVA SITTING QUIETLY UNDER A TREE ABSORBED IN DEEP MEDITATION.

The whole forest was radiant, was glowing with an unearthly light, was surrounded by a halo. It always happens, and those who have eyes can see it, and those who have ears can listen to the music of it, and those who have love enough can understand it. It is understood by love, by innocence, by simplicity, by humbleness, by egolessness.

HE SAW A BODHISATTVA SITTING QUIETLY... ABSORBED IN DEEP MEDITATION.

According to Zen, meditation becomes deep at the fourth stage. There are four stages of meditation. First is not talking; your lips are silent. That is an outer kind of silence but the beginning. The beginning has to be outer because you are on the outside; you can begin only from where you are.

The second meditation is not thinking. First you stop words, you don't speak. Second you stop words, yoU don't think. And third is: not thinking that "I am not thinking," which is the most difficult -- because when you see that all thoughts have disappeared, this thought grips your whole being: "Aha! So I have arrived. This IS SATORI!" But you have started falling. And in the beginning it is bound to happen a few times, unless the Master goes on hitting you and telling you, that "Stop this! There is no need to brag about it to anybody or to yourself either. Let it pass -- that too is a phase."

And then the fourth is the deep meditation when you simply are -- not even the thought that "I have no thoughts."

Socrates says... his famous statement, but he is a Greek and thought in logical ways. If you put his statement to the Zen people they will say, "This is the third state, not the fourth." He says, "I know only one thing, that I know nothing." Zen people will say, "Even this much is enough knowledge: 'I know that I know nothing' -- but still something is known." Still you are carrying the last shadow. The elephant has passed but the tail remains, and sometimes the tail is the most difficult part, and one clings to the tail. The whole is gone; now this is the last thing to cling to.

It is like a drowning man clinging to a straw, knowing perfectly well that a straw cannot save you. But if somebody says, "What are you doing? This is a straw -- it is not going to save you," he will be angry. You are destroying his last dream, you are taking his last illusion.

Friedrich Nietzsche has said, "Don't disturb people's illusionS, otherwise they will never forgive you." And I know it perfectly well, they never forgive -- but still their illusions have to be shattered. Whether they forgive it or not, that is up to them. Who cares? It has to be told, that "This straw is not going to save you."

Zen people will say that Socrates has reached the third. He needs now a Zen Master to hit him, to push him to the fourth, where he will forget about this knowing business totally. Even to say, "I know that I know nothing;' is knowledge.

Just few days before I gave sannyas to a beautiful woman; Kiffy is her name. Now neither she knows what does it mean nor I know, so there was trouble -- what to do? So I said, "Don't be bothered." I called her Anand Kiffy and I told her, "Anand means bliss, so whatsoever Kiffy means, just be blissful Kiffy! And bliss is the real thing, the elephant; Kiffy is just the tail. If the elephant can pass, we will manage so that the tail can also pass through."

But sometimes the elephant passes easily because you can see that this is the cause of your misery, but the tail? That seems just to keep as a memoir, just in the memory of all those beautiful old days. Of course there was nothing beautiful...

A mother was telling to her small boy, "Are you going to eat or not?"

And the boy was very stubborn and he was saying, "I hate the way you cook! I am not going to eat it. Even my dog has refused it!"

And the mother said, "Listen, after twenty years you will be telling some woman that 'My mother was a wonderful cook!'"

That's how people are. After twenty years every boy is going to say to the wife that "My mother was a wonderful cook!" And the same boy was every day a problem for the mother, and the mother was a problem for the boy. The mother was trying to force and the boy was resisting; he hated all those things. But after twenty years everybody forgets. People start remembering beautiful things about a past which had never been there; they invent. People are inventive, very inventive about the past.

Hence I don't believe that there is a single autobiography which is true. I have read thousands of autobiographies, but this is my observation: that not a single autobiography is true. Only a Buddha can write a true autobiography -- but Buddhas have never written -- because a Buddha can see actually the facts, but then it is not worth writing at all. What is there to write? Ordinarily people invent their pasts. First they try to create a future -- which is not possible, they fail; everybody fails inevitably. When you fail in creating the future, the only substitute is create a past. Now nobody can prevent you; you can enjoy inventing a past. All autobiographies are fictions created, invented, polished, exaggerated. Many things have been dropped, many things have been added.

And I am not saying that people are doing it knowingly -- people are not so much conscious -- people

are simply doing it. They must be believing that it is how it happened; they believe it. They are writing it with very great sincerity.

So people cling to the past. The last clinging in meditation is that "Now I have arrived, all is finished, mind is gone" -- and this is mind coming from the back door. This is the mind's last effort to befool you.

Hence, up to the third Zen people don't call meditation deep. They call it deep only at the fourth when all is gone; even the idea that all is gone is no more there. Mind is gone. Even the idea that "I have achieved the no-mind" is no more there. Knowledge is gone. Even the idea that "Now I know nothing" is no more there. Zen has taken the ultimate step.

HE THOUGHT TO HIMSELF -- THE ANGEL THOUGHT TO HIMSELF -- "NOW LET ME FIND OUT WHAT MEDITATION HE IS PRACTICING."

Just the inquiry of a child. Remember, the angel represents only innocence, not that he is a sage; he is only a child. And never forget the difference between the two, because both are similar and at the same time very much different. The child has the same kind of innocence as the sage, but the sage has lost that innocence and found it again and the child has not lost it yet. It is the same innocence, but it changes its quality when you lose it and gain it again. You can have glimpses in the child of that intelligence which belongs to a Buddha, but those are only reflections. Moon reflected in a lake looks exactly like the real moon, and sometimes even more beautiful than the real moon, but it is just a reflection. Throw a small stone into the lake and you will know the difference. The reflection disappears.

The child can be disturbed very easily; the sage cannot be disturbed at all. There is no way to disturb the sage. The child is innocent, but his innocence is bound to be lost sooner or later. He is intelligent, but he will lose his intelligence.

At a Sunday school class, the priest asked the class, "Who can tell me how long Adam and Eve stayed in the Garden of Eden?"

Little Johnny promptly answered, "Up to the 15th of September."

Why?" asked the priest in amazement. "Why the 15th of September?"

"Because apples are not ripe before that time!" answered little Johnny.

Now no theologian has been able to discover that date so exactly. And I perfectly agree with little Johnny -- that must have been the date.

The mother was explaining to Mario about the world's origin.

"So all this happened just because Adam disobeyed God and ate an apple!" said Mario.

"So the Bible says," replied the mother.

"That's too bad! If only I had been there instead of Adam, we would all still be in the Garden of Eden!"

"What! What are you saying?" exclaims the mother.

"Yes, of course, don't you remember? I don't like apples!"

Children have a quick insight, a direct insight. But it is going to be clouded, it is bound to be clouded. It is a natural gift, and you cannot appreciate any natural gift unless you lose it; you will appreciate it only when you have lost it. Then you will make great effort to gain it again. Paradise has to be lost and regained; it is paradise only when regained, otherwise it is not paradise.

The angel is just a child, innocent. He is not a sage.

Naturally;

HE THOUGHT TO HIMSELF, "NOW LET FIND OUT WHAT MEDITATION HE IS PRACTISING."

MEDITATION IS EVER PRACTICED. Those who think in terms of practicing meditation are childish; they don't know anything about meditation.

AND HE OPENED HIS HEAVENLY EYES TO SEE ON WHAT OBJECT OR IDEA THIS YOGI HAD FOCUSED HIS MIND.

Now meditation is not concentration either, but the child cannot think of a meditation which has no object.

Hence there are two kinds of religion in the world: one, the childish kind of religion which thinks about God the father. All the religions that think about God the father or God the mother are childish religions. They are projecting God as father or mother; that is the mind of a child.

Then there are really grown-up, mature religions which don't think of God as father or mother, in fact which don't think of God as a person at all -- which think of godliness, just a quality that pervades existence,

which think of God as awareness, as light, which think of God as the void, absolute purity, the nothingness, the no-selfness.

Zen belongs to the second category; it is the most mature religious approach.

The angel thought, "On what subject, on what object. what idea, he is practicing? On what he is focusing his mind?"

Meditation is not focusing; meditation is not mind at all.

ANGELS CAN USUALLY READ THE MIND OF YOGIS...

because yogis try to concentrate. Zen goes far beyond Yoga: Yoga only prepares you for the ultimate jump -- Zen is that ultimate jump. But there are millions of fools around the world who go on practicing yoga postures their whole lives, forgetting completely that just preparing the ground and preparing the ground and preparing the ground is not going to make the garden: you have to sow the seeds too. Preparing the ground is necessary, but it is not the all, it is not the whole thing; it is just a preliminary step.

But there are people -- and they have become world-famous simply because they can do all the yoga postures -- they can distort their bodies in all kinds of shapes. And they have great impact. They should be in the circuses! They are not part of the religious phenomenon at all, but they are dominating. And there are people who will go to them, to be tortured by them, because if you start yoga postures from your very-childhood it is easy very easy. If you start yoga postures after your body has become mature, it is very difficult. But people think that this is austerity, this is asceticism. This whole torturing business, this whole masochism seems to be worth it because there is the carrot hanging in front of your nose that you will realize God, that you will realize heavenly pleasures, that you will realize this and that, that you will become immortals. And people are ready to do any nonsense: more nonsensical it is, the more they think there must be something in it.

BUT THE ANGEL COULD NOT FIND ANYTHING AT ALL, MUCH TO HIS SURPRISE. HE CIRCLED AND CIRCLED THE YOGI...

He went around and around the *bodhisattva*, looking from every nook and corner...

AND FINALLY WENT INTO SAMADHI HIMSELF...

because an innocent mind can catch, can imbibe -- he may not be able to understand what is happening.

Many times it happens: when little Siddhartha comes for close-up or for *charansparsh* I can see it happening. He cannot understand what is happening, but he immediately goes into it. He will not be able to retain it because he is not aware of what happens, but he is open to me.

Just a few days ago he wanted to live with real men. He wrote to me a letter saying that "Enough I have lived with small kids, I want to live with real men." So I sent him to live with Govinddas. He went there in the night -- it must have been one o'clock in the night -- opened his suitcase, arranged his things, said, "Hi, guys!" fixed his alarm clock and went to sleep. He fixes his alarm clock every night so that when I go back from the lecture he can receive me on the gate -- he must be waiting there for me -- every day. Sometimes -- he is a small child, the alarm cannot wake him up, so he makes other arrangements. Two, three guards, he tells them that "If this fails, then you come. If I do not turn up, then you come, but wake me in time so I am ready, washed and cleaned." And he will be standing under a tree waiting for me.

He cannot understand what is happening, but he can go into it. Just the moment I see into his eyes he starts moving into samadhi. He can imbibe that opening.

One sannyasin wrote just the other day that "I had come for a close-up darshan and while other people were passing through the close-up darshans I was very open and enjoying and flowing and was in a state of let-go, but when I came myself, suddenly something went wrong -- I became closed."

And I know what happened because whenever somebody comes open and suddenly closes I can hear the sound "click"! What really happened to this sannyasin was -- a woman is after all a woman -- she became jealous of other mediums. That jealousy was enough. She forgot all about me; she became jealous of the mediums because they are so close to me, and every day. I could see what was happening to her; the jealousy closed her.

In her letter also, unknowingly, she mentions it: your mediums were almost crushing me, and because of their movements I could not remain open." It is not because of their movements -- their movements are there to help you open. They are swaying in total openness towards me. They are surrounding you so that their openness can help you. From every corner they are surrounding you -- from your back, from your

front, from everywhere. They are creating the atmosphere of openness, the climate of openness. That is their purpose. But she became jealous -- a woman after all is a woman. Even though she is a sannyasin it is very difficult to forget your feminine qualities. I heard the click so loudly!

The angel going round and round the *bodhisattva* himself went into *samadhi*:

... BUT STILL COULD NOT FIND ANYTHING IN THE BODHISATTVA'S MIND.

Innocence cannot understand; it can contact, but it cannot understand. To understand one needs to regain innocence A regained innocence is capable of under standing A regained innocence has something more to it, some new flavor, some new fragrance. Only a sage can understand. For understanding, innocence is needed, but something more is also needed, something plus: that is losing it and gaining it -- that gap is needed.

FINALLY THE ANGEL TRANSFORMED HIMSELF INTO A HUMAN BEING...

Up to now he was just a spirit.

... CIRCUMAMBULATED THE BODHISATTVA THREE TIMES, PROSTRATED HIMSELF, AND SAID: "I MAKE OBEISANCE TO THE AUSPICIOUS ONE; I PAY MY HOMAGE TO YOU, O LORD OF ALL SENTIENT BEINGS! PLEASE AWAKE, COME OUT OF SAMADHI, AND TELL ME UPON WHAT YOU WERE MEDITATING. AFTER EXHAUSTING ALL MY MIRACULOUS POWERS, I STILL HAVE FAILED TO FIND OUT WHAT WAS IN YOUR MIND."

NOW THIS POINT has to be deeply remembered: the child has one quality, innocence, to understand, but the other quality is missing. He has not lost it yet, he has not missed it yet, he has not fallen from grace yet, he has not gone astray yet. He takes it for granted; he is not yet grateful for it. The knowledgeable person has missed it but is not trying to find it. He has another quality: he has missed it, but he is not trying to find it again. Neither the child will understand nor the scholar, the pundit.

To understand, a sage is needed who has lost and then made every possible effort, risked all to gain it again. He has both the qualities: the innocence of the child and the awareness of the one who had gone astray and the one who has suffered. He knows what ignorance is; that's why he can know what knowing is. He knows what knowledge is so now he can know what wisdom is.

The angel said:

"PLEASE... TELL ME UPON WHAT YOU WERE MEDITATING. AFTER EXHAUSTING ALL MY MIRACULOUS POWERS, I STILL HAVE FAILED TO FIND OUT WHAT WAS IN YOUR MIND."

There was no mind and there was nothing in the mind that's why he has failed. But he is not aware of the state. Of course he has experienced it himself -- he wen into *samadhi* -- but still he is not yet aware enough tc know what has happened to him.

THE BODHISATTVA SMILED.

This is the special transmission. Words are of no use they are not adequate enough, but the smile can say something which is unsayable; it can show something which cannot be said.

AGAIN THE ANGEL CRIED, "I MAKE OBEISANCE TO YOU; I PAY HOMAGE TO YOU! ON WHAT ARE YOU MEDITATING?"

But the angel cannot understand the smile either.

THE BODHISATTVA MERELY CONTINUED TO SMILE AND REMAINED SILENT.

The parable ends here; it does not say anything what happened to the angel. He must have remained as ignorant as before. He came so close, yet he missed. The knowledgeable person comes very close and missed because of his knowledge; the innocent person car come close and can miss because he is not yet aware enough. Innocence plus awareness, then only the special transmission is possible. And Tao can be transmitted only in a very special way; no ordinary methods are applicable.

The *bodhisattva* did all that can be done, but the angel was not a Buddha. If he had been a Buddha, he would have understood. The same smile was on the face of Mahakashyapa when Buddha came one day with a lotus flower in his hand for his early morning lecture, and sat and sat and didn't utter a single word. There was great silence. "It has never been so before. What has happened? Why he is not speaking?" And he continued to look at the lotus flower. Minutes appeared to be as long as hours, and then Mahakashyapa

smiled and Buddha called him and gave him the lotus flower and told to the assembly: "What can be said I have said to you, and what cannot be said, I have given it to Mahakashyapa. He has understood it."

That was the first special transmission beyond scriptures. Mahakashyapa is the first Zen monk, first Zen Master. From Mahakashyapa the tradition of Zen starts; he is the first patriarch. Zen started in a smile. It is a very strange phenomenon; one needs great preparation to understand it. A child is capable but is not yet aware enough. The knowledgeable person may be able as far as words are concerned, philosophies are concerned, concepts are concerned, but he is not able to catch hold of the elusive phenomenon.

The disciple has to learn to be both. He has to be very innocent plus very aware. Then in some sudden moment, when everything is ready, in an instant, all becomes light, all is understood, and forever.

Zen: The Special Transmission

Chapter #8
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The first question

OSHO,
WHAT IS FOR LUNCH TODAY?

Sant Maharaj,
WHAT IS THE MATTER? Are you really becoming a celibate? It happens to celibates: their interest starts changing from women to food. You can look around the Indian sannyasins, the so-called mahatmas, and you will always find them very fat, with big bellies. And the reason is that their whole sexuality becomes perverted. They start focusing their libido on food.

Food and sex are deeply related, very intimately related, from the very beginning. Food is necessary for the survival of the individual and sex is necessary for the survival of the species. Sex is exactly like food for the species and food is like sex for the individual. Without food the individual will die, without sex the species will die.

If you start repressing your sexuality, then the natural shift is from love to lunch! It is not coincidental. You look at the picture of Swami Shivananda Maharaj. His whole life he was talking about Yoga and meditation, but seeing the picture it seems he was only eating and eating and eating. He could not walk -- became so fat. He could not raise his own hands; they became so heavy that two persons had to carry his hands!

And have you looked at the statue or the picture of Muktananda's guru, Nityananda? The man has defeated all the swamis and all the mahatmas of all the ages! If you look at the statue of Nityananda... Once when I was passing by the side of Muktananda's ashram he invited me.Just to have a look I went there. He showed me the statue of Nityananda and I told him -- and since then he has been very angry -- I told him, "This man is really a miracle!"

He said, "What do you mean?" He must have thought that I am talking about *siddhis* and yoga powers.

I said, "Please don't Misunderstand me. This man is a miracle in the sense that I have seen tat people with big bellies, but still they are not miracles -- the man has a belly. Here it is just the opposite -- the belly

has the man! The man seems to be just an appendix! just somehow added; otherwise the real thing seems to be the belly."

Sant Maharaj, don't become so much interested in lunch; it is dangerous.

Unless *brahmacharya*, celibacy, happens on is own accord, as a consequence of deep awareness, it is going to become focused on something or other; it is going to find out an outlet. And food is very close.

The child becomes from the very beginning associated with the idea of food and love. They become almost like two aspects of the same coin, because he gets the love from the mother and also food from the mother. His love object and his food object is the same. Not only the mother but the breast in particular: he gets the food from the breast and the warmth and the feel of love.

There is a difference: when the mother loves the child. the breast has a different feel and different vibe. The mother enjoys the child feeding on her breast; it is stimulating to the mother's sexuality. If the mother is really in love with the child she goes almost in an orgasmic joy. Her breasts are very sensitive; they are the most erotic zones of her body. She starts glowing and the child can feel it. The child becomes aware of the phenomenon that the mother is enjoying. She is not simply feeding him, she is enjoying it.

But when the mother gives the breast just out of necessity, then the breast is cold; there is no warmth in it. The mother is unwilling, she is in a hurry. She wants to snatch the breast away as quickly as possible. And the child feels that. It is so apparent that the mother is cold, she is unloving, she is not warm. She is not really a mother. The child seems to be unwanted, feels unwanted.

The child feels wanted only when the mother enjoys the child feeding on the breast, when it becomes almost a loving relationship, almost an orgasmic relationship. Only then the child feels love from the mother, needed by the mother. And to be needed by the mother is to be needed by existence because the mother is his whole existence; he knows the existence through the mother. Whatsoever is his idea about the mother is going to be his idea of the world.

A child who has not been loved by the mother will find himself alienated in existence; he will find himself an outsider, a stranger. He cannot believe in God, he cannot trust in existence. He could not even trust in his own mother, how can he trust in anybody else? Trust becomes impossible. He doubts, he is suspicious; he is continuously on guard, afraid, scared. He finds everywhere enemies, competitors. He is every moment afraid of being crushed and destroyed. The world does not seem to him to be a home at all. He cannot be religious, remember.

Religion is born, the first glimpse of religion happens to the child in his relationship with the mother. If that relationship is poisoned then something in the very source is poisoned. Then it becomes very difficult to bring religion to the child. Then he needs great psychotherapy. then he needs a long, long, arduous. painful process of moving backwards so that he can unwind all his ugly memories, 50 he can become free from all his old associations. Unless that happens he will not find himself attuned with any religious approach towards existence.

Atheism is born with his relationship -- the first relationship. the first acquaintance -- and that is with the mother, particularly the breasts of the mother. If the mother is happy, rejoices in feeding the child. then the child never eats too much because he trusts; he knows the mother is always there. Any time he is hungry his needs will be fulfilled. He never eats too much.

A well-loved child remains healthy. He is neither thin nor fat; he keeps a balance. But if the mother is cold, if the mother is unwilling, then the child starts stuffing himself too much because he is afraid -- who knows the next hour the mother will be available or not? He fills himself to his total capacity; his belly starts becoming bigger.

All poor children have bigger bellies for the simple reason the mother will be going to the work the whole day; they will miss the mother. She may come by the evening -- tired, exhausted, not in a mood to love or to be warm. The child will look like a burden. And once the child's association has moved from love to food, then his whole life will be an unnecessary complexity.

It is not accidental that in India where celibacy has been propounded for centuries, exalted by centuries, people have become food addicts. So many spices you will not find anywhere else in the world, and so many kinds of food. The reason is that people's love life is starved and they have to fill it somehow, stuff it somehow with food.

Two middle-aged men were discussing their diminished libido. One said to the other, "Yes, food is replacing sex as the great fascination in my life. As a matter of fact, I am having a mirror installed over the kitchen table next week!"

But I hope that you don't literally mean, Sant, your question. I take it in a metaphorical way. Then it is

okay. If you mean that, what am I cooking for you today? then it is okay, because I am constantly worried who is going to ring the bells of Jerusalem on the gate! If you become a Nityananda, Akandananda, Shivananda -- and you can -- you are a Punjabi, big body, you can defeat all these "nandas". If you really become interested in food you can come on the top! But I think your question is metaphorical.

Jack was telling his buddy that he met a girl who didn't know the difference between Caesar salad and sexual intercourse.

"Did you explain it to her?" his buddy asked.

"Hell, no! But I have lunch with her every day!"

If that is your meaning of lunch, then it is perfectly okay. With my blessings go ahead.

The second question

OSHO,
I NEVER FEARED ANYTHING AND NEVER CHOSE TO ESCAPE IN MY LIFE. THERE IS ONLY ONE THING THAT SCARED ME AND GAVE ME AN UNBEARABLE FEELING TO ESCAPE -- BOREDOM. WHY AM I SO AFRAID OF BOREDOM? WHAT AM I TRYING TO ESCAPE REALLY?

Sarjano,

IT IS ONE OF THE MOST IMPORTANT QUESTIONS, because man is the only animal who feels boredom. Buffaloes don't feel it, although they look very much bored. Donkeys don't feel it, although they too look very much bored. Except man, nobody feels boredom; and even as far as man is concerned, all men don't feel boredom. It needs intelligence to feel boredom, so very few, the most intelligent people in the world, feel boredom. Buddha felt it, Mahavira felt it. The rarest people feel boredom because it needs tremendous intelligence to experience it. So in a way it is not a curse, it is a blessing.

It is out of boredom that the inquiry for the meaning of life arises. Those who have felt bored simply show that whatsoever ordinary meanings life has, are no longer fulfilling for them. There are people who are perfectly happy with money, accumulating more and more money, and they seem to be immensely interested in it, perfectly happy with their search for more. These are not really developed human beings: they are the most mediocre human being, the lowest kind. Their intelligence has not yet become a flowering; it is still in the seed, only a potential.

You can see it. The people who are greedy may be clever and cunning -- they have to be -- but you will never see any intelligence in them. You will not see the sharpness, you will not see any creativity in them. You will not see any fragrance in their lives; they will stink. The greedy person stinks.

And so is the case with the power-hungry, the politician, who is always running after more and more powerful positions, far higher status, who wants to become the president or the prime minister, whose whole life is devoted to the single purpose of dominating people.

These people are dull people. Their life is that of the ugliest form. They don't have any sense of beauty, poetry, music. They don't have any sense for aesthetics Their whole interest is in bigger chairs, as if by sitting on bigger chairs they will become bigger, as if by becoming a president of a country they will have attained some spiritual integrity, as if by dominating millions of people they will become masters of their own being. They are empty people, hollow; their inner life is utterly dark. But you will never see them bored. They are always on the go, always interested in stupid efforts of gaining power, prestige, money. But they are contented; if they are succeeding you will see them very joyous.

It is the most intelligent people who feel boredom, who cannot see any meaning in money. Of course, there is certain utility in money, but no meaning. Who cannot see any meaning, any significance, in power politics, in ego trips, who can see the utter futility of it all -- now for people of such intelligence the greatest problem in life will be boredom.

The first thing, Sarjano, I would like to tell you is: feel blessed. This is a symptom of a higher intelligence. Out of this boredom the person starts moving inwards; finding everything futile on the outside he turns in -- because there is nowhere else to go. His intelligence is so clear, so transparent that he can see that he can have all the money of the world, still he will be the same person. He can have all the power of the world, still he would not have become a new being through it, he will not be reborn. He can have all the knowledge that is available, but still he will remain the same stupid person inside; his knowledge will be just parrotlike. He will repeat beautiful cliches without exactly knowing their meaning, because their meaning can be known only through experience of one's own. He can talk like Jesus, he can sermonize on the kingdom of God that is within, but he has no glimpse of it. He has learned only mere words.

The intelligent person becomes aware very soon that "All this is an exercise is sheer futility. Nothing on the outside can ever give me an inner fulfillment, an inner sense of significance." And unless that is experienced, boredom will remain and will become heavier every day.

Now there are two possibilities. One is the western possibility. If you look only through reason then you will never find any meaning in life; then boredom will become more and more acute, chronic. It will pervade your whole existence, it will permeate each moment of your life. It will not allow you to live at all. It will become such a burden that suicide will seem to be the only possible way out.

That's what Fyodor Dostoevsky says: that "If I can meet God, the only thing I am going to say to him is, 'Why you created me? For what? And without even asking me! Is this right?' And the only thing I want to see God for is to give him the ticket back. I don't want to be a part in this futile, meaningless existence."

Marcel says, "The only real metaphysical problem is the problem of suicide. Why man should go on living? For what?" If you look only through the head, only through the reason... that's what the western approach has been up to now. It is head-oriented, it is rational, it is Aristotelian, it is logical. It has given great technology and science, but it cannot provide meaning for your life. Life has become more and more boring; people are utterly bored. They go on living because they are cowards, because they cannot gather courage enough to destroy themselves, so somehow they go on pulling, dragging. West has come to a cul-de-sac; the road ends. Now there is no more possibility for western approach to grow.

But the East has a totally different alternative. When the mind fails, when the reason fails, it does not mean that life has failed. It simply means that whatsoever reason could do it has done; now you have to look for deeper realms of your being -- and there are deeper realms. Deeper than your mind is your heart. Deeper than logic is love. Deeper than science is art. Deeper than mathematics is music.

The East drops the mind, not life, and starts moving into the heart, into the world of feelings. And then suddenly great meaning arises, the boredom starts disappearing. And remember, the heart is not your innermost core either; it is only a midway rest. Moving from the mind to the being, the heart is exactly in between. When you have reached to the heart then you will become aware that there is a still deeper layer. But the heart will fill your life with joy, with great thrill, with excitement. The boredom will be gone, and with the boredom gone you will become aware of a deeper realm, the deepest: the dimension of your being, your innermost core. That innermost core fulfills you totally, absolutely. Reaching it is the goal of sannyas. Reaching it is the purpose of meditation.

Sarjano, move from the head to the heart. But the heart has to be used only as a stepping-stone. The head gives you science, the heart gives you art; and the being, which is beyond the both, gives you religion. Religion is bliss, ecstasy, and we are searching for it.

The feeling of boredom simply shows that you are ready to go for the inner journey; if you don't go you will feel stuck. Now the head cannot fulfill your longing. The heart will give you something, a glimpse, a window will open. You will know something of the sky through the window, something of the stars, something of the moon and the sun and the wind and the rain and the flowers, but only through the window. You have to come out of the window too, under the sky, because when you look from the window everything is framed -- and the frame is false. If you look from the window towards the starry sky, it feels as if the sky is framed, as if the sky has a limitation, a boundary.

When you reach to your innermost core, all the boundaries disappear... you have entered the unlimited, the unbounded, the infinite. That infinite is called God.

Boredom is a blessing. It is a goading for the search. It is a goading towards God, towards Tao. The western approach has failed; it has come to a point that now there is no more to go. The West is stuck, but the eastern approach has not failed and it is never going to fail. But the West can also move towards the East only when its approach fails. Now the time has come that the West can understand the East and the meeting can happen.

I am not against reason. Whatsoever reason can give it has to be used as a means, but one thing is certain: don't ask for things which it cannot give to you. It cannot give meaning, it cannot give significance, it cannot give dignity, it cannot give you your ultimate flowering. That is possible only through meditation, through discovering your innermost self, your ultimate, eternal being which is never born and never dies.

Use boredom as a jumping-stone towards the ultimate and then you will feel grateful, even grateful to the experience of boredom -- which is painful, full of anguish. But the wise man can transform even misery into bliss, and the fool goes on destroying all opportunities for bliss and goes on creating misery out of the energy which could have created a paradise within you. The paradise is already there just you have to take a one hundred-eighty-degree turn.

The third question

OSHO,
SUCH A THIRST FOR YOU! AND SO STRONG THE LONGING TO HEAR YOU CALL MY NAME. BUT I FIND NO QUESTION, AND NO JOKE AS A PRETEXT.

Okay, Prem Upachara,
I have found a joke for you:
The will of an eccentric millionaire read:
"To my wife, I leave her her gigolo and the knowledge that I was not the fool she thought I was. To my son, I leave the pleasure of earning a living. For the past thirty years he has thought the pleasure was all mine. He was mistaken. To my daughter, I leave one hundred thousand dollars. She will need it. The only smart thing that her husband ever did was to marry her. To my valet I leave the clothes he has been stealing from me regularly for the last ten years and also my fur coat he wore last winter when I was in Palm Beach. To my chauffeur I leave my Rolls Royce and station wagon -- he has almost ruined them and I want him to have the satisfaction of finishing the job. And lastly, before I forget, hello to you, John, my beloved friend who always used to say that I will forget you in my will. I have not forgotten you. Hello again!"
So, hello, Upchara!
The fourth question

OSHO, I AM NOT A COWARD, ALTHOUGH IT IS TRUE THAT I HAVE NOT BECOME A SANNYASIN YET. I THINK THAT I DO NOT NEED ANY OUTER INITIATION; I AM ALREADY INITIATED BY YOU INWARDLY. I HAVE HEARD YOUR VOICE SPEAKING TO ME FROM MY VERY INNERMOST CORE.

Ramchandra,
Man is very clever in finding rationalizations. You have heard my voice -- and I have no knowledge that I have ever spoken to you. It must have been somebody else's voice. Please relieve me of the responsibility. It must have been your own voice. To avoid sannyas you are thinking I have already initiated you inwardly? Then to all my sannyasins I am deceiving, giving them outer sannyas? And to you, sir, I have given you the inner sannyas -- only to you? And I don't even know about you, who you are, never heard you before. And what do you mean by "inner sannyas"? But man is so cunning.

I am not saying that you are Lying. You may have deceived yourself; you may have believed that I have given you the inner sannyas and now there is no need for the outer sannyas. Then why you have asked this question? You could have asked inwardly and I was bound to answer inwardly. When things are happening on such a subtle plane, why you have bothered to write it? Why you have come here at all? There is no need.

You are also aware somewhere that you are a coward, otherwise there is no need. Nobody is telling you to become a sannyasin, at least I have not told you to become a sannyasin. Nobody is calling you a coward either.
You say:
I AM NOT A COWARD.

Why? You must be feeling it, that you are a coward. All these tricks are very ancient tricks. Food you need from the outside; you don't eat inner food. Clothes you need from the outside; you don't produce inner clothes. Medicine you need from the outside; you go to a physician. Sannyas you take inwardly. Money you will have to earn on the outside. Everything else you will do on the outside, and sannyas you will do inwardly.

Why not be at least clear about it, that you don't want to take it? Who is forcing you? But no, you want both the worlds together. You want to feel that you are a sannyasin, that you are a great inward seeker, an adventurer, an explorer of consciousness, that you are not an ordinary person engaged in mundane activities, your real work is spiritual. But you are a coward too; you don't want to risk anything for it.

Particularly my sannyas is risky. It has always been so, whenever a Master is alive, to be related to him is risky. When he is gone, then to be related to the past is never a risk; it is convenient.

When Jesus lived only very few people gathered courage to be with him. And now almost half of the world is "with Jesus". But only those few people were with Jesus; this half of the world is not with Jesus. It is with the past, with the dead, with the tradition, with the convention. Now it is convenient to be a Christian, very convenient. It helps you in the world, it does not hinder you. In those days, it was risking

your life when Jesus was alive. When Buddha was alive it was dangerous. So has been always the case.

To be with a living Master means to be in tune with truth. And truth believes in no traditions, in no conventions, in no conformities. Truth is rebellious. And unless you are a rebel, unless you are ready to die for rebellion, you cannot be with a living Master, you cannot afford to be with a living Master. Then you can have a picture of a dead Master, you can worship the statue of a dead Master, you can create a fiction around the dead Master of your own choice to your heart's content; whatsoever you want you can impose on him. You can make him as sweet and nice as you want. Real Masters are totally different.

Talmud says one very beautiful thing about God. I have never come across such a tremendously significant statement anywhere else. Talmud says: "God is not nice, God is not your uncle." To be with him is dangerous. But you can create your own God who is very nice, who is your uncle, and you can manage him the way you like him. It is very easy. You can do anything to the statue of a Buddha or the statue of a Mahavira; whatsoever you want to do you can do.

I was staying in a village and I came to know that the Jain temple has been locked by the police. Because there are two sects of the Jains, the followers of Mahavira, just like Protestants and Catholics. The differences are very tiny, of no significance at all, between the Svetambaras and the Digambaras, the two sects of the Jains. The differences are so silly that to fight for them seems to be the rock bottom of stupidity.

For example, the Svetambaras worship Mahavira with eyes open, his statue with eyes open, and the Digambaras worship his statue with eyes closed. And nobody asks poor Mahavira. As far as I can see, sometimes he must be closing his eyes and sometimes opening. So you can worship him in both ways, there is no problem. At least in the night he must have been closing his eyes, so what is wrong in worshipping him with closed eyes. And there is nothing wrong in worshipping him with open eyes. He is the same person with open eyes or closed eyes.

The village was small and there was only one Jain temple, and the two sects had both contributed to make the temple. They had divided the time: up to twelve o'clock one sect will worship, after twelve another sect. But sometimes it will happen some mischievous person will go on doing his worship even after twelve: just to create trouble will not remove the eyes. False eyes have to be fixed because the statue is with dosed eyes, so you have to fix false eyes on Mahavira and then worship him, and when the other sect comes you remove the eyes and they worship him. But sometimes a mischievous person will not remove the eyes and will go on praying and will go on praying.

It became so much that one day there was a great fight. They started beating each other -- the believers in nonviolence! There was blood in the temple. Even if Mahavira had had his open eyes -- must have closed immediately seeing all this nonsense! The police had to lock the temple; now the key was with the police. And for three years the temple has remained under police custody; nobody can worship. Poor Mahavira is imprisoned inside the temple.

This you can do with a statue, but not with a living Master. To be with a Mahavira is dangerous. He lived naked, he moved naked. People will beat him, people will chase him out of their towns, people will put their dogs behind him. He was tortured in every way. And when he died, the same people started worshipping -- the same people.

You are saying you are not a coward? It is risky to be with me. Your wife will create trouble, Ramchandra, your family will create trouble, your parents will create trouble. If you are in some service, your boss will create trouble. Your society will create trouble. You will by boycotted by people; they will think you have gone crazy.

So you have made a compromise. You want to take sannyas, otherwise the question would not have arisen at all, but now you are playing a trick with yourself, rationalizing it, saying that "I am not a coward." It is better to realize that you are a coward, because with that realization you can get out of your cowardliness. To recognize that "I am a coward" is the beginning of courage; otherwise you will remain almost unconscious of the fact, if you go on pretending. Even unconscious people don't readily accept that they are unconscious. Even mad people don't accept at all that they are mad.

Obviously intoxicated, a man was hunched over the bar, toothpick in hand, spearing at the olive in his drink. A dozen times it eluded him. Finally the patron on the next stool became exasperated and grabbed the toothpick.

"Here, this is how you do it," he said, and easily skewered the olive.

"Big deal," muttered the drunk. "I already had him so tired out, he could not get away."

Nobody is willing to accept anything. Even if you are drunk you will not accept it; you will rationalize it in some way or other.

An amorous Frenchman took his secretary to stay with him while his wife was weekending with friends. Just before they went to bed the girl said she had forgotten to take the Pill.

"What can we do to make sure I don't get pregnant?" the worried girl asked.

"Why don't you use my wife's diaphragm?" he suggested.

They looked all over for it but could not find it.

"Imagine that," he said indignantly. "The bitch doesn't trust me -- she took it with her."

A lorry driver arrived home very late one night to find his wife waiting for him, fire in her eyes and rolling pin in her hand.

"So," she shouted. "where have you been?"

'Well, you see," he replied, "I picked up this young witch on the highway to Maidstone. She had to be a witch because every time she put her hand on my knee I turned into a rest stop."

Get it? You say:

I AM NOT A COWARD, ALTHOUGH IT IS TRUE THAT I HAVE NOT BECOME A SANNYASIN YET.

With whom you are talking? Who is asking you at all, Ramchandra? You say:

I THINK THAT I DO NOT NEED ANY OUTER INITIATION.

Very good! So I am relieved of a burden. My Noah's Ark is already full.

You say:

I AM ALREADY INITIATED BY YOU INWARDLY.

If you say I have to agree. I will not like to disappoint you. Good that you are already initiated by me inwardly.

You say:

I HAVE HEARD YOUR VOICE SPEAKING TO ME FROM MY VERY INNERMOST CORE.

Please stop coming here, don't waste your time -- you can hear my voice anywhere you are.

But your whole question shows something else; you are trying to deceive yourself See clearly that you want to become a sannyasin, but you don't have the guts; that you would like to become a sannyasin like other sannyasins, but you are afraid of the implications.

And Indians have become a cowardly race, otherwise why they lived for two thousand years in slavery? Such a vast and big country was dominated by small countries, and without much effort either, for the simple reason that the whole country has become cowardly and the whole country has become very much cunning and clever in rationalizing. When somebody conquered the country the Indians said, "What can we do? That is God's will. Nothing can happen without his will. Not even a single grass leaf can move without his will, so if we are slaves that must be his will. It is our fate."

These are all rationalizations. Now you are poor, the poorest in the world, and still you are rationalizing that this is because of your past bad karmas that you are suffering. As if all the people with bad karmas are born only in India; they don't go to America. As if the souls have not yet come to know that Columbus has discovered America! They don't go to Soviet Russia; souls seem to be very much afraid of communism. They don't go to Europe, they don't go even to Japan. All the bad souls come to India. Is this hell or something that they are sent here to suffer? But you are rationalizing, nothing else. You have lost all courage to encounter any situation, to face any problem authentically, sincerely. You have become clever in avoiding.

Ramchandra, whether you become a sannyasin or not, that is not my interest. I am not interested in converting people into sannyas. I am not a missionary. But you have to be at least sincere with yourself. If you don't have courage, recognize that you don't have courage. If you are a coward, recognize you are a coward. But don't play around with beautiful words, don't make those beautiful words ugly: "inner", "the innermost core", "the inner voice". These are very significant words; don't destroy them and their beauty.

The fifth question

OSHO, DO YOU KNOW WHY YOU DON'T HAVE MANY SANNYASINS IN SPAIN?

The bulls don't like them!

The sixth question

OSHO,
TODAY I AM A ONE-YEAR-OLD CHILD IN YOUR LOVE, THE LOVE OF EXISTENCE. CAN YOU SAY

"HAPPY BIRTHDAY" TO ME?

HAPPY BIRTHDAY TO YOU, Anand Joaquin!
And for your birthday, few jokes. Your name reminded me of these jokes, otherwise I have not been talking about the Portuguese.

Every evening when Joaquin comes home from work, he sees a long queue of men waiting outside his house, waiting to go in and make love to his wife. Finally a friend approaches him and says, "How can you live with such a wife? If I were you, I would divorce her immediately!"

"Eh, are you crazy? If I divorce her I will have to wait at the end of the queue myself!"

While waiting for his turn in a whorehouse, the guy began to chat with the owner, a very nice Portuguese.

"Mr. Joaquin," says the guy, "in your opinion, what does the success of your establishment rely upon?"

"To the diversity of the service we offer," replied the Portuguese. "Here you can find what you want. If you want a good woman, you get it. If you want a girl, you get it. If you want a gay, you get it."
"So this business is highly profitable?" he asked.
"Oh, yes! But in the beginning it was hard."
"Why, Mr. Joaquin?"

"Imagine... in the beginning there was just my wife, my daughter, and me!"

During World War II, a German regiment was fighting against a Portuguese one when suddenly a German shouted, "O Joaquin!"

Half of the Portuguese soldiers stood up and said, "Yes?"
Ta... ta... ta... they were all killed.
Then again a German soldier shouted, "O Manuel!"

And again more Portuguese soldiers stood up and replied, "Yes?"
Ta... ta... ta... they were all killed.

Indignant with the mean strategy used by the Nazis, the only Portuguese survivor shouted, "Fritz!"

The whole German regiment stood up and replied, "There is no Fritz here!" To which the Portuguese angrily replied, "Aie, aie, if only there were!"

Joaquin and Maria had been married a few years but had no children. At last, tired of all the inquiries that friends and relatives were making about an heir, they decided to consult a doctor.

The doctor examined Maria and found to his surprise that she was still a virgin.

"How can you expect to have children if you don't have intercourse?" he demanded.
"What the hell is that, doctor?" asked Joaquin.

"You don't know what intercourse is?" asked the amazed doctor. "Do you want me to show you?"
"Of course, doctor, that's why we are here!"

So the doctor made love to Maria, after which a confused and surprised Joaquin asked, "So now we can have children?"
"But of course, my friend," smiled the doctor.

"Okay," replied the relieved Joaquin. "We will come back next year for the second son."
And the last:

Joaquin took his girlfriend on a picnic. On the way their car had a flat. So they went in the back and jacked and jacked and jacked. Then they got out and fixed the flat.

When they were sitting in the park, a little kid hit Joaquin's girlfriend in the tit and broke three of his fingers. And when he was kissing her good night, she crossed her legs and broke his glasses.
Happy birthday to you, Joaquin
The seventh question

OSHO, WHY AM I CONSTANTLY THINKING ABOUT WOMEN AND WOMEN AND WOMEN?

Girijanandan,
WHAT DO YOU WANT TO THINK ABOUT? About men? Man, are you mad? It is absolutely natural. The psychologists say that every three seconds a man thinks about a woman. They don't know about the Indians -- they don't stop thinking at all. This three-second limit is not applicable to Indians; the Indian psyche has to be explored. Centuries of repression has made them think continuously of women. The women think of men once each six seconds; that makes the whole trouble -- the difference is vast. That

creates the conflict, the struggle, the fight between wives and husbands. All women all over the world think that men are just sinners and naturally, because they think twice. All women seem to be holier.

It is natural. It disappears, but you cannot make it disappear. If you try to make it disappear it becomes more stubborn, more persistent, more perverted.

Unless you become enlightened you are bound to think of women if you are a man, of men if you are a woman. And nothing is wrong in it! But you have been told from your very childhood stupid things, unnatural things, and they are still hanging around you. You are not yet finished with all that nonsense, and unless you are finished with that nonsense you will never be a grown-up person.

One boy was saying to the other, "My father used to say that I should not go the whorehouse."
"Why?" asked his friend.
"He said that if I went to those kinds of places I would end up seeing things that I should not see."
"And did you go?"
"Yes."
"And what did you see there?"
"My father!"

Your parents are corrupting you, your society is corrupting you, your priests, your politicians are corrupting you. And this has gone for thousands of years; it has become a routine phenomenon. So naturally, when you start thinking of women you feel guilty. Guilt does not help you to get rid of the desire for women; it simply makes your joy poisoned.

That's what Friedrich Nietzsche says... and I have come across many beautiful insights in Friedrich Nietzsche. He was a madman, but sometimes it happens that mad people have truer insights than the so-called sane people, because the sane people think of thousand and one things before they assert anything; they are always ready to compromise. Mad people go on saying things: whether those things go against the tradition, convention, whether those statements make their lives difficult to live; but they are mad enough and they go on saying.

It is good that once in a while people like Friedrich Nietzsche are born in the world: they keep truth alive. Of course they suffer much -- he went mad. In a better society, in a normal society, in a healthy society, he would have been respected, but he went mad because he was tortured in every possible way, because all those people who live on lies, who live only on lies, their very foundations are laid on lies, cannot tolerate such people.

Friedrich Nietzsche says, "The priests have not been able to help man get rid of sex, but they have been able to poison his joy of sex." And that has created a great difficulty: because you cannot enjoy it, the desire continues. *If* you can enjoy it, a time will come naturally when you will be finished with it.

My own observation is: just as at the age *of* fourteen you become sexually mature, at the age forty-two you will go beyond sex. If sex is lived naturally, accepted totally, with no guilt, with no fear, with no condemnation, at the age forty-two you will go beyond it. And you will not need any Yoga or any methodology to go beyond it; it will be a natural transformation. You would have lived it, you would have seen it. You would have seen its joys and its miseries, its ecstasies and its agony, you would have seen all. And the experience, and only the experience, can make you ripe.

Jesus used to say to his disciples, "Unless you hate your parents you cannot follow me." A very strange statement, but nothing compared to Buddha's statement. He used to say to his bhikkhus, his sannyasins, "Unless you kill your parents you cannot follow me." Both meant -- in a psychological way -- you have to get rid of your parents.

Girijanandan, that's what is troubling you, not the women: your parents are still heavy on you.

A boy comes to a lawyer in tears. "I want a divorce!" he says between sobs. "Life is too difficult!"

"But what are you saying?" exclaims the lawyer. "You are not old enough to be married!"

"I want to divorce from my parents!" replies the boy.

Everybody needs that divorce sooner or later because your parents have lived a life which was dominated by their parents, and so on and so forth. If you want to live authentically, truly, naturally, you have to disconnect yourself from all traditions. And the only way to disconnect is to become psychologically disconnected from your parents. That does not mean that you have not to respect them and not to love them. In fact, if you psychologically are free from your parents you will be able to love them and respect them because you will be able to forgive them; you will feel sorry for them. Right now you cannot forgive them, with all this guilt.

The most difficult thing in life is to forgive your parents. You can forgive them only if you become

psychologically independent, mature.

You say:

OSHO, WHY AM I CONSTANTLY THINKING ABOUT WOMEN AND WOMEN AND WOMEN?

Because you must have been told not to think about women. You must have been told that women are the doors of hell, that it is women who keep you tethered into the world; they are the cause of bondage. If you want to get rid of the misery, if you want to be free from the world, you have to be free from women.

All your scriptures have been written by men, hence they condemn women. If the scriptures were written by women they would have condemned men. All your scriptures are male chauvinistic. They show only one standpoint, one aspect of the problem. The woman has been forced to remain silent. And with all these ideas you are bound to think of all that you have been repressing. Don't repress any more.

If you understand me, if you want really to understand me, I am against repression, all kinds of repression -- I am for understanding. Understand your desires, but don't repress them. And it is through understanding that transcendence happens. It is through understanding that you go beyond desires. It is through understanding, meditating, becoming more aware, that your unconscious, slowly slowly, is transformed into conscious, that your dark continent within becomes full of light. And that is nirvana, that is freedom, that is *moksha*. The state of becoming full of light is enlightenment.

Girijanandan, only then you will not think of men or women. But don't repress. People go on repressing in thousand and one ways.

Just this morning as I was coming to the lecture, Vivek was telling me about a beautiful conversation she happened to hear between Veena and Nandan. Nandan was asking Veena, "While making love, if somebody else is present in the room, how do you feel?" And Veena said, "There is nobody present in my room. I am alone in my hut." Nandan said, "I don't care myself, but I love to make noises, go wild, and that disturbs the other person -- I am not worried." Veena said, "That is not good. I remain completely cool, silent. unmoving." And Veena must be doing that. Nandan said, "I have not gone that far in Tantra."

And I bless you, Nandan. Don't go that far in Tantra! Enjoy love, enjoy lovemaking. It is perfectly natural to make noise, scream, shout. In fact, whenever two persons are making love, the whole neighborhood should know that now it is happening. Only then one day you will be able to transcend; then you will have lived it totally. Otherwise, if you follow Veena and remain cool and calm and collected, then it will take lives for you, because that expression is part of experience. The unexpressed remains unexperienced; the expressed becomes part of experience. And when you are going in an orgasmic joy it *has* to be expressed, danced, sung.

I know among my mediums, when they go deep in their mediumship. there are a few -- Nandan tops the list -- who start screaming and saying words, incoherent, meaningless sounds. Chetana is another; she goes almost into *latihan*. But there are a few who remain cool and calm.

Divya is calm, perfectly calm. Sometimes I have been even puzzled, because when my mediums are dancing and singing they all perspire, except Divya. For me it is good, because she is the only one who does not perspire, and if I touch her forehead, her forehead is the only one that is cool. Otherwise everybody perspires, screams, sways. Now Divya has become cool. She is a primal therapist. She has learned that art how to bring the primal scream in the other and she has forgotten her own primal scream. Now she will bring Yatri's primal scream!

Love totally, love singingly, love dancingly. Love should be a joy in all its possibilities; it should not be cold. Otherwise you are simply moving into the gesture of it, empty gesture which will not fulfill.

Now Veena is functioning like an Indian lady. Out of a hundred, ninety-seven Indian ladies have known no orgasm in their life. I have asked many of my Indian women sannyasins. It is very rare to come across an Indian woman who has attained orgasm, because they have been taught to remain cool and calm, unmoving -- because it is prostitutes who move, make loving gestures. The perfect lady simply remains cool. But then they don't know what orgasm is, and without knowing orgasm you will never transcend your sex.

And sex has to be transcended. I am not saying that it has not to be transcended -- it has to be transcended but through understanding. Not by effort, not by force -- gracefully, naturally. One day it falls on its own accord, and when it falls on its own accord it does not leave behind you any trace. It does not leave behind a so-called saint, it leaves behind a tremendously beautiful, graceful being. Not a dead and dull person, but absolutely intelligent, aflame, divine being, full of fire, of love. The passion disappears, but it becomes compassion. And if you repress the passion you will never attain to compassion. The repressed passion will go on hanging around you; it will make your whole life dirty.

Girijanandan, it is still time. Don't go on just thinking about women; it is not going to help. Just thinking

is not going to help -- go through the experience. Love a woman, fall in love, risk yourself, and forget all your traditions and conventions. And one day... that day is not far off -- if you have lived intensely that day will come, that day is bound to come, when you will see sex has disappeared and instead the same energy has become love. And the love flowers; the perfume that comes out of that flowering is prayer.

Zen: The Special Transmission

Chapter #9
Chapter title: The Bird Has Flown

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A MONK WAS RECITING THE DIAMOND SUTRA: "... IF ONE SEES THAT FORMS ARE NOT FORMS, HE THEN SEES BUDDHA."
THE MASTER WAS PASSING BY AND HEARD IT. HE THEN SAID TO THE MONK "YOU RECITE WRONGLY. IT GOES LIKE THIS: "IF ONE sees THAT FORMS ARE FORMS, HE THEN SEES BUDDHA.'"
THE MONK EXCLAIMED, "WHAT YOU HAVE SAID IS JUST THE OPPOSITE TO THE WORDS OF THE SUTRA!"
THE MASTER THEN REPLIED, "HOW CAN A BLIND MAN READ THE SUTRA?"

IT IS ONE OF THE MOST VERY PREGNANT ZEN ANECDOTES. The Zen approach towards life is not of knowing but of being. Truth is not a question of knowing, it is a question of being. It is not something that you can accumulate from others, from scriptures, from traditions. It is not information: it is transformation. You have to come to a totally new birth. You have to die as you are and you have to be reborn.

Jesus says to Nicodemus, "Unless you are born again you shall not enter into my kingdom of God." Nicodemus was a rabbi, a famous scholar, a very respected professor of religion, theology, philosophy, much more known than Jesus He could not understand what Jesus means: "Unless you are born again..." He said, "That means I have to wait for another life? It cannot happen in this life. He missed the whole point. Jesus is not saying that you have to wait for another life; he is saying that you have to attain a different vision, a different way of seeing. It is not a question of changing the objects, the seen. The whole thing depends on the change in the seer.

The knowledgeable person goes on feeding his memory with beautiful words, theories, ideologies, in the hope that by accumulating all these treasures he is coming closer to truth, to Tao, to God. In fact, just the contrary is happening: he is going farther and farther away from truth because the more the memory becomes thick, the more his knowledgeability becomes strengthened; there will be a China Wall between himself and that which is.

To know that which is, one does not need information, one needs clarity. And information always creates confusion, because information comes from many sources which are confusing and contradictory; they are bound to be so.

This is one of the most important problems contemporary man is facing today. It has never been so acute as it is today, because the world has become a small village and all the sources of knowledge have become available to everybody. Now everybody knows something about Judaism, Jainism, Buddhism, Hinduism, Christianity, Mohammedanism, communism. And all these different sources go on accumulating inside you contradictory information. You become a contradiction, a living contradiction. You become confusion. You

don't know where you are; you don't know what is right and what is wrong.

All that you can do is find out into this mess of your mind something which seems more valid, more probable, more possible than other informations. But that is very tentative, hypothetical. Today you may decide Christianity is right because you know more about Christianity than you know about Buddhism. Tomorrow you may come to know more about Buddhism, and suddenly your Christianity starts evaporating. But your Buddhism is also in the same trap. some day you may come to know about Jainism, and then your Buddhism gives way. These are all sandcastles. You cannot live in them.

Hence the modern man has become very much confused: more knowledge, more confusion.

Zen insists that shift the whole consciousness from knowing to being. The question is not how much you know, the question is how much you are. The question is not about your memory but about your integrity. The question is not about your mind but about your consciousness, about your awareness. A man can go on reciting beautiful sutras in his sleep; it cannot help him in any way. In fact, it will help him only to fall asleep deeper because he will be thinking that now there is no need to wake up.

Always remember, the last trick of the mind is to give you the illusion that you are awake. That is the last strategy. One can dream in a dream that one is awake; then all possibility of waking up is finished. There is no need to wake up -- you are already awake. That's what you are dreaming.

That's what actually goes on happening to the scholars -- repeat beautiful words of Buddha, Jesus, Zarathustra, Lao Tzu. But when Buddha says something it has a totally different significance, because it comes from his experience, it is rooted in his being. It is alive! It is a rose flower still on the rosebush. The juice from the roots is still flowing towards the flower. When you repeat the same sutra it is only a plastic flower, because there is no experience within your being to support it, to nourish it, to feed it. It is just imposed from the outside.

Buddha was not repeating any ancient sutra; he was simply saying it on his own authority. And remember the difference: he was not authoritative. The scholar is authoritative. Buddha was speaking simply on his own authority; he is not authoritative. All that he is saying is, "This is what I have experienced, this is my experience. Whether scriptures support it or not is quite irrelevant. Even if all the scriptures of the world are against it, it doesn't matter a bit. Still it is true, because I have known myself." It has a certain inner validity, a self-evidence about it.

Words can be mere words if you are repeating them and you are not the source of their origin. They look exactly like Jesus, Buddha, Mohammed, but that is only the surface. The container is the same, but where is the content? The content comes from experience. They are like corpses. When you repeat a sutra, a tremendously significant statement of Buddha or Jesus, you are just carrying a corpse; the soul is no more in it. You are carrying only the cage; the bird has flown away. The cage may be beautiful in itself: it may be golden, studded with diamonds, very valuable. But where is the living bird, the bird who can sing, the bird who is alive? The bird is dead. Or maybe you have placed inside just a toy which looks like the bird, which pretends even to sing; it can have a hidden gramophone record in it, but still there is no life.

Once a drunkard was coming home from his pub. Before he went to the pub he thought that "The night is very dark and when I will be coming back it will be late and I will be very much drunk, so it is better to take a lamp with myself." So he carried a lamp. And when he fell almost on the floor in the middle of the night he became a little bit alert that "Now it is time to go back home." Everybody had already left. The owner is waiting for him to leave so that he can close the shop.

So he took his lamp. But he was very much puzzled: on the way he started stumbling. He stumbled with a buffalo, then with a donkey, then with a tree. He looked again and again at his lamp: What is the matter? He is carrying the lamp -- why he is stumbling? Finally he fell by the side of the street. In the morning he was carried home by some friends.

In the middle of the day the owner of the pub came and said, "Please return my cage. Instead of taking your lamp you have carried my parrot!"

Then he looked... But when a man is drunk it is bound to happen.

You are reading the Bible, but are you meditative enough to understand the message of Jesus?

Once I was invited by the biggest college in the East which prepares Christian missionaries, Leonard Theological College -- a six-years course to prepare missionaries. Thousands of missionaries it has prepared, and every year hundreds of people pass through the examinations and they become missionaries. I went to look around; the principal was showing me everything. I asked him, "Do you teach these people any kind of meditation?"

He said, "Meditation? For what? We are preparing missionaries! We teach them the Bible, how to

interpret it, how to support it by logical arguments, by proof -- because the world is turning atheistic -- how to argue against pagan religions which are not true religions, how to prove that Christianity is the only true religion and Christ the only-begotten son of God. Meditation is not needed; they need scholarship. And these six years we devote for great scholarship." And they had a very huge library.

And I went around, and they were teaching every kind of thing -- it looked so silly. In one class I saw the professor was teaching the would-be missionaries how to deliver a sermon: how to stand, how to make gestures by the hands, where to give a pause, where to speak slowly and where to shout loudly, where you have to hit on the table with your fist to emphasize the point...

I told to the principal that "You are preparing actors, not missionaries. You are not preparing Christians. Can you tell me where Jesus was prepared, in what kind of college, what lessons he took in eloquence, where he learned how to deliver the Sermon on the Mount -- how to stand, how to speak, what words to emphasize?"

The principal said, "He never learned anything."

I said, "Then the difference is clear. The words that came to him came out of his experience, and these poor, stupid people that you are preparing, they will simply be repeating like parrots. Jesus won't be in their hearts. The experience is missing; they won't have any authenticity. When you have something to say, the very experience finds its own way of expression. When you have something to say it finds its own way; it finds the words, the gestures. But you can learn the gestures. and the words; that does not mean that you will find the experience. If there is experience there is expression, not vice versa.

"You are preparing parrots. You are making these people more stupid than they would have come here And what they are doing is so silly that only very mediocre people can do such kinds of things."

But that's what goes on happening all over the world.

Religion has nothing to do with words; it has something to do with realization. And if you realize, words automatically happen When your heart is full with a song you start finding the words. You start finding the right language, or whatsoever language you use becomes the right language and whatsoever words you use become significant.

Jesus is not a great scholar; he uses very ordinary words, day-to-day words, the language of the common people, of the marketplace, of the laborers, farmers, gardeners, fishermen, woodcutters, beggars, prostitutes, gamblers, drunkards. He is not a scholar, but nobody has spoken so beautifully. His words have such tremendous quality, such immense magic. Yes, it can only be called magic for the simple reason that they are alive.

You don't know any rabbi's name who was part in the conspiracy to crucify Jesus. All those great scholars have been forgotten. And this young man, the son of a carpenter, has still tremendous import, for the simple reason that his words have some truth in them. They are not only empty containers; there is some content.

ZEN SAYS: RIGHT WORDS, even right words, in the wrong hands become wrong, and vice versa. Even wrong words in the right hands become right. It is the magic of the person, it is the charisma of the experienced. awakened man that whatsoever he touches becomes gold; even dust becomes divine. In the hands of those who are fast asleep even gold is not gold.

This is something to be remembered. Then these small parables will start revealing great treasures to you. Words we can use, but the meaning will come from our own experience.

A hillbilly dragged his protesting son to a new school that had just opened in a nearby township. On arrival at the school the hillbilly Dad asked the teacher, "What kind of learning are you a-teachifying?"

The teacher replied, "Well, all the usual subjects. Reading, writing, arithmetic . . "

The earnest Dad interrupted him, "What is this here arith... arith... what you said?"

"Arithmetic, sir," repeated the teacher. "I shall be giving a full course of geometry, algebra, trigonometry..."

"Triggemometry!" cried the hillbilly. "Dang me! That's just that what my boy needs -- he is the worsest shot in the family!"

It is bound to be so. The moment a word reaches to you it immediately changes its meaning. It becomes your word, it takes your color.

The teacher asks her class who invented the bulb.

Everybody shouts, "Edison!" except for Pierino who shouts, "My father, my father!"

The teacher, perplexed, asks, "Your father, Pierino? What do you mean?"

"Well," replies the little boy, "every night in bed my father says to my mother, 'Switch off the bulb, and

we will do another one!'"

The boy can have his own meaning, he can only have his own meaning. It is natural. You can hear great words. but from where you are going to give the meaning to those words?

Just the other day Mutribo has asked me: "Osho, did you hear about the Polack woodworm?"

Yes, Mutribo, he was found in a brick! A Polack woodworm, one thing is certain, cannot be found in wood. A Polack is a Polack! And the same is true about everybody.

Visiting the Russian gallows, the American ambassador was shocked by the horrid cries of the executed. He immediately ordered a modern electric chair to be delivered from the States, as a gift from the American people.

Paying another visit to the gallows a few months later, he was alarmed, when he heard far worse cries than he had heard on his previous visit. "What is going on?" he inquired.

The commissar said, "We received the electric chair, thank you, but we have no electricity... so we have to use candles."

A MONK WAS RECITING THE DIAMOND SUTRA.

THE DIAMOND SUTRA is certainly one of the most valuable treasures ever handed over to humanity. It is certainly the most precious scripture, hence the name "The Diamond Sutra". The name has also been given to it because a diamond cuts everything, and the Diamond Sutra cuts your sleep, your dreams, your projections, your desires, your mind, all your stupidity, like a diamond. It goes like a sword inside you, cutting all the layers, cutting all that you have accumulated in millions of lives. It makes your own innermost core again available to you. But it is not for reciting.

That's what Buddhists have been doing for twenty-five centuries: they go on reciting it. They have recited it so many times that there are millions of Buddhists all over the world who can recite the whole Diamond Sutra just by memory. There is no need for them to look into the book; they can recite it with closed eyes. But reciting is not going to help; in fact, it is going to hinder your progress, your growth, because reciting is a kind of autohypnosis. If you recite a certain sutra again and again and again it creates a deep sleep in you.

Hypnosis comes from a word *hypnos*; *hypnos* means deliberate sleep, created sleep. And it has been found that if you repeat a certain word or a certain mantra again and again it helps you to fall into deep sleep -- a very refreshing sleep of course, rejuvenating sleep of course -- but a sleep is a sleep; it is not awakening. And you will feel good: after you have done Transcendental Meditation for fifteen minutes, you will feel good. There is no doubt about it, because for fifteen minutes the mind stops all other kinds of chattering, because this is one of the laws of mind, that it can repeat only one thing at a time. If you repeat a certain mantra or sutra fast enough and you don't give gaps between, then the mind cannot do anything else. You can go on repeating, "Ram, Ram, Ram..." anything will do. You can repeat your own name and that will do. It has nothing to do with any sacred name or any holy mantra. There is no need to get it from anybody; you can invent your own mantra. Anything will do -- abracadabra -- just repeat it. The whole point is: constant repetition, and fast, because if you give gaps then your mind starts chattering. If you say, "Ram..." and then you pause, in that pause the mind will think, "The train is passing... somebody is crying... the ant is crawling on the foot... I wonder what time it is..." and thousand and one things. But if you don't give any time, if you repeat in such a way that one Ram starts overlapping another Ram, then it will create a very soothing sleep in you.

It can be done by any kind of repetition, not just that of a word. You can hang a pendulum and you can look at the moving pendulum, from right to left, from left to right. Just watching the pendulum move continuously, within a few minutes you will be fast asleep. You will fall into a deep sleep which will be deeper than your ordinary sleep, because your ordinary sleep continues to have dreams. This deliberately created sleep takes you deeper than ordinary sleep; even dreaming stops.

And if you have been repeating the mantra for many years you will fall asleep, but the mantra has become now almost autonomous. It will go on repeating, reverberating inside you, "Ram, Ram"; you will go on hearing it. First you repeat it; after a few months or years you start hearing the mantra being repeated. Your mechanism takes it over. Mind has a robot part which always takes things over.

You start learning driving. First you have to be alert about everything You have to be alert about the accelerator and the brakes and the clutch and the gearbox and the road and people passing by -- and there are a thousand and one things. And you are really trembling Inside that whether you are going to make it or not because so many things are happening together, will you be able to manage to remember all the things?

If you look at the road you forget the brake; if you concentrate on the brake you forget the accelerator; if you watch the accelerator, the road is forgotten.

But after a few days there will be no need to remember anything. You can go on singing a song or discussing, talking, listening to the radio, smoking or whatsoever you want, or thinking a thousand and one thoughts -- and your robot part has taken over. Now your mind will be needed only in emergencies. If suddenly a car comes in front of you and it is a question of life and death, then your mind will come in; you will become aware. The robot part cannot function any more because you cannot prepare the robot part for emergencies. You cannot prepare it for accidents, so it has no idea how to deal with an accident. So only once in a while your consciousness will be there, otherwise the whole thing will go on unconscious.

This robot part goes on taking everything that you learn. And if you recite a mantra or a sutra for years, the robot part learns it. Then you fall asleep, but the robot part goes on repeating it on your behalf, and you go on thinking that you have not been asleep. You have been reciting the sutra, how can you be asleep? You have been doing your mantra, how can you be asleep? And there seems to be some logic in it, some reasoning in it.

Many Transcendental Meditators have told me that "You say that we fall into sleep, but we go on repeating the mantra!" That is true. You go on repeating the mantra because now you don't need to be there to repeat the mantra; the robot part of the mind repeats it. The robot part goes on doing many things for you. Who circulates your blood? You? If you have to circulate the blood you would have died long before... because you see a beautiful woman passing by and you forget to circulate the blood! And by the time you remember, it is finished! Who breathes? You? It is the robot part, otherwise who will breathe when you are asleep? Even in a coma you will continue to breathe.

Once I went to see a woman who has been in a coma for nine months, still breathing, perfectly breathing. The robot part continues to do it.

You will be surprised to know that the robot part becomes so capable of doing things that even when you die the robot part continues to do a few things. What to say about sleep? If you dig a grave just one month or two months after the man has been buried you will be surprised: his hairs have grown, his nails have grown. And the man is dead! Who managed it? How his hairs and nails have grown? The robot part has become so autonomous that it has not heard yet about the death of the man. Unless everything withers away into the earth it will continue, it will go on doing its job. It is a mechanical thing -- whether you are in the room or not, your clock will go on functioning -- just like the clock!

So you will feel that you have been repeating, so you were not asleep -- that is absolutely wrong. You have been absolutely asleep. But the robot part is within you; It repeats so you can hear the vibration. And when you go into sleep you go hearing it and when you come out of sleep you come out hearing it. And the gap between the two you cannot remember because you were asleep, so you think that you have been hearing all along.

For centuries millions of religious people have been deceiving themselves by autohypnosis. Ninety-nine percent of your religion consists of autohypnosis and nothing else. Once that is dropped, then you will be able to discover true religion, not before it.

A MONK WAS RECITING THE DIAMOND SUTRA...

Reciting has become such a ritual. The very word "koran" means reciting -- the very word "koran" means reciting, as if it is meant only to recite. Nobody even bothers to understand the meaning of it. I know many Mohammedan friends who can recite Koran without knowing exactly the meaning; they are not concerned about the meaning. I know Jain friends who can recite Kundkund Samayasar without knowing the meaning. And I know Buddhists, monks and nuns, who can recite the Diamond Sutra, the Lotus Sutra, without knowing the meaning at all. And even if they know the meaning it is going to be wrong. It is going to be wrong because they are wrong. The meaning depends on their being. The meaning can be right only if they attain to Buddhahood; it can never be right before that. The Diamond Sutra says, and the monk was reciting

"... IF ONE SEES THAT FORMS ARE NOT FORMS, HE THEN SEES BUDDHA."

THE PATH OF BUDDHA is the path of neti-neti, via negativa, neither this nor that. This is his whole process of reaching to your essential core. You have to go on discarding, eliminating. You have to say that "The body is not myself, I am not the body, because I can see the body, I can feel the body." You have been a child and you knew your body was a child's body. Then you became young and you know that your body

became young. Then you became old and you know your body became old. Sometimes you have been ill and sometimes you have been healthy, and you know an inner feel of health, well-being, illness.

You are the knower and the knower can never be the known; that is the arithmetic of via negativa. The observer cannot be the observed. So "I am not the body" -- that has to be the first experience when you enter inside. The first hang-up is with the body, so you have to disconnect yourself with the body. That is your first identity that "I am the body."

When you are hungry you say, "I am hungry," but really the case is different. You are only observing that the body is hungry, your stomach is feeling empty; that is your experience. You are not hungry. And when you eat and you are satiated, that too is your experience. You are the watcher; the food does not enter consciousness, neither the consciousness becomes ever hungry or satiated, neither it becomes thirsty or quenched. It is only an observer.

Buddha has said, "Watch and disconnect yourself from the body. You are not the body."

And the same has to be done with the mind. Then watch again -- are you the thoughts? How can you be the thoughts? Thoughts come and go -- and you abide. Thoughts are like reflections in the mirror, clouds passing in the sky, but the sky is not the clouds. Desires, memories, imagination, they all come and go. You are not your mind either, so say, "I am not my mind."

And thirdly, "I am not my heart either" -- the feelings. the emotions, which are the subtlest. Then who am I? When you have cut these three identities. almost nothing is left. You have cut the very root of the ego. Then you cannot even say, "I am," you can only say, "There is a certain amness. but there is no I."

"I" consists of body, mind, heart. These are the three components of the body, of the ego. Once these three are dropped, eliminated, the ego disappears. Then there is only pure awareness. The body is a form, the mind too is a form, and the heart too is a form. And the ego is the hold-all, the bundle of all the forms. When everything has been taken out, the ego becomes empty and *flops*.

Hence this Diamond Sutra says:

"... IF ONE SEES THAT FORMS ARE NOT FORMS..."

"The body is not my body, the mind is not my mind. I am neither in the body nor in the mind; these are only forms." And forms are not true. Forms are only forms, waves, passing phases, like dreams. Forms are not forms. If once this is realized, then one becomes the Buddha, one sees the Buddha. Awareness is Buddha.

There is a story about Buddha; I have loved it immensely:

He is sitting underneath a tree. A great astrologer is passing by. He saw his footprints on the bank of the river in the sand. It has just rained and the sand is wet and he can see the prints of Buddha's feet very clearly. He is puzzled, very much puzzled. His whole astrology is at risk because he has been studying his whole life that these are the symbols of a chakravartin. Chakravartin means the man who rules all over the world, the emperor of all the six continents. "What a chakravartin is doing here in this small, poor village, by the side of this ordinary river? And walking barefooted in the sand -- a chakravartin? Impossible!"

He watched very closely -- must have looked through his magnifying glass. All the indications are so exactly true that either his whole astrology is wrong or a chakravartin has walked barefoot. He followed the FOOTprints where this man has gone and he finds Buddha sitting under a tree just by the side of the bank. More puzzled he became. The face of the man looks like that of a chakravartin -- so graceful, so beautiful. Such splendor he has never seen in his life. But he is a beggar, his clothes are that of a beggar. And by the side of Buddha there is his begging bowl.

He went, bowed down, asked the Buddha, "Can I ask who you are, sir? Are you a god who has descended from heaven for some special visit to the earth?"

Buddha said, "No, I am not a god."

"Then are you an angel?"

And Buddha said, "No, I am not an angel."

And this way he goes on asking and Buddha goes on saying "No, no, no..." Annoyed, he asks, "At least you will say yes to this question. Are you a man, or e~en will you say you are not a man?"

Buddha said, "I am not a man either."

Exasperated, the man asks, "Then who are you?"

Buddha said, "I am just awareness. I have dropped all forms because forms are not forms... just dreams, sky flowers."

Sometimes you see them when you are near the ocean -- you see the sky flowers. In Indian mythology

they are called sky flowers. Physicists say it is condensed oxygen, because near the ocean there is *too* much oxygen in the air, so when you look sometimes you see forms in the sky moving.
Buddha said, "I am only awareness, nothing else."
This monk was reciting this sutra.

THE MASTER WAS PASSING BY AND HEARD IT.

THE MASTERS ALWAYS USE EVERY OPPORTUNITY to help people wake up; they don't miss a single opportunity. The monk must have been his disciple.

THE MASTER WAS PASSING BY AND HEARD IT. HE THEN SAID TO THE MONK, "YOU RECITE WRONGLY. IT GOES LIKE THIS: 'IF ONE SEES THAT FORMS ARE FORMS HE THEN SEES BUDDHA.'"

Now the Master is saying just the opposite of the sutra. The monk is reciting *rightly* the Master is saying it wrong. But the Master is right and the monk is wrong, because in the hands of a right person even wrong words become right and in the hands of a wrong person even right words become wrong.

It has happened many times to me. In Sarnath I was invited by the Buddhists; one Buddhist monk, Bhikshu Jagdeesh Kashyap had invited me. I was talking to the Buddhist monks. Sarnath is the place where Buddha delivered his first sermon. I told a few stories about Buddha.

After I had talked, Bhikshu Jagdeesh Kashyap, my host, stood up and said, "We are very grateful. Nobody has talked this way to us. But the stories that you have told are not exactly as given in the scriptures; you have changed in many places." And he was a great scholar; he knew all the scriptures.

I told him, "You know the scriptures, I know the Buddha! So if I am saying something which is not in the scriptures, you can add it into your scriptures. If I am saying something which is different from the scriptures, then you can correct your scriptures. You know only the scriptures, I know Buddha."

He said, "What do you mean by knowing Buddha? He has been dead for twenty-five centuries!"

I said, "That too is according to the scriptures; otherwise he is alive in everybody -- right now! He is even alive in you. You are not aware of him, I am aware of him. I am not talking about Gautam the Buddha. I have experienced awareness, and whatsoever I am saying is according to my experience. The stories have to be this way, the way I am telling. If your scriptures say differently, then somebody must have put them wrong."

He was my host so he could not argue that much; it would have been impolite. Later on in the night he said. But this is too much! I have been pondering over it the whole day. Do you mean to say that our scriptures which we have respected for centuries are wrong?"

I said, "I have not said that. What I am saying is: you know only the scripture, hence your knowing is not reliable." And I told him this story, this Zen story:

A MONK WAS RECITING THE DIAMOND SUTRA:... IF ONE SEES THAT FORMS ARE NOT FORMS HE THEN SEES BUDDHA.

The monk was reciting perfectly, exactly as it is said.

THE MASTER WAS PASSING BY AND HEARD IT. HE THEN SAID TO THE MONK, "YOU RECITE WRONGLY. IT GOES LIKE THIS..."

He changed exactly to the opposite.

'IF ONE SEES THAT FORMS ARE FORMS...'

that the body is the body, the mind is the mind, the heart is the heart... then one sees the Buddha.

THE MONK EXCLAIMED, "WHAT YOU HAVE SAID IS JUST THE OPPOSITE TO THE WORDS OF THE SUTRA!"

And the monk is right as far as the sutra is concerned, but still he knows only the sutra; he has no direct experience of reality.

THE MASTER THEN REPLIED, "HOW CAN A BLIND MAN READ THE SUTRA?"

You are blind and you are talking about light! You may have read about light, but what can you say about light? Whatsoever you say is going to be wrong.

Ramakrishna used to tell again and again a story about a blind man.

A blind man was invited by a few friends; there was a feast. For the first time he tasted a new sweet made of milk. He inquired the person who was sitting by his side -- and the person sitting by his side was a great pundit, a great scholar -- he inquired, "What is this?"

The pundit said, "This is a sweet made of milk."

The blind man asked, "Please tell something more about milk so that I can understand more about the sweet."

The pundit said, "Milk? Milk is white."

The blind man said, "You are creating more puzzles for me. I am a blind man. Don't create more puzzles for me, help me to understand. What is white? What do you mean by white?"

But pundits are far more blind than blind people. The pundit said, "White? You don't know what is white? What kind of question is this? Have you ever seen a swan? The color of the swan is white; that is what white is."

The blind man said, "You look annoyed, but forgive me -- I am a blind man. Don't be angry, but my curiosity has been provoked by your answers. Now I am wondering what do you mean by 'swan'? I have never heard, nobody ever told me about the swan. How a swan *is*? How he looks? And make it clear, knowing perfectly well that I am a blind man. First think of my blindness and then try to explain to me; according to my blindness you have to illustrate the point."

The pundit came to his senses a little bit. He said, "This is going ad infinitum. Whatsoever I say, this man is going to ask another question. It has to be finished!" So he took the blind man's hand, put his on his own arm and said, "Move your hand on my arm. Do you feel something?"

He said, "Yes, I can feel a curved hand."

The blind man's answer made the pundit rejoice. He said, "Now you will understand. This is how the neck is of the swan -- curved like this hand."

The blind man was over-rejoiced. He said, "Thank you, many many thanks! Now I know what this sweet is made of -- curved hand!"

This is a logical conclusion. A blind man cannot understand color, cannot understand whiteness. It is stupid to explain it to him. He can go on reciting sutras about whiteness for lives together; he will not know what whiteness is. What he needs is not sutras about whiteness: what he needs is a man who can wake him up, a physician who can treat his eyes, who can make him see.

THE MASTER THEN REPLIED, "HOW CAN A BLIND MAN READ THE SUTRA?"

"You are blind. You don't know anything. I also know," the Master said, "what the Sutra says."

That is one way of approaching one's awareness: via *negativa neti-neti* -- neither this nor that. That is the negative path. There is another path: *via affirmativa iti-iti* -- this too, this too. That is another way. One can reach through the negative, one can reach through the positive. And the person who has reached knows both the doors.

The first statement concerns with the negative path:

"IF ONE SEES THAT FORMS ARE NOT FORMS, HE THEN SEES BUDDHA."

But if you have *seen* the Buddha within yourself, if you have come to that understanding, you will understand my statement also. Then it does not contradict it, it only compensates it; it is complementary. Then it is *via positiva via affirmativa:* "IF ONE SEES THAT FORMS ARE FORMS HE THEN SEES BUDDHA."

But both the statements will look contradictory to the blind man; to the man who has eyes there is no contradiction at all.

There are people who will find thousand and one contradictions in Buddha's words, in Jesus' words, for the simple reason because they have not experienced that state of consciousness where opposites meet, mingle, merge and become one, where opposites are no more opposites but become complementaries, when opposites are absolutely necessary for each other's existence, when they are no more enemies but friends, partners in a dance. Those who have known, for them there is no contradiction at all.

It has been my experience... For all these twenty-five years I have been talking to people, again and again, scholars, professors, pundits and theologians will approach me and tell me: "Your statements are contradictory. In one place you say one thing, in another place you say just the opposite."

I have been telling them, "They will appear to you contradictory only if you have not attained to

awareness. to consciousness. Once that peak is attained, from that peak you can see all the paths leading towards the same peak. The path that comes from the north and the path that comes from the south are not opposites."

But the people who are in the valley, dark valley, of course they will say that the path that goes from the north and the path that goes from the south are opposites paths: they cannot lead you to the same goal. They will quarrel, argue, fight and waste their time. And the man who sits on the top will simply laugh at the whole stupidity

All the religions have been quarreling, but there is no quarrel between Buddha and Lao Tzu, Zarathustra and Mohammed, Bahauddin and Ramakrishna, Raman and Krishnamurti; there is no quarrel. The quarrel exists only amongst philosophers. Yes, Buddha has also argued against the fools, but never against another Buddha Mahavira has also argued against the pseudo masters, but never against a true Master. Jesus has also said things against the rabbis, the priests, but never against a true prophet; that is impossible. They all have the same taste, the same experience; they have known the same truth.

It is Sunday class and the priest is praising the beauty of altruism and generosity. Pierino gets up and says, "Yes, my father also says that in life you have to give and give and give."

The priest is very pleased and replies, "Your father must be a pious and God-fearing man. It would be good if there were many more like him. What does he do?"

"He is a boxer!" replies Pierino.

Manuel left Portugal and went to Brazil to start a business. When he arrived in Rio he looked up his old friend, Joaquin, who advised him to go into the motel business as it was the most profitable business in Rio. After some months the two friends met again.

"Your suggestion is making me bankrupt!" complained Manuel.

"How can that be?" asked Joaquin. "There are no risks in this business. Maybe you did something wrong."

"No, no!" said Manuel. "I did everything you suggested. I used the best architect and interior decorator. Everything has atmosphere and taste. The whole motel is designed in an Arabian style. It is very romantic -- like camping in a tent in the desert. The beds are round, there are mirrors on the ceilings, exotic music is playing and there are thin veils shimmering in the soft red lamplight."

"So what could be wrong then?" asked the friend.

"I don't know," answered Manuel. "None of the couples you said would come checking in every hour have come. Only once in a while a family stops in."

"What name have you given your motel?"

"Motel of Our Holy Mother Mary!" answers Manuel.

People function out of their own understanding; they cannot go beyond it -- one cannot even expect...

Tom goes to a travel agency in New York to book his holiday in England. The girl at the counter asks him, "Do you want to rent a car while you are in London?"

"Yes, why not?" Tom answers.

"Okay, sir, but you know in England they drive on the left hand side of the street," the girl explains to him.

Tom is surprised. "I did not know that, but then different countries have different customs, so why not?"

Tom happily leaves the travel agency and everything is arranged.

Two weeks later he drags himself into the office of the travel agency, arms and legs in a plaster cast. "I want to cancel my trip to England!"

The girl at the counter wants to know what has happened to him.

Well," he explains, "I thought before I went to England I had better practice driving on the left hand side of the street for a while!"

A Brazilian went to a party and got very drunk -- so drunk that he passed out on his way home. A little snake was passing by and somehow got into his pants and curled up comfortably in the black woods by his pelvis.

Next morning he woke, rubbed his eyes and went to pee. Putting his hand inside his fly, he pulled out the snake. Surprised, he said, "What is that, zeezee? I knew you had this little mouth, but those two little eyes I just can't remember!"

Two tabby cats are gossiping over the rubbish tip. One says, "Who is the father of your last kittens?"

The other replies, "The great magnificent ginger tom from the canal bank. And you?"

"I don't know who did it -- I had my head in a sardine can at the time."

Three women were sent to a psychiatrist for a mental health check. The psychiatrist was using word association tests. "Blue seas, blue skies, white cliffs, glistening sands, sun shining in the sky -- what do you think of?" he asked the first woman.

"Oh, a beautiful painting," said the woman. She was a painter.

"Okay, you can go, you are sane," said the psychiatrist.

The second woman entered the room. "Blue seas, blue skies, white cliffs, glistening sands, sun shining in the sky -- what do you think of?" asked the psychiatrist.

"Summer holidays," said the woman. She was a teacher in a university.

"Okay, you can go, you are sane," said the psychiatrist.

The third woman came in and the psychiatrist repeated his question: "Blue seas, blue skies, white cliffs, glistening sands, the sun shining in the sky -- what do you think of?"

"A prick," replied the woman.

"A prick?" said the psychiatrist. "What on earth makes you think of a prick?"

'That's all I ever think of," said the woman.

"Are you crazy?" asked the shrink.

"No, I am not crazy -- I am just a Catholic nun," said the woman.

But you can't expect anything more from a Catholic nun!

People live in their own minds. Even white clouds, blue skies, sun shining in the sky, will not make much difference. They will remember only that which they can remember.

You can read the Diamond Sutra, but you will see only that which you can see, you will understand only that which you can understand. The whole point is not to know more, the whole point is to *be* more. The more integrated you are, the more aware you are, the more conscious you are, then there are sutras all over the place -- in the grass blades, in the rocks. Yes, sermons in the rocks and scriptures in the trees. The question is of your eyes. If you are capable to see, then God is everywhere. You need not go to a church or to a temple or to a mosque. If you have clarity, transparency of vision, then you need not read the Gita, Dhammapada. the Diamond Sutra, the Koran, the Bible. Whatsoever you read will become the Diamond Sutra, will become the Bhagavad Gita, will become the Koran -- all depends on you.

Hence my insistence here is to become more meditative, not more informative, to become so meditative that you are capable of seeing through and through, so that nothing hinders your vision, so that there are no more any barriers between you and reality. When reality stands naked before you and you stand naked before reality there is benediction, there is bliss.

That's why Zen monks, Zen Masters have even said, "Burn the scriptures." Not that they mean literally.

One Zen Master, Ikkyu, was staying in a temple. In the night it was too cold and the temple had three wooden Buddha statues, so he took the biggest statue and made a fire inside the temple. The priest was awakened by the fire; he rushed. He was a little afraid of this man because he looked a little eccentric, but he had allowed him to stay. He looked also very nice and good. And what had he done?

The priest was mad. He said, "What are you doing? You have burned the Buddha!"

Ikkyu took a small piece of wood and started looking, searching in the ashes. The statue was almost gone.

The priest asked, "What are you looking for?"

He said, "For the bones of the Buddha!"

He said, "You must be totally mad! How a wooden statue can have bones?"

Ikkyu said, "Then the long night is still there and it is too cold, and the Buddha within is shivering. You bring... there are two more statues -- you also come and let us warm *up*!"

Of course the priest threw him out. This man was dangerous! He may burn all the Buddhas, he may burn even the temple. But Ikkyu was showing something to the man: that a wooden statue is a wooden statue; it is not Buddha. Buddha is within you. But if you go on worshipping a wooden statue you will remain deluded.

In the morning the priest opened the doors of the temple and he saw Ikkyu sitting outside the door with a few flowers, worshipping the milestone. He said, "You are really mad -- I feel sorry for you! Last night you burned my best statue, and now what are you doing?"

And he was saying, *Buddham sharanam gachchhami Sangham sharanam gachchhami, Dhammam sharanam gachchhami*... and showering flowers on the milestone. "I go to the feet of the Buddha, I go to the feet of his commune, I go to the feet of the ultimate Tao that he has taught." And Ikkyu said, "When I feel like praying, I pray; then any excuse is enough. These are excuses! What is the need of having special

excuses? Your statues are excuses; I invent my excuses whenever, wherever I am. I need not bother about a temple, need not bother about a statue. Wherever I am I create my Buddhas.

"Now for the moment this milestone is perfectly good. What is wrong with it? Look, how beautiful it is and with the flowers showering on it. And when I said *Buddham sharanam gachchhami* -- I go to the feet of the Buddha, he nodded his head. It said, 'You are accepted, you are blessed!' "

Ikkyu was again showing the same phenomenon from a different angle. If you know, if you really know then everything is sacred; if you don't know, then nothing is sacred, not even the sacred scriptures. If you know, then the mundane tranforms into the sacred if you don't know, then all your sacredness is just hocus-pocus. All your temples and all your statues and all your scriptures are just inventions, imaginations, dreams.

Meditate over this story:

"HOW CAN A BLIND MAN READ THE SUTRA?"

Find out your eyes. And there is no other medicine except meditation which can help to open your eyes. The words "medicine" and "meditation" come from the same root; they both mean the same. Medicine cures the body, meditation cures your innermost soul. Medicine cures the outer form, meditation cures the essential being.

Zen: The Special Transmission

Chapter #10
Chapter title: It's a Special Transmission

10 July 1980 am in Buddha Hall

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The first question

OSHO,
I WILL BE TAKING SANNYAS IN A FEW DAYS. I WOULD LIKE SO MUCH THAT YOU SAY SOMETHING TO ME. I AM AFRAID -- THERE ARE DOUBTS -- AND I FEEL HAPPINESS ARISE.

Evi Huber,

It is natural to feel afraid when you are entering into something unknown. Every adventure brings its own fears. If one wants to live without fears one can live only in the grave. That's how many people live: they only appear to be alive. They are breathing, they are doing their jobs, but it is not life.

Life can mean only one thing and that is constant adventure -- always moving from the known into the unknown -- and finally, ultimately, a quantum leap from the unknown into the unknowable.

Sannyas has two steps: First is from the known into the unknown, and the second is from the unknown into the unknowable. It is natural to feel afraid and there is no contradiction that you are also feeling happiness arise; that too is as natural as fear. the person who lives without any adventure lives without fear but also without happiness. He lives a convenient life, comfortable, cozy, but dull, stupid, meaningless, with no joy, no song, no dance; nothing ever happens into his being, he simply vegetates. From birth to death he simply goes on dying every day, each moment, slowly. Of course his death is so slow that he cannot feel it. It is a kind of slow suicide.

People have chosen this kind of slow suicide just because they want to avoid all fear. This is avoiding life itself, and if you avoid life you are avoiding God.

Somebody asked Mark Twain once, "What do you think are the three best things in life?"

Humorously, sarcastically, he said, "The first best thing is never to be born. The second best thing is to die immediately after birth. And the third best thing is to die as soon as possible." But his humor has a tremendous truth in it. That's your logic too, that's the logic of the average mind, that's the logic of mind as such.

Mind is very much afraid of the unknown because mind feels capable when you are functioning within the boundaries of the known. Mind means knowledge. You are acquainted with it. you know all pros and cons, you know what to do, what not to do. You have passed through the same route so many times that now you can pass with closed eyes without any fear of stumbling into anything or falling or going astray. You can function like a robot. Mind consists only of the known. The moment you start inviting the unknown in, the mind freaks. The mind says, "No, this dangerous. I am not willing."

Don't listen to the mind because mind means past; dead it is, already dead and gone. It is non-existential. It is only the footprints of the events that are no more. Mind knows nothing of the present, it cannot know of the present. It has not any capacity to commune with the present because the present is always unknown. You cannot reduce-it to the past. And the fear of the mind is that the moment you encounter present you have to be spontaneous, and the mind becomes useless. The mind has to be put aside.

That is the moment where meditation starts happening. To remain confined into the known is to be in the mind; to allow the unknown to enter into your being is the beginning of meditation, beginning of Zen. The present can be approached only through the no-mind. If you have any conclusions you are still carrying the past; conclusions come from the past prejudices come from the past. You have to put aside everything that you have known. You have to look into the present in a state of not-knowing. The mind will tremble -- let it tremble. Let it die out of trembling. Don't listen to it.

The mind will created many doubts. That's why, Evi Huber, you say... THERE ARE DOUBTS... It *is* natural the mind will create many doubts. The mind will say "You are perfectly happy, you are perfectly comfortable. Why are you risking? For what? You may lose even that which you have; you may not gain anything. Don't risk!" Mind teaches you to be calculative, to be cautious.

And sannyas is for the gamblers; it is not for the businesslike, it is not for the calculators, it is not for the computers. It is for men, real men, authentic men who are always ready to listen to the challenge of the unknown, who are ready to go into the uncharted sea. There is no guarantee of the other shore; there cannot be any guarantee in sannyas.

Religion cannot provide any guarantee. And the moment any religion starts providing guarantees it is no more religion; it becomes part of certain vested interests. It becomes part of establishment; it loses all rebellion.Jesus cannot give you any guarantee; the Christian church can give you all kinds of guarantees. Buddha could not have given you any guarantee; the Buddhist church provides you all kinds of guarantees, here and hereafter, even in the other world.

The people who follow are always looking for guarantees, consciously, unconsciously; they are waiting for certain indications that truth should be ensured. "Then we can go into any adventure" -- but it is no more adventure if it is guaranteed.

Bliss cannot be guaranteed, truth cannot be guaranteed, ecstasy cannot be guaranteed. Yes, it can be said it happens. The man who has tasted it can say, "I have tasted it, and there is a possibility that you may also taste it. If I have tasted it, why not you?" But there is no guarantee: you may, you may not.

And the mind lives on these doubts. The mind says, "Who knows? This man may be deceiving. Maybe he is not deceiving, but he himself may be deceived. He may be hallucinating about ecstasy, samadhi -- dreaming, believing. Maybe he has auto-hypnotized himself or maybe he is just a fraud deceiving others, exploiting their gullibility." The mind will create all these questions, thousand of questions. In mind questions arise like leaves grow on trees; the mind goes on growing many and many questions every moment. No answer is of any help; out of every answer the mind will create many more questions.

It is natural to feel doubt. If there is no doubt, then there is no growth either. The more you feel full of doubts and still you go on the journey, that makes the difference. The stupid person, the imbecile, the idiot may not feel any doubts, he may simply believe, but he is not going on any adventure; he cannot understand what adventure is. He is just accidental, he is at the mercy of the winds. But the intelligent person is bound to feel doubts. In spite of the doubts one has to go; that's how life is. Ais dhammo sanantano -- this is the law of life. In spite of all the doubts one has to go.

Do you think the people who were trying to reach to the Everest were not full of doubts? For a hundred years, how many people tried and how many people have lost their lives? Do you know how many people never came back? Not even their dead bodies came back; they got lost, lost forever. But, still, a few courageous people went on and on.

This fact has to be noted down: that no Indian ever tried. This country has lost the spirit of accepting challenges. That's why this country has lived in slavery for two thousand years, and still it is not much of a freedom because freedom cannot be only political; basically it has to be spiritual. And this country is not spiritually free.

But people went on coming from all over the world, risking, knowing that they may not come back ever, they may be lost. But it is worth it -- because in the very risk something is born inside you: the center. It is born only in the risk. That's the beauty of risk, the gift of risk.

The people who were going to the moon, do you think they were certain they will reach? Do you think they were certain they will be ever back again with their families, with their children, with their wives, with their parents? Nothing was certain. In fact, more possibility was that something would go wrong.

One of the most famous sayings of Murphy is:

If anything can go wrong, then it is going to go wrong.

And there were millions of things which could have gone wrong because it was the first effort to reach to the moon. Just few seconds' difference and they will miss the moon; they may be lost forever in the space. We may not even know whether they are alive or dead.

Now there are efforts to reach farther and farther; sooner or later man will try to reach to the stars. It will be a long journey, but worth taking, worth risking. It is going to be a very strange journey, because according to Albert Einstein when you move with that speed you don't grow old, you remain exactly of the same age -- time stops. When you move with the speed of light... and it is tremendous, one hundred eighty-six thousand miles per second; only then we can reach the stars. The nearest star will take four years to reach with this speed and four years to come back from; that is the nearest star. The next star will take sixty years to go and sixty years to come; and then the universe is infinite -- then there are millions of stars which will take millions of years to come and go. But people are going to try one day; preparations are on the way, plans are being made.

The person who will go on a journey for such a long time, when he will come back his wife will look like his mother -- and he will remain the same. If he had left the earth at the age of forty he will remain forty This is one of the miracles of speed, that you don't age. His parents would have died, his children would have become exactly like him as he was -- forty years of age. His wife may be eighty years of age, very old, unrecognizable. It is some risk! But this is how man's spirit grows.

And these are outer adventures, nothing compared to the inner adventure of sannyas, meditation, Zen, because when you go inwards you go alone, absolutely alone; nobody can accompany you. You lose all contact with the outside world: the deeper you go in, the outside world starts disappearing. At the very center of your being the world disappears like a dream.

It is not a philosophy only that the mystics have called the world illusory, maya, a dream, made of the same stuff as dreams are made of It is not only a philosophical concept; it is rooted in deep spiritual realization. It is an experience, existential experience. They had experienced. The moment you reach at the very center of your being, the whole world disappears: the people, the mountains, the stars, they start receding back and a moment comes they are no more there There is infinite vastness, nothingness.

And when the world disappears, remember, you as an ego also disappear because you can exist only in relationship to others. I/thou is a pair: the "I" cannot exist without the "thou". Psychologists say that the "thou" comes first into existence and then comes the "I"; the "I" is added later on. First the child becomes aware of others -- the mother, the father, the other children. First he becomes aware of the "thou", and slowly slowly he starts feeling that "I am separate."

Small children, in the beginning, address themselves in third person. For example, a child will say, "Johnny is hungry." He is hungry -- his name is Johnny -- and he says, "Johnny is hungry." He has not yet become aware enough to say, "I am hungry." Even about himself he thinks in terms as if he is somebody else. Looking into a mirror, a small child does not recognize that it is his face; he thinks there is some other child. He tries to catch hold of the child. If he cannot catch hold he tries to go behind the mirror: "Maybe he is hiding behind the mirror." Very slowly, as the "thou" becomes clearly defined, he becomes aware of the "I".

The same happens in a reverse way when you move into meditation. First the "thou" disappears and then

slowly slowly "I" loses all meaning. Naturally one feels afraid, doubtful. It is a dangerous journey, the most dangerous journey there is, but with tremendous ecstasy. Each moment of it is full of ecstasy, excitement, surprises and surprises, mysteries upon mysteries.

The courageous person is not one who has no fear -- only idiots don't have fear -- the courageous person is one who has fear but in spite of the fear he goes on the journey, in spite of the fear he goes on into the inquiry of the unknown. And the unknown is only a learning process because finally you have to take the quantum leap from the unknown to the unknowable. Unknown is not that much risky, remember it.

Evi Huber, unknown is that which *can* become known, hence it is not opposite to the known; it is reducible to the known, it can be transformed into the known. Mind feels doubtful, afraid, but not so much afraid, not so much doubtful as when the moment comes to take the jump into the unknowable, because the unknowable cannot be reduced to the known. "Unknowable" means it is going to remain unknowable; its very nature is unknowability.

God is unknowable, not unknown.

Science believes only in two categories: the known and the unknown. Religion believes in three categories: known, unknown, unknowable. If science is right, then sooner or later we would have reduced all unknown into the known -- and the science will commit suicide there will be no need for science any longer. Because every day more and more territory of the unknown is being taken by the known -- things which were unknown yesterday have become known today, things which are unknown today will be known tomorrow -- sooner or later, whatsoever time it takes, but all unknown will be reduced into known. That's why science thinks that there is no need of religion -- science Is enough.

But if you ask the greatest scientists in their rare moments of revelations, then their statements are totally different. Just before Albert Einstein died, just two days before, he said that "The universe has become more of a mystery to me than it ever was before I started inquiring about it. I know less today than I used to think before."

Eddington, another great scientist, wrote in his autobiography that "When I started my scientific career I was a total materialist. I was brought up in a materialistic atmosphere. I was told that only matter exists and I believed that only matter exists. But now, before I die, I want it to be on record that now the existence seems to be more like a thought than like a thing. The more I have tried to understand, the more I have felt the mysteriousness of it all."

There is something in existence which is irreducible to the known, which is not unknown but unknowable. Sannyas is a journey from the known to the unknown and from the unknown to the unknowable.

You say:

I WILL BE TAKING SANNYAS IN A FEW DAYS. I WOULD LIKE SO MUCH THAT YOU SAY SOMETHING TO ME. I AM AFRAID -- THERE ARE DOUBTS -- AND I FEEL HAPPINESS ARISE.

Listen to your happiness, follow your happiness. It always gives you the right indication. If a man listens to one's happiness he can never go wrong. Happiness is simply an indication that you are coming closer to truth, that you are coming closer to the harmony of existence. Even the longing to come closer to it releases hidden sources of joy in you. And the moment you become harmonious with it your life becomes a sheer ecstasy.

Don't be hindered by your doubts and by your uncertainties and by your fears. Everybody has to face them and the more intelligent a person is, the more one has to face them. But real intelligence is to be capable of taking the jump in spite of them all.

The second question

OSHO, WHAT IS GREED?

Sahajo,

MAN FEELS MEANINGLESS, empty, hollow within, and wants to fill it, stuff it. The effort to fill it somehow is greed. That effort is bound to fail for the simple reason because whatsoever you accumulate remains on the outside; it cannot reach within you. And the problem is within and the solution you are seeking is without.

For example, you are feeling meaningless inside you and you are trying to fill it by money. It is a stupid effort, unconscious effort, not seeing a simple point: that money can be gathered, accumulated, but it will pile up around you. You can have mountains of money around you... there have been people with mountains

of money.

One of the greatest rich men in the world was Andrew Carnegia. He left inestimable treasures, but when he was dying his biographer asked him, "Are you dying contented?"

He opened his eyes and said, "No, I am a very discontented man. My whole life has been a failure. I am dying unfulfilled."

The biographer was surprised. He said, "But you have so much money! Perhaps nobody else has that much money as you have got. Why should you not be contented and fulfilled?"

Andrew Carnegie laughed and he said, "Yes, the same logic destroyed my whole life. I was also thinking that if I can have that much money then all will be well. Money is there, and I have lost my life in accumulating all this junk, but inside I am as empty as ever, in fact far more empty than ever, because when I was poor..." He was born a poor man. He has not inherited money, he earned his money himself. He worked hard, eighteen hours per day; not even beggars work that hard. He was greed incarnate. His whole life is the story of greed.

And his experience is significant because he says "When I was poor at least there was hope that some day I am going to be rich and then all will be well. Now I have even lost that hope, because I am rich and still my poverty remains the same."

Greed is the unintelligent man's effort to make his life meaningful. But remember my emphasis: unintelligent man's effort. No quantitative change can really transform your life. You can have millions of dollars or trillions of dollars; it is not going to change. It is only looking in the direction of quantity.

What you really need is a qualitative transformation of your being. You need your life to become full of light. You need some inner richness; outer richness is not going to help. In fact, it will make you more aware of your inner poverty by contrast. And if you have one million dollars and nothing has happened, how can you hope that by having two million dollars it is going to happen? If one million dollars have not given you anything, two million dollars are not going to give you anything. If one million dollars have given you something of inner joy, of inner splendor, then of course two million dollars will make it twice; it will become more. But people never think about it. They go on rushing almost unconsciously, asking the same again and again, more and more.

Greed means a desire for more without seeing the total futility of it. If less is not giving you anything. then it is not going to happen by having more of the same.

On her morning flight through the forest an angel meets a Polack dwarf. The angel says, "Dwarf, I grant you two wishes. Whatever you desire, tell me, and it will be fulfilled."

The Polack dwarf scratches his head, which helps him to think, and with a big smile says, "Well, if that is so, I would not mind a nice cold draught of beer."

An enormous tankard of beer immediately appears in front of him. The angel says, "This is an enchanted tankard. You can never empty it. Beer will always be flowing from it. Drunk you get, but never sick of it. Just a taste and you will never forget it. It will quench all your thirst and you will always be drinking from it."

The Polack dwarf is pleased. He takes a sip, licks his lips, and feels very satisfied with himself.

The angel looks at the dwarf and says, "You still have one more wish."

"Do I?" he exclaims. "Well, I wouldn't mind another beer, just like this one."

Greed is stupidity, Sahajo, utter stupidity. The greedy man is not functioning intelligently. The intelligent person can see it, but what actually is his need? His need basically is to know in the first place "Who am I? -- because unless I know who I am, whatsoever I do is going to be wrong; it is not going to fulfill me. Once I know exactly who I am, then whatsoever I do is going to enhance my richness, my treasures, my bliss, my benediction, because then I will be moving according to my nature."

To be rooted in one's nature is to know bliss. Without knowing your nature, without knowing your inner being, you are bound to go astray. All that you are doing is guesswork, all that you are doing is just imitating others. People are after money, so you are after money. People are after big houses, so you are after big houses. People are after this, so you are after this. You are simply being imitative, and only a stupid person is imitative.

The intelligent person is never imitative. He tries to find first, "What is my nature." He never imitates, he never follows others. He listens to his inner voice.

The first thing to be done is to be so silent, so meditative that you can listen to your own inner voice. It is a very still small voice, but once you listen it, it directs you, and then you never go astray.

There was once a very poor Portuguese whose only possessions were a cart and a donkey. Things were

going very badly so he decided to ask for advice from a richer friend.

"Manuel," said his friend, "the solution is to sell the donkey. In this way you will save the money you spend on feeding the donkey and you can pull the cart yourself. You will see, you can do whatever the donkey does."

Manuel followed his advice and sold his donkey. A few weeks later, while pulling the cart, he met his rich friend.

"So you see, Manuel," said his friend, "I told you you could do whatever the donkey did!"

"I can do almost everything, Antonio," replied Manuel, "except one thing -- I still can't shit while I walk!"

And people are doing that all the time -- just imitating others. And then they are always in trouble because they cannot do this and they cannot do that. Somebody is doing that and they are incapable and they feel inferior. The whole world suffers from inferiority complexes in some way or other, for the simple reason that we go on comparing.

In fact, everybody is so unique that all comparison is wrong, utterly wrong. But you don't know your uniqueness. You have never entered your own being, you have never encountered yourself You have never looked in that direction at all. You are bound to feel inferior. Even the greatest people of your history, the people you call very great, all feel inferior in some way or other, maybe different ways of feeling inferior, but nobody can really feel superior -- he will be missing something. He may not be so beautiful as somebody else, he may not be so healthy as somebody else, he may not be such a great musician as somebody else. He may be a president of a country, but when it comes to singing, a beggar can make him feel inferior. He may be the president of a country, but may not be so rich. There are thousands of other people who are far more richer.

Life consists of millions of things and if you are constantly comparing... and that's what you have been told to do. You have been brought up in such a way, educated in such a stupid way that you are constantly comparing. Somebody is taller than you, somebody is more beautiful than you, somebody seems to be more intelligent than you, somebody seems more virtuous, more religious, more meditative. And you are always in a state of inferiority, suffering.

Look within yourself and you will experience great uniqueness. And all inferiority disappears, evaporates; it was created by you and by wrong education, it was created by a subtle strategy -- the strategy of comparison. Once you know your uniqueness you are joyous, and then there is no need to follow anybody. Learn from everybody. An intelligent person even learns from idiots, because there are few things you can learn only from idiots because they are experts in idiocy. At least watching them, observing them, you can avoid a few things in your life.

You can learn from everybody, not only from man but from animals, from trees, from clouds, from rivers. But there is no question of imitating. You can't become a river, but you can learn some quality which is river-likeness: the flow, the let-go. You can learn something from a roseflower. You cannot become a roseflower, you need not, but you can learn something from the roseflower. You see the roseflower so delicate yet so strong in the wind, in the rain, in the sun. By the evening it will be gone but has no care about it, is joyous in the moment. You can learn from the roseflower how to live in the moment. Right now the roseflower is dancing in the wind, in the rain, unafraid, unconcerned for the future. By the evening the petals will wither away, but who bothers about the evening? This moment is all and this dance is all there is.

Learn something from the rose. Learn something from the bird on the wing: the courage -- the courage to go into the unbounded. Learn from all sources but don't imitate. But that is possible only if you have found the right space to begin with, and that is acquaintance with yourself.

Then, Sahajo, greed disappears. Greed is unacquaintance with oneself. Greed is because you have never looked within yourself, and you feel empty and you go on making all kinds of efforts to fill that emptiness. It cannot be filled. Experience it and you will be surprised: that emptiness looks only empty from the outside; when you go inside it, it is a fullness of its own kind. It is not empty at all; it is vast, it is infinite. It has a tremendous beauty of silence, purity. And then you will not look at it as emptiness in a negative sense; you will start feeling a positive well-being in it. It is spaciousness, not emptiness. It is roominess, not emptiness.

And that's the message of Zen: to experience your emptiness so totally that the emptiness itself becomes fullness. Then all greed disappears, and that is the only way it disappears; there is no other way.

The third question

OSHO,
ARE NOT DIFFERENT RACES OF MAN REALLY AND BASICALLY DIFFERENT?

Prageeto,
MAN ESSENTIALLY IS THE SAME -- but essentially, intrinsically, centrally. On the circumference he is not the same, and there are millions of varieties. In fact, it is not a question of different races -- no two individuals are alike, how can the whole humanity be alike? People have lived in different climates in different situations, facing different challenges; of course they have grown different circumferences, different minds. As far as minds are concerned people are different, and each race has a certain kind of mind.

But the difference is only in the mind and mind is not very substantial; it is a shadow. Your shadow is different than my shadow, but the difference is only of the shadow. In fact, my own shadow is not the same the whole day: in the morning it is different, in the evening it is different, in the afternoon it is different.
I have heard about a fox:

The fox came out of his hole early in the morning. The sun was just rising, and the fox saw his shadow, very long shadow. And, of course, how do you know yourself? -- by your shadows. Foxes don't use mirrors, but it is the same. You do it in a more technological way: you use the mirror or you use other people's eyes as mirrors, their opinions. That's how you create your identity. Foxes are poor people, simple people, primitive people, not very sophisticated and cultured and educated.

The fox saw his shadow, very long shadow, in the early morning sun. And of course he thought, "My God, so I am this big! It seems I will need if not an elephant, at least a camel for the breakfast!" And looking at the shadow it was perfectly right. And he went in search to see if he can find a camel or an elephant for the breakfast, but the poor fox could not find any elephant or any camel.

It was twelve o'clock and he was feeling very hungry -- no breakfast. And it is getting closer to lunchtime and not even breakfast! He looked again at his shadow; he was very much surprised: "What has happened?" But then he argued, "Of course, without breakfast this is going to happen!" The shadow was so small, just underneath him, that he thought, "My God, I am very close to death it seems. If I don't find something immediately I am going to die! And now there is no need for any elephant or camel -- even if I can find a big ant, that will do -- at least for the breakfast!"

Your shadow changes; even your own shadow is never the same. Every race has its own shadow. In other words, every race has its own history. In still other words, every race has its own mind -- the past. Of course, the past of the Jews is not the past of the Hindus. How they can have the same kind of mind? They cannot. The past of the Christians is not the past of the Jains. How they can have the same kind of mind? That is impossible.

But these differences are only on the circumference, remember; at the center, the consciousness is the same. Whether your skin is black or white or yellow or red, it does not matter. It is only a question of a few color pigments; it is not much worth either. In fact, between a black Negro and a very very white man the difference is only of such a little pigment of color, worth four *annas* only, not more than that. And remember, the Negro has four ANNAS' more pigment than the white men; he is far richer, he is not poorer in that way. The white man is poorer in that way. But the difference of skin and the color is not the difference of consciousness.

The whole of humanity needs only one kind of meditation, because meditation belongs to the state of no-mind; it is not a question of mind. There are many moralities in the world, there are bound to be, because different minds have different moralities. And you can argue forever and forever and there is not going to be anything conclusive about moralities.

There are Jains in India who believe in absolute vegetarianism. I was born in a Jain family. In my childhood, even tomatoes were not brought in the house because of their color -- they look like meat. In fact, I don't know whether they look exactly like meat or not because I have never seen meat; not even now, I have not seen meat yet. Just the idea that meat must be red and the poor tomatoes also look red... My grand mother was very much against the poor tomatoes. I had not eaten tomatoes up to I was eighteen, and when for the first time I ate tomatoes I vomited immediately. I could not take it in, I had to throw it out; it was so repellent.

Now I know there is no problem. I can eat Michael Tomato very easily -- there is no problem! But it was a certain mind.

Once a Quaker Christian stayed with me... and Jains think that they are the most vegetarian people in the

whole world; they should forget all about it. I also used to think before that the Jains are the most vegetarian people. I asked the Quaker -- he was a Quaker missionary -- what he would like: milk, coffee, tea?
He said, "Milk? A man like you drinks milk?!"

He looked so puzzled. I could not believe my eyes -- what is wrong with milk? I asked him, "What is the matter with you? Is there something wrong with milk?"

He said, "Of course! It is an animal product. We Quakers don't use any animal product. It is just like non-vegetarian food. Whether you drink blood or you drink milk, it is the same -- both come from the body."

And there is some reason in it, some logic in it. Now, in India, all the vegetarians think that milk is the purest, the most *sattvic* food -- the purest, the most spiritual food There are people, saints, only famous for the simple reason that they drink only milk and nothing else; they don't eat anything. And they are worshipped -- for that reason, because their sacrifice is great. Now, according to the Quakers they are sinners and they will go to hell.

Moralities are bound to be different because they arise out of the mind. Only one thing can unite the whole humanity, and that is meditation. Only one thing can make the whole earth a family and that is meditation. All other religions have been quarreling and they will go on quarreling; they have divided humanity. There are three hundred religions in the world, and these are the big ones; there are small sects and sub-sects. If you count them all then it will come to near about thirty thousand -- but three hundred divisions in humanity And they all look at each other as sinners.

No Christian believes that anybody else than the Christians can ever enter paradise. On the last day of judgment you will be sorted out, who are the Christians and who are not the Christians. And the same is the idea of the Jains and the Hindus and the Mohammedans. Everybody will be sorted out. Mohammedans will go to heaven and the non-Mohammedans, the *kafirs*, they will go to hell. And Hindus have a birthright of course, they are the most religious people, the most sacred people on the earth. And so are the Jews, the chosen people of God; nobody has been chosen by God except the Jews. These are all egoistic ideas.

But on the circumference people differ. In their philosophies, in their ideologies, in their moralities in their minds, they are bound to be different. But as far as the essential core is concerned they are one.

And my emphasis here is for the essential core. So here nobody is a Hindu or a Mohammedan or a Christian. My sannyasins are not a new religion, my sannyasins are only religious. It is a religionless religion. It is a kind of religiousness, not an ideology, not a morality but meditativeness. It is pure Zen: the special transmission beyond scriptures, beyond words, beyond minds.

And I am not against the variety of people. I am not saying that all should become exactly alike; that will be a very boring earth, a very boring situation. People should remain different. If they recognize the essential unity, then there is no problem. Then the variety is beautiful.

The English lord walks out of the door of his castle and says to James, his butler, "James, please slam the door for me -- I have had an argument with Milady!"

An American tourist was visiting West Germany. Before returning home he decided to pay a visit to the red-light district of Munich.
After enjoying the delights of one of the red-light's buxom blondes he left immediately, without paying any money.
"What about the marks?" cried the prostitute.
"Oh yes. Ten out of ten!" he replied.

An Irishman bought his girlfriend a magnificent bunch of roses. On receiving her present she took him by the hand, led him to her bedroom, then she took off her clothes and lay naked on the bed.
"This is for the roses," she said sexily.
"Don't be silly," he replied, "they will last longer in a vase!"

A Negro enters a restaurant that has just been obliged by law to serve colored people. He is the only Negro in the room. All the other customers are staring at him indignantly.
So the waiter comes up to him with the wine list. "What do you want?" he asks.
The Negro, looking around the room before answering, says loudly, "Give me a white one, dry!"

A prisoner is being led in India to the gallows when a storm breaks loose.

Says the prisoner to his escort, "Terrible weather!"

The hangman looks at him silently for a moment, then says, "You are lucky, mate -- I have got to walk back in it!"

A German, boarding a train, goes over to the conductor, hands over his ticket, and asks to be shown to

his seat. The conductor complies.

A short while later the German passenger comes again to the conductor and asks for a seat by the window. He is told, "No problem. If you want to sit by the window, all you have to do is to ask the person sitting by the window to switch seats with you."

"Ya, ya," says the German. "That's very gut, but you zee, there is no one sitting by ze window!"

A gynecologist was puzzled. In the last few days he had attended to five clients who had had the letter "W"' tattooed on their stomachs. With the arrival of the sixth case, the doctor could no longer restrain his curiosity so he asked the lady about it.

"Well, doc," she replied, "there is an American ship on port at the moment. On board is this marvelous sailor called William who has his initial tattooed on his stomach. He has used a modern process of tattooing which leaves a mark if it touches something else -- like blotting paper."

The doctor was very impressed, both at the original form of tattooing and the obviously brilliant performance of William.

So when the next lady came in with the mark he said, "Ah, I see by this mark that you have had a meeting with an American sailor called William!"

"No, doc," was the surprised reply. "I have had an affair with a sailor whose tattoo leaves a mark, but he is French and his name is Maurice!"

A Brazilian, sitting in the restaurant compartment of the train, was slowly eating his meal, when an English lady and her two sons sat at his table. While they ordered, the Brazilian finished his meal, picked his teeth, stretched his legs and gave a big belch.

The lady was shocked and exclaimed, "Are you in the habit of doing these things in front of *your* sons?"

The Brazilian replied, "Oi, donna, in my house we have no rules. Sometimes they belch, sometimes I belch."

The Polack asks his girlfriend to fight, but she says she does not want to because she is not feeling well.
"Whatta ya mean, not feeling well?" he says.
"You know," she says, "I have got my time of the month."
"Whatta ya mean, time of the month?" he says.
"You know," she says, "I have got my period."
"Whatta ya mean, period?" he says.
"You know," she says, "I am bleeding down here." And she open her pants to show him.
"Jesus!" he says, "No wonder you are bleeding! They have gone and cut your cock off!"

The newly wed Greek couple is in a deep embrace. While kissing and caressing her he whispers, "My love, now I will put it where nobody else ever has!"

In a frightened voice she cries, "Oh no! In my ears... never!"
And the last:

A lady health inspector, after checking the sanitary conditions in Boccala's Bakery, summoned the proprietor.

"Listen," she complained, "one of the bakers back there is throwing the dough against his bare chest to flatten it out for pizzas!"

"That's-a not-a so bad-a," said Boccala, "you should-a be here yesterday when he make-a the doughnuts!"
The fourth question

OSHO, I AM HAPPY AS I AM. I AM A VERY AMBITIOUS MAN AND I DO NOT WANT TO BE ENLIGHTENED. PLEASE BLESS ME TO FULFILL MY DREAMS. EVERYTHING IS POSSIBLE THROUGH YOUR GRACE.

Sunderlal,
IT IS NOT THE RIGHT PLACE FOR YOU TO BE. You have fallen in a wrong company. First you say:
I AM HAPPY AS I AM.

A happy man is never ambitious. There is no need for him to be happy if he is ambitious, or if he is happy there is no need for him to be ambitious. Both things cannot exist together. If you are happy, ambition disappears; if you are ambitious you are miserable. Only in misery ambition grows. Ambition simply means you are not happy the way you are.

What dreams do you want to fulfill? That means the reality that you are living in is not giving you

contentment, it is not enough; you want something more. Only a miserable mind wants something more. The very idea of the "more" is out of misery. But you seem to be very unconscious of your misery, or maybe very cunning. You don't want to recognize it, you don't want to confess it. You say:
I AM HAPPY AS I AM.

That is possible only if you are enlightened. And the enlightened person has no more any dreams to fulfill; he is finished with dreams. Not that all his dreams are fulfilled but he has come to know that dreams are dreams and they cannot be fulfilled. He has come to see the utter futility of all dreams, of all dreaming. He is awake; dreams can exist only in sleep.

But if you are happy in your misery, then I will not disturb you at all. It is your life; you have to decide about it. If you want it the way it is, remain as you are. Why you have come here?

Once, in a far off wintry country, lived a rebellious young sparrow. When the end of autumn was approaching and other sparrows were getting ready to fly south to the sun, the young sparrow decided not to go with them.

Soon winter came and the little sparrow got colder and colder. Finally he decided to fly south, knowing he would freeze to death staying where he was.

It was so cold that ice formed on his wings as he flew, and he fell stricken to the earth and landed in a farmyard.

A cow passing through the yard did a big shit all over the little sparrow. The sparrow thought he would suffocate, but instead he was warmed back to life. Thus, warm, happy and able to breathe, the young bird began to sing.

A passing cat, hearing the joyful singing, cleared away the cow shit, saw the happy bird, and ate him.
There are three morals to this story:

First: Anyone who shits on you is not necessarily your enemy.

Second: Anyone who gets you out of the shit is not necessarily your friend.

And third: If you are happy and warm in a pile of shit, keep your big mouth shut.

So why this question? Shut up! Otherwise there is danger... there are many enlightened cats around here! You say:
I AM HAPPY AS I AM.

Really? Never heard of such a thing! Buddha can say it, Mahavira can say it, Zarathustra can say it, but then they will not ask other things that you are asking. They will not say that they are ambitious, very ambitious. You are afraid of enlightenment because you have become clear about this: that if you want to be enlightened then this ambitiousness has to be dropped. This is a barrier. Ambition means ego. Ambition means continuous effort to magnify your ego, to go on puffing it, to go on making it bigger and bigger. Hence you are afraid of enlightenment.

But you have come here to be blessed. That's how Indian genius has deteriorated. You come to a religious person in India to be blessed, to fulfill your dreams. And there *are* so-called spiritual people in India who will bless your stupid dreams and who will give you hope that they will be fulfilled. You have become accustomed of all this nonsense. Neither you are religious nor they are religious. If they are religious they will destroy all your dreams, because a religious person has only work to do and that is to destroy your dreams. That's the only way he can be helpful to you, that's the only way he can be a blessing to you.

I cannot bless your dreams. I can bless you, but not your dreams. And I can bless you so that you can be awake, so that you can come out of your dreams.

This ambitiousness, Sunderlal, is sheer stupidity. It is monkeyishness. In monkeys they have discovered that there exists a hierarchy. There is always the chief monkey -- the president you can call him, or the prime minister -- the most cunning, the most dangerous fellow, the most destructive, violent, bloody; he becomes the chief, he dominates everybody. If you go to a tree where many monkeys are sitting you can see their hierarchy. The topmost monkey will be on the highest branch, then below him will be the people who are hoping when he dies, who are hoping when he becomes too old so they can grab the power, and so on and so forth. At the lowest you will find young monkeys who are learning ways of how to achieve higher and higher status.

The topmost monkey will have many more females, obviously; the most beautiful females will belong to him. He will have the first right to make love to any female, and then others can be allowed, but there too a hierarchy follows.

If Darwin has not discovered that man has come from the monkeys, then politics would have been

enough to show that man must have come from monkeys.

You have a political mind. Ambitious mind means a political mind -- grabbing, grasping, clinging for more and more, always trying to reach at the top. And there is nothing beyond the top; you simply look silly sitting there. But finding nowhere to go you have to stop. Only Polacks have one thing which is very beautiful: on Polack ladders, on the last rung, there is a small notice -- "STOP" -- because the Polacks can go on and on.

A man had to have his testicles surgically removed, and all that was available for replacement was a pair of monkey balls.

Some time later, when his wife gave birth to their first child, he asked the nurse whether it was a boy or a girl.

"Don't know," she replied. "We can't get the hairy bastard off the ceiling!"

What you will do even if you reach to the ceiling? Just you will look foolish!

Try to understand that all your dreams are basically an escape from yourself. You say that you are happy -- you are not. You are trying to escape from yourself in your dreams, in your ambitions.

The man who is happy is relaxed, he is in a let-go, he is in a rest. He enjoys himself He is not interested in becoming somebody else, he is not interested in being somewhere else -- he is not interested in future at all. His present is such a joy, his each moment is such an ecstasy, that why he should bother about the future? The tomorrow exists only for the miserable, because the miserable lives in hope. His life is so full of misery that the only way to tolerate is to go on keeping some hope, hoping that tomorrow things will be different.

Please, when you are here be at least honest and sincere. I am not interested that you should become enlightened -- nobody can force it on you -- but don't go on deceiving yourself that you are happy. You are not.

And soon all your dreams will simply exhaust you, tire you, bore you. And remember one thing: it is very difficult to fulfill them. Even with all the blessings of all your so-called saints they cannot be fulfilled; they are intrinsically unfulfillable. So only frustration will be in your hands in the end. And if by chance, just by sheer accident, coincidence, some dream is fulfilled, you will be even more frustrated and exhausted than if it was not fulfilled, because once it is fulfilled you will see the futility of it all.

His majesty, the lion, king of the jungle, is going for a morning walk. On his way he meets Charlie, the monkey, in deep despair, tears rolling down his face.

"What is the matter, Charlie my friend?" the lion asks lovingly.

"Oh, my king," Charlie weeps. "I have fallen in love with Alexandra, the beautiful giraffe, but the authorities do not allow us to marry, for reasons of racial discrimination. Oh please, king, grant us this marriage. I cannot live without her."

Feeling the truth of his love, the king allows this exceptional marriage.

A few weeks later the king meets Charlie on his morning walk. Charlie has lost so much weight that he can hardly stand on his trembling legs. The king is surprised. "Charlie, my friend, what is happening?"

"Well, you see, my king," Charlie answers, swaying his monkey arms, "love is still flowing between Alexandra and me, but it is very difficult, you know, running up for kissing, running down for fucking, running up for kissing, running down for fucking...!"

Even if your dreams are fulfilled you will be very much exhausted, very much tired. And I am not a magician either.

You say:

EVERYTHING IS POSSIBLE THROUGH YOUR GRACE.

Don't try to bribe me in any way -- I cannot be bribed. Don't hope that by praising me you can get my blessings. I can bless you only for enlightenment, and nothing else can have my support in any possible way, because I know only if you become full of light your life will have some meaning, some truth, some joy, some celebration, some dance.

And remember, I am not a magician. You should go to Satya Sai Baba or people like him, people who pretend to do miracles. But remember always, sometimes these miracles can go to the other extreme. And mind always moves from one extreme to the other extreme; it never stops in the middle. If it stops in The middle it becomes enlightened. It moves from one extreme to the other extreme.

The poor man wants to be rich, the rich man wants to be poor. Continuously people are asking for the opposite. The opposite seems to be attractive because it is unknown to you. What are your dreams? Must be opposites, things that you have not experienced; and you are hankering for them and deep down thinking

that others are enjoying all those things. Nobody is enjoying anything in the world -- I have not come across a single person who is enjoying anything. There are only very rare few people -- can be counted on finger, who are enjoying, but they are not enjoying anything. They are enjoying their being, their consciousness. And that's what enlightenment is all about.

A man had just got married to a beautiful young girl. He wanted to make love to her, but he had a very short prick so he went to see a magician. The magician gave him a pill and he said, "Any time someone says 'Pardon me', it will grow an inch."

So he tried it. He went through crowds of people, "Pardon me, pardon me, pardon me," and the magician was right -- the miracle was happening. He was overjoyed.

Soon he got home and was just about to make love to his beautiful young girl when someone came into the room. "Pardon me! Pardon me! exclaimed the intruder. "A thousand times pardon me!"

Now think of that man... now the man has disappeared. Now he is searching for another magician who can help him.

Forget about these magicians; they are good as far as stories are concerned. In real life there is only one magic, and that is the magic of awakening. There is only one miracle: the miracle of coming home. And that is possible, and I am ready to bless you and help you. I can hold your hand and lead you towards that ultimate blissfulness. But don't ask for any other stupid thing.

But this is a constant problem. Indians go on writing to me, that "If we take sannyas, will it help us to become prosperous? Will it help us to have more success in life?" These are not the people who can belong to me, and I am not the person who can have any communion with this kind of frustrated, ambitious people. And these are the people who think themselves that they are religious.

But there are so-called saints -- Muktanandas and Akandanandas -- who go on blessing them for any kind of stupidity. You ask and they are ready to bless you.

I can bless you only for one thing, absolutely only for one thing, and that is enlightenment. And you say you are not interested in becoming enlightened; then I am not interested in you either. I am interested in people who are interested in enlightenment. This place belongs to them, my whole energy belongs to them. They are my people. Others should not bother, should not take any trouble to come here.

Please, Sunderlal, forgive me. This is a Buddha-energy-field. Don't ask for anything less than that. Buddhahood is available here! If you are ready to drink the river is flowing. It is a special transmission, but only the very fortunate ones will be able to receive it. You can also be the fortunate one; just a little more understanding is needed. I hope that that understanding will happen to you.

Zen: Zest, Zip, Zap and Zing

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The first question

OSHO,
DO YOU REALLY THINK ZEN IS FULL OF ZEST, ZIP, ZAP AND ZING?

Samadhi,

Zen is not a religion, it is living life in its totality, herenow. Religions are always postponing life: they are giving you beautiful illusions about life somewhere in the future, far away, beyond death. That is a strategy to divert and distract you from the realities of life. That is pure cowardice. It is also a rationalization so that you can be consoled: 'If life is miserable today there is nothing to be worried about, tomorrow everything is going to be well. In fact, to suffer life today is a preparation for enjoying life tomorrow, so the more you suffer the better. There is no reason to complain, no reason to rebel, no reason to revolt against all those things which are causing misery.'

Religion protects the establishment and the vested interests. It is a very subtle strategy -- so subtle that for thousands of years man has lived under its weight without ever becoming aware of what is being done to him. Karl Marx is almost right: that religion is nothing but opium for the people. It keeps you drugged, it keeps you hoping, waiting -- and the tomorrow never comes. Desiring, fantasizing about life after death is a sheer waste of time, energy, and also it keeps you stupid. Life is herenow -- there is no other life. Life knows no past, no future, it knows only the present.

Zen is of tremendous importance. It is the greatest flowering of human consciousness yet achieved and it is one of the fundamental revolutions: it cuts the very roots of the so-called religious structure of the mind. It is not religion, it is pure religiousness. It is not religion in the sense of being Hindu, Mohammedan, Christian, Buddhist. Hence to call Zen 'Zen Buddhism' is wrong: it has nothing to do with Buddhism at all. It is not oriented in the past, it is not inspired by the past -- it has no goal in the future either -- it is living your life passionately, intensely, ecstatically *this* very moment.

The very idea of this very moment is shattering to the mind because mind lives in the past and the future. And Zen is a tremendous blow to the mind: it cuts it in a single blow, it destroys it, it takes you beyond immediately. Zen is a device of sudden enlightenment.

Mind wants to be slow, gradual, it wants to move carefully, cautiously, guardedly, thinking about the pros and cons. Zen is a jump into the very thick of life. And life surrounds you within and without. Just as a fish is in the ocean you are in life. Don't wait for the next moment, live it now. Zen is a challenge, a risk, a gamble: putting everything at stake for the moment.

The religious people cannot understand it -- I mean the so-called religious. And the world is full of them: there are Christians, and there are Hindus, Mohammedans, Jews, Buddhists, and Jainas -- these people cannot understand Zen at all. Unless you get rid of all these ideologies you will not understand what Zen is.

Zen is not an ideology, it is not a philosophy, it is living in an existential way, not in an intellectual way. Zen is not concerned with words, concepts, theories, hypotheses, assumptions, beliefs, its total concern is with the immediate reality. The reality has to be encountered without any barrier. Unless your whole mind is put aside you cannot understand Zen.

Samadhi, it certainly is full of zest, zip, zap and zing.

James Broughton has said: 'Zen is another word for Zest. For zip and zap and zing. If you have no appetite for life as it is, and are not excited by the koan of what this here life is about, then Zen is not for you.'

What I am doing here is pure Zen. I am helping you to get rid of your mind.

Mind has many characteristics, many aspects. And each religion has chosen one aspect of the mind and made much fuss about it, has dragged that aspect to its ultimate, logical conclusion. This is something to be

very deeply understood because it is fundamental for the understanding of the Zen approach.

Ordinarily you think somebody is a Mohammedan and somebody is a Hindu and somebody is a Jaina. That's not really true. Every human being in his unconsciousness carries all these characteristics within him: he is a Hindu, he is a Mohammedan, he is a Christian, he is a Jaina, he is a Jew, he is a Buddhist. Of course, if he is born into a Buddhist family then the Buddhist aspect surfaces, becomes too big, too overwhelming, and the other aspects of the mind are repressed, are covered up. If he is born into a Mohammedan family another aspect of the mind becomes prominent. But the others are always present there, and they go on working from your deep unconscious .

So as I see it, each person has all these religions in him. That's why you can find people who can create a synthesis out of all these religions. That synthesis has no value; it simply shows that they are trying to correlate all the aspects of their minds.

For example, every person is egoistic, but Hinduism has developed that egoism to its ultimate flowering of 'holier than thou'. Every Hindu believes he is born to teach the whole world, he is born with a special message from God. He inherits the real religion, the true religion, sanantan *dharma*, the eternal religion. And he thinks that he is tolerant, that he is accepting, that he is not a fanatic, that he is not in any way trying to interfere in anybody's life. In fact, he is doing all these things, but in a very subtle way.

Hindus are very intolerant. Even the idea that they are tolerant shows their intolerance. Why should you think yourself tolerant if you are not intolerant?

I have never thought that I am tolerant. Why should I think of tolerance at all? If the intolerance is not there somewhere in the unconscious then tolerance is not needed, you are simply yourself. But this idea of 'holier than thou', this holy ego is the basic characteristic of the Hindu mind.

But it is not just in the Hindu mind; it permeates all the religions in different ways. The Jews think they are the chosen people of God. The Christians think that Jesus is the only-begotten son of God and there are his followers, and at the time, the ultimate time of the Judgement Day, Jesus will separate his flock, his sheep, from the others, and only his sheep will be saved -- the others will be thrown into hellfire.

And the same is true of the Mohammedans, and the same is true of the Jainas and the Buddhists and the Confucians and the Taoists and the Sikhs. Everybody has that idea somewhere. So it is nothing special to the Hindus, but they have developed it, refined it, cultivated it, made it look very beautiful: they have decorated it.

The Mohammedan is basically fanatic, utterly fanatic -- he has developed that aspect of the mind. Every mind is fanatic: if you are living in the mind you cannot go beyond fanaticism. But the Mohammedan has developed it to its highest peak. His religion is the latest arrival on the earth. Mohammed is the last prophet. Now there is not going to be any other prophet; God has sent the last edition of his message. There have been other messages before, but they are all cancelled. The last message has come and it is so absolutely correct that there is no need for any other prophet to arrive on the earth again. This is pure fanaticism. But this is present in everybody.

I used to live with one of my professors. On a winter morning just like this, I was sitting in his garden reading a book. His old mother came out -- very old, eighty years old, and she said, 'What are you reading?' Just to annoy her I said, 'The Koran.'

That eighty-year-old woman suddenly snatched the book away from my hand, threw it outside the garden. Suddenly she became so young! It was beautiful to see her back in her youth. She was so ferocious. She said, 'Don't bring the Koran into my house! We are pure *brahmins*. And if you want to read, can't you read the Bhagavad Gita? Can't you read the Vedas? We have thousands of scriptures, why read the Koran? Never again bring that book inside my house!'

Her son, my professor, ran from his room, came out: 'What is happening?' And I told my professor, 'Your mother is a Mohammedan.' The mother looked at me, she said, 'What do you mean? I, and a Mohammedan?'

I said, 'Yes, because this is the characteristic of a Mohammedan, this fanaticism. And you are a fool too because that was the Bhagavad Gita!'

She rushed out, bowed down to the book, cleaned the book, brought it back and gave it to me, and said, 'What kind of joke is this?' -- trembling, shaken. I said, 'This is the Koran, and you have bowed down to the Koran!'

This fanatic mind is there.

Caliph Omar reached Alexandria, and Alexandria had the greatest library in the world. It is said that it contained tremendous treasures from all the ancient civilizations which have disappeared -- the Assyrian, the Babylonian, and even civilizations which have totally disappeared. Even their names have disappeared. It had all the scriptures belonging to the continent of Atlantis, which has gone down into the ocean -- the whole continent has disappeared. Now it is the Atlantic Ocean, but once it was a great continent; one of the greatest civilizations flourished there.

Alexandria has never been surpassed as far as ancient scriptures are concerned.

Omar reached with a torch in his hand -- a burning torch in one hand and the Koran in the other hand. And he said to the chief librarian, 'I have to ask you two questions. First, is there anything more in this library, more than the Koran?' And before the librarian could answer, he himself said, 'If there is more then I am going to burn this library, because the Koran is enough. Anything more than that is not needed. If it was needed in the first place it would have been in the Koran itself. So I am going to burn it. And the second question: Is there anything in this whole library but that which is written in the Koran itself?' And again before the librarian could answer he answered himself. He said, 'If you say that this library simply repeats the Koran in different ways, then too I am going to burn it because it is not needed. The Koran is enough. Either way I am going to burn the library.'

This is fanaticism. And he burned it. The library was so huge that it is said that it took six months for the library to be completely burnt. The fire was continued for six months in order to consume the library.

Compared to the library of Alexandria, that of the British Museum or the Library of Moscow are nothing. They are the Biggest libraries now. If the Library of Moscow were spread around the earth, if the books were arranged in a row, one book followed by another book just like on a shelf, all the books of the Moscow Library would go three times round the earth. But this is nothing compared to the library of Alexandria.

And the British Museum has even more books. They would go seven times around the earth. But it is said that even both libraries together are not comparable to the library of Alexandria. It contained the whole past. Now we know only two thousand years of history, but it contained at least one hundred thousand years of history. It was of immense value, but a fanatic burned it.

Mohammedanism has developed one characteristic of the mind. Each mind is fanatic. You want you to be right and the other to be wrong. You are always right and the other is always wrong. It is not a question of what you are right about; because it is you who believe in it, it has to be right. The fanatic is not logical, he is illogical. The fanatic is not ready to understand, he is a believer and his belief is absolute. He is not open, he is closed. And this is the characteristic of all minds.

The Jaina is a sado-masochist. And every mind is a sado-masochist. One enjoys torturing the body because the mind feels powerful. When you torture your body you enjoy that torture because your mind starts thinking, 'Now I am the master and the body is the slave.' That's what Jainism has been teaching: master your body. If the body asks for food, don't give it to the body. You are the master, you have to assert your mastery. So fasting became one of the most significant things in Jainism. And the people who can fast for many days are thought to be great saints. They are simply torturing their bodies -- they are mentally ill. When the body needs food, food has to be given to the body; the body is a temple -- it has to be loved, respected. But Jainism has developed that characteristic to its omega point.

It exists in everybody. You also enjoy torturing your body in many ways, and you feel good when you succeed in torturing it. When you can force your body like a slave, like a machine, certainly the idea of power arises in y(3u that 'I am powerful.' When you cannot force it you feel very dull.

For example, if you want to stop smoking. It may be harmful to smoke, but you are enjoying it. It must be helping you in some way. It may be relaxing you in some way, it may be taking your mind away from your constant occupations, your worries, your anxieties. People smoke only when they are very tense. When they are not tense they don't tend to smoke. When they are tense they smoke. If you don't smoke your tension goes on accumulating, which is far more dangerous than smoking. Smoking is just stupid, not dangerous. Maybe you will live one or two years less -- so what? What are you going to do even if you live two, three years more? If you have not done anything in seventy years, what are you hoping to do in those extra two years? You will go on doing the same nonsense, you will be living the same misery. So that is not the point. Whether you are healthy or unhealthy, a little bit unhealthy, does not matter much. In fact, it may prevent you from being a nuisance.

Just think: if Adolf Hitler had been a cripple or had amoebas or was continuously getting hepatitis, the world would have been saved. In fact, Adolf Hitler was against smoking, against alcohol. He was a pure vegetarian like Mahatma Gandhi.

In fact, both men have many things in common. Both believed in going early to bed and both believed in getting up early in the morning. Both believed that vegetarian food is great. Both believed that smoking is bad, alcohol is bad. Both were great saints. The only difference was that Mahatma Gandhi had the Jaina characteristic very much developed in him -- he was only ten percent Hindu, ninety percent Jaina -- so he tortured himself. Adolf Hitler had the Mohammedan characteristic developed in him: he tortured others, he didn't torture himself. But both tortured. Whom they tortured is not of that much significance. They both were enjoying torture.

Adolf Hitler would have been a great blessing to the world if he had smoked. He would have been less tense if he had been an alcoholic. I don't think there would have been the Second World War. If he had been a playboy things would have been far better in the world. But he was very puritanical, moralistic.

So I don't see that there is much harm in smoking or drinking a little bit of alcohol. Alcohol is vegetarian. Smoking is also vegetarian! Tobacco is not anything non-vegetarian, it is vegetarian. And just taking the smoke in and out is only a way of doing *pranayama*, doing a little bit of exercise, breathing exercise -- harmful to you, but not much to make a fuss about.

But people try to control it. If they succeed they become egoistic, which is far more dangerous. If they fail they feel guilty, they feel depressed, which is far more dangerous. If they fail they become condemnatory towards themselves, they lose respect for themselves. And the moment you lose respect for yourSelf, remember, you are losing your trust in life. You will be living now just at the minimum, your life will not have the dance, it will not have the quality of celebration; it will be only a dragging

But this sado-masochistic idea exists in everybody. Jainism has only reformed it, developed it, idealized it, philosophized about it, argued about it. It is only one of the aspects of the mind.

The Buddhist has developed another aspect of the mind, the escapist. Avoid, escape, go to the mountains, go to the forests. Renounce life. That too is in everybody more or less. It depends what kind of conditioning has been imposed upon you.

These are all aspects of the mind. You can develop any aspect but it remains of the mind. It is not spiritual at all.

Zen is a transcendence of the mind. It does not develop any aspect of the mind, it takes you beyond the mind. And the only way to go beyond the mind is to enter into life hero and now. You are not to be a sado-masochist, you are not to be an escapist, you are not to be a fanatic, you are not to be a phony, a 'holier than thou', an egoist, you just have to be ordinary, utterly ordinary, in tune with life, harmonious with life.

Yes, I agree with James Broughton: 'Zen is another word for Zest, living life passionately, making life a joy, a festival, a feasting, a love, a laughter -- yes, he is right -- 'for zip and zap and zing. If you have no appetite for life as it is, and are not excited by the koan of what this here life is about, then Zen is not for you.'

Then I am also not for you.

If you are trying to attain something in the other world then Zen is not for you and I am not for you. If you are trying to reach heaven, sacrificing this life, renouncing this life, condemning this life, then Zen is not for you and I am not for you.

This is the reason why almost all the religions will be opposed to me, will be against me, because I will be destroying the mind, and they have all developed one aspect of the mind. They will all agree at least on one point: in opposing me. And they *are* all agreed. They never agree on anything else, but they always agree whenever there is a person who loves life totally, intensely, without holding anything back. All these priests are suddenly joined together, because they can see the point that their whole business is in danger, their whole trade secret is being made open. Their whole trade secret is to develop one part of your mind and to create an imbalance in you.

It is like somebody's head becomes bigger and bigger and bigger and the whole body starts shrinking. Now, that man will be a monster. Life needs to be balanced, it needs a rhythm. And all these religions have created monsters not human beings. But they have created beautiful facades, masks for the monsters to hide behind. And they have been in existence for thousands of years, hence their conditioning has gone very deep in you, so deep that it has become part of your bloodstream, your bones, your very marrow.

It is a difficult task for a person like me even to make you understand what I want to do, because all your conditioning will stand between me and you. Unless you are really intelligent and courageous, it is

impossible to have a communion with me. You need courage, courage to go into the unknown, into the unfamiliar, into the uncharted. And you need intelligence, tremendous intelligence to see the point.

The whole society tries to make you mediocre because the society is always afraid of intelligent people. Intelligent people like Socrates are dangerous to the society, dangerous because intelligence is always rebellious. It will rebel against any kind of slavery. It will rebel against anything that is wrong. Intelligence is always for freedom, individuality, authenticity. It will fight all that is phony and pseudo.

Socrates was given the alternative by the court that if he left Athens and promised never to come back to Athens then they could allow him to go and he would not be sentenced to death. He refused. The judge asked, 'Why? Don't you want to save your life?'

He said, 'The same thing will happen wherever I go, I will have to go through the same process, because I will be doing the same thing there. And sooner or later they will sentence me to death. So what is the point? And in this old age going to another place and starting from scratch... it is better to die here and die a noble death. I will not compromise. Life and death are not as important as my respect for truth.'

The magistrate felt sorry -- he must have been a compassionate man -- but because all the respectable citizens of Athens were against Socrates, the majority were against this man, he had to punish him. He gave him another alternative. He said, 'Then you can live in Athens. I can see you are old and to go and live in some other place now will be difficult for you. You can live in Athens, but promise me that you will stop talking about truth.'

He said, 'That is impossible. Then what is the point of living at all if I cannot even talk about truth? Not only will I talk about truth I will *live* truth. I cannot do anything else. Once you know the truth you have to say it, you have to live it because you *are* it. Knowing it one becomes it.'

That's what the Upanishads say: Knowing it one becomes it.

Socrates said, 'Don't be worried about me. You just do your duty and let me do my work. If I live then I have to sing my song. And I cannot dance to anybody else's tune, I will create my own music and I will live my own life. And whatsoever the price I have to pay for it I am ready to pay. Even if life has to be taken away, it's perfectly okay, I am happy about it, in fact, tremendously joyous because I can feel great respect for myself. I am dying a noble death for truth. Truth is a higher value than life itself. A life without truth is not life, it is vegetating.'

Socrates was given poison. And that has been happening to all the intelligent people around the world. The society wants mediocre people, stupid people, unintelligent people. It starts crippling every child.

Every child is born to be a Socrates. Every child brings the capacity of tremendous intelligence. But the society does not wait even a single moment: it starts destroying the potential of the child.

In Japan they have a certain art form. I cannot call it art because it is pure murder, but they call it an art form. It is called bonzai. In Japan there are four-hundred, five-hundred-year-old trees, and their height is only six inches. They call it a great art. They put the trees into pots without bottoms and they go on cutting their roots. So the tree goes on becoming old but it does not grow. It becomes very old but remains a pygmy. A tree that would have whispered with the clouds, communicated with the stars, danced in the sun, in the wind, in the rain, remains just six inches high. You can see its oldness; it is written all over it. You can see its branches are very old, you can see old age all over it. But it has been crippled by having its roots cut. It has not been allowed to achieve its potential.

Bonzai is being practised on every child around the world. So no child reaches to the ultimate peak of awakening, to pure intelligence, to pure consciousness, because we go on cutting the roots. There are subtle ways: before the child starts asking questions we start giving him answers. Even before he has asked the question we go on stuffing him with answers -- an borrowed, all ugly. Borrowed means ugly; howsoever beautiful the words may be, if they are borrowed they are ugly, if they are borrowed they are not true. Truth has to be discovered by oneself, it cannot be given by anybody else: it is not transferable. But parents, priests go on forcing beliefs on the child. He becomes a Hindu, a Mohammedan, a Christian, a Jew, but he misses becoming a human being.

And he becomes unintelligent because he is told to imitate: 'Become like a Buddha.' That's what Buddhism is: 'Become like a Buddha.' Why? Why should anybody become like a Buddha? One Buddha is enough, one Buddha is beautiful, but filling the whole world with Buddhas will make it monotonous, boring. Just think of a world where everybody is a Buddha sitting under a tree meditating. Even the trees will become bored! And life will disappear from this planet, immediately life will disappear.

Or just think: all the people become Jesus Christs -- everybody carrying their crosses on their shoulders... Then the problem will arise: who will make the crosses? And why go on carrying them? Who is going to crucify you? They are carrying *their* crosses. That's what Christianity is: carrying your cross. It is 'crossianity', it is not Christianity.

Each child is told to imitate. No child is told to be himself, he is told to be somebody else. Just think: if you start teaching the roses to be marigolds and the marigolds to be lotuses and the lotuses to be roses... Fortunately, they don't understand your language. Fortunately, they won't bother about you. You can go on lecturing and they will go on swaying in the wind. They won't listen at all.

But just think: if some way could be found... And now scientists are trying to find ways, and they say, 'Yes, there is a possibility that some communication can happen between the trees and man, because trees have their own intelligence. We just have to learn their language and we have to translate our language.' Sooner or later devices will be available which can translate. You will feed the device, you will tell the rose, 'Become a marigold,' and the device will transmit your language into sensations, vibes. And immediately you will destroy the intelligence of the rose, because once the idea gets into the rose that he has to become a marigold, the rose will be finished -- because he cannot become a marigold; that is not inbuilt into his programme. And his effort will be to be a marigold; he will look with greedy eyes at all the marigolds flowering all around and he will become disrespectful about himself, condemnatory: 'I am not a marigold. Why am I not a marigold?' And he will start trying in every possible way to become a marigold. Only one thing will happen: he will not be able to grow roses in all this worry, in all this frustration, depression. He will lose juice, he will lose the zest, the zap, the zing -- he will lose everything. He will never become a marigold. Only one thing is possible: he will not become a rose either. He will be without flowers.

That's why millions of people in the world are without flowers, without intelligence, without freedom, without individuality. They have all been told to become like Rama, like Krishna, like Buddha, like Mahavira, like Christ, like Mohammed. That's what all these religions are.

It is perfectly beautiful that somebody was a Buddha and somebody was a Confucius and somebody was a Zarathustra, but there is no need to imitate them. Imitation is a way of crippling people, paralysing people, cutting their roots. And each child is told to repeat the beliefs of his parents. And of course, if his mind is programmed to repeat the beliefs he will repeat them.

From the kindergarten to the university that's what we are doing. We call it education. It is not education at all, it is just the opposite of education. The very word 'education' means drawing something out that is inside the person, bringing his centre to the surface, to the circumference, bringing his being into a form of manifestation -- it is latent, unmanifest, it is dormant -- making it active, dynamic. That's what education is.

But this is not happening in the name of education. In the name of education just the opposite is happening: they are stuffing everybody with ideas. Nothing is being drawn out of the well; the waters of the well are not being drawn, instead rocks are being thrown into the well. Soon the waters will disappear; the well will be full of rocks. And that's who you call a scholar, a pundit, a professor. They are nothing but stuffed tomatoes, stuffed potatoes -- nothing else, just stuffed people, stuffed with all kinds of bullshit.

As three Ph.D.s were sitting restlessly in the hospital waiting room, a nurse rushed in and said to one of them, 'Good news! Your wife just had twins'!

'What a coincidence!' the Ph.D. shouted. 'I'm a ball player, I am with the Minnesota Twins!'

A few minutes later she returned and said to the other Ph.D., 'My, what good news we are having today! Your wife just gave birth to triplets!'

'Now there is a coincidence,' the Ph.D. said, 'I work for the Three-M Company!'

Just then the third Ph.D. fainted. The nurse called an intern and together they worked to revive the Ph.D. As a matter of routine they checked his wallet for identification. It was then that they discovered that he was a salesman for Seven-Up!

All these Ph.D.s and D.Litt.s are just stuffed tomatoes. But the whole education is doing that: making people parrots, giving them stupid ideas.

The son of an intellectual comes to his father and asks, 'Daddy, what is dialectics?'

The father, not wanting to leave his son without an answer, says, 'Listen to the following, son. Let us suppose that two men come into a restaurant, one with dirty hands and the other with clean hands. Which one is going to go and clean his hands?'

'The one with dirty hands, of course, Daddy!'

'Very good,' says the father. 'Now let's suppose that the two men walk into a restaurant, one with dirty hands and the other with clean hands. Which one is going to go and wash his hands?'

'The one with dirty hands, Dad. I just told you!'

'No, not this time, son. The one who will go and wash his hands is the one who already has clean hands, because he is in the habit of cleaning them. The one with dirty hands is in the habit of keeping his hands dirty.'

'What a mess, Daddy!'

'That's it, Son! Now you are beginning to understand dialectics.'

A young professor had been invited to address a poultry convention. 'The first thing you must do, to properly raise a flock,' he said, 'is to separate the male chicks from the female chicks.'

After he finished, a lady enquired, 'How can you tell male chicks from female chicks?'

'Well,' he said, 'you go out into your yard and dig a pailful of worms. Then you set them before the chicks, and the male chicks will eat the male worms, and the female chicks will eat the female worms. '

'Yes, but, Professor, how do you tell a male worm from a female worm?'

'Madam,' came the answer, 'I'm a poultry expert, not a worm expert!'

This stuffed knowledge does not make people wise, it simply hides their ignorance. This is not education, it simply represses their ignorance. Real education will help the child to be more intelligent.

But even the teachers and the professors don't like the intelligent children because they create trouble. They ask questions Which are embarrassing, they ask questions for Which the professors don't have answers. And they are not courageous enough to say, 'I don't know the answer.' And that is a sure sign of an ignorant man: one who has not the courage to say, 'I don't know the answer.' Everybody tries to pretend that he is omniscient, that he knows all that is worth knowing. So it is also in their favour to keep people unintelligent.

Sean Maire came into the garage, walked up to the parking place and, squatting down, went through the motions of driving a car.

'Horan,' said a shocked customer, 'why don't you tell the man he hasn't a car?'

'Is it mad you take me for? Sure, he pays me a pound to wash it every time he comes in!'

When there is a vested interest, when the person is getting one pound to wash a car Which is not there at all, why should he say it? It will be against his own interest.

The professors, the teachers, the priests are all joined together in a conspiracy against the poor child. And of course, these people are powerful, they can destroy the child: they can programme the child in such a way that he will remain unintelligent his whole life.

Zen is not for unintelligent people. You have to put aside all the programming that has been done on you. And you are capable of doing it, you just need guts. You have to rebel -- if you really want to live, you have to rebel. You have to rebel against all kinds of superstitions, against all kinds of stupidities. You have to rebel against your parents, against your society, against your church. Unless you do that you will not know anything of the ecstasy that this life contains.

This life is tremendously beautiful, Samadhi. But only those who live it can know it; there is no other way.

You ask me: OSHO, DO YOU REALLY THINK ZEN IS FULL OF ZEST, ZIP, ZAP AND ZING?

It is only that, nothing else.

Zen is not a religion -- drop that idea. Zen is not a church -- drop that idea. Zen is a totally different approach. It is life; it is synonymous with life. It is living life with such intensity that your ego disappears in it, is burnt out, that you dissolve into life, that you are consumed by the fire of life. And only then can you know what a beautiful existence has been given to you as a gift. It is a sheer joy then, each moment... Each moment then is paradise. Paradise is *now* or never.

The second question

OSHO,
I AM REALLY CONCERNED ABOUT THE PUBLIC KISSING, HUGGING AND TOUCHING THAT YOUR BEAUTIFUL SANNYASINS RESORT TO AT THE MOST APPROPRIATE MOMENTS BUT AT RATHER INAPPROPRIATE PLACES. IT ONLY INVITES THE REPRESSED PUBLIC WRATH THAT ENDANGERS THE SAFETY OF THE SANNYASINS WHEN IT COULD BE AVOIDED.
I FEEL IT IS HIGH TIME A RESTRAINT IS CALLED FOR FROM DOING THIS IN PUBLIC PLACES. AND WHO BETTER TO INSTRUCT OR MAKE RECOMMENDATIONS TO YOUR SANNYASINS THAN YOU YOURSELF? OTHERWISE THEY HAVE NO BUSINESS TO CRIB AND COMPLAIN ABOUT PUBLIC REACTION. THEY SHOULD FACE THE EXPECTED REACTION WITH A SMILE AND WITHOUT COMPLAINT.
EVEN THE EST TRAINERS AND THEIR STAFF IN BOMBAY DON'T DO THIS IN PUBLIC, AS IT AMOUNTS TO BREAKING AGREEMENTS WITH INDIAN SOCIETY, AND ANY BROKEN AGREEMENT HAS DISAGREEABLE CONSEQUENCES.

Ajai Krishna Idkanpal,

I know an about those EST-holes! Werner Erhard has been here; I have seen his phoniness. He is a businessman. He is really a Jew -- and I don't mean it metaphorically, he is a born Jew. But it was against his business so he changed his name. He changed his name so it would look German: Werner Erhard. A Jew is hiding behind a German name! He is not interested in you -- EST is just a game -- so of course EST trainers and their staff in Bombay don't do this in public.

They have completely changed their programme: they have made a special programme for India according to Indian tradition, culture, civilization. They do something totally different in California. This is a special dish made for Indian fools. If an Indian goes and participates in a Californian EST training programme then he will know it is a totally different thing. What is being given to you in Bombay and Delhi has been especially made for you, because he has to do business.

He is not concerned about your enlightenment. And who has ever heard of any EST-hole becoming enlightened? The day EST-holes start becoming enlightened, enlightenment will not be worth having.

Of course he has an agreement with the society. If you want to do business with the society you have to make agreements, contracts. I have no agreement with any society, Indian or non-Indian. I am in disagreement with all the societies. So let it be absolutely clear to you once and for alt that I am not worried about any disagreeable consequences.

And don't advise me that if disagreeable consequences happen then my sannyasins have no business to crib and complain about public reaction.

They have every reason to crib and complain about public reaction. We are going to fight it! I am not an escapist. Even if we die in the fight that's perfectly okay, but we will live in our own way with no compromise at all. To compromise with the foolish, to compromise with the repressed, is to lose self-respect.

And why should you be worried? You are not a sannyasin. And even if you want to become a sannyasin I am not going to give you sannyas! This is an agreement and I will not break it. I don't want cowards. You are cowardly and Werner Erhard is cowardly. Agreeing with the society is cowardliness.

And he is an escapist. He escaped from his wife and children, from his parents, and remained for many years hidden behind a false name. He was selling encyclopedias, and that's where he learnt his whole business: selling encyclopedias. By and by, reading the encyclopedias, he must have become very wise. And then he started selling wisdom himself. But he remains a salesman, nothing more than that. He is still setting encyclopedias for children. And of course, he knows...

So first he came to India to study -- he went around and met many people -- to see what would be appropriate for the Indian fools. And then he made a programme for them. They are very happy. And then there is no commitment. You just participate in the weekend, and finished... you have become an EST graduate! You have simply become an EST-hole.

To be with me is a commitment -- it is dangerous. And I am not going to tell my sannyasins what they should do and what they should not do; it is up to them. My sannyasins have absolute freedom. I am not going to programme them for any act. If they feel it right, then it is only for them to decide where to kiss and not to kiss, where to hug and not to hug -- it is absolutely their individual freedom.

And the people who react are wrong! Because what is...? They are not hugging them, they are not

kissing them. Who are they? Why does it hurt them? Some repressed sexuality, some ugly monsters inside them start raising their heads. A great desire to curtail other people's freedom, a great desire to dominate other people's character. India has always been a non-democratic country; it has never tasted democracy.

The political democracy that we have imported from the West for these thirty, thirty-three years is not working at all. It cannot work for the simple reason that Indians don't have the democratic mind. Their basic attitude is undemocratic. So democracy is an imported idea. It does not fit them. They are always looking at each other -- what you are doing, what you are not doing.

Now, if my sannyasins interfere in their lives, then certainly that is wrong. But they are not interfering at all; they are living their lives. If two persons are kissing, they are not interfering in your life at all, unless you have some repressed desire to kiss and you have not allowed yourself to kiss your beloved. And then jealousy arises, and your sexuality starts arising in you, and you have to repress it. Rather than repressing it you become angry at the person who made you aware of your repressed sexuality.

No, my sannyasins are not going to accept it with a smile and without complaint. We are going to fight it out. Whatsoever is ugly has to be destroyed, and whatsoever is repressive is ugly.

The last question

OSHO,
TONIGHT I AM FLYING TO PARIS, TAKING WITH ME THIS BEAUTIFUL NAME THAT YOU GAVE ME FOR THE NEW CENTRE, PRADEEP, A LAMP.
COULD YOU GIVE ME SOME HELP TO SCREW THIS LAMP INTO THE FRENCH MIND? AND ALSO TELL US A JOKE WITH A FEW WORDS IN FRENCH TO MAKE PARIS LAUGH!
THANK YOU, OSHO.

Anand Toshen,

As far as screwing this lamp into the French mind is concerned, there will be no difficulty at all. French minds are just like sockets: you can screw in any kind of bulb. There will be no problem at all. It is difficult to screw a bulb into an Indian mind, but into a French mind any way you do it, it will turn out right.
And take this joke with you:

A French father caught his ten-year-old son smoking. Trying to be an open-minded parent, he said carefully, 'Mon fils, I am educating you with great liberte. I let you have whatever you want so that it does not create any complexes in you. Alors, s'il te plait, take heed of my advice. I think you are too young to start smoking.'
'Je ne...! Mon oeil!' replied the son indignantly, 'why just the other day I fucked three girls! Oh, la la! And you think I am not big enough to smoke?'
'Oh, Mon Dieu! Tu as fait ca?' And with what type of girls?'
'Je ne sais pas,' replied the boy. 'I was too drunk to take notice.'

Zen: Zest, Zip, Zap and Zing

Chapter #2
Chapter title: Innocence: Lost and Found Again

28 December 1980 am in Buddha Hall

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The first question

OSHO,
DO YOU THINK THAT YOU WILL GO TO HEAVEN WHEN YOU DIE?

Prem Pramod,

There is no heaven anywhere, it is here. It is always here, it is never there. It is always now, it is never then. The very idea of heaven somewhere else -- there, then -- is a strategy of the mind to deceive you, to keep you ignorant of the heaven that surrounds you every moment.

Existence knows no past, no future. The only time existence knows is now, and the meditator has to enter this 'nowness' of things. *this* is heaven. *This* very moment we are in it. You are of aware, I am aware of it. That's the only difference: you are sleep, I am awake. But we exist in the same space. There is nowhere to go!

The biblical story says God became angry with Adam and Eve and threw them out of the Garden of Eden. That is impossible -- yes, even for God it is impossible. They say God is omnipotent, but there are limits to omnipotence too. For example, he cannot make two plus two equal five. He cannot throw anybody out of paradise because only paradise exists; it is synonymous with existence itself.

So what must have happened is: Adam and Eve after eating the fruit of knowledge became minds. When you eat the fruit of knowledge you become a mind, you lose your innocence, you become knowledgeable. And knowledge drives you out of the now to the then, to the there. Mind is always somewhere else Adam and Eve must have fallen asleep.

Metaphysically to fall asleep means to become a mind. And to become a Buddha, awakened, to become a Christ is to come out of the mind, to come out of knowledge and again become innocent. That's the whole alchemy of meditation.

I am not identified with the mind anymore, so there is no question of any heaven anywhere else. Religious scriptures are full of it. They even give you maps -- where heaven is, how far away, how to reach there, what path to travel, which guide to listen to: Christ, Mohammed, Buddha. And they also make you very afraid that if you don't reach heaven you will fall into hell.

Neither heaven exists nor hell exists; they are just in your psychology. When you are psychically attuned with existence, when you are silent, you are in heaven. When you are disturbed, when you lose your silence, you are distracted and there are ripples and ripples in the lake of your consciousness and all the mirror-like quality of the consciousness is lost, you are in hell.

Hell simply means disharmony within you -- within you and with existence too. The moment you are harmonious within yourself and with existence -- and they are two sides of the same coin -- immediately you are in heaven. Heaven and hell are not geographical.

So, Pramod, the first thing to remember is: there is no heaven, no hell for me. They disappeared the moment I became disidentified with the mind.

Secondly: one is never born and never dies; both are illusions. Certainly it appears so, but it appears so just like a snake appearing as a rope when you cannot see clearly. Maybe night is descending, the sun has set, and you are on a dark path, and suddenly you become afraid of the snake. But there is only a rope lying there. Bring some light -- just a candle will do -- and the snake is no longer found. It was never there in the first place.

Birth is as illusory as the snake seen in a rope; and if birth is illusory, of course death is illusory. You are never born and you never die. You certainly enter into a body -- that is a birth -- and one day you leave the body -- that's what you call death -- but as far as you are concerned, you were before your birth and you will be after your death.

Birth and death don't confine your life; there have been many births and many deaths. Births and deaths are just small episodes in the eternity of your life, and the moment you become aware of this eternity -- another name for now, this timelessness -- all fear, all anxiety about death immediately evaporates just as dewdrops evaporate in the early morning sun.

So the second thing, Pramod: I am not going to die. Certainly, one day I will leave the body -- in fact I left it twenty-five years ago. There is no longer any connection with the body. I am just a guest, I don't own it. I am no longer part of it, it is no longer part of me. We are together, and on friendly terms -- there is no antagonism, I respect it because it gives me shelter -- but there is no bridge. The body is there, I am here, and between the two there is a gap.

But for the sake of your question I consulted the future Akashic records. They are continuously guarded by two persons. One is Master Kuthumi, son of Madame Bla-bla, better known as Madame Blavatsky. Master K. H., Master Kuthumi, is Madame Bla-bla's son; mother and son both guard the records. It is very easy to deceive the son, but it is very difficult to deceive Mom.

They say you can deceive a few people their whole lives, you can deceive the whole world for a few days, but you cannot deceive Mom -- that's impossible.

But once in a while Madame Bla-bla goes shopping, and when she goes shopping the son immediately starts drinking -- he is an old alcoholic. That is the moment when you can look in the Akashic records.

Pramod asked me this question a few days ago, but I had to wait. Only last night could I look into the future records. This is what is written there... You can see, the Akashic records are big, their pages are also *very big* -- this is only a paragraph!

Bhagwan Shree Rajneesh had dropped his body. When he arrived at the entrance to Heaven, St Peter was waiting to usher him to a special tribunal which had been set up to indict him on charges of sacrilege, heresy, libel, slander, defamation of character and obstruction of saints and Masters in the performance of their work.

'Listen,' whined Jesus in a nasal Jewish voice, 'this goy told the whole world that I was a four-foot hunchback with a st... stut... stutt... stutter. And he made uu... uu... up di... dirty jokes about Mmm... Mother and the Holy... Gggh... Ghost. And now nobody can take me seriously anymore!'

'That's nothing!' shouted Mahavira in his thick Bihar accent. 'He said that I was squatting to shit when I became enlightened, and that I was a sado-masochist, covered in lice and dirt, and had the foulest breath in the whole of India!'

Buddha, remembering to stay upwind of the Jaina *teerthankara*, butted in quickly. 'This... this... this crazy bloke had the impudence to say that he was putting my wheel of *dharma* in motion again. Just when it was gaining speed in America and Europe, this Rajneesh comes along and sticks a spoke in my wheel, stops it, puts it into reverse and then says that he is carrying on my work!'

Adi Shankara, speaking for endless rows of *rishis*, *paramahansas* and yogis, approached the witness stand next: 'For countless ages the saffron robe of the sannyasin, his austerity and chastity, his poverty and his renunciation of the world were universally respected. Then this charlatan destroyed all that in seven years! Now they are driving around on motor bikes, smoking and drinking, womanizing and having fun! They call it meditation. And they call themselves by the most outrageous names: Swami Veet Pete, Ma Sachchakhanda, Swami Wolfganganda. This Rajneesh has made a mockery of our religion!'

The Holy Ghost was called to the witness stand. Of course, since he was not a person, only a presence, he could not speak. But he made his presence felt by loud thunderclaps and earthquakes. It was made clear from this, said St Peter, that the Holy Ghost was really pissed off with the accused.

Mother Teresa was the last witness to appear for the prosecution. 'I have only this to say: I spent my life trying to help poor helpless cripples like that man there,' she said, pointing to Jesus, whom she did not recognize. 'This Rajneesh mocked my efforts. I say he must be given the Ignoble Prize for all his many sins. I speak on behalf of Jesus Christ and the Polack Pope!'

The judge, God himself, asked Bhagwan if he had anything to say in his own defence.
'Perhaps a few jokes...' said Bhagwan tentatively.

'I see you are beyond redemption,' said God, a certain malicious glee now creeping into his face and his voice. 'I hereby banish you from heaven for all eternity and cast you into the seventh hell!'

'Thank God!' cried Bhagwan joyfully. 'For one dreadful moment I thought you were going to tell me to stay here! Now I can be with my people again!'

The second question

OSHO,

WHILE ON AN EDUCATIONAL TOUR TO BOMBAY AND POONA I BROUGHT SOME OF MY STUDENTS TO YOUR LECTURE YESTERDAY. I WANTED THEM TO HAVE A TASTE OF THE JOY AND THE BLISS THAT I HAVE RECEIVED FROM YOU. HENCE I ALMOST FORCED THEM TO COME TO THE ASHRAM BY MAKING THEM WAKE UP EARLY IN THE MORNING, TAKE THEIR BATHS, SKIP THEIR BREAKFASTS, SO THAT WE ARRIVED HERE IN TIME. I WAS SHOCKED WHEN I HEARD THEIR REACTIONS AFTER THE DISCOURSE THEY WERE VERY CRITICAL OF YOU AND OF EVERYTHING THEY SAW AND HEARD HERE DURING THEIR SHORT STAY, AND CURSED ME FOR BRINGING THEM HERE. 'THE GOVERNMENT SHOULD BAN THIS PLACE', 'THIS MAN SHOULD BE SHOT', ETCETERA WERE SOME OF THEIR REACTIONS. WHEN I ASKED THEM WHAT IT WAS THAT YOU HAD SAID THAT HURT THEM, THEY COULD NOT SAY A WORD. HOWEVER, THEY KEPT ACCUSING AND CURSING ME, AS IF I HAD DONE SOMETHING VERY WRONG TO THEM. SINCE THEN THESE VERY STUDENTS WHOM I LOVED SO MUCH AND WHOM I CARED FOR AND RESPECTED ARE BEHAVING WITH ME AS IF I AM THEIR ENEMY.
THESE STUDENTS, INCLUDING GIRLS, ARE SUPPOSED TO BE THE MOST CULTURED, WELL-BEHAVED AND INTELLIGENT IN THE WHOLE OF THE UNIVERSITY, AS THEY ARE SELECTED FOR THEIR COURSE OF STUDY THROUGH A COMPETITIVE TEST. THEY COME FROM WELL-TO-DO FAMILIES, ARE GROWN-UP YOUNG MEN AND WOMEN BETWEEN TWENTY AND TWENTY-FIVE YEARS, AND ARE ABOVE AVERAGE IN THEIR I.Q.
OSHO, HOW LONG WILL THE NEW GENERATION KEEP MISSING YOU?
SHOULD THOSE OF US WHO LIVE AND WORK IN THE OUTSIDE WORLD NOT EVEN SPEAK OF YOU TO THOSE WHOM WE LOVE AND CARE FOR? SHOULD WE NOT EVEN TRY TO SHARE THIS JOY AND THIS BLISS THAT WE HAVE EXPERIENCED THROUGH YOU, EVEN WITH THOSE WHO ARE CLOSE TO US?

Anil Bharti,

There are many things to be remembered. The first thing is: never force anybody to come here. Even though you are doing it out of love, forcing anybody to come here will destroy the whole purpose. Nobody likes to be forced. Even if you force people to enter into heaven they will be angry with you, because their freedom is far more valuable to them than anything else -- and they are right.

A man may be happy even in hell if he has chosen it on his own; it is a question of freedom. Because you *dragged* them here -- you forced them to wake up early these cold days and to take a bath and to skip their breakfast -- you prepared the whole ground in such a way that they were bound to be angry with me. Although they cannot say a single word about why they were angry with me, they were really angry with you, Anil Bharti. I was just an excuse.

If you want to share your joy with somebody, first prepare him. He cannot be forced, he can only be seduced, persuaded. Let him become interested, let him force you to bring him here, only then is there a possibility of some communion. Otherwise this happens to many people: they drag their wives or their husbands or their children here.

Anil Bharti is a professor in Lucknow University. He is my sannyasin and he has experienced great joy, he has slowly entered into deeper layers of meditation. But those students were not even aware of what is happening here. First you should have introduced them through the books, through the tapes. You should have prepared them, and by preparation I mean: unless *they* ask you to bring them here, don't bring them, because once they come here through force they will never come again; they will become antagonistic forever. They have nothing to do with me, but because you forced them they will take revenge on me.

So one has to be very conscious. These experiences are very delicate; you should not behave in a gross way. If you had prepared your students, and you were coming in the morning and a few of them came, that would have been okay.

I was a professor in a Sanskrit university. The first day I reached the university I was not yet allotted a quarter so I had to stay in the hostel for a few days. Because it was a Sanskrit university... And nobody wants to learn Sanskrit nowadays; it is a dead language -- it serves no purpose, it will not help you to earn your bread and butter. So almost ninety percent of the students were on government scholarships; they were there only because of the scholarships. They had no desire to learn Sanskrit, they were not interested in it, but they were poor students and they could not get scholarships anywhere else, so it was better than nothing.

So they had come there unwillingly, reluctantly, and because they were almost all scholarship holders they were forced to pray every morning at four o'clock -- so early!

When I reached the university it was winter-time, and by four o'clock they were shivering and they were taking cold baths. No hot water was provided -- Sanskrit scholars are not supposed to have such luxuries as

hot water; they are supposed to live like the ancient rishis and their disciples. And they used to get up early, at four o'clock, *brahmamuhurta*; this is one of the most divine moments according to the Hindu mythology. And they *could* be forced because otherwise they would lose their scholarships. So they had to go through these things but in a very angry mood.

They did not know that I was also a professor that first day. I loved to have a cold bath early in the morning, so I went to the well to take a bath. And the students were so angry: they were using all kinds of four-letter words about the Vice-Chancellor -- not only about the Vice-Chancellor but about God also! Not knowing that I was also a professor, they continued their use of violent, ugly words.

I reported to the Vice-Chancellor: 'This is not right. You are not teaching them prayer. And then after the cold bath they have to stand in a line and pray for hours in Sanskrit. Now, how can they be prayerful? They are angry with God. If they come across God they will kill him! And they are praying, so what kind of prayer can it be?'

But the Vice-Chancellor was an old Sanskrit scholar. He said, 'No, that's not right. They are doing it on their own, we are not forcing anybody.'

I said, 'I know that they are doing it on their own, because if they don't do it their scholarships disappear. You are not forcing them in a direct but an indirect way. And if you want to argue with me, then give me only one day and I will put up a notice saying that whosoever *wants* to have a cold bath at four o'clock and pray can get up, and whosoever does not want to need not worry about the scholarship; it will be up to him.'

Now the Vice-Chancellor was caught; he had to agree to only one day. And I went to the Vice-Chancellor at four o'clock -- he himself was asleep. I dragged him out of bed. I said, 'Come on! What kind of Vice-Chancellor are you? Your students are praying, taking cold baths, and you are asleep!'

He was very angry at me. I said, 'The same is happening to them. Come on!'

And there was not a single student there! The well was empty, the prayer hall was empty. I told him, 'Now take a cold bath with me, and we will both pray!'

He said, 'I cannot take a cold bath -- I am an old man!'

I said, 'Okay, then I will take the cold bath. You sit here and watch, and then we will go and pray.'

He said, 'But I am feeling tired and I want to go to sleep!'

'Then,' I said, 'I am the only person who will be praying -- and I don't know Sanskrit at all! And God understands only Sanskrit! I was wrongly appointed to this university by the mistake of the Ministry of Education. They thought, looking at me, that I must know Sanskrit. I don't know Sanskrit at all. I am not interested in anything dead.'

So he went to his room and I went to my room, and everybody slept. And that morning the students came to me and they were so happy, they were so thankful.

And I said to the Vice-Chancellor, 'This is far more beautiful, this is far more prayerful -- their coming to me and thanking me.' I said to him, 'Stop all this nonsense!'

But rather than stopping the nonsense he made the government transfer me to another university, saying, 'This man is dangerous! He will destroy my students' morality, character, religion.'

Anil Bharti, you did wrong. You should have come, and if somebody had been interested he would have followed you. Make them interested first, only then bring them here, otherwise they will come with a negative mind and they will search for some negativity. And you can always find negativity -- particularly in my place you can find all kinds of negativities -- because this is not a dead ashram: people are alive, young, lively, dancing, singing, loving, laughing. They must have found many things which go against their prejudices.

And they, you say: ARE SUPPOSED TO BE THE MOST CULTURED, WELL-BEHAVED AND INTELLIGENT IN THE WHOLE OF MY UNIVERSITY...

That's the trouble: if they are well-cultured, that means they are well-repressed! What is culture? -- a device of repression. If they had been a little less cultured they would have been more innocent. If they had been a little less cultured they would have seen things more clearly. The cultured person cannot see things as they are; he has his ideas of how things should be, and if they do not go according to his ideas then they are wrong.

And you say they are well-behaved. They must be being *forced* to be well-behaved. And my own experience is that the well-behaved children, the obedient children, are not really alive people.

The alive children are bound to be rebellious, they will be disobedient. Out of disobedience, intelligence becomes sharper. Out of disobedience one starts being an individual. One has to learn to say no, only then does saying yes have any meaning. The yes of the person who cannot say no and says yes is impotent. Well-behaved people are impotent as far as intelligence is concerned, well-cultured people are phony, pseudo; they are not authentic.

And you say they are the most intelligent. You don't seem to understand the difference between the intellect and intelligence; you are mixing them both up. They may be the most intellectual, but to be intelligent is a totally different phenomenon than being intellectual. Intellect is of the mind; intelligence comes only through meditation, there is no other way. Intellect collects information: it is a memory system. Intelligence needs no information: it goes through a transformation. Intellect goes through ready-made answers, answers which are provided by others -- parents, teachers, schools, colleges, universities, priests, leaders. Ready-made answers are collected by the intellectual people. Intellectuals are parrots; they are mechanical, they are 'His Master's Voice' -- HMV records, gramophone records -- they don't have their own understanding.

The intelligent person lives moment-to-moment, not through borrowed answers; he has no ready-made answer. He sees the challenge of the situation and responds accordingly. He is not a photograph, he is a mirror. The intellectual is a photograph: he already has an imprint on him. The intelligent person is just a mirror: he reflects reality as it is. He simply reflects it and responds to it. The intelligent person is spontaneous and the intellectual person is never spontaneous.

But our schools, colleges and universities are not places where intelligence is helped; it is hindered. Our whole educational system is part of the establishment: it does not work for the well-being of the person being taught, it works for the vested interests of the politicians, of the priests, of the churches, of the state, of all kinds of other things. It has nothing to do with the person being taught, its whole work is to create efficient slaves.

And whatsoever you call I.Q., the intelligence quotient, has nothing to do with intelligence. It is memory quotient -- it is M.Q.! One who can memorize things well and can reproduce them exactly as he has been taught is thought to be intelligent. But he is not intelligent, he just has a good memory, and memory is nothing much to brag about -- a computer can have a memory and it has a better memory.

I was in continuous trouble during my university days. My professors were concerned about me. A few were very much against me because I was not obedient, and a few -- those who had some idea what intelligence was -- loved me, but their concern was that I might not be able to pass the examinations, because examinations require you to just reproduce ready-made answers.

One of my professors, the head of the department at Sagar University, Dr S. K. Saxena, was so concerned -- he loved me very much -- that he again and again told me, 'You need not answer anything according to you, remember it, you have to answer according to the textbook and whatsoever is written there. Don't bother about whether it is right or wrong -- nobody is asking you whether it is right or wrong -- we are simply asking you what is written in the textbook.'

He reminded me even when I was entering for my final examinations for the M.A. He took me to the university hall where the examination was going to be held and whispered in my ear, 'Remember, you are not supposed to give spontaneous answers! '

I told him, 'I will see.'

He said, 'Look, can't you even say yes?'

And when my oral examination was being held a Mohammedan professor from Aligarh University came to preside over it. Dr Saxena, my head of department, was present; he told me, 'He is a Mohammedan -- very fanatic! Don't annoy him, don't irritate him! Just give exact answers point by point -- and you need not tell any jokes! And remember one thing: I will be there, and if you go astray I will kick your feet underneath the table to remind you not to go astray and to come to the point, to be exact. And you are not supposed to ask questions of that old man, simply answer!'

And on the first question everything went wrong. That Mohammedan professor asked me, 'What is Indian philosophy? How do you define it?'

I said, 'There is no question of Indian philosophy or non-Indian philosophy. Philosophy is simply philosophy! First you tell me, why do you call it Indian philosophy? If physics is physics, chemistry is chemistry -- no Indian chemistry, no Indian physics -- then why should philosophy be Indian? Tell me first!'

And my professor kicked me. I said, 'Keep yourself out of it! You are not to interfere -- you are not

supposed to interfere!'

I told the Mohammedan, 'My professor is kicking my feet and he is not supposed to do that! He is just here to supervise the whole thing -- what is going on. He has to leave it to me and you. Now we have to encounter each other. First you define it! And he told me beforehand that you are a Mohammedan and a fanatic and that I am not to annoy you, so I am not trying to annoy you at all.'

The old Mohammedan loved it so much that he said, 'Forget all about the examination!' He gave me ninety-nine out of a hundred.

I said, 'Why ninety-nine? Why not a hundred? Why be so miserly? I have not answered anything wrong -- I have not answered at all!'

So he made it a hundred. He said, 'Okay, be finished with it! I have never examined such a student before. It seems you are the examiner and I am the examinee!'

And he started perspiring. I gave him my handkerchief: 'You just...'

These so-called cultured, obedient, well-behaved students must be stupid people. Don't bring such stupid people here! First make them a little intelligent, help them to meditate a little, then you can bring them here. But otherwise this is bound to happen.

This is not an old, traditional place, it is revolution -- and not a dead revolution -- with a heartbeat, alive. Only those who are ready to be revolutionaries can become participants in what is happening here.

You brought those dumb, stupid students here -- well-behaved, highly-cultured... That simply means they have no intelligence, otherwise they would not be well-behaved, they would not be so ready to be given culture by others; they would retain their authenticity, their individuality; they would live according to their own light and they would be ready to risk.

And when I am saying things, the people who come for the first time cannot even understand what I am saying, because they come with expectations. And in India when you go to a religious discourse you are not supposed to laugh, you are not even supposed to be awake.

In fact, doctors suggest going to religious discourses to people who are suffering from insomnia, and if they cannot fall asleep in religious discourses then they go to the mental hospital; then there is no other help possible. But it almost always happens -- even mad people fall asleep in religious discourses .

Here it is a totally different phenomenon. I am not talking about your scriptures, I am not supporting your rotten ideas -- I am not carrying corpses, I am pouring out my heart! I am communicating from my very being, from my own experience. If your scriptures support it, it is good for those scriptures. If they don't support it, they are doomed; then they don't have any future. I am not here to support your scriptures -- I have my own experience to share.

Now if a Jaina comes here, he comes to hear me supporting Mahavira, if a Hindu comes he thinks I must talk about the Gita, if a Mohammedan comes he thinks I must say something about the Koran, and the Christian comes with his own ideas. I am not in any way interested in forcing these ideas upon you; on the contrary, I am here to uncondition you, to help you to get rid of all that is past and dead and is heavy on you. It is a mountainous weight, and you cannot open your wings unless you become weightless.

I am burning scriptures here, destroying ideologies, uprooting traditions, orthodoxies! Naturally, when a new person comes not knowing what is going to happen here, he is in such shock that he cannot understand. And people are so egoistic that if they are in shock they are angry at me. Rather than trying to see that they are shocked because they are believers, they become angry at me. That's why they started saying, 'The government should ban this place! This man should be shot!'

I take these statements as great compliments, because unless I am shot I will not be proved right. Once they shoot me, I will be proved right. Then the same people will start feeling guilty and will start worshipping me. That's how it has always happened. Now they cannot forget Socrates because they poisoned him, they cannot forget Jesus because they killed him, they cannot forget Al-Hillaj because they murdered him.

The best way for me to die will be for me to be shot, because then it will become absolutely necessary for people to remember me. I would not like to die on a bed -- that doesn't look very great!

The last question

OSHO,

The innocence of the children is ignorance, it is not true innocence. The true innocence happens only after the second birth. The true innocence happens only after you have reached your very core through awareness; that is the second birth, that is resurrection -- you are born anew.

The first innocence of a child when it is born is only ignorance, but that ignorance is far more valuable than the knowledge that your so-called learned people are burdened with.

So these things have to be remembered. Real innocence belongs to the Buddhas. They have lost their first childhood in knowledge and then they become aware of what they have lost. They have lost the precious, the essential for the non-essential, so they drop their knowledge. Dropping their knowledge they become innocent again. This is second innocence, second birth. In India we call such a person dwija, twice-born. He is a real *brahmin* because he has known the Brahma, the absolute. The absolute can be known only in innocence.

So the first, the most important thing is the innocence of the sage. It is like the innocence of the children but only like. The innocence of the children is bound to be corrupted, but the innocence of the sage cannot be corrupted anymore -- he has passed through that stage. His innocence has maturity, his innocence has integrity; his innocence is earned -- he deserves it.

Small children are innocent; but they have not earned it, it is natural. They are ignorant really, but their ignorance is better than the so-called learning, because the learned person is simply covering his ignorance with words, theories, ideologies, philosophies, dogmas, creeds. He is trying to cover up his ignorance, but just scratch him a little bit and you will find inside nothing but darkness, nothing but ignorance.

A child, Maria, is in a far better state than the learned person. But one thing is absolutely bound to happen: he will have to go through learning; this is part of life's experience. Unless you lose something, unless something is lost, you don't recognize its value. It happens every day: whenever something is available to you, you start taking it for granted, you forget all about it.

A woman loves you and you don't take much notice of it, you are not even thankful to her. The day she dies or goes away from you, then suddenly you feel something inside is missing. It is like the fish: if you take it out of the ocean, then it knows that the ocean was a blessing. Unless you take the fish out of the ocean it will never know -- it will never know that it exists in the ocean, that it is a great gift that she or he is in the ocean. The fish has to be thrown on the bank, on the hot sand in the burning sun, then only will understanding dawn. And if the fish can reach the ocean again it is going to be tremendously thankful to the ocean.

This is what happens. Learning is bound to happen -- it is part of growth; you have to lose your innocence. But if you remain just a learned man your whole life and you never lose your learning, then you are stupid, then you have behaved in an idiotic way.

Children are in a far better space because they can see things. Even though they are ignorant they are spontaneous, even though they are ignorant they have insights of tremendous value.

A little boy, seized with hiccups, cried, 'Mommy, I am coughing backwards!'

A small boy was brought to a psychiatrist's office for an examination by the mother who was a chatterbox. The psychiatrist examined the little fellow and was surprised that he hardly paid any attention to the questions.
'Do you have trouble hearing?' the psychiatrist asked him.
'No,' replied the lad. 'I have trouble listening.'

You see the insight? Hearing and listening are tremendously different. The child said, 'I have no difficulty in hearing, but I am tired of listening. One has to hear -- the chatterbox mother is there -- but I have trouble listening. I cannot pay attention.' The mother and her being a chatterbox have destroyed something valuable in the child: his attentiveness. He is utterly bored.

The second grade teacher had sent the children to the board to work out arithmetic problems. One little fellow said, 'I ain't got no chalk.'
'That's not right,' the teacher said. 'The right way to say it is, "I don't have any chalk, you don't have any chalk, we don't have any chalk, they don't have any chalk." Now do you understand?'

'No,' said the little boy. 'What happened to all the chalk?'

The clock had just struck 3 a.m. when the minister's teenage daughter returned from a dance. The minister and his wife had been waiting up for the girl, and as she came in the front door he said to her rather scornfully, 'Good morning, child of the devil.'
Speaking sweetly, as any child should, she said, 'Good morning, father.'

The teacher was trying to teach subtraction. 'Now, Hugh,' she said, 'if your father earned $180 a week and if they deducted $6 for insurance, $10.80 for social security, and $24 for taxes, and then if he gave your mother half, what would she have?'
'A heart attack!' the kid said.

Supper was over. The father of the house and his nine-year-old son were in the living room watching television. Mother and daughter were in the kitchen, washing up the supper dishes. Suddenly the father and son heard a terrible crashing sound of something being broken in the kitchen. They waited for a moment in shock but did not hear a sound.
'It was Mom who broke the dish,' said the boy.
'How do you know?' his father asked.
'Because,' replied his son, 'she's not saying anything!'

From the kitchen came the sound of the crash of either broken glass or broken china.
'Willy,' cried his mother from the living room. 'What on earth are you doing in the kitchen?'
'Nothing,' Willy said, 'it's already done!'

A salesman who had been working in the New England area was being transferred to California. The move had been the principal topic of conversation around the house for weeks.
Then the night before the big move, when his five-year-old daughter was saying her prayers, she said, 'And now, God, I will have to say goodbye forever because tomorrow we are moving to California!'

'Mama, do people go to heaven feet first?'
'No, why do you ask?'
'Well, the maid was lying on the bed with her feet up, hollering, "Oh, God, I'm coming!" And she would have, too, if Daddy hadn't held her down!'

Zen: Zest, Zip, Zap and Zing

Chapter #3
Chapter title: Sex, Love and Compassion: Seed, Flower and Fragrance

29 December 1980 am in Buddha Hall

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OSHO,

I HAVE BEEN REFLECTING ON THE DIFFERENCE BETWEEN 'FEELING SORRY' FOR SOMEONE AND 'HAVING COMPASSION'. IT SEEMS TO ME THAT TO BE SORRY FOR SOMEONE HAS AN ELEMENT OF CONDESCENSION IN IT, AS IF YOU WERE SUPERIOR TO THE OTHER, AND THAT IT DOES NOT NECESSARILY HAVE ANYTHING TO DO WITH LOVE, WHEREAS COMPASSION MUST BE AN INTEGRAL PART OF LOVING. PLEASE COMMENT.

Prem Joyce,

The first and the most important thing to remember is that reflecting is not going to help at all. 'Reflecting' is nothing but a beautiful word for 'thinking'. The blind man can go on thinking about light, he can arrive at certain conclusions too, but those conclusions cannot be right. Howsoever right they appear to be, they are bound to be false, untrue.

The moon in the sky is one thing and the moon reflected in the silent lake is totally another. One exists, the other is only a reflection. If you jump into the silent lake you will not be able to catch hold of the moon; on the contrary, you may even disturb the reflection because the lake will be disturbed.

The more you think, the more you are creating waves and ripples in the mind. The real thing for the blind man to do is not to think about light but to heal his eyes, for the deaf man, not to reflect on music but to go through some alchemical processes which can make him hear.

That's the difference between reflection and meditation: meditation opens your eyes, reflection is thinking with closed eyes. Meditation is seeing and thinking is remaining blind. But thinking can give you great conclusions, very logical too; in fact only thinking can give you logical conclusions. Meditation will give you very paradoxical experiences -- illogical or supralogical, but never logical.

Existence consists of contradictions -- it is vast enough to contain all contradictions -- it consists of polar opposites. They appear to be opposites to the logical mind, but they are complementaries deep down in reality. They exist together in a kind of simultaneity.

In English 'meditation' again has the same flavour as 'reflection'. In English there is no word which can be said to be the equivalent of *dhyana* or *zen*, so we have to use the word 'meditation'; that comes closest. But a few conditions have to be put upon it.

The moment you use the word 'meditation', the immediate question arises 'On what?' because 'meditation' in the English language means meditating *upon* something. And the words *dhyana*, or *zen*, simply mean emptying yourself of all thinking; it is not a question of meditating *upon* something. Meditation is a state of absolute silence, of profound peace, of not thinking at all but just being aware. Only in that awareness will you be able to see the truth.

You say, Prem Joyce: I HAVE BEEN REFLECTING ON THE DIFFERENCE BETWEEN 'FEELING SORRY' FOR SOMEONE AND 'HAVING COMPASSION.'

And you can immediately see the difficulty: 'feeling sorry' for someone and 'having compassion' are exactly the same. The person who knows what compassion is cannot say 'I have compassion'; he is simply compassionate. Having compassion is not possible -- either you are compassionate or you are not; it is not a question of having. If you have compassion, it is the same, in different words, as feeling sorry for someone.

But language can give you great scope for playing games, mind games. 'Feeling sorry' and 'having compassion' are synonymous. Of course, feeling sorry and having compassion are synonymous, but feeling sorry and *being* compassionate are not synonymous. *Being* compassionate is a totally different phenomenon than having compassion. Having compassion, again you will have that idea that 'I am far superior than the other. Look how much compassion I have!' And compassion is not something that you can possess, it is not something that you can have, you can only be it. Know the difference between having and being!

But you have been groping, and something significant has arisen out of your groping.

You say: IT SEEMS TO ME THAT TO BE SORRY FOR SOMEONE HAS AN ELEMENT OF CONDESCENSION IN IT, AS IF YOU WERE SUPERIOR TO THE OTHER...

Yes, even the blind man can grope for the door and can sometimes find it, but still he will not be able to see it. It is just accidental, that's why you are not certain. Seeing has absolute certainty about it. Seeing is knowing, and knowing is not approximate.

You say: IT SEEMS TO ME...

Naturally, if you are reflecting, at the most it can only seem to you that 'This is the door... perhaps this is the door.' The 'perhaps' will always surround you, and with the perhaps one is in a kind of bondage: there will be ifs and buts, you will never be on certain ground. And without being on certain ground you cannot be centred: there will remain some wavering -- maybe it is so, maybe it is not so.

You say: IT SEEMS TO ME THAT TO BE SORRY FOR SOMEONE HAS AN ELEMENT OF CONDESCENSION IN IT...

It has! There is no question of being uncertain about it. In fact, people enjoy being sorry for others. They are always looking for situations where they can feel sorry for others -- it is so ego-fulfilling, it is such a nourishment for the ego. If somebody's house is on fire you go with tears in your eyes and you show great sympathy, you show much concern, as if you are immensely pained. But deep down, if you watch, you will find a certain joy, a certain glee.

But people never look within themselves. It is bound to be there, for two reasons: it is not *your* house which is on fire, 'Thank God!' -- that is the first thing. Secondly, you must be enjoying your tears, because when somebody builds a new house, a beautiful house, you feel jealous; great envy arises in you. You cannot enjoy, you cannot participate in his joy. You want to avoid -- you don't even *look* at his house.

I used to go to Calcutta where I would stay in a very beautiful house. And the man who was the owner of the house was immensely concerned about the house. He was very rich, one of the richest men in Calcutta, and he had no children. So just the wife and the husband were there with nothing else to do but maintain the house, the garden and the lawns with great care, and whenever I came he would take me around to show me what new things they had done.

The last time I went, he didn't talk about the house, the garden, the swimming pool. I was puzzled -- that was so abnormal for him. Twenty-four hours passed and the house was not mentioned at all: the new paintings that he had acquired and the new 'antique' furniture -- the *new* antique furniture! -- and how much it had cost him. And he was looking a little bit sad too.

I asked, 'What is the matter? You look very sad!'

He said, 'Yes, I am sad.' He took me out onto the lawn and showed me a house in the neighbourhood -- a new house had been built and he said, 'Unless I can defeat this man I will remain sad!'

The neighbour invited me for lunch. He also wanted the owner of the house, my host, to come with me, but he immediately refused. I had to go alone.

When I came back he said, 'Don't take any note of my refusal. I cannot go into that house. Unless I make a bigger house than him I cannot go there! It hurts! I am feeling humiliated.'

If you cannot participate in the joy of others, how can you feel sorry when they are in trouble? If you feel jealous when they are joyful, then you will feel joyful when they are in trouble. But you will not show it, you will show sympathy. 'Sympathy' is not a good word.

There are a few words that are very ugly but which are now very respected; words like 'duty', 'service', 'sympathy' -- these are ugly words. A man who is fulfilling his duty is not a man of love. A man who is doing service knows nothing of love, because service is not done, it happens. And the man who sympathizes is certainly enjoying some kind of superiority: 'I am not in that sorry state, the other is in the sorry state. I have the upper hand -- I can feel sorry for him.'

I lived in Jabalpur for twenty years. The richest man in Jabalpur used to come to me once in a while. He said one day 'One thing troubles me always: I have been helping all of my relatives, even faraway relatives, I have made them all rich in every possible way, but nobody feels friendly towards me. In fact, I feel a certain antagonism from all of my relatives. Why is it so? I have done so much for them, and there was no need for me to do anything for them. I did it out of love, but they feel antagonistic. '

I said, 'I know your relatives -- they also visit me -- and I know that they are antagonistic to you. The reason is very simple: you have never allowed them to do anything for you. You have always been doing things for them and you have never allowed them to do even a small thing for you -- you have not even asked them to bring you a rose flower -- so they are all feeling humiliated. And it is not *love* that you are

talking about, it is just ego: "I have done so much!" You want to show them that "I have done so much and I don't need anybody to do anything for me"; that's why there is antagonism. Of course, you have done it with good intentions, but intentions don't count. The unconscious desire for ego fulfilment, for ego gratification is hurting them.'

I said to him, 'Once in a while give them a chance. I know that you don't need anything, but they have beautiful gardens and you can tell them, "Sometimes bring roses for me." Sometimes when you fall ill you can ask them to come and just sit by your side, and they will all feel happy. Just small things! Sometimes you can tell them, "Invite me to supper, to dinner," and they will be immensely overjoyed; they will not feel antagonism.'

He said, 'That I cannot do -- that is impossible. That is against my nature.'

So I told him, 'Then it is absolutely clear now -- even you can see it -- why all your good deeds have brought antagonism! '

These do-gooders are mischievous people. They do good, but their desire is just the opposite of it.

Prem Joyce, the idea of feeling superior to the other is present in both cases, whether you feel sorry or you have compassion.

And you say:... AND THAT IT DOES NOT NECESSARILY HAVE ANYTHING TO DO WITH LOVE...

Certainly it does not necessarily have anything to do with love -- not only that, it is anti-love because it is an ego trip and ego can never be in tune with love. Ego is poison to love, it is *necessarily* anti-love. Your compassion is not out of love if some desire of being superior is being fulfilled by it.

The lover never feels superior -- the lover cannot feel superior, the lover cannot even *think* that he has obliged anybody. On the contrary, when somebody receives your love you feel obliged that your love was not rejected -- it could have been rejected -- that your love was respected, welcomed. You feel obliged, you feel thankful, you feel grateful.

And you say:... WHEREAS COMPASSION MUST BE AN INTEGRAL PART OF LOVING.

No, compassion is higher than love. Love is an integral part of compassion, but compassion is not an integral part of love. That's the difference between thinking and meditation.

These three things are to be taken note of: the lowest love is sex -- it is physical -- and the highest refinement of love is compassion. Sex is below love, compassion is above love -- love is exactly in the middle.

Very few people know what love is. Ninety-nine percent of people, unfortunately, think sexuality is love -- it is not. Sexuality is very animal; it certainly has the potential of growing into love, but it is not actual love, only a potential.

A seed is not a flower. It can become a flower, but there is no certainty, no guarantee that it is going to become a flower -- it may die as a seed. If you put it on a rock it will not sprout into a bush, into a flowering tree, it will die. If you throw it into fire it Will die.

Sex has the potential of love, but only the potential, remember; it is the seed. There is no need to deny it because if you throw away the seed, if you deny the seed, then love disappears.

That's why in the so-called religious people you will not find love and its warmth, you will find them cold, dead, without love Yes, they will have compassion, they will feel sorry for you, because you are hell-bound and they are going to heaven. Naturally they feel sorry for you: 'Poor souls!' You will suffer hell-fire and they will be enjoying the pleasures of heaven.

There is no love at all, but they have compassion. And having compassion is a pseudo thing, it is not the true compassion. They have denied sex, and in denying sex they have denied love.

Sex has to be used in the right perspective. It has not to be repressed, it has not to be denied, and you are not to remain confined to it either. No repression, no indulgence. The path is very subtle.

Jesus says: The path is straight but very narrow. It is a razor's edge.

Sex either becomes indulgence, as it has become in the West, or it becomes repressed, as it has become in the East. On one side there is a well, on the other side there is a ditch, and you can fall in. You have to walk between the two. Certainly it is a razor's edge, tight-rope walking; you have to remain very balanced.

And the functioning of the mind is such that it moves from one pole to the other. It is exactly like the pendulum of an old clock: it goes from right to left, the extreme left, and from the extreme left again to the extreme right.

And remember the law: as you see the pendulum moving towards the left it is gaining momentum to go to the right; while it is actually going towards the right it is gaining momentum to go to the left. So don't be deceived by what you see; something inside is growing which is just the opposite of what you are seeing.

The repressed person is always ready to go into indulgence. All the repressed societies are boiling, ready to go into indulgence, and they find ways and means to go into indulgence.

For example, this country has repressed sex for thousands of years, and the natural outcome has been a backdoor indulgence. In Indian temples prostitutes have existed. In the South still, even today in the twentieth century, temples have prostitutes. They are not called prostitutes -- Indians are very clever at giving beautiful names to ugly things -- they are called DEVADASIS, 'servants of God'. And who are these gods? First the priest who initiates them into sexual indulgence and then the rich clients who come to the temple. These are the gods whom they serve! But they are supposed to serve the stone statue of the god inside the temple. That is just a facade. In India prostitution can now exist only in a religious garb -- sex has been such a taboo that you have to find some way to make it religious.

Temples like Khajuraho, Konarak, Puri have not existed anywhere in the West. There is no need people are already indulging -- they are indulging by the front door -- so there is no need to go by the back door.

It is not a coincidence that the first treatise on sex was written in India. What Sigmund Freud, Wilhelm Reich Masters and Johnson, and other sex researchers have done is nothing compared to Vatsayana's sutras, the KAMA SUTRA -- sex sutras -- and they are three thousand years old.

After the birth of every great religion in India, Tantra entered by the back door. Nothing but sexuality in a rationalized form -- ninety-nine percent of it is sexuality. There is Buddhist Tantra. Buddha could not have conceived of it, that his followers were going to make sex a religious ritual. But what can people do? If you repress them too much then they have to find ways, otherwise they will be continuously burning with desire.

Hindu Tantra... very ugly. If you just look at the Tantra paintings you will be surprised. These are the people who say that I am destroying their culture! And what kind of culture do they have? -- Khajuraho and Tantra treatises and Vatsayana's KAMA SUTRA and Pundit Koka's KOKA SHASTRA. What culture do they have?

All this nonsense has happened because sex was repressed. In the West sex became indulgence. Both are wrong. But that's how the mind is: it always goes from the frying pan to the fire! It cannot stay in the middle, because to stay in the middle is the death of the mind.

That's what I call meditation: if you can stay exactly in the middle, the clock stops. If the pendulum stays in the middle, if you hold the pendulum in the middle, the clock stops. And if you hold yourself exactly in the middle, if you avoid the extreme and hold to the axis, suddenly you will see that the mind has stopped. Mind functions almost like a clock.

Sex is a potential, a great potential. If you become aware and alert, meditative, then sex can be transformed into love. And if your meditativeness becomes total, absolute, love can be transformed into compassion.

Sex is the seed, love is the flower, compassion is the fragrance.

Compassion has love as one of its ingredients, but not vice versa -- love is not compassionate. You can see it everywhere: lovers are continuously fighting. They are intimate enemies, continuously at each other's throats. Yes, once in a while, just to rest, they are loving too, but those love-breaks are few and far between; otherwise there is constant struggle, fight. The woman is nagging -- that is her way of fighting -- and the man is always ready to hit hard on the woman's head. In fact, people think that when you don't fight, your love has died.

Psychologists also agree with these fools. They say that it you don't fight that means you are not interested, if you don't fight that simply means it does not matter; if it matters then you have to fight. Lovers are fighting -- there is no compassion there is cruelty. And you can see that cruelty in their love-making also.

For thousands of years people have been making love in the dark for the simple reason that it looks ridiculous, aggressive. Lovers are not related in a compassionate way, it is a fight to grab as much as possible: to give as little as possible and to get as much as possible. It is a bargain, it is a business. People art forcing each other to give love in every possible way, direct and indirect. It is cruelty, it is violence, it is aggression.

Once in a while it has happened that lovers have killed each other. That seems to be the extreme form of love, just the very climax! They bite, they scratch with their nails. Vatsayana says these are methods of love -- scratching the beloved with your nails and biting your beloved so that blood comes! These are 'love methods', 'love techniques'! Vatsayana must have been some kind of sadist, but Indians call him a *rishi*, a seer -- a *maharishi*, a great seer. He must have been like Maharishi Mahesh Yogi -- a great seer! And all this nonsense he is writing, giving techniques... It is called 'love-bite', 'love-scratch'. And he says it makes love-making very deep, profound.

You must have heard about de Sade from whose name 'sadism' has been coined. De Sade seems to have been the greatest lover in the world! He used to carry a suitcase with him, just like a doctor's suitcase, with all the instruments. Of course he was far more modern than Vatsayana. Why scratch with your nails if you can have beautiful instruments to scratch with? Why bite with your teeth if you can have devices? And as a Western man, technology-oriented, he had all kinds of instruments in his bag.

He had a beautiful personality -- women became attracted to him -- he was very rich, he was a marquis. But once a woman entered his love chamber -- it was called a 'love chamber' in fact it should be called 'torture chamber' -- he would immediately lock the door. The woman would be puzzled because on all the walls there were other, bigger instruments -- whips and all kinds of things. And then he would undress the woman and start beating her.

The women who had been in love with him -- of course they never dared to go again, once was enough -- even confessed before the court... Almost all the women, because he had made love to many women, hundreds -- he was rich enough to pay -- confessed in court that the way he made love to them was always dangerous and they were very scared, but they never had such beautiful orgasms either before or after.

And de Sade writes in his memoirs that when you beat a woman she becomes really aroused, when you whip her she becomes alive, warm. Certainly, obviously!

Lovers don't have compassion for each other. You may not be a de Sade, but every lover is on the way to it. De Sade may be the goal, but very few reach to that height.

Prem Joyce, love has no ingredient of compassion in it. Vice versa is true -- compassion certainly has love in it -- but because of compassion that love has a totally different quality, a different flavour.

The word 'compassion' has to be understood: when passion is transformed it is called compassion, when passion goes through an absolute transformation it is compassion. Love is a stage on the way but not the end.

Buddha has defined compassion as 'love plus meditation'. When your love is not just a desire for the other, when your love is not only a need, when your love is a sharing, when your love is not that of a beggar but that of an emperor, when your love is not asking for something in return but is ready only to give -- to give for the sheer joy of giving -- then add meditation to it and the pure fragrance is released, the imprisoned splendour is released. That is compassion; compassion is the highest phenomenon.

Sex is animal, love is human, compassion is divine. Sex is physical, love is psychological, compassion is spiritual.

And let me remind you again that it is not 'having compassion', it is *being* compassion. You can have sex, you can 'have' love -- though you 'have' it less than sex -- but you cannot have compassion. You *become* compassion, your very being is compassion. Walking, you are compassionate, sitting, you are compassionate, sleeping, you are compassionate. Whether anybody is there or not does not matter: your compassion is just like a flame -- it goes on burning in absolute aloneness, radiating. If somebody passes by he can have it, with no strings attached, with no conditions. Compassion is the experience of the Buddhas, of the awakened.

You cannot reflect on these matters. Stop reflecting, don't waste your energy in reflecting. Put the whole energy into meditation. Become silent, aware, watchful, and in that watchfulness miracles happen. And everybody is entitled to this miracle of becoming compassion. It is our birthright!

The second question

OSHO,
THE OTHER DAY YOU WERE TALKING ABOUT HUGGING AND KISSING AS AN EXPRESSION OF FREEDOM. AFTER DISCOURSE AN INDIAN SANNYASIN WAS SWAYING AND HUGGING A WESTERN WOMAN SANNYASIN AND IT LOOKED SO UGLY TO SEE. IT DID NOT FEEL AT ALL LIKE LOVE. IT

SEEMED THAT HE WAS TRYING TO UTILIZE THE WORD 'FREEDOM' AS A RESULT OF YOUR DISCOURSE.
Yoga Vidya,

The Indian mind is in a very perverted state. Here, my Indian sannyasins comprise three categories. The first, the best, have come here for spiritual growth, they have come to inquire about truth, about meditation, about freedom, about God. The second kind are very repressed. They have not come to inquire about freedom, truth, liberation, meditation; they are boiling with repression -- which is the normal state of the Indian society outside. They have come here just to use this freedom that I am giving to my people. Of course their love will look ugly because it is not love, it is simply perverted sex -- it is sex standing on its head. And the third category consists only of curious people who have not come because of any reason, just to see what is happening. They come and go; they are not the problem.

But the problem is that they come and only see the second type of Indian -- hugging and kissing in an ugly way -- and they spread rumours all over the country about what is happening here. They don't see the best Indians who are really in tune with me.

Ninety percent of my sannyasins -- Indian sannyasins, I mean -- belong to the first category, the best people. Nine percent belong to the second category: the ugly people, the fools. They have not come here for me. Some have come because there are so many beautiful women around, some have come to cheat, to borrow money, to steal. We are trying to throw them out, but still a few somehow manage to get in. They even meditate to show that they are meditators, but their real motives are totally different.

So, Vidya, whenever you find that any Indian sannyasin is misusing the freedom available here, throw him out immediately and ban him!

When two Westerners are hugging each other there is a beauty in it, because they are not coming from a repressed society. They have not come here just to hug! They could have hugged far better in the West; there was no need to come thousands of miles to this dirty place, Poona, to be sick with hepatitis and amoebas and dengue fever and suffer all kinds of troubles -- to be raped by Indians, to be killed by people, to be murdered, beaten. They have not come here just to hug and kiss -- that is beautifully available in the West -- they have come here to seek and search for something which is not available there. So when they are hugging each other there is no sex involved in it; it is just a sharing.

But the Indian stupids who are here -- that nine percent -- are only here to hug and kiss. Poor fellows! They even have to meditate, they have to do *vipassana*, they go through all kinds of tortures... because these are tortures for them! But they suffer all these tortures.

And this is my experience: that the Western people are far more innocent -- naturally, because they come from a richer society, an affluent, free society without any taboos. They are innocent, childlike, and they easily become involved with these cunning people, these cunning Indians.

I want my Western sannyasins also to be a little watchful and aware. Avoid these ugly people! These people are not the right people to commune with. And to all the guards and to the office I would like to say that whenever you find some ugly thing happening here, immediately throw the person out.

The freedom is for beauty -- for anything beautiful there is freedom, but not for ugly things to happen. They should not be allowed, at least not in my commune. My commune has to live up to the highest standards of beauty, love, compassion, meditation.

But because we are in India and once in a while somebody is bound to get in, be a little alert and careful. Immediately stop such people from entering the ashram -- I don't want to have anything to do with such people. And freedom certainly can be misused too. Only freedom can be misused; if there is no freedom, then there is no question of any misuse.

That's why societies have not allowed freedom, they have made a very strict discipline for people, they have made a very repressed structure around people for the simple reason that freedom is dangerous; it can be misused. Slavery cannot be misused -- what can the slave do?

Indians live in absolute slavery outside this ashram, and when they come in of course they are coming with all kinds of scorpions and snakes and dogs within them and they start freeing all kinds of repressed, perverted desires, because they have never seen such freedom.

Freedom can be used only by people who are very aware. Repressed people cannot use it; they are bound to misuse it.

I have heard many other stories about this Indian, whosoever he is. If he has any sense he should immediately stop doing such acts, or if he cannot then this is not the place for him. He should leave,

otherwise he will be thrown out. I know the name of the person, but I will not say the name here -- he will understand. So, whosoever it may concern...

The last question

OSHO,
WHAT SHOULD BE DONE SO THAT PEOPLE CAN UNDERSTAND YOU? I FEEL VERY SAD TO SEE SO MUCH MISUNDERSTANDING ABOUT YOU AND YOUR TEACHINGS.
Ananto,

In a way it is natural. It is not unusual, it is to be expected that people will misunderstand me. They have always misunderstood the truth, the naked truth. And they are very slow, so they always get the joke very late.

They started understanding Buddha when he was dead, they started understanding Socrates when they themselves had killed him, they started having respect for Jesus when they had crucified him -- they themselves! Now they remember with great respect the names of Al-Hillaj Mansur and Sarmad, whom they themselves destroyed.

People are very slow to understand.

Recently a letter of Gauguin's sold for over five thousand dollars.

In it the painter complained of his poverty, that he was starving to death.

Now the letter is sold for five thousand dollars, and in the letter the painter is complaining that he is starving -- starving to death! People are strange! They take such a long time to understand.

Vincent van Gogh's paintings are worshipped now all over the world. Now they say that he was one of the greatest painters ever, but while he was alive not a single painting was sold. Now each painting is valued nearabout one million dollars, and only two hundred paintings are in existence. If he was alive now he would have been the richest man, but he was so poor while he was alive that he would only eat three days a week.

He used to get enough money from his brother to eat the cheapest food for the whole week, but he had to save some money for canvases and paints and colours and brushes, so he had to starve for four days to save a little money.

He committed suicide when he was only thirty-three, just because it was so difficult to survive. Nobody would accept his paintings; there was no question of anybody purchasing them. People even refused to accept his paintings for hanging in their houses. He would present his paintings free to people and they threw them in the basement or somewhere else.

His brother, thinking that he was feeling so sad because he had not sold a single painting in his life, sent one man with some money to go and purchase one painting.

The man went. Van Gogh could not believe his ears that there should be one man in the whole world who was ready to purchase his paintings, so he showed them with great interest. But the man was not interested in the paintings at all. He said, 'Any painting will do. You keep this money and give me the painting.'

Immediately he understood what the matter was. He said, 'Forget about purchasing the painting! It seems my brother has sent you, so take this money back. It is better to die without selling a painting!'

And the same day he committed suicide -- it was enough. He painted nearabout one thousand paintings; eight hundred paintings have been lost because people never cared about them. When his paintings started becoming famous after his death, people started searching for his paintings. They were found in all kinds of places -- people's basements, bathrooms. And they were easily purchased; people were very willing to give them away for a little money or even for no money. Now each single painting is valued at one million dollars.

That's how people have always functioned, so there is nothing unnatural about it. People have their own understanding...

Two kids were talking. 'What are you going to ask Santa Claus to give you for Christmas?'

'I want an astronaut's suit. And you?'
'I want a tampon.'
'A tampon? What's that?'
'I don't know, but on the TV they say that with it you can travel everywhere, swim, play...'

Now, small children are small children -- they have their understanding! Now this 'tampon' is something magical: you can travel anywhere, everywhere, swim, play -- do whatsoever you want.

The apples on a farmer's tree had just ripened. The owner put a notice under the tree which said, 'Don't steal! God is watching you!'
The day after, the farmer found his apple tree had been picked bare. On the notice the thief had added a few more words: 'But he is not a spy!'

Two members of the Town Council began shouting at each other.
'You are the biggest idiot in the world!' the first shouted.
'And you are the most bigoted and prejudiced donkey in town!' the other man yelled.
The mayor, who was presiding, banged his gavel and said, 'Quiet, gentlemen, quiet please. I'm afraid that in your excitement you have forgotten that I am in the room too!'

The psychiatrist was talking to his patient. 'Well,' he said, 'your problem has sexual origins. I have to ask you something about your sexual behaviour. Do you talk to your husband while making love?'
'Well... yes,' answered the woman. 'I mean, only if there happens to be a telephone nearby!'

A man called on his lawyer and said, 'I want to sue that man who lives across the street from me. He called me a hippopotamus!'
'We can do that,' the lawyer said. 'When did he call you that?'
'Six years ago,' the man replied.
'Six years ago!' the lawyer exclaimed. 'Why have you waited so long to file suit against him?'
'Well,' the man said, 'yesterday I took the kids to the zoo and it was the first time I had ever seen a hippopotamus!'

Ananto, you ask me: WHAT SHOULD BE DONE SO THAT PEOPLE CAN UNDERSTAND YOU?

In fact, nothing can be done. If you understand me, live that understanding, that's all. If somebody is ready to understand it, good. If nobody is ready to understand it, that is nothing to bother about, that is their business. Don't become too concerned about others because that concern will disturb your own growth. Grow according to your inner light, and if you are full of light maybe some people will start understanding.

If my sannyasins start living exactly what I *mean*, then that's enough. A few people will certainly understand you, and only a few are capable of understanding it; the larger mob is incapable of understanding anything that goes beyond them. But that is their freedom. If they don't want to understand, it has not to be forced upon them.

A drunk was weaving around the bar of an exclusive hotel. He asked the barman the way to the men's toilet and he was told that it was the first door on the right down the hall. So he blundered through the first door on the left and fell into the swimming pool.
He had been treading water for well over five minutes when the door opened.
'For God's sake!' he screamed. 'Don't flush it yet!'
And the really last question

OSHO,
DO YOU TAKE YOURSELF SERIOUSLY?

Rishiraj,

Never! Seriousness and I have nothing in common; there is no bridge between me and seriousness. Did you hear the latest joke, Rishiraj?

Osho goes to the psychiatrist. Says the psychiatrist, 'This is the first time you have come to me, so please tell me your story from the very beginning.'
Replies Osho, 'In the beginning, I created the sky and the earth...'

Zen: Zest, Zip, Zap and Zing

Chapter #4
Chapter title: Mind: An Expert Coward

30 December 1980 am in Buddha Hall

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OSHO,
MY UNCLE, PANDIT SATYAVRATA SIDDHANTALANKAR, WHO IS EIGHTY-TWO YEARS OLD, IS A GREAT ADMIRER OF YOURS. HE HAS COME AND STAYED FOR TWO WEEKS AT A STRETCH ON TWO SECRET OCCASIONS IN KOREGAON PARK JUST TO LISTEN TO YOUR DISCOURSES. PANDIT SATYAVRATA IS A NOTED HINDI SANSKRIT SCHOLAR AND HAS AUTHORED OVER SEVENTY-FIVE BOOKS ON SUBJECTS RANGING FROM THE UPANISHADS TO HOMEOPATHY. HE WAS ALSO VICE-CHANCELLOR OF THE HINDI SANSKRIT GURUKUL KANGRI UNIVERSITY AT HARIDWAR AND WAS A NOMINATED RAJYA SABHA M.P. FOR THE FULL TWO TERMS. TODAY HE IS PERHAPS THE BEST KNOWN AND RESPECTED LEADER IN THE ARYA SAMAJ.
HE TOLD ME THAT HE DOESN'T KNOW WHETHER THERE IS ANY SUCH THING AS SELF-REALIZATION, BUT IF THERE IS ANY PERSON WHO IS REALIZED THEN HE FEELS THAT YOU ARE THE ONLY PERSON WHO IS REALIZED -- FAR BEYOND J. KRISHNAMURTI AND SWAMI VIVEKANANDA .
HOWEVER, HE CANNOT PRAISE YOU OPENLY AS THE ARYA SAMAJ PEOPLE WOULD BE UPSET AND FLABBERGASTED. HE LOVES YOUR VEGETARIANISM, BUT FEELS THAT THE EXPRESSION OF LOVE THAT HAPPENS SO OPENLY AND SPONTANEOUSLY AMONGST YOUR SANNYASIS AMOUNTS TO NON-VEGETARIAN CANNIBALISM.
WHY, OSHO, DO YOU HAVE SO MANY SECRET ADMIRERS? AT LEAST I AM COURAGEOUS ENOUGH TO BE YOUR OPEN ADMIRER, EVEN THOUGH YOU CHOOSE TO CALL ME A COWARD. YOU ALSO SAID THAT YOU WOULD NOT INITIATE ME INTO SANNYAS EVEN THOUGH I ASKED FOR IT. YOU ALSO SAID THAT THIS WAS AN AGREEMENT AND YOU WOULD NOT BREAK IT.

Ajai Krishna Lakhanpal,

Pandit Satyavrata is well-known to me, but scholars are always cowardly. He is a great scholar -- there is no doubt about it. In fact, reading his commentaries on the Upanishads I was amazed -- amazed for the simple reason that a man who is not enlightened yet can have such a beautiful grasp of things which are beyond the intellect. He has been groping in the right direction, but because of his lack of courage he has not been able to take the jump, the quantum leap into the unknown.

The scholar lives in the mind, and the mind is always a coward. It clings to the past, to the familiar, to the known. Mind consists of the past, the familiar and the known. Mind has no experience of the present and no opening towards the future; it is utterly closed. Mind is like a seed, encapsulated, without any doors and

without any windows. It is immensely afraid of the unknown. With the known it is very skilful, clever. With the known it can go on believing that 'I am very superior.' With the unknown it simply becomes utterly ignorant. The moment it encounters the unknown, a great fear arises in the mind; then again all your expertise is irrelevant.

That's why he has been coming on secret trips to Poona. He does not even come to the discourses openly; he tries to hide himself. But that's the way of the mind.

The heart has courage -- the heart can fall in love; the mind cannot fall in love. And to be with me, even to understand me, is a love affair. It is not your intellect that is needed in order to understand, it is your intelligence. And remember the distinction between intellect and intelligence -- it is vast, it is unbridgeable.

The intellect simply means a memory system, the intellect means a storage system for information. Intelligence is a constant revolution, a transformation. Intellect consists of information, intelligence consists of transformation, a moment-to-moment transformation. Each moment one has to die to the past and one has to be born anew. Intelligence has the freshness of dewdrops in the early morning in the rising sun -- dewdrops on a lotus petal, shining so fresh, so innocent, ready to evaporate. When the sun rises they will evaporate and disappear; they will not leave even a trace behind. Intelligence is always ready to die to the past because that is the only way to live in the present. There is no other way; there never has been, there will never be. And that's the problem with scholars.

He is certainly a noted scholar. I have loved his books, particularly on the Upanishads, tremendously. It is a magical phenomenon that he has been able to write such beautiful treatises. And his grasp is only intellectual! He is not even able to believe that there is something like self-realization, and the Upanishads were born out of self-realization.

If he had been honest enough, he would not have even tried to write on the Upanishads. But scholars are not honest, they are cunning. They are not sincere and authentic people, their whole desire is to be famous and respectable. They write not because they have come to know something, they write because that brings ego-fulfilment. But you can see their stupidity in many ways. I have never come across a scholar who is not at the same time stupid; both things go in deep synchronicity.

A gentleman desirous of obtaining a parrot that could speak at least two languages kept searching for several months. He was searching for this parrot for his very scholarly wife to whom he wanted to give it as a present. His wife was a great linguist, hence he was searching for a parrot who knew at least two languages. His wife knew many and she was so skilful with languages -- she was equally proficient in all the languages -- that it was difficult to find out which language was her mother tongue.

One day the owner of the local pet shop called him and said that he had just such a parrot. On arriving at the pet shop, the owner informed the prospective customer that the parrot spoke not two languages but five.

He was delighted, immensely delighted, so he said, 'Just send the cage and the parrot to my home. My wife will be there to receive it.'

When the purchaser arrived home at six o'clock that evening he asked his wife, 'What's for dinner?'

'You ask?' she replied. 'You sent it home this aftemoon.'

'Do you mean to tell me, dear, that you cooked the parrot that I sent home? The one I've been searching for for you for such a long time? And did you know that the parrot could speak not just two languages but five?'

'Why then,' asked his wife, 'didn't he speak up?'

Scholars are never known to be intelligent; they are well-informed but immensely stupid at the same time. Scholarship is a way to cover your ignorance -- it does not dispel ignorance, it only covers it up. And by covering it up you can deceive the world, but you cannot deceive yourself.

Pandit Satyavrata had come to see me ten or twelve years ago, and I could see the misery he was in because it is impossible to deceive yourself: you know that all that you know is borrowed, and the borrowed cannot fulfil you.

Moe: 'Hi! Thought I'd drop in and see you about the umbrella you borrowed.'

Joe: 'Sorry, but I loaned it to a friend of mine. Did you want it?'

Moe: 'No, but the fellow I borrowed it from says the owner wants it back.'

Scholars go on living something that has been given from one generation to another for thousands of

years, and the older it is the better it seems to them. The old is respected by the scholars, and with that which is old *they* become old. With all that ancient rubbish accumulating in their heads they become just garbage and nothing else.

But how can you deceive yourself? Deep down you know all the time that you have missed knowing, that light has not dawned upon you, that your inner being is absolutely dark. And as death starts coming closer, the knowledgeable person becomes more and more shaky.

When Pandit Satyavrata came to me I could see that trembling. He was trying to hide it, he was trying to pretend that he was not worried at all about enlightenment, but his whole concern was how to become full of light within. Knowledge had not helped, but knowledge helped in one way: he became the Vice-Chancellor of a university; he was nominated for the parliament by the then president, Dr 5. Radhakrishnan -- another of the same kind of stupid scholar; he wrote seventy-five beautiful books, and, as you say, he certainly is the most respected leader in the Arya Samaj.

The Arya Samaj was founded by another parrot, Swami Dayananda. He was far worse than Swami Vivekananda and certainly comes nowhere near J. Krishnamurti. He was just a scholar, a linguist, very clever at splitting hairs, very efficient at playing with words. And the whole of Arya Samaj is still carrying his nonsense. When the founder himself is not enlightened it is almost impossible to find enlightenment through his so-called wisdom, which is not wisdom at all but only knowledge, *mere* knowledge. He created many scholars, but he could not create a single man of enlightenment, a single man of the calibre of Gautam Buddha, Jesus Christ, Lao Tzu or Zarathustra. But many scholars have followed the footprints of Dayananda.

Satyavrata is certainly one of the most respected leaders in the Arya Samaj, so these are the two reasons why he cannot come here openly...

He sent a message to me that he wanted to see me in private. Why? -- because he wanted to know something about meditation. But that is not something very private; you can ask it before others. But a great scholar, a respected leader of a religious cult is afraid that if his colleagues, friends come to know that he has been asking me what meditation is or how to meditate, then all his respectability will go down the drain.

In fact, to be associated with me is risky, very risky, dangerous. I am notorious! To be with me one has to be at least capable of being notorious. I don't care at all for respectability -- I am not a leader, I don't belong to any cult, any creed, any dogma -- I am simply saying what I have known. Whether your scriptures support it or not is beside the point: if they agree with me it is good for them, if they don't agree with me then it is their misfortune. But I am not at all interested in being supported by the tradition, by scriptures, by religious leaders by political leaders, I stand my own ground. And I have known my original face, so I don't care about public opinion.

That is his problem: first, he is a great scholar. How to ask a question? -- because the question shows your ignorance: that you don't even know what meditation is all about and you have been writing on the Upanishads, which are nothing but pure meditation!

And then he is afraid of losing his respectability in the Arya Samaj. I have spoken again and again against Dayananda, so the Arya Samajists are absolutely against me. He will lose his leadership, and at the age of eighty-two it becomes more and more difficult to risk; one loses all courage. Death is knocking on the doors, how can you be courageous? So of course he admires me, but he can only admire me secretly.

You say, Ajai Krishna Lakhanpal: HE TOLD ME THAT HE DOESN'T KNOW WHETHER THERE IS ANY SUCH THING AS SELF-REALIZATION...

He may not have ever thought that you would put it in a question to me. Now it will be known all over the world! What he was hiding, you have made open. He certainly does not know that there is any such thing as self-realization because he has never meditated. It is an experience, and unless you drown in it, become utterly drunk with it, you cannot know it.

When you go back, tell him there is still time, because meditation can be learnt at any age, even on the deathbed. Meditation does not need any effort, it needs relaxation. It does not need any muscular power, all that it needs is a restful consciousness. Hence it can be done by a child, it can be done by a young man, it can be done by an old man, very easily. It is the simplest phenomenon in the world.

Self-realization is not difficult at all. It appears to be difficult because we never try to get in tune with our own being. We have forgotten the language, that's all, but it can be remembered.

When you go back to him tell him to meditate. Even though he is old it can still happen. It is never too

late, there is always time, because it can happen in an instant. It does not take time to happen; it is not a gradual process.

Self-realization is a process of sudden enlightenment. If one can relax totally in the moment, if one can put the mind aside and just BE... silent, aware... one can become self-realized at the last moment of life too.

When you go back to him give him this message and tell him, 'Now you are eighty-two years old, don't be afraid of losing your respectability, soon you will be losing your life! And don't be worried about your so-called scholarship and your learnedness; all will be taken away by death. It is better to drop it on your own -- that's what meditation is -- rather than to allow death to snatch it away. Then it hurts. If you drop it on your own it does not hurt at all, it becomes a flowering. When death takes it away it leaves a wound behind. When you drop it there is grace, there is freedom; an immense weightlessness arises in you.

And certainly he loves me, he respects me, if he says that:

IF THERE IS ANY PERSON WHO IS REALIZED THEN HE FEELS THAT YOU ARE THE ONLY PERSON WHO IS REALIZED -- FAR BEYOND J. KRISHNAMURTI AND SWAMI VIVEKANANDA.

Then he should gamble a little bit with me! Then he should risk a little bit. Then he should walk a few steps with me, and I promise him that it can happen. It cannot be explained, but I can help him to experience it.

And you say: HOWEVER HE CANNOT PRAISE YOU OPENLY AS THE ARYA SAMAJ PEOPLE WOULD BE UPSET AND FLABBERGASTED.

So what? Let them be upset and flabbergasted -- that is their problem! Soon he will be dying and then these Arya Samaj people are not going to go with him, remember. If he can have a communion with me, that will be something that he can carry beyond death. If he learns meditation, then he will have some riches that cannot be destroyed by death. Otherwise power, prestige, money, respectability, scholarship, all will be burnt in the funeral pyre, and you will be going naked, empty-handed.

I can help you to become so over-full with the inner, with the transcendental, that death will be absolutely incapable of destroying it.

You say: HE LOVES YOUR VEGETARIANISM, BUT FEELS THAT THE EXPRESSION OF LOVE THAT HAPPENS SO OPENLY AND SPONTANEOUSLY AMONGST YOUR SANNYASINS AMOUNTS TO NON-VEGETARIAN CANNIBALISM.

Vegetarianism is the only thing that traditional people can easily appreciate in my commune, hence I am thinking to drop it! My reasons are totally different from their reasons: my commune is vegetarian purely for aesthetic reasons -- it is ugly to kill. It is just an aesthetic approach. I have no religious antagonism towards non-vegetarian food, because the soul is never killed -- that's what all these religions say. The logical conclusion will be: then non-vegetarian food is not a religious problem at all. You are simply separating an animal's body from his soul -- making his soul free of the body, helping his soul to be released from the body. That is the logical conclusion of all their so-called immortality of the soul. If the soul is immortal then why be so worried about killing? Then there is no problem. The soul will find another body somewhere maybe a better body, a younger body, more vital.

But many people, particularly Indian vegetarian people, the Jainas and the few *brahmins* -- and he is a Punjabi Saraswat *brahmin*, one of the topmost brahmins of India -- they can appreciate the vegetarianism of my commune, but their reasons are different.

In the new commune I have the idea that it should be optional, because I don't want to be associated in any way with tradition. If only this thing is there for the traditionalists to enjoy, I will drop that too.

So tell him that if he is alive he will come to know... My people come from non-vegetarian countries and they are suffering immensely. Now, my aesthetic sense says I should not make them suffer so much. Protecting the animals and killing my own people does not seem to be right! They are suffering from many diseases simply because of vegetarian food. Their bodies are accustomed to non-vegetarian food, they have been brought up with that, and the sudden change of climate and the sudden change of food is such a drastic change that it disturbs their whole balance.

So in the new commune it will be optional: those who want to be vegetarian can be vegetarian, those

who want to be non-vegetarian can be non-vegetarian. And then there will be nothing left for the traditionalists to appreciate!

I want to destroy all the bridges. Tell him that I am thankful that he reminded me of it.

And he also says: THAT THE EXPRESSION OF LOVE THAT HAPPENS SO OPENLY AND SPONTANEOUSLY AMONGST YOUR SANNYASINS AMOUNTS TO NON-VEGETARIAN CANNIBALISM.

That is true. Love is tasting the other. If you go deeper into each other it is eating the other, it is 'non-vegetarian cannibalism'.

Moe: 'What do you call a person who is fed up with people?' Joe: 'A cannibal.'

The cannibal chief was preparing to cook the missionary who had been captured the day before.

'You shouldn't eat him,' one of his advisors said. 'He is a missionary -- a religious man.'

'That's the reason I'm doing it,' the chief said. 'I think my people should have a taste of religion.'

And, in fact, discipleship, the very phenomenon of disciplehood is a kind of cannibalism. The relationship between the Master and the disciple is pure cannibalism! Jesus says to his disciples, 'Eat me. Drink me.' And that's what I go on saying: Eat me, drink me, digest me, so that I can become your blood, your bones, your very marrow. The disciple has to eat the Master -- about that he is right.

And finally you say: WHY, OSHO, DO YOU HAVE SO MANY SECRET ADMIRERS?

Because this country consists of cowards, otherwise for twenty-two centuries they would not have been slaves.

And you say: AT LEAST I AM COURAGEOUS ENOUGH TO BE YOUR OPEN ADMIRER, EVEN THOUGH YOU CHOOSE TO CALL ME A COWARD.

Yes, Ajai Krishna Lakhanpal, I call you a coward, because those who are not open admirers, I don't know anything about. But I know about you because you are an open admirer. And if you have that much courage, then don't be cowardly at all now then go the whole way, headlong!

Pandit Satyavrata is very old, eighty-two years old; not much can be e%*pected of him. But you are young -- you should not behave like a dead, old man. And you are not a scholar either. You are fortunate! You are not a Vice-Chancellor, you are not a nominated member of the parliament, you have not written seventy-five books. You are fortunate! You can risk. What are you going to lose?

Calling you a coward is just a device. But you are being cunning too. Since I called you a coward you have been telling my sannyasins, 'What can I do? I want to be a sannyasin, but Osho has said that I am a coward, and he must be right. And he has also said that even if I ask for initiation into sannyas he will not give it to me.' This is a rationalization on your part. You have been telling people, 'Osho has said that this is an agreement and he will not break it, so how can I ask for sannyas?'

Just try, and see what happens! My memory is not very good. I have completely forgotten what agreement you are talking about. Moreover I am crazy -- I can break any agreement.

A Jewish mental patient was causing quite a stir in the institution because he would not eat the food. 'I'm kosher!' shouted Moskowitz. 'I won't eat this food. I want kosher meals!'

So the staff hired a Jewish woman from the community to cook special kosher meals for Moskowitz. Everybody was envious, for Moskowitz's meals were much better than theirs.

Friday night rolled around, and Moskowitz pushed back his chair after a delicious chicken dinner and lit up a big black cigar. This was too much for the director, who called Moskowitz into his office.

'Now, see here, Moskowitz. You're getting away with murder. You get the best meals because you claim you only eat kosher food. And now, on Friday night, on your Sabbath, you flout your religion and smoke a cigar!'

Moskowitz merely shrugged his shoulders. 'Why are you arguing with me?' he said. 'I'm crazy, ain't I?'

Ajai Krishna Lakhanpal, just ask, and see what happens -- whether I keep my agreement or not. I am not a man of words, I am a man of silence!

The second question

OSHO,
I FEEL IT IS TIME THAT SOME ACTION IS TAKEN TO RECTIFY THE FALLEN BANNER OF IRANIAN HONOUR AND TO BRING TRUTH, WHERE FALSE RUMOURS HAVE STAINED THE REPUTATION OF THE GLORIOUS NATION OF PERSIA. ONE: IT IS BELIEVED THAT IRANIANS ARE A MONGREL RACE. WHAT DO YOU SAY?
Ayatollah Rahunah Hamidullah,

This is not true. They are of the purest Aryan stock -- with a few pinches of Aryan, Greek, Moghul, Tartar, a pinch of Turkoman, a pinch of Caucasian, a pinch of Armenian, a pinch of Jewish, a few traces of Slav, a taste of Kurdish and a few handfuls of Turkish and of Arab. Otherwise they are quite pure!
TWO: IT IS BELIEVED THAT NOTHING GOOD HAS EVER COME OUT OF THE COUNTRY.
Hamidullah, this is not true. Humanity has been enriched by Zarathustra, Sanai, Hafiz, Omar Khayyam, Shams el-Tabriz, petrol, carpets, Jalaluddin Rumi, and especially Mulla Nasruddin and the five o'clock shadow.
THREE: IT IS BELIEVED THAT NADIR SHAH WAS A BLOOD-THIRSTY WAR-MONGER.
Hamidullah, not true. He only made war on India and only one hundred and twelve times.
FOUR: IT IS BELIEVED THAT IRANIANS ARE RUTHLESS IN BUSINESS.
Hamidullah, this is not true. It is the Jew in them.
FIVE: IT IS BELIEVED THAT THEY ARE 'WISHY-WASHY'.
Hamidullah, this is not true either. But it is true that they never say no and never say yes, and vice versa.
SIX: IT IS BELIEVED THAT THEY ARE GAMBLERS, DRUNKARDS, SEX MANIACS AND HOMOSEXUALS.
Hamidullah, absolute nonsense! They drink to purify their souls, they gamble to share their wealth. As for sex -- it is the Arab in them. And as far as homosexuality is concerned -- only very rarely, when they run out of hostages.
SEVEN: IT IS BELIEVED THAT THEY ARE RAPISTS.
Hamidullah, just rubbish! They do it only by mutual consent, except that they don't take no for an answer.
EIGHT: IT IS BELIEVED THAT THEY ARE NOT TRUE MUSLIMS.
Hamidullah, this is not true at all. Iranians are exemplary Muslims: they never swear, gamble, drink or rape inside a mosque.
NINE: IT IS BELIEVED THAT NOTHING HAS MOVED SINCE KHOMEINI'S ISLAMIC REVOLUTION.
Hamidullah, absolutely false! This revolution has moved the whole of Iran five hundred years backwards.
AND THE LAST: AS FOR YOUR MENTION OF IRANIANS NEVER UNDERSTANDING ANYTHING, OSHO, THIS IS ABSOLUTELY NOT TRUE! ACTUALLY, I'M NOT QUITE SURE WHAT YOU MEAN BY THIS STATEMENT. COULD YOU PLEASE EXPLAIN IT A LITTLE MORE?
Hamidullah, explaining it a little more will not help, it will only create a little more confusion in you. So I will tell you a few jokes. If you get them, good; if you don't get them, others will get them and enjoy.

First:
It was a great tragedy. In his will the old Iranian asked that when he died his two sons should bury him at sea. But they drowned trying to dig his grave.

Second:
The old Iranian, aged seventy-five, visits his doctor and says, 'Well, Doc, I think I've become impotent.' The doctor asks, 'When did you notice that?'

The Iranian answers with a sigh, 'Last night, twice, and this morning once.'

And the last:

Two Iranian deaf-mutes were sitting in a car in New York conversing in sign language. 'Let's pick up a couple of chicks and get laid!' signed one.
'Great!' signed the other.
Soon they had spotted and picked up two girls who were also deaf mutes. 'How about a little loving?' indicated one of the men.
'Fine,' the girl signed back, 'but do you have any contraceptive?'
'No, damn it! Let's stop at the nearest drugstore and get some,' was the reply.
At the next corner they stopped and one of the men got out. Twenty minutes passed, then half an hour... finally the man came back with a dazed expression on his face.
'What happened? What took you so long?' the other signed.
'Well,' he replied, 'I went in and showed the man that I wanted some contraceptives and he said, "The baby bottles are down that aisle." Seeing that he didn't understand, I made gestures indicating the love act. He said, "The hot water bottles are on the left." In desperation, I unzipped my pants and laid my machinery on the counter, placing a dollar beside it. At first he was bewildered, but then a look of comprehension came over his face. So he unzipped his pants, laid his machinery on the counter and pocketed the dollar -- his machinery was two inches longer!'

The third question

OSHO
PLEASE TELL US A FEW MORE SUTRAS OF THE GREAT MYSTIC PARAMAHANSA HIS HOLINESS MURPHYJI MAHARAJ. AND DO YOU KNOW MURPHY'S VERSION OF THE GOLDEN RULE 'DO UNTO OTHERS AS YOU WOULD HAVE OTHERS DO UNTO YOU'?

Akam,
I don't know Murphy's version of the golden rule, but I can guess. I know the man! He will say: Never do unto others as you would like others to do unto you, because their tastes may be different.
And here are a few sutras of Murphy.

First: It all started in the garden of Eden when man came first -- and woman has been late ever since.
Second: You can't tell how deep a puddle is until you step in it.
Third: There is never enough time to do it right, but there is always enough time to do it over.
Fourth: Whatever the person at the next table orders, it always looks better than yours.
Fifth: Nothing is impossible for the man who doesn't have to do it himself.
Sixth: Eat dessert first, because life is so uncertain.
Seventh: If everything seems to be going well you obviously don't know what is going on.
Eighth: Never excel today -- you may have to live up to it tomorrow.
Ninth: No matter how many ways you perceive that a procedure can go wrong and circumvent them, another way will always develop.
Tenth: Any woman who says, 'It's a safe time of the month,' will give birth almost nine months later.
Eleventh: You cannot lose an old or damaged golf ball, only a new one.
Twelfth: A short cut is the longest distance between two points.
Thirteenth: When an error has been detected and corrected it will be found to have been correct in the first place.
Fourteenth: An object will fall so as to do the most damage.
Fifteenth: Toothaches tend to start on Saturday night.
Sixteenth: A bird in the hand is safer than one overhead.
And seventeenth: The first myth of religion is that it exists.

And the last question

OSHO,
OUR PARENTS ARE HERE. WOULD YOU TELL THEM A JOKE?

Mira Asango and Anand Geho,

This is the joke for your parents:

'I have some grave news, Abe,' said the doctor. 'You have only twelve hours to live.'

Abe went home to break the news to his wife. 'Rosie, darling, the doctor says I have only twelve hours more to live,' he announced.

'In that case honey ' replied Rosie 'I am your slave for the next twelve hours. Your wish is my command!'

First they went to Abe's favourite Chinese restaurant, then they came home and watched Abe's favourite television programme, and then they made love before falling asleep.

At two in the morning Abe woke up in a cold sweat. He had one more hour to live. He nudged Rosie and said, Wake up, Rosie, wake up! I want to make mad and passionate love to you one last time!'

'Well,' grumbled Rosie, 'It's okay for you, Abe, but I have to get up in the morning!'

Zen: Zest, Zip, Zap and Zing

Chapter #5
Chapter title: Freedom and Love: The Centre and the Circumference

31 December 1980 am in Buddha Hall

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The first question

OSHO,
THANK YOU SO MUCH FOR YOUR TEACHINGS. I AM VERY GRATEFUL. I CAME HERE VERY HUNGRY AND YOU ARE FEEDING ME.
MY QUESTION IS: I HAVE BEEN RAISED TO BELIEVE THAT COMMITMENT IS ABSOLUTELY NECESSARY IF A RELATIONSHIP IS TO WORK. HOW CAN TWO PEOPLE BE COMMITTED TO EACH OTHER? HOW DOES A RELATIONSHIP WORK?
I AM AFRAID OF COMMITMENT, SO I AVOID RELATIONSHIPS. WHAT IS REALLY NECESSARY IN A LOVING RELATIONSHIP?

Susan Brown,

The first thing to understand is that I have no teachings. I am not teaching you anything at all, because teaching simply means conditioning your mind -- in other words, programming you in a certain way. What I am doing here is just the opposite of teaching you: I am creating a space where you can unlearn whatsoever

you have been taught up to now. I am not a teacher!

That's the difference between a teacher and a Master: the teacher teaches, the Master helps you to *undo* whatsoever the teachers have done. The function of the Master is just the opposite of that of the teacher.

The teacher serves the society, the establishment; he is the agent of the past. He works for the older generation: he tries to condition the minds of the new generation so they can be subservient, obedient to the past, to all that is old -- to their parents, to the society, to the state, to the church. The function of the teacher is anti-revolutionary, it is reactionary

The Master is basically a rebel. He is not in the service of the past, he is not an agent of all that you can think of as 'the establishment' -- religious, political, social, economic -- his whole effort is to help you to discover your individuality. It has nothing to do with tradition, convention. You have to go within, not backwards. He is not in any way interested in forcing you into a certain pattern; he makes you free.

So what I am doing here is not teaching, that is a misunderstanding on your part. But it happens because you have lived with teachers, all kinds of teachers. It is rare to come across a Master, because the society does not allow the Master to happen. The society is very afraid of the Master, otherwise why did society poison Socrates? For what? He is the Master par excellence, has never been surpassed by any other. His crime was that he was a Master, and the society wanted him to be a teacher He was helping people to discover the truth. And society is not interested in discovering the truth, it is interested in covering it more and more, because it lives through lies -- it calls them beliefs.

All beliefs are lies; howsoever beautifully presented, they are lies. Truth cannot be given by one person to another, only lies can be transferred, they are transferable. Truth is untransferable.

The Master cannot hand over the truth to you, he can only create devices so that you can discover your own truth. The truth is always your own authenticity, your own being. Who can give it to you? The teacher pretends to give you truth, but what he gives is just a decorated lie -- although it may be very ancient, repeated for millions of years, so it appears like truth.

Adolf Hitler, in his autobiography, MEIN KAMPF, says, 'The only difference I know between a lie and a truth is that a truth is nothing but a lie often repeated.' So you become hypnotized by it -- and you can see it happening everywhere.

People are worshipping stones -- people with eyes, people with intelligence, worshipping stones! They have been hypnotized from their very beginning. People are believing in all kinds of stupidities, all kinds of superstitions, but they are not aware of it. They are almost in a drunken state; they are living in hypnosis. That is the secret of all hypnosis: repeat a thing again and again and again.

If you are consulting a hypnotist for any problem, his suggestion will always be to repeat something. If you are suffering from sleeplessness he will say, 'Go on repeating, "I am falling asleep, I am falling asleep, falling asleep..." Go on repeating it and you will fall asleep.' But that sleep will not be a natural sleep, it will be deliberately created, it will be false, It will be pseudo, it will not have the spontaneity of real sleep. It is an imposed mind phenomenon -- you have forced yourself to fall asleep.

Mothers know it very well. When a child wants to get up and they want him to go to sleep, they start singing a lullaby A lullaby is nothing but hypnosis: a small song, maybe of one or two lines, repeated again and again, creates boredom, and boredom is one of the best tranquillizers yet discovered. Anybody will fall asleep, tired of it.

You can go on repeating a certain lie in the same way... Adolf Hitler proved it by his propaganda. He propagated utter lies, and one of the most intelligent races on the earth, the Germans, believed him. The most learned race, the race which has given birth to great philosophers, thinkers, professors, scholars of the calibre of Immanuel Kant, Hegel, Fichte, Feuerbach, Karl Marx, fell into a deep hypnosis -- the whole race! And not only ordinary people but a great giant like Heidegger, one of the most important philosophers of this age, fell into the same trap. He started saying that Adolf Hitler was right.

And what was he saying? He was saying that the world was going to the dogs because of the Jews. Now, there is no relationship at all, no logic in it. The Jews have nothing to do with the world going to the dogs. In fact, the Jews had no country at that time, nowhere where they were in power. They were the least responsible for the world going to the dogs because without power how can you destroy humanity? But still the Germans believed it -- they started believing it simply because of repetition: it was repeated so often.

At first Adolf Hitler was laughed at -- people thought, 'He is crazy! This is sheer nonsense!' But he was stubborn: he went on hammering, he didn't listen to their laughter. He was idiotic -- he may not have even understood their laughter. He was an imbecile! He continued hammering and finally he was victorious, he convinced people.

That's the way the whole art of advertisement exists: just through repetition. When neon lights were discovered and advertisements were put in neon lights -- 'Lux Toilet Soap' or 'Hamam' or something else -- in the beginning it was a fixed light; you could read it once. Soon psychologists suggested 'Let it be flickering.' It comes on, goes off, comes on, goes off, so by the time a person passes it he will have to read it at least twenty, thirty times, because it goes off, then again it comes on -- you have to read it again. So it is better to put it on and off; because twenty repetitions, thirty repetitions each time a person passes by will be more effective. Repeat it on the television, on the radio, in the magazines, in the newspapers, repeat it everywhere. Wherever a person goes, let him come across 'Lux Toilet Soap', and soon he is hypnotized. He goes to the market, to the shop, and he starts asking for Lux toilet soap and he believes that he is choosing it. Somebody else has chosen it for him.

All teachings are creating a certain kind of hypnotic state in you. The function of the Master is to de-hypnotize you, to de-condition you, to de-programme you, so that you can again be innocent like a child, so that you can again function from the state of not-knowing.

A drunkard staggering home kept hitting the trees which lined the pavement -- once, twice, then again. Finally he stopped where he was and said to himself, 'It's better... hic if I wait for the parade to finish!'

That's how Christians are, Hindus are, Mohammedans are: all drunk on certain philosophies which have been repeated continuously. They are seeing things which are not and they are not seeing things which are.

An Irishman was walking along a street pulling a brick along by a string when Police Constable O'Murray, doing his morning round, saw him and decided to humour him. 'Nice dog you've got there, sir!' he said.

'Now, bless the Virgin Mary!' replied the Irishman. 'You can see that's not a dog there, Constable, that's a brick on a string!'

'Oh, sorry, sir!' exclaimed the policeman and walked away.

The Irishman then turned to the brick and whispered, 'We really fooled him, Rover, didn't we?'

Susan, I am not teaching anything here, I am taking away many things from you. The work is negative: it is not giving anything to you but taking many things away from you, so that only your natural being is left behind. That cannot be taken away. Only that which has been given to you can be taken away; that which you have brought with you at birth is intrinsic to you, it cannot be taken away.

The Master leaves you utterly naked, and in that nakedness is beauty, in that nakedness is truth, in that nakedness is freedom, in that nakedness is love and bliss and all that for which the heart longs and all that can make your life significant and meaningful.

You say: I AM VERY GRATEFUL. I CAME HERE VERY HUNGRY AND YOU ARE FEEDING ME.

That is far better than calling what I am doing a teaching. It is closer to the truth, it is more approximately true. It is a feast! I am sharing my being with you, not any teaching.

Your question is: I HAVE BEEN RAISED TO BELIEVE...

That's the whole problem of all human beings: everybody is raised to believe in something. No parents are yet capable of loving their children so much that they can leave them without conditioning them. They talk about love, but it is all false. They themselves may not be aware of it -- that is true -- they may not know what they are doing: they are unconscious. Their parents have done something to them, they are doing the same to their children. People go on giving things to people that have been given to them. Their intentions may be good, but they don't have enough awareness. They are not alert, so they go on giving you beliefs.

In a better world no parent will give you any belief. Certainly he will give you courage to inquire, courage to adventure. He will sharpen your intelligence so that when you come across a lie you can see it and when you come across a truth you can immediately recognize it, but he will not give you any belief. No parent, if he loves the child, can give beliefs because beliefs are poisonous. They destroy your intelligence,

they destroy your courage, and they create prejudices in you.

The whole of humanity is full of prejudices, that's why we are suffering so much. There is no need for so much suffering for so much darkness. The only reason why this suffering exists is very simple: it is because everybody is so stuffed with beliefs and everybody is looking through those beliefs, not directly.

And whenever you start looking through beliefs you cannot see the real. Eyes have to be utterly empty to see the real. Ears have to be utterly empty to hear the real, to hear the truth. If you are already preoccupied, possessed by certain ideas, then those ideas function as barriers.

A matchmaker proposed a beautiful young girl to a businessman client as a possible bride. The client was reluctant to pursue the matter because he didn't possess, in his opinion enough money for such-an attractive girl.

'Oh, you needn't worry about that,' assured the matchmaker. 'You'll never have to support any of her family -- the girl is an orphan.'

The meeting was arranged. Several weeks later the man complained to the matchmaker. 'You lied to me,' he said. 'The girl is not an orphan. She not only has a father who is alive and well, but he is living in prison!'

The matchmaker shrugged. 'You call that living?' he asked.

If you are looking through a certain prejudice then you impose it, you project it; then everything enters you distorted.

In the beginning days of science scientists thought that our minds, our senses, were for gathering information from the outside world. They are doors; the world enters through those doors -- the senses, the mind. They are bridges. But now the latest research has proved just the opposite: your senses don't function as doors, your mind does not function as a bridge. Because it is so full of beliefs, it functions in just the opposite way: it prevents the reality from reaching you.

You will be surprised to know that ninety-eight percent of reality is prevented from reaching you by your mind and senses. Only two percent of reality reaches you -- only that which fits your beliefs reaches you.

Unless a man is totally free of beliefs he cannot know the immensity of truth, the ecstasy of existence.

Susan, you say: I HAVE BEEN RAISED TO BELIEVE THAT COMMITMENT IS ABSOLUTELY NECESSARY IF A RELATIONSHIP IS TO WORK.

Now, so many things are taken for granted... you have not inquired into them. And they will look very true, they will look logical Sometimes logic can be very absurd. Sometimes your so-called learned people are the most stupid people possible.

A learned man went into his library to read, but he couldn't find his glasses. He looked and looked, but he couldn't locate the missing glasses. So he used the logic of his ancient people, reasoning thus:

'Hypothesis: Maybe someone came in and stole my glasses while I was having lunch. No! Why not? Because if it was someone who needed glasses to read with he would own his own, and if he didn't need glasses to read with, why would he steal mine?

'Second hypothesis: Maybe a thief stole my glasses, not to use but to sell. But to whom can you sell a pair of reading glasses? If the thief offers them to someone who needs glasses that man surely owns a pair already, and if the thief offers them to someone who doesn't use glasses, why should such a man buy them? No!

'So where does this take us? Clearly the glasses must have been taken by someone who needs glasses and had glasses but cannot find them. Why can't he find them? Perhaps he was so absorbed in his studies that, absent-mindedly, he pushed his glasses up from his nose to his forehead and forgetting he had done so, took mine!'

The answer began to dawn on the scholar.

'I will push this reasoning even further,' he thought. 'Perhaps I am that man who needs glasses, owns glasses, and moved his glasses up to his forehead and forgot that he had done so! If my reasoning is correct, that's where my spectacles ought to be right now.'

And with that he moved his hand up to his forehead right on top of his glasses. So he smiled, pushed them down, and went on with his reading.

Such a long route to discover your glasses sitting just on your head! But that's how the learned fools go -- round and round, about and about -- and all these hypotheses they go on handing over to others.

This is just a hypothesis, it is not a truth. And, Susan, you have not inquired into it, you have simply accepted it.

You say: COMMITMENT IS ABSOLUTELY NECESSARY...

It is absolutely unnecessary! In fact, with a commitment there is no possibility of love. Just the opposite is the truth, exactly the polar opposite, diametrically opposite to what you have been raised to believe. Your hypothesis is absolutely wrong, but then you have to inquire from the very beginning.

Why do I say that commitment is absolutely unnecessary -- not only that but a positive hindrance to love? What does commitment mean? It means a promise for the future. Love iS in the present and commitment is for the future. Love is today and commitment is for tomorrows. Love is always now, here, and the commitment is always then and there; they cannot meet.

The commitment is a promise that 'I will behave in the same way tomorrow as I am behaving today.' But how can you promise about tomorrow? You may not even be alive, and even if you are alive you may have changed totally; even if you have not changed, the other person may have changed totally. Tomorrow is unpredictable.

A very ancient Chinese story:

A king became very angry with his prime minister for certain reasons, and the king was a little crazy... he sentenced him to death. It was the custom of that country that whenever a person was going to be crucified, the king himself used to come and see him, and if he wanted anything, his last wish had to be fulfilled. And certainly this man had served him his whole life -- he had been his prime minister -- so he came to see him the day he was going to be crucified. He was going to be crucified in the evening, so the king came in the morning. He came on his beautiful horse.

The prisoner could see the horse outside through the window. The king came in, and the prisoner started crying; tears started rolling down his cheeks.

The king was surprised. He said, 'You, and crying? I would never have imagined it, not even in my dreams! You are such a man of courage, you have fought so many battles. Are you afraid of death?'

And the prime minister said, 'No, I am not crying or weeping because of my death, I am crying because of the horse!'

The king said, 'What do you mean? Why should you cry because of the horse? What has the horse done?'

The prime minister said, 'I have never said it to anybody, not even to my wife, that when I was young I lived with an alchemist. He was a miracle man, and I learned from him the art of teaching a horse to fly. But only a certain kind of horse can be taught. I have been looking for that special kind of horse my whole life -- I could not find it -- and today you have brought the horse! This is the horse for which I have been looking my whole life, and this is my last day! I am crying because my whole life's search, my long long apprenticeship with the alchemist, my arduous journey to the Himalayas to learn the art -- all has gone in vain! And why did you bring this horse today? You could have come on another horse. At least I could have died in peace! Now I will be dying in great turmoil.'

The king became very enchanted with the idea that the horse could fly. If it were possible then he would be the only king in the whole world whose horse could fly! He said, 'How long will it take to teach the horse?'

The man said, 'Only one year.'

The king said, 'Okay, I trust you. I know you are a trustworthy man, you will not escape. One year I give you! If you can teach the horse to fly, not only will you be released from this sentence of death but you will get half my kingdom also. And if the horse cannot fly, of course, after one year you win be killed, so there is nothing for me to lose. Take the horse and go home!'

The prime minister took the horse and went home. The wife was crying because this was the last day. They were getting ready to go and see him after the king had left. The children were crying, all the relatives had gathered and his friends had gathered. They could not believe their eyes when the prime minister arrived there on the horse! They said, 'What has happened? What happened? Tell us how you managed it!

Have you escaped from the prison? But this horse, we know, belongs to the king! How did you get hold of this horse?'

And the prime minister laughed and he said, 'Let me tell you the whole story!' He told the whole story.

The wife started crying even more loudly. She said, 'I know that this is absolutely false. You don't know any art, you have never been to the Himalayas, you have never been an apprentice to any alchemist. Now this will be even harder for us. This whole year I will have to suffer now! This evening it would have been finished; after a few days I would have settled -- time heals everything. But one year... and death will be constantly hanging over our heads like a naked sword! And if you are so clever, then why did you ask for only one year? You could have said it would take twelve years!'

The prime minister said, 'You don't know the king. Twelve years would have been too long -- I know him perfectly well. I have asked the maximum of what was possible; more than that and I would have died today. But don't be worried -- in one year anything can happen. The king can die, I can die, the horse can die! Everything is possible. One year is long enough -- much is possible. And I am free. Don't be worried!'

And the end of the story is unbelievable: all three died!

Tomorrow is uncertain, absolutely uncertain. How can you promise? What commitment? One can only be committed for the moment, but that is not commitment. One can only say, 'Now I love you, tomorrow we will see! Perhaps yes, perhaps no. Tomorrow will decide.'

Just think of yesterday, Susan, when you had not met this particular man that you have fallen in love with. Yesterday you had not even dreamt about him, today he has met you. Yesterday there was no idea of the man, and today you are ready to commit yourself! But who knows about tomorrow? You may come across a better man -- then what?

Commitment is stupid. Man can only live in the moment, and love is a flower of the moment. It is commitment that has made love false. A plastic flower will be there tomorrow, the day after tomorrow, year in, year out. You can trust that it will be there -- it is a plastic flower. But the real rose opens its delicate petals early in the morning, dances in the wind, in the rain, in the sun, and by the evening the petals have withered away, and tomorrow you will not find even a trace of it.

Do you think the plastic flower is better than the real rose? If you think that way then you don't know love, you know only marriage. Marriage is a plastic flower, love is a real rose. Perhaps it may survive, perhaps it may not.

Commitment is impossible -- commitment is lying! And if you make any commitment for tomorrow, then there are only two possibilities: either you will have to break it or you will have to deceive, pretend. That's what millions of people around the world are doing. Their marriages finished the day their honeymoon was finished, but they are still together, married, pretending, telling each other, convincing each other that 'I still love you.' In thousands of ways they are trying to prove that they are true to their commitment, but every action -- and their faces and their being -- shows that they are sad. Where is that joy, that dance, that celebration that love brings in its wake? But their love has been dead a long time; they are living only in the nostalgia, in the memory of it, hoping that there may be a certain resurrection of it some-day.

The whole world is living with masks, pseudo faces: pretending to be somebody that you are not, doing something which you don't mean, saying something which you don't mean. It is a very crazy world! Be aware of this craziness. And this whole craziness has come into existence because of our insistence that commitment is absolutely necessary -- not only necessary, Susan, but, you say, *absolutely necessary*.

Man cannot live up to absolutes -- don't ask the impossible from the poor man! You will destroy everything that is valuable and delicate in him if you ask for absolutes. And that's what we have been doing -- asking for absolutes.

In a little town in Russia there were many more girls than boys. Consequently, the local matchmaker was having an easy time making good matches for the young men of the village, although the girls were often ending up with the poor end of the bargain.

A rather unpleasant man in the village, whose face matched his disposition, wanted a bride who possessed beauty, charm and talent.

'I have just the girl for you,' said the matchmaker. 'Her father is rich and she is beautiful, well-educated, charming. There is only one problem.'

'And what is that?' asked the young man suspiciously.

'She has an affliction. Once a year this beautiful girl goes crazy. Not permanently, you understand. It's just for one day and she doesn't cause any trouble. Then afterwards she's as charming as ever for another year.'

The young suitor considered. 'That's not so bad,' he decided. 'If she's as rich and beautiful as you say, let's go to see her.'

'Oh, not now,' cautioned the matchmaker. 'You'll have to wait to ask her to marry you.'

'Wait for what?' pursued the greedy man.

'Wait for the day she goes crazy!' came back the answer.

Once in a while people go crazy and that is the time when they get married, that is the time when they commit themselves for their whole lives -- but only in craziness.

And love is, in the ordinary way, something crazy. It is biological, instinctive, it is unconscious, it is hormonal. It is more chemistry than spirituality! That's why we can change the man into a woman and the woman into a man very easily. Just a few glands have to be changed, and the man becomes a woman and the woman becomes a man. It is such an easy phenomenon now, and in the future it is going to happen even more often -- and then commitment will become even more difficult. Your wife may decide one day to become a man -- then? Your husband may go for an operation and become a woman -- then what are you going to do?

And I don't think people will miss such opportunities, because if you can live as a man for a few months or years and then as a woman and then again as a man, then you are living life multi-dimensionally; you will have a little more variety -- one gets tired of being a man or a woman. So it is perfectly good -- just for a change it is good -- and you can see the other side of the story too.

If all men once in a while become women, then no man will ever say that woman is a mystery, that it is impossible to understand a woman, and no woman will think that man is a mystery. You can be a man and you can know the mystery from the inside, and if you can change a few times you may simply get fed up with the same game, because you will know there is nothing in being a man because you have been a man, and you will know that there is nothing in being a woman -- you have been a woman. And that may bring a great transcendence in human consciousness -- people will start simply becoming Buddhas easily!

A Buddha is one who goes beyond being a man and beyond being a woman; he transcends all sexuality. Very few people have been Buddhas in the past, perhaps this is the reason: because you remain intrigued with the mystery of woman and the woman remains intrigued with the mystery of man. And there is not much of a mystery, it is only chemistry!

So what you call love is an unconscious biological force -- you are at the mercy of a biological force. It comes and it goes. Neither can you bring it nor can you force it to remain, because it has nothing to do with your consciousness. But commitment is conscious, and what you are committing yourself to is unconscious! There is no link between the two.

I cannot say, Susan, that commitment is absolutely necesSary if a relationship is to work. And who has ever heard of a relationship working? No relationship ever works... only in the beginning, but by the time it really starts getting hold of you it is too late. In the beginning it is sweet, beautiful, because both partners are really possessed by the chemistry and the biology, and they are seeing things which nobody else can see.

When you fall in love with a woman, everybody laughs. They think, 'This man has gone crazy!' People start asking, 'What do you see in this woman?' People start asking the woman, 'What do you see in this guy?' But lovers go on seeing things -- all kinds of hallucinations. In a very ordinary girl's face a lover can see the moon! And the woman can see in her lover all kinds of gods! She cannot believe that such a love has ever happened before or is going to happen again. It is happening for the first time and the last time!

That's why in every language there exists the expression 'falling in love'. It is really falling -- it is falling from your intelligence, falling from your humanity. it is really falling into a ditch! And if you become committed, then you cannot get out of the ditch either! Commitment means, 'I am falling forever,' so the ditch is going to become your grave.

Marriages have become people's graves -- and I have seen no relationship that works. What works is love, but love is a delicate flower; you cannot depend on it. What works is momentary, but under the impact of love you can become committed And then you will repent, but then you cannot escape from the commitment. You have been brought up with these beliefs: that you have to stick to your promise, that you have to be consistent, that you have to fulfil whatsoever word you have given. Now your whole work is wasted. What works as far as love is concerned is momentary; it certainly works for the moment, but no

relationship works.

Relatedness works but not relationship, and you have to understand the difference between the two. Love, the moment it becomes a relationship, becomes a bondage. And when you are in bondage it is impossible for you to be festive, to be joyous. You can fulfil the duty, but duty is an ugly, four-letter word. Duty means now you are caught and you have to do it. Love is not something that you do, it is something that happens; duty is something that you have to do. It is a drag! You become a martyr. You start carrying your cross on your own shoulders, and you may think that you are becoming a Christ...

Look at all the husbands carrying crosses! Look at the wives! Nobody seems to be happy. They are continuously quarrelling, continuously fighting, continuously destroying each other, reducing each other to commodities, to means. The wife is using the husband, the husband is using the wife. It may be for different purposes -- the wife uses the husband for economic purposes and the husband uses the wife for sexual purposes -- but both are using each other. And how can one be happy when one is being used?

So the moment the husband says, 'What about it tonight?' the wife immediately says, 'I am suffering from a headache,' or she goes into a tantrum or starts a quarrel. So when the husband wants to make love to the wife he has to bring ice cream and a bouquet and a sari, or something economic; then it is business, then it is simply give and take.

This is *not* working -- you cannot say that the relationship is working. Yes, if love becomes-conscious, then there is a tremendous joy -- it works.

Love ordinarily is unconscious and animal. If you make it conscious -- that means love plus meditation -- then there is a totally different quality to it, a different beauty, a different flavour; then it works. But it works because of consciousness not because of love. And consciousness changes love from relationship into a relatedness; it changes it more into a friendliness. It is no longer a bondage, it gives freedom.

The moment you become meditative you stop reducing the other to a thing. Then you are no longer a husband and the wife is no longer a wife, you are just two friends. There iS no legal bond. You live together out of freedom, out of joy. You want to share, that's why you live together. And if that sharing stops you simply say goodbye to each other with great respect, gratitude, because whatsoever the other has done one has to be grateful for; there is no sourness about it.

Consciousness works both ways: if you live together it iS a friendship, and friendship gives you freedom. You can be friendly with many people; there is no possessiveness in it. When love becomes friendliness there is no possessiveness in it, there is no exclusiveness in it, there is no jealousy in it. And when there is no jealousy, no possessiveness, there iS freedom.

Freedom works, friendliness works. And the moment love starts giving freedom to the other, then there comes a tremendous fulfilment out of it, because the greatest desire of man is freedom, not love. If one has to choose between love and freedom, then the conscious person will choose freedom and the unconscious one will choose love.

Why did Buddha escape from his palace? There was enough love, in fact more than a man can digest. His father had gathered all the beautiful women available in his kingdom; he was surrounded by beautiful women. He escaped -- he could see the bondage. A great desire for freedom arose in him.

That's why in the East the ultimate state is called *moksha*: *moksha* means 'absolute freedom' -- it is a higher phenomenon. Jesus calls God 'love' -- it is a little bit lower. Buddha calls it *nirvana*, 'absolute freedom', so absolute that you are even free from your self. Your self was a bondage, was a limitation. You are free from everything, even from yourself. It is pure freedom!

Freedom is the ultimate desire of man. Man comes to flowering only in freedom. Meditation will bring freedom.

And I am not against love: it is just one step lower than freedom, and it is beautiful to have love as a fragrance around you. Let freedom be your centre and love be your circumference. Let love be the circumference and freedom the centre, and you will have a total being, a whole being.

But, Susan, relationship never works.

You are asking me: HOW CAN TWO PEOPLE BE COMMITTED TO EACH OTHER?

They cannot be. Commitment is towards existence, not towards each other. Commitment can only be towards the whole, not to each other.

HOW DOES A RELATIONSHIP WORK? You ask.

It does not work -- and you can see it everywhere -- it only pretends to. People go on saying that everything is okay, everything is good. What is the point of showing one's misery? What is the point of showing one's wounds? One goes on hiding them -- it is humiliating to show one's wounds, so people pretend that everything is going well. They go on smiling, they go on repressing their tears.

Friedrich Nietzsche is reported to have said, 'I go on smiling and laughing for the simple reason that if I DON'T smile I may start crying.' Smiling is a way to cover up tears: you shift your energy from the tears to the smile so that you can forget your tears. But everybody is full of tears.

I have looked into thousands of people's lives, their relationships. It is all misery, but they are covering it up, pretending everything is going okay.

A relationship does not work, cannot work.

And, Susan, you say: I AM AFRAID OF COMMITMENT, SO I AVOID RELATIONSHIPS .

You are perfectly right in being afraid of commitment and you are perfectly right in avoiding relationships, but don't avoid relatedness. Don't make any exclusive relationship, be friendly. Let love rise to the level of friendliness, let it be just your quality. *Be* loving. Don't make it a relationship, just be loving.

These are the three stages. Relationship is the lowest; it is animal. Love as a quality of your being -- just as you breathe, you let love be, that is human. And love at its ultimate expresSion is not even a quality; you become love itself. Then it is not even like breathing, it is your very being; then it is spiritual. But the third possibility can happen only through meditation. That refinement is possible only if your energies go through the whole alchemy of meditativeness.

Susan, meditate. Become more aware of what you are doing, of what you are thinking, of what you are feeling. Become more and more aware, deeply aware, and a miracle starts happening. When you are more aware, all kinds of beliefs start disappearing, superstitions dissolve, disperse, darkness evaporates and your inner being becomes full of light. Out of that light, love is a friendliness.

It is not a question of commitment at all; one lives moment to moment, intensely, passionately, totally. That is commitment as far as I am concerned -- commitment to the moment -- because the moment is the only reality there is. The past exists no more, the future is not yet; existence knows only the present. To be committed to the present moment is to be committed to existence, and there is no other commitment necessary.

The second question

OSHO,
IS IT ALRIGHT TO GET MARRIED AND HAVE CHILDREN?

Sudharka,

Just meditate over a few of Murphy's sutras.

First: It is good to be married occasionally.

Second: A clever man tells a woman he understands her, a stupid man tries to prove it.

Third: Marriage is a three-ringed circus: engagement ring, wedding ring and suffer-ring.

Fourth: Marriage may make the world go round, but so does a punch in the nose.

Fifth: Saving a marriage from divorce: the only way is not to show up for the wedding.

Sixth: A woman is God's second mistake -- man is the first obviously -- and two wrongs together don't make a right.

And the last: A woman is entitled to life, liberty, and pursuit of man.

So beware! If you want to get married, who am I to object? I can only make you a little more aware. Think before you jump!

'Baby, which do you prefer?' whispered Charlie to his girlfriend, 'beautiful men or intelligent men?'
'Neither, darling, you know I love only you!'

The preacher at the wedding was an ardent fisherman who was forced to postpone his fishing trip for a couple of hours to conduct the ceremony.
'Do you promise to love, honour and cherish this woman?' he asked the bridegroom.
'I do,' pledged the groom.
'And do you promise likewise?' he asked the bride.
'I do,' she said.
'Okay,' affirmed the preacher as he hastily closed the book and turned to the bride. 'Reel him in!'

A subject of many Athenian jests was the self-control of Socrates in dealing with his shrewish wife, Xanthippe. Once she scolded him loudly and ended by throwing a pail of hot water at him. With philosophic calm he turned to a disciple and said, 'I told you that rain always follows thunder.'

Listen...!

Somebody asked Socrates, 'Do you believe, as some poets do, that a man is incomplete until he is married?'
He said, 'Yes, a man is incomplete until he is married, then he is finished.'

A young man asked Socrates if he should get married, and Socrates replied, 'By all means, young man, get married. If you find a good wife, you will be happy; if you find a poor one, you will be a philosopher.'

And he was saying that out of his own experience.
So, Sudharka, if you want to get married, do it by all means -- I will not prevent you. I never prevent people from making mistakes, because that is the only way they learn. It needs tremendous intelligence to learn from other people's mistakes -- it is very rare. Even if you can learn from your own mistakes, that is something very great! People are so foolish that they go on making the same mistake again and again.
So do it by all means, just remain a little aware.

A circus train had derailed and the car containing the lions had broken open and ten of the animals had escaped. The sheriff quickly organized a posse to track them down. As the men were getting ready to ride off in several directions, he said, 'Men, it's a bit chilly tonight so before we go, let us go across the street to the tavern and I'll stand everybody a few drinks.'
They all gathered at the bar and ordered whisky, except for one man.
'Why aren't you drinking?' the sheriff asked. 'Don't you want to get warmed up before we start out?'
'I want to stay warm all right,' the man said, 'but I sure don't want any whisky before I start hunting a bunch of lions because whisky would give me too much courage!'

So just remain a little sober -- too much courage can be dangerous!
And you also ask about children... That is going a little too far, because if you get married it is only a question of you and your wife; nobody else is involved in it. But if you start producing children then the whole world is involved in it. THAT I cannot say you should do!
And if you are here then the best thing will be to find a sannyasin and get married to a sannyasin. Then children can be avoided very easily, because it is very difficult to persuade any of my sannyasins to have children.

Once a pot of black coffee fell desperately in love with a bottle of milk. After convincing her that he was

a really great guy, they finally got married.

Some time passed and he began to dream about having children, inventing such names as 'White Nescafe', 'Cafe Russe', etcetera. As he told her of his longings, she immediately turned away, saying, 'No... no, darling.' He didn't see her point, but as he loved her he decided to wait.

After some time he again tried, but once again she didn't want to give it any juice. Knowing that he would be cooling down soon, he tried a third time.

'Why not, my love, why not?' he asked.

'Well, ahem...' she uttered, 'well... you know... er... I'm a sannyasin, I'm sterilized!'

But I don't think you will be able to understand all these jokes. If you can understand all these jokes you will not get married at all! But even people who don't understand jokes have to laugh here, otherwise they look very stupid -- very English!

The parents of my personal dentist, Devageet, are here -- and they are proper English people. Their only complaint is that they can't get many of the jokes, but still they laugh just to be polite!

After years of working hard and saving, a New York couple finally had accumulated enough money to take a trip to Israel.

They toured the entire country and spent time in the big cities as well. One evening in Tel Aviv they decided to see what the Israeli night life was like. So they went to a night dub.

They enjoyed the singer tremendously but, unfortunately for them, the comedian did his entire act in Hebrew. The wife sat patiently in silence throughout the monologue; her husband, however, laughed uproariously at every joke. The woman was, to say the least, surprised.

'So how come you laughed so much?' she asked when the act was over. 'I didn't know you knew Hebrew.'

'I don't,' said the husband, 'but I trusted him!'

Zen: Zest, Zip, Zap and Zing

Chapter #6

Chapter title: Bhagwan: Perfectly at Ease, Totally at Home

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The first question

OSHO,
WHY DO PEOPLE CRITICIZE YOU AS A SELF-STYLED AND SELF-APPOINTED GOD?

Chaitanya Keerti,

There are many things to be understood. It is one of the ancientmost reactions of people, it is not anything new. It happened with Krishna, with Moses, with Christ, with Mahavira, with Buddha, with

Mohammed, with Al-Hillaj Mansur. It has been happening all along, as far back as one can see.

People live in misery and they cannot accept anybody who is not miserable just like themselves. To accept that somebody has become blissful is humiliating to them; it wounds their ego. They would like a Jesus, a Buddha, a Krishna, not to be at all, because the height of that Everest suddenly makes them aware of where they are.

It is said that camels don't want to go near mountains, they are very much against mountains. Perhaps that's why they live in the deserts where *they* are the mountains.

It is easier for people to live in misery knowing that this is how life is, because everybody else is also miserable just like them. But to see somebody flowering, and they are only thorns, to see somebody fragrant, and they are only stinking, to see somebody enlightened, and they are nothing but a dark night of the soul, makes them feel *really* miserable; it multiplies their misery. The only way is to deny it, to reject it, to say that something like Christ-consciousness, Buddhahood, is not possible at all.

So it is not only with *me* that they are reacting that way; that is their old tradition, they have always done the same thing. They live in misery and misery is always negative, remember it as one of the most fundamental laws of life.

Misery is an indication of a negative mind; negativity creates misery. You can see the misery, you cannot see their negativity. Misery is visible, it is the circumference, but the centre is always no, negativity. Bliss happens with yes: the centre is yes, then on the circumference there is bliss. Bliss is visible, but the yes is invisible.

Sol had a dairy farm in the country where he bred beautiful golden Guernsey cows and also the lovely black and white Holsteins.

One day Jake, a friend from the city, came to visit and suggested, 'So, why don't you cross-breed your cows? There is a fortune to be made in cross-breeding.'

Sol thought it sounded like a good idea. 'What have I got to lose?' he mused. So he tried it.

Some time later the friend came back to visit. 'How did the experiment go?' he asked Sol.

'Well,' answered Sol, 'I did like you said. I cross-bred the golden Guernsey with the Holstein, and what I got I called a Goldstein. But nobody wanted to buy it!'

'Why was that?' queried Jake.

'Why? Because,' answered Sol, 'when a customer looked over all the other cows, each of them said, "Moo-oo!" But when the man came over to my Goldstein, she eyed him and said, "Nuu-uu!"'

This 'nuu' is very deep in people's hearts, a vast no -- no to everything that surpasses them, that is transcendental to *their* consciousness, no to everything that they have not been able to achieve, no to all the stars, no to the sky, no to all possibilities, potentials, no to every mirror because every mirror makes them feel very sad -- they look so ugly.

One sannyasin was saying to another sannyasin, 'Bobo is sure ugly!'

The other sannyasin said, 'Yeah, he even looks worse than his passport photo!'

Hearing this, I told Krishna Bharti, my photographer, to take another photo of poor Bobo and make it as beautiful as possible. And I waited and waited, and K.B. never turned up with the photo, so I enquired again. I said, 'K.B., what happened? How did that picture of ugly Bobo turn out?' He said, 'What can I do? I tried my best, but Champa, our darkroom lady, never developed it. She was afraid to be alone with it in the darkroom!'

There *are* problems! When you have an ugly face it is better to avoid the mirrors. Without the mirrors you can go on believing how beautiful you are. Without the mirrors there is no trouble; the mirror immediately creates the trouble. Suddenly you can see that this is how you look, and naturally the first reaction is to destroy the mirror; it is easier than transforming your face -- that is a hard task, arduous, uphill.

People crucified Jesus; that is destroying a mirror. They poisoned Socrates; that is destroying a mirror. They murdered Al-Hillaj; that is destroying a mirror. Once the mirror is destroyed they can again relapse into that dream that they are beautiful; there is nothing to disturb their idea.

Chaitanya Keerti, the second thing to remember is that 'Bhagwan' does not mean God at all; that's a strange misunderstanding.~ It is understandable if people from the West take them as synonymous, but even

Indian fools do the same. It seems fools have the same quality all over the world! Wise men may differ, but fools are in absolute agreement with each other.

'Bhagwan' does not mean God, Bhagwan simply means the Blessed One. Hence we have called Buddha Bhagwan, although he does not believe in any God. If 'Bhagwan' means God, then Buddha cannot be called Bhagwan. It is so clear! He does not believe in the existence of God and still we have called him Bhagwan. In front of him, for forty-two years continuously, people were calling him Bhagwan. He never objected for the simple reason that the word 'Bhagwan' is not synonymous with the word 'God'.

We have called Mahavira and all the twenty-four *teerthankaras* of the Jainas Bhagwan, and the Jainas are atheists: they don't believe in God, they don't believe in any creator. Why have we called the *teerthankaras* Bhagwan? -- for the simple reason that they have attained to the ultimate bliss, they are the Blessed Ones.

'God' means creator, one who has made the world. Certainly I am not God. I don't take any responsibility for making this world -- not me!

A professor was about to set out on an expedition to Africa and the Near East and he needed an assistant. So he put an advertisement in the newspaper requesting a man who spoke foreign languages, loved to travel, was able to use a gun, and so on through a long list of qualifications. It was a pretty rare man who could fit his demanding specifications, and there were no responses to the advertisement.

But at the end of a week I appeared before him. He was a little bewildered, puzzled, but still interviewed me. 'Do you like to travel?' asked the professor.

'Me?' I said to him. 'I hate travelling! Boats make me seasick, planes I wouldn't get on, and trains are the worst of all.'

'But you are a linguist,' continued the professor. 'I presume you speak Hebrew, Arabic, Turkish...'

'Who, me?' I interrupted the professor. 'I know nothing but my own mother tongue.'

'Well, can you use a gun?' the professor insisted. 'Me? I cannot even carry a gun!' 'Well,' the exasperated professor exploded, 'then what did you come here for?'

'I saw your ad,' I said to him, 'and I just came to tell you that on me you shouldn't rely!'

You can exclude me! I am not responsible at all for creating this world and I don't think there is anybody who will take the responsibility. I am as much an atheist as Mahavira, as Buddha, as Lao Tzu. I don't believe in any God who has created the world. The world is a self-creative process; no creator is needed. The world is creativity. There is no division between the creator and the created; there is no need at all for a God.

But 'Bhagwan' is a totally different dimension; it has nothing to do with creating the world. 'Bhagwan' means your ultimate state of bliss.

Now, these people...

-Chaitanya Keerti, you ask: WHY DO PEOPLE CRITICIZE YOU AS SELF-STYLED AND A SELF-APPOINTED GOD?

Nobody else can be a witness to my inner bliss. If I have a headache only I know about it; nobody else can know it. When the headache disappears, I have- to declare that it has disappeared; nobody else can declare it. Do you think a committee is needed to decide whether I have a headache or not? Do you think that a vote is needed -- that the country has to vote on it whether I have a headache or not? Only I can declare whether I have come home or not; no committee can do it, no vote can decide it. It is an absolutely individual affair. It is nobody else's business at all. If I do not have a headache, shouldn't I declare that I don't need any aspirins anymore?

That's all that I have done by declaring that I am a Bhagwan: that all the headaches have disappeared, that there is no anxiety in me, no anguish, no desire, no longing for anything, that I am perfectly at ease, relaxed with existence, totally at home.

And these people go on criticizing me for being a self-styled Bhagwan... But so was Krishna! Now Hindus don't criticize Krishna. Who appointed Krishna? He himself declared it!

The Upanishadic seers declared it themselves. Do you think there was a committee to appoint them: 'Yes, this man can declare, "*Aham brahmasmi*, I am the ultimate truth"'?

Who appointed Jesus Christ? Do you think that a committee of the great rabbis of Jerusalem decided,

voted in favour of it, that Jesus was the only-begotten son of God, that he was Christ? They were against his declaration. They thought he was a charlatan, that he was a deceiver, and they punished him for that.

Who declared Buddha to be a God? It is such simple arithmetic! Do you think ignorant people can declare Gautam Siddhartha a Buddha? Do you think blind people can decide about a man, whether he has eyes or not? How can the blind decide? They themselves don't have eyes so how can they see whether anybody else has eyes or not?

It has always been a self-styled phenomenon. One has to declare oneself; nobody else can do it. It cannot be done on my behalf by anybody else. So I say it again that I am Bhagwan. But Bhagwan does not mean God -- or, if you love the word 'God', then Bhagwan simply means godliness.

Obviously, when you have become absolutely blissful, that blissfulness is divine, it is godly. There is nothing more godly than blissfulness because out of that blissfulness many flowers blossom: love, freedom, deathlessness. It becomes the source of all the values, of all that is good. It is the *summum bonum*, the ultimate good.

So, Chaitanya Keerti, let those blind people go on criticizing -- it makes no difference. They are simply trying to console themselves that they are not missing anything. They cannot accept the Buddha, the Christ, they cannot accept me: for the simple reason that to accept me means accepting a challenge, a great challenge, accepting me means that now you have to start working upon yourself. Then you cannot take life for granted anymore. Then your life has to go through a radical change, a revolution! You have to be born anew.

The easier way is to deny it, to say, 'This man is deceiving us!' This is very simple -- anybody can do it. And by denying that anybody has attained to godliness, blissfulness, ultimate freedom, truth, you can again relapse into your sleep, you can again fall back into your unconsciousness.

People don't really want to be religious; their religion is only formal, it does not mean anything -- it is a Sunday religion. They go to the church, they go to the temple, they go to the mosque -- it is respectable, and they are good meeting places. Churches are like clubs, very formal; they don't change anything in you, but they give you a good feeling about yourself, that you are religious.

The people who go to the churches, to the temples, to the synagogues, are going for absolutely wrong reasons. What are their reasons for going there? They are going there to pray to God to grant them some of their wishes, so that some of their desires will be fulfilled. They have tried hard and they are not succeeding, and they would like God to do some miracles for them.
Here is an English public schoolgirl's prayer:

'Holy Mary, I believe
that without sin
thou didst conceive.
Now I pray
in my believing
that I may sin
without conceiving.'

They are going there in search of some miracles, they are not interested in discovering the truth. But, yes, they are immensely interested in beautiful lies, consolations, confirmations that they are good, that whatsoever they are and wherever they are is perfectly right. And the priests have been doing this business: first they create guilt in you and then they console you. Guilt makes you go to the churches, to the temples, because you feel uneasy, and then the priest consoles you, helps you. He has created the wound in the first place and then he puts ointment on your wound and you feel very good.

But to be with Jesus or to be with Zarathustra or to be with Mohammed is to be with fire. You will be consumed! You will have to die! Unless you die you cannot be reborn. The only way to be reborn is to first die; resurrection first is not possible. First crucifixion, then follows resurrection. And who wants to be crucified? To be with me is crucifixion!

And for the people who are afraid of me their only method of protecting themselves from coming to me is to deny me, to say, 'There is nothing to go there for,' to create a wall. That's why they are so much against me, criticizing.

Just the other day I received a letter from Indore. One of my sannyasins, Gautama, has written: 'The Shankaracharya of Puri, one of the topmost Hindu priests, has been in the city and he has been condemning

you like anything.' And Gautama has asked me why in the same breath he was saying both things: He was saying that the whole existence is divine, that each particle of the earth is divine, that each leaf is divine -- all is divine, because whatsoever exists is divine -- but this man, Bhagwan Rajneesh, is not! So he asked me, 'Why, except t. you, are animals divine, dogs divine, mosquitoes divine bedbugs divine, and you are the only exception?'

That is a rare compliment! In this vast universe I am the only exception, the most extraordinary man, of course!

But these fools will not even see what they are saying. They are simply repeating the scriptures, and because the scriptures, particularly the Hindu scriptures, say that everything is divine, they are saying it parrot-like, not knowing what they are saying, and then in the same breath they go on criticizing me.

I know this man, Niranjan Devateerth, Shankaracharya of Puri. Once we were on the same stage. Just seeing me, he became so angry, almost insane. He stood up and said, 'We cannot both sit on the same stage!'

Somehow the organizers controlled him, persuaded him. And when I spoke, in the middle of it he stood up and said, 'I cannot tolerate this anymore! It is too much! It is against our tradition!'

I told him, 'We are not here to talk about tradition, we are here to talk about truth! And truth and tradition are two different things, in fact, two diametrically opposite things. Truth is never traditional and tradition is never true. Tradition belongs to the crowd and truth belongs to individual inquirers.'

The Indian crowd particularly is formally very religious and informally very irreligious. The Indian mind has a schizophrenic quality: on the surface very holy and deep inside very unholy. It is bound to be so because of the thousands of years of repression, the repression of everything that is natural. So whenever an Indian drops his mask even his original face is not beautiful, it is distorted. He moves from one extreme to the other extreme. This is the way of the mob psychology everywhere, but more so in India.

The first night, Shapiro was shown to his place for dinner and found himself sharing a table with a well-dressed Frenchman. When Shapiro arrived, the Frenchman rose, bowed, and declared, 'Bon appetit!' Shapiro replied, 'Shapiro!'

This same ritual took place at every meal. On the last day of the trip Shapiro happened to run into the purser and took advantage of the encounter to tell him what a pleasant table companion Mr Bon Appetit had been.

'Oh, Mr Shapiro,' said the purser, 'Bon Appetit is not his name, that's just French for "I wish you a hearty appetite"!'

'Is that so?' said Shapiro. He couldn't wait to rectify the situation. That evening at dinner, before his companion could do a thing, Shapiro stood up, bowed ceremoniously, and declared, 'Bon appetit!'

Whereupon the Frenchman rose and replied, 'Shapiro!'

That's how it goes! The blind man is going to fall either on this side or on that side. Everybody is blind, and to live with eyes in the country of the blind is really very strange.

And that's what the Buddhas have been doing for thousands of years. They are the greatest strangers, the greatest foreigners in the world, for the simple reason that they are at home with existence but they are foreign to the mob psychology. The mob psychology is bound to be against them. And the strange thing is, whatsoever they are doing they are doing for these people, but these people react in tremendous anger, they become enraged. Just the *presence* of a Buddha is enough to make people go crazy; they become murderous. They cannot tolerate the presence of a Buddha.

Just the other day I heard in the newspapers that the same man who had thrown a dagger in order to kill me is now organizing a long march from Kholapur, a ten-day march -- it will start from Kholapur and end near the 'gateless gate' of our ashram, in protest against me, so that the ashram should be closed and I should be thrown out of the country.

Why do these people go berserk? There is some fundamental reason behind it. If I am right then they are all wrong, and of course they are millions and I am alone. If it is to be decided democratically then the votes will decide that they are right, but this is not something that can be decided democratically.

I declare that I am a self-styled Bhagwan, because nobody else can style a Bhagwan. I am self-appointed because nobody else can appoint me; that's why nobody else can disappoint me either! And the strange thing is that all I am doing here is to help these fools, to help these blind people to gain a little insight into things.

When I say I am divine I am really saying you are divine. This is a challenge, it is a provocation! When

I say I am divine I am saying to you, 'Look! A very ordinary man like me is divine, so you being so extraordinary can easily be divine! There is no problem in it -- just accept the challenge! A little search and you can find your reality.'

Mrs Markowitz was anxious because it was the first day her little boy was going to leave her and go to school. She tried hard to appear calm, but she couldn't hide the concern in her voice as she talked to her son that morning.

'So, my bubeleh, today you're starting to get grown up, you're going off to school, eh? And, bubeleh, you'll be a good boy, do whatever the teacher tells you to, yes? Now, you'll get nicely dressed up in your new suit, bubeleh, and you'll play at recess with the other children, but you won't mess up your new suit, will you, my bubeleh? And, bubeleh, you'll come right home after school, okay?'

'Yes, Mama,' said the little boy, and he went off to school.

All day Mrs Markowitz sat waiting and worrying. At three o'clock she was at the door waiting for her boy.

'So, my bubeleh, how was your first day at school? What did you learn? Tell your mama everything!'

'Well,' said the boy, 'I learned one thing. I learned that my name is not "bubeleh", it is Irving!'

You are not what you think you are, bubeleh! Your name is Irving! That's what I am doing here, trying to remind you, 'Bubeleh, this is not your name. Your name is Bhagwan.' But you get angry. Strange, bubeleh!

The second question

OSHO,
HOW MANY GAY GUYS ARE NEEDED TO SCREW IN A LIGHT BULB?

Almasto,

Are you mad or something? Why are you after these poor light bulbs? And never give this idea to the gay guys, because as far as screwing is concerned whatsoever they do will be wrong -- they will always do it wrong! So have mercy on the poor light bulbs!

And can't you think of any other question? Where are we going to find so many sockets for so many light bulbs? You go on producing light bulbs and I have to produce sockets for you... There has to be an end to everything.

Now you have come across this great idea, 'How many gay guys are needed...?' They are not needed at all!

The third question

OSHO,
I HAVE TO LEAVE SOON. IN THE BEGINNING I HAD A LOT OF QUESTIONS, BUT YOU ANSWERED THEM ALL. THERE IS ONLY ONE LEFT: WILL YOU TELL ME AT LEAST TWO GOODBYE ITALIAN JOKES?

Anand Amana,

That I can do.

An Italian immigrant with a distinct accent was bragging about his three children. 'My first-a bambino, he's a doctor. He's-a one of the best-a in his field. He make-a the fifty thousand-a dollars per year. My second bambino is-a a lawyer and he make-a the seventy-five thousand-a dollars per year. My third-a boy, he's-a my finest-a boy. He's a sports-a mechanic-a!'

'What,' enquired his friend, 'is a "sports-a mechanic-a"?'

'He's-a person that-a fixes the football-a games, the basketball-a games, and all-a the other sports-a games!'

Get it or not? If you cannot get it right now, think about it in the middle of the night and suddenly you will start laughing. Then you will get it! It takes a little time.

An Italian spent his annual holidays in Brazil. When he returned home his friend asked him, 'So, Mario, how was the sex life in Brazil?' 'Mamma mia!' exclaimed Mario. 'Big-a confusion... the male neighbours mixing with-a the female neighbours, bosses with-a secretaries, women with-a women, men with-a men... how it-a hurts-a!'

Now it is even more difficult! You will have to meditate!

The last question

OSHO,
THE OTHER DAY I WAS AFRAID OF YOU WHEN YOU TALKED ABOUT THROWING THAT UGLY KISSING AND HUGGING INDIAN OUT OF THE ASHRAM. I DO NOT WANT ANY ANGRY GOD, AND ANYWAY HE WAS NOT KISSING YOU IN AN UGLY WAY. AND WHAT IS GOING TO HAPPEN TO ME WHEN SOMETHING UGLY COMES UP IN ME? AM I IN DANGER OF BEING THROWN OUT ALSO? DO YOU WANT ME TO BEHAVE?

Alfred,

The first thing to remember is that I am not a moralist, I am not a puritan, but I have certainly some aesthetic sense. To me beauty is higher than virtue, *any* virtue. Beauty is higher than good, than truth.

In the East we have this trinity: *satyam*, *shivam*, *sunderam*. *Satyam* means truth, *shivam* means good, and *sunderam* means beautiful. The beautiful is the highest. First you encounter *satyam*, the true, then *shivam*, the good, and then *sunderam*, the beautiful.

The beautiful to me is the most significant phenomenon, so I will not allow anything ugly to happen in my commune. In this Buddhafield everybody has to learn to be a little more aesthetic.

So I am not telling you to behave, I am only telling you to be a little more aware, a little more intelligent.

Two very devout Catholic women, Signora Brambilla and Signora Rossi, are chatting.

'I'm-a really in trouble,' moans Brambilla. 'My apartment has-a got-a only two tiny rooms and-a there lives-a me and my seven children. And-a I'm-a sure that I'm-a pregnant again. Dio mio, what a disaster!'

Signora Rossi looks at her very surprised and says, 'I have-a only two-a children and that's-a plenty! I don't-a want-a no more! Why don't-a you do-a something about it?'

'What's-a there to do?' cried Signora Brambilla. 'The Pope has-a forbidden the pill!'

'The pill, yes-a!' replied Signora Rossi. 'But I always crush-a it into a little powder!'

Yes, that much intelligence is needed. If the pill is forbidden, crush it into powder.

Alfred, all that I require is a little bit of intelligence. Ugliness is unintelligence, beauty is intelligence. I don't want you to behave, but I want you to be more alert.

And certainly nobody is going to throw anybody out, but that's the language Indians understand; they don't understand any other language. Since that day nothing like that has happened again and it will not happen. Nobody is going to throw anybody out -- that is not my way. I am not a person who can be angry at all, but I can pretend to be angry, I can act angry! I know which language is understood and I use that language.

Two fellows went duck hunting. One told his new-found friend that he was known to snore at night, and if he did hear him snoring to simply get up and shake him.

Shortly after they turned out the lights, his buddy went over to his bunk and kissed him on the cheek.

There was no snoring that night.

Today I have jokes which are a little difficult!

People are unconscious; they need to be hit exactly on the head, then a little bit of consciousness comes to them.

A crew was unloading a tanker of highly explosive chemicals when it exploded. Two men were killed and half a dozen were knocked unconscious. As the ambulance attendants were carrying one of the men on a stretcher, he regained consciousness. Just as he did, his hands fell over the side of the stretcher. Feeling nothing but air, he let out a great moan and said, 'Oh, my God! I haven't even hit ground yet!'

The lady of the house called to the maid downstairs, 'Has the milkman come yet?'

'No, Ma'am, but he's already startin' to breathe heavy!'

So, Alfred, don't be too afraid! Nobody is going to throw you out, and if something ugly comes up in you we have many groups here. Those groups are meant for you to be as ugly in as you can be; those groups are for catharsis. But not in the commune, not in Buddha Hall, otherwise you can see there are guards sitting all around -- just try to cough, Alfred!

Zen: Zest, Zip, Zap and Zing

Chapter #7

Chapter title: The True Master: The Ultimate Rebel

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The first question

OSHO,
YOU ARE SHOWERING IMMENSE LOVE ON YOUR DISCIPLES AND OTHERS. BUT WHY AREN'T OTHER ENLIGHTENED BEINGS LIKE YOU, SO FULL OF LOVE AND COMPASSION? IS IT NOT TRUE THAT LOVE AND COMPASSION DAWN WITH ENLIGHTENMENT?
WHY DO OTHER MASTERS SEEM TO BE SO DRY AND MERE INTELLECTUALS IN COMPARISON WITH YOU?

Nikhilananda,

The first thing to remember is that out of one hundred masters there is only one Master; ninety-nine are only teachers. The teacher is necessarily learned, the Master may be learned, may not be learned; it is not a necessity. The teacher is well-versed as far as tradition is concerned, conventions are concerned, social ethos is concerned. He lives a borrowed life, and a borrowed life cannot be weightless, a borrowed life is bound to be heavy, dull, dry, dead. The Master is a rebel. He lives out of his own being: he is spontaneous, not traditional. He cannot be traditional -- it is impossible for a Master to be traditional. Jesus was born a

Jew but is not a Jew. Buddha was born a Hindu but is not a Hindu. The same is true of all enlightened Masters. But the teacher is just a caricature of the Master; he pretends to be the Master, it is his ego trip. The Master is egoless, hence there is nothing but love. The moment ego disappears your whole energy is pure love, compassion, fragrance. It is a sheer celebration, a festival of lights, a song, a dance, a joy for no other reason, just for its own sake.

The Master is bound to be like a garden: many flowers many birds singing, peacocks dancing, the wind passing through the ancient pine trees, and the sound of running water.

The Master is music, is poetry; the teacher is mathematics, calculation. The teacher lives in words, the Master lives a wordless life. The teacher is head, the Master is heart. But we have completely lost the language by which to understand a Master for the simple reason that a Master very rarely happens. The phenomenon is so rare that we go on forgetting how to recognize a Master, how to understand a Master how to comprehend a Master. We have lost all insight into that tremendous phenomenon.

The teacher is well-known, well-understood; he is part and parcel of our stupid existence. He is blind just as you are blind, but he speaks the same language, hence he is understandable, comprehensible. The Master is not blind. He speaks a totally different language so he seems to be an outsider; the teacher appears to be an insider. With the teacher you can fall *en rapport* very easily, there is no difficulty -- he belongs to the same dimension. But the Master is alien, a stranger -- he belongs to another dimension, to another world, to the farther shore, to the beyond. He exists *in you*, amidst you, but he belongs to the beyond. His message comes from a far, far away source. He is simply a representative here of the unknown and the unknowable. He does not speak the way your scriptures speak, he creates his own communication.

Hence you will feel more and more antagonistic towards the Master. You will have every sympathy for the teacher and no sympathy for the Master -- in fact, a very deep antipathy. You would like to kill him, you would like to destroy him, for the simple reason that he creates a disturbance in your life. He shatters your illusions, he gives shocks to your preconceived ideas, to your prejudices. He is a danger to your very foundation -- he takes away the very ground you are standing upon. He destroys your consolations, your rationalizations.

Ordinarily society is divided into two categories: the 'heads' and the 'hands'. That's actually how we divide people: the proletariat, the labourers are called the hands, and the bosses are called the heads. It is not coincidental, it is significant. The heads rule the hands, the heads dominate the hands. But there is no third category -- the 'hearts' -- and the Master belongs to that third category which is almost non-existent.

Only once in a while, at times which are far and few between, do you come across a Jesus, a Buddha, a Zarathustra, a Lao Tzu, a Chuang Tzu, but then you don't have any way to understand these people.

And if a person wants prestige, power, respectability, then he has to follow you . Your leaders are not really leaders, they are following the followers. Your teachers are not really teachers, they are constantly adjusting themselves to your prejudices, because without that you will not respect them; there will be no possibility of gaining power and prestige. Everybody speaks the language of blindness, and the teacher confirms you, he makes you happy.

The Master uncovers all your wounds. It hurts to be with a Master! Unless somebody is ready to die on the cross, to be poisoned by you, to be butchered, murdered by you, he cannot dare to be a Master. He is continuously in danger.

The teacher is very deeply respected by people; he is your support, although whatsoever he is supporting is nothing but a lie. But one thing is certain: that you can understand him. He understands you, you understand him.

Thor, the god of thunder, went for a ride on his favourite horse. 'I'm Thor!' he cried.
'Well, you forgot your thaddle, thilly!' replied the horse.

If you are talking to a horse then, of course, it is going to happen!

Two drunks were staggering home one night. One looked up and said, 'Is that the sun or the moon?'
His friend replied, 'I couldn't tell you, I don't live around here.'

An old lady went into the optician's and said, 'I need a new pair of glasses.'
The optician replied, 'I knew that as soon as you walked through the window.'

This is the world you are living in!

The teacher adjusts to you. With the Master it is going to be Just the opposite: you have to adjust to the Master. And of course you are millions and a Buddha is always alone. The majority belongs to you; you have all the power. Of course your power is very gross -- you can crucify Jesus but you cannot kill his spirit, you can poison Socrates but you cannot poison his message...

In the last moments when Socrates was dying -- he had been poisoned -- a disciple, Crito, asked him, 'Master, please give us instructions for what we have to do with your body. Would you like it to be buried or to be burnt? What kind of ritual...? You have been such a rare man. You don't belong to the establishment, you don't belong to any tradition, so we don't know what we have to do with your body when you are gone.'

Socrates opened his eyes. With his last energy leaving him he still laughed and said, 'The people who are against me think that they are killing me -- and you who are my disciples are worried about whether to burn me or to bury me under the ground or to throw me into the ocean. The enemies are killing me and the friends are trying to find a way to dispose of me But I tell you, Crito, that when alI the friends and all the enemies are forgotten I will be here and my message will be here and my truth will be here.

'And remember,' he said, 'your name will be remembered only because I have used it, otherwise nobody will remember your name.'

And certainly Crito's name is only remembered after twenty-five centuries -- this morning I am remembering Crito! -- just because Socrates mentioned his name, otherwise there is nothing else about Crito to remember.

You have to adjust to the Master, the Master cannot adjust to you, hence only very courageous people can walk with the awakened ones.

You ask me, Nikhilananda: BUT WHY AREN'T OTHER ENLIGHTENED BEINGS LIKE YOU, SO FULL OF LOVE AND COMPASSION?

Do you think there are many many enlightened people on the earth? It is a very rare phenomenon. Yes, there are teachers, many -- of many brands, with many trademarks, belonging to different traditions, different religions... There are three hundred religions on the earth and at least three thousand sects and cults belonging to those three hundred religions, and every cult and sect has hundreds of teachers, but it is very rare to find an enlightened being.

And because of this crowd of teachers even if by chance you find an enlightened being, there is every possibility that you will not recognize him. He will be outrageous! He will be such a shock to you that you will want to escape from him. You will feel as if you are dying! He will destroy every concept, every idea, every philosophy that you have carried all along, thinking that it is so precious. With the enlightened Master whatsoever you have been carrying as diamonds will prove to be just ordinary stones and nothing else: 'Throw them away!' And your whole investment has been in those so-called diamonds. The greatest possibility is that you will escape from such a man and cling to your stones.

It needs guts to be with a Master: guts to renounce your ego, guts to renounce your past, guts to renounce all your investments, guts to live dangerously -- against the society, against the culture, against the whole past.

A true disciple is a rebel, just as a true Master is the ultimate in rebellion.

It is certainly true, Nikhilananda, that compassion and love are natural, spontaneous by-products of enlightenment; if they are not there then the person is not enlightened. But again I have to remind you, because you can misunderstand the word 'compassion' and the word 'love', because the meaning will be given by you...

What do you mean by 'compassion'?

It is a quality that surrounds the Master. It has nothing to do with service to the poor, opening hospitals and orphanages, feeding the hungry and sheltering beggars -- it has nothing to do with that. Compassion is the transformation of passion. Your sexual energy is transformed first into love and then into compassion. Sex is like a seed, love is like a flower, and compassion is like a fragrance..

But by 'compassion' you will understand service to the poor. These servants of the poor are one of the reasons why poverty is not disappearing from the earth. Unless you stop this whole stupidity of serving the poor and start destroying poverty, it is not going to disappear. In fact, the servants of the poor would like poverty to survive, otherwise what will happen to the servants?

One Hindu teacher, very well-known in India, worshipped by the Hindus, is Karpatri. He has written a book; in that book he talks about socialism and Hindu religion. He gives many reasons why he is against the idea of socialism and one of the most important reasons that he gives is worth considering. He says the Hindu religion teaches that service to the poor, giving donations to the poor is the way to heaven, and socialism tries to destroy poverty completely. It tries to distribute the money, and when the money is distributed equally then there will be no poor and no rich. Who is going to donate to whom? And who is going to serve the poor? -- because there will be no poor left. That means socialism will destroy the very roots of Hinduism. Unless you donate to the poor you cannot reach heaven. Socialism seems to be the most dangerous thing that can happen to people who are searching for heaven and God -- the very ladder is being destroyed!

So he says that money has not to be distributed equally because it is far more important to reach heaven, to realize God. He also says that a person is poor because he has committed sins in his past life and a person is rich because he has been virtuous in his past life. Who are you to disturb this law of karma? The poor *have* to be poor, the rich *have* to be rich. They are simply getting whatsoever they deserve; there should be no interference. This comes from a great Hindu saint, and even after this book he is still worshipped as a great saint.

His name is Karpatri. *Karpatri* simply means a man who eats from his hands, who uses his hands as a begging bowl. That is the meaning of the word *karpatri*: hands being used as a begging bowl. That's his only great achievement: that he uses his hands as a begging bowl, not that he is not eating well. You have to put sweets into his hands, then he will eat, then you have to put all kinds of things... It is such an unnecessary thing -- he can take them from the plates himself! One person is needed to take them from the plates and put them in his hands, then he eats them. This is his great spirituality! He is worshipped for it: that he does not use any plates, any spoons; nothing is being used, just his hands. But this has been worshipped for thousands of years.

Mahavira was very respected for the same reason, because he used his hands to eat; he was a *karpatri*. In Jaina scriptures it is said that Buddha has not yet achieved to that height. Buddha and Mahavira were both contemporaries. Why has he not achieved to that height? A few reasons are given: one of the reasons is that he uses a begging bowl while Mahavira uses his hands. His renunciation is total; Buddha possesses a begging bowl. That is his possession, and unless you renounce everything...

Mahavira lived naked and Buddha uses at least three pieces of clothing. Three pieces of clothing, one begging bowl, one walking staff... so he possesses five things. Mahavira possesses nothing -- his achievement is perfect; Buddha is a little lower than him. Mahavira is *bhagwan*, but Buddha is only a mahatma, a saint, Mahavira is an incarnation of God himself.

These stupid ideas have kept humanity poor.

Compassion is a fragrance; it has nothing to do with serVing the poor or feeding the beggars, because when you are feeding the beggars you are feeding beggary, when you are feeding the poor you are feeding poverty, and the poverty will remain. Poverty has to be destroyed. A real man of compassion is not a man of service, he is a man who destroys the very causes or tries to destroy the very roots of all that is ugly in society.

That's exactly what I am doing here and that's why so many people are against me. Hindus are against me, Mohammedans are against me, Christians are against me.

Just a few days ago a sannyasin, Meeten, was murdered. But he died beautifully, he died as a sannyasin. When he was murdered his last words were, 'I can understand you -- why you are killing me. I know that nobody has loved you in your life.' He said these words to the murderer! 'I know that nobody has loved you in your life and you are angry with society. You are not killing me, you are taking revenge on society. But remember, these are my last words,' he said, 'that I am dying with immense love for you. I love you!'

These were his last words when he closed his eyes and died: 'I love you!' This is compassion! This is love!

And the next day the huts of six sannyasins were burnt down. The sannyasins had come to the ashram and then somebody. set fire to their huts. Now, nobody was caught red-handed and the police suspect that because there is a great antagonism among the Catholic Christians in Poona against me because I have spoken against the Pope and against Mother Teresa... the suspicion is that some Catholic hand is behind it. They cannot do harm to me, but they can do harm to my sannyasins; that is an indirect way of harming me. And these people talk about public service, serving the poor -- all these murderers!

If you look at the history of religion you will be surprised: all the religions have proved murderous. The

whole history of man is full of blood because of these so-called religions and these so-called saints and these so-called enlightened people. It is because of these people that humanity has not yet become grown-up, has not yet become sane enough. They have kept humanity imprisoned in a deep spiritual slavery and they have used human beings in every possible way.

They have told human beings, 'If you die fighting for the Church, then your paradise is absolutely certain.' They have told them, 'If you kill in the name of religion, then it is not sin.' So millions of people have been murdered down the ages and the murderers were thinking that they were doing virtuous deeds. And the same people go on serving the people and the same people go on murdering the people and the same people go on keeping humanity at its lowest psychological age.

The average psychological age of human beings is only twelve years. Who has kept humanity in such a miserable state? Who is responsible? These so-called saints, popes, *shankaracharyas, imams, ayatollahs,* they are the root cause.

A Master tries to cut the roots; he is not interested in pruning the leaves because they will sprout again. But to understand a Master becomes more and more difficult because these are the ideals you have cherished for centuries.

You ask me, Nikhilananda: WHY DO OTHER MASTERS SEEM TO BE SO DRY AND MERE INTELLECTUALS IN COMPARISON WITH YOU?

If they are Masters they cannot be dry; if they are *dry* they cannot be Masters. If they are mere intellectuals they are not Masters. They may be great scholars, pundits, they may be theologians, philosophers, but not Masters. They may have accumulated great information, they may be able to comment on the ancientmost scriptures in the world, but that does not make them enlightened. They may talk beautifully, sermonize beautifully, but if they are dry... And intellectuals are bound to be dry. Intelligence is never dry, intellect is always dry.

So remember the distinction between intellect and intelligence: intellect belongs to the head, intelligence belongs to the heart. Intellect is a cultivated phenomenon, intelligence is a discovery of your innermost nature. Intellect can be given by others -- that's what schools, colleges and universities are all about: imparting intellectuality to you, giving you information, giving you a memory system, programming you in a certain way so that you can serve the society and the nation and the vested interests.

Intelligence is a totally different phenomenon. It is not possible for any school, college or university to give you intelligence: intelligence is discovered through meditation. Intelligence you bring with you -- every child brings it with him. The more intellectual he becomes the more burdened his intelligence becomes with words, language, ideologies, and the greater the distance becomes between himself and his own sources, his own real resources.

All this garbage has to be thrown out! That is meditation putting everything to the side that has been given to you by others and discovering that which is a gift from God, which is a gift from the whole, which you have brought with you. Discovery, not cultivation. And meditation is just a method of discovering your self-nature; then intelligence blossoms.

And intelligence is full of juice, it is never dry. Intelligence has a sense of humour, intellect does not know how to laugh. Intellect is serious, intelligence is sincere but never serious. Intellect always has a long face, intelligence is a smile, is innocence.

Nikhilananda, if you find a Master dry and a mere intellectual, that simply shows he is not a Master, he is a pretender.

You can see it in Jesus: his beautiful parables, his sense of humour, his love, his compassion.
Just the other day I was looking at a cartoon:

The three wise men from the East are going to Jerusalem on their camels. The star is leading them to where Jesus is being born. On the way one wise man says to the others, 'He is a Capricorn. He will be a drunkard, a singer, a dancer!'

Capricorns *are* like that -- singers, dancers, lovers of life -- but Christians say Jesus never laughed. It is good that these three wise men were from the East and they were not Christians! They said the truth: that he would be a singer, a dancer, a drunkard. And he was! A man who enjoys eating and drinking and enjoys late parties cannot be a man without a sense of humour! Christians think that he just went on delivering gospels

-- he must have been gossiping too, because parties are not for gospels! And he loved wine and he lived with all kinds of people -- *real* people, not phonies. He was not living with rabbis and bishops and popes; he was living with gamblers and drunkards and prostitutes and tax collectors -- -real, authentic people! He mixed with the people you would think of as wrong. The pope would not like to mix with those people; the pope would like to mix with the kings and the queens and the presidents and the prime ministers.

Jesus has a tremendous juiciness to him; his parables show that. He is not a dry man, he does not philosophize. Even when great philosophical questions are asked he just tells a parable, a beautiful parable, a story. A good story-teller.

If you want to find out how a real Master is then read Chuang Tzu -- so absurd, with such a great sense of humour that each line of Chuang Tzu will tickle you to laughter. And his stories are simply far out! He has defeated all the Masters -- even his own Master, Lao Tzu, pales before Chuang Tzu. If Lao Tzu had come back and looked at what Chuang Tzu was writing he would have been angry: 'This is too much! This is going too far!' Of course, Lao Tzu himself was a very lovely man, a beautiful man, but Chuang Tzu would even have made *him* object: 'This is going too far!'

Chuang Tzu's stories are the first absurd stories in the world. Kafka and Sartre and Camus are nothing compared to Chuang Tzu. Each of his stories simply ends in absurdity, but it will give you a good laugh. He is telling you, 'Don't be serious! Take life as fun, as joy! Enjoy it, love it, live it, but don't make a problem out of it. It is not a problem to be solved, it is a mystery to be lived.'

These great Masters are never dry, are never intellectuals. But as a Master dies and a tradition grows around him his whole spirit is suffocated. Then scholars and learned people and rabbis and pundits and *brahmins* gather together and destroy the whole thing.

A story is told that a young disciple of the devil came running to him, perspiring, puffing, and said, 'What are you doing, Master? Come immediately! One man on earth has again found the truth! Our whole business is at stake, something has to be done immediately!'

The old devil laughed. He said, 'Don't be worried! You are too young and you don't understand the ways in which I work. Don't be worried -- my people are already there!'

The young disciple said, 'But I have not seen any of your disciples there.'

The devil said, 'I don't go directly. Have you not seen many scholars and many learned people there?'
He said, 'Yes.'

The devil said, 'Those are my people -- they are my agents. They will suffocate the truth, they will kill the truth. They will surround the man like a wall. They will not allow the truth to reach people and they will not allow people to reach the truth. And soon that old guy will die and then my people will rule. They will be the priests, the high priests, and they will dominate for centuries.'

Your temples, your churches, your synagogues, your mosques are dominated by the disciples of the devil! Just watch with consciousness and you will see that all the priests have invisible horns and a tail. Look at their hooves! They are invisible so you will need a little more awareness, then only will you see them. I have seen them so I am telling you!

The second question

OSHO,
WHAT IS THE DIFFERENCE BETWEEN A POLITICIAN AND A LADY?

Amrit Chinmayo,

It is not good for you to ask *me* such a question -- in fact, I should have asked you the question. You are both, a lady and a politician!

Amrit Chinmayo is both: a perfect lady and a perfect politician too. She has run for the American Senate twice and she is going to get a very important position in Reagan's administration -- she is one of the people who are very close to Reagan -- and she is asking me! I am neither a lady nor a politician. I am not even a gentleman!

The same question was asked of Bernard Shaw. His answer is beautiful. He says:

When a lady says no, she means maybe; when she says maybe, she means yes; when she says yes, she is no lady.

When a politician says yes, he means maybe; when he says maybe, he means no; and if he says no, he is no politician!

A judge asked a lady her age.
'Thirty,' she said.
'You've given that age for the last three years,' said the judge, looking up the record.
'Yes, I'm not one who says one thing today and another tomorrow,' replied the lady.

So there is something in common between the lady and the politician.

The wife said to her politician husband at a buffet dinner, 'That's the third time you've gone back for more chicken. Doesn't that embarrass you?'

'No, dear,' replied the politician husband. 'I keep telling them I'm getting it for you!'

A minister, in administering the confirmation rites for an elderly new member, a famous politician, asked, 'Do you repent of the devil and all of his ways?'

The politician replied, 'In my position I can't afford to antagonize anyone!'

During the Nazi regime of Adolf Hitler in Germany, the persecuted Jews had many opportunities to sharpen their wits. The story is told of a Jewish politician who was summoned before the court. He was told that there were two pieces of paper in a box: one read 'Innocent', the other read 'Guilty'. The words would determine the fate of the Jews in town. The court ordered the Jewish politician to draw one of the papers blindly; the future of the Jewish people of that town was to be entirely in the hands of God. If he led the Jewish politician to draw the paper which said 'Innocent', the Jews would go unharmed; that would be God's will. If he drew the paper that said 'Guilty', all the leaders of the Jewish community would be executed, for that would be God's will.

The politician knew, just because he was a politician, that the word 'Guilty' had been written on both slips of paper. He thought quickly. He selected one of the papers and quickly swallowed it.

'What are you doing?' cried the judges. 'How will we know what it said?'

'Very simply!' answered the Jewish politician. 'Just look at the piece of paper left in the box. If it reads "Innocent" then the one I swallowed must have read "Guilty". But if the paper remaining in the box reads "Guilty", then the paper I swallowed obviously must have contained the word "Innocent"!'

This is a very cunning world. The politician will remain in the world unless the world becomes innocent. When the world is innocent there will be no politicians, no gentlemen, no ladies; they all will go down the drain. There will simply be innocent people. What is the need for ladies and gentlemen and politicians and priests? There is no need at all. They are needed because the world is cunning. If the world is innocent, if the people are rejoicing in their ordinary life, then nothing is needed. If the ordinary life becomes a sacred life then all these people are absolutely unnecessary.

Amrit Chinmayo, I can only say this much: I don't know much about ladies -- my sannyasins are not ladies. I don't know anything about politicians; the moment somebody becomes my sannyasin that is enough proof that he is not a politician. And I commune only with my sannyasins, I know only my sannyasins and I don't want to know anybody else anyway!

The last question

OSHO,
PLEASE EXCUSE ME, BUT I HAVE TO ASK FEW MORE ESOTERIC QUESTIONS!

Almasto,

Here you go again! You seem to be incurable -- you and your esoteric questions! Now again we have to

screw in the bulbs! Okay, Almasto...

First: How many Marxists does it take to screw in a light bulb?
Almasto, none. They are too busy trying to nationalize the bulb company.

Second: How many behaviorists does it take to screw in a light bulb?
Almasto, ten. One to screw in the bulb and nine to observe his reactions.

Third: How many male chauvinist pigs does it take to screw in a light bulb?
Almasto, one. He unchains his wife from the kitchen sink so that she can screw it in.

Fourth: How many philosophers does it take to screw in a light bulb?
Almasto, twenty. One to screw it in and nineteen to decide whether or not light exists.

Fifth: How many Christian Scientists does it take to screw in a light bulb?
Almasto, ten. One to screw in the bulb and nine to believe that it will light up.

Sixth: How many Hindu gods does it take to screw in a light bulb?
Almasto, one, but he takes a million years to decide which arm to use.

Seventh: How many lesbians does it take to screw in a light bulb?
Almasto, six. One to screw it in and five to agree how easy it is without men.

Eighth: How many homosexuals does it take to screw in a light bulb?
Almasto, two. One to screw in the bulb and the other to see that he doesn't get too friendly with it.

Ninth: How many popes does it take to screw in a light bulb?
Almasto, none. Screwing is a sin.

Tenth: How many Protestant ministers does it take to screw in a light bulb?
Almasto, two. One to screw it in and one to say, 'And God said, "Let there be light!" '

And the last: How many Adams does it take to screw in a light bulb?
Almasto, one, but God has to tell him not to screw it in.

Zen: Zest, Zip, Zap and Zing

Chapter #8
Chapter title: Women: Free of All the Chains

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The first question

OSHO,
HOW CAN INDIA BE FREE WHEN HER WOMEN ARE NOT?

R. K. Karanjia,

India is suffering from a very ugly and rotten past, and the problem is that Indians go on praising their past as golden. The whole world, except India, believes in evolution; India believes in INvolution.

Now it is an absolutely accepted fact of science that man is evolving, becoming more and more mature, but India still lives under the illusion that the highest has already happened; now we are falling, deteriorating. The modern man, according to Indian ideology, is the worst. The farther back you go in the past the higher the quality of humanity you will find this is putting things absolutely upside-down, this is not so, and unless this whole idea is shattered, destroyed, burnt, India cannot be really free.

The very idea is depressing; one loses all zest for living. If it is only that we are going downhill every moment, then how can there be hope and how can there be joy? Then life can only be a boredom, a drag; it cannot be a dance and a celebration.

Hence India lives under a very great burden; that burden creates its spiritual slavery, and out of that burden many more things arise -- one thing leads to another. The past of India is full of pseudo religion and the pseudo religion imprisonments for man. It gives you masks, it creates the hypocrite, it does not help you to discover your original face.

One can be politically free easily, but unless one is spiritually free one will not be able to use that political freedom at all for right purposes. It will only create chaos, anarchy; it will be destructive, not creative. So the political freedom has not proved a blessing to India for the simple reason that the inner soul is still living within walls, chained. But the problem is the Indian mind *respects* those chains, *worships* those chains. It does not think of the prison as a prison but as a temple. The moment you start thinking and believing that your chains are ornaments and very valuable, you start protecting them. Rather than throwing them away you cling to them.

India clings to its past, and that clinging is not allowing it to release the splendours of its soul.

The women of India are living in utter slavery; their slavery is double. The men are slaves, but the women are the slaves of these slaves. And why are the women living in such slavery? If you go to the roots again you will find that the pseudo religion is its cause.

From Manu up to today the woman has been condemned for the simple reason that all these so-called saints and mahatmas were living with repressed sexuality, and when you live with repressed sexuality the woman becomes immensely important. Then your whole mind is full of fantasies about women, and naturally one starts feeling that the woman is the cause of all these fantasies. You cannot get them out of your mind because those fantasies are very alluring, fascinating, but the reason is not the woman at all.

Repress your desire for food and your mind will be full of food. Repress any desire and the repressed desire will take revenge; it is bound to happen so. It will assert itself in a thousand and one ways. If you prevent it at the front door it will start coming in through the back door.

India has lived with a repressive morality; its morality is not authentic, not true, not sincere. It is not centred in a self-realized consciousness, it is just cultivated, painted on the outside. It is a painted face! And you know it -- everybody who lives with the mask knows it -- that the real face is the total opposite of it. The real face is repressed and the unreal one is praised, decorated, worshipped. This creates a deep split, this creates schizophrenia.

Indian culture is schizophrenic, it is insane, but beautifully rationalized, beautifully covered. And the greatest problem, the greatest taboo in India has been sex. Just as in the West today the taboo is death, in India it has been sex. These two things have to be understood because these are the two fundamental taboos. Either a society creates a taboo around sex or it moves to the other extreme and creates a taboo around death. Both are deeply related -- two extremes of the same phenomenon.

Sex is birth, sex is the beginning, and death is the end. A few people are trying to hide the fact of birth and a few other people are trying to hide the fact of death. The culture which makes sex a taboo will accept death, and vice versa: the culture that creates a taboo about death will accept sex. Humanity needs freedom from all taboos, freedom from all extremist ideologies, because to be an extremist is to be insane. The sane person is balanced: he is exactly in the middle, he follows the golden mean. And to be in the middle is to transcend duality, is to transcend the extreme polarity.

Man needs a new kind of understanding which accepts both birth and death as part of life, with no fear.

The moment you accept both, the moment you can celebrate both, you go beyond both.

If you create a taboo around the energy called sex then the woman is condemned. The condemnation of the woman, the slavery of the woman, is simply a condemnation of sex. Reduced to its scientific roots you can easily see it: unless sex is respected the woman will remain a means either to be exploited, manipulated, possessed like a thing, or renounced -- again like a thing. Either you possess the woman -- then she is your property -- or you renounce the woman, but again it is the same thing: she is your property. And woman considered as property cannot have freedom.

India considers the woman as property. The worldly use her and the other-worldly, the so-called mahatmas, renounce her, but both agree on one point: that she is your property. She has no soul, so where is the question of giving her freedom?

One of the most respected incarnations of God in India is Rama. His wife, Sita, was stolen by Ravana. After years of fight and struggle Rama defeated Ravana, brought his wife back, but first she had to pass through an utterly inhuman examination. The examination is called AGNI PARIKSHA, 'fire examination'; she had to pass through fire. If she was absolutely free of any sin while she was away from Rama, even in her dreams, then she would come out of the fire unharmed, if she had sinned, even in her mind, then she would be consumed by the fire.

Now, this is sheer stupidity. Fire does not believe in your morality! Fire has no respect for any culture, any religion, any values. Fire has its own laws; it cannot suspend those laws

But one thing more has to be noted: only Sita had to pass through the fire, not Rama. And there is a greater possibility... He was also away from his wife -- what had he been doing? But he was beyond question. He was a man, and this is a man-dominated society. And he was really a male chauvinist pig!

Sita passed through the fire and, the story goes, she survived. And back home, when they reached their capital just a single man objected, but not to Rama himself. That man's wife had not come home one night and when she came back in the morning he simply said, 'I will not accept you. I am not Rama! Get lost! I am finished with you!'

This was reported to Rama and he simply threw the pregnant Sita into the forest. She was not even given a chance to say something -- she was not even asked! She was not even told what was happening to her. Who asks one's own property? If you want to dispose of your furniture you dispose of it. If you want to burn it, you burn it. If you want to sell it, you sell it.

And still Rama is worshipped as God by Hindus, he is thought to be one of the greatest incarnations. People seem to be utterly blind! Even *women* go on worshipping Rama! At least they should start burning his effigies, they should start throwing his statues out of the temples, because no man has done so much harm to women as this man has done.

Another Hindu, Yudishthira -- he is called Dharmaraj, 'the king of religion'... He was a gambler, and not only did he gamble away his whole kingdom, he gambled away his wife too. He staked his wife and lost her in the gamble. A woman is just a possession! You can gamble away your house, your king-dom, you can gamble away your wife! And still he is called the king of religion, one of the most respected persons -- a great saint. Nobody raises the question of what he did with Draupadi, his wife. Was it human? Even a very barbaric person would think twice before doing it. Even a criminal would not dare to do it. And still he remains one of the most respected persons in the history of India.

Not only did he stake her and lose her in the gamble, but Draupadi was divided by five brothers. He had four brothers and they all wanted Draupadi -- she was so beautiful. They were all interested in getting her, so the only solution was that they divide her; she would be the wife of all five. So the time during a week was divided -- how many hours she would be a wife to one brother and how many hours a wife to another brother. A possession can be divided! And she was not even asked. This is ugly! This is subhuman! This is animal! And this is India's past.

Indian saints have been telling the whole world that the woman is the door to hell. And of course, if woman is the door to hell she cannot have freedom, she cannot be allowed to have any say in life. Either possess her, dominate her, reduce her to a commodity, or renounce her; that is again the same. Possessing or renouncing, the woman remains a commodity.

This whole structure has to be shattered; only then can the woman, Indian woman, be free.

The Indian mahatmas go on condemning the woman as nothing but blood, bones, pus, dirt. And it is very strange -- they never think that they were born out of the woman, they had lived in the womb of the woman, and they are also made in the same way: bones, blood, pus. They are not made of gold or silver or diamonds!

All Indian scriptures condemn woman as ugly, as rotten... and man? They don't talk about man at all. Strange logic! A double bind, a double standard.

Mrs Kohansky went to her butcher of many years and said, 'Bernie, today I need a beautiful chicken, maybe four pounds.'

Bernie pointed out three chickens in the display counter, but Mrs Kohansky turned up her nose at all of them. 'I asked for a beautiful chicken!' she sniffed.

So Bernie went to the back of the store, and from his refrigerator room he extracted an especially plump fowl. He brought it forward with pride.

The lady was cautious. She took the chicken and slowly began to examine each part with her fingers -- lifting the wings, feeling the breast and groping inside the cavity.

Finally the butcher's patience waned. 'Tell me, Mrs Kohansky,' he demanded, 'do you think you could pass such a test?'

But there are different criterions for men and women. These different criterions have to be absolutely destroyed, only then can the woman be free; otherwise she cannot be free. And without the woman being free, the country remains basically unfree. The woman constitutes fifty percent of the population, but she is more important than just fifty percent because all the children will be raised by the woman. If she is a slave she will create the slave mentality, unconsciously, in her children's minds. The girls and the boys -- everybody is raised by the woman; they will be conditioned as slaves. The woman can only give them what she has. So it is not that only fifty percent will remain in slavery, it will amount to almost ninety-nine per-cent. It will be a rare individual in India who is truly free!

The first thing is the ugly, pseudo religion, the phony morality. For thousands of years, even today, the phenome-non of *sati* has been happening. Sati means a woman throwing herself into the funeral pyre with her dead husband.

There is every possibility that the idea came from Egypt to India. In fact, geologists say that in the remote past Africa and India were one continent. India fits the African continent exactly -- if you cut out the maps of both and bring them close, you will be surprised. And South India still carries negroid blood. North India is Aryan, South India is African, it is negroid. It is possible that in the remote past both comments were one, that India was joined with Egypt. And now it is a well-established scientific fact that continents drift, they move. They are still drifting; they go on changing their Locations very slowly.

In India all the North Indian languages were born out of Sanskrit, but not the South Indian languages. They are not of Sanskrit origin; their origin is completely lost.

In Egypt this was the idea: that when the king dies all his wives have to be buried with him, because till the Last Judgement Day he will have to live in the grave and he cannot live without servants and wives and all kinds of luxuries. So with him all the luxuries were buried, treasures were buried, slaves were buried and women were buried -- they were not more than slaves.

The same idea has prevailed for at least five thousand years in India: the woman has to throw herself into the fire. And of course it is a difficult task. Just put your hand into fire and you will know. Just the flame of a candle touching your finger will show you what it means to jump into a funeral pyre alive! So it was not done willingly -- the woman was really thrown into the funeral pyre.

And the arrangements were made in such a way that no-body would be able to see. Much purified butter was thrown in before; it created so much smoke. And the *brahmins*, the priests, were standing all around with burning torches, and then the woman was brought. And such a great noise was created with drums and the chanting of mantras and the shouting of slogans that the cry of the woman would not be heard.

Sometimes she tried to escape from the funeral pyre and those burning torches were there to push her back into the funeral pyre. It was pure murder, ugly murder, very barbaric!

And then the woman was worshipped. This still goes on happening even now although it is illegal. But the *worship* is not illegal. This is a strange thing! If a woman jumps into the funeral pyre or is forced to jump, that is illegal -- it still happens! -- but once a woman is burnt, has become a *sati*, then a temple is raised and then she is worshipped. If burning oneself in fire is illegal then all these worshippers should be imprisoned immediately, thrown into gaols, punished, because they are encouraging something illegal! But no steps are taken against them.

Why has no man ever burnt himself with his wife? The Indian scriptures say that love is so great, it is because of the greatness of love that women have been throwing themselves in with their dead husbands. I

can agree it may be because of great love, but then why has no man...? In thousands of years not a single man has thrown himself into the funeral pyre of his wife. Does it mean that no man has ever loved, that only women love? This is a strange thing! And the mahatmas and the saints are absolutely silent about that. There is a double standard about everything.

The woman in India has not been allowed to read the Vedas the Upanishads, for the simple reason that she is 'impure'. Why is a woman impure? And if she is impure, then how can a man be pure? He is born out of the woman! But the woman is not allowed to become a priestess because if she becomes a priestess then these double standards cannot be continued any-more. She has not to be educated, she has not to be allowed to read the scriptures -- that is man's domain, his privilege, his prerogative.

The woman has to be kept in ignorance because if she is ignorant she will remain obedient. If she becomes as know-ledgeable as the priests then it will be difficult to dominate her, it will be difficult to argue with her, it will be difficult to force her into slavery.

And this is not only true about the so-called, the pseudo mahatmas, the phony ones, even great people like Mahavira, Buddha and others could not go against the tradition; they compromised. These are the few points I cannot agree on even with Buddha and Mahavira.

Mahavira said that no woman can attain to liberation unless she is first born as a man. All that she can attain through medi-tation, austerities, yoga, is a new birth in the body of a man, and *then* she can attain to the ultimate truth. But no woman can go directly from the body of a woman to the ultimate liberation.

And these people have been saying that man is not the body. You can see the contradiction, the inconsistency, the utter nonsense of the whole thing, the ridiculousness! Man is not body, man is consciousness. And woman?_'Woman is a body, she is not consciousness'! Or do you think consciousness is also male and female? It is such a simple thing!

If you are silently watching yourself, that watching, that witnessing cannot be male or female. Witnessing is simply wit-nessing; it has nothing to do with sex, it has nothing to do with gender. And freedom, the ultimate freedom, truth, liberation, *nirvana*, God, is attained through witnessing.

If God is attained through witnessing, then why can a woman not attain? Just because she is in a female body? And what is wrong with being in a female body? And what is special about being a man? There seems to be nothing special: maybe a little difference in hormones, in a few glands. But to say that the woman cannot attain to *nirvana*, to *moksha*, to ultimate liberation, means you are making your liberation dependent on hormones and glands. So your liberation has nothing to do with religion but with chemistry, biochemistry, biology, physiology!

Mahavira says no woman can attain to liberation directly. He is simply compromising with the traditional view. He is not courageous enough, although his name is Mahavira. *Mahavira* means 'the great courageous man', but he is only ninety-nine percent courageous; one perCent of cowardliness is there, absolutely present -- he is compromising.

Even Buddha for years denied initiation to women in his commune. The fear of the society condemning him! The fear of the repressed monks, because if women were there then the repressions might start surfacing.

I may be the first person who has accepted women totally. equally. Even Buddha and Mahavira are very reluctant.

Buddha finally initiated women into sannyas -- because his own stepmother insisted and he had owed much to the stepmother... His own mother died immediately after giving birth to him; he was brought up by the stepmother And she had loved him so much that he could not say no to her, he had to agree. But once one woman was initiated then the door was opened, then other women insisted that they had to be initiated too and he had to agree, he could not be partial. But he must have said it in deep sadness.

He said, 'My religion was going to exist on the earth in its purest form for five thousand years, but now it will only exist for five hundred years. The women will destroy it.'

This is a very condemnatory note from Buddha -- I cannot accept it. This shows his fear. This shows that he was in some way or other agreeing with the rotten tradition that has been always condemnatory of women. He rebelled against many things, but he could not rebel against one of the most fundamental things that has to be destroyed.

Indians are so much against me for the simple reason that what Mahavira has not done, Buddha has not done, I am trying to do. Naturally they are offended, and they have found great arguments -- rationalizations I will call them, not really arguments...

They say a soul is born as a woman because of past sins. How do you decide it? And who is the judge?

The males are de-ciding it -- and of course they decide in their own favour. They are born as men because they have done great virtuous deeds in the past and the woman is born as a woman because she has sinned in past lives. This is a punishment and she has to suffer it.

This is consoling the woman, giving her a rationalization. A very tricky political game!

It was the first year that the family had been living in Germany, and the father wanted his little boy to shine at his studies. Mr Stein asked for Max's report card.

Reluctantly, Max showed it. Mr Stein was angry and scolded the boy for his poor grades.

'Well, Papa,' said Max, 'the other boys in my class are Nazis. They know I'm Jewish and they bother me so that I can't study. That's why I got such a bad report card.'

Mr Stein relented. 'All right, my son,' he said. 'Anything for your future. I'm converting you into a Nazi, then you won't have any more trouble.'

So Max had no more trouble in his class, but at the end of the next term he came home with another terrible report. Mr Stein was furious.

'What's your excuse now?' he yelled.

'Well,' Max said, 'you know, Papa, we Nazis don't learn as fast as those Jewish boys!'

One can always find excuses, rationalizations, but they are all inventions -- the inventions of cunning people.

An old Chinese man is walking down the road when he comes across a small Chinese boy who is cutting his nails. 'Little boy,' says the old man, 'stop cutting your nails!'

The small boy looks up at him and then carries on cutting his nails.

'Little boy,' repeats the old man, 'I say, you stop cutting your nails!'

Again the boy looks up at him and then continues cutting his nails.

'Little boy,' exclaims the old man, 'why when I have told you to stop cutting your nails do you carry on?'

'Because my neighbours beat their child,' replies the boy.

'But what has that got to do with you cutting your nails?' asked the old man.

'What has cutting my nails got to do with you?'

No real reason is there, but if you repeat a certain thing for thousands of years people become conditioned to it, they start thinking that it really is a reason. A rationalization can appear as a reason if repeated too often, and India is very repetitive: it has been repeating the same nonsense for thousands of years.

So every Indian mind is full of bullshit... or you can call it 'holy cowdung'! That will look far more Indian and far more religious too! Holy cowdung is sacred and if your head is full of it you are bound to go to heaven because holy cowdung is the only thing in the world that defies gravity. It will take you up and up and up until you reach heaven!

This male-chauvinistic country has lived in many kinds of slaveries, slaveries within slaveries. For twenty-two centuries India has been in slavery, political slavery. A country can live in slavery for twenty-two centuries only if somewhere deep down it is spiritually ready to accept slavery. Unless somewhere deep down there is a desire to remain a slave, nobody can keep anyone for two thousand years and more in slavery, that is impossible. But if spiritually you are a slave then politically, economically, socially, you will also be a slave.

The Indian woman has to be freed from her chains. Her freedom will help India to be really free. If the woman remains unfree, India's freedom will remain just superficial -- some-thing borrowed, something imported, not grown within it's own soul.

R. K. Karanjia, it is true that India cannot be free when her women are not, but the women can be free. It needs guts to issue the challenge. It needs courage to create a revolution in the minds of women and men.

That's exactly what I am doing through sannyas: making an effort to destroy the spiritual slavery of the Indian soul. The whole past is heavy, a Himalayan weight, but it can be drop-ped. Once you become conscious of it there is no problem in dropping it. It is our own creation; we can immediately get out of it. But then you will have to be aware that unless you die *totally* to the past you cannot be reborn.

One has to die to the past to be born anew, and India has forgotten how to die, hence it has forgotten how to renew itself, rejuvenate itself. Instead of dying to the past it goes on making it glorious, it goes on

praising it. It enjoys the nostalgia that 'We had a great golden past.' And that is all sheer nonsense! That past has never existed; it is just imagination, nothing more -- pure imagination. We have invented the past. Seeing the ugliness of the present, which is our doing, we go on escaping into the past -- to avoid the present. There are only two ways: either escape into the past or escape into the future. Both are anti-rebellion.

To live in the present is the only rebellion I know of, the only real revolution. Get rid of the past, get rid of the future and live in the present, totally herenow, with intensity and with Passion. And that intensity brings freedom.

The second question

OSHO,
YOUR TALK SEEMS TO GET MORE AND MORE CRAZY FROM DAY TO DAY. THAT'S MY FEELING. IS THE DAY COMING CLOSER WHEN YOU WILL NOT TALK AT ALL?

Prem Michael,

It is absolutely impossible for me to predict the future. Who knows? Everything is possible! You see...? Any moment! But one thing can be said: before I stop talking completely I will start talking more and more in a crazy way. That is what I call heart-to-heart talk!

Moishe and Izzy sat in the restaurant for several hours without uttering a word. They drank tall glasses of tea with lemon. As each finished his glass he signalled the waiter to bring him a refill .

After a long while Moishe finally broke the silence. 'Oy vey!' he sighed.

Five minutes later Izzy replied, 'You're telling me!'

Two old buddies, Sam and Irv, met by chance one day.

'It's good to see you, Irv,' said Sam. So how are you?'

Irv gave a shrug and replied, 'Ehhhhh...!'

Undaunted, Sam continued, 'And how's your wife?'

Irv shook his head from side to side, rolled his eyes sky-ward, and says, 'Eh-eh!'

'And how is business?' Sam persisted.

Irv moved his arms up and down with an unsteady motion. 'Mm-mmmm,' said he.

'Well, so long,' said Sam, as he turned to leave. 'It's been nice to see you. You know, there's nothing like a good heart-to-heart talk between friends!'

So before I completely stop talking it is going to be heart-to-heart talk: 'Eh-eh!', 'Mm-mm!', and then 'So long!

The last question

OSHO,
TODAY IS MY FATHER'S NINETY-THIRD BIRTHDAY. DO YOU HAVE A JOKE FOR HIM?

Fritjof,

Yes, I have a joke for everybody in the world!

To celebrate their golden wedding anniversary, a couple decided to repeat the same things they did during their honeymoon. They went to the same town, to the same hotel and to the same room. She put on the same perfume and the same nightgown. As he did on his honeymoon night, he went to the bathroom and the wife heard him laughing -- just as he had done during their honeymoon.

So when he came back she said, 'Honey, it's really beautiful, everything is the same. I can remember it just as if it all happened yesterday! That night too you went to the bathroom and laughed the same way. At

the time I didn't have enough courage to ask you why you laughed, but now you can tell me. Why did you laugh?'

'Well, it's like this, darling. That night, fifty years ago, when I went to piss I wet the ceiling. Tonight I wet my feet!'

Zen: Zest, Zip, Zap and Zing

Chapter #9
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The first question

OSHO,
WHY IS INDIA DRIFTING TOWARDS LAWLESSNESS? ARE INDIANS THE MOST LAWLESS PEOPLE?

Ayub Syed,

The Indian mind is programmed to be that of a slave; it is not ready to function in freedom. That's where the roots of the problems are. Twenty-two centuries of slavery have given a certain conditioning to the Indian mind: it understands only one language, the language of the jungle. Whosoever is powerful is right -- 'Might is right'. If there is nobody to dictate to it, if there is nobody to boss it about, then the Indian mind knows no way to function, what to do, what not to do. It has no inner guidance.

And it has not been a slave for only twenty-two centuries; even before that it lived in a spiritual kind of slavery -- politically free but spiritually not free.

The *brahmins* have been ruling the soul of the country for at least five thousand years, or more. They have dominated, dictated, guided, forced a certain discipline in every possible way, but that discipline comes from the outside, and the moment the outside agency that was creating the discipline is removed, the Indian feels at a loss. He has no integrity, no consciousness, but only a character, merely a poor character.

The difference has to be understood. Character is imposed by outside agencies: the society, the state, the church. Consciousness is individual; consciousness comes through meditation. Nobody can impose consciousness on you, you have to discover it.

And the Indian mind believes in the collectivity. It is not individual -- it has no respect for the individual at all. One should adjust to the society, one should bow down to the vested interests, to the status quo. The man of character is one, according to the Indian programming, who is not a rebel, who lives according to the tradition, the scriptures. the so-called saints who are nothing but agents of the past.

A man of character in India is not really a man of character, he is only a slave. Because he is obedient he is respected -- the more obedient you are the more you will be respected in India. But the obedient person is really a slave: he has no guts, he has no consciousness; he cannot say no, hence his yes is also impotent.

The Indians understand only one language: that of enforcement. If you enforce something upon them they are very law-abiding.

For two hundred years the English people ruled India and found the Indians very law-abiding. Lawlessness was never a problem before the end of the British Raj, but these thirty-three years of freedom

have seen India falling apart, becoming a chaos -- something which looks strange if you don't understand the root cause. The root cause is that freedom is absolutely strange to Indian programming. India needs a totally different kind of government. Democracy is an imported idea.

Indians are very reluctant about importing technology, importing new methods, new machines. They are very insistent on the spinning wheel, on Indian self-sufficiency. They are afraid of science, technology. The whole of Gandhian philosophy is anti-technology, anti-science, but they have imported the concept of democracy.

India has never been democratic, hence democracy has no roots in Indian consciousness, not at all. Democracy is failing; something totally different is needed in the Indian context. Democracy cannot succeed -- at least not now -- unless a context is created for it.

The people who fought for Indian freedom were all educated in England. Mahatma Gandhi, Subhash Chandra Bose, Jawaharlal Nehru, all these people were educated in Britain. They saw democracy functioning there beautifully and they be-came immensely impressed by it. But English democracy has a long tradition.

When India became free it immediately imported the idea of democracy. Ideas cannot be imported like that. You have to create the soil, you have to create the right atmosphere. So Indian democracy is just like a paper flower: you can go on hanging it on your tree, but it will not give fragrance. It may deceive people who are not close to the tree, but it cannot deceive the tree, it cannot deceive you, it cannot deceive the butterflies and the bees, it cannot deceive the birds who sing on the tree -- they know It is a paper flower. No bee is going to come to the flower. And how can you deceive the tree? The tree will not nourish it -- it is not joined to the flower, and there is no way to make it part of the tree.

Before democracy can start functioning in India, India needs something like a cross between democracy and dictatorship, something in-between -- something which has the ingredients of both, the best of both.

China has succeeded in a shorter period. China became free after India, four years afterwards, but China is in a far better state today than India. It has a bigger population, with greater problems, but it has been able to solve them because it is not living under a democracy. It is a dictatorship. Russia could manage only because of a dictatorial regime.

I am not a supporter of dictatorship, I am *for* democracy, but democracy is possible only if we can prepare the ground for it. The parliamentary system that has been imposed upon India is so foreign to the Indian mind that it cannot function. You can see it in the Indian parliament -- the behaviour of the members is so childish. They are continuously quarrelling, fighting. No work at all happens in Indian parliaments, simply unnecessary argumentation about pointless, meaningless things. Opposition for opposition's sake. A sheer waste of time and energy.

It will be better if India shifts to a presidential form of government which will be something between democracy and dic-tatorship. Democracy is needed so that no dictatorship becomes an absolute imprisonment for the country. So after each five or ten years you can change the government. But as far as the *functioning* of the government is concerned, during the period in which the government is in power it needs absolute control of the country.

India can be put in a better situation only if the government starts working on a war footing -- less than that won't do. If th e country understands only one language then you have to speak that language.

My own name for this cross between democracy and dictatorship is 'benevolent dictatorship' -- not absolutely dictatorial, so there can be a possibility to change the government. After at least ten years the government can be changed, but for those ten years the government has to be totalitarian, with absolute power, and all lawlessness will disappear immediately.

In these thirty-three years India functioned in a disciplined way only when Indira declared the Emergency. In those few months India functioned without any lawlessness. The smugglers disappeared, the bribery disappeared the dacoits disappeared. Crime suddenly fell to a minimum and the whole country was functioning without strikes, without protest marches, without any chaos anywhere.

Indians understand that language immediately. And they are not at fault: for centuries they have been fed on poison. They have not been prepared to function as free human beings and they cannot immediately start functioning that way.

If a person has functioned with crutches for thousands of years and you withdraw the crutches, he will fall. Maybe he is not crippled, maybe he is basically healthy, but now he has become dependent on the crutches. You cannot withdraw crutches so suddenly.

A rabbi was telling his wife on her birthday, 'I would like you to live one hundred years and three months.'

The wife was a little puzzled about those three months. She said, 'Why those three months? I have never heard of such a thing! One hundred years is enough! Why those three months?'

The rabbi smiled and said, 'I would not like you to die suddenly!'

Yes, those three months are needed. Nothing can be taken away suddenly.

Freedom came to India very suddenly, without any preparation The so-called 'Father of the Nation', Mahatma Gandhi, had not prepared the country at all. The so-called leaders were only efficient in creating a little bit of chaos here and there, and when freedom came they were absolutely at a loss as to what to do because all their efficiency was in creating chaos.

So even though freedom did come -- thirty-three years have passed -- but those leaders still know only one thing: how to create chaos. They go on doing the same. And those leaders perfectly well that the only way to be in power is to go on creating chaos. The whole concern of those who are in power is to remain in power, and they can only remain in power if the country remains in chaos. So people go on fighting and they go on managing somehow, proving to the world that they are very much needed, otherwise the country will fall apart. And the interest of the people who are not in power is also in creating chaos because that is the only way to come back into power or to come into power.

So the politicians have learned one trick: they have gained freedom -- freedom means they have gained power for themselves -- and they know they have gained the power through creating chaos; that's the only way to be in power. So India should not be left alone -- let people fight in every possible way. When people are fighting, their energies are wasted in fighting each other and you can easily rule them, because then the people become weaker every day. And those who are not in power know that if they can create more chaos than you can control, then of course sooner or later they will be in power. So it is a political game. Nobody is really interested in the welfare of the country.

The second thing to remember is that India has lived in a very repressive way. The cause lies in the phony morality. If people have lived with repression then whenever there is some freedom, that repressed energy starts uncoiling itself. Any energy repressed is sooner or later going to take revenge. Whenever there is a chance, an opportunity for the energy to explode, it will explode. Once the pressure on the lid is removed then the lid is going to be thrown off by all the repressed vapour inside.

And India has lived longest under moral repression, so the people are boiling within. They *talk* about morality, but they go on raping women. They respect the saints, but they go on mur-dering, butchering. They go on talking about God, *moksha*, *nirvana*, truth, Yoga, devotion, prayer -- beautiful words! -- but if you look at their life, all that they do is destructive.

India is not a creative country. No repressed society can be creative -- the repressed society is afraid of creativity because creativity means expression -- creativity is *against* repression, it is just the polar opposite.

So Indians have double faces: one face to wear in public and another face to wear in private.

Some years ago two rabbis met for lunch. After conducting a heavy philosophical exchange, the two turned to lighter topics.

'So,' said one, 'what do you think? One of our boys got to marry that Elizabeth Taylor!'

'Oh,' snapped the other, 'it won't last a year!'

The first rabbi sighed and said, 'I should have such a year!'

The Indian mind is full of sexuality, full of anger, full of hatred -- and it talks about love, talks about compassion, talks about non-violence. But don't be deceived by their talk -- their talk simply shows that just the opposite is inside them. And now they are free; there is no pressure on them to go on repres-sing. So everywhere in the country every day... I think nothing like this is happening anywhere else in the world. People are burnt alive! Women are raped everywhere -- *mass* rape! Many women die just because so many people rape them that they fall dead. And the mahatmas of the country go on talking about celibacy, but the *same* mahatmas are being caught doing all kinds of criminal acts.

The saints go on talking about non-attachment, non-possessiveness, and you will not find any more greedy people than these. They are greedy for pleasures in the other world and here too they are greedy, but in a roundabout way. They will not collect the money for themselves, they will collect the money for the temple -- and they are the real owners of the temple.

You will be surprised to know that even the stone statues in the temples own land. What a tricky mind! The priest owns the land. For example, the temple at Bodh Gaya where Gautam Buddha became enlightened, even that temple is dominated by Hindus. It does *not* belong to the Hindus. Buddha became enlightened, the temple was made in *his* memory; he was a rebel, he was not a Hindu; but the priest of the temple is a *brahmin*, he is not a Buddhist. *Brahmins* are very cunning! The god of the temple owns thousands of acres of land and the priest goes to the court on behalf of the god of the temple. Now, you cannot take that land and distribute it into the hands of the landless poor people, because how can you take the land from the god? And the priest cannot give it to you -- he is just working there on behalf of the god. He is not the owner, the owner is just a stone statue! It cannot sign an agreement, you cannot put the statue in gaol, you cannot do anything. For thirty-three years the battle has continued in the courts, but the courts cannot do anything. There exists no law saying how to take land from a Stone statue. And the same is true about thousands of temples in the country.

And the priest will go on talking about greedlessness. He will teach people: 'Don't be greedy, donate to the temple. Greed is not good! If you donate to the temple you will gain a thousandfold in the other world.' And whatsoever they donate to the temple is really donated to the priest. He is the real owner, but he is dominating *via* a stone statue.

All kinds of things go on happening in India for the simple reason that the country lacks character -- character in my sense, character that arises as a by-product of consciousness. India is absolutely characterless, but what *they* think is character, they go on bragging about all around the world: that they are very religious, very moral. And that is sheer nonsense!

I have seen their morality, I have seen their character -- it is bogus, it is just painted. And when you have a painted face your face can be exposed. Just any opportunity...

I was a professor in a university. One of the professors wanted to come to see me with his wife, but he turned up alone. I asked, 'What happened to your wife? She was going to come -- and she was so eager to come!'

He said, 'There was some trouble. When we came out it started raining, so she had to go back.'

I said, 'But if you could come, why has she not come? It is not raining so much, just a little bit. It is not so much you don't seem to be totally wet.'

The professor said, 'You know my wife. She paints her face so much that just a few drops of water were enough to expose her real face, so she had to go back. Her make-up got lost!'

My personal physician is Devaraj; his granny and aunt are here. The grandmother is eighty-five years old, with perfect make-up -- lipstick and all. Now, a slight rain will expose the reality, but she must be taking great care about it because even Arup could not judge her age. When I told her, 'She is eighty-five,' she said, 'Eighty-five! She does not look eighty-five!'

People go on deceiving in many ways. Nothing much is wrong if you have a painted face, but if you have a painted soul much is lost. Maybe in the West people are more interested in painting the body, but in India they are more interested in painting the soul, which is far worse. Painting the face is nothing much -- the face, after all, is not you -- but the soul, the inner being, if you paint it, just a little scratch and the reality will show. Any opportunity... you are not going to lose the Opportunity.

Beware of the person who has been forcing himself to be a celibate, he can be a rapist any moment. Only my people cannot be rapists -- there is no need! There is no reason at all.

One of my mediums is Champa. Her friend from America has come; he is a photographer and a famous publisher of photographic books. He told Anutosh, 'I have never in my life seen so many beautiful women gathered in one place as I see here!' And when he says that he means it because he is a photographer -- he has that sense to know what beauty is. He must have seen so many photogenic faces.

But he said, 'One thing puzzles me: the women are so beautiful, so strong, so alive, but the men look a little wishy-washy, derailed -- as if they are escaping from the women!

I would suggest to Champa's friend: be here for two, three months and you will become wishy-washy! With so many beautiful women around, how long can you stay alive? They are bound to make you afraid. Here just the opposite happens: in the world, the outside world, it is the man who takes the initia-tive, here it is the women! In the outside world they say, 'When a woman says no, don't be too bothered about her no -- she means yes.' But here there is no chance for the woman to say no, the man says no -- and he really means no! He escapes.

Do you think my sannyasins can be rapists? Impossible! They have been raped! And remember always, the woman has more sexual potential than man; she has the capacity for multiple orgasms. Man is very poor in that sense. In twenty-four hours he can have one orgasm, and that too depends on his age, but the woman can have multiple orgasms. Naturally, men can become wishy-washy, afraid, shaken, always escaping. The moment they see a beautiful woman coming towards them they start meditating! This is my device for them to meditate!

The Indians cannot meditate because when they meditate, in their fantasy women start coming, but my sannyasins immediately start meditating even when real women are there! This is a totally different situation.

The Indian mind is repressive, and a repressive mind is dangerous. Firstly, it will not be creative because it cannot be expressive; it will be afraid of expression. Secondly, the mind is boiling with too much repressed energy which will explode. Any weak moment, any available opportunity, and it cannot miss it. And how long can you pretend? You cannot pretend twenty-four hours a day; sometimes you have to rest and relax too. The moment you rest and relax you have to put your character to one side, otherwise it keeps you uptight the whole time. Indians are very uptight, but they have been thinking that this is what religion is all about.

Willy loved to play golf, but the only course anywhere near his house belonged to a country club that wouldn't accept Jews. 'No problem,' thought Willy, 'I'll just call myself William, and they'll never guess I'm Jewish! '

Sure enough he was accepted.

So the very next day Willy went onto the course, found some partners and began to play. At the fourth hole, however, after a very careful swing, poor Willy missed the ball completely. Instinctively, he let out a holler, 'Oy gevalt!' he shrieked.

Suddenly realizing what he had said, Willy smiled broadly and added with a flourish, 'Whatever *that* means!'

A tale is told of a certain countess who was half French and half English. When she was in labour with her first child, her husband was beside himself with anxiety.

The doctor tried to calm him down. 'She's got plenty of time to go,' he said. 'Let's play cards.'

So he dealt out a hand, but then suddenly a cry came from the bedroom, 'Mon dieu! Mon dieu!'

The count jumped up from his chair. 'Not yet, not yet,' soothed the doctor. 'Keep on playing.'

So they did, but again came a wail, 'Oh, God! Oh, God!'

The husband was on his feet again, and still the doctor did not look up. 'Not yet,' he insisted, 'not yet. Your turn to play.'

A few minutes later the voice upstairs cried, 'Oy gevalt!'

Then the doctor stood up and declared, 'Now!'

You can hide, but only to a certain extent; beyond that the reality is bound to surface.

India has done almost a miraculous job of five thousand years of suppression. Now for the first time India has become free, democratic, hence the anarchy, the chaos, the lawlessness. But in a way this is good: it shows the reality, the authentic reality of Indian mind, its character, its 'morality', its so-called religion, its 'spirituality'. All that garbage is exposed for the first time -- in *that* sense it is good.

Now we have to make a totally new kind of India. The past has failed -- five thousand years of work has gone down the drain! A little freedom has exposed everything. So now there is no need to go on doing the same again; we can start learning a new language.

That's what my work is here: to give you a new language -- of expression, of creativity, of transforming your energies from the lower to the higher, from the baser metal into gold. This school is an alchemical school, my sannyasins are alchemists, and this alchemy has to be spread not only in this country but all over the world. But this country needs it immensely more than anybody else.

You ask me, Ayub Syed: WHY IS INDIA DRIFTING TOWARDS LAWLESSNESS?

It is its true character, its reality. It is not drifting towards lawlessness, it is simply exposing itself, it is dropping its hypocrisy. Freedom has given us a great chance to see ourselves as we are, naked. Freedom has

become a mirror -- now we have to think again. Now our whole past is useless.

This is a shock, but much can be learned from this failure. A revolution can happen! Character should not be imposed anymore, but consciousness should be helped to grow. And if consciousness is helped to grow, soon this lawlessness will disappear and an inner discipline will arise. For *that* to happen India needs a certain society, a certain atmosphere.

For the transition period democracy should be put aside. For the transition period a presidential form of government with more dictatorial power than the American President has will be of immense help. But that power has not to be used to impose the same old character -- no need to commit the same mistake again -- that power has to be used to de-programme people from the past and to give them a taste of consciousness. a taste of awareness. They have to be helped to become more individual, but democracy will not be able to do it; it will simply lead India into more and more chaos.

Remember perfectly well that India has never been a nation. It is a vast country and it has always been many nations, never one nation. If it drifts into lawlessness it will start falling apart it will become small pieces.

In Gautam Buddha's time there were two thousand kingdoms in India, two thousand countries. Now if lawlessness grows a little more, if chaos spreads a little more, India will start falling apart. Punjab will want to have its own Sikhisthan the kingdom of the Sikhs, South India will want to separate from North India, the Bengalis will not want to live with non-Bengalis, Hindi-speaking people will not want to live with non-Hindi-speaking people, the Maharashtrians will want to have their own independent country.

In fact, it is strange -- the very name is strange means 'nation', Maharashtra means 'a great nation'. Now this is 'the only country in the world'! The country is only a nation, and in the nation there is a province with the name 'the great nation'. A small nation and within it a great nation! You see the stupidity of it?

Gujarat would like to have its own... India can fall apart and become at least thirty countries very easily. It is a subcontinent. And Indians are very quarrelsome; they have always been fighting with each other. That has been very destructive in the past because their energies were lost. Small armies came and conquered India for the simple reason that India was never a nation.

For the first time again it is a nation, just as for the first time it is a democracy and for the first time really free. These are great opportunities -- they can be used -- but democracy can prove fatal. Democracy is beautiful, a rose flower, but you have to prepare the bed. You cannot grow roses in the desert -- and that's what we have been trying to do for these thirty-three years .

I believe absolutely in democracy, that's why I say a little k of dictatorial preparation will be good for the flower of democracy. Dictatorship has to be used as a means, the end remains democracy. Hence dictatorship has to be used in a way that it can be dropped at any moment, and the best way is to create a presidential system according to the n context. Create law but not enforced -- teach people the beauty of lawfulness, the beauty of understanding each other, the beauty of not encroaching on each other's space. In India everybody is ready to encroach on everybody's space, nobody respects anybody else's territorial imperative.

This is the problem my sannyasins are facing every day If sannyasins are moving hand in hand, every Indian is against it. They are not doing anything to those people, they are not doing any harm to anybody. If two persons are lovingly holding hands or hugging each other, it should not be anybody's business -- you should not interfere in it.

In fact, if two persons are fighting a crowd gathers to watch and enjoy it, but if two persons kiss each other then people are very angry. People seem to be set against love and life, and they are all for destruction! Anything beautiful is hated, anything ugly is enjoyed, indulged in.

In Indian films kissing is not allowed, but murder is allowed. You can see the point! I will allow kissing, I will not allow murder.

Just the other day Alfred asked one question, because I had said -- it has been reported to me again and again by many people -- that one Indian was holding a Western sannyasin woman in such an ugly, obscene way that it was certainly exhibitionistic, because he was just standing by the gate inside the ashram so everybody passing by could see. It was nauseating! Many people reported it to me, and I said that if such a thing happens then throw this type of person outside immediately.

And Alfred was very angry because I had said just the day before that if two sannyasins are kissing each other it is nobody's business. They are not kissing any Indian, they are not kissing anybody else, they are kissing their own lovers. So Alfred was angry that I said to throw that Indian out if it happened again. He said, 'The Indian was doing something to a woman, he was not doing it to you!'

Alfred, you don't understand because you are not a sannyasin. I say to you he was doing it to *me*, because I am involved with my sannyasins and my sannyasins are involved with me. To be a sannyasin means to become a part of me; to be a sannyasin also means you let me become a part of you. If something ugly is done to any of my sannyasins it is done to me. If Meeten is murdered, something of me is murdered. If some repressed, ugly mind is trying to do some obscene thing to any sannyasin, I am involved in it.

And this is not a public place, it is not a road, this is my Buddhafield! I will not say anything if it happens in Poona somewhere on the road -- that is not my business at all. But this *is my home* and these people are part of me, part of this Buddhafield. Here, nothing like this can be allowed.

Yes, if two persons are beautifully hugging and loving each other there is no problem at all, nobody prevents them, but Indians cannot be beautiful about hugging and kissing. Centuries of repression suddenly takes them to the opposite extreme Either they will be very moralistic, 'holier than thou', or suddenly they move to the other extreme, their pendulum goes to the other extreme. They start behaving in an ugly way.

Ugliness cannot be tolerated, beauty should be respected. Beauty is the greatest divine quality in existence, beauty is the face of God, but ugliness is evil. Lawlessness is ugly and lawfulness imposed from the outside is also ugly; they are two extremes of the same phenomenon.

I would like a totally different kind of morality, law, discip-line, that arises from your own innermost source. And when it can happen, why should we go on depending on outer, formal things? When the real is possible, why remain with the plastic and the false?

Indians have been moralistic out of fear and greed -- fear of hell, greed for heavenly pleasures. This is not real morality. I don't believe in any hell and heaven! Destroy the idea of hell and heaven and *then* be moral. Then your morality is an end unto itself, then it has a beauty; then it is not out of fear, then it is not for any motive, you are doing something good because you enjoy doing it.

An old lady was impressed by the sermons of Morarjibhai Desai and she told a friend about him. 'Do you know,' she said, 'he can preach about hell as if he was born and reared in that place!'

But people have lived in fear. God is also nothing but their projection of fear. That's why in all the languages of the world we have words like 'God-fearing'. This is an ugly word! We use it synonymously with 'religious', and the religious person is never God-fearing, he is God-loving. But we call religious persons 'God-fearing'. Fear has nothing to do with religion at all; fear is anti-religious. Love is religion. But the idea of God that we have carried all along is just there to create fear, it is not the true vision.

A man falling from a plane started praying to God to save him. 'Oh, God, God, God! Save me, save me! Please, save me!'

Nothing happened, so he decided to try Allah. 'Oh, Allah, Allah! Save me, save me!'

Suddenly a great hand came from the sky, caught him and gently placed him on the earth.

'Oh, thank God!' the man uttered in relief.

Suddenly thunder boomed from the sky and an enormous foot came down to earth and squashed the man out of sight.

But this is your idea of God, Allah: that if you cry 'Allah! Allah!' he will save you and if you thank God he will come and crush you, and vice versa. This is nothing but an exploitation of fear. God simply means the loving energy of existence.

Indians have to be educated for democracy. Indians have to be educated to respect each other's views, visions, styles of life. Indians have to be educated to respect the differences in people's lives, thoughts, attitudes, approaches. But Indians are very interfering with each other and very argumentative. For five thousand years they have not done anything but argue, so they have become very skilful in argumentation. They can argue about anything, for or against, and they are continuously quarrelling. And this quarrelsomeness is a destructive thing; the whole energy has to be put into creativity.

Ethel lay in bed freezing. The draught from the open Window ran icy-cold through her blanket, but her husband Sam was snoring deeply, unaware of his spouse's discomfort.

Finally Ethel could take it no longer. She propped herself up on an elbow and poked a finger in her husband's stomach. 'Sam, Sam, it's cold outside!' she exhorted. 'Sam, close the window, it's cold outside!'

Now Sam awoke, somewhat furious. 'So? If I close the window,' he growled, 'will it be *warm* outside?'

This argumentativeness, this continuous fighting has gone very deep into Indians' blood, bones and marrow. They have to be taught that these arguments don't help, they simply destroy. Creativity has never been taught, has never been respected. We have respected saints only for one reason: because they were great self-torturers. We have never respected poets, painters, sculptors -- never.

Nobody knows who the architect of the Taj Mahal was, nobody knows who made the beautiful temples of Khajuraho, nobody knows who the people were who worked their whole lives creating the caves of Ajanta and Ellora. But we know all kinds of fools who fasted, who stood on their heads, who did nothing in their lives but rest on a bed of thorns, who remained naked in the cold! We know all about these idiots and we respect them -- we have raised temples in their honour. And nobody knows about the creators; we have not even bothered about them.

This an absolutely wrong approach towards life.

Creativity should ke appreciated so that energies become diverted more and more towards creativity. The Indian mind knows nothing about creativity, and the energies *are* there.

And remember one fundamental law about energy if you don't use it in creativity it becomes destructive, it goes sour, it becomes poisonous. It has to be used; you have to create something. If you cannot create a beautiful poem or a painting or a sculpture, then you will kill somebody or you will burn somebody or you will rape somebody.

If God is the creator, then the only way to worship him is creativity.

India also suffers from a fatalistic philosophy: 'Everything is being done by God. If you are poor, God is responsible; if you are sinners, God is responsible. It is fate -- what can you do?' The fatalistic philosophy has made India utterly lazy, uncreative, lousy.

One of the sutras of Murphy is: If it doesn't work, it was made in India.

Another of his sutras is: When you are happy, be happy; when you are sad, blame God.

This fatalistic attitude has kept people and their energies imprisoned. There is nothing for you to do, you just have to be a watcher and things go on happening -- they are beyond you. No, this is not right.

Man brings no written fate with him; he comes open-ended, he comes like a clean slate. You create yourself by your actions -- you are creating yourself every moment.

You have heard the proverb: If at first you don't succeed, try, try again. But that is not true about India. In the first place they never try, so they never fail -- there is no question of fail-ure because they never try, and even if they try then they will agree with Murphy's sutra: If at first you don't succeed, you fail again. Not 'try, try again', 'you fail again' -- nothing can be done about it.

Murphy says: When in doubt, worry.

Why did the Mexican mother forbid her daughter to marry an Indian?

She did not want her grandchildren to be too lazy to steal.

Mulla Nasruddin hadn't taken his wife out in a long time, so he called her into the living room and said, 'I've decided something,' and he slapped his arm on the couch arm for emphasis. 'We're stepping out this coming Monday if, God willing, we're alive. And if not, we'll go Tuesday.'

India is suffering from its own past: its philosophies, its saints, its scriptures, its religion, its morality. Unless we disconnect ourselves totally from the past there is no hope. A drastic revolution is needed, an absolute disconnection, a discontinuity -- less than that won't do.

Ayub Syed, this is my approach: a discontinuity with the past so we can start anew, afresh. There is no need to go on renovating the old collapsing house; it is better to destroy it and make a new house instead.

But Indians have become so accustomed to the old, so ob-sessed with the old that they go on renovating it, they just go on patching it up. And every moment it is collapsing on this side or that side, it needs new props, and anyway it is not worth living in -- it is dangerous to be inside it. So everybody is living outside, and the whole work is: how to maintain it so that it does not collapse. Nobody dares to live inside because it can collapse any moment, but everybody is making every effort to keep it, to manage it. The whole energy is wasted in keeping the heritage, and there is nothing much in that heritage.

People who are obsessed with the past are people who have forgotten how to live in the present.

India needs a real education; for that purpose a certain educative climate is needed. It needs a scientific technology, not a fatalist attitude. It needs a scientific approach about everything, not just praying and

worshipping and asking God to do this favour and that. Enough of all that!

And this lawlessness can disappear because nobody is benefited by it, everybody is a loser, except the politicians. The politicians are having their day because the more chaos there is, the more you will have to depend on them. Make people more and more lawless, more and more chaotic, and then they will have to depend on you.

A really disciplined society does not need to depend much on the government or on the politicians, so we have to learn that too: that politicians are reaping a good crop out of your misery. Only they are benefited, nobody else, and they are all in a conspiracy. If one party fails -- and every party is bound to fail because the problems are vast and no party has the guts to disconnect itself from the past... Every party goes on respecting the past, honouring the past, because that's the only way to get the votes.

I get only curses from all over the country; they would like to kill me. Every day I receive letters saying: 'You should be killed! You should be thrown out of the country!' Now, no politician can risk that much so they have to go on paying respect to the past knowing perfectly well that it cannot help you. We have to create a new present and through it a new future, but the politicians cannot do it.

I am creating sannyasins. These sannyasins can do much, not only for this country but for the whole world. They can bring a new education into existence, a new kind of man, a new kind of discipline, a new love for life and creativity, a new consciousness, a meditativeness. When a person acts out of that meditation, his acts are always beneficial to himself and to others. He is a blessing to himself and to the whole universe too.

The last question

OSHO,
IS THERE ANY JOKE THAT EVEN YOU WOULD NOT DARE TO TELL?

Pramod,

I have never come across any such joke yet. If you can find one, send it to me! To me all jokes are beautiful -- the more outrageous they are the more beautiful -- because my work here consists of shattering all your conceptions, your prejudices. So there is not a single joke that I have come across which I would not dare to tell. There is no question of daring -- I simply enjoy!

A nice little old lady bought a parrot for companionship in the sunset of her life. The sweet little creature -- the woman, I mean -- had very sedate bridge parties and teas once or twice a week, and the parrot always disgraced her by screeching the word 'shit' over and over again.

This practice continued until the old lady tried to discipline the parrot by putting it in the refrigerator, but the parrot continued to screech this obscenity. Finally when the parrot made its usual utterance, the old lady put it in the freezer and at the same time plucked out a couple of feathers. This went on for weeks.

During the last period in the freezer the parrot noticed a turkey trussed up and ready for the oven lying on the shelf below. Of course it was completely plucked.

The parrot eyed the turkey and asked, 'What did you say? "Fuck"?'

Zen: Zest, Zip, Zap and Zing

Chapter #10
Chapter title: Here and Now: The Only Time, The Only Place

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The first question

OSHO,
CAN YOU THROW SOME LIGHT ON THE FEELING OF NOSTALGIA? FREUD CALLED IT REGRESSIVE AND A SEEKING OF THE WOMB. THIS DOES NOT SATISFY ME.
SOMETIMES THE PERFUME OF A FLOWER, SOUNDS, A PLACE OR AN INCIDENT FROM CHILDHOOD, CAN EVOKE A FEW SECONDS OF FEELING AND YEARNING THAT ARE SO SAD AND SO SWEET, IT CAN CHOKE ME WITH ITS INTENSITY.
MY CHILDHOOD WAS NOT SO HAPPY, NOR IS THE WOMB SO APPEALING THAT MERE SENTIMENTALITY FOR 'THE OLD DAYS' CAN EXPLAIN IT.
COULD YOU HELP WITH SOME INDICATIONS?

Ronald Conway,

The whole of humanity suffers from nostalgia. Yes, I call it a suffering -- it is a disease. It happens only because we are not able to live in the present totally, passionately, intensely. Then the mind starts making substitutes for the present, and then there are two possibilities: either you move towards the past or you move towards the future. Neither the past exists nor the future: the past is no more, the future not yet. All that exists is this moment, only this moment. Now is the only real time and here the only real space.

But whenever you become obsessed with the past or the future it simply shows one thing: an escape from the present, an escape from the existential And why should one want to escape from the existential? Why should one want to escape into memories or into fantasies? There can be only one reason: you don't know how to live now, you don't know the art of getting in tune with reality. Because your present is so empty, so meaningless, you have to compensate for it with something.

The easier way is to compensate for it with the past because the past once existed; it has left its footprints in the sands of your memory, so it is easier to fall back. The past seems more substantial than the future, hence ninety-nine percent of people fall towards the past. Only one percent -- the poets, the visionaries, the artists -- look towards the future, they compensate for their present with the future. But basically both are doing the same; more or less everybody is doing it in his own way.

Nostalgia means non-meditativeness, unawareness, unconsciousness, and it is an utterly futile exercise, an absolutely futile exercise. You cannot be nourished by the past, there is no way to live it again, but you can live in memories. Living in memories is an empty gesture.

So the first thing, Ronald, is to remember that it is not only you who is suffering from nostalgia, everybody is although there may be relative differences.

And the people who live in the future are also projecting their past, because where else can they get the material to make future dreams? They will get it from the memories. They will modify their past, decorate their past, make new combinations of the past and create a future -- a future heaven. And this is true about individuals and about societies too.

The old societies, for example, India, live in the past. India's golden age has passed. In the future there is only darkness and nothing else; the future holds no hope. So India falls back towards the past.

It happens to every individual in his old age -- it is an indication of old age -- because the old man cannot look ahead, there is nothing there but death. If he looks into the future he can hear the footsteps of death coming closer and closer and closer. It is frightening. He closes that door completely, he looks back. It is more beautiful -- all those memories of youth and childhood...

The child lives in the future because he has no past. He is always hoping to grow up as soon as possible, as quickly as possible. The same is true about young societies, for example, America: its whole history is only three hundred years old. India has existed for at least ten thousand years; more is possible but not less. Ten thousand years certainly create a deep hankering for the past -- the society is so old, so collapsing.

But America can hope for the future -- it is so young; it has no past. If the American tries to go to the past, where can he go? Abraham Lincoln, Washington... and then comes the end. There is not much in it -- three hundred years are nothing. India can go on and on as far back as one can conceive.

So it is true about individuals, it is true about societies, races, collectivities -- that if you are very young you look towards the future, if you are getting old you start looking towards the past.

So one thing, Ronald: you must be getting old, if not physically then psychologically. But deep down you know that the peak of life has passed and the future looks dark and dismal. But I don't differentiate much between future and past because both are escapes.

The king had very small reproductive machinery. One day, while bathing with other nobles, a friend remarked, 'My dear king, you have a really small thing there!'

And the king replied, 'Yes. If it was another inch smaller I'd be a queen!'

Relatively speaking... This is the whole theory of Albert Einstein, The Theory of Relativity.

So, Ronald, you may be too obsessed by nostalgia and others may be a little less obsessed, or more, but it is only a question of quantity.

Only an enlightened person has no nostalgia, because he need not escape from the present. The awakened person lives herenow, he knows no other life.

The first thing about nostalgia: it can be understood only if you understand the nature of the mind. The mind functions like the pendulum of an old dock: it moves from one extreme to another, it never stays in the middle. If the pendulum stays in the middle, the dock stops. That's exactly true about the mind: if it remains in the middle, the mind stops, and that is the beginning of meditation. To be in the present is the beginning of an immense journey into eternity.

Eternity is vertical, time is horizontal. In time you move from A to B, from B to C, from C to D; it is linear, a line, a horizontal line. The moment you stop in the middle, you don't move from A to B, your whole dimension changes -- it becomes vertical. You dive deep into A: from Al to A2, from A2 to A3, from A3 to A4, and you go on diving deeper and deeper into A -- not to B, not to C. The horizontal is no longer there; it is vertical. And the heights of life and the depths of life belong to the vertical dimension. The horizontal means the shallow, the superficial.

Mind is equivalent to time, hence it is not only a metaphor when I use the clock and the pendulum as symbols for the mind, it is literally true. The moment you are out of the mind -- that is, you are moving in the vertical dimension -- you are also out of time.

A Sufi saying attributed to Jesus is that when a disciple asked Jesus, 'What will be very special in your kingdom of God?' he said, 'There shall be time no longer.'

The disciple may not have ever thought that this was going to be the answer: 'There shall be time no longer.' It is not reported in the New Testament -- the New Testament has missed many important things about Jesus -- but other secret traditions have carried those messages. 'There shall be time no longer.' He defines his kingdom of God by that statement -- that will be the most special thing about it -- no time, timelessness.

Mind is time; the moment there is no mind there is no time. And when there is no time there is no past, no future. Remember, time consists only of past and future: nostalgia for the past and dreams of the future. The present is not part of time at all.

So when you hold the pendulum of the clock in the middle, the clock stops; when you hold your attention, your awareness, exactly in the middle, in the present, mind disappears, time disappears. If you don't know the art of meditation then the pendulum goes on moving from one extreme to another: from the past to the future, from the future back to the past. That's how it keeps itself going, that's how it keeps its momentum.

A beggar knocks at the gate of a Bavarian convent and asks the sister on duty, 'Please, do you have any old robes for me?'

A bit ruffled, the sister replies, 'But this is a nunnery! We don't have any men in this house and no men's clothing, of course! '

The beggar apologizes and leaves.

The Mother Superior, who has overheard the conversation, says, 'You shouldn't have told him that we are without any male protection. Now that he knows he might come one night and molest us.'

After a brief moment of thought, the sister on duty opens her little window and shouts after the beggar, 'Hey, you, listen! At night the house is full of men!'

That's the way of the mind -- from one extreme to another; it never stops in the middle. It is extremist, either rightist or leftist; it knows nothing of the golden mean.

You ask me, Ronald: FREUD CALLED IT REGRESSIVE AND A SEEKING OF THE WOMB. THIS DOES NOT SATISFY ME.

You have not understood poor Sigmund Freud; he is one of the most misunderstood men of this century. He had many insights of tremendous value and they gain more value because of the fact that he was not an awakened man. He was a blind man groping for the door and many times he came very close to the door. But obviously, not being enlightened himself, whatsoever he says about the door, his experience of being dose to it, does not have that clarity which only a Buddha or a Lao Tzu or a Jesus can have. He uses words which can be very easily misunderstood. His words are ordinary, his insights very extraordinary. It is almost a miracle that a man who knows nothing of meditation, who knows nothing of his own consciousness, has many times come so close to the truth. One step more and he may have stepped out of darkness, out of blindness.

For example, Sigmund Freud calls it regressive. It is true, but the word 'regressive' hurts. Nostalgia *is* regressive. Of course it does not satisfy because it does not give you any nourishment for the ego. Regressive? And you always thought it was some great poetic quality, that you had a great understanding of the past, that your memory was magical, that you could recreate the past, you could relive it as if it were there again. You may have thought of it as something of very great creative value -- and Sigmund Freud comes and he calls it 'regressive'. It is certainly regressive.

You think of yesterdays only because you are not grown-up yet; you are still living somewhere farther back. The average psychological age of human beings is twelve years. And that is the average, Ronald -- one may be ten, eight, seven, six, five, because there are people who are sixteen, twenty, twenty-five... So don't take the average for granted.

Just look into your nostalgia, where you are lingering in past. There must be a few special spots, a few special memories which come again and again. That's an indication that something has remained there, something has not grown since then. A part of you is still six years of age if that is the time which gives you sad and sweet memories. If you remember some other time then another part is still clinging there. Man is spread out almost all over the way.

There is a story in India:

Shiva's wife died and he loved the woman so much, so madly, that he in his madness thought that there must be a physician somewhere in the country who could still bring her back to life. So he carried the dead body of his wife Parvati on his shoulders and roamed around the country looking for some miracle worker, some physician who knew the secret of the nectar which could revive the woman.

Of course, the body started deteriorating: it became rotten, parts of the body started falling. But he was so mad he went on and on. The hands fell in one place, the legs fell in another, the head fell somewhere else...

That's how the Indian sacred places were born -- this is the story. One part fell in Varanasi, another fell in Puri, another fell in Ujjain, and so on and so forth. The body fell in twelve parts all over the country. By the time his tour was over nothing was left; the woman had disappeared. But wherever one part of the woman fell a sacred spot arose; it became a *teertha*, a place for pilgrimage.

This is somehow very significant for each of you. A part of you fell when you were four years of age and that part has remained there, another part fell somewhere else... you are spread out all over the way. You are not one piece, you are a multiplicity -- multi-psychic many minds. And one part of may be very grown-up and another may be very childish.

A scientist may be a very grown-up man as far as his science is concerned. When he goes into his lab he is a very skilful, intelligent person, he works with great acumen, talent, genius, but another part of his life may be very childish, almost stupid. When he is out of his lab he is a totally different person.

It is said about Karl Marx that one day he brought many boxes of cigarettes to his home. The wife was a little puzzled. n are more together than men; they are more earth-bound, more earthly and live more closely to the present.

The wife asked, 'What made you bring so many cigarettes? And we are out of money!'

He said, 'Don't be worried at all! I have found a secret way of earning money, that's why I have purchased so many cigarettes. I will tell you the secret. Just along the way while coming back home I thought about an economic law: that if you smoke twelve cigarettes per day and you can find cheaper cigarettes, then with each cigarette you will be saving money, so the more you smoke the more money is saved! So now there is no need to worry about money. I will simply smoke and money will be saved! And I have found the cheapest brand. So much money will be saved that now you need not worry!'

The woman thought he had gone mad! He closed his doors and started smoking, two cigarettes at a time, because he was in such a hurry to earn money! And the woman rushed to one of his friends, Friedrich Engels, and told him the whole thing: 'He has gone mad! He is continuously smoking, and two cigarettes at a time, because he thinks that the quicker the better!'

Engels came and tried to convince him, but he argued. It was very difficult to bring him down to earth.

And this happens to many people: in one part they may be grown-up, in another part very childish.

Nostalgia *is* regressive. You may not like the word, but the truth is there. Sigmund Freud is very dose to the right point. And he is also right about the womb; again he is using a word which seems offensive. Who wants the womb? Who wants to go back into the womb? The very idea is sickening! What can you get in the womb of a mother? Just the very idea will make you vomit!

Just the other day Ajit Saraswati sterilized my tailor, Veena, and my librarian Gayan went to see the operation. Before Ajit started the operation, Gayan fainted. The very idea of looking into the womb was enough! And if this is so about a woman, what about a man?

Just think: looking back into the womb -- if there were a window and you could look inside -- would you like to go there? You will escape as far away as possible from *any* womb because a few wombs are very dangerous -- they can suck you in!

I have heard:

A woman was lying on the street dead and naked. A rabbi was passing by. Seeing the naked woman he removed his hat and covered her, particularly her private parts.

Then a drunkard came by. He looked at the naked woman and, being completely drunk, he thought there was a man there also. So he asked the rabbi, 'What are you going to do?'

The rabbi said, 'I am going to contact the hospital people.'

But the drunkard said, 'First we should take this guy out. Just his hat is showing, the rest of the guy has gone. By the time you bring the hospital people the guy may have disappeared! First let us take this guy out and then you can go anywhere you want. I am concerned about this poor man.'

Who wants to go into the womb? So it offended you, Ronald, but what he means really is that those nine months in the mother's womb -- of course you are not conscious of them anymore, you were not conscious of them even when you were in the womb -- were the most pleasant time. Unless you can find a more blissful space the desire to go back into the womb remains; it is an unconscious longing.

Those nine months were of tremendous silence, rest, warmth There was no worry, no problem. You were fed, you were taken care of, and everything was absolutely automatic. You were surrounded by warm water and the womb was keeping you in a very cosy space, protected, safe, secure. Those nine months are still there in your unconscious, hence there is a desire to go back to the womb. That is part of nostalgia; in fact, that is part of what you call love.

The man trying to penetrate the woman is nothing but a search for the womb -- very much changed but deep down still the same search. Every man is looking for the mother and unless your woman fulfils the role of your mother you will not be happy with her.

Now you are asking something impossible, hence so much unhappiness in the world. You are asking your woman to be your mother and yet be your woman -- young, very alive, beautiful and yet at the same time motherly. Now, she cannot do both things. If she has to be very beautiful according to your criterion of beauty, if she has to be very young, then she cannot be your mother. If she tries to be your mother then she will no longer be beautiful; then she will not be a Sophia Loren. Then she will be like my Sushila -- she is a perfect mother! You can find the mother, but if you are asking for Sophia Loren in Sushila then there is going to be trouble! What can she do? She cannot do both things. And Sophia Loren will look good in the films, but she cannot be a mother to you. She cannot give you that warmth -- she does not have that much

fat. How to give you warmth? She is bony!

Don't ask a woman to be both a model and a mother. But that's what everybody is asking. And every woman is asking the same from the man: to be a dad and to be a lover. No man can fulfil both roles together; it is almost impossible. Hence you will be frustrated this way or that; frustration is bound to be there.

The search is for the womb. You may not like the word 'womb', but that's your misunderstanding. Nothing is wrong with Freud using the word, but you have misunderstood it.

Punya has sent me a joke. She says, 'This is a *real* joke. I heard it on the main street of the ashram between the boutique and the bag check.'

One sannyasin said to another sannyasin, 'What I can't stand about this ashram is: wherever you look, there are queues.'
The other said, 'What? Jews?'

This is your misunderstanding, Ronald.

Mr Gold had been married for many years when he had to go to Paris for a business trip.

In that city of love he easily fell victim to the amorous advances of the pretty mademoiselles. But somehow Mrs Gold found out about it. She wired her husband at his hotel, 'Come home! Why spend money there for what you can get here for free?'

The next day she received a cable in reply: 'I know you and your bargains!'

Just a misunderstanding on your part...

An English vicar checked into a large hotel. As he was walking up the main stairway he met a tiny old lady half-way up, panting for breath and carrying an enormous suitcase.

He eagerly took the case from the speechless old lady and carried it to the top of the stairs.

When he returned to help her up, she kicked him viciously in the shins. 'It took me ten minutes to carry my case that far down!' she shouted.

Ella: 'I'm homesick!'
Bella: 'But this is your home.'
Ella: 'I know, and I'm sick of it!'

The newly-arrived ambassador to a Far Eastern country called on the Emperor to present his credentials. Although he was disturbed by the presence of so many comely, half-nude maidens in the palace, he was determined not to show it. Trying to restrict the conversation to affairs of state, he asked, 'Your Highness, when was the last time you had an election?'

'Ah,' said the Emperor, with a smile and a sly wink, 'Just befo' blekfast!'

Ronald, the problem is not with poor Sigmund Freud, the problem is with you! What can he do if it does not satisfy you? It is not a question of satisfying you -- the truth is truth.

You say: SOMETIMES THE PERFUME OF A FLOWER, SOUNDS, A PLACE OR AN INCIDENT FROM CHILDHOOD, CAN EVOKE A FEW SECONDS OF FEELING AND YEARNING THAT ARE SO SAD AND SO SWEET, IT CAN CHOKE ME WITH ITS INTENSITY.

It is possible only if this moment is not intense enough to grip you totally, only if something is left out of this moment, if you are holding back.

For twenty-five years I have never thought of my past, of my childhood -- no nostalgia. And I have never thought about the future either. This moment is so much -- in fact, too much -- so overwhelming, who bothers about past and future?

You say: MY CHILDHOOD WAS NOT SO HAPPY, NOR IS THE WOMB SO APPEALING THAT MERE SENTIMENTALITY FOR 'THE OLD DAYS' CAN EXPLAIN IT.

Nobody's childhood can be happy, it cannot be happy for the simple reason that the child is so dependent, so helpless. He is continuously being manipulated by the parents, by the teachers, he is continuously repressed by everybody, ordered, commanded. No child can be ever happy, but everybody later on thinks that the childhood was the most beautiful thing that happened to him.

The reason is again relative: the childhood was miserable, but now you are in far more misery! Now the childhood *looks* beautiful: seeing all the worries of life and the responsibilities and the troubles and the anxieties, it looks beautiful. But that is only relative -- the older you become, the more beautiful it will look.

That's why it is both sad and sweet. The sadness is its truth and the sweetness is your invention.

And when the childhood was *not* happy -- you say it was not happy -- that simply shows you must be living a really miserable life today. If even an unhappy childhood attracts you, that shows only one thing and shows it definitely: that today is just dark, meaningless, hence the past pulls you backwards.

I can say only one thing to you: learn the art of meditation -- meditation simply means the art of being herenow totally, absolutely -- and then all this nonsense about nostalgia will disappear. Otherwise it is going to remain with you to the very end.

From the cradle to the grave people go on living somewhere where they cannot live and go on escaping from the only place where it is possible to live.

The second question

OSHO,
ALLOW ME TO ASK A FEW MORE ESOTERIC QUESTIONS. PLEASE DON'T LAUGH AT THEM. IT IS A QUESTION OF LIFE AND DEATH TO ME!

Almasto,

I know it is a question of life and death for you -- not only for you but for everybody else too -- because unless you know the art of screwing in a light bulb rightly you will never become enlightened! So I take your questions really seriously!

The first question:

How many Scotsmen does it take to screw in a light bulb?

Almasto, ten. One to screw in the bulb and nine to share the expense.

Second:

How many Englishmen does it take to screw in a light bulb?

Almasto, two. One to screw in the bulb and one to make the introductions.

Third:

How many Germans does it take to screw in a light bulb?

Almasto, two. One to screw in the bulb and one to read the instructions.

Fourth:

How many Frenchmen does it take to screw in a light bulb?

Almasto, seven. One to screw the bulb and six to screw anything else that happens to come by.

Fifth:

How many nuns does it take to screw in a light bulb?

Almasto, two. One to screw in the bulb and one to make sure that that's the only thing she's screwing.

Sixth:

How many astronauts does it take to screw in a light bulb '

Almasto, two. One to screw in the bulb and one to give him a countdown.

Seventh:

How many Russians does it take to screw in a light bulb?
Almasto, fifty thousand. One to screw it in and 49,999 to occupy the country the house is in.

Eighth:
How many drunks does it take to screw in a light bulb?
Almasto, four. One to try to screw it in and three to keep the pink elephants away.

Ninth:
How many Morarji Desais does it take to screw in a light bulb?
Almasto, one. But first he needs to be utterly drunk on his own heroin -- ordinarily called urine -- so that he can be convinced that he will save India by doing so.

Tenth:
How many people does it take to screw in an Indian light bulb?
Almasto, none. If it's Indian it's most likely screwed up already.

Eleventh:
How many Gautam Buddhas does it take to screw in a light bulb?
Almasto, none. Gautam the Buddha said to be a light unto yourself .

Twelfth:
How many niggers does it take to screw in a light bulb?
Almasto, none. Black is beautiful.

Thirteenth:
How many Oshos does it take to screw in a light bulb?
Almasto, none He persuades the bulb to screw itself in.

And the last question

OSHO,
WHY ARE THE INDIANS GOING ABSOLUTELY MAD AGAINST YOU?

Neeraj,

It is very simple. Meditate over this story and you will find the reason.

And English vicar was driving along an unfamiliar country road late at night when a tyre blew on his car. Having no jack with him or a spanner, he began to walk to get help.
In the distance he saw a light. 'Good,' he thought, 'I will go and ask to telephone or maybe I can borrow the necessary tools.'
But as he walked along he became uncertain. 'What kind of people could be up so late?' he thought. 'Perhaps it is a couple having a marital row and I will disturb them. Imagine the embarrassment! Or maybe it is a young man and woman indulging in pleasures of the flesh.' He was imagining his awkwardness if a half-naked young man should come to the door. 'Or,' he continued, 'worse still, it might be those dangerous Rajneesh orangies involved in a wild Tantra orgy!'
By the time he had reached the house he was in a state of great excitement. He rang the bell and waited for a few minutes. When the little old lady came to answer it was too late.
'Miserable sinners!' he blurted out. 'Keep your spanner and your telephone and go to the devil!'

That's what is happening in India. They themselves go on imagining things, then they become so excited about them that they start shouting at me -- and I have not done a single thing to anybody. I don't even leave my room! I just enjoy a bit of gossip every morning -- harmless gossip. But Indians are going mad; they are working themselves up, warming themselves up through their own imagination, all kinds of imaginings.

They are the cause of their own excitement; I have nothing to do with it.

Zen: Zest, Zip, Zap and Zing

Chapter #11
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The first question

OSHO,
WHAT IS IT TO BE A MAN?

Prem Agama,

It is one of the most difficult questions to ask -- difficult because it cannot be answered. It cannot be answered because it is not really a question but a quest. Questions are simple, they can be easily answered, but a quest is a challenge, it is an adventure. You have to explore it; it is not possible to give a ready-made answer to you. You have to go into your own depths and experience it, because man is not a being in the ordinary sense of the word.

A rosebush is a being, a tiger is a being, a dog is a being; but man is not a being, man is a becoming. To be a being means that one has come with a fixed programme into the world. The rosebush can only grow roses -- it has an inbuilt programme -- it cannot grow lotuses or marigolds; that is impossible, that is not open to it. It is linear; it can move only in one direction. Its destiny is fixed, hence the rosebush has a being.

A dog can only be a dog and nothing else. You cannot say to a dog that 'You are not a perfect dog' -- each dog is perfect in his doghood!

Man is only an opportunity, multi-dimensional. He can be a Genghis Khan, he can be a Lao Tzu -- poles apart. He can be a Tamburlaine, he can be a Gautam Buddha; there is nothing in common between these two persons -- they are unbridgeable. Both are men, but they have moved in different directions.

Man brings with him only a clean slate; he has to write his own fate, he has to decide what he wants to be. He has freedom, absolute freedom; he comes without a programme. He can be a rose flower, he can be a marigold, he can be a lotus, or he may decide not to grow at all. He may remain retarded, he may remain childish, he may miss the whole opportunity of growth.

So the first thing to be remembered, Agama, is that man is the only being who is not a being in reality. Man is the only entity in existence which is closer to becoming than to being. He does not bring any essence with him, he brings only existence, and then he has to create himself. It is a great responsibility; nobody can decide for you. Each act, each thought is decisive. Whatsoever you are doing or not doing is going to give you a certain form, a certain soul.

It is because of this that one of the greatest Masters of all the ages, George Gurdjieff, used to say that man is born without a soul. When you come across this statement for the first time you are shocked, because nobody has ever said something like that. Man, and born without a soul? We have been told by all the religions that you *are* born with a soul, but Gurdjieff is far closer to the truth. He may be shocking, but he is trying to bring home a certain truth of immense importance.

What he means by no man being born with a soul is that no man is born with a programme, no man is born with a destiny, with a fate, with *kismet*. Man is born as an opening -- he can be anything he decides to be -- man is born as freedom; that's what he means when he says man is born without a soul. You have to create your soul, and each moment you are creating it, knowingly or unknowingly.

If you create your soul unknowingly it cannot be a piece of art -- it *cannot* be, because it is like a drunkard painting. He is not even aware of what he is doing, whether he is painting on the canvas or on the wall or on his own face.

A drunkard came home late in the night. He fell down the steps and hurt himself in many places. He was worried that in the morning his wife would find out. He touched his face and there was blood; he was wounded. He entered the bathroom, looked in the mirror. It was difficult to hide the fact that he was late and that he was drunk. The fear of the wife may have brought a little sense to him, a little consciousness, so he tried to hide the wounds on his face somehow.

In the morning when the wife went in the bathroom, she shouted. She said, 'So you were late again and absolutely drunk!'

He said, 'What do you mean? How did you come to know?'

She said, 'Come here!'

And then he knew what had happened: he had put the adhesive tape on the mirror! Wherever he saw a wound, obviously, he put the adhesive tape -- not on the face but on the reflection in the mirror!

But you cannot hope for more than that from a drunkard.

So man can create himself in an unconscious, mechanical, robot-like way; that's what millions of people are doing. Then they become Hindus and Mohammedans and Christians and Buddhists, not Buddhas, not Christs, not Krishnas, not Mohammeds. They become imitators, false, pseudo, phony. Their whole life becomes just a long tragedy. They go haphazardly, zigzag. They become pieces of driftwood at the mercy of the winds and the waves. They are not deliberately creating their being.

That's what sannyas is all about: a conscious decision to create your soul, a deliberate effort to give yourself a certain form, a shape, to write your own scripture. You have brought a clean slate, now you have to put your signature on it. Man is a becoming, a process, an opportunity, a ladder, a bridge.

But millions of people take their life for granted. Once they are born they think the full stop has come. That is very unfortunate. Birth is only a beginning, not the end. Birth is not life but only an opportunity to *create* life.

The whole thing depends on you, and except for you there is nobody else responsible. So don't shirk your responsibility, don't try to throw the responsibility on others' shoulders. That's what man has been doing for thousands of years. First they used to say, 'It is God. He has decided already, so we simply have to be instrumental; we cannot do anything on our own . '

Even a man like Krishna says to Arjuna, 'Don't worry. You can kill in the war because God has already decided whom to kill and whom to save. In fact, he has already killed -- you are just a means. If you are not going to kill then some-body else will have to do the job. So why escape? Just do your .duty! And your duty is fixed, it is already decided by God.'

That's the whole argument of Krishna in the SRIMAD BHAGAVAD GITA. He tries to persuade his disciple Arjuna to fight. In fact, Arjuna was saying, 'I don't see any point in it: killing so many people, millions of people, just for the kingdom is pointless. And the people I am going to kill are my friends, my relatives, my colleagues; we have grown up together. My brothers... even my teacher is on the other side! On this side are my friends, on that side are my friends.'

It was a family war -- *brothers* were fighting -- so the whole family, the friends, all were divided into warring camps. And Arjuna said, 'It is better that I should drop this whole idea. And what will be the point in living after killing all these beautiful people whom I have loved and respected? Even if I win it will not be worth anything. I will feel guilty, I will never be happy.'

So it will be better to go to the forest, renounce the world. meditate, work on myself. This whole thing is an absurd, futile exercise! '

He was ready to renounce the war, but Krishna persuaded him. And all the reasoning goes around and around one point one single point: that 'You are not to decide, it has been already decided by God.'

All the religions of the world have done the same thing in different words: they have taken away the freedom of man. Fate means the death of your freedom. Fate means you are mechanical, you are just a

machine. You are no longer a man; your life is not your own life.

I don't agree with Krishna at all. The whole point is basically of throwing responsibility onto someone called God. One does not know whether anybody like that exists or not, and even if God exists he cannot do so much harm, because then man is reduced to an animal; then there is no possibility of any man becoming a Buddha, becoming enlightened -- impossible. And if it is already written that you will become a Buddha then there is no dignity in becoming a Buddha. Somebody becomes a murderer because God has written so and somebody becomes a Buddha because God has written so, so what is beautiful about being a Buddha?Both are slaves -- slaves of fate.

But there have been religions like Buddhism and Jainism which have dropped the idea of God completely. But they could not drop the idea of a determined life pattern so they invented a new thing. They started talking about the past lives and the whole philosophy of karma: that you are decided by your past life -- and not only one past life, all your past lives. You have lived thousands of lives and they determine what you are going to be; it is not in your hands. The past determines your present and your future -- again the same game, only the names have changed. And you will be surprised to know that this has been going on again and again with different names -- the same game.

Hegel, one of the greatest philosophers, dropped the idea of any past lives because in Christian, Mohammedan and Jewish philosophies there is only one life. So either God has to decide or life becomes free. And to throw the whole responsibility on God... Hegel could not do it because he was a logician, a great philosopher. He could not find arguments for why God should decide that somebody be a Buddha and somebody be a Christ and somebody be a Jesus. Why? For what reason? It seemed to be very arbitrary. And why should he go on playing this game -- millions of people in misery and he is the one who has decided that they should be miserable?

Only once in a while is there somebody who is blossoming, is blissful, but that too is not much to brag about because that too is decided. You are programmed, you are conditioned, so you are happy. Somebody is conditioned, that's why he is unhappy. But how does he decide that somebody has to be unhappy and somebody has to be happy? At least Jainas and Buddhists have some rationalization: past lives.

Hegel decided on history -- history with a capital H; it becomes God itself. It is history that decides, it is no longer the individual past but the past of the society which is decisive. Now history plays the role of God or the role of the philosophy of karma.

And then one of his disciples, Karl Marx, decided that it is not history but economic structure. It is economics, the class struggle that is decisive. But they all agree on one thing: that it is somebody else who decides. Call it God, call it history, call it karma, call it economics, but about one thing they are in absolute agreement: that you are not free.

And that's where I disagree with this whole tradition. Man is absolutely free. Man is born free and if he decides to be in chains, that too is his decision, if he decides to be a prisoner that is his decision. Otherwise he has the whole multi-dimensional existence to grow in whatsoever direction he chooses .

Man is freedom, absolute freedom, but with freedom comes great responsibility. With freedom you become for the first time responsible, and each act has to be done very consciously. You have to be aware and alert about what you are doing, what you are thinking, what you are dreaming, because even your dreams are going to affect your life.

In one way it feels like a great burden, this great responsibility of creating yourself, but on the other hand it is weightlessness, because then if something has gone wrong it can be changed. You can undo everything that you have done, you can again start afresh, you can cancel your past, you can begin anew.

Initiation into sannyas means that you are breaking away from your past: whatsoever it was -- communist, Catholic, Hindu, Mohammedan -- you are breaking away from your past. You are closing your past completely and starting afresh. This is a resurrection -- a death and a resurrection: the death of the past and the resurrection of something absolutely new, so absolutely new that it has nothing to do with the past; it is discontinuous with the past.

Agama, man is a ladder. One part of the ladder, the lowest, touches the earth, the world, and the other end touches paradise itself. And there are many rungs to the ladder; at least three rungs are very important. There are many rungs, but they can all be divided into three categories.

The first rung is sexuality; that is very close to the animal world, that is the lowest rung. The second rung is exactly in the middle -- I call it love. That makes you human: you have gone beyond the animal, you are no longer animal. It is love that gives you the first taste of humanity. And the third and the highest is prayer; that makes you divine. And these are the three basic planes: animal, human, divine.

Move from the animal towards the human and remember, even the human has to be transcended. Unless prayer arises in your heart, unless your whole sexual energy is transformed into love and then into prayer... Sexuality is biological, physiological, chemical. Love is psychological. And prayer is spiritual .

Sexuality is exploiting the other, getting as much as you can get from the other, using the other as a means. Love is just the opposite: giving as much as you can, not using the other as a means but using the other as an end. It has great respect for the other, for the other's freedom and space. And prayer is the melting and merging with the whole, with the other. The other is no longer the other -- 'I' and 'thou' have become one. In sexuality the 'I' and 'thou' are very prominent, hence there is continuous conflict, no communion, no communication; it is sheer exploitation. Both are playing political games, trying to dominate the other, to reduce the other to a slave, to a commodity.

That's what has been done all over the world. 'Husband' and 'wife' are nothing but ugly names. To be a man is good, but to be a husband is very humiliating. To be a woman is beautiful, natural, but to be a wife is institutional. Husbands and wives are both living in institutions -- and they certainly create a madhouse: they start reproducing children, and the madhouse becomes madder and madder. Somehow they go on pulling themselves, dragging themselves. Life has no song, no grace; it is all ugly. But they go on smiling on the outside, hiding their tears, their wounds.

Love respects the other. In the world of love there are no husbands and wives -- they cannot exist; there are only lovers, friends at the most, but no relationship like wife and husband. A certain intensity, intimacy, a passionate sharing but no possessiveness, no jealousy.

Love is exactly in the middle between sex and prayer -- now 'I' and 'thou' can have a communion, a dialogue. Dialogue is possible only in freedom; between two individuals dialogue is possible, not between a husband and wife. Between a husband and wife there is only a possibility of fight, nagging, struggle; there is no possibility of dialogue.

Have you ever seen any wife and husband in a dialogue? It is impossible! The moment one says anything, the other immediately jumps and starts creating trouble. One says one thing, the other immediately understands something else. Even wives and husbands cannot agree about the meaning of what they are talking about, hence wives and husbands by and by settle down into a non-speaking relationship. They speak as little as possible, they become telegraphic, because every word costs so much! It is better to be as telegraphic as possible because each single word can create so much chaos.

One man was saying to Mulla Nasruddin, one of his friends, 'My wife can talk for hours! Just a small opportunity and she starts.'

Mulla Nasruddin said, 'That's nothing! My wife needs no opportunity -- she is a self-starter! Just the other day I was sitting silently and she came and said, "Why are you sitting silently? What do you mean by sitting silently? Have you lost your voice? Can't you say something nice to me?"'

But in love dialogue is possible, conflict becomes impossible. If you are not reducing the other to a slave there is no need for conflict. Conflict is an indication that the other is feeling that you are trying to dominate him, you are trying to destroy him, and the other is trying to destroy you -- you are feeling it. So the question is of survival, who wins. But in love there is no question of winning, there is no question of dominating, hence communication is possible, dialogue is possible. And dialogue has a beauty, an intimacy.

In prayer the ultimate happens: 'I' and 'thou' disappear into one unity. When 'I' and 'thou' disappear there is a transcendence; that transcendence is prayer. Then the person you love simply becomes a window to the whole. You disappear into the person and suddenly you find you have jumped into the whole. Then love becomes a door to the ultimate.

Man attains his soul only when his sexuality is absolutely transformed into prayer. Man is a ladder, Agama, and unless you are growing towards heights and depths, unless you are growing every moment towards the Everest of self-realization, you are not a man. You are missing the opportunity, you are missing the challenge; you are not accepting the adventure, you are hiding -- you are a coward. A man has to be ready, always ready each moment to go on the voyage to the unknown and the unknowable. He has to be ready, always ready for the call of the eternal, for the call of the uncharted.

Man is a pilgrimage from the animal to God.

The second question

OSHO,
TO WHAT END DO WE LEAD OUR LIVES?
YOU HAVE SUGGESTED THAT WE MEDITATE TO RID OURSELVES OF STRIFE AND YEARNING BY ATTAINING A SENSE OF THE MOMENT. HAVING ACHIEVED THAT, TO WHAT END DO WE LIVE?
WHAT HAS HAPPENED HERE IS IMMENSELY OVERPOWERING AND BEAUTIFUL. WILL IT LAST?

Phiroze Hansotia,

The most significant thing to remember is that life is not a business. It does not exist for any particular end, it exists for the sheer joy of existing. There is no goal as such. Hence the moment you have achieved silence, meditativeness, awareness, prayerfulness, and you are capable of living the moment in total abandon, then there is no goal, no end. To live passionately in that moment is a blessing unto itself. But that's how the mind works...

Now, Phiroze is a doctor -- he must be a Ph.D. or D.Litt. -- he is a professor at the University of Wisconsin, so he is thinking logically. And life is not logic, life is not philosophy. Life is a dance, a song, a celebration! It is more like love and less like logic.

Do you ever ask why you love, to what end? Do you ever ask why you appreciate a beautiful sunset, to what end? Do you ask why the starry nights are beautiful? Why the roses are beautiful? Why a certain face, certain eyes, a certain gesture suddenly catches your heart and you miss a heartbeat? What happens? To what end?

Logic is business. In business you always ask, 'What am I going to gain out of it? What is going to be the profit?'

And I tell you, your so-called religions are all businesslike because they all tell you that you will attain paradise and the kingdom of God and you will have all kinds of heavenly pleasures -- beautiful women who remain always young, with golden bodies, who don't perspire!
I have heard:

Muktananda died... It is a future story! And the same day, after a few hours, one of his disciples died. The disciple was very excited when he reached heaven. He was thinking that Paramahansa Baba Muktananda must be enjoying heaven, now he must be getting all the rewards possible for those who were *siddhas*, for those whose kundalini has risen. And he was dreaming and fantasizing about what he was going to see. And when he reached inside, certainly the stories that he had heard before were true.

Muktananda was sitting under a tree and Sophia Loren was sitting in his lap! And they were hugging and kissing each other.

The disciple fell at the feet of Muktananda and said, 'My great Master, so you have been well rewarded!'

Muktananda said, 'Shut up, you fool! I have not been rewarded, it is Sophia Loren who is being punished!'

Certainly, to hug Muktananda is a punishment! But all these people have been thinking of heavenly pleasures. There are rivers of wine, vodka! Here Morarji Desai is drinking his urine... and the reward? The reward is, he will go to heaven where rivers of wine will be made available to him. Then he will take revenge for all that he has done, all that sacrifice of drinking wine for his whole life. How much he has suffered! This is true asceticism! One never knows what he is doing in privacy... he may be doing even more ascetic things! This is a publicly known fact, but there must be some private, secret practices also. He will be rewarded, greatly rewarded! These are all projections of greed.

And those who are not drinking urine, beware. You will suffer in hellfire! It is better to drink urine and be finished with hell -- urine is not so bad. In hell, who knows? And now with all the latest technology, what new tortures must they not have invented! And all these people -- Adolf Hitler and Joseph Stalin and Mao Tse Tung -- are there, and they must have become ministers of the devil. They must be helping him to find new ways of torturing people. Forget all about this old idea of hell, that you will be thrown in fire; that is five thousand years old. In five thousand years so much water has gone down the Ganges that it is not possible that there still exists that old type of torture.

One man, one Indian -- he must be like Phiroze Hansotia was living in Germany. When he died he went to hell. He was a sinner -- a sinner because he never drank his urine. He never did any stupid thing, that's

why he was a sinner. He never fasted, he never tortured himself, he lived comfortably. of course, if you live comfortably you will have to suffer, because things have to be balanced.

Sometimes I wonder... God has been living so comfortable for so long, what will happen ultimately to this poor guy? He will fall into the seventh hell or even deeper than that if there is some hell deeper than that. He will reach the rock bottom.

This man who was born in India but lived in Germany was given a choice. The devil asked him, 'Because you were born in India and you lived in Germany a choice can be given to you. To what hell do you want to go -- to the Indian hell or to the German?'

The Indian was a little puzzled. He said, 'What is the difference? Obviously, before I can decide I have to know the difference . '

And the devil said, 'There is no difference -- the same routine has to be followed.'

The Indian asked, 'Then why are you asking me to choose?

The devil laughed. He said, 'There are a few minor differences. For example, the German hell is very efficient everybody is on duty exactly on time, the electricity never fails.' And he said, 'You know, German torture is German torture! In the Indian hell nobody is ever on time, and there are so many holidays. There are even people there whom you can bribe. And after all, they are Indians -- lazy, lousy. The electricity fails at least fifty times every day. Sometimes the electricity is off the whole day.'

The Indian said, 'Then I will go to the Indian hell, I don't want to go to the German one. I have lived in Germany and I know their efficiency!'

Greed and fear have dominated the religious scene for centuries, and both are absolutely irrelevant. The religious person is one who lives without fear and without greed.

Phiroze, you ask me: TO WHAT END DO WE LEAD OUR LIVES?

There is no end -- there is no fixed end. Life is a creativity. We live moment to moment, rejoicing in the moment. The question is asked only because we are always looking to the future: 'To what end...?' We are not herenow, we are always looking to the future.

But then you will be in an infinite regression, because if it is said that life is lived to attain paradise then the question will arise: 'To what end is paradise? Why should one live in Paradise? To what end?' This question will remain the same and will still remain relevant. And if it is said, as has been said in India, that paradise is not the last thing -- you have to go to *moksha* -- beyond paradise... But to what end? Even if you reach moksha...

Just as you ask, 'Having achieved that meditative moment, to what end do we live?' You will ask the same question, Phiroze, if you reach moksha: 'To what end...?' Just think: Mahavira and Buddha and Patanjali have been living in moksha. What are they doing? Centuries have passed... just sitting under the trees doing nothing? Not even a coffee break! No sandwiches available, no spaghetti at all! No radios, no television, no newspapers. They must be feeling very silly, sitting under the trees. And for how long? For ever! Now they cannot come back, because once you become enlightened -- finished! You cannot become unenlightened again, that is the difficulty.

I have been trying for twenty-five years -- impossible! I have tried all methods: standing on my head, doing all kinds of things, but you cannot become unenlightened again. That simply is not part of the law of existence. So beware! Before you decide to become enlightened don't be in a hurry. If you want to do something else finish it, because once you are enlightened you are enlightened forever! Just think what it means: forever...

So, Phiroze, in *moksha* also you will ask: 'To what end...?' And Mahavira and Buddha will shrug their shoulders and they will look down, ashamed, because now there is no way to go back and there is nowhere else higher to go either. Living in a kind of limbo, not knowing what to do, 'to what end'.

Life is purposeless. Don't be shocked. The whole idea of purpose is wrong -- it comes out of greed. Life is a sheer joy, a playfulness, a fun, a laughter, to no purpose at all. Life is its own end, it has no other end. The moment you understand it you have understood what meditation is all about. It is living your life joyously, playfully, totally, and with no purpose at the end, with no purpose in view, no purpose there at all. Just like small children playing on the sea beach, collecting seashells and coloured stones -- for what purpose? There is no purpose at all.

When I was a small child I used to bring as many stones and shells from the river as I could collect, and I would go to my bed with all the stones and all the shells in my pockets. And my father would say, 'Throw these things away! For what purpose do you go on carrying them?'

And I always asked him, 'First you answer me: For what purpose are you living? For what purpose do you go on doing your business, earning money, raising your children? For what purpose?'

And he would always say, 'It is futile to argue with you! So go to bed! Keep your stones and whatsoever you want!'

But he would again forget and when he would see all those stones in my pockets, again he would ask, 'For what purpose?'

And I was always ready: 'First prove to me for what purpose you are living. If you can keep money in your safe, why can't I keep my stones in my pockets? I don't have a safe -- otherwise give me a safe. I will keep my stones in the safe. Prove to me... It is your question, not my question! I. have never asked anybody, "For what purpose...?"'

Finally he dropped the idea, thinking that 'This boy is absolutely incurable!'

When I came back home from the university, he didn't ask me about marriage -- which is very natural in India. The moment you come back from the university, the first thing is, 'Now get married!' He knew me -- that it would create unnecessary argument. So indirectly... he asked one of his advocate friends who was very argumentative and used to shout in court and was very well-known to win cases -- cases which were impossible to win... And he used to win those cases just because he was the greatest shouter in the town. He would bang on the table and shout and throw law books and create such a mess that everybody was afraid of him! And they were friends so he asked him.

The advocate said, 'This is simple! I have defeated great advocates, I have convinced very shrewd magistrates and I have won cases even for murderers, so this is nothing. I am coming tomorrow.'

He came and he asked me, 'Why don't you get married?'

I said, 'Perfectly okay! I will get married!'

He was at a loss what to do, because he had come with great preparation, with all the arguments in favour of marriage and its beauty and its joy and its intimacy, and all that bullshit!

I said, 'Perfectly okay! Where is the girl? Do you have a daughter?'

He said, 'This is strange! Your father was telling me that it is very difficult to convince you, but you don't argue at all!'

I said, 'I don't argue at all. I am ready to get married -- you bring the girl. But first, before you bring a girl, you have to tell me one thing, you have to convince me about one thing: what purpose have you achieved through your marriage? I trust you -- you are a friend of my father's, you are almost like a father to me. I trust you! If you say so, I will get married. But you have to tell me one thing -- what have you achieved? Because I know your married life. You may have won many cases in court, but I know what happens in your home! You have not been able to win a single quarrel. And I am going directly to your wife!'

He said, 'What do you mean? Why are you going to my wife? What has she got to do with it?'

I said, 'In front of her you have to prove what you have attained, to what purpose your life has been, what joy you have attained.' And I said, 'I will get married -- I am ready -- if you convince me of what your life has attained. All those arguments you have come prepared with... and I have not given you a chance. But if you cannot convince me then you will have to divorce your wife! Either I get married or you get divorced!'

After that I would go to his house every day, and sometimes he would hide in the bathroom, sometimes he would escape by the back door. His wife became very worried: 'What is the matter? Why is he so afraid of this boy?' And she asked me, 'What is the matter? He is not even so afraid of me! He hides in the bathroom, he says he is sick, "Tell that boy!" And he is not sick. He continuously worries about you. What is the matter?'

I told her, 'This is the matter -- it is a question for you to think over too. He has to prove it! And I have been contacting all the neighbours. I will collect all the neighbours who are my witnesses that his life is the most miserable in the whole town! He has to prove that he has achieved some bliss. If he cannot prove it, then he has to divorce you!'

She said, 'What!'

I said, 'That is the question. If 1 have to get married then he has also to put something at stake. It is a

gamble! I am gambling my whole life, I am gambling my future -- he has to gamble his past. I have no past, he has no future!'

He was listening from the bathroom. He came out and touched my feet. He said, 'Forgive me, and I will never bother you anymore! Don't disturb my life! I am already in so much trouble, and you are haunting me every day. Even in the night I see you in my dreams. And I know that you can defeat me -- you have got hold of my weak point!'

Life has no purpose, Phiroze. Nothing has any purpose; that's the beauty of life. The moment you bring purpose in you destroy the beauty. Love has no purpose and meditation certainly is absolutely beyond the idea of purpose. There is no end beyond it, it has *intrinsic* value. It is not a means to some end, it is an end unto itself.

And you say: HAVING ACHIEVED THAT...

That is only a supposition -- you have not achieved that. You are just asking a question for the question's sake, because anybody who has achieved that moment of meditation cannot ask this question.

You are asking: HAVING ACHIEVED THAT, TO WHAT END TO WE LIVE?

Once you have achieved meditation all ends disappear. You simply live as the flowers live, as the birds live, as the stars live. You become part of this universal festival of existence, of joy, of beauty. This whole grandeur, this splendour is yours.

To be meditative simply means dropping all ego trips -- purpose is also an ego trip -- dropping all goals, being herenow.

And you ask: WHAT HAS HAPPENED HERE IS IMMENSELY OVERPOWERING AND BEAUTIFUL. WILL IT LAST?

You have lost it already! If it had been immensely overpowering and beautiful you would not ask the question, 'Will it last?' Who cares? This moment is enough! Who knows about the next moment? And why should one bother about the next moment? If you are beautiful and blissful this moment you know how to be blissful and beautiful in the next moment. And you will not have two moments together ever, you will always only have one moment. When one is lost you get another. That is lost, you get another. You get one moment at a time, and if you know how to be blissful in a single moment you have the key for being blissful forever; there is no need to lose it.

But you are asking: WILL IT LAST?

Already you have started thinking of the future, already you have lost contact with the present, already you are not here -- you have gone to America. You are already in hell -- that's where America is!

The old Indian idea was that if you dig a hole in the earth and go on digging, go on digging, just exactly there you will reach hell. You will simply reach America! And for American, India is a hell; if they go on digging they will come to India. In fact, all this travelling can be stopped -- just a hole is needed so people can be thrown from here to America and from America to India! You can even play football -- and to no purpose, just for the sheer joy of it!

You have already left this overwhelming and beautiful space. You are already thinking, 'What is going to happen in America? How will I be able to be so peaceful, so laughing, so loving?' But why bother about it? The next moment has not come yet and when it comes you will know the secret of responding to it.
Live moment to moment -- that's the message.

The third question

OSHO,
YOU SAY THE CRYSTALLIZATION OF THE EGO IS NECESSARY TO MAKE IT WORTHWHILE

DROPPING IT AND THAT FOR THIS, INDEPENDENCE AND REBELLION ARE NEEDED. YET BY BECOMING A SANNYASIN AND A MEMBER OF A GROUP IT WOULD SEEM TO PRECLUDE ATTAINING THE INDEPENDENCE YOU SAY IS REQUIRED FOR THIS CRYSTALLIZATION. PLEASE COMMENT.
David Fox,

I have come across many foxes -- foxes are cunning, clever. All foxes have been Jews in the past, or vice versa! You have enough crystallization already. Believe me, you can drop it! But rather than seeing the point you are trying to cover up your cowardliness in a cunning way.

You want to be a sannyasin, that much I know, otherwise this question would not have arisen. There is a desire, but there is also a desire to be cautious, not to jump too quickly. You *will* become a sannyasin; that much is certain. No Jew can escape, no queue can escape! You will be back soon -- you are already caught. You may not know it because it takes a little time. My traps are subtle! And when it is a question of dealing with foxes I am also a Jew -- I know all the strategies! So we can play a little bit of hide-and-seek, but you have enough crystallized ego already.

And you say:... by BECOMING A SANNYASIN AND A MEMBER OF A GROUP IT WOULD SEEM TO PRECLUDE ATTAINING THE INDEPENDENCE YOU SAY IS REQUIRED FOR THIS CRYSTALLIZATION.

A sannyasin is not a member of a group -- it is not a Rotary Club! A sannyasin is directly in tune with me. It is a love affair -- not even a marriage, just a love affair, very delicate. The organization that you see is just arbitrary, to make things easier for you.

I lived for twenty years without any organization, but then it was so impossible to work. Even in the night when I was asleep there were fifty people sitting in my room; everywhere there was a crowd. Even to talk to me was impossible; one could not ask anything. It became so impossible to give attention to individuals, to help them to grow, to share my joy with them. And the crowd was absolutely useless, because I am not a person who can have anything to do with a crowd.

My work is basically concerned with the individual because only the individual has the capacity to grow. The crowd never grows; it remains always the same. It was the same when it crucified Jesus, it was the same when it poisoned Socrates. it was the same when it killed Mansur, it is the same with me. The crowd is absolutely useless; the crowd belongs to the lowest stratum of intelligence.

And what I am saying can be understood only by very highly intelligent people; that is the possibility of only a few individuals, a few chosen individuals. Just to make it possible for chosen individuals to be with me I had to create a formal organization. And this has been of immense help, but this is not an organization at all. Yes, it will become an organization when I am no more...

So, David Fox, be quick! I can leave this world any moment Don't wait any longer for the crystallization of your ego -- the ego that you have is enough, it will do! As far as dropping it is concerned, it can be dropped. And don't try to rationalize things. Don't try to cover up your cowardliness, your cleverness.

It is not a group at all. Each sannyasin is related to my personally; it is a person-to-person, intimate relationship. And you are not becoming a member of any group, you are simply becoming a member of me. The word 'member' is beautiful; it means a limb. My hand is my member, my leg is my member. my heart is my member. Hence the beautiful meaning of the word 're-member'; it simply means becoming a member of the whole again. That is the meaning of 'remember': becoming part of the whole, losing yourself in the ocean -- like a dewdrop slipping from the lotus leaf and falling into the ocean and becoming one with the ocean.

Remember, and become a member of me! And the moment you become a member of me, I become a member of you. The more you are part of me, the more I am part of you.

Just the other day one of our beautiful sannyasins, Vimalkirti, who belongs to the Royal Family of Germany, he is the great-grandson of the last German Emperor, suddenly collapsed. He was doing karate and his breathing stopped. His heart is functioning perfectly well, but the brain centre that controls the breathing is no longer functioning. There has been a haemorrhage; some blood has covered the breathing centre in the brain.

I went to see him last night and although he is in a coma a part of him immediately felt my presence. When I touched him he responded. That response is not of the brain, that response is not of the body. The body is in a mess, the brain is no longer functioning, but man is more than the body and the brain. That

something more, that plus, immediately danced with joy. I am part of him, he is part of me. In his life he is part of me, if he goes he is part of me.

A sannyasin is one who becomes a member of the being of the Master.

Drop your hidden Jewishness, Fox.

Mrs Levy's son, David, had gone from New York, clear across the country to college in California. One day, David phoned his mother. 'Ma, I just got married!' announced David.

'Wonderful, David! Mazel tov!' said Mrs Levy. 'But what was so urgent about it that you had to get married in such a hurry and call me on the phone to break the news?'

'Well, Ma,' said David, 'there's a little problem. She's not Jewish. '

'Oy vey!' shouted Mrs Levy, but then she calmed down. 'Well, I love you very much, David. You're my only son and I guess I'll have to accept her and make the best of it.'

'But there's another little difficulty, Ma,' continued David. 'She is a little older than I am and also she's pregnant.'

'Oy, David!' screamed his mother. 'How could you do such a thing?' But again she regained her control. 'But you are my only son and I love you, I forgive you.'

'Thanks, Ma, but there's still another little matter. She already has five children!'

'David! David!' Mrs Levy was distraught. 'You're breaking my heart! But you're my own flesh and blood. What can I do for you?'

'Ma, we have nowhere to stay.'

'Come to New York, David,' said Mrs Levy. 'You can have this apartment.'

'But, Ma, where will you stay?'

'Don't worry about me, David. As soon as I put down the phone I'll drop dead!'

Feinberg was on the subway when a man came up to him and asked if he had the time. Feinberg didn't answer him. The man thought he hadn't heard so he asked again. Still Feinberg said nothing. Finally the man walked away toward the other end of the platform.

After he was gone another rider approached Feinberg. 'Excuse me, sir, but that seemed like a perfectly reasonable question. I notice you are wearing a watch. Why didn't you give him the time?'

'Well,' replied Feinberg, 'I'll tell you why. I'm standing minding my own business, and this guy wants to know what time it is. So maybe I tell him what time it is. Then we get to talking, and this guy says "How about a drink?" So we have a drink, then we have some more drinks. So after a while I say, "How about coming up to my house for a bite to eat?" So we go up to my house, and we're eating sandwiches in the kitchen when my daughter comes in -- and my daughter is a very good-looking girl. So she falls for this guy, and he falls for her. Then they get married!'

The other man was staring at Feinberg in utter amazement. But Feinberg went on. 'And any guy that can't afford a watch I don't want for a son-in-law!'

Now, you are not a sannyasin and you are thinking of becoming a member of a group and of the crystallization of the ego and that you will drop it when it is crystallized... You have gone too far!

David, don't try to hide your desire to become a sannyasin. You can hide it from yourself, but you cannot hide it from me. This time I can forgive you, next time when you come, come ready. This time I can allow you to go without becoming a sannyasin, but next time it is going to happen. So next time, if you come at all, be ready.

And all these things are not going to help. Sannyas is rebellion, it is the ultimate rebellion. It is rebellion against the whole past of humanity, rebellion against all ideologies, philosophies, dogmas, creeds, cults. It is rebellion so that you can simply be yourself.

I am not here to discipline you, I am not here to impose any idea of mine on you. I am just here to help you discover your own being.

And the last thing:

A joke for Vimalkirti.

He used to be here, just the other day he was here, and he will miss the joke in the hospital. And a little

laughter inside him will help him immensely. If he can chuckle a little, giggle a little, that may help to melt the damage in the brain. It can melt the whole brain, what about the damage! He is a German and if he had told me before that he had this difficulty I would not have allowed him to do karate. Germans and Japanese don't go together at all, they don't mix. The Second World War has proved it perfectly well -- they tried hard! I would have stopped him doing karate.

So this is a special joke for Vimalkirti. And when you laugh, laugh really loudly because he is in a coma -- the Germans find it very difficult to understand a joke anyway, and he is in a coma... German, and in a coma! So unless you really laugh loudly... so please, even if you are English, laugh! Even if you are German and you don't get the joke, laugh! Even if you are Indian, trust me and laugh, because that is the only prayer we can do for him. Laughter to me is prayer.

A football match was arranged between the Germans and the Americans. The referee was a beautiful Japanese woman.

The match began, and all was going well for the Germans until Wolfgang, star player, passed the ball back and scored a goal under the wrong poles. The referee screamed, 'Ko-ho!' and the game continued.

After the game there was a big party for both teams. Wolfgang and the Japanese referee began to chat together, had a few drinks, then left to go for dinner. One thing led to another and they returned quite late to Wolfgang's hotel room and went to bed.

They began to make love. After a few minutes the Japanese girl whispered softly into Wolfgang's ear, 'Ko-ho!' Wolfgang took this as encouragement and built up more speed. Now she was saying quite forcibly, 'Ko-ho!' He thought she was really getting turned on so he built up to a crescendo of energy. Finally she screamed, 'Ko-ho!' and dropped dead.

Wolfgang returned to Germany, a little puzzled. After a few weeks he could not contain his curiosity any longer, so he phoned the Japanese department of the local university.

'Ahem, excuse me,' he mumbled. 'I'm sorry to disturb you... ahem... I am reading a Japanese novel at the moment and I cannot find the meaning of a word, "Ko-ho".'

'Aha,' said a voice on the other end of the phone. '"Ko-ho"? "Ko-ho" means "wrong hole".'

Zen: Zest, Zip, Zap and Zing

Chapter #12
Chapter title: Life: Let it have it's Dance

7 January 1981 am in Buddha Hall

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The first question

OSHO,
FOR MOST OF MY LIFE I HAVE HELD MYSELF ALOOF, SEPARATE AND ISOLATED, AND I HAVE THEREFORE BEEN PROTECTED FROM PEOPLE AND SITUATIONS.
MY INNERMOST FEAR HAS ALWAYS BEEN THAT IF I OPENED MY HEART TOTALLY THE VAST LOVE THAT I FEEL WOULD RUSH OUT LIKE WATER FROM AN OVERFLOWING WELL AND BE LOST, DIVERTED OR REJECTED.
MY ESSENCE IS LIKE A DELICATE FLOWER AND IF IT BLOSSOMED IN THE WRONG TERRAIN IT

COULD EASILY BE BADLY BRUISED OR DESTROYED. THIS IS MY FEAR. IS THIS THE TIME AND PLACE TO OPEN MY HEART TOTALLY?

Tom Cassidy,

It is one of the most basic fears of all human beings. This is the fear that has created the monks and the nuns. The whole past of humanity has been dominated by this fear -- like a cancer of the soul.

It looks very logical that if you share your love you will be wasting it and soon you will become poor. This is the ordinary law of economics: if you want to have more money don't share it, be miserly. Get as much as you can and give as little as possible. Then only can you accumulate, then you can be rich.

This is true as far as the outside world is concerned, but this is absolutely untrue about the inner world; there a totally different law functions. The inner law is: if you don't give you will lose; if you give you will keep. The more you give the more you will have; the less you give the less you will have. If you don't give at all then you will not have anything, you will be just utterly empty, a grave, and inside the grave there is no possibility of any flower blossoming. The flower needs the sun, the rain, the wind, the stars, the sky, the birds. Howsoever delicate it is, it needs to open up to existence. In that opening the fragrance is released, the imprisoned splendour is released.

Tom, you are basically a monk. The word 'monk' is significant; it means 'one who lives a lonely life', one who lives a life of no relationship, of no relatedness, of no love, of no sharing; who lives a windowless life closed on all sides, utterly closed in himself out of the fear that if he opens up, who knows what will happen to his tender heart, to his delicate inner being? He is afraid of rejection, he is afraid of situations, he is afraid of the unknown. He clings to himself, but this clinging only brings death. He may go on dragging for years, but that is not life, that is slow suicide.

The very word 'monk' means one who has decided to live a lonely life. From the same root comes 'monastery', where people live in loneliness. From the same word come word like 'monopoly', 'monotony', 'monogamy' .

Trying to live on your own, unbridged with others, is the most dangerous idea that can possess anybody ever, and once it starts taking on religious colours then it becomes very difficult to get rid of it because it fulfils your ego, it nourishes all that is wrong in you, it destroys all that is beautiful in you.

In a grave there is no possibility of roses flowering -- inside a grave -- but there is a possibility of snakes and scorpions and spiders -- all that is ugly, all that is poisonous. If the grave is completely closed its very air will be poison.

And millions of people are living the life of monks and nuns. They may not have gone to the monastery, they may be living with their wife, but closed, with their children, but closed. They may be living in the world but so guardedly, so cautiously, so calculatively that their life cannot have any joy, any dance, any song.

One needs a little courage to make life a celebration.

You say, Tom: FOR MOST OF MY LIFE I HAVE HELD MYSELF ALOOF...

You have been suicidal! Life means togetherness with existence, with the trees, with the rivers, with the rocks, with people. with animals, with all that is. To relate with it multi-dimensionally that's the only way to make your life rich. The more you relate. the more multi-dimensional you are. the rich you are, the more you grow, the more you blossom. There is still time. Drop this stupid idea of being aloof separated and isolated. That you can do after you die! Then you will have more than enough time. From your name it seems you are a Christian. Then you will have more than enough time -- till the Last Judgement Day! Then you can live in your grave as a monk, you can keep your Bible with you, you can keep your rosary. But while you are alive, while this immense opportunity is given to you, live it, rejoice in it!

Jesus says again and again to his disciples, 'Rejoice! Rejoice! I say again rejoice'. Jesus was not a monk, he was a very alive man. He lived with all kinds of people: the gamblers. the drunkards, the prostitutes, the sinners, the tax collectors. He and not with the idea of 'holier than thou', he lived with great friendliness. He enjoyed late parties, dances, music. And Believe me, he was not continuously giving gospels, he was gossiping too! And he was a drunkard, he loved wine -- he shared it with his disciples. Fasting was not his way but feasting!

Don't be monkish. To be a man is such a great opportunity that there is no need at all to waste it. And

remember one thing: the things that you are afraid of...

... THAT IF I OPENED MY HEART TOTALLY THE VAST LOVE THAT I FEEL WOULD RUSH OUT LIKE WATER FROM AN OVERFLOWING WELL...

For whom are you feeling this vast love? Just for yourself? -- because love means to have a direction, an object. It is always addressed to somebody. To whom is your love addressed? You are like an unopened envelope: you have not even read what is written in the letter, you don't know whether the letter exists inside at all or if you are simply carrying an empty envelope. Unless you open the envelope you will never know. Open it!

And remember, the well never runs out because deep down the well is connected with the oceans. The oceans are continuously reaching it in small springs. In fact, if you don't draw the water out of the well it will die, because soon those springs will not be needed; they will become blocked. They will not be in use, they will lose their functioning, and the old water will become stale and dead, maybe poisonous. It is good for the well-being of the well to go on drawing water from it. The more water you take out, the more fresh streams of water go on reaching the well. The well is not disconnected from existence.

Your heart is certainly a well. If you keep it closed then you will not get energy flowing into you from the universe. Go on emptying yourself and you will be surprised -- you *are* in for a great surprise: the more you empty yourself, the fuller you are.

That's why Gautam the Buddha emphasized the word *shunya*, 'zero'. Become a zero! If you want to become full, his message is, just become empty, a nothingness, just space, pure space, unlimited space containing nothing. Just empty yourself totally and you will not be able to believe it -- a miracle happens.

When you are utterly empty, the whole existence enters you.

All the stars are within you and all the flowers are within you, the sun and the moon are within you. Suddenly you see yourself as vast as the universe itself.

To be nothing is the only way to be all. To be nobody is the only way to be divine. Emptiness brings godliness.

And don't be worried that your love will be lost -- nothing is ever lost. The world always contains the same amount of everything, neither less nor more. Now this is a scientific fact: there is not a single atom less than there ever was, not a single atom more than there ever was. The quantity of the universe remains absolutely the same, because from where can anything new come in? -- the existence contains all, there is 'nowhere else'. And where can anything go out? There is nowhere else to go, so nothing is ever lost. Maybe it takes a little longer to reach the right person, but it always reaches.

Sing the song and don't be worried! It will reach the right people at the right time, if not today then tomorrow, if not in your life then in some other time. But it will reach -- it is bound to reach! It will always find the right person who can absorb it. Simply sing the song. You should not be too concerned whom it reaches, your whole concern should be that you are singing it with totality, that's all; more than that is not required of anybody. It is not your business whether it has been heard or not.

When a flower opens in the jungle it is not worried whether anybody will be passing by, 'to know the beautiful fragrance that I am releasing', it simply releases the fragrance. If it reaches to some nostrils, good; if it does not reach, so what? The flower has blossomed, it has offered itself to the universe. Now it is up to the universe to do whatsoever it wants to do with it.

Nothing ever is lost and nothing is ever diverted and nothing is ever rejected.

But people feel rejected many times because even before they have given something there is expectation; if their expectation is not fulfilled then they feel rejected. It is the expectation that is creating the trouble, not love.

Give love without any strings attached to it. Give love for the sheer joy of giving. Enjoy giving it.

The cuckoo calling in the distance -- not worried at all whether anybody is enjoying it or not. The faraway star -- do you think it is concerned whether a poet is writing a beautiful poem about it or a Vincent van Gogh is painting it or a photographer or an astronomer are concerned about it? It is none of the business of the star. The joy is in shining forth.

Simply open up your heart, Tom Cassidy -- and open it totally, without any expectations, without any conditions and it is sure to reach to the right heart; it always happens.

When I started singing my song there was nobody to hear it then people started coming. I was surprised -- how did they hear? Why did these people go on coming? From all directions. from all over the world

people started coming. How did you arrive here? And I was not waiting for anybody to come! I was just singing my song, I was enjoying it.

Just the other day one sannyasin asked, 'Osho, I have had one dream: in the dream I am sitting in Buddha Hall alone. And then you come, you sit in the chair, and I am very much puzzled because I am alone and there is nobody else in Buddha Hall, the whole of Buddha Hall is empty. And I am worried about what you are going to do!'

You need not be worried -- I will do my thing! I cannot leave you alone! I will talk to you for one and a half hours continuously. And you cannot escape either! When there are so many people, a few people can escape, but if you are alone where can you go? I will follow you! Without anybody there at all, even if you are not there and I am alone in Buddha Hall, I will sing my song.

Try it one day! I will still tell my jokes, and if there is nobody to laugh at them I will laugh myself -- if not at the joke because I know it already -- then just because I am laughing, laughing that there is nobody and I am telling a joke! How ridiculous!

Tom, don't be worried.

You say: MY ESSENCE IS LIKE A DELICATE FLOWER...

So let it be! It is beautiful it is a delicate flower. Let others also partake of its fragrance, let others also drink out of your well. And soon the flower will die -- by the evening it will be gone. So don't hide it, because even if you hide it you cannot save it. In the morning the rose opens its petals, in the evening the petals will wither away and the rose will be gone. Before it is gone let it be shared. Let the bees come and hum and let the birds sing, let the children play around it. Let everybody rejoice! Otherwise you will be dying unfulfilled.

It is a delicate flower, but the more delicate it is the more quickly one has to open it to existence, because one cannot wait for tomorrow -- it may not be there tomorrow.

And you are worried: IF IT BLOOMED IN THE WRONG TERRAIN... There is no wrong terrain anywhere. In fact, if a rose can blossom in a desert that will be the most beautiful terrain -- that will be an exceptional rose. If it can blossom among rocks then that rose must be a Buddha, not less than that, a Christ, not less than that. In the right terrain, in the garden, ordinary flowers blossom but extraordinary flowers blossom among the rocks too, in the deserts too. So don't be worried about the terrain, and don't be worried that IT COULD EASILY BE BADLY BRUISED OR DESTROYED.

Everything that is born is going to be destroyed, so before it is destroyed let it have its dance.

And you are asking me: IS THIS THE TIME AND PLACE TO OPEN MY HEART TOTALLY?

Every time and every place is the right place! And because you are here at this moment, let this be the place. Where can you find a better space, with people more beautiful, more accepting, more loving than you are surrounded by here in this Buddhafield?

Tom Cassidy, you have waited long enough -- don't wait anymore. This is the time. This is the moment. Never trust the next moment -- the tomorrow never comes. Now or never!

The second question

OSHO,
ARE YOU A GURU? YOU SEEM TO FIT THE DESCRIPTION I HAVE HEARD: 'A GURU IS ONE WHO WHEN INVITED INTO YOUR HOUSE EATS YOUR FOOD, FUCKS YOUR WIFE AND, AS HE DRIVES AWAY IN YOUR CAR, YOU THANK HIM FOR IT.'

Babbo,

I am not a guru at all -- at least I will not fit your definition. Nobody can invite me. Even if the President of America invites me, I am not going! I never accept anybody's invitation. So, Babbo, rest assured -- I am not coming!

And I would not eat your food even if I came -- I eat only *my* food. I eat exactly the same food every day, morning, evening, year in, year out. My kitchen people are getting bored, utterly bored. And they only

have to cook it, I have to eat it -- it has nothing to do with them! But just cooking it every day... I can understand the austerity. It is really a great task for Vivek, Astha, Pragya, Nirgun: every day doing the same thing, not even a little change.

I cannot eat your food. And as far as your wife is concerned don't be worried! When I take my bath I take my bath with my dress on so that I do not have to look at the unemployed! Don't be worried at all -- I *hate* to look at the unemployed!

And what car can you provide for me? Just for a hundred yards I have one Rolls Royce -- the latest. But it is the 1980 model and now it is '81, so the '81 model is coming within a week. Just in case it does not work I have a Mercedes Benz. So, two cars in front of my porch for one hundred yards. What am I going to do with your car? I never sit in anybody else's car! So all that can fit with your definition is the last thing: YOU THANK HIM FOR IT. You can thank me!

I am not a real guru, just a phony one! A real guru fits your definition perfectly. Just not to reject you completely I accept one thing: I accept your thank-you. I can neither accept your wife, nor your food, nor your house, nor your car. But you may feel offended...

Babbo, are you a Polack? -- because only a Polack can ask such a great question!

Did you hear, Babbo, about the jealous Polack husband whose wife gave birth to twins?

He is still looking for the father of the second child.

A man doing research on birth control knocked at a Polack's door and asked the Polish woman who answered, 'Are you willing to answer a few questions?'
'Yes.'
'Are you married?'
'Yes.'
'For how long?'
'Twelve years.'
'Do you have any children?'
'Yes, ten.'
'And your husband, where is he?'
'Oh, he left me eight years ago.'
'Excuse my curiosity, but if your husband left you eight years ago, how can you have so many children?'
'Ah well, you see, he comes back every year to ask for forgiveness.'

The Polish woman was recovering from a difficult labour, when the head nurse came into her room and said, 'Here is your baby. He is black!' The Polack husband looked appalled. He glanced at his wife, glanced at the baby, opened his mouth to say something, but his wife got in first: 'Markowitz, I told you not to fuck around with the maid!'

Babbo, how did you manage to come from Poland? You made a great journey and you arrived in time! I would have been happy if I could have fitted your definition and been your guru, so excuse me. But there are many gurus; you can search and you will find them.

I am not a guru at all! The very idea of guru and gurudom is ugly. I am not teaching you anything, so how can I be a guru-' On the contrary, I am taking all your knowledge away fro you. A guru is one who gives you knowledge.

I am an anti-guru! I take away your knowledge so that you can again become innocent, so that you can again have the same awe and wonder as a child has. I don't inform you, I transform you. And I don't need anything from you.

I am absolutely fulfilled. There is nothing in this world or in the other world which can have any attraction for no desires are finished. I am here just hanging around to share whatever I have experienced. There is nothing for me to gain. If I die right this moment there will be no complaint because I am fulfilled, I am utterly contented. I am not interested anything at all, but what I have seen is so vast and so immense and so beautiful and so lovely that I would like as many people as possible to share it before this flower withers away.

The people who are gathered here are my friends, not my followers. I am not creating any following. Every sannyasin is absolutely equal to me. The only difference is very small: I am awake and he is asleep.

One day I was asleep, one day he will be awake, so there is not much difference at all.

Babbo, you have to get rid of the idea of the guru. Here you will not find any guru. Here you will find yourself, not the guru. I am at the most a finger pointing to the moon the faraway moon. Don't catch hold of the finger. Don't start biting my finger! Just look at the moon and forget the finger totally -- forget all about it.

The third question

OSHO,
YOU SAID THE OTHER DAY THAT CAPRICORNS WERE SINGERS, DANCERS, AND DRUNKARDS. I HAD ALWAYS THOUGHT THAT THIS WAS THE DEFINITION OF A SCOTSMAN. WELL, IT'S MY BIRTHDAY TODAY (7TH), AND I HAPPEN TO BE BOTH. DO YOU KNOW ANY GOOD SCOTTISH JOKES?

Prem Pramod,

I know a few Scottish jokes, but I cannot guarantee that they are good! In fact, good jokes are not really jokes, they are just good, 'goody', too sweet! They don't have spice. But I have tried to find a few as far as it was possible, because my librarians, Lalita, Nandan, Gayan -- none of them are 'good'. They go on finding such juicy jokes, and I am completely in their hands. I am such a lazy man I don't even read the jokes! My librarians do the reading, the marking. They find the jokes for me.

In the morning when I see your questions I just choose a few jokes, not bothering much whether they will fit with the question or not, then somehow I manage.

The Scotsman fell in love with her at second sight. The first time he met her he didn't know she was rich.

The church was having trouble raising its annual budget. A member of the congregation, an electrician, came up with a great idea. He said, 'We will wire all of the seats and then, when our chairman of fund-raising asks for pledges on Sunday morning we will follow something like the following procedure: we will ask, "Will all those who will pledge five dollars a week please stand up?" And then the electrician will punch the five dollars button.' They went through this procedure up to what they felt would be the maximum limits of some to pledge.

After the congregation had been dismissed, in the back row they found that the only Scottish member of the congregation had been electrocuted!

The small Scottish boy said, 'Dad, you promised me a pound if I was top of the class. Well, I did it!'

His father reluctantly handed over a pound note and said, 'There you are, son. But don't study so hard -- it's not good for you!'

The Scotsman had arrived home unexpectedly, and now he stared suspiciously at a cigar smouldering in an ashtray.

'Where did that cigar come from?' he thundered as his wife cowered in bed.

There was a pregnant pause. Then from the closet a shaky Scottish masculine voice said, 'Cuba!'

And the last question

OSHO,
I WANTED MY NAME TO MEAN 'LOVE AND BLISS', AND THAT'S EXACTLY THE NAME YOU GAVE ME. HOW DO YOU DO IT?

Premanando,
There is nothing much in it, just a coincidence.

An American Indian boy came back home after his first day at school and asked his father, 'Father, how come all the white boys have short names like Jim, John, Dick, Tom, and we Indians have such long ones like Crazy Horse, Sitting Bull, Thunder Cloud?'

'You see, my son, the white people are new. They do not have ancient traditions. Their names have no significance; they are just casually picked up, whereas for us a name, like everything else, always has a meaning, a poetic significance which is inspired by the moment when a woman becomes pregnant. For example, take your elder brother: your mother and I were making love by the nest of a beautiful eagle when he was conceived, so when he was born we called him Grey Eagle. And we called your sister Moon Ray because she was conceived during the full moon when its silvery light was filtering through the opening of our wigwam. That is the beauty and the significance of our customs. Do you understand now, Leaking Condom?'

Zen: Zest, Zip, Zap and Zing

Chapter #13
Chapter title: Godliness: An Experience of Immense Joy

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The first question

OSHO,
WHY DO I WANT PEOPLE TO ADMIRE ME? WHY DO I WANT YOU TO TELL ME THAT ONLY VERY SENSITIVE AND INTELLIGENT PEOPLE CAN ASK SUCH A QUESTION? WHY DO I WANT YOU TO TELL ME THAT YOU WERE ONLY WAITING FOR ME TO SAVE THE WORLD? AND WHAT IS THE HELL IS THE WAY OUT OF THIS VICIOUS CIRCLE OF ADMIRATION AND REJECTION? IT IS REALLY HARD TO LAUGH AND DANCE FREELY AND WITHOUT PURPOSE WITH THIS LONGING ENGRAVED DEEP IN MY MIND.

Alfred,

One wants to be admired because one has no respect for oneself. We are brought up with guilt feelings deeply rooted in us. From the very beginning we are condemned by the parents, by the teachers, by the priests, by the politicians, by the whole establishment. A single note is continuously repeated to every child: that 'Whatsoever you are doing is not right. You are doing what should not be done and you are not doing what should be done.' Every child is given directly and indirectly the impression that he is not really wanted, that his parents are tired, that he is being somehow tolerated, that he is a nuisance.

This creates a deep wound in every person, and a rejection of oneself arises. To cover up that wound we expect admiration, admiration is a compensation. If you respect yourself that is more than enough; if you love yourself there is no need for any admiration, there is no desire at all, because once you start expecting admiration from others you start compromising with them. You have to fulfil their expectations, only then will they admire you. You have to be according to their dictates, you cannot live a life of freedom. You become crippled and paralysed, you become retarded, you don't grow up. You become so afraid of your own self that you are constantly on guard, because you know if you allow yourself you are bound to do

something wrong -- because all that you have ever done was labelled wrong and now there is a trembling inside. You cannot depend on yourself, you have to depend on others.

This is a very psychological strategy to create slavery. Condemn the person in his own eyes and he will remain dependent on others. The priests have done this for centuries: create guilt and the person will never be rebellious, he will always be obedient because he will always be rooted in fear. He cannot gather enough courage to say no to something that is absolutely wrong in his vision. In spite of himself he will go on accepting the authoritative, the powerful. Those who wield power, those who have might, simultaneously become right for him.

And as time passes this self-condemnation goes on getting deeper and deeper; it becomes your very being. You become just a wound while you could have been a lotus flower! Your whole energy becomes poisoned.

The politician uses the same strategy. The politicians and the priests have always been in deep conspiracy, they have divided man. The politician rules the outside and the priest rules the inside: the politician the exterior and the priest the interior. They are joined in a deep conspiracy against humanity -- they may not even be aware of what they are doing. i don't suspect their intentions; they may be absolutely unconscious.

Just the other day I received a letter from Mother Teresa. I have no intention of saying anything against her sincerity; whatsoever she wrote in the letter is sincere, but it is unconscious. She is not aware of what she is writing; it is mechanical, it is robot-like. She says, 'I have just received a cutting of your speech. I feel very sorry for you that you could speak as you did. Reference: the Nobel Prize. For the adjectives you add to my name I forgive you with great love.'

She is feeling very sorry for me... I enjoyed the letter! She has not even understood the adjectives that I have used about her. But she is not aware, otherwise she would have felt sorry for herself.

The adjectives that I have used -- she has sent the cutting also with the letter -- the first is 'deceiver', then 'charlatan' and 'hypocrite'.

The deceiver is not only the person who deceives others, in a far more fundamental sense the deceiver is one who deceives himself. Deception begins there. If you want to deceive others, first you have to deceive yourself. But once you have deceived yourself you will never become aware of it unless you are shocked by somebody from the outside, shaken, hammered; you will not become aware that the deception has gone very deep on both sides. It is a double-edged sword.

She is a deceiver in this double-edged sense. First she has been deceiving herself, because meditation can certainly create a life of service, a life of compassion, but a life of service cannot create a life of meditation. Mother Teresa knows nothing of meditation: this is her fundamental deception. She has been serving poor people, orphans, widows, old people, and she has been serving them with good intentions, but the way to hell is full of good intentions! I am not saying that her intentions are bad, but the results don't depend on your intentions.

You may sow the seeds of some tree with the intention of growing beautiful flowers, and only thorns may come out because the seeds were not those of flowers at all. You did it with good intentions, you worked hard, but the results will come out of the seeds, not out of your intentions.

She has been serving the poor, but the poor have been served for centuries and poverty has not disappeared from the world. Poverty is not going to disappear from the world by serving the poor; in fact, this whole society exists through serving the poor. The poor have to be served in some way so that they don't feel absolutely rejected, otherwise they will take great revenge, they will go wild, they will become murderous. It is good to keep them consoled that this society is doing so much' for them, for their children for their old people, for their widows -- this is a 'good' society.

Hence the same people who exploit the poor donate to these missions. Mother Teresa's mission is called Missionaries of Charity. From where does all this money come? She feeds seven thousand poor people every day -- from where does this money come? Who donates this money?

In 1974 the Pope presented her with a Cadillac and immediately she sold the car. The car was purchased at a great price because it was from Mother Teresa, and the money went to the poor. Everybody appreciated it but the question is: from where had the Cadillac car come in the first place? The Pope had not materialized it, he had not done any miracle! It must have come from somebody who had enough money to give a Cadillac -- and the Pope has more money than anybody else in the world. From where does that money come? And then a little bit -- not even one percent -- goes to the poor, through these Missionaries of Charity.

These are the agencies. They serve the capitalists: they serve the rich, not the poor. On the surface they serve the poor, apparently they serve the poor, but fundamentally, basically, indirectly they serve the rich. They make the poor feel that 'This is a good society, this is not a bad society. We are not to revolt against it.'

These missionaries, these servants of the people, function like buffers in a railway train or like springs in a car. When you move on a rough road the springs protect you from the roughness of the road. The buffers between two bogies of a train protect the bogies from colliding with each other -- they protect. These missionaries are buffers. These missionaries function like springs. Life remains a little smooth because of these springs, and the poor go on feeling that soon things will be better; they go on hoping.

These missionaries give hope to the poor. if these missionaries were not there, those poor would become so hopeless that out of that hopelessness there would be rebellion, revolution.

Now I have criticized her and said that the Nobel Prize should not have been given to her, and she feels offended by it. She says in her letter, 'Reference: the Nobel Prize.'

This man Nobel was one of the greatest criminals possible in the world. the First World War was fought with his weapons; he was the greatest manufacturer of weapons. He accumulated so much money out of the First World War. Millions of people died; he was the manufacturer of death. He earned so much money that now the Nobel Prize is being distributed only from the interest on Nobel's money. One Nobel Prize now brings twenty *lakh* rupees with it, and each year dozens of Nobel Prizes are being given. How much money did this man leave? And from where did that money come? You cannot find any money which is more full of blood than the money that one gets from a Nobel Prize.

And now this Nobel Prize money has gone to the Missionaries of Charity. It comes from war, it comes from blood, it comes from murder and death! And now it serves a few hundred orphans, feeds seven thousand people -- kills millions and feeds seven thousand people, raises a few orphans and makes millions of orphans! This is a strange world! What kind of arithmetic is this? First make millions of orphans and then choose a few hundred and give them to the Missionaries of Charity!

Mother Teresa could not refuse the Nobel Prize. The same desire to be admired, the same desire to be respectable in the world -- and the Nobel Prize brings you the greatest respect. She accepted the prize.

Jean-Paul Sartre seems to be a far more religious man, although he is godless. He does not believe in God, he does not believe in the soul, he does not believe in the beyond, but I say to you he is far more religious than Mother Teresa because he *refused* that prize, he *refused* that money, he *refused* that respectability, for the simple reason that it comes from a wrong source -- one thing. Secondly, he said, 'I cannot accept any respectability from this insane society. To accept any respectability from this insane society means respecting the insanity of humanity.' This man seems to be far more religious, far more spiritual, far more authentic than Mother Teresa.

That's why I have called the people like Mother Teresa 'deceivers'. They are not deceivers knowingly, certainly, not intentionally, but that does not matter; the outcome, the end result is very clear. Their purpose is to function in this society like a lubricant so that the wheels of the society, the wheels of exploitation, oppression can go on moving smoothly. These people are lubricants! They are deceiving others and they are deceiving themselves.

And I call them 'charlatans' because a really religious person, a man like Jesus... Can you conceive of Jesus getting the Nobel Prize? Impossible! Can you conceive of Socrates getting the Nobel Prize or Al-Hillaj Mansur getting the Nobel Prize? If Jesus cannot get the Nobel Prize and Socrates cannot get the Nobel Prize -- and these are the true religious people, the awakened ones -- then who is Mother Teresa?

The really religious person is rebellious; the society condemns him. Jesus is condemned as a criminal and Mother Teresa is respected as a saint. There is something to be pondered over: if Mother Teresa is right then Jesus is a criminal, and if Jesus is right then Mother Teresa is just a charlatan and nothing else. Charlatans are always praised by the society because they are helpful -- helpful to *this* society, to this status quo.

Whatsoever adjectives I have used I have used very knowingly. I never use a single word without consideration. And I have used the word 'hypocrites'. These people are hypocrites because their basic life style is split: on the surface one thing, inside something else.

She writes: 'The Protestant family was refused the child not because they are Protestant but because at that time we did not have a child that we could give them.'

Now, the Nobel Prize is given to her for helping thousands of orphans and there are thousands of orphans in the homes she runs. Suddenly she ran out of orphans? And in India can you ever run out of orphans? Indians go on creating as many orphans as you want, in fact more than you want!

And the Protestant family which has been refused was not refused immediately. If there was no orphan available, if all the orphans had been disposed of, then what is Mother Teresa doing with seven hundred nuns? What is their work? Seven hundred nuns... then whom are they mothering? Not a single orphan -- strange! -- and that too in Calcutta! You can find orphans anywhere on the road -- you find children in the dustbins. They could have just looked outside the place and they would have found many children. You can just go outside the ashram and you can get orphans. They will come themselves, you need not find them!

Suddenly they ran out of orphans... And if the family had been refused immediately it would have been a totally different matter. But the family was not refused immediately; they were told, 'Yes, you can get an orphan. Fill in the form.' So the form was filled in. Till they came to the point where they had to state their religion, up to that moment, there were orphans, but when they filled in the form and wrote 'We belong to the Protestant Church,' immediately they ran out of orphans!

And this reason was not given to the Protestant family itself. Now, this is hypocrisy! This is deception! This is ugly! The reason given to the family itself was that because these children... because the children *were* there, so how could she say, 'We don't have any orphans'? They are always on exhibition!

She has invited me also: 'You can come any time and you are welcome to visit our place and see our orphans and our work.' They are constantly on exhibition!

In fact, those Protestants had already chosen the orphan, the child that they wanted to adopt, so she could not say to those people, 'It is because there are no more orphans. We are sorry.'

She said to them, 'These orphans are being raised according to the Roman Catholic Church and it will be bad for their psychological growth because it will be such a disruption. Now, giving them to you will make them a little disturbed and it will not be good for them. That's why we cannot give the child to you, because you are Protestant.'

Exactly that was the reason given to them. And they are not stupid people. The husband is a professor in a European university -- he was shocked, the wife was shocked. They had come from so far away just to adopt a child, and they were refused because they are Protestants. Had they written Catholic' they would have been given the child immediately.

And one thing to be understood: these children are basically Hindu. If Mother Teresa is so concerned about their psychological welfare then they should be brought up according to the Hindu religion, but they are brought up according to the Catholic Church. And then to give them to Protestants, who are not different at all from Catholics... What is the difference between a Catholic and a Protestant? Just a few stupid things! Otherwise both believe in Jesus, both believe the Bible, so what is really the problem? Protestant or Catholic -- just different brands of cigarettes! The same tobacco is used, the same paper is used, it may even be the same manufacturer. Just different names!

There is no difference between Protestants and Catholics but there is certainly a great difference between a Hindu and a Christian. Hindu children are being brought up according to the Catholic religion and their psychology is not disturbed? Now their psychology will be disturbed! And if this is true then Mother Teresa should never try to convert any person to the Catholic religion. And that's their whole work: conversion.

Just a few days ago there was a bill in the Indian Parliament Freedom of Religion. The purpose of the bill was that nobody should be allowed to convert anybody to another religion: unless somebody chooses it out of his own free will no conversion should be allowed. And Mother Teresa was the first one to oppose it. In her whole life she has never opposed anything; this was the first time, and maybe the last. She opposed it. She wrote a letter to the Prime Minister, and there was a heated controversy between her and the Prime Minister: 'The bill should not be passed because it goes against our whole work. We are determined to save people, and people can be saved only if they become Roman Catholics.' They created so much uproar all over the country -- and the politicians are always concerned about votes, they cannot lose the Christian votes -- so the bill was dropped, simply dropped.

If this is true that a child's psychology will be disturbed, then what about a grown-up person? When you convert a man of forty or fifty from Hindu to Catholic or from Mohammedan to Catholic or vice versa, from Catholic to Hindu or from Catholic to Mohammedan, what happens to him? If even a small child's psychology is disturbed then what happens to a person who has lived fifty years in a certain pattern, with a certain life style, with a certain ideology? He has an inbuilt programme now, he has a whole programme. Converting that person to another religion must be a disaster, it must be a crime, but for that she is ready. She is very enthusiastic about converting people.

If people were not converted then who would have been the Christians in the world? Christianity is not a

very old religion. There are only two old religions, Hinduism and Judaism, and both of these old religions are non-converting, remember. Neither the Hindus nor the Jews are interested in conversion. Their idea of religion is that it comes from birth; there is no possibility of conversion. These are the most ancient religions and they are against conversion, it is in their interest, because anybody who is converted will be converted from their fold. This is religious politics! If Jews and Hindus were to allow conversion that would simply mean that Jews would be lost, Hindus would be lost. If nobody is allowed to convert then Jews will be Jews, Hindus will be Hindus; the world will belong only to two religions.

Now, all the new religions -- Jainism, Buddhism, Christianity, Islam, Sikhism -- are all converting religions. They have to be, otherwise from where are they going to get members? From where? Jews have to be converted, Hindus have to be converted. So conversion goes against the Jews and the Hindus, against their politics, but it is favourable to Buddhists, to Jainas, to Christians, to Mohammedans. Their methods of conversion differ, but as far as conversion is concerned they all agree. These four religions are in absolute agreement that a man should be allowed to be converted, otherwise they cannot even exist.

The Jews were against Jesus because he was saying things which were not according to their tradition. The Hindus were against Mahavira and Buddha and Nanak because they were saying things which were going against the tradition. The Jews crucified Jesus because he was born a Jew and was trying to create a new cult. The Hindus were against Buddha because he was born a Hindu and started trying to create a new religion.

Christianity has existed for only two thousand years but they have the greatest number in the world. From where have these people come? All from conversion. But their methods of conversion are different.

The best methods are used by the Buddhists. They don't coerce you economically, politically, physiologically -- they don't bribe you, they don't in any way force you or become violent, they don't threaten that they will kill you or throw you into hell -- they simply explain to you their vision. Buddhists have converted people in a most religious way.

The same cannot be said about the Christians and the Mohammedans: they have been constantly warring -- great crusades, *jihads*. Millions of people have died because of th

Christians and Mohammedans. In the past they believed in the sword: whosoever is powerful is right, so whosoever wins the fight also wins the fight for truth.

Buddhists only argue, they don't fight. They don't try to convert you through muscular power -- they are Intelligent people -- they simply propose their philosophy. If it appeals to you, good, if it does not appeal to you, there is no question of coercion.

But in the past Christians and Mohammedans have fought and they have converted people to their religions with violence. Mohammedans have lagged behind because they have not been able yet to learn new technologies. Now, Christians are far more up to date because they belong to the Western world which is far more up to date about everything. They have dropped the old idea of forcing you with the sword; that has become out of date. Now they serve you -- they give you bread and butter and services and education and hospitals and schools and universities. They bribe you! Now from military power they have shifted to economic power, but conversion continues -- and there are ample proofs.

Christians have not been able to convert a single rich Hindu. How can you convert a rich Hindu? You cannot bribe him. You can only convert poor beggars because they can be bribed very easily, they can be purchased very easily.

If Mother Teresa is really honest and believes that converting a person disturbs his psychic structure, then she should be against conversion unless a person chooses it by himself.

For example, you have come to me, I have not gone to you. I don't even go outside the door.

Just three days ago I went to see Vimalkirti -- after years. Just in passing I saw your boutique for the first time, otherwise I had no idea... I told Vivek, 'This has changed completely! The whole scene is different!' It was out of courtesy to Vimalkirti that I became acquainted with the new face of the ashram, the new boutique; everything seemed to be absolutely new.

I have not gone to anybody, you have come to me. And I am not converting you to any religion either. I am not creating any ideology here, I am not giving you any catechism, any doctrine. I am simply helping you to be silent. Now, silence is neither Christian or Hindu nor Mohammedan; silence is silence. I am teaching you loving. Now, love is neither Christian nor Hindu nor Mohammedan. I am teaching you to be aware. Now, awareness is simply awareness; it belongs to nobody. And I call this true religiousness.

To me Mother Teresa and people like her are hypocrites: saying one thing but doing something else behind a beautiful facade. It is the whole game of politics -- the politics of numbers.

And she says, 'For the adjectives you add to my name I forgive you with great love.' First of all, love need not forgive because in the first place it is not angered. To forgive somebody first you have to be angry; that is a prerequisite.

I don't forgive Mother Teresa at all, because I am not angry at all. Why should I forgive her? *She* must have been angry. This is why I want you to start meditating on these things.

It is said that Buddha never forgave anybody for the simple reason that he was never angry. How can you forgive without anger? It is impossible. She must have been angry. This is what I call unconsciousness: she is not aware of what she is writing,... she is not aware of what I am going to do with her letter!

She says, I forgive you with great love' -- as if there is small love and great love, and things like that. Love is simply love; It cannot be great, it cannot be small. Do you think love is a quantitative thing? -- one kilo of love, two kilos of love.

How many kilos of love makes it great? Or are tons needed?

Love is not a quantity at all, it is a quality. And quality is immeasurable: it is neither small nor great. Whenever somebody says to you, 'I love you very greatly,' beware! Love is just love; it cannot be less than that, it cannot be more than that. There is no question of less and more.

And what crime have I committed that she is forgiving me for? Just old Catholic stupidity -- they go on forgiving! I have not confessed any sin, so why should she forgive me?

I stick to all the adjectives, and I will add a few more: that she is stupid, mediocre, idiotic! And if anybody needs to be forgiven it is she, not I, because she is committing a great sin. She is saying in this letter, 'I am fighting through adoption the sin of abortion.' Abortion is not a sin; in this overpopulated world abortion is a virtue. And if abortion is a sin then the Polack Pope and Mother Teresa and company are responsible for it because they are against contraceptives, they are against birth control methods, they are against the pill. These are the people who are the cause of all the abortions, they are responsible. To me they are great criminals!

In this overpopulated world where people are hungry and starving to be against the pill is just unforgivable! The pill is one of the most significant contributions of modern science to humanity -- it can make the earth a paradise. But certainly in that paradise there will be no orphans, and then what will happen to Mother Teresa and the Missionaries of Charity? And in that paradise who will listen to the Polack Pope? People will be so happy, who will bother about these people? And who will think about a paradise after death? If paradise is herenow then there is no need to invent, project, dream, fantasize a paradise beyond.

The paradise beyond has been fantasized about because we lave lived in hell on the earth. And this hell is very helpful to the priests, to the so-called religious, to the saints, to the popes, to all kinds of *ayatollahs* and *shankarcharyas* -- all kinds of hocus-pocus people. They are all against the pill. If they have something against the pill, then make it a powder! If just the pill is the problem, then grind it! Find some other way. These are the people who are the reason for orphans, abortions -- and then they serve them. It is rally a beautiful job they are doing!

I have heard about two brothers; they used to do a business. Their business was: one brother would enter a village in the night and put coal-tar on people's windows, doors, and in the morning he would leave. In the morning would come the other brother, shouting in the streets of the village, 'I clean coal-tar! If somebody wants their windows to be cleaned, I am here!' And of course he had great work -- the whole town needed him! By the time he had finished, the other brother would have destroyed another village's windows, doors, then this other brother would arrive. They were doing a lot of work and earning enough money!

This is what these people are doing. Be against the pill, be against contraceptives, be against sterilization, be against all birth control techniques, and then naturally there will be abortions, then there will be orphans and beggars. Then serve them and earn great virtue, because without service you will never reach heaven. These poor people are needed as stepping-stones for you to go to heaven.

I would like to destroy poverty, I don't want to serve poor people. Enough is enough! For ten thousand years fools have been serving poor people; it has not changed anything. But now we have enough technology to destroy poverty completely.

So if anybody has to be forgiven it is these people. It is the Pope, Mother Teresa, etcetera, who have to be forgiven. They are criminals, but their crime is such that you will need great intelligence to understand it.

And see the egoistic 'holier than thou' attitude. 'I forgive you,' she says. 'I feel sorry for you,' she says. And she asks, 'May God's blessings be with you and fill your heart with his love.' Just bullshit!

I don't believe in any God as a person, so there is no God as a person who can bless me or anybody else. God is only a realization, God is not somebody to be encountered. It is your own purified consciousness. and why should God bless me? I can bless all your gods! Why should I ask for anybody's blessing? I am blissful -- there is no need! And I don't believe that there is any God. I have looked in every nook and corner and he does not exist! It is only in ignorant people's minds that God has existence. I am not an atheist, remember, but I am not a theist either.

God is not a person to me but a presence, and the presence is felt when you reach to the climax of your meditativeness. You suddenly feel a godliness overflowing the whole existence. There is no God, but there is godliness.

I love the statement of H. G. Wells about Gautam the Buddha. He has said that Gautam the Buddha is the most godless person yet the most godly too. You can say the same thing about me: I am the most godless person you can find, but I know godliness.

Godliness is like a fragrance, an experience of immense joy, of utter freedom. You cannot pray to godliness, you cannot make an image of godliness, you cannot say, 'May God's blessings be with you' -- and that too with a condition: 'May God's blessings be with you during 1981.' Such misers! And what about 1982? Great courage! Great sharing! Such generosity!

'... and fill your heart with his love.' My heart is full with love! There is no space for anybody else's love in it. And why should my heart be filled with anybody else's love? A borrowed love is not love at all. The heart has its own fragrance.

But this type of nonsense is thought to be very religious. She is writing with this desire that I will see how religious she is, and all that I can see is simply that she is an ordinary, foolish person, just the same as you can find anywhere among the mediocre people.

I have been calling her Mother Teresa, but I think I should stop calling her Mother Teresa because I am not very gentlemanly but I have to respond adequately. She calls me Dear Mr Rajneesh, so from now onwards I will call her Dear Miss Teresa -- just to be gentlemanly, mannerly!

The ego can come in from the back door. Alfred, don't try to throw it out.

You ask: AND WHAT THE HELL IS THE WAY OUT OF THIS VICIOUS CIRCLE OF ADMIRATION AND REJECTION?

There is no way out. You have to see what this ego is, and just seeing is enough. When you project something... for example, you can project a snake on a rope in the night and ask. 'What is the way to get rid of this snake?' What am I going to say to you? I will say there is no way to get rid of this 'snake'. because this 'snake' does not exist at all. Just bring light and see. Seeing is enough, because you will see there is only a rope there is no snake in the first place. And seeing that there is only a rope you are finished with the rope; then the question does not arise. Or, Alfred, will you ask me, 'Okay, I have seen this is a rope -- now what to do with the snake?' Then you cannot ash that question at all.

But that's what has been happening. Down the ages the so-called saints have been trying to get rid of the ego, to become humble, because they have heard people like Jesus saying 'Blessed are the meek for theirs is the kingdom of God.' Now, everybody wants to be in the kingdom of God, everybody is greedy for it, and people are even ready to become meek. humble: 'If this is the price to be paid, okay, we will be humble, we will be meek, but anyway we have to conquer the kingdom of God.' Now the whole idea of conquering the kingdom of God is egoistic.

What Jesus means is totally different -- listen to his statement again. He says, 'Blessed are the meek for theirs is th, kingdom of God.' He is not saying that if you want the kingdom of God, then be meek. What he is saying is that if you are meek, the kingdom of God is just a by-product, a consequence of it. It happens of its own accord; you need not worry about it.

If you try to get rid of the ego -- this desire to be admired -- then the desire will come in from the back door. It is very cunning, it can hide in every possible way.

A feeble little man finds out that his wife is at home with, another man. Filled with rage he rushes to his house and enters the bedroom to find his wife lying lazily in bed.
'Where is he, you bitch? Where is that man?'

The husband frantically starts looking under the bed, in the bathroom, out the window. Finally he opens the closet and finds a very handsome, tall, athletic, Mr America type looking straight at him.

Stunned and petrified, he turns to his wife and says in a croaky voice, 'Well, dear, there is a man here, but it's not him!'

The ego is so tricky! You cannot escape the ego very easily. If you try to deceive it, it will deceive you. You have to understand it -- deceptions won't help.

A master forger lived in New York. His counterfeit ten and twenty-dollar bills were so good that he had become a millionaire. Bored by the repetitive task of turning out these forged notes, he decided one day to make an eighteen-dollar bill which would be so realistic that it would be accepted without question. It was his masterpiece, but being cautious as well as smart, he decided to try it out first in a small country village before passing it in the city.

He drove into upstate New York and stopped in a tiny village outside a shop bearing the sign 'Murphy's General Stores'.

The forger walked confidently into the shop, pointed at the cigar display and said, 'Well, fellah, I'd like one of those fancy fifty-cent cigars, but all I have is this eighteen-dollar bill. I hope you can change it for me.

Murphy took the bill, turned it over a few times, and said, 'Sure can, mister. What would you like -- two nines or three sixes?'

There is no need to be clever and cunning with the ego you just have to be alert, aware, watchful. Just look at it to see what it is -- whether it exists or not. Those who have looked at it have found without exception that it is not there. It is there only if you don't look at it; the moment you look at it it is not there.

And then the question of getting out of this vicious circle does not arise.

And don't ask the priests, the philosophers, the psychoanalysts, because if you start asking how to get rid of this vicious circle there are fools all around who will give you beautiful recipes. Beware *of* all those great wise men with whom the world abounds! They are the cause *of* great misery in the world. They will give you techniques for getting rid of the snake which does not exist at all. Now the snake is accepted and you will be in more trouble, because now you will be trying to get rid of it -- of something which is not there. If you start fighting with it you are going to be a loser.

Alfred went to the doctor and explained that he was unable to sleep because there was an alligator under his bed.

It is some other Alfred!

The doctor nodded wisely and prescribed some sleeping pills for him.

A few weeks later Alfred came back, and when the doctor asked how he was he replied, 'Well, I'm sleeping now, but the alligator is still there.'

The doctor shook his head in mock sympathy. 'Okay, Alfred, now double the dose of sleeping pills and take these tranquillizers and you'll soon not be bothered by the alligator anymore. Come back in a week.'

Several weeks passed and Alfred did not come back. The doctor decided to telephone to his house. 'How is Alfred?' he asked.

'Oh, doctor,' said Alfred's wife, 'didn't you hear that the alligator ate him?'

Don't fight with the ego, otherwise the ego will eat you! The very fight will destroy you. Fighting with anything non-existent is the most dangerous thing in the world. It is like fighting with darkness; if you start fighting with darkness, wrestling, even if you are a Mohammed Ali you are not going to win. Soon you will be tired, exhausted, and you will fall flat on the ground, thinking that darkness seems to be very powerful. Darkness is not powerful, darkness is not weak, because darkness does not exist at all. All that you need is just a small candle and the darkness will be gone.

I call that small candle meditation, and out of that small light thousands of flowers blossom within your heart: love blossoms, freedom blossoms, truth blossoms, godliness blossoms, and so on and so forth. There is no end to it -- it is an eternal garden. Flowers and flowers... your whole being becomes fragrant.

Don't fight with the ego. See where it is, what it is, otherwise it will come in some other form. You will push it away on this side, it will come from another side. You will repress one aspect, it will come through another aspect.

OSHO,
I HAVE A TERRIBLE CONFESSION TO MAKE. I AM A JEW BY ORIGIN AND I AM LEAVING TOMORROW. ANY CHANCE OF A JOKE?

David,

I feel a deep affinity with the Jews. In many of my lives I have been a Jew, so not one but three jokes for you.

A young fellow was up for membership at a very exclusive club where Jewish people were not welcome. As his name was Baker, he thought they might not figure out his true identity.

On the day of his interview with the membership committee the young man took great pains to dress carefully and make an elegant appearance. One committee member asked, 'Did your parents come from Russia?'

His reply was a simple no.

Since they had no real grounds on which to base their suspicions the board accepted Baker, but several weeks later an investigator gave the committee the facts.

Summoned before the committee again Baker was asked 'Why did you lie to us? We asked you if your parents came from Russia and you said no.'

'Well, they didn't,' answered Baker. 'They're still there!'

In a hospital in New York's Lower East Side two women had just given birth.

Back in their own room again one woman said to the other, 'Mazel tov, Mrs Teitlebaum. What are you naming your son?'

The woman replied, 'Qadaffi!'

'Are you kidding?' the first lady cried.

'Certainly not!' affirmed the other. 'I was never more serious in my life!'

'Well, I guess you can name your child whatever you feel like. But, Mrs Teitlebaum, are you sure that's the name you want?'

'Yes, I'm sure!' said the woman icily. 'And by the way, I'm not Mrs Teitlebaum, I'm MISS Teitlebaum! '

You missed it! It needs a Jew to get it. Now this will be a little more difficult...

Little Bernie was seated with his tutor studying the Holy Scripture. They came to the portion where the GOOD BOOK recounts that Dinah, the daughter of Jacob, had been sexually assaulted by the sons of Schechen. Bernie asked for clarification .

The rabbi said, 'Well, let us take a look at the words of the great commentator Rashi.'

The text said, 'And they lay with her and they afflicted her.'

'Yes ' said Bernie, 'but what does that mean?'

Answered the rabbi, 'Well, the commentator said, "And they lay with her" -- that means, in the ordinary manner; "and they afflicted her" -- that means, in an extraordinary manner.'

'Yes,' said Bernie, 'and what does "extraordinary manner" mean?'

Whereupon the rabbi gave Bernie an enormous whack across the mouth and said, 'And the ordinary manner you already know about?'

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The first question

OSHO,
DOES A CHILD NOT HAVE AS MUCH RIGHT TO PRIVACY AND FREEDOM FROM PARENTAL CONDITIONING AS THE PARENTS THEMSELVES EXPECT?

D. M. Silvera,

It is one of the most fundamental problems facing humanity today. The future depends on how we solve this problem. It has never been encountered before. For the first time man has come of age, a certain maturity has happened -- and as you become mature you have to face new problems.

Slowly slowly, as man progressed, he became aware of many kinds of slavery. In the days of Rama, who is being worshipped in India as one of the greatest incarnations of God, people were sold in the markets just like a commodity, particularly women. Man was not yet aware of what he was doing to other men -- selling, purchasing people in the market-place just like any other thing!

And the days of Rama are thought to be the golden days of India's history. They were the blackest days possible, the ugliest possible. Even Mahatma Gandhi used to think that we have to bring the kingdom of Rama back. I am surprised at the enormous ignorance! The kingdom during the days of Rama was as primitive as one can imagine.

Rama himself does not seem to be very religious, spiritual -- what to say about his being an incarnation of God? He poured melted lead into one untouchable's ears because he had head the holy scriptures, the Vedas, which were prohibited to the poorest part of the society. The Vedas were not allowed to be read by the untouchables -- who constituted almost one-half of India -- and women were not allowed either.

It was a simple strategy: if you want to keep millions of people in slavery, let them remain as uneducated as possible If you educate them they start thinking of themselves as human beings, equal to others. The more educated they become the more they demand equality, freedom. The best way to prevent that is not to educate them.

Education makes so much difference that only *brahmins* and the kshatriyas, the priests and the warriors, were educated, and the others were not educated. Naturally the gap was big between the two, and the uneducated person could not conceive of himself as equal to the educated one. He was ready to be a slave; he accepted it as his fate.

And the women were not allowed to read the Vedas either they were also thought of in terms of being a commodity. It was very easy to purchase women.

Even Krishna, whom India worships as the most perfect incarnation of God, had sixteen thousand wives. Now, this is the ugliest thing one can conceive of! And all these wives were not married to him, many were the wives of others whom he had forcibly taken away. He had the power, he had the army -- he could manage it. He could purchase them, he could steal them he could force people to give their beautiful wives to him -- and still he was thought to be the most perfect incarnation of God! These women are taken away from others as if they are prop-erty. Just as you can overrun somebody's property, land somebody's kingdom, you can snatch away his wife. She is just property -- nothing much; no need to bother about the woman And still no rebellion arose. Man was in a very primitive, ignorant, unintelligent state.

Slowly that kind of slavery disappeared. The woman in India still remains a slave, but in the West the woman is getting out of the bondage.

Only recently in the West have we become aware that the greatest slavery is that of the child. It was

never thought of before, it is not mentioned in any scripture of the world. Who could have thought... a child and a slave? A slave to his own parents, who love him, who sacrifice themselves for the child? It would have looked ridiculous, utter nonsense! But now, as psychological insight has deepened into human mind and its functionings, it has become absolutely clear that the child is the most exploited person; nobody has been exploited more than the child. And of course he is being exploited behind a facade of love.

And I don't say that the parents are aware that they are exp-loiting the child, that they are imposing a slavery on the child, that they are destroying the child, that they are making him stupid, unintelligent, that their whole effort of conditioning the child as a Hindu, as a Mohammedan, as a Christian, as a Jaina, as a Buddhist, is inhuman; they are not aware of it, but that does not make any difference as far as the facts are concerned.

The child *is* being conditioned by the parents in ugly ways, and of course the child is helpless: he depends on the parents. He cannot rebel, he cannot escape, he cannot protect himself. He is absolutely vulnerable, hence he can be easily exploited.

Parental conditioning is the greatest slavery in the world. It has to be completely uprooted, only then will man for the first time be able to be really free, truly free, authentically free, because the child is the father of the man. If the child is brought up in a wrong way then the whole of humanity goes wrong. The child is the seed: if the seed itself is poisoned and corrupted by well-intentioned people, well-wishing people, then there is no hope for a free human individual, then that dream can never be fulfilled.

What you think you have is not individuality, it is only personality. It is something cultivated in you, in your nature, by your parents, the society, the priest, the politician, the educators The educator, from the kindergarten to the university, is in the service of the vested interests, is in the service of the establishment. His whole purpose is to destroy every child in such a way, to cripple every child in such a way, that he adjusts to the established society.

There is a fear. The fear is that if the child is left unconditioned from the very beginning he will be so intelligent, he will be so alert, aware, that his whole life style will be of rebellion. And nobody wants rebels; everybody wants obedient people.

Parents love the obedient child. And remember, the obedient child is almost always the most stupid child. The rebellious child is the intelligent one, but he is not respected or loved. The teachers don't love him, the society does not give him respect; he is condemned. Either he has to com-promise with the society or he has to live in a kind of self-guilt. Naturally, he feels that he has not been good to his parents, he has not made them happy.

Remember perfectly well, the parents of Jesus were not happy with Jesus, the parents of Gautam the Buddha were not happy with Gautam the Buddha. These people were so intellig-ent, so rebellious, how could their parents be happy with them?

And each child is born with such great possibilities and potential that if he is allowed and helped to develop his individuality without any hindrance from others we will have a beautiful world, we will have many Buddhas and many Socrateses and many Jesuses, we will have a tremendous variety of geniuses. The genius happens very rarely not because the genius is rarely born, no; the genius rarely happens because it is very difficult to escape from the conditioning process of the society. Only once in a while does a child somehow manage to escape from its clutches.

Just the other day I was saying to Tom Cassidy, 'Please open your envelope.' Ajit Saraswati has sent me a note about it. He says, 'Osho, I found that the word "develop" means exactly the same thing: that is, "opening the envelope". "Velop" means a veil, a cover; "de-velop" means removing the veil, un-covering it; "en-velope" means putting the veil on, covering it.'

Every child is being enveloped by the parents, by the society, by the teachers, by the priests, by all the vested interests -- enveloped in many layers of conditioning. He is given a certain religious ideology: he is forced to become a Jew or a Christian or a Hindu or a Mohammedan. It is not his choice. And whenever somebody is forced with no choice of his own you are crippling the person, you are destroying his intelligence; you are not giving him a chance to choose, you are not allowing him to function intelligently; you are managing it in such a way that he will function only mechanically. He will be a Christian, but he is not Christian by choice. And what does it mean to be a Christian if it is not your choice?

The few people who followed Jesus, who went with him, were courageous people. They were the only Christians: they risked their lives, they went against the current, they lived dangerously; they were ready to die, but they were not ready to compromise.

The few people who went with Gautam Buddha were real Buddhists, but now there are millions of

Christians around the world and millions of Buddhists around the world and they are all bogus, they are pseudo. They are *bound* to be pseudo -- it is forced on them. They are enveloped in a certain religious ideo-logy then they are enveloped in a certain political ideology -- they are told that they are Indians, that they are Iranians, that they are Chinese, that they are Germans -- a certain nationality is imposed on them. And humanity is one, the earth is one. But the politicians wouldn't like it to be one because if the earth is one then the politicians with all their politics have to disappear. Then where will all these presidents and prime ministers go? They can exist only if the world remains divided.

Religion is one, but then what will happen to the Polack Pope, to all the stupid *shankaracharyas*, to Ayatollah Khomaniac? What will happen to all these people? They can exist only if there are many religions many churches, many cults, many creeds.

There are three hundred religions on the earth and at least three thousand sects of these religions. Then of course there is a possibility for many priests, bishops, archbishops, high priests, *shankaracharyas* to exist. This possibility will disappear.

And I tell you, religiousness is one! It has nothing to do with any Bible, any Veda, any Gita. It has something to do with a loving heart, with an intelligent being. It has something to do with awareness, meditativeness. But all the vested interests will suffer.

Hence parents who belong to a certain establishment, a cer-tain nation, a certain church, a certain denomination, are bound to force their ideas on the children. And the strange thing is that the children are always more intelligent than the parents, because the parents belong to the past and the children belong to the future. The parents are already conditioned, en-veloped, covered. Their mirrors are covered with so much dust that they don't reflect anything; they are blind.

Only a blind man can be a Hindu or a Mohammedan or a Jaina or a Christian. A man with eyes is simply religious. He does not go to the church or to the temple or to the mosque; he Will not worship all kinds of stupid images.

There are people in India who are worshipping the monkey god, Hanuman. Men worshipping monkeys! No monkey worships a man! Even monkeys laugh about it: 'What has happened to these people?' And these people think that they have evolved from monkeys. Monkeys think just the opposite: they think it is these people who have fallen. Of course they have fallen from the trees -- they have literally fallen! And still worshipping monkey gods!

All kinds of gods, all kinds of superstitions! Parents carry all these. When a child is born he is a dean slate, a *tabula rasa*; nothing iS written on him. That's his beauty: the mirror is without any dust. He can see more clearly.

Mum: 'Jimmy, did you fall over with your new trousers on?'
Jimmy: 'Yes, Mum, there wasn't time to take them off.'

The first-grade teacher was talking to her class about nature and she called it 'The World Around You'. She asked little Helen in the first row, 'Now, Helen, tell everyone in the class. Are you vegetable, animal or mineral?'

'I'm not any of those,' she replied promptly. 'I'm a real live girl!'

A little fellow who was fishing off the end of a pier lost his balance while trying to land a fish and fell in the lake. Several men who also were fishing nearby rushed to his aid and pulled him out.

'How did you come to fall in?' one of the men asked him.

'I didn't come to fall in,' the kid said. 'I came to fish!'

A large family was finally able to move into a more spacious home. Some time later an uncle asked his nephew, 'How do you like your new house?'

'Just fine,' replied the lad. 'My brother and I have our own rooms and so do my sisters. But poor Mom, she's still stuck in the same room with Dad!'

A woman was almost panic-stricken as she called her long-time friend on the telephone, but the friend was in the bathroom and her young daughter took up the phone.

'Oh dear,' she said, 'I just have to talk to someone! I just found this note on my kitchen table. My husband has run off with another woman. Gone, gone, gone forever! I am so full of pent-up emotion I don't

know what to do. I am sure that any minute I'll just let go.'

'That's the thing to do,' the daughter said. 'Just give in to your emotions. Let yourself go. Nothing will do you any more good right now than a good laugh!'

Every child is born intelligent, clear, clean, but we start heaping rubbish on him.

Silvera, you ask me: DOES A CHILD NOT HAVE AS MUCH RIGHT TO PRIVACY AND FREEDOM FROM PARENTAL CONDITIONING AS THE PARENTS THEMSELVES EXPECT?

He has much more right than the parents because he is beginning his life. The parents are already burdened, they are already crippled, they are already depending on crutches. He has more right to be his own self. He needs privacy, but parents don't allow him any privacy; they are very afraid of the child's privacy. They are continuously poking their noses into the child's affairs; they want to have their say about everything.

The child needs privacy because all that is beautiful grows in privacy. Remember it: it is one of the most fundamental laws of life. The roots grow underground; if you take them out of the ground they start dying. They need privacy, absolute privacy. The child grows in the mother's womb in darkness, in privacy. If you bring the child into the light, among the public, he will die. He needs nine months of absolute privacy. Everything that needs growth needs privacy. A grown-up person does not need as much privacy because he is already grown-up, but a child needs much more privacy. But he is not left alone at all.

Parents are very worried whenever they see that the child is missing or is alone; they immediately become concerned. They are afraid, because if the child is alone he will start developing his individuality. He always has to be kept within limits so that the parents can go on watching, because their very watching does not allow his individuality to grow; their watching covers him, envelops him with a personality.

Personality is nothing but an envelope. It comes from a beautiful word, *persona*; *persona* means a mask. In Greek dramas the actors used masks. *Sona* means sound, *per* means through. They used to speak through the mask; you could not see their real faces, you could only hear their voices. Hence the mask was called a *persona* because the sound was heard through it, and out of *persona* comes the word 'personality'.

The child has to be continuously on guard because he is being watched. You can see it yourself: if you are taking a bath you are a totally different person -- in your bathroom you can put aside your mask. Even grown-up people who are very serious start singing, humming. Even grown-up people start making faces in the mirror! You are in private -- you are perfectly aware that you have locked the door -- but if you suddenly become aware that somebody is watching through the keyhole, an immediate change will happen to you. You will again become serious, the song will disappear, you will not be making faces in the mirror; you will start behaving as you are supposed to behave. This is the personality -- you are back in the envelope.

A child needs immense privacy, as much as possible, a maximum of privacy, so that he can develop his individuality uninterfered with. But we are trespassing on the child, continuously trespassing. The parents are continuously asking, 'What are you doing? What are you thinking?' Even thinking! They even have to look in your mind.

There are a few tribes in the Far East where each child has to tell his dreams every morning to the parents, because even in the dreams he cannot be left alone. He may be dreaming wrong dreams, he may be thinking of things which he should not think, the parents have to be reported to.

The early morning ritual is that first thing before breakfast he has to relate his dreams -- what he has seen in the night.

Psychoanalysis is a very late development in the West, but in the East, in these Far Eastern tribes, psychoanalysis has been practised by the parents for thousands of years. And of course the poor child does not know the symbology so he simply relates the dream as it is. He does not know what it means; only the parents know. But this is going too far. It is encroaching upon him, it is inhuman; it is overlapping on somebody's space.

Just because the child is dependent on you for food, for clothes, for shelter, do you think you have the right to do it? -- because if the child says that he has seen that he was flying in his dream, the parents immediately know that that is a sexual dream. Now they will curb his behaviour more, they will discipline him more. They will give him an early-morning cold bath! They will teach him more about celibacy and they will teach him that 'If you are not celibate things will go wrong. If you think about sexuality you will

lose an intelligence, you will go blind, and an kinds of nonsense.

A child needs immense privacy. The parents should come on? to help him, not to interfere. He should be allowed to do things or not to do things. Parents should only be alert that he does not do any harm to himself or to somebody else -- that's enough. More than that is ugly.

A tourist drove into a small town and spoke to a boy who was sitting on a bench in front of the post office.
'How long have you lived here?' the tourist asked.
'About twelve years,' the boy replied.
'It sure is an out-of-the-way place, isn't it?' the tourist asked.
'It sure is,' the boy said.
'There isn't much going on,' the tourist said. 'I don't see anything here to keep you busy. '
'Neither do I,' the boy said. 'That's why I like it.'

The children like very much to be left alone; spaciousness is needed for their growth. Yes, parents have to be alert, cautious, so that no harm happens to the child, but this is a negative kind of cautiousness -- they are not to interfere positively. They have to give the child a great longing to inquire about truth, but they have not to give him an ideology that gives him the *idea* of truth. They should not teach him about truth, they should teach him how to *inquire* about truth. Inquiry should be taught, investigation should be taught, adventure should be taught.

The children should be helped so that they can ask questions and the parents should *not* answer those questions unless they really know. And even if they know they should say it as Buddha used to say it to his disciples: 'Don't believe in what I say! This is my experience, but the moment I say it to you it be-comes false because for you it is not an experience. Listen to me, but don't believe. Experiment, inquire, search. Unless you yourself know, your knowledge is of no use; it is dangerous. A knowledge which is borrowed is a hindrance.'

But that's what parents go on doing: they go on conditioning the child.

Silvera, the children need privacy, they need freedom -- they need the freedom to be. But every parent is trying to make the child into something other than he is. They are telling the child to become a Jesus Christ or to become a Gautam Buddha or to become a Mahavira or a Zarathustra. And this is such an ignoble project because nobody can become a Bud&a again, nobody can become a Jesus again. Existence is so creative it never repeats itself. Two thousand years have passed since Jesus -- has anybody become a Jesus again? That is not possible, that is not allowed, and it is good that it is not possible. Twenty-five centuries have passed since Buddha and millions of people have tried and imitated in order to be Buddhas, but nobody has succeeded. It is good that nobody succeeds, because everybody has his own uniqueness.

Imitation is to destroy yourself, it is suicidal! But all the parents are teaching the children some suicidal thing: 'Become somebody, somebody else. Become anybody, but don't become yourself.' The child is condemned, rejected in every possible way, told directly, indirectly that 'Whatsoever you are is not right, whatsoever you are doing is not right.' You have to be following some e%ample, some ideal. 'Unless you behave like a Buddha or Mahavira, Confucius or Moses, you are not right' -- and the child starts imitating. This world is full of imitators, that's why there is so much misery, that's why there is so much uncreativity and so much insensitivity, so much ugliness.

It is like telling the roses to become marigolds and telling the marigolds to become lotuses. Neither the rose can become a marigold nor the marigold can become a lotus. Only one thing is possible: if the lotus gets the idea of becoming a rose and the rose gets the idea of becoming a marigold and the marigold is conditioned to become a lotus, there will be no more lotuses, no more marigolds, no more roses, because the whole energy of the rose will be wasted on becoming a marigold, which the rose cannot become, which is not possible. And because it cannot become a marigold its energy is wasted -- the same energy which would have blossomed as a rose.

No conditioning is needed for the children, no direction has to be given to them. They have to be helped to be themselves they have to be supported, nourished, strengthened. A real father, a real mother, *real* parents will be a blessing to the child. The child will feel helped by them so that he becomes more rooted in his nature, more grounded, more centred, so that he starts loving himself rather than feeling guilty about himself, so that he respects himself.

Remember, unless a person loves himself he cannot love anybody else in the world, unless a child

respects himself he cannot respect anybody else. That's why all your love is bogus and all your respect is pseudo, phony. You don't respect yourself, how can you respect anybody else? Unless love for yourself is born within your being it will not radiate to others. First you have to become a light unto yourself, then your light will spread, will reach others.

It was examination day at school and a bad-tempered teacher was questioning a small boy about his knowledge of plants and flowers. The boy was unable to answer any question correctly. In frustration, the teacher turned to his assistant and shouted, 'Go and bring me a handful of hay!'

As the assistant turned to go out, the small boy cried, 'And for me, just a small coffee, please!'

A Polack was driving along a country road when his car broke down. While he was fixing it, a small boy approached and asked, 'What is that?'

'It's a jack,' said the Polack.

'My father has two of those,' said the boy.

Then a minute later he asked again, 'And what is that?'

'That's a torch.'

'Oh, my father has two of those too. And over there? Is that a spanner?'

'Yes,' said the man, irritably.

'My father has two of those.'

The conversation went on in this vein for some time. Finally the repair was finished and the Polack got up and went to piss at the side of the road. As he was pissing he pointed to his reproductive machinery and asked, 'Does your father have two of these too?'

'Of course not!' said the boy. 'But he has one that is twice as long!'

Children are immensely intelligent, they just need a chance! They need opportunities to grow, the right climate. Every child is born with the potential of enlightenment, with the potential of becoming awakened, but we destroy it.

This has been the greatest calamity in the whole history of man. No other slavery has been as bad as the slavery of the child and no other slavery has taken as much juice out of humanity as the slavery of the child, and this is also going to be the most difficult task for humanity: to get nd of it.

Unless we arrange the whole society in a totally different way, unless a radical change happens and the family disappears and gives place to a commune, it will not be possible. The parental institution has become so deep-rooted in its struc-ture that unless the whole pattern is destroyed and replaced by a totally new phenomenon which I call the commune...

A commune is where many people live together collectively, not in single-family units. For example, this commune... Now, nearabout three thousand sannyasins are living here, fifteen hundred sannyasins are working in the commune. There are many children; these children are being loved by everybody. They are not just focused on their parents, they are enjoying immense freedom. They go and they visit other sannyasins, they remain with other sannyasins for days together. They have many uncles, many aunts.

Little Siddhartha has so many friends, from small children through grown-up people to very old people -- all ages, all kinds of friends. His mother, Neerja, has changed lovers many times, but every lover becomes an uncle to Siddhartha. It is a gain for him, because each time Neerja changes her lover Siddhartha gains one more uncle! Neerja's love affairs may come and go, but Siddhartha's love affairs remain. Even ex-boyfriends of Neerja are still friends with Siddhartha -- he goes on asking them... whenever he needs money he goes to them. And he gets money from everywhere -- he is the richest person in the commune!

He comes to Sattva every day and Sattva has to give him five rupees -- that's the fixed amount! One day Sattva had no money, so Sattva said, 'I'm sorry, Siddhartha, today I have no money.'

He said, 'Why didn't you ask me?' And after ten minutes he came with five rupees and gave it to Sattva!

He said, 'I have so many friends! Whenever you need money you can ask me -- I can find it anywhere!'

In a commune a child will not be obsessed with his parents. He win have more freedom, more liquidity. He will be more open to many people, many varieties. He will learn more. He will become multi-dimensional, he will become multi-lingual. And the most important thing will be that he Will not be conditioned by anybody, because when there are so many people with so many different backgrounds he will be able to learn this: that 'My mother's or my father's religion is not the only religion,' that 'My mother's country is not the only country,' that My mother's language is not the only language,' that 'There are many

languages and they are all beautiful, and there are many religions and they are an beautiful, and there are many countries and they are an beautiful.' He will have a more universal approach towards things. He will remain liquid, flowing, he win not become fixated.

And psychologists say that each child becomes fixated: if the child is a boy he becomes fixated on the mother figure; if the child is a girl the child becomes fixated on the father figure And this is one of the problems in life, because once a boy has become fixated on the mother figure, his whole life he will be searching for a woman who exactly fits his mother figure. He will be expecting his mother's qualities from his beloved, which is not possible. Where can he find his mother? Each woman will have her own way, and the woman will not be there to be his mother.

And the strange thing is, the woman will be searching for her father. The man is searching for the mother and the woman is searching for the father -- and both are pretending to be lovers! Hence all marriages fail, hence no love affair succeeds for a simple reason: because of these obsessions. There is a criterion of how a really good woman should be or how a really good man should be.

If a child moves with many people he will not have a fixed figure of a woman or a man. He will not have an imprint -- that's what psychologists call it -- and without any imprint he will just have a vague idea of a woman. He will more or less have the idea of womanhood, not of a woman, and she will have the idea of manhood, not of a particular man. And then life can have a totally different flavour. Then you are not search-ing for the mother, not searching for the father. Then love affairs can bring immense joy; right now they only bring miseries and nightmares.

And if we can make children liquid, flowing, the countries can disappear sooner or later. The family is the basic unit of the nation, of the state, of the church, hence the church, the state and the nation, will all defend the family. They are not concerned about the misery of humanity.

I am against the nation, against the church, against the state, hence I am in favour of the commune not in favour of the fam-ily. Once this old pattern of family disappears into a more multi-dimensional set-up, humanity can have a new birth. A new man is needed and the new man will bring the very paradise that in the past we were hoping for in some other life. Paradise can be herenow, but we have to bring about a new child.

My sannyasins at least have to understand it very clearly. If you can be helpful in bringing the child to his uniqueness you win be helping humanity immensely. You will become the harbingers of a new dawn, of a new sunrise.

The last question

OSHO,
WHAT DO YOU SAY ABOUT MODERN ART?

Amrita,

I don't know much about modern art, and I don't want to know much about it either. It is not much of an art. In the past art had a totally different quality: it was beautiful. Modern art is ugly. It is very rare to find something beautiful in modern art, and I can see the reason. The modern mind is boiling with repressed sexuality, anger, hatred, violence. Centuries of repressions have become accumulated; it has come to a crescendo and it is erupting. The volcano is erupting!

Modern art is more like a catharsis, more like vomiting. It is not art. One just wants to get rid of all kinds of poisons that have become accumulated. The same is true about all dimensions of art; music, poetry, painting, sculpture -- they all have become ugly.

Modern man is suffering, is in immense misery and hell and that shows in modern art. Modern art is a reflection. Art is always a reflection, it is a mirror, because the artist is the most sensitive person in the society, hence he is first to become aware of what is happening; others take a longer time to become aware.

The poet is the most prophetic because he becomes aware of things which are going to happen, he becomes aware a little ahead of time, hence he is never understood.

Modern art is psychotic -- it reflects humanity. It shows that something has gone wrong, very wrong: man is falling apart. And modern art is representative art. In a way it is very realistic; it is not creating a dream world, a fantasy. But it has lost the artistic touch.

Amrita, just as modern man needs a new birth, modern art also needs a new birth. But that is a secondary phenomenon. Unless a new man arrives on the earth a new art cannot arrive, a new poetry cannot be born.

Modern art is becoming more and more ridiculous. Just the other day I was reading this story:

Jake Mazeltov was walking along Fifth Avenue when he bumped into an old friend whom he had not seen for twenty years. 'Joe Pasternak! My God, you haven't changed a bit! Am I glad to see you! Tell me, what are you doing?'

'Well,' smiled Joe, 'I'm an artist. As a matter of fact, I've done very well. I've got a picture hanging in the Modern Museum, right here off Fifth Avenue.'

'You don't say!' exclaimed Jake. 'Gee, that's marvellous! Say, we're not far from there. Could you take me over and show the picture to me?'

'With pleasure,' said Joe, and they strolled over to the Modern Museum.

There on the wall, Joe pointed to his picture. It was brown all over, almost a solid monochrome, with only a deep patch of darker brown in the lower right-hand corner. Jake looked at it quizzically for a few minutes but got nothing out of it. He turned to his pal Joe and said, 'What is this picture supposed to represent?'

'Well,' said Joe, 'it's modern art. The name of the picture is "A Cow in a Field".'

'"A Cow in a Field"! My God, Joe, what d'ya mean, a cow in a field? I don't see any field there. A field is green. Where's the green?'

Joe explained patiently. 'Well, you see, in modern art, it doesn't go quite that way. The cow walked into the field and she ate up the grass, so now the grass is all gone; there's no more green, there's only brown.'

'Okay,' said Jake, 'So where's the cow?'

'Well, the cow, she ate up the grass already, so, of course, she just went on, that's all.'

'Oh,' said Jake, 'now I understand. There's no green because there is no grass, there is no cow because the cow went away. But there's a big patch of brown in the right-hand corner, now what's that?'

'Oh well, you've gotta understand, this is modern art,' said Joe. 'A cow eats up a whole field of grass and she walks on, but on the way out what d'ya think she does?'

That's what the modern art is!

Zen: Zest, Zip, Zap and Zing

Chapter #15
Chapter title: The Philousia

10 January 1981 am in Buddha Hall

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The first question

OSHO,
IS THERE ANYTHING YOU CAN SAY ABOUT WHAT IS HAPPENING TO VIMALKIRTI?

Arup,
Nothing is happening to Vimalkirti -- exactly nothing, because nothing is *nirvana*. The West has no idea of the beauty of nothingness. The whole Western attitude is extrovert, oriented towards things, oriented towards actions. 'Nothing' sound like emptiness -- it is not so.

This is one of the greatest discoveries of the East: that nothing is not empty, on the contrary it is just the opposite of emptiness. It is fullness, it is overflowingness.

Break the word 'nothing' in two, make it 'no-thingness', and then suddenly its meaning changes, the gestalt changes.

Nothing is the goal of sannyas. One has to come to a space where nothing is happening; all happening has disappeared. The doing is gone, the doer is gone, the desire is gone, the goal is gone. One simply is -- not even a ripple in the lake of consciousness, no sound.

The Zen people call it 'the sound of one hand clapping'. Now, one hand clapping cannot create sound; it is soundless sound, the *omkar*, just silence. But silence is not empty, it is very full. The moment you are absolutely silent, absolutely attuned with nothingness, the whole descends in you, the beyond penetrates you.

But the Western mind has overpowered the whole world: we have become 'workaholics'. And my whole approach is to help you to become zeros. The zero is the most perfect experience in life; it is the experience of ecstasy.

Vimalkirti is blessed. He was one of those few of my chosen sannyasins who never wavered for a single moment, whose trust has been total the whole time he was here. He never asked a question, he never wrote a letter, he never brought any problem. His trust was such that he became by and by absolutely merged with me. He has one of the rarest hearts; that quality of the heart has disappeared from the world. He is really a prince, really royal, really aristocratic! Aristocracy has nothing to do with birth, it has something to do with the quality of the heart. And I experienced him as one of the rarest, most beautiful souls on the earth. It is not a question at all of asking about him: What is happening?

Of course, one tends to think in the old ways in which one was brought up, and more particularly so about a German!
I have heard:

One German reached heaven and knocked on the doors. St Peter opened a small window and looked out. He asked, 'How old are you?' Then he looked in the records and was very puzzled because the German said, 'Seventy.'

He said, 'This can't be right. According to your record of working hours you must be at least one hundred and forty-three years old!'

The German continuously works. The German represents the ultimate in Western mind, just as the Indian represents the ultimate in Eastern mind. The Indian is always sitting silently, doing nothing, waiting for the spring to come so that the grass can grow by itself. And it really grows!

Little Joey was sitting outside under a tree when he heard his mother cry out from the house, 'Joey, what are you doing?'
'Nothing, Mom,' he answered.
'No, really, Joey, what are you doing?'
'I said I ain't doing anything.'
'Don't lie to me! Tell me what you are doing!'

At this point Joey gave a deep sigh, picked up a stone and tossed it a few feet. 'I'm throwing rocks!' he said.

'That's what I thought you were doing! Now stop it immediately!'

'Golly!' Joey said to himself. 'No one will let ya do just nothin' anymore!'

Something has to be done... Nobody believes -- you will not believe me when I say Vimalkirti is doing nothing, is just being.

The day he had the haemorrhage I was a little worried about him, hence I told my doctor sannyasins to

help him remain in the body at least for seven days. He was doing so beautifully and so fine, and then just to end suddenly when the work was incomplete... He was just on the edge -- a little push and he would become part of the beyond.

In fact, that's the reason why I want one of the most modern medical centres to be in the commune. If somebody is just on the verge and can be helped medically to remain in the body for a few more days, then he need not come back to life again.

Many questions have come to me about what I think of living through artificial methods. Now, he is breathing artificially. He would have died the same day -- he almost did die. Without these artificial methods he would have already been in another body, he would have entered another womb. But then I will not be available here by the time he comes. Who knows whether he will be able to find a Master or not? -- and a crazy Master like me! And once somebody has been so deeply connected with me, no other Master will do. They will look so flat, so dull, so dead!

Hence I wanted him to hang around a little more. Last night he managed: he crossed the boundary from doing to non-doing. That 'something' that was still in him dropped. Now he is ready, now we can say goodbye to him, now we can celebrate, now we can give him a send-off.

Give him an ecstatic *bon voyage*! Let him go with your dance, with your song!

When I went to see him, this is what transpired between me and him. I waited by his side with closed eyes -- he was immensely happy. The body is not at all usable anymore... The surgeons, the neurosurgeons and the other doctors were worried; they were asking again and again, enquiring about what I was up to, why I wanted him to be in the body, because there seemed to be no point in it -- even if he somehow managed to survive his brain would never be able to function rightly. And I would not like him to be in that state. It is better that he goes.

And they were worried about why I wanted him to go on breathing artificially. Even his heart stopped once in a while and then, artificially, his heart had to be stimulated again. His kidneys began to fail yesterday, his skull has been drilled -- there was such a great swelling inside. This was something congenital; it was bound to happen -- it was a programme in his body.

But he managed beautifully: before *it* could happen he used this life for the ultimate flowering. Just a little bit had remained; last night even that disappeared.

So last night when I told him, 'Vimalkirti, now you can go into the beyond with all my blessings,' he almost shouted in joy, 'Farrr out!' I told him, 'Not that long!'

And I told him a story...

The crow came up to the frog and said, 'There is going to be a big party in heaven!'

The frog opened his big mouth and said, 'Farrr out!'

The crow went on, 'There will be great food and drinks!'

And the frog replied, 'Farrr out!'

'And there will be beautiful women, and the Rolling Stones will be playing!'

The frog opened his mouth even wider and cried, 'Farrr out!'

Then the crow added, 'But anyone who has a big mouth won't be allowed in!'

The frog pursed his lips tightly together and mumbled, 'Poor alligator! He will be disappointed!'

Arup, Vimalkirti is perfectly beautiful. He will not need to come back again into a body; he is going awakened, he is going in the state of Buddhahood.

So you all have to rejoice, dance and sing and celebrate! You have to learn how to celebrate life and how to celebrate death. Life is really not as great as death can be, but death can be great only if one achieves the fourth state, *turiya*.

Ordinarily it is difficult to get disidentified from the body and the brain and the heart, but it happened very easily to Vimalkirti. He had to become disidentified because the body was already dead -- it has been dead for five days -- the brain was already lost, the heart was far away.

This accident is an accident for the people who are on the outside, but for Vimalkirti himself it has proved a blessing in disguise. You cannot get identified with such a body: the kidneys not functioning, the breathing not functioning, the heart not functioning, the brain totally damaged. How can you get identified with such a body? Impossible. Just a little alertness and you will become separate -- and that much alertness he had, that much he had grown. So he immediately became aware that 'I am not the body, I am not the mind, I am not the heart either.' And when you pass beyond these three, the fourth, *turiya*, is attained, and

that is your real nature. Once it is attained it is never lost.

He used to love my jokes and this will be the last lecture for him, so two jokes for him:

An Italian couple was rushing to the hospital as the wife was about to have a baby. On the way there was a terrible automobile accident and the husband ended up in the hospital in a coma.

When he finally came to he was told he had been in a coma for three months and that his wife was fine and he was the proud father of twins, a boy and a girl.

As soon as he could he left the hospital to be with his family and after being home for a little while he asked his wife the names she had given the children.

The wife replied, 'Well-a, in keeping with-a Italian-a tradition, I didn't name them. It's-a the man's-a place to name-a the newborn babies, and since you were unconscious the job-a went-a to your brother.'

Hearing this, the husband got very upset, saying, 'My brother is an idiot-a! He doesn't know-a anything! So what-a did-a he name them?'

The wife said, 'He named the girl-a Denise.'

'Hey,' the husband said, 'that's-a not-a bad! And-a the bambino?

'The boy he named Da nephew.'

Abe Einstein owned a company which manufactured nails in Ohio. He was doing so well that he could afford to spend the winter vacationing in Miami. The only problem was that he did not believe that his son, Max, had the good sense to run the business in his absence. Abe's friend, Moishe, convinced him to take the winter off, pointing out that Ma% was going to inherit the business some day anyway, so he ought to give himself a chance to prove himself now.

Abe was having a great time in Miami until he received a copy by post of the magazine, NAILS QUARTERLY. In the magazine was a full-page colour ad for Einstein's Nails with a picture of Jesus nailed to the cross. The caption read: 'They Used Einstein's Nails!'

Abe called Max immediately, 'Don't ever say such a thing again!'

Max assured his father that he understood. Abe felt assured until he got the next issue of NAILS QUARTERLY, containing an ad showing Jesus lying on the ground below the cross with the caption: 'They Didn't Use Einstein's Nails!'

These are the 'three L's' of my *Philousia*: life, love, laughter. Life is only a seed, love is a flower, laughter is fragrance. Just to be born is not enough, one has to learn the art of living; that is the A of meditation. Then one has to learn the art of loving; that is the B of meditation. And then one has to learn the art of laughing; that is the C of meditation. And meditation has only three letters: A,B,C.

So today you will have to give a beautiful send-off to Vimalkirti. Give it with great laughter. Of course, I know you will miss him -- even I will miss him. He has become such a part of the commune, so deeply involved with everybody. I will miss him more than you because he was the guard in front of my door, and it was always a joy to come out of the room and see Vimalkirti standing there always smiling. Now it will not be possible again.

But he will be around here in your smiles, in your laughter. He will be here in the flowers, in the sun, in the wind, in the rain, because nothing is ever lost -- nobody really dies, one becomes part of eternity.

So even though you will feel tears, let those tears be tears of joy -- joy for what he has attained. Don't think of yourself, that you will be missing him, think of him, that he is fulfilled. And this is how you will learn, because sooner or later many more sannyasins will be going on the journey to the farther shore and you will have to learn to give them beautiful send-offs. Sooner or later I will have to go, and this is how you will also learn to give me a send-off with laughter, dance, song.

My whole approach is of celebration. Religion to me is nothing but the whole spectrum of celebration, the whole rainbow, all the colours of celebration. Make it a great opportunity for yourself, because in celebrating his departure many of you can reach to greater heights, to new dimensions of being, it will be possible. These are the moments which should not be missed; these are the moments which should be used to their fullest capacity.

I am happy with him... and many of you are getting ready in the same way. I am really happy with my people! I don't think there has ever been a Master who had so many beautiful disciples. Jesus was very poor in that sense -- not a single disciple became enlightened. Bud&a was the richest in the past, but I am determined to defeat Gautam the Buddha!

The second question

OSHO,
MY IDEA OF A GOOD TIME IS TO GO TO A GOOD FRENCH RESTAURANT, EAT MY FAVOURITE FOOD, SMOKE BETWEEN COURSES, LISTEN TO MUSIC, DRINK LOTS OF WINE AND READ AN ABSORBING NOVEL -- ALL AT THE SAME TIME. WHAT TO DO? P.S. I AM IN THE ZAZEN GROUP AT THE MOMENT.
Anand Surendra,

Zazen and Vipassana -- these two groups give people such beautiful ideas! *Every* day I receive many letters from the Zazen and Vipassana groups -- no other group gives such good ideas, because sitting silently doing nothing, one starts fantasizing about all kinds of things. Your idea is just farrr out!

Vimalkirti's brother is here, Georg. He has sent me a beautiful definition of the difference between heaven and hell. Surendra, that will help you.

Heaven is when the English are the policemen, the Germans are the engineers, the Italians are the lovers, the Swiss are the organizers and the French are the cooks.

Hell is when the Germans are the policemen, the English are the cooks, the French are the engineers, the Italians are the organizers and the Swiss are the lovers.

The third question

OSHO,
HAVE YOU COMPLETELY FORGOTTEN ABOUT US, THE POOR POLACKS?
Rupam,

It is impossible for me to forget the Polacks, but once in a while it is good for you to remind me because I have to take care of so many kinds of idiots that I cannot devote my whole time to the Polacks!

Marlboro cigarettes were advertised for the first time ever on Polish television recently. The response startled advertising executives throughout the world... sales of horses and cowboy hats went up by five hundred percent!

What does it say at the bottom of a Polish Coca-Cola bottle? 'Open other end.'

Did you hear about the Polack who lost his girlfriend? He could not remember where he laid her.

How can you tell if a Polack has been in your backyard? The garbage is gone and the dog is pregnant.

What do they call a Polack who marries an ape? A social climber.

What do you get when a Polack marries an ape? A retarded ape.

Did you hear about the Polack who thought his typewriter was pregnant when it skipped two periods?

How does a Polack grease his car?
He runs over an Italian.

Did you hear about the Polack who was so lazy he married a pregnant girl?

The Polack was asked in a political discussion, 'What would you do with Red China?'
He said he would put it on a purple tablecloth.

The two Polish astronauts were in outer space. One was walking outside the capsule and after a while he wanted to re-enter. He knocked on the door and the guy inside said 'Who's there?'

The Polish mother was baking. Her kid entered the house and asked, 'Ma, can I lick the bowl?' 'No,' she said, 'flush it like everyone else.'

A Polack walked into a butcher's shop with a pig. The pig said, 'Hey, how much can I get for this Polack?'

The last question

OSHO,
OUR MOTHER IS GOING REALLY CRAZY BEING HERE. IN THE MORNING BEFORE LECTURE SHE GOES TO THE CATHOLIC CHURCH, AND AFTERWARDS SHE COMES TO LECTURE -- AND EVEN ENJOYS IT! SHE HAS STARTED WEARING A RED DRESS AND SHE LAUGHS AND CRIES A LOT. AND DID YOU KNOW THAT OUR OTHER SISTER IS A CATHOLIC NUN? WHAT'S HAPPENING?

Prem Bijo and Prem Cordula,
This is a good sign that your mother is going crazy, because that's the only way to escape from the so-called sanity of Catholicism. And you feel puzzled that:

IN THE MORNING SHE GOES TO THE CATHOLIC CHURCH, AND AFTERWARDS SHE COMES TO LECTURE -- AND EVEN ENJOYS IT!

There is no problem in it; it is very consistent. After the Catholic church one is bound to enjoy it here! The whole credit goes to the Catholic church. After hell you will enjoy anything!

But I am worried about your sister who is a Catholic nun...

Do you know what the favourite food of Catholic monks is?
A hot buttered *nan*!

Let her go a little more crazy! She is on the right track.

These priests -- Catholic, Hindu, Jew, Mohammedan -- they are the same people. They talk very consistently, their theologies are very systematic, logical. It appeals to the head, but only to the head -- and you are not the head. It destroys your heart.

My function here is to make your heart beat faster, to bring your energy more to the heart, because only from the heart can it go to the being; without the heart it can never reach the being. From the head there is no direct route to being, it has to go via the heart.

And whenever you have lived long enough in the head and you start slipping into the heart, you are torn apart. You will cry, you will laugh -- you will laugh because of the heart and you will cry because of the head! And you will feel crazy, torn apart, because you will be neither here nor there; you will be in a kind of limbo.

Getting rid of the priests is a difficult phenomenon, but once you are here it is bound to happen. And if your mother has started becoming a little crazy that means she is catching the disease -- the orange disease!

Fred Tannenbaum was stationed in a small Southern town. There he met a girl and fell madly in love. He called his mother to tell her he wanted to get married. Yes, the girl was Jewish.

'But you must be married by a rabbi!' insisted Mrs Tannenbaum.
'There aren't any rabbis around here!' said Fred.
'I'll send you one!'

And so Mrs Tannenbaum set off for her Lower East Side *shul*. She pleaded with her old rabbi to go South with her to marry her son, and he agreed. For the occasion the rabbi put on his best beaver hat, his favourite black silk wedding suit and his long black frock coat that almost touched the ground

When they got off the plane Mrs Tannenbaum showed the cab driver the girl's address, but somehow or

other he dropped them at the wrong place and drove off. Mrs Tannenbaum, with the rabbi in tow, walked up and down the streets searching for Freddie and his bride-to-be. As they went along they seemed to attract a growing following. By the time they found the right address there were a dozen people behind them, staring at the rabbi.

The rabbi pulled himself up to his full height and faced the crowd of Southerners. 'What's the matter?' he said. 'Ain't you never seen a Yankee before?'

Logical but absurd, ridiculous!

The golf course was haunted by a malicious leprechaun who exploited the desperate ambitions of the poorer players. He slipped up beside one unfortunate man who was ploughing up the fairway in a club competition.

'Look,' he said, 'if you agree never to court a woman, flirt with a girl or marry, I'll help you win.'

'Done!' shouted the young golfer with the desperate abandon of his breed.

When the golfer was in the clubhouse changing and receiving the congratulations of the members, the leprechaun popped up on the shelf of the locker.

'Hey,' said the little elf, 'I have to have your name for my records. What is it?'

'Father Murphy,' grinned the golfer as he adjusted his Roman collar.

These people are cunning! Their cunningness appears as cleverness. They themselves are tired of what they are doing, bored, utterly bored; their only joy is to bore others. When they succeed at it they feel a little happy.

Your mother must have been bored enough, hence she is enjoying it here, because this is a totally different world. These are not gospels, these are gossips! And I am not talking religion, I am *imparting* it. And I am not a priest. I am simply enjoying myself, and whosoever wants to join in this merry-go-round is welcome.

The golfer was having a disastrous day. He had bogeyed nine holes and double-bogeyed three. Then on the eighteenth hole he was two feet from the pin for a possible birdie, but even then he couldn't do it. He took three strokes to sink his ball for another bogey.

At that point, understandably, his nerves cracked and he went to pieces. He threw his ball into the woods, broke his putter over his knee, and sat on the green and began to weep

'Oh!' he moaned. 'Oh! Oh! I'm going to give it up! I'm going to give it up! I'm going to give it up!'

Another golfer who was standing nearby said, 'Don't take it so hard. Just because of a bad day, don't give up golf! '

'Oh no,' the man moaned. 'I'm not going to give up golf. I'm going to give up the ministry!'

Your mother has come at the right time. It is still possible to take a quantum leap from the boring so-called religiousness into a really living godliness.

We are creating here a climate of life, love, laughter. This is a great opportunity if you have guts enough -- you can fulfil your destiny.

It is 9.05, and I agreed with Vimalkirti that at 8.30 he could leave the body, so he must have left the body. At 9.30 he will be here, and I will be coming back to give him a send-off. Get ready, rejoice, dance -- dance to abandon! Let him go like a prince. He *was* a prince. Everyone of my sannyasins is a prince.

I don't believe in beggars, I believe only in emperors!

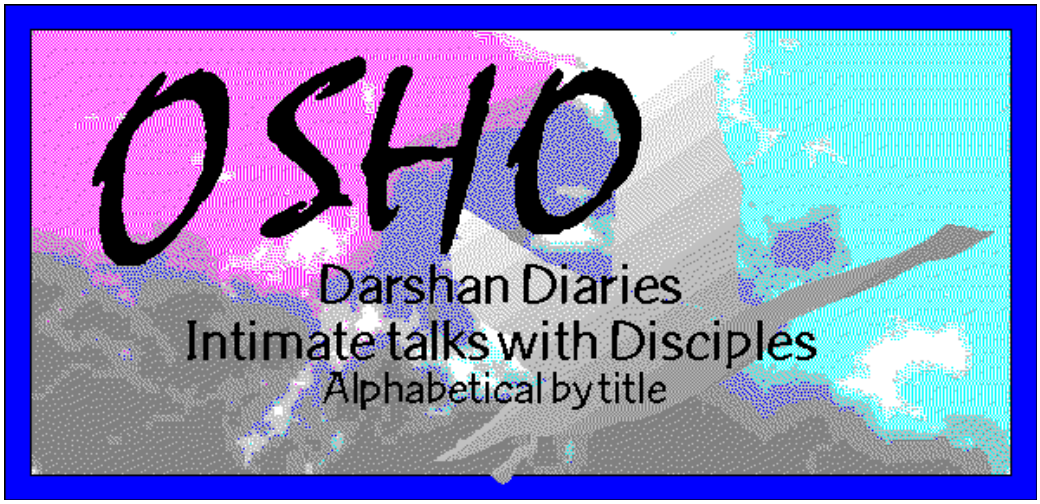

The 99 Names of Nothingness

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The 99 Names of Nothingness

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Khabira. It is a sufi name, a name of God. Literally it means: one who sees all, the cognizant one, the seer of all. And that is hidden in everybody -- the witness. What we see may be true, may not be true, but the seer is always true. The seen may be, may not be. In the night you see a dream, in the morning you find it was not true, but the one who saw the dream is still true. In the morning, in the night, all the time he is true. You see a rope and you think, in the darkness of the evening, that it is a snake. But when you come close you know that it is false, it is not so. But the seer was not false. Even in seeing something hallucinatory, the seer remains true; the seer is never false.

'Khabira' means: the one who sees, the witness inside. Sufis have beautiful names for God; in all they have ninety-nine names for God. One wonders why not one hundred? It looks so incomplete. For a certain, subtle reason, the hundredth name has been kept silent. That is the true name of God which cannot be uttered. The tao that can be uttered is not the true tao and the God that can be spoken of is not the true God, because the word 'God' falsifies the reality of God. So the hundredth name is the true name -- what Hindus

call 'satnam', the true name -- but it can't be uttered. It will lose its beauty if it is uttered. It remains unuttered, at the deepest core of the heart. But ninety-nine names can be uttered just as a help to reach the hundredth. The hundredth name is almost a nothingness -- what buddhas have called 'nirvana', nothingness.

So I call these the ninety-nine names of nothingness; one of them is 'khabira'. Get into the idea of it and become more and more of a seer. Change the gestalt from the seen to the seer. Looking at the tree, remember the one who is looking; eating, remember the one who is eating; walking, remember the one who is walking. Rather than emphasising the outer, emphasise the inner, and slowly slowly it becomes clear who this seen is. That is our true reality and that is what God is.

Latifa. That too is a sufi name for God. It means: the subtle one. The gross one is visible, the subtle one is invisible. The gross is the outside, the subtle is the inside. The gross is objective, the subtle is subjective. And people go on searching for God in the gross. They say 'We would like to see God.' But only the gross can be seen; the subtle has to be felt. The gross can be seen with the eyes open, the subtle has to be seen with eyes closed. The gross is not there as an object. You cannot encounter it. God is inside you, as you. You cannot stand outside God and see Him; you can see Him only from the inside by being Him.
And these are the two ways to approach reality...

One way is that of science -- the gross, the objective. The other way is of religion -- the subtle, the subjective. If you see a flower,.you can look at it scientifically. You look at the chemistry of it, at the form of it and the substance that makes it. You dissect it and you come to know about the components of it. But something is missed in that very analysis. The beauty is missed, because beauty is not a component of the gross. And if you ask the scientist 'Where is the beauty that was in the flower?' he will say 'That was not there, it was illusory. I have dissected it all and all, and these are the things that I have found. These chemicals were there, this matter was there, these atoms, these molecules were there. But there was no beauty. And this is all, this is the totality...' But you know and the scientist knows in his own poetic moments, that there was beauty. When he gives the flower to his wife, he is not giving her something chemical. He is giving to her something aesthetic, something beautiful. But when he is a scientist, he denies it.

That beauty can be known only through a totally different way: not by looking there outside but by realising it inside. The real poet will go to the flower and slowly slowly will close his eyes and will start seeing it inside himself. He will become the flower; that is his way of knowing. And that is the way of love also. You can see a man from the outside, you can observe the measurement and the height and the weight and everything -- the qualification and the country that he belongs to -- but still you are missing. But if you fall in love with the man, then you will know something.

That is really the spirit of the man, the beauty of the man. But in love you will have to become one with the man.

'Latifa' means the subtle one. God is the subtle one. Don't look for Him in gross ways. One has to develop indirect ways, aesthetic ways, poetic, loving ways. One has to learn how to trust, one has to learn how to dissolve, how to become one with things. Then one day, the benediction. Suddenly from nowhere God arises... not as a person standing outside, but as you, as a presence, there inside you at the very core of your being. God comes not as the circumference but as the

Jalal... another name for God. It means: the majestic one. All that is beautiful in existence, all that has splendour and majesty, is part of God. Whenever you see beauty it is divine. Wherever you see it, bow down to it. It is the manifestation of God. It may be in a flower, it may be in a human face, it may be in a star or anywhere, but wherever you feel the awe and the presence of the majestic, bow down! Make it a point, make it your meditation. And you will be surprised: the more you recognise beauty, the closer you start coming to God, the more you can see splendour hidden everywhere. And it is everywhere. In the stone it is lying there -- one just needs to discover it. In the ugliest rock there is a splendour -- the eyes are just needed to find it.

If one starts looking for it, one comes across it more and more. The ugly slowly slowly disappears, because nothing really can be ugly. Because all is God -- how can there be ugliness ? The ugliness exists because we have not understood. It is a misunderstanding, a misinterpretation; it needs more sympathy so that it can open its heart. See it in the lightning, in the clouds, in the rain, in the sounds, in the silence. Just be in search of the majestic and then you will not need to go to any church, to any temple, to any mosque, because then the whole existence becomes His temple. It is!

Rahima. It means mercy, kindness, compassion. It is a name of God. It means the compassionate one, the merciful one. And get in tune with the feeling of mercy. That will become the door to God for you. Everybody has to find his own door. Different people go through different doors. They arrive at the same goal, they reach the same reality, the same nothingness or the same God, but the approaches are different because personalities are different, types are different.

So mercy is going to be the key word for you. Feel more and more compassion. Flow into compassion... for no reason at all, because compassion can't have any reason, it is its own joy. If you do it for some reason it is no more compassion. It has to be spontaneous, on the spot, with no idea, with no motive. Then it brings great joy.

[A sannyasin, leaving, says that if everything goes well, he will be back by fall.]

By fall ? Everything will go well -- cross out that 'if'! Never get hooked by 'ifs' and 'buts'. Make life simple, and without 'ifs' and 'buts' life is very simple. 'Ifs' and 'buts' create great complexity. Because we create our life through our thinking: if you say 'if' then there will be an 'if'; you are projecting it. Don't project hesitations. Just say 'Everything will be well and I will be here by fall'... and everything will be well; there is no problem in it.
Man creates his own world by thinking about it continuously.

The 99 Names of Nothingness

Chapter #2
Chapter title: None

2 May 1978 pm in Chuang Tzu Auditorium

Archive code: 7805025
ShortTitle: NAMES02
Audio: No
Video: No

Hasiba. It means: one who satisfies. Without God there is no satisfaction possible. One can go on searching and one will find many things in life but nothing is going to satisfy. Just a moment's illusion that one feels satisfaction, one has not even felt it and it is gone. Just a dewdrop slipping on the grass leaf: you have not even seen it correctly and it has disappeared, fallen. That's how we come across satisfaction: one desire is satisfied -- for a moment one feels good, but only for a moment, and again the whole turmoil starts, again the whole trip. As one desire disappears, ten desires arise in its place, and it is a non-ending process.

Only with God does that process stop, that wheel moves no more. When one comes to see God, feel God, live God, all desiring disappears -- one is utterly satisfied, and forever. It is not momentary satisfaction, it is contentment, absolute contentment; hence the name Hasiba. God is one who satisfies, who really satisfies.

Everything else in life only promises, but they are false promises, the goods are never delivered. Money promises that if you have it you will be helped. But people go on becoming richer and richer and happiness never arises. It is always there like the horizon -- very elusive. Relationships give one the idea that everything will be good now and one will live in happiness forever, but it never happens. It happens only with God and in God.

So whatsoever satisfies you totally, absolutely and forever, is what God is: God is another name for that which satisfies.

Hadi is a sufi name for God -- it means: the guide. All guidance is from God, and the guidance is always coming -- we just have to learn how to listen. It is a still small voice in the heart. If the mind is too full of noise you will not be able to hear it. Once the mind is silent, that still small voice arises. And it is absolutely clear, with no hesitation, with no wavering. It leaves no alternatives; it is not a question of choice, it is very decisive. One simply has to do it, there is nothing else that can be done. But we don't hear it -- our minds are in such turmoil, the traffic noise of the thoughts is so much.

The guide is not outside, the guide is within you. One has to go deeper into one's own being to find God and the guide. Once the inner guide is found there are no more mistakes, no repentance, no guilt. There is no question of doing good or doing bad; whatsoever one does is good. It is not a question of morality either; one's very being is good and whatsoever comes out of it is good. One walks in light and one walks lightly because the head and the burden of the head is no more there. And when one walks in light and walks lightly, life becomes laughter, love, joy.

Until the inner guide is found, a master is needed. Once the guide is found, you have found the master within yourself. The master is there simply to say something to you which is being said by your heart already. But you cannot hear it so it has to be said from the outside, because we can listen to something from the outside more easily than to something that comes from the inside.

The master outside is just a representation of the guide within. So the inner guide and the outer master are not two phenomena; they speak the same language. Surrendering to the master is really surrendering to your own inner guide, because the outer master functions only as an echoing point, as a mirror: he reflects you. He makes things clear which are not clear to you, that's all. He simply says loudly that which is being said by your heart silently. He magnifies the still small voice.

[Swami Rashid. Swami, master, as a reminder that he is ultimately master of himself. For him, the way is through the understanding of God as provider.]

God is always providing; whatsoever is our need is always looked after. We unnecessarily become worried about our own self. There is not a thing to worry about. Once this trust arises, life becomes a joy. The universe is not antagonistic to you. It has mothered you, it has fathered you; it is both your mother and father. You are part of it. It goes on nourishing you, it cares!

To understand this is to relax. Those who don't understand this remain tense -- naturally, because they have to take care of themselves. Then there are a thousand and one problems to be faced. They have to plan for the future and it creates anxiety. Planning for the future they go on missing the present, so their whole life becomes just planning for life but never living it. They are also worried about the past because they have done a thousand and one things which were not right. And the mind goes on thinking: 'I should have done this rather than that.' Between the past and the future they are crushed, between these two rocks they are sandwiched.

Once you understand that God is the provider, great freedom arises. There is no past then and no future, there is only present. You can live it to the maximum. Then life is not just an endurance but an enjoyment. That's the meaning of your name.

Majido. It is a name of God. It means 'the glorious one.' That is the next step in wisdom, because human wisdom is of no use unless it reveals to you the glories of God. Human wisdom can even become harmful: it can make you egoistic. It has to be surrendered at the feet of God. All glory and all wisdom is His. Man has just to be a fool in the eyes of God. From this moment think of God as wise and yourself as the fool. And that will give you the real wisdom.

To be foolish in front of God is to be wise. Blessed are the ignorant ones for they shall know....

[A sannyasin, leaving, says he feels a block around his third eye. It's been there for the past year and has become more pronounced over the last six months. It's always there when he meditates. Osho checks his energy.]

It is something that has to be accepted very lovingly. It is not anything bad, just the meditative energy is trying to penetrate the higher planes. It hits the third eye centre, that's why the pain arises. Any day there will be a breakthrough. Before that breakthrough the energy has to go on knocking at the door. And nobody

knows at what knock the door will open. It may open at the second or the third or the fourth -- any knock and it can open -- but it is very close by. And before the door opens the pain will become even more severe.

But don't be worried about it and don't take any medicine for it. Just enjoy it. If it becomes too much, too unbearable, then just take a shower; it will help. But no medicine, because any medicine will be a hindrance.

Yes, you have to accept it. And whenever you need me just put this (the little box) on your third eye, mm ? Keep it with you. And come back!

[A sannyasin says: I feel weak. I feel more receptive and feminine since Primal. Lots of father-figures coming up -- teachers and everything. I don't know if I should do something or just to let it go. Osho checks his energy.]

You have to relax into it; nothing else has to be done. It is perfectly good, you are on the right track. Become more feminine, become more soft, delicate, and allow it to happen. Your ego is trying to create trouble. Your ego is saying to you 'Be strong, be masculine, be this and that.' Don't go on that male chauvinistic trip -- forget about it. Relax. Whatsoever is coming naturally is beautiful. This femininity has to be absorbed.

It is not weakness, it is delicateness; it is softness that you are thinking is weakness. To use the word 'weakness' is to evaluate it. Your ego is evaluating it, condemning it -- that this is something wrong, you are becoming weak. Ego always thinks of softness as weakness. That's why women have been thought down the ages to be the weaker sex. It is not true, it is just false.

The woman is the stronger sex but she is delicate, that is true. And now biological investigations prove that. Women live five years more than men: their average age is five years longer. More men go mad than women, double the number. More men commit suicide than women, double the number. More men are prone to illness than women; women have more resistance against disease and illness than men. Women are capable of tolerating pain much longer than men. Just think of giving birth to a child or having a child in your womb for nine months and then for years the nuisance that the children create. Only a woman is able to bear it all. She has a kind of strength which is totally different. She may not have muscular power but muscular power is not the only way to judge strength. The deeper way to judge strength is by the capacity to resist illness, death, the capacity to tolerate pain, the capacity to remain alive in spite of all that is against life, the capacity to remain sane in spite of the whole insane world.

Drop that word 'weakness' -- simply call it softness, femininity, and allow it. Much more is on the way. And it is beautiful!

[The sannyasin adds: I'd like to be with a woman. I just sit and just wait and nothing happens, you know.]

Just hang a small signboard: I am waiting for a woman and nothing is happening.

Many women are waiting for a man and nothing is happening -- they will start turning towards you! Just let it be known, that's all. Tomorrow just have a signboard and see: many women will start enquiring.
It is not a problem, not at all. Try a signboard!

[A sannyasin says she feels a lot of fear. She is not in a relationship and feels fear to move into one. She feels better when she is not in a relationship.]

My feeling is that the fear is right. Your energy enjoys being alone better. You should not fight with the fear. That fear is indicating the right path for you. At this moment your energy needs to be left alone to yourself, hence the fear is coming. Fear is not always wrong, remember. Nothing is always wrong; it depends. People have such ideas that fear is always wrong -- it is not. Yes, sometimes it is wrong, sometimes it is not. Nothing is always right-and nothing is always wrong; everything depends on the context.

Right now your fear is perfectly right -- it simply says to you 'Don't get involved'; hence the fear arises. It is not the fear of the new, not at all; that is a misinterpretation. It is simply fear that if you get entangled in energy, somebody else's energy, you will lose the centering which is growing. You are becoming more centered, you are settling more in your being. You are coming to terms with your aloneness and if you fall into a relationship that will be dragging yourself out. Your movement is inwards; a relationship will take

you out and that will create a contradiction. Hence the fear. The fear is really helpful -- it-is showing you not to be foolish.

Remain alone. When the fear disappears move into relationship, then it will be perfectly right. It will disappear -- when its time is gone, when you have settled, when the energy is exactly as it should be inside, then one can afford to go out. First one has to settle inside, then it is easy to go outside, it is not a distraction. In fact it becomes an enhancement of the inner because of the contrast. It becomes a little holiday from the inner but you always come back. Then it is not destructive, it is creative. Then love helps meditation.

So simply wait. Listen to your fear and don't repress it. It will disappear on its own. When the energy is ready to go out, you will suddenly see one day that you are moving with somebody and there is no fear at all -- your whole being is with you. When that happens then move into relationship. Till then, avoid, mm? Even if he [the previous sannyasin] puts on a signboard, you avoid it! Mm, look at him. Look at him well, otherwise tomorrow he will put on the signboard. He is sitting there!

Look at his face, otherwise he will put on the signboard and you will be the first victim!

The 99 Names of Nothingness

Chapter #3
Chapter title: None

7 May 1978 pm in Chuang Tzu Auditorium

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ShortTitle: NAMES03
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Video: No

Halima is a sufi name, a name of God. It means: one who forgives, forebears all. Even if you go against Him, He is not against you. Even if you deny Him, He will not deny you. Even if you go astray, He knows you will come back. His trust in you is absolute. And if one understands this -- that God has given freedom, utter freedom to us all, even the freedom to deny Him, even the freedom to do everything which goes against Him -- then a new concept of God arises: God as freedom.

The idea that God is a kind of dictator is false. The idea that God wants everybody to obey Him is utter nonsense. An obedience that is enforced from outside will not be a real obedience, it will be a slavery. Yes, a different kind of obedience comes but it comes voluntarily. It is your choice, you choose it. You can disobey, you can obey. As far as God is concerned, all is the same. Adam and Christ are both the same as far as God is concerned. Christ is not more valuable than Adam, who denied God, who disobeyed God.

Once this freedom is felt then God becomes the greatest democratic situation. That is the meaning of 'Halima'. God loves so much that He loves even your hatred for Him. He loves you unconditionally, irrespective of what you are doing and what you are. His love does not depend on your acts....

Asima -- another sufi name for God. It simply means 'the great.' All is great, the small exists not. The small cannot exist because all is interlinked, all is part of an infinity. Even the smallest particle is part of the whole. The particle cannot exist without the whole and vice versa too: the whole cannot exist without the particle. The whole will not be whole without the particle -- something will be missing, there will be a gap. So even the smallest blade of grass is as great as any sun.

Once you start looking for the great you will find it everywhere. You will not find a place where the great is not. That is one of the greatest insights of modern physics. Searching for the smallest they have stumbled upon the greatest source of energy. Looking for the atom they have discovered atomic energy. The

small only appears small, it is an appearance. It contains the great.

And you cannot find the great directly. Whenever you search you will find the small: the small is the way of the great to express itself. You cannot see the ocean -- you always see this wave or that wave. Only waves are seen; the ocean remains unseen. The ocean has to be inferred because the waves cannot exist without it. So we see the small parts -- the man, the woman, the tree, the mountain, the particle of dust, a drop of water; but these are just forms. Penetrate deeply into them and they become doors, doors to the infinite.

That infinity is called 'Asima', 'the great'. Look deeply, within and without, and you will find Him.

Hasibo -- a name of God. It means: one who absolutely satisfies. There are many satisfactions in life but they are all momentary. They are just like sandcastles: you make them, you have not even completed them, a breath of wind and they are gone. They are like paper boats: you prepare them with hard work and they all drown. Or they are like writing on water -- nothing remains, the whole effort is wasted.

Yes, a glimpse arrives but a glimpse is just a glimpse, it is not going to abide. It is just a dream. And we go on living, moving from one dream to another dream. One desire is fulfilled, there is a little bit of satisfaction, just a little bit -- just enough so that one can go on hanging around in the world -- and then another desire arises. That's how we have been hanging around in the world for centuries. But nothing really satisfies. One never comes to a moment when one can say 'Now I have arrived.' When one can say 'Now I have arrived', that space is God. When one can say 'Now, there is no more to go, there is no more future needed, I am utterly contented' -- that is the space called 'Hasibo.' Only God satisfies, or you can say it in other ways: that which absolutely satisfies is God.

One need not believe in God; all that one needs is a search for infinite contentment. Whenever you have arrived at that state of infinite contentment you will know what God is. God is another name for that utter contentment. In that moment all turmoil disappears. The mind desires no more, thinks no more -- thinking is part of desiring. It dreams no more -- dreaming is part of desiring. It repents no more. There are no longer any expectations, hence no frustrations. One is simply there with no movement towards past or future. All has stopped, the world has stopped.

That stopping of the world or that stopping of the mind is 'Hasibo.' It is one of the most beautiful names for God.

Hafiza -- a name of God. It means 'one who preserves.' And we remain unnecessarily worried. All worries are futile because that which is going to happen is going to happen. And that which is going to happen is the only thing that is going to happen. There is no way of shirking it, no way of avoiding it, no way to do something else than it. Seeing this, one starts living in a kind of let-go. Realising this -- that God preserves -- we are no more worried about our securities, safeties. Then whatsoever is, is good, has to be good, because it is from God. Sometimes the mind even says 'How can it be good ? You are suffering so much, there is so much pain and agony and anguish -- how can it be beautiful, how can it be good?' But sometimes suffering is needed and is good, because people grow through suffering. Sometimes pain is a blessing because it becomes a challenge -- one integrates only because of pain. Sometimes agony is a provocation for prayer.

So all blessings are not blessings and all curses are not curses either, but for a man who trusts and who thinks God preserves, all is good. If it is a curse, he accepts it in total gratitude. If it is a blessing he accepts it with the same attitude. He makes no choice -- he does not say 'This should be and that should not be.' He withdraws himself. He simply becomes a recipient, and in that receptivity is transformation. That receptivity is trust, that receptivity is initiation into sannyas.

So from this moment forget that you have to worry about yourself. Forget that you have to carry your burden on your own shoulders. God is doing that already and doing it perfectly; there cannot be a more perfect world than there is.

This I call the religious consciousness. It has nothing to do with Christianity or with Hinduism or Islam. It is just pure religious consciousness and immense trust in the goodness of God, immense trust in existence, that it mothers us all, that we are part of it, its progenies; how can it be antagonistic to us ? Then not only does life become a benediction, even death becomes a benediction....

[A sannyasin, leaving says he has a 'crazy idea' to cultivate herbs to make sleeping potions. Osho says that all ideas are crazy, and that in actual fact God creates many crazy people but very rarely sane people.]

[A sannyasin, leaving, says: Since I've been here I feel as if I'm dreaming... everything seems blurry around me. It's as if something in me is asleep.]

You have never felt like that before?...

You are awakening! And it always happens; if you have been asleep for a long time... And everybody has been asleep for a long time and everybody has been dreaming for a long time, for many lives, so when one starts awakening for the first time reality looks as if it is a dream. Because with dreams you are acquainted and with reality you are unfamiliar. The dreams are old, ancient, and reality is new. The new always looks fragile compared to the old; the old is always solid, concrete, looks more real.

Something beautiful is happening -- I can see it: your eyes are opening for the first time. And the old mind will try to say 'This is all dream -- what are you doing here ? Go back to your old reality.' Just wait a little and soon you will see what is real and what is unreal.

There is only one criterion: the real is that which gives you silence, which makes you absolutely tranquil and still. The real is that which takes all fears away and all desires away from you. The real is that which explodes like a tremendous contentment and the unreal is that which is always followed by misery, anxiety, tension, strain. But what happens is: if we have lived for a long time in a dream and have lived for a long time followed by misery, we become attached to the misery. It looks as if it is the only life there is. Without it we feel almost nude, without clothes, something seems to be missing.

It is as if a prisoner has been in the prison for forty years with heavy chains on his hands and feet, then one day suddenly he is made free. He will not be able to sleep that night. He will miss those chains and the sound of the chains. Each time he turns in his bed he will know that something is missing. Forty years is a long time. Those chains were no more chains now -- they had become part of his being, part of his identity. Now suddenly he is without identity.

That's what happens: when you come here for the first time your old identity starts slipping away. That's what you are feeling, that something is slipping away. And naturally, unless the old has completely gone, the new cannot arrive. There cannot be a meeting of the old and the new. When the old ceases to be, the new begins. But you are on the verge -- if you can take a little courage you will never be the same again. You can awake but you can escape too! You can become very much afraid of awakening.

... The dream is going to go! Just keep a little alert. And you are coming close to home!

[The Primal Therapy group is present. One leader says: I don't know quite how much to just allow things to happen -- which I prefer -- or how much to do and structure and direct the thing so that it creates a space where other things can happen.]

No. A little structure is good. Too much structure is not good but without structure you will not come to any results. An unstructured group is good if it goes on for at least three months. Then something is bound to happen! How can you escape.... Mm? But if it is only for ten, twelve, fifteen days, then an unstructured group will be just a dissipation of energy. If it is too structured, then freedom is destroyed -- people feel repressed, regimented, and that too is not good. So one has to keep a balance -- fifty-fifty: fifty percent structured, but always with possibilities, open possibilities. Then much will be the result.

Later on we can have long, three-month groups, then there is no need for any structure. But things are bound to happen then, because how long can you avoid them ? But in a shorter time period if there is no structure, then everything will simply fizzle out. A little structure is a must.

And think more of primal. Don't think of other groups because there are other groups already. If you start doing rebirthing processes there, then Rebirthing will not be of any use. You need not bring other groups into it. A little bit is okay but your main work should be on primal screaming; you should insist on that. That should remain the main body of the work. And fifty percent structure is perfectly good.

And it is nothing to do with the group energy -- it is just too hot now so everybody is low.

It is just that the climate is too heavy and everybody is feeling tired. It is not just an accident that the east is lazy: it is because of the heat. The heat is such that just to survive is enough work. When it is cold, one wants to do something to keep oneself warm; when it is hot one simply wants to rest to keep oneself cool. That's why -- otherwise there is no problem.

But remember, fifty percent structure. Don't be too obsessed with structure. So freedom is there -- allow a few things to happen on their own -- but not one hundred percent freedom, otherwise you won't come to

any results. People may enjoy but enjoyment is not the real thing. The real thing is that some insights should happen to them.

But it is just summer and nothing else. Soon it will be gone and things will start flowing.

The 99 Names of Nothingness

Chapter #4
Chapter title: None

8 May 1978 pm in Chuang Tzu Auditorium

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Video:	No

Basiro. It is a sufi name for God. It means 'all-seeing.' There is no way to hide from God but man goes on trying. Not that he succeeds, he cannot succeed in the very nature of things. But in the effort he wastes his life and becomes alienated from God, starts believing he has deceived God.

Start meditating on the all-seeing quality of God, on the fact that He is everywhere, that you are never alone, that you cannot be alone, that He sees inside you. You cannot escape from Him, there is nowhere to go. Wherever you are, He is. You are in Him, you are Him. He is not seeing you from the outside. If He were seeing you from the outside there may have been ways to avoid Him but He is seeing you through your own consciousness so it is impossible to get rid of Him.

Surrender and open up to God. Be nude before Him. This is the meaning of authenticity. And when a person is authentic, he is religious. This is the idea behind the sufi name: it is just a device to make you authentic.

[Osho gives sannyasin to a seeker who has been initiated by the Anand Marga movement.]

You have been on a path of shakti -- of power, energy -- and that's a dangerous trip. Very few people reach through power. It is very appealing, magnifying, gratifying, but dangerous, because the ego can ride on it. One should never search for power. Power comes of its own accord but that's another matter. One should search for peace. One's goal should remain peace-oriented, then a power comes, a great power, but it is just a by-product; you don't take much note of it.

Hence the ego can't ride on it. It comes like a shadow, it is not the main thing. The main thing is peace and peace is against the ego. One is as peaceful as one is egoless. So the ego cannot absorb, exploit the peace that arises in one's being, but it can exploit power very easily.

The people who seek power are more, because that is a natural instinct. We seek power through money, we seek power through politics, we seek power even through God. That's why we say that God is omnipotent, all-powerful. But the search is basically wrong. The search should be for silence, for stillness, for utter annihilation. The search should be to cease... for nirvana, not for power but to become nothing. The ego cannot ride on nothingness, and that's the beauty and grandeur of nothingness.

Power comes but then that power is never used by the ego. In fact that power is never used by you. It functions without your ever being concerned with it, it functions on its own. You remain blissfully unaware of it. It follows you just like a shadow. You don't think about it, you need not be bothered about it. And the more humble you become, the more silent, the more the power grows, because all the energy that is involved in the ego becomes released; that's your power.

So you have to take a drastic step. Forget all about a power search. And this is my observation, that the

people who are in any way searching for spiritual power, sooner or later turn into politicians, become victims of politics. They start moving into politics because there is a logical relationship between the two. So be very conscious. Here with me you have to disappear. And then there is great benediction.

Amito Jalal. Amito can mean two things. One: immortality, and second: that which is immeasurable. And immortality is immeasurable, it cannot be measured. Only mortality can be measured because it has limits -- birth and death. Immortality has no birth, no death, it is immeasurable. Immortality is another name for God. We are immortals but not as 'we.' We are immortals only when we are not. In our not-being is our real existence; in our being we go on missing.

To be is to be finite; not to be is to be infinite. To exist as a person is to exist in the limitations of birth and death -- old age, illness, disease and all. Not to exist as a person means to start existing as a presence. Then there is no beginning and no end; you are co-terminal with existence itself. That is the meaning of 'Amito.'

And the second name I give you is 'Jalal.' It is a sufi name for God -- it means: the beautiful. All beauty is God's. All ugliness is man-created. And wherever you see beauty, worship it. It is divine! The more you worship beauty -- in the sunset, in a human face, in a bird on the wing, in the wind passing through the pine trees and in the river winding its way down the Himalayas... Wherever you see it, worship it, bow down to it, kneel down in deep prayer, because wherever beauty is, God is just around the corner. There is no need to go to the temple; if you can seek Him in beauty, then the whole existence is His temple.

The more you become aware and conscious and sensitive of beauty, the more you will be surprised to discover that the small things you had never taken any note of are of immense beauty -- just a pebble on the shore, just the silence of the desert or these insects in the night or the darkness of the night itself! Once you start becoming aware of it, then slowly slowly each and everything becomes His 'jalal', his beauty!

And I am not saying to look for it only outside you; look in yourself too. Standing before a mirror, don't think you are standing there: this too is God reflected in the mirror. Look in your own eyes reflected in the mirror, worship and bow down. Then a new love affair starts with existence. And that love affair will lead you slowly slowly towards the immortal, the immeasurable....

Do the camp. Relax with my people, don't remain tense. And don't take sannyas seriously. Be playful about it, then much more will happen. Enjoy it! Don't make it a holy trip, because all holy trips are ego trips. Just be a child with all my children here, and enjoy -- sing and dance.

Don't keep aloof and don't think that you are doing anything serious; we are not doing serious things at all. A joke is far holier than your so-called holy books because it brings laughter, and laughter is the quality of God. The ancient Hebrews say that God created the world because He loves gossiping and He loves stories. And they also say that when a man dies and reaches God, God asks, 'What's new ?'

So be joyously here... and much is going to happen. It happens on its own, you need not force it.

[A sannyasin says she has discovered a sensitivity within herself, feels weaker, and wonders how she will be able to cope in the West. Osho tells her not to mistake vulnerability for weakness. They appear alike only, but vulnerability is greater than any strength. Osho talks of the seeming durability of the rock, the seeming impotence of water.

Osho says: This is my whole approach, tao is my way. I help you to become vulnerable. Through being vulnerable, one is victorious. And with the dropping of the defence armour, one drops fear and then love has access to one's being. If you are trying to be strong, you can't be true. Man is delicate; that is the truth. We are just dewdrops slipping off a grass leaf. So accept and welcome this vulnerability. Nothing is more valuable than this. This is the most precious treasure you are coming across.]

[A sannyasin says: I came here more or less out of a mental institution. I was afraid of going in one again but I think I've come to myself.]

You have come... and now nobody can drive you mad. If you have not been mad here, no place! Now you can go anywhere and live anywhere and you will not be mad.

[Osho checks the energy of a sannyasin who has been running a centre in the west.]

Much is going to happen just allow it to happen. It is not really a question of doing, it is more a question

of allowing. If you can simply allow it, unafraid, if you can be receptive, you will be transformed. Just don't resist.

There is a famous statement of Jesus: 'Resist not evil'... but people resist even the good. What to say about evil? -- that is out of the question. Even if God comes to you, you will resist. Sometimes it is easier to allow evil than it is to allow goodness because evil is below you, you remain higher than it. To allow the good is more dangerous. It is higher than you; you are drowned by it. God comes like a flood: one is utterly drowned. The problem is not that people don't seek God; the problem is that God seeks people but they escape. They hide in a thousand and one ways.

You have come at a very very significant moment of your life -- the energy is just on the threshold. If you can dare and open the door, something that you cannot imagine, cannot dream about is going to happen. If you remain cowardly and keep your doors closed, then you can go on doing a thousand and one things but nothing will happen.

For this one month that you are here just remain absolutely available to me, that's all -- no argument with me, no resistance towards me. Trust is the key for you. And once you have experienced a few moments of trust, it will be yours forever. The problem is just the first experience of trust. The next becomes easier and it goes on becoming easier and easier: the more you experience, the more you know that trust is the door. The first experience of trust is very difficult because a thousand and one doubts arise.

But you are in a good energy. If you miss, you will be responsible, your energy will not be responsible!

The 99 Names of Nothingness

Chapter #5
Chapter title: None

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Shahido. It is a sufi name for God and means: one who witnesses all, the great witness....]

Nothing is hidden from God because God is the inside of everything. And the inside knows all. You can hide something from others but you cannot hide it from yourself, and it is there that God is hiding. It is not in the object, it is in the subject itself.

There is a sufi story....

Two disciples came to a master; they wanted to attain to truth. The master gave each of them a dove and told them 'Go to a place where nobody is witnessing you and kill the dove.'

The first one went just outside the house. There was nobody -- it was a hot afternoon and nobody was on the road. He killed the dove, came back. The other disciple never turned up for three years. The master waited and waited and after three years the disciple came with the dove and said 'I could not find a place where He was not the witness. I have tried all kinds of places, places where there was nobody watching. I had gone into deep dark caves where even if somebody was there he could not have seen it. But everywhere He was watching from inside me. So I closed my eyes but then He was watching from inside the door. In these three years I have tried all that was humanly possible. I am sorry -- I cannot fulfill the mission.'

The master was very happy and he said 'You are accepted and the first is rejected. You have found the very secret of meditation. Live always aware of this witness and God will become available to you. He is available.'

Zahira. That too is a sufi name for God. It means: the manifest one. Shahido means the hidden one who is looking from inside, Zahira means the manifest one who is manifest everywhere -- in the trees, in the rivers, in the mountains, in people, in animals. God is both, the hidden and the unhidden. He is not only the inside, He is the outside too because He is all.

So this is going to be your meditation: looking at a tree, forget the tree -- remember God. Seeing a flower, forget the flower and see God. Talking to a friend, forget the friend -- start talking to God. It is a knack, it comes slowly. It is a great art. Once you know the art you have magic with you: you can transform everything into God. Then wherever you are you are surrounded by gods and gods in millions of forms.
So this is going to be your work: see God in everything....

Just being available to me things start happening, things which on your own you may never be able to begin.

The presence of the master functions as a catalytic agent -- it triggers. Then there is a chain reaction: one thing leads to another and then it goes on and on. Once the process has started you can be on your own. But the first triggering is of immense value. And that happens to anybody who is ready to trust. I can see great trust in you, so there is no problem. The problem arises with people who want something to happen but won't allow it to happen. Then they are in a contradiction. They would like it to happen but they won't open their doors. They would like the sun to come in but they won't open the doors. The sun goes on waiting outside and they remain behind their doors in darkness, just dreaming about light but doing nothing.

And much is not needed to be done in fact -- just opening the door is enough. Just give way to me. You can give way and you can give way so easily that it is not going to be a task, it is going to be just a play.

Sabur. It is a name for God; it means 'the patient one.' God is infinite patience, that's why He goes on creating. He is never frustrated; otherwise He would have stopped long ago, at least in creating man. Man does not deserve to be here. He has been a continuous nuisance in existence but God is not frustrated yet.

A great Indian poet, Rabindranath Tagore, has written a small song: 'Whenever I see a new child born I thank God, because I know He still hopes. He is not yet tired, He still believes and trusts, He is not finished with man yet. He will go on creating and will go on hoping.'

It is one of the most beautiful names for God. Sufis have ninety-nine names for God; this is one of the most beautiful: 'Sabur.' And it has a message for you also: if you want to attain to God, you have also to learn infinite patience. In some measure, we have to be like Him. Nothing hinders more than impatience -- and that is one of the greatest problems for the modern mind. Never before has man been in such haste, in such hurry; people want everything instantaneously. They think God is also coffee or something like that. God needs infinite patience, absolute patience, because He can happen only when you are in an absolute let-go. If you are tense, if you are in a hurry, if you want to do it right now, you cannot be relaxed. Your very expectation will excite you and any excitation is a kind of fever.

God is possible only when you are utterly at peace, at home. If He comes today, good; if He comes tomorrow, good. If He comes in eternity, good; or if He decides never to come, that too is good because all that He decides is good. This is surrender, this is patience, and in such a state of mind He comes immediately, instantly.

The more patience you have, the faster is the happening -- the less patience, the more delayed.

So think of God as patience and create patience in yourself, because only patience can meet patience.

[A sannyasin says: Ohh... so much has happened here. I feel so good! I feel like I want you to take me and swallow me up.]

Right! You have been swallowed already, you are inside me now. And that is the only way to let me in: if you are inside me only then can I be inside you. It is reciprocal, it is mutual.

Something has happened and it will go on growing. Soon it will become a huge, enormous phenomenon....

[A sannyasin says she has a buzzing sound in her head. Osho checks her energy.]

Whenever it happens, listen to it very very lovingly and attentively. It is the sound of the cosmos. It is the sound meditators have always been hearing, have always been searching to hear, praying to God so that

they can hear. And if you listen attentively, it will become more and more clear. And when it becomes more clear you will start hearing it not only as noise but as a very harmonious thing, a subtle rhythm, and that is the rhythm of life itself. This sound is known in the East as 'Omkar', as the sound of the cosmos itself. When all sounds disappear, this is heard. It is a great blessing.

So, whenever you are not doing anything, sitting silently, just close your eyes and listen to it. Leave everything in the background and become totally attentive to it. It will become more clear every day you will hear it in more detail and the rhythm will become a great blessing. Slowly slowly you will be able to hear It everywhere; even in the marketplace, in a noisy place, it will surround you and it will protect you. This is beautiful -- continue it. Good!

[A sannyasin says she only feels really alive when in love, the rest of the time she is not really aware, is making plans...]

In fact one only feels life when one loves. Only love makes you aware of life, nothing else. Love is the light in which life becomes known. Love means a mirror to reflect you. When you are in love with a person, what actually happens is this: that the other person, his consciousness, his presence, becomes a mirror to you. You are reflected in it, so you can see yourself; then you are aware. When there is no love, there is no mirror. Things cannot reflect you, only being can reflect you. A being can be reflected only by a being.

They say that if you go to the sun and you stand on it you will not see its light. You will not know that there is any light from the sun going and filling the whole universe -- not at all. You will be standing in darkness. It is very dark there, and the reason is that light can be known only when it is reflected. So you will see the earth reflecting light, the moon reflecting light, Mars reflecting light, but the sun will be dark. And that's exactly what is happening here: you don't the earth reflecting light because you are on the earth, but when people go to the moon they see the earth so luminous, as luminous as the moon.

Light needs to be reflected, only then can it be seen. And your consciousness is the highest quality of light, the subtlest light, the most refined light -- it can be reflected only in love, and then only are you aware. That's why in love people become very beautiful... suddenly! They are no more ordinary, a grace descends. Everything changes -- their eyes, their gestures, their walk, the way they sit, the way they talk, their sound; everything is immediately transformed.

So the observation is very accurate: only in love does one feel alive. But now the question is: how to remain in love for twenty-four hours so that you can remain alive for twenty-four hours? Because this is not much of a life -- that once in a while you are alive and then you are dead. Long periods of death and then one flare-up of life; this is not much, not good enough. But one can remain in love continuously.

If you are watering a plant you can water without love, you can water with love. You can treat the plant just as a thing or you can treat the plant as a person -- they are people! Just say hello to the plant and you see the difference. Hug a tree and see the difference. Have a little chit-chat with it. In the beginning it may not respond, but slowly slowly it will become friendly. Slowly slowly it will understand your love, and when you come close to it there will be ecstasy in the tree. And I am not talking poetry, I am talking actual science. Being with the tree then is experiencing as much love as being with your beloved. Then cooking food can give as much love or cleaning the floor can give as much love. Because this whole earth is divine.

The story goes that when Moses reached Mount Sinai, God shouted at him 'Take your shoes off -- you are walking on the holy ground!' But those who know know that all ground is holy ground, wherever you walk it is holy ground. You can walk on an ordinary street feeling the holy ground underneath your feet and then there is love, and love makes one alive, aflame.

Your observation is right -- now implement it in many more ways in your life. Just don't depend on the so-called love. Let love spread, let love become your very climate.

[A sannyasin has a problem she cannot explain, Osho checks her energy.]

Everything is perfectly good! Your energy is absolutely as it should be. And it is moving into new spaces in your being, that's why you feel puzzled. It is not moving in the same groove; otherwise there would have been no problem. It is finding new outlets for itself, it is expanding. It is getting new territories under its control, territories of which you have not even been aware. That's why you feel a little puzzled, confused, about what is happening and you feel a kind of haze surrounding you for a few days, a cloudiness. Everything will remain vague. It always happens whenever energy moves into a new dimension. Before it

becomes settled there one cannot be certain about what is happening. But everything is on the right lines.

And whenever you need me, just remember me. Close your eyes, put your hands on your heart and remember me. Whenever you feel puzzled, whenever you feel that you are not centered, not rooted, whenever you feel some question is there and there is no answer to it, just close your eyes, remember me, feel me close. Feel my energy surrounding you -- be drowned in it. And now it is possible. It is not possible for everybody but now you have come to the point where it is possible.

So make use of it. The contact has happened; now there is no need to be worried. And you are not alone, mm? Those spaces will be new and you will feel many times that you are alone and like a child lost, but you are not alone. Soon you will find me everywhere, wherever you move inside.

The 99 Names of Nothingness

Chapter #6
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Wajid. Wajid is a sufi name for God. It means: one who has no needs, one who is fulfilled, contented. Fulfilment is another name for God. Unless one becomes God one remains unfulfilled. Dissolving into God is disappearing from the world of needs. Then one simply is and all is good. Then whatsoever happens is blissful: life is blissful, death too. Then there is no distinction between success and failure, then there is no choice.

The sufi names of God are tremendously significant. They are not just names for God, they are immensely meaningful for the seekers. They are also paths to God, indicators, arrows pointing towards the ultimate. God is one who has no needs.

The less needs you have, the closer you will be to God. And in moments of no need there will be no barrier between you and God. There are moments when suddenly you don't have any need. Just one morning, sitting silently watching the sunrise, there is no need, ~no desire, no idea, no thought. The mind is empty, clean, unclouded. The rising sun is so beautiful, so allowing, that one is caught in that net of beauty. In that moment time stops and one cannot imagine things can be better than this. That is the moment of ' wajid.' You are closest to God in that moment because desires have disappeared.

Search for these moments. Sometimes they come on their own, but if you search they will come more. If you wait for them you will be able to recognise them more. If you cherish them, they will stay a little longer than ordinarily. If you prayerfully, lovingly, ask for them, more will be the possibility.

Samada... a name for God. It means: 'one to whom we turn when we are in difficulty.' Man remembers God only when he is in difficulty. When there is pain, suffering, anguish, when one becomes aware of the fragility of life, when one sees the momentariness of all that is, the fleetingness of life, when one becomes aware that death is approaching closer every moment, then only does one turn towards God.

So suffering has a purpose. The purpose is to remind you of God, that there is a way out of suffering, that if you turn towards God you will go beyond suffering. When we are happy and things are going well, who bothers about God ? We can afford to disbelieve. We can keep Him at the back, we can neglect Him. That's why people who happen to be in a comfortable, convenient life remain superficial. Rich people are almost always superficial. They have not known the anguish that brings depth and they have not known the

suffering in which one turns towards God. Pain brings a depth. Pleasure keeps one on the surface. Pleasure makes people hollow because it has no challenge in it.

This question has been pondered over down through the ages: 'Why is there suffering in life ?' And this is the sufi answer to why there is suffering in life: because only in suffering does one turn towards God, because only through suffering is one's heart purified. Suffering functions as a fire, it is purification. It is not without any purpose, it is not meaninglessly there, it is not accidentally there either. It has a mission.

Samada means: one to whom we always turn in misery. And if one learns how to turn towards God, then one starts turning to Him even when one is not in misery; that is the second step. The first step has to be natural, the second step is going beyond nature. In suffering everybody remembers God. That is natural, nothing very special about it; but the beginning, the first step has been taken. Then remember to remember Him even when there is no suffering. When all is going beautifully, don't forget Him; then even happiness starts becoming deeper. With the remembrance of God everything takes on a depth, plenitude, height. Without God, man is just trivia, just a driftwood.

Prem means love, Jami is a name of God. It means the one who bridges all. Without God existence will fall apart. It will be a heap of flowers, it will not be a garland. To make a garland a thread is needed which joins all the flowers together, which runs through them. That is the meaning of 'Jami.'

He is the thread that keeps this chaos as a cosmos. He is the running unity between trees and mountains, rivers, man, woman, stars. He is the glue that keeps the universe together, otherwise there is no reason why things should be together. Of course, it is an invisible force.

Scientists believe in gravitation: without it the earth would not remain together. Nobody can see gravitation, nobody has ever seen it, but it explains something. Since that important day when Newton was sitting under the tree and the apple fell, something that had always been there became visible to him. He could see why the apple was falling towards the earth. Why not upwards? Why do things fall downwards? There must be a pull in the earth which can't be seen but can be felt.

God is the gravitation, not only of the earth but of the total cosmos. That is the meaning of 'Jami' -- one who keeps all things together. And love is that quality that keeps everything together. It is through love that the world is a unity, an organic unity. It is not just a mechanism. There is a soul in it. It is vibrant with life.

So remember two things: love is the closest experience to God and God is the ultimate experience of love.

Salam -- a name of God. The word has two meanings, two aspects of one phenomenon: silence and peace. Silence is the interior phenomenon, peace is its outer expression. When a person is silent within, he is peaceful outside. Unless silence is at the core, the peace on the surface is false, pseudo.

Never try to cultivate peace on the surface. That creates conflict, that is the sole cause of all schizophrenia in the world, it creates split. You cannot impose peace from the outside, and that's what has been done down through the ages: people have been taught to be peaceful. So they pretend to be peaceful and they are boiling within. They have learned etiquette but their beings are not transformed. They talk about peace and they prepare for war. The more they prepare for war, the more they talk about peace: they hide behind that peace-talk.

All natural phenomena have to begin from within and then they have to spread outwards, just like a seed. The tree is not imposed from the outside. The seed bursts forth into a tree; it comes from the within. The interior core slowly slowly becomes its exterior. That which is hidden becomes manifest.

Silence is the hidden peace and peace is manifest silence. And that is the meaning of the word 'Salam': God is both -- silent, peaceful. And man has also to be a god. Man has also to be silent and peaceful, because only when these things have happened is one capable of seeing, is one capable of knowing. When the heart is utterly silent, not a single feeling, thought, emotion stirs, when there is no conflict outside, no enmity with anybody, in that moment of tranquillity one comes to know what truth is, what God is.

[A sannyasin, leaving, says: I wrote to you about some friends I have in San Francisco in a healing group. You said to help them all to become sannyasins. I don't know what to do about it, how to help them.]

Just allow me to do -- don't you think about it. Because you cannot help anybody to become a sannyasin by arguing. It is not an argument. It is not a question of convincing somebody, it is more like an infection. Just be there, open, loving, blissful, and the infection starts. You need not be after them, otherwise you will

put them off. If you try to convince them they will argue. And always remember that all that is really true is beyond the argument. The false has all arguments in its favour.

Have you heard the famous story? -- that there is a wall between heaven and hell. God was very disturbed because the wall had not been repaired for centuries and He wanted the devil to repair it -- just the ordinary problems of all kinds of neighbours. The devil of course wanted God to repair it. They started arguing and in the heat of the argument God said 'If you don't listen to me, I will drag you to court!' The devil laughed. He said 'Where are you going to find a lawyer for yourself? They are all here!'

For God there is no... for love there is no argument. For meditation there is no way to convince people. And once you start trying to convince you are already moving in a wrong direction. These things spread like infection, they are contagious diseases. Just a sannyasin is enough to turn people orange. You should be there -- just let them see what has happened to you. There is no need to show it to them; just let them see what has happened to you. If you want to show you may exaggerate, you may pretend -- that is the usual mind tendency. You may exaggerate.

Just be there in your reality, in your authenticity. Just let them see what has happened to you, and that is going to bring them towards me... not your logic but your laughter. Just go and laugh with them and dance with them.

This will be the name for the centre: Kabir. It is a sufi name for God -- it means 'the great, the infinite, the vast.' And it is also the name of a very great mystic, Kabir.

Help people to remember God, and by helping people to remember God, you will be remembering God automatically. It is a tremendous help for yourself. Slowly slowly, just helping people towards God, you start moving -- not even knowing that you are. One day one is surprised that one has moved so far so fast.

People who are just working on themselves become too self-conscious, that's why my suggestion always is to start a small centre. A few friends-will start gathering. They will talk, they will discuss, they will read, they will meditate, and you will become more and more concerned about them rather than about yourself. That unconcern with yourself is a tremendous help for your growth.

Don't be worried and don't feel fear. I will take care -- it will start functioning. Keep this (a box) with you, and whenever you need me just put it on the heart and I will give you a call.

[A sannyasin, leaving, says: I would like to be able to love you. I feel so *tight*.]

You are! You are growing towards love, slowly, slowly. And love is not a seasonal flower, not the love for me. It is a cedar of lebanon: it takes time, sometimes even lives. Many of you are here who have loved me for lives and it has been growing slowly, slowly.

Krishna Ali. Krishna is the name of a hindu incarnation. Hindus believe in twenty-four incarnations of God. Twenty-three of them are partial, only part of God descends; Krishna is the total manifestation of God. Literally the word krishna means 'the one who attracts.' And there is a suspicion that the word 'Christ' comes from krishna. The root for both the words is the same -- 'one who is the centre of all.' So krishna is the most beautiful word in the hindu mind.

The second word, 'ali', is a sufi word, a name of God. It means 'the most high.' In your past lives you have been moving between these two traditions again and again -- the hindu and the mohammedan -- and both the currents have become very very synthesised in you. A part of you is hindu and a part of you is mohammedan and the meeting is beautiful.

Cross-breeding is always beautiful. A person who has lived only in one tradition remains a little impoverished. You have lived in two traditions before and now you are living in the third -- the christian. Now this can become a beautiful pinnacle, a great synthesis. And all religions are paths towards the same peak. Howsoever different and howsoever diametrically opposite they may appear, at the final realisation they all fall into the same ocean.

My sannyas does not belong to any religion but all religions belong to my sannyas. Sannyas is that oceanic feeling where all rivers meet, mingle and disappear. So a hindu can be a sannyasin, a jew can be a sannyasin, a mohammedan can be a sannyasin, but the moment they become sannyasins they are no more hindus, no more jews, no more mohammedans. When the Ganges falls into the ocean it has the same taste as when the Volga falls into the ocean. Sannyas is that taste of the ocean and all rivers lead to it.

And next time, come for a longer period -- much has to be done.

[A seeker says Osho reminds her of her father who died last year.]

You can find him in me! It is only a question of love -- only forms change. You can find him again, again and again. All that is needed is a loving heart. Because people are not loving, that's why the problem arises: one father dies and you are not loving, so you cannot love anybody else again that way, hence the misery. One child dies and you cannot love some other child with the same intensity, hence you go on missing him. If we can love, then nothing is ever lost. Our lovers go on coming in different ways, in different forms. Only forms change, love remains eternally the same.

So good, if you have that feeling then get deeper into it. And it is only a question of opening your heart.

[When Osho invites her to come back again, she replies that she cannot promise.]

Promising is not the question. Who can promise? And how?... because the future is so uncertain....

We cannot even promise for the next moment, so that is not... I am not asking about promises, mm? Just have a dream of coming again -- that will do.

Come back, because much can happen here. This time you have been just a visitor on the outside; next time become more of an insider. Go into groups, meditate, feel me more, and you may find your home here.

[A visitor says: I'm very undecided about taking sannyas. My mind chatters a lot and my feelings.... Maybe I expect too much.]

Everybody feels uncertain, that's natural. How can you be certain about something into which you are entering for the first time? One has to enter in spite of the uncertainty, in spite of all the doubts, in spite of all suspicions, hesitations, confusions. One has to dare! These things are not like logical conclusions. It is not that first you have to be one hundred percent certain; you will never be one hundred percent certain. One hundred percent certainty also comes but it comes by becoming a sannyasin. It cannot come unless you become. How can it? From the outside it can't ever be total.

Sannyas is a kind of love affair -- you fall in love. Do you think that lovers are certain that this is the right person, that they may be doing something for which they may repent? This person looks so beautiful but may not be so. And who knows about the reality? -- this may be just their projection. This may be just their hallucination about it, their expectations, and the reality may destroy them all -- then what? But people still go on loving.

That is great in man -- that when it is a question of love he throws all doubts and uncertainties to the wind. That's why the mind says 'Love is a fall, you have fallen.' That's why it is called 'falling in love.' You are no more in your senses, you have gone mad. But when love is there knocking on the door, who bothers? One is ready to go mad. Only fools will remain sane, the wise will go mad.

Sannyas is also a kind of love affair -- a love affair with infinity, a love affair with the unknown.

I can understand all your hesitations, uncertainties, but they will remain. There is no need to wait -- take the jump! And with the jump all your energy will settle. There are a few things one can know only by doing them.

If you want to wait you can, but my feeling is that there is no need to wait. How long can you stay here ?

Jalalo. It is a name of God. It means 'the majestic one, the beautiful one.' Everybody is carrying the beautiful one within himself and is completely unaware of it. The majestic is hidden inside you, and unless you know it, you will remain a beggar. Once that is known then one is an emperor, the whole existence is one's kingdom. But people search for the kingdom and hence they miss. Search for the king and the kingdom comes automatically of its own accord. And the king is within you; the kingdom is without and the king is within.

These are the two types of people: those who search for the kingdom.... They never find it. How can you find the kingdom if you have not found the king ? These are worldly people -- running after money, power, prestige, the whole power politics. The second kind, the rare kind, is the religious person who doesn't bother about the kingdom, who goes in and finds the king. But in finding the king, the kingdom is found.

That king is called 'Jalal', the beautiful one, the majestic one.

[To another seeker, Osho says...]

I have been waiting for you and you have been searching for me but you have always been afraid.

You have missed many opportunities before -- don't miss this opportunity! Your ego has been a barrier up to now. You are very clever and you can always find beautiful explanations for your ego. Now drop them -- it is time -- and take the jump!

Sabura. It is a name of God. It means: the patient one. And God is achieved only through patience. Those who are in a hurry, miss. There is a very ancient taoist saying: 'Hurry slowly.' Yes, effort is needed but it should be effortless. Work is needed but it should have the quality Of play.

It is one of the most beautiful names. Become patient. God comes -- all that we need is to be in a prayerful waiting. We cannot snatch, we cannot grab, we can only be open and available.

And I see that you are just on the threshold -- if you open the doors the sun is just there and you will be full of light!

[She says she has done enlightenment intensive group in Germany... She was enlightened but she couldn't keep it.]

Good! So start with Enlightenment again. Become enlightened again but don't keep it, because an enlightenment that has to be kept is not worth anything. Enjoy it and drop it....

That feeling is going to happen forever too. But you need not keep it, you cannot keep it. If you try to keep it, it will disappear, because keeping means you have become a hoarder. Enlightenment is possible only with open hands, not with a fist -- close the hand and it is gone....

And the real group is me. These are just things to play around with, toys!

[A sannyasin says: Someone, a teacher in the States, wrote me to surrender to my own inner light -- not to surrender to anyone, not to depend on anybody. And that tastes good.]

There is nobody except yourself -- how can you surrender to anybody else? That teacher must be just stupid. To think in terms of there being someone else is utter nonsense. The light is neither inner nor outer, it is not yours nor mine. The light is simply light. Surrender to light. Wherever it is, it is yours!

These ideas appeal very much because they nourish the ego: 'Don't surrender to anybody.' But who is there? Even if you want to surrender to anybody you will not be able to find him. Only one exists, there have never been two. And what nonsense to talk about the inner light, as if there is some outer light too.

[The sannyasin says: She speaks of the 'Christ-light.']

Just words! Then there is Buddha light and Krishna light. Light is simply light -- what has it to do with Christ or Buddha? And how can Christ's light be within you?...

That is just thinking! How can Christ's light be within you? Then what used to happen to people who were born before Christ ? They all lived in darkness ? Buddha lived five hundred years before Christ and Krishna, twenty-five centuries before Christ -- do you think they all lived in darkness?

So what is the point of calling it Christ-light? Light is simply light! Surrender to light. Wherever it is, it is yours. When one surrenders to a master he is really surrendering to himself. But he does not know who he is, so he cannot surrender directly to himself: he goes via the master. The master is just a passage to come to yourself. It is like a mirror: you look into the mirror and you see your face. You look into the master and you will find yourself and nobody else.

These are just very ordinary egoistic statements but arranged in a beautiful way; they appeal to many people.

Surrender to light -- I don't say to whom. And when you surrender, what are you going to surrender ? You are going to surrender yourself so it is far easier always to surrender to a master. Otherwise how will you surrender yourself? Surrendering yourself to yourself? You will come in from the backdoor again.

A master is nothing but a device. There is nobody there. I am not here. I am just a situation for you.... Meditate over it. Good.

The 99 Names of Nothingness

Chapter #7
Chapter title: None

11 May 1978 pm in Chuang Tzu Auditorium

Archive code: 7805115	
ShortTitle: NAMES07	
Audio:	No
Video:	No

Alima. It is a sufi name for God. It means: one who knows. Only God knows and unless we become one with God there is no knowing. All else that we think is knowledge is just trivia, rubbish -- at the most information, but not knowledge. And the difference is great: to know means to know from the inside; information means to collect something from the outside.

If you ask a scientist about a flower, whatsoever he is going to say is information. Ask the lover or the poet or the painter. What he is going to say about the flower will be closer to knowing, will be something from inside.

They say in Japan that if you want to paint a bamboo, first you will have to become a bamboo. Otherwise how can you paint it? -- you will not know the inside story. And that's the difference between painting and photography. Photography is information, because the camera cannot go within. It remains an outsider, it is a spectator, it does not participate. A painting means that the painter entered into it, participated in its being, fell en rapport with it. There were moments when he was not, only the bamboo was there. He felt the bamboo in the morning sun, as the bamboo feels it. He felt the bamboo when the cuckoo comes and starts crying around it. He felt the bamboo on the full-moon night when a subtle breeze passes by and whispers something in the ear of the bamboo.

Sufis say that only God knows because God is the inside of all. God is not a person but just the inside of everything -- inside me, inside you, inside the rock inside the flower... inside the whole existence.

Science studies existence from the outside, hence it remains information. Religion goes into it. Religion is not a detached observation, no; it is falling in love. That is the meaning of 'Alima': to know things from the inside.

[Worship beauty is the message in the name Jamil.]

Don't think of God as truth, rather, think of God as beauty. Religion would have been totally different if God were thought of as beauty rather than as truth. I am not saying that He is not true -- He is, but it makes a lot of difference for people in how they conceive of Him.

Because God has been conceived of as truth, people started thinking logically about Him. Truth creates logic in consciousness, it stirs logic. Truth seems like the conclusion of a syllogism. People started arguing about God, started proving, disproving. Because God was conceived of as truth, religion automatically became reduced to theology. Rather than becoming poetry, it became theology. Rather than becoming an aesthetic experience, it became logic-chopping. Rather than enhancing the earth, making it more beautiful, it went against life. Logic is always against life; it is murderous because it depends on analysis; analysis kills. Because God was thought of as truth, religious people became thinkers, not creative artists. Just that simple phenom-enon dominated the whole past of ten thousand years.

Sufis say that God is beautiful, 'jamil.' Think of Him as beauty, then it stirs creativity in you. Because beauty has to be created -- in poetry, in sculpture, in painting; one has to give birth to it. If you think of God as beauty then you can do something about it. If God is truth then you can't do anything about it, you have

to discover it. Truth is there -- you have just to uncover it.

But if God is beauty then you are not only to discover it, you have to create. Then the whole perspective changes and religion becomes life-affirmative. Then it enhances and affirms. It is not life-negative, it is not in the service of death. Then religion is not against love, because how can beauty be against love? Then religion is not against dance, it is not against celebration. How can beauty be against celebration? Then the earth is not a punishment but a holiday resort. We are here just to enjoy -- it is a gift.

[A sannyasin, leaving, says: I see it as my last trip.]

Very good. You needed this trouble, so... but it is finished. Mm? you had some idea to go into business but now drop that idea forever. You have to go somewhere else.

Business is for those people who don't want to go anywhere else, who want to remain occupied with the mundane, with the futile. And if one wants to remain with the futile one has to go on thinking that one is doing something great, something very valuable. That illusion is a must. Otherwise millions of people cannot go on just accumulating money and rushing from one place to another and then one day simply dying! The whole thing comes to nothing and their whole life has been just a wastage. Everybody sees this, that this is happening, but everybody continues to follow the routine. The illusion is great and it is supported by the collective hypnosis.

One who really wants to know what life is has to get out of the business mind. One has to create the mind of an explorer, an adventurer. Because life is not business and life is not bargaining. It is a risk, it is a gambling rather than a business.

So this time take six weeks if they are needed, but close everything so that you will be completely out of it.

[A sannyasin leaving, says she is afraid of change.]

Mm, nothing to be afraid of. I will keep following you. And the thing that has settled in you cannot be unsettled by the West now. The West cannot do anything any more. It will become even more settled by seeing the whole nonsense that goes on in the world. And if you want to see the real nonsense, you have to go to the West to see it. The East is very poor -- it cannot afford that much nonsense. If you really want to see the whole neurosis of man, one has to be in the West.

This going will help. It will make you more settled, it will make you more certain of your being, it will give you more confidence in the direction you are moving. You will come back more grounded more centered. It will be a good contrast.

So nothing to be afraid of. Just go happily and see the whole circus that goes on there. And this time you will be able to see it. You can see the circus only when you are no more part of it. If you are part of it you cannot see it; to see, a little distance is needed. If you yourself are the circus, then who is there to see it? Something has settled in you -- you will have that distance there, you will be able to see things more clearly. And you will be able to understand the whole ridiculousness of it. Fear is natural but there is no need to support it. Just go happily!

[A visitor says he wants to feel Osho's presence. Osho checks his energy.]

The mind is too full of thoughts, a great traffic of thoughts in the mind is there almost like a thick wall. And to feel my presence, gaps of thoughtlessness are needed, because I can penetrate in you only through those intervals, pauses, periods. If the mind is occupied with thoughts, then there is no way to enter. And presence is a very delicate phenomenon; a single thought there is enough to prevent it.

You have been living in your head long enough -- you have forgotten the language of the heart. You need to learn it again, because without learning the language of heart a man lives only on the surface of life. One can swim, but one cannot dive deep. Depth is not available to the mind, depth is possible only through the heart. But this is not something special that has happened to you; this is happening to the whole modern mind. The more modern a mind is, the more a mind a person is. There is nothing like a modern heart, the heart is very ancient. The mind is very modern. But the ancient heart knows something. Only the heart can feel the presence of somebody who is absent.

The mind can feel the presence of somebody who is very present. The mind can feel the impact of a

personality -- and personality and presence are two different worlds. A personality is just a facade, a synthetic phenomenon. Even a great personality is Just a great pretension, nothing else. The whole art of the personality is: pretend whatsoever you want to be and you will be. Go on pretending, go on pretending, and you will be. But a pretension is a pretension, howsoever long you have been repeating it. It never becomes truth. Truth is truth, repeated or not repeated; a lie is a lie a million times repeated. But that's the art of the whole personality: go on repeating, pretending.

The mind can very easily feel the impact of personality. But I am not a personality. I am a nobody, I am just ordinariness. To feel me, you will have to learn the grammar of love. Next time you come stay a little longer. It is possible and it should be made possible, otherwise you will be missing something very valuable.

[A sannyasin couple are present. The woman says: Most of the time I feel like a child and it makes me feel so much fear, she says.
Osho checks her energy.]

Raise your hands towards me, close your eyes, and if something starts happening, allow it. Regress as far back as you can go. Become a small child and let things happen. Whatsoever happens, allow -- if your body moves, you start singing like a child or you want to dance like a child, you stand up and you dance. Just be a child.

Go into that space and don't be shy. Don't feel that people are there -- forget everybody. Only I and you are here.

Allow it. You are not allowing it, you are a little bit afraid of it. And it is natural, fear is natural. People will laugh and they will think you have gone crazy. But this is one of the most beautiful things that can happen to a person.

Two and a half must have been the age from where you started deviating from your natural path. That's where you parted from your natural being and you started becoming unnatural. For boys it is around four, for girls it is around two and a half. Girls become self-conscious before boys. They become mature earlier than the boys. So it must have been at two and a half years when you started becoming self-conscious, when the ego had the first stir in you and you started pretending and behaving according to etiquette and all that. You started learning the ways of the society, parents, family. You started becoming false.

That's why your meditation is taking you back to that point. From there you can start again, and that will be beautiful. That is the meaning of being born again; that is a rebirth. One has to go back to the point from where one started becoming false. and of course it is very crazy to be two and a half now and to start again from abc. But it will not take that long. Once you accept it, within weeks you will grow years. Within three of our months you will be back to this age but in a totally new space... and this courage has to be sown now.

Start behaving like a child, start playing with children. Go to the school too and play with children. And don't pretend, just be a child again. Get into the whole idea of it. it will release such innocence in you and such grace.

Just be a child, mm? People will talk to you as if you are a grown-up -- don't bother about them. You can talk gibberish, in baby-language or anything that comes to you. For three, four months, just be a child again.
Good -- I am happy; something valuable is on the way. Gather courage, mm?

(To the man) Don't be worried if she becomes a little child.... Be like a mother or a father or you can also become a small child! And fall in love -- have a little puppy love again! It will be good, mm? Whatsoever comes natural to you, allow, but don't in any way prevent her from being a child. Help her and that will be a great experience for you too. And sooner or later you will also pass through it.

[The sannyasin says they plan to return to Germany.]

If you can stay it will be good, because in Germany it will be very difficult. They don't allow even a two and a half year old to be a two and a half year old; how will they allow you? If you can stay a little longer this will be helpful...

The 99 Names of Nothingness

Chapter #8
Chapter title: None

12 May 1978 pm in Chuang Tzu Auditorium

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ShortTitle:	NAMES08
Audio:	No
Video:	No

[Wahid -- all is one.]

Multiplicity is false, it is only an appearance. Oneness is the truth of reality. We differ only superficially; deep down we are all one. On the circumference many, at the centre one.

So if you look at the circumference it is a chaos: everything seems to be accidental, unrelated to everything else. But if you look from the centre, all is one; then it is a cosmos. Everything is interdependent, all are related. God is the thread, the thread of unity that runs through all. This is the meaning of 'Wahid.' Don't get lost in the many, remember the one.

Even if sometimes the many seems to be so factual, still persist in seeing the one. That's the meaning when Jesus says 'Love your enemy.' He is saying that your enemy is you, he is not separate. To think of destroying the enemy is suicidal: you will be destroying yourself. So even if sometimes it is very difficult to see the one, persist; insist on seeing the one. And that becomes one of the doors towards reality.

Wahhab... another name for God. It means the one who always gives, the bestower of gifts, the giver.

All that we have is His gift, it is not our earning. We have not earned life -- it is a sheer gift, for no reason at all. We don't deserve it. The more you look at the benediction of life, the more the feeling arises: How can we deserve it? -- the beauty of it, the joy of it, the utter splendour of it. We have not done anything to deserve it, it has been bestowed upon us. That is the meaning of the word.

God is overflowing. He gives because He cannot help but give, He gives because of His abundance. He gives like the sun gives light or the flower gives fragrance -- it is simply His nature. Once this is understood one can start moving towards God. This becomes the small path: you also become a giver -- that's the way to come close to Him.

Man is a hoarder; that's where the antagonism exists between man and God. Man is a miser. Even if he gives sometimes, he gives only to get back and to get back more. He is always thinking in terms of profit. Giving is not his joy but a necessity. His giving is business -- it is not love, it is not sharing. This is what is meant by the worldly man.

Who is the spiritual man? The man who knows the joy of giving and who gives for no reason at all, who gives without any discrimination, who does not say 'I will give to you because you are good and I will not give to you because you are bad.' If you discriminate, then again something of the business has entered. God simply goes on giving to the sinners and to the saints, to all alike. When His clouds shower, they don't only shower on the virtuous. When His sun rises it does not rise only for the good: it rises for all.

Imbibe that spirit of sharing, let that become your very style of life. That I call prayer. That is the essential prayer: to be capable of giving without any idea of getting, to be capable of giving without any conditions attached to it, to be capable of giving just out of your abundance.

[A sannyasin, leaving, says she has difficulty dropping old habits of nervous tension, nail-biting.... Osho checks her energy.]

It is not really nervousness. You have been repressing your energy: it spills over and it feels like nervousness. From your very childhood you must have learned the trick to repress it. You must have been a very very energetic child. And this happens to an energetic child. Parents don't like them, society does not like them, mm? because they are such a nuisance. The more energy the child has, the more of a nuisance he is around the house, in the school, everywhere. This society exists for the less energetic, it makes no provisions for the energetic. It exists at the minimum; it does not allow people to live at the maximum. Hence millions of people think that they are nervous; they are not really. It is just that there is too much energy and you don't know what to do with it.

So one starts biting nails or one starts smoking cigarettes. It is the same -- biting nails or smoking cigarettes. One starts doing anything just to remain engaged; otherwise the energy is there and it is too much to bear. When people condemn it -- that this is nervousness -- then more repression happens. You are not even free to bite your nails. The nails are yours and you are not even allowed to bite the nails. Then people find cunning ways -- chewing gum, mm? Those are subtle ways: nobody will object too much. Smoking a cigarette, nobody will object too much.

Now, biting nails is less harmful, in fact not harmful at all. It is a harmless joy. It looks a little ugly, looks a little childish, that's all. And you are trying not to do it. That's what you say: 'I am finding it difficult to change my old habits.'

No. You have not understood the cause and you are just trying to change the symptom. It can be forced but then you will start doing something else, because where will the energy go ? You have to learn to live more energetically, that's all, and all these things will disappear. Dance more, sing more, swim more, go for long walks. Use your energy in creative ways. Move from the minimum to the maximum. Live life more intensely. If you are making love then make wild love... not just lady-like, mm? -- that means at the minimum. A 'lady' means a woman who lives at the minimum or does not really live but only pretends to. Be wild!

And now you are no more a child so you are allowed to be a nuisance in your own place. Jump and sing and jog. Just try this for a few weeks and you will be surprised: nail-biting disappears on its own. Now you have far more interesting things to do -- who bothers about the nails ?
But always look at the cause, never be too concerned with the symptom.

[A sannyasin says: I feel lately that I can't be total. I'm always up and down.]

Everybody is up and down. A problem arises only because people have impossible expectations of things: they want to always be up. Nobody can always be up. If you go up you will have to come do~ This is a wheel. You can go up again but you will have to come down. If you want to remain up forever you will be stuck there, you will hang as if on a cross. It won't be a joy at all. The people who really want to remain in one state have to forget about both up and down; then one can remain always the same. That is the state of Buddhahood. But people think a buddha is always up. That is absolutely wrong. What will he do up there?

Buddha is neither up nor down. He has dropped the whole duality of up and down. He is not in a high state, so he is never low. He has forgotten that whole language of high and low. He is not always happy, remember, but when I say he is not always happy I don't mean that he is sometimes unhappy; he is not unhappy either. He is never happy, never unhappy. He has simply dropped that whole nonsense. He does not care about happiness and unhappiness. Then one remains in one state. Then the wheel stops.

But that's the problem: people want to remain up all the time. It is as if one wants to remain in sexual orgasm all the time. It can happen only for the moment and then you are thrown down into the valley. Then you have to go up again slowly, slowly.

The myth of Sisyphus is the myth of humanity, mm ? You take a big rock slowly, slowly up the hill, you drag it to the peak and then it slips; it rolls down and goes back into the valley. You have to come down again and take the rock back. It goes on again and again: whenever you reach the peak, the peak is so small that it cannot hold the rock.... This is the human dilemma. And the problem arises because we ask for the impossible, otherwise there is no problem. And it is the same with your totality.

Don't ask inhuman things, just be ordinary and natural. Otherwise that will become a tension -- that you are not total. And you have to be totally total, so that becomes an anxiety. Because of the anxiety you will not be even as total as you were before. The anxiety will take much of your energy, you become more and

more worried, and all is lost in a mess.

Whatsoever is available, enjoy; don't ask for perfection. Live a very very natural, ordinary life. Then there is no problem. Totality and everything will follow of their own accord. And if they don't follow, so what? Who cares ?

Just relax a little bit. You are a perfectionist. Now you have started calling your perfection 'totality', that's all. In some past ages you could have become a great catholic saint. Now you have fallen in wrong company! And one thing is certain: I will not help you to become a saint. I am against saints and against sinners. Just simple human beings are good, really good. Saints are very monotonous.

Have you ever lived with any saint for twenty-four hours?... Otherwise you will commit suicide! They are so boring. Just forget about all these things Live naturally -- when hungry, eat; when tired, sleep....

[A sannyasin says he is restless and not very happy.]

When you feel restless, feel restless, and when you feel unhappy. feel unhappy! These things have to be absorbed. one has to learn to live with the negative parts of one's being too; then only does one become whole.

We all want to live only with the positive part. When [you are] happy, you accept him; when [you are] unhappy you reject him. But you are both. When all things are flowing, you feel great; when everything has stopped and become stagnant, then you feel in hell. But both have to be accepted. This is how life is: life consists of hell and heaven together. The division of hell and heaven separately is a false division. There is no heaven up there and no hell down there; they are both here. One moment you are in heaven, another moment you are in hell.

One has to learn one's negative aspect too and one has to relax with it. Then you will be surprised one day that the negative part adds to the taste of life. It is not unnecessary; it gives spice to life. Otherwise life would become dull, monotonous. Just think -- happy and happy and happy; what will you do then? Those moments of unhappiness again bring zest, search, adventure. Again you regain appetite.

To be with me means that you have to be with your totality of being. All the aspects of good and bad have to be accepted. There is no way to get rid of anything. Nobody ever gets rid of anything but one learns slowly, slowly to accept all. Then there arises a harmony between the dark and the light, and it is beautiful. Because of the contrast, life becomes a harmony.

So try to live these moments too. Don't make problems. Don't start thinking 'What should I do so I am no more restless?' When restless, be restless. This is my message. When unhappy, be unhappy I And don't make much fuss about it -- just be unhappy; what else can you do ?

It is just like the climate: it is summer and hot so what can you do ? While it is hot, be hot and perspire, and when it is cold, shiver and enjoy it. Slowly slowly you will see the interrelationships of the polar opposites. And the day you understand that this polarity is you is a day of great understanding and revelation

For three months accept everything and then you report to me what happens, mm? Good!

[The leader of the alchemy group says: I was trying to do too much and I wasn't really able to let you through. I wasn't really able to let you do it.]

That I know. But that's how one learns. In the beginning everybody does that. It is just the old habit; nothing to be worried about. And it is very tiring!

If you let me do it you will never be frustrated and you will never be tired. You will come out of each group fresher than before, more alive than before and with your vision clear. But if you try to do something you will come out of each group tired, weary, frustrated, because one always falls short of one's ideals.

Ideals are imaginary -- there is no way to fulfil them. Whatsoever you do, you will always fall short because you can always imagine better, that is the problem. Imagination has no limitation and action is limited. This is one of the basic problems of the human mind: imagination unlimited, action limited. Imagination gives you ideals -- how things should be -- and action is so limited that you can never fulfil that imagination, those ideals.

If you allow me, then there is no question of action, no question of inaction. You are just a vehicle. You enjoy the whole game, whatsoever happens is good. But that comes slowly. To each therapy leader this has been the problem in the beginning, but slowly slowly.... So don't be worried about it.

The 99 Names of Nothingness

Chapter #9
Chapter title: None

13 May 1978 pm in Chuang Tzu Auditorium

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ShortTitle: NAMES09	
Audio:	No
Video:	No

[A new sannyasin says since he read Osho's book, he has found a new relationship to Christ... and it's wonderful, full of life.]

That's true. That's good christians have destroyed all bridges towards Christ. Christ needs a new interpretation, a new approach, a new breakthrough. Christ needs people now who are not christians; only they can relate with him.

If you are a christian you cannot relate with Christ. You are full of rubbish -- theology, doctrine, scripture One has to be unburdened of all that. And that is the case with Buddha too: if you are a buddhist you cannot relate with Buddha either. You have to be a non-buddhist to relate to Buddha. Because these people are not philosophers -- they have not propounded philosophies, they are not theoretical. You have to fall in love with them. You cannot be indoctrinated, because all indoctrination kills love, all logic is against love.

So if a person comes to me who really wants to be in tune with Christ, I am the door! And if somebody comes to relate to Buddha through me, I am the door. Because it is all the same! The taste of enlightenment is the same. These are only differences of name: Buddha, Krishna, Christ, Mahavira. These are only differences of name, differences of form and body, time, language, but the innermost quality is the same light.

You have come at the right time -- something is going to happen.

[A sannyasin says he is afraid of returning to the west and slipping into old ways and routine.]

The fear comes to every sannyasin but it disappears within two, three weeks. That is true, that you don't belong any more to the past. And there will be a little difficulty in readjusting yourself. But there is no need to be afraid, because now you are more alert and you can respond to situations in a more conscious way. As consciousness grows, one becomes capable of tackling problems easily. Of course, new consciousness brings new problems, but their level is higher. And the new consciousness that brings new problems also brings new solutions. It gives clarity, transparency, understanding, courage. But fear is natural. It will remain only for two, three weeks. Once you have reached there, started working, it will disappear.

And don't be afraid that the old pattern will come back. It can't. Once you have seen something higher, the lower can never claim you back, it is impossible. You will protect it -- what you have attained iS *so* valuable. I know it is a delicate sprout yet, but you know the value of it so you will protect it. And sometimes It happens: when situations are against you and the challenge is great, one protects it more consciously.

My feeling is that your experience of going back is going to be helpful for your growth. Trust me! Go and see... and you will know that what 1 say is confirmed.

[A sannyasin, leaving, says: I wanted to ask you something about meditation. I find it happens sometimes to me and I'm wondering if whether I should make some effort every day to meditate silently.]

It happens on its own sometimes, mm? You make it a regular phenomenon. When it happens on its own, it is good, and that is the most beautiful experience -- when it happens effortlessly. But for at least one hour every day you should wait for it and then it will happen more and more.

Sometimes what happens is that meditation is close by but you are engaged in other things. That small still small voice is within you but you are full of noise -- engagements, occupations, responsibilities. And meditation comes like a whisper. It does not come like a slogan, shouting. It comes very silently. It makes no noise, not even the footsteps are heard. So if you are engaged, it waits and goes.

So make it a point, for at least one hour every day just to sit silently and wait for it. Don't do anything. Just sit silently with closed eyes, in a great awaiting, with a waiting heart, with an open heart. Just waiting, so if something happens then you are ready to receive it. If nothing happens, don't feel frustrated.

Even sitting for one hour and having nothing happen is good, is relaxing. It calms you down, makes you still, makes you more centered and rooted. But more and more it will come and slowly slowly there will arise an understanding between you and the meditative state -- that you wait at a certain hour, in a certain room, at a certain time; it will come more and more. It is not something that comes from the outside -- it comes from your innermost core. But when the inner conscious knows that the outer conscious is waiting for it, there is more possibility of meeting.

[A sannyasin, leaving, says she feels like a child and vulnerable. Osho tells her not to force herself out of this state of childlikeness, to allow it. It is something valuable; it will become your second birth, a new beginning in life, you say. On the outside you can pretend that you are a grown-up; inside know that you are a child. This childhood has not to be forced into change. No, it is something beautiful....]

[A visitor, the husband of a sannyasin, says: I just felt very compelled to come here. I felt I was dying.]

That's true. It is a question of life and death. And when it is a question of life and death, only then is it significant. If you come here as a casual visitor, you don't come at all. When you are pulled almost magnetically, irresistibly, in spite of yourself, then something great is going to happen; you are ready for a transformation. Then it is not just curiosity. It has fire in it -- fire that rejuvenates, recreates....

You are on a threshold. If you gather a little courage you can be reborn. If you cannot gather courage you will shrink back, the threshold will be missed and it may take years to find the threshold again. You are just so close to the door that you can immediately enter something that you may not have even dreamt about, imagined, thought about. But this iS something for which you have been waiting very unconsciously. You are in a beautiful space.

And that's why you are afraid also -- shaking trembling, deep inside: the new always makes one feel afraid. With the old we are familiar, settled -- we know all about it. Even if it is not great, at least it is well-known People even remain miserable just because misery seems to be so familiar. Even if a great opportunity knocks on their doors they will remain afraid. Who knows? Going into the winds, into the open, into the sun, who knows what will happen?

You are on a threshold. This is where I keep catching my sannyasins -- you are there. Gather courage and become a sannyasin... take the jump! And then do a few groups.

What should we do? Should I make you a sannyasin first, then give you groups, or first you can do groups and then you can become a sannyasin, mm?

[The visitor replies: I don't know. I don't know anything!]

That's right.

Sannyas is coming... just two, three groups. Something is imminent, just wait for it. And you will be happy when it happens -- you will be unburdened. You will start growing wings. That's my work here: to make a new sky available to you.

Sannyas is just a name for something unknown. One just needs a label, so it is a label. It is just a beginning of a great pilgrimage that ends in God. It is the greatest adventure a man can go on. To go to the moon is not so adventurous. It is almost like the earth not even so beautiful as the earth. If you suddenly

find yourself on the moon you will find yourself almost exactly as you are here, in a desert; it will be nothing new. And even to go to Everest has no meaning.

Sannyas is depth and height -- the height of the ultimate and the depth of the ultimate. It is an encounter with God. It is coming!

[To the wife] help him. Surround him with great love energy, mm? -- he will need it. And never talk about sannyas with him -- that is my work!

[An ashram musician says: In sufi dancing I sing every day and it's always about loving and being open in your heart and 'I love you, Osho' and all that. And I sing it so often now, it's not true, I don't feel it.... But I want to be able to.]

That's natural. You cannot sing it every day... but you cannot create love by wanting; it comes when it comes. It is like the breeze: when it comes, it comes; when it doesn't come, it doesn't come. It is not like an electric fan: you cannot turn it on and off. Look -- it has come... and then it is gone.
Love is a breeze. You need not be worried about it.

When you are singing the song, sing with your total heart. Your heart should be in the singing, not in the content of it. That's what you are getting puzzled about. You cannot be in that content every day. If you are in it every day, you will go crazy, you will go mad. One can contain only so much love. There is an automatic mechanism in the heart: when it becomes unbearable, it closes. So it will open whenever it opens. You need not worry about it.

When you are singing a song in the sufi dancing the content is not the point; you should be in the singing. You follow my distinction? -- content and the song. One is painting: the content is not the question but painting. What you are painting is not the question.

[The sannyasin says: But I know how it is when I sing with my heart... but I know also how I sing when I'm cool.]

You have to sing both ways, because you cannot be hot every time. If you are hot, your heart will be burned. The fuse will go and even (our ashram electrician) will not be able to fix it! It is natural. Sometimes sing perfectly cool and sometimes perfectly hot. Sometimes the passion is there and sometimes it is not. And one has to understand these rhythms. When it is there, enjoy that; when it is not there, enJoy singing, enjoy music. When it is there, forget about music and singing and enjoy the content. And both are good, all is good.

Those cool moments have their own significance. Just think of two lovers for twenty-four hours in love: soon they will be tired of each other, deadly tired. They will become so bored with that love. It will be too sweet, it will create a kind of diabetes. So there are gaps. For a few moments you feel great love and then it disappears. The gap creates appetite and suddenly you are there again; all that joy is back and the honeymoon starts again.

Each love affair goes through a thousand-and-one honeymoons and a thousand-and-one divorces... and they happen every day! In the morning it was all flowing, by the evening it is not flowing at all. But slowly, slowly, one understands that these are the moods, the climates that go on changing. One has to learn to enjoy cloudy weather, sunny weather, all kinds of weather.

Love is not a constant phenomenon. If it is constant you will forget about it. One can only perceive things which are not constant, which go on changing. If something is absolutely constant it will become so obvious that you will stop looking at it. You will forget all about it. Change keeps you aware of it. Perception needs a rush of energy.

It is perfectly good... you need not be worried about it. If some day it is cool, enjoy the coolness of it, and if some day it is very passionate, enjoy the passion of it. When you have started enjoying both you are on the right track. Don't choose a particular kind of weather. Don't say 'I will enjoy only when it is sunny or only when it is cloudy.' Then you will suffer much. Just say 'I will enjoy. When there are clouds I will enjoy the clouds and when it is raining I will enjoy the rains.' This is totality....

Everything is perfectly good. And when does your music group start?... Make it absolutely new. And give it a new pattern, a new structure whatsoever you feel, but make it alive!

The 99 Names of Nothingness

Chapter #10
Chapter title: None

14 May 1978 pm in Chuang Tzu Auditorium

Archive code: 7805145	
ShortTitle: NAMES10	
Audio:	No
Video:	No

Mujib. Prem means love, Mujib is a sufi name for God. It means 'one who hears the prayer, the hearer of prayers.' No prayer is ever lost, and if it is, that simply means it has not been done; it never means anything else. Your heart was not in it, it was only lip service. There was a motivation in it, there was no purity. You wanted to manipulate God through it, and God cannot be manipulated. We can only surrender to Him. We can only allow Him to work upon us. We can only say to Him 'Thy will be done.'

That should be the foundation of all prayer. A prayer should not be a demand -- it should be a surrender. Then it is heard, then it is certainly heard. Never has a single prayer been futile. That is the meaning of the word 'mujib': God is ready to hear, we just have to learn how to say it. All that is needed is a heart, a loving heart, full of prayer.

The prayer should not be from the head. It should not be formal -- christian, hindu, mohammedan, no. It should be yours, authentically yours. It should not be learnt from any priest. No priest should ever be allow to stand between you and your God. Your contact with God should be absolutely immediate, without a medium. It should be personal, it should be private it should be intimate. Then anything that comes from your heart is always fulfilled. God is not only a hearer of prayers -- He is a fulfiller too. So become a loving prayer. That is the message in your name. Let your whole life become a prayer, praise to God, gratitude, a subtle song of joy.

This will be the name for your centre: Ya-Malik It means 'Oh, Lord, Oh, King of Kings.' It is a sufi name for God, it is also a beautiful mantra. The chanting of it can create beautiful spaces within you, just chanting 'Ya-Malik, Ya-Malik, Ya-Malik...' It has a sound value. Those vibrations, those sounds, penetrate to the very core of your being, they stir you to your very depths.

There are very few real mantras in the world; this is one of them. A real mantra is that mantra which has a sound value. It is not the meaning of the word that is significant, but just the sound, just the music of the sound, the melody of the sound, the science of the sound, the vibration. And vibrations can change people.

Certain music can create great sexuality in you. Certain other music can create great serenity in you. Sounds go and hit your particular centres. Modern music hits only the sex centre. It almost creates a sexual delirium, a sexual hysteria; it is hysterical. Classical music goes higher. There are people like Beethoven who reach to the highest peak. Just listening to Beethoven is enough to create a meditative space inside and outside. The eastern music goes very deep. It is absolutely non-sexual, it never stirs the lower instincts. It gives you wings.

The sound value of 'Ya-Malik' is immense. So use it for chanting too.

[A sannyasin, arriving, says: I feel an empty space right in front of me. It's as if my old relationship with you is totally gone... it's, it's just empty... it's not even as though it's devotional.]

Very good!... No, no, no need to be worried. This is higher than devotion. And you are not basically a devotional person mm ? so that is not needed at all. Devotion will never go very deep with you. It can only

be the beginning In the end it will be just emptiness, not devotion. You are a natural Buddhist.
A natural Buddhist, mm? -- a non-devotional type....

But two groups you must do any time, two buddhist groups you have to do: Zazen and Vipassana -- whenever you feel like doing them, not just now. These two groups you have to do. They will help this emptiness. They will make you aware of it and they will make you capable of enjoying it. They will make you feel that it is not just empty -- it is full of something unknown. It looks empty because all that is there is unfamiliar to you.

It is like a child who only knows his toys: he comes into the room and sees that the room is empty because his toys are not there. There are many things in the room but they don't make any sense to him. They are irrelevant to the child. He looks for his toys and they are not there; he comes running out and he says that the room is empty.

That's what is happening: all that you have known about your mind is not there. Those were toys. Now something of the no-mind is evolving, emerging. It is an emergent no-mind. And you will need to be made more acquainted with it from different angles. More clarity is needed, more friendship with this emptiness is needed, and that will only be possible if you do these two groups -- Zazen and Vipassana. So whenever you feel to do them, do...

[A sannyasin had previously written to Osho, and reminds him: I'm full of fear and anger and jealousy. I'm in a state of shock.]

That shock can be used for great growth!

Shocks can always be used for quantum leaps. Nobody ever grows without shocks. We have really so many shock-absorbers around ourselves -- that is our armour -- and those shock-absorbers can be broken only by great shocks. They absorb ordinary shocks, ordinary shocks cannot destroy them. Extraordinary shocks are needed so that you are shaken to the very roots. So never miss the opportunity which a shock brings. Use that opportunity to grow. Take the challenge.

And you have been doing well, I am happy. You have been doing well. Anybody would be in trouble in such a situation: your woman making love to somebody else -- in front of you.

Anybody would go berserk, would kill or be killed. But this is a shock that can be used. You will always be grateful to the woman and to the man, because this is how one drops clingings, possessiveness, jealousies.

Unless a real situation arises, people only philosophise. And it is very beautiful to philosophise that one should not possess, that one should not be jealous. But when the real question arises, when you see something happening which hurts and hurts like hell, one forgets all philosophising.

One knows that now something has to be done. In fact, without even thinking, one reacts. And something has already happened, something has been already done; then one becomes aware. But then it is too late.

You have been doing well -- I am happy with you Let this situation be a meditation. Nobody belongs to anybody. Neither does your woman belong to you nor do you belong to her. Nobody is anybody else's master. Everybody is independent, unique. Be respectful. If she chooses this way, then it is perfectly okay; this is her choice. You have to respect her freedom and in respecting her freedom, you will grow free. Always remember: if you make somebody a slave to you, you Will become a slave to that person. It works both ways it is a double-edged sword: if you make the other free, in that very act you are making yourself free also.

And these are all childish things, they don't matter. This life is really nothing but a dream. Whether you see your woman making love to somebody in a dream or in reality is not in fact in any way different. You are in both cases just the observer. Remain the observer and don't get involved in it. Remain a witness and great will be the benefit.

Just raise your hands and close your eyes. If something starts happening, allow it; I would like to see the energy, how it is moving.

[Osho checks his energy.]

You will be able to go beyond it; don't be worried. Take things lightly, non-seriously I can see that you will be able to transcend it And that transcendence will bring you such beautitude you have never known

before. It will be a .dropping of a layer of the mind. It will bring a new purity and innocence. It will be a breakthrough. Welcome the shock and go into it.

[The sannyasin asks: Is there anything I can do?]

No, nothing has to be done -- you have just to be a watcher, just witness it.

[The sannyasin answers: It's just that energy wants to do something.]

Mm mm, so you can just dance and sing. You can dance and sing -- that is allowed!

The 99 Names of Nothingness

Chapter #11
Chapter title: None

15 May 1978 pm in Chuang Tzu Auditorium

Archive code: 7805155	
ShortTitle: NAMES11	
Audio:	No
Video:	No

[Hafiz is a sufi name for God. It means the one who preserves all -- the preserver, the sustainer, the nourisher.]

It is not only that God created existence in the beginning. He continuously creates it, the creativity is a continuum. It has never stopped. In fact there was no beginning and there will be no end. God is more creativity than a creator. Each moment He is at work. There has never been a holiday, and the christian myth -- that for six days He created and on the seventh day He rested -- is just a myth. His creation is His play. He is not tired. The very idea of six days work makes sense only because we think of it as work. Then on the seventh day one needs rest.

God's creativity is continuous; there is no rest. If He rests for a single moment life will stop. He is our breath. If your breath goes on a holiday, you are gone. Even if for a few minutes your heart does not beat, you are gone. God is the heartbeat of the universe. There has never been a holiday and there will never be. And He is constantly nursing you. The very idea that somewhere in the past He created the world, creates a distance. He becomes almost invisible, inconceivable. When you think that millions of years ago He created the world, it doesn't seem relevant to you, you don't seem to be related to Him. He may have created Adam but He has not created you. You don't feel connected.

No, God has not only created Adam -- He is continuously creating: He has created you. And not that He stopped one day when you were born; He has been continuously creating you. He has been your childhood, He has been your youth, He will be your old age. He is your life and He will be your death. He is all! He is the breath going in and He is the breath going out. He is within and He is without and He is continuously nursing you.

Once this idea takes form in your being, God becomes very close. It is a continuous contact. Even when you are asleep, He is breathing in you. Even when you never think of Him, He thinks of you.

There is a sufi saying, that if God stops thinking about you for a single moment you will disappear. Because you are a thought in His cosmic mind, you are His dream. He maintains you.

Let this idea sink deep in your heart, and suddenly you will see that God is not far away, He is very

close by. And when you are eating, you are eating Him; when you are drinking, you are drinking Him. When you are in love, you are in love with Him, He is in love with you. Then there arises a kind of intimacy, a dialogue. That dialogue, that intimacy is prayer.

[A sannyasin says: I feel myself closing down as I'm getting ready to leave... my energy's all going back in.
Osho checks her energy.]

I can see, mm? -- it is closing. You are afraid of going back. You have a very paradoxical mind: you want to go back and yet you don't want to go back. You want to be here and yet you want to go. Because of that paradox you are pulled apart. And whenever energy is divided it starts closing. Energy remains open only when it is non-contradictory.

That is one of the fundamentals to understand about energy: energy flows when there is no contradiction, when whatsoever you are doing, you are totally in it. What it is does not matter -- if you are totally in it, your energy will be open. You will feel like a lotus opening to the sun. Once your energy is divided, split -- one part wants to do this, another part wants to do something else -- you close immediately. All contradictions inside are destructive to openness.

It is true -- you have felt it rightly: it is closing. One thing that can be of immense help is to go totally. Enjoy going. Feel that I am sending you, not that you are going. And that's true, that I am sending you. Whenever I want somebody to stay, whenever I feel that staying will be helpful, I manage it so it happens. I manage it from your inside, so you never come to know, mm? -- you always think you have decided to stay. When I feel that going will be helpful, I again manage from within you, and you think you are deciding it. Just drop the idea that this is your decision and immediately you will feel opening again and the energy will start flowing. Go totally happy. I am sending you. It is going to help your growth, and next time when you are back you will be deeper in me.
This going away will bring you closer to me.

To take a long jump, first one has to go back a little and then one has to run and create the momentum. That's what is meant by your going. Just go and go happily.

[a sannyasin had previously written to say she was very afraid of Osho and the ashram, after meeting a christian missionary who said Osho was satan and people visiting the ashram went crazy.]

The mind creates many problems, and one of the problems and the greatest problem that the mind creates is: it asks for the impossible. Naturally, you cannot manage it -- you become miserable. For example, all love contains the opposite in it; that is natural. But the mind says 'Let love be absolutely pure.' Now this is impossible, and because it is impossible you cannot manage it and so you become miserable.

Love contains the element of the opposite in it as does everything else. There is no life without death and there is no love without hate. Once you see the point then you are not worried about the hate, you accept it. But you don't feed it, you don't nourish it. It is accepted. It is a necessary evil that goes with love. You nourish love, you pay attention to love, you live love, and you accept the hate part of it. It is its shadow.

Once you see that it is its shadow there is no need to be worried about it, because the shadow is impotent. The shadow becomes very very potent if you pay too much attention to it, because attention is food. And if you pay too much attention to the shadow, the real looks like a shadow and the shadow starts looking like the real. Then hate becomes more important because it is in the focus and love becomes secondary because it is no more in the focus. All that is needed is to focus yourself on love and accept the hate part.

Whenever love happens, hate always happens. Yes, one day there is a kind of love where all duality disappears, but you cannot even call that love. Love can only be called love if it is surrounded by hate -- that is its definition. That love which is not surrounded by hate is a totally different phenomenon. Even to call it love is to misuse language. That kind of love will also happen, but right now just pay attention to, care about, the love that is growing in you, the trust that is growing in you. Doubt is contained in it.

Trust is significant only because there is doubt. If there is no doubt left, trust will be useless. For what will it be needed? Trust is so valuable because of doubt. Doubt is destructive, trust is creative. When a person loses all doubt, trust also disappears, remember -- because there is no need for the medicine when the

illness is gone. So don't ask for total trust, mm? because in total trust there will be no place for doubt, and again you have asked for the impossible and you will fall short and will be in pain, in agony.

And remember that the question does not arise from the outside; the question is always inside. It is not a question of there being something in me that creates doubt or that creates trust. In both the cases -- trust or doubt -- it is something in you; it is always an inner phenomenon. I am just an excuse. So somebody can choose me as an excuse to doubt and somebody can choose me as an excuse to trust. And both can find arguments for their choice: the person who wants to doubt me will find a thousand and one things to doubt, and the person who wants to trust in me will find a thousand and one things to trust.

Life is so vast -- you can always choose. If you are against God, you can find arguments against God all over. If you are for God, you can find arguments for god everywhere.Whether god exists or not is irrelevant -- the real thing is whether you want Him to exist or not.

So the question is whether trust or doubt is going to help your growth. Trusting me is not the point -- that is putting the whole question in a wrong context -- but whether doubt or trust is going to help your growth. Whom you trust is not such a big problem -- you can trust Christ, you can trust Buddha, you can trust me, you can trust anybody. Trust will help. Whether it is x, y or z, is not the point.

People always choose a dead person to trust in because there is less fear. Christ cannot do much, he cannot disturb you. Christ is all your imagination but once he was not. When he was alive and walking it was a totally different phenomenon. He created much nuisance, much trouble... for others, for himself. The people who crucified him had not crucified him for no reason at all. He was being a nuisance. He was disturbing people's sleep, he was disturbing their dreams. He was a constant reminder that they were wrong!

How long can you tolerate such a person? The crowd takes revenge with a vengeance. They killed him and now they believe in him because now he cannot create any problems; now he is just a symbol in the church. People were against Buddha; now they worship him -- the same people!

When Jesus was there, the rabbis were telling people 'This man is wrong, this man is evil.' Now the christian priest will say the same thing about me: 'This man is Satan.'
Who told you that I am Satan? -- some bishop?

[She answers: A lady missionary.]

A lady missionary? Good! They have to say that, because either I am right or they are right. Their whole existence will be in trouble if I go on succeeding. If I go on creating more and more orange people, they will become more and more angry.

And there are the same people who were against Christ! They are not different people -- this is something to be understood: they are the same people. And these are the same people who, when I am gone, will be for me. This is the stupidity of humanity: the intelligent person is one who walks with Jesus when he is alive and the unintelligent person is one who worships Jesus when he is dead. They were saying the same things about Jesus -- that he was possessed by the devil, that all the miracles he was doing were not God's miracles but that the devil was doing things through him. They can always find arguments. You can always find arguments: if you are looking for them you will find. Whatsoever you look for, you will find.

Be intelligent. This is your life -- don't be guided by stupid people; be guided by your own intelligence. Just look into me, just feel me, and you will find the same person that you have been seeing in Christ. The only difference will be of the form, of the body, of the words; otherwise there is no difference.

I am not a missionary! I don't represent anybody -- I simply represent myself. Jesus never represented anybody; he simply represented himself. A missionary represents somebody else. His knowing is not his own it depends on the scriptures. I am my own authority. I am my own scriptures -- read me! And while I am available, don't be distracted by such foolish people. They are simply foolish.

And remember only one thing: it is not a question of whether you trust in me or not -- I am not saying to trust in me, I am only saying trust. If you cannot trust in me, trust in somebody else, but trust. If you cannot trust in an alive person, then trust in a dead person, but trust. Trust will help, it will help your Christ-consciousness. It will make you luminous, capable of seeing, capable of understanding that which is.

And don't listen to people who have some investment -- christian missionaries, others. They are all politicians in the garb of religion.

Pour your energy into trust and don't pour your energy into doubt; pour your energy into love and don't pour your energy into hate. Soon you will be able to understand. And only your understanding will help. Don't try to find substitutes for it.

Mm? you opened the bible and you found the sentence that there will come a very wise and strong man who will take people astray. Now you became afraid that the bible might be talking about me. Open the bible tonight and you will find something else. Go on opening it every night and then you will see it is just coincidence.

It is just like you go to the railway station and you stand on the weighing machine: the ticket comes showing your weight and also something about your character. Then weigh yourself again: another ticket comes and it also shows something about your character which may be even contradictory to the first. Weigh yourself again, just go on weighing yourself, and you will be surprised -- after reading ten tickets you seem to be the whole world! All kinds of characters are yours. This is how people go on consulting the l-Ching. It is just your imagination, nothing else. But these are unintelligent ways. The intelligent way is only one and that is experiential, existential.

I am here, available, with open hands -- look into me! I am just a window. Jesus is a window, Buddha is a window. And about windows one thing has to be remembered: when they are gone -- when Jesus is gone -- people think the window is very valuable, so they frame it with gold, stud it with diamonds and pearls and emeralds. By and by they completely forget that this is a window -- you have to look through it. It is a medium, not an object of worship. And then there are so many diamonds and so much gold and so much silver that accumulate on the window that you cannot see beyond it. It becomes an altar, it becomes an object of worship; but it was just a passage to see through, it was a medium.

Jesus is a medium, I am a medium. Those who are intelligent will see through me and will find God. Those who are unintelligent will wait. When I am gone and when the window is framed in gold, studded with diamonds and is no more a window, they will worship me.

Be totally with me, as totally as possible. And when I say 'total' I don't mean that there will be no doubt. In spite of the doubt, be with me.

The 99 Names of Nothingness

Chapter #12
Chapter title: None

16 May 1978 pm in Chuang Tzu Auditorium

Archive code: 7805165
ShortTitle: NAMES12
Audio: No
Video: No

[Prem means love, Allaha is a sufi name for God.]

Allaha is far more significant than the word 'God.' In fact no other word in any language of the world exists which is more important than this word. All other words used for God are at the most qualities of God. They are not as comprehensive as 'Allaha.' Allaha simply means existence. It contains all: it contains good, it contains bad; it contains life, it contains death. It is not a quality, but all the good qualities of the totality. And it does not mean existent, it means existence.

Man is an existent. God is existence Himself. To say 'God exists' is a tautology; it simply means 'existence exists.' It doesn't make sense. The tree exists, the man exists, the mountain exists, but not God. Existence is a quality of the mountain; with God it is the very spirit. The mountain exists today, tomorrow it may not exist. There was a time when it was not there; there will be a time when again it will not be there.

God always is. You cannot use a past tense for God. It will be grammatically right but existentially wrong.

You cannot say 'God is.' That is the meaning of 'Allaha', that is-ness.

So your whole name will mean: love, existence. And these are the two qualities to be evolved. One has to become more and more loving and one has to become more and more existent so that one can go beyond death, beyond birth, beyond the momentary, beyond the temporary; so one can become eternal.
Love is the way, existence is the goal.

[A sannyasin, leaving, says: I would like to see through your window.]

It is going to happen. Just remain courageous and don't waver. It is very close by but you can miss the Opportunity if you waver. And this is an opportunity that comes only once in many lives. It is not an every-day phenomenon; the window opens only once in a while. To come close to it and then to miss it would be sheer foolishness. But the mind is foolish and it can destroy any opportunity. The mind has some stake in destroying it, because to see through the window that I am, means that the mind disappears. Then you disappear as you are. Seeing through the window means disappearing as you are. Then the self cannot exist even for a single moment.

The self, the mind, the ego, will create all kinds of rationalisations not to look through the window. And sometimes they are such beautiful rationalisations, sometimes so spiritual-sounding, so appealing, so logical. that one simply has to accept them. To go against them means that one is going against spirituality.

All the old scriptures say that the devil is very very clever in quoting scriptures, and when the devil quotes the scriptures one simply feels like following it. The ego can say 'Surrender to yourself'... but you don't know who you are! 'Surrender to the inner light'... but if you know the inner light, then there is no need for any surrender. But the words seem beautiful -- 'Surrender to the inner light.' It seems perfectly right and yet it is utter nonsense.

If the inner light is there you know about it; there is no need to surrender to anybody, not even to the inner light -- the thing has already happened. One is enlightened when one knows the inner light. Now this is a very clever trick of the mind...'Surrender to the inner light.' And it appeals, it feels perfectly right. Buddha has said so, I go on saying the same thing again and again. But how can you do it ? You don't know where the inner light is, you don't know what exactly this inner means. All that you know is outer.

All knowledge is of the outer. The inner is just an idea in the mind. You have not come across it yet. Because whatsoever can be experienced will be, out of sheer necessity, outer. The inner cannot be experienced because the inner is *you*! There is no division, they are not two, so who is going to experience whom? Whatsoever is experienced is outer, has to be outer. The very thing that it has been experienced proves that you are separate from it. The experiencer is separate from the experienced, the observer is separate from the observed.

So there is no such thing as spiritual experience. All experiences are psychic, psychological, subtle, the subtlest. Experiences of light, of energy, of expansion, of oneness with the universe, of meditation, of samadhi of enlightenment -- *all* experiences are of the psychological. When one goes beyond all experiences there is nobody to experience, there is nothing to experience. It is utter silence, soundlessness. It is absolute absence. There is nobody present in it, it is just space. That is the inner. But how can you surrender to it?

The window is close by -- just keep daring. And remain alert about the cunningness of the mind, the cleverness of the mind -- its rationalisations, explanations. And whenever I see that the time has come, you will pass through me. It cannot be forced, remember. Nothing should be done before its time, otherwise something goes wrong. A certain ripening is needed... and that is happening. That's why the mind is becoming more and more scared and afraid that the fruit is ripening and any moment it will fall of its own accord. Before it happens the mind will try to avoid any situation in which it can become more ripe. So just be alert.

I am working and I am aware of what has to be done and when. Just relax, stop fighting and resisting. Become a conductor, mm? -- that's the right word that electricians use. A right conductor of electricity is that element which does not resist its flow. When there is no resistance the metal is a beautiful conductor. Become a conductor -- don't resist.

The window is ready; you just have to become ready. And it can happen any moment, it will happen anywhere; it is not needed that you have to be here. That is the whole purpose of sannyas -- that wherever you are I can become available to you. Physical presence is immaterial. It is helpful in the beginning but not essential. The window will follow you. Whenever you are ready you will suddenly find it there just close at

hand.

[A sannyasin says: I was lying awake and I suddenly felt your presence very strongly. I felt carried away and finally I got afraid.]

Don't be afraid -- it will happen more and more now. Once it has happened, it becomes easier. Once I have contacted you, it becomes more and more easy. But don't be afraid; if you become afraid, you shrink back and you miss something that will be a transformation. So wait for it, desire it, long for it, and when it happens dance with joy, absorb it. Those are not the moments to be afraid; those are the moments to celebrate. If you celebrate you will become more and more available to me. If you can welcome it with a warm heart, with no fear, then it will go into you like an arrow. It will penetrate to the very core.

[A sannyasin says she will have to go to the west for a month...]

No, you go and finish things -- it is very good. That will always be helpful. It is always good to destroy the bridges that you have passed. If you keep them, you go on thinking about them. We keep the old bridges intact only out of fear so that if something goes wrong we can always fall back.

A really courageous person always destroys the bridges because he knows he is never going to go back. He destroys the places where he has lived, he destroys all possibilities of clinging to the past. He knows that life is always ahead and that falling back is a betrayal.

One is betraying life when one falls back, because life moves ahead. It does not belong to the past, it has nothing to do with the past. It is in the present and it is for the future. It is a future-orientation, an opening for the future and the unknown. The past is finished, already known. You have eaten the essential out of it; now don't collect garbage. That's why I told you to go. Once you are free from the past and all possibilities of going back, you become more rooted in the present and you become more available for the future. It is a natural process.

But if something remains in the past, a memory, if nostalgia persists -- one goes on thinking in some way or other that if something goes wrong, or if things are not going right, there is a security.... If this place does not prove your home then you have another substitute home somewhere. But just that idea in the mind will not allow you to make this place, this moment, your absolute home. That will be a distraction. You will be half-half, divided. And my whole approach is to make you undivided in the moment. This very earth the paradise, this very body the Buddha -- just this. And then there is great benediction.

[A sannyasin says that he has been through tremendous despair in the last couple of weeks, and has cried a great deal, but now he feels empty. Osho checks his energy.]

Something has left you, but it is good that it has left. The last part of the ego has left.

You feel empty, mm? because you had become accustomed to a certain identity. You had become certain of living with somebody inside you. Now that somebody is not there. Now the house is empty, utterly empty. In the beginning it will feel kind of sad, kind of lonely. And yes, you will feel vulnerable and not in a loving way, because all the love that you have known before was love through the ego. Now, before another kind of love starts flowing you will feel that all flow has stopped; hence the hardness. That softness was not a true softness, but the ego pretends to be polite, soft. That is the polished ego. That's what a cultured man is. That is the only difference between the uncultured and the cultured: the uncultured has a gross ego and cultured has a very polished, polite, humble ego; he looks almost egoless. He has become his pretension. That softness is a pretension but one can become absolutely one with it.

Now the ego has gone, with it the softness has gone. You will find a natural hardness in you. This is your reality. It is just as if you painted your face with powder and you had made it beautiful and then it rained and all the powder went down the drain. Suddenly you find your real face. You had forgotten about it. Those flowers that you have arranged on the rock of your ego have disappeared; now the rock is left.... You will feel a little hard and at the same time vulnerable, at the same time unloving, empty. This is what christian mystics have called the 'dark night of the soul.' Before the morn, before the dawn, everybody has to pass through it. One has to be utterly empty, only then can one be full. There is no other way to fullness.

So these days will be a little difficult, but welcome them. They are part of growth, of immensely valuable growth. But you cannot see ahead. And I understand that -- you can see only that which was and is

no more. You cannot see that which is going to be, which is already on the way, which may have already entered you. But before you can recognise it a little time will pass, because one has to learn a new grammar, an altogether new language to understand it, to conceive of it, to conceptualise it. One has to create a new kind of intellect. A new kind of intelligence has to arise and start functioning; only then can you see what is happening. But it is good.

[Osho gives him a 'come close energy darshan' and then says to the sannyasin's girlfriend:]

Be as loving as you can, because he will never need more love than he needs now for a few days. And don't create any trouble for him, mm? Because he will be going through a hardship on his own. He will feel so empty, so whatsoever you can do to make him happy and loving, do.

Just don't create any trouble for him for a few days. Then you can take revenge, but for a few days you.... Then I will give you freedom for a few days: you can do whatsoever you want to do with him. But for a few days you resist the temptation.

[The girlfriend says: It's been hell many times and I've been very sad.]

No, you need not be. He is passing through a rebirth. Be a mother to him. Don't demand anything from him -- just give him. He will not be able to give in these days. He is empty; what can he give to you? And if you demand and you don't get, you will feel miserable. When you feel miserable, you will take revenge on him and he will become more hard, because what can he do? He is not the man you used to be in love with; he is changing.

He used to be a caterpillar; now he is on the way to becoming a butterfly -- it is a quantum leap. And no caterpillar can understand what is happening because it is happening for the first time so the caterpillar becomes very confused. No caterpillar can be helped to understand that he is going to become a butterfly, he cannot believe it. He has seen butterflies but he has never thought of himself as a butterfly. He cannot conceive, in any way, of his having wings. He has none. He cannot see any link between himself and the butterfly; they are two different species.

He is becoming discontinuous from his past; he is dropping his caterpillarhood. So he will be in a chaos, and if you demand, the relationship will be on the rocks. Forget all demanding. This is not the moment to be a wife or a girlfriend -- this is a moment to be a mother to him, so just be a mother. By being a mother, I mean: just give. A mother gives. The child cannot return anything, the child cannot even say thank you; that is not expected from the child. Even if sometimes the child smiles that is more than enough, a great reward for the mother. If the child feels happy, the mother is happy.

So for a few days be a mother. Once he has grown his wings, then you can be a lover again, and then he will have something to give to you. Up to now he was only pretending to give, because he had nothing. Right now he cannot even pretend because now he knows he has nothing. Later on, one day, he will have something and there will be no need to pretend. He will give, because when one has, one gives. Giving comes naturally when you have it.

The 99 Names of Nothingness

Chapter #13
Chapter title: None

17 May 1978 pm in Chuang Tzu Auditorium

Archive code: 7805175
ShortTitle: NAMES13
Audio: No
Video: No

[A sannyasin has to return to the west because her mother is dying of a life-long illness.]

So it is a good release for her, mm? She should not be prevented, she should be helped to leave the body. Because life in each and every case is not a blessing. It is a blessing only if one can use the opportunity to grow; then it is a blessing. Otherwise it is a curse because it is unnecessary suffering. It is good for her to leave the body and to be again in a new body so she can start growing.

When one is ill for so long the whole energy is taken up in the illness; nothing is left to grow. And when one is ill for so long one tends to become the body more and more, because the body is constantly there, hurting, reminding one of its existence; the whole consciousness becomes focussed on the pain. When the body is healthy, in a flow, then one can turn inwards one can feel oneself more as a consciousness. And to feel oneself as consciousness is the whole search. So just go and help her.

If you find her still alive, help her to die very peacefully, almost joyously. And then a miracle is possible. If she can die joyously, ecstatically, whatsoever she has missed in life she may still have a chance to gain in death. And sometimes it happens that a fifty-year-long life may have been useless and in five seconds of a beautiful death all is gained.

So help her to forget the body; help to remind her that she is a transcendental consciousness, an immortal consciousness. Just go and sit silently by her side, meditatively. Put your hand on her head and remind her to relax and to let go of the body, not to cling, just to let go of the body, to surrender it to existence. And if you can help her to die silently, meditatively, you have served her.

Take a box for her, mm? and put it on her navel, because it is from there that life will be leaving her body. People who have lived deep in illness almost always die from the navel centre. Put it on her navel, you put your hands on her head and tell her to relax, and I will do my best, mm? Make it a beautiful death.

[A sannyasin, leaving, says he feels a pressure in the throat during Nadabrahma and Kundalini meditations. Osho checks his energy.]

The pressure is there but it will disappear on its own, mm? It is there for a certain purpose. It is energy trying to activate the centre there. The fifth centre of the body exists there and almost always it is the most difficult point to cross.

Nature can bring one up to the fourth centre very easily, because the fourth centre is the heart. Nature can bring one to the fourth centre, because love is a very natural phenomenon. People don't come to the fourth because they don't love. Otherwise no religion, no yoga, no meditation is needed; nature can bring you automatically up to the fourth. But the fifth is beyond nature. It cannot happen on its own; unless you go deep in meditation the fifth will never function. The fifth starts functioning with meditation.

Patanjali has three separate words. The first he calls 'dharna'; the first step in meditation happens on the fifth centre. The second he calls 'dhyana'; that happens on the sixth centre, between the two eyebrows. And the third he calls 'samadhi'; that happens at the seventh centre, 'shastrar', in the head. These three are the whole territory of consciousness.

So it is just that the energy is knocking on the door. Because of its knock you will feel a pressure there, but nothing to be afraid of It will do its work, and once the centre starts revolving it will move to the sixth, and then you will start feeling pressure on the sixth. Then too don't be afraid -- just continue to meditate.

[A sannyasin says he is divided between wanting to be alone and with people. He enjoys his work in the kitchen, but when he is not working he feels confused and afraid. He has been in a relationship, but is not now. Osho asks several questions and checks his energy.]

Great... great!

Your energy is perfectly okay and it doesn't need any relationship. That's why when you come into contact with people you become closed. But nothing is wrong in it; it is simply protective, a protective measure. It is not any negativity, it is very positive. Always remember that sometimes openness is wrong and sometimes closedness is right. It depends. No value in itself is valuable; it depends on the circumstances.

Your energy is turning into very very meditative energy. It does not want to relate, not at this moment. And this is not the right time to force it to relate. It automatically closes up so no bridge is left. Otherwise if you meet and mix and laugh and talk with people and communicate, you will fall in love. The energy is not ready at this moment to go into any love relationship, because the energy is going deeper and deeper into your own being. That's why work is perfectly good because there is no question of any relationship. You are flowing and you are alive and you are open. As you come close to people you close, but this closing is perfectly right. If you don't close you will create a contradiction in your being; then love will pull you out and meditation will pull you in and you will be torn apart.

Don't make any problem out of this; it is simply right, as it should be. And when the work is finished, when the meditation has really settled you will start feeling that now you are not closing to people. Then you will be able to move into a relationship again but it will be from a totally different attitude. You are becoming more and more centered in yourself, and it is good. At this moment, any kind of involvement with people will be a distraction. So forget about it; simply be in your work and enjoy, and when you move outside remain completely closed.

This is the moment when one needs to be a buddhist monk. But this is a phase -- this will go. That's where I differ from Buddha: this is a phase, one need not remain a buddhist monk one's whole life. It is a beautiful phenomenon when it is needed but it is only a climate that is needed for a certain ripening. Once that ripening has happened, once you have become centered, then there is no fear. It is just as a gardener protects a small plant by putting a fence around it so that nobody tramples on it or no animal eats it, no child uproots it. But when the tree has become big the fence will not be needed, the fence will have to be taken away. If you don't take it, the tree itself will destroy it because it will become a bondage. Then the tree is strong enough on its own. Right now the fence is needed -- a very delicate centering is happening.

So you be in the work more and more and if you want to relate sometimes, talk to trees, birds, animals, go to the river. Just forget for a few days that human beings exist in the world. Just be totally with yourself. Slowly slowly you will become strong. And then you will see that now you are not closing: people come and you remain open.

It is not fear, it is simply protection. Don't call it fear. If you call it fear you will start dragging yourself out of it, and that will be bad.

It's perfectly good!

[A sannyasin says she cannot explain what is happening to her, she feels a stranger to herself.]

Words will not be able to say it, words are not meant to say something so deep. Words are only mundane, superficial. They are good for the marketplace, utilitarian, are a must, but not for such deep experiences. So whenever you come closer to any depth in your being, suddenly words become useless, meaningless. You can go on trying but you will not find the right word to express it. And whatsoever word you find will look inadequate, will look almost sacrilegious... will look almost as if rather than saying it, it is destroying it. It will not be able to contain the meaning because the meaning is big and vast and the word is very tiny and small and narrow. The word to be useful has to be narrow, otherwise it will have so many meanings and will become useless.

That's why the more science progresses in the world, the more poetry starts disappearing, because poetry needs liquid words, with many meanings, so the poet can play around. Science needs exactitude. the word should mean only one thing and not anything else. 'A' should be 'A' and not anything else; it has to be precise. So the more prevalent science becomes, the more precise words become. Their meaning becomes narrowed down. They are no more vague, no more nebulous, cloudy -- they become almost like stones, settled, defined, weighed, measured; but then poetry disappears. Poetry needs not stones -- it needs clouds to play with so it can give any shape to the cloud. It needs vague words -- hints, rather than meanings, just indications, nuances.

Old languages are poetic; new languages are non-poetic. Old languages can say many more things which new languages cannot say, but new languages are precise, mathematical. And that is becoming a problem, because if you cannot express your deeper feeling, slowly slowly that which cannot be expressed, dies. Because if you cannot express it to others, slowly slowly you tend to forget it yourself. It is not only that you cannot say it to others, you stop saying it to yourself. How to say it? Even to say it to yourself words will be needed, and if you can say it to yourself, why not to others? So that which cannot be said, slowly slowly tends to disappear from existence.

So many things have disappeared -- God has disappeared; in fact, languages, modern languages, don't allow God to exist. Love is disappearing, beauty is disappearing. All the higher values are becoming irrelevant, because the language won't express them.

So whenever you feel the need to say something to me, come and say it through the energy -- that's the only way, mm? No need to write a letter. You can come and just sit here and move in your energy and that will be the communication with me. Sooner or later more and more sannyasins will need energy communication. But things are going well....

The 99 Names of Nothingness

Chapter #14
Chapter title: None

18 May 1978 pm in Chuang Tzu Auditorium

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Video: No

Prem means love and trilochana means the third eye -- the third eye of love. These two eyes look at the outside, and because they are two, they create a duality, they divide everything into two. There is a third eye -- it is a metaphor -- which looks inward, and because it is one it does not create any duality, any conflict. It leads to the one. It is a flight of the alone to the alone. Its movement is inwards; it reaches to the innermost core of the being. It goes like an arrow. It is a look into one's own being or into one's own nature.

And the whole work here is to make your third eye function. It has gone into a non-functioning state because we have not used it for so long. It is just as if you don't use your hands for a long time, they will start dying. If you don't use your eyes for a long time... they say if you live in darkness for three years then you will never be able to see again. Or if you don't speak for three years continuously you will never be able to speak again because your vocal chords will die. So each centre, whether physical or psychological, needs to be constantly functioning, then it remains alive. Otherwise it withers away. And the third eye we have not used for a long time, for many lives, so it has almost become non-existential.

People go on listening and the masters go on teaching 'Look within', 'Know thyself', 'The kingdom of God is within you', and people listen to all these things but in fact they don't understand what to do. Where is this inside and how to look inside? Maybe Jesus is right that the kingdom is within, but what does he really mean by 'within'? -- because our whole experience consists of the without. All that we know is without and all that is worth knowing is within. This is the dilemma, the predicament of humanity -- that the worthless is available and the real treasure is hidden. In fact it is hidden because it is real treasure. Real treasure has to be hidden, otherwise you will be robbed of it!

Your name means: the third eye of love. You have a beautiful name there. If you decide you want it to, if you become intent upon it, it will start functioning. And once it starts functioning you enter into a different kind of world, a separate reality. Everything remains the same and yet nothing is the same any more. The same trees become greener and the same people look divine. And small things of life bring such joy, such infinite joy. Just collecting seashells on the sea beach one feels like an emperor. Just standing in the rains, one is thrilled; every pore nf one's being and every fibre of one's being dances.

But before that can happen, that ecstatic light, one thing is needed: love should start functioning. So keep that in your consciousness, that you have to work towards love... become more loving.

[A sannyasin says he has difficulty breathing. He also is divided between going into himself and

relating, but does not feel open to others.

Osho checks his energy and suggests that when he wakes each morning he begins by exhaling rather than inhaling, which he must have been doing up to now. People whose emphasis is on inhalation never breathe deeply. Breath is life; the depth of breathing is the depth of life. the people who emphasise in-breathing become closed; they accumulate much carbon dioxide in their lungs....]

There are two types of people: the inhalers and the exhalers. The inhalers will be always in this difficulty in which you are, and the exhalers will never be in this difficulty. They will be open, flowing, alive, meeting with people, loving, communicating. Inhalers become isolated, inhalers become monks -- they go to the monasteries. They don't want to go out at all; even that much seems to be such an effort. They want to be closed to the whole world. Inhalers finally can be turned easily into a suicidal state. They go on closing and closing and disappearing into their own world; that creates a kind of morbidity. Avoid it! This is the first thing.

For one month make this change and for one month the second thing has not to be tried. After one month you start the second, and that is to meet people, to talk to people -- just small-talk, gossiping, holding hands, relating, mixing -- but only after one month, not right now. First change your breathing system and after one month start doing the second and the second will come very naturally and very easily. Then report to me how things are.

Everything will be okay; nothing to be worried about.

[The sannyasin asks: You mean not to do the second one?]

No, not so fast, because first the breathing has to be changed, mm? That will become the foundation. Then the second will be easy. The second can be done right now but it will not be easy. It will be forced and you will feel tired. So start from the foundation.

For one month forget about relationships altogether. Then the appetite will also come. And once the emphasis has changed and you have become an exhaler, a relationship is so simple. So for one month don't bother about the second.

[A sannyasin says since he came here he has felt too much energy. Osho says he must have been a very lively -- and repressed -- child. Osho then talks about society's investment in curbing children's spontaneous outflow of energy. By and by the pressure is such that children begin to repress themselves. Now that childhood is re-emerging...]

This Buddhafield into which you have entered wants your child back. I am all for the individual and absolutely against the person. I am all for the natural and absolutely against the cultured.

So it is happening: the spring has started flowing again, the fountain is bubbling with joy and you must be feeling afraid. The parents in you are feeling afraid.

Accept the child, enjoy the child. Give it support, because this child is *you* in reality -- it is your reality. It is you, really you. The false is afraid. Let it go to the dogs! And after these three groups remind me again. Slowly slowly you will become able to cope with so much energy. And energy is good, energy is delight, energy is divine. Once energy is released one can become creative. It brings intelligence, creativity, sensitivity; it brings all that is beautiful.

You are on the right track -- just keep daring. Your parents will pull you back, but say good-bye to them. And once this is settled and there are no more two persons in you -- the person and the individual -- one becomes integrated. Then one is no more a crowd, there are no longer many voices. There is a single voice and the single voice has power and potential. Then anything is possible. One is entitled to miracles... but only afterwards, when one is an integrated soul. That is the very meaning of the word 'yogi': yogi means 'integrated soul.'

Wait... some really good news is going to happen!

[A sannyasin says: I'm a sort of a sentimental person. The mind says one thing and heart says something else. Up to now I've been always following the heart and am always at a loss.]

One has to be very very alert about one thing: there are things in which the heart will be a failure; never

listen to the heart about those things. There are things in which the mind will be a failure; don't listen to the mind about those things. And a clear-cut distinction is needed, otherwise one goes mad. For example, if you are trying to succeed in the world, don't listen to the heart. In your business don't listen to the heart, just be your mind. Because the mind is your mathematics; the mind simply means the part that knows how to do big business -- nothing else! The mind is your business expert -- listen to it!

When you are ill you don't go and ask an engineer; you go to the doctor. If when you are ill you go to the engineer and when you want to make your house you consult the doctor, you will go crazy. That's what you have been doing. If you fall in love with a woman then don't listen to the mind, because the mind has nothing to say about it. It is not a question of logic or mathematics -- listen to the heart. If you are reading poetry, listen to the heart. But when you are doing some calculation don't bring in your heart. This is clarity. It is not a question of being sentimental or not. Just clarity is needed and a clear-cut division of labour. The mind is yours, the heart is yours. Both have their functions and one has to learn what exactly the function of the heart is; otherwise you will get confused and mixed up. So just see: if something needs logic, mathematics, the mind is needed. What will the heart do there?

Whenever you get confused, listen to the mind. Because confusion means that the mind is needed. The heart never gets confused; it simply knows. Confusion means that it is in the area of the mind. Slowly slowly you will get to the knack.

During these two years that you are in the Middle East, try this: always the first thing to decide is, is this a heart matter or a mind matter? And in life there are almost ninety-nine percent mind matters, rarely a heart matter. But that one percent is more valuable than the ninety-nine percent. And if there is a question of whether to save the ninety-nine percent or to save the one percent, I will say 'Save the one percent and lose the ninety-nine percent.' But ordinarily there is no question like that.

Use your mind more, continue to meditate, and things will become more and more clear.

The 99 Names of Nothingness

Chapter #15
Chapter title: None

19 May 1978 pm in Chuang Tzu Auditorium

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Video: No

Prem means love, Sami is a sufi name for God -- it means: the all-hearing one. Your full name will mean: a loving capacity to hear all. And if one can really hear, nothing else is needed. If one can hear the wind passing through the trees, that is gospel. If one can hear the birds singing in the morning, one has heard prayer. If one can hear the waterfall and its sound and the roaring waves of the ocean, one has heard the sound of the cosmos. These are all the ways God is trying to approach you, to call you... these are all invocations.

But man has become deaf and blind and heartless. We don't feel any more. Even when we feel, we only think that we feel. And we don't hear any more, because to hear something one doesn't need only the ears; one needs a feeling heart behind it. We don't see any more, because unless the heart is standing there, close to the windows of your eyes, you will not be able to see that which is. The form is seen but the formless is missed. The word is heard but the wordless is missed. And that is the true being -- the formless, the wordless.

So become more and more loving and more and more capable of listening to existence. I am giving the

name to you as a meditation. Your satori, your experience of light, will come through the ears not through the eyes. Enlightenment happens in two ways -- either through the eyes or through the ears. To a few people it happens as a vision: they see it. To a few people it happens through the ears: they hear it. The founder of islam, Mohammed, heard it; Moses saw it, so their approach becomes totally different.

You will be able to hear it, and the name will remind you again and again that it is through the ears that God will knock on your door. So become more and more sound-conscious, become more and more musical. Develop the musical ear. Listen to nuances of sounds, subtle sounds... and they are always there. Listening to them, hearing them and becoming more and more alert of the subtleties of sound, you will become silent. When one is really able to listen, one suddenly falls into deep silence. All thinking stops, the mind disappears.

[The new sannyasin says that she wants to live with her boyfriend, a sannyasin, but she is afraid that in doing so she will lose her freedom. This has always happened to her in the past.]

I think it will not happen this time. To fall in love with a sannyasin is a totally different experience. It is crazy but it has its own beauty. It will not happen unless you create it; then there will be trouble. My sannyasins won't try to possess and destroy your freedom. That's my whole teaching to them.

But you have to watch your old pattern too, because sometimes it might happen that the other is not imposing himself on you but you think he is because of your past experiences. Or you may provoke him to do it again because that is what you expect and if it doesn't happen you will wonder if something is missing.

You may start thinking that maybe he does not love you because you have only known people who love and then immediately start making you a prisoner and a slave, so love and being possessed become almost synonymous.

All those experiences you have passed through were not of love. Love brings freedom and anything that destroys freedom cannot be love, is not love. This should be the criterion: if you are really in love and someone is in love with you, your freedom will grow, will grow in bounds and leaps. The ultimate state of love is freedom, absolute freedom, and any relationship that destroys freedom is not worthwhile. Drop out of it.

It is better to be alone and free. If one can be free and together, that has a beauty. If it is not possible, be alone. But never lose your freedom. Freedom is far more important than anything else in life. Freedom is your very soul, is your door to God....

Raqib. A sufi name for God, it means: one who watches all, one who is a witness to the whole. And this is what everyone has to become: a witness, a watcher. The more watchful you become, the more you are. The intensity in watchfulness becomes your intensity in being. A man who lives asleep has no soul, he simply vegetates.

It is difficult to watch because for millions of lives we have lived in sleep, walked in sleep -- we are all sleepwalkers. Even to remain continuously watchful for a single minute is difficult. Just three, four, five seconds will pass and you will forget: you will slip into a dream or into a thought, into a side-track. Again you will remember after a few seconds, 'What am I .doing? I was watching!' But if one persists, slowly slowly the skill grows. It is a knack like swimming, like driving a car. In the beginning it is difficult, looks almost impossible to manage. And this is the most difficult of all the arts.

So start being watchful. Walking, see yourself as walking. Just see yourself from the innermost core as walking. Eating, sec yourself as eating. Listening right now, see yourself as listening... and there will be an immediate change. Then listening is done by the brain mechanism and you are standing deeply hidden behind just witnessing it, watching it.

Let this watchfulness be spread all over your life. In the morning, from the first moment you become aware that you are awake, start watching. To the last moment at night go on watching and watching till you fall asleep. And one day it happens that you fall asleep and still watching continues; and that is a miracle. Then you know that you are not the body at all -- the body can go to sleep and you can go on watching, that even in sleep you are no more asleep.

Right now even when you are awake you are asleep. Then, even while asleep you will be awake. And that moment when you are asleep and yet awake is the moment of great clarity.

So this is going to be your method.

[A sannyasin says she feels Osho has been hammering on her head the whole time, so many things have been happening, with relationships...]

I have been hammering, that's true. But you have been dodging me, that too is true.

Don't dodge! When I hit you with a hammer, just bow down to it. The hammer will fall on you like a flower. If you dodge, you will suffer. It is not the hammer that hits you; it is your dodging. It is your cleverness that hits you hard and harms you and becomes unbearable. Otherwise the hammer that I am hitting with is made of flowers. It is just roses and roses and roses.

But you will only know its rose quality, its fragrance and its delicacy, if you bow down to it. Suddenly it is no more a hammer -- it is a great blessing, a benediction.

But everybody dodges a little bit, mm? People try all kinds of cleverness. They have learned many tricks in life and naturally they play those tricks with me to... not knowingly, not consciously. Then they feel hurt and then it becomes unbearable.

But you cannot escape; there is nowhere to go. Even if you go, I will follow. And the farther away you go, the closer you will find me.

[She says she is not doing anything now, being lazy.]

And are you alone now? (she nods) Be alone -- don't be worried; sometimes it is very very life-enhancing to be alone. But it will be good if you start doing some work. Come out of your laziness.

Mm, come out of it. Start doing some work in the ashram or somewhere -- pottery, weaving -- anywhere, wherever you feel like, but start doing something. And I will continue hammering; don't be worried!

[A sannyasin had previously written to Osho and now reminds him: I felt really crazy one day. I was just laughing and crying, and rolling around on the floor....
Osho checks her energy.]

It is really good. Don't call it wild; it just divine energy, but divine energy always comes as wild energy. It is our untamed energy, hence it looks wild. We have tamed only a small part of our energy and that feels perfectly cultured and civilised That's where you live: at the topmost layer of your being. That is your personality. It is just a show-window thing: it is not your truth. Your depth is infinite. You are not confined by your personality -- that is just your front door, the porch. But people think that is their whole life. So when this inner energy starts rising up, when it starts making ways up and starts reaching to your conscious mind, one feels one is getting into something wild, something mad. It is not mad -- it is your energy, unclaimed, until now unattended, waiting tor you, once this energy is absorbed you will have a greater being. You will feel as if you are expanding, and you will feel more alive, more vital, rejuvenated.

Something really beautiful is happening. Don't stop it; allow it. Laugh and roll around on the floor and enjoy it. Even if sometimes you start reaching something similar to sexual orgasm, you have to allow it. It will bring something like a sexual orgasm all over the body, throbbing with joy, energy. Don't become frightened about what is happening, because once this energy enters the sex centre -- and it will -- you will have a great orgasmic experience. That may become your most cherished experience ever. So you have to allow it; now I have told you, so you can consciously allow it. And after that there will be great silence you will fall into a very ecstatic silence. First the peak of ecstasy and then the depth of silence.

Make it a point every night, for half an hour to one hour, to just roll around on the floor, to enjoy, laugh, cry, and feel your whole body throbbing, pulsating, streaming. Report to me after one month. By that time your energy will not look wild. It will look like your real energy and the one that you had always been thinking as your real energy will look just a pseudo face, a mask. The mask is slipping off and the real face is coming up. Even your physical face has changed. It looks more mature, more graceful, more at ease and settled. It is good.

So for one month go into it as deeply as you can. Allow it to go as deeply as you can. Sometimes you will feel that it is too much and you cannot bear it. Just hold the locket in your hands, remember me, and it will subside immediately.

The 99 Names of Nothingness

Chapter #16
Chapter title: None

20 May 1978 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Prem Hasibo. Prem means love and Hasibo is a sufi name for God. It means: one who satisfies all needs. The full name will mean: love, the god that satisfies all needs.

And love is the ultimate need. Everything else is secondary. Everything else is just a means to that great end. If love happens then all has happened; if love does not happen then nothing has happened, the whole of life has just been a wasteland.

And it is very rare that love blooms, because the soil that the society provides is not adequate for it. In fact, it obstructs it. It poisons the seed. It teaches people to be full of hate, anger, ambition, possessiveness.

Society is founded not on love but on hate. It depends on struggle, violence, war. It can't afford love. Love will take away the whole foundation on which it stands. For millions of years society has remained that way. And unless society's foundation is changed, it will not become a really human phenomenon. It will remain something between the animal and the man, a half-way house. Society goes on carrying all the violence that is there in the animals and has dropped all the love that is there. In terms of heart, it is not evolution; it is a degradation. And as far as that is concerned, christians are right -- that man has fallen from grace, that man has committed some original sin.

I may not agree with their details about what sin man has committed -- I may not agree, but some sin has been committed. The whole of society has taken a wrong direction. The direction has to be changed, and one has to begin with oneself because there is no other beginning; you cannot begin with the other.

Take the risk of being in love with existence. It is risky because nobody will support you. It is risky because even your own mind will be against it. It is risky because you will fail, fail utterly in this world and the ways of this world. But to fail in the ways of the world is to succeed in the eyes of God. That's what Jesus means when he says 'Those who are the first in this life will be the last in my kingdom of God,' and vice versa. The person who succeeds in a hateful society succeeds because he is more violent than others, more cunning than others, more clever, more manipulating, more pseudo, than others. He succeeds only by selling his soul. And only the man who cannot succeed in this life can succeed in the other. Yes, those who are the last will be the first. And lovers are the last here. They lose all but they protect the most precious thing.

So become more loving and remember that if you love, God is always there to satisfy all your needs. Trust, and whatsoever is needed is always given. If it is not given, that simply shows it is not needed.

Sometimes pain is needed, then pain is given. Sometimes shocks are needed, so shocks are given. And sometimes it is sadness, misery, that brings maturity -- then it is given. Sometimes it is poverty that brings to inner richness, then it is given. But always remember: whatsoever is given, is needed, and whatsoever is needed, is always given. That is the meaning of 'Hasibo': become love and become trust.

And I have been waiting for you for a long time!

You have come home. You have knocked on many doors in vain -- now let this door be the last....

Prem Raufa. Prem means love, Raufa is a sufi name for God. It means: one who has compassion, the compassionate. Your full name will mean: love, compassion.

Compassion is the fragrance of love. Love is like the flower and compassion is like the fragrance. There are flowers with no fragrance at all; they are poor flowers. Unless a flower has fragrance it is not much of a flower, because it does not give anything to the world, it does not release its spirit into the world. It is lacking, something is missing. In a certain way it is very non-poetic, hard. It does not have the soft heart and the subtle vibe. It is more on the outside and there is nothing inside it. It has no interiority, it has no subjectivity. The fragrance simply shows the heart of the flower -- the hidden becomes manifest, and that is the ultimate.

The seed is one stage. One can die as a seed. The seed is sex and many people die as the seed. Love is like a flower: the seed has bloomed, has come to express its colour, its possibilities. But many people die as flowers, as love. Compassion is when the flower releases its fragrance; then the growth is complete. When sex reaches to compassion one has arrived.

Buddha has said that compassion is the criterion. Love is just in the middle between sex and compassion. Below it is the world of the animal, above it is the world of gods. Love is just in the middle -- a door, a threshold. Start with love but don't stop there. It is beautiful as a beginning but not as an end. The end should be compassion. Become Raufa, become compassionate.

[A sannyasin, who has been learning dance in the west, says she is divided between returning to study and staying with Osho.]

So you can continue here and you can start teaching here. And dance is not really a thing to be learned. It is not an art; rather, it is a meditation. To think in terms of art is to miss the whole point. You can learn it technically and you can become a technical dancer, but you will miss the reality of it. It will be just the body and the soul will be missing. The soul comes through being meditative. The dance is not the real thing, but a dancing soul! Then the body moves of its own accord. You can make the body move but the soul will not move. The centre never follows the circumference but the circumference always follows the centre.

Two years is enough to learn the know-how. Now it is time to go ahead on your own. So come back, dance, help people to dance, and develop your own style, develop your own ways, develop your own technique. One has to be innovative. People try to be imitative. Learning from somebody else is good in the beginning. A little bit of information is helpful, it prepares your body, but one should not be too much attached to it.

In zen they say that if you really want to become a painter, first go and learn how to paint and then throw your brush, your colours, your canvas, for years together, so that you can forget what you have learned. Then one day suddenly, start painting. First learn how to paint, forget how to paint, then one day, start painting. Then it will have the quality of innocence and yet deep down somewhere the quality of an expert artist too. It is a great synthesis.

One can just start painting and then the painting will be simply childish, as many modern paintings are -- juvenile, no art in them... more pathological than healthy. Or one can technically become a very very efficient artist; then everything is perfect but the soul is missing. One has to attain to a synthesis: one has to know the technique and one has to be capable of being free of the technique. Then something in you starts growing, something takes form -- something that is yours and can only be yours, something that has your signature on it.

That's why I suggested that you come as soon as possible.... Start exploring dance here. Dance, teach dancing, innovate, discover, rather than follow.

[A sannyasin, leaving, says he is continually bored and nothing seems worth doing.]

If one is really bored, one gets out of boredom. You are not completely bored yet!

You are still hoping that there may be some way out of it... and there is none if you ask the truth, there is no way out of it. Because you go on trying to find some way out and then it fails, you become more bored -- but only more, not totally bored. Then you start looking in some other direction. Again, for a few days you will feel a little hope, and then the failure. And it will go on and on. Every time you will have a dream that this seems to succeed. For a few days the honeymoon and then you are flat on your back again.

If you want to know the truth, there is no way out. That means: stop trying to get out of it. Start living in it -- accept it, embrace it. This is what life is: life is a boredom. Then suddenly you are out and you are not searching for any way out -- you are suddenly out. What to do? Life is such. This is Buddha's message; he

calls it 'suchness'. Life is such.
I am also bored!
But I have accepted it! And since I accepted it I got out of it!

Accept it and just see -- it disappears. It is a creation of your mind: because you want to get out of it, you create it. First one expects something and it doesn't happen, then frustration. But the frustration is the secondary thing; the first and the primary is the seed, is expectation. If you really want to get out of frustration, just drop the expectation. Then how can you be frustrated? How can anybody force you to be frustrated ? It is impossible. But we go on working on the second thing and the first is the cause. We go on working on the symptom and the cause remains intact.

Stop looking for a way out. There is none. This is how life is. To get it is to become enlightened.
So when will you be coming back?...

Whenever it is possible, come. And I will make you more bored, more bored! Some day, when the cup is full, you will be out of it. It happens in a single instant.

Then the laughter never ceases; one goes on laughing because then one sees the whole ridiculousness of it. One was creating it and was trying to get rid of it! On one hand we create it, on the other hand we destroy it, so the process can never be complete. You come back! You are coming closer and closer to the point where you will accept it. Good!

[A sannyasin says she doesn't know if she is coming or going... she has been travelling between here, Goa and Bombay. She is not working in the ashram or involved in groups.]

Nobody knows if they are coming or going; it is so difficult.
Go! It is some karma you have to fulfill!

Get involved in something otherwise you will feel like going. That's what you need: some involvement is needed. Start doing some work, but get involved. Otherwise the mind will say 'Go here, go there,' and it is useless -- just wasting time, mm? And don't be clever with me. Otherwise you will miss -- then don't ask why. Many people go on doing that and then the problem is not solved, because when I give you groups I have certain ideas about why a certain group will be helpful to you. I know from where to start and in what sequence they have to be done.

When you choose you simply choose because people are saying that Leela is great. Leela is great, but the people who are saying it have not chosen it the way you have. They have followed my instructions, they have followed them step by step. I had given them six, seven groups, then I had given them Leela, and they say it is beautiful, great. You choose it out of greed. You will not gain much out of it, because one has to come to a certain build-up.

Everything should be done in the right order, and the order differs with each individual; otherwise I could fix it that first everybody has to do this, then this, then that. But with every individual it is different, the needs are different.

So whenever you feel like doing some groups, do a few more, mm? I will give you some.

[A sannyasin, arriving, says she is happy -- she likes being here.]

That's good. You will become more and more happy. It is always good to start with happiness, because whatsoever you have goes on growing.

Always remember a very great statement of Jesus: 'Those who have, more will be given to them, and those who don't have, even that which they have will be taken away from them.' Riches attract more riches, so a miserable person attracts all kinds of misery; then it becomes a vicious circle. Always start with happiness, joy, blissfulness, and the whole world starts pouring more bliss, more happiness, more bliss, more joy into you. But the first step has to be taken by you, the initiation is always from your side. Once the process starts, the existence collaborates. Sing a song and the whole existence sings with you. Yes, the old proverb is right: Laugh and the world laughs with you; weep and you weep alone.

I am happy. You are starting with a beautiful phenomenon inside your heart -- this is the right beginning. and from the right beginning the end is never far away. the basic question is never of the end but of the right beginning.

[Osho gives a 'come close energy darshan' to someone arriving.]

Beautiful things are happening inside. Many flowers are on the way. The spring is close by -- be ready and open for it. Remain vulnerable, and whatsoever happens, allow it. Don't be afraid of the unknown, because all that is going to happen will be unknown to you. You are on the threshold of a very unknown space. You will not be able to figure out what is what; you will have to go into the darkness of it. But that darkness, once you enter into it, becomes luminous. It is dark only if you don't enter it. It remains dark because you are out of it. Once you trust it and go into it, great luminosity arises out of it. And when the night turns into day and death turns into life, one has seen that which is worth seeing. One has seen the meeting of the paradoxes.

The 99 Names of Nothingness

Chapter #17
Chapter title: None

21 May 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine; Matina is a sufi name for God. It means 'firmness, rootedness.' The full name will mean: divine firmness, divine rootedness. And that is what is needed. Man has become uprooted, he is living without roots; that's his problem. He has lost all roots. He does not know from where he comes, why he exists, where he is going. Once you lose roots, you lose meaning. The whole logos, the whole meaning is in the roots, and God is the soil in which we grow.

And what will happen to a tree that has forgotten about its roots and the earth? It will start shrinking, it will not bloom any more. It will lose its foliage; its greenness, its gold, its redness, will all be gone. No more new blood will circulate through it. And it will be puzzled, it will be in anguish, it will not know who it is, and why, and why this whole existence? Climates will come, seasons will change and the tree will be there, just confused, unable to live, unable to grow.

Unless you are firmly rooted you cannot grow. Growth is possible only when roots go deep. Man is also a tree, and without God man is a tree without soil. That is the meaning of 'Deva Matina.'

Deva means divine; Rashido is a name for God. It means: the unerring one. The whole name will mean: divine unerringness. We err only because we think we are separate from God. The proverb, 'to err is human', is true, because in our very humanness we exist in separation. The moment the separation is dropped, humanity disappears; we are divine. Then there is no error possible. If we do something, error is possible. It is almost inevitable, because in the very beginning the ego has entered. That is the greatest error and all other errors are produced by it. It is the original sin, the ego. Once the ego is dropped, all possibilities of error are dropped. Then you are no more a doer; God is the doer, and He cannot err.

To live in God is to live without error; that is virtue. To live separate from God is to live in error; that is sin.

[Osho asks a sannyasin who is a well-known film star in India, how he is. He replies: I don't know!]

That's good! I know: things are going well. Things really always go well, nothing ever goes wrong. It is only a question of understanding. If one understands, everything always goes right. Nothing has ever gone

wrong and it can never go wrong, so whatsoever happens is how it should happen. To accept this brings great relaxation.

The very idea that something can go wrong and we have to put it right, creates anxiety. It is impossible to change anything in existence. Everything is as perfect as it can be; no change is needed. To relax in this and to relax utterly into it, is real meditation. Meditation is not something to do, but the attitude that whatsoever is, is good and all is blessed. That attitude is meditation. It is coming slowly slowly. The hankering to change, the hankering to be this and that, is dropping.

That moment when there is no desire to be anything other than what one is, is a moment of great benediction. Then one comes to know that from the very beginning, nothing is missing. We were unnecessarily worried, unnecessarily puzzled, unnecessarily trying to find keys and clues. And the door has always remained open -- it was not closed at all. I am happy with you. Things are going very well.

[Osho then refers to the sannyasin's colleague, a movie director.]

Just tell one thing to him: that if he has not been courageous enough to keep to the commitment of sannyas, he should be at least courteous enough to return it.

And I knew that this was going to happen. I knew, because there were only two alternatives: either his girlfriend was going to become a sannyasin or he was going to become a non-sannyasin... and he was defeated by her. He will repent one day.

He will feel and he will come... but he betrayed. He has broken something very sacred.

And one day when he realises the whole phenomenon he will be surprised. It is one of the basic tragedies of all love affairs: a woman becomes interested in any man who has some kind of illusive power; and that power was arising in him. It was not there before, it was arising. The more meditative he was becoming, the more energy was arising in him. Something beautiful was on the way and I was really working hard on him -- more than he ever deserved. Things were coming to a point, it was building up. In fact that energy became the attraction for her.

She is a beautiful woman -- perceptive, courageous, adventurous, daring; not an ordinary indian woman -- very modern, in search of some great thrill. She became interested in him not because of him -- one day he will understand it -- but because he was a sannyasin and something of meditation was arising in him. Even she may not be knowingly aware of it, because people are not knowingly aware of what is happening.

Sannyasins have always been attractive to beautiful women, because a sannyasin becomes a challenge. He is like an Everest which has to be conquered, has to be defeated, and she is an adventurous woman. She was not interested in him -- she was interested in sannyas; whether knowingly, unknowingly, that is not the point. She was interested in a very feminine intuitive way in the energy that was arising in Mahesh and which was coming to a build-up and which was going to explode in a great flowering.

And once she became interested, the next step... that is the tragedy of all love. First, a woman is never interested in an ordinary man -- no woman worth anything is ever interested in an ordinary man. A woman is always interested in something extraordinary, something majestic, something beyond the grasp. And that was there -- something beyond the grasp. But once a woman catches hold of the man she was interested in, she starts destroying that very power, because then she becomes afraid: he will dominate, and nobody wants to be dominated. Before he starts dominating, she has to destroy that very power. And I call it a tragedy, because once that power is destroyed she will no more be interested in the man.

This is the dilemma: she is interested in power, then the power feels frightening. If the man remains so powerful then she will remain dependent; she will never be the whole -- and soon she starts playing feminine tricks. And because he loves her, the man goes on yielding. Once he starts yielding, the lion disappears and the mouse is born, and no woman is interested in a mouse, no woman at all. Once she has reduced the man to a mouse, she is finished, and as I can see, that is what has happened.

I was watching the whole phenomenon and that's why I was again and again telling him 'Let her become a sannyasin. If she does not become a sannyasin, then the next challenge is to destroy your sannyas.' I had not said so, but it was there. She had to destroy the relationship between me and him. She was jealous of it -- there was something more powerful than her love affair. And no woman wants anything more powerful than her love affair; that should be the suprememost.

And soon, in fact already, her interest in him is flopping; she has started looking at other men. And she is not the kind of woman who can stick to one person. She could have remained with him if he had remained unyielding, if he had remained a real man. If he had remained an unconquered peak she would

have remained interested, but now she will search for other peaks, somebody else. He is already a spare part, an extra.

So tell him: if he is not courageous enough to keep the commitment, he should be courteous enough to return it. And once his mala is back, I am going to burn it and destroy the whole work on him. Only that will bring him to his senses. So just tell this much to him.

The 99 Names of Nothingness

Chapter #18
Chapter title: None

22 May 1978 pm in Chuang Tzu Auditorium

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ShortTitle: NAMES18	
Audio:	No
Video:	No

[Wasi -- a sufi name of god]

It literally means: the all-comprehending one, the all-knowing one, one who understands all. Deva Wasi will mean: divine knowing, divine comprehension.

There is a human way to know; that is intellectual -- it is like groping in darkness. There is a divine way to know; that is intuitive -- it is not groping in the dark. It is just opening your eyes and seeing things as they are. Through the intellect we arrive at conclusions -- through logical processes, syllogism, inference. We collect data, we argue this way and that, for and against, then we decide. But our decision is bound to be tentative, it can never be absolute; that's why science goes on changing every day.

No scientific statement is absolutely true; it is only relatively so. Today it is true, tomorrow it may not be. At the most we can say perhaps it is true. It is hypothetically true, approximately true. It is the closest that we can comprehend right now but tomorrow new facts will be coming in, new research will be done, new discoveries will be made, and we will have to change accordingly. So science remains a changing flux.

Religion is totally different. Its truth is absolute because it is not being arrived at by syllogism, by logical process. It is a revelation. It is not through thought; it is through no-thought. It is not through mind; it is through no-mind. To work scientifically means to train the mind in a scientific way, with a scientific approach, attitude, methodology. To be religious means to put the mind aside so that it creates no disturbance. Then your heart is available to reality.

Religion never gives any conclusions the way science does. They are not conclusions because there is no process behind them. And they are not logical statements. They are simple and pure existential statements: 'God is.' It is not a syllogism, there is no why. It has simply been revealed to the religious consciousness that God is, only God is and nothing else is. The mystic cannot give any proof for it, neither can anybody else disprove it. It is beyond proof and disproof; it is just intuitive.

The word 'intuition' has to be understood. Intellect is through tuition -- it has to be taught. Intuition means: that which has not been taught, that which arises spontaneously. No school, no college, no university can give you intuition -- it can only give you tuition and tuition only trains the mind. But there is a way, a separate way of knowing reality by putting the mind aside and looking directly into it, becoming a mirror.

That mirror is 'Wasi.' God knows not because He thinks -- He simply knows because He is a pure mirror. And everyone can become a pure mirror. That is the work that has to be done here: each of my sannyasins has to become a pure mirror -- a mindless awareness, a contentless consciousness.

Moumina. It is a sufi name for God -- it means: the faithful one. God is always faithful... even when we are not faithful to Him. He never betrays, even though we betray Him a thousand times. He never goes away from us, although we go astray. He is always with us; we are not always with Him. His love is unconditional, it demands nothing. He simply goes on pouring His being into our being.

It is because of Him that we breathe, it is because of Him that we live, it is because of Him that we love, it is because of Him that we are. He is our being. He is utterly faithful, and not only to man -- He is faithful to the trees, to the birds, to the animals, to the rocks. He is faithful to His existence.

And that moment is a great moment when we also become faithful towards Him. Then there is a great meeting, a communion. Become a 'Moumina'... become faithful!

[A sannyasin does not know if she is committed to being here permanently. Osho asks about her responsibilities in the west -- a job and studying at a drug rehabilitation centre for another year.]

Another year? No other responsibilities? -- just these?
You can come -- these are nothing; there is no problem.

Being here will be of immense value. Just to be in my presence helps tremendously. And if you can be lovingly in my presence, then nothing else is needed -- no method, no meditation. Just that love will take you higher and higher, and without any effort on your part.

While I am here you can simply ride on my wave, you can simply fall in tune with my wavelength; that's all that is needed. That's what I call love: to be in love with me means falling into the wavelength that I am, allowing me to take possession of your whole being.

So these are not problems. Your job is not a responsibility; somebody else will do it and will be happy to do it. You will create a little more employment there! Come back. And studies are nothing much to worry about. The real study is here. So finish things there and come back here and be part of the commune.

Deva means divine, Waduda is a sufi name for God. Literally means: the loving one. Your full name will mean: divine love. and there is no other kind of love in the world; all love is divine.

Even when it is mixed too much with mud, then too it is divine. It is always divine. Love is the way of God expressing Himself in the world, and only those who approach Him through love, reach. Those who try to approach in some other way go on missing.

And you are on the right track now. something is going to happen. It has already happened!

The 99 Names of Nothingness

Chapter #19
Chapter title: None

23 May 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, and Hakima is a sufi name for God. It means: all-mighty, all-powerful, omnipotent. Deva Hakima will mean 'divine power.' Man in himself is powerless; all power is from God. Man is just a vehicle, a passage. The moment man starts thinking 'This is my power', he starts falling into sin. The ego is the original sin and it is the ego that separates you from reality. The ego is nothing but the claim 'The power is mine, I am powerful.' The ego is trying to prove only one thing, in different ways -- that it is powerful...

through money, through prestige, respectability, virtue, knowledge; but the goal is one. The ego wants to prove 'I am powerful, more powerful than you.'

And it can take even religious shapes, holier-than-thou, purer-than-thou, more virtuous-than-thou; but the trip is the same: it is a power trip. Ego simply means a power trip. And the power is not ours, it can't be ours, because the power was here when we were not and the power will be here when we again are not. We exist only for a moment, for the time we are here. We come from an unknown source and we disappear again into that unknown source.

That unknown source has power. All life comes from it. The whole existence arises out of it, and not only this existence -- other existences too. All these existences are nothing compared to the source. The source is more than the sum-total of all. That source is God. To recognise that source, to remember it and not to allow the ego to arise, is all that sannyas is about. Constantly remember: you are not, God is.

Basiro. It is a sufi name for God. It means: the all-seeing one. And to remember it is a very significant method for awareness. If God is seeing you all the time then there is no point in hiding anything. When all is seen, there is no point in repressing anything. One becomes open.

This method has been used by all the religions of the world. These names of God are not just names -- they contain much more. Each name is a methodology... very potential. Rightly understood it can transform your life.

This is the message in your name: remember that God is seeing you every moment. There is no way to escape, nowhere to hide, because He is watching you from your own within. So all is already known. In fact, before you know it, He knows it, because you exist only on the surface of your being and He exists at the very centre. Realising this, one relaxes, becomes open. There is no need to remain closed. Good or bad, beautiful or ugly, one is as one is and God knows it already. One is nude before reality. This makes man authentic, sincere, fearless. Otherwise man becomes a deception, pseudo and plastic, and starts living as a lie. And if one lives a lie, one cannot find truth.
Truth arrives only through authenticity.

[Osho assigns groups to a sannyasin, arriving from the west, and tells her to be as deeply involved here as possible, not to avoid....]

Sometimes it happens that on the one hand we try to go into a thing and on the other hand we try to avoid it. That creates a conflict, a contradiction. Then your own energy starts fighting with your own energy -- that is a dissipation. That's how many people destroy their life. When you are going into something, go totally, go whole-heartedly, don't hold back, and great will be the benefit from it.

In fact the benefit does not depend on the group process; it depends on your wholeness. The group process is just an excuse, a situation. The real thing that happens is not through the group process. It happens by your cooperation. And that is not only so in the group; that is so with me too. I am just an excuse. If you can go with me the whole way, God is bound to happen to you. It always happens when you go the whole way.

But people go very reluctantly -- they go on resisting and fighting. That fight and that resistance is almost unconscious, it is not that they are deliberately doing it. Otherwise why should they be here? They are here because consciously they want to cooperate with me, to go with me, to explore the unknown with me, but some unconscious fear, some unconscious habit pulls them back. So the conscious goes on moving with me and the unconscious goes on moving against me, and the unconscious is more powerful. The conscious is only one-tenth, the unconscious is nine-tenths; you cannot win against it. It has to be persuaded, seduced, so that you can go whole-heartedly -- both consciously and unconsciously.

I give you these group processes just as a learning. The ultimate is to go with me. If you can allow the group process and you can go with it, slowly slowly you will know the secret of going totally into things. And the danger in a group process is not big, so you can afford it. The danger with me is great. The group process is shallow water; you can go into it. With me, it is a bottomless abyss.

So in each group you have to remember one thing: to go as deeply as possible. Avoid all resistances that arise from the unconscious, that will be coming up continuously, trying to hinder you. Just put them aside, just don't listen to them. Say an absolute, decisive 'no.' Don't put your energy in contradiction in any way. And slowly slowly the more you allow, the more you will feel blissful. Then you can allow more. And the ultimate is to allow me!

Only if you are totally with me is something going to happen, otherwise not. Even if a person is ninety-nine percent with me and one percent not with me, nothing will happen, because that is the evaporating point. Only at the one hundred degree point are you transformed, does the metamorphosis happen.

So just keep that in mind... and something is on the way. Wait for it! Wait joyously. If you allow, it is going to happen -- it is destined to happen. Good.

[A sannyasin says that he is in a state of mind where he forgets everything. Every moment is forgotten as soon as it's happened. He always had pressure on the front of his head and when sixteen had an operation on his nose, since when he has had this problem. Osho checks his energy.]

Two things you have to do.... The loss of memory has something to do with your operation, but it can be recovered. Start deep breathing -- that will help immensely. More blood is needed to circulate in your brain system. Not enough blood is circulating so the energy has gone dull. The battery is not charged up enough. And sometimes operations can do that -- they can become a kind of leakage of energy. And the nose is very close to the brain.

Start deep breathing, but always remember to start with exhalation, never start by inhalation. Exhale deeply and then let the inhalation come of its own accord. You need not do anything for it; just exhale deeply. Pour all the dirty air out and let fresh air rush in of its own accord. That will change your energy pattern. Your energy will start flowing more. This has to be done as many times in the day as you remember, but never more than seven times at one time. Seven exhalations at one time is enough but you can do this many times in the day.

I am saying not to do it more than seven because one enjoys doing it. One feels great power arising out of it, but too much can be harmful. And if it is done too much your headache can come back, the pressure can come back. That's why the pressure has gone. These two things happened simultaneously: the pressure has gone because energy is not flowing enough to keep the pressure, and so the memory is also not working. If you put too much energy into it the memory will come back but the pressure will too.

So you have to go very slowly -- you have to make your whole system accustomed slowly slowly, so the pressure does not come back; otherwise that will create trouble. And it is better to lose the memory than to have a constant headache.

And the second thing is: start doing a headstand, 'sirshasana'; stand on your head. Any sannyasin can teach you. That will help immensely, but that too you have not to do more than three minutes at a time. You can do it twice -- one in the morning, one in the evening. And whenever you do it you have to have an empty stomach, otherwise the headache will come back. The headache has to be avoided.

Start these two things and within two, three months things will settle -- nothing to be worried about.

[The Tantra groups is present. The leader says the group was very heavy and she sometimes worried about that.]

No, worrying won't help. Worrying will make it more heavy. Don't worry at all. Worrying won't help, but something can be done, something can be done to make it less heavy. Any group energy-play can be helpful, but group energy, not pairs -- the whole group together. Let them hold hands, dance, sing. Just do something childish; gibberish will be helpful. Let all start 'glossolalia', talking in tongues together. Anything which looks foolish, ridiculous on the surface, will release their seriousness, will make the thing playful.

People are serious about sex. It is not their fault. Centuries of condemnation have made the whole thing very heavy. Their whole energy has become too conditioned. It makes them feel guilty; it is wrong, it is sin. Even if they are modern and they have dropped all those ideas, those ideas are there; the puritan ethic is deeply implanted in human beings. It has poisoned their whole energy system.

So don't be worried about it, because if you worry you will make them more serious; that won't help. Just let them laugh, sing, dance. Gibberish is always good -- it immediately brings the child back and one starts enjoying the childhood; then things become easier. Or tell them that they are all small kids -- let them imagine that they are not more than three years of age. Let them visualise, imagine they are three years of age, all small children, just playing. And then the sex play also comes as part of it, just as happens with children. But tell them to forget that they are grown-ups.

It is somewhere around the age of three that they became serious about it. It is somewhere at the age

three to four that their parents started repressing them. Take them back; deep breathing will be helpful. Something like the rebirthing process will be helpful. If you feel it is heavy, do something, but don't be worried. If you can take them back in imagination, in fantasy towards their childhood.... Just tell them 'Lie down, and everybody imagine that you are three or two years old.' And they will start playing with their own bodies, feeling their own bodies again as they used to when they were children. The parental voice has not yet entered, there is no condemnation. There is no distinction between body parts, there is nothing wrong, nothing right, they are amoral. Then you will immediately see the energy changing. Then you can bring them to your techniques, to your processes. Good.

Prem means love, Adila is a sufi name for God. It means equal eye. In the eyes of God everybody is equal. Everything has equal value -- rocks and animals and trees and man and woman and stars. There is no hierarchy: nothing is lower, nothing is higher. Everything is exactly equal. In God we are equal -- not only with other human beings but with animals, birds and rocks and trees too. As far as being is concerned, we are equal.

Your full name will mean: love that brings equality. And man has tried all other ways to bring equality except love; love has not been tried yet. On the contrary, violence has been tried. Communism is an effort to bring equality through violence, through hatred, through anger, through rage, through destruction. And communism has utterly failed -- it has not been able to bring any kind of equality. It has created a new kind of inequality, that's all. The old pattern has changed but inequality remains. Now in Russia, the poor and the rich are no more there, but now the governed and the governor, the ruled and the ruler; the same phenomenon has come in from the back door.

There is no way to bring equality into the world except through love. Only love can have that much courage and only love can have that much openness. Why can love bring equality? Because love does not allow the ego to exist. It is ego that brings inequality. Everybody wants to be superior, higher than others; that's the root cause. Economy is not economic, it is not political -- it is spiritual. If the mind exists with a centre called ego, inequality will continue; there is no way to destroy it. But the ego can be destroyed.
Love is the alchemy. And Jesus is right when he says 'God is love.'

[The new sannyasin had previously written to Osho about a problem with her eyes, which had started with migraines when she was sixteen. The doctors say nothing is wrong physically. Osho checks her energy.]

You do two things. One is: cold and hot bath together -- start with cold and end with cold. Take a cold shower, then a hot shower, then a cold shower, then a hot shower... as many times as you want. Change it, shift it fast, so two minutes cold then two minutes hot shower... an immediate change in the whole body energy from cold to hot, from hot to cold, but begin with cold and end with cold. That will help you immensely; it will settle the whole thing inside.

The second thing: as many times as you go into the bathroom, just close your eyes and throw cold water on both eyes. And you will be surprised.

There is a certain heat around your eyes; maybe that is just a hangover from the migraine. The migraine has disappeared but not totally. Maybe it is still there a little bit, but you have dropped it from the conscious. It happens: when one has suffered from one thing long enough, slowly slowly one becomes oblivious of it, one takes it for granted. Slowly slowly it slips into the darkness of the unconscious, but it continues. It is just a hangover. The energy is there, not a very intense energy, but it is there and it is creating a certain heat inside the eyes, and that heat is creating the vibration.
So it has to be made cold.

Sometimes when you have ice, just put the ice on both the eyes. But the first thing is most important: change from cold to hot, hot to cold -- cold to hot. that will change your whole body current. And if you can take a sauna bath once in a week, that will also be good, very good. But if you go for a sauna bath then don't sit in the sauna bath with open eyes. When you are taking the heat inside, put a wet towel around your eyes so they remain cool. The whole body will start perspiring but the eyes will remain cool. Then take a cold shower, ice cold. And within two, three months it will disappear -- there is no problem in it.
Good... good!

The 99 Names of Nothingness

Chapter #20
Chapter title: None

24 May 1978 pm in Chuang Tzu Auditorium

Archive code:	7805245
ShortTitle:	NAMES20
Audio:	No
Video:	No

[Osho gives sannyas to a six-year-old.]

Prem means love, Wahid is a sufi name for God -- it means: the one -- love for the one.

Right now it may not be possible for you to understand, but let it become a seed in your heart; one day you will understand. There are two kinds of love: love for the many -- and that's where everybody lives and suffers -- and there is another kind of love: love for the one; that's where bliss happens.

[Osho then addresses the parents. The mother had wanted to take sannyas some weeks before but the father was not ready.]

[To the man] That's good! Now things will start happening. I was waiting for you. I was waiting for the right moment and the right moment has come today.

[Your wife] also did well -- she waited and waited. When one loves, one can wait. Love gives patience, and there is no hurry.

One can trust that it is going to happen -- sooner or later; when is irrelevant. And I knew that you were to come, that's why I told her to wait. Even if she had to wait her whole life, she was to wait.

Join the sufi dance and in the night join the music group. For these few days just enjoy. The more you enjoy being here, the closer you come to me. When you are in a celebration I am there. And even when you are gone far away, whenever you are celebrating you will find me there. Celebration is my key word. That's my meditation, that's my prayer.

[The woman asks: I wanted to ask you if we could continue our transcendental meditation. We've done it for almost three years. We enjoy doing it but we wanted to ask you.]

You can continue. Whatsoever you enjoy, always continue. Enjoyment is the criterion; nothing else is decisive. If you are enjoying something, go on doing it. Whatsoever feels good, is good. Continue, mm?

Prem means love, Moumin is a sufi name for God. It means: the faithful one. Prem Moumin will mean: love and faith, love and trust. And remember faith does not mean belief... never. Belief is a pseudo-faith. It pretends to be faith -- it is not. It is an intellectual substitute for something which is of the heart and is never of the head. But the head is very cunning -- it goes on creating substitutes. They are not more than toys to play with.

Faith is of the heart, belief is of the head. But when you start longing for faith, the head immediately gives you belief. It looks like faith but it is not. But one can be deceived, millions are deceived. To believe in christianity is not faith, to believe in islam is not faith, to believe in hinduism is not faith. These are beliefs. But to become a Christ is faith. To become a christian is belief.

Once a zen master was asked, 'What is the greatest barrier in Christ's work in the world?' And the master

said 'christians, christianity.'

Christianity becomes the barrier in the work of a Christ because it is a substitute. You can learn christianity; you cannot learn how to be a Christ. In fact the processes are polar opposites, diametrically opposite. If you want to be a christian you have to go to the school, you have to learn christian theology, doctrine, this and that. You can learn it like anything else -- as you learn geography, as you learn history, you can learn christianity.

But if you want to become a Christ, there is no way to learn it. In fact, on the contrary, you have to drop all learning. You have to get rid of all that has been imposed on you; you have to forget all that you know. You have to start from scratch. You have to start with a clean slate, you have to start with an unconditioned mind. All learning is conditioning, and when one is unconditioned Christ arises in one's own being. It is not something that you gather from the outside, that you accumulate, imbibe, no. It is something like a flowering of your own. You bloom into it. It is your colour, it is your perfume. It is your very nature.

That is faith. To become a Moumin -- to become faith, to become trust, is the greatest quantum leap. To come from the head to the heart is the longest journey. Man can reach the moon -- that is easier -- and soon man will reach to the stars; that too is not very difficult. The only problem and the most difficult journey is: to move from the head to the heart, because they don't exist in the same dimension -- their ways of existing are so different.

So remember: your name will mean love and faith, not love and belief. And love is the door to faith. The more you love, the more you become heart-full. When you have really become heart-full and your love has grown to a maturity, a ripeness, that very love starts changing, starts being transformed into a new fragrance. That fragrance is faith -- it is the ultimate love. Love is the beginning of faith, faith is the culmination of love.

[A sannyasin is very sad to be leaving.]

Then start a small centre in your town -- just friends gathering together, mm?

This will be the name for the centre: Wali. It is a sufi name for God -- it means: the friend. And think of God as the friend, because we are not different from Him. He is not different from us. We belong to the same reality, to the same whole. And this existence is a great brotherhood, a great friendship. Everything is interlinked. The lowest and the highest are not separate; they are part of the same ladder.

Think of God as the friend. There is no need to think of God as far away, distant; that creates difficulties. Think of Him as a friend who is walking by your side, following you like a shadow, who cares for you, who loves you and who needs you as much as you need Him. That is the meaning of a friend. The need is not one-sided: it is not only that you need Him -- He also needs you. You are incomplete without Him and He is incomplete without you. That is the meaning of friendship: you both complement each other. This whole existence is interdependence. This small blade of grass is as significant, is needed, is required, as much as the greatest star. There is equality.

And if we can start thinking of God as the friend, there will be a change in the world climate -- of thought, of religion, of philosophy. To think of God as the father is not very good, because we don't have a good idea of the father in the mind. No son has a good idea of the father in the mind. There is a certain kind of fear around the very idea of the father. Every boy is afraid of the father; he punishes. One has not to do this, one has to follow him. He is all-powerful and there is a kind of domination from the father. It is very difficult to forgive your own father. To call God the father is to destroy something.

It is better to call God the friend. Then you feel more in tune. You can open your heart, you can share yourself with all your limitations; there is no fear. And you know that the friend will forgive you, you know the friend will support you. Your limitations will not become a barrier. You need nat hide from the friend -- he will understand.

Start this small centre, mm? -- and friends will gather and think of God and meditate and pray. Then something will start moving. All great things start like small ripples. Nobody could have thought that Jesus would become such a tide. It was such a small ripple, in such afar away part of the world. But it has become such a great force. What is happening between you and me -- you cannot be aware right now of what it can become tomorrow. It can possess the whole world it can become a wild fire.

So just remember, and don't be afraid of starting. There is no need to do great things -- just small beginnings. And if they are on the right track, if they are in cooperation with God, they become great. They are bound to become great, they are destined to become great.

[Osho gives a 'come close energy darshan' to a couple. He then talks to them about how we cannot really gauge happiness, though we can gauge pain. when you have a headache, you are bound to know, but when you don't have a headache, what is there to know? When there is no headache, there is no head either! It is strange that all that is really good and healthy and whole remains unknown. But man has to be made alert about pain, otherwise he will die. Pain is a protective device, but when there is no pain, nature is not worried about it.]

It has no in-built mechanism. You have to create that mechanism; slowly slowly you have to learn it. It is not inborn; it is all art that has to be learned. Very few people learn to know what bliss is. Many people attain to moments of bliss but they don't take note of them. Things are perfectly good -- go on into this unknown phenomenon. Slowly slowly the art will arise. It is just like the wine-taster: just by a single drop on his tongue he can say the make of the wine, the year it was made. It is not inborn, but slowly, through making subtle distinctions, one comes to know.

To know about bliss is almost like the art of a wine taster.... Things are good -- I can taste the wine!

The 99 Names of Nothingness

Chapter #21
Chapter title: None

25 May 1978 pm in Chuang Tzu Auditorium

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ShortTitle: NAMES21
Audio: No
Video: No

[A visitor says she doesn't want to take sannyas because to wear orange and mala will be difficult at home. Then asks about her boyfriend, who is more spiritual and ascetic than her, which causes difficulties.]

A relationship can never be without difficulties and if there is love, then there are more difficulties. This may look strange but it is one of the most fundamental facts of life to be understood: if there is no love, a relationship can move very smoothly Hence many societies in the past have decided for marriage without love. When there is a marriage without love there is no expectation, you don't have great dreams about it. It is very mundane, it is down to earth. There is no romance involved in it, no poetry involved in it, no great hopes, no great dreams. It is simple -- an arrangement. One feels to live alone is difficult, hence the arrangement. It is social, it is political, it is financial, it is sexual... but it is just an arrangement. Then there are no difficulties because you are not involved in each other. The relationship is formal, so everything goes smoothly.

But when there is love the relationship is not formal, it is informal. And when there is love, all that it means is that you penetrate the boundaries of the other and he penetrates your boundaries. You start overlapping -- that overlapping creates trouble. You want your own way, you would like him to follow you, and he wants his life his way and he wants you to follow him. Then the conflict starts, and the trip to dominate, to possess, to be the boss -- consciously or unconsciously. So because there is trouble, I infer there must be a little bit of love... but it is only a little bit and it is without any understanding.

Bring more understanding to it. You will not be able to separate easily because love is involved. Without love marriage is easy, divorce is easy. It does not matter either way; it is a simple, utilitarian arrangement. If things-are going well, good; otherwise, say 'goodbye'. But when you are involved in each

other it is not easy, it is difficult. A part of your being has become incorporated in his being, a part of his being has become incorporated in your being. You really don't exist as two individuals any more -- you exist as a couple. A couple does not mean two persons living together. A couple means: two persons plugged into each other -- no more really two... trying to be separate and yet trying to be together. That is the difficulty: one wants to remain dependent and one wants to remain independent. One is asking for two polar opposites.

If you understand it, things start becoming clear. Then if he is on his trip you have to allow him. You are nobody to interfere in it. If he wants to become an ascetic, that's his decision; you have to respect it. If you love him, you will love him with all that he is and with all that he wants to be. If he loves you, he will give you freedom and will allow you to be yourself. If some problems arise, they can be solved -- there is no need to fight about them. Only more understanding is needed.

Make things more clear. It almost always happens that couples don't make things clear to each other. You hope that the other will understand and so is the case with the other: he thinks you will understand. Nobody understands! There is no communication problems have never been put forward clearly. If he is trying to be ascetic, the problem will be sexual -- you will suffer sexually. You have to put it clearly to him: 'I am not interfering with your asceticism, you can be an ascetic -- I love you and I will go on loving you -- but what about my sexuality?' Then some way can be found. You can remain together and still you can have boyfriends. If he really loves you he will see the problem. Or if he cannot do that hc will relax his asceticism a little bit.

But what really happens is that we never make things clear to each other. We go on hoping that the other will know telepathically; nobody knows telepathically. The other is not a clairvoyant. You have to put it exactly: two plus two is four -- like that. But what happens is that you will try to condemn his asceticism; you will not say that your sex is suffering. On the contrary you will condemn his asceticism. He will think that you are trying to possess him, dominate him, dictate to him. He will resist, he will fight. And the real problem is not talked about.

It is nothing to you whether he wants to be an ascetic or not. That is his business, it is his life to decide what he wants to be, how he can bloom and flower. Don't condemn his ascetic ideas. Maybe that is natural to him. There are born ascetics in the world. For those people, hardship is luxury and luxury is very hard. They cannot remain in comfort. If things are uncomfortable they are very happy. They fit with some uncomfortable thing. It gives them sharpness, challenge. It makes them more aware, gives them more meditativeness. If it is all comfortable and loose and convenient, they fall asleep, mm?

That's how asceticism was born: it is a few people's need. If everything is good, they will simply fall asleep -- there is no point in remaining awake. They have to go on creating problems around themselves so that they can keep awake. If the house is on fire you cannot fall asleep. If something is hurting you cannot fall asleep. Asceticism is really, basically, an effort in mindfulness, awareness, consciousness. The right source is there. There are false ascetics also who are not really thinking in terms of awareness but who are only masochists, enjoying torturing themselves. They are ill and pathological, they need treatment.

So if you feel that your boyfriend is a masochist.... And the criterion to know is if by torturing himself he feels very happy; the more he tortures himself, the more happy he feels... not aware, but happy. Awareness is a totally different quality. Awareness is neither happiness nor unhappiness -- it is a very silent witnessing. If you see that your boyfriend is becoming more and more aware, then that is natural to him. If you feel that he is becoming more and more pathologically happy -- playing with his wounds and enjoying it -- that is morbid. Then he needs some psychological treatment; help him to get treatment. If you love him, you have to look after him.

But make your problem clear to him -- that either he satisfies you sexually or gives you freedom to move with other people. This will bring things to a clear conclusion. Either something will happen and you can be together or it becomes so impossible to be together that you separate. But one should not go on lingering in such affairs. Something conclusive is always needed. If you linger too long in a kind of misery, you become addicted to it.

And about sannyas.... Unless you are ready to wear orange and a mala, there is no need to become a sannyasin. It is a commitment. It will be difficult -- that I know -- but that is the whole point of it. I make it difficult. If one is ready to sacrifice that much for me, only then can one be related to me. Then one deserves to be related to me. If one is not even ready to suffer such small things -- that people will laugh at you, they will think you have gone crazy or something -- if you are not even ready to do that much for me, that simply means that you don't want to relate with me, that you are not in the kind of space where I am more valuable

than these small discomforts. Then wait. When you are ready to be committed, take sannyas.
But come to a clear conclusion about your friend. Clarity is needed.

[A sannyasin, leaving, says that she alternates between bliss and celebration, and physical exhaustion. Osho checks her energy.]

Very good! I can see why you are feeling a little exhausted. When celebration starts happening it can sometimes take too much energy. In the beginning it always does, because you have never celebrated before. So it is a new phenomenon and it is so beautiful that you are pouring too much energy into it. One has only a certain quota of energy available, so you are feeling exhausted. But it will be so for only a few months.

Soon new energy will become available. There are layers of energy. The first layer is a very tiny layer. It is only for day-to-day use -- getting up in the morning, taking your breakfast, taking a bath, going to the office. earning your bread, coming back; that kind of work. That is a very small layer.

When you start meditating, energy is being taken from the first layer, and that is a new work. The old work continues and new energy is not yet available. If you go on celebrating there will come a point when you will feel really utterly exhausted. Only then, in that utter exhaustion, will there be a breakthrough and from the second layer energy will start flowing in you. Then you will never be tired. On the contrary, you will feel you have more energy than you can use; you have stumbled upon a deeper source of energy. That is the second source -- it is enormous.

It happens in situations, in ordinary situations too: you are tired -- you have come from the office, utterly tired -- you want to go to sleep. Suddenly your house is on fire and all tiredness disappears. The second layer is the emergency layer. When there is really a situation where it is a question of life and death, then it becomes available. You are full of energy -- no sleep, nothing, no tiredness. You will come to that layer slowly, slowly.

Then there is a third layer which is not human at all. The first is individual, the second is collective, the third is cosmic. Very few people reach to the third. To reach to the third is to become enlightened; then you are God. To reach to the second is to become one with nature. To remain with the first is to remain confined in the ego -- a tiny place to live in, very confined, like a prison cell.

But things are going perfectly well -- don't be worried. Just go and continue: celebrate, dance, sing... Let joy flow, overflow! And don't be too worried about the tiredness -- that will disappear one day suddenly. And the day it disappears you will see your new face arising. A new person is born. It is a new birth, the second birth; and the third birth is a resurrection. Then one never dies....

[A sannyasin says that when Osho had told him earlier to work, he had opened his own restaurant. Now he says that he wanted to be in control, and realises it would be better to work in the ashram.]

That is the right thing. I was waiting for this. But you wanted to do something separate, so I said yes. I just said yes because you wanted to do it and I don't want to interfere unnecessarily.

To be here and to do something separate from the ashram is just meaningless. Then you are being here yet not being here. The whole joy of being here is to become part of the commune, to dissolve into it, to lose your identity in it. That's the very joy of being here. But a few people do that in the beginning: they try to remain independent and do something on their own, so they can be here and yet independent. But they are in a double-bind and sooner or later they will feel frustrated.

I was waiting for this moment. I wait for the right moment to say a certain thing. I said yes to you unwillingly, reluctantly, because I knew that within two, three months you would get tired and it would look futile, meaningless; because it would take your whole energy and you would not feel that you are here with me at all, mm ? (he nods) Your restaurant would become more engrossing and would come between me and you.
So that's the right thing: be finished with it and become part. Good!

[A sannyasin, who is an ashram resident, says that she has not really been in contact with Osho for a year, and wants help.]

So that's good. When one sees, things start happening...

Help is always available. It was available even for this whole year, but you wouldn't take it -- you were on your own trip....

Yes, that too is right, mm? Only then this understanding can come, otherwise not. Everything that happens is good. it was needed somehow in some way -- it had to play its part....

[Osho blesses her.]

Everything is good now, mm? Relax and forget that once year -- it was a nightmare. You needed it so.... And now it is enough.

[A sannyasin says he has been doing a relaxation exercise just before falling to sleep each night. But is very afraid to leave his body.]

The experiment is going well -- you continue. Fear will be there and more fear will come, but it is an indication that the experiment is going perfectly well.

To leave the body is frightening; that's why people are so afraid of death. Continue it. Fear will go but it will not go by dropping the experiment; fear will go by going deeper into the experiment. Whenever one is afraid of something, one has to go into it; that is the only way to get rid of the fear. If you are afraid of the dark, go into the dark. In spite of the fear go into the dark -- go as deep as possible. Only that experience of darkness will make your fear invalid. It will show you that it was stupid to be afraid -- it is so beautiful. This darkness is so velvety, so silent, such a splendour, and you were always afraid of it! Then the fear has no more grounds to exist in you.

If one is afraid of death then the only way is to go deep into death meditations. Die every day, every night before you go to sleep -- feel you are dying, dying, dying, dying. You will be frightened, you will be afraid, you will try to come out of it, but in spite of the fear you have to go.

Once it has happened totally, once you have really come to the point where you are out of the body and the body is there Lying dead on the bed and you are hovering and you can see it -- the joy of it, the freedom of it, the exhilaration of it, the ecstasy of it -- then all fear disappears.

Fear is growing because your experiment is going rightly. Continue... and I will take care!

The 99 Names of Nothingness

Chapter #22
Chapter title: None

26 May 1978 pm in Chuang Tzu Auditorium

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ShortTitle: NAMES22
Audio: No
Video: No

Shunya Wahido. Shunya means nothingness and Wahido is a sufi name for God -- it means: the one. The one is achieved through being nothing. Unless we disappear, God cannot appear: the death of the ego is the birth of God. One has to efface oneself completely. Even if a little bit of the ego is left, that is enough -- enough to remain a barrier between you and God. And the ego is like cancer. A single cancerous cell can multiply itself and spread all over the body. So is the case with the ego: just a little bit hiding somewhere in a corner is enough; it will fill you completely. It has to be uprooted, utterly destroyed.

That is nothingness -- when one starts feeling as if one is nobody. One looks inside and finds nobody

there. One cannot even answer the question 'Who am I?' All answers seem to be futile and superficial, pseudo and arbitrary. One simply knows not who one is. In that unknowing, knowledge descends. In that innocence, wisdom arrives. And when you cannot find anybody, you are ready for God, ready to receive Him. When you are nothing, your doors are open and the one comes.

Because *you* are, the one cannot exist. The very existence of you creates two, 'I' and 'thou'. When the 'I' disappears, the 'thou' also disappears. There never happens a dialogue between man and God because a dialogue needs two. Yes, a communion happens, a disappearance happens, an annihilation happens... but no dialogue, no exchange, no communication. One simply knows -- not as separate from God but as one with Him.

That is the meaning of 'Wahido': become nothing so that the one can arrive.

Prem Samo. Prem means love, Samo is a sufi name for God. It means 'the all-hearing one', the one who is listening to the prayers of the whole existence, who is all ears -- who is listening to the birds and the trees and man and animals and mountains and rivers -- who is attentively listening to the music of existence.

The Sufis think that God is a musician. He has the ear that can understand music. Because of that idea Sufis have gone deep into music themselves; because the best prayer can be through music. Music has no words in it -- it is pure sound. Language is a hindrance; pure sound goes without any vehicle. And God cannot understand any other language than the language of pure sound. That's why music can be understood by each and every one.

You can understand indian music without understanding any indian language. One can understand Beethoven without knowing what language he used to speak. Anybody can understand the sound of a cuckoo because really there is nothing to decode. It is an outburst of joy.

God has the musical ear.... And I am giving you the name Prem Samo; it will mean 'love, music'. Love is the greatest music because it creates a harmony in your body, mind and soul. It bridges all your parts, it integrates, it gives you a centre. Without love a man is just fragmentary, a crowd -- many selves but no Self with a capital 'S'. The centre is missing. Without love a man is somehow holding himself together. With love there is no need to hold -- a centre arises. And the whole being becomes a melody, a subtle music. That is real prayer. And God is always ready to hear the music of love.

So become love, become music. That's what sannyas is all about.

[A sannyasin is unsure whether to stay here or leave.]

Then you go, because whenever somebody is hesitant about staying it is better to go, it is always better to go. Because hesitant people are going to create trouble for me....

No, if you don't want to go at all then it is a different matter, but my feeling is that deep down somewhere you want to go.

Just be truthful because much will depend on it. If deep down you want to go but I tell you to stay and you do, then you are obliging me and you will take revenge. You will become negative and you will think that you have done something great by staying. Rather than feeling grateful and happy, you will feel that you are doing some great work -- the ashram needs you, I need you. That will make your mind negative and you will miss the whole point.

Try to understand my problem: when somebody asks me, the whole point is that I have to look into his mind. To decide is a delicate matter. If I say 'Don't go, you can stay,' you will stay but you will have missed something. Again and again the idea will come that you have sacrificed something: you could have gone and you could have visited the West. The desire and the fantasy will come and the idea that at least once it would have been good to go... and the friends and the past and the nostalgia.

Then slowly slowly you will be revengeful towards me because I have told you to be here, that's why you are here. Then everything that is difficult here will look more difficult than it is. If it is hot, it will look more hot than it is because you are obliging, sacrificing; you are a martyr. And nobody seems to be grateful to you, nobody seems to be thankful to you. Deep down you will ask from everybody that they say that you have done some really great thing. Then you are missing the whole point -- you are here and you are not here.

If I say to you to go, then too the same problem -- then you are going, you are sacrificing; you don't want to go. And the mind is always dual, so whatsoever I say the anti part is always there.

So my whole approach is that if you are a little bit hesitant about staying.... Because staying is really a

great commitment.

Just a few days before, one sannyasin... was crying and saying that she did not want to go, and I told her, 'Okay, don't go.' And she was immensely happy, naturally, because that very night she had to leave. She was ecstatic. Now she is finding every kind of difficulty. And work that is given to her is not right.

You follow me?

Now the mind works like that: if now I say to her to go she will cry and weep; if I say 'Okay, stay,' then....

Because staying is not just staying -- you are getting involved in the life of the commune. And you have to disappear into the commune; only then can the commune exist. The commune is an effort to create a group soul, a Buddhafield, but then you have to disappear into it. Then it is no more a question of what work is given to you or of what happens. All is accepted in deep gratitude and one goes into it -- because everything is a device here.

So just close your eyes, look inside and tell me, and I will do accordingly.

[The sannyasin says his answer is the same as before, if Osho wants him to go, he will.]

You go, mm? Go and whenever you feel like coming back, come. But this time you go.

It will be helpful -- it will make you clear and next time you come you will be more totally here.

Because I gave you another chance -- you could have decided to stay. But you go on repeating 'You told me!' I just told you that you could decide afresh but you are still repeating 'You told me to go.' You are still trying to throw the responsibility on me... and that is not right. I want everybody to be responsible. You are to be here on your responsibility. It is your joy to be here... not because I have said to be here. That can't last long.

[A sannyasin says she has severe gastritis and is under the care of a doctor. Osho checks her energy and says that it is just the heat is disturbing her, as it is many people. The rains will come within a week and everything will settle, you prophesy. She then says she can't relax; even in meditation she is making effort.]

In fact, many times people go on misunderstanding the word 'relaxation'. Relaxation simply means: be as you are... and then there is relaxation!

If you try to be somebody else, something else -- for example, if you feel that you are not relaxed enough and you want to relax -- you are creating a new tension. By being relaxed simply this much is meant: to be as you are. If you are tense, be tense; if you are in a hurry, be in a hurry. Whatsoever you find yourself to be in, be in it and you will find relaxation following you. It will come of its own accord.

A relaxed state of mind simply means: 'A' is 'A' and is not worried about being 'B'. Whenever 'A' is trying to become 'B' there is a problem. And that's what you are doing. Just be yourself! It is perfectly good. Everybody has his own pace. It may look to somebody else that you are too tense; it may not be so.

Forget about relaxation too -- just be whosoever you are. Never for a single moment make any ideals against yourself; don't have a goal up there, otherwise you will be in trouble.

Do you have a box with you?.... So whenever you forget this, just put the box on your heart and you will see relaxation coming on its own. You are not to relax -- remember! When one tries to relax, one cannot relax.

Have you heard about a book, a very famous american book? -- the title is: 'You Must Relax. ' Now the 'must' is anti-relaxation. When the 'must' comes in, tension comes. So don't create any 'must' and 'should'. And I don't see any problem -- you are perfectly as you should be. Start enjoying rather than improving....

How can you enjoy if you are trying to improve? You are after yourself... trying to do this and that. How can you enjoy? A person can enjoy only when he is without any ideals and goals. For one month simply enjoy. Whatsoever happens, be that, and after one month report to me.

[The sannyasin then says she is trying to forget a former lover, and doesn't have any desire to be with a man.]

So no need to forget! Go on remembering!...

Again you are doing the same thing: you are trying to forget the man. Who can forget by trying? The more you try to forget, the more you remember, because even to forget you have to remember!

Don't try to forget. Make it a meditation. Whenever you remember him, just close your eyes and remember him as deeply as you can and soon you will forget.

The 99 Names of Nothingness

Chapter #23
Chapter title: None

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[A sannyasin and child are returning to the west. Osho asks if things have settled. The man says not totally.]

They never settle totally!

And one should not think of total settlement. that will mean stagnancy. A little bit of conflict keeps the flow moving on. Too much conflict destroys the relationship -- too much adjustment also. If the couple is absolutely adjusted it is no more a couple. Then all has disappeared; there is nothing to fight any more.

Only two dead things can fit with each other totally. Life asserts itself, struggles, fights, clamours to be taken note of, tries to dominate. Life is will to power, hence the conflict. It is intrinsic to life itself And nobody wants to be dominated; everybody wants to dominate. Relationship exists between these two.

A relationship is a miracle. It should not happen really, scientifically it should not happen. It happens because man is not yet scientific. And it is good that he is not yet scientific; and he is never going to be absolutely scientific. Something illogical will remain in the heart of man. That keeps the flame of humanity alive; otherwise man becomes a machine. Only machines are utterly adjusted; a machine is never maladjusted.

So this is the problem facing every couple: total conflict and all is destroyed -- there is no bridge between you and the other; a relationship doesn't exist -- total adjustment and again the relationship disappears because there is no more flow, there is no more hope. Just between the two, exactly in the middle between adjustment and conflict, a little bit of adjustment, a little bit of conflict.... And they go together. They look contradictory but they are complementary.

If one can remember that, one remains sane; otherwise a relationship can drive you insane. There are moments when it drives people insane, when it is too much to bear. So never ask for absolute adjustment. Just a little bit is more than enough -- feel grateful for that -- and let the relationship remain a flow. Be together, but don't become one. Be together, but don't become absolutely unconnected. Remain two and yet in contact. That's what I mean by the middle.

And be a little more alert. One has to be a little more conscious when one is moving in love, and one has to be careful about the other. Whatsoever you do affects him.

(to the woman) Be careful of him mm? -- you have been hurting him a lot. He suffers -- he loves you, that's why he suffers.

Prem Wakil. Prem means love, Wakil is a sufi name for God. It means: the ultimate trust. God is our security -- there is no other security. The person without God lives in insecurity, in fear. The person without God remains always anxious, in a kind of paranoia, because he cannot trust. Without God there is no trust.

Everybody seems to be the enemy, everybody seems to be against one. One is constantly alert, defensive, aggressive; life becomes a turmoil, an anguish.

The moment one starts moving towards God, trust arises. Then there is no more any enemy... not even death. There is no more death. With God there is no death, hence all fear disappears.

Then one can live in tremendous security. That security never arises out of money, power, prestige. It doesn't depend on the bank balance -- it depends on the inner balance. It depends on the contact with God. That is the meaning of 'Wakil': the ultimate trust.

Your full name will mean: love and trust... and these are the two most significant words in any language. Love makes you human; below love, one is animal. But love can only make you human -- it cannot make you divine. Trust makes you divine, trust is beyond the human. Love is human, trust is beyond the human. A man needs to be a man and needs to surpass man. Then only is he fulfilled.

Prem Muido. Prem means love, Muido is a sufi name for God. It means: one who restores, reintegrates. The full name will mean: love that restores, love that reintegrates.

Man is almost a crowd -- with no soul within, with no self within, just a circumference without any centre. This is the misery, the madness. That's why one does not know who one is. There are many people inside and everybody claims 'I am you.' But those faces go on changing: in the morning you are one self, by the afternoon you are another. When you are angry, one self is at the top; when you are not angry, another self is at the top. You are a constant battleground of these many selves. They push and pull each other and everybody tries to overpower you. One self decides one thing; another self immediately cancels it. There is a continuous fight going on. In this situation man remains in a war-field.

Unless love arrives, the centre remains darkened. With love, something new starts growing in you which is not part of the conflicting selves. That's why love has the quality of no-self-ness, egolessness. Once love is there at the centre of your being, everything falls in tune. The master has arrived and the servants start obeying. Without love one remains in this state, constantly falling apart. One never becomes one piece. And unless one becomes one piece, there is no possibility of any growth.

This is the message in your name: let love arise, help love to grow. Put everything at the door of love, sacrifice whatsoever is needed to be sacrificed, because nothing is more valuable than love. With love, one is really born.

[A visitor says she loves her boyfriend of four years but is jealous if he is attracted to other women, even if he does not go with them.]

But this too is your problem -- it has nothing to do with him! Mm! So don't make a distinction; this too is your problem. You love him too much, but your love is also full of possessiveness. And whenever a love has possessiveness in it it creates problems. You have to drop the possessiveness and love him. That has to be your work: don't be possessive and don't feel jealous.

In fact, it is perfectly okay sometimes for him to go with somebody. It is just a change and a good change....

That is your decision, then don't go; but if you need, you also can go. In fact, you are not going because you want to make him feel guilty; only then can you play this game of possessiveness easily. You don't need and he does, so you become higher and he becomes lower.

If you accept him and if you accept it as natural, then slowly slowly you will also feel like that. It is very human to be with somebody else sometimes, mm? -- just a change. One gets fed up eating the same food every day. It is just like that -- nothing else; it is not much of a moral problem....

You suffer because you are not allowing yourself to do the same. You are suffering because you are not allowing the same freedom to yourself. If you allow the same freedom to yourself you will even be grateful to him, because it is he who has made you free also.

You are not enjoying freedom.

And you have to start to enjoy freedom a little bit. Let him also taste a little bit of jealousy!

If you start moving, he will be. This is my whole work every day! I want him to become jealous. In that way both will be enriched: he will know what jealousy is, you will know what freedom is. Both will become more understanding of each other. Right now you don't know what freedom is, he does not know what jealousy is....

Not out of anger; then he will not feel jealous. That is a totally different thing. If you just go out of anger

he will not feel jealous. Because he knows that you have not really gone with that man; you are simply going away from him out of anger but not towards the other. Jealousy arises only when you go towards somebody, not away. You follow me?

When he sees that your eyes are full of fantasy and you are thrilled and for years you have not been thrilled that way with him... then he feels jealous. When you are going with somebody just out of anger, he knows that this is nothing. It is not a question of your just going. When you go with immense desire, passion, when you go with joy, with dance, and he knows this dance has been missing -- for him, it has stopped long ago -- then he will feel jealous. Let him taste it!

[The visitor says: He doesn't just go to make love -- he really loves.]

These are just consolations, consolations you are looking for. You want to cling and you will find explanations. These are all just consolations. And these are the problems; this is why we cannot see things clearly.

The simple and clear thing is this -- and it has nothing to do with you or him; it is just human -- that a man by and by feels tired with the woman he loves. And not that he does not love you: he becomes tired because he loves you. So every day, tasting, tasting the same woman and the same territory and the same geography and the same topography... And he is a photographer! So he becomes enchanted with new forms and new designs and new models -- and this is just natural.

You also become that way... and not out of anger but just out of understanding. Feel compassion for him. Don't be hard on him and don't be hard on yourself; you are hard on yourself too! Just see the point. This seems to be just the right thing to do; once in a while you also fall in love with people. There are so many beautiful people. Why cling to one? Mm? God has made so many lovers, potential lovers, and you say to God 'I will love only this man.' Can't you see anything beautiful anywhere else? Then you have very much narrowed down your mind.

My suggestion is: become a little more free. Only a person who is free can give freedom to the other. And freedom will be needed, otherwise you will destroy your love relationship. I am trying to protect it. If you go on in your own way, sooner or later it will be destroyed, it will become ugly. Each time he goes with somebody -- and each time there is conflict and misery. By and by you will start falling apart rather than coming closer. He will start hiding facts from you he will become a hypocrite. He will start telling lies, mm? just not to disturb you, just not to create any trouble. And when he lies, you will know... because women are natural lie detectors!

Technology has only now invented lie detectors but women are the ancient-most lie detectors. Whenever a man lies, the woman knows, she knows immediately. His face, his eyes, his way, his words -- everything says that he is deceiving her.

[She answers: I have to change this idea that it is possible to be together always without desiring others.]

You don't know! You have just heard it. Deep down you still hope that this is possible. You have to drop that hope. It will be hard but it will be of great joy, once you can drop this hope.

Be together but don't ask for absolute togetherness. Avoid the absolute; everything is relative. Be a little more free and your relationship can go a long way, mm? Because if you are not creating trouble for him and he is not creating trouble for you, then there is nothing to disturb your relationship.

The latest research into couples' psychology has found that if once in a while they have some fooling around, it helps their relationship to remain alive, flowing. I know it is difficult, and difficult for a woman, because for centuries the mind of the woman has been conditioned to remain jealous, possessive. But if you try to understand, it can be dropped; it is not impossible to drop it.

And next time you come, stay a little longer. It will be easier to drop it here than anywhere else in the world. Just pass through a few groups, meet with people, enjoy people, and it will be easier to drop it.

[A sannyasin asks: How can I learn to fly?]

God would have made you a crow! You are rejecting God's gift of being a human being -- you are simply being ungrateful! If a crow asks 'How can I become human?' it will be more relevant. You are at a higher stage. What will you do by flying? What will you gain by it? You will look simply stupid! What is

the point in it?

You will go on when you die, so what is the hurry? You will go out completely. And you have been out before you were born -- what have you gained up there?

People just go on gathering stupid ideas in the name of spirituality. Spirituality has nothing to do with it. Spirituality is concerned with real problems. These are not real problems; these are just dreams. So everybody is flying in their dreams, everybody sees the dream of themselves flying -- just childish dreams, pointless, meaningless.

I cannot help you in any such nonsense. I can help you to be rooted in this earth, to know who you are, to be more blissful, to be more loving, to know the meaning of existence. These are the questions I can help with. But if you want to fly or anything like that, levitation, etcetera, you can go to Maharishi Mahesh Yogi. You can find many people who can help you.

But I am not the right person then. I am against all esoteric nonsense and against all kinds of occultism. I am very down-to-earth, I am very materialistic. I teach spiritual hedonism or a materialistic spirituality. You have fallen into the wrong company!

But try to understand: you are asking a wrong question and that wrong question can destroy your whole life! There are many people -- it is not only you that is asking -- many people.... Somebody is interested in whether the earth is hollow or not and he comes to me from America to know whether the earth is hollow or not. But what is the point of it? Somebody is interested in U.F.O.s -- whether or not some other planetary people are trying to make contact with the earth.

But these are not real problems; these are escapes. You are trying to avoid the real problem of life. By putting an absolutely meaningless problem in front of yourself, you are trying to escape from the real problems that are there inside. This is a device to avoid life. I can help you to encounter life, not to avoid it.

Do a few groups here. You have already flown -- I would like to bring you back to earth. Come back to the earth -- you have done enough flying; you are tired! What more?...

[He is leaving the next day.]

Come back, mm? Do a few groups, meditate, just be here for a few weeks, and then the right question will arise. These are not real questions.

And don't think that I am being hard on you. I am being hard because I love you, because I see that you will waste your life if you get interested in such things. I don't teach magic. And if you want to become a magician then you have to find some teacher who teaches magic! You can go to Satya Sai Baba! These are the right people for such things.

Come back, mm? Something is possible, something more valuable than you are asking for is possible. I can give you something real and you are asking for an unreal thing.

Deva means divine, Shakura is a sufi name for God. It means 'thankfulness.' Your full name will mean: divine thankfulness. And that is going to become your meditation: just feel thankful for all that God has done; each moment remain thankful. The first thought in the morning should be of thankfulness, gratitude; the last also and in-between. If you see a beautiful tree, feel grateful to God. If you see a beautiful cloud floating in the sky, feel grateful.

These infinite joys have been given to us -- the sunrise and the sunset, so many flowers and birds, this precious life and a possibility of love. All that is needed has been given and we have not even asked for it. It has been given unconditionally, with no strings attached to it.

If you can grow more and more in gratitude you will find yourself becoming more and more silent and blissful.

[A sannyasin says that since doing a group his chest wants to burst, and there is some fear about it.]

Something beautiful is on the way. You should not be afraid at all. It is not the chest that wants to burst -- it is your love that wants to burst!

But it always feels like that when it starts bursting. It feels as if your chest wants to burst because the love centre is there. This is the psychological symptom of something very spiritual happening.
So allow it -- nothing to be worried about. I will take care.

The 99 Names of Nothingness

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Prem means love, Awwala is a sufi name for God. It means: the first, the alpha. Sufism has both names for God: one is 'the first' and the other is 'the last'. God is the first and also the last, the source and the goal, the root and the flower. God is all -- the beginning and the end. But it is good to begin with the beginning. Just start thinking from this moment that basically you are divine, that at the source you are divine; then the goal becomes very easy. Once this milieu surrounds you -- that basically you are divine, that at the source you are God -- then the goal is not far away.

One cannot become divine unless one already is. We can become only that which we are. Becoming is nothing but unfolding: the hidden becomes manifest. But the hidden is as much as the manifest. And once we know that at the source we are divine, then a great trust arises that nothing can go wrong. Even if we go as far away as possible, we remain divine. The sinner is as divine as the saint. There is no distinction at the root, at the source.

All distinctions are just fictitious, fictions that we create. All action is fiction. You do something; you become confined by that act. I do something else; I become confined by that act. But neither are you your act nor am I my act -- the action cannot become our definition. But that's how it happens. A person who works as an engineer becomes an engineer. That is only his act, that is not his definition; but we start thinking about him as the engineer, as a doctor, as the sinner, as the saint, as good, as bad, but these are just acts. Our reality is infinite and cannot be contained by any act whatsoever. The act is just a ripple on the ocean -- almost irrelevant.

That is the greatest message the East has to give to the world -- that what we do is immaterial. Christianity has made too much fuss about the act and has completely forgotten the language of being. Hence it has reduced people to sinners, into guilty persons, pathological. People have to be redeemed from their guilt; they have to be redeemed from the very idea that The act can define them. They have to be redeemed from this reductionism, that a man is nothing but his acts: 'You are what you do.' No, you are not what you do. What you do is a response in a certain circumstance. It may be good, it may be bad, it may be moral, it may be immoral. It is only that -- a certain response to a certain stimulus, nothing more, nothing less. You remain out of it, your purity remains uncontaminated.

This is the meaning of Awwala: we are God in the very source of our being. The very ground of our being is divine; there is no way to lose it. Even if we try, we cannot succeed. It is intrinsic, it is not something like an attribute given to us from the outside . it is our nature. Once this vision gets deeper and deeper into your heart you will start feeling a great change arising.

The moment guilt disappears, a person becomes religious, never before. So any religion that depends on creating guilt in people is not true religion. It is really exploitation, a very psychological conspiracy against humanity. But almost all the priests of all the religions have depended on that strategy. It gives them immense power. The more you can make people feel guilty, the more powerful you become. And the more guilty they feel, the more they bow down to you, the more they are ready to submit, to become slaves. They are afraid, shaken. They cannot depend on themselves -- they have to lean on some authority.

This is a psychological strategy to exploit people. It is really the oldest technique of mind-wash. And all

the religions have used it. Christ has not used it, Buddha has not used it, but the priests -- whether they are christian, buddhist or hindu -- have all used it. If we look into the strategy of the priests we will find only a few simple rules: create guilt in people, create fear in people and they will be in your hands.

My work here consists of giving you freedom... in reminding you that you are God.

[A sannyasin couple are leaving to finish things in the west so they can be here forever. The woman says: I feel very privileged.]

You are... and you will become much more! To those who have, more shall be given to them; that's how it works. The richer you are, the richer you become. The happier you are, the happier you become. And the vice-versa is true too: a miserable person attracts misery. So remember that always.

If this simple law can be remembered the whole of life becomes transformed, because the like attracts the like. If you are happy, the whole existence starts flowing towards you in happiness. If you are dancing, the whole existence is ready to meet you in the dance, as a dance. If you are miserable, things start going away from you; you are left alone.

To be with me one has to follow this fundamental law: the more you absorb me, the more privileged you feel, the more you will get. And there is no end to it because I am simply a door to the non-ending, to the infinite. Pass through me... and as fast as possible!

[A sannyasin, leaving, says: I'm a little bit afraid of the change. I'm becoming stronger but I'm feeling less soft.]

Allow it to happen. Women have been taught a false softness; one that is not true. A true softness is never weak; a true softness has its own strength.

But down the ages women have been taught a false kind of softness which is not true. That makes them weak. That is just on the surface -- it is a polish. Every girl has been taught to be soft, to be feminine, to be this and that. And in fact there is no need to teach -- a girl is a girl, she is feminine. The taught femininity is false, pseudo, and when the taught femininity surrounds you, your natural femininity disappears. That's what is happening: your false softness will disappear and you will become more and more strong. And you will feel afraid: What is happening to you ? Where is your femininity going ? You will be afraid of the strength, but never be afraid of the strength.

It will make you your real self, and then a totally different kind of softness will arise: the real, the untaught, the spontaneous. That which you are carrying hidden in your heart will bloom. But the false has to be dropped for the real to be and between the two you will feel a little hesitant and afraid, uncertain, uncentered. But there is no need to be afraid.

[A sannyasin, arriving, says when he was in away he had a lot of questions all the time and he felt very aggressive. Once he arrived here he stepped into another dimension and all the questions disappeared.]

That's very good! That's how it should be. If you really love me, just by being in my presence your questions will disappear. There is no need to ask; th~y are answered before you ask. And the presence answers them far more deeply, far more profoundly.

To be here means to be in my presence, and without your knowing you start falling in tune with me. Your state of consciousness is altered, your level of consciousness becomes different so the questions that existed on the first level can't exist on this level. There is every possibility that when you lose contact with me they will bubble up again. That will be an indication that you have forgotten me.

Don't be worried about those questions. Rather, try to contact me again. And you can invoke my presence anywhere. All that it needs is a prayerful, loving heart. You can call me anywhere. There is no need for you to come here to feel my presence; I can come to you. Slowly slowly all of my sannyasins learn the knack of it.

And wherever you are, once you have caught me and can feel me, those questions will disappear immediately. Alone, on your own, you are nothing but a bundle of questions. To be with me is to become the answer. So let this experience become very significant to you.

The real thing is never to solve the questions. The real thing is to transcend them, to surpass them, to go beyond them, to be in another kind of reality where those questions do not arise.

This is the difference between religion and philosophy. Philosophy tries to solve the questions, and hence not a single question has been solved by philosophy. It is an exercise in utter futility. Religion tries to change the level of consciousness, the state of the mind. There is a state in which there are questions and there is a state where no questions exist. Religion has solved all questions without solving a single one. In fact it solves the questioner.

To be with me is to be in contact with a living religion. I am not here to solve your questions; I am here to solve you. If you allow me, I am not going to destroy your questions -- I am going to destroy the questioner. And it has started happening. Become a little more courageous and go ahead!

[A sannyasin says she feels like she is dying. She is working in the pottery department.]

That's good work! That's really good work. If you can go deep into it, no other meditation is needed. It is a great meditation in itself and it can centre you. So go deep into it.

And don't be worried: you are not dying. You are becoming more alive -- you were dead.

Yes, of course -- as you are, you have to die. You have been dead up to now; you have to die to that deadness in you. But in fact you are becoming more alive. It will look like a kind of death in the beginning.... Allow it. And you are in the right kind of work to help it.

You wanted to become assistant to Somendra but I didn't like that idea, it would not have helped you at all. It would have destroyed your energy, it would have eaten you up. You would have fallen into fragments. To be a therapist or to be an assistant to a therapist needs a different kind of person and you are not that kind of person at all. But this work is perfectly good for you. Go into it, put all your energy into it.

And we are going to make pottery something really big -- just a few days more, mm? -- because I love it.

And it is far better to be with pots than to be with people! Pots are beautiful people... and people are just ugly pots!

Anand means bliss, guha means a cave -- a cave of bliss. It is a metaphor: it means the heart, the heart is the cave of bliss. Bliss is hidden in the heart, in the cave of the heart. People go on searching everywhere else but they never search in the heart; it is there. Hence everybody is miserable.

They look around the world, they go to the farthest corners of the world in search of bliss... and it is in ~their heart. That's what Jesus means when he says 'The kingdom of God is within you'; he is indicating the cave Of the heart. So the message in your name is: look into the heart, go deep into your heart -- all that has to be found is already there, already given. God has given you already all that you will ever need. All that is needed to become fulfilled is there; one just has to penetrate one's own heart.

Step down from the head. Move more from thinking to feeling, from logic to love, from prose to poetry. In every way let the heart function more.

When you are reading, reading prose, the heart does not function; then the head is enough. But when you are reading poetry the heart starts beating, a different rhythm comes to it. The real poetry has nothing to do with the head -- it is illogical. It has immense beauty but no utility. It has great charm, magic, majesty. You cannot prove it, you can only enjoy it. And if somebody can enjoy it, he will know, but there is no way to communicate your joy of poetry to somebody else; it is a heart thing. And in the same way the whole life is divided between the head and the heart.

So always look to what will help your heart to function more and go towards that. Create all kinds of situations in which the heart starts functioning. It has not functioned for many lives. It has forgotten to function. So don't miss any opportunity. Just come close... and start from this moment.

[A sannyasin reports back about his individual meditation -- 'talking in tongues.' He gets stuck at some point: his body becomes tense and he feels suffocated and then he can't continue the meditation. Afterwards he feels relaxed. Osho checks his energy.]

The problem is simple: you stop breathing when you do it! That's why you feel so tense.

You stop breathing, yes! That's why it becomes more and more tense and you feel suffocated.

Be easier about it. Rather than leaning backwards, lean forwards, mm? And start very easily. There is no need to stop breathing. Then it will come flowing like a song. Breathing you have to continue!

And second thing: you are not to go on doing it. Sometimes it will stop because you will be breathing

and sometimes it will come again; there will be gaps. You are trying to do it without any gaps; then how can you breathe? There is no time to breathe. Do it more slowly. There is no hurry.

Just do it. Close your eyes and do it -- just any nonsense-sound. Allow it, and then it starts taking its own route; association starts working. One sound reminds one of another, that one reminds one of another and one goes on and on -- no language, no meaning, nothing.

Continue gibberish every day... Not more than twenty minutes. If you enjoy then you can do thirty but not too much. If you breathe then you can do it more easily. But without breathing, even twenty minutes!... Mm, you will kill yourself!

The 99 Names of Nothingness

Chapter #25
Chapter title: None

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[A sannyasin, leaving, says: It's been very good being here. I'll be back.]

Mm mm, you have to be back! Being here has done something, but much more has still to be done. Never be satisfied by the little that happens, because great is our destiny. And always remember that -- less than God will not suffice. Sometimes it happens that we become settled too early; something beautiful happens and we think 'This is it.' This is never it. Each new step, each new experience simply brings you closer to it, just closer to it, because 'it' means the infinite, the eternal, the unbounded. So it is always coming closer but it never arrives.

This is the joy of the existence and the celebration of existence. It is a journey, a pilgrimage, not a goal. God is not a goal but a pilgrimage, an eternal pilgrimage, from beginningless time to endless time. We don't know how much more is possible. So it happens almost always that something happens and we become settled with it. Remember always that everything that happens has to become only a step. It has to be used for something higher, for something more transcendental.

It is this point where the western therapies miss something. Something happens in an Encounter group or in a Primal therapy or in Gestalt and one feels very satisfied, contented... as if one has arrived. It is not that it was not valuable -- it was valuable, but then one closes. The discontent, the inner discontent has to remain aflame. Be contented with the outside and never be contented with the inside. People go on doing just the opposite: they are discontented with the outside and contented with the inside. This is why the world is topsy-turvy.

A religious person takes a one-hundred-and-eighty-degree turn: he becomes contented with the outside -- the house he lives in, the money he has; he becomes contented with it -- but now the discontent starts moving inwards. He becomes very discontented. And that discontent is not a kind of misery; it is an adventure, it is a thrill; one is always on the go. And when you reach one peak, suddenly you see a higher peak is waiting for you ahead. The challenge of it, the lure of it, the charm of it and you are again on the go.

This is what I mean when I say 'God is a pilgrimage.' Much more is going to happen.

[A sannyasin, leaving, says: There are moments when I feel like meditating and moments when my mind is very speedy and it's hard to meditate. So should I move into meditation more systematically every

day?]

Yes, you have to move more systematically and every day. Meditation has to be tasted in all kinds of moods. When you are feeling calm, meditate, because you are already feeling calm and this is the moment -- you can ride on this calmness and go very deep; the experience will be profound. There will be no struggle, it will be a kind of let-go. Surrender to the calmness. Let it possess you, ride on it, go as far as it can take you.

When you are not feeling calm and the mind is speaking and thoughts are rushing, that too is the moment to meditate. Now, take the challenge -- don't relax into it; detach yourself Let the mind move with all its rush and thoughts and traffic and you remain aloof. That's what sitting means -- keeping oneself aloof from the mind, detached, as if one is not concerned at all, as if this is none of one's business, as if it is just the traffic on the road; you are sitting by the side under a tree. People go on passing, the cars, the trucks, bicycles and all kinds of things are passing and all kinds of things -are happening, but you are sitting under a tree, unconcerned; you have nothing to do with it. This too is a moment for meditation. This is a different situation, and meditation has to be attained in different moods.

When you can attain it in every kind of mood then you have attained it; only then have you attained it. When you are angry and you can meditate -- the anger roams around you like a great cloud, but impotent: you are just there, silent, calm and cool, and it cannot affect you -- when you are feeling great sexuality, passion, and you can meditate, the passion disappears -- in all kinds of mental states, one has to go into meditation.

The doors are different but the goal is the same and one has to enter from all the doors possible. When you have entered from all the possibilities, then only can you be certain, 'Now, nothing can disturb me. Now meditation is mine. If anger comes, let it come; if lust comes, let it come. If the mind is speaking, it's okay. If calmness is there, perfectly good. If happiness is there, we will use that.' Use every excuse.

Sometimes when the mood is positive you have to relax and sometimes when the mind is negative you have to remain aloof, detached, far away, a watcher on the hills. When the mind is negative, make every effort, because it is an uphill task. And when the mind is positive, flow with it, because now you are going with the stream; it is a downhill phenomenon.

But a real mountain climber knows both: he knows how to climb and how to come down -- and both have to be known. What kind of mountain climber will he be who knows only how to come down? Uphill he cannot go, only downhill. Or the man who knows only how to go uphill and remains hung up there and cannot come down? The peak is ours and the valley too. My sannyasin has to claim all that the mind can give.

We are not to reject anything; we have to use every possibility. Life we have to use, and death too.

So make it more systematic, and when you feel that the mind is ready, relax; there is no need to fight. When the mind is not ready, fight; give a good fight too. And joyously, playfully -- don't get serious about it. Both are good.

You will attain to a very very deep meditativeness. And your meditativeness will have more richness, because you will have both the polarities in it.

A person who meditates only when he is calm will have a certain kind of meditativeness, but it will depend on the moods; he will not be the master of it. When you are calm, you are calm; you cannot do anything about it. So you have to wait for the moment. Or a person who can only fight and somehow subdue the mind will not know how to use the calm moment, will be puzzled by it, because he will not know how to relax. So make it more systematic, and both ways have to be used.

[Osho tells a sannyasin that anand is the bliss beyond the state of mind that we call happiness and unhappiness, the no-mind, no-thought state where nothing stirs, not even a ripple.]

And 'Kalika' is the name of the mother goddess. The name is very significant. The root meaning of the word is 'time-eater'; 'kalika' means 'time-eater': one who eats time. This is a very strange name.

We all live in time, we are born in time and we will die in time and we will be born in time again. This wheel of time goes on moving. 'Kalika' means: one who has eaten birth and death and this whole wheel of time, for whom time has disappeared, for whom eternity has opened up. That is the literal meaning of the word, the root meaning.

But it is also a name of the mother goddess. Only in the East does the idea of mother-goddess exist. In

the West, God has always been thought of as the father. The western approach is masculine, it is male-chauvinistic. The western God is a magnified form of masculine energy, male energy. That's why the western God is very arrogant, angry, jealous.

In the Old Testament the jewish God says 'I am a very jealous God, and those who don't follow me I will crush to death. I will throw them into hell, into hell fire.' There seems to be no idea of love. That was the reason why jews were angry with Jesus: he introduced the idea of love in God. He was trying to make God a little more feminine, he was trying to make God a little closer to she than he. That's why jews were angry; they could not tolerate the whole thing.

But in the East, mother-goddess and the idea of it is more ancient than the idea of God as father. And that seems to be more logical, more relevant, because the child first becomes aware of the mother, not of the father. And the mother is more significant than the father; the father is, at the most, institutional. That may be the reason why western religions all become institutional -- the church and Rome and the Vatican. Nothing like that exists in the East. Hindus don't have a church. They don't have a head, like the Pope; they don't have a council to order people what to do and what not to do. There exists nothing like an organisation. Hinduism is a chaos. Everybody is free. And everybody can choose his own way, his own style, his own prayer, his own approach to God. There is no formality about it and no institutionalism about it.

The basic reason is because the feminine energy is non-institutional. The mother is not an institution, the mother is natural. The mother has always existed, the father is just an invention of man. In animals there is no father, in birds there is no father, but the mother exists. The father is at the most the triggering point of a process but not very essential. In the western religion the non-essential has become very essential. And the whole society has been created around that concept of God as father; it brings more war, more violence. The idea of mother-goddess is beautiful. The message is: become more and more non-institutional, non-formal, non-ritualistic, less logical, more poetic, more loving.

When your femininity has bloomed in its totality, you will become a 'time-eater', you will be able to absorb time. And to absorb time or to eat time means to disappear from the turmoil of time. Meditation is nothing but a technique to go beyond time, to eat it, to destroy it. While meditating again and again you will come to the moments when time disappears. There is no movement of time inside. Those are the calmest moments and those are the moments when you will know what bliss is.

So become a 'time-eater'; become a mother-goddess. Let religion be more like a love affair than like a business phenomenon... and it is possible! It is possible for everybody -- we just have to become aware of it and grope for it. The only misery is that people have even stopped groping. They think that that which they are living is all, that this is all there is of life. This is not all; this is not even the beginning! What you understand as life is not even the beginning of life. Life has not yet begun. Life begins only when you come in contact with eternity, with timelessness, with mindlessness.

[A sannyasin asks if he can trust a vision that he had... and about destiny. Osho checks his energy.]

The energy is so good; you need not be worried about anything. Whatsoever is happening is good; just remain a watcher. Many more visions will come to you. You have that quality of being a great visionary. And you can easily develop many psychic powers but they are not to be developed.

They are not to be developed because they will be a hindrance in your spiritual growth. You can develop them easily -- you have to avoid. Sometimes they will start on their own; then too you have to be very alert. Because psychic experiences become a distraction and they can fulfill the ego so deeply that one wants to have them. If you can read somebody else's thoughts, the ego will be very very happy. If you can see somebody's future, who bothers about God then and who thinks about nirvana ? Then one starts playing these games. You have the capacity to develop psychic powers, but they are not to be developed. You just have to be watchful.

If something happens, just see it, take note of it but don't pay much attention to it. Ignore it, neglect it, don't use it. Otherwise you will be trapped by it and you will lose something which is really valuable but which is ahead, which is beyond the psychic phenomena. So visions will come, a few faculties will start functioning, a few intuitions will open up, but you have to be very very careful not to get trapped in them. Telepathy can come very easily to you, clairvoyance can come very easily to you -- just a little work. The temptation to have them will be there.

Right now I can see that you are tempted. Your mind has started thinking about how to have them. But I

will not help you to have them. I will create all kinds of obstacles so that you can't have them, because they will be your undoing. One has to remember continuously that one has to go beyond all kinds of mind phenomena, good or bad, outer or inner.

[The sannyasin asks about going back to Holland or taking a trip to the States.]

You can go, that's nothing to bother... you can go, mm? -- you can have a trip to America. Just don't go on a psychic trip! You can go anywhere else.

But it (the psychic trip) is there and possible, and sometimes it may start, that's why I am talking about it. Sometimes it may start on its own and you may not be able to avoid it; that's why I am insisting that you become very very alert.

And whenever you feel any temptation, any vision or any psychic phenomenon coming to you, just put it (a box) on your heart and it will stop it immediately!

[A sannyasin says he feels disturbed because he wants more money to enjoy himself more.]

For what do you want to have money? Because money in itself is neither good nor bad. It depends on what you want it for....

But have you seen any person who has money and can enjoy life too? It is very difficult... almost impossible. one has to be really a great master to have money and enjoy it! Because there are a few things to be understood: you can earn money only if you stop enjoying life. That is the first necessity to earn money. Because soon, if you go on enjoying it, you will not be able to earn it. By the time you have earned enough, you have also earned a habit of not enjoying life; they go together.

For example, if you want to have a million dollars it may take you fifty years. You can have a million dollars but then fifty years asceticism will have destroyed you. For fifty years you have lived for a goal which is going to be there, somewhere in the future. By the time you arrive your eyes are fixed on fifty years ahead again. That's the dilemma of the rich man. Slowly slowly, the means become the end.

Everybody thinks that he needs money to enjoy. By and by he learns that he has started enjoying having money. Once you have learned that -- enjoying having money -- you cannot enjoy anything. So my suggestion is: whatsoever you have, start enjoying right now. And if you don't have anything, start enjoying nothing. But enjoy it immediately; don't postpone it for tomorrow. If you want to become rich you have to postpone. If you really want to enjoy tomorrow more, practise enjoyment today, because fundamentally it is not money that will make you capable of enjoying life -- it will be enjoyment itself.
Just start enjoying! What is missing?

[The sannyasin says he has enjoyed himself very much the last half year, but he may have lost the ability to live for something.]

If you live for something, you can't live, you don't live. To live for something is just postponing living. One has to learn the art of living for nothing... just to live without any purpose, without any goal.

[A sannyasin says that he has had a bad heart since an incident when he was fifteen, and he is always worried about it.. Osho checks his energy.]

Good. It will go away; nothing to be worried about. It is nothing, mm? You have just brought an idea into the mind but your body is perfectly okay. There is no problem physiologically, not at all -- your energy is perfectly flowing, as alive as it can be. You have just got an idea -- it is a kind of auto-hypnosis. You have lived under an auto-hypnosis, mm? The boy chased you and you were afraid and you were running for miles in fear that you would be caught. The whole situation created such a mental state that it has become a fixed idea in your mind. So whenever you feel any kind of pressure, stress, strain, any kind of chasing, something chasing you, the panic starts. It is just caused by the mind and the old idea.

There is nothing corresponding to it in the body -- the body is completely free of it -- so it is simply a question of deconditioning you. A deep de-hypnosis is needed, that's all. That tape in the mind just has to be erased, and that will be easy, it is such an easy thing. You need not be worried about it -- you can leave it to me. Do a few groups and it will be gone. Simply leave it to me, I will take care of it, because it is such a

simple thing. You need not even think that you have to do anything about it.

The first group you do is Intensive Enlightenment, the second group is Centering and the third group is Leela. Do these three groups and then I will give you a few more. Within the time you are here all problems will be resolved, because you don't have a real problem. Good.

The 99 Names of Nothingness

Chapter #26
Chapter title: None

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Deva means divine, Khabiro is a sufi name for God. It means: one who sees, the cognizant one, the seeing one. The full name will mean: the divine vision, a divine way of seeing things. And it all depends on how you look at the world. It is your seeing that determines the world. We don't live in the same world, because our ways of seeing are different. There are as many worlds as there are people, hence the clash. Hence the conflict in love, in friendship, because two ways of seeing can't agree. They overlap, they collide, they try to manipulate each other, they try to dominate each other, but deep down the fact is that there are two kinds of seeing, and there is a great fight going on about who wins, whose eye proves to be the right eye. Religion is a way of seeing with closed eyes. Science observes with open eyes: it looks out. Religion observes with closed eyes. And when these two eyes are closed, absolutely closed, a third eye opens inside -- that is 'Khabiro.' These two eyes create a duality, so whatsoever you see is always divided into two.

For example: what you call love and hate is one energy; it is not two energies, it is one energy. There is no division in it. But when you see with two eyes, it looks as if there is love and hate. There is only love/hate, there is only darkness/light, not darkness *and* light. There is only cold/hot, not cold and hot. That 'and' is created by the two eyes. The whole reality becomes divided. These two eyes function like a prism in which the ray enters and becomes divided into seven colours. It was pure white. When it was one, undivided, it was pure white. When it is divided it is so many colours -- it is no more white, it is no more one.

Turning in, there is a third eye. These two eyes meet at a point deep within you. They will never meet outside; they can't meet there. The farther away you look, the farther away they are; the closer you come, the closer they are. When you close your eyes they have become one. That is 'Khabiro', and that one eye can see the reality as it is. It is seeing without seeing. It is seeing without any medium. It is uncorrupted seeing. All those seven colours have fallen into one and become white again.

People are very interested in having beautiful eyes. Rather, they should be interested more in having a beautiful way of looking at things. Rather than having beautiful eyes, have a beautiful vision. See beautifully. See the one, the undivided, the eternal -- -that's what I mean when I say 'See beautifully.' And it is possible. It is within our grasp; it is just that we have never tried to attain it. We have never looked at the potential at all. We have never worked out the possibility to its actuality. It has remained like a seed. The third eye hai remained like a seed.

Once your energy enters and falls on the third eye, it starts opening; it becomes a lotus, it blooms. And suddenly your whole life-pattern is changed. You are a different person. You are no more the same; you can never be the same again and the world can never be the same. Everything is the same and yet nothing will ever be the same again. You have attained to a single eye. Jesus says 'Have the single eye and then you will

know what God is.'

This is going to be your work: meditate more and more with closed eyes, try more and more to see in. In the beginning it is difficult. It is very dark there, because we have forgotten even how to look in. It has been neglected, ignored. Slowly, slowly, the rocks of old habits will be broken and you will be able to feel, grasp, grope, and slowly slowly you will become adjusted and you will be able to see it.

First it will be utter darkness. It is just as when you come in from outside where it was hot and sunny. You enter your room and it is dark and you cannot see for a few seconds; then the eyes get adjusted. Slowly slowly the room is not so dark; slowly slowly, it is full of light.

The same is the case in the inner. For the time being everything will become dark, but if you persist -- and persistence is meditation -- if you are patient -- and patience is meditation, if you go on digging and digging, one day you stumble upon the source of your energy. Suddenly darkness disappears and it is all light -- and such a grandeur and such a splendour that one cannot even dream about it.

[A sannyasin, leaving for three months to earn money, says he feels sad to leave.]

So don't be worried -- three months is not a problem, not a problem. Sometimes it is good to be away from here, sometimes very very good and essential for your growth. Otherwise one starts taking me for granted and becomes oblivious.

There are many people here who have forgotten me just because they are here and I am available; whenever they want, they can come. So they have become occupied in a thousand other things. I am here, available, so there is no question about it. Why not do other things first ?

If they go away, suddenly they will feel that they are missing me. Then everything else will become insignificant and their whole mind will start turning towards me. And that's what is needed. It is very natural, nothing is wrong in it; it is very natural. Mm ? just the fish in the ocean forgets the ocean; take the fish out and then it knows. This is an energy field -- that's what I am; it is a kind of invisible ocean.

You tend to forget me. You become much more concerned about other things. You find a girlfriend and then you are much concerned about the girlfriend. There are a thousand and one trips one can go on, and I am always there, so slowly slowly you tend not to see me.

We see only the new, the novel. We see only the changing; the constant is forgotten. You come in your room and everything is in its place -- you will not see anything. But if something is not in its place, you will immediately see it. The table has been removed, the clock is not there, the picture on the wall is missing. You have not looked at that picture for ten years -- it has been there and there and there; you knew it was there. There are people who have not seen their wife's face for years. If they will look they will be surprised at how much the woman has changed, because they have the idea of the woman that they used to know ten years ago when they had fallen in love. Then they were looking at her face; they were thrilled by her face. They are still carrying that old picture and they still think she is that woman. She is not! Much water has flown down the Ganges; ten years is a long time -- she is getting old. If they look at their own wife's face they will be surprised -- who is this woman? They don't seem to recognise her.

This is natural. That's how the mind functions: one takes things for granted. When they are there, they are there; then the mind takes no note of it. Sometimes it is very good to go far away from me. Then you will know the significance of being close to me, the value of my presence and the value of your relationship to me. Otherwise I am constantly watching people: they come for me and then they get trapped in something else. Somebody falls in love, somebody else starts some business and somebody starts doing something else. They become so obsessed by it that their whole energy starts turning away from me... and they came for me!

But people are accidental. They don't know what they are doing -- they are not very conscious of what is happening. And when they go away, suddenly they become aware, because then only will they miss me. Here, even if you are not consciously relating with me, I am showering on you. Even if it is one-way, it continues... and more often it is one-way. But I go on hoping that some day you will respond, that some day you will realise....

So these three months will be of great help, of immense help, of great clarity. And the relationship that you are in, this disciplehood, will take a new shape, a new form. Don't be worried. Go, and you will be enriched by it, and when you come back you will find yourself coming closer to me, more consciously. I would like now that it becomes a two-way exchange. It rarely becomes one, but when it does, only then do things start happening. Otherwise I go on giving to you and you go on absorbing it too, your growth

continues, but it could have been a thousandfold if you had responded consciously.

So take it as an opportunity, as a device from me. Go, be there for three months, work hard and come back!

[A sannyasin says he is apprehensive about earning money in the west, because he has never enjoyed his work as a dentist, but he needs to pay tax arrears before returning here forever.]

My feeling is you will not feel good without paying it. There are people who won't have any trouble, but about you my feeling is that you won't feel good; you will feel guilty. You will feel a burden on yourself -- that you have done something you should not have done. So it is better to pay it; otherwise it will hang around you. Mm, if you have to be there one month more, be there; just one month or two months doesn't make much difference. It is better to clear everything, to finish and close everything and come completely clean of the past. Mm, this will remain hanging in your mind. And these are the things that keep people from growing.

It is really not a question of morality. I am amoral, mm? -- I don't think much of morality or immorality; those are irrelevant. But there is something deeper than morality that is involved.

The question is that if you don't do a certain thing you will remain hooked there. A part of you will remain hooked there, and if a part is hooked in the past you cannot move in the future. You are undivided you are one, so if something is hanging there, two years back, you will remain there. It will be very difficult to use those two years to grow. That's why people are hung up somewhere near around thirteen, fourteen. That is people's average mental age.

The person may be eighty but his age, his mental age, is fourteen. This is a very sorry state of things. So he remains juvenile, childish. To be child-like is one thing and to be childish is another. To be child-like has beauty and to be childish is just ugly.

So to me it is not a question of morality -- no question is of morality. To me the only question is of growth: whatsoever helps you to grow is good to do and whatsoever prevents your growth is good to avoid. So just for one month's work don't bring that burden on your head; just clean the slate.

And don't try to find rationalisations -- they won't help -- that the government is going to purchase missiles, or bombs will be created and they are going to kill people, so what is the point of giving them money? If you had not told me this, I would feel it would have been easier for you not to pay your income tax. This is a rationalisation and simply shows that you are feeling guilty. Unless one feels guilty, one never rationalises. One simply doesn't care! You could even not have asked about it -- it would not have been a problem at all. But that would have been another thing; then it would be okay, nothing matters.

But that is not true for you. You are trying to find a rationalisation so you can repress your guilt feeling. You can say 'Any day they are going to destroy people by this money -- why should I pay? That is just trying to hide the wounds, but the wound is there.

Just go and pay everything and finish everything. It is always good to feel that everything is clear and done fast, so you come back with more clarity, with more transparency....

[A sannyasin says that when Osho comes in to discourse in the morning she gets a pain in her shoulders, which is relieved only by kneeling, with her head down. Osho checks her energy.]

Do it the moment I enter; don't wait for the pain to come. Mm, it is something beautiful; nothing wrong in it. But you do it immediately, the moment I start; don't wait for it to come.

It is simply an indication that the body wants to go into that posture and you resist, hence the pain, and naturally one... You try to the very last: when it becomes impossible to bear, then you bow down. But that bowing down is one of the beautiful postures of receptivity, of surrender, of let-go. That's just how my energy is functioning on you.

So start it, the moment I come, the first thing. Just look at me, then you can go into your posture. That is the womb posture and you are doing it perfectly well. It has to be done. Because you try not to do it, the pain comes and then you do it. So do it from the very beginning and you will feel very relaxed.

And don't be worried that you have to listen to what I am saying; you have to absorb, not listen. You have to absorb my presence. Listening is superficial; it is a communication between two minds. Now you can commune with my energy and that is far deeper. The body and your whole energy wants to communicate on that level -- it is ready. So just go into the posture and rest in it. Even in darshan when you

come, just look at me and go into it.

And a few things.... Take care of your body. Stop eating outside, because now you will have to take care; otherwise this energy will create trouble. You have to be very careful you can't eat each and every thing, not in the market. Just eat things which one can depend on as being perfectly okay -- fruits, vegetables, milk. Avoid any heavy things, then the energy will start flowing more and more. When it is absolutely necessary -- when you go to Bombay -- it is okay, but avoid as much as possible. And there too depend on fruits and vegetables.... Otherwise everything is going well!

The 99 Names of Nothingness

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Deva means divine; the word 'divine' comes from the same root as 'deva.' Basir is a sufi name for God -- it means: all seeing. Your full name will mean: a divine way of seeing. Ordinarily what we see may not be there. It may be just our minds projecting something from the within. We see what we believe; our belief creates our vision. That is an undivine way of seeing. If you look into facts with a prejudiced mind, you will never find the reality. You will always impose your opinion upon the facts. And the facts are very polite, very humble, very liquid. you can give them a mold, a form. They take the shape of your mold very easily.

That's why there are so many philosophies in the world, so many ways of seeing things. And each philosophy thinks it has arrived, that it has found the solution to all problems, that it has found the remedy. And each philosophy claims 'This is the truth, the ultimate truth.' But no philosophy has it, no philosophy can have it, because philosophy is basically speculation. It is a game of words, logic, thoughts. It is creating a system out of thinking and then imposing the thinking on reality. And because reality is very polite, it is always ready to oblige you. So whatsoever you want to see, you will see. This is undivine seeing.

Divine seeing is seeing without any prejudice, seeing without any preconceived thought, seeing without any concept -- just seeing, pure seeing, with no idea. Nothing is being imposed. Your eyes are empty; then they are divine. You are not trying to prove something. You have not decided beforehand, you don't have any a priori mind. In fact, you don't have any mind. The eyes are just open like a mirror, ready to reflect whatsoever is the case. Only then does one arrive at truth. And that's the difference between philosophy and religion. Philosophy is nothing but a mind game. Religion is a totally different thing: it is approaching reality without the mind. It is putting the mind aside; it is looking direct, immediate. Then the reality is tremendously beautiful... and that reality is God.

So God can never be found by a person who believes. Believers never find God -- their very belief becomes the hindrance. And so is the case with the non-believers, because they only believe in the opposite. Non-believers are as much believers as the believers. Their beliefs are different: one believes that God is, one believes that there is no God, but both are beliefs. Between the catholic and the communist there is no difference. Between the hindu and the mohammedan there is no difference... just different beliefs.

The real seeker gets rid of all kinds of beliefs -- theistic, atheistic. He simply gets rid of the whole mind-accumulated past. He simply drops the whole baggage. He looks with empty eyes. The real seeker is always an agnostic; he says 'I don't know.' And all real search starts from that point, when you can say totally, honestly, existentially 'I don't know.' That is the greatest beginning, the only beginning in fact, and

then your eyes are capable of seeing the truth. One has to approach truth naked, with no clothing of thought, belief, philosophy, consolations, prejudices, conditionings.

This is the meaning of your name: start dropping beliefs. And I am not saying to move to anti-belief, no; I am simply saying be without belief. And then reality is so close, just by the corner -- once you are ready to reflect, to reflect it as it is.

[Osho explains, Deva Raquiba means the divine witness... that is the whole process of meditation: the essence of all meditation is to become a witness.]

Prem means love, Samada is a sufi name for God. It means 'the ultimate centre of existence towards which we all have to turn; the destiny, the goal.' We can go as far away from the centre as we wish, but with each step further away from the centre we will be getting more and more in misery. So sooner or later one has to turn to God. Samada means: towards whom everybody is going to turn sooner or later. Your full name will mean: love, the God towards whom we have to turn.

The whole teaching of Jesus depends on a single word and that word is 'repent'. The english meaning of the word repent has gone in a wrong direction; it has nothing to do with repentance. The original aramaic simply means 'return'; repent means return. And the constant emphasis of Jesus again and again is 'Repent, repent! The kingdom of God is very close by.' He means 'return'; he is trying to remind you about 'Samada'.

We are keeping God behind us. A one-hundred-and-eighty-degree turn is needed. Man is miserable, not because he has committed any sin; he is miserable because he has turned away from God. You can call it the original sin. And once you have committed that error -- and we all have committed it -- life itself goes on punishing us. It is not that God is punishing anybody. Our own going away is a punishment. It is just as you go away from the garden: the farther away you go, the hotter it gets. The cool breeze is no more, and the fragrance of the flowers disappears. The closer you come to the garden, the more you feel the cool breeze again, the fragrance of the flowers and the greenery and the shade of great trees.

Let sannyas be the turning point. That's what sannyas is all about: a return journey. One starts moving inwards rather than moving outwards. One starts looking within rather than without. And the kingdom of God is within. The greatest treasure is there but we have become beggars; we have completely forgotten our own treasure.

So this initiation is nothing but a reminder of who you are, to remind you that you are not a beggar, that you are a born emperor, that we have to claim our kingdom. Ask and it shall be given; knock and the door shall be opened unto you; seek and you will find. But the search has to be in a new dimension: it has to be withinward. That is the true pilgrimage. Your body is a temple -- God is already there, but you don't have the time or you don't have the courage to look in. You are afraid of facing reality.

People go on finding new escapes, new escapes from themselves. And these are the people who will say that sannyas is an escape, that meditation is an escape, that religion is an escape. In fact, just the opposite is the case: religion is not an escape. It is facing reality, it is encountering your being. And those who are running away from it are really the escapists.

[Osho checks the energy of a sannyasin who is leaving.]

Something is happening and it will continue to happen, so don't be afraid -- because back home you may get scared. Strange things are possible. Nothing is dangerous, but just because they will be strange spaces into which you have never entered, you may get frightened. You may start thinking you are going crazy or something. And don't go to anybody for any advice, because whatsoever their advice is will be dangerous; they will not know what is happening to you. So if something happens, you can write to me. And you are now capable enough even to have contact with me from Africa -- there will be no problem.

But if something strange happens, don't talk about it, otherwise people will think you have gone mad. Your family will think to take you to the hospital or the psychiatrist. And the western psychiatry and psychoanalysis are still very rudimentary, very primitive, very physiological. In fact they don't deserve the name of psychology yet. They are not the science of the soul -- that is the meaning of psychology; they don't believe in the soul. They have reduced man to a mechanism. That is one of the greatest insults that has happened to humanity.

Man has been humiliated very badly, and because of that humiliation he has lost all sense of direction. There seems to be nowhere to go, there seems to be nowhere to grow. There is nothing higher than man and

man is nothing but an animal -- a little more cunning, a little more sophisticated, that's all; his mechanism is a little more sophisticated. The difference between man and animal, according to modern psychoanalysis, to psychiatry and science, is only quantitative; there is no qualitative difference. So if something strange happens which cannot be understood then you are thought mad. You need electric shock, you need insulin shocks, hospitalisation and all kinds of torture.

So avoid that, because much is possible. Something has broken, a crust has been broken. Many things will surface and they will all be beautiful. You have to go into them, nourish them, cherish them. And I will be with you, mm ?

And you want to start a small centre there?... This will be the name of the centre: Majida. It is a sufi name for God -- it means 'the glorious one, the majestic one.'

When God enters your life, ultimate meaning enters your life. Then each single pebble has a message, then there are sermons in stones. That is the meaning of 'Majida': one who brings splendour to life.

So start a small centre, help people to meditate. And whenever possible, come back, because this is your home.

[A sannyasin couple are leaving. The man says he feels inhibited by their relationship of three years and blames the woman. She says she feels sad. It has become more intense here.]

Things become clear here, that's why they look intensified. You start becoming more alert about things that you have been ignoring, things that you have been postponing, things that you are somehow tolerating. Those things become clear here because you go through so many therapy processes. A clarity comes -- you start seeing what you have been doing to your life and to the life of the other.

Then there are two possibilities. One is: change the partner; another is: change yourself. And the second possibility is worth trying first, because just by changing the partner nothing will happen. You will fall into the same trap with another woman, because you are the same. You will choose a woman exactly like her because the chooser is the same. For a few days things will be good -- they are always good for a few days. They are good for a few days because for a few days one can go on pretending. But how long can you pretend? When you live with a person you have to become honest and sincere, and you have to be yourself; then immediately things start falling apart. So every love affair is good in the beginning. Unless you decide to make your love a situation for inner transformation.... It can become a great situation; it is! It is a great challenge.

Now these two alternatives are there. The simple alternative is to separate, mm ? You can find another woman, she can find another man, and you can play the game of being happy for a few days again. And again you will be in the same trap, both of you, because she will choose a man like you -- otherwise why did she choose you? -- and you will choose a woman like her.

I have heard about a man who divorced eight times in his life and again and again discovered that he found the same woman... with a different name, the nose a little bit longer and the eyes a little different and the hair colour different, but the personality was exactly the same! Because who is going to choose ? Why have you fallen in love with-her? She must have something that attracts you, and the same thing will be attractive again.

This is the cheaper way. The West has chosen a very cheap way to solve it. It is not solving; it is simply postponing. It is a childish way. But I am not suggesting that if you suffer too much then too you have to cling to each other. No, then there is no need. But first try a better alternative; that is: change yourself. Just see what it is that is causing trouble from your side. Never be bothered about what is causing trouble from her side. That is her problem, she has to look after it. Just take account from your side; see what it is that is causing the problem.

Now the problem is there and something has to be done; you will have to do something. First try this. This is a harder task, an uphill task, but immensely paying. If you can change your approach towards her, your attitudes towards her, the trouble that you are creating unknowingly, unconsciously, if you can change all those patterns, you will feel grateful to her.

(To the woman) And you also try! Don't be in a hurry. You have been together three years -- I think you can be together six months more, and this time with very conscious, deliberate purpose -- that you have to make a beautiful relationship out of this. Because my feeling about you is that you are still in love. This is my observation: when love disappears, troubles also disappear. You are still troubled -- that is a sure indication that something of love is still there. That love is the hope.

Give it a try. For six months meditate, talk to each other, bring problems to each other, support each other, knowing well that it is a question of six months. Decide a date with the agreement that if you cannot work it out within six months then on that particular date you will say goodbye to each other. You tried your hardest but if it is not going to happen, then it is not going to happen. I am not saying to cling to each other for your whole life. That stupidity has also happened; that is what has happened in the East. And the West is in too much of a hurry, mm ?

My suggestion is that you give it a try for six months. But when there is only a limited time, be total, give it a total try. Even if you don't succeed, even if after six months you separate, you will separate better persons. And your new love relationships will go deeper than this one. Right now you would again fall into the same trip.

So let it be an experiment of love, of changing. But the whole thing is: don't try to change the other; that's what you (the man) have been doing.

Try to change yourself. The other is not your responsibility. People are trying to change the other. That is a very manipulative strategy, very political. It is an effort to dominate the other. And if you start dominating the other, you cannot change the other; she will retaliate, she will take revenge. She will persist, because her ego is at stake. You change yourself, she changes herself. Help each other but don't try to change the other; that is none of your business.

For six months be together again. Let it be a new beginning, a new honeymoon and a new effort -- more. conscious, more deliberate. For these three years you have lived in an unconscious relationship; now for six months live in a conscious relationship. And these six months will be of great benefit. Either you will decide to remain together because it is so fulfilling, or you will decide to separate. But then too you will separate in deep gratitude, deep friendship, with no grudge, with no complaint.

[A sannyasin had been here the previous year, but escaped back to the west. Recently he wrote imploringly to Osho for direction.]

I know escape always comes to everybody's mind and one can always find excuses to escape from here, but once you have tasted me a little bit you will have to come back -- I will haunt you! I can't leave you so easily. It is better to go with me as deeply as possible, as deeply as you can go into yourself.

I know it needs courage. Everybody feels fear because we have been hiding from ourselves so long that to know who we are is really going through a very shattering experience. The old image will fall to pieces, and that image you have built for so long with such care, with such love; you have nourished it. But it is false and it has to be broken into pieces. And only when it is broken into pieces will your reality take shape.

The master has to be very hard. The master has to hit you on the weakest point, and that's what I did the last time you were here. Money has been your weakest point in life; I hit you and you escaped. This time don't escape. My whole interest is to help you to be transformed... and it is possible.

A Rose is a Rose is a Rose

Talks given from 28/6/76 to 27/7/76
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A Rose is a Rose is a Rose

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[A sannyasin leaving for the West says: I feel deep gratitude for all that has happened to me since I've been here.]

I know.... Much will be happening, much more, and gratitude prepares the way. Feel as grateful to existence as possible -- for small things, not only for great things... just for sheer breathing. We don't have any claim on existence, so whatsoever is given is a gift. If it is not given we don't have any court for appeal.

So grow more and more in gratitude and thankfulness -- not only towards me; let it become your very style. Be grateful to everybody.

If one understands gratitude then one is grateful for things that have been done positively. And one even feels grateful for things which could have been done negatively. You feel grateful that somebody helped you; this is just the beginning. Then you start feeling grateful that somebody has not harmed you -- he could have; it was so kind of him.

Once you understand the feeling of gratitude and allow it to sink deeply within you, you will start feeling grateful for everything. And the more grateful you are, the less complaining, grumbling.

Once complaining disappears, misery disappears. It exists with complaints. It is hooked with complaints and with the complaining mind. Misery is impossible with gratefulness. So that is one of the most important secrets to learn.

[The Hypnotherapy Group was at darshan tonight.

A group member said: It was very good for me. I felt that I was allowing myself more and no longer fighting. I felt less guilty -- because I used to feel very guilty. And I also feel more balanced, so I feel very good.]

You look good! All things happen together. If you feel less guilty, immediately you start feeling more happy. If you feel more, happy, you feel less in conflict, more harmonious, together. If you feel together, more harmonious, suddenly you feel a certain grace surrounding you. These things function like a chain reaction: one starts the other, the other starts another, and they go on spreading.

But to begin with, feeling less guilty is very very important. The whole of humanity has been made to feel guilty -- centuries of conditioning, of telling people to do this and not to do that... and not only that, but forcing them by saying that if they do something that is not allowed by the society or by the church, then they are sinners. If they do something which is appreciated by the society and the church, then they are saints.So everybody has been fooled into doing things that society wants them to do, and not to do things that society does not want them to do. Nobody has bothered about whether this is your thing or not. Nobody has bothered about the individual.

The thinking up to now has been this -- that the individual exists for the society so the individual has to follow just what the society says. He has to fit with the society. That is the definition of the normal human being -- to fit with the society. Even if the society is insane, you have to fit with it; then you are normal. Even if the society is neurotic and you try to be sane, you will be thought neurotic because the society is the majority. They have power so they can make anybody feel guilty.

They have put a deep mechanism inside you which they call a conscience which, if you move slightly away from the norm, the accepted rules of the game, immediately says, 'Wrong! Wrong! You are doing something wrong!' Now the problem for the individual is that nature demands one thing and society demands something contrary. If the society was demanding the same as nature demands, there would have

been no conflict. Man would still have remained in the garden of Eden.

The problem arises because society has its own interests which are not necessarily in tune with the individual and his interests. Society has its own investments. The individual has to be sacrificed. This is a very topsy-turvy world. Just the other way round should be the right thing.

The individual does not exist for the society. The society exists for the individual. Because society is just an institution. It has no soul. An individual has the soul, is the conscious centre; it has a centre. God resides in the individual, not in the society. Society is nothing -- just a word.

You cannot come across society anywhere. Wherever you go, you will come across the individual. Society is just in the dictionaries and in the legal codes of the courts. It is a term but a very big blanket term. It covers many things. And for this blanket term the real individual can be sacrificed -- and he has been up to now.

Rarely have a few individuals been able to escape from this dangerous structure. These few individuals are the religious rebels -- Jesus, Buddha, Krishna. They tried to live their life according to their nature. They dropped conscience. they dropped all guilt. They became part of nature rather than part of society. Nature is vast. Society is very tiny. Society is man-made. nature is God-made. They chose God instead of a man-made institution.

The difference is just like marriage nad love. Marriage is a man-made institution. Love has nothing to do with man's manufactured institutions. Love is natural. Wherever you find society is in conflict with nature, choose nature -- whatsoever the cost. You will never be a loser. You will always gain. If you choose society, you will always be a loser. The game will be very short term, worth nothing, and you will lose your whole soul.

So this is the basic thing -- to move into a new light, into a new consciousness, where you can unguilt yourself. And then many more things follow.

So good... but keep the insight and don't get into the guilt again. Drop it more and more. It is still lingering there in the unconscious. Drop it from there also.

[A group member says: I laughed a lot. I relaxed a lot. I felt some changes.]

Very good. Changes are easy if you allow. Laughter is the most easy thing in the world if you allow, but it has become hard. People laugh very rarely, and even when they laugh it is not true. People laugh as if they are obliging somebody, as if they are fulfilling a certain duty. Laughter is fun. You are not obliging anybody! Just as with love... you are not obliging anybody. Love is fun. Laughter is fun. Life is fun. But somehow the idea has gone very deeply into the mind that you are fulfilling duties.

You see a person and you smile. You smile for him. One should smile only for oneself. If others share, good. If nobody shares, good. But one should smile of one's own accord. One should not laugh to make somebody else happy, because if you are not happy, you cannot make anybody happy. Even if you are happy, it is very difficult to make somebody else happy because it depends on that somebody else as to whether he will accept it or not. One should simply laugh of one's own accord, and one should not wait for reasons to laugh. That too is absurd. Why wait for reasons? Life as it is should be enough of a reason to laugh. It is so absurd, it is so ridiculous. It is so beautiful... it is so wonderful. It is all sorts of things together. It is a great cosmic joke.

If you start looking into things you will not be able to stop laughing. Everything is simply perfect for laughter -- nothing is lacking -- but we won't allow. We are very miserly... miserly about laughter, love, life. Once you know that miserliness can be dropped, you move into a different dimension.

Laughter is the real religion. Everything else is just metaphysics. Laughter is true religion because it will bring you closer and closer to life. In great laughter the ego disappears suddenly you are open to the whole, to the whole of existence. All doors, all windows open.

So make it a point to laugh more. Always keep laughter alive so that for any tiny reason, or for no reason, you are always ready to burst into laughter. And don't wait for excuses to laugh. If they are available, good. If they are not available there is no need for them. One can laugh without them. It looks mad if you laugh without any reason but don't be bothered about what others say.

It is your life and the more you fill it with laughter, the more sacred it will become. Laugh your way to God !

[An elderly sannyasin says:... I was never really a child when I was one, but these last few days, I often

feel like a little child... and I want to tease everybody. I want to do crazy things.]

[chuckling] That's really a miracle, really a miracle! To feel like a child again is a great conversion. Allow it... don't feel shy about it. Tease people! It will be difficult because of your age, your mind and your experience, but don't be bothered. Put your age and mind aside. If you can, you will suddenly feel a new energy arising in your body. Your age will be reduced by at least twenty years. You can become younger immediately and you can live longer. So allow it; it is beautiful.

That's what Jesus means when he says, 'Those who are like children, only they will be able to enter my kingdom of God.' One has to become a child again and then life is complete. In childhood we start and in childhood we end. If one dies without becoming a child, his whole life circle is incomplete. He will have to be born again.

That is the whole eastern idea of rebirth. If you can be reborn -- reborn in this life -- there is no need to be born again. If you can really become a child in this body, there is no need to be born into the world again. You can live in the heart of God. There is no need then to come back. You have learned the lesson and completed the circle.

My whole effort here is this: to help you to be a child again. It is difficult, it is very difficult, because your whole experience, your whole pattern, your whole character resists and says, 'What are you doing? It looks foolish!' But be foolish and let it assert itself. You will feel so unburdened, so new, and as fresh as a dew drop. That freshness is something of the spirit, because your body is old but your consciousness can be new and young.

So it is somewhat of a miracle. If you allow it, it will grow and you will be able to see things again as a small child with no ideas, no verbalisations, with no mind. Then the world is so luminous. Life is like a rainbow -- so many colours, so many sounds. It is a great orchestra -- but only a child can feel it because we have so many ideas. Those ideas act as blinkers.

Even when we see the moon, our ideas about the moon are standing between us and the moon. The moon is never really available to you -- so many layers, so many screens. If you allow this child to grow again, it will be a death and a resurrection. The old will disappear by and by and will be replaced by a totally new consciousness and then you will be able to see that a rose is a rose is a rose.

You will be able to penetrate into the facticity of things with no words, no verbalisations, no philosophy, no metaphysics, no religion. A child knows none. He simply looks direct. His being is immediate. He is full of presence, available, open.

Allow it. This is something very significant, but you can lose it. If you don't help it, it can be lost easily because your whole personality will be against it. You will have to consciously work a way for it, to allow it. Your whole past will be there like a rock and this new phenomenon will just be like dripping water, a small stream, which can become a river if you help; otherwise the rock is too big. But ultimately, if one goes on helping, the softer, the more water-like, the stronger one is, the more the rocklike things disappear.

In the long run the rock is always defeated by the water. The old man is always defeated by the child. Death is always defeated by life. One should remember that, and one should always help the softer, the younger and fresher things.

[She then asks: If I want to tease and the person doesn't want it, then there is the risk I will be rejected, and this has always been a problem for me. What should I do?]

A child never bothers about these things. This a question coming from your past, not from your child. A child doesn't bother. He goes on teasing. Whether somebody rejects him or not is not a problem to him. That's why he is a child! He does not think pro and con and he does not calculate. He does not think whether this child will like it or not. That is not the point.

So don't ask this question -- because this question comes not from the child but from the rock... not from the water. This question comes from your old personality. It says, 'What are you going to do? Will it be good or bad? Think about it.' Then you will not be able to because this calculation, this clever mind, has entered into it. You are no more a child. And if you decide by this mind, then the teasing will also be useless because now the control remains with the old. Forget all about it ! At the most they can reject you. That is their problem. It has nothing to do with you.

Really be a child and let us see what happens. At the most, people can reject you or can think that you have gone crazy. That's what they will think, so let them! It is worth it. Being crazy is worth it. You have

remained sane long enough. Now try the other way. For seven days simply forget all consideration. Simply do whatsoever you feel like doing. Just behave like a child -- and a child never asks. So don't ask for seven days. A child never thinks -- just a feeling and he goes and does things.

Make friends with children... small children around the ashram. Make friends with them and follow them. Whatsoever they do, you do [laughter]. They will enjoy it and will not reject you at all. Children are very very receptive and they always understand. They will immediately understand that you look old but you are not. Just mix with children and forget about big people.

[A group member says: I feel much less fear. I think I trust more.]

Good, very good. Trust is life. Trust is God. I don't say to people to trust in God. I simply say 'trust', because trust is God.

There is nothing to fear because we don't have anything to lose. Nobody can rob us, and all that can be robbed is not worth-while, so why fear, why suspect, why doubt? These are the real robbers -- doubt, suspicion, fear. They destroy your very possibility of celebration.

So while on earth, celebrate the earth. While this moment lasts, enjoy it to the very core. Take all the juice that it can give to you and is ready to give to you.

Because of fear you miss many things. Because of fear we cannot love, or even if we love it is always half-hearted, it is always so-so. It is always up to a certain extent and not beyond that. We always come to a point beyond which we are afraid, so we are stuck there. We cannot move deep in friendship because of fear. We cannot do prayer because of fear.

There are people who go on saying that people do prayer because of fear. That's true; many people pray because of fear. But there is an even greater truth than that and it is that many people don't go the whole way in prayer because of fear. They may start in fear but then they don't go very far. They just remain on the formal, the cliche level. They say some formal prayer to God but they really are not moved, thrilled by it. It is not an ecstasy. They are not mad with it. They don't go headlong. They move very cautiously -- and all caution is based on fear.

Be conscious but never be cautious. The distinction is very subtle. Consciousness is not rooted in fear. Caution is rooted in fear. One is cautious so that one may never go wrong, but then one cannot go very far. The very fear will not allow you to investigate new lifestyles, new channelisations of energy, new directions, new lands; it will not allow you. You will always tread on the same path again and again, shuttling backwards and forwards, shuttling backwards and forwards. One becomes like a goods train.

Consciousness simply says, 'Be conscious of whatsoever you are doing, wherever you are going. Just remain alert so you can enjoy it to the very last drop.' So nothing is missed, you are alert.

Fear is one of the most basic problems to be faced, encountered, and if you feel it is less, make it even lesser. It is like the weeds in the garden. One has to go on continuously pulling them. up and throwing them away, otherwise they tend to overrun the whole garden. If you allow the weeds, sooner or later roses will disappear, flowers will disappear and there will be weeds all over the garden.

One has to go on continuously pulling them up. Only then can the garden remain beautiful. When all the roots are uprooted, then there is no problem. You can relax. This is the whole effort, the 'sadhana', the very inner discipline, the work. So, fear seems to be your chief characteristic.

Gurdjieff used to say to his disciples, 'Find your chief characteristic,' because around that everything is hooked. For example, [one] has a guilt feeling; that is her chief characteristic and everything is hooked around it. If she loses the guilt feeling, then everything will drop by itself. If you drop your fear, there is nothing else to drop. Everything will drop automatically because everything is just part of the fear.

So it has been good. But insights give you a glimpse and then one has to work hard to make them more and more crystallised realities. So now each moment be more alert and don't allow any fear. Wherever you see that there is fear, drop it. Even sometimes if it is needed, then go into the fear.

[Osho said that if one is afraid of darkness one should go into it, explore it, allow it, and by and by one would come to experience the beauty of darkness and to welcome and love it.]

As I see it, in life there is nothing which is bad, nothing which has to be feared -- nothing whatsoever. It is just that we have certain ideas implanted in the mind in certain fragile moments and they go on projecting.

A small child is left in the crib. He is hungry and he cries out, looks around and he cannot see anything; it is dark and nobody is coming. Now the aloneness, the hunger, nobody responding to his call and cry, and the fear, all become associated. They become associated so deeply that whenever he is in the dark, even after fifty years, he will start feeling a certain fear. That fifty-year-old association is still alive.

Now he is no more a child, no more in the crib, no more dependent on the mother, but still that fear is there functioning and projecting. So just watch and drop fear more and more.

If you can clean your consciousness of fear you have come to the right path. Then the real journey of celebration starts.

[The therapist who conducts the Soma group, said she had allowed a couple of participants to conduct a few sessions in the group, and it turned into an encounter group she couldn't deal with, so she had walked out.
Osho checked her energy.]

There is nothing to be worried about. From just the very beginning, never allow anybody to take over the group, howsoever experienced. Never allow anybody to do that. They have to be participants and the participant has to remain a participant. If you allow that, there will be chaos. Now you are suffering because of the chaos. Now you see that nothing is happening and nothing is going to happen that way because now the direction is lost.

If somebody is trying to force his own way on the group, tell him to leave, because he has to be there as a participant. If he wants to lead a group he has to come and see me. But this is not the way. Once things have gone out of your hands it is difficult to control them again and frustration will come. You will start feeling that you are not the leader of the group and they will be on their own.

Sometimes things can be good on their own and I'm still thinking about a group where there would be no leader, just the participants, so whatsoever they want to do, they do. That will have its own flow and it may give many things to people, but that is only possible when they have done all the groups.

You should not move from your schedule in any way and you should not allow anybody to replace you, because if you do, the group will be lost. It will turn into Encounter, it will turn into Arica, it will turn into anything.

You know what has to be done. You have the whole direction. You have the schedule, the planning in your mind of how things have to develop. So tell [the participants] that they have to be participants and if you feel that the time is wasted, then extend the group for three days.

And don't bring in your problems while you are leading the group. That is one of the things that the leader has to understand. When you are functioning as a leader, forget all about your personal problems. It is just as when an electrician is working; he forgets all his problems. Here he is just an electrician. A plumber is working in the bathroom; he forgets all his problems. He does not bring them here, because we have called him as a plumber.

There in the group you are the leader. You need not bring your problems with you. That is a great discipline for you. That is what the leader is going to be benefited by. You put your problems aside and here you function as an expert who knows something about the human mind. And you can help people -- not that you pretend that you have gone beyond your problems, but you know something. That know-how you can impart, that's all.

When somebody comes as a plumber, you don't bother about whether he has problems or not. That is his business. He is not saying that he has no problems and that is why he has come to do the plumbing. He has problems, but he knows something about plumbing that has nothing to do with his problems.

A doctor has his own problems, a psychiatrist has his own problems. He himself may need another psychiatrist to be psychoanalysed and treated by, but when he comes to the patient he brings his expertise. And this distinction has to be maintained.

You are not enlightened, that's true. Nobody is trying to say that you are, nor do you need to pretend to be. But when you are leading a group, your personal problems, your anguish, your anxieties, are by the side. You function there as the expert. This is going to help you because when you function as an expert and you put your personal life aside, you function in a totally different way. You see your own problems then in a more objective, realistic sense because they are far away, put aside, and you are dealing with others' problems. You can see that they are your problems also.

Anything that happens to any human being is happening to you also, more or less. If somebody has a

problem with anger, somebody with greed, some with love, someone with sex, you have all those problems, but there you are functioning as an expert. Watching their problems, helping people to come out of them and seeing that they really do and that they are growing, you become confident that you can help others, so why not yourself? -- then the same can be done to you too. You can have a more objective outlook about your own problems -- as if they belong to somebody else -- and you can work them out. That is the benefit the leader is going to gain out of the groups.

He can gain even more than any participant. Helping others, he will grow into this insight. Seeing others' problems he will be able to see his problems in a different light. Seeing people coming out of their problems, his confidence will grow. He will feel more rooted, more grounded and he will see, 'Yes, I can help others, why not me? I can pull myself out in the same way.'

I have been watching that again and again you relapse into it again. Again and again you bring in your problems and then you become confused. In a way it is very sincere... I love it. One should be sincere, but in a way it is not going to help you or others. It is good to remind oneself again and again that your own problems are there and they have to be solved; that you are not here just to help others, because unless your problems are solved, what is the point of being there?

But this is the way I am trying to help you. This is a device for you to be a leader. It is one of the hardest devices -- to give you a certain responsibility for which you don't feel capable. But I will help you to become capable. And when you start feeling capable of solving others' problems, you will suddenly have a new energy available that can be applied to you too. Then it is only a question of direction.

This is my understanding -- that if you really want to learn something, start teaching people. There is no better way to learn than to be a teacher.

[The leader then said: There's a participant in the group, who has been catharting all the time... from her to the rest of the group. But there's not supposed to be any catharsis, right?]

No, no catharsis, because that group is not for catharsis. If they want to cathart they have to join other groups. You have to insist that Soma is not going to be cathartic. That is the whole training. Otherwise they will mix everything.

If somebody is not listening, watch them for a few hours and then tell them to leave. Be strict. The group has not to lose its difference from other groups. Its distinction has to be maintained.

A Rose is a Rose is a Rose

Chapter #2
Chapter title: None

29 June 1976 pm in Chuang Tzu Auditorium

Archive code: 7606295
ShortTitle: ROSEIS02
Audio: No
Video: No

Deva means divine and punyatam means holy, pure, simple. You have to forget the old name and remember the new. And remember the idea behind it of purity, simplicity. A person can be pure and not simple; then purity is not worth anything. You can force purity on yourself but because you force it, it will not be simple. It will be very complex. It will always carry the repressed as an undercurrent and you will be sitting on a volcano.

So when I say pure and simple, I mean it. Purity is only when it is simple, when it comes spontaneously,

when it is not enforced, when you don't practise it but just allow it to flower. It is like a child. He is pure, simple, but his simplicity is not that of discipline. Once you try to discipline something, your head becomes powerful, and simplicity is of the heart. The head cannot give you simplicity.

I was just reading this evening about Pope John. He was a simple man, very simple -- so simple that many of his colleagues used to think that he was not holy. Because he was so simple they thought he was not great... not a saint at all. Before he became pope, he was a nuncio in Paris. His colleagues were very worried about him because he would mix with ordinary people and would be found in places where he should not be. He would not follow any rules and regulations of his office.

They thought him a little of a nuisance in the high circles... snobs. They used to think that he was a nuisance and not worthy of the post he was holding. He loved gossiping and telling anecdotes and stories -- and sometimes rough ones too. In the diplomatic circles he would start saying something and ladies would feel embarrassed. But he was a very simple man, just like a peasant.

Then he became pope. Everybody all over the world was very surprised at how this man could have been elected. They tried to condition him. They taught him how to behave, how to talk, saying, 'You are pope, one of the most important persons in the world, and whatsoever you say means much.' They taught him the etiquette and formalities. But he would always forget.

The first important person to come to him was Jacqueline Kennedy. They were very worried because Kennedy was the first catholic president of America and America was one of the greatest and most powerful nations, so Pope John had to talk and behave rightly. For seven days they conditioned him, and he would repeat whatsoever they were saying. Then the master of ceremonies was very happy and everything was settled. Then when Jacqueline Kennedy came, Pope John forgot everything. He opened his arms wide and cried, 'Welcome, Jacky !' !

This is something very simple, peasant-like, child-like. You cannot manage it. Once you manage it, you destroy it. So what I meant by punyatam is that from this very moment, start thinking in terms of being a child -- as if you don't know the world and don't know the ways of the world, as if you have no experience... as if you are just a clean slate with nothing written on it. And whatsoever gets written on it, wash it, clean it every day so it remains pure, clean. Remain clean of the past.

Prem means love and dhanya means blessed -- blessed by love. Love is the only blessing there is, and those who love are the only ones who are blessed. All others simply live a life of curse. Nobody is cursing them; they themselves are responsible. If one wants to live a life of tremendous bliss and blessing, one should be more loving -- not loving to a particular person, just loving.

[Osho suggested that the new sannyasin do the forthcoming ten-day meditation camp as an introduction to the various techniques used....]

Do the camp madly. Once you come to know which meditation goes deep inside and takes you like an arrow and reaches to the very core of your being, once you have known one meditation, then there is no problem. Then you can go on working on that meditation, and within three to six months much starts happening.

The most basic and important thing, and the most difficult, is to find the right technique. There are a thousand and one techniques, but only one technique will fit you. So to sort it out, figure it out... these techniques are such that one is bound to fit you. There are five types of people, so I have chosen five -- one for each type. Everybody belongs to one type or other, so one is going to fit you. Once it fits then.I know everything about what can be done and how you should proceed.

[A visitor said she had done Vipassana and found it difficult, but very good: It taught me a lot about myself and about the whole world.]

It is good but it is hard. It is hard -- not because the hardness is there in the meditation; it is hard because we are repressed so much. If you are so repressed and you have simply to sit and not to do anything, it becomes impossible, it becomes maddening.

We remain occupied so our madness remains occupied; our insanity remains involved somewhere or other. If you are not doing anything, put on the radio or the TV or visit a friend or just read the newspaper or rearrange the furniture in the room so you remain occupied. One never becomes aware that one is not yet

capable of just sitting silently. This is what insanity is.

If a person is not capable of sitting silently, what more can you expect of a person? This is the simplest thing in the world -- to sit silently not doing anything. But it seems to be the hardest. The hardness is coming because you have not done any catharsis.

This camp will be very helpful. Do this camp and do a few groups here which will help bring out all that is repressed in you, to cathart it, to act it out. Once your insanity is vomited, you will suddenly become capable of sitting silently and you will not feel any trouble arising

You will simply be surprised that it is such a simple thing. Why weren't you able to do it? If you are not able to do it, then just in trying to do it the whole energy is wasted. Then it is not really Vipassana. You are just trying to force something and you are remaining in conflict, continuous conflict, in trying to be. The legs are aching, the back is aching and the body feels uncomfortable and there are so many thoughts and this and that and you are trying somehow to hold yourself together. The whole time is wasted in that. You never have the glimpse of what Vipassana is.

Vipassana is possible only when two basic necessities have been fulfilled. First, a deep catharsis of the mind so you don't have many thoughts. They are simply not there; you have thrown them out. These groups help to vomit, to throw, to release all that is repressed inside: anger, hatred, jealousy, whatsoever. And the second is Rolfing. It gives the body a new flow, a new energy, a freshness, a flexibility. These two things done, one for the body and one for the mind, Vipassana comes as easily as your shadow follows you. Just like that. So be here for a little time. Do the camp and then a few groups, and then I will tell you to do Vipassana.

I tell people to do it at the end when they have done everything else. Then they are ready. You have done it without being ready. Then it is hard.

[A sannyasin says:I have a problem. If I have to write I sometimes get cramp and it bothers me so much that I can't write.
Osho checks his energy.]

Leave it as it is until after the camp, and then every day for one hour, try to write, deliberately creating the cramp, waiting for it to come, forcing it to come. Do this for seven days, and I don't think that even for the first day you will be able to bring it. But for those seven days you have to try hard to bring it, because everything depends on your effort, so don't deceive yourself. Just don't think superficially, 'Yes, I am trying to bring it,' and deep down you are not. Then there will be trouble. Bring it, force it, and even pretend sometimes that it has come.

There is nothing wrong physiologically. It is just fear. Because you are afraid it will come, it comes. It is an auto-hypnosis, so the only way to break it is to bring it deliberately. Then there is no fear. You will really want to bring it and then suddenly you will be puzzled as to why it is not coming. You will see that the hand is flowing because there is no problem. The energy is really flowing more than ordinarily. It is just that some inhibition, some fear has got hold of your mind. Now whenever you write, that fear is there. You know that it is coming and you try hard not to allow it. You are fighting against it, hence the cramp.

Don't fight. And after seven days, report back to me. It will be gone... it is nothing.

Ravi means the source of light and dasa means a servant -- a servant of light. It is also the name of a very famous indian mystic, Ravidasa.

The sun is going to be your centre of worship, so never miss the early morning when the sun is rising. That is your time. If you miss that, you will miss much of the whole day. If you can imbibe the morning vibe of the rising sun, you will feel very very alive, flowing, high for the whole day. It will function almost like acid. So never miss the morning.

Early in the morning wait for the sun. Take a bath half an hour before and just sit outside and wait for the sun. It will pay you tremendously. When the sun rises just utter a few words that come to your mind, or remain silent. Don't use a formalised prayer... just anything that you feel in that moment. Just a 'hello' will do; or you may not even say anything. Just look at the sun, bow down. In deep prayer touch the earth... anything that you feel, but never ritualise it. And never repeat it, never prepare it. Never think beforehand, 'I am going to do this.'

Once you ritualise any prayer, it is dead. Once you rehearse, you have already missed. So that has to be remembered, because that temptation comes to every mind -- to make a ritual, because a ritual comes easy.

You repeat it every day and you become more and more efficient. You become a sort of an expert. Then consciousness is not needed and you can do it robot-like. That's how it is going on in temples, mosques, churches; everything is ritualised. Ritual is dead religion. Religion is alive ritual -- and when I say 'alive ritual', I mean what comes in the moment. You create it. Your worship, your prayer, your ritual, comes out of your being. It is a response.

It will change every day. There is no need to make it change because then again you come in. Sometimes you will see that it is the same as it was before, but still it is not the same. There is a subtle difference, because it can never be the same. No moment is ever repeated.

Says Heraclitus, 'You cannot step in the same river twice.' One of his disciples said to him, 'Master, I tried. Not only are you right, but I was puzzled very much because I could not even step once. The river was flowing continuously and by the time you reach the bottom of the river, the river that you had touched on the surface is no more there. It is different water.'

The disciple said, 'Master, you are right, but I tried. You say it is difficult to step twice. I say it is impossible to even step once, because the river is flowing constantly.'

Heraclitus laughed and he said, 'You are right. You got it! That's what I meant.'

So never make anything a ritual. Every morning move thrilled with the new sun, not knowing what is going to happen. You may dance, you may sit silently, you may have a little chit-chat with the sun. You may say something or you may simply listen to what the sun is saying to you. Nobody knows... nobody needs to know. One simply moves full of wonder, wondering what is going to happen... thrilled.

This, Hindus call 'brahmamuhurt' -- the moment of the morning; they call it the moment of God, and for a few people that is the moment of God. They can confront reality sooner in that moment than ever. And that is your moment. Hence I give you the name 'ravidasa'. So become a servant of light, and wherever you see light, even an ordinary light, feel prayerful.

You may see sometimes in India that somebody puts on the light and people will bow their heads or will say 'Jai Ram, Jai Ram'; they will remember God. That has become a ritual now, but if it is not ritualised, it has tremendous significance.

Light is a symbol of God, so wherever you see light, feel worshipful. The temple is there. Look at the mysteries of light -- just a small flame, but the most mysterious thing in the world and the whole of life depends on it. The same flame is burning in you. That's why continuous oxygen is needed, because the flame cannot burn without oxygen. Hence the emphasis of Yoga to breathe deep to breathe more and more oxygen so that your life burns deeper and the flame is more clear and no smoke arises in you... so that you can attain to a smokeless flame.

[A sannyasin from Ethiopia said he had difficulty in communicating with friends, as he felt that they tended to make him feel in the wrong, so that he would doubt himself even when he felt himself to be right sometimes]

The first thing: there is nothing like right or wrong. It depends. It depends on the standpoint. There is not something very solid about which one can decide that this is right and that is wrong. There are no such values. The same thing can be right to one person and wrong to another, because it more or less depends on the person. The same thing can be right in one moment for a person, and in another moment it can be wrong because it depends on the situation.

But we all carry a hangover, a hangover which has been implanted in us for centuries, as if there is something right and something which is wrong. You have been taught in aristotelean categories. This is right and that is wrong. This is white and that is black. This is God and that is devil. These categories are false. Life is not divided into black and white. A lot of it is more like grey.

And if you see very deeply, white is one extreme of grey and black is another extreme, but the expanse is of grey. So one can see it as white and one can see it as black. It is as if a glass is there, half full, half empty. Somebody says it is half full and this is the truth and somebody says it is half empty and this is the truth... and they start fighting.

All arguments are more or less like that. Reality is more grey. It has to be so because it is not divided anywhere. There are no watertight compartments anywhere. This is a foolish categorisation, but it has been implanted in our mind. We always say that this answer is right and that answer is wrong.

This whole evaluation is absurd and nobody has the right to decide -- neither you nor your friends. You have to decide for yourself and they have to decide for themselves. So don't interfere in their life and don't

allow them to interfere in your life. I am not saying that you will do something today and that tomorrow you won't feel that it is wrong. But I still say that yesterday it was right. You understand me?

Just the moment afterwards you can feel that it was wrong, but this is not you of the moment before. One moment has passed; now your standpoint is different. Now you are looking at it in a different way. You have become more experienced. At least you have that experience that you did not have before you decided. It may look wrong. Tomorrow again it may look right.

So, right and wrong go on changing continuously. Then what to do? If somebody wants to decide absolutely, he will be paralysed, he will not be able to act. If you want that you act only when you have an absolute decision about what is right, you will be paralysed. You will not be able to act in life. One has to act and to act in a relative world. There is no absolute decision, so don't wait for it. Just watch, see, and whatsoever you feel is right, do.

[Osho said that whenever one suggested a way to others, it should be with the understanding that this is only your standpoint and may not be right for others. One should not try to impose anything on anyone. This, Osho said, was what he regarded as the religious quality.

If friends did not accept one s advice, one should not feel offended but be able to allow others to have freedom in their decision. Nobody in fact follows anybody else because the final decision has to be taken by the person himself. Even if one follows one s friend's advice, if things went wrong, the blame could not be put on the friend because it was one s own decision ultimately.
When friends offered advice, one should listen carefully....]

One of the great things to be learned is listening. Listen very silently. Just don't listen indifferently. Don't listen as if you want them to stop and you are just listening to be polite because they are your friends. It is better in that case to tell them not to say anything because you are not in the mood to listen.

But if you are listening, really listen, be open, because they may be right. And even if they are wrong, listening to them will enrich you. You will know more sides of the same thing, more viewpoints, and it is always good to learn. So listen well but always decide on your own.

Once a person has this relative understanding and drops absolute nonsense, things become very clear and easy. Otherwise people are very absolutistic. They think in terms of absolutes: this is truth and whatsoever is against it, is wrong. This has crippled the whole earth -- Hindus and Mohammedans and Christians fighting because everybody claims the absolute truth. Nobody has any claim on it. It is nobody's monopoly.

Truth is vast. Infinite are its facets and infinite are the ways to know it. And whatsoever we know is limited; it is just a part.

Never claim for the part as if it is the whole and then you will never be in trouble. Watch every word that you speak. Our language is such, our ways of speaking are such, that knowingly, unknowingly, we make absolute statements. Never do that. Use 'perhaps' more. Hesitate more. Use 'maybe', 'perhaps' more, and allow the other every freedom to decide on his own.

Try it for one month. You will have to be very alert, because it is a deep-rooted habit, but if one is alert it can be dropped. Then you will see that arguments drop and then there is no need to defend. And always remember that it is possible that tomorrow you may think something was wrong, but you have changed.

That's why I say that repentance is impossible. The person who committed it is not the person who is repenting. They are two different moments, absolutely atomic and unconnected. So there is no point in repenting. There is no point in thinking again and again about the past. What has happened has happened. Whatsoever you think now is not the point.

[Osho said that it was just as when one was sitting for an examination. Once outside the room, when one was more relaxed, collected, one could review and repent for what one had done, but in the moment you were answering the paper, you were doing what was right in that moment.]

So each moment has its own validity. No other moment can cancel it. You cannot cancel the past. Whatsoever you did in that moment was right in that moment. It was meant to be so. It was all that could happen and it happened; otherwise was not possible. You being you it was going to happen that way. So now there is no point in crying and weeping and repenting over it. Now you are more experienced. Next time remain alert so that the old thing is not repeated, that's all.

For one month, try, and then tell me. There is nothing to be worried about.

A Rose is a Rose is a Rose

Chapter #3
Chapter title: None

30 June 1976 pm in Chuang Tzu Auditorium

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ShortTitle: ROSEIS03
Audio: No
Video: No

[A sannyasin, said she was unable to communicate with her sister, who is also here. She said she felt her sister had some jealousy towards her which she did not understand.]

There may be many hidden things involved. Some childhood jealousies are bound to be there. You repressed them, she repressed them, because we are taught to be nice to each other, and that is one of the most dangerous things. We are taught that one has to be nice to one's sister, to one's brother. The emotions are repressed and one is not honest with emotions.

Now that you are meditating, those emotions will bubble up and they will bubble up in her also. So you will have to pass through a period in your childhood that you missed. But there is nothing to be worried about. It is natural, because all that is repressed and inhibited will start being expressed. So you will lose communication.

In fact, it never existed. Just being polite is not communication. Just being nice is not enough for communication because if you are repressing something, communication is superficial, just verbal. You are simply making empty gestures, just meaningless motions. You can say 'hello' to a person without saying 'hello'. You can smile towards a person without smiling at all. You can talk and be pleasant, as one is expected to be, without being pleasant at all. This whole gesture may be a deep avoidance. Your politeness, your niceness, your goodness, may be just an armour because you are afraid that if you become true, the emotions that have been repressed will bubble up. And the other person is also trying to be nice. She is as afraid as you.

So it can appear that there is communication but there is not. If there were, then meditation would have made it even deeper. If there were any communication, meditation would have made it a communion, something deeper than communication. But if it is not there, meditation would make you aware of it.

That which is not can be taken away. That which is not is always taken away by meditation because it is false, and meditation is an effort to be true, authentic. That which is, is always enhanced by meditation. That which is not, is always taken away. That is the meaning of Jesus' saying, 'Those who have will be given more, and those who don't have, even that will be taken away.'

So, in effect, it is better because now you are becoming aware of a reality that you have avoided your whole life. Brothers, sisters, only appear to be nice to each other. Otherwise they are enemies because they are the first competitors.

In a small house, when the first child is born, he is the whole and sole. Then comes the next child. He starts competing; competition is natural. This child wants more attention and the first child feels offended by the presence of this child. He feels as if his monopoly is broken. And it is natural that the mother may pay more attention to the new child; the new child needs more. Then jealousies will arise.

When there are many children in a house, it is bound to be that one child will get more attention than others. There is going to be a hierarchy; that's how the mind functions. The mother may love one child

more, the other a little less. There are pets, because the mother is also human. You cannot expect that she should love absolutely equally; that is not possible. She may pretend. She pretends hard, but children are very perceptive They can immediately see that somebody is liked more, somebody is liked less and that this pretension is just bogus.

Then an inner conflict, fight, ambition arises. Each child is different. Somebody is very talented, somebody is not. Somebody has a musical talent, somebody has not. Somebody has a mathematical talent and somebody has not. Somebody is physically more beautiful than the other or one has a certain charm of personality and the other is lacking in it. Then problems arise more and more, and we are taught to be nice, never to be true.

If children are taught to be true, they will fight it out and they will drop it by fighting. They will be angry, they will fight and say hard things to the other and then they will be finished, because children get rid of things very easily. If they are angry, they will be angry, hot, almost volcanic, but next moment they are holding each other's hands and everything is forgotten. They are very simple, but they are not allowed that simplicity. They are told to be nice, whatsoever the cost. They are prohibited from being angry with each other: 'She is your sister, he is your brother. How can you be angry?'

Those angers, jealousies and a thousand and one wounds, scars, go on collecting. One day later in your life, if you come across something like meditation, then they will all bubble up. That's what's happening. So this time, please don't repress them again. Now face the situation this time. If you are angry, if she is angry, then be angry. Fight it out. Finish it! Say things that you always wanted to say and have not said, and she should say things she always wanted to say and did not because both of you were playing the game of being nice. Drop that nonsense and immediately you will see -- if you can face each other in true anger, jealousy, if you can fight it out -- immediately after it, in the wake of it, a deep love and compassion will arise. And that will be the real thing. Then communication will be possible.

So this is a great opportunity. It looks difficult, but if you can face it, something of tremendous value will happen to you. Once you are at ease with your sister, something like a block will drop from your chest. That will help you to be more communicative with others also because your whole communication is blocked. It will help you in all directions: with your friends, with your lover, with parents, with the whole society. You will start feeling different. You are carrying something, she is carrying something. Now be courageous and face it. Talk it over with her.

And don't be dishonest. Bring the whole thing out. Pour out your whole unconscious and tell her, request her to also pour out hers. And this can be done only when you are hot. It can never be done when you are cold. When you are heated and boiling, things come out. When you are cold, they freeze, they cannot flow. When you are hot, you become liquid. When you are cold, they become solid.

So what I am telling to you, tell her and have a good encounter with her. You and she will both be unburdened and both will be benefited. This time, let truth be the goal -- not etiquette, not formality. Just open your heart and let her also open her heart. And after it, as if a storm has passed, a great silence arises and that silence will make you communicative. Even communion is possible.
It will happen... just have a little courage.

[A visitor says: I would like to make your teaching alive in me.]

That can be done... and can be done very easily because my teachings are not difficult. They may appear difficult because we have become almost incapable of understanding simple things. The obvious has become almost impossible to see.

My teachings are very obvious, very simple... almost like no-teaching. You can live them very easily. The problem will not arise from your being; the problem can only arise in your head.

If you tend to be intellectual, it will be difficult. Life is simple, non-intellectual. The whole problem of man is metaphysics. Life is as simple as a roseflower -- nothing complicated about it... and yet mysterious; nothing complicated about it... yet no possibility to comprehend it through the intellect. You can fall in love with a roseflower, you can smell it, you can touch it, you can feel it, you can even be it, but if you start dissecting it, then only something dead will be in your hands. The life would have gone.

Life does not tolerate dissection. Life does not tolerate analysis. My teaching is as simple as a roseflower or a rock or life. If you start dissecting it, categorising it, making a philosophy out of it, a creed or a dogma, then things are very complicated. It is almost impossible because you will find so many contradictions in me that you will go crazy.

But if you can put your mind aside a little and can look directly into me -- just as if you are watching a flower or listening to the birds -- then it is very easy, very simple.

Be here and meditate because meditation will be helpful. And have you done any groups before? They will be helpful, because as I see it, the modern mind cannot go directly into meditations. Something very block-like has happened to the contemporary mind -- and not to one person; it has happened to the modern mind as such.

In the past people used to go directly into meditation. There was no need to do anything first because there was no blocking. Energies were flowing. Any moment one could move into meditation. There was no intrinsic contradiction. But the modern mind has become too logical, too rational, and is caught in the net of logic.

Because of this, much repression has happened, because logic is a dictatorial force, totalitarian. Once logic controls you, it kills many things. Whoever is against it, is simply destroyed. It is like Adolf Hitler or Joseph Stalin. It does not allow the opposite to exist, and emotions are opposite.

Love, meditation, is opposite to logic. Religion is opposite to reason. So reason simply massacres them, kills them, uproots them.

Then suddenly you see that your life is meaningless because all meaning is irrational.

So first you listen to reason and then you kill all that was going to give meaning to your life. When you have killed and you are feeling victorious, suddenly you feel empty. Now nothing is left in your hand, only logic. And what can you do with logic-chopping? You cannot eat it. You cannot drink it. You cannot love it. You cannot live it. It is just rot, rubbish.

Groups help very much. They bring you back to your body and they bring you back to your emotions, to the honesty of the emotions, the sincerity of your anger. Have you watched a small child really in anger? How beautiful he becomes, and how true and how strong and what a force... as if he will destroy the whole world... and just a tiny child! But on the wave of anger he feels powerful, radiant.

Have you seen a lover? Suddenly the energy passes into a new dimension... so graceful, so tender, so soft, so caring. If a lover just passes by your side, you will see that a certain breeze has moved around you, caressing you, giving you a taste of love. But these are all irrational forces.

One needs now to move first into the body, into the emotions, into the heart, and then again one is flowing, and then meditation becomes possible. So be here and do a few groups.

And take a jump into sannyas...

Just meet sannyasins, talk about sannyas, feel it. It will be helpful.

It will bring you into deep contact with me. It is just a gesture -- a gesture that you are ready to go with me wherever I lead... just a trust, nothing else. Just a small gesture of trust that you are ready to put aside your mind and to follow. Meditate over it....

[The Tao group was present tonight.

The group leader said: It's been a low energy group and there wasn't much happening for the first three days or so. Just on the last day things started to move. But I was at a loss part of the time as to what to do, just how to move them.]

Sometimes a group is a low energy group. There is nothing wrong in it. You have just got soft people. So don't think that anything is wrong with low energy. There is nothing especially right with high energy, and nothing especially wrong with low energy.

You can use high energy as a destructive force. That's what high energy people have been doing all over the world, all through the centuries. The world has never suffered from low energy people. In fact they have been the most innocent people. They cannot become an Adolf Hitler or a Stalin or a Mussolini. They cannot create world wars. They don't try to conquer the world. They are not ambitious. They cannot fight or become politicians. In fact they are the most human beings in the world.

Nothing is wrong in low energy. In fact they are very good people -- very soft, very graceful. Low energy is wrong only if it becomes an indifference. If it remains positive, nothing is wrong in it. The difference is as if somebody is shouting -- then it is high energy; and somebody is whispering -- it is low energy. But there are moments when shouting is foolish and only whispering is right. There are a few people who are attuned to shouting and a few who are attuned to whispering.

So when you feel that a group is low energy, you have to manage it a different way, that's all.

... It is very easy to tackle a high energy group, very easy, because people are exploding with energy so

many things seem to happen. It is very difficult and delicate to tackle a low energy group. You have to be very very soft and very alert because those people are not exploding with energy. They can grow slowly but they cannot take jumps, so more patience is needed; more tenderness, more caring is needed.

Next time you feel that a certain group is a low energy group, just relax. If the leader becomes tense, everything is lost. With a low energy group, you also become low energy. You are not a low energy type so it will create a little trouble. Relax and let things move; don't force. Even if they fall asleep, good. Then sleep is the right thing in that moment. Allow them. Simply help and help very very softly; don't push. If you push they will become defensive. A low energy person cannot be pushed into anything. He can be, at the most, persuaded. He can be seduced but you have to be very delicate about it.

A low energy group is a feminine group. What do you do with a woman with whom you have fallen in love? You court her, you persuade her. By and by you approach her. If you suddenly jump on her and ask her to come with you to bed, she will scream and call the police! The feminine mind doesn't work that way. Ways of persuasion, courting, are needed.

If it is a low energy group, just imagine that there are women all around you. Forget about men -- and start courting and persuading them. Tao is basically for low energy people. The whole philosophy of Lao Tzu, the whole standpoint of Tao, is a feminine standpoint. Persuade, don't force.

Lao Tzu says, 'When the king is best, nobody knows who the king is.' People tend to forget. When people don't even remember the name of the king, then the king is the best. When people know who the king is, he is number two, not the best, because he must be doing something which makes him famous. Then he belongs to the second category, not the first.

When the people are afraid, and not only know and respect the person but are afraid of him, then he is of the third category, the worst. Lao Tzu says that when the king is of the first category, he goes on doing things and people think they are doing those things, because he is so silent and soft that even if he is doing something, others think it is they who are doing because he never comes to the front. He is just like the roots of a tree hidden underground. Nobody knows about it. He is not like the flowers on top.

Things that will happen with a high energy group on the first day, will happen on the fourth with a low energy group. At least three or four days difference will be there, but it is nothing to be worried about. Things happen slowly with a low energy person but they stay longer once they happen. Things happen faster with a high energy person, but they go faster; as fast as they come, the same way they go.

You can convert a high energy person immediately but you cannot rely on him because anybody else can convert him as easily. As he can be convinced by you, he can be convinced against you as easily. A low energy person moves very slowly, but he moves, and once he is with you, he is with you; you can rely on him. So try this next time.

And this has to be decided deep in your mind. Don't say anything to anybody, but in the four hours of the first day decide what type of group you are in and then follow that. If it is a high energy group, push and pull them, because if you go softly with a high energy group, you will be at a loss because they will simply feel bored. They need excitement. They need something great to happen instantly. So you can wrestle with them.

But if you feel that the energy is low, you are not to wrestle, because if you wrestle with a low energy person, he feels as if he is being raped. Court him.

Don't be worried... I will be working.

[A group member said that he had enjoyed the group and didn't feel it had been low energy. He was aware of a tension, a tightness across his chest, since he returned to Poona from the West. He felt it was associated with not feeling as open and trusting as before.

Osho checked his energy.]

Very good. It will go. But you have to understand it, because not knowing it well, it can come again. Whenever you are trusting, you will be relaxed, and whenever you allow any doubt, you will become tense in the heart -- because the heart relaxes with trust and shrinks with doubt.

Ordinarily people are not aware of it. In fact they continuously remain shrunk and contracted at the heart, so they have forgotten how it feels to be relaxed there. Knowing no opposite, they think that everything is okay, but out of one hundred persons, ninety-nine live with a contracted heart.

The more you are in the head, the more the heart contracts. When you are not in the head, the heart opens like a lotus flower... and it is tremendously beautiful when it opens. Then you are really alive and the

heart is relaxed. But the heart can only be relaxed in trust, in love. With suspicion with doubt, the mind enters. Doubt is the door of the mind. It is like bait. You go fishing and you put out bait. Doubt is the bait for the mind.

Once you are caught in doubt, you are caught with the mind. So when doubt comes, even if it comes, then too it is not worth it. I'm not saying that your doubt is always wrong; that I'm not saying. I'm the last person to say that. Your doubt may be perfectly right, but then too it is wrong because it destroys your heart. It is not worth it.

For example, you are staying in a strange room with somebody, a stranger, and you have doubts as to whether he is a thief or unreliable. Is it okay to sleep with this man in the room? Even if he is a robber or even if he is a murderer, then too the doubt is not worthwhile.

It is better to die in trust than to live in doubt. It is better to be robbed in trust than to become a millionaire in doubt. A person who robs your riches, robs nothing. But if you doubt, you lose your heart.

So when I say trust, I don't mean that trust will always prove right; I'm not saying that. Many times trust will put you into many difficult situations, because the more you trust, the more vulnerable you become. And the more you trust, the more you become a victim of people who are ready to deceive. They want trusting people otherwise they will not be able to deceive anybody.

But still I say be deceived. That is not as costly as being doubtful. If one has to choose and there are only two alternatives -- to be deceived or to be doubtful -- it is better to be deceived. Once this is decided then doubt cannot catch you.

Doubt is powerful because it gives you cleverness. Doubt is powerful because it says to you, 'You will be unprotected. I will protect you.' The doubt says, 'I am not against trust. Trust, but first observe. First be doubtful and then trust. When you are convinced that there is no possibility of being deceived, then trust.' Doubt never says, 'I am against trust.' No, doubt always says, 'In fact I am trying to help you to find someone to trust. I am just a servant to you. If you listen to me you will be able to find somebody whom you can trust.'

But you will never find the right person because once you have become accustomed to doubt, it is a chronic thing. Even if you come face to face with God, you will continue doubting. It has nothing to do with the person outside. It is just that you have a habit. You cannot relax it immediately. If you have been protecting it and watching it and feeding it for your whole life, you cannot put it aside.

Many times trust will create very insecure situations, will lead you on dangerous paths. You will become more vulnerable, will be easily cheated and deceived. But still I say that whatsoever the cost, trust is the only treasure to be protected.

And now you will understand this, because your heart will immediately show you what is going wrong with your system. It is a good indication that you are able to feel trust and doubt and their impact on you.

So whenever you feel that something is contracting in the heart, immediately look inside -- doubt has arisen somewhere. Somewhere you have lost contact with your trust. Somewhere you are no more in tune with life. You have become separate.

Doubt separates. Trust unites. And when you are united, the heart flows well, in a rhythm, harmonious. That's what I call being holy. To be in the heart and the heart flowering -- that's what a holy man is. To be in the head, calculating, clever, is to be unholy.

So just watch it and don't lose this indication again. Good.

[A sannyasin who is a primal therapist said: My mother tried to suffocate me when I was three months old. I know that through Primal therapy and through psychic people who were able to confirm it.
Osho checks his energy.]

It has left a deep scar, but once you become conscious about it, it can be dissolved. Scars exist only unconsciously, and you are perfectly conscious because your breathing moves perfectly into the same pattern it would have been in when you were being suffocated. So your body remembers it perfectly. Just being conscious about it is enough; it can be undone.

There is nothing to be worried about, but it has been there. That may be the cause why you cannot feel a deep trust towards life; that's why you are not flowing. The mother is the first experience of life, the mother is the first contact with the world, so whatsoever impact the mother leaves on you is the impact of the world. If you cannot trust your mother, then you cannot trust anybody. It is impossible. How to trust? If even your mother was trying to suffocate you, what to say about others?

So you are afraid. Because of that fear, energy is there but it cannot dare to make contacts with the world But you are alert and it will drop. Just try an experiment, with any woman. You can look around and find any woman who reminds you of your mother. Go to her and tell her this is from me. Every day sit for fifteen minutes holding her hands, and tell her to be loving towards you. Just feel that she is your mother.

You need to be reconnected to your mother, that's all. Once that contact happens, you will start feeling flowing. Every night before you go to sleep, put this [Osho hands him a box] on your heart for two minutes so what your mother has not done, I will do. Then put this under your pillow and go to sleep. Very good.

[A group member says: ... I don't feel the need for something to happen.]

No, no, there is no need. And no need to think about it, because that's how the mind is trying to create a problem. Once the problem is there, you will be closed again. No need for a problem right now. Just enjoy that breeze that is passing through you. Enjoy this lightness that has happened to you and these moments of no problems.

[The group member adds: But I feel as if I'm losing my memory.]

Losing your memory! Nothing to worry about. It may just be that because you are feeling so light and at ease, you feel you are losing your memory. Nobody loses their memory that way. But the mind will not be functioning too much, that's why it feels light.

Don't be worried. The memory can be brought back. But don't miss these moments. Just live them, enjoy them. Look at the trees... at the sky... at the stars. Lie down on the earth and feel more and more open. Let life pass through you like wind.

And don't do any groups. Just join the music group. Sing, be light and delightful. And don't be worried that something should happen or has gone wrong or why don't you have any problems. The mind is trying to bring you back.

A Rose is a Rose is a Rose

Chapter #4
Chapter title: None

1 July 1976 pm in Chuang Tzu Auditorium

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ShortTitle: ROSEIS04
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[A visitor: I'm not sure if I want to take sannyas or not because I'm not sure exactly what it means. I'm not sure whether I can surrender because it would be putting you before Christ. And I know you speak much about Christ so I really don't know yet how I feel.]

Mm, I understand. If you understand Christ there is no problem. You can put him at the back. If you understand him, you will understand me and you can put me in front; there is no problem. If you don't understand him, there will be problems. Because Christ is not a person. It has nothing to do with Jesus, son of Joseph and Mary. Christ is a state of mind. If you love Christ, you will recognise Christ in me immediately.

To love Christ has nothing to do with being a Christian. It is a deep understanding of a certain state of

consciousness. Christ is a state of consciousness, of silence, peace, bliss, of purity, innocence.

Look into my eyes and if you can see Christ, take sannyas. If you cannot see him, forget all about it.

[She asks: If I accept you, am I accepting you as being the same? It's not accepting one and rejecting the other?]

There is no rejection in religious life. Religion knows no rejection. If you accept me, you have accepted all those who have ever walked on the earth and have been religious -- not only Christ but Buddha and Krishna also.

Religion knows no rejection. The very idea of rejection is non-religious. There is no conflict between Buddha, Christ and me. The conflict arises because of the churches and the organisations and the politics that goes on in the name of religion. Then there is conflict and even the Christ of the Protestants is different from the Christ of the Catholics.

[She adds: If I take sannyas, do I have to promise to always wear orange because I'm afraid that I won't keep it. I'm afraid to promise because I'd be afraid to break the promise.

Then wait, because the promise is there.

... Then wait, because any commitment should not be half-hearted. Once you commit yourself to me, you commit with your total heart. Then there is no problem about the future and what will happen and what you will do. That's not a problem at all. This moment is enough unto itself. Don't bother about the next moment. Who can say what will happen in the next moment? The next moment will be born out of this moment.

If you move deeply with me, your whole life, your whole future will be totally different. That very commitment will make such a great change, almost such a drastic change, radical, that you may fall in love, but you may fall in love with somebody other than whom you would have fallen if you were not committed to me.

Your whole understanding, your whole attitude, your vision of life will change. There is more of a possibility that you will fall in love with a sannyasin.

[She asks: But why do I have to wear orange?]

This is not the question. It is just that I am whimsical about it, eccentric [laughter].

... Just see what I am saying. I'm not explaining anything. I'm saying I am whimsical. You can say that you have gone mad with this man and this man is very eccentric about orange.

Everything in life need not be explained. We have no responsibility to explain anything to anybody. One can remain unexplained. And all that is deep is always unexplained. That which you can explain will be very superficial. There are things which you cannot explain.

If you fall in love with a person, how can you explain how you have fallen in love? Whatsoever you answer will look stupid -- because of his nose, because of his face, because of his voice.... All that will not look worth mentioning, but there is something there in the person. These things may be in it, but that 'something' is bigger than all. That something is more than the total.

So if you fall in love with me, I have a few eccentricities and you have to suffer them, mm?

... Think about it... because to bring the future into the present is just a trick of the mind to postpone. Because who knows? Tomorrow you may die. Who knows about the future? I am not saying that in the future you have to wear orange. It is you who is raising the question. I am saying that you have to be in orange right now. Future -- who knows what happens? The future is not predictable. And I am not in any way trying to dominate your future; no, not at all.

It is you who is raising the question and you are raising it for a particular reason. The reason is to weigh some excuse, to postpone something that is arising in your heart... something that you are feeling deeply, but the mind is creating a distraction about the future.

I'm not talking about tomorrow. I say be with me this moment and the next moment will come out of it. Once you are in orange you may not like any other colour ever, but that's another thing. Once you are in orange you will not be the same, so who knows what you may decide later on? There is no need to be worried about it.

[The new sannyasin asks if she should complete the last year of her bachelor's degree in religion and philosophy.]

It is good to continue and to finish it. It will be helpful. Philosophy cannot give much, but it can give you a framework. It can give you a certain language to understand things, a certain clarity about concepts. It cannot give anything existential, but it can give you an intellectual clarity. And it is good training. One should not think that anything is achieved through it, but it can clear the ground for something to be achieved. So, good... one year is there. You finish it.

[A sannyasin reports back about his fear of the dark. (see June 17th see 'The Cypress in the Courtyard'): he had been able to sleep alone in his room for the past seven nights and experienced very little fear. He said now his fear was revolving around his forthcoming return to the West....]

I am coming with you, so don't be worried. If you could be alone and sleep well for these seven days, there is going to be no trouble when you are gone. The contact has been made.

Just be happy for these fifteen days that you are here and enjoy as much as you can. Joy is the antidote for all fear. Fear comes if you don't enjoy life. If you enjoy life, fear disappears. So just be positive and enjoy more, laugh more, dance more, sing. Remain more and more cheerful, enthusiastic about small things, very small things. Life consists of small things, but if you can bring the quality of cheerfulness to small things, the total is tremendous.

So don't wait for anything great to happen. Great things happen -- it is not that they don't -- but don't wait for the something great to happen. It happens only when you start living small, ordinary, day-to-day things, with a new mind, with new freshness, with new vitality, with new enthusiasm. Then by and by you accumulate, and that accumulation one day explodes into sheer joy.

But one never knows when it will happen. One has just to go on collecting pebbles on the shore. The totality becomes the great happening. When you collect one pebble, it is a pebble. When all the pebbles are together, suddenly they are diamonds. That's the miracle of life. So you need not think about these great things.

There are many people in the world who miss because they are always waiting for something great. It can't happen. It happens only through small things: eating, taking your breakfast, walking, taking your bath, talking to a friend, just sitting alone looking at the sky or lying on your bed doing nothing. These small things are what like is made of. This is the very stuff of life.

So do everything cheerfully and then everything becomes a prayer.

Do it with enthusiasm. The word 'enthusiasm' is very beautiful. The basic root means 'god-given'. When you do something with deep enthusiasm, God is within you. The very word 'enthusiasm' means 'a man who is full of God'. So just bring more enthusiasm into life, and fear and other things will disappear on their own.

Never be bothered by negatives. You burn the candle and the darkness goes on its own. Don't try to fight with the darkness. There is no way because the darkness does not exist. How can you fight with it? Just light a candle and the darkness is gone. So forget about the darkness, forget about the fear. Forget about all those negative things that ordinarily haunt the human mind. Just burn a small candle of enthusiasm.

For these fifteen days, the first thing in the morning, get up with a great enthusiasm, 'God within', with a decision that today you are going to really live with great delight -- and then start living with great delight: Have your breakfast, but eat it as if you are eating God Himself. It becomes a sacrament. Take your bath, but God is within you; you are giving a bath to God. Then your small bathroom becomes a temple and the water showering on you is a baptism.

So get up every morning with a great decision, a certainty, a clarity, a promise to yourself that today is going to be tremendously beautiful and you are going to live it tremendously. And each night when you go to bed, remember again how many beautiful things have happened today. Just the remembrance helps them to come back again tomorrow. Just remember and then fall asleep remembering those beautiful moments that happened today. Your dreams will be more beautiful. They will carry your enthusiasm, your duality, and you will start living in dreams also, with a new energy.

In these fifteen days, make every moment sacred. Then go -- and don't be worried, I am coming with you.

[A sannyasin said she was concerned about her husband, as he was suffering from a serious illness. Osho advised her to wait for the results of tests and said in the meantime that neither of them should be worried....]

One thing we have always to remember is that death is part of life, mixed with life. It is always there. One may be perfectly healthy and one can die. So death has to be accepted; that is not a big problem. We can postpone it, but death is going to happen. So, as a fact, death has to be accepted. There is no need to be afraid about it.

Everybody is going to die sooner or later, so basically it makes no difference. Once this understanding is there, one accepts everything. Not that he is going to die. There is no problem right now.

Let the tests come and we will see what can be done. This is the fourth time that the disease has happened?

So when we could win over it four times, why not a fifth? This is what I say: you can look at it in two ways. You can say that the person has been ill four times and now a fifth so it seems difficult to survive. Why not look at it positively? Four times he was able to win, so why be afraid? He can win the fifth time.

To me, death is not the problem. The basic problem is not to reject anything. If death comes, it comes -- today or tomorrow or the day after tomorrow.

Have you heard the name of Gilgamesh? It is an old epic, an Akkadian epic, the epic of Gilgamesh.

He was a king, and up to his mid-life he lived as the whole of humanity lives -- without even being conscious of death. Not that he had not known death. Many people had died, but he was in the common illusion -- as is the whole humanity -- that death happens to somebody else and not to him. So he lived unconsciously and death was never a problem.

Of course people were dying -- he had seen many people die; he had been to the battlefields -- but it had never penetrated deeply. The arrow had never hit his own heart. He knew in general that death happens, but he was not aware that it was going to happen to him in particular also.

It is natural logic. You always come across somebody dead, never across yourself dead. It is always somebody else who dies, so why be worried? Others die -- you never die.

But one day he was sitting on the bank of the river Euphrates and he saw many corpses floating; a great epidemic has spread and people were dying like flies. There was no way to bury or burn them because so many people were dying that there was nobody to bury them. They were simply floating in the river -- dead bodies, stinking. That hit him hard and for the first time he became aware: death is going to happen to me also. How long can I survive?' That day he really became a man.

Heidegger says, 'A man is a being-towards-death.' Animals die, trees die, birds die, but they don't know anything about death. It is only man... the frailty of man that he knows that he will die.

It is something tremendously valuable, because if you don't know that you will die, you cannot live rightly. In the background is death; then the figure of life becomes completely clear. It is just as on a dark night the stars shine clear. In the day they disappear because the contrast is not there. Heidegger is right when he says, 'Man is a being-towards-death.'

Up to that moment Gilgamesh had lived like an animal. That moment he became a man. A revolution happened. He started thinking that he was going to die and something had to be done. But what to do? He visited wise people, he consulted scriptures. The other thing he found was that you can do something very significant so that your name becomes immortal.

You cannot remain in history but your name can become immortal; that's all that is possible. So he was happy -- at least something was possible. 'Maybe this body will go but my name, "Gilgamesh", will live. I will do something: I will write poetry or I will paint or create a beautiful palace or something that history will have to take note of.'

He was happy with that thought. Many men live with that thought -- just somehow to make their name immortal. That's a way to avoid death again.

But then one of his closest friends died. He was his only friend. Now death had happened very close. Those dead bodies in the river were strangers. There was no relationship, no emotion involved. He was deeply involved with his friend. He was a very very close, intimate friend and he had died.

Suddenly a second revolution happened. He started thinking, 'Even if now my friend's name lives, I will remember him, but what does that matter? The man is gone. I will remember him, I will cherish his memory and continuously think about him, but what does it matter whether I remember or not? The man is gone. So

even if I am remembered by thousands of people, I will be gone. It is all the same whether they remember me or forget me. It does not give me life.'

Then he was very much afraid. Another illusion was broken. He started searching in the mountains, in the desert, for somebody who knew the secret of immortality. After many journeys wandering all over the earth.... And those journeys were very arduous. Gilgamesh went everywhere; he became very old and ancient, but he continued on his quest....

Finally he came across a man. who, it was known, knew the secret of immortality. The old man said, 'Yes, you can become immortal. The secret is there, just in front of me, in that bush. You can eat some fruit from that bush and you will become immortal. But nobody has become immortal up to now. The secret is there but something always happens. One never reaches to that bush.'

Gilgamesh laughed and said, 'This is absurd. The bush is just a few feet away. What is the problem?' He ran, and he was just reaching out to the bush when a snake came and Gilgamesh was bitten and died before he reached the bush! So Gilgamesh is a failure... but the epic is beautiful.

It is the whole of humanity's quest. In the first part, humanity lives like animals, not knowing. Many die in that stage. The second part, people become aware -- painters, poets, philosophers. Then they start trying to create some type of immortality to substitute. Many die with that. Then in the third part, a few become aware that even your name's immortality makes no sense. They start searching, like Gilgamesh, for some secret to be immortal. But that too proves a failure, so the whole quest is a failure.

In fact death has to be accepted. And once you have accepted it, then you have transcended it.

So it is going to be a great experience for you and Chinmaya both. Whatsoever happens, just accept it as peacefully as possible. Not that he is going to die; don't misunderstand me. He may survive, because I feel he still has enough stamina to overcome the illness. But whether he survives or not, that is irrelevant. One day he will have to die. One day you will have to die. One day I am going to die. So death has to be accepted.

Whenever death knocks at your door, in any way, accept it. That very acceptance will change your whole being. And remain happy. That is arduous, but remain happy. That will be helpful for him. Don't become sad. That is very ordinary to become sad about death.

When death knocks, be happy. And if somebody is going to die, then give him a beautiful goodbye, mm?

A Rose is a Rose is a Rose

Chapter #5
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Video: No

Anand means bliss and Rudra is one of the names of Shiva. The Hindus have a trinity of gods. Brahma is the creator god, or God's creative function. Vishnu is one who maintains the existence, or God's maintaining function. And Shiva or Rudra is one who destroys the world when it is no more needed; God's destructive functioning.

Each creation needs destruction, and without destruction there is no creation. That is one of the most beautiful concepts ever evolved because it combines both the polarities. So Rudra is the function of the divine of destruction. The very word means wildness, chaos, because each creation is out of chaos. So it is

not negative in the western sense. It is very positive.

If you really want to be born, you will have to die. That death is very positive. If you want to make a new house, you demolish the old. That demolishing is very very positive, because without it the new will never happen.

So Rudra is the god who goes on destroying that which has become old and is no more needed. It is a very revolutionary concept. The christian concept of creation is as if it happened once, forever. Somewhere in the past God created the world and since then He has not bothered with it. There has been no connection, no live connection.

But the hindu concept is that God goes on creating continuously. It is not that in some moment He created the world. The creation is continuous and eternal. Right this moment He is doing the creation, so He is more like creativity than like a creator. Of course when He continuously creates, He has to destroy. So whatsoever has become useless, whatsoever becomes mechanical, whatsoever becomes old, is destroyed.

I give you this name, Rudra, to be creatively destructive. Whatsoever you feel has become old, is of no use, that you just go on carrying out of habit, destroy. Go on destroying the past so the future is allowed to be. Go on destroying the junk that the past accumulates naturally, so that the future can have space within you and can enter you.

[The new sannyasin describes his experiences being here; tears and laughter; no sexual energy; watching his mind like a movie: It felt good but I'm just wondering what is happening.]

There is no need to know -- let it happen. Everything is happening as it should. Don't be worried about sexual energy. I can see that you are very soft, not gross, and that your sexual energy will be expressed in softer forms -- warmth, love, affection; not even love... affection, friendship. It will not be grossly physical, but it is perfectly good.

You can start from a higher level; your work can start from a higher level. Everybody has to come to that level, but people have to start from where they are. So it is good... you should feel happy about it. Remember that many people are at the very gross level so they can make you feel guilty -- as if something is wrong with you. Don't be worried. They are in the majority, so if you say you don't feel sexual, they will say that you are inhibited, repressed, this and that.

Freud has done a great service and also a great disservice -- a great service to free, liberate people from inhibitions, but he has done a great disservice also. If somebody is not grossly sexual, a certain condemnation arises. One starts thinking that something is wrong: 'I am blocked, frozen, inhibited, repressed.' One starts feeling that something is wrong.

The whole wheel has moved to the-opposite polarity. Before Freud, people were very very guilty about sex. For centuries, in the West particularly, people lived under a very wrong notion of sex being the sin, so when sex was felt, they would feel guilty. Freud turned the whole wheel. Now if people don't feel sexual, they feel guilty -- but guilt remains.

So never be worried about it. It is perfectly okay. You have a very very soft energy, moving on a higher stratum, more close to the heart centre than to the sex centre. Allow it, because one can force it downwards. That will be very very foolish. People try to bring it up and you are already there, near the heart centre, so help it to go higher. And everything is perfectly good. Good.

[A sannyasin describes a satori: I experienced something like a temporary enlightenment, and I recognised that nothing I can do can make any difference to anything -- to what can happen to me. So I've been very lazy and my mind has just sort of closed up. There's no real moving ahead, no experience.]

Nothing to worry about... but you start meditating. It is perfectly right. There is nothing you can do. It happens when it happens, but by your doing you prepare the way for it to happen. You cannot force it to happen. It is not a cause and effect thing -- that you do something so as an effect it has to happen. It is not that way. But you do do something; you prepare the way for it. You can do something which can hinder the way. It happens when it happens, but if you are not ready, you may by-pass it and you may not even recognise it.

Many people come near the first glimpses of satori, samadhi, enlightenment, in the natural course of life, but they cannot recognise it because they are not ready for it. It is as if a very great diamond is giver! to someone who has never heard about diamonds. He will think it is a stone because he has no way to

recognise it.

One has to become a sort of jeweller so that one can recognise. When it happens, it happens only then. There is no way to force it and to manipulate it. You cannot make it happen, but if it happens you will be ready to recognise it. If you stop meditations your readiness will disappear. Continue meditations so that you are ready, you are throbbing, waiting, so that when it passes by your side you are open to receive it.

It may have passed by you many times, but since four days ago you have become a little alert about it. That is because of your meditation. If you stop your meditations completely you will lose that capacity. So continue and don't be lazy. And when I say to go on meditating, I don't mean that by meditating, enlightenment is going to happen. That I'm not saying. I am saying that you will be ready. When it happens you will not miss it. You will absorb it. You will drink it to the very last. You will become filled by it.

[The Primal Therapy group were at darshan tonight.
In describing the dynamics of Primal therapy, Osho has said:]

Once something is exposed, it evaporates. Hide a thing and it remains with you. It is just like taking the roots out of the earth. Once you have exposed the roots to the air and to the sun, the tree is dead. If the roots remain deep down in the earth you can go on cutting the tree again and again, but again it will sprout.

Never fight with branches. The whole effort in these groups is to make you alert not to fight with branches and with leaves. It is futile. Bring the roots up and see what exactly is the problem.

Primal therapy simply means taking people back to their childhood. They will have to relive it again in imagination and whatsoever has remained incomplete will have to be completed in imagination. Then those problems will disappear.

[Osho checks the energy of a group member and said that he had been affected by the loss of his mother....]

It is very difficult for a child to be genuine and happy without the mother. If the mother is lost in the early childhood, it is almost as if the juice disappears from the child. He becomes dry. That's why you feel like a monk.

The mother is not just a caretaker. She is not only giving you food, she is giving you a life energy. She is continuously pouring her love into you. Her affection makes you feel that you are loved, needed, appreciated, that you are valuable, that without you somebody is going to be very very unhappy. Your smile is significant. It makes others smile.

Once the mother is not there, the child is cut off from existence. Others will take care, food will be taken care of, everything will be okay, but there will be no one who feels tremendously happy just because you are there. Just your being makes somebody tremendously happy. The child starts feeling as if he is a sort of a burden. People are taking care of him, but he feels not needed. It would have been better if he were not.

Those very indirect, subtle feelings, enter into the heart and they make one dry. That's what has happened. But in a way it is simpler to solve than if it were a karmic chain, because just reliving it you will become alive again. Just recognising the fact that this is what has happened, the whole load will disappear.

You need some meaning in your life. If the mother is missing, the meaning is missing. If meaning can be caught hold of again, you will find that the existence has become your mother.

Just the other day I was reading a sentence of Jean-Paul Sartre. He thinks that man is an impotent passion, a futile passion. Failure is certain. There is no meaning. Life is just accidental, not going anywhere. He says that life is like a child who is asleep in a train and is awakened by an inspector who wants to check the ticket, but the child has no ticket and no money either to pay for it. Not only that, the child is not at all aware of where he is going, what his destination is and why he is in the train. And the last but not the least, the child cannot figure it out because he has never decided to be on the train in the first place. Why is he there?

This situation is becoming more and more common to the modern mind because man is somehow uprooted, meaning is missing. One simply feels, 'Why? Where am I going?' You don't know where you are going and you don't know why you are in the train. You don't have a ticket and you don't have the money to pay for it, and still you cannot get out of the train. There are guards who won't allow you to jump out of it, because to commit suicide is a great crime. You are neither allowed to go out of the train nor do you see any point in being in the train because you don't know where you are going and you never decided to be there in

the first place. Everything seems to be chaos, maddening.

This has happened because roots in love have been lost. It is not only your case. It is obvious that your mother died, but don't feel sorry for yourself because of it, because people whose mothers are alive are in the same boat; sometimes even in a worse state. Motherhood has somehow died. It is not a question of a mother dying. Motherhood has disappeared. Love has disappeared. People are just living loveless lives... somehow pulling themselves. So what to do?

I know that everybody one day feels like a child in a train. Still I don't say that life is going to be a failure, because in this big train there are millions of people fast asleep, but there is always somebody who is awake. The child can search and find somebody who is not asleep and snoring, someone who has consciously entered the train, someone who knows where the train is going, or at least knows where he is going. Being in the vicinity of that person, the child also learns the ways of becoming more conscious. That's what is needed for you.

Become more conscious, because whatsoever happened, happened, and whatsoever has not happened, has not happened. There is no point in being too puzzled about it. Just become more conscious and have a look at your past life very deliberately, without any justification, rationalisation -- just naked facts. Allow that movie of your past life to come across your eyes again and again.

Make it a point every night before you go to sleep, for half an hour start again from the very beginning. Don't go backwards; start from the very beginning. Start from the first thing in your life and then move towards the point where you are. You will be surprised -- many many more new points will be bubbling up. By and by you will be able to remember further back, further back.

One day you will remember the day that you were born out of the womb. The day you remember that and you pass through that agony and pain, there will be the primal scream. The goal is to come to the primal scream, because it is such an agony that it became the first repression by the mind. That is at the very base of the mind. Once that repression is dissolved, you have a totally new mind, a new orientation, fresh.

Once you are free of the past and the dryness of the past, you will again feel flowing, alive, again a child full of wonder, surprise, meaning, poetry, mm? It will happen.

[A group member says: I feel that I'm really resisting letting go of control. The last thing I want to do is to suffer. I'm really seeing the games I play...]

Nobody wants to suffer, but we carry the seeds of suffering within us. The whole point of working on oneself is to burn those seeds. The burning may give you a little suffering but it is nothing compared to your whole life of misery. Once those seeds are destroyed, your whole life will become a life of delight. So if you are just avoiding suffering and avoiding facing suffering that is inside you, you are creating a situation in which through the whole of life you will be full of suffering.

So in fact you are not gaining anything, you are losing. In a group it is a deliberate effort to bring your wounds to the surface. It is surgical and therapeutic. Once they come to the surface they start healing. It is a healing process. But I know that when you have a wound you don't want anybody to touch it. You don't in fact want to know that you have it. You want to hide it, but by hiding it, it is not going to heal. It has to be opened to the sunrays, to the winds.

It may be painful in the beginning, but when it heals then you will understand. And there is no other way to heal it. It has to be brought to consciousness. Just the very bringing to consciousness is the process of healing. So don't play these games, because you are the loser. You can never win.

Five days are enough. Just drop these games and for five days just see. If you want to go on playing, it is for you to decide. It is nobody's business.

[The sannyasin answers: I feel that I've been trying but the effort doesn't really...]

No, you are not trying. That may again be a game. You pretend that you are trying. Otherwise there is no problem, no problem at all. Once you understand that you don't want to play the game, finished. Tomorrow morning it can happen. Tomorrow morning come with the decision -- 'I am not going to play the games.' Just see what happens.

At least for one day be true, and then you will see that no effort is needed. Just the very decision that you are not going to play the game but are going to be real, is enough. You try it tomorrow.

And you are doing the Intensive immediately afterwards? That will be very good. If something is left

behind, it will bring it up. You cannot escape me! You can play a little, waste your time, that's one thing, but... mm?

[A group member says: ... I'm desperately trying to anticipate what's going to happen before it does. Is this the fear you were talking about?]

Exactly. The fear of the unknown.

... Your past is not a problem to you, but your future. Your fear is future-oriented; your fear is not past-oriented. But this is the insight I wanted you to recognise and see. That's why I told you to do the Primal. One cannot sort it out, and the past is very heavy, so even if one is afraid of the future one goes on thinking that something has happened in the past, that's why one is afraid.

The past is that which has happened, is that which is defined. You can describe it. The future is that which has not happened yet, so it is very illusive; you cannot define it. There is nothing definite which you can point to as being your fear. So I wanted you to feel this. If nothing is coming from the past -- and that was my feeling; that nothing would come -- you become aware that the fear is coming out of the future. It is fear of the unknown. It is not fear concerned with your birth in the past. It is fear concerned with your birth in the future.

.... So it is not a question of settling anything with your mother. It is something to be settled with yourself. It is absolutely your problem. Nobody else is involved in it.

[The sannyasin replies: Yes, I have fears about the pain of rebirth.]

A very good insight and of tremendous significance. But work these five days; don't relax. Once this insight is perfectly clear to you, the door to the past is closed, and then the work with the future starts. Then half the battle is done, already won. So work hard. I don't see that there is anything that is going to come, but this has to become your recognition. It has to become your knowing. My saying is not going to help.

So work hard and see for yourself. Once you finish this Primal I will start something else, mm?

[A group member said that at the beginning of the group she had struggled to retain the good space she had discovered in herself before commencing the group, but gradually she had sunk down and down into the mud until she had had to let go of the space altogether.

Osho said one needed go to the very depths because there only could one find one's roots and, out of that, a strong feeling of one's being would arise. He said it was painful but that pain was necessary and one would come out of it more spontaneous, childlike and simple.]

[One of the leaders said: What's mainly been bothering me is that I don't feel anything very intensely.]

So don't ! There is nothing wrong in it.

It changes... climates change. Sometimes it is winter, sometimes it is summer. If you are always in the same, you will feel stuck.

... Because you want to have something other than what is happening. One has to learn to like that which is happening. That is what I call maturity. One has to like that which is already there. Immaturity is always living in 'oughts', 'shoulds', and never living in the 'is' -- and 'is' is the case. 'Should' is just a dream.

One 'should' live intensely. Why? Whatsoever is the case is good. Love it and like it and relax into it. When sometimes intensity comes, love it. When it goes, goodbye. Things change... life is a flux. Nothing remains the same, so sometimes great spaces and sometimes nowhere to move. But both are good. Both are gifts from God. One should be so grateful that whatsoever happens, one is grateful, thankful.

I don't see any problem. Just enjoy it. This is what is happening right now. Tomorrow it may change; then enjoy that. The day after tomorrow something else may happen. Enjoy that. Don't compare the past with futile future fantasies. Live the moment. Sometimes it is hot, sometimes very cold, but both are needed otherwise life will disappear. It lives in polarities.

So let this be your meditation: whatsoever happens, like it. Give it a try, mm?

[A group member says: I think I'm confused about my sexuality. Every time I try to go to bed with a man, I feel so much fear... and I'm not enjoying it.]

... I think for a few days you should stop moving, because that may be the whole thing. Sometimes it happens that you don't have any sexual needs and you are forcing it because it is the thing to do. People have very wrong notions about everything. If sex is not there, people think, 'You are dead! What are you doing? For what are you living?'

So for these three weeks, have no relationship. Just be alone and enjoy aloneness and just have a feel of what happens. In these three weeks, note whether there is some intense passion for sex or not. If there is not, the fear is just because you are forcing something against yourself. If you feel intensely sexual, then tell me, and there will be something else. But just watch for these three weeks.

As I feel it there is no intense sexuality in you so it is almost as if you are forcing yourself. You really don't enjoy it. You pretend that you enjoy it, but your need is not sex. Your need is something else. Your need is to be needed and sex seems to be the easiest thing to have somebody need you. But it is not your need.

So be celibate and just watch. And be true, because that will be decisive for your future. If you feel sexual, tell me. If you don't feel anything at all and you feel happy, good, just tell me. Mm? Good.

[A group member said that during the group many things were happening to him, and today has been quiet, possibly because he does not want to feel his fear.]

Mm mm. I can understand. That too is a happening -- feeling quiet, silent -- and it is a greater happening than other things which are noisy. But when you are crying, shouting, you feel that some-thing is happening. When you are not crying, not shouting, not screaming, just feeling a deep silence, you think nothing is happening. You don't know that this too is a great happening... greater than the others. In fact those others have paved the way for this. This is the goal. They are just the means. But in the beginning it will look empty, everything gone. You are sitting and nothing is happening.

Nothing *is* happening... and nothing is very positive. It is the most positive thing in the world. Buddha has called that nothing 'nirvana', the ultimate. So allow it, cherish it, and let it happen more, welcome it. When it happens just close your eyes and enjoy it so it comes more. This is the treasure, but in the beginning I can understand. It happens to everybody.

There are many things people call explosions. When they disappear and the real thing comes, they don't have any notion of what it is and they simply miss their explosions. They would like those explosions to happen again. They may even start forcing them, but they will destroy the whole thing.

So wait. If something explodes on its own, it is okay, but don't force it. If silence is exploding, enjoy it. You should be happy about it. This is the misery of the world -- people don't know what is what, so sometimes they are happy when they are miserable and sometimes when they should be happy, when happiness is really close, they become miserable. But good, allow it more and more.

A Rose is a Rose is a Rose

Chapter #6
Chapter title: None

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[A sannyasin asks about the way in which people misunderstand what Osho is teaching, particularly in reference to sex.]

It has always been so. People live in such an unconscious state that it is almost impossible for them to understand anything. Misunderstanding comes natural to them. The mind functions as a distorting mechanism. They cannot see what is. They project something onto it, and they never become aware that they go on seeing their own projection.

If somebody is sexually obsessed, whatsoever he says, whatsoever he hears, whatsoever he sees, will somehow be coloured by his obsession. And humanity has lived under sexual obsessions. Religions have repressed so much that every human being is a victim so he cannot see what is. He distorts it and gives it a colour of his own. He cannot even listen because the moment the words enter him, they no more have the same meaning.

So what I say is not necessarily what is heard. People will listen with their own minds. And my words have to go through their thoughts. By the time it reaches their being, it is almost unrecognisable.

People have no right vision, no right listening, no right understanding. But that is understandable. They cannot have it. If it were otherwise it would be miraculous. So they have always done that. When Socrates or Jesus or Buddha is there, they do the same again and again and again. They misunderstand, and upon their misunderstanding, organisations arise, churches are built, dogmas and creeds are settled, theologies throb. They are all based, not on jesus, but on the misunderstanding of people who thought that they understood Jesus.

So this strange thing happens -- that Christianity is based on the misunderstanding of Christ, not on Christ. Buddhism is based on the misunderstanding of Buddha, not on what Buddha was. So every religion is the enemy of its own founder. And it is very difficult to sort it out because there are two thousand years of misunderstanding and accumulation and argument. Now it is almost impossible to sort out what Jesus was like, what exactly he was saying. It is so distant and the interpretations are so many. Thick is their crowd... centuries of tradition. They have prestige and they have power -- they are the authority.

This is my observation -- that Jesus was not killed by Jews; he has been killed by Christians. The Jews could only crucify his body but that's nothing; that is immaterial. One day he was going to die, so how he dies doesn't matter much. The body had to be left. Whether it is left on the cross or sleeping in a bed makes not much difference. It is irrelevant in a way. But the real death happened through Christianity. They killed the very spirit -- but they think they are helping to spread his message.

Misunderstanding is the whole history of the human being. And it is tremendous! I am here but people will not come to me. They will listen to somebody and will form a prejudice. They will ask you but they will not come to the ashram and see what is happening here. That too is a defence, because if they come, perhaps, maybe truth will be so much that it may not allow them to misinterpret it. The fact may be so heavy that they will not be able to carry their fiction. So they don't come close to the fact; they avoid it. Then it is very easy and cosy -- their own mind, their own prejudices, and they go on applauding themselves. But they are not fooling anybody. They are just fooling themselves. And these people have always missed.

So watch it. It is good to watch these people. It will help you much towards self-understanding because that's how the mind functions. Never believe anything unless you have experienced it. Never form any prejudice, even if the whole world is saying that it is so, unless you have encountered it.

In India there has been a great mystic, Kabir. He says, 'Never believe in the ears -- just believe in the eyes. All that you have heard is false. All that you have seen is true.'

This should be carried as a constant remembrance because we are human beings and we tend to say falacies. We are part of this whole mad world, and that madness is inside every human being. It has not to be allowed to overpower you. One has to remember continuously. And if this much can be done.... It is arduous, because prejudices are very comfortable and easy; you don't have to pay for them. Truth is costly, precious. You have to pay much. In fact you have to put your whole life at stake. Then you arrive at it. But only truth liberates.

So looking at other people and the functioning of their mind, always remember that the same type of mind is hidden in you also. So never listen to it. It will persuade you; it will argue, it will try to convince you. Just tell it, 'I will see for myself. I am still alive. I can encounter whatever is needed.'

That is the difference between belief and trust. Belief Is through the mind. Trust is through your own experience. Belief is just intellectual. Trust is total.

And if you start seeing, listening, without any prejudice, a great discipline arises in your life. They have

a word in Latin for listening, 'obedire'. The english word 'obedience' comes from that. If you rightly listen, it creates obedience. If you rightly see, it brings its own discipline. The basic question is that inside, one should be perfectly empty while listening, perfectly empty while seeing, perfectly empty while touching . . . no prejudice for or against, uninvolved, having no subtle leanings, because that leaning destroys the truth... having no leaning at all, allowing truth to be... not forcing it to be something else but allowing it, whatsoever it is. This is the austere life of the religious man.

This is real austerity: to allow truth to have its own say, not disturbing, not colouring, not manipulating, not managing it in some way according to one's own beliefs.

When truth is allowed to be itself, naked and new, a great discipline arises in you -- obedience. A great order arises in you. Then you are no more a chaos; for the first time you start gathering a centre, a nucleus, because truth known immediately becomes your truth. Truth known as it is, immediately transforms you. You are no more the same person. The very vision, the very clarity and the very experience of what truth is, is a sudden mutation. It is the revolution that religion is all about.

So keep this always in mind and be alert. And if you have started feeling, even a little, the first step of being responsible towards yourself, then I am going to be with you, because my whole effort here is to make you responsible towards your own life.

It is your life and it is tremendously precious. It is not something to just be thrown, wasted. And nobody can do anything unless you decide to do something with your being, your future. Only your decision is decisive. This is what responsibility is. It is great. It is almost frightening. If there is a God, He is responsible, so you can remain juvenile, immature. No need to be worried -- the Father is there and He looks after you. Even if you do something wrong, His heart is great and He is always forgiving, so He will forgive.

Humanity has played these tricks for a long time. And because of these tricks, people have not grown, have not become mature.

To be absolutely responsible means that there is nobody who is looking after you. You have to look after yourself. There is nobody to whom you can say, 'You are responsible.' All responsibility is yours. If you become a wastage, it is because of you. If you go into hell, it is because of you. If you reach to heaven, it is because of you. All possibilities are open.

So each step is dangerous and one has to be very very alert. This very alertness, this responsibility, this feeling of responsibility, makes one mature. One becomes ripe and then one takes one's life into one's own hands. That very moment you are no more part of the fast-asleep humanity. A little awakening has happened. And I can see that that has happened.

But it can be lost, so one has to go on supporting it, helping it. One should never feel satisfied, because all that can be gained can be lost. The old habits are great and deep-rooted, but the light is very small and the grip of darkness is very old. The past is almost like an ocean. The new that has arisen is such a small wave, just a ripple. The ocean can drown it. So one has to fight for it so that it is not drowned, but rather, the ripple becomes so big that by and by the ocean is drowned in it. This is what Gurdjieff used to call 'the work'.

[A sannyasin was at darshan with her daughter and said that she felt guilty about her daughter who introverted and shy as a result of her upbringing.]

[to the mother] She has good possibilities. She is just a little shy, that's all, and that's not a big problem. Just help her to mix with people and find a few friends here of her own age or her own type and she will feel more free and at ease.

It is very difficult to be at ease with one's own mother or father, very difficult. The difficulty is natural in a way, so nobody is responsible for it. The gap is such. A different generation -- there is bound to be a gap, and because of that gap, communication becomes difficult. The mother may like to communicate, the daughter may like to communicate, but the gap is such that it is difficult. They are not contemporaries so this is natural and just in the nature of things.

[The daughter said she did TM for a while but it was hard to continue.]

No, it will not be good for you because you are already shy and a little closed. It will close you more. It is good for extroverts -- people who are very much outgoing and who have completely forgotten how to

come back home. For them it is good. That's why it is appealing so much in America. In India nobody bothers about it.

America has become the country of the extroverts. Everybody is chasing and running after something. Nobody knows what it is but people are chasing. One thing is certain -- they are chasing with great speed. They go on speeding and finding more ways and means of how to chase 'it'. Nobody knows what 'it' is exactly, but nobody is bothered. Nobody has time to think about what it is. People are simply rushing.

People have become very extrovert and are continuously relating and have become tired of themselves. They don't know what to do with themselves. They have forgotten how to be alone. So TM is good for people who have become too extroverted, have lost balance. This will give them a little balance.

What you need are dynamic types of meditations. You are already an introvert. You need something which brings you out. You are already in the cell... hiding in the hole. Something which pulls you out will give you balance.

So try the meditations here. When the camp starts, Nataraj, the dancing meditation, will be best for you. You will enjoy it and it will help you to relax. So don't just sit in your room, otherwise you will feel fed up and bored.

[The Enlightenment Intensive group is present.

In talking about it, Osho said, 'It is a zen method and tremendously helpful. It is more concerned with going within than going without. You have to seek a virgin point within your being which has never been travelled to before. Nobody can enter there except you -- and you too can only enter up to a certain point. Your whole identity is lost. Your whole address is no more there. You don't know who you are. You enter only when you don't know who you are, and then suddenly you are inside the shrine and you know who you are. But this has nothing to do with your previous identity.']

[A group member said: I've been through a lot of different things. It's just incredible. I feel different... strange.]

You have touched a new space within your being, that's why it feels very strange. But you are on the right track so don't get frightened. Become more acquainted and the strangeness will disappear. And many more new chambers have to be opened into the being. This is just a beginning. More and more strange lands you will have to pass through. Truth is stranger than any fiction. But be courageous.

Courage is one of the most essential qualities for a religious conversion, more important than any other quality.

When these strange things start happening, if you don't have courage you will escape. You will become so frightened that you will never go in that direction again. Many people have become atheisic because in some past life they came across strange spaces within themselves and they got so frightened that not only did they escape from those spaces, they have created a philosophy around themselves that those spaces don't exist at all -- the soul does not exist, God does not exist, and all religion is just hocus-pocus, fantasy, wishfulfillment.

These are the people who, some way, somewhere, became so frightened that they had to create these philosophies to defend themselves. These are defence measures, rationalisations of fear. Before you start entering inside yourself, you don't know how much of yourself was never known to you. You were living with just a fragment of your being. You were living like a drop of water and your being is like an ocean. You were identified with just the leaf of the tree and the whole tree belongs to you.

Yes, it is very strange because one starts expanding. New realities have to be absorbed. Each moment one has to come across facts which one has never come across, so each moment there is an unsettlement and the chaos becomes continuous. You can never settle. You can never become certain, because who knows what is going to be opened to you in the next moment ?

That's why people never go in. They live a settled life. They have cleared a small land of their being and made their house there. They have closed their eyes and have made big fences and walls so they think, 'This is all.' And just beyond the wall is their real, their wild being waiting for them. That is the challenge, the challenge of the wild. That's what has struck you.

You are feeling shaky, strange. Your identity is shaken, but allow it. Allow the identity to completely disappear.

[A group member, who is an artist, said she wanted her passive area and angry area to come together. They did so while she was painting, but then she felt an evil spirit come in, so she stopped painting.]

No, everything is going well. In fact there is no need to make any deliberate effort to bring these two parts together. There is no need to create any communication. Just forget about it. That's why while painting it happened. It has nothing to do with painting, but because in painting you were forgetting all about it completely, you were so absorbed, it happened.

Your parts will come together whenever you are absorbed. Whenever you are deliberately making an effort to bring them together, it will be impossible. That coming together happens only when you are in a deep forgetfulness about it. The more you look at it, the further away they will go. The more you try to bring them together, the more conflict there will be. It cannot be done directly. It has nothing to do with you. It cannot be done directly; nobody can do it. It always happens indirectly.

Whenever you are totally absorbed in something, it happens. So learn more and more to be absorbed and forget about these two parts. They come in closer and they go far away. It will depend on your absorbed state.

And my feeling is that painting is something very essential to you. So whenever you feel like painting, start. And this time I will possess you. No need to be worried about evil. Now I have taken complete possession, so nobody can enter. Don't be worried.

And you will flower through your paintings. Painting is a meditation. In fact if a person is talented, really talented, then his talent is his meditation. Painting or poetry, dancing or singing or whatsoever, if a person has a certain talent, it is futile to work somewhere else. That talent can become the best meditation for the person concerned, because there is a natural flow towards it. Why not use it?

Meditation techniques exist for people who have no particular talent. All are not talented, or they may be talented but in such things that nobody values those things so they don't know that they are talented. If a person is talented, his creativity is his meditation. You can use all the meditations but those meditations will fall into a pool and will start moving towards your creativity.

So whenever you feel the urge again -- it will come soon -- start painting. And this time I will possess you. That's a promise. And don't try to bring the two parts together. They are perfectly good separate. Active and passive parts have to remain separate. They come together only when you are in such an intensity that your totality has to be poured into it. When you are not in such an intensity, there is no need. Then relax and move away.

But wait, and when the moment comes for you and you hear the call, start painting!

[A group member said: For the first time in my life I feel that I am an individual person and a human being. I feel I have to do much work on myself.]

Good. . .very good. You are standing on the door.

Mm... work hard now because this realisation is just a beginning. Now much has to be done. When a person is fast asleep, he has no responsibility. You cannot blame him. But now if you miss, you will be blamed. You had the first glimpse of your humanness, your individuality. Now the real work starts. This is the real birth. Up to now it was just a waiting. You were in the womb and now you are born.
Now start breathing in a new way... start being in a new way. Very good.

[A sannyasin says: I've noticed that at times my breathing becomes really shallow, and on one hand If eel like going with that and going deeper into it, and on the other I feel, 'Okay, it's time to sit up and breathe properly.']

No, no, just go with it. The body is wiser than you, so if there is ever a choice between the body and the mind, choose the body. The mind is very foolish and the body has a wisdom of its own. So when this is happening, just go with it. Even if you collapse, collapse. Something great is going to happen through it. You are not allowing it.

When you are close to me, much is possible if you allow. Then the presence can become almost a fire. It can clean you and can give you a new resurrection. Then only the pure gold will be saved.

... allow it wherever. Because whenever you are in meditation, you are in my presence. It makes no difference where you are. If you are in meditation you are close to me.

A Rose is a Rose is a Rose

Chapter #7
Chapter title: None

4 July 1976 pm in Chuang Tzu Auditorium

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[A sannyasin, said he felt a lot of jealousy at the possibility of his girlfriend having sexual relations with anyone else. He said he tried to just witness the fear of her leaving him for someone else, but it still persisted.]

Nothing is wrong in the fear because that is always possible -- she may go to somebody else, she may be taken by somebody else. So I cannot console you. Nothing is wrong in the fear. It is absolutely realistic. The future remains open. She is with you today; tomorrow she may not be. So rather than creating too much anxiety about tomorrow, be happy with her today because she may not be with you tomorrow.

... Just tell the mind, 'Yes, it is possible but nothing can be done about it.' The future always remains beyond our power, that's why it is the future. It simply means that nothing can be done about it right now because it is not yet. All that you can do, you can only do with the present. With the past you cannot do anything; it is gone.

So to be afraid of something that happened in the past is stupid because nothing can be done about it. Whatsoever happened, happened. Now there is no way to undo it. One has simply to relax and accept it. There is no point in feeling guilty, no point in feeling repentance. It is all useless.

About the future nothing can be done because it has not happened yet. And the future is all alternatives open. That's what the future is: all the possibilities open. You cannot narrow down those possibilities. They are there. So the fear is realistic.

Only this small moment of the present is all that is on our hands. Something can be done in it. And it is so small that if you waste too much time in thinking, it is gone. Do something! Rather than being afraid, hug her, kiss her, sing a song together or dance because this moment is slipping by. Gone, it will be gone forever. Then you may start worrying that you didn't use this moment and now it is gone. Then you were worrying about the future, and when the future has become the present, you may be worrying about the past. That's how people go on.

Tomorrow is open. Anything is possible... and everything is possible. So live this moment as totally as possible, that's all. When tomorrow comes you will have to see. There is no guarantee about it. People have tried all sorts of tricks with the future. Marriage is a trick so that the future can become guaranteed -- but you may have the woman and still the woman may not be yours. What to do? You may have the police and the court and the law on your side, but the love can disappear, and that will be even more miserable.

If the woman has gone, good; love is also gone. But if the love is gone and the woman is still there, you are stuck. That's how many marriages are. But marriage is a trick because of this fear. Marriage is not because of love; it is because of fear. If you love a person, there is no point in getting married because you don't think of the future. But it is because of fear. Tomorrow?... So the first thing: make arrangements for tomorrow -- legal, political, social.

... It is uncomfortable because you are not seeing the reality of it. It is real.

[The sannyasin replies: But part of me says that I should be able to love so totally that everything's okay.]

It is not a question of 'should'. 'Should' is in the future. Either you love totally or you don't. There is no question of 'should'. It is a question of 'is'. If you love totally, you take note of the future fear but you are not worried about it.

As I see it, you are not totally in love, hence the fear. You are not enjoying her presence as totally as possible, hence the fear. Nothing is wrong with the fear. The fear is simply natural. It becomes too obsessive because you are afraid that this moment is going and tomorrow is not certain. If tomorrow were certain you would not worry about this moment: 'Let it go. Tomorrow is certain. I will love her tomorrow.' Now tomorrow is uncertain and this moment is going, passing by, and you are not being able to love. That's how fear grips you.

So don't talk about 'shoulds' and 'oughts'. Go and sit by her side and hold her hand before she escapes! [laughter] Do it immediately !

[A newly arrived sannyasin says: My trust is growing.]

Mm, it will grow. I can see it is growing. It is a very small sprout, soft. Help it and protect it.

Trust is the greatest thing that can happen to a man. That is the greatest treasure that one can discover in life. There is nothing like it, because if trust is there, God is there. If trust is not there then nothing is there.

Just as a pregnant woman protects the child in the womb, feel pregnant and protect it. There are so many dangers around it. When you don't have trust, there is no danger for you. When you have it, then danger arises. So just be more alert, mm?

[A new sannyasin, who had earlier asked Osho about his relationship (see 'The Cypress in the Courtyard ' June 26], says: I've been feeling a little perverse towards sannyas so I thought it best to let it rip -- to say so -- and I feel glad that I have.]

Mm, it can come. This idea can come. But always remember one thing: I am here to help you to be more free. If at any moment you feel that sannyas is becoming a burden to you, heavy, and if rather than being a help it is hindering you, then drop out of it -- and with no guilt. I am the last person to create any guilt in anybody.

Meditate over it. If you feel that it has become a confinement to you and you would be more free without sannyas, then I am always for freedom. Knowing well that you are wrong, still I am always for freedom -- even if it is illusory.

[The sannyasin replies: I don't feel that I want to chuck it, but I feel a need to sort of fight against it, rather like a fish on a line.]

[chuckling] Mm ! That you can do. Whenever you feel like fighting against me, you can do it. You can start with my blessings; that's not a problem. Anything that helps you grow and that you feel will give you more maturity -- even if it is fighting against me -- is good. And don't think in terms of your being a renegade or betraying me. Even if you want to be a Judas, be one.

Remember only one thing -- that whatsoever gives you happiness and growth is good. It is nobody else's business to interfere. That is the meaning of Jesus kissing Judas before he goes and betrays him. That is his blessing. He is saying, 'Yes, Judas, whatsoever you want to do, do. Go ahead. If that is your destiny and that is your fulfillment, then who am I to interfere? With all my blessings you go.' He washes his feet, he blesses him.

In fact he says in the end, 'The time is passing fast. Why are you waiting? You should go and do your duty.' That's his message to Judas: 'Go and do your duty.' The duty is that Jesus will be crucified, but that has nothing to do with Judas. He has to fulfill his own destiny. Of course Judas committed suicide when Jesus was crucified because he really loved this man. This is how man is paradoxical.

Judas was one of the closest disciples, very close. And he loved Jesus -- but this is how the mind is paradoxical. He loved him so much that he hated him also. He loved him so much that he was always afraid that he may be overpowered, so he resisted. He loved so much that he could never allow Jesus to be very

close to him, or allow himself to be very close to Jesus because he was afraid that he may be absorbed, finished. So he resisted, he fought, he argued. And this was his final effort to escape from his own love. He was afraid of his own love, but when Jesus was crucified, then Judas understood that he had killed himself. He committed suicide the next day.

Christians have never meditated much on the suicide of Judas because they have never looked with compassion on him. He needs much compassion. He's simply human, the most human disciple of Jesus, and he enacts the whole drama of human polarity. He is the most intriguing character in the gospels, sometimes even more intriguing that Jesus. Jesus is plain and simple. Judas is more complex.

Christians have not thought much about it because they have simply been condemning him, but I have been meditating on Judas very much. If somebody wants to understand Jesus rightly, Judas has to be meditated upon. He is part of the drama. Without Judas, Jesus cannot be, because the crucifixion cannot be. The resurrection will be impossible.

So Judas creates the background. He must have suffered tremendous agony -- more than Jesus, because Jesus was dying, dying a death that was not a death to him. In fact he was relaxing himself into the hands of God. Judas was in more agony. He betrayed his own master. He betrayed his only friend... and he betrayed the man he loved so much. Those twenty-four hours he lived must have been a tremendous hell, an eternal hell. Then he committed suicide because he could not believe that he could have done it. He felt worthless and that now to live, to even breathe, would be impossible. But Jesus blesses him... it's perfectly okay.

So if sometimes you feel like fighting, fight. Don't repress it. If sometimes you feel like betraying, betray. Don't be worried about it. I am not here to create any sort of worry and anxiety in you. Whatsoever you feel good is good. Go into it. Go whole-heartedly and headlong so that whatsoever happens will help you. If it is a wrong thing, you will come out of it wiser. If it is a right thing, you will come out of it still wiser, so nothing is lost. In the total reckoning, the final reckoning, nothing is lost. Even going astray is part of following a path.

So it is going to happen many times to many people that they will want to go away from me. Perfectly good. Sometimes you need your own space. To be near me becomes a heavy thing. So be here only when you want to be, otherwise go away. You should have your own space.

And my sannyas is nothing else but an effort to give you the courage to have your own space. If someday you feel that this sannyas has become a bondage and you are burdened, drop out of it. And never think that you cannot do that because I have given it to you with such love; don't be worried about it. I can take it back with the same love.

But I am the last person to make you feel guilty for anything. So if you are a sannyasin, it is your choice. If you are not a sannyasin, it is your choice. My blessings are unconditional. Whatsoever you are -- a sannyasin or a non-sannyasin -- makes no difference.

But that is not the real problem. Your real problem is somewhere else. Now you are trying to hide the real problem by creating a false one.

... It is artificial. It is imaginary. It is not your real problem. Your real problem is with [your partner]. You started thinking against sannyas and against me because I told you to be committed to her. And I knew that this was going to happen. It has happened exactly the way I was thinking it was going to.

[Osho said that he felt that all his life, this sannyasin had been afraid of commitment. Taking sannyas was the first commitment and, as this was related to his partner, he reacted against sannyas. Osho said that to not marry was simply a suggestion, not something he wished to enforce, and that it was up to him to make a decision.]

Somewhere deep down you are afraid of women -- and that's something which will hinder your growth. One has to settle that. That fear is not good, because we are deeply involved with women. It is impossible to get rid of women. Many people have tried. It is impossible. It is impossible just as it is not possible for a tree to renounce the earth. It is rooted in it.

The woman is the earth. You are rooted in woman. You come out of the womb. You come out of it -- and, in one way, one never comes out of it. Something remains rooted. Hence so much attraction to women. In fact the sexual penetration is nothing but a search again for the womb. Now you cannot go into the womb totally so you penetrate sexually. It is a search for the womb, a search for the roots.

But, on one hand, the tree is nourished by the roots. On the other hand, because of the roots, the tree cannot move. It is in bondage. So both things are together: it is nourished by the earth and imprisoned by the

earth. So the tree is afraid. It cannot escape because the nourishment is lost, and it cannot relax because then where is the freedom?

I don't think trees are worried, but man has become worried. If you look at the whole history of human consciousness, one thing seems to be very permanent: man has always been fighting with women. Mahavira, Buddha, Jesus, somehow, in some way, have been trying to be free of women. That seems to be the greatest puzzle, confusion. And people have felt very good if they think that yes, they are beyond women, because the woman forces them into the snare again.

[Osho said that the oldest method which has been tried in order to escape from women is to become a monk. Even Buddha was very reluctant to initiate women, because he said they would be a disturbance, and that his religion would have lasted five thousand years, but with the admission of women it would last only five hundred years.

Osho said that the West is trying another way of avoiding commitment with women. Men relate with women, but only superficially, so that if one starts getting entangled, one can always flee. There is a fear of commitment.]

And this is your fear continuously. You want to remain a free person and yet you don't want to become a monk, so this is the compromise that you have been making; just managing something on both sides. You have been a monk without being a monk, being with women and never really being with anybody so that you can be caught.

But I knew this was going to happen. Knowingly I have done it. I wanted to see how you react. Your reaction will show many things about you. It shows you many things about yourself. So now you decide -- this is just my advice.

I feel that if you become committed the fear will dissolve. It is going to be arduous. Commitment is arduous. I am not promising you a rose garden. It is very thorny and the path is difficult. But growth comes that way. Fight will come, nagging and misery will be there, conflict and moments of agony will be there, and you will be in moments when you will never be able to forgive me.

Woman brings reality and man lives alone in dreams. A woman comes and shatters all dreams. She is very earthy, very real. Man is a dreamer, woman is very realistic, so she will pull you down to the earth. Many times you will feel that your wings have been cut and, 'What has Osho done? Why do I deserve this?'

I know you will be angry but still I am saying that it will be of great value to you, of immense value. Otherwise you will remain a child. Unless a man is committed to a woman he never becomes adult; he remains a child. Then he can go on looking at women like mother-figures, full of milk and juicy, but he is never adult. The maturity comes when you start encountering a woman. She really creates spaces of which you are not aware. She will bring to the surface your own faces which will never come by themselves.

Facing a woman is facing a mirror. She will reveal many ugly faces to you, but they are your faces and they have to be absorbed, synthesised with your total being. They have to fall into an organic unity. They should not remain like islands hanging around you. They should become part of the continent. Then you will be more of one piece, more together. But these are my suggestions.

And always remember that my suggestions are not commandments. The final decision has to be arrived at by you. If you still feel that you are not ready to be committed to any woman, just say to her that you are not ready. Then too don't think that you are not following me or my advice. This is simply advice. It was never meant to be followed. The decision has to be taken by you.

So my sannyasins remain absolutely free with me. Your relationship with me is of two free persons. I am not occupying your space. Whatsoever I say has to be pondered over by you, and the final decision has to be yours. Even if you decide to follow me, remember it is your decision. You can never blame me. I am not responsible.

You cannot ever blame me. That's the beauty of giving freedom to people -- they cannot blame you! So you think about it, mm? Good.

[A sannyasin said that she had not been able to complete the Soma group and now she felt very confused, and thought of going home.]

Just relax for a few days. You got disturbed by your own mind. You could not relax in Soma and you started fighting. A group is a surrender. You are not to fight, otherwise nothing can happen and you will get

more confused. But you went into politics and you missed the group unnecessarily. It could have been of great value, but what has happened, happened. [There had been some disruption in the group. See darshan June 28th.]

Going into a group means simply that you will listen to the leader. If he is a fool, let him be. You will listen and do whatsoever he says because it is just a special situation to move into surrender. If you argue and show your knowledge and try to show the leader that he is wrong and you are right, then you miss the whole point. But there is nothing to worry about.

If you can do one or two groups before you go it will be good, so that you can drop this argumentative attitude.

[She added: I became very frightened in the group... and it got to the point where the people whom I felt were supporting me, left, and I felt alone and without someone who had come to represent my mother. It frightened me terribly.]

But that fear has to be faced. Hiding it inside won't help. It has to be opened. It has to be operated on. You can do some other group. But think about it, and if you feel like it, do. It will be helpful and you will go in better shape. Otherwise you will carry with you what you have done in the Soma group and you will never be able to forgive yourself.

Primal will be exactly the right group for you. If the fear is connected with the mother, then Primal will be the right group -- but do it totally. And it is not a question of anybody supporting you -- because it is not a fight, so that you need anybody's support and if somebody leaves, you have to. They were fools and you were foolish. And you created a clique there and tried to disrupt the whole group. It was absolutely wrong. But sometimes it happens, because we move in a very unconscious way... not knowing what we are doing, not knowing what we mean. It is almost mechanical.

If you are really courageous, do Soma again. If you are not so courageous, then do Primal, but Soma will fix everything exactly and nothing will be left. Then you have faced the fear and you have lived those moments. You will come out of it feeling very beautiful. I don't see that there is much problem. It is just a very thin layer of ego, not much. I can hit your head right now and break it, but [a chuckle] it will be too easy for you. So go the hard way!

[A sannyasin says: I'm taking heroin lately... and feeling negative.]

So if you want to feel negative, take it. It is destructive. You have some suicidal tendency deep down. These things are not going to help, and by and by you will lose control of your being.

[The sannyasin replies: I wish I would lose control.]

Then it is okay and nothing is to be lost. If you want to be destructive, it is your responsibility. If you are enjoying it, it is your responsibility. One is absolutely responsible for oneself, so whatsoever you are doing, you are doing to yourself. If you feel good, it is good. If you feel bad, then come out of it.

But take a decision to go in or to come out of it. Don't just drift in -- because drifting is easy; coming out will be difficult. It is very easy to get into any sort of wrong trip but once you are in it, the body becomes accustomed to it and then it is very difficult. Just a decision won't do. You want to come out but the body will pull you in.

So, looking at all the consequences, one has to decide. And of course the decision is finally yours. I have nothing to say about it, because I never enforce my decision on anybody. At the most I can give you some humble advice -- that you are playing with your life and nothing can be got out of it. It is a slow suicide. But if you like slow suicide, then it's okay.

I'm not condemning you. I'm not saying that you are committing a sin or anything. I'm simply saying to do it knowingly, because coming back will not be easy. You can go in very easily because it is slow and there is no effort needed. It is downhill. Even if your car has no gas in it, it can go. But when you want to come out of it, then the uphill task. If you don't have any power, you are stuck in the valley of darkness, in depression. Then knowing nothing, people go on moving downwards because at least moving downhill they have a feeling that they are going somewhere.

But all growth is uphill. All growth needs conscious effort. And all-growth is responsibility. But this is

just my advice. If you go downhill, you go downhill. You decide about it, mm ?

[A sannyasin says:... when I am meditating, a fear keeps on coming and disappearing again, and I realise suddenly how difficult it is to let go.]

It will happen someday. Let-go is something that you cannot do. By its very nature it is something that happens. Nothing can be done about it. The momentum goes on gathering and then one day it reaches to a climax and suddenly everything falls down. So it is not something you have to do or you can do. You can just be a witness.

For many days you will see nothing is happening and the moment comes when you cannot let go either. The problem becomes very very complex, because nothing can be done and still you feel that something is needed to be done. But one day on its own, when the momentum is enough.... It is almost as when you heat water and at one hundred degrees it evaporates. Up to ninety-nine it is still water; maybe boiling but nothing else happens. Just a degree more and there is a jump, a leap, and the water starts evaporating. The whole quality of the water changes. Water ordinarily flows downhill. The moment it passes the hundred-degree limit, it starts rising upwards. It was visible -- the moment it passes the hundred degree level, it becomes invisible. The whole dimension is totally different.

So just go on watching. You will witness it happening one day suddenly. You will not do it but you will see it happening. And the more the degrees will grow, the more fear will come. Something so tremendously new is going to happen that the whole mechanism is trembling, shaking to the roots. So fear will grow and trembling will grow. There will come one moment when the trembling is at its peak and the fear has reached its peak and suddenly everything falls down; everything becomes quiet and calm -- and the let-go has happened.

Once it has happened, you can persuade it anytime because you know the knack of it. It is not something to be done. You have simply to put yourself in a certain situation and it happens. Then you will know. Before it, there is no way to know it.

You are going so well. Just continue. Watch the fear arising. In fact, cooperate with it. If the body trembles, allow it to tremble. Let it go berserk. If you feel shaken, become one with the shaking -- shake.

Have you heard about a christian sect called Shakers? They got the name because of shaking. Another sect are the Quakers -- that is because of quaking. These two christian sects have some tremendous work on meditation, but they were very much misunder-stood -- as it always happens -- because people thought they are going crazy -- 'Why are you shaking so much?'

But when one really comes to the very core of meditation, there is a great shaking; all the foundations are shaken. One is uprooted completely from this world and transplanted into another world.

You are a born shaker, so just allow shaking and enjoy it. Watch and enjoy. Let these be the keys: watching and enjoying. And don't be bothered that you have to do something. All that you can do you are doing. The remaining is to be done by God Himself. Leave it to Him. Whenever it becomes too much of a problem, simply remember this, and don't be worried. Good.

[The Tathata group were present. The group leader said: A lot is happening and tremendous energy is coming through, but at other times there is a lot of anxiety and doubting of myself.]

Only one thing: create a distance between you and your personality. All these problems are concerned with your personality, not with you. You don't have any problem; nobody has any problem really. All problems belong to the personality. And for you, this is going to be the work -- that whenever you feel anxiety, just remember that it belongs to the personality. You feel a strain, just remember that it belongs to the personality.

You are the watcher, the witness. Create distance. Nothing else is to be done. Once the distance is there, you will suddenly see anxiety disappearing. When the distance is lost, when you have become closed again, again anxiety will arise.

Anxiety is getting identified with the problems of the personality. Non-anxiety is not getting involved but remaining unidentified with the problems of the personality.

So for one month, watch. Whatsoever happens, remain far away. For example, you have a headache. Just try to be far away and watch the headache. It is happening somewhere in the body mechanism. You are standing aloof a watcher on the hills, far away, and it is happening miles away. Just create distance. Create

space between you and the headache and go on making it bigger and bigger and bigger. A point will come when you will suddenly see that the headache is disappearing into the distance.

There comes a point beyond which you are simply a watcher and the headache has almost disappeared or appears to belong to somebody else. Then come close again and see it has become yours. The headache is in the head. If you are close to it, so close that you feel one with it, it is yours. So this distance has to be continuously practised for one month, whatsoever the problem. Immediately the problem is noted, you create distance. And after one month, tell me how you feel.

[A sannyasin said: I started the Encounter this morning and... I really wanted to go home and my body was very tired and aching. But I'm staying.

Stay. Stay whatsoever happens.

... Stay and you will get out of the body, and then such a release will happen that you cannot imagine. It always happens when the body is absolutely exhausted. When the body is absolutely exhausted, there comes a moment when you leave the body, and you are more in the spirit and less in the body. That is the boundary line. So, many spiritual methods are nothing but techniques to exhaust the body energy completely.

Once the body is no more able to pull on, you are simply thrown inside. The body stops -- as if a car has stopped because there is no gas. When the body stops because it has no energy to pull on any more, suddenly you are thrown into the spiritual world. If the body has energy it goes on pulling you. When it has no energy it cannot pull you. It loses the magnetic force it has. Then it has no gravitation.

Even if for a few moments you are allowed non-gravitation states, for the first time you will know who you are. So continue. Howsoever tired you are, don't be worried. One thing is certain -- no group can kill you ! [laughter]

No group can kill you... except me !

[A group assistant says: I've seen aspects of my personality come out that are hard for me to accept -- like greed and a desire for power.]

Just watch. There is no need to accept right now. Acceptance is a later growth of awareness. Greed is there, watch it. Ambition is there, watch it. A lust for power is there, watch it. Right now don't make it complicated by the idea of accepting if, because if you try to accept and you cannot, you will start repressing. That's how people have repressed. They cannot accept so the only way is to forget about them and put them in the dark. Then one is okay. One feels that there is no problem.

First forget about acceptance. Just be aware. When awareness grows, and you become clearly alert, acceptance is a natural consequence. Seeing the fact, one has to accept it because there is no go. What can you do? It is there just like your two eyes, your two ears. They are not four, only two.

For the coming month, just become more and more aware. Don't bring more complexity into it. Awareness is enough work. Greed is there so try to find how much it is, how deep it is, where it is, where you are hiding it. Bring it into the light, expose it to the light. Then I will tell you how to accept. And you may not neW to be told. Just by seeing it again and again and again, you may see that a natural acceptance is arising by the side on its own. And that acceptance is transformation. Greed accepted, greed disappears. That is the miracle. Anger accepted, anger disappears. Reject it and it continues.

Once you accept something, if it is real, only then can it remain. If it is unreal, it will dissolve. Love will remain, hate will dissolve. Compassion will remain, anger will dissolve.

So, awareness is a criterion to know what is real and what is unreal. It is just as when you take a torch into a room that was dark. Whatsoever was unreal will disappear. For example you were thinking that there are ghosts in the darkness. There were some clothes hanging up and you thought they were ghosts. When you bring the light, the ghosts disappear and there are only clothes. The clothes will not disappear because they are. Just by bringing the light they cannot disappear, but the darkness will disappear.

In fact that which is not will disappear, and that which is will be revealed. Awareness is a light. Just bring awareness into your inner being and you will see many things start disappearing. Greed is just like a ghost. Ambition and power-lust are just like ghosts. So just watch. For one month, don't do anything else and then remind me.

[A sannyasin says: I think the groups have made me confused. They're making me frightened. And after

the lectures I feel sick. I just find that I try to escape from you and I daydream on purpose to avoid you.]

Try... you cannot escape. And wherever you will go, I will haunt you! Once caught it is very difficult to escape [laughter].

I know. I know you don't want to try, but to each sannyasin it has to come one day or other. When you really start coming close to me, fear arises, because a little closer and you will be gone. Then you will never be able to return back to your old self. And that is the only self you know. You will have a new self, but that you don't know right now, so how can you be certain about it ?

If you really want to escape you will need my help [a loving chuckle]. But without my help you will not be able to. But you can try; there is nothing wrong in it.

... You are aware that only one thing is certain -- that you are going to disappear if you go closer to this man. So fear is natural, under-standable, but you cannot escape because the allure is tremendously great. You will stumble into me. The abyss is not just an abyss; it is very magnetic also. It frightens you, it also allures you; it is very paradoxical. But this comes to everybody.

Looking into my eyes you are bound to see an abyss... a great abyss, death-like. It is death to you.

Somebody will come out of it. It will be your real self, but you are not aware of it at all. Your false self will go and the new self will come. So deep down you don't want to escape and yet on the surface the mind will try to find ways how to escape. So it is up to you. If you really want to get rid of this anxiety, fall headlong into me. Otherwise you can postpone and delay. Escape is not possible. Delay is possible -- and that will just be prolonging the agony. So there is nothing to be worried about.

A Rose is a Rose is a Rose

Chapter #8
Chapter title: None

5 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607055
ShortTitle: ROSEIS08
Audio: No
Video: No

Anand means bliss and divyo means divine -- divine bliss. And that has to be remembered. I give you the name so it becomes unconsciously an undercurrent of remembrance -- that wherever there is bliss, there is the divine.

Bliss is the manifestation of the element divine. So become more blissful if you want to become more God-full. Whenever a person is happy, he is close to God. Whenever he is unhappy, he is far away. In fact unhappiness is just an indicator that you are losing track, that you are going astray; that somehow you are missing your natural element, that you are falling out of tune with nature, hence unhappiness. Whenever you feel happy it simply means that you have fallen into the harmony, into the original harmony.

And bliss is such a depth of happiness that even happiness is not felt. If you go on feeling happiness then something remains like a jarring note. You are still a little unhappy if you feel happiness. If you say, 'I'm happy,' that means that still something of unhappiness continues. When happiness is really there, then there is nobody who is unhappy. There is simply happiness; nobody even to be aware of it. Even that much distance does not exist that you can become aware of it.

Whenever you become aware of something, you are separate from it. If you are happy, you are separate and happiness is separate. So being really happy means becoming happiness rather than becoming happy. You dissolve by and by. When you are unhappy, you are too much. The ego comes to a focusing when one

is unhappy. That's why egoistic people remain very unhappy and unhappy people remain very egoistic. There is an inter-connection.

If you want to be egoistic, you have to be unhappy. Unhappiness gives you the background and the ego comes out of it very clear, crystal-clear... as if a white dot on a black background. The more happy you are, the less you are. That's why many people want to become happy but really they are afraid to. That's my observation -- that people say they would like to be happy but they really don't want to be. They are afraid that they will be lost.

Happiness and egos can't go together. So the more happy you are, the less you are. There comes a moment when only happiness is, and you are not. We have called it 'nirvana' in India -- when you have completely ceased to be, so there is no possibility of any conflict.

Divyo means divine. The word divine comes from 'div', the sanskrit root, and anand means bliss, so remember this, and try to become more and more happy. I say 'try' because much effort is needed in the beginning. We have become so accustomed to being unhappy and unhappiness has gone so deep that we have to uproot it. The weeds have to be taken out -- root and all -- hence the effort. Once those weeds of unhappiness are taken out, happiness is spontaneous. Then there is no effort involved. One is simply happy. Then to be is just to be happy; there is no other way.

[A sannyasin returning to the West says: I have a few things to finish there and some work. I'm thinking of writing a book about what's happening in mental hospitals -- to denounce it... They make automata of them and they kill their soul. If I can try to write something....]

Good -- try. It is valuable. This work on madhouses and mental patients and the way they are treated in the asylums can be very significant, but just don't be negative. Report some positive things also. It is very easy to criticize and many people are criticizing all over the world, but the real problem is that they don't propose anything that can be a substitute. And when somebody is mad, the problem is very real. If you say that what is being done is wrong and their soul is crushed and killed, that is not enough, because then the basic problem before society is: what to do?

They cannot be left because they are dangerous. They cannot be left alone and nobody is ready to take the responsibility; even their families are not ready to. What to do with these people? So do the book in two parts.

In the first part, criticize whatsoever is the present practice, and in the second part, propose some meditations and techniques and some ways to tackle the problem. Otherwise it is of not much use. People go on criticizing but unless you give something like a better substitute, the criticism is impotent and the effort is wasted.

So not only about this but about all problems in life -- whenever you are ready to criticize something, first decide what you are going to give as a positive alternative to it. If you don't have any alternative, wait. Then criticism is not to be done because it is futile. If you say that this medicine is not right, maybe you are right, but then where is the right medicine? At least something is being done.

So criticism never brings revolution. Criticism is good as part of a positive programme. So first decide about the positive programme and then, keeping an eye on the positive programme, criticize. Then your criticism will be very valuable, appreciated even by those whom you are criticizing. Nobody will feel offended by it, because while you are criticizing, you are continuously keeping some positive alternative in mind and then you propose something.

So the work can be very valuable. But there are many people who are criticizing the old psychiatric practice and the way patients are treated in the West, but they are not proposing anything. I have been looking into their books. They make much noise...

[The sannyasin answers: You're the first person I've seen who is showing a way out.]

Just work something out and use all the meditations. You can even do a few experiments. Go with a few sannyasins -- and now there are a few in France -- to a psychiatric hospital. Tell them just to give you a few patients and you will work on them for three months and they can see what the results are. Then your thing becomes scientific, experimental, and you can also learn what can be done. Much can be done.

And the practice is wrong. It kills. It kills because they don't know what to do. The only way is somehow to force the patients to be automata, to be so mechanical that they live in a routine and they don't

go out of it, because out of it they become dangerous. Their whole consciousness has to be taken away. They have to be given electric shocks so that even their intelligence is destroyed. They almost start vegetating... a dead routine: eating, sleeping, nothing more.

The society is simply protecting itself, that's all. The society is not doing anything for the mad people. It knows nothing yet of what to do with them. The only thing that society is doing is protecting itself, because these people can be dangerous. So throw them into a dark cell and feel good that you are doing something.

If the wife goes mad, the husband feels guilty; something has to be done. The wife is thrown into a mental asylum and now the husband feels relieved; something is being done. The doctors go on giving her electric shocks, just dulling her intelligence -- because even to be mad one needs a little intelligence. When the intelligence is dulled, madness is also dulled.

Idiots are never mad. In fact the more intelligent a person is, the more it is possible for him to go insane because he carries so much stress of thinking, so much tension, so much anxiety. An idiot is simply there with no anxiety, no tension, no stress. He lives a very ordinary, simple life; no complexity.

So idiots never go mad. This is what the society is doing -- turning intelligent people into idiots, forcing them to be so idiotic that they cannot be mad. Then they are not dangerous and society is safe.

But find ways. That's my whole work, and if you work at it you can find ways.

[A visitor from Spain: Could you explain about the path of the heart and keeping balance, because when I am in the heart, sometimes If eel happy and sometimes sad. So I can't see very well how I can follow the path of the heart and be centred.]

Nothing wrong in it. You should allow it. Both are good so don't choose.

Choice comes from the head. The heart knows no choice. Sometimes it is happy and sometimes it is sad. Both are natural and part of a rhythm -- like day and night, summer and winter. The heart goes on changing its rhythm. The sad part is a relaxation part -- like night, dark. The happy part is excited like the day. Both are needed and both are coming from the heart.

But the question about it is coming from the head -- that you want to balance. That you would like to remain happy twenty-four hours is from the head. The heart knows no choice; it is choiceless. Whatsoever happens, happens. It is deep acceptability. The head never accepts. It has its own ideas about how things should be, how life should be. It has its ideals, utopias, hopes. Drop the question and follow the heart.

When sad, be sad. Be really sad... sink into sadness. What else can you do? Sadness is needed. It is very relaxing... a dark night that surrounds you. Fall asleep into it. Accept it and you will see that the moment you accept sadness, it starts becoming beautiful. It is ugly because of rejection; it is not ugly in itself. Once you accept it, you will see how beautiful it is, how relaxing, how calm and quiet, how silent. It has something to give which happiness can never give.

Sadness gives depth. Happiness gives height. Sadness gives roots. Happiness gives branches. Happiness is like a tree going into the sky, and sadness is like the roots going down into the womb of the earth. But both are needed, and the higher a tree goes, the deeper it goes simultaneously. The bigger the tree, the bigger will be the roots. In fact it is always in proportion. A tall tree will have lengthy roots in the same proportion into the earth. That's its balance.

You may not bring it. The balance that you bring is of no use. It is of no worth. It will be forced. Balance comes spontaneously; it is already there. In fact when you are happy, you become so excited that it is tiring. Have you watched? The heart immediately moves then into the other direction, gives you a rest. You feel it as sadness. It is giving you a rest because you were getting too excited. It is medicinal, therapeutic. It is just as in the day you work hard and in the night you fall deeply asleep. In the morning you are fresh again. After sadness you will be fresh again to be excited.

So each happiness will be followed by a period of sadness, and each sadness will be followed by happiness again. In fact there is nothing sad in sadness. The word has wrong connotations from the mind. So simply be sad when you are sad. Don't create any antagonism and say, 'I would like to be happy.' Who are you to like it or not? If sadness is happening, this is the fact. Accept it and be sad, be totally sad.

Just whatsoever is the fact -- don't move in any fiction -- remain with that. Don't try to do anything -- just be -- and the balance will arise on its own. It is nothing that you have to do. If you do something, you mismanage.

So, good. The question is very significant, but remember it is coming from the head so don't bother about the head. Decide for one month to live by the heart and try in every way just to be with the heart.

Sometimes it gives you dark nights, enjoy. Dark nights have very beautiful stars. Don't just look at the darkness; find where the stars are.

[The Vipassana group was present tonight.
A group member says many strong emotions surfaced for him during the group.]

Vipassana has done something very deep for you. Continue it for at least one or two hours. These things will disappear. When meditation goes deep, many deeper layers are stirred and feelings arise. One feels very confused as to what to do and what not to do. But something has been hit deep down so you continue it. A Little more depth is needed and these things will disappear. They are just the old mind pulling you back from the depth, mm? Good.

A Rose is a Rose is a Rose

Chapter #9
Chapter title: None

6 July 1976 pm in Chuang Tzu Auditorium

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Video: No

[Osho recommended that a newcomer undertake the course of Rolfing, saying:]

When the mind is melting and changing, it is very simple to go into Rolfing, and great is the benefit because the body can change very easily with the mind. Something changes in the mind and, parallel to it, the body has to readjust, or if something changes in the body, the mind has to readjust. They both keep a very subtle harmony. So if you are in a certain state of mind, the body has a certain structure. When the mind changes, the body needs a new structure.

And Rolfing is nothing but restructuring. It tries to melt the old musculature and helps the body to create new musculature. For example if a man is very angry, he has a certain musculature in the hands, in the arms, in the shoulders, in the teeth. An angry person is bound to have a very deep and subtle layer of tension in the jaw, in the teeth, in the hands. When you drop anger, or you release it, cathart it, suddenly there is no need for the old structure. So if you don't do Rolfing, that old structure can exist for months, even for years. That old structure can force you into old ways, into old habits, even though the mind has changed, because the body has its own weight.

Many times you do things and later on you say, 'I did it in spite of myself.' How can a person do something in spite of himself? But it happens. It happens because the body has its own way and sometimes it is too much. The mind knows it is wrong. The mind doesn't want to do it, but the old habit is such that the body forces you and you are just pulled into the old habit.

So when the mind is really changing through meditation, Rolfing is a great support and it changes the structure very easily. But if the mind is not undergoing changes, then Rolfing is very painful because the mind is not ready and you are forcing the structure to change, and that structure has an existential necessity. Even if you do Rolfing, the body will accumulate the same tension again. For a few days you will feel very good, but again, because the mind is still there, it will create its own field.

[A visitor from the States said that she had done EST and had found it quite helpful.]

It can be very helpful. It is one of the most powerful things going in the West and very meaningful. Though it is not yet a complete system, it is a beginning and a good beginning...

It is just technology and a sort of brainwashing, but it is good if you can use it and you are not stuck in it; then it is very beneficial. If you get stuck in it, it can just be a wastage because the real thing is how to go beyond techniques and how to reach to love.

All techniques are good if they help you to go beyond, beyond them. Everything is good but basically it should make you capable of living your life from your innermost core. For example, a person is ill and you give him medicine. But medicine is not health, and if he becomes dependent on medicine, it is a new sort of illness. Sooner or later he has to drop the medicine. It is just to help his own healing powers. Once that healing power starts functioning, the medicine has to be reduced and dropped. But the real thing is to go beyond it and to find your own source.

All the techniques that are very prevalent in the West are just techniques. Techniques are good if they lead you to the heart, to love, to a flowering of your own innermost being. But one can get stuck in them, and there is every possibility for the modern mind to get stuck because the modern mind is technological. Mind as such is technological. So do a few meditations here....

[Another visitor said he had been with spiritual master who seemed to 'possess' him -- he could feel his presence when he was alone meditating. He was still very confused about this.
Osho checked his energy.]

Nothing was wrong in it. You simply became afraid. There is nothing like evil, but because you became afraid you interpreted it as if something was wrong. It always happens that if you become possessed by somebody's presence -- even if the presence is good -- you feel very frightened because you are losing your own space. One feels good on the one hand because one's being is being nourished. On the other hand one feels very much deprived because one's freedom is lost..

But nothing was wrong in it. It happened naturally and it has helped you. Even the disconnecting was good, because if it was not disconnected, it may have killed your freedom. So it is good that you moved at the right time. This is a very subtle problem and the West is still not acquainted with it.

A master has to work on the disciple in a very skillful way. He has to possess him but he has not to destroy his freedom. He has to nourish him but he has not to make him dependent. On one hand he has to help him to surrender and on the other he has to give him more will. The function of the master is very paradoxical. And this is the paradox: on one hand he says 'Surrender', and on the other hand he says 'Beware of me'.

In Friedrich Nietzsche's 'Zarathustra', the last thing that Zarathustra says to his disciples is, 'Now I am going to leave you, but even when I am gone, beware of me. I have to leave you because I have to make you completely free, totally free.' So in the beginning the master helps you, persuades you to surrender. Once you have surrendered, his functioning completely changes. He starts helping you to stand on your own.

I think that is missing somewhere. The surrender is there but the other part is not there. Then the possession can be almost destructive. Up to a certain extent it will be nourishing and then you will start feeling that now it is too late because you are losing your own roots. You will become a zombie.
He [the visitor's guru] wants to come here; maybe he will come sometime.

Just a few days ago he wrote that he wants to come. So sometime in October, November, somewhere, if he comes I will talk with him also. It is good but only half good. The other half is missing.

But you have not been in any way harmed by it. You escaped in the right moment. And of course when the connection was disconnected, you started feeling a little empty because that presence was gone. But good; there is nothing to be worried about. Finally you have to attain to your own presence. Nobody else's presence is going to help you. It can indicate the way, just the beginning. It can be a support, a supportive climate at the most. But the journey is long and one has to go alone. It is the flight of the alone to the alone.

The master can give you courage, he can give you the confidence that it does happen. You can feel that it has happened in him. That very feeling is enough to keep you on the way, because the goal is very distant and hazards are a thousand and one. Each step can lead you astray, and on each step there will be frustration and hopelessness. Many times you will decide to go back and many times you will feel that you have gone into an imaginary world -- illusions, dreams. Many times you will feel that it was better to remain worldly and not to have chosen this path, because where is the goal? The goal is behind many layers of clouds.

If you have been with a master, that will help you. When hope-lessness surrounds you, his love, his presence, experiences with him, will give you hope. It will hold you to the path. But finally you have to attain to your own being. That's where things have gone a little wrong.

[The visitor answers:... now I'm coming to you and I'm running the same pattern and it's depressing me because I'm still not standing on my own.]

That will come. You just have to get a little further away from the experience that has happened. It will happen. Just a little time will heal the wound. And nothing has been lost. It has been good; on the whole, a good experience. But it was dangerous. If you had remained in it, it would have sucked you of your very potentiality.

[The visitor continues: The thing that's confusing me is this. If there was love between us, then how could it have been destructive?]

Love can be destructive in many ways, because love is not necessarily enlightened, not necessarily. A mother loves the child and the whole world is suffering because mothers love their children. Ask the psychiatrists, the psychologists. They say that every neurosis can be reduced to the mother-child relationship. Many people in the mad asylums are suffering from nothing but love. Fathers love their sons, priests love, politicians love. Everybody is loving but love is not necessarily enlightened.

When love is enlightened, it is compassion. Then it is of a totally different quality. It gives you freedom. Its whole function is to give freedom, absolutely. And not only that it talks about freedom -- it makes every effort to make you free and it makes every effort to destroy all the hindrances that come on the path of freedom.

So love can be, but it may not be very alert. Then it is destructive. Love plus awareness is equal to compassion. Love alone is not enough, otherwise the world would already have become a paradise. You love your woman, your woman loves you, but what happens finally? Nothing but destruction. Your love is okay but you are not okay. Something is there deep down in the unconscious which goes on creating things that you are not aware of. So one can be very loving -- and that's the danger of love.

A person need not be a Buddha to love; that's the problem. One can love, and sometimes love is more harmful than hate because you cannot defend yourself against love. If I love you, how will you defend yourself? Even the idea to defend yourself will make you feel guilty. You will become vulnerable and because I love you, I will be dominant. Love can become a very subtle politics, and it does. It becomes very dictatorial.

So love is not necessarily freedom. It should be -- that is the ideal. So always remember, if you love somebody with awareness, only then is it going to be a blessing. Otherwise, nobody knows -- you may talk, you may even desire, you may intend it to be a blessing, but that doesn't matter. The total result is going to be wrong because somewhere you are wrong.

Once you understand that it is very easy to become powerful through love, once you have understood the politics of love and you have become efficient in it, there is a great technique in your hands and people will just be victims. They will not know how to escape because even the idea will make them feel guilty. The man loves you so much -- where are you going?

You cannot find a worse mother than a good mother, can you? It is impossible. A good mother is so good that she kills you completely. Even a bad mother is better because at least with a bad mother you can fight and through fight you can become yourself. With a good mother there is no chance; with good parents there is no chance. You are doomed.

So love is not necessarily a blessing. Out of one hundred cases, in ninety-nine cases, love is a curse... sweet poison. And when the poison is sweet, one tends to forget that it is poison.

Awareness is the most important thing. The presence of an aware person, even if he is not loving, is going to be a blessing. He may not bother about love at all. He may not be loving at all; he may be very very hard. A zen master will be very hard, almost cruel. He can beat you. He can throw you out of the window. He will not show any love whatsoever, but he will show awareness and his awareness is going to be a blessing.

I don't say that love should be denied, but love should not be the first. Awareness should be the first. Love has to follow like a shadow.

Whenever you are eating something, nourishment should be the first thing, taste, second. If it has good flavour and good taste, very good, but one should not think that taste is enough to make anything nourishing or that good flavour is essential. That's how synthetic food, false food, is becoming more and more prevalent in the world, because now people understand what taste is liked, what flavour is liked and what colour is liked. These are not essential things.

You don't eat colour, you don't eat flavour, you don't eat taste. They are good if they are there, but if you eat something which has nothing to do with them and that something has vitality, the aliveness of the food, the organicness of it, that is the most essential thing.

So awareness is first and love is second. Good, if a master can manage to be loving and his lovingness does not become a substitute for his awareness. Otherwise it is better to drop love and just be aware because then you will not harm anybody.

Now, in the West, people are missing love. You have to understand that. Family life is almost gone. The old days of a loving atmosphere are no more there. Everywhere is conflict and violence, struggle between the children and parents, between husband and wife, man and woman, this class and that, between white and black. Everywhere there is conflict, struggle, violence, aggression, anger. Love has disappeared -- and love is a basic need of humanity.

So anybody who shows a little love, people become mad after him. Now there will arise many people who will show love and will dominate you. Love is now going to be the politics of the future, because people are missing love so much that anybody can put his hand on your head and you feel tremendously thrilled. That's how gurus have become so dominant and prominent in the West. It has almost become a great traffic from the East. People who were of no value here have become great masters there, like M__... just stupid people. But they are great masters because they just show you love.

The West is in a great turmoil and some basic ingredient is missing. Somebody has to fulfill it, and many people are fulfilling it. I have seen many people who have no value in the East becoming great masters there. They are nothing, but your need is very much.

When one is hungry, one starts eating anything. When one is thirsty, one can drink dirty water. In deserts it happens sometimes that a person has to drink his own urine. No water -- what to do? It is unthinkable ordinarily; but when you are dying, one doesn't bother whether it is urine or water. Anything will do. People kill their animals, their horses or camels, and drink their blood.

That's what is happening: love is missing and people are in search of love. Whomsoever can patronise you, whomsoever has known your need and can just give you an idea of a father and mother.... You have missed your mother, you have missed your father, so anybody can come and say, 'I am your father.' So, father-figures will arise, mother-figures will arise -- and they're all substitutes. They're not going to help very much. They are temporary arrangements and can be destructive if one clings to them for very long.

So even when you see the facticity of one person, you start moving to another guru. From there you will go somewhere else, but look deeply into what you are searching for. If you are searching for love, then love has to arise in your heart. Whatsoever is your need has to come out of your being.

And find a man, find a community, where love is not given to you but ways and methods are given to you so that you can grow into love yourself. Consolations are not given to you. These are very simple. I can be loving to you and can console you, but this is not going to help. The only thing that can help is something to help your growth.

Somewhere you are stuck and you have not been yet able to find your heart. So how to help to find your heart ? That cannot be done by becoming dependent. Surrender is good to learn, very good to trust, but one should always remember that surrender is just the beginning. Freedom is the end. Be here, meditate, do a few groups, and let us see what can be done, mm?

[An older sannyasin reports back on the advice Osho had given her (on June 28) to be like a child again.

She said on the third day she was teasing someone who became angry with her: I started to watch how I became conditioned again, watching how it happened. The result was that by and by I lost the childhood and now I'm back in the same boat.]

No, no, you are not in the same boat. You can never be in the same boat. The boat may be the same but you are not the same. A few more things have to be done. I was aware that it would be difficult. It is bound to be difficult, because it is not only a question of you; others get involved in it.

So now do one thing: with others, just play a game of being adult. Don't get identified with it... as if you

are just playing a role of being adult but in fact you are a child and are playing a game of being adult because adults think that you are old. So with others just go on playing the game of being adult, and continue your friendship with small children. With them become a small child, and whenever you are alone, think in terms of your being a child. Sometimes just sing small songs that children sing or just talk to the wall or play with words, say gibberish as small children do; sitting alone, be a child. In your room, in your bathroom, be a child.

When somebody else comes in, just change your role. And do it consciously and deliberately so that deep down you remain a child. On the surface you play the role because others expect certain things. So, good -- we are not to disturb anybody. If they expect, then their expectations can be fulfilled easily -- but do it deliberately.

When for the first time you started feeling like a child, you were identified with your old age and you were going into childhood. Now reverse it. You are a child, and whenever you need to be old, you have to deliberately, consciously, be old. Nobody will be offended then and nobody will be angry and your work will not be disturbed. You will find this more convenient and helpful.

With adults just play a role, because they are identified with their bodies and they think of you also as your body. They cannot see that something deep down has changed, is changing. They cannot see, so it is not to be forced on them; there is no need. So for this camp, for ten days, just move between these two roles. Try, and see how it works. It you have any difficulty, come back and tell me.

[A sannyasin asked about her relationship problems. Osho said she should not do anything but allow things to settle by themselves. If she made a decision to leave her boyfriend or to stay with him, the part in her that was resistant would create trouble.]

... so it is always good to let things settle on their own accord. Whatsoever we do creates more trouble than it solves. And there is no hurry. Why bother that it is not going anywhere? What is going anywhere? Who is going anywhere? Nobody has ever heard of any relationship going anywhere. Nothing goes anywhere. Everything is here.

When you feel good, be together. When you don't feel good it is better to be frank. And there is no need to feel guilty that you are using him, because you can tell him that if he does not feel like being with you, perfectly good. When you both agree to be together and both agree to move into some space, good. When even one is not willing, then don't force it. Then nobody is using anybody. The relationship remains free. You come close, you go away, but nothing is being forced.

[Osho said if one started trying to settle things, the venture was doomed from the start, because the mind is a great planner but it knows nothing of the future. Rather, Osho said, it was better to live moment by moment....]

When loving, then be really loving. When non-loving, forget all about it. One day or other the world is going to accept this fact -- that lovers should not live together. They should live separately, and whenever they want to be together, they can be together. Whenever they don't want to be together, there is no need for them to be.

Marriage and divorce should both disappear. They are both together; divorce exists because of marriage. Once marriage disappears, divorce will also disappear. People should be free to be together or not and each moment should decide its own truth. Why should we decide ahead? why decide for tomorrow? Tomorrow will come and decide. Let tomorrow have its own say and then you will always be happy and you will never be fighting against the current. You will always be relaxed, moving with the current, floating with it.

And existence is not going anywhere; that you should remember. It is just being here. Nothing is going anywhere. All coming and going, all arrival and departure is just a dream world. All that is, is simply here. Nothing is going anywhere. It has never gone anywhere and it will never go anywhere.
So simply relax, and don't feel guilty. Enjoy...

A Rose is a Rose is a Rose

Chapter #10
Chapter title: None

7 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607075	
ShortTitle: ROSEIS10	
Audio:	No
Video:	No

[Osho speaks to a sannyasin:]

Much is going to happen. Just allow it. That is the greatest thing. It is very easy to do something because one remains the doer and the ego is fulfilled. But the greatest problem arises when you have to allow something. It is simple but it becomes complex because of the ego. So that's the only thing you have to remember: to allow it.

In this camp, just move very simply. No need to force, because all force is violent and all force is against God. Surrendering, the knack of it, comes by and by. It is not a science; it is just a knack. In the camp you allow, and the eleventh [Guru Poornima Day] will bring you to a very strange space within yourself, but allow it. Just feel as if you are a sponge soaking up existence. Everything is ready. You just have to soak it up.

Fear makes one hard. Trust makes one soft. And that is the meaning of 'tanmaya'. The word means to be totally absorbed so nothing is left behind... as if an ice cube is melting, melting, and is gone; nothing is left. That is the meaning of the name I have given to you. So melt and be gone.

When you are no more there, then you are for the first time. When you cannot find yourself anywhere, suddenly you are at home. When you cannot find yourself, God is. The more you are, the less God is. That is the proportion. If you are ninety-nine percent then God is only one percent. And of course it is difficult to find Him because you are ninety-nine percent and He is one percent; impossible to find Him.

You start melting... ninety-eight, ninety-seven, ninety-six... and God starts growing more and more. A moment comes when He is ninety-nine percent and you are one percent. Then there is no need to seek. He is. Suddenly He is revealed in everything. Then it is tremendously beautiful when lastly that one percent disappears, when not even a trace is left behind. That is the meaning of tanmaya. So remember that. Be absorbed and allow.

I am going to do many things to you, but just allow.

[A sannyasin says: I'm split between the world and the spiritual life -- totally split. It's a problem. I've been completely in the world, living and enjoying. No meditation whatever... guilt -- that I should be meditating, that I should be spiritual, or should be this and that.]

That guilt creates the trouble, not the world. And there is no division between the world and spiritualism. But the division is in the guilt. So that guilt has to be dropped. Not that you have to bring spirituality and the world together; they are together. There is no way to separate them. You have to understand your guilt and drop it, otherwise guilt always creates schizophrenia. And it can; if it goes very deep, it can create a real split. A person can really become two -- so much so that one may not be aware of the other at all. The other may not be aware of the first. The split can become so much that they never meet; there is no encounter.

So sometimes you live with the one person as one person, and sometimes you live with another person,

but that is dangerous. That effort to bring spirituality and the world together is, from the very beginning, wrong. You have to understand your guilt. These groups will help, so in them just move as naturally as possible and don't categorise that this is spiritual and this is worldly. The very categorisation is wrong because then division starts. Once you label something as spiritual, suddenly you have condemned the world. When you say something is worldly, the division has come in. There is no need.

If you enjoy food, if you enjoy the sunshine, if you enjoy the flowers and you enjoy meditation and prayer, in fact it is all one enjoyment. It does not matter that it is food or flowers or friends or prayer or meditation. It is one phenomenon -- enjoyment. It is joy. There is no need to divide it because objects of joy are different -- they are immaterial. The most essential thing is that you have joy and delight.

You don't divide when you see the moon in the night and you enjoy it and then one day you see a child smiling and you enjoy. Which is spiritual and which is material? You see a flower opening and something opens in you and you delight in it. The food is being cooked and the flavour comes and suddenly there is joy in it. Which is spiritual and which is worldly?

If you ask me, I will say that joy is spiritual and the incapacity to enjoy, to celebrate, is worldly.

If you have been enjoying, perfectly good. The basic thing is that one is happy. If you are happy, these things won't last for long because the very search of happiness will take you beyond them, but not against them. Going beyond them is not going against them. Going beyond them is a totally different process.

You enjoy drinking. There is nothing wrong in it. By and by you will see that there is not much enjoyment in it. More is possible. So you start searching through meditation and prayer, and if more happens then it is not against drinking. In fact drinking showed you the way.

So always seek happiness. Where you seek is irrelevant. If one is really passionately in search of happiness, then nothing can hold. By and by things which cannot give you happiness or real happiness will wither away by themselves. But there is no need to condemn them and no need to say that something is wrong.

Just accept it; it is perfectly good. This whole year has been a meditation for you. In these groups, bring out your mind as much as possible. Go through acting it out. Whatsoever are the problems, don't hide them; bring them out. If guilt is there, bring out guilt. Once you bring something out, it starts getting resolved. But I don't see that there is anything wrong. Everything has been good for you, mm? Good!

[The Soma group is present. The leader said she found her group low in energy. Osho said she should use the first few hours of the group to assess its nature, its energy type, and that as she herself was high energy, she had to come down to their level and speed of moving....]

When you feel that the energy is low, slow down. Don't go too fast, but move slowly, more smoothly. Always feel the group's energy, its style, how fast it can walk, and never walk faster than it. Otherwise you will be tired and the group will not be benefited, because just by getting, nobody is benefited unless one is allowed to give too. It has to be reciprocal, then only there is growth.

If in a relationship one person goes on giving and the other goes on taking, both suffer. Not only the giver -- because the giver feels cheated -- but the person who is the receiver is also suffering because he cannot grow unless he is allowed to give. He becomes a beggar and his self-image falls low. He needs to be strengthened and he needs to be given an opportunity where he can also give. Then he feels human; he feels confident.

Growth is possible only when give and take is proportionate, otherwise both will miss. You will miss because you will see that nothing has come back. You will feel tired, exhausted, spent, and the group will not feel very good about you because you never gave a chance to the group to give something back, whatsoever it is. So you have to come down lower when the energy is going low.

There are two types of people: low energy and high energy. There is nothing good in being high energy or bad in being low energy. That's how two types exist. The low energy people move very slowly. Their growth is not jumpy. They don't leap. They don't explode. They simply grow as trees grow. They take more time but their growth is more settled, more certain, and falling back is difficult. Once they have reached a point, they will not easily lose it again.

The high energy people move fast in speed. They jump. They leap. With them, work is very fast. That's good, but there is one problem with them: whatsoever they achieve, they can lose as easily as they achieved it. They fall back very easily because it has been jumping, not a growth. Growth needs very slow ripening, seasoning, time.

Both types have their benefits and weaknesses and in fact if one has to choose between the two, the low energy people are more capable of spiritual growth than high energy people. High energy people are more powerful as far as worldly achievement is concerned.

Low energy people will be defeated in a worldly competition. They will always lag behind. That's why they have become condemned. There is such competition in the world. They will fall out of the rat-race; they will not be able to remain in it. They will be pushed out, thrown out.

But as far as spiritual growth is concerned, they can grow more deeply than high energy people because they can wait and they can be patient. They are not in too much of a hurry. They don't want anything instantly. Their expectation is never for the impossible. They only hanker for the possible. And when you desire the possible, the impossible can also happen. When you desire the impossible, even the possible becomes difficult. So don't be worried.

[The leader said that as they started their day earlier than everyone else, rising at four in the morning, they found that if they did active techniques, the noise disturbed the neighbours, but if they did more passive work, group members went off to sleep again!

Osho suggested they tried post-hypnotic suggestion, saying that ashram hypnotherapist would be able to suggest suitable wording, which should be confined to about three sentences and repeated seven times, and should be a suggestion that they would wake at four every morning and would feel energetic and happy.]

This is post-hypnotic suggestion. Once a suggestion reaches into the unconscious, it helps, because from there one comes back to awakening. The sleep is moving into the unconscious and the suggestion also goes into the unconscious. If the suggestion has reached deeper than sleep ever reaches, there is no problem. That suggestion will work and it is autonomous.

This has been the traditional way of the monks, recluses, in the Himalayas. They don't have any clock, watch, nothing. They simply suggest to themselves that they will awake at three or four o'clock, and that becomes by and by so deep-rooted that it becomes a body alarm. Suddenly you are awake and not only that, but more widely awake, all lethargy gone.

So make a suggestion and tell everybody to repeat it as deeply as possible, every night, seven times. The same words have to be repeated and very definite, not hesitantly. If the suggestion is hesitant, it will not help. It has to be an absolute statement.

[Osho said that then, on waking, it was good to do pranayama, but without music -- which the group had been using up to now. He stressed that it was important to start with exhalation, not inhalation....]

When you exhale deeply, the body inhales automatically. A deep inhalation comes rushing inside bringing more oxygen. Sleep needs carbon dioxide in the lungs. That's how sleep functions chemically. If your lungs are full of carbon dioxide you will sleep well. If the room is very small and many people are sleeping in it, the carbon dioxide quantity is proportionately more than ordinary. It can happen that if the door and windows are closed and people are sleeping in a small room, sometimes even death happens. People move into such a deep sleep that they can never come back.

But carbon dioxide is a must for sleep. For waking, oxygen is a must. So if you change the balance, it helps. Exhale deeply. Exhalation means that you are throwing carbon dioxide out. Remember never to start with inhalation because carbon dioxide is inside. If you inhale deeply that carbon dioxide is pushed in deeper but not thrown out, so that will not help.

Once the oxygen is more than the carbon dioxide, one is awake. That's what, chemically, awakening is, so nothing is better than pranayama. So just two or three minutes of exhalation and they will be perfectly awake.

[A group member said: And there was a difficulty in astral travelling. The first night I didn't go back into my body and it didn't feel nice.]

No, it has been good. It happens sometimes that for the first time that you go out of the body, you don't know how to get in and it can create a very panicky state. But there is no problem about it. Just the idea -- 'I want to get back into my body' -- is the key, nothing else. Just the very desire is enough.

We are in the body because of our desire to be in the body. Nothing else is holding us in. That is the

whole philosophy of rebirth.

When you die, you are so full of desire for the body that you again enter into a womb... again another life. When a Buddha dies, he simply dies. He has no desire to enter into another body again. There is no desire so he goes on floating, far out, and he never comes into another body again. He becomes part of the invisible existence. That's what we call 'nirvana', freedom.

But you have desires still, so if sometimes you move out of the body, you wonder about how to enter it again. You get very frightened, but accidents have never happened because the very desire is the key. Next moment you find yourself in the body. Just one moment before it was so difficult. In fact there is no way to enter into the body. There is no gate, no lock, no key. Just the desire is all.

So if you are afraid, whenever you try astral travelling again, just give yourself a suggestion that after fifteen minutes of travelling, you will go back into the body, that's all. Repeat it three times and go travelling, and after fifteen minutes you will immediately find yourself back in the body. There is nothing to worry about, but the first time it can be very scarey. Just continue.

[Osho said that to feel insecure was natural because everyone is insecure, life is insecure, but the urge to be secure is absurd. Accepting insecurity, one lives in security....]

Man is a fragile flower. Any stone can crush him. Any accident and you are gone. Once you understand it.... Even if you feel very afraid, what to do? The night is dark, the path unknown, no light to light the path, nobody to guide you, no map, so what to do? If you like crying and weeping, cry and weep, but that helps nobody. Better accept it and grope in the dark. Enjoy while you are. Why waste this time for security, because security is not possible. This is the wisdom of insecurity. Once you understand it, accept it, you are freed from fear.

It happens always on the war front, when soldiers go to fight, that they are very afraid because death is there waiting for them. Maybe they will never come back again. They tremble, they cannot sleep, they have nightmares. They dream again and again that they have been killed or crippled, but once they reach the front, all fear disappears. Once they see that death is happening, people are dying, other soldiers are dead, their friends may be dead, bombs are falling and bullets passing, within twenty-four hours they settle; all fear gone. They accept it; they start playing cards and bullets are passing. They drink tea and they enjoy it as they have never enjoyed it before because this may be their last cup. They joke and laugh, they dance and sing. What to do? When death is there, it is there.

This is insecurity. Accept it, then it disappears. And continue astral travelling. That will be very very good for you.

[A sannyasin who had left the group and then returned to it on Osho's advice (see July 4th), said she had gained something from it. She did not want to do more groups: I've been thinking that life is enough of a process.]

It is enough if you understand. Groups are needed because we don't understand that life is enough; otherwise it is. A group is nothing but trying to focus your mind upon certain problems which you are missing in your life. Because life is a long-range phenomenon; we have lived it for so long that by and by we have become oblivious of many things.

A group is nothing but to force a few important problems, to. concentrate on the important problems, so they are not lost in the details of life, and then to work them out. It is just a piece of life but more flooded with light. If one understands, there is no need for a group, but because people don't understand, there is a need. Otherwise the whole life is an encounter, a continuous encounter. But we have become so accustomed to that life and we act so mechanically in it, repeating patterns.

Then in life there are many other things at stake. Nobody is ready to tolerate your anger, and sometimes it can be too costly so you have to repress it. Sometimes you have to smile and you never wanted to smile; inside you were cursing. But if you don't smile, that may cost you too much. It is not worth it so you smile.

Life is such that pretension is very difficult to drop. A group is just a special situation in which everybody is ready to accept whatsoever you are -- your anger, your hatred, your madness -- and nothing is at stake. Out of the group nobody will call you mad.

They will understand that that was just a group situation. And when everybody is relaxing, catharting, acting out, you can also do it. It becomes simple. But in life everybody is not catharting; they are repressing.

So repression is a normal mode of life. In a group, expression is the normal mode so it is tremendously valuable. But if one understands there is no need.

But where is that understanding? If you understand, life is more than enough. It is a continuous on-going process, but it is difficult. Groups can make you more alert about life, and after a group you can see life m a new light, with new vision. You can change a few things here and there. Sometimes a few changes make the whole of your life different.

So if you feel like doing some groups, do. Otherwise just do the camp.

[A sannyasin says: Words are very important to me, and your words are very important. How do you feel about me singing your words?... I have tapes of you and I sing with you and the birds.]

[chuckling] You enjoy it. It's very good. And words are important. Sometimes a change of a small word, just replacing it by another word can change your whole life.

... because words are not just words. They have moods, climates of their own. When a word settles inside you, it brings a different climate to your mind, a different approach, a different vision. Call the same thing a different name and see: something is immediately different.

So one of the most important things to remember is: if it is possible, live an experience and don't fix it by any word because that will make it narrow. You are sitting... it is a silent evening. The sun has gone and the stars have started appearing. Just be. Don't even say, 'This is beautiful,' because the moment you say that it is beautiful, it is no more the same. By saying 'beautiful' you are bringing in the past and all the experiences that you said were beautiful have coloured the word. Your word 'beautiful' contains many experiences of beauty. But this is totally new. It has never been so. It will never be so again.

Why bring in the past? The present is so vast -- the past is so narrow. Why look from a hole in the wall when you can come out and look at the whole sky? So try not to use words, but if you have to, then be very choosey about them because each word has a nuance of its own. Be very poetic about it. Use it with taste, love, feeling.

There are feeling words and there are intellectual words. Drop intellectual words more and more. Use more and more feeling words. There are political words and there are religious words. Drop political words. There are words which immediately create conflict. The moment you utter them, argument arises. So never use logical, argumentative language. Use the language of affection, of caring, of love, so that no argument arises.

If one starts feeling this way, one sees a tremendous change arising. If one is a little alert in life, many miseries can be avoided. A single word uttered in unconsciousness can create a long chain of misery. A slight difference, just a very small turning and it makes a lot of change. One should become very very careful and use words when absolutely necessary. Avoid contaminated words. Use fresh words, non-controversial, which are not arguments but which are just expressions of your feelings.

If one can become a connoisseur of words, one's whole life will be totally different. Your relationships will be totally different because ninety-nine percent of a relationship is through words, gestures -- and those are also words. The same word has created so many troubles for you and again you blurt it out. If a word brings misery, anger, conflict, argument, drop it. What is the point in carrying it? Replace it by something better. The best is silence. Next best is singing, poetry, love.

A Rose is a Rose is a Rose

Chapter #11
Chapter title: None

9 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607095
ShortTitle: ROSEIS11

Audio:	No
Video:	No

[As Guru Poornima day was only two days away, Osho's family, friends and relatives, came to visit and pay their respects to their son, brother, nephew, uncle, friend, colleague -- and guru. Most of Osho's immediate family -- and he has nine brothers and sisters -- are sannyasins, his father and mother included.

Present at darshan tonight were two of Osho's sisters -- one a plump, handsome-looking woman in her early forties, another in her early twenties -- a younger brother, and his maternal uncle, as well as his parents. Friends who had known Osho from Gardarwara, where he was brought up, from Jabalpur, where he attended university, and from Sagar, where he undertook post-graduate studies, were also present. Osho spoke with them for some time.]

[A sannyasin, who has returned from a visit to the West, says he had problems with his wife there because he is not fulfilling her desires: She thinks that I am childish and too feminine, not responsible, not adult.]

A relationship is always problematic and when one spouse starts changing, then more problems arise. She's right in a way; you are becoming more and more childlike. That's the whole effort here: to make you more childlike. But her interpretation is wrong. She calls it childish. It is not childish. It is childlike.

'Childish' is derogatory. To be childlike is to be a saint. To be childish is to be immature. But both look alike and it is very difficult to demark the boundaries clearly. She is right, so don't fight. Just accept that that's true. That's what is happening, that's what is longed for. That's the goal: to become childlike; to be so innocent, so virgin, that one can trust unconditionally.

Something of very great import is happening to you, and whatsoever she is saying is right in a way, so don't argue with her. There is no need to fight. Whenever she says something, listen to her, meditate over it. If it is true, accept it.

Childlikeness is bound to come if you meditate. A little meditation and you will start feeling more childlike, more fresh. And with it comes a sort of irresponsibility -- irresponsibility in the sense that you don't consider other people's obsessions any more.

As I see it, it is a great responsibility. you start becoming responsible towards yourself, but you start dropping your masks, your false faces. Others start feeling disturbed because they have always had expectations and you were fulfilling those demands. Now they feel that you are becoming irresponsible. When they say that you are becoming irresponsible, they are simply saying that you are getting out from under their domination. You are becoming freer. To condemn it, they call it 'irresponsibility'. In fact freedom is growing.

And you are becoming responsible, but responsibility means the ability to respond. It is not a duty that has to be fulfilled in the ordinary sense. It is a responsiveness, a sensitivity. But the more sensitive you become, the more you will find that many people think that you are becoming irresponsible -- and you have to accept that -- because their interests, their investments will not be satisfied. Many times you will not fulfill their expectations, but nobody is here to fulfill anybody else's expectations.

The basic responsibility is towards oneself. So a meditator first becomes very very selfish, but later on when one has become more centred, rooted into one's own being, energy starts overflowing. But it is not a duty. It is not that one has to do it. One loves to do it; it is a sharing. That will come; don't be worried.

One thing you have to remember: accept these things. Then there is no fight. You must be fighting. You must be saying, 'No, I am responsible.' You must be saying, 'No, I am not childlike.' You must be saying, 'No, I am the same as I was before.' Don't insist. You are not -- and it is good that you are not the same. Something is growing, something is changing.

If she loves you, she will settle with your growth; she will also grow. If she does not love you, then there is no problem. The world is so wide; she can separate. But don't carry on any false pretensions any more. And I feel that she loves you.... But accept whatsoever she says and tell her, 'This is what is happening and I am helpless. I am enjoying it so I am going to go into it more and more. Now it is for you to decide. If you want to be with me, then be with me... then be happily with me. If it has become miserable and you feel that now it is not possible for you to be with me, then you are free. Goodbye !' But be clear about it.

This continuous anger, being together and hating each other, being in anger and rage, is destructive. It poisons the whole system. It will kill you, it will kill her. So while you are here, completely forget her. Just write a letter to her accepting whatsoever she says, because once you accept a certain thing, the whole point of a quarrel is gone. What can the other do? You've accepted what she said so there is nothing to prove to her. Tell her it is open to her to choose you or not to choose you. Be courageous and things will settle on a higher altitude.

You cannot go back. There is no going back. It never happens; it is not possible. You cannot be the same. You will be growing continuously. And it is better she knows that now changes will be happening.

An alive relationship is always changing. It has many climates, many moods. It has many surprises. A dead relationship remains stagnant. It is repetitive, it is the same, but then it is no more a relationship. Then you are not two persons, you are two things together. Of course two things never quarrel. The quarrel arises when two persons enter.

[Osho concluded by saying it would be good if he could persuade his wife to come here, and helpful for him if he did some of the groups while he was here.]

[The leader of the Tao group says: There's been so much happening with me, with the groups. I don't know. I just don't know.]

That's good. Whenever something really happens, one never knows, because whatsoever happens is always inexpressible. When nothing happens, you can talk much about it. But when something really happens, then to talk is almost impossible. One simply feels helpless.

So, blessed are the moments when something happens and one cannot say what is happening and what has happened, when one is at a loss and one loses all articulateness.

Good! Something has really happened!

[A sannyasin says: I'm just confused -- but happy.]

[chuckling] That's good! Happiness confuses, because we are so accustomed to misery. Misery is clearcut. We know every nook and corner of it. We are great experts in being miserable. When happiness comes, everything collapses. One is simply confused. One does not know what is happening, why it is happening.

Happiness is so unknown that it is natural to feel confused. Misery is very superficial. You can manage it just on the surface, manipulate it; it is under your control. That is the key word to be remembered about misery: it is under your control. And happiness is just the opposite.

You are under its control, hence it is confusing. Nobody can control happiness. When it comes, it is too much. It is bigger than you. It is so vast and you are so tiny... as if an ocean has dropped into a drop. It brings great confusion. But it is very blissful to be confused so.

It is better to be confused with happiness than to be clearcut with misery. It is better to be controlled by happiness than to be in control with misery.

That is the cause of why people go on clinging to misery. They can control it more easily. It is their own creation. They are the masters, so the ego remains on the throne like a king -- suffering, but still, on the throne. That's why people don't leave misery easily. They suffer but they will cling. They will say that they want to get rid of it, but nobody is barring their way. They say they want to drop it, but they go on clinging to it like a treasure. Misery is not against the ego. It is all for it. It is very ego-enhancing. It feeds the ego, nourishes it.

But when happiness comes, it is as if the heavens are open for you and it is raining cats and dogs, and your small hut is just in a flood... all boundaries are lost. It is maddening.

So don't be worried about confusion. Just move in the direction that happiness is indicating. Accept confusion. It is just temporary, transitory. Once you have become acquainted with the ways of happiness, again confusion will disappear. The guest is very new.

You don't know who this guest is and how you are to behave with him. But by and by you will become more acquainted and confusion will disappear.

So don't seek clarity, otherwise you will start clinging to your misery, because misery is very clear. You go to a doctor and if you have any disease he can diagnose it in a very clearcut way. He can diagnose if you

have TB or cancer or this and that; a thousand and one diseases. But if you are healthy, he has nothing to diagnose.

In fact medical science has nothing to define what health is. At the most they can say that you are not ill, but they cannot be very definite about what health is. Health remains undefined. It is so big that no category is big enough. It cannot be pigeon-holed. Happiness is bigger than health. Health is happiness of the body. Happiness is health of the soul.

So don't be bothered about clarity. What is one to do with clarity? We are not doing arithmetic here. Only fools are doing that. Forget all about clarity. Confusion is chaotic, certainly... frightening -- but the adventure is there and the challenge. So take the challenge and go headlong. Don't pay too much attention to confusion. Focus more on happiness.

Wherever there is happiness, there is God.

So listen to it. If it leads to confused states, okay. If it leads to unmapped, uncharted territories, okay. If it leads to chaos, okay. Welcome it, because wherever it leads, it leads towards God.

Clarity is of the mind. Happiness is of the total. All that is alive is always confusing. Only dead things are clear and non-confusing. They can be categorised. You can say that this is a chair and this is a table. But is it so easy to say that this man is good and this man is bad? Not so easy, because the good man can turn into a bad one in a single moment, and the bad can turn into good in a single moment.

But that is the beauty of humanity, of personality; the dignity of man not being like a chair. You cannot categorise him. The time you take in categorising him may be enough for him to change. A saint can become a sinner in a single moment -- because it is his decision -- and a sinner can become a saint. So man remains open. Chairs are closed. The chair was a chair yesterday. The chair is a chair today. The chair is going to be a chair tomorrow. A chair has no growth. It is just stuck. That is the definition of a thing.

A person is an opening. Tomorrow who knows who you will be? Even you cannot say who you will be, because you have not known tomorrow yet and what it brings. So people who are really alert never promise anything, because how can you promise? You cannot say to somebody, 'I will love you tomorrow also,' because who knows? Real awareness will give you such humbleness that you will say, 'I cannot say anything about tomorrow. We will see. Let tomorrow come. I hope that I will love you, but nothing is certain.' And that is the beauty.

If a man can promise and can fulfill his promise, he is a thing; he is not a person. He is predictable. He has a character but he has no soul. A man of soul has no character. He is freedom and very confusing. A man of character is very clear, but a man who lives in freedom is very confusing to himself and to others also. But it has a beauty in it because it is alive, throbbing always with new possibilities, new potentialities.

So forget about confusion because confusion is bound to be there. You are moving in new territory that you have never tasted before, so your old patterns will be confused. Listen to happiness; let that be the indicator. Let that decide your direction and move into that. Whatsoever the stake, never lose track of happiness. If you can really be a hedonist, God is not very far away.

Once you lose track of happiness, you may be very clear, philosophically very clever in labelling things and categorising things; you may become a great expert, but you will remain poor. Your soul will not be there. That is the difference between philosophy and religion. Philosophy seeks clarity. Religion seeks reality. These are totally different dimensions. If something is real, it is going to be confusing because the real is so vast that it contains contradictions. And if something is very clear, beware! -- it is going to be something false.

Mathematics is very clear. The most clearcut science is mathematics because it is completely man-oriented. If man disappears, mathematics will disappear. It is just a man-manufactured thing. It is clear. Man has made it -- it is not from God. It is from man, it is from the mind. It is the most clearcut science in the world because it is the most bogus science. It corresponds to no reality. It is simply symbolic, just in the mind.

But if you seek reality, you will find it very confusing. You love a man and you find that you also hate him. It is very confusing and books don't say that. They say if you love a man, you love him; you never hate him. But that's philosophy. If you love a man, you hate him also. If you are happy with a man, you are also unhappy with him. Otherwise with whom are you going to be unhappy? Books say that when you love a man, you love. When you are happy with a man, you are always happy. That is nonsense. It is not a real thing; it is just a concept.

Reality is chaotic. It is wild... it is very stormy.

So just allow it, mm? The group has been very good for you.

[A group member said: I feel a bit like a coward in approaching my problems through Encounter-type groups. I seem to always get to the same space and then fall back.]

One never knows in what moment your courage will burst forth. Even when it happens for a single moment, it clarifies the whole life. These groups are just devices. Sometimes the right moment will come for you, but nobody can decide when that will be.

Somebody asked Rothschild, 'How did you become so rich?' He said, 'I always waited for my opportunity, and when it came I simply jumped over it.' The man said, 'I am also waiting for an opportunity, but I only know when it has gone! It is such a rare moment that it comes and by the time I am ready to jump over it, it is gone.'

Rothschild laughed and he said, 'Keep jumping, otherwise you will miss! That's what I have been doing all my life -- jumping. An opportunity may come or not -- that is not the point; I keep on jumping. When it comes, it finds me always jumping. It comes and goes in a moment, and if you are thinking about it....'

So keep jumping! That's all that meditation is about. Some day the coincidence will happen. You will be jumping and the right moment will be close by. Something clicks and something happens. It is a happening; it is not a doing. But if you are not jump-ing, you will miss it. It is difficult and sometimes boring too, because you come again and again to the same space and it becomes circular. But keep jumping.

One day it is going to happen. I can see it, just below the horizon. Any moment the sunrise is possible. But keep jumping, don't fall asleep. Otherwise sometimes it happens that a man has been awake the whole night waiting for the sunrise, and then he becomes so tired and exhausted that it has not come, still not come, that he falls asleep -- and then the sunrise comes. In the morning most people fall asleep and miss again.

There is an indian parable that moksha is like a great palace in which there are millions of gates, but only one gate is true and all the other gates are false. The seeker is like a blindman who goes on groping in the dark. Sometimes he gets fed up. Again and again the false gate comes and nothing happens again and again. Sometimes it happens that he jumps a few gates; he doesn't grope for them. He knows thousands of gates that he has touched and they have been false. And there is only one gate that is true. Some-times he jumps that gate also because it looks just like the other gates.

Once you have passed it, you know it is different. But as I see it, things are going perfectly well. Good!

[A sannyasin said he had been through an economic crisis lately and since then had been finding it difficult to meditate, because of outside pressure.]

Whenever there is something like pressure from the outside -- and there will be many times in life -- then direct entry into meditation becomes difficult. So before meditation, for a fifteen minute period, you have to do something to cancel the pressure; then only can you enter meditation, otherwise not.

For fifteen minutes, simply sit silently and think that the whole world is a dream -- and it is! Think of the whole world as a dream and that there is nothing of any significance in it. One thing.

The second thing. Sooner or later everything will disappear -- you also. You were not always here, you will not always be here. So nothing is permanent. And thirdly: you are just a witness. This is a passing dream, a film. These three things remember -- that this whole world is a dream and everything is going to pass, even you. Death is approaching and the only reality there is is the witness, so you are just a witness. Relax the body and then witness for fifteen minutes and then meditate. You will be able to get into it, and then there will be no trouble.

But whenever you feel that the meditation has become simple, stop it; otherwise it will become habitual. It has to be used only in specific conditions when it is difficult to enter meditation. If you do it every Day it is good but it will lose the effect, and then it will not work.

So use it medicinally. When things are going wrong and rough, then do it so it will clear the way and you will be able to relax.

A Rose is a Rose is a Rose

Chapter #12
Chapter title: None

10 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607105	
ShortTitle: ROSEIS12	
Audio:	No
Video:	No

[A french sannyasin said that he found passports and all those official kind of papers stupid and bureaucratic.]

Mm... but one lives in a stupid society. Just by throwing the paper in the river, you cannot be helped -- and you cannot throw the whole society in the river. Even if they are stupid, it is not very wise to throw them in the river. You live in a stupid society, you are born in a stupid society, so nothing can be done; one is helpless. One has to follow these things. This is not the way to be free. By throwing the papers and the passport in the river you will be in more trouble, because that stupid society will not forgive you. And the power is with the society. One has to be very understanding about these things.

When you live with blind people, live like a blindman, because you have to live with them. You cannot change the whole world. If they are stupid, they are stupid, but you have not done anything very wise; it is even more stupid.

I know bureaucracy is there but it has to be there because people are absolutely irresponsible. There is no way to suddenly drop the bureaucracy and the court and the law and the policemen. There is no way because you will not be able to live for a single moment. It is a necessary evil. One just has to learn to live with people who are not alert, who are fast asleep; they are snoring. It may be disturbing to you, but nothing can be done about it.

At the most, the one thing you can do is not to enforce the same stupid behaviour that has been forced on you by society. Don't force it on anybody else. You may have your wife someday, your children someday, but don't force it on the n, on your friends. That's all you can do. But you have to live in society and you have to follow the rules.

[Osho went on to say when you are on the road, you have to keep to a certain side of the road, otherwise there will be a traffic jam because society is of more than one person. rules are needed. [See Get out of Your Own Way', April 24th, where Osho talks more about this.] Osho said we are part of society, which is an institution that has been in existence for millennia. The rules are just like the rules in a card game. You don't dispute which is the king or which is the jack. You agree on certain understandings and abide by them.]

Man is born in the society, he lives in the society. He is a social animal. You are born of two person's love affair. Society was there even in your birth. Your mother was following a certain rule, your father was following a certain rule; husbands and wives and this and that. Because they followed certain rules, they brought you up, otherwise they would have thrown you into the river. Why bother? Who are you? Why should you disturb their life and become a burden on them? They followed a rule that children have to be looked after.

So the game has to be understood and if you want to play the game, you have to follow the rules. If you don't want to follow the rules, don't follow the game. It is simple. And you will unnecessarily create trouble. Now if you don't have a passport the police will catch you. If you don't have the right papers, you will be

thrown out of the country. So how is it bringing you freedom ? It will destroy all your freedom. So don't do that.

This type of idea arises many times because there are stupid rules, but that's how things are. We have such a small life that we cannot hope to change the whole society. So it is better to be wise and to simply follow the rules. You will be freer if you follow the rules. If you follow the rules perfectly, you will be completely free. The moment you break a rule, you are caught.

So a wise man simply follows the rules. Be a Roman when you are in Rome and just follow the rules. You will fit there and nobody will create any trouble for you. They can create trouble because the power belongs to them. You are a tiny individual. What can you do? There is no point in fighting because you are fighting against a brick wall. You will hurt your own head.

That's where the hippie attitude is wrong. They are perfect in their insight that these rules are just bogus, but they don't understand that they are needed. The bigger the group, the more rules are needed. When you are alone, no rules are needed. When two are there, a few rules; three are there, more, four, more. And the world is populating itself so fast that more and more rules will be needed. Otherwise there will be chaos and madness.

So don't just condemn things. Try to understand. There are many evils which are needed; they are necessary. The choice is not between right and wrong. In real life the choice is always between a bigger evil and a lesser evil, a bigger wrong and a lesser wrong. The choice is not between right and wrong, otherwise it would have been very easy. The choice is of the lesser evil.

Just think of a society where no passport is needed, no documents are needed, no papers are needed. We could not have electricity. We could not sit here so silently. A mob could come and start dancing and we would not be able to talk. Somebody comes and starts living in your house. You cannot say, 'Get out!' because there are no papers; the house belongs to nobody. Then you cannot even keep your shirt on your body. Anyone who has more power will take it away.

Just conceive of a society existing even for twenty-four hours without any rules and regulations. Within twenty-four hours the whole civilisation will go to dust. There will be murders and robberies and nobody will be able to even sleep because when you want to go to sleep, a mob comes inside the room and they want to play cards or drink there, and who are you to prevent it? Somebody takes your wife or your girlfriend and you cannot do anything. Even for twenty-four hours without those stupid rules, society cannot exist.

There is a possibility -- but that is simply a possibility; it is not going to ever happen -- that in some future time there will be a society of enlightened people. Then there will be no rules because they will be so responsible. But that you cannot in fact even hope for. It is a utopia.

This word 'utopia' is beautiful. It means 'that which never happens'. The very word means 'that which never happens'. It is just a dream. Good -- dreamers have always been dreaming about it -- but don't become a victim of it, mm?

[An elderly sannyas came to say goodbye to Osho tonight. He discussed what meditations would be suitable for her, saying that if she did Nadabrahma [the Humming meditation] in the morning, she should do the 'life/death' meditation each evening.]

In the night before you go to sleep, do this fifteen-minute meditation. It is a death meditation. Lie down and relax your body. Just feel like dying and that you cannot move your body because you are dead. Just create the feeling that you are disappearing from the body. Do it for ten, fifteen minutes, and you will start feeling it within a week. Meditating that way, fall asleep. Don't break it. Let the meditation turn into sleep, and if sleep overcomes you, go into it.

In the morning, the moment you feel you are awake -- don't open your eyes -- do the life meditation. Feel that you are becoming more wholly alive, that life is coming back and the whole body is full of vitality and energy. Start moving, swaying in the bed with eyes closed. Just feel that life is flowing in you. Feel that the body has a great flowing energy -- just the opposite of the death meditation. So do the death meditation in the night before falling asleep and the life meditation just before getting up.

With the life meditation you can take deep breaths. Just feel full of energy... life entering with breathing. Feel full and very happy, alive. Then after fifteen minutes, get up. These two -- the life and death meditation -- are going to help you tremendously.

[The Hypnotherapy group that was present tonight. A group member said she had liked it so much and had found it helpful, Osho suggested that the meditation he had given (above) would be good for her also. He went on to talk about the significance of death ....]

And remember, there is no fear in death. We cannot be afraid of something which we do not know. To be afraid, one first needs to be acquainted. So the fear of death is not really a fear of death. It is just fear of losing life. It is not because of death that we are afraid. We are only afraid that we may lose this life with which we are acquainted.
But death is a door and leads to a higher life, a richer life.

[Osho said death is something like the existence before birth, before one started breathing....]

But now the womb is bigger. It is a cosmic womb. You are not entering the mother's womb. Now the whole cosmos is the mother. When one does the death meditation, one is again moving to a place where breathing is not needed because breathing is part of life.

So while doing this meditation, if you feel that the breathing is getting slower, it is perfectly alright. Don't be frightened by that.

There are moments sometimes when the death meditation really possesses you so that you may feel almost as if the breathing has stopped. So don't get into a panic, because that is one of the most beautiful spaces one can enter. When there is no breathing, there is no disturbance. When there is no breathing, there is pure consciousness. When there is no breathing, you are for a moment absolutely independent of the body.

You are alive but in a totally new way. That life is no more dependent on physical conditions because even breathing is not there. Breathing is a bridge between you and the body, a link. If the link is broken, you are suddenly in a new space and you go on expanding. You are no more attached to this new body. So don't be afraid. It is mind-blowing -- the experience. And death is very beautiful. It is dark but very relaxing. It is very silent. There is no noise of life in it. It is like a dark, deep night... you are alone and everything is silent.

So do this for fifteen minutes every night and fall asleep doing it so that sleep and the death meditation become almost one phenomenon. The death meditation turns into sleep. And death is like sleep. A mini death is needed every day, otherwise you will not be fresh and new. So sleep is a small death. If you fall asleep meditating, your sleep will be of a totally different quality. It will not have dreams. In the morning you will feel as if within seconds you are awake again. Time will be so short and you will feel very fresh.

In the morning you have to do the life meditation first, otherwise you will feel difficulty. You have gone so deep that you have to come back. As slowly as one goes in, one has to come back. You have moved into a well-like phenomenon; you have to come back.
So continue this, mm? And do Soma. Very good.

[A sannyasin with a spinal complaint had done the group on Osho's suggestion. He mentioned the trouble with his spine again, and Osho felt it was probably due to sitting incorrectly and suggested that each morning he should take a very very hot shower or bath. The water should be hot enough to make the blood circulate easily. Then he should sit under a very cold shower or bath immediately afterwards. Osho said the use of heat followed by cold would help the body fibres to shrink and expand and make the body more supple, hence making it easy for him to develop a new posture.

Osho said if this was done every morning for six months, he would feel much better. Anuragi asked if he should continue the watching of the breath meditation that he had been doing for some time. Osho said this was a good meditation for him and then went on to talk about meditation in general....]

One thing has to be remembered about meditation: it is a long journey and there is no shortcut. Anyone who says there is a shortcut is befooling you.

It is a long journey because the change is very deep and is achieved after many lives; many lives of routine habits, thinking, desiring, and the mind structure. That you have to drop through meditation. In fact it is almost impossible but it happens.

A man becoming a meditator is the greatest responsibility in the world. It is not easy. It cannot be instant. So from the beginning never start expecting too much and then you will never be frustrated. You

will always be happy because things will grow very slowly.

Meditation is not a seasonal flower which within six weeks is there. It is a very very big tree. It needs time to spread its roots.

So go on working continuously. You will not be here for one year, so for this one year devote as much time as you have to meditation so that when you come next time, I can start working on a higher altitude.

[A sannyasin said that the exercise that Osho had given him at a previous darshan had helped him much, and that he had started feeling the lower part of his body again.]

Very good. The lower part of the body is one of the problems with many people -- almost the majority. The lower part has gone dead because sex has been repressed through the centuries. Below the sex centre, people have become afraid to move. They just remain uptight, above the sex centre. In fact many people live in their heads, or if they are a little more courageous, they live in the torso.

At the most people go down to the navel but not beyond that, so half of the body is almost paralysed, and because of it, half of the life is also paralysed. Then many things become impossible because the lower part of the body is like roots. These are the roots. The legs are the roots and they connect you with the earth. So people are hanging like ghosts, unconnected with the earth. One has to move back to the feet.

Lao Tzu used to say to his disciples, 'Unless you start breathing from the soles of your feet, you are not my disciples.' Breathing from the soles of your feet. . .and he is perfectly right. The deeper you go, the deeper goes your breath. It is almost true that the boundary of your being is the boundary of your breath. When the boundary increases and touches your feet, your breath almost reaches to the feet; not in a physiological sense, but in a very very psychological sense. Then you have claimed your whole body. For the first time you are whole, one piece, together. So continue to do that exercise, mm?

And go on feeling more and more in the feet. Sometimes just stand on the earth without shoes and feel the coolness, the softness, the warmth. Whatsoever the earth is ready to give in that moment, just feel it and let it flow through you. And allow your energy to flow into the earth. Be connected with the earth.

If you are connected with the earth, you are connected with life. If you are connected with the earth, you are connected with your body. If you are connected with the earth, you will become very sensitive and centred -- and that's what is needed. You have felt it, so you can move. Good... go into it more and more.

A Rose is a Rose is a Rose

Chapter #13
Chapter title: None

11 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607115
ShortTitle: ROSEIS13
Audio: No
Video: No

There was no spoken darshan on July 11th as it was Guru Poornima Day. Chapter 13 is a description of the celebration.

A Rose is a Rose is a Rose

Chapter #14
Chapter title: None

12 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607125
ShortTitle: ROSEIS14
Audio: No
Video: No

[A sannyasin says: We don't have any children yet and I have some feeling to have a child. I'm thirty-two now and I feel ready, but I would like your advice.
Osho checks her energy.]

Just one thing. You can become a mother, but whenever you make love, always make love after meditation. Make it a point that you meditate, and only when the energy is very meditative, only then make love. When you are in a deep meditative state and the energy is flowing, you conceive a higher quality soul. What type of soul enters you depends on where you are.

This almost always happens -- that people make love when they are sexual. Sexuality is a lower centre. It happens sometimes that when people are angry and fighting, they make love. That too is very low, very low. You open your door to a much lower soul. Or people make love as a routine, a mechanical habit, something that has to be done every day or twice a week or whatsoever. They do it just as a mechanical routine or as part of physical hygiene, but then it is very mechanical. It has nothing of your heart in it, and then you allow very low souls to enter you.

Love should be almost like prayer. Love is sacred. It is the holiest thing that exists in man.

So first one should prepare oneself to move into love. Pray, meditate, and when you are full of a different kind of energy which has nothing to do with the physical, in fact nothing to do with the sexual, then you are vulnerable to a higher quality soul. So; much depends on the mother.

You can become a mother -- you are ready -- but if you are not very alert about it, you will get entangled with a very ordinary soul. People are almost unaware of what they are doing. If you go to purchase a car, even then you think much about it. If you go to purchase furniture for your room, you have a thousand and one alternatives and you think about this and that, which one will suit. But as far as children are concerned, you never think about what type of children you would like, what type of soul you are going to invoke, invite.

And millions are the alternatives... from Judas to Jesus, &om the darkest soul to the holiest. Millions are the alternatives and your attitude will decide. Whatsoever your attitude, you become available to that sort of soul. If you go higher, you become available to higher souls. You go lower, you become available to lower souls.
So remember this much. And you are ready....

[A sannyasin said he had a terrible pain in his back due to a slipped disc. It has happened before whenever he opens up to meditation through therapy.]

Then it has something to do with the energy. It has to be settled, otherwise each time you move into a different space, it will come and will block the whole thing.

[Osho checked his energy and said recommended the same exercise that he had given at darshan on July

lOth, in which hot and cold water were used in rapid succession....]

If you can take a sauna, that will be good... anything that makes the body hot and perspiring, and then a sudden change to cold, so that first the pores become porous, open, relaxed, and then they suddenly freeze. That gives the spine a totally new life. That's why after a sauna, one feels so alive so full of energy. It has nothing to do with anything else but the spine.

The spine is the base of life. At least to exist in the body, the spine is the most important part. On one end of the spine is sex energy, on another end of the spine is the mind. In fact man is nothing but spine. When sex energy starts moving towards the sahasrar, the seventh centre, then for the first time one becomes aware of whether the spine is in a natural shape or not. Otherwise nobody is aware.

And it is not only with you; it has to be so with almost all Westerners. They are not aware of it because there is no question of awareness. When they start working on energy and when that energy moves and the spine is not found to be straight, then suddenly there is trouble.

In the East, people became aware of it, so people have been sitting on the ground with a straight spine. That became part of all Yoga systems: that the spine should be straight whatsoever you are doing. That became just a common routine for the eastern humanity. People who are not even concerned in any way with Yoga, will try to sit with the spine erect because any day that you become interested in any energy transformation, then the problem will arise.

So just do this. And continue it for three months.

... Everything is going well, and much is to happen. You cannot even imagine what is going to happen, so just remain expectant, alert, because nobody knows when the guest comes and knocks at the door. So be watchful!

[A sannyasin says: I'm leaving Poona and leaving you, but I don't feel that I'm leaving you.... Everybody says, 'You're leaving,' but I feel that just the body's leaving]

You are right and the others are wrong. Now there is no way of leaving me.

Wherever you go, you go in me. And whatsoever you do, you do in me.

So be aware; the responsibility is bigger now.

[A sannyasin said that he had left the Encounter group after the fifth day as he felt much fear and that he was blocked. Osho reassured him that it was alright for him to have left if he felt he had to, saying that he should now do the camp as totally as possible.

The sannyasin said he did not feel like it....]

It is not a question of your liking or disliking. But if you don't feel like doing anything and you want to remain the same, then settle as you are and forget about changing yourself.

If you listen to your liking, you are listening to your old mind. One has to do some things against one's liking and then one grows; otherwise nobody ever grows. Growth is not so smooth as people think. It is painful... and the greatest pain comes when you have to move against your liking.

Who is this that goes on saying 'This I like and this I don't like'? This is your old mind, not you. If it is allowed, there is no way to change. The mind will say to stay in the old rut because it likes that. So one has to come out of it. Sometimes one has to be against likings, dislikings. You have to decide about it.

If you feel that you have always to move according to your liking, then move; there is no problem in it. Nobody is forcing you to do something against your liking. But then don't raise any problems. Simply relax and move. Or if you want to change, if you feel that something is wrong somewhere in the way you are, if you feel that the way you are creates misery, the way you are does not allow you to be totally happy, then something has to be done.

And whenever one changes any way, any old style, it is painful, it hurts. It is like learning a new skill. You know the old very well, so everything goes easily. When you learn a new skill, it is difficult. And this is not only a new skill. It is learning a new being. It is going to be hard. The old has to die for the new to be born. The old has to go for the new to come. If you go on clinging to the old, there is nowhere for the new to come in.

So if you like your likings very much and you are perfectly happy, then I will not create any trouble for you. Just feel your own way and whatsoever you feel like doing, do. But if you decide that things are not as

they should be and you would like to change them, do meditations and book for the Soma group, mm? Good!

[The Enlightenment Intensive group are present. A group member said that during the Kundalini meditation he had fallen down and cried: And then I went for a walk and everything I saw was just absolutely perfect... just absolutely beautiful.]

It is perfect. It has been perfect from the very beginning. It has never been otherwise. It is just that we don't have the eyes. Sometimes when the eyes open, you suddenly realise the perfection. Everything is perfect. Good!

[A group member says he feels scared, and... so grubby and dirty.]

Mm mm, you must have been taught great ideals in your childhood [a chuckle]. Whenever people are taught great ideals, they start feeling dirty and guilty and this and that. Because those ideals are foolish and impossible; nobody can fulfill them. So whatsoever you do, you always fall short, you are always a failure because the ideal is impossible. It is inhuman. They call it super-human. It is inhuman. But it becomes a torture, a self-torture, and then whatsoever you do is wrong. That's what is creating the trouble for you. You are dirty because of ideals. So drop the ideals and just be.
I don't see any dirt anywhere in you. I see a beautiful human being.

There is nothing wrong. It is just that you have an idea that things should be like this and like that and they are not, because they cannot be. So drop those ideals. Become a realist. Once you become a realist, everything seems to be just beautiful and perfect. When you don't have any ideal of perfection, everything is perfect because there is nothing with which to compare it and condemn it.

When you have an ideal, everything is imperfect; you have something to compare. And that ideal is like an horizon; you never reach it. The closer you move to the horizon, the farther away the horizon goes. An horizon is not a reality. It is just illusory -- an illusion that somewhere the earth meets the sky. They never meet anywhere.

The horizon is just a mirage. It appears, but it is not, so when you go towards it, it goes on moving farther away. All ideals are mirages, so drop them and be a realist. Listen to the facts.

This world is the only world. And the way you are is the only way you can be, so enjoy it. Don't waste time. Accept yourself. This is the way God has chosen you to be, or the way God has chosen to be in you. Now there is no going back. There is no possibility to drop yourself. Accept and float with reality.

And I don't see any dirt. I don't see anything to condemn. But for centuries the mind has been conditioned to condemn. That's a great strategy in the hands of the politician and the priests: create guilt inside you and then they can manipulate you. To manipulate a human being is the worst crime one can commit. I don't see that there is any problem, because I don't want to manipulate you.

If I create a guilt, I manipulate you; manipulators always create guilt. It is up to you to be alert and not to be manipulated by people. Hiding behind your ideals are the priests and the politicians. Once you drop the ideals, you will see all the politicians and priests dead, and you will be completely free and liberated.

[A group member said: I felt like I was half being born. There were contractions, but I wasn't coming out.

I always feel that I'm trying too hard... that I'm out there trying when I should be (motioning in towards herself)...]

No, you try a little more; because if you don't try, things won't happen to you. There are two types of persons: one type to whom things happen only with effort, and one to whom things happen effortlessly. If the first type tries effortlessness, he will be a failure. If the second type tries effort, he will be a failure.

You are a yoga type. Effort is just a natural element to you. Zen or Tao won't suit you. You have a tremendous willpower and you can do much. So don't be worried. There are many people here of the second type and they may create trouble for you. Don't listen to anybody. It is a question of your own understanding about yourself.

You will come out of it; doing, you will come out of it, but first you will have to go headlong into it to the very extreme. You will fall out of it but that will happen only when you have reached to the very

extreme of effort. When you have done that, when you have done all that can be done and nothing is left -- you are exhausted, spent -- you will fall and then effortlessness will start.

But right now if you start from the middle, you will be stuck. That's what the significance is of your feeling that you are being half born. You are in the middle. Now if you stop effort, you will be neither in the womb nor in the world. You will be just hanging midway. half and half. You have come halfway through your effort. Now make a little more effort. You are not going to lose anything by it, but you are going to gain everything.

[Osho asked her how she had found Encounter group. She said that she had become engaged in a battle of ego with the groupleader.]

[chuckling] You are an egoist. All people who have wills have egos, so hard effort is going to be needed to burn it. There is no other way. So in the camp, make every effort possible... wild and mad, not less than that !

[A sannyasin says: there has been a woman in my life for the first time... I'm not in love -- it's too strange an experience for me to feel anything I've not experienced before....]

Whatsoever it is, allow it to happen. This paradox is something very natural. Whenever there is a question of choosing, when half of your being says 'Do this' and half of your being says 'Do that', then paradox arises and man becomes ambiguous. Ordinarily this split never comes to a focusing, but whenever there is a real choice -- for example to be alone or to be with a woman -- then there is a real problem. And you cannot do both. To be with a woman, it is impossible to be alone. One woman is enough of a crowd.

If you want to be alone, it is impossible to make any approach towards a woman, so the problem comes to a very critical edge and one has to decide. But I would like you to love with the woman and to try to be alone. It is difficult -- that's why it looks paradoxical -- but it is possible. It is very difficult to be alone with a woman, but to be alone and to be alone is meaningless. You can be alone when you are alone, but it is meaningless; the contrast is not there. The figure is there but the field is not.

To be alone and with a woman is paradoxical, but if you can make it possible, it will give you such a sharpness of aloneness that nothing else can give. So on the one hand I say it is very difficult to be alone with a woman, and on the other hand I say that if you can be alone with a woman, only then you have aloneness. Otherwise it will be loneliness, not aloneness. Life exists through paradox, so whenever there is a paradox, don't try to avoid it.

It is very much simpler to choose one and to avoid the other, but then you are denying something of your being. That denied part will take revenge. Sooner or later it will overpower you. That denied part becomes very powerful. Then you will be pulled towards a woman and you will not be alone. You will be completely overpowered by her because the denied part will take revenge.

And again you will wish to be alone -- because nobody likes to be overpowered. It is a sort of slavery, a bondage, a commitment. One wants to escape from it.

This is the whole problem of man -- love and freedom. These two words 'love' and 'freedom' are the most important words in the human language. That man is the greatest man who has become efficient in managing both together. He's almost superhuman. He has arrived. He does not lose his love because of freedom and he does not lose his freedom because of love. He lives free in love. He lives in freedom and loving. In fact that is the goal and the destiny. That is what maturity is.

It is very easy to choose one -- to choose love and drop freedom -- but then you will always be haunted by freedom and it will destroy your love. Love will look as if it is against freedom, inimical to freedom, antagonistic to freedom. How can man leave freedom? It cannot be left even for love.

By and by you will become fed up with love and you will start moving to the other extreme. One day you will leave love and rush towards freedom. But just to be free and without loving, how can a man live? Love is such a big need. To be loved and to love is almost spiritual breathing. The body cannot live without breath and the spirit cannot live without love.

One day you become bored with your freedom because what to do with it? Of course you are free, but what to do with freedom? There is no love so nothing flowers. This way one moves like a pendulum swings -- from freedom to love, from love to freedom. This way the wheel can continue for many lives. This is how it has continued. We call it the wheel of life. It goes on rotating: the same spokes coming up, going down.

A man attains liberation when he comes to attain a synthesis between love and freedom.

So I will say don't be afraid. Nobody can take your freedom if you are really free. And if you are not really free, anybody is going to take it. It is only a matter of who takes it -- this woman or that; it doesn't matter. If you are not free, your freedom is going to be taken. But remember: only that which you don't have can be taken. Hence the paradox.

That which you have can never be taken. How can it be taken? If I am free, I am free. How can it be taken from me? Freedom is something intrinsic to me. It is not something that I have. It is something that I am. I am freedom, not that I possess freedom. Nobody can take it. I exist as freedom.

Then you can love and you can play many games of love... even of bondage. You can play many games of hide and seek. You can even play the act of being a prisoner and still you know that you are free. How can your freedom be taken? Who can take it? If you don't have it, then you are afraid. But then what is the point of being afraid? Somebody is going to take it. You don't have it.

So don't choose one, choose both; choose together. Move in love and remain free. Remain free but never make your freedom anti-love, otherwise you will remain mediocre. That's what has happened to all mediocres.

There are two types of mediocres in the world. One has chosen love and dropped freedom -- the ordinary, worldly man. Then there is another type of mediocre, the monk, who has dropped love and chosen freedom. But both are half, both are lopsided. Both are in deep trouble and turmoil and inner conflict because half of their being is starved, half of their being has become almost dead. And how can you live with a being half alive and half dead? It is worse than death. It is better to die once and for all than to die piecemeal.

So choose the paradox. Don't choose the alternatives that the paradox has given to you. Choose the whole paradox. Say, 'I will remain free and I will love.' It will be hard, it is going to be arduous -- all growth is. It is an uphill task, and the higher you move, the greater challenges are going to face you.

But that's what it means to be a man... a continuous acceptance of challenges, new challenges, because each new challenge brings a new breeze into your being, a new space to expand, to explode, to explore.
Choose both together and go on reporting to me how things are going, mm?

[A group member said she felt unhappy: I can't find anything in me that is strong, no willpower or anything that I can find.]

No, nothing is wrong in it. You are not the will type. You are just against her type [indicating the earlier sannyasin]. She is your enemy! [laughter] There is nothing to worry about. You are not a will type. Surrender is your way. You don't have any will. There is no need. You don't need any effort. You can reach without effort.

And sadness came because for the first time you became aware about this willlessness. You thought, 'Now I am nobody. I have no will.' You started feeling as if you are impotent, as if you have no power, and you are nobody. So because of your ideas, you created problems. This was a deep penetration into your nothingness. If you had known, you would have become so delighted.

She has a bigger problem than you [chuckling and indicating the earlier sannyasin again] because she will have to work hard and then she will come to the same point. She will have to pass through much effort and you can simply move, float, because the will is not there.

Will can become a great hindrance. So don't be worried about it. Sadness is your interpretation. You have penetrated a very deep layer of nothingness so you are not feeling who you are, where you are, where you belong. You have touched such a strange space -- and that is your reality. So delight in your having touched such a deep space within you. But that deep space is always empty and to reach that is the whole effort of all meditation.

This group has been really meaningful to you but you are feeling sad because you have a certain interpretation. Your interpretation is wrong. Drop it and you will feel so blissful. You have no problem. Will is not there, so you don't have any problem. When the wi!l is not there, you don't have any ego. Now don't suffer unnecessarily.

It is as if a man goes to the doctor and he thinks he has many big diseases and he has learned great names. The doctor examines him and he says, 'No, this disease is not there, that disease is not there.' And the man becomes sad because there are no diseases. 'So I am without disease? So this doctor is destroying all my topics of conversation? Now what will I talk about?' But the doctor is simply saying that you are not

ill.

But if you are thinking about illness too much, you will feel a little sad, as if something has been taken away from you. In fact he is saying that you are perfectly healthy when he is saying that you don't have any illness. If you don't have any will, you are perfectly healthy. Will is one of the greatest diseases.

So delight! Do this camp without will. Just enjoy. With no effort, dance, sing, sit silently. For this whole camp simply move will-less, egoless, and then tell me how much bliss arises. And drop your interpretations, mm? You are already happy! Good!

A Rose is a Rose is a Rose

Chapter #15
Chapter title: None

13 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607135
ShortTitle: ROSEIS15
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Video: No

[A sannyasin says: I'm going to be in a place where I'll have lots of temptation to drugs and sex. I feel as though I've really developed some beautiful meditative things for myself and I feel a bit apprehensive...]

You will have to be a little alert, because when there is nothing like meditation, there is nothing to lose. But when meditation starts and something is growing, there is much to lose.

The devil becomes a temptation only when God is very close by, otherwise not. The devil never goes to tempt devils -- never. He always goes to tempt a Jesus, a Buddha. The temptation is always when you have something to lose. So ordinarily I don't say to people to be alert about sex because they don't have anything to lose so it is perfectly okay. If they don't have anything to lose and they become too alert about sex, their alertness will function as a repression. It will not be a gain, it will be a loss.

But to you I would like to say to be alert because now you have something growing..It is very soft, fragile, tender. Just a small moment of unawareness and you can lose it. It can be crushed by anything.

And when energy is rising higher, sex can be dangerous. It pulls down the energy. It creates a contradiction in your being. One part is going higher and another part starts going lower. Then there comes a deep tension, a bifurcation. a split. So for you, the temptation is going to be there and you have to be alert. The greater the temptation, the greater is the possibility of being alert. So don't take it negatively. There is nothing to be afraid of. It's simply as it should be.

It is a challenge, and it is good. So when you are there be very watchful, be loving, and if sometimes sex happens as part of love, then there is nothing to be worried about. But it shouldn't be the focus. The focus should be love. You love a person, you share his being, you share your being with him, you share the space.

That is exactly what love is: to create a space between two persons -- a space which belongs to neither or belongs to both... a small space between two persons where they both meet and mingle and merge. That space has nothing to do with physical space. It is simply spiritual. In that space you are not you, and the other is not the other. You both come into that space and you meet.

Once it happened that I stayed with friends in Agra. They were two brothers, both mad and very rich people. I had never been to their place but they had been asking me again and again. Once just passing through, I stayed with them for four or five hours. I had known that both of them were a little neurotic, but their neuroses became clear-cut in those hours I stayed there.

The elder brother had come to receive me at the station and the younger came too, but a little late. So the older took me to his part of the house. I became aware later on that the house was divided in two. When the younger came back from the station, rushing, because he couldn't find me, he came into the common hall where I was sitting, just like this. They had a common hall in which both could come and go and then two separate parts of the house.

The younger brother said to me, 'Either come to my place or at least to this common hall where we can both sit. Otherwise I cannot enter his territory and he cannot enter my house.' They were very inimical to each other but even they had a common room where they could both come.

So even if two persons are not as they should be, they can still have a common room. Even neurotics can have a common room. And that is what love is. If it grows, then that common room becomes bigger and bigger and bigger and then both the houses are dissolved into it.

So sometimes if you share space with somebody, a husband or friend or anybody, and sex happens as a spontaneous phenomenon not something brooded upon, not something sought after, not something that you were planning, then it is not sexual. There is a sort of sex which is not sexual at all. Sex can be beautiful but sexuality can never be beautiful. Sexuality means cerebral sex: thinking about it, planning it, managing, manipulating and doing many things, but the basic thing remains deep down in the mind that one is approaching a sex object.

When you look to a person through sexuality, you reduce him to an object. He is no more a person and the whole game is only of manipulation. You are going to land in bed sooner or later. It depends how much you play with the idea and how much both of you prolong the foreplay. But if in the mind the end is just sex, then it is sexuality. When the mind has nothing to do with sex, then it is pure, innocent sex. It is virgin sex.

That sex can sometimes be even purer than celibacy, because if a celibate continuously thinks of sex, then it is not celibacy. When a person moves in a deep love relationship with somebody, not thinking about sex, and it happens because you share so totally that sex also comes in, then it is okay and nothing to worry about, so don't create guilt about it.

So two things: first, don't make sexuality a temptation. Don't allow it to tempt you. Be alert and don't allow it to become part of your mind. Relax and meditate and when the energy is urging you to become sexual, close your eyes and allow that energy to move upwards. But sharing a space with somebody and it just happens as pure, animal, virgin sex, and you have not been thinking about it at all, there has not been a single thought about it, but it is simply following as a shadow of your love, then it is perfectly alright. It is prayerful.

That's what the Bauls insist. [The Bauls are mystics who follow no creed, no ritual, but move individually... dancing, singing, loving. The word 'baul means 'mad one'.] That is the zenith of the tantra attitude. Energy has to move more and more towards your meditation. Much is going to happen. It is just a beginning... higher peaks will soon become available.

[A sannyasin returning to the West says: So much has happened. I don't understand it.]

There is no need to understand... and there is no way to understand. It is something that is always beyond understanding. When it happens, it is beyond understanding. When it is below understanding, it has not happened -- because it is a mystery, not an ordinary fact that you can understand. It is bigger than you. It is higher than you. It is deeper than you.

You are just a very small drop in it and it is oceanic. So how can the drop understand the ocean?

... Participate in it rather than trying to understand it. That way comes understanding -- participate in it, dissolve in it, allow it to overwhelm you and overpower you. Be possessed by it. And these are two totally different attitudes.

When we try to understand something, we are trying to possess it, we are trying to control it. Knowledge is control. Lord Bacon has said, 'Knowledge is power.' It is. That's what science goes on doing. Science tries to know things just to overpower them. Once you know them, you become the master.

Religion is, just the opposite, diametrically opposite. It is not a quest to know. It is a quest to be.

Whatsoever is happening, allow it to overpower you, not the other way round. Don't try to understand it. Let it understand you.

It is said that a young man, very full of ego, came to see a great sufi mystic, Hassan. The young man had reason to be egoistic. He belonged to the royal family and he had the Greatest teachers of his country to

teach him. He visited almost all the Feat masters available and had been to every enlightened person that he had heard of. He knew many things, he had collected much knowledge, and he was very intellectual. His memory was perfect, he could recite the whole of the koran, so of course there was reason to be egoistic.

When he came to Hassan, he started telling him that he had lived with this master and with that, that he had been reading this and reading that. Hassan started laughing, so the young man said, .'Why are you laughing?' He felt a little annoyed.

Hassan said, 'It would have been better if you had allowed those masters to study you, rather than your studying them. What a misfortune that you studied them and didn't allow them to study you. They should have studied you -- that would have been better!'

There are mysteries that you should not try to understand; rather, let the mystery understand you. That will give you a greater bliss. Let God understand you, let Him know you -- because there is no other way for us to know Him. Our knowing is going to be very limited.

So, I say, rather than knowing, participate. Whatsoever is happening is a mystique. It is not metaphysics. Be dissolved in it. Drop your mind, because the mind is continuously trying to understand something so it can control. Knowledge is violence and deep down it is conflict. Still deeper down it is fear.

That's why we are afraid of the stranger. Once you know who he is, from where he comes, to what community he belongs, you are less afraid because you think now that you know d little about him. When you have lived with him for one year, you are still less afraid because now you have seen his moods, his style and everything. If you have lived with him for twenty years, you become completely oblivious of him. Whether he comes or goes in the room makes no difference. But when you had met him on the first day, he was a stranger. You were afraid because you could not control him. Now you know how to control him.

So remember, the very urge to know is fear-oriented. Rather, participate, relax, give your hand to the unknown and follow it. Trust, and much more will happen.

You will come back soon. I will be waiting, Continue to meditate and continue to remember me.

[Osho spoke to a western sannyasin about her relationship with an indian sannyasin. Osho said to the woman that her boyfriend was a very innocent man and that he loved her very deeply. It hurt him very much to see her being loving to others, and what made the hurt worse was that he felt that there was nothing wrong in what she was doing, but he couldn't allow her to do it and feel happy about it; he could not allow her total freedom. He did not want to say anything to her about it, so was suffering much in silence....]

So you have to understand that. It is very difficult to find such an innocent man. And when you live with and love such an innocent man, you have to understand his ways also.

In the West that innocence is completely lost. Things have become very superficial. Nobody bothers. Even if you are holding hands with somebody, your lover does not bother -- not because he has given you freedom; in fact he does not care. The thing is very superficial.

Just a little understanding is needed. Nothing is wrong with you. You don't have any intention to do anything wrong to him. It is just that you don't know how an innocent man thinks, that's the trouble. He has never loved any girl before. He has never been with any woman before. He is absolutely virgin so he cannot understand you. You have loved other men, you have been with other men, and sometimes they come to you. Nothing is wrong in it and he understands that. It is not that he would like you to drop these things, but I would like you to.

He will never say anything; he will suffer. This is something which has disappeared from the world. Very few people are like that now. He can become hard. He can force himself to say that it is okay but then your intimacy will be lost and he will become hard. That's the only way he can tolerate it. Or he can become careless, but in both ways you will lose something of tremendous value.

So drop everything and just tell your other, your old boy-friends, that you are finished. Now be Indian. Enough of the Italian. You will gain much out of it.

[The woman said that she felt inexplicably angry when she heard Osho mention her previous boyfriend in lectures -- as he had done two or three times, when he had said that he was hard and had no sense of humour.]

[chuckling] No, nothing is wrong. This is just a fact. He is very closed and stonelike... an old orthodox type of yogi. In fact he is in the wrong place. He should have been in some old stupid ashram [laughter].

This is just a fact -- and he knows it, but it is difficult because he has lived with many gurus and they have corrupted him very deeply. He has become knowledgeable so now there is an investment in it also. If he simply relaxes, his whole investment, his whole ego has to be dropped -- and that he cannot drop.

He wants to drop the hardness but they are both together; they are pan of the one phenomenon. This is something to be understood because it can happen to anybody. Sometimes it happens that there is a certain thing inside you that you would like to drop, but a pan of it is so valuable to you that it gives you a very ego-enhancing feeling.

Both can be dropped together but they cannot be broken; they cannot be made separate. That's the trouble. And it is not so simple. Sometimes it is many things together, and one thing is very valuable to you and another thing is just dirty and you would like to drop it. But they are both together and there is no way to separate them.

So he has certain knowledge that he has accumulated from gurus and masters and this and that. And that is his only property, he has nothing else, so dropping that means becoming just a nobody. For that he is not ready. With all that foolish knowledge he has accumulated hardness, because those masters and yogis and people like that are just neurotic people. They are hard on themselves, they are hard on others. They don't have any compassion. They don't know anything about love. They are against love. They are against life. They are people who are against God really.

So they make you very hard, very stonelike. In fact they call it 'sadhana', to become hard so that you are not troubled by anything. Nothing impresses you, nothing gives you a trembling, so of course the flower becomes stone. A flower has to remain fragile if he is to remain a flower.

[Osho said it hurt him to recognise that he was hard and that because of that he couldn't love, couldn't melt.

The woman asked why she should feel angry about him. She said she felt loving when she saw him but other times there was anger there.]

Because it has remained incomplete. You wanted to be with him and he was unapproachable. You tried hard to find the door and he was locked from everywhere. His citadel is very strong; in fact he lives in a tomb.

This is something to be understood. If you can love a man, you can forgive him and forget him also, but if there is a man with whom you have tried all the ways possible and you could not succeed, your ego is carrying something. Your ego is carrying a sort of defeat, a failure, that you were not able to conquer this man.

And he is feeling very good about it -- another woman defeated again! He has become harder still than before he met you because now he knows that he has dropped one temptation. He is on a higher esoteric level now. This is what is pinching and hurting you -- that you couldn't destroy this ascetic. That's the anger, nothing else.

[Osho said it was not good to carry this, and that she should recognise that the anger was because of a sense of defeat. He said there are millions of people -- you cannot win them all....]

... and there is no need, otherwise you will miss your whole life. If you can love one person totally that's enough; that is the fulfillment.

[A sannyasin says: I realise that during the groups I lost my image and that's why I have been feeling so confused. And now I'm trying to catch it again.]

No, don't catch it. The old image is not worth it. Find a new image. Never go after the old. Gone is gone and the old is dirty. Find something new, fresh. When the fresh is available, why go for something which has been used too much? It is secondhand. A brand-new image is possible... just from the showroom [laughter]. So why be worried about the old?

[He answers: Because I don't like myself and I don't find anything good in myself. So trying to build up a new image is too difficult for me because I catch something here and there from people I know, and it's just imitation.]

No, the new image cannot be built really. If you build it, it would be old because you will be the builder. You are nothing but your past, so it will be manufactured by your past. If you build it, it will be old.

A new image arises; it is not built. You can do only one thing: you can drop the old, that's all. Wait. There is nothing to be done. Just drop the old. The new will emerge and then it will be unlimited and you will be able to love it.

You nave not been able to love it because it was never your image. It was given to you by others -- your parents, society, this and that. It was just fragmentary. It was almost like a jigsaw puzzle, as I see it, inside you. So you were holding this fragment back, somehow trying to make a pattern out of it and always something was missing. It was never a whole. It was not a gestalt but just fragmentary things you had collected from everywhere, from junkyards, and which you were trying to make something of. Hence you cannot love it because it is rotten.

The whole arises; it cannot be made. It is organic... it is natural. It cannot be manufactured. Who will manufacture it? It comes from God. That's what I mean when I say that it comes brand-new from the showroom. It arises. You are just a witness to it. You are not the one who is making it. It is God or the whole who makes it; you simply witness it. It is a sheer wonder. One stands in awe. One cannot believe one's eyes. And each moment that fresh image is coming into being but because of the old, you never see it. You don't allow it to assert itself.

So this time do one thing: don't try to create a new image. If it is not coming, wait. If it is not there, remain with it. Be without name, without form, without any image. Be imageless. This time don't manufacture it. It will be a little hard but soon you will see that without your creating it, it is coming. And then you will be able to love it. It is so beautiful.

It is always beautiful, because that new thing that comes to you is divine. It is nothing to do with you or with anybody else. It is always fresh. It is just like the morning... always fresh. One simply loves it. Just wait, expectant. Something is ping to happen. You don't know exactly what it is, nobody knows,'but something is going to happen. It always happens. The world is nothing but a continuous happening, a continuum of happening. It is already happening.

Please don't propose anything. God has His own plan. Let Him propose; don't you dispose, that's all. Just wait, and moment to moment see how one can live without an image. By and by you will see something arising in you which is not your construction. You have not done anything. You will not find your signature on it. Then it is tremendously beautiful. It has a grace and a dignity, a glow of the unknown. Just wait, expectant. It is almost certain.

I was reading an anecdote. A woman went to a doctor with a very big belly and the doctor said to her, 'Are you expecting?'
She said, 'No, I'm absolutely certain!' [laughter]
You may not be able to see the belly. I can... it is absolutely certain!

[The Encounter group was present tonight. Osho has said about it:]

People have to be brought back to their bodies. They have to be pulled down from their heads and spread all over their bodies. Once they are in the body, everything becomes possible because they become alive and sensitive. They become pan of the animal world to which they belong -- to the trees, to the animals, to the birds.

[The group leader said: We were a bit more tough in this group, as you suggested last time. One or two people dropped out -- not because we were tough with them, but because they saw things happen in the room. But when they left it seemed that the room was lighter but deeper too.]

Don't be worried about somebody leaving. But you have to be hard and tough. Only then work can happen, otherwise not, because the time is so short. And if somebody leaves, it is for him to decide to or not.

[A group member said she always felt very dull and lethargic after the groups.]

That too is natural, because a group is a very intense activity, so for a few days one needs to sleep, rest. Even love will be a distraction from rest. That's why you feel dull. With just two or three day's rest, by and

by you will find your energy coming fresher, younger, more vital than ever. Then you can move into relationship.

A gap is needed. That gap is for rest. You have done so much work, mentally and bodily, that right after the group you cannot move in ordinary life. I am thinking that later on when we have better facilities in the ashram, after a group a three-day complete rest is needed -- just relating by the side of a swimming pool or resting in a hot bath or sleeping under a tree.

When one feels like eating, one eats; like resting, one rests. Just a total holiday for two or three days after each group. That will help very much. Sooner or later we will manage it.

[A sannyasin says: I'm very confused about my relationship with you and I just don't know what to do. I'm very tense and worried and I feel that maybe in a way I should just let go

I feel that there are so many possibilities and that everything's changing all the time.]

Just let go. Don't force anything. Whatsoever you do, nothing can be forced. Things happen on their own. Just let go and there will be no tension and no problem and no confusion.

Don't have any ideas about life. Let life have its own way. You just go with it. Whatsoever happens is good. That should be the attitude, the basic prayerful attitude. Say 'yes' whatsoever happens. What else can one do? Be a total 'yes'. Then there is no confusion, no conflict, because you are not moving upcurrent. Just float with the stream.

A Rose is a Rose is a Rose

Chapter #16
Chapter title: None

14 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607145
ShortTitle: ROSEIS16
Audio: No
Video: No

Prabhu means god and prakash means light -- God's light. And that's what every human being is. So feel more and more full of light. That's the way to come closer to the original source. Feel more and more full of light. Whenever you close your eyes, just see light streaming all over your being. In the beginning it will be imagination, but imagination is very creative, and to you it is going to be very creative.

So just imagine a flame near the heart and imagine that you are full of light. Go on increasing that light. It becomes almost dazzling... dazzling! And not only you will start feeling it; others will also start feeling it. Whenever you are close to them, they will start feeling it, because it vibrates.

It is everybody's birthright but one has to claim it. It is an unclaimed treasure. If you don't claim it, it remains dead, buried under the ground. Once you claim it, you have claimed your own inner being.

Light is going to be your centre of focus. So wherever you see light, feel deep reverence. Just something ordinary -- a lamp is burning, and you just feel a deep reverence, a certain awe. In the night there are stars... just watch them and feel connected. In the morning, the sun rises. Watch it and let the inner sun also rise with it. And whenever you see light, immediately try to make contact with it -- and soon you will be able to.

Imagination is going to be your path, so never deny imagination. It is the only creative faculty in man, the only poetic faculty, and one should not deny it. Denied, it becomes very revengeful. Denied, it becomes a nightmare. Denied, it becomes destructive. Otherwise it is very creative. It is creativity and nothing else.

But if you deny it, if you disown it, you start a conflict between your own creativity and yourself, then you are going to be a loser.

Science can never win against art and logic can never win against love. History can never win against myth and reality is poor compared to dreams, very poor. So if you carry any idea against imagination, drop it. Because we all carry it -- this age is very anti-imagination. People have been taught to be factual, realistic, empirical and all sorts of nonsense. People should be more dreamy, more childlike, more ecstatic. People should be able to create euphoria. And only through that do you reach to your original source.

That is the meaning of God being creative, or of God being the creator. He must be a tremendously imaginative person. Just look at the world! Whosoever created it or whosoever dreamed it, must be a great dreamer... so many colours and so many songs. The whole existence is a rainbow. It must come out of deep imagination.

In the East Hindus call 'maya', illusion, God's greatest power. They say God creates through maya. 'Maya' means the dream faculty, the imaginative faculty. Take the imagination from a poet and he is an ordinary man. Take imagination from God and He is nothing. Take imagination from a painter and he remains a technician. All glory is lost. And man is losing religion because man is losing imagination. And as I can see you, a great imaginative heart is there in your heart, waiting to flower. Help it.

So be emphatically imaginative. Allow it full functioning and everything is going to happen through it. God is to enter in you through your dreams. So dream... and dream with a full heart.

A dream has its own reality, a separate reality, but its own. And it is closer to the reality than what we see with our eyes in the outside world, because it is closer to the subjectivity. So don't be worried that it is imagination, don't bring in that question. Just move into it, allow it, play in it.
Much is going to happen, so be expectant!

[A sannyasin, recently arrived from Italy, said things were going well there save for the usual difficulties.]

Difficulties are always there. They are part of life. And it is good that they are there, otherwise there would be no growth. They are challenges. They provoke you to work, to think, to find out ways to overcome them. The very effort is essential. So always take difficulties as blessings.

Without difficulties, man would be nowhere. Bigger difficulties come -- that means that God is looking after you. He is giving you more challenges. And the more you solve them, the greater challenges will be waiting for you. Only at the last moment, difficulties disappear, but that last moment comes only because of difficulties, otherwise it will never come.

So never take any difficulty negatively. Find something positive in it. The same rock blocking the path can function as a stepping stone. If there were no rock on the path you would never rise up. And the very process of going above It, making it a stepping stone, gives you a new altitude of being. So once you think about life creatively, then everything is useful and everything has something to give you. Nothing is meaningless. And when your vision becomes wider, everything falls together and becomes a whole, an organic whole.

Friends are needed and enemies too, otherwise friendship will lose all meaning. Light is needed but darkness too, otherwise light will be just flat; it will not have any depth. Flowers are good and thorns are also good... a great necessity. Without thorns, flowers won't be so beautiful. Against what will they be beautiful? Thorns become the background. Pleasure is there because pain is there. Without pain there would be no pleasure.

So a man of understanding accepts all and tries to find how to use everything creatively. Then one fee!s thankful to God for everything that has been given: pain and pleasure, birth and death, beautiful high moments and very sad low moments. For all, unconditionally, one feels grateful.
That's what a religious man is -- an unconditional gratitude.

[A sannyasin says: Every day is different.]

Every day is different, and if sometimes you cannot see the difference that simply means that you are not seeing rightly.

Nothing is ever repeated. Repetition does not exist. It is always fresh, utterly fresh. But if we look through the past, accumulated thoughts, the mind, then it can appear like repetition. And that's why the mind

is the only source of boredom. It makes you bored because it never allows the freshness of life to be revealed to you. It has a certain pattern. It goes on seeing things in the same pattern.

If life seems to be repeating itself, then always remember it is not life, it is your mind. The mind makes everything dull, flat, one dimensional. Life is three dimensional but the mind is one dimensional. Life is very colourful. The mind is just black/white. Life is like a rainbow. Between black and white there are millions of nuances of light and colour and shade. Life is not divided between yes and no. The mind is divided. The mind is aristotelean. Life is non-aristotelean.

And once you have a fixed idea -- as we all have because we have been brought up that way.... We have been hooked from the very beginning with the mind, so much so that we have completely forgotten that we are separate from it. Your mind is not like a dress; it has become like your skin. You can't see how to get out of it, how to jump out of your skin. It is not a dress, so you cannot undress.

It has become so close. It has been taught and forced through praise and punishment and through all sorts of manipulations, so that one has become completely fixed with the window. One cannot move, and the frame of the window has become the frame of existence. You look from the window towards the sky. The sky seems to be framed. The frame is not there in the sky. It is your window. But if you don't know how to come out of the window, the sky is framed. Otherwise the sky is unlimited.

I can see that you are feeling new every day because the mind is getting a little looser. Sometimes there are moments when you can slip out of it. They are rare moments, not very often, but even if once in a single day for a split second you can slip out of the mind, that is enough to fill twenty-four hours with beauty. That one drop becomes almost a nectar. It is enough for twenty-four hours to live and delight and thrill and vibrate in a totally new way. And, by and by, more and more moments will be coming because the more you understand how to.... It is a knack -- slipping out of the mind. It is not a technique so it cannot be taught. You can catch it, but it cannot be taught. It can be caught but not taught.

And that is the whole meaning in the East of 'satsang' -- to remain with someone who is without a mind... just in his presence, in deep love... so that something becomes like an infection and you start finding the knack of it. By and by you slip out of the mind. In the beginning they are rare moments, then they are more easily available. Then one day suddenly you see that for moments, for minutes, you have been out of the mind. When you are out of the mind, you are also out of the body.

In fact when you are out of the mind, you are out of time and space. Then there exist no limitations of any sort. You are simply one with this expanding universe. You are made of the same stuff as this whole blissful universe.

You come back again and again into the body, but then the body is also totally new because your vision has changed. Then it is no more a body of death. It is a body of life. It is no more condemned like a sin. It becomes a shrine, a temple of God. And one day the ultimate revelation happens -- that the mind is also beautiful. But that happens only when you have been very much out of the mind and then you come back into it. You are free of it then.

It is as if you are imprisoned. In the prison there is a beautiful garden but how can you enjoy it? It is a prison garden. Yes, roses are there -- better roses than you can find outside -- beautiful trees and beautiful flowers... the moon also comes and the sun, but how can you enjoy it? You cannot even see it because the imprisonment is so much. You are in slavery all around. You are crushed, so how can you enjoy the rose?

But one day you are freed from the gaol. For the first time when the message arrives that you are free, you can look around. Now roses are roses because you are free. Now they don't belong to your bondage; there is no bondage now. For the first time you can see the beauty. And if you come as a visitor back to the gaol some day, you will be able to enjoy it tremendously because it is no more a gaol to you.

The same happens when you are in the body and in the mind like a slave. You cannot enjoy it, you don't know the beauty of it; it is impossible. But once you start slipping out and coming back, slipping out and coming back, by and by you become aware of the sheer delight of the body and the sheer delight of the mind. Then you can enjoy both.

And that's what my insistence is: that a real man of understanding enjoys both the worlds together because he is no more engaged anywhere. He is not of this world and he is not of that world. Both the worlds are two alternatives in which he can move freely. He can enjoy food, he can enjoy clothes, he can enjoy a house, he can enjoy a friendship, a love affair. And he can enjoy prayer and meditation and God. And all alternatives are available to him. He does not exclude anything. His life is inclusive. He has no denied part.

Then one becomes whole. One becomes healthy. All wounds heal. One becomes holy. So allow these

moments and when they come, cherish them. Chew them and digest them so that they come more and more. Make more and more friendships with these moments so they start almost hanging around you.

The more you love these moments, the more they will be coming. They will become your welcome guests. And one day it happens that just out of sheer accumulation, a point comes... just as when you heat water to one hundred degrees and the water evaporates. Go on collecting these small moments, one degree by one degree. One day, one is simply surprised -- it comes to the one hundred degree point and suddenly there is a one hundred and eighty degree turn, a conversion. Then this world is never the same again. God has entered into it. He is luminous everywhere.

People are not aware, that's why they go on living the way they do, otherwise they would be simply shocked at how much they are missing. We are living at the minimum when the maximum is available. We are living in the porch of a palace. We have made our houses there and we think everything is perfectly good. We are just in the porch and the palace is just near by! Just a little effort and the doors of the palace can open. But we have not even knocked. Jesus says, 'Knock and the doors shall be opened unto you. Ask and it shall be given to you.'

Seek, knock, ask... just for the asking's sake. But we never knock at the door of life.

That knock is what meditation is all about -- not being ready to live at the minimum, a revolt against the minimum and an effort to live at the maximum, like a torch burning from both ends. Many people have settled, millions have settled for nothing, when all is possible.

So something is growing. It is bound to be very fragile in the beginning. One can lose its track very easily, so don't lose it. And when these moments come, drop everything. Those moments are of prayer -- when you see life new, when your eyes are clear and there is perception and clarity. Just enjoy those moments -- it is pure enjoyment -- so they come more and more. Whatsoever you enjoy comes more and more.

A Rose is a Rose is a Rose

Chapter #17
Chapter title: None

15 July 1976 pm in Chuang Tzu Auditorium

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Deva means divine and mradula means softness -- divine softness. And I give this name to you for a certain purpose, so that it becomes a constant remembrance. Be soft.

The soft always overcomes the hard. The soft is alive, the hard is dead. The soft is flower-like, the hard is rock-like. The hard looks powerful but is impotent. The soft looks fragile but it is alive. Whatsoever is alive is always fragile, and the higher the quality of life, the more fragile it is. So the deeper you go, the softer you become, or the softer you become, the deeper you go. The innermost core is absolutely soft.

That is the whole teaching of Lao Tzu, the teaching of Tao: be soft, be like water; don't be like a rock. The water falls on the rock. Nobody can imagine that finally the water is going to win. It is impossible to believe that the water is going to win. The rock seems to be so strong, so aggressive, and the water seems to be so passive. How is the water going to win over the rock? But in due course the rock simply disappears. By and by the soft goes on penetrating the hard.

The hard disappears like sand. All the sand in the ocean is nothing but rocks of the past... defeated rocks, defeated hardness. It takes time for the soft to win but eventually it always wins. The hard is the male

element, the soft is the female element. The female looks very very fragile; the male looks very strong -- but finally the woman overcomes the man, finally she conquers. Of course her way of conquering is not like conquering at all. She surrenders. That is the watercourse way.

She surrenders, and through surrender, she wins. She accepts the defeat with deep gratitude and love, not as defeat at all -- and that is her victory.

So let it be a continuous remembrance. Whenever you start feeling that you are becoming hard, immediately relax and become soft, whatsoever the consequence. Even if you are defeated and momentarily you see that this is going to be a loss, let it be a loss, but become soft -- in the long run, softness always wins.

And remember that man and woman is not just a biological and sexual differentiation. It is a differentiation of ultimate energies. So never be a man. And this has to be understood -- that a woman is not a woman for twenty-four hours, and a man is not a man for twenty-four hours. There are soft moments in a man's life when he is more feminine than manly. There are hard moments in a woman's life when she is more male than female. So it is a shifting emphasis. One moment you are a man, another moment you are a woman. One moment you are flower-like, another moment you become rock-like. One moment you are a waterfall, and another moment you are just a hard rock blocking the path.

So whenever you remember, relax and become feminine again. Let it become a constant reference. Again go on falling back to the feminine -- and through it will come your liberation. So, softness is going to be your sadhana.

[A sannyas says he has a recurring sickness over the last ten years. He thinks it may be because he is going faster than his body can keep up: I guess I go off-centre and then the body goes right down.]

Your understanding seems to be on the right track. Everybody has to understand his body's functioning. If you try to do something which is more than the body can tolerate, then sooner or later you will fall ill..

There is a certain limit you can pull on against the body, but that cannot go on forever. You may be working too hard. It may not look too hard to other people, but that is not the point. Your body cannot tolerate that much; it has to rest. And the total result will be the same. Rather than working for two, three weeks and then resting for two or three weeks, work all the six weeks and reduce the work to half... simple arithmetic.

And this is very dangerous because it can destroy many fragile things in the body -- being continuously overworked and then exhausted, depressed, and lying down in the bed and feeling bad about the whole thing. Reduce your speed, move slowly and do it in an all-round way. For example, stop walking the way you walk. Walk slowly, breathe slowly, talk slowly. Eat slowly; if you take twenty minutes usually, take forty minutes. Take your bath slowly; if you usually take ten minutes, take twenty minutes. All around, the activities should be reduced to half.

It is not only a question of your professional work. The whole twenty-four hours should be reduced, the speed brought back to the minimum? to half. It has to be a change of the whole life pattern and style. Talk slowly... even read slowly, because the mind tends to do everything in a particular way.

A person who is too much of a worker will read fast, will talk fast, will eat fast; it is an obsession. Whatsoever he is doing, he will do fast, even when there is no need. Even if he has gone for a morning walk, he will go fast. Going nowhere... it is just a walk, and whether you go two or three miles makes no difference. But a man obsessed with speed is always speedy. This is just his automatic mechanism, automatic mechanical behaviour. It becomes almost inbuilt. So you stop this.

From today, reduce everything to half. T'ai Chi will be very good for you. You will enjoy it tremendously. Stand, stand slowly, walk slowly -- and that will give you a very deep awareness also, because when you do a certain thing very slowly -- for example, moving this hand very slowly -- you become very deeply alert about it. Move it fast and you do it mechanically.

If you want to slow down, you will have to slow down consciously; there is no other way. Do this for two weeks and then tell me how you, feel. You have been doing more than your body can keep pace with so the body drops, collapses.

[The sannyasin adds: It scares me to think that my capacity for work may be so small.]

No, no, it is not a question of capacity. It is simply a question of speed. Everybody has his own speed

and one should move with one's own speed. That is natural to you. It has nothing to do with capacity. You can do enough work with this much movement, and I think you will be able to do more. Once you come to your right rhythm, you will be able to do much more.

It will not be hectic, it will run more smoothly, and you will be able to do much more. There are slow workers, but slowness has its own qualities. And in fact those are better qualities. A fast worker can be quantitatively good. He can produce more quantitatively, but qualitatively he can never be very good. A slow worker is qualitatively more perfect. His whole energy moves into a qualitative dimension. The quantity may not be much, but quantity is not the point really.

If you can do a few things, but really beautiful things, almost perfect, you feel very happy and fulfilled. There is no need to do many things. If you can even do one thing which gives you total contentment, enough; your life is fulfilled. You can go on doing many things and nothing fulfills you and everything makes you nauseous and ill. What is the point of it? And there is no criterion.

A few basic things have to be understood. There is no such thing as human nature. There are as many human natures as there are human beings, so there is no criterion. Somebody is a fast runner, somebody is a slow walker. They cannot be compared because both are separate, both are totally unique and individual. So don't be worried about that. This is because of comparison. You see that somebody is doing so much and never goes to bed and you do something and have to go to bed, and so you feel bad and think your capacity is not as much as it should be.

But who is he and how are you going to compare yourself to him? You are you, he is he. If he is forced to start moving slowly, he may start getting ill. Then it will be against his nature. What you are doing is against your nature -- so just listen to your nature.

Always listen to your body. It whispers, it never shouts, because it cannot shout. Only in whispering it gives you messages. If you are alert, you will be able to understand it. And the body has a wisdom of its own which is very much deeper than the mind. The mind is just immature. The body has remained without the mind for millennia. The mind is just a late arrival. It does not know much yet. All the basic things the body still keeps in its own control. Only useless things have been given to the mind -- to think; to think about philosophy and God and hell and politics.

[Osho said that the most basic functions -- breathing, digesting, the circulation of blood -- are under the control of the body, while only the luxuries are given to the mind.]

So listen to the body, and never compare. Never before has there been a man like you and never will there be. You are absolutely unique -- past, present, future. So you cannot compare notes with anybody and you cannot imitate anybody. So drop that idea. For two weeks, slow down. Start from this moment.

When you go back to your place, go slowly! Very slowly, as if you are moving in T'ai Chi.

[A sannyasin said she did not have any feeling in her legs below the knees.]

Then you don't have earth contact. There are people who have forgotten their legs completely, and if you forget the legs, they are neglected. They need care.

Many people live above the knees and they rarely become aware of that. But if you live above the knees, there is a gap between you and the earth -- and the earth is the mother. This is a symptom that you were never deep in love with your mother. This happens only to people who have never been in love with the mother. They lose contact with the earth, because the earth is the mother, and the air is the father. So people who do not have good contact with the father always have breathing trouble. They breathe very shallowly.
It can be changed; there is nothing to be worried about.

[Osho suggested that she stand barefooted on the earth and try to make contact with the earth from inside, forcing her being to flow below her knees. While she was doing this, she should breathe deeply, which would force energy towards the sex centre and help a grounding to happen. Osho said that after a few days she would begin to feel the vibration of her being moving towards the magnetic pull of the earth, and the earth moving towards her.

Secondly he suggested that a hot shower immediately followed by a cold one would be helpful to encourage the body to shrink and contract, and that each night before going to sleep, she could massage her feet in a downward motion.]

[A sannyasin said: I've felt some confusion since you've been talking about different paths [at the morning discourses]. I feel that I naturally want to go the way of music and love and yet I've been doing Vipassana. Now I feel there's some kind of division.]

So you have been tricked by what I have been saying? [chuckling] I create such situations -- otherwise you would have no problems! These situations help, because if confusion can come, that simply shows that it was possible for the confusion to come.

There is no need to be worried -- you are going perfectly well. And when I am talking, I am talking to so many persons, so everything I say is not to be applied to you, otherwise you will be constantly spinning; you will never be out of it. I go on saying so many things because there are so many people. I am not talking to one, I'm talking to many people. So always listen to what suits you and if you are going well, don't get disturbed.

You are going well, so there is no need to divide, no need to think about what to choose. Your problem has simply been created by you; it is not there. It is just imagination. So you have to remember now, because I will go on talking. So whenever you have found the right path for you, when you are listening to me, don't disturb it again and again. If you are feeling peaceful, calm, happy -- and you were -- then there is no need to disturb anything. This is just greed that creates trouble. ,The greed says, 'Look, something more may be possible,' so you choose the path of love or the path of meditation. There are no paths! [laughter]

One is simply there already, so there is no need for any path. Paths are needed because people want to go somewhere, so what to do? You are already there.
There is no need to go anywhere. Reality is pathless.

Now I am trying to create more confusion [laughter], but if you understand me rightly, then you will never be confused.

[The sannyasin answers: I just feel that I'm here with love and trust and that's all that matters.]

That's enough. Just continue as you are doing. But I will continue... you will have to be alert. That is part of being here with me. When I see that I put out the trap and you don't fall into it, then I will be very happy.

A Rose is a Rose is a Rose

Chapter #18
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Anand means bliss and bhakta means devotion, a devotee. And that is going to be your path.

[Osho said that Bhakta should make it his very style of life to be loving, whether someone was present or not, for the emphasis should be not on the object of love, but on the feeling of love itself. Whatsoever you regard with love, with respect, becomes a person and is no longer just a thing....]

So, for a loving person the whole world becomes luminous with personality. That's what God means. There is no way to approach God directly, only through love. So slowly go on giving things a personality. And that depends on your attitude and how you approach them. You can go to the tree and touch it as if you are touching your beloved. In that moment that tree becomes your beloved, because it is you who creates your world.

So, devotion is nothing but a tremendous creativity and the whole world is by and by transfigured, transplanted into a new dimension. Everything becomes luminous with personality. Nothing is a thing... everything has a soul. You impart the soul, or it has always been there but you were blind. Love opens your eyes and you discover -- yes, that is more correct: you discover the soul.

So let it be a continuous adventure. Look at things, look at people, at the sky, but let love be flowing. Your love will create the world around you, a new world, a new being That new being is what in the old ages people used to call God. God is not somebody sitting somewhere. Unless you impart godhood to existence, God is nowhere to be found. Unless you create Him, He is nowhere. God exists in the love of the devotee. You get me? In the love of the devotee, God exists.

So if somebody says, 'I would like to know God,' he is asking the wrong question. He should ask, 'How should I create my God ?' That is the right question. If somebody says, 'First I will have to find Him and then I can worship and pray,' worship is never going to happen to him, because in the first place you have to create God. You have to create the temple and you have to create the God who makes His abode in that temple.

Devotion is that creativity, that poetic way of looking at the world. Romance in the eyes is what devotion is. Poetry in the heart, that's what devotion is.

So let that by and by be imbibed by you. Create your God, because there is no other way to find Him. So only great creative people can find God. Others simply waste their energy and time. It is not a question of logic. Logic is a very destructive force. It is a question of love.

So from this very moment start moving in a very very loving way. If somebody comes, even if he is not good to you, still he is God, but God is not choosing to be good with you in this moment, so okay. But that doesn't make any difference. Even if somebody comes and kills you, it is God who has become the murderer. Good if He chooses that way, but don't take the godhood from the person. He may be a murderer but he remains a God. Somebody insults you, he is very antagonistic and full of hatred for you; that makes no difference... God is playing that way.

It is said about Mansoor, the great sufi mystic, that when he was killed, he laughed. He was murdered, butchered, in a crueller way than Jesus. His limbs were cut one by one: first his feet, then his hands, then his eyes, then his tongue. He was killed pan by pan and it was a tremendous agony, but when he was being killed, he laughed. He looked at the sky and laughed tremendously. an uproarious laugh. People were shocked.. .they could not believe it -- 'Has he gone mad? This is no situation in which to laugh!'

And when somebody asked from the crowd, 'Why are you laughing, Mansoor?' he said, 'I am laughing because He cannot deceive me. In whatsoever form He comes, I will recognise Him. So I am laughing at Him!' He was laughing to God saying,'You cannot deceive me. In whatsoever form you come, I will love you ! You cannot trick me. I have known you and I have known you once and for all.'

So become a devotee. This is your name -- forget the old name. Now this is going to be your birthdate from now onwards. Remember this day as your birth. The old man is gone. Say goodbye to him, because he has brought you here.

Prem means love and Dhruva is the sanskrit word for the polar star. This is the star which is the most permanent, unmoving star. Everything goes on moving but this is the only star which doesn't move.

'Love is the polar star' -- that is the meaning of the name. Everything moves, only love never moves. Everything changes, only love remains permanent. In this changing world only love is the unchanging substance. Everything else is a flux, momentary. Only love is eternal.

So these two things you have to remember. One is love, because that is the only thing that is non-illusory. That is the only reality; everything else is a dream. So if one can become loving, one becomes real. If one attains to total love, one has become himself, the truth, because love is the only truth.

And the second thing, Dhruva. When you are walking, remember that something in you never walks. That's your soul, your polar star. You eat, but something in you never eats. You become angry, but something in you never becomes angry. You do a thousand and one things, but something in you remains absolutely beyond doing. That is your polar star. So walking, remember that which never walks. Moving,

remember the immobile. Talking, remember silence. Doing things, remember being.

Always remember that which is absolutely permanent, which never flickers, never wavers, which knows no change. That unchanging one within you is the real. And love is the way to find it. That's why I call love the most real thing. So love is going to be the path. And that polar star within you -- call it God, kingdom of the within, atma, soul, or whatsoever -- but that polar star, that permanent substance in you, your very essence, that is the goal. Love is the way.

The more loving you become, the closer you come to your polar star. The more unloving you are, the father you are from your polar star. So love really is nothing but closeness to one's being. That's why everybody is hankering for love so much because when love is there, you are. When love is not there, you are not. When love is not there, then you are just a dream. When love is there, then you are really tremendously real. Only in a few moments of love, one touches the substratum of life, the ground, the very ground. Love gives you a grounding... one feels rooted.

So love, and when somebody else loves you, allow it; never create any barriers. People do two wrong things. First, they make themselves so hard that they cannot love. And then when somebody comes and knocks at their door, they refuse, because by refusing love the ego feels very very good. The ego always feels good whenever love is refused because it feels powerful. Whenever love is accepted, the ego feels powerless.

If you love, the ego disappears. If you don't love, the ego becomes more and more concrete. So people don't love, and even if somebody wants to share his being with them, or her being with them, they refuse. They go on becoming more and more hard and father away from reality.

So remember two things: love is the way and the unmoving within you is the goal. That is the real self, the supreme self. The quality of that supreme self is witnessing. It only witnesses, it is not a doer. You walk; it witnesses walking. You eat; it witnesses eating. You become angry; it witnesses anger. It simply witnesses. It is just consciousness, that's all... pure consciousness.

So love and go on falling into that consciousness. And nothing else is needed. This is all religion is about. In these two words the whole religion can be summarised.

... it is the part that loves. So if you love, you fall into that part. It starts functioning, it becomes alive. If you don't love, it becomes dead, far away, distant.

One can live an unloving life when one is not in touch with one's own being. When you live a loving life, you live in touch with your being. Your contents are constantly in contact with your being.

So love is the way to reach to one's own self. The closer you reach, the more you become capable of love. The more you love, the more you become capable of reaching into your own self. So they are one in a way.

But about the ultimate being, nothing can be done. But about love, something can be done. You can be loving. You can be open. You can be in a let-go.

[A sannyasin returning to the West, said he wasn't aware of a sense of centredness in himself. Osho suggested he try concentrating his energy on the hara, the point two inches below the navel....]

That is the centre from where one enters life and that is the centre from where one dies and goes out of life. So that is the contact centre between the body and the soul. If you feel a sort of wavering left and right and you don't know where your centre is, that simply shows that you are no more in contact with your hara, so you have to create that contact.

In the night when you go to sleep, lie down on the bed and put both your hands two inches below the navel, and press a little. Then start breathing, deep breathing, and you will feel that centre coming up and down with the breathing. Feel your whole energy there as if you are shrinking and shrinking and shrinking and you are just existing there as a small centre, very concentrated energy. Just do this for ten, fifteen minutes, and then fall asleep.

You can fall asleep doing it; that will be helpful. Then the whole night that centring persists. Again and again the unconscious goes and centres there. So the whole night without your knowing, you will be coming in many ways in deep contact with the centre.

In the morning, the moment that you feel that sleep has gone, don't open the eyes first. Again put your hands there, push a little, start breathing; again feel the hara. Do this for ten or fifteen minutes and then get up. Do this every night, every morning. Within three months you will start feeling centred.

It is very essential to have a centring otherwise one feels fragmentary; then one is not together. One is

just like a jigsaw -- all fragments and not a gestalt, not a whole. It is a bad shape, because without a centre a man can drag but cannot love. Without a centre you can go on doing routine things in your life, but you can never be creative. You will live at the minimum. The maximum will not be possible for you. Only by centring one lives at the maximum, at the zenith, at the peak, at the climax, and that is the only living, a real life.

[A sannyasin reports back on his relationship: I've been looking more and more into myself, feeling more and more confused, more and more childish.

I'm afraid of deceiving myself about loving her, but what I'm really doing is asking for her love.]

It happens that when you start really feeling yourself, many things will start surfacing. For example, you will feel more childish because when you were a child, you were yourself. Then people started controlling you. They started forcing you to be somebody else other than you. They manipulated you and started giving you masks, personalities, and you lost contact with your own being. So whenever you will feel yourself again -- in love, in meditation, in prayer -- whenever you feel yourself again, again you will feel childish, because that is the only way you have known yourself. In every other way you have been somebody else.

And it almost always happens that lovers become childish -- because love accepts you. It makes no demands on you. Love does not say, 'Be this, be that.' Love simply says, 'Be yourself. You are good as you are. You are beautiful as you are.' Love accepts you. Suddenly you start dropping your ideals, 'shoulds', personalities. You drop your old skin and again you become a child. Love makes people young.

The more you love, the younger you will remain. When you don't love you start becoming old, because when you don't love you lose contact with yourself. Love is nothing but coming in contact with yourself via the other... somebody who accepts you, mirrors you as you are.

So good, nothing to be worried about. But problems will arise out of it because you don't know how to cope with your childhood.

... that's what others have taught you, because children are not accepted. Everybody teaches them to become older. Everybody says to them, 'Be mature, don't be childish.' And it is natural in a way because old people manage young people, so old people like them to be just like themselves. They completely forget that they are children. They should not be forced to be old. Old they will become by themselves one day, but there is no need to force.

That forcing creates an unripe maturity, a very confusing state. The fruit starts looking as if it is ripe but deep inside at the very core, it remains unripe.

So you will have to learn to accept it. The child is beautiful -- accept it and enjoy it. Don't feel guilty about it. Reclaim your childhood. That's you. That's your real face. And there is no way to be somebody else. You can go on trying but everything will prove a failure. One remains oneself. That's why you have become false and you feel that you have been false for your whole life. Now if you fight with your childhood, again you will be false. So drop that effort. You are playing old tapes. Your parents, society, teachers, have conditioned your mind. Drop that conditioning!

Love can be the right situation to drop all conditioning. Love is an unconditioning. It simply takes away the old patterns and does not give you a new pattern. If it gives you a new pattern, again it is no more love. Then again the politics has started.

That's what your mother has done to you, your father has done to you. Your mother says, 'If you don't do what I am saying, I will not love you.' You know how to manipulate your mother's love. You have to be somebody other than who you are and then she is loving. If you are simply yourself, she is angry, annoyed. The child by and by learns it... a simple diplomacy that one is not accepted as one is so one has to be very political. And the child is absolutely helpless. He cannot escape, he cannot fight back. If he has to survive, he has to be political. Hence everybody has become a politician.

Drop that politics and just be -- whatsoever it is. Don't judge it because that judgement will not be yours; it will be your mother's, your father's, your society's. It will be their voice inside you telling you that you are doing wrong.

If you listen rightly, you can immediately catch who it is speaking. When you are feeling childish, being childish, some voice inside immediately says, 'What are you doing? That is not good:' If you are alert, perceptive, you can see who is saying this. You can find out if it is your mother's voice or your father's voice or maybe both together. It is a tape. This is what people call conscience. It is not conscience. It is a trick.

Conscience arises only out of consciousness. In French, I think, they have only one word for conscience and consciousness. That's right, that's absolutely as it should be. Consciousness is conscience, but ordinarily you have conscience and consciousness separate. Consciousness is what is happening to you as you are relaxing and becoming a child; that is conscious. And then conscience comes in, the parental voice. It says, 'What are you doing? This is wrong,' and immediately you become tense, and then there is confusion because now there are two alternatives, so what to do and what not to do?

... Again you are thinking of the other and how to manipulate the other and do what she needs. Don't be bothered. Do that which you need. Be absolutely selfish and you will never hurt anybody, because when you are absolutely selfish you never do anything wrong to anybody.

[Osho said that if he were trying to be as his girlfriend wanted him to be -- or he imagined she wanted him to be -- and she, in turn, was trying to please him, they would both become false, and much would be missed in the relationship. If both could accept each other as they were, politics would disappear and then love could flow.

Osho said that he should not fear that the child in him would not be welcomed, saying that woman is essentially a mother and man a child, and the two are drawn to each other. Osho talked about man's attraction to women's breasts, saying that it was because the breasts represented motherhood and nourishment (see 'Be Realistic: Plan For A Miracle' Tuesday April 6th, where Osho talks about this in more detail)].

... So if you love any woman you will be again, in a deep way, searching for your mother. And the woman is basically a mother because a woman carries a womb from the very childhood. That womb is her potentiality, that womb is her creativity. She wants to envelop somebody in deep love, to cover somebody in deep love. She wants to take somebody into her innermost core of being.

So don't be afraid that if you are childish [your girlfriend] will not like it. She will be tremendously happy. She will start caring about you as if a small child has to be cared for. Her motherhood will be fulfilled through it. But that's not the point.

The point is that one has to be true to oneself. That is the first responsibility. First things first. So just relax and be a child.

[Osho then turns to the girlfriend, who says: I am very confused because I feel different. I feel an emptiness.... I don't speak to people, I have no interest in anything... I just feel lost. And I have no memory left....]

There is no need. Things are going well. There is no need for the memory. Ninety-nine percent is rubbish. If one forgets, good; one is fortunate. The problem arises because people don't have the capacity to forget. It is a greater capacity than to remember.
The memory is not as valuable as people think, so don't be worried about it.

[Osho went on to say that one retains what one needs and forgets that which was useless (see 'Nothing to Lose but Your Head', Wednesday Feb. 27th)].

When the past drops, of course future planning also stops because the future is nothing but the past projected. So this is what I am teaching. This is what I want to happen to everybody. If it is happening, don't be worried. And one will feel empty because the junkyard is gone. You will feel empty. Now there is no need to fill it with anything. Remain in this emptiness. Just one thing -- be loving. That emptiness will start by and by being filled with something new. That will be love.

There is a very famous sufi story about a great king who was dying. He had three sons and all were very wise and he was very worried about whom to choose to be his successor. They were all the same age so age could not be the deciding factor, and they were all beautiful, all healthy and all intelligent. It was almost impossible to decide so he asked a very old aged man, his old advisor, what to do. The old advisor said, 'I will do a sort of a test.'

He called all the three boys and gave to each a palace and a certain amount of money, a very small amount of money, and told them, 'With this amount of money you have to fill your palace completely; it should not be empty.' It was difficult. The palaces were very big and the money was only a very small

amount.

The first young man thought and thought and brooded. It was impossible to fill that empty palace with such a small amount of money! He could not get any furniture; even curtains were not possible. Paintings, chandeliers, impossible; so what to do? He could only think of one thing -- that rubbish could be used with that amount of money. So he filled the whole palace with rubbish, because the man had not said with what to fill it but just that it should be full. So he said, 'Perfectly logical.'

The second boy thought very much but could not find a way. Up to the last moment he thought and contemplated but it was impossible. He was not ready to fill it with rubbish and there was no other thing that could be purchased with that amount of money, so the palace remained empty.

The third boy purchased a few small earthen lamps, incense, a few flowers. He burned the incense and the whole palace was full of the perfume. And he burned those small earthen, very cheap lamps and the whole house was full of light. And when the king came to see all the three palaces, there was just a small garland for him and a few flowers, that was all.

They rejected the first house because the condition was fulfilled -- the man had filled his house -- but with rubbish. The second was a failure because the house was empty and full of darkness because the boy had not been able to decide what to do. The third was chosen as the successor because with such a small amount of money he managed to fill the house -- and not only to fill it; it was overfull, flowing. Light was going outside on the road and the perfume was going with the winds.

Your house right now is like the second boy's palace -- empty. It was like the first boy's palace before, but now the junk, the rubbish has been thrown out. It is like the second man's house.

Wait! Just the fragrance of love and the light of meditation will do. Your palace will become full again, and full with something which is tremendously valuable -- and of course, it costs nothing.

So don't be worried. Things are going perfectly well. Just meditate more and love more. Emptiness is good!

[She replies: I'm throwing out so much negativity in this relationship.]

It is not negativity. It is just because you are empty and you don't know what to do with your emptiness. If you don't know what to do with your emptiness, it becomes negative. Just forget what [your boyfriend] is doing to you. That is his thing. Just be loving. For three weeks just be loving, warm -- unconditionally.

You have to do something, otherwise this emptiness can become negative, and once it becomes negative, it is difficult. It is as if the milk has become sour and curdled. Now it cannot be used in any way. For three weeks really make all effort to be positive, to be warm, to be welcoming. Then we will see, mm? Try!

A Rose is a Rose is a Rose

Chapter #19
Chapter title: None

17 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607175
ShortTitle: ROSEIS19
Audio: No
Video: No

[A sannyasin says: My mind is very stubborn. I'm leaving tomorrow and I'd like a meditation to help me with my mind.]

I think you are creating the problem. The mind disappears -- but never by fighting, never by conflict. Conflict is food for the mind, so if you fight, you feed the mind. If you don't fight at all, if you simply accept whatsoever is the case.... You accept the desires, you accept the thoughts, you accept your attachments -- that's how you are! That's how you have found yourself in life. That's how God has intended you to be. This is the will of the whole and you cannot win against it.

It is almost like a rosebush trying to get rid of roses. It is absurd, it is not possible. The rosebush will go mad and will start thinking that these roses are very stubborn. But those roses are not something that are happening from the outside to the rosebush; it is the very intrinsic nature of the rosebush. The rosebush is preparing those roses. They are its outcome. They are not accidents but natural growth. But rosebushes never do that nonsense -- only man gets into conflict with nature.

If you are fighting with nature, you are fighting a losing battle. You can never win. And it is good that you can never win, otherwise you would destroy your whole being.

So I don't see the problem the way you see it. The problem is not with the mind and its stubbornness. The problem is with you, your ideology. Why should you want to get rid of something? If it is there, it is there. It is part of life. Accept it, enjoy it. And then I know it disappears, because when there is no conflict, the mind cannot exist. That has to be understood as deeply as possible.

The mind is nothing but conflict. Just imagine a moment when there is no conflict within and without... nobody to fight with and nobody to fight. Can the mind exist in that moment? How can the mind exist in a moment of non-conflict? There will be no need. So you are in a vicious circle: you want to get rid of the mind, and the very effort to get rid of the mind feeds the mind. This way you will go on moving in a vicious circle. No, that's not the way to get out of it. Accept it.

Total acceptance is the key. It is the master key... it opens all the doors. There is no lock that cannot be opened by it; it simply fits all the locks -- because the moment you accept a certain thing, a transformation has started in your being because now there is no conflict. You are not two. In acceptance you have become one, you have become a unity.

Right now you say desires, thoughts, instincts, this and that.

In fact who are you? You are denying everything that constitutes you. Who are you? Just a pure ego? Remember your unity, your complexity. It is beautiful. Desires are beautiful. Passion is good -- if you accept it, it will become compassion. If you accept the desires, by and by you will see that the same energy is becoming desire-lessness. It is the same energy that was involved in the desires. When you accept the desires, by and by you relax, you become non-tense, and energy starts streaming more naturally. You start seeing things as they are. You are not too much involved with this desire or that. You have accepted, so there is no problem.

Then your insight starts opening, your third eye starts functioning. You have a vision, a total vision of your life... of all the desires, passions, thoughts, dreams, imagination, fantasies, everything you can see all around you. In that vision you are beyond it, because you become a witness.

My whole emphasis is for acceptance and becoming a witness. But the religions all over the world have corrupted the mind of people, and they have corrupted tremendously. They have created a bifurcation, a split. The have made the whole of humanity schizophrenic.

Drop this schizophrenia. Don't make any split within yourself; you are one -- and take yourself as one. And whatsoever is within you, you have to love it, you have to move into its mystery, you have to know it to the very end. If desire is there, then the desire has to be penetrated to the very core af its existence; it has to be known. And only through that knowing, the energy involved in knowing is released; it becomes desirelessness -- but it is the same energy.

This is the alchemy that I teach -- how to change the baser metal into gold. It is the same energy, just a new arrangement of the same atoms. Do you know that coal and diamond are both the same chemical substance? There is no difference. Coal becomes diamond in the long run, and all diamonds were once coal pieces, nothing else.

Whatsoever you call desire will become desirelessness. It is coal-like right now. It can be transfigured into diamonds; it becomes precious. Just think of the man who is desireless -- he will be impotent. In fact he will not be alive because how will he live without desires? So, desirelessness is not negative. It is the ultimate positivity of all desires. Known, understood, lived, experienced, you have gone beyond them. You have come of age.

So don't think in terms of conflict. Think in terms of acceptance, affirmation. Be life-affirmative. Life is

beautiful, it is divine. It is God's gift. And if He has chosen to give you desires, He must know better than you. Whenever we talk or start thinking in terms of how to drop this and that, we are trying to improve upon God, we are trying to improve upon the whole -- which is just sheer nonsense ! The whole is wise. How can the part be more wise than the whole ? We are just a small part.

So accept yourself, don't condemn, and don't create any guilt. There is no need to drop anything. Everything has to be used in a higher unity and nothing is to be dropped. Nothing is useless. Maybe it's not in the right place, that's true. It is just like a small room in which the furniture is upside down and everything is in the wrong place, and you enter the room and it is a chaos. If you look a little more consciously, you can see that things are just wrongly arranged. The sofa is needed, the bed is needed, the books are needed, the table is needed; everything is needed, but they are not in their right place. So you start rearranging them, but nothing is to be discarded.

That's my understanding -- that nothing is to be discarded. Everything must have some meaning in it. If we don't know, then wait and try to know what it is. But don't be in a hurry and don't throw it, otherwise later on you will repent. If you throw anger, you will never be able to have compassion. If you throw greed, you will never be able to share. They look opposite; they are not. It is the same energy.

So for one year, try one thing: simply accept. Let that be your only discipline -- and continue to meditate. I don't see anything wrong in you... just a rearrangement of course, but that can happen only through understanding, not by throwing things away, cutting, uprooting. You will destroy yourself.

[A sannyasin said that she did not feel that she was letting go in meditation and that she was aware of a certain degree of negativity in her attitude towards the ashram and the organisation.

Osho suggested it might be helpful if she join the music group and use the energy in a positive direction....]

The only thing that I can see in you is that you are not enjoying your life. You are somehow dragging it as if it is a burden. Enjoy it, delight in it.

[She said she had problems with her two-year-old child because he is very attached to her.]

No, no, don't push him away right now, otherwise he will be negative just like you for the whole of his life. Your mother must have pushed you away -- and you are suffering. Never push the child away.

Love him as much as you can. A moment will come when he himself will start moving away from you. Then don't cling. These are natural things... just as when the fruit is ripe it falls from the tree automatically. When the pregnancy is nine months old, the child comes out of the womb automatically. And it is the same -- whenever he grows up, he will start moving with other children. Then one day he will find a wife and will completely forget you.

So don't be worried ! Just love him. And if you can love him, he will not only one day be able to forget you, he will even be able to forgive you. Right now let him cling to you. He needs your warmth, your love. Don't push him, otherwise he will stop growing. rf pushed by the mother, the child feels rejected. Never reject, just allow him. It is perfectly natural. He is so helpless, that's why he clings. There is nothing like attachment. When he will be mature, strong enough, he will start moving. Then don't try to force him not to move. Just allow him.

A Rose is a Rose is a Rose

Chapter #20
Chapter title: None

18 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607185
ShortTitle: ROSEIS20
Audio: No
Video: No

[A sannyasin is meeting Osho for the first time. He was 'sniffed out' of an earlier darshan. He says: I love you.]

[chuckling] I know, I know. Now you will smell of me!

Shreyas... It is one of the most beautiful words in India. It means 'the ultimate good'... and that's the only approach towards God. If you become good you become godly, and when the good becomes total, you become God Himself.

In the East we say that there are two paths: one of desire -- that path is called 'preyas', and one of desirelessness -- that path is called 'shreyas'. Basically all desires are holding one down to the earth; they don't allow you to fly into the sky -- and man is born to fly into the sky. He has wings. We may not have used them, we may have even completely forgotten them, but they are there waiting and ready... just waiting for when you are going to take off.

So just three things I would like you to remember. One: never see bad in anybody -- see good. Even when the bad is too much, try and find the good. Because it is impossible to find a man who has no good in him; even the devil has something divine in him -- hence the word 'devil'; it comes from 'divine'. Even the devil is a fallen angel. He was not meant to be so. His destiny was different. So the first thing is to go on seeing the good.

The mind ordinarily looks for the bad, for the fault, for the error, for something to condemn. If one wants to drop the mind, one should start looking in the other direction. Try to see the good. And whatsoever you see, grows in you. That is the secret. If you go on seeing the bad, your very attention towards the bad creates bad impressions in you. Then you go on living on a level where bad can be seen. See the good and you start becoming good. See the holy all around, and you start becoming holy.

A saint is one who has stopped seeing the evil.

[Osho recounted the story of Rabiya, a Sufi mystic woman, who came across a passage in the koran that said 'Hate the devil'. She crossed it out saying that this could not have been from Mohammed, for how could one hate the devil when one couldn't see him anywhere?]

So the first thing is never to see evil anywhere. That is the meaning of Jesus saying: 'Judge ye not.'

And the second thing: whenever there is a choice in the mind between good and bad, always choose the good. The mind cannot enforce anything on you; it is your choice. The mind has no power. At the most it can give you all the alternatives. At the most it can just give you the total view -- this is good, this is bad -- but the choice finally is yours. So whenever there is an alternative, lean towards the good, even if it is difficult in the beginning.

To choose the evil, the bad, is easy. It is downhill. In fact no gas is needed. You can put off the engine and the car will roll down. Goodness is uphill. Much energy is needed, effort and struggle. So always choose the uphill task. Never choose the easy; always choose the good. Then one grows. And it is moment to moment work. Each moment the alternatives are there, each moment you have to decide. One cannot decide once and for all. It is an on-going process.

But by and by, the more you choose good, the more you enjoy it. A moment comes when there is no need to choose. You simply naturally, spontaneously, start moving towards that because you have known the view from the peak of the hill. Now who longs for the valley and the darkness of it?

And the third thing is that goodness arises only when you are quiet, silent, peaceful. That is the right soil for goodness to sprout. So go on creating the right soil. Be more silent, collected, calm. Whenever you find a tension arising, immediately relax, because tension is the beginning of evil. In the West they say that an empty mind is a devil's workshop; that is absolutely wrong. A tense mind is a devil's workshop. An empty mind is, in fact, the very shrine of God, but it should be really empty.

So become more and more relaxed. The moment you find something creating a tension, a nucleus

around which tension is arising, relax. Exhale deeply, relax, and laugh at the whole ridiculousness of it. By and by one becomes more centred. And that is the right soil for goodness to arise in.
... It is hard work, but when I love somebody, I give them hard work.

[A sannyasin who has just returned from the West, said she left some unfinished business there and wonders if she should go back for three weeks.]

No, I don't think it is time to go. Later on -- after two or three months -- but not now. First get settled here again, then I will send you and I will disturb you again. And that is your work -- not to get disturbed. Settle here, and when I feel that you are settled and feeling at home, I will say that now you can go.

It is good to settle and get unsettled and then come to an understanding where nothing can unsettle you. You can come, you can go? and everything is the same; whether you are here or in Austria makes no difference. But that is possible only after you have been unsettled many times. First you had become attached to here too much so I had to send you back to Austria. Then you were not willing to go. You had gone reluctantly and you wanted to come back within three weeks, but you never came. You took too long and then you became attached to being there. Now you are here and thinking of going there again. I will not allow you to go.

Enjoy everything that is available. When here, be here; when there, be there. One should start living totally in each moment and one should not compare. That's how one grows. But the trip has been good. I can see that you are more relaxed.

It is always good to come to an understanding with the parents. It is one of the basic things. Gurdjieff used to say, 'Unless you are in good communion with your parents, you have missed your life.' Because something very deep-rooted.... If some anger persists between you and your parents, you will never feel at ease. Wherever you are, you will feel a little guilty. You will never be able to forget it and forgive it. Parents are not just a social relation-ship. It is out of them that you have come. You are part of them, a branch of their tree. You are still rooted in them.

When parents die, something very deep-rooted dies within you. When parents die, for the first time you feel alone, uprooted. So while they are alive, everything that can be done should be done, so that an understanding can arise and you can communicate with them and they can communicate with you. Then things settle and the accounts are closed. Then when they leave the world -- they will leave someday -- you will not feel guilty, you will not repent; you will know that things have settled. They have been happy with you; you have been happy with them.

The love relationship starts with the parents and it also ends with them. It comes to a full circle. If somewhere the circle is broken, your whole being will remain uneasy. That's why you look so relaxed. Something like a wound has healed. One feels tremendously happy when one can communicate with one's own parents. That is the most difficult thing in the world to do because the gap is so big. The parents never think that you are grown up so they never directly communicate with you. They simply order you: 'Do this' or 'Don't do that.' They never take account of your freedom and your spirit, your being... no respect. They take it for granted that you have listened to them.

A child feels very annoyed from the very beginning, because whenever the parent says 'Do this', 'Don't do that', he feels that his freedom is being cut. He is being repressed. He resists, resents, and that resistance continues like a wound. The gap becomes bigger and bigger. It has to be bridged. If you can bridge your relationship with your mother, suddenly you will feel that the whole earth is bridged. You are more rooted in the earth. If you can bridge your relationship with your father, you are at home with the sky. They are symbolic, representatives of the earth and the sky. And man is like a tree which needs both the earth and the sky.

So be here and when you have settled and completely forgotten Austria and have become afraid that now I will send you back immediately inform me and I will send you, mm?!

[to a new sannyasin] Forget the old name. Erase it from the memory as if it never belonged to you. It was a fiction or a dream; it was somebody else's story.

So, make a discontinuity with the past. That is the symbolic meaning of changing the name -- so that you can break away from the past and can start afresh with a new nucleus, a new identity. It is always easier to drop out of the old than to modify and change it. That is more difficult.

Anand means bliss and deepesh means god of light: god of light and bliss. And light is going to be your constant remembrance. In the night, if you see stars or the moon, then sit and just watch and just allow the moon to penetrate you. Just be open to the stars, to the moon, to the sun, to any source of light; even a small lamp or candle. Just burn the candle in the room, sit silently. Be bathed with the light and let the light enter you. Open your eyes, close your eyes, open your eyes, close your eyes; inhale light inside.

And one exercise will be very helpful to you. When you are looking at the moon or the stars or the sun or the candle, make a rhythm between closing the eyes and breathing. When you exhale, open the eyes, when you inhale, close the eyes. When you exhale and air is going out, you also go out. Open the eyes. When you inhale. and the air is going in, close the eyes and you also go in. So the eyes should be in a rhythm with breathing... and that will give you a tremendous experience. Light will start exploding within you....

Will it be easy to pronounce: Deva Prashanta? Deva means divine and prashanta means deep silence -- a divine, deep silence. And you have to be careful about that, mm? Just keep silent as much as you can. Walk silently... don't be in a hurry; there is nowhere to go. Eat silently... don't just go on stuffing; there is no need to be in any hurry. The whole of eternity is there waiting for us.

In the West there is too much hurry because of a certain christian concept that there is only one life and that with death you are gone and will not be able to come back again. That has created a very crazy idea in people's minds. So everybody is in speed, running fast. Nobody is worried about where you are going; just go faster, that's all. So nobody is enjoying anything, because how can you enjoy at such a speed? The whole of life has become a hit-and-run affair.

To enjoy anything one needs a very relaxed attitude. To enjoy life one needs eternity, otherwise one cannot enjoy life. How can you enjoy when death is going to come so soon? One tries to enjoy as much as one can, but in that very effort all peace is lost, and without peace there is no enjoyment. Delight is possible only when you are savouring things very slowly. When you have enough time to waste, then only, delight is possible. When there is no scarcity of time, then only, delight is possible.

The eastern concept of reincarnation is beautiful. True or not true, that is not the point. Do you understand me? It is not the point... but it gives you a very relaxed attitude towards life. That is the real thing. I am not worried about metaphysics. It may be true, it may not be true; that's not the point at all. To me it is irrelevant. But it gives you such a beautiful background.

So move slowly, move silently, and allow life to happen. Don't run. Otherwise it is almost as if you are in a fast-running train and beautiful scenery is passing by -- the moment you can see it, it is gone. That's how the mind is functioning, the modern mind -- always in speed. So by the time you can see, it is gone. So slow down.

Live life as animals live, as trees live, as if there is no death. Then a luxury arises. That is the eastern concept of luxury. You may not have a big palace to live in and you may not have four or seven cars, but the eastern concept of luxury is that we have enough time to rest, to relax and be lazy.

So relax and get more and more in tune with silence. Wherever you see that silence is -- the night is silent -- listen to the silence. Just in the middle of the night sit in your bed and listen to the night and its silence... the music of that silence. And whatsoever can make you silent, move towards that. Make friends with people who are silent. Listen to music that gives you silence, not excitement. Read any book that gives you silence, not excitement.

In the time that you are here relax completely, and whatsoever you want will happen. Now that is my work. Just listen to me and follow!

A Rose is a Rose is a Rose

Chapter #21
Chapter title: None

19 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607195
ShortTitle: ROSEIS21
Audio: No
Video: No

[A sannyasin asks about his relationship which is bringing up some hatred and aggression on both sides.]

Mm, it's natural. When you allow love to come out, hate will also come out. That's why many people repress their love -- because they have been taught to repress their hate and they are both aspects of the same energy. They are not two; they are one. So when love comes up, hate will also, and if you repress hate, love will be repressed simultaneously.

... If you understand, you will not think in terms of wanting or not wanting. It is a fact. Your wanting or not wanting does not make any difference. One has to accept it, one has to accept whatsoever is. What can you do? If you repress hate -- and your dislike will repress it -- then immediately love will be repressed. So you may become, on the surface at least, less hateful, but then you will be less loving also. That's a great cost and not worth it.

The real thing is to allow love and to accept hate also. If you accept it, you will see by and by it is disappearing and the same energy is turning into love. It disappears one day but it cannot be repressed. It disappears through acceptance -- and then a totally new kind of love arises, uncorrupted by hate. But that love is possible only if you accept this love and hate. If you repress this, that deeper love will never be possible. That deeper love has not known any hate, but about that you know nothing; about that the mind cannot know anything. It is something beyond the mind. It is not of the mind.

The mind is always dual. If love is there, hate is there. If compassion is there, cruelty is there. If sharing is there, greed is there. The mind is always dual, and if you want to go beyond the mind, then don't choose from this duality. Don't say, 'I will choose love and I will not choose hate.' Then you will remain in the mind forever. Just accept both. In the acceptance, you transcend. You go beyond both, because you don't have any choice for this or for that. But I understand -- the problem is practical.

If you love a man or a woman and simultaneously hate arises, what to do? Be frank and be true and tell the person that you love her but you hate her also, because who else are you going to hate? Say, 'If you decide to choose to love me, then you have to accept me in my duality. I am in my mind; I am not yet a Buddha. The no-mind has not yet happened to me, so if you love me, love me as I am. I will not have a false face. If there is hatred, I will show it to you. Have compassion on me.'

We are asking impossible things from people. We say to a woman, 'If you love me, you can never hate me. And if you hate me, you can never love me.' This is absolutely foolish! If she loves you, she will hate you also, because the mind always divides. The mind works through polarities, opposites. It is just like positive and negative electricity. If you want positive electricity you will have to have negative electricity too. If you say, 'I will have only positive electricity,' then there will be no electricity at all. It exists only between two poles. The tension between the opposites is its very existence.

If your hatred completely disappears, then there are two possibilities: either you have become a Buddha and now you have attained to that love which is one, undivided, indivisible, uncorrupted, virgin, or -- which is more possible -- your love for the person has also disappeared.

[Osho said that at least in love you should be true. In formal, social, work relationships you cannot totally open your heart, cannot totally be yourself, but the whole meaning of love is being able to be with someone with whom you can totally be yourself, can relax and not be on guard....]

If you have to be on guard with your woman also, where will you be without guard? Where will you be on holiday? You will be constantly tense and there will be no sunday in your life.
Love is a sunday.

Tired -- tired of the falsities, tired of the masks, tired of showing ugly, untrue faces to people and continuously repressing your being -- one wants somebody with whom one can totally be oneself -- relaxed,

at ease, at home. So if you love a person, from the very beginning never be untrue. If love disappears and the relationship is broken, it is better. It should be broken -- because there is no point in such a relationship. If your truth is accepted, you are accepted; then only is love worthwhile. Then you grow through it.

[Osho said one should say to one's beloved that she or he is accepted totally in all her passing moods, or her different faces -- beautiful and not so beautiful...]

In a single moment, a person can change completely. She was so happy and she can become so unhappy. Just a moment before she was ready to die for you and just a moment afterwards she is ready to kill you. But this is how humanity is. It gives depth, it gives surprises, it gives salt... otherwise life would have been very tedious.

It is all beautiful. These are all notes of a great harmony. And when you love a person, you love that harmony and you accept all that makes that harmony. Sometimes it is raining, sometimes the sky is very cloudy and dark, and sometimes it is full of sunlight and the clouds have disappeared. Sometimes it is very cold and sometimes it is very hot. In just the same way, the human climate goes on changing, everything goes on changing. When you love a person, you love all these possibilities. Infinite are the possibilities and you love all the shades and nuances.

So be true and help her also to be true. Then love becomes a growth. Otherwise love can become a very poisonous thing. So at least don't corrupt love. It is not corrupted by hatred, remember. It is corrupted by falsity. It is not destroyed by anger, never, but it is destroyed by an inauthentic persona, a false face.

Love is possible only when there is freedom to be oneself without any guarding, without any reserve. One is simply flowing. What can you do? When you feel hateful, you are hateful. When the clouds are there and the sun is shining, what can you do? And if the other understands and loves you, she will accept; she will help you to come out of the clouds -- because she knows that this is just a climate and it comes and goes. These are just moods, passing phases, and behind these passing phases is the reality, the spirit of the person, the soul.

When you accept all these phases, by and by glimpses of the real soul start happening to you. Continue to meditate and make your love a meditation also.

[A newly arrived sannyasin says: I've been teaching poetry and philosophy and literature and I used to be a historian of french history.]

You finished with that? That's good. That's very good. History is so ugly. Man has not come to the level where history should start. It has all been nightmares. Humanity has nothing yet to write about itself -- just a very few cases; somewhere a Buddha, a Jesus... just like far away stars. Humanity has lived in violence and wars and madness, so it will be good, in a way, if you forget the past. It is too heavy and it does not help. In fact it corrupts the mind. Looking at the past, it seems that man cannot grow. It makes things look very hopeless.

History is not yet worth writing or reading. And the very concern with history is not good. It is concerned with the past. It is concerned with the dead. It is concerned with that which is no more. The whole concern should be with that which is right now, this very moment.
History is time, and one should live in eternity, not time.

And not only forget history, forget your biography also, and each morning start your day as if it is completely new, as if you have never existed before. That's what meditation is all about: to start each moment anew, fresh like dew, not knowing anything of the past. When you don't know anything of the past and you don't carry anything of the past, you don't project any future. You have nothing to project. When the past disappears, the future also disappears. They are joined together. Then pure present is left. That is pure eternity -- and that is where God is. God is out of history, God is out of biography. God is herenow. God is out of time.

So, religion is very anti-historical because it is anti-time. Religion is a concern with the present moment. And there is nothing else -- only this present moment exists. All else is just either imagination or memory, but neither is existential.

It is good that you moved from history towards art and poetry. Poetry is closer to religion than anything else. Science is very far away and history even further away. Poetry is The closest neighbour, the next door neighbour. Poets are on the way. They are moving towards becoming saints some day. They have already

become entangled with mystery. And once you are in romance with mystery, you cannot avoid religion very long. You will have to come in. You have knocked on the door.

Poetry should be paid much attention. History should be forgotten and poetry should become one of the most significant things in the universities. If man is really to become more, then one should learn how to poetise -- because this whole existence is poetic... the flowers and the cuckoo and the rainbow.

Plato used to say that God is a mathematician. It seems the most absurd statement ever made about God. God is a poet or maybe a painter, a dancer, a singer, a lover, but it is impossible to conceive that God is a mathematician. On his door, Plato had written, 'If you don't know mathematics, don't enter here.'

I always think to write somewhere on the ashram gate: 'If you know mathematics, don't enter.' If you know poetry, then only is there a possibility of moving with me into the unknown.

Poetry is a glimpse of the same experience as religion. It is a glimpse. Religion is an experience. It is a glimpse -- as if from thousands of miles away you can see the Himalayas. Poetry is like that, and religion is like when you have reached Everest. But poetry is a movement towards religion. It is a bridge. So, good -- it is not only good that you have changed profession; something has changed in you.

So here, dance and sing and become more poetic, and meditation will grow side by side on its own.

I will suggest you start a few groups here. You are ready for a great journey. In these two months do all that is available here, because one never knows from where the ray will enter you; no one knows. At the most it is guesswork -- because the human mystery is so mysterious. It is not predictable, it is all guesswork, so one has to go on groping in the dark.

The door is there -- that much is certain -- but from where you will find it is not predictable. And it is good that it is not predictable because if it were, man would be just like a mechanism. And man is not a machine.

So first do the Enlightenment Intensive and then Primal and by and by other groups. You have really come to me....

A Rose is a Rose is a Rose

Chapter #22
Chapter title: None

21 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607215
ShortTitle: ROSEIS22
Audio: No
Video: No

TUESDAY July 20th

[A sannyasin who is leaving says: I would like to come back. I'm not finished here.]

You are not finished. Nobody is finished here! I simply start things -- I never finish them. You have to come back again and again.

It is an eternal journey. There is a beginning but there is no end -- and that's the beauty of it....

WEDNESDAY July 21st

[A new sannyasin asked whether, on his return to the West, he should recommence the course in Bio-energetics he was involved in.]

Bio-energetics is one of the right directions to work in. It is not complete, it is not yet a whole philosophy of life, but it is moving on the right lines. The body is the base, and much work is needed in the body before you can start any work on the mind

Then much work is needed on the mind before you can start any work on the soul.

So it is the right grounding; to start with Bio-energetics is the right beginning. And if the beginning is right, half the work is done. It is very essential and significant, but only remember that it is not the whole thing. You will begin with it but you should not end with it. That has to be remembered, otherwise you are moving in a circle.

The body is not all. The human mind tends to be extremist. Christianity was anti-body. It created all anti-life attitudes. Then the pendulum went to the other extreme, full circle, and Freud and Wilhelm Reich and others started to move too much towards the denied part. So the body is the denied part in the West. Christianity never accepted the body; that has been the curse.

But now, just to be in reaction, one can become so much obsessed with the body that one can forget something which is higher than the body and is residing in you. The house has not to be forgotten, has not to be neglected, every care has to be taken of it, but the house is simply the house. Don't forget the master of the house. So Bio-energetics is a good beginning, but it cannot be the end.

Continue work on it and when you feel that now there is nothing more in it for you, stop.

[Another sannyasin who is leaving says: My body has become more alive through meditation and now I have a deep thirst for love.]

That's good, that's very good. If meditation goes rightly, it always makes you more alive, more loving. It gives you energy, passion, life, so don't obstruct it. Once you start obstructing some energy, blocks are created.

Now the energy is streaming, so allow it, move with it; wherever it leads, trust it. That's what trusting means -- trust your energy. If the thirst for love has arisen, then move into love and don't be afraid. Fear will come, because love needs much courage. It will lead you into involvement, commitment and into unknown paths. It is always-a beginning of a dangerous life.

So fear will be there, naturally, hut don't listen to the fear. In spite of it, go into love -- whatsoever the cost. When love starts arising in you, uncoils its energy, that is the moment to be courageous, to be daring. Take the risk -- and only then more and more life will happen to you. If you recoil, if you obstruct your energy, the same energy will start becoming frozen, will become more like rock -- and that rock creates armour around the body.

That's what Bio-energetics people go on destroying -- that rock-like armour around you. You wanted to love but somehow you obstructed it. The energy that was going out cannot go back to the source. There is no way for going back. If you are going to be angry and the energy has come to the hand to hit the person, to slap the person, and you don't slap but go on smiling, the energy will be retained by the hand. It cannot go back; there is no way. That energy will become a heavy load on the hand. It will destroy the beauty and the grace of the hand. It will make your hand dead.

So whenever an energy arises, go with it. If it is something which can be dangerous to somebody -- for example, if it is anger -- then go into your room, beat a pillow -- but do something. There is no need to be destructive to anybody, don't be violent to anybody, but you can be violent with a pillow. Your energy will be released and you will feel fresh energy flowing. Never hold in any energy.

When you are giving energy to life, life goes on giving energy to you. This is the ecology, the inner ecology. Energy moves in a circle. Life gives to you, you give it back, life gives you more, you give it more and the circle continues. It is as the river flows into the ocean, then moves to the clouds and then again rains on the mountains and again flows in the river; again to the ocean, and the circle continues. There is no obstruction anywhere.

But man can create obstructions and then all over the body there will start the arousal of many sorts of blocks: These blocks are the enemies of humanity. They have to be destroyed. Right now I can see that your energy is ready. So move into love, move into relationship... and unafraid, because life is only for those who are unafraid. It is not for cowards. It is only for brave people. God believes only in courageous people.

So go with my blessings, but continue meditating, mm?

[Another sannyasin who is leaving said he had no plans, but was concerned about money and security: But I've been feeling that I really need to do something about my love... that I need to be rooted in that too.]

That's the real need. If you are rooted in love, you are rooted. There is no other way to be rooted. You can have money, you can have a house, you can have security, you can have a bank balance; that will not give you rootedness. That is just a substitute, a poor substitute for love. It may increase your anxiety even more because once you have physical securities, money, a social status, you become more and more afraid that these things may be taken from you, or you become more and more worried about having more and more of these things, because discontent knows no limit, and your basic need was of being rooted.

Love is the earth where one needs to be rooted. Just as trees are rooted in the earth, man is rooted in love.

Man's roots are invisible, so anything visible is not going to help. Money is very visible, a house is very visible, social status is very visible. Man's roots are invisible. Man is a tree with invisible roots. You will have to find some invisible earth -- call it love, call it God, prayer -- but it is going to be something like that... invisible, intangible, elusive, mysterious. You cannot catch hold of it. On the contrary, you will have to allow it to catch hold of you. You cannot have any grip on it.

On money you can have your grip; you can catch it in your hands -- but then it cannot become your earth. That which you can possess will never become your earth. Only that which possesses you can become your earth.

Love possesses you. That is the attraction and that is the repulsion also. That is the paradox of love. It possesses you. It gives you life on the one hand, on another it kills you completely, utterly; it destroys you. On one hand there is the cross and on the other it gives you resurrection. But first one has to face the cross, then only is one reborn.

Love is your need as it is everybody's need, and nobody can avoid it. Everybody has to come to settle accounts with the energy called love. So remember it. You can misinterpret it and can think, 'If I have some bank balance, some security in the world, some physical way to live comfortably, no fear of the future....' Then you will be misinterpreting it. And if you waste a few years in this misinterpretation, those years are gone; you cannot get them back. And with those years, many possibilities of love, many opportunities of love, disappear.

[Osho went on to say that man is constantly seeking the womb, the mother, earth, and unless you can find a woman in whom you can be rooted, by whom you can be nourished, you will suffer....]

Only through that love will you become aware that there are even greater realms of love; they are not finished with a man or a woman. Man and woman function only as doors. There are greater realms of love, of plenitude. One starts searching for God. One starts falling into a new love -- of the unknown, of the ultimate mother, of the ultimate love object. But the first glimpse comes through human love.

So go back home, but keep it in mind. Remember that there is no other security except love, and whosoever is seeking somewhere else, is seeking in vain. So continue to meditate, allow love to happen; nothing else is needed. One has just to allow it to happen.... And come back.

[A sannyasin says: I am in a relationship, and I love her and she loves me, but I'm afraid that our paths may not be compatible.]

If you love, then nothing is incompatible. If you don't love, then there are a thousand and one excuses.

Just think -- a man and a woman are incompatible but they love, so things go on together. What more incompatibility can you create than a man and a woman? They are polarities. They function through totally different principles. Their logic is totally different, their language is totally different. They don't live in the same world. They may live in the same room but they don't live in the same world. They cannot... their very being prohibits it. But still, if you love a woman all differences disappear. Then in fact those differences make life beautiful. Life is not monotonous then; it has variety and spice.

So nothing is incompatible if love is there. Then you can be as opposite as possible and your love life will be more and more enriched. You can be a mathematician and she can be a poet. You can be a priest and

she can be an atheist. Nothing to be worried about.

If you love, love is so powerful that it brings opposites together, melts them into one being. And in fact, this is my understanding: the more opposite you are, the more tension there is between the two Persons, the higher plenitude of love will be possible between them. If two persons are just alike and nothing is incompatible between them, everything fits, the relationship will be dead; there will be no tension in it.

It is as if you are alone; the relationship will be masturbatory in a way. If the woman fits with you completely and you fit with her completely, then you are not two. There can be no enrichment through it. It will be monotonous, it will be a boredom... and nothing kills love like boredom. Nothing kills love like a mono-tonous existence.

So don't be worried about that. Go as far away as you can, and let her go as far away as she can. When you are on two separate stars, you will love each other more. And whenever you come close, you will have something to give and share because you are so different. You can give something precious to her which she could not get in. any other way; only you can give it.

That is the whole arithmetic of God. That's why He created man and woman so opposite to each other. Sometimes lovers start thinking, 'Why can it not be that man and woman have the same mind and the same language, so more communication is possible and less argument, more harmony and less nagging?' But if things are too harmonious, life disappears.

Death is very harmonious. Life has a certain disharmony in it. So don't be worried about it. You just be yourself and let her be herself, and everything will be good, if love is there. If love is not there, there is nothing to worry about.

When Socrates was dying, somebody asked him, 'Are you not worried?' He said, 'If I am going to survive after death, there is nothing to worry about. And if I am not going to survive, then who is there to worry and for what?' That's exactly right. If love is there, there is nothing to worry about. If it is not there, there is also nothing to worry about.

[Another couple ask Osho for a meditation they can do together.]

Start one meditation together. Just sit facing each other in the night, and hold each other's hands crosswise. For ten minutes look into each other's eyes, and if the body starts moving and swaying, allow it. You can blink the eyes, but go on looking into each other's eyes. If the body starts swaying -- it will sway -- allow it. Don't let go of each other's hands, whatsoever happens. That should not be forgotten.

After ten minutes, both close the eyes and allow the swaying for ten more minutes. Then stand and sway together, holding hands for ten minutes. This will mix your energy deeply. That's why you are feeling locked. A little more melting is needed... melting into each other.

So ten minutes sitting looking into each other's eyes as deeply as possible and swaying; then ten minutes with eyes closed, still sitting, sway. Just feel that the energy is possessing you. Then stand and with open eyes, sway; it will almost become a dance -- but go on holding the hands in the same way.

Do this for thirty minutes every night for ten days and then tell me how you are feeling. If you feel good, you can repeat it in the morning also. You can do it twice, but not more than twice, mm? Good.

A Rose is a Rose is a Rose

Chapter #23
Chapter title: None

22 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607225
ShortTitle: ROSEIS23
Audio: No

Video: No

Anand means bliss and sandesh means a message -- a message of bliss... and you have to become one. Walking, sitting, doing something, not doing something, remain blissful. Allow bliss to happen more and more; don't obstruct it. It is nothing to be positively achieved; only negative barriers should be removed. One needs nothing to be blissful except the readiness to surrender to it.

So whatsoever you do, just carry one thing continuously inside you: that you have to be blissful in it. Even when sometimes there are clouds in life and the night is very dark and one is feeling very low, still one can remain available to bliss. Because bliss does not need high energy; it has not any connection necessarily with sunshine. It can exist even with dark clouds. And it has no relationship with the day. It can exist in the darkest night of the soul. Because bliss is simply your nature -- it is you. So let it vibrate more and more.

When I say be blissful, I mean be yourself. And be unconditionally blissful. Once you decide, it starts happening. It is a question of decision. So let this sannyas day be a decision for it, mm?

[A new sannyasin says he has been doing a basic breathing meditation and observing the meditations in the ashram.]

Continue that, but start doing something here. Because a meditation cannot be observed from the outside. It is not something objective, it is not a thing. You can observe the meditators, you can observe their movements, their gestures, but that is not meditation.

Meditation is something that is happening deep in their souls, at their centre. What you are observing is the periphery. Maybe a few ripples come to the periphery also, but through those ripples you cannot deduce, you cannot conclude what is happening inside. Because somebody can pretend: on the periphery he can look very silent, and inside he may just be a volcano. Somebody can look very chaste and pure on the periphery -- nothing is difficult in it -- and inside is a hell.

So there is no way to observe a meditator from the outside, no way at all. The only way to observe a meditation is to do it. Then you observe what happens to you from the inside. So remember that: if you want to observe any meditation, do it, participate in it; that's the only way. Have the taste of it. And then you can decide whether it is for you or not -- but never watch others.

Sometimes it happens that a meditation may not be for somebody you are watching. It may be for him but may not be for you, or it may be for you and not for him. Meditation is a certain in-tuning, and everybody is so different. Everybody exists on a certain wavelength, so what suits somebody else may not suit you. Sometimes one's poison can become another's nectar, and vice versa. So never observe anybody; that is not of any relevance.

That's the difference between science and religion. Science has something objective to observe and religion has nothing -- just something very intimate to feel. It is not right even to say that one knows it. One simply feels it, becomes it. That's the mystery of religion. But the western mind is scientific, very deeply trained for scientific work. The attitude has gone into the blood, into the bones, into the very marrow.

So even when you think about meditation, you think on the scientific lines; you start observing. Start participating. Participation does not mean that you have to commit yourself or that you are committing yourself. Participation simply means that you are ready to be acquainted with it Then if it suits, you continue. If it doesn't suit, there is no obligation; you simply drop out of it. But only you can decide, and you can decide by participating; there is no other way.

Continue your basic meditation -- it is perfectly good -- but much more will be needed. It is right, necessary, but not enough. It will give you the base, but the whole temple cannot be constructed only on it. It will give you a very very strong base, foundation, but then you have to do more things to make the whole temple, the whole shrine of your being.

Sometimes it happens that one can become addicted to one sort of meditation. That brings a sort of impoverishment. One should allow many dimensions to penetrate oneself. One should allow at least two meditations: one inactive, one active. That is a very very basic requirement; otherwise the personality becomes lopsided.

What you are doing is a passive meditation -- watching and nothing else. Watching is a passive process. You have not to do anything really. It is not a doing; it is a sort of non-doing. It is a buddhist meditation --

very good, but incomplete. So Buddhists have become very lopsided. They became very quiet and calm, but they missed one thing -- what I call bliss. They missed it. Hence I have given you the name 'message of bliss'. Anand means bliss; you have to remember it.

You will never feel that a buddhist monk is blissful. He will look very silent -- he is silent -- but there is no ecstasy in it. Something seems to be missing. He is quiet, collected, very composed, but he cannot dance, he cannot sing, he cannot love. He cannot enjoy this tremendous beauty of the world that surrounds us. He cannot pray, he cannot worship, he has no God. He has simply a silent aloneness.

Good, when you are not very much disturbed; good, when you are not very tense -- but it cannot be the ultimate goal. It is as if health is defined by the absence of illnesses. If you have no illnesses, the doctor declares you healthy. It is not necessarily so. It need not be so. You may not have any illness and you may not be healthy, because health has something which is not just absence of illness. It is a positive phenomenon. It is a presence, not an absence only. That presence is missing from the disease. It is absence -- no illness, no misery, no unhappiness -- but it is absence. It is not 'satchit-anand'; it is not eternal bliss.

So remember it, because this meditation that you are doing can lead you deeper and deeper into a sort of desert-like, co}d aloneness; silent, but with no flowers and no fragrance. It will be empty... empty of the world but not full of God. So, Buddhism is one of the most beautiful approaches -- but incomplete. Something is missing. It has no mysticism in it, no poetry, no romance; almost bare mathematics... a geometry of the soul but not a poetry of the soul. And unless you can dance, never be satisfied. Be silent, but use your silence as an approach towards blissfulness, because the ultimate must be positive. That is the meaning of god, of the word 'god' -- that the ultimate is positive.

Buddhists use the word 'nirvana'. That's a negative word. It simply says that there are no desires, there is no ego. The emphasis is on the 'no'. They don't say what is there. They simply say what is not there. That's the beauty of the religions that talk about God. They also agree that these things are not there -- there are no desires, there is no ego, there is no misery; right, perfectly right -- but there is something that they call God... a beautiful, ecstatic presence, and you are full of it. The room may be empty but it is full of light.

The emptiness is just a method to invoke the presence, to invite the presence, otherwise there is no point in being empty. Unless in your emptiness the whole descends, something has been missed.

The meditation that you are doing is good. It is called 'anapan sati yoga' -- consciousness of the in-and out-going breath, awareness of the in/out-going breath. It is good, but don't get fixed, fixated with it too much. Do a few dancing meditations, singing meditations, music, so at the same time, side by side, your capacity to enjoy, your capacity to be joyful, also increases.

So with one hand create emptiness, with another hand create fullness, so that when you are really empty, your fullness can descend into it. It is double work. And that's my whole emphasis here: be empty, but emptiness is not the goal. It is just preparing the house for the guest, and if the guest never comes, then all preparations are futile, in vain. Go on preparing the house, and go on writing love letters to the guest, so by the time your house is ready, he comes and knocks at the door.

Prem means love and mukul means the opening bud of a flower... just opening, not yet a flower and no more a bud, mm? just on the way to becoming a flower. So prem mukul will mean 'an opening bud of a flower'.

That's how every human being is, and unless you open perfectly, you will never feel content. So the only problem that has to be solved is how to flower perfectly. So become more and more loving. Make love your very style, your very climate. It is difficult, it is very difficult, that I know, but it is not impossible. It is not easy, it is arduous, because there are deep complications.

The basic problem with love is what zoologists call the 'territorial imperative'. Have you watched birds sitting on telegraph wires? They always sit a certain distance from each other. There is an invisible line, a demarcation beyond which it becomes a trespass. Sometimes you may have seen that a cat is Lying down, resting, relaxing. You pass by and she is not at all disturbed. When you start coming closer there is a certain point beyond which she will become alert, angry, annoyed, ready for fight or flight. But up to that certain point she will not take any note of you. That is her space.

Each animal has his own space -- that is his territory. If you enter that territory, you are trespassing. You are dangerous and the concerned person, animal, man or woman, becomes defensive, gets ready for fight or flight.

That is the whole problem of love, because in love the distance has to be dropped. You have to allow others to trespass your being. That's the problem. It is a very subtle boundary.

[The new sannyasin says: I have been afraid of something... when people get near me.]

Yes, you are afraid. I can see it. That fear has to be dropped. That fear has to be consciously dropped. That's what I am saying to you. I can see that you are afraid. You don't allow anybody to enter your territory or, if you do allow them, you allow them very reluctantly, and then too you keep aloof.

Man has learned that too -- how to allow somebody physically near and yet psychologically far away. Man has learned it, because in many situations.... In a train it is too crowded and people are sitting touching you and you cannot fight -- there is no point -- but you stand shrunken in deep down. The body may be touching, but you don't allow psychological closeness.

So humanity has learned how to allow people physically close but not to allow them psychologically. But love is to allow people psychologically close to you. Love means dropping the territorial boundary. That invisible line has to disappear, hence fear arises, because it is our animal heritage. That's why, once you are in a loving state of mind, you go beyond animal heritage. For the first time you become human, really human.

It is arduous, it is very subtle, but one has to watch and work on it. Just watch.... Whenever you see that you are becoming tense because somebody is entering your territory, relax. Remember that he is just like you. We live in people, we grow with people, our whole life is entangled with people. We exist through people. We cannot exist without them. People are like the ocean and we are like fish. If the fish is afraid of the ocean, there will be trouble. One has to trust the ocean. It is our very life... we are born in it.

If you were afraid of people then you would not have even been born. You entered a woman's womb; you became part of two people's love affair. You allowed two people to bring you to earth. You allowed two people to create a body for you. The very birth is in society; it is with people, in people. In fact people are the stuff we are made of. So the more people there are in your life, the more rich it will be; the less people, the less rich. It is simple arithmetic.

If you really want to live rich, fulfilled, tremendously vibrant, then there is no other way. The only way is to make more and more contact with people. Allow more and more people to trespass your being, allow more and more people to enter you. There are risks, because when you allow people too close to you, there is a possibility that they may hurt you. One becomes vulnerable, soft, tender. One opens one's soft parts when somebody comes close.

So one can be hurt -- that's the fear -- but that risk has to be taken. It is worth it. Even if you protect yourself for your whole life and nobody is allowed near you, what is the point of your being alive? You will be dead before you are dead. You would not have lived at all. It would be as if you had never existed, because there is no other life than relationship. So the risk has to be taken.

Sometimes people may hurt you. I'm not saying that they will not -- but even that hurt will teach you something. You will learn something from it -- about People, about yourself, about fear, about love. You will grow through it. So, pain can be used as growth; there is no problem in it. Even if you are hurt, you can use it as a lesson, as a deep understanding. It will make you more mature.

But all are not going to hurt you. A few may hurt you, a few may give you tremendous joy. And this is my understanding -- that even if one person gives you tremendous joy and ninety-nine percent of people hurt you, then too it is worth it. Even if there is one roseflower on the bush and ninety-nine thorns, it is worth it. One has to take the risk and love the roseflower.

So, by and by allow. As you allow you will become more confident. You will see that no, everybody is not your enemy. They are people just like you, as much afraid as you are, as much trembling inside as you are, as much afraid of being hurt by you as you are afraid of being hurt by them. They are just people like you! All human beings are just like you. Essentially the human heart is the same.

So allow them to come close. If you allow them to come close to you, they will allow you to come close to them. When boundaries overlap, love happens. Overlapping boundaries create in your being ripples of joy, of new energy infusing in you... a new thrill of being. And one day, when not only peripheries overlap but centres overlap, then happens what has been called in the old books 'perfect love'. 'Perfect love casteth out fear.' That is the meaning of perfect love.

When two persons are so available to each other, so open to each other to the very core of their being, then fear disappears. Love helps fear to disappear, and if you allow fear to drop, it will help love to grow. So love more, fear less.

A Rose is a Rose is a Rose

Chapter #24
Chapter title: None

23 July 1976 pm in Chuang Tzu Auditorium

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ShortTitle: ROSEIS24
Audio: No
Video: No

Deva means divine and satyarthi means a seeker of truth -- a seeker of divine truth. It has a very specific meaning of great significance. It does not mean a seeker of truth in the sense of a philosopher. That is not the real seeking. The philosopher invents the truth; it is not a discovery. It is his own intellectual invention. He theorises; it is guesswork.

Truth is not to be invented. All that is invented will be untrue. Truth is already there -- or here. One has to uncover it, to discover it. There is no need to invent it because whatsoever you invent is going to be false. You don't know what truth is; how can you invent it? Not knowing truth, it is impossible to invent it. In ignorance, whatsoever is invented will be just a projection of ignorance. Truth cannot be invented; it can only be discovered, because it is already the case.

And the curtain is not on truth; the second thing. The curtain is on your eyes. The truth is not hidden. The truth is absolutely clear, right in front of you. Wherever you look, you are looking at the truth. Whatsoever you do, you are doing to the truth. You know or you know not, that is not the point.

Even fast asleep you are sleeping in truth. Unconscious, you are in truth; conscious, you are in truth. So the curtain is not on truth itself, it is on your eyes... as if you are standing before the sun with closed eyes. The curtain is not on the sun, it is just that your eyelids are functioning as a barrier. Open the eyes and the sun has always been there, just waiting for you.

A satyarthi, a real seeker of truth, means one who will not invent, one who will not guess, one who will not infer, one who will not make a logical syllogism; one who will simply be receptive, open, responding, vulnerable, available to truth. A seeker of truth has to learn one thing, and that is how to be infinitely passive and patient and waiting. Truth happens to you whenever you are open. So seeking is not active. That's the difference between science and religion.

Science tries very actively to penetrate the mysteries of life. Religion awaits in deep trust that when the right time comes, it will be revealed.

One prays, one hankers, longs, meditates, but one waits for truth to reveal itself. One prepares oneself, but one cannot do anything with the truth. When you are ready and ripe, truth happens. That is the meaning of satyarthi.

Deva means divine and Meera is the name of an indian woman mystic. It is one of the greatest names in the East. She was a poet, a dancer, a mystic and a great devotee. There have been very few people who have approached God through dancing and singing.

Ordinarily religious people become very serious, long faces. She was ecstatic, almost mad. She danced all over India, from one town to another, singing the name of God. Her whole being was a festival.
And I would like you to dance and sing.

... Sometimes it happens that people go on missing their own destiny. Once you start doing the thing that you are meant to, then you feel tremendously happy for no reason -- just happy. As I see it in you, dancing is your way . . . that is your prayer.

Dance your way to God, mm?!

[A sannyasin says: I'm leaving tomorrow. i've only been here six weeks and so much has happened. I just want it to continue. And I feel I have to return.]

It will continue; it will not stop. It will continue there also. It is just a beginning. Much more is going to happen.

Life is always at the beginning, always. Wherever you are, it is always at the beginning. That's why life is so beautiful, young, fresh. Once you start thinking that something is complete, you start becoming dead. Perfection is death, so perfectionistic people are suicidal people. They want to commit suicide, hence they want to be perfect. It is a roundabout way of committing suicide.

Nothing is ever perfect. It cannot be, because life is eternal. Nothing ever concludes; there is no conclusion in life -- just higher and higher peaks. But once you reach one peak, another is challenging you, calling you, inviting you.

So always remember that -- that wherever you are is a beginning, always a beginning. Then one always remains a child... one remains virgin. And that's the whole art of life -- to remain a virgin, to remain fresh and young, uncorrupted by life, uncorrupted by the past, uncorrupted by the dust that ordinarily gathers on the roads on the journey. Remember, each moment opens a new door.

It is very illogical, because we always think that if there is a beginning, then there must be an end. But nothing can be done. Life is illogical. It has a beginning but no end. Nothing that is really alive ever ends. It goes on and on and on. You love, and it goes on and on and on. You meditate, and it goes on and on and on. So it is a beginning. Don't be satisfied with it.

Be fateful for it, but never be satisfied with it, because higher peaks have to be searched for.

Wherever you are, work for me, because if you work for me, you remain in continuous contact with me, and that helps tremendously. Keep this box with you. I'm coming with you.... And come back as soon as possible.

[A visitor says: I'm looking for the master.]

Very good. The master is here. There is no need to look anywhere else. One thing has to be understood -- that there is no way to look for a master, because you don't have any definition of who the master is. Only the master can choose the disciple, not the disciple the master. Even when the disciple thinks that he has chosen the master, then too it is the master who has chosen him.

The disciple is in complete darkness. He has known no light, so even if he comes across light, he will not be able to recognise it. He won't have any means, he won't have any definition. There is every possibility that he will miss, because whatsoever he knows is irrelevant. The master exists in a totally different dimension. It is not the dimension of the mind.

You can look only through the mind, and if you look through the mind, that will become the barrier. So if you are really looking for the master, then let the master look for you. When you are called, don't hesitate. And I am calling you. Would you like to become a madman? [laughter] Mm?

Anand means bliss and kamalesh means 'the god of the lotus'. The full name will mean the god of the lotus of bliss.

The lotus is very symbolic in the East. It is the central symbol of the eastern consciousness. It means the ultimate opening towards light. When one really comes to one's fulfillment, one opens like a lotus. So remember this and forget the old name.

Forget the whole past, your biography as if it happened in a dream, or to somebody else, or you had seen it in a movie. Just this very idea that it happened in a dream will make you free of it. Start absolutely new from this moment, from ABC, as if you are born again. It is a rebirth.

And I call it becoming mad because it is a shift of consciousness from the head to the heart. Now live more lovingly and less logically. Listen to the unconscious more than to the conscious. Feel more than think, and immediately things will start happening.

So change to orange and just mix with my other mad people. Mm? Mm! Good!

[A sannyasin says: I feel that I'm fighting all the time. I like fighting, but I don't really like it. It's just a

role I know.]

Mm, fighting is suicidal. It is a wastage of energy.

Simply say yes to things -- start saying yes! Learn saying yes. Even when the no comes out of old habit, say yes.

... Let it come -- you just say yes. Try -- because old habits can be broken only with hard effort, otherwise they will never be broken. And the more you go on following them, the stronger they become.

No-saying is one of the very very poisonous habits... because people are your life. If you say no to them, you are saying no to life. They bring life to you, they bring God to you, they bring love to you. If you say no to people, you are saying no to life. You will feel lonely, and when you feel lonely you will become annoyed and then you hate, you become angry and then you say no more forcefully, but that is self-defeating.

So no-saying won't help. Start doing just the opposite. For seven days be a yea-sayer. Try for seven days.

At least say yes to me. Start ! Say yes. It is difficult I know, but try. Say yes !

... Try for seven days. It is nothing, I don't see any problem in you. It is just an old habit you must have learned from your very childhood. Sometimes it happens that a child has to learn saying no because that is the only way to be independent, that is the only way to protect one's own space.

You must have been brought up in such a place where everybody was trespassing and everybody was overlapping your space. So there was only one way to protect and defend yourself -- by saying no. No has become habitual. But it was just an old tape. Destroy it. Don't go on playing it again and again, otherwise it will destroy you. Now there are only two possibilities -- either this tape destroys you or you destroy the tape.

... And it is very easy. Sometimes even a simple thing like saying yes can destroy it, because it brings a totally different world.

[A sannyasin said he stopped doing meditations when he started working in the mala shop: I miss some kind of meditation but I don't know what kind, how to go into it. I resist so much... I'm so lazy.]

I will give you something... something that a lazy man can do. There are methods for lazy people also [laughter].

... Mm, the mala shop is very good, but sometimes it happens that when you are working with your hands and the work is new, your mind is engaged. When by and by you become efficient, then the hands work robot-like and the mind is free. Then you can go on working with your hands and the mind can go on its own trips. So only when you are learning new work is your mind kept alert and in it.

By and by when you become efficient, there is no need; the hands go on doing it. The hands have a tiny mind of their own, a local mind, so they go on working with that. You are needed only when some emergency arises, otherwise not. You are free. It is just like when you learn driving. In the beginning you have to be very alert. Once you have learned, then you can go on thinking a thousand and one fantasies. Listening to the radio or talking to a friend or smoking or singing, the car is run automatically by feet and hands. You are not really needed. So that can happen.

But I will give you something. Start this meditation tonight -- and you have to do it for at least forty minutes. Sit facing a light -- your eyes should be facing the light; any light will do. Just go on looking at the light; nothing else is to be done. Do it sitting, and for forty minutes minimum, sixty minutes maximum. This will help you.

And you are not far away. It is just because of your thoughts... too many layers of thoughts around you, so you seem to be very distant, otherwise you are not. Once thinking drops or ceases, you will simply see me so close, almost beating in your heart. Then don't get scared!

It happens sometimes when you are here continually for long, you are so close that you become by and by oblivious of me. Many people report when they get back to their home....

[Osho gently attaches eye cones, made from cardboard and cellotape, to the sannyasin's face, covering up his eyes. He indicates the electric light to be looked at.]

Look at this light... and just go on looking at it. It will make you very very silent and quiet. After ten,

fifteen minutes, there will come a moment that you will see darkness coming just in the middle of the eye. When that darkness starts that means that alpha waves are running in your mind now -- and that is the wave of meditation.

Go on watching that darkness then and you will be really going deep into tranquillity. Do this for fifteen days and then tell me, mm?

[The technique that Osho gave is based on what has been termed the 'Ganzfeld effect', the word 'Ganzfeld' meaning the entire field, which refers to the visual field that is being experimented with.

Scientists had observed that alpha waves are produced by the brain when it slows down its activity in some situations, meditation being one of those situations. Working on eye movements for some other research, scientists needed to provide a constant and unmoving visual field for the person being experimented on and hit upon the idea of occluding the field of vision by covering the eyes -- with the halves of ping pong balls!

As Osho said that if one sits with these shields attached to one's eyes and facing a light, after a time one becomes aware of a kind of darkness in the field of uninterrupted light. As soon as one becomes conscious of the darkness, it moves away so that one only becomes conscious of the white field again. If one relaxes and allows the mind to be inactive, the dark field returns.

One can learn the knack of retaining this so called darkness, which is in fact more like a nothingness. Alpha waves soar high as the subject feels calm and relaxed, and appears to be in a state comparable to that of meditation. This has caused some to regard the Ganzfeld effect as 'instant meditation'.]

[A sannyasin asks about a new relationship: From moment to moment nothing seems to carry over. Nothing's going anywhere.]

Mm, allow it that way.

... don't seek even. Allow it that way because that is the only way, the right way. Each moment is atomic and there is no need for two moments to have any sequence, no need. That is the one-dimensional mind which is continuously asking for some meaning, some running meaning through all the moments -- that everything should be connected by a cause-and-effect chain, that everything must move somewhere, reach somewhere, that everything must conclude somewhere. That is the logical mind, the one-dimensional mind.

Life is multi-dimensional. It has no goal really, no destiny. And it has no meaning in fact -- meaning in the sense that all the moments are following each other in a queue, reaching somewhere. No, life is not moving anywhere. It is simply dancing here. The right word is dance, not movement.

Movement is going somewhere but dance is simply going nowhere. A dancer is simply here in this moment. Each moment is a dance and one should enjoy each moment as it comes, as it happens. Then your burden will disappear completely. That's what freedom is -- to be in the moment, to be of the moment, never worried about the past, never worried about that which has not come yet, and never trying to make a logical sequence.

Because whenever you are making a logical sequence, you are sacrificing the present for the future. You are saying there is some goal to be reached. Then you start manipulating time. You say, 'This moment cannot be allowed this way. It has to fall in line. It has to support the ideal, the idea.' You are going somewhere, so each step has to become part of that going. But there is nowhere to go. Life is just herenow. It is a dance.

[The sannyasin adds: It's like this big blackness in the back of my head... just empty and black.]

Very good, very good. It's perfectly good. If you allow moments to have their total freedom, you will become empty, because one is full of ideals. Nothing else is there. One is full of tensions -- going somewhere, reaching somewhere; one has to become someone, one has to prove something.

Once each moment is allowed to have its own being, total freedom, then there is nowhere to go, no tension. This is real meditation.

Then you will feel a darkness coming, but that darkness will turn by and by into deep light, luminous. That darkness becomes luminous once you start enjoying it. In the beginning it looks like darkness because you have always been full of many thoughts and many ideals, many plans and this and that, and all that is going. The furniture is being removed and the room seems to be empty, but the room has its own being. By

and by you will become acquainted with it; the room has its own presence.

Just empty space has its own beauty, its own chaste beauty, pure... nothing foreign in it, just itself. It will look dark in the beginning.

... Just be this way and don't try to manipulate.

[The girlfriend says that everything with us is very beautiful but she keeps thinking of the boyfriend whom she was with before -- and that gets in the way.]

Accept that too. It is natural; it is nothing to be worried about. If you start being worried about it, then you are creating a barrier. It is just natural. What can you do? Sometimes the past makes a shadow on you, it's okay. Accept it... it is your past. Sometimes shadows move from the past because we have not yet learned how to live each moment totally, so incomplete moments remain hanging inside.

You were in love with someone but you never totally moved in that love, so something incomplete hankers for completion. That's why the idea comes again and again. It is not really the idea of your ex-lover or boyfriend. It is really the idea that is knocking at your gate because you have not completed it. So complete it in fantasy, that's all: That's what the mind is doing, so don't push it aside, otherwise it will come again and again.

Give twenty-three hours to [the new boyfriend], one to the old boyfriend. For one hour just close your eyes and be with him; in fantasy at least, complete it. Within a few days you will see that you are sitting and one hour has passed and that boyfriend is not coming. Just complete it. This is incompleteness, hence it persists. Once completed even in fantasy, it is finished. And don't do the same mistake with [the new boyfriend], because who knows -- some day he may become an ex-boyfriend.

Be with him so totally that when you are with somebody else, [the new boyfriend] does not bother you. Right? It is difficult to understand right now, but that continuous memory simply shows that you were not with your boyfriend totally, so don't this time make the same mistake. Otherwise ex-boyfriends will stand in a queue and they won't allow you to be with anybody. Their number will go on growing and they will all come as a crowd. They will not leave any space for the immediate lover.

And when you are in fantasy thinking about your old boyfriend, don't feel guilty, because one has to close the account. So whatsoever you feel like, do. In fantasy at least, love him so you can say goodbye. One can never say goodbye to incomplete experiences, never. Only a complete experience can simply be dropped. You can go out of it just like a snake moves out of his old skin and never looks back. Otherwise you will again and again look back. Something is hanging. This is a hangover -- but learn from it.

When with [the new boyfriend], be totally with him. This time be total and if you are total it may not happen that you have to seek another lover. This may be your eternal lover; the possibility is always there. But make it total at least. Eternal is not the question; make it total.

Even if love stays only for a single moment and it is total, it is divine. And even if you stay with a man your whole life and it is not total, it is ugly. It will not satisfy you, it will not satisfy the other. So drown yourself in him and let him drown himself in you.

But that old boyfriend needs a little time, so give that time to him -- and don't feel guilty about it. One has to reckon with the past -- unless you start living so totally in the present that a past is not created. Then there is no problem. Then simply each moment, complete, drops out of existence. You don't carry any psychological memory of it. A chronological memory will be there, but no psychological memory. If you come across your boyfriend you will recognise him but you will not remember in any way, will not fantasise about it.

So do one hour's meditation. You owe something to your old boyfriend, so finish it. Never be in debt; finish it. And this time, go totally and deeply.

[A sannyasin had previously written Osho a letter: I felt energy but I didn't know how to connect with it. But I've started work in the garden and I feel a little bit better now.]

That's good. It happens whenever energy explodes.... If it happens again, remember that you have nothing to do with it. You have simply to delight in it. There is no need to put it to any use, and there is no need to get worried about what to do about it. Just delight in it, dance, sing, sway... just delight in it. Just feel it and enjoy it ! It is pure energy. If you can enjoy it, it will give you such deep celebration in your being. There is no need to do anything else.

When energy is flowing and you are flowing, flow with it and continue your daily routine work... nothing special to be done.

But even the daily routine work will have a different meaning when energy is in flowing. You may be working in the garden and the trees will become green as they have never been, because your eyes are full of energy. You may be seeing an ordinary stone and it will look like a diamond because your eyes are so full of energy. In fact there is nothing ordinary in life. Everything is tremendously valuable, only we don't have the eyes to see it.

And now the scientists say that we only allow two percent of information to reach the mind. Ninety-eight percent is debarred. So when you are full of energy, suddenly it explodes. There is no censor. Your eyes see as they should see and your ears hear as they should hear. Your hands touch as they should touch and the censor is removed. There is no guard on your senses and everything is flowing in and out.

In that moment, simply enjoy it. These moments are rare. If you enjoy them, they will be coming more and more often. But don't try to put them to any utility. Ultimate energy has no utilitarian purpose. It is a celebration. It is meaningless joy... purposeless, absolutely purposeless... just a delight, pure delight, intrinsic delight.

So next time when it happens, simply enjoy those moments, and when they go, don't hanker for them. They come on their own, they go on their own. When they come, they come; when they don't come, they don't come. You cannot force them. simply remain available and whenever they come, they will find you ready to receive. simply remain a welcome, that's all. When they come, feel grateful, enjoy. when they go, thank them, feel grateful and forget.

But it has been good. Soon, some day, it will happen again.... And continue working in the garden.

A Rose is a Rose is a Rose

Chapter #25
Chapter title: None

24 July 1976 pm in Chuang Tzu Auditorium

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ShortTitle: ROSEIS25
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[A sannyasin says: I'm leaving tomorrow and I hope to come back as soon as possible.]

If you have the desire, it always happens. The desire becomes the seed. That's why one should be aware of wrong desires because they also happen. A desire is sowing a seed; then sooner or later it sprouts. You may have even forgotten about it, but it sprouts. So one should be very alert to first drop wrong desires and to desire only right. And when the wrong has been dropped and the right has become natural, then drop even desiring. Then the ultimate happens -- because the ultimate cannot be desired.

So when you sow the seed of desirelessness, the ultimate happens. And that is the whole purpose, the destiny, and unless it is fulfilled, one remains constantly in search, thirsty, hungry. So if you desire, you will be coming.

[A sannyasin says: I feel it s good for me to go back. At the same time I had such fantastic moments here. I have the feeling that there will he good moments there too and I would be grateful to know you are with me.]

I will be with you... and you have entered the fantastic world. Wherever you are, fantastic moments are going to happen -- because they don't happen because of anything outside you; they happen because of something within you. So it is not a question of geography. It is a question of your inwardness, so whether you are in India or France, it makes no difference.

The only thing to remember is, be yourself; then they will happen anywhere. Whenever you are yourself, you are living in a fantastic world. Then everything is just miraculous, unbelievable, beautiful. So go....

And it is always good to go into the old world. There you will feel more easily the changes that have happened to you here, a contrast. Just remember one thing: don't forget the new. The past is heavy; quantitatively, the past is very big. The new is very soft and tender... has just arrived. It is fragile. It is like a roseflower and the past is like a rock. The flower has to be protected against the rock. Nobody else can destroy your flower but if your past falls over it, the flower can be crushed.

So it is good to go to the world where you have been totally different, another man. You will see yourself more focused, will see more clearly what has happened to you. But when everybody you know expects you to be the old that you have always been, the mind has a tendency at least to pretend that yes, you are the same. So don't be deceived by that, because once you start pretending, the rock will fall on the flower.

When you meet an old friend, it is psychological. He thinks of you as he used to know you, and that's natural. If you left him two years ago, then for him these two years have no existence. They have existed for you but not for him. He will start talking to you from the moment you left him; he will continue from there and your mind will tend to support him. That's where one needs deep awareness.

Even if it feels a little awkward just go on reminding him that you are totally new... and there is no need to fulfill anybody's expectations. Within hours the person will know that you have changed and he will start looking at you with new eyes..He will become acquainted with you. If you don't become a victim of his expectations, soon he will settle with you. Then he will drop the old past. He has no investment in it. It is just a psychological pattern that he carries a picture of you as you had been, and he will start from there.

Just watch it and tell him that you have completely changed. Say, 'You can almost think of me as if I am a totally new person, a stranger. The old is dead and that's what I have come to convey to you -- that physically I may look the same, but deep inwards I am a totally new man and I have come to share something that has happened to me.'

So resist the temptation to continue from the past. Resist the temptation to fulfill the expectations of others. When you come to meet your father or your mother or your family, it is very simple; they expect the old. In the beginning it is very embarrassing, but let it be known, because what can you do? If the old is gone, it is gone. And it is only a question of one week and then everyone will know that you are not the same, so they start shifting their expectations.

And that will give you beautiful experiences -- when your father looks at you not as his son, but as a stranger, when your mother looks at you not just as a part of herself, but something new. Then for the first time you meet face to face. Encounter happens there. Otherwise the mother never thinks in terms of your having a personality or that you are independent or something separate from her. She goes on believing that you are just a part, an extension at the most. So just beware of this.

These two months will be great work and you will come back much enriched. Go happily!

[A sannyasin says: I have a lot of energy at twilight and it s very beautiful. I sing and I play the tamboura... it just comes.]

Very good... enjoy it.

Everybody has a period in twenty-four hours, a special period. People don't know about it, but once you know about it that will become your door to existence... so maybe twilight. Many people have entered into existence through twilight.

In India, the word 'sandhya' -- it means twilight -- has become synonymous with prayer. If you go to an orthodox Hindu and he is praying, he will say 'I was doing sandhya -- I was doing my twilight.' When there is a change... in the morning, in the evening; when the sun rises, just before sunrise, there is a great change. The whole passive existence becomes active. Sleep is broken, dreams disappear. The trees and birds and life everywhere arises again. It is a resurrection. It is a miracle every day.

If you allow yourself to float with it in that moment, you can rise to a very high peak. And the same

change happens again when the sun sets. Everything quietens, calms. A tranquility, a deep silence pervades the whole existence. In that moment, again if you allow, you can reach to the very depths. In the morning you can reach to very great heights; in the evening you can reach to very deep depths, and both are beautiful. Either go high or go very deep. In both ways you transcend yourself.

So if it is happening at twilight, it is very good. That's your sandhya, your prayer. So be completely mad in it and put aside all reason. Reason is not very reasonable. Put it aside and just enjoy, delight and let things happen. Be possessed as if a great power has possessed you and is doing things and you are helpless and cooperating. A great torrent is taking you away to the ocean and you are going. No fight, no upcurrent effort... just going downcurrent, with the current.

[A sannyasin says: I just arrived yesterday. I've done lots of hard work and I feel very good about the work I did... and I got very strong... I feel very cut off. I feel like a stranger to you.]

You have first to re-enter; there is nothing to worry about. Sometimes it happens that even becoming stronger can give you the feeling of being cut off from me, because what you call strength makes you a little hard also and the connection is possible only when you are soft. So strong people always become like islands. That is their misery, and they are cut off.

To be connected with me simply means to be vulnerable, not strong. But whatsoever you have done has been good for you. This connection will arise again; don't be worried. Just start meditating here again.

When you are here with me there is no need to be strong because that strength will be nothing but the strength of the ego and that strength will make you hard. That strength will be a sort of defence, a resistance. That strength will be of the will -- and the will is the barrier.

So when you are in the world, struggling, be strong. But when you move into my world, drop all your strength, because here, blessed are the weak -- they shall inherit the earth. Blessed are the meek, blessed are the poor in spirit, because the whole method is how to surrender.

A strong man finds it very difficult to surrender but only a strong man can surrender. A weak man finds it very easy to surrender, but then the surrender is impotent. There is nothing worthwhile in it; he has nothing to surrender. So you have to understand the paradox. I am not against strength and I am not against will because only a man of very strong will is capable of surrendering totally. It is the greatest will -- to surrender totally. If you don't have will, you cannot surrender because you have nothing to surrender.

Only a king can renounce. How can a beggar renounce? What has he to renounce? So the whole process is paradoxical: become strong to surrender. Attain to great reason so that one day you can drop it. Struggle hard, fight hard in the world so you learn that fighting is not the way to reach the ultimate. Maybe you can attain tiny things through it, but they are of no use. In the final reckoning they mean nothing -- but that comes only to a person who has been struggling. Never say that the grapes are sour just to hide your impotence. Fight hard, get the grapes, have the taste and then say something.

I can see it has been good for you. You look sharp, more settled, stronger, grounded. Your feet seem to be rooted in the earth for the first time. You are not wobbly. It is good. But you will find it a little difficult to relax with me, to relax in me. A little work will be needed, but when it comes this time, it will have a totally different flavour to it. It will have depth, it will have significance. So there is nothing to be worried about.

[The sannyasin then asks about doing Vipassana.]

It is Buddha's special method that he gave to the world. It is through Vipassana that he became enlightened. It is through Vipassana that thousands of people became enlightened, so it is one of the greatest routes to the ultimate. But one has to do very hard work. It is arduous.

So put your total energy into it; don't be wishy-washy -- just so-so, lukewarm, won't do. Put at stake whatsoever you have -- only then you will have the taste of it.

Then immediately after it, do Hypnotherapy. That will be a rest and you will have earned that rest. It will take you to another dimension -- just the opposite -- of relaxing, of completely relaxing and surrendering, no effort, no hard work. That will give you both the extremes in one continuity.

[The Enlightenment Intensive group are present. The leader says: They started holding back a bit but then after they were pushed harder -- like you said before to push them harder -- it was beautiful.]

One has to be hard. People need pushing. People have completely forgotten that things can be done without being pushed. From the very childhood everybody has been pushed so much that they are waiting to be pushed -- for anything.

From the very childhood they have been pushed for the toilet, pushed to eat this, to do that, to go to sleep. Even for sleep -- a thing which is almost non-voluntary -- they have been pushed. The whole toilet-training is just a coercion. But they have been pushed for small things for which no coercion is needed, so they have learned one thing -- that they have only to do things when they are pushed, otherwise not.

They have lost all control of their life. They need somebody to tell them to do this, not to do that. They have lost all direction. If there is nobody to tell them, they are at a loss; they don't know what to do! And if there is no mother- or father-figure forcing them, they will simply sit and won't know what to do.

So if you see that people are not working on their own, wait for a few hours and see. Those who are working on their own, good, leave them; but otherwise, force them.

[A group member said he had vivid dreams and nightmares which affected him.]

You have to learn to befriend your dreams. Dreams are a communication from the unconscious. The unconscious wants to say something to you. It has a message for you. It is trying to create a bridge with the conscious mind.

Analysis is not needed because if you analyse the dream, then again the conscious becomes the master. It tries to dissect and analyse and forces meanings which are not of the unconscious. The unconscious uses poetic language. The meaning is very subtle. It cannot be found by analysis. It can only be found if you start learning the language of the dream. So the first step is to befriend the dream.

For example, you see your dream. The next morning sit for one hour and relive the dream consciously, with no effort to analyse. Don't say that this means that; don't bother about the meaning. What is the meaning of a roseflower? The roseflower in itself is the meaning. It is not a symbol for something else. It is a symbol for itself. What is the meaning of stars in the night? Nothing. They are their own meaning... the meaning is intrinsic. So simply enjoy, delight in it. Be excited with the dream consciously.

So when you see a dream that seems to be significant -- maybe violent, nightmarish, but if you feel that there is some import in it -- then in the morning before you forget the dream, sit in your bed and close your eyes; or even in the night if you awake, sit in your bed and befriend the dream. Just tell the dream, 'I am with you and I am ready to come to you. Lead me wherever you want to lead me; I am available.' Just surrender to the dream. Close your eyes and move with it, enjoy it; let the dream unfold. You will be surprised at what treasures a dream is hiding and you will see that it goes on unfolding.

Don't be distracted by analysis; don't create any interference. Don't try to manipulate it, because if you manipulate it, you miss the message. Simply go with it wherever it leads and you will be surprised that even when you are fully aware, the dream starts unfolding, with all its colours and all its vagueness and mystery. Go with it and when the dream is finished, go to sleep. Don't try to consciously think about it. This is what I call befriending a dream.

By and by you will see that you and your unconscious are coming closer and closer. The closer you come, the less dreams you will have because then there is no need for the dream. The unconscious can deliver its message even when you are awake. There is no need for it to wait for when you are asleep. No, it can give you its message any time.

The more and more close you come, the more the conscious and unconscious start overlapping each other. That's a great experience. You feel, for the first time, one. That's what Yoga is -- to become one. You feel a unity arising. No part of your being is denied. You have accepted your wholeness. You start becoming whole.

By and by your unconscious becomes conscious and your conscious becomes unconscious. They both become one. And it is one of the greatest symphonies when the unconscious becomes conscious and the conscious becomes unconscious. That means that your male mind and your female mind are moving into a deep orgasm. That means that your man and your woman, your yin and yang are meeting, copulating: A great energy arises... great energy is released. Then you are no more a man or a woman, because man is conscious and woman is unconscious in you. In a woman it is just the reverse.

So allow it to happen. Ordinarily we have been brought up to deny. A man has been brought up to be

just a man and to never be like a woman. A man has been taught always to be conscious, rational, logical, so we have been denying the illogical, the irrational. Because of that denial, we have thrown much of our being into darkness. That's what the unconscious is... and the unconscious is our source of life. It is there that we are rooted. It is our earth.

So whenever your mind is doing something that goes against your nature, the unconscious gives you the message -- first politely, but if you don't listen, nightmarishly. Then it becomes violent, very agitated, because you are moving in danger and it has to be violent and agitated. A nightmare is nothing but the shouting of the unconscious, a cry of desperation that you are going too far away and you will miss your whole being. Come back home! It is as if a child is lost in the woods and the mother screams and shouts the name of the child. That is exactly what a nightmare is. So start befriending your dreams.

For three weeks drop all barriers between you and dreaming consciousness. It is your consciousness. It is a different dimension but it is yours and you have to reclaim it. It is no ordinary consciousness. It is very significant -- more significant than your waking consciousness -- because in dream you are closer to your being than in waking. In waking you're farthest away, in dream you are a little closer, and in sleep, very close. In samadhi, you fall to your centre.

In India we have four states of consciousness: waking conscious-ness, the farthest; then dream consciousness, a little closer; then sleep consciousness, even closer; then 'turiya', the fourth state The word 'turiya' simply means the fourth, because there is no nam. for it.

The fourth is a great meeting, a communion of sleep and waking. In a way it is like sleep, absolutely silent, not even a ripple of thought. In another way it is like waking -- absolutely alert. That is what we call 'God-consciousness'. But to go towards it you will have first to befriend your dream, then you will have to befriend your sleep, and then only will you be able by and by to reach the fourth stage.

So for three weeks, work on it. Love your dreams. Good, bad, don't evaluate, don't judge. Don't even use the word 'nightmare' because in that very word, we have denied. Simply love your dreams, come closer to them, learn the language of their message, feel for them, and allow them to unfold. By and by they will become courageous. When you allow them, they will be ready. One day you will suddenly see that you are sitting fully awake and a dream has opened. Then you will remember it well because you are fully alert. You can see all the nooks and corners and you can penetrate to the very depth of it.

It is simply wonderful to watch a dream, fully aware, but that is possible only when you are in a deep sympathy with the dream. If you are antagonistic, it hides. This denied part has to be replayed. This dispossessed part has to be repossessed. And remember, don't analyse. Just enjoy the poetry of it, the colourfulness of it, the fantasy of it. Don't analyse.

It is just as you watch a Picasso painting. That is dream consciousness. That's why Picasso cannot tell you what the meaning of it is. There is no meaning. It does not symbolise anything -- it itself is the symbol. Either you can understand it directly or you don't understand it. It is like a joke. Somebody tells you a joke and you say, 'I missed it; please explain it to me.'

If he explains, the joke is destroyed. If you get it, you get it. If you don't get it, please don't ask what the meaning is, because that is not the way to understand a joke.

[Osho recounted an incident in Picasso's life when a very' wealthy customer came to inspect the almost completed portrait that Picasso had done of him. He liked it but made one comment -- that he didn't care for the nose and would like it changed, to which Picasso agreed.

Once the man had left, Picasso was in a great turmoil, so much so that the woman with whom he was living asked him what was wrong. If it were the painting, he could easily change the nose. Picasso said; 'I can change it -- but I don't know where it is!']

Now this type of painting is a dream consciousness painting. Everything is overlapping everything else. Things are running in all directions simultaneously and there is no logic. It is an explosion. It is absurd. So never analyse.

In the West this psychoanalysis has become a great barrier. Each dream has to be psychoanalysed. That destroys the beauty of it. It is as if you take a flower and go to the chemist, and he dissects it and tells you of what ingredients this flower is made, of what chemicals. But then the beauty and the flower are lost. You may have some labels that say that these are the things of which the flower is constituted, but all that was beautiful is gone. Only a few words are left, and instead of the flower, a few chemicals labelled in bottles. If you ask where is the beauty, the chemist will say, 'There was nothing. This was all. The flower was just the

total of all these chemicals. There was no beauty.'

Psychoanalysis destroys the whole beauty of a dream. So I use the word 'befriend'. Just embrace the dream... go with it. It wants you to go somewhere. Your unconsciousness wants you to reach to some deep experience. Hold the hand and tell the unconscious, 'I am ready. I am coming with you.'
Do this for three weeks and then tell me how you feel.

[A group member said that while listening to people in the group structure, he was continually judging people.]

That's good. This judging has to be dropped. It is an illness and it will never allow you peace. It is a devil.

When you judge, you can never be in the present -- always comparing, always moving ahead, backwards or forwards, but never herenow. Because the herenow is simply there; neither good nor bad. And there is no way to tell whether it is better, because there is nothing with which to compare. It is simply there in all its beauty.

But the very idea to evaluate it has something of the ego in it, the very idea. The ego is a great improver; it lives on improvement. It goes on torturing you: 'Improve, improve!' And there is nothing to improve.

... Whenever the judgement comes, immediately leave it then and there. Drop it. It is a habit. Don't torture yourself unnecessarily. Enjoy.

[The group member continues that he has been listening to A__ talking about psychic things: the desire's there to become a psychic.]

He can help you to become more ill, so be aware. That's how the whole world goes on in a very absurd game of self-improvement. And there are people who go on talking about things and they go on dividing.

This A__ has learned from Sri Aurobindo, and he was a great classifier -- mind, super-mind and this and that. He would divide and then suddenly you would know where you were. Then there are so many ladders to be crossed and then suddenly panic: 'What are you doing wasting your time? You have to become supra-mental. You have to attain to the peak and this and that.' Then one runs! These are tricks, and many people have learned how to exploit.

Anybody who is giving you ideas about improvement, sooner or later will start exploiting you, because then you will need his help. You will need somebody to guide you because this is a big journey. Then gurus and the whole business starts.

My whole effort is that you have to enjoy herenow. This moment is as absolute as any other moment, and you are as perfect as you will ever be. If you cannot enjoy this moment, you will not be able to enjoy any other. Even if you reach to the supra-mind -- if there is something like that -- you will find another A__ waiting there who will say, 'This is nothing. I know higher places.'

In India we have so many scriptures, and clever and cunning people always dividing and creating maps. One sect of Radhaswamis have divided the whole life process into fourteen stages. Man stands on the lowest so you have to cross thirteen stages. And they have not only decided that. They have decided that Buddha has reached only to the sixth, Mohammed has reached only to the fifth, Krishna has reached only to the seventh and Christ only to the fifth. Mahavir is just hanging somewhere near the fourth -- and their guru has reached to the fourteenth. They call the ultimate the fourteenth, the world of truth. Only their guru has reached there and nobody else has yet.

This is just a game. Why fourteen? You can divide it into one hundred and forty or fourteen hundred, there is no difficulty One needs just a little articulateness so one can go on dividing. But these are just verbal games. A mature person is finished with all this nonsense. A nature person knows that 'This moment is here and I have to enjoy it as totally as possible. The next moment will come; I will see.'

So drop this disease of self-improvement. My whole message is this -- that you are already gods. This looks intellectual right now because of that self-improvement knocking inside. It remains intellectual. If you stop that, n will become immediately existential. You will be able to see that it is so. Then one lives in a totally different way... Life is a celebration. Otherwise look at monks and ascetics and monasteries and people who are trying to improve themselves and doing all sorts of nonsense.

Somebody is standing on his head, somebody fasting, somebody forcing celibacy, somebody destroying his body, committing slow suicide, somebody lying on thorns and somebody standing in the sun, somebody

sitting naked in the snow; all masochistic. If you are too mad after self-improvement, one day or other you will become a masochistic person. You will start torturing yourself. You will see death coming and nothing is happening.

There are fools around who have been befooled by others. They may not be bad persons but they are fools. They can tell you, 'Do this and you will start improvement.'

The whole thing is to be, not to do. Relax into your being and enjoy the moment that has already been given to you. And don't waste time. This way you become chronic.

Don't listen to such things. Tell A__ to keep his knowledge to himself, and be alert about with whom you are hanging, mm? Mm! Good!

[A group member says: The question's very good for centring and just slowing down.]

You can continue doing it. It is very good. It has given you something. So do it for at least one hour every day.

[The group member adds: I felt perhaps I wasn't quite serious enough about it, but it didn't seem really necessary to be beating my head against the wall.]

There is no need to be serious but one has to be sincere -- and both are different. Seriousness has something sad about it. Sincerity simply means authenticity.

Be authentic. When you are doing something, then really do it. That's what sincerity is. When you are participating in a group, then why waste time? Why participate in a lukewarm way? Go in headlong, so if something is there, it happens. If there is nothing, then you attain to an experience that there is nothing in it. But whatsoever happens -- whether something happens or not -- you come out of it richer, more experienced.

So when you do a thing, really do it. If you don't want to do a thing, then don't do it. But people are very funny. They want to do both things together. They want to do a little and they don't want to do, so they waste time and nothing happens. They are losers.

But, good. A little glimpse has come to you. Continue that for one hour every day. That question is very good. Raman Maharshi had only that meditation. Through that meditation he attained his enlightenment: asking 'Who am I?' That was his whole Yoga, nothing else. That meditation is tremendously powerful, but one should go as deep as possible. One should allow it to sink to one's innermost core. It should penetrate you like an arrow going on and on and on, and suddenly one day, a moment comes as if you are drilling a hole and suddenly the drill has passed to the other side.

It is a drilling exactly like that: 'Who am I? Who am I? Who am I?' Go on drilling and then suddenly you see you have drilled the hole, you have reached to the core, and it is tremendously beautiful.

[A group member said that two things happened to him: a flowering in love and repentance about his mother; and secondly a feeling of being very cool and unfamiliar.]

Both have been good. The first was back in your childhood, and the second was a glimpse of your second birth, your second childhood. So the first felt familiar, at home. The second felt unfamiliar, strange, because the second is yet to happen.

The first was a recognition, a remembrance of the flow you must have felt in the very beginning of your life with your mother, so it is not a conscious memory, it is a biological memory. It is nothing in your mind. The first day that the child is born he is just lying on the breast, resting. That is at-homeness. But that your body remembers so it was released by your body, not your mind. You felt flowing and that you were again in the womb of the mother and hence you felt so sorry for your poor mother.

All mothers are poor in that way. And whenever one recognises one's own being, one feels sorry for the mother because she has really done much and there is no way to pay it back. On the contrary, rather than paying it back, everybody is angry with the mother. So when this feeling arises, immediately one feels a sort of repentance. So it was your first childhood.

And the second is your future. The first was your past. The second is a glimpse of that space, emptiness, coolness, that happens when one disappears completely. The ego gone, the knower, the doer, gone. Nobody is left, just pure space. That is what rebirth is -- being really born.

So both have been very very significant experiences. You can continue this meditation. For one hour, any time, just sit and by and by you will see that both experiences will start mingling into each other. That emptiness will also start feeling like at-homeness, and that at-homeness will also start feeling like emptiness. Then something really is getting crystallised, a synthesis arising. It has been tremendously beautiful.

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A Rose is a Rose is a Rose

Chapter #26
Chapter title: None

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[A sannyasin asks :I came to say that I'm going back to Scotland. The question comes to me of whether I should make this sort of decision myself or should I come to you and ask?]

When you cannot make the decision, when it seems impossible, only then. If you can make the decision, there is no need. You make the decision. One has to learn by and by to be on one's own and one has to trust oneself more and more. My help should not become a dependence. It should help you to become really more alert, more trusting of your own life, of your own heart's voice.

So when you come to me and ask, it is not that I answer. I have to search into your heart to see what really would have been your decision if your own heart were functioning. I never give any decision on my own because that would be destructive. It would be something from the outside. So when you ask, I look into you; I don't decide. I look into you, I feel you, I see your own heart which you cannot see, and I let that heart decide. So at the most I interpret your heart to you. I am a midwife.

So if you can decide, good. By and by you will start listening to your own inner core and what it is saying. And that trust has to arise. Otherwise trusting in me can become dangerous to you, because then you're always depending on some outside agent. It can become a habit, so that when you are alone or when you have gone far away from me you will be at a loss as to what to do.

So even while you are here, whatsoever you can decide, decide. When you feel that it is almost impossible for yOU to come to a decision, the pros and cons are almost balancing, you are divided half and half, then only come to me. And then too, I can help you; I don't impose anything on you. At the most I become a bridge between you and yourself. That's my function.

So by and by you can see the bridge, and you can go on moving from yourself to your real self; my need is less and less. One day there is nothing that you cannot decide. Then you have come of age. You become mature and ripe.

So the first effort should be to decide on your own, otherwise people start coming for small things; that's bad. That is dangerous, a very harmful practice, because then you will lose all direction and you will always depend on some outside authority to tell you what to do and what not to do. That's what has happened to the whole of humanity. Every child is being directed by the parents, the society, by the teachers, the authorities, the priest, the state. There are so many people leading you so you lose all sense of direction. Whenever these authorities are not there, you are simply stuck. You cannot move; you are paralysed. So if your father

is not there, you seek a father-figure.

If your belief in one religion is gone, you immediately turn to another religion. If you stop going to one church, you start going to another church, but somewhere or other you are seeking the priest, somebody to tell you what is right, somebody to give you the commandment: 'This is right'; somebody to give you a sense of certainty that he knows. If you stop going to churches, you go to a psychoanalyst to tell you something, or you go to the politician. But you always go to somebody and you never come home.

A master is not an authority, and whenever you see that a master has become an authority, he is not a master; he has become poisonous. A master is at the most a very polite hint, not an authority.

He simply cares about you. He has no ideas to impose, no directions to give. He has no commandments. He is not in any way an expert. He simply loves you, cares about you, and under his care you start growing.

Now it is a very paradoxical thing: you have to be helped but in such a way that the help does not become a habit; that is the paradox. Help can be withdrawn completely but then you are not helped. Then your freedom will become licence. You will move not knowing where you are going. You will stumble here and there almost like a drunkard, or you may start moving in a vicious circle.

So to be left totally alone is dangerous and to depend totally on somebody is also dangerous. Somewhere between the two is the golden mean -- to depend and yet not to depend. Take as much help as you can from me, but the help is to make you more mature. The help is to make you so alert that less and less help is needed; the help is not to make you more helpless. So, increasingly less and less help should be needed. That should be the basic effort. So always decide.

Whenever you see some problem has arisen, it is a good opportunity, a challenge, a critical moment. Use it creatively, find out ways and means. Listen silently to your own heart and if a certainty arises from there, good; you have taken my help already. But only in rare moments when you cannot decide, when the darkness is too much and you are absolutely confused -- if you decide this and the mind says that, if you decide that and the mind says this, and you go on hanging between the two; you cannot even see that one voice is the voice of your major being, you are divided fifty-fifty -- then only come to me. Then too, remember always that it is not my advice that I am giving to you. It is your innermost heart that I am handing over to you. Soon you will start seeing it.

[A sannyasin who is leaving says: I have sorrow because [my partner] is staying, and I'm excited too because I've never spent much time alone and so that's good, I guess.]

Aloneness has in it both a sort of sadness, a sort of sorrow, and yet a very deep peace and silence. So it depends on you how you look at it.

Look at it as a great opportunity to be alone. Then the vision changes. Look at it as an opportunity to have your own space. It becomes very difficult to have one's own space and unless you have your own space, you will never become acquainted with your own being, you will never come to know who you are. Always engaged, always occupied in a thousand and one things -- in relationship, in worldly affairs, anxieties, plans, future, past -- one continuously lives on the surface.

When one is alone one can start settling, sinking in. Because you are not occupied you will not feel the way you have always been feeling. It will be different; that difference also feels strange. And certainly one misses one's lovers, beloveds, friends, but this is not going to be forever. It is just a small discipline.

And if you love yourself deeply and go down into yourself, you will be ready to love even deeper, because one who does not know oneself cannot love very deeply. If you live on the surface, your relationship cannot be of depth. It is your relationship, after all. If you have a depth, then your relationship will have a depth.

So take this opportunity as a great blessing and move into it. Enjoy it. If you become too sorrowful, the whole opportunity is wasted. And it is not against love, remember. Don't feel guilty. In fact it is the very source of love. Love is not what is ordinarily known as love. It is not that. It is not the tohu-bohu of sentimentality, emotions, feelings. It is something very deep, very foundational. It is a state of mind... and that state of mind is possible only when you penetrate your own being, when you start loving yourself.

That is the meditation when one is alone: to love oneself so deeply that for the first time you become your own love object.

So in these days when you are alone, be a narcissist; love yourself, enjoy yourself, delight in your body, in your mind, in your soul. And enjoy the space that is empty around you and fill it with love. The lover is not there -- fill it with love! Spread your love around your space, and your space will start becoming

luminous; it will glow. And then for the first time you will know when your lover comes close to you, that now it is a totally different quality. In fact you have something to give, share. Now you can share your space because you have your space.

Ordinarily people think that they are sharing, but they don't have anything to share -- no poetry in their heart, no love. In fact when they say they want to share, they don't want to give, because they don't have anything to give. They are in search of getting something from the other and the other is also in the same boat. He is searching to get something from you, and you are searching to get something from him. Both are in a way trying to rob the other of something. Hence the conflict between lovers, the tension; the continuous tension to dominate, to possess, to exploit, to make the other a means for your pleasure; somehow to use the other for your gratification. Of course we hide in beautiful words. We say, 'We want to share,' but how can you share if you don't have?

So enjoy this space, aloneness. Don't fill it with past memories and don't fill it with future imagination and fantasy. Let it be as it is -- pure, simple, silent. Delight in it; sway, sing, dance... a sheer joy of being alone.

And don't feel guilty. That too is a problem because lovers always feel guilty. If they are alone and they are happy, .they feel a certain guilt. They think, 'How can you be happy when your lover is not with you?' -- as if you are cheating the person. But if you are not happy when you are alone, how can you be happy when you are together? So it is not a question of cheating anybody.

In the night when nobody is looking at the plant, at the rosebush, it is preparing the rose. Deep down in the earth the roots are preparing the rose. Nobody is looking there. If the rosebush thinks, 'I will show my roses only when people are around,' then it will not have anything to show. It will not have anything to share, because what you can share has first to be created and all creativity is in dark aloneness.

So let this aloneness be a womb, and enjoy and delight in it; don't feel that you are doing something wrong. It is a question of attitude and approach. Don't give it a wrong interpretation. It need not be sorrowful. It can be tremendously peaceful and blissful. It depends on you.

[A sannyasin had recently returned from England. Osho asked after her father. She replies: He's okay. He thinks what I'm doing is rubbish.]

[chuckling] That's perfectly right! He is right. Write to him that my master says that it is all rubbish [laughter] and that he invites you to come and enjoy. But it is worth enjoying, tell him. All rubbish is not rubbish. Some rubbish is spiritual!

[A sannyasin, who is leaving, says: I find that I have an extremely violent streak in me. I wondered if I should do some more groups or the Dynamic meditation.]

Osho said that on his return he should do some groups, and for the moment should continue Dynamic meditation...]

It will go. Violence is never part of nature. Nobody is born violent; one learns it. One is infected by a violent society, by violence all around and one becomes violent. Otherwise every child is born absolutely non-violent.

There is no violence in your being itself. It is conditioned by situations. One has to defend oneself against so many things and offence is the best method of defending. When a person has to defend himself so many times, he becomes offensive, he becomes violent, because it is better to hit first than to wait for somebody to hit you and then reply. The one who hits first has more chances of winning.

That's what Machiavelli says in his famous book 'The Prince'. It is the bible of the non-religious or the anti-religious; the bible of the politicians. He says that attack is the best method of defence. Don't wait; before somebody attacks you, you attack. There is no need to wait. When he attacks, Machiavelli will say that it is already too late. You will already be on the loser's side.

Hence people become violent. Very soon they come to understand it -- that they will be crushed. The only way to survive is to fight, and once you learn this trick, by and by your whole nature becomes poisoned by it. But it is nothing natural, so it can be dropped. It will go; nothing to worry about.

[A sannyasin who works in the mala shop asked about a problem with his coordinator, Asheesh: I just don't like to be dominated, and I started screaming back at him just because I felt humiliated and defensive.]

So the problem is inside you. When a person is not humble he feels humiliated. When a person is humble there is no humiliation. It is the ego that feels humiliation.

[The sannyasin answers: But it felt that it wasn't true, and that he was just screaming at me.]

Sometimes it is possible that the other may be just finding an excuse to throw his anger, but that's no reason for you to get disturbed. If Asheesh gets angry or screams at you, that is his problem. And you see clearly that there is nothing to scream about. It is ridiculous, so you can enjoy it. What is the point of getting angered? There are only two possibilities: either he is right, then you feel humiliated; or he is wrong -- then he is being ridiculous, so the whole situation is humorous and one can enjoy it.

If you feel humiliated and he is right, there is no need to get angry. Rather, start looking for the ego and drop that ego, otherwise again and again you will feel humiliated. The ego is very touchy. So drop it. Being here with me if you cannot drop it, where will you be able to drop it? So drop it and tell Asheesh and everybody that whenever you have a chance to humiliate me, humiliate me, so that I can drop it sooner.

If you feel that they are right, accept whatsoever they are saying and be humble. If you are humble you can never be humiliated; that is the point. A humble person is beyond it. You cannot humiliate him. He is already standing in the last row; you cannot throw him backwards. He is already defeated; you cannot defeat him. He says, 'I am the last,' so where can you throw him out? He is already the last. He is not trying to become the first, so nobody can obstruct him.

That is the whole taoist attitude towards life. Be humble, then nobody can humiliate you. Be egoless, then nobody can hurt you. There is no point in being defensive, because defences won't help. You go on carrying the wound and just go on hiding it, but again and again something will hurt it because the wound is there and anything can hurt it. The ego is like a wound.

So when you see that somebody is right, wait, don't get angry, don't immediately get into a rage. Wait, close your eyes, meditate over it. If Asheesh is right, tell him, 'You are right and I was wrong,' and correct whatsoever he is talking about. Or if he is absolutely wrong and is throwing something at you which has nothing to do with you, then it is his problem. Feel sorry for him; he is being ridiculous. If you can remain silent and laughing, he will have to understand it. He will take note of it -- that he has been a fool.

We are here to help each other, and all these situations are good. These situations are human situations. This ashram is not to be a monastery where all situations have to be left outside the door. No. This ashram has to be a miniature world where every situation that exists in the world has to exist here also. Only then can I prepare you for the world, otherwise I will be destroying you. So anger, love, hate, fight, everything has to happen in this ashram.

This ashram is not against the world. It is a miniature world, a small world, a community where we are preparing everybody to be able to cope with the world, to be able to live in the world and live positively and affirmatively... to live and enjoy. Whatsoever the situation, our whole effort is to make you capable of passing through that situation unaffected, uncorrupted by it; in fact benefited, enriched by it.

There are monasteries in the world which are against the world. They create an alternate world; no fight, no anger, everybody is polite and everybody is nice, everybody is goody-goody. But everything is false, everybody is pretending, forcing. No, I am not for that.

I want real people here. And if grace comes, it has to come through being real, not through being hypocrites, not by pretending.

So thank Asheesh. He is good, he is giving you great chances. So when you go back, tell him. 'Continue, Asheesh,' mm?

[The sannyasin answers: He can be very heavy.]

He can be, but you have to enjoy it. He's a great taskmaster! You have to enjoy it. Drop your ego. When it is a question of ego, always drop it. And if he is wrong, then laugh. Then give him an opportunity to grow.

A Rose is a Rose is a Rose

Chapter #27
Chapter title: None

26 July 1976 pm in Chuang Tzu Auditorium

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ShortTitle:	ROSEIS27
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Video:	No

Prem means love and upassana means worship. This should be your attitude -- of a deep, loving worship, of a worshipful love. The attitude of worship is something which has to be felt. Ordinarily it has disappeared from the world. People have completely forgotten what worship really means.

It is an approach towards reality with a child's heart -- not calculating, not cunning, not analysing, but full of awe, of a tremendous feeling of wonder, a feeling of mystery surrounding you... the feeling of the presence of the hidden and the occult in existence... that things are not as they appear to be. The appearance is just the periphery. Deep beyond the appearance something of tremendous significance is hiding.

So when a child runs after a butterfly, he is worshipful, or when he suddenly comes across a path and sees a flower... an ordinary flower, just a grass flower -- but he stands there in deep wonder. Or he comes across a snake and is surprised and full of energy. Each moment brings some surprise. He takes nothing for granted; that is the attitude of worship. Never take anything for granted. Once you start taking things for granted, you are settling. Your child is disappearing, your wonder is dying, and when there is no wonder in the heart, there can be no worship.

Worship means that life is mysterious, so much so that there is really no way to understand it. It surpasses understanding. All our efforts fail. And the more we try to know, the more unknowable it seems.

So this you have to regain, reclaim. And you can claim it very easily; that's why I give you the name upassana. Just a little effort on your part -- and that too only in the beginning just to remove the conditioning of the mind that is obstructing your real being. So become a child again. Let sannyas be a rebirth, and from this very moment start feeling like a child. When you go outside, look to the trees again, to the sky again, with fresh eyes.

Worship has nothing to do with the church or the temple. It has something to do with the reality that surrounds you.

Once you look with deep wonder, the whole reality becomes the temple. You make it sacred by your very look of surprise. When in your eyes there is mystery, the whole existence becomes a temple; it is a shrine. When your wonder disappears, is lost, the world is dry, dead. So pulsate with this new feeling of being a child again and soon you will find the lost track. That's where paradise is lost.

The moment we lose our childhood, we lose our paradise, so be a child again. Jesus says, 'Only those who are like children will be able to enter into my kingdom of God.' And he is absolutely true.

[A sannyasin says: I notice I always want things I can't get and then I get very miserable if I don't get them. If I get them, I lose interest.]

It is part of your work upon yourself. In fact the day a person decides not to ask for things he likes but starts to like things which happen, that day a man becomes mature.

One can go on wanting what one likes. That will make you always miserable, because in the first place it is never going to happen. The world is not running according to your likes and dislikes. It has no guarantee that what you want, the whole is also wanting; there is no guarantee. There is every possibility

that the whole is destined towards something else that you don't know anything about at all.

There is no possibility of its ever being fulfilled, so frustration and misery will be its outcome. And if by chance sometimes it happens that you fall in the rhythm with the whole, and by accident you like the same thing which was going to happen on its own, and it coincides -- which is very rare -- then too it is not your desire being fulfilled. No, it is simply because by some accident you liked the same thing which was already going to happen; whether you liked it or not was irrelevant.

When sometimes it does happen, then too you will not feel very happy, because whatsoever we demand, we have already lived through fantasy, so it is already secondhand. If you say that you would like a certain man to be your lover, then in many dreams and in many fantasies you have already loved that man. And if it happens, then the real man is going to fall short of your fantasy and he is going to be just a carbon copy because reality is never as fantastic as fantasy. Then you will be frustrated.

So a person who goes on asking for his own desires to be fulfilled is going to be frustrated. Either the desire is going to be fulfilled or not. Misery will be the outcome. If you start liking that which is happening, if you don't put your own will against the whole, if you simply say okay, whatsoever happens you simply say 'Yes', then you can never be miserable, because whatsoever happens, you are always in a positive attitude ready to receive it and enjoy it. If it goes just according to your nature, very good. If it sometimes goes against your nature, you take it as part of growth. If it is pleasure, good. If it is pain you accept it as a price to be paid for all the pleasures that are available in the world, the cost to be paid.

If it is pain, a positive, yes-saying person accepts it as a growth pain and is happy about it because through it, growth will happen. If pleasure happens he accepts it as a gift of God. You cannot make him miserable. On one hand you cannot make a man happy if he is desiring too much and wanting this and that; it is impossible to make him happy.

On the other hand it is just the opposite. A person may accept whatsoever happens with deep gratitude -- whatsoever: good or bad, day or night, summer or winter, it makes no difference. He simply accepts, because whatsoever God sends must be good, has to be good. 'If I cannot see good in it then I have to grow into my awareness and see it. Nothing is wrong in it, something is wrong in me. So there is no need to be frustrated with it. The need is to grow more, to expand more, to understand more. Pain is happening because I am still not so alert and aware. If I am really aware then pain becomes impossible.'

Awareness brings you into the rhythm of existence. You become part of this organic unity. You don't move alone and separate. You don't function as an island, you don't isolate yourself. You are no more an ego and you don't try to go upstream. You float with the stream. In fact you become the stream. You have no will of your own; this is what surrender is. Try this time.

Just go -- that's exactly right -- creating no misery for yourself. And not only with this. With everything, from this moment, try the 'yes' attitude, the religious attitude. The grumbling, the complaining, always desiring something and then being frustrated and feeling negative and sad, not only creates misery, it creates a barrier between you and God -- because how can you love a God who goes on frustrating you? You propose and He disposes, and whatsoever you want He never fulfills. And He goes on doing things that you never asked for. How can you love a God who is never for you and always against you?

By and by a certain antagonism arises -- and that antagonism is the greatest barrier between you and life. So drop that. Float and let things happen, and soon you will see things are really happening as they should. In fact in the very desire that you wanted things otherwise, you were creating trouble for yourself.

Things are as they should be. They have always been that way. Existence is going so smoothly. Look at the stars and the trees and the birds and the rivers. Things are going so smoothly. There seems to be no problem. All problems exist in man and in the mind of man, and the problems are created, manufactured by man. First he desires something and in that very desire he is creating a conflict between himself and the whole. And how can you win against the whole?

That's what Jesus says: 'Thy kingdom come. Thy will be done.' That is the deepest prayer ever uttered: 'Let Thy will be done. I withdraw. I will no more come in the way. I give way. I will simply open.'

If you desire, you are never open because the very desire makes you narrow. There are millions of alternatives and you desire one thing. So except for that one thing, everything else is excluded; you are focused on one thing. You don't know that there are millions of alternatives, millions of possibilities. Why hanker for this one? Why emphasise this one? Why pay so much attention to one at the cost of the whole existence?

You can never be open when you desire. When you are ambitious you can never be open. An ambitious man is a closed man. When you have no ambition and you float moment to moment and say whatsoever

happens is good, you are open. Then the whole existence is available.

Suddenly you see that it was simply stupid of you to ask. Where so much is being given without asking, it was simply idiotic to ask.

Then a certain dance starts in the very core of your being, and one starts being happy, and that happiness is not dependent on any circumstances. It is very independent. It is a freedom because now no circumstance can take it away from you. It is coming from you, it is arising from you. It is yours, authentically yours.

If I say that if I become rich then I will be happy, then I have a condition, and that condition is not altogether in my hands. I can be robbed, my bank can go bankrupt, the country can change its politics, can become communist -- anything can happen. So if I am not rich I cannot be happy.

A person who says, 'Whatsoever happens, I am going to remain happy; it will not make any difference to me. I will find a way to be happy whatsoever the circumstance,' is independent. No politics can make any difference. No change in the state of the outside world can make any difference. Poor or rich, a beggar or a king, he remains the same. His inner climate does not change.

This is the goal of all meditation -- to attain to such a tranquillity, to such a stillness that it is unconditional. Only then it is yours. Then whatsoever happens, let it happen. You remain happy. You remain tremendously happy.

... Drop your will and you will see that things that you were hankering for start happening on their own. Once you drop your conflict with God, you never propose anything, He never disposes. Suddenly things start running in a smooth way. Everything fits and falls together.

[A visitor says she misses her eight-year-old son in america.]

Mm... sometimes it is very good to leave the children alone also. Too much protection, too much closeness hampers the growth; it does not enhance it. Sometimes it is very good to leave the child alone. When you go back, you will find him more mature and standing more on his own. It will not be a loss; it will be a gain. But we will see. There is nothing to be worried about right now.
Would you like to say something about yourself?

[She answers: I don't know why I'm here... I'm very afraid.]

Nobody knows. That's the mystery. You don't know but I know why you are here.

... When one never knows why one is here and one is here, fear also arises. You are here in spite of yourself, that's why the fear. But it had to be so. Much has to happen here. You are not going to be the same. Something is coming to a boiling point within you. It needs my help so you can evaporate. And you cannot know what it is because unless it happens how can you know what it is?

So take a jump into sannyas. The first thing to do is sannyas, then things become easier

[She answers: I find myself really resisting very strongly. I don't want to surrender.]

But the very resistance shows that deep down you want to surrender, otherwise why resist? If deep down you don't want to surrender, there is no need to resist. One doesn't want to surrender -- finished! But the resistance shows that you want to surrender and you want to fight this wanting. It is a conflict within you. It has nothing to do with me.

Deep down you would like to move in a total surrender where all your worries are dissolved and you can simply rest. But you are afraid; everybody is afraid of surrendering. It is a futile fear but it is there in everybody because ordinarily we think we are somebody -- and we are nothing! What will you surrender? What have you got to surrender? If you surrender to me, what will you surrender? -- just a bogus ego, just an idea that you are somebody. It is just a fiction. You surrender the fiction and you become the real. You surrender that which you don't really have and then you become that which you are.

But one clings, because for our whole life we have been trained to be independent. For the whole life we have been trained, programmed to fight, as if the whole of life is nothing but a struggle to survive. It is more than that. And it is beautiful that it is more than that, otherwise it would have been absolutely ugly if it were just a struggle to survive, just a conflict.

Life is known only when you start surrendering. Then you don't fight, you start enjoying. But in the West the concept of the ego is very strong and everybody is trying to conquer something. Even people talk

of conquering nature. Absolutely foolish ! We are part of nature; how can we conquer it? We can destroy it; we cannot conquer it. That's why in the West the whole nature is destroyed by and by; the whole ecology is disturbed. There is nothing to conquer. In fact one has to move with nature, in nature, and to allow nature to be.

So when we teach surrendering, the whole meaning is that you stop fighting, you stop this nonsense of conquering. Rather, start celebrating. Don't waste time. With whom are you fighting?

And when you surrender to me it is just symbolic. I am nobody... just an excuse to teach you how to surrender.

Once you have learned the art of surrendering, you can forget me. You surrender to trees, you surrender to the moon and the sun and the rivers and the rocks and your child and your husband and the skies; you surrender to the whole. But one has to start somewhere.

It will be very difficult to surrender to your husband. It will look almost absurd to surrender to a tree or to the stars. So I am just an excuse here. Once you know the taste of surrendering, then the basic thing is to surrender -- not to whom; that is irrelevant. Once you surrender, God enters you. Then you are open from everywhere. All the windows and the doors are open.

But you think about it, mm? It is going to happen. You can postpone a little. That's okay... I am not in a hurry!

[A sannyasin asks about returning to the West; earning money; living in Poona; finishing his doctor's thesis -- which he did not enjoy doing; or writing a thesis about Osho's unteachable teaching.]

Mm, never do anything that you don't enjoy. It is very destructive. Nothing is worth that much, nothing. If you enjoy it, it is good. Even if it is worthless, it is good if you enjoy it, because the basic criterion is your enjoyment, nothing else. Whether you get a PhD or not, that is meaningless. If you enjoyed it, then it is good.

Always remember to feel the intrinsic value of a thing. Don't look for results. The intrinsic value is herenow.

If you are enjoying the idea to work on my teachings, start, and enjoy it. If something comes out of it, good, but the basic thing should be your enjoyment. It is my feeling that when you enjoy something it becomes valuable -- not only for you, for others also. And if you really go deep into it just out of love, you are bound to find something tremendously valuable. And when you are just dragging with something because you have to do it for this degree, ~for this or that, then nothing is going to come out of it. You may waste seven or seventy years but you will not find anything through it, because to find anything one has to go deep. And only through enjoyment one goes deep; there is no other way.

If you are blissful, you can ride on that wave and can reach to unknown realms. Your intuitive faculties start functioning when they are showered with bliss, enjoyment. Then you play around. It is not boring, a heavy load to be carried. It is not something to be carried, because you care. And then, by and by you go on sinking to your depth. From that depth a response comes which can be valuable, which is bound to be valuable.

So if you love, start. That will be very good.

[The sannyasin then says: Do you think I should come and stay here rather than settle in the West?]

Yes, it will be good. Right now it will be good. You are growing; inside you are growing. Just now if you go into life, you will be in a mess. First become more and more settled in your centre. Be more centred, and then you have to go into life. But wait a little more. Right now I don't think it will be good for you. You will do something foolish and then you will suffer for it.

If you had asked me the same thing two months ago, I would have said you can go because you had nothing to lose. Now you have something to lose. You follow me ? Now something is growing, a very tender shoot, so it can be crushed immediately. It will be too much right now. Let the plant be a little stronger and then it has to go into the world because the test is there.

[A plump sannyasin is concerned about her weight and she felt hurt because a man she spent the night with said she was fat.]

You feel good inside -- forget the outside. You must be trying to create some trouble and problem for yourself. If you are feeling good inside, why create any trouble?

... Something is happening, don't be worried. If some relation happens with somebody, good. If he moves, that is good; if he comes close, that is good. Simply don't be distracted by anything. Enjoy your inner joy that is coming to you. Don't disturb it for any outside thing.

Soon it will be overflowing to the outside too. But if you start thinking too much about the outside, then it will stop. So in this moment simply forget all other problems. Enjoy! If something good is happening within, enjoy, meditate. And if some casual relationship happens, good. Don't hanker for any permanent thing. And before somebody says to you 'Aren't you fat?' you yourself can say, 'Look how fat I am.' Yes! why wait for him? And nothing is wrong in being fat.

A stupid idea has got into the West that something is wrong in it. In fact in the East, people like fat women more [laughter]. Look at indian film actresses. In India, people like fat women more. A thin woman is not natural. She may be dieting and forcing herself and trying to remain thin, but it is not natural.

Leave nature to work and every woman will become fat. She has to, because a woman has to gather much fat for the child. A man cannot gather that much fat. He has no empty spaces inside, but a woman has many empty spaces inside. She needs them; they are reservoirs of energy. When the child comes into the womb he will need much energy, fat, food, and the woman will not be able to eat, so this reservoir helps. Only a fat woman can be a good mother.

But in the West a stupid concept has come, but don't be bothered by it. This goes on changing. In every age it changes. Sometimes people love fat women, sometimes thin; it is like a fashion. And women have never really uttered what they really like to be. They always look to the man and to what he likes.

If you look into old indian statues, Khajuraho, Konark and Puri temples, you will always find very fat women, because in India they have always loved the motherhood of woman. A thin woman cannot really be a mother. So don't be worried about it. Enjoy it! Become an Indian!

When you become thin, you can become Western again. When you are fat be an Indian. And just enjoy your meditation and let things happen inside you, mm?

[A sannyasin says: I find it very hard to meditate. I like to dance a lot, but that's the only thing I find I can do easily.]

Then continue it, but continue it every day, and you can join the movement group and the music group. When they are playing, dance around. A continuous effort is needed, that's all; there is no problem. If you do it one day and you don't another day, it will never enter your being. It has to become part of your life. Just as you take food, as you go to sleep, meditate in the same way. Don't decide each day whether to meditate or not. For six months make a decision that you will meditate, whatsoever happens. Decide that even if you are ill, you will meditate.

Don't give the mind any excuse. Even if you are dead, don't worry [laughter]: If others become afraid, that is their problem, but you have to meditate !

A Rose is a Rose is a Rose

Chapter #28
Chapter title: None

27 July 1976 pm in Chuang Tzu Auditorium

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Video: No

Prem means love and vatya means whirlwind -- a whirlwind of love. It is a beautiful word and it gives the sense of the wildness of love. Love is wild, and the moment one tries to domesticate it, it is destroyed. It is a whirlwind of freedom, of wildness, of spontaneity. You cannot manage it and control it. Controlled, it is already dead. Love can be controlled only when you have already killed it. If it is alive, it controls you, not otherwise. If it is alive, it possesses you. You are simply lost in it because it is bigger than you, vaster than you, more primal than you, more foundational than you.

So remember it, because in the same way God also comes. The way that love comes to you, God also comes. God also is wild... wilder than love. A civilised god is no god at all. The god of the church, the god of the temple, is just an idol. God has disappeared from there long ago because there is no way to imprison God in a temple or in a church. Those are graveyards of God.

If you want to find God, you will have to be available to the wild energy of life. Love is the first glimpse, the beginning of the journey. God is the very climax, the culmination, but God comes as a whirlwind. It will uproot you, it will possess you. It will crush you to pieces. It will kill you and resurrect you. It has to be both -- the cross and the resurrection.

To remember these things I have given you the name Prem Vatya. Allow life energy to take possession of you. When you sing, you should not sing. Let life energy sing through you. When you dance, you should not dance. It's okay that you start, but sooner or later relax and let the life energy possess you and let it dance through you. That's how one becomes religious. It is a surrender to life and its unknown paths.

Nobody knows where it is going to lead. Perhaps it is not leading anywhere. Perhaps it is not a movement but just a sheer dance... no goal, but sheer enjoyment... just energy overflowing. Perhaps there is no meaning in it. Perhaps there is no need for there to be any meaning in it.

Meaning is a mind-imposed thing; it is mind searching for meaning. Life seems to be absolutely meaningless -- and there is its beauty, there is its unlimitedness. Meaning has to be limited. Anything that can be defined cannot be unlimited. And anything that can be understood, cannot be infinite.

So one thing is certain -- life in its totality cannot have any meaning. It is just a whirlwind... beautiful, wild, almost mad. And if you can dissolve into it, you enter the shrine of God.

So remember from this moment that you have to erase yourself more and more. You have to put yourself aside and let life happen. And move with it, sometimes even against your will. But always decide in favour of life, not in favour of the mind. And go wherever it leads because in that very going is fulfillment.

[The new sannyasin is a dancer based in Delhi, and wonders if she should move to Poona.]

That will be very good. You can study music here. Poona is a very good centre for music and it is a good cultural centre. Poona has its own university, so you just enquire.

[A sannyasin said he opened up in groups and is afraid he will close up when he leaves.]

No, it will continue. I can see it. There is no problem; it will continue. Even going to the West will be a situation to grow. And in fact one should not become attached too much to anything whatsoever because the very attachment functions as a barrier. So sometimes it is good to go away from me also and then come back. That going and coming will enrich you, because by and by you will start feeling more confident about yourself when you go back and still find me close to you -- and sometimes even closer than you find me here.

First there will be apprehension and a little fear, but when you go and see that there is nothing to fear and that you can face the world without losing any growth that has happened to you, but on the contrary, the more you face the world, the more growth and maturity comes to you, it will be a centring experience. So it is always good to come and go, come and go. Make it a rhythm so that you don't become attached too much to being here.

Otherwise even beneficial things can become harmful. One can become attached too much to a sort of shelter, protection, but that will not give you strength. Strength always comes when you face situations which are hard, are against one, distracting.

In the old days people used to move to monasteries and to the Himalayas and to the far away caves and they attained to a certain peace there, but that peace was very very cheap, because whenever they would come back to the plains, in the world, that peace would immediately be shattered. It was too fragile, and they would become afraid of the world. So that is a sort of escape, not growth.

My whole insistence is to learn to be alone, but never to get too much attached to your aloneness, so you remain capable of being, relating with others. Learn to meditate but don't move to the extreme so that you become incapable of love. Be silent, peaceful, still, but don't get obsessed by it, otherwise you will not be able to face the world, the marketplace.

So, sitting here near me, being dose to me, you are under a shelter, protected from the hot sun, protected from the world. But it is part of my work to send you back so that you become capable of facing the heat also. And it will be a sort of test of whether you have really learned something.

If you have learned anything in the West, the East cannot destroy it. If you have learned anything in the East, the West cannot destroy it. The East and West are polarities, just like a silent monastery and the hustle and bustle of the world, the marketplace... a person living alone and in the world of too many relationships and too many concerns... a person living with nature with almost no distraction, everything in rhythm, and then a person living in the world with millions of distractions, destructive forces all around.

It is easy to be silent when you are alone. It is difficult to be silent when you are with people, but that difficulty has to be faced. Once you are silent with people, you have attained to it; now nothing can destroy it. So whatsoever you have learned here, carry it like a treasure.

And I am coming with you, because once you are in tune with me, you cannot lose me. You can again and again fall in line with me wherever you are, because it is something of the inner. It has nothing to do with the physical presence. Any moment, anywhere, you can close your eyes and remember me, and you will find me just close by.

[A sannyasin asks: How best to spend these two months I have here.
Osho suggests groups.]

The experience will be very helpful in your work also, because really the old concept of psychoanalysis has almost failed. It has helped very little. And there are reasons, because Freud himself had to work against too many odds, and against the whole society and establishment. It always happens that when somebody starts some work, pioneers it, nobody ever completes it, nobody.

But when a school is created, people start thinking that things are complete, perfect, and now there is to be no change. Then an orthodoxy arises. The orthodoxy has arisen and that is killing the whole spirit, the whole spirit of adventure. Many more things have happened since Freud, and they have happened very fast. Everything within these thirty, forty years, has gone at such a speed that if Freud comes back, he will not be able to understand what has happened to the world of psychology. These humanistic groups have brought almost a revolution.

With the old orthodox psychoanalysis, whatsoever can be done in years can be done in weeks in these groups. Of course psychoanalysts are not in favour of them because their whole trade, their whole business will be destroyed. Psychoanalysis has become a big concern, one of the richest professions in the world now, so too much investment is there. They go on guarding but the citadel is almost on the volcano and any moment it will explode.

So those who are a little avant-garde, those who can see a little ahead, should start absorbing all that is happening all over the world. These groups are basically different from psychoanalysis and yet complementary. They are more active; psychoanalysis is a passive thing.

The psychoanalyst remains almost an outsider, watching, observing. He is a voyeur. He will not touch the patient -- touch is the taboo -- and he will not relate to the patient as man-to-man. He sits on a high citadel, and the patient is down there. He sits like a judge, infallible, and he goes on throwing judgement He remains an observer; he is not human. He does not participate with the patient; he does not make a bridge. He does not allow the patient to have a loving atmosphere around him. He is afraid because he has his own problems. If a too loving atmosphere is allowed, he will be himself, lost. So he goes on rationalising and creates a wall around himself. That wall has to be broken because the very humanity is a healing force.

[See 'Be Realistic: Plan For A Miracle'. Monday March 29th, where Osho talks about therapy and love.]

When you come by the side of the patient and you don't look at him as a patient but at the most as a person who is in trouble, a person like you, just like you... and you have the same problems as he. It is not a question of you being the healer and he the healee; in fact both are struggling in life and both need healing, and if both join together, all that they know, all that they feel, can come into a unity, into a certain symphony. Then not only will the patient be healed, but the therapist will also have a sort of healing happen to him. Whenever one person is healed, the other is also healed because healing is something beyond both.

So learn from these groups and introduce them. You will have more deep-going results and you will be able to touch the depths of persons. In fact it is not analysis that heals; that which heals is a loving attention. The therapist just lovingly listens and that helps. If you can lovingly participate with the person, with his on-going process, the healing can have a very deep result and faster.

Then it becomes more religious, more poetic, more alive, more throbbing. Otherwise the old concept of pyschoanalysis is almost stale, stagnant. The therapist sits stiff-necked, surrounded by his concepts and philosophies. In fact he is not listening to the person there, he is simply continuously interpreting.

Listen as a human being and participate. Don't judge. We are all in the same boat. You also will be healed and each healing session can be of tremendous benefit. Each person when he comes to you and opens his heart to you is as if opening a dark corner of your being to yourself. Because he is you. Whatsoever has happened to any human being can happen to you. Whatsoever can happen to any human being is also potentially possible to you. So learn, grow, participate, help and don't condemn, don't observe, because a person is not a thing.

Come closer and let the other not be humiliated. In fact we are to help him to stand erect, grounded, centred in the earth. In fact we have to give him the dignity that somehow he has lost. Somehow he has fallen, slipped out of the glory that a human being is. We have to bring back the glory to him. We have to remind him of his tremendous possibilities. That very reminding becomes a healing, that very hope immediately starts changing the person.

While you are here, do as many of these groups as you can. Just see how they affect you, how they change you, how they can do miracles in a very short span of time, and then start introducing these methods, start introducing meditations.

[The sannyasin answers: I have tried already and I had some results.]

Many more will be coming... many more will be coming, Then it becomes not just a profession; it becomes more alive and playful, more inventive and adventurous. It becomes a vocation.

[A sannyasin recently returned from a stay in England, said that she had enjoyed herself but had not meditated at all.]

No need to worry. You have been meditating.

Meditation is not a question of doing. Once you understand it, then it is a simple thing that becomes part of you. It is not that you meditate, but whatsoever you do has something of meditation-in it.

That's the very goal -- that meditation should become a very simple, spontaneous, unselfconscious milieu around you. You simply carry it with you as you breathe, as you see. Only then it goes to the very core of your being.

[The Encounter group is present. The leader said it was good... a little lazy but...]

Lazy people are always good! They have never done any harm to anybody, because to do harm, one cannot be lazy; one has to be active.

[A group member said he had just been watching during the group: But I feel that I've learned a lot through watching.]

I understand. But much more will happen if you participate, because if you can learn so much out of watching, just think how much you can learn if you participate.

There are things which you can only know if you participate. From the outside you know only superficial things. What is happening to the inside person? Somebody is crying and tears are flowing.... You

can watch, but it will be very superficial. What is happening to his heart? Why is he crying? And it is difficult even to interpret -- because he may be crying out of misery, he may be crying out of sadness, he may be crying out of anger, he may be crying out of happiness, he may be crying out of gratitude.

And tears are just tears. There is no way to analyse a tear chemically and to find out from where it comes -- from a deep gratitude, from a blissful ecstatic state, or from misery -- because all tears are same. Chemically they don't differ and they look the same rolling down the cheeks.

So it is almost impossible as far as deeper realms are concerned. It is almost impossible to come to any deduction, to conclude from the outside. Man cannot be observed. Only things can be observed. That's why science goes on failing with man.

You can know from the within. That means that you have to know those tears yourself, otherwise you will never know. Much can be learned by observation, and it is good that you watched, very good. But that is nothing compared to that which comes through participation. So in the next group, participate more, mm? Good.

[The next sannyasin said that he too had been observing rather than taking part, and said that he had a sensation, somewhat painful, around the region of his third eye.

Osho said that the watching must be creating the pain, the tension around that area, because all the energy was being focused through watching -- which is not a passive exercise but a very subtle aggression.]

... You try to penetrate something or someone through your eyes. Your eyes function like knives and your whole tension comes into the head. You must be watching very concentratedly. so drop that. Participate.

Participation is total; your whole body is involved. It is not a question only of head or eyes. Your toes are also involved, everything from toe to head, each cell is involved. So you need something total. If somebody is crying, sit by his side and you also cry rather than watching. If somebody is laughing, participate in the laughter. Be a part and enjoy it. Use eyes less and the body more.

[The leader of the Tathata group was a participant in this Encounter group. He said: It's good to be a participant rather than a leader, but I seem to be holding my energy somehow.

I feel a lot of warmth and sensitivity but somehow I'm not fully letting it out.]

No, completely forget about it. If you pay attention to it, you create a block. There are things that one should never pay attention to. They move on their own. The very attention becomes a disturbance. Forget about it; it will work on its own. It is beneficial but don't be too conscious of it, otherwise the very consciousness goes there and becomes a block.

It is as if you have eaten food and then you are constantly thinking about whether it has been digested or not -- thinking of the stomach, of the intestines. If you think too much you will disturb the stomach. One has to forget. Once you have swallowed the food, forget about it. Your concern is finished. Now it is taken over by the body; the body will look to it.

So meditate and try to be alert, aware, silent, loving, and then forget. Many things will happen in the body energy but the body will take care of it. You need not be worried about it.

And this is good. Sometimes when you feel that it is too much leading a group, you can do a group and participate. Good.

[A group member said: Every time that I do a group people tell me that I'm cold and untrue, that I have no feeling for them... sometimes I feel that they are right.]

Always listen to your own heart. What people say may be right, may not be right, because they look from the outside. They cannot look from your inside. And that is the reality, your reality. So one can listen to them and try to understand what they are saying, but the truth, the final decision, has to depend on you.

And I think you are right -- sometimes you are cold, sometimes you are not. But that is the way you are; don't create a problem out of it. When cold, be cold, and don't feel guilty for it. There is no need to remain warm for twenty-four hours; that would be tiring. It would be as if one is awake for twenty-four hours. One needs a little rest also.

When you are cold, the energy is moving inwards; when you are warm, the energy is moving outwards.

Of course people will always like you to be warm, because your energy moves towards them only when you are warm. When you are cold, your energy is not moving towards them so they feel offended. They don't feel good, so they will tell you again and again that you are cold. But it is for you to decide.

My feeling is that it is perfectly good. There needs to be a balance. When you feel like being warm, be warm. There is no need to be universally warm. That is the mania, that is the modern mania of the new generation -- that one has to be loving universally and one has to be loving every moment of one's life; Sometimes one needs to be cold also.

In those moments you hibernate, you go within your being. Those are meditative moments. So this is my suggestion -- when you feel cold, close the doors from relationships and moving with people. Feeling that you are cold, go home and meditate. That is the right moment to meditate. With energy itself moving in, you can ride on it and go to the very interiormost core of your being. It will give you an interiority, and very easily. There will be no fight. You can simply move with the current. And when you are feeling warm, move out. Forget all about meditation. Be loving.

Use both, and don't be worried about it. Never decide by what others say. Listen to them, listen to them carefully; they may be right, they may be wrong, so the final decision is always with you. Always move with your inner feeling. Cold -- meditate; warm -- move in relationship. Do this for these three or four weeks and then tell me.

[A newly arrived sannyasin says: Your love has been with me. And... it's been a miracle just being alive.]

Many more miracles are going to happen.

Life is a miracle, and not one miracle but a continuous miracle. Many more miracles happen each moment but we are not aware; we miss. Whatsoever is surrounding us we are not even aware of, conscious of. And every moment blessings are showering with each breath, but they pass and our hearts remain hard and dry. So just a little more alertness, a little more love, is needed.

Love is even more important than alertness because sometimes the person can become very alert and lose all capacity for love. Then his awareness will be almost ice-cold. He will become very silent, nothing will disturb him, he will remain unperturbed in any situation, but bliss will be missed by him. So alertness is an ingredient, but not all -- love is more basic.

In the buddhist scriptures they mention the name of a very great enlightened person, Arya Asangar. He's one of the greatest buddhist masters after Buddha. For three years he meditated in a himalayan cave. He devoted his whole energy to becoming aware. For three years, day in, day out, he did nothing else; just every effort that he could make to be aware. He became aware but something deep down remained unsatisfied. It was very difficult to feel from where this discontent was coming, because he was absolutely silent, still, alert, but something was frozen. Warmth was not there, it was not cosy. It was alien, as if one was lost in a desert.

After three years he left the cave and wanted to go back to the world. The whole effort towards meditation seemed futile, fruitless. Outside the cave he was waiting to move, deciding whether to go or not and what to do. He saw a small bird bringing straw and leaves to make a nest. The leaves and the straw kept fa11ing down and there was no possibility to build a nest in that place; it would not hold the nest. But the bird was continuously going away and bringing more leaves, putting them there, and they would fall down. It was almost impossible but the bird was happy and enthusiastically he would go and bring more leaves again.

Watching that bird, Arya thought, 'Three years is not enough; maybe a little more effort. And if this bird is hopeful, why not me? And the mind has millions of lives' conditioning, so three years cannot be too much!' He went back into the cave and for three years again meditated. He tried even harder than before... became even more silent, became full of light, but the warmth was missing.

This happened again and again. After three years he would decide to leave and then something would happen outside the cave again and he would come back.

After twelve years he decided that this was foolish. 'I go outside and some bird or squirrel or sparrow or something gives me a new hope and then I come back again. This time I am not going to look at all. I will simply run back to the world.' So he ran, not looking around him, and arrived on the plains outside his village where he rested. He saw there a dog almost dying. It had many wounds on its back and there were maggots, and he felt much compassion for that dog.

For twelve years there had been no situation in which he had felt any warmth for anybody. There was nobody; he was, and his cave was, cold... a himalayan coldness. He washed the dog's wounds and tried to help it, and suddenly all that he was missing was there. He looked inside and Buddha was standing there.

He said to Buddha, 'Master, where have you been for twelve years? When I was really working hard, meditating continuously day in, day out, year in, year out, for twelve years, where have you been? And why are you suddenly here now?'

Buddha said to him, 'I have always been there, but you can see only when you melt in love.'

Meditation is good but not enough -- compassion, love. Said Buddha to him, 'I have always been here with you just waiting, but you wouldn't look' -- because this vision of deep fulfillment is possible only when there is compassion and love flowing.

So remember that. Meditate, but never get frozen. Be alert, but never get cold. Meditate, but continuously remember that the fulfillment is love -- that love is going to be the criterion of all meditation, that love is going to be the flowering.

And through the eyes of love, each moment is a thousand and one miracles... in each breath. It is sheer magic. So be here and enjoy it....

Above All Don't Wobble

Talks given from 16/1/76 to 12/2/76
Darshan Diary
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Above All Don't Wobble

Chapter #1
Chapter title: None

16 January 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says: I'm changing all the time... Since the group, I don't know... I don't like talking, I don't like laughing... I feel like crying...]

Whatsoever happens, accept and enjoy, and don't force anything. If you feel like talking, talk. If you feel like being silent, be silent -- just move with the feeling. Don't force in any way, not even for a single moment, because once you force anything you are divided in two -- and that creates the problem, then your whole life becomes split.

The whole of humanity has become almost schizophrenic, because we have been taught to force things. the part that wants to laugh and the part that doesn't allow you to laugh become separate, and then you are divided in two. You create a topdog and an underdog, and so there is conflict. The rift that the conflict

creates can go on becoming bigger and bigger and bigger. So the problem is how to bridge that rift, and how not to create it anymore.

In Zen they have a very beautiful saying. They say,

Sitting,
just sit,
walking,
just walk...
above all,
don't wobble.

Whatsoever you do, just do it as totally as possible. Everything should be done in such a relaxed way that there is no effort in it. If you enjoy walking, good! If suddenly you realise that you no longer have the urge or desire to move, then sit down immediately; not even a single step should be taken against your will. One should not drag oneself. That dragging is the whole mechanism of the ego, the manipulator.

Just the other day I was reading about a certain christian ministry, who when they pray, have to put on a belt -- a prayer-belt they call it. The explanation given is that it divides the lower part of the body from the higher; the genitals from the heart. And they call it a prayer-belt!

This is what the religious mind has been doing to humanity -- dividing the mind and the soul into lower and higher. But the body is one, there is no lower or higher. The blood that has been circulating in the feet, within a few seconds has moved into the head. There is no higher or lower, because the body is one organic unity. But all the religions divide it, and because of their division, humanity has become a madhouse!

You have been divided enough, so don't do it anymore, mm? This means that no judgements are to be made, because if you judge, division starts. For example, you may be talking to a friend in deep conversation, and suddenly you feel like being silent, you want to stop talking, right in the middle of the sentence. Stop there, and don't even complete the rest of the sentence, because that will be going against nature.

But then judgement comes in. One feels embarrassed about what others will think if you suddenly stop talking in the middle of the sentence. If you suddenly become silent they will not understand, so you somehow manage to complete the sentence. You pretend to show interest, and then you finally escape. That is very costly, and there is no need to do it. Just say that conversation is not coming now, you can ask to be excused, and be silent.

For a few days perhaps it will be a little troublesome, but by and by people will begin to understand. Don't judge yourself as to why you became silent; don't tell yourself that it is not good. Everything is good! In deep acceptance, everything becomes a blessing. This is how it happened -- your whole being wanted to be silent, so follow it. Just become a shadow to your totality, and wherever it goes, you have to follow, because there is no other goal. You will begin to feel a tremendous relaxation surrounding you.

Life has infinite grace, but we have missed it because of the conflict. Grace brings beauty. It simply means the aura that surrounds total relaxation. If you move spontaneously, each moment decides how it will be. This moment is not going to decide for the next, so you simply remain open-ended. The next moment will decide its own being; you have no plan, no pattern, no expectation.

Today is enough; don't plan for tomorrow, or even for the next moment. Today ends, and then tomorrow comes fresh and innocent, and opens with no manipulator. It opens of its own accord, and without the past. This is grace.

Watch a flower opening in the morning. Just go on watching... that is grace. There is no effort at all -- it just moves according to nature. Or watch a cat awakening -- effortlessly, with a tremendous grace surrounding it. The whole of nature is full of grace, but man has lost the capacity to be graceful because of division.

So just move, and let the moment decide, don't try to manage it. This is what I call let-go -- and everything happens out of it. So give it a chance!

[A sannyasin says: But the thing that I'm experiencing with Nirakar (her lover) is like meditation but stronger than any time I've done meditation.

I feel I'm losing myself and I feel helpless, wondering if I have to do anything.]

No, there is nothing one can do, nor is there any need to do anything. The only thing to remember is to allow, and that is more like non-doing than doing. All that is beautiful happens and cannot be done, but you

have to allow it to happen, because you can prevent it.

All doing is, in a certain way, creating barriers. For reality to happen there is no need to do anything. You were born, yet you didn't do anything for it. Such a tremendous phenomenon like birth has happened -- without any doing on your part. You grew up -- yet you have done nothing; rather, growth happened.

Now you have fallen in love, but have you done anything? That's why we use the expression 'falling in love', because you cannot do it, you simply fall You can resist, you can manage not to fall. You can become stubborn, hard and rigid, and then you will not fall in love. But when you fall in love you do nothing. You simply allow yourself to be possessed, to be taken over. Birth happens, growth happens, love happens, and one day death will happen. All this just happens, and you cannot do anything about it.

Simply cooperate with the process that is going on. For example, you are in love now, so cooperate with love. I don't see many people cooperating with love. Rather. love becomes a conflict and lovers become enemies. They go on fighting and manipulating and trying to control, for such small things -- and it is aU nonsense!

Lovers should cooperate, and their energies should become one. Even with this much conflict, somehow moments of bliss come to lovers, so just imagine what would happen if you cooperated. Just imagine if there is no conflict, and a deep harmony settles so that two have become one and boundaries have become diffused and blurred. You cannot see where you end and where your lover starts. You are penetrating each other so deeply that you don't know which territory is which, or who is who. There are moments in deep love when the woman becomes the man and the man becomes the woman.

If that harmony happens then the open sky is eternally available. Then it is not just a glimpse, rather it becomes a state of being for you. We are missing so much unnecessarily! And there is no need to miss it, only a deep understanding is needed.

[She replies: Sometimes I find that I really experience what you are saying now, but sometimes when we are together I become aware of this fear mechanism coming up, with its tricks to cut. You. know... this mind-thing cuts off...]

Mm, it is natural in the beginning, but just remain alert that you are not cooperating with the mind-thing. If you have to fight, fight with your mind, and if you have to cooperate, cooperate with your heart.

Always cooperate with the heart and fight with the mind, until the mind is completely gone and the heart takes over totally. What your mind is doing is natural, but if you don't cooperate with it, then by and by it will disappear. If you go on giving energy to it, it will destroy your love, because it is poison.

Nirakar is going soon, but don't be worried about the future. While he is here for these three weeks, love him as deeply as possible. This is a good opportunity, because when there is a time limitation, love can become very intense, mm?

There is an old anecdote about three travellers who came to Rome. They went to see the pope who asked of the first, 'How long are you going to be here?' The man said for three months. The pope said, 'Then you will be able to see much of Rome.' In answer to how long he was going to stay the second traveller replied that he could only stay for six weeks. The pope said, 'Then you will be able to see more than the first.' The third traveller said he would only be in Rome for two weeks, to which the pope said, 'You are fortunate, because you will be able to see everything there is to see!' They were puzzled -- because they didn't understand the mechanism of the mind

Just think, if you had a life of a thousand years you would miss many things, because you would go on postponing. But because life is so short, only seventy years, one cannot afford to postpone. Yet people do postpone -- and that at their own cost.

Imagine if somebody comes and tells you that you have only one day's life left. What will you do? Will you go on thinking about unnecessary things? No, you will forget everything You will love and pray and meditate, because only twenty-four hours are left. The real things, the essential things, you will not postpone.

And love and meditation are the two basic essentials. Meditation means to be oneself, and love means to share one's own being with somebody else. Meditation gives you the treasure, and love helps you to share it. These are the two most basic things, and all else is non-essential.

So for these three weeks be total, and cooperate.

Whatsoever happens allow, and don't plan anything

[A sannyasin says: I'm feeling very mixed up right now. I'm waiting for money to come and then I'm going home.... I've been having a lot of very strong and conflicting feelings... Sometimes I feel really good about being here, being in the ashram, yet other times I can't wait to leave...]

I understand. It happens; at a certain stage it happens. In fact, there are no outside causes for happiness or unhappiness; they are just excuses. By and by, one comes to realise that it is something inside you that goes on changing, and that it has nothing to do with outside circumstances. It is something inside you, a wheel inside you, that goes on moving.

Just watch it -- and it is very beautiful, because in being aware of it, something has been attained. Now you understand that you are free from outside excuses, because nothing has happened on the outside and yet your mood has changed within a few minutes from happiness to unhappiness.

This means that happiness and unhappiness are your moods and don't depend on the outside. This is one of the most basic things to be realised, because then much can be done. So the first thing to do is to realise that moods are not dependent on outside circumstances. The second thing to understand is that they depend on your unawareness. So just watch and become aware. If happiness is there, just watch it and don't become identified with it. When unhappiness is there, again just watch.

It is just like morning and evening. In the morning you watch and enjoy the rising sun. When the sun sets and darkness descends, that too you watch and enjoy.

Don't use these words 'happiness' and 'unhappiness', because they carry judgements. Simply watch without judging -- this mood 'A', and this mood 'B', mm? do you follow? 'A' mood has gone, now 'B' mood is here, and you are simply a watcher. Suddenly you will realise that when you call happiness 'A', it is not so happy, and when you call unhappiness 'B', it is not so unhappy. Just by calling the moods A and B, a distance is created.

When you say 'happiness', much is implied in the word. You are saying you want to cling to it, that you don't want it to go. When you say 'unhappy', you are not just using a word; much is implied in it. You are saying that you don't want it, that it should not be there. All these things are said unconsciously.

So use these terms for the moods for seven days, and then tell me. Just be a watcher -- as if you are sitting on top of the hill, and in the valley clouds and sunrises and sunsets come... sometimes it is day and sometimes night, mm? Just be a watcher on the hill far away.

[A sannyasin said she was doing tratack with Osho's picture and: I suddenly saw something like death coming up... and I became really afraid.]

No, don't get afraid!...
Don't get afraid, mm? Just accept it. It has been a good experience.

If you feel like dying in it, then die; die completely, don't cling to life. Once you stop clinging to life, real life becomes available to you. the more you cling to life, the more you are clinging to death itself. This life is nothing but death -- death camouflaged, covered, hidden. Once you accept death, this life disappears, but another dimension opens.

So go on with this meditation, and if too much fear comes, just take the locket in your hand, and don't fight what is happening; just relax in it. If death comes, then just accept it and fall into its hands.

Immediately you will feel a tremendous transformation coming over you. It rarely happens, so feel happy and grateful for this experience!... And don't be afraid!

[A sannyasin says: I expect in certain situations, out of habit, to feel all sorts of things... you know -- passion,, love, hate, anger -- all these kind of things... but now I'm feeling... cooler.]

That's very good. One should be happier that one is feeling cooler!

[The sannyasin adds: I guess I'm creating some sort of conflict, like expecting to feel it...]

No, no don't create conflict, because it is natural. This is how the whole mind goes on in contradictions.

People want to attain to a deeper integration. They want a certain tranquillity, a place inside which is beyond distractions. When it comes though they become afraid, because then they feel that when the anger, the so-called love, the hate, and all those passions and storms of the mind are left far behind, they are

disappearing. Then they suddenly become panicky. They feel as if life is slipping from their hands, and the coolness feels like death. But coolness is real life, and if you can wait a little longer you will see that.

Love will come back, but now it will be totally different and will have a different glow. It will be cool and dispassionate -- and when love is dispassionate it has a tremendous depth to it. A passionate love is just on the surface. It makes too much noise but says nothing of worth. But when love becomes cool, it has a depth. The ocean is silent, there is no storm, but the depth of the ocean is there.

A cool love is more like compassion. Passion is nothing! It is, in a way, destructive. It destroys you, and it destroys the other with whom you have become related in it. Compassion is creative but it has a coolness, because all integrity is cool.

So just wait a little. The old love will disappear and then a new love will be born -- and there will be a gap in between in which you will feel as if you are a nobody. But that has to be passed, and it is part of growth. Before the new enters and after the old is no more, there is a discontinuity. But this is very beautiful. Feel happy, mm? and thankful. Become a cool-head!

[Osho had told a sannyasin to come to see him with her boyfriend when things were going smoothly between them.]

Everything is going smoothly -- and that's very good. But lovers become afraid when things go smoothly. They start feeling that perhaps love is disappearing. But when love settles, everything becomes smooth. Then love becomes more like friendship -- and that has a beauty of its own. Friendship is the very cream, the very essence of love. So settle!

Don't be worried that things are settling, otherwise sooner or later you will start creating trouble. Mind always wants to create trouble because then it remains important; when there is not trouble, it becomes unimportant.

The mind is just like the police department. If the city is very clam and quiet, they feel bad: no robbery, no riot, no murders -- nothing! When everything is silent and peaceful the mind has a fear, because it means that if you really settle, the mind will be no more.

So just remember this. Mind has to go, because it is not the goal. The goal is to go beyond the mind, mm? So help each other to be silent, and keep things going smoothly. If the other starts to get panicky, try to help.

If you start creating trouble, come back immediately or you will destroy everything, mm? Good!

Above All Don't Wobble

Chapter #2
Chapter title: None

17 January 1976 pm in Chuang Tzu Auditorium

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[A sannyasin asked just what was happening here, with Osho, in relation to human psychological growth.]

We are trying to present a new synthesis between East and West. The eastern methods are more individualistic, more inward-going, and more concerned with solitude, aloneness, and the person. They are

meditative methods, more concerned with the person and his integrity. They are not group methods.

The western methods are all group methods, and are more out-going, more concerned with communication and relationships; with the group, and integrity in relationships, not in aloneness. So what they can be reduced to is: the western methods are more concerned with love, the eastern methods more with meditation.

These are the two polarities of human consciousness -- love and meditation. Meditation means to be alone, as if you alone exist. And love means that you are not, the other is; as if you exist only in relation to the other, and there is no other exiStence. These are the two Polarities. and taken separately they both become extremes, and both are dangerous.

The East has tried the first extreme -- of meditation. It became life-negating and escapist -- hence the poverty, the ugliness. There has been no scientific progress in the East, because nobody has paid any attention to society. All those who were interested in any search always escaped

In the West, the society has progressed. There is a better standard of living, more affluence and comfort, more convenience, more health, and more life. But they have moved to the other extreme and the individual has by and by disappeared.

These two things taken separately are dangerous, because life exists in polarity. The whole emphasis here is that there are no opposites, there are only complementaries.

So meditation and love are not opposites, they are complementaries. All religion should be life-affirming, and life should be meditative.

So we are trying to create a synthesis, and it is not only an ideology -- because that is not difficult. This synthesis is really in the being of people who come here. A new synthesis is being tried and much depends on it.

A world psychology has to be given birth to. The East has succeeded in certain ways and failed in others, just as the West has failed in certain areas but succeeded in others. Now there should be no more of this bifurcation of East and West. There should be a unitive psychology, global, in which there is no East and no West, but the polarities meet and dissolve.

Our work is on human beings. It is not academic, theoretical, philosophical. It is absolutely personal and existential.

[A sannyasin says: I find it very difficult to be open to you. I hear you talking in the lectures, and you say that you are available to all of us. But I find it difficult to be open enough to be available to you.]

There is no problem. You have not tried, that's all.

Whenever you want to open, try the opposite first. Remember, this is one of the basic things. If you want to relax, first make yourself as tense as possible. Then automatically you cannot remain tense. Once you have gone to the extreme, then you have to relax. So start cooperating and relax, mm?

This is the posture that will happen when one is closed. This is the womb posture -- the head falls down, and you are again in the womb. In the womb you are completely closed, and when you are born you start opening.

So every night you can try this. Just before you go to sleep, for five minutes close yourself completely. You will become just like a small child in the womb, with absolute darkness all around -- nowhere to go, no door available, no possibility to relate to anyone, all connections cut. Remain in that state for a few seconds, and when it becomes unbearable, think of the flower opening in the morning. Then remain in that opening and go to sleep. Report to me after one week. And there is nothing to worry about!

[I feel I'm getting somewhere. I've done the Encounter group and the Tathata and now I'm meditating. I'm relating to people openly and with trust.]

Very good. Always remember that at no cost should mistrust be allowed. Even if your trust becomes a possibility that people can deceive you, that is good. Even if you are deceived because of your trust, it is better than not to trust.

It is very easy when everybody is loving and beautiful and nobody is deceiving you -- then to trust is easy. But even if the whole world is deceptive and everybody is bent on deceiving you -- and they can only deceive you when you trust -- then too, go on trusting. Never lose trust in trust, whatever the cost, and you

will never be a loser, because trust in itself is the ultimate end. It should not be a means to anything else, because it has its own intrinsic value.

If you can trust you remain open. People become closed as a defense measure so that nobody can deceive them or take advantage of them. Let them take advantage of you! Just think of the beauty of it. Let them take advantage, but if you insist on going on trusting, then a beautiful flowering happens, because then there is no fear.

The fear is only that people will deceive, but once you accept that, there is no fear, so there is no barrier to your opening. The fear is more dangerous than any harm anybody can do to you. This fear is a poison and can poison your whole life. So remain open, and just trust innocently, unconditionally.

I'm not saying that nobody will deceive you or take advantage of you. They will, that is accepted, but it is worth it. You will laugh at their foolishness, and that they could not destroy your trust. You trust somebody's humanity so tremendously that it is irrelevant what a person does. You trust them ultimately, so what they do doesn't make any difference.

You will flower, and you will help others to flower once they become aware that they have not been deceiving you a bit, but that it is themselves they have deceived. You cannot go on deceiving a person endlessly if he continues to trust you. His very trust will throw you back to yourself again and again.

Just watch it, allow it, and enjoy it. Cherish the very idea of trust, and then there is no need for any god. People say 'Trust in God.' I say 'Trust is God.' It is not that people have lost their trust in God. They have lost their trust -- and that is why they have lost their God. Trust is God. It is not a question of trusting some power called God. Trust itself is divine. So, good !

Above All Don't Wobble

Chapter #3
Chapter title: None

18 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601185
ShortTitle: WOBBLE03
Audio: No
Video: No

[A sannyasin says: When I was doing the Gourishankar (a meditation) I had a terrible feeling of death come over me, and I guess I immediately associated it with my mother. I've really been worrying about it, and I wonder if everything is okay back home.
Osho checks her energy.]

Mm, nothing to worry about your mother. It has something to do with you, not with your mother.

Everybody comes to a feeling of death some day or other in deep meditation. Whenever meditation touches your inner depth, the feeling of death comes -- because that very point where you touch yourself is the beginning of you and the end of your ego. So your ego goes through a sort of feeling of death; not exactly death, but... great panic.

Next time it happens don't be afraid; just move in it. Death is as beautiful as life. And the whole idea about death -- that it is something to be afraid of -- is based on absolutely wrong notions. Wrong notions about life too, because we think life is the life of the body -- that's why death seems to be so scaring.

If you come to understand that life is more than body -- body is just the surface of it, the form of it, and life itself is formless -- then death is nothing but a door; a door to the beyond, a door to yourself. It is a returning to the source.

Once you have fallen into your source, once you allow it to happen, you will become alive for the first time. Then you know that you are deathless; nothing can destroy you, not even death. Unless one experiences death, death remains. Once you accept it, death disappears -- it has been transcended. So the sooner it happens the better.

It was a good experience, but you have misunderstood it. It is just an indication that sooner or later you will have a deeper feeling of it coming again. Allow it, mm? And if you become really very much afraid and it becomes difficult to relax.... Because one has to relax.

Death is just like sleep: if you don't relax, it cannot come. If you remain tense how can you go to sleep? So if you are only a little bit afraid, even then you will not be able to relax. So just as it is coming, relax as if you are moving into deep sleep. Accept and welcome it. Give yourself to it, be possessed. If it is difficult, just take the locket in the hand and remember me -- and immediately there will be a let-go, mm? Do it!

[A sannyasin who was going home asked Osho if he could give him a meditation to do on the aeroplane. Osho told him to sit in a relaxed position and to watch his breath...]

... but don't change the rhythm of it, just breathe as you normally do. Simply watch, go with it -- breath goes into the belly... the belly comes up. You just go with it. Then for a second it stops... you stop there. Then it goes back, return journey, you come back... then it goes out... wait there for a second.

No need to force it in any way. You are not to do anything; you are just to watch. If even a slight doing comes in, then the watching is disturbed. So be totally a non-doer. And the breath goes on its own; you are not required to do anything.

That's the difference between buddhist breathing and yoga breathing. Buddhist breathing is tremendously beautiful. It is the breathing of a witness -- nothing to be done. Yoga breathing is the breathing of a doer. You have to do something -- inhale deeply, exhale deeply, count, take as much time in breathing, double time in exhaling... then it becomes a doing. The buddhist breathing is simply to watch. And just watching the breathing tranquillises the whole mind and being.

So you do that... and it is simple. Close your eyes and relax, and forget everything outside. Do it for one hour, and then for fifteen minutes stop it. And in those fifteen minutes you can do anything -- you can sing a song, or hum... or anything, but something has to be done. If you go on doing the breathing for more than one hour then it can become heavy. You can do it as much as you like, but with fifteen minutes gap.

If you go on continuously -- because it is such a deep-going method, mm? it is just like drilling a hole in you -- it can become too much. You can go berserk or something in the aeroplane, and that will not be good

[A sannyasin says: I'm going home tomorrow, too. I feel kind of afraid... of people that I want to resolve things with -- family and friends. And I want to bring some of them back with me.]

Remember one thing: that there are things which, if you try to do them consciously, you will fail in. There are a few things that can be done only in a very indirect way, never directly.

For example, if you have seen something, tasted something, then it is very natural that you would like to share it with your friends, your family. But don't be too aggressive about it because that will become a barrier. In fact don't try to convince anybody about it. You simply go there and let them see what has happened to you, mm?

If you become too concerned about them you become nervous. If you are nervous you will become tense. If you become tense you may say that meditation gives silence, but your whole presence will show something else -- that you are tense, nervous, anxious. It will be a self-defeating thing. Don't be worried about them.

If you can carry whatsoever you have felt, that's enough. Just enjoy in their presence. Let them see that you are smiling more, that you can laugh deeply. Let them see that you have become more tranquil and collected and calm. Let them see that you don't react so easily. Let them feel your being -- and that will be their change. They will start asking what has happened. Then too, don't become too aggressive, because whenever you are aggressive the other becomes too defensive -- that's natural.

If you are not aggressive the other is defenceless -- and it is easier to enter in a defenceless person. When he becomes defensive then he starts protecting, arguing, rationalising -- and it is difficult, almost impossible. And particularly with people who have been intimately related to you -- family and friends who have known you from your very childhood. They simply cannot believe that you have changed. That is too

much for their egos. They have not changed in their whole lives -- and you have suddenly changed Something must be wrong -- either you have been hypnotised or you are befooling yourself or you have gone mad. First they will think about these things.

So don't be too concerned about anybody's conversion. Never be a missionary -- that is one of the ugliest things a person can be. Just be yourself, but present yourself in a totally different dimension that they have not known before. And they will see it -- it is something which cannot be hidden.

So simply go, loving... and be more loving, be more friendly, less argumentative. If they ask, then say something; but that too, never say with aggression. Say it with no effort to convert anybody; be humble and polite. Then you will see that a few friends are going to come -- that's how many people come by and by. I never go outside this porch

Carry the message of love -- not in words, but in being. Continue to meditate...

[A sannyasin says: I've done the Primal (Primal Therapy)... and I have a problem with food. Every evening I put things in my stomach and I don't know where to stop. I never feel satiated and then I get very despairing because I know it is not what I want -- to put food in myself.
I think that maybe it is a result of the Primal.]

It can be, because Primal brings up things from the childhood. Don't be worried about it -- it is a good sign. You have been in the Primal, and have moved to the past, to your childhood.

Do two things. One is: eat very slowly, and chew. Count forty times; each bite has to be chewed forty times, not less than that. More you can do but not less. By that time it will be almost liquid -- then drink it. So don't eat -- drink. Let everything become liquid inside the mouth. That will give you more satisfaction, more nourishment -- and with less quantity. The quantity will be reduced to half automatically, because when you have to chew forty times, if you go with the quantity you are eating now, you will take three or four hours. So one gets tired and sleepy

Second thing: in the night before you go to sleep, sit on the bed and for twenty minutes, just in imagination, eat whatsoever you like. Yes! You are allowed as much as you want. But do it exactly as if you are eating, mm? Just visualise the whole thing: take your empty hand to your mouth, take a bite, chew it, taste it, smell it, swallow it. After three or four days you will feel that it has almost become real. And it will give you more satisfaction than your real food, because it is not really the food that you need. You need something else, mm? Food is just a substitute.

So this you do for twenty minutes. If you enjoy and want to do more, you can do more, because it can never do any harm to anybody. And after doing it, just lie in the bed as if you are a small child -- huddled up just like a small child -- as small as you can imagine, mm?...

Within ten days the tendency will go, and you will come out of it very very alive, and very confident about yourself.

[A sannyasin says: In the meditations my mind gets worse and worse and worse... I've been getting really depressed and heavy, and putting myself down.

I've been feeling I want to cry. Then thinking that it was all rubbish and I should do something else -- I should be happy and gay.
Osho checks her energy.]

Look at me... you think you cry, but your cry is not deep. You somehow manage it -- it is not coming from the depth. You may have suppressed it too much; it doesn't touch you at all.

So the first thing to remember is to allow it to happen, and to move into it deeply. Don't say that it is rubbish -- it is not. Your saying that it is rubbish is rubbish. It is one of the real things of life. If you cannot cry deeply, you cannot enjoy; they are in proportion. The more intense your crying, the more will be the intensity of your laughter. If you cannot be really sad, you cannot be gay; it is impossible.

Somehow you manage not to be sad -- that's the trouble. So you are not sad... but you cannot be gay. You have to be sad -- sadness is a catharsis, it is a cleansing process. Crying is tremendously beautiful -- but anybody here can feel that your crying was not coming from the heart. Even you can feel that it is superficial -- it is just from the throat; you are not involved in it....

So just try to remain true to the moment. If you feel afraid, then be afraid -- nothing to worry about. Just tremble like a leaf in a strong wind. What can you do? There is death and every sort of calamity in life,

every sort of misery, and one is afraid -- naturally. There is nothing wrong in it. No need to be brave, no need to perform; no need to show anybody that you are brave. You are full of fear so be afraid. When you feel like crying, cry. When you feel like laughing, laugh... just move with the moment.

It will take a little time to get the hang of it but it will come. And you know, everybody knows, when one is trying to be phoney. It may have become a long-standing habit, that s all.

You are in a certain relationship with anybody?

[Her boyfriend comes forward. He said he felt confused when she started crying. He felt sad, and yet wondered if that was only because he felt he should be. He didn't really know what he felt.]

You do two things: allow her to be real -- because sometimes we don't allow the other. If she wants to be sad, okay -- there is nothing wrong in it, let her. And don't try to force her out of her sadness prematurely; let sadness mature. It is difficult sometimes -- you would like her to laugh and be happy. Who does not want that?

And the second thing: don't show any sympathy when you feel she is being phoney. For example, if she is crying and you feel she is being phoney say, 'This is not going to help, and I am not going to show any sympathy ' You will be helping her. By and by she will understand that being phoney does not pay.

Women become very phoney because they understand the trick of manipulation. Lovers, husbands, children even, they can manipulate by crying -- then they become dominating. You feel compassion and sympathy. Whether you feel it or not, at least you show it, because otherwise it will look inhuman if she is crying and you are not sympathetic. But to be sympathetic when the other is being phoney is very dangerous; you are destroying her soul. It is not compassion -- it is poisoning her.

Whenever you see that she is real, love her as much as you can. Pay her immediately, so her realness becomes an investment and phoniness becomes simply bankruptcy. You understand me?

[The boyfriend says: We used to fight a lot... and she says: It was so tiring.]

If you stopped just because you felt tired, then you will be sad, because then you have not stopped for the right reason -- just 'tired'! Understand that it is futile -- not tiring When you stop because it is tiring you have not understood the point at all. You really still wanted to fight, but because it is tiring you have stopped. No understanding has happened. It is better to fight, and to be happy and tired -- at least you will be true. The truth will be very animalistic, but at least it will be true. And don't try to be angels before time. People who try to be angels before they have any maturity of understanding, fall below animals.

Mature, try to understand. Tiredness is not the question; it is the futility of it, the foolishness, the stupidity of it -- not tiredness. Just the whole thing is nonsense -- and that is not in any condemnatory sense, simply as a fact; it is nonsense. It leads nowhere and is a vicious circle, endless.

But understand it and then it drops -- not that you drop it; it drops of its own accord. Then you have a tremendous release of energy. The same energy which was becoming violent, aggressive, fighting, anger, this and that, is now released. Now the same energy is available to celebrate, to dance, to love.

So this time when you go back, be real....

[To the boyfriend] It is not easy to control a woman! she will find a thousand ways and one to get out of it, don't be worried! Life can be rally such a laughter if you are true. Just the idea gives such beautiful freedom.

So for these months, be really true -- fight, be angry, be sad. Sometimes, it will be too much... but then you will have a few glimpses of beautiful celebration, a few glimpses of laughter. and they are worth it. But they come only when anger is true. When anger is false, laughter is false.

So you just start from anywhere to be true -- because the falseness has not paid. It is time... enough is enough!

Above All Don't Wobble

Chapter #4
Chapter title: None

19 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601195
ShortTitle: WOBBLE04
Audio: No
Video: No

[A sannyasin says: I find you inaccessible -- as a man. As a force I find you very powerful.]

(laughing) But you can know me only as one. (a pause) I am both.

That is the problem of the human mind: if I am too accessible as man, many things that I can do for you will not be possible. This is how the human mind functions: it takes things for granted, and then the outer becomes the whole and the inner is lost.

It is very considerately that I have become inaccessible. I was very accessible, but then by and by I began to feel that I couldn't help; it became almost impossible to help. For example, if I give you one hour, you talk rubbish. If I give you one minute you say exactly the thing that is needed -- that's how mind functions.

If I am available to you the whole day, I am not available at all. If you have to wait eight days or ten days, that waiting is needed for a certain tuning in yourself; for certain significant problems to arise.

Sometimes I see that if you have a problem and you can come immediately, you will bring me trivia. During the day there are a thousand and one problems arising -- they are not significant, but in the moment they appear significant. If you have to wait just one hour, the problem changes -- then you bring another problem. If you are allowed to bring all your problems you will be in a mess, because you yourself will not be able to know what is needed, what is significant. So this is part of the whole process.

Whenever I feel that you need me I will call you. Don't be worried; leave it to me, mm?

[The sannyasin says he became paranoid during the flashing light, second stage, of the Gourishankar meditation the previous evening.]

Mm, it can create fear... but allow it, and whatsoever happens remain with it. Don't try to change it in any way. The moment you try to change anything you destroy it, and you destroy the beauty of it.

Fear has a beauty of its own... a delicacy and a sensitivity of its own. In fact it is a very subtle aliveness. The word is negative, but the feeling itself is very positive. Only alive processes can be afraid; a dead thing has no fear. Fear is part of being alive, part of being delicate, part of being fragile.

So allow the fear. Tremble with it, let it shake your foundations -- and enjoy it as a deep experience of stirring. Don't take any attitude about fear... in fact, don't call it fear. The moment you have called it fear you have taken an attitude. You have already condemned it; you have already said that it is wrong, that it should not be there. You are already on guard, already escaping, running away. In a very subtle way you have broken yourself away from it. So don't call it fear.

This is one of the most essential things -- to stop calling things names. Just watch the feeling of it, the way it is. Allow it, and don't give it a label -- remain ignorant. Ignorance is a tremendously meditative state. Insist on being ignorant, and don't allow the mind to manipulate. Don't allow the mind to use language and words, labels and categories, because it has a whole process. One thing is associated with another, and it goes on and on and on.

Just simply look -- don't call it fear. Become afraid and tremble -- that is beautiful. Hide in a corner, go under a blanket and tremble. Do what an animal will do if he is afraid. What will a small child do if he is afraid? He will cry. Or a primitive man -- what will he do? He will kneel down and pray to a god -- out of fear.

The primitive man's god is more alive than a philosopher's god, because it arises out of a deep biological need, a fear -- the fear of the unknown, of the emptiness surrounding you; the fear of the vastness of it all; the fear that you are a stranger, and the fear that one day you will not be... the fear of non-being. Only primitive people know that when they are possessed by fear, their hairs will stand on end. Civilised people have completely forgotten the language; it has become simply a metaphor. We think it is just a saying, and not really true. But it actually happens.

If you allow fear to take possession of you, your hair will stand on end. Then for the first time you will know what a beautiful phenomenon fear is. In that turmoil, in that cyclone, you will come to know that there is still a point somewhere within you which is absolutely untouched. And if fear cannot touch it, then death cannot touch it. There is darkness and fear all around, with just a small centre absolutely transcendental to it. Not that you try to be transcendental -- you simply allow the fear to totally take possession -- but suddenly you become aware of the contrast.

So if fear or anger or sadness, or anything whatsoever happens, allow it. Close the doors and be in it, relax in it. Just behave like a small child who has not been trained to label things, who simply lives feelings and has no thoughts about them.

Fear is one of the doors from where one enters into one's being.

It is one of the most repressed things. The whole of humanity, all the world over, can be divided into two types: one is sex-repressive, the other is death-repressive. Either a society suppresses death or it suppresses sex. Whenever a society expresses sex, becomes unafraid of it, untabooed, uninhibited about it, it immediately starts to suppress death -- immediately, because death is the polar opposite. So if you allow sex, death has to be repressed. If you repress sex then there is no fear of death, you can allow it.

In the West, since Freud, sex has been untabooed; now death has become the taboo. And whenever death becomes the taboo, fear becomes the suppressed thing. When sex is taboo, love becomes the suppressed thing. Just like sex and death, love and fear are deeply joined.

If you move deeply in meditation, either fear or love will become the door. If death has been suppressed, then fear will be the door. If sex has been suppressed, then love will be the door. For example, in the eastern civilization where sex has been suppressed, is still suppressed, the first thing the mind faces in meditation is love, a deep upsurge of sex energy, because whatsoever is suppressed, uncoils.

You don't have any suppressions about sex, so fear will uncoil. The suppressed and tabooed thing is death, so you have to be deeply relaxed in allowing it. Once fear is allowed, it will soon become death; you will have to pass through a moment of death. Once sex and death are untabooed, man is free.

These are the two tricks to create bondage for humanity. Once neither of these are there, you are freedom; not that you are free -- you are freedom.

It has been good... allow it more....

Mm, if you allow, there is none. Whatsoever is allowed disappears, because everything exists because of repression. If you repress something, it exists, you give it existence. If you allow it, by and by it disappears.

[A sannyasin said that she hadn't felt like meditating regularly as she didn't feel like putting herself in a structure and making herself do anything.]

It is good not to be in any structure, but you can only enjoy that freedom if you put yourself into a structure, otherwise not. You follow me? To be free of a structure is good, but you can only be free if you are in a structure.

So first be in a structure, and then be free of them. First discipline yourself, and then be out of it -- otherwise you will never know what freedom is. To know freedom, one should live in a prison for a few days -- just as part of a growth process. Then you will really know the taste of it, because it is only through the contrast that it can be known.

So if you listen to me, for one month you will put yourself in a structure. Just follow the whole routine and don't listen to the mind that says to do whatsoever you like. After one month I will make you free... then you will know the taste of freedom, otherwise not.

Licence is not freedom; licence is nothing. But freedom is a great achievement which is attained only

through discipline. It is not only discipline, but it is achieved through discipline.

First one has to come to one's self -- then freedom is beautiful. Then you can be spontaneous and never allow any structure to settle around you. But first be yourself. Your mind is not you, and the spontaneity of your mind is not your spontaneity -- it is a bondage of the mind. And mind itself is a great prison.

So for one month you do all the meditations, and do the next camp completely. And every morning, whether the talk is hindi or english, you have to be there. If it is a hindi talk, simply listen to my sound -- and sometimes it goes deeper than any understanding. Because you cannot understand the language, you have just to listen to the sound... it becomes a meditation. So every morning you have to be there -- no talk is to be missed. And morning and evening, no meditation is to be missed, mm?

Start tomorrow. Tomorrow will be the twentieth, so next twentieth I will make you free! One month be really a prisoner, right? -- and happily, because it is going to give you much!

Above All Don't Wobble

Chapter #5
Chapter title: None

20 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601205
ShortTitle: WOBBLE05
Audio: No
Video: No

[A sannyasin asks: How is it possible always to remain centred? There is a tendency to go astray...]

Don't create any conflict about going astray and being centred. Float. If you create a conflict, if you become afraid of going astray, then there is more possibility that you will go astray -- because whatsoever you try to suppress becomes very significant. Whatsoever you try to deny becomes very attractive. So don't create any condemnation of going astray. In fact go with it. If it is happening, allow it to happen; there is nothing wrong in it. There must be something in it, and that's why it is happening. Sometimes even going astray is good.

A man who really wants to remain centred should not be worried about centring. If you worry about it, the very worry itself will never allow you to be centred, because worrying can never be centred -- you need a non-worried mind, an unworried mind. So going astray is good, there is nothing wrong in it.

Stop fighting with existence. Stop all conflict and the idea of conquering -- surrender. And when one surrenders, what can one do? If the mind goes astray, you go; if it doesn't go, that too is okay. Sometimes you will be centred, and sometimes you will not. But deep down you will always remain centred because there is no worry. You follow me? Otherwise everything can become a worry. Then going astray becomes just like a sin one is not to commit -- then the problem is created again.

If Adam was allowed to eat the fruit of the tree of knowledge there would have been no problem, but the jewish god wouldn't allow it. It was a small thing, mm? and children are to be forgiven. It was just curiosity -- and God Himself was responsible for the curiosity; He created it in the first place. The moment He said, 'Don't eat from this tree,' He helped Adam to go astray. And when he fell a victim he was thrown out.

Never create any duality within you. If you decide to always be true, then there will be an attraction to be untrue. If you decide to be non-violent, then violence will become the sin. If you decide to be celibate, then sex will become the sin. If you try to be centred, going astray will become a sin -- that's how all religions have become stupidities.

Accept, go astray -- there is nothing wrong in it.

[The sannyasin answers: No, I was not thinking of something wrong in it. In fact what I do -- you know, I do the neti-neti' -- neither this nor that path is right.]

That too can be a subtle denial. That too is trying to keep yourself aloof; not going with the river and still fighting, saying neither this nor that -- neti-neti. But both are good: this too and that too -- both are good, go with them.

Simply relax, be in a let-go, and centring will be a consequence. One can never make it a result, it is a consequence. On a person who is relaxed, centring falls like a shadow. When I say relaxed, I am not saying make relaxation your goal, otherwise you will never be relaxed. If you try to relax you will become tense.

Accept everything. All that happens to you, accept and welcome it. Nothing is wrong, nothing can be wrong -- that should be the basic attitude. Everything is holy -- going astray too. Just float, and centring will come by itself, on its own accord. Don't make any effort. No effort is needed, or only no-effort is needed... And everything is going well.

[A sannyasin says: ... there's a lot of fear .and insecurity since the last Primal Therapy group... in relation to importance and being needed, and my security founded in the ashram... and just not feeling any.]

There is none, and there is no security anywhere. Life is insecure, and there is no ground to it -- it is groundless.

In the very asking, you create the problem: when you ask for security, you become insecure. The more you ask, the more insecure you will be, because insecurity is the very nature of life. If you don't ask for security then you will never be worried by the insecurity. As trees are green, life is insecure. If you start asking that trees should be white then there are problems. The problem is created by you, not by the trees; they are green. And you ask them to be white They cannot do it, they cannot perform in that way.

Life is insecure, love is insecure. We are in emptiness, in tremendous nothingness. And it is good that it is so, otherwise we would be dead. Life can be a security only if you are dead; then everything can be certain.

Underneath a rock there is ground. Underneath a flower there is none; the flower is insecure. A small breeze and the flower may disperse, the petals may fall and disappear. It is a miracle that the flower is there. Life is a miracle -- because there is no reason for it to be. It is simply a miracle that you are, otherwise there is every reason for you not to be.

Maturity comes to you only when you accept this. And not only accept; you start rejoicing in it. Life is insecure -- that means life is free If there is security then there will be bondage; if everything is certain then there will be no freedom. If tomorrow is fixed then there can be security, but you have no freedom. Then you are just like a robot. You have to fulfill certain things that are already predestined.

But tomorrow is beautiful because tomorrow is total freedom. Nobody knows what is going to happen; whether you will be breathing, whether you will be alive at all -- nobody knows. Hence there is beauty, because everything is in a chaos, a challenge, and everything is existing as a possibility.

Don't ask for consolations. If you go on asking, you will remain insecure. Accept insecurity. Then insecurity disappears and you are no longer insecure. It is not a paradox -- it is a simple truth; paradoxical, but absolutely true. Up to now you have existed, so why be worried about tomorrow? If you could exist today, if you could exist yesterday, tomorrow will take care of itself too.
Don't think of the morrow, and move freely.

Just having the understanding, immediately you feel at ease. But that ease is not that of security, that ease is not that of death, that ease is not of the grave. That ease has tremendous chaos in it, but it is still ease, because you are not asking for more so there is no tension. A chaos at ease -- that's how a man should be. When you carry a revolution within you, every moment brings a new world, a new life... every moment becomes a new birth.

You are unnecessarily creating trouble for yourself. You can go on creating it if you like, but one day or other you will have to realise the fact that it is you who is creating the trouble, not life.

Just try not to ask for security. For three weeks live in total insecurity -- and enjoy it. Your worries and your demands about security and certainty are creating barriers so that you cannot have contact, you cannot flow. So drop all that, and for three weeks try a life of insecurity.

[A sannyasin says: I'm blocked in all my relationships with women. There was one time when I was blocked with her, (his girlfriend) and I wanted to leave, to go out.
Today I felt a prisoner in this relationship. I wanted to go out...
But at the same time I want to work with her, to be with her -- there is a contradiction.]

No, if you want to go, go, and escape as far as you can -- run, mm? And when the second idea comes, come back.

There is a need to withdraw and then to come together again; it is a rhythm. It is not a problem at all. You cannot be with a person for twenty-four hours in the same mood. No, when the need is not there, be separate.

A marriage is not something which is against divorce. It is something which is more than divorce. Many divorces happen in a marriage -- every day there are many divorces -- but the marriage survives. It is something more than divorce; it is not against. If you love her, you will overcome the moments when you want to withdraw and go away. They come to everybody, they are natural, so don't create a problem about them. When you don't feel like being together and close, just go away. Because in being close you will feel like a prisoner.

She is not making a prisoner of you -- you are making a prisoner of yourself. When you feel like going away just tell her to excuse you, and go away. She will understand because she has the same problem too. Everybody has the same problem, and we have to be understanding.

Sometimes one feels angry, and sometimes one doesn't feel like loving. There is no problem -- these are simple human moods. You are not super-human... you are trying, but you are not yet, mm? Be human and accept all that is human; in absolute humanity, accept it. You would like to transcend it, but you cannot just jump out of it; it has to be worked out slowly. Maturity will come by and by, through many crises, many conflicts, tensions and nightmares, through many times of going astray. By and by one matures. Life is a crucible.

Live a true and authentic life, mm? So from this moment, she is going to be insecure for three weeks, and you are going to be true. If you really want to touch her, touch, otherwise don't -- because when you don't want to touch, you touch is poisonous. It poisons you, it poisons her. It loses all meaning, and it becomes so dull that it is ugly, nauseous. And the trouble is, if you go on touching her when you don't want to, then even in those rare moments when you want to, your hand will lose the quality of touch. And those moments have to be preserved, they are the salt of life, and for those few moments one lives, so don't destroy them.

When the idea comes to be close to her, to be near her, then be really close. Then you will not feel like a prisoner. You will feel a communion, a beautiful dance, a singing together, an ecstasy. Share your beautiful moments, but there is no need to harass each other by your ugly moments.

Love is one of the most difficult things to attain -- and people think that it is simply available to everyone. It is difficult -- more difficult than meditation, because you can do meditation alone. For love, two are needed. Difficulties are multiplied. She has her difficulties, you have yours, and when you meet they multiply, they criss-cross, and the whole thing becomes a confusion. But one has to grow out of it. Don't be afraid, be brave.... And don't make any problem -- there is none.

Accept the rhythm of life. It is just like night and day: in the day you work, in the night you rest. If you are with her for one or two hours you enjoy it, but then you want to get away because the hunger is gone; one feels satisfied. It is just like you are sitting down at the table, and you go on eating and eating and eating. The food is nourishing up to a point, to a certain limit, but then it creates nausea; if you go on it will make you vomit. The same food which would have become energy, becomes illness.

Remember, the same is true with a human relationship. The love which can become nourishment will become nauseous. When the rhythm is broken, be alert -- leave each other. Remain alone so that you can attain to a certain appetite to be together -- a constant divorce and marriage.

Above All Don't Wobble

Chapter #6
Chapter title: None

21 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601215
ShortTitle: WOBBLE06
Audio: No
Video: No

[A sannyasin says: I am a little homesick. I saw an old friend of mine yesterday, and he brought me all the West, all the remembrances... Sometimes I am very very happy, and there are magic moments. Sometimes I would like to go, to be independent, to go on my way....]

Mm mm, it is natural, and nothing to worry about.

Mind goes on changing from negative to positive, from positive to negative. Those two polarities are as basic to the mind as negative and positive poles to electricity. With one pole, electricity cannot exist -- and mind also cannot exist.

In fact deep down, mind is subtle electricity; it is electrical. That's why the computer can do its work, and sometimes will do it better than the human mind. Mind is just a bio-computer. It has those two polarities and goes on moving.

So the problem is not that sometimes you feel magic moments and sometimes you feel dark moments. The darkness of the dark moments will be proportionate to the magicalness of the magical moments. If you reach to a higher peak in positivity, then the lowest you will touch in your negativity. The higher the reach of the positive, the lower will be the depth of the negative. So the higher you will reach, the deeper abyss you will have to touch.

This has to be understood: if you try not to touch the lower rungs, then higher peaks will disappear. Then you move on plain ground. That's what many people have managed to do; afraid of the depth, they have missed the peaks. One has to take risks. You have to pay for the peak and the price is to be paid by your depth, your low moments. But it is worth it. Even one moment at the peak, the magic moment, is worth a whole life in the darkest depths. If you can touch heaven for one moment, you can be ready to live for the whole of eternity in hell. And it is always proportionate, half/half, fifty/fifty. But if you become afraid of the lower depths, then by and by, indirectly you will become afraid of the peaks too -- because they bring the lower.

Only a rich man knows what poverty is. A poor man cannot know because poverty has to be known in contrast -- and he has no contrast, he cannot relate. A beggar does not know what it is to be a beggar, mm? This looks paradoxical. Because he is a beggar, we think he must know what it is to be a beggar, but he does not know at all. Only when an emperor becomes a beggar does he know. A contrast gives you clarity.

Many people, many -- almost ninety percent -- have decided to live on the plain ground, safe, not taking any risks. They never fall to the depth, they never rise to any heights. Their life is a dull affair, a drab thing, monotonous -- with no peaks, no valleys, no nights, no days. They just live in a grey world, without colours... the rainbow doesn't exist for them. They live a grey life, and by and by they also become grey and mediocre.

Never settle for any mediocrity because that is a sin against life. Never ask that life should be without risk, and never ask for security, because that is asking for death. Live dangerously -- because that is the only way to live.

The greatest danger is to reach to the greatest peaks of God, and to fall to the greatest depths of hell. Become a traveller between these two, unafraid. By and by you will come to understand that there is a transcendence. By and by you will come to know that you are neither the peak nor the depth, neither the peak nor the valley. By and by you will come to know that you are the watcher, the witness. Something in your mind goes to the peak, something in your mind goes to the valley, but something beyond is always there -- just watching, just taking note of it -- and that is you. Mind has polarity, you don't have any polarity -- you are a transcendence.

Remember this word transcendence. You are transcendental: you go beyond both the polarities. Both the polarities are in you but you are neither -- you tower higher than both. Once you become in tune with this transcendence then you walk, not on the plain ground, but between the valleys and the peaks, remaining so balanced that no plain ground can remain as plain as this;

This is something inner; it has nothing to do with the ground. The ground is very high and low, both heaven and hell are there, but you are somewhere far, far away from both. You simply watch the whole game of it, the whole play of consciousness.

Homesickness will arise. It is part of our security, part of our mediocre life. But there is no home. These are just conveniences, just consolations that we create around us to give us a false feeling of security -- because every moment death is coming closer and closer. Every moment the grave is calling, and sooner or later everybody is going to be in the grave. The home is not going to remain a home forever. At the most it is a caravanserai -- you stay for the night, an overnight stay, and by the morning you go.

Life is an eternal journey... there is no home. To understand this homelessness is to understand life. To ask for home is to ask for death... to ask for home is to ask for no change... to ask for home is to ask for mediocre comforts, an easy-going life, moving on the plain ground. But where are you moving? Even if you are moving comfortably, the grave is approaching closer every moment so sooner or later you fall into it. Before you fall into it you have to realise the deathless in you. If that deathlessness is not realised you have missed the whole point of life, you have missed your whole life. One has to start from ABC again.

So there is nothing to be worried about. I am not saying repress those thoughts of homesickness, no. Just take note of them, that they are there. It is natural, don't be worried about them. I can send you back home. When you have understood the homelessness of life, you can go back -- but then there is no home where you can go back to!

The family, the friends, the son, they are all just conveniences, conventions, make-believes -- because everybody is a stranger. Your son is a stranger to you. Just by being a son the strangeness is not lost. If you look into his eyes you will find a stranger you have never known before. We are all strangers. Wherever you move, you are moving with strangers -- there is no homeland. Wherever you are, you are a foreigner; everybody everywhere is unfamiliar, unknown.

You don't know yourself -- how can you know others? You are not even familiar with yourself -- how can you create a family? A family means those who are familiar -- but nobody is familiar. We just go on believing that because it is easy. To create doubt, to enquire, to ask questions, creates difficulties. So we simply go on believing: somebody is a mother, somebody is a father, somebody is a son, somebody is a wife, and we believe that everything is okay, everything is in its place. We have not only placed relations, things in the world, in categories, in pigeon-holes, we have even placed God somewhere there. (looking ceiling-wards) He is there and everything is okay. This is how we create a mental world -- which exists nowhere except in your mind.

Destroy all these projections, because reality has to be encountered. Reality is beautiful and projections are just foolish. Reality has a tremendous beauty in it, and projections are only dreams -- but they are working like screens.

My whole effort with you, and with everybody here, is to make you more and more aware so that you can live with reality as it is. You don't demand that it should be like this or like that -- you simply accept it as it is. You simply live in a let-go. You allow it and move with it -- not thinking of the morrow, not thinking of the future, but living in this moment.

I will send you, but wait a little. When you are ripe and you understand the homelessness, the basic homelessness of man.... Man is a homeless animal. Jesus says, 'Even foxes have holes to hide their head. The son of man has nowhere to put his head.' Man is homelessness. Trees have their roots in the earth, birds have their nests, animals have their fixed way of life, a style, a character. Only man is characterless, styleless, homeless. Only man is a stranger -- but that is the beauty and the glory.

Nothing is wrong in it. It gives you a real life of challenge; a life of rebellion, a life which is mutating every moment. Every moment one dies, and every moment one is born again.

Just wait and relax, and watch these moments in the mind; don't be concerned too much. Yes, memories will come: mind will have nostalgia and think of the past, will create golden auras around the past, and will think of the future. But these are the traps -- that's how the present is lost. Just this moment is true. The past is no more, the future is yet to be. Don't move in these dead and unborn things. Be here, so one day wherever you are, you can be there. If you go right now... and you can go, because I never force anybody to do anything. If you feel like going, you go. But then you will start thinking of Poona, because this mind

which keeps thinking of the past is bound to think of Poona. Then there you will feel uncomfortable, and you will start thinking of coming back.

I will send you when you have learned how to be wherever you are: in Poona, Italy, it doesn't matter. But one has to know the knack of being in the present. And wherever you are, I am there, so there is no need to be physically close. Then a new door opens, a new dimension which knows no space and no time, and you can be as much present to me there, and I to you, as I am here. Then we have an inner tuning... but first you have to be tuned with the present.

So just watch and be a witness. Just take note, that's all. Don't get involved with the mind, don't get identified; remain aloof, a watcher.

And I can see that things are happening.... Much more is possible if this being too much in the mind stops -- because this is wasting energy, this distracts your energy.

So just watch, and after a few more days, and when I feel that you are ready, that you have forgotten the home completely, suddenly one day I will send you.

[A sannyasin says: Feels... Like an evasion, whatever I am trying to say. So I've nothing to say]

Right, that too is true... because it is always something deeper that you cannot say, so whatsoever you say will always look like an evasion. If you don't say anything, you will wonder why you didn't. If you do say something, you will feel that what you said was not the point, that there was something else you wanted to say.

Keep quiet -- there is nothing wrong in it. Just remain silent... and that which you want to share, I can hear without you even saying it. So don't be worried about it, mm? But whenever you feel that now words are coming, say them. Or if sometimes you want to enjoy an evasion, that too -- nothing wrong in it. But do it consciously....

Do it consciously next time. Be conscious that you are evading, but that you have to evade, and let us see what comes up, mm? Or this time you will try?

[The sannyasin answers: part of this evasive feeling is that I feel phoney, untrue.]

That's good, mm? that's good. The one who feels phoney is not phoney, and the part that feels untrue is not untrue. So find more and more shelter in that part, nourish that part.

When you want something to grow, nourish it, be attentive to it, care about it. When you want something not to grow, just keep your back towards it -- and it dies of its own accord. Just like a plant that is neglected not watered, it withers away and dies by itself.

So don't be worried about the phoney part. Just look at the part that says not to be phoney, and nourish that part. Rejoice in it, bring it more and more to the light -- and watch. Whenever you see something that is phoney, just put it aside. For example, you were just going to smile, then suddenly you realise that it was phoney. Stop, even in the middle of the smile; relax your lips, and ask the person to excuse you. Tell them it was a phoney smile, and you are sorry. If a real smile comes then it is okay; if it doesn't then that is also okay. What can you do? -- if it comes it comes; if it doesn't come it doesn't. One cannot force it.

The whole phoniness arises in life because we have been taught to do things which cannot be done. You understand? This is the whole mechanism of phoniness. You were a child and your mother said, 'Love me, I am your mother.' How can a child love? If love arises, it arises; if not, not -- what can the child do? The child feels helpless. How to love this mother? She is a mother, and a mother has to be loved; it is a role to be fulfilled, a duty to be carried. What can the child do? He can pretend, at the most he can pretend -- and by and by he learns the trick of pretensions. Then he smiles when he looks at the mother. She is a mother, one has to smile. By and by he completely forgets what to be natural is. The whole society expects you to do this and that -- respect this man because he is your teacher, respect that man because he is your boss.

I'm not saying to just get out of the social formalities. I am saying be watchful, and if you have to be false, be it consciously. Knowing that this is your boss and you have to smile, smile consciously, knowing well that it is phoney. Let the boss be deceived; you should not be deceived by your smile -- that's the point. If you smile unconsciously, the boss may not be deceived, because it is difficult to deceive bosses -- but you may be deceived. You may think how respectful you were. You will pat yourself on the back and think you were perfectly good, such a good boy -- but there you are missing.

So if sometimes you think it is necessary -- because it may be necessary: life is complex and you are not

alone; there are many things that you have to do, because the whole society exists on phoniness -- then be phoney consciously. But in your relationships where you can be true, don't allow phoniness. With Sheela (his wife, who was sitting beside him) there is no need to be phoney, because that is not a social relationship. But there too it enters, and then you don't have any world where you can be true -- not even in love. Even there you have to watch and see and do things.

So if it is possible in your love relationship, in your friendships, be true. I am not saying to hurt people. I am simply saying don't deceive yourself. If you see that being true will hurt somebody, then don't be true. Because your truth is yours -- you need not hurt anybody. If a phoney smile can become a lubricant, let it be so. But when you are in an authentic relationship then be true. And even if that is not possible, then at least when you are sitting alone in your room, don't be phoney.

I know people who are phoney there too; they sit in their drawing rooms as if somebody else is present, and they behave in a correct manner. Even in their bathrooms many people are afraid to be true. The mannerism has gone so deep that you cannot put it aside. Mannerisms should be like clothing: you undress, so unmanner also; become uncivil, become wild again. At least for a few moments when you are alone be true.

Then by and by the boundaries will go on becoming wider and wider and wider -- and a day comes when a person is simply true.

[A sannyasin says: When I'm away from Poona I feel off-centre... I want to be clearly centred all the time.]

Just wait a little, and don't be in a hurry, mm?

Be thankful that even in Poona you are it, at the centre. Don't complain that you are not centred outside Poona. By and by you will become capable, mm?

It happens in the beginning. When you are close to me you start moving with me. When you go away, you again take your reins in your hands -- and your reins are shaky, you cannot depend on them yet. Soon you will be able to. It is just like when a small child starts walking, mm? When the father or mother is holding his hands he walks perfectly well and with confidence -- so he doesn't fall. Then he wants to let go of the hand because he feels that now he doesn't need to be dependent -- and then he immediately falls over because he is on his own, and he wavers. That is natural, mm?

Don't be in a hurry to leave go of my hand. When you are ready I will leave myself, mm? Mm, good.

Above All Don't Wobble

Chapter #7
Chapter title: None

22 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601225
ShortTitle: WOBBLE07
Audio: No
Video: No

Vasant means spring and prem means love, mm?

Remember always that love is going to be your path. So become a spring of love inside, more and more. Just be one, make it part of your being. If you look, look with deep love in your eyes. If you touch, touch with deep love, with great sensitivity. Listening to somebody, listen with deep love, sympathy, compassion. Move in such a way that love becomes your milieu, surrounds you like an aura -- and soon you will feel

great changes coming to you.

[Vasant said she had been doing psychotherapy... she had 'disintegrated a lot'.]

Now you will have to be integrated! One has to be disintegrated many times to be integrated again on a higher plane. One disappears from one plane to appear on another. The disappearances are needed, because unless you disappear from one plane you cannot appear on another; you have to die on one plane to be reborn on another. But again, one is not to rest there, be stuck there. One has to be disintegrated again to be integrated once more -- and this goes on and on ad infinitum.

There is no final goal to life. Life is goal-less... and that is the beauty of it! If there were a goal, things would not be so beautiful, because one day you would come to the very end, and then everything after that would be just boring. There would be repetition, repetition, repetition; the same monotonous state would continue -- and life abhors monotony. It goes on creating new goals -- because it has none. Once you attain to a certain state then life gives you another goal. The horizon goes on and on running in front of you; you never reach it, you are always on the way -- always reaching, just reaching. And if you understand that, then the whole tension of the mind disappears, because the tension is to seek a goal, to arrive somewhere.

Mind is continuously hankering for arrival, and life is a continuous departure and arrival again -- but arriving just to depart once more. There is no finality to it. It is never perfect, and that's its perfection. It is a dynamic process, not a dead, static thing. Life is not stagnant -- it is flowing and flowing... and there is no other shore. Once you understand this you start enjoying the journey itself. Each step is a goal, and there is no goal. This understanding, once it settles deep into your inner core, relaxes you. Then there is no tension because there is nowhere to go, so you cannot go astray.

If there is a goal, there is the fear of going astray. If there is a goal, there is the fear of failure. You cannot be a failure! Life does not allow any failure. And because there is no goal you cannot be frustrated. If you feel frustrated it is because of your mental goal that you have imposed on life. By the time you have reached your goa!, the life has left it... just a dead shell of the ideals and the goals remain -- and you are frustrated again. The frustration is created by you.

Once you understand that life is never going to be goal-confined, goal-oriented, then you flow in all directions with no fear. Because there is no failure, there is no success either -- and then there is no frustration. Then each moment becomes an intrinsic moment in itself; not that it is leading somewhere, not that it has to be used as a means to some end -- it has intrinsic value. Each moment is a diamond, and you go from one diamond to another -- but there is no finality to anything. Life remains alive... there is no death. Finality means death, perfection means death, goal means death. Life knows no death -- it goes on changing its forms, shapes. It is an infinity, but to no purpose.

So just be in the moment... and be loving -- because that is the only way to enjoy the moment.

People who are goal-oriented are always against love, remember. Mind is always against love because love seems to delay the goal. Love says to enjoy this moment, herenow... rejoice in it, dance in it, dance to orgasm! Love gives you momentary goals, and the mind says that this is a disturbance, a distraction; you are going away from your goal. The mind says persist in one direction, go like an arrow, one-pointed, moving towards the target. And love says there is nowhere to go... in fact there is no motivation to go anywhere... just to be here, just to be here, just to be here.

So I give you this name Prem Vasant, spring of love, with this significance, this poetry, which has to be remembered: that life is goal-less, and that you are free, unconfined. There is no fear of failure... you cannot disappoint me. Whatsoever you do, I will say, 'Good, perfectly good!'

And that is what the whole of life is saying: whatsoever you do, perfectly good! It goes on saying good! to the trees, beautiful! to the animals... even to the rocks, life goes on saying perfectly good!

In the bible, in the old testament, it says that God created the world, and He looked at it and He said, 'It is good.' That's beautiful... that must have been so. If God someday created the world, if there is a God, He must have said it's good! Mm?

[The Tathata group which was present at darshan. The group leader said he had enjoyed the group very much. He felt spent now, having put himself into the group as much as he could. He was following Osho's suggestion of being silent and having a diet of just fruit juices for the two days following each group, and he felt it was perfect for him.]

Always make it a point while working in the group to put yourself into it totally, not to hold anything -- as if this is going to be your last group.

One should always work that way... that is the only way to be creative. If you are painting a picture, paint as if you are going to die, and this will be the last picture you do. Gather together all your energies, all that you know, all that you have experienced, all that you have loved and lived. Put it together in essence, because this will be a testament. This painting will be a testament of your whole life's judgement.

And this is so with small things too. If you are drinking a cup of tea, drink it as though it is going to be the last. Taste it totally... in deep reverence and silence and prayer.

When you paint you are working on canvas, you are working with a dead thing. But when you are working with people you are working on God. You are in a temple; you are with the holiest, the highest evolution that has happened. In man, earth has become unearthly, the miracle has happened. Man is just dust, but something of the divine has happened into the earth... dust and yet not just dust.

So treat each human being as a god, not less than that; more is good, but not less than that. Bring your total energy to it, and then each experience will be a total explosion for you.

After the group, for two days have a good rest, remain silent and don't talk. Be on juice, very light things. Touch one polarity through activity. Go as far as you can go, as far as human limits allow, the furthest possible. Then relax and let the energy move inwards. The farther you go, the farther in you will be able to come in your silence; it will always be proportionate. These are the two polarities -- between them is the whole rhythm of life, the whole song, the whole dance.

And while you are passive, watch what is happening: silence... more silence... more silence. A point comes where you almost disappear -- only silence remains, becomes even heavy. There are moments it even becomes unbearable, too much -- but allow it.

By and by you will become capable of bearing more. And the more capable you become, the more will be happening; it always happens according to your capacity. And never complain -- life always gives you whatsoever you have earned. There is no injustice in existence; it is absolutely just.

[A group participant said that he was always in control even when doing dynamic meditation or making love to his girlfriend.]

Doing won't help, because it will be under your control but something not like doing is needed; something totally different -- like being possessed.

Next time you make love do humming together, or dance, shriek, go wild, jump around, jog in the room, do absurd things. Do anything that has no pattern and no past. Don't take the same posture that you have been taking before -- change it. If you have been on top, don't be; let your lady be on top. If you are always making love in darkness, then make love in the day. Just change the whole pattern topsy-turvy, a chaos, and then suddenly the mind is out of... the mind cannot understand what is happening. The mind is incapable of dealing with anything new. It will say this is foolish and what stupid things you are doing.

Don't listen to the mind -- because this mind is in control. You have to do something that is diametrically opposite to it. Start making faces, and tell your lady to close her eyes, (a chuckle) she may get scared!

While making love breathe as deeply as possible... because if you want to control yourself, the basic control is the breath, and through breath, sex is controlled. Breathe deeply like an animal -- shriek, utter sounds, go wild -- and the control will be lost.

Once the control is lost you are in a totally different dimension. A totally different world suddenly opens its doors, is available to you. If it happens in love then it will be very easy in meditation. If it happens in meditation then it will be easy in love -- they are related.

So whenever it happens, it helps. You try, mm?

[Another group participant says: I feel very good, but I felt uncomfortable during the group. I think I had a delayed reaction to it, and it crystallised some things that were happening in meditation. I was feeling in a kind of negative mood when it finished.]

A reaction can be delayed, sometimes by days or even weeks, because we have a very complex being.

There is the body which functions on its own. It doesn't care about your mind; it is not very aware of it, and cannot be. It goes on its own autonomous system. It works on its own, and it has to, because if it listens

to the mind then everything will be disturbed. You eat -- then the body goes on digesting. Whether you sleep, walk, talk; whether you are happy or unhappy, the body goes on digesting. It has to work: blood has to circulate, breathing has to come and go, a thousand and one chemical things continue.

Then there is your mind. It has its own autonomous world, it moves in its own circles. Even when you are meditating it goes on doing things. Then there is your heart, the emotive centre. So these are the three basic centres -- the heart, the emotive centre, the mind, the thinking centre, and your body, the centre for all motion, all activity.

When you work on your body and something happens there, it may take days for the mind to take note of it, because its first tendency is not to take note. It may be just a passing thing, so why worry... but if it insists, if it goes on knocking on the head, the mind starts taking note of it. If something happens in the mind, the body will not take note of it -- it may be just a mood, it may not be anything essential -- but if the mind goes on deepening and deepening it, then one day the body takes note of it; then suddenly there is a bridge and the recognition arises. The same is with the heart -- and when all three meet on one point there is recognition. Sometimes the meeting may not happen for months. I have seen people who have lived for years before they become aware that something has happened, but by that time they have forgotten the cause of it -- so much time has passed.

So there are delayed results, and the discomfort may be because you are trying to correlate, to adjust between these three angles of your being so a centre arises. An integrated feeling arises which is of the heart and the body and the mind, to which all contribute, and which is something which doesn't belong to anyone; it belongs to all. It surrounds your whole being like a glow. It takes time... but it has been good.

Whatsoever you are feeling, nourish it, cherish it, and help it to continue in you.

[Another group participant said he had enjoyed it and had liked being alone after it had finished.]

After intense activity one needs to be completely in solitude; not doing anything, just being. If you miss that opportunity then the whole point of the group is lost, because the group simply creates a situation, brings a climax. It is just like sexual orgasm: it brings you to a climax, to a tense state, to the very ultimate possibility in you. Then everything relaxes; then you come back and settle again. This coming back, this returning home, is the most beautiful process.

But this is possible only if you have been really in the active part. The problem arises if while people are doing it they start thinking of rest, start thinking that activity is useless and that they would like to be alone -- then everything is disturbed. But if you have done the process truly and authentically it will have led you to a peak. Then you will come back; you will fall in the valley like a dry leaf... just falling slowly... and then you will settle and go into sleep.

[The participant replies: I feel I have to take it on trust that I am doing things totally, because I am always doubtful about that.]

No, you just trust, because that doubt is useless. Do whatsoever you can -- whether it is total or not, who knows? You just go on doing -- and the more you do, the more total it will become. It is never total in a sense because more is always possible. You could have done more -- but don't make it a problem.

[A sannyasin said that all her friends seem so surrendered and: I feel so rebellious! After the last darshan when you told me what to do, I just spent the whole time saying, 'No, I'm not going to do any of that.'...

Also... with the meditations in the camp, I like the dynamic a lot, it's very powerful for me, but I hate it early in the morning, getting up that early. It just wipes me out for the rest of the day.]

It always happens that you hate the same thing that you love. The morning is not the question... whenever you love something, you hate it too. You will find excuses as to why you hate, but they are not relevant, mm?

For every love we have to pay. If you love it, you have to continue in the morning...

And never let your hate decide anything. Knowing well there is hate, always let love decide. I'm not saying suppress, no; but never let it decide. Let it be there, let it have a secondary place. Accept it, but never let it be decisive.

Neglect it and it dies of its own accord. Pay more attention to love, and just let love decide. Sooner or

later, love will take possession of your whole being, and there will be no place left for hate.
There is an anecdote about one mystic woman's life, Rabiya-el-Adavia.

She was a mohammedan mystic and one of the greatest women ever. In the koran there is a sentence saying hate the devil and love God. Rabiya crossed it out, corrected the koran -- which no mohammedan can even think of; it would be a sacrilege.

Another mystic once came to stay with Rabiya. He asked for a copy of the koran for his morning prayers, and Rabiya gave him her own copy. When he came across the correction he was mad. He said, 'Who has destroyed your koran. Haven't you looked inside it? Somebody has corrected it! This is not possible; Mohammed's word cannot be corrected!'

Mohammedans believe Mohammed is the last prophet. They call him the seal of the prophets: now there is no longer a possibility of any new prophecy, he is the last of the prophets. There have been others before him, but there will be no more after him -- the last message from God has arrived.

Rabiya said, 'Nobody has corrected it. It is me. I corrected it because it became impossible to tolerate that passage. I love God, and I love Him so much that in the beginning the hate for the devil continued to hang around like a shadow, just on the fringe. But as my love grew, as it became more and more intense, just like intense sunlight, the shadow disappeared.

'In my whole being there is no possibility of hating. Even if the devil comes I will have to offer my love, because I cannot offer anything else... there is nothing left. How can you see through the eyes of love if someone is a devil? He will be a god to me, because only God exists for love. So I had to correct the sentence, because it became intolerable; it didn't fit with my experience. I followed the koran in loving God, but then I have to correct it in not hating the devil.'

Just let it hang around you -- not only about meditation, but about anything. Mind always has the opposite hidden behind it. You love the same person you hate. You respect the same person that you rebel against. The moment you say no to me, you have already said yes -- otherwise a no is meaningless. When you say yes, no becomes meaningful. That is why no by itself becomes impotent; it carries its meaning only through yes. But don't pay any attention to no. Let it hang there -- there is nothing to worry about. It has no power, it has only borrowed light.

Just pay attention to yes. If I say a hundred things to you and to ninety-nine you want to say no, forget about those ninety-nine. The one you want to say yes to, remember. From the back door you will see that those ninety-nine are coming; because they are related, and if one enters, they all enter.

But everybody feels like that in the beginning, and in fact it should be so -- but don't pay much attention to it. Don't make it a trip, otherwise it can become a destructive thing.

[A sannyasin asks: When I was ten years old... I was laughing uncontrollably, and my father hit me for it. Now I feel I cant laugh totally... Can you teach me how to laugh properly?...
I've done a lot of crying since I've been with you.... It tears me apart sometimes.]

You do one thing. In the morning, early, before you have eaten anything, drink almost a bucketful of water -- lukewarm with salt in it. Go on drinking it and do it fast, otherwise you will not be able to drink much. (much laughter from the group) Then just bend down and gargle so the water will flow back. It will be a vomiting of the water -- and it will clean your passage. Nothing else is needed. The hit has made a block in the passage so that whenever you want to laugh, that stops it.

In Yoga, this is a necessary procedure to be followed. They call it a 'necessary purification'. It purifies tremendously, and it gives a very clean passage -- all the blocks dissolve. You will enjoy it and you will feel the cleanness all day. The laughter and the tears, and even your speaking, will come from the very deep centre.

Just do it for ten days and then tell me. Do it for ten days and you will have the best laugh around!

[A sannyasin says: There is a fear about the girl I am with. I am afraid to lose her... and that wont allow me to have a deep relationship....
Maybe I'm afraid to be alone, something like that.]

No, don't be afraid, move deeper. It will happen because the more you become centred, the more relaxed you become, the more possibility there is to enter into a relationship deeply.

In fact it is you who goes into a relationship. If you are not there, tense, crippled, worried and

fragmented, who is going to go deep? Because of our fragmentedness, we are really afraid of getting deeper into a relationship, into deep layers, because then our reality will be revealed. Then you will have to open your heart, and your heart is just fragments. There is not one man inside you -- you are a crowd. If you really love a woman and you open your heart, she will think you are a public, not a person -- that is the fear.

That's why people go on having casual affairs. They don't want to go deep; just hit-and-run, just touching the surface and escaping before anything becomes a commitment. Then you can only have sex, and that too, impoverished. It is just superficial. Only boundaries meet, but that is not love at all... maybe a body release, a catharsis, but not more than that.

The fear is that now you want to go deeper; it is not that the girl may be lost. You are afraid and hesitant. We can have our masks easily if the relationship is not very close, very intimate -- the social faces function well. Then when you smile there is no need really for you to smile, just the mask smiles.

If you really want to go deep then there are dangers. You will have to go naked -- and naked means with all the problems inside known to the other. When you cannot have an image, your reality will be open and vulnerable, and that creates fear. But we go on deceiving ourselves and saying we are not afraid of that, we are afraid that the girl may leave. That is not the fear. In fact deep down you may be wanting the girl to leave you so there is no trouble about going deeper into a relationship.

Go deeper. Nobody is hindering the path. These groups and meditations are going to help you, and soon you will be able to. If you are there, then you can always find someone to love. If you are not there somebody else may be there but that will only be physical presence, and of no use, because you remain alone.

Go and watch couples, people married for years: they live a lonely life, and they live alone. They have never been together, and they have learned all sorts of tricks about how to avoid each other, how to escape the other. The husband says, 'I love you,' and kisses the wife and everything, but these are just to keep away, not to go deep.

Don't be afraid, I am here... you just take the jump!

[A group participant says: It seemed so matter of fact. I talked with my mother and my brother, and I didn't cry or feel flooded with love....

The group assistant said: he was very total.]

Yes, he is very sincere and total. Because of that sincerity and totality, one attains to a certain aloofness.

Don't be worried that you were not crying, because that is not the only way to cry, and not the deepest way either. When there is really crying, tears disappear; they cannot contain it. When you are really sad, it is so matter of fact that you can't believe it.

If a friend dies, the person who cries and weeps has not been really shocked. In fact this crying and weeping is a way to get rid of the memory; it is a way to tackle the situation, to come back to the old state of affairs. Then the wound heals and one goes back; it is a way of the world.

If you are really shocked and death has touched you, you will not cry. Even if you want to cry you will find that nothing is coming, you have become like a desert. You will go through all the movements that are expected, but they will be just empty gestures; you will remain distant and aloof.

People may misunderstand you; they may think that you are not shocked because you are not crying. You yourself may misunderstand your state. You will say, 'What has happened to me? A dear and beloved friend has died, and I am not even crying.' You may start feeling repentance and guilt.

When you are really sincere and authentic, tears disappear, crying disappears. When you are not authentic and sincere then there are false tears. Midway between the insincere world of pretensions and the real world of sincerity and totality -- just in the middle -- there are real tears. On the surface, people cry just for show -- they are not concerned. Then you go deeper, and a point comes when you really cry; you are concerned. If you go still deeper, a point comes when crying disappears -- because it is pointless. One becomes distant and aloof.

Western psychology is still at the mid-point, and that is why all western methods emphasise being true about all your emotions: cry, laugh, hate, love -- act them out. But the eastern psychology has long ago touched the third layer, the deepest, the rock bottom of it all -- and that is just to be a witness.

So don't make it a problem; just be a witness. First drop false feelings so that real feelings can arise. Then become a witness of the real feelings too, so that they also disappear and one is left in absolute austerity and solitude, in aloneness.

You cannot imagine the beauty of that aloneness... but by and by it is going to happen.

Above All Don't Wobble

Chapter #8
Chapter title: None

23 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601235	
ShortTitle: WOBBLE08	
Audio:	No
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[The Aum Marathon group leader, said about the group: ... it was... fantastic.

I kept leaving the door to the group room open so you wouldn't have any trouble coming in!

I think what happened is that last time, in the last darshan when you said like, that we're all your family... I figured I'm your family too, and therefore the group is my family and I have a right to say that. So I went in with that attitude, and it was just... beautiful.]

(with a laugh) It becomes .... Everything depends on the attitude.

If you take it as a family it is a totally different thing. The distinction and the division and the separation between the leader and the led disappears, and more love becomes possible.

Therapy is a function of love. In fact if the doctor loves the patient, healing happens; it is not a function of medicine or technological knowledge. They are secondary. They may be of help, but they are not essential. The essential thing is love. If the doctor loves the patient, prays for him, thinks of him, a deep welling of energy happens in himself for the welfare and well-being of the patient. He becomes a blessing, and out of that blessing, healing happens.

If you love, you will see that people are growing around you. Without much effort much happens. Without love you have to make much effort and nothing much happens. Then there is much ado about nothing.

So just drop yourself completely in love . . . forget yourself completely, and then you will never be tired. This time you aren't tired, but last time you were. Last time it was as though you had been passing through a very difficult phase, a struggle; as if there was a constant fight between you and the group; as if you were trying to prove something and the group was trying to prove something else.

Now you are relaxed, and next time you will be more relaxed. When you are relaxed you can help others to relax -- there is no other way. If you are tense, you help others to be tense, because people have learned from their childhood only one thing, and that is how to imitate -- and that has become unconscious. They simply imitate, so if you are tense, they will become tense. If you love, they will be in love. If you are not trying to perform, prove anything, they will not try to either. They will be true and flowing, and they will be more easily available. If you are not trying to lead them, they will be ready to be led... and when out of their own will they surrender, surrender has a beauty. Then it is a different flowering, not of this world, unearthly.

So make it more and more like a small family -- everyone related, and everyone trying to help everyone else. In fact we are all in the same plight, in the same boat -- and the boat is sinking. It is not a question of saving anyone in particular -- it is to save us. You are also in the same boat, so it is not just a question of saving them.

Never think in terms of they and them; always think in terms of us and we. When I say that it is a family, I mean us. They, them, don't exist. Merge more and more, and you will see that when you are ready

to merge, you take one step and the group can take a thousand and one steps towards you. And the whole thing becomes so easy. Love makes everything so easy, because love knows no differences.

[Another sannyasin, who did the group, said she was still troubled by a tension that she felt to be in her neck, and a little in her upper arms.
Osho checked her energy.]

Good... but you have to allow more; you are controlling.

It seems that aU your life you have been controlling, not allowing things to go wild; afraid of being wild. It is natural, that is how everybody is brought up.

My whole work is to destroy you completely so that the new becomes possible, because only when you vacate yourself is there space available for the new to come. Once you stop controlling you are possessed by something greater than you. And the fear of being possessed creates the trouble.

People become afraid of love, because in love you are possessed. People become afraid of meditation too. They become afraid of anything that goes deeper than their control, beyond their control. Life is beyond your control. You can enjoy it but you cannot control it. You can live it, but you cannot control it. You can dance it, but you cannot control it. It controls you.

Ordinarily we say that we breathe, and that's not true -- life breathes us. But we go on thinking ourselves as doers, and that creates the trouble.
You just sit here. You come here Asseema.
(addresses Gatha again) See how energy can be uncontrolled and wild.

(addressing Asseema) Just sit and close your eyes. Raise your hands and allow your energy to go wild.

[Asseema, a sannyasin who had just returned to Poona after several months away, sat in front of Osho as instructed. For a minute or two she was quite still, then a trembling of energy spread through her body and steadily built up to become an almost violent, thrashing movement. Her body jerked and trembled while grunts and groans were heard. The movement rose to a peak, and then fell away to a long slow 'aaahhh'...]

You have not been far away from me... you have been continually close. Good, come back, come back in control.

(addressing Gatha) Mm this way you have to allow, and then much will be possible. Energy is coming up and somehow you are controlling it. And this is the centre from where the control starts. Below it is the unconscious mind; above it, the conscious mind. This is the centre just in the middle, so a little control is possible there.

Drop the control and then suddenly the energy will have an upsurge, a breakthrough. It will penetrate like a sharp knife, and may even be painful the first time it penetrates you.

But then everything becomes so beautiful. Life is so tremendously beautiful. One has only to allow, and it is there just waiting for you, just for the asking.

[Another groupparticipant: I learned a lot about my control. I control, and I find it very hard to let go. Today I've just been digesting that.]

Don't get back into the old habit of controlling yourself. Once you become controlled, too controlled, you don't allow life to happen to you. You have too many conditions, and life cannot fulfill any.

Life happens to you only when you are unconditionally accepting it; when you are ready to welcome it whatsoever shape it comes in, in whatsoever form it takes. But a man who has too much control is always asking life to come in a certain form, fulfilling certain conditions -- and life doesn't bother; it just passes these people by the side. They remain almost dead, vegetating.

The sooner you break out of the confinement of control the better, because all control is from the mind. And you are greater than the mind. So a small part is trying to dominate, trying to dictate. Life goes on moving and you are left far behind, and then you are frustrated. The logic of the mind is such that it says, 'Look, you didn't control well, that's why you missed, so control more.'

The truth is just the opposite: people miss because of too much control. Be like a wild river, and much, much that you cannot even dream, cannot even imagine, cannot even hope, is available just by the corner, just within reach. But open your hand; don't go on living the life of a fist, because that is the life of control.

Live a life of open hand. The whole sky is available, don't settle for less. Never settle for less. The whole sky, the whole sky is our birthright... to fly to the farthest corners of existence, and to enjoy and delight and celebrate all that life has given.

So if an insight has come, keep hold of that thread so that it doesn't slip out of the hand.

[Another groupmember says: The group more or less summed up what I am by the name they gave me... in the last darshan when I played the guitar for you, you brought it out too... they gave me the name 'bullshit.']

No, they simply exaggerated. A little you have... chickenshit! (gales of laughter)

[Another participant says: I felt really alive today.... I felt angry and happy, sad and crying.]

When you really become alive, everything becomes alive: love, hate, anger, sadness -- everything, because they are all your facets.

People have been trying to choose that only good things should be alive, and bad things -- whatsoever they call bad -- should be forced to die. In this absurd effort everything has died. People think that when all unhappiness, jealousy, possessiveness, has been dropped, you will be more happy, more loving -- but just the reverse happens.

When all these things have been repressed, your love, your happiness, has also been repressed, because man is a totality, individual -- that's why we call him individual. You cannot divide him. If you try to kill one thing, the poison spreads all over. It is just as if you inject poison into my hand. It cannot remain in the hand because blood is circulating all over; within seconds the whole body will be poisoned. If you hurt my feet, it is not only that you hurt my feet, you hurt me.

We are undivided, and the whole absurd effort of the centuries has been this: to cut man to pieces -- to welcome a few things and to condemn a few things, to call a few things sins and to call a few things virtues. Virtues have to be nourished, strengthened, and the sins have to be completely uprooted. In this effort, the whole of man has become dead.

So for the first time when you become alive again, everything will become alive. So don't be afraid, because the fear will come soon. More anger will come, more hate will come, and you will wonder what is happening,.because they are parts. The more intense your love, the more intense will become your hate. In fact you will become intense, that's all, so whatsoever you do will be intense. If you hate somebody you will really hate; if you love you will really love.

Right now man lives in such a way that he is never intense. He loves only so-so, lukewarm; he hates so-so, lukewarm. There is not much difference between the enemy and the friend -- both are lukewarm. When you really become alive, polarities exist with infinite tension in them -- hate and love, and both alive. You feel torn apart. . . and that's why man has become afraid.

So if you have touched that layer, don't become afraid, allow it. This is the beginning, and in the beginning everything will explode, and everything will become alive. Go on living them unafraid. Live them, and if you live them really, by and by you will see a new change coming. Love and hate will become moods, and you will start feeling that you are far beyond both. And then the witnessing self arises.

First a man has to become alive, and then a man has to become a witness. Only when you are alive can you become a witness. How can you become a witness when things are dead? Of what will you become a witness?

There is nothing -- just an emptiness, an impotence surrounds you, nothing worthwhile.

Now your anger will be alive, fiery, and your love will be intense, will have a romance in it. Everything will be at the peak, and nothing will be lukewarm. So first you will be as if thrown in a chaos; enjoy it, enjoy the chaos.

All your structured life will disappear. The patterns won't be able to contain you, you will become bigger and bigger. You will find yourself more and more naked because your clothes won't fit, and you will be growing so fast that you cannot manage to change your clothes.

A real man is always naked -- naked in the sense that by the time the clothes are ready he has grown. But if you dare, soon you will find that only nakedness is beautiful because we hide that which we know or feel is ugly; we hide the ugly. So thrown into the chaos, the next possibility opens. You have become alive like an animal, and only by becoming alive like an animal the door opens to become an angel, to become

divine.

To become God, one has to pass through animality. Nobody else will say this to you. They have been teaching that you have to kill your animal, then you become God. But that God is dead, that God will stink of death. Go into your churches -- you will find death, not God.

First become alive like an animal -- chaotic with tremendous possibilities exploding, a volcano in action. Then by and by you will see that you are rising higher than your moods: you are rising higher than your hate, you are rising higher than your love. Life is so powerful, and once it is alive it goes on and on, higher and higher, and nothing can contain it.

In fact skies are not big enough to contain a single man. If he really rises higher and higher there is no limit to it. There are climaxes and climaxes, but no climax. . . peaks and peaks, but no final peak. So allow it and enjoy it. There may be many troubles, many anxieties -- they too have to be accepted. And don't go back; don't try to hide again in the old structures. Be angry, and suffer; love and suffer; hate and suffer. If you remain alive, soon the witnessing self arises.

So the first effort of meditation is to make you alive, and the second effort is to make you a witness. Then you can be thrown on your own. You have become a star on your own.

[Another participant says: ... The group was a nightmare and a torture.]

It has to be that way! The group is a nightmare because it brings all your nightmares to the surface. It has to be a nightmare. All the groupleaders are there just to facilitate the process -- they are just there to help you so you don't become discouraged.

The nightmare is within you, but you are hiding it so deep that you may have even forgotten everything about it. It has been repressed, and you have created many barriers in the consciousness so that it never comes in. But in the night, sometimes in dreams when the censor is not so hard and you are not so alert, when your ordinary structure is no longer functioning and there are loopholes, it smuggles in. That's why people have nightmares and dreams. Those nightmares are coming from their own unconscious, from their own mind. You won't allow them in the day, so they come at night.

A group is a process in which the nightmares have to be allowed -- not only allowed, but helped to come while you are awake. Once a nightmare comes while you are awake, then you are finished with it. The process is hard, it is almost a torture, because it is surgical, and the operation is such that anaesthesia cannot be used; it has to be done fully consciously. There are many wounds, many complex growths inside. Everybody is carrying many cancers, and they have to be brought out. One becomes afraid because the experiences are horrible.

The whole effort is to give you courage so that you can pass through it. Once you pass through it, you come to a totally new ground in your being. Nightmares will cease and I will stop manipulating you from backstage.

[A sannyasin says: I don't understand what is happening lately... things are happening so fast....

I see that by letting everything happen... I become a part of the overall... the way the universe is going And yet somehow it always manifests as concepts that I have, as good, peaceful blissful; it seems one-sided.]

Mm, it is natural... I understand.

The mind goes on labelling things, but accept that too -- it is okay. The mind is addicted to labelling, so allow the old fellow to do things; just don't be too involved in it, don't be identified with it. The mind goes on playing around but you remain aloof.

You see a rose, and you see the mind too that is saying 'beautiful'. Don't be worried about it. The rose is natural, and the mind that says beautiful is also natural. Accept the fact, and by and by the mind disappears, because it is pointless for it to label things if you are not there to listen -- so why bother? One day suddenly you will see the rose is there and the mind is not saying anything -- and that is tremendously beautiful.

That beauty can never be known by any concept, by any concept of beauty. It is something which cannot be labelled. All labelling corrupts, and all concepts become confinements, limitations. But you just watch....

[Osho spoke to one of the sannyasins who had assisted in the Aum marathon about the differences between doing groups in the West and here with him.]

Here it is going to be totally different. The basic point is that I am here, and that is going to make a lot of difference.

Techniques don't do much -- they are just ways for you to become available to me, and me to you, mm? They are indirect ways. You can do the techniques in the West, but then they are only techniques, so whatsoever the technique can do will happen, but here it is going to be totally different.

[Another sannyasin says: I felt like I was in an insane asylum -- and it was wonderful... because I've never allowed myself to be insane before, and everything was right there. My mind was saying no, but then it would go away, and everything was just crazy!]

Very good. To be really sane one has to allow insanity. You have to be voluntarily insane if you want to remain sane, otherwise one day or other insanity explodes, and then you aren't in control.

All these groups are voluntary insanity groups, mm? -- willingly, and not only willingly, you even have to pay for them! (laughter) Yes, good, it has been good.

[The other groupleader, said: The group was good, liked it, and I didn't get so tired this time.]

No, you will not be. Next time you will be perfectly okay, and then after that you will get energy out of the group.

In fact the group should give you energy. If you are fully there, loving and open, you will get energy, because so many people are releasing so much energy. One just needs to know how to use it, how to take it in. The groupleader should really be ready to use even negative energy.

After a few months I will start working on groupleaders....

Mm, because the first thing to learn is how to use so much negative energy, because if you don't use it, it can become heavy. It can be turned into positivity.

Energy is neutral. If somebody is releasing energy and you don't know how to make it positive, your own anger will arise. Watching an angry person you will feel restless and angry. If vou know how to use it -- and tremendous energy is being released -- you can absorb it.

But just now, this will be enough -- that you don't lose energy, and you come out of it without being tired.

[She said that she had felt tired halfway through the forty-eight hours. Osho said this was not because of the group but because of her. He said she was still resisting the idea of having to lead the group alone when Veeresh returned to England in several months.

He said she should drop the resistance because leading this group was going to be very helpful for her -- and that was why he was insisting she do them....]

Leave things to me so that I can decide what is to be done. It is better to be a puppet in my hands than in your own mind's hand. So just drop that idea, and do it happily... enjoy it as much as you can. It is such a beautiful phenomenon: so many people working, and so many people being enriched; coming to breakthroughs, and coming to contact something they have never contacted before. And you become the midwife -- be happy about it!

[She answers: I don't understand what's happening to me...]

You understand perfectly...

You are clever enough -- and that is your burden. Drop all cleverness. Just be simple, almost idiotic, and then enjoy life. Only idiots can enjoy life. So you just try to be an idiot.

Lao Tzu says that the whole world is clever, only I am an idiot.

Above All Don't Wobble

Chapter #9
Chapter title: None

24 January 1976 pm in Chuang Tzu Auditorium

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ShortTitle: WOBBLE09	
Audio:	No
Video:	No

[A sannyasin says things are going better]

There is no end to it. Things go on bettering and bettering, and that's the beauty of it. That's why life is eternal and has no death. Once a thing is perfect, finished, it is dead. Love remains unfinished. Imperfection is intrinsic to it, and that's its eternal life.

It is just like God -- God is never finished. There is always more to be done, and the more you do, the more possibilities open. And each moment can bring so much bliss and peace, that ordinarily we cannot even dream about it -- because our dreams are also part of our tense mind.

There are a few things that once you have become certain about them, you start relaxing. Once you have chosen a lover and it has become a commitment, a decisive moment has come. Until you decide, there is wavering. Once you have decided then there is no going astray. By and by the mind also leaves the fantasy part; it settles. Once you have decided that this is a commitment, that you are to be in it, remain in it, and there is no other alternative; when you have closed all the doors and only one door remains open, you simply relax, because there is no tension. Tension is always of choice. All tension, all worry, is because of possibilities, alternatives. Then there is madness, mm? because infinite possibilities are there....

There are millions and millions of people on the earth, and each one is a potential lover to you. Each one I say, because from any of these millions of people, anybody could have become a lover to you. If you keep thinking about it, you will simply go crazy.

That's how the West is going crazy. Now neurosis is not a disease there, it is a normal thing. And as I understand it, neurosis arises when you miss love -- it is an absence of love. There are many lovers but love is missing. And love asks for you totally -- less than that won't do.

So once you are certain and you have chosen, wavering stops. Once the mind knows that the decision is ultimate, final, suddenly you will find that the thinking and the fantasies disappear. Then there may be millions of people, but there is no man except your lover; there is no woman except your beloved. Others are all on the periphery, and are no longer potential lovers. Then love takes a deep jump into being. Then you need not stand on the bank and waver -- you can jump. Then things better on their own accord, and they go on bettering.

Every day more and more and higher and higher peaks will be available, but they are available only to those to whom love is a commitment.

Now the new generation is uncommitted. They would like to be in love, related, but they don't want to make a commitment. Unless you make a commitment, love remains casual: two surfaces meet, or in fact pretend to meet. Two persons remain two: two circles with just their peripheries meeting, there is no overlapping. This is my definition: if there is only a superficial touch it is a casual relationship -- two strangers meet for the time being, and tomorrow morning they go on their own way. They don't care about each other in any way. They use the opportunity and then move. They use the other as a means. The other is not an end, not of value in himself.

But when two circles overlap, love arises. Then you are part of your lover and your lover is part of you.

You penetrate each other; you get involved, entangled -- then your beings are hooked. Depth meets with depth, and then it is no longer casual; it takes a different dimension. Now if your lover goes away, something from your depth will be missing... you will miss a part of you.

It is beautiful. Keep that part like a shrine, pure and virgin. Once you start celebrating this overlapping of beings -- that's what love is -- then by and by more and more overlapping happens. There is overlapping, but there are still two different centres. Sometimes, in rare moments, there will be a jump as if two flames jump and become one. In those rare moments the two centres are not two. It is not simply overlapping; the two circles fit exactly over each other.

If you ask me, that's what I call love-making: not two bodies on each other, but two beings on each other. There is a rhythm in which both are lost, and something greater than both of them surrounds them. These are the rare moments. I call these moments prayer.

The first is just a sexual contact -- two peripheries meeting. The second is love -- two centres meeting. And when there are no circles, or when the two circles have become one and the centres are one, there arises prayer. Prayer is the highest function of love, sex is the lowest, and love is just in the middle. You can fall down and become sexual, or you can rise and become religious.

So remember that the mind is addicted to wavering. With no wavering you will enjoy more and more. More and more you will become relaxed, calm and quiet. A certain coolness will settle within; nothing can distract it, nothing can disturb it. One becomes a cool pool of energy.

[A sannyasin says: I feel that every time I come, I come with the same question but I give it a different shape...]

It is bound to be the same because it comes out of your mind, and the mind is a repetition. It is never original, and cannot be by its very nature. It will go on repeating the same thing again and again, of course in different words -- that's the delusion mind creates, as if a new question has arisen.
But still, ask.

[She answers: I feel that whatever I do, even in beautiful things, there is always something missing, something that is somewhere out of tune.

Even in my relationship -- I have been now one year with Chinmaya -- and still even in the beautiful moments I feel that something is tense somewhere, something is fighting somewhere....]

You can make a problem out of it, and then there will be no solution. In the first place don't make a problem out of it. It is not a problem. If you understand it well you will feel it to be a blessing.

Every lover feels that something is missing, because love is unfinished. It is a process, not a thing. Every lover is bound to feel that something is missing -- but don't interpret it wrongly. It simply shows that love in itself is a dynamic thing. It is just like a river, always moving, always moving. In the very movement is the life of the river. Once it stops it becomes a stagnant thing; then it is no longer a river. The very word river shows a process, the very sound of it gives you the feeling of movement.

Love is a river, it is not a thing, a commodity. So don't think that something is missing; it is part of love's process. And it is good that it is not completed. When something is missing you have to do something. That is a call from higher and higher peaks. Not that when you reach them you will feel fulfilled... love never feels fulfilled. It knows no fulfillment, but it is beautiful because then it is alive for ever and ever.

And you will always feel that something is not in tune. That too is natural, because when two persons are meeting, two different worlds are meeting. To expect that they will fit perfectly is to expect too much, is to expect the impossible, and that will create frustration. Something will always be out of tune. If you fit completely and there is nothing out of tune, the relationship will become stagnant. At the most there are a few moments when everything is in tune, rare moments. Even when they come you may not be able to catch them they are so swift, so rare. They have not come and they are already gone -- just a glimpse. And that glimpse will make you more frustrated, because then you will see more and more that things are out of tune.

This is how it has to be. Make all efforts to make that in-tuneness, but always be ready if it doesn't happen perfectly. And don't be worried about it, otherwise you will fall more and more out of tune. It comes only when you are not worried about it. It happens only when you are not tense about it, when you are not even expecting it -- just out of the blue. It is a grace, a gift of God.

Love is not a thing you can do. But by doing other things, love will happen. There are small things you can do -- sitting together, looking at the moon, listening to music -- nothing directly to do with love.

Love is very delicate, fragile. If you look at it, gaze at it directly, it will disappear. It comes only when you are unaware, doing something else. You cannot go directly, arrow-like. Love is not a target. It is a very subtle phenomenon... it is very shy. If you go direct, it will hide. If you do something direct, you will miss.

The world has become very stupid about love. They want it immediately. They want it like instant coffee -- whenever you want, order, and it is there. Love is a delicate art; it is nothing you can do really.

Sometimes those rare blissful moments come... then something of the unknown descends. You are no longer on the earth, you are in paradise. Reading a book with your lover, both deeply absorbed in it, suddenly you find that a different quality of being has arisen around you both; something surrounds you both like an aura, and everything is peaceful. But you were not doing anything directly. You were just reading a book, or just going for a long walk, hand in hand against the strong wind -- suddenly it is there. It always takes you unawares. So learn to do things together.

I have watched so many people, thousands of couples. People have completely forgotten the language of doing things together, or not doing anything, just being together, just being. People have forgotten that. If they have nothing to do they make love. Then nothing happens, and by and by they are frustrated by love itself, and then the whole of life loses meaning, because if love loses meaning, life loses meaning.

Man and woman are different -- not only different, they are opposite, they cannot fit together. And that's the beauty -- when they fit together it is a miracle, a magic moment. Otherwise they conflict and fight. That's natural and can be understood, because they have different minds. Their outlooks are polar opposites. They cannot agree on anything, because their ways are different, their logic is different.

To fit in a deep tune, to fall in deep harmony, is almost miraculous. It is like a kohinoor, and one should not ask for it every day. One should not ask for it as part of a routine. One should wait for it. Months, sometimes years pass, and then suddenly it is there. And it is always out of the blue, uncaused, mm?

Do you follow me? Don't be worried -- it will take care of itself. And don't become a seeker after love, otherwise you will miss it completely.

[A sannyasin said that she was very upset during the visit of a friend of hers, as she felt he had attacked her about sannyas and Osho very aggressively. She said she felt very inadequate in trying to convey her feelings to him.

Osho said how useless it is to try and communicate to someone what you are experiencing here....]

This is something that cannot be intellectually communicated. It is just as if you have fallen in love. You cannot convince anybody about why you have fallen in love; there is no why to it. If you try to argue about it you will be in difficulties, because you will feel that you cannot convince. And the other person will start defending himself.

[Osho went on to say that when the friend had come to darshan he had not been aggressive towards Osho. Osho said the aggression wasn't in fact against him or sannyas but in defence of himself, that he was unconsciously getting ready to take sannyas himself....]

Leave these people to me... I have my ways! I am here for these people, so don't be worried! You just give me the hint that you want this person to be a sannyasin, and I will do!...

[Another sannyasin expressed his feelings by quoting an italian proverb to Osho: All smoke, no fire.]

(a chuckle) Right! One day will come when you will be all flame and no smoke. I will turn the proverb upside down!

Thoughts are like smoke and you are the flame. When there are too many thoughts the flame is lost in the smoke. Then one feels that one is just smoke -- but I know that wherever there is smoke, there is bound, to be a flame... smoke cannot exist on its own.

In India we have another proverb -- just like that but better. We say: Wherever there is smoke, there is bound to be a flame.

So don't be worried.... go back and smoke a little more!

[A sannyasin said that he had two problems, one of which concerned sex. He asked Osho what he could do. He also said he would like to go and play the traditional sadhu baba game.]

Then sex will remain a problem -- that is part of old sadhu baba. Don't try to solve it because all old sadhu babas are so; that is part of it, that is part of the game.

If you really want to get rid of the sexual problem then that nonsense won't do. The whole past of humanity has suffered from sexual problems, and only modern man is becoming a little alert about solving it, and that too, only a little. The future will solve it -- the past was too sex-obsessed. So now I understand where the problem is; it is clear. Either you drop that old game -- be modern -- or suffer.

[The sannyasin asked: What does it mean to be modern?]

For that you will have to be here for a few months, and do a few therapies. I cannot say anything that will solve it immediately.

It is not an intellectual problem. It has to do with your body, your mind, your whole system -- so a few therapies will be needed. Work will have to be done on your body and your mind. You have been suppressing, and when you suppress, things become problematic. You are too complex inside.

So you can go on playing the game, but you are wasting your whole life. You are not befooling anybody else; you are befooling yourself. Don't waste life. Use it to solve your problems, because unless you are completely clear of problems, you cannot know what life is. And much work is needed... so think about it. If you want to be here then work can be started, mm?

Prem means love, and prasant means silent -- silent love. Love is always silent... and I will teach you what silent love is.

[A sannyasin says he is fighting: It's in the body. In the lectures I feel more, and my body becomes chaotic. I become frightened because I feel I am going to scream and so I go out.]

You are escaping, and unless you give in, that pain won't disappear. Simply surrender to it, let it take over: It will come to a climax and will become almost unbearable. But don't escape, allow it. Even if you feel you are going to die, die. Don't stop it.

A scream will come -- so go to the river far away, and just let it happen. Lie down on the bank and let the scream come. Don't force it. First allow the pain to take over. . . it will spread and will take over your whole body. You will be almost in hell. It will become more and more intense, and you will feel that you are going to explode and die.

Then a scream will come that you will not be able to believe is yours. It will be almost like an animal, a lion's roar. It will be an unearthly scream, as if ghosts are being released. Allow it, be totally with it, and it will disappear.

Above All Don't Wobble

Chapter #10
Chapter title: None

25 January 1976 pm in Chuang Tzu Auditorium

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[The Encounter Group are at darshan. The leader says it was nothing special... every group is different.]

Mm, it has to be so because the group depends on the people. It should depend more on the people who participate... and no rigid structure should be given to it -- so it remains loose, flexible. So whatsoever the need of the people, the group moves that way.

The leader is just to facilitate the process. He is not really to lead. He is just to help -- wherever they are going, helping them totally to go that way. So each group is going to be different because it is created by the consciousness of the participants. Each group will have a different soul, an individuality -- and it is good that it should be so.

Don't try to force it to fall into any pattern, mm? Just move with the flow.

[A group member said he had an asthma attack from the dust which interrupted the group for him: When I was a child I had asthma attacks like these, but for the past ten years before I came to Poona I never got attacks. It was more sometimes a difficulty in breathing -- but never critical; more suppressed, I guess.]

Dust may be a cause of it, but only one cause.

Another cause may be that something of the past has been touched, and you regressed. That's a good symptom. One has to go back to the past to clean up many things, to complete many things.

The past has a grip on you because much has remained incomplete, and it demands completion. Much has remained repressed and it needs expression. Unless you complete it, it will hang around you like a ghost and will go on affecting you in a thousand and one ways. It will go on manipulating you from the unconscious. It has to be cleaned.

When you go back into the memories, back into the past, much dust arises inside too -- the dust of memories, of thoughts, experiences, wounds. Many wounds are still there unhealed. You have simply forgotten them because you have to forget. You go on pushing those wounds away from the mind, from consciousness, but they are there, green, unhealed.

And not only asthma, but physical diseases can come back. A child may have fallen thirty years ago from a tree. Then he starts to meditate and to move backwards, and suddenly he feels pain on the knee. For thirty years it has never been there, but now suddenly the memory comes. The body also carries a memory, each cell carries a memory. It is a minute, very atomic computer.

You see a black spot on my nose? Once I removed it, but it came back again... the body has a memory. It has a blueprint of everything, so whatever has happened to you is doubly recorded -- in the mind and in the body -- and the mind triggers the whole thing. The body is a little slow, stupid, and it has to be so -- but once the mind remembers, it triggers it. Then you move into a situation which you had completely forgotten for years. It is alive again as if it was just yesterday.

But in a way this was good. You have suffered, and I can see you felt very depressed, but if you can complete the whole process....

[The sannyasin replies: That's what I don't know -- how to work with it right now.]

Just be a watcher. Don't do anything, because whatsoever you do will repress, because the whole effort of the mind is to suppress anything that is painful.

That's what you have done in the past, and the mind will do the same again. Then the doors of the memory will close again, and the whole thing is lost.

Suffer it, and allow it to be there. It can't kill you, so don't be worried. It can be painful -- it will be -- but it cannot kill you. Just watch as if it is happening to somebody else. Next time an attack comes, be far away, just watching from a distance. Just watch the misery, the suffering, the pain, the whole body in spasm. Watch unconcerned, indifferent, with nothing to do, and then just see....

Within two to three days everything will have passed, and then you will come out of it very fresh, as fresh as you have never been. It will go, but complete the process -- don't try to escape from it. This experience can become a very enriching one.

Once it happened that one of my friends, a very old man of seventy-eight, fell from the staircase and

broke many of his bones. The doctors told him to remain on the bed for six months, because he was very old and the body would take a long time to regain its strength.

He was an active man, very very active. When I went to see him he started crying -- and he is not a man who ordinarily cries; I had never seen him cry before. He said, 'It would have been better if I had died. Death is not so bad, but six months just lying on the bed is impossible. I will commit suicide. Six months seems almost endless and the pain is too much, I will not be able to survive it.' I told him to do one thing: to close his eyes and move to where the pain was, to pinpoint it.

For half an hour he looked inside. His whole face relaxed, and after half an hour when he came back he was a totally different man. He said, 'I could watch, I could see, and just seeing and looking at it, suddenly there was the realisation that I am separate from the pain.'

Those six months became a blessing. He had to remain on the bed, but he continued watching. For the first time in his life he became a meditator. Now he says that that was the greatest thing that has happened in his life. Now it has become an everyday process. For at least two or three hours he lies down on the bed, on his back -- and now there is no need -- just to watch.

One should always be looking for methods of how to change a calamity into a blessing. There is always a way; one has just to look for it. This is the basic art of life -- how to change misery into celebration, how to change a curse into a blessing, how to use suffering to grow, how to use pain to be reborn.
Try, mm? It is going to be beautiful.

[Another group member says: It s been a really incredible experience, this group. Just a clarity that I've never had before....]

Clarity is the target. Pains and suffering remain with life, they are part of it. You just need a clarity to see everything in the right perspective, everything where it belongs. Then it all falls in line; even pain, even suffering, become part of a greater harmony. Not that they change. They remain, they are a part of life, but now they are not isolated facts -- they have become part of a greater whole. When you are clear in your perspective you can see that the greater whole cannot exist without this part; it is a must.

You accept it, because happiness cannot be without unhappiness, and the day cannot be without the night. When everything falls in perspective the total attitude changes. Ordinarily you see one day between two nights. When you attain to a little clarity, you see two days with one night in between. Ordinarily when you look at unhappiness, sadness, frustration, you take it apart from the context, you look at it as an isolated thing, and then it is very painful because it seems meaningless.

The basic pain is meaningless -- why is it there? Why does one suffer? And when you cannot see the why, it becomes unbearable. When you can see the why, it is no longer an isolated fact; it has become part of a pattern. And in a great painting, black is as much needed as white -- otherwise the painting won't exist. Unhappiness is needed as much as happiness. They are like two wings, and once you know they are two wings, you have to use both to fly in the sky of existence. Then you accept, and you accept in deep gratefulness. Even suffering is accepted, because now you see it has a meaning. It is a step to something greater; it is part of a bigger harmony. It is not isolated, it is meaningful.

When suffering has become meaningful, you have transcended. Now you are not worried about it. You don't want to drop it, because if you do, all that is beautiful will drop with it.

You have understood well that the beautiful rose flower exists between thorns, and those thorns are part of the growth. In fact they are protective, they protect the flower. They are not the enemy, they are not against it. If a thorn sometimes gives you pain, it is only because you have not understood the meaning of it.

There is no need to seek suffering, to seek thorns, but when you find them, accept them. Let them be transparent to your clarity of vision, so that you can see that on both sides of the night there are days. And then night becomes less and less dark. Night becomes a bridge from one day to another. It is not against the day, rather it is a rest. A new day can come out of that rest. The night becomes like a womb, creative. Darkness is creative, and suffering too.

If you find a person who is very rich inside, you will always find that he has suffered much. If a person has not suffered much, you will find him always shallow, superficial. He will laugh, but his laughter won't have the depth, it won't come from the heart. It will be just like a painted thing, on the lips at the most. If you listen to the sound of it, you will hear that it is very superficial. It is not coming from his being, it carries no meaning, no depth. Whenever you see a person who can laugh deeply, remember he has cried deeply -- and laughter is enriched by tears. If you are not capable of crying you will not be capable of

laughter.

This is clarity -- to see life as it is and not to ask the impossible. By asking the impossible by wanting only days and not nights, only happiness and not unhappiness, you are creating meaningless misery for yourself. It will be meaningless because you are asking the impossible and it cannot be fulfilled. It is because of your unintelligence that the misery is arising. It is not part of life; it could have been avoided. There was no need for it; it is useless. So there is suffering that is useless -- if you create it. There is a suffering which is very meaningful -- if life gives it to you.

You love, and of course suffering comes in. If you want to love you will have to suffer much, and if you become afraid of suffering, by and by you will become afraid of love. Then a point comes when you may not suffer -- you may have a very comfortable and convenient life -- but you will miss all that is beautiful, because all that is beautiful comes through love... but love comes only if you are ready to accept the suffering also. That's the price one has to pay for it. Nothing is free in life; everything has to be paid for. And it is good that it is so, because once everything is free, everything becomes meaningless; nobody enjoys it.

Use the clarity to look into problems, and try not to change things; just try to accept them. Go on creating more and more clarity -- and that is the only change that there is, that is the only mutation. Go on moving higher and higher on the wave of clarity and awareness. As you go higher a different world comes to your vision. The world remains the same but your clear eyes now give you a different picture, and by and by everything falls in line. One day one realises that everything is as it should be.

That is the perfection of clarity -- everything is as it should be, nothing else is needed, everything is perfect. This world is the perfect world.

In that moment your acceptance is total, and when acceptance is total all wounds are healed. One attains to the calmness of a Buddha, to the innocence of a Jesus, or to the superb perfect perfection of a Lao Tzu -- ordinary and yet extraordinary. One loves the same life and yet it is not the same life at all... it has a different dance.

So use that clarity, mm? Enjoy it, delight in it.

[Another group member says: I didn't get rid of the problems, but I felt a little bit of myself, and how good it feels just to be -- not thinking, and not making things happen with my mind, but letting my body do things all by itself.]

Good, it has been good. Just one thing to be remembered: whatsoever you have gained out of the group, it is just an insight; it is not a permanent thing. It is just a glimpse, it is not a change in your state of consciousness. So if you don't work on it you will lose it again; it will become dusty and forgotten. The more distant you go from it in time, the more it will become unbelievable. By and by you will suspect whether it happened or you just imagined it.

In a group you are not alone; a collective consciousness functions. In a group you can reach to heights that you have never reached alone... you can reach to depths that you have never touched alone. A group can be holier than all the members put together. It can be devilish also, more devilish than all the members put together.

In a crowd people start behaving as they have never behaved before. Responsibility is gone; you are no longer yourself. It is the crowd that is deciding, and something like a collective spirit is taking over. Ask each individual separately and he will say that this looks mad, but in a crowd he will do it, unaware of what he is doing. The same is possible on the other extreme also.

In a group mind you can touch higher peaks than you can ever attain yourself. Nothing is wrong in it, but one has to remember that it is a glimpse, and you are riding on a wave in which you are only a part. Out of the Group it will tend just to become a memory -- a good memory, one enjoyed it -- but again one settles back into the old habit.

Resist that temptation, and whatsoever you attain in a group, try to attain individually. You may be capable immediately after a Group because the memory is fresh and the confidence is still there. The very idea that you had a glimpse will be helpful. After a few days it won't help, so immediately in the wake of a Group experiment, the most significant work is to be done. The real work starts when the Group ends.

Try then to attain alone whatsoever you attained in the Group. Nitya was talking about clarity -- try to attain that clarity alone unaided, unled, without the Group functioning as a catalytic agent, without the Group consciousness pushing you forward. Left alone to oneself, one tends to relax, to become lazy.

In those little glimpses of awareness when the ego becomes an object, it does not possess you, it is impotent, and that's why you feel so beautiful -- because ego is the only ugly thing in life. It is an ugly transformation of consciousness, an in transformation of consciousness; something has gone wrong.

So whenever you feel something has been there and it remains very vague, misty, in a haze, try to nourish it and cherish it continually. Revive it on your own, and then you will see that it can be attained. Then the Group has been very meaningful; it helped to give you an insight, and now you have that insight on your own. When you feel the same alone, you will feel more beautiful, because there is now no dependence.

There is a possibility, and it has become a reality in the West, that many people live from one Group to another, almost addicted; as a drunkard lives from one trip to another. That is dangerous. A Group should not become a style of life. It is good whatsoever it gives, but then you have to attain it on your own. Then go to another Group, but go on a higher consciousness. Don't do the same thing again, don't repeat it. Gain something and make it a permanent crystallisation in you.

[I'm experiencing some confusion about problems. When I first went into the group I said I wanted to be a man -- and now I don't even know what a man is, and I don't think one exists.

... And my problems change from day to day, and I get very frightened without any problems. This morning I felt very frightened because I couldn't see what my problem was!
And I know I just invent them to shield myself from you.]

It is good that you have become aware. Everybody is doing that.

Problems don't exist, only people exist, but we create problems out of a certain neurosis because we are afraid to be left alone. We have become addicted to constant occupation: a problem leaves, and before it has left we create another. We immediately replace it so that we remain occupied. Otherwise life seems so empty and so vast that one feels lost. If you are not occupied in a problem, then the sheer vastness of existence overfloods you. You feel so tiny, almost nothing -- and that frightens you. When you create a problem you forget the whole world because you are focused on the problem.

You are bigger than the problem and you feel very good, because you know that something can be done about it. You feel very powerful because you can go on playing with it. Have you ever watched a cat playing with a mouse? Sometimes she allows the mouse to go a little away, then suddenly she jumps and catches it again. Just a little freedom, and then again she jumps and catches the mouse, throws it this way and that. That's what the human mind does: the cat playing with the mouse, and if you don't have a real mouse, you have a plastic one, a rubber one; a mouse of your fantasy, of your imagination.

You create problems to feel powerful, because without them you will feel impotent. You try to solve your problem -- and you know that you can because it is your creation. If you allow it not to be solved, that too is because you are giving it a certain time to live; otherwise you can destroy it immediately. The cat can destroy the mouse right this moment, but it gives a little freedom to the mouse to play around.

When you have no problem you have nothing to focus on. Unfocused, suddenly you become aware of this vast existence, and the sheer vastness of it paralyses you. One wants to forget the skies and the stars, and the best way that man has done that is to create problems -- small problems, mediocre, foolish; just what dress to wear today.

One is standing before the wardrobe trying to decide, confused about what dress to wear today. You play the game perfectly. It is up to you, because the dresses are not worried. You can decide whatsoever you like, nobody is hindering the path.

You can go on being worried about trivia, but that is a trick -- a trick to avoid existence, to avoid one's smallness. Man is atomic, and unless you accept that, you will go on befooling yourself through problems. Once you accept the smallness, it disappears. The smallness exists only because you don't want to accept it. Otherwise you are not separate from this vast whole; you are part of it, you are it.

So this is up to you. You have attained a very beautiful insight, something tremendously meaningful, very significant. If you want to go on playing the game, you go on playing. If you don't want to play it you can drop it.

If you drop it, then for the first time you will become alive. If you drop it, for the first time you will become available to the infinite energies that surround you. This life can be simply magnificent, fantastic, but you are playing with noise of your own imagination. If you see the reason, it is simple to stop. Don't try to become powerful; just be whatsoever you are. Don't try to fight existence, to avoid it, escape from it --

just accept it.

To accept is to be powerful. To accept is to be religious. To accept without any judgement, any condition, is to move into a totally different dimension -- call it divine, or whatsoever. And that possibility is always just around the corner; any moment that you drop your problems it is available.

I go on answering your questions, your problems, and I go on solving them knowing well that you have none. You can ask me then why do I go on answering you? I can simply say that this is useless. But then you won't be able to understand.

You give me a problem, I give you a solution. You ask me a question, I give you the answer. I become part of the game. If you are interested in playing the game, I will play. By and by you will become aware of what you are doing. And remember, it is only your time that is wasted, not mine, because now I have nothing to attain; so nothing is wasted, only your time. Once you understand this then you drop the problems, then you start enjoying and celebrating. Rather than thinking, dance; rather than thinking, sing; rather than thinking, go for a long walk, swim in the river. thinking He is not available, because thinking is a way to avoid Him.

God is available in so many ways; only through thinking He is not available, because thinking is a way to avoid Him.

Try to live the insight, and don't be frightened. I know fear arises, tremendous fear arises. I know how difficult it is to be without problems. I have passed through it.

[The sannyasin answers: I was very afraid this morning, so I had a headache -- and that was the problem.]

Mm mm, that is a problem you can create. You can create a thousand and one things. When you have a problem, life is not a problem -- you can keep yourself busy. But this whole busy-ness is without business. See it through and through, and in that very seeing, the knot is cut.

Above All Don't Wobble

Chapter #11
Chapter title: None

26 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601265
ShortTitle: WOBBLE11
Audio: No
Video: No

[A sannyasin had previously told Osho he had powerful experiences of death in his meditation. Osho had suggested he do the humming meditation. Tonight he says he is having problems with it: I feel morose. I don't feel happy. I used to feel happy before, but now I'm just going into my shell. I don't feel like doing anything.]

It happens.... If you have ordinarily been happy and outgoing and enjoying things, it simply means that you have been repressing the other side.

People who laugh go on repressing tears. In fact they laugh so that nobody should become aware of their tears -- their laughter is a defence. They are afraid of the tears. So they go on laughing and enjoying, but they remain on the surface. Then they meditate, and whatsoever has been repressed, bubbles up, surfaces. Then one starts feeling morose, sad. But it is a good sign; it simply shows that the other side of your being

has been entered.

One has to understand that life is both. The person who is really free and alive, is free to move from one polarity to another. He is not fixed in one pattern; he is neither happy nor unhappy. If he becomes happy, he is happy; if he becomes unhappy, he is really unhappy. If he is loving, he is really loving; if he becomes angry, he is really angry -- he lives both the polarities. You can rely on his anger and on his love and on his sadness. He is not inauthentic, he is true.

Your happiness was not true -- you were managing it, manipulating it. If it were true, meditation would deepen it, because meditation deepens whatsoever is true. Your real situation inside was morose -- but you had been wearing a face, a mask. We all learn how to be happy and to go on laughing and joking . . . that's how the whole society goes on, a merry-go-round. But everybody is carrying a deep dark night within them, and nobody is even aware of it.

When you enter a meditative state you will first enter this dark night of the soul. If you can pass through it -- and there is no difficulty in passing through it -- then for the first time you will become aware that your happiness was not true. False happiness will go and real sadness will come, and only after real sadness will real happiness surface. Then you will know that the false happiness was even worse than the real sadness, because at least in that sadness there is a reality. If you are sad -- but truly and sincerely sad -- that sadness will enrich you.

It gives you a depth, an insight. It makes you aware of life and its infinite possibilities and the limitedness of the human mind, the smallness of human consciousness encountering the infinity all around; the fragile life always surrounded by death. When you are really sad you become aware of all these things. You become aware that life is not just life... it is death too.

In a true insight one has to go through both. I know that this sadness is good, so don't be afraid. If you really want to be happy, just don't go on pretending, playing the game of being happy. As unhappiness comes, soon you will see that it will darken, it will become intense. But when the night is dark, the morning is very close. The night becomes darkest when the morning is really close.

So don't lose courage, and don't try to escape into the old ways. Nothing is wrong in being sad, but our whole conditioning is wrong. You have been taught, everybody has been taught, not to be sad. But I teach you to be truly sad, because sadness has something tremendously beautiful to give to you.

Happiness gives you the feeling of vastness, and sadness gives you the feeling of depth -- and both are needed. For a really rich consciousness, both are needed. People who have lived superficially happy are always shallow. They cannot give birth to stars... they don't have that much chaos in them. They are mediocre. People who have touched deep sadness have become aware of many things which ordinarily no one becomes aware of. Everybody has to pass through the school of sadness, so accept it.

And the uneasiness is coming because you are fighting it; the discomfort is felt because you are fighting it. Accept it, relax into it. Whatsoever life gives, accept in deep gratitude. Don't poke your nose in. Simply allow life to take you over, to possess you. Relax into it and then the discomfort will go. Then you will start enjoying sadness -- and I tell you, it is beautiful. Once you stop fighting, once you accept it, there is nothing but to enjoy. It will give you a silence, a deep humming. Of course it is sad, but beautiful. Even the night has its own beauty, and those who cannot see the beauty of the night will miss much.

Once you allow the discomfort that you feel coming, the strain on the body and the tensions will disappear. Just relax, and as you go deeper a totally different quality of happiness will arise -- that's what we call bliss, anand.

It is not of that happiness that you have known; it is not shallow and it is not against sadness. It is great enough to comprehend sadness, it is vast enough. The sadness can live in it as a guest, and the blissful state of consciousness does not lose anything because of the sadness; it gains much -- it gives colour, it gives contrast.

So just wait amd don't be in a hurry. Things are going as they should. But I can understand your trouble ....

[The sannyasin answers: It's very uncomfortable when I'm working It starts with the heat at the navel, and then I feel all kinds of currents.]

Mm, they are there. So do one thing: when it becomes too much, too unbearable, just close the room and dance a wild dance; just for five minutes so the energy can move easily. Just close your eyes, relax the body, and say to the infinite energy, 'Take possession and move me, howsoever you want.' Your hands will

come up and you will start moving; cooperate with that movement. Suddenly you will feel you are in the grip of something greater than you... you will be possessed. You will see that you are not doing it. It is as if you are a puppet, and some unknown energy is dancing through you.

In Indonesia they call it latihan, and it is one of the most beautiful methods of meditation. Just allow yourself to be possessed and the movements come by themselves. Nobody knows what shape they will take, and you are not to manipulate anything on your own. Just for five, ten minutes, and then you will feel the energy has settled, the heat has gone, and you are feeling completely relaxed.

So whenever you feel, you do this. Soon you will really laugh, and then you will know what laughter is. Your wife has come?

[The sannyasin's wife, not yet a sannyasin, came forward and asked Osho if meditation disturbed family life.]

Not at all. You cannot have a real family life without meditation, you cannot really love without meditation... but in the old days it did disturb -- because all those conceptions were wrong.

I am not life negating. I am absolutely affirmative. Whatsoever one is, one is not to escape from anywhere -- family, responsibility, work -- from nowhere; rather one has to go deeper into it. So don't be worried about that, mm? About my sannyasins there is no problem at all.

But in India the old conception is that if somebody becomes a sannyasin then the family life is going to be disturbed. In fact there is no family life ordinarily, just pretensions. People go on managing somehow, dragging. Once one starts feeling really blissful there is a possibility to share that bliss with somebody else -- with the wife, the husband, the children. Then love takes on a totally different quality. Then it is not a duty... it is an overflowing of energy, a sharing. It is a simple gift, unconditional, with no strings attached -- and there is a great difference.

[He] can love you because he married you, because you are his wife, it is his duty to love you. That's one thing, and very superficial. Duty is a dirty word. He is fulfilling a social obligation -- one has to do it, so one does it. But when he really becomes silent and happy inside then he wants to share. Then he does not love you because you are his wife. He simply loves you -- it is not of any because. He simply loves you because he has so much to give, and he will be grateful to you because you have accepted. He is not obliging you. In fact whosoever accepts his gift of love is obliging him.

Then love is almost like prayer. It is not a question of husband and wife but of two beings, pure beings, in deep communion. I am not against anything, I am for everything, but things have to be transformed.

So don't be afraid. Help him. and you also start meditating a little -- follow him.

[Another sannyasin says: Why can't I stop eating?... But it's not the question. But behind that, something else. It sounds ridiculous....]

No, don't judge. If you say ridiculous, you have already condemned it -- and that may be part of the problem. That is not the way to get out of any problem. Don't call things names -- try to understand.

If a person is eating more it is a symptom of a certain undercurrent. Food is always a substitute for love. People who don't love, who somehow miss a life of love, start eating more -- it is a love-substitute.

When a child is born, his first love and his first food are the same thing -- the mother. So there is a deep association between food and love; in fact food comes first and then love follows. First the child eats the mother, then by and by he becomes aware that the mother is not just food -- she loves him too. But of course for that a certain Growth is necessary. The first day the child cannot understand love. He understands the language of food, the natural primitive language of all animals. The child is born with hunger; food is needed immediately. Love will not be needed until long after -- it is not so much of an emergency. One can live without love one's whole life, but one cannot live without food -- that's the trouble.

So the child becomes aware of the association of food and love. By and by he feels too, that whenever the mother is very loving, she gives her breast in a different way. When she is not loving, but angry, sad, she gives the breast very reluctantly, or does not give it at all. So the child becomes aware that whenever the mother is loving, whenever food is available, love is available. Whenever food is not available, the child feels love is not available, and vice versa. This is in the unconscious.

Somewhere you are missing a life of love so you eat more -- that's a substitute. You go on filling yourself with food and leave no space inside. So there is no question of love, because there is no space left.

And with food things are simple because food is dead. You can go on eating as much as you want -- food cannot say no. If you stop eating, the food cannot say that you are offending it. One remains a master with food.

But in love you are no longer the master. Another being enters into your life, a dependency enters into your life. You are no longer independent, and that's the fear. Ego wants to be independent and ego won't allow you to love; it will only allow you to eat more. If you want to love then the ego has to be dropped.

It is not a question of food -- food is simply symptomatic. So I will not say anything about food, about dieting or doing anything. Because that won't help you, you won't succeed. You can try a thousand and one ways; that won't help. Rather, I will say forget about food, go on eating as much as you want.

Start a life of love, fall in love, find somebody who you can love, and immediately you will see you are not eating so much. Have you watched? -- if you are happy you don't eat too much. If you are sad you eat too much. People think that when they are happy they eat too much, but that is absolute nonsense. A happy person feels so fulfilled that he feels no space inside. An unhappy man goes on throwing food into himself.

So I won't touch on food at all... and you continue as you are, but find a lover.

[The sannyasin answers: But I have a lover... And I still eat. It started when I left here two years ago. I went back to Canada, and I started to feel I wanted to eat things that I didn't eat in India...]

The lover is a man...

[The sannyasin answers: Yes.]

... that won't help much. Your Montreal is almost all homosexual, the whole city.

That won't help much, that cannot become the real thing, because both the energies are the same. It cannot give you a deep fulfillment -- at the most it remains masturbatory. A woman is needed. It is as if you are trying to be reborn from a man. I think sooner or later in Montreal people will try that -- to be finished with women completely.

But you are born out of a woman, and deep inside the unconscious you carry an image of a woman, not a man. And unless you find a woman with whom you can be in the same deep love as you were with your mother, into whom you can again enter as you were in the womb of your mother, you will not be fulfilled. You are deceived -- homosexuality will not help. It can give you a certain comfort -- but it is false.

To fit perfectly a man needs a woman, a woman needs a man. They are polar opposites, and that polarity is needed. It is just as if you are trying to create electricity without polar opposites, without positive and negative. Sex is a deep function of bio-electricity. You are an electrical phenomenon, a woman is an electrical phenomenon. She is negative, you are positive; she is passive, you are active. When the active energy meets with the passive energy in deep communion, there is a fulfillment, there is orgasm. A cosmic experience happens which leaves no emptiness in you, at least for the time being.

But your making love to a man, or a woman making love to a woman, is not going to help. I am not against homosexuality: I am simply stating a fact. T have no condemnation for it, but it will not be fulfilling -- that much I have to say.

... Find a woman. If you cannot find one, tell me.

[The sannyasin answers: I feel very great friendship towards women.... I feel love, but I don't feel like I want to make love.]

You will have to. It has become a habit and you have to get out of it. It has become a dead routine. Make a friendship with a man -- and that you are doing with women. Make love to a woman -- and that you are doing with men. You are topsy-turvy.

[He replies: But I was also married.]

You remained homosexual. You have made love to a woman but you were never in it.

So try it again, and try here. Just open your eyes and look again. I know how difficult it is, because once homosexuality settles in the mind you are attracted only towards men. Suddenly women don't exist; they are no longer attractive.

But this is dangerous. Then this food problem will remain with you your whole life -- and this is not the only problem. Others will remain and it will be difficult to solve them. You just have a look. Find a woman, and even if you just feel friendship, bring her to me, because I will have to talk to the woman to force you out of your habit. You will need a very very wise woman to bring you out of your rut. I will make her wise. You just find one! And if you cannot, I will find a woman and force her to seduce you!

But first you try -- because the very effort will be very very good. So from tomorrow morning you start looking. There are many beautiful women around here, don't be worried. Somebody will take pity!

Once you enter into a relationship, the right relationship in which things flow, your food problem will disappear. It has to disappear; it is not a problem, it is just symptomatic.

Try, and then we will see. Make it a real search, sincerely try to find a woman, mm? Because it is time... if you delay, then every day it will be later and later, and things will become more difficult.

[Another sannyasin says: I want to come closer to you, but it feels that the more I'm here, the more afraid I feel.

For hours after the lecture I feel this fear inside... and yet I love it too.]

It is natural, fear is natural... because coming closer to me means, in a certain way, dying. You can come closer to me only in one way, and that is if you lose your ego. So fear is bound to be there, mm? -- the fear of death, the fear of losing your ego. But don't be afraid. Let the fear be there, don't be afraid of the fear; let it be there, accept it.

You are becoming closer every day, and the closer you will come, the more the fear will become an almost alive, throbbing thing in you. But there is a climax to it. Let it come to the climax, and then it will simply disappear, and with it you also disappear.

So I am a cross... fear is natural, mm? In India we have a saying that a master is death. He is. I cannot give you a new life if I cannot give you a death. Only if I become your death can I become a resurrection. Your birth is possible only through death.

Accept that there is fear, but go on becoming closer and closer.

[A sannyasin says: My father has been very very ill, and I have been told that he will die in a matter of weeks. Communication has always been only on one level. and it's always been difficult to get beneath that. I feel this may be a time in which it is possible.]

It will be possible... I will help. You go, mm?

Communication with parents is always difficult, very difficult. But if you understand just a little, then things can become very easy. Go back,. take my books, my tapes, and talk more about me, about meditation. That will be something new, and it will not bring back the old pattern.

In fact whenever the son is with the father, the problem is about what to talk. The father has lived a different life, in a different time -- and the times are changing so fast; the gap between generations is really tremendous. It has never been so great. The son lives in a totally different world, centuries apart. Now the rift is so big that even if you shout, it never reaches to the other shore. So the first thing to find is a bridge about which you can talk.

Now there is something new -- go as a sannyasin, in orange, and he will not be able to categorise you immediately as his son, and that will be the whole change. It has happened to many sannyasins. Once they go home in orange there is a shock. Parents don't know what has happened -- suddenly you are unrecognisable. Somebody else has come back -- he looks like their son, but something has changed. And that change will make it possible to communicate.

And these may be his last days, so tell him about the Nadabrahma -- the humming meditation, mm? If he can do that and can move into death in a meditative state, that is the greatest gift you can give him. Then his whole future will be different, because death decides the next birth. If you die meditating, prayerful, in deep silence and tranquility, you are born in a totally different way. This life is gone, but this life is not all -- the other life is coming. One door is being closed... another door is being opened. Forget about this door. Now something can be done about the new door that is going to be open. It has still to be, it is still a potentiality. Everything can be done about it.

In the East, death has been used as much as life, and we have many techniques of how to help a dying person to choose a better life next time. You can read something about Bardo; it is a tibetan method for a

dying person, and one of the best in the world. When a person is dying, that meditation has to be done. But it will be a little complicated, so if you can do the humming meditation that will relax him very much. Just show him, do it with him, and do it as forcefully as you can, and then he will respond very deeply. He will enjoy it, lying on the bed, waiting for death.

In the West, people are doing absolute nonsense things about dying. Firstly, they won't say to a person that he is dying....

... that is absolutely foolish, because then he remains continually worried about this life, because he thinks he is going to live, and everybody is pretending that he is going to live.

So just find a silent moment when nobody is there, and release the news to him. It may be shocking but it is good, because once a person knows he is going to die, immediately his interest in this world is lost -- immediately. Just think of it. Once you know that you are going to die within days, immediately this world -- the money, the bank, the business, this and that -- is useless. Now everything is no more than a dream, and you are already awakening. Once you say to a man that he is going to die within a certain limit, and it is certain, the man is already dead in a way, and he starts thinking about the future -- then meditation is possible.

If you tell him that he is going to live and that everything is okay, and doctors and the hospitals and relatives are pretending and smiling, you are deceiving the man, and he will go on clinging to things that are useless, futile, rubbish. Once he knows he is going to die, he will drop that rubbish of his own accord. Immediately his whole vision is transformed. He is no longer here, he has started to look to the future, because when one is going on a journey, one starts preparation.

If you have to leave tomorrow, you start packing your suits, and you are no longer worried about this room in the hotel. In fact you are no longer here; you are managing your suitcases and things, and you are thinking about the journey. The same happens to a person when you tell a person that he is going to die, that death is certain and cannot be avoided and he should not go on fooling around; now the decisive moment has come and he has already wasted enough life.... Immediately the man turns his back on the world and starts peeking into the darkness of the future.

At that moment, if you tell him about meditation he will be willing to do it -- and that can be one of the greatest gifts....

[A couple ask about their relationship. The swami says it has deteriorated. The ma says he is making a fuss because the relationship is round and round anyway. The swami says: She slapped me today!]

She did well!...

Ordinarily, whatsoever you call love comes to this point sooner or later, because you don't know what love is. Just the novelty of a relationship is not love. Just the novelty of a relationship is not beauty, mm? That is just infatuation, and sooner or later that is finished, and then reality starts working. Then it is much ado about nothing; it is a fuss, and meaningless.

But this is good -- to understand how a beautiful relationship comes to such a sour end always. You bring it to that end. Mind cannot remain in any permanent state. If it is happy it is getting ready to be unhappy. It goes on like a wheel. If you continue to be together, again after a few days things will settle, then again this will come up. This is a vicious circle -- and one has to understand and become aware of why this is so.

Once you start depending on the other, once you start feeling that your happiness depends on the other, the misery has settled. Share moments, but don't depend. So it has been good.

(to the swami) Go home, and don't do anything about it. Leave it as it is. (to the ma) And when he comes back then we will see -- but don't do anything about it now, otherwise things will go wrong more and more. And this is a better situation to depart. If things were really going well, it would have been difficult, but now you both will feel relieved, happy.

Every man has to pass through many experiences; only then maturity arises and there is a ripeness... these are all helpful.

In the beginning when two persons meet there are no expectations; everything is unexpected, everything is beautiful. By and by expectations come in and then misery, because your expectations can never be fulfilled. When they are not fulfilled you start being angry, fighting, throwing responsibility onto the other. Then the whole business becomes ridiculous.

Leave each other completely cleanly. It was a dream passed -- now don't make it a nightmare.

[A sannyasin said he was very surprised about what Osho had said about homosexuality earlier in this darshan.]

Mm mm, think about it. It is simply a fact. I have nothing against homosexuality, I have no condemnation about anything, but this is a fact.

A child is born auto-sexual, masturbatory. In the second stage he moves towards homosexuality. A boy is interested in boys, a girl is interested in girls. Then m the third stage, one becomes interested in the opposite. But one can remain stuck in the first stage. Then a man or a woman remains masturbatory. But that is childish, and you are losing much for nothing, because the same energy could have been used for a great transformation. and a great experience. Masturbation is the lowest possibility of sex. It may be helpful as a relief, but it won't give you fulfillment.

One can be stuck in the homosexual stage. This is better than masturbation -- at least one moves to somebody else, at least a relationship is created, at least one goes out and makes contact -- but it is not enough. It is more satisfying than masturbation, but not enough.

When you love the opposite you have moved to the highest peak of sex energy. Then polarities are like peaks -- energies moving opposite and creating a great tension, and then coming together. The further apart you are, the deeper is going to be the orgasm; the meeting is going to be a tremendous phenomenon.

These are the three stages of human sexuality. If you pass from these three, only then the fourth is possible -- which is beyond sex, which Indians have called brahmacharya. But that is possible only when you have passed from all these natural stages. It is very difficult to become brahmacharya from homosexuality; it is even more difficult to come from masturbation.

I know there are a few profits in the homosexual stage, and the greatest is that because you are not opposites, the conflict is not so much -- hence homosexuals are gay. Heterosexuals are always fighting because of that oppositeness -- so that fight is worth it.

And in that tension, some harmony is possible which is not possible in homosexuality because there is no tension. In masturbation there is no problem, not at all. It is the least problematic because there is no other. In homosexuality there is a little problem, and in heterosexuality, much. People become afraid of the problems, and that's what's happening in the West.

Many people have become afraid of the man/woman relationship. It has become so ugly, with conflict, possessiveness, this and that -- it is better to settle for less, and avoid this conflict.

But when you avoid conflict, you avoid some beautiful things too which were possible in it, and only m it. So you think about it!

[An elderly visitor says: I have come to India now because I want to make a pilgrimage of gratitude for the spiritual gifts which I have received for twenty or thirty years from indian saints -- from Ramkrishna, Vivekananda and so on.

I feel so grateful and I have so much gratitude -- it becomes love and happiness. Only since one month I have read your books, and it seems in my heart that I recognise many things before I know them.

Now here I try to make the meditations. I used to always do it alone, and in silence, so in these groups I feel a little bit bad because I don't know... I would like to ask if they are the only way or...]

Silent meditation is as good too, but it is my understanding that if you can do a few of these meditations and then you do silent meditation, it will go very very deep.

You have been doing silent meditation for so long, so for a few days do these meditations. It will be difficult because you have. been doing meditation silently, and these are just the opposite. Do these for a few days, and then again do the silent one, and you will see what has happened. Your silent meditation will go deeper than it has ever gone before -- because these are cathartic methods.

In the old meditations you simply sit silently doing nothing, just trying to watch, not even thinking. That's good, but whatsoever you have accumulated remains in the substratum; it remains like a barrier inside. These methods are to throw out all that is accumulated there, and for many lives we have been accumulating. That has to be thrown out.

It is as if your house has not been cleaned for years and much dust has settled. If you sit in a corner the dust is settled and everything looks okay. But if you start cleaning the house much dirt will arise, and you will feel the difference very much. It was better to sit silently!

But once the house is cleaned, then when you sit silently there will be a totally different quality in it.

Above All Don't Wobble

Chapter #12
Chapter title: None

27 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601275
ShortTitle: WOBBLE12
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Video: No

[Osho spoke first to a woman, a mother of a sannyasin, saying that her leaving was premature because she had just started to move in from the periphery and things would have started happening.

She asked wasn't it possible for things to happen anywhere, if they were going to happen at all, but Osho said for the first glimpse one needs a suitable situation, and after that 'you have a thread in your hands. Then the journey may be long, and the goal far away, but you live in the certainty that it is going to happen, that it is happening.' He pointed out that even after all this time it had not happened to her....]

As I feel it, you were just coming in a little. But it happens... the mind is very defensive. And good, mind's function is that -- to remain alert and not to fall into any trap. But because of it you can miss, too.

[She answers: Well, this is certainly the message I've been getting all the time -- that my mind is too much there.]

I know, you have cultivated it for so long, and that's why it is there. You have nourished it, enjoyed it -- that's why it is there. Now the only thing is to start enjoying something which has nothing to do with the mind.

[She answers: I do, I enjoy music. It's my life so to speak.]

Mm, that's good, but still I feel you enjoy it from the mind. You are not lost in it. One can intellectually enjoy music, the subtleties of it. Then it becomes a beautiful intellectual effort; very subtle, but intellectual.

But to enjoy music as a madman is totally different. Then you are lost in it; it takes possession of you. As I feel it you have always avoided anything that can possess you, that can go beyond your control. You are happy up to a certain extent; when everything is in your control and the mind remains the manipulator and sovereign in you.

And that has happened to many people. This whole age is mind-obsessed. And it is not without reason -- mind has achieved so much, and particularly in the West. The East has to learn from the West of the ways of the mind. Right now the West is too enthusiastic about the mind -- its ways and achievements. The mind has almost conquered nature; travelled to the moon, and reached into the secrets of nature. Mind has proved its metal. So whenever you have to move away from the mind. vou start feeling hesitant. Now you are moving into ways which are not of the mind, and mind becomes alert.

You have not done anything without the head; the head has always been the vehicle. You have loved, but through the head. You have enjoyed music, but through the head. You are not even aware of it, because you means your head. Unless you start moving away from it and do things that are irrational and irrelevant

to the structure of the mind, things with which the mind cannot cope, you will not become aware of it.

[She replies: I understand what you mean... but how?]

That how is the question of the mind. The mind says, 'Then what is the technique?' -- so then it can again control. Any technique can be controlled by the mind. Mind is the creator of all technology, and with it, mind is perfectly happy. It can possess the technique and use it; it remains supreme.

If you ask how, you again move from the same dimension. It is not a question of how, rather it is a question of understanding what the mind has given you -- what peace, what blessings it has showered upon you. If you feel contented, if you feel that this is the end, then there is no problem, don't be worried about it. But if you feel that something is still lacking, that the harmony is not complete, that you have not arrived, then start doing something that is not rational.

For example, next time you listen to music, become a participant in it, start dancing. In the beginning it will look awkward, because in the West people have become completely passive. You listen to music, you read a book, you see a film -- you are never a participant anywhere; just a watcher, a spectator. The whole of humanity has been reduced to being spectators. It is as if somebody else is making love and you are watching -- and that is happening. The whole of humanity has become peeping toms. Somebody else is doing the things and you are a watcher. Of course you are out of it, so there is no involvement, no commitment, no danger. But how can you understand love by watching somebody else make love?

My feeling is that people have become spectators so deeply that when they make love they are watchers. In the East, people have been making love in the dark, but in the West they have started making love in the light -- all lights on, mirrors all around, so you can watch yourself making love. There are people who have fixed cameras in their bedrooms so that pictures can be taken automatically, so later on they can see themselves making love.

Pornography has become so significant, almost the bible of the day. What is the appeal of it? You can watch. A man making love to his woman is not thinking of this woman at all; he is thinking of some playboy girl. the real woman is almost nothing.

When you participate, something irrational starts working. Make love and just be like wild animals. If you listen to music, dance... because unless the music becomes a dance in you, the head will go on functioning. Once the music has become a dance, reason is put aside. Reason can only be a spectator -- it can never be a participant. It is always on the safe side, watching from somewhere where there is no danger.

The mind is the eyes, and the totality is neglected; only the eyes have become important. Your eyes are almost ninety-eight percent of you. Touch is no longer meaningful, smell and taste are no longer meaningful; they are just neglected parts. Sometimes the mind allows you to enjoy them, but the control remains with the mind.

So when you ask me, I will not say how. I am simply saying be aware that the mind cannot be the last fulfillment. It cannot be, because it is only a part. The whole cannot be fulfilled by the part. You are more than your mind, infinitely more, so don't go on locked in the mind, imprisoned in the mind. Laugh, weep, dance, cry, sing, run, jog, jump, do whatsoever -- but don't think about it.

Every day find something you can do for a few hours without thinking about it. Dig a hole in the earth, that will do. Perspire in the hot sun, and dig... just be the digger. In fact not the digger but the digging. Forget yourself completely in it. Become a participant and suddenly you will see a new energy arising.

You have claimed your whole being; now the head is not the only thing. Suddenly your dead parts are becoming alive, and you will feel, you will actually feel hands, legs, the whole body coming alive as if a paralysis has disappeared. Mind is a paralysis, and hung up in the mind one is living a bogus life of words, concepts.

The whole effort here is to change your spectator-obsessed state into a flowing participant state.
You will have to come once more... and I will be waiting.

[A sannyasin says: I feel that I cannot breathe completely. I feel that I'm holding a lot here (indicating lower belly) inside.]

Then Rolfing will be good. Through Rolfing breathing will become natural, and then you can continue it.

Breathing is one of the things to be looked after because it is one of the most important things. If you are

not breathing fully, you cannot live fully....

Then almost everywhere you will be withholding something, even in love. In talking even, you will be withholding. You will not communicate completely; something will always remain incomplete.

Once breathing is perfect everything else falls into line. Breathing is life. But people ignore it, they don't worry about it at all, they don't pay it any attention. And every change that is going to happen is going to happen through the change in your breathing.

If for many years you have been breathing wrongly, shallow breathing, then your musculature becomes fixed -- then it is not just a question of your will It is as if somebody has not moved for years: legs have gone dead, the muscles have shrunk, blood flows no more. Suddenly the person decides one day to go for a long walk -- it is beautiful, a sunset. But he cannot move; just by thinking it is not going to happen. Now much effort will be needed to bring those dead legs to life again.

The breathing passage has a certain musculature around it, and if you have been breathing wrongly -- and almost everybody is -- then the musculature has become fixed. Now it will take many years to change it by your own effort, and it will be an unnecessary waste of time. Through deep massage, particularly through Rolfing, those muscles relax and then you can start again. But after Rolfing, once you start breathing well don't fall into the old habit again.

Everybody breathes wrongly because the whole society is based on very wrong conditions, notions, attitudes. For example, a small child is weeping and the mother says not to cry. What will the child do? -- because crying is coming, and the mother says not to cry. He will start holding his breath because that is the only way to stop it. If you hold your breath everything stops -- crying, tears, everything. Then by and by that becomes a fixed thing -- don't be angry, don't cry, don't do this, don't do that.

The child learns that if he breathes shallowly then he remains in control. If he breathes perfectly and totally as every child is born breathing, then he becomes wild. So he cripples himself.

Every child, boy or girl, starts playing with the genital organs because the feeling is pleasant. The child is completely unaware of the social taboos and nonsense, but if the mother or father or somebody sees you playing with your genitals they tell you to stop it immediately. And such condemnation is in their eyes you become shocked, and you become afraid of breathing deeply, because if you breathe deeply it massages your genital organs from within. That becomes troublesome, so you don't breathe deeply; just shallow breathing so you are cut off from the genital organs.

All societies that are sex-repressive are bound to be shallow-breathing societies. Only primitive people who don't have any repressive attitude about sex breathe perfectly. Their breathing is beautiful, it is complete and whole. They breathe like animals, they breathe like children.

So many things are involved. First go through the Rolfing and then tell me.

[A sannyasin had come to darshan two weeks ago saying that he was overeating. Osho suggested he chew his food more carefully, at least forty times for each mouthful, and that he spend a certain time each day having food fantasies.

He reports to Osho: I have chewed the food very slowly, and at first I was very sad, but now that has gone and I think that food is not so much the problem.]

Very good. If you chew well, food is never a problem, because the body is really satisfied. When you don't chew and you go on stuffing your body, it is not nourished, so it goes on demanding more and more -- and you go on stuffing. Don't use your body like a bag; it isn't a bag -- respect it.

Chewing is possible only in the mouth. There are no teeth in the stomach, so once you have swallowed, the food can never be chewed again. So it is an unnecessary burden on the stomach, and by and by it becomes a problem. People who don't eat well eat much. People who eat well, with deep respect, never eat more than is needed. Then the body functions perfectly, and it immediately gives you an indication that now you are full and there is no need to eat any more.

When you chew well, the time process is prolonged. The same food you were eating in one hour now will take four hours because each bite has to be chewed forty times. Nobody can give that much time -- that's why you became sad. Eating for three, four hours, one will just feel fed up with the whole thing!

And one more thing is involved in it. When you go on throwing things inside yourself it is a sort of aggression, a violence. Teeth are the most violent part of your body, and part of the animal heritage. When animals are aggressive they will bite. They only have teeth and nails, so it is with these that they do violence. That has remained with man too, because man comes from animals. So whenever you are chewing

a lot, much violence will be satisfied. A good chewer will become less violent because through the exercise of the teeth, violence is released. A person who goes on stuffing, without chewing, will become violent. So you became sad.

Remember that anger is one phase of violence, the active phase; and sadness is another phase, inactive, passive. Have you watched? Anger can immediately become sadness, and sadness can immediately become anger -- they are not very far away. So when you were throwing things inside, the anger was there, violence was there. Now you are chewing, the violence and the anger relax and sadness will settle. But if you continue, by and by the sadness will disappear and you will feel really fulfilled and happy. So continue.
And the visualisation?

[He replies: When I chewed well I didn't have any fantasies.]

That's very good. But if even chewing well you have a mad urge to eat, just sit and close your eyes and eat in fantasy as much as you want -- but then too you have to chew forty times!

[Another sannyasin says: A lot of things hare been happening -- like opening and feeling that I'm going inside. And energy's coming from here. (indicating navel) My head still talks a lot but sometimes it isn't there...
But the main thing is a lot of anger is coming up]

Allow it to come up, but don't be angry with anybody. Whenever you feel anger coming up, close the room, put a pillow in front of you, and be angry with the pillow. Pillows are almost buddhas: they don't react, mm? and they will not take any revenge. When you have beaten the pillow well and you are satisfied, then bow down to the pillow and ask his forgiveness. Even things should be respected. Respect should become your very style of life, and it should not make any distinction between persons and things.

So use a pillow, don't be angry with anybody. Anger is coming because when energy arises, when energy starts coming up, many things that you have repressed deep down in the stomach will start coming up....

Primal Therapy will be very helpful... but anger has to be thrown out with a pillow. Don t just go on holding it, throw it out. The moment you become aware of it, throw it out.

In a month, when the anger is completely gone, one will feel a new life; one becomes almost weightless Anger is your weight -- it is on your head like a rock, heavy, crushing you. Once it is removed you will start moving, almost flying....

[A sannyasin said several weeks ago in darshan that she had come in contact with a new lease of energy, to which Osho had said she should find a new channel through which to release it. Tonight she said she felt out of touch with that energy... numb...

Tonight she said she has lost it, and she is having trouble with the meditations.]

Don't be worried, let that numbness be there... it will go by itself. You have always been too occupied. That occupation has become like an addiction, and it should not be so. Work is good but it should not become an addiction. Many people have made their work like a drug so they can forget themselves in their work -- just like a drunkard forgetting himself in alcohol.

Your work has become alcoholic, and that is why I have not allowed you to go and work... I'm waiting.

Let this numbness go. One should be as capable of non-doing as of doing -- then one is free. One should be capable of sitting, not doing anything, as perfectly and beautifully and blissfully as when one is working hard and doing many things; then one is flexible.

There are two types of people: a few who are glued into their lethargy, and the other extreme who are glued into their occupation. Both are in prisons. One should be capable of moving from one to another with no effort, effortlessly. Then you have a certain freedom, a certain grace and a spontaneity to your being.

I am not against work, I am not against anything -- but nothing should become an addiction. Otherwise you are in a very very confused state.

So let this numbness be there. It will go by itself after again -- without any work -- and you are happy, then I will tell you to move into work. Then it will never be a repetition; something new will always be coming out of your flexible being. Otherwise, if it is an occupation and one is just hiding oneself in it, then

it becomes a repetitive thing, a mechanical thing. It is more like an obsession, you are possessed by a demon, and that's not good.
So just wait, and enjoy numbness too!

[another sannyasin says: It is hard to surrender!...
I realise that my mind is saying no, and my heart is saying yes. There is a lot of confusion.

Listen to the heart -- the head is not going to lead you anywhere. The head and heart are always in conflict. But it depends on you -- if you listen to the heart the head cannot do anything. In fact it is not a question of the head -- you go on listening and cooperating with head. Why not cooperate with the heart?

[The sannyasin asked if he could join the music group. Osho said it would be good....]

... but before you join... the heart! Otherwise music won't happen.
All music is of the heart. The head can only make noise, not music. The head is a marketplace... the heart is the shrine of being. All that is beautiful and true arises out of the heart, never out of the head. Out of the head comes the Hiroshima, Nagasaki -- destruction. Creativity comes out of the heart. So first cooperate with the heart so you become capable of participating in music. That's the only way -- the way goes through the heart. Then music can become prayer, music can become meditation.

Above All Don't Wobble

Chapter #13
Chapter title: None

28 January 1976 pm in Chuang Tzu Auditorium

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[A sannyasin, upset and tearful, told Osho that she had left the group she was doing to return home to Holland as her daughter was missing her. She said she had received a letter from her saying she was longing for her so she is leaving.]

Children are true, they always say whatsoever they feel. She does not mean to hurt you, she's simply saying how she feels. And it is not that she is still feeling that way. With children, everything is momentary. Next moment she must have been playing and laughing, and when you go back she may not even remember what she has written. Children live in the moment. The past is not a hang-over, nor the future a worry -- and that is the beauty of childhood.
You have also to become like that. That is the whole effort of meditation: to bring back childhood again, a second childhood. Childhood is beautiful if awareness can be added to it. And that's the second childhood -- when you are no longer a child and yet you become a child; fully aware; mature, but living moment to moment as innocently as a child lives. Then all that is beautiful in childhood is with you, and all that is dark is no longer with you... you have chosen the flowers of it.
So go back... and you will find her happy. She will laugh, the first thing she will do is to laugh -- she has played a trick on you!

[A sannyasin said she was feeling restless because she was not involved in any group, or work, or a relationship.

Osho said that what she was experiencing as restlessness was simply energy that wanted release. He said she should not make a problem of it, but be grateful that she had been given more energy than she needed...]

Man is created by nature for almost eight hours' hard work; that much energy is created in you. By and by, as civilisation has progressed and technology has taken much of human labour, we don't have anything which requires hard work, and that has become a problem.

In the past, people suffered because they didn't have enough energy to cope with it. Now, and particularly in the West, we are suffering from more energy than can be used. That can become restlessness, neurosis, madness. If energy is there and not used rightly it goes sour, becomes bitter. We create energy every day, and it has to be used every day. You cannot accumulate it; you cannot be a miser about it.

In the past, man was doing hard work as a hunter, a farmer. By and by that work has disappeared, and societies are more affluent and have more and more energy; restlessness is bound to be there. Hence the Americans are the most restless people in the world, and part of it is that they are the most affluent society.

And we should drop the idea of utility -- because that is of the past. When energy was less and work was more, utility had meaning, it was a value. Now it is no longer a value.

So find ways and means of using the energy -- games, jogging, running... and delight in it. Use the energy, and then you will feel very calm. That calmness will be totally different from a forced stillness, mm? You can force yourself, you can have energy and repress it, but you are sitting on a volcano and there is a constant trembling inside. The more energy you use, the more fresh energy will become available.

[The Tao group came to darshan this evening. The groupleader said: I don't think it's therapy anymore -- not as I understand therapy -- but it seems fine. I don't know what it is. It's more like a house with friends coming and going, and I feel very much like just one of the people.]

The less you know, the better -- because then more freedom is possible. Once you know what is going on, the mind starts creating structures, boundaries, disciplines. Once you know exactly what you are doing, everything is predetermined and the freedom is lost, the spontaneity is not there.

It is good that you don't feel it is therapy; it isn't. In fact the very word therapy is condemnatory. The moment you say therapy, you have taken the other as a patient, ill -- that s the condemnation. Nobody is really ill. In fact the society is ill, individuals are victims. Society needs therapy, individuals simply need love. The society is the patient and needs hospitalization.

Individuals suffer because you cannot catch hold of the society; it remains invisible. When you try to catch hold of it, an individual is found and then he becomes responsible -- and he is simply suffering, he is a victim. He needs understanding, not therapy; love, not therapy. Society has not given him understanding, has not given him love. Society has given him strait-jackets, prisons. Society has forced him into a pigeon-hole, categorised him, labelled him -- this is him, this is the identity.

Man is freedom and has no identity. He cannot be labelled... and that's his beauty and glory -- that you cannot say who he is. He is always in the making. By the time you have asserted that he is this, he has moved. He is deciding each moment what to be, or, to be or not to be. Each moment there is a fresh decision, a fresh release of life. A sinner can be a saint in a single moment, and a saint can be a sinner in a single moment. The unhealthy can become healthy, and the healthy can become unhealthy in a single moment. Just a change of decision, just a change of insight, of vision, and everything changes.

Man is a tremendous freedom with no boundaries to his being. All boundaries are false. That's why only in love a man becomes healthy and whole, because love forces no boundaries. It takes away all boundaries, all labels; it does not categorise you. It accepts you whosoever you are. It doesn't make it a condition that the other has to be known before he will be accepted. No, love accepts, and the more acceptance there is, the more you become aware that each individual is an infinity, and it is impossible to know him.

And when you have known that it is impossible to know an individual, you have touched the very pulse of life.

So these groups are not therapies because those who participate are not patients. I don't call them ill, I don't call them patients; they are not in need of any therapy. They are in need of understanding, in need of a group who can allow them that which has been denied them by society.

They need a family because their own family has not proved to be a family at all. It has been destructive it has crippled them, paralysed them. They need an alternative family, an alternative society. They need a place where they can be themselves totally -- with no barriers, and nobody condemning them, evaluating them, a place where they are accepted as they are, unconditionally, and suddenly wholeness happens, health happens. Health is a function of love, of understanding.

Secondly: the leader is not a leader. At the most he is a facilitator; at the most a midwife. The child is going to be born even without a midwife. At the most the midwife can make the process a little easier and more comfortable. Whatsoever they gain in the group, people can gain themselves, on their own; it will take a little longer, maybe it will be more arduous. Somebody who has gone a little ahead can help them, can give them a little more confidence.

The leader is not a leader -- at the most he is a catalytic agent. His presence, just the idea that he is present, is helpful. They can move more easily; they know that somebody knows. They know that they can enjoy freedom without any danger to themselves.

Society has made a point of incessantly implanting a fear in people. A fear that alone you are not enough, that you have to be led, that you cannot be left alone; the fear that you need a teacher, that you always need somebody as a guide, somebody who is going to decide what to do and what not to do. You need a Moses to give you commandments. You need a scripture, a doctrine, beliefs -- you alone are not enough; all these things are needed, and left to yourself you will go wrong. This fear has been implanted very deeply; it has gone to the very marrow.

In these groups we are just trying to do the opposite. In fact the whole effort is that they should stop depending on the leader; rather they should reclaim their right to be themselves. So here the leader is doing something that no leader will do: he is destroying the very base of leadership -- and that's the point to be understood. We are trying to help people in such a way that they become independent, that they come to a point where help is not needed; where they can thank you, can feel grateful, and can say goodbye.

Society has made people helpless, impotent. And the fear has been implanted so deeply that they are always looking for somebody else to decide for them -- some expert, some guide, somebody who can say 'do this'. Then they are okay; they know that somebody who knows is saying it.

[The groupleader continues: This brings up the conflict that I have with you, you see. I don't know if I need you... I think I do, but then I hear you say these things, and I think that you're teaching me that I don't need you.]

I am teaching you that you don't need me -- but for this much you need me.

And this is the whole effort -- to make you free. I take your hand in my hand, but not to keep for ever and ever, because that will be a bondage to you and a burden to me. It will not make you free, and it will make me a prisoner as well as you. I take your hand to leave it as soon as possible. And my whole blessing and my whole prayer is that the sooner you become capable of my leaving your hand... You have to leave it to me, because if you decide there is every possibility that the ego will decide, and that's the trouble. If the ego decides, you will leave my hand before the time is right and then you will remain dependent.

[The group leader answers: See, the trick that goes in my head is that you will hold my hand until I begin to take it away. At that point you will say yes -- but I have to do the pulling away.]

That is the ego that is creating a new hold for itself -- that you will have to do something.

No, the moment you are ready you will not find my hand anywhere. In fact I should not say it right now, but my hand is not there at all. The moment you are ready you will find you are completely free -- nobody was holding your hand...

This too is the same game of the ego -- it will suspect, it will say that you have to do something, that you have to take your own hand away, and all these things will go on and on and on.
Just listen to it, and don't cooperate with it. Just time is needed.

[A participant says: There were no group rituals, that was good.... It doesn't matter if there's a leader. The really good things that happened, nobody planned... and I feel fine.]

Whatsoever I have said to [the groupleader] has been said to the leader, not to the group. The group

needs the leader, but the leader needs that he should not be a leader. If you understand that you don't need a leader, then everything will be topsy-turvy; then the group won't function at all. You follow me?

It is not for you, it is for the leader, that he should not be a leader. He should just be a very indirect presence, just like a shadow moving on the periphery, not interfering: just keeping a watch on what is going on. He has to watch that something does not go wrong. His work is negative.

For example, somebody may start to murder someone -- and you have violence in you; if everything is allowed, why not murder? If one has to be spontaneous then a murder can be spontaneous too. Then the function of the groupleader comes in. These are things which should not happen, but there is no should for anything positive. And there is nothing which has to happen. The leader is not to force something on the group, but he has to watch that the group should not go mad. The possibility is there if you are left alone. By and by you slip, because you have never been left alone, and you don't know what freedom is.

Whenever you hear the word freedom then you immediately think of licence. Freedom is not licence; it has an inner discipline of its own. Only people who are tremendously disciplined can enjoy freedom, nobody else. If somebody rapes someone spontaneously, then what is going to happen? It may be spontaneous for the person who is trying the rape, but for the person on whom it is being forced?... the leader comes in.

So he remains like a shadow on the periphery, watching. Anything that can be destructive to any individual should not be allowed, but all creativity is allowed. If everything moves into the positive dimension he is not to interfere, not to plan at all, but just to help you.

So whatsoever I have said to [the groupleader] is said to the leaders of the groups, not to the participants. So you need not say that the leader is not needed, or whether the leader is there or not is irrelevant; to you it is very relevant. You follow me? It is very relevant -- and without a leader the group won't exist; it will not be possible for you. He is the link between you all, he functions as a bridge between you. You are all strangers to each other, but he creates a situation in which a bridge exists and you become a family. He is not to interfere, that's all; he is to help. That's why I say he is a midwife. The midwife is to help the child to come out of the womb, not to force it.

For the participants a leader is needed, he is a must. A day will come when your understanding will become your leader. Up to then a leader will be needed. He is a substitute -- a poor substitute of course, but when your understanding is there, no substitute is needed. When you have your own light within you, then not even a Buddha can substitute it.

Buddha's last words were 'Be a light unto yourself'. If you don't have the light, he is helpful, but his help is only to help you to create a light within yourself.

So remember that when I talk, I talk on many levels and layers, mm? You are making the same mistake that Satprem made. I was talking about the leader and the group, and his mind immediately jumped to me and him. I was talking to him about him and the group, and your mind immediately jumped to you and him.

The leader should know that he is not needed, but the led should know that they need him, and should feel grateful that he is there. Otherwise you miss the point, and the ego can assert that the leader is not needed, is irrelevant; that you can do it on your own because everything is unplanned.

I know everything is unplanned, but the unplanning is absolutely planned. It has been thought about, planned, brooded upon. It is not just unplanned; it is very carefully planned. It is planned in the sense that it has been chosen; it has been a choice to use an unplanned situation to help the group. Otherwise the whole thing will go into a chaos, and it will not give you anything, no maturity. It may make you even more confused rather than grounding you.

These things look contradictory and they are in a way, because life is paradoxical. So to a leader I say not to be a leader, and to the led I say to believe in the leader, to trust and respect him, to be grateful to him. And to the leader I say he is irrelevant, that he should not accept look much gratitude; that he should not go on an ego-trip, and that he is not needed at all -- without him the group can continue, and that it is not therapy and the participants are not patients.

[Another sannyasin says: I have trouble talking. More and more.]

It comes sometimes, and it is a good sign. The real trouble is with people who go on talking and don't know what they are talking about and why. They go on talking because they cannot stop.

But if you become a little aware of the whole nonsense and the trouble that goes on and on in the mind, once you become aware that there is nothing to say, that everything seems to be trivia, then you hesitate.

In the beginning it feels as though you are losing the capacity to communicate -- it is not so. In fact people talk not to communicate, but to avoid communication. Soon you will be able to really communicate, mm? Just wait and don't force anything.

Things are going very well. Don't be worried about the silence. One does because the whole society exists on talking, on language, and people who are very articulate in talking become very powerful in society -- leaders, scholars, politicians, writers. One soon becomes afraid that one is losing one's grip on language, but don't be worried. Silence is the grip on God, and once you know what silence is, you have something to talk about.

Once you have gone deeper into silence then your words carry meaning for the first time. Then they are not just empty words, they are full of something of the beyond. They have a poetry to them, a dance... they carry your inner grace with them.

But just wait and don't force, because that will be very very destructive. If you don't feel like talking, don't -- don't say a single word that is not coming spontaneously. Don't be worried if people think you are going crazy. Accept it. If they think you have become dumb, accept it and enjoy your dumbness! Laugh more and talk less!

[A group member says: before the group I felt very good and free. Now I'm closed up. I have the feeling that I lost contact with myself.
Osho checks his energy.]

Good. Open your eyes. There has been something... the group didn't suit you. It sometimes happens and there is nothing to worry about. It will change within two days.

Tonight when you go to sleep put this (Osho hands him one of his plain white initialled handkerchiefs) on the navel, and by the morning you will feel almost back together again. This can happen to you many times, so keep this with you.

If one is not centred then one never feels dislocation and there is no problem. Once you have felt a little grounding, a little centring -- and the connection is very fragile, bound to be in the beginning -- any slight thing and there is a disruption.

So whenever you feel disorientated, disconnected, use this. In the night, put it on the navel and feel yourself going inside. Let your consciousness be near the navel, and by the morning you will be completely back at your centre, mm?

[A sannyasin said he would like to look for a farm somewhere in England or America which he could make a centre for meditation.

Osho suggested that once he had a small community of people living together, they should not try to assimilate too many new people at the one time; just one, or at the most, two new people at a time. Once they were absorbed and had become part of the family then more could be invited in. The community should always be a force; if many people came, more than the number of residents, they could overrun and destroy the community...]

Whenever you feel that somebody is a destructive force, immediately tell him to leave. There is no need to condemn him; simply say we don't fit. Don't waste time and don't hope against hope that he will change and everything will be okay. In the time he is able to be there he may create a disturbance in others also, because everybody is so egoistic that to live in a community is a great sacrifice of their ego. So once somebody comes, an egoist, and he starts creating trouble, others will also find ways and means to assert their egos too.

Once the community has become grounded, you can afford a few egoists too. They are good, they add a little spice!
Go and find a place!

[Another participant says: I was feeling very good after the camp, and I thought I was getting along fine, but now it seems I've got all sorts of energy blocks and suppressions, and all sorts of terrible things...

It was not so much that I felt it, but I was given to feel this by the group. I just didn't feel part of the group at all... I just couldn't come in contact with anything inside me.]

No, it didn't go well . . . His (the groupleader's) energy has to get settled with me. It is not a question of something between you and (the groupleader) -- it is more a question between him and me.

He is still fighting with me, and that fight will create a subtle fight with you. Once he relaxes with me he will be completely flowing with you, and you will be flowing with him. It's natural; he is new, and a groupleader -- a little toughie. (laughter).

Above All Don't Wobble

Chapter #14
Chapter title: None

29 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601295
ShortTitle: WOBBLE14
Audio: No
Video: No

Satsang is a very significant word -- it means the presence of the master. It cannot be translated into English because there has never been such a thing as satsang in English.

In India, in the whole of the East, this is the most precious thing -- just to be in the presence of the master; not doing anything, just being there. the very closeness works like a catalytic agent. You don't do anything, the master is not going to do anything -- nobody is a doer -- but things happen, mm? Just the meeting of the energies and things happen.

Satsang means in the presence of the master -- and that is going to be your sadhana. Remember me as much as you can, and feel me present everywhere, whatsoever you are doing. Let that become a constant milieu around you. Let me surround you and let me drown you....

[A sannyasin says: ... now you've made me confused!]

That's my whole business! If you are confused I make you clear. If you are clear I make you confused!

[A sannyasin said that she found she was becoming very disturbed by sudden noises when she was in meditation -- particularly in the lectures, when the birds flew by.

In dreaming too, she said she was feeling physical sensations that were like shocks to her body. She said she was overeating continuously. However many times she made a vow not to overeat, she continued to do so.]

So let us take one by one.

In deep meditation the body becomes very sensitive, and even a bird's noise can be a tremendous disturbance. When you are really sensitive and deep, anything -- a small ripple -- is disturbing. But it will happen in the beginning because you are not attuned to that much sensitivity.

By and by you will settle in it. Then it will become ordinary and nothing will disturb it. Then again you will go deeper, and then again a disturbance will come. This will happen on many layers. There are at least seven layers, and whenever one layer becomes sensitive for the first time, it will be a disturbance. You will feel very fragile and anything can hurt you deeply. You can feel as if you are falling apart, but don't be worried.

Only when you come to the abysmal depth, to the bottomless depth of your being, does it never happen again. Then disturbance or no disturbance are the same, sound and silence are the same. Then opposites are

no longer opposites -- they have become complementary. Then there is no contradiction in life, and you remain a witness of everything that happens. Much will happen and nothing will happen to you. It will always be happening somewhere else, and you will be a watcher.

But whenever a disturbance comes just accept it, allow it. So in the lectures find a place where you can sit and allow it... just a jerk and it will settle. If you try not to allow it then it really becomes a disturbance, but if a sound is there and you jerk. then the sound passes through you and you will fall deeper into silence than before. Then each disturbance becomes an opening of a new door.

It is a good indication, and one should feel grateful and blessed. And this is going to happen many times -- this is just the beginning. It will settle after a few days and you will see that there is no problem. Then the new sensitivity is no longer new, and you are rooted in the new ground. It has become common to you, an ordinary reality -- no longer a separate reality.

Right now it is a separate reality because your soul is going deep, and your body feels somewhere else, far away. Soon the body will follow. It is a little slow; it is a gross thing so it drags, lags behind. Soon it will come to the same point of sensitivity and things will settle. You will feel more capable of being. Many nuances will reveal themselves to you... you will see green more green, you will see flowers more beautiful. The world will remain the same but as if vast, clean... as if your perceptivity has come to a different clarity, has become more transparent. You can see better, you can love better, you can be better.

The key thing to remember is to cooperate with it. If you start fighting with it, it becomes a disturbance. The birds are completely unaware of you. They are not coming for you -- they are doing their thing.

Just accept it, and not with any reluctance but with deep gratitude. Something beautiful is happening. You are coming back home, closer home; just one step, but you will be closer now.

In the dreams too, the same will happen. Ordinarily people live very gross lives, so even nightmares are not nightmares. They live on such a nightmarish level that nightmares are part of their ordinary life.

But when you become sensitive and meditative, even dreams, ordinary dreams, will look like nightmares. They will pass through you like a sharp knife and the whole body will feel shaken and uprooted. Accept that too, and when you go to sleep one thing should remain in the consciousness while you are falling into sleep -- that everything is a dream; everything, unconditionally, is a dream.

That which you see with your eyes open -- that too, is a dream. That which you see with closed eyes -- that too, is a dream. Dream is the stuff life is made of. So with this climate fall into sleep; with this constant remembrance that everything, everything with no exception, is a dream. When everything is a dream there is nothing to worry about.

That is the whole concept of maya -- that the world is illusory. Not that the world is illusory -- it has its own reality -- but this is just a technique to settle deeply into yourself. Then nothing disturbs you. If everything is a dream then it is pointless to be disturbed. Just think, if this moment you think that everything is a dream -- these people sitting here, me talking to you, these trees, this night, the sound of the night -- is a dream, suddenly you are transported into a different world: you are there, the dream is there, and nothing is worth worrying about.

So from tonight just fall into sleep with this attitude. and in the morning too, the first thing you have to remember is that everything is a dream. Let this recur many times in the day, and suddenly you will feel relaxed.

The moment we think something is real we become tense. If you can think of the reality as dream, even reality will not make you tense. right now even dreams make you tense because you give reality to them. While dreaming everything becomes real: a dog suddenly turns into an elephant and even then your mind accepts it as real. You don't say that this is impossible, it must be a dream. Your acceptance is so total that you accept even the illogicality of it.

Fall into sleep remembering, so a subtle fragrance, the remembrance, will go into the dream world. and in the morning again remember so that the thread is caught hold of again. Your whole consciousness will start changing from that moment. Then again the world will close in and you will think it is real, but for a single moment it will be as if clouds are no longer there, the sun is shining. By and by this becomes a more settled climate around you.

[Osho went on to say that one should never make decisions, vows, that one was not able to keep, because if one made a habit of it, one's self-confidence became undermined.

He said that she should decide that for seven days she would over-eat as much as possible, as much as she liked, not letting up even for one day. After that he would see what was happening, but now she was to

simply do as she wanted.]

[The Primal group is present. A group member said his upbringing had been without trauma so there were no specific painful incidents that he could recall and work on. He said he felt very aware of the armour around his chest, shoulders and arms, and that he often had a sense of frustration, of being lost.

Osho said that he should do the Enlightenment intensive group because it went deeper than Primal Therapy.]

Unless you go deeper than your childhood the armour will not be dropped. There are two types of armour: one is created in this life, and Primal will help immediately -- but you are carrying armour from your past life. That's why you feel frustrated and that everything is blocked and feeling is not coming. Primal can help only because it is a method to help you to go back to this birth. It is working on you a little but cannot take you back so far that you move into another life.

Because Christianity does not believe in another life, in rebirth, the West has not had that awareness to work back further; they stop at this birth at the most. So Primal will be helpful to make you aware of the problem but it is not going to solve the problem. That too is good, because half the problem is solved once you know it.

So work hard in Primal; you will become aware of a very strong armour that you cannot go through. The Enlightenment Intensive will be very helpful. It is a zen method and goes into past lives, into the very roots of life. So do that and then tell me how you feel.

Put everything at stake... and it is going to happen. When it does it will be tremendously beautiful. It is not going to be gradual for you -- it will explode, mm?

[Another group member said she was only experiencing anger, not pain, but that getting out the anger was making her feel a lot better. She was concerned that she seemed to have cut off any early experiences of her childhood that had been painful and needed to be recalled and relived.

Osho reassured her that she was on the right track, and that she should allow the anger because just behind that was pain....]

Anger arises as a protection against pain. If somebody hurts you, you become angry as a protection of your being against pain. So every pain is suppressed by anger -- layers and layers of anger on pain.

So just continue working on anger, and suddenly any moment you will feel the anger has disappeared, that you are becoming sad, not angry. The climate will change from anger to sadness, and when it does you can be certain that now you are close to pain; then the pain will erupt.

It is just as if we dig a hole in the earth to make a well. First we have to remove the earth and many layers of stone, and then the water comes up. At first it is not clean water, it is muddy; then by and by cleaner sources become available. First anger will come -- and it has many layers like earth. Then sadness will come like muddy water, and then pain, clean pure pain, will be available. And pure pain is tremendously beautiful because it will give you another birth immediately. The whole effort of Primal is to bring you to the primal pain that everybody passes through while coming out of the womb.

You are exactly on the right track. Any moment in these seven days it will happen, so don't be worried.

[Another group member says: Twice I've got in touch with feelings but there's... a judge inside that shuts me off, and it's my 'mother. I'm very hard on myself...]

Don't be worried about it. In the beginning it always happens.

The pain arises, or some feeling spring is touched, something uncoils, and immediately a judgement will come, because you have been judging your whole life -- everyone has. When something happens you immediately judge, the mind immediately says something. And when you say something, feeling, the door of feeling, closes. It is very shy.

Feeling is feminine, mind is male. The mind is never shy, the heart is always shy. Once the mind is looking at it, the door to feelings closes, you cave in.

It is natural in the beginning to judge so don't be worried about it, because that worry about the judgement will be more harmful than the judgement itself. Don't judge the judgement -- just take note that you have judged and that is why the door has closed. Forget about the judgement and start working. Next

time the judgement comes it will not be so strong or so harmful or so certain; it will be more hesitant.

Just by your being aware, by and by the judgement will disappear. Look at this: if thinking looks at feeling, feeling closes; and if awareness looks at thought, thoughts disappear.
So just look, watch the judgement, and by and by it will go.

[Another group member says: I feel I don't allow my heart to open... I feel that when I was very young I rejected my parents. I felt good about being a bad little boy. Now I feel that everything that I thought was love was nothing.]

This is a good insight. To understand that whatsoever you have called love up to now was not love, is one of the most meaningful insights. When it happens much becomes possible.

People go on thinking that they love, and that becomes their greatest illusion -- and the sooner they are disillusioned the better. Love is such a rare thing that it cannot be so easily available to all. It is not... it is as rare as buddhahood, not less than that.

This insight is good but it will make you sad, very morose, and give you a certain gloom. But don't be worried, because out of a dark night the morning is born. When the night is darkest the morning is closest. You will be very very morose and sad because whatsoever you were thinking was love was not, and you have lived in dreams and have been missing reality. When this insight dawns on you, you become very sad, almost dead.

Don't try to escape from this state. Relax into it, let yourself be drowned in this sadness, and soon you will come out of it completely new. I can see even in your voice, in your eyes, in your very body, that a tremendous sadness is settling, allow it. The human tendency is not to allow it, to escape from it -- to go to the hotel, to the cinema hall, to friends to talk nonsense, to do something to be occupied so that you can escape from this state. But if you escape you again miss something that was going to happen. Relax into it.

[Bhikkshu, another group member said he had a dull ache, that was underlying all his emotions.]

You also enjoy it a little? I know it disturbs you, but do you enjoy it a little? Is it there right now?...

I have the feeling that you enjoy it, and if you do it will be difficult for it to go. That's what I am pointing out. If you don't enjoy it, it will disappear.

If you really want it to go, it can go right now, but tell me if you really want it to.

[Bhikkshu replied that he wanted the pain to go. Osho motioned an indian man forward to whom he had talked earlier in Hindi, so we had no idea of who he was, or anything about him. He was a large, pleasant-looking man with a feeling of calmness, of centredness, about him.

He came to where Bhikkshu was sitting cross-legged in front of Osho, and placed a copper ring on his head and told Bhikkshu to hold it there. He then went to the corner of the porch behind Osho's chair.

He held both his arms up, one, the right, was pointed towards Bhikkshu, the left one he turned in circles or in a beckoning motion as if to draw something away, uttering spasmodic breathless sort of noises. He pawed, looked at Bhikkshu for a moment, then repeated the actions. He then moved towards Bhikkshu and removed the copper ring...

The man told Bhikkshu it would be good if he wore a copper bracelet around his wrist to allow cosmic energy to pass through him...]

It is gone... don't be thinking about it anymore. How are you feeling right now?... If you want it back, it is another matter. If you want it you can come again, and we will give it back!

Above All Don't Wobble

Chapter #15

Chapter title: None

30 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601305
ShortTitle: WOBBLE15
Audio: No
Video: No

[A sannyasin, recently returned from the West, said he was experiencing difficulty in maintaining a relationship as well as meditating and moving deeper into his 'inner world'.]

When you move on an inner pilgrimage, the energies turn inwards, the same energies that were moving outwards, and suddenly you find yourself alone like an island. The difficulty arises because you are not really interested in being yourself, and all relationships look like a dependence, a bondage. But this is a passing phase; don't make it a permanent attitude. Sooner or later when you are settled inside again, you will be overflowing with energy and will want to move into a relationship again.

So for the first time that mind becomes meditative, love appears to be like a bondage. And in a way it is true because a mind that is not meditative cannot really be in love. That love is false, illusory; more of an infatuation, less like love. But you have nothing to compare it with unless the real happens, so when meditation starts, the illusory love by and by dissipates, disappears. Don't be disheartened, one thing. And the second thing, don't make it a permanent attitude; these are two possibilities.

If you become disheartened because your love life is disappearing, and you cling to it, that will become a barrier in your inner journey. Accept it -- that now the energy is seeking a new path and for a few days will not be available for the outward movement, for activities.

If somebody is a creator and he meditates, all creativity will disappear for the time being. If you are a painter, suddenly you will not find yourself in it. You can continue, but by and by you will have no energy and no enthusiasm. If you are a poet, poetry will stop. If you are a man who has been in love, that energy will simply disappear. If you try to force yourself to move into a relationship, to be your old self, that enforcement will be very very dangerous. Then you are doing a contradictory thing: on one hand you are trying to go in, on the other you are trying to go out. It is as if you are driving a car, pressing the accelerator and at the same time pressing the brake. It can be a disaster because you are doing two opposite things together.

Meditation is only against false love. The false will disappear, and that's a basic condition for the real to appear. The false must go, the false must vacate you completely; only then are you available for the real. So for a few days forget all relationships.

The second thing, which is also a very great danger, is that you can make it a style of life. It has happened to many people. They are in the monasteries -- old monks, orthodox religious people who have made not being in a love relationship a life-style. They think that love is against meditation, and meditation is against love -- that's not true. Meditation is against false love, but is totally with true love.

Once you are settled, when you can go in no further, you have reached the core of your being, the bottom rock, then you are centred. Suddenly energy is available but now there is nowhere to go. The outer journey stopped when you started meditating, and now the inner journey is also complete. You are settled, you have reached home

This energy will start overflowing. It is a totally different type of movement, the quality of it is different; because it has no motivation. Before you were moving towards others with a motivation; now there will be none. You will simply be moving towards others because you have too much to share.

Before you were moving as a beggar, now you will be moving like an emperor. Not that you are seeking some happiness from somebody -- that you have already. Now the happiness is too much. The cloud is so full it would like to rain. The flower is so full that it would like to ride on the winds as fragrance and go to the very comers of the world. It is a sharing. A new type of relationship has come into existence. To call it a relationship is not right because it is no longer a relationship; rather it is a state of being. Not that you love,

but that you are love.

So don't be disheartened or make it a style of life; it is just a passing phase. Renunciation is a passing phase -- celebration is the goal of life, renunciation is just a means. There are moments when you have to renounce; just as when you are ill and the doctor says to fast. Fasting is not going to be a style of life. Renounce food, and once you are healthy, enjoy it again -- and you will be able to enjoy it more than ever. Don't make fasting your life. It was a passing phase, it was needed, mm?

Just fast a little with love and relationships, and soon you will be capable of moving again, again overflowing, and moving without motivation. Then love is beautiful. And it is never beautiful before that; it is always ugly. Howsoever you try, it always turns sour. Both people may be trying hard to make a beautiful thing out of it but it is not in the nature of things; something ugly comes in. Every love affair is always on the rocks.

Just wait....

[The Vipassana group were at darshan. The groupleader, Paritosh, said that at the seventh day things looked bad but then picked up again, though somebody had run away. Pradeepa, who was assisting, came forward bearing the staff, a zen stick, that is used as part of the technique to help people to maintain an alert and aware state of consciousness.

Osho took the staff and demonstrated on Pradeepa's head how to use the stick and the correct place to hit that would be most beneficial. Pradeepa said that people had actually asked her to hit harder than she had been initially. Osho agreed that this was needed...]

In a certain moment when a person is falling asleep, if you hit hard suddenly the energy surges up, and that's a beautiful experience. If you just do it very mildly it won't stir the energy.

And when you hit, first just wait and become completely silent. Because it is not just a question of a stick hitting; it is a transfer of energy. So first stand, be very prayerful, very silent. A deep compassion should come, you should feel much for the person in front of you and then hit.

[Osho went on to talk about the changes that would appear around the seventh day, and the significance of them.]

It will happen many times that after the fifth, sixth day, or near the seventh, it is the most tense day, because seven days is the limit the mind can tolerate anything. And when it becomes intolerable it is the right moment, if you can persist, for something to happen... you can escape and miss it. So it may differ with each person. Some may come to this point after four or five days, but as a general rule the seventh day is the point where you will feel that the whole process is intolerable; so heavy that you would like to escape.

So make people aware that this is natural; that it is not just them but a natural process of the mind. In the beginning tell them that around the seventh day this point will come when they will feel like escaping. But that is the point that there is a breakthrough, if one persists.

After the seventh day things relax, and near the tenth day things become perfectly good again. The tranquillity that is attained near the tenth day is totally different, but one has to persist to reach it. The same happens if somebody does the course for twenty-one days. Near the fourteenth day, trouble will arise again; now on a deeper level and even more anxiety-creating than the first week. The end of this second week will be more trouble-creating, but if one persists then a deeper silence will happen.

And this goes on. After each seventh day it will happen, so just let people be aware of it, otherwise one starts feeling guilty -- as if one is not worthy of doing it. It should be remembered that nobody should be allowed to feel guilty. Guilt is the only guilt in the world, and once you feel guilty, things shrink. That is the tendency: that if somebody is doing something that is not to be done, the whole group will make him feel he has done something wrong -- never do this.

If somebody says he would like to stop, tell him to rest for an hour -- to go into the bathroom and relax in the bath or sit under the shower, or to go outside and sit under a tree; to take rest and not be worried. After one hour he will be able to continue again.

We are not in favour, in any way, of regimentation. People are there of their own will, voluntarily. Nothing is to be forced and nobody is to be condemned. If somebody escapes that too is good -- maybe it was needed.

So remember that, because Vipassana is such a method that it can create guilt in many people. When

they cannot stay in it for such a long time they start feeling something is wrong with them; that everybody is going so beautifully, only they are condemned. This has to be completely wiped out -- this possibility of guilt and condemnation. Accept -- if somebody escapes, if somebody comes back, okay, welcome him and keep the doors open.

[The group leader says: You said originally not to have any questions and answers -- and there seems to be problems coming from this.

I wonder if it would be possible to have half an hour at night, and I could be available for anyone who wants to come -- because they just want encouragement really.]

Yes, but tell them not to bring any intellectual questions or create any discussion. You also simply say what is absolutely essential. Let this just be an encouragement. Otherwise once the mind gets the kick, it continues. Good... half an hour every night will be good.

But when they come to you, teach them how to bow down; teach them the Vipassana method exactly. Whenever they come to you they are coming to a teacher. With deep respect they have to bow down three times. (chortles from Paritosh) You have to be serious enough to receive that bowing! That too is part of the game. Once a person bows down three times, he will not create any discussion, he won't be intellectual. And it is good, it creates atmosphere. And Pradeepa will be there with her stick!

[The assistant leader says: I'd like more respect for the stick! I felt strong resentment when I hit people -- which did change after, sometimes.]

No, that will change. These two things have to be told in the beginning: that this is to help the meditators and they should receive the hit in deep gratitude -- it has nothing to do with Pradeepa. If somebody says that they don't want to be hit they can be left alone but they are missing much.

[The group leader says: When you say to hit them when they're falling asleep -- I mean, they're not literally asleep?]

No, no, just when they are getting sleepy....

Yes, the body immediately shows -- the face, everything shows that they are ready to fall asleep. They are not asleep -- it is difficult to fall asleep sitting in that posture...

And remember, you have to be very deeply loving when you hit, because resentment is a two-edged thing. If you simply hit without any love, there is more possibility for resentment to be felt. It may be particularly so for Westerners who have never thought that you can be hit and be grateful to the person who hit you -- but they will start feeling it.

Your staff will have the message of love. Hit them with deep love and they will accept it in deep gratitude. By and by they will learn this new language, mm?

[A member of the group told Osho that she had a tension in her head like a tight band all around it, which she had had since first meditating six months ago. She said it occurred on and off during the day but was at its most intense when she closed her eyes during meditation. Then she would be aware of a great deal of tension, and her eyes would begin to flicker.

Osho told her that whenever she went to the bathroom -- six or seven times a day -- she should rub her hands together until they were hot, just half a minute or so. She should then immediately place them over her eyes, then throw cold water over her eyes. He said it would settle within a week, and that when one meditates too much the inner eyes become tired and need new exercise.

The sannyasin said she had also had a sore throat during the group and a sensation of fever though she didn't actually have a temperature. She had also felt sick in her stomach. Osho said these things could be due to the process.

Another group member said that she too had felt a sickness in her stomach and a pain like an open wound in her stomach which she noticed after the sixth day. She said that when it became worse and it was difficult to continue sitting, she felt like leaving. But then something seemed to happen each time and it would settle.]

At that moment when you want to escape remember to persist, because it is exactly at that moment when it is almost impossible to bear, that the door opens, and suddenly energies are transformed. If you escape in that moment, you miss.

The stomach goes through changes when the mind changes because they are deeply connected. We go on suppressing emotions -- anger, sadness, all negativities -- in the stomach. In fact in the body we have no other place; it works like a basement into which we go on throwing all rotten things, and they accumulate. It is the only empty space in the body, so we not only stuff it with food; we stuff it with all our negativity.

Even in language we have the expression 'I can't stomach it'. It means it is too much, that you will vomit it.

... so if vomiting comes it has to be allowed. Remember Paritosh, that to a few people vomiting and dysentery will come, because when the stomach changes it releases all that is there; it tries to throw it away. Constipation is also possible.
It depends on the person what things will happen -- but accept them.

[Another member of the group described some of his experiences, saying that after the seventh day the time seemed to pass very quickly, the hour of sitting seeming to be just a few minutes. He said he felt his body to be like the stump of a tree which was cut open, and he felt himself to be the air inside that hole.

At one stage he heard the crying of a child which became a cry of pain after its mother had reproved it. He said this affected him very deeply; he felt it to be representative of the basic pain and suffering of humankind.
He asked Osho about his having experienced his head as being in two pieces.]

Mind is divided in two parts. You don't have one mind, you have two, and there is a very small bridge connecting both.

Sometimes in deep meditation the bridge is broken and you suddenly feel two. But this is not like schizophrenia, because in schizophrenia you not only feel two, you become two. In deep meditation you remain a witness far away; you see yourself as two minds and a third point of awareness is there. li you lose that third point of awareness it is schizophrenia, you have gone mad. If that third point of awareness remains alert, it is tremendously beautiful... you have seen a reality within the mind.

Sometimes it can happen that a person falls from a train in an accident and the bridge that connects the two brains is broken; it is very delicate. Then the person becomes two: sometimes he is one person. sometimes the other. It also happens in deep meditation, but with a difference. There is a transcendental consciousness looking at these two brains functioning absolutely separately and in deep harmony, with no conflict. It is as if two parallel lines are in deep synchronicity, in harmony, and you are a watcher -- it is very beautiful. It has been an experience of witnessing.

[The sannyasin said he found it very difficult to accept the basic suffering of humanity.]

It is difficult, very difficult, but once you accept that too you will become absolutely calm. It is easier to accept one's own misery than to accept another's. It is even possible to accept another's suffering, but the misery of a child -- innocent, helpless, suffering for no reason at all; he cannot retaliate, cannot even protest or defend himself. It seems so unjust, so ugly, horrible, that it is difficult to accept.

But remember that not only the child is helpless, you are too. Once you understand your own helplessness, acceptance will follow as a shadow. What can you do? You are also helpless. I am not saying become hard like a stone. Feel it, but know that you are helpless. The world is vast and man is helpless. At the most we can feel compassion. And even if we do something, there is no. certainty that our doing is going to help -- it may cause even more misery.

So I am not saying to lose your compassion. Only lose your judgement that this is wrong. And drop the idea that you have to do something about it, because once the doer comes in the witness is lost. Compassion is good, helplessness is good. Cry, there is nothing wrong in it.

Let tears come, but allow them knowing that you are also helpless; that is why you are crying. The very idea that we can make any change is very egoistic, and that ego goes on disturbing.
So drop that ego and just watch. It has been beautiful, mm?

[An indian visitor said his mind was very very active all the time, working or meditating, and that he

suffered from sleeplessness too. Osho suggested that he try to attend at least a camp....]

I understand the difficulty, but constant thinking is so deep-rooted, it is such a long habit of many lives, that it needs hard work to drop it.

It is not impossible to drop it -- it drops, but work is needed. In India we have the wrong notion that some miracle will happen and it will stop. It will not stop that way -- it will take years of work.

So come for one camp and do all the five meditations we do here. In those five meditations you can tell me how you are feeling. I can feel what type of energy you have and what type of method is going to suit you. There are one hundred and twelve methods, so the basic problem is to find the right method. That is possible only if you come here, do meditations and start feeling.... If in some meditation you feel that even for a few moments thoughts stop, then that meditation will suit you.

These five meditations are general meditations. There are five types of people so out of these five, one is going to fit you. Once that one fits I can think about better methods on the same line that will be helpful to you.

Above All Don't Wobble

Chapter #16
Chapter title: None

31 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601315
ShortTitle: WOBBLE16
Audio: No
Video: No

Nitya means eternal and anand means bliss -- eternal bliss...

And this is going to be your constant remembrance... to just feel as if you are eternal. In the beginning it is 'as if'. By and by you become more and more aware that this is a truth. In the beginning you start with an hypothesis -- as if -- but soon glimpses start coming. So always remember that you are not the momentary but the eternal... not the changing but the unchanging.

If you see a flower then in that flower there are two constituents: one, which is constantly changing -- the body part, the form -- and then hidden behind the form is the formless which is unchanging. Flowers come and go, the beauty, remains. Sometimes it is manifested in a form, sometimes it dissolves back into the formless. Again there will be flowers and the beauty will assert itself... then they will drop and the beauty will move into the unmanifest.

And the same is happening with human beings, with birds, animals, everything. We have two dimensions: the day part when we become manifested, and the night part when we become unmanifested -- but we are eternal. We have been always, and we will be always. Being is beyond time and beyond change.

In the beginning just remember it is as if, then you will start feeling the reality of it, mm?

[A visitor says: I want to change.]

That's very simple -- if you want to. If you don't want to change then it is almost impossible, because change is not possible from the outside. Indications can be given, guidance can be given, but your cooperation will be needed.

This is my feeling: people think they want to change but they have not really thought about it, have not meditated upon it. If you really want to change then who is hindering you? There is no obstacle. But deep

down we want to change and yet don't want to; the mind is in a very confused state. We want to change if there is no risk, and that's impossible. That condition -- that there is no risk -- makes it impossible to change, because everything has to be at stake, then only is change possible.

Change cannot be partial. Either it is or it is not -- it can- only be total. So the decision is between to be or not to be. It is a jump, not a gradual process. If you are really fed up with the life that you have lived, if you are really fed up with your old patterns that you have been repeating constantly, then there is no trouble.

It is easy, very easy, if there is the understanding that you have been living a life which was not worth much, which has not brought anything.... It has never allowed you to flower. It has not been meaningful and significant in the ultimate sense. You may have done many things but the meaning was trivial; whether it was done or not makes no difference. You may have succeeded in many things but you have failed. You may not have failed in many things, you may have succeeded in all that you did, but still you have failed.

It is not a question of worldly recognition. People may think you have succeeded, that you have all the qualities they would like themselves, but that's not the point. Deep down you feel a stagnancy, a frozenness, a shrunkenness, as if you are already dead, as if something has closed. The flavour of life, the poetry and flow, the song has disappeared, and the fragrance is there no more. You go on because you have to. What can you do? You seem almost a victim of circumstance, chance -- like a puppet -- not knowing what you are doing, where you are going, from where you have come, who you are. This is failure.

If you really think that this has been so then there is no trouble -- change is very easy. It is so spontaneous a phenomenon that in fact nothing is needed to be done about it; just the very understanding brings change. The very understanding becomes a transformation. Understanding is radical revolution, and there is no other revolution.

Good! Then take a jump into sannyas too. Close your eyes....

[Osho wrote his sannyas name on a sheet of paper....]

Anand means bliss, veet means beyond, raga means attachment -- bliss which is beyond attachment. All bliss is beyond attachment. If you are attached you will be miserable.

Attachment brings misery, unattachment brings blissfulness. So use things, but don't be used by them. Live life but don't be lived by it. Possess things, but don't be possessed by them. Have things -- that's not a problem. I am not for renunciation. Enjoy everything that life gives, but always remain free.

If times change, things disappear, it makes no difference to you. You can live in a palace, you can live in a hut... you can live as blissfully under the sky. This constant awareness that one should not start clinging to anything makes life blissful. One enjoys tremendously whatsoever is available. And it is always more than one can enjoy, and always available. But the mind is too attached to things -- we become blind to that celebration that is always available.

There is a story of a zen monk who was a master and night a thief entered the hut, but there was nothing there to steal. The master became very worried about what the thief would think. He had come at least four or five miles out of the town, and on such a dark night....

He had only one blanket that he was using -- that was his clothing and bedcover and everything. He put the blanket in the corner, but the thief could not see in the dark so he had to tell him to take the blanket, begged him to take it as a gift saying that he should not return empty-handed. The thief was much puzzled; he felt so awkward that he simply escaped with the blanket.

The master wrote a poem saying that if he were able he would have given the man the moon. Sitting under the moon that night, naked, he enjoyed the moon more than ever before.

Life is always available -- and more than you can enjoy, and you always have more than you can give. The very idea of clinging makes you poor, miserable.

Veetraga means a mind that is not clinging to anything, unattached. It moves through the world untouched. In India we use the symbol of the lotus flower for Veetraga. It remains in the water but untouched, always above the water.

[People who had done the Enlightenment Intensive group were at darshan. One of them said: ... the most honest and the most deeply felt realisation at the end of it for me is that I am the body that has carried me around for twenty-nine years, and the brain and the mind -- and it's there. I'm afraid I'm not ready yet to realise anything deeper....

I had a few flashes but there was always the mind coming in. But it was a nice thought at the time.

It was a good group, and when I come back I'd like to do it again, and maybe I can get more out of it.]

You can get more and more, mm? It has been good; as far as it goes, it has been good.

It always starts with glimpses, and it is good that it does; a sudden opening of the sky will be too much, unbearable. One can sometimes go mad if the realisation happens too suddenly. So we make every effort so that it doesn't happen too suddenly. I have to look to that too. Sometimes you can be foolish enough to go into it too suddenly, and then it can be dangerous because it will be too much for you; you will not be able to absorb it. The question is not of realisation, but how to digest it by and by so it is not an experience but becomes your being.

If it is an experience it will come and go; it will remain a glimpse. No experience can remain permanent -- only your being can be permanent. It has been good, and by and by, slowly....

And don't be greedy about inner matters. It is bad even in outward matters and very bad in inward matters. It is not so dangerous when you are greedy about money and power and prestige. because those things are just futile, and whether you are greedy or not does not make much difference. But greed inside, when you move on the inward path, can be very dangerous . . . many people have gone almost mad. It can be too dazzling to their eyes and they can go blind.

It is always good to come and go -- to be in the world and to come to me again. Let it be a constant rhythm so that you are never out of the world and never in the world. By and by you will realise that you transcend it. This has to be so gradual -- just as a flower opens so gradually that you cannot see when the opening really happened. It is just like when a child becomes a young man: nobody knows on what day or date it happens. Just think, if a child suddenly becomes a man he will go mad; he will not be able to understand what has happened.

And use the techniques that you were doing here: just sit facing the wall and move inwards. Sometimes when you are feeling good and happy, do something. It almost always happens that when people are miserable, anxious, tense, nervous, they try meditation, but then it is hard to enter. When you are feeling hurt, angry, sad, then you think of meditation, but that is almost going against the current and will be difficult.

When you are feeling happy, loving, floating -- these are the right moments when the door is very close. Just a knock will be enough.

Suddenly one morning one is feeling good, for no visible cause at al. Something must have happened deep in the unconscious. Something must have happened between you and the cosmos, some harmony; maybe in the night, in deep sleep. In the morning you are feeling good; don't waste that time. Just a few minutes of meditation will be more than a few days of meditation when you are miserable.

Or suddenly at night lying on the bed, one feels at home ... cosy surroundings, the warmth of the bed. Just sit for five minutes; don't waste that moment. A certain harmony is there -- use that, ride on it, and that wave will take you far away, farther than you can go on your own. So learn how to use these blissful moments.

[Another group member says: When you spoke about us being eternal, not the changing, things. I realised at one point during the group that when I was really ignorant, I identified with the outside. Then when I got into Yoga, I said that it's all an illusion, and I tried to identify with the inside.

Then I got a little bit tantric and I said, well, I'm both. I can't just be the inside. I must be my identity, the world, these things. Then in the group I suddenly thought well, I'm not so sure about either now: when I go inside, maybe the outside isn't there anymore.]

It has been good, mm? It has been very good. Outside, inside, are just false divisions, as all divisions are. Useful -- because it is difficult to talk without words, so we say outside and inside. But then you come to understand that there is only one. It has no outside to it and no inside, because inside and oUtside means two. It is one and you are that.

That's the meaning of the Upanishad's 'Tattwamasi Swetaketu': that art thou. That means the outside, thou means the inside; they are bridged. That becomes thou, and thou becomes that... suddenly there is no division. There is no division -- death is life and life is death.

All divisions exist because the mind is incapable of seeing that the contradictory can be one. It is because of its logic that the mind cannot see how a thing can be both The mind thinks of either/or; it says either this or that. And life is both, existence is both together -- so much so that to say that existence is both

together is not right. It is a tremendous oneness.

So you will feel these things come many times. But good, the whole thing has been good.

Above All Don't Wobble

Chapter #17
Chapter title: None

1 February 1976 pm in Chuang Tzu Auditorium

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[A visitor says that he was at John Bennett's school in England, where they did Gurdjieffian exercises: Actually I left there quite confused -- I suppose there's no way out of that. I never had much ability to do any of the exercises or things like that.]

It may not have suited you because Gurdjieff's work is for a particular type, the will type -- people who can work hard and very persistently, almost madly... because the whole thing depends on a very deep crystallisation of the ego. Once the ego is crystallised then further steps can be taken. But the whole Gurdjieffian system depends on you having a centre, a self.

Ordinarily you don't have a centre. In fact Gurdjieff says you don't have a soul -- that is only a possibility; you may die without attaining it. What he calls the soul is nothing but a crystallised self, and crystallised so much so that it takes the position of being sovereign, enthroned, in the crowd of your many selves.

Ordinarily you have many egos, not one, and a conflict continuously going on. Sometimes one is in power, sometimes another is in power; a sort of democracy. A political head is not permanent, so much politics goes on within. So much politics and so much chaos goes on within that you never know where you are, who you are, what you are. Sometimes you have the feeling that you are this, but by the time you realise it that self is gone, is no more m power.

When you have a permanent self then Gurdjieff's system really starts functioning. To attain that permanent self, one has to do tremendous work, in fact absurd work. Just out of too much work crystallisation happens; the work functions out of a chemical opportunity.

For example in many sufi schools from where Gurdjieff got the point, you have to remain alert for the whole night -- for months. The only process to be done is not to allow yourself to fall asleep; it is very difficult. After a few days it becomes almost impossible, but if you can go on and on and on suddenly you realise one day that you are tired no more, that you are no longer feeling sleepy. You are as fresh as if you have been sleeping all the time -- a deeper layer of energy has been broken.

We have three layers of energy. One is day to day, routine; you need it for eating, digesting, working, moving. It is finished in twenty-four hours and the next day you create it again. And there is a second layer of energy which is deeper; it becomes available only in emergencies.

Suddenly the house is on fire. You were tired and were falling to sleep, but now you feel that much energy is available. You are running and doing things and for hours you are in hard work. Not for a single moment do you remember that you are tired or that you would like to fall asleep. This is an emergency level available only in dangerous times. Gurdjieff used to create many situations for this purpose -- just to bring this emergency level into functioning.

And then there is a third layer that comes only when you are touching the point of death; not only

emergency but a death situation. He himself did the last of his experiments, which was to go through a very dangerous car accident. It was managed, it was not an accident; he did it with everything planned. Even doctors could not believe how a man could survive after such a crash. It was impossible -- but he survived. The whole body was broken, all the bones were broken, but he survived. The whole effort was to come to a point where death touches you; you were almost going to die -- and then the third layer becomes available to you. If in that moment you can remain alert, then you have touched the very rock bottom of your being -- call it God. So the first layer is only of the ego, the second layer is of the soul, and the third layer is that of God.

But the whole work of Gurdjieff is hard, work of the will, and I don't see that you are the type. To you something more like Zen will be helpful. It moves from the very opposite pole: no effort, nothing to be done but relaxing and surrendering. It is not a question of work on your part. The only thing that you are expected to do is to accept non-doing and relax into it. That is totally different; not only different, but just the opposite polarity of the same thing.

And these are the two types -- call them male and female, yin and yang, or whatsoever you like. But you are the feminine type, and this is the problem and has to be understood: that all feminine types are attracted to a male type. So if you were attracted towards Bennet or Gurdjieff or that type of work, it's natural. The male type is attracted to the feminine paths of surrender. That's where confusion arises -- the opposite is always attractive.

So try Zen -- something in which you have just to sit, just to walk, just to be, as if nothing is to be done. Gurdjieff says you have not soul, it has to be created. Zen says you have everything -- just relax and enjoy it; it is there.

Man is standing just in the middle of these two polarities. Move to any extreme and realisation is possible, because the jump is possible only from the extreme ends. You cannot jump from the middle of the road; you have to move to an extreme, and jump from there. So either move to the extreme of work, will -- or move to the other extreme of surrender, no effort, passivity.

The whole of the East, particularly the Far East, has developed no-effort methods; and the Middle East, the Sufis particularly, have developed the path of will. So if you have been doing things just following the path of will, I will suggest to you that you move to the other extreme. Suddenly the key may fit....

Mm mm, we are doing here some buddhist meditations -- Vipassana. It will be very good if you can do one ten day course and see. It is just sitting....

Because if you can relax and be passive -- and it will be very easy for you -- all confusion will disappear. Confusion arises only when you are doing something which is not in tune with your type. Once something is in tune with your type, all confusion disappears. Confusion is simply indicative, symptomatic, that you are doing something that doesn't suit you. You may go on doing it and it does not suit you, you go on doing it and it does not suit you, and the mind will say that you are not doing hard enough and that is why there is confusion -- and more and more confusion will come. Once something fits... it is just as when the shoe fits -- suddenly you forget the shoe. Whenever a method fits, you simply forget about it and everything falls in line. Only the right key and the lock opens.

Try to remember what I am saying. Your type is the feminine type. You are not an aggressive being; you are very non-violent. Not very out-going, not intrusive in any way; you would like to be within yourself. But this work, whatsoever you have been doing, can be helpful; at least it can show you that this is not your type.

You be here and try Vipassana.

[The sannyasin who had come to darshan a little time ago saying he didn't feel he laughed totally, returned tonight, saying he had followed Osho's instructions to swallow and regurgitate two bucketsful of salted water every morning.

He said that although he didn't know what the procedure had done, he felt much better. Osho told him to continue as long as he wanted....]

It is very healthy. It will make your whole body settle in a different type of health, and you will feel it more and more by and by. It cleanses the whole system. Your appetite will be better, your sleep will be better. Let it become a routine.

[A visitor says: I'm just a visitor but I wanted to ask you one or two simple questions. The first one is,

and maybe the other: What am I?]

... It it is the most difficult question. If you really want the answer, be here. Just being a visitor won't help. It is not a question that can be answered. You will have to grow into it... you will have to seek and search. I can help you to seek, but answers cannot be given. All answers will be childish. Nobody can tell you who you are. You have to find it out -- that is the whole goal of life.
It sounds simple but it is not -- don't be deceived by the sound.

[The visitor continues: Yes.... The other thing that I wanted to ask was that I have a feeling when I am reading books about spiritual development by yourself and other people, that I understand it all very well; intellectually it seems to be quite clear.

It is obvious, that comparitively speaking I'm in a mess, I'm suffering, and I should be able to get out of it. I can also see something of the way in which one. should do this, but perhaps the biggest obstacle is wanting this thing itself.]

Mm, right. It is very obvious, and intellectually not a problem at all to understand. But the problem is that intellectual understanding is not the right understanding;

it is just peripheral. It is good as far as it goes, but it doesn't go far enough. So if you depend only on intellectual understanding you may become more and more informed, knowledgeable; you will come to understand everything, and still you will remain the same. The transformation is not possible through intellect. The transformation is going to be of the total being. It is going to be orgasmic. Intellect is just a part of your total being, so you will have to understand in the heart also as you understand in the head. Not only that; you will have to understand in your very bones, in the very guts, if you really want to understand.

When you understand intellectually you understand the logic of it, you understand the verbal coherency of it, the consistency of it. It appeals to you as a logical syllogism. But life is not logic. It is infinitely more than that. Not only is it not logical; it is very illogical, because logic thinks in terms of either/or -- and life is paradoxical. Life is absurd. It is more like chaos than like a logical system... more poetic, less mathematical.

This is one of the problems for the modern mind -- it is too much hung up in the head. And you have lost contact with the body, with the heart, with your real substantial being.

So you will have to do something, not just reading. Meditation, swimming, running, dancing, singing, weeping and laughing may be helpful -- thinking alone won't help. Read a book, there is nothing wrong in it -- but don't be confined to it. It can open a door but don't remain at the door. If you stand there, if you cling to the door, you will never enter the palace. And treasures are not there, nobody keeps treasures at the door. They are hidden deep in the innermost shrine of your being.

So meditate more, love more. Find moments when you are in the body and not in the head. Do something where you can be total. For example if you are dancing you have to become total. A moment comes in whirling when only whirling remains, and your head completely disappears. It is good to read. If you are aware you can use that too, but use it as a means and don't make it an end.

If you can come to a camp it will be good. Just be here for a few days and meditate. Just try to understand from a different dimension, not from the intellect. Intellectual understanding is as if you are thirsty and you ask for water, and I explain to you that water means H2O. You understand perfectly, there is no problem, it is obvious. But that is not going to help your thirst, it is not going to quench it. H2O won't help. You can write out the formula and you can remember it, but the formula is not going to quench the thirst. Thirst needs real water, and H2O is just a parallel concept -- it is not reality.

Just try to be more body-oriented. Have you done a few groups -- growth groups -- Encounter or other things? They will be more helpful. They will bring you back to reality. You need somebody to pull you down; you are going higher and higher. You are missing the roots in the earth.

[A recently arrived english sannyasin said she hoped the man she had just met and fallen in love with in England would come to join her here soon. She said this was the first time she had fallen in love, and much was happening that she did not understand.

She expressed some doubt as to whether he would come though. She said he was 'very spiritual' but regarded Christ 'as the centre of our totality'. Osho said that was perfectly alright and...]

If love and meditation can grow together it is perfectly beautiful. In fact one should become meditative,

then only you can love, never before it.

A mind that is not meditative cannot be in love. It may mean something else. It may call it love, but it cannot be -- because love is a quality of a meditative mind. It never comes before. Once you are settled in your being, vou are so full of happiness that you would like to share it with someone. Deep inside you are singing so much that you would like to sing to someone.

Before that you are so miserable that there is nothing to share. So when people are not meditative and they are in love, they create more misery for each other, that's all. They become hell to each other.

Write to him and tell him that he can come, and I will help him to come closer to Christ -- he need not be worried about that.

Two to three months, mm? and you will completely disappear!

[A sannyasin says: I feel I have too many masks -- because when I am when another person is there I change.]

Don't be worried about it; it is natural, and it is so with everybody. It is nothing special to you so don't be disturbed by it. The only thing is that whatsoever you do, do it very consciously.

In a way it is good too. If you are sitting in a sad mood and somebody comes and you remain sad, you will make him sad too. And he has not done anything. He has not deserved it in any way, so why make him sad unnecessarily? You smile and talk, and you just manage, knowing well that this is a mask. When the man goes you become sad again. That was just a social formality. If you do it consciously there is no problem....

You continue seeing it and continue doing it -- there is no need to stop it. In life many things are needed, because you are not alone, and if you don't live according to the formal pattern of the society you will create more misery for yourself, nothing else. So no need, no need.

If you have a wound there is no need to go and show it to everybody; it is none of their affair. Why create misery in their minds about your wound? Why be an exhibitionist? Let it be there; take care of it, treat it and try to heal it. When you go to the doctor show it to him, but there is no need to show it to every passer by on the road. Just be conscious.

The consciousness is coming; it is good, don't be worried about it. One has to use many masks; they function as a lubricant, mm? Somebody comes and asks how you are, and you start telling him your whole misery. He did not ask for it, he was just saying hello. Now for one hour he has to listen to you. This will be too much! Next time he will not even say hello; he will escape. Whenever he sees you he will escape down some street to go somewhere else, because he will see that now you are coming -- and that even to say hello is dangerous And you were being true.

You were perfectly right -- but the whole of life is not an Encounter group. He has asked how you are. You simply say 'perfectly okay' and you go on your way. When you say perfectly okay, it doesn't mean that you mean it. Nobody is perfectly okay. Only rarely if a buddha comes across another buddha and says 'Hello, how are you?' (much laughter from the group) -- only then 'perfectly okay' will be perfectly okay. But it is rare -- buddhas never meet.

Just be conscious. Whatsoever you are doing -- wearing a mask -- be conscious; wear it knowingly. It should not be an automatic thing.

[The sannyasin adds: I feel many fears with this also. Whenever I change masks there is fear.]

Fear is there too, and that too, is natural. Death is there so fear is bound to be there. You will become fearless only when you have come to know that which is deathless within you, not before it.

Accept that too, and be aware of it. One should be aware of everything layer by layer, mm? Man is just like an onion. Layer upon layer -- fear, jealousy, anger, hatred, sadness -- then you come to an emptiness. That emptiness upon which there are so many layers is you, your being. The taste of being is just like non-being. It is so vast that it is empty.

This is good that layers are coming on the way. There is no need to throw them, no need to run naked on the streets. You know that you are naked under the clothes; perfectly okay, one has to remember that. But you have to wear clothes because everybody may not be ready to see you naked, so why unnecessarily impose on them?

[The sannyasin adds: Another thing: sometimes when I am in the street, or I am walking or on my bicycle, I remember myself -- because I have done the Gurdjieff training. But you say to drop the technique; that it is not for me.]

If you want you can continue, but then don't bring mc problems about it. This is the trouble with you people.... You were doing it and you were bringing problems about it to me, so I had to tell you to stop it. But if you want to, continue; that is your thing then. You follow me? Because you insist on doing something and then you create problems....

[The sannyasin replies: I don t insist; it comes alone.]

Drop it whenever it comes -- because you don't know what you are doing..If you are riding on a bicycle and you try the method of self-remembering, then one day or another you will have an accident. Gurdjieff was not aware of Poona streets and the Poona traffic. For that technique you need total isolation, otherwise you will be in danger. So there is no need to create unnecessary dangers; that which can be avoided, should be. If I feel someday that you need it, I will send you to some lonely place and you can do it there -- but not on Poona streets.

Gurdjieff took his first group of disciples to a place very far away in Tiflis, in Soviet Russia. For three months they were cycling in a forest. That was his first group. After three months he took Ouspensky back to the city. Ouspensky says he became almost mad. The traffic was impossible and he could see that the whole city was dead -- all the people mad, talking nonsense. For three months he had been absolutely silent and self-remembering, and when you come back to the city after three months, either you are mad or the whole city is mad! He started asking that he be taken away from there, otherwise he would go mad because his head was exploding.

Those methods are to be done in a school, in isolation -- not on ordinary streets and in traffic. Otherwise you take the risk, mm? Good.

[A visitor says: Osho, for some years I've been studying, and been sitting zazen, and it's been really beautiful for me.

But the last couple of years I've been feeling that I need to break out in a certain way; that I need to experience or need to work through some things that are more external than just going within, Zen. And through different ways I've come across your writings and I've met sannyasins in the United States, so I came here to stay for a few months.]

That will be very good. It can happen .... A few people have a personality that is very balanced and they cannot go to any extreme. If they go to one extreme they will have to go to the other also, so that a balancing happens.

As I see, you are a very balanced person, a person who walks in the middle of the way. Zazen is good but it is one extreme, and alone it won't be helpful to you; you will need a few active methods too. So continue zazen, it is not to be stopped, and start dynamic methods too. This camp will bring a balance, and after it I will suggest to you what other groups to do.

If you stop zazen you will move to the other extreme, and that is not going to help you. You are just in the middle and you need to remain just in the middle. Continue zazen so that one hand goes on becoming passive, and another goes on becoming active; both processes together -- outgoing, ingoing. Suddenly between the two will be your experience. Just between the two will be the breakthrough.

[The visitor asks: Do you think that I should become a sannyasin to experience everything here fully?
Osho gives him sannyas.]

This will be your name: Swami Madhava Deva. Madhava is one of Krishna's names. It means the sweet one, and deva means god, divine. In short simply use deva, and it will remind you of the divine continuously.
And much is going to happen... you leave it to me.

Above All Don't Wobble

Chapter #18
Chapter title: None

2 February 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says: I've been able to open up to people in a way I've never experienced before, and people have come to me. I'd just like to say thank you.]

One never knows. One never knows unless it happens, because we remain confined with our past experiences, with all that we have known before. The unknown we cannot even imagine. We cannot expect it because we don't know what it is. Whenever it comes it takes you by surprise.

And all that is beautiful, true, always comes as a surprise. So retain the capacity to be surprised. That is one of the greatest blessings of life: the capacity to be surprised. Once you lose that capacity you are dead. If things can surprise you, you are still alive....

And the more you are surprised by things, the more alive you are. That is the aliveness of a child; he is surprised by trivia. One cannot even believe why he is surprised -- just an ordinary tree, or bird, or dog, or cat, a pebble on the shore.... He is even more surprised than you will be if you find a kohinoor, a great diamond -- even then you won't be surprised. But because he is surprised and has the capacity to become surprised, each pebble becomes a diamond. If you are not surprised, even a diamond becomes an ordinary pebble.

Life carries as much meaning as you carry the capacity to be surprised -- the capacity to be surprised, the capacity to wonder. So always remain open. And always remind yourself again and again that life is infinite. It is always an ongoing process; it never comes to any end. It is a non-ending, eternal journey, and each moment is new, each moment is original. When I say each moment is original, I mean each moment throws vou back to your origin, each moment makes you a child again.

Relax and look at it, and tremendous beauty and tremendous treasures simply become yours for nothing; just for the asking they are yours.

People lose much because of their knowledge. The more that you think that now there is nothing in life which can surprise you, the more that you know, the less capable you become of wondering. The more you know, the more you become a repetition; you are no longer original. Now things come and pass but your eyes are full of dust and your mind is full of thoughts. You are confined so much in your knowledge that the unknown cannot penetrate.

And God is not only unknown -- He is unknowable. The mind is the known, meditation is to stand in the unknown, and God is the unknowable -- which always remains like an horizon just bordering on the unknown. The closer you come, the further away it recedes. It is always a rainbow, and you can never catch hold of it. You can try, and every effort should be made to reach it, but it is always unreachable.

God is impossible, and because God is, life is beautiful. Because the impossible is, life is a tremendously beautiful loses its meaning.

That's why in the West life is losing more meaning than in the East. Because science has made you more knowledgeable and because of the dust science has poured on you, the capacity to be surprised is becoming less and less. You are becoming almost insensitive to the unknowable. This is the only grave, the only death -- that you think that you have known.

Always remain available to the unknown and the unknowable....

[The Tathata group had darshan tonight. The leader of the group said: Sometimes I don't feel it's right for me to let my feelings come out at certain times -- and that's where I'm confused. At one point I just felt like laughing the whole thing seemed completely absurd -- but I held the laughter back.]

No need to hold anything back, because if you do then the bridge between you and the group is lost; you become untrue. And if you are not authentic, you cannot lead them towards authenticity. If they feel, and they will, that you are holding something... you cannot hide the fact: it shows in a thousand and one ways that you are being untrue, wearing a mask, that you are trying to be something that you are not; your tension will show it, your very vibration will make everybody alert... then the bridge is broken. Then you can talk but there will be no communication. You can try to lead but you are no longer the leader. They may even follow vou, but the path is missed, the point lost. Then it is a sheer wastage.

The whole effort is to create a situation in which nobody holds anything, and everybody pours out his heart. The whole thing is to allow each participant to be as totally nude as possible, so that the burden, the heaviness that society enforces, is thrown away. The clouds disappear and for a few hours, or for a few moments, the sun shines and one can live in the sunrays naked, as if on a beach taking a sunbath.

But if you hold back, your communication can no longer be a real communication. You can talk but the talk will become phoney. You will say words but they will be meaningless. You will assert something but now those words will have no poetry, no life in them. They will be dead, lead-like, almost stinking.

Never do that -- whatsoever the cost. Even if people think you are foolish, stupid, idiotic, there is nothing wrong in it. One should have the courage to be stupid too, to be foolish and idiotic -- and it needs courage. Those moments are also part of life; why deny them? If you deny them you lose contact with tathata, suchness.

What can you do? In a certain moment you find yourself laughing like a clown. That is as true as another moment; it happens as naturally as any other moment. Who are you to prevent it? The manipulator has to be dropped, because the manipulator who tries to control the laughter creates a division in your being -- then the spontaneity is lost.

So remember that -- that the group is not only a growth process for others; it is a growth process for you too. They are playing the role of the led, you are playing the role of the leader, but in fact both are participating in a process. In fact nobody is a leader and nobody is a led -- those are just roles. The whole group is the led and the whole group is the leader. But if you are holding then the participants will also, because they will imitate you.

So if there are certain moments when your mind says that this is not good, drop the mind, but never drop the moment. This mind is a social by-product, it comes from the society -- when to laugh, when not to laugh, when to cry, when not to cry. The society goes on in so many ways controlling you from the outside and the inside too. It has created a conscience inside.

If you really want to be liberated from all these confinements, from all these bondages, and you want to change, just be true whatsoever it is. Absurd -- that too is okay. Say amen to it, let it be so, swaha. Accept it, relax into it, and suddenly you will see out of that absurd laughter, something which is not of this earth, something which is not part of the mind, a ray of the unknown. And it will always happen through the absurd, because absurdity is the most suppressed thing in society.

Society had been suppressing three things: sex, death and the absurd. And the absurd is the most suppressed. There are Freuds against the suppression of sex, and they have created a little atmosphere so that people can be freed of that. More than sex, death is the taboo. Death still needs a Freud to fight against the suppression so that people can allow their feelings about death; can think and meditate upon it, and allow the fact that death exists so it is no longer a taboo. But even deeper than that is the absurd. My whole effort and fight is against the taboo against the absurd.

I would like you to be absurd because that's how existence is. It is meaninglessly meaningful, illogically logical. All the contradictions, all the paradoxes are in an inner coherence in it; they are complementaries. Just try to allow the fact that whatsoever is, is. Don't make a judgement, don't say absurd. Once you say it you have started denying it. If it is absurd, it is -- what can you do and who are you to do it?

Just think about the fact -- are you yourself not absurd? How can you prove that you are needed here in any way? Does existence need you? Existence can be without you, perfectly without you; there is no problem. You were not, existence was; you will not be and existence will be, so what is the point of your

being here? What purpose are you fulfilling?

That is the fear against the absurd, because if you allow it, one day suddenly you will see the absurdity of yourself. You are here tor no reason at all. You cannot prove why you are here and not somewhere else. Why are you with me at this moment and not with someone else? -- sheer absurdity. Just look at the absurdity of it -- no reason, no cause. That is the fear. So if you allow laughter and you feel that it is absurd, just hidden behind it is the real absurdity -- not the laughter, but the one who is laughing.

Allow it, and soon you will see that it releases you to the infinite sky. Even the confinement of logic is dropped. Then you simply live; you don't ask for meaning. Then each moment is intrinsically meaningful -- or meaningless; both are the same. Enjoy it, delight in it, dance it, but don't make a system out of it.

[The group leader then says: Sometimes in the group I feel a need to hit someone physically, to get a point across. Should I do that?]

You can do it, but hit very respectfully -- then the quality of the hit changes. Hit with deep respect. First bow down and touch the feet, and then hit, but with deep respect and reverence. Then hitting is a tremendous act of compassion. But one has to learn the art; it is the subtlest of arts.

You should not hit in condemnation, you should not hit as a judgement. The sheer humanness of the other should be respected unconditionally. If you are hitting, it is because you love, because you respect. So make it a clear point that by hitting you are not condemning. Rather, on the contrary, because you respect the person, because you feel for the person so much, that's why you are ready to even go to the far extent of hitting him.

So make it a point to bow down, touch the feet respectfully, and then hit hard. By and by you will see the quality changing. You will see a tremendous change in your being. It will not come out of anger; it will be coming out of compassion. And when you hit out of compassion, the other will feel a tremendously beautiful moment of grace, and you will see people touching your feet when you hit them. Then energies meet and there is a communion. So there is nothing to be worried about, just change the quality of it.

[The assistant leader says: It was a lot of fun. I laughed a lot and my stomach hurt when I came out. But today I felt terrible. I felt just like a garbage pail with flies around my head -- really empty, and just down.

Osho said that soon things would settle, and that she was feeling tired and empty because she had laughed too much, perhaps forcing laughter when it was not really flowing from her, so she had gone to the opposite extreme from the leader. He said it was a fun but one should not take it as fun, or should take it as serious fun. He said she would feel empty after it was finished if she took the group just as fun, because it was just like a game that was now finished. He said it could be like an addiction, a drunkenness, so that once the group was over one didn't know what to do....]

Fun is not the right word. Delight in it... delight is a little deeper. Rejoice in it, celebrate it. They have different qualities to fun.

You go to a circus -- that is fun; in a way, silly. It never touches your depths, never touches your heart; it is clownish. People seek fun just to pass time; it is superficial.

So delight more, rejoice more, celebrate it. Move gracefully in it. Fun is a little profane, delight is sacred -- so move on holy ground. It is a serious question in a way because people's lives are involved. It is not a circus, it is not a volley-ball match; you should not be a spectator. So if you laugh, your laughter should come out of your rejoicing, not out of a ridiculing mind which says that these people are ridiculous and what foolish things they are doing. If there is even a slight notion lingering in the unconscious that the whole thing is ridiculous, then you will feel this way.

But if you have delighted in it, then you will feel very very silent, not sad; very very silent, but not empty. That silence will have a quality of fullness in it. Next time just watch... but good.

[A participant said: Things changed after last darshan.... you told me not to worry about anything....

When I went into the group I was looking for heavy blocks and problems, and crying came up and sadness and....

I don't feel positive, but I don't feel negative either.]

That's very good -- because when you feel positive, sooner or later you are going to feel negative; they

change. To feel neither positive nor negative is the right thing to feel. If you remain in it, it can become a permanent state of being.

It is not very exciting I know. The positive is more exciting and the negative too -- in a negative way, but exciting. This state is absolutely non-exciting; it is silent. But if you can go in tune with it, this is the best, mm? Better than positive.

[The participant adds: I've been living with false positivity.]

Mm, so don't be worried. Just get more and more in tune with it -- this tranquility, this silence where opposites are no longer functioning. It feels as if one is empty, sad; it is neither sad nor empty. One feels strange, empty, different, but this is your interpretation. We don't know what silence is. When it comes it feels like sadness. We know what sadness is, and silence has a certain quality of sadness too. Sadness is familiar, silence is unfamiliar, so when for the first time you encounter silence, you immediately interpret it as sadness.

[The sannyasin says: It came in a strange way... just through someone slapping my face -- and it just came up.]

Mm mm, it can happen -- and one can never know what situation can become the cause. Sometimes out of trivia truth is born. Sometimes just out of an accident something settles and changes. Life is mysterious, and that's why the science of life cannot be really made; it remains more or less a hunch, an art.

So just try and get in tune with this state. As I see it, it is perfectly beautiful. It is not sadness -- it is silence, stillness. It is not empty but is filled with something that you are not aware of yet. It is just as when there is water in a jar. You empty the jar and then you say that it is empty. Now it is full of air, but your mind is still concerned with water so you say that it is empty. It is something of a different dimension that is penetrating you....

Everything is good, just enjoy it... it will settle. Within a few days you will come to be in tune with it, and you will see that it is a silence, not a sadness.

Above All Don't Wobble

Chapter #19
Chapter title: None

3 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602035
ShortTitle: WOBBLE19
Audio: No
Video: No

[A sannyasin, newly arrived from America, said she was constantly thinking of her husband whom she had left for someone else. She expressed a sense of guilt because she felt she was the reason for their separating.]

Mm, never think much about the past. That which is gone, is gone; you cannot undo it. If you constantly think about it you destroy your present and your future too, because that guilt will always be a barrier on love. Nothing can be done about it, so guilt is absurd. What can you do? All that you can do is please don't repeat the same pattern again, that's all. Whatsoever has happened had to happen. The situation was such

that it had to happen; it was impossible to avoid it. If it was possible to avoid it, it would have been avoided.

This feeling of guilt is also part of the egoistic mind; it is nothing spiritual. Religions have been exploiting it, but it has nothing to do with spirituality. It simply says that you could have done otherwise. It is an ego feeling; as if you are not helpless, as if you were in control, as if it were your decision that you do this, as if it were in your hands not to do this and to do otherwise.

Nothing is m your hands. You yourself are not in your hands. Things are happening; nothing is being done. Once you understand this, guilt disappears. Sometimes you can cry and weep for something, but deep down you know it had to happen because you are helpless, a part of such a great totality -- and you are such a tiny part. It is like when there is a leaf or a tree and a strong wind comes and the leaf is separated from the tree. Now the leaf thinks a thousand and one things -- that it could have been that way and not this way; that this separation could have been avoided. What can a leaf do? The wind was too strong.

The guilt goes on giving you the wrong notion that you are powerful, that you are capable of doing something. Guilt is the shadow of the ego: you could not change it, and now you are feeling guilty for it. If you look deep into it you will see that you were helpless, and the whole experience will help you become less egoistic.

If you go on watching the shape things take, and the forms that arise, and the happenings that happen, by and by you drop your ego. Love happens -- separation too. In fact man cannot do anything. The very notion that we can do is wrong, and out of that wrong concept many more wrong concepts arise. So look at the base. And this I call a spiritual attitude -- when you understand that nothing can be done; when you understand that you are just a tiny part of such a tremendous vastness... such a tiny part of such a vast mechanism.

It is as if a screw in a big car thinks to avoid an accident. What can that screw do? Drop that idea -- and with that idea the guilt will disappear. I am not saying don't do it again. I am saying that you have not done it.

Now let me tell you something else. The same ego that is creating the guilt is the same ego that may have been the cause for separating. The ego creates conflict; it does not allow love to flow. It does not allow surrender; it is always fighting and trying to possess. And the other is also trying to do the same. We are all travelling in the same boat -- the boat of the ego. Everybody is trying to enforce his ego against others, trying to dominate, manipulate -- that may have been the cause for the separation.

Now the same ego says that you are guilty. Drop that ego. Then you will see that love has a different quality in it. It is no longer possessive, no longer dominating, jealous; there is no more conflict. It is a beautiful sharing, very silent, soundless... it has a grace. Without the ego love is graceful. Only without the ego can love exist as love. With the ego it is corrupted, poisoned. Any love that is based on the ego is always on the rocks.

Now this is the dilemma: the ego creates the problem, and then the ego goes on thinking about guilt. Somebody says something and you become angry -- it is the ego that becomes angry. Then later on you repent and you feel guilty -- it is also the same ego. Now you are in a trap. First the ego becomes anger, and then it becomes repentance. When it becomes repentant. you think that now it is not the ego. You think that you have become very religious, spiritual, beautiful. It is nothing of the sort -- it is a trick of the ego. Now the ego is deceiving you in a subtler form.

So drop the guilt. Now nothing can be done about that separation -- gone, gone forever. Drop the ego, and learn the lesson that this has been the cause. The real problem is not the separation; the real problem is the ego. And if you go on playing games with it, the same pattern will go on and on being repeated.

In the beginning every love is beautiful, but that's not the point. If love is beautiful in the end, only then is it really beautiful. In the beginning every love is beautiful -- that's a pretension. When reality is encountered, ugliness comes up. When your depth is stirred, the ugliness comes up; otherwise everybody is beautiful.

So now drop the ego. Be watchful and allow things. Don't try to dominate and manipulate. Don't be a manager -- that's the ugliest thing in the world. Don't manage; let life flow through you. Remain open and floating... and trust wherever it leads, mm?

Much is going to happen ....

[A sannyasin said that since Osho had told her not to lead Encounter groups with Veeresh: I've been feeling angry, and angry against people like you; people like you and Laxmi (the secretary) and the ashram and anybody who waves a thing at me. But there's been nobody to react to.

I just feel really afraid...

Just a few times, very rarely, a spontaneous thing happens which I don't really know how it happened; don't know why. And there's a melting, a physical feeling.]

You remain with the state that you are in -- don't try to avoid it. If you feel angry, feel angry. Remain with it. Because if you try to do something, you will suppress it. Remain with it; it will go by itself. Nobody can remain in anger forever. It is hell, so how can one remain in it?

By and by you will be able to see that it has nothing to do with anybody else -- those are just excuses. You are angry with yourself. Deep down, whatsoever we are with others, we are with ourselves.

[She adds: It isn't the anger that predominates, it's the fear.]

They are the same. Fear is the feminine form. of anger, anger is the male form of fear; these are the two alternatives.

For example, watch a dog when a bigger dog comes. He shows anger and at the same time he goes on wagging his tail -- he is showing both anger and fear. He has not yet decided. He is not certain what the situation is -- whether the other dog is really bigger than him. If he is bigger, then the dog will drop the anger and catch hold of the fear. If the other is just bogus, only looks bigger and is not really, he will stop wagging his tail and will become angry. He is catching hold of both alternatives; they are always there.

If you can be angry, you will be. If you cannot be angry then you will be afraid. For example, if you are angry with me, what can you do You cannot do anything; fear will come. If you are angry against Veeresh you can fight and be nasty and things, but if you are angry with me you cannot do anything. So, impotent anger becomes fear -- they are both the same.

This time do one thing: remain with them. It will be a little arduous, but let it be this time. When they go, they go. If they don't go, you have to remain with them. If one can learn the knack of remaining with states, then sooner or later they will disappear on their own. That's why sometimes you feel a melting. That is bound to happen, because no one can remain in fear for long. It is such a negative state; it becomes too much, one needs a holiday from it. One cannot remain in anger for long; one needs a break, a tea-break.

And that's how the spontaneous thing is happening. When it becomes too heavy, suddenly, automatically.... It is an inner mechanism. When something becomes too much the mind automatically moves away; it looks in some other direction. Suddenly the gloomy clouds are there no more -- just the open sky, the sunlight. But that is going to be momentary. Again you are fresh, the holiday has helped you. Again you are ready to be angry, to be sad. You will fall in the same trap again.

But let it be so. By and by you will become aware of what is happening; why these moments come and go. Once you understand the mechanism you become master of it. Not that you start manipulating it. Just the very understanding is the mastery. Not that one starts mastering it; there is no need. One simply understands -- and laughs.

Then you will see that this anger has nothing to do with me, with Laxmi or with anybody else. You are really unsatisfied with yourself. You are not happy with yourself. You are missing something -- and you go on throwing the responsibility on somebody else, as if someone is barring the path. You are missing -- no one is hindering you. Nobody can hinder anyone; that's impossible. But this is very defeating and makes one very depressed and desperate -- if you feel that it is you who alone is responsible for it. In the first place you are unhappy, but then to feel that only you are responsible becomes double heavy. At least share the weight; you are unhappy and somebody else is responsible.

This is a trick of the mind -- but it is not going to help. You will have to take one hundred percent responsibility, because that is how it is. And whenever you accept one hundred percent responsibility, you become free, and then there is no bondage in this world.

Tn fact anger is a bondage. I am not angry with you because I am not in a bondage. I have not been angry with anybody for years because I don't make anybody responsible. I am free, so why should 1 be angry? If I want to be sad, it is my freedom. If I want to be happy, it is my freedom. Freedom cannot be afraid, freedom cannot be angry. Once you know that you are your world, you have penetrated into a different kind of understanding. Then nothing else matters -- all else are games and excuses.

This time remain with it and suffer it. This suffering will be very very purifying... it will be a cleansing of the heart. Soon you will realise that you are playing a game of being unhappy. If you want to, that's perfectly okay; it's nobody else's business. If you are happy playing the game of being unhappy, be happy

that way. Let it be your way.

But if you decide that when one has to play, and the decision is one's own, then why not play the game of being happy? If one has to play a game, then better play a game of being happy. If one has to play the game, play the game of being enlightened rather than ignorant -- that's what I'm doing. Mm? Why be a disciple? (chuckle) When there is a choice, be a master (She smiles)

[A sannyasin says: Since I arrived a week ago I've been feeling very negative, very unhappy. I've also been ill almost constantly. I didn't do the group you told me to do as I was too ill.

But I've also been feeling a lot of sort of hatred towards you -- and I don't know why. When I left England I was very happy, happier than I've ever been in my life. And then I felt like I'd lost everything. I felt very disillusioned and very sad. Now I feel a lot better and more positive.]

It happens, mm?... because first you create illusions in your mind, and then disillusion follows. First you create an imaginary world, a fantasy. That fantasy has to be destroyed.

Your positivity was false; it led you to a very extreme negativity. One moves from one extreme to another, but now the pendulum is settling, so don't be worried. If you love too much, you will hate too much. One should be a little moderate; a balanced attitude is needed.

The body also reacted because of the mind; they come together. The body helps the mind to become negative, and the mind helps the body. But wait, just a little time is needed for healing, and then you will be on level ground -- not at the peak and not in the valley.

It is natural. If people come to me with too many fantasies, with a romantic attitude, this disillusionment happens. If you come very realistically, then this is not a problem.

But you have to pass through it. You have chosen it and nothing can be done. But it will go.

[A couple talk about relationship problems: she feels Osho has let her down; the boyfriend says she is telling lies and too possessive when he smiles at other women. They want to separate. The boyfriend says: But in a way we both had the feeling that we could create happiness for each other.]

Mm mm. No, if you feel that you can create happiness, then create it right now, not for tomorrow. Tomorrow is very fallacious. In the hope of tomorrow you will create misery today.

Tomorrow never comes; it is always today -- and you go on hoping for tomorrow.

[Osho said that if he loved her, he had to love her lies too; he would have to tolerate her nagging and possessiveness and the constant conflict.

The boyfriend said he couldn't do that, so Osho told him to decide for himself, saying that people rarely change, and that...]

When you fall in love, you decide for yourself, and when you want to separate you come to me -- so you can throw the responsibility on me. No one ever comes to say that they are falling in love. They come only when they are falling apart.

And she says I am putting her down. If I say separate, you will both be angry. If I say live together you will both be angry....

If I say live together, then whenever there will be conflict -- and there will be twenty-four hours a day -- you will be angry with me. You will say that this man is forcing us to live together -- and of course you trust me, so you are living together.

But that is not the point. You are living together because you are infatuated -- but the responsibility goes on me. If I say separate then you will miss her and she will miss you, and then you will be angry.

In fact for me there is nowhere to hide my head. You never leave any space for me -- and whatsoever I say is going to be against me. And you come only when something is going wrong. Nobody comes to tell me that they are falling in love and to ask whether they should fall or not.

[The sannyasin replies: Yes, today I was aware that coming to you in a way was tiring you -- with our problems....]

No, that is not the point. I would have stopped you then and there, because whenever two fools fall in

love, there is going to be trouble. (laughter) And only fools fall in love, otherwise who bothers? Now you decide (chuckling) -- don't throw it on me....

I am also learning! You just go and decide, and whatsoever you decide to do, I bless! Right?

[Another sannyasin says: I'm a fool too... I'm in love. And this time I don't want to sabotage it, and I'd like you to say something.]

So don't repeat the old pattern, that's all. Be alert from the very beginning.... You know very well how you have been sabotaging your old relationships.

Take twenty-four hours and write down everything that you can remember of how you have been sabotaging -- everything in detail. Look at it from every angle, and then don't repeat it. It will become a meditation, and whether love remains or not is immaterial. If you can remain aware in it, that will be worth something.

You know well, everybody knows -- because it is impossible not to know what you do in your relationships. In your saner moments you know well. In your insaner moments you forget -- that I know. So before these insane moments come, decide, and keep that copy with you. Whenever something is coming, look into it.

One should become alert by and by, and then everything is beautiful. Love is tremendously beautiful -- but it can become a hell. So first you pinpoint all these things, and then don't do them. And you will feel very very happy; just being able not to do them, you will feel a certain liberation. Those things arc obsessive; they are like a neurosis, a sort of madness.

And whenever two people are in love they are there to be happy: nobody is there to be unhappy. And this is how everybody goes on being stupid. Sooner or later they start making each other unhappy, and then the whole point is lost -- all dreams are shattered and again and again it becomes a wound.

Just try this time... mm? I will be watching.... Just continue. And very good -- that you became aware from the very beginning is very good. It makes me happy.

Above All Don't Wobble

Chapter #20
Chapter title: None

4 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602045
ShortTitle: WOBBLE20
Audio: No
Video: No

People who had done the Aum marathon had darshan tonight. Veeresh, one of the leaders, said that he followed Osho's advice: "Let Veeresh not be there"; and when he got stuck to close his eyes, relax, and think of Osho. Veeresh recounts three incidents in the group when this had happened.]

Mm, really fantastic it has been. Good

All these three points have been really meaningful, and they will be growing more and more... they will be coming more often. Finally a time comes when they are no longer moments -- they become your state. These have been glimpses... nourish them, remember them.

Next time more will become available. It is what one day will become simply your spontaneous consciousness. Veeresh is not there, and tremendous things happen. There is nobody like a doer, not even a

watcher. No division exists; things simply move of their own accord. Not that you stand by the side -- you move. Really you move for the first time, but you move in a unison. You move with the group; not separate, not leading them, but so much with them that they forget all about the leader and the leader forgets all about himself.

Then the leader becomes something innermost to every participant, and the group moves on its own. You never feel that it is moving without you. It is moving with you but now you are no longer separate from the participants. You have become part of them, you have entered them. Now the group is no longer a collectivity, it is really no longer a group. A collective soul has arisen... the individuals are no longer there. They have dropped their boundaries, have merged. Definitions are there no more -- everything is murky, muddy, boundaries confused... nobody knows who is who. And that is the most beautiful moment when it comes to a group, when a soul has arisen. Then something possesses all... something that is beyond and yet within. Those are the ecstatic moments.

What has happened to you will soon be happening to the whole group and everybody will become aware of it at the same moment. This is what is known as the phenomenon of possession. The modern mind has completely forgotten that language. Only primitives knew about it -- how to be possessed by God. That simply means how to be dispossessed by the ego.

Once you are not there, something beyond you takes possession, and things move -- nobody is moving them; they move on their own. The very energy moves like a river.... it finds its own course and everybody simply moves with it. There is no need to push the river -- you are not separate from it.

Good has been the experience. Blessed have been these three moments. Remember them, be mindful of them, and more and more will be coming. When they come next, don't get scared. This time you got scared. If one gets scared then the moment cannot become a prolonged state. It comes and it goes because you are not accepting it, you have not welcomed it. The guest has knocked at the door, but the host was not willing.

Welcome it, and next time it comes start dancing, so that everybody knows what is happening. (Veeresh chuckles to himself) You will see that the moment grows deeper and deeper and deeper. It can become almost an eternity. A single moment can become eternity, because it is not a question of length but of depth.

This has to be understood: time is length, meditation is depth -- of the same energy. Time is length: one moment following another moment following another moment; a row, a line, a linear process -- but one moves horizontally on the same plane. Tick... tick... moments pass... but the plane remains the same.

What you experienced are the moments of depth. Suddenly you slip down, or if you allow me, you slip up. Both are the same but you are no longer horizontal -- you become vertical. Suddenly a turn, and you are slipping out of the linear process. One becomes afraid because mind exists only on the horizontal plane. The mind becomes scared. Where are you going?

It looks like death. It looks like madness. Only two interpretations are possible for the mind: either you are going mad, or you are dying. Both are scaring, and in a way, both are true. You are dying to the mind, so the interpretation is right -- and you are dying to the ego. And in a certain way you are going mad, because you are moving beyond the mind which monopolises all sanity; which thinks that only that which is within the mind is sane, and that which is beyond it is insane. You are crossing the boundary, you are crossing the danger line, and the mind says, 'Beware, stop! Come back!' Because nobody knows -- once you have crossed the line you may not come back. That's why the mind becomes afraid.

But these moments when you slip down or slip above, slip in height or in depth, are the same. When you slip beyond the horizontal line there is eternity, time disappears. One moment can be equal to eternity, as if time stops. The whole movement of existence stops because motivation stops.

This is the meaning of the christian symbol of the cross. the cross has two lines -- one horizontal, one vertical. When Jesus is crucified it is very symbolic. His hands are on the horizontal line, and his whole being is on the vertical line. Hands represent doing, action, so only doing is on the horizontal line. When you become a non-doer, you slip. When you are just a being, when you just are, then you slip on the vertical line -- that is the vertical line of the cross.

But of course you will be as frightened as Jesus was when he was crucified. He started crying: ' My God, my God, why have you forsaken me? Are you not with me anymore? Have you left me alone in this misery? ' Even Christ became frightened. Everybody is going to become scared; it is natural. But by and by go beyond the natural -- then the real nature opens its doors. It has been good.

And that's what I mean when I say Veeresh, you disappear -- let me work through you. I am the vertical line within you. I would like to become the vertical line of all the sannyasins here. Once you allow me, the possibility is tremendous.

Good, Veeresh; this has been really good. I am happy.

[A group member said he enjoyed the group but had missed the chance to work on something which he felt to be in him and which groupleaders in this group and others had commented on, and that was a ruthlessness. Osho said he should repeat the Aum again and make use of any opportunity that might come up to work on....]

This time be more watchful, and if something happens where you become frightened, that is the exact moment to move in. go opposite the fear. Whenever you feel that something is frightening you, jump in head-long, and that will help.

Many times you miss because when for the first time an insight comes you cannot recognise it. How can you recognise it? -- you have never known it. So it is natural to miss it the first time, absolutely natural. By the time you understand it, it is gone, the moment is missed, but next time you can be more aware.

So this should be the rule: whatever frightens you, go into it. Just put aside all safety measures, securities; just gamble. The whole of life belongs to the gambler, and the whole mind has become a business man: calculating, thinking of profit and loss, never taking a risk -- and risk is needed. Life comes to those who risk, who live dangerously, almost on the verge of death.

That was the attraction in the past of being a soldier, a warrior. The attraction was not of war, but of danger -- just to move side by side with death. It gives you a crystallisation, and there comes a time when no fear remains in you.

Just imagine a point where no fear is in you. That is freedom, what Hindus call moksha -- absolute freedom. Fear is the bondage. There is no other bondage than fear.. Fear is the imprisonment. Nobody is imprisoning you... it is your own fear, and you go on hiding yourself behind the walls. You have become crippled and you cannot come out in the open. Your eyes have become blind because you have lived so much in darkness, so whenever you come against light it is too dazzling.

Whenever you come near fear, you are near the door. Fear is symbolic. It says now be aware, don't enter here; death is here. But death is the door -- to enlightenment, to all that is beautiful and true. Learn to die. That is the only way to achieve more and more abundant life. Carry your cross on your shoulders. And everybody has to carry his own cross -- don't avoid it. The more you avoid it, the unless you enter, there is no life.

Life arises only in risk, in danger. When danger is there, all around you, something in you crystallises, because that danger changes you. The danger creates a situation in which you have to become one. You cannot go on thinking; you become thoughtless.

Have you watched that when you suddenly come across a snake on the road, thinking stops? Immediately there is no thought -- the mind is vacant because the situation is so dangerous that you cannot afford to think. Thinking will take time, and the snake is there and may not wait for you... he may strike.

So you have to do something without thinking. You have to move out of no-mind. You jump -- not that you decide to jump; you jump without any decision on the part of the mind. After you have taken the jump the mind comes back and you start thinking about many things. You may forget that the jump happened out of meditation, that it was spontaneous.

Whenever there is danger, thinking stops. Thinking is a luxury. When people become too secure, they think too much -- noise of no value, much ado about nothing. This inner talk becomes a barrier on every sense -- it becomes like a dead weight. It does not allow you to see, it does not allow you to hear, it does not allow you to live, it does not allow you to love. Fear kills people before death comes. A man dies a thousand and one times before death comes. Real death is beautiful, but the death that fear projects is the ugliest thing.

So next time make this the key: whenever fear arises that means you are somewhere near the block that has to be broken; just there somewhere near the door. Knock hard and enter there. Be a fool and enter. Don't try to be clever -- be a fool and much is possible.

[A sannyasin says: Behind all my feelings I've experienced a deep 'no'. No particularly to love.... I experience love as pain and sadness.]

I understand. It has something to do with your past life. I have been watching....

In your past life you have suffered much because of love, and that no has become ingrained deep in the

unconscious. But it has to be broken, otherwise your past life will go on controlling you. No experience should be allowed to be so powerful. You have suffered, that I know. You have suffered a lot, and when one suffers much then the no becomes ingrained. We carry our experiences from one life to another -- particularly deeprooted ones. Superficial ones are lost when you die, but the deeprooted, the essential -- and love is one of the most essential -- we carry on.

It has to be broken. But it is good that you have become aware. You have come across a rock. Don't be worried, just go on hammering on it. Don't force a yes because that will be false, inauthentic. Go on hammering on the rock of no, and one day the rock will give way, and when it does then the yes, the real authentic yes, will arise. So I am not saying to pretend yes, or to say yes when it is not coming. If it is not coming, nothing to be worried about. Go on hammering on the rock.

Don't accept the no, because one cannot live in a no. You cannot eat no food, you cannot drink no water. You cannot live on no love, and you cannot live on no God. Nobody can live in no... you can only suffer and create more and more miseries. No is hell. Only yes brings heaven close... and when there arises a real yes out of your total being, nothing remains behind. In that yes you become one, and your whole energy moves upwards and says yes, yes, yes!

That is the meaning of the christian or mohammedan word 'amen'. Each prayer is to be closed with amen -- it means yes, yes, yes. But it should come out of your very guts. It should not be a mind affair, it should not be just in the thoughts. So I am not telling you to say it; I am saying to make way for it to come.

No is like a rock on the fountain... the spring is being crushed by it, and that spring is you. With no you remain crippled and paralysed.

What other group are you going to do?

[The sannyasin says: The Enlightenment Intensive.]

That's perfectly right; that will be most helpful now. That may do something to the rock. And howsoever big and strong it appears to be, it is impotent, it has no power -- because no cannot have any power. Even if it seems to have power, it is borrowed. Because no means non-entity, nothing. It is an absence of yes. It is just like darkness -- powerless. In fact it has no existence of its own.

So work hard in this camp. Almost go crazy. Sanity will not be of much help now because your whole sanity is based on the same rock of no. You will have to go completely insane. Once that rock is broken, the breakthrough achieved, you will move into a totally new dimension. For the first time you will be alive and flowing. That rock is your grave.

So make all the effort you can.... But it is good that you have become aware. It is a rare insight to come against a deeprooted rock -- because in the first place the rock tries to hide itself. It creates false climates around you. If it is a rock of no, it will create around it a false yes so everybody is deceived by it. But you have come exactly to the point where I was waiting for you to come.

I could have said this to you, but then it is pointless. I have to send you to these groups and meditations -- I can say to you without sending you, but that won't be of any help. Unless it is your experience, my saying will just be in the air -- it won't have any roots. Good, it has been good.

[A group member said she realised she was a lunatic because:... I was being given all the love I wanted, and I was giving all I could, but at the same time I was screaming my lungs out I had exactly what I wanted at that moment and I chose to be miserable.

... this evening sitting on the back steps. I was watching you... and suddenly I thought something like 'I'm really in the presence of God'.]

You are .... It has been good. And everybody is a lunatic.

The moment you understand it, you are going beyond it; then the first step towards sanity has been taken. People never realise that they are mad, and because they don't, they remain mad. Not only do they not realise it but if you say it to them they will defend themselves. They will argue and try to say it is you who is mad, not they. Once you realise that you are a lunatic, sanity has started it is already on the wing. By the very realisation that you are insane, you have dropped it.

This insight has been very very meaningful; don't lose it.

And this is also good -- that you realised that in a situation where there was love, where you were being given all that you needed and were sharing all you could, that you were crying and making yourself

miserable. Misery has nothing to do with any outer cause; it is your inner decision. If you want to remain miserable you can -- whatever the situation. And vice versa is also true. If you decide to be happy, rejoicing, celebrating, you can be, irrespective of the circumstances.

Circumstances are irrelevant -- the real thing is you, your attitude. All the love in the world can be given to you and if you decide to be miserable, you will remain miserable. And there may be nothing in the world, absolutely nothing, but one can be happy, tremendously happy for no reason at all -- because happiness and misery are your decisions.

It takes much time to realise this because it is very very comfortable for the ego to think that others are making you miserable. The ego goes on making impossible conditions, and it says that first these conditions have to be fulfilled and only then can you be happy. It says how can you be happy in such an ugly world, with such ugly people, in such an ugly situation?

Good that you could see and you could laugh. If you see yourself rightly you will laugh about yourself. It is ridiculous, simply ridiculous... what we are doing is absurd. Nobody is forcing us to do it, but we go on doing it -- and crying for help. And you can simply come out of it; it is your own game -- to become miserable, and to ask for sympathy and love and everything.

If you are happy, love will be flowing towards you... there is no need to ask. It is one of the basic laws. Just as water flows downwards, and fire flows upwards, love flows towards happiness.... happinesswards.

And this is the problem: people are miserable and love cannot flow towards them, so they make that a cause for their misery and they say we are bound to be miserable because love is not coming to us. Then they become more miserable, so even less love comes to them.

Become happy and see -- suddenly the whole world is there, available. Everybody was waiting for you to open your doors. The sun, the air, the fragrance was waiting to enter, and you were standing with closed doors. Open the doors.

[She also asks: What you said to [the previuos sannyasin] about his pain... I was wondering, as I live with him, if there is anything I can do to help break down the rock.]

You just be happy. Just be as happy as you can. Don't think about him; whether he is miserable or not is not the point. You be happy, and your happiness will help him.

You cannot help... your happiness can. You follow me? You cannot -- you will destroy -- but your happiness can. Happiness has its own ways of working -- very indirect, very subtle, feminine. When you start working it becomes aggressive, and if you start trying to help him, he will resist. He will resist not knowing, because it seems as if somebody has the upper hand, and nobody wants to be liberated by anybody else. Nobody wants to be made happy by anybody else because that seems to be a dependence, so a deep resistance comes in.

You simply don't be worried about it. That is his business. You have done nothing for his rock to be there. He has earned it through many lives, so he has to drop it. You just be happy and your happiness will give him courage. Your happiness will give him impetus and a stimulation, a challenge.

Your happiness will give him some idea of what it will be like when he says yes. That's all....

[A sannyasin said that the two days of the marathon had been very intense but that he felt everything to be very absurd. He added that he realised he was not yet liberated so needed to go through these absurd things to become free. This had been his first group.]

They are not absurd -- you are absurd. You are in your head too much, clinging to the logical -- that's why they appear absurd. They are not absurd -- and once you are liberated from your logic you will be free. The logic has to be dropped.

Enjoy! Why condemn? The moment you have taken an attitude you are broken away from the group, you are no longer part of it. Life is more than logic, love is more than logic -- and God is absolutely absurd. And you are absurd because you are in the mind too much. But it is good that you realised this. This shows something about you, not about the group.

This was your first opportunity to be mad. Anywhere else in the world it is very costly to be mad. Try two other groups. (laughter)

[The sannyasin said it was very difficult for him to drop being logical because it was not something he

had borrowed, he had worked hard for it, for many years.]

You cling to it Just give us an opportunity and we will drop it. Next time you come I will tell my people to arrange for it. Either you drop it, or we will -- but it has to be dropped!

[Another sannyasin says: My mind is so confused. I try to work out something but it is just a blank... there is nothing there.]

Don't try to work out anything. Leave it to me. For what am I here? You will not be able to come out of your confusion; you will become more confused -- so leave it to me and don't be worried.

You may be confused but I am not... the real hope is there -- that I am not confused!

[A sannyasin said she felt the group to be very powerful for her, but that now she had left that group and today had started another one, she was feeling a sense of loss; as if she had left a family.]

It is good.... One should move so fast from one family to another that one is never attached.

Buddha used to say to his disciples to never stay in a house for more than three days, because by the fourth day one starts feeling at home. Before one feels at home one should move on.

Mind always clings -- and it is good to drop this clinging. Each day is new, each moment is new, and after each moment we move in a different world, and one should be prepared so that nothing has a hold on one. The past should simply disappear... you should die continually to the past. So don't waste time. Die to Veeresh, die to Aum, forget all about it. It is gone; it is no longer there.

Otherwise, as you are now clinging to that which is no more, when Tao (the group she had started) is over you will be clinging to it. This is how the mind goes on missing.

Always remain true to the present. Remain committed to this moment -- and there is no other commitment.

One commitment is enough: commitment to this moment to herenow. When you go back to the group, immediately move with it and you will suddenly have a freedom. Because these attachments become bondages, chains -- and we are not here to create any bondages of any sort. be alert, mm?

[Another group member said she felt she was receiving more love than she could bear...]

It is, right. But your capacity to bear will increase every day. Love is always more than you can bear. If it is there, it is always more than one can bear; if it is not there, it is always less than is needed.

If it is there it is always in abundance. God is really very spendthrift, not a miser. When one flower is needed, He will bloom a thousand and one flowers. When one seed will do, He will throw millions of seeds.

Love is too much, but the emptier you become, the more love you can absorb. And this is the beauty -- that one can become so empty that one can absorb the whole of God, the whole universe... the whole.

Above All Don't Wobble

Chapter #21
Chapter title: None

5 February 1976 pm in Chuang Tzu Auditorium

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[A visitor says she is a painter.]

Very good. Things will go well with me!

Religion is the greatest art... and unless you understand religion something will be always missing in your art, something will remain incomplete, because whatsoever you do without religion, you are the doer. Once religion enters your life you are no longer the doer. then something greater than you, vaster than you, enters you, starts functioning through you. You become more and more a medium, a possessed being -- and then something of the unknown penetrates into the known.

All great works of art are religious, are bound to be religious. Anything that is great has to be religious. something of the divine, something of the sacred will be there in its climate.

Your are meditating?

[She answers: On my own.... I don't know if I'm doing it right, but I have felt painting a medium.

One time I needed a wave and I couldn't think of the right wave so I asked God for help, and a wave appeared on the door. And I had to run and get a pencil and paper because I thought it would go away. But it was still there, so I copied it down!]

Mm, good! It was a hunch but it worked! Sometimes hunches work more than reason. And particularly when a hunch comes to a woman it works better than when it comes to a man, because the feminine mind remains irrational. That is the polarity: the male mind is rational, the female mind is irrational; nearer the heart than the brain. If you can trust hunches then much is possible.

And in fact prayer should be unlearned. It should be spontaneous -- and that's why it worked. There are many people who are praying in the churches, in the temples, and nothing happens... nothing is going to happen. They can go on praying for lives together and nothing will happen, because the prayer is not spontaneous. They are managing it; it is through the mind. They are too wise, and for a prayer to function you have to be a fool, mm?

That was foolish -- you even felt awkward when you said it, that you talked to God. It was foolish, but it worked. There are things where foolishness is wisdom, and wisdom is foolishness. So continue to use that; whenever you feel a moment when it is needed, use it. The more you use it, the more it will become available. And out of these meditations your prayer will deepen. You have come in the right moment to be trapped!

Come a little closer and close your eyes. You pray inside, and if something happens in the body, allow it, whatsoever it is. If any movement comes in the body, energy starts waving in the body, or if you become like a small leaf in a strong wind, just pray and allow it.

[Osho started to write her sannyas name as she sat in front of him, her eyes closed.]

Now I am going to be with you. this will be your new name: Ma Anand Tushita. Tushita means paradise and anand means bliss.

[A sannyasin says she feels sad at the thought of leaving.]

Don't feel sad... but it's natural. Soon you will be back.

You will feel sadness but it is good; that too is part of growth. Sometimes one needs sadness too. Remaining just happy by and by becomes shallow. You need to move to the opposite polarity. The day should become the night too. And height is good but depth is also needed.

Somehow humanity has missed the beauty of sadness. It is tremendously beautiful, because the pain that it brings is a growth pain, a birth pain. So it is good to be here with me, and happy; then to go and be a little sad. Then you will come again with more possibility to grow.

It is going to be just like a little fast, mm? The fast helps the hunger to come back. If you are here with me too long, by and by there is every possibility that you will start forgetting me, because that which is too close, that which is too obvious, is forgotten. That's how we have forgotten ourselves -- we are so close to

ourselves, and a little distance is needed.

I know you will be sad, but accept that sadness and be grateful. That too is good. Go with total acceptance of whatsoever is. Say yes to everything, whatsoever happens, and then each moment brings infinite possibilities for growth.

And I am coming with you. You will just have to learn how to feel me when I am not physically close; that's a learning. Once you know the knack of it, it is very simple. And you can feel even closer than when you are physically near me, because when the hunger is deep and you miss me, the urge is greater. When the urge becomes intense, the distance, the physical distance disappears, and the distance in time also disappears.

People who still love Jesus become contemporaries of him, and he of them -- after two thousand years. People who love Buddha suddenly can move into a different world; suddenly they are walking with him after twenty-five centuries -- they can be with him.

But very great intensity is needed, mm? So if you are really intense -- and the intensity will come the more you will be there, far away -- when you really feel the urge to be near mc, keep this box hl your hand this way, (Osho places the small wooden box in his left hand with the right one covering it) as if you are protecting something tremendously valuable, delicate, fragile. . . a flower. Then close your eyes and just remember me. Just remember as I am sitting here, just the same way. And immediately the whole climate will change. Either I will have to be there, or you will be here, but the climate will change. Good.
And go happily....

[A sannyasin says: I'm beginning to realise that I've been here a long time, but I've never really let myself get close to you, or to feel you.]

Mm, you keep far away. You hold yourself too much, and it is time now to relax and come close... because it is a sheer wastage. We miss much unnecessarily. It is just that the ego goes on insisting to keep away, because if you can keep yourself away, because if you can keep yourself away, the ego can remain. The fear is that if you come closer, the closer you come to me, the further away you will be from your ego -- and you have to choose....

Now you cannot stay away! One has to decide one day that now the moment has come.

[A sannyasin says: I've just been hiding myself all my life... I don't want to hide.]

Once you decide not to hide yourself, all the skies are available. People live in dark holes because of their own stupid decisions -- and then they cannot celebrate life.

Fear cannot celebrate, and it is fear that is trying to hide. Once the fear is dropped everything becomes possible, because fear dropped, you attain to freedom. Freedom is the quality of God, the quality of a man who has tasted of God, and fear is the quality of a man who has not yet tasted of God. These are the only dimensions -- fear and freedom. Either you move in fear or you move in freedom.
Good! Come out of your hole!

[An Encounter group member says she is full of anger. The group leader said she had had many opportunities to throw her anger but had not used them.]

You are missing opportunities... in this group too, you are keeping yourself a little away. Get involved.

Be angry -- there is nothing wrong in it. You have some condemnation of anger. Accept it, and not only that, enjoy it. (she looks a little dubious) Yes, enjoy it!

Anger is beautiful if one enjoys it... it is a sort of cleansing inside. So be totally angry these remaining two days. Go completely mad and be angry. Don't be afraid. These people are here and they bring the opportunity to be whatsoever you are. If angry, then be angry.

When anger disappears then love will arise. Mm? But you still look a little hesitant about accepting and enjoying anger....

[To the groupleader] Help her to go deeper into anger... force her, really. Language may be one of the causes....

[Her translator says that she speaks German as well as french.]

French is the language of love. German is perfect for being angry!

[Another group member says: I experienced a lot of anger. I had been ashamed of it before.]

Never be ashamed of anything, because then the mind tends to suppress it. Whatsoever we are ashamed of and don't want anybody to know, we go on hiding inside, in the unconscious. It moves deeper into your being, circulates in your blood, goes on manipulating you from backstage.

So if you want to repress, repress something beautiful. Never repress something you are ashamed of, because whatsoever you repress goes deep and whatsoever you express will evaporate into the sky. So whatsoever you are ashamed of, express so you are finished with it. Whatsoever is beautiful keep as a treasure inside, so it goes on influencing your life. But we do just the opposite.

Whatsoever is beautiful we go on expressing -- in fact too much; we express more than is there. You go on saying, 'I love, I love, I love,' and you may not even mean it much. You go on suppressing anger, hatred, jealousy, possessiveness, and by and by you find that you have become all that you have suppressed, and then deep guilt arises.

These groups just bring you to face your reality. Use that opportunity and change your old patterns and attitudes.

There is nothing to be ashamed of; everything is perfect as it is. There cannot be any more perfect a world than this. Right now, this moment is the climax of the whole existence, the very matrix on which everything revolves. Nothing can be more perfect, so simply relax and enjoy. Once you learn how to accept everything, you have transcended. then nothing disturbs, in fact nothing corrupts you then. You always remain like a lotus flower -- in the water but untouched by it. You live in the world, but the world never lives in you. So just accept whatsoever is there; bring it out.

Open your doors to the sun and the air and the sky... never close them. Then new fresh air is always passing you, new sunrays are always passing you. Allow the traffic of existence to pass through you. Never be a closed road, otherwise only death and dirt gathers.

Just drop all notions of shame, and never judge anything. Never judge anything. Anger comes -- what can you do? Let it be there. While it is there be totally in it, and suddenly you will realise that if you are totally in it even anger becomes beautiful. Whatsoever is of the total becomes beautiful. The partial is ugly, the total is beautiful. Let that be the definition: the total is good, the partial is bad. God is total, devil is partial.

So whatsoever is you, be total in it, and just your being total will transform the very quality of it. This is the alchemy of transformation, of inner transformation. Accept and move with the moment. If you really move there will be no hangover. If you really go into anger you finish with it, because when you go into it totally it is finished. And then you are out of it, completely out of it, uncorrupted by it.

Watch a small child who is not yet corrupted by the society. When he is angry, he is really angry; he explodes. A tiny child, but he becomes so powerful -- as if he will destroy the whole world. He becomes red, hot-red, as if he is on fire. Just watch the child, how beautiful he is -- so alive. And next moment he is playing and laughing -- the anger is no more there. You cannot even believe that he was angry just a moment before. You cannot even suspect -- this child, and angry? So loving, so flower-like -- and just a moment before he was a flame!

This is the way to live life. One day suddenly you have been repressing, it just never occurred. You are, so totally, that there is never any hangover left from any moment. You are always fresh and young, and the past is not like a load on you. You are not tired, frustrated by the past. This is what is meant by dying every moment to the past and being born anew... a rebirth, a resurrection every moment.

This is what I call a spiritual life. A spiritual life is not a life of discipline. It is a life of spontaneity. Of course spontaneity has its own inner discipline, but to call it discipline is not good. It has its own order, but to use the word order is not good because the word is misused too much. Good.

[another group member says: I feel like I just want to be in the group -- and not do anything.

The group leader comments: He has come a couple of times to the middle but hasn't worked. Things seemed to have changed in him, but he hasn't actually taken the decision to work.]

(to the group member) You follow your inner feelings.

(to the group leader) Allow him to follow. If he feels like not doing anything, perfectly good.

(to the group member) Then that is your way. If you feel like not doing anything, then just be. But if you feel any moment that you would like to do again, don't make it a bondage that you have said you don't want to do anything.

Move with the moment. If one moment you don't feel like doing anything, wait, just be. If next moment you feel like doing, do. Just feel and float and don't create any problem out of it; it is perfectly good.

You don't have much to throw out, so don't feel depressed because you are not doing anything. Just feel happy. This is the goal of all doing -- that everybody comes to the point of being, just being. Perfectly good, be happy about it. This is a possibility that when the whole group is doing something, a person who does not feel like doing anything may start feeling a little strange, out of line, not moving with the group, not flowing with the group. But don't be worried.

There are two situations in which a person falls out of the group he may be suppressing something and he will not allow it because he has much investment in his suppressions -- the habit has gone too deep and he has become almost incapable of relaxing; that is ninety-nine percent. One percent is the possibility that you don't have anything to throw out -- and I see that is the case with you.

The group has to follow the rule for the ninety-nine; it has no rule for the one percent. That one percent is exceptional; rarely it happens. So don't be worried -- and don't force anything, otherwise it will be a repression in the other direction. You may not feel like doing anything but you go on doing because everybody else is, and the whole climate is of doing, and people are doing fantastic things -- and you are simply sitting there. The mind tends to say, 'Do something. Why are you sitting there? You look like a fool!'

Be a fool and follow the inner voice. Ninety-nine percent of the time the inner voice is not there -- just the tricky mind -- but that is not the case with you.

[Another group member says: There have been a lot of tears.]

That's very good. People have almost lost the dimension of tears. They allow tears only when they are very much in deep pam or suffering. They have forgotten that tears can also be of happiness, tremendous delight, of celebration.

Tears have nothing to do with suffering or happiness. Tears have something to do with anything that is too much inside and wants to overflow. It may be happiness, it may be unhappiness. anything that is too intensely there, unbearably there, overflows; the cup is too full. The tears come out of too muchness. So enjoy them.

The whole world has to learn again the beauty of crying and weeping and tears, because if you cannot celebrate through tears it means you never overflow with happiness. It means you only overflow when you suffer, when you are in deep pain. The logic is simple. It means that you have lost the dimension of happiness -- being so happy that you come to a point where the cup is overflowing.

Very good. Allow it and enjoy it.

[Another group member says: I feel so much confused. The group seems to have broken my whole life into little pieces.]

Very good. They have done well! But they have not done it yet completely, otherwise you would not have been confused. Still a few walls are standing, a few rooms are still intact; the building has not yet been demolished completely. Once demolished, all confusion disappears.

This has to be understood: that you can be, that you can be recreated only one way, and that is that you are first destroyed completely. I don't believe in renovation. First you have to be killed.

... I am almost a butcher. (smiling)

[The group member continues: I seem to have gone through so much pain in this group. I cried for the first time in seven years.]

The pain was there... you were hiding it. They cannot create pain, they can only bring it out.

It is just like the pus is inside the body and they force it out. It is painful, but they cannot create it; it is there inside the wound. You go on believing that there is no wound but the wound is there, and whether you believe it or not the wound is there and goes on destroying you inside; it goes on creating poison. The pus

has to be brought out. It is almost a surgery, painful....

[The group member asks about his relationship: we did the group together, and have been together for over a year -- seems to have fallen entirely apart.]

Let it fall. A new start will be there. Just wait, and don't be afraid, because once you become afraid and you cling, you will remain the old.

If it has worth, it is going to be there; you will renew it and it will be a new lease of life. If it has no worth, only then it will disappear. So in fact there is no problem to be worried about.

If something has worth, it comes through all fire, all destruction, all chaos. And whenever something passes through chaos and fire, all that is rubbish is burned. Only the real gold comes out.

Just finish the group. It has to be done. Nobody wants to do it -- it is such a thankless job -- but it has to be done. Once you allow it completely, once your parts are separated and you are unstructured, then the rest is very simple. But right now I can understand -- your confusion is natural. You cannot see any future, and your whole past is destroyed.

[The group member adds: I want to surrender so much....]

It is not a question of wanting, because if you want, the surrender will be your surrender... you will not be surrendered in it. It will be your decision. Surrender is going to happen. Just don't escape, that's all. You just face whatsoever is happening, that's all.

The surrender is going to happen... it is on the way. You cannot see the future -- I can see the future -- and you can only see the destroyed past. I can see -- it is coming closer every moment. You will be surrendered.

Above All Don't Wobble

Chapter #22
Chapter title: None

6 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602065
ShortTitle: WOBBLE22
Audio: No
Video: No

[A sannyasin recently returned said that he didn't feel Osho in the West but as soon as he arrived in India he felt Osho's presence.]

That too, is possible. It depends on the personality. It may be so with you.

There are two types of persons: one person -- who is never in the present -- is the common type. When this type is here they tend to forget me, and when they go away they start thinking about me, because then I am no more present, at least physically. Then they start thinking about me, they start desiring, and they would like to be hear and near me. When they come here they start thinking about their home, the comforts, and a thousand and one things.

This is the majority. It is not very good; there is nothing about it to be appreciated.

But when a person is here and feels me and forgets everything else, it is natural that when he goes away

he will forget me....

There is nothing wrong in it. One should be wherever one is and to think about me will be missing the moment there, and my whole teaching is to remain true to the moment. Never move away from it -- neither to the past, nor to the future.

So this is good. When you are here, be here, when you are there, be there. This is how you are following me. This is what my whole effort is to prepare you for. So don't get worried... rather feel happy and blessed.

Amris means god of immortality -- god of immortality and bliss. These are the two things to be known: bliss and immortality, and they are connected together.

You cannot know bliss unless you come to know what deathlessness is. With death, one remains in misery. Once you realise the deathless in you then suddenly there is an explosion of bliss.

Abheepsa means a very intense desire, a tremendously intense desire... so intense that only the desire remains and you are lost in it. And anand means bliss. A tremendous desire for bliss.

Desire can have two forms: you can desire something but you remain away from the desire. You can drop the desire or you can fulfill it, but you are separate. If it is not fulfilled you will feel frustrated, but when you are separate, the desire is just accidental to you.

Abheepsa means when the desire has become your very soul. You cannot drop it, because if you do, you are dropped in it. When it becomes so existential that there is no separation between you and the desire, then desire has tremendous beauty. Then it takes a new dimension... moves into the timeless.

This is going to be your sadhana. Become such an intense desire that the very fire of the desire burns you completely and nothing is left. Right? Good!

[A sannyasin returned from the West says: Many changes in the last year, very many. A lot of anger has come up. . . I'm never quiet inside. There is still some anger that I don't understand yet.

Something says to be quiet, to shut up. I have a hard time listening to that voice inside saying be quiet -- I'm afraid of it.]

It has been good. Just don't repress the anger anymore. Whatsoever is left has to be brought out, because that is the only way to be really quiet.

You can forcibly still yourself but the stillness is and sooner or later it will be disturbed because just underneath it the anger is boiling and waiting for its moment and the opportunity. Then one goes on sitting on a volcano. Everything seems quiet when the volcano not erupting, is not active, but it is preparing inside.

Some anger has come out, some is still there -- and the anger that has come out was superficial. Throw the anger that needs to come out is deeper -- that's why it is difficult to understand it. One part of the anger is understandable because it is related to people, to situations. You can understand why you are angry; the why is clear.

But when this layer, this superficial layer of anger is thrown away, then suddenly you come on a source of anger that is not related to the outside at all, which is simply part of you. Nobody has insulted you, in fact there is no excuse to be angry -- and then it is there. It becomes very difficult to understand because you cannot throw the responsibility on anybody else. Now it is something that is within you, that belongs to you.

We have been taught that anger comes only in a certain tense situation. That's not true. We are born with anger, it is part of us. In certain situations it comes up, in certain other situations it is inactive, but it is there. So one first has to throw the anger that is related, and then one comes on the deeper source of anger that is unrelated to anybody else -- that you are born with. It is unaddressed, and that's the trouble in understanding it.

But there is no need to understand it. Just throw it, not on anybody, but on a pillow, on the sky, on God, on me. Just throwing is the point. And because it is unrelated it has to be absurd. You don't know where to throw it, how to throw it, on whom to pour it. If you pour it on someone you will feel very guilty, because the other has not deserved it at all. That's the mystery of it, and it makes one feel very disturbed.

This is going to happen with every emotion. There is a part of love that is related to someone. Then if you go deeper, one day you will come to the source of love which iS unaddressed. It is not moving towards anybody... it is simply there, there inside. And the same is true of everything you feel. Everything has two sides.

One, the unconscious, the deeper side, is simply with you, and the superficial is the functioning of this

deeper layer in relationship. People who remain superficial always completely forget their own inner treasures. When you throw out the inner anger, you come face to face with inner love, inner compassion. The rubbish has to be thrown out so that you can come to the purest gold within you.

So make it a point -- don't try to understand it. That is one of the basic problems facing the whole West, the modern mind: we try to understand everything... and life is basically a mystery. You can live it, but you cannot understand it. And if you insist that you have to understand, then you will remain superficial. Intellect goes only on the surface, only to a certain extent, then it cannot go deeper. The depth is not the dimension of the intellect; length is the dimension of the intellect. So if you want to know details, the intellect can give you many and many and many, but it cannot move in any depth; it cannot dig any fact in the dimension of depth, vertically. So forget about it. There is no need to understand.

Anger is there; that's enough to know. And it has to be thrown out, because if anger remains in you, you will never feel quiet and still... it will go on burning like a fire inside. It will go on finding excuses outside, and if you don't throw it without any excuse, you will throw it with some excuse -- and then the trouble is more complicated.

You throw it on the wife, the children, the friend, somebody. Then you are creating more complexities for yourself because you have missed the point. So this is a good insight. Use it now.

[A sannyasin says: The idea of self-realisation has occurred to my mind, and I keep watching myself. I watch my action, the motive behind my action, and very often it disturbs me.

Sometimes I feel I am abnormal... it's preoccupying my mind, and I don't like it. Whatsoever I do, I try to analyse the motive behind it, and I look at the past very often.]

Groups will be very helpful. And in this camp, rather than being aware, watching, try to be absorbed. Later on I will tell you how to be aware.

You have taken a wrong route. Awareness is not wrong, but what you think is awareness is not -- you are thinking. It is not awareness, because in awareness there is no question of analysing. Analysis is thinking, and when you analyse you automatically judge -- this is good, this is bad, this is normal, that is abnormal. When you go on judging, the head becomes more and more heavy, and then when you want to get rid of it you cannot, because on the whole you want to be self-realised. Nothing is wrong in the search for self-realisation, but you have taken some wrong notions about awareness, so first you drop it. I will give you something else to do first, and then I will bring you back, once the slate has been cleaned.

In this camp when you do meditations get completely lost, drunk. Don't watch -- be as if you are not there. When you are dancing, dance as if you are not there. Dance so madly and be so completely absorbed in it that the dancer disappears and there is no watcher, no division. It will take a little time because you have been doing this too much -- analysing and thinking and judging and condemning. But it will come.

[The sannyasin adds: I have one more request Can I ask you to find me a partner?

You cannot find? Just wait a little. First something has to be done to you, otherwise the partner will be in trouble! First meditation should be settled, and then love, otherwise love brings so many problems.

One should be happy alone, then only, love is good. If you are not happy alone then love is not going to help. You will destroy love itself.

[The sannyasin answers: I am happy sometimes.]

So catch the quality of those moments -- what is happening that you are happy -- and then let it happen more and more. You will find those moments will be of non-thinking, non-analysing, no judgement, no condemnation -- then one is happy.

With your mind you will start analysing the girl. You will become a psychoanalyst, and the poor girl will suffer. (chuckling a little) Wait a little.

And use continuously orange (he was dressed in an orange shirt and brown jeans). Drop this everything else!

[A sannyasin says: I thought I'd created a beautiful life for my children to be happy, but my son throws tantrums and says he wants to go home. (to England)

I don't know if the children are happy. Perhaps I'm forcing them to be, and that's absurd.]

It is always better to listen to their feelings rather than to your ideas of happiness, because nobody can decide for anybody else what is going to be happiness. Sometimes it is very difficult for a mother because she has her notions of what happiness is. The children may not be happy according to you -- you will make them unhappy, and then you will be unhappy.

Love them, but don't force any pattern of happiness on them. Leave them free to find their own happiness and they will always be grateful to you.

[She asks: But is what they say what they mean?]

Children are not so deceptive -- you can be more deceptive. They almost always say what they mean, but we can be more complex and we think that they don't mean what they say. Then we force them to do whatsoever we want, and we go on thinking and believing that that's what they mean.

Children are very transparent, not cunning -- that's why they are still children. They will become cunning by and by, but before they do become cunning, let them be a little happy and free.

I understand your difficulty -- but that is not the point. If you are really concerned with their happiness then forget your ideas of happiness -- this is clear-cut. Each parent is doing this nonsense to children, and they are never forgiven. I have almost never come across people who have forgiven their parents; rarely, very rarely. It becomes such a hard struggle later on -- to respect is impossible, and even to forgive is not possible. That doesn't mean that the parents were not concerned; they were too concerned. They were trying to force happiness on them -- but according to them.

If you are put in what is heaven to somebody else, it will be hell for you. And if you go into hell as your own choice, you will feel it to be like heaven, because heaven belongs to your freedom. It is not a question of where you are; it is a question of whether you have chosen it.

So remember this. You may feel sad -- that is part of love. You may even suffer sending them back, but if the children want to go back, let them.

[She answers: I don't know if I should go back with them.]

That is for you to decide. If the children want to go, let them. If you want to go there, you can go. If you want to be here, you can be here -- your happiness is not the problem.

But for them, don't you decide. You can follow them if you want, but don't force them to follow you. They are not forcing you -- so you are free. At least they are more non-violent. You can go if you want to, but if you are going just to follow them, to be possessive and to try to force there also your ideas of happiness on them, then I would say it is better let them go and you be here.

The world will be totally different if mothers can become a little more understanding. They are not, and nobody can tell them because they are so loving -- that's the trouble. Behind love, so much that is not love goes on hiding. Love becomes a shelter for many things that are not love at all.

So if you want to go, go. But remember you are going because you will feel happy there. Don't say that you are going to make the children happy there.

Nobody can make anybody happy, nobody. At the most you can make people unhappy. If you succeed, you will make them unhappy, and when they are unhappy, you will be unhappy. So allow them to grow in freedom. Of course it is risky, but what can be done?

Life is a risk, but every growth is possible in danger and risk. Don't protect them too much or they will become hot-house plants -- almost useless: Let them be wild. Let them struggle in life, let them grow on their own, and they will always be grateful to you. And you will always be happy because later on you will see an aliveness in them.

With their children they will be happy, because they will not repeat a pattern in their lives. A few parents are needed to change the whole world. But it is difficult -- you follow the pattern that your parents have forced on you. This is the problem that we can't see at all: you cannot tolerate your mother, but you are following the same pattern. Your mother must have been very loving and she must have done whatsoever she could. She must have been thinking that she is creating a happy life for you -- she still goes on thinking that she is trying to make a happy life for you.

You think she is creating an unhappy life for you; that's your idea, not hers. But don't repeat it, or your

children won't be able to tolerate you. It is hard, I understand... but be a little more aware. If you feel like going, it is for your happiness; or if you remain here, it is for your happiness. Otherwise you will not be able to forgive them, and for your whole life you will be saying that you wanted to be in India but because of them you are here. That becomes heavy.

Always remember, never try to be unselfish, and never try to show that you are unselfish. That is one of the dangerous cancer-like diseases. Unselfishness kills people -- it is poison. Just remain true to your own happiness and you will be helping everybody.

So I don't see any confusion there; it is very clear. But I am not saying to do this, and whatsoever I say is only a suggestion. It is not a prescription and you are not to follow it, because then I become the authority and I start forcing my ideas of happiness on you, and it goes on and on and on.

These are just my suggestions. If you feel -- and you have to feel -- do them. Do them because you feel they are right, not because I have said them. But if you continue in confusion, the children by and by will feel that they are creating trouble for you so it is better to accept and see whatsoever you want to do. These become very subtle methods of coercion. These are very violent methods, so drop them and just decide something.

If you cannot decide, consult the I Ching!

[A seeker from London said that through the meditations and groups he had done in London, he felt his mind to be freer, but his feelings were still blocked. He says he does not feel to take sannyas now, but maybe after the groups...]

It is going to help. Rather than waiting for the feeling to come, take sannyas and the feeling will follow; that too, happens. Immediately you will feel a change.

You are no longer an outsider. It is a great change. You become an insider, part of my family. And the whole energy of other sannyasins will be totally different, and things will happen faster. Otherwise you remain an outsider, a visitor, and a subtle barrier continues to exist. Even in the groups it will be there; in meditations it will be there. Nobody wants it to be there, but it is natural.

So once you are in orange and a sannyasin, things change, things move faster. The very gesture of taking sannyas breaks something in you... something melts. it is a gesture of trust. You trust me more and I can work deeper and easily.

So I think you take the jump.

[The visitor answers: There is something inside me which tells me not to.]

Then listen to your inside -- but it is the same inside which is creating the block. But then, listen to it.

Whenever you feel, you can come, but then I will decide whether I will give it to you or not, remember that. Because if something inside me (a chuckle) says no... mm?

Wait, we will see.

[A sannyasin said she was still hoping her man would come to visit her from Germany, but it had been many months now since he said he would come....]

Why not find a sannyasin here?...

It will be better. It will not be the same, that I know, but my sannyasins are better people always! Make a try. If you don't, then I will fix somebody -- and then you will be in trouble, mm!

So first you try... and do it quickly. Once I fix, there is no way to get out of it. (laughter from the group) You just try. How many days would you like? (more laughter)...

That's perfectly good... two weeks you try. Fifteenth day, I fix. There is nothing to worry about... so many people, such a great world -- why go on clinging to one person?

Always be true to love... don't be too much worried with persons.

[Osho sent a message to a sannyasin to return to England to run the country centre, but he doesn't want to leave here. He says: Why me?]

Somebody has to go there because the country centre is really a lovely place. Have you seen the

pictures? Somebody has to be there and take charge. More and more people will be coming for groups and camps and everything, so it will be an ashram. Someone has to be there permanently, and I was thinking you would be perfectly good there.

If you don't want to go there is no point, because if you don't want to it will not be good. Then I will find somebody else.

[The sannyasin says: I was feeling rejected, that you were sending me away.]

No no. You have been selected, not rejected. (much laughter from the group) And they will give you a farewell party when you leave!

It is not rejection at all, not at all. So if you don't want to leave then I will have to select somebody else. And it is a selection because it is going to be a big place soon -- forty rooms with many people staying there permanently too. It has big grounds and is just sixty miles away from London.

It is going to become a great centre, so you just think about it. And be unburdened. If you feel like it, you go, otherwise....

Above All Don't Wobble

Chapter #23
Chapter title: None

7 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602075
ShortTitle: WOBBLE23
Audio: No
Video: No

[A sannyasin returned to darshan after having over-eaten consciously for seven days as Osho had suggested, as she was concerned that she was stuffing herself. She says: Well I'm not interested in food anymore!]

Good. That's how the mind works: if you want not to eat, then the desire arises to eat too much. If you suppress something, then you create a problem. If you say no to the mind, then the mind resists and rebels. So whenever you see that there is some problem, the best way is to go with it, not to fight it.

If you feel you are eating too much, then eat as much as you can, go beyond the limit. If sex is the problem, then move into it as much as you can, simply get exhausted.

Fighting creates attraction and anything that becomes a sin becomes immediately very pleasurable. Many things that are thought to be very pleasant are not pleasant, but because society has condemned them, they have gathered a glamour around them. This is where the whole humanity has been missing for so long.

All the religions of the world have tried to fight against sex, and they have created a very sexual, pervertedly sexual world. Except for Tantra they all missed... only Tantra found the key. It allowed sex, and it not only allowed it, it insisted for sex. It not only insisted, it makes sex the very door, the very path.

Suddenly, moving with the desire and going beyond it, a repulsion arises and you start seeing the foolishness of it. It is not the mind that says it is foolish; that won't help. It is the existential realisation. From your very being you realise that it is foolish, and then there is no need to make any effort, it imply drops. the very realisation becomes the transformation.

Seven days ago you were saying that it is difficult, impossible, and you were obsessed with food. I told you to eat as much as you can, and just within seven days you say you don't want to eat, that there is no

liking, the desire has disappeared. So remember this for any other problem: go to the rock-bottom of it -- and there is a change.

[The sannyasin adds: One thing that I realised... why I was stuffing myself was not sex, but an overwhelming loneliness that comes over me every now and then on a physical, material level.

I have plenty of friends and love and affection, but I don't know what to do with it, to feel it more....]

Feel it more, and not only feel it, delight in it. These are just wrong notions. People think that when they are lonely they have to be sad. This is just a wrong association, a wrong interpretation... because all that is beautiful has happened always in loneliness; nothing has happened in a crowd. Nothing of the beyond has happened except when one is in absolute solitude, lonely.

But the extrovert mind has created conditioning all around which has become very ingrained -- that when you are lonely you feel bad. Move, meet people, because all happiness is with people. That's not true. The happiness that is with people is very superficial, and the happiness that happens when you are alone is tremendously deep. So delight in it. Just the very word 'lonely' creates a certain sadness in you. Don't call it lonely, call it aloneness; call it solitude, don't call it isolation. Wrong names can create trouble. Call it a meditative state... it is.

And when it happens, enjoy it. Sing something, dance something, or just sit silently facing the wall and waiting for something to happen. Make it an awaiting, and soon you will come to know a different quality. It is not sadness at all. Once you have tasted from the very depth of aloneness, all relationship is superficial. Even love cannot go so deep as aloneness goes, because even in love the other is present, and the very presence of the other keeps you closer to the circumference, to the periphery.

When there is nobody, not even a thought of anybody and you are really alone, you start sinking, you drown into yourself. Don't be afraid. In the beginning that drowning will look like death and a gloom will surround you, a sadness will surround you, because you have always known happiness with people, in relationships.

Just wait a little. Let the sinking go deeper, and you will see a silence arising and a stillness which has a dance to it... an unmoving movement inside. Nothing moves, and still everything is tremendously speedy... empty, yet full. Paradoxes meet and contradictions dissolve.

So for one month you delight in it, and just wait for something to happen. Sit silent, relaxed, yet tense because you are waiting, something is going to descend on you. And I am going to do something.

Bodhidharma sat for nine years just facing the wall, doing nothing -- just sitting for nine years. The tradition has it that his legs withered away. To me that is symbolic. It simply means that all movements withered away because all motivation withered away. He was not going anywhere. There was no desire to move, no goal to achieve -- and he achieved the Greatest that is possible. He is one of the rarest souls that has ever walked on earth. And just sitting before a wall he achieved everything; not doing anything, no technique, no method, nothing. This was the only technique.

So whenever you sit, just sit facing the wall. The wall is very beautiful, mm? There is no way to move anywhere you look and there is the wall. There is nowhere to go. Don't even put a picture there; just have a plain wall. When there is nothing to see, by and by your interest in seeing disappears. By just facing a plain wall, inside you a parallel emptiness and plainness arises. Parallel to the wall another wall arises -- of no-thought.

Remain open and delight. Smile, sometimes hum a tune or sway. Sometimes you can dance -- but go on facing the wall; let it be your object of meditation.

I don't see that there is any problem. One has to come to terms with one's loneliness one day or another. Once you face it, loneliness changes its colour, its quality; its taste becomes totally different. It becomes aloneness. Then it is not isolation; it is solitude. Isolation has misery in it; solitude has an expanse of blissfulness.

If this desire arises to eat again, immediately stuff as much as you can. Don't wait until tomorrow, immediately stuff. That may be just part of your feeling of loneliness. Whenever one feels empty and lonely, one wants to stuff oneself with anything, because whenever you feel empty, the stomach is the only place emptiness is felt. So one misinterprets it; one feels as if one is hungry when one is not. By stuffing the stomach, that emptiness is not going to disappear -- that's why you go on stuffing. You go on stuffing but you never feel satisfied.

So go on stuffing; there is nothing wrong in it. Stuff so much that it becomes almost nauseous. Let that

stuffing be associated with nausea, then there is a natural repulsion. It is going to disappear....

[Osho has said before that over-eating can also be a side-effect of meditating. Through meditating, much that has accumulated is thrown out, leaving a sensation of emptiness. As Osho said to her, the emptiness is experienced in the stomach, and there is a desire to fill that space. Over-eating is perhaps the commonest way of doing this. Some female sannyasins discover a desire to become pregnant which can also be attributed to the need to fill the emptiness that arises through meditation.]

Above All Don't Wobble

Chapter #24
Chapter title: None

8 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602085
ShortTitle: WOBBLE24
Audio: No
Video: No

[A sannyasin sings a love song in French to Osho. She has brought a translator with her.]

When one talks about love, there is no need to translate it.

... A few things can be understood without knowing the language, and those are the same few things that cannot be translated.

That's why poetry is impossible to translate, and a song still more difficult, because the words can be translated but not the rhythm. The mind can be translated but not the heart. The heart has only one language; it is neither French nor English. The language of the heart is the language of existence...

[To a sannyasin who is pregnant]

How is the child growing inside?
... You have started feeling him?

[She answers: Yes, I can definitely feel him.]

Sometimes just lie and put it (one of Osho's boxes) where you feel the child, and just relax so I can start working on the child, mm?

[She asks: Are there any groups I can do while I'm pregnant, or any meditations?]

Group therapies won't do. Do you like Humming? (the Nadabrahma meditation) You can do that -- with the group and at home. Anything like humming, singing... if you feel, a little dancing. You can join the music group in the ashram. Anything concerned with music will be good, because any therapy will be too hard for the child. Something soft -- these therapies are hardware; something soft is needed and all these meditations are hard.
If more people get pregnant I will have to develop some soft methods.

[A sannyasin says: I'm grateful for the exercises. First the Devavani which was helpful to get energy,

and then crossing the eyes. It was very helpful for me to come out of the mind....
There were experiences with drugs... is it good to continue?]

It is better not to use drugs because sometimes they can give you certain experiences, and that's the problem. They can give certain experiences, but once you have them this way, it is very difficult to reach them naturally -- without drugs -- and to have an experience is not the basic thing; to grow through it is the basic thing.

You can have an experience through the drug, but you don't grow. The experience comes to you; you don't go to the experience. It is just like a beautiful dream. It is good, there is nothing wrong in it, but the wrong in it is that by and by you think that this is the real thing; then you miss something.

It is as if you have seen the Himalayas in a vision -- beautiful as far as it goes, but it goes not very far. You remain the same. By and by if the vision becomes your reality, you are losing something because you will become addicted to it No, it is better to go to the Himalayas. It is hard; it is a long journey. Drugs make it too short. They are almost violent; they force something premature. The experience through drugs is almost abortive, mm? It is an abortion; they force... so it is better not to. It is better to go the long way because only through struggle you grow. An integration arises in you... you become crystallised.

That's the real thing -- experience is irrelevant. The real thing is growth. Always remember that my whole emphasis is on growth, not on experiences. Experiences can be had through many ways. You can have them through drugs; you can have them simply through shaktipat -- through somebody else's power you can have them but that's not good.

And to ask for experiences means you are still in the mind. The mind is always asking for more and more experiences, more new experiences; it is infatuated with experiences -- and we have to go beyond the mind.

So the real spiritual dimension is not the dimension of experience. In fact there is nothing to experience. Only you -- not even you, just pure consciousness with no limit, with no object to it... just pure subjectivity, just being. Not that you experience beautiful things; you are beautiful but you don't experience beautiful things. You are tremendously beautiful but nothing happens. All around is tremendous emptiness. Spirituality has nothing to do with experiences; that's why drugs can never be spiritual. If you understand the point then no technique is spiritual, because all techniques will give you experiences.

[The sannyasin asks: The pyramid too?]

Everything -- good on the way, better than drugs, but finally one has to remember that everything has to be dropped so you remain in your total purity. Even a spiritual experience corrupts; it is a disturbance. Something happens and the duality arises. When something happens that you like, the desire to have it more arises. When something happens that makes you feel beautiful, the fear that you may lose it arises, so all corruption comes in -- greed, fear. With the experience, everything of the mind comes back... again you are trapped.

My whole effort here is to take you beyond -- beyond the experience -- because only then are you beyond the mind, and there is silence. When there is no experience there is silence. When there is no bliss then there is bliss. Because bliss is not an experience; you don't feel that you are blissful. If you feel, it is just happiness. It will go, will wither away, and you will be left in pitchdark.

So good, continue, but by and by we have to drop all. First drop drugs, mm? Then I will help you to drop methods. And one day this should be the goal -- that everything has been dropped. You are alone in your house -- with no furniture, with no experiences -- and then you experience the ultimate. It is not an experience, that is just a way of saying. But good... it has been good.

[An Italian sannyasin said through an interpreter that she had been experiencing a difficult few months in Italy, though now she was feeling a little better.

She said that she felt at some stage she had lost contact with herself: she didn't know who she was, where she was, and didn't feel that she was authentic with people. She had lost enthusiasm for life, had felt fear and sadness too.

Osho said he didn't feel there was any problem that she was in fact better off than she had been when last in Poona. She agreed saying that she was feeling that something of significance was happening to her.]

Something is centring, something is getting rooted, and when it happens one becomes a little indifferent to things because the energy starts moving inwards; it cannot move outwards.

When it happens one loses one's identity, one is not aware of who one is; there is a confusion. Because a new identity is going to arise, the old will drop. You are just in the middle of the process. So it is good -- you should be happy about it.

[Osho suggested that she do some groups and that in the camp she should do only those meditations she felt like ....]

If you force anything then your centring will be disturbed. Simply move spontaneously: if you feel like doing, do; then it will be helpful to the centring. If you don't feel like doing, don't.

[A sannyasin says: I thought I had many questions to ask you, but now all questions have gone.]

Mm, that's my trick -- otherwise I will be in difficulty. Whenever you come I play a trick and all the questions disappear. (chuckling) Yes, I have to do, otherwise, just see -- so many people, and thousands of questions!

[Another sannyasin says: I want a wife. I want to be loved -- in a physical way.

I mean, I feel spiritual love I feel love with everyone, but I want this.... but I'm also very particular, you know!]

I can give you a really dangerous wife!...

Then you will be very happy being alone! You need some experience of misery -- that seems the whole thing. Otherwise you are going so well -- why be worried?

It happens, whenever you are going well the mind goes on creating some trouble or other. You don't need... And any woman will create trouble for you. But if you want to go through it, you come back! This time you think about it -- just thinking will be enough. Just think of the misery a woman can give. (chuckling)

[the sannyasin answers: I had a marriage once and it was fun.]

Now you think it is fun, because people have very short memories about marriage. One tends to forget these things. Relive your marriage experience. Rethink about your friends who are married and are suffering, (laughter from the group) and then come back -- then it is up to you!

But think about it because I will be ready. If you say yes I have already the woman in mind!

Above All Don't Wobble

Chapter #25
Chapter title: None

9 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602095
ShortTitle: WOBBLE25
Audio: No
Video: No

Dharma means the ultimata law, the very base of life, the very ground of existence. and Kaya means body -- the body of the ultimate law. This is a buddhist term, very meaningful...

[A couple come with a relationship problem: She has a black eye and complains of lack of privacy in the room they share; and he wants more freedom to move with others.]

So you have to decide -- either you live as friends or you separate ....

And all other things are just excuses. If you are left alone you will be fighting more. If you can hit each other when other persons are there and intimacy is not possible, and you become so intimate that you hurt each other, if you are left alone you will kill each other, that's all.

Commitment cannot be forced. No more of this fighting, and no more nonsense. Stop it. It is bad -- bad in the sense that it will make patterns in your mind. Again with someone else you will repeat the pattern, and because of this, Siddhesh will become afraid of all women and will never be committed to anyone. He will become scared, because even without commitment there is such ugliness and misery. Once you become fixed in a pattern, whenever you will be in any relationship, immediately you will become possessive, jealous, talking of commitment, this and that.

Make the person happy so he feels there is no need for any other relationship. On the contrary, you make such trouble that even if he was not thinking of another relationship, he will have to think -- just to escape from you. So you are doing something self-defeating. Drop it. You are free. If you feel like moving with someone else, you can move.

So this night, without fighting, you sit and decide. If you both come to a point where you feel it is good to remain friends and be together, remain together. If you think that this is not possible, that you need a commitment and only then can you be happy, then Siddhesh has to be completely freed from the relationship so he can move.

This is one of the deep-rooted problems in any man/woman relationship. Man has more need of freedom than love, and woman has more need of love than of freedom. It is not only your problem; it is a problem all over the world with every couple. The woman is not worried about freedom at all. She is ready to become a slave if only she can make the other a slave also. She is ready to move into any commitment if the other is also forced into a commitment. She is ready to live in a prison if the other is ready to live in a dark cell.

And the man is ready to even sacrifice love if it becomes too risky for his freedom. He would like to live in the open sky; even alone, it is okay. He would like to live in a loving relationship, but it becomes dark and an imprisonment. So this is the trouble.

If they are understanding, they settle somewhere. He brings his need for freedom a little lower, and the woman brings her need for commitment and possessiveness a little lower; they come to a balance -- fifty/fifty. The woman then needs fifty percent love, fifty percent commitment, and the man fifty percent love, fifty percent freedom. Then there is a possibility of understanding and growth.

If you ask for a hundred percent commitment and he asks for a hundred percent freedom, then there is going to be continuous conflict and bickering and nagging -- and this is ugly. And what is the point of it all? You find somebody else. You may find someone who wants to be committed, and he may find someone who allows him freedom.

Either understand and be together or move away, but no more fighting. So tonight you talk -- and I know it is difficult to talk, because immediately talk means fighting. I never see any man and woman talking really -- either they love or they fight. Communication becomes almost impossible because whatsoever you say is interpreted in a different way. But this night you try.

One has to become aware that this asking for too much commitment or for too much freedom, are both immaturities. Somewhere one has to come to terms with the other person. Once you understand that man needs more freedom, you put down your demands for commitment. Once the man understands that the woman needs commitment, he puts down his demand for freedom, that's all. If you love, you are ready to sacrifice a little. If you don't love, it is better to separate.

So you talk together, but talk -- I'm not saying to fight and hit each other. No need if you are too hot right now -- wait two or three days -- but always come to an understanding that will be a growth to you.

[The Tao group are present. One participant says: It was good to just relax and not resist.]

Resistance is one of the most basic problems, and out of that all other problems are created. Once you resist something you are in trouble.

Jesus has said, 'Resist not evil.' Even evil should not be resisted, because resistance is the only evil, the only sin. When you resist something it means you are separating yourself from the whole. You are trying to become an island, separate, divided. You are condemning, judging, saying this is not right, that should not be so, that ought not be so. Resistance means you have taken a posture of judgement.

If you don't resist, then there is no separation between you and the energy that is moving around. Suddenly you are with it -- so much so that you are not; only the energy is moving. You can be only in separation. That's why the mind tends to judge, because in judgement it can exist. The mind tends to resist, because in resistance it can exist.

If it flows with energy, if it is in a let-go, it disappears. If you are simply moving with the whole wherever it is going, if you are not pushing the river, then you are not... you dissolve. That is the whole effort here -- to help you to dissolve, to help you to die. Once you know the beauty of death then there is no trouble. Then you yourself will take all opportunities to die -- you will not miss a single opportunity. Whenever you feel that this is the moment to die, you will jump in and die.

So learn to cooperate with things that are going on; don't put yourself against the whole. By and by you start feeling a tremendous new energy that comes by walking in step with the whole, because in resistance you dissipate energy. In non-resistance you absorb energy.

That is the whole eastern attitude about life: accept and don't resist, surrender and don't fight. Don't try to be victorious, and don't try to be the first. Lao Tzu has said that nobody can defeat me because I have accepted defeat and I am not hankering for any victory. How can you defeat anyone who is not hankering for any victory? How can you defeat a non-ambitious man? How can you kill a person who is himself ready to die? Impossible. Through this surrender, one comes to be victorious.

Let this be an insight -- and you will be doing other groups, so follow this; don't waste time in resisting. Just move with the whole as if you are dancing with the whole. Be in step; don't fall out of step. Ride on the wave of the whole, with the whole group. A tremendous opportunity is open. You can ride on it and it can take you farther than you can imagine.

My insistence for group work is only because alone you will not be able to go very far. Together you create so much energy -- and if everybody is in tune with the whole then the energy is superb. It is not just a total of the whole; it is more than the total. when two persons are in tune, then God is available.

When a group is in tune, egos dissolve and a group soul exists, and that takes possession of you. In that moment your ego is not a barrier, and the divine can become more easily available to you. Alone, you resist more. Alone, you are more on guard trying to secure yourself. Alone, you remain with closed doors. But when others open, suddenly it is catching, it is contagious.

One person opens, and the very opening of that person helps others to open. They see the beauty suddenly coming to the other person -- the face transfigured, the energy around him now having a totally different quality to it. In that moment you are also persuaded to be open; there is no need to fear.

So next group, from the very first moment, flow with the whole. Just drop all judgements, all opinions. Enjoy the sheer delight of cooperating with the group; in tune with it, in harmony.

Above All Don't Wobble

Chapter #26
Chapter title: None

10 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602105
ShortTitle: WOBBLE26

Audio:	No
Video:	No

Sudheer means infinitely patient, and prem means love. Love is patient and everything else is impatient. If there is no patience, there is no love. Passion is impatient, love is patient. and once you understand that to be patient is to be loving, and to be patient is to be in prayer, then everything is understood. One has to wait, and one has to learn how to wait.

There are things that cannot be done; they only happen. There are things that can be done, but those things belong to the world. Things which cannot be done belong to God, or belong to the other world, or howsoever you name it. But things that cannot be done -- only they are the real things. they always happen to you; you become a receiving end -- and that is the meaning of surrender.

Become a receiving end... be patient and just wait. Wait with deep love, prayerfulness, gratitude -- gratitude for that which has already happened, and patience for that which is going to happen. Ordinarily the human mind does just the opposite. It is always grumbling for that which has not happened, and it is always too impatient for it to happen. It is always complaining, never grateful. It is always desiring, and never creating the capacity to receive. a desire is futile if you don't have the capacity to receive it. So change to orange and become a deep receptivity... and much is going to happen. Your energy is moving perfectly and is flowing.

[The new sannyasin says: I'm a scientist, a geneticist. I work with plants.]

Very good. That's very good work. Working with plants is almost... working in a temple.

[A sannyasin says: I've just finished the Primal, and Padma (his woman sitting beside him) is going into the Primal next month. My feelings have changed... I don't feel with her or her son the way I thought I did.]

Don't pay much attention to it. It is just a hangover from the group, and it will go. Just let it settle and don't be worried about it.

When you go through such a crisis -- as Primal is -- everything is shattered, everything is topsy-turvy. It has to be so because you move backwards. So don't decide right now, just wait. When she comes out of the group you will have completely settled, and you will be able for the first time to really love. This is a good sign and nothing fo be worried about. Whatsoever you were thinking was love, was not much; it was something else that has disappeared.

Always remember not to take any decision immediately after the group, never, mm? Because then you will repent for it. It is as if you have passed through an electric shock and you immediately decide something; it won't be of much value.

Let yourself come together again and a new perception will arise, a new clarity. (to Padma) And remember, don't do the same thing as he is doing, because you will pass through the same process, mm? So by the time he is settled, you will be unsettled.

It is such a deep change that one should allow a little time. So never decide immediately after the group. Wait for at least two weeks -- wait the same time as you have been in the group.

[Padma asks: Is it good for him to look after my son, while I do the group? He's six.]

He is not in a position right now. He himself is in a state of six....

After Primal that happens -- one becomes childish, juvenile -- but that is the whole process. That is what it is all about: to bring you back to your childhood -- irresponsible, innocent but irresponsible. That is what he is feeling -- irresponsible. He is not worried about you or the child.

By the time your group starts he may have settled, otherwise you make other arrangements. And don't be worried about him. Take care of him, mm? He is another child now -- not a husband or a boyfriend, but another son. So be a mother, mm?

[A sannyasin asks: I've become interested in Tantra as a method. [His girlfriend] and I have been

practising it, and we were wondering if you could give us some technique.]

Go spontaneously, and devise your own ways. If you practise some technique it comes in between you and then it becomes a performance. Then you are more technically related to her than in a love relationship. When you are doing something and she is doing something. vou are not being together. When you something, she has become an object; when she is doing something to you, you have become an object. And nobody is an object. A person is a subjectivity. Don't reduce any person to objectivity. Don't treat any person as an instrument or as a means to something else -- that is very violent.

Respect the other person so much that the relationship becomes an end in itself. Forget about technique. If you love each other, just allow love to possess you both, and love will show you many ways. Just be ready to cooperate with it, that's all. You understand me?

Just move spontaneously, that's all. If you plan, for it, the spontaneity is lost... and once spontaneity is lost, everything is lost. Love is no more there; it has disappeared. Just leave yourself in the hands of God -- so pray.

Every time that you make love, just pray together. Pray to God to take possession of you and to do whatever He pleases -- 'Thy will be done.' Just become vehicles, and you will see many things happening... tremendous experiences will come to you. You will even become more scared sometimes because you will be doing things you cannot imagine that you can do. Things will be happening that you could never have dreamt of. You will become so full of energy that you will not be able to believe that this is your energy. It is not yours.

This is the greatest technique. The greatest technique is always a non-technique. If you cannot succeed in it, then I will give you techniques; they are a second choice. If somebody fails in love then techniques.... If somebody succeeds in love, then there is no need of any technique... love will take care.

And many things will happen, and there will be changes every day. There will be new territory to be travelled every moment. With techniques everything becomes an old thing. You do it again and again; it becomes a habit, a dead routine. Mechanically you repeat it, you perform it, and -- finished. Love is always new, and that's the beauty of it. So don't destroy it right now. If you cannot succeed, then tell me, but I say you will succeed. (to the woman) Come here. Let me see if you can succeed or not. Face each other and hold hands. Close your eyes and let your energies move as if you have become one energy. If something happens in the body, allow it.

[Osho checks their energy.]

You try, but it will be a little hard, mm. Tell me after fifteen days. It will be difficult -- you both have blocks.

[[The woman] said that one of her blocks was that she still had a lot of feelings for a past lover, so she was not totally with [her present lover]. She said she would like to be free of the feelings for the other man and asked Osho how she could do this.]

You just try what I am saying. First pray together, and then while making love, go wild -- don't be civilised at all. The wildness will destroy the block completely -- that's what is needed.

(to the man) And help her to be wild, provoke her to be wild. And you also be a little wild. It will go -- so don't be worried -- but a little work is needed on it, and once it goes it will be very very good.

So just go wild, and that man will drop. It is not a question of dropping him; it is a question of being more in love. One can remain hung up with an old relationship if the new one is not as satisfying -- otherwise who is worried? If the former relationship is still at a higher peak, if you can compare it and you still feel that it was higher, then it will always remain in the mind. Make this higher and the other will disappear.

[She adds: We've been going too mild.]

No, mildness won't do. And he is a little mild -- a gentleman. (laughter) Gentleman are of no use in love -- just be a little rough, mm?

[The vipassana group was present. The groupleader said: ... They were very male -- a lot of willpower.
But they needed a longer time. I think it should all be three weeks, maybe even more. I'm getting the feel of it more now, but each group is different.]

Each group is going to be different, because people have different personalities, and then the groups have different personalities.

[The group leader adds: It was very crowded as well.]

Too crowded? But that can be a helpful thing if you don't make it a problem. Sometimes a few things can happen when you are in a very crowded space; even the very crowding can become an experience.
You lose the ego because you lose privacy. And by and by, if you have to live in a crowded room, you start being alone -- even in a crowd. So that's not bad in a way.

[The assistant group leader asked: Last darshan you said that those that didn't want to be hit could say so...]

No, no. I said that those who want to be hit, they can just give the hint to you to hit them more. Nobody can say they don't want to be hit!
... No, nobody is allowed, because then the whole point is lost. If anybody says he is not to be hit, he has to be thrown; he is no more a part.

[She answers: There was one who said he did not want to be hit, even before he received one hit.]

No, he has to be hit hard! If next time somebody says, hit him hard! (laughter)

[A participant asks: You said a month ago to me that I was a coward. My point is, I ask myself if you condemn me for that?]

(chuckling) No, no, not at all, not at all. You don't understand my language -- and I understand that it is difficult.
When I love a person, I call him a coward. Don't be worried about it. I never condemn anything. But I have to persuade you to do things.
... If you are a coward, you are a coward. What is the condemnation there? What can you do? Nobody can do anything; one has to accept that one is a coward. And you are a beautiful coward!
There is no condemnation. It is not an evaluation there is no judgement. If you are doing something that is cowardly, I will say that it is cowardly. I have not said not to do it. I'm saying just to be aware, and in awareness it will disappear. I'm not saying do the opposite and try to be brave. That's what everybody has been doing their whole lives: trying to be brave and repressing cowardliness, and this and that.
It is not to offend you. It is to awake you. And I know the day you will understand, you will also say 'the blow was far from hard enough'.

[A participant says: This morning in the meditation I was rehearsing what to say to you -- about twenty-five times -- and then I looked at you, and I recognised it to be my heart's desire. So I opened my heart and you came in. My heart started burning and started sounding the aum, and the dialogue ended, you know... then it became a light and shone up to my third eye, and that triggered it off, and then it was just auming.]

Very good. You got the point. Things are really going well...
And don't be worried about the drama that continues -- it can be used in a creative way. The only thing to remember is that one should be aware of it. One should not be lost in it, identified with it, that's all. But the mind has to be used.

[A group member asked if he should resume healing people -- which he had done last year for a time, but was finding at that time he was taking on others' illnesses.]

Wait. You can do it with healthy people, but don't touch ill people right now. When you get in tune with healthy people, ask me again.

One should never start working on ill peppier, because illnesses can be transferred. But it is good to work on healthy people -- there is no problem. And by and by while you are working, forget that you are doing something. In fact, you just be there and let things happen. Put your hand on the body, close your eyes, and wait.

It is just like when one does automatic writing. You take the pen in your hand, you put the pen to paper, close your eyes, and wait. If something happens, the hand moves on its own -- you are not to move it. By and by you see there is a jerk, and the hand has started moving. Now it is writing something. You can read it, and you can see that you are not writing it. It has to be done this way.

Just let the person lie down on his stomach, and the right place to put the hands is on the lower part of the spine, because the energy of the person is there. If you just wait, the energy of the person will guide you where to go, how to move; it will guide your hands. Don't be impatient. Just wait -- and at the most after two or three minutes, suddenly a jerk has happened and your hands are moving. Now you are not the doer. Go wild, and don't try to use any technique. If you know a technique, it will be used, but don't try consciously. Just become possessed.

So don't start with ill people, because only if you are doing can the illness be transferred, otherwise not. The illness can only be transferred to the ego, not to you. And the ego is such a wound that it attracts all sorts of illnesses. So the other may be healed, but you will become ill -- and then it is pointless. So first learn how to allow it to happen.

(addressing the rest of the Vipassana group) For others who have done this group and have not done others, they should do others by and by. Particularly the Enlightenment Intensive after Vipassana will be good if you have not already done it.

Above All Don't Wobble

Chapter #27
Chapter title: None

11 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602115
ShortTitle: WOBBLE27
Audio: No
Video: No

This will be your name, so forget the old, forget it completely, as if it never belonged to you. A discontinuity is needed with the past so that one can start from ABC; fresh, with a clean sheet. That is the meaning of the new name -- so that you can forget the old, and then with the old, the whole past disappears.

This will be your name: Ma Deva Veerag: Deva means divine and Veerag means non-attachment, renunciation, non-possessiveness.

Aniketa means homeless and anand means bliss -- and bliss is always homeless, it is a vagabond. Happiness has a home, unhappiness also has a home, but bliss has none. It is like a white cloud with no roots anywhere.

The moment you get roots, bliss disappears and then you start clinging to the earth. Home means

security, safety, comfort, convenience. And finally, if all these things are reduced to one thing, home means death. The more you are alive, the more you are homeless.

That is the basic meaning of sannyas: it means to live life in danger, to live life in insecurity... to live life not knowing what is coming next. It means to always remain available and always able to be surprised. If you can be surprised, you are alive. That is why a child is more alive than an old man. The old man cannot be surprised. He has lost the capacity to wonder, and because of that he has lost life also.

Wonder and wander come from the same root. A fixed mind becomes incapable of wondering, because it has become incapable of wandering. So be a wanderer, like a cloud, and each moment brings infinite surprises. That's what bliss is all about. You are never dead; you are alive each moment, and something new is always happening.

If you have the capacity to receive it, something is always happening. Something tremendously beautiful, something unbelievably beautiful is always happening, but because the mind goes on gathering dust, collecting thoughts, knowledge, by and by it becomes numb, paralysed by knowledge. Knowledge is a paralysis. Once the mind is paralysed, nothing can surprise you -- you are already dead. People die long before they die.

Aniketa means to remain homeless. It doesn't mean not to live in a home. It simply means never become attached to anything. Even if you live in a palace, never become attached. If a moment comes to move, you move -- without looking back. Nothing holds. You use everything, you enjoy everything, but you remain the master. Nothing makes you a slave, nothing becomes a slavery. There is no dependence, and then there is no misery.

Misery comes the moment you become clinging, attached. The moment you put conditions on life -- when you say you will live only according to this way, no other way; that life has to fulfill your conditions -- then you are choosing misery; because life goes on unconcerned with your conditions. If you have no conditions you can enjoy life infinitely. If you have conditions, because of them you become incapable.

Anand is bliss, Aniketa homelessness. Change to orange, so you become a really homeless wanderer.

[A sannyasin said he was experiencing a great deal of fear during meditation.

Osho said that he felt it had always been there, and it was only that he was becoming aware of it through meditation. Osho suggested he try not to avoid it but to accept it, live it. He said sometimes he should sit alone and allow the fear to come up and to go into it fully; to delight in it, to come to know it through and through.

Osho said that everybody feels fear, some more, some less, but it is with everyone because of the reality of death, of which fear is a symptom, a reminder.

He said if he followed fear, he would find it impossible to live. If he fought with fear, he would become divided. Osho said It would go by and by and would leave him feeling very peaceful....]

It will make you more humble, more prayerful. It will make you more aware of the limitations of life. It will make you more understanding of other people. When you see somebody running in fear you will not condemn him. You will feel for him, you will feel sympathetic.

Once you have understood your fear, you have understood the situation of the whole human mind. Whatsoever you have understood in yourself, you have understood in others also. And that makes you humble, sympathetic, human.

So try for two weeks. Whenever you feel it, allow it so deeply that you are no more there... only fear exists. After two weeks, come and meditate in front of me. And for these days, just enjoy it so you become capable of using it. It can be used. It is energy, pure energy -- don't waste it. What I am saying is that you should use it and not be used by it -- you remain whole.

And that's the whole art of life: to use everything that life gives you -- fear, hate, anger, whatsoever it gives. Whatsoever life gives, there must be some treasure hidden in it. Go into it and you will find the treasure.

[The Enlightenment Intensive group were present. One member, and the only person who had left the group before its completion, spoke first: I'm afraid that my pride overcame me, and my body was too weak. I became angry and left....

I felt so much better that I didn't come back. I just continued to eat and sleep.]

Mm. You have to do it again. It is a very deep experience. I know that problems arise -- the mind is very cunning. It goes on finding ways to avoid, how to escape. It goes on rationalising. Sometimes it will trick the body, and the body will say that it is weak, feeling ill -- and it is the mind that has persuaded the body.

If you continue, within hours you will find that tiredness has gone. Not only that, but after a few hours you will feel that you have never been so fresh and full of new energy. But it only happens when you become absolutely tired.

[Osho went on to describe, as he had done in an earlier darshan, the three layers of energy, and the way the emergency layer comes into operation when it is needed.]

These are created emergency situations. We force the situation so that automatically the lid of the emergency layer opens. But nobody knows exactly when it will come; it depends on the system, the body and the mind.

And many times pride will come in the way. But don't feel guilty because that is making another mistake. The first mistake is enough -- why do the second? This is how the mind functions. It helps you to commit one error, and when you have committed it, the same mind says that now you are guilty.

Don't be worried about it. It was your voluntary cooperation; you withdraw it -- that's okay. It is not a sin. It was a mistake certainly, but it is not a sin, so there is no guilt. You have not done anything wrong to anybody. You have done something wrong to yourself -- that you are allowed. That is your birthright -- to do something wrong to yourself. And that you cannot feel -- that you have done something wrong to yourself -- because you don't know what was going to happen. You can only know when it has happened. That's why I say to try another time.

But you choose. If you feel that it is not possible, then don't do it. But next time, if you choose -- and my suggestion is that you choose it -- make one more effort: don't escape from it. What can happen? Nobody can die. At the most you will be tired, that's all. So you can sleep -- one day, two days afterwards you can sleep. The whole life is there. It is worth taking the risk that you will be tired, because some insight is possible. And it only happens when you are so exhausted that if you were allowed, you would have stopped.

That is the beauty of the group: it becomes a goading. So many people are doing it that you don't feel like escaping.

In fact if you are really a man of pride, you have to do it again. (chuckling) Think about it!

[another participant says: there is this sadness inside me that I'm not in touch with at all.

I know it's my ego. hut I get so tired of people telling me that I look sad When I feel happy they tell me that there is this sadness there. I just don't know what to do about it.]

Do one thing. Whenever anybody says it, accept it with deep gratitude and tell them that they are right, that you are sad. You are avoiding the fact -- that's why you are feeling hurt, otherwise you would not be. If somebody says that you are beautiful, you are not hurt. You feel grateful, it is a compliment.

Why do you feel hurt when somebody says you look sad? Because you don't want to be sad, and you are, and you want that nobody should know that you are sad, even if you are.
Accept it. Hang a sign on your neck:

I AM SAD PLEASE GO ON REMINDING ME

It will do wonders. (to the group leader) Make a sign! For three days you have to wear this.

Accept it. Nobody is hurting you, nobody wants to hurt anybody. People are beautiful. If they say that you are sad, they are simply saying that they would like you not to be sad... they would like you to be happy, because your sadness will make them sad also.

Whosoever comes near you -- a friend, a neighbour, a lover -- if you are sad you make him sad also. You create a sad situation, and if someone enters your arena he is bound to become sad. If he goes on laughing in spite of your sadness, it will be offensive. Even if he wants to laugh, even if he had come to laugh with you, he cannot -- just to be polite, as part of etiquette. And if you are really sad and the person feels for you, he will feel for you. When he says you look sad, he is simply saying that it is not good that you feel like this.

You feel hurt because you were trying to avoid the fact, and now he comes and brings the fact before you. Thank him, feel grateful that he brought it to your notice. And don't try to hide it. What can you do? If you are sad, you are sad. Don't smile and hide behind it; don't create any screen, camouflage -- no facade.

Once you accept, you will find that by and by there are moments when you forget that you have to remain sad, and you have become happy. Just a moment before, you had forgotten. When I told you to hang a sign around your neck, you had forgotten completely; you were not sad at that moment.

Sadness is not anybody's nature; just a mood, a habit, a pattern. It can be broken. It is because you have chosen it. But the way is not to fight it. The way is to transcend. So accept it. Be really sad for three days. If you find yourself becoming happy, immediately become sad, (laughter) because you have to follow the sign, otherwise people will ask what you are doing. If you catch yourself getting a little smile or something, feel guilty. (much laughter) Three days... and then you come and report.

It is just an old habit that you slip into again and again. A habit needs unconsciousness, a habit lives in unconsciousness. If you become conscious of it, it disappears. So for three days you be consciously sad, consistently sad, persistently sad. Don't go here and there; immediately catch hold and come back and be sad. And then you report. You will fail.

[Another sannyasin says: I just finished the Primal and the Enlightenment, and in both groups I had very rich experiences. In both groups I was thrown back on myself... I feel a wanting to hold onto that, and I know I can't.]

Don't use the word 'hold onto'; don't cling to it. Just allow it to be there. Relax into it but don't try to hold it there, otherwise you will miss because you will become tense. Just relax. Remember it. Sometimes sitting silently, enjoy it, bring it back, but don't cling.

It will slip many times -- let it slip, nothing is wrong. Don't force it, otherwise it will become a heavy trip and the whole beauty will be lost. And if you miss sometimes, you will feel very very sad and frustrated. Never do that. You have come to an insight -- now it is yours. Why be worried? Whenever you want it, it will be there. You follow me? You know what it is... you have tasted it. It is something within you -- nobody can take it away.

Just enjoy it, otherwise if you try to cling to it you will destroy it. That's how the mind goes on destroying all that is beautiful. It makes everything ugly: it reduces everything to ugliness.

Sometimes just looking at the sky, enjoy it; walking on the street, enjoy it -- then forget all about it. Don't make it a constant effort, because there is no need. There is no need to become obsessed. It will become deeper and deeper and deeper. Then you will see that there is no need to think about it at all. Do other things. Don't make it a constant effort otherwise it will be a disturbance in doing other things. Then other things will seem as if they are your enemies, because then it will be a competition. Life is rich because there are so many things in it.
And this is always there, it is a constant fire. It is you.

[[Another sannyasin says: I felt my resistances and defences being chopped away. The group put me in touch with how I keep myself away from my feelings....]

Now follow that insight. Sometimes sit and bring it back -- otherwise insights can be lost. Sit and bring it back, so that it becomes again a new experience, so that it remains alive and blood goes on circulating in it.

And every method brings you to the same point. The path may be a little different -- it starts from a different point -- but every method ends in the same centre. So, good -- to understand that. Once you understand that you can use all the methods, you are never dependent on any. By and by one becomes free of methods. One day you will realise that even methods are not needed. Without methods you also reach the same place, but in the beginning it is difficult to reach without them.

Once you have reached the same place again and again through many methods, that place becomes available. There is no distance between you and the space that you have touched -- it is just by the corner. Knock and the doors open. It is not far away, but we have forgotten how to knock, and these methods are just how to knock again and again.

[Another group member says: Primal is very cathartic and the Enlightenment Intensive is very

penetrating.]

It has been good. In a way, it healed you. The Primal can shatter... it is needed to dismantle the old. In the Enlightenment Intensive a new self is being built. It has been good.

[Another group member says: It (the group) was a healing thing... I saw my face in the mirror change and become more alive. In fact to hear my voice, to feel that I am alive, is amazing to me. I don't know why I didn't feel I was alive before.]

When for the first time there is a breakthrough, you start feeling alive. Suddenly you cannot even believe how you were missing it before. It is as if a dream has broken, as if you were under a spell, an hypnotic spell, and it has broken, and suddenly one comes out of the drunk state. It has been good. Now continue something of it.

[another sannyasin asked if he should use the technique of tiredness, as they had used in the group, in his day to day life, as he had found that aspect of the group helpful.]

It can be helpful, but don't do it too long, because anything done too long will not be of any help -- it will become a daily routine.

So once a while you can do it. Once a while for three days and nights, remain awake, don't go to sleep. Three days will do -- it will release enough energy. Then forget about it, otherwise it can be dangerous. It can destroy the body and the subtle nervous system, it is not good then.

Fasting and night vigilance are the same. A few religions have used fasting, a few religions have used vigilance in the night, Sufis particularly.

You can do it, but every night it is not good.

[A sannyasin said she was feeling in need of a relationship and that she would like a man. Osho said this was good and to find a man....

She asks: I'm to find him, am I?

You just be available -- he will find you. There is no need for a woman to find a man. Men are always finding and chasing.

You just be in a spot where they pass by, that's all. And women know by instinct where to stand, (much giggling) where to be where men are caught. The men come by their own foolishness! Stupid men are still available, (laughter) don't be worried!

Above All Don't Wobble

Chapter #28
Chapter title: None

12 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602125
ShortTitle: WOBBLE28
Audio: No
Video: No

Marga means the path, the way, and deva means the divine -- the divine path.

We are just to be a path for the divine to come... just a passage for Him to come to us, just a door. and the whole effort is not how to travel the path, but how to become the path. The traveller is false. You are not to seek... you are just to wait and give way....

[A sannyasin said that she was in a relationship but was beginning to wonder if she should do some groups.]

A relationship is good, but it is not going to help much. It is good but it doesn't go very far, because the relationship depends on you.

If you go deeper in your being, your relationship will go deeper. If you become more alert, your relationship will become more alert. If compassion arises in you, in your relationship also there will be compassion. But if it is not happening to you, your relationship will remain superficial and it will reflect your misery and your confusion. All that you are it will reflect. A relationship is a mirror... it simply goes on reflecting you. Whatsoever you bring to it, it simply reflects. that's why almost all relationships turn into miserable hells.

[Osho went on to say that at the beginning things go smoothly because each person is showing only their pleasant side, but by and by the ugliness appears, and that two miserable people together create more than double their misery.]

Nothing is wrong in relationships. It is natural, human, good -- but nothing is going to happen out of it. So don't wait in it; let it continue but go on working. Growth groups will be helpful.

It always happens that whenever you are in love, you forget everything, as if everything is solved; nothing is solved. Sooner or later everything will come back, mm? So love is good but it solves nothing. If something is solved within you, then your love will become very very different -- it will have a totally different quality.

Anand means bliss and deva means god -- god of bliss. Everybody is a god of bliss. You may have forgotten it, but one has to remember it again.

So feel blissful, feel divine... never feel less than a god. Once you start feeling that, you recapture your nature, you reclaim it.

[A sannyasin asks about setting up a commune in a house in Poona under therapist Veeresh's guidance and about order and discipline in it.]

It will be good. It will be good if some discipline can be brought to it. And you will have to be disciplined yourself, otherwise it will not happen.

It is good to have freedom, but one has to be continuously aware that freedom should not become licence. When it becomes licence, it is self-destructive. It doesn't help growth -- it simply wastes energy.

Discipline is against licentiousness, it is not against freedom. In fact it makes you more capable of being free. In the beginning freedom was good, but now that time is over and [the commune should settle in a disciplined way, mm? So it may be a little hard to change it immediately, but go on changing it.

And the second thing you have to remember, [The commune] should not in any way become an alternate ashram -- that has to be remembered. It should not become an ashram against this ashram, otherwise rather than helping, it becomes a hindrance.

So Veeresh's idea is very good. You just work it out, plan the whole thing. A few people may leave -- let them leave, because they are of not much use. And those who remain there under discipline will be able to grow.

[A sannyasin said that fear prevented her from letting go. Osho said that once she dropped the fear, confusion would disappear, and that fear was more basic to her than confusion.]

Yes it is fear... fear distracts. It creates confusion too because you are moving into the unknown. Being with me is moving into the unknown. Nothing is clear for you, cannot be. You have to trust me.

... I know you do, but the fear is there... a certain trembling inside. Not that you don't trust me; you don't

trust yourself -- and that creates the fear. Because of that fear the mind gets confused. So the real problem is how to drop the fear.

Your confusion is not of the mind -- it is more of the heart, and the energy is around the heart. Once you drop the fear there will be a sudden jump. So after the Primal you do this experiment again before me. Primal will help bring the fear out, and then you will be able to move more relaxedly. It is there, but somehow you manage it. It is very subtle and you may not even be aware of how you are managing it. But it will go -- Primal is going to help.

And keep this (the box) with you. You can try a few times alone, by yourself. Put the box on your head and try it. Once you get into the spirit, this box can be a great experiment. It can make your whole body tremble like a leaf in a strong wind. And you will feel so bathed, so fresh after it, and all confusion will disappear. You try!

[An australian sannyasin who had just returned after a visit home had been interviewed on television in Australia about sannyas. She said: They asked what your message was, and how it was for me.

The hardest thing that I had to deal with -- not just at the interview but all throughout -- was that it was felt as a very selfish thing to be doing. People said that you've got talents to teach and to work with people, and here you are going off and dropping out in India. And I felt that really difficult. I just felt well, this is right for me; this is all I've got, and this is all I feel I've got to work for. But they didn't really want to know. It was hard! My father said I should get a proper job and enough of this!]

They cannot understand -- it is natural. And I can understand it is hard for you, but it is harder for them. They cannot understand... they simply think that you have gone crazy. They may not say so, but they feel that something has gone wrong, because they live in a world, in an established pattern, where everything is judged according to money.

If you are making money, you are doing something good. The more money you are getting, the more valuable is your work. But out of sannyas you cannot get any money; in fact whatsoever you have got will be lost. So it is a disvalue. It has no market value -- it is not a commodity. God has never been a commodity. And God has always been for crazy people; people who are not satisfied with power, prestige, money; people who really want something of the eternal -- and are not concerned with the ephemeral, the illusionary.

But the world is settled with the illusion, and whenever somebody escapes from their circle, they all start crying loudly and making much fuss, saying that you have gone mad.

This is just to protect themselves, because if you are right, they are all wrong; you both cannot be right. If you are right then they are all wrong, and that is too much to accept. Their whole life is at stake, and of course they are in the majority. So of course they can simply prove that you have gone crazy, out of your mind.

And they will try to persuade you that you are talented; to become a teacher and this and that. But the greatest talent is just to be, and out of that being if something comes, it will come. If teaching comes out of it, it comes. But then you will not be a teacher; it will not be a job. It will be a vocation, not a profession. You will simply love to teach. You will find somebody and you will teach -- and you will thank the person who allowed you to teach him, that's all. If you feel like painting you will paint; but in the very painting of it is the result.

I was just reading about a poet who was telling his friends that he was writing a book. Nobody was interested. They asked 'poetry?' -- and the subject was politely dropped. Many years he talked to people about the book he was writing, that it was almost completed, this and that, but nobody was interested.

Then the book was published and became very famous, and an award was given for it. Then all those friends started coming and appreciating the book. The poet writes that he was surprised, because when he was writing it nobody was interested, but when it became an award-catching thing they were all for it, they all started praising it. But it was not because of the poetry but because of the award.

People are interested in the results, not in the actual process of creativity. If you paint and don't earn money, you are crazy. If you earn money without doing anything, then you are talented. The most successful person is one who earns much money without doing anything. And the failure is one who does much and earns nothing. I am a failure! (chuckling)

They cannot understand because much is at stake; they have invested their whole life. So feel compassion for them. Your whole being should express your joy -- that is the answer. Don't try to convince

them -- you cannot. If you try to be logical, they will be logical and you illogical. If you try to convince them, they will convince you.

You can convince them only if you are happy... so happy that they start feeling a certain guilt -- that they have been missing something, and you have got something. So dance when they criticise, touch them with deep love. That will be a deep shock to them. When your father criticises, hug him and do a beautiful dance. Let him think that now she has become completely crazy! But he will feel the energy. He has to feel it -- he is your father, he loves you. He will feel that something has happened... something tremendously beautiful, something of the beyond. This is the way you will be able to bring him to me -- you will become instrumental.

They are all on the way... just go on being happy!

[An sannyasin who was leaving with her daughter asked if it was necessary for her to wear her mala outside her clothes, as she didn't feel quite ready to expose it to all her friends just yet...

That is the purpose of it -- so that many people ask. That's the very purpose of it, so that you can talk about me. Don't hide it!

(to the daughter) And if she hides it, bring it out immediately. That's why I am sending you with her! Whenever somebody is there, you bring it out! Create as much trouble as possible for her!

(to the mother) Don't be afraid of people -- this is fear. It is not a question of your liking; it is a question of fear. Don't be afraid of people -- who are they?

(to the daughter) Whenever somebody is there, you just start talking about her sannyas!

Sudhindra means god of awareness, and prem means love -- god of awareness and love. These two will be your constant remembrances.. for others, have love for yourself, have awareness.

Awareness should become an arrow pointing towards yourself, and love should become an arrow pointing towards others. If you can become this two-arrowed being, everything is achieved. Love for the whole existence, and awareness for one's being are the same, two aspects of the same coin -- and they help each other.

If you try just to be aware and not loving, your awareness will become dry, almost stale... it will not be alive and dancing. If you try love and forget awareness, it becomes like a drunkenness, an addiction. And both have been tried. People have tried love, but then they feel they are lost in it, they lose their moorings, their roots. Then frustrated by love they try awareness, the opposite pole. Then they become closed, like walking tombs; absolutely dry... no lead, no flower comes -- the tree is dead.

Both miss. If both can be managed together, one remains in the world and not of it.

And this is my whole effort here, a greater experiment for human growth -- a synthesis of love and awareness ... and unless it is achieved humanity is lost.

Be Realistic: Plan for a Miracle

Talks given from 13/3/76 to 6/4/76
Darshan Diary
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Be Realistic: Plan for a Miracle

Chapter #1
Chapter title: None

13 March 1976 pm in Chuang Tzu Auditorium

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[A sannyasin asks about his work in the West and his relationship:... it's crazy that I should ask you these things... I've got my own mind.]

No, you ask... that is a way of making up your mind, mm? Now you are part of me and I am as much involved in you as you are -- even more. So don't think that you are crazy. Just tell me. Even telling me will be of much help.

I cannot decide for you, but I can help you to decide. These two things... something else? There must be a third thing also.

[He answers: Well... I have a tendency to be negative, critical, low energy...]

Mm mm... because that third is the most basic, and these two are coming out of it.

If you feel a basic low energy, then you cannot make any decision. That is the problem for a low energy person, mm? You cannot decide -- you go on thinking and thinking and wavering your whole life. But remember one thing -- whether you decide or not, a decision is continuously being taken. Even if you can't decide -- that too is a decision.

For example, if you don't decide to leave this woman, you are deciding to be with her. The other is also as much a decision. Sometimes for a low energy person, the decision that looks like a no-decision becomes the only decision in life.

So what I will suggest is that you don't think that you have to change your profession.

Rather than think whether you have to do it, decide whether you are to remain a dentist. Do you want to remain a dentist? Don't decide the other thing... decide this.

And if you are not decisive, don't continue in it. Sit and meditate, and if you cannot decide, remain suspended. You follow my point? If you cannot decide this, then the same has to be done with the other -- because it is the same problem. The problem is the third.

That's why I insist that there is a third problem, more basic. These two are just off-shoots. And it always happens that off-shoots look like real problems. The real problem -- that you cannot face this reality of your being low energy, that you don't want it, that you don't like it -- is hiding somewhere else.

If you cannot make a decision, remain suspended -- and that suspension will help. It will help you to come out of it, or end it. Either way it will help... but you will have to take a decision.

What I am insisting is that it is going to be a very healthy exercise for you to decide. If you remain a dental surgeon, then it has to be your decision, not otherwise. It should not be like a no-decision... that's bad. You have been asking the question from the wrong side, and that's a trick of the mind. So always remember that a no-decision is also a decision.

For nine years you have continued to be a dental surgeon and you don't like it. That's suicidal. Nothing is wrong with dentistry. If you like it, it is beautiful. If you don't like it, it is poisonous. Anything that you don't like and you continue against yourself is going to create a very suicidal situation. And the more you remain in it, the less you will be capable of coming out of it, because habits become stronger and stronger. You will become more and more involved in it. And you will lose courage -- because the more you are in a profession, settled, comfortable, the more risky it becomes. For a dentist to become a musician after nine years is difficult.

After twenty years it will become impossible, because then the risk is too much; then you are moving onto the streets. So don't waste time!

If you don't like anything, whatsoever it is, to remain in it even for a single moment is suicidal. Then whatsoever the risk, come out of it. Because it is not only a question of coming out of it -- it will release your energy, and you will be able to commit it somewhere else. When you close one door, another opens. If you don't close this door, no other door opens -- because it is the same energy which has to open the other door.

If you go on clinging to one woman and you don't want her and you don't feel good, it is a constant trouble. It is not only poisonous to you, it is poisonous to her. If you are not kind to yourself, at least be kind to her; at least be human to her. Because it is not only that you are crippling yourself; you are crippling her also.

Any relationship that becomes miserable is going to cripple both the participants. Not only this relationship... if you remain in it too long it will cripple your future relationships also. It will affect them because it will become part of your past... it will hang around you. There is every possibility that you will again find the same type of woman -- and you will again get into trouble and go on repeating the same pattern.

So whenever you feel a relationship is not going well, I don't say come out of it -- I say jump out of it! Don't waste a single moment. There are millions of other women... one door closes, all other doors open. And the moment you move, another door will become possible for her also.

If you don't fit, that doesn't mean that you will not fit with anyone else. If she doesn't fit with you, that doesn't mean that she will not fit with anybody else. But you can be related to a person who doesn't fit. Neither you nor the other person is wrong. You simply don't fit... you are not made for each other.

You cannot do anything which will make you fit. If you try too hard to, you may start adjusting -- which is not fitting.

That is the greatest calamity that can happen to a relationship -- when two persons settle for adjustment. And if you are long enough in a difficult relationship, what can you do? You have to adjust. Then you settle for something that is not worthwhile. You drop all the romance of life and all poetry. Your life will lose all significance and grandeur. It will become very ordinary, very mundane... in fact, profane. It will lose the dimension of the sacred.

The sacred exists with the romantic, with the poetic. The sacred is adventure. It is risky -- but there is no other way to live. Danger is the only dimension.

Both your relationship with this woman and your profession come from your deep-rooted inability to decide. So you go on clinging; whatsoever the case, you will cling. But still, there is a possibility -- you have not settled yet. That's good. You are not yet adjusted... that's good... that gives hope.

But don't waste more time in it. Just take the jump out of it. At least at the most you can be a beggar, that's all (a chuckle). What is wrong in being a beggar? You can play on your guitar, sing, and you will be as happy as a king.

You can become rich by being a dental surgeon, and you can earn enough money to have a beautiful house and a beautiful car... but you will become ugly. Be realistic: plan for a miracle!

So go back, and immediately drop out of it. There is nothing to worry about. At the most one can become a beggar. At the most death can happen -- which is going to happen anyhow, mm? Take courage.... And I am coming with you.

Don't give it a single thought again -- just get out of it. All thinking is bourgeois. It is mediocre, middle class. Thinking is always cowardly. So don't think. Simply go and close all the old doors... and don't look back.

And if there is any trouble, come back, mm? This ashram is yours, so come back. Don't be worried... I can find you one of the best women in the world (laughter). Mm? I manage all sorts of things!

[A sannyasin says: I received a very strange letter today. My father requested that I say hello to you -- which surprised me very much... I think that's his way of asking for your blessing.]

Mm... strange things happen. Life is more strange than any fiction... and more fictitious also.

If one goes on believing and trusting, one comes to encounter miracles every moment. Just because we have lost the capacity to trust, much of the miraculous has disappeared from the world.
So write him a hello from me, mm? (laughter) Good!

[The Tao group was present tonight.... The basic idea of Tao is just 'going with the flow'. One group

member says: It was very good. I got insights into things I had never seen before.]

You look good... very positive energy.

Once you feel something inside, not only the mind changes, but the body has a different vibe, mm? One is more flowing, more relaxed, more at home. One feels blessed. Life doesn't look like a problem... it looks more like a play, a mystery play (a chuckle), mm? Good.

[Another group member says: I feel alone... and just good, but confused. I don't know what is happening.

Things are changing around inside me.... Sometimes I feel frightened, sometimes it's floating.]

Mm, it is natural. Whenever you feel frightened, just relax. Accept the fact that fear is there, but don't do anything about it. Neglect it; don't pay any attention to it.

Watch the body. There should not be any tension in it. If tension doesn't exist in the body, the fear disappears automatically. Fear makes a certain tense state in the body, to get rooted in it. If the body is relaxed, fear is bound to disappear. A relaxed person cannot be scared. You cannot frighten a relaxed person. Even if fear comes, it will come like a wave... it will not get roots.

And fear coming and going like waves and you remaining untouched by it, is beautiful. When it gets rooted in you and starts growing in you, then it becomes a growth, a canceric growth. Then it cripples your inner organism.

So whenever you feel frightened, the one thing to look at is that the body should not be tense. Lie down on the floor and relax... relaxation is the antidote for fear... and it will come and go. You simply watch.

That watching should not be of interest -- indifferent. One just accepts that it's okay. The day is hot -- what can you do? The body is perspiring... one has to pass through it. The evening is coming close, and a cool breeze will be blowing.... So just watch it and be relaxed.

Once you have the knack of it, and you will have it soon -- that if you are relaxed, fear cannot get attached to you, that it comes and goes and leaves you unscarred -- then you have the key. And it will come... it will come. Because the more we change, the more fear will be coming.

Every change creates fear, because every change is putting you into the unfamiliar, into a strange world. If nothing changes and everything remains static, you will never have any fear. That means, if everything is dead, you will not be afraid.

For example, you are sitting down and there is a rock Lying down. There is no problem -- you will look at the rock, and everything is okay. Suddenly the rock starts walking -- you become frightened. Aliveness! Movement creates fear; and if everything is unmoving, there is no fear.

That's why people, afraid of getting into fearful situations, arrange a life of no change. Everything remains the same and a person follows a dead routine -- completely oblivious that life is a flux. He remains in an island of his own making in which nothing changes. Mm? -- the same room, the same photographs, the same furniture, the same house, the same habits, the same slippers -- everything the same. The same brand of cigarettes; even a different brand you won't like. Between this, amidst this sameness, one feels at ease.

People live almost in their graves. What you call a convenient and comfortable life is nothing but a subtle grave. So when you start changing, when you start on the journey of inner space, when you become an astronaut of the inner space, and everything is changing so fast, every moment is trembling with fear. So more and more fear has to be faced.

Let it be there. By and by you will start enjoying the changes so much that you will be ready at any cost. Change will give you vitality... more aliveness, zest, energy. Then you will not be like a pond -- closed from everywhere, not moving. You will become like a river flowing towards the unknown, and towards the ocean where the river becomes lost.

[The sannyasin asks: I have one more thing... my parents -- can you do something for them ? Especially my mother, because her body is very ill. I would like to give you their pictures.]

I will do something... I have got their thread from you. You are part of your parents, mm? When a son is converted, half the father is gone! (laughter)

[Another sannyasin who had done the Tao group, said that she felt a sense of frustration, because

although things seemed to be happening, she felt she was still just standing on the same spot. She added that she felt a sense of expansion in herself.]

The feeling is meaningful. One is really on the same place -- because the change is not outside you... it is inside.

The journey is inner. Everything remains the same, and yet not the same. So you feel both together -- that the journey is going very fast, and yet you are standing on the same place. That paradox is very significant. Don't be worried about it... it happens to everybody who starts changing inwardly, mm? Because the trees are the same, the houses are the same, the people are the same... the world is the same. And yet something has changed which is very elusive, and you cannot put your finger on it. You cannot say exactly what has changed. If somebody insists on knowing what has changed in you, you will not be able to say.

The change is in the layers of consciousness.... It is as if you have been to the mountains. The path moves round and round and round, and after walking for miles, again you come to the same spot where you had been a few hours before -- just a little below. Everything is the same -- the same scenery, the same trees, the same rocks -- and you have walked so much.

The journey is inner... and as when moving towards a mountain peak one ultimately arrives at the peak, one suddenly comes to know that one is standing in the marketplace. Nothing has changed -- and everything has changed. That's the paradox of religious consciousness. Hence all religions speak in paradoxes, in contradictions. They have to... there is no other way to speak.

Feel happy. Don't feel puzzled... I know in the beginning one feels puzzled.

And the second insight is also good -- that you are feeling that you are expanding. Naturally, in the beginning you will feel that your problems are expanding -- because everything will expand. Your anger will expand. Your insecurity will expand. Your sexuality will expand. Your love will expand. Everything will expand, because it is all part of you. So don't get scared about it.

If you go on expanding, by and by you will see that a qualitative change happens later on after a certain expansion; that a few things, if you expand them too much, become very thin. It is just like a balloon that you go on puffing at... it becomes bigger and bigger, but at the same time it is becoming thinner and thinner also. Soon a point will be reached when it will explode and the whole balloon will disappear.

This is the balloon of the ego, this sense of 'I', that expands. And this sense of 'I' implies all that you have: your problems, your anxieties, your nightmares, your good things, your bad, your days and your nights -- all are involved in this 'I'. This balloon of the ego has everything that you have. When the balloon expands, they all expand.

Let them expand. The balloon will get thinner and thinner and thinner, and a moment... a sudden explosion... and all is gone -- balloon and all. Then you are left -- you as you are without the 'I. Pure space... almost non-being.

Wait, and go on. Don't be afraid, mm? Good.

[Another sannyasin says: I would like to ask you... I'm requesting about being killed.]

Mm mm. That I will do... don't request it! (a chuckle)

That I will do without request (laughter). Don't be worried about it. That's the only thing I know how to do, mm? (more laughter)

[A visitor who participated in the group says: I think it was very good for me. I felt uncomfortable at times, but I was very pleased and happy afterwards.]

Discomfort is natural. Anything that can be of any help is also uncomfortable. Each growth is uncomfortable. Only death is comfortable... life is uncomfortable.

So one should learn how to put oneself again and again into the new and novel, into discomforts, mm? That keeps one open and growing and fluid.

Do a few more groups... it will be good, mm? Because they are more uncomfortable. Tao is the most comfortable (laughter). Do Tathata or Aum... do something really uncomfortable !

[Another member of the group said he had a query about meditation and trying to watch thoughts. He said he tried to watch, but that it became repetitive -- 'watching the watching, like a mirrored cabinet'.]

Do one thing -- don't strain too much in watching. If you do, it can become like a mirror-cabinet, and you can go almost crazy, mm? First you are watching your thoughts. Then you can slip out and watch your watching. Then you can slip out again and watch your watching... and this can go on and on.

You can never watch yourself. You are the watcher -- so whatsoever you watch is something which is not you. You are always standing further away. Your reality can never be objectified. You cannot see yourself -- because who will see you? You will always remain irreducibly the witness. So however far you go, you will always remain at the back of everything. You can never put yourself in the front of everything -- that's impossible.

So don't strain or you will become bored. Let it be a simple watching of thoughts. Don't watch the watcher, or you will be moving into a trap which is non-ending, that can lead you on ad infinitum.

If you feel the idea arising to watch the watcher, forget about thoughts also. Do something else, and again when you have forgotten, come back. Let it be a very playful thing... don't gt serious about it. mm? People can go crazy. and then they lose all their identity -- then they don't know who they are. So don't do it too much.

Just relax. and enjoy it. When you feel it is becoming like a strain, too heavy, forget all about it. Jerk your body and dance, or run around the house, or do something with the body so that you can get out of the mind, mm? Good.

[The groupleader, Amitabh, says: I'm a hopeless schizophrenic... The group was very beautiful. They just kept making the energy come, and they used it beautifully.

When the group was over I was so high that I was beyond the cliff already. Then I looked down -- and went all the way down... depressed, negative... didn't want to do anything didn't want to give anything to anybody... just wanted to stay in my room. It's exhausting.]

[Osho said that if one goes to the peaks, then one will fall into the valleys too. Some people remain in the middle -- they never experience the lows, but they never experience the highs either.

Osho said to Amitabh that he should not disturb the natural flow between the two points, and that he was trying to remain on the peak all the time, and that is not possible...]

So I will not suggest that you fix yourself somewhere in the middle. Rather, accept the valley also.

The valley has its own beauty. Somehow you have a wrong attitude about the valley. Energy is beautiful -- but who has said to you that no-energy is not beautiful? Positivity is good -- but who has said to you that negativity is not good?

The whole of the mind has been conditioned to become perfect in one direction -- at the cost of wholeness. My whole insistence is that the night is as beautiful as the day. Somehow you have a wrong notion about the night. In the day you feel good, but by the time the sun starts setting, you start feeling afraid. You are at the bank, the very edge. Now sooner or later the sun will set and the night is coming... the darkness, the negative.

But night is needed, otherwise the day will disappear. And nothing is wrong in the night. Nothing is wrong in the dark... it is life-giving. When you go to a peak, your whole energy is in an excited turmoil -- beautiful, but excited; beautiful, but feverish. Because there is so much excitement that you cannot contain it, rest will be needed. And the greater the peak, the deeper rest will be needed.

So the natural flow, the body, is being perfectly natural. Your mind is creating the trouble. You are not schizophrenic -- the mind is too much attached to one polarity. You think the problem is with schizophrenia, that you are divided -- no. Life knows no duality. Life knows complementariness.

There is no problem anywhere with the night or with the day. Existence is as happy in the day as in the night. In fact the whole night, existence prepares for the day... rests in. the womb of darkness... gets ready again. The whole day vibrates with a thousand and one things, gets excited, moves to the climax, then gets tired, exhausted, spent, and moves into the night again.

Rest is part of the energy phenomenon. But you are not taking it as rest -- you call it negative. The very word negative gives it a condemnation. Not that negative is wrong, but the association in the mind is wrong.

There are moments when you give, and there are moments when you don't want to give. Otherwise where will you get the energy to give? There are moments of complete enclosure when all your windows are closed and you rest. All curtains drawn, all windows closed... you simply rest into yourself. Even love

will not be a welcome guest in that moment. One simply wants to be oneself... it is a sort of death. One doesn't want to move out.

One becomes like a seed -- closed. Gone are the days when the flowers flowered and the fragrance was flying to the winds. Gone are those moments. Now everything has come to the seed, resting. It will be ready again... again the sprout will come and flowers will be there. But right now it is not the moment.

So accept it. The denial is bad, the rejection is bad. As you accept the peak, accept the valley. There is no schizophrenia in it. That's how life functions. This is how the dialectic of life is.

So whenever you feel these things, just tell Anupama (Amitabh's partner) -- because we hide these things. We don't want to say anything to anyone. We have expectations of everybody, and with ourselves, that each moment we should be available. That is foolish, simply foolish. That is not possible. You are putting unnecessary demands on your being... those demands are wrong. The moment in itself is perfectly as it should be.

So whenever you have a high moment, know well that you will be back. Move to the valley -- and let it be known. Then even lovers should not interfere. If somebody loves you, he will understand, she will understand... love is understanding. And these are the moments when understanding is needed.

This is a seed time. It is the same with all energies. Just accept it, happily, joyfully... blessedly, mm? Because it simply shows that you are alive; that you are not yet dead, stuck anywhere. Your swing is free and you move. This is how the flow should be.

There are moments when we share. There are moments when sharing will be dangerous. When energy is flowing low, sharing will be suicidal. When energy is flowing high, overflowing, if you don't share it, that will be suicidal. So for each thing there is a time.

And never stretch yourself against the natural -- then you create trouble. I don't see that there is any problem or any schizophrenia. Just a wrong attitude -- of perfection, of one-sidedness.

As far as I see, we create problems. If you listen to the body, if you listen to the energy, they never lie. It is the mind which goes on commanding impossible things, in fact stupid things. And when the energy and the body cannot follow, it seems a problem.

So next time you just enjoy it. Once you accept the rest, soon your energy will be revitalised. This is my observation -- that even a few minutes of total acceptance of the valley revives one completely. But the acceptance should be total, mm? One should become an island... one should cave in, and forget that the world exists.

This will make you more alive. And next time you go to a high peak; if you accept the valley, you will go to a higher peak.

Be Realistic: Plan for a Miracle

Chapter #2
Chapter title: None

14 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603145
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[The brother of Vipassana, a sannyasin who died three days ago of an inoperable brain tumour came to darshan.]

You did well. It is difficult, but you did well. And if one can face a loved one's death, one comes out of

it completely integrated.

Death can be very disintegrating... it can shatter you, or it can be a very crystallizing force and can make you integrated. It depends how you use it, how you look at it. And you have done well. Very good.... Something to say?

[A sannyasin said he had only done an Encounter group that he said he 'hated'.]

Then you will have to do it again! (laughter) Because hate shows that you are deeply related. Hate is a relationship. Unless you come out of a group indifferent, it is going to help you; either way -- whether you love it or hate it, mm?

Hate is also a love relationship. Behind each hate, love is hiding, and behind each love, hate is hiding. In fact love and hate are not two things. They are not love and hate... the whole energy is love/hate. That's why any love relationship can change into a hate relationship very easily -- in a single moment. Just a single moment before you were in love, and now you hate. And vice versa is also possible.

A friend can become an enemy. The enemy can become a friend. In fact to make anybody an enemy, first you have to make him a friend. You cannot make simply anybody an enemy; that's impossible. You will have to go through friendship.

So you will have to do it... keep it in mind. Then next month our Hypnotherapy group will start, so you join it. It may be helpful. Hypnotherapy can be very very helpful if rightly used. It is one of the greatest methods ever developed, but it has not been rightly used yet.

[Chaitanya is a musician from Germany, who has produced five records. He sees the goal of music -- if there is a goal -- as that of awakening people. He says: I would like to know if there's anything I can do -- whether I can stay here a long time, or be here for a short time and then go.... It hurts so much when it comes time to go from you.]

Mm mm. Take it easy... don't become serious about it.
Whenever you can be herenow, be. If the mind moves and you forget, that too is natural. Don't worry about it -- otherwise first you move into the future, and then you start thinking about the past. So both ways you are killing the present, mm? First you are not in the present, so the present is lost. Then you start thinking that you have lost the present and that you have missed much and that that time is wasted -- so now you are thinking about the past. Again you are missing another present.

A serious mind can never be in the present. Only a playful mind, only children, are in the present. So be more childlike... play more.

And you can be -- you are a musician. The whole secret of music is to be in a playful mood, so play with the instruments. A musician need not have any other meditation; that's enough meditation. Just be absorbed in it. And never think about the time that is gone -- that is gone!

I will give you a method, mm? Start playing with your instrument -- any instrument will do. And do this method every night... it is in three steps. For the first seven days, the first step: Lying down on the bed, or sitting, put the light off, be in darkness. Just remember any beautiful moment that you have experienced in the past. Any beautiful moment -- just choose the best. It may be very ordinary -- because sometimes extraordinary things happen in very ordinary grounds.

You are just sitting still, doing nothing, and the rain is falling on the roof... the smell, the sound... you are surrounded -- and something clicks. You are in a sacred moment.

Or one day walking along the road, suddenly the sunlight falls on you from behind the trees... and click! and something opens. For a moment you are transported into another world.

And once you have chosen it, continue it for seven days. Just close your eyes and relive it. Go into the details. The rain is falling on the roof... the tip top -- the sound... the smell... the very texture of the moment... a bird is singing, a dog is barking... a plate has fallen, and the sound.

Go into all the details, from all sides; multi-dimensional, from all the senses. Every night you will find that you are moving into deeper details -- things that you may even have missed in the real moment, but that your mind has recorded. Whether you miss the moment or not, the mind goes on recording.

You will come to feel subtle nuances which you were not aware that you had experienced. When your consciousness is focused on that moment, the moment will be there again. You will start feeling new things. You will suddenly come to recognise that they were there but you had missed them at that moment. But the

mind records it all. It is a very very reliable servant... tremendously capable.

By the seventh day you will be able to see it so clearly that you will feel that you have never seen any real moment as clearly as this one.

After seven days do the same thing but add one more thing. On the eighth day, feel the space around you... feel the climate is surrounding you from all sides -- up to three feet. Just feel an aura surrounding you of that moment. By the fourteenth day you will almost be able to be in a totally different world, although conscious that beyond that three feet a totally different time and a totally different dimension is present.

Then the third week, something more has to be added. Live the moment, be surrounded by it, and now, create imaginary anti-space. For example you are feeling very good; for three feet you are surrounded by that goodness, that divineness. Now think of a situation -- somebody insults you -- but the insult comes only up to the limit. There is a fence, and the insult cannot enter you. It comes like an arrow... and falls there. Or remember some sad moment... you are hurt -- but that hurt comes to the glass wall that is surrounding you, and falls there. It never reaches you. You will be able to see -- if the first two weeks have gone right -- by the third week, that everything comes up to that three foot limit, and nothing penetrates you.

Then from the fourth week continue to keep that aura with you; going to the market, talking to people, continuously have it in the mind. And you will be tremendously thrilled. You will move in the world having your own world, a private world, continuously with vou. That will make you capable of living in the present.

Because, in fact, you are continuously bombarded by thousands and thousands of things, and they catch your attention. If you don't have a protective aura around you, you are vulnerable. A dog barks -- suddenly the mind has been pulled in that direction. The dog comes into the memory. Now you have many dogs in the memory from the past. Your friend has a dog... now from the dog you go to your friend. Then to the friend's sister with whom you had fallen in love. Now the whole nonsense starts. The barking of this dog was in the present, but it led you somewhere else into the past. It may lead you into the future -- there is no way of saying. Anything can lead to anything, mm? It is very complicated.

So one needs a surrounding, a protective aura. The dog goes on barking, but you remain in yourself -- settled, calm, quiet, centred. Carry that aura for a few days, a few months. When you see that now it is not needed, you can drop it. Once you know how to be herenow, once you have enjoyed the beauty of it, the tremendous bliss of it, you can drop the aura of it.

Try it, and after four weeks tell me how things are going.

[The Enlightenment Intensive group attended darshan tonight. A group member asked if there was any suggestion Osho had for him.]

Just float... moment to moment. Just live as intensely, moment to moment, as possible.

Always feel as if this is going to be the last moment... as if there is going to be no other moment. So live it totally. There is no point in postponing it because there is going to be no other moment. Live every day as the last day. And when you go to sleep at night, thank God for the day. Don't wait for the morning, because nobody knows -- the morning may not be there.

If you can live each moment as the last, you live it totally -- because there is no space to postpone. If this remains in the consciousness, it becomes a constant pointing to the present. Nothing else is needed -- everything is going so well. Good !

[Another group member says: I found on the third day that I am too much outside myself. I feel to keep silent is better -- and I feel good.]

Continue... but don't make it a strain, mm? If something is needed, you can speak, but on the whole, remain more and more quiet. Don't speak unnecessarily. Rarely is there anything that is necessary to be said. So just telegraphically, mm? ten words a day (laughter). That will do.

And you look good... more settled. Do a few other groups also. Groups are good... they give you a few insights, and then you can use those insights in your daily life.

So whatsoever you have learned, use it, mm? Don't forget -- otherwise one again closes into the old pattern. Keep silence... and I will also give you a meditation to do every night.

In the night, put the light off, sit on your bed, and close your eyes. Just imagine yourself in a forest, mm?... big green trees... wild. Imagine that you are standing there, then start moving... Let things happen,

don't force. Don't say 'I would like to go near that tree' -- no, just allow yourself to move. Walking in the forest for five to seven minutes, you will come near a cave.

Feel everything in detail -- the earth underneath... touch the stone walls of the cave with your hand... feel the texture, the coolness. Near the cave there is a waterfall. You will find it. A small waterfall... and the sound of water falling. Listen to it, and to the silence of the forest and of the birds, mm? Allow yourself the whole experience. Then sit down in the cave and start meditating. It is meditation within meditation. Have you seen chinese boxes? One box inside another box inside another box....

So you will be meditating inside the cave, and after five minutes I will appear in your meditation. So if you want to ask a question.... Only one question is allowed!

And then you report back to me, and tell me what I said to you. And I will know -- so you cannot fool me! (laughter) This is a very very old meditation technique. So you start from tonight.

[Another group member says: On the second day when we were doing communication techniques, something happened to me.

I was sitting with my partner, and I was to be the listener, but I was sleepy. I didn't have much energy. I closed my eyes, and perfectly clearly I saw a shadow -- a shadow of the figure of a person. And in the figure was an entrance way of light... just the colour of light. And there was just energy vibrating all around.

I wasn't feeling high or anything. You know I just looked at it. I would open my eyes and be the listener, and then would close my eyes again, and there it was. It was there for about ten minutes.

I hadn't really thought about it till I was sitting here and you were talking about caves and things (Osho chuckles).]

You can try it every night. Just bring the visualisation again, and you will be able to feel it. Go into the entrance and find out what is there.

Many things of the unconscious can be revealed in these ways. Everything that you will come to know is within you. But we don't know many parts of our being... we live only in the porch. A big palace -- but the palace remains completely closed, because we never enter it. These are all the ways to enter into the many rooms of your being. These are unconscious doors -- use them.

It is possible that these things will happen when you are not feeling any energy, because when you are feeling energy, you are engaged in your ordinary everyday affairs. When you are no more feeling energy and you are not engaged in your routine, your mental work, there is a possibility for the unconscious to open a door. Because you were trying hard to listen and you were not feeling energetic, you had no energy to move in the ordinary way of the mind. That created the situation -- hence this experience came.

So whenever you feel low energy, repeat it. Just sit, and try to be alert, and it will appear again. Ten minutes is too long a period. If the figure remained there continuously, it has some message for you, it has something to reveal to you.

Just allow yourself to be led by the unconscious, wherever it leads. Don't be afraid. Whatever happens is going to be good and beneficial. Do it, and then tell me, mm?

[An indian visitor, Arup, who was here to do the camp, said that he felt concerned that perhaps he wasn't meditating rightly, because nothing seemed to be happening.

Osho told him not to expect results, and to do the meditations as exercises...]

... the sheer exercise is beautiful. The body will feel good at least, and by and by it will penetrate into the mind.

We have to create a situation in which the thing you want to happen, can. It cannot happen just by wanting. The situation is needed -- and the meditation is going to create the situation. So choose any one meditation out of these five and do it for one month. And just for one month, don't expect anything -- as if one is doing for doing's sake.

This is my observation -- that many times we expect, and the very expectation functions as a barrier because it gives a tension.

It is just as if somebody says that swimming is beautiful and that it makes them feel beautiful. You are also in search of happiness. You say 'I'm coming'. And you go. At each stroke you are waiting for happiness. You swim, but you are not in the swimming. You are continuously thinking about happiness -- it has not come yet... it has not come yet.... And each moment you are giving a negative suggestion to

yourself; you are hypnotising yourself about its not coming. It has not come yet so it is all hocus-pocus, useless nonsense -- and this man was saying that it is very beautiful. But you are swimming and there is no beauty; nothing is happening.

These repetitions in the mind go on creating a barrier. They won't allow anything to happen. For happiness to happen, the first thing is to forget about happiness. Don't wait for anything... just swim. And suddenly you will be caught unawares. Suddenly, when happiness happens, you may not even be aware when it happens. Only after a few minutes will you become aware. And suddenly a relief, and you know that it has happened.

This is the way that expectation functions as an anti-suggestion, a negative suggestion. The mind goes on repeating that nothing has happened, and becomes more and more strong.

So forget about it. For one month simply do it. It happens... trust me. It has happened to so many people, and there is no exception to it, because everybody is by birth entitled to it. Meditation is not something like a talent -- that somebody has and somebody else doesn't have. It is not like somebody is a poet and somebody else is not; somebody is a born actor and somebody else is not. Then nothing can be done. Even if you learn, at the most you can become a mediocre poet -- never genuine, never real gold -- because you don't have the talent.

Meditation is not like a talent. It is like breathing -- everybody has it, whether they know it or not. Whether you are breathing rightly is another thing, but everybody can breathe, because without it, nobody can be. It is simply natural. One has just to recognise its spontaneous flow.

I have been watching you in the morning. Listening to me is going to be your greatest meditation. Just listening to me, you relax. Just listening to me, you go... far out. Because just listening to me, you forget yourself. There are moments -- I have watched on your face -- when you are no more your ordinary self... just glimpses, mm? Sometimes you are no more in your ordinary mind; the old groove is not there. You have relaxed out of it, slipped out of it.

So continue to come, mm? and go on listening to tapes. Listening will be more helpful than reading, because in reading, you will be there. Just listen to the tape with closed eyes so you have nothing else to do; so your mind can drop out of functioning.

Listening can be done without the mind. Reading is difficult to do without the mind; possible, but very great training is needed, otherwise the mind comes in. With listening you have to be totally attentive, otherwise you will miss. In reading there is no need -- you can read the page again; you can go back again.

And go on thinking of sannyas... that is going to help. There is no need to decide -- just go on thinking about it. Any day you will suddenly have the urge, and you will come running.

Be Realistic: Plan for a Miracle

Chapter #3
Chapter title: None

15 March 1976 pm in Chuang Tzu Auditorium

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ShortTitle: PLAN03
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Video: No

[A japanese man expressed some apprehension prior to taking sannyas, as he was already involved with a movement in Japan, called Tenrikyo, which he said started just one hundred and fifty years ago in Japan, and was something akin to Buddhism, yet not Buddhism.]

No need to leave it right now. Just go on making all efforts to search deep. If you can find something higher, then leave it; then it is left automatically. Whether you leave it or not is not the question. You grow out of it rather than leaving it. You follow me?

And I am giving you something which can grow anywhere -- in whatsoever religion you are, in whatsoever church you belong. I am against nobody. You can remain in your church and still grow.

[The visitor takes sannyas.]

This will be your name: Swami Anand Mansoor.

Anand means blissful, happy, and Mansoor is the name of sufi mystic. Have you heard the name -- Mansoor Al Hillaj?

Read something about him... you can find many books in English. You have been connected with him in your past life that's why I give you the name.

He was crucified -- just like Jesus. Mohammedans killed him because he uttered something which Mohammedans think is dangerous. He said 'I am God' -- and that created trouble for him, mm?

The whole name is Mansoor Al Hillaj; yours will be simply Mansoor.

Have you something to say?

[Mansoor asked: Yes.... How to love my mother?

The translator went on to say that Mansoor loved his mother and felt that she was the one he was looking for as a lover or wife -- but that he felt this was not good.]

A mother has to be loved in a totally different way. She is not your beloved -- and cannot be. If you become too much attached to your mother, you will not be able to find a beloved. And then deep down you will be angry with your mother -- because it is because of her that you couldn't move to another woman.

So it is part of growth that one has to move away from the parents. It is just as your being in the womb and then having to come out of it. That was leaving your mother, in a way. . . in a way, betraying her. But if inside the womb the child thinks that this will be a betrayal -- 'How can I leave my mother who has given birth to me?' -- then he will kill himself and the mother also. He has to come out of the womb.

First he is joined with the mother completely. . .then the cord has to be cut. He starts breathing on his own; that is the beginning of growth. He becomes an individual; he starts functioning separately. But for many years he will still remain dependent. For milk, food, shelter, love, he will depend on the mother; he is helpless.

But as he becomes stronger, he will start moving further and further away. Then milk will stop, and then he will have to depend on some other food. Now he is going even further away.

Then one day he has to go to school, has to make friends. And when he becomes a young man, he falls in love with a woman and completely forgets the mother in a way, because this new woman overwhelms him, overpowers him.

If it doesn't happen, then something has gone wrong. If the mother tries to cling to you she is not fulfilling her duty as a mother. It is a very delicate duty. A mother has to help you go away -- that's the delicacy of it. A mother has to make you strong so that you can go away from her. That's her love. Then she is fulfilling her duty. If you cling to the mother, then too you are doing wrong. Then it is going against nature.

It is as if a river starts flowing upstream... then everything will be topsy-turvy.

The mother is your source. If you start floating towards the mother, you are going upstream. You have to move away. The river has to go away from the source to the ocean. But that doesn't mean that you are not in love with your mother.

So remember that love for the mother has to be more like respect, less like love. Love towards yoUr mother has to be more of the quality of gratefulness, respect -- deep respect. She has given you birth, she has brought you into the world. Your love has to be very very prayerful towards her.

So do whatsoever you can do to serve her. But don't make your love like the love for a beloved, otherwise you are confusing your mother with the beloved. And when goals are confused, you will become confused. So remember well that your destiny is to find a lover -- another woman, not your mother. Then only for the first time you will become perfectly mature. Because finding another woman means that now you are completely cut away from the mother... the final cord has been cut now.

That's why there is a subtle antagonism between the mother and the wife of her son; a very subtle antagonism -- all over the world. It has to be so, because the mother feels somehow that this woman has taken her son away from her. And that's natural in a way. Natural, but ignorant. The mother should be happy that some other woman has been found. Now her child is no more a child... he has become a mature, grown-up person. She should be happy, mm?

So you can be mature only in one way -- if you go away from the mother. And this is so on many levels of being. A son has someday to revolt against the father -- not without respect... with deep respect. But one has to revolt. This is the delicacy: revolution is there, rebellion is there, but with deep respect. If there is no respect then that is ugly. Then the rebellion is not beautiful. Then you are missing something. Rebel... be free... but be respectful, because the father, the mother, is the source.

So one has to go away from the parents. Not only away, but sometimes in many ways, against them. But that should not become anger. It should not be ugly. It should remain beautiful, respectful. If you go away, go, but touch the feet of your mother and father. Tell them that you have to go away... cry. But tell them that you are helpless -- you have to go. The challenge has called you, and you have to go. One cries on leaving the home. One goes on looking back again and again, with wistful eyes, nostalgia. The days that have passed were beautiful. But what to do?

If you cling to the home you will remain crippled. You will remain juvenile. You will never become a man in your own right. So what I say to you is to go away with respect. Whenever they need, serve them, be available. But never misunderstand that your mother is your beloved; she is your mother.

Nibbana is Buddha's word for nirvana. It means enlightenment.

Buddha never used Sanskrit. He used a local language that was used in his part of the country. All the words become soft in it -- nirvana is called nibbana. And prem means love.

Dhamma means the ultimate law, and prem means love -- love, the ultimate law. Dhamma is also Buddha's word like nibbana. The sanskrit word is dharma. This form, Buddha's, is more soft and loving.

[A sannyasin says: Everything is in trouble, Osho.

I'm going back and forth in wanting to be here and in wanting to leave. In the meditations especially the ones into which I have to put effort, there is a constant struggle in the mind. The mind's always going on and on. It's like: Go on... I want to stop... Go on ! ...]

I think a few groups will be tremendously helpful.

Nothing to worry about... it comes to everybody. This moment comes to everybody. In fact when something is going to happen, the mind will create all sorts of trouble. If nothing is going to happen, the mind will not create any trouble. So it is an indication that the mind is becoming alert that something is going to happen, and you are never going to be the same again. So the mind feels apprehensive.

But each mind functions in the same way... it has a very mechanical way of functioning. Whenever it becomes a little alert that something is going to happen -- that you are on the brink and if you go a little closer towards the precipice you will never be able to come back, and that the same mind will not be able to control you -- it becomes afraid, naturally. It is going to be its death.

The mind's death is your life, and the mind's life is your death. So the mind protects itself. It has its own vested interests; it has many investments. Of course, up to now it has been living in the world and it has done much business, so it is an established thing. Now you are trying to rebel against it. All meditations are a rebellion against the mind.

As no established order will allow rebellion easily, neither will the mind. It is just as if in a society there is some trouble and somebody tries to go against the rules and the game. The police and the judge, and the law and the courts, and imprisonment, are all there to prevent it. The status quo becomes afraid... this cannot be allowed.

The mind is the establishment, the status quo. And once you start thinking in terms of meditation, you are becoming rebellious. So the mind will create all sorts of trouble -- it is natural .

Just do a few things. One: do a few groups -- which I think will be immediately helpful. You are giving in, and if you miss this opportunity, the mind will overpower you and you will be again back in the prison. You have tried to come out of it just a little... you are just on the threshold.

And you have to continue the meditations that you feel are difficult. The mind has not to be allowed

anything. For a few days become an ascetic. Be a warrior, a fighter. Then I will tell you to relax. Once the mind knows that you are not going to listen to it, it flops. It just has to come to the understanding that this man is not going to listen, so what is the point?

[A sannyasin says: I feel that so much is coming in in the meditations... my whole life is coming through me.

... I feel it's getting tighter and tighter (holding onto her belly), but I can't let go, because there's nothing to let go of.]

I understand. There is not much to come out, but there is something very basic there which has to come out . it is not much. Once it comes out you will feel totally relaxed. Then let-go will become possible.

So when there are many things it seems easier for a person to bring them out -- because there are so many things, so much rubbish. And howsoever much you bring out, you still have so much that you are not worried.

But you have only one thing... so you will cling to it. You will be miserly about bringing it out. So this is a problem for people who have not many things.

For example, a person has millions of rupees. He can go on throwing a few rupees here and there -- he has nothing much to worry about. But if there is only one -- once gone, it is gone.

So in the beginning it is going to be a very very tough struggle. But in a way it is good, because once dropped, it is dropped. And it will be difficult for you to formulate what it is, because the very formulation is the beginning of throwing it away.

So the mind goes on hiding it. It doesn't even allow you to have a look at what you have got. Because if you have a look, the very awareness that you are keeping it, hiding it, holding it, starts the opposite process -- of throw it away. Nobody can hold anything consciously; unconsciousness is needed.

And it is not that the tightness is coming in the stomach because you are taking so many things in -- no. The tightness is because you are holding something there. It never comes by taking things in....

I will do something... don't be worried. Continue meditating, and I would like you to do a few groups also....

[Osho passed her a small wooden box, which is charged with his energy telling her to put it on her head a allow her body to move as it wanted....]

Bring all tightness to the top of your head -- as if the whole tightness from the stomach is being transferred. Force the tightness up to your head as if there is a magnetism and it is sticking to your head. And then allow your body energy any movement.

Cooperate with it, mm? If the hand starts shaking, not only allow it to shake, help it to shake... a deep cooperation with it. Then I can feel what is going on.

If something happens in the body, allow it -- whatsoever it is. At least in front of me don't hide, don't hold anything.

Nothing is a problem... it will go, mm? Keep this with you, and every night you have to do this.

Just remember me... that I am sitting in front of you. You were able to leave your grip a little. So just put this on your head for three minutes and allow whatsoever happens. Then put it under the pillow and go to sleep so I can work on you the whole night. Good!

[Another sannyasin says: I find when I'm meditating that I have a lot of energy coming in here (indicating the third eye) but not going anywhere....]

Do one thing. Find some sandalwood -- you will be able to find it in the market -- and rub it on stone with some water. Put a tikka just here (Osho touches his third eye); just a spot of sandalwood paste. Do it for at least two weeks, and then tell me. There is no problem.

Whenever energy comes there, in the beginning it is such a change that the eyes feel it and the whole space changes, so something which goes deep inside and is cooling is helpful. Sandalwood is perfect. In hindi temples they always use it.

It is good that the energy is coming there... it is the third eye centre. Only after energy comes to that

point does growth really start. So just do it... and there is nothing to worry about. Everything is going well.

[The therapist who co-led the Primal group which was present tonight, said that he felt he was absorbing too much energy from other people, and was there anything one could do to prevent this?]

Just do one thing. During the day, in the group, look at least ten or fifteen times to see whether your stomach is relaxed or tense. If it is tense, relax it -- just the stomach.

If it is tense you collect any energy that is around, and it is dangerous, because these groups release so much negative energy. They are meant to do that, and people who are releasing it will not be affected, but leaders will be if they are not relaxed. So if you see that the stomach is tense, relax the belly and breathe by it. Make it a habit by and by that you don't breathe by the chest but by the belly.

There are very many false notions about breathing, and almost all over the world, people have started breathing by the chest. Breathing by the belly relaxes your whole being -- your psyche and soma, both -- and society does not allow a relaxed being. He will be spontaneous, and he will move moment to moment. You cannot enforce rules on him. He cannot be regulated, regimented, manipulated. He will be like a child -- and you cannot regiment a child. The moment you succeed in regimenting a child, he is dead.

Near the age of four, all children are massacred. Then they just live for the namesake. Just a dead thing continues, but the real has left. The day they leave spontaneity, they have died. The average limit of human beings is four years old, and after that we pull on, drag on But life disappears so of course no blooming ever happens, no fulfillment, no benediction .

So do it in the group, and also when you are not taking a group. Only when it has become a natural thing can it help you in the group. And by and by it comes naturally, easily. Then there is no need to remember it -- you simply breathe by the stomach.

Then you will never absorb any negative energy. Just the opposite starts happening -- you start absorbing positive energy.

A tense being is hankering for some negativity, is trying to find some excuse to go sour and bitter. When you are relaxed, you become sensitive to a different level of energy the positive. It is as if a negative energy person comes near a rosebush. He will count the thorns; he will not look at the flowers. The flowers are also there, but he will somehow miss them; he will overlook them.

When a man with positive energy, relaxed, comes near a rosebush, the same rosebush, he doesn't start counting the thorns. They are there, but somehow they don't matter. He looks at the roses -- and the roses become so overpowering, so overwhelming, that who bothers about the thorns? If you count the thorns, you will become depleted, angry, dissipated. You will be in a very bad mood... you will become a thorn, because whatsoever you absorb, you become.

That is the meaning of the old adage: Whatsoever you eat, you become. It doesn't mean simply the food. Whatsoever you eat -- and that includes all the vibrations that you take in -- you become. If you go on absorbing negativities, you become a wound, and anybody who comes near you will be offended by your being; will be hurt by you in certain ways. You cannot help it; you are a wound. Your pus is overflowing to other people in your relationship. The wound is going to stink.

So it becomes a vicious circle: when you have a wound, you absorb more negativity. Then the wound becomes bigger and bigger and bigger.

So start relaxing the stomach and breathing by the belly. Make a practice of it. Lying down on the bed before you go to sleep, for three or four minutes breathe by the belly. In the morning when you awake, breathe by the belly. Just do it whenever you remember. Have more feeling for the belly.

In Japan they say: Think by the belly. Even thinking can be done by the belly -- then a man becomes perfectly relaxed. For centuries in Japan they had been thinking that the real thinking process was in the belly, not in the head -- and they are right. There is a different quality of thinking which goes on in the belly... it is intuitive; what you call a hunch.

Women think more from the belly than men. Man goes on groping in the dark with logic. Women simply jump to conclusions without any process in between. That's the problem -- man cannot understand how women come to their conclusions. And almost always they are right -- illogical, but right. They live on hunches. And of course they have a more empty belly than man. They have a womb inside, and they have more space inside.

So try breathing by the belly, and then tell me, mm?

[The other primal leader says it was: Difficult at first, but eventually I just allowed myself to show my fears and expose my motives and let go of the veneer that I carry of being the professional therapist. I still feel it's there inside me but, for the first time, in this group I was able to let go of that for periods.]

That has been a good experience.

One day or other, one has to forget all that includes what you call the professional attitude. The technical part of it is needed, but one should not be controlled by it. Use it, but never be just the professional, otherwise you become inhuman. And then difficulties arise.

Difficulties arise because you lose contact. You are an expert -- you know the technique, you know the know-how -- and others are just human beings. A distance arises.

It is good to express your fears -- you become more human. It is good to say that you are also a human being; that you are not perfect, but a human being.

Of course you are leading the group, but you are as much a participant as the others. You are as prone to commit errors as others. You have your own problems -- it is not that your problems are solved, and you can play around with the attitude of 'holier than you'. Otherwise a distance arises, and that distance will make you tense. It is not going to help you, and it is not going to help others.

These groups are not part of what is called expertise. No knowing is needed. But remain human, relaxed, and be always ready to accept that you have made a mistake. That will make a bridge between you and the participants. They will have much more feeling for you. And once they see that you are also human just like them, they will feel more relaxed with you.

And that is my whole purpose here. In these groups, by and by I would like that the difference between the leader and the led disappears. In fact the totality becomes the leader. The group mind becomes the leader... the collective consciousness becomes the leader. And the leader is, at the most, just to give directions so that time is not wasted. Otherwise, even without a leader it can come to a conclusion. It will take a little longer, that's all. I am thinking about that too....

After a few months, I am going to start a group without any leaders; just the participants. But those will be the people who have passed through all the groups. Even leaders can participate in it -- but they will be just participants, not leaders. Just the total mind, mm? Just the group consciousness leads wherever.

It will take a little longer time, but it will come to better conclusions than any leader-led group. Because the very effort to lead brings a resistance into the led. It is so automatic that nobody is aware of it. The leader is not aware that behind the curtain of leadership he may have started manipulating; that the ego may have entered in a subtle garb. And the led are not conscious of any resistance -- but underground, an undercurrent of conflict, of resistance, arises .

So by and by, within two, three groups, you will he able to float completely. Forget all that you know. If it is needed, it will come to you. Whenever it is needed, it will surface in your consciousness. Just go into the group as if you don't know anything, and on the spur of the moment start working. Then things take their own shape. You are there just so that time is not wasted and so people are not moving in circles. You simply help them go towards some conclusion, towards some growth. The effort becomes a process -- a process and a progress -- but not a running in circles.

And the more your leader will disappear, the better leader you will become, and the better you will feel the results are coming. One day, when the leader is completely gone, you simply become a channel for tremendous energies to enter and take possession.

In fact the leader has to become a vehicle for the unconscious of the led. The led also know the clues, but the clues are deep down in the unconscious. They also know what to do but are not certain. You have to become just vehicles for their own unconscious, so that they come to know something that they know already. Then they will see that you have been vocalising their own hidden understandings; that you are becoming their articulations; that whatsoever they could not say, you have said. But they will feel it is theirs -- and then there is no resistance.

That is the difference between the modern psychoanalyst and the old witch doctor. The witch doctor was more in tune with the unconscious. Even now in primitive societies.... In India there are many tribes which are very primitive. Their shaman is totally different. The first thing is that he should become possessed. If somebody comes to ask something, he cannot answer them because consciously, who hears to answer?

So drums are beaten, music is played, incense is burned, and he starts moving. He starts dancing, starts shouting gibberish. And then he is possessed, perspiring... radiant with some other energy.

You ask... now the question is yours -- and the answer is also yours. He is just a vehicle. He is no more

the person he was there, just a minute before, or a few minutes before. And after he has answered, he comes back. Again he is the same old man... but he will not even accept your thanks. No money is to be taken, no thanks are to be accepted, because he has not done anything. He simply helps you to do something to yourself, mm? He was just a medium. He played a role -- just a bridge between you and you.

That is the meaning really, for me, of a leader. A leader has to be so group-possessed.... So relax more and more.

It has been good... the next group is going to be better, and after three groups you will be totally different. Good.

[A group member says: I went very very deep this time. The second day my body wanted to run away... it was crying. I didn't want to take the pain of the group.

And I felt so much like a mother... like mother earth. And I could feel everything that everybody was feeling. I realised that I had that quality all the time, but I am still afraid to exercise it, to use my intuition, because I feel that I am interfering with other people.]

Mm... it has been a good experience, tremendously good.

Woman is basically the earth, the earth element. Woman is naturally the mother. But the modern woman has lost that dimension. She no more understands herself as the mother or as the earth. She has become more imitative of man, and is missing much in that imitation... missing her own natural self, her own authentic being.

If a woman goes deeper, immediately she becomes a mother. Hence I call my sannyasins 'ma'. There is a spontaneous and natural quality. Motherhood is a function of woman.

Man is tremendously poor in that way, and he goes on trying to find something by which he can complement the inherent poverty. Because man is not a mother, he becomes a poet. He gives birth to poetry because he cannot give birth to a man. He becomes a painter, a sculptor; he becomes a scientist. He becomes a thousand and one things just to find something comparably satisfying. That's why man is more creative... he creates everything. But he is creative because naturally he lacks the dimension of creation -- so he tries to substitute it.

It is good that you felt that. Now remain in that consciousness, and don't disturb it. When you feel that you are part of the earth, you are moving into very deep forces. You will have many intuitions which only happen when you are one with your natural being. Then it will also arise that many times you would like to say something, but then you will feel that it will be an interference. Remain alert, mm? Because it can become an interference.

Only when you feel that it is going to help, only when you feel that it is going to be naturally beneficial, use it. Otherwise keep quiet, keep mum about it. Sometimes your insights can become an interference to somebody. It may be true, the insight may be true....

It happened once that a man came to me. He had been passing a street when he met a jaina monk. The jaina monk looked at him and said 'You will die within three months'. The man became afraid, naturally. He went home and he became ill. He felt nausea; he vomited. He tried to throw it out, but it wouldn't go... it haunted him. He told his wife and she started crying. Then the children came to know, and the whole neighbourhood.

Somebody brought that man to me. The moment I saw him, I knew the jaina monk was right. But still, this was an interference. At least he was going to live three months more... you have killed him right now! Not that the monk was wrong. It was right -- the man was going to die within three months; it was so, perfectly true. But I told the man that that monk seems to be mad, and that I would go with him to the monk, and that he should report the monk to the police -- because he is a murderer! I told him that he was not going to die, and not to be worried.

The man became very happy. He reported it to the police, and I went with him to see the jaina monk. The jaina monk became afraid when he saw me. He said 'But I felt...' But that is not the point. I said to him that it was not his business, and that this man was not going to die, and was he certain about it? The man might die just because he had told him; then who would be the murderer?

The monk became very afraid when he heard that it had been reported to the police and that it could become a criminal case. He apologised and said that he was wrong, and that he had been reading some astrological books, and that he had felt that he was right. And the man survived... he has not died. He is still alive.

The jaina monk was right, the insight was right, but insight is not absolute certainty. Life is a hazard. It is not mathematical. Sometimes two plus two are four, sometimes not. Sometimes two plus two make five. Sometimes two plus two don't make four, they are three. Life is not very mathematical; no mathematician can explain it.

When you are saying something about life and death, you should hesitate. Be more respectful... it is none of your business. If you feel, write it down in your diary, but don't say anything to anybody. When the person has died, then you can show people your diary, show them that this has been your feeling, mm? But never interfere.

And with this earth feeling, this will come. You will have more and more hunches. You will become authentic woman, and then more hunches will be there... irrational insights; suddenly you will see something. But wait. Seeing is good, but one has to think before saying it -- at least three times you should think about it. Mm? Good.

Be Realistic: Plan for a Miracle

Chapter #4
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... this will be your name: Ma Anand Soma.
Soma means the moon, and anand means bliss -- blissful moon.

Meditate on the moon more and more. Whenever the moon is in the sky, just sit looking at it, but with very empty eyes. Looking, and yet not concentrating. Just looking, but with no strain. Do you follow?

The look can be of two types. One look is what we call attention... you focus, mm? and there is a strain in the mind, as if somebody is going to hit the target with an arrow. Then you concentrate. But that is not right. Just look relaxedly, as if you are looking by the way, and the moon is there.
Look at the moon with empty eyes. Watch my eyes . . this is the way....

[Osho stares fixedly into Soma's eyes]

... this is attention, mm? I am focusing. Now...

[Osho gazes softly at Soma]

... I look at you, and yet not at you. And that's the way to look, mm? Good.

[A sannyasin asks: What am I doing to myself? I haven't been healthy for a year. It's just... one thing after another.]

Mm mm.... It will continue unless you become aware and drop out of the vicious circle.

One misery leads to another... one conflict leads to another... one sadness into another sadness -- because whatsoever you are passing becomes more easy to go into again. Your whole being becomes channelised, mm? One day you are angry -- another day, anger comes easily. The next day it comes almost

automatically. You need not do anything -- it will come. And if you go on getting into the habit of it, you go on feeding it.

You may like to come out of it, but liking is not enough. You may like to come out of it, but you will still continue with the old pattern unless you take a very very aware decision to come out of it. That means that after that moment, you have to do something which is the opposite.

If you have been angry, then do something which is just the contrary to break the habit. Not only that -- when you break a habit, energy is released. If you don't use that energy, again the habit will have to be formed by the mind; otherwise, where will the energy go? So always move to the opposite.

If you have been sad, try to be happy. It is difficult, because the old path is the way of least resistance -- it is easier -- and to be happy you will have to make an effort. You will have to consciously give a fight to the dead mechanical habits of the mind. So you will have to re-condition it. That is, you create a new habit of being happy.

Unless a new habit is created -- of being happy -- the old habit is bound to persist, because the energy needs some outlet. You cannot simply remain without any outlet. You will die, you will suffocate. If your energy is not becoming love, it is bound to become sour, bitter; anger, sadness. Sadness is not the problem -- neither is anger or unhappiness. The problem is how not to get into the old rut.

So live a little more consciously. And when you find yourself getting into the old habit, just do the opposite immediately -- don't wait for a single moment. It is easy -- once you know the knack of how to do it. You are getting set... just do something!

Anything will do. Go for a long walk, start dancing. Let the dance be a little sad in the beginning, mm? It is bound to be -- you are sad, how can you suddenly become happy? Start dancing in sadness and the dancing will divert the sadness. You have brought something new into the sadness which has never been there before. You have never danced before when you were unhappy and sad, so you will puzzle the mind. The mind will feel at loss -- what to do? -- because the mind can only function with the old. Anything new, and the mind is simply inefficient -- and that's the problem.

Habits are efficient, so you do them again and again, and the more you do, the more capable you become. Almost everybody has become a certain type of expert -- one part of your mind expertises, and then through expertise, it dominates the whole mind.

I was just reading an anecdote....

One school teacher told the famous story of the elephant and the five blind men to his children -- but he didn't mention the word blind. He wanted to give them an opportunity to find that out for themselves.

So he told the whole story -- that five men went to see an elephant and then they reported back. One said 'The elephant is like a pillar' -- because he had touched only the legs. Another said 'He is like a very big fan' -- because he had touched the ear -- and so on and so forth. The story was simple, and everybody knows about it.

Then the teacher said, 'What type of men were these?'

One small boy said, 'Experts!'(laughter)

Everybody by and by becomes expert -- expert in sadness, expert in unhappiness, expert in anger. Then you become afraid of losing your expertness, because you have become so efficient.

Feeling sad -- dance, or go and stand under the shower and see sadness disappearing from your body as the body heat disappears. Feel that with the water showering on you, the sadness is being removed just as perspiration and dust is removed from the body. And see what happens.

Try to put the mind in such a situation that it cannot function in the old way. Anything will do.... In fact all the techniques that have been developed through the centuries are nothing but ways of trying to distract the mind from the old patterns.

For example, if you are feeling angry, just take a few deep breaths. Inhale deeply, exhale deeply -- just for two minutes -- and then see where your anger is. You confuse the mind; it cannot correlate. 'Since when,' the mind starts asking, 'did anyone ever breathe deeply with anger? What is going on?'

So do anything -- but never repeat it; that's the point. Otherwise if each time you feel sad you take a shower, the mind will get into that habit. After three or four times, the mind learns that this is okay -- so you are sad; that's why you are taking a shower. Then it becomes part and parcel of your sadness. No, never repeat it. Just go on puzzling the mind every time. Be innovative... be imaginative, mm? Bhikshu (her partner) says something, and you feel angry, and you have always wanted to hit him or throw something at him. This time, change -- go and hug him. Give him a good kiss, and puzzle him also (laughter). Your mind will be puzzled... he will be puzzled. Suddenly things are no more the same. Then you will see that the mind

is a mechanism; how with the new it is simply at a loss, that it cannot cope with the new.

So the whole methodology of Yoga, Tantra -- all religion as such -- is to always bring in something new... a new breeze into the room. Open up the window and let in a new breeze.

One man who used to be a colleague of mine in the university, was a very angry man -- angry with the wife, angry with the children, angry with the vice-chancellor -- and for nothing. And he knew it! Who does not know it? He was really in trouble because he was creating so many problems unnecessarily.

One day he asked me what to do. I said, 'Do one thing: whenever you feel angry, just clench both your fists. You can do it anywhere. Even if you are talking to the vice-chancellor and you feel angry, clench your fists -- and see.' He said, 'What will that do?' I said for him to just try it. So he went to the vice-chancellor and when he started feeling angry -- because the vice-chancellor was thinking to throw him out because he was doing so many things -- he clenched his fists, and suddenly the anger was gone.

He came back and said that it was miraculous. But I told him not to do it again, otherwise the whole miracle is gone!

So do this for a few days... and you will enjoy it tremendously.

[Karuna, a recently arrived sannyasin, said that she was feeling ashamed of herself, because shortly before Vipassana was taken ill (see 'Nothing To Lose But Your Head'), she had said to Karuna that she, Vipassana, was mad, and Karuna had felt that she was indeed mad, and had felt superior to her.]

Vipassana has done many things for many people.

Just watch the mind... it goes on finding many many ways to feel superior. Mind is the ego trip, a deep ego trip. So that is the subtlest part of the mind -- to feel superior. But if you feel superior, sometimes you are bound to feel inferior -- and that creates the trouble, because then one feels hurt. So if you really want to drop all conflict inside, then never compare.

Comparison has to be dropped -- not superiority. Comparison implies both -- superiority/inferiority. So don't compare. Karuna is Karuna. Vipassana is Vipassana. In fact no comparison is possible. Comparison is possible only when both are exactly the same -- for example, one Ford car and another Ford car. Ego says this is functioning better than that. You can compare because they come from the same assembly line.

Man is unique. No other man is like anybody else. And God doesn't function in the way assembly lines function. You cannot find two men alike. You can find millions of cars alike. That's the difference between man and machine.

Once comparison is dropped you are neither superior nor inferior. Just think: if you are alone in the world and there exists no other man or woman -- only Karuna exists on this earth -- will you be superior or inferior? You will be simply you. And that is how things are: you exist only like you. There is nobody else like you. In a way, each man exists alone, directly alone, absolutely alone. There is no way to come out of that aloneness.

These claims of the mind have to be cut by and by. So just watch out. Whenever you start comparing yourself with anybody for anything, immediately relax the mind and ask what nonsense it is up to. Stop in the middle; don't follow the old track of comparison. And suddenly one feels a flowering, because when there is no comparison to make, there is no competition. Then compassion arises.

That is the meaning of your name -- compassion. Compassion arises only when you see how lonely man is, how tremendously lonely; that there is no way to reach him, no way to be together. The aloneness is ultimate in a subtle way, in a certain way. When you would like to fill someone's aloneness, that is compassion. You would like to help somebody to feel that you are there. You would like to hold somebody's hand and to say to him, 'Hello, I'm here... don't feel alone.' But still you know that at the ultimate core, one remains alone. We can help each other, we can love each other. We can help each other in many creative ways, but still, we cannot penetrate each other. Somewhere a point comes beyond which nobody can enter. That is your soul, your being.

So don't compare, don't compete. And rather than listening to words! listen to people's being. For example, Vipassana told you that she was mad. You simply listened to her words, and you started feeling superior that you were not.

[Yes, I feel ashamed.]

No, no, don't feel ashamed. It is again the same thing. First you felt superior because you simply heard

the words. You should have looked into Vipassana's eyes. She was one of the sanest persons around here, hence she could realise and say that she was mad. Only a sane person can say that.

If you doubt it, go to a madhouse and ask mad people. Everybody will try to prove that he is not mad. Everybody will insist that the world may be mad but he is not. A madman never accepts that he is mad. If he does accept it, he is already getting out of it. This is a tremendously sensitive understanding, tremendously sane -- to feel that you are mad. Only a sane person feels that he is mad.

Socrates says, 'Only a man of deep knowledge understands that he is ignorant.' The same is true about madness also.

You should have looked into her eyes. You should have held her hand, felt her being. Listen to the vibes, don't listen to the words. Then you commune, communicate. You would have laughed at her understanding. You would have thanked her. Then, rather than feeling superior, you would have felt that you are also mad. To be sane is so rare. A Buddha, a Jesus, a Socrates... a rare phenonemon when somebody becomes sane. Otherwise the whole humanity lives under deep hypnosis, neurosis.

The madness is normal. That's why we never detect it unless somebody goes abnormally mad. Everybody is born mad -- and few people get out of it.

So next time somebody says something so beautiful, try to feel the presence of the other person... don't listen to the words.

Gurdjieff used to behave in a very mad way with people -- particularly with new people. He would say nonsensical things, and people would leave him immediately because he seemed to be mad or stupid. And then he would have a good laugh! His disciples would say, 'Why do you say such things?' And he would say, 'If they cannot look at me, and if they only understand the words, then I am not going to waste my time with them. If they can understand only words, then they will never be able to understand me, because there is something beyond words that I am trying to convey. So that's a test for them.'

Listen more to the being. Listening to the being, you will never feel superior or inferior, because being is simply being -- neither superior nor inferior. Listening to the being you will never feel any remorse -- otherwise you will feel ashamed .

Because Vipassana died, you started feeling ashamed and that it was not good of you to feel superior. Now your ego is saying, 'Feel ashamed. You are such a beautiful being -- feel ashamed. It was not up to your standard; you did something below you. You are such a superior being, you should not feel superior. You should feel humble.' This is how mind goes on.

There are many persons who force humility just to feel superior; who feel ashamed just to feel superior; who go to a priest and confess their sins to feel saintly. Now don't feel ashamed, otherwise you are in the same trip. There is no need to feel ashamed. Simply feel foolish -- and see the difference. The very idea of shame and guilt is ego-oriented. Simply feel that you were foolish, and then you will not help your ego.

If Vipassana were alive, you would not have felt ashamed; the death created the trouble. Suddenly she died, and now you cannot forgive yourself. The death shocked you, so now you would like to go to her and say 'Sorry, Vipassana. It was not good of me to say that to you'. But there is nobody to whom you can say it, so now it will always remain a weight.

To destroy that weight, you are trying to balance it by feeling ashamed. That's what's happening to many people. While alive, they won't love each other, and when somebody dies, they repent their whole lives -- that they should have loved, and they missed.

But remember that everybody present here, everybody present in this moment in the whole world, is going to die. So let it become a deep remembrance in you. Behave with each and every person as if this meeting will be the last. And just see the beauty of it. If you are holding somebody's hand, hold the hand as if.... And that 'as if' is not just an 'as if'. It is going to happen some day or other. This may be the last meeting.

We may be talking for the last time... who knows? You may not be here, I may not be here. Or we may both be here but the possibility to meet may not be there. If one goes on being aware that this moment may be the last to meet with me, to talk with me, to listen to me, then one will become very alert. You will become very very aware -- and you will act out of that awareness. Your response will be total and whole. And you will never repent, because whatsoever you do, you have done.

We cry and weep when a loved one dies because in fact we feel guilty. The whole life was there and we never loved. There were so many opportunities and we never used them.

In fact, on the contrary, we were quarrelling, nagging each other, fighting with each other. And now the person is gone. Now for infinities you may not see the person again. There may be no meeting.

Each moment is so tremendously ultimate. Each moment is such that it can never be repeated again. It is unrepeatable.

So live it totally and intensely. And live it as if you had known that this is going to be the last moment. Then you will never repent, never feel remorse. And if somebody dies, you will go deeply grateful to him to say goodbye, because whatsoever you could do, you have done. Whatsoever you had, you had given. Whatsoever was possible, you had turned into the actual. So there is no guilt, no shame, no nothing... one feels clean...

Everybody is helping everybody else. The whole world is a help. If one knows how to use it, everybody is helping. Even those who are hindrances, they also help. Even those who go against you, they also help. Without them it will be difficult to grow. Even enemies help, so what to say about friends?

But let it be a lesson, so that your whole life changes into a new dimension of non-comparison, non-competition... Living each moment as if this is the last, mm?

[Sudha, the assistant leader of the Aum marathon says: You told me in the last darshan to be crazy, and I was trying to watch that during the marathon. It turned out to be just my own fear of my aggression and the rejection of it, and then an acceptance... so I just let it happen. And I had a lot of fun. It just wasn't like I'd thought it would be.

Osho replied that out of a hundred fears and anxieties we have, ninety-nine percent never actualise, so there is no point in worrying about them.
She asked what she could do about herself.]

There is nothing to do. One simply understands that things are as they are, and accepts. The very concept of doing something is wrong. Doing brings the doer... and doing is nothing but a mask for the ego. There is nothing to do.

Things simply happen on their own. You are not running the world... it is running on its own. And when you are gone, nobody is going to miss you. People will say that Sudha is gone and we miss her -- but that is just a way of speaking. The world was running when you were not there. It will still be running when you go, so why worry for the few days that you are here? Take it easy, enjoy it. Whatsoever is given, accept it and enjoy it -- and let it happen... cooperate with it.

The problem arises the moment you start doing something... the moment you start doing anything. Then the liquidity, the flexibility is lost. You become frozen, blocked.

[The assistant leader answers: This is what has been happening in the lectures and it's getting worse and worse and worse. I can't get into meditation any more... I feel I'm not letting it happen.]

Accept that too. The problem remains the same.

Now you are saying it is going from worse to worse. You are condemning it. You are saying that you never wanted it this way; you wanted it in some other way -- and you are comparing with your ideal.

The problem is created by your ideal. Drop the ideal -- and then it never gets worse. How can it? There is no relativity; you cannot compare notes with anything. You compare the imaginary with the actual, and because the actual is not like the imaginary, you condemn it. And then the problem arises of what to do so that you can attain the imaginary against the actual. But who has ever attained the imaginary against the actual? The actual is the only thing that can be attained -- and it is already there, so there is no problem. The problem is only because of that ideal. Drop that ideal!

Just see my point. If you drop the ideal, then how can you say that this is getting worse and worse? Against what will you compare it?

[She answers: Against my own experience.]

That is again your ideal. That is again from the past, or from the future. Yesterday you were feeling something. Today you are not feeling it -- so now you are comparing with yesterday. But why do you want yesterday to be repeated again and again and again? You will be fed up with it! You will be like a broken gramophone record -- repeating the same line again and again and again. Today is different... why compare it with yesterday? Today has nothing to do with your yesterday. Today is so totally different that you also are not the same. Yesterday is just a hangover in the mind. And it was not so beautiful as you are thinking

today -- because I knew you yesterday also. Then you were comparing your yesterday with the day before yesterday. And I know that tomorrow you will compare again with today -- which will become yesterday. And you will say that things are getting worse and worse.

So either you have an ideal in the future and you compare your today with the tomorrow, or you have an ideal in the yesterday and you compare today with yesterday. But you don't allow today its being -- and that is the only reality there is.

What is wrong with today? It is perfectly beautiful. Meditating or not meditating, feeling good or bad... but this is the only day there is. Once you understand this, problems simply evaporate. Not that they are solved -- because there is no need to solve them; they need no solution.
They simply evaporate like dewdrops in the morning when the sun rises.

It is a question of simply understanding. It is not really complicated. Stop improving yourself -- you have done enough harm. Don't be a perfectionist. And just live this moment. I don't see any problem. In this moment there is never any problem. The problem either comes from yesterday or from tomorrow. Today is always pure.

Bring your mind to this vision again and again. Nothing else is to be done. Everything is so beautiful and perfect that more is not possible.

[An indian sannyasin said that he wanted 'a divine remedy for willpower', as his was too weak.]

Kill it completely! What is the need? What do you need willpower for? It is weak -- so kill it! If it is strong it will create more trouble.

[The sannyasin answers: No, it is creating trouble, sir. I want more strong willpower.]

For what? Do you want to become Adolf Hitler? (laughter)

[The sannyasin then asks: How to be happy?]

How to be happy? Who has told you that willpower is needed for being happy? Happiness has nothing to do with willpower. Drop that idea completely!

You must be reading some hocus-pocus religious literature -- Vincent Peale 'Positive Thinking', Dale Carnegie 'Willpower' (laughter). You must be reading nonsense, so they have put some wrong ideas in your mind.

Willpower is not needed at all -- that is the whole problem. Drop your will, and surrender to God. Then everything is perfect and beautiful; one is happy. People with these ideas are never happy because they are always tense. Power corrupts; willpower also corrupts.

Willpower is a desire of the ego. You want to be strong and powerful and dominating, and a great leader of men -- all foolishness. Just be ordinary and happy. Trees are happy without any willpower. Birds are happy without any willpower.

What do you need willpower for? You should be happy it is weak. If you want to be unhappy, then willpower... then I can show you methods how to increase it, but then you will go to hell directly (laughter). That's the path for hell.

Drop this nonsense -- just enjoy life. Vivekananda seems to be in your head -- willpower, strong willpower. These are all ideas against God... irreligious ideas. You just surrender, mm?

[Another member of the group said that since doing the Tao group she had felt more in-going, while now that she had completed the marathon, she felt more outgoing. She asked if she should make an effort to go in one direction rather than another.]

No, don't make any effort to go inside... just float. If you feel like being outside, be outside and enjoy it. If you feel to be inside, be inside and enjoy that. Otherwise we are always creating contradictions. When the mind is going out, you start forcing it inwards -- and a forced inwardness is not going to be beautiful. Let it go outside as far as it wants to go. Then it swings on its own. It is a rhythm, just like day and night.

It is just as when in the morning you are feeling cold, you go outside and sit in the hot sun. The sunlight is beautiful and soothing. But then by and by it becomes hotter and hotter, and you start perspiring.

Suddenly you realise that now it is time to go in. You move into the house, in the coolness, in the shade.

Out and in are just like that -- and both are needed for a true life. Any life with a fixation -- either with the outside or with the inside -- is a lopsided life, a crippled life; a life which has suffered some sort of paralysis. There are people who are fixed with the outside -- they cannot go in. There are people who are fixed with their inside, and they cannot go out. Both are ill.

True health is the rhythm between the in and out. In fact never get identified with the out or with the in. Remain between.

The flow is the swing of the energy from the out to the in; from the in to the out.

And there is a certain inner law which brings you back whenever you need to go in. It is just as when you work the whole day, and by night, you sleep; Sleep comes naturally if you have worked well. Then in the morning, after sleep, you are again rejuvenated, again fresh and vital; the zest has come back, and you want to do something. Action and sleep -- that is the rhythm.

So never get obsessed with any polarity. In between being with people and alone is a rhythm. And a rhythm can only exist between two opposite-looking poles -- which are not really opposite but are complementary.

[Another group member says: The group was pretty painful for me at times, but it was good.]

Pain is part of growth.

And remember, whenever something hurts, something inside vou is repressed. So rather than trying to avoid the pain, move into it. Let it hurt like hell. Let it hurt totally so the wound is opened completely. Once it is opened completely, the wound starts healing. If you avoid these spaces when you feel pain, they will remain inside, and you will come across them again and again, because they are part of you.

There is one method I would like to tell you about. Whenever you feel any pain -- even an ordinary headache -- just sit silently and focus your whole mind on the headache. Listen to it... almost touch the texture of it. And intensify it;- make it more and more tense, and pinpoint where it is. The more you concentrate, the more it will go on shrinking. Then it will come to a point, a needle-point. It will not be the whole head. First you will feel just the front part, then you will feel that it is shrinking just in the middle. Then it becomes just a needlepoint -- but a very sharp pain. Just remain with it.

If you can remain with that sharp-pointed pain, suddenly you will see that it has disappeared. Try it with ordinary pain -- headache, stomach ache, or anything. And by and by try psychological pain. Somebody has insulted you and you feel hurt, or you have come across something inside you and a pain arises, a memory, a wound from the past. Just go into it. Accept it and go into it totally, and when it has become just a needle-point, suddenly it will disappear.

Be Realistic: Plan for a Miracle

Chapter #5
Chapter title: None

17 March 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says: I'm wondering about my relationship. There is a lot of good feeling, but we're sort of keeping each other safe, and I feel restricted.

We'll both be starting groups and I think we'll be able to branch out.]

No relationship can truly grow if you go on holding back. If you remain clever and go on safeguarding and protecting yourself, only personalities meet, and the essential centres remain alone. Then just your mask is related -- not you. Whenever such a thing happens, there are four persons in the relationship, not two. Two false persons go on meeting, and the two real persons remain worlds apart.

Risk is there. If you become true, nobody knows whether this relationship will be capable of understanding truth, authenticity; whether this relationship will be strong enough to stand in the storm. There is a risk -- and because of it, people remain very very guarded. They say things which should be said; they do things which should be done. Love becomes more or less like a duty. But then the reality remains hungry, and the essence is not fed. So the essence becomes more and more sad. The lies of the personality are a very heavy burden on the essence, on the soul. The risk is real, and there is no guarantee for it -- but I will tell you that the risk is worth taking.

At the most, the relationship can break -- at the most. But it is better to be separate and to be real rather than being unreal and together -- because then it is never going to be satisfying. Benediction will never come out of it. You will remain hungry and thirsty, and you will go on dragging, just waiting for some miracle to happen.

For the miracle to happen you will have to do something, and that is -- start being true, at the risk that maybe the relationship is not strong enough and may not be able to bear it. The truth may be too much, unbearable -- but then that relationship is not worthwhile. So that test has to be passed.

Risk everything for truth, otherwise you will remain discontented. You will do many things, but nothing will really happen to you. You will move much, but you will never arrive anywhere, mm? The whole effect will be almost absurd.

It is as if vou are hungry and vou simply fantasise about food; beautiful, delicious. But fantasy is fantasy -- it is not real. You cannot eat unreal food. For moments you can delude yourself -- you can live in a dreamlike world -- but a dream is not going to give you anything. It will take many things from you -- and it will not give you anything in return. The time that you are using with a false personality is simply wasted; it will never come back to you again. Those same moments could have been real, authentic. Even a single moment of authenticity is better than a whole life of inauthentic living.

So don't be afraid. The mind will say to you to go on safeguarding the other and yourself, to keep safe. That's how millions of people are living.

Freud in his last days wrote in a letter to a friend that as far as he had observed.... And he really observed deeply -- nobody has observed so deeply, so penetratingly, so persistently and so scientifically. He says in the letter that as far as he has observed through his life, one conclusion seems absolutely certain -- that people cannot live without lies.

Truth is dangerously. Lies are very sweet, but unreal. Delicious... you go on saying sweet nothings to your lover, and he goes on whispering in your ear sweet -- but -- nothings. And meanwhile life goes on slipping out of your hands, and everybody is coming closer and closer to death.

Before death comes, remember one thing -- that love has to be lived before death happens. Otherwise you live in vain, and the whole of your life will be futile -- a desert. Before death comes, make it a certainty that love has happened. But that is possible only with the truth. So be true. Risk everything for truth, and never risk truth for anything else.

Let this be the fundamental law -- even if I have to sacrifice myself, my life, I am going to sacrifice it for truth but truth I wi!! never sacrifice for anything -- and tremendous happiness will be yours; undreamed of benedictions will shower on you.

Once you are true, everything else becomes possible. If you are false -- just a facade, a painted thing, a face, a mask -- nothing is possible. Because with the false, only false happens; with the truth, truth.

I understand your problem. That is the problem of all lovers -- that deep down they are afraid. They go on wondering whether this relationship will be strong enough to bear truth. But how can you know beforehand? There is no a priori knowledge. One has to move into it to know it.

How are you to know, sitting inside your house, whether you will be able to withstand the storm and the wind outside? You have never been in the storm. Go and see. Trial and error is the only way -- go and see. Maybe you will be defeated, but even in that defeat you will have become stronger than you are right now.

If one experience defeats you -- and another, and another -- by and by the very going through the storm will make you stronger and stronger and stronger. A day comes when one simply starts delighting in the

storm, one simply starts dancing in the storm. Then the storm is not the enemy. That too is an opportunity -- a wild opportunity -- to be.

Remember, being never happens comfortably -- otherwise it would have happened to all. Remember, being cannot happen conveniently -- otherwise everybody would have being without any problem. Being happens only when you take risk, when you move in danger. And love is the greatest danger there is. It demands you totally.

So don't be afraid -- go into it. If the relationship survives truth, it will be beautiful. If it dies, then too it is good because one false relationship has ended, and now you will be more capable of moving into another relationship... truer, more solid, more concerning the essence.

But remember always, falsity never pays. It appears to, but it never pays. Only truth... and in the beginning, truth never looks like it is going to pay. It seems it will shatter everything. If you look at it from the outside, truth looks very very dangerous, terrible. But this is an outside view. If you go in, truth is the only beautiful thing. And once you start cherishing it, tasting it, you will demand more and more because it will bring contentment.

So don't be afraid. Gather courage to be, and go through these groups. They will be helpful, mm? But go truly there, otherwise nothing can be of help. And it will be good if the two of you can do the groups separately, because if you do them with your boyfriend, or husband or wife, their presence goes on functioning like an inhibitory force. You have been so related to them that the old pattern tends to repeat. It is easier with strangers to be truer.

Have you watched it? People just travelling in a train start talking with strangers -- and they assert things they have never asserted to their friends, because with the stranger, nothing is involved. After just half an hour your station will come and you will get off -- you will forget and he will forget what you have said. So whatever you have said makes no difference; nothing is at stake with a stranger.

People talking to strangers are more true, and they reveal their heart; but talking with friends, with relatives -- father, mother, wife, husband, brother, sister -- there is a deep unconscious inhibition. 'Don't say this -- he may feel hurt.' 'Don't do that -- mum won't like it.' 'Don't behave in this way -- the father is old; he may be shocked.' So one goes on controlling.

By and by the truth is dropped into the basement of your being, and you become very clever and cunning with the untrue. You go on smiling -- false smiles, which are just painted on the lips. You go on saying good things -- meaning nothing. You are getting bored with your boyfriend or your father, but you go on saying 'How glad I am to see you!' And your whole being says 'Now leave me alone!' But verbally you go on pretending. And they are also doing the same thing; nobody becomes aware because we are all moving in the same boat.

A religious person is one who comes out of this boat and risks his life. He says 'Either I want to be true, or I don't want to be at all. But I am not going to be false'.

Whatsoever the stake, try it -- but don't go on moving in a false way. The relationship may be strong enough. It may bear the truth. Then it is very very beautiful. If you cannot be true to the person you love, then where will you be true? Where? If you cannot be true to the person whom you think loves you, if you are afraid even with him to reveal the truth, to be totally spiritually naked before him, if even there you are hiding, then where will you find the place and space where you can be totally free?

That's the meaning of love -- that at least in one person's presence we can he totally nude. We know that he loves, so he will not misunderstand. We know that he loves, so the fear disappears. One can reveal all; one can open all the doors. One can invite the person to come in. One can start participating in another's being.

Love is participation... so at least with the lover, don't be untrue. I'm not saying to go into the marketplace and be true -- because that will create unnecessary trouble right now. But first with the lover, then with the family, then with people who are farther away. By and by you will learn that to be true is so beautiful that you would like to lose everything for it. Then in the marketplace....

Then truth simply becomes your way of life. But start, mm? The alphabet of love, truth, has to be learned with those who are very close -- because they will understand, mm? Good.

[A sannyasin says: I'm becoming more and more aware that I've been missing much out of fear of punishment.]

Every society conditions the mind of children -- makes them afraid of punishment; makes them --

seduces them -- to be greedy for awards. From the very beginning a child comes again and again to these two alternatives: if he does this, father won't like it -- and he will be punished. If he does that, father will like it -- and he will be rewarded. So he stops listening to his own heart.

Even if the heart says 'do this', first he has to check how his father, his mother, the society or the government is going to react. You would like to do something, but what are others going to say? They will punish you for it -- so then you drop that project.

So that fear of punishment -- a vague fear, you don't know exactly what it is.... This is the whole thing -- that up to now you have been doing things which others were expecting you to do. You were considering others.

Gurdjieff used to say to his disciples, 'Drop considerations, otherwise you will never be an independent being.'

Drop consideration. I'm not saying to hurt anybody. I'm not saying that just for the sake of rebellion, be rebellious. That too is foolish. That will not bring you to your natural spontaneous being. That is moving in the opposite direction. It is a reaction -- not a rebellion. You follow me?

Your father said to you not to do something. You can react, and can do just the opposite. Or whatsoever he was saying to do, you can do. But whether you do it or not, in both ways you are dominated by your father. For example, if I say 'Don't go to the West', you can say 'I am an independent man, and I cannot listen to you'. But you are following me. I dominated the whole thing. You think you denied me -- of course you denied me; but negatively you followed me. In the first place, was there a desire to go to the West? If it was there, then go. If it was not there, then don't be bothered what others are saying -- you go to the South, go to the East; whatsoever your feeling is to do.

Always remember to distinguish between rebellion and reaction. Be rebellious, but never be reactionary. Don't hurt anybody. If you can make others happy as well as yourself without going astray from your natural source, perfectly good, make them happy, but never at your own sacrifice. No.

[The Encounter group is present. The leader says: There was a lot of laughter and playing in the group. But again, a lot of people seemed to be stuck where they are.]

Playfulness is good... fun is also very good. But remember, it may be an escape for a few people to avoid. Many times people laugh just to avoid a situation. They become afraid that the thing is going to be serious, so they start laughing and taking things as fun. That's a way of keeping themselves away.

Laughter is good if it comes from the deepest core of the person. If it comes just from the head, then it becomes a protective mask. Many people go on laughing -- not that they are happy, but they would not like to concede that they are unhappy. By and by they become so efficient in it that they completely forget that it has been just a manoeuvre.

So that has to be remembered, otherwise the group will not go very deep. Fun should be serious, and laughter must have the quality of tears in it to be true and really deep. This is one of the oldest ways to avoid situations which can lead you into deep depression, negativity.

That's the reason that jewish jokes are the best, because that is the race that has suffered most. Through their jokes they are protecting themselves. Even in the concentration camps of Adolf Hitler, Jews were transferring jokes and laughing! People who have been watching and observing Jews in the concentration camps were simply surprised; they could not believe it. Where death is hanging on the head every moment, and every morning a few people have disappeared -- your wife, your father, friends -- still they continued laughing.

In the military, on the front, soldiers become very very fun-loving, and start telling jokes. That's a way not to see the seriousness of the situation -- otherwise, how will you bear it? The Jews could bear it because of their jokes.

In India, Hindus have nothing like jewish jokes -- nothing at all -- because the country has lived in a way in which the people were not very rich, but they were content. There was not much -- people were poor -- but they were adjusted to their poverty. They have not created any jokes.

Jewish jokes are simply rare... nobody can compete. As I have observed, in fact all jokes have their origin somewhere in jewish jokes; they are all derivatives of jewish jokes.

So always remember in a group situation that there are many people who will want to take it as fun, play. !t is good -- but don't allow too much. End the group every day by laughter, but everybody has to earn it in the first place -- otherwise not. It is an earning; hard work has to be done the whole day. Otherwise the

group will have been enjoyed, but will have left people with nothing in their hands. It was a good experience, interesting, amusing -- but that's all. It won't bring growth.

So this is the delicacy of it. People should not become serious, deadly serious -- otherwise things become heavy and work becomes difficult. So sprinkle fun, laughter, and jokes here and there, but it should be like the salt in the food -- not more than that. Mm? If everything is salty you cannot eat it.

[A group participant says: Since the group I've stopped taking risks...]

Mm mm... it can happen. If the group goes well, people who are cowardly will start taking risks. People who are a little foolhardy will stop taking risks (a chuckle). You must be of the second sort.

A group brings a very balanced state of mind to you... a balanced state. So if a person who is very cowardly and always afraid to take risks passes through the group experience and grows and becomes more aware, he will start taking risks. A person who is foolhardy -- who is always treading where angels fear to tread -- will become more alert, and will drop a few risks.

Unnecessary risks are not to be taken. It is just foolish to stand in the middle of the road and not to listen to the driver of a bus; it is simply foolish! It is not a risk -- you are simply suicidal. You must have been a little suicidal in your risks.

People enjoy that too, because it gives a thrill, an excitement. If people are suicidal and they are driving a car, they will tend to go beyond sixty, seventy miles per hour, because there is a thrill. Just facing death, they feel very sharp, young, and that they are giving a good fight against death. But this is foolish. Out of a group experience, meditation, awareness, this type of person will stop many risks.

So it is good -- you will be more balanced now. There is no need to be a coward, and there is no need to be a brave man. Both are the same type of diseases -- in different directions, contrary directions; but both are the same. One needs to be simply aware; neither a coward nor brave. Whatsoever the situation demands, do it. Do you understand me? A cowardly man works from his cowardice -- never responds to the real situation. A brave man works from his bravery, never responding to the real situation.

My teaching is that you need not be either. There is no need to have fixed ideas about anything, about yourself. Let the situation decide -- you simply be aware, and let awareness respond. There are many times when you will feel very brave because it is needed, and times when you will say it is foolish to be brave.

The world will be very very silent and peaceful if people drop these concepts of bravery and cowardice, and all sorts of nonsense which they have been taught by the politicians and the priests, because they want sacrifice. They want you to sacrifice yourself somewhere -- Vietnam, Israel, Pakistan -- so they tell you to become brave, to be a man. But why? Why should they want you to go and unnecessarily knock your head against a wall?

One has to live one's life. There is no need to sacrifice it for anything, unless your inner consciousness gives you an opportunity -- where you think your whole being is at stake, and you choose it. But you choose consciously -- not by somebody else's teaching, preaching, conditioning.

Good... cool down! By and by do all the groups, and you will come out of it very very tranquil, balanced, calm, cool, collected.

[Anupassana, another participant, says: I was not letting people close to me at all, and I had said to him in the beginning, too, that I was not open to you either, and it worried me, because why be here?

And then my name keeps bothering me because it sounds very lonely... it's not a very strong name. I would like to be called fearless, or something like that, just to remind me to be stronger.
And I don't know whether to be with people or be alone.]

If you like I can change your name. Just choose whatsoever name you like, and I will give it to you....

Because a name is simply useless. It cannot make you stronger, it cannot make you more aware. A name is just a label....

It is nothing. I can give you a number -- one hundred and one -- and that will not remind you of anything (laughter).

No.... We go on finding some excuse or other to be unhappy. I can change your name -- that is so simple -- but you will find something else, because it is a question of you, not your name.

And being alone is not bad. But it can be enjoyed only if you make a rhythm of being with people and being alone, being with people, being alone. Then it is perfectly beautiful. Otherwise, just being alone you

will shrink; you won't grow. Never get fixated anywhere... remain a flow.

Just being alone may be a way to hide yourself. You may be afraid of love. You may be afraid of friendship. You may be afraid of people. A thousand and one fears may be there. So one rationalises that one likes to be alone. Be alone if you like, be alone if you are happy. But you don't seem to be happy. If a name can make you unhappy, then anything can make you unhappy -- anything I say. You can become unhappy because the trees are green. Unhappiness is in you. You find some excuse and you hang it there.

... You should move. But when I say you should move, I don't mean destroy your loneliness completely. You will be more alone if you move with people. Your aloneness will have a depth and a richness if you move with people. You earn it.

[Osho went on to compare the rhythm of aloneness and togetherness with fasting and eating, saying that if you do either to excess, you will go mad or you will die....]

The same rhythm has to be followed in all the layers of life. Move... people are beautiful. You can learn much from them. Much will happen in contact with them. Life is a relationship. So allow people to come close to you... become vulnerable. It will give you many many happinesses; it will give you many painful experiences. It will make you in some moments tremendously delighted; in many moments tremendously depressed. But both are needed -- one becomes enriched. Then move in your aloneness and you will feel good.

And anupassana is a beautiful word. It simply means awareness, meditation, contemplation. It doesn't mean that one has to be alone. Meditation can be done in the marketplace. You can also remain alone in the crowd.

So try this. This ashram is going to be a world family. Many more people will be coming every day. It is going to become bigger and bigger and bigger. That's how anything that is alive, grows. Anything, even an institution, when it is alive, grows. New branches, new leaves come to it... new flowers. It is going to be a continuous movement.

Be here, but remain alone. Remain centred and you are alone.

Be Realistic: Plan for a Miracle

Chapter #6
Chapter title: None

18 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603185
ShortTitle: PLAN06
Audio: No
Video: No

[A sannyasin says: I don't want to be here -- and I don't know why. Since Vipassana died I have felt afraid of death. And Amitabh (her boyfriend) seems different... I feel frightened. Sometimes I don't even want to be human any more.

But I also don't believe that if I went away I would feel any different.]

(laughing) I will scare you... that's right! Wherever you go, I will continue to. There is no escape!...

Everything goes... and clinging creates misery. One has to understand that we are lonely, and that all relationship... and once we understand this, then immediately loneliness disappears. Try to understand me. If you go on trying...

(a chuckle) Mm mm... if you think you will be happy, you can go. That is not the problem at all. But you will not be happy. You will be in a worse situation....

So that is not going to help. It is hard to be here, I know, but if you cooperate with me, everything will drop. Things are not hopeless at all.

Everybody has to come to certain understandings -- because we go on living in dreams. Whenever something of the real is encountered, one becomes afraid and miserable and wants to change the situation, to escape from the situation -- not to look at it. That's why you don't want to look at me (chuckling) because if you look at me you will have to see the real.

If you look at me you will have to look at the facts. Facts are facts. You cannot change them by just becoming unhappy. They can be changed -- but a certain understanding will be needed .

When we are together, friendship and love are good -- but one should never be in the delusion that one can drown one's aloneness in them. Nobody can. It is not that it is you who cannot drown your aloneness -- nobody can, because aloneness is a quality of your being. It is how existence is.

Aloneness is absolutely natural, and there is nothing wrong in it, but we have wrong attitudes about it. Aloneness is your freedom. It is your space. And it is good that you have a space inside where nobody can come; an absolute privacy where you are alone. And once you know how to use it, it is tremendously beautiful. It is the shrine of your innermost core. It is the only temple there is.

But we go on somehow trying to avoid it through relationships, through work, hobbies. Somehow we don't want to come to it, because from the very beginning everybody is taught and brought up in such a way that one starts feeling loneliness as death. Neither loneliness nor death are wrong. Both have tremendous beauties. But one has to enter into them and earn that beauty.

And whatsoever you do, aloneness can never be destroyed. You can hide it, you can cover it up. You can forget about it in a relationship -- but again and again you will come to it. Again and again it will erupt into consciousness, because all escapes are just repressions. So the better course is to accept it, to enter it courageously... to live it. And once you enter courageously, loneliness disappears, and a totally different quality -- which I call aloneness -- enters into your being.

And aloneness is simply beautiful, because nobody is there, not even you. Just pure being is there -- with no boundaries, no names, no adjectives. Not a man nor a woman... nobody is there. It is pure space. And everybody needs to go and dip into it. That refreshes you, rejuvenates you.

That is why sleep is so essential, because in sleep, deep sleep, when dreams are not there, you touch your innermost core of aloneness. In that moment of deep sleep, who is there? No lover, no friend, no relative -- not even you. There is nobody. That sleep gives you vitality, and in the morning you are fresh; again young, again alive, again full of energy to overflow and share. If for a few days you don't sleep well, your whole life seems to be exhausted; from the very morning you are tired. That aloneness is the very source of health and wholeness. If you can move into it consciously, then it becomes samadhi -- the same sleep.

As far as I see, it is good that you have come to this point where you feel so miserable. That's the point where you can take a jump.

Understanding arises only in deep pain. When we are comfortable and everything is going conveniently, and as your mind would like it to go, then there is no need to awake. Then people simply vegetate. These hard facts of life make you mature.

This is just a simple understanding -- it is not a theory. Everybody comes alone, lives alone, goes alone. All else is just a game. Once you understand it... I am not saying to drop relationships... I am saying that once you understand it, you relate on a different level. You relate happily. You relate without any dependence. You relate like an individual. You love then, too, but that love is very very different. It is no more a need. You can be alone and enjoy it, but still you want to share with people. Not that you cannot be alone.

If you cannot be alone and then you relate, your relationship can never be very deep and authentic, because you are exploiting the other person to fill your emptiness and loneliness. You are using the other person; the other has become a means. And he will try to make you a means -- because he is also empty and afraid. And hence the conflict that goes on in lovers. Everybody is trying somehow to use the other. Whatsoever the pretensions, everybody is trying to use the other, because one feels lonely, afraid. One needs the other.

Once you know how to be alone, you don't need the other. Then the relationship is light, weightless, and it has a beauty because nobody corrupts it. It is just for relationship's cake There is no end to it, no goal.

You don't cling, because there is no point -- you can be alone.

This is my understanding: that people who have come to understand their aloneness -- have understood even to the extent that they welcome it -- only they are capable of love. Because in the first place, love needs you to be. That aloneness will make you an individual, integrated.

The whole point is that you are coming up against those things from which you have been hiding up to now -- and that is the whole purpose of my being here.

Everybody who comes to these moments will start thinking of escaping. The image starts falling. Amitabh is also passing through problems. He has problems, you have problems. Don't pretend that they are not there. Now it is better to tackle them, better to solve them. Escaping won't be of any help. And whatsoever you have come to know, you cannot unknow now.

Go and live in California or anywhere. Whatsoever you have come to understand will go on haunting you. And there you will feel it more -- because I will not be there. There is no need to be worried about any security. I am your security. So why be worried unnecessarily?

Whenever Amitabh is in a negative mood, and whenever he wants to be alone and you feel rejected, then you become insecure. But Amitabh himself is not secure, so how can he give security to you? I can give you security. Amitabh cannot. He can pretend (Anupama laughs). How can you give security to Amitabh? You yourself are not rooted yet. So don't ask the impossible. He cannot give, you cannot give. Let him also become an individual, and then he will be able to. You become an individual, and then you will not need it.

And in life this is one of the most fundamental things. Whatsoever you need, you will not get. And whatsoever you don't need comes and knocks at your door (laughter). If you ask for security, insecurity will come. If you accept insecurity, suddenly you become secure. That's the wisdom of insecurity. If you accept aloneness, you will enjoy it. it is tremendously spacious, with no boundaries; nobody else to create any disharmony. Simply you... and you... and you -- infinitely you. And wherever you look, endless being.

One should desire it. But people desire it when it is not there, and when it starts coming they become shaken and afraid. Then they start finding little excuses -- those are meaningless. The real thing is this -- that you are feeling alone. Not that before you were not alone and now you have become alone... before you were a little less aware. You have become a little more aware. Before you were more immature, and you were believing in toys. Now you have become mature, and the toys are -- toys. You can play with them, but they are of not much use.

So when for the first time the child suddenly becomes aware that these are toys that he is playing with, he feels emptiness. The toys are gone -- as you say, everything is going -- and the real things have not come up. The child simply stands there and cries, and tears come to him. His whole world is shattered -- for now he knows that this car is just a toy; it's of no use. Now he wants a real car -- but for that he is not ready yet. So there is a gap when the toy car has gone and the real car cannot be given to him. So these intervals are of very painful experiences -- but they pay.

Just try to be alone. I am here to try to make you alone -- and happy. Don't depend on anybody; nobody can make you happy. Happiness is an understanding... it happens in your growth.

Don't miss this opportunity. California will be there when I am gone. You can always go to California, but once I am gone (a chuckle) you will suffer your whole life. Don't miss these opportunities!

And I don't see that there are many problems. Simple problems are there. Insecurity is a problem -- but that is part of feeling alone, being left alone. Nobody can fill your aloneness. You have to fill it by your inner light. We can come closer and closer and closer -- it is beautiful to come close -- but still we remain two. Somewhere a meeting happens.

For example if we burn two lamps here in this room, they meet -- because their light meets with each other's light... mingles, melts. You cannot divide the light of the first from the light of the second, but still the lamps are different. You can bring them close, but their flames will remain different. Their light will dissolve into each other -- that's love... but their meditation will remain alone.

You cannot melt into the other. Only your outer aura can melt into the other, your light can melt into the other -- but your centre will remain always untouched by the other. And it is good -- otherwise you would be corrupted through and through. If there were no centre where you can go into deep aloneness, you would not have any place to move when things become too hard, when the marketplace is horrible. Where will man move when things are too bad outside? So you have an inner shrine. Whenever something goes wrong, you can close your eyes and go deep into yourself. You can come back again full of energy, again ready to love, again ready to relate.

Let it be a rhythm, and have a very very free swing -- sometimes alone and sometimes together. These are two polarities, and they both go together. If you want just a relationship, and you don't want to be alone, your relationship will be just superficial -- because you don't know your own centre, so how can you relate deeply? And if you want to simply be alone and don't want to relate, your aloneness will be poor. Enrichment comes from others. Relate as much as you can, but always come back home and go deep into your being, and rest there. That too, as much as you can.

The problem arises if you choose one -- if you choose a relationship as life. You are saying that the pendulum of a clock should only go to the left and not to the right. You can nail it there -- but then the whole clock stops. And it will not be a beautiful thing... it will be very ugly. Let it swing, let it touch both the polarities. Let it bridge the opposites -- then life is very very rich.

But still, if you feel like going, go. That may be helpful, because the moment you reach California you will think only of me, and nothing else. So that is a trick -- I send people just to come back (laughter). Sometimes I even force them to go, because I know they will be coming back.

It may be helpful -- it will bring you to your senses! And a holiday is good.

Be Realistic: Plan for a Miracle

Chapter #7
Chapter title: None

22 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603225
ShortTitle: PLAN07
Audio: No
Video: No

[An indian visitor, who is a professional dancer, asked what meditation technique would be right for her, and then went on to ask about love and relationships.]

There is no need to find any other meditation. Dance itself becomes a meditation if the dancer is lost. The whole point is how to lose oneself. How you do that, or where, is irrelevant. Just lose yourself. A point comes where you are not, and still things go on... as if you are possessed.

Dance is one of the most beautiful things that can happen to a man. So don't think about meditation separately. Meditation is needed as something separate for people who don't have any very deep creative energy; no direction for their energy to get so deeply involved that they can be lost

But a dancer, a painter, a sculptor, need not have any other meditation. All that they need is to make their dimension so deeply penetrating that a point of transcendence comes. And there is nothing like dancing....

[She answers: It's a little difficult in classical dancing because it is so set.]

No, I know.... But once you know it, there is no need to follow any pattern. The technique has to be known and then forgotten, otherwise you become a technician and not a dancer. Know the technique, because without knowing that you will be unable to go deep in it. Know the technique; know as perfectly as possible. Become as efficient as you can. Then one day drop all technique, and let the dance happen.

All that you know will be involved in it, but now it will not be a directing force. You will be using it but it will not be using you. Only then one becomes a dancer -- otherwise one remains a technician. And to be a technician is very ordinary. You can know everything about painting and can be technically perfect, but still

the painting will not be a real painting, a real creation, unless you forget technique. Then things start happening on their own.

Unless a painter becomes a child again, he is not a creative painter. A musician who only knows about his instruments -- the ragas and the rhythm and everything -- doesn't become a musician. He can become, at the most, a composer. But a moment can come when he forgets everything, and something greater than him possesses him.

So for at least one hour every day, forget all technique.

That will be your meditation. Every night, make it a point to simply dance to God. So there is no need to be technical -- because He is not an examiner. You will simply dance as a small child... as a prayer. Then dance will have a totally different quality to it. You will feel for the first time that you are taking steps that you have never taken before; that you are moving in dimensions which have never been known to you. Unfamiliar and unknown ground will be traversed.

By and by, as you will become more and more in tune with the unknown, all techniques wi!l disappear. And without techniques, when dance is pure and simple, it is perfect.

If you really know something, you need not remember it. You need to remember because you do not really know it and you have to continuously remind yourself that you have to move this way and that way. Forget all knowledge and start moving like a small child, on the spur of the moment. Whatsoever happens, allow it. Don't be a doer -- rather, let things happen to you. Let yourself be possessed, and by and by go with it as vigorously as possible. It should become a whirlpool of energy, because there is a certain intensity at which the doer disappears. If you move very slowly, the doer will not disappear.

If somebody runs very fast, as fast as he can, and even faster than that, then the runner disappears. For example, if the house suddenly catches fire and you run out of it, you are not a runner. When you have run out, only then you will remember that you ran outside -- the running happened. It was spontaneous; nobody was managing it, manipulating it.

So by and by go whirling, and make it so energy-full, make the energy move so fast, that you cannot keep pace with it, so that the ordinary ego which can control, drops, lags behind, forgotten. First knowledge goes, and then the ego.

And the third thing is: dance as if you are deep in love with the universe; as if you are dancing with your lover. Let God be your lover. Dance as if you are not alone; as if He is constantly with you holding your hands. If the first two steps become possible, the third will come automatically. And then all your loneliness will disappear.

There is no loneliness, but because we are not in tune with the divine, again and again loneliness comes into our lives.

[Osho went on to say that the person you seek love with is, like you, lonely, so when you meet it is two lonelinesses meeting. You are both seeking someone in whom to lose yourself. Initially things go smoothly because you only expose your good side. By and by, once things have settled and you marry, you begin to take each other for granted and to expose the darker sides of your nature. Then conflict, struggle and divorce follows....]

Only a marriage which has not known love is beyond divorce. Arranged marriages will not be shattered on a divorce, because in the first place there has been no peak. It has been business-like from the very beginning. But if you have been in love, then the struggle is bound to arise; it is natural. But now, don't waste time over it -- rather learn something from it.

So in this third step just start feeling that you are in the hands of God, or whatsoever image you like. If you like Krishna... he is a perfect dancer; just have a picture of him. Dance together, so much so that you almost have a sexual orgasm. Your whole body almost throbs as it should with a lover, and you pass through an orgasmic stage, mm? You may faint. Faint -- don't be worried. You may fall down -- fall down.

There is no problem in it. Completely change. It is something you have to do, and the sooner you do, the better Once you live with any misery for long, it becomes part of your mind and habit. Misery is not bad, but to make a habit of it is very very bad. You cannot avoid misery, but you can avoid making a habit of it.

For example, because of this accident you have been miserable for a year. You are paying too much for nothing. Now the trouble is that you may get in tune with it, you may become accustomed to it. A few days, a few months more, and you will start clinging to it because it will become a sort of companionship. Through feeling miserable you will start feeling good. You will start asking for sympathy... and never ask

for sympathy, otherwise you will never get love. Sympathy is a poor substitute.

But it happens naturally -- when one is in misery, friends start coming, relatives will come, and they will feel sympathy, and you will start relishing it, enjoying it. And you will feel very good. When nobody feels miserable for you, you will feel that something is missing. Never settle for this. Come out of it immediately.

And life always opens another door whenever one closes. Be true to love, and don't be bothered about lovers. Once you are happy again, somebody may knock at your door. Remain available.

[She asks: What do you mean 'Be true to love'?]

I mean that one should always be in love with love. People fall in love with persons -- that's a wrong attitude. Do you understand me?

If you fall in love with a person and he dies, what to do? A person betrays you, leaves you, what to do? Find another person. Why be confined to him? Who knows -- there may be a better person waiting for you. Maybe it is only because of that better door which is going to open that this door has closed.

But this can be known only afterwards; only retrospectively, one can see how things happen. And it is my observation: that if you look at your life retrospectively, you will see that everything that has happened, happened as it should have. But the future unknown.

Never be confined because of the past. Future is an opening... Let it remain open. Future is greater than anything that has gone in the past. The past is limited. It is already finished and gone, already dust.

And when I say be true to love, I mean be in love with love, and never waste a single moment without love.

Why wait and sit and become miserable? If you become too miserable, you will attract somebody who likes misery. He may fall in love with you -- and then if you become happy, he will be unhappy, because he was searching for someone who is in misery.

Be happy, so that you only attract happy people... happiness protects. You attract only people who love happiness, and you think of life in terms of celebration, festivity. Whomsoever we attract, we attract. It has been noted that people fall in love with the same type of person again and again and again. They never learn.

Learn out of each experience. Life is a learning for love. If love succeeds, you come closer and closer to God. If love fails, then too, you come closer and closer to God -- because then one starts thinking of meditation. If love succeeds there is no need to think about meditation.

You must have heard -- somebody, a young man, asked Socrates whether he should get married, knowing well that Socrate's wife was a very very nagging, ugly, and cruel woman, who used to beat Socrates.

Socrates said, 'You should get married. If you get a wife like mine, you will become a great philosopher (laughter). And if you get a good wife -- perfectly good! There are only two possibilities, but don't miss them!'

So for one month dance without any technique. Just go really crazy. This is going to change your complete attitude, your energy quality.

[A sannyasin involved in film-making, said that he would like to use sound and colour in his films in such a way that it created a certain vibration in the audience. He asked Osho if this was a good idea.]

Gurdjieff was working on those lines, particularly with movements.

Everything is connected -- just as in your body, the eyes are connected with the ears; the ears are connected with the nose -- they are not really separate. There is no airtight compartmentalisation in the body. It functions as a whole. One part of it becomes a specialised, localised, sensitivity of feeling. Another part is for seeing, another for taste, touch, smell -- but it is the one body. So they are all connected inside you.

So sound can be used in such a way that it will not only affect your ears, it will affect your whole being. Forms can be used, and movements can be used in such a way that they will not only affect your eyes, but will go deep down into your very chromosomes. Because you are a unity, whatsoever happens to you can become a unitary impact. It can be local... it can become unitary.

Much can be done on it. You will need a small lab and a small group of people -- four or five sannyasins, young, and with no prejudices. Then you will have to do some initial research. Much has been

done in different fields, you can also collect that data, but you will have to go on your own, because nothing exists in fact as a science. Many possibilities exist in that dimension.

With light a few experiments are being done -- how it affects the working of your mind. Because if light goes on changing very fast, it confuses you, throws you into shock. It disorients the mind so that the mind cannot function on its normal course. And once it is unhinged, there are gaps, small gaps where you can see without the mind. The same can be done with sound and with smell. For centuries mos-ques and temples and churches have been using incense. A particular smell affects you very deeply, goes deep down.
Later on you can have a lab and work here.

[That would be great!

About meditation... I find I like to do it sometimes, and sometimes I like to sit in the garden, or stare at the stars... just be. I just like the energies to flow wherever they want.]

I think you should continue meditating for six months, and if you feel like being spontaneous and sitting -- some other time. But for six months have a particular time that is for meditation. The mind is very cunning. Whenever you want to meditate it will say, 'Why? Be spontaneous! Look at the stars.' And for twenty-three hours there were no stars, no spontaneity (laughter). So don't be deceived!

Give one hour to meditation for six months, and then you will become more capable of knowing how the mind seduces you onto wrong ways. It happens that whenever you want to meditate, the mind suggests a thousand and one things, beautiful things, but tell the mind that twenty-three hours are for you -- then you can come and make suggestions!

[A sannyasin says: Quite often I feel very negative, without energy, just dead. It comes and goes, but the energy I do have, goes to my head.]

Mm mm, everything is going well. There is some mechanism of which I am aware.... For these six months that you are away, I would like to give you a small method.

Negativity is very very natural. It should not be so, but it is, because every child passes through many negative moments.

First, in the mother's womb, the child remains in deep negativity. He has to depend continuously on the mother, on her moods. He has no way of showing his own will. If the mother is ill, he is ill. If the mother is sad, he is sad. If the mother is feeling nauseous, he is feeling nauseous. So he has to follow like a shadow. That gives him one of the most basic negative feelings about life -- that he is impotent; that he has no energy, no power.

Then he comes out of the womb. The passage from the womb to the world is very difficult. He passes through something almost like death; a great struggle, trauma. It is as if he is being uprooted. He is uprooted. He has lived in the womb, is accustomed to it, and now he is uprooted; completely out of it. He is just like a small plant being taken out of the ground. He feels shaken.

Then comes the hazardous life. Now he has to live on his own. And every moment he learns more and more of negativity. He is feeling hungry -- he has to cry and weep. Continuously there is the feeling of being dependent, a slave. And this goes on and on and on.

Then as he is brought up, everybody is telling him what to do, what not to do -- as if he is nobody. He is a small, tiny weakling in the world of giants, and everybody is trying to manipulate him. Deep inside he goes on saying 'No, No, No!' On the outside he has to say 'Yes, yes, yes'. He becomes a hypocrite.

So try this method each night for sixty minutes. For forty minutes, just become negative -- as negative as you can. Close the doors, put pillows around the room. Unhook the phone, and tell everybody that you are not to be disturbed for one hour. Put a notice on the door saying that for one hour you should be left totally alone. Make things as dim as possible. Put on some gloomy music, and feel dead. Sit there and feel negative. Repeat 'No' as a mantra (laughter).

Imagine scenes of the past -- when you were very very dull and dead, and you wanted to commit suicide, and there was no zest to life -- and exaggerate them. Create the whole situation around you. Your mind will distract you. It will say, 'What are you doing? The night is so beautiful, and the moon is full!' Don't listen to the mind. Tell it that it can come later on, but that this time you are devoting completely to negativity. Be religiously negative, mm? Cry, weep, shout, scream, swear -- whatsoever you feel like, but remember one thing -- don't become happy (laughter). Don't allow any happiness. If you catch yourself,

immediately give yourself a slap! Bring yourself back to negativity, and start beating the pillows, fighting with them, jumping. Be nasty! And you will find it very very difficult to be negative for these forty minutes.

This is one of the basic laws of the mind -- that whatsoever you do consciously, you cannot do. But do it -- and when you do it consciously, you will feel a separation. You are doing it but still you are a witness; you are not lost in it. A distance arises, and that distance is tremendously beautiful. But I am not saying to create that distance. That is a by-product -- you need not worry about it. After forty minutes suddenly jump out of the negativity.

Throw the pillows away, put on the lights, put on some beautiful music, and have a dance for twenty minutes. Just say 'Yes! yes! yes!' -- let it be your mantra. And then take a good shower. It will uproot all the negativity, and it will give you a new glimpse of saying yes. And to come to saying yes is what religion is all about. We have been trained to say no -- that's how the whole society has become ugly.

So this will cleanse you completely. You have energy, but all around the energy you have negative rocks, and they don't allow it out. Once these rocks are removed you will have a beautiful flow. It is just there, ready to come out, but first you have to go into negativity. Without going deep into the no, nobody can attain to a peak of yes. You have to become a no-sayer, then yea-saying comes out of that.

[Some time ago in a lecture Osho was asked why it was that the closer one got to him, the further away he seemed to recede. He replied that this is how it is -- that when one comes close to the master, one is approaching a fire, a death, so naturally one will feel this...]

I am there and yet I am not there. If you are far away from me, I am there. If you come close, I am not there. Deep within me you will not find anybody there -- just a nobodiness, a nothingness, a deep emptiness.

Be Realistic: Plan for a Miracle

Chapter #8
Chapter title: None

23 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603235
ShortTitle: PLAN08
Audio: No
Video: No

[A sannyasin who is leaving says: I'll try to be back in the winter, but I've no plans.]

There is no need to plan for the future. But if you have just a nucleus in the mind -- that you have to do a certain thing -- leave it there. Just put the thought there and it creates its own energy. It crystallises. It becomes a seed. It evolves and creates and brings about situations in which it can sprout.

Thoughts become things -- once you leave them alone. And that's a great art. If you put a seed in the earth and you go every day in the morning and take it out and see whether it is sprouting or not, it will never sprout. Leave it. You have given it the right soil; now forget all about it. In its own time, its own season, it will come. One day you will be surprised; you had completely forgotten it, but it was working underneath, underground. It worked hard, and now it is there:

And it is the same with thoughts. Each thought is a potential possibility. Just drop it inside your consciousness and forget about it. In the right time, the right season, suddenly it will surprise you. It has been collecting energy, momentum, choosing, directing, and suddenly one day you see it is there. It has become a realised fact.

So when I ask when you will be coming, I don't mean plan for it. I simply mean let there be a simple thought about it. Because if you don't have any thought, your mind becomes vagrant. You become accidental. Then anything goes -- and anything takes you away from your situation. One thing leads to another, another thing leads to another, and there is no sequence.

Life becomes haphazard -- as if a book has lost its cover and the papers have got mixed. Then you can go on reading, but it makes no sense; no meaning comes out of it.

In the West this is happening too much. In the name of spontaneity, the accidental is being praised. That's not right. Planning is wrong, and being accidental is as wrong as planning. Just between the two somewhere, there is a balance -- no planning, but no drifting also.

And to catch that point is to catch a great key. Otherwise, millions of things are happening all around. If you move accidentally, with no idea as a seed in your being -- to choose, to judge, to leave this and not leave that, to decide, to commit -- if you have nothing, no criterion inside, then you fall into pieces and you start moving in many directions together. You will fall apart.

And that creates a sort of madness. Integrity is lost. A mad person is one who has lost his orientation; one who has lost his roots, the sense of direction.

So never plan and never drift. My message is difficult, because both these are simple. Planning is very simple. The orthodox mind goes on planning; the square mind goes on planning. Drifting is simple -- that's a reaction. You don't plan. You simply drift wherever; whatsoever leads you, you are ready. Somebody says 'Come here'. You go, because you don't have anywhere else to go -- so what to do? Let us try this.

Between these two one has to come to a tranquil balance. And that's what I mean when I say put the idea in the mind, relaxedly, with deep respect -- and allow it to grow on its own.

[A sannyasin who is returning to Italy to run a macrobiotic restaurant, said, through an interpreter, that he had found it difficult to meditate while he was here, and felt that perhaps that was because he had been unable to maintain his usual macrobiotic diet.

Osho replied that this could be the reason, because once you have become accustomed to a certain diet, any other food could become a disturbance. He added that he was thinking to have soon a small restaurant here in the ashram for people who prefer macrobiotic foods.]

[An elderly sannyasin said that when she had been ill recently with an infection, she had had a very clear vision, on two occasions, of a painted human eye. She asked what the significance of this might be.]

It is your own third eye, so you cannot recognise it. It always comes that way because you cannot see it directly. It can be helpful.

You can start bringing it by and by. Sometimes when you need it, you can just imagine it. You will become more capable of bringing it more easily. Then it will become more and more real; it will actually become alive. You will have to give more imagination to it. It has been good.

[Another sannyasin says: My meditations have been going well, and sometimes I go astral travelling.]

Mm, very good! Go! Have I given you a box? (he hands her one) You need it now!

[A sannyasin said that whenever he did work, he felt consciously or unconsciously rejected by his superiors, and that he was not appreciated.]

So don't expect! You must be expecting too much. The problem is always with you; it is never with anybody else. You must be expecting too much appreciation.

... Otherwise there is no question. You have done your job -- you liked it, you enjoyed it. Why be bothered by attitudes?

[The sannyasin answers: But they are not satisfied with the work.]

That is their problem! If you are satisfied -- finished. Let them remain dissatisfied, and let them come and take sannyas and ask for solutions (laughter).

Do your job the best you can do, and don't expect any appreciation. Appreciation is result-oriented. And

the person who is hankering for appreciation can never never do good work; never -- because he is half-hearted. He is looking to the result and what others will think. He is not totally in the work.

Be total in your work. The prize is in it; the award is intrinsic. You enjoy -- that is your award. If they enjoy, that is their award. If they don't enjoy, that is their misery. So let them be miserable. Don't be worried about it -- just do your work as best you can.

Nobody is worried because of anybody else. You are not worried because of them; they are not worried because of you. You are worried because of you, and they are worried because of them (laughter). It is that simple. Just enjoy and see. Next time you come you will be totally different!

[A sannyasin said that though he felt a lot more open since doing groups here, he hadn't solved any of the problems he started with.]

In fact no problem is ever solved -- you grow out of them. This has to be very very deeply understood. Trying to solve problems is almost futile, because no problem is ever solved. Problems exist because of a particular consciousness. When the consciousness changes, they drop.

For example, in the morning a small child cries and weeps because in a dream he had a beautiful toy, and now he has lost it. So in the morning he cries for his toy. How can you solve it? You cannot make him understand that it was a dream, because at that time dream and reality are not separate departments; they are not water-tight compartments. The child moves between these two worlds so easily. He floats from dream to reality, from reality to dream. He does not know what is what.

But one day he grows, and he comes to understand that it is a dream. The problem is not solved yet -- but now the problem is no more. He has come to understand it is a dream, and that the problem doesn't exist. Do you follow me?

It continues the same way for the whole of life. Whenever you are bogged down by problems, the ordinary attitude is to find some answers, some ways, some means to change them, to solve them. But that never helps. That is the ordinary way of humanity.

Here religion gives a totally new dimension. Religion says that problems will exist if you remain the same, because you create them in the first place. Your particular consciousness creates them as a shadow. So don't be bothered about the problems -- raise the consciousness to a higher level. Once the consciousness is on another level, these problems simply become meaningless. Not that they are solved. They are not even worth solving -- they don't exist. They simply recede and disappear.

So as I see it, if you feel a little open, perfectly good. One day, at a certain point the balance changes. You are so open that the problems that exist with a closed mind cannot exist; they simply drop. You will start laughing about your having been worried.

Let this opening be a little more clear, otherwise it can close again. You must have a real feel of it so that it becomes part of your consciousness and you don't lose it. The moment the real feeling comes, the problem will be meaningless, and suddenly you will be able to laugh. And that's what growth is all about.

Be Realistic: Plan for a Miracle

Chapter #9
Chapter title: None

24 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603245
ShortTitle: PLAN09
Audio: No
Video: No

[A new sannyasin said she didn't understand how or why she had come here; it was just that she felt she needed to.

Osho said it was good to move with one's feelings rather than thinking too much, though it was of course safer to think, as society didn't feel threatened by that...]

Feeling is dangerous for society, because a feeling person cannot be dominated, cannot be regimented; he is a rebel. and a thinking person is always a slave. Once you believe in logic, you believe in regimentation. Once you become too rational you become mechanical. Reason is a mechanism. Then your whole life is turned into a mechanical routine, and society needs, wants, efficient people -- not alive people. Mechanically perfect -- existentially dead.

So remember that. And whenever you feel that you are shifting towards thinking, always bring yourself back towards feeling. Even if everything is lost and feeling is saved, everything is saved. And if you lose feeling and everything is saved, nothing is saved, mm? So -- good that you came by feeling!

[A sannyasin asked if something could be done to help the discomfort he felt lately as his energy seemed to be moving very quickly and powerfully upwards through his throat 'like a ball of fire'. He said that sometimes the energy moved higher -- up to his shoulders -- and produced a sensation of much heat.

Osho gave him an 'energy darshan'. The sannyasin let out a series of screams which sounded as if they were just coming from the throat and were not being fully expressed. For a moment he sat silent, then gave out a bloodcurdling scream....
He said: I feel it is not finished.]

No, it will not finish so soon... it will take a little time. You just have to do a few things. Everything is good -- the energy just needs to be a little more flowing.

Do one thing. Each night before you go to bed, stand with both hands raised, legs spread apart. Loose, relaxed; not tight, mm? Then start feeling the energy coming up, and feel that you are joined with the earth. Imagine that you are a tree and your arms are the branches, and your legs, the roots. Branches in the sky spreading you towards the sun, and legs rooted in the earth. This is heaven/earth meeting. Forget yourself completely... just become a tree. Let the sky pull you up and the earth pull you down. Let them create a tension, and that will fix everything within a week. These things will disappear, and many beautiful things will happen. You will feel completely calm and quiet and centred.

So for seven days, do this, and then tell me. Do it for not more than twenty minutes. Even if it is beautiful, don't do it more than that, because then it will be difficult for you to get out of it. It becomes so beautiful that you forget time, so tell somebody that if you don't break it after twenty minutes, they should come and break it for you. The sky and the earth are so powerful that if you Continue, you can go completely mad.

But it is good; there is nothing to worry about. One should be happy about it. Good !

[Another sannyasin also said his energy flow was upsetting him. He said he felt it was unbalanced, and that while he felt comfortable when it moved in a downward direction, when it moved upwards, he felt uncomfortable.
Osho checked his energy.]

Mm mm. . .the energy is not coming in a continuous flow -- that's why you feel uncomfortable. It is coming in spurts. It is as if petrol in a car is not coming continuously, so the whole car jogs.

... Good. You start a small method tonight. Have you done any Hatha Yoga -- the headstand?...

Before you go to sleep, stand for three minutes on your head, and feel as if the whole of your energy is falling down into the head. Do it just for three minutes, no longer. Otherwise, though it may feel very very good, you will not be able to go to sleep. So do it at least an hour before you go to sleep.

After that, lie down for three minutes and feel that the energy is going back into the body, and then stand for three minutes and have a little dance.

So it will mean about ten minutes -- three three minutes. Three minutes standing on the head, three

minutes Lying down so that the energy becomes equalised, and then three minutes standing and dancing. Do this for not more than two weeks -- and then tell me.

[The Tathata group was present. The group leader said: It was a very low energy group -- I think because the weather was hot.

For me every group is like a reflection of life. I don't notice much of a difference between organised groups and day to day living.]

Mm mm.... There is no difference, and there should not be any. Life is a continuous encounter, a continuous growth process. And groups are nothing but intense moments in the same process, more focussed, so that things can be brought within a limited compass, seen more clearly. Ordinary life is like a lamp -- the light is diffuse. A group is like a torch. The same light, but focussed so it pinpoints something.

So that's good -- one should feel that way. Life and meditation should not be separate things... one ongoing process.

And it is possible that heat can bring people to a low energy level. But sometimes many things happen when people are on a low energy level, so there is nothing to be depressed about. Use all opportunities.

For example if a person is on a high energy level, then he will have more tendency towards anger. The same mood on a low energy level will have a tendency to become more sad; not anger, but sadness. This too is good to know -- that sadness is low energy anger, and anger is high energy sadness.

So never lose any opportunity. All opportunities reveal things. As seasons change, people change -- because people are part of the seasons. It is not only the earth that goes on changing; and the climates; it is people also. Summer is not just something outside you. It is part of you... it penetrates you. When it is winter, it penetrates into you. When it is spring, it penetrates you. It is not only that in the spring the whole of nature becomes decorated with flowers and fragrance, there is aliveness... birds starting to coo and seduce. The whole of nature, man included, becomes more seductive.

So the climate pervades and permeates everything. Man has to come to know himself in all the seasons all around the year. On a cool morning, you can feel very cool -- (a chuckle) that is not something to feel very happy about. It is just the coolness of the morning. But when on a hot summer's afternoon you feel hot, it is not only that you perspire; deep down inside you, something else is disturbed.

By and by you will become aware that the climate continuously affects you. Then you have to find a centre in your being which is beyond climate. That is the point which is beyond earth. Then whether it is summer or winter or rain outside, it makes no difference. There is a point somewhere in you which remains completely untouched. It remains completely as it is; unscratched, aloof, far far away. It never changes with the climate. That is the witness. That is what the Hindus call atman.

That which is affected is the body. That which reacts is the mind. That which is neither affected nor reacts is your soul. But that is the very deepest layer of your being, the very substratum. By and by one comes to it.

So go on working. All the year around you have to work in different situations, different moods, different climates, to help people to come to themselves, through different avenues. Many things will be revealed to them which cannot be revealed when they are feeling high. Many people have their glimpses when they are very ill.

You will be surprised to know that all the great artists, painters, poets, were a little pathological, ill; they were not very healthy people.

In fact healthy and robust people have not been creative. Health was too much. They had so much energy that they wasted it in the restaurants and with the prostitutes. They couldn't write a poem, they couldn't paint; they were boiling too much. And these things looked a little feminine -- sitting and painting, or writing a poem. It is okay for someone who is ill and lying in bed, but not for a healthy person. Healthy people should go and fight and compete in the world.

Healthy people have been very destructive. Health has not always proved a blessing. They became generals, but they were never great painters or musicians or poets -- not creators. If you look at the creators you will find that many of them were ill; their illness became a blessing.

But the point I would like to emphasize is that when you are ill, your energy is low, and a few things come up only when your energy is low. Otherwise it works like a weight; it doesn't allow things to come up. Have you watched? -- if you have been ill for many days, ill, feverish, and suddenly the fever is not there, you are perfectly cool, collected. The storm has gone and there is a silence that you had not known before.

You may not like it because it has an association with fever and illness, but if you look directly at it, it has a different quality. It is beautiful. It has its own space that no health can give you.

I am not against health (a chuckle). I am saying that even illness, if you are alert, can give you some spaces which are beautiful. And if you can use illness, of course you can use health. Then health can become a blessing. Always remember that everything can be used, has to be used.

[The groupleader asks: There's another question -- of how far to let things go in the group -- like anger and sex and things like that.]

Nothing can be decided beforehand. Each situation will decide, so I cannot give you a rigid rule. It will depend on the person, on the situation, the mood, on the energy that is flowing around the group. It will depend on a thousand and one things. Sometimes small things will be going too much over the limit, and sometimes nothing will be beyond the limit. So no rigid rule is possible; one has to remain flexible.

Remain flexible and spontaneous, and never be afraid of committing a mistake. If you are too much afraid of committing a mistake, nothing can be done. One has to commit mistakes -- that's the way one learns. By and by one becomes perceptive.

So always be ready. Whenever you are wondering whether to do or not, always do (laughter). Not-doing is not going to help -- do it. If later on you feel that you have erred, tell people and say that it had to be done because you were not in any way experienced about it; that it had to be done for the experience. You can ask their forgiveness. If you become afraid of committing mistakes, that will become limiting, and growth will be hindered. Remain ready to commit a mistake, and ready to admit that you have committed a mistake.

There is no problem -- the group will understand. We are working as a family, and the group is an accumulated consciousness, so they will understand. And the leader is not infallible, so there is no need to pretend infallibility. just say that you are as fallible as they; maybe a step further ahead than them, but on the same path. In many things they may be a step further ahead than you, so you have to learn from them.

It is not a teacher-taught relationship. Rather it is a situation in which everybody is learning. The leader is just a facilitator, a coordinator; nothing more. Remember that learning is the point, and learning is possible only if you experiment. Trial and error is the only way.
So don't make rules, mm? Just float.

[The groupleader asks: It comes up in the group that people say I am ego-tripping. Should I just accept that?]

Accept it. To accept the ego is to go beyond it, because the ego is never willing to accept. That's its defence. The ego is always protective and defensive. It goes on always saying that you are not on an ego-trip.

Once you say 'Yes, maybe I am on an ego-trip', it is finished. Then what is the point of the ego? Then you become defenceless; you accept it. And if you feel that yes, you are on an ego-trip, there is no need to even say 'maybe'. Say 'Certainly I am on an ego-trip -- and I am enjoying it!' In that moment there is no ego, because when you accept, the whole game is gone.

The game consists of not accepting. People are saying that you are on an ego-trip, and you say that you are a humble man, the most humble man in the world (laughter). You say that you are not on an ego-trip. You may be. That i the ego -- accept it. If you feel certain, accept it with certainty. If you are not certain say 'maybe', 'perhaps'. If you think that you are not on ar, ego-trip, but the other is feeling very happy saying that you are, then let him enjoy it! That is his ego-trip so why be worried about it! Good.

[A group member says: I felt was a lot of fear and disgust for my parents. I feel that I'm still attached to my mother by the cord, and so I can't be myself....
I think it may be the centre of a lot of fears that I have.
Osho checks her energy.]

Very good. I can feel what it ;s.... It will go. This group has been very good, and has brought up many things. Primal (therapy) will be very good.
It is going to help. That is the group that people don't want to do!

It is something to do with the primal pain, some birth trauma, so it has to be relived. Once you relive it

you will be relieved of it; otherwise it will persist. There is nothing you can do about it right now. You will have to move back, move back to the past and relive the moment again -- only then it can be released.

When a child is born many things happen.... A child has very instinctive ways of knowing if he is not accepted or not welcomed, of knowing if he was just an accident and could have been avoided. All these things the child feels immediately and instinctively. It is not that he thinks about them; he simply feels them. They become a constant impact, an impression that continues in the unconscious.

Then you go on growing and thirty years pass. Now thirty years of experiences are covering that experience, so you cannot do anything immediately because it is almost completely unavailable. You have to penetrate those thirty years' experience and go backwards. You have to reach that point where you can be reborn -- and this time you accept the fact.

It is not a question of your parents. It is a question of you now -- how to accept the fact. Once the acceptance is there, the problem disappears, and you will start flowing. Otherwise this will become a continuous blocking of energy. And the navel is such an important centre that if it is blocked, many things will be blocked, because every energy has to pass through the navel. It is the life source.

So you book for Primal, mm? Once you have gone through it you will be completely rejuvenated, fresh, and you will be able to forgive your parents. And tell (the therapist) before the group. The cord may have to be cut again -- it is still there.

[A sannyasin says: When I first came here, I felt an incredible anxiety building up in my solar plexus, and it seems somehow connected with Tai Chi. When I started Tai Chi, it was like an explosion. I've seen that meditation seems to be of two types and that I can experience my body through here (indicating hara) or here (indicating third eye) and I wonder which I should do.]

Concentrate on the third eye. The japanese and chinese methods concentrate chi energy in the hara and sometimes it can become too heavy. You can become powerful through it. Those methods are meant really for Samurais, warriors; the whole concept of chi is for a warrior. The effort is how to conserve your energy inside a citadel in your being that is not available to anybody else. It is available only to you when you need it, and it makes you tremendously powerful.

My methods are totally different. I am not trying to make you powerful. I am trying to make you peaceful. The energy is not to be concentrated; rather, it is to be dispersed, it has to be flowing. You are not going to fight -- you are going to surrender. It is a let-go.

So I can use Tai Chi and other methods, first to concentrate the energy, then to explode it. But explosion remains the aim. First you collect it and then you let it go -- but let-go remains the aim.

My effort is not to make you a warrior. Life should not be looked upon as a conflict. that's where the Japanese missed the whole thing, and that's how they became participants with Hitler... the power-instinct. I am against any power-oriented methods. Use them just so that you can collect energy and then have the feel of explosion, of let-go. Have it, but only so you can lose it, because if you don't have it you can't lose it beautifully. A man who has no concentrated energy finds it very difficult to surrender -- from where to surrender?

He has no centre, he does not know where he is. If you ask him, sometimes he says in the head, sometimes he says in the heart, and by the time he has said in the heart, he is in the stomach. He is confused. Unless you know who you are, where you are, it is difficult to surrender.

So Tai Chi is good. I am going to use it. Aikido, Karate is good -- but not as ends; they are means. Once you have the energy, then let it flower, let it move to the winds, released, shared, mm?

Be Realistic: Plan for a Miracle

Chapter #10
Chapter title: None

25 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603255
ShortTitle: PLAN10
Audio: No
Video: No

Veera means courageous, prem means love -- courageous in love. And that is the only courage there is... all else is cowardice.

So be more loving, and love completely unconditionally, mm? That is going to be your flowering of being.

[A sannyasin says she is afraid of going back to the West: I'm afraid that all the things I've dropped will come back again, and that I will drown in them.]

It is natural... fear is natural.

It is very difficult in the beginning to make a distinction between dropping a thing and suppressing a thing. The whole of life is a suppression so we know the language of suppression, but my whole effort is totally different.

I am not teaching you to suppress anything, but rather to drop things that have become meaningless. When you suppress a thing it becomes meaningful; it becomes even more meaningful, more significant.

[Osho went on to say that recently he had been reading Winston Churchill's memoirs of the second world war. He said that in the entire book, in thousands of pages, Churchill had not once mentioned the name of God -- and he was a theist. Stalin, who was not a theist, mentioned God on many occasions...]

... and Stalin is not a believer! It is a suppression. His own daughter, Svetlana, became converted to theism when he died; she left communism and atheistic ideas -- and the whole training from her father was to remain atheist. What happened? It was suppressed.

Whatsoever you repress remains inside, moves into the unconscious, and goes deeper in fact than it was before.

When Laroslavski, the man who was the head of the League of the Godless in the U.S.S.R., died, Stalin was present. The moment he was dying, he suddenly opened his eyes and said to Stalin, 'Please burn all my books. Look, He is here. He waited for me. Please burn all my books.'

These were his last words. Not that God was standing there. No -- but his whole life he was repressing.

I am not teaching you to suppress anything. I am teaching you to become more and more aware, so that in your awareness many things become useless, meaningless, rotten -- and they drop on their own. If they drop on their own, good. If they don't drop on their own, there is no need to drop them.

Either way, going to the West is going to be helpful. If you again feel attracted towards things which you think you have dropped, move into them. Don't be afraid of being drowned -- because that fear will repress them, and they will remain. Again and again the fear and the desire will come, and you will be caught in a vicious circle. So if you feel attracted towards something, do it, and do it without any guilt.

I don't teach any guilt. I am here to give you absolute freedom -- not less than that, nothing less than that. If there is still some attraction it means that there is still some significance clinging somewhere in the unconscious. Be finished with it! And there is no way to be finished with it other than to experience it. You will see that it was futile. Going into it you will see that there is nothing to it. It was just an old habit . . . the old situation, the old association.

But be finished with it. Go into it fully alert, conscious, with no guilt, no fear. Why be afraid? You will see that many things that you think will attract you are not going to attract you. A few things will, because it takes time when your life changes. -

The more you repress, the more meaningful things become. When something is denied, it gathers energy. Say no to something, and it immediately becomes rebellious. Say no to yourself and there is resistance and a fight starts. So never say no to anything. Be a yea-sayer.

There is nothing in life to be afraid of. All are God-given opportunities. I don't say to drop anything. I say let things drop. I don't say try not to be drowned. Dive deep. Nobody can drown you... I am coming with you.

[A sannyasin says he is freaking out and wants to die.]

(a chuckle) No need to die. And nobody ever dies -- people just change their bodies. But that is not needed right now. Go more in.

Rather than going out, travel inwards. Close your eyes more, and become more silent and more settled. Rather than activity, feel more inactive, passive... relaxed. Emphasize being rather than doing.

Things are going well, and whenever something is needed to be done, I will tell you.

[The sannyasin adds: I love you, but whenever you put a situation on me, I just don't want to do it.]

So you go on resisting. Let us see who wins (laughter). You go on giving all the resistance you can, and I will go on pushing. We will see what happens, mm?!

[A sannyasin says: I feel that I always try to impress people, and that I don't know how to respond immediately.

In the group (the Aum marathon that she had just completed) I had a lot of anger and I wanted to use it, but I waited and looked to other people to see how they react.
Yet when I let the anger out I feel good, because that's really me.]

Always listen to your own feelings -- there is no need to look around. And by looking at people, you cannot see exactly what is happening to them, because their face is not their reality -- just as your face is not your reality. Their outside appearance is not their inner, just as your outside appearance is not your inner.

That is the whole hypocrisy of society -- not to show your inner, your centre, your real face; hide it. Show it only to someone who is very intimate and who will understand. But who is intimate? Even lovers don't show their faces to each other. Because nobody knows -- this minute somebody is a lover, next minute, maybe not. So each becomes like an island... closed.

Don't look at others. Look at yourself and let anger out -- whatsoever the risk. There is no greater risk than suppression. If you suppress you will lose all zest for life, all enthusiasm. You will lose all life if you go on suppressing. It is toxic; it poisons the being.

Listen to the heart, and whatsoever is there, bring it out. Soon you will become efficient in bringing it and you will enjoy it. And once you know how to be true, it is so beautiful that you will never settle for being false. We go on deciding to be false because we have never tasted the real. From the very childhood the real was suppressed. Before a child becomes aware of what is real, he has been taught to suppress it. In unconscious ways, mechanical ways, he goes on suppressing without knowing what he is doing.

Be true to yourself -- there is no other responsibility. One has to be responsible towards one's being. You are answerable to your own being, and God is not going to ask you why you were not somebody else.

There is a story that when the hasid mystic Josiah was dying, somebody asked him why wasn't he praying to God, and was he sure that Moses would be a witness to him.

He replied, 'Let me tell you one thing. God is not going to ask me why I am not like Moses. He will ask me why I am not a Josiah.'

This is the whole problem -- of how to be oneself. And if you can solve this, then every other problem becomes non-problematic. Then life is a beautiful mystery to be lived; not a problem to be solved, but just to be lived and enjoyed.

[A sannyasin says: The mind is still there.]

(chuckling) The mind is still there? It has to be, otherwise you would be in trouble.

The mind has to be there. It has to be used. The mind must not be allowed to use you; you are not to be possessed by it. The effort is not how to destroy the mind, but how to become master of it. It is a beautiful mechanism. Even the greatest computer is nothing before the mind, the human mind. It took millennia for the human mind to be evolved. It is the most delicate, the most complex and the most miraculous thing. So

don't be against it.

No-mind is not mindlessness. No-mind is total mindfulness. It is having so much awareness that the mind cannot disturb it. The mind hums beautifully then. You can use it, and it is such a good slave. You cannot see the tremendous beauty of it. It goes on accumulating so many facts and is always ready to supply you whenever you need. Just a second's notice and it starts supplying.

I will take care of your mind, don't be worried. Just leave it to me.

[The Aum Marathon group is present. An assistant groupleader said: I feel neither happy nor sad.]

That's good. Being neither happy nor sad is better than being happy, because if you are happy, you will become unhappy. The wheel goes on moving. It is just like day and night. If you are happy, you cannot avoid unhappiness. It is going to come; it is already on the way. It has already arrived .

So that is the best -- if you are neither happy nor unhappy. Then there is no change, and something can become permanent. Something can stabilise, integrate. You have a ground on which you can stand and build your house.

I know that feeling neither doesn't feel good, because there is no excitement in it. It is not like happiness; it is not a high. It is not even like unhappiness, because it is not a low. Even in unhappiness there is a certain excitement. At least something is happening.

When you are neither, nothing is happening. It is as if all movement has stopped. It can become scary, can feel like negativity, emptiness, and one feels lost. I know it can create very much anguish -- more than unhappiness. If there is a choice for human beings to choose between this or unhappiness, they will choose unhappiness, because there is something to do, to hanker about -- something to change, something to destroy, something to desire, hope. But if you are just in the middle, then there is nothing.

But this is the point which is the best that human consciousness can start growing in. This is the best opportunity -- where you are neither. Then all futile activity drops, all desiring disappears.

In the beginning you will feel like a zombie -- moving, but not feeling any passion. In the morning one gets up just out of habit. There is nothing waiting for you; no excitement about the new day. Nothing is going to happen. One does things because they have to be done, but one is -not interested this way or that.

In the beginning it will be like a zombie state, but if you continue it, by and by you will feel a tremendous change coming.

It is not zombie-like. It is a beautiful silence. It appears zombie-like, is translated as being zombie-like, because you have not known it in your past; there is nothing similar to it. Only zombiness approaches somewhere near it.

By and by you will become accustomed to it. Then you get up for nothing. In fact you don't get up; energy gets up. There is no motivation, so there is no movement really in the future. You are here and now. Each moment you do something because it is required in the moment. It is a response in the moment -- for no result, no end. So whether it fails or succeeds makes no difference. Success and failure become one.

And that is the point where one attains to tranquillity. If success is more valuable than failure you cannot be tranquil. Then stillness is not for you, and you are going to be disturbed again and again and again.

So get acquainted with this feeling more and more, and don't start trying to do something against it. Otherwise the mind will tend to create some unhappiness, some fight, some negativity, some sadness, anger, so that you can become unhappy again. And once you are unhappy you start desiring happiness -- and the whole wheel starts moving.

Don't give energy to that vicious circle now. Just keep aloof and go on doing things without being in any way attached. This is what Krishna has called in the Gita 'renunciation of action'. You act without any motivation, as if God acts through you.

So just leave everything to me. Just become a vehicle. I want Sudha to do something, so she does it. Whatsoever the result -- good or bad -- leave it to me.

[A group participant says: The group (Aum) was very difficult for me.... I have a lot of love for everyone I meet, and like to show it. But I feel misunderstood....]

Never be too worried about that -- because if you want to share your love, don't make it a condition that it should be understood. Love has become such a rare thing in the world that nobody understands it. Misunderstanding is more possible than understanding.

People have become suspicious, and they have their own ideas about love. Nobody takes love naturally. There are always some notions, some ideas, some fears, some suspicions. Nobody can believe that love can be simply for no reason at all. They think that there must be some motivation, some motive behind it -- otherwise why should someone be sharing his love? They think according to their own minds. They show love only when they have something to get out of it. They use love as a means. Whenever they come across a person who is not using love as a means, they are bound to misunderstand. But for their misunderstanding, you need not be miserable. That is their problem -- let them be miserable.

You simply go on sharing. How can you help it? If you say that you will love people only when everybody understands, then you will create impossible barriers for your mind; you will not be able to share. So go on sharing, because that is your enjoyment. It is others' fate if they cannot accept and understand it; it is their karma. So feel pity for them and forgive them.

Even this much asking is asking. If you have to give love, give it -- with no strings attached, not even that it should be understood, mm? You simply enjoy it.

Be Realistic: Plan for a Miracle

Chapter #11
Chapter title: None

26 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603265
ShortTitle: PLAN11
Audio: No
Video: No

[A sannyasin says she is very scared to go back to the West; she is scared of just about everything.]

Everything will be okay... don't be worried. The mind goes on imagining things, and ninety-nine percent never happen and that one percent that happens is always good.

Trust always that everything is going to happen -- and that it is going to be good. Your trust will make it so. Trust is not simply trust -- it is a creative force. when you trust, things start happening accordingly.

When you distrust, things start happening accordingly. Your distrust creates things. Everything is self-fulfilling. If you doubt, your doubt will fulfill itself. If you trust, your trust will fulfill itself.

This is my observation -- that life goes on helping you, giving you whatsoever you ask. So never ask for the wrong thing, because it will be given to you. And when it is given, you will think that somebody else has done it to you. It is you in the first place who has started it. Whatsoever comes to happen, you sow the seeds. For example, if you are feeling very very afraid, you are creating seeds for something, and you are getting ready to be more afraid. Then anything will trigger it. If you want to be afraid, life will make you afraid. So always remember, never for a single moment distrust life. Life is beneficial... it is a blessing, a benediction.

It cannot be against you -- you are part of it. You are all children of it so how can it be against you?

So don't carry unnecessary luggage in the mind. Drop that. Go unburdened, trusting, and you will see, mm? Everything will fulfill your trust.

And I am coming with you. So whenever you feel that again mistrust or doubt is coming, just keep it (a small wooden box he was handing her) on your head with both the hands, close your eyes, and remember me ....

[A sannyasin says: I don't really know what to do. I feel if I leave I am missing something. On the other

hand I feel like giving something to the world. I've felt like studying acupuncture and Tai Chi... and I want to find myself.]

Discovering oneself is not like discovering a thing. It is not something ready-made somewhere, and you open the box and it is there. Discovery is a creation. You have to create it, only then you discover it. So be creative. If you feel like serving people through acupuncture, perfectly good. That will be a self-discovery.

You cannot know yourself unless you accept the challenges of life, move in many dimensions, face many situations, encounter many problems... many times go astray fall, stand again, are defeated but still go on fighting and are not finally defeated. The search is a process dynamic.

Many people have the wrong notion -- as if the self is there and you just put the curtain aside and you will find it.

It is not there; you have to create it continuously. If you create a poetry you create a self by the side of it. When the poetry is born, it is not only the poetry that is born -- the poet is also born simultaneously. When you create a piece of sculpture, it is not only the piece that is born, but the creator inside you is also born.

When a child is born to a woman, the birth is double-edged. Something else is also simultaneously coming into being -- that is the motherhood of the woman. If the woman wants to discover her motherhood, it is impossible without giving birth to a child.

So self-discovery is a process of self-creation. Each day you will come to yourself again and again, in new ways, in new nuances, new shades of being.

Acupuncture can be very very good -- and Tai Chi is also good; it will be a help to the acupuncture. It will centre you and you will be able to help more people.

But don't go on continuously thinking and wavering, because that time is lost. Do something. Even if you feel after working for one year that it is not for you, better to leave it. That one year working will be helpful; even if you leave it you would have learned something. If you go on thinking what to do, what not to do, you are getting into the habit of indecision. It may become habitual; it can become like a chronic disease. There are people I know who have been waiting their whole lives, but the decision just hasn't come. They have postponed for tomorrow... tomorrow... and that tomorrow never comes.

[A sannyasin, recently arrived from England, said that he had been working as a psychiatric nurse, but had resigned finally through a sense of frustration with the nursing administration. He said that with a fellow sannyasin he had begun to introduce encounter techniques and Dynamic meditation to the patients.]

Much can be done... psychiatric patients can be helped tremendously through Dynamic meditation.

And in the beginning it is going to be so, mm? because science moves with very orthodox ideas. It has to be so. Science has to be very cautious, and has to experiment. Only when something becomes absolutely certain, then science decides for it. And it is good -- otherwise everything will be changing so often that it will become almost impossible to know what is what. Science has to be orthodox; it has to cling to very conventional methods. But once you can prove something experimentally, then your method also becomes conventional. Once science accepts it, then it will cling to it also.

So don't be worried about it... and don't feel hopeless about it. Be here for these three months and meditate as deeply as you can, and when you go back, try to find ways ....

[Osho went on to say that in fact many people in psychiatric hospitals are not really mad, they just need a channel for suppressed energy, which society will not allow them (see 'Hammer on the Rock' where Osho expands on this).]

If you can find some acceptable ways and means for people to cathart easily without any condemnation, without anybody saying that they are mad; if they can meditate ....

The word 'meditation' is beautiful because it doesn't condemn you, and it has a sacredness about it... a certain sanctity, a purity. It is not just something that a madman is going to do. Everybody who is really contemplative, has some attitude towards life, wants to change life, will have to do it.

So if you can help a few people, just experimentally, and if they can come out of their neurosis or psychosis, or whatsoever they call it, then hospitals and people who are in authority will start listening to you; there is no problem about it. But they have to be cautious, so don't become antagonistic about them. They cannot allow everybody and anybody to experiment, because we are playing with people's lives.

So it will be good if you make contact with some avant-garde psychoanalyst, and you can start working with him in some clinic on a chosen few people, experimentally. Then you can report to journals and the medical associations about what has happened. We have many sannyasins who can be helpful.

A technique is just dead... just an excuse. The most important thing is your love, your trust. In that trust the technique works and functions... becomes alive, gets roots in your being.

Remember this always -- if you can find a living master, forget all about scriptures. The living master is the only scripture which is alive. Read his heart and allow your heart to be read by him. Be in a communion -- that is the only

[A newcomer said he felt he was on an adventure in self-discovery and that he hoped much would happen to him.]

It is going to happen... just remain open to it. We go on missing many things just by being closed. Life goes on giving to you in abundance, but if you don't receive it, you will miss it. So just a receptivity is needed, a passivity is needed. One should remain open and not close one's doors, that's all.

[Osho went on to say that if you close the door against the enemy, it is also closed against the friend. You will not be harmed but you will not be blissful either ....]

And that's how humanity has become petrified. We are afraid of hate, so we have become closed for love. We are afraid of death, so we have become closed for life. If you open the door, it is open to both death and life, because death and life are not really two. They are two aspects of the same coin So when you open to God, you are open to the devil also. And when you are open to light, you are open to darkness also.

If you choose, and if you insist that you would like only to be open to light, you will remain closed. So this is the point to understand.

And I am ready... if you are receptive, things will happen.

[A visitor says: I've always had this fear... of surrendering.... I've been deliberating a lot about whether to become a sannyasin but I think I've been making it too serious.]

It is... it is serious. And surrender is always difficult -- that's why it is so valuable. One is always afraid of surrender, but the fear will go only if you surrender; there is no other way.

If you are afraid of the dark, go into the dark. Sit in the dark and you come to understand, so there is no fear. In fact the darkness is so beautiful, so velvety, so serene and so silent. No light is so tremendously beautiful as darkness. If the fear is there, go into it. If you are afraid of the cemetery, go and sit there and meditate; and soon it will disappear, because only experience can be of any help.

So if you are afraid of surrender, surrender. If you are afraid of sannyas, take sannyas (laughter). Jump into it and see what happens, mm? Ready? Come here!

[Osho writes down his name ....]

Now I will take care of you. This will be your name: Swami Anand Govindo.

It means blissful Govind. Govind is one of the names of God, so'blissful god'.

And forget the old completely, because just forgetting the old name helps tremendously. Something fresh starts, from A B C, as if you are reborn... a clean sheet with no hangover from the past. As if the old is dead and you are not concerned. Just get in tune with the new.

[An Aum group member says: I don't want... I feel like I don't want to say anything because it felt so good that....]

Keep quiet! (a chuckle) Keep quiet, mm? Whenever it feels very good, keep quiet. Once you say it you can disturb it.

Even to say that you are feeling good is a disturbance. You have already made it the past; you have already come out of it. You have already started looking at it as an observer, a spectator. You are starting to analyse it. You are no more deeply in it, a participant. So remember this, whenever you are feeling very

good there is no need to bring language, mind, analysis into it. There is no need to label it 'it is good', because no label can be true to it. The feeling of goodness is so infinite that when you call it good you have already made it mediocre. When you feel for somebody, to say 'I love you' is to make it profane. You have already made it rotten, mm? The word corrupts.

Just show it by your full being. Enjoy it. Let the other feel it... but don't say anything about it. Once uttered, beautiful and great experiences become trivial. That's why Lao Tzu says 'The Tao that can be said is no more Tao'. The truth that can be said is already untrue. Keep quiet and go back, mm? (chuckling) Good, Prem.

[Osho speaks to another sannyasin:]

Everything is going well... but what happened to your clothes? (He was wearing a white shirt and orange trousers)

It is a disturbance in your energy... a very subtle disturbance. You may not even be aware of it right now, but it is a disturbance. My insistence for something is not just insistence for a colour. It has some deep significance with body chemistry, your psychology. I would like you to remain covered with orange, mm?

[A sannyasin who had written to Osho earlier about her relationships with both men and women, said that she felt more a need to be close and loving with people, rather than being concerned with whether it was a man or a woman with whom she became sexually involved. Osho checked her energy.]

Good... perfectly good.

Don't make any conscious decision. The energy is flowing so perfectly. So don't make any conscious decision because that will be a constriction on you. So man or woman, or no man, no woman.... As I see it, sex is going to disappear very soon, so there is no need to make any conscious decision whether to be hetero or homo. Whatsoever happens, allow it... no judgement. And this will be helpful because soon you will be able to transcend.

I don't see much of a clinging with sexuality. The energy is coming up so beautifully that soon you will become asexual. Closeness will be needed, but that is not a problem. With whomsoever you feel friendship, you have it. But this much remember, don't make any decision for homo or hetero. If a man comes by and you feel good, good. Feeling good is good, mm? And flowing is good. And soon you will have the understanding when bodily sex will become almost meaningless, so don't be afraid of that either. That is one of the most beautiful states.

I'm not against sex, but there is a point of transcendence. And that point of transcendence is what is really meant in old religions by celibacy, brahmacharya. It is not a repression, it is not a suppression of sex energy; rather, you have gone beyond it. And the energy is going so high that it is difficult to bring it to the biological level. But that is not to be worried about... you simply float naturally.

[A sannyasin says: I was a christian missionary and in some ways it was very very good.... But in other ways it really crushed my personality... I've been loosening up a lot and am able to get into deeper relationships with men but I'm still very very tense with women.]

That will go. Because to be a christian missionary... is to be in a great trouble (laughter).lt makes the mind very narrow, very repressed. And even if you get out of it, it is not so easy to get out, because it continues like a shadow. It becomes part of your blood and bones... the conditioning goes very deep. Sometimes you can even move exactly to the opposite, but still the conditioning goes on influencing you. You can react, but in your reaction also, the conditioning will go on controlling you in subtle ways.

Just one thing -- it will be good if you mix with women, make friends with women, and don't get too friendly with men because that will be an avoidance. All these religions have, in a certain way, homosexual tendencies... man meeting man. The world has been made in such a way that it is almost homosexual. Men's clubs are only for men. Monks live in one monastery where no woman is allowed.

[The sannyasin replies: Well, it wasn't that deep.]

No, but still, the whole milieu is that way. And deep down, subtle barriers are created between man and

woman, and because one is not aware, the barriers are stronger. If you are aware, they are not so strong. But they are below the level of awareness; they are subconscious.

So meet women; go out of the way to meet women. Make friendships, but don't be worried right now about love relationships. First learn friendship, and out of friendship, let your love relationship grow. A love relationship in itself is a troublesome thing; it carl put you off. And then the old conditioning will say 'Listen, look what happened! I was right and you were misguided. This is what happens in love -- just misery and nothing else'.

So don't take that jump directly. Make more friends so that you become relaxed. Do a few groups... and Rolfing will help. We have a Rolfing course here -- deep massage -- that will help you very much. Because this is the problem: when your mind is trained in a certain way, your body also learns a certain way of structure; it corresponds with the mind. You can change the mind but the body remains the old; it doesn't change so easily.

Rolfing changes your body also, and once the body structure is changed, you feel more flowing. It is a very deep massage which goes to the very bones. It is destructuring the body to restructure it again. And every christian missionary needs it (laughter).

[The sannyasin adds: For so long I've been doing social work... and there are some other people too who are in trouble and it has fallen on me... I just feel that I don't want to help, but....]

You get out of it! That is your training of being a christian -- you will get hooked again and again. Just drop out of it! For six months, no service. Be selfish. Just live for yourself -- don't care for the world. After six months I will see, and then I will give you many people you can serve (laughter).

It happens that if you have a certain habit, you will find situations immediately. It is not that anybody is forcing these situations on you. Just look -- we have three or four hundred sannyasins... someone goes into jail, and you are caught! You catch the situation. Give that missionary work to someone else.

I am not against service, but service is secondary. One should become centred first, otherwise it can be a distraction and can become anti-growth.

[A sannyasin says: I'm enjoying paradise!... We will probably have to go back to the States... but it is going to be joyous.]

Mm, you have to work for me there. Much work has to be done, because I am not coming. So a few people who understand me and love me should go and spread me. And keep me within you. There is only one way: spread me far and wide, mm?

Be Realistic: Plan for a Miracle

Chapter #12
Chapter title: None

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Video: No

Geetanjali. It means an offering of the songs. You can offer God flowers, or you can offer your songs. So Geetanjali means offering God your songs.

It is the name of one of the most famous books in India. Have you heard the name of Rabindranath Tagore? He is the only nobel-prize-winning indian poet, and it was for this book 'Geetanjali' that he was given the nobel prize. Read the book... you will love it. It is one of the very rare books.

[A sannyasin says: I'm afraid to leave now... I will have to work there (in the West) and I have a big problem working a routine job. I'd like to be able to but I feel a resistance.]

That resistance can be very very destructive, because day to day life is going to be the same. There is not much that you can change -- and change is not going to help.

In fact if your day to day life is completely settled and a harmony is running, then you have much energy free to do something else. If you change everyday, ordinary things, your whole energy will be wasted there. For example today you learn typing and then tomorrow you stop it. Then you start learning driving, and then you stop it. You will never become efficient in anything, and if you are not efficient in anything, it takes much energy. When you first begin to drive it takes too much energy. After a few days when you know, a very small amount of energy is enough. In fact you are not needed at all. It runs on its own; it becomes almost automatic.

In the human mind there is a part which works as a robot. That part is the most efficient part of the human computer. Whatsoever you learn is given to the robot part, and then it goes on working. Then you need not be continuously worried. You need not interfere; you need not think about it -- it goes on doing. It is a perfect mechanism. But if you change every day then you create confusion. And that change will not allow you to be creative because your whole energy will be wasted.

So it looks paradoxical, but a creative person is almost robot-like, so that his ordinary day to day life takes no energy from him. He is completely free to paint, to write poetries, to dance, to sing, and to do a thousand and one things. There you need to be creative, mm? You understand me? Run your life as smoothly as if it is a perfectly running watch. Tick tock... it goes on -- no disturbance.

This is my understanding, that people who really want to be ninety-nine percent free in their lives, have to become one percent completely robot-like -- all the great creators. So they go on eating the same thing every day... because why create difficulties for the body? If you eat one thing today and another thing tomorrow and another thing the day after tomorrow, every day the body has to think about it; has to absorb it in new ways, create new juices for it -- and it creates a disturbance and confusion.

They go to bed at exactly the same time, so the body knows and functions well. If you go exactly at the same time to bed every night, there will be no trouble. The body knows and it follows the habit. At eleven o'clock you go to sleep; at eleven o'clock the body is ready. The moment you move to the bed the body is also ready; it was waiting. At one o'clock you take your dinner; at one o'clock the body is hungry. It goes on moving clockwise. And it is good if you want to be creative.

If you don't want to be creative, then live haphazardly. One day go to sleep in the morning, another day go to sleep at midnight. One day eat your food in the morning, another in the afternoon, another in the night; create confusion and chaos within you. You may think that you are changing many things and are living such an original life, but your whole energy will be wasted. Nothing great can come out of such a wastage of energy. If you really want something to evolve out of your being, have a very very smooth-running life.

And very small things make it smooth -- getting up at the same time every day. I don't mean to become neurotic about it. One day one is not feeling well, one is feeling feverish -- then there is no need to be so neurotic about your having to get up at five, whether you are ill or healthy. That is not the point. And I am not saying that you have to eat exactly the same amount of food whether you are ill or healthy -- just be balanced.

Just accept the routine life. Use your energy for meditation, music, dancing... do something. There are so many beautiful things to be done. And the more beautiful things you do, the more beautiful you become. If you dance a good dance, it is not only a good dance, it makes you good... it makes you beautiful... it makes you graceful, gives you a dignity which nobody else but a dancer can have.

If you sing well, it is not just only singing. It spreads all over your being... you carry a quality of song. You sing, you don't sing; you may sing, you may not sing -- but if you are a good singer something song-like goes on throbbing within you. People who have ears will be able to hear it.

[A sannyasin who is leaving says: I feel a lot of things. I feel this duality -- I love you and I feel also fear, and I don't understand the relation between the two.]

There is no duality. Wherever love is, almost always fear will be found, because love is death-like. Love is a death... it is a dying. You disappear.

It brings a very dangerous adventure into your life. So whenever you are in love, you will tremble and feel fear. It is part of it -- not dual; it has nothing against it. It simply shows that you are feeling... that love is becoming stronger, and you will have to dissolve in it. So one starts feeling apprehensive about one's ego death -- that's the fear.

If you go on clinging to the fear and you don't allow love to grow, then a duality may come. A duality is not there, but if you go on clinging to fear and don't allow love to grow and possess you, to demolish and re-create you, then the duality will come. Then you will hanker for love because it promises so many roses. All its promises are going to be fulfilled -- but they can only be fulfilled when you have dropped the fear and you go along with love, wherever it leads -- to the unknown, to a strange world, the uncharted. In the beginning love and fear arise together. Now the question arises -- what are you going to choose ?

So let the fear be there, but choose love. In spite of fear, choose love. I don't say, and I don't expect that you can drop the fear now, but in spite of the fear go on choosing love. Tell the fear that it's okay, natural, but that you are still going on. In fact let the fear become a challenge, so that rather than hindering you, it becomes an invitation. Rather than becoming an obstacle, it becomes a challenge and you take the jump head-long.

As you move, love will become more and more real, and fear will start disappearing. When the light of love comes, the darkness of fear disappears. But meanwhile one has to go on, trembling -- and still moving.

So don't create any problem -- there is none. Just take note of the fear and continue on your journey.
And you can start a small centre in your home.

[He answers: I don't know if I am able.]

Mm! That I will make you. I make people out of nothings -- don't be worried (laughter). That's my whole work.

Just start with a small beginning -- don't think of big things. A small tree sooner or later becomes a big tree, mm? You think only about the seed and the tree will take care of itself. Just go there, have a few tapes, books, and ask friends to come. You will be there in orange, and they will be interested in what has happened... call them, tell them. Just show them a few meditations, and a few are bound to be interested. Then things start rolling, mm?

[A sannyasin says: About four months ago you told me to be celibate, and I have been....

I went deep in meditation and I did the Vipassana course, but now I want a relationship as well.

Well a week ago I met somebody and now we re living together. I feel confused though because I feel there's a big gap between how I relate to people and the feelings I have in meditation.

And Kabir has a very different personality to me, he's very extroverted... but there feels to be good energy between us.]

So continue. There is no need to force anything. If you feel like keeping silent, keep silent. If the relationship is there it goes on communicating itself even through silence. And if it is not there, even talking makes no difference; even in talking you are talking to yourself -- it is not a communication.

So you remain yourself, because any relationship in which you have to do something which is against your nature is not going to last. Ultimately nature wins, so always remain true to your nature.

[She answers: Yes... it feels impossible sometimes.]

No, nothing is impossible, nothing is impossible.

And as far as relationship goes, it is always impossible. (a chuckle). To relate with somebody is one of the greatest arts. Nobody is born with it. We are born with a desire to relate, not with the art of how to do it. And everybody has taken it for granted that he knows how to relate -- that's the problem.

A relationship is always very very difficult because the other person is another world, and between two worlds there exists no common language. In fact there is continuous clash. The closer you come, the more and more clashes will be there. Far away, everything goes well because the clash is not possible. For a clash

to happen, you have to come close. When you come close, problems arise.

So a relationship is difficult, almost impossible -- but I am not discouraging you. I'm simply saying learn how to relate. The impossibility is there because we have not learned how to relate. The impossibility is not there in the relationship itself. It is a great challenge, and a beautiful challenge to open yourself to somebody else totally different, to...

[She says: I don't know how to learn.]

Just move naturally as you feel... just move naturally. Whatsoever you feel like doing, do. If you feel like just sitting and not doing anything at all, then just sit. Just remain natural and spontaneous. Don't do anything which is not natural to you, that's all -- and by and by you will learn.

Learning comes out of your natural growth. If you do something unnatural, learning stops. In fact now, people who have been studying children say that children stop learning the day they go to school. At the age of four or five, when children are forced to go to school, their learning stops. We send them to learn, and that very day their learning stops!

Up to the age of four a child learns almost seventy-five percent of his whole life's learning. It is incredible -- in four years, with no school, no teacher, nothing, he learns seventy-five percent of his whole life's learning. And then the school and the college and the university and the whole society are bent on teaching him -- and he learns nothing! It is almost impossible to come out of the university without being stupid (laughter). One is almost forced to become stupid. To protect oneself against the university is a great problem. Only rarely, fortunate people escape from the university without being destroyed.

So don't do anything... just remain natural. And if a person loves you, he accepts you. And the more he accepts you, the more you will be able to accept him. This is what learning is.

Don't try in any way to impose anything, because impositions are not going to help. Sooner or later you get tired, and then you start taking revenge. It you have to force something for someone, you cannot forgive him. So just remain natural, and float.

If he is an extrovert, perfectly good. And if you are an introvert it is a match. Two extroverts cannot be in a marriage because both are similar. The relationship will be homosexual. They may be man and woman -- that makes no difference. If both are introvert, the relationship is going to be homosexual. The real heterosexual relationship exists between only an extrovert and an introvert; the polarities attract. So you are perfectly man and woman.

Man has to be extrovert and woman has to be introvert. The more the woman is ingoing, the more it is a challenge for the man to discover her, to discover where she is hiding. And the more the man is extrovert, out-going, going to the moon and to the stars, the more the woman follows like a shadow so that he cannot escape (laughter). It is balancing, and perfectly good.

[Veeresh, the groupleader of the Aum marathon says: If I start getting into my feelings -- if, for instance, anger -- then my whole body starts to shake uncontrollably... I feel I'm going to turn out to be an emotional spastic (laughter)... vibrating all over the place. I don't think it's a problem but I just...]

No, it is not a problem. It is good. In fact everybody should behave that way. If the body is not repressed, that will be the natural functioning of the body.

When the mind is filled with emotion, the body must correspond to it; emotion must be parallel with the body motion. If the emotion is there and the body is not moving with it, that means that there is a certain suppression of the body. But the body has been suppressed for centuries. People have been taught to make love without moving the body; to make love as if the whole body is immobile and love is only a local affair. Women have been taught to remain still... almost dead, corpse-like, because if the woman starts moving, the man will become afraid.

Because of that fear, man has forced woman to remain quiet while he makes love. Otherwise the woman is going to be in ecstatic movement... almost frenzied... she will be almost mad. She will jump and dance, and she will create an orgy -- and the whole neighbourhood will know (laughter). The man becomes afraid.

And the fear is even deeper than the fear of the neighbourhood. The fear is that if the woman is really moving, no man can satisfy the woman -- no man -- because naturally there is a limitation to man's energy. Man can have only one orgasm, and women can have multiple orgasms... almost six, nine, twelve orgasms... immediately. So a man will become almost impotent with any woman. Any man, howsoever potent, will

always prove impotent if the woman starts moving.

So for centuries women completely forgot about orgasm... the word has disappeared. It is just within thirty years that the word has been revived again. There are languages into which the word orgasm cannot be translated. In Hindi it cannot be translated, there is no parallel word, because for at least five thousand years in India no woman has ever achieved orgasm.

Just think how the body has been crippled! So when you feel fear the body has to tremble. It is just as if the wind is blowing and the leaves are trembling. (Osho gestured to the trees by the side of the darshan porch which were rustling gently with the evening breeze.) When the fear is blowing, your body has to tremble. That's the natural function of the body -- to move with the emotion. The word emotion means movement. It must be corresponded with a body movement, otherwise it is not emotion.

So this is a trick of controlling the emotion: if you control the body, emotion will be controlled. For example if tears are coming in the eyes and you force them not to come, in that very effort you will see that crying and weeping have disappeared inside.

William James had a theory about emotions. The theory is very famous -- the James-Lange theory, it is known as. Ordinarily we think that a man feels afraid and then he runs in fear. James and Lange proved that just the reverse is the case: a man runs, that's why he feels afraid. And they said that if you stop running, fear will stop; don't run, and suddenly you will see that the fear has disappeared. And they are right in a way, fifty percent right -- because body and mind are fifty-fifty, and they balance. When you make love, your mind starts creating a fantasy and your body starts moving. If both are running naturally they will function together. If somehow the body has been crippled they will not run together.

So whether you feel fear or you feel love or you feel prayer, the body has to move with it. Each emotion has to be corresponded to with the body. And that's a natural function, so don't create a problem out of it. Enjoy it, allow it... not even a subtle repression, mm? For example if you feel your hand shaking and the mind says to stop it, that it doesn't look good, and that you are not a coward so why are you trembling -- if you stop it, it is forcing something unnatural on yourself.

So this is my suggestion -- that you cooperate with it, and by and by you will see that the body will have a very subtle and graceful movement with every emotion. While making love, go completely wild. Love should not be a local thing. Not only the genital organs should be involved -- your totality should be involved. You should not only have a sexual orgasm... a spiritual orgasm is needed. Your totality has to be stirred... has to be madly ecstatic... has to come to a peak and relax. In fact if you really make love you will be in a sort of madness and you will not know where you are going and what is happening. It will be almost as if you are stoned, drugged.

Love is the greatest drug there is. The chemistry is inner, that's all -- otherwise it is a drug.

If you have been really mad in love, then after it you will fall into a deep sleep... the deepest that you can attain... as if dead -- the whole mind stops. And when you come back to consciousness, you will feel a resurrection.

Each love has to be a crucifixion... and a resurrection. Then each love is so satisfying that there is no need to repeat the experience daily. People are repeating too much what they call love-making, because they are never satisfied.

In India, the ancient-most text about sex, Vatsyayan's 'Kama Sutra', says that if you make really wild love, once a year is enough! It will look almost impossible for the modern man -- once a year? And they were not people who were suppressing in any way. Vatsyayan is the first sexologist of the world, and the first who brought meditation to sex; the first who came to realise its deepest centres. And he is right. If really the affair goes to the extreme, once a year is almost enough. It will satisfy you so deeply that the afterglow will continue for months.

So don't make a problem out of this. Just be natural and let things happen.

[The encounter group are present. The groupleader says: The insights that I used to have, haven't been coming in this group. It seems as though I'm working in the dark all the time, not knowing exactly .]

That too is sometimes possible.... take note of it.

It depends on the participants and their consciousness And each group is going to be different, because the participants will be different. Sometimes it is possible that the group is such that everybody is giving to the group his own darkness; then it becomes a pool of darkness. There is nothing wrong in it, but then you will have to grope. But make the groping also beautiful... take it as a fun.

Sometimes when you grope hard, greater insights come -- they may take time.... When insights are easily available and you don't grope for them, they will not be very great. So everything has its own benefit and its own loss. When you have to grope hard, and the group is like a dark night and you don't know what is happening or where you are going, feel happy, because a great insight may be just on the way.

When the night is darkest, the morning is very close. If you feel like this, don't feel in any way hopeless, otherwise that will become a barrier. Take it as a challenge. More work is needed then -- and it is going to pay, because once some insight comes out of the darkness, it will become something valuable.

You can try one small method whenever such a situation comes. If you feel from the very beginning that something dark is happening and you are groping and the insight is not coming, you don't know where you are going and what is going to happen, collect the whole group and put a bowl of water in the middle, hold hands and tell everybody to bow down and feel as if they are pouring their darknesses into the bowl of water. For fifteen minutes every day, everybody pours his darkness into the water, and then throw out the water. That will be very very cleansing. It will have an almost physical effect immediately.

In Tibet, they have many methods of pouring. One is pouring darkness, one is pouring problems. In tibetan monasteries each monk, before he goes to bed, has to have a bucket of water and pour his problems into it -- the whole day's problems. It is a visualisation method, and he visualises that the problems are falling from the head into the water;he can almost hear them falling there. And then he takes the bucket and throws out the water and goes to sleep perfectly well, because now everything is finished.

You try it, mm? But each group is going to be different, so always try to find something.

[A group member says: I feel like I'm... half asleep...]

(chuckling) Good! You will wake soon. To feel that one is asleep is already the beginning of waking. To realise that one is not awake one has already taken the first step, the necessary step, mm?

[Another group member says: I feel like learning and waking up, and I want to, but I feel confused.]

Confusion comes. When anything changes, then you start changing, confusion comes. Because everyone is settled, whenever something changes everything is again disturbed. It is as if you are moving your house -- everything is disturbed for a few days... topsy-turvy. It will settle again but now on a higher plane. So don't be discouraged.

That confusion is creative -- you are changing the level of your being. You have just taken a step, so it will take a little time to settle on the new step, and just in between there will be confusion. Accept it... there is nothing to be worried about. Good!

[Another group member says: I feel I'm beginning to float down the stream, and I can hardly believe that I can stop knocking my head against the wall. I came to ask if it is okay.]

It is absolutely okay! Once you start floating with the stream, you don't have any head to knock against the wall. The head comes by fighting against the stream. The head is the by-product of your struggle. When you go upstream you have a head...

[He asks: And the headache?]

And the headache, of course (laughter). And when you go downstream, with the stream the head disappears, and the headache. That is the way to live without the head: go with the stream wherever it leads. You don't decide for your destiny, you don't decide for your goal. You leave it for the totality to decide... you move with the whole, and then there is no wall.

This is absolutely the right thing to do. Don't forget it -- because many times you will again and again forget, because the old habit persists and one starts swimming again. Whenever you catch hold of yourself, red-handed, again swimming, immediately relax. Remind yourself and start floating. Let-go is the only way.

Be Realistic: Plan for a Miracle

Chapter #13
Chapter title: None

28 March 1976 pm in Chuang Tzu Auditorium

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Marpa is one of the greatest tibetan mystics... one of the rare geniuses. You cannot count more than ten of his equal in the whole world. And anand means blissful -- blissful Marpa. Rad his life, teachings, and everything about him.

... Milarepa. That is another tibetan mystic. Read him -- all the books are translated into English -- particularly his 'A Thousand Songs of Milarepa'; they are tremendously beautiful. And anand means bliss -- blissful Milarepa. Get in tune with it, mm?

[A sannyasin says one part of her wants to stay and the other to go: I feel I always make one step towards something, I feel very enthusiastic about it, and then so much fear arises that I run.]

Mm mm... because going is not bad -- if you are going somewhere. But if you are only going from somewhere and there is no direction where you are going, then it is moving in negativity.

It is good to go somewhere, there is nothing wrong in it -- life should always be a reaching, reaching towards the unknown -- but if you just start escaping from somewhere, it may look like you are going on a journey, but it is not. It is an escape -- because you are not going anywhere. And whenever you feel that you are coming to a point where something is possible, you will again start moving away. This can become such a deep-rooted habit and become so powerful that you feel almost impotent against it. But the power is given by you; no habit is powerful in itself. You cooperate, it becomes powerful. Drop the cooperation and suddenly it is empty.

I understand what is happening. There are many people, almost millions, who are in that trap. Whenever something is possible, they become afraid because they have become accustomed to living in a wasteland. Now they are afraid that if something sprouts, then their whole past, their wasteland, will disappear. People become accustomed to living in misery, so that whenever they feel that something is possible and misery can be dropped, their whole mind will recoil; they will shrink away. And this is automatic, robot-like. It is not that you do something -- but your mind begins to shrink because it feels that death is approaching. The death of the mind is your life, and the life of the mind is your death .

Do whatsoever you like; there is no hindrance from my side. Go wherever you want to go -- Nepal or to the moon (laughter); there is no problem about it. But go somewhere, always seeking, searching, positive. Don't escape from situations, otherwise all effort will be useless.

Do one thing. Just go a little back and put both your hands on the navel. This is a small experiment you have to do to feel certain things. You have to feel yourself centred near the navel -- almost two inches below the navel -- that is the point called hara. People who are negative in their life are too hung up in their head, and people who are very very positive, almost cursed by their positivity, are too much in their feet. If you are too much in the feet, you will have to move towards the head, and if you are too much in your head, you will have to move towards your feet. It is like a pendulum, a constant swing. Exactly at the hara, the centre exists -- the middle of your body and your being.

There is the balance and the deepest core of experience, of feeling, and of everything that life is.

[Osho gives her an 'energy darshan']

[A sannyas couple talk about their relationship; he says: There's an old saying: The loving is easy, it's the living that's hard -- and that's what's happening.]

Living is hard, loving is harder. But fantasising about love is easy -- that's what people misunderstand for love.

So whenever people say that they have fallen in love, they are just fantasising, projecting. Whatsoever they need, they go on projecting onto the other. They make the other to look as they would like, they paint the other's face in their own colours. Falling in love is not a real phenomenon -- it is dreamstuff. You both create two ideal natures which are unreal and which cannot bear up long enough. The moment you start settling, reality starts asserting itself and problems arise. Now you are not alone -- the other is there.

The problem arises when you have to make concessions for the other and his reality, his way of being. In the beginning each lover is alone and the other is just like a screen onto which he goes on fantasising; the other is passive. But by and by you come close, you settle; the honeymoon is over. The other has to be real otherwise he will start feeling phoney, and when the reality comes, it is hard: then there is conflict.

You would like her according to you, and she would like you according to her... and these are unconscious things.

So every love is, in a way, doomed. If it is love it is doomed, and the greater it is, the greater is the danger. If you have been on a very big flight, if you have moved really high, you will fall to the very bottom, to the very lowest point of your energy -- and then miseries and crying and weeping. In this state, if you become a little aware, if you see the whole thing a little aloof, as if it is not happening to you but to two characters... not to you -- and if you try to be a little detached, this painfull period will pass. You will never go tot hat height which was possible in a romantic moment, but that is not needed, because each high brings a low, and life has to settle somewhere in the middle, in a balance.

That's where, if love continues in spite of all the problems, it finally settles; a balance, a baseline, from where you start operating -- neither high nor low, a tranquillity, a stillness. Of course there is not going to be that excitement. If you hanker for excitement then love will never settle. You will go on changing lovers, because only the first part of the affair is beautiful. And if you go on changing you have more first parts, and whenever the second part starts, you escape. That's what is happening in the West.

You eat just the cookie -- but that is not nourishment. By and by if that becomes a habit, your whole being will be destroyed by it; it will destroy the whole appetite. One day or other, one has to come down from the flight, walk on the earth, be rooted in the earth, and let reality be there. We can have dreams sometimes, but one has to live with reality.

So this point is coming. And [the boyfriend is right not to take any decision; there is no need -- just watch the process. In fact the very witnessing of the process will give you a very very deep integrity. It will be more difficult for you because women are more emotional. Watching is more difficult for them. They cannot get aloof from themselves; they cannot make that distance. But if you can make it -- and it can be made -- the integrity that comes to a woman is deeper than when it comes to a man, because a woman is more earth-rooted. Once you spread your roots into the earth, a woman attains to a better balance than any man can ever attain.

Man is a wanderer. If you create too much trouble, it is very easy for a man to escape from you. In fact he will be thankful to you that you created so much trouble that he escaped; you created the situation and forced him to escape! Man is a wanderer; he would like to move to another woman.

So be a little more alert. If you feel like crying, weeping, cry and weep, but cry and weep alone; no need to burden him. He has not done any wrong to you, so why make him miserable? Let him face his own reality, and you face your own. Everybody has to come to encounter himself, and nobody can be there -- not even your lover. You have to be alone.

So just a little more awareness will be needed. Love alone cannot last long. Love plus awareness can become an eternal phenomenon... something so deep that even death cannot destroy it. But then you have to pass all these negative states. You have enjoyed the high; now you have to enjoy the low also! And don't try to escape from the low -- live it. That too is part of growth. And if you love each other then whatsoever happens, all helps finally; eventually it helps. These are all growth pangs, pains.

So this is all that I would like to say to you: that the mind would like to change or to live again and

again in the same fantasy, and if the fantasy is not possible, then it would like you to change partners. This is how mind functions . . mind has no patience, so don't listen to it.

You have both changed partners enough; that is not going to help much. this time make awareness your concentration, rather than love, and love will follow.

(to the woman) And don't create unnecessary problems. If you can watch them, drop them -- good. If it is absolutely impossible to drop them, have a little fight, create a little trouble, but remain conscious. At least you can do one thing: when one is getting into it, the other can remain conscious. Make it a contract that when [your lover] gets deep into it, you have to be conscious; when you get into it, he has to be conscious. Help each other to be conscious.

In fact that is the greatest gift that love can give -- the gift of awareness.

And one more thing I would like to tell you is that in the beginning when two persons fall in love, they are interested in each other. Sooner or later that starts fading because you become known to each other.

You were curious to know each other because you were unknown territories. Sooner or later you become known territories -- the whole topography of the body and the mind is known; by and by one becomes acquainted. Then the problem arises of how to remain continuously interested in the other. Either you can pretend -- as in the whole world marriage goes on pretending, both partners knowing that it is not true and is humanly impossible.... And pretension is not good. Nothing destroys love more than pretension. Once two partners have decided to pretend, their love is already dead. So never pretend. Then what to do? If the interest is already fading and you don't pretend then nothing can be done about it. Create an interest which transcends you both.

In the beginning, lovers are interested in each other. If they really want to go on a journey deeper into love, they should become interested in something which is beyond both. In the beginning, lovers look into each other's eyes. That cannot continue forever. The day has to come when they look towards the moon together. Meeting at first is like meeting each other directly. By and by you meet each other indirectly.

You can see if two lovers are just at the beginning of their affair -- you will see them facing each other; they are still in the honeymoon phase of it. But if they have settled and the honeymoon phase is over, the excitement is gone, and they have become quiet, tranquil, you will not see them facing each other. They will be facing something else -- the moon, a flower... they may be listening to a poem. Something, a common ground, in which both are interested. This is now the way that they are interested in each other -- an indirect way.

So before the interest in each other fades, create indirect ways. Otherwise, this is my observation -- that many couples sooner or later are bored with each other.

First they are in ecstasy, then conflict. That too is good -- at least there is something to do. When that too is gone, then emptiness... just facing each other's emptiness. One becomes very much scared, afraid to death. Then they want something -- and if they don't create something in which they both can share, it will be difficult for them to be together. So the first phase is the phase of ecstasy, now of agony; and the third stage will be coming soon.

Before the third comes, be prepared! Move away from each other but together. If you can find a common goal, a common destiny, then you can love forever and forever, mm? Good! but in spite of everything, carry it to the very end.

[A therapist said she was only leaving to accompany her man, Veeresh, as he had commitments to fulfill. Also in the community community in which they lived was a man there with whom she, and all the others, found it very difficult to get on with peacefully.]

It may not be a direct commitment for you, but always think of Veeresh's commitments as yours. Don't think of yourself as separate from Veeresh -- and that will help you to merge into each other more deeply; it will drop many barriers.

Our attitudes are always there around us. If you feel that it is Veeresh's trip and you have to go, then you are going reluctantly, and you will not forgive him. Deep down the resistance will be there and you will take revenge in many ways. Women are very efficient at taking revenge in subtle ways. They are so clever and efficient that they may deceive themselves.

So always remember that when you love a person, you merge, you lose boundaries. Then his commitments are your commitments. His successes are your successes; his failures, your failures. This is something which has gone completely out of fashion in the West, but in the East for thousands of years,

men and women have been thinking this way. The moment you love each other, you drop your barriers, defences, and you become responsible for the other also. It is a great commitment and many other unknown commitments are involved in it.
So you go, but without any resistance. Drop these barriers in the mind.

[Osho went on to say not to create any unnecessary fights at home, and that once she dropped her resistance to the person she felt antagonism for, she might find him not so tough....]

... because this is my experience -- people who are tough on the surface are very very delicate on the inside. In fact people who are very delicate on the inside have to be tough on the outside otherwise everybody will exploit them, and sooner or later in life they learn it -- that they will be nowhere if they are not tough because they are so delicate. They become tough -- they become too tough in fact, to compensate. So always remember it as a rule; it is an almost universal rule.

If you can get an entry into a person who is very tough on the outside, you will find him one of the most delicate persons. Try to find a clue of how to enter him. This is a very basic psychological insight. He is tough because he feels that he is delicate and if he is not tough he will be vulnerable, so he has created a hard shell around himself. There is no need to fight with the hard shell. Just look around him, circle him. Somewhere there must be a loophole. There always is, because if there is no loophole he will die -- the toughness will become a grave. He must have some holes from where he gets air. So don't be worried about his toughness -- that must just be his facade. Tough people are beautiful people, if you can enter them.

If you enter people who are not tough, you will not find them delicate, because they have nothing inside to protect -- that's why they are not tough. They are very hard inside, so there is no need to be hard on the outside. So life is very paradoxical ! People who are very delicate, butter-like, inside are very hard, stone-like. Their butter-likeness is just a deception; they know their toughness on the inside. They put their butter on the outside to attract people because there is no other way.

So next time when you go back to this person... he is a potential sannyasin, don't be worried... find a loophole, and convert him to sannyas!

[Chinmaya said that in his work as a goldsmith he found that he could only work spasmodically, in spurts, and that he would like to be able to change that.]

But that may be your type.

There are two types of people. One type goes on working continuously. His production may not be of great quality, but it is constant. It may not be of very high quality -- it may be mediocre -- but you can rely on him; he goes on working every day.

And then there is another type. This type is really the artist type. If the work is going to be of high quality, you cannot produce it continuously; it is impossible. It is only on and off. Sometimes you are feeling high, flowing, and then you produce something beautiful, but then the energy is gone. Then you feel low and you don't feel any creativity. any challenge. But all the great artists are of that type.

The first type is the worker, the production manager, the producer, the mediocre. He makes things of utility, but not of great art. The second type is the artist. Sometimes he brings a jewel out of his being, but then months pass and nothing comes. You cannot produce jewels every day.

In India they have a proverb about it -- that a bitch gives birth to ten, twelve pups at a time, and goes on every year, but a lion gives birth to only one cub.

The second type has been always facing that trouble -- a Picasso, a Van Gogh. One day they produce something tremendously madly -- they will not sleep, they will not eat. They will go on and on for weeks. Then for weeks nothing is coming and they will lie down and be lazy.

An indian poet, Rabindranath, whenever he writes poetry, he closes his door -- no food, no bath, no tea, nothing. For three days, four days, five days, he will be mad, just manic -- shouting and singing and dancing and writing... he will not sleep. And his whole family will be worried about what is going to happen. He will not even open the door, because any disturbance is enough to bring him down.... A frenzy of creativity ... as if he has become possessed. And then for months he will not write anything; he will be just a normal being.

So I will not suggest that you change it. Why? You have lived perfectly well, so why be bothered? Rather than change your pattern, when your moment comes to create then go completely mad, and

ecstatically do something. And when it goes, enjoy its going, relax. If you force yourself to change it, you may be going against your nature -- and I never suggest anything that goes against anybody's nature.

[The sannyasin says: I just feel strange because somebody will give me something to do, and I just don't do it. It just sits there for months -- a simple thing, and I can't do it.]

So you can't do it! So what is the problem? That is his problem! (laughter) Simply tell him that this is the way you work -- in fits. If he catches hold of you in a fit -- good! If he doesn't, that is his lot!

No, never be unnecessarily troubled about these things. He can go to somebody else. You cannot be an ordinary worker, and it is good that you cannot be -- a few people are needed to be more creative than ordinary workers. You cannot be just a technician who knows the know-how and just does it.

You love whatsoever you do, so you can do only when there is that energy, that space. But I will not suggest you change -- there is no need. This type of person is also needed in the world. Be happy. This is how the mind functions....

I know the other type also. They come and they would like to be creative. They are ready to sacrifice anything -- just to become creative. They don't want to create a thousand poems -- just one poem, but worth a nobel prize. But they cannot do it because they are of the other type. They are also needed. The whole world will be in difficulty if they are not there. Ninety-nine percent they are needed, but not one hundred percent. One percent the work of the artist is needed.

So accept this and more will be possible. Once you accept yourself -- that this is how you are, this is the way God wanted you to be -- many more beautiful things will be coming from you. And when they are not coming, they are not coming. There is no problem... don't be worried!

[A sannyasin asked about his music-making: I tend to find themes and then elaborate on them. Should I do this or should I try to surprise myself at every note?]

If you can do that -- if you can surprise yourself at every note -- you will go deeper into it because that theme and whatsoever you work around it, is intellectual. It gives a framework, and the framework remains in the conscious; it doesn't allow the unconscious to function.

If you move without any frame, not knowing where you are going, if you just al!*ow yourself to be led somewhere, if you leave the conscious behind and the unconscious takes possession, you may come to discover many things inside yourself, and you will go to deeper layers of your being....

When I say be spontaneous, I don't mean let it be chaotic. I mean let it move by feel, not by thought. It will not be themeless, but the theme will arise out of your feelings. It will have more of the quality of the heart. Of course it will be more incomprehensible.

Music has to be incomprehensible. Music is the language of the heart. One should not try to be logical and mathematical about it. But that doesn't mean that you have to be chaotic -- that everybody goes on his own, and the whole thing becomes just a chaos. Everybody feels where the whole thing is moving... moves, but very indirectly -- as a shadow moves. You start playing, and by and by you start feeling where it is moving, and rather than you forcing it to go somewhere, you feel it is taking you... you have given your hands to it.

[Osho went on to describe the phenomenon of automatic handwriting, and how one allows oneself to become as if possessed. The writing may not be comprehensible, just doodles, but it has a different quality -- the unconscious is doing it.]

The conscious has become too dictatorial. So put it-aside and let the greater mind behind it take possession -- it will surprise you.

And it is not that all that you know will be of no use, but your playing will not be dominated by the technique. You cannot drop what you know -- it will be there -- but it will be used by the spontaneous feeling. If somebody who does not know how to play an instrument plays it spontaneously, it is going to be different from one who knows. Both will be spontaneous, but the one who knows, his knowledge, his training, his experience, will be used by the unconscious, and it will have a beauty of its own. One who does not know will be simply making a noise... it cannot be music.

So don't plan, don't make a theme. Use all the knowledge that you have, but don't use it directly. Simply

move by the feeling and then everything follows.

Be Realistic: Plan for a Miracle

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Arihanto means one who has attained, and anand means bliss -- one who has attained bliss. and I give you this name for a particular reason.

Start living from this moment as if you are blissful. don't try to achieve it -- rather feel that it is achieved, and now you have just to live it. Once you know that you have to live it, suddenly it starts flowing, mm?

Bliss is something which we bring with our birth. We have forgotten the language, so the language has to be learned and this 'as if' is the language.

[To someone who is leaving for the West:]

Mm, you can go -- and help my work there. You can help many people....

I will make you capable! You can be of much help. People never know their potentialities unless they try.

I have never come across any human being who is ordinary. They may live ordinary... they may die ordinary. They may never come to know what treasures they were carrying within -- that's another thing. But I have never come across a human being who is simply ordinary. Everybody is unique and extraordinary... and nobody actualises his potentialities. At the most we potentialise five percent. Ninety-five percent of our treasures remain untouched.

So when I say you can, believe it. You can! If you think you can, you can. If you think you cannot, you cannot.

[The sannyasin says: I am a psychoanalyst. I am in doubt whether I should go on with this work... because sometimes it seems impossible.]

Yes, you go on. Now you will be a better psychoanalyst.

... I know. The human mind is in such a mess that there are times when one feels it is impossible to do anything. But to understand this impossibility is not to become hopeless. Rather, let it become a challenge. It is difficult, very difficult, and human problems are such that it seems there is no solution for them.

But go on fighting. Take the challenge and go on trying. I don't say that you may be able to find solutions for others, but through this struggle you will be able to find solutions for yourself... because each human being is you reflected. And whenever you are helping somebody else, you are helping yourself in a subtle way, because these problems are your problems also. In each human problem you will have the reflection of your own problem, more or less; the difference is only of degree.

And to be in such a therapeutic work one should feel happy. We may not be able to do much, but we try. You may not be able to destroy the darkness, but still we burn a small candle. That too is enough in a dark

night. That too gives hope, warmth... makes life easy, lovable, livable.

So don't get out of it, rather get more into it. And whatsoever you have learned from me is going to help very much. Once you go back start working again, and you will see many new insights sprouting. Situations are needed. In situations you will see new insights, new glimpses, which were never there before. Suddenly you will become aware of many clues of which you were never aware, and you will be helped tremendously.

This is one of the most basic things: if a psychoanalyst or a psychiatrist starts feeling that he is impotent and the problem is impossible, and still he continues, he will be of more help than a person who thinks that he can help and that everything is simple. That person is simply behaving in a foolish way. Only fools are absolutely certain... a wise man is always hesitant. The wiser you become, the more hesitant. But that doesn't mean that you escape.

In spite of all hesitations, you continue. Only dullards are doubtless, because to doubt, you need intelligence. To be hesitant, one needs to be aware of the complexity of life and its problems. Fools are ever, always, absolutely certain. They have clues for everything because they are not aware of the depth of the problem. They have catch-words, catechism -- borrowed -- and they think that they can give advice to anybody.

It is good for a psychiatrist to feel hesitant, because the human mind is such a holy ground. To enter into somebody's mind and to help him, you walk on very sacred ground. One should hesitate. One should take off one's shoes... one should bow down. A human being is a great mystery -- don't pretend to solve his problems. At the most, pray to be able to help... don't pretend to solve the problems.

And if help comes through you, always remember that you are just an instrument in the hands of the whole, or God, or whatsoever name you choose to call Him. Just an instrument. If you can be of help, feel thankful to God that He used you. If you don't see that you are being helpful, then simply feel that you are helpless -- pray more. Remember that somewhere or other you must be blocking the passage so God is not able to flow through you. Relax, and while helping a patient, be prayerful.

And whenever you find that there is some difficulty that you cannot cope with, there is some problem that you cannot tackle, don't be afraid. Tell the patient to wait and to let you pray first. Kneel down on the ground, close your eyes, and go into deep prayer and ask for help... and the help will always be coming.

Don't feel embarrassed -- because that is the tendency of the human ego: to at least pretend to others that you know, that you are capable of everything. And the tendency is particularly more emphatic before a patient, because the doctor is always afraid that if the patient becomes aware that he is hesitant, then he will lose prestige. Throw prestige to the dogs!

Let the patient feel that you also are a human being. Let him feel that you are not far away, but close, just standing by his side, trembling as much as he... and that will give warmth to him.

That's where Freud missed. He was very cold. He would not show his real face to the patients -- in fact he would hide behind a curtain, with the patient lying on the couch. And whenever you make somebody lie down, you make him feel helpless.

... always be face to face, and sometimes be shoulder to shoulder. Touch the patient, and let him touch you. Allow him to feel that you are human also -- working hard to help, but with darkness there. Let him feel your heart. Don't impose knowledge, rather let him feel your love. Love is therapeutic, knowledge never.

Freud used to sit at the back of the patient with a screen between him and the patient. He would not allow the patient to see anything passing on his face. He was just like a statue -- dead and cold, far far away. That was a trick to pretend that he knew, to pretend that he was certain -- to pretend that the patient was to be helped and he was the helper, and that there was a vast distance, unbridgeable ....

That has to be completely dropped from psychoanalysis. Come closer. The difference between the patient and the doctor, the healer and the healed, is only of degrees. Come close... hold his hand. Let him feel your warmth... let because he will feel that he is with a human being, not with a technician. He is with someone who has a heart.

If you cannot find the solution, pray. If you feel puzzled, let your puzzled state be known to him. If you feel afraid, let him feel your fear. If you start crying because of the situation and the misery that he is in, let him feel that. Your tears may be of more therapeutic value than all the advice that you can give, and all of the analysis that you can make.

So go back now, totally new... as my sannyasin. And I am coming with you, Nagarjuna, I am coming with you. Keep this (a small wooden box) with you. Whenever you feel helpless, hesitant, put it on your

head. Don't be bothered about the patient! (much laughter)

[A sannyasin, present with her two small children, says: I feel rather empty these days, and I don't know what to do -- how to work on myself. Should I do groups or just live in the emptiness?]

Live the emptiness... because whatsoever you do can never be greater than you. Whatsoever the mind is going to do is going to be part of the mind. Mm? It is going to be a game.

Once you start feeling empty there is no need to do anything on your own. Let emptiness be lived, and things start happening. Not that you do them -- they happen.

Emptiness is hard in the beginning, because one starts feeling a little depressed, sad, with nothing to do. For the whole life we have been occupied with this and that, improving ourselves, reaching for, achieving, some goal... excitement, misery, failure, success -- but one is occupied. Then suddenly one feels emptiness settling -- nothing to do, nowhere to go, nowhere to hide; no ambition that can give one excitement and can create fever. So one feels a little lost, a little sad -- as if one has already died.

So in the beginning emptiness looks negative. It is not. Emptiness is the most positive thing there is. The whole has come out of the emptiness... the whole has come out of nothingness. We are born out of emptiness, and we move again into emptiness.

The whole effort of meditation is how to feel this emptiness, how to become alert and live it consciously. In the beginning it will seem negative because of the comparison. You have been continuously occupied and suddenly you are empty.

It is like a man who retires. For the whole of his life he has been thinking and planning how beautiful it will be when everything is finished and he will retire. And when retirement comes, suddenly he becomes aware that this is emptiness.

Psychoanalysts say that retired people die ten years earlier than they would have if they were occupied. Their whole life is lessened by ten years because suddenly they have nothing to do. For their whole life they have been engaged -- engaged too much, always on the brink of a nervous breakdown -- and now, suddenly nothing to do. The change is too much.

The same happens when you start meditating and emptiness starts coming to you. Don't judge it by the past. Rather wait and judge it by its own nature. Don't compare it with the past -- that is the point to remember. You have never known it, so say to the mind 'How can we judge? How can we say that it is negative? How can we say that it is nothing? First let us taste it, let us experience it'.

Let the experience be ontological: not on the past experience, not comparative to anything else, but on its own existence, its own experience. Experience it. Let it reveal its nature to you. Cherish it... sing it, dance it, enjoy it, so from every dimension you know what it is. Look into it again and again in many moments. In different moods, close your eyes and again see it -- how it is, what it is. This is ontological .

The experience grows, and one day you will see that this is the most positive thing that has ever happened to you, or can ever happen to any human being, because out of this nothingness you will see millions of things happening. The whole tension of doing is dissolved; things happen on their own. Flowers flower... and the grass grows by itself. You simply sit silently with nothing to do. You need not pull the grass up to help it grow; it grows by itself. Then life is no longer a burden... Life is just a play.

So this is my suggestion: try to be more and more in it. Don't avoid it, mm? Don't try to forget it; don't try to get involved with something else that takes you away from it. Dig it deep. Go into it wholeheartedly. It is going to be a treasure.

So just meditate... sit silently. If you feel like doing something, then do things which don't make you a doer. Any simple thing -- working in the garden... nothing much that the ego can claim. Cooking, looking after the children, washing the clothes, rubbing the floor and cleaning it. Anything that gives you a good feel of doing, energy, exercise, but no food for the ego. So doing is there, but the doer is not supported.
And everything is going well.

[A sannyasin said that he had been with the Krishna Consciousness movement prior to taking sannyas. He was concerned because he had read in the Bhagavad Gita that one could only attain through Krishna.]

Have you read the Bible? Because in the Bible, Jesus says 'Only through me'. And have you read the Koran? In the Koran, Mohammed says 'Only through me'.

So you are like the husband who went to the marketplace and said to people, 'I have got the most

beautiful woman in the world.'
So they asked, 'How did you come to know?'
He said, 'She says so!'

So that is not the question. Every teacher has said that, and when a teacher says that, he is right in a way. If you follow him, you will attain through him. But he is saying 'only through me' so that you can trust totally. If he says that you can go through others also, you are already in doubt. It will be impossible for you to be certain. Just to make you certain, Krishna says 'Only through me', Jesus says 'Only through me. I am the truth, I am the way, I am the gate!' These things are said to help you so that you can become certain -- don't take them literally.

To make it perfectly clear to you, I say to you 'only through me' (laughter). Now who are you going to believe -- a book or me, an alive person?...

Krishna is perfectly beautiful, but these Krishna Consciousness people are simply stupid. Krishna is perfectly beautiful! Read Bhagavad Gita -- enjoy it as much as you can; it is one of the best expressions of the divine. But be alert. Don't mix with these Krishna Consciousness people -- otherwise they will brainwash you completely. Avoid them -- they are ill and need psychiatric treatment. So if you have friends there, bring them out (a chuckle).

Keep this with you (Osho passed him a mall wooden box as he was leaving) and whenever doubt arises, put it on your head with both hands so it will take care of you and will not allow you to go to the Krishna Consciousness, mm? (much laughter)

[The husband of the woman with two children says: We came for darshan with the whole family because most of the time we are in a struggle with each other.

Tomorrow I am going to start my first group here, and I hope I can do the best I can because I need peace. We need peace, we need rest.]

Mm mm... peace will come, rest will come. They are not really needs. The need is of understanding -- they are consequences.

You cannot manage to be peaceful and you cannot manage to be in rest -- no. You can only do something to become more understanding, more aware. They are by-products. When you are in understanding, you are at rest. There is no direct way to rest, because if you do anything to get rest, you will get more restless. If you try to become peaceful, your very effort will be the disturbance. Nobody can become peaceful, because the very idea to become peaceful belongs to a non-understanding mind. The very desire to be peaceful shows that you are deeply disturbed.

Out of deep disturbance, how can you manage to be peaceful? So that is not the point. I understand your desires, but the whole thing will be moving in a wrong direction if you try to be peaceful. You have tried that your whole life. If you try to be at rest... that's what you have been trying and missing. Forget all about it -- just try to understand; then you have the right key which opens the locks. Otherwise you will be knocking against walls, and you will become more and more frustrated.

Try to understand yourself. Try to understand what you are doing to your life. Try to understand why you are missing peace, why you are missing rest. You must be doing something which goes against it.

Once you understand -- that this is what you are doing to disturb your peace -- then it is up to you. If you want to disturb, disturb; be happy that you disturbed it. Otherwise if you don't want to do it there is nobody asking you to; don't do it. It is as simple as that. But the solution has to be looked for in the direction of understanding.

Everybody in the world wants to be peaceful and happy, this and that, but it never happens it seems. So it seems that somewhere we are looking wrongly. If you are not at peace, why? And don't be a coward and avoid that 'why'. Never throw the responsibility on anybody else, because then there is no solution. If you say it is [your wife], or Divya [their daughter], somebody else who is the cause of your disturbed state of mind, then it is not going to be solved, because if somebody is the cause, then what can you do? And I tell you, nobody is the cause but you.

Even if [your wife] disturbs you, you must be asking for it; you must be managing it somehow. In the first place, if you have fallen in love with [your wife that shows a deep tendency that you like such a type of woman to disturb you, otherwise you would have chosen some other type of woman (laughter).

So always fall back on yourself. Always go on looking deeper and deeper to where the cause is.

As I see it, no man need be disturbed -- no man... but we want it. It will be difficult for you, but I would

like to say that whatsoever has happened to you, you have longed for it, You have wanted it; you have invested much in it. once you understand that it is you, the solution is not far away; it is very close. If I am responsible for my misery, I can drop it immediately. Responsibility brings freedom. And understanding means to feel responsible.

So do the group... and look for understanding. And what you are saying -- that you are going to try hard -- is again wrong. That again may be a way to misunderstanding.

Don't try hard. Relax. Do everything with more alertness -- not hard. There is nobody that you have to prove something to. Just relax and see what is happening to you. Open yourself... don't close. Otherwise in the effort, in that hardness -- that in this group you have to attain peace -- you will miss. One day has passed, and you have not attained to peace yet? (laughter) Then another day is passing and the group is going to be finished soon -- and peace has not yet been attained; there seems to be no sign of it. You will get more and more frustrated. Forget all about peace!

Right now you don't need it, and when you need it, it will be coming. Right now what you need is understanding. So relax, and bring out everything that is hiding inside. Don't try to prove anything, otherwise you will be choosey -- trying to bring out something which brings peace and not bringing out that which is going to disturb.

A group is a therapeutic situation in which you have to bring out all, choicelessly. But if a man is bent upon proving something, he is not choiceless. He is always looking out of the corner of his eye to see what to do and what not to do -- because he knows that if he does this, he will get disturbed. So don't be bothered about disturbance, mm? Get disturbed. This time there is no need to hanker for peace and rest... all nonsense.

There is a very famous story about Confucius. A disciple asked him, 'Master, what about peace?' Confucius became very angry, and he said 'Peace? Are you going to die? Peace is for people who are dead, in the grave. When you die you will be at peace, so why be in a hurry? (laughter) Right now, live! Never ask me again about peace, 'he said, 'because that, everybody attains when he is dead. A few days are given to you -- why waste them on peace? Live life! Live courageously!'

And I know what he means. If you live courageously, peace follows like a shadow; there is no problem about So be courageous in the group... don't be a coward. Cowards are always looking for peace; they are pacifists -- and they never attain to peace. Rather be a warrior.

[The sannyasin says: I don't feel that I am a coward. There are so many emotions coming out, and I feel like an animal. The pressure is high inside...]

The pressure is because of the condemnation. Why call it animal? What is wrong in being an animal? Everybody is. Animals are not worried at all -- only when you put them in zoos, and then they become mentally ill, otherwise not. What is wrong in being an animal? Be animal!

This is what is creating trouble. When I say coward, I mean this -- that you are afraid of your animality, of your anger, of your violence, of this and that, and you have been suppressing them! Those suppressed emotions go on creating a turmoil within, and if you go on suppressing too much, then a deadened state comes up. You create such a distance between you and your emotions that you don't feel. You start to only think about them; you don't exactly feel them.

When I say don't be a coward in the group, I mean that whatsoever it is -- animal, divine -- don't judge; allow it. And as I see it, they are there just in your belly, struggling hard to come up, and you have been repressing them hard. The repression may have just become a habit now.

You are going to do the Tao group?

(to the Tao groupleader who was present) take care. Force him to become completely animal (laughter). And a very beautiful being is hiding within, mm? But he has been struggling in a wrong way.

Do something where he has to behave exactly like an animal. Tell him to move around the room like a dog, sniffing, smelling...

[A sannyasin to whom Osho said that if she wanted to break out of the vicious circle that she was in in her relationships it would be good for her to abstain from sexual relations, (see 'Nothing To Lose But Your Head') returned tonight to say that she had been unable to do as Osho had suggested.]

Mm mm, it was difficult to carry it on for six months? You have not even carried it for six weeks!

It has nothing to do with sex, mm? I was trying to give you a situation in which you can fight against mechanical has its. I am not against sex or anything... that was just an excuse. One has to do some work, somewhere, where one is not possessed continuously by mechanical habits. A circle has to be broken. Sex is one of the most beautiful situations in which one can break out of being mechanical.

If you can break out of sex, you can break out of anything because it is one of the deepest habits. Everything else is superficial. Hence all the religions have been working on sex energy. No religion has been able to neglect it; it cannot be neglected.

But the basic point was that if you can remain celibate for six months, it will give you an integrity and awareness. And then I would have allowed you -- but then your total sex energy would have changed. Then you would have moved in relationships with awareness. Mechanical sex can never lead you towards love... and that's what you are missing, that's what you are hankering for and desiring. But you will only get sex. If you are mechanical, more than that is not possible.

More becomes possible if you become more. If you attain a higher level of awareness, then higher qualities become available to you. It is just as if you go on a higher peak; a greater and wider vision becomes available. If you live in a valley, of course you cannot have a great vision around you; you ar5e not open to all the directions.

So it is up to you. don't feel guilty about it; just feel poorer for it. You have not committed a sin, but you could not get out, even a little, from the mechanical wheel. This was going to help you tremendously.

Just think about it: you have been having sex all your life, and what have you attained? And just by not having it for six months, what were you going to lose? One should be a little alert and aware, and one should meditate about things. The mind goes on insisting on its own habits, and then you go on losing opportunities. It is for you to use or lose.

So don't feel that you have done anything wrong. You could not do the right, that's all. Wrong you were doing always -- so continue....

Sometimes very small things change you tremendously. Just not having sex for six months is nothing. Maybe a little uneasy because of the old habit, but what is going to be wrong in it? Sex is not an essential thing for the individual's survival. For the society's survival it is very significant, but not for the individual's survival.

Food is more essential. If I tell you not to eat for one month, it will be almost impossible for you. Or if I tell you not to sleep for two weeks, or not to breathe for five minutes.... But sex is not a problem, because you don't depend on it. Whatsoever sexual energy you needed, you go from birth. Now through your sex some children may get energy and life, but you are not going to get anything out of it. It is simply a mechanical routine of release.

Go, and then come back, and I will give you another situation. I was thinking this would have been easier; another situation may be more difficult. But I will have to find a difficult thing now, mm?

[A sannyasin had told Osho she was enjoying silence, so Osho told her to maintain silence if she continued to feel good. Tonight she said that it had been good but now she would like to move with people again.]

Mm... and whenever you feel, you can move into silence again -- when you feel that people are tiring, that talking is tiring. In fact one should make it a rhythm: going and meeting people and being silent -- moving out and moving in... sometimes with and sometimes alone. Both are good.

In proportion, in balance, both are good. Imbalance, and both can be dangerous. If somebody simply lives in society and moves with people continuously, one becomes superficial. One loses contact with the centre, hangs around the periphery. It is as if you are continuously standing on the door talking to people, and there is no chance to go in because somebody else is coming and you stand and talk, and you have forgotten your home.

If one clings to oneself too much, introverted, and forgets how to come to people, that too becomes a sort of death, because life is with people.

So life has a polarity... Life has to be lived on two polarities: the centre and the periphery. Sometimes one should go into oneself so deeply that the whole world disappears -- as if you are alone and nobody else exists. You become Adam or Eve. Alone... absolutely virgin. So alone that nobody can disturb or corrupt... incorruptible, innocent. Out of that one is vitalised... comes back into the world with fresh eyes and fresh energy... flowing. Moves with people, loves people, lives with people, enjoys, dances, gets into many

ecstasies of life. One spends... because if you want to spend, you have to go into the marketplace.

-All spending is with people. One earns alone, one spends with people. But if you go on spending, sooner or later you feel that your pockets are becoming empty, your bank balance disappearing -- so again go in... touch your treasury again. Find your inner treasures again... become rich. Then come back -- because if you remain in and just become rich, and go on becoming rich, never coming out to spend, you will become a miser. Your consciousness will become constipated.

So one has to remember. It is very difficult. It is easy to live with people and forget the inner core. The opposite is also easy -- to live in the inner centre and forget the world. Both are easy, but both are lopsided. A perfect life has to be lived on both the polarities. A perfect life has a perfect swing, from this end to that. It has the whole spectrum of the rainbow... it lacks nothing, and that is the richness of it.

[The sannyasin also said that she tried the meditation that Osho had given her -- of visualising that she was in a cave meditating...(see darshan, March 14th)... but she fell asleep before she reached the cave... it made her feel very peaceful.]

You continue it. Soon you will reach the cave -- it is just a little further away (chuckling). Go travelling and find new paths. You may be travelling on an old route and it is too long! Just find a new way and reach the cave before sleep comes (laughter).

Run fast! You can even have a bicycle or something (more laughter), because the cave has to be reached. It is there... and I am waiting in the cave. If you reach there, only then can you find me (a chuckle) -- otherwise it will be difficult. The one time you saw me, I was looking for you outside the cave, that's why! You go on looking!

[A sannyasin says: No, except I'm rather afraid of slipping back when I get home. I feel a different person from when I came two months ago.]

You will not be slipping back... you have done so well. Very few people do so well. And at this age (Karuna is seventy) it is really rare to be so flowing and so innocent and child-like. It has been very very good. You will not slip.

[A sannyasin says: I'm an actor... I'm always performing, proving myself to myself and to other people. And I wonder how much of what I experience in meditation, the love that I feel, is part of my own imagination.]

Don't call it acting -- because that carries a condemnation, and any sort of condemnation creates a rift inside; it makes a split. Call it being creative... don't call it acting.

There is nothing wrong in it. There are creative people, imaginative people, who through imagination can live more deeply than other people. To live rightly one needs tremendous imagination. When a poet looks at a flower, he finds many things you will never find there in the flower.

Now this can be looked at in two ways. Either we can say that the poet is just imagining things which are not there, or we can say that the poet has a sensitivity, a depth of vision, a clarity of perception; his eyes are clear, without dust. So what others cannot see in the flower, he can see. I would like the second, because in fact that is what is the case.

Whatsoever a poet is seeing in the flower, every child sees. And whenever they are in love, lovers also see it, or if one is on an LSD trip, or coming out of deep meditation, then too. Whenever one is clear, flowing, whenever the structured consciousness is not functioning in the dead, routine way, and one has transcended a little the conditioning of the mind, suddenly one sees things which ordinarily people don't see in a flower.

I don't call it imagination. I call it deep sensitivity. Imagination is that. The poet is not imagining things which are not there, but he is so sensitive that he can see things which others cannot see. Of course he lives deeply because everything becomes full of the mysterious. Everything flows with the unknown. Life is no more a prose... it becomes a poetry. He lives in an adventure... he moves in a romance. He walks on the earth and yet doesn't walk on the earth. He flies in the sky.

So I would like you not to call it acting or rehearsal or imagining or projecting -- drop these words. It is a very creative faculty. Enjoy it, use it as much as you can. And of course you will be loving deeply... you

will be meditating deeply... you will be living deeply. Whatsoever you live will have a depth to it. So don't create unnecessary problems.

This is how I see many people go on creating problems where problems don't exist. One should be happy about such qualities, and one should be thankful to God. Use them -- use them as much as you can. And don't be miserly; the more you use, the more you will become sensitive and creative.

So from this moment, drop that idea. Otherwise you are creating a conflict. You like it and you are trying to judge it as if it is not worth liking. This is how we create dualisms. Don't create them. Float with it -- that's your way.

[The sannyasin says: I called it acting because I'm frequently talking to myself in my mind, performing...]

Nothing wrong in it -- talk, perform. Don't be worried about it. By and by this will drop. As you become more sensitive it will drop -- because this is not going to help sensitivity. For example, if you are going to meet a woman you love and you talk inside your mind about what you are going to say and how you are going to propose and this and that... if you talk too much, when you go to the woman it is already secondhand. Now the whole thing is lost. Now you will simply be moving through empty gestures, repeating something which you have already done. You will hold the hand -- you have already held her hand. You will say 'I love you' -- and you have said a thousand and one times in the mind that you are going to say 'I love you'. It is already stale.

So this is not the way really to live the moment deeply. You are destroying the moment. Become more sensitive. Don't fight. If this idea comes into the mind, just watch it. Just say 'So here you go again' -- and just watch. It is a psychodrama, mm?

The whole of psychodrama has developed out of this. The whole methodology is of rehearsal, of acting something out. So just say 'Good', but be watchful and keep aloof. Stand somewhere far away and just look. And make one point certain, that when you go and meet your woman, don't repeat whatsoever you have done. By and by the mind will come to understand that it is useless performing and making such a great rehearsal, because this man always does something else (laughter).

Just never follow that performance, that's all. By and by the mind will come to understand and will drop it; it drops automatically. Always do something that the mind has not prepared, and this will be a very beautiful, a great adventure. This is what they call in Zen a 'spontaneous act'.

A disciple comes to the master, and the master asks a question. The disciple has to act spontaneously. If he says something which he has rehearsed before, the master is going to beat him, because the very assertion immediately gives the indication that this is a carbon copy. It is flat; it doesn't have depth. And the person who is repeating the answer also knows well that it is a repetition. His face shows it... he is not alive in it.

So the disciple is expected to do something immediate -- of which he has never thought. Of course when you come to a zen master, you may think many things -- that if he says this, you are going to say this. And now zen masters have fixed questions, so everybody knows what they are going to ask One goes on rambling inside for an answer. But if you say something which you have already performed, you will get a beating!

So this is the rule -- that by the time you enter the room of the master, you drop all performance. You be herenow and you do something that comes out of the herenow. You respond. And if the response is authentic, total, herenow, the master understands it, because it will have a quality of dance in it. It will fill the whole room with a new light, a new fragrance, a new vibe.

So let the mind do whatsoever, but when the actual moment comes, never repeat it. This is your work, mm? Good.

Be Realistic: Plan for a Miracle

Chapter #15
Chapter title: None

30 March 1976 pm in Chuang Tzu Auditorium

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[Osho suggested to a sannyasin to start a small meditation centre.]

It will be good for you also. This is my observation, that there are many things that you learn only when you start teaching them. The best way to learn a thing is to teach it.

And you grow more when you are less concerned about your own growth and more concerned with others' growth, their problems. Deep down no problem is such that it is not yours. Every human being carries on the same type of problem; degrees differ, but they're almost the same problems. So when you are helping somebody to resolve something, to decide something, to come out of a vague, confused state, to settle, to centre, to be rooted, grounded; whenever you are helping somebody, you become aware of many things about yourself, because they are your problems also. When you help somebody to really solve a problem, you have attained a key.

It will be difficult when you are really involved in your own problem because you are too close to it; you cannot be an observer, you cannot be aloof and neutral. You cannot be a witness when he problem is yours. But when the problem is somebody else's you are wise, and you learn much. When the problem comes in your own life, you will be able to cope with it more easily, because you know that the problems are just problems; they don't belong to you or to me, or to anybody else. And keys are just keys. Solving many prob~ems of others, you are solving your own life, and by helping others, you are helped.

That's why I go on insisting that people go back and start helping others. In the beginning you feel a little apprehensive, because you know that you cannot even help yourself. I also know it. Knowing it I give you some work to get you out of your self-concern. Sometimes the self-concern is the only hindrance. When you help others you have moved out of your own ego, you are more relaxed. This happens every day in life.

If the surgeon is going to operate on his own wife, it will be difficult, almost impossible. His hands will tremble. He may be a great surgeon, but when it comes to his own wife or his own child, he will have to seek somebody else's help; he will have to ask some other surgeon -- because now the problem is so close. It is as if he is operating on himself. As it is difficult to operate on yourself, it is difficult to operate on people who are close to you; you lose all skill. But whenever you are helping somebody who is not close to you, suddenly you become wise, you have the skill.

So always remember, never avoid an opportunity in which you can be of help to somebody. It pays... it will make you more and more centred, alert. And you may not have to pass through many things; helping others, they will be resolved in you. If you go on helping others, thinking, meditating for others about their problems, watching, analysing, finding clues, you forget yourself completely, and one day suddenly you will see that your own problems have disappeared on the way.

So you go... and I am going to work -- don't be worried.

Just call your friends, and start a small beginning.

[A sannyasin said that sometimes when he lay down he had a sensation, which was not very comfortable, of moving energy. Osho checked his energy.]

Good... come back. It is perfectly okay. Rather than being disturbed by it, you should be happy. But you are not cooperating with it, and that creates the trouble.

If energy arises and you resist, you are creating a contradiction in your being. That is the problem -- the contradiction. Go all the way with the energy, and never create a contradiction in your being, otherwise you will be divided and you will feel very much disturbed by it.

It is something which is very valuable, but you can use it only if you cooperate. Nothing on your part is to be done, simply cooperation. If this hand wants to move, there are three possibilities. One is, you can stop it. It is your hand, it is your energy -- you can dominate it. But then you are creating a contradiction and you will create a very deep worry inside. It will come again, and you will fight; you will become destructive. Something beautiful was going to happen; you are making it horrible. Something which could have turned into flowers will turn sour and bitter.

The second thing is, you can simply be indifferent -- neither cooperating nor fighting. If you are indifferent, it will take a very long time to complete, to come to a peak; years, even sometimes lives. That is wasting time. It is better than the first, better than fighting, but not yet the best. The third is positively cooperating with it.

The hand wants to move -- you move with it, you participate. You are not a spectator, an onlooker standing by the side of the road. You are part of the process, you dissolve in it Then something of tremendous value can happen very soon.

So this is my suggestion. Back home make it a practice every night, before you go to bed, to put this (the box) on your head for fifteen minutes and cooperate. Just go almost crazy with it but go with it. In fact a step ahead of it -- not lagging behind... ride on the wave. Within a few weeks you will see such tranquillity coming to you, such unity... a unison, a music, a harmony, because the conflict is no more there. The whole day you will feel a serenity surrounding you. Anger will automatically become difficult... Love will become easier. Hate will become difficult... compassion will come easy.

When one is harmonious within, life moves on a different plane. It has a totally different plenitude. You fly -- you don't walk. And that is possible. The energy is struggling to come up and possess you, but you are resisting. Somehow you are afraid of it.

The western man has become very much afraid of all such phenomena. There is a reason in it, because the western mind has been brought up and trained to control everything. And this is something you cannot control. If you control, you destroy it. It can flower only if you are controlled by it.

Because of the wrong attitude of controlling everything, a deep unconscious barrier exists between you and this energy. Drop that barrier. That's what surrender is... that's what trust is. Trust it -- it is your deepest energy. It is your centre trying to make contact with the periphery. It is you -- your own depth trying to make contact with your height. It wants to bridge the gap.

Allow it. Not only allow it, welcome it. Cherish it... invite it... wait for it -- and drop all resistance. It will take a little time because deep habits take a little time to go, but once it goes you will feel a tremendous release. A grace will surround you.

The whole thing for you to remember is -- go with it, ride on it.... And everything is beautiful.

[A sannyasin said that he felt some kind of division between what he felt inside and what was expressed outwardly; that he felt open but his body looked closed. Or, he said, sometimes he wanted to act, to do something, and nothing happened.]

I understand It happens. When your mind changes, suddenly you feel a gap between the body and the mind.

The body and the mind ordinarily go together; they have a deep adjustment. But when you start meditating, the mind grows faster and the body lags behind. Many times you will become aware that the mind is open but the body is closed. Many times the mind is flowing very high and the body is Lying dead on the earth. The body feels like a load, mm? One would like to be bodiless... to open all the dimensions.

This is a good sign. It simply shows that the mind is growing. But the body goes slowly. The pace is different because the body is material and is very orthodox, very conventional. It will try in every way to follow the old routine. When it is absolutely convinced that the mind has changed.... First it will try in every way -- it will not believe in the mind, it will doubt. Those doubts are very existential because the body cannot think. Its doubts are very very existential. It cannot believe that the mind has changed, so it will lag behind. It will create fight and will not listen to the mind. This will continue for a time being.

Continue working on the mind -- don't be bothered by the body. It will take a little time. Once it understands that the mind has changed, then it immediately follows. It is a robot, and it depends on past conditioning. When it sees the mind being open again and again, it will learn. It learns by repetition; there is no other way for the body to learn. If you want to teach something to the body, repeat it, then it learns. If you go on doing certain exercises every day then the body learns. If for just a few days you don't exercise,

the body forgets everything. The muscles relax and the body relapses. For the body, repetition is the method.

So don't be worried about it. Just take note of it, and go on working on the mind. The more open you feel, the more the body will have a repeated experience of openness. It needs hammering again and again and again, then it starts listening. It is very sleepy, fast asleep. Once it understands, once it listens, then it goes deep. Then it becomes routine and the body will follow the mind.

For a person who is growing, this situation will come again and again many times. The body will settle with this mind, and by that time, the mind will be floating still higher, and again, the gap. This goes on and on and on until the mind explodes completely and is there no more. Once the body learns that now there is no mind, that the mind has become so open that it is almost no more, that the mind has flown so high that it has disappeared into the vastness of the sky, then the body adjusts for that. That is the last adjustment, but before that many adjustments will he there.

Just take note of it and don't be worried about it. Just go on working. It is a good indication that something is happening in the mind at least. The body will follow. Don't get disturbed because of the body, otherwise the mind will get disturbed -- and that's what the body wants. If the mind gets disturbed, the body will say 'I knew it before... it is all nonsense. You have not changed, so there is no need to change. We can continue the old pattern'.

Go on changing, and let the body know again and again that the mind has really changed, and that you are no more the same person.

[A sannyasin had previously spoken with Osho about her negativity. He suggested she return to London. She said: Okay, I'm going to be good if I can stay.]

Mm, that you have to decide. If you want to be here, then drop all negativity. And this is a question of simple decision. Once you decide not to be negative, you will never be negative. It is through your deep decision to be negative that you are negative.

Nobody else can make you unhappy. It is your decision to be unhappy. Somehow you feel happy in being unhappy, so you continue.

[She says: Most of the negativity was directed to-wards myself. It didn't go out very much.]

That too, stop. Just get out of it, as one gets out of old clothes and changes. Because if you continue to be negative I will send you to London. That is the punishment (a chuckle) for negative people! And the right place for them is London (laughter).

[She asks: Is there something for me to do, or just be positive?]

No, do something. If you drop this negativity and become positive, you can do many things. You have so much potential, so many possibilities, but you continuously waste your energy being negative.

It is not a simple thing to be negative. One unnecessarily wastes much. The same can be transformed. It can become gold, but it goes on becoming baser metal. This is the alchemy. Once you decide not to be negative and to be positive, you will start changing baser metals into gold. And you have much -- that's why you are wasting; otherwise how can one waste?

People who are negative are potentially very very powerful people, that's why they go on wasting. They have too much and they don't know what to do with their energies. So they are angry, they are sad, depressed, and this and that, and they create a lot of hell around themselves. The same energy can create a paradise around you. But it is a question of decision.

So I give you this alternative: if you are here, never again bring this word negative to me. And I should not come to know from anywhere that Veena has been negative (she laughs). Just drop it! Otherwise you have to go to London!

The Soma group was present. The groupleader said: I began to get the feeling of a community -- living together, eating -- and it is very beautiful.]

Mm mm, that in itself can become a beautiful meditation. So tell people to be consciously together, to be

alert about the community,.about the feeling of the whole group.

The individual has to learn how to be capable of merging into the group. In the West there is a very wrong notion that if you merge into the group you are no more an individual. Exactly the opposite is the case.

A real individual is always capable of losing himself, because he is so perfectly aware that he can bring himself together any moment. Only a person who is not really an individual is afraid of losing himself in a community, in a group. He's always defensive because he knows that once he is lost, he will be lost; he will not be able to come back to his centre again. That fear becomes defensiveness.

So real individuals are always communal. They can merge with the group absolutely. They are not afraid; they know their centre exists. And they know their centre so well that they can go to the opposite polarity without any fear. So help people to feel the community.

Be respectful about small things. When you are cleaning the room, it is not just cleaning the room. You are creating a clean space for people. Be respectful about the people. You can clean the room mechanically, with no idea of the people who are going to live there. Then you clean the room, but your cleaning becomes just a simple work. It has no prayer in it and no love in it. A mechanism can do that. It has no human touch in it.

So let them feel with every small thing. If they are bringing or preparing food, let it be almost prayer-like, worship. When you prepare food for others, you are preparing food for God. Let it be an offering. When you are preparing food, remember that your vibrations enter the food. If you are angry, doing it in anger, you are poisoning the food. If you are angry then go and take a bath, take a shower; get out your anger first. Don't touch food -- it is harmful, because this food is going to become people. Somebody will eat it. Soon it will be digested and will become part of his being. It will circulate in the blood... it will become his thinking, his feeling, his heart, his being.

If you do it in an angry mood, or if you do it in an indifferent way, or you simply do it because it has to be done and you don't have any love for it, better not to do it. The person who is preparing food is entering the food. His whole vibration is being received by the food, and food is very very receptive, because it is something alive. It is throbbing with life and vitality.

So teach people small things: to be respectful, prayerful, worshipful. And tell them, at least when the group is going on, that they should put their egos, their individualities, outside the house. Exactly where they take their shoes off, they should put off their egos also. Make it a meditation. People who don't know how to live without the ego go on being miserable. They think that this is all there is to life.

So, good.... These people will by and by become part of the community that is growing here. Sooner or later we have to create a communal being. Many communes come into existence and disappear. This has been the history of all the communes, beautiful utopias, ideas, ideologies -- and many people have put their whole life into them. But all communes sooner or later disappear. What goes wrong?

If you cannot create a communal soul, the community is going to die sooner or later. Once you create a communal soul, then individuals may go on changing... they will have to change: somebody will die, somebody else will come; old people will disappear, new, young people will enter the commune... but the commune will go on living. It will have a soul of its own.

So this is good, mm? Very good.

[A group member says: I've been in silence for a couple of days and I liked it a lot. Should I keep it up?]

You can -- but don't force it. Whenever you feel like coming out of it, come out immediately; don't make it an enforced thing. Many things lose their beauty the moment you enforce them. They are beautiful if they are just happening, but if you enforce them, the beauty is lost.

Many people have come across this fact -- that silence is beautiful. Once they know that silence is beautiful, they try to force it, and then by and by it becomes ugly.

So simply keep it because you enjoy it. The moment you feel that there is something which wants to come out of it, come immediately -- don't wait for a single moment. This is not a vow... it is sheer enjoyment. You follow me?

Religion has missed many things, many beautiful things, because they made disciplines out of them. Even if you make a discipline of being happy, you will destroy it. Enjoy it. Silence is a celebration, so enjoy it! There is nothing wrong in it. But remember, the day you feel that now you would like to come out of it, don't wait for a single moment. Otherwise the mind can start feeling that you are doing something wrong,

committing some sin, when you want to come out of it. You will start feeling guilty... don't create that.

Life should remain an easy flow. Take it easy -- whatsoever it is, and never try to get fixated anywhere. Talking is good... silence is also good. If you can move into silence easily and you can move into talking easily, then both are very very beautiful.

Talking will give a depth to your silence, and silence will give a depth to your talking. A person who simply talks and is never silent, his talk is superficial. And a person who continues to be silent and never talks, his silence will be useless .

Go into your being. Seek, search for pearls inside. When you get hold of them, bring them out, share... never keep them to yourself. The greatest religious revolution happens when you start sharing your innermost riches with people. Whatsoever you attain to in your silence, come out of it an(share with people... tell it to people, spread it. Then again go into it. Make it a rhythm; never make it a discipline.

Everything enforced is ugly, and everything flowing is beautiful and alive. So you continue, mm?

[To the group assistant Osho said:]

It is always good to help people grow -- there is nothing like it. To see people grow is one of the greatest experiences. It is just like a gardener who plants the seeds and then watches them sprout. Then one day they are flowering. He looks -- the flowers have come, and all his hopes are fulfilled.

When you help somebody to grow, to pass through a fixation, an obsession, to attain to a breakthrough.... And when he blooms -- that is exactly the right word -- when he blooms, suddenly, a flare of energy. And the person who is helping is tremendously benefited.

And always remember that the more peaks that you attain, the more you become capable of further and higher peaks. And there is no end to peaks. There is no ultimate peak. . . it goes on and on. Life is an endless process. So never think that now, this is the last. It is never the last. When people start thinking that this is the last and they start settling, they miss much. Because this is my observation -- that if you settle on a peak, sooner or later that peak will disappear, because peaks exist only when you are growing. They exist as dynamic points of realisation. They are not static. Nobody can settle on a peak. Once you settle, the peak is ordinary ground. Soon you will realise that the peak has disappeared; you are moving again on ordinary ground.

So never settle for anything. Always go on and on and on.

One zen master, Rinzai, said to his master'Now I have attained to enlightenment, what shall I do?' The master said 'Walk on'.

Walk on is the message.

So whenever you feel that one peak is attained, feel happy, thankful, grateful -- but remember that this is only a new challenge. Go on looking for a further and higher peak which must be hiding somewhere in the mist. Use every peak as a step to a further peak. If you go on growing, you remain on the peak.

It is just like an aeroplane. If it goes on moving it remains on the height. If it stops moving, it falls. Its being on the height is a dynamic phenomenon; it is not a static thing. And when you are in the aeroplane and you almost feel that it is not moving, it is moving very fast. When it is moving very fast, you almost feel it is not moving.

So remain dynamic. Always remain in the process. That journey is the goal... there is no other goal. One goal from another is just an excuse for the journey. Goals exist for the journey, mm? People ordinarily think that the journey exists for the goal -- no. Goals exist for the journey -- just excuses so that one can go on journeying.

[A sannyasin says: When I first came here, I had been reading about astral projection and the Great White Brotherhood and blue triangles and golden chalices...

You started talking about being down to earth... and I dropped it all. And now you're giving it to me again!]

(chuckling) Many times I will take things away from you and then I will give them back (laughter), because sometimes there is a right moment for a certain thing.

Everything has its own place, and everything can be used for growth. And everything can become a hindrance... it depends. So sometimes when I feel that this is going to be a hindrance right now, I tell you to drop it. But sometimes if I feel that now you are ready, you can take it back. But you are not the same

person now. I took those things from a person who is no more, and I give them to a person who was never before.

Life is such a tremendous change. You are not even for two consecutive moments the same. And with me, if you are really here, the change is so fast that sometimes you cannot even feel it. But later on when you think about it, you will see how much you have changed. That's why sometimes I insist for you to go away, because there you will realise how much you have changed.

You are a totally different person. You are going to be surprised back home -- nobody is going to recognise you!

Be Realistic: Plan for a Miracle

Chapter #16
Chapter title: None

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[To a sannyasin who had said he was studying history in the West, but didn't like it.]

History is not good...(laughter) it is just useless. Read something else, study something else which can be of creative use for your future.

Ninety-nine percent of history concerns foolish politicians. It is better not to know it, because it gives you a wrong notion about human beings. It is not the real past; it is the political past.

Millions of other things have been happening, but they are not being recorded. In fact all that is beautiful remains unrecorded, because the beautiful does not create any mischief, and unless you create mischief, you cannot become part of history. So only mischievious people -- Ghengis Khan, Tamurlane, Adolf Hitler, and that sort; people who have created too much mischief in their lives, only they attract notice. In fact they are abnormal, ill people, and it would be good if we completely drop that sort of history from the world.

It is good to read something about Jesus or Buddha or Michelangelo or Wagner. Music, art, religion -- study that... that's beautiful, that will open some hidden doors into your being. Don't fill yourself up, don't stuff your being with political nonsense -- and all history is that.

In fact the real history has not been started. It remains for the future to ignore ill humans and to pay more attention to healthy beings. A Buddha is worth recording. One should know as much as one can know about him, because knowing about him is going to be, in a way, knowing about yourself.

So it is good that you dropped out of it. Now study some art, music, dance, anything that helps humanity to be more celebrating... anything that gives more love, that makes people more loving... anything that helps you to share your being with others, mm? Good!

[A sannyasin asks: You spoke in one of the zen lectures on discipline, and I wondered if that meant self-control, and was some kind of discipline that we must have.]

Not exactly self-control... rather an awareness of whatsoever you are doing. Be fully alert about doing it, then a discipline comes out of it on its own accord -- not that you have to force it. And there is a great difference between the two.

Ordinarily discipline means what you are saying -- an effort to control oneself. But that is suppressing, and I am against it. Anything which is suppressive is dangerous and it is not going to give you freedom. It is not going to make you natural, spontaneous, blissful. Anything that is brought about by the will is a sort of violence.

So when I use the word discipline, I mean a discipline that follows like a shadow when you are aware. For example, you are sitting here and I am talking to you. Somebody is sitting there. He can keep himself quiet, he can control himself, because that is the thing to be done. Then it is self-control. He will not enjoy this moment and this space. He will be constantly struggling, fighting; he will be in a tense state. This is discipline brought by control.

You are simply alert that I am talking to you. You have a certain problem, and that problem has to be understood. He is silent because of this understanding. He is respectful towards your problem, your difficulty; he is respectful about what I am saying to you. And he is in deep listening because your problem may be his problem also. So he is alert, watching, listening, learning.

The word discipline itself means exactly what learning means. Hence the word disciple -- 'one who learns'. Discipline is a sort of learning. There is nothing to force in it, but a simple awareness that life is a tremendous opportunity to learn. In each moment one has to go on learning. No moment should be missed, because once missed, it is gone forever. That opportunity for learning is lost; you cannot reclaim it.

So one keeps alert. Through alertness one remains silent. Through silence one happens to be disciplined. This is the discipline that is brought by awareness, not by will. When you bring anything by will you are fighting. You are dividing yourself in two: the one who is to be disciplined and the one who is going to discipline -- so you are already two. There is going to be continuous conflict -- how can you be happy divided?

So when I use the word discipline, I mean a deep awareness in which you are undivided. So don't try to control, rather try to become more alert. The whole energy should be flowing in the direction of awareness. Whatsoever you do, don't do it sleepily; don't be a sleepwalker. Keep alert, aflame. Even small things, ordinary, trivia -- walking on the street -- bring the quality of awareness to it. Walk slowly, gracefully, alert... as if each step is significant, as if a dancer is dancing on the stage... each step the dancer is fully alert. Walking also should be like dancing.

So if you can be alert in your ordinary day-to-day life, a discipline will come on its own, and it will be beautiful because it will not divide you. Your house will not be divided; you will remain undivided.

That is the meaning of the word individual -- that which cannot be divided. You become individual... one.

So try to understand the distinction between the two. That is the difference between real religion and pseudo-religion. The real religion has always emphasized awareness, and discipline through awareness. Jesus goes on saying to his disciples 'Be alert, awake! Don't fall asleep!' But they go on falling asleep, because to remain alert, tremendous energy is needed. Rarely in your life do you become aware.

For example the house suddenly catches fire you will be aware. Then the level of awareness will rise high. It is so dangerous a situation... for a few moments you will be at the top of your being. That's where one needs to be continuously. Or somebody comes with a dagger and is going to kill you. For a single moment all thinking will stop. You will simply be aware of the situation -- not even afraid, because there is no time for fear to enter. You will be simply shocked... no thought will move. The dagger... the situation -- and you will be simply alert.

Or you are driving a car and suddenly there is going to be an accident. Just a moment before, you become alert. Nothing can be done... it is going to happen... it is already on the way. It has happened. Then you are alert. Everything is a pin-drop silence within you. No thought, no cloud, no cloudiness... everything transparent and clear.

That's why danger is so appealing and people like to put themselves into dangerous situations. Mountain climbing... what can be the attraction of it? It is very dangerous -- a slight mis-step... and gone forever. A thousand-foot-deep valley just yawning below you.... So when somebody is climbing a mountain, the more dangerous it is, the more alert they need to be. A certain altitude of consciousness arises.

When Edmund Hillary reached Everest, he must have touched not only Everest, but an inner, highest peak of being. He must have lived in that moment where a Buddha lives constantly. That's the beauty of it.

Why are people so attracted to the moon? There is nothing -- nothing worth much -- but the danger, the very danger of putting life in such a dangerous situation when coming back to earth seems almost impossible, almost a miracle... one attains to a height of consciousness.

That has been the attraction of war. The warrior attains to something on the warfront. While fighting, he encounters death. And those are the moments of peak.

But there is no need to depend on these artificial things. They are just like depending on LSD or marijuana -- artificial. There is no need to drive your car madly, at such a speed that danger is there every moment. There is no need -- because you can walk slowly and attain to that awareness.

Once you attain to that awareness, you live. You live on the Everest of being. And then a discipline arises of its own accord. Not that you bring it; it happens. It is not your doing.

[I decided today that I was definitely going to leave this Primal group that I'm doing. But I feel split.... but there's something else that wants me to be outside in the sun, and be allowed to do what I want.]

No, be there. You have been in the sun before -- and what have you attained? Just three or four days before, you were in the sun, and after three or four days you will be in the sun. The sun is going to be there. It is not going to disappear because of your Primal. So that is not the choice. This is a trick of the mind.

Always stick to something which is new, howsoever hard... there is something to learn there. These are tricks of the mind -- to be in the open and in the sun. Why not do the whole process? There may be something that you want to avoid. There may be something that you are escaping. You may be afraid of something arising from the unconscious. It may just be on the brink so one becomes panicky and starts finding rationalisations to escape. No... never.

Always insist for the new, for the unfamiliar. The familiar is always there. The Primal group is not going to be your life-long thing -- just a few more days -- so why be in a hurry? In fact after a few days you will enjoy the sun more because of the Primal.

I was reading the other day about a poor Jew who was so desperate about his life that he had given up any hope for change and as a last resort went to see his rabbi. He told him in great detail of his horrible existence: that he was so poor that he, his wife and six children, and his mother and father-in-law all had to live in a one-room broken-down house and were all so irritable that they argued all the time and life was so unbearable that he really wanted to die rather than continue. The rabbi thought for a long while and then told the man he had a plan which would improve the situation and made him promise to follow it. The man was so desperate and trusted his rabbi so much that he promised immediately.

Then the rabbi asked him if he owned any animals. The man told him he owned some chickens, a cow and a goat. The rabbi said, 'Good! Go home now and take all of them into your house to live with you.' The man was astonished and thought that maybe his rabbi had gone a bit crazy, but as he had promised, he went home and did what he was told.

The next day he came back in tears and told the rabbi his life was worse than before and that if he didn't get help immediately, he was going to kill himself.

The rabbi calmly told him to go home and take the chickens out of the house, which he did. But the next day, he came back wailing that the cow had turned the house into a barn and it was impossible to live with her. The rabbi told him to take the cow out and that God would help him.

The man obeyed but a few days later came back, complaining loudly that the goat was tearing their clothes and smashing what little furniture they had. The rabbi gently told the man to let the goat live outdoors again. He did it. The next day he came running to the rabbi's house, smiling and happy for the first time. 'Rabbi, rabbi, how can I ever thank you?' he cried. 'My life is beautiful again. With all the animals gone, the house is so clean, roomy and peaceful that all of us love each other again. What a joy!' It is the same room! The same people!

Primal is going to help you. It will bring in all the animals, mm? And after the Primal the sun will be sunnier, and the open sky will look vast, tremendously vast. Use the group. Don't escape from it. It is just a situation to bring something into focus. Finish it. Listen to the old rabbi, mm? (laughter)

[A sannyasin says: I don't know how much to do just what I feel like doing and how much to consider other people.]

You only have to listen to your own being. And just remember one thing -- one should not cause any misery for anybody unnecessarily. But there are a few moments when it may be necessary. So the first thing to remember is your own feeling. Whatsoever you want to do, do, but do it in such a way that nobody is harmed; nobody is pained unnecessarily. Manage it in such a way. It is a great art -- to do your thing

without being cruel to others. There is no need to be cruel.

There are many people who really want to be cruel to other people, and that's why they insist on doing their own thing. They are not interested in doing their own thing. Whatsoever can cause misery to others, they say 'This is our thing. This is what we want to do'.

So always remember that this should not be the situation. Do your thing, but there is no need to cause any misery for anybody. Avoid that as much as you can. It is good... it pays. Because once you start causing misery to other people, they will start causing misery to you. In the long run it is not going to help you, and it is not going to help you to do your thing, because we are related.

That's the whole art of being with people. You are different, they are different, but we still depend on each other. So we have to consider others. I am not saying only consider others and never consider yourself. Then it is pointless. You go on satisfying everybody, and you remain unsatisfied. That too is a deep problem. If you are unsatisfied, you cannot satisfy anybody. You may try, but only a person who is deeply contented with himself can feel for others and can help others also to be contented.

So it is not only in your self-interest to do your thing. Ultimately it helps you to help others also. Because once you are doing your own thing, you are so happy that your happiness goes on spreading around, ripples go on all around. And in your happiness you become helpful.

But it is a very delicate balance, mm? I don't say consider others. I say consider yourself -- but if you consider yourself really, you consider others also, because you are not separate, you are not alone. I~o man is an island... we are connected to everybody. So if I am to be happy I have to look all around to see that others should be happy, otherwise I cannot be.

So consider others for your own self-interest. I teach selfishness, but if you are really selfish you will be altruistic.

Don't be stubborn, mm? -- otherwise for small things one becomes very egoistic, and one doesn't see the proportion -- that for nothing you are causing so much misery, and people are going to take revenge. It is not worth it... drop it. Or do it in such a way that nobody feels that you are offending them.

When Roosevelt, the american president, died, just a few days before somebody asked him, 'What is your great secret in being so successful with people?' He said, 'My secret was this: that whatsoever I wanted, I always created a situation in which other people felt that they got what they wanted.'

He would call a conference and he would not suggest what he wanted, but would call twenty people and ask them what they wanted. Of course when twenty people are making suggestions, you can always find your suggestion somewhere.

It is... life is a game. Life is a game. If you want to be happy and you want that others should be happy, you have to learn the gamesmanship. One has to be very skillful. All other games are nothing before this big game of life.

.... And it gave satisfaction to the other person that his suggestion has been accepted. And Roosevelt was just looking for his suggestion to come from somewhere, and wit~ twenty people it can be managed.

It is like a symphony, a great orchestra. If one person is hurt, he will destroy the whole orchestra. If there are fifty members playing, each one is needed to cooperate. If one person simply is not cooperating, goes astray, he will destroy the whole orchestra. Life is an orchestra.

In your life, hundreds of people are involved. They are playing the music -- you are not alone. You may be the centre. musician in the orchestra, but still there are others whose cooperation is needed. You cannot play solo -- because you cannot be solo.

Just think of yourself as alone, left on the earth, everybody gone. Just think -- will you be able to survive a single moment? Everybody gone and you are left to do your own thing. Now there is no problem of any consideration... nobody is going to hinder you -- the government, the society, friends, enemies, the lover, parents -- nobody at all. Just completely free. But what will you do? Nothing is left to do now. You will simply throw away your instrument and commit suicide.

Life is with people. Life attains to higher and higher peaks the more you can make a symphony in relationships. The greater the harmonies, the bigger the orchestras, the more people involved, the higher goes the peak, mm? So to consider yourself, consider others. My insistence remains on being selfish, because this is my observation -- that a really selfish person is always altruistic. Good.

[A sannyasin says: I made an appointment to see you and I had a question, but it went.... I can't think of anything now.]

(chuckling) That's very good. That's the beauty of the appointment (laughter). If you can come to me immediately, you will bring a thousand and one questions which are useless. So Laxmi goes on delaying you, delaying you.... By the time you come, the question is gone!

It simply means it was a momentary question, not in any way significant. Always remember to make a distinction between the momentary and the essential. The essential question persists. The momentary is just coincidental, arbitrary. In a certain situation something has provoked it. But the situation gone, the question will also be gone. It has nothing to do with you as you are.

Then, very good. That's my whole effort here (laughter) -- to help people to come to such a situation where they can't think of any question, mm?

[The Vipassana group was at darshan tonight. The groupleader said: It was a very small group... they were very still in walking and eating slowly. It was very enjoyable, very quiet.

It seems that when there are more people in the room it becomes more like a silent encounter.]

You need a bigger place. Even if people are sitting silently they need a certain space, otherwise they create a crowded feeling.

Scientists say that even animals have a certain boundary around them. If you go near a monkey he will not pay any attention -- up to a certain limit. For example, if you com~ closer than ten feet, then immediately he will become attentive. Now you are crossing the territorial boundary. Now you are entering his space... you are trespassing. Then he will become inimical to you. If you are outside that territory, he is completely oblivious; whether you are there or not, it doesn't matter. Each animal has its own necessary space in which he can bloom and flower and be. Man has completely forgotten it.

But man also has a need to have a certain space around him. The world has become too crowded. And when in a room twenty persons are sitting, they may be silent but their vibrations are crowding, are overlapping, trespassing, disturbing each other. It is not only a question of being silent. Inside their minds much turmoil is going on, and they go on broadcasting their turmoil. It is not necessarily that they speak. Even without speaking, whatsoever is going on inside their minds is carried by vibrations. They go on transferring their thinking to others, and a certain tension arises. Everybody is trying to protect himself and is defensive.

A certain strained defensiveness continues, even when the other is not doing anything, not even saying, mm? When people are crowded, their stomachs become tense. They shrink... their body aura shrinks, because that is the only way to avoid people and contact.

Just look in crowded trains, a local train -- so many people standing. Just watch people's faces... everybody will look like a closed thing. Even if a person is standing just by the side of someone else, even if the bodies are touching, they are not touching. The touch is not even human... no warmth.

But soon we will have a big place where people can have enough space around them, mm?

[A sannyasin says: In Arica they taught us a certain way of breathing which requires concentration, so I kept losing my natural rhythm of breathing, because the conditioning from Arica training was pretty heavy.

So I started concentrating on the breath going in and out here (indicating nostrils) and then it went better.]

That will be good -- so remember it. Many Arica people will be here, and if they have been conditioned for a particular breathing, the breathing tends to be mechanical. So it is better just to concentrate on the tip of the nose where the air touches.

These are the two polarities: either you can concentrate on the beginning, or you can concentrate on the end. Both are the same. So if there is a problem concentrating on the hara and you feel that the breathing becomes unnatural, then drop that.

This is the difference between buddhist breathing and all other breathing. Buddha is absolutely in favour of spontaneous breathing. No effort should enter... not even a slight manipulation -- because if you manipulate it, you have already become a doer. And the whole thing is to remain a witness. Once you become a doer you are no more a witness. The doer has already fallen from grace. The doer is Adam turned out of the garden of Eden. The witness is inside the garden, natural; he has not done anything.

[Osho went on to say that unlike any other structure inside the body, breathing is the only thing that can be voluntary or non-voluntary; it is just in between...]

So Yoga breathing is doing something -- pranayama -- a certain rhythm to be created. You can create a certain rhythm and it can be used for certain purposes. You can have better health if you can control your breathing, because by controlling your breathing, you start controlling your vital energy. By controlling your breathing, giving it a certain rhythm, you start controlling your body chemistry.

If you inhale more, deeply, long, and exhale fast, you will have a different proportion of oxygen and carbon dioxide. If you inhale sharply and exhale slowly, you will have a different proportion of oxygen and carbon dioxide. In fact you can create almost LSD-like states through breathing. That's why Krishnamurti is against it. He says it is the same -- pranayama is the same as marijuana, because marijuana is changing your body chemistry.

If you can increase the quantity of carbon dioxide inside, you will lose consciousness. It will be alcoholic. If you can increase your quantity of oxygen in the blood you will become so throbbing with life that you will have a certain exhilarated state, an altered state of consciousness... ecstatic, almost mad.

Buddha has been from the very beginning against manipulation, because through manipulation you can change the chemistry. It is nothing spiritual. Whatsoever they have been doing in Arica is not spiritual; it is chemical -- but this is an old yoga trick.

[Osho went on to describe how even just watching the breathing, subtle changes can start happening, so that it is an art to be learned -- how to watch and yet not interfere -- and that is what Vipassana is about. It is difficult not to manipulate because the ego wants to do something.

He said that he should remember to be aware of breathing at the nostrils so that the conditioned breathing would go....]

And when the breathing is perfectly natural, goes on its own, comes on its own, and you are just a watcher, a moment comes when you suddenly feel that it is not you who is breathing. You are not doing anything, so how can you say 'I am breathing'? You simply feel as if you are breathed .

That's what one sufi mystic, Mansoor, has said -- 'I suddenly saw that God is breathing me!' And after that he declared 'I am God' -- 'Ana-el-Haqq!' That became the crime, and he was murdered by mohammedans.

But his experience was perfectly true... right, because when the doer disappears, you are not breathing -- you are breathed. 'That' is breathing you, or 'it' is breathing you. You are breathed through. You become just a vast space in which God breathes in and breathes out. And a total change happens. Whatsoever you call inhalation becomes the exhalation of God, and whatsoever you call exhalation becomes the inhalation of God. When God inhales, you exhale. When God exhales, you inhale.

There is a very old indian story of a man who went in search of God. He travelled all over the world. Hindus say that the whole world is the body of God, so somewhere there are bound to be feet, somewhere hands.

The man travelled and travelled, and by chance it came to pass that hc came just near God's nose. And in that moment, God was inhaling -- so the man was inhaled... he disappeared in space. He became very afraid... what had happened? For a moment he could not believe where he was... completely stoned. And then God exhaled. He came out and he ran away, mm? (laughter)

Again he started searching. Then he came to a great seer and he said, 'I have been searching for my whole life. Where is God? I have travelled almost the whole world.' The sage said, 'Have you had any such experience?' The man said, 'Yes, I have come directly from one. For a single moment I disappeared into emptiness -- as if somebody had inhaled me into somewhere. And then he exhaled and I ran away, because if he inhales again, who knows if I will come out of it or not?'

And the sage said, 'You have missed. That was the nose. You were so close. Now seek and search for that point again. You may not find it in the exact place because God is continuously moving. So now the nose may be somewhere else.'

But Vipassana is how one comes near the nose of God. It is the technique to find the nose of God. So simply watch, mm? And if some day you suddenly find that you are being inhaled, allow it... don't get scared. It is exactly as it is in the story. One is simply sucked into somewhere in the unknown, and thrown out again.

But that becomes a rebirth. Then [you are] gone and somebody else comes out.

Be Realistic: Plan for a Miracle

Chapter #17
Chapter title: None

1 April 1976 pm in Chuang Tzu Auditorium

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[A sannyasin said that she was feeling sad because she had separated from her man recently, and she found it difficult to stop thinking of him.]

Sadness can become a very very enriching experience. You have to work on it. It is easy to escape from your sadness -- and all relationships ordinarily are escapes; one simply goes on avoiding it. And it is always there underneath... the current continues. Even in relationship it erupts many times. Then one tends to throw the responsibility on the other, but it is not the real thing. It is your loneliness, your own sadness. You have not settled with it yet, so it will erupt again and again.

You can escape in work. You can escape in some occupation, in relationship and society, this and that, in travelling, but it is not going to go that way, because it is part of your being.

Every man is born alone -- in the world, but alone; comes through the parents, but alone. And every man dies alone, again moves out of the world alone. And between these two lonelinesses we go on deceiving and befooling ourselves. It is good to take courage and enter into this loneliness. Howsoever hard and difficult it may look in the beginning, it pays tremendously. Once you settle with it, once you start enjoying it, once you feel it not as sadness but as silence, once you understand that there is no way to escape, you relax.

Nothing can be done about it, go why not enjoy it? Why not go into it deeply and have a taste of it, see what it is? Why be unnecessarily afraid? If it is going to be there and it is a fact -- existential, not accidental -- then why not come to terms with it? Why not move into it and see what it is?

We are just standing on the periphery, and we go on trying to avoid it. From the very beginning we are prejudiced against it.

It comes by social circumstances. A child is born... he is continuously helpless. The whole childhood is a long helplessness. He has to depend for each and every thing, small things, on others -- the mother for food, for clothing, for a bath. If he is feeling cold then he has to cry... somebody has to bring a blanket. He cannot do anything -- so he learns that his happiness depends on others.

And it is natural to feel that way too, because whenever he is alone he is unhappy. If he has made his clothes wet, then he is Lying there in wet clothes and he cannot do anything. If a small pebble is next to his skin, he cannot even remove it. And for a small child, a small pebble feels like a hillock. His body and his skin is so delicate, so he suffers. He cannot do anything, he cannot even move, so he learns that his happiness depends on others. When they are there he is happy. When he feels he is alone he becomes panicky. And that is natural -- a child is helpless.

The childhood goes but the conditioning remains. One day or other, one has to drop that conditioning. Now you are a grown-up; now you are no more a child. You can be on your own... now you can be happy alone. Just the conditioning has to be dropped. And this is the beauty of it -- once you start being happy and alone, you become capable of relationship. Before that you are not capable of a relationship, because how can a person who cannot be happy alone, be happy in relationship? In the first place, happiness does not exist in him.

So I am not against relationship -- I am all for it, but before you can relate, you have to be. And if you

are miserable and you relate with someone, you are going to create more misery. The misery is bound to be multiplied; not only doubled but multiplied. He is miserable, you are also miserable. He cannot be alone, you cannot be alone, so you depend on each other. And whenever you depend on somebody, you can never forgive that man. He makes you dependent, he makes you feel helpless. He becomes powerful and dominates you.

So deep down, every lover is against, hates, the person he loves -- because nobody can love slavery. You can love only freedom. But freedom is possible only when you are free to be happy, and when you can be happy absolutely alone. If there is nobody, then too you can enjoy, dance, sing. That becomes your very quality of being. Then you can relate... then your happiness relates. Your music relates... your singing and dancing relates. Of course you multiply your happiness. Whatsoever you have will be multiplied in relationship. If you have misery, misery will be multiplied. If you have happiness, happiness will be multiplied.

In relationship you will be reflected in millions of ways -- but you will be reflected.

And one more thing -- if you are unhappy, you will always make a relationship with an unhappy person. We tend to choose somebody with whom we feel a similarity of wave-length. A miserable person tends to find a miserable partner. And a miserable person can be chosen only by a miserable person. Even if you choose a person who is happy, he will not choose you unless you are happy. Why should he get into trouble? Who wants to get into hell?

So this is my suggestion, that before you start choosing a person, moving into a relationship, try to learn to be happy alone, otherwise you will choose a wrong person. And between two wrong persons a relationship is impossible. That is what is happening all over the world. People relate in search of happiness and just the opposite happens: more misery, more tears, more agony, more anguish.

So be here... start meditating. Whenever you feel sad, sit silently and allow sadness to come; don't try to escape from it. Make yourself as sad as you can. Don't avoid it -- that's the one thing to remember. Cry, weep... have the whole taste of it. Cry to death... fall down on the earth... roll -- and let it go by itself. Don't force it to go; it will go, because nobody can remain in a permanent mood.

When it goes you will be unburdened, absolutely unburdened, as if the whole gravitation has disappeared and you can fly, weightless. That is the moment to enter yourself. First bring sadness. The ordinary tendency is not to allow it, to find some ways and means so that you can look somewhere else -- to go to the restaurant, to the swimming pool, meet friends, read a book or go to a movie, p!ay on the guitar -- but do something, so that you can be engaged and you can put your attention somewhere else.

This is to be remembered -- when you are feeling sad, don't lose the opportunity. Close the doors, sit down, and feel as sad as you can, as if the whole world is just a hell. Go deep into it... sink into it. Allow every sad thought to penetrate you, every sad emotion to stir you. And cry and weep and say things -- say them loudly, there is nothing to worry about.

[She answers: I'm very inhibited around other people.]

Don't be worried. These other people are also in the same plight. And my sannyasins are not in any way... mm? They will understand -- and even if they don't understand, why be worried about their misunderstanding?...

Mm mm, it is an excuse. Understand it and drop it.

So first live sadness for a few days, and the second thing to remember is, the moment that momentum of sadness goes, you will feel very calm, peaceful -- as one feels after a storm. In that moment sit silently and enjoy the silence that is coming on its own. You have not brought it; you were bringing sadness. When sadness goes, in the wake, silence settles.

Listen to that silence. Close your eyes. Feel it... feel the very texture of it... the fragrance. And if you feel happy, sing, dance.

Continue these two things, and after two weeks tell me, mm? Everything will be good. Good.

[The Enlightenment Intensive group are present. A participant from says: it was the hardest group for me. I experienced a lot in my body, having to sit in one place for so long -- and I went back to where that all came from.

When I was a boy I was brought up in an orphanage, and I had to go to church every day for eleven years. I sat there and was a good boy, but I was very rebellious.]

I understand, mm .... Childhood conditioning falls very deeply, and... church can create that.

Sitting itself is a great experience, and if you don't destroy this conditioning -- it is just an accident -- you will miss a beautiful, a very very beautiful experience of just sitting.

That's why in all the other groups you were feeling very very happy: they were all active, and you were moving and saying things and doing things, and much was going on. This group has brought you up against your conditioning. In fact this has been the most valuable. You enjoyed the others more, but that is not the ultimate value. This has been the most valuable. It has brought up something which exists as a barrier in your unconscious. It has hit hard exactly at the centre. Now you have to unlearn that conditioning.

Two things can be done. One is, the Primal group -- that will be helpful. Once this conditioning is dropped and you can sit and enjoy without any rebelliousness, a new dimension will be opened into your being.

All meditations deep down are nothing but sitting. These other groups are all western. This group is not... it is basically Zen. This is what zazen is. Zazen simply means sitting, not doing anything.

You are allowed to do a little in this group -- the asking of questions -- even that is just because it is only a beginning Later on I am going to have another group, zazen. For three days, not even a question to distract you -- just sitting looking at the wall. Nothing to do at all, not even a question, not even a query inside... just gazing at the wall. Nothing leads you deeper than that.

When the body is really in a sitting position, really with no tendency to movement, when the body is almost as if dead, the mind stops completely, because the mind can only move with the help of the body. They are not two; the mechanism is one. The body is the outer part of it, the mind is the inner part. You are psychosomatic -- not body and mind; you are body/mind. If the body is completely still, absolutely still, the mind simply disappears. The mind cannot be -- it needs a corresponding tense state in the body.

Bodhidharma sat for nine years just gazing at the wall. That was his whole meditation. When disciples came and asked what to do, he would say 'Just sit and gaze at the wall'. Many would disappear within hours -- because what to do? Just sitting and gazing at the wall ! But those who remained, those who trusted, attained to the highest peaks that have been available to humanity. And on Bodhidharma's insight the whole zen tradition stands. There is nothing to do....

If you allow the body to sit and settle, and if the energy is unmoving, has become a pool, a silent pool, suddenly the mind disappears. The mind needs a corresponding body; movement in the body is movement in the mind, and no movement in the body is no movement in the mind.

So you will be missing unnecessarily, just because you were in an orphanage. That is just accidental. And it just happened that you were born in a christian country and you had to go to church and sit there; you were forced to sit -- that too was an accident. And of course an orphan cannot be really rebellious. Inside he may boil, but on the outside he has to be obedient. So that boiling is still there... you are still heated up.

This has to be dropped, otherwise you will be able to enjoy active meditations, but you will never be able to enjoy inactive meditations. And active meditations can only lead you to the porch. You only reach inside the palace by inactive meditations. Activity can only be on the circumference -- the centre is still, unmoving.

Primal will be good, mm? It will bring your childhood back, and you can be finished with it! And this is one thing to be understood: something from the childhood goes on continuing in the mind if it has not been completed. If you were rebellious there would have been no problem. You were obedient, and of course every obedient child has to face this problem, because on the surface he carries something, and inside he is against it. So a division is created, and that incomplete experience is continued.

In the Primal it will be brought back. You will have to relive it... you will have to pass through the whole misery again. But it is worth it, because once you pass through it and you do that which you always wanted to do when you were a child and never did, things will be completed, finished. Finished with the orphanage, finished with the church, finished with Christianity -- finished with the past. So you do it.

And after the Primal I will give you the Bodhidharma meditation -- to sit and just look at the wall.

It has been good. It was difficult, it was hard -- because to break any conditioning is hard -- but I am happy that you came against something which is a barrier. Now it can be broken. Good.

[Another group member says: I found the group really difficult. I've done marathons before and came out of them feeling really high, but in this group I became aware of how angry I am.]

This has to be understood. All the group therapies in the West are cathartic. You are allowed to act out; not only allowed -- you are really forced to act out. So whatsoever is there, pent up, is released. One feels good, unburdened, but nothing basically changes. Again you will accumulate the same, because you remain the same. You just take the lid off the kettle so the vapour is released, the steam is released. For a time being the kettle becomes silent, but the lid is on again, because you cannot move in the world with the lid off. You will be too vulnerable, and it will be very difficult to live.

So in the group you take the lid off -- you feel good. Out of the group you again act, start behaving in the old way, the steam again gathers. That's why there are many people who have become almost addicts for groups. They live from one encounter group to another, from one marathon to another -- as if life is just meant to go from one group to another. And just in between they feel sad. It is as it groups become an alternative life. That is dangerous because groups are therapy, therapeutic, and they should not become a style of life.

You can release things a thousand and one times, but if the basic pattern doesn't change, you will accumulate again. There is nothing wrong in releasing it -- it is good, but there is nothing permanent about it.

Eastern methods are totally different. They are not cathartic. On the contrary, they bring you up against your pattern. They are not worried much about the pent-up energy. They are concerned about the pattern, the inner mechanisms that create the energy, repress it, and make you angry, sad, depressed, neurotic. The pattern has to be broken. To release the energy is very simple... to break the pattern is difficult; it is hard work.

So it is good that you came against the pattern. Now try to do something to change the pattern. I will suggest you do three things. One is: every day for fifteen minutes, any time that you feel good, choose a time and close the room and become angry -- but don't release it. Go on forcing it... go almost crazy with anger, but don't release it, no expression... not even a pillow to hit. Repress it in every way -- do you follow me? It is just the exact opposite of catharsis.

If you feel tension arising in the stomach as if something is going to explode, pull the stomach in; make it as tense as you can. If you feel the shoulders are becoming tense, make them more tense. Let the whole body be as tense as possible... as if almost on a volcano -- boiling within and with no release. That is the point to remember -- no release, no expression. Don't scream, otherwise the stomach will be released. Don't hit anything, otherwise the shoulders will be released and relaxed.

For fifteen minutes get heated up, as if one is at one hundred degrees. For fifteen minutes work to a climax. Put on an alarm and when the alarm goes, try the hardest you can. And as the alarm stops, sit silently, close your eyes and just watch what is happening. Relax the body, mm?

This heating of the system will force your patterns to melt. So do this for two weeks...

This is the first thing, and the second thing I suggest is that you take Rolfing. This will dissolve the innermost part of your pattern, and Rolfing will dissolve the outer part of the musculature.

[Another participant says: I experienced a very deep thing in the group. There was a kind of a tension below my stomach on the second day, and on the third day I started to cry as I never have before, with my mouth wide open... there was no anger or sadness in it. Then I started feeling like a baby, and wanted to find my mother.
He adds that he felt the centre above the navel.]

Very good... excellent. This is really good... symbolic and meaningful....

So continue sitting for at least one hour every day... just sitting facing the wall with half-closed eyes, just looking at the tip of the nose.

You will notice by and by that the centre you felt above the navel will slip downwards... it has to go below the navel. If it slips down, just go on watching -- you need not do anything. When it comes below the navel, come and tell me. Then it will be at the hara -- just two inches below the navel.
This is going to settle many things for you. It has been a good experience.

[Another group participant says: I've realised that the desire, the very wanting, is the barrier.]

It is... the very desire is the barrier. The desire to be desireless is the barrier. If you go on desiring you will get more and more frustrated, unnecessarily. You sow the seeds. So just don't desire.

If you can simply sit without any desiring, without asking for anything, it is tremendously beautiful. The desire makes everything ugly. Everything happens when the desire is not there, because when the desire is not there, you are not there. You are the desire. Through desires you cling. Through desires you remain.

Desire is a projection of the ego, so when you cut out the desires, the ego drops. When the meditator is gone, meditation comes in. When the seeker is not, then God seeks you.

So it is good that you have understood that desire creates the problem and becomes the barrier. Remember this, because once you understand that desire creates the barrier and the trouble, the mind creates a new desire -- the desire to be desireless. Beware of that. Just understand that the desire creates the trouble. This very understanding will become the dropping of the desire. You will not create a new desire for desirelessness... otherwise that desire is again the same. Only the name has changed, but the disease continues.

Just looking into the desire one understands. One says, 'Right, so this is what is causing the whole trouble.' Stop there. Don't say, 'Now I will not desire,' because again the desire will come. Just that is enough -- 'I have understood'. A full stop. In that very understanding desire burns out, is reduced to ashes and disappears. And you are left without a trace.

Good... this group has been very good.

Be Realistic: Plan for a Miracle

Chapter #18
Chapter title: None

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[A sannyasin says she is afraid of leaving for the West.]

Don't be afraid of such things.

It is always difficult to leave the ones you love, but it becomes difficult because when we are with them we don't love them. If you really love them, feel for them, care for them -- and you will be there for three, four months -- you can leave them without any fear. And they will not feel hurt. This is one of the things to be understood.

The fear arises because we don't know how to love; otherwise four months is a long enough time. Even a single moment of love can become an eternity. Just a loving look... just a deep intimate touch. Then there is no fear. One has loved and one can depart very easily.

The problem arises because when we are together we don't know how to love, what to do. And then comes the moment of departure. You feel that you couldn't love while you were together and now you are leaving. The same problem arises when a loved one dies. You cry and weep and feel very much depressed. The basic depression is not because death has occurred. The basic depression is this -- that you could not love while the person was alive, and now there is no opportunity; the person is gone. There is no way to show your love, to say goodbye even. And there were millions of opportunities and you went on missing them. Now one regrets the whole wastage.

While the opportunity was there, you missed it. When now there is no opportunity, sadness is bound to descend on you. One feels tremendously frustrated... against a wall, and there is no door. You cannot even say, 'I am sorry that I didn't love you'; now there will be no response.

There were millions of opportunities when you could have been in love, but you were angry; when you could have cared but you didn't; when you could have been deeply intimate, but you remained far away, haughty, egoistic, fighting. When love could have bloomed, you missed.

This is my observation, that if two persons have loved each other really, and one dies, the other can say goodbye in total contentment. There is no regret; one feels fulfilled. That is what is meant when it is said that love is not destroyed by death; even death cannot destroy it. If it is there, even death cannot destroy it, and if love is not there, then even life cannot help it.

Life is ended by death... love transcends.

So this fear is always there, mm? But rather than wasting energy in fear, use that energy in loving. And always remember that whenever you are with a person this may be the last time. Don't waste it on trivia; don't create small troubles and conflicts that don't matter. When death is coming, nothing else matters. Somebody does something, says something, and you get angry. Just think of death... just think of this man dying or you dying, and of what significance what he has said will be. And he may not have meant it that way at all; it may just be your interpretation. Out of a hundred cases, ninety-nine percent are one's own interpretation.

And remember, whenever you are with a person he is not the old person at all, because everything goes on changing. You cannot step twice in the same river, and you cannot meet the same person twice. You will go and you will see your mother and father, brothers, sisters, friends, but they must have changed. Nothing remains the same. You have changed, you are not going the same, and you will not find them the same. And if these two things are remembered, love flowers between these two.

Always meet a person as if this is the first time that you are meeting. And always meet a person as if this is the last time you will be meeting -- and this is how it is. Then this small moment of meeting can become a tremendous fulfillment.

.... And I am coming with you. Come back soon.

[A sannyasin says: I have been spending some time hoping a relationship would happen, but then I think I gave that up... and I'm very happy now.]

Just be happy. A relationship is not as important as your being happy. And if you are happy, who bothers about a relationship?

A relationship is not creative; it is a multiplier. It never creates anything in the first place. It is like a mirror: if there is something to be reflected, the mirror reflects. If there is nothing to reflect, the mirror cannot create anything; it is passive. So always remember to be happy, enjoying, and if something comes by the way.... And it is going to come because a happy person cannot live alone.

That's why I go on gathering so many people from far-away lands (chuckling). It is impossible to live alone. A happy person has to share. But he has to wait a little because a happy person attracts only another happy person.

If you are unhappy, you will attract many people because they are also unhappy and something fits. There is a messiah, a therapist, in everybody. So when you are in misery somebody comes and sympathises. He feels very good, high. Somebody is in misery and he is the one to help; he feels very egoistic.

So that's how people become interested in each other. Somebody is in pain, somebody is in suffering; that person will attract many sympathisers, lovers, friends. They will be of many sorts. One, they may be sadists who are interested in others being miserable. A great majority of sadists exists in the world! Or they may be just on their ego-trips. Any unhappy person helps them to feel happy, comparatively, relatively, so they always like unhappy people around them. That is the only way they know.

Thirdly, sympathy is not love, and if somebody is sympathetic towards you, beware! It is not love. And the sympathy can remain only if you remain in misery. Once you become happy, the sympathy will disappear, because sympathy cannot go up-hill. It is just like water going down-hill. It goes towards people who are more unhappy than you; it never rises, cannot rise. It has no pumping system in it. It cannot move towards a higher person than you.

So never ask for sympathy, because that is corrupting to you and to the other also. And if you become settled with sympathy and you start thinking that this is love, you have settled with something like a false coin. It just gives one the feeling of love; it is not love.

True love is not sympathetic. True love is empathetic. It is empathy, not sympathy. Sympathy means 'You are miserable, and I would like to help you. I remain outside. I give you my hand. I am not affected by

you. In fact deep down I enjoy it. I relish it that one person is giving me the opportunity to feel so high'. This is violent.

Empathy is totally different. Empathy means !I feel just as you are feeling. If you are miserable, I feel your misery. It touches me... it affects me. Not as an outsider but as if I am part of your being'.

Love is empathy... it is not sympathy at all.

So remember this and resist the temptation to ask for sympathy. That temptation is there, because when one feels that love is not happening, one starts settling for less. One starts moving around in sadness and asking for sympathy in subtle ways. Never ask that. That is the greatest degradation that can happen to a human being. Never do that. Be happy.

It will take a little time for the love to happen, because lovers are sadists, themselves miserable and trying to prove that they are messiahs, helpers, solving other people's miseries. But if you are happy, you will attract somebody who is not in all these neurotic trips; who is simply happy and would like to share with you.

And this is the beauty of it: if you are happy and a relationship happens, you feel good, you share, but you are not dependent on it. You don't become a slave, you don't become addicted to it, because you can be happy without it.

A good relationship is a sharing; there is no dependence. Both partners remain totally free and independent. Nobody possesses -- there is no need. It is a free gift... I have so much, so I give it to you. There is no need -- I can be alone and perfectly happy.

When two persons are in love and both can be alone and happy, then tremendously beautiful love happens, because they are not hindering each other in any way in their growth. They remain completely free.

Have you read Kahlil Gibran's 'The Prophet'?

A woman asks that Almustafa say something to them about marriage. Almustafa says: '... And stand together yet not too near together: For the pillars of the temple stand apart, And the oak tree and the cypress grow not in each other's shadow.'

Love, but remain independent; love remains separate. Never lose your inner space. Always retain your being -- like pillars of a temple supporting the same roof of love, the same temple of love, but still independent, far apart. Never come too close to a person. Intimacy is not closeness. Intimacy is a totally different dimension. It has nothing to do with physical closeness.

Too close, and you start hindering the growth of the other. One starts possessing the other, is afraid of losing the other, is addicted. Now the need is more important than anything else. When love becomes a need, a necessity, then love becomes ugly. When love is simply a luxury, then it is beautiful. When I say luxury, I mean you can be without it; there is necessity for it. You can enjoy it but it is just a luxury.

[To another sannyasin, too happy to speak, Osho says:]

Go higher and higher and higher. There is no limit to it, so never be satisfied. Whatsoever you have, always be happy with it, but always remember that more is possible. That is the point where being and becoming meet. And growth needs both the wings of being and becoming.

There are people who become too satisfied with their being. They lose growth. They become complacent... they lose tone. They simply become placid... no movement, no dynamism. They don't know what 'divine discontent' is. So remember this.

Then there are people who are too much engaged in becoming. They lose all consciousness of being. They become ambitious. They are always discontent. They don't know what divine content is.

Real growth is possible when you are divinely contented and divinely discontented together. You are happy, whatsoever you have got, you are grateful, whatsoever you have got, but you know much more is possible, and you go on praying for it. You are happy... you go on being thankful for it. Whatsoever has happened, has happened without your earning it. It is a gift, a grace, so one is never complaining. One is not saying, 'I don't have what I need.' And more is always available. One feels thankful. With the past one is completely satisfied. With the present one feels absolutely thankful and grateful... but one is not dead.

In this contentment and thankfulness, there is a prayer that much more is possible. Tomorrow is coming... the future is coming. One remains excited. This contentment does not make one dull, rather it makes one more alive, because one becomes more aware of many more possibilities. One remains throbbing. The centre remains contented, and the circumference remains throbbing and waiting for the guest

to knock at the door, because more is possible.

This I call the meeting of being and becoming. At the same time, in the same moment, one is tremendously contented, and one is also tremendously discontented. This is the dynamism of life, the dialectics.

In the East, people became too much concerned with being. They lost becoming. The East became almost a dead world... nowhere to go, nothing to do, as if the past became all, future disappeared. The West has become too concerned with becoming. The past is meaningless... even the present is meaningless. Present is also just a passage for the future. Herenow doesn't exist. It has to be used as a means for some other end in the future. And when you reach the future, that will also become the present. Then again you hurry up.

Everybody is going. Nobody knows where they are going, for what they are going. Everybody has to become somebody. So the East became dead, and the West is becoming mad. Being alone makes one dead... becoming alone makes one mad. And there is a subtle balance between the two.

When you are neither dead nor mad, you are alive, tremendously happy, tremendously contented, and yet waiting for the unknown... always waiting, hopeful. Much is going to happen -- so much has already happened. And every time something has happened, it has opened another door. These two things have to be remembered, mm?

And this I call the meeting of East and West -- the meeting of being and becoming.

[Another sannyasin says: Things are going well, but at the same time I'm coming across a deep fear. During the lecture a few days ago I could just feel an emptiness inside....]

Emptiness... mm mm. You are interpreting it wrongly. This happens many times because the experience is below the mind. It is not exactly of the mind, because whenever you feel emptiness, the mind is not there. If the mind is there you cannot feel empty. For moments the mind disappears. Listening to me, just looking at me, many moments will come when you are really deeply looking towards me, and there will be glimpses when the mind will disappear. And suddenly a yawning emptiness....

Now that emptiness in itself has nothing like fear in it, nothing. In fact once you start diving deep into it, you will see that it is tremendously beautiful. But this happens only as a moment, a glimpse, a breakthrough. Just a door opens and closes and again the mind is back. And immediately the mind starts interpreting and becomes afraid .

Mind becomes afraid because the mind looks at this death, this emptiness, as its own death. And it is in a way. It is not your death, but it is your mind's death. The mind is always uneasy with something it cannot tackle, it cannot manage. Now something happens and the mind disappears, and when the mind comes back, that thing is gone. The mind feels very impotent. It wants to understand and it cannot, because it cannot encounter it; it is impossible. So the mind becomes afraid -- not you. And the mind makes you afraid about fear.

So from tomorrow, do one thing: don't listen to the mind; rather, when those moments of emptiness come, enjoy them and see. If you enjoy them they will be longer; the interval will be bigger. When those moments come, close your eyes and relish them... take a deep interest in them. Something which is not of the mind is happening -- and this is what meditation is all about.

I go on speaking every day just to create a situation of . meditation for you. Listening to me, by and by just listening to my sound, the mind will disappear. This is just an indirect way to help you to get out of the mind.

So when this happens again, enjoy it so it will be there longer. You will create a base by your enjoying it; you will help it to remain there a little longer, to linger a little longer. Your welcome will help the guest to be with you a little longer.

And when the mind comes back and starts interpreting, simply say to the mind, 'Don't be stupid -- this is none of your business. You were not there, so you don't know, so please keep quiet'. Start talking to your mind as if it is a separate person. It is. It is a mechanism. Give it a name, talk to it, so a separation grows. By and by you will start functioning completely separately.

It is just as if you are driving a car. Everything goes well... the engine is humming, the road is beautiful, the scenery is lovely. If the driver of the car is really in tune with his car, he feels one with it. Your hand and your wheel are not separate. An identity comes. Just a slight movement of your hand and the car moves with you. Just a slight pressure of your feet and the car accelerates its speed. Everything goes with you.

The feeling as if you are one with it arises. That's why it is very difficult to sell a car if you love it; one becomes emotional. I have seen people crying when they have sold their car... tears coming to their eyes. What has happened with the mechanism? They have started to love it. They became part of it and the car became part of them.

With a car you are sometimes in it, sometimes out of it, sometimes driving, sometimes not driving, so your separate identity remains. But with the mind it is totally different. You have been driving it since your birth, and till your death you are going to be inside the car as far as your mind is concerned. So you have never known yourself separate from it -- that's how it has become too much of an association. Now these are moments when you are getting out of the car... the mind becomes afraid.

So tomorrow when it happens, just enjoy it. Remember that the mind is separate from you. You are the consciousness. Mind is just a storing system, a computer, a bio-computer. It knows only that which has been fed into it; it knows nothing else. And it cannot know emptiness, because emptiness cannot be fed into it. Something can be fed; nothing cannot be fed into it. Nothing will be just a gap. Nothing will be nothing.

Just for one month try this -- then tell me. It will disappear. There is no need to worry.

[Another sannyasin says: I can't be involved in these superstructures of activity and fee!ing which I create. How can I succumb to this nothingness? I keep fighting it.]

Don't fight it... don't fight it -- because if you fight it you will be missing something tremendously valuable. Nothingness is the greatest thing there is. Everything comes out of nothingness and goes back into it.

In the East we have defined nothingness as God. All comes out of nothingness. So whenever something great is going to happen to you, some transformation, first you will have to pass through nothingness. Nothingness is very creative.

But it is difficult, arduous, mm? because the whole pattern of the mind becomes afraid and it starts fighting. Don't fight -- there is no need. Just accept it, and once you accept, the problem will disappear. And you will be able to relate to people, you will be able to act, do things, feel, but on a higher altitude than ever. This nothingness will give you a new vision.

If you fight with it, you will again fall back to the old pattern. These groups are to destructure you. Everybody is potentially infinite -- the structure makes one limited. I don't mean that you can live without a structure. You have a structure but it moves. It has no fixity about it, it isn't rigid. People who live through emptiness, they also have to live through structures because to live means to have a structure.

But just look. You have a cement concrete house... you can also have a tent. Both are houses in a way, but the tent belongs to the vagabond, who is fluid. Today he is here, tomorrow he is gone somewhere else, and he can take his tent with him, within minutes. But you cannot take a concrete structure with you that way. Sometimes the vagabond will fix his tent by the side of the river... sometimes on a hillock... sometimes in a desert. The tent does not resist. It has no prejudices, no likings and dislikings. Wherever you nail it, it is ready. Within minutes it is ready for you to sleep in. But you are not in a bondage.

So you can have two types of structures in you. You can have a cement concrete structure. That is what is meant by a square person. He has a cement concrete structure -- orthodox, conventional, traditional. He lives in a stone cave. You cannot take it anywhere. You will have to live in it -- and there. In fact the cave does not serve you -- you you have to serve the cave, and you are not free to go anywhere; you are confined to the cave. But an owner of a tent is in a totally different dimension. He is not confined by the tent; he can take it anywhere.

In the eastern languages, particularly in the mid-eastern languages -- arabic, urdu, hindustani -- we have a word for a vagabond... very beautiful. The word is 'khanabdast'. It means 'one whose house is on his shoulders'. It is very beautiful -- one whose house is on his shoulders. The house moves with him... he is totally free.

So first the structure, the old structure, the square structure, has to be de-structured. Then a new structure has to be built -- more flexible, more suitable for you -- which gives you freedom, which allows you to do your thing. And you are not to adjust to the structure; the structure adjusts to you. This is the whole revolution. This is what I am doing here -- taking away the fixed structures. It is a painful process, difficult, but if you are courageous it can be done.

That's what has happened in these two groups, mm? You are feeling loose, unhooked.

[She answers: I don't know what to do now.]

So just leave it, and we will create a new structure, mm? This is just half the process, the negative part of it, mm? Then a liquid structure will come... that liquid structure is what sannyas is. You have a tent-like house. The house is on your shoulders, so wherever you go it is with you there.

So don't be afraid and don't fight nothingness, because nothingness is just a passage from the old structure to the new structure. It is as if you are changing houses and you are just on the middle of the road. The old is gone and the new has not yet arrived. All the furniture is in the truck... and you are just standing on the road, and you are asking for the address of the new house. That is the situation when one feels very much afraid, at a loss; one cannot figure out what is happening, mm? Don't be worried.

Do a few more groups, some positive groups, so you will feel a structure arising.

[Another sannyasin says: I feel my body's been changing a lot -- just moving in different ways. And I've been follow-ing inside my body. I'm afraid that I'm going to fall back into my old ways, and that my mind is going to take my body back.]

Mm mm... don't be afraid. It's very good. Whenever a real change happens in the mind, the body is immediately affected. If it is a real change, you will always feel something deep down in the body also changing. And whenever something in the body is changing, there is no need to be afraid that the mind will take possession of you again; it is not easy. If only the mind changes and the body has not heard about it, then the mind can take possession very easily, because it remains on the surface. The body is where your roots are.

The body is where you are rooted in the earth, and mind is just like branches in the sky -- lovely to look at, but everything depends on the roots which are deep in the darkness of the earth. They don't exhibit themselves; they don't show. If you just move around you will see the branches and flowers, but you will never become aware of the roots.

So if only the branches are changing and the roots have not been affected, that change is not going to last long. But if the roots are affected, then this change is going to last, and the process cannot be reversed easily. So don't be worried. Give more and more attention and feeling to the phenomenon which is happening to the body.

You are feeling inside the body -- this is very beautiful. There are millions of people, almost the majority, who do not know any sense of the body. They have completely forgotten that they are in the body... they are just ghost-like.

[He replies: It s an entirely new sensation for me.]

Yes, it is a new sensation because humanity has been completely cut from the roots.

The body has been suppressed for millennia, and the mind has been given the idea that it is the master; that mind is all and the body is nothing but a servant... is in fact something condemnatory, is something like a sin.

One feels embarrassed that one has a body. That's why people are afraid of being naked, because once you are naked, you are more of a body than a mind. Clothes give you a feeling that the body doesn't exist -- just the face, the head, the eyes. That is the whole mechanism of the mind located there. So when they are naked, people suddenly feel that they are bodies -- and that doesn't feel good.

Remain inside the body because that is the reality. Feel more and more... allow the body to have all the sensitivity it can have. Regain it, reclaim it, and allow the body more changes so that you can feel its being. For example, sometimes close your eyes and lie down on the earth... feel the earth with the body. Don't think about it, feel it.

Go into the river and lie down in the water, in the sand. Just lie in the sun. Feel more... be sensuous. When you eat bread, first feel it with your hand... put it on your cheek and feel it... smell it. First let it be known by the body. Then taste it... close your eyes and let the taste spread all over. And don't be in a hurry; don't simply go on stuffing. Enjoy it... chew it well -- because this bread is going to become your body. Don't miss this opportunity. This bread is your potential body. So receive it, welcome it, and you will have a totally different body within a few months.

If you eat with a different mind, a different attitude; drink water with a different attitude, and remember

always to be more sensuous, sensitive, soon you will see that the body has been dead in many parts. You become alive, as if you were a lion sleeping and now the lion is coming back... spreading its legs, stretching its body. You will find that same sensation of arising life. It is almost a resurrection.

So for a few days get more and more into it... and don't be afraid; it's very good.

[A sannyasin says: Everyone has such positive experiences... I feel like coming closer to you but I feel so far away...
Actually I think I like my negativity.]

So it is perfectly good, if you like it. You are a buddhist! (laughter) People have reached through negativity also... so you will reach via negativa, mm? Negativity is also a path. A few people go through the positive, a few people go through the negative; both are paths. So don't be worried -- I will take you through the negative.

You will have to reduce the weight a little (she is plump) because it is very narrow (laughter)...

And everything is going so well... and you are looking so good, and (a chuckle) so close to me. And don't be worried... I like you very much!

[A sannyasin says: Today I am different and today is different from tomorrow... I don't know where I am.

There is no need to know where you are. You are the process .

[The sannyasin replies: Yes, but I'm afraid -- I feel like the mind is leaving the body.]

Very good... allow it. Let it go, and when it is gone, then you will know for the first time who you are.

The mind is like a disease. It is a constant feverish state, a turmoil, a chaos. When it is gone you will feel so silent, and you will come in contact for the first time with your being. The mind is the barrier.

So don't cling to it. Feel happy and let it go. Say goodbye... and never see you again! (much laughter)

[A sannyasin says: I'm speechless at the moment, yet I feel so much is moving. I don't know if you can see ?]

It is good... let it move. One should be afraid of life becoming static. One should be happy and grateful that so much has happened. When nothing is happening then one should feel a little worried, mm? If so much is happening then it is perfectly beautiful -- and if you accept it, more will be happening.

One has to learn the confidence, the trust in life, in change, in movement. Ordinarily the mind is very orthodox... it doesn't want to change. The mind is a Tory (laughter). It wants to cling to the old because that seems to be the more convenient. The mind would like to die if it is convenient, if it is more convenient than life. Mind chooses convenience. A comfortable death is better than an uncomfortable life. And because of the mind, whenever there is change you start feeling uncomfortable. It is the mind which says it is uncomfortable.

In fact one should be happy, because change is life. And if you can change moment to moment and you are always new and never old, you have defeated death. Then you have attained to eternal youth. This is what I call virginity... you have become virgin, and nothing can corrupt you. If you become addicted to the past, you are corrupted. So change, and always remain open for more change. Never close your doors and windows. Let all sorts of winds blow. Even if the house goes with them, let them blow.

You will get a bigger house... the very sky will become your roof. So never be afraid of change. This is what I call a radical being, a revolutionary being or a religious being. Mind wants to repeat the same old rotten.... It is like a gramophone record. It goes on repeating the same song again and again and again.

Always do something new, so something new becomes possible. Or always be something new, because when you are new you attract new things towards you. So perfectly good, mm? You should be grateful -- and much more is going to happen, so get ready!

[A sannyasin says: I keep having this feeling that I am really ugly. I call it my 'warty witch syndrome'. And I'm hypnotising my friends and people that I'm meeting here, that it's not much fun looking at me.]

But who told you that witches are not beautiful? (laughter) I have come across many witches who are very beautiful.

... beautiful witches! Ponder over it! And go on spreading this; this is a very good idea -- telling people 'Don't look at me; it is not much fun'. They will look more! (laughter) That's how their minds work -- you have found a clue.

The mind goes on creating unnecessary problems. But that is the whole function of the mind -- to create baseless problems. And once it creates them, you are caught, and you try to solve them. Don't try to solve them. Simply see the baselessness in it. The very irrelevance has to be seen, that's all. If you start doing something, then you have accepted the problem. Just see the irrelevance of it.

Every face is beautiful. Every face is differently beautiful. Every face is a separate face, and every face is unique. In fact there is no comparison and no possibility of any comparison. If you accept, you will become beautiful. Through acceptance, beauty happens. If you yourself deny and reject, then you will become crippled and ugly. Now there is a vicious circle.

First you reject; you don't accept -- then you become ugly. Then others will start feeling the ugliness, and you will say 'Right, so that's true. I was thinking on the right lines'. So you reject more. This is how the mind goes on fulfilling itself. And all its prophecies are bound to be fulfilled once you miss the first step. The first step is that you are you.

There is no criterion of beauty. In fact for almost five thousand years philosophers have been trying to define beauty. And they have not been able to, because there is no criterion. One person is beautiful to someone and to another he is not. Even the most beautiful woman may be just horrible to someone. It is an absolutely personal choice.

So there is no criterion... and the criterion changes like fashions in clothes. For example in India, if a woman has not very big breasts and big buttocks, she is not beautiful. Now in the West, buttocks are almost disappearing; breasts are also getting smaller and smaller. A different concept of beauty is arising.

And whatsoever the concept, the body fulfills it. This is something to be understood. When in a country the concept is that big breasts are beautiful, women produce big breasts. Just look tomorrow at indian women. Look at their buttocks -- they have big buttocks, because for centuries it has been the idea that a beautiful woman has to have big buttocks. If you read indian novels, ancient stories, always big buttocks are described, but in no western novel are buttocks described. In fact the woman is not described from the back at all.

Ordinarily people say that novels, poetry, literature, reflect society. But it works the opposite way also. Novels, poetry, literature, create society also. Once you have a certain idea that gets into people's minds, it works.

There is no criterion of who is beautiful and who is not. It is a personal liking, in fact a whim. But if you don't accept yourself, in the first place you are creating a situation in which nobody can accept you. Because if you don't accept, you won't allow anybody to accept you.

You will create all sorts of disturbances, troubles for him, because he is going against your idea. If somebody falls in love with you, you will destroy that love, because you will say 'How can you fall in love with an ugly witch?' Or you will think this man has a very funny idea of beauty. If you don't love yourself, then nobody can love you. So first, everybody has to fall in love with himself.

Jesus says 'Love God. Love your neighbour like yourself'. That is the basic thing. If you love yourself then you can love your neighbour and then you can love your God. But the basic commandment is: Love yourself.

If you love yourself, if you are happy with yourself, you will attract many people. A woman who loves herself must be beautiful, has to be beautiful. She creates beauty out of her love for herself. She becomes a grace, a dignity.

So just drop this rubbish, mm? Try. Good.

[A sannyasin says: I have been practising staring at myself in the mirror which I like immensely. But could you tell me about the blackouts I get sometimes when I'm doing it?]

Mind has a mechanism so that it cannot stay focussed for a long time. If you try to focus it, first it will try to move. If you don't allow it to, then there will be a blackout. The mind is simply saying that it cannot take any stimuli in now. So if you focus on anything, there are bound to be intervals of blackouts when

everything will disappear.

But this is very good, because in those moments when the mind is so tired that it cannot function in the normal way, it simply stops. In those stopped moments, you are un-mindful, no-mindful, and those moments can become great insights. When the mind is not functioning and you are, you touch your being. So all these methods are just to use the mind mechanism. The mind cannot be continuously in one focussed concentration. It tends to change... it wants novelty.

If you go on staring at your face for a long time, the mind is bored. It says 'Either you change the stimulus, or I am going to drop. I am not going to take it any more'. And you insist, so the mind simply drops. But that's very beautiful. Enjoy that moment... it is very beautiful.

[The (Tathata) group was very beautiful, but now I feel like a lot of people. I feel I am not just one person, you know, and it's very confusing.]

It is a good insight -- that you feel that you are many people. Everybody is many! Everybody needs to be one but is not. Everybody thinks that one is one, but one is not; that is illusory. That is just lack of insight. You have not looked into yourself, so you go on believing that you are one; otherwise you are a crowd. And you don't have one mind. You have a poly-psychic phenomenon, many minds. Not only different, but contradictory, and diametrically opposite too.

At first, to know this will be very confusing, because to feel that one is many, one feels that one is almost on the verge of going mad! How is one going to manage? -- so many people inside and all running in every direction possible; nobody listening to anybody else... just like a marketplace. And there seems to be no director, no single voice. One feels confused. But it is good that you understand it -- that there is no one person in you. Now this is the beginning of creating the one.

Once you understand that 'I am many', the one has already been born. Who is understanding this -- that 'I am many'? This understanding cannot be one member of this crowd. This understanding is standing far back, looking at the crowd. First you become. aware of the crowd and then by and by you will become aware of this one who has become aware. Then you become aware of this awareness. And then you attain to one.

In the gap there will be a little confusion. Don't be worried about that, mm? And don't lose this understanding and insight. Good.

Be Realistic: Plan for a Miracle

Chapter #19
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[A couple returning to the West. The man had recently had hepatitis and was feeling apprehensive about trying to cope with the weakness it had left him with.]

For a few weeks, just go and rest... don't do anything, mm? Sometimes weakness of the body can be used in very very creative ways.

[Osho went on to say that usually people abuse and waste their health and times of high energy, because they don't know how to use it...]

... they become accidental, and they start drifting. That's why young people become drifters. That's why whenever a society is very healthy, rich, rooted, affluent, the young generation starts drifting. It has been happening in the past... it is happening today. It has always been so. If the society is poor, not healthy, not rich, and bread and butter is a great struggle, then the youth never drifts. Hippies never happen in a poor country. They cannot happen because a poor country cannot afford them.

The same that happens to a society, happens to an individual. When you are healthy you start indulging -- you lose all direction. The very health gives you a sort of dizziness. The very vitality which could have been very very creative, may have given you a new birth, a new being, becomes a wastage.

So this is my observation: that whenever people are ill, confined to bed, and they don't have any energy to do any nonsense, any nuisance, and they cannot indulge, these moments can be used. These moments can become very meditative. So I will suggest to you to use this opportunity... and everything is an opportunity.

Even a misfortune is an opportunity. It depends always on you how you use it. A great blessing can become a curse, and a curse can be transformed into a great blessing. A blessing as such is not a blessing; a curse as such is not a curse. It depends on how you make use of it.

So go back home and move to some resort and for six, eight weeks, simply rest. And when I say simply rest, I mean just rest. Don't do anything; not even reading, writing, talking. Just rest in bed and curl up like a small child... as if you are again in the womb... you have become very very small, and the warmth of the womb surrounds you.

(to his woman) And you be his mother for these eight weeks. Forget all about being a beloved, a girlfriend... just he a mother. Because whenever somebody is ill, he is not in need of a lover; he is in need of a mother. A totally different quality of love he needs. A love that doesn't demand... a love that simply gives... a love that is unconditional. A love which is not a passion but a compassion. A love which is simply a warmth around him. So become a womb around him for this time. Don't make any demands -- even for him to talk. And that will be a great experience for you also. Just take care of him.

Love is caring. Much is being missed in the West particularly, because love has become almost just passion, excitement, thrill, a kick. That too is part of love, but not the heart of it. A very superficial part of it. Good... sometimes one needs excitement also, but it is just like salt in the food -- not the food itself.

Care is a real ingredient... the very element of love. So just take care of him and let him relapse back. That will be a great meditation for him... he will come out of it totally new.

(to the man) So this bodily illness can be used. And hepatitis in a way cleanses the stomach. After it you are almost in a condition of someone who has had a long fast. So don't take it as an illness, rather take it as a long fast. That's what a long fast does -- it cleanses the whole intestinal system. One feels weak, but one feels clean also; one feels purified, delicate, vulnerable. But if you look deep down, you will feel a certain clarity, calmness.

(to the woman) These few weeks will be a meditation for you also, because to love somebody without demanding is a great lesson, a great experience. Once you learn you never forget. Then you never demand, because so much love comes without asking. And the moment you ask, it becomes ugly. When it comes without asking, it simply transpires; nobody is doing. It simply happens between two persons who are non-demanding, non-possessive... who are simply together, caring about each other.
That very mood of care allows love to descend like a dove.

So for these weeks, simply be a mother. For a woman there is no greater meditation than to be a mother. Hence I call my sannyasins 'ma'; that means 'mother'. There is no greater meditation than that. A woman finds fulfillment in being a mother.

And when I say that, I don't mean that simply by giving birth to a child you can become a mother -- no. That is very very physical. It is not necessary that you become a mother; you may not. Producing a child is biological. Becoming a mother is spiritual... it is a different dimension.

So there are so many women who give birth to children, but rarely you find a mother. If you become a mother, then there is no need to become a saint. You are already a saint.
I am coming with you and I will be watching continuously, mm ?

[A sannyasin asks: I want to be assured whether my girlfriend's and my energies are good for each other, or whether it's just more karmic projections to work out.]

Mm mm... you ask a wrong question. There's no assurance possible. One has to learn by trial and error. One never knows, because you are constantly changing. You are not an unchanging entity, so I cannot say that this woman will fit with you. This moment you may fit; next moment you may change. The moment changes, so the next moment you may not fit. Then you will throw the responsibility on me. And if you separate, you will feel guilty that you didn't listen to me.

So never ask about the future. Let the future remain always in the mist. It should not be made clear. It should always remain insecure. If it becomes secure, it is no more the future... it is already past, and you will not enjoy living it.

The whole excitement of life is that it is insecure, that there is no assurance, that nobody knows what is going to happen the next moment. Nobody can know -- that's the beauty of life. The unknown goes on penetrating constantly. Whatsoever arrangements you make, the unknown comes and throws you flat on the ground. If you are assured of the future, completely, totally, then what will be the point of living? Then you will be repeating something which you already know. Never ask for assurance.

My whole effort is to take all securities from you... to make you insecure and to send you into an unknown world where each moment is going to be strange... each moment is going to be a mystery... and each moment is going to be a challenge. You are never going to be secure, and that's how life is; that's the way to live it. Only dead persons are assured and secure.

So people who ask too much assurance become by and by dead... they have to become... they have to deaden all their sensitivities. If you want to be secure with a woman that means you should not change any more. You should remain always as you are -- which is impossible. It is not within your capacity not to change. You are changing all the time.

You can have a mask which will always remain the same. You will go on changing behind it, and a mask, a dead mask, will remain the same. That's what husbands are doing, wives are doing. A dead mask, a face to show, a pretension, a hypocrisy. And inside the mask, everything is changing. And you carry the mask because you ask for assurance.

That is one of the most wrong questions to ask, mm? because that shows a very wrong attitude towards life....

Why bring these words in -- karmic patterns, karma, past? There is no need. That's again an effort of the mind to explain things which are not explainable, which don't come within any explanation.

For example, karmic.... You don't know what you are talking about -- what karmas? But in life you may find many things that you cannot explain. For example, you see a woman for the first time and you feel suddenly in love. Now the problem arises: where does this love come from? The mind raises a question because it is constantly trying to convert the unknown into the known; the unexplainable has to be reduced to some explanation. The mystery has to be dissolved and analysed, dissected. Maybe in dissection you kill it, but still the mind feels satisfied. Now you know that this is a karma relationship -- in the past you have been together, and now you have to fulfill the remaining karma. The mind is at ease. What have you done?

You have simply reduced something unknown. Falling in love is a mysterious phenomenon. It has nothing to do with karma... it has nothing to do with the past. It is happening right now, herenow! Why bring the past to explain it? What has the past to do with it?

Life is bumping into you, new every moment. But because of the tendency and the constant hankering of the mind to explain everything, you bring explanations which are all hocus-pocus abracadabra... magic formulas which explain nothing really, but give you a sense of assurance. Perfectly okay. So this [your woman is in your life because of karma. You are in her life because of karma, and you have to complete it, so carry on. Why destroy such beautiful life by such nonsense terms?

Can't you remain with the unknown? Can't you say 'I don't know but love is there'? Can't you say 'I am ignorant and I have no explanation, but love is there, and I don't know why it is there. I don't know how it happens, what is the mechanism, and I don't bother!' What is the point of an explanation? Through explanation you will kill the whole beauty of love.

Just think -- falling in love and bringing in the theory of karma; you are destroying a beautiful thing. The word karma is ugly. Love is being destroyed by the concept of karma, or by the concept of destiny, kismet... God is forcing two persons to be together. Christians say that all marriages are arranged in heaven. What nonsense! Why bring in heaven?

The whole thing to be understood is: the mind hankers for explanations. The mind is very childish -- any explanation will do. But if you start living with the unexplained, a revolution happens. Then the mind by

and by starts interfering; it keeps coming in again and again.

Open the doors for the mysterious more and more. Just stop asking why, how, from where, to what; drop all these questions. Just live with the fact! And let the fact be there. While it is there, be with it. When it disappears, let it disappear.

This is what innocence is. Don't live by knowledge, live by innocence. This is what Jesus means when he says be like a child. He has no explanation -- he simply lives. Out of innocence you become more and more receptive to the unknown. As much as you drop the mind, in the same proportion you become available to the unknown. The more you cling to the mind and bring in foolish theories, just stupid.... And when I say a certain theory is stupid, I don't mean a certain theory is; all theories are stupid. The theoretician's mind is stupid.

If you love [your woman, love. There is no need to know why. If love is there it will function on its own. If it is not there, there is no need. My whole insistence is to live life without the mind, without conclusions.

Millions of people are crippled because of their explanations. I want you to be completely free from explanations. That is the only way to be. And only then one is authentic, because there is no other thing to do -- whatsoever happens, happens. You never do something against yourself because there is no need. If you love a woman, you love; if you don't love, you don't. If love comes, you welcome it. If it is gone you are helpless; what can you do?

So just remain with the fact. That is the way of being true, authentic, existential. And all theories are childish. Foolish people need them, so cunning people supply them. Foolish people cannot live without theories, so cunning people don't miss the opportunity to exploit them. But I don't give you any theories.

My whole effort is destructive in a way. I want you to live completely unstructured so you have simply freedom to live.

And don't go into the past. Don't go to the future. Listen to the present, and move with the present. This is the courageous way. Cowards either move to the past or to the future, because they are not courageous enough to live with the fact. They go on zig-zaggedly... their path is not straight -- dodging. Whom are you dodging?

You are simply wasting your whole life. [Your woman] is beautiful. If you love her, she is beautiful. Of course there is bound to be pain also, so never think because that too is a very foolish idea implanted in the minds of the whole of humanity -- that when you love a person there are all flowers and flowers and flowers, and no thorns. That's absolutely nonsense. Roses bring their thorns with them.

So never think that love is just icecream. It has its pain... it has to have. In spite of the pain, you go. You love a person; you know there is bound to be some conflict. Two persons are two different worlds. When two worlds come close, many conflicts, clashes, are bound to be there... natural. Don't expect otherwise. But if you love the person, you love these conflicts also. And by and by conflicts cease because you become understanding, more and more understanding.

In fact these conflicts are nothing but two different worlds trying to understand each other. So many misunderstandings happen on the way. But when you have understood, those misunderstandings drop by and by. And love comes to a deep intimacy, a silence... a great calmness.

So this is just the beginning. Drama is there... conflict is there. When the other enters, drama has started. Alone there is no drama. That's why alone one feels lonely -- because there is no drama, no excitement, no charge, no thrill. The other brings the thrill, the excitement, the misery and the happiness, the pain and the pleasure, both heaven and hell. Drama starts.

You cannot make a story out of pleasure only... it will be boring. The pain is needed -- it gives flavour, the contrast. You cannot make a painting with one colour. There will be no painting... it will be just a canvas. At least two colours are needed; some contrast is needed. The more colours there are, the more beautiful painting will evolve out of it. When colourful persons meet, there is much drama. [your woman] is colourful -- and much drama is possible (a chuckle). So don't be afraid... enjoy it. While it lasts, enjoy it, because nobody knows -- tomorrow you may not be there.

So enjoy this moment as if it is going to be the last. And remain true to the present. And there is no other commitment: only commitment to the present. There is no other responsibility... only one: to be true, authentic for that which is right now. Don't be bothered about the past and the future.

[A sannyasin says: I feel like I'd like a companion, a man... I was with a man last night and I didn't know whether to have sex or not... because I just wanted to be close...]

That is always a problem with man and woman. Women always like more to just be close -- and just to be close is not enough for a man. So if you want to be close, you should always remember that man has a different mind. Women are passive, so just being close gives them enough Man is active... his whole sex energy is active. Unless he becomes actively engaged, he feels frustrated. He feels that you bring him up to the door and then you refuse. You invite him and then you refuse. He feels rejected.

So always remember when you love a man, love his masculinity. Otherwise this is cheating. You want just closeness, and no man is interested in just closeness. Then one should become a lesbian: two women just interested in closeness -- finished! There is nothing wrong in it, but if you are interested in men, then remember masculinity.

And whenever energy starts flowing, you will also feel sexual. Ordinarily the whole of humanity has been repressed so much... just to repress sexuality, all sensitivity has been repressed, because everything goes together. You are a unity. If you run, you cannot leave your left hand there and take your right hand with you. If you run, you cannot leave your head here, and take your legs away.

There is a Mulla Nasrudin anecdote. He went to a rich man's house for some donations for his mosque, but the gatekeeper said he was out and he would not be returning for a while, so please not to bother to come again.

The rich man was looking from the window to see who had come. He had told the gatekeeper that no beggar was to be allowed.

Mulla looked at the window and said to the gatekeeper, 'I give you some free advice: when your master comes back, tell him never to leave his head on the window when he goes out. It is dangerous... somebody may steal it!'

One goes totally. This is how energies function. If you repress sex, you have to repress all sensitivities. If you repress sex, you have repressed your eyes... you will not be able to see so clearly. No, it is not possible. This is my 'observation, that whenever people's sex energy is released, they don't need glasses. I have seen many people meditating, and suddenly their glasses disappear. They come to me and they ask what has happened. In fact there was nothing wrong with their eyes.

When you repress sex, you have to repress your eyes also, unknowingly, because the eyes are the first portals of sex. You see a beautiful woman -- you have to repress the eyes first. If you don't repress the eyes, then excitement will enter the body and you will start dreaming and fantasising, and sex will arise. To repress sex, you have to repress the eyes. To repress sex, you have to repress the ears, because if you listen very clearly, you will see that a woman's voice has a tremendous attraction. Everything is sexual, because man and woman are sexual beings.

When you repress sex and you touch somebody, you don't touch at all. Just a dead body touches... inside you withdraw yourself. The hand takes somebody else's hand, but you withdraw your energy. You are not there present in the hand... the hand is almost dead.

So when one starts meditating and energies start functioning, they will again start working together in a unison, a harmony... an orchestra of energies. Everything will come to its peak, and suddenly you will see that a great sexual desire is arising. Don't be surprised. This is a good indication that you are becoming alive again.

Sex is life. It is life energy, elan vital, libido -- whatsoever you call it. Once you give it total freedom, spontaneity, by and by you will see that without repressing it, it starts being transformed into a subtle understanding. But that is not repression. Your whole sensitivity remains the same, on the peak. You retain your clarity of eyes, clarity of thinking, clarity of every door of your being; everything remains clear and open. By and by sex starts being transformed into a higher plane. You become more creative. You start creating something -- a painting, a poetry, a music playing on the instrument or something.
This is not repression... this is expression.

Then sex disappears -- that's what brahmacharya is. The real celibacy... you become virgin again.

Just see. A child is born. The child is virgin, absolutely innocent. All the energy is there -- you cannot have clearer eyes than a child. Now psychoanalysts say that up to the age of four, children see things that nobody else sees, detects even; they are very perceptive. They will hear things that nobody else will hear. Everything is clear, is bound to be clear. Everything is fresh and young. But there is no sexuality yet. Everything is moving in harmony.

Then sex enters at the age of fourteen. Now their body is completely ready to give birth to some other bodies. Then nature starts using their energy. Their whole attention becomes sexual. If life doesn't go

naturally, if a child does not become sexual at the age of fourteen, then something has gone wrong; the child is abnormal.

Exactly the same happens near the age of forty-two. As sex arises at the age of fourteen, religion arises at the age of forty-two. If everything goes naturally, then at the age of forty-two, sex will again disappear. But nothing goes naturally, mm? So seventy years, eighty years, and sex.... Because everything is repressed. Exactly at fourteen years, sex starts, at twenty eight it reaches its peak, and at forty-two sex recedes; the circle is complete. Suddenly sex disappears. So this may be the last flame of it. Don't be worried.

Otherwise it can linger on -- that's why I say to be active, so you are finished with it and it doesn't linger. Because this is the problem: if the body becomes old and sex lingers on in the mind, then it is very difficult to change it, because now no bodily expression is possible. Then sex becomes a ghostly phenomenon... then it hovers around the head, and you cannot do anything about it. That's what happens to old men... that's why they are called dirty old people (laughter). They cannot do anything but their mind goes on thinking, fantasising -- and they fantasise more because now that is the only activity left.

So before that happens, I would like everybody to be finished with it. What is your age right now?

[She answers: Forty-six. I thought I was over it!]

Mm... just be active, and be finished. It is going to go, so before it goes have a last taste of it!

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Be Realistic: Plan for a Miracle

Chapter #20
Chapter title: None

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[Osho gave an individual meditation to a newly-arrived sannyasin....]

Start doing one meditation in the night before you go to sleep.

Put off the light and just stand in the darkness. Then start shaking from the head, just the head. Enjoy the shaking and feel how it feels from inside, mm? Then shake the upper part of the body -- the head, the hands, the torso; don't shake the lower part.

When you feel and enjoy that, then shake the lower part. Then when you feel and enjoy that, shake the whole body. So in three parts: first the head, just the head, second the torso, third the whole body.

Start with the head because you can feel it more easily there in the beginning, because the consciousness is very close and witnessing is easier -- and enjoy it.

When you are shaking the whole body, just find which posture feels to be the most graceful, where you feel very very beautiful. After three minutes take that posture -- any posture... hands raised, body leaning forwards or sideways, or whatsoever, and freeze in it for four minutes.

This is a ten-minute meditation: one minute shaking the head, two minutes shaking the torso, three minutes the whole body, and for four minutes just freeze as if you have become a statue.

Go on feeling all the four steps. Shaking, you feel the energy stirred... then the whole body becomes a turmoil of energy, a cyclone. Feel it -- as if you are just in a cyclone. And then freeze suddenly and remain

like a statue -- and then you will feel the centre. So you reach to the centre through the cyclone.

Do this every night, and after ten days come and tell me how you are feeling, mm? Much has to come up.

[She passed Osho a copy of a book that her boyfriend had written. Osho asked how long she had been with her boyfriend, to which she replied three years.]

Good. I always feel happy when people have been together for a longer period. In the West, things have become very momentary... two years almost looks too long (laughter). But deeper layers of love start functioning only when you have been really too long together. When the togetherness has become so deep that you can forget that the other is present, when you can be in the presence of the other as if you are alone, only then the very core of love is touched, the very rock bottom. Otherwise we go on playing with the circumference, the periphery.

So a love that ends very soon, as it is happening in the West, only touches the body; it never reaches the mind. And it almost never reaches the soul. The deeper you are together, and the longer, the more things you will come to know in your own being. They need a certain deep commitment to come up. They need a certain depth of intimacy and then they come up.

Ordinarily when you meet a new person, a stranger, you just show your good side... you never show your bad side. That's okay... just etiquette. What is the point of showing your bad side to a stranger?

When you fall in love with someone, first you show the good side, then by and by your bad side comes up. Those are the troublesome days... then one moves in troubled waters. If you can pass those troubled waters, then neither the good nor the bad comes up -- which is really you; which is nothing to do with good or bad -- which is simply you. It cannot be evaluated as good or bad. Being is neither... it simply is.

Good is an evaluation of the society. Bad is also an evaluation of the society. Good is that part of you that society accepts and appreciates; bad, that part which the society denies, rejects. But you are neither. This third layer of simple existence arises only when good is exhausted and bad also. It needs time, just as trees need time to be planted.

A sexual affair is just like seasonal flowers. You sow the seeds and within weeks the flowers are there, but within weeks they are gone also. If you long for a big tree which is going to remain for thousands of years, then deep roots are needed.

[A sannyasin said that he was aware of much tension in the whole of his body, particularly in his hands and face, which would 'seize up' on occasions. Osho suggested he try the meditation similar to that he had given in darshan on March 22nd, where he sat alone in his room and first induced sadness and then happiness....]

These are the only two directions the energy can move -- misery and bliss. First move it towards misery so you are finished with misery, and then move it towards happiness. And after misery it is very simple to move towards bliss.

The misery becomes the background and it helps like a blackboard. Whatsoever white lines you draw on it, they show perfectly clearly. You can draw those white lines on a white wall, but they won't show. Hell is needed to experience heaven. Darkness is needed to see the stars. They are here and there in the day also... they don't go anywhere, but you cannot see because darkness is not there; the background is not there. The right situation is not there. In the night as darkness descends, stars start appearing. They are already there, waiting for the darkness to come; darkness reveals them.

So first create misery, anguish, and then shift immediately towards happiness. It is just as if you have been feeling hungry and you have been fasting for a few days, and then suddenly delicious food is served to you. You have an appetite. If you are full, even delicious food not delicious at all; it may even give nausea.

So a person who really enjoys food needs fasting. At least for a few hours he has to fast, otherwise he cannot enjoy food. If you go on eating the whole day, you are finished; there will be no appetite for food.

So remember always the law of the contraries: if you want to enjoy food, fast. If you want to enjoy love, fast. If you want to enjoy relaxation, work. If you really want to be blissful, create hell. This is one thing....

And the other thing to be remembered: when you create something, you remain the master. When you can shift so easily from hell to heaven, suddenly you will have a tremendous power; you will feel it. Immediately you will feel, 'I am the master. I can shift from suffering to bliss very easily -- just like

changing a gear in a car.'

First do it in imagination, then some day try it in reality. Some day you are feeling miserable. Feel miserable -- let that be the opportunity. Go deep... sink deep into it... Let it exhaust you. Then immediately change to happiness. First try it in imagination, because it is all imagination. When you are really suffering, then too it is imagination. So if you are capable of changing in imagination, you are capable of changing in reality also because reality is nothing but your imagination. You make it so, that's why it is so. As a man thinketh, he creates the world.

So for ten days try it and then tell me. After ten days, try it in reality. You can move both ways. Sometimes you are feeling very happy; shift the gear and become unhappy. And see, you can do it. Once you know that you can do it, you are free of the mind, gone beyond. Now the mind cannot control you. Now you know that the mind is a mechanism, and the gear is in your hand. You will feel a tremendous release of power within you. Then nobody can make you miserable. You can laugh even in hell -- nobody can prevent you. Try it, mm?

[A sannyas couple present. The man says: Things are much better... our communication is really good. Everything's a joke -- even our fights.]

If you understand, conflicts naturally disappear, start disappearing. Sometimes you will catch yourself again in the old pattern, and then you will laugh. If you can laugh the middle of a fight, the fight is no more there... it is already dead.

The fight needs a very unconscious mind. If you are a little conscious, you cannot fight, because the whole thing seems to be absurd, destructive, helps nobody in any way. And by it you are not only destroying the other, you are destroying yourself, and you go on destroying all possibilities of a happy, harmonious relationship. It is very easy to get angry and fight, but it is very difficult to throw that poison from the system, because it creates poison. That poison lingers on. Each fight has a hangover, and the hangover will again create some situation in which you start fighting again. So fight generates fight; one conflict creates another conflict. They are very very reproductive. They don't believe in any birth control.

Conciousness, awareness, has no children. It is enough unto itself. But unconsciousness creates many children. So just remember more and more... just catch yourself red-handed. And then don't feel embarrassed, don't feel shy. Immediately drop it then and there. Even if you are in the middle of a sentence, stop then and there and have a good laugh .

Laughter is very medicinal. There is nothing like laughter... it is very therapeutic. If people can laugh more, the world will certainly be better. And if people can laugh in situations when laughter does not come easily, the world can become tremendously different... a very happy world indeed.

So try. It is going very well -- but remain alert.

[The woman said that she was in love with another man in Canada and was in a conflict because she felt also very much in love with her husband.]

That simply means that you still want some type of conflict and discord to continue.

It may not be love for the other man; it may just be love for conflict. We love conflicts because we feel powerful.

When everything is going well, one suddenly feels nothing is happening. One feels as if life is empty. If life is really harmonious, one feels empty... no excitement, no kick, no thrill. So people say that they would like a very peaceful life, but nobody really longs for it -- otherwise, nobody is creating any barrier. So they go on talking about, and they go on searching for a peaceful life -- and they go on creating disturbances. So beware, watch out. If you love Prakash, there is no need for any other man.

In fact that division shows something divided in you. When someone loves two persons, it simply shows that somewhere there is a division inside; you are not one. Hence the insistence that if you can love one it is going to help, because it will make you one.

If you cannot love [your husband] totally, drop him. I will take him out of your life -- but then be totally with the other man. There is nothing wrong in it, but be with one so that you can be one, mm? Just think -- a woman loving many persons becomes fragmentary. That's the misery of a prostitute.

I come across many prostitutes, and my feeling is that it is not really that society has forced them -- there are a few cases where society has forced them -- but basically it is their own psyche. They have so

many persons inside them. Not one woman, but many women, a crowd. And that crowd cannot be satisfied by one man. And if you cannot be satisfied with one man or one woman, you cannot be satisfied with a thousand. Because if it is difficult to get in harmony with one, two will be more difficult, and three will be still more difficult. The greater the number, the greater will be the difficulty to create harmony.

So if you are really interested in peace, harmony, love, then settle for one -- even if it is hard in the beginning. It is hard because of the habit. It always gives a very very good feeling to have two lovers, because then you can create a conflict between them -- a triangle is created. The woman feels tremendously happy. She may be living in misery because these two persons are in constant conflict, but she feels good that she is desired by two men.

That is not going to help. It will give you a feverish excitement, but that fever is going to be destructive to your being. I will not suggest that. So choose. Decision is good because it makes you decisive. Don't linger on because that too is a decision -- a decision to remain indecisive. Choose.

If you think that you want the other man more, think, ponder over it. But if you want to be with Prakash, then drop the other man. It is as if you are making love to [your husband] and the other man is always in between you. It will be there and Prakash will not feel any privacy. He will be holding your hand and there will be a third hand in between you and the intimacy will not flower. One has to decide.

Life is a continuous moment to moment decision. You cannot go in all ways. If you want to come to India, you have to leave Canada. If you want to live in Canada, you have to leave India. You cannot live everywhere. One cannot spread oneself thin, all over the earth. One will lose one's being totally. One has to remain centred.

So not only with love; about everything, be decisive. I know, I understand that it is hard. Sometimes it is just fifty/fifty. It feels hard how to decide -- but then too, one has to decide. Toss a coin or consult the I Ching, but still decide. To remain in an indecision longer is very very dangerous. It gives you a quality of being indecisive. And if one learns that trick, then one wastes one's whole life. Then in small things also one starts becoming indecisive. One lingers, lingers, lingers... hesitates. And if too much lingering and hesitation is there, it will be difficult, very very difficult, to take the final jump into God, into the divine.

Love is a learning... the first lesson of religion. It helps you to decide. And if you can decide, in that very decision something within you crystallises. You will see it. Otherwise you will become bifurcated... you will become a schizophrenic: one part going this way, another part going that way. A house divided is always in danger. Any moment it can collapse.

So you decide. I don't say decide for Prakash -- I'm not saying that -- but decide. If you really want to be happy, be decisive. It takes courage to decide -- almost a gambler's courage -- but this is how life is, mm? Nothing is cheap in life -- at least not love. It demands. And that is the beauty of it -- that it demands. That very demand gives you a tone, a spirit... integrity, individuality.

And things are going so well between you two. Just help them... they can go even better. There is no end to it.

[A sannyas says: I feel very self-critical. After social encounters I'm always thinking about what I said, what I could have said.]

Mm... that's a bad habit. Self-awareness is good, but self-criticism is not good, because it is never to the point. When the moment is gone, then you criticise yourself. Awareness is in the present and criticism is about the past. You cannot undo it, you cannot re-do it. It is gone, and gone forever; nothing can be done about it. It is simply foolish to waste even a single moment thinking about it, because again in thinking about it, you are wasting the present, again doing the same. Be aware in whatsoever -- relationship, work, meditation... whatsoever it is.

When something is there, when something is happening, be aware; never be critical. Because in that moment of awareness, something can be transformed. If you are alert, you may not do many things; you will do other things. If you are aware, you will not be able to make the mistakes that you go on criticising. Awareness has never been anything for which there is any possibility for repentance. A man who is aware, never repents. Whatever he could not do, he has not done. There is no point in pitying oneself, in criticising oneself, feeling sorry for oneself; they are all diseases. So drop that.

And it is an ego-trip. You do something and then you start improving on it in the mind. That simply shows that you have done something which falls below the image of your ego. You have been angry and you always think that you are a very very good person, and you are never angry -- and now you have been

angry. Then later on you see that your self-image has fallen down. What to do? Now in your own eyes you feel condemned.

How are you going to show your face to others? And you have been broadcasting so much that you are a good man and you are never angry, this and that. Now what about that advertisement that you have been making? You cannot say that you have been angry or greedy or a miser or whatsoever. There is only one way: pulling yourself up by your own shoestrings, you straighten yourself, repent. You say 'This was wrong. I should not have done this. I should have done something else'. Now you are painting your image. You are saying 'Maybe I was angry, but it was just a moment's error. I am repenting for it. Look -- there are tears in my eyes. I am not a bad man at all'. You may even go to the person to whom you have been angry and ask his pardon -- but that too is an ego-trip. You will again start feeling good, a very good man! You have retained your respectability again. Your self-image is again enthroned.

If you really feel that anger was wrong, then forget about the past. .Now whenever anger is there, remain alert. That is real repentance. Remain alert. I'm not saying don't ask people's forgiveness. Ask -- but not in repentance. Not for anger but for your unawareness. Can you see the distinction?

If you have been angry, go to the person and say 'I have been unaware. I behaved like a fool, a drunkard. I was unconscious, drugged. I have done something but I was not there'. Ask forgiveness for your unawareness, not for your anger. And remember the real problem is not anger. The real problem is unawareness.

So next time be more aware. Whether it is anger, hatred, jealousy, possessiveness, a thousand and one things are there... but the real disease is one -- unawareness. These are all facets of the same thing. So if you try to change that -- these problems -- you will never be able to cope, because they are millions.

[The sannyasin answers: I sort of feel I'm being a miser with my energy.]

Then be aware... be aware. Don't condemn; condemnation is not going to help. It will make you more guilty, and a guilty person becomes more miserly.

Just try to understand it. If you are miserly in your energy, then try to understand 'I am a miser in my energy. I don't share'. Let this fact be there. Now move again in relationship, with people, and remember this fact. Let this fact be always there reminding you.

And do something which is not miserly -- because these are habits. Just do something which is not miserly. Once you do something which is not miserly, you will say 'What foolishness I was doing!'

Just today I was reading about the life of an american millionaire. He never gave a single paisa to any donation. Beggars wouldn't come to his house, and people who wanted donations would never ask because they knew he would say no. His no was absolute.

When one friend was asking for donations for a college, he came to the millionaire and said, 'I don't want any donation from you because I know you are not going to give it to me. Just give me a false cheque, and I will return it to you in two days' time. But that cheque will help me. Give me a cheque for ten thousand dollars -- a false cheque -- and I will be able to show the whole town that you have given ten thousand dollars, and then others will give. When I have collected others' donations, your donation will be returned.'

The millionaire thought there was nothing wrong in it and that he could trust the man, he was a friend. He gave the money, and the whole town started talking about it. For two days continuously, people phoned. People came to him and said, 'We were thinking that you were a miser. We were wrong.'

After two days the friend came... he had collected thousands of dollars. He said, 'This is your cheque. Take it back. We are very thankful; because of it we have got much.'

The miser started crying. He said 'Keep it with you. And I am giving you ten thousand more, because I never knew how happy it makes one feel to give. So many people phoned and so many people came. For the first time I saw a totally different dimension. I have been hoarding and hoarding and hoarding, but I have never felt so good as I have felt these two days. Now I am going to give. Tell the whole town that whosoever needs, should come. Even in the middle of the night, I will be ready to give. I have tasted it...'

So the only thing you can do is to do something which is not miserly, and taste that dimension of sharing. If it feels good, then there is no problem; you will do it again. If it doesn't feel good, there is no problem. You can fall back on your old pattern. Nobody is hindering the path.

But don't repent and don't condemn. Simply become more alert about your ways and functionings and how the mechanism of the mind works, mm?

Be Realistic: Plan for a Miracle

Chapter #21
Chapter title: None

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[A sannyasin says: I have a lot of problems about girls... I really get frightened -- sometimes just of everything, sometimes of nothing. It's just a general sort of fear.]

A few groups will be very very helpful. The fear has to be dropped, but first you will have to go into it. You can drop a thing only when you have understood perfectly; otherwise you cannot drop it.

Fear exists because of non-understanding. There are a few things that you have not understood and they are lurking in the unconscious. They manipulate you from the unconscious, so you are just a victim. You don't know where they come from. They come just out of the blue, and you are in their grip. When you are in their grip, you cannot do anything; almost helpless.

So first those lurking repressed emotions in the unconscious have to be brought to light... they have to be made conscious. Once they are conscious, they start disappearing. It is just as if I give you a lamp and tell you to go inside the room and search for where darkness is. So you take the lamp -- otherwise how will you search in the darkness? And then you go into the room with the lamp but you cannot find the darkness, because when the light is there, darkness is not.

So the whole problem -- not only for you, for every human being -- is how to bring the unconscious into the light, into the conscious, or how to take the conscious into the unconscious dark basement of your being. Once darkness is penetrated by the light of consciousness, it starts disappearing. And things like fear, hatred, jealousy, which haw made their abode there in the darkness, can exist only with the darkness. They love darkness... they live. in darkness. They feed on it. They are like the roots of the trees. If you bring them into the light, they start dying. They survive only in the dark womb of the earth.

So there is nothing difficult in it... it is simple. But you will have to go through a few groups, mm? This group -- Encounter, which we are meeting today -- will be helpful. So be here for a few weeks. One has to work upon oneself; time is needed, patience is needed. It is almost a spiritual searching. So don't be in a hurry, mm?

If you see a woman and you start trembling, really tremble. Let her also become afraid of you! Don't suppress it and don't say 'What are you doing? You are a man,' and all that nonsense. What can you do? You are feeling afraid so you have to tremble. Tremble... enjoy it.

So whatsoever comes up, allow. For these ten days in the camp, let things surface so that they will be uprooted, loosened. I will take the fear out, mm? Nothing to worry about.

[A sannyasin said that the tension, or what she experienced as a block below her stomach down to the top of her thighs, still persisted.
Osho gave her an energy darshan.]

It is not a block at all. You are feeling it like a block -- and this happens very rarely -- because when the energy is moving too fast, you cannot feel the movement. It is just as if an electric fan moves very fast; you

will not be able to see that there is any movement. Energy is moving very fast -- and it is a good indication. You should be happy about it. So don't be worried... but it has to be allowed .

So this is an experiment for you to do every night. Just put this box on your head with both hands, stand, and start. The same thing will happen... you will jump with the energy. Help the energy. Energy is moving faster than your body... there is a gap. If the body also moves the same way, soon the gap will be bridged and the feeling of hardness will disappear. It is very good, mm?

Do it for three weeks, and ten minutes each night will be enough. After three weeks, stop. Even if you feel it is there after three weeks, it will go.

[A sannyasin says: there was something like anger but it was so deep... something clicked and I was no longer there, I was no longer conscious of it, but I lashed out in viciousness.

And that scares me because I don't feel it's really me, but it's deep inside somewhere.]

Don't get scared... that too is you. It is very difficult to accept it, but inside, man is the whole world -- from the lowest animal to the highest gods. Everything is there. Man has tried in history, in many ways, to fix his being, to create a belief that 'I am only this,' and to deny all that has never worked. It has created a very sad state of affairs.

Just the other day I was reading a joke, a jewish joke. The joke says that Jews have dominated the whole history of man. First is Moses who said 'It is all in the head of man' -- who tried to explain everything through the head. Then the second Jew, Jesus, who said 'It is all in the heart of man'. Then there was a third Jew called Marx, who said 'It is all in the belly of man,' and the fourth Jew, Freud, who said, 'It is a little lower than the belly'. And then the fifth Jew, Einstein, who said 'It is all relative'!

But this has been our effort in the whole history of man -- to fix somewhere, to say 'Man is this': to say that it is all in the head or all in the heart, or all is economics, or all is sex -- somehow to give man a fixation, a fixed definition. That has not worked. Man is all.
Man represents the whole cosmos.

So remember never to reject anything. If you say 'This is not me', then you can never be total and whole. You are rejecting a part which will become a dark corner in your being. It will remain there. Just by saying no to it, it is not going to dissolve. It will remain there and it will become inimical to you, and it will take revenge. That's how a man goes mad -- it was the revenge of certain things that the man was denying.

If you deny love and you remain just in the head and work through the head, and you think that the head is the all and your whole being, then your heart will start taking revenge on you. It will revolt. If you deny sex, sex will revolt. Don't deny anything -- that's my whole teaching: don't deny. However hard to accept, it has to be accepted. Nothing can be done about it. You have to accept, and through acceptance it will lose its sting.

So accept... that too is you, and there is nothing wrong in it. That energy has to be absorbed. Denied, rejected, it will remain there, and some day will erupt on you, explode like a volcano. If you go on denying it, the very denial dissipates much energy unnecessarily, because you have to constantly fight it. It will not leave you at rest for a single moment. Even in your dreams you will be fighting it. Even in your sleep you will turn and toss and fight with it because you are afraid -- it can erupt any moment. You have to sit on it constantly, because once you move, the lid will open.

This is how ordinarily people are living. They cannot live because they are not free; they are sitting on certain parts of themselves, and they cannot move from there. You call to them 'Come here'; they cannot come. How can they come? They are caught. If they move, there is fear.

The way to become fearless is to accept all without denial. Hard, I know it... I am not saying it is easy, but that is the only way. And there is no shortcut. All shortcuts have failed.

Don't say it is wrong. Try to understand what it is, and why it is. It is such a new part of you, a wild part. And you are afraid that there may be wild animals in it. But nothing is wrong in wild animals either. They are beautiful if you can understand. If you can learn their language and can communicate with them, you can persuade them to become members of you; you can take their cooperation. Just the language is needed.

Wild animals can be tamed. All animals that you have tamed were wild once. Even man was a wild animal... and still much of him is wild. Tame it. I don't say suppress -- tame. I say persuade it, seduce it. I say fall in love with it embrace it, and absorb it. You will be richer for that

Anger absorbed, a man becomes vital, potent. Anger absorbed, your life takes a flame. Anger absorbed, you live not a lukewarm life. You live intensely... and that is the only way to live.

Your torch should burn from both ends. In being lukewarm there is no charm. So accept ... go into it. And you will be very happy once you can bring those wild animals back into your home.

[The Encounter group are present. A participant says: It's hard for me to change... I can't make it....]

Do you want to? If you don't want to, then it is okay. It is nobody else's problem; it is your problem. If one clings to the problem, it is one's own to decide. If you want to remain resistant, if you like it, love it, then do it to your heart's desire.

But if you want to drop it, then with whom are you playing the game? With yourself! Either drop it or carry it, mm? If you feel that it is something valuable and that is why you are resisting, fighting, not opening; if you think some treasure is there and that you are protecting your treasure, then by all means, protect it. Then who is there to tell you to come out of it? It is nobody's business.

But if you feel that you are suffocating, that it is not a treasure but a dungheap and you are dying in it, and you are living in a darkness and can live outside in the sun, then why? Whom are you resisting? You think it is these people, the group? You are resisting yourself.

Whatsoever one is doing, one is doing with oneself -- remember that. So in these two days, you decide. If you think it is worth preserving, then sit in a corner and preserve it, because these people are dangerous! They may fool you somehow, and you may spill your treasure -- and once it is spilled, it is spilled milk. You cannot gather it up again.

But if you think that this is foolish, there is nothing to protect... you are simply protecting so that you can believe that there is something to protect -- and there is nothing; who else can know better than you that there is nothing?... then jump into the middle of these people. Lie down in the middle and tell them to break the ice. Pray to them to bring you out of it. And cooperate. Who can bring you out of yourself if you are not cooperating? How is it possible? Nothing can be done against you, only with your cooperation

In the past it was an idea that through hypnosis people can be brought to certain points, insights, certain spaces against themselves -- hence the fear of hypnotism. But it is wrong. Even through hypnosis you cannot be brought against yourself.

I have worked long on hypnosis. One of my brothers used to work in an office, and I was against that office. So I tried and tried to persuade him, but he wouldn't listen. That office was crippling him; it was too much. And just rotten work... it was not creative at all. He had much potential an I wanted to bring him out. But he has a clinging mind.

Whatsoever it is, once he clings, he clings. Not only with work. Once he has a dress he will not leave it, somehow with the old things he gets caught.

So one day I hypnotised him. Finding no other way, I hypnotised him. Everything went well, I tested -- everything was perfect. Even a needle pricked deep and he could not feel. I talked about many things, because I was aware that if I talked about that office he may come out of his hypnosis immediately. Everything was perfect.

When I saw that he had gone deep, really deep, I talked about the office. He immediately opened his eyes! (laughter) And he said, 'What! I cannot leave that office!' What happened ?

Now hypnotists, psychologists, say that even through hypnosis nothing can be done against the person; nothing can be done. If it can be done, that means there must be some subconscious support. If a woman is raped through hypnosis, in the beginning the court was giving the decision against the person who raped, but now they have become suspicious. The woman wanted to be raped, otherwise it is impossible. If you cannot take a person out of his office, how can you rape a person? She must be willing somewhere; she must be playing somewhere. She was playing with the idea 'Now I am not responsible. If this person rapes me, good. I can say I was hypnotised, so I am not responsible. I will never feel guilty and nobody can say I am guilty'. On the contrary she can make much fuss. But deep in her unconscious she wants to be raped.

So tomorrow you sit in the corner and decide. Look inside. If you find a treasure there, by all means, protect it. These people are thieves, robbers. I am the greatest robber here! (laughter) Protect your treasure and don't listen to anybody, because once they break the locks the treasure is gone .

If you don't find anything worthwhile there, just emptiness, then for what are you resisting? Come out, and on your knees pray to them to help you.

[A group member says: I have a lot of enthusiasm for the group, but I've been feeling stuck.]

Mm mm... it can happen sometimes. It can happen because of too much sincerity. Whenever a person is too sincere, he becomes serious. He is bent upon doing something, and that becomes the barrier. Because these things happen; you cannot do. At the most you can allow; you cannot do. In fact enthusiasm is not needed. One has to be passive, to allow.

Too much sincerity, too many expectations -- that something has to be done and something has to happen -- make one tense. That is the tension somewhere near the diaphragm. And when it is not happening, one starts finding reasons why it is not happening: 'Am I not enthusiastic enough? Because everything is being done and nothing is happening; maybe I'm not enthusiastic enough.' That comes to the mind. That is a rationalisation.

If you are running hard and not reaching the goal, the mind says 'Run a little harder. You are not running hard enough'. But the possibility is that the goal can never be reached through the running, harder or not. There is a possibility that the goal can only be reached when you are standing, because the goal is where you already a!e.

Enthusiasm is not needed. Enthusiasm is a feverish state, and one cannot remain enthusiastic for long. It cannot be a natural thing. It is a fever; it comes and then goes. Never rely on any fever. Inspiration, enthusiasm -- these are all feverish states.

So that has been your whole pattern in the past. You want to do, you are a doer, and you don't know how to allow things to happen. So the mind says 'More enthusiasm, more hard work'. But that is not the problem. In fact no enthusiasm is needed.

The mind says 'Be more sincere'. When you are really sincere, it means you are after something too much -- like religious saints and old men -- too much after something, bent upon it. They will not leave a stone unturned. They will not allow God any rest. They have to have God in their hands almost possessed, obsessed. That is not my idea of spiritual growth. These people are neurotic. Out of a hundred holy men, ninety-nine have been neurotic. Rarely one percent have been really holy men.

So drop all idea of getting anywhere. There is nowhere to get to. As I see, you are already there. You may take a little time to see it, but everybody is already there... born there

So don't run. From tomorrow work slowly, passively, allowing whatsoever to happen, but not asking for anything. And these two days will help you to see much about yourself. When this block disappears you will not feel stuck.

One feels stuck because there is so much desire and it is not being fulfilled... frustration. Drop the desire. Be released from the desire. Simply enjoy. Not enthusiasm, but enjoyment.

Simply watch what is happening. Participate in it at ease, with no effort. And you will be perfect, passive, and in a let-go -- and things will start happening. They always happen when you are not there waiting for them, expecting them, forcing them to happen.

All that is beautiful and true happens on its own accord. It always surprises you, mm? So just relax, and come back after two days and tell me how you feel.

[A group member said that he was afraid to open and expose himself, and seeing others doing so made him even more afraid. He felt he just didn't have the courage.]

It takes courage... and a little fool-hardiness. You must be too clever! (chuckling) I have got you! (laughter) So for these two days, be a little foolish and see, mm? Because courage comes easy when you are a fool. It is a problem for clever people -- too calculating, intelligent; thinking what to do and what not to do; how much it is going to pay, how much it is not going to pay; what is the risk. They waste time. Be a fool !

Fools have achieved things which clever people have never been able to achieve.

Saint Francis used to say 'I am God's fool'. Jesus looked foolish to people. All people who have attained to something have appeared foolish to others, to the so-called worldly-wise. But foolishness has a wisdom of its own.

For what are you afraid? At the most these people can call you a fool. So tomorrow you write on your forehead 'I am a fool' (laughter). Then they can see you are a fool, so what to do? Then you go on.
That will help, mm? Let us see.

[The youngest member of the group, aged 14, says: I am really scared in the group a lot of the time.]

No, don't be gentle to her -- that won't help. Because if you are gentle too much with her, she will feel separate. No child feels good when you are too gentle, because that shows that she is a child and not part of you. A child feels very happy when you behave as if he is grown-up. Even if you hit him hard, he will accept it. And he will feel grateful that you accepted him; that he is equal to you. That is a problem with children -- everybody is protecting them and patronising them. They feel that they are not yet accepted in the society of grownups.

So that may be the cause why she is feeling a little that she is not into it. For these two days forget that she is [a teenager and accept her grown-upness. And she is grown-up now -- she has been to Goa (laughter), so she is perfectly grown up! You don't need any more qualification for a grown-up. Goa-returned, mm?

In the old days in India, when India was under British rule, that was the greatest qualification: England-returned. For what one had gone, nobody enquired (laughter).

She is Goa-returned, so accept her and don't treat her specially. She will feel happy for it and grateful, and things will start moving. Tomorrow they start moving! They have already started!

[A group member, who is also a therapist, says he realised how manipulative he was: I've just been stuck for so many years -- yoga techniques and karate techniques.... I feel now that I'm becoming less ambitious. I'm dropping into becoming more ordinary.]

Very good, mm? That is the only way to become extraordinary -- just to be ordinary. And all those people who are after being extraordinary, are simply ordinary people.

Once you understand that there is nothing to prove, you relax. Not that you stop doing things. In fact for the first time things start moving on their own. An ambitious person is a destructive person, because his real motive is somewhere else.

Once ambition drops, compassion enters in. You will go on doing the same thing, but not for your ambition. Because you love it, you do it. And once you are not ambitious, you will see that your work has become very very graceful. It attains to a dignity, because there is nowhere to go, nothing to achieve. One moves gracefully. If there is no ambition, there is no point in manipulating people. Then techniques can be used, but you don't use people for techniques. Then means are ends, ends are ends. And everything is clear.

People are ends, they are not means. That's the difference in ways of looking at people. A politician looks at people as if the are means to achieve something: power, prestige position. Ambition is politics... the very roots of politics. They may look at people as means; use them as steps, moving on their heads to go higher and higher and higher. This is inhuman -- politics is inhuman.

A religious man looks at people as ends. They cannot be used. Love them, help them, celebrate them. Celebrate with them... enjoy them. But there is no question of using them in any political sense. Then all that you have learned, karate or whatsoever, you share with everybody. It can be helpful.

Technology in itself is not bad, but it should not become the goal. It should be kept in its place. Man remains the highest goal, an end in itself. Nothing is higher than man. Man is the ultimate goal.

When you look at man with this religious vision, then everything that you know is good. If you forget this vision, then whatsoever you know is poisonous. That's how, through knowledge, atom bombs are created. These are all means but they have become ends.

So remember.... This is a good insight, and each group is going to give you many many insights, mm? because when you are a leader of a group, you stand on a different pedestal; you have to. You are going to help people. You have to be more concerned with the technique, and you have to maintain that you are the leader. Directly, indirectly, you don't mix.

When you are a participant, you are in a totally different situation. You don't have any burden; you are not doing anything. Your eyes are clearer and you can see what is happening. You can relax. So participate in all the groups, and by and by learn how to be a leader and a participant together.

When the leader is needed, be a leader. When there is no need for a leader, be a participant. A continuous movement, a rhythm, and you will feel very very relaxed. To be a leader is really to be mad, because continuously you cannot relax... you cannot be human! You have to remain higher than everybody, and holier than everybody, and you have to continuously maintain that. It is a very very tense posture.

So if you can relax continuously while leading a group, and if it becomes like breathing -- in-breathing, out-breathing; one moment you are a leader, another moment you are a participant -- you will come out of the group very very relaxed, fulfilled. And you would have enjoyed these two things together: the insight of the leader and the insight of the participant. From both sides... you have eaten the cake and you have it also.

[A group member says: I haven t been participating in the group very much... I don't trust my feelings, and I'm not really in touch with what's happening.]

Almost nobody is. People have lost their roots in the earth. People are up-rooted. So don't be worried -- this is how it has happened to the whole of humanity. Now there are very very rare people, accidents in fact, who somehow have survived from the calamity that civilisation is, who are still rooted and have a touch with the earth and who have their grounding, who can feel their feelings. Otherwise everybody just thinks. If you love, you think that you love -- it is not direct. You don't feel that you love; you think that you feel that you love. But it always goes from the thinking -- and that thinking is a barrier, a buffer. It absorbs everything and does not allow anything.

But this is the first point when you come to understand that you are not in touch with your feelings. Once you understand this then something is possible. So go on working.

Be more aware, in touch. Try to expose yourself, because nothing is at loss; you are not losing anything by exposing yourself. You may gain, but you cannot lose because you don't have anything. The whole effort is in a way, ridiculous -- you are saving something which you don't have, and I am trying to help you to drop something which you don't have.

You just cling to the idea that you have it. Once you drop it you will be simply surprised that there was nothing there; you were not holding anything. You will laugh at the whole ridiculousness of it. Hence the insistence to drop it -- so that you can see that there is nothing. If you go on clinging and clenching your fist, you will never be able to see that the fist is empty.

So try for these two days, mm?

[A group member says: I feel a lot of love for the group... it's just getting better all the time.]

Very good, mm?

It is very easy to feel love in a group because everybody is so loving, and everybody is giving so much, sharing. It comes easy to feel love. The problem arises where everybody is closed, uptight, non-giving, not open. And that's how society is.

Everybody is closed. Not that they don't want to love. They are hankering for it. They are waiting for somebody to come and break their ice, but they are waiting... others are also waiting. Everybody is closed in his own monad-like life... windowless... waiting for somebody, a messiah, to come and open them. But nobody comes, because others are afraid that if they go, you may reject them. There is every possibility.

Your closedness gives the feeling that you will reject, so nobody comes close... everybody is defensive. And it is the same with you: you are afraid to go with, or to mix with anybody, because who knows -- he may reject you. It is better to be closed than to be hurt and rejected.

So people choose that -- a life that is without love. They have chosen out of calculation. The calculation is this: that if you don't move towards anybody, nobody can reject you -- so you will never be hurt. Right -- you will never be hurt, but you can never be happy either. This is what is happening in the world. Everybody has become an island, and all bridges have been dropped. It is very easy to feel love in a group because everybody is open, but you will not find the world outside so open.

So remember, a group is just a situation to see how people really are. This is the real face of all people. If they are given a chance they will be open, loving, sharing. So whenever you come across somebody who is not open, try to open him; help him to open. Don't be afraid that you will be rejected. At the most you can be rejected... accept that too. It is worth risk-taking. Knock at the door. The other may just be hiding behind it, waiting for somebody to knock. He may be defensive; he may try not to open himself. Push the door... help him come out. The real face of every person is just this that you are feeling in the group.

In the group you feel that people are naked, nude. They are without clothes... without armour... without defenses. They are as they would have been if they were not destroyed in their childhood. They are as they would like to be, but the world does not allow them. In the group they are putting aside their masks and you are seeing their real faces. That is the reality about everybody.

Every human being is hankering for love... seeking... searching -- but afraid, so waiting. Never be deceived by people's masks. That's the training of the group. These are the same people who are in the marketplace... the same people all around. They are the same people but they gathered courage... they tried to come close. They tried to be nude and vulnerable, and when one becomes vulnerable, others also gather

courage. It is a cumulative phenomenon, mm? That's why it is easy in a group. It becomes easy... it becomes infectious. When you see that everybody is open and nobody is worried, nobody is hiding, nobody is seeking any sort of hypocrisy; everybody is so simple and innocent and open; accepting and allowing you to come in, welcoming, don't miss this opportunity.

Feel the real face of man. This is the real face of man. Don't think that this is the real face of [group leader or the therapist], or this and that. This is the real face of man. When you go on the street, watch. Behind very facade, you will find the same real face. And feel real love, mm? so the whole world and all situations become group situations. The world really can become a paradise. Only love has to be allowed, allowed unconditionally, to flow.

Love has to be made like an ocean that surrounds everybody and melts everybody's island... opens everybody's heart and door of their innermost core.

So whatsoever is easy in a group will not be easy in the outside world, mm? The group is a special situation. From that take a lesson... Learn about the real face of man, and don't be deceived by masks, deceptions. Insist... and try to find out where -- because somewhere the real man must be hiding. Love is the very quality of your being. That is what is meant when Jesus says 'God is love'. It is not an accidental attribute. It is not something that you can take off and on. It is you. Not that man is loving, but man is love.

So look into each face deeply to find the real face, to find the original face. And never be deceived by deceptions. Whatsoever the outer shell, by-pass it, and tell the man 'You cannot deceive me. I know your real face. I know a god is hiding behind you, and I trust in your being a god. I don't believe in all the nonsense you are imposing on yourself. And you will help him to become more and more open.

The more you help others to become open, the more and more open you will become, mm? Spread the disease far and wide!

Be Realistic: Plan for a Miracle

Chapter #22
Chapter title: None

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[A sannyasin said that she had not been meditating for the past few months as she felt the presence of a force almost like a person's presence when she started to meditate, and in fear she would have to open her eyes.
Osho checked her energy.]

It is nothing to be worried about. Rather you should be happy that it is happening... but fear comes.

Nobody is there. It is just your expansion of consciousness that you feel around you -- and particularly near the shoulder Sometimes it happens in deep meditation that your body aura becomes bigger than ordinarily. Ordinarily it is close to the body, clinging to the body like clothes. When you are deep in meditation -- and it will happen particularly in Dynamic meditation because much energy arises, and so much is flowing inside -- the aura becomes bigger. The aura becomes so big that you almost feel as if somebody else is present. It is your own presence that you are feeling for the first time; nobody else is there. But I can see that near the shoulders it is too big -- and near the head also.

When for the first time you come to realise your own aura, you always feel as if somebody else is

present. That is an interpretation of the mind, because something new is present, something unfamiliar is present. The mind can only think that somebody else is present. And of course when somebody else is present, you have to open your eyes.

There is no need to be afraid, mm? If you enjoy it.... Whenever you feel it, be happy. Be happy and allow it more and more. It is your own energy that is moving around you, almost touching you. Soon you will be able to see it and feel it. It will always be felt as if somebody is at the back and you would like to look at the back. There is no need to be worried. If you look, you disturb the whole thing.

[Recently I've been feeling that I've just been storing everything inside me, that I'm closed and locked. I feel that I'm holding myself all together inside.

It's like I don't have the courage to be authentic and just let things flow through me.]

That is not the problem. The problem arises because of the choice. In the old days people were taught to hold themselves. That was the idea -- to hold oneself... to remain centred, in control. That has been the ideal for all the ages past: the controlled man, the disciplined man, the man who holds his energy in himself; is not leaking from anywhere. That was the ideal for centuries. That was a choice.

Energy needs both: it needs to flow, it needs to be disciplined also. If you hold it too much it will become stagnant.

So now the modern mind has moved to the other extreme -- not to hold at all. 'Flow' has become the slogan of the day. But if you flow too much you will become poor, impoverished. If you flow too much you will lose yourself; the centre will be lost. You will live on the circumference. And this is how it goes on in the human mind -- from one extreme to the other. Then people get fed up with the other extreme, so they move to the first again, finding no other way. And the real way is not to choose between the two, but to allow both together, choicelessly.

So when the energy is storing, you need not be worried. Don't hold... don't try any control on your part, that's all. If energy itself is storing, that's the moment to store, that's the moment to conserve; that is the moment to become a reservoir of energy. When the reservoir is full, it will overflow. Then don't hinder it when it overflows -- that is another moment, the other extreme of sharing, of going out, moving on the periphery, living in the world, meeting, relationships, and a thousand and one things. But allow the energy to have its own way.

To be authentic does not mean just to flow. To be authentic means whatsoever is happening, let it happen. If holding is happening, let it happen. If you are trying... and you are trying, that's why the problem arises. Whenever energy is moving in one way and you try to force it in another way, you create a problem, a contradiction. The energy is going in and you want to force it out, so the problem arises. When the energy is going in, ride on it and go in. Go to the very end, to the very core of your being... Let the whole world disappear. There comes a moment when only you exist and nobody else. Only the centre exists and all of the periphery is so far away, it is so distant... like stars which you cannot see. They are -- but so far away... almost as if they are not. That is one extreme, one polarity of energy. There it becomes a seed. That is the seed time... one conserves. Returning to the source. One turns into oneself... turning in. Enjoy it.

That has been the goal for ages. For centuries all the religions have been trying to do it, but they missed because they were afraid of flow. They thought flow was a leakage. Now the opposite thing has become the fashion of the day. People think to be in is frozen. To be in and not flowing is condemned. People say you are closed. No.

When the energy is moving in, on its own, you are not closed. It is night time and one needs rest. One cannot sit in the marketplace the whole day, twenty-four hours. One closes one's doors, puts off the light and goes to bed. After the day's hard work one needs that. You have been in much turmoil -- the relationship and the whole turmoil of it -- so you need rest. It is rest. Don't use wrong words for it. Don't say 'I'm closed', because the moment you say 'I'm closed', you have already started a contradiction. You would like to be open. Don't say 'I am holding'. You are not holding; the energy is moving in. It is becoming a seed. When the right season comes, it will sprout and will become a tree again.

If you make a contradiction right now and try to bring yourself out.... You can bring with hard effort, but that is a sheer wastage and you will create great trouble for the future because you have been half-way, and the centre will miss energy. The centre will be pulling you in and you will be pulling out. Who are you to go against the energy? It is just an idea.

Always follow the energy. Trust energy. That's what I mean when I say trust. Trust God means trust

energy, trust vitality, trust life. Wherever it leads, go... with a deep trust in your heart. It is leading you to the right thing. Don't make your own judgements.

Soon you will be flowing. Then again remember, because when you start flowing, you will feel that you are missing that silence, that inward peace and stillness. Then you will become afraid of the flow. You will talk of leakage and say 'I am wasting my energy and it is too much. I don't want relationship -- and this and that.

Because of half-heartedness, this problem arises. If you really go to the centre, the centre itself will throw you back to the periphery. If you go deep to the periphery, the periphery itself throws you back to the centre in the right moment. It is a natural flow.

It is just like rivers that go and drop into the ocean. They evaporate and then they become clouds. Again they come onto the hills and pour down... and again the river flows. It goes on that way. The river goes on pouring into the sea; the sea goes on pouring back into the river. The continuity is never lost... the circle continues.

The centre goes on pouring in the periphery, the periphery goes on pouring in the centre. Don't you come in... don't get in the way. Just allow the energy and put yourself aside. That's all that meditation is about -- to put oneself aside, not to interfere. It takes much courage not to interfere, because the mind tends to interfere. It is a trespasser.

But I see that everything is so good, mm?

[A sannyasin says: The last six months I've been in relationship... and now I'm going back to the West. It's putting me through an attachment trip.]

... East is the centre and West is the periphery. One gets attached to one extreme.

Never get attached... always be a wanderer between East and West. If [your girlfriend can go, take her. If she is not going then go alone. Enjoy aloneness -- nothing wrong in it. When one enjoys a relationship, one has earned aloneness. If you loved somebody, I say you have earned now to be alone. And it is going to be beautiful. It is going to be a rest from relationship, and then you will be ready again with more energy, vitality, to move into a relationship. Nothing is wrong in it.

It is always good to be separate from people you love so that you can love again, because every departure is an arrival. And if you never depart, then you will divorce. Departure is not a divorce. That's what's happening, mm? One feels love and feels not to go. Good. When one feels like leaving someone, things have become ugly. Always get up from your lunch or supper when you would still have liked to have been there a little more; get up a little hungry.

It is good to get up when you are still feeling a little hungry. Fill the stomach three-quarters, rather than feeling nauseous and stuffing yourself, and having to be carried out by others. That is not good. And directly from the table to the hospital is not good (laughter).

That is the rule, the law for everything. When you are still feeling good in a relationship, it is very very helpful sometimes to go away, to give a gap. You can be alone, your beloved can be alone to sort things out; then come back. Why be afraid? If there has been love, there will be love. Love will wait for you.

Love never dies through separation, never. If it dies at all, it dies through too much togetherness; never by separation. To be together too much is almost suffocating to love. That's why husbands and wives kill love; they murder it. They are together so much that the very appetite disappears. Gaps are needed. And that's what is happening in the West: marriage has become almost an ideal. It is disappearing -- it will have to disappear. The East knew better....

[Osho went on to say that because in the East families are joint, with many people living together husbands and wives seldom had a moment together. During the day it was not possible, and at night they could only communicate in whispers. Hence, their love was kept alive, vital.]

Now in the West, joint families have disappeared and man and woman are left alone so they can have as much togetherness as they like. They can make love in the night, they can make love in the morning, they can make love in the afternoon. And soon they are finished. There are no barriers. Both are available to each other too much... the appetite disappears. Soon they are looking tired, bored. There is no awaiting.

It is as if you are continuously sitting at the table and eating and eating and eating. A little fast is needed between two meals. You have to fast for six, eight hours; the longer the better. The same is true for love,

because love is also food. Whatsoever applies to food, applies to love. Love is the subtlest food.

You eat it, and it nourishes you. It gives you strength and life -- so don't take too much nourishment. Too much of everything is bad -- and particularly sweet things (laughter). They create diabetes, mm? Love creates diabetes. If you love too much, it is too sweet, delicious. Avoid it. A little here and there is good. Mix it with salt -- that's what separation is. If you want to avoid divorce, always enjoy separating.

So you go, mm? And come back soon. And that will be good: waiting there and thinking of [your girlfriend]. That is going to be great (laughter).

[The Primal group is at darshan. The groupleader says: When I meditate in the lecture in the morning, I find myself going very deep into something. I feel a popping sensation... something popping and just showering down.

Then I leave the lecture and I feel really quiet, and it's difficult when I have to come back to the group, to orientate myself into this other space; to coming out and being active and relating to people. I just want to stay very quiet.]

I understand, mm mm. It always happens that when you are really going in, you can never be sure where you are going, never, because you have never been there. The territory is completely unfamiliar, strange... it is a new space. It can even frighten you sometimes. It can become scary because it feels as if you are being lost in it. But it is good that you are not frightened and scared. Rather you are feeling a showering of energy and something popping in the head. Very good. That will happen only when you accept the new space that is opening for you.

Very rarely people accept it. When they accept, when they welcome it, they will have this popping feeling... something opening; buds opening and becoming blossoms. And immediately they will have the certain feeling of something showering on them, because whenever you open, something showers. It is waiting for you to open. It is showering already; it is just that you are missing because you are not receptive. It is raining already, but your pot is upside-down, so you don't receive it. You go on missing it. And the rains cannot do anything to put your pot rightside-up. That is what is happening in the morning when you are sitting near me.

Listening to me, and listening to a hindi lecture which you cannot understand, helps tremendously because your mind cannot function. The language is not understood so the mind has nothing to do, to think about, to spin, to decide this way or that. By and by, listening to the sound, you become more and more alert about my presence, mm? because the mind stops. It cannot function. What you hear is more like music... it silences you. And because you cannot understand what I am saying you're understanding more of what I am... a direct contact.

This is what in Zen they call 'transmission beyond the scriptures'... a direct energy contact. Suddenly you feel the opening, and in the opening, the showering.

And of course when you go from there, you have to move to the opposite polarity -- activity. And it will be difficult, but try to do it; don't make it difficult. That's where many people miss. If you become incapable of activity, then your silence can never be total; it will be afraid of activity. Your silence will become escapist.

That's what has happened in the East. Millions of people became escapists. They experienced this type of silence and they thought, 'What is the point of going to the market and to the shop and the office? What is the point of carrying on worldly affairs? Drop out!'

The word drop-out is very new in the West. In the East it is one of the most ancient words. A sannyasin means a drop-out... one who has found some inner space and does not care about what is going on outside. So an indifferent attitude arose, such as you will see in Indians. A beggar is there, and an Indian will pass totally indifferent. A Westerner cannot pass easily. He starts thinking... he cannot forget the beggar and what is happening to him -- that nobody cares. The road is dirty, and everywhere is dirt and ugliness. An Indian passes completely oblivious.

The reason is that in the past five thousand years many Indians have come to this space of inner silence. Now they don't get involved in any activity, because if you say 'Feed the poor' then they have to become active. If you say 'Serve the ill' they. have to be active. If you say 'Clean the road and be hygienic' they have to be active. But they don't care. This is their escape. They say, 'The world goes on like that. It has always been like that, and who is going to change it? And who bothers? Why should I waste my time and my being?'

So this will happen to many sannyasins here -- I would not like it to. This is the whole misery of the East. And the whole misery of the West is activity. The whole misery of the East is inactivity. Once you become active you forget silence, those inner spaces when you were not in this world, not of this world; when you were not in any way influenced by the gravitation of the earth. You were flying high... almost weightless.

You miss. You become active... you become heavy. Gravitation starts functioning on you. Then you run from one activity to another, and from another to still another. Your whole life becomes a running; a chasing of something -- you don't know what it is. You just go on changing one activity into another activity. Out of one activity you create ten, and this goes on and on. One day you fall dead. Your whole life just a tale told by an idiot, full of fury and noise and signifying nothing.

But both are dangerous if one becomes obsessed and fixated. Both are beautiful if one remains flowing. My whole emphasis is to come to an inner balance, so that you can come into the house and go out of it, and nothing debars you. Neither the outside is an obsession so that you cannot come in, nor the inside so that you cannot go out. One should be so easily moving from in to out and from out to in, as one moves in and out of a house.

When you are shivering in the house and it is sunny outside, why shiver inside? Come out! But then when it is afternoon and it is too hot, then don't perspire -- come in! And don't make a decision that you have to be out or you have to be in... both create attachments. When you are out, you will see the flowers and the sun and the clouds, and you may get attached. You will say 'It is worth it. Let the perspiration be there. It is a little hot, okay -- but there are beautiful flowers'. And if you become attached to the inside, you say 'It is so silent, no disturbance. Of course it is a little chilly, cold, but it is worth it'.

Both are wrong attitudes. Partiality is wrong. Choice is wrong, prejudice is wrong. And I call a man really alive who can move from one polarity to another easily; from this bank to another, from this shore to another. Nothing holds him -- he's always ready.

Sol would suggest that immediately after the lecture you go and change the focus. Get into activity, whatsoever the natural tendency of the mind. The mind will say 'It is beautiful in. Where are you going?' Don't listen to the mind, otherwise soon the mind will make the inside ugly also.

I am neither in favour of activity nor in favour of inactivity. I am in favour of flowing, being. Don't become frozen. If you can remember that, that's all. So whenever you feel that you are getting attached inside, move out immediately. Don't lose a single moment. Attachment is bad. Do something. If you are feeling that it is getting too beautiful and you will not be able to come out, jump out of it! Run around. Do something -- but get out of it. And when you see that the activity is becoming feverish, neurotic just immediately drop in and go in. Neither be an introvert nor an extrovert. Be a man (laughter)... just flowing, alive.

[The assistant leader says: I hit on something -- about needing approval -- and I realised that if I stopped wanting that I'd have to face my aloneness.... It's like a performance.]

Always feel that whatsoever you feel good, is good. If you feel good in being after approval, nothing is wrong.

Let it be! If you feel good, then what is wrong in performing? I think you are against happiness or something. What is wrong in performance? Do it well, that's all. Be a good actor. Always remember that ultimately what counts is your happiness. If you feel good, then why not? If you don't feel good, then drop it; there is no point. The problem arises because something makes you feel good and you condemn it for some other reason -- for example, that it is a performance. But everything is a performance.

The whole existence is a performance... God performing and enjoying it. Otherwise why should He do it? He should have stopped long before; it seems He cannot stop. No -- He is enjoying tremendously.

So whatsoever you do that feels good, continue. Good is the real gold. Good is the only value. If you feel good, then who is there to say not to do it? But mind is a trouble-maker. If you are feeling good the mind will say 'Why are you feeling so good?' Now the question is there -- sadness settles. Then the mind is happy; it has put you in trouble. Now you can be sad and depressed....

Perform! There is nothing wrong in it. If you love a person you will like to perform many things for him. And of course you will like the approval. If a Picasso is painting, deep down there is a need of approval. If nobody likes the painting, nobody approves of it, nobody looks at it, he will feel hurt. Picasso used to go to his exhibitions and stand at the door to see how many people were looking at his paintings,

what they were saying. A poet writes poetry, and he enjoys it tremendously when people are happy. Nothing is wrong in it -- he makes people happy; their happiness makes him happy. It is reciprocal. You do something and somebody becomes happy. You become happy that you did it. When you are happy, somebody else feels so good that it was good that he was happy, because he has made you happy. It goes on... mirrors reflecting each other. Perfectly okay.

That's why when you stop this you feel lonely, because when you stop you are cut from people. If you think that performance is wrong, if you think that approval is wrong, or seeking the approval is wrong, then you are cut. You don't know how to make the bridge, how to approach people; for what. This performing, the need for approval, connects you, joins you with people.

I would like you to become a hedonist... and you seem to be a little sadistic or masochistic. You enjoy being sad and you create your sadness out of nothing. Drop all this. Just make one thing a criterion: happiness is the criterion.

Do whatsoever is going to make you happy -- whatsoever it is -- but be happy for three months. And if you are not I will make you an ascetic! (laughter) Follow this for three months and we will see. You may be a born ascetic!

[The co-leader of the Primal group says: I'm beginning to really enjoy the groups now. I'm beginning to explore myself, and I can see now that thinking is always the barrier.]

That is a barrier. It hinders your eyesight. It clouds your vision and you cannot see what is the case. You interpret it, and all interpretations are wrong. Uninterpreted fact is the truth... naked, bare, as it is. You are not mixing yourself in it.

... Keep alert, because the mind tends to fall into old habits again and again and again. Whenever you feel that something alive has happened, protect it, feed it. Play with it from many directions so you become more acquainted with it and you cannot lose it. Go to it from many places so that if you forget one path, you know another. If you forget another path, you know still another.

And taste it in different moods -- when you are sad, then; when you are happy, then; when you are angry, then -- so you become more and more certain about it. It is as if it is almost in your hands. Whenever you need, you can open your hand and find it.

Otherwise many times it happens that a person has a glimpse and then things become cloudy again, and he does not know how to find it again. Then he starts becoming suspicious. When he cannot find it again, he thinks 'Maybe I just dreamt about it. Maybe I just imagined it. Perhaps it has never been there and I was just thinking about it'. And once you suspect that, you are cut from it totally. Then it will take years to get into it again, until another situation, another fortunate moment when you can get into contact with it again.

Many people fall into places which are tremendously valuable, beautiful, but they miss them again and again. They are like wanderers who have stumbled but they don't know where they are, and they will go far away again.

So catch hold of it... keep a thread in your hand. And whenever you have something which you feel has made you more alive, then make it a part of your being so that you don't lose it again.

[Another co-leader says: In the group when I work with people, the more I like them, the more helpless I feel. I don't know what to do then.]

... It is not really helplessness. You want to be too helpful -- too helpful, beyond your capacities, so you feel helpless. It always happens when you would like to do too much and you cannot. It never happens to miserly people, but to people who want to share. But there is a limit.

Love knows no limit. But humanity is limited, so that becomes the barrier. Love would like to fly on and on. But suddenly you have a body and you cannot fly, so you are rooted in the earth. So if you want to love too much you feel helpless. Nothing is wrong in it. Accept that helplessness... it is good. Don't be crippled by it. Rather be happy that you wanted to love so much, you wanted to give so much, that you felt that nothing was enough.

It is almost like a mother. A mother never feels that she is doing all that she wants to do for the child. That's the difference between the secretary of an organization and a mother. A secretary will claim things that he has done; he will make a great annual report of what he has done. If you go to a mother and ask about an annual report, she will shrug her shoulders. She will say 'What to say? I have not done anything. In

fact I feel so incapable and helpless. I wanted to do this and that and that and I couldn't do it. The child is so lovely and I am so incapable'. Almost all mothers feel inadequate because all love likes to do much -- more than is humanly possible to do.

So nothing to be worried about, mm? They all feel that you have been helpful, tremendously helpful, and too loving. Helplessness enters, but don't become sad about it; rather be happy. Miserly people will. never feel that.

I have heard about a woman who died, and when the angels came to take her, they enquired 'Have you ever done any good deed? Otherwise you will have to go to hell'. She thought and thought, and then she remembered the one good deed she had done. Once to a beggar she had given a carrot -- just one carrot. But God is compassionate and. the angels were very very helpful. They said 'Okay, this will do'.

So they called for the carrot... it appeared. They told the woman, 'Hang on to the carrot and it will fly like a rocket and take you into heaven'. So she started rising high... she felt very happy. An old beggar appeared. He clutched at the hem of her torn dress and was elevated along with her. A third candidate for mercy began similarly to be uplifted being suspended from the foot of the beggar. A long series of persons, one below the other, began to be drawn up by that single carrot. Strange as it may seem, the woman felt no weight from all these souls hanging from her!

When she was just near the gate, she looked down. It was such a big line -- almost touching the earth. She said 'Hey! What are you doing? This is my carrot! Be off! 'She waved her hand to keep them away -- and the carrot was lost, mm? -- and she fell with the whole queue! (laughter)

So misers will come back from the gate of heaven, because of their very claim 'This is my carrot'.

But if you are really giving and if you really enjoy giving, you will always feel 'What is there that is mine? It is all theirs. One comes empty-handed, goes empty-handed, so what am I giving? Just returning gifts of God to his infinite forms around'.

Love always feels inadequate. Be tremendously happy about it, and next group you will feel helpless and happy. And always remember, never tell anybody 'This is my carrot', mm? All these people are going to hang with you!

[Another group member said that she had been told she should try to be more womanly.

Osho said to listen to her own feelings, and that it was perfectly okay to be boyish, if that is how she wanted to be...]

A real world will be bi-sexual. It will not be divided into man and woman. Every woman is also a man and every man is also a woman. It has to be so, because half of you comes from your mother, and half of you comes from your father. So you are both; everybody is both.

This is your choice that you decide in favour of your father; perfectly good. It is the others' choice if they decide in favour of their mother. But you are neither and you are both. So don't be worried about it. There is nothing wrong in being a boy in a girl's body.

[A group member said: I'm a little bit ashamed because I don't know if I trust you or not. I'm not sure. People would ask and I would say 'I don't know'.]

If you don't know, you don't know. What can you do? Don't be worried about it. The truth is that you don't know. Trust will come out of this authenticity. If you say that you trust and you don't, then trust will never come. If you say that you don't trust.... And it is not true because negativities are never true. One cannot live in a 'no'. One cannot live in an unbelief, distrust. Impossible.

So it is good that you say 'I don't know'. If this is the case, you have to say it. Then wait and go on working. One day out of this innocence -- it is not a denial, it is simply innocence, not knowing -- trust will come. It is already on the way.

I am trying to find a way to enter you, mm? That's my problem, not yours!

[A group member says: I was surprised to hear that people got the feeling from me that I was cold and mean and selfish. I feel just the opposite.]

No, don't be worried about what idea people have of you, because ultimately what is significant is what you think about yourself.

Others' opinions are just opinions; because they are outside, they look at your face. They cannot see you -- they can only see the outer shell. They cannot enter you... they cannot touch you.

So whatsoever they think are just impressions gathered from the body, from the outside; they are inferences. Don't be worried about them. Just listen to what they say. If you feel they are right, then thank them. If you feel they are not right, then thank them then also, and tell them that somewhere they have inferred wrongly. But don't get excited about it. It has nothing to do with you.

Sometimes a person may say that you are mean, and he himself may be mean, and sometimes a person may say that you are selfish, because he wanted something from you and you couldn't give it to him. Now he is throwing the whole responsibility on you. When people say something about somebody else, it is more possible that they are saying something about themselves.

But listen, because it happens many times that you may not be able to observe yourself as accurately as others can, because they are far away and you are too close to yourself. You have too many vested interests in yourself, and they have none. They are impartial observers. Maybe they are right. Listen to what they say, but always judge it according to your inner feeling, and whatsoever you feel inside.

[A group member says: It took me much closer to pain that I didn't know about. My sexuality, my difficulty with relationships came up.

I have this tremendous block with my mother who died nine years ago. I haven't been able to go into it yet but I got a lot closer.]

This group will be very very helpful. It will clean you and make you clear about many things.

Man's problem, more or less, is concerned with the mother. The mother is such a significant person, such an important person, that it is difficult not to be entangled with your own mother in many ways. Healthy, unhealthy, natural, perverted; in a thousand and one ways, one is entangled with the mother. The sexuality particularly is bound to be entangled with the mother, because she is the first woman you came in contact with.

The problem arises because a boy loves his mother non-sexually; his first love is non-sexual, and his first love is a woman. Now, next time he falls in love with a woman, the trouble can arise. Again the woman is there, and love has to be sexual. Now there is trouble. If it is going to be non-sexual again, then there is no problem; everything will fit together.

Every man would like the woman he loves to be his mother, deep down, so the problem is not there. Every boy falls again and again in love with his own mother. Again and again you go on finding in women your own mother. Something clicks: the face, the eyes, the nose, the way she walks, the body structure, the colour of the hair. Something clicks in you and suddenly you are impressed by the woman. That's why people say 'I don't know why I love this woman'. You must be loving your mother. Try to find out. Somewhere you will see a glimpse of your mother in this woman. Now the problem arises because the mother is a non-sexual love object.

Every man making love to a woman, if he loves her, will feel guilty. If she is a prostitute there is no problem. With a prostitute you will never feel guilty because you don't love her; she is not your mother. But if you love a woman and then you make love to her -- a deep guilt. What are you doing? Not conscious, in the unconscious, making love to your own mother. It is impossible to even think about; a great inhibition, a vast taboo. Some day it is going to be dropped, but it is still there.

So this has to be tackled. You have to untangle a few things with your mother, and you have to become mature enough to love a woman sexually, and not ask her to be your mother. Ask her to be your children's mother! Don't ask her to be your mother, otherwise there is going to be difficulty.

Once you have settled accounts with your mother, almost ninety percent of problems are solved. This simply shows the importance of the mother in one's life.

You learn everything from the mother. The first contact with the world is your mother. The first contact with the breast of the woman is your mother. And it is very difficult to find a man who is not interested in womens' breasts, impossible. Rarely, sometimes a Buddha, otherwise not.

When you see a woman, immediately the first thing you see is the breast, not anything else. Again, you are searching for the mother. The breasts are just symbols of motherhood. So if a woman has small breasts, nobody is interested in her, because mothers have big breasts. Of course when the child is born, the mother has big breasts. The child comes in contact with big breasts -- swollen, full of milk, ready to feed. And when you see a flat-chested woman, she is immediately repulsive to you. She is not your mother.

Otherwise nothing is wrong -- a woman is a woman. But somehow deep down in the unconscious, the beauty of the breasts has entered. And the bigger the better, because the child feels more confident. The breasts are so full that there is no need to be afraid of the future. Tomorrow also they will be flowing, and the day after tomorrow they will also be flowing. The mother is there. When you see a woman with small breasts, something creates a barrier. Small breasts? That woman doesn't look like a woman.

So women have learned the trick. They go on falsifying their breasts; stuffing their breasts with things just to make them big. The whole human literature is involved with breasts. Poetry, drama, novels, films, old and new -- all media are involved with breasts, because every man has been a child and it is difficult to get rid of the mother. It goes On influencing you, it is a deep imprint, and all problems surround it.

Take courage; get insights and work them out in your life. Next time you love a woman, don't love her as your mother. Be an adult -- love her as your friend, as a girlfriend, as your wife, but not as a mother. Search for the woman, not the mother. If you can put your mother aside and can face the woman directly, all sexual problems will disappear.

Many people have come to me with the problem of impotence, premature ejaculation, and a thousand and one things, but deep down I always see that the problem is the mother. They become so afraid of the woman... premature ejaculation. They become so apprehensive, scared, in such a turmoil and fever... premature ejaculation. Or they become so afraid of the woman, feeling -- it is in the unconscious; they don't know -- that they are going to make love to their mother, that they become impotent. That impotence is not real.

Out of a hundred impotent persons, almost seventy-five percent are just psychologically impotent. With the prostitute they are not impotent; when they go to a prostitute they are perfectly manly. When they come to the woman they love, they are impotent. It is something mysterious.... Because with the woman they love, the mother enters.

This is my understanding, that prostitutes are not going to disappear from the world unless the mother problem is solved. They cannot disappear -- they fulfill a certain necessity. They give you sex without love; that is their necessity. And with sex, no love has become involved.

[A groupmember says: I'm glad you told me to carry on the group (see darshan March 31st). But I feel I've missed.]

Yes, you did miss. But I will give you other opportunities, don't be worried. I am never a miser about opportunities.

You go on missing -- I will go on giving. Eventually you will not be able to miss. Everybody misses in the beginning because one never knows what is happening.

Once you understand that you can trust me more than yourself, you have understood a great point, a very very significant point. then things start changing because your vision changes.

Believing the Impossible Before Breakfast

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Believing the Impossible Before Breakfast

Chapter #1

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[Osho gives sannyas:]

Just raise your hands, close your eyes, and feel utterly open. These hands are the gestures of openness. Feel receptive, because sannyas has to be received; you cannot take it, you can only receive it. It is a gift: you can allow it to happen. There is no need to grab it. The only need is to give way, to let it happen.

Feel great energy showering on you, as if you are standing under a waterfall. Energy is splashing on you and the body starts swaying, the body starts feeling drunk. Go into it, and if something starts happening in the body, allow it.

Tao is the name for that which cannot be named, a name for the nameless -- just like god or dhamma or truth or logos. These are not really names, but human helplessness. We have to call it something, we have to address it. Tao is one of the most beautiful names given to the unknown, because it is utterly meaningless. God has become very meaningful, hence it has lost significance.

You can worship god, you cannot worship tao; there is no image. Even people who say that they believe in no image, that they believe only in god, they too worship, and in the worship an image arises automatically. You need not carve an image out of wood or stone: the image is carved out of your thought, it is part of your imagination. You may not worship a stone image, but the moment you say 'god' a subtle image arises in you: somebody sitting there on a golden throne, controlling the whole world, a very wise man with a white beard and all that, a father figure. But with'tao' no figure arises. That is the beauty of the name, that it simply gives you no clue. It gives you no excuse to go into imagination. It gives no help for you to become a worshipper.

That is the greatest name given to the unknown. It is significant because it is meaningless; it means nothing. All that can be put into it is that it means the way -- not a way to any goal but just the way things are. It gives you no idea of future, it has no future orientation; it simply says how things are, how things work. The river flows to the ocean: this is tao; the tree grows upwards: this is tao; the child becomes a young man and the young man becomes old and the old man dies: this is tao, the way things are.

All other words -- god, dhamma, logos -- create shoulds in the mind. This is the only word that does not create a should; it simply says, 'This is how things are.' It simply denotes reality, the facticity of it. It does not give you an ought, it does not say anything about how things should be; it has no shoulds. It does not say that trees should be like that, it does not say that the man should be like this; it simply says: This is how things are. To try otherwise is to be in misery. Should brings misery: that is the message of tao, a very rebellious message. Should takes you astray. The moment you think in terms of ideals, ideology, you are going astray. Then you are bringing some goals into your life, you are not listening to nature, you are trying to improve upon it. And it is utterly perfect; it cannot be improved, there is no way to improve upon it. One has simply to relax into it, one has to be one with it.

That is the meaning of the second word'sudas'; it means in a total let-go, in the service of tao, surrendered to tao, a perfect servant of tao with no private goals. Tao is the master and you are just a shadow. Sudas literally means a good servant, a good slave -- good, because he has no ego, there is no resistance. He is not unwillingly a servant, he is willingly surrendered. Das means servant: unwilling, reluctant; sudas means a good servant: utterly happy, willing, surrendered.

Surrender to tao, surrender to nature, drop all shoulds.

That's my whole work here. If I can give you a tongue-tip taste of tao, my work is finished: just a little taste of tao, and then it grows on its own. The first taste is difficult; once you have tasted it just a little bit, then it is so powerful, so potential, it spreads all over your being. It overwhelms you, it takes you on the

greatest journey of life; into nature, into reality, into things as they are, into tao.

[Osho gives sannyas:]

Close your eyes and feel full of light inside, as if a great light is arising from your belly and filling your whole body. If trembling arises, shaking, swaying, go with it. If your body wants to take some posture -- if your hands start moving -- allow it. Simply be possessed by this light, and wherever it takes you, go.

... Prem means love, mandakani means the stars, the river of the stars, the Milky Way -- love, the Milky Way. And love *is* the Milky Way. It walks on earth but it doesn't belong to us, it belongs to the sky. And it is starry; all else is darkness except love. Only love has light in it, only love is luminous. When you are in love there is light and life: when love disappears there is darkness, utter darkness. Hell is the space where love does not exist; heaven is the space where only love exists and nothing else. These are the names of spaces within our being.

Love opens doors to the whole Milky Way. Love is the bridge between earth and heaven, between man and god. Let love be your only law; there is no higher truth. If a man can love, then nothing else is needed; that will transform.

But a few things to be kept in mind about love. Love should not be a demanding love; otherwise it loses wings, it cannot fly. It becomes rooted in the earth, becomes very earthly; then it is lust and it brings great misery and great suffering. Love should not be conditional, one should not expect anything out of it.It should be for its own sake -- not for any reward, not for any result. If there is some motive in it, again, your love cannot become the sky. It is confined to the motive; the motive becomes its definition, its boundary. Unmotivated love has no boundary: it is pure elation, exuberance, it is the fragrance of the heart.

And because there is no desire for any result, it does not mean that results do not happen; they do, they happen a thousandfold more, because whatsoever we give to the world, it comes back, it rebounds. The world is an echoing place: if we throw anger, anger comes back; if we give love, love comes back. But that is a natural phenomenon, one need not think about it. One can trust: it happens on its own. This is the law of karma: whatsoever you sow, you reap; whatsoever you give, you get. So there is no need to think about it, it is automatic. Hate, and you will be hated. Love, and you will be loved.

And the third thing: let love become more and more conscious. When it is unconscious it remains entangled with sexuality. Nothing is wrong in sexuality but that is the lowest form of love, the first rung of the ladder. It is good in itself but to remain confined to it is not to grow: there are higher rungs in the ladder. The ladder reaches to the ultimate and sex is the first rung. Use it to go beyond it.

Love should be more conscious. When it is conscious it is less sexual. I am not saying that there will be no sex: sex will be there but it will not be sexual. It will be pure sensuality; that is a totally different phenomenon. It will be sheer joy, sensitivity, but there will be no sexual mind behind it. You will not be thinking about sex, there will be no cerebral sex in it no head sex in it. It will be a simple sharing of energies. So these three things to be remembered; then love, slowly slowly, becomes light.

The English word 'light' is very very significant. It has two meanings: one is light, luminosity; another is weightlessness. Those two meanings don't seem to be joined at all but they have a subtle connection. When one becomes full of light, one becomes weightless; one can fly, one has wings.

[Osho gives sannyas to the leader and founder of the Action Analysis commune groups.]

Mm mm, so now that group has to be turned towards me, because they are on the right lines but something is missing. Unless that something happens, the temple will remain empty. The temple is ready but still empty. Something at the centre of the temple has to be installed; something bigger than life, higher than life: something transcendental. Life takes on meaning only when the transcendental is reflected in it; otherwise sooner or later all joys of life turn sour. And it is good to enjoy life, but soon you will find you are bored with it.

This age is on the brink of boredom, and the reason is that this is the first time in history that man is enjoying many things. In the past, people were kept starved so they were never fed up. They were always desiring and desiring and hoping and hoping. But this century has given you all that is possible, and once you see all those things, suddenly you feel empty. There is no more to it; what to do? This emptiness is great if man can rise a little upwards.

I have been watching the AA commune's work and I am perfectly happy; something good is on the way. But it is only the first step, and without the second step the whole effort will fizzle out. So meditate here, try to understand me and then take the message to your people!

[Another sannyasin says: I feel such a difference when I see you and when I hear your voice on cassettes. When I see you, critical attitudes always come up in me.]

Mm mm, that is there. That is your chief characteristic, and the day you drop it will be a day of great transformation. With the disappearance of that critical attitude your ego will disappear. That critical attitude is harming you. It is not harming me, because I am beyond harm; you can have any attitude, that makes no difference, but it will go on wounding you. It is suicidal, and because of it you will not be able to be benefited by me and by my presence. It will always be there, like a subtle wall around you. And you cannot gain anything out of it; it is just a habit.

I am not saying that a critical attitude is always harmful. If you are working on a scientific project it is not harmful; it is the only way to work. A critical mind is an absolute necessity if you are working on a scientific project. But the critical mind is an absolute barrier if you are trying to reach your own interiority, subjectivity. With the objective world it is perfectly okay. Without it there is no science; with it there is no religion. This has to be understood: when one is working objectively one has to be capable of using it, and when one is working subjectively one has to be capable of putting it aside. It should be used as a means. It should not become an idee fixe; you should be able to use it or not, you should be free.

There is no possibility of going into the inner world with a critical mind. Doubt is a barrier, just as trust is a barrier in science. A man of trust will not go very far in science, cannot go at all. That's why in the days when religion was predominant in the world it remained unscientific. It is in only three hundred years that science progressed. For near about five thousands years there was no science. Religion was so predominant that people were accustomed to trusting. And the conflict that arose between the church and science was not accidental; it was very fundamental. It was not really a conflict between science and religion; it was a conflict between two different dimensions of being: the objective and the subjective. Their workings are different.

So it is up to you. You can keep it; if you feel that it is somehow beneficial, you can keep it, you can enjoy it, there is no trouble about it. I can give you a thousand and one chances to be critical, I can provide all kinds of opportunities for you to be critical; but that will be suicidal to you.

You have to look at it, watch it, observe it. And it will be good if you do a few groups here. First participate in a few groups and then lead some. When you start feeling trust arising you can lead a few groups, and that will be very helpful.

[The sannyasin, who is a director of a growth centre in the west, says: I have a process that I developed.... I call it Prema. I don't feel much prema. I would like to feel prema so I hope, with your guidance, I will be able to feel it.]

Mm mm. My guidance is there if you can take it. That's the problem, that is the crunch! I am ready to give; I *am* giving, whether you take it or not. If you can take it, it will be possible.

It almost always happens that when you are missing something you start thinking about it, you start creating a philosophy about it. Love is that which you are missing so you have created a process you call Prema, a love process. This is my observation, that people who have not loved write books about love; that is a kind of substitute. People who have not been able to love, write poetry, they write very great love poetry, but they don't have any experience of love so all their poetry is just speculation. They may have great flights of imagination but it has nothing to do with the reality of love. Love's reality is totally different; it has to be experienced.

Do a few groups.... By that time things will have changed; then you can lead a few groups. You will have the vision. Good!

[Another sannyasin says: I feel without any love. I feel like a stone and always just full of anger and hate and aggression. I don't love you and I don't love anyone.]

So it is perfectly good!

I'm not asking you to love me. There is no problem in it. If I ask you to love me and you don't, then there is a problem. I am not creating any problem for you. This is the way you are! Accept it; what else can you do? Just relax into it. You are a stone, so you are a stone. Stones are also very precious.

Yes, precious stones are cold, even diamonds are cold. But what can you do? The stone cannot suddenly take a jump and become a flower; the stone will remain a stone. You can enjoy being a stone or you can be miserable being a stone, but the stone will remain a stone. And I don't *see* that there are any problems: a few stones are needed. The world has variety. All are not needed to be the same; this is how it is rich. And you are a beautiful stone, so there is nothing to worry about. If energies change on their own some day, good. If they don't change, then why waste time in thinking about impossible ideas? Enjoy it! Mm? And you *can* enjoy it.

You are always asking me to give you some idea so that you can start fighting with yourself; and that I am not going to do. You ask from this angle and then from that, but it is the same thing. What you are asking is for me to support some idea in you so that you can start fighting with yourself. You cannot remain without fight: you want to create some conflict, you want to create misery for yourself, and I'm not going to help you do that. I want you to be happy, and the only way to be happy is to be yourself as you are. Unhappiness comes when you start trying to be somebody else. So what is wrong in being cold? Hot people need a few cold people; it brings balance! (chuckling) Otherwise hot people will just burn up. Who will cool them?

There is no need to think about these things: that you don't love me or you don't love anybody. So what? It's perfectly good! Enjoy this, that you don't love anybody. This is very good, because you will not be in trouble. Love brings trouble: the more you love, the more trouble -- anxiety and anguish, the fear of rejection and this and that. You are completely beyond all that: nobody can reject you because you don't love at all. You are finished with the world. You are a real sannyasin!

[The sannyasin answers: But I miss love... I miss it!]

So miss it; what can be done about it? Or find somebody who is even colder than you. One thing has to be settled, that you are whatsoever you are and there is no way to be otherwise. The day you see this all misery will disappear. In that very seeing great bliss will arise in you, and maybe then love will become possible and you warm up. Nobody knows. But you cannot *do* it, it can only happen. It will be a gift from god, not something manipulated by you.

So just wait, and meanwhile, enjoy! Whatsoever you can do, do and enjoy. I see that you can enjoy it perfectly.

This idea also that you need love, this and that, comes from seeing other people. It is not really your idea; you are seeing that somebody is being loved and somebody is holding hands and hugging and they are in such love, and you feel you are missing, you must be missing something.

This is just your inference. It is not your deepest urge, because I don't see the urge anywhere. You are a born nun!...

Yes! And to be a born nun is something beautiful. When somebody *tries* and becomes a nun it is ugly, it is perversion.

[A seeker asks: Please help me die.]

I am ready to help -- you are obstructing it. Become a sannyasin. Close your eyes.
Look into my eyes and have a tongue-tip taste of tao!

Deva means divine, amrita means immortality. Mrita means mortality, amrita means immortality. The English word 'mortality' comes from the same Sanskrit root; immortality, morte, mortem, post-mortem, mortality, immortality, all come from the same root mrita. Mrita means death; amrita means deathlessness. The only way to attain to deathlessness is to die, to die as far as the ego is concerned. To die in the ego is to be born in god. To die as an individual is to live forever in the universal. To die as a drop is to become the ocean.

You are very close to the point where it can happen: just great courage is needed. Every person comes around this corner many times in life, because life moves in a circle and again and again we come to the same point, but because of lack of courage we escape from that point. Otherwise the ego is a falsity. In fact,

to let it die should be the easiest thing and to keep it alive should be the hardest thing, but we keep it alive and we think it is easier. But it is a dream; it is just an idea, it has no facticity behind it.

'I' is an empty word: there is no one behind it. The deeper you search, the more you will know that there is nobody behind it, there is no substance in it. But we cling to it, and by our clinging we give life to it. Let me say it in this way: the less you live, the more alive the ego becomes; the more you live, the less the ego lives. When you live totally, the ego disappears. When the ego lives totally, you disappear.

And there are moments, a few moments, far and few between, when sometimes it disappears because you are in such a total drunkenness. In love it sometimes happens; in orgasm it sometimes happens. In deep orgasm your history disappears, your past goes on receding, receding, and disappears. You don't have any history in orgasm,, you don't have any past, you don't have any mind, you don't have any autobiography. You are utterly herenow. You don't know who you are, you don't have any identity. In that moment the ego is not functioning, and hence the joy of orgasm, hence the refreshing quality of it, the rejuvenation of it. That's why it leaves you so silent, so quiet, so relaxed, so fulfilled. But again the ego comes in, the past enters, encroaches on the present. Again history starts functioning and you stop functioning. The ego is your history, it is not a reality. And this is your enemy, the ego is the enemy.

I will help the ego to die. you just have to be courageous, because whenever those moments come on feels scared, one feels as if one is being absorbed into some abysmal, unknown phenomenon. One shrinks back, one starts clutching at anything. It is there for just a moment and then the opportunity is gone and may not happen again for many days, for many months, for many years, or sometimes for many lives.

Now let this sannyas become a great occasion for it. If you co-operate with me, it is going to happen. You are ready, I am ready: don't escape!

Believing the Impossible Before Breakfast

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Anand means bliss, niyati means destiny -- bliss destiny. And that is everybody's destiny: the destiny of rocks, of trees, of animals, of birds, of man, of stars. We arise out of bliss; that is our source, and we are searching for the source again. Everything moves back to its own source because only back in the source is there rest. When we are away from the source we are in misery, because we are foreigners wherever we are. Only at the source are we no more alien; we are one with it. The source is the destiny too: then the circle becomes complete. The goal is not different from the source: the beginning is the end too. And always remember that whatsoever we are searching for, seeking, must be the source; that's why we are seeking and searching for it. We must have tasted it some day or other, otherwise the search is not possible. How can one search for something which one has not known? The search starts only when we know.

Psychologists say that the search for god is nothing but the search for the womb, and they are on the right track. They may not be able to figure it out completely but they are on the right track, because in the womb the child is utterly restful, absolutely relaxed. There is no tension, no worry, no responsibility; the child is one with the mother, the mother is his universe. And everything is supplied: even before the demand arises, the supply is there. The ordinary economic law does not function yet, that first you make the demand,

then the supply follows; and between the demand and the supply there will be struggle which you will have to work through. In the womb the supply comes before you demand, so everything is so utterly tranquil and at peace. That, the child has experienced for nine months. Those nine months are an eternity for the child because he has no time concept. They are nine months for us who are outside, but for the child it is long, an eternity, as if it is forever and forever that he has lived in that peace, in that home.

Outside the womb he misses the home and is homesick. Out of that homesickness religion arises: the search for god, for moksha, for nirvana. This is nothing but the search for the source. One wants to go back to those golden days when one was at one with existence and there was no separation. This is the meaning of the word 'yoga': union, a re-union; and that is everybody's destiny. If we don't attain to it, we live in hell. We live a life which is worse than death and we don't know exactly what life is.

Start searching for those blissful moments. They are still there in the unconscious; deep in the recesses of your being the memory is carried. When one enters into meditation those moments start surfacing. That surfacing is known as satori, as samadhi. That memory comes to the surface of the mind and it is so alive that it is not like a memory; it is a reliving, not a remembering. For a few moments one is lost again. One is no more worried, no more a mind, no more a future. All has disappeared.

When those moments are released by the unconscious one is overwhelmed by them. They will be lost; again they will come and will be lost, and one has to go on searching and digging deeper and deeper. When one has really struck the very source of one's being, then it becomes a natural state.

That is the goal, the destiny. You can call it god, you can call it bliss, you can it truth -- whatsoever appeals to you...

[A sannyasin says: I feel very scared and also a lot of love, and uh... I'm trembling!

That's good, a good indication, replies Osho. Love is always frightening; that's why people have decided to be unloving. But without love there is no life; only with love is there life. Life demands a price, it is not free of cost. That trembling and that scaredness is the price to be paid for life. Those who understand this invite danger.]

To be with me is to be in danger. I am unpredictable, and to be with me is to live in a wilderness. Nothing will ever be certain again; all certainties will be gone, all securities will be gone. You will have to manage moment to moment, day to day. But that's how the whole universe is managing: moment to moment and day to day. There is no planning in existence; it is unplanned, hence it is beautiful. An unplanned life has tremendous beauty because there is always some surprise waiting in the future. The future is not just going to be a repetition: something new is always happening and one can never take it for granted.

The secure people live a bourgeois life. Sannyas is against a bourgeois life. A bourgeois life means: getting up at seven-thirty, taking your breakfast at eight, at eight-thirty catching the train to the town; back again at five-thirty, taking your tea, reading your newspaper, watching tv, then having supper, making love to your wife without any love, and going to bed. Again the same thing starts the next day. Everything is settled and there is no surprise: the future will be nothing but the past repeated again and again. Naturally there is no fear. You have done these things so many times, you have become skilful. You can do them again.

With the new is fear because one never knows whether one will be able to do it. One is doing always for the first time, so one is always shaky, uncertain about whether one is going to make it or not. But in that very thrill, in that adventure is life -- aliveness, let us say, rather than life, because life has also become a dull and dead word -- aliveness, the flow.

So it is a good indication that you understand what you are getting into. It is love, it is life; it is danger -- it is death too. The master has to be all: life and death, day and night, summer and winter, all... Lovely and ferocious, delicate as a flower and hard like a rock. These polarities have to meet in the master because only between these polarities will the disciple grow.

So a good indication, mm? nothing is wrong in it. That's how things are; you are understanding them rightly. But there is no way of going back. If there were only fear and no love, I would have told you to go back, because then there is unnecessary trouble; why take the risk? But if love is there then there is no going back. Love knows no going back. It moves ahead; in spite of all difficulties it moves ahead. It is never repentant. And whatsoever happens is good because love is good. Fear will lurk only on the boundaries. Deep in the heart will be love; just on the periphery fear will lurk. If I see fear in somebody's very core then I help him to go, because he will be unnecessarily living in torture. It will be a kind of masochism for him to

be here.

I am here to help you towards transformation: I am not here just to become a torture to you; torture is not a value. But I am not saying that in transformation there is no pain. Pain in itself is of no value, but when pain serves transformation it has great value. So at the core of your heart is love; just on the periphery is a lurking fear. That is very natural; accept that too.

[A sannyasin says he never knows what to do with his anger. He has done many groups, but it still comes up.]

And do you think it is always anger or does something else hide behind it?...

It is not really anger. Only on the surface does it look like anger. Deep in your being you are so full of energy that you don't know what to do with it; that's why it takes the form of anger. You have great creative potential. It is creative energy which is not being rightly used; it becomes sour.

So you cannot change it by doing anything with anger. You can do Encounter and you can go into anger and you may enjoy it a little bit, a little release will come, but within days it will be gone and you will be the same again. If it were just anger then Encounter would have helped you immensely. It appears like anger; it is not. Anger is a negative energy and you are suffering with positive energy.

When you don't know what to do with it you become angry; then you find excuses, any excuse will do. Those excuses are not very important either but you have to find an excuse: that you are angry because of this. You find a rationale for your anger, because without a reason for the anger you will not be able to forgive yourself; you will think you are going crazy. And really you are sitting on a great energy which can become a great ecstasy.

Put your energies into creativity. Forget about anger as a problem, ignore it. Channelise your energy towards more creativity. Pour yourself into something that you love. Rather than making anger your problem, let creativity be your object of meditation. Shift from anger to creativity and immediately you will see a great change arising in you. And tomorrow the same things will not feel like excuses for being angry because now energy is moving, is channelised, is being sublimated, is enjoying itself, its dance. Who cares about small things?

Out of one hundred people suffering from anger, near about fifty percent suffer from too much creative energy which they have not been able to put into use. Their problem is not anger, but they will go on thinking for their whole life that their problem is anger. Once a problem is diagnosed rightly, half of it is already solved.

So jump into work here, now put your whole energies into work and do at least one meditation: either Music in the night or Kundalini. And for two, three months simply watch; enjoy your work, don't avoid any work. Whatsoever comes on the way, pour your whole energy into it as much as you can, don't withhold. Within three months you will see that anger has simply shrunk. Sometimes there may be flare-ups but that is not a problem. Right now it is a constant thing there, and it is just boiling energy.

So this is your home now, you have come home. Put yourself into work: the problem will be gone.

[Another sannyasin asks about love.]

Love has to be understood.... (a long pause) You have never attained to a peak of love and there is a great longing for it. You have been in love but it has never been outlandish, it has never been fantastic, it has never been far-out. It has been lukewarm. It was not like a fire that consumes. You were in it but you were not destroyed by it; you managed yourself. You have been clever in it, you have not been a fool. And only fools know what love is; only they, because love is a kind of madness.

If you are too clever, you can allow only so far and then you stop. Your whole mind says, 'Now this is too much. Going beyond this point is dangerous.' Love knows only one experience which is satisfying, and that is to go to the very peak, to the ultimate peak, even once. Then there is a great change in energy. To know love once at the climax is enough; then there is no need to go into it again and again. It simply changes your whole being: sexuality disappears, and when sexuality disappears one becomes sensitive. Sexuality is not very sensitive; it is very crude, it is raw: it is not a very refined state of being. That raw energy is still there.

So I would like you to be less clever. In the days that you are here, forget about cleverness; be more muddleheaded. That's what Lao Tzu says: I am a muddle-headed man. When everybody is clear only I am

unclear; when everybody seems to be intelligent, I am stupid.

What he means is that he does not calculate about his life: he lives it. He lives like any animal, like any tree, like any bird. He lives it simply, without figuring out what it is and where it is leading: anywhere is good, even nowhere is good.

In the days that you will be here, put your mind aside. It will be difficult, but it can be done, mm? Hundreds of my sannyasins are doing it, so you can. This is one of the crucial problems for the modern mind: putting cleverness aside. You need to be a little more wild, and here it will be possible, mm? I have so many wild people; they will help you. And going through groups, go totally wild. Don't miss this opportunity!

That will bring great innocence to you, that will make you ready to jump into a great love. It need not be with anybody in particular but it should be just a passionate love -- even for life, for god, for me, for existence, or for any human being; or for painting, poetry, dance, music, drama, anything -- but a great passionate love that becomes your whole life, in which you are so totally absorbed that nothing is left outside: so you and your love become one. That will be the transformation for you.

Fear is there but don't choose fear. Those who choose fear destroy themselves. Let the fear be there; in spite of the fear go into love. Because of fear man has become so clever and cunning. It is out of fear that the so-called religions -- Christianity, Hinduism, Islam -- exist. It is out of fear that education exists, it is out of the fear that nations exist. It is out of fear that arms and the atom and h-bomb exist. Man has lived only out of fear; from the atom bomb to god, all are out of fear... hence there is so much misery in life, because people are living out of fear, not out of love. They put love aside and live according to the fear. Fear becomes the dominant factor, the guideline, the map.

Let love be the map, put fear aside.

One has to put one thing aside: either love or fear, that is the choice. And the choice is exactly whether to be or not to be: with love you are, with fear you are not. With fear is death, with love is life. Choose love. With fear you have chosen death and you are already dead. Choose love and you have chosen immortality; love never dies, love knows no death. That's why they say that cowards die one thousand deaths and the really courageous man knows no death, not even once. The body will die but his passion will not. His love will be there, his poetry will go on, transcending death. His song will float beyond death. He will defeat death.

You have come at the right time: something is going to happen! Good!

[A sannyasin asks about his work in the ashram: I get into conflicts with a lot of people. Sometimes it's very silly.... I just feel that some days I give off a lot of negativity. I get a response from that, then I get hurt very easily.]

You start getting negative, then they react, then you feel hurt?

You start the process of being negative, it seems?

Mm, that's a good insight that you have understood; then it can be dropped, there is no problem. It is very difficult to drop it when you think that 'they' start it; then you cannot do anything. That's what everybody goes on doing: throwing responsibility on the other. Then you are helpless, because it is up to them whether they stop or not. But your insight is perfectly true; you are honest and you have seen the point that you start it, they react, then you feel hurt.

Just see the point that your negativity is your negativity. They should not be victims; they don't create it in any way. You should not let your steam off on them, because they are innocent, they have not done anything to you. That's why they react, and when they react it hurts -- not because they react: it hurts because you started the process. It is rebounding onto you; everything rebounds. If you want flowers to shower on you, present flowers to people; if you want abuse, then abuse them. They always return the same: this is the law of life.

One has to remember that the people who are associates at work are not at all concerned with your inner life. That is your work to do; they have their own inner life to work out. They have their negative moods, they have their personal problems, anxieties, as everybody has, just as you have. But when you are in a working situation with somebody you need not bring that in, because if they start bringing in all their negativities and you start bringing in all your negativities, it will be a non-ending process. One has to simply see it.

If you are feeling negative, do something. For example, write out a very very negative thing and burn it.

Go to the therapy room, beat a pillow and throw it. Go to the Music group and have a terrible dance! (laughter) You have to work it out; it is your problem. By throwing it on other people you complicate it; rather than dissolving it becomes more complicated. They react, then you react; and there is no end to it, it goes on ad infinitum. Then tomorrow they will come with the same attitude: that you have been negative, that you have hurt them, and you will have the idea that they have hurt you. Then you are both carrying wounds and you are ready to explode again.

You have a very very responsible job and many people are associated with you. You have to protect them from others and even from yourself. I have told them to surrender to you, so you have to take care. Because when I tell somebody to surrender to somebody else, the real responsibility is with the person to whom they are surrendering. Surrender is easy but you, to whom they surrender, become more responsible. And this is going to be the way of working things in the new commune: everybody who is working there has to surrender to the immediate chief and the surrender has to be utter. But the responsibility falls on your shoulders because then you have to take care of them. They are very vulnerable, they are very helpless: they have been told to surrender and they have surrendered; now you cannot throw your negativity onto them.

You can shower your love. If you cannot do that then at least be polite. If you cannot do even that then at least don't be negative. And your negativity you have to solve on your own.

Once in a while it is good to call your people, whosoever is working with you, and enquire of them if you have been negative to them, if they are feeling hurt. Because sometimes one may not know that one has been negative. Small small gestures, just a word, just a silence even, can be hurtful; the way you look can be hurtful. So once in a while call them and ask their forgiveness. Tell them, 'Every time I call you, you have to be true. Just tell me, because I am a human being and sometimes things can go wrong from my side and I have to put them right.'

For your personal problems, go to the therapy room or to one of the meditations or to the river. I know they are there, but they will disappear; there is nothing to be worried about. But this strategy has to be followed. Nobody should suffer your negativity, otherwise your work will become a kind of encounter and it will be very very burdensome.

And what is happening in your love life now? -- because I see the problem must be there. It is always somewhere around love that the problems are.

[The sannyasin says he is living with his girlfriend:... I think we have a very beautiful relationship When we need something outside we go get it, both of us.]

Very good! That is a good understanding. Live together and let this understanding grow: that whenever you want to go outside, you can; if she wants to go, she can. That will be helpful for your living together. It will create more intimacy. If you can understand, casual affairs always create more intimacy; if you don't understand then your marriage is finished. A real marriage knows how to use even those casual affairs for the benefit of the marriage.

So be true, be loving, and whenever you feel, be free and let her be free. When love can join hands with freedom it has great beauty, in fact only then is it beautiful; otherwise it is ugly, it is nauseating. Very good; continue.

But for your negativity, start working it out personally, mm? don't throw it on your colleagues. And once in a while call them all. If they have something to say, listen to them, like a wise man!

[The sannyasin asks: What about the people above me, the ones I have to surrender to?]

You have to surrender totally. You have to do the same; yes, you have to do the same. And soon they will be also asking and calling you -- just wait. Things are getting together, mm? Good.

[A sannyasin says: The man who committed suicide, (see The Sun Behind The Sun Behind The Sun) was a very close friend of mine, he lived with me. I was very shocked and I was very angry, and now when I think about him with love, that's when I really feel sad.]

I understand. There are many implications in it. A suicide brings up many things; many things surface in those who had been in love with the person who has committed suicide. The first thing: it reminds them of the fragility of life, of one's utter helplessness, of life's arbitrariness. Life starts looking more like an

accident, and that stirs up much anxiety. One can feel angry because the person who has committed suicide has created so much anxiety in you about your own life, about your own being, about your own meaning. What meaning is there? And there seems to be no protection: in a single moment of madness one can commit suicide. [He] has committed suicide: you can do it, anybody can; you start feeling afraid of yourself. If it can happen to [him], why not to you? Just a moment before he was as perfectly normal as you are and now the whole world will call him abnormal, mad.

[Osho recounts how, after William James visited a mental asylum and saw one of his friends as an inmate there, he never really recovered; for the next twenty years until his death he was continuously haunted by the memory of the experience.]

Suicide is an even bigger problem than madness, because a madman can come back, but one who commits suicide is gone, gone forever. You will never meet [him] again; and just a few days ago he was here and one never thought about it. So life starts taking on the colour of an accident, arbitrariness, meaninglessness, and that creates fear. One feels angry: 'Why did he do it to me?' He has not done anything to you, he has simply committed suicide. But it feels as if he has done something to you. Why? And you cannot do anything about that because the man is gone. You cannot do any harm to him, so you feel impotent

You would like to fight with him, you would like to ask him, 'Why?' -- but now there is no answer, he is there no more. So he has made you helpless even in that way: you cannot even fight.

When we love a person he becomes part of our being. That's exactly what love is: becoming parts of each other, becoming members of each other. So when a person dies, a part of you dies with him. It is not simply a suicide of [him]; it is a partial death of [you] too. He has taken a part of you, the part that he has put inside you, that had become involved with you; he has taken that away. Now there is a blank, a hole; it hurts. So when you go back to the flat it hurts more because everything reminds you of it.

If death is natural then one can accept it; because what could poor [man] have done? One can forgive a natural death, mm? because he would have simply died; what could he have done about it? But he has committed suicide: he has done it to you. He has taken part of your being, he has destroyed you partially. He has not only committed suicide: he has murdered you. Just see that murdered part, and then there is rage.

And the third thing: when you love a person, death reveals the fact that you never loved enough. You could have loved but now there is no opportunity. And you never loved enough; nobody ever loves enough. That hurts and creates guilt, that now there is no possibility even to ask his forgiveness, to say, 'I never loved you as I should have. I wasted time, I never hugged you totally, I never held your hand. While the time was there I never sang a song to you. You must have been longing for it, you must have been hungry for it. And who knows? -- if I had loved you, you may not have committed the suicide.' These problems are implied in it: 'Who knows? -- if I had loved the man, he may not have committed suicide? Maybe I am responsible because I didn't love him enough.'

So somehow deep down you can't forgive yourself for not loving him enough.

All these things and many more.... Try to see them, try to understand them. And don't be in a hurry to get rid of your sadness: you have to live it, you have to suffer it. And nothing is wrong in it; it is part of love, friendship, or whatsoever you call it. That's how we come to know, understand, observe, grow. That's how life brings different visions to our minds and how our consciousness ripens. So don't be in a hurry to get rid of your sadness, otherwise it will come again and again. Just let it go in a natural way; let the time pass. Don't do anything. When you feel like crying, cry, and when you feel like being angry, beat the pillow, shout at [him] and have a good encounter with him. He will not be answering from his side, but you can still do it; you will be alone but it will still be helpful.

But let it pass naturally, on its own; just time is needed.

And don't do anything. You can do many things: you can change the flat, mm? -- then he will not be remembered, but then something will linger. You can make another friendship, fall into another great love and replace this one. But then something inside you will always feel guilty, will always remain sad and it will remain like a poison. Don't be in a hurry! Time heals: time is a great healer, and one should not disturb the process, one should not speed it up in any way.

It hurts, so it hurts! Naturally you are sad. Don't make a problem out of it. Pass through this sad night and it will be a great enrichment to your being.

[The Shraddha group is present. One participant comes to say goodbye.]

And what about your sannyas, mm? Why are you repressing the desire?... You are, and it is not good to repress a desire. (laughter) It creates neurosis if you repress a desire. Go as a sannyasin!...

You were going to commit a sin; now you have avoided it, mm? To repress anything is a crime: it cripples the soul. It gives more attention to fear than to love, and that is what sin is. To take more note of fear is sin, to take more note of love is virtue. And always remember to take more note of love, because it is through love that one reaches to higher peaks of life, to god. Out of fear one cannot grow. Fear cripples, paralyses: It creates hell.

All the paralysed people -- psychologically paralysed, spiritually paralysed, I mean -- live life in hell. And how do they create it? The secret is that they live in fear; they only do a certain thing when there is no fear, but then there is nothing left worth doing. All that is worth doing has certain fears around it. If you fall in love there is fear because you may be rejected. Fear says, 'Don't fall in love, then nobody will reject you.' That is true -- if you don't fall in love nobody will ever reject you -- but then you will live a loveless existence, which is far worse than being rejected. And if one rejects you, somebody else will accept you. The people who live out of fear think more of not committing mistakes. They don't commit any mistakes but they don't do anything else either; their life is blank. They don't contribute anything to existence. They come, they exist -- they vegetate rather -- and then they die.

Never be afraid. Take risks and listen to the heart. Even if sometimes it says to do mad things, do them! Only then will you live a life of thrill.

Prem means love, samira means breeze -- a love breeze. Love comes like a breeze: it comes when it comes. So when it comes, dance with it. Never say no; say yes to it and go the whole way. Be loving and be a breeze.

Breeze is a symbol of freedom, of an unpredictability. It is also the symbol of a life which is not worried about destination, which is not worried about having a goal, achievement, but is a sheer enjoyment of the moment. Mm? look, this breeze has come....

It cannot be created, it comes when it comes, but you can dance with it, you can enjoy just as the leaves are enjoying, and then it is gone. Then there is silence -- enjoy that silence.

The sound and the silence, the movement and the stillness: enjoy both and remain free like a breeze, not going in a particular direction. North is as good as south, east is as good as west; all is good, all directions are god's directions. Wherever we end we will end in god, so there is no need to worry.

People who have goals in the mind are always worried, always trembling, afraid:'Is it right to do this thing? Will it help to achieve the goal? Am I going astray? Am I on the right path?' They worry so much, they think and brood so much, that they stop living, they stop breathing.

Don't be worried about the destination; there is none. Existence is herenow, it is not going anywhere. That is the message of a breeze; and love is a spiritual breeze.

And come back; now I can order you to!

Believing the Impossible Before Breakfast

Chapter #3
Chapter title: None

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[A sannyasin says she's pregnant. She'd decided to have an abortion and thought she was happy with the decision, but since then, whenever she thinks about it she feels a tremendous amount of sadness.]

Mm mm. This will be a momentary sadness. If you want to become a mother then you want to get into deeper troubles, because it is not a question that can be easily solved once the child is there. I don't think that you are ready to become a mother right now. But if you want to become one, that's your choice, mm? -- that's your choice. But then you have to take the consequences also. Otherwise, everyday it happens, some sannyasin comes with two, three children, and they want.... Now what to do with those children? -- somebody has to take care of them. The mother cannot have her own growth, she cannot work; she has to take care of the children. And then there are complications.

Once you have finished your growth-work then it is perfectly good. A child should be a leisure thing, mm? it should be the last luxury. Then you can treat yourself by being a mother, otherwise it will create complications. So you decide. Nobody is forcing you, it is for you to decide: if you want to become a mother then you want to become a mother. But then take the consequences also.

People are not aware of what they are doing when they want to bring a child into the world. Otherwise they will feel sorry about *that*, rather than feeling sorry about an abortion. Just think of both the possibilities: what will you give to the child? What have you got to give to the child?

You will bring your tensions into his being and he will repeat the same kind of life as yours. He will go to the psychoanalyst, he will go to the psychiatrist, and his whole life will be a problem -- just as it is with everybody. What right have you to bring a soul into the world when you cannot give the person a whole and healthy being? It is a crime! People think otherwise: they think abortion is a crime. But the child will find some other mother, because nothing dies. And there are many, many women who will be happy to have the child; it is just that you will not be responsible for it.

I am not saying not to become a mother; I am saying become a mother, but be aware that becoming a mother is a great art, it is a great achievement. First create that quality, that creativity, in you, that joy, that celebration, and then invite the child. Then you will have something to give to the child -- your celebration, your song, your dance -- and you will not create a pathological being. The world is already too crowded with pathological beings. Let some other planet suffer! Why this earth? In fact right now to think in terms of bringing a child is really criminal. The world is overcrowded. If a person has a little awareness, he will not bring a child into it at any cost; he will sacrifice his motherhood and fatherhood. The world is starving, people are dying and food is not there, the whole ecology is disturbed and life is going to be more and more ugly and hellish; this is not the right time.

And even if you think that it is okay, that the world will look after itself, they will find some way, you still have to think about your child. Are you ready to be a mother? -- that is the thing. And I don't mean by being ready to be a mother: are you ready to become pregnant. That is not being ready to be a mother; any woman can become pregnant. Pregnancy is not equivalent to motherhood. Pregnancy is a biological phenomenon. Every girl, a healthy girl, physically healthy, is able to become pregnant; but just because you can conceive it doesn't mean you have to have a child. Just think of many other things: you have to give a psychological womb to the child, a spiritual womb to the child. Is it ready? If it is ready, if you think it is ready, go ahead: have a child.

I will start telling my people to have children, but let me prepare my people first. Then you will be happy to have a child and the child will be happy that he was fortunate to have a mother like you. Otherwise just go to any psychiatrist and ask 'What are people's problems?' They can be reduced to one thing: the mother. You ask [the Primal therapist here tonight], you ask our therapists, 'What is the problem with people?' All problems can be reduced to the mother, because the mother was not capable of giving a psychological womb, the mother was not capable of giving a spiritual womb. Psychologically she was neurotic, spiritually she was empty, so there was no spiritual food for the child, no nourishment. The child comes into the world as a physical being, without a soul, without any centre. The mother was not centred; how can the child be centred? The child is simply a continuation, a continuity of the mother's being.

You are young so there is no hurry. You can become pregnant again; there is no problem in it. But still, if you feel, 'No, this abortion is going to be very bad for me', have the child. I can only suggest, there is no order in it. Finally you have to decide on your own. Nobody can ever throw responsibility on me because

these are just suggestions. Take it or leave it; that is up to you. And you are always responsible. If you take my advice, then you are responsible; if you don't take it, you are still responsible. I am just outside it. For me it is perfectly good, whether you become a mother or not is not a problem for me. But one should see all the implications of it.

If one sees all the implications of it, very few people will decide to become fathers and mothers. And it would be a better world if fewer people decided to be mothers and fathers. It would be less crowded, less neurotic, less pathological, less crazy.

Think about it. And don't be worried, just think; there is no hurry. For three days think, and then come to a decision and do whatsoever you feel.

[A sannyasin said she had several accidents recently -- was knocked on my head; a bicycle accident; fell down a well. She is not sure what happened because her consciousness went and she has crazy moments. She finds watching, witnessing, impossible.]

No, that is not for you... that is not for you.

Yes, the energy is there but there is no danger in it. And watchfulness is not for you, never try it; that will create a very great disruption in your being. Get absorbed in everything, whatsoever it is: dance to oblivion.

And don't take too much note of these accidents. Rather, take note that you survived, mm? that is the real thing. You defeated those accidents and you survived. So you will survive; there is nothing to worry about. What accidents you could have had, have happened. Always think of the positive side of things: the accident was there but you are still alive, so you transcended the accident. You proved your mettle, you proved stronger than the accident. You are perfectly healthy and whole. The accidents are gone; they have not even left a mark on you, you are stronger now than you were before the accidents.

But I can understand. The fear will arise: if such things happen again and again, you jump into wells and you do things like that, then the fear of death is bound to arise in the mind. But death is going to happen anyway whether you jump into a well or not. The most dangerous place to avoid, if you want to avoid death, is your bed, because ninety-nine percent of deaths happen there -- in a well, rarely! (laughter) Don't jump into bed because *that* is where people die. If you look at the statistics, that is where people die. Avoid your bed (chuckling), but how can you avoid bed? so there is no point in being worried. Death is going to happen anyhow; it doesn't matter how it happens. And if one is to choose between the bed and the well, I think the well is far better: it has something aesthetic about it.

Just think: if a choice is given to you, that you can die in your bed or you can jump into a well or you can go into the ocean; what would you choose if the choice is given? I think nobody would choose the bed. Why not die with the ocean, in the ocean with the sun on your head? Why not die jumping from a mountain peak? Why not have that thrill?

There is no need to be afraid of death. Death *is* going to come; that is the only certain thing in life. Everything else is uncertain, so why be worried about the certainty? And it is an absolute certainty. One hundred percent of people die, not ninety-nine percent; one hundred percent of people die. And whatsoever the scientific growth and whatsoever the advances of medical science it makes no difference as far as peoples' death is concerned: one hundred percent of people still die, just as they used to die ten thousand years ago. Whosoever is born, dies; there is no exception.

So about death we can be completely oblivious. It is going to happen, so whenever it happens it is okay. What difference does it make how it happens -- whether you are knocked out in an accident or you just die in a hospital bed? It doesn't matter. Once you see the point that death is certain, these are only formalities -- how one dies, where one dies. The only real thing is that one dies. By and by you will accept the fact. Death has to be accepted. There is no point in denying it; and nobody has ever been able to deny it. So relax! Enjoy while one is alive, enjoy it totally; and when death comes, enjoy that too.

I don't see that there is any problem, mm? You are afraid and that fear can create a problem. If you start holding your energy then you will create a contradiction in your being. If you become too afraid of your energy and you think that something is wrong with it, naturally you will hold it. By holding it, you will become two: the holder and the held. That is where schizophrenia starts, and that is the root cause of all pathology.

Don't create that division in yourself. You *are* energy; don't call it names, don't call it spasmodic or something like a perversion, crazy. Don't call it names, don't abuse it. It is you, you are not separate from

this energy. So enjoy the dance while it lasts and to the last moment, drink of life!

[The sannyasin, who heads the group of five doctors/therapists who form the ashram's medical team, says: It's growing but sometimes I have doubt in my ability.]

No, no, there is nothing to be worried about. People always continue to have doubts. They go only by and by; the more you practise a certain thing, the more confident you become. But nobody ever becomes absolutely confident because life is such a mystery, one can always err. So one can never become absolutely confident unless one does not bother about anything -- like me. Then you can become absolutely confident because then there is no problem. If you are not trying to prove anything you can be absolutely confident. Then if something goes wrong, something goes wrong, one iS not repentant for it; that's what was going to happen. But if you are thinking that nothing should go wrong, then the doubt, because something can always go wrong. Man's capacities are limited and life is unlimited, so that fear always remains.

But the more you practise a certain thing, whatsoever it is -- music, medicine, magic, whatsoever it is -- the more you practise, the more confident you become, because the more you see that no, things don't go wrong so easily! It is just like learning to drive: first one is very unconfident and very doubtful and it seems almost impossible to imagine how people drive. It is so difficult to do, there are so many things one has to do, to think of: the accelerator, the brake, the clutch, the wheel, the road and then one's wife who is guiding from the back! (laughter) So many people and it is such a crazy world, and it just doesn't look possible. But by and by driving becomes just automatic. You can sing a song or listen to the radio or talk to a friend, and everything goes right. Not that you manage: you have become skilful; skill comes through practice.

So there is no need to be worried about it; practise, help people and it is going to come. Good.

[The previous sannyasin's girlfriend says: I'm in love and it's so scary; it's bottomless. I feel my energy has no limits. I hold myself back and I don't know why. I'm so muddled sometimes and in a turmoil.]

That's why he is also a little doubting (much laughter). You must be driving him crazy. That's good: drive him crazy!

Love always makes one nervous. There are reasons why it makes one nervous. It comes from the unconscious and all your capacities are in the conscious; all your skill, all your knowledge, is in the conscious. Love comes from the unconscious and you don't know how to cope with it what to do with it, and it is too much. The unconscious is nine times bigger than the conscious, so whatsoever comes from the unconscious is overwhelming. That's why people are afraid of emotions, feelings. They hold them back, they are afraid they will create chaos; they do, but chaos is beautiful!

There is a need for order and there is a need for chaos too. When order is needed, use order, use the conscious mind; when chaos is needed, use the unconscious and let chaos be. A whole person, a total person, is one who is capable of using both, who does not allow any interference of the conscious into the unconscious or of the unconscious into the conscious. There are things which you can only do consciously. For example, if you are doing arithmetic or your medical work, you can do it only from the conscious. But love is not like that, poetry is not like that; they come from the unconscious. So you have to put your conscious aside.

It is the conscious that tries to hold things because it is afraid. It seems that something so big is coming, a tidal wave; will it be able to survive? It tries to avoid it, it tries to remain away from it; it wants to escape, hide somewhere. But that is not right. That's why people have become dull and dead. All springs of life are in the unconscious. The conscious is only utilitarian, it is a utility, but it is not life's joy, it is not celebration. The conscious is good if you are thinking of livelihood but not of life. Life comes from the unconscious, from the unknown, and the unknown is always scary.

Allow it. That's my whole work here: to help you to allow the unconscious. And once you start enjoying it, nervousness will disappear. There is no need to control it; one need not be in harness twenty-four hours.

Once it happened that a great Chinese emperor went to see a great Zen master. The Zen master was rolling on the floor and laughing, and his disciples were laughing too -- he must have told a joke or something. The emperor was embarrassed. He could not believe his eyes because the behaviour was so unmannerly; he could not prevent himself from saying so. He told the master, 'This is unmannerly! It is not expected of a master like you; some etiquette has to be there. You are rolling on the floor, laughing like a madman.'

The master looked at the emperor. He had a bow; in those old days they used to carry bows and arrows. The master said, 'Tell me one thing: do you keep this bow always strained, stretched, tense, or do you allow it to relax too?'

The emperor said, 'If we keep it stretched continuously it will lose elasticity, it will not be of any use then. It has to be left relaxed so that whenever we need it, it has elasticity.' And the master said, 'That's what I'm doing.'

There are moments when people should be so relaxed, so wildly relaxed, that they don't have any formality to follow. And love is that relaxation. One need not be in harness for twenty-four hours. While working, be in the conscious, be alert, be calculative, be intelligent, be skilful, be efficient. But that is only the utilitarian part of life. Out of the office relax and be overflooded by the unconscious; be possessed by it and go wild. And you have great energies to go wild with; I can see.

Just come close. Close your eyes and go wild. Let the energy possess you, and whatsoever starts happening, allow -- trembling, shaking....

Very good. Things are going great. Don't be nervous at all, mm?

From today allow the energy, and if somebody has to be nervous, it is [your boyfriend]; you need not be! If next time some problem arises, he will come -- you need not. Just go into it, and it will be a great release. Don't hold it and soon it will settle, it will not always be so wild. It is wild because you have been repressing it. Soon it will settle, it will come to a balance, and then the nervousness will not be there.

It is a vicious circle: you feel nervous, you repress energy; you repress energy and that repressed energy creates more trembling inside you so you feel more nervous; you feel more nervous, you repress more. And so on, so forth, it goes on and on: the more you repress, the more nervous you will feel; the more nervous you feel, the more you will repress.

You have to break through, out of this vicious circle. Just take a jump. No need to repress. Tonight, go wild... right? Good!

[A sannyasin says: I'm feeling stronger in some ways, stronger in myself, but at the same time I feel vulnerable, weaker than other people, and I'm very frightened.]

Mm mm mm, that's how it is: when you are really vulnerable you feel stronger, not weaker. If you are stronger, you will feel vulnerable. Only a weak person remains closed out of fear. A strong person is open, open to all: open to death, open to all kinds of winds, open to light and darkness, to the friend and to the foe. A strong man is open, vulnerable, and a vulnerable man is strong. If vulnerability brings the idea of weakness, then it is not vulnerability; you are thinking of weakness as vulnerability. They look alike but they are not. A weak person cannot be vulnerable, that is impossible: the weak cannot afford it. It is a great luxury to be vulnerable.

So you are absolutely on the right track. As your strength grows so will your vulnerability; as your vulnerability grows so will your strength. At the highest peak of strength one is like a child -- delicate like a rose flower. It looks paradoxical but that is how it is. That's what Lao Tzu means when he says to become waterlike, not rocklike, because water is strong yet vulnerable. The rock looks strong but is weak, that's why it is closed. It is not fluid. It is afraid: it cannot afford that much risk. So when water and rock come in conflict, logic would say that water will be defeated, but life decides just the opposite.

So just accept it and go with it. It will come to a peak and that peak will be a great experience.

You are not afraid because you are feeling delicate and vulnerable, you are afraid because you are feeling strong -- let me point it out to you. This will look strange when I say that you are feeling afraid because you are feeling strong. But when you feel strong, fear arises because now you feel power, and you never know what you will do with the power. You can destroy: you can destroy others, you can destroy yourself. Power is dangerous, it is risky.

People decide to live at the minimum so there is no risk. When you have power there is every risk that you will use it. When you have a sports car which can go two hundred miles per hour, there is risk:one day you will decide to go that fast. Mm? the very thing that's possible becomes a challenge. So people live at a low key because if they know how much they can rise in power, how powerful they can be, then it will be difficult to resist, the temptation will be too much; they would like to go the whole way. Then one does not know what will happen: if you go two hundred miles an hour in a car you never know; hence the fear.

Your fear is not of vulnerability; your fear is of the strength that you are feeling arising. The snake is uncoiling and you don't know what to do with such power.

Patanjali has written a whole chapter in his Yoga sutras about power just to help every seeker to walk very carefully in this area, because great power will be available and there will be great danger. Just to warn people, to make them alert, he has written that chapter; it is one fourth of his Yoga sutras. He has taken great care to describe every possible aspect of power. Why? -- because the seeker could be lost; it is better to warn him beforehand.

But with me it is totally different. If the vulnerability grows together with power, there is no fear; if power grows alone without vulnerability, then there is fear, then something can go wrong. That's what Patanjali is afraid of, because his Yoga methodology is such that it is against vulnerability. It gives you power but no vulnerability. It makes you more and more strong, like steel, but not strong like a rose flower. That is where I differ: my whole work consists in making you strong on one hand and vulnerable on the other hand. Both go together, they keep balance and one need not be afraid. When the balance is lost there is danger, then there is fear.

So go perfectly happy; everything is going well.

[The encounter group is present. One group member says that the group leader told her she was cut off, and without a heart. She says: I feel shallow but I feel I have a heart.... But I don't feel it.]

That's what he means. When you feel it, when it is there alive and is the centre of your being, the decisive factor of your being, then you have a heart. Everybody has a heart. When it is said that you don't have a heart it is not meant literally. How can you exist without a heart? A heart is there but it is like a bud, not like a flower. But the bud can become a flower.

Do one thing: start a breathing process. Do it whenever your stomach is empty, or if you want to do it after you have taken food then wait three hours. Do it either before taking food or three hours after you have taken food. Throw all the air out, exhale deeply, pull the stomach in and throw all the air out. When you feel all the air is out, keep it out as long as you can, for two minutes, three minutes; three minutes is the best. It will be difficult but by and by you will be able to do it: you will be completely starved of air and then it will come rushing in. You will feel great joy in its rush, great vitality, and that rushing will help your heart to open.

You need something to penetrate your heart. So whenever you want to do it, you can. Don't do it more than seven times in one session, mm? You can do it three, four, five times a day or even more; there is no problem. Just remember: do it on an empty stomach so that you can really throw the air out. Then let it remain there as long as possible. And don't be afraid, you will not die, because whatever it becomes Impossible to hold it, your control is gone and the air rushes in. By and by you will be able to keep your breath out for three minutes and then when it comes rushing in it will open the petals of the heart.

It is one of the most significant devices to open the heart. Do it, mm?

[She asks: Did you say to keep the air out for three minutes at one time?]

Yes. In the beginning it will not be possible, only one minute, one and a half minutes, two minutes, but it *can* be kept out for three; it is possible. You need not worry about minutes; just keep it out as long as you can. When it becomes impossible then you cannot do anything: it will come in. Try to keep it out; when it comes in, it comes in. Only then will it hit the heart centre.

[Another sannyasin asks: I feel that since doing groups I've become more closed to you, that I've become stronger and am becoming more and more closed to you. I don't know whether to continue doing groups or whether to be working in the ashram. I feel I'm becoming harder.]

No, that is not real strength; real strength will make you more open to me. It is just ego strength because you know more about the mechanism of the mind, how it functions, how it works. You know more about the games that you play. Now, two things happen: knowing the games that you play, knowing that all are games, you become more humble; then the ego disappears. You become strong and the ego becomes less and less strong. But then you are vulnerable, open; you will be more surrendered, more receptive. You will come close to me, you will find a great intimacy. But another possibility is also there: knowing all the games, how they are played and how you play them, you can gather that knowledge and can become a more efficient player of games. Both are possibilities and both are open. Then the ego becomes more strong and

you will feel closed to me. So you have to watch it: the ego has not to be given strength.

It happens rarely, but it does happen sometimes: through groups the ego starts feeling stronger because you know more, and knowledge can be a nourishment to the ego.

Do a few more groups.

[Another sannyasin has been affected by his friend's suicide -- see previous chapter 2 -- and says: It's so overpowering that I cut it off, I don't allow it. I just feel really afraid to let go.... I can surrender when I feel that you will protect me; but when [he] died, I felt you didn't protect him.]

A few things have to be understood. First: you don't accept death; that is where the problem is. You are clinging too much to life.

And do you think that I have to protect people from dying? I have to help them to live totally, to die totally -- that's my work. To me death is as beautiful as life. You have a certain idea that I have to protect people from their death. Then I will be against them. Death is beautiful, nothing is wrong with it. In fact sometimes life may be wrong but death is never wrong, because death is a relaxation, death is a surrender.

You are creating the problem out of your fear; it has nothing to do with [your friend]. [His] death has disturbed vou: it has brought the fact into your consciousness that you will also have to die, and that you cannot accept. Now you want some consolation from me. I am not going to give any consolation to anybody. I give only truth, and death is as true as life. But people live with this idea that death is something inimical, it has to be avoided; as long as it is avoided, it is good. One has to live anyhow, one has to go on dragging. Even if life has no meaning, one has to go on living. One may be suffering, one may be paralysed, one may be mad. One may not be of any use to anybody, one may be a burden to oneself and each moment may be of ugly suffering, but still one has to live on as if life has some intrinsic value. This is the idea people carry in their mind: death is a taboo. But to me it is not. To me both life and death are beautiful; they are two aspects of the same energy.

So I have to help you to live and I have to help you to die: that is my way of protecting you. Let it be completely clear, otherwise you will always be confused. Somebody is ill, a sannyasin falls ill and then he starts wondering whether he can trust me because he has fallen ill. I am not here to protect you from illness. I am here to help you to understand illness, to go through it silently, witnessing it, seeing it, undisturbed. Illness is part of life. Now, if somebody thinks that I have to protect him against illness then he will never be able to understand me; he is here for the wrong reasons. If he is dying, I will help him to die.

Death can be a great glory, it can be a great peak. Death always disturbs people because they reject it. You have a rejection, you are against death. You don't want to die, you would like to remain forever and ever; but that is not possible. This is the first thing....

The second thing is: because it was not even a natural death, it was a suicide, you have the idea that I should protect sannyasins. I should prevent suicide, no sannyasin should commit a suicide. Why? It is part of your freedom. If a sannyasin decides that the game is over and he wants to go home, then who am I to prevent him? I will simply say, 'Go happily and dancingly. Don't go sadly; make it a happy journey back home.'

But [your friend] never asked me. Even if he had, I would have told him, 'This is your freedom, I don't interfere in your freedom. It is your life, it is your death; who am I to interfere? All that I can do is make available to you the skill that makes everything beautiful.' And a suicide can also be beautiful.

You will be surprised that in India there exists a religion, Jainism, that allows suicide; allows it as a religious act! It allows its sannyasins to commit suicide if they decide to do it. I think that is one of the greatest acceptances of freedom; no other religion has dared that much. Sooner or later every nation in the world will have to accept suicide as a fundamental right, because if a person wants to die, then who are you -- your courts, your police and your law -- to prevent him? Who are you? Who has given you the right? Why should he be made to feel guilty? Why should he be made to feel a criminal? Why can't he invite his friends and die dancing and singing? Why should he commit it like a crime?

Suicide is not a crime; your law makes it a crime. In a better world where freedom is respected more, if a person wants to die, he will invite his friends along. For a few days he will live with his friends, he will dance and sing and listen to good music, read poetry and go visiting neighbours to say goodbye. One day all will gather together and he will simply die. And they will have given him a good send-off! In a better world suicide will not be a crime.

You just have to change your attitude. And you have to be very clear about me: I am not an ordinary

teacher who consoles people. My commitment is towards truth, not towards consolation. Howsoever uncomfortable the truth is, my commitment is towards truth. This to me is a sacred phenomenon, freedom.

If [your friend] decides to commit suicide, that's perfectly okay; you should be able to give that freedom to him. You are resisting it: he has already committed suicide and you are not giving him permission to go through with it. That is your problem, that is not his problem. He has not created the problem, he has simply provoked a problem which has always been in you. Now let him go, say goodbye, relax and understand it.

This moment of sadness can become one of great understanding, because something has been touched deep down in your heart. Now don't waste time! Meditate over it, look at it from every corner, from every angle. Don't just be angry, don't just be sad; let it become a great moment of meditation too. Yes, sadness is there, anger is there, as if he had cheated you. He was your friend and he didn't even say anything to you. How dare he? He deceived you! That's why you are feeling great anger deep down. And you are angry at me too; how could I allow it? He never asked me, but if he had, I would have allowed him. But he never asked me. In fact there is no need to ask; if he wants to go, he wants to go.

All is good. Yes, even suicide is good. It takes guts to accept that. The first taboo in the world was sex, and sex is by and by being accepted. Now suicide needs a Freud in the world, someone like a Freud, who destroys the second taboo. These two are the taboos: sex and death. Now somebody is needed to make death acceptable, rejoicable; someone to destroy the myth that something is wrong in it, that only cowards commit suicide. That is wrong. In fact just the reverse is the case: cowards go on clinging to life. But sometimes a man comes to a point where he sees there is no sense in living. He gives the ticket back to god. He says, 'Keep your world, I am going. I don't want to see this film any more.'

I have heard about George Bernard Shaw that he was invited to see a drama. In the middle he suddenly got up. The author asked, 'Where are you going?' He said, 'I have seen half of it.' The author said, 'But half is still to come.' Bernard Shaw said, 'But it is written by the same man, so I have finished with it!' (laughter) One has seen half of life, then one sees that it is written by the same man, so what is the point in staying? You go home and rest!

Meditate over it -- it is a beautiful moment. You are sad, angry, yes; but meditate on it. And you will be benefited. [Your friend] has done some good service to a few people. Don't waste this movement just in being angry and sad; bring meditation to it, think over it: why are you feeling this? And make it a problem of yours. Don't throw the responsibility on [him], because that is pointless. That's what we do: we ask ourselves why did he commit suicide? That is not the point. Why it hurts you: that is the problem. Why he killed himself is for him to decide. Why didn't he say anything to you; that is also for him to decide. Who knows why he decided not to say anything to anybody? who knows why he decided to do it on that particular day?

He seems to have died very peacefully. [An ashram doctor], was there to see him when he died: he was lying on the road, very peacefully, almost as if he had fallen asleep there, one hand under his head, as if the turmoil is gone, the storm is finished.

That is not the problem -- why he did it, why he didn't say anything. This is also not the problem -- why Osho didn't prevent him doing it, why he didn't take care. That too is not a problem for you. The problem for you is: why can't you accept it? Where does it hurt? You have to go into it deeply, find the wound and go into it. And it will be a great revelation to you that you don't accept death, that you are afraid of death, that even your relationship with me is not a relationship of trust but only of consolation, of greed.

You want to use me for some of your ideas: that I should protect you, that I am a kind of security to you. I am not! I am not a guarantee for anything. I am a very irresponsible man.

Those who join hands with me have to join hands with me in total awareness that they are coming along with an irresponsible man who follows no morality, who knows no principles, who has no so-called values, who is utterly chaotic and who trusts life and its chaos absolutely. So whatsoever life brings is good for me.

Go into these things and see how your relationship to me is affected by [his] death, why your trust is shaken, what you were hoping for. There must have been some deep motive behind it, and that motive is disturbed. If you can meditate, you will come out of it very fresh and new, and you will be thankful to [him].

And don't be worried about him: he is already born, he has found a mother. There are so many foolish women around the world (laughter); you cannot avoid being born again. So don't be worried. There is every possibility that within two, three years, he will be back here as a child. The day he comes I will declare, 'This is....!' Just wait!

Believing the Impossible Before Breakfast

Chapter #4
Chapter title: None

4 February 1978 pm in Chuang Tzu Auditorium

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Anand means bliss and citta means mind -- bliss mind. In English you don't have many words for the mind but in Sanskrit we have many words for the mind to denote different qualities. The only way to translate citta is. mind with a capital 'M'. It is not ordinary mind, it is the cosmic Mind. Mind with a lower case 'm' is the ordinary mind; Mind with a capital 'M' is the cosmic Mind. It is neither yours nor mine, it is everybody's Mind: not only of human beings but of trees, animals, birds, and rocks and stars.

There is a Mind that supports all, there is a Mind that is the very substance of the whole of existence. This existence is made of citta stuff, mind stuff. This is one of the greatest declarations of all the mystics of the world: that matter is non-existent, matter is only appearance; mind is the reality behind all.

Citta means the cosmic Mind, the Mind of the whole. You can call it god; that's exactly what god means: the Mind of the whole. Existence is not mind-less; it has a consciousness which is more primary than other appearances. That consciousness is bliss; to attain to that consciousness is to become blissful. With the lower case mind there is misery because the lower case mind means I, me, and that brings misery. Me is misery, I is the root cause of all troubles and anxieties, I is the fundamental neurosis. Once your lower case mind disappears into the capital Mind, all miseries dissolve. Then there is not conflict between you and existence, there is cooperation. You don't struggle, you flow with it. Then there is no point in going against the current. You go with the current, and in that very going in that very let-go is bliss.

Bliss is the function of surrender, and that is the meaning of your name. Bliss is possible, just dissolve the lower mind into the bigger mind, dissolve the individual into the whole, dissolve the drop into the ocean. Don't exist like an I; exist as god. Don't exist separate, like an island. Don't demarcate yourself, drop the boundaries. That is the essential meaning of sannyas: dropping of the boundaries so that you are not a German or a Japanese, neither a Hindu nor a Christian, neither black nor white, not even man or woman. Go on dissolving all boundaries, then what is left? That is cosmic Mind. There is pure consciousness, undefined, undefinable. It has no adjective to it. It is vast, it contains all, and in that vastness is joy. To be narrow is to suffer; to be vast is to celebrate.

Sadashiva. It means eternal god, one who abides. Everything else changes: life is a flux, nothing remains the same, not even for two consecutive moments. The world is in a constant flux, it is riverlike, it flows, but behind all this flow, change, flux, there must be a thread running that keeps it together. Change is not possible without something remaining absolutely unchanging. Change can exist only in a non-changing element, otherwise things will fall apart.

Life is like a garland: you don't see the thread that runs through the flowers but it is there, holding it together. If the thread is not there the flowers will fall apart; there will be a heap of flowers but not a garland. And existence is not a heap, it is a very well-knit pattern. Things are changing but there is some unchanging element that keeps a cosmic law behind it all. That cosmic law is called sadashiva, the eternal god, timeless god, the non-changing god. And that is the work for a meditator -- to find the thread.

There are only two types of people: one gets too enchanted by the flowers and forgets the thread. He

lives a life which cannot have any lasting value or any lasting significance, because whatsoever he does will vanish. Today he will make it, tomorrow it will be gone. It will be making castles of sand or launching boats of paper. The second type of man searches for the thread and devotes his whole life to that which abides, which always abides; he is never a loser.

Sannyas is a door to the eternal thread. It is a great adventure beyond time, beyond space; and that beyond exists within you. You just need to search for it and it is there. There is the body which goes on changing, the mind which goes on changing, but behind this body and mind there is a centre in your being which always remains the same; it never grows, it never ages. When you were a child it was the same, now you are a young man it is the same, when you are old it will be the same; it is never young, never old. When you were born it was there, when you die it will be there. To find it is to go beyond life and death. Then there is no fear.

Prem Rohita (rising sun of love).

Meditate over it, contemplate, and think of yourself as a rising sun of love. Because whatever we think, we become: thoughts tend to become things. If you think of love you become love, because whatsoever you think starts taking roots in you; each thought is a seed of great potential. So from this moment let there be a rising sun in your heart. This sannyas colour of orange is the colour of the rising sun, so from the outside and the inside become orange.

And love is the chemistry that transforms. It is love that prepares one for god, and once you are ready, god's coming is absolutely certain. Prayers fail because those who pray are not ready. A prayer is futile unless we are ready to receive god, and it is only love that makes you a shrine, a temple.

Deva means god, svadha means offering -- an offering to god. And from this moment, think of yourself as offered to god. You no more belong to yourself, you have no claim upon yourself; let god claim you. And that's what you have been waiting for your whole life: to be claimed by god, to be claimed by something bigger than you.

Life remains a discontentment unless something bigger than you claims you; unless you become a part of something vast, you go on missing meaning. Meaning comes only in the context of something bigger than you. Alone, life is meaningless. Meaning is in love, and there is great meaning when you are in love with god. Even ordinary love gives meaning to life, significance to life, but when one falls in love with god there is infinite splendour.

Each sannyasin has to think of himself as an offering. Drop your self, disappear as your self. Let god possess you. Then everything is beautiful, nothing is mundane; everything becomes sacred. Nothing is profane; everything becomes holy. Small things of life are luminous. One continues to live the same way but the world is no more the same because you are no more the same. You live in the world but the world is no more in you. That is the meaning of svadha.

You have come in the right moment, you have come exactly when it was needed. Something great is on the way: prepare yourself for it, prepare for the great transformation. It is just around the corner: it can happen at any moment.

[A sannyasin who is leaving says that she is feeling apprehensive about returning to the west because of recurrent fear she experiences when she is there. It is a fear that has been with her for some years and which wakes her once or twice each night... she does not experience fear while in Poona.
Osho checks her energy.]

It is nothing to be afraid of. It is something in you, not outside you. The feeling may be coming as if it is hovering around you but it is something deep inside you. Something from your unconscious wants to cathart, something very traumatic that has happened in your childhood. It is trying to get out of you. Only a part of it comes out; that part is felt to be hovering around you. It is your own energy, but only part comes out and the other part remains deep-rooted within you. Then you are frightened and you awake, and because you awake the part again resettles in you.

So there are a few things to be understood and one or two things to be done. First, it has nothing to do with the outside, so you need not be worried. It is not some evil presence outside you, some dark force outside you; no, it is something dark inside you which wants to leave you. And it is good: if it leaves you will feel very very unburdened.

When you wake up in the night, tonight or any time tomorrow, just put your hands on your navel and exhale deeply to throw it out. Exhale as deeply as you can. Just put your hands on the navel, because it is rooted there, and exhale deeply. When you have exhaled totally, stop it there; don't inhale immediately, stop it for as long as you can -- one minute, two minutes, three minutes. It can be done up to three minutes very easily.

Within three or four days it will be gone and you will be sleeping perfectly well. You whole energy will have a change, a qualitative change.

It is something good that wants to happen to you and you are preventing it; by getting frightened you swallow it again. It has to be vomited, and exhalation will be of immense help.

[The healing group was present. It was the first time the therapist had led a group in the ashram. He said that much catharsis came up, which he does not usually work with. He asked if he should learn more about it first.]

Don't be worried; just continue, no need to learn. Improvise, just respond. Whatsoever happens and whatsoever can happen with you, just go with it. Rather than learning about it, respond to it, and that will be a better way to learn. Otherwise again a structure will come. All learning brings structure. Learning is meant to create structure.

So remain innocent and grope, and if things went well this time, they will go even better the next time. Go innocently. After three or four groups you will be perfectly in tune, and that will be unstructured. Perfectly good, don't be worried. Things happened well.

Believing the Impossible Before Breakfast

Chapter #5
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Prem means love, somen means the moon god, the god of the moon. The god of love and the moon is to be the meaning of the whole name. The moon and love are deeply related, the sun and reason are deeply related. In man there are two currents of energies. In the East, we call one current the sun energy and the other current the moon energy The sun energy is reason, logic, arithmetic... the rational mind, the male mind. The moon energy is the feminine mind: love, intuition, poetry. Man has leaned too much towards the sun energy; that is creating havoc in the world. The sun energy has to be used but it should remain a servant, The moon should be the master because the moon is cool energy. The sun energy is feverish; there is passion in it but a feverish kind of passion. The moon energy is cool, calm, collected, meditative. The meditative part should be the master part in one's being; the non-meditative part should be the servant. But just the reverse is the case: the sun energy has become very dominant -- it can become dominant because it is aggressive -- and the moon has been repressed, because the moon is polite.

The moon represents surrendering. Just as man has become the dominant factor in the world and has repressed the woman, exactly the same has happened in the inner being too: the male part has become dominant and the feminine has been repressed. And the feminine has something immensely valuable. It is creative because it is motherhood, it is a womb, receptivity. Only through the moon energy can god be

approached.

Reason dissects, analyses, divides. That's why science goes on dividing, and has finally reached to the electron.

First they used to say that the molecule is last; then they divided it and started saying that the atom is last; then they started dividing the atom. Nothing is last: they will divide the electron too, because reason depends on division, and as you divide, you come to smaller and smaller components.

Intuition joins things together, it brings them together. Intuition ultimately arrives at god. God means the totality, the indivisible totality, the whole. The English word 'religion' is beautiful; it means exactly what Yoga means: that which unites, that which makes things come to a togetherness. Intuition is uniting. Only intuition can know the whole.

Reason can only know the part, then part of the part, and so on and so forth; it is ad infinitum. Reason can only know more about less. It is very accurate but it goes on becoming more and more specialised, and finally the specialist knows nothing except a very tiny part. The expert becomes a kind of ignorant man: about ninety-nine things he is ignorant, only about one thing does he know. And even that knowing, because it is partial and only of the part, is dangerous. Reason is very very pretentious, very egoistic: it pretends that the part is the whole. It is very egoistic. It says, 'This is the truth, the only truth, and there is none other.'

... You can start shifting your energies from reason to intuition, from sun to moon, from day to night, from logic to love. This is the transformation, the inner alchemy. The moon is in the heart and the sun is in the head. Start slipping out of the head and start becoming more and more in tune with the heart. The day one becomes one with the heart is the day of great rejoicing, because then there is peace, bliss, contentment, utter contentment.

[A sannyasin asks: concerning my critical attitude towards other people. I'm aware of it when it happens but don't seem to be able to do anything about it... mostly towards strangers.
Osho checks his energy.]

It has something to do with your energies; it is not just a mind thing. It is not a critical attitude, it is a critical personality; and these are two different things. To change a critical attitude is not so difficult. To change a critical personality is difficult; it is almost in-born. You have carried it from your past lives, it is in your blood and bones. But once understood, then there are possibilities.

Just do one thing: every day for one hour, sit silently and be critical about anything that happens in the mind. For one hour, allow your critical character to have full sway. Be possessed by it! Write, say, think, and don't be moderate in any way. You have to go into that criticalness totally, to the very extreme, about anything and everything. Enjoy that process, and you will be surprised that within twenty-three hours your criticalness will be less. This is the first step: to allow it full sway, because you have never allowed it, nobody allows it.

Yes, it is so ugly, and it looks so stupid: why allow it? So one goes on repressing it, one goes on condemning it, but the condemned remains; only the expressed evaporates. So this one hour of criticalness will be a catharsis. And you are allowed everything in that moment... no problem. There is no need to be moderate, no need to be lukewarm; exaggeration is allowed. And you have to enjoy it! Aker that one hour you will feel almost like when your stomach is not okay and you have vomited, the same relief; this will be a mental vomit. For the following twenty-three hours you will feel very very relieved, and you will not find that much criticism coming to your mind. So this is the first step.

Do it for at least three months, and in these three months things will start changing. After three months, don't do it for one hour but just for ten minutes, and make it more intense and more penetrating, like a sword, cutting everything. Do that for at least one month and then reduce it to one minute. In that one minute you can't make much criticism, but you can be absolutely critical, your whole being in a state of antagonism against the whole existence. Even that one minute will start doing the same as that one hour had done. This has to be continued for fifteen days and then drop it.

So for three months, one hour, for one month, ten minutes, for fifteen days, one minute and then drop it

... It will be possible to get rid of it, but it will take a little time. And it is an unnecessary wastage of energy, because this world has to be enjoyed. A critical person cannot enjoy it because he is always looking for something wrong; he counts the thorns in a rosebush. He does not look at the moon, he looks at the shadows, and they become predominant in his mind. He does not look at the whole person; he just looks at one single thing about which he can be critical, and that becomes his obsession.

In this obsession, nobody is harmed, only you. You will not be able to love people, you will not be able to be friend people, you will not be able to sympathise, empathise, with people, Then you will miss many things which come only through sympathy, love, friendship. You will create unnecessary antagonism in others, because when you are critical you provoke the other also to be critical. It is a double-edged sword, it cuts both ways: it will cut you too! Nobody likes to be criticised, everybody wants to defend themselves, and the best way to defend is to attack, so everybody will attack you. This is creating an unnecessary turmoil in life. There is enough turmoil as it is, there is no need to create more. One has to create a cool, calm, and collected space in this turmoil for oneself.

[A sannyasin falls on the ground in front of Osho. When she sits up she says: I feel you have taken away the ground underneath me... From where is this coming? What... what is all this?]

You will start experiencing what it is. Something beautiful is coming but it is so new that you cannot figure it out right now. Just let it come a little more. the ground is disappearing and when the ground disappears, you start falling into an abyss. One feels frightened, but no need to be frightened. This abyss is your nature, this is your very being.

The ground was false. It was just a prop, an excuse to cling; those excuses I am taking away. When all the excuses are gone and you are left alone, for a few days it will be difficult, and these are the days in which it will be difficult. Once you settle with this new space life will have great joy.

[Another sannyasin says she has been doing a lot of vipassana and much energy is coming up. She wants to cry but is unable to, and feels dizzy. It feels good but she is also frightened.
Osho checks her energy.]

You need not be worried, mm? -- enjoy it. Crying will also be coming soon; no need to force it, it will come on its own. If you force it, you will be creating a hindrance. You feel it is coming, it is coming, and it doesn't come, mm? -- some barrier is there. It will be broken, but you cannot do anything. The energy will just go on breaking it and it will become clear. But allow the energy to take you wherever it wants to. Naturally sometimes you will feel very dizzy and the eyes will lose perspective and focus, but no need to be worried.

Your whole inner structure is changing, so there will be a period of change, mm? Everything will be out of focus, and then again everything will settle. It is a change of perspective. You are growing new eyes, the old eyes will take a little time to go. But things are going just as they should.

[Another sannyasin says the fear she has always had with her has grown since being in Poona.]

Let it come to a climax. You are still holding it. You are afraid of fear. Fear is good; fear of fear is bad. Fear is natural but fear of fear is an unnatural thing. So just drop the second fear and allow the first fear to have its say. It has to do something, there is some work for it to complete, and once it has done the work it will disappear. If you prevent it, it will continue, because by preventing it you will be preventing its work.

Whatsoever happens in life has some very very deep meaning in it. Everything should be accepted -- fear too, anger too. Only when you accept all do you start growing. If you reject even a single thing, you cannot grow. It is as if you want to come to see me but you don't want to bring your left hand. It is impossible: either the left hand will come with you or you will have to stay with the left hand and you will not be able to come. Man is an organic totality; fear is a part, just like the left hand.

If you want to grow you will have to take everything with you -- fear, anger, love, hate, all. If you want to drop even one thing you will have to remain there, you cannot grow, because those things are not like accidental attributes to you. They are your essential being, they are you! Fear is you, anger is you.

Language creates very fallacious understandings. We can make a sentence 'I have fear', but that is wrong. 'I am fear', not 'I have fear'. Using the word 'have' gives the impression that if you want, you can drop it. It is not like that.

So accept, and once you accept, things will start moving. You are just on the verge -- only one thing is needed: acceptance.

[A sannyasin, who was a therapist and a priest, says he finds himself in a conflict, torn between a love

for Jesus and loyalty to Osho.]

I understand your problem, but you are creating it unnecessarily, because me and Jesus are not two persons. You can think of Jesus, you can cry with Jesus and you are with me; your crying is not a barrier. Jesus is not a barrier to me. The pope is a barrier.

The church is a barrier, but Jesus is not. Perfectly good: if you can love Jesus, that is your love for me. You can forget me, you can love Jesus, and you are totally with me. That's not a problem at all. Jesus and I can go together, there is no problem. So don't create unnecessary conflict in your mind. There is no need.

Give up your monastery and everything and come to [the new commune], mm? I will need very many Jesus freaks! (laughter)

Believing the Impossible Before Breakfast

Chapter #6
Chapter title: None

6 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802065
ShortTitle: BELIEV06
Audio: No
Video: No

Samadhi is the ultimate state of being, the ultimate flowering of consciousness. Man lives in the mind, animals live below the mind. Samadhi is the state above the mind where thinking disappears, and with the thinking, all wavering of consciousness disappears also.

Thinking is like ripples in a lake, and because of the ripples, the reflection cannot be true; the moon is reflected but the ripples distort it. God is reflected in everybody, we mirror him, but our mind is so full of thoughts, waverings, clouds, that whatsoever we come to see is no more the same; it is not that which is. The mind has imposed its own thoughts upon it, it has interpreted it, and all interpretation is a distortion. Reality needs no interpretation; it needs only reflection. There is no point in interpreting, the interpreter goes on missing the point.

If you see a rose flower, it is there: there is no need to interpret it, there is no need to dissect it, there is no need to know about its meaning. It is its meaning. It is not a metaphor, it does not stand for something else. It is simply there! It is reality, it is not a symbol. A symbol needs to be interpreted, a dream needs to be interpreted. So psychoanalysis is right because it goes on interpreting the dreams, but philosophers are not right because they go on interpreting the reality. A dream is symbolic: it stands for something else; an interpretation may be helpful to find out what it stands for. But a rose flower is a rose flower; it stands only for itself. It does not indicate anything else, it is not an arrow towards anything else; it is self-evident.

So is reality, but our mind is in the habit of interpreting. Thinking is nothing but a habit of interpreting. When thinking disappears the lake is silent, calm and quiet. Then there are no more waves, no more ripples -- nothing is distorted: the moon is reflected perfectly.

So samadhi means the ultimate state of pure reflection, and raka means moonlight. Moonlight reflected in pure consciousness -- that is the meaning of your name.

[A visitor says he's not sure how long he'll stay because he feels disturbed by all the noise here: It's like in the big cities at home; I find myself defending against the noise.]

That will create much trouble for you for your whole life, because life is noisy and the world is too

crowded. But this is not the way to get rid of it. To fight with noise is not the way to get rid of it; the way to get rid of it is to accept it totally. The more you fight, the more nervous you will be, because the more you fight, the more it will disturb you. Open up, accept it; it is part of life, this noise too. And once you start accepting it, you will be surprised: it no more disturbs you. Disturbance does not come from the noise, it comes from our attitude towards the noise. The noise is not the disturbance; it is the attitude that is the disturbance. If you are antagonistic to it, you are disturbed; if you are not antagonistic to it, you are not disturbed.

And where will you go? Wherever you go some kind of noise is bound to be there; the whole world is noisy. Even if you can find a cave in the Himalayas and sit there, you will miss life. Noise will not be there, but all the growth possibilities that life makes available will not be there either, and soon that silence will look dull and dead.

There is a way to remain silent in noise; that's what I teach. There is a way to be in the crowd and not be of the crowd, that's possible.

First, be here for seven weeks; do a few groups and it will be gone. It will be good that it is gone; then only can you live easily. The noise is going to remain, it will increase more and more; unless the third world war happens it will go on increasing. The world will never be less noisy than now, it will be more noisy and more noisy. We have to learn to accept it, we have to learn to absorb it; we have to learn not to be disturbed and distracted by it. It will create a stronger human being; the greater the challenge is, the better. It creates some steel in your being, and it is good to have some steel and some spine.

I am not saying don't enjoy silence. I am saying enjoy silence; but silence is not against noise. Silence can exist IN noise. In fact when it exists in noise only then is it real silence, otherwise it is plastic, synthetic, it is not true.

The silence that you feel in the Himalayas or in the Alps is not your silence; it belongs to the Himalayas. But if in the marketplace you can feel silence, you can be utterly at ease and relaxed, it is yours. Then you have a Himalaya in your heart, and that's the true thing!

[A sannyasin says: Any efforts to accept myself only seem to strengthen my ego; so it's a circle. I want to get out of the circle. I feel I'm missing a lot -- of life, of you -- by being in that circle.]

That's true! If you accept yourself you feel it brings some ego?

Forget about the ego. Accept yourself, mm? We will see about the ego later on; first accept yourself totally. Let the ego come; the ego is not such a big problem, and the bigger it iS, the easier it Is burst. It is like a balloon, mm? -- it becomes big then just a prick and it is gone! Let the ego be there, that is allowed, but accept yourself and things will start changing. In fact acceptance means acceptance of the ego too, then it is total acceptance. Start by accepting.

But start accepting. I need a few great egoists around here too. I need all kinds of people! Right? Good!

Believing the Impossible Before Breakfast

Chapter #7
Chapter title: None

7 February 1978 pm in Chuang Tzu Auditorium

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ShortTitle: BELIEV07	
Audio:	No
Video:	No

Anand means bliss, mahakavi means a great poet -- a great poet of bliss. Bliss is available only to those who can create great poetry in their being. Bliss is an experience of inner poetics, it is poetry. The logical mind never knows it; the logical mind is debarred, by its very premises it is closed to bliss. It is calculating, and bliss can never happen to a calculating consciousness. It happens in a childlikeness: when a person is innocent, then it happens.

The calculating mind is clever. To be clever is to be corrupted; then one is no more innocent. And only in innocence can we live in god and can god live in us.

When I say that great poetry is needed in the heart, I mean a non-calculating consciousness; not mathematical, but rather metaphorical, a consciousness that thinks not in terms of concepts but in terms of metaphors, parables. Poetry is an indirect approach; mathematics is a direct assault. Mathematics is like rape; poetry is cooing, persuading. It is seductive: it goes indirectly, very politely, it goes in very loving ways.

It approaches reality but not like an enemy, rather like a friend; it befriends reality.

So a poet comes to know certain things which nobody else knows. Those things are revealed only in a poetic relationship with reality. The poet is innocent. He is foolish as far as worldly cleverness is concerned. The poet is idiotic because he will never rise in the world of wealth and power. He is bound to remain a pauper, but in his poverty is the great richness that only he or the souls who are moving in the same direction, know; he knows a different kind of richness in life that nobody else knows.

Love is possible. to a poet and god is possible to a poet. Jesus is a poet, Buddha is a poet. Once we start understanding them as great poets there will be a great revolution in the world. Jesus has fallen into wrong company. The theologian is not a poet, the priest is not a poet. They have destroyed the very beauty of Jesus. He is pure poetry. You cannot find better poetry than the New Testament. But because of the theologian, the poetry is lost, the beauty is lost. They have corrupted it by their interpretation; they have made such a fuss about it and created such jargon around it that to get through to the meaning of Jesus has become almost impossible. There are so many mediators standing between Jesus and you... and Jesus is a simple man, a mad poet. So is Buddha, so is Zarathustra and so is Lao Tzu.

But they have not been understood as great poets, and that has been a great calamity. Poets don't think that they belong to the same dimension as Jesus, otherwise they would be enriched by it. Theologians think that they belong to the world of Jesus, and they are absolutely foreign to Jesus' spirit.

Religion is basically poetry, not philosophy, not theology. It is song and dance and celebration. Only one who is innocent enough to enjoy small things of life can understand that god exists, because he exists in the small things of life: he exists in the food you eat, he exists in the walk that you go for in the morning. He exists in the love that you have for your beloved, he exists in the friendship that you have with somebody. He exists when you start falling into sleep, he exists when you start rising early in the morning. He exists in such small things. He does not exist in the churches; churches are not part of poetry, they are part of politics.

So by giving you this name, Anand Mahakavi, I am giving you a direction. You have to search in that direction: become more and more poetic. It needs guts to be poetic; one needs to be courageous enough to be called a fool by the world, but only then can one be poetic. And by being poetic I don't mean that you have to write poetry. Writing poetry is not much of poetry; it is only a small part of being poetic and a very non-essential part. One may be a poet and may never write a single line of poetry, and one may write thousands of poems and may not be a poet.

A poet is a way of life, it is a new vision of life. It is love for life, it is reverence for life, it is a heart-to-heart relationship with life. In that relationship sometimes poetry can be born, painting can be born, sculpture can follow, but that iS not essential and that is not inevitable. It may happen, it may not; it doesn't matter.

And then you will be blissful; then nobody can make you miserable, not even you yourself. It becomes almost an impossibility....

[A sannyasin says that she has been feeling completely split since she's been here, as if she is on the edge of something... and that she's frightened!

Osho checks her energy.]

Your feeling is right: you are on the verge of something very beautiful. But you cannot understand its beauty right now because the understanding comes from the past, and the experience that is knocking on your door and wants to enter into your being is not part of your past. For the first time something new is going to happen, and the new is always frightening... just because it is new. The mind cannot cope with the new. It cannot figure out what it is, it cannot categorise it, it cannot put labels on it; the new puzzles it. The mind loses all its efficiency when it confronts something new. With the past, with the old, with the familiar, it is very very at ease because it knows what it is, how to do, what to do, what not to do. It is perfect in the known; it is moving in the well-travelled territory. Even in darkness it can move; the familiarity helps the mind to be unafraid. But this is one of the problems to be understood: because the mind is always unafraid only with the familiar, it does not allow you growth. Growth is with the new, and the mind is only unafraid with the old. So the mind clings to the old and avoids the new. The old seems to be synonymous with life and the new seems to be synonymous with death; that is the mind's way of looking at things. You have to put the mind aside. Let the fear be there, it is natural; in spite of the fear, go ahead.

This feeling that you are on the verge, just close by an abyss, will disappear if you remain too afraid. Because life never remains static, everything is changing: today it is there, tomorrow it may not be there. You may come across it again; who knows when? Maybe it will take months, years or lives. So when an opportunity knocks at the door, go with it. Let this be a fundamental law: always choose the new against the old. The old is convenient, the old is comfortable, but there is no growth with the old. The old is old and dead and done; the old is your grave. Life is with the new, god is with the new; god is the name of eternal newness.

Always choose the unknown and you will never be at a loss. Always choose the insecure and you will remain throbbing with life. Always remain adventurous. Never forget for a single moment that life belongs to those who are explorers. It does not belong to the static; it belongs to the flowing. Never become a reservoir, always remain a river. Naturally a river has to move into new territories every day and has to face new problems, new hazards, new situations, new challenges, but that's how one grows. Don't call it a split; it is because of your fear that you are feeling split. The fear clings to the past and your whole life energy wants to go with the new, hence the split, hence you are feeling divided.

Now, there are two ways to avoid the split: one is remain with the old, forget the new -- which will be easier. If you go to the psychiatrist, psychoanalyst -- or the priest, that is what he will suggest. But my suggestion is: always go with the new. It is dangerous, hence it is valuable. To live dangerously is the only way to live, to live dangerously is the right way to live. And again the split disappears if you go together with the new, you take the jump into the abyss. The mind will flutter a little while and then it will be gone. Once the new has happened, the mind will feel very happy. It will say, 'Yes, that's what I was saying all the time!' And again when something new comes again it will... It always tries to possess anything that has happened. One has to be continuously alert.

[A sannyasin says: I feel very fragile inside. Since being in the West I feel like I've lost something -- I've lost my strength, my inner strength. I feel very fragile, very shaken, inside.... I had a surgical operation and I haven't recovered.
Osho checks her energy.]

There is nothing to be worried about. The body is still weak, that's true, and you have to gain a certain energy; the operation may have done it. Take a few acupuncture sessions and you will be back to normal. It happens sometimes because Western medicine is still not in the know about the-electric fields of the body. In operating on a certain part of the body they disturb the electric field. The operation may be needed, but the electric field is subtle and it has to be brought back to its normal functioning. About that Western medicine is unaware; only acupuncture has been working on it for five thousand years.

Only in recent times in Russia has some work been done on the body's magnetic electric field, and much depends on it.

Your field is broken; it may have happened because of the operation, almost always operations disturb the electric field. But it can be brought to a normal state, so take a few acupuncture sessions. I think that within three, four weeks you will be perfectly okay. There is nothing to be worried about. You are not getting old or anything, but the feeling can be there... the feeling can be there, mm? because that electric

field is not functioning well. That's what happens in old age: in many parts the electric field becomes distorted, disconnected. Some wires become loose, in some places the fuse goes off and the body is no more an organic. unity. That's what happens in old age. And because somewhere something is broken in the electric field you can have the feeling that you are growing old. But just a little work is needed, mm? to reconnect.

Human energy is electric energy, a very subtle form of electricity, the subtlest, and it needs very refined work on it. Sooner or later acupuncture will become absorbed into medicine, Western medicine; then it will be a great boon. After each operation a person has to go through acupuncture. First if the operation can be avoided, it should be avoided. If it cannot be avoided then after each operation acupuncture is a must.

So just a little work, mm? and it will be okay. Within four weeks you will be perfectly okay. First do acupuncture and then we will see. Good... good!

[A visitor, who is a yoga teacher, says he has been doing the meditations, and has quite severe pains in his chest and a numbness in his arms. He has also being doing pranayama and bioenergetics.
Osho checks his energy.]

You should stop; these meditations will not be good for you, they are not good for you. And don't do anything vigorous that brings the pain. You should move to silent types of meditation. You have done too much pranayama, that has created the trouble.

Pranayama sometimes creates the trouble, because there are a few things which have to be understood and which the so-called yogis don't know, and don't tell their disciples even if they do know. They go on prescribing pranayama to everybody in every situation.

The body needs a certain amount of oxygen. If more is given there will be trouble; if less is given then there will be trouble. The body knows how much it needs and it takes it in. When it needs more, it takes more in; when it doesn't need more, it takes in less. Pranayama is trying to control breathing, giving it a pattern it is the mind controlling the body. The body has its own wisdom. And the mind is very very stupid compared to the body, because it is a very late arrival and still childish; the body is very ancient.

If you try something like pranayama too much, you will be absorbing too much oxygen, and you don't need it; that is creating the trouble. And too much work on the chest is also not good. For a few people it is good; it is for those who are starving for more air in a certain way. The best way is not to disturb the breathing but just to watch it, not to manipulate it but just to watch it silently.

So you have done something wrong: and you have always been choosing things which are vigorous: bioenergetics and Dynamic meditation. These are all on the same lines. So you have a certain tendency to choose that kind of thing and they are not for you, not at least at this moment.

So here do Sufi Dancing; you can join the Music group in the night, and when the camp starts there will be two meditations which will be very helpful for you: one is Nadabrahma and another is Gourishankar. Don't do any vigorous meditation. If you can stay here a little longer then you can learn Vipassana, the silent Buddhist meditation, and Zazen; they will help you immensely. For at least three months completely forget about the vigorous methods; let the body settle back into its natural rhythm.
You have disturbed it, you have been too greedy.

You have been trying to do something with superhuman effort. You have strained your chest muscles too much; they are overworked. So for three months rest completely and do silent meditations. After four to six weeks you will start feeling completely okay. Your health is perfectly good, nothing is wrong. Something is wrong with your head: you have been doing too much! You are an effort-oriented person. You cannot relax easily. You want to do things, you are a doer. So these are the groups I will suggest.

[The visitor says: I used to do a lot of Zazen, then I got wrapped up in Yoga.]

You went into a wrong direction, but it happens: people go on moving from one thing to another thing because nobody knows exactly what his thing is. They think that they are doing their thing but they don't know exactly what their thing is. People are accidental; from Yoga they move to Zen, from Zen they move to Sufism, from Sufism to Yoga, and they go on. America is a supermarket, a spiritual supermarket. It is very rare to find an American who does not meditate... as rare as an Indian who meditates!
But it is how things are. Do these things and then I will see, mm? Good!

[A sannyasin says: I have some strange pains when I dance. It's as if sound is coming from the music and when I feel to I go away with the sound. But I'm very scared of it and I stop it. I feel I shall disappear or go mad or go insane. It's happened a few times.]

Always remember one thing, that as you are, as everybody is... you are already mad. Humanity is mad, this earth is a madhouse. So you can only go sane, you cannot go mad; that is not a problem. (a chuckle) If you are afraid of becoming sane that is another thing, but don't be afraid of going mad, because what else can happen? The worst has happened already! We are living in the worst kind of hell. So if you fall you may fall into heaven. You cannot fall anywhere else because this is the last.

Don't be afraid -- go with it. That is the call from the divine. Go with it, allow yourself, permit yourself to go with it. And you are not going mad: the first glimpses of sanity are coming to you. But people are afraid, because whatsoever they have been living, they think that is the normal thing. *Nobody is* normal. It is only very rarely that there is a normal man like Jesus or Buddha: all others are abnormal. But the abnormal are in the majority, so they call themselves normal; Jesus looks abnormal. And naturally the majority can decide, finally they have the votes to decide who is normal and who is not normal. It is a strange world: here normal people appear abnormal and the abnormal are thought to be normal.

Just look at people! Watch people, watch your own mind: it is a monkey, a mad monkey.

For thirty minutes just write down on a piece of paper whatsoever comes into your mind and then show it to anybody. Anybody will certify you as mad! If this is your writing, you are mad; but this is your mind.

Don't be afraid. Go with the feeling that comes to you, go' with that call, follow that hint. And if you disappear, disappear! What is there to lose? What have you got to lose? I have disappeared -- I have not lost anything!

You also disappear!

[The primal group is present. One participant says that in the group he came to feel that he is very closed and self-controlled, that he feels imprisoned, much more than before, and as a result feels very sad about it.]

It is just that you have become aware. You have been in the prison forever; you were not aware, now you are. With awareness a kind of sadness also comes. When you are not aware, naturally you are not sad about it; when you come to know of it then you become sad. But with knowing, there is the possibility to get out of it.

So there is another part of it which can bring happiness to you: now you know you are in a prison, you can find ways and means to get out of it; and there are loopholes, in every prison. You can bribe... if it is an Indian prison!...

Or you can find a file and file the bars of the window. Or who knows? -- there may be no guard on the door! It may be just your imagination that somebody is watching on the door; there may be nobody. Who knows? -- there may be no lock on the gate. Start searching!

Yes, it makes one feel sad that one is in a prison; but it is good that you know; now there is every possibility to get out of it. The walls can be broken; you can find somebody who is outside the prison who can be of much help to you in taking you out, who can throw a rope or a ladder inside the prison wall.

That's what Gurdjieff used to say to his disciples: You are in the prison, I am outside the prison; I can help you to come out.

That's what I say to you. You are in the prison, I am outside the prison; I am ready to help you. I have found the way out of the prison; you can also find it. But this is possible only when you know that you are in a prison. If you think this is your home, a beautiful home, then there is no question. It is good; you are in a better situation. Yes, it makes you feel sad because all the time you were thinking, 'This is my home and everything is beautiful.' Now, suddenly you find that this is a prison -- you have been deceived by others and by yourself -- that this is not a home. You have been decorating prison walls and you were thinking you were making your home more and more beautiful. So one feels sad: the whole of life has been a wastage. But life is still there; you can get out of the prison.

And the prison is of your own manufacture, it is built by you. In fact you are the prisoner and you are the gaoler too. You are the prisoner inside and you are the guard outside. This is how the schizophrenic man lives: he goes on torturing himself, he goes on creating misery and hell for himself. He goes on creating more and more hindrances for his freedom, for his joy.

So you have stumbled upon the first thing, that you are in a prison. Now the second thing which will

make you even more sad: you are not only in the prison, you are the prison. You are not only the prisoner, you are the gaoler too. The prison is not somebody else's doing; it is your own doing. It will make you even more sad, but through that sadness a ray of light will arise in you, that if you are the gaoler too, then it is up to you to be inside or outside it; it is absolutely your responsibility. You can be out of it instantly; nothing but your habits prevent you from going out. You have become accustomed to the darkness of the prison cell. Just because you have lived in it, you have started feeling comfortable in it. The air is stale, but this is the only air that you know and you think this is very life-giving. Come out of it and have another taste of a fresh air, of flowers and sunlight.

This is a good beginning. The group has done something immensely valuable to you; now it is up to you whether to use it Qr to become even more miserable. Each opportunity can either become a source of more misery or can become a source of a quantum leap. You can use the stone that is blocking the path as a stepping stone, and then you will be happy.

Believing the Impossible Before Breakfast

Chapter #8
Chapter title: None

8 February 1978 pm in Chuang Tzu Auditorium

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Video: No

Bodhi means awareness, intelligence, meditativeness, enlightenment. It is one of the most potential words, it has many aspects to it. The word 'buddha' comes from bodhi; because he attained bodhi he is called Buddha. And that has to be your life's work. Nothing less than that can ever satisfy a man.

Only in Buddhahood is there contentment; all other forms of contentment are just consolations, just comforts at the most, illusions created by the mind. To live constantly in discontent is so painful that the mind creates illusions of contentment; those illusions keep people going, they help people. If you take away all the illusions a person will not have any reason to live for even a single moment more. They are needed. In unawareness illusions are a must, because through illusions we create pseudo meanings in life, and naturally until the real has happened we have to go on creating pseudo meaning. When a person becomes fed up with one pseudo meaning he creates another. He becomes fed up with money, he moves into politics; he gets fed up with politics, he starts moving into something else. Even the so-called religion is nothing but a subtle illusion.

The real religion has nothing to do with so-called religions -- Christianity, Hinduism, Islam. The real religion is the shattering of all illusions. It is to live in discontent, in deep suffering, in utter pain, and to search for the real thing. The search is possible only if you recognise the real pain of life and you don't go on taking tranquillisers. And there are so many psychological painkillers; they are devices of human beings. Just to avoid the discontent, the pain, the meaninglessness of life, the emptiness of life, we fill it with great illusions. It is a make-believe, but it cannot last for a long time; sooner or later one illusion wears out. And you know from the very beginning that you are creating it: you become fed up. You become fed up with one woman, you search for another and then for another. We just go on substituting new illusions for the old and we call it life. It is moving in a circle: you never go anywhere.

The day you see what you have been doing to your life, the day you see the pain of it, the anguish, the agony, and you don't try to take any painkillers, you live in that agony, then you are moving towards the real. Only that agony can lead you towards the real: that agony will push you to find something which can

destroy the agony and can bring ecstasy. Avoid the pseudo illusions. The path is of great pain and only a few attain. That's why only a few attain, because in the first place people can't start out on it; in the first place they can't accept the pain of life, but that pain is the source of all growth.

So bodhi means awareness of all that you are and of all that your world is. Seeing the naked truth of it all, not avoiding, not escaping, looking into it through and through: that is bodhi, the beginning of intelligence, the beginning of mindfulness, the beginning of awareness.

This is the first step, and the last step becomes Buddhahood: when one starts living with that which is and not for a single moment creates a dream to avoid it. Then one day, the opening. The very pain of life becomes the cause for life's opening. Awareness is the path of great agony, but the greater the agony, the greater is the possibility for the ecstasy.

And deva means divine; bodhideva means divine awareness.

Dhyana means meditation, and mudra means a gesture -- a gesture of meditation. Meditation is a gesture of receptivity, a gesture of welcome, a gesture of let-go, a gesture of surrendering to reality. It is the beginning of non-aggressiveness.

The mind is aggressive: aggressive for money, aggressive for power and even aggressive for god. Aggressiveness can be forgiven as far as money and power are concerned because they are worthless things. But as far as higher things are concerned -- love, prayer, meditation, god -- one cannot be aggressive, because they cannot be done; they have to be received, accepted. They cannot be brought, they come. They are not within our hands: we can only open and receive them. We can remain closed and can miss them, but there is no way to manipulate or manufacture them. So only the non-aggressive mind attains to higher kinds of things.

This is the meaning of your name: become a gesture of passive receptivity, just a womb, ready to be impregnated by god... waiting, welcoming, praying, but in no way searching, seeking. There should be no effort to conquer, but on the contrary a prayer that you should be conquered. In your defeat is your victory; when you are utterly surrendered, you have arrived. And you need not go anywhere: all that is needed comes to you.

This trust is the gesture of meditation.

[A sannyasin says that he had a nervous breakdown last year and is not particularly anxious to have another. Osho suggests that what he needs is not catharsis but a slowing down. He should do everything very slowly -- eating, walking, talking, meditating.

The whole of the West is on the verge of a breakdown, Osho says. Speed has become a god. The speedier you are, the better you are thought to be. Be lazy! make it your style.]

[A visitor is unsure whether or not to take sannyas. Osho tells her her heart is absolutely ready.

She replies: I have worked with another teacher but I have been very drawn to you for a while.]

No, no, it's there, that something just on the verge... a great leap ahead. The heart is ready; just the head is a little hesitant. But the head is always hesitant, it is a coward. It always hesitates; if one leaves the head to decide then nothing will ever be done. It is inconclusive: it only pretends that it can come to conclusions, it never does. Whenever you conclude, you conclude from the heart. This is something very strange: the head argues and the heart concludes. The heart never argues and the head never concludes; they are two different processes. Ordinarily people think that the conclusion comes out of the argumentation. In fact they are completely different; they are parallel lines which never meet. All conclusions from the head are false. It is really the head pretending 'This is my conclusion'; the conclusion has been taken by the heart. First the heart takes it, then the head pretends that this is its conclusion, mm? -- just to keep face, so the impotency is not exposed.

The heart is ready! And every day is a transition day, every moment is transitory, because every moment we are growing.

Don't let that debar you, that you have been working with a teacher; one has to work with many teachers. Whenever the need, a teacher comes into your life. Needs change, then teachers change. But I am not a teacher.

So once you are trapped by me, you are trapped! (she laughs) Then you are finished; it becomes a full-stop in your life. I have nothing to teach; I am just to transform. Teaching is done by those who don't

know how to transform people; it is a poor substitute. Once you allow me, I simply start destroying you and creating the new person. Sannyas is nothing but a gesture from your side that you are ready and you will not prevent me, that's all. That is the meaning of sannyas, that now you say yes to me, you give me a blank check, that's all. Then whatsoever I write, goes!

[She says: I can see much benefit in being here and being able to be with you, and the contact. I find it difficult to know how, when I leave, how this contact...]

Don't be worried about the future. Mm? don't be worried about the future; everything is taken care of. It is not only your question; I have thousands of disciples all over the world and I am working on them. They are continuously related to me; the space makes no difference. Once the hearts are related then nothing makes any difference; space, time, even life, death -- nothing makes any difference. Once two hearts are welded together, then even if I leave my body or you leave your body, it doesn't make much difference. Sometimes it becomes even easier without the body, because the body is always a hindrance. And sometimes being far away you feel closer to me because the heart longs much, thinks much, remembers much. When you are close here, you start taking me for granted.

So that is not to be worried about; wherever you are, I will be available. The only essential thing is that you have to become available to me.

Prem means love, and sharda is the name of the goddess of wisdom -- goddess of love and wisdom; that will be the full meaning of the name. Love is wisdom, remember: there is no other wisdom. Only love knows, only love can know, only love has the capacity to know.

This is the age when love can become wisdom. When one is young it is very difficult to understand that love can be wisdom because love is more earthly. In a young man love is more of lust, more earthly, rooted in the body; it is too mixed up with passion and desire. As you grow old, love also grows mature.

Children have one kind of love which is that of need, of dependence: they love you because you support them in their survival. Their love is only a kind of thankfulness, a gratitude. Because they cannot survive without you, they love you. Their love is a kind of bargain, a survival measure.

Then there is another kind of love when one is a little older. It is passion, it is unconscious desire; it is a kind of possession. One is no more oneself; one is simply possessed by certain unknown energies, and they drive one. The love of a young man has a drive in it; the love of a child has a need in it. The child wants to get, the young man wants to give.

The moment you grow older, when both the loves have passed -- the child is no more there and the young man is no more -- then love is neither of need nor of passion. It has a very different attitude, a great purity: it is simply love. So only old people know what love is. Only they can know because they have passed through all the turmoils of life; everything has disappeared but love remains. That love is wisdom. That love is the door to the god, to the divine.

Soma means the moon, and ananda means bliss -- moon bliss. In the East we categorise bliss in two ways: one is sun bliss -- it comes out of passion, it is sexual, it is hot; another is moon bliss -- it is cool, it has no fever in it, it is as cool as the moon. And when bliss is cool, it is eternal. When bliss is a fever you can only have it for a moment or two because you cannot remain in that feverish state for long; it will drive you mad.

So sun bliss happens only momentarily. That's what happens in a sexual orgasm: it is a sun bliss. For a moment, there is an intensity, a peak, but then it is gone and you are left in darkness, you are left in a kind of sadness. The valley is darker now because you have seen the peak. You hanker for the peak, and the peak is never more than for the moment. It is non-feverish, it is not like a peak, it is very plain ground. Moon bliss has the quality of eternity in it.

In the East coolness has a significance that western languages cannot understand, and naturally so. In England, a good reception is called a 'warm reception'; in India (chuckling) we cannot call it a warm reception. There is not a single word which can be used as a translation for warm reception, because a warm reception will not be a reception at all! In English, just as there is a word like warmth there is a word 'coolth'. It has existed for four hundred years but it exists only in big dictionaries. Nobody uses it, it is out of use; it has never been used. Warmth is known but coolth is not known at all, because of the climate. The Tibetans have a very warm heaven and the Indians have a hot hell. The Indian heaven is very cool, it has to

be.

So moon bliss is cool bliss. Ordinarily we cannot understand cool bliss, we cannot understand cool love; we understand only hot love, but hot love is nothing compared to cool love. And cool love is not *cold* love, it is just non-feverish, it has no passion in it; it has immense compassion in it but no passion.

So this has to be your search: somananda -- moon bliss. You have to seek and search for a kind of bliss which can become a continuity in you, which need not come and go, which becomes your very way of life, which becomes your breathing, your heartbeat, which is with you wherever you are. And I will help you to grow it. Everybody has the capacity and the potential; just a little work is needed on it.

[A sannyasin asks: Would you tell me my chief characteristic?]

Mm, come here! Come close and put your hands towards me. Just look at my hand, and if anything starts happening in the body, allow it, but go on looking at my hand wherever I move it.

... You have a good characteristic: it is love, mm? So remember it, because love can create great trouble and can create great joy also. One has to be very very alert, because love is our basic chemistry. If one is alert about one's love energy, then everything goes right. The characteristic is very good, but one has to be very alert about love.

Always love something higher than yourself and you will never be in trouble; always love something bigger than yourself. People tend to love something lower than themselves, something smaller than themselves. You can control the smaller, you can dominate the smaller, and you can feel very good with the inferior because you look superior -- then the ego is fulfilled. And once you start creating ego out of your love, then you are bound for hell.

Love something higher, something bigger, something in which you will be lost and which you cannot control; you can only be possessed by it but you cannot possess it. Then the ego disappears, and when love is without the ego, it is prayer.

Believing the Impossible Before Breakfast

Chapter #9
Chapter title: None

9 February 1978 pm in Chuang Tzu Auditorium

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ShortTitle: BELIEV09
Audio: No
Video: No

[A sannyasin says he has trouble knowing what country to identify with for his parents are Pakistani, his upbringing English.]

It should not be a problem -- you should be happy that you are neither. There is no need for anyone to identify with India or with England; those identifications are all pathological. An Englishman is naturally less than a man and an Indian is less than human. Just be a human being! This whole earth is yours, there is no need to identify with anything. Why become confined to small territories? why be confined by politics? -- because these are political boundaries. The earth is undivided. India and Pakistan and England and Germany exist only on maps, and those maps are created by the politicians, the power-mad people. Why should you become part of any politics? -- there is no need. Claim the whole heritage of the earth. It is your earth. Be a planetary being rather than a national. Forget about India and England, think of the whole globe.

Think of each and everyone as brothers and sisters; they are!

When you are an Indian you are against others. You have to be, otherwise how will you define your Indianhood? You are against China, against Pakistan and against this and against that; all identifications are basically against. When you are for something, you are against something else naturally. Don't be for and against -- just be. Drop that worry, it is just pointless. There are better things to think about. You don't ask, 'With what disease should I identify myself -- tuberculosis or cancer?' You don't ask that; these are tuberculosis and cancer.

In a better world there will be no countries, in a higher world there will be no more any religions. To be human is enough, and one has even to go beyond that one day; then one becomes divine. Then even this earth is too small to contain you, then stars are also yours, this whole universe is yours. And when one becomes universal, one has arrived. Think of vastness, think of infinity. Drop all this nonsense from your mind. There is no need to think about it, it is not worth thinking about.

I will help you: you will get out of this!

[A sannyasin, who makes jewellery, says that she has been putting all her energy into her work, but sometimes it seems pointless. She feels alone and stuck, that she is not blossoming in love.]

You have to understand two or three things.... One: your work is going absolutely well. Very few people around here are so deeply and so passionately into their work as you are. I am very happy with you and with your work. But this idea, when you finish something and it is complete, that it is pointless, happens to every creator. It should not happen if the creator is also aware; otherwise it will happen to every creator.

It is said about Gibbon, that when he finished his history of the world.... It had been thirty years' work; day/night, year in, year out, he was working and working and working; he had only four hours of sleep and twenty hours of work each day. When it was finished, he wept. His wife could not believe it, his disciples could not believe it.

They said, 'Why are you weeping?' Everybody was happy that the work was complete, the greatest record of history was complete. But he was crying, 'Now what will I do? I am finished!' And he died within three years; there was nothing else to do. He had always been a young man; the day his work finished he became old. It happens to every creator: a painter is so passionately in his painting that when it is finished he suddenly feels, 'Now what? why did I do it?'

Great awareness is needed to see that the joy of painting is in painting itself. There is no result -- the end and the means are not separate. If you are enjoying a certain thing, *that is* the point of it; don't ask for any other thing. What more do you need? While you were doing something -- carving something, painting something, sculpting something -- you were lost in it. That was your joy, your meditation. You were in god! You were out of the mind; that was your satori. But when it is finished naturally you come back to the mind and the mind starts asking, 'What is the point?' So the question arises out of the mind and the work arises out of the no-mind. There are two different levels: the no-mind works and the mind creates questions; the mind is very clever in creating misery. Something is finished and the mind says, 'So what? Now it is finished, and you were so passionately into it. What have you attained?'

The attainment is in the very process. You have grown through it; that is the attainment. You have become deeper through it; that is the attainment. You have come closer to the centre of your being; that is the attainment. If you are aware, this feeling of pointlessness will disappear.

And the second thing: You have certain fixed ideas about love, that it should happen with a certain person, so you become very very narrow in your choice. One should be in love with love. With whom-it happens should not be so important as that it happens. But down the ages we have been taught that one should be very obsessed with persons.

Now you have chosen [someone], and [he] is a very totally different type of person. His love lasts only one day, two days, three days; at the most three days -- that is his longest love affair. But that is how he is!

But then you... this is your choice; don't choose such people! How can he be forced into a permanent marriage? he cannot be, because that will be ugly for him and he cannot be part of it. He enjoys only casual relationships. If he is enjoying... And he is perfectly okay. He never brings any problems so I think he is perfectly okay! (laughter) So why disturb him?

So when it happens with him it is good; otherwise you need not be so obsessed. Don't be too personal in love, become a little more impersonal. It is as when you cannot find the fruit that you like every day you don't go on a fast, you find something else! If you like oranges and they are not available then you like

bananas. It's okay.

[She replies: Yes, but I do get obsessed with oranges!...]

It has to be broken. Mm, it has to be broken... and this is the place it can be broken, nowhere else can it be broken so easily. Start moving out of it. Some effort is needed, that's all, otherwise old habits persist. Some effort is needed to pull yourself out of it and to see the point, that you are unnecessarily creating suffering for yourself. Unless you enjoy suffering... then there is no problem. If you enjoy it... then you can enjoy. But if you don't, then start moving. These are masochistic ideas. And my feeling is that many people enjoy being martyrs.

... Just start moving a little, take some initiative, and it will be gone. Your work is going perfectly well. If your love energy also starts moving impersonally you will be the happiest person here! *You can* be the happiest person, there is no reason to be miserable, but some work is needed. And the work for you is to start moving with as many people as possible for three months. Be more floating.

Believing the Impossible Before Breakfast

Chapter #10
Chapter title: None

10 February 1978 pm in Chuang Tzu Auditorium

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Video: No

Bodha means awareness, ananda means bliss -- awareness, bliss. Misery consists of unawareness. Misery has no outer cause for it, the cause is inner. You go on throwing the responsibility outside, but that is just an excuse. Yes, it is triggered from the outside but the outside does not create it. Somebody insults you: the insult comes from the outside but the anger is inside you. The anger is not caused by the insult, it is not the effect of the insult. If there were no anger-energy in you the insult would have remained impotent. It would have simply passed, you would not have been disturbed by it.

In fact, when you are carrying anger-energy you are waiting for somebody to insult you, you are searching for somebody to insult you, because without finding somebody to insult you it will be so difficult to be angry. If you cannot find anybody who can trigger it then you will become a self-triggerer: you will imagine something or you will think of the past or even of the future and you will trigger it yourself. But then it looks more neurotic, so the rational mind always tries to find an excuse for it; and there are millions of excuses available.

A woman may be there who can create passion in you, but the passion is in you. She may be just an instrument in bringing it to the surface of your consciousness. She may be a catalyst but she is not the cause.

Causes don't exist outside human consciousness, causes exist inside you. You are the cause of your life, and to understand this is to understand one of the most basic truths. To understand this is to start a journey of transformation.

Misery is caused by your unawareness, bliss is caused by your awareness; and between the unaware mind and the aware mind is the whole of life -- the world and nirvana. Unconscious you are in the world conscious you are in nirvana. Unconscious you belong to Caesar, conscious you belong to Christ. You are the same person, and the energy that becomes conscious or remains unconscious is also the same. When consciousness is asleep -- it is unconscious. It can be provoked, it can be brought to awareness, it can burn

as a bright light. Consciousness burning like a flame, like a bright light, is bodha. And when your whole being becomes full of light you have become awareness. That's why Siddharth Gautama is called Buddha; the name comes from the root 'bodha'. Bodha is the process, buddha is the ultimate result.

So from this moment start thinking in terms of yourself being the cause of your life and your world. This is the meaning of sannyas: to take total responsibility for one's own being. And once the responsibility is accepted you will see that things are so easy, because you are master. If you want to create misery, you *can*, but then there is no need for weeping and crying; it is you who have created it. You can only be thankful to those who have helped you in creating it, but the decisive factor is within you. And if you want to be blissful you can create that too. But bliss is not produced directly: it comes as a shadow of awareness. Misery comes as a shadow of unawareness.

So the work will consist of finding how to become more and more aware. This will be your work with me, this will be my work with you. This is possible, and vou have the capacity, you have the potential.

Anand means bliss, satyam means truth -- the truth of bliss. And there is no other truth: only bliss is the criterion of whether you are arriving closer to truth or not. The closer you come to truth, the more blissful you become; the farther away from truth, the more miserable. Misery is nothing but distance from truth; bliss is closeness, intimacy. And when one has become one with truth there is the ultimate bliss which cannot be taken away, because all distance has disappeared, all space between you and truth has disappeared.

The truth exists at the central core of our being, but we exist on the periphery, we live on the periphery. We live in the porch of a palace and we have forgotten the palace completely. We have decorated our small porch and we think this is all that is there. We are self-condemned beggars. Nature intends everybody to be an emperor, nature creates only kings, but we never accept that; it looks too good to be true. We are happy in our misery. Misery gives something, that is the ego. Misery gives ego and bliss takes it away.

We would like to *be* even if we are miserable; we don't want to disappear. And that is the stake, that is the gamble: one *has* to disappear, only then is bliss and truth possible. On the periphery we can be great egos; it is possible to *be* on the periphery. The closer you move to the centre, the more light there is and the less you are. A moment comes when you are and yet you are not; that is the point where everybody becomes frightened. The work of a master consists of helping you in that moment. Before that even teachers can help teachers can teach you how to meditate.

That is the difference between a master and a teacher: a teacher can teach you, but there comes a moment where no teaching is of any help. Only the being of the master can give you the ultimate push. You hesitate there. It is almost like standing facing an abyss, and the fear is natural. A master is needed then who can throw you tumbling into the abyss. He will look like the enemy in that moment, but once you have fallen into the abyss, you have become the abyss, you will feel grateful.

So start moving from the periphery to the centre of your being. All ways of meditation are nothing but methods to move from the periphery to the being. The periphery consists of thoughts and the being, the centre consists of no-thought. So move from thoughts to no-thought; drop as many thoughts as possible. Neglect them, ignore them. Don't feed them anymore, don't nourish them anymore, don't relish them, don't welcome them; just be indifferent. They will come out of old habit but don't pay any attention; don't even say hello. Just sit there indifferent, and slowly slowly, when they are not received, just as guests disappear when they are not received, thoughts also disappear. You have to be a host to them, only then do they go on continuing to come to you. So don't be a host anymore.
And when you are empty you become a host to god; then the real guest comes.

[The new sannyasin says he can stay a year. He has been in several therapy groups in the west. Osho recommends he do groups here. Then the sannyasin says: It's taken a year and a half to get here.]

It has been long, but you have come and you have come in the right moment; you have not missed the train. Much is going to happen, and you have done whatsoever is needed as a preparation.

All these groups are immensely valuable for the modern mind. They were not needed in the ancient days because people were not cluttered with culture. Now a new need has arisen: people are so cluttered with culture that first they have to be unburdened; that is a new need. Buddha never knew about it so Buddhist methods are of no use right now. First you have to unburden yourself then Buddhist methods can be used, otherwise not. And that is one of the problems that the West has to face. The East has exploded on the West.

All the ancient methods and techniques are becoming available, and the people who are making them available are completely unaware about the modern mind. Those methods were developed five thousand years before, some methods even ten thousand years before. Then there was a totally different kind of mind in the world, a very innocent, childlike mind. Those methods were perfectly in tune with that mind. Now man is no more a child, man has come of age, and the problems that naturally come with growth are there. Man is no more innocent.

Those methods were developed before Adam ate the fruit of the tree of knowledge. Modern man is full of apples, he is continuously eating from the tree of knowledge. He is so burdened, that unless he is defrosted those ancient methods cannot work. So humanistic psychology, psychoanalysis, psychosynthesis, and encounter, psychodrama and gestalt are of immense help; they are a basic need today. But they are incomplete, mm? they only prepare the ground, they don't create the garden.

Man's pathology is there because man has to transcend. If you cannot transcend humanity you will become pathological. All the psychological diseases are there because man has an inner capacity to go beyond humanity, to surpass humanity. And that energy is there -- if you don't allow it, it will turn upon you, it will be destructive. All creative people are dangerous people, because if they are not allowed creativity they will become destructive.

Man is the only animal on the earth who is creative; no other animal is so dangerous because no other animal creates. They simply live, they have a programmed life: they never go off the track. A dog lives like a dog and dies like a dog. He never tries to become a Buddha, and of course he never goes astray and becomes an Adolf Hitler. He simply follows the track. He is very very conservative, orthodox, bourgeois; all animals except man are bourgeois. Man has something of the freak in him. He wants to do something, to go somewhere, to be; and if it is not allowed, if he cannot be a rose, then he would like to be a weed -- but he would like to be *something*. If he cannot become a Buddha, he will become a criminal. If he cannot create poetry, he will create nightmares. If he cannot bloom, he will not allow anybody else to bloom.

So this is the work. And you have come half-ready: weeds are not there and the ground is ready. Just co-operate with me and the roses will come!

Believing the Impossible Before Breakfast

Chapter #11
Chapter title: None

11 February 1978 pm in Chuang Tzu Auditorium

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Video: No

Dhyana means meditation. And this is the right age when you should start meditating, just when you are coming closer to your fourteenth year. You are twelve; these two years will be of immense value to you. After each seven years the mind changes. The fourteenth year will be one of great change, so if one is ready much becomes possible; if one is not ready then one goes on missing the change. And all that is beautiful always happens only when you are passing that period of change. At seven the childhood disappears; at fourteen the adolescence is gone, and then at twenty-one and at twenty-eight things go on changing; each seven years there is a cycle.

So start meditating. And by meditation I mean that whenever you are sitting silently, start swaying just like you did right now. Feel like a tree and sway. As you sway and as you feel like a tree, you will disappear

as a human being; in that disappearance is meditation. There are a thousand and one ways to disappear. I am giving you the most simple, one that you can do very easily. Dance, and disappear into the dance; whirl, and disappear into the whirl. Jog, run, and disappear into the jogging: let the jogging be there and forget about yourself. That forgetfulness iS meditation, and that is possible at this age. Then there are different doors to meditation which become possible later on, but to a child forgetfulness is meditation. So forget yourself in anything, get lost in anything and you will find meditation coming to you.

Dhyana means meditation and yogi means on the path of -- on the path of meditation.

... Become part of the family. Start meditating and dancing and singing and forget the whole world. Right?

[Osho tells a new sannyasin that sannyas is just a beginning, a seed, not an arrival but a departure. The significance of a new name is to disconnect you from your past.]

The change of dress is also symbolic -- much is hidden in it. Man almost lives in his clothes. The body is also clothing; the mind too -- it is a little deeper but still it is clothing. Man is wrapped in many clothes: he is like an onion, layer upon layer. One has to go on peeling it.

This is the beginning of the peeling of your onion. This is the first layer that you drop: you change your clothes; you change many other clothes later on. When one goes on peeling the onion a moment comes when all the layers have been thrown. Only emptiness is left in your hand. That emptiness is you and that emptiness is bliss....

Deva means divine, vajra means thunderbolt -- divine thunderbolt. It is a Buddhist approach towards reality. Buddha has said that truth happens like a thunderbolt. You cannot manufacture it, the mind cannot manage it: you can only receive it, it is a happening. You can be ready and open for it. It comes when it comes, and when it comes it is a thunderbolt because it kills you, destroys you and creates you anew. It simply destroys you as you are and creates you as you should be. It burns all that is rubbish; only the pure gold is saved. It is a very very uprooting experience.

That's why people are afraid of religion; there is a reason in it. They are afraid because religion, *real* religion, is death and a far deeper death than the so-called death. In the ordinary death you simply change the body but you remain the same. You simply change the house, you move from one house to another. But in the religious death you are no more; you simply disappear without leaving a trace behind. But then something great happens, something vast, enormous. When you are not, god becomes possible. He can happen only when you have gone: your absence becomes his presence. So it is really a thunderbolt, and one has to be very courageous to receive it.

That's why people have created false religion, they have created tiny religions -- the temple, the church, the mosque, where they can even manage their gods. They worship, they pray, but it is all ritual; they don't mean it. In fact they have created these substitutes to befool themselves and others.

The real religion is a preparation for death, for utter death. So let me be your death! Only then can the master function, and only then can the master help the disciple. This is the meaning of surrender, this is the meaning of sannyas: the disciple simply gives a signal, 'I am ready -- if you kill me, I will not resist.' But in that death, life abundant happens. Only the false dies and the real arrives. It is a bargain!

[A sannyasin says she wants to study Osho's words in relation to the works of the poet, Rilke, whose ideas she finds akin to those of Osho.]

It is always good to enjoy poetry, but there is no need to go into its analysis -- that is futile. You will destroy even the enjoyment that you are getting from it. Poetry is poetry; don't reduce it to philosophy because then it becomes mediocre. Poetry is like a bird on the wing: it is beautiful in the open sky, but when you catch the bird and put it in a cage it is no more beautiful because the freedom is gone. And concepts are cages, thoughts are cages.

Poetry is beautiful because it is thoughtless, it is illogical; that's where its beauty is. It only hints -- it doesn't say much. It only hints and that hint is enough. It is very indirect, it is not direct; that is the way of poetry. It just comes like a soft breeze, you cannot see it but you can feel it. You are touched by it, you are moved by it, but then the mind tries to grab it and wants to dissect it and find why it is so beautiful, what is so attractive in it, why it is fascinating. Then you are moving away from poetry. And whatsoever you write

will be prose, it will not be poetry, because when you write about poetry it becomes prose. You cannot write about poetry without becoming logical, rational. My suggestion is: enjoy music, enjoy poetry, enjoy nature, but avoid the temptation to dissect it. If that temptation can be avoided, you can become a poet one day. But if you can't avoid that temptation then you Will never be a poet..

In the universities poetry is murdered because people dissect it, analyse it, interpret it, categorise it, compare it with other poets and other thinkers; then all is lost! If you are enjoying something, enjoy it. Whenever you want just open the book and go into it, but there is no need to philosophise about it. And don't compare it either, because comparison is futile. Don't compare a rose with a marigold. They are both flowers so certainly they have certain similarities, but that is where their similarities end. They are unique too. A marigold is a marigold... the gold of it, such a dancing gold. The rose is a rose... that rosiness, that liveliness. Both are flowers so both are similar, you can find similarities, but there is no point in going into them. You may lose track of the uniqueness, and the uniqueness is beautiful. Similarities don't make much sense. There are people who go on finding similarities: what is similar in the Koran and the Bible, and what is similar in the Bible and the Vedas. These are stupid people; they waste their time and they will waste other people's time. Always look at the unique and avoid the temptation to compare it, because comparison will make it mundane, mediocre.

Jesus turned water into wine. That is the miracle of a poet, that is poetry: turning water into wine. Ordinary words become so intoxicating when they come from a poet that one can be drunk. But then there are professors, pundits and scholars who do just the opposite: they are experts in turning wine into water. They are the real anti-Christs. That's what you want to do: you will turn the wine into water! Don't do that! If you can't turn water into wine, it is better not to do anything. But never turn wine into water. Enjoy!

[A sannyasin says that he's been jerking a lot lately when he sits still. Osho studies his energy.]

It's perfectly good; allow it. You have been holding it a little, you have been trying to control it; an unconscious desire to stop it is there. It looks bizarre and one wants to stop these things, mm? -- it looks a little crazy, it is not. It is beautiful energy, and it will go only when you have allowed it to its maximum, optimum. Then it will go -- its work will be done. You are controlling it so the work is not done; and it will continue, it can be prolonged for years. But it will go if you allow it totally.

So for these six months don't be worried; allow it totally, co-operate with it. When it comes just go into it and enjoy the feel of it. It will be very cleansing and it will very deeply connect your centres. It will become like a pulsation from one end to the other, and you will have the same joy as comes out of sexual orgasm. If it goes rightly, with no hindrance from your mind, the ecstasy is far deeper than any sexual orgasm can give without any wastage. No energy is lost in it; in fact, the energy is conserved.

It is the phenomenon called kundalini. The name doesn't matter much but it is the phenomenon that has been called kundalini. This is what is meant by saying that the serpent is uncoiling itself inside you. The energy has a reservoir at the sex centre; that is the lowest centre. And the highest centre is in the head, sahasrar. Between these two is the whole play of life, the whole spectrum. Whenever it happens that these two centres vibrate on the same wavelength, there is joy.

That's what happens in sexual orgasm, they start vibrating in the same rhythm; that's what happens in ecstasy, they vibrate in the same rhythm. There is only one difference: in sexual orgasm the predominant factor is muladhar, the sexual centre. It vibrates, and with it the seventh centre, sahasrar, vibrates. But the first centre remains the master and the seventh simply follows it, echoes it. In spiritual ecstasy, in samadhi, just the opposite happens: the sahasrar becomes the dominant factor, it is the master, and the sexual centre simply vibrates as an echo. That is the only difference, otherwise both orgasms are the same; but still that difference is big. Who the master is makes much difference. When the highest is the master and the lowest is the servant, that is spiritual ecstasy. When the lowest is the master and the highest *has* to function as the servant, that is sexuality. But one thing is similar, that both pulsate together.

In sexual orgasm that pulsation can happen only for a moment because the master cannot be reduced to a slave for long and the slave cannot pretend to be a master for long. But when the master has taken its place and the slave has taken its place and they are where they belong, it can become a timeless phenomenon; one can go on pulsating in it continuously, day in, day out. A spiritual man lives in orgasm... his being is orgasmic.

Something beautiful is on the way -- don't prevent it!

Believing the Impossible Before Breakfast

Chapter #12
Chapter title: None

12 February 1978 pm in Chuang Tzu Auditorium

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Anand means bliss, nityam means eternal. Eternity is not non-ending time, eternity means no-time. Eternity is not the continuity of time forever; that is the meaning in the dictionaries: forever and forever. But forever is part of time -- prolonged time, indefinitely prolonged, but it is still time. Eternity is jumping out of time; it is non-temporal, it is no-time. And the present moment is the door to eternity. The past is part of time and the future is part of time. The present is not part of time, the present is just between the two, the past and the future. If you are absolutely alert only then are you in the present, otherwise you go on missing it. If you are not alert, by the time you are alert it is already gone, it has become the past; it is so swift.

So between the past and the future there is a door, a gap, an interval -- now; that is the door to eternity. Only in eternity is bliss possible: in time, at the most, pleasure; at the worst, pain, but both are fleeting. Their nature is not different: pain comes and goes, pleasure comes and goes. They are both momentary, water bubbles. Once you have tasted of the eternal you become it. Bliss has no counterpart to it: it is not a duality of pleasure and pain, day and night. It is non-dual: it knows no opposite, it is a transcendence.

So this is the message in your name, to try to be more and more in the present. Don't move too much in imagination and memory. Whenever you find yourself wandering into memory, into imagination, bring yourself back to the present, to what you are doing, to where you are, to who you are. Pull yourself back again and again to the present.

Buddha has called it recollecting oneself; in that recollection by and by you will understand what eternity is.

Anand means bliss, vira means courageous. Bliss requires that one be courageous. It is easy to be miserable, any coward can do that, it needs no talents, no guts, any impotent person can do it. But to be blissful needs guts, courage -- courage to gamble, courage to risk, courage to go into the unknown. So only a very few courageous people attain to bliss, because only a few people risk all for it.

People are so cowardly that they don't even risk their misery for bliss. They cling to misery. Out of fear they cling to anything, even misery will do; they have to cling to something. They don't allow the misery to go: even if there are opportunities to drop it, they don't drop it. They find a thousand and one excuses not to. Even if there are occasions when bliss, is possible, it knocks on the door, they escape and hide.

To me, courage is one of the greatest religious virtues. So be courageous! Start moving into the unknown, into the uncharted, the unfamiliar... and sannyas is the beginning of that journey.

[A sannyasin couple are present. The man says he has been doing vipassana and it has been wonderful, but sometimes other people, for example his girlfriend, find his silence disturbing.]

You need not worry about anything else: continue Vipassana. These problems are bound to arise. You live in a mad world. If in a mad world a person starts becoming sane, he will disturb all the mad people around him. His sanity will be a disturbance because he will start moving in a different direction than

everybody else. He will start behaving in ways that others think are bizarre. Your silence can be disturbing to people because they don't know what silence is. They will interpret it as coldness, they will interpret it as dryness, as being unloving. These will be their interpretations because they don't know what silence is and they don't know what silent love is. They understand noise, they know that language. They expect you to be noisy just as they are. Then things are okay; you are just like them. When everybody is noisy and you are not, you create a little disturbance in everybody's mind. The problem arises: who is sane -- they or you? And of course they are in the majority: they can vote and can say that you are insane, that something is going wrong with you. So don't be bothered by that. Slowly slowly, they will understand, but whether they understand or not is not the point. If you are feeling blissful, that is the decisive thing.

And about [your girlfriend]... she will also feel disturbed many times, because a love relationship starts in a kind of passion, a fever, agitation, and if one partner starts becoming silent, the other starts feeling as if the passion is disappearing. But she will understand because she is a sannyasin, so that will not be a problem. Soon she will understand that there is a different kind of love which is far more valuable.

[To the girlfriend] There is a love which is hot and there is a love which is cool... and remember, cool is not cold; it is simply not hot. Don't misunderstand it as cold. It is just in the middle, it is neither cold nor hot. It is non-feverish, it is sane. It is silent, it is not noisy.

He may not say so much that he loves you; and if you understand just language so only when he says again and again, 'I love you' do you think that he loves you, then there will be difficulty. Otherwise his heart is saying, 'I love you' without saying anything. You will have to understand that language of the heart, you will have to learn a new language. And it is difficult! Who wants to learn a new language? One is perfectly okay with the old -- why bother? But you will have to learn, and this learning will be of immense value to you too. Not only will it keep your relationship flowing, it will also give you new insight into love.

Love has many planes. The hot love is the lowest; it is sexual, it is of the bodies. The second level is deeper than the first; it is of two minds. And the third is still deeper; it is of two souls. And the deeper you go, the more silent it becomes.

Don't be worried at all. Sometimes his face will look as if he is indifferent, as if he is not concerned with you much. In fact only a silent man can be loving, can be caring, others only pretend. But those pretenders are noisy; they advertise, they talk much about love. Their love is very much on the surface, visible. A silent man will not say anything. In fact a silent man feels that to talk about love is vulgar. Even to say to somebody, 'I love you' is wrong, because if you love then let love say it itself! Let your vibe say it, let your eyes say it. Let your whole being say it! Why bring language in? Language is so ordinary and so limited, that when you say 'I love you' nothing is said; the feeling of love is not contained in the word 'love'. So the man or the woman who becomes silent and more meditative will not be so visibly loving. You will have to search a little deeper.

This is going to help you both. Don't disturb his Vipassana, his meditation is going well. You have to become a support, and he will need your support more than ever because outside in the society people will not support him. You have to become a protection to his meditation; you have to defend him. If yr)u start feeling disturbed then naturally he will start thinking he is doing something wrong, he will start feeling a little bit guilty. Everybody outside is saying that something is wrong and the person he loves also says something is wrong. He will become suspicious: maybe it is wrong. How can he alone be right and everybody wrong? He may start getting doubts, and those doubts will disturb something very valuable that is growing in him.

Always remember: when something is growing it is delicate, very delicate like a flower. It can be destroyed very easily. And people who are very close can destroy it, naturally, because they are close. Whatsoever you do will affect him. He is not yet enlightened; he will be affected by it, he will think about you. He will think, 'If it is so painful to you, I should stop it, drop it.' But that dropping is not good for him and is not good for you in the long run. His meditation will become a source of meditation to you too. Feel happy and blessed and love him more. Sometimes you will find difficulties. For example, you wanted to go to a movie and he is meditating; you wanted to go to a social gathering and he doesn't seem to be much interested in it. If you insist, he goes with you, but you can see that he is not there. He would have enjoyed his meditation more than chit-chatting and gossiping with people.

Allow him this freedom, because what he is growing inside iS far more valuable than a club or a movie or the rotten gossiping that goes on in the society; that is not of any value. It is certain that it will be a little hard for you, all changes are painful and hard, but this is going to attain some plenitude. If he really moves

into deep meditation and you go on loving him you may not need to do meditations. Just your love for his meditative energy will go on taking you higher and higher; you can have a natural high.

That is the beauty of loving a person who is meditative. That's why I say it is a blessing to find a person who is meditative. You love him, you love him utterly, and then you will see that you are benefited without meditations. His energy goes on overflowing in you and you will naturally become meditative: slowly, slowly, you will find great changes happening to you. So help each other.

[To the boyfriend] And you don't be worried by anything. The only criterion to remember is: whatsoever makes you blissful is good. No other consideration has to be considered. All else can be sacrificed but never sacrifice your meditation for anything, because that is the highest value in life. And I will help her to become meditative also so that will not be a difficulty.

[To the girlfriend] So next time you have also to do Vipassana, mm? -- you also move in the same meditation. That will keep you closer and you will understand each other more. And when love has understanding, it is something of the beyond. When love has no understanding, it is very muddy.

[A new sannyasin, who used to be involved in the Moon movement asks: Who is god?]

Mm! That is not your question. The question is borrowed. It is the Reverend Moon's (laughter).

Right? It is not your question (chuckling), because how can you ask a question about god?

God is not a thing about which questions can be asked... or answered. The question, the answer, are both irrelevant. Whatsoever you say about god will be wrong. Even to say 'God is' is wrong, because the word 'is' is very ordinary. We say 'the table is', 'the chair is'; how can we use the same word for god? The word is too ordinary, mundane. And when we say 'the table is' it is implied that one day the table was not and one day the table will again disappear and will not be.

God is *always*. So the 'is' has a totally different meaning with god. You cannot use the past or future tense with god. You cannot say 'God was'; you cannot say 'God will be'. God always is, but the chair is not always, the man is not always, the tree is not always. Sometimes they are and sometimes they are not. So the word 'is' is not adequate.

Buddha kept quiet. Whenever people asked about god he would avoid the subject, he would not say anything. He would close his eyes and would not answer this way or that. And he was one of the most penetrating persons in the whole history of man; he was more in tune with god than anybody else. But why did he keep quiet? To say anything will be wrong. To ask about god is to deny god. You have already-doubted it, hence the question. The question always comes out of doubt, the question is a doubt.

No answer can satisfy. I can say 'God is'; how is it going to help? You have heard that answer many times, you have read it in the books. From every pulpit, from every temple, every mosque, every church, people are shouting 'God is!' They have already given all the proof that can be given but no proof seems to be convincing; hence the question. Otherwise how many proofs have been given down the ages? Nothing new can be added to it. People have exhausted the whole subject. Millions of books have been written and still the question remains there 'What is god? Who is god?', so that simply shows that all the books and all the answers have proved futile. All the theologians and all the philosophers have been utterly meaningless because the question is still there. All their answers are there but not a single answer has been achieved; no conclusion has come into the hands of humanity. Again every child asks 'What is god?' That simply shows one thing, that god is not something which can be asked about or answered.

God has to be experienced. It is an experience, and so profound an experience that even if you have it you cannot put it into words. If somebody asks you 'What is sweetness?' you will be at a loss. It is such a simple experience and everybody has it, but if somebody asks 'What is sweetness?' how are you going to explain? At the most you can offer a sweet to the person. You can say 'Take it and taste it.' But he will say 'I will taste only if I know beforehand what it is'; he is also right and logical. He says 'How can I take it? How can I eat it unless I am convinced that it is sweet? What is sweetness? First define it and prove it, and then I will eat!' Now there will be no way to prove it. The only proof is the taste of it, but that he is not willing to try; he wants a philosophy.

All answers are philosophic. Only silence is the non-philosophic answer, if *you really* want to know. What name you use for god -- god, tao, nirvana -- doesn't matter; if you really want to know you will have to become utterly silent. That is the meaning of your name, Satyamurti; you will have to reflect reality, only

then will you know. I can help you to cleanse your mirror but I will not give you any answer about what god is.

When your mirror is clean you will know. God can be known through experience but no knowledgeable answer is of any help. All answers are rotten. You meditate, mm? -- and it will happen one day!

Believing the Impossible Before Breakfast

Chapter #13
Chapter title: None

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Osho gives the name Deva Sura and says that god is the ultimate intoxicant, the ultimate lsd. When people are searching for intoxicants, they are really searching for god. Drink god, and you are drunk forever. Life can be transformed into eternal wine: one can live so utterly drunk that one walks on the earth yet flies in the sky, one lives in the world but the world does not live in one. I teach intoxication, so drink of me as much as you can. Be lost in me!]

[A sannyasin who is leaving asks Osho to talk of the people who used to take Soma. Osho says that drugs can't give you the real thing, can't transform you, but can only give you a chemical experience.]

Don't be worried about Soma. All nonsense! All harmful, all dangerous! The only thing that can be of real help is meditation, but it is hard, it is costly. You will have to put much energy and effort into it. But one day when you arrive, you *really* arrive; then you never lose that. Let this be the criterion, that a thing you attain should not be lost again; then it is real. If it is lost again and again you are in some dream stuff.

So there is no need to bother about Soma. It was some primitive kind of lsd. The tree, the herb, seems to have stopped growing in the Himalayas. Maybe there were climatic changes or something happened so that herb no more grows. It was a kind of mushroom, but there are many things growing on the planet earth. If one wants, then there are a thousand and one things available. Science is working and improving upon it and the synthetic drugs are very very deep-going.

Sooner or later governments are going to use drugs to reduce people to zombies. Right now they are against drugs, but within this century, by the end of this century, all governments will be using them, because they are such a thing that they can destroy all kinds of revolutions in the world. There are already plans and already suggestions to governments that a certain kind of drug be put in the reservoirs of towns. It will be in such small quantities that nobody will know. You will drink the water and you will be drugged. It will change your chemistry and you will not rebel.

Now, Soviet Russia is going to use it sooner or later, and whenever anything happens in Soviet Russia, America has to follow suit. Once America and Russia do something then every other country has to do it to survive in the competition, in the rat race. Man will become ugly. Once the government knows that the chemistry of the people can be changed, many things will be possible. Once the child is born in the hospital he can be injected with a certain drug that becomes his innermost chemistry for his whole life. He will never rebel, he will never say no, and he will be obedient. He will be no more a man.

Avoid it!

[A participant of the tantra group says he feels sexually blocked. In the past he has felt sexual with both men and women, but now he feels blocked with women. He has been masturbating.

That can do it, that can create the problem, Osho says, He goes on to talk of the three stages of sexuality through which sexual energy can move -- auto-erotic, homosexual and heterosexual. The third possibility presents the most difficulties as man and woman's energies are diametrically opposite, but it also offers the greatest fulfillment tao.]

With the relationship between a man and woman comes great richness and great conflict, great agony and great ecstasy, altogether; both hell and heaven simply explode in your being. If one gets addicted to the first, the second is difficult; if one gets addicted to the first or second then the third is difficult. You are simply turned-off, that's what has happened.

If you really want to move... and it is worth moving, it is a great experience. Not to fall in love with a woman is to miss something very essential. And I am not saying that one has to always remain in that love: in remaining in love with a woman forever one again misses something. Fall in love and get out of it! Then you are enriched, immensely enriched. Go to the depths of it and then rise back to the surface.

But for that you will have to stop masturbating completely, only then will you become interested; otherwise you will not become interested. If your energy is flowing in masturbation you don't have enough energy to be turned on by a woman. That's where you are blocked. Stop masturbating completely, then you will be boiling with energy! And then naturally -- it is natural then -- you are throbbing with energy, and that throbbing energy will make the breakthrough possible. If you are satisfied then who bothers? If you are contented with your masturbatory practice, then a woman will not turn you on. You turn yourself on; then there is no need for anybody else to turn you on. You are a self-starter!

You will have to stop that. For three months, stop completely and then that fast will make you eat any kind of woman! (laughter) Then one does not bother about what kind -- good or bad, beautiful or ugly. That doesn't matter, any food will do! And it has to be done, mm? otherwise you will miss something in your life.

And remember, if you stop masturbation you may start feeling homosexual. That has also to be avoided, otherwise that will trigger you. That is the second possibility. For the third, both have to be stopped, utterly stopped, as if they don't exist at all. It will be a kind of suffering, because you know you can relieve yourself easily of your energy. But if you can fast it will be of great value for your spiritual growth too. It is not only a question of sexuality, because sex is so involved in your spiritual growth that if you don't settle on the highest plane in your sexuality, spiritual growth will be difficult.

So for three months, suffer, and out of that suffering you will start being turned on. And then don't be afraid. It is always frightening to move with a woman because men and women are of two different species. They look alike but they are not. Just on the surface they are alike; the insides are so different. That makes one a little afraid that one is getting into trouble, but that trouble is worth it. Try it!

And my feeling is that you should come back after six months at least, mm? By that time start being heterosexual, and that can be done.

[A sannyasin, who has returned from the west, says that she was losing herself there, and felt a need to be with Osho again.]

You are unnecessarily clinging to the West! Now it is not needed.... Now there is not need to stay there. The work is finished.... Now there is no point in being there. You can come and be here and look after my family....

It is enough, you have done that kind of thing enough, mm? You are tired of it and it is no more fulfilling; it has done whatsoever it could do. There comes a point where everything is finished, a saturation point has come, so you are simply repeating the same every day, going through the same routine, doing the work that is needed but you are no more in it. That is tiring you. And now you are aging too, so unnecessarily tiring yourself is not good.

My feeling is: now forget about the West. Whenever you can make it possible... and forget the West. Now be here and drop all kinds of worries and anxieties. You have carried them too long on your head. It is good when you love carrying them; when you are not aware that you are carrying useless things and you think they are valuable, it is okay. But when one becomes a little mature and one sees that all is futile, then it is really tiring.

[Another sannyasin says: I've had a lot of problems with sexual impotence in my life... and there is so much wrong with me that I feel 'What could I offer to a woman?']

You have everything to offer! You are there -- you can offer yourself, and that is the most valuable thing. One can offer one's whole being, and less than that does not help. In fact, when you offer yourself to a woman or a woman offers herself to you, you are not offering yourselves to each other: you both are offering yourselves to the god of love. The woman is just a via-media, the man too. Both are offering to the god of love through each other, because it is very difficult to find the god of love directly -- it is so invisible.

In India we have the myth that the god of love has no body. His name is Ananga, bodiless. There is a beautiful story behind it.... Shiva was meditating on the Himalayas and the god of love was a little bit disturbed. He is always disturbed by meditators, because meditation goes just in the opposite direction to love: one becomes more and more alone, closed into oneself. It is an inner journey, the other is not needed, and love exists only with the other. It is a communication, meditation is non-communicative.It is enjoying oneself; it need not have any relationship.

He was a little disturbed so he started tempting Shiva. Shiva was very angry -- somebody disturbing his meditation -- so he opened his third eye. It was so fiery that the god of love was burned, his body was destroyed. Since then he is without a body. He still roams around, far more easily now; he comes and goes and nobody can see him. It is difficult to see the god of love directly. You see him through a woman or through a man, a friend, or somebody. And the same is happening on the other side: the other side is seeing through you.

Don't be bothered, don't think, 'What have I got to offer?' You are there, what more is needed? A heart beating, a life pulsating; what more is needed? Offer your life! Whatsoever you are, offer it.

And you are unnecessarily repressing yourself. It has become just a habit; habits die hard. It is part of the ego-mind to avoid love, because in love the ego has to be dropped. So once the ego learns the ways of unloving then love is very difficult. And it has been a long habit with you: you have been avoiding love. You have been talking about love and you have been avoiding love. Your talking has been a substitute, a vicarious fulfillment. The habit is old and will be difficult.

Just the other day I was reading about the defence minister of India, Jagjeevan Ram. For forty, fifty years he has been a member of the Congress Party. Just one year ago he left it and joined the opposite party, the Janata Party. He was delivering a political speech somewhere. For one hour he condemned Congress, mm? -- because it was election time and it was an election meeting, so he condemned and criticised it as severely as possible for one hour. And in the end he said, 'Vote Congress!' The people could not believe what he was saying, but it was just a habit of fifty years. (laughter) Then he recognised what he had said, but it was too late! Habits die hard. For forty years, again and again saying, 'Vote Congress'.... It is one's whole life, and now in the end....

It is an old habit but it will disappear. And this is the greatest opportunity for you to let it disappear. Start communicating with people, meeting with people. Come down from your ego, hold hands, hug people. Don't talk about love: be loving. Don't say, 'I love you'; show it! Don't say it, show it! Be more bodily about it rather than mental. Say it in different gestures, body postures -- touch people. If you feel like loving a woman, touch her. Touch her face and cry and let your tears say it and let your touch say it, and don't utter a single word. With words you are clever, and that is your undoing. Just think that you are dumb and you want to love a woman; what will you do? You will have to find some ways to communicate. Use language less, the body more, words less, gestures more... and soon things will start flowing.

Believing the Impossible Before Breakfast

Chapter #14
Chapter title: None

14 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802145
ShortTitle: BELIEV14
Audio: No
Video: No

[A sannyasin, recently returned, says she feels rather neutral at the moment.]

Don't be worried about the neutrality and don't think that it is something that should not be. We have become accustomed to ups and downs, so both are okay: when we are up we feel good, when we are down we feel bad. But just in the middle there is a point which is neither up nor down; that is the neutral point, where we don't feel good, we don't feel bad. Sometimes that point is very frightening, because if one feels bad one knows what the case is; if one feels good one knows what is the case. But when one cannot feel either, one is simply in a kind of limbo and one is afraid. But that point is very beautiful. If you can accept that point it will give you immense insight in your life. When you are up, the up disturbs you; all pleasures bring fever, excitement. And when you are down, again you are disturbed in a negative way. When you are up, you want to cling to that state; when you are down you want to get out of it. Something is there to work on and to remain occupied with, but when you are just in the middle, all fever is gone; it is a zero point.

Through that zero point one can have immense insight into oneself because all is silent. There is no happiness, there is no unhappiness, so there is no noise of any kind, there is utter quiet. Buddha used this point very deeply for all his disciples. It was a must, everybody had to attain to it first, and then the work started. He calls it upeksha, indifference, mm? -- that is another name for neutrality.

So you are in a very Buddhist mood this moment (chuckling)... and you look like a Buddhist nun!

All people who are really interested in growth, in consciousness-raising in any way, are bound to become interested in me sooner or later; it is only a question of time. I am for them.

Osho to a painter about how to be creative, saying that one needs a certain courage because one has to constantly explore the new. More often than not, painters, writers, poets, find success through a particular style or form and then can't afford to drop it in favour of something new. This is the place for you!

Prem means love, sarjo means creativity. And it is only love that creates. Hate destroys, love creates. And the more you love, the more you can create. If one becomes love, one's whole life becomes a creativity. Then it is not only that you are creative while you paint or while you compose music; whatsoever you do is creative. Touch anything with love and you create something in it. So be in deep love with existence.

These two months will be of great revelation to you of your own being, and that will give a totally new dimension to your work.

Prem means love, bindia means a drop -- a dewdrop of love. But even a dewdrop of love is bigger than any ocean; because it is love it is bigger than any ocean. Love is humble, it effaces itself. Love is the death of the ego; and the moment the ego dies you are unlimited, you are infinite. The only natural way for the ego to die is through love. Love is the ego committing suicide, that's why people are afraid of love. They talk about love, they read about love, they hanker for love, but they don't move in it.

Only the people who move in love know what god is and know what deathlessness is. By dying they come to know the deathless, by disappearing they come to know the eternal.

Chapter title: None

15 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802155	
ShortTitle: BELIEV15	
Audio:	No
Video:	No

[A new sannyasin said he had done an encounter group in the west: It was not very pleasant but I think it gave me a lot.]

Mm mm. Encounter cannot be pleasant. If it is true, it is going to be painful; if it is untrue, it can be pleasant. It is an effort to uncover all that which we are hiding. Those are unpleasant things that we are hiding, that's why we are hiding them: anger, violence, hatred, jealousy and all that. We are hiding them because we are afraid that if people come to know about them, they will not like us.

It is not only that we hide them from people; by and by we start hiding them from ourselves too, because if *we* know about them, then we will not like ourselves. And it will be very difficult to live with yourself if you constantly know how ugly you are. So not only do we have to hide facts from others, we have to learn strategies to hide facts from ourselves too.

Encounter is a process to break down those strategies. It is a process to bring out, to bring into the open, all that you have been throwing in the basement of your being. It stinks, it hurts, and one still tries to hide it. Those facts are painful, and the effort not to allow them, not to allow the process of encounter to bring them out in the open, that too is painful. It is unpleasant but it is surgical. Surgery is not pleasant, but once you can have the courage to go through that pain you will come out of it purified. It is always helpful, it is always a gain. The process is painful, but in the end you can see, you can recapitulate and see, that something has happened.

While you are here remember that: many painful things are going to happen. Nobody wants to give you pain; the pain is because of your past. Those wounds are there, they have to be opened. When you open a wound, the pus oozes out. You had forgotten the pain and again the pain is there, but that is the only way to heal it. To open a wound to the sun and to the wind is the only way to heal it.

Anand means bliss, sutra means a thread. It is just as your mala has a thread inside: you can see the beads, you cannot see the thread. But without the thread there will be no mala, the beads will fall apart.

Man's life consists of a thousand and one things but behind all those things there is a connecting thread: that thread is bliss. Many times one may not be able to see it, many times one is not able to see it, many times one cannot even believe that bliss exists -- there is so much suffering and so much pain. But if one searches deep down there is always a thread running inside. Even in deepest pain, even in greatest misery and agony, even when you are suffering and falling apart something holds you, keeps you together. Otherwise man would have committed suicide long before. Man has not committed suicide, he still lives and still hopes.

Deep down hope comes from that feeling of the thread. The beads are not so important: the really important thing is the thread that connects them. Childhood is not important, neither is youth nor old age, but the thread that connects the child with the young man and the young man with the old is. Neither birth nor death is important but the thread that connects birth with death is. That thread is god, and to know that thread is to be blissful.

Once you have started feeling its presence your whole vision changes. Then there are difficulties, there are hurts and pains, but they don't matter any more. You know that behind them all something sustains you. You start sensing the reality of a universal spirit. That thread has to be searched for; and it is not far away, it is inside you.

A man lives many lives, so life is not important. You have been in the body many times: sometimes in the body of a man and sometimes in the body of a woman, sometimes in the body of an animal and sometimes in the body of a bird, and so on, so forth. In the East we say that eighty-four million bodies are

possible!; and man has passed through all those, so one body, one life is just a bead. But there is a connecting link, a continuity, something eternal, that passes from one body into another, from one life into another. You have been here from the very beginning and you will be here to the very end. You *cannot* disappear; the bodies come and go but you remain.

That remaining phenomenon is called the thread. To search for it is to search for god, and to find it is to find bliss.

Prem means love, yoga means union -- love union. And that is the goal, the target, for you.

Start making as many contacts with existence as possible, wherever possible. Sitting by a tree, hug the tree and feel that you are meeting and merging with the tree; let there be a union of energies. Swimming in water, close your eyes and feel you are melting into water; let there be a union. And so on and so forth. Find out ways and means wherever you can relax and unite with something. The more you unite your energy with some other energy, in any form -- a cat, a dog, a man, a woman, a tree -- the closer home you will be. This is going to be your work; and it is pleasant work, it is ecstatic work.

Once you have come to feel it, once you have come to know the knack of it, you will be surprised at how much you have missed in your life. Each tree that you have passed could have given you a great orgasm, and each experience -- a sunset, a sunrise, the moon, the clouds in the sky, the grass on the earth -- all those things could have become great ecstatic experiences again and again. Lying down on the lawn, feel you are becoming one with the earth. Melt into the earth, disappear into it; let the earth penetrate you.

This is your meditation: attain to yoga, to union, through as many ways as possible. God has ten thousand doors and from everywhere he is available. But he is available only in the state of union. That's why sometimes it happens that lovers come to know of meditation in deep orgasm. That is one of the ways of creating union, but that is only one of the ways; there are millions. If one goes on searching there is no end to it.

Believing the Impossible Before Breakfast

Chapter #16
Chapter title: None

16 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802165
ShortTitle: BELIEV16
Audio: No
Video: No

Anand means bliss and megha means path...

Man has to become a path of bliss. Bliss comes from the unknown, from the blue. Just as the sun-rays come from far away, so does bliss; from the centre of the universe, bliss radiates. But we are closed to it; we don't allow the way, we don't open the door. We are afraid and hiding somewhere behind it. We go on crying and weeping in our hiding, we go on thinking how to be happy and how to be joyous; and it is always knocking on the door!

So drop all fear. Fear is the only hindrance. Open the doors, let the wind come and let the sun come in. The only thing that you have to do is to become a little open.

We all live surrounded by China Walls; out of fear we have created prisons and we live behind the walls. It feels secure but it is like living in a grave. Maybe it is secure but it is not life. And man need not go in search of bliss; bliss is always coming, twenty-four hours, day in, day out. We just have to open our hearts to receive it, we just have to become a host.

Prem means love, saddha means trust. And that has to become your work. Say yes to life, drop as many nos as possible. Even if you have to say no and it is difficult to avoid it, say it but don't enjoy saying it. And if it is possible, say it also in the form of yes. Don't miss a single opportunity of saying yes to life. When you say yes, say it with great celebration and joy. Nourish it, don't say it reluctantly. Say it lovingly, say it with enthusiasm, with zest; pour yourself totally into it. When you say yes, become yes!

You will be surprised to know that ninety-nine nos can be dropped very easily. We say them only as part of our ego; they were not needed, they were not inevitable. The one no that remains will be very significant, that need not be dropped. But even saying that essential no, one has to be very reluctant, hesitant, because no is death and yes is life. People are dead because they go on saying no. Watch yourself and watch others and you will be surprised: people are saying no for no reason at all. But they are enjoying saying it: it gives a kind of power. When you can say no to somebody you feel powerful.

In dropping the no, the ego disappears, and in getting more and more in tune with yes you become available to god: that is the meaning of saddha. It does not mean belief, it means trust -- not a belief in a certain concept of god but a simple trust in life that all is good, that all is going to be good, that even if sometimes something goes wrong, finally it will be settled and finally everything will turn out well; that life is not tragic, that in the end everything comes out right. Truth wins, love wins, violence is defeated, the lie is defeated. The lie can win a few battles but finally it is defeated.

This trust will transform you.

[The sannyasin in charge of the ashram canteens, with a reputation as a fiery zen mistress, has been called to see Osho.]

A few things.... I am happy with your work but a few things are to be fixed. And before we move to the new [commune] you have to fix them, because then things will be too big and it will become more and more difficult. Here it is manageable, so you manage. And your responsibility is great.

The first thing is that you change your behaviour with people. Become more loving. You *are* loving (chuckling) but your language is not! Your language is still Italian! (laughter) Others are not Italian so they don't understand. So drop all foul words. It will be difficult, but one has to do these things.

Learn a few loving words, mm? And in these two, three months that we are here you have to change completely.

The second thing: take more care of the (ashramites') canteen. You are more in Vrindavan; the canteen is a little bit neglected. So you have to take care. Otherwise what will you do? Sooner or later there will be five thousand people and if you cannot manage a small family then that big family will be difficult. So pay a little more attention to the canteen.

Look after peoples' needs, even the small things, because this is their home; they should not feel that they cannot have small things. Mm? if they want a little more sugar, allow them. They should feel at home, otherwise it feels that they are constantly afraid. Don't make them afraid. You are there to serve these people, you are not to dominate them. You have to mother them; completely forget the idea of dominating.

The idea of dominating arises out of an inferiority complex; people dominate because they are afraid, they are not certain about themselves. But there is no need to be uncertain here; you can be absolutely certain. There is no need to be afraid, so there is no need to be defensive and powerful -- one can be humble. Always remember: the person who is not humble is not yet certain about himself.

There is a very famous Eastern story.... A blind man is sitting under a tree. A king comes, he touches the feet of the blind man and says, 'Sir, where is the way to the capital?' Then the prime minister of the king comes, and without touching his feet he says, 'Mister, where is the way to the capital?' Then comes an orderly. He hits the head of the old blind man and says, 'You fool, where is the way to the capital?' The king's party had lost its way. When they had all gone the blind man started laughing. Somebody else was sitting by the side and he asked, 'Why are you laughing?'

The blind man said, 'Look, the first man must have been a king, the second man must have been the prime minister and the third was a poor constable.'

The man was puzzled; he said, 'How could you know? You are blind.' The blind man said, 'Just by their behaviour.... The king was so certain of his superiority that he could touch my feet. The orderly was feeling so inferior that he had to hit me. He must be in a poor situation.'

And this always happens. Your power is absolute: you can be humble. You can even touch the feet of

the people who take food in the canteen and in Vrindavan. There is no need to dominate, there is no need at all!

So the first thing: change your language. The second thing: take more care of people, be more loving, because we are going to create a really loving family.

You are my people through whom I have to work. I cannot come and take care of their food, so you represent me there. Remember that you represent me, so don't do anything that will not fit with me.

Remember in Vrindavan also, that the only responsibility on you is to take care so that you can feed the canteen; more income is not needed, there should be no profit motive in it. Just this much is enough, that you can look after the ashram people; the inmates Gan be fed perfectly well, that's enough, more is not needed. And whatsoever you need in the new place the ashram will supply; don't be worried about it. You are too worried about it. It will be supplied, you will get everything that you need. So you need not be too concerned with profit, because Vrindavan is also run for sannyasins. Service should be the motive, not profit, nobody should feel that there is any profit motive anywhere. I know that you don't have that motive for yourself, but you plan that these things should be there and that should be there.... Au will be coming!

Just go on trusting -- everything happens! Whenever the need arises, it is fulfilled. When we started there were only five, ten people here. As the number of people grow, their needs will be fulfilled; don't be worried about that. Nobody has to worry around me. Live very relaxedly.

And you have to listen: if [the people in the office] something to say, you start listening to them; don't argue. Explain, but there is no need to argue.

These few things.... Right?

Believing the Impossible Before Breakfast

Chapter #17
Chapter title: None

17 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802175
ShortTitle: BELIEV17
Audio: No
Video: No

Deva means divine, ashad means joy, enjoyment, happiness; all kinds of joys are included in it, from the lowest to the highest. There are bodily joys, there are psychological and there are spiritual joys. Ashad takes them altogether, in one unity. It cannot be exactly translated into English because there are different joys. Somebody may enjoy eating but that's a physical phenomenon. It is different from enjoying music, it is qualitatively different. The difference is not only of quantity: it is a totally different dimension of joy. What has music got to do with food? It is non-physical. And there is a joy in meditation which is again different from-the joy that one derives from music. Ashad means all kinds of joys, the very essential core of joy.

And that is my central teaching, that one has to enjoy on all levels of being. No level has to be starved, neither the body nor the mind nor the spirit. Man has to accept the totality of life. No distinction has to be made, and all these three dimensions have to be fulfilled.

[Osho gives sannyas to a woman, who eyes flow with tears.]

If crying comes, tears come, allow them, don't hold them....

Deva means divine, mudita means joy -- divine joy. And this crying has to be used as prayer. It is not it negative, it is very positive. People know only one aspect of tears, the negative aspect. They think that we

cry only, weep only, when we are miserable, in pain, in suffering. That is half the story. The other half is that we also cry and weep when we are very thrilled, ecstatic, happy. Tears are not necessarily sad; sometimes they are of great joy.

You can use your tears very easily in prayer. So make it a point every night before you go to bed to sit in your bed and just feel overwhelmed. Allow crying, let tears flow from your eyes. That will come very naturally to you, it will not need any effort. And when something comes naturally it has a beauty. Tears are very natural to a few people: they can use those tears as prayer, there is no need of any other prayer. And I see that possibility in you. So every night at least for ten minutes, simply fall into deep, crying -- joyously, celebrate it. Let those tears be your offering to god, and without saying a word, you would have said all then.

And your prayer will be heard soon. Tears are the closest communication with the divine, and if they can be of joy, then they *are* a miracle.

[Osho gives sannyas to someone]

... The name is new but it is to remind you of something very ancient in you, something very old, something of your past life. And the reminding will be of great help. It may become a nucleus, and you will start collecting around it a new being.

Anand means bliss, anagami is a Buddhist term -- it means: one who will not return any more, a non-returner. The possibility is there -- if you work, you may not need to return to life again.

That is one of the goals of religion: not to fall back into the trap of life and death. And the name is to remind you that in your past life you have been a Buddhist monk, and something of that quality is still present in your consciousness. So you have to work through Buddhist meditations. They will fit you, they will simply trigger off a process in you. You will be surprised, because the result will be much more than the effort made, because all that you have done in a past life will again be new and will again start moving.

It happens many times that a man works on a certain path in a life and then starts moving on another path in another life; then the whole work of the past life is wasted, it is not used at all. This is one of the functions of the master: to put the disciple on the path where he has been working in the past. The real master does not impose anything on the disciple; he simply exposes the disciple to the disciple's past, and naturally to the future. The master has to be a mirror. Right now you cannot see many things about yourself. I can see them. Without seeing them you will grope unnecessarily. There are thousands of possibilities and you can get caught in something which is not a continuity; then all that you have done before is lost.

It is as if a man starts learning German and then after six months he starts learning Chinese. The effort that he had put in learning German has gone down the drain. After six months he starts learning Japanese, and he goes on forgetting his German and his Chinese. This is how things are.

So let Buddhist meditations -- Vipassana, Zazen -- -be your work, and you will immediately feel that something which was missing is missing no more, the groping has stopped. And this is the possibility.: you can become a non-returner, Anagami. Just a little work and great is the possibility; don't miss this occasion!

[The new sannyasin says he had been working in psychotherapy with his wife, but because of marital problems he had dropped it. Now he feels they could continue working together.]

My feeling is that it is always good to separate your work from your love, it is always good. They don't go well together. Your work problems start affecting your love and your love problems start affecting your work; things become multiplied. Love in itself is enough, it is a world. Don't load it with anything else; it is already complicated. Keep them separate and your work will be easier, your love life will be smoother. You can both work in psychotherapy but work separately.

The work of a psychotherapist is such that it is better for him not to be in it with his partner because the psychotherapist has his own problems. And when you are with your wife you can never feel free, your wife can never feel free. Sometimes the advice that you would have given if you were alone is not given because you have to think of the wife too. Sometimes she would have said something which she will not say because it may hurt you. So rather than considering the patient, there is an unconscious consideration of the partner. If you are too sincere to the patient you hurt your wife; if you are too considerate of your wife you are not sincere to the patient. Your mind is divided. It is good not to work together. And the work of a

psychotherapist is such a maddening work that it is better not to load it more.

After the whole day's work when you are tired, and you come home, it is good to have a new face to greet you rather than the same old colleague. Otherwise you come home together, you go together to the office; your wife is no more a relaxation. Don't reduce your wife to a colleague. It is better to hope and wait that the day will be finished and you will be going home and you will see your wife. Let that world be separate so you have somewhere to escape from the work. Otherwise there is nowhere to escape to. You will be talking about the same problems at home also. You will carry the load from the office to the home. Then where will you have your holiday? If things are going well don't disturb them. You can both work as psychotherapists but have separate offices; that's my suggestion.

My feeling is that the husband and wife should not be together twenty-four hours a day; that too is hard on each other. We lose interest: the wife becomes taken for granted too much, you become taken for granted too much. You don't have your space and she has no space of her own. You go on overlapping, you go on crowding each other, and sooner or later or later it is a stress.

Better to keep the sanctity of the person. Each person has to have his own inner space, then it is good to meet sometimes. Then there is joy in meeting, there is a longing and a passion in meeting. Otherwise there is no passion, no joy: you are together for twenty-four hours. One tends to forget the person who is too close twenty-four hours, the obvious tends to be forgotten. It is my suggestion that you work separately, and your closeness will grow, your intimacy will grow.

[A new sannyasin says: I don't feel any emotion and I'm always in my head.]

Mm mm, that I can feel.... The heart is almost asleep, snoring. You *are* in the head.

[The sannyasin adds: And I cannot breathe.]

That too is possible, because if the heart is very closed, breathing is never as it should be; it becomes shallow. But it will change.

Just do the camp and these three groups. We have a few breathing groups; if it is needed I will give some to you. Within six to eight weeks things will start flowing smoothly, because the heart is never dead, it is just that it has never been used. It is there: the key just has to be turned and the ignition will be on. Sometimes, if you have not used it for long, it may have got rusted, so give it a few days for cleaning; it will be okay.

The heart is always there perfectly ready to function; it is just that our energy is not moving through the heart. You have found a shortcut from the navel to the head. These are the two possibilities: either the energy moves through the heart to the head; it goes to the head but it comes through the heart. Or the energy arises in the navel, then it moves to the heart and then to the head. This is one natural way. If energy moves through the heart, then the heart makes it soft, loving; it is no more aggressive, no more violent; it is feminine.

But there is a way to by-pass the heart: the energy can go directly from the navel to the head. Then it is masculine, then it is aggressive. It is thought and not feeling; it is mathematics and not poetry. It is clever, cunning, calculating, but never sharing. Through this energy which has by-passed the heart you will be very very successful in the world but very unsuccessful in life. You may become very famous, you may become a great scientist or a politician or a philosopher, but deep down you will remain empty and poor, and a beggar.

Our schools, colleges and universities, help the energy to by-pass the heart; they train the energy to go directly from the navel to the head. The whole educational system that exists in the world is anti-love, it is anti-heart, anti-feeling. It is very much afraid of love, because once love enters, logic disappears. If logic is to be there, love has to be debarred. But the heart is there. Just a little effort is needed and the energy will start moving through the heart. It is the same energy; it will go into the head, but will be refined by the heart and the feelings and the emotions. It will be soft, delicate.

Just cooperate with me and within six to eight weeks things will be different. Once you have tasted of it there is no problem. Your energy is moving through a diversion; many people are more or less in that situation. You are fortunate that you are aware; millions are in the same fix but not aware. If you are aware, things can be done, and sannyas will become the beginning of the transformation.

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Chapter #18
Chapter title: None

18 February 1978 pm in Chuang Tzu Auditorium

Archive code:	7802185
ShortTitle:	BELIEV18
Audio:	No
Video:	No

Deva means divine, akal means timelessness -- divine timelessness. And that has to become your target. The mind is time; when the mind disappears, time disappears. In a state of no-mind there is no experience of time. All is, but nothing moves; everything simply stops. There comes a great pause: that pause is meditation.

So you have to remember two things. One is: drop thinking about time -- past, future, present. Sitting silently, move into a kind of timelessness. Start feeling that there is no time, that time is a fantasy of the mind; and it is so.

Jesus is asked by his disciples, 'What will happen in the kingdom of god? Tell us something specific.' And Jesus gives a very strange answer; he says, 'There will no longer be time.

It is not recorded in the Bible; it comes from the Sufi tradition. Sufis have some valuable things to say about Jesus; this is one of those valuable things. If you can lose time-consciousness, meditation will come very easily. All the methods that we do here are really on the way towards losing time-consciousness. When you are breathing chaotically, totally, you forget time. When you are dancing or singing totally you forget time.

That is the joy that people derive out of sexual orgasm, because in sexual orgasm time disappears. In all experiences of beauty, joy, time disappears; it is an essential ingredient of all great experiences. So in the East, akal, timelessness, has become equivalent to meditation.

[Osho explains the meaning of anand shirsha -- bliss peak -- it is possible to become that peak of bliss; all that is needed is not to be satisfied with the ordinary. People are happy running after power and prestige, money and respectability. Who bothers about bliss? And when millions of people around you are running after money, you think that there must be something in it; so many people can't be wrong. The truth is that so many people can't be right! Truth is a rare quality; so many people can't be right. Truth is attained only once in a while. It exists in the desert somewhere like an oasis. And unless one is dissatisfied with the ordinary, mundane world, Osho concludes, the search for bliss never starts.]

Anand means bliss, satlok means the true country, the true land, the true home -- the true home of bliss. Keep it like a star constantly shining inside, that this is not your home, that this world is at the most a caravanserai -- good to stay for the night but in the morning we have to go. And the night is not going to be very long, it is a short stay on the way. Don't forget it, that we are not to remain here forever.

Once this is understood, that we are not to remain here forever, all values of life immediately change. When you stay in a caravanserai you don't start decorating it, because by the morning you have to go. You don't start any attachment with the things in it because in the morning you have to go.

Once the world is thought of as a passage, not as a home, things start changing: then money is not that relevant, power and prestige and respectability mean nothing. Then energy is not wasted in things which mean nothing. One starts searching for the real... which can become one's home. Let your sannyas be the beginning of that search! How long will you be here?

[The new sannyasin has been in the Arica school for four years. He asks: I wanted to ask you about Arica, how you felt about it, what I should say to my friends.

It is a hodge-podge, declares Osho, and goes on to say what he has said before about Arica, that there are many beautiful methods being used but it lacks heart. It is only bricks; the temple is not there.]

A very clever mind is behind it, but not an enlightened mind; and that is where something of immense value is missing. So tell your friends to learn the techniques, but remember only one thing, that sooner or later you will have to look somewhere else. Those techniques can be used, but they will have to be used somewhere else -- Arica cannot use them. Arica can put you on the path but it cannot help you to reach the goal. So Aricans will have to look somewhere else; sooner or later they will have to move.

I cannot say that any method in itself is wrong; all the methods they use are right and can be used if there is somebody who has an organic vision of life. They can be used, they can fit together. But that person is missing there. It is efficient, it is clever, but it is not arising out of a no-mind. It is not growing through an enlightened being; the master is missing. The methods are there, a mastermind is there but the master is missing. So tell that to your friends.

Love has no name. You cannot define it, you cannot say what it is. You can be in it, you can experience it, you can help others to experience it, but there is no way to define it. Millions of people have loved, millions of people have experienced the joy of it, the mystery of it, but not a single definition exists in the world.

So is the case with god. That's why Jesus says, 'God is love'; they are both indefinables. And of course god is unknown to us, but love is a little bit known so we have to start from love. From love to god, that is the whole path. From one definable that is available to another definable that is not available. But because both are indefinable and nameless, there is something that is similar that bridges them.

[A couple of visitors who are therapists are present. The man says that everything is good in his work: But outside of that sometimes I have a lot of self-doubt and wonder if it's more of an ego thing... that I'm a very egotistical person.]

That is a problem almost every therapist is facing in the West. It is not personal to you, it is very impersonal. So try to understand it very impersonally. Therapy is only the beginning of growth, and a very rudimentary beginning. You can learn therapeutic methods, you can start working on those methods and results will be coming. It is not necessary that you have-that kind of consciousness yourself; it is not necessary.

It is like medicine: the doctor may be suffering from tuberculosis himself but he can treat others. It is not that because he suffers from tuberculosis himself be cannot treat a person suffering from tuberculosis; he can. And naturally doubts will arise, because he himself suffers. He cannot treat himself but he is treating others, and when he sees results coming and that the others are treated, then doubts are naturally there; what is happening, what is he doing?

Just as medicine has become a technique and a doctor can practise it, so therapy is becoming a technique in the West.

In the East there has never existed a person like the therapist. The East has not known the therapist at all. It has known the master but not the therapists; and the difference is immense. The master is one who has attained to that consciousness himself; then he helps. But he helps from a vision that he has attained. Then there is no doubt ever. Naturally his work goes very deep. He has moved from all those spaces in which others are stuck, he knows the whole map of human consciousness, and he has arrived. In the East we have never allowed any man to help others unless he has arrived, so the therapist has not existed.

The therapist is a Western invention. Freud himself suffered from great psychological problems, so did Jung, so did Adler, so have the other great psychologists and psychoanalysts and therapists; they are not masters. You have learned those techniques from this tradition, the Western tradition. You can be very efficient, you can help people and people will be helped, but your doubt will not disappear. In fact the more people are helped, the more doubtful you will become: what is happening? -- because it looks mysterious.

If nothing comes out of your work, that will be perfectly okay: you will wonder what can come out of it -- you have not arrived yourself. When somebody has an ego problem and you help, how can you help? --

because the problem exists inside you too. You can get totally involved with the person, you can tell him everything that is known to you about the ego, you can give him recipes, you can give him devices to get rid of it, but deep down you know that these things can't work because they have not even worked for you.

So the therapist is living a kind of lie; he is pretending something to people. He has to, otherwise he will not be able to work. He has to keep a mask, he has not to allow people to see what exactly his situation is. But, later on when you are alone your mask will slip.Sometimes you will be able to see your face in the mirror and you will be worried. This worry will become more and more as you become more successful and this doubt will poison your whole being.

You can continue working as a therapist but pay more attention to you own inner growth. Don't be fooled by your work. Sometimes that happens: when you start succeeding you can be fooled by it. You can think, 'When I am helping so many people there must be something in me' and then the ego can become even more strong.

I have come across thousands of therapists; this is a basic problem for everybody. You will have to give a little attention to yourself. Work, continue your work, but don't allow it to become your life, don't allow it to become equivalent to your life. You owe something to yourself too. If you can go deeper into your being you will be able to help also. Then there will be no pretension, no lie, and the doubt will disappear. When the doubt disappears miracles become possible, because whatsoever you say, you mean. And it is out of your own experience -- it is not borrowed. It has an authenticity, a truth, it is self-evident, and you can put it out with passion.

So make it a point that if you give two weeks per month for groups, give two weeks for yourself, and at least continue meditating....

Meditate, do a few groups here, and in doing those groups forget that you are a group leader, forget completely. Go absolutely innocent, otherwise that knowledge will not allow you to move deeply into it. It is different being a leader. Sometimes the participant gains more than the leader, because the leader has to play a game and the participant is there innocently....

Very good. And think of sannyas! What is the fear?

[The visitor says: I have a conflict of how I can incorporate that into what I do. There's a large group that we have in the States...]

It will be helpful to your work and to you, and to them too. You are not the first therapist who will be going in orange; in fact no therapist goes without being orange! (laughter) So there are hundreds of therapists all over the world and it has helped them.

Then you are connected with me too and you can share me with your people too. Sometimes when you are stuck, you can simply relax and surrender to me; immediately some help will be possible. Your work will be enhanced. You will start feeling my presence in the group also, and that will transform the very quality. My therapists are doing miracles, because they are not alone. Otherwise you are alone: that doubt is there, the ego is there, and those are barriers!

People will think you have gone a little crazy... so what?

And crazier people will start coming to you! (laughter) Think about it.

[To the woman therapist Osho says:]

Mm? should I make you a sannyasin?.... Because your heart is saying, 'Make me a sannyasin!' Your head may not know what it is all about, but the heart has its own reasons the head knows nothing of. And it is better to follow the heart than the head. Cowards follow the head; courageous people follow the heart. Rather than thinking what it is, it is better to go into it and know it; first hand is better.

So what should we do? My feeling is: first become a sannyasin, then I will talk to you! (laughter)

[She answers: I need a little more time.]

You can have it, but you will be missing an opportunity... you will be missing an opportunity. You can have time and then you can decide, but that will be *your* decision. Right now it is my decision. There is a great difference between the two. Right now it will be a gift from me; when you decide, it will be your decision. You can choose between these, two, whatsoever you want.

If you decide, that will be a continuity of your own mind. Your mind decides, that's why you take it; it will be part of the ego. Right now it will dissolve the ego, it will give you a great freedom. It will be just out of love for me. It will be going into the unknown without any brooding about it, without thinking of the result and the consequence.

[She stalls: What if I can't live up to the commitment?]

Don't think of the future. I will make you live up to it. If I can make you a sannyasin, I will make you live up to commitments too. If you can do such an absurd act as becoming a sannyasin then everything else will follow!

Don't think of the future. You don't know your own potential. I can see it -- you will be able to live up to the commitment. You will become one of my best sannyasins; there is no problem about it. I will see to it! So you can relax. There is no need to worry about it.

Prem means love, manish means wisdom.

There is a knowledge that is possible through the intellect, but there is a wisdom that is possible only through the heart, through love. Knowledge is always superficial because it is of the head. It is borrowed, it is not your own. The mind functions like a computer: you can go on feeding it and it can go on giving you answers. But it can give only those answers which you have already fed it; it repeats. The mind is never original, cannot be by its very nature. All originality is of the heart, the new arises out of the heart. The fresh is born in the heart, all insights are of the heart. They are never intellectual, they are intuitive: that intuition is called manish.

There is a knowledge that happens by loving, and sannyas is an initiation into that knowing. It is a totally different dimension of knowing. That's why I insisted not to think about it, because if you take sannyas through thinking it will be of a different plane. If you take sannyas without thinking it will have a depth of its own. It will not be superficial, it will be a quantum leap. It will not be a continuity, it will not be syllogistic. You have not calculated about it, you simply go without calculation. Then it is a gamble. Gambling is good and bargaining is not -good. All that is great arrives only to gamblers. Buddha is a gambler, so is Christ. People who are too clever go on missing the point. Don't be clever, be loving! If love lands you in ditches, it is okay; if love leads you to hell, it is okay, because love knows how to transform even hell. If your mind takes you to heaven, you will not be able to enjoy there either, because the mind knows how to create hell, how to create misery.

Sannyas is the beginning of a totally different kind of life: the life of risk and insecurity, the life of constantly moving into the uncharted. And because I see the potential, I insisted, and I will go on insisting: this is just the beginning!

[The new sannyasin asks about: becoming more loving and ridding myself of judgment, and becoming more accepting, ridding myself of jealousy, possessiveness. What is the best way to do this?... I've done group encounters, primals, in the States.]

This is a universal problem; and it cannot be solved, it can only be transcended. People try to solve it. They create more problems; that's what is being done all over the world. These problems -- jealousy, possessiveness -- are not really problems but symptoms, symptoms that you don't yet know what love is. We take it for granted that we know what love is, and then the problem of jealousy arises. That is not right. The problem is arising because love is not yet there; it simply shows that love has not yet arrived, it simply shows the absence of love. So you cannot solve it.

All that is needed is to forget about jealousy, because that is a negative fight. It is fighting with darkness; it is pointless. Rather, light a candle. That's what love is. Once love starts flowing, jealousy and possessiveness and all that simply become non-existent. You are simply surprised at where they have gone, you cannot find them. It is just as when you light a candle you can go on looking for darkness all over the room and you will not find it. You are even looking with a light and you cannot find it. You cannot find it with light because it is no more there; it was simply an absence of light. Jealousy is absence of love.

So my approach is: don't be bothered about jealousy, otherwise you will be getting into such a trap that you will never be able to get out of. Forget about it! It is symptomatic, it is simply indicative. It is good that it indicates something; it is a signal that love has not yet happened. It is good! Learn something from it, take

note of it and start moving into love. Enjoy love more and there will be less jealousy. Delight in love more and there will be still less jealousy. Let your love become a totality, a madness. Let it have an intensity, and in that intensity jealousy will be burned out. A real lover has never known what jealousy is.

So I will not say to start doing something about jealousy; no, not at all. Thank it because it simply shows something which has to happen has not happened. Put more energy into love. Rather than putting energy into analysing jealousy and fighting with it, put more energy into love. Otherwise you will be distracted: you will start following jealousy, and that is a desert. You will never come to its end.

That's where the whole of psychoanalysis has got stuck: it takes symptoms as problems and then starts penetrating those symptoms, analysing. You can go on peeling the onion, you can go on and on, after one layer another layer, and after that another layer. Have you come across a person who is really psychoanalysed? There exists not a single person on the earth whose psychoanalysis is complete. It cannot be! Year in and out you can go to the psychoanalyst, and there is always something which you have to explore. It is a futile direction, it takes you sideways. Go straight into love!

So my suggestion is: make love a great celebration. Put your total energy into it with no thought of the future. While you are in love with anybody, don't hold back. If you hold back in the moment that will become jealousy. If you go totally into it when you are making love, without holding anything, if you are utterly lost in it, your whole body and being becomes orgasmic; you are wild, screaming and singing and crying and weeping and laughing altogether, you will feel such peace arising out of it that nothing can distract you, nothing can disturb you. Make love a feast and these things will disappear!

Believing the Impossible Before Breakfast

Chapter #19
Chapter title: None

19 February 1978 pm in Chuang Tzu Auditorium

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Deva means divine, ullas means celebration. And that has to be the key for you: celebration has to become your religion. Misery is sin; sadness, seriousness, are companions of misery. Joy is virtue, and all that helps joy should be nourished, cherished, invited.

Let your life be integrated at the centre of celebration. Only choose that which is celebrating, joyous. If you can go on dropping all that is sad, sombre, serious, all that gives you a long face, you will be moving in the right direction. Cultivate all that brings joy, and I say 'all': the bodily, the psychological, the spiritual. The real celebration is when the body, the mind and the soul all dance together. If only the body dances, it is happiness; something is missing in it. It is very gross. If only the soul dances then it is very subtle, abstract, not of the earth. It has wings but no roots; again something is missing. Between the two is the bridge of the mind. The mind can divide the two, it can also unite the two. When the mind divides, it is called the mind. When it unites, it is called meditation. And when all the three dance so together, as if they are one, that is ullas, that is celebration.

So let this be your criterion. Whenever the question arises of what has to be done, this has to be the criterion: if it brings joy, do it. And whatsoever brings joy to you will bring joy to others too. Sometimes it may not be very apparent, but this is the fundamental law: that which brings joy to you is bound to bring joy to everybody, and that which brings misery to you is bound to create misery for others, sooner or later. Be utterly self-full, and remember that in being self-full, you are serving humanity. There is no other service.

All that goes on in the name of duty is ugly. Duty is a dirty four-letter word; avoid it! Do things out of joy but never out of duty.

Deva means divine, agam means unfathomable. God is unfathomable, immeasurable. We can enter god but we can never know him in his totality, because the totality has no boundaries. God never becomes an object. We can dissolve in god, but we cannot hold him in our hands; and that's the fear, that's why people avoid god. Even if they talk about him, even if they go to the church and to the temple, they read the Bible and they listen to the priest, they avoid him. In fact all their churches and temples and rituals are nothing but strategies to avoid the real god. These are ways to protect themselves from that unfathomable phenomenon. They have created tiny gods of their own, they have manufactured their own gods.

The Bible says, 'God created man in his own image'; man has repaid god: he has created god in his own image. And of course the god that is man's image, man's creation, is bound to be pseudo, false; you can hold him in your hand. But the reality is immense: you cannot hold it, you can only dissolve into it. Just as a river drops into the ocean, man has to disappear and dissolve.

That readiness to dissolve is what sannyas is all about. It is to learn how to die, it is to learn how to love; and both are the same. From one side it is called love, from another side it is called death -- two aspects of the same coin. But god is an abyss, he is bottomless; you go on falling and falling and you never arrive at the bottom. But the fear exists only before you have taken the jump. Once you have taken the jump it is utter joy. The more you disappear, the more blissful you become, and the moment you disappear totally there is total bliss. Then all is simply blissful and a benediction.

... I can see the fear in you. And it is better to be aware of the fear, it is better to know what it is so you can move in spite of it. Everybody has fear, about that there is not much difference between people. Even the courageous, the brave, have as much fear as the cowardly; the quantity of fear is almost the same. Then where is the difference? The difference is not in fear and its quantity; the difference is that the courageous goes in spite of it and the cowardly is prevented by it. Both have fears.

So courage does not mean fearlesseness; courage simply means that the fear is there but still you are going, you will not listen to the fear, you will ignore it. Great fear of dissolving is there in you. You are afraid of both love and death. You may not even be conscious of it, but as I am saying this it will make you conscious and you will be able to observe it. This name will remind you that the ultimate bliss is possible only when you put this fear aside and go into the unknown.

Deva means divine, mohan means beauty -- divine beauty.

And that is the only beauty there is. All beauty, all other beauties are only skin-deep. One can fool oneself for the time being, but sooner or later the other beauty wears out and one is left in utter ugliness because one never developed the real beauty. The real beauty has nothing to do with the face but with the luminosity that comes from your within. It has nothing to do with the form of the eyes but with light that shines through them. It has nothing to do with the body but with the inner presence that vibrates through the body. The real beauty arises at the core, at the very core of your being, and spreads outwards towards the body. The false beauty is just on the surface; it has no roots in you. It is ungrounded.

Remember: one has to seek and search for the real beauty. And the real is eternal, it remains: once you have found it, you have found it forever. The momentary is simply a wastage of time, it is a kind of dream. One can remain occupied in a dream for the time being, but the moment you wake up you see that it was all foolish, stupid.

[The new sannyasin says: Before I came here I was in Goa. For three days before I left I was in a state of very high energy. I wrote some notes in a book. Two days after I arrived here you gave one of the lectures using almost exactly the same words as were written in the book. Please can you comment?]

It is possible, it is possible. We are all connected, very deeply connected. We are only separate on the surface, at the centre we are one. On the periphery we are individuals, in the centre we are universal. And if sometimes you are at the centre, you can have all those glimpses which happen to anybody who is at the centre. At some time everybody moves to the centre; in spite of oneself sometimes one reaches. It can happen accidentally also: something triggers a process, one is flowing very high.

You may not be able to express it sometimes, or maybe your expression is not adequate, because the expression belongs to the periphery and the experience belongs to the centre. When you are at the centre

you experience something. When you come back to the periphery you may not be able to express it or may be able only to express it inadequately. Somebody else may be able to express in a better way. Listening to him, suddenly you will see, 'But this is what I was going to say, this is what I have been feeling.'

It has always been happening in the world. Now they call it synchronicity; parallel processes are going on. Scientists also think that if a certain discovery is made, for example, the theory of relativity.... Now they say that if Einstein had not discovered it, then within months somebody else would have discovered it because many people around the earth were feeling the same. Einstein was just the first to express it. When he expressed it, many people felt that this is what they had been vaguely feeling. It was ambiguous, not very clear and loud, but it was there. In some mysterious way it was felt by many people.

Sometimes it has happened that a patent has been registered in America on a certain day, another patent for the same thing has been registered in England on the same day and another in Japan. All the three persons have come to discover the same thing almost at the same time. It becomes difficult: who is the discoverer? Einstein himself said later on that if he had not discovered the theory somebody else would have; the time for the idea had come.

So you will feel this many times. And when you are in a kind of depth or height -- call it height or depth -- when you are not feeling ordinary, when you are feeling something extraordinary, then you will have glimpses. And others may have those glimpses in that state too. Those who permanently abide in that state can always feel whatsoever is being felt around the world.

It happens. Life is more mysterious than we think it is, it is far more mysterious than fictions. It will happen again and again -- watch! Good!

[A new sannyasin says that for three years she had private therapy because she felt no inner contentment... restlessness, rebelliousness... but it has not helped much.]

But they are not problems. One should be rebellious, and one should be joyously rebellious! It is not a problem....

Mm, but when you go to the orthodox therapist -- and now psychotherapy is almost as orthodox as anything -- they will say that rebellion is a problem and they will bring you down to the normal. In fact the normal is the problem.

A man who has no rebellion in him has no salt, a man who has no rebellion in him has no spine; but the society consists of spineless people. The psychotherapist is paid by you but really he is in the service of the society: he serves the society and he takes the fee from you. His deepest commitment is with the society, the established society. He is in a deep conspiracy. He makes people feel guilty -- people who are rebellious, people who are not able to fit in the common rut, people who are not mediocre and who aspire for something higher, who aspire for something greater, people for whom this life as it is does not give any contentment. They are the adventurers, the explorers, they are the salt of the earth. They need no therapy; they need all encouragement to go into their rebellion as deeply as possible, to go in search of the unknown. They are the pioneers. But pioneers have always been thought somehow to be mad, eccentric, crazy, and the society has always tried to pull them down to the bourgeois level.

Society needs yes-sayers; it does not want anybody who is individual. It wants people who are only personas, just pseudo, individual for the name's sake, otherwise not, people who dress in the same way as everybody is doing, who go to the same church as everybody is going, who want to live a life which is everybody's life. These pioneers don't want to live *their* life -- that's what rebellion is.

So the first thing for you: I am not here to destroy your rebellion. I am here to enhance it, to protect it, to help it, to make it stronger. I am not here to destroy your discontentment either, because unless there is discontentment one cannot search for god. To be discontented with the world is the beginning of the search for god; the beginning of the search for another world, if there is any possibility of there being one. Unfortunate are those who are satisfied with the world: with their job, their wife, children, the car and the house -- they are unfortunate. They have settled very cheaply, they have sold themselves very cheaply. They are sold out, they are no more alive.

Be discontented, that is not a problem, because out of that discontentment a search arises for something better, something bigger, something higher. Out of this discontentment one day contentment arises. That contentment does not arise by destroying discontentment; it arises by following your discontentment, by going with it. Befriend it!

[A visitor is hesitant to take sannyas: I keep hearing you talk how your old self dies when you become a sannyasin...]

But a new self is born! And the old you have known already, so what is the point of keeping it? You have lived it, you have experienced it. It has no more any significance; going on living it will be just repetition. You should be able to die every moment so that the new becomes possible; then only do you live. That is not a difficulty! And what is there to cling to in the old? The old means that which is gone, which exists only in your memory and is nowhere else, which is no more a reality, is not part of existence; there is no point in it. And if you are too burdened with it and too attached to it, it will not allow you to live this moment. It will interfere, it will take you backwards.

It is as if you are driving a car and you go on looking in the rear view mirror; the car is going ahead and you are looking in the rear view mirror, out the back, at the road that is gone. You are in danger, because you have to look ahead! It is good that drivers don't follow this rule, otherwise there will be only accidents and nothing else. But people follow this rule in their lives, that's why life is full of accidents and nothing else. People move forwards and look backwards.

If god wanted you to look backward he would have given you eyes at the back (laughter) but he has not done that. He wants you to remain looking ahead, towards the new. Say good-bye to the old!

You are already sannyasin... unnecessarily creating trouble. Become a sannyasin. Close your eyes... close your eyes!
Look! -- you have died to the past, there is no problem.

Anand means bliss, amido is the Japanese name for Buddha. The Sanskrit name is Amitabh; it means infinite light, light and light and light. The name moved from India to Tibet, from Tibet to China, from China to Korea, from Korea to Japan, and this much change has happened: it has become amido. But it is a beautiful change: it has become more soft, more round, more feminine. Amitabh looks more masculine, amido looks more feminine: and Buddha is a feminine personality. So become a blissful Buddha!

And it is just the idea that the past is valuable which creates the problem. The past is not valuable; the value is in the present. Out of the present the future is born. And we should not burden the present too much with the past, we should allow the present to have its own space. That's all that I mean by dying to the past and being born to the new.

You can move easily; I don't see that there is much of a problem in it. Just a decision on your part and you will become new.

[A sannyasin said she just heard that her former lover, who is now in the west, has a new lover: It's been putting me through a lot of stuff and I suppose I just wanted to know how I'm doing.]

It is a good situation. You can also start moving with somebody. Don't miss this opportunity, it is a good opportunity. Whenever a partner leaves any love relationship, don't miss that opportunity; find another partner, have another experience. And one never knows which experience is going to become a liberating experience. So rather than feeling jealous and miserable and sad, use the opportunity. Good! -- she has given you freedom. Now you can move into some other relationship.

If it is heterosexual it will be far better, because a homosexual relationship cannot go very far. It can go somewhere but cannot go very far. For a relationship to go really far, polar opposites are needed. Only in that tension of opposites can the relationship move to the highest pitch possible.

So rather than falling into sadness and feeling sorry for yourself and being angry and all... And that is pointless! If she has moved with somebody it is also good. Use this opportunity too.

Never miss any opportunity; that is my message. Always use.... Even if some negative situation is there use it as a stepping stone and transform it into something positive. Try with this... or would you like to feel sorry?...

The natural tendency is to feel sorry, sad, angry, in a rage and that you have been cheated, and this and that -- all nonsense! People live accidentally. Nobody is conscious; if they were conscious they would be in a totally different world. One day she fell in love with you; that was an unconscious thing. Now she has fallen in love with [someone else]; that is another unconscious thing. Don't think that she has cheated you or she has been deceiving you. Nothing of the sort!

The love with you was an unconscious thing and then you got involved in each other; now another

unconscious thing has happened. But you can move consciously; that's what I mean. Move consciously, take a decision that this is good, you are free... at last!

Use this freedom. Create some new situation for yourself. You need that situation, and you have needed it for a long time. I was waiting for something like this! (chuckling) And you know it! You have been always afraid because of this, but now I have not done anything -- it has happened on its own. Or do you suspect?...

You don't suspect my hand in it or do you have some suspicion?... the idea may come, but I have nothing to do with it!

[She answers: I don't see why I have to be with a man.]

Then be with a woman!... but at least move. Be with a woman; that too is good -- the change of the woman. Be with a woman; even that is good, a little change is good. I wanted you to make a bigger change but you want to make a little change; that too is good.

But do something before you settle in your misery. Jump out of it. And send a telegram of congratulations to them so that they will be happy. Otherwise she will be suffering, feeling that she has cheated you, what will you be thinking? and such a great marriage is broken. Just send a message of congratulations.

Be finished with it and start moving. Your friendship remains; that is not the point. And be quick, because once they come here, she will start moving with you again; she will also be thinking, 'Why move with a man?' She has been more courageous than you: she has taken a good step. But people fall into old patterns easily because they are familiar patterns, that's why you asked, 'Why should I move with a man?' You have been moving with a woman; about that you have become fixed. With a man it will be starting from abc again. If it is possible always make as big a change possible, let it be a big change. But okay, if you are miserly, move with another woman, mm?

[She says: It doesn't feel that anything happens with a man.]

Then move with a woman; I am not insisting on it.... If something happens with a woman, you move with a woman, mm? It is good....

Good is good; not so good is another thing! (laughter) Good is good enough. If you cannot have one hundred percent, have fifty percent, thirty percent whatsoever, but have! Take that small step first; maybe that will help you, mm? because it will be difficult to find a woman.

Try, mm? And when you have found the woman, just bring her here. Try to find somebody. Some day the search for a man will also become possible: you are coming closer. But this breaking of the bondage is very good; I am happy. And be quick, mm?

Believing the Impossible Before Breakfast

Chapter #20
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20 February 1978 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

Anand means blissful, narangu means the orange colour -- blissful orange (a wave of appreciative laughter). And orange is a very significant metaphor. It means many things, but the most fundamental is that red is the colour of life, yellow is the colour of death, and orange is just in the middle of both.

Red represents life because it represents blood, and yellow represents death because it represents a dying yellow leaf. And orange is the synthesis of both: it is yellow and red both, it is exactly in the middle. We can say it the other way also, that yellow is one extreme of orange and red is another extreme of orange. Orange is like a bird, and yellow and red are two wings of it. Orange represents synthesis, the greatest synthesis, because there can't be any greater synthesis than the synthesis between life and death.

Orange also represents love. These are the three things most important: life, death and love. Life starts in birth, it is the beginning, and death is the end; between the two is love. Love is the inner phenomenon that has to happen. Just by being born one is not necessarily capable of love. One may live and die and may never come. to know what love is. To be orange means to be a lover, and such a lover who can love death too. Love for life is very natural, love for death is supernatural. But love is capable of doing that miracle.

[A sannyasin asks about her marriage of twenty-eight years, because she has no sexual feeling for her husband but he doesn't like her to go with other men. They don't want to separate because they need each other, and love their twelve-year-old son.]

It is a difficult problem, difficult in the sense that sometimes it happens that the other person's energy does not turn you on. Now, he cannot do anything about it, you cannot do anything about it -- it simply does not happen. In the natural course, one should find somebody else by whom one is turned on. But the society, the culture, the religion and the tradition, all those things, prevent it.

And sometimes we also start clinging tO each other even though we are not turned on; it is convenient, comfortable. There is the child whom you both love, so there is still more complexity in it. But if you go on repressing, then you will be angry. You may show it, you may not show it, but the anger will remain there... a resentment. Your husband will be angry too; because he cannot go with anybody else, he cannot forgive you either.

Puritans are dangerous people, mm? Because they are sacrificing, they force the other to sacrifice too. Two moralistic attitudes are always torturous. In fact my own observation is that torturers become moralists. And if you want to torture the other, first you have to torture yourself; then you have a right. You not only have a right but there is a righteousness in it also, and nobody can say that you are wrong. Ordinarily women do that: they remain very very moral and very righteous and they don't allow the husband to move. Naturally everybody is in support of them, the whole society supports them. With your case it is just the opposite: your husband is a moralist; he is playing the role of the woman. He will not forgive you if you move, he will be angry.

The whole problem in his mind is that if you can move with somebody else then why not with him? But he is not understanding that sometimes two persons' energies simply don't meet. They may be parallel lines, they can go on running together for twenty-eight years or twenty-eight lives, but they simply don't meet.You are more like a brother and sister. You are fond of each other maybe, just like brother and sister, so you can't separate either....

If you come here for a longer period much is possible. My feeling is if you start being turned on by other people it is possible that you may be turned on by your husband too finally. For twenty-eight years it has become an accustomed habit; it has gone deep, it has become part of your being that you are not turned on by him, it has become a conditioning. Now, to break that conditioning you will need some experiences where you are simply relaxed and you start moving.

So if you can come for two, three months... and it will be easier here: you can do a few groups, they will help. You will be away from your husband for two, three months and that may do the miracle: you may become capable of responding to him. And if you don't want to separate then that is the only way: to be turned on by other people so that finally you learn how to be turned on; then your husband can also trigger it. But you need some basic experience of what orgasm is, of where it can take you, to what spaces.

It happens many times that a person takes a certain drug and it turns him on; he feels great joy, moves very high. Then you can give him just a placebo, mm? just a sugar pill, and he thinks this is the drug. Even that sugar pill will turn him on, that will trigger the process. But before the sugar pill can work, the real drug has to do it. Otherwise just by giving the sugar pill to somebody who has never been turned on, the sugar pill won't work, because he has no experience. So you simply need deep experiences and a freedom of

experience... and it will be possible here.

[A sannyasin, returning to the West, says that since she was young she has bad recurrent kidney trouble which seems to be precipitated by particular events: ... it came in the Primal group. I felt I was looking all the time for my mother -- she died when I was eleven.... I have the feeling that I have to die very soon. Osho checks her energy and gives her a box.]

And one thing to be remembered: that idea of death has to be accepted -- not that you are going to die soon, but in a sense everybody is going to die soon. Whenever you die it is soon -- thirty years, forty years, but what do forty years mean? It is soon.

If you accept the idea, the trouble will disappear. Since your mother died you have been against death, naturally: an eleven-year-old child and the mother dies; how can the child accept death? The mother has been taken away, death is the enemy, and the child has suffered much. So you are angry with death, very angry deep down; that anger is creating the trouble. It has nothing to do with your mother really but with your mother's death. That death came between you and your mother and took your mother away. You must have cried and cried and you must have felt utterly helpless and alone, rejected, thrown into darkness. Since then you have been afraid of death, and that fear of death keeps your energy blocked. You cannot allow yourself to flow because you are afraid that if you allow yourself to go into anything, death may come. You have to keep a hold on yourself, you have to control everything. You have lost your mother; now you don't want to lose more.

If you accept death the problem will simply disappear, evaporate. And death has to be accepted; there is no other way. We cannot do anything about death: we have to accept it. And there is no need to do anything either: death is beautiful. But I can understand your problem: how can you accept death as beautiful? It has been the ugliest thing in your life. It has taken your mother, and since then you have felt shattered. Just start understanding that death is a rest. It may have shattered you but it has given your mother a great rest. She must have been born somewhere else; life continues. This body was no more adequate enough to keep her, that's why she died. And it is good that she moved into another house, everybody has to move. So try to understand death as a friend, and start one meditation every night....

For ten minutes, just lying down on the bed, start feeling that you are dying... every night. Within a week you will be able to enter into that feeling and you will be enjoying it. It will be a surprise to you that all this tension in the body will disappear. Let the whole body die, fall asleep dying, and in the morning you will feel so fresh and full of energy. The energy will be flowing harmoniously; it Will not press against the kidneys....

Just start doing this meditation. It will take only five to ten minutes every night.... After seven days you will relax into it and you will find one of the most beautiful experiences through it. So start it. Good!

Believing the Impossible Before Breakfast

Chapter #21
Chapter title: None

21 February 1978 pm in Chuang Tzu Auditorium

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Video: No

Prem means love, satori means insight -- insight into love. And the insight into love is the window into god. If one can understand what love is, one has started moving towards god. Love is the first glimpse, the first flower of spring. The coming of the first flower heralds the spring, announcing that it will be here soon. Love is the fragrance of god that announces he is very close by. Love is exactly the sound of his footsteps, and if you can follow the sound of his footsteps, you will find him!

Prem means love, ananda means bliss. Love is the master key; it opens all the doors of life, and not only of life but of death too. Without love a man lives in a closed world. That closed world is what religions call hell. It creates suffocation, claustrophobia, because without love you are left in a totally lonely state. Without love you are left uncommunicated with, unbridged, like an island in the vast sea, lost. Love is the bridge between one consciousness and the other, and ultimately the bridge between the individual and the universal.

It is the master key: it not only opens the locks of this life, it opens the locks of all possible lives; divine life is also available to it. That state of ultimate flowering, opening, is ananda, bliss. Love is the key, ananda is the palace in which you enter when you have opened all the doors.

Prem Nirguna -- ineffable love.

You can feel it but you can never know it. You can experience it but you cannot express it. It is bigger than words, it is higher than language. Language is too much of the mundane and the trivia. It has been developed in the marketplace, it belongs to the marketplace. It is utilitarian. Love has no use, it is not a commodity. It is utterly useless, like a rose flower or like a full moon.

If there were no moon nothing would have been missed. If there were no rose flowers the world would have continued. But the world would have been very very poor; it would have been unfortunate. Without love man can exist, but without love existence has no poetry in it. Love brings significance, love brings a grandeur. But that grandeur is of the beyond and is ineffable, inexpressible, indefinable. That is the meaning of nirguna. One cannot say, '*This* is it!'... One becomes dumb.

[Osho speaks about the Enlightenment Intensive group:]

The group is hard, I know, but it helps immensely. It is worth taking the pain of it.

Sometimes pain is so cleansing that pleasure is nothing compared to it, to the value of it. Pleasure is sometimes just a wastage of time, an occupation. Pleasure is almost always superficial. It has never given anybody any depth, it keeps people shallow. That's why the rich people look so shallow: they don't have any depth. They move from one sensation to another, they live on the surface.

Pain brings depth. It goes like an arrow into the heart, it pierces; its thrust is deep. It hurts, but once the arrow has penetrated your being, you will become aware of a different plane. You will feel that you were not that superficiality, that you have a certain depth; but each depth has to be attained through a death, and that death is painful.

Intensive Enlightenment is of immense value. So go through the pain and you will come out of it so fresh, young, as if you had taken a spiritual bath.

[Osho gives a new name to a swami who had by mistake received by post a sannyas name for a woman.]

Prem means love, anahata means soundless, silent. When love is deep it is unutterable. Only the shallow love speaks, can speak; the deep love remains silent. In the depths of being, words and thoughts disappear. And whenever one faces love, one is simply speechless: one feels simply helpless, possessed, mad, overwhelmed.

You have a very very loving heart; maybe that's why accidentally it happened that you received a ma name. There was no need to be angry about it, because you have a feminine heart. And it is beautiful to have a feminine heart; the male mind is always ugly. The world has suffered too much from the male mind. The female mind has to be brought in more and more, soft qualities have to be developed. Life has to be made more round, more graceful. All that is beautiful is feminine. Even when a man is beautiful he has something of the feminine. When a woman is ugly she has something of the male. Beauty is feminine because it cannot be hard, it cannot be stonelike. It can only be like the petals of a rose or a lotus.

So never try to prevent your feminine heart from taking possession of you. We have been taught from

the very childhood, 'Don't be a sissy, don't be a girl, don't be girlish. Be a man!' By man they have meant: be a chauvinist, be an egoist, be aggressive, because life is a competition, a struggle, a survival for the fittest, so be violent.

That stage of being violent and barbarian has passed! Now everybody can afford to be feminine. The century of the feminine is just on the verge of beginning.

Veet means beyond, itihas means history. Man can live in two ways: one is in time, one is beyond time. History is the name of the life that we live in time; it leaves marks in the temporal. But there is also a life which we live beyond time -- it leaves no marks anywhere. It is not just an accident that the existence of Jesus is doubtful, so is the existence of Krishna, Lao Tzu and Zarathustra. Why is their existence doubtful? They have not really left any mark in time. They lived a life of interiority, they lived in themselves. Their life had no visible, tangible impact, but they transformed human consciousness. They lived in consciousness and they impressed human consciousness. But history takes no note of them. History takes note of Adolf Hitler, Genghis Khan, Tamerlaine; history takes note of people who live in time and leave marks on the sands of time. But people like Buddha, Christ, almost pass from existence as if they have not passed at all. That's what I mean by going beyond history. Don't live in events: live in awareness.

Amitabh is one of the names of Gautam Buddha; it means infinite light. Get more and more in tune with Buddha -- that will be of immense help to you. Just contemplating on Buddha, just thinking of his silenceS of his grace, of his tranquillity, his serenity, will help you Keep a small statue of Buddha in your room, and whenever you have time just look at the statue.

The Buddha statue was not created just as an image, it was created as an object for meditation. It does not represent the real Buddha; he was not like that. It is a metaphor. Rather than representing the Buddha's physical shape, it represents his inner grace. It is not that he was just of the same physical shape, the same face, the same nose and the same eyes. That is not at all the point. It is not realistic, it is surrealistic. It says something of the real that is beyond the so-called reality. So it is a yantra, mm? -- just looking at it one can fall into meditation.

That's why thousands of Buddha statues were created; no other man had so many statues as Buddha. There are temples, single temples, which have ten thousand Buddha statues just to create an atmosphere of meditativeness. All around wherever you look you see Buddha, the Buddha shape, the Buddha being -- that silence, that grace, those closed eyes, that still posture, that balance, that symmetry. Those Buddha statues are music in marble... sermons in stone.

Choose some Buddhist meditation which will be helpful to you -- Zazen, Vipassana -- and it will take you far away. It will help you evaporate, it will help you go beyond the desert....

[A sannyasin, returning to the west, had previously written to Osho about starting a centre there -- she wants to share Osho without coming on as a missionary. Osho had told her no need to.]

No, I felt that you are too worried about it, that's why I said that; otherwise there is no problem. Make a centre! That will be easier, far easier.

And when I say don't be a missionary, I mean don't impose yourself upon others. Share, but don't impose. Sharing is totally different, it is very respectful towards the other person. Sharing is not violent, imposing is. You are not respectful towards the other person, you are simply using the other person as a means; you are only interested in converting him. That is wrong. Never use a person as a means to anything, because each person is an end unto himself.

The missionary is very disrespectful towards the person. His whole idea is how to convert him, how to make one more person part of his sect. He is not really interested in sharing. Sharing is totally different: you share because you have experienced something, because you have seen something. You share unconditionally. If the person becomes converted that is just a by-product but that is not the motive of it. If he does not become part of it, you are perfectly happy: happy, because you shared. Your work is finished. You are not looking for any result.

You meet a person and you share whatsoever you have seen, and there it is finished! Now, how the person responds to it is up to him. He may forget all about it; that's perfectly good, he has the right! He is not obliged to remember it. If he does not even thank you, that's perfectly okay, because even to ask for a thank you is ugly. You shared out of your joy, not for anything else. Or he may jump into the boat with you.

That too is okay. Sharing is not result-oriented; the missionary is result-oriented: he shares only to convert. Sharing converts sometimes; that is an altogether different matter.

I saw in your letter that you are too worried that you may become a missionary. And it is good to be conscious about the possibility, otherwise one tends to become a missionary. Just share and forget about it. Sow the seeds and go on moving and don't look back to see what is happening to those seeds. In their time, when the spring comes, something will happen.

The founder of the Theosophical movement, Blavatsky, used to carry two bags on both her shoulders, big bags, full of seeds. Wherever she would travel... if she were travelling in a train, she would sit by the side of the window and go on throwing seeds. She might never come across that patch of land again. People were puzzled and they would ask, 'What are you doing?' She would say, 'These are beautiful seeds, and when the rains come they will bloom.' Those people were naturally puzzled. They would say, 'Will you be coming this way again?' She would say, 'I am a world traveller, I may never come again; but that doesn't matter! Somebody will pass, somebody will see the flowers, somebody will be happy -- that is enough. Just to conceive of it, to contemplate on it, that next time after the rains and when this train goes by, thousands of passengers will be able to smell those flowers! To see those colours is more than enough! What more can one ask?'

This is what sharing is: you simply go on throwing the seeds. So you travel, mm? and throw the seeds! Good.

Believing the Impossible Before Breakfast

Chapter #22
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[A couple and their baby are present. The mother says: I feel much more relaxed. In the last ten days or so I realised how much tension I usually carry and I just keep telling myself I need to relax more and more.]

Mm, if one starts taking note of the tension it starts disappearing. Tension can exist only when you are unaware of it; it is part of unawareness. The moment you start becoming alert that you are carrying some tension, you have moved in the right direction. Nothing else is needed to be done: just becoming fully aware of the fact that the tension is there, is relaxing. There is no need to practise anything to relax it, because that will create a new tension. That never helps, mm? To avoid one tension you create another tension. Just watch it. And there is nothing to be done about it; all doing is undoing. Let it be there, befriend it, start co-existing with it, and then one day suddenly you awake in the morning and it is not there. It is really beautiful when the tension goes on its own accord. Then it leaves a benediction behind it. If you manage to relax, that relaxation will remain full of tension, and somewhere in the background the tension will go on continuing, will wait, so that once you forget to be relaxed it can come back upon you, and it comes with a vengeance.

That's good! But remember only one thing: don't become too fat, because that happens when you start relaxing.

You have gathered weight.... Particularly if an American woman relaxes she will become fat, because that is part of tension: not to become fat. So that you have to be aware of, otherwise it will create new

problems. If you are relaxed, eat less. A tense person can eat more and will not gather fat. A relaxed person can eat less and still can gather fat, because the relaxed person digests more. A very tense person can go on eating, stuffing, and will remain lean and thin. So with relaxation that has to be remembered.

And it almost always happens after a woman becomes a mother that she starts gathering fat, because motherhood is relaxing. The very idea that you have given birth to a being is a great fulfillment deep inside. Every cell of the body feels at home. The child around you, the caring for the child, the caressing of the child, and the child's love towards you growing every day, all creates a warm atmosphere. The mother is completely absorbed in the child. That's why husbands automatically start feeling that they are no more so close to the woman as they used to be, because the mother's whole attention starts moving towards the child; the child becomes so important. And there is a love affair with the child that is very relaxing. So keep it in mind: eat less, otherwise that will create trouble.

[Osho explains the meaning of veet megha -- beyond all paths. Truth is beyond all paths; it is here, it is within you. One need not go anywhere to find it. Going anywhere is the sure way to miss it. There is a Chinese saying: The first step is the beginning of the journey of a thousand miles. But I say to you: Even the first step is not needed.

Without moving a single inch, the journey of one thousand miles is complete!]

Prem means love, anusiddha means very very close to the goal. The goal is just around the corner, any small thing can trigger the phenomenon. Siddha means one who has arrived; anusiddha means: who is just on the boundary, arriving. The goal is not far away, and just the remembering that the goal is not far away makes a lot of difference. Sometimes we go on and on, moving very close to the goal but looking in some other direction. Sometimes we come very close to god, and miss him.

The original root of the Hebrew word for sin is to miss. That's a beautiful word, but in English it has lost the whole mystery of it. In Hebrew it means to miss the target. And everybody goes on missing. In each one's life there are moments when just a small knock on the door and the temple would have opened, but either we are unaware of the door -- we see it and yet see it not -- or we don't think it is a door, we don't recognise it as a door. We are so occupied in our thoughts that we by-pass it, brooding, stewing in our own miseries; or we are looking for something else -- for money, for power, for prestige. But god comes to every life in many many moments and remains unrecognised.

From this moment become more alert, and you will be surprised that these kind of opportunities have been coming to you for your whole life but you have not used them. Once you use them you will understand that you have passed this door many times. So god was not unjust and god was not hard on you; it was only that you were unaware. You never knew that this was the door, you never knew that you had to enter this door. And all that we are searching for can be found only in god.

Jesus says, 'Seek ye first the Kingdom of god, then all else shall be added unto you.' All else comes easily, on its own accord. Let the master come, let the lord come, and all things follow.

[Veet Seemo -- reality is unbounded, that all boundaries are false and arbitrary.]

Reality does not begin anywhere and it does not end anywhere. It cannot be encompassed by any definition, any boundary, it hasn't any finitude. And the only thing that has to be dropped from the mind is the constant creation of boundaries.

The mind is very clever in creating boundaries. It lives on boundaries, it feeds on them: the boundary of a nation, the boundary of race, the boundary of colour, the boundary of man and woman, the boundary of man and animals... boundaries upon boundaries. We go on creating boundaries and naturally, w e become very very tiny, suffocated. Those boundaries hang around us, we are caught in the net of boundaries: the creed and the church, the political and philosophical ideology. We become smaller and smaller, each boundary makes us smaller, then finally there is the boundary of the ego which destroys us completely.

Stop creating boundaries and start dropping boundaries. The bigger is truer, and when you have come to the total it has no boundary. Trees and mountains and man and animals are linked in one existence. The black and the white, the Christian and the Mohammedan, the Indian and the Chinese, all meet, all disappear into one cosmos.

Remember the one which is beyond the boundary; that's what god is.

Deva means divine, satsanga means in the presence of -- to be in the presence of the divine. And the

divine is everywhere; one just needs to learn how to be in its presence. Seeing a tree, don't just see the tree but see within -- the life, the green life, the green juice; not only the flower but the hidden beauty, the immaterial part of it -- and you will be in the presence of god. Listening to music, don't only listen to the music, listen to the silence too, because there are things which can be expressed by sound and there are things which can be expressed only by silence. There are things which can be seen only with eyes and there are things which are invisible to eyes; they can be seen only by an inner eye.

So go on digging everywhere for the divine, for the hidden. In everything that we take for granted, god is hidden -- in the stone and in the stars; one just has to learn how to decode them. The message goes on impinging on your being from every corner, from every direction. God goes on calling you. You just have to become a little more receptive, a little more silent, a little more passive, a little more feminine: that makes satsanga. Then you are in the presence.

An open heart, a ready heart, a welcoming heart; that's what satsanga is all about. It is one of the most precious words in the East. When a person sits in the presence of a master it is called satsanga. When a person goes and meditates in the temple it is called satsanga.
Sat means truth and sanga means with -- being with the truth.

Sat means being, samudaya means arising. Up to now you have lived as a becoming, as a desire: doing this, doing that, trying for this, trying for that. You have never given yourself any rest in being. Becoming is a struggle, becoming is future: some day it will happen and then everything will be okay. It never happens. Becoming drives people crazy. But everybody lives in that; becoming is the world, what in the Last we call samsara, the world. And the world is too much with us and we are too much in the world. From the very childhood everybody drives us crazy to become this, to become that -- a doctor, an engineer, a scientist, a millionaire, whatever, but go on becoming. The end is somewhere in the future. It never comes; death always comes before it.

Being is herenow, it is what you are right now, and if the being is allowed, joy explodes: one simply bursts into many many flowers. Becoming is heavy and goes on killing the being. One need not be anybody else other than whom one is; one is perfectly good as one is. When this message strikes deep into the heart, when one simply relaxes and drops all nonsense of becoming anything, suddenly one is a child again, collecting seashells on the beach or running after butterflies or resting under a tree. Life is again innocent, life is again a benediction..

That is the meaning of sat: being. You are already that which you always wanted to become, and you could not see it because you were so interested in becoming. You could not see what is already the case. And samudaya means arising.

Sannyas is a sunrise; hence the colour orange -- it is the colour of the rising sun. And the sun is the being. When one starts allowing the being to arise out of the clouds of becoming, one has attained. That is what Jesus means by Kingdom of god, that's why he insists that it is within you.

[A new sannyasin asks about the words in a sufi song, 'Follow the beast, follow the flowers, and follow your heart in a natural way'. He says that when he listens to his mind he always 'gets it'. But when he listens to the natural way, to the heart, he doesn't hear anything. He asks: How to get what the natural way is?]

If you get it, it will not be natural any more. It is not something to be searched for and found. You *are* natural, all this is natural -- this confusion too, these voices too! The moment you start thinking about how to be natural you will get into trouble, because whatsoever you do will be really unnatural. The natural needs no doing. The natural means exactly that which is there on its own accord; it needs no help from you. Whatsoever is, *is* natural, so accept it, even when sometimes contrary and contradictory voices are heard; that is natural. Man is a contradiction; man has to be a contradiction, because man has an animal past and a divine future. Man is a meeting point of two diametrically opposite worlds, matter and consciousness, the body and the soul, the animal heritage and the divine destiny. Man is pulled apart between these two.

A dog is not pulled apart; he has a very simple nature, non-contradictory. A dog never thinks about how to be natural. He *is* natural, because he has a single nature. Man has a double nature. That is the glory and the anguish too, because man has a double-planed being. Man is a double-decker bus, a double-storied building, and both the stories are not only different but diametrically opposite, two polarities.

Live this contradiction, live these contrary voices, enjoy this confusion; don't try to decide. Whatsoever happens is good and whatsoever does not happen, that too is good. Accept your being as it is. It is vast, it

contains contradiction. The problem is arising because you would like to have a very consistent life, one voice. That is not possible. Either you have to become an animal -- then that is possible, one voice -- or you have to become a god, then that is possible, one voice. But you are between the two. Man is just like a tightrope walker between two mountains in the abyss, hanging between the two polar extremes. Accept it, and don't be in a hurry to decide.

The thing that goes on resounding in your mind -- you call it Sufi -- is just a mind idea. Follow the flowers and the birds: that is just a mind idea. How can you follow the flowers? You are a man! No flower ever bothers to follow man. Would you really like to become a flower? Just think of it and you will shrink away. Man is far richer than any flower. A flower is very poor really; what has a flower got? What, compared to human consciousness? The human being and human consciousness is the greatest flowering on the earth, the highest flowering. I will not say to follow the flower, because that will really be unnatural for you. If you were a flower you would have been a flower. You are not a flower, you are a man. You have to live all the agony of man, all the pain of being a man. You have to pass through that pain to the ecstasy that is available only to man and to no flower.

In fact in saying to follow the flower all that is said is to accept whatsoever is the case. A flower accepts: if it is sunny, the flower accepts it; if it is windy, the flower accepts it; if it is raining, the flower accepts it. The flower has no rejection for anything. One moment it is windy, another moment the wind disappears. The flower does not say, 'This is inconsistent. One moment it was cloudy and the next moment the sun bursts forth'; the flower does not say, 'Now, this puzzles me.' The flower accepts all that happens. That is the real meaning of following a flower. You can't become a flower, you need not become a flower, *you should* not become a flower; but whatsoever is, enjoy it, accept it. And man is multidimensional.

That idea that has got into your mind will disappear by and by. Don't pay much attention to it, otherwise it can drive you crazy. But sannyas will do many things. Sannyas is a deep acceptance of life as it is -- natural, unnatural, no effort to improve, no effort to change... just an utter relaxation into as it is. It will become possible.

[A visitor, who is the founder of the 'Samata' movement, says he just wanted Osho's blessings. Osho blesses him. The visitor then says that he was with Osho in a previous life.]

You were, that's true. And (chuckling) you are going to be with me again -- that is even more true! Your work is good, it is moving in the right direction and it will grow; so help people. There is nothing more valuable in life than to share your love, your meditation and your understanding. That's the greatest gift we can give to people.

Buddha has said, 'The greatest gift is to give religion to people.' The word that he uses for religion is 'dhamma'; it is far more meaningful than the English word 'religion'. Because the word 'religion' gives the idea of Christianity, Hinduism, Islam, but dhamma simply means the ultimate law, tao. Share tao with people. And the only way to share tao with people is to share your being with people.

[Osho gives him a box.] Keep this with you. And whenever you need me just put it on your heart. It is an empty box; it represents my emptiness, nothingness, nobodyness. But nothingness is not nothingness, it is fullness. And come back whenever you can.

Believing the Impossible Before Breakfast

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Audio: No
Video: No

Anand means bliss, mouna means silence. And silence is going to help you tremendously, so drop as much inner talk as possible. Start renouncing thoughts, don't get identified with them. Start creating a distance between you and the constantly moving traffic of thought. Neglect, ignore, be indifferent to them. Let them be there as uninvited guests if they want. And find out ways and means so that you can listen to the silence of existence. Deep in the night when all is quiet, just sit silently; listen to the silence of the night. And all meditations are useful for you only if you keep this goal in the mind. All other steps of meditations are just steps towards this goal, that silence has to arise. In silence you will know what bliss is.

Whenever you feel like being alone, be alone, sit alone. For a few days it will be very good to keep yourself to yourself. Talk less; unless it is absolutely essential, avoid talking.

Anand means bliss, Isa means lord -- lord of bliss, master of bliss, or god of bliss. Isa is also the Indian name for Jesus. And if you can be Jesus there is no need to be John -- be Jesus!

Deva means divine, madhyapa means drunkard. Be drunk with the divine! And that is the real search: unless one is lost in god, utterly lost, something remains unfulfilled. To be lost in god is the only way to find oneself. And god is the greatest intoxicant there is. Once one is drunk with god, one never comes down; one moves from high to high.

All other things in life are always finished sooner or later and you are left with a hangover; god leaves no hangover because you never come back. The ordinary love will leave a hangover: there will be a moment when you are high and there will be a corresponding moment when you are low. It will take you to the peaks and then it will drop you into the valleys. Those valleys are the price we have to pay in the world to attain to peaks. God is pure high; it knows no low.

And one thing more: when I say that god is the ultimate intoxicant, I also mean that this intoxicant called god has a very paradoxical quality -- it makes you drunk and aware: the more drunk you are, the more aware. When you are utterly lost, you are utterly aware. You are not there but awareness is there. Then awareness exists without a centre. That's what Buddha calls nirvana: dissolution of the ego. Then awareness is there but not tethered to any individual psyche, not tethered to any individual ego. It is just pure universal consciousness. It is not yours -- you are no more there.

Prem means love, turio means the ultimate state of consciousness. Love is the ultimate state of consciousness; that's why Jesus says that god is love.

You will be moving only through the path of love; you are a heart person. And it is good, feel blessed that you are a heart person. The head people are really in trouble; they go on creating their own trouble. The head is very very skilful and efficient in creating troubles. The head has only doubts and questions and no answers. The heart has trust, it has only answers and no questions. So the head creates only worries and worries and worries; it drives one mad! It is very easy for you to relax in the heart, so allow it.

You have not been allowing it. You have been afraid of its power, you have always been hesitant about the heart. It is understandable, because the heart people fall out of tune with the society. To keep pace with the ordinary people one has to remain heart-less. But now the time has come to forget about that. This is the place where you can allow your heart its total bloom. And experience of god will not be very difficult for you -- it will come very easily, very spontaneously....

[A seeker says he wants to take sannyas but has a commitment to continue some Tibetan practices for another month.]

But you can continue doing your thing; there is no problem. Sannyas is not a hindrance: on the contrary, it will be a help. You can go on doing whatsoever you are doing; sannyas will not disturb your commitment. There is no need to be afraid. You can become a sannyasin... there is no problem, mm?

Anand means blissful, and Marpa is one of the greatest Tibetan mystics... He was one of the very very

rarest beings in the whole history of human consciousness... like Buddha, like Jesus, of that calibre and of immense profundity. Read, meditate over his sayings: they will give you great insight. Good!

[A sannyasin says: I had written you a letter because of my fear of getting red-faced. It makes me feel helpless in the groups... I have the fear of being noticed.]

Mm mm. Everybody is afraid of that, that's why people go on hiding. They are afraid that if they open their heart they will be rejected, that nobody will love them, that everybody will laugh at them, that they will be thought to be fools or mad or stupid or something. Because of this fear everybody goes on hiding behind walls. And that is the fear of the other too: the one from who you are hiding is hiding himself from you! Because both are hiding communication becomes impossible. That is the problem of communication: you cannot talk because there is a wall in front of you and there is a wall in front of the other. So there are two walls between each two persons, two walls, thick walls of fear.

The problem arises because from the very beginning we have been taught to be unnatural and the natural has been condemned. So one starts becoming more and more condemnatory of oneself. One looks at oneself only to condemn: 'All is wrong with me, so how can I expose myself?'

Nothing is wrong with you! Nothing has ever been wrong with anybody. All that you call wrong is just nature, and nature is neither good nor bad; it is neutral. You have to get rid of your parents; they are too heavy on you. They have created the fear in you. You are still afraid of them; they are not here and you are still afraid of them. I can see the small child in you who is afraid daddy may come to know, mother may catch hold of him doing something wrong, something that *they* think is wrong. But the child wants to do it and he enjoys doing it. So the child is constantly afraid that he is going to be caught, and he is being caught many times. A child is a child: he has to learn all kinds of strategies, then he will be able to hide rightly. The mother and the father are more clever, more cunning, more calculating and they immediately catch hold of the child. In fact when the child is trying to hide, they become aware that he has done something, so they poke their noses in his affairs. They enquire, they question, and sooner or later he is caught. That fear is still there, but you are no more a child and your mother or father are not here.

Here, nobody is condemnatory in any way. That's the space we want to make available to everybody who comes to me: a space where no parental condemnation exists. You can be natural and nobody will reject you and nobody will condemn you.

I am not saying that whatsoever you are everybody is going to like; that is not the point at all. Somebody may not like it, but liking or not liking is not condemnation. He is not saying that you are wrong, he is simply saying that this is not my cup of tea. That's perfectly okay. You may not like something in him, but that is something about you that you don't like; it has no reference to the other.

And these groups create the spaces. Don't miss! You will have to be a little courageous in the beginning, mm? because the old habit is there. You will have to push yourself against the habit. In the next group you do, try to let everything come out, and once you start coming out, the joy of it, the freedom of it, is such that you will never hide again. In hiding you are living in stale air; in hiding you don't allow the sun to reach you, the wind, the rain, to reach you. In hiding you don't allow peoples' love to reach you; in hiding you are alone, a prisoner of your own fear when so many beautiful people are available, when so much is possible, where you can have so much contact, warmth, love.

It is just an old habit that is not allowing you to go against the pattern. You will have to try. Howsoever hard it is, it is worth doing, and if you cannot do it here you will not be able to do it anywhere else. So this is your life's opportunity; don't miss it. And remember only one thing, that all that is natural is good, nature is good! Anger is good, sex is good, all that is natural is good. Once you accept that all is good, it will be easier for you to come out of the shell. You have lived like this long enough. It has made you almost blind, the darkness of it: it has made you almost deaf. It is not real life that you are living; it is a kind of death. Jump out of it! Not a single moment has to be lost; there is no reason....

I will give you a few groups, and this time you *really* do them, do them madly! It is only a question of *once* coming out and then things will become very easy. Just a breakthrough is needed.

Believing the Impossible Before Breakfast

Chapter #24
Chapter title: None

24 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802245
ShortTitle: BELIEV24
Audio: No
Video: No

[The tantra group is present. One participant said she was sick and had many pains. She had been a devotee of a swami in Rishikesh for three years. She had served him, become pregnant by him and had an abortion. She still loves him and is afraid of him. She would prefer to remain in Poona.]

And are you having any love relationship here with somebody?... To have one will help; otherwise the mind will go on thinking of him.

[She answers: I find I compare every man with Swamiji. It's very difficult.]

Comparison is not good, never good, because each individual is so different, so unique. Never compare two individuals, it is unfair to both. Enjoy all kinds of people -- that will give you more richness. A person who can enjoy only a rose flower and no other flowers will be poor; you will think he is obsessed. The rose flower is beautiful, has great beauty, but there is no need to be obsessed with it. There are millions of flowers, millions of fragrances and all are unique. A man should be able to enjoy all these varieties.

[She replies: Swamiji used to say all the time that Radha only had eyes for Krishna.]

And Krishna is for all the Radhas! What foolishness! It does not apply to Krishna? You didn't ask, 'What about Krishna?' Radha is only for Krishna, and Krishna? -- for him all kinds of Radhas, sixteen thousand Radhas! him? It should apply to both. This is the male chauvinistic mind; this is not a beautiful mind at all. That is not even respectful of people. It is the old condemnatory mind which has been keeping the woman down, oppressed, repressed. It has been telling people, this kind of mind, that a woman has to love only one man. And what about the man? -- they don't say anything about him. Then they call it Krishna's leela, then it is play. But why can only Krishna have a play? Why not Radha? Why this inequality?

This just shows the male egoistic standpoint; and the so-called spiritual people are all male chauvinists. They may not be aware but all their scriptures are full of condemnatory remarks about women. They can either worship the woman as mother or they can condemn her as a prostitute, but they cannot accept her as an equal. Either they condemn or they worship but in both ways they make the woman look either inhuman or superhuman. Humanity is denied, and that's what a woman needs. She is neither inhuman nor superhuman; she is as human as any man. So that is just a stupid idea of the so-called swami. That is an old strategy to keep women in bondage.

Liberate yourself from such nonsense and rubbish. And I am not saying don't love the man. I am saying that if you are too obsessed with one man you will never be happy. There is no need to be so obsessed.

And when you want to be here... If you don't want to be here you can simply go, there is no problem, but the major part of your mind wants to be here. That's why I cannot say to you to go, otherwise I would. If the major part of your mind says to go any time, go; let this thing be finished. It will be finished sooner by going back. But if the major part says, only then, otherwise there is no need to go.

But because you are not having any love relationship you will hanker for love, and then you will remember the man. It is as if you only eat a certain kind of food, you don't eat any other kind of food, so you will starve. You will go on remembering the food. That is the old strategy of man; that's how women were made prisoners: think only of one man. The woman feels starved from everywhere, and naturally when you are starved and only one food is allowed, you continuously fantasise about that food; it is natural. If you start eating other things you will not think so much. There is no need to starve. Love is food. Love is as essential to the soul as food is to the body. My suggestion is: move with somebody and don't compare; don't compare, there is no need.

The problem arises because you have been with a man for three years and you compare him with the man with whom you have not been three years. The comparison is unfair, because you have been with a certain flower for three years and you are being introduced to a new flower just this moment. Naturally, the three years experience is bigger, and this is just an acquaintance. Maybe your nose is so full of the rose smell that you cannot smell this flower at all.

Be fair. Give this flower also a little bit of time, energy, and who knows? -- you may discover something far more beautiful than the rose. In fact, every person is such a beautiful person if you are ready to explore, if you are ready to go into them, but my idea is that somehow that man has even conditioned your mind about what kind of man is great, what kind of man is good, what kind of man is worth loving and respecting; he has given you that conditioning too! So if you follow that conditioning, naturally it will be difficult and your comparison will always be prejudiced.

For example if you think a man should never be angry -- that is the quality of a good lover -- then if the man sometimes gets angry you will think, 'This is an ordinary man.' But the truth is just otherwise: the man who never gets angry is not really in love with you, he is simply exploiting you. He is cold about you, he does not care a bit. The man who gets angry cares about you, that's why he gets angry. That's why he goes so deeply into it that he suffers pain and suffering.

Now, it depends on what perspective you have, on how you judge. And the Hindu swamis and so-called mahatmas are phony people. Their phoniness is such that you may think that this is truth!

For example, a plastic flower can say to you that a real flower is permanent, as it is, and that an alive flower is not real because in the morning it is there and by the evening it is gone; it is momentary. Look at it: it is permanent; it is the real flower! If you listen to the plastic flower you may get this idea that a real flower always remains. Now you will be in trouble: no real flower will look real to you, only plastic flowers will look real to you. But the case is just the opposite. Real flowers die: unreal flowers never die. They only pretend: they never live, they never die. The plastic flower is never born and will never die.

So it depends on what kind of prejudice you are carrying inside you. Unlearn those prejudices. Start seeing things as they are;don't look with judgments. You will not find more beautiful people anywhere else than you can find here. But these are real people: they will be angry sometimes, they will beat you sometimes. Your so-called Swamiji will not beat you.... He did? That's good! But you can find better swamis here!

Just drop those ideas and start looking, mm? Good!

[Another tantra group participant said he had a headache since the group, which brought up much pain about his sexuality. He is more attracted to men. At the ashram he has made many loving connections with women, but is frustrated because he cannot connect with them sexually.]

I understand. I wanted you to be in that situation, mm? -- it has brought everything to the surface; now things will be easier and they can be worked out. It has created the upheaval in you, otherwise you were complacent, you were moving in peace. On the surface everything was okay, but all the monsters were there in the unconscious. Tantra brought all those monsters to the surface. It is good; now they can be released and they can be said good-bye to. Many things become possible once the unconscious unloads itself into the conscious. That's what a nightmare is: the unconscious unloading itself into the conscious. It has been painful -- that I can see from you face, from your being -- but that pain was a must. Don't be worried about it.

A few things to be understood... one: there is no need to hectically change your interest from men to women. If it changes on its own, that's good, but there is no need to force that change. A forced change never goes very deep, never works, and there is no need to force it. Accept your homosexuality. Don't condemn it; there is no need. It is a perfectly valid way. And if you accept it, one day you can go beyond it;

if you reject it, you can never go beyond it -- that's the problem. If you reject it, it will haunt you. If you deny it, it will try to overpower you. The denied parts of your being become revengeful. So there is no need to deny it. It's perfectly valid. Mm? There are so many ways to relate sexually -- homosexuality is one of the ways; simply accept it. Joyously accept it, not grudgingly, not reluctantly....

(to the tantra group leader) ... Many many homosexual people will be coming, so once in a while there should be a homosexual group. Mm, just plan it, just think about it. Right? Because if you can give them the feeling that their sexual interest is valid it will be of tremendous importance to them: they will feel rooted, grounded, and from that rootedness change becomes easy, becomes possible.

(to the participant) And if nothing changes there is no problem in it. Remain homosexual and yet start growing spiritually. It is not that homosexuality is necessarily a barrier for spiritual growth. If you accept it then there is no problem; the problem arises if you reject it. Sometimes I have to say to a few homosexuals, lesbians, to drop it. I say only to drop it when I see that they reject it deep down and are still in it; then it is a hindrance. But if a person simply feels easily homosexual, naturally homosexual, then there is no problem. And that's my feeling about you. It is a very natural phenomenon to you; but the mind listens to things, and the homosexual minority has been so condemned down the ages. One cannot avoid knowing those things -- that everybody condemns it, that everybody is against it, the law is against, the religion.... Naturally, one thinks that when so many people are against it something must be wrong in it! Even if one feels the pull towards it, one goes reluctantly.

Don't go reluctantly. That reluctance is the real problem, not homosexuality. And there is no need to change it drastically; simply allow your natural flow.

Meditate, grow. It is possible one day that it may change. When you change, all the things change. But remember, you are not to change it; no effort has to be made to change it. So you will be doing other groups -- if this problem arises, simply express your feeling and say that you are not interested in women at all; and not with any guilt, there is no need, no need to feel any guilt. You are not doing any sin, you are not harming anybody. You are not destructive to anybody, you are not violent to anybody.

Homosexuality is your enjoyment; it is fun, it is nothing serious. With that acceptance this nightmarish situation will disappear and you will feel very very much at ease. And that at easeness will not be only on the surface, it will become part of your depth.

Believing the Impossible Before Breakfast

Chapter #25
Chapter title: None

25 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802255
ShortTitle: BELIEV25
Audio: No
Video: No

Deva means god, surati means remembrance -- remembrance of god. God has not to be searched for but only remembered; because we have not lost him, he is not to be found. We have simply forgotten him; he is just to be remembered. God is there within you, but you are asleep. The moment you awake, you are god. Remembering is the way of waking up.

Remember more and more, and that arrow of remembering will go deeper and deeper into the heart. It will become almost unbearable pain, but pleasant too, sweet too. One loves it when it arises. It is not pain in the ordinary sense; it is far more pleasant than any pleasure that you have known. But it is also pain because

it hurts. It hurts that we have forgotten, it hurts that a few glimpses are coming but the whole is not yet achieved. The separation hurts, the distance hurts, the puzzle hurts -- that he is so close-by and yet so distant. That is the meaning of surati.

Deva means divine, kavindra means a poet -- a divine poet And god wants everybody to be a poet. Everybody is a born poet. The poetry may not be inwards, it can have a thousand and one mediums, but poetry is intrinsic in every heart. One may paint -- that is poetry in colour; one may sculpt -- that is poetry in stone; one may love -- that is poetry in love energy. One may dance, one may do a thousand and one things, but all things can be done in two ways: either in a poetic way or in a non-poetic way.

If you do things in a non-poetic way you will never know what god is. The prose-like approach is a cul-de-sac. Only the poetic approach arrives at truth, because only the poet is sensitive enough, vulnerable enough, soft enough, to open the doors of the heart. So whatsoever you do -- it doesn't matter what it is.... One can sweep the floor in a poetic way and can get high by just sweeping the floor. And one may be reading words of Jesus which may be great poetry and not get high. It depends on you. Poetry has to be brought into the world by you. If you bring it, only then do you find it. Otherwise you can read poetry and nothing will arise in you. You can see a great painting and it is just colour and nothing much. You can see a tree in bloom and you will say, 'So what? -- trees bloom!'

Shift from prose to poetry and you will be shifting from the profane to the sacred.

[An initiate wanted to keep her old name: I would like to but if you don't think it's good, I'll take what you give me.]

Because that will be a wrong beginning. If you want to keep your old name it will be a wrong beginning. If you want, I can give it to you, but you will be missing something. It means that you will remain attached to your own past, it means you will remain attached to your own mind.

The change of the name is just symbolic. It indicates that from this moment my advice to you will be more important than your own advice, that from this moment you will listen to me more than to your own mind, that if there is any conflict between your mind and my suggestion, then my suggestion will have to be followed. This is the beginning; the change of the name is just a symbol.

Sometimes it has happened, a few people have asked for their old names. Two, three times I have given them their old name and each time those people lost out. Those people could not grow here at all, because they had taken the wrong step from the very beginning.

Prem means love, mounio means silence -- silence filled with love. Silence can be of many kinds. Sometimes a person is silent but angry; that silence is ugly. Sometimes a person is silent but dull; that silence has no value. Sometimes a person is silent because he has forced himself to be silent; that is something cultivated, false, only on the surface. The real silence has the quality of love flowing, overflowing, and when there is love in silence, there is life in it.

So be loving and be silent. In silence one goes inwards, in love one goes outwards. On the surface they are contradictory, but deep down only a loving person can be silent and only a silent perSon can be loving. One who knows himself, who loves himself, who has gone deep into himself, can go deep into somebody else too. One who does not know himself, one who has not been silent with himself, cannot move into deep relationship with anybody. And one who goes deep into somebody else, naturally becomes capable of going deep into himself. So that paradox is only apparent: love deepens silence, silence deepens love. They are complementary, not contradictory.

Anand means bliss, and turio means the fourth state. Consciousness has four states: one *is* waking, the second is dreaming, the third is sleep, and the fourth is turio. The fourth is *real* waking. What we call waking is only so-so; it is not real waking. We remain unconscious, we go on moving like zombies. We go on doing things too: we go on desiring, we go on possessing, we go on fighting, we go on loving, but deep down, something is fast asleep. One does not know oneself, one does not know who one is, one does not know why one is doing anything. People go on doing things which are not needed, go on hankering for things which they don't need, and when they have attained them, after great sacrifice, they are puzzled what to do with them. It is almost a kind of deep hypnotic sleep that we live in. So this ordinary waking is not real waking; the real waking is the fourth state which is *deeper* than sleep.

The fourth is attained only when one is not only awake in waking but is awake in dreaming -- not only that, but is awake while asleep. That becomes possible. And that is the goal of sannyas, to attain to that state where you are fast asleep to everybody else in the world but deep down you are still aware. If you change your position in your sleep you know. If a mosquito bites you, you know. The body is still fast asleep and in deep rest -- not that you are awake, in the ordinary sense you are not suffering from insomnia, the body is in perfect rest -- but a light inside goes on burning, a small candle goes on burning. That small candle is called turiyo, and that is the beginning of transformation, that is the door of god.

Prem means love, and siddha means one who has arrived. And you have arrived home, so that name will always remind you. Now there is no need to search for anything; you have searched enough. You have done all that you can do; now relax, drop all searching. The greatest and most miraculous experience is that when search disappears, one finds.

Never trust those who say that they found through searching; they have not yet found. Trust those who say that they found only when they dropped searching -- only they know. That is the meaning of siddha; one who finds by dropping search, one who arrives by stopping all the groping, one who arrives by stopping all journeying.

Those two words are tremendously important in the East: the buddha and the siddha. They belong to different traditions but they mean the same. Buddha means one who has become awakened, and siddha means one who has arrived, but both mean the same and both happen in the same way. Gautam Siddhartha became Buddha the day he dropped all his search. Because searching is a tension, it is desiring; it keeps the mind moving, it keeps the mind occupied. It keeps the mind alive, and the mind has to die for the truth to be.

[Osho asks the new sannyasin if he would like to lead some groups after he has done a few. He replies: Oh no... I feel too inadequate to do that.]

No, you will become adequate, I will make you adequate. I simply transform people. Ordinary people become immediately extraordinary; don't be worried!

Believing the Impossible Before Breakfast

Chapter #26
Chapter title: None

26 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802265
ShortTitle: BELIEV26
Audio: No
Video: No

Anand means bliss, girisha means of the mountains -- bliss of the mountains. Mountains represent that which is natural, that which is ancientmost and yet as fresh as dewdrops. Mountains represent the silence, the eternal silence, of existence, the height of ecstasy and a depth. Mountains are the most mysterious things in the world; and those mountains exist within you.

The outer mountains only resemble the inner; the real heights and the real depths are within the human heart. So go within and search in the inner mountains. God is to be found there and only there, in the mountains of one's own inner being.

Prem means love, sammo means many things; it is a very potential word. It means tranquillity, it means balance, it means equanimity, equilibrium, but the undercurrent running through all these meanings is of great balance. When love is balanced it becomes prayer. Ordinarily love is found only in unbalanced states. Unbalanced on one side it becomes passion, lust; unbalanced on the other side it becomes anger, rage, hatred. Exactly in the middle of two, just in the golden mean, the door opens towards prayer... when love is neither leftist nor rightist.

Have you watched a tightrope walker? It is just like that, when the tightrope walker is absolutely balanced in the middle; that state is called sammo. It is possible, one just has to be alert about it. It comes to everybody, every day, because whenever you move from love to hate, you pass it. It is a very small moment. You love somebody and then you are angry with him: you pass through sammo, you move from love to anger. You cannot remain angry forever. Sooner or later the anger has dissipated itself, you start moving towards love again. When you move towards love again, again you pass the state of sammo.

If one is watchful one will be able to catch hold of it. There comes a moment when there is neither love nor hate, just tranquillity, and that moment is the moment of prayer. Through that one enters into god.

Anand means bliss, pragan means a song -- a song of bliss. And it is not far away, the spring is not far away; the song can burst forth any moment. You have not allowed it yet. You have been controlling, you have been afraid, you have been avoiding; you have been too much of a disciplinarian, but now relax.

No discipline is needed. God takes care; no control is needed. Control only creates cripples and paralyses people. Only in uncontrol is there flowering. And the song is there; once you uncontrol, the petals will start opening, there will be great rejoicing. All that is needed on your part is not to hinder it: when it comes, let it come. If it takes you into the unknown night, go with it. If it takes you into the uncharted sea, go with it. Even if it means death, go with it; that's the only way to know god. Sometimes god comes as a great love, sometimes god comes as a great death....

[The new sannyasin says: It's going to be hard, and I need you.]

Yes, that's right. I am there now with you; it won't be hard. There will be troubles, but each trouble when overcome becomes a blessing. And only troubles become blessings, only curses can be transformed into blessings. So don't be worried, mm? -- problems will be there but they will all be solved. Next time when you come, come for a little longer time so that much can be done.

[Osho asks about a sannyasin therapist in the west who is fighting to be accepted, wearing orange and mala, in the therapy centre where they work.]

Just tell him there is no need to be worried: whenever the pressure is too much and you want to finish there, you can finish and come here soon. I will be creating a situation where all sannyasins can be absorbed -- no problem. Then they can fight anywhere, in any way they want; whenever it iS too much they can come home.

Prem means love, oma means the sound -- the sound of love, the song of love. 'Oma' is a very very special word. It exactly means what is meant in the Bible by Logos. In the beginning there was the word and the word was with god and god was the word. That word is oma -- that sound, that primordial sound, that first sound through which all arises, lives, and into which all disappears. We are just small notes of oma. This whole existence is a symphony of oma, a great orchestra, and we are just small notes.

To understand it, that one is just a small note in a great orchestra, helps tremendously. Then you don't fight with the whole, you are with the whole. The ego disappears, and in the disappearance of the ego is the appearance of god. The moment you die, the moment you utterly disappear as a separate-entity, god is felt, god is experienced. So become a small note in the eternal symphony of sounds.

Prem means love, taruna means youth. Love is always young, that is the only phenomenon that knows no aging. Even in death it is young. Youth is intrinsic to love; it is not an accidental attribute, it is its innermost quality. One who loves always remains young, and for one who loves the whole existence remains always young, full of mystery and awe.

Only to the eyes of a lover is the world miraculous, otherwise it is stale and dull and dusty. In fact those

who don't know how to be in love, don't know how to be alive. They only die, they only grow old; they never grow up, they only grow old. They never become mature, because it is the fire of love that makes a person mature, ripe.

[A sannyasin says: During the last camp it was really intense, there was a tremendous power opening my chest but it's still stuck there.
Osho checks his energy.]

Good! A beautiful space is coming up. You need not do anything about it; if you do anything it will be a disturbance. Simply allow it. Whenever you feel it is coming, sit silently and let it come. Just stand aside, with no interference in the energy. The energy is going to do everything on its own. Don't come in between the energy and yourself: just remain aside, a spectator at the most. It will take possession of you and it will do great things. It will help to cleanse and purify, it will rejuvenate you, it will create a new being in you.

And great energy is coming; it will be overwhelming. So don't disturb it at all. Just go with it, swim in it, and wherever it takes you is good. I will take care -- you need not worry....

Believing the Impossible Before Breakfast

Chapter #27
Chapter title: None

27 February 1978 pm in Chuang Tzu Auditorium

Archive code: 7802275	
ShortTitle: BELIEV27	
Audio:	No
Video:	No

Veet means beyond, nisha means night.

The night is just ending, the dawn is entering. The night is taking itself away. We cannot do anything to disperse it; it comes and goes on its own. But we can do one thing: even when the morning is there, already there, and the sun has risen, we may not open our eyes; then inside us the night still continues. And just the reverse is also true: if you open your eyes, really open your eyes in the deepest dark, the darkness disappears. So all depends on whether you open your eyes or not. To remain with closed eyes is to remain in the night, to open your eyes and start seeing is the beginning of the day, the beginning of light, and the beginning of the divine. The word 'day' comes from divine.

So the night depends on each person's resistance to light, their fear of light. One feels cosy with closed eyes. To open your eyes needs courage because you may have to see things that you never wanted to see in yourself, outside yourself. Your dreams may be shattered; they are bound to be shattered because they can exist only with closed eyes, they can exist only in sleep. They may be beautiful, sweet dreams, and one wants to cling to those dreams. People have become so addicted to dreams that they don't open their eyes, they don't see the light of the day.

Let sannyas be the beginning of seeing. Seeing is light. Remaining with closed eyes is darkness. That is the meaning of veet nisha: go beyond the night, open your eyes, see.

Deva means divine, martanda means the source of light, the sun -- divine sun. You have very very active energy, sun energy, in you. You have to get in tune with the sun and with all that is sunny and sun-lit. That is your temple; the sun is your god: be a sun-worshipper. The moon cannot be the right thing for you. It is right for people who have passive energy, feminine energy. You are almost sitting on a volcano of energy. If

you don't allow it to be creative it will be dangerous for you. It has to be released in great creativity, in exuberance. Bloom in as many flowers as possible, do as many things as you feel like doing, don't shirk from doing and you will move from bliss to more bliss. But action will be your meditation. You cannot be a silent, passive meditator; you will find it almost impossible. There is no need.

Meditations have two possibilities: one is of passive awareness, another is active awareness. One can sit silently and meditate. One can walk, run, jog, swim and meditate. The second will suit you, and it will bring great joy.

Das means servant, anudas means servant of the servants. The whole name will mean servant of the servants. God is invisible, the master is invisible, but his servants are visible. Man is visible, woman is visible, animals are visible. They are all servants of one master, of one lord. To serve the servants is the easiest approach... at least for you.

Don't be worried about the abstract god; look for the concrete god. The master is hidden in the servants. If you can serve the servant, one day you will discover that you have found the master.

. Jesus when departing told his disciples, 'Serve people, love people as I have loved you, as I have served you.' He touched the feet, washed the feet, of his disciples. They were feeling embarrassed. He had never done such a thing before, and they asked, 'Why? You make us embarrassed.' And he said, 'So that you can remember that to serve the servant is to serve the lord.'

God is immensely visible if you don't look for an abstract concept. God is everywhere. You stumble into him every moment; you bump into him and he bumps into you every moment. Then you walk upon him and you sleep with him, you breathe him and you eat him. Life takes on a totally new colour, a new vibration.

So look into the servants and you will find the master because the master exists there. Servants are just his faces, many faces, many forms.

It means rainbow. Indira is the god of rains, clouds, thunder, and dhanu means the bow, so in India the rainbow is known as the bow of the god of clouds.

I am giving this name to you because it represents all the colours, the whole spectrum of life, and one has to live the whole spectrum of life. Never deny anything. The denied part will hang around you like a load; it will not allow you to grow. One can grow only as a total being. If some part remains stuck in the past, you cannot move. You can only pretend that you are moving. If one of your legs is stuck in the mud, the other leg, even if it is free, cannot move. Man can move only as an organic unity. So nothing should be denied; all should be lived in deep gratitude, in joy, prayerfully, lovingly. Life should be thought of as a multi-dimensional opportunity to grow.

All the religions in the past have been teaching people denial, rejection, negation. They have not accepted life in its totality. They have been choosing, they choose only so much. That's why humanity has remained stuck, childish, juvenile. All the so-called progress is just a noise, an empty noise. Man has not been progressing at all, and because man is not progressing he tries to improve upon things, and thinks that if you have a car instead of a bullock cart this is progress. This is not real progress: the real progress is to grow in your interiority, in your subjectivity.What does it matter whether you have a bullock cart or a car or an aeroplane? It doesn't matter really. How can it be your evolution? Maybe it adds comfort to life but it does not make life intense, deep; it does not give heights to you.

Man has to be freed from the past; he has to be given a new vision of life of total acceptability, a life-affirmative approach. Nothing has to be denied, everything has to be transformed. Even that which looks apparently evil, that too has some function to perform. Anger has to become compassion; anger denied, the person will never have any compassion. Sex has to become samadhi; sex denied, that man will never know what samadhi is.

So body, mind, soul, the whole trinity has to be lived. The whole spectrum, all the colours of life have to be lived. And when one lives all the colours of life a moment comes when all those colours melt and merge into one colour. This is white. It represents holiness, purity.

There comes a new quality of awareness; man becomes pure white, becomes pure light. But that is possible only when all the seven colours meet. Deny a single colour and you will never know that purity of white.

Prem means love, pavitra means purity -- love brings great purity. In fact only love can bring purity; other kinds of purity are cultivated, artificial. Love brings spontaneous purity, it comes on its own accord;

you don't do anything about it. When you are in love, purity surrounds you like a fragrance. I teach that purity.

I don't teach the religious kind of purity; that kind of purity is just a practised thing, it is a mask. Deep down you remain the same, or you become very skilful in empty gestures. That purity is phony.

The real purity has not to be practised, cannot be practised: love brings it. One has to go deep into love and suddenly the gift comes. The gift is purity! The risk is love; purity is a gift. One who risks, gets it. It is a reward from heaven. It is not managed, it is grace.

[A sannyasin hands Osho a note which he reads, and says that she is taking herself too seriously, that she needs to allow herself to commit a few mistakes now and then. Learn to accept yourself, he says; in rejecting yourself, you are rejecting god. Misery is created by non-acceptance of oneself and conflict created through non-acceptance of misery itself. Start accepting misery and you will see there is some beauty in that too. There are people who remain miserable in joy; they cannot enjoy joy either.]

I used to stay in a home, in Poona itself, while I was travelling. The woman of the house would be so happy. I would come only once in a year for three days, four days, and she would be so happy that she would forget to eat, she would forget everything; she would be simply dancing.

In another town I used to stay with another family. Whenever I was there the woman would be continuously miserable for four days, and the reason -- I searched into it -- was the same: that woman was miserable because she said, 'Whenever you come, you bring so much joy so the day you enter in to my house I start feeling "One day is gone, now two days are gone, three days are gone and after four days it will be over; then again I will have to wait for one year." I become miserable. I cannot stop crying, because there are only four days and they will be fleeting; then I will have to wait again for a year!'

The other woman would say, 'I feel so happy in these four days that I can wait for one year; that is enough. It brings such deep contentment to me that I can wait for one year; it is enough for one year.'

Now, the situations are the same but the interpretations are different. The miserable person will find misery in it and the other woman will say, 'I wait the whole year and I am so happy that a few days have passed, now one month has passed, now two months have passed; now you will be coming! I remain happy the whole year round because you will be coming.'

It depends on you. Start loving yourself from this moment and try life *my* way for three months, mm? You have tried your way so many years and it has failed; now give me a chance!

[A visitor says: I don't feel ready to take sannyas yet.... I just feel that I've made a lot of deep commitments and they've gone wrong. I feel afraid to commit myself again.]

Mm mm! All those commitments were nothing; for the first time you are close to a commitment! A commitment with god is the only commitment; all others are just mundane. Even if they are fulfilled, nothing is fulfilled. A commitment with god, a date with god, is the only commitment worth going into. Only there is your mettle proved, nowhere else. In fact all other commitments are just a preparation for the final commitment. In love you commit, in friendship you commit; those are just preparations, small steps towards the final commitment. You have passed through small battles, they *were* battles; now comes the final battle. And why be afraid? If you have been successful in your commitments, if you have fulfilled your commitments, why be afraid? -- this will also be fulfilled.

And remember one thing: the ordinary commitments of life, even if unfulfilled, do not matter much, and a commitment with god, even if not fulfilled, matters much. If you fail in your ultimate thirst, even that failure is far richer than all the successes of this life. At least you have the consolation that you tried. Mm? the task was impossible but you tried, you groped, you risked. And my feeling is that if one risks, one finds. It is only the people who don't risk, who lose.

But if you feel that you are not yet ready, wait and think about it, meditate over it. My feeling is that you *are* ready, your life has prepared you. But one always hesitates for the ultimate commitment; that hesitation is natural. It is not that you are not ready; the hesitation is natural. And remember: whenever you take sannyas the hesitation will be there. You will not be able to lessen it in any way; it may become even more. The more you think about it, the more you can hesitate.

Something like a foolhardiness is needed to go into it; thinking is not of much help.

[She answers: I felt I *had* made a commitment to god many years ago, but....]

You must have been thinking that time too, and hesitating. Now the moment has come! And it is simple to make a commitment to god because god is invisible and it remains a private phenomenon; nobody is going to ask you.... Unless you encounter god, nobody is going to ask you, 'What happened to your commitment?' To commit yourself to a master means that somebody is there to whom you become responsible, to whom you are answerable. It is very easy in your silent prayer to commit yourself to god; it has no risk in it. Mm? it is monologue, the other side is not present. When you come to a master the other side is present and commitment is public, not private; then the real risk!

But you can hesitate a little more if you feel like that. It is not going to help at all; it will simply make you more and more worried. But sometimes one needs to lose sleep and become worried and hesitate, and think over the pros and cons.

My feeling is that you are ready. If you listen to me, become a sannyasin. If you want to think, think. What should we do?

Prem means love, mani means diamond. All other diamonds are false, mere stones. The value is only projected; there is no basic difference between other stones and the diamonds. The value is imparted by the human mind, the value is not intrinsic there in the diamond. Love is the only real diamond -- the value is so intrinsic. Love is the only valuable thing in life. To fulfil love is to fulfil all. And love has to grow from the smaller to the bigger, from the finite to the infinite, from the visible to the invisible. That's really the search for god.

God is nothing but the search of love for the ultimate object of it. Love is not satisfied with ordinary objects. One can play and pass time and one can have a few joys with them, they are fun, but sooner or later one is tired of one toy and one starts looking again for another object. This can go on and on, life after life. Finally the moment comes when one understands that no object is going to fulfil one's love, then the search for god starts. God means: that which is going to fulfil one's love, that unknown object, that invisible object which will fulfil one. So remember love, and let the diamond of love grow in your heart. Good, mani!

Prem means love, viraga means non-possessive, nonattached. Love is true only when it knows no attachment. Love is profound only when it has no possessiveness in it. Love gives freedom, and when you give freedom, you get freedom too. If you possess the other, he starts possessing you. Love dies when possession starts.

Millions of people live a loveless life because they don't know that love cannot live with attachment. One can only survive at the cost of the other: either you can love or you can possess. So learn non-possessiveness, and bring a totally different kind of love into your being which gives unconditionally, which enjoys the sheer giving.

[A sannyasin who has done many ashram groups and just completed Individual Primal Therapy says: It was very strong... but my sexual energy is still blocked, I don't know what to do.]

Then you accept your sexuality as it is; don't try anything any more. Just accept. If it is to come, it will come; if it is not to come, forget about it.

[He asks: What about the energy for growth? Mustn't it come through there?]

No, you have the energy. It does not come from anybody; you have the energy. Sex is not a must. In fact, millions of people have tried to go into meditation without sex, because sex also takes energy. And if it is not coming to you naturally, why bother? -- you may be a born monk! Perfectly good! You have energy, and the energy will be saved because it will not be wasted in sex; it will all go into meditation. Simply forget about it. Enjoy being non-sexual, be a celibate. Mm?

Believing the Impossible Before Breakfast

Chapter #28
Chapter title: None

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Prem means love, kavina means poet. Poetry is the way to god -- not logic, not mathematics, but poetry. The vagueness of poetry, the mystery of poetry, opens the door. To have poetic eyes is to have a religious vision. All those who have attained were poets. Whether they wrote poetry ever or not is immaterial, but the way they looked at life was the way of poetry -- aesthetics, sensitivity, love.

Logic dissects; love unites. Logic can know about the part; for logic the whole remains unknown. Only love can know the whole. For love, parts disappear into the whole. The parts are not taken as separate but part of a bigger unity. The gestalt is that of unity, the vision is of organicness. Logic is like a sword.

There was a great mystic in India, Farid. Somebody brought him a pair of golden scissors, very valuable, studded with diamonds. A disciple wanted to present him with something and they were a rare piece of art. But Farid said, 'What will I do with them? These won't fit with me, because I am not a logician. A logician needs scissors. If you want to give me something, you can give me a needle and thread, because I am a lover: I join things together.' I loved that story!

Be a poet... look at life with the eyes of poetry and you will find god. When the heart is full of poetry, the world is full of god, overflowing.

Prem means love, maggo means the path, the way -- path of love. And all other paths are poor substitutes.. If one cannot love, only then has one to choose some other path.

If one can love, then there is no need to choose anything else; love is enough unto itself. All other paths are secondary, second best; Love is the natural path. Every human being is born with the capacity to love and with the desire to be loved.

When all religions have disappeared from the earth, then too one religion will remain: the religion of love. When all gods are dead, one god will be still alive: the god of love. That cannot be destroyed, because that is intrinsic. All other gods are our fabrications; they are fictitious dreams.

Prem means love, sutta means a sermon, a discourse. Life can become a sermon of love. There is no other way tO speak about love. One can speak only by being in it. Christ is a sermon of love. The way he walks, the way he talks, the way he looks at people, the way he touches their hearts and moves them, is the real sermon, unrecorded. There is no way to record it. The real sermon always remains unrecorded because it is so subtle; it is non-verbal, it is existential. Buddha is a sermon of love: everybody can become a sermon of love. And unless one becomes a sermon of love, one remains frustrated, unfulfilled.

So let your life be centred around the nucleus of love. Let love be the deity at the centre, and let him dominate everything else. Let love become your dominating characteristic; everything else should be servile to it. Mm? that brings great transformation.

Prem means love, saddhen means trust -- and those are the two greatest qualities of life. One who knows love and trust knows all. Then no mystery will remain unrevealed to him. They go together, they are aspects of the same coin: on one side it is love, on another side it is trust. Wherever love iS hidden behind it you

will find the spring of trust, and wherever trust is, hidden behind it you will find the spring of love. If love is without trust then it is lust. If trust is without love it is only belief. Those are false entities.

Trust makes love true, love makes trust true. Together they create truth, between them truth is created. It needs guts to love and to trust. Only very rare courageous people do it, but they are the salt of the earth. And I would like all my sannyasins to be the salt of-the earth -- not mediocre people but flames of life... aflame, afire, with the unknown.

[Osho gives a sannyasin a new name for a centre in the West.]

Good. And much can be done through it. You can do it, you have the potential. Just the idea has to get into your heart and then things will start happening.
This will be the name: Dassana.

It means insight, vision. In the East, particularly in India, we don't have anything parallel to philosophy. What we have is dassana, but dassana is a totally different phenomenon to philosophy. Philosophy is love for knowledge, search for knowledge. Dassana is search for insight, not for knowledge, a search for eyes. And the difference is great. The West searches for truth as if truth is an object there somewhere and you have to find it. The East does not search for the truth; it searches for the insight. It is somewhere inside. You have to open there, you have to start seeing there; then only will truth be revealed.

Philosophy is like a blind man searching for light. At the most he can think about it, and those thoughts will also not be true; they will be borrowed. He will have to believe. Dassana is like a blind man going to a physician so that his eyes can be cured. He is not worried about light, he does not bother whether the sun exists or not that is irrelevant; his eyes have to be cured. Once his eyes are cured then he will be able to see what is the case. Philosophy is stumbling in the dark. Dassana is creating a light within.

The philosopher thinks, thinks much, goes on thinking and thinking and creates systems of thought. In dassana you stop thinking, you start throwing thoughts out of your being; you unburden yourself. You come to a moment of thoughtlessness where the mirror is pure and nothing is reflected: that is called insight. When consciousness becomes a simple mirror, without a particle of dust on it, that is dassana. Then all is known and all is seen.

[A sannyasin who is leaving says: Thank you for stopping me from becoming a monk.]

Continue to meditate, and continue to dance and sing. See life in as many ways as possible, in all its colours. Celebrating, you come closer and closer to the heart of reality. The moment you stop celebrating you are cut, disconnected. Celebration is the bridge. When you dance, it is not only you who is dancing; the whole existence is dancing with you -- the earth and the sun and the moon and the stars. It is a celebrating existence... it is continuously dancing.

The moment you stop celebrating and you become serious, you start taking yourself too seriously. That's what a monk is: taking yourself too seriously, being too self-obsessed. Self-obsession makes a person a monk. He is too worried about the past and the future and the karma and the result, about hell and heaven and nirvana; but everything revolves around the self, his small self. How can one attain to nirvana when the whole effort is just centred on the self?

In celebration the self disappears. That's the beauty, that's the divinity of it. When you are celebrating, you are not; celebration is, you are not. Slowly, slowly the realisation dawns on you that when you are not, nirvana is. Then one day one simply forgets all about oneself. To forget oneself is to know oneself. Not to be is the way. To be comes out of not to be. Being arrives through nothingness, but how to be nothingness?

There are two ways that have been practised. One is the false way, you make effort. But this creates the ego and the I; the monk becomes one of the most crystallized egos. That's a false, pseudo path.

The only real path is when you start dancing and singing. You start losing yourself, you abandon yourself, you become drunk. Then small glimpses start coming to you. Suddenly something happens: for a few moments you are and you are not. As if a door opens, you see a totally different vision of reality. The gestalt changes: there is no matter, there is only consciousness. There is no bondage, there is only freedom. And there has never been any misery; it was just imagination. All is joy and bliss. These moments come, and slowly slowly the track is created in you. They become frequent visitors, and then suddenly one day they decide to reside in you. Then for twenty-four hours of each day one is in a kind of dance.

That is going to happen. Just remember celebration; let this be the key word....

Beloved of My Heart

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Beloved of My Heart

Chapter #1
Chapter title: The Other is never Responsible

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[A sannyasin mother says she is having problems in her relationship: I find myself being very bitchy and nagging sometimes. I feel I'm just asking for a fight all the time.]

Mm mm, love always brings trouble -- and it has to be faced. Love cannot be always smooth, and it is good that it is not always smooth, otherwise you would not grow.

Whenever there is a change, any sort of change, things will come into focus more clearly. When change disturbs you, all your inner disturbances are stirred. You are both feeling disturbed and both trying to throw the responsibility on the other. Just try to see it inside yourself. The other is never responsible. Remember that as a mantra: The other is never responsible....

Just watch it ... just watch it. If you become wise in the moment, there will be no problem. This is wisdom that you get later on. Everybody becomes wise when the moment is gone. Retrospective wisdom is worthless. When you are picking on something, at that very moment become aware, and let awareness function. Immediately you will drop it.

But when you have done everything and fought and nagged and bitched and then you become wise and see that there was no point in it, it is too late. It is meaningless -- you have done the harm. This wisdom is just pseudo-wisdom. It gives you a feeling as if you have understood. That is a trick of the ego. This wisdom is not going to help. When you were doing the thing, at that very moment, simultaneously, the awareness should arise, and you should see that it is useless.

If you can see it when it is there, then you cannot do it. One can never go against one's awareness, and if one goes against it, that awareness is not awareness. Something else is being mistaken for it.

So remember, the other is never responsible for anything. It is something boiling within you. And of course the one you love is closest to you. You cannot throw it on some stranger passing on the road, so the closest person becomes the place where you go on throwing and pouring your nonsense. But that has to be avoided, because love is very fragile. If you do it too much, if you overdo it, love can disappear.

The other is never responsible. Try to make this such a permanent state of awareness in you that

whenever you start finding something wrong with the other, remember it. Catch yourself redhanded, and drop it then and there. And ask to be forgiven.

And the second thing. Don't think that love is eternal. It is very fragile. It is as fragile as a rose flower. In the morning it is there -- by the evening it is gone. Any small thing can destroy it. In fact the higher a thing, the more fragile it is. It has to be protected. A rock will remain there but the flower will be gone. If you throw a rock against the flower, the rock is not going to be hurt, but the flower will be destroyed.

Love is very fragile and very delicate. One has to be very very careful and cautious about it. You can do such harm that the other becomes closed, becomes defensive. That's how one becomes closed. If you are fighting too much he will start escaping you; he will start becoming more and more cold, more and more closed, so he is no more vulnerable to your attack. Then you will attack him more because you will resist that coldness. This can become a vicious circle. And that's how lovers fall apart by and by. They drift away from each other, and they think that the other was responsible, that the other betrayed them.

In fact as I see it, no lover has ever betrayed anybody. It is only ignorance that kills love -- nobody betrays it. Both wanted to be together, but somehow both were ignorant. Their ignorance played tricks upon them and became multiplied. By and by they drifted. Then they think that love is dangerous.
Love is not dangerous. Only unawareness is dangerous.

There are many people who avoid love just to be on safe ground. There are people who don't want to get committed in any relationship because they know that once you are committed and you come close, fighting starts, resistance starts, and ugly things bubble up, so what is the point? At the most they are interested in sexual relationships, but not in intimacy. And unless a relationship is intimate and deep, you will never know what relationship is. Just a sexual relationship is a peripheral thing, and you will never be contented by it.

These things are natural. One has to accept them and by and by transcend them. If you feel too much anger, move into your room, beat the pillow, cry, weep, scream, but do it alone. Why show your ugly face to the other? What is the point? Just cathart.

A wise person moves through his unhappiness alone, and whenever he is happy, comes and shares it with people. A fool shares his unhappiness with people, and when he is happy he sits alone.

[Another sannyasin said she too was having difficulties in her relationship. Her boyfriend felt less and less like making love and this made her upset and frustrated, and she then became aggressive towards him. She said they were also at variance over how they used their money, as she wanted to be thrifty so they could stay in Poona longer, while he spent money easily and seemingly with no thought for the future.]

First thing: a moment always comes in life when one of the partners will not feel like having sex. It happens to every couple more or less. When the other person does not want to have sex, the other clings to it more than ever. The other starts feeling that if there is no sex, the relationship will disappear.

The more you ask for it, the more afraid he will feel. The relationship will disappear -- not because sex has disappeared, but because you go on demanding and he feels nagged continuously and he does not feel like making love. He can either force himself and then he will feel bad, or if he goes his own way, he feels bad that he is making you unhappy; he feels guilty.

One thing has to be understood -- that sex has nothing to do with love. At the most it is a beginning. Love is greater than sex, higher than sex. Love can flower without sex.

[She answers: But he'll never say he loves me.]

No, you are making him afraid, because if he says that he loves you, you are ready there asking for sex. In your mind, love is almost synonymous with sex, that I can see. That's why he has become even afraid to touch and hug you. If he hugs you, touches you, you are ready.

You are making him afraid and you are not seeing the point. You are pushing him away unknowingly. He will become afraid to even talk to you because he talks and again the situation comes up and argument and this and that. You cannot argue about love. You cannot convince anybody about love. If he doesn't feel it, he doesn't.

He loves you, otherwise he would leave you. And you love him but you have a wrong understanding about sex. My understanding is this, that love starts growing for the first time when the hectic feverish sex has gone, has by and by slowed down. Then love becomes more and more settled, finer, superior.

Something delicate starts happening. But you are not allowing it to happen. He is ready to love you but you are clinging to sex. You go on pulling him down. That pulling him down may destroy the whole relationship.

I can understand, because the feminine mind always clings to sex only when the man is not interested. If the man is interested, the woman is completely uninterested. I see this every day. If the man is after you, you play the game that you are uninterested. When the man is not interested, you become afraid, and then the whole role changes. Then you start playing the game that you need it, that without it you will go crazy; that you cannot live without it. All that is just nonsense! Nobody has ever gone mad without it!

If you love the person, your energy will be transformed. If you don't love the person, then drop out. If you love the person, the energy has a chance now to transform to a higher reality. Use that opportunity. And nagging is not going to help. It will make everything more ugly and it will do just the opposite of what you want. Money is not important... and it may be just a trick to control.

[Osho said that they could either be here for longer, both in conflict, unhappy, or stay a shorter time more happily.]

Just see the point. It is a question of quality, not of quantity. How many days you are here is irrelevant. You may be here for only one day, but if you are really with me and happy and celebrat-ing, that's enough. That will change your whole life.

And this is how things go. If you are too miserly, he will spend too much because that will become just an act of being free. He will show you that you cannot control him. If you don't control him, he himself may understand that he is unnecessarily wasting money. But let him see!

Women are very money-minded; more interested in the material part of life, and they miss many things. That's why you don't see great women poets, great women painters, great women saints. They are more interested in ordinary things. Anything that has a qualitative dimension seems meaningless to them. Money will be more meaningful than music. They miss much. They think that they are very practical; they are not. This is the most absurd practicality there is -- to lose quality for quantity.

Tell him that whatsoever he feels like, to do, and that you can be here for as many days as possible, but let these days be beautiful. Sometimes even a single moment can be such a transformation. There are many people who choose quantity, who would like to live a hundred years, never thinking whether their life has anything to live for, whether anything is coming out of their life, flowering. Just living for a hundred years is meaningless....

[Osho recounted an incident in Emerson's life when, at the age of sixty, he was asked his age by one of his peers.

Emerson replied that he was three hundred and sixty; The man repeated his question, thinking Emerson must have misheard him. Emerson said that, like the questioner, he was sixty, but he had lived three hundred and sixty years in those sixty years. He was saying that he had lived a qualitative life.]

It is possible to live three hundred years in three seconds, because when you move in the qualitative dimension, the dimension of quality, intensity is the only value.

Be here for one month -- but be fully here. And always remember, I am not talking philosophy. I am very pragmatic.

Whatsoever I am saying are very practical things. Mm? Just try to see it. Good !

[Another sannyasin says: Very often when I am going to sleep, just before I become unconscious, my body jerks and my heart seems to beat very fast, and there is a feeling of fear.]

Is there any disturbance in sleep? You feel perfectly well when you get up?

[The sannyasin answers: Yes, sleep is good.]

Then don't be worried. It has something to do with your meditations. Allow it and don't hold it. If a jerk comes, allow it.

It is just a change of gear inside the energy. It happens to everybody when you move from wakefulness

into sleep, but you have become aware of it, that's all. It is a good sign, a good sign of awareness of something very subtle. It is just like changing gears in a car.

Whenever you go from wakefulness to sleep, or from sleep to wakefulness, that change happens. Whenever you go from dreaming to a non-dreaming sleep, again the gear changes. By and by, if you become really perceptive and aware, you will feel that whenever a mood changes, a subtle gear inside you changes. There is a small click -- it can almost be heard.

You are angry and then anger goes. Your whole mechanism has to change because for anger the whole mechanism goes into a different type of working. It gets ready for being angry. The mechanism prepares either for fight or fight. When the anger goes, again the mechanism relaxes to the normal state of affairs and the gear changes. It changes with every emotion. From waking to sleep, one becomes aware more easily. Then you become aware of the second -- moving from sleep into waking.

It is more difficult than the first because you are asleep. You cannot feel the jerk so easily unless you become a little aware in your sleep. Then you will feel the third gear that changes in moving between dreams and no-dreams, and then the fourth which changes when moving from no-dream to dream. And so on and so forth.

You will become aware that anger, love, hatred, jealousy, all have a small mechanism inside you, and that whenever one of them functions, the body manages in a different way. An angry person is a totally different person.

It is as if the country is at war. The whole shape of the country changes. The army becomes more important. Democratic freedom becomes meaningless and the country goes dictatorial. Luxuries are no more important. Life is geared for war.

When the war goes, the military subsides into the background. Things bubble up and come to the surface -- life again starts singing and enjoying. Now life is geared to peace.

The same happens in the body continuously. And that's why people who move from one emotion to another too much, have too much wear and tear. Their inner mechanism is almost always in bad shape. A person who remains silently in one climate has a different harmony.
But it is good that you have become aware.

[Another sannyasin says: I feel like I've been ripped open with a knife. I have a sensitivity for everything around me and my world just seems blown apart.]

Mm mm... the more one makes a world, the more one creates problems around it. Then there is always the fear of its getting blown. So don't make a world. One should start living without a world. One moment is enough. Live it, and then the next moment comes. But we dream, project, and create an illusory world, then again and again it comes up against reality. Reality is not going to be shattered by your dreams. The dreams will shatter.

So learn a lesson -- don't project worlds. They create frustrations and misery and anguish. Just live this moment, that's all. Then wait, and when the next moment comes we will see. One has to learn how to live in danger and insecurity -- then it never comes, because there is no world to be blown. Otherwise the balloon is going to burst. The mind has a tendency to go on giving more and more air to the balloon so it goes on getting bigger and bigger and bigger; until one day it bursts.

One has to come to understand that life is insecure and there is no way to make it .secure, no way at all. If you ask for the impossible, you ask for trouble. Some people get into love and then they start thinking of marriage and children, and they create the whole problem. If I say to them not to get married, not to have children, they think 'Why are you saying this? We want to!' You want to -- and then you get into trouble.

[Osho went on to say that the relationship between this sannyasin and her husband had not been going well for some time but they had avoided facing up to that. He suggested they sit down together and sort things out; should find out whether they still loved each other or not. If love was not there then nothing could be solved. Once love was there everything could be solved. Otherwise, [your husband] could solve one problem and she would create another and the basic problem would remain untouched.]

And don't be worried -- I am here. If you don't bring problems, what am I going to do? When you bring problems you make me very happy (laughter).

[A sannyasin who is a theoretical physicist, says: My mind feels very slow and dull, and my thoughts feel as if they 're moving through treacle. It feels rather strange.]

It is strange but it is very good. Everything has to slow down, and there comes a moment when everything stops, even time stops. Suddenly you are in an eternal now... nothing moves.

It is very strange. Even a slowing down of the process is very strange. One becomes afraid because one has always lived in such a hurry; so many thoughts and desires and ambitions, running and chasing this and that. It is as if somebody is mad and suddenly becomes sane. Everything will slow down because a madman is moving fast. His mind goes on at jet speed. He is almost a whirl-wind.

But this is good. That is the whole taoist attitude about life -- to slow down, to become a dullard.

[The sannyasin adds: At night I've been dreaming a lot, and in my dreams I'm very fast.]

Let it be so. That may just be a catharsis. You have slowed down a little in the day, so somewhere the mind has to take revenge. Somewhere it will; it is good. Dreams will also disappear. And it may not be exactly as you are reporting. It may just be that you have become a little alert in your sleep so you remember more about dreams.

Everybody dreams. There are almost eight cycles of dreaming in one night. One goes on revolving in a wheel. There is almost twenty minutes of dreaming, then a twenty-minute or forty-minute gap, and then again twenty minutes of dreaming. Many people will say in the morning that they have not dreamt at all. They all dream. The only thing is that they are not at all alert, not even slightly alert, and they cannot remember.

When they do remember, they remember the last dream that they had just before waking -- and that too, they never remember rightly. You remember only the tail part because that is what is there when you wake. The whole elephant is gone, and only the tail remains. You have to go backwards if you want to find the elephant.

Even then many things are missed and the mind starts adding things, and interpreting whatsoever was in your dreams. You add many things because the mind is such that it cannot allow any gaps.

[Osho concluded by talking about how the different interpretations of dreams change according to the influences in one's life. For example, freudian patients, people undergoing freudian analysis, will have freudian dreams, while jungian patients will have jungian dreams.

Because the mind is coloured by the different schools of thought, it interprets the dreams accordingly. Hence, if one dreams of a large, rounded, pillar-shaped object, a freudian will interpret it as a phallus, while the jung-oriented mind will interpret it as a shivalinga and give it religious connotations.

Beloved of My Heart

Chapter #2
Chapter title: Let Love be your Life-style

4 May 1976 pm in Chuang Tzu Auditorium

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[A sannyasin who is returning to the West says: I'm really scared about going back. I wanted to ask you

if you'd help me when I'm back there.]

The fear comes to many people because you go back into a world to which you have always belonged and now you don't belong to it anymore. So you are going to a foreign country, as a stranger, to people who think that they know you. Now you know that they don't, but they will take it for granted that they know you. They will go on making contacts with your past, not with you. They will expect you to behave the way they think you should have behave, and you cannot behave that way. This whole situation creates a fear.

Fear is always felt at the stomach or at the throat. If it is felt at the stomach it has a certain quality. If it is felt at the throat, it has a totally different quality. The fear that is felt at the throat is the fear of communication. It will be difficult for you now to communicate with people. When the fear is felt at the stomach it is fear of death.

If you go deep in meditation, the fear of death arises and that is felt just below the navel centre, at the hara, the death centre. If you are going to communicate, the fear will be felt at the throat because the throat is the centre of expression, communication, relating. When fear arises in relationship to love, it is at the throat, because the child receives love for the first time from the mother through the throat centre. That is his first contact with the world. Mother's breast is his first contact, first relationship, and that is through the throat centre. That's why Freudians call small children 'oral'. That is the oral state of their mind. Whenever you are getting something or giving something, it passes through the throat centre.

So I can understand... the fear is natural. Don't try to avoid it and don't try to suppress it. Don't try to forget it, otherwise it will be difficult to get over it. Accept it -- it is natural. It is absolutely natural going back to old friends and not being the old person at all. Your friends will be very much in confusion about how to relate to you, because we get accustomed to a certain pattern.

Whenever a person starts meditating, his world of relationships has to be changed. One person changes, then all his relationships -- with the wife, children, friends, even enemies -- have to change. He comes to a shattering. He enters into the world again with a new identity.

When you are here as a sannyasin it is one thing. You can relate with people. You live in a commune of souls who are following the same path, moving in the same direction, living in the same vibe. But when you go back, the fear will come. It is good in a way.

Once you are back, the fear will be there for not more than a week. So don't hide. In that one week meet all the friends and persons to whom you have related in the past, and don't try to pretend to be the old self. Within a week it will disappear because you will be able to relate better than ever.

You can become a coward and try to hide. For example, you can go there and change your dress, and when you go to see a person you don't wear orange or you hide your mala. Then you will try to pretend you are the old person and that there is no need for anyone to relate to you in a new way. Don't do that.

Never allow fear to dictate your life-style -- never. Howsoever difficult it may be, never allow it to dictate your life-style. Only love should be allowed to dictate your life-style, nothing else. Everything else is irrelevant.

Just go. For seven days you will be in a trouble; but move as a sannyasin, phone people, contact them, and tell them that the old person is dead and you are completely new, reborn. Tell them that now it may be a problem to relate to you because you are absolutely new.

If you can stick to that for only seven days, people start relating to you. In fact they will be happy: a new friend, a new relationship arises. Something fresh enters into their life also, through you. A new window opens, a new breeze enters into the room.

I am going to be with you... don't be worried. Whenever you feel any fear arising in the throat, take the locket in your hand and remember me.

Start working there as a vehicle for me. It will be very very much easier for you to work and your work will become very skillful. It will have a great depth to it. Allow me. Just be empty -- as if you don't know who you are and you don't know what you are going to do, how you are going to reply; how you are going to respond in a situation. Simply wait for the situation to arise and let me respond through you. If you allow me, within three weeks you will be able to feel an absolute contact. Then you become a link. If you fail, I fail. If you succeed, I succeed. It is nothing to do with you. You can laugh about it. Whether you succeed or fail, it has nothing to do with you; then your whole functioning will be different.

Just today I was reading about a zen master, Tozan -- a very famous zen master. The story says that the gods wanted to see him, but they couldn't because he was just an emptiness. They would enter into him from this side and that, they would pass through him, but he was nowhere to be found. He was a nowhere-ness, a

nothingness... so empty of himself that they could not see him. They were very curious to see a man who had become empty, so they played a trick.

They went to the kitchen as Tozan was coming from his morning walk and took a few handfuls of rice and wheat and threw it on his path. In a zen monastery that is almost a sin because it is very disrespectful to rice and wheat. Everything should be respected because everything is divine. It has nothing to do with ordinary economics, nothing to do with a gandhian ideology -- because that type of ideology is nothing but rationalised miserliness. This had nothing to do with that. It is a respect for everything. Everything that exists and has existed, is divine and should be respected.

So in a zen monastery nothing is wasted; one should be careful, and alert. They played this trick and threw on his path a few hand-fuls of rice and wheat. When Tozan came he could not believe it -- that any disciple could do that. Who could do it? Who could be so careless and disrespectful?

This idea arose in him, and suddenly a self was there and the gods could see him. The emptiness was no more empty. Suddenly an idea had crystallised; an attitude, a mind had come. For a moment a cloud appeared in the blue sky and the gods could see this man, Tozan. Then the cloud disappeared because the idea disappeared. I like the story very much.

Whenever there is an idea, you are, and then a cloud arises. And there is not only one cloud. There are so many ideas in you, millions of clouds which continuously haunt you, covering you in layers and layers of cloud. Your inner sky is completely hidden. You can't even have a glimpse of it.

Even a small idea like 'Who has been so careless?' -- it was nothing special, nothing much to worry about. It was just a curious 'Who has been so careless?' but it was enough! If you see the morning sun and you say 'How beautiful' -- enough! It is just a small fragment but it creates an inner pressure in you, and that's why you immediately want to say to somebody 'Look, how beautiful the morning is!'

That is a release. The pressure has been inside and when you talk it is catharted; you release it. You feel good, you have said it. If you cannot find anybody, it will haunt you more. If you can write a letter, then you are finished with it. Our mind is continuously overflooded with ideas, emotions, sentiments.

By and by relax, be empty. Just go as an emptiness. Don't try to protect yourself in any way because that will make you closed. Fear is there -- accept it. Relax and let it be there. Remain with it. Don't try to do anything against it because whatsoever you do out of fear will create more fear. Just accept it. What can you do?

[Just as Osho uttered the last words, a cuckoo, quietly calling out to a friend, suddenly broke into loud song, filling the stillness of the evening.]

The cuckoo is going crazy -- what can you do? Just like that!

If the throat is feeling fear, okay; accept and relax. And I am coming with you.

[Osho tells a newly arrived sannyasin to take part in the forthcoming meditation camp, adding...]

Even if you feel a little tired, don't be worried. This is just to see which meditation can go to the deepest layers of your being. Once it is known, everything can be very easily disciplined.

Once a meditation that penetrates you very deeply is known, other meditations can be found which can be a help to it. Otherwise sometimes it is possible that you can choose two things which are antagonistic to each other. You may feel good with both because the mind is very dualistic, very divided. But if you do two contradictory things together, it can never reach to the core of your being. You will always be in a certain conflict and your energy will be moving against itself. The whole energy has to become one flow.

I would suggest that you continue Yoga. If you feel it is tiring to do it every day, then let it be every alternate day or twice a week, but let it be fixed. If you just do it when you feel like it, it will be just an exercise to relax the body, but it will not go very deep. If it is possible, let it be alternate days. But fix a time, and on those days, whether you feel like it or not, it has to be done so that it becomes an inbuilt programme in the body.

There is no need to do many yoga asanas; just two, three or four. Whatsoever makes you feel good, you can choose.

[Another sannyasin says: I'm going back to the West and I'm afraid of not accepting you there. Even here I don't understand fully... I want to keep flowering when I leave here.]

Your problem is deeper. It is not only of fear. It is more of doubt, more of non-trust.

Fear arises when you have trust -- then you are afraid of the situation back home and how you are going to face it. You are not afraid of the situation back home -- you are afraid of your own doubting mind. [The previous sannyasin's] problem is totally different. She has total trust. Her problem is not of doubt or anything. She is afraid of how to face the world and the old situation there.
You are not afraid of that. You are afraid of yourself.

This has to be understood: you cannot trust me if you don't trust yourself. The doubt is not against me. The doubt is against yourself. You don't love yourself... you don't trust yourself. Whatsoever you do, a basic mistrust continues to be there. Because you cannot trust yourself, how can you trust your trust? Impossible. If you don't love yourself, how can you love somebody? The basic thing is lacking somewhere.

But if you are aware, much can be done. Doubt enters in the mind only when you are in a sort of a slumber, sleep. Doubt enters only when there is a darkness inside. They have an affinity -- darkness and doubt. If there is a little light inside, doubt is not, and cannot enter there.

So it is good that you are feeling a little alertness that you may betray yourself. So do one thing -- decide something. Decision helps, because once you have decided something and the doubt comes, you have somewhere to stand upon. If you don't have any decision and doubt comes, it takes you over; you don't have any shelter. It is just like it is raining and you have a small hut. You can go inside. Let it rain -- you remain untouched.

So make a decision that for six months, whatsoever happens, you will continue at least one meditation, you will wear orange. Whatsoever happens, whatsoever doubts come, for six months you are not going to listen to the doubts. Let them come -- you will stick to your decision. If you can do that you will come out of these six months in a totally different way. Your quality will be more stabilised, crystallised.

Sometimes very small decisions help, very small decisions. The whole thing is just to carry them, because they give you an integration. If you don't carry them, they are very dangerous because they will create more unconfidence.

That's why I insist for a certain dress, a mala. It has nothing to do with spirituality. It has something to do with you as you are. It is just something for you so you can remain in a continuity. Moving in ochre in the West will create trouble. People will look at you. You will look strange, odd, and that will make you alert and aware. You can use that situation.

You will not be lost in the mob, and when people become alert about you, you also become alert. Immediately something inside you clicks. People are looking at you -- you walk differently, you sit differently. You become more attentive because people are watching you.

So these six months will be hard, but once you can pass through them you will become completely transformed. ,If you cannot make a decision, then it is better that you leave sannyas. Make that decision. You understand me? Because if you go back and then you leave sannyas, that will be very shattering to your centring -- very much shattering.

If you go back and your doubt possesses you and you leave sannyas, you don't meditate, and you don't use orange, that will be more shattering, more destructive, because then you will lose all confidence that you may have in yourself. It is better that you go as a non-sannyasin so that you don't carry anything fragile which can be broken. If you are carrying it and it is fragile, and you are going into a very contrary world, then be alert. If you can carry it for only six months, you will come out of it very new, with clarity and trust.

[Another sannyasin says: I feel very shaky in the knees and the tummy and the throat and my hands. I fall asleep during the lectures, and I feel tired -- like I'm being shattered.]

So get shattered! Why are you resisting? Why are you creating any trouble? Just get shattered and be finished with it. Once you are shattered there is no problem -- no tightness, no shakiness. If you resist, it continues. There is no need to resist. Just allow it and let it be settled. You just have a good laugh, that's all.
The problem arises because we go on doing contrary things.

My whole effort is to shatter you. And your whole effort is to protect yourself. Then shakiness arises and you feel a trembling inside and everything feels disturbed. You want one thing and I am trying to do something else. I am trying to destructure you so your old armour is no more there. I am trying to break the shell so you can come out of your egg -- and you are trying to protect it. So of course you feel shaky and troubled and tired and tight.

Either tell me that I should stop... then I will not try any shattering; I will leave you untouched and then you will be okay ... or listen to me and get shattered. Cooperate with me and be finished with it. Mm? What shall I do, tell me.

[She answers: keep going!]

Good, good... And in the lecture you can fall asleep. Enjoy it; there is nothing wrong in sleep.

And don't say that in lecture time you fall asleep. Rather say that you listen to my lectures while asleep! (a chuckle) That is better and more positive. There is nothing wrong in it. Sleep is good. There also you must be resisting -- trying not to fall asleep. Many people fall asleep... Don't create a problem about it; enjoy it.

Whatsoever is important will be heard by you even in your sleep. You may not remember it but it will become part of your being and when the time arises, it will be there, available. So from tomorrow, you simply relax. Don't fight the tendency to go to sleep.

And I see everything is going well -- that's why you are feeling shaky!

[Osho gives a name for a new centre.]

Pallas.

It is an indian flower, a very beautiful flower, a red flower. It grows in the forest, a wild flower. It grows as a big forest... the whole forest of pallas, and when it flowers, you cannot see anything -- just red flowers all over the forest... almost as if the forest is on fire because all leaves disappear and there are only flowers and flowers. And that's what I am creating -- an orange flame....

Beloved of My Heart

Chapter #3
Chapter title: Life is in Movement

5 May 1976 pm in Chuang Tzu Auditorium

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Dervish means a sufi mystic, a sufi seeker, and anand means bliss -- a blissful seeker.

Sufism is a mohammedan path...

It is just like Zen. Zen is the essence of Buddhism and Sufism is the essence of Mohammedanism, Islam, just as Yoga is the very essence of Hinduism. Only the names are different, but if you try to understand them, they are all one: Sufism, Yoga, Zen. The essential thing is one but their terminology is different.

Sufism has a mohammedan terminology, a very beautiful terminology.

[A sannyasin says: I 'm still getting migraine and I feel it must be something very deep. I don't go into it as much -- I keep on working and it often dissolves. But often I long for night-time to just go into oblivion.]

No, it is nothing deep. Even the head is not very deep, so how can a headache be? You have just got into the habit of it. It is really no more a disease but just a learned habit.

It can happen that a real disease may disappear and it will leave just a trace. The mind takes the cue from that trace and starts imagining it again and again and again. But as far as you and your misery is concerned, it is the same; whether it is real or unreal makes no difference. Just by saying it is unreal or mental does not help at all because you suffer almost in the same way. I see it is just a learned pattern.

So you have to unlearn it. Migraine is more or less always a habit. You have much energy. That's why when you are using it, the headache disappears. When you are not using it the energy accumulates and moves into the channel and again the headache is there. So if you are really into the work deeply, the headache may dissolve into it because it will not be getting energy.

Forget all about it. Paying attention to it is bad; even thinking about it is bad. If it happens, it is okay. Just say, 'Hello, how are you?' and forget all about it. Put your energy more and more into work. You have a tremendous amount of energy, an extraordinary amount of energy. You are not a low energy person; you are a high energy person.

All the energy has to be used creatively, otherwise it will give you trouble. Even energy, something so valuable as energy, can become a curse if you don't use it. So simply use it. Move into work more and more and let work be your meditation. Don't pay much attention to the migraine, and suddenly one day you will recognise that for many days it has not happened. But then don't worry about that!

It may be concerned with your sex because it is concerned with energy. Anything concerned with energy is also concerned with sex. Migraine has its origin somewhere in sex energy. The energy arises too much at the sex centre and you don't know what to do with it, so it takes its roots wheresoever it can. Now, up to your third eye centre the energy is moving in a haphazard way; that's why you get the migraine. If the same energy moves in a right channel, you will start having many yogic experiences, because it is the same energy and at the same place where migraine starts. It is the same place where people start having tremendously beautiful experiences of light, colours, smells. But your energy is moving in a zig-zag way.

Once your migraine has disappeared for a few days I will give you a method to move that energy into a right channel. Right now if you try to move it, it will move into the old channel again, because the old channel has become very very deep. Whenever you try to move the energy, it will move in the old channel and will give you a headache. For a few days those channels have to be stopped completely.

So just be indifferent. Put your energy somewhere else so that the energy moves into the work and the level of energy falls below so it doesn't reach the head. Because this energy is moving so fast and reaches your head so easily, it may prove a blessing later on. When the right channel has been broken, you may be very easily able to bring the energy up. So don't be worried about it.

[The encounter group is attending darshan. One participant says: I got angry and hit the wall. When I found energy did move, it really amazed me. I mean, how can all energy be stopped by fear?]

Fear can stop energy because basically fear is nothing but a shrinking. When you are happy you expand, when you are unafraid you expand. When you are afraid you shrink, you hide in your shell, because if you go out there may be some danger. You shrink in every way -- in love, in relationships, in meditation, in every way. You are afraid to go out. You become a turtle and you shrink inside.

Because of that shrinking, fear stops all movement of energy, and if you remain in fear continuously, as many people live, constantly in fear, by and by the elasticity of energy is lost. Then you become a stagnant pool. You are no more flowing, no more a river. Then one feels more and more dead, more and more dead every day.

Life is in contact. Life is in flow... Life is in movement. To be stagnant is to commit suicide. It is just as if you bring your hand near a flame. The moment you feel it is hot, your hand shrinks back. But this is good... this is a natural protection.

One should use fear when needed. When the house is on fire you have to escape. You don't try being unafraid there or you will be a fool. Fear has a natural use. One should remain capable of shrinking also because there are moments when one needs to stop the flow. But those moments should not become one's habitual pattern. One should not start living in that way continuously. One should be able to go out, to come in, to go out, to come in. This is the flexibility: expansion, shrinking, expansion, shrinking. It is just like breathing. You breathe out, the chest falls down, the lungs shrink. You breathe in, the lungs expand.

People who are very much afraid don't breathe deeply, because even that expansion gives fear. They start breathing very shallowly. Their chest will shrink; they will have a sunken chest.

So that's right. Try to find out ways to make your energy move. Even sometimes anger is good. At least

it makes your energy move. If you have to choose between fear and anger, choose anger. At least it will make you more dynamic, more alive. At least you will have some sort of contact with somebody. You may have a good fight with somebody but at least it is some sort of contact. You will not be frozen, you will have some warmth.

So always remember that... but don't go to the other extreme. Expansion is good but you should not become addicted to it. It should not become again a sort of incapacity so that you cannot shrink. The real thing to remember is flexibility: the capacity to move from one end to another, from one extreme to another. A man is young in proportion to his flexibility. Watch a small child. He's so soft, tender and flexible. As you grow old everything becomes tight, hard, inflexible. That is the old age.

Remember, a man can remain absolutely young to the very moment of death if he remains flexible. That will give you a depth of life, a qualitative life.

[Another participant says: This was the first time I've ever done any sort of group with anybody anywhere and it really frightened me. I get so tight that I can't let go. I become tight here (indicating her belly) and when I'm really under pressure I feel sick.]

Your training in Yoga is the cause of it. That's what I mean when I say that Yoga is not enough. It makes you very controlled, and every sort of control is a sort of repression. So you repress and then you forget all about the repression. It moves into the stomach, and near the diaphragm all those repressed things collect. The stomach is the only space where you can go on throwing things; nowhere else is there any space. The english expression is good when people say 'I cannot stomach it'. That is exactly the right expression.

You need many more groups to help you explode. The day your control explodes, you will feel so free, so alive. You will feel reborn, because it will connect your divided body. The diaphragm is the place where the body is divided; the upper and lower. In all the old religious teachings, the lower is condemned and the upper seems to be really something high, something superior, something holier. It is nothing. The body is one and this bifurcation is dangerous; it makes you split. By and by you deny many things in life. Whatsoever you exclude from your life will take its revenge some day. It will come as a disease.

Now medical researchers say that cancer is nothing but too much stress inside. If you continue holding this, it can give you a certain type of deep stress there. It can become dangerous.

Cancer exists only in very very repressed societies, otherwise not. The more civilised a society, the more cancer is possible. The more people are cultivated, cultured, the more cancer is possible. It cannot exist in a primitive society, because in a primitive society the whole body is accepted. There is no condemnation. Nothing is lower and nothing is higher. Everything simply is.

It will be a little difficult for you because it will go against your whole training up to now, but once it is released you will become for the first time a real yogi. Then you can discipline yourself without repressing. If you can discipline yourself without repression, you will have a totally different type of being .. . a grace, an inner freedom. It will not be in any way an effort to continuously keep something down. There will be no effort involved. The whole stress will disappear and you will be flowing and flowering.

[Another group-member says: I found that I enjoy fighting very much.

The group-leader feels as though she plays a role rather than being the way she is.]

Play, but play knowingly....

Play your games, whatsoever they are; don't repress. If the idea comes, play the game. Play it as perfectly as possible, but fully alert. You are a dramatic personality so enjoy it, and others will also enjoy it.

If you feel like being a child, then be a child and do things a child is expected to do. But be alert that this is a game you are playing and don't bring in any top-dog to stop it. Don't say, 'lt is bad and I should not be playing.' Don't bring any should into it. Just enjoy it as a pure game. It will help much release.

Even if a person plays a role there is some reason in it. That role has some significance to the person. If the game is played perfectly, something from the unconscious will disappear, evaporate, and you will be freed from a burden.

For example if you want to play like a child, that means that in your childhood something has remained incomplete. You could not be a child as you wanted to be; somebody stopped you. People made you more serious, forced you beyond your age, made you to appear more adult and mature than you were. Something

has remained incomplete there. That incompletion demands to be completed and it will continue to haunt you. So finish it. Nothing is wrong in it. You could not be a child that time, back in the past; now you can be.

Once you can be totally in it, you will see that it has disappeared and then it will never come again.

Beloved of My Heart

Chapter #4
Chapter title: Become Part of my Family

6 May 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says: I've really enjoyed being here. I haven't really bothered to become integrated with the ashram but I enjoy your lectures very much.]

Next time, try to get in tune with the ashram also. You can enjoy my lectures, you can meditate, but if you are not in tune with all that is going on here and if you don't mix in totally, you will miss many things. You will miss many things that were easily available. The quality of your understanding of my lectures will deepen if you get in tune with the activity that goes on here. Then you are not an outsider. You become part of the family, and that helps. Resistance is dropped.

That's the whole whole meaning of sannyas -- to become part of my family, so you don't think in terms of your own ego or in terms of your individuality. Rather you start thinking in terms of me and sannyas and-the work that is going on.

By and by you put yourself aside, and the work becomes more important, more valuable. That will deepen your understanding and will help many blocks inside your being to drop. Otherwise one goes on defending in subtle ways. These are all defence measures. One is afraid of being lost so one goes on holding, controlling, not mixing, but these are all ego-strengthening ideas -- and the ego has to be dropped.

So it is good that you understand me, but if understanding me does not help you to drop your defences and resistances, then it is not going as deep as it should go. Listening to me can be enjoyed, but then it will remain just an enjoyment. Just as you enjoy a movie or TV of music, you can enjoy listening to me. But that will come like a wave and then go and you will remain unchanged. Good... enjoy it, but let it not be just an enjoyment. Let it become a growth, because the more you grow, the more you will be able to enjoy it. It depends upon your sensitivity.

It is like classical music -- the more you understand, the more you enjoy; the more you enjoy, the more you understand. A moment comes when you are completely lost. Only the music remains, throbbing, vibrating, pulsating all around you, and you are nowhere to be found. Remember that.

One day let it happen that you disappear and only I am vibrating around you -- throbbing, pulsating, echoing and re-echoing. And you are at a loss... you cannot see where you are. You cannot pinpoint where your being is. You are completely lost as if a drop disappears into the ocean.

But that will happen only when you become part of my work. So next time when you come, drop all resistance.

[A sannyasin said he was feeling frustrated and imbalanced in his relationships with people. Osho asked him if he were currently in a relationship, to which he replied that he was not. Osho suggested it would be

helpful for him to move into love....]

You need some relationship... it will settle you.

Love is a very basic need... as basic as food. Without food and without love, you will start shrinking. Without food, the body will start dying. Without love, your innermost being starts dying.

You need some very very warm love relationship. You need a woman who can love you like a mother, and immediately your energies will settle. Otherwise there can be very great trouble... you can split into two personalities. Love brings you together. Without love, everybody has two minds -- the right and left hemispheres, which are separate. Just a very small bridge exists between the two.

When you love a person deeply that bridge becomes more and more strong... becomes wider, bigger. In a really deep, intimate relationship, a moment comes when right and left hemispheres are no more two separate things. They become one whole. That's why love looks so irrational. Love looks so absurd and blind to people who are too much hung up in their heads. It is irrational because both the polarities meet and mingle and become one.

It is a tremendous chaos but very beautiful. And all that is beautiful comes out of chaos. All the stars are born out of chaos. These groups are really to create a chaos in you... to bring to your focus whatsoever is the real situation. They don't lie -- they make you aware of the truth. These groups are really like a diagnosis -- and that is half the therapy, more than half.

So passing through these group experiences, you have come to feel your inner conflict, the division. Sometimes you are one person and sometimes you are another. Whenever energy moves into one direction, you are one. When energy moves into another direction, you are another. Now a synthesis is needed, a unification, a yoga. Union is needed... and the inner union becomes easily possible if you are moving in some outer union also. Then the outer union become just a milieu in which the inner milieu can happen. The inner can also happen without the outer, but it is going to be a very hard way -- and there is no need. That is the way of the monk, who tries to create an inner synthesis without creating any outer harmony around him.

He lives in a desert as far as the outside is concerned, and inside he creates an oasis. But it is difficult to protect an oasis in a desert. It is easier to protect an oasis in green and wild scenery, because the whole scene will help you. That is the path of the devotee. These are the two basic paths: the path of the monk and the path of the devotee, the bhakta. The bhakta never goes any-where. He uses his love situation for an inner transformation.

So move in a love relationship, but remember, don't be lost in it. As there is a problem that without love it is very difficult to come to an inner synthesis, with love there is also a problem. You may get involved so much in it that you can be completely lost. You can lose your moorings and your roots in it. Then outside there will be a very green land and inside there will be a desert. You understand me? These are the three possibilities.

The best is that inside also you have a flowering world, and outside a corresponding synchronisity with it, a deep harmony... a love world. That's my whole effort -- to bring love and meditation together to you. The meditation will give you an inner beauty, grace, and love will help that inner beauty and grace from the outside. It will become a protection and a help.

Move into a relationship with the idea that out of love you have to attain to meditation. And love can help tremendously if you are rightly aware. Otherwise love is very destructive. It destroys many people. It simply gives trouble, anxiety, anguish, sadness, depression, frustration. But nothing is wrong in love. Something is wrong within, the person, in his attitude. He couldn't use love.

You can use fire to warm your house, to heat your house. You can also burn the house. But nothing is wrong in fire. It can be your friend; it can be your enemy -- it depends on you. So don't be lost in love.

And always remember that the inner synthesis is needed. The outer is just a means to the inner but the inner is the goal.

[Primal Therapy group is present. Osho describes Primal Therapy thus:]

Once something is exposed, it evaporates. Hide a thing and it remains with you. It is just like taking the roots out of the earth. Once you have exposed the roots to the air and to the sun, the tree is dead. If the roots remain deep down in the earth, you can go on cutting the tree again and again, but again it will sprout.

Never fight with branches. The whole effort in these groups is to make you alert not to fight with branches and leaves. It is futile. Bring the roots up and see exactly where the problem is.

[A visitor says: I have been practising the art of living in the ways of cooking and eating and trying to do well what I was doing. I felt myself growing this way.

I have heard many people talking about groups here, but I don't feel I need them.]

But you have not done anything like a group, so how can you feel that they are not for you?

No, that cannot be. But if you don't want to, there is no need to do groups. But if you listen to my suggestion, I will say that you do one so that you can really feel whether it is for you or not. That will be an experience. It is never good to decide beforehand, because it may be just a fear deep down. What you are calling your feeling that it is not for you, may be fear. I rarely come across a person for whom groups are not helpful -- and never a person who comes from the West.

Centuries of repression are there. You may not be aware but it is in the unconscious. And that creates a fear, a fear of explosion. You are afraid of becoming aware of certain things which you have taken for granted are not in you. You can live blissfully oblivious of them but one day or other you will have to face them, and the sooner you face them, the better. There are a few things which can only be solved at a particular age. When the age has gone, those problems cannot be solved.

For example if somebody becomes aware of a deep sexuality at a much later age, it becomes very problematic. It is better if he had become aware when he was young.

Just the other day I was reading about a christian missionary who went to a dark corner of Africa. He was hard at work trying to convert a native chief. Now the chief was very old and the missionary was very 'old testament'. His version of Christianity leaned heavily on 'thou-shalt-nots'. The savage listened patiently....

'I do not understand,' he said at last. 'You tell me that I must not take my neighbour's wife.'

'That's right,' said the missionary.

'Nor his ivory or his oxen.'

'Quite right.'

'And I must not dance a war dance and then ambush him on the trail and then kill him.'

'Absolutely right!'

'But I cannot do any of these things,' said the savage regretfully. 'I am too old. So to be old and to be a Christian, they are the same thing!'

Always remember that there are problems that belong to a particular age. Solve them then and there, and it is good. But otherwise, this is my experience, that there are many people, millions of people, who have not solved their childhood problems. They need Primal Therapy.

Primal Therapy simply means bringing their childhood back to them. They will relive it in imagination and whatsoever has remained incomplete will have to be completed in imagination. Then those problems will disappear. It is sometimes very hard to go back to the old wounds and to let them again overpower you; to again suffer those things which you have been thinking had completely disappeared. For example someone has insulted you when you were a small child. That wound is there. You have forgotten it but it continues to function inside your unconscious, and it has to be healed.

A child is born; it is a very critical moment, very traumatic, and he suffers much because his whole world in the womb is destroyed. That was the only world he knew... that was his whole life. Then he passed through the birth canal, which is a painful process, almost suffocating. Then he is outside in the world on his own, absolutely helpless... many painful experiences, and there is no way, ordinarily, to erase them.

A Primal Therapy group will take you back on an inner journey. It will help your unconscious pains to bubble up, to surface. Of course it is going to be painful, but once you are relieved of that pain you will feel a certain cleaning; you will become bathed and cleaned. Your energy will be flowing more easily. Those wounds have disappeared, those blocks have been dropped. You will find fresh life coming to you. You can never know unless you go through it.

And all these groups are for particular problems. This is my feeling -- that you are afraid of things which may surface: anger, sex, greed, or whatsoever. You have maintained yourself somehow and you have maintained well; you have made a beautiful house on a volcano. Now you are afraid to think that there is even a volcano. You are living so comfortably and conveniently so why bother? Why dig a hole and see whether there is a volcano or not? Even if it is there, better not to think about it. But this is a very ostrich-like attitude, and I don't think it is going to help.

I will suggest you do only one group -- and do it really so you can come to feel. Maybe you are right,

maybe there is no need, but don't decide that beforehand. This is the way we lose many opportunities of growth, many opportunities in which some unfamiliar thing might have happened. But we say we don't need them. How can you decide?

Always decide something by experimentation. Never decide anything a priori. Do the experiment and if it is not useful, you are finished forever with it. But still, think about it. I think Encounter will be very good. It is a very soft group... it will not disturb you too much. Then if you feel certain that you don't need groups, very good. Then there is no question, no problem.

[The visitor replies: Well, I think that in day-to-day living I can express my feelings very much. I wonder if I can experience emotions stronger in the group than I do in daily life.]

I also wonder, but we have to see that through experimentation; there is no other way. Maybe you are right -- and it will be good if you are right. If I am wrong it will be good! But there is no way to decide it beforehand. First do the camp. The camp may bring a feeling to you to do something.

My suggestion always is never to lose an opportunity which can give you something unfamiliar. Never cling to the past and always remain open and experimentative... always ready to walk on a path which you have never walked before. Who knows? -- even if it proves useless, it will be an experience.

Edison was working on a certain experiment for almost three years continuously and he failed seven hundred times. All his colleagues, his students, became completely frustrated. He would come every morning happy and bubbling with joy, and ready to start again. It was too much: seven hundred times and three years wasted! Everybody was almost certain that nothing was going to come out of it. The whole thing seemed to be useless... just a whim.

They all gathered together and said, 'We will become mad! This man goes on being happy and every day he comes and starts again as if he has completely forgotten that three years have been completely wasted.'

They talked to Edison and told him, 'We have failed seven hundred times. Now it is a complete failure. We have not achieved anything. We have to stop.'

Edison laughed uproariously. He said, 'What are you talking about? Failed? We have succeeded in knowing that seven hundred methods won't be of any help. If there are one thousand possibilities, we have closed seven hundred. Now there are only three hundred there. We are coming closer and closer to truth every day! Who has told you that we have failed? We have knocked on seven hundred doors and they were not the right doors, but we have learned one thing. There was no other way to learn that they were not the right doors. If we had not knocked, we had no way of knowing. We may have been standing on the first door continuously thinking that this is the right door, but now we are certain that seven hundred doors are false. This is a great achievement!'

This is the basic scientific attitude: if you can decide that something is false, you are coming closer to the truth. Truth is not available in the market so that you can go directly and order it. It is not ready-made, available. You have to experiment.

So what I suggest is, always remain experimentative. And never become smug. Never think that whatsoever you are doing is perfect. It is never perfect. It is always possible to improve upon it; it is always possible to make it more perfect.

[A sannyasin said that she seemed always to fall in love with people who were not available, and that she would like to fall in love with someone and have them fall in love with her, but that she seemed to always be attracted to people she couldn't have.

Osho said that unconsciously she did not really want to fall in love, so she chose people with whom her love could never be fulfilled. He said she chose people not for themselves but for their inaccessibility, and that if they became available she would drop the idea of pursuing them.

She said she felt she either tried to keep people away or would simply go and grab at them -- and that didn't work either....]

Go and do that! Do something. And I'm not joking when I say to go and do it. Do it! I mean business!

You will be very happy once you get out of this circle you have created for yourself, this very self-destructive structure which is almost suicidal. If you don't love you go on destroying your life. Love is life, and through love all other doors of prayer and God and everything, open. If the door of love is closed, you are left alone like a desert island and then there is no way to go anywhere. Then you get more and more

fed up with yourself.

People take pride in being suicidal -- drop that pride. Just look at the fact. And every human being is beautiful. Don't ask the impossible -- just find someone who is available.

There are women, I know, who will become interested only in a married person, because then they can create trouble. If the person is not married they are not interested. This is their mathematics: if he were worth something, some other woman would have got hold of him before. Nobody has bothered about him -- he is still a bachelor -- so it certainly proves that he is not worth worrying about. At least he is not of the standard they would like.

Once the man has a woman then other women start becoming interested. He must have something! They are more interested in creating jealousy in the other woman than love in the man.

They are more interested in defeating the other woman. Their whole seduction, their whole coquetry, will be concerned with the woman: how they can defeat the woman; how they can prove themselves to be better looking, more loving, more beautiful, more charming, and that the other woman is nothing. Once the woman has broken away from the man they will not be interested in the man at all. The whole purpose is finished.

So never do that... that is ugly. And it is not going to help you, because you are moving in a wrong direction. Find someone, or allow someone to find you. It is good to play the game of hide and seek, but don't hide so much that the other gets fed up with the game and goes home! Then there will be no point.

Children play hide and seek but they always hide in such a way that the other can find them. It is never made almost impossible. It is a challenge and they go on making noises so the other knows where they are. The other goes on playing the game of seeking them, knowing where they are. But if you hide so much that it becomes impossible to seek you, then the whole game is finished.

Nothing is wrong with you -- it is just an old habit. It will melt with a little more understanding. Do something against it... that is the only way to break a habit.

[A sannyasin participant of the Tathata group says: I lost my frightened streak -- it was really unbelievable. But also I found that I am dead. I don't feel anything towards people...]

That will come. There is nothing to worry about.

You have put your life in certain fears too much. Because those fears are gone you will feel as if you are dead for a few days, because the old channels for the life to flow are no more there. Many people love only because they are afraid. They think that they are loving but deep down there is fear -- fear of being left alone, fear of isolation.

But if fear disappears, suddenly they will see that their love has also disappeared because basically, deep down it was fear, not love. Many people pray because they are afraid. They go to the church and temple and pray. If their fear really disappears they will stop going to the church because the fear was the base of their prayer; their god was nothing but fear personified. Now the fear is no more there, they will become godless.

This happens to many people because we don't know exactly what we are doing with our life. We call it love... maybe it is something else. We call it prayer; maybe it is something else. We call it meditation; maybe it is something else. The mind is such a confusion that it is very difficult to know exactly where the problem is. Once you start changing one thing, you will become aware that the mind goes on deceiving you in many ways.

The dropping of fear is not enough. It is a negative thing. It is good to drop it but not enough. Now you will have to bring love to your heart... and it can come only when fear is dropped.

Beloved of My Heart

Chapter #5
Chapter title: Man has to Live in Yes

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[A sannyasin says: I feel very good since the Primal group. I feel aware of my feminine part somehow.]

That's very good. Ordinarily we go on repressing one part of the being because we are taught to be males or to be females. No society allows that man is bi-sexual, that he is both; that man is not a fixed identity, not somehow static, but a dynamic process. So sometimes you are more a female, less a male. Sometimes you are more a male, less a female.

Male and female are just emphases. They are not fixed things. While you are loving, feeling soft, sensitive, and surrendering to some experience, you are more of a female. When you are frightened, angry, aggressive, not letting go, you are more a male. And the same is true for women.

So always remember to never get fixed. Allow... whatsoever happens is good. And always remember that you are continuously changing, river-like, flowing. In the morning you may be a male. By the evening you may become a female. But ordinarily the society does not allow this, so when your energy is becoming female then too, you go on insisting that you are male. That creates a contradiction. The energy is becoming soft and you go on pretending that you are a male. That creates a bifurcation in your energies. Then you are not moving with the thing that is happening; you are holding yourself back. By and by you become more and more confused. You don't know who you are because you don't listen to the process of life. You have some fixed ideas and you impose them on life.

Always listen to life itself -- and life is continuously changing. It is good that everything goes on changing, otherwise you will be dead.

It is a very good indication that you are feeling the female arising. Allow it. Your mind will tend to repress it again. But just by and by forget that you are a man or a woman. Remember that there are a few moments when you are more of a woman. These are both your polarities and you swing from one to another. Enjoy this swing, mm? That will keep you more flexible and more alive, more perceptive, sensitive.

[A sannyasin, an air-hostess, said that she had recently moved from her large penthouse to a small room, which felt much more comfortable and peaceful.]

That's very good. It seems that many times we go on carrying many things which are useless, and we never think why we are carrying them. They can become almost a crushing weight.

Needs are very few and a man who understands what is needful will always be happy and blissful. Desires are many, needs are few. Needs can be fulfilled; desires, never. A desire is a need gone crazy. It is impossible to fulfill it. The more you try to fulfill it, the more it goes on asking, asking, asking.

There is a sufi story that when Alexander died and he reached heaven, he was carrying all his weight -- his whole kingdom, gold, diamonds -- of course not in reality, but in an idea. Ideas have as much weight; in fact an idea is the real weight. He was burdened too much by being Alexander.

The gatekeeper started laughing and he said 'Why are you carrying so much of a burden?' Alexander said 'What burden?' because really he was carrying nothing. Everything was in the head, but the head was very heavy.

The gatekeeper gave him a scale and put an eye on one side of the scale. He told Alexander to put all his weight, all his greatness, treasures, kingdom, on the other side of the scale. Alexander put all his kingdom, all his wealth, his victories, and everything there. That one eye still remained heavier than all his kingdom, so finding no other way, he himself jumped onto the scales, but still the one eye remained heavier.

He said to the gatekeeper, 'I cannot understand how such a small eye can be so weighty. What is it? Are you playing some trick, some magic with me?'

The gatekeeper said, 'This is a human eye. It represents human desire... the outgoing desire.'

'It cannot be fulfilled, howsoever great the kingdom and howsoever great your efforts. Even a single

human eye full of desires cannot be fulfilled.'
Then Alexander said 'Then what is the way to fulfill it?'

The gatekeeper threw a little dust into the eye. The eye immediately blinked and lost all its weight. It was immediately weightless.

The story is beautiful. A little dust of understanding has to be thrown into the eye of desire. The desire disappears and only needs remain, and they are not weighty. Needs are very few... needs are beautiful. Desires are ugly and they make monsters of men. They create mad people.

This has been a good insight for you. Remember it always, and always choose that which is more peaceful.

Once you start learning how to choose the peaceful, a small room is enough; a small quantity of food is enough; a few clothes are enough; one lover, a very ordinary man, can be enough of a lover. But if you go on asking for more and more, then thousands of men are not enough. Even the most beautiful man is finished sooner or later. Your desire goes on and on. It knows no end... it stops nowhere.

[A sannyas couple were have problems in their relationship but decided they should remain together. Osho said that they should be aware that love was not, and could not be, all roses, and that the decision to be together should be through pain as well as happiness....]

The decision to be together should be unconditional. It should not be only if you love me, if you are sweet to me, if you are this and that to me -- no. It is to be together whatsoever -- sometimes sweet and sometimes very salty; sometimes very beautiful and sometimes a monster.

Once you understand that, you have come to a mature love, otherwise love is only baby love. Small school children fall in love. They think in poetry and romance, and write poems and beautiful letters, but that's all childish.
They don't know what life is going to be. It is a hard struggle.

Because love is one of the most precious jewels, the struggle is very very hard. Only very few people achieve it.

Because of the decision to be together, don't avoid fights, otherwise you will start creating trouble for each other. Because of the decision, don't avoid fights. Fights are there -- be true. Sometimes bursting in anger is very very beautiful. It cleanses many days' dirt and disperses many clouds.

Don't think that because we have decided to be together now, no more anger, no more conflict, no more fight. If you try that, your love relationship will be dead. You will be together but there will be no love. Then you will start feeling afraid of each other and you will avoid any situation. The commitment will not be very deep then.

Because you have decided to be together, fear is no more there. Now you can be true and authentic to each other, mm? Good!

[The Aum marathon is a five-day group based on the techniques used in the West in therapeutic communities for former drug-takers. Formerly it comprised forty-eight hours of working on negativity but recently has been restructured so that it is a negativity marathon followed by a positivity workshop.]

The Aum marathon is an energy experiment to bring up your negative and positive, to help all sorts of energies to surface. For the first time you can face yourself as an energy system.

The first thing is to face all your problems, naked, and the Aum will help you to do this. It is almost hell because the whole basement has to be opened and all the nightmares brought to your consciousness, but it is a great discipline. After five days you will feel so relieved because once you have understood where your problem is, you have almost solved it in a way.

[The leader of the group said the first part of the negativity days were not working. We had done all we could and so the next day we simply sat -- and it happened. *It* happened. And it was very beautiful.]

Good. Always remember that when you are trying too hard for something to happen, it may not happen. In fact your very effort creates a tension around you, around others. Your very effort to penetrate their barrier creates a defense in them and they resist.

But go on. You have to make all efforts, because if you don't, then the point will never come. That

comes without effort, but only comes after you have made all effort. Suddenly a moment comes beyond which you cannot do anything; nothing is possible. All hope is lost (Vedant nods his head knowingly). Immediately in that moment, you relax. And when you relax, everybody else relaxes, because relaxation is contagious.

When there is no effort on your part, suddenly the other cannot resist any more; for what? with whom? The defense is left in mid-air; it has nothing to hold it there. It relapses... it falls and shatters -- and then *it* happens. You have used exactly the right word. It is not something that you do, not something that is done by the group. It is something that suddenly happens in the group. It is something that is not personal; it is impersonal. It is an energy that possesses you. But it can possess you only when you are completely exhausted, when you are completely frustrated.

That is the meaning when Fritz Perls says that skilful frustration in the hands of the therapist is one of the greatest tools. By and by one becomes skilful in how to create that moment of absolute frustration; when one comes to a cul-de-sac, and there is no going beyond it, and suddenly all human effort has become impotent. You cannot do anything. In that very moment something starts happening for which you were hoping and trying.

This is what in Zen they call a mini satori. You were working for only three, four, five days and you felt such frustration that you thought 'Drop it. Let these people go. Nothing is happening and the method is not going to work. These people are wrong... this method is wrong. It is just futile.'

Just think of a zen monk alone in his cell for fifteen or eighteen or even twenty years working, and continuously frustrated... frustrated, frustrated; nothing but frustration. Then comes the moment after eighteen years of wasted effort... almost looks like eighteen lives. It almost looks timeless, as if he has been strug-gling for ever and for ever. And the wall remains there and nothing has happened. The whole life has gone into dust... gone to the dogs. He starts thinking to leave -- enough is enough! And exact-ly in that moment the first satori happens.

Suddenly he is so full of light. Something penetrates his very core of being. He becomes illuminated. The old is gone. The person who is struggling is no more. Then something new, absolutely discontinuous with the past, has happened. This they call the first satori.

In groups also, mini satoris happen. They are mini because the effort has not been very long. By and by, as people will be getting more and more into it. I will be creating bigger groups continuing for three months or six months or one year; just a group of twenty people working continuously for one year. They will come out completely changed. You will not be able to recognise their faces as being those of the same people who had gone into the group.

So, good. This has been a very beautiful experience of a mini satori. Whenever you feel that it has happened and you don't take any credit for it, it is something spiritual. If you take credit for it, again the ego has been strengthened through it.

Go on working and more and more will become possible. But do all you can do. Never relax before that point because then it will not happen. If you think that it happens when you don't do anything so one should just sit and not do anything, it won't happen. Make all efforts, and more intense so that it happens after the second day. If you put all your energy into the group and it puts all its energy into the effort, even one hour's effort can be so in-tense that it can happen. It depends on intensity.
But good... very good.

[The assistant leader says: One thing that kept coming up for me was the difficulty in pushing people. I felt that that is my role -- that I have to yell at people, I have to force them -- and I often have the feeling that I 'm torturing people.]

Torture! Yell at them (laughter). That is your work -- otherwise they may not be able to come to the exploding point.

You have to work like heat so that they come to a point where they evaporate; otherwise they will not. Five days is a small time. They have to be cornered and forced and jumped at from every corner so their defences break down -- and in a moment of sheer terror they drop their armours.

That is the whole life-long pattern. It is not easy to bring them out of their pattern because they have completely forgotten that they are separate from their pattern. They think they are their pattern so you have to hammer them. That is part of the process. It is therapeutic.

It is just like surgery. If a surgeon thinks. 'How can I cut this man's body? Am I a butcher?' then he will

not be able to do the surgery. He has to be a butcher in deep compassion. He is not against the man; he is helping the man. He is trying to take out some illness, some disease, some tumour, cancer, which is going to kill the man, so he has to be hard. Even if he has to fight against the patient, he will fight and take the tumour out.

So don't think that you are being bad or being violent to them. You are simply a surgeon and you have to help them. Aum particularly, is a surgical group.

[The assistant group leader asks: I was just wondering whether it was right for me temperamentally, because now I can just scream at people but I don't feel good about it.]

No, you have some ideas that it is bad. Nothing is bad about it! It is just as if you have some idea that it is bad to cut anybody's body, and then you become a surgeon and your hand shakes and you cannot hold the knife. You feel guilty about whether to do it or not. It happens in India many times.

Many families in India are believers of non-violence, particularly one group, the Jains. They don't do any violence, any sort of violence. When they go to study medicine it becomes a trouble. You have to dissect a frog. It is impossible for a Jain to even think of it! So for many days there were no jain doctors... impossible. Only lately, recently, a few doctors have come from that community, but they also feel guilty. Many jain doctors have talked to me and they feel very guilty that they are creating a hell for themselves. It is just an attitude -- that this is violence, a sin. They have not killed even ants, so how can they cut a human body? But this is just an attitude.

If you are really in deep compassion, then it is a question of saving the man. If you don't cut the tumour the man will die. If you cut the tumour the man will be saved. You cut the tumour out of compassion.

This whole work is out of compassion. You are not against these people. You are not inimical to them, so your yelling and your forcing is therapeutic. You need not get identified with it -- do it as a game. It is a game for you because they have not done anything against you. By and by you have to learn how to yell without yelling and how to force them without forcing. It is just a game. On the surface you are forcing them and yelling, and inside you are completely cool and collected. You have to learn that, otherwise you will be in bad shape. I was watching the whole time, and except for Veeresh, all the people who were participating were in bad shape (a chuckle) because it is too heavy.

Laxmi (the secretary) reports to me again and again that when these people come out of the group they seem to have been on a trip to hell (much laughter). It is ghost-like, completely disintegrating. Their senses are no more working.... But you have to learn.

I was waiting for the day that you would ask and then I would tell you that you have to learn. Next group yell, and at the same time remain quiet within. Then it will be a great meditation for you. Be angry, show anger, and at the same time remain cool inside. Then you will see the difference. You have learned something and you will come out of it more cool, more healthy, more collected.

[A group participant says: I enjoyed the negative part, but I held back my negativity sometimes because I felt something wrong in it.

I feel that all the time a lot of my energy goes into fighting people, competing with people.

I won't feel that I need love. I think that for me to love is weak. If people need my love, I refuse to give it. I continuously felt a resistance in my body.]

No, nothing is wrong in negativity, but if you are only negative then something is wrong. One should be balancing. Negativity is good but if you become completely negative, you will never enjoy life. Then you can be angry but never loving. You can hate but never love. Your whole life will become negative-oriented. You will be depressed, fighting, complaining. Nothing is wrong in that -- if it fulfills some positive role.

If anger can be used to serve love, it is beautiful. Nobody can live in negativity. You cannot make an abode out of the negative; nobody can live in a no. Man has to live in yes. No has to be used only to find yes.

For example somebody comes to you and would like to be your lover. If you go on saying no to everybody, whosoever comes, irrelevant of the fact of who has come and knocked at your door; if no has become your fixed answer and you have a plate saying 'no' on the door, then you will live in an empty negativity, suffering. It will be a hell.

'No' will have to be used but in the service of yes. You will have to say no to nine people so that you can

remain available for the tenth. Those nine nos are serving the tenth yes. Then it is beautiful. One cannot say yes to everybody, otherwise you will be lost; you will become fragmentary. One cannot say yes to every passerby; one has to choose.

One has to say yes to somebody with whom one feels a deep harmony, a synchronous relationship, a deep intimacy; with whom something starts flowing within you, with whom something resounds, vibrates in you... whose being strikes some note within your heart and becomes a song. For that you have to say no to many people because everybody is not a suitable partner.

You have to say no to stones because they are not food for you, but you are saying no only till the right food comes your way. Then you can say yes, and you can say it with a full heart. But remember man cannot live in the no. No is a means of attaining to a higher yes.

So negativity is good, but if you become simply negative, you are committing suicide. Then what is the point of living? Say a simple no to the whole life and jump into the river! What is the point of saying no, no, no, the whole life? Just say a big no and jump off the hill and be lost.

If you are living for some yes, then it is good. Then many times you will have to say no, but then your no is no more negative; it is serving some positivity. Even destruction can become part of the creative process... has to become a part. If you are making a new house, you have to demolish the old.

One has continuously to demolish many things to create new things. Even while you are eating, you have to demolish the food. That's what you do when you are chewing; you destroy the food. You destroy the whole structure of the food and then it becomes possible for your body to absorb it. Then it becomes a creative vitality in your being.

Use destruction, negation, no, in the service of yes, creation. You felt good with the negative part because you have trained yourself for the negative, but you have to come to the positive part also.

[A visitor says: I am very interested in learning indian music. It is something that frightens me, but I feel that maybe I can battle with it.

When I'm really into it, it's beautiful, but the thought of making the music frightens me.

I've been playing the sitar for some months now and I began to feel that I'd rather have something smaller, and that my music would be better if people didn't see it.
Through this group I feel that maybe I have to bring it out more.]

Your feeling is exactly right... one has to come out and one has to learn how to share. There are a few things which grow only in sharing.

Music grows in sharing. If somebody is there, a sympathetic listener, then even just his presence helps you to go deep into your effort. If you are alone, it is almost like masturbation. If you are playing on the sitar alone, it is masturbatory. It cannot have that beauty and wholeness as when you are making love to someone. Of course the physical release will be there, but it will only be a release, not a fulfillment. The polar opposite is not there.

This is happening every moment. If you are playing the sitar with some people who are listening en rapport, it is almost like a male-female relationship; two lovers meeting. The player becomes the male and the listener becomes the female because the listener is receptivity and the player is the active part. Then a subtle love affair happens. The energy of the player and the energy of the listener meet and create a circle, and that circle is fulfilling.

You can learn music alone, but it has to be learned only to be played with people in relationship. Don't try to shrink in a corner and hide. There is no need. Life is in relationship and with people. There is no need to be lost in a mob, but there is no need to escape either. Remain available to people and available to your aloneness also. Let there be a rhythm: sometimes alone, sometimes with people.

Music is an activity of relationship. The energy goes to a very high peak. Your insight has been good... this group has done something deep in you. And start learning music.

It is scarey in a way, because music is such a great commitment that one life is not enough for it. Indian music particularly, is a great commitment. It knows only the beginning -- it doesn't know the end. Nobody has ever come to the end of it. People have simply started and gone on and on....

So it is scarey, death-like, and one becomes lost in it more and more. It is not an ego trip. That is the difference between indian music and the modern music. Modern music is very much of the ego. The musician, the player, is just enjoying his ego.

Indian music is totally different. One has to annihilate oneself completely so that one becomes just an

instrument in the hands of God and He plays. You become just a passage, a vehicle, a hollow bamboo flute.

[About the music group Osho has said that the music group provides, like the growth groups and the milieu of the ashram, an opportunity for the individual ego to drop and merge with a group consciousness...]

Once you know how to dissolve yourself, once you are not there, you will simply be surprised, mystified, amazed, that somehow the whole group is moving spontaneously.

Then you will feel an expansion of consciousness because you are not there as an individual. You have joined together with a collectivity. No more islands... everybody has melted. And then the whole thing becomes intuitive. You are joined by a telepathic chord which surrounds you like a climate, touches you all, plays on your hearts, together. That climate takes over and you are possessed.

Beloved of My Heart

Chapter #6
Chapter title: Self-Improvement is a Way to Hell

8 May 1976 pm in Chuang Tzu Auditorium

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[A sannyasin said that she did not have much time left over in her daily life for enjoyment...

Osho suggested that she make it a point each morning to do a forty minute meditation which involves simply sitting and looking....]

You can sit anywhere, but whatsoever you are looking at should not be too exciting. For example things should not be moving too much. They become a distraction. You can watch the trees -- that is not a problem because they are not moving and the scene remains constant. You can watch the sky or just sit in the corner watching the wall.

The second thing is, don't look at anything in particular... just emptiness because the eyes are there and one has to look at something, but you are not looking at anything in particular. Don't focus or concentrate on anything... just a diffuse image. That relaxes very much.

And the third thing, relax your breathing. Don't do it, let it happen. Let it be natural and that will relax even more.

The fourth thing is, let your body remain as immobile as possible. First find a good posture -- you can sit on a pillow or mattress or whatsoever you feel, but once you settle, remain immobile, because if the body does not move, the mind automatically falls silent. In a moving body, the mind also continues to move, because body-mind are not two things. They are one... it is one energy.

In the beginning it will seem a little difficult but after a few days you will enjoy it tremendously. You will see, by and by, layer upon layer of the mind starting to drop. A moment comes when you are simply there and no mind.

Much is going to happen.

[A sannyasin, present tonight with her six-year-old sannyasin son, said that she was aware that she was continually creating problems but that she did not know how to let go of it.

Osho said she seemed to be worrying about worrying and that let-go didn't mean no problems, but going with the problems if they arose. He said God must have some purpose in having her create problems, and that each problem helps growth and imparts something to one's being. He said all shoulds should be dropped, and that she should accept that she was creating problems without needing to be concerned with why....]

There is no need to improve yourself. All self-improvement is a way to hell. All efforts to make something, somebody out of yourself, something of an ideal, are going to create more and more madness. Ideals are the base of all madness, and the whole humanity is neurotic because of too many ideals.

Animals are not neurotic because they don't have any ideals. Trees are not neurotic because they don't have any ideals. They are not trying to become somebody else. They are simply enjoying whatsoever they are.

So you are you. But somewhere deep down you want to become a Buddha or a Jesus, and then you go round in a circle which will be non-ending. Just see the point of it -- you are you. And the whole, or God, wants you to be you. That's why He has created you, otherwise He would have created you a better model. He wanted you to be here at this moment. He did not want Jesus to be here in place of you. And He knows better. The whole always knows better than the part.

So just accept yourself. If you can accept yourself, you have learned the greatest secret of life, and then everything comes on its own. Just be yourself. There is no need to pull yourself up. There is no need to be a different height other than you are already.

There is no need to have another face. Simply be as you are, and in deep acceptance of it, flowering happens and you go on becoming more and more yourself.

This is what I call let-go. Let-go is not an effort that you can do. It is an understanding that I am I and others are others, and that it is pointless to try to become somebody else other than who I am. That creates a tension in the mind; that creates worry. Once you drop the idea of becoming somebody, there is no tension. Suddenly all tension disappears. You are here, luminous, in this moment. And there is nothing else to do than to celebrate and enjoy.

So all people who are in some way trying to improve themselves and are reading foolish people like Vincent Peale and Dale Carnegie, are basically neurotic. A healthy person simply accepts. He's more like an animal, like a tree, like a mountain, than the so-called human being. He simply says, 'Here I am... this is the way I am.' He does not hide -- there is nothing to hide. He does not try to pull himself in some other direction. He simply floats.

That is what let-go is. It is an understanding, not an effort. If problems are coming, they must be needed. Let them come!

[The Hypnotherapy group is present at darshan. Osho recently talked about how hypnotherapy works, saying: Hypnotherapy touches the fourth body, the body of consciousness. It simply puts a suggestion into your mind. Call it animal magnetism, mesmerism, or whatsoever you like, but it works through the power of thought, not the power of matter. If your consciousness accepts a certain idea, it starts functioning.

Hypnotherapy has a great future. It is going to become the future medicine because if just by changing your thought pattern your mind can be changed, through your mind the vital body, and through the vital body your gross body, then why bother with poisons, gross medicine? Why not work it through thought-power?

A group participant says: I ran into a tension that I didn 't even know I had, and it really helped me. Thank you.
Osho recommends he does the Aum group.]

... then do Aum. It is just the opposite.

It is good to swing from one polarity to the other so that you can feel how liquid you can be. In the Aum marathon the emphasis is to be on allowing it, rather than doing it. To the western mind doing comes very easy. Allowing comes with difficulty because we have been trained to do things. Even things which cannot be done, we have been taught to do. Love your mother -- as if love is something that one can do. Respect the priest -- as if respect is something that can be done.

Children learn by and by how to pretend. They cannot respect because respect is something which happens, if it happens. If in the close vicinity of some person it arises, it arises. If love happens, it happens;

there is no way to bring it in. But if the child is forced continuously to do, then he starts pretending. He pretends that he is respecting, and then his whole being goes pseudo. There are people who go on pretending for their whole life and they have completely forgotten that they are pretending. It has been so long that they have become completely oblivious.

The whole emphasis is of allowing things to happen to you. So the basic effort is not positive but negative. The basic effort is not to debar them, not to prevent them by any effort. Just remain receptive and open. Wherever the energy is moving, you go with it, unafraid, fearless.

The greater is the venture, the greater is the pay-off. The more you go with the energy wherever it leads, the more you become capable of coming back home, thrilled with new energy, because for the first time the constant pressure of doing, dissolves. And you start floating -- not even swimming. You start floating in the stream and the stream takes you over, and takes you to the farthest sea. You simply go with it. No effort is needed of your own.

[A sannyasin says she is very confused. She has been trying to let-go and accepting her problems but: then I did the Encounter group and everything got muddled up.]

I cannot see how things can get muddled up. You must be having some idea of how things should be, so you always judge according to that idea.

For example if I have a certain idea that this chair (Osho indicates the armchair he always sits on) has to be here and then don't find it here but in that corner, everything is muddled up. If I have a certain idea of how things should be and they are not that way, then things are muddled up. In fact your idea is the problem. If you have fixed ideas, life is going to create much confusion for you because life never believes in your ideas. It goes on muddling things. It goes on meddling with people. It goes on playing tricks. It is not like a drawingroom in which you fix your furniture and it remains the same.
Life is not a drawingroom. It is a very wild phenomenon.

So if you have a certain idea that this should be like this, then you are asking for trouble. Your should is creating the trouble. Never say that life is creating trouble or that anybody else is creating trouble. It is your should. Drop the should and then there is no problem.

Once you don't ask how life should be, whatsoever it is is perfectly beautiful because you don't have any criterion to judge it against. Encounter muddled you because you have certain ideas about what should happen... expectations. And if life is not moving that way, something is wrong. Nothing is going wrong! Life is going on its own, on,!y you have some fixed ideas. So drop those fixed ideas. Life is never going to follow you... you have to follow life. So if it is muddled, be muddled. What can you do?

And God is very chaotic. He is not an engineer or an architect, a scientist or a mathematician. He is a dreamer, and in a world of dreams, everything is muddled up.

Your boyfriend suddenly becomes a horse.... In a dream you never argue and never say 'What has happened? Just a moment before you were my boyfriend and now you have become a horse!' You never say anything. In a dream, you accept. Not even a suspicion about what is happening arises because in a dream you don't carry your idea. Even that is perfect -- a boyfriend turning into a horse. Perfectly good! Accept it.

But while you are awake it will be impossible for you to see that your boyfriend is turning into a horse. And boyfriends many times turn into horses (laughter). The face may remain the same but the energy becomes different. Then you feel confused.

I have never really come across any person who is confused. Rather I come across people who have fixed ideas. The more fixed the idea, the more confusion there will be.

If you want to be non-confused, drop the idea; not that confusion will change, but it will not look like confusion at all. It is your interpretation. It is just life, alive.

This is the trick of the mind -- that it will say, 'Drop all this confusion! Settle down to some unconfused state. What has happened?' I am saying just the opposite. If there is confusion, find out what is giving you the idea of confusion, and drop it.

Confusion is perfectly okay. Nothing is wrong in it. Life is not like a railroad -- just trains moving on the same track, shunting here and there, but always on the same track. Life is not like that. Logic is like that, like a railroad, trains always moving on the same track. Life is more riverlike. It moves and creates its own path and then it changes also. It moves through whims. Life is whimsical, romantic, not mathematical -- and that's why it is beautiful.

Just think -- if there is nothing like confusion and everything is mathematically exact, and life is like a

railway timetable, you will simply be bored to death. What will you do? Just look in the time-table and everything is known!

Allow the wildness of life to be there, and if by and by you have to drop something, drop your fixed ideas. Then you will be able to enjoy confusion more. And it will not be confusing... it will be creative chaos. A man needs a creative chaos in the heart to give birth to dancing stars. There is no other way. So just reconsider it, mm?

[A sannyasin says: Sometimes I realise that I think my relationship with you is not... that it is just imagination.]

But have you known any relationship which was not imagination?

[The sannyasin answers: I guess not.]

That's a very good realisation.

All relationship is imagination because whenever you are going out of yourself, you go only through the door of imagination. There is no other door. The friend, the enemy, both are your imagination. When you stop imagination completely, you are alone, absolutely alone.

That's my whole effort here -- to make you so alone and so contented with yourself that there is no need to relate, and if you want to relate you enjoy it just like a game. It is a game of imagination -- nothing is wrong in it. There is no need to be afraid of it. You can enjoy it. You can be very creative about it.

Once you understand that life and all of its relationships are imagination you don't go against life, but your understanding helps you to make your life relationship more rich. Now you know that relationships are imagination, why not put more imagination into them? Why not enjoy them as deeply as possible? When the flower is nothing but your imagination, why not create a beautiful flower? Why settle for an ordinary flower? Let the flower be of emeralds and diamonds.

Whatsoever you imagine, let it be that. Imagination is not a sin, it is a capacity. It is a bridge. Just as you cross a river and you make a bridge between this shore and that, so imagination functions between two persons.

Two beings project a bridge -- call it love, call it trust -- but it is imagination. Imagination is the only creative faculty in man, so whatsoever is creative is going to be imagination. Enjoy it and make it more and more beautiful. By and by you will come to a point where you don't depend on relationships. You share. If you ha~ e something, you share with people, but you are contended as you are.

All love is imagination, But remember when I use the word imagination, I don't use it in the condemnatory sense that it is ordinarily used. Imagination is the divine faculty of man. In fact in India, we say that the world is God's imagination. Right! God is dreaming you sitting there. God is dreaming me talking to you. We are part in the divine mind of the whole. He is imagining.

Hindus say that God has a twenty-four hour day, like us, but his hours are very very long... millions of years. He is awake for twelve hours and then the world disappears. The day of God is the end of the world. For twelve hours He sleeps and then the world appears because He starts dreaming, and dreaming fantastic dreams of stars and sun and moon and people and heaven and hell.

When He is asleep He projects His dreams -- and this is the creation. When in the morning He awakes, the dream disappears. This is de-creation. In English there is no word for it. When He wakes up, we disappear. Hindus call it pralaya. Everything disappears and He goes to sleep again and starts dreaming and the whole world appears.

So imagination is the divine faculty -- enjoy it. You have come to a good insight.

[The sannyasin adds: I find that most of my problems and most of my complaints about life, come because I had to leave the quiet warm place I used to have inside myself where I could go and could understand myself.]

Everybody has to leave that place because that is the only way to reclaim it. If you had lived in the same place you would not have known it. To know something, one has to lose it.

Everybody goes astray from his inner world, the inner space, and then by and by one feels starved, hungry for it. An appetite arises, a thirst is felt. The call comes from the innermost self to come back home

and one starts travelling. That's what sannyas is.

It is going to the warm inner space that you left some day. You will not be gaining something new. You will be gaining something that was always there, but still it will be a gain because now for the first time, you will see what it is.

The last time you were in that space, you were oblivious of it. One cannot be aware of something if one has not left it. So that was good... everything is good. Going astray is also good.
To sin is also good because that is the only way to become a saint.

[A sannyasin says: Sometimes I'm so confused. I ask myself if I need sannyas or perhaps a friend or a girlfriend or such things.]

But sannyasin is not against girlfriends. You can have girlfriends and sannyas too! My sannyas is bigger than girlfriends. It is not worried about them at all. You can have girlfriends -- one, two, or as many as you feel...(laughter) and still you remain a sannyasin. My sannyas is very bold... it is not cowardly.

[The sannyasin adds: Sometimes I don't like the orange clothes and the mala...]

Then you have a cowardly concept of sannyas. What can I do? You have a wrong notion about sannyas. You think sannyas is something life-negating, that sannyas is something against love. You don't understand my concept of sannyas.

It is a very revolutionary concept. It is life-accepting. It is not a renunciation... it is a celebration.

But if you feel difficulty, and if you think that it is impossible for you to be both a sannyasin and a lover, I will take sannyas back because I will not put my sannyas against anybody's love -- never. Drop sannyas and be a lover. But it is you who is doing it; I am not insisting for it. I am saying that my sannyas is inclusive, very inclusive; it includes everything.

But if you feel some guilt, that is your problem. Sannyas is not the problem, but guilt. If you have some guilty feelings, if you think that love is something dirty, how can you love while you are in an ochre robe? While you are a sannyasin? How can you love? Such a dirty thing! -- then you have very wrong notions about love. You will never be able to love because how can one move deeply in a dirty thing? You are going to be doomed.
Love is one of the most pure things in the world... the holiest of holies.

I don't see that there is any problem... no problem at all. Find a girlfriend, and if you cannot, seek my help!

[Another group participant says: I am dreaming most of the time. But I don't know if that dreaming is connected with reality, or if perhaps it too is just part of imagination and dreaming.]

Dream is as real as any other reality. Dream is part of reality. We always create a dichotomy in our minds of good and bad, the real and unreal, of God and devil. We continuously create a dichotomy, and then of course we are caught in it, and it becomes a dilemma.

Dream is part of reality as much as reality is part of dream. They are not two separate things. So don't create unnecessary problems... accept. It is good. Dream good dreams, and dream with more alertness, more awareness. Have a little more watchfulness and then you will be able to enjoy both. You can enjoy the whole movie of the mind. So many beautiful pictures move on the screen and you can just watch. No movie can be so dramatic or so intriguing -- but you have to become a spectator also.

And this is a great art because in the dream you are everything: the actor, the story writer, the playback singer, the projector, the hall, the audience, the screen, the projected film. You are everything and you are doing all sorts of things alone.

So just one thing has to be remembered -- to be a witness to all that is happening to you and enjoy it. A great drama is being enacted within you. Don't try to fight or to be against it; don't condemn it as being a dream.

If you don't condemn, by and by the dream will start disappearing. One day comes when the witness is left alone, all dreaming gone, all actors disappear, the projector and the film and the screen, and the theatre; everything gone. One is simply sitting alone in tremendous silence, in a great nowhereness, in nothingness....

Don't long for it, otherwise it will not come! Just try to understand the dreams. Watch them, witness; don't fight -- and then that day will come on its own. If you hope for it, you have already lost your witnessing....
Then just enjoy whatsoever is happening right now. The group has been good!

Beloved of My Heart

Chapter #7
Chapter title: The First Door is Acceptance

9 May 1976 pm in Chuang Tzu Auditorium

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Video:	No

[A sannyasin says: I've got piles. I want to die sometimes... Sometimes I'm so high and singing, and all of a sudden, zoom! I would welcome death.]

It is alright, but you are not finished yet! Death is perfectly alright, there is nothing wrong in it, but right now you are not finished. So the very idea of death will make you unnecessarily gloomy. You are asking for a premature death.

So these things are not to be asked. They are to be left to existence. When they happen, they happen. That's when you accept -- whenever it happens, it is a great rest. And when your body is completely spent, death is the only thing needed. Then it happens; then you move into another body. You may become a tree or a bird or a tiger or something, and you go on moving. The existence gives you a new body when the old is spent.

Nothing is wrong in death. Death is beautiful, but never ask for it, because when you ask for it the quality of death changes towards suicide. Then it is no more a natural death. You may not commit suicide, but the very asking makes you suicidal. When alive, be alive; when dead, be dead. But don't overlap things. There are people who are dying and who go on clinging with life. That too is wrong because when death has come, you have to go... and you have to go dancing. If you are asking for death, even thinking about it, then you are alive and clinging to the idea of death. It is the same in the reverse direction.

Somebody is dying and goes on clinging to life, does not want to die. Somebody is alive and wants to die. That is non-acceptance.

Accept whatsoever is there, and once you accept unconditionally, then everything is beautiful. Even pain has a purifying effect. Even piles are divine.

So whatsoever comes on your way, just be thankful. God knows better and if He gives piles, perfectly okay! One has to be thankful. One has to live through all sorts of experiences -- pleasant and painful, sweet and bitter.

[Osho said that to be swinging from one pole to another -- from highs to lows -- simply indicated an aliveness, and that both experiences were 'gifts from the same hand'. He said that if one held back from unpleasant or negative experiences, one could not be fully into the positive.]

But we have been taught to choose -- to choose between the two -- so our minds are completely poisoned. We go on choosing, while life is a choiceless thing. It does not depend on your choice -- it simply

goes on happening. Whether you choose or not, you create your choice by your own miseries -- which are unnecessary.

One should simply be ready to accept whatsoever comes -- sometimes the enemy, sometimes the friend. Both are your guests and both have to be respected. From this very moment start respecting your piles and they will disappear sooner or later. Respect and treat them as friends, as guests, not enemies. Just drop that concept of fighting with them. That antagonism has to be dropped.

Pain is there, I know. Suffering is there, I know. Suffer, and just accept. Don't ask for death. When it comes, it comes. One should simply go on enjoying whatsoever comes on the way. Non-asking will give you a state of non-desire. Not complaining will make you more contented.

This moment is all. Never go beyond this moment, but whatsoever happens, be true to it. Be authentic to it.

With the body, with age, many illnesses enter. They are natural. They can be very great opportunities to grow -- and they are meant for that. They are not purposeless... nothing is. The purpose is that you can accept the pain also. One who can accept pain becomes incapable of being unhappy. To be happy is not much. It is happening -- sometimes you become happy; everybody sometimes feels happy. But to become incapable of unhappiness... that is the goal of all spiritual effort.

And this comes through understanding -- that you accept pain also with no complaint. Just see the point: if there is no complaint, the pain is not like pain; almost ninety percent of it has disappeared. It was your interpretation. By and by a distance comes between you and the pain. It goes far away.

One mohammedan mystic, Abraham, used to pray to God every day, saying, 'I don't ask for pleasures and I don't ask for happiness, but always give me a little pain. Always continue to give me a few gifts of suffering.'

He was staying with another mystic, and the friend heard Abraham praying. He said 'What nonsense are you asking? You know God is compassionate' -- Mohammedans call God, Rahim -- and He is so compassionate, that if you ask He will give! What are you asking?'

Abraham said, 'Because I came to God through my pain, through my suffering, and because when I am happy I tend to forget Him, I ask for a little pain. When I am in pain I remember God. When I am happy, I tend to forget.' He was saying a great spiritual truth.

No need to even ask, I say to you. If Abraham had been here, I would have told him, no need to ask. Because whatsoever you ask -- even if you ask for suffering -- you are asking for something pleasurable. Maybe in suffering you remember God and that's your pleasure. So man cannot ask for suffering. Whatsoever he asks, even if he asks for suffering, his innermost desire will be of pleasure.

So even if you ask for death, you are asking for a better life. You say this life is worthless, these piles and this age, and the body is becoming old so now take it away. You are simply saying that you would like those things not to be there or that you don't want to be with these things. But either way you are showing a discontent. Just accept that whatsoever is, is, and by and by you will see things are changing. A very subtle change happens.

Once you have become capable of accepting pain as a guest, you become incapable of pain. Pain comes but it cannot be painful to you. It comes, but somehow it misses the mark. It does not hit you hard -- it cannot -- because by and by you become unavailable to it. You rise higher and higher. It moves around but cannot penetrate to the centre and a distance arises.

So this is what I would like to say to you -- just accept it and then see what happens.

[Tathata is a twenty-two hour group. The idea behind it is that unless we can accept ourselves unconditionally, we cannot flow -- with ourselves and with others.]

'Tathata' means suchness. It means to be with the fact, without any evaluation for or against. If you are angry, then be angry and don't judge that it is good or bad. If you can allow anger without any judgement on your part, you will feel a deep freedom coming out of it. It will be released and a great tension will go with it. It is the same with all emotions.

Repression has not to be allowed. Expression has not to be forced. This is what the word suchness, 'tathata', means.

[The group leader says it was: A tremendous experience for me. We worked very heavily with body-work into fears.]

Very good. The basic work is the body-work -- that has to be remembered. People have to be brought back to their bodies. They have moved too far into their heads. They have lost all grounding in their body. They are just hovering like ghosts around their bodies; they are no more in them.

Christianity and other religions also, more or less, have done something very dangerous. They have created a rift between the body and consciousness. They have created almost an enmity, an antagonism -- as if the body has to be crushed and destroyed, as if the body is the foe, as if the body is the bondage or the cause of bondage. By and by, through thousands of years of conditioning, people have become completely uprooted from their bodies. They are just like ghosts in the machines.

The very basic work in these growth groups is to bring them back to their bodies, to bring them back to their senses. They have to be pulled down from their heads and spread all over the body. Once they are in the body, everything becomes possible because they become alive and sensitive. Once they start feeling their energy, their body energy, they are no more Christian, Hindu, Mohammedans. They are simply human beings. They become part of the animal world to which they belong... to the trees, to the animals, to the birds. They become vital, alive, and then everything becomes possible.

Work hard and break through all their barriers. They will resist, they will resist hard, because you are bringing them back to something which they have been avoiding their whole lives. For their whole life they have been thinking in terms of their being superior, higher, holier than the body. For their whole life they have been shrinking away from the body. They have forgotten the way to come back. The roots have become shrunken, many blocks have developed. Passages are blocked and much has become frozen.

When you work on people's bodies, you are moving in a dangerous territory because you can touch points where they are hiding many poisons. If a certain man has been repressing his anger, then in certain parts of his body that anger is there, layer upon layer like a coiled poisonous snake. When you touch that part the anger will recoil and the man can become ferocious. He can almost become murderous. But this has to be done; only then can he be in a state of unwinding. By and by he will relax.

One thing more you have to remember in the body-work is that you come easily into your own body if you relate with other bodies. That's why in all societies, touching, hugging, kissing, is prohibited; it is not generally allowed. You don't see people on the street hugging each other, kissing each other, holding hands; only in their privacy, and that too, with a few particular persons -- a spouse, a husband, a wife, a friend. People have completely forgotten that you cannot be in your body if you don't allow the warm atmosphere of other bodies to enter you.

When you hold somebody's hand lovingly, suddenly your hand becomes alive because you have to move your energy into your hand to touch the other person. So touching, hugging, kissing, embracing each other, has to be encouraged. Then people come back easily to their bodies. The warmth spreads and the lava of their life starts flowing .

Much body touch is going to be of great help, otherwise people are just holding their bodies away. Even if they are touching each other, they don't touch from the inside. They may be rubbing bodies against each other, but that is not touch. It is touch only when warmth starts flowing, when the touch is no more just a physical touch but takes on the quality of love. So body-work and body relating -- relating not from the mind, mm? Otherwise people relate only in one way -- talking.

Very good... I feel it has been good.

[A sannyasin asks: I see when I smile sometimes that it is a contradiction to what I am feeling and I continue to smile but I feel bad.

On the other hand, when I'm happy and I don't smile, I feel my happiness only comes from here (indicating throat).]

Mm mm, it is possible. It is so with many people, because the society has created a division in you -- in everybody. The society expects you to be smiling even in a situation where a smile is not possible. It becomes a social mannerism. A few people learn smiling so much that they forget whether anything is coming from their being or not. They simply go on smiling like a formality and the inner synchronisity is broken. Sometimes you are feeling unhappy but the smile keeps on coming. It is a misalignment, as if you are functioning like two persons.

So for one month, do one thing: become more aware. Only smile when you feel like smiling, otherwise don't. Even if you feel that it is going against your character, against your routine, for one month, just

whenever you catch yourself smiling and there is no inner need to smile, drop it in the middle. Even if it looks a little awkward and the other person thinks that you are a little odd, don't be worried.

After one month, tell me how you feel. It will be difficult because smiling has such a good pay-off. When you smile at people, even if you don't mean it, people feel good, and when they feel good they make you feel good. When you smile at somebody he feels that you are so happy to see him -- and you are simply smiling a bogus smile. It has nothing to do with him! But he feels good and when he feels good, he smiles. He says beautiful things to you, that you are a beautiful person and you feel good, and so it goes on.

If you stop smiling your false smiles, you will feel that strange things are happening. People are not so friendly towards you. You become a misfit in groups; people want to avoid you. Accept that too. For one month, whatsoever the cost, smile only when you feel like smiling. This will bring an alignment. And after one month I will see, mm? Good!

[The group co-leader said that he found it strange to be pushing people into areas where he felt he needed to go, or seeing blocks in them which were also in him.

Osho said that one could learn best through teaching, and that he should regard the role of groupleader as just being a role, and that of participant just another; that they were both just part of the game -- the game of therapy. The thing is to play your part as perfectly as you can.

Osho said that there are two types of knowledge -- scientific and religious. In the scientific, one remains outside the experiment, otherwise one becomes prejudiced....]

This is one way -- easier. The other way is of religion.

Exactly the opposite is the rule: you have to become a participant, involved, completely drowned in it. So when it is your problem it is a religious situation. When it is somebody else's problem it is a scientific situation. It is very easy to be scientific. It is very difficult to be religious. because you have to be both the experimented and the experimenter, both the experiment and the scientist. There is no separation inside. You are playing a mono-drama. In an ordinary drama there are many actors and roles are divided. In a mono-drama you are alone. All the roles have to be played by you.

A zen monk used to call out loudly every morning, 'Bokuju, where are you?' That was his own name (laughter). And he would answer, 'Yes sir? I am here.'

Then he would say, 'Bokuju, remember, another day is given. Be aware and alert and don't be foolish!' He would then say, 'Yes sir, I will try my best.' And there was nobody else there!

His disciples started thinking he had gone mad or something. But he was playing a mono-drama. And that's how the inner situation is. You are the talker, you are the listener, you are the commander and you are the commanded. It is difficult because roles tend to get mixed, to overlap. It is very easy when somebody else is the led and you are the leader. If the roles are divided, things are clear-cut. Nothing is overlapping; you have to finish your role, he has to finish his. It is easy; the situation is arbitrary.

When you are both, the situation is natural, not arbitrary, and of course it is more complicated. But you will learn by and by.

This has been a very good insight. And always remember that a growth group is not an analysis. It is not to be an analysis -- it has to be an insight. It is not that you think about and you analyse and categorise, that you conceptualise and theorise -- no. You just live in the whole situation and an insight arises in you. This is an in-sight to see that you are telling a person to do something which you need yourself.

This will make you humble and you will not get into any ego-trip of being a leader. Otherwise you may be helpful to others, but you will create a great disease for yourself. So the leader is in danger. He is playing with fire. He may get into the ego-trip too much of 'I am the leader and I am helping so many people. Look how many people are flowering. This is my work'. Then you miss the insight. You may have helped others but you are drowned.

Then you remain ill. Your medicine may be working for others but it doesn't work for you. This is an insight -- 'I am in the same boat; my problem is the same.' It makes you more human, more understanding, more tender, soft ... great compassion arises in you. Then you are not condemnatory if the led is not following you. You know how difficult it is. You cannot follow yourself.
Good, mm? It has been good.

[Another group participant says: I 'm starting to accept myself. My heart is pumping. In the group also, it was pumping. I start to like it (laughter).]

(chuckling) Good. If you can start to like yourself and to accept yourself, much becomes available. Many doors open -- but the first door is always of acceptance. If you condemn yourself, everything remains closed because you have not even opened the first door.

Every child is brought up in condemnation. Every child is told that he is not accepted as he is. If you do certain things that your elders want you to do, you are good. If you go against them, you are bad. So your actions decide whether you will be loved or not, not your being.

A child by and by starts learning that 'I am not valuable in myself. I have no intrinsic value. If I do certain things that elders think are good, then I am accepted. I am a good boy or a good girl. If I don't do that and I follow my own instincts and it goes against the elders, I am bad, and I will not receive any love from them.' And in a very dangerous world, a small child is so helpless, so tremendously helpless, that he has to compromise. He feels hurt that he is not accepted for himself as he is.

He feels 'Great demands are being made upon me which are foolish and the elders go on saying very strange things. They say "It is because we love you, that's why we want to do this. Because we love you, that's why we want to beat you. Because we love you, that's why we try to discipline you. It is all for your own sake. It is all for your own good."'

And the child cannot say anything. He cannot rebel and he cannot revolt because he is helpless. His whole survival is at stake. For his survival he accepts compromises, becomes diplomatic, tries to do things others are saying to do; at least, pretends to. He tries not to do things which he wants to do, or at least tries to hide that he has been doing them.

A great dichotomy arises. Then you are always condemning; something or other is always wrong. This is your parental voice, society, educationists. Their voice is working inside you and they' are continuously condemning you, making you feel guilty. They have crippled all humanity.

If you start accepting yourself you have taken the first step against this insane society. You have taken the first step towards being a new human being. You have laid the first brick for a different type of humanity, which will be accepting, loving. Everybody should be valued for his own sake. The value should be intrinsic, not for what he does. His very existence is valuable.

Accept yourself and drop those parental voices by and by. The more you get rid of them, the more free and alive you will feel... more spontaneous.

[Another group participant says: Everybody says I have blocks and I can't recognise them so I can't bring them up. I don't feel any blocks but the groupleader thinks I have. I think he's crazy.
Osho checks his energy.]

He is not wrong -- blocks are there. He may be crazy but he is right... and sometimes crazy people are right (laughter).

Blocks are there, but they are very dead so you cannot feel them. Blocks have many qualities. If the block is not absolutely settled, then you can feel it. It is loose and something is still flowing around, so you can feel it. But if the block is completely dead and it has become settled for many years, you cannot feel it. You have accepted it as part of your body, just as you accept your bones so you don't feel them. They are there.

Good (laughter). Then you will start feeling the block also. Just wait... and don't be worried about it because it has nothing to do with your worrying. You cannot bring it in this way.

[The sannyasin adds: About a week or so ago, I had a satori experience and I climbed on the bull's back for a short time.

He has a slippery back. How can I stay on the back of the bull? -- it was at a party.

Good. It will come again.

And don't be worried, one slips many times. The bull is difficult and slippery also. You will slip many times, but by and by one becomes more skilful.

Many times the glances of satori come but you cannot hold them. But nothing is wrong in it and don't be worried that you could not hold it for longer. Forget all about it. Just remember the situation in which it happened and try to move in that situation again and again.

The experience is not important. How you were feeling just a moment before, that is important. If you

can create that situation again, the experience will happen again. Experience is not important. The situation is important; how you were feeling -- flowing. Loving... what the situation was. Music may have been on, people were dancing, eating... the flavour of food, or some beautiful woman just by your side, a friend talking to you -- and suddenly....

Just remember the aroma in which it happened, the field. Try to create that field. When the field is right and you are in tune again, the bull will enter and you can ride on him...

One day one has to. Just sit silently and try to create that situation again, because it is a field that you can create. Sometimes it happens accidently.

The whole science of Yoga developed out of accidents. For the first time people were not looking for satori, because how could they know it then? For the first time it happened in a certain situation and they became aware. They started seeking it, searching for methods to reach it. Naturally they became aware that if the situation can be created again, maybe the experience will follow. This is how, by trial and error, the whole science of Yoga, Tantra, and Zen, developed. It took centuries to develop it.

For example many people became aware that if you sit silently and the body is not moving at all, the bull enters very easily. So people have been sitting silently, unmoving. People became aware that when the breathing is so silent that it is almost stopped, suddenly it happens. They became aware that if you sit with eyes fully open, it is difficult. If you sit with eyes fully closed, it is difficult, because when you sit with eyes fully closed, the moment you become silent you become sleepy. The bull may come but you will be asleep so you will miss the opportunity. If you have open eyes the world comes inside too much so you are distracted too much. People started looking just at the tip of the nose, with eyes neither open or closed, just half-way. Just looking at the tip of the nose, you cannot fall asleep and the world cannot enter in so much, and then it can happen more easily.

People became aware that if you stand you get tired soon. You cannot remain in that state for long; your body starts swaying. It is difficult to remain immobile while standing because the standing posture is for walking. If you lie down you fall asleep, because the lying posture is for sleep. So they started sitting erect.

This is the padmasan, the lotus posture, in which you are sitting. In this posture you can stay longer than you can standing and you can remain awake more easily than when you are lying down. This is a very symetrical posture. The body is just in the middle, the backbone is erect and the whole body is loosely hanging on it. Both the hands, the palms, are touching each other. Feet upon feet. They make a circle, and the body electricity moves in a circle. That creates a harmony and in that harmony, satori happens easily.

These are just situations. They are not necessary situations. It is not that if you can sit it has to happen. No, this is simply creating a more flexible state in which it can happen, but there is no necessity. A person can sit for his whole life and it may not happen.

Everybody has to find in what situation his satori starts bubbling, his own samadhi starts happening. Everybody has to feel his own way. If you are a little alert, after a few experiences you will become able to create the situation, mm?

Beloved of My Heart

Chapter #8
Chapter title: If You Love Me, You are Caught!

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If you understand me rightly, never ask my advice for details, because that can become a problem for you. You follow me? Just remain alive and spontaneous and full of feeling. Wherever your sunflower says the sun is, allow the feeling that way. And never listen to any other consideration.

This is courage... and this is authenticity. Authenticity is one of the greatest values in life. Nothing can be compared to it.

In the old terminology, authenticity is also called truth. The new terminology calls it authenticity -- which is better than truth, because when we talk about truth, it seems as if truth is something, a thing-like phenomenon somewhere and you have to find it. Truth looks more like a noun. Authenticity is a verb. It is not something waiting for you. You have to be authentic, only then is it there. You cannot discover it. You have to create it continuously by being true. It is a dynamic process.

Let this sink into you as deeply as possible, that all that is beautiful in life is a verb; it is not a noun. Truth, to be true about it, is a verb; it is not a noun. Language is fallacious. Love is not a noun; it is a verb. Love is in loving. It is a process.

When you love, only then love is there. When you don't love, it has disappeared. It exists precisely when it is dynamic. Trust is a verb, not a noun. When you trust, it is there. Trust means trusting and love means loving. Truth means being truthful.

And the criterion is within you -- not in bibles, not in the koran, not in the gita. The criterion is in your feeling, your existential feeling. So whatsoever the feeling says, you move with it. Sometimes it gives you great insecurity. Say okay to that. Sometimes it leads you into deep pain; say okay to that. Trust that wherever it is leading must be meaningful and significant to your growth.

Thought is very cunning, crude, clever, calculating. Of course it gives more comfortable ideas, more convenient. It always considers everything else except the feeling. But it is dead.

So go there, and just be without any ideas. If you feel like staying there and helping them, help them. If you feel like going north, go north. Or there may be some third alternative -- who knows? All that we can see is very small compared to that which really happens. Nobody knows. Life is unpredictable.

Remain available to the moment. Never decide beforehand, so that you will never feel guilty. Never decide beforehand; you will never feel confused. Never decide beforehand and you will never feel any conflict within you. So whatsoever you do, you do it totally; your act becomes total. And when an act is total, it is beautiful. When an act is total, it gives you peace, silence, harmony.
So just go completely free of any plan and see what happens.

[A sannyasin said that she felt she loved Osho very much, but that she was also very much afraid of him.]

(gently) That always happens with love, mm? If you love a person, you are afraid also. But that fear is good -- it is part of love. When fear is there and there is no love, it is a negative thing. When there is love and fear, that creates one of the greatest values in life. That's what we call respect.

When love is together with fear, in the alchemy of the mind, a new chemical arises. That is respect. Love alone will not give you respect. You love a person -- your lover, your friend -- but there is no fear; then there is no respect. You fear your enemy. but there is no love so there is no respect. When you love a person and fear also arises, a totally new quality comes in -- that's what respect is.

[Osho went on to say that God is both a mystery and a terror; that you can love God but you have to fear Him also. God creates both values in you -- fear and love. This two-faceted aspect of God has created a conflict for many people because they think that God is to be either feared or loved, but that one cannot do both. Osho said that both attitudes miss....]

The very idea of God creates in you a new value not ordinarily known in life. You love Him, that's why you fear Him.

Why does fear arise when you love a person? -- because you may not prove worthy. When you love God, a fear arises that you may not prove worthy of him. You start trembling. You love Him, you would like to prove worthy, but who knows? -- you may not. You would like His love to shower on you, but who knows whether you have earned it yet or not? Fear arises.

Love arises because of God -- fear arises because of you. It is very natural -- and good. Fear alone is a disvalue. With love, the quality changes completely.

[A sannyasin says she feels sick and she did not know if it was physical or psychological. Osho said that it was not a physical illness, but that she felt sick whenever she had to work, He said that she was lazy -- and there was nothing wrong in that, but that she should be upfront about not wanting to work, rather than trying to work but saying she was sick all the time...]

You people go on thinking in wrong terms. Work is not work. And without work you will become more rotten, because what will you do? Your whole energy will become just a whirlpool inside and will create a thousand and one problems. Work is needed... it is a relaxation. You create energy by food, by sleep. Where to put that energy?

You have to be creative about it. And work is a very ugly word, and particularly in the West, it is very ugly. That has created a certain subconscious attitude. In primitive societies, work is taken to be almost a play, a game. Everything is thought to be a game.

In a primitive village, even now in India in remote parts, the villagers will get up at four or three o'clock in the morning and the whole village will start singing. They are getting ready for their day's work. From every hut song will arise, drums will beat and somebody will start playing on the flute. Then everybody will come out and move towards their fields to work, singing together in choruses. And it continues the whole day. The work seems to be joined with play. By the end of the day they come back, tired. It has been hard work under the hot sun. They will return to their villages and start dancing again into the night. They will go on dancing late, and then fall asleep under the trees. Again in the morning they are there singing. It is very difficult to decide what separates their work from their play; they overlap.

Once a man came to see me. He was a busdriver. Of course to drive a bus in a city like Bombay or Delhi where the whole traffic is neurotic, brings one to be continuously on the edge of a nervous breakdown. He was very nervous, shaking.

He told me, 'I want to get rid of this work. It is too much! I cannot sleep -- it gives me nightmares. And the whole day on the wheel in such neurotic traffic I cannot relax for a single moment.'

I told him, 'Try a meditation that I will give you, for seven days. Take this as a challenge -- that these people are running into the middle of the road and doing everything in disorder. Take it that they are just creating a situation for you in which to test your skill. Take it as a play. Take it as a situation in which your energy is put to test, and your whole skill is to be judged.'

This idea appealed to him and after seven days he came and said, 'It has worked... tremendous! Now I am not worrying about the road; I am enjoying it! The more disorderly it is, the more I enjoy it. It is really beautiful how I can avoid all the problems of the traffic. When I come back home, I come almost as a victorious player; like somebody who has won a gold medal in the Olympics!'

Take work as a game and enjoy it. Everything is a challenge. Just don't go on doing it, dragging yourself because it has to be done. Then you will become ill. If you have to work for four, five hours a day and those hours are a continuous sub-current of avoiding it, then you are dividing your being. It is not a question of work. It is a question of your whole inner well-being. You will become divided doing something for four or five hours which you cannot like or don't like.

So there are only two possibilities: either find work you like or become capable of liking the work, whatsoever it is. The second is the best alternative because it is very difficult to find work that you like. Sooner or later you will dislike it. In the beginning, maybe you like it. Everybody in the ashram comes and in the beginning they are so full of energy. You also were full of energy.

Once I allow them in the ashram and they become inmates, their energy is gone. They start creating problems and avoiding work and this and that. If nothing works, they are ill. I don't say that they are consciously ill. I'm not saying that they are pretending illnesses -- no. They may be getting ill, but that getting ill is also their work, their karma. They have done it.

First people come and they say that whatsoever is the work, they will do it and that just to be in the ashram is enough of a reward. Once the work is given and they are insiders, once they have settled and they know now nobody is going to disturb their settled-ness, then they start creating problems.

So the first alternative is to find work you like. But that is not going to help for long because every kind of work, by and by becomes boring. You have to repeat everything. The other alternative is best. Bring a capability to like anything that you do; whatsoever the work you can like it.

Try it. Find out ways how to like it. People want to find out ways how to dislike it, so of course they find ways. For three weeks, try doing the work and liking it. Enjoy it, and singingly. Let it be just a dance. If

you are cleaning, it can be a dance, a singing, an enjoyment, a delight and you will be tremendously benefited by it. And all this illness will disappear.

[A sannyasin says: I m very tired of my mind. I mean, I'm really getting frustrated. When I'm working, I'm just thinking and thinking and pushing the thoughts away and finding them coming and coming. They're so boring and always frustrating.

Osho suggested that she stop fighting with her mind. He said the boredom came through identifying with it. Just as birds go on singing each day the same song and the traffic noise continues without boring you because you don't identify with it, so the noise of the mind continues.

Osho pointed out that the mind is a very beautiful and intricate mechanism....]

There are millions of small nerves continuously working, clicking, giving messages, receiving messages, transforming messages, collecting data for some future use. It is a great office buzzing with much activity. That's what you hear, and you think something is wrong. It is just as if you are driving the car and it goes on humming and you say this is a boring noise. But how is the car going to function? It is not boring. It is just the noise that is created by the mechanism.

The mind is a very complex mechanism. You don't know the tremendous miracles it is doing. It carries in the substratum all the knowledge that the whole of humanity has ever gained. It carries the whole human mind in the collective unconscious. On the deepest layer, all that has happened to the human mind is also collected by your mind. It is not only that which has happened to you, but to your father, your mother, your father's father and mother's mother, and centuries and centuries back -- from Adam to Kamal. All that has happened is stored and continuous activity is needed for it, otherwise it will become stale and dead.

Then there is a second layer, your subconscious. All your life instincts are there, continuously working. So much work is going on. If you feel hunger and the mind is not functioning, how are you going to know? Immediately, much work goes on. Once the mind becomes aware that something is needed -- drink, food... that you are feeling thirsty -- immediately much communication goes on. It immediately gives you the hint that now you are feeling hungry or thirsty, that the throat is dry.

Just the other day I was reading about a child who died in New York because suddenly he started eating too much salt. Naturally the parents would not allow him to. He would not eat anything else, just salt. They threatened, they punished him, they did everything to prevent him, but the child was almost mad. When he died, the postmortem report said that he had a certain disease in which much salt was needed. If he were allowed to eat salt he would have survived -- there was no other way to prevent it. Much salt was needed.

Just think of the brain of the child and what the brain was doing. The very subtle message from the deepest core of the body was coming that salt was needed. So when you are hungry the mind receives the message. When you are thirsty the mind receives the message. When your bowels are full and they want to move, the mind receives the message. And it is not simple things. The ears go on receiving the sounds. The eyes go on receiving the form, the light, the rays. The nose goes on receiving the smell. The whole body goes on receiving much information. The mind has to collect and file everything. The work continues and it is a twenty-four hour work.

Even while you are asleep, the mind continues. If the alarm goes, the mind has to wake you. If a mosquito comes and starts disturbing you, the mind will protect you. It will not let your sleep be disturbed. It will order the hand to remove the mosquito, or to kill it. In your sleep you will do that. Something starts crawling on your feet and the feet immediately throw it off. The mind is continuously guarding, working, and it is collecting everything for future use.

Tomorrow you will need it. Today you think it is not needed, but it has to collect for tomorrow. Right now when you are listening to me, the mind is collecting because it is useful. Tomorrow you will need it. Some day you will ask what I have said and the mind may simply shrug its shoulders and say, 'I don't know because I was completely silent. I have not heard or collected anything.'

When you are working, the mind goes on rehearsing many things. It is nothing to be worried about. One has simply to accept it. The antagonism is the problem. Just accept it... it is okay. You don't say that the breathing goes on monotonously, boringly -- in, out, in, out, in, out -- how many thousands of times a day? You are not bored. The blood goes on circulating all over the body and the heart goes on pumping -- how many times a day? You are not bored by anything -- just the mind, because you get identified too much with it. You think, 'I am the mind, and because the mind is working, how can I rest?'

You are not the mind! Let the mind work and you rest. Just start creating a distance. It's okay. Mind

works -- let it work. It does not need your help at all so don't be worried. In fact you are a constant interference.

There is no need to interfere. Let the mind work and you will see -- by and by the distance becomes bigger and bigger. The mind is far away working somewhere on another planet and you are perfectly restful.

For three weeks try this. Just accept it and see what happens. But accept totally -- no fight. It is okay. . .it is there, and it cannot be avoided.

[The Tao group was present at darshan. The groupleader says: I don't know whether it s good to plan. I often have unstructured kind of plans and it makes for a kind of challenge. But there's a part of me that resists this kind of thing.]

No, no need to resist. Nothing is wrong in planning. If you are not burdened with it, it is perfectly good. The problem arises when it becomes a tension in you. If you are playing it as a game, it is perfectly good. If it is a leela, it is perfectly good. If plans are fulfilled, good. If they are not fulfilled, don't feel frustrated, that's all. While planning, don't become tense about it. Remain relaxed.

The problem arises when you plan and the planning becomes so important that you are lost in it and you cannot keep your coolness. You become so hot and excited that you are almost feverish, ill. Then it is a problem. Otherwise, if you can remain cool, and plan, it is perfectly good.

Just try to remain cool and centred, and if you find it difficult, just leave everything to me. Go on moving and let things happen. They will fall in line.

I have never planned. In fact I don't know how people plan. But everything falls in line. Somehow the whole manifests and things go on happening. The beauty of it is that because you don't have any plan, you cannot be frustrated. You can never be a failure.

In Persia they have a proverb: If you sleep on the floor, you will never fall from the bed. Perfectly good! If you don't plan, there are no problems. All problems disappear. And whatsoever is good, happens, because there is no way to compare It with anything.

Wherever you reach is the goal because you had no goal to reach in the first place.

But that's up to you. There are people who cannot remain without planning. Planning comes naturally to them. If it comes naturally and you can remain cool, perfectly good. I am not against it. If it comes naturally to you, then not to plan will be against nature. That's how I am contradictory. The problem is, if I look at you and see that planning comes naturally to you, the real thing is not how to drop planning. The real thing is to make you more cool, that's all, and planning can continue.

One has to feel one's type, and I can see that you are a planning type, so plan, but remain cool.

Beloved of My Heart

Chapter #9
Chapter title: I Give You a Capacity to Know

11 May 1976 pm in Chuang Tzu Auditorium

Archive code: 7605115
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[A new sannyasin says: I am confused -- about everything. I cannot ask questions; there are so many.]

As I see it, you have so many answers. You think that already you know much. Your confusion is not

created by so many questions, but by so many answers.

A question is innocent if it comes out of ignorance. It is pure... it is tremendously beautiful. When a question comes out of an already concluded answer, it is ugly and it creates confusion. A question in itself never creates a confusion because there is nothing to be confused about. If you have an answer already, and the question arises out of the answer that you have settled upon, then disturbance, confusion. What to do? There is doubt.

You are loaded too much with knowledge and the whole of that knowledge is simply rubbish. You will have to look into it. Questioning is very good, but out of knowledge it is useless. I only answer people who don't have any answers. Then it is simple to communicate; it is direct. They can see me and feel me and understand me. But if you have an answer already, then you are continuously comparing what I am saying with your answer; whether it fits with you or not. If it fits, okay. If it doesn't fit, confusion.

And it is not going to fit with your answers -- hence confusion -- because I am saying something which is my existential experience and you are carrying conclusions which are just intellectual. It is not going to fit. Existence never fits with any concept, in any theory.

If a Christian comes to me there are problems, confusion, because he has Christianity there. He is listening to me continuously through that screen and continuously screening what fits and what does not fit. He already thinks that he has arrived. Now he is evaluating whether I am right or not. Confusion arises.

If you have not arrived, if your knowledge is just borrowed and you understand the fact that it is not really knowledge but information that you have collected and deep down you are ignorant, then push that information aside. I am not giving you certain knowledge. I am giving you a certain capacity to know.

My whole effort is to make you capable of knowing. I am not concerned with knowledge.

Today's knowledge will be useless tomorrow. All knowledge is already out of date by the time you have acquired it. So my effort is not to transfer knowledge to you, but to create a receptivity, a vulnerability, an openness, a capacity to learn... a readiness to respond to life, so that each moment you don't act out of your knowledge but simply out of your understanding. And that's totally different. An understanding is a quality of consciousness. It has nothing to do with the mind. Knowledge is just a mind thing, memory, accumulation, conditioning.

The problem as I see it in you is that you are deceived by your knowledge. You have many things you think you know -- and you don't know at all. If you become a little alert you will be able to see that which in fact you do know.

Let this question become your meditation: What really do you know? The first step towards knowledge is to know what you know and what you don't know. Make a clear-cut distinction and don't try to deceive yourself. Just see whether you know it. Do you know anything about God? Do you know anything about consciousness? Do you know anything about love? Do you know anything about yourself? Who are you? From where do you come? Where are you going? Be very very sincere and go into these questions.

If you come to feel that you don't know, then drop all that you have been believing you know; put it aside. It is to be thrown into a rubbish heap. If you know, then there is no problem and I cannot confuse you. Nobody can confuse you.

Once you know, then whatsoever happens and whatsoever others say, nobody can confuse you because you know it. You are rooted in your knowing. But if you are not rooted in your knowing, it is just an assembled facade of knowledge and anybody can confuse you. You believe that God is good and somebody says something else; you think that God is like this and somebody says something else. Again and again you will be confused. You will remain in confusion for the whole of your life, but you will be the cause. Nobody confuses you.

Just meditate over it. In the time you are here, meditate over what you know, and if you come to see that you don't know this, discard it. Go on discarding. Hindus call it the process of neti-neti: I don't know this, I don't know that. Go on discarding and unless something is left that you know, even if it is nothing, don't be worried. Out of that nothing, out of that pure innocent ignorance, you will be able to commune with me, and there will be no more confusion; never again any confusion. Who can confuse you if you don't know anything?

You were thinking that the sun rises from the west and suddenly I say that it rises from the east -- confusion. What to do with your belief? For whole of your past you have believed that way and now suddenly I say the sun rises from the east. A thousand and one questions arise.

But if you don't know, you will listen and this listening will be innocent. You simply listen and think, 'This man says the sun rises from the east, so let us go and see whether it does or not.' There is no question

of confusion, rather a curiosity, an enquiry; a call, an invocation, an adventure arises.

If the sun rises from the east there will be no confusion. If it does not rise from the east, then too, there is no confusion. You will have come to know the truth -- that it does or does not rise. You follow me? In this way, one comes to live an unfocused life.

Just meditate over it, mm?

[Osho talks to a sannyasin, who is going to start a centre, about helping others, saying that it is a help for one's own growth.

Osho said that when someone comes to you with a problem, you are sufficiently detached from it to be able to be of help, but when that problem is your own, the issue is too clouded with anxiety which prevents you having such a clear perspective....]

And meditation always grows in deep accompaniment with compassion. It never grows alone.

It is as if you are trying to help a tree to grow without watering it. Compassion functions like watering. Of course just watering is not going to help. A seed is needed, a sprout is needed. A sprout is needed to have its own life and potentiality and destiny -- the flower. Then the watering can be helpful.

There are a few religions, in the East particularly, which have the seed. Sometimes the sprout comes up above the earth but they don't water it with compassion. Sooner or later it dries and dies. They have become too self-centred. Christianity is doing just the opposite. There is too much of compassion and service, but the meditation has gone. There is no seed there, no plant -- they simply go on watering. They create nothing but a muddy place.

Meditation plus compassion... then you have both the wings to fly into the sky of God.

So while you are there, forget your problems for the time being and help others to meditate, to grow. Then the centre will start functioning on its own. It takes its own life.

[The Enlightenment Intensive group are at darshan. Osho commented on the method:]

It is a zen method and tremendously helpful. It is more concerned with going within than going without. You have to seek a virgin point within your being which has never been travelled to before. Nobody can enter there except you. And you too can only enter up to a certain extent. Your whole identity is lost. Your whole address is no more there. You don't know who you are. You enter only when you don't know who you are. And then suddenly you are inside the shrine and you know who you are. But this has nothing to do with your previous identity.

[The groupleader said: It was a heavy group. There were ten men and two women. I don 't know if that had anything to do with it.

I had the feeling that they were all working hard and still somehow, it was very heavy for them.

When I was doing these groups in the West, very often people would have really beautiful break-throughs. Somehow people here either can't discover something simple because they don't believe that its possible...]

There are many things implied. One thing -- each group has its own individuality, so no other group will be the same.

[Osho went on to say that each group will be a completely new experience, so one should not have any expectations.]

The second thing. In the West it is very easy to experience simple experiences. Here it will be difficult because here expectations are very great. Listening to me, just being close to me, people start having a very deep desire for the ultimate. Simple experiences happen to them, but they won't take any notice of it. When you are not expecting the ultimate, simple things are also good.

It is just as if you were expecting one million dollars and suddenly you come across a ten dollar note. You fall flat. But if you were not expecting anything and suddenly by the side of the road there is a ten dollar note, you are so happy. It is the same ten dollar note, but if the expectation was of one million dollars, it is nothing. Who bothers about ten dollar notes? If the expectation was none, then even a ten dollar note is

almost like ten million dollars.

In the West when you worked with people in growth groups, they didn't expect anything like enlightenment, so even small experiences look like enlightenment; every small experience -- a ten dollar note. Nothing is wrong in them; they are very beautiful. Even a small flower, a grass flower is beautiful. To be happy, there is no need for a lotus. One can become happy with a small grass flower. But when you are expecting and searching for the lotus flower, these small flowers will come on your way but you will not take any note of them.

So this will happen more here. And there is nothing wrong in it -- it is natural. Their expectations are very high.

The third thing is that whenever a group is working hard and is not able to reach a soft space, force it to work harder. It simply shows that this type of group can achieve greater experiences. The experience happens only when you come to a peak in your energy.

For example, somebody boils at thirty degrees; he has very low energy. At a thirty-degree effort he boils and evaporates -- and then the experience. Another has greater energy and boils at seventy degrees. Don't wait for thirty degrees. He has to be pushed to the seventy-degree point. Another is going to boil at one hundred; push him still harder. He will pass the thirty-degree point without any experiences -- and also seventy degrees. Don't feel hopeless. Don't start thinking that this is a failure. No. This simply shows that the man has a higher energy possibility and that his experience is going to be a very great experience. But it will take a little longer and harder effort.

The thirty-degree experience is going to be a thirty-degree experience. It will be achieved sooner but cannot be high. It is going to be like seasonal flowers. Within six weeks they are there, and within six weeks they are gone also. A person who achieves his satori or a part of a satori at the hundred-degree point, will achieve more and the experience is going to become a permanent thing in him.

So there are benefits with low-energy people and benefits with high-energy people. And both are good.

One of the causes may have been because there were too many men. The group will be hard. Women bring softness to the group; the group becomes more balanced. When there are only men, they work hard but simple experiences will not be so easily possible. When the group is mixed -- half men, half women -- more possibility of simple experiences are there.

Sometimes it will be so but don't make it an insistence that it should always be half and half; there is no need. Sometimes let it be hard. It is good sometimes to travel on a hard, rough terrain. The hilly path is also beautiful.

With women the group will be softer but the experiences will be closer to the sex centre. That's why they will be simple. If there are twelve men working, the energy will rise higher. It will be difficult, but the experience will be closer to the sahasrar. If twelve women are working, then again the difficulty will arise because they soften each other. But they soften each other because of the sexual energy.

If twelve men are sitting together and a woman enters the room, immediately a change of climate happens. Those same twelve men relax; they are not so hard. They start laughing a little; they are not so tense. A woman had entered -- now they are not fighting with each other. They are all focused on the woman. Otherwise they were fighting with each other; there was an inner conflict between male egos. Now the woman has come and the energy changes. If there are too many women and a man enters, there is a different change; a single man will make a difference.

So it is good if it happens sometimes half and half, but don't insist for it. In the West it is easier. People are not really seeking samadhi there -- they are seeking sensation. In fact they are more interested in discovering their sensuality, their sexuality, than in discovering their samadhi. If the group has a balance of men and women it is easier. If they can be allowed sexual freedom also, it is easier.

That's what's happening in Esalen-type institutes. People work, but the whole of the work verges somewhere on sex. They have worked hard, and then the whole group goes and sits in a hot bath. The men and women are touching each other and just playing. The hot water all around creates a womb situation and the vapours rising ....

You feel you are achieving something but it is very dream-like. That achievement is not going to last. The moment you have come back from the hills to the town, it is gone. It is not going to become an integrated part of you.

When you feel that things are going hard you have to put in more energy. People are almost to be pushed towards that extreme. Ordinarily they don't go to the extreme. When people say that they are making an effort, a total effort, even then they are not making a total effort.

This is my observation: when people make an ordinary effort, it is about fifteen percent of their energy. When they say they are making a total effort, that is about thirty percent of their effort, but it looks total because it is double. Ordinarily they are working with fifteen percent of their energy and now with thirty percent, so what more can you expect! But that is not total. Go on forcing them... go on forcing them. If they can come to about fifty per-cent -- which will be about half their total -- things will start happening.

[A group participant said that though he worked hard, nothing happened. Osho said that he needed to work perhaps just a little harder...]

For the first time, the break-through has nothing to do with you -- you simply go on groping in the dark. When it happens, it happens, but it is almost a happening. You simply grope. You don't sit still, because if you sit, it will not happen.

The door is there, it is a dark night, and you start groping. Maybe you had just reached to the side of the door and you stopped, thinking it was hopeless. 'I have been groping so long and the door has not been touched. Maybe it is not there, or maybe I am not worthy of it.' You stop.

One has to go on groping; don't stop. One day or other you will just stumble upon it. Once you have stumbled, things become easier. The first stumbling is the greatest thing; then things become easier because you know. Even if sometimes you cannot find it, you know the door is there and you know you can find it. Maybe today you missed, but tomorrow.... You never feel hopeless again.

You should have forced yourself a little more, because things happen only when you have come to a peak in your energy. You cannot do anything more, and suddenly something clicks -- a door opens. The key has found the lock. It is just like the click of the key opening the lock... you can almost hear it.

[A group participant said he was resentful that the Soma group had been extended and the price doubled. He said the anger was completely irrational and the change would only mean a bit of inconvenience for him if he went ahead and booked for the group, but still, the anger was there.

Osho advised him to get the anger out on a pillow as it was not good to carry it around. He said that in fact the anger had nothing to do with the soma group...]

It may have something to do with the group that you have just done. It always happens that if you have a certain understanding of alertness, immediately the mind will start creating many things to make you fall again into the old trap so the understanding is clouded and lost.

This always happens; so next time be alert. You can find any excuse. If the Soma had not been the excuse you would have found something else. Life is so big -- you can always find something. Once you have some energy there hankering to be angry, you will find any excuse. Sometimes it can happen that you can become angry because you cannot find any excuse to be angry. But it has nothing to do with anything outside.

Always remember that whatsoever is happening to you, is happening within you, and whatsoever you are doing, you are doing with yourself. Even when you are angry and hitting somebody else, you are doing something with yourself. The other is just a screen on which you project.

After small gaps of alertness, the mind tries to pull you back down to the old pattern. The mind feels apprehensive about what has happened. With the slight understanding of what alertness is, the whole mind is afraid. You are going out of your mind. The mind will bring all that it can: anger, greed, sex, food -- anything... anything to dope you, to make you heavy again, to cloud you, so that smoke arises around you and the flame is lost.

[Another group participant asked if he might continue the question of 'Who am l?' as he felt he hadn't nearly reached his own limit.]

Leave it right now... it won't be of much help. Do the camp first and then sometime I will tell you to repeat the group again. Continuing just now will not be helpful.

Sometimes the mind gets into a rut. You go on doing and it will go on moving in the same rut. It is very helpful sometimes to drop the whole effort. It is just as if you are trying to remember somebody's name and you know you know it, but it is not coming up, not surfacing. You make much effort, and the more effort you make, the more you feel that somehow you go on missing. You go on narrowing your consciousness;

you become very tense. You know it is just on the tip of the tongue but it is not coming and you get frustrated.

You drop the whole effort and go into the garden and start digging or you go for a morning walk or take a shower. Suddenly it is there... it bubbles up.

Forget all about this group and just do the camp. Some day during the camp, suddenly you may have the glimpse that you were feeling was coming during the group and that somehow you missed. If any time you feel like that, tell me after the camp, the exact day and time when it happened.

You have done whatsoever you could so don't feel worried. You got into a rut, mm? Like a whirlpool, and went round and round and round. Just relax now for a few days and then we will see.

[The assistant group leader said that because she had not been talking during the group she had built up a tremendous amount of energy. Osho gave her a box to hold on her head while he checked her energy. Then handed her the box to keep, and described how she could transfer energy to another person:]

Put this box on his head, on the seventh centre, hold it there and tell him that if something happens he has to allow it. Just pour your energy into him. Stand in front of him if it is a man; behind if it is a woman.

Start feeling the energy and the movement and the vibration and let him also move if he feels like moving. When energy is dynamic, it is easily transferred. When it is static, it is very difficult to transfer.

This can be a very beautiful experience for you and for the group; a great help. Once you know how to pour energy, you will be able to collect more and then you can pour it. You can become almost a transmission.

I need many people like you soon because many people will need energy.

[Another participant said she felt some very high moments -- especially after the Dynamic meditation. I feel very centred and very silent... But I felt more and more frustrated with the question.

Osho said it is good to just pay attention to the positive moments. Negative moments do come and one should just take note of them but give them no more attention....]

Focus your energy on the positive moments, because wherever you focus your energy, you feed. Focusing energy is a tremendous nourishment to the object you focus upon. That's why we hanker for attention so much.

If nobody pays attention to you, suddenly you start feeling starved. People do a thousand and one things just to get attention. There are even people who are ready to become buffoons just to get attention. If somebody laughs and looks at them and pays attention to them, they feel good. All fools are not really fools. Ninety percent of them are very wise people. Through their foolishness they are attracting attention.

When politicians are in power, they always remain healthy. They should be the most unhealthy persons in the world but they are not. They remain very healthy. Even if a world war is going on, Stalin, Churchill and Roosevelt all remain healthy and happy. From where do they get this nourishment? It is through the attention that is being paid to them.

Once a politician is out of office, he starts starving. Sooner or later he is gone. He becomes crippled, paralysed, ill. Nobody pays any attention to him. This happens to people after retirement. Somebody was a tax collector, a commissioner or a governor, and everybody was paying him attention. Then one day, out of the blue, he retires. Now he passes through the same streets but nobody even says hello; nobody bothers to look at him. He is no more thought to be important. When others are not thinking that he is important, how can he believe that he is important? He feels almost thrown out of life, discarded. He starts dying.

Psychologists say that almost ten years is cut off one's life after retirement. If a person was going to live eighty years, he will live seventy years -- and that too only if his children and grand-children take care of him and give him attention. In the West even that has become impossible. He is thrown to a dung heap, to some home for elderly people where everybody is starved and hankering for attention and nobody is ready to give it. He dies even sooner. People simply shrink, cave in and die.

It happens to small children. If the mother is not there they simply cave in. You can give them food, you can give them vitamins, you can give them all that is needed, but something basic -- attention -- is not given. They remain ill, retarded. Even if they survive, they survive very half-heartedly and for the whole of their life they are in a sad mood; they are never happy.

Attention is food. When people pay attention to you they nourish you. And the same happens inside. If you pay too much attention to your illness, you nourish it. That's what the hypochondriacs do; they

continuously nourish their illness. A slight headache and their whole energy moves there; their whole mind becomes focused on the headache. Now nothing is important in the world -- only their headache. Even if a world war is going on they are not concerned; nothing distracts them. Only their headache becomes their god, so they nourish it. It becomes bigger and bigger and bigger and spreads.

Never pay attention to thorns. They are there, but pay attention to flowers, because whatsoever you pay attention to increases. Even if you can sing only one song in twenty-four hours, bring your total energy, love and attention to it. By and by you will see that that song has become your reality. The thorns that were on the path and that you never paid much attention to, that you neglected, by and by have died, have caved in and died by themselves.

Just look for the stars. Don't be bothered about the darkness that is in between, and your life will be full of stars and flowers. Soon darkness disappears. Then even darkness starts shining. Even darkness becomes luminous.

[A sannyasin asks about learning mime]

Mime is one of the most beautiful arts and can become a very significant base for spiritual growth. You have to become a witness; then only can you become a great artist in mime. You have to be very alert and aware. You have to remove yourself from your body so much, so far away, that you can do whatsoever you want with your body. You have to attain to a certain mastery.
I am going to start a school soon. Learn and you may be one of the teachers!

[A sannyasin says: My desire for love and attention is so big that it rules my whole life.

No, no, nothing is wrong. It is natural... a natural desire to be loved. And of course when somebody wants to be loved, one wants to be loved as nobody else in existence. That too is natural. There is nothing crazy in it. If it is crazy then the whole earth is crazy...

No, no, don't be worried. They are all doing the same -- they are all trying also!

Go on searching for a person; you may find one. It is not such a crazy idea; it can become an actuality. First you try and then we will see. But this is my feeling, that everybody finds someone eventually.

Drop the idea that this is crazy. These concepts create trouble and you create a dichotomy between you and the idea. You say that this is crazy. Who are you to say that? You create a separation. This is you. If it is crazy, you are crazy. What can be done? You are crazy and there is nobody separate from that craziness. Once you understand that this is you, you have to accept it.

In that very effort many things will happen to you. You will become more alert, aware, and that same energy that is moving into craziness starts moving into alertness. One day suddenly you find that the craziness is gone.

And this is how life surprises. Once the craziness is gone, the same day you will find the person.

[Osho went on to say that in going after a man, one needs to be a little artful, otherwise the man will be frightened off. 'Men are to be caught, not to be haunted.']

Become a little more aware. Nothing is wrong -- this is natural. I am not saying that it is not crazy. To be human is to be crazy. But there is a point where humanness disappears and craziness also. Yes, that has to be attained, but it cannot be attained by fighting the craziness. That can be attained only through understanding. It will happen.

[Another group participant said that he felt something had happened, a change had come about, but his mind still continued.]

Mind will continue going on. It is an old companion and it goes very slowly. But something has happened.

It is just like a drop in the ocean of the mind, but that drop is very strong and once it starts growing it becomes the ocean.

It is just a small seed, a mustard seed, but once it falls into the right soil, it starts growing.

[A sannyasin says: I always feel that I'm creating doubts in my mind of looking at things logically....]

There is nothing to be worried about. intellect is also good... it is part of you. I talk against intellect not because I am against it. I have to talk against it so that you don't become just the intellect; so that intellect does not start dominating your whole being. It has to play its role; it has to have its own corner. It is not to be destroyed. It is a very useful instrument, very complex and valuable. Only man has it. It has to be used in the right way; it is not to be misused. It has not to be allowed to become master of your being. It has to serve you.

When you listen to me, you try to understand something. Of course the first ripple will be in the intellect. That's as it should be because intellect is on the gate; it is your guard. Only when the intellect is satisfied does it allow something to enter. And that's okay; there is nothing wrong in it.

The first ripples will arise in the intellect. If you move with them and absorb them, ripples will arise in your feeling. If you move with them and allow them to take possession of you, ripples in your being will also arise. These are the three layers: thinking feeling, being.

Being is the very centre of your being, hidden behind feeling, because it is so valuable, so precious. It cannot be put on the gate. Intellect is the guard. Feeling is just in between. Feeling is more precious -- that's why it is not on the gate. The lowest servant is on the gate. But because intellect is on the gate, it can play games with you and the guard can become the master. Everybody has to come through the guard so everybody has to bribe him, to convince him. Everybody has to be friendly, to butter up the guard. The guard becomes bigger and bigger. And of course if the guard is not convinced, he will not allow anybody in. This is why the intellect has become very powerful.

The basic reason that it is at the gate is because it is the least important part of your being. The more important people are hidden behind. Feeling is more important, softer. It needs protection, otherwise the world will be too much. It can be easily hurt, easily destroyed; it is fragile. And behind feeling, being is hiding.

It is your secret-most part, the most private, where only you can enter. Up to your intellect, the whole world can come and make contact. Up to your feeling, only love and friendship can come and make contact. Up to your being, only you; not even your lover can come.

So there is nothing to worry about. Just create a harmony. if your intellect functions and you are logical, nothing is wrong. Use it more creatively.

And I am coming with you. Don't be worried about this intellect -- I have entered behind it. I have bribed the gate guard and I am already in.

Beloved of My Heart

Chapter #10
Chapter title: Don't be Limited by Religion

12 May 1976 pm in Chuang Tzu Auditorium

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[A new sannyasin says: I've been a university student in theoretical physics. I love it very much. Sometimes you speak against science and sometimes you praise it. What should I do?]

If you want to go inwards you have to leave the scientific attitude completely. If you want to move outwards, the scientific attitude is the only way. That's why sometimes I praise it and sometimes I'm against it. It depends.

If you are going outwards, if your discovery is objective, if you want to know matter, then of course religion is not going to help. That is not the religious way. You will have to follow science. Then I'm all for science. But you have to decide where you are going, what you want to reach, what your goal is.

If your goal is inner peace, silence, love, bliss, self-knowledge, then the scientific approach is meaningless, irrelevant. If you are in the scientific attitude too much, focused, frozen, then it will be very difficult for you to move inwards because the very approach will become a barrier. Religion and science are two diametrically opposite directions. So one has to decide. Even if you want to be a scientist, you can be, but when you want to meditate you have to put away your scientific attitude. You have to learn how to put away your attitude -- just as when you are making love, you put your clothes away. You don't make love with your boots and tie on.

There are a few people maybe making love with their boots and tie on, but they don't seem to be respectful towards love. They cannot go deep in it because they remain concerned too much with the personality.

So nothing is wrong in being a scientist. If you love it, be a scientist, but then become capable by and by of using that scientific attitude as an instrument. You use it when you are in the lab, but when you go into your prayer room, you put it outside. In the prayer room you go as a layman, not as a scientist. You go as an ordinary human being, not as a technician. Then there is no problem. But it is very difficult to put aside a certain attitude once you have invested your life in it.

So you have to decide... nothing is wrong. If you want to become a physicist, become one, but always remember that you will not come to know yourself through that. If that is your goal, you are moving in a totally opposite direction. You are taking a long route unnecessarily. If you want to come home there are other methods. Logic and reason and a laboratory won't help.

It is simple. When you want to see something you use your eyes. If you want to listen to somebody you use your ears, not your eyes, because both move in a different way, both have different capacities. It is exactly like that. If you are going to listen to a song there is no need to even open your eyes. In fact a real listener will close his eyes when he is listening to a song because the eye will be a disturbance. There is no need to see. One has to be totally in the ear.

When you are in the garden and watching a rose flower, if you are really alert you will come totally to the eyes. Your whole body will become eyes and eyes and eyes. You will see the flower from every way, from every pore of your being. Then all other senses are dropped. In a certain moment when you meet the rose, you are no more any ear, taste, noise; everything is gone. You simply see the form.

This goes on continuously. The more flexible you are, the more alive you are. The capacity to move from the eyes to the ears, from the ears to the nose, from the nose to the tongue, from the tongue to the whole skin; the capacity to be available, the capacity to move wherever you like, where you choose to be, not fixated -- is flexibility. Your eyes don't resist when you want to close them. You are the master and you can do whatsoever you like.

You can be argumentative; you can discuss deeply. There is nothing wrong in it. The problem arises when you cannot do anything else but argue. Then you are missing something. For argumentation you are missing something which is greater, something which always comes to a non-argumentative mind.

Be rational, but always be capable of putting it away, because there are things in life which cannot be approached through reason. Don't be limited by your approach -- whatsoever it is.

The same is also true about religion; don't be limited by that. Don't be unable to live in the world because you are religious and so you have to live in a monastery; you have to escape to the Himalayas, you have to completely die to the world. You cannot relate to a woman because you are religious. You cannot have children because you are religious. You cannot have a beautiful house because you are religious. That too is nonsense. Again you are getting fixed in a certain role and you are missing your flexibility, that fluidity which gives you the enrichment of many dimensions together.

Consciousness is multi-dimensional. Whenever you become fixed in one dimension you are impoverished; your richness is lost.

I would like you to also become a musician. I would like you also to become a meditator. I would like you also to be a scientist. Bigger and greater possibilities are there and you should be able to flow from one to another easily, very easily, with no hangover about anything.

When you go to the lab you become a scientist. You forget all about God. Matter becomes your god. When you come home and you meditate, God becomes your matter. When you love a woman, love becomes your meditation. When you meditate, meditation becomes your love.

If one can be available this way, it is the best way to be. So think about it!

Anand Abhinatha. Abhinatha literally means the original god, the god of the beginning.

I am talking right now on Mahavira, a jaina teerthankara, a jaina prophet. The jaina tradition has twenty-four prophets and Abhinatha is the first prophet. So sometimes you can find something and read about Abhinatha. He is one of the most beautiful men ever born on the earth.

[The new sannyasin asks if it was necessary for him to go through sex... I want to go but I haven't anybody to go with. I want to know if you feel it is really necessary.]

It is very necessary because if you don't go through it, something will always remain hanging around you. It is better to be finished with it. One has to go beyond it; it is something to be passed beyond. There is no need to make your abode there; it is just a bridge. But if you don't go through it -- and there are other ways; you can go via a boat, you can swim; there are a thousand and one ways to avoid the bridge -- then continuously in your mind something will go on thinking about the bridge. Who knows? Perhaps the bridge was beautiful.

Many never go beyond that bridge, and you will always be aware that many are not only passing on the bridge -- they have made their houses there on the bridge and they live there. It is simply human to be curious about what is happening there. Why are so many people interested? Not so many people are interested in God.

If people have to choose between sex and God they will choose sex. They have already chosen it.

There are not so many people who are meditative, so there must be something. The curiosity will continue. Just to avoid that curiosity, I say it is a must. Go through it so you are finished with it. Only experience liberates. When you pass through a thing and you know what it is you are finished with it. So I say go through it but never remain in it. You understand me?

There are many people who say it is not only a must, it is what the whole life is all about. And there are people who say it is not only to be avoided, it is to be completely and absolutely avoided; you should not even think about it. Both are wrong because those who think that sex is all and there is nothing more than it, are missing much. And those that say that sex has to be absolutely avoided become depressive, ill, morbid.

I would like you to become a very very healthy person; so healthy that there is no hangover from the past of any desire seeking to be, haunting you, to be fulfilled. Ghosts are very very dangerous, and whatsoever arises in your mind and you don't fulfill, becomes a ghost. Then it haunts you.

If you enter into monks' heads, they think continuously of sex. They go on repeating Ave Maria, but that doesn't make much sense. Deep down sex continues. In fact they go on repeating mantras, chanting, just to avoid that constant current of sex. They become more and more afraid to move in life, because wherever they go there is provocation -- and it becomes more provocative to them. If you live an ordinary life, a woman is just a woman. If you are a monk, a woman is something tremendously powerful. Ordinarily people don't know what power a woman has; only monks know.

It is just as if you have not eaten food for many days and you have been starved. Then you know what food is. You think only about food. Nothing else comes into your fantasy, your dreams, your imagination; only food floats all around. You imagine the flavour and the aroma and everything hints to you of food, whatsoever you see. Even if a camel passes, you think about food; it has nothing to do with a camel. An elephant passes and you will think about food. You will become food-obsessed -- but it is natural because you have been starved.

So never starve. Understand. There are ways to go beyond, and it is better to learn everything that life makes available. Sex is one of the most secret forces of life. We come through sex, we are made of sex. Each cell of the body is a sex cell. The whole of life has a great collaboration with sexual energy. Life exists through sex, in sex.

Of course life is bigger than sex but it is rooted in it, just as a lotus flower is rooted in mud. It comes out of the mud, but it is not mud. It is absolutely different from mud. How can vou say that the lotus is mud? Just by looking at it you will see that the lotus is something of the other world. It is not earthly at all -- but it comes out of mud.

Life arises out of sex, but it should not be confined to sex. It should flower and become a lotus. But the lotus cannot avoid the mud. It remains rooted in the mud. It goes on being nourished by the mud; so mud is not an enemy.

Sex is not an enemy. Be friendly. And meditate. Remain available and don't close your doors. Somebody will come and knock. Don't be shy -- open the door. If you feel attracted towards somebody, don't remain closed. Take the initiative.

Initiative is one of the most important values in life. People who cannot take initiative miss many things in life; they always go on missing. Whenever the moment arises, they cannot take the initiative; they wait.

Have you read Samuel Beckett's play 'Waiting for Godot'? Read it. People go on waiting for Godot. They don't take any initiative. They don't do anything. They simply wait... inert. They don't even know what they are waiting for, because unless you create it, it is hot going to happen. So wait not for Godot. Do something so it happens! Otherwise there are millions of people who don't know exactly what they are waiting for. That is the meaning of Godot.

Somebody asked Samuel Beckett, 'What do you mean by Godot?' He said, 'If I had known I would have said so. I don't know myself.' 'Waiting for Godot'... it simply gives an idea of God. Mm? Just the sound.

But God has to be created, otherwise He becomes a Godot. If you don't create your God you will not find Him.

Now this looks paradoxical when I say create your God and only then vou find Him. Don't wait for Him. Create your love -- only then will you find; don't wait for it. People who are creative find millions of ways of love, prayer, gratitude.

Experience is always around you, always ready to sprout flowers, but you have to be creative, receptive, open -- and remember initiative. Otherwise the world will pass you by. If you remain closed, hiding yourself somewhere and just waiting for Godot, nobody will come because they are also shy. Somebody has to break the ice.

So meditate, do a few groups and remain available. And there is nothing wrong in chasing. One has to find a lover, and when it is time it is good to chase. Otherwise people start chasing in old age and then it is foolish. Right now when you are ready to chase, don't waste time!

[A group leader says: I want to say a couple of things about myself. Two things are happening. One is that what I used to call love is very emotional, and what I'm getting to feel now is very cool and distant. So I feel as if I'm not feeling.

But the other thing that is happening is that I can see clearly that I am not my feelings, and yet the body responds in a certain way -- and it s not me. I don't want something and yet the emotions and the body will react as if they want something. It is not suppression....
Is there anything I can do besides watch?]

It always happens that when you begin to understand love, it starts becoming cool. That disturbs because it seems as if now there is no more love, as if love is disappearing, because we have always associated it with a certain heat, a certain fever, passion.

It has been so much associated with passion, that when it arises above passion, it feels as if it is disappearing. In a way the old love is dying. A new love is going to be born and the new love is going to be cool. It will be more like compassion than love. It will be more like a state than like a relationship. It will not be that you will be in love with somebody in particular. You will simply be in love. It will be just as if you are healthy. You are not healthy towards somebody. It becomes just a healthy thing inside you.

Love becomes your quality. Then it is very cool. It is not an excitement. On the contrary, it is a tranquillity, an equilibrium, a balance. Of course the excitement part will be missing. In the beginning you will think that life is becoming dull, insensitive, unemotional. That's natural because of the old associations.

So simply watch it and allow it. Feel happy about it. It is something tremendously valuable. When love becomes cool the whole life energy changes. The whole work of meditation culminates in that transformation -- when love becomes cool -- because once love becomes cool, everything becomes cool. It is not only love becoming cool. Your whole being will become cool, because love is the disturbance, the fever.

If you are in love there is fever; a feverish activity, an indulgence. You are disturbed, unbalanced. You are continuously seeking something -- waiting, waivering, trembling.

Passion is an anguish, but people go on being in it because they don't know anything else. If passion

disappears they think that now life is gone; what do they exist for now? Even if passion gives misery, people cling to it. At least there is something; something is happening, even if it is misery. One doesn't feel empty.

This I continuously watch in so many people -- they go on clinging to their misery. Even if you try to detach them from their misery, impossible. The more you try, the more they will cling. They will think that something valuable is being lost or taken away, or that they are being robbed. And they are simply suffering! The beauty is this -- that they are simply suffering. You will feel empty now.

And I was watching you. For three, four months, there was a very very exaggerated phase of passion as if it was the last bout. Before the flame dies it jumps and becomes a big flame. Just as when the night is going to end and it becomes very dark, the last flame of passion was there, very feverish. I was waiting for this day when you would come and say that now love is becoming cool.

Allow it and help it to become cool. You are not losing anything. You are just on the door of gaining many more things -- more than you have ever dreamed of. But this passage, this interim period has to be passed, from passion to no-passion, from hot love to cold love. It is going to be hard because in the middle you will almost feel that you have become insensitive, unemotional; in a way, dead. But a new life will arise out of this death.

So accept it, and accept it with great gratitude because it is something very valuable, very precious. Protect it, and don't move into the old pattern again. Go on becoming aware, and with this awareness and love becoming cool, you will start feeling separate from your body. When love is a passion you feel too much in the body. That's why you hanker for some other body. It is the hankering of the body for some other body; the passion, the lust of the body. If you are too much in the body you seek other bodies to be loved, to love; it is a bodily affair.

Once love becomes cool a gap will arise between you and your body. That gap will also create a few problems in the interim period. Suddenly you will see many things arising in the body which don't belong to you. They were arising before also, but you were identified so much with the body that you always believed they were yours. Now a gap exists. You can see a certain tension arising in the stomach and it has nothing to do with you. You are completely aloof and it is still arising. You will also feel a little helpless because now it will be very difficult to control it.

[Osho said that because it was possible before to be possessed by things that were happening to the body, it was equally possible to repress things, because one was closely identified with the body. Now, neither would be possible -- to indulge or to repress.

Osho said that all one could do at this stage was to allow these things to happen and to simply watch them. He said that the body would start releasing certain energies which up to now had been accumulating. Mind and body move together in deep synchronicity and as the mind becomes cooler, so will the body also. All the hot sensations of the body will be released and as a result one might experience sensations in the stomach, the heart, the throat, and many other parts of the body.]

For example if you were deep in excitement and love with someone and you used to massage his body, then your hands will release something because in massage they had been releasing something. If you were in love with someone and you used to kiss him too much, your lips will have to release some heat that was there, which was released in your kissing. Now everything is cooling down. Suddenly you will see your lips flickering, there will be a certain tremor. Kissing is nothing but releasing some energy through the lips.

So all over the body, wherever your indulgence was centring, a relaxation will happen. This relaxation is going to be weird because you will see it happening and you will feel helpless. Don't feel helpless. Simply watch; remain an observer and let the body have its way. Within two to three months your body will relax and come to the same cool point as your mind. Then there will be a new meeting of the body and the mind on a new level, with a new quality.

[The Soma group are at darshan. One participant says: I feel very destructive.... I'd like to destroy other peoples egos and to be very dissecting and cold.]

You have somebody in particular in mind? (laughter) No, use that energy to destroy your own ego.

Nobody can ever destroy anybody else's ego, never. There is no way. You can kill the person but you cannot destroy his ego. That is absolutely private. You can throw a person in a prison, you can beat him,

crucify him, but you cannot touch his ego because the ego is just his dreams, a private dream. There is no public way to enter it.

You cannot possess anybody's dreams. You cannot say, 'You have to dream this and are not to dream that.' You cannot watch someone's dreams. It is absolutely private.

There was a mad king in Egypt who declared to his country that nobody should ever enter into his dreams, otherwise he would be very hard. The whole country was afraid because nobody can come into another's dreams when he wants to! The king killed a few people -- of course his own court people whom he dreamed about.

There are three layers of life. One is dream, which is private. Another is love, which is overlapping between two persons; it is a relationship. Then there is the world, the world of things, which is absolutely public.

That's why two lovers don't want to love where the public is watching. If they do, something is morbid, perverted. Otherwise people want to be private; only two persons' privacies meeting into each other. Even a third person watching will be a disturbance because he will make them defensive and they will not be open. So there is a private world, then a personal relation world, and then an impersonal marketplace. These are the three ordinary layers.

Then there is one more which we call the ultimate -- the world of meditation where even you are not. In your dreams, you are. In your love, you are and somebody else is. A dream is an 'I, I, I,' world. Love is an 'I-thou, thou-I' world and the world is an 'I-it' world. Meditation is just empty... not even an 'I'. A no-I world, anatta, no-self.

You are feeling that an energy is arising which wants to kill others' egos. There are two possibilities. Either you can kill your own ego and you enter the world of meditation, or you try to kill the other's ego -- which is impossible. You can overpower the other so much that he starts pretending that now there is no ego. Then you have turned the person into an it; he is no more a person.

If you love a person but you possess and nag him too much, he can simply pretend that he is no more, and only you are. He is just your shadow. Then you have turned the person into a dead thing, a piece of furniture or something like that. If you use this energy to kill the ego of another you will destroy the person and there will only be a thing left. A husband is a thing, a lover is a person. A wife is a thing, a beloved is a person. You can use the energy to destroy your own ego and then suddenly your person disappears.
And when your person disappears, the impersonal, God, arises in you.

When the energy can be used to destroy your persona and you can become a god, why waste it is trying to destroy somebody who cannot really be destroyed and who will be forced to pretend and will become a thing? How can one be happy with a thing?

You will create patterns of unhappiness. If he is not destroyed, you will feel unhappy that he is still carrying his ego. If he is destroyed or pretends that he is destroyed, you will feel unhappy because now he is just a thing and nothing else is left. You will no more be interested. You find somebody else in whom the ego is still there and which is a challenge so that you can destroy it.

The energy is good; it is not bad energy. You can use it in a bad way but that will be your choice. Use it to destroy your own ego, mm? Try.

[Another group participant says: I enjoyed the group very much. I experienced some really high energy and I love silence. I felt more aware, but when the group was over and I saw myself coming down a little, I felt a sort of blank inside... I started over-eating a lot and I don't want to do that.

Osho has spoken before about the significance of wanting to over-eat when a sensation of emptiness arises.

He said to the sannyasin that when one has made an intensive effort to be aware, an emptiness is created and that can be mistaken for an emptiness in the stomach, and hence one begins to eat more than is needed. If one does over-eat, awareness is lost, because food gives a certain drunkenness. Osho suggested her to eat in fantasy whatsoever she liked, and as much of it as she wanted -- but to chew it well.

He went on to elaborate on the connection between eating and dullness, and fasting and awareness....]

That's why all religions praise fasting so much. Before a person goes into meditation, he fasts, and after he comes out of meditation he fasts. If he is not fasting there is a danger he may start over-stuffing himself, and whatsoever he has gained through meditation will be lost. Food gives a certain type of sleepiness. It is anti-awareness. That's why when you have eaten too much you feel sleepy. If you have not eaten well, in the

night it is difficult to sleep; sleep is shallow.
But this has been good. Just remain alert and this space will

Beloved of My Heart

Chapter #11
Chapter title: Innocence is the Base of Spirituality

13 May 1976 pm in Chuang Tzu Auditorium

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[A visitor said that he felt himself to be like a child inside.]

If one is like a child, many things happen, because one is open, vulnerable, soft, sensitive, and one is innocent.

Innocence is the base of all spirituality. The moment you think you know, you are no more a child. You are closed. Knowledge kills and poisons. Innocence opens you and makes you alive. That's why Jesus goes on saying 'If you are like children, only then -- and only then -- will you be able to enter into the kingdom of God'.

A child has nothing to do with age. Childhood is a state. You can be old and yet a child. You can be a child and yet old. Childhood is a certain attitude deep inside you, of your being ready to learn; that from wherever and whatsoever source life comes, you will be ready to receive; that in your heart there is a deep welcome; that you are not afraid; that you are not yet crippled by knowledge, information; that you are still in a flow and not frozen.

So if one is like a child -- and I can see that you are -- then many things become possible. God is closest when you are in a state of childhood. Then by and by we lose Him. So when one comes to know God it is a rediscovery, not a discovery. You had known Him in your childhood and again you recognise Him. When you become a child again you recognise Him. That's the rebirth. You are reborn; again you start from ABC.

To remain a child means to be in meditation continuously. Otherwise the mind tends to become old. It accumulates, it hoards, it is a miser. The mind suffers from constipation, so whatsoever comes on its way it hoards it immediately. It does not allow it to go. This moment something happens, and you collect it in your mind. The next moment something else happens and you collect that too. In this way a collection goes on being piled up and you start becoming old.

The art of remaining a child forever is to never collect. When the moment is gone, leave it. Don't collect the past and then you are never old. You are born every second again and again and again. It is a constant rebirth... a riverlike flow of rebirth. You are renewed, resurrected. Die to the past every moment so it is no more a hangup and is not a burden on your head and on your heart, so that it does not hang like a rock around your neck. Go on dying to the past so you become more and more available to the present. Childhood is a state of consciousness, of purity, of uncorruption, of uncontamination.

[A visitor says: I knew I had to come here, but I didn't know why. Now part of me wants to run away.]

You got the message rightly... and there is no way to escape!...

That's why the mind continuously thinks, because the mind is always afraid of commitment. The mind is a vagabond. It is like a prostitute -- afraid of commitment, of love, and always ready to escape wherever

there is a possibility of being trapped into a commitment. But then the mind always remains shallow because only through deep love and commitment does one enter into the depth.

The mind is like swimming just on the surface of the river. Commitment is like diving deep. And when you dive deep the mind becomes afraid. The darkness, the depth, the silence, the aloneness -- everything feels like death. Now it is a question of whether you or your mind wins. It is not a question between you and me; it is a question between you and your mind. If you allow the mind to take possession of you it can take you away. And the mind is a good servant but a very bad master.

So try to take the reins in your hands. Train the mind, the horse, to carry you to your destination. Don't allow the horse to take you anywhere he wants. Train it, tame it, discipline it, so that it takes you where you want to go.

Your destiny is not your mind's goal. Your destiny is something bigger than your mind. Your destiny is something higher than the mind can reach. It is beyond the mind's reach. The mind is very small; destiny, vast.

Everybody is destined to become a god, not less than that.

The mind is just a mechanism. It is useful if you are the master, dangerous if it becomes the master. It is almost like when you are driving a car. If you remain in control, a car is a beautiful mechanism. But if the car takes control and starts slipping and the brakes don't work and you want to move it to this side and it goes to that, then you are in danger. But this is what continuously happens in the mind. You want to go to the left -- it goes to the right. By and by you start following it. Then all that is beautiful and all that is divine and all that is blissful is lost contact with. You lose connections.

You've heard the message rightly. And much is possible... but you are just on the threshold. Enter into the temple. I know it is very difficult right now for you to know for what you are preparing. It is impossible because it is as yet unknown. It is as if a seed has received the message that something is going to happen, but what? How can the seed know? Unless it happens there is no way to know it.

There is only one way to know it -- let it happen. If the seed says that 'First I would like to know for certain what it is that is going to happen, and if I don't know how can I proceed?' then the seed will remain a seed. It will never sprout because there is no way to know that which has not happened yet and is yet lurking in the future just like a possibility, a potentiality.

You have just heard a rumour in your dreams... just a slight flickering of the future, a shadow being cast by the future on your present. But that's all; more is not possible. Even that is something tremendously valuable, something that rarely happens. People continuously live in the shadow of their past. Very fortunate are those who receive a shadow from the future. That means they are called forth. They are invited to something bigger than themselves.

[The visitor answers: I feel that, but I don't want to miss it.]

There is no fear of missing it. The only fear is that if you listen to the mind, you can escape. The mind is very very clever, cunning, rationalising; it can rationalise its escape. It can almost convince you that whatsoever it is doing is right.

That's how the future is, in a way, very fragile. The past is very solid and the mind is nothing but the past -- hence the conflict. The mind is that which has already happened, and you are that which is going to happen. This is the conflict.

The mind is a dead thing. It knows only the known. It knows only the experienced. It knows only that which has already happened, which cannot be changed. It is solid like rock; absolutely solid -- and more solid than rocks, because rocks can be changed but the past cannot. There is no way to undo it. The mind stands on the rocks of the past. It is very strong. And you? You are just a fragile potentiality. Your consciousness is just a shadow. That too, in the future, somewhere near the stars... lurking somewhere in your dreams.

Sometimes in very romantic moods you become alert about it; otherwise you lose contact. It is a window which rarely. opens. It is just like lightning -- suddenly you see it and it is gone. By the time you become aware that you have seen something, it is no more there. It is a poetic vision.

So the question is: past versus future, mind versus consciousness, the dead versus the alive. Life is always a potentiality. It is always going to happen. That which has happened is dead. That which is going to happen and is always going to happen, is life throbbing, getting ready to take the jump. Listen to it. Get more and more in tune with it. And whenever there is a conflict between the mind and the unknown, go on

the unknown path.

On each step of life, two paths diverge. One goes to the known. It is simply a repetition of the past in a modified way; a little bit polished, painted, changed, renovated, but still the past. It is a second-hand car. You can paint it and manage it and it looks like new, but it is never new. Another path diverges which is the unknown.

People who go on following the known move in a circle. Their life is not an evolution. People who go on choosing the unknown, the unfamiliar, the strange, are on the path of life. It is dangerous. Insecurity is there and one never knows what is going to happen; one is continuously apprehensive -- but it is the path of life. It is linear, not circular. Every day you go on choosing the new again and again and again. By and by you become attuned to the unknown. Then each moment you go on dropping the past and diving into the unknown.

This is what religion is. This is what God is all about. To live with God is to live with the unknown. To live in the world is to live with the past and the known.

So take the jump and become a sannyasin! Move into commitment.

[Osho gives him sannyas.]

This will be your name, so forget the past and the old name: Swami Vigyanand Deva.

Vigyanand means consciousness and deva means god; god of consciousness. Always remember that your fight is going to be between consciousness and the mind. So whenever you see, immediately choose the unknown, the future, the possible. Even if it looks impossible, choose it. And you will grow... you will grow tremendously.

Live dangerously!

Beloved of My Heart

Chapter #12
Chapter title: Love out of Freedom

14 May 1976 pm in Chuang Tzu Auditorium

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Shanti Deva. It means goddess of peace. Let it be a remembrance -- feel as peaceful as possible. And it is only a question of feeling. If you feel peaceful, you become peaceful. Nobody is barring you; there is no hindrance. The idea becomes the actuality. A continuous thought can be transformed into a thing. It becomes as material as anything else. Let it vibrate inside continuously.

Whenever you forget, again remember, relax and bring peace. Move peacefully, sit peacefully, stand peacefully. Carry a grace, an elegance, and feel that you are surrounded by a small aura of peace. Within a few days there will be no need to remember it. It will be there whether you remember it or not, but in the beginning remembrance helps to materialise it.

[A sannyasin said that her lover was unhappy at her moving with another man recently, but that she herself had felt that it was right and good, and since then had felt she was able to give to her lover out of a freedom.

Osho said that she should move as she wanted and should not repress herself. To her lover, Osho said

that he should not make her feel guilty but should give her freedom to go through these kind of experiences. Osho said that his sadness and possessiveness were his problems and he should not use these feelings to influence what she did.]

If you can give your love out of your freedom, good. If not, then it is not worth anything.

A gift of love out of freedom is beautiful. When you possess a person and the person is forced to give her love, it is almost ugly, almost dead, full of hatred. If you feel unhappy, tell her not to worry and that it has nothing to do with her. Never make love a politics, a power struggle.

When love gives freedom it becomes tremendously powerful repression. People don't understand, and that's why they have chosen repression. Freedom means that both are free. But people have decided to repress it because they know that if the woman moves, the man is allowed to; if the man moves, the woman is allowed to. Rather than being free they have decided to be slaves. People have decided to be slaves in order to make others slaves.

So just think about it. Meet out of your freedom, stay together out of your freedom, and when you are feeling good, be together. Both drop all repressions and let's see what happens, and that power is not ordinary power. It is very very graceful and has a totally different quality to it -- magnetic, but almost divine.

[Osho said that just as she had felt a desire to be with someone else, so her lover might wish to move with another woman, and he should be given that freedom.]

If we understand our own mind it gives us a vision of the other's mind also. If you understand yourself, you will feel compassionate towards everybody else. That's why, if some saint is not compassionate towards people and is condemnatory, he is not yet a saint. He has not understood the human helplessness.

Your meeting or your living together is out of freedom from both sides. It is not a commitment. Or it is a commitment for each moment, every day; not a commitment for the future, not fol tomorrow. It is enough if it is for today, or just for this moment, herenow.

Freedom is not an ordinary responsibility. It is greater than repression. People don't understand, and that's why they have chosen repression. Freedom means that both are free. But people have decided to repress it because they know that if the woman moves, the man is allowed to; if the man moves, the woman is allowed to. Rather than being free they have decided to be slaves. People have decided to be slaves in order to make others slaves.

So just think about it. Meet out of your freedom, stay together out of your freedom, and when you are feeling good, be together. Both drop all repressions and let's see what happens, and that power is not ordinary power. It is very very graceful and has a totally different quality to it -- magnetic, but almost divine.

Prem Devi. It means goddess of love. To me everybody is a god or goddess. Nobody is less than that.

Treat the whole existence as divine. Even a rock is a goddess, a river is a goddess. Even animals are nothing but divine forms. So remember that you are a goddess and that everybody else is also a god or a goddess.

This is what I call the religious mind. To live in the divine one has to create the feeling that everything is divine, mm?

[A sannyasin says: There is a little confusion about returning to the life of the university again. My subject is mysticism, and now I've been here, I've much less to say about it....]

Now your subject has also become your life. It is no more something outside you. You have become an insider; you are no more an outsider to mysticism. You have entered the door.

Of course you will have much more to say now and something with more validity, more experience. You will feel a certain deep reality when you say it, so don't be afraid.

Mysticism is not really a philosophy. It is something existential. One lives it; that's the only way to know it. One becomes a mystic, only then one knows what mysticism is. And I have initiated you into it and you are moving well. Soon you will be in the depths, so gather courage.

It is always difficult when you start experiencing something. To say something about it is more difficult

than when you don't know anything about it and you have simply read and accumulated information, because then it is only a question of memory. But when you experience something, experience is paradoxical, something beyond the intellect. To bring it into the world of words and theories and systems seems almost impossible. When somehow you try to express it, much is missing. Out of one hundred percent, ninety percent is missing. A fragment comes and the fragment is almost dead because the experience can be alive only in its totality. When you take a fragment out of it, it is a broken limb, a branch cut; something taken from its totality, its organic unity, so it will be difficult.

But by and by you will become more articulate. And one becomes articulate only by trying to express the inexpressible. In the beginning one stutters, stumbles; goes astray many times; many times feels that what one is saying is not convincing enough because it is your experience and not that of the person who is hearing you. So something goes on above the head of the listener. But don't be worried about it. Try to find out something better, more coherent, more organic, poetic.

Go on trying and by and by one becomes more skillful. Just time is needed. And fear is natural, but don't be overpowered by it. It's natural, so accept it. Much will start surfacing in . Everybody carries so much potentiality that they don't even dream about. Their dreams are as their reality -- just superficial. You don't know what you are carrying within you. If a little effort is made, more and more of your inner being will be made available to you.

Fear is natural because one is moving in darkness. The inner journey is very dark. Light comes but that is only at the end. First one has to pass through the tunnel, hence trust is needed. The world of light, of course artificial light, is no more there and the world of real light has not yet happened. Just in between the two there is a tunnel of darkness. The mind says 'Go back! At least there was some light. Maybe the light was outside you, but still it was. Maybe it was artificial, but at least it was. Go back! Cling to theories and words and philosophies.'

It is just like when you dive deep into water and an urge arises to go back to the surface. This is a greater depth than that. No ocean is so deep as the inner reality. So one trembles, feels afraid, lost, uprooted. One feels unskillful because the new is so new and you have never practised it. But by and by if you go on with courage and you take the challenge of the unknown, that very challenge will create the capacity to encounter it.

Once you accept a challenge, you start becoming capable of encountering it.

Nothing else is needed because the capacity is lying there within you fast asleep because you have never used it.

So whenever there is a challenge, never reject it -- welcome it. Challenge is life and life-giving. So whenever there is a challenge, immediately take the opportunity and thank God that again the unknown is before you. Again you are afraid, good. Again the security is no more there, good. Again you move in the insecure. Again the adventure starts and you don't know where you are going you don't know where you will reach, or whether you will ever reach.

You don't even know who you are because a man knows himself only by something that he is capable of doing. Somebody says, 'I am a doctor.' He knows himself because he can do certain things. somebody says, 'I am an advocate,' because he knows that he can do something. Somebody says, 'I am a carpenter.' We know ourselves by our doing.

When you move into the unknown, you cannot do anything. You don't know where you are going, what is going to happen. Every moment is going to be a surprise, something just out of the blue. Sooner or later you start feeling that you are losing your identity. So the greatest fear is of losing one's identity, the image, the ego, the nameplate. You cannot carry it into the unknown.

Fear is there but don't pay much attention to it. It is there because of the challenge. Pay attention to the challenge. When you look at the challenge you will not feel bad about the fear; you will say that this is natural.

When one has to climb an Everest fear is natural. I don't see anything abnormal in it. In fact if a man is going to climb Everest and he doesn't feel any fear, he is abnormal; something is perverted about him. Maybe he is insensitive, an idiot, stupid, unaware. When a man starts moving, climbing the Himalayas, it is natural that fear will be felt.

But if when you move on the street of your town you are afraid, then it is abnormal. If in the known you fear, it is abnormal. If you feel fear with the unknown, it is indicative, symptomatic, that there is something that you don't know, with which you are unfamiliar, a strange country you are entering, the language of which is not known to you, and you have no map. There is every possibility that you may be lost forever

and may not be able to come back. Fear is natural.

But take the challenge, focus on the challenge; then fear is just the shadow of the challenge. Never pay much attention to shadows because if you do, shadows tend to become realities. Always pay attention to the reality. When you are focused on reality you can see what is a shadow and what is real. The unreal has no more influence on you.

If you are really interested in mysticism, become a mystic. You have taken the first step, hence the fear. Accept the challenge, mm?

Beloved of My Heart

Chapter #13
Chapter title: The Religious Attitude is Alchemical

15 May 1976 pm in Chuang Tzu Auditorium

Archive code: 7605155	
ShortTitle: MYHART13	
Audio:	No
Video:	No

[A sannyasin returning to the West, expressed sadness at the thought of leaving Osho.]

Sadness is also good. One has to learn that everything is good.

Goodness is not a quality of anything, it is just your approach, and how you look at it. Sadness is also good because it gives you a depth which no happiness can ever give. Happiness remains shallow, superficial. Sadness goes to the very depths of your being, reaches to the very centre, penetrates you to the very heart.

God comes to you in everything, in different forms and different ways. Sometimes He comes as sadness to give you depth. Sometimes He comes as happiness to create ripples of laughter on your surface. Sometimes He comes as life, sometimes as death, but only He is coming through different forms.

Multi are His forms, many are His ways, and millions are His faces. One has to learn to recognise Him in whatsoever form He comes. He will try to deceive you but you are not to be deceived. When He comes as sadness, remember that is also His image. Maybe this is needed right now.

There was one sufi mystic, Bayazid, who used to pray to God every day, expressing thanks and gratitude. Sometimes there was nothing to be thankful for.

One time he and his disciples were hungry for three days. They were being hunted from one town to another because the Mohammedans were against them. But again, that evening, Bayazid thanked God.

One disciple said, 'This is too much. We cannot tolerate it! For what are you thanking God?' Bayazid had been saying, 'You are so good, my Lord. Whatsoever we need, you always give us.' The disciple said 'Now it is going too far. For three days we have been hungry and have been thrown out of every village, and people have been out to kill us. And You are saying "Whatsoever is needed, you always give us"! Now what has He given us for these three days?'

Bayazid laughed and said, 'He has given us three days' poverty, and hunger and people who are after our lives. Whatsoever is needed, He always gives. This is needed. This must be needed because He knows better than we.'

This is the religious attitude. The religious attitude is very alchemical -- it transforms everything. The baser metal is immediately transformed into gold once you have the religious outlook. The religious outlook is the philosopher's stone. You touch anything and immediately it becomes gold.

So touch your sadness with a religious, grateful heart, and suddenly you will see that even sadness has a

beauty to it. A silence will immediately settle around you and you will feel thankful that He has given sadness to you. He always gives in the right moment whatsoever was needed. You may not understand. Sometimes you may even misunderstand, but that doesn't make any difference.

For these few months that you will be away, try to recognise Him in every form... and don't let Him deceive you!

[A sannyasin says: I always feel when I am in front of you that I have a lot of things I can't say, and other things I am longing to say.

I would like to say that I am experiencing at times a lot of softness... it's a feeling I can't express. I feel somehow flowing. It was not something I was aware of doing -- it just happened.]

Good. Continue to flow back home; don't stop.

The mind is very against the flow. It is a frozen thing, rocklike, and it enjoys destroying the flow of your being very much. There is only one possibility for the mind to dominate you, and that is if you are not flowing. If you are flowing, your energy is such a flood that all the rocks of the mind and thoughts are thrown away, taken to the ocean. They cannot stay in the way. The mind is always trying to create in every way, a dead structure around you -- dead thoughts, concepts, ideologies, religions, philosophies -- but everything dead. Mind is very anti-life.

Life is a flow. So even sometimes when you have an experience of flowing, the mind will try in every way to subvert it, sabotage it, to destroy it. And whenever the flow comes, you start feeling soft and sensitive; that's a natural consequence of the flow. It makes you fragile, flexible like a small child, soft, young.

There is a story about a great indian mystic, Shankara, the founder of Advaita Vedanta. He was one of the greatest enlightened people ever. He was talking to his disciples and to illustrate some point, on the wall he drew a picture of a sage, a very young figure, almost boyish. Surrounding the figure were many disciples, very very old and ancient.

One disciple asked, 'What are you doing sir? It seems you have forgotten and put things wrongly. You have put just a boy as the master and these old, ancient people you have put as disciples.'

Shankara said, 'No, I have done that with deep consideration. The mind is very old and consciousness is always young and fresh. The master is young because he has come to know eternal youth. He is soft, boyish. Disciples are very old because they carry minds, layers upon layers of mind from very ancient times, from many lives. They carry all conditionings, all karmas and imprints; they are their past. They are very old.

'The master is young because he is his present. He has no past and future. He is just born, has just come into existence this moment. He will be there again next moment but he will not carry this moment with him.'

So the more you become sensitive, open, flowing, the more you will see a very deep softness inside you, as if something, rocks, are melting. There is something butter-like, very soft. Out of that softness, love and compassion arise. So keep that flow -- don't forget about it and back home continuously remember it.

Beloved of My Heart

Chapter #14
Chapter title: The Courage of a Madman is Needed

16 May 1976 pm in Chuang Tzu Auditorium

Archive code: 7605165
ShortTitle: MYHART14
Audio: No
Video: No

[A sannyasin said that he would like to return to the West for a short period as his father had died two days ago and he felt he would be needed at home.]

Help them, because they will need you.

Death is a great experience. If you don't know how to use it you can be destroyed by it. If you know how to use it, it can transform your whole being. It can become a mutation because it is tremendously important. There is nothing more important than death in life, except love.

When death happens and some beloved one is gone, a great emptiness is left behind in the hearts of those who loved him. That space can be used... it can become a new direction of life. Or if you don't use it you will fill it with rubbish again.

It is very difficult to find a gap in your continuity. When death comes the gap is available. When somebody dies, it is not only he that is dying; if you loved him, something in you also dies simultaneously. When he disappears, suddenly you feel an emptiness inside. That emptiness can become a very sad thing if not used creatively. One can feel that the whole life has lost meaning, purpose, direction. One can start living in a dead way, drifting and just waiting for death. Life can become a very very heavy affair.

But that space can be used. It can become meditative... it can become an inward journey. You can find something opening within yourself. When death happens outside, you can close your eyes and meditation will be very easy in those moments because thinking stops. Death is such that you cannot think about it. There is nothing to think about. It is shock, and such a great shock that all the old patterns of thinking simply disperse.

For a few moments, for a few days -- it depends on how much you loved the person -- the shock continues to function within you. It shatters thinking. Those are the moments that you can go beyond thinking very easily. You can ride on the wave of no-thought that death has created within you.

Ordinarily, in the West particularly, people try to distract you. If somebody is dead, friends and family and relatives will try to distract you. They will invite you to a movie, to a circus, to a party, a picnic, where the purpose is to distract you. Or they will come and console you in the name of religion. The two things that society provides for you are consolation and distraction -- but not understanding.

And a person who is at a loss does not know what to do, so others give him a pattern to follow. Of course one feels very much pain and misery and one wants to get rid of the emptiness that has arisen, so anything will do. People will try to escape from the emptiness that has arisen, and that's wrong because you are again missing a beautiful experience that could have been a great transformatory force.

So go -- and go with this idea that your family needs not only you but something that you have learned here about meditation. They will be ready to listen because these moments are fragile. Tell them to weep and cry; not to prevent it. Tell them to be as sad as they can be and not to escape from it but to face it. Death is a reality -- it has to be faced.

No need to console them; let them pass through it. It is arduous, painful, very painful, but all growth is painful. Sit with them, do a few meditations together. If they are not in that state then just sit together silently in a room. Put off the light and hold hands, and you meditate. Your meditation will be transformed. Something of the quality will reach to them. It will be very very tranquillising, transforming. It will give them not consolation but real solace. It will give them insight.

Be with them as long as they need you and don't be in a hurry to come back. It is good to be with them right now. Take back a few tapes (taped lectures), a few books.

This gap can be filled with something which will help. Otherwise they will fill it with something or other, because nobody can live with emptiness for long. One has to fill it... one has to live in the world. Throw something into their being because now the door is open and that thinking is no more functioning. Their logical thinking, the aristotelean mind, is almost defunct.

In these moments they are vulnerable, open. Just approach them with deep love, prayer and meditation. And I am coming with you.

[A sannyasin says: I received sannyas two years ago in Scotland and at that time, many things opened up for me. I thought perhaps I didn't need to come to India and that I would be able to carry those things along with me.

The time came when I had an urge to come here because I felt there were things that could only open here.
So I've come for your help.]

You are right -- they will open. You are ready for many things, and much is going to happen.

Remember three things. One is to be courageous, because everything that is going to happen will need courage -- almost the courage of a madman; nothing less than that. All that is worthwhile happens beyond reason, beyond intellect, because you are beyond your reason and beyond your intellect. And all that is going to happen, is going to happen there, in the innermost intimacy of your being where nobody can penetrate, not even you.

Remember it, not even you -- because the very effort to penetrate creates a dichotomy, a duality. The penetrator is not the penetrated, so the innermost intimacy of pure being is always virgin. Nobody has ever entered there and nobody can enter; not even you.

If you want to enter there you will have to leave yourself outside. That's the greatest courage -- to leave the mind that has experienced many things, to leave the mind that has become very skillful in many things, to leave the mind that has always been a help; to leave the mind that up to now has been the only security, the only certainty. But that will be needed. That is the only sacrifice that God demands: that whatsoever you have learned, you leave outside the temple. That is you -- you as you are known to yourself, not as I can see you, not as you really are. That is something far away from all that you know about yourself.

These are the two possibilities. One is courage and another is of imagination. Experience happens in two ways. If you are courageous, real experiences happen. If you are not courageous, the mind imagines, fakes experiences. It is a great faker; it is very clever in faking everything. It goes on minting counterfeit coins.

Many people go on just imagining. Those are just dreams, nothing else. They are beautiful dreams, but still dreams. One should never rely on dreams because they come and go and can never become a permanent treasure in you. So even beautiful spiritual experiences are nothing but pictures, visions, projected by your mind out of a certain greed, out of a certain desire to be gratified. The real spiritual seeker has to be aware not to fall a victim of imagination. Otherwise there are millions of experiences. They appear so luminous, and the mind fakes them so perfectly that one can become a victim.

So remember, the real experience is not like an experience at all, because there is no experiencer. There is nothing to be experienced.

It is a purity of consciousness. There is no object to it, no light, no lotuses flowering, no kundalini rising -- nothing. The real, the deepest experience, is not an experience at all, because to experience you have to be there and something else also has to be there; the experiencer and the experienced, the subject and the object.

But in that innermost core there is no duality. One simply is. There is no object, just a tremendous vastness... an infinite sky with no boundaries. And you are lost in it, spread all over the infinity. So there is no point of reference, no centre really from where you can see, on which you can stand.

This has to be understood: whatsoever can be seen is not your nature. The seen is always something outside you. You are the seer and the seer can never be seen because the subject can never be reduced to the object. You are irreducibly the seer, the subject. The seer goes on eluding you; howsoever you chase it, it will never be grasped. Not that it is out of reach, but grasping is not the way to reach it.

I cannot grasp my hand with the same hand. Not that it is out of reach, but that is not the way. I can hold your hand in my hand. I can hold one of my hands in the other. I can see you with my eyes, but I cannot see my eyes with my own eyes. I can look into a mirror, but then those eyes are not really my eyes, but just reflections, mirror images. That's how we go on collecting data about ourselves -- through mirror images.

Somebody looks at you lovingly, and you have an image that you are a lovely person. That person was looking so lovingly at you; now he has given you a hint. He has functioned as a mirror and you think, 'I must be lovely, beautiful.' Somebody says you are so wise, so intelligent, so brilliant, so clever; you have collected data about yourself. But this is a mirror image, not really you. It may say something about the person, but it shows nothing about you. It shows something about the mirror, that it is of this quality or that, but it doesn't show anything about you.

And the innermost, the ultimate experience, which is not an experience at all, happens only when all mirrors are broken. You don't trust any mirror; you go on dropping them all. You go on moving inwards, inwards, inwards, and a moment comes when only you are and nothing else. You cannot even assert 'I', because even that assertion needs 'thou'. Great courage is needed.

I see you are ready for many things, so the first thing to be remembered continuously is courage. The second thing: make all the effort that is possible. People simply flicker; somehow they live, dragging. They don't do anything totally, so there is not much flame, but much smoke arising. Bring in your total effort.

In a single moment of intensity, when the whole being is at stake, it can happen. It may not happen for years or lives together if you go on just lukewarm. So don't be lukewarm. If you want evaporation, a hundred-degree effort is needed. That's the second thing.

The third thing, which is more difficult than these two, is to always remember that whatsoever happens, it never happens because of you.

It is always a happening, not a doing. This is very difficult because in the second point I told you to put in all your effort. So make all effort but still go on remembering that it is a gift of God. One cannot earn it; one cannot cause it to happen. You can only prepare yourself. You can open the door and invite, that's all. When it comes, it comes. It cannot be forced to come because if you can force it to come it will not be greater than you. So you can say 'I will be ready and waiting for you, whenever you will -- "Thy kingdom come, Thy will be done." Or whenever you think the moment has come, you come. You will not find my doors closed. My doors will be open and I will he waiting, whether it is day or night, happiness or unhappiness, misery or bliss. Regardless of all conditions my door will be open and I will be ready to receive you.'

This is very difficult because the ego wants a subtle gratification that you are doing the effort, that you are a great searcher, a great seeker and this and that. That becomes the last barrier.

It is a gift, a grace. It always happens whenever you are ready, but it is not caused by you. It is what Carl Gustav Jung calls synchronisity; that is exactly the right word. When you are ready, parallel to that, God is ready. It is not that you cause Him, but He comes with your readiness. In fact He was already ready, just waiting for your readiness. He was standing on your door just waiting for you to open it. He is just like the sun in the morning waiting on your door. The rays don't knock; they are not violent. They just wait and they go on waiting patiently. Whenever you open the door the sun enters.

Remember these three things, mm? And take the plunge!

[A sannyasin says: I've been doing the camp and have become much more aware about my mind. I saw what seemed to be the silent point, but then the mind would come back, and I would feel that I had just dreamt it.

I don't even feel as if I'm meditating a lot of the time because the mind is always there.]

Things are going well. The mind is a very very old investment. It is your tradition. We have been clinging to the mind for so long that even if for a single moment it goes, it is a tremendously valuable moment.

So don't feel frustrated -- feel happy that even for a single moment it was not there. By and by that moment will become bigger and bigger and bigger. But frustration will be very destructive. Always remember on the path, whatsoever happens, always feel, find ways to feel grateful, blessed.

For example, this is happening: for a moment you feel that the mind is not there and then it is there. If you look at the second thing you will feel frustrated. That is your choice. If you look at the first thing, you will feel very very grateful, very thankful, that even for a moment the clouds were not there and you had a glimpse of the sky.

You cannot remember what the glimpse was because it was so small. The gap was so fleeting that by the time you became aware that the mind was not there, the mind had returned. But still, the gap was there. Even for a small fragment, a split second, the clouds were not there and you saw the sky. You cannot remember, but something has happened. Now don't pay much attention to the mind coming back. Pay more attention to the moment when the mind went away and was not there, and then you will feel blissful.

Don't count the thorns in a rose bush. They may be thousands and the flower may only be one. Look at the flower and forget the thorns. Even if they come on your way, just see that they must somehow be protecting the flower; they are part of the same process.

The coming back of the mind may just be a safety measure because if the gap opens suddenly and the mind doesn't come back you will not be able to bear it. It will be too much -- too much like death. Sometimes it has happened that a few people have gone mad because the gap opened too suddenly and they were not ready for it. It is a tremendous insight into the unknown. It will shatter all that you know. It will shatter all the society that you belong to. It will shatter all your relationships. It will uproot you completely.

It is a cyclone.
So it is better to take it in doses, and homeopathic doses are best, mm?

[The sannyasin answers: I don't feel I am coming in contact with any pain -- I don't know if I'm blocking it.]

No, I can also see that you don't have any pain. You don't have any pain -- you don't have any pleasure. You have a certain numbness. Pain is not your problem; numbness is your problem....

When the doctor operates, he gives you an injection to numb your body, so that when he cuts, you cannot feel the pain. If you cannot feel the pain, the pain is not there, because pain is in the feeling.

When the doctor cuts your body you may be thinking that you have pain but that you are not feeling it because of the injection. Wrong! -- because pain is in the feeling. If you are not feeling pain, then pain is not there. It cannot exist without your feeling; there is no way for it to exist. The doctor has made your body numb. The nervous system has gone insensitive so it can be cut. It is just as when a person is paralysed and a mosquito goes on biting his foot. He will not feel it because he is paralysed. That part of the body is no more alive. Whether a mosquito or a scorpion or a beautiful flower is there, it will make no difference to him.

Numbness means that you have somehow learned not to feel pain and not to feel pleasure. Many people learn it because it is very protective.

Pleasure is also a danger. It overtakes you, possesses you. It may lead vou astray. It is the same with pain, and it creates much anguish. Many people have by and by become insensitive; they stop feeling. Nothing can bother them -- they are neither worried about pleasure or pain. They may even look a little more independent than other people because they are completely cut from the flow of life.

That's what I can see. You have learned a certain numbness and that has to be melted down....

You have to break it down completely so you start feeling pain and pleasure again. Life is pain and pleasure. Of course there is something beyond too, but not below.

[Osho said that many people have tried in the East, in the name of Yoga, to numb their bodies by sitting for a long time in the hot or cold. By and by their bodies become insensitive and they think that this indicates that they have transcended pleasure and pain, but in fact they haven't; they have fallen below both.]

When you go beyond it is not that you become numb. You go beyond because you are so alert and sensitive. Because you are alert you are not caught in the trap of pain and pleasure; you go beyond. You become a witness. Now bliss arises in your being. But you are very sensitive; more sensitive than other people.

That's why I am in favour of all sensitivity groups. No yoga ashram will allow them because a yoga ashram exists just on the opposite polarity! They are trying somehow to numb your being, to dull your sensitivity; to make you dullards....

All Yoga ordinarily prevalent makes you a dullard. One does become strong in a way but the strength is just like the strength of an idiot.

My whole effort is just in the opposite direction. So you will have to be destroyed -- at least this structure will have to be. This strategy that you have used up to now has to be broken and then you will become more sensitive. Pain will come. It will come with a revenge because for many days you have been preventing it. Allow it -- it is beautiful. To feel pain is beautiful because then you feel alive. A corpse cannot feel pain, only an alive body. So become alive again; don't carry the corpse.

And when you feel pain, you can feel pleasure. When you can feel both, you can feel the beyond that is beyond both. Unless your sadhana produces a luminous brilliance, it is not sadhana but suicide.

But as I see, things are going well. One thing has to be taken away at a time. By the time you are ready to stand without the edifice, without the character you have created around you, when you can stand without it, I will shatter it completely.
But the work has started... you are already on the operating table!

Beloved of My Heart

Chapter #15
Chapter title: Life Should be a Passion

17 May 1976 pm in Chuang Tzu Auditorium

Archive code: 7605175
ShortTitle: MYHART15
Audio: No
Video: No

Sahaj Bharti. Sahaj means spontaneous. That is going to be your work. Be spontaneous. Never act out of the past; always act out of the present moment. This moment is all there is. If you respond from this moment, you respond from your reality.

You are responsible if you respond from your reality in this moment, herenow. If you act out of the past and because some woman is your wife you show love to her; if in the moment there is nothing but you are just carrying the marriage certificate, by and by you become false. Then you go on acting out of duty and all love disappears. By and by you completely forget that you have become a false entity. Life becomes dull, stale, stinking.

That's what hell is. So remember, from this moment become more and more alert and be spontaneous. Flow with the moment Stream with the moment, and allow the moment to take possession of you, whatsoever the cost. And you will never be a loser because more and more life will become possible to you. More and more your dead body, your dead consciousness, will become alive; blood will flow again. The feeling will start becoming aroused again and you will become a child again.

That's what being spontaneous means -- to be a child again. And much is going to happen...

[A sannyasin who is leaving says: I don't feel happy or not happy about going.]

I know it is sad going, but your feelings are completely right. It is always a mixture of happiness and unhappiness. Each moment brings both. We chose whatsoever aspect we want to chose, otherwise each moment brings the ambiguity; it brings both. If you watch you will become aware of both.

So go laughing and crying, mm? It is a little bizarre, but if you can laugh and weep together it will be a tremendous help. Ordinarily either we laugh or we weep. We never do both things together. If you do both things together, suddenly you will become a watcher. You cannot be identified with two contradictory things; that's why we do them separately.

We maintain a certain economy inside. When we laugh, we laugh; we don't cry. When we cry, we cry; we don't laugh. We have made a division, an aristotolean division. When we say yes, we don't say no. Maybe the no is there but we don't say it. Maybe it is being said inside, but we don't utter it outside. When we say no, the yes is also there.

If you watch deeply, each yes carries a hidden part of no in it and each no carries yes in it. But if somebody asks something and you say both yes and no always, then it will be maddening. It is utilitarian that we choose one, but for inner work you can do both together; that will be very helpful.

Children or madmen or sages laugh and weep together. That's why sages look close to madmen and madmen look close to sages. A few things are similar.

A madman can laugh and weep because he does not bother about logic. There is no need for him to think whether it is okay to laugh and weep together. He does not bother about categories, divisions, false boundaries and definitions; he goes on overlapping all divisions.

But if you can do it meditatively you will attain to a very deep witnessing. So you can make it a point

every night to close your room and laugh and weep together. And watch -- you will see such a beautiful energy flowing, and watching becomes easier because identification is impossible. How can you identify with two opposite things simultaneously? With one it is okay; you are weeping and you can identify yourself with the weeper, or you are laughing and you can identify yourself with the laughter. But both? Impossible. When you do both together, you become the third.

Try it. You have stumbled upon something so use it and it can become a deep meditation.

[A sannyasin, who is a psychiatric nurse, says: Wilhelm Reich says "All patients are genitally disturbed. They must become genitally healthy. That means we must find and destroy all pathological attitudes which prevent the establishment of orgasmic potency. "

As a therapist and one receiving therapy, is that statement factual and a good foundation on which to build?]

Exactly, precisely. The healthy organism is always capable of achieving peaks of orgasm. It is orgasmic. It is streaming, flowing.

When a happy man laughs, he laughs as if his whole body laughs. It is not just the lips, it is not just the face. From the feet to the head he laughs as a total organism. Ripples of laughter flow through his being. His whole bio-energy is rippled through with laughter. It is in a dance. When a healthy man is sad,. he's really sad, totally. When a healthy man is angry, he is really angry, totally. When he makes love, he is love; nothing else. When he makes love, he only makes love.

In fact to say that he makes love is not right. The expression in English is vulgar because love cannot be made. It is not that he makes love -- he is love. He is nothing but love energy. And that's the way he is in all that he does. If he is walking, he is just a walking energy. There is no walker in it. If he is digging a hole, he is just the digging.

A healthy man is not an entity; he is a process, a dynamic process. Or we can say that a healthy man is not a noun but a verb... not a river but a rivering. He is continuously flowing in all dimensions, overflowing. And any society that prevents this, is pathological. Any person who is inhibited in any way, is pathological, lopsided. Only a part, not the whole, is functioning.

Many women don't know what orgasm is. Many men don't know what a total orgasm is. Many achieve only a local orgasm, a genital orgasm; it is confined to the genitals. Just a small ripple in the genitals -- and finished. It is not like possession when the whole body moves into a whirlpool and you are lost in an abyss. For a few moments time stops and the mind does not function. For a few moments you do not know who you are. Then it is a total orgasm.

Man is unhealthy and pathological because society has crippled him in many ways. You are not allowed to love totally, you are not allowed to be angry; you are not allowed to be yourself. A thousand and one limitations are enforced.

If you really want to be healthy, you have to uninhibit yourself. You have to undo all that the society has done to you. The society is very criminal, but that is the only society we have, so nothing can be done right now. Each one has to work his own way out of this pathological society, and the best way is to start becoming orgasmic in as many ways as possible.

If you go swimming, then swim, but swim as a total being so you become swimming, a verb; the noun is dissolved. If you run, then run; then becoming running, not a runner. In your Olympics you have runners, egos, competitors... ambitious. If you can simply run without the runner being there, that running becomes zen; it becomes meditative. Dance, but don't become a dancer, because the dancer starts manipulating and then he is not total. Just dance and let the dance take you wherever it wants to.

Allow life, trust life, and by and by life will destroy all your inhibitions, and energy will start streaming in all those parts where it has been prevented.

So whatsoever you do, do with this hidden idea that you have to become more flowing. If you hold somebody's hand, really hold it. You are holding it anyway, so why waste this moment? Really hold it! Don't just be two dead hands holding each other, each wondering when the other is going to leave. If you talk, then let the talk be passionate, otherwise you will bore others and yourself.

Life should be a passion, a vibrating passion, a pulsating passion, a tremendous energy. Whatsoever you do it should not be dull, otherwise don't do it. There is no duty to do anything, but whatsoever you feel like doing, really do it.

All inhibitions will disappear by and by, and your whole life will be reclaimed. Your body will be

reclaimed; your mind will be reclaimed. The society has crippled the body, the mind -- everything. They have given you certain choices; very narrow slits are open and you can only see from those slits. You are not allowed to see the total.

This is what I call a religious mind, a healthy mind. A religious mind is orgasmic, ecstatic. So' don't be frozen, mm? Flow....

Beloved of My Heart

Chapter #16
Chapter title: A Sannyasin has no Future

18 May 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says: I heard... you said that a sannyasin is one who has no past and no future, and that that could be frightening.]

The future is a great problem and one has to come to grips with it. Firstly the future is nothing but your unlived past, projected. Whatsoever has remained incomplete in the past, tends to complete itself in the future. So the future is a reflection of the past. When one lives moment to moment, completely, totally, wholly, by and by the future disappears by itself. That's why I say that a sannyasin has no future, because the future is a pathology of the mind.

By a sannyasin I mean one who is healthy or who at least is trying to be healthy; who has no wounds.

If you don't have any wounds you need not have any future, because there is nothing to heal. When you don't have any wounds, you enjoy the moment that has become available to you. You don't think about the future. People who think about the future are people who are not capable of living in the present. Somehow they feel that they are inadequate, incapable of living in the present. That impotence creates future. They hope that they will live tomorrow.

If I say that there is no tomorrow, the fear arises. When will you live? Today is going and there is no tomorrow. Today you have not been able to live. You don't know how to live this moment so you hope to live the next moment, but if you don't know how to live this moment, how are you going to live the next? The next moment is going to be just the same as this moment.

If you want to live, you have start herenow. And anybody who wants to live has to live this moment because there is no other moment. All other moments will be just like this moment. The distinction that you make is because of your hopes and frustrations; otherwise there is no distinction.

Time is not divided into past, future and present. It is eternal present, the eternal now.

There are only two basic questions. One is concerned with now, and another is concerned with how. Now and how are the two bases. How to live now is the only question. That's what meditation is all about. The future has to be dropped, because if you don't drop it your energy will be continuously dissipated into future hopes.

For example if suddenly you are told today that tomorrow morning you are going to be shot, what will you do? You will invite your friends and will have a beautiful feast. You will dance the whole night and enjoy yourself. What else can you do? Tomorrow morning you will die so the future is no more there. You are thrown with the whole of your energy back into the present.

That's what I mean when I say that a sannyasin has no future. I completely cut your projections into the

future. I want to destroy your future. You cannot go back. The past is gone and there is no way to go into it. I want to cut the future so you cannot go ahead and into it. But the whole effort is to throw you into this moment so totally that there is no going back, no going ahead.

With nowhere to go one starts living in this moment. And when you live totally in this moment with intensity, passion, fervour, vitality, the next moment arises out of this lived moment. Then it is beautiful. Then it is not out of hopes but out of existence. It comes out of your being, not out of your mind. And of course the next moment is going to be better because you will be more experienced. You will know more about yourself and about life.

So if one wants to miss one's life, the only valid method is to hope. And if one wants to live one's life, the only valid method is to become hopeless. Drop all hoping.

But it creates fear, that's true. Up to now you have lived only in that way. You have not lived -- you have simply hoped to live. And I am pulling hope away, so fear arises. Let the fear be there. Take courage. Say to the fear, 'Okay, you are there. I accept you but now I am not going to hope any more. Whatsoever happens I will respond to it, but I will not prepare myself for it. I will be ready in a very deep way to respond, but not ready in detail.' Do you see the distinction?

One gets ready in detail like a rehearsal. You are playing in a drama and you rehearse and rehearse every small detail: how you will stand, what you will say, what gestures you will make and where you will be looking. You repeat everything because you are not confident about your response. But life is not a drama.

People are behaving in life as if they are working in a drama.

The husband coming home prepares what he is going to say to the wife and how he is going to say it; what excuses he is going to make as to why he has been late today. He is rehearsing inside his mind, and the wife is also rehearsing. The husband is coming with his stories and she is preparing her answers. She is searching for ways to destroy his excuses and make him feel ashamed. Now both are getting ready. Even the children are rehearsing because the father is coming home and the mother is getting ready for him; there is going to be drama.

Then drama happens but it is bogus; it is not real, not authentic. It is prepared. This is no way to live, this is no way to love. This is no way to be real and authentic. Why be afraid?

When you are back home and the wife faces you and puts the question to you, you have to respond with your totality. There is no need to prepare it. You are not a child preparing for an examination. Become an adult and become responsible.

When I say responsible, I don't mean dutiful. I mean become capable of response. One never knows what is going to happen. The wife may not ask the question at all or she may ask something else that you have not prepared for. Then your prepared speech will become a hindrance.

I was an examiner in a university for many years. I was surprised on looking at question papers, to see that people go on answering questions that have not been asked. I used to call the students and ask them how they answered this because this is not what had been asked. When I told them to read the question again, they would say, 'Yes, this is different, but we were prepared for the other question so we read it into this one.' Then your response is corrupted.

Life is not a drama; it is not an examination. Nothing is settled here -- that's the beauty of it. Everything is moving; nothing is fixed. It is a tremendous whirlwind of energies, unpredictable. One has to remain alert. That is the only preparation that is needed. So whatsoever comes, let it come. Be alert and respond with your totality. And if you don't have any answers ready-made, your response will be purer, mirror-like.

If a mirror has some idea already about who is going to come and whom he is going to reflect, the reflection is going to be wrong. A mirror simply waits. The mirror knows how to mirror.

There is a zen story about a samurai, a great warrior. One night he comes back to his home and finds a very big rat sitting on his pillow. Of course he goes mad. This is too much! An ordinary rat and so daring? He takes his sword -- because that is the only thing he knows -- and hits the rat. but the rat somehow escapes and sits in another place, looking at the samurai and blinking his eyes. Now the samurai becomes furious. This is the first time in his life that he has missed any target and this rat is trying to befool him.

In his madness he hits here and there, and because of his madness he goes on missing. Suddenly he feels a cold shivering and begins to perspire. The idea arises that this rat is no ordinary rat; something mysterious about him. Maybe he is a ghost? The samurai escapes and tells his family. They tell him not to be afraid and not to get so worked up. They bring their cat to the room.

The cat is brought but the samurai is shivering and trembling. The cat looks at the samurai and tries to

get out. There must be something very fearful there, otherwise why is the samurai -- such a great man and a great warrior -- so afraid? The cat enters the room and the rat jumps on her. The cat escapes, shivering and perspiring.

The story goes on. The whole town's cats are tried but it seems simply impossible to catch the rat.

Then they go to the palace and the king's cat is brought in. She is taken to the samurai's room. She simply goes in, takes the rat in her mouth and comes out. All the cats gathered and they said 'What is the trick?' She said, 'There is no trick. I am a cat and he is a rat -- finished. There is no trick.'

'There is nothing to be praised. I am a cat; that's enough for me to catch the rat. He is a rat. As it is natural for me to catch him, it is natural for him to be caught.'

This is the whole point to be understood in life. You are a man, you are a mind, you are consciousness; you are a cat! So why be afraid of rats? Problems will come; they are just like rats. Situations will arise; they are just like rats. You are a conscious being. Why be afraid of foolish things? When the problem arises be conscious, and that will be enough. There is no need to be prepared. Your very preparation will kill you.

The warrior missed because of his being prepared too much -- the sword, the warrior, the ego. The other cats missed because they were trying from the very beginning to try to catch this rat. But the king's cat could do it. It is a zen story and one of the most beautiful; a very significant story.

It is the nature of consciousness to solve problems, mirror-like. There is nothing special in it. You bring a problem to me. I am not ready for it. I just look into your problem. It is the nature of consciousness to solve it. If I am ready, that will be the barrier.

That's the difference between a wise man and a learned man. A learned man is ready. Before you have asked his answer is there, ready-made. A wise man has no answer in particular. He simply the answering capacity; the responsibility, the sensitivity to feel the problem, that's all. Enough!

So go. back without any preparation, simply relaxed. Let things happen, and watch. You will be surprised by your own capacities. When a problem arises and you are not prepared, you will be surprised how beautifully you tackle it. There is no fear, no trembling, because there is no ready-made answer. You are not disturbed. You simply see the problem from all sides.

So go as a cat, mm? and you will catch many rats!

[A sannyasin said that he had the idea to do a long Vipassana course alone, of perhaps twenty eight days.]

Vipassana will make you integrated again. It will give you a coordination. Life itself is nothing but the principle of coordination. It is just the principle of harmony within you.

You are many people, many minds, many selves. When there is a coordination in this crowd that you are, then you are. When there is no coordination, you are just a crowd. A collection of one thousand people is a crowd, but when these one thousand people work together in coordination towards a certain object, they are no more a crowd. They have become a group. Their energies are no more in any conflict, there is no disharmony, no discord. They are no more a noise. They become more and more harmonious; an accord starts happening.

The same happens in a person. Ordinarily a person is a crowd. All meditations are to help you to seek a coordination in this crowd. That principle of coordination is your real self; self with a capital 'S'. All other selves are selves with a lower case 's'. But that capital 'S' is not something. No. It is just a rhythm; a certain harmony in all your vibrations; a certain glance, equilibrium, grace .

Whenever you feel -- and you will feel many times working with people that again and again you lose contact... because it is very subtle and fragile; it's like a flower. It comes with difficulty and withers easily.... Whenever you feel that working with people -- and people means people who are insane, neurotic; people who are just crowds, people who are just like marketplaces, and everything is in discord. disharmony, conflict, war....

When you work with people, they pull you down to their level; that is natural. If you want to pull them up you will have to go down with them. It is a compromise. To pull them up a little you have to allow them to pull you down to their level. If you remain high and don't. come down you cannot help.

So if again and again working with people you feel the tension arising; a weariness, a tiredness, an impurity, a heaviness; gravita-tion becoming heavier and heavier, for two days keep silent, take fruits, juices; rest and do Vipassana. Within two days you will again be flowing -- and you will be flowing on a higher level. Each going down can be used as a going high.

So work for five days and meditate for two days; five days for others, two days for you.

[The sannyasin adds: Since I've been here I've become involved in indian music, sitar. I want to do a semester in music at a school in San Francisco.]

You can do it. Anything that is in tune with meditation can be done. Whenever you want to do something, and even if I am not there and you cannot ask me, just remember this: that anything that falls in tune with meditation is perfectly good and helpful. Anything that goes against it, don't do. If you want to do modern music, jazz or something like that, then don't do it because that will create a disharmony in you.

Indian music is perfectly good... and the sitar is a great instrument for meditation. So do it; music is always welcome. If it is indian, good. If it is indian and classical, even better, because the further back you go, the more pure becomes the music.

The first glimpse of music happened through meditation. The first music was heard in the hearts of the heart -- what the yogis call 'anahat', the sound of one hand clapping; the soundless sound, 'omkar'. That was first heard in deep samadhi.

People who had heard it tried in every way to communicate it to people who had no notion about it and who could not hope to attain samadhi and to hear that music. They tried on many instruments, in many many ways to bring something of that inner music. That something has penetrated into indian music.

So indian music is more concerned with sahasrar, the seventh chakra. Western music is more concerned with the sexual centre, the muladhar. If western music overpowers you, you will feel sexually aroused. If indian music overpowers you, you will feel spiritually aroused. Their qualities are very very different, on very different levels.

[The sannyasin adds: that he would like to go on exploring and risk-taking; expanding himself.]

Go and take as many risks as you can. You can never surprise me by your risks and your gambling! Everything can become a growth,

Even if one goes astray, one comes back richer; one never loses. Life is always an enrichment; always -- unconditionally, categorically. So whatsoever you do, if you feel like doing it, do it, and you will come out of it richer. But if you don't feel like doing it, don't, because that will become impoverishing.

Never go against yourself; that is the only principle I would like to insist on.

Beloved of My Heart

Chapter #17
Chapter title: Put Yourself Aside

19 May 1976 pm in Chuang Tzu Auditorium

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Dharma Veera.
Veera means courage and dharma means religion, the ultimate truth.

And that is the only courage -- to know the ultimate, because in the very process of knowing it, you will dissolve. The ultimate courage is to be ready to dissolve, to disappear, so God can appear and manifest.
Dharma Veera means one who is brave in religion.

[The seventy-two year old father of a sannyasin takes sannyas.]

This will be your name: Swami Prabhu Sudhas.
Prabhu means god and sudas a good servant -- a good servant of God.

And that's all there is the need to do -- to become a good servant of God; just to surrender to Him so that He can start living in you. It is only a simple question of surrender. If you surrender, immediately everything starts changing. He is ready to take possession of you, any moment, every moment. You just have to allow Him.

The whole of religion consists of only one thing -- allowing. So just give way. Put yourself aside and let Him come in. Don't stand in the way.

People are standing in their own way. Nothing else is barring their path. So just put yourself aside and invite Him to come in and everything will start changing. You have been waiting your whole life for this change. Now the moment has come!

[A sannyasin, who plans to convert the Yoga centre he runs into a Rajneesh Meditation Centre, said that he was confused about hindu and buddhist Tantra, both of which he tried to practise. He said that sometimes there was much tension in the sex centre and he didn't know what to do about this.]

The buddhist and the hindu Tantra are totally different things. Just the name is the same. If you are confused about them, that can create a very deep conflict in your body. Forget both, mm? because it will be difficult for you to come to a harmony between these two. I will give you a simple method. Don't be bothered about hindu and buddhist Tantra.

While making love, three things have to be remembered. One is: before you make love, meditate. Never make love without meditating, otherwise the love will remain sexual. Before you meet the woman you should rise higher in your consciousness because then the meeting will happen on a higher plane. For at least forty minutes sit looking at the wall with just a very dim light on so that it gives a mysteriousness.

Sit silently and don't move the body; remain like a statue. Then when you make love, the body will move, so give it another extreme of first being unmoving so the body gathers momentum to move deeply. Then the urge becomes so vibrating that the whole body, every fibre is ready to have a movement. Then only tantric orgasm is possible. You can have some music on... classical music will do; something that gives a very subtle rhythm to the body.

Make the breathing as slow as possible because when you make love the breathing will go deep and fast. So just go on slowing down, but don't force it, otherwise it will go fast. Simply suggest that it slows down.

Both meditate together and when you are both feeling meditative, that is the moment to love. Then you will never feel tension and energy will be flowing. If you are not feeling meditative, don't make love. If meditation is not happening that day, forget all about love.

People do simply the opposite. Almost always couples fight before they make love. They become angry, nag each other and bring all sorts of conflict -- and then they make love. They fall very low in their consciousnesses, so of course love cannot be very satisfying. It will be frustrating and you will feel a tension.

The second thing is: when you are making love, before you start, worship the partner and let the partner worship you. So after meditation, worship. Face each other totally naked and worship each other, because Tantra cannot be between man and woman. It can only be between a god and a goddess. It is a gesture, but very significant. The whole attitude has to become sublime so that you disappear. Touch each other's feet, put garlands of flowers there.

The man becomes transformed into Shiva and the woman is transformed into Shakti. Now your humanity is irrelevant, your form is irrelevant, your name is irrelevant; you are just pure energy. Worship brings that energy into focus. And don't pretend. The worship has to be true. It cannot be just a ritual, otherwise you will miss. Tantra is not a ritual. There is much ritual in it, but Tantra is not ritual.

You can repeat the ritual. You can bow down to her feet and touch them; that won't help. Let it be a deeply meaningful gesture. Really look at her. She is no more your wife, no more your girlfriend, no more woman, no more body, but a configuration of energy. Let her first become divine, then make love to her. Then love will change its quality. It will become divine. That's the whole methodology of Tantra.

Then in the third step you make love. But let your making love be more like a happening than like a

making. The english expression 'making love' is ugly. How can you make love? It is not something like doing; it is not an action. It is a state. You can be in it but you cannot make it. You can move in it but you cannot do it. You can be loving but you cannot manipulate it. The whole western mind tries to manipulate everything.

Even if the western mind comes to find God someday, God will be in trouble. They will harness Him in some way or other, manipulate Him. They will put Him to some use, some utilitarian purpose. Even love has become a sort of doing. No.

When you make love, be possessed. Move slowly, touch each other's bodies; play with each other's bodies. The body is like a musical instrument. Don't be in a hurry. Let things grow. If you move slowly, suddenly both your energies will rise together, as if something has possessed you. It will happen instantly and simultaneously together. Then only Tantra is possible. Move now into love ....

Just feel energy descending on you and let that energy have its movement. Sometimes you will start shrieking, shriek. Sometimes you will start saying things, say. Sometimes only moans will be coming out, or some mudras, gestures; allow them. It is going to be a maddening thing, but one has to allow it. And don't be afraid, because it is through your allowing that it is happening. The moment you want to stop it, it stops, so you are never beyond control.

And when gods make love it is almost wild. There are no rules, no regulations. One moves just on the spur of the moment. Nothing is taboo... nothing is inhibited. Whatsoever happens in that moment is beautiful and holy; whatsoever, I say, unconditionally. If you bring your mind into it you will destroy it completely. If you suddenly feel like sucking her finger and you say 'What nonsense!' then you have brought in the mind. You may feel like sucking her breast; nothing wrong in it.

Nobody knows what is going to happen. You are simply left in the divine vortex. It will take you, and it will take you wherever it wants. You are simply available, ready to move with it. You don't direct it... yoU have simply become vehicles. Let energies meet in their own ways. The man should be dropped out of it -- just pure energy. You will not be making love only through the genital organs; you will be making love through your whole body.

That's the meaning of shivalingam: no face, no hands, no feet -- just the phallic symbol. When Shiva made love he became just the phallus -- the whole of his body. It is very beautiful... no face, nothing. Everything has disappeared.

It is not that you are using your sexual organs only; the sex has spread all over. You head is as much a part of it as your feet. You have become a phallus. You are no more man; you are just energy. She is also no more a woman; just energy, a vulva. It is a very wild thing.

If you meditate before and then worship each other, there is no danger; everything will move rightly. You will attain to a peak of orgasm that you have never known. Sometimes you will achieve it: a very great orgasm in which the whole body throbs and pulsates. By and by you reach a climax; again you come down. It will cleanse your whole being, the whole system. Sometimes there will be no ejaculation but orgasm will be there.

There are two types of orgasm: the peak orgasm and the valley orgasm. In the peak orgasm you will have an ejaculation and she will have also an ejaculation of some subtle energies. In the valley orgasm you will not have any ejaculation. It will be a passive orgasm... very silent, very subtle. The throb will be there but almost imperceptible. In the peak orgasm you will feel very very blissful. In the valley orgasm you will feel very very peaceful. And both are needed; both are two aspects of Tantra. Every peak has its valley, and every valley has its peak. A peak cannot exist without the valley nor vice versa.

[Osho said not to be too concerned about having an ejaculation. The western mind tends to be too concerned about it happening and feels that something is wrong when it doesn't happen. The whole thing is to be totally in it and to leave things in the hands of God; it is His business. Your business is just to enjoy, delight, celebrate.]

And when it has happened and you have both achieved to a deep orgasm, don't pull yourself out of her. After the orgasm, remain inside her and rest for a few moments. That rest is very very deep. After an orgasm a rest is like a valley. You have reached to the very peak and now you have come back to the valley. It is very cool and shady and you rest.

And really much happens after the orgasm... the merging, the melting. Bodies are tired, exhausted, spent. The mind is shocked. It has almost been like an electric shock.

When you come out of your love state, again pray together; end with a prayer. The difference is that when you meditate, you meditate separately and she meditates separately, because meditation cannot be done together. Meditation is a lonely effort. It is not a relationship. So you may be meditating together but still you meditate alone; you are alone and she is alone.

Then you worship each other. That's again different. The other becomes the object of worship. then you make love and you are completely lost. You are not yourself, she is not herself. Nobody knows who is who. All is lost in a whirlpool of energy. The polarity of man and woman is no more a polarity; boundaries merge, mingle. Sometimes you will feel like a woman and she will feel like a man. Sometimes she comes on top of you. Sometimes you become passive and she becomes active and the role changes. It is a great drama of energies. All is lost, abandoned. Then you come out of that innermost experience; pray together. That's the fourth thing.

Just thank God. And never complain. Whatsoever happens is right. Don't say 'This has not happened. This should have happened.' Who are we? He knows better. So just thank Him, whatsoever happens; thank Him with deep gratefulness. Bow down and put your head on the earth and remain there for a few moments in deep gratefulness.

Meditation is alone. In worship, the other is important, and in prayer you both pray to God. So these three things have to be involved. They will create the ecology in which Tantra happens. And once a week will do.

If you are moving in Tantra then no other love should be allowed otherwise it dissipates energy. But whenever you want to make love, make sure you have enough time. It should not be done in a hurry. It should not be like work. It is a game, play, and these energies are so subtle that if you are in a hurry, nothing happens. Tantra is not a fragment. You cannot practise it unless you create the situation. It is like a flower.

You have to sow the seed and take care of the plant and water it every day. You look to whether the sun is reaching it or not. You cannot bring the flower, but you can create the situation in which one day the flower comes and the bud opens.

So these three things are sowing the seed, caring for the plant, watering it and being continuously concerned about it; being careful, protecting it. Then one day suddenly -- the flower of Tantra. It will happen.

And now I am going to be involved with you, so there is no problem. I am coming with you.

[The above sannyasin's wife says: I feel that after death there is no problem.]

Right! I am the death, and if you are ready to die in me, I'm ready to give you a resurrection. A master is a death.

In indian scriptures they call the master death, because the disciple has to come to him and die in him. Only then the new arises. It is never out of the old; it is out of the death of the old. The new is not a continuity with the old; it is discontinuous.

I am sending you back completely new. I am sending you to a strange world. People will see that you have become an outsider there. You will see that you no longer belong to them; your home is nowhere.
Much more is going to happen. Death is only the beginning!

[A sannyasin who had earlier been involved in an 'exorcism' of someone's 'negative' energy, is leaving for the West and says: I realise that in everything that is going on here, is the love... and I can't stay away from that.]

Mm mm... much has to be done there (in the West).

Remember one thing: you are not the doer. Don't become a doer. Just allow me to do many things; become instrumental. That's what I'm working for: to create mediums who can function for me; who can become broadcasting stations for me so that I need not go anywhere.

And remember -- all is always available. You just have to become a medium for it, a right medium for it. God is showering on everybody each moment, but many miss because what they do with that showering is wrong.

The sun goes on showering its light and falls on a black surface. The same light can fall on a white surface and the light is the same, but one thing appears black, another appears white. What has happened? The black thing is nothing but a hoarding. It absorbs the light and does not give it back. That is the physics

of light, and the metaphysics too.

Whatsoever physics understands about light is the same understanding of metaphysics about God. In fact the word divine comes from a sanskrit root which means light, 'div'. And the devil also comes from the same root. Divine and devil are both offshoots of the same sanskrit root, div. Div means light. And both are light, but somehow the devil is working on a black surface; goes on hoarding. The white goes on renouncing.

When the light falls on the white surface, all the rays are returned, nothing is taken in; that's why it is white. That's why it looks like white because all the returning rays fall on your eyes, and they are white. When the same light falls on some other thing -- black -- it simply means the black has taken in all the rays. Nothing is coming out, hence it looks black. Black is a hoarding -- the devil is a hoarder. It is God imprisoned, light imprisoned.

The devil is one who has not learned yet how to share, how to give. The devil means a metaphysical constipation. It takes in but it never gives out. It goes on hoarding and hoarding; it becomes like a tumour. That's why all over the world, in all the mythologies, the devil is painted black. It is meaningful.

It will be good to understand it. The devil is the first attitude towards light, of hoarding, clinging, possessing. Almost ninety-nine percent of people live like devils. God gives to them but they don't share. That which is given to them they never give to others. That which has been a gift to them they completely forget and claim it as their own. They have turned a tremendous energy into bitter poison. That which could have been very nourishing becomes suicidal. The ambrosia is reduced to being poisonous.

This is the first standpoint of ordinary humanity. Christianity calls it the devil. In India we have a mythology about Ravana, the king of demons. That mythology is very beautiful. Ravana lived in a capital of gold. He was a hoarder, a miser, and never satisfied with what he had; he was always robbing from others. He never used that which was given to him, but was always jealous of others. The same is known in Zarathustra's system as Ahriman, the dark soul. In Mohammedanism it is Satan.

The second standpoint is of the white surface. White has always been a symbol of renunciation. Renounce, give, share -- don't hoard. The first standpoint is of the immoral man. The second standpoint is of the moral man. The first is Ravana, the second is Rama -- the moral man, the good man, the ideal.

Christianity, Judaism, Jainism and Buddhism are all one dimensional. In this first dimension of the good man the good is their God. They never go beyond that -- that's why they are poor religions. They are poor in the sense of religion. They may be rich materially but poor in the sense of religion because they are satisfied with the first religious dimension. The good man seems to be the end, the last. The moral man seems to be the ultimate. That is not so -- there are other dimensions also. Zarathustra calls this dimension Ahura-mazda.

The moral man is just the opposite of the immoral man. Whatsoever the immoral man was doing, the devil was doing, the moral man is doing just the contrary. He is renouncing everything, but when you renounce everything you remain empty in a certain way. The hoarder's belly goes on becoming bigger and bigger and bigger. He becomes burdened, heavy, tense; a hell arises in him because he is cutting the circuit of life.

The good man, the moral man, goes on giving. He never absorbs anything, and unless you absorb, how can you digest? He goes on giving but without transforming anything. He returns God's gift from the porch, from the door; he never takes it in. So the moral man is good compared to the immoral man, but he is not the only way to be religious. Hinduism is the richest religion of all, because it is multi-dimensional.
Your so-called religious people are almost always confined to the moral man.

Then there is a third point which I call the religious man. He functions like pure glass. The rays of light enter the glass but they are not hoarded there. The glass does not renounce; it takes in and gives out. From one door it takes in, from another door it gives out. It is pure glass, transparent. It is different; it is not like a white surface. It is beyond the immoral and the moral.

This is the man of Tao: Lao Tzu, Chuang Tzu. They are simple, almost simpletons; transparent. This is the 'idiot' of Dostoevsky, but in a very respectful sense. He is so simple that he is almost like an idiot. It is very difficult to recognise this third man if you come across him, because he will be so transparent that you may not be able to see him. If the glass is very pure you cannot see it; it is transparent. The second man you can find easily. He is the great leader, the active revolutionary. He sacrifices himself in the service of good.

Jesus is the second man, Mohammed also. In the modern world, Gandhi remains confined to the second man. He was very influenced by Jesus. He thought of becoming a Christian many times. He was also influenced very much by Rama, the second type of man. When Gandhi was shot dead, Rama was the last

word he uttered. That was his heart's voice. He was also very much influenced by Mahavir. But all his ideals are confined to the second dimension.

If you come across Lao Tzu, it will be very difficult to catch hold of him. He is very elusive and you may not recognise him. That's why no religion has arisen out of Lao Tzu, or from a modern parallel, Raman Maharshi. Organisation is difficult for that type. One can learn from such a person, but he does not teach. He is not a teacher. His influence is subtle and is almost like a catalytic agent. His presence works. He is passive, feminine. He is not a doer. He functions through his being. His silence is his speech.

One very great thinker, Lanza Del Vasto, came to the East in search of a master. He went to Raman first. He felt a silence.... the tremendous beauty -- but it was so passive that it didn't appeal to him. He wanted somebody active, strong, revolutionary, who was trying to change the whole world. Vasto writes in his diary, 'I loved the man. It was beautiful but I was not attracted. He was not my master.'

Then he went to Gandhi, the active revolutionary, and he felt he was his master. But everybody gets whatsoever he needs in a certain moment in time.

This third man believes in inaction because he has no resistance. The light passes through him and he becomes just a vehicle. He creates no revolution but much happens through him. He never does anything. His dictum is Wu Wei -- action without action. This is the religious man. He is not a revolutionary. He is revolution. Zen came out of the meeting of the second and the third. Therefore it is richer than both. Zen is a synthesis, an organic synthesis between Buddha and Lao Tzu.

Then there is a fourth man whom I call the spiritual man. He functions like a mirror. Light comes on top of the mirror and is refracted; not renounced, refracted. If you come near a mirror, you will be reflected in it. This fourth type of man is a spiritual man -- Patanjali, Gurdjieff. They are great masters. Many people come around them and see their own faces in them. They are mirrors, the spiritual men. J. Krishnamurti is a contemporary parallel.

The moral transcends the immoral, the religious transcends the moral, the spiritual transcends the religious.

But there is a fifth man and the fifth man functions as a prism. The light not only passes through it, but is transformed. A rainbow is created out of it. Before light passes through a prism it is a simple light; very simple, one note, monotonous. But when it comes out of it, it is a rainbow, seven colours -- dazzling, splendid, glorious. That is Krishna, dancing with a flute... robed in beautiful silk, crowned with peacock feathers... dancing like a whirlwind. Wild, natural, spontaneous.

This dimension I call the divine. It transcends the spiritual. Whosoever comes around him is pulled in. This is God in its totality. Hence Hindus call Krishna, Purnavatara -- the perfect incarnation of God.

These are the five possibilities between devil and divinity. And always remember that if one is on the first, one has to go to the second. If one is on the second, one has to go to the third. If one is on the third, one has to go to the fourth. If one is on the fourth, one has to go to the fifth. In the moral, the immoral is denied, bur in the religious both are accepted and transcended; nothing is denied. In the spiritual all three are accepted and transcended. In the divine, a Krishna-like prism, everything is accepted and transformed. But the whole thing is that it is just the same light, and what happens to your life depends on how you respond to this light.

I give you the devil to continuously remind you that millions of people, ninety-nine percent, waste their lives at the first. It is a very poor life; miserable, hell. Everybody has the destiny to reach to the fifth. Krishna has to start dancing in you, your whole life has to become a celebration. And it is not only that you give back, because when a god gives a gift to you, if doesn't look good to give the same gift back. It has to be transformed. If it comes as one light, it has to go as seven. If it comes as one single note, you have to return a whole orchestra.

So give way, mm? Become a medium; that's my whole effort.

Everyone has to come to a point where he can play on the flute, sing and dance, and where his dance can become an invitation for the world to dance. . .where stars and trees and animals, men and women and gods dance with him.

So remember the whole spectrum. It depends on how much you become a vehicle. the best vehicle is the prism because it not only allows the light to pass through it, it transmutes it.

Much is going to happen, mm? Just go and remember me, and start working.

Beloved of My Heart

Chapter #18
Chapter title: Love Yourself

20 May 1976 pm in Chuang Tzu Auditorium

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[A visitor says that he had a problem about sannyas. Osho asked him why the question of sannyas arose...]

... because if you don't feel like taking it, there is no problem. And if you feel like taking it, there is no problem. The question arises only if you are feeling a conflict within your heart. The problem arises because you want to take it and something in your mind is preventing you. A question is always indicative of a conflict.

The problem is not sannyas; the problem is an inner conflict, a division. And as I see it, it is not only sannyas; this will be your whole life's problem. Whenever you have to decide something, you will always feel a conflict, a wavering. It has nothing to do with sannyas as such. It has something to do with you.

And it has to be so because the problem arises because of a certain pattern of the mind. There are people who simply want to take sannyas; there is no problem with them. They feel they would like to move with me as deeply as possible. They feel they would like to surrender their egos to me. They have lived with their egos and suffered long. They have decided in a sudden insight of love that now no more! They are finished with the ego and they want to surrender it.

Sannyas is a surrender. It is a gesture -- that now I put my ego at your feet, so whatsoever you say I will do. It is simply a let-go. It is saying I will not resist you, I will not fight you. It is a faith, a trust.

When somebody trusts, he surrenders. Problems never arise to him. Then there are others who are sceptical; who are not yet finished with their egos; who still hope that something is going to happen through their egos; who still hope that their mind is going to deliver some paradise, some happiness, some bliss to them; who still think that through logic, reason, they will arrive at knowing what truth is. Then there is no problem for them; the idea of sannyas simply does not arise. Both these people -- people who have trust and people who don't have trust -- are clear in a way.

Your problem is that you are neither totally irrational nor totally rational. Half of your mind is argumentative and half of your mind is ready to trust. What I am indicating is that the question is not sannyas; the question is always you. You are divided; a split is there, half-half. Nothing bad in it. If you understand it you can become a very very rich personality; richer than one-sided people. One who simply has faith is simple -- like one-note music. An orchestra cannot be created out of it.

One who is simply sceptical is again simple. He may be argumentative but he has no complexity about it; he is clear-cut. You are ambiguous, vague. If you don't understand this you will become more and more confused. If you understand it, you can become a mystic...

So this is the dilemma, the dichotomy in you. You have to understand it otherwise you will fall into a chaos because these two polarities will pull you apart, will tear you apart. If this type of mind goes on and on and on without any meditative understanding, the ultimate result is going to be schizophrenia. Then a person becomes two persons.

Right now those two divisions are not separate; they are together. Somehow you are managing, but any day you can be in a great crisis. The left side can go to this side and the right side to another side; then you

become two persons. And that is the whole problem of the modern mind: schizophrenia. Everybody is split.

You love the same person whom you hate. Now there is no possibility of coming to a blissful state of affairs. If you satisfy your love, your hate remains unsatisfied. If you satisfy your hate, your love suffers. So whatsoever you do, you remain miserable. With one hand you put a brick down to make a building, and with another hand you pull it away -- so the house is never built. You are working hard for your whole life and nothing comes out of it.

The danger is that if you don't go deep in meditation and understanding, you will be accumulating a sort of neurosis. If you go deep in understanding, meditation, then this conflict of polarities can become a very enriching experience. You can become simple with a great richness, because when polarities are together, meeting in a synthesis -- what Hegel calls the dialectics of thesis, anti-thesis and synthesis....

Right now you have thesis, you have anti-thesis, but you are missing any synthesis. So these are the two possibilities. If you don't create a synthesis out of this polarity you will fall apart. A man who becomes mad was potentially destined to become a mystic. A man who becomes a mystic was always in danger of becoming a madman; that's the risk. So mystics always have a certain similarity with mad people and mad people have a certain similarity with mystics.

In the western world, many people, at least mystical people, are living in the madhouses, being treated by electric shock and insulin shock. A thousand and one things are being done to them unnecessarily. They can grow beautifully. They can become beautiful flowers... flowers of humanity. But they are being wasted because the whole attitude is that they are mad.

In the East just the opposite has happened. Sometimes it has happened that a man was mad but people worshipped him as a mystic, because in the East the interpretation is that madness is accepted. In the West mysticism is not accepted; that too is a sort of madness. So this is the problem.

Sannyas is not the problem. Sannyas may be the solution.

If you can decide anything, any decision will bring the two parts in you together. Any commitment will bring you together; whatsoever the commitment. But it has to be so deep that your innermost core is involved in it. Then a synthesis will come out of it. Sannyas is exactly for people like you. It is a jump into the unknown.

I am not going to explain to you what it is. I am simply explaining to you what you are. Sannyas can become an opportunity to jump out of this duality, to attain to a higher synthesis.

And to me, madness is not a bad thing. If it can be used it is a great opportunity, a blessing. All those who are great have something of madness in them. Poets, painters, musicians, artists, all have something of the madman because they all have that richness, that affinity. They are not simple beings -- they are very complex -- but they are not in conflict. They are complex and yet are in a synthetic whole, integrated.

Sannyas is just a jump into the unknown.

If you can take that jump into the unknown, you will attain to a certain integration. Your two personalities will come closer and overlap each other. There will be a meeting inside you.

So don't ask what sannyas is, because if I convince you and then you take it, the reason part will be convinced. If I don't say anything to you and keep quiet, that too will not be good. So I have to say something, and I am saying something to you. But I am speaking in such a way that no part is in any way convinced.

You just have to look at me. You just have to feel me. If that feeling gives you an urge, a desire, a passionate desire to be with me in some inner relationship, then it's okay. Take the jump. There is no need to think around and around it; no need to think about it. The door is open. You can enter the shrine and see what it is. Why ask from the outside?

Why be a beggar when I invite you to be a guest?

Anand means bliss and vidaya means bodiless, unembodied -- bliss unembodied. In fact bliss has no body because it has no definition. It has no body because it has no limitation. It is as infinite as existence. It is as beginningless and as endless as existence.

In the East we have called God satchitanand -- one who is true, one who is conscious, and one who is bliss. Bliss is the inner-most core of being.

[A therapist visitor says: It is very difficult for me to listen to myself. I can see problems for other people but I cannot for me.]

That happens always to people who are helping others -- groupleaders, psychoanalysts, therapists. It happens to all such people because by and by they become too much other-focused. They listen to their problems and they try to solve them, but this whole effort may be just an escape from their own problems. This is my understanding because so many psychoanalysts, therapists and groupleaders have come to me.

This is the problem for almost every therapist. You may have chosen the therapy as a deep occupation, a preoccupation; as an escape from your own problems. It is very easy to get involved in others'problems; very easy to become a messiah, very easy. And when others are in misery, in trouble, in anxiety and anguish, you become so concerned that you forget for a few moments that you have your own misery still unsolved. This can become such a focusing that when you want to turn your light inwards, it does not turn. Or even if it turns inwards, you will think about yourself as if you are somebody else.

So you will need certain eastern techniques; western methods won't do. The whole western methodology is concerned with the other. The whole thing seems to be as if you have to help the other and others have to help you. So one psychoanalyst goes to another psychoanalyst for his own psychoanalysis. And this goes on! It is a game, a beautiful game! Everybody is benefited out of it; nobody is at a loss. And nothing happens -- a merry-go-round.

The eastern methodology is totally different. It insists that nobody can help you; that you are the patient and you are also going to be the therapist. Nobody can help you.

In zen monasteries in Japan they have a treatment for all sorts of problematic people. They simply put them in the furthest, most distant corner of the monastery. They supply their needs but nobody talks to them. They are allowed to do whatsoever they like; their time is theirs. If they want to talk to themselves, they can. If they want to dance, they can dance. If they want to sit, they can sit; whatsoever they want. Their physical needs are cared for and nobody bothers about their spiritual or mental needs.

Left alone to themselves, they start growing in a very subtle way. In a three-week separation, left to yourself in isolation, what will you do? By and by you will start searching inwards and all preoccupations will drop. All the problems that you have been escaping from will bubble up, will surface. You will go into an almost critical state; it will be a crisis. You will almost become mad. But that has to be passed through; it is very therapeutic.

You are hiding a certain madness in you and you are escaping from it -- and the best way to escape is to become a therapist. When people come to you and they are more mad, you feel a certain happiness; unconsciously one feels that one is not alone. Everybody is mad -- and worse than you are -- so there is nothing to be worried about.

That's why people enjoy others' miseries very much. When they come to know others' miseries. their miseries look smaller -- comparatively, relatively, they feel good.

[Osho suggested it would be good for her to go into isolation for one month, in which time she could allow whatsoever was there to come up.]

You are not allowing it -- and you know it. You are suppressing it in a subtle way; sitting on it. It has to be provoked, and once it comes up you will lose all performance. For a few days you will become almost helpless.

In helping others, leading groups, you have learned a certain performance. Technically you have become skilful, but that is not going to help. That will be almost a suicide to your innermost potentiality.

[Osho said that when a doctor is focused on the illnesses of his patients, he himself is never ill. Once there is a shortage of patients then a doctor can become ill.

When politicians are in power, campaigning, warring, they are perfectly healthy, but once out of office, illness strikes....]

Richard Nixon's illness is very much psychological. He was healthy; there was no problem. But once the power started slipping out of his hands, he became ill and crippled. He was thinking many times in those days to commit suicide. Not only that -- once the thought even passed through his mind that he could push the button for atom bombs to be dropped on Russia. Why die alone? Let the whole world die with him.

Mad people. But when they are in power, everything is good; they are all smiles. So continue your work but watch it, mm? Because the first duty is towards oneself. And remember this too as a basic dictum: you cannot help anybody else if you are not really healthy. It is impossible. You can play the role and people can

be helped a little bit, but that help is not going to do anything permanent for them. How is it possible?

That's the difference between the western psychotherapist and the eastern master. The eastern master has to be himself, totally whole, holy; totally rooted and centred. Only then is he allowed to help anybody, otherwise not. But in the West now...

[The ashram hypnotherapist says: When I was in the West I was able to do my work realising that I was feeding my ego a lot, but it didn't feel as if it was any real problem. Here its hard for me to see the borderline between my ego -- things I do to strengthen my ego -- and things I'm doing because of my responsibilities, or what I feel is love for others... But I must say, I think you've answered that already.]

No, I have not answered you. That answer won't help you. So always remember that when I am answering somebody else, you should not take that answer as being always for you; it may not be. The question may be the same, but if it is asked by different individuals, it is a different question. And I am not answering in a vacuum. I am answering persons. Your question is different and my answer is going to be different.

Don't create this split between ego and love of others. Reduced to the basic elements, it is love; love of oneself and love of others. Once you call it ego, you create trouble; you misname it.

Love of yourself is not against others. In fact love of yourself is the very base. If you don't love yourself, you cannot love others. So don't use the word ego; That word is dangerous and irrelevant in your reference. That's why you were not aware of it in the West. But here you will become more and more aware of a subtle ego, of the very subtle nuances of the ego. But always remember that the ego is dangerous if it is against the love of others. If it is helping you to love others, it is no more dangerous. And poison can be used as medicine; the ego can also be used. There is nothing in the world which cannot be used creatively.

So call it love of yourself; that's what it is. If it goes mad it becomes the ego. If the ego becomes sane, it is nothing but love of oneself. You love yourself; that's your first responsibility. If you don't love yourself, how can you love me?

Only when you flower in your own love can the fragrance reach me. It can reach to others... it can go to the farthest end of the world, but it should come from your centre first.

So call it love of yourself. Sometimes a false word can lead you to such problems that it becomes almost impossible to solve them.

But I don't see that you are an egoistic person. An egoistic person is one who hates others, and his ego is destructive to others. A non-egoistic person is one who loves others and his ego is not against others. Then his ego is nothing but his self-love. And the self-love is the basic background out of which love for others arises. And you have to love yourself and love others.

Jesus says, 'Love your neighbours as yourself.' But loving yourself is the basic necessity.

And remember, when a problem is arising, always ask yourself if it is really a problem or just a mind game. Is it really something that has to be solved, or can you neglect it? Sometimes by neglecting a few problems, they die automatically. Sometimes ignoring them is the only way to kill them. Sometimes paying them attention feeds them.

But don't be worried. My whole teaching is to be selfish. Love yourself so tremendously that you become flooded with love and it overflows from you and reaches to others.

Beloved of My Heart

Chapter #19
Chapter title: Learn to Become a Void

21 May 1976 pm in Chuang Tzu Auditorium

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[A sannyasin who is a healer says: I want to become a better healer, so I can be of better service in helping people.]

Healing is one of the most delicate dimensions. And the delicacy consists in the healer not doing anything in it. The healer is not really a healer because he is not a doer. Healing happens through him. He has just to annihilate himself. To be a healer really means not to be. The less vou are, the better healing will happen. The more you are, the more the passage is blocked. God or the totality or whatsoever name you prefer, is the healer. The whole is the healer.

The word 'healing' comes from the same root as from where the word 'whole' comes. Whole, health, healing, holy, all come from the same root. To be healed means to be joined with the whole. To he ill means to be disconnected with the whole. An ill person is one who has simply developed blocks between him and the whole, so something is disconnected. The function of the healer is to reconnect it. But when I say the function of the healer is to reconnect it, I don't mean that the healer has to do something. The healer is just a function. The doer is God, the whole.

So if you really want to become a healer you will have to completely commit suicide. You have to accept your emptiness. And that is going to become your work: to become more and more empty of yourself. So go on emptying yourself. As nature abhors vacuum, God also abhors vacuum. When you empty yourself, from one side you go out and from another side, God comes in. He has to occupy the same space that you are occupying. The same space that the ego is occupying, is to be occupied by Him; so the ego and God cannot exist together in a person.

And that's the whole problem of healing and the whole art -- how to nullify yourself, how to become a void. But it will happen.... Everybody can become a healer. Healing is something like breathing; it is natural. Somebody is ill; it means he has lost his capacity to heal himself. He is no more aware of his own healing source. The healer is to help him to be rejoined. That source is the same from which the healer draws, but the ill man has forgotten how to under-stand the language of it. The healer is in relationship with the whole, so he can become a via-media. The healer touches the body of the ill person and becomes a link between him and the source. The patient is no longer connected directly with the source so he becomes indirectly connected. Once the energy starts flowing, he is healed.

And if the healer is really a man of understanding.... Because it is possible that you can become a healer and you may not be a man of understanding. There are many healers who go on doing it but they don't know how it happens; they don't know the mechanism of it. If you understand also, you can help the patient to be healed and you can help him to be aware of the source from where the healing is happening. So not only is he healed of his present illnesses, he is prevented from future illnesses. Then the healing is perfect. It is not only curative, it is also preventative.

Healing almost becomes an experience of prayer, an experience of God, of love, of the whole.

So just be here and for a few days don't do any healing. Meditate for a few days and just get in tune with the family that is growing here around me. And when I say get in tune, I mean don't try logically, intellectually to dissect things. Whatsoever is going on here, accept it in deep trust. Simply fall in line with it. You are not to think about it because thinking is one of the barriers for a healer. So start by dropping thinking.

Simply be empty here. Be like a small child who cannot argue, who cannot reason; who simply accepts. Trust comes naturally to a child. Simply trust me and trust the people here, even if sometimes it is difficult for the reason to accept.

But acceptance is so valuable that the reason can be starved to death. Whenever there is a choice between acceptance and reasoning, always choose acceptance. By and by you will see that your reason also starts helping you to accept it. Because when the reasoning comes to see that you accept anything, that a yes or no makes no difference, then reason also becomes sympathetic to your trust. And when inside you, reason and trust meet, your own conflict is transcended.

This will be the first step for your discipline to become a healer.

Between reason and trust, or between heart and mind, a bridge is needed, and such a bridge that the

mind becomes secondary, just instrumental to the heart. Ordinarily the mind is the master and the heart has to follow. Then you can become a doctor but not a healer. You can become a therapist but not a healer. Therapy is part of science; healing is part of religion.

So you can become a man of medicine by reason, by the head, but not a man of healing energy, because that comes from a different source, and the whole thing just goes topsy-turvy. The heart becomes the master and the reason becomes just a shadow and ally. Remember this word.

I am not saying be against reason, because if you are against reason, the rift will continue and there will be a continuous conflict within you. So don't be against reason, just be for the heart. If the reason says something, listen to it. If it goes against the heart, neglect it. There is no need to fight it; just ignore it and follow the heart.

By and by you will see that the mind is coming closer and closer to the heart because now the mind will feel unnourished unfed, starved. Once the mind understands -- and it understands very well that the situation has changed, the heart has become the centre so it has to become an ally -- then it cooperates. And when the mind cooperates with the heart and reason cooperates with your trust, your rift is bridged.

When you are not divided you have become a vehicle. In your undividedness you have taken the first step towards being a healer. This is going to be your deepest meditation: listen to the heart. Feel more, think less. If any conflict arises, you have to be with the heart. You have to listen to the feeling -- howsoever irrational, absurd, even mad. And I will make you a great healer; don't be worried!
And do a few groups here. Enlightenment Intensive will be good.

[The sannyasin says: I did that once in England and it wasn't my cup of tea.]

Mm mm... don't think of it as not your cup of tea. Always think that you are not yet worthy of this cup of tea. Do it again and this time do it as totally as possible. It is a zen method and tremendously helpful.

I know for many people it looks like a barrier. And for people who have been in the new therapy groups -- Encounter, Gestalt, Psychodrama, or groups like that -- it is very difficult and it makes for a barrier. All those groups are very new and they fit with the western mind because they are groups of relating, of expression, movement, bodywork, catharsis. That fits perfectly with the western mind. But a group like the Intensive is an eastern method.

It is more concerned with going within than going without. The journey is totally different. It is more concerned with your original face, with who you are, than the reflection that you create in others' minds. It is more concerned with your innermost core of being as it is in deep isolation, not in relationship. So it is not cathartic. It has nothing to do with relating. It is not expressive. You have to go within.

You have to be alone and alone and alone. You have to seek a point, a virgin point within your being which has never been travelled before. Nobody can enter there, except you. And you too can only enter up to a certain extent. A point comes when you are also left outside. Something enters -- but not you. The I is left out at the door. You enter as energy, nameless, formless, but not as you have known yourself. Your whole identity is lost. Your whole address is no more there. You don't know who you are. You enter only when you don't know who you are. Then suddenly you are inside the shrine and you know who you are. But this has nothing to do with your previous identity.

So it is a different method, but I would like you to do it -- and work as hard as you can.

[To a visitor who said he had up to now always worked on himself by himself, Osho spoke of the dynamics of how a group functions in helping one to grow and achieve insights.

Osho said that we are not islands but all part of the continent. He said that in a group much energy was amassed and one could rise high on that crest, and that in groups one could glimpse insights that inspired and reassured one that there was something there to be attained (see 'Above All, Don't Wobble' January 25th, where Osho expands on this).

Osho said the benefit of working in groups has been recognised for many many years and hence, even in ancient times, schools, academies and ashrams were established to allow people to work and grow together. He said people have attained by working on their own, but that is rare (see'Hammer On The Rock', December 19th, where Osho talks about working alone and with a master).]

Gurdjieff used to say that the situation is such that it is as if a hundred persons are asleep. Now nobody can wake himself up on his own accord, but if somebody is awake his very presence can be used in many

ways to help others to awake. Only one who is awake can help the one who is fast asleep to be wakeful. And if a person who is fully awake is not available... because it is rare to find a fully awakened man, a fully enlightened man; if one can find, one is tremendously fortunate, but it is not easy... then a group of people can make a contact between themselves.

Whenever one person in the group is a little close to being awake, he can help others. At least he can create some noise; he can shriek and scream, and that will become an alarm.

If a group is working together, by and by the personality, the persona, drops. You start functioning as one of the group. You start functioning as part of the collectivity; you become members of each other. You each penetrate the other and people start over-lapping. Many possibilities open.

Ordinarily you are simply confined to yourself, and people who remain confined to themselves remain poor, spiritually poor. When many persons criss-cross you, it is just like cross-breeding -- you are enriched; new elements enter you, new challenges. And those new challenges create situations in which you will have to awake.

And if even for a single moment you are awake and the dreams have disappeared, the sleep disturbed, you will never be the same again.

Now you will always carry this beautiful memory. The memory will haunt you and will again remind you to come back, to be awake again. Your whole life will start changing because now things which were valuable before will be valuable no more. Things which were not valuable before will become valuable because a new value has arisen in you. Now your whole pattern, your whole gestalt of life will change.

It will be good if you can come for a little longer period, at least for four or six weeks, and that will do much.

[An englishman, who is a buddhist monk since three years, says of his meditation: I feel I've lost the motivation or the enthusiasm that I felt originally. I need some encouragement now, some incentive.]

Mm, I can see it. It always happens when one becomes part of a traditional religion, because whenever a religion becomes established, it dies. Then everything becomes just a dead routine, a repetition. In the beginning you will feel very much enthusiasm because you don't know in what you are moving. In ignorance there is always enthusiasm. By and by, when you become alert about what you have done and what is happening, enthusiasm is gone. But then you are caught and you don't know what to do because going back is not going to be of any meaning. Going back to your old life is as meaningless as this, so what is the point of going back? One continues; one simply carries it.

A religion is alive only for a very few moments. When the original person is alive -- when a Buddha is alive -- then the religion is alive. When Buddha is gone the religion is gone.

It is exactly like a lamp. When the oil is gone, sooner or later the flame is also gone and then there is darkness. Then people simply go on repeating something which was there and is no more there. They go on repeating for centuries. They go on elaborating, decorating, interpreting, commenting, and the bulk grows. But now it is based on a corpse. And this has to be so. When a Jesus is alive it is something else. It is not Christianity.

To live with a person like Jesus is to live face to face with a god.

To live with a Buddha is one thing; to be a Buddhist is something else. So if you are really interested, then find someone who is alive and who responds to your innermost core, and risk everything with him. That's worth risking. Otherwise from a Christian you can become a Buddhist; from a Buddhist you can become a Hindu; from a Hindu you can become a Mohammedan, and one can go on. It is just like changing your psychoanalyst, but the psychoanalysis always remains the same. Again another couch and again another couch; a little difference here and there.

If you have many corpses, they are all a little different from each other. One corpse may look very very beautiful, very attractive; another corpse may look very ugly and horrible. One corpse may look very very silent; another may look very angry. But one thing is similar -- that they are all dead; and that's the real thing to find out. Christianity is dead. Buddhism is dead. Jainism is dead.

And it is natural, because a religion is born as people are born. Then a religion becomes grown up as people become grown up. Then a religion becomes old as people become old. Then as people die, religion dies. But with people we are more scientific -- we bury them or burn them. With religions we are very unscientific; we carry the corpse for centuries -- and the older the corpse the more valuable. Every religion tries to prove that theirs is the oldest, the most ancient.

If you really want to have a mutation, if you want to be transfigured, then you will have to hitch your balloon with an alive person. It is not going to happen with any church. They have much appeal. When Buddha himself was alive he was not so appealing because there was no tradition behind him, no past, no respectability. The society was against him because the old churches were there; their business was at stake.

So it was very difficult and only courageous people would go to Buddha to be initiated; very courageous, rare souls, gamblers. Calculating, cunning, clever people would not go to him because what had he to give? On the contrary, he will take everything. He will uproot you. Your prestige, your power, will be gone; He will make you a beggar on the street. But later on Buddhism became established, as every religion becomes established.

Religion sooner or later becomes a church. The unorganised anarchy and beauty of it has gone. Then there is an organised corpse with priests, orders, scripture, rules, regulations in thousands. Buddhists have written rules in the thousands. To read them is difficult and to remember them is even more difficult. A bhikkhu has to follow almost three thousand rules!

Then everything is dead. The real is missing. It is simply a facade, but very decorated, golden. And as time passes, more and more decoration goes on being done. It becomes more and more beautiful; more and more dead people are attracted.

You can get respectability from it, but you will not get life and you will not get light.

So the question is not how to give you encouragement. That is not going to help. The question is how to give you the insight. Encouragement is not going to help because it can boost you a little so that for a few days you again paddle a little faster, but again you will drop dead because you are carrying a corpse. And when I say this, I am not saying anything against Buddha. I am saying something against the buddhist church. Buddha is perfectly beautiful.

So find a Buddha. Don't become part of a church.

Commit yourself to someone who is alive yet and can give you something, who can transfer something which cannot be transferred . . .who can communicate to you immediate, direct, heart to heart. Otherwise you will waste your life.

You don't need encouragement. You need a little more frustration so that you can get out of the church. Then you can become a real Buddhist. A real Buddhist is a real Christian; a real Christian is a real Mohammedan; a real Mohammedan is a real Hindu -- because reality is one.

Formulations are many, but reality is not many. It is one.

You need insight, and if you can understand what I am saying, get out of it. You are not yet too old to get out and the more you are in it, the more entangled you will be. And by and by as you start getting older you will lose more courage. You will say now where to go? What to do? and everything is settled here; you have a mission and work, this and that, and people respect you. They touch your feet and they call you baba. So it will become very difficult.

Before energy leaves you, before life starts declining, escape; get out of it ! And that is the only way to become a Buddhist. Never belong to a church. Belong to an alive person. And the earth is always full of them; it is never that buddhas are lacking. Of course they don't come again in the same shape and in the same package; that's right. The container is always different but if you look deep down vou can always find a buddha.

And that should be the search -- the search for a master.

You are a disciple but you have no master; that's your problem. How can you become a disciple without there being a master? I know all the Buddhists in India. Not a single one is a master. They are very learned people, but a learned person is a learned person -- nothing to do with being a master. They can quote scriptures but even the devil can do that.

So just be alert. It is your life and you have to take a decision. First find a master -- then the disciplehood is possible and then learning starts. And don't be clinging to a dogma, a scripture, tradition. I can see you have the heart of a seeker but you have got lost in a desert. So gather courage.

And before one becomes a missionary, one should attain something. Unless you have it how can you share it with others? Otherwise the mission becomes almost like a business. You have to do it because they feed you. You have to do it because they take care of you. You have to do it because the old age is coming and who will take care of you? Where is your security? So a religious business is also a business; it makes no difference.

But I can see that you are still fresh. You have not yet been crippled. Your limbs are alive... you can run away. Mm? Get out of it!

[A visitor says: I've come from Mr Bennett's school (a Gurdjieffian school) in England -- Sherborne House. Mrs Bennett sent me to ask you a question...

Before Mr Bennett died, he entrusted to me all the medications, all the teachings and movements and morning exercises; in fact all the spiritual disciplines of the academy.

Up to last year everything was alright and then my father died and I started drinking a lot, really a lot. I even started taking classes drunk.

Now I feel as if I know all the techniques backwards and side-wards, but it is as if the work has gone from me. I mean I'm just a man of techniques, and I feel I've destroyed everything.
Mrs Bennett said I should go to a master, so she sent me to you.]

You have come to the right person.
And she is perceptive; she understands....

There is nothing to be worried about. It is a good indication that you are feeling a little concerned; feeling responsible seeing that unless you know it as an experience, just knowing the techniques is not going to help. You will be false and you cannot help people, because the help never comes from techniques. It comes from the awakened state of the person who is helping. You need a certain state, an integration; what Gurdjieff used to call a crystallisation.

Unless that crystallisation is there, you will not be of any help. On the other hand you can be harmful. At least you must be a little higher than the people you are going to help. You may not be perfect -- because perfection is a very difficult thing -- but you need to be of a little higher integration; somewhat ahead of them. That much you can help. But it always happens that when a master like Gurdjieff is dead, techniques are left, and the whole gurdjieff movement is suffering from techniques.

[The visitor adds: We don't only use gurdjieff techniques. We use a lot of sufi techniques also.]

Yes, they are also gurdjieff techniques because Gurdjieff was a Sufi. Gurdjieff techniques were something that were added by Ouspensky -- or were found by people who were searching at the original sources from where Gurdjieff had got them. But still they are techniques.

And techniques can help a little -- it is not that they are absolutely useless -- but they are very superficial. The same technique in the hands of a master becomes a tremendous force. The technique in the hands of a technician is very ordinary. Those techniques one can read from a book.
But the real thing that is important is the presence of the master.

That presence is like a catalytic agent. What he says and what he tells you to do is not very important. Those are just ways of keeping you engaged. What is really transpiring is something totally different.

For example, if I say to somebody to go and dig a hole in the garden and not to stop until he falls asleep, on the surface it is just a technique; it can be used by anybody. But the real thing is not that. When a person listens to me and trusts me, even though it is absurd, he will dig the hole for twenty hours without eating, without sleeping. The whole energy will be exhausted and he is not allowed to fall asleep. If he falls, that's okay, but he is not to initiate it; he is not to rest. By and by the digging becomes almost dream-like. He cannot believe whether he is really digging or whether he is seeing a dream. The boundary between waking and dreaming merge, and he goes on....

[Osho described the three layers of energy in man: the first for day-to-day work, the second layer for emergencies, and the third which Osho described as 'the eternal source, which is your real being'. (See 'Above All, Don't Wobble', Sunday, February 1st, where Osho talks about energy in more detail, to another seeker from Sherborne.)]

If he continues as the master has said, then whenever he is passing from one energy level to another, there will be a contact with the master just between the two. When the day-to-day level is finished and he is just on the verge of moving out of it and into the second layer, at that neutral point, in that neutral gear, the master can do much because in that moment there is no ego and no resistance. You are just an opening. So if the master is alive he can simply flow in you. He may be thousands of miles away; that makes no difference. He can simply flow in you, and he can do many things that would have taken years, even lives, for you to attain.

When you are passing from the second, emergency layer to the original, to the source, then again he can do many things -- many more than he can do at the first because the first was a little further away from the centre. The second is very close to the centre.

Now these things are secrets, and even if they are made open, one who is not himself awakened can read them, listen to them, but they will be of no use. The method can be retained, and then anybody can give it like a technician to anybody else. For example he can say to dig a hole, but nothing will happen; the man will simply be tired. He will have a good sleep, that's all. The next morning he will feel very good and he may think that something has happened but he will remain the same. That goodness is just a deep rest after a great tiredness. Nothing has happened.

A master is a must. Without him techniques are just impotent.

Be here and start meditating. Don't bring in your knowledge; keep it aside so I can work. And do a few groups here to just clean and purify you a little. I will be working.

You can be ready; nothing is wrong. You can have something valuable which is not a technique. Have you done any growth groups in England?

[Never. Mr Bennett was always very against Encounter so we never did it.]

You will be helped very much by it, very much. The modern mind needs them.

Bennett was right in a way because his masters were against it, and those masters were also right because their masters were against it. But the modern mind has changed so much that old techniques that were developed one thousand years ago, or five thousand years ago, are perfectly good, but the mind is no more the same. They don't fit; they criss-cross.

I am very much in favour of all the growth groups because they give you a cleansing. They give you a cathartic purity. They bring out everything that is hidden in you. If you work on your techniques after that cleansing, more results will be there and faster -- and more permanent.

It is almost as if a person is ill and you give him medicine. Now if before being given the medicine he is put on a fast for two or three days, the medicine will function very very deeply and immediately. The smallest dose will be enough because his system will be pure. If his system is full of toxins and you give him medicine, very big doses will be needed, and even that will not be effective because those toxins will contradict it. You go on giving bigger doses because of those toxins, and once you have overpowered them, the dose of poison that you have given yourself will create new trouble. So all old medicine says, first fast and then take medicine. Then it works immediately because the body is pure, ready.

Encounter, Gestalt, Psychodrama, Bio-energetics, are just a fasting, a fasting of the mind. Everything is thrown out and your whole system, your intestines are clean. Then any technique goes deeper and easier. So I will suggest that you do a few groups here.

[One of the ashram masseuses says: Since I've been in the ashram, I've been really happy but I've got a fear and a real lack of confidence in my work.

I still feel my hands are good but I feel I've lost my intuition. I want so much for the love to flow but lately when I did massage it just felt like a technique and as if it wasn't coming from my heart.

Osho talked to Her about not comparing oneself with others and reassured her that her work was going well....]

And the second thing will happen many times so it is not a problem. You just have to become acquainted with it.

There is always a rhythm in energy. Sometimes love will be overflowing and sometimes not. It has to be that way -- day and night, work and rest. Love also needs rest. It is an energy and every energy needs rest. You cannot go on every day doing massage with love. Some day you will find love is not flowing; there is no need to be worried. That's how it should be. Just continue to massage.

Massage in itself has something very meaningful. If it is joined with love then something more happens, but if love is not there then massage is still happening.

If a doctor gives you medicine it will work. If he gives it to you with deep love and prayer it will work more, but medicine will itself work. Even if there is no doctor but just a computer that diagnoses your disease and gives you a prescription, that will also work But if a doctor is there and the human touch is there, many more things will happen.

So when you are massaging, massage is enough. Love is just your gift. It is not demanded; it is not a requirement. It is just your pure gift; you are giving it for nothing. But sometimes it will be flowing, sometimes not. One has to accept that rhythm. So don't be worried. Everything is going so well...

[Two sannyasins are practising massage in the ashram. Osho said of massage in an earlier darshan to Her:]

Massage is something that you can start learning but you never finish: It goes on and on and the experience becomes continuously deeper and deeper. Learn the technique and then forget it. Just feel and move by feeling. When you learn deeply, ninety percent of the work is done by love, ten percent by the technique. The whole body becomes the keys of an organ and you can feel that a harmony is created inside the body. Not only will the person be helped, but you also.

[On the subject of Rolfing Osho describes it as being a way to restructure the body...]

If somebody has been worrying continuously, the body takes a certain musculature which is adjusted to worrying. Then worries disappear but the musculature remains and it will feel heavy, painful. Its function is no more there and the body does not know how to dissolve it. If you don't do anything about it, it will dissolve by and by but it will take a long time.
In Rolfing it dissolves by pressure.

Beloved of My Heart

Chapter #20
Chapter title: Pain is a Great Awakener

22 May 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says she that she is feeling very closed and cut off from everything and everybody around her -- including the man she is living with.]

That moment comes to every relationship. It is part of life. Sooner or later the romance starts disappearing, and romance is such a thing that it cannot be very lasting. It is very exciting when it is there, but when it goes one feels completely closed. Because the opening was not yours -- it was because of the romantic kick, the thrill that always comes when a relationship starts. Whenever you begin a relationship you are full of hope. All those hopes are false, but that doesn't matter at that time. All those dreams are going to be shattered, but who bothers? Those dreams are beautiful and golden.

And when one is in a dream, one does not want to be awakened, because one thinks that one is being taken out of one's beautiful world. But sooner or later the dream has to end; it cannot continue forever. No dream ever continues -- that's why it is called a dream.

In India we define truth as that which continues forever and forever and forever. The eternity of it is its essence. That which begins and ends is 'maya', a dream, an illusion.

So when every relationship starts it is beautiful, poetic. Then by and by the poetry is lost because you become acquainted with the other person and he becomes acquainted with you, so the novelty is gone; the

sensation is no more there. There is nothing to explore; the exploration is over. Then you start travelling on the same track again and again and again, and that creates boredom. It becomes a sort of transcendental meditation. You repeat the same mantra again and again and again.

Nothing holds you awake so one starts falling asleep, closing. There is nothing to see so why open your eyes? There is nothing to experience any more, so why be open? The thrill is gone... the honeymoon is over. But only then something of meaning is possible.

So two possibilities open when a relationship dies, cools down. One possibility is that you change the partner. Then again you can live in the dream for a few days. But the problem will arise again, so that possibility is just postponing the problem, forcing it a little further ahead. It is not going to be solved that way. And that's what's going on in the West.

Choose the thrill part, the first beginning, only the honeymoon. But this becomes like a drifting. Many people will come into your life and you will drift and dream, and by and by you will see that those dreams have taken up your whole life and nothing has happened. One day one feels tremendously frustrated.... But that is the easiest approach.

In the East we think in another way. We think that when a relationship cools down, that is the moment for a real relationship to start. But then the relationship will be of prose, not of poetry. It will be of the earth, and not abstract and of the sky.

One needs to have courage to go through this process. As the first phase has gone, the second will also go, remember. Because whatsoever happens here is just a passing phase. If I had told you in the beginning that this dream will end, you would not have listened to me. You would say 'How?' No lover listens. And the person who says that, looks like an enemy. But now I tell you it has gone. The second stage will also go if you persist in the relationship.

If two lovers are not allowed to meet, the first phase will never end. So the most fortunate lovers are those who are not allowed in some way or other to meet. Their first phase continues because there is nothing to shatter their dream-life so they can go on fantasising. Once you meet with the person, you have to walk on the earth.

One day or other you will have to come back to earth. Dreams cannot be your nourishment; real nourishment is needed. The second phase also passes but it is very difficult to pass through it. It is very easy to pass through the first because nothing is a demand; it is not a challenge. In fact you would like to cling to it. Now the second will give you a great challenge. It will repel you. It will force you in every way to drop out of the relationship, to change the partner and to again fall into a dream. That's the whole trick of the mind. But I would like you to stick to the relationship.

Always remember that pain is a great awakener and pleasure is a tranquilliser. Suffering helps more than all the happiness put together.

A single moment of suffering is more valuable than the whole of a life of smug pleasure and comfort and convenience. Why? Because you want to cling to pleasure. With suffering you are thrown off. You would like to run away from the whole thing, to escape somewhere. But if you stick, a certain integration will happen to you.

In that very sticking to it, standing there and not escaping or running away, but facing it, you will become strong. For the first time the soul will arise in you. You will feel that something has settled. You are no more just parts. All the parts have fallen into place and they make a pattern.

Gurdjieff used to call this the real birth of the ego. Before it you have many egos, many 'I's', but not a single 'I'. Whenever a person is ready to face a suffering which always comes after a dream is shattered, then that suffering is tremendously valuable. But you cannot see it right now.

If you pass through it you accept it as a part. You lived in the dream, now who is going to live when the dream is broken? You have to live that too. You lived in the palace, now live in the ruins -- because every palace sooner or later is going to become a ruin. And the sooner it does, the better, because then the challenge arises. So this is a great challenge for you.

Pass through it. Accept this too. Sometimes the terrain is very rough, and sometimes climbing a mountain is very dangerous, sometimes there are sad moments and unhappinesses, and sheer boredom, but all that is life. And one has to live it through all those dimensions.

So the easier way is to get out of the relationship. Soon you will start dreaming about somebody else....

[Osho went on to say that when she had been away for a few weeks recently, her boyfriend had been the happiest that Osho had seen him, but when he pointed that out to him, he tried to rationalise it.

He said that neither of them would accept that the first phase was over; that it was very difficult for lovers to do that. Either they continued the relationship or they became enemies, but still a relationship continued. It is very rare for lovers to be simply friends.]

When people's love affairs are going well, they're very open to me also. But they are not open to me -- they are simply open to love and the dream. In that dream they dream they are open to me. When their love affair is finished, they also feel closed to me, because they were never open.

But meditate over it. If you think that there is no problem between you and [your boyfriend] and if you feel closed to me, then it is not very difficult; something can be done. But first you have to decide whether it is between you and me... because I don't see it that way.

You are projecting it as being between you and me so that you can save [your boyfriend] and your relationship. You are trying to divert your mind. So rather than becoming angry at your dreams, you may become angry with the meditations. But you are throwing the whole burden on them, which is not true; it is just an excuse.

And this goes on the whole life. We never exactly pinpoint the cause. That's how misery goes on growing. Once rightly diagnosed, ninety-nine percent of the problem disappears immediately. In the very finding of the right diagnosis, the problem disappears.

[Osho told her to think about it for seven days. He said that he felt that neither of them wanted to be the one to say that the romance had ended and that women particularly will never take the initiative. They wait for the man to start a relationship and to end it so that then they can throw the responsibility on him.

The sannyasin, close to tears, said that she felt their relationship had begun to deteriorate when they had had to live in the same room with another couple for several weeks. They had had little privacy, and though she knew it must be a situation they had been given to work through, she still felt resentful about it.]

Again you are finding an excuse. What kind of love relationship is this if you cannot tolerate living in a room with two other persons for one month! Then it is all hocus-pocus. If nothing else, you can find the room to blame, but it is always something else that is causing trouble for your relationship. If it was a real love relationship, if it had really been there, it would have grown even more and would have gone deeper because hunger always creates appetite.

Think about it for seven days and then tell me. But if you think that this ashram and living here is causing some problem for your love relationship, then I am always for love. Forget this ashram completely and be anywhere you like. Mm? Think about it again.

[Osho had suggested that one of the ashram editors talk with the publishers of some indian magazines with a view to having them review some books. Tonight he encouraged her to go, saying that the only problem was that she was a performer and wanted to impress people, and there was no need to. If they were interested, good. If not, that was their loss.]

Always remember, all human beings are the same. Somebody is an editor, somebody is a politician, somebody is a rich man. What is the difference? A rich man is a man who has money. You will not be afraid of a pile of rupees; you will not be afraid of them. You will not be afraid of the man if he is a beggar. Now the beggar plus money and you are afraid! What are you doing? You are not afraid of the money and you are not afraid of the beggar, but once you come to know that the beggar has money, you become afraid. You are not afraid of the beggar but if he stands in an election and becomes a prime minister, you are afraid because now he has plus votes...

You want to impress him. That creates the whole trouble.

Somebody asked Churchill, 'You deliver such beautiful speeches. How did you come to know the art?'

He said, 'There is no art in it. At first I used to be very much afraid... and then I asked an old colleague and he said "Don't be afraid. Before you start, when you are standing in front of the audience, simply look around and say to yourself that so many fools have come today (laughter) -- and then you start".' Who wants to impress fools?

Don't rehearse... simply go. And whenever you feel like screaming, just hold my locket so I will see to it that it doesn't come out in wrong places (chuckling). But one has to go through the fear otherwise you will become more and more afraid, and that becomes a cancer. If I say don't go, you will feel guilty that there

was certain work to do and you were not capable of doing it. So simply go and pass through it.

You can repeat this churchill formula -- that you are talking to a great fool -- and then start talking! Then you will start enjoying it and laughing too. Or you can write on a slip of paper 'This man is a fool', so whenever you feel that you are getting nervous, take it out, read it, and put it back (laughter). That will help.

[The sannyasin has also written to Osho that she felt a little lonely and wondered whether she should move into a love relationship.

Osho said that this was the nature of the mind -- to never be happy with what is. When one is alone, one thinks how good it would be to be with someone, and when one is in a relationship, one pines to be alone. The mind is never satisfied....]

This is my effort here -- to make you aware. That's why I give you so many situations. Sometimes I force you to be alone and sometimes I force you to be together with someone. Sometimes if you are not moving in a love affair, I will almost push you into one. Sometimes I will pull you out. It is just to give you many situations in which you can see how the mind functions, how the mechanism functions.

The mind is discontent with everything that is. If you become aware of that, you will start working in a different direction. Whatsoever is, be content with it, and then the mind disappears.

Contentment is a great meditation to help the mind disappear. Whatsoever is, be content with it. Sometimes when you are alone, be content with that and enjoy that moment, because you will hanker for it when there is a relationship. Feel blessed that this moment is there, because sooner or later somebody is going to disturb it. There are fools and fools -- somebody will come and start an affair.

Before he comes, enjoy this peace, this silence, this freedom of being yourself. There is no need to compromise. There is nobody to hamper your space; enjoy it. And when somebody happens and you feel an appetite to be in a relationship, be in a relationship. But then enjoy the passion and the fever, the excitement. Enjoy the situation that love brings; the pain, the pleasure. Because sooner or later it will disappear and you will be alone again. Before it disappears, have the taste of it totally.

Love and aloneness go on happening like day and night. You have to enjoy every situation. And don't be too much in the mind, otherwise it will poison you. Just keep a little aloof. Forget what has gone; it has gone! It is no more. And don't be too concerned with what is going to happen; remain with what is happening, and enjoy this moment before it flies, because it is already on the wing. It will not be there if you miss it and it cannot be repeated again.

[She asked Osho how one should go about making a lover out of a friend. Osho said that the particular person she had in mind was still suffering from a former relationship so he was very wary of getting involved again. He said that she should settle for just being friends and to hope for the best.]

It may grow into love, it may not, but friendship is good in itself. And one never knows, when he becomes a lover you may miss his friendship and you will think 'Why did I destroy the friendship?'

Friendship has its own beauty, and if you can enjoy it, it is better than a love affair. A love affair is always jumpy. There are moments of happiness but they are few and far between. There are also many miserable moments. A friendship is a more solid thing; moves on. plainer ground. Friendship has a deeper equilibrium than love.

In the Vedas there is a sutra: Madbyam Abhyam -- 'The one who is in the middle need not be afraid of anything.' The middle is beyond fear. The middle means the balanced and love is not balanced. Friendship is balanced... love is an extreme. Friendship is a very very delicate middle, a very peaceful affair. So don't be in a hurry. Just cherish each moment as it comes.

[A sannyasin said she was frustrated at seeing her continual deceptions, her lying, and that she just didn't seem to have any clarity about herself.

Osho said that once one was aware that one was being deceptive, it was not possible to continue for much longer. He said he felt there were two problems that affected her -- that were, in fact, not just her problems, but universal problems....]

One is that you are missing meaning. You can't see what to live for. You somehow just drag. You get up in the morning, go to work, but there seems to be no meaning in it. This is a basic human problem.

People who are a little intelligent are bound to become aware that there is no meaning in life, but one has to live, so one has to befool oneself. One pretends that there is meaning -- this meaning, that meaning -- and one goes on doing this and that to help oneself believe that there is some meaning. But you know there is none.

You have to come to the understanding that there is no meaning as such in life and cannot be. Life is a meaningless energy and there is no need to find any meaning because all meanings are false, projected, man-made, do they are all lies.

This is very difficult to accept because it is very shattering. But once you understand it, many problems will disappear and you will be clear about your life.

Life is purposeless, meaningless. It is not going anywhere. There is nothing to be achieved. One has to live moment to moment but of sheer delight.

There is no need to connect one moment to another moment by a certain imposed meaning, because there is none. Meaning is a lie. Somebody is living to impress people, somebody is living for political power. Somebody is living for money, somebody is trying to achieve God. And somebody is going to work out his liberation.

But a really liberated person is one who has understood that there is no meaning, so he is not seeking, searching, for anything. He lives the moment. It is there -- he enjoys it. If he is eating, he eats well; he enjoys. God has come in the form of food. The whole has extended its hand in the form of food. If he is talking, he talks because God wants to say something and another form of God wants to listen to it, so let there be communication. If one sings, one sings totally. If one dances, one dances. Each moment in itself is complete. One does not carry the past and one is not worried about the future. One lives herenow.

So this is one of the things that I see is your problem. So drop seeking meaning and start living. The second thing -- and that too is nothing to do with you, that too, is human -- is that you don't accept yourself. Deep down you feel a certain rejection of yourself. You would like to be in some other way, so whatever is there you try to overlook somehow. Then it becomes a lie. But this is my experience and observation, that nobody I come across loves himself and accepts himself. People always find excuses.

You may find that you are too fat, so that is enough of a reason to hate yourself. There are people who are too thin and people who are neither too thin nor too fat, but they find something else. Somebody's nose is a little long or somebody's nose is not as it should be. Somebody's eyes are small and somebody's lips are unacceptable. But I never come across a person who accepts himself as he is. So it is not a question of what you are.

Deep down the human mind is a rejector; it goes on rejecting. You have to drop that. This is the way God wanted to be in you -- fat, and beautifully fat! This is the form that God wanted to take in you and He is enjoying, so why be worried? Just accept.

And when I say accept, I don't mean accept in a frustrated state of mind. No. accept with a deep welcome. If you can tackle these two things, your problems will disappear.

I accept you, so why can't you accept yourself?

Accept yourself. Delight in your being! And there is no need to hanker for any meaning. Moment to moment is full of meaning. And whenever you lose trust, come back to Poona so that I can hit it back into your head again, mm? You don't have a thick head, so don't be worried! (a chuckle)

And sometimes stand in front of a mirror and look at yourself with very loving eyes. Sometimes touch your own face with a loving hand. One should learn how to love oneself. Lie down on the bed and feel yourself.

And remember that life is already there, manifested. There is nothing hidden in it. In Zen they say that nothing is hidden from the very beginning, but people are trying to find it -- and it is just in front of the eyes.

The meaning is here in these trees, in the life of these insects, in this railway engine, in you and me. The meaning is here.

[In speaking of T'ai Chi, Osho said...]

The idea is to concentrate on the chi energy in the hara. The effort is to conserve energy that is not available to anyone else, inside a citadel in your being. It is available when you need it and it makes you tremendously powerful.

[Osho went on to say that once one had accumulated energy, it then has to be shared.]

Have energy but only so you can lose it, because if you don't have it, you can't lose it beautifully. A man who has no concentrated energy finds it very difficult to surrender. He has no centre.

Once you have the energy then let it flower. let it move to the winds, released, shared.

[Osho says that both love and awareness -- which could be called the two orientations of western and eastern methods -- are necessary, but alone are incomplete, unbalanced. Unless one has attained to a sense of self, one has nothing with which to relate to other; and if, conversely, one has only touched one's own depths, one will not be able to touch another deeply, or to attain an outer harmony parallel to the inner synthesis.]

The whole emphasis is that there are no opposites, only complementaries. so meditation and love are not opposites; they are complementaries.

All religion should be life-affirming, and life should be meditative.

We are trying to create a synthesis -- and it is not only an ideology, because that is not difficult. This synthesis is really in the being of people who come here. A new synthesis is being tried and on it much depends.

Beloved of My Heart

Chapter #21
Chapter title: Here and Now is not a Goal

23 May 1976 pm in Chuang Tzu Auditorium

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[A sannyasin who is leaving for the West says: I'm feeling very happy. I learnt here to believe.]

That's very good. That's the most important thing in life -- to have trust, the capacity to believe. Even if your belief doesn't come true sometimes, then too go on believing. The result is not important. The very fact that you can believe is a great and valuable treasure.

Never allow anybody to sabotage your trust. You believe in a person and he deceives you. He takes your money or in some other way deceives you. He could deceive you only because of your belief. When one is deceived, one starts feeling that belief is not right, that trust is not good; that it is because of trust that you have been deceived. People think then that if they had doubted from the very beginning, nobody would have been able to deceive them. Then they stop trusting, but they are losing something very valuable.

You can be deceived; that's nothing important. Somebody takes your money; money comes and goes. Somebody never fulfills his promise. That too has to be forgiven because man is helpless. Because of these things don't drop your trust.

Whatsoever happens in life, go on trusting. Even when every situation is against it, go on trusting. Your trust will give you an integration. You will become more solid.

[The Tathata group were present tonight.

The stand-in groupleader says: The first eight hours, at least as far as I could see, were terrible, but

somehow the group happened and towards the end everybody seemed to be enjoying themselves.]

Mm mm, it was a real Tathata -- because Tathata need not have any structure. The very idea of Tathata is to live with the moment, and to live in the moment without any planning, without any discipline, and to allow the moment to have its say. Whatsoever the moment says, do it.

The word 'tathata' means suchness; to be in a state of suchness. Whatsoever happens, you simply move with it.

And energy is always moving that way. First it will be terrible, tug of anguish, pain, but if you can allow it, it will take a turn and that turn is automatic. Nothing is to be done really. Simply allow and move with it. It is just how a wheel moves. The spoke comes up and comes up and then starts going around, and then just the opposite spoke comes up.

If the group is continued for many days, you will see this happen many times. The mind functions like a wheel and the moods are like spokes. First the negative, the terrible will come, because the society never allows it; it has been repressed. So whenever you say 'allow', it comes immediately because it has been starved. The society teaches you to be polite, smiling. It gives you a certain social face and a certain gesture. It does not allow the terrible things. They are anti-social -- so they go on piling up.

That part of the wheel is continuously suffering, being starved. When you say to somebody to move and be spontaneous and to let things happen, the immediate thing is not only that he will become happy, first he will become unhappy because the load is there. But once the load is relaxed and the catharsis has happened, then he will start becoming happy, and this happiness will be real, authentic. It will not be forced. It will just he a natural happiness that always comes after the negative has been exhausted. When the storm goes, the silence follows.

But if you continue long enough it will happen again. Next time an even deeper and more terrible state of mind will start being expressed. Then again that will change, it is just like the year moving. One season comes, then another they follow each other. So it is good. Nothing to be worried about.

It was new and I was thinking that it would come to a very good end, because when you don't know what you are doing, things move more naturally. When you don't have any idea, any structure, any prefabricated pattern, then you have to move with the moment, not knowing where you are going. One remains more open in such a situation. But it is difficult.

Next time you do the group it will not be so because you will find a structure. And that's why many things, tremendously beautiful things, come into the hands, and by and by they become structures. But nothing can be done; that's how the human mind functions.

When for the first time you fall in love with a man, it is unstructured. You never knew about it. It came just out of the blue and it was beautiful. Next time when you fall in love with a man it cannot be so beautiful. That's why the first love is never repeated. It carries a certain romance that no other love can carry again. Because next time you are acquainted, familiar; you know what is going to happen. The third time you know almost as much as to be able to predict it. By the fourth or fifth time everything is so familiar that you are almost repeating cliches. But this is how the human mind tries to mechanise everything.

This was accidentally fortunate for this group -- that the leaders were not there and the group had to innovate something.

[A group participant says: We did an exercise where two people were making noises, gibberisb, in the ears of someone else and when we did it I felt like this was the world -- always people saying gibberisb to me and I listen. This time I stayed with the noise and said 'aum' and all the noises stopped.]

Very very good. So you can do that. Chanting aum will be very helpful to you. Whenever you feel that there is too much disturbance around you, or your mind is distracted too much, just chant aum. You can become a natural chanter.

Make it a point for at least twenty minutes in the morning and twenty minutes in the night to sit silently in this posture (indicating the posture in which she was sitting, legs folded back on either side of her). Half open the eyes and just be looking down. Breathing should be slow, body unmoving, and start chanting aum inside. There is no need to bring it out. It will be more penetrating with lips closed; even the tongue should not move. Chant aum fast -- aum aum aum aum; fast and loud but inside you. Just feel that it is vibrating all over the body from the feet to the head, from the head to the feet.

Each aum falls into your consciousness like a rock thrown into a pool and ripples arise and spread to the

very end. The ripples go on expanding and touch the whole body.

Doing this there will be moments -- and they will be the most beautiful moments -- when you will not be repeating and everything has stopped. Suddenly you will become aware that you are not chanting and everything has stopped. Enjoy it. If thoughts start coming, again start chanting.

And when you do it at night, do it at least two hours before you go to sleep, otherwise if you do it just before you go to bed, you will not be able to go to sleep because it will make you so fresh that you will not feel like it. You will feel like it is morning and you have rested well, so what is the point.

And do it fast... but you can find your own pace. After two or three days you will find what suits you. To a few people it suits very fast -- aum aum aum -- almost overlapping. To others it suits very slow, so it depends on you.

But whatsoever feels good, you continue, mm?

[A sannyasin, who is a student of political science says: I find it difficult to be in the here and now. I am always in dreams and thoughts, and particularly after meditating I am in the clouds.]

Don't be worried right now... just enjoy whatsoever is happening. If you are in the clouds, enjoy it. Why miss that moment? Enjoy it, get lost in it. And don't create this problem of how to be here and now, because by creating it you are missing it. If clouds are there, then that is your here and now. If thoughts are there, that is your here and now. Enjoy it.

Here and now is not a goa, to be achieved. If it is a goal you will never achieve it, because it is here and now and the goal is always somewhere else.

So wherever you are, and whatsoever is going on, be in that process. If you are thinking, then think. If you are dreaming, then dream. Don't create a bifurcation. Don't separate yourself from the dream and say, 'What am I doing? I am dreaming and I should be here and now.' But the dreaming is your here and now! You cannot be in my here and now. You can only be in your here and now. Do you understand me?

Dreaming is your reality and if you try to do anything you will be getting out of the here and now. So dreaming, dream, eating, eat, walking, walk -- and whatsoever happens is okay; accept it. That rejection is the trouble. Everybody goes on saying, 'This is not good. I should improve upon it.' That 'should' brings in the future.

The whole emphasis of being here and now means only a very simple thing. It means don't try to improve yourself; don't try to make yourself better than you are. The trees are here and now because they don't bother a bit. They don't bother about whether they are ugly or beautiful. They don't bother whether they are higher or lower than others; or who is first and who is second and who is third. They are simply here, enjoying. They are not jealous... they have no ego-trip.

That's what I mean when I say be here and now. There is no need to try any improvement. No polishing is needed. You are already that. Everything is already realised -- just your celebrating, enjoying it.

If thoughts are there they must be fulfilling some deep need in you. Just as a stomach releases juices to help digestion, so the mind releases thoughts to digest many experiences. The stomach goes on working in its own way; the liver goes on working, blood goes on circulating. Millions of things are continually active in you, so why be worried about the mind? That too goes on doing its thing. When it is not needed, it will disappear. But you cannot force it to disappear, because who is forcing it? It is again a thought. One thought is trying to disperse all thoughts; impossible. How can one thought fight against many thoughts? This is just a thought that you should be here and now. And one thought is going to be defeated against the majority. So don't create that conflict. If thoughts are there say 'Okay, so let me think. This is my herenow'. And enjoy those thoughts. Nothing is wrong in them....

[The sannyasin answers: they are always the same.]

Let them be the same; they must be needed. The blood circulating is the same. The breathing coming in and out is the same. The eyes blinking are the same. Every morning you get up and every night you go to sleep; it is the same. Every day you become hungry and you eat; it is the same. Everything is the same, so why be against the mind? Poor mind! Let it be so.

What I am saying is to accept it. That acceptance will bring you to the here and now. Accepting, by and by everything disperses. Rejecting, you create a fight. In fighting, resistance arises, and then you are in more of a mess. Just float and take everything that is happening as having to happen. You can only enjoy it.

You are free to take an attitude, but you are not free to change the reality.

Let me explain this to you. This tree is there. You can take an attitude about it: you like it, you dislike it; you don't want it to be there, you want it to be there. A mood comes; you feel sad. You can take an attitude about whether you like sadness or not, but you cannot change the reality. The reality is not changed by your attitude. If you don't like the sadness, you can become more miserable, so you create another sadness which is deeper than the first. The sadness is there; what can you do? So when it is there it is better to enjoy it. Find a way to enjoy it.

Don't find faults with yourself. This fault-finding is one of the greatest problems. Try to use... and I know that every situation can be used, can be used in a creative way. Try it, mm?

[A group member said that he felt he couldn't go very deeply into things, and that he was aware that sometimes when things were becoming very intense, he would withdraw.]

Osho said to be more total; but that it took time to become total, so he should do it just step by step.]

There was a hindu monk, Swami Ramteerth, who became very famous in America.

He was a great mathematician, and before he became a sannyasin, he was a professor of mathematics.

In his memoirs he writes that when he was taking the examination for his master's degree and was studying for it, the night before, he came across a problem that he could not solve. He tried and tried and wasted the whole night. It was almost three o'clock in the morning and the problem was not solved.

His room partner said, 'Are you mad? For one question you are wasting the whole night. There are other questions, and who knows, this question may not be asked. And even if it comes, what is the problem? You can leave it.' In examination papers they give ten questions and ask that one solve any five. Ramteerth used to always solve all ten and then write on top of the paper 'Examine any five'. He had done that all his life, because the answers were always correct. Otherwise who would take the risk to say 'examine any five'?

Ramteerth said, 'I have never left any question and I am not interested in anything else unless I solve this one.' Then an idea struck him. He took out a knife, put it on the table, and fixed the alarm for four o'clock. He said loudly, 'If by four o'clock it is not solved, I will commit suicide.'

The partner said, 'You have gone crazy! What are you doing? For an ordinary question you are committing suicide!'

Ramteerth said, 'That is not the point -- what type of question it is. I have to put the whole of my energy at stake.'

The partner watched what was going to happen. Within three minutes Ramteerth had solved the question! It was a cold night but he started perspiring because it was a question of life and death. He became tremendously transparent and immediately the problem was solved. Then he felt so tired that he fell from his chair, almost as if in a fit.

The partner said, 'This is a beautiful trick! If sometimes I have to solve a problem, I will also try it.' He tried next time but nothing happened, because he was thinking 'Who is going to kill himself? This is just a trick -- putting the knife on the table. If it is not solved, it is not! Who bothers?' But then it will not work.

So whenever you are doing anything, make it a question of life and death, and then you will see more energy arising. All the layers of your energy will become involved. We never do things totally because we don't think that they are important, that they have any significance. If they are done, okay. If they are not done, it doesn't matter. Who cares? That attitude somewhere in the unconscious does not allow you to put in your total energy.

So in the Intensive group, try. Just remember this night... and don't leave a single stone unturned!

[A sannyasin says: I just had the realisation that when I'm committed to something I have a lot of energy.]

That's how energy comes. Commitment brings energy. If one wants to live an intense life, full of energy and power, one needs deep commitment. If you are not committed, the energy is not challenged. Everything is just okay, so-so; one continues in a lukewarm way, and one lives just on the periphery. So make this insight a tacit understanding in you.

Life is a commitment, because only those who commit themselves, live. Others simply drag. They are born and die but they never live. Only people of commitment rise to high peaks of energy, rise to their climaxes. So remember that if you are not committed, you will become a driftwood, accidental.

Each moment has to be a commitment. Then the energy will flare up and will become a bigger and bigger flame every day. The more you bring it out, the more it will become available to you, and deeper and higher will be the sources that are available to you.

Man can have as much energy as he needs. But if you don't need it, there is no point in having it. If you have decided to crawl on the earth, it is up to you. If you want to fly in the sky, that too is for you to decide. Your energy is already ready to do what you want to do, but the first thing is that you have to want to do it.

[Another member of the group, said that he didn't really feel that he ever got into the group, and that today, the day after the group ended, he found that he felt very negative and anti-social.

Osho said this closedness could happen in one's first group but that He should always first look within himself to see if he really wanted to do whatever he set out to do, otherwise he should not attempt it.]

Never be in between, otherwise you will be in a limbo. If you don't want to do anything, don't. If you want to do it, then really do it, because doing it and yet still not doing it, is a wastage of energy, time, and then you will feel sad because the opportunity is missed. You will see that others are doing well and flowing and experiencing something and you are just sitting on the bank and nothing is happening. Nobody can make it happen unless you move into it with deep sympathy, participation. Only if you put your heart into it is something going to happen. It is not that it can be given to you as a gift. You have to earn it.

But your old habits go on and they catch you. In the next group, leave the habits outside, and go into it as deeply as possible just as an experiment. Let it be an experiment to decide whether to do another group or not. If you fail in this, there is no need, but give it a total opportunity, otherwise your judgement will not be right.

Whenever you want to experience something, do something, go the whole way. Either it is useless and you understand it, or it is useful; then too you have an understanding of it. Either way you are profited, benefited. Make this a rule for everything; let it be a golden rule,

If you love a woman, then love. Go all the way, all the way, so that you can come to an understanding of whether love is worth-while or just foolishness. And whatsoever the conclusion, it will be good for you. If you come to realise that it is foolishness, you are finished with it and it will have no further attraction for you.

If you come to realise that it is a very significant experience then you can open many doors. There is no other way than experience.

[A melodramatic sannyasin says: My mind says to get into a relationship, but I see it is just a distraction. There is no woman. There's only you... but There's no form of you....]

Everything is going as it should (chuckling). But if there is some woman, or if you come across a woman, a relationship at this moment will be helpful. It will not be a distraction at all.

This thirst will be settled and you will feel more calm and quiet. It will not be a sexual relationship. It will be a love relationship. If you have somebody in mind, it will be good. You will feel much energy is flowing.

This is the moment when love is needed. In these moments, a woman who has a love for you can be tremendously helpful. She is helpful when the energy moves down and is very helpful when the energy starts moving up. A woman can help you to release the energy from the sex centre. She can also help you to release the energy from the sahasrar. Just the presence of a loving woman, a loving atmosphere....

[The sannyasin adds: I don't feel interested in a woman... I feel indifferent.]

Indifference is a greater negativity than negativity, because if you look negatively at a woman, then too you are interested; interested against. But that is nothing but the same energy standing upside down. That's what jaina monks and catholic priests are doing -- looking at women negatively.

But they are deeply interested. They are making their interest negative, and they are creating a negativity around them because they are afraid that if the negativity is not there continuously, they are in danger. They can enter into a relationship or a woman can become attractive to them and can distract them from their path. So they continuously repeat negative things, negative ideas -- that a woman is nothing but bones and this and that; that this is just futile, maya, illusion, dirt, dust. They think that the woman is the

enemy, the helper of the devil, a participant with the evilest energies in the world. In this way they create an armour around themselves.

The real negativity is indifference -- neither positive nor negative... a very subtle wall. But I would like you to look with positivity. At this moment it is going to be very helpful. The right woman will come, and if she does not come I will manage it that she reaches you.

Remain available and open. If sex happens, nothing wrong in it, but let it happen as part of love; don't make it a mind thing. Don't plan for it, don't fantasise about it. Simply remain in a deep loving situation, and if sex happens, it is good. If sex happens as a small circle in a bigger circle of love, it is perfectly good.

Ordinarily love is the small circle and sex is the bigger circle. When love happens as part of sex, even love is not of much value. When sex happens as part of love, even sex is of tremendous value. That's the whole meaning of Tantra.

Love is the real thing.

Sex happens just as a shadow -- if it happens at all. There is no necessity; it may not happen at all, it may happen. Both doors are open. But love is not a means to it -- love is the end. And then sex is nothing but a sharing of energies. It is just a play of loving energies. It has nothing sexual in it.

And when sex happens without any sexuality in it, it is divine. That's what Tantra is.

So just remain available and open, mm? And don't be afraid.

Beloved of My Heart

Chapter #22
Chapter title: The Ultimate Criterion is Your Heart

24 May 1976 pm in Chuang Tzu Auditorium

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ShortTitle: MYHART22
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I[A sannyasin says: I find that when you tell me to do something... I guess it's a cop-out because I won't do what you say because I feel I should do the opposite of what you say because that seems to be more to the heart of my problem. It seems to work sometimes.]

Sometimes it can be like that. If you feel good doing the opposite, do the opposite. The whole point is to remember what brings the feeling of blessedness to you. One should continuously go on checking inside to see whether it is bringing a well-being, whether you are feeling healthier, whether it is bringing a harmony. If it is, it is good. Then don't worry -- just follow it.

The problem arises only when you start feeling a discord; when you feel that some tension is being created; because tension is just an indicator that some anxiety is being created. Tension never comes to the mind if everything is going well. So tension is not your being. It is just an indicator; a very beautiful mechanism inside you which immediately gives you the hint to stop. It tells you that you are moving in a wrong direction, that you are going against your nature.

So if you really want to listen to me, listen to your heart and just follow it.

I am not here to impose any discipline on you. I am here to make you free of all discipline so that your natural being starts flowering.

One should not have any structure, any character. One should be simple, characterless, structureless. And listen to the heart -- that is what real obedience is. The word obedience comes from a root which means the art of listening, but the word has gone very far away from the root. The basic art of listening is to listen

to the heart because that is where fulfillment is going to happen. So remain alert; very delicate alertness is needed.

Eat that which suits the body and the body immediately feels a well-being. Eat that which doesn't suit the body and the body immediately feels ill. The body is simply saying that you have taken something wrong; vomit it, get rid of it. You have put something poisonous into the system, something which is not in tune with the body. The mind feels tense when you have taken in some idea which does not fit into the harmony. Your heart feels tense when you go against your nature.

So, listen to your body when you are doing something with your body. In that mood, never bother about the mind because the mind has nothing to say about the body. The body is autonomous. It knows itself what is good and what is wrong. So when it is a question concerning the body, listen to the body. When it is a question concerning thinking, planning, ideas, dreaming, logic, reason, listen to the mind. When it is a question of your totality, listen to the heart.

And learn how to listen. It is not very difficult because indications are coming continuously, although if you don't listen to them by and by they become feeble. Continuously neglected, by and by their functioning is no more as it should be. If you don't listen to them again and again, that mechanism starts getting rusty. Then you are very far away from your own roots.

So just listen. That is what obedience is. And don't be bothered about what I say literally, because sometimes I say the opposite. That opposite creates a situation. If I would like you to go to the right, sometimes I say go to the left. If I feel that just by telling you to go to the left, your mind will create an idea to go to the right, then I always say go to the left. It depends on the person to whom I am talking. So never take it literally.

Nothing is literal with me. All is poetic.

So the ultimate criterion is your own heart. Whatsoever I say, listen to it, absorb it, remember it, but not in a literal way, otherwise you will miss the point. I don't want to create a belief. I want to give you a trust -- and that is totally different. Belief is literal. Trust is just the significance of it, the fragrance of it; not literal.

You can read poetry and you can read it literally. Each word in that script has a meaning. You can look at it and get some meaning but you will miss something which is real poetry. That has to be read between the words, between the lines. It has to be read in the gaps. It is not something that you can grab. If you grab poetry, you will miss it. Then you will have only prose -- poetry is killed.

You have to feel it. You have to play with it. You have to sing it. By and by you will start feeling the significance which has nothing to do with the dictionary; which has nothing to do with the arrangement of words; which is something subtler that hovers around the words but is not exactly in the words. It is just like a fragrance surrounding a flower... the halo which surrounds a holy person. That is the poetry. So never look directly to the words; rather go around and around -- circumlocution.

In India they go into the temples and go around and around the image. That's very significant, very significant. You cannot go directly to God; you have to go around and around. Then you catch the halo of it, the light that surrounds it. The flower has not to be touched directly. Rather smelt... experienced by the fragrance. Then you show taste.

So whatsoever I say is symbolic... it is not literal. And you cannot guess what I really mean if you just catch the word and carry it in a dead way. You will be able to open the word only if you play with it, sing with it, and continuously keep in contact with your heart.

The word that I throw in you is just like a stone thrown in a lake. Those ripples arise. That is the real work.

The stone is not the real thing. That is just a device to create those ripples. So go with those ripples. Forget that stone; don't cling to it. It has done its work; now move with the ripples. It has started a chain. Don't stop at that. That will only be a beginning. The end is going to be very very far away. And the end will have nothing to do with the beginning. By the time you have an end result, you will not be able to relate it to the stone. It will be com-pletely irrelevant. You will not be able to fit them together as cause and effect. That's what Jung means by synchronisity.

When I am talking to you, I am not giving you a cause so that a certain effect follows it automatically. No. I am just giving you a situation in which many things are possible. If you take it literally, something else will become the result. If you take the significance, something else. If you read it with the mind, something else again, and with the heart, again something else.

And if you listen to the music of it there will be something else absolutely different. There will be inner layers. So whenever I say something, listen to it, keep it in your memory. Again and again chew it. Again

and again digest it in different situations. And see how it feels to you -- and then move with your feelings.

The word has done its work. It has created ripples in you. Now follow those ripples!

Anand means bliss and devendra means god -- god of bliss. Devendra comes from the same root as divine.

Forget the old name, mm? The change of the name can be very significant. It can almost be a quantum jump, because if you really drop the old name, the whole past disappears.

The name carries the whole past. It is the nucleus of the past, of all that you have done or all that you have been, all that you have been desiring and hoping. The past, and the future projected through the past are both contained in your name. If you really consciously drop it, suddenly you get out of a pattern, a continuity. Something of the unknown enters. You rise above the stream of the past and the future. You come to realise the moment of the present. And that's the meaning of changing the name: to help you have a quantum jump.

It is not a continuity. Sannyas is not something that is being added to you. That will not be of much use. It will be a decoration. It will be just changing one part of the whole mechanism, but the mechanism remains the same. And the mechanism is so big that it will change the part; the part cannot change the whole.

Sannyas is not something being added to you. It is something totally new, unconnected. It is a discontinuity... it is a jump. That's why I call it a quantum jump -- the greatest jump that is possible.

Suddenly you wash away the whole of the past. You clean the whole slate. With a new name it becomes very easy because you will have to be acquainted with the new name. It will be a strengthening.

And change to orange. That will remind you that the old is gone, dead. After a few weeks you will see easily that your own past looks as if you had read about it in some novel or had seen a movie or had dreamed about it. When the new crystallises, suddenly you can have a distance and the freedom that brings.

[A sannyasin says: I'm feeling very negative, closed. I can't seem to be open to [my boyfriend], to you, to me.

I feel very superficial and dissatisfied but for no reason! I mean everything is perfectly all right.]

Mm mm... it happens only when everything is perfect.

When something is missing, one is preoccupied. You don't have a house; you think when a house is there everything will be good. You will have a good rest and will relax. You don't have money and you think that when you do, everything will be okay, and that right now everything is not okay because of the money.

So the mind can find some cause and can remain preoccupied with it. But when everything is okay and all that you need is there, suddenly an emptiness comes. One feels now what to do? Everything is as you would like it and there still seems to be nothing.

Only the richest people come to know the deepest poverty. The poor man cannot. He is poor but he dreams of riches and he remains rich in his dreams. He can hope; there is a possibility for him to hope. But when a person becomes rich, he becomes hopeless because there is no point in hoping anymore. He can see the whole futility of it. Whatsoever he has he can go on multiplying it, but now he understands that it is futile. Whether you have this amount of money in the bank or double, what is going to happen? And whatsoever he needs is there so the bank balance can go on increasing but that is not going to help. Suddenly he becomes hopeless. Hopelessness always comes when everything goes okay.

And this is a good situation. It can be used... it is very beautiful. You are freed from causes. Now you can work right on your mind. When causes are there, one goes on working on the causes. When there is no cause to be unhappy, no cause to be miserable and suddenly one is sad, then you can encounter the mind as it is.

Mind is sadness. Mind is frustration. Mind is unhappiness. Mind is hell.

But you cannot see because the mind always says 'I am not hell. The situation is such that it is making us suffer. Change the situation'. The mind goes on postponing through the causes: find a beautiful man or a beautiful woman, a good house, this and that. But the mind itself is the cause; there are no other causes. So that's why you are feeling so sad and depressed. Try to understand it. Now the moment has come when the mind has to be dropped. And unless you drop the mind you cannot get out of it. And there is no going back....

So I push people to a point where the abyss arises. You are standing there... a cul-de-sac. Now going back is not possible. That I make impossible. The moment you go on, I withdraw the stairs. They are not there, so you can look back but you cannot go back. And there is no future. Suddenly -- a great abyss. One step more and you are gone.

Back you cannot go. The future is an abyss and you are afraid. There are only two possibilities: you can go on standing where you are and that will become more and more difficult every day because you will become more and more miserable and closed. Take the jump!

It is very very scarey but there is no going back. Just take the jump. And when I say take the jump, I simply mean that there is no need to live through the mind now. Just live moment to moment.

[She replies: I m so in my mind...]

Yes, you can go on standing there... you can go on standing there. So this is my suggestion -- just a polite suggestion -- (laughter) that you start living moment to moment. Eat well and enjoy it; dance and love and enjoy it.

The mind disappears whenever you stop planning for the future. The mind is nothing but a projection of the future. It disappears when you start living moment to moment.

Live moment to moment. For three weeks, try. Whatsoever you are doing, do it as totally as possible. Love it and enjoy it. Maybe it looks silly. If you are drinking tea it is silly to enjoy it too much -- it is just ordinary tea.

But ordinary tea can become extraordinarily beautiful -- a tremendous experience if you enjoy it. Enjoy it with deep reverence. Make it a ceremony. Making tea... Listening to the kettle and the sound. Then pouring the tea... smelling the fragrance of it. Then tasting the tea and feeling happy.

Dead people cannot drink tea; only very alive people. This moment you are alive! This moment you are drinking tea. Feel thankful! And don't think of the future. Next moment will take care of itself. Think not of the morrow. For three weeks live in the moment and then tell me, mm? Good.

[To her boyfriend, Osho says:]

Help her. She's going very very well. But these are critical moments when one passes from one gestalt to another, one pattern to another. It is a difficult thing. Once you learn it, it is very simple; just like a snake slips out of the old skin.
But in the beginning it is very difficult, so just make her happy!

[A participant from the Enlightenment Intensive group says: The group was beautiful but it was hard. In the beginning I felt that we had to obey just like at school. But on the last day I could see that they were not against us but trying to help us.]

I can understand. Schools have done so much wrong to everybody that any discipline and one feels suspicious. Any sort of discipline reminds one of the school, the master, the headmaster and obedience and all that nonsense. In fact schools have not helped people to be obedient. They have made people disobedient because they have forced obedience and it creates a reaction and people start resisting.

But these disciplines are not the disciplines of a school, and they are not forced on you. You accept them of your own accord. It is you who takes the initiative to accept and enter the group. Once you enter the group you have to play the game, you have to follow the format. It is just as when you play cards and you have to follow certain rules. A certain card is the king and another card is the queen. You don't argue about it and say I can't believe that this is a queen. You know that this is the rule.

In the group, the leader is just playing a role and the led is also playing a role. Out of the group, Amida is not the leader and you are not the led. In the group you have to decided to play a certain game; she will be playing the game of the leader and you will be playing the game of the led. These two parties are needed otherwise the game will be difficult. The game is very paying, once you accept and move into it.

But this was your first group and it is always difficult in the first group because of the old associations in the mind. And you are still young enough not to have forgiven the school yet.

[the sannyasin continues: I wanted to ask you another thing. There is a place where my mind explodes

inside. It implodes towards the centre and it is not very nice, because to explode is better.]

No, both are good and both are part of one rhythm. Explosion and implosion are just like in-breathing and out-breathing. Both are good. And the deeper your implosion will go, the bigger will be the explosion.

Nothing can exist alone. The opposite is needed. So your mind is imploding and you are converging on your centre; allow it totally so you become just like a seed. Become smaller and smaller and smaller, just like a seed. That is what is happening to the tree. When the seeds come to the tree, what is happening? The tree is imploding. So it becomes smaller and smaller and smaller and then the seed will fall into the earth and then explode. Again the tree will arise.

So the whole life is a rhythm between explosion and implosion. You breathe in. If you take deep breaths, if you inhale well, you exhale well. Then again you inhale. Every inhalation will help exhalation. Every exhalation will help inhalation. These are two polarities but complementary and helpful to each other. So don't be afraid of it. When it is happening, allow it. Soon you will see that the explosion will be happening.

There are very few people to whom implosion happens so easily as it is happening to you. Explosion is easier to people because more people are extroverts, outgoing. Ingoing people are rare. Feel happy... you are a rare type; you may be a very rare type. People come and are very worried about their explosions; they want to implode. They want to go to the centre but they cannot. The more they try, the more they go outside somewhere. They never come home.

So don't create trouble. It is good. Enjoy it and help it to go as deep as possible. After two or three groups, explosion will be coming. Encounter will help you to explode and hypnotherapy will help you to implode because it is an ingoing process. So you book for both, mm?

[A sannyasin says: I have come to feel in the time I have been here a great strength of attachment to memories of the past which carry very beautiful emotions, or I am attached to ideas about home.

I understand that they have to disappear sometime, but I cannot see how I can ever have the courage to renounce them.]

No, no, you need not. They will go by themselves.

Nobody can renounce anything because in the very renouncing you will show that you are obsessed with them. Nobody can forget anything by effort because if they try to forget it they will go on remembering it.

They will go by themselves when the time is right. When you have gone a little higher in consciousness, the lower attitude disappears automatically. It is just as when you were a small child and you used to play with toys. You could not have believed then that one day you would leave them. But now you don't remember them, and if somebody gives you a toy, you will be surprised at why he should give you a toy.

When you grow a little mature, toys disappear. They belong to a particular state of mind. This attachment with home, with the family, is also part of growth. That too shows a subtle immaturity, nothing else. A childhood state has remained somewhere in the mind.

Jesus says to his disciples, 'Unless you hate your father and mother, you will not be able to follow me.' It looks very uncivil and very hard. And it doesn't fit because he says that love is God, and what is he saying? -- 'unless you hate your father and mother...'

But he simply means this: unless you become capable of being without them, if not even in your dreams they haunt you, then you have become mature; you have come of age. So there is nothing to be worried about. You are not to renounce them. If you renounce them they will follow you for your whole life. Never renounce anything. Experience everything and never renounce anything. Experience as deeply as possible.

Once something is experienced, you go beyond it. Even if you want to go astray, go. Let that also happen so that it is finished. Whenever something is completed the mind forgets it automatically.
So don't be worried, mm?

[Another group participant says: It was a very powerful group I'm feeling very much more open, but I'm also aware very much that it's just a very slight beginning.]

On this path everything is always a beginning -- always. Because much more is still there and remains so. You will attain much but there never comes a moment when you can say 'I have arrived'. And it is good that the moment never comes, otherwise you would be dead.

Life goes on. It is an eternal pilgrimage, non-ending, and every end is always a beginning. When you have passed through one door, another immediately opens. When you have climbed one peak, suddenly you become aware that a higher one is waiting for you. And this is endless -- that is the beauty of it.

Never be satisfied with anything. Always remember that much more is waiting. This I call the divine discontent. Always feel thankful for whatsoever has happened, and always remain alert that much is going to happen. Go on making all the effort you can.

[Another group-member says: When I was going for a walk in the group, at one stage I felt the wind against my skin and I suddenly felt that there wasn't any barrier between myself and the outside world.

But then when I had to return to the question of who am I, again I was back in my mind and my old self.]

It will happen many times. Many times one enters into the old pattern again and many times one comes out of it. The old pattern never disappears; it is always there. You can enter into it again or you can leave it. You may be aware that it is just like a house.

If you want to come out, you can come out under the sky. And whenever that sky is too much or the sun is too hot, or it is raining, you come inside the house. The mind is just a structure to be used when needed. When it is not needed you can come out of it. You will become aware of this by and by, but the experience has helped very much.

So don't be worried that you went in again. Just remain available to move... flexible. Sometimes try it. Just walking in the street or in the garden and the wind blows and touches you. Again remember that moment and fall into that state. Soon you will be able to. That moment will come again because it is within you; you just have to bring it out. Then slowly move into the mind and out; in again and then out, so that you become capable of moving in and out just like in breathing.

In the beginning a few glimpses will come when you will feel out of the mind. They will be tremendously beautiful. An infinite grace will surround you. There will just be moments and again they will go. The old pattern will settle in again, but by and by you will be able to slip out of it more easily. Then one becomes capable of slipping out whenever one wants to.

That is mastery of the mind. The mastery of the mind does not mean that the brain has been destroyed. The mastery of the mind means that the prisoner is no more a prisoner; he has become a jailer. He has the key now. Whenever he wants, he comes in; and whenever he wants, he comes out. Then the prisoner is no more a prisoner, the prison no more a prison. It has become a house, a home.

So walking, just walk, sitting, just get into it. There is no how to it. Just remember it and slip into it. It is a knack... it will come.

Beloved of My Heart

Chapter #23
Chapter title: You are the Master

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Hridaya means the heart and deva means divine -- the divine heart. And that is the direction for you to grow towards, the height you have to reach.

By a divine heart, I mean a heart which is unconditionally in love -- not with somebody in particular, but just in love with anything, any person, anybody whatsoever. Love becomes your climate; not a relationship. A relationship can grow in it, but you have to make it more a climate rather than a relationship.

Ordinarily love is a relationship, and when love is a relationship you breathe only towards a certain person. You breathe him or her, but the passage is very narrow. The universe is so vast and love gives so much; why make it so narrow? Let it expand and be unconditional, because whenever there is a condition, love becomes ruined. When it is unconditional. it becomes divine.

And love is never satisfied unless it becomes divine because that is the deepest urge in every human being: to be so full of love that whatsoever the condition, the love goes on showering.

So from this moment, remember it. You will forget many times, but again remember. And don't move indifferently. You are passing through the garden; don't move indifferently. Touch a leaf, talk to a tree, mm? just say hello; that will do. No need to utter it loudly.

Indifference kills love more than hatred. Hatred is love inverted, but indifference is absolute negation. People move indifferently. They look at people but they don't look. They touch people but they don't touch.

So let this be your basic sadhana. One day you have to come to the point where you can say to the whole existence 'Beloved of my heart'.

The more you flow towards that, the more you will see that it becomes easier and easier and easier. A moment comes when you cannot believe how you lived otherwise. To live otherwise is simply foolish. It is unaccountably stupid.

Nobody is barring the path. It is just that inside we are solid like rocks. We don't melt, we don't flow, we don't merge. We go on trying to define ourselves as separate. So try to define yourself as one. That means become more and more indefinable.

When you are sitting by the side of a tree, don't define yourself as separate from the tree. Let there be a merger. In the beginning it will be subtle; only the psychic energy will be moving. Soon you will feel that it is not only subtle; it has become gross also. Touching a tree you will feel not only a subtle energy has moved; there has been a transfer between you and the tree, and on the gross level too. Your body is enriched... the tree is enriched.

We have passed through all these states. Once we were trees animals, birds, mountains. We have passed through all these states so a part of us still responds to them very deeply. The past does not simply disappear. It becomes part of the present.

It is just as when a snake is crawling. It pulls its tail; the tail is not left. Again and again it is pulled back, pulled again and again towards the body. Time crawls in exactly the same way. The past that you think is gone, is never gone; it becomes part of your present. Your present carries your whole past, your whole history. And your whole history means the whole history of the universe. Man is tremendously vast. Your present not only carries the past. Your present carries the future also. The past is vast but limited. The future is vast and unlimited.

So this is going to be your basic work: to be more and more loving. It should not be that because somebody has done something for you, you feel love, or somebody is beautiful so you feel love. Those are charms, attractions; other things.

Love should be your basic attitude so that whenever you approach anybody, even a thing, even a chair, you approach it with love. You treat even things as persons. Soon you will see by and by, a deep urge has started arising, to say silently to the whole universe 'Beloved of my heart'. It will throb, pulsate, vibrate throughout your being.

[The new sannyasin says: The first experience I had of the spiritual was when I was thirteen. A book of yours 'Flight of the Alone to the Alone' describes the experience very well. Something descended on me and cut me from my body and soul and I felt completely alienated from the world.

Since then my path seems to have been very asocial, very solitary, and often I have been in very much conflict with society and even with people I love or who love me.]

Mm mm, I can see that. That's why I have given you the name Hridaya.

A few people reach that way also, but very few. It is unnecessarily hard. What i suggest is very simple, very spontaneous. People who walk alone -- not through love but in isolation -- will have a beautiful experience only at the end. And that end is not predictable. It may happen, it may not. It may happen today. It may happen after many lives.

But the person who follows the path of love has millions of experiences on the way. One who follows a path which is lonely, solitary, the path of the monk, attains one day, but the whole path is like a desert. with no oasis anywhere. It is unnecessarily sadistic.

When you can pass through greenery and beautiful streams on the way, when you can rest under big trees and when many flowers can greet you on the way and millions of satoris can happen before the ultimate happens why unnecessarily choose a path which passes through desert, through which you have to suffer much hell, much pain, many nightmares? There is more of a possibility that you will turn back because it is so hard. It doesn't lure you; it has no magnetism in it.

The ultimate can be reached but it will be very difficult to stick to the path, because the path in itself is repulsive. There are a few people who have reached through that path but they are exceptions. They simply prove the rule; they don't prove anything else.

My emphasis is more on loye. Move singing and dancing. Move, making each point a goal and enjoying it as if the goal has been achieved. Why wait for the goal? When we can turn every moment into gold, why wait for the goal? And of course after many mini-satoris, when the samadhi flowers, it is a lotus flower of one thousand petals. But the path was full of small flowers. They greeted you; you enjoyed them. You come with many experiences; you don't come empty. The monk one day suddenly explodes. The devotee grows very slowly, very silently, very lovingly.

I can see that you have a tendency to be alone and that tendency can be dangerous. So you start working on love... and much is going to happen.

[The hypnotherapy group are present. The group leader says: It was beautiful. I'm happy with them and I'm happy with me.]

That's very good. And that's even better, more basic -- to be happy with yourself. Then only can you be happy with anything that you can do. There are so many people in the world trying to be happy with others and they are not basically happy with themselves; everything goes wrong.

The first duty is to be happy with oneself. Then whatsoever you do will have a golden edge to it because that comes out of your grace, your silence, your love, and it carries something of your happiness in it.

The question is not what results come out of it. The question is from where it arises; not where it goes. If you are happy doing a thing, you will be happy whatsoever results come. If you are unhappy, then you will be unhappy whatsoever results come. Even if you succeed outwardly but you are not happy with yourself, it will be a failure. And even if you fail completely, utterly, outwardly, but are happy with yourself, contented, it is a success.

Contentment is the foundation, so become more and more happy and contented with yourself and let things grow out of that. They will always be beautiful and they will help others also. The action is not only a certain quantity of energy. Action is more deeply a certain quality of energy. When you do something, two things meet there -- the quantity and the quality.

And the quality is more essential. That is the very soul of it. The quality comes out of your happiness. You can put in the quantity without being happy but then that energy will carry something as a seed of unhappiness and it will sprout somewhere or other as unhappiness. So always remember when you do a thing, whenever you initiate anything ....

In the East in astrology, they call it 'muhood' -- the right moment to do a thing. If they are going for a journey, they will ask the astrologer for the right moment. That is foolish to ask the astrologer -- one should ask one's inner conscience -- but symbolically it is very meaningful. They just don't start deciding to go anywhere. One should enquire inside, 'Is this the right moment to take the initiative? Am I happy and contented? Am I moving out of a tension or out of a relaxation?'

If there is a certain tension then stop: that is not the right moment. The muhood has not come. Wait. If you are starting to eat, wait. When you are contented, happy, flowing, then start eating. It is good to say grace. It is good to pray, to thank God, so that you settle in a contented state -- and then eat. The same food has a different quality to it. It will be more nourishing; and not only nourishing to the body but to the soul also.

If you are taking a bath, wait. Just before you go under the shower, collect yourself, calm down. Then the water and the coolness of it will touch your very heart. It will not just be a shower of water; it will be a shower of grace.

So always remember that you have a basic responsibility towards yourself. And if you are responsible in

that way, you will be responsible in all others. Very good... become more and more happy.

[A sannyasin had come to darshan several weeks ago (see 'Get Out Of Your Own Way, April 19th) saying he was surprised to read in a Rajneesh news-letter that fifty percent of seekers who came to Osho were homosexual.

He expressed concern as to whether he should remain in homosexuality or try to move into heterosexual relationships.

Osho reminded him that he was speaking to a certain sannyasin when he had said that and that what was appropriate for one person may not be for another. He said that soon homosexuality will be considered to be avant garde and progressive and people will simply start moving into it for that reason. Osho said that if he saw that someone's being was flowing into heterosexuality and the homosexuality was just a rationalisation, he would suggest that move into heterosexuality.

Osho told him to accept the way be was; and that God wanted him as he was and not to reject that.
Tonight he still expressed confusion over his sexuality.]

That is the cause, as I see it, of your depression. The depression is not the real problem so whatsoever you do with that depression it will not help much. It may postpone it a little but it will not be of any permanent value. You will have to tackle the real problem.

Either accept it or change it, but don't hang in between; there's no point. If there is a possibility that you can become heterosexual, then become. And you will have to do something, otherwise it will never happen. Move in that direction and don't waste time. Find a woman and fall headlong.

If I see that that is impossible for you, that you have no attraction to women, then there is no problem; be homosexual. You have to decide.

What do you feel? Can you become heterosexual or do you feel that it is impossible for you?

[The sannyasin answers: I feel that my greater part is homosexual, but actually I think that everybody is bisexual... I feel only a very little attraction for women, very little.]

... I'm not saying to deny your homosexual part. Let both be there. Become more bisexual rather than one-pointed. Become a little more flexible.

Just move in a few more heterosexual relationships. Even if a small, a slight attraction is there, use it as a jumping board. If you can become a little more flexible you will be able to accept your homosexuality more easily. Because then it will not be a problem. You know you can change any moment. When you know you can get out of the prison any moment, you can rest; it is almost a home. But if you feel that you cannot get out of it, it may be your home but it becomes a prison.

The basic problem is freedom. You feel hooked -- as if you are hooked in the homosexuality mentality. Just become a little more flexible. Once you know you can be both, you have a choice. Have a taste of heterosexual relationships and homosexual relationships and then see which you want to choose. But then you are the chooser.

Right now you feel that you are being forced by a certain tendency in your mind. You feel crippled, suffocated. That is what is making you depressed. You cannot accept this slavery. It is not really homosexuality you are against. It's this slavery, this burden that you have to carry somehow. Even if you don't want to, you have to carry it.

So my suggestion is that you simply become a little more flexible. Just for a change move with a woman and see what happens. You may not like it; then you can always fall back. Or you may like it and you can go on still further. But one thing is certain you will be free -- and that freedom will bring back your happiness.

Something has to be done. If you simply wait you will become more and more depressed. You will have to take the initiative; nobody can take it for you. Otherwise this sadness will become settled and it will destroy you in a very very subtle way. So first try a little movement to help you get out of the rut you have got into.

My whole emphasis is on freedom. One should be capable of being whatsoever one decides to be.

Even if you decide to be a celibate, you can become capable of becoming celibate. But if you cannot change such a small thing, if you cannot direct your sexual energy from homosexuality to heterosexuality, or if you are obsessed too much, you will feel the burden, you will feel loaded as if something is going on

that is against your self and you are helpless. Change it. And when you become capable of changing it easily, it is just as one changes a gear in a car; it should be that easy.

One day you can try; for a few months become celibate. That is the best change that one can make: from sex to no-sex. Then one becomes completely free. Then whatsoever one wants to do, one can do, but there is nobody forcing you, no obsession. You are a free agent.

But try. I don't see that there is any trouble.

[The group leader suggests: He thinks he 's born homosexual.]

No, no. Nobody is born anything. These are just attitudes we learn in life. One is only born with sex energy, and then we learn how to direct it, how to channel it. Of course when you have been channelling it into one direction continuously, it becomes automatic It becomes easy; it flows easily, mechanically. To change it into a different direction feels a little difficult. How to start? I can understand your difficulty.

(to the group leader) Just tell some heterosexual to become homosexual, and then you will understand the difficulty. That is the same problem for him. Tell some heterosexual who loves women, to love a man and he will be repulsed and ask, 'What nonsense are you talking?' Because the attraction is not there, so how to bring it?

But his problem is easier than that. He feels that both the parts are there; maybe minor-major, but both parts are there. That is creating the problem, and that is the solUtion also. There are people who feel one hundred percent homosexual, but they don't dislike it so there is no problem. Rather they are vehemently for it, aggressively for it. If they want to change, it will be almost impossible because they have not even a part in them. But then there is no problem.

(to the sannyasin) Your problem is that you have a little part leaning towards that too. Maybe it is minor -- twenty-five percent to seventy-five percent, but that twenty-five percent is creating troubles. It will not allow you to accept the seventy-five percent. The minority will go on insisting that something is wrong. But that can become the solution also. You can move easily. It is your energy; you can divide it again.

And I am not saying to you to become a heterosexual permanently. There is no need. I am just trying to say to you to play with your energy so that you can become aware that it is not the energy that is forcing you in some direction. You are the master, and if you can decide any way, you can go that way. That mastery will give you complete freedom from this depression. Otherwise it will become suicidal. You may not commit suicide, but by and by the depression will slowly kill you. You become so depressed; almost dead. You will lose your sensitivity.

Just give it a try. If you have tried and you find it impossible, then accept the other alternative totally. There is nothing wrong in it. If you enjoy using your energy that way, perfectly good. It is not for anybody else to decide; it is your private affair. Not even God has any right to decide how you should use your energy; it is simply your fun. No state, no religion, no priest, has any authority to poke his nose in.

You can remain bisexual. And a bisexual is richer in a way because he enjoys two types of food. A heterosexual, a homosexual, is poor in a way. They can enjoy only one type of experience. A bisexual is freer.

The future belongs to the bisexual. It is a prediction, and it is absolutely certain to happen. After this century the world is going to become more and more bisexual because man is becoming more and more free and he wants to experiment in all sorts of ways.

I don't see that there is any problem or that you should feel depressed or anything -- not with me. With me you can feel absolutely at peace. I am not a priest, not a rabbi.

Try it, mm? You are almost ready to be happy! (laughter)

[A sannyasin says she has had a pain in the shoulder for three years, although doctors say there is nothing physical wrong. The hypnotherapist treated an acupuncture point which helped her relax but the pain came back.]

It is just a habit. (to the group leader) Give her a deep suggestion, a post-hypnotic suggestion will be helpful. But take her as deeply into hypnosis as possible first and then make the suggestion.

Make a combination. Hypnotise her and then suggest to her that you will give her three of these treatments to help the pain. Tell her that by the third treatment it will be completely gone and will never come back. So give the suggestion and then the treatment, mm? Work on her for three days.

[A group participant says that group-leader said he enjoyed being a loser -- but he doesn't want to do that any more.]

Enjoy and be a loser! He is right but there is no need to create any trouble for yourself...

You will have to choose between the two. You cannot have the cake and eat it too; you have to choose. Nothing is wrong in being a loser. If you enjoy it, it is perfectly good, but then drop the idea that you are a weakling and have no will. Simply enjoy this. This is how you are. Accept yourself.

If you feel that this is difficult for you, then you will have to pull yourself out of it. Much struggle will be needed and you will have to work hard. I don't see that there is any need. A few losers are needed in the world, otherwise who will win? (laughter) Think of others also!...

Then this is your victory. If you become a perfect loser, this is your winning. Be a perfect loser! Never win -- let that be your goal. And if you succeed in it, you are victorious. You understand me? Read Lao Tzu 'Tao Te Ching'. Lao Tzu is the perfect man to help you lose more and more.

There are two types of different possibilities -- the male and the female mind. The male mind wants to win, to be aggressive, competitive; the will to power. Then there is the female mind, the receptive, passive mind; ready to lose. That's how it feels good.

[The group leader] is right -- you have a feminine mind, but it is perfectly good. It has nothing to do with the body. There are feminine minds in male bodies and male minds in feminine bodies. You have a feminine mind. Don't call it a weakling, because there is some condemnation in that word. Just see the point -- that you. want to lose and you enjoy it; so enjoy it more and enjoy it knowingly, deliberately. Up to now you have been doing it unconsciously; now do it deliberately.

And see... soon you will be flowing and flowering. And I think if you try the opposite -- which will not be natural to you -- you will be in much hardship and trouble. You will become very depressed; it will be almost a torture to you.

But in the West not a single philosophy exists for the feminine mind. So the will to power seems to be the only possibility. The western psychology and everything is full of the will to power. Only the East, and particularly Lao Tzu, developed the philosophy for the other kind -- of relaxing and losing; of not fighting at all, of giving way, of no resistance, no struggle. Lao Tzu almost praises the possibility of becoming a driftwood. He praises it tremendously. That too is beautiful. If you can do it you will be more in tune with yourself.

[The group leader] has simply described your state. He has not given you a dictum or a commandment that you do this or that' he simply says this is your state. Now you have to decide. If you want to be an achiever, a power-maniac, you will have to fight against yourself. That is going to be hard and finally, futile. Even if you achieve it, it will be at such a cost that you will never feel happy. You are not an achiever; you are a loser. But losers are needed. Just as men and women are needed to fit each other, losers and winners are needed to fit each other; yin and yang. The whole tragedy in the West is that everybody is an achiever.

Even women are entering the competition and becoming achievers. The whole of the West is going to become mad sooner or later, because the other part is missing, so who is going to lose? Nobody is ready to lose, but somebody is needed to play that part also.

So be the loser, and feel happy when others win, because you have allowed them to win. This is your gift to them.

Life will take on a totally different quality. You will be able to enjoy it, and your enjoyment will be more subtle, more delicate, more valuable. It is just as if you are fighting with a small child and you fall down and pretend that he has won. He jumps on your chest and feels so happy. And you also feel happy because you know that unless you allowed him, he would not have been able. But he feels tremendously happy that he has become victorious and has defeated you completely. And look how he delights in it! So just delight in it and don't be worried.

[The sannyasin answers: I think I will have to do Yoga and such things to develop my body.]

You can develop your body, but there is no need to do it in a competitive way. Become strong -- but not to win. Become strong to lose -- and much strength is needed to lose. Weaklings cannot lose. That's why I don't use that word.

Feminine energy is not weak. It is a totally different kind of energy. It is opposite to male energy but it is not weak. Will you say that the flower is weak and the stone is strong? They are different kinds of energy. Of course if you hit the flower with the stone, the stone is going to win and the flower is going to be crushed. But will you say only because of this, that the flower is weak and the stone is strong? The stone is dead -- the flower is alive. The flower has something in it which is very very beautiful and divine... something of the unknown, something of the beyond. It is fragile -- right -- but not weak.

And it is fragile because it carries something so transcendental. Have you observed that the human child is the weakest in the whole animal world? But that is the glory of man. A human child cannot survive if he is not protected for years. Both other animals and birds are ready to move into the world when they are born. They don't need the father or the mother. That's why the family has not developed in other animals. But in man, it is a must. Without the family humanity will disappear because the child of man is so fragile. But I don't call him weak, because he is the very glory of existence.

Lions and tigers may be strong but what are they compared with a human child who can become an Einstein or a Buddha or a Christ? What are they in comparison? Yes, if the lion jumps on Jesus, Jesus will be killed, but that does not prove that the lion is stronger. It simply proves that the strong is just very low, like a stone, and Jesus is like a flower.

So don't think in terms of weakness. Think in terms of sensitivity, fragility. Never use a word wrongly, otherwise it can change your whole life pattern. Don't be worried -- be a loser... be a perfect loser. Allow people to win and enjoy helping them to win, mm? Good !

[A sannyasin says: I've got a problem with you. When I came to Poona I felt very open towards you and then when I did the groups -- Tathata and Encounter -- I began to feel some kind of indifference towards you. I'm really becoming afraid of it.]

Don't be worried. It happens. You pass through many phases with me. If you come very open, you cannot remain open. You will become closed, you will become indifferent. Again the opening will come and this time it will be totally different.

The first feeling of openness was your imagination. Now it will come more as a reality. But it happens.... Becoming scared is also natural. One feels nervous and wonder what is happening. Nothing is wrong. When you first come, you come with all your projections, with all your imagination. You project and imagine many things and you live in an imaginary world.

Then you come here and start working and walking on the earth. That imagination disappears; those projections disappear. One feels as if One is missing something. You will start feeling a different kind of openness which will not be of imagination and which will not be lost again, mm?

[Osho told the zen saying that at the beginning of meditation mountains are mountains and rivers are rivers. Then all is confusion and mountains are no more mountains and rivers are no more rivers, until one day, mountains are mountains and rivers are rivers again.]

... but in a different light -- luminous. And not seen through imagination but through reality.
So don't be afraid... everything is going well and as it should be.

Beloved of My Heart

Chapter #24
Chapter title: Love is the Best Drug

26 May 1976 pm in Chuang Tzu Auditorium

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ShortTitle: MYHART24

Audio: No
Video: No

[A sannyasin says: I've been feeling so good in the past few weeks that I can hardly believe it.
But I feel blocked -- and that I block other people and myself I have been taking drugs for so long that everything seems to have gone dead.]

Mm, drugs can kill very very deeply. They can make many things dead. Any stimulation from the outside is in the long run very dangerous. In the beginning it seems to be very beautiful, but anything that excites your nervous system through chemistry, by and by deadens it also.
But it will be okay; don't be worried. It will be helpful if you are in relationship with someone. Love will be good and you will be more flowing.
Love is the best natural drug.
And the beauty of it is that it never makes you dead and dull. It has an inner harmony. It is a drug... it is one of the strongest chemicals, but it is in-built. You don't take it from the outside. It is created inside your lab.
So it will be good to move into a relationship and to continue meditating. Everything will be okay.

[The aum marathon group is present. The group leader says: Last time you told me to frustrate myself otherwise the technique wouldn't work. I think I frustrated myself for forty-eight hours!]

Mm mm, I understand. The first thing to be understood is that love is not a phenomenon that can be created. It can happen but you cannot create it. And the more you try to create it, the more elusive it will be because no direct approach to love is possible. It does not allow anybody to manipulate it. It is so subtle. It is not like a block of wood or a rock that you can manipulate. It is very subtle, invisible.
So once you try to manipulate that invisible energy, you will be in trouble. And because of your effort to manipulate it, you will miss it. It comes, but it comes always from the indirect path.
You do something, and in a certain attunement it comes in. All that is beautiful in life is like that.

[Osho said that a friend can invite you to go swimming and tell you what a tremendous experience it is. You can go with many expectations but be so full of those and so greedy for this tremendous thing that is going to happen to you, that you are too preoccupied -- and you miss it.]

Happiness is not a thing that you can make happen, and that you can hold in your hand. It happens only when you have abandoned yourself in some activity completely. When the activity takes posses-sion of you, when you are completely oblivious that you are, suddenly it is there. In all its beauty, in all its truth, in all its penetration, it is there... every fibre of your being vibrating with it. But it comes only when you are not.
Love will happen in a group when the group is completely in tune. And that tune can happen only when you are doing something else; not thinking about love at all. Something else possesses you; you are so engrossed. Suddenly you will see a grace descending. That roundness for which you were waiting will happen. But it is a happening. Nobody has ever been able to manipulate it.
So don't do anything. In fact don't move with a certain expectation. Move with hope. Move with prayer. Move with trust. But never move with any expectations. Then much will happen.
If you move with expectations, you will be the barrier; the leader becomes the barrier. The leader is significant because he functions as a nucleus to the whole group. If you are frustrated then the whole group will be falling apart because the centre is missing. The whole group functions as spokes. You are the hub and the whole wheel moves around you.
If the leader is frustrated, he will stop all movement; he will be the cause. So it was not that you didn't make enough effort. It was because you tried to do something about love which cannot be done, which is impossible.
So never do anything about love, nor happiness, nor bliss. Simply move with the hope and prayer that something will happen. Nobody knows what because each group is going to be different, because different people will bring different energy. They will pool different energies into it, so nobody knows the ultimate

outcome and nobody can expect anything. There is no need to. Move into the unknown, the unfamiliar. Let things happen, and let them take their own shape.

You are there just to facilitate the process. Whatsoever is going to happen, you are to smooth the path for it -- whatsoever happens; that is not your concern. If anger is happening, you have to make the path smooth so that anger comes to a perfect peak. Then it is beautiful. If love is happening you have to help it to move. If harmony is happening, good. If discord is happening, you have to create the path for that too. You should not have any choice, otherwise that will become a barrier.

If you are thinking that love should happen and there is anger, in a subtle way you will stop that anger. You will say 'I am waiting for love and anger is happening'. Unknowingly you will not allow the anger to happen. And if anger cannot happen, that person will not be able to move into love. So let anger happen. Whatsoever happens is good. This should be the basic dictum.

And you are a facilitator. You are to help people to cathart. You are to help people to go deeper in their moment, into their facticity in that moment, whatsoever it is -- anger, hatred, love, jealousy, envy, happiness. But never expect anything and don't carry a hidden desire, otherwise that desire is going to create much trouble.

This is how we have destroyed the whole humanity. It is nothing new; it has been the case forever. Parents are helping to bring something to the children and they have imprisoned them. Husbands are hoping something will happen for their wives -- love, happiness. The wife is hoping that the husband will become more graceful; more beautiful, more powerful, good, religious.

Everybody is trying to manipulate everybody else with a very good ambition. All are well-wishers... and all these well-wishers are destructive. They help -- they think they help -- but they only hinder. The path to hell is filled with good wishers.

So remember not to move with a desire. Who are you? Why should you have any desires? If love is going to happen, we will enjoy it. If it is not going to happen, we will enjoy that too. It is just as when the wind is blowing and you enjoy it. When it is not blowing, what can you do? You wait.

So remember it, mm? You will grow with each group. The leader is not a fixed entity; he goes on growing with each group. He grows as much as the participant.

[A group member says: I don't know how to explain it but something very special happened. I felt in the Dynamic meditation something that wasn't coming from in me but from another space. But it was just a flash.]

Very good. These moments will be coming more and more. These are the real moments of meditation. They don't belong to you. They come only when you are not. They are a gap in your being, so they are more like nothingness, emptiness. It is just as if an emptiness is passing through you. Just for a moment, suddenly you are washed away. You are not there. Then again you are there. It is only for a fragment of a moment, but that is the glimpse; what Buddha calls 'anatta', the glimpse of no-being. That is your real being.

Man is not a thing. A thing has substance in it and man is not substantial. If you penetrate deep into a man you will not find anything. That's why scientists go on searching and they don't find any soul. The soul is not a thing. It is a space. If we cut somebody we cannot find the space because the space cannot be grabbed.

That space has passed through you just for a single moment. It will be coming more and more.

One thing to remember: don't ask for it. You were not asking for it when it came ....

It comes naturally. One starts waiting and that becomes the barrier because when it happened for the first time you were not asking, you were not expecting; you were not even aware. But now the problem will be there, so don't get attached to it.

It was good -- thank God and be finished with it. Forget all about it and meditate again. There is no need to think about it, not even to remember it. Don't make it a memory, don't make it a greed, otherwise that will become the barrier.

Many people miss. For the first time meditation happens to many people but then the mind comes in and starts planning saying, 'Now I will meditate and it is going to happen. This time I will hold it a little longer and enjoy it a little more.' Then you are finished!
So just remember that. It has been very good.

[A sannyasin says: I feel very positive and I feel a lot happening from working in the groups.

And I feel that people seem to like me. They come up and say 'I really like you ' and that feels really good inside.]

Very good. When one feels good inside, one is liked by many people, very easily. And when you feel good inside you also like people very easily. When one is in a well-being, one wants to bless everybody because whatsoever you see is coloured by your state of mind. When you are happy, you go on throwing happiness all around. A subtle energy surrounds you, and whomsoever comes in contact with you will also start smiling and feeling happy.

Happy people create a certain milieu. Even sad people will come in their milieu and feel happy. They will even forget for a few moments that they are unhappy. So enjoy it, and just don't hold it -- express it. When you feel good about somebody, tell him. Just hold his hand, look into his eyes and say that you feel very very blessed that he is also here; just his presence gives you happiness. Express your happiness and you will find it growing.

[Osho said that ordinary we talk about our sadness and that makes it more sad. If people talked about their happy moments, the world would be happy.]

This positivity has to be used.... It is simply unbelievable how people miss it. Somehow their eyes are clouded because they have a fixed attitude of seeing things.

The world is really psychedelic.... And I have not come across an ugly person yet. Every person is a unique expression of the divinity. Every person carries the signature of God. Every person is a work of craftmanship. Nothing is ugly unless you don't know how to see beauty. If you tackle things from the wrong end, things turn sour and life becomes bitter.

So use these moments because they are rare. If you can use them more they will be coming more. Share them. The more you share them, the more you will have. And always remember this law of spiritual life -- that the more you share, the more you have. Or let me say it in this way: whatsoever you give to others, you will have, and that which you hold within yourself will die.

Share it before it dies. Let it pass from one hand to another. Whatsoever you give you will become the possessor of. Suddenly you will see that more is arising. So never be miserly in expression, in sharing, in communicating. So very good... feel thankful.

[[A group member says: I feel much joy in the group. I felt that the group was both very important for me and yet not important at all. And speaking to you feels very important and also unimportant too. I can't explain it. It seems contradictory.]

No, there is no contradiction in it. Anything that is extremely important is bound to not be important at all. A thing which is really important is also not important at the same time. Only mediocre things which are not really important, which are important only up to a certain extent, don't have this ambiguity.

For example, a house has a price; You can purchase it, you can sell it, but God has no price. It is extremely valuable and valueless. Love has no price. It is tremendously valuable but what is the value of it? Nothing. On the one hand it costs nothing, on the other hand, your whole life has to be put at stake. So all that is really beautiful and valuable, is at the same time always not valuable, not important at all.

So don't create a contradiction. It is really a beautiful state. There is no division in it. It is not that you are divided into two; no -- that's how it is. And always remember it. It works from both the ends. Whenever you come to encounter something which is tremendously valuable, suddenly you will see that there is no value in it. It is so simple, it is so costless.

And remember, when you come across things which are valueless, costless, try to look into them also. You will find something hidden in them which is tremendously valuable. Between these two apparently contradictory polarities is the world of the mediocre things where there are value labels and you can decode which is valuable and which is not. But those are just mediocre, man-made values.

A car is valuable, a house is valuable, but these are man-made things. A flower is valueless and is the ultimate value also. Remember it -- it is a good insight. Penetrate into it. Let it become more transparent.

You have been looking at it through the reason, that's why you are a little puzzled. But there is another side. Just look at things. Look at the stars in the night....

But this is a way of looking at things which is beyond reason. You stand at the back of everything and

from there you look as a witness. Then you can see that all that is valuable is valueless also. Because it cannot be purchased, it cannot be sold either. It cannot be a commodity; it does not belong to the market-place.

Facing me, looking at me, is tremendously valuable. At the same time it has no value. It is tremendously important because between you and me something can transpire... something that can lead you to the ultimate.

But even if it leads you to the ultimate, what is the value of it? You will laugh -- because it is not something given to you. It is something that you had always with you. At the most it may be a recognition, a remembrance, but nothing has been given to you.

I can give you all and I cannot give you anything. And both are true together because the all that I can give you is already with you.

Hence if I give it to you, I'm not giving anything. But both these things are true together. This is why religion is illogical. If you ask the logician, he will say this is nonsense; either a thing is valuable or it is not. His ways are clearcut. But if you ask a mystic he will say that both things are true together. And the mystic has eyes; the logician is simply blind. He has looked into man-made things for too long. He has forgotten the language of nature. Go deeper into it.

[A sannyasin says: I'm still playing the same old games of trying to get people to love me... I've been here for a year and have not been into any relationship up to now.]

Move into some relationship, because there are a few things that can be done only by experiencing them. Love is one of them. There is no way to learn it; you have to do it. And by trial and error one learns.

It is like swimming. You have to start first in the shallow and then you become capable of moving towards some depth. Love cannot be prepared for. There is no way to learn it. Everybody has to go into it without any learning, unprepared. So move into a love relationship.

Many problems will arise. We can solve them by and by because each problem is a growth. If the problem overpowers you and you cannot solve it, then it becomes a block. If you can solve it, it is a beautiful opportunity to go beyond it. Once you go beyond it, you have learned something of love. Each problem is an opportunity to learn what love is. You have been avoiding it. When one avoids it, one starts thinking about it too much. Then one starts manipulating because one thinks that something has to be done by the mind. One starts playing gimmicks. But that is not going to help.
Life is not a rehearsal. It is a drama without rehearsal.

So move into a love relationship; with whomsoever, that is not the point. And there is no need for the relationship to be permanent. Right now it has just to bring all the problems up to the surface so that all your problems are in front of you. Then we can solve them. Right now it is difficult to even find out what your problem is.

So that is the first thing, and that is possible only in a relationship. So move into a relationship and love with no fear. The whole point is not to find a permanent relationship, the point is to find ways and means to learn what love is. One learns by many trials and errors. Many times one goes astray, suffers pain. You have been too clever.

Clever people have a few problems. The basic problem is that whatsoever cannot be done by the mind, they try to do by the mind. They think by some intelligence they will find a way. It has nothing to do with intelligence. One has to be a fool to be in love, so be a fool! And be a little mad... drop your cleverness.

One day you will be intelligent but that intelligence comes through encountering problems. This intelligence is just a sort of cowardice. One protects oneself and never goes beyond the limit. One always tries to manipulate people because manipulating people can give you a certain false feeling of love.

For example, if you can force somebody to do something, you will feel a sort of power. Love also has that power but without being aware of it at all. It is not that lovers force each other to do things. They simply do things because they love each other. You understand?

You can try to force the other to do certain things because you have seen lovers do those things. For example two people who love each other, hug. Now you can manipulate a person to hug you, but that doesn't mean that there is love. In love hugging happens, but in hugging there is no necessity for love to happen. You can manage the act but the inner feeling will be missing.

So just go in headlong like a fool. And sometimes angels miss what fools attain. And I am here... just move...

First move with the fears, and whenever new problems arise, bring them to me. I would like to throw you into a whirlwind of problems.
Things will change, don't be worried.

Beloved of My Heart

Chapter #25
Chapter title: Simply Rejoice Because you Are

27 May 1976 pm in Chuang Tzu Auditorium

Archive code: 7605275	
ShortTitle: MYHART25	
Audio:	No
Video:	No

[A sannyasin says: when I'm with people I feel I'd like to say something but that nobody is listening. Then I get hostile and put people down.]

Learn to listen rather than talk; then you will enjoy people more. When you are with somebody, become a good listener. There is no need to say much, because in fact there is nothing to say. If you say empty words, nobody listens to you. So rather than getting angry with them find out if you have anything to say. What exactly do you want to relate? What is there to say? Before one can say something, one has to attain something.

Before you can sing a song, a song must arise in your heart, otherwise your singing will be superficial. There will be no throb of the heart in it and nobody will want to listen to it. People don't listen to words; they are fed up with them. Everybody is throwing words at them. They are all doing the same. It is almost like a volley-ball match with people throwing words at each other. People are fed up with words. Just try to be silent with people, but not negatively silent -- that's why I say listen.

Listening is a positive silence. You are intent, attentive. You are not disinterested, you are not indifferent. You are not yawning and looking at your watch; you are really listening. You are giving your whole heart to them, opening yourself.

Listen to people. You will learn much about them, about you. Listen to people and you will feel an opening. A great warmth will arise in you -- whatsoever they are saying; that is not the point. Just pay them attention, participate with them and allow them to feel that they have been listened to. You will see that people will think you are a good talker. They will say to people '[You are] such a good talker. He talks so beautifully' -- and you have not said a single word! You may have said yes or no or something like that, but they will carry the impression that you are a very very good conversationalist. They are seeking, just as you are, somebody who is ready to listen to them.

[Osho said that this is all psychoanalysis is about -- paying people to listen to you because nobody else has time.]

Bertrand Russell has written a story about the twenty-first century and there being a whole world full of psychoanalysts -- each neighbourhood having a psychoanalyst because nobody will be listening to anybody. You will have to pay someone because you have to unburden your heart. The old days will be gone when people were ready to listen to whatsoever you wanted to say.

The problem is the same for everyone. You think they are not listening to you. They think you are not listening to them. Nobody is listening, that's true, because everybody wants to unburden himself. He wants

you to be receptive so that he can unburden himself. Rather than finding you receptive, he finds you aggressive. You are trying to unburden yourself... he escapes.

Talk as little as possible -- just a few words in between to help the person to go on talking and so that he doesn't feel awkward. Just a word here and there to provoke him, to reassure him that you are listening. Just nodding the head will do. You will feel much opening.

The second thing to understand is that unless you are enjoying yourself, sooner or later you will feel frustrated. People don't know how to enjoy themselves. They know many other things: how to go to a movie and enjoy it, how to make love to a woman and enjoy it, how to eat good food and enjoy it -- but nobody seems to know how to just enjoy themselves.

You can see movies but you will get fed up. You can move with women but you will get fed up because it is the same repetition again and again. You can read a few stories and novels but again you will get fed up because it is the same triangle and the same love story. Only details change, but the whole gestalt remains the same. By and by the food is the same; it is the same morning and evening -- everything continues. It is a routine, unless you can enjoy yourself -- because you are the source of constant renewal, resurrection. Within your innermost core, new life is happening every moment. It is an explosion, an ongoing explosion.

Unless you start enjoying it, nothing is going to help; all are just postponements. You can push frustration a little further away but again it will be there waiting for you.

So start enjoying yourself. Just sitting silently, feel delighted. Just looking at the stars, for no particular reason, start singing or dancing. And don't think that this is mad. People have a very curious notion. If they are happy for no reason at all they are thought to be mad. People say that you must have some reason to be happy.

As I see it, happiness should be just a natural state of affairs. You are alive -- that's enough. You should be happy. To be alive is enough reason to be happy, to rejoice.

If people ask you why you are happy, you simply say because you are alive! But people think that we must have some other cause: you have won a lottery or have won something in a horse race; you have a new girlfriend or you have become famous; you have become a Nobel Prize winner or something. These people can never really be happy. Their happiness is just like lightning; it comes and goes. It is nothing that you can be nourished by. It is nothing that you can breathe in and out.

So start being happy for no reason at all. Even you will think that something is going wrong; there is no reason to be happy. But I say just being alive is enough.

In the bible, one of the most repeated words is 'rejoice'; almost nine hundred times. Again and again 'rejoice', 'joy', 'delight' -- or other synonyms for the same word. And the meaning of the word rejoice is beautiful: you simply rejoice because you are. Try it and get in tune with it.

Again the morning has come. Rejoice and thank God because one day there will be no morning. Again the night is full of stars. Rejoice and dance under it because one day you will not be there and the dance will not be possible. A night has been given to you again. Why waste it?

And this enjoyment should be simple, unreasonable, irrational. And it should not have anything to do with anybody else. It should be simply within you, the flame of it. And when you can rejoice alone, you can relate; you will have something to say.

Even your silence will become pregnant. Even if you sit silently by someone, he will feel your presence. He will be filled by your presence. He will be touched by you, invoked, invited to your innermost shrine. He will become a guest in you. Whether you say anything or not is irrelevant. Even silence says much when you have something to say.

And when you don't have anything to say, you go on talking; those words are empty. They are not pregnant with life. They really don't belong to you; they have not arisen out of you. They don't carry any part of you, are not full of your presence.

So first create an aura of rejoicing around you, a milieu, an atmosphere. Then you can create it alone; nobody is needed. And when you are happy you will feel that people are attracted towards you, are pulled almost magnetically. Something inner starts pulling one. Who does not want to be happy? And who does not want to be with a man who is happy? The happy man has become such a rarity.

People go on tolerating unhappy people because what else can one do? Those are the only people available. Become happy and then you will see that even your silence is heard, to say nothing of your words. People simply feel good when they are close to you and then you become open. These are reciprocal things. When your presence makes others happy, their happiness makes you more happy. This goes on and on to higher waves.

[The encounter group is present. The group leader says:
It was a good group. I'm learning to more and more trust the group. But by the third and fourth day a lot of people are stuck and I start to get concerned. Being concerned or trying doesn't seem to help. It seems to need a balance of the two.]

No, being concerned is not good, because if you are concerned too much, you will become tense. And if you become tense you cannot help.

Your tension is constantly broadcasted and it makes other people also tense. Watch it. When you are tense and you talk to somebody, you will immediately feel that he has become tense. Or whenever somebody is talking to you and you suddenly feel a tension, you can be almost certain that he is creating a tension around you. So if you are talking to somebody and you feel tense, immediately relax the stomach. Relax at least yourself; that will be a great help.

Care is not concern; it is totally different. When care becomes an anxiety it becomes concern. When concern is minus anxiety, it is simply care. You care about them but you are not concerned because what can you do? You can make the opportunity available and then leave it. Whatsoever is going to happen will happen. If they are ready to participate in it, they will participate. If they are not ready or they are resisting, or they have decided not to participate, then that is their way. Nothing can be done. We cannot force anybody to relax because all enforcement will make them more tense.

So simply be loving, careful, but not concerned too much. Concern becomes more or less a concern about the result. Care is about the person; concern is about the result. If I care about you it is a personal thing; I care about you, I love you. If I am concerned then I am more concerned about what is going to happen. You are not in my focus, but the outcome, the final result. Concern is result-oriented, care is person-oriented.

So even if you are not growing, it makes no difference, I go on caring. I go on loving you, I go on showering my love.

The future is not the question at all. What happens is not to be worried about because any worry is a very poisonous thing. If you become too worried about the result, you send messages around you that you are tense. That tension will create defense measures. People will become alert and defensive. The more they defend, the more concerned you will be, and then it becomes a vicious circle.

So simply go on doing whatsoever you feel is right. Your responsibility is towards your own sincerity, is in seeing that you are not being lazy, that you are not avoiding anything, not neglecting, but are doing whatsoever you can do. And about that too, don't be too perfectionistic because that will create anxiety. Remain floating and spontaneous. And whatsoever happens is good. I really mean it -- whatsoever happens is good.

Sometimes a person does not open; that too is good. That is what is needed on his path right now. Maybe it will be too soon if he opens. Let him also have the opportunity to resist. His resistance may give him a certain integration; one never knows. One has to always accept whatsoever happens because we cannot know the beginning or the end. A person is an unfinished process. Right now there is no way to predict what will be the outcome of a certain thing.

If a person opens himself easily, maybe in the same way he will forget about this opening when the group is finished. So it is difficult to say whether it was good or bad. Another person resists to the very last and in the very last moment, relaxes. Now the same will happen. Out of the group he will go on persisting with his openness for longer than the person who immediately opened.

So nothing can be said, and everybody functions in a different way. Every mechanism is different. Conditioning is different, potentiality is different and each one's future is going to be different. So we can hope for the best but never create any anxieties. Accept and more things will be happening because there will be more flow.

[The group leader, referring to a participant, says: He works really hard but he never goes really deep. It is never a complete catharsis.

The participant says: I was going as deep as I could when I was trying to cathart.]

Rolfing will be helpful for you. Something has to be done in the body it seems. The whole musculature seems to be very tense.

And another, start running in the morning on the road. Start with half a mile and then one mile and come at least to three miles eventually. While running use the whole body. Don't run as if you are in a straitjacket. Run like a small child, using the whole body -- hands and feet -- and run. Breathe deeply and from the belly. Then sit under a tree, rest, perspire and let the cool breeze come; feel peaceful. This will help very deeply.

The musculature has to be relaxed. If you like swimming, you can go swimming also. That will help. But that too has to be done as totally as possible. Anything in which you can become totally involved will be helpful. It is not a question of anger or any other emotion. The question is to get into anything totally; then you will be able to get into anger and love also. One who knows how to get into anything totally can get into everything totally; that's not the point.

And it is difficult to work with anger directly because it may be deeply repressed. So work indirectly. Running will help much anger and much fear to evaporate. When you are running for a long time and breathing deeply, the mind stops functioning and the body takes over. For a few moments sitting under the shade of the tree, perspiring, enjoying the cool breeze, there are no thoughts. You are simply a throbbing body, an alive body, an organism in tune with the whole; just like an animal.

[To the group leader:] for people like this in your group, a small exercise will be very helpful. Whenever you feel that somebody is not going below the stomach, below the belly, is somehow superficial, tell him to walk and pant like a dog. Let his tongue be out, and hang down.

The whole passage will become open. So whenever you feel that somebody has some block there, panting can be very significant. If he pants for half an hour, his anger will flow very beautifully. His whole body will become involved in it.

(to the participant) So you can try this in your room sometimes. You can use a mirror and bark and growl at it (laughter).

Within three weeks you will feel things going very very deeply. Once anger is relaxed, gone, you will feel free.

[Another participant says: I 'm not actually interested in people, in other people s affairs. I have started to open myself but then fall back into myself again.

The group leader says: He has started to open... He always works things out first very carefully. But he's working and starting to come out.]

No, it will come... it will come.

There are two types of possibilities. If a person works through the head too much, it is not that the heart is really blocked. Energy is just not moving that way, that's all. There is no block, but the energy is moving in the head and the heart is left aside. This is one possibility.

The other possibility is that the heart is blocked and that's why energy is moving towards the head. Then it is very difficult to open it. With you there is no problem. Your energy is moving towards the head because you have used your head up to now and you have used it skillfully. So there is nothing wrong in it. Your heart passage is completely open, so it is simply a question of decision.

Once you decide and you take a step towards the heart, the energy will be flowing. Don't be worried that it will close again. It is up to you. If you want it to remain open, it will. I don't see any block in the heart. You have one of the purest hearts. It is just that the energy is not moving that way because you have never moved it. In fact you have prevented it. That always happens to people who are working with the head too much. The heart seems like a distraction.

A person who is working with reason always thinks that feeling is a distraction because it is disturbing. It disturbs reason. Reason is very unfeeling, calculating, exact, mathematical. Feeling brings something which is non-mathematical, irrational. People who work with the head too much, by and by close the passage to the heart because the heart will come in and disturb their whole pattern. Reason has a different gestalt. It is arithmetical. The heart brings poetry which is not arithmetical at all.

But you don't have any problem, so just allow your heart to move...

Whatsoever you are doing in the group, allow it more and more. The question is not that you should be concerned with other people. The basic question is that when you are concerned with other people, when you take care of them, your heart starts functioning. It is just a way to help the heart function again.

For example a person who works through the head is more concerned with things, not people, because things can be manipulated through the head. A person who lives through the head, even if he becomes a politician, is not concerned with people, but only in counting their heads. So such people by and by avoid

all commitment to people. Love and affection seem to be disturbing factors because they bring in alien elements.

For example, a judge has to live through the head. He has to live through the law and to follow the law literally.

If a poor man comes who has been caught as a thief and the judge looks at him, he will feel he has not done much wrong. He is so poor and to steal something seems to be just the right thing to do. What else could he have done? His mother is dying and he had no medicine. Now if the judge looks at the person and allows his feelings... and the law does not bother about whether the person who has been caught as a thief is poor or rich, educated or uneducated, whether his mother is alive or dead or lying dying on the bed; that's not the point. Those are irrelevant things.

A person is a thief. The law doesn't go into the details. If it did there would be no law because each person will be different and how can you decide a particular law for each person? The law has to be general. It has to be unconcerned with persons and their lives. So the judge sits there with his wig on. The wig is a protection. It makes the judge impersonal. Sitting up in his chair with a black coat and a wig, he is no more a person. He simply represents the law.

When he goes home, he puts the wig away. Then he is a husband or a father and he will think differently. Even judges when they come back home think again. Their nights are disturbed. Is what they have done right? Was it humane to do it? But that was not a concern while they were being a judge. When they are a judge, they are simply a judge. Almost mechanical, computer-like they function.

That's how we avoid the heart, because the heart is very rebellious. It is anarchic. It believes in no laws. It believes in life but it doesn't believe in law. It does not believe in reason, calculation, mathematics. It trusts life but that trust will not allow the head to function efficiently.

So a person who is concerned too much with the head, by and by cuts his passage, channelises his whole energy towards the head. He becomes hung up in the head.

So start taking an interest in other people as persons. Try it in this group. Mix with people, make friendships. Put away your wig and move again as a human being.

[The sannyasin replies: I have tried to come out of the head by not bothering about things concerning the head and I have noticed that my memory started functioning not very well. I forgot things that I had memorised in former times.]

That will happen. That will happen for a period, for the time being, because when the energy starts moving towards the heart, that old channel to the head will not be so full of energy. It will become feeble...

It will be just as if a river is channelised into a different direction and it doesn't move on the old river bed. The trees on that bank will start dying; they will not be green. So your memory, your skill, for the time being will feel as if it is becoming weaker.

Whenever your heart has started functioning well, the next thing to do is to become capable of flowing in any direction whenever it is needed. Then you can channelise your energy towards the head and then all the memory that the head carries is revived immediately.

The memory remains there. It is just like a tape recorder. All that is recorded is there but if the electric current is not passing through it, it is there but you cannot listen to it. It is not manifested. So in the beginning you will feel that.

Forget all about it. Simply move with the heart and many memories of the heart which have become dead will become alive. You will start remembering many beautiful things about your childhood. On the heart path also, there are memories; memories of experiences, memories of feeling, of ecstasy, of elation, of excitement, which are not part of the head. Suddenly you will become aware that a past moment has again come back to life.

You are a small child collecting stones and seashells on the seashore. Again there is the same breeze. For a moment you are there... it is not just a memory. That is the difference between the heart memory and the head memory.

In the head, memory is always a memory about the past. In the heart memory, the experience is relived again; it is not just a memory. It is not that you remember it -- you relive it. It is very very alive. So those memories will revive and they will be an enrichment.

The head is not losing anything. In fact nothing is ever lost. Forgetting anything is almost impossible; memory functions automatically. The only thing that is needed is for you to channelise your energy into the

head; then those memories will be revived. If your energy is not flowing, then you will feel that you are forgetting things. Nobody forgets. Even things that you think you have forgotten, you have not forgotten. You can be hypnotised and told to repeat them and you will be able to.
So don't be worried just move more towards the heart.

[The sannyasin answers: I don 't know how to channelise the energy.]

Again you are asking a head question, of how to channelise the energy. That is not the question. Just relate to people, hold their hands, hug them, listen to what they are saying. Go into the music group, sing and dance. Go to the river, swim. Find friends and meet and mingle with them; don't remain aloof.
These are not hows. They are just hints; not devices.
You are a wall but a door is also hiding there and that will be opened.

[Another participant says: I got in touch with deep anger and I felt my possibility of hurting people. And I got a feeling of being rejected.
The group leader says: I feel there's a fundamental 'No, I'm not going to change ']

You need a love relationship. Love will make you soft. Without love people become very hard, and it is only love that helps people change. Otherwise people become very adamant. They don't want to change. For what? The ego feels very resistant to change.

Only in love one starts thinking of changing because in love you come across your ego as your enemy, not as your friend. Only in love one starts feeling that one's ego is one's whole undoing. Then one wants to drop it. In love one understands that one's anger is poisoning the whole beauty of It.

If you don't have any love affair, your anger is not creating any trouble for you. Your ego is not creating any trouble for you so why drop the anger, why drop the ego? In fact in dropping them you will feel as if you are losing something and gaining nothing. Right now what is there to drop them for?

This is my understanding: if a woman loves you, you immediately start thinking in terms of becoming worthy of her. Whenever a woman loves a man or a man loves a woman, for the first time your significance is recognised. For the first time somebody says, 'You are good. You are beautiful. You are fantastic.' And you know you are not! Now somebody is giving you a very very great image of being beautiful and you know you are not; you are ugly. Now for the first time you become aware that you are ugly. This woman is saying that you are beautiful and you would like to be beautiful; you would like to become as she sees you. An idea to change yourself arises.

That's why in the East we have emphasised the relationship between a master and a disciple very much. When a master looks at a disciple he appreciates the disciple so much that the disciple starts feeling uncomfortable. He starts thinking, 'I must do something to deserve this.' Then the idea to change comes easy.

As I see it there is no problem. You are behaving like a cock because you need a hen! And she will put you right.

People who are not in a love relationship try to assert themselves and try to prove that they are somebody. People who are in a love relationship are not so assertive, not so aggressive, because love teaches them the beauty of humbleness.

I don't see that anger is your problem. I see lack of love is your problem. Anger is symptomatic. When lack of love is there, anger will be there. Anger is possessing your throne where love should be. And you cannot just dethrone anger. You will have to invite love. From this door love enters and from another door, anger will fly out.

But it has been good; the group has been good. It has brought something to light. For the remaining two days, drop all resistance and see what happens. These are just experiments to see oneself in different lights. For five days you have been resisting, having a deep no within your belly, saying that you are not going to change. You have been feeling powerful that nobody can change you. That was your power trip. Now make it just the reverse. Relax and say that 'Anybody can change me, I am ready. Even a child can meet me and I am ready to be led!' That is more powerful.

Just reverse the role and after the group I will suggest you find a love relationship and many things will happen through it.

[Another participant says: I've learned to open more to you. I want to stay open.]

The openness will stay; don't be worried. If you loved it, if you liked it, it will stay. Whatsoever we love, stays; and whatsoever goes, goes only because we did not really love it. We may have said so but deep down we rejected it.

If you accept it, it is going to stay. Whatsoever is accepted becomes part of you. So just accept it and it will remain. Enjoy it... it will remain with you.

[Another participant says: I can't really get in touch with my heart. I feel very blocked. But I now I can feel my heart because I feel it sometimes when I feel you.

Osho told him to do the same three exercises he had suggested to the previous group member -- of running, swimming and panting like a dog.]

Nothing is wrong. It is just that you have not used your heart for a long time, that's all. There is nothing like a block. It is just that you haven't used it. If you don't use your hand for many days, it becomes as if paralysed. You massage it and the blood circulates again. Everything needs to be used to remain functioning.

In the modern world very few people are using their hearts; very few. It is not just your problem; it is the problem of almost ninety-nine percent of people. It is good that you have become aware. They are not even aware. They think that the beating, the function of the lungs is what the heart is. It is not.

The heart is something very different from the physical beating, from the blood-circulating mechanism. The heart is something very subtle. It is a totally different world of vision. It is an insight of the immaterial, the invisible. It is what gives the experience of God.

The heart is the medium to feel the presence of God. Love, prayer, God, all happen through the heart.

It is the most essential thing in life, hut it is not needed in any utilitarian way in life. In the marketplace it has no value. In the university it has no value. In the world as such the heart is not needed. The world is absolutely heartless. And when you try to fit with the world, you also become heartless. Not to be is not only useless, it is a sort of hindrance. In your functioning rightly, it will be a distraction. But you have become aware and that's good.

[The sannyasin adds: The first time I thought I came in touch with my heart, I completely freaked out... So now I have this fear.]

Don't be afraid. Once or twice you may freak again because it gives such a jolt to your whole energy. That world is completely different to the one you have been used to; totally different, diametrically opposite. It is maddening; that's why people have stopped it happening.

People of the heart are mad people. They can go berserk any moment; that's why the world does not want to bother with them. They are not reliable, not predictable.

The world needs mechanisms, absolutely predictable, efficient, that's all. The world does not need man, it needs machines, and the heart is not a machine. It is the most non-mechanical part in you.

So this will happen, but don't be worried. When it happens, do only one thing. Close your room, lie down on the bed, and have a good laugh. Say things, sing, dance. Don't go out, that's all. Whenever you feel like being mad, enjoy it in your aloneness. Never freak in the outside world, because then it will be thought to be mad, and you will start controlling it because it looks awkward. Then the police enter and the court and the law and you are in difficulty.

Madness should be a private thing, and then it is beautiful, worth enjoying. One needs only to be this much aware -- to close yourself in your room when a mad moment comes. Soon it will be gone. And when it goes you will feel so silent... as one feels after a great storm. When it is gone you will feel completely new and fresh, as if you have just taken a beautiful shower.

In the modern world it has become more and more difficult to be mad in public. In the old world, and still in primitive societies, there is a possibility. For example in indian villages, in primitive societies, in the night they will gather together and dance to abandon. They will go almost mad because they say it is religious ,and it is good. But in modern societies that too has become difficult.

A person who is fixed to sanity and cannot be mad is not really alive; is half alive. And a person who is mad and cannot be sane again is half alive. Both are lop-sided. Both are missing something.

My emphasis is that you should be total. When it is needed that you be sane -- in the office, in the market, in the world, be sane. But when the world is no more there why continue with sanity? Put it away; become mad. Enjoy both; you will be richer for it. And if you can enjoy your madness you will never be mad. Accumulated madness, unexperienced, unexpressed madness, becomes one day too heavy, and then it explodes. It kills all sanity.

A really sane person always has a corner of his life for his madness also. That is part of life. And life is more beautiful with a little madness in it. So never be absolutely wise. A little foolishness gives a little salt to wisdom. A little foolishness gives humour, humbleness.
And a really wise man is also a fool.

[Another group member says: I couldn't get the energy together to really cathart. I found out a lot of things in the group but my mind immediately labels them and then they are dead.]

It is a great quality. There are very few people who can remain always miserable (chuckling). It is almost spiritual.

Mm mm... so don't do anything. For one month, remain as miserable as possible. And no love-making for one month; be celibate. Because I see some connection there. For one month be celibate, absolutely celibate. A catholic nun... and miserable. Both are religious things, mm? (laughter).
Simply do it for one month and then I will say what I mean.

So, no love-making so that energy accumulates, and be miserable so that there is no expression of the energy, because misery is a closedness.

Almost always celibates have been miserable because they are trying to conserve energy. When you are happy, you release energy. So whenever you find yourself being happy, immediately change it. Even if you have caught yourself in the middle of a laughter, immediately drop it there and then.

There is nothing to worry about. I would just like to see how something in your energy system works and then I will be able to see perfectly what has to be done. Right now it is difficult because your energy system is a little messed up.

[Another group member says: I feel very shy and helpless.

For the first days I was sitting in the corner and didn't do anything. Now I can go to people and I feel more love for them.]

That's good. Don't be a miser about love. Be a spendthrift. The more you give, the more you will have. Love is something that you earn by giving it. If you hoard it, it dies and leaves black holes in your being. If you give it, it flowers and in your being you feel lotuses flowering.

When you give love, you are not doing any kindness to anybody -- you are kind to yourself. Remember -- it is selfish. The more you love people, the more happy you will become. Don't make the mistake that ordinarily the whole humanity is making. People are very calculating about love. Even if they are going to smile, they think twice whether they should smile or not, and whether this person deserves it or not. What foolishness! It has nothing to do with the other person.

If you don't smile, you will lose smiling. If you don't give love, it will die and you will suffer. So go on giving it to people. Even go out of the way to love and share. Just with strangers be friendly and loving. Even when you are sitting alone, don't sit as if you are alone. The whole of existence surrounds you -- be loving to it.

Loving should become just a natural attitude, a climate that hovers around you. And everything becomes possible when love becomes possible. Love is the very door to all that is beautiful, true... to all that is divine.

I can see that you are a little shy, withdrawing, keeping to yourself, not poking your nose into other people's business, but that is dangerous for you. I don't mean that you should go out and poke your nose into others' affairs, but whenever there is an opportunity to share... and small things matter much. Just a smile and it changes your whole being.

Watch. A stranger passes by you and you say hello and smile. Suddenly you have a change. Your whole energy is no more the same as it was just a moment before. It is just as if a fresh breeze passed through you. That man passing by became an opportunity. You were reflected in him. You smiled, he smiled. You don't know his name, he does not know yours.

Then you are on your way. You will never meet again, but through that energy transfer something happened. You will feel good. Your step will have a dance in it.

Beloved of My Heart

Chapter #26
Chapter title: Celebrate Simplicity

28 May 1976 pm in Chuang Tzu Auditorium

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[A sannyasin who is leaving for the west says: My heart tells me to stay and my head says I have to go back and attend to my business, to work and make money. And it's not even that it's a conflict.]

Mm mm, it is not a conflict, that I can see. Just a friendly quarrel between the head and the heart; just two friends fighting, almost a loving nagging. That's very good, because any conflict is destructive. So don't make it a conflict. My suggestion is that you go.

This is one of the very intricate secrets co be understood. I can say to you to stay, but if you stay, your mind will think of going, and that can be a burden. Then the whole beauty of staying is lost. So I would like you to go so that the hankering of the mind is finished. Soon there you will see that it was foolish to go, but let that be your experience. Then next time you will be coming more in tune and the head will be less antagonistic.

Always when there is something like this, it is better to go through it. Avoiding is always very costly. In the beginning it seems cheap, but this nagging from the head will become more pronounced. It will gather more and more energy in its favour and soon it will be almost a hammering, and that is destructive. Whenever it is a question of deciding between the head and the heart, always give a chance to the head first because it is more superficial.

The heart has a more permanent world. The head is almost childish, curious. It is better to fulfill its curiosity and then let it know that it was foolish, so that it learns a lesson. The heart is something very permanent, almost eternal. You can come back again to the heart easily; it will wait. There is no hurry for it. The head is always in a hurry. The hurry is very symbolic.

The constant hurry of the head says that the head itself is aware that its existence is momentary. One thought passes this moment. If you don't do it right now, the next moment it may not be there. So the head is constantly in a hurry.

Going there you will be closer to me. The further away you will be, the closer you will feel and the heart by and by will see the foolishness and stop. Then the whole energy will be available to the heart. Then come back -- and next time coming back will be deeper. It is going to be deeper every time.

It is good not to create any conflict. The heart is very patient. If you decide for your head, the heart will never give you any trouble, but if you decide for the heart, the head is going to give you trouble. It is very violent and it is not patient at all. The heart can wait because it knows the beauty of waiting. The head cannot wait; it is impatient.

So go and do what the head is saying to you, and then come back, mm?

[An ashram gardener says she is having bursts of anger throughout the day. Osho had previously told her to use the energy in work, and rather than throwing anger on people, to dig holes a little deeper, a little

more vigorously!

She was doing this but found anger always arose in the same situation: when she was told to do something by someone in authority.]

Authority is a problem because of you. Try to relax about it. Make it a point that you will always follow the authority for the coming month. Let this be your attitude, that whatsoever it is, even if you see that it is wrong and otherwise would have been better, you follow the authority absolutely. Even if the authority is inconsistent, and that one day one thing is said to you and when you are half-way through the work, something else is said, then that too is okay.

This should be your idea -- that you have to follow the authority, and then both things will be satisfied. You are fulfilling your idea, nobody else's. And of course the authority is to be followed, so there is no problem. Try it and it will be a tremendous insight for you.

These are subtle egos in fight. We rationalise them, but they have to be dropped. So do this and after one month, tell me.

Deva Arjava. It means divine simplicity. Arjava means simplicity and deva means divine.

I have given you the name Arjava so that simplicity can become your goal. Try to be simple in everything. Drop all complexities and then many things will follow spontaneously. If you are simple you cannot lie because a lie can never be simple; it has to be complicated. The very nature of a lie has to be complex. Only truth can be simple.

You have to remember a lie. You need not remember the truth; there is no need to carry it in the memory. But a lie has to be remembered continuously, otherwise in some unaware moment you might utter the truth. It may just be in small things that you lie. Someone may ask if you believe in God and you say yes without considering that you can't believe if you don't know. That is a lie. Nobody will say it is a lie -- they will say you are a believer. But how can you believe in something which you have not known?

Belief comes through experience, and unless you know, there is no possibility of believing. How can you trust something which has not even penetrated your consciousness and with which you have not come in any contact? It can only be a concept, verbal. Belief is of the heart; it cannot be verbal. It is devotion, it is commitment.

We very rarely lie consciously, but we continuously lie unconsciously. Somebody asks if you love them and just to be polite you say 'Yes, you are such a lovely person'. And you don't mean any harm; in fact you are trying to be polite. But all lies harm -- maybe not today but tomorrow. The seed will take time to sprout, but if it carries poison in it, the fruit will carry the poison.

So if somebody asks 'Do you love me?' think it over, meditate over it. It is going to be a great assertion, a great statement. If you don't know, simply say, 'I don't know' Or say, 'I will think about it. I have never thought about it.' If you are in love with somebody and you say 'I will love you forever and forever', you are lying, because tomorrow is not yours, so how can you promise?

You can say 'This moment I love you.' Yes, that can be true. You love, and you know it and feel it; this moment it is true. But how can you say something about the next moment? Your future is also not yours yet. You are encroaching upon destiny. And then if tomorrow you suddenly find that love has simply disappeared and your promises prove false, what will you do?

You will get entangled in lies. You will pretend that you still love or you will throw the responsibility on the other person and say, 'You destroyed the love, otherwise I was going to love you for always!'

So remember to be simple in all possible ways. Even sometimes when you are not speaking, you can lie. You don't want to say something and you keep quiet. That too is a lie, and you have created a complexity in your being. And it is not only with talking or keeping silent. If you are walking down a lonely street and you are walking in a certain way, if somebody else comes along, you will change. That means a lie has entered. You were different, your reality was different just a moment before because there was no observer and so there was no question of performing. Now an observer has entered into it. Immediately you start performing. You start being false. He is a stranger, he may not even talk to you but just go on his way. He may not even be looking at you, may not even be aware that you are there, but you have lied.

So a lie is not a question of a relationship. You can lie alone, but that creates inner knots in your being. So just be simple and let simplicity be your continuous meditation. Sitting, walking, eating, meeting people, just go on watching. I don't mean to make it a strain; be very very relaxed. If you are simple there is no need to be strained. You are not trying to prove anything; only a liar is trying to prove something or other.

A simple man is there in his total nudity, in his facticity. He has nothing to prove. If he is good, he is good. If he is bad, he is bad. He accepts himself, that's why he is simple.

He has no grudge, no complaints. And he never wanted to be otherwise. If he meets God he will thank Him for making him this way. That is the meaning of simplicity: if you come across God you can thank Him for the way He has made you. You are happy and grateful. You don't have any idea. no image. You accept the simple facticity, the truth of your being.

Jesus says 'Blessed are the simple, blessed are the meek. Blessed are the humble because theirs will be the kingdom of God.' In fact I would like to change his statement a little. He says 'Blessed are the meek for theirs will be the kingdom of God.' I say 'Blessed are the meek, for theirs is the kingdom of God'. It is not anything that is going to happen in the future. The future tense is not right. Already the kingdom of God is theirs; they are blessed. It is not that in some future, in some coming life, in the other world, the kingdom of God will be theirs. There is no cause and effect relationship.

They are blessed. The kingdom is theirs. There is no therefore in it. They are not earning it. They are simply enjoying, rejoicing, celebrating it.

So, celebrate simplicity. That is the meaning of the word 'arjava'.

[A sannyasin says: I've been thinking about following and leading and realising that leading is what seems most familiar to me. I've been saying to myself that it's alright to follow.

And I was thinking earlier on, that if you'd said to come, I couldn't have -- my legs just went numb!]

Everything is going well. These are growth problems.

When somebody starts growing there are problems. There are two types of problems. The first type is because you are stuck somewhere, blocked somewhere. There is another type of problem which is brought about by growth but it is healthy. The first type is unhealthy.

When you start growing, new avenues open, new ways. You have never travelled on those paths so problems are bound to arise. For example if you have been a leader and you have created an image of being a leader, then sooner or later you will see that if you want to grow, this image has to be dropped.

In life many things happen only when you are a disciple and not a leader. In fact all that is beautiful happens only when you are receptive, not active.

A leader is active; a follower is receptive, passive. The leader is male; the follower is female. You have remained tuned too much with the male image of leading, manipulating, telling people what to do, ordering. One day or other you will come to the point where you will see that this is not the way to learn the deepest secrets of life.

You are too much of a scout leader. It is good; there is nothing wrong in it. But a scout leader is a scout leader. The leader is basically political. The follower is religious. When one is leading, the ego is strengthened, enhanced, fulfilled. One feels very good. The 'I' feels very decorated, enthroned, magnified.

When you are following you have to drop the ego. You have to receive. You have to become humble. You have almost to come begging, head bowing down, surrendered. Then only that which is really sublime, happens. Then you become pregnant with the sublime.

This is a growth problem. And you have to understand it and relax your focused leadership. Drop it by and by. It is not that you need not use it; sometimes use it, when it is needed. But it should not become a constant pattern in you. When you are leading some group it is okay, but when you are out of the group, relax. There is no need for the leader to remain there, otherwise you will miss many things. You will miss love. You will miss truth. You will miss trust. You will miss the beautiful.

Somehow you will go on missing the divine, because for it you have to become empty, open, not knowing anything... and ready to receive and follow. So much ready that even if it goes against your intellect, you still go with it; you take the risk.

That's what I felt.... You said you had nothing to say, but I was feeling you had something to say. That too is your ideal of being a leader. It is easier for you to answer; it is difficult for you to ask. That's why your legs are feeling numb, because you are going somewhere where you will have to be receptive.

Many people feel nervous coming to me. They write notes to me saying that in the morning everything is okay, and that when they come to listen to me in the lecture they are flowing and perfect. But they say when they come to the darshan, somehow something starts trembling and they feel nervous.

In the morning it is okay because I am not talking to you directly. I am not addressing Bhasha, so you can think that I am talking to others. You can always say, Yes, this is how others are. You are right -- others

are fools.' You can always exclude yourself; there is no trouble in it. But when I am talking to you directly, you are the fool! You cannot escape from it.

That creates a trembling, a numbness. But you have to understand it and relax. Start doing a few passive things which will be helpful. For example just lie down on the grass and look at the sky. Don't look for anything in particular; there is nothing. Don't start studying the constellations and the stars and their names, no. Just look with empty eyes... just looking, and that too, very relaxed. Nothing else to do but simply enjoying; not concentrating. Things like this where you need not do anything; you are simply passive.

Just go and sit by the side of the music group. People are singing, you just sit silently; listen, be passive. Anything in which you are not to play the active role will do. For one month continuously enjoy passivity. The numbness will disappear and you will become more loose.

One should be fluid. When one needs to be a leader, one should be. When one needs to be a follower, one should be a follower. One should not have a fixed role because that's how people become imprisoned. The role becomes the imprisonment. Somebody is a leader and somebody is a follower. The follower cannot lead and the leader cannot follow; both are crippled.

A really alive energy will be flowing, whatsoever is needed. If the follower is needed, become the follower. If the leader is needed, become the leader. But you are neither. You are that fluidity, that loose energy which is available. You can mould it into any way. You don't have a fixed gestalt.

Then you are more alive. This is how it should be about all the polarities. One should be a man and a woman both, a woman and a man both. Sometimes you need to be a woman, sometimes you need to be a man. Sometimes you need to be in the head and sometimes you need to be in the heart. Sometimes you need to think and sometimes you need not to think... all the polarities.

Richer is the person who manages to flow in all the polarities. Of course he will not be consistent, remember. A really alive person cannot be consistent. He will be tremendously inconsistent -- just like me.

He will say one thing and immediately contradict it because he has no role. Whatsoever the moment needs, he takes on a role. He wears a particular role, but that is for the moment. When the need is gone, the role is gone. Again he is fluid and available.
He lives moment to moment.

Blessed Are the Ignorant

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Blessed Are the Ignorant

Chapter #1
Chapter title: If you can accept your ignorance your life will have the quality of magic

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Deva means divine, and agyana means ignorance; divine ignorance. And this has to be understood. All knowledge is superfluous. Knowledge as such is superfluous. And all knowledge creates only an illusion that we know -- we don't know. You can live with a man your whole life, and you can think that you know him -- and you don't know him. You can give birth to a child, and you can think you know him -- and you don't know him.

And whatsoever we think we know is very illusory.

Somebody asks, 'What is water', and you say, 'H2O' -- you are simply playing a game. It is not known what water is, nor what H is nor what O is.

You are just labelling. Then somebody asks what this H is -- this hydrogen -- and you go to the molecules, to the atoms, to the electrons... but you are again giving names. The mystery is not finished -- the mystery is only postponed. And at the last, there is tremendous ignorance. Nobody knows what the electron is.

In the beginning we did not know what the water is -- now we don't know what the electron is, so we have not come to any knowledge. We have played a game of naming things, labelling things, categorising, but life remains a mystery.

Ignorance is so profound and so ultimate that it cannot be destroyed. And once you understand it, you can rest in it. It is so beautiful, it is so relaxing... because then there is nowhere to go. There is nothing to be known, because nothing can be known. Ignorance is ultimate. It is tremendous and vast.

All that we know is illusory. Somehow we manage the illusion that we know. Somebody introduces you to somebody else, tells them your name, your qualifications, your country, and it is thought that you have been introduced. You remain completely unintroduced, because your name is not you, neither is your country nor is your religion. You are that profound ignorance inside.

But when I use the word ignorance, I don't use it in any negative sense -- I don't mean absence of knowledge. By ignorance I mean something very fundamental, very present, very positive. It is how we are. It is the very nature of god to remain mysterious. It is the very nature of things to remain mysterious. Everything is illusive, and that's why it is so beautiful. If man succeeds in knowing everything one day, there will not be anything left except to commit suicide.

We can go on knowing and knowing and knowing, and we never arrive -- the ignorance remains untouched, undisturbed by it.

To come to an understanding of this ignorance is to become enlightened. Hence the socratic dictum: 'I know only one thing -- that I don't know.' That's what enlightenment is all about. If you can accept your ignorance -- welcome it, cherish it, enjoy, delight in it, because this is how things are: nothing is known, nothing can be known and everything is mysterious your life will have a quality of magic.

Logic will be gone, and your life will be more magical; a charm, a tremendous grace will be there, because now there are no boundaries -- nothing is defined. This undefined is what god is. And I call this ignorance divine.

The very urge to know is an egoistic urge, because by knowledge we want to become powerful. Yes, bacon is right when he says, 'Knowledge is power.' And our search is really for power. We go via knowledge. We want to know because by knowing we can manipulate.

The word science means knowledge, and the word religion should really mean ignorance. It is the polar opposite.

Science is an effort to know about things, and religion is not any effort to know -- rather, it is an effort to live whatsoever is... to relax into it and to celebrate it.

If one can rest in one's ignorance, there is no problem, no anxiety. The mind by and by disappears. It makes ripples no more.

You must have heard the old proverb: Ignorance is bliss. It has some depth in it. And I always say, 'Blessed are the ignorant, for theirs is the kingdom of god.' And I don't say, 'Theirs will be the kingdom of god'; I say 'Theirs is the kingdom of god.'

So just have a taste of ignorance, and you will have a taste of me. I am not a man of knowledge. In fact I don't know anything -- because nothing can be known; that is not possible. If somebody claims that he knows something, he is claiming the impossible. I don't know anything. But this not knowing is so blissful, who bothers to know?

So let this surround you more and more. Even your husband is not known to you -- how can a mystery be known? If you live together, you love each other, you share each other's space, but the space is such that it can never be reduced to knowledge. The moment you feel that you know your husband or your child or your friend, your mother, your father, you have reduced them to things. A husband becomes a thing, a wife becomes a thing. Then they are no more persons, their glory is lost -- and the agony begins.

If you can remain in this ignorance of 'How can I know?' then life is very alive, flowing. You are never stuck, and there is always much to explore. In fact there is everything to explore, and every day is a new beginning of a new exploration. You never feel that you have known this man for so long. You are never fed up... you are never bored.

Boredom comes out of knowledge. The fed-up feeling comes out of knowledge. The moment you say that you know this man, now the exploration has stopped. Now you are stuck together. Maybe you are together for some other reasons -- security, finance, society, morality, religion, a thousand and one reasons -- but now the exploration is no more there. And when there is no more exploration there is no more love.
My definition of love is: when you are exploring the other, you are in love.

Whenever you feel that now there is nothing to be explored -- the territory is covered, completely mapped, measured -- that man is finished, that woman is finished! But it is good that we can never know. You only create the illusion of knowing because you have lived with this man for ten years. You have seen him eating, taking his bath, hugging you, talking to you, but these are very superficial things... just peripheral.

Deep inside there is a vast sky, and you have not explored it. Once you start feeling that you are ignorant, the doors open. And then you can go on and on and on. Each individual is an infinity. Each flower is an infinity.

Looking at a flower, Tennyson is reported to have said, 'If I can know this flower -- root and all -- I will know the whole existence then nothing is left.'

Because to know a flower, root and all, means to know the whole existence. The flower is rooted in existence. Its colour is coming from the sun. Its vitality is coming from the earth. It is breathing the air. It has a past -- millions of years... a whole heritage -- and it has a future. It has already thrown its seed around. It may be gone in this form, but it will be there in another form. It has been always there and it will be always there. It is spread all over existence because it is rooted. But to know even a small flower root and all, is not possible. Even to know a small stone, root and all, is not possible.

Knowledge is impossible. And this realisation -- that knowledge is impossible -- is a radical realisation. Then you turn towards religion. Then there is a conversion, a hundred degree turn. Then you move into another world -- the world of mysteries, the world of magic, the world of love and of the heart. The head tries to know, the heart tries to enjoy. Knowledge creates boredom -- enjoyment never! It is always new and always fresh.

I give you this name, agyana; it means profoundly ignorant. And keep this in mind. By and by forget the old name and get in tune with the new. You will see a tremendous change arising in you, very slowly. I started working on you from yesterday. I was waiting and I was hoping that you would be coming. You must have received my message. I was hoping you received it and you did. And I am happy!

Now change to orange, and next time you come for a little longer time. Much has to be done, agyana....

[Osho suggested to a sannyasin who is a black-belt karate teacher and who has just returned from japan, that he commence teaching in the ashram....]

Help people as much as you can. And by helping them, you will learn many things. The best way to learn is to teach. So really a teacher, a good teacher, remains a student his whole life, and a good teacher always feels very grateful to his students. The students learn -- that's okay -- but the teacher learns too. And each student brings something new -- a new door opens.

Particularly these arts -- like karate -- are not sciences. They are arts. There is nowhere really to learn them -- one has to imbibe the spirit. They cannot be taught -- they can only be caught. So you simply start working with people, and forget... don't be self-conscious about it. If a teacher is self-conscious, that creates trouble. Forget about it. I am not interested in any sort of performance. Whatsoever you are doing, if you love, it is perfect. Be devoted to it, be loving to it, and then you will find new things are happening on their own accord. You will be surprised every day that things are coming up in you that you were never aware could even exist in you.

When you are too self-conscious, you become narrow. When the self-consciousness is not there, your unconscious starts pouring. And your unconscious is not yours only -- it is collective. All the karate teachers that have ever been, are, and will be, can all speak through your unconscious.

One great experiment was done in china a few years ago. They hypnotised a few art students who were learning painting. They told each student, in hypnosis that he was a particular master of the past -- that he was a van gogh.

They put the idea deep into the unconscious, and immediately the next day the student's paintings started changing. He was an ordinary student, and within months he became rare -- he started being very talented and a genius. Something of van gogh started penetrating in him... something of the van gogh touch, the same depth, the same vision -- and he was not aware!

Every day he would go to the hypnotist and the hypnotist would hypnotise him and suggest to the student that he was van gogh, reincarnated; that his soul was that of van gogh. How did this unconscious idea work?... And it worked on many students.

They have worked in many dimensions. Somebody is learning music, and they will hypnotise him and say that he is a great composer -- a wagner; somebody is a dancer and they will hypnotise him and say that he is a nijinsky, and immediately changes -- very visible changes -- start happening.

There is a possibility that some day in the future education will be using hypnosis very much, because if this is possible then one can hypnotise all the mathematical students and tell them that they are albert einstein, and their I.Q. will simply go upwards so fast... unbelievably fast.

My understanding is that whether you give a suggestion to it, or not, the unconscious is not personal, it is universal.

So when you are learning karate or teaching karate, all that has been done about it becomes available to your unconscious.

Just by learning karate or teaching karate, you are putting an idea inside your unconscious... without any hypnosis! This too is a hypnosis. That idea will function like a bait, and things will start pouring from your unconscious reservoir.

So one basic thing to be remembered is: never be a performer, otherwise you become very self-conscious. Performers never become first rate; they remain second rate. The very fear that you can fail, and the very desire to succeed, does not allow you to relax. So it is difficult to relax when you are learning, but when you are teaching it is very easy. So relax completely, and let the unconscious take over. And you will be surprised that great things are happening... great help is available.

And whenever you need me, or you feel stuck, just take the locket in your hand and remember me, and suddenly something will unlock.

That is the meaning of the locket. It is a secret key. Whenever you feel that you are stuck, and something is not coming to the perfection that you would like it to come, just take the locket in your hand, close your eyes, take two, three deep breaths, and leave it to me, and immediately you will see -- the clarity has come, the clouds have disappeared, and you can move again.

Within a year you will see tremendous talents arising in you. So this is not going only to be a teaching for others. More than that, more important than that, it is going to be a teaching for you.

[A visitor asks: I see so many people who have ordinary sex and call it tantra. What is your feeling about this?]

In fact the idea arises in you because you think ordinary sex is something ordinary, and that tantra should be something special. That division is wrong. Ordinary sex is not ordinary either. In fact nothing ordinary exists. Either everything is ordinary -- god included, nirvana too -- or nothing is ordinary -- even sex, even anger. The universe is made of one stuff, whatsoever you call it.

So the first thing to be understood is -- never call anything ordinary. It carries a condemnation; you have already condemned it. Never condemn anything. If somebody enjoys calling his sex, tantra, who are we to prevent him? Good! If he is enjoying, he's enjoying, and enjoyment is good.

Tantra is something different than sex, but sex is included in it. It is something more -- it is plus. It is not against sex -- it is something plus, it is something more. But if somebody calls his sex, tantra, nobody has to take any offence. It is good! It is your sex. If you want to call it tantra, you call it tantra. You want to call it divine, you call it divine. You want to call it god, you call it god! It is nobody else's business.

This is one of my fundamental approaches -- that everybody should have the freedom to be himself. But

for centuries our minds have been conditioned to condemn and to interfere. So a condemnation arises for anything that doesn't fit with our ideas. Then there are fixed postures to make love. If you are making love in some other postures, you are perverted. Nonsense! If the two persons agree to make love in a novel posture, that is their business -- nobody else's. And if they enjoy it, they enjoy it -- who are you to condemn it?

Individual freedom is absolute, should be absolute. Nobody should interfere. And we can interfere even by our attitude. It is not that you should go and call the police and take the person to the court -- no! Just your idea can be condemnatory... just your approach that this is ordinary sex and someone calls it tantra.

Let them call it tantra. One thing is certain -- that they would like it to be tantra. They would like to lead their sexuality to some higher realm, to some higher altitude. So good! Nothing wrong in it.

The plus point has to be understood. When you are simply enjoying sex for no other growth purposes -- it is a sheer delight -- then it is simple sex. But when you are using this enjoyment as a stepping stone, it becomes tantra -- that's the only difference. And it is very difficult to judge it from the outside, so don't judge it. Don't judge it, because that is something inner; nobody can say from the outside.

If two persons are making love, nobody can say from the outside whether they are using it for some higher growth or not. They may perform the whole ritual of whatsoever is written in tantra books, and still it may be just ordinary sex. They may do all the rituals. They may move very particularly about everything. Mm? they may consult the book, and follow every iota, and then too it may be just ordinary sex.

And two persons may not have even heard about tantra, may not have looked into the tantra manuals, may not know any rituals, but if they are using their delight like a wave to ride upon and to reach some meditative states, towards samadhi, then it is tantra. Whenever you enjoy your sexual enjoyment for some further explorations it is tantra.

Nothing to be condemned -- and never condemn anybody. If you feel that you can say something to somebody, make it certain....

[The visitor says: It's always been so very closed.]

It has... it has been closed, not because it has to be closed. It has been closed because the so-called public is almost mad -- it will kill you! For the first time it is possible that by and by tantra may become public because the world is more free. In the past it was a very very occult, esoteric, hidden thing.... Not because it has to be hidden -- there is no intrinsic necessity for it to be hidden -- but because of the foolish mass, the stupid world, the mediocre society that would have killed it.... It has killed!

Down the centuries tantrikas have been killed by the society. One instance is very historical. One king bhoja killed almost one hundred thousand tantrikas in india.

... Once it was such a great movement....

[The visitor, incredulous, asks: How can you kill a tantrika?]

Because they were public... they became public. They were very courageous people, and they could be recognised easily -- their recognition was simple. The pair would move together, naked, in one dress. That was really unisex. One gown, and the pair inside. So you could find them anywhere! There was no need to.... And they had a blue dress, mm? because in deep sex enjoyment, the aura becomes blue; you are surrounded by a blue light.

When you really move into deep sexuality and it becomes meditative, your body becomes luminous, and a blue aura surrounds you. Even photographs have been taken, and they show a blue aura. So they started using a blue robe. The man and woman together, in one robe, would walk around the town, move around the town. This bhoja killed all the couples.

And this has been done many times. The society was never ready. The society has been very stupid. The whole history is of stupidity.

Whatsoever you are reading in schools, in universities, is just absolutely absurd and stupid -- but this is how things have been. So these things have to be kept hidden. But in the future, I don't see.... A better world is coming -- and particularly in america, the freedom is going to touch such peaks that tantra will become public -- it has to become public. It is such a great blessing that everybody should be able to enjoy it and know about it. It should become available. It is everybody's concern, because sex is everybody's concern.

Everybody is born out of sex, the body is made of sex cells; the mind is an instrument for your sex

energy. In fact, if you ask the scientists they say that when you see a fruit like guava -- or any fruit -- you think that the tree is creating the fruit for you. No! The fruit is nothing but to protect the seed. The tree is not concerned with the fruit at all. The tree is concerned with the seeds; those seeds are its sexuality.

To give them nourishment it creates the fruit. The seeds get nourishment and are protected from the world so they can become ripe. When they have become ripe, immediately the fruit falls down. Then it is no more needed. The seeds are ripe, ready to go into the earth and create more trees.

Exactly the same is the case with your body: your whole body is nothing but a nourishment for your sex seeds, for your semen. Food is needed -- your mind searches for food; shelter is needed -- you find shelter... but basically deep-down your sexuality is at the centre.

When sexuality is so central, tantra should become part of the common heritage. It should be in every school, in every college, in every university, in every temple, in every church -- it should be everywhere! And people should be taught how to use sex energy to move towards super-consciousness. But in the past it was very difficult -- that's why it remained hidden.

My whole effort is to drop all that occult nonsense about it. It is a pure science! And by and by it is possible that by the end of this century, tantra will explode all over the world. For the first time humanity is ready to receive it. Up to now only a few adepts were ready to receive it. And this is going to happen in the west. It is not going to happen in the east, because the east is still in the past -- at least one thousand years back. The problems are still the same there.

But don't condemn it -- that it is private and should not become public. Anything valuable should become public... it should be for everybody to use. If every couple can have something of tantra in their life, the whole quality of human consciousness will be changed, and the new generation will be of a totally different calibre. Because if the father and mother were not only in sexual intercourse, but something deeper in their energies was moving -- there was a communion of deeper energies -- then a different quality of child will be born.

Ordinarily the child is the meeting of the two bodies. When two persons love tremendously, then the child is a meeting of the two bodies and two minds. When two persons are in a deep tantric affair, then the child is perfect. The child is ready for a real journey into life.

Ordinarily whatsoever is being produced is very ordinary -- ordinary in the sense that it is out of two bodies meeting... almost accidental, not very conscious.

So teachings of tantra should reach to people. And there is no harm now -- there was harm before. Now there is no harm. And somebody has to take the risk.

I am making a big boat a big orange boat. You need not travel in your small boat!

[Sannyasins who had taken part in the tathata group were at darshan. One group member said she had been bored. Previously Osho had talked about the use of boredom as a device to drop the mind (see 'God is not for Sale', Thursday October 8th). Tonight he expanded on that, saying that a group devoted to boring people would have to be introduced into the ashram!...]

Sometimes it can help tremendously, because being bored means that your mind is not getting any excitement -- and the mind is always hankering for excitement, something new, some sensation.

When you say that you are feeling bored, you simply mean that your mind -- which is constantly after new sensations -- is feeling frustrated; nothing new is there. But if you can continue and remain in that boredom and accept that boredom, a moment comes when the mind stops completely, because the mind has nothing to do now.

The mind lives on excitement... the novel, novelty, something new. When there is nothing exciting, the mind disappears. It has no reason to function, and in that state, for the first time you have penetrated into meditation.

In the past, many more people attained to meditation because the ancient world was very boring. The modern world is very exciting. Mm? just think of an old village in india. Even now it is boring, but three thousand years ago it was absolutely boring! Nothing ever happened. The same people, the same world, the same castes -- the brahmin, the sudra -- and the same divisions and everything was just mechanical.... The same poverty, the same illness, the same... everything the same.

The village never used to change. For centuries it would remain the same. Automatically the mind had nothing to function for. There were no newspapers, and no radios, and no TV. There was simply no reason

for the mind to function, so the mind could rest. Meditation was very easy.

In the modern world it is becoming more and more difficult because things seem so fast.' And the whole world has almost become a small village. News arrives from everywhere: whatsoever happens in tehran, or timbucktu, next morning you know about it. And people are glued to their seats before their television sets, and everything is available in colour... very exciting. Each thing changes continuously.

Every year the car-producing companies change their models. There seems not to be much improvement. Sometimes even the new model may be worse than the old, but still there is excitement. People go on changing their jobs. The average length of a job in america now is three years.

In ancient india people were in the same job continuously -- not only for one life, for many lives. A sudra was born again as a sudra, and a brahmin was born again as a brahmin. So it continued life after life after life, the same.

Now people are changing their spouses -- nothing is settled. One person can marry many women in one life. One woman can have many husbands in one life.

There is so much excitement that the mind is always on the verge of going mad. Of course the modern world is not boring -- one thing is certain. It is anything but boring. It is too exciting, too tiring... maddening! And this has become our habit. You don't want to eat the same food every day, you don't want to use the same dress every day, you don't want to do the same thing every day But this is my understanding -- and the understanding of all those who have worked in the inner world of man -- that if you settle with a few things, in the beginning it is monotonous, boring, but by and by the mind becomes settled. One day suddenly the mind is not there, and you can look at life without the mind -- and that's what enlightenment is.

So you try it sometimes. For one week or two weeks, you can go to the hills to lonavala or anywhere and just be bored. Sitting in the same room, doing nothing -- just be bored! Accept boredom, and out of boredom something very significant will happen to you. So boredom is not always a curse. It can be turned into a blessing.

I am thinking to create a few groups here... mm? One group will simply be sheer boredom! (laughter) So nothing happens in that group. People simply sit and look at each other for days together. No talk is allowed... no expression is allowed. You simply sit in your comer and look. And there is nothing to see -- the same faces. It can be of tremendous value. It can give many people breakthroughs.

So you, (to the groupleader), think about a boring process, mm? It has to be really boring, and the boring has to be the central core of it. Mm? just plan for it. Soon we will start -- and she will be your first disciple (a laughter).

Blessed Are the Ignorant

Chapter #2

Chapter title: Enlightenment is just a sudden lightning just a vision that Yes! This is so!

5 December 1976 pm in Chuang Tzu Auditorium

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[A sannyasin asks about her relationship which she thought was very open, but her boyfriend recently said he was pretending sometimes, and he has other desires. She feels very sick about this.]

I understand. That's why people have completely forgotten what a open relationship is. They have

become closed... they have become zombies. And that's why all the charm in life has disappeared.

In a closed relationship, you go on pretending hut you never say. You feel interested in, infatuated by other women, by other men, but you never say -- you hide the fact. The closed relationship is a very unnatural phenomenon.

If a man feels interested in you, that means he is interested in woman, otherwise why should he be interested in you? So if he finds some beautiful woman passing by . . . he is interested in woman, that's why he loves you... if he feels a beautiful person passing by, how can he avoid feeling a certain desire for the woman or for the man? I am not saying that he should go to her, but there are only two possibilities: either he comes and says it to you... that is natural, should be so, and you should love the man more for that!

... or he can pretend. He can feel that you feel hurt, so he be-comes a liar, pretends that you are the only woman in the world, that no woman attracts him at all. And remember, he can not only pretend it -- he can even manage it, sincerely, not to look at any other woman. But one day you will suddenly see he is no more interested in you either, because if he is not interested in women, why should he be interested in you? You simply represent a woman; you are a personification, an incarnation of womanhood -- nothing else.

So this is the dilemma. Either a relationship has to be open -- then it is very windy and storms come, and sometimes it rains and sometimes it is very cloudy because there is no roof, and you are sitting under the open sky. But there is beauty too, thrill too. There is a kick in it -- a real, alive thing. So you see both the things.

I know your problem. You feel jealous -- that too is natural; so say it! There is no need for you to pretend either. You must be pretending! Mm? you feel jealous and you say, 'No, I don't feel jealous.' Then again *you* are doing the pretension work.

Simply say, 'Good, but I feel very jealous. And when I am saying that I feel very jealous, I am not saying that you have done anything wrong -- I am simply telling you my mind! It is still there -- I feel very jealous.'

And that too is natural! It is as natural as a man becoming desirous oP other women. That too is natural -- a fear arising that if some other woman becomes too much of an infatuation, he will move away from you. Then you feel that you may lose him. Then all worries arise... and you don't want to lose him! You love him, and you don't want to lose him, so jealousy arises. But don't try to pretend that you are not jealous. Otherwise you will create a problem.

Remember that if you are jealous, you are jealous -- you have to say so. But do it in such a way that the other is not made to feel guilty. He has not done anything wrong. What can he do if a beautiful woman passes by, and suddenly just in that moment he feels attracted? True of him that he comes and says so to you. Now you also have to be true. Don't be afraid!

You are not saying that he is wrong when you say that you feel jealous -- you are simply saying that this is how you feel. He is perfectly okay, and you are thankful that he was true and sincere and that he told you. Tell him to never pretend -- even if you feel hurt, he should never pretend!

Because pretension kills love. Hurts, love can tolerate as many as possible. Hurts are nothing -- in fact they make love

even deeper; each hurt brings a new life -- but pretensions kill. So if you pretend that you are not jealous, on the surface you will say, 'I love you', and deep down you will hate; deep down you will want to take revenge. And you will take revenge in many ways. Then you will be in a split.

My suggestion is -- let it be really open. If you are jealous, then you are jealous, and if he felt infatuated, he felt infatuated. What can you do? Human beings are very helpless. You understand his limitations, and he understands your limitations.

Now the second possibility is to make it closed -- then there is every security... but then it is dead! Then you are caged! There are two alternatives: either he pretends that he never looks at any other woman, and when you are not there he's very happy.... In fact when you are not with him, he is very happy that he feels a little freedom. Whenever you are there he is a little depressed, so he becomes a hypocrite. You have killed the man. And how can you love a hypocrite? How is a hypocrite going to give you any happiness?

.... Or the other possibility is that he may be a religious person -- that is even more dangerous... more than the hypocrite. He may be a very sincere person, a serious person: he not only pretends, he tries to do it. Then he can do it. He Gan close all possibilities of being interested in anybody, but then by and by he will lose interest in you.

It is as if you force somebody only to breathe when you are with him. You will find him dead sooner or later, because when you are not there, what is he going to do? He cannot breathe! So for twenty-three hours

he cannot breathe, and for one hour he can breathe only when he is with you. That's what we are doing about love. We say, 'Only love me, and for twenty-three hours, no love, no breathing. And then one hour, pour down all your love, breathe as much as you want to breathe!'... It creates a neurotic state!

Very good that it is open. Good that it hurts! You also have to be open -- I don't feel that you are open. That is creating the trouble. You also be open, and you will also feel attracted to men. It is natural. And if you don't feel attracted, that too is good. I'm not saying that you have to! Then maybe that is natural to you. Every-body is so different that there can be no golden rule for everybody.

But be open, and try openness, because openness is far more important than your love, and if openness is dropped, everything is dropped. Even love will disappear -- it will not prove of much help. But if openness is there, only then can love grow in it. Openness gives the space for the love to grow.

It is going to be difficult... challenging. It is not going to be all roses. But nobody is saying that it is all roses. Love is a difficult situation, and everybody needs to pass through it. So keep open, and continue, mm? And whatsoever happens, just say it, express it. If you are feeling sad, be sad! What can you do? If he cannot do anything, then what can you do? If you cannot do anything, then what can he do? If you accept him, he accepts you... and he accepts you as you are; you accept him as he is.

This is the way it should be here with my sannyasins. Otherwise you can get married to him and have a christian marriage and be happy ever afterwards. Mm?

So don't kill it. Let it remain open. If it exists, good! If it disappears, that too is good -- but let it remain open.

[A sannyasin therapist says: The power that I have -- the beautiful power that I have -- becomes so unwillingly destructive. I don't want to have the compulsion to enter into things or become destructive towards....]

The problem, as I see it, is not as you see it. The problem is that you don't accept yourself. You can call it compulsion or you can call it something else -- but you don't accept yourself as you are. You want to improve yourself -- and there is the core of the problem.

Improvement is not possible. Improvement is a very false notion. It has never happened... it cannot happen. By the nature of things it is not possible. Nobody ever improves, because everyone is already that which one can be, so one has to relax and accept it. If that is your pattern, then that is you.

Once you accept it, things will start changing. And I don't say they will improve -- I say they will start changing. Change is a totally neutral concept. In improvement there is greed, in improvement there is ego. In change.... It is just like summer changes, and then it is rains, and rains change and it is winter, and seasons change -- but there is no improvement.

The whole western mind is basically caught up with the concept of progress. Evolution is there, but there is no progress. Evolution is also not a right word, because that too gives an idea as if something is evolving into a higher state. Nothing is going anywhere -- everything is where it is.

In the east we have the concept of circular motion... circular change. The wheel is the eastern symbol. That wheel is on the indian flag. It is a buddhist concept -- very meaningful. In the west you have a linear concept of life -- in a line: evolution, progress, improvement. Things are getting better! Nothing is getting better, nothing is getting worse; things are as they are. Things have always been the way they are, and they are going to be the way they are. You can get very much worked up and worried if you carry this concept of progress.

So on the social level in the west, there is the concept of a social progress, and on the individual level, improvement -- how to improve yourself. In fact in the american book market so many books are available on how to improve yourself and how to succeed and how to be this and that, that one is simply surprised. In the whole of the east, for five thousand years we have not created a single book on how to succeed and how to improve and how to win friends and influence people. We have not written a single book! We think that the whole existence is circular.

You are not caught in anything, because the very idea that you are separate from this pattern is wrong. You are this pattern...! You are this that you want to get free of.

You are creating a difficult thing which cannot be done. How can you be free from yourself? It is you! It is as if a rose wants not to grow any more roses, and the rosebush comes to me and says, 'Osho, I am caught up in a compulsion -- I always grow roses!' Mm? what nonsense! It is not a compulsion -- it is the way you are.

So I will say to the rosebush, 'With my blessings, go on growing bigger roses -- as many as you can grow -- and forget all this nonsense! You are not caught up in anything. This is you.'

Once you realise this fact, and the idea to improve and become better is dropped, suddenly you are free. To me, to become absolutely free of improvement, to be totally free of all nonsense -- of growth, improvement, going somewhere, reaching high altitudes, siddhis and powers, and occult and esoteric things -- is to become en-lightened. Once you are finished with all that nonsense -- it is ridiculous -- and once you say, 'This is what I am -- If I am a rose-bush, I am to be a rosebush, so why not be happily a rosebush? Why become sad? And why become neurotic and go to a psychiatrist's couch ? I am a rosebush. God intends me to be a rosebush, so I will be a rosebush. Now I will happily be a rosebush' -- there is no problem, because there is no division.

My suggestion is: simply be yourself. Don't bring in any categories, values. Once you see the fact that this is what you are, suddenly all problems disappear. Problems are created, manufactured, home-made. You weave and spin them. If this is the way things have been happening, this is the way they are going to happen; simply let them happen.

[The sannyasin answers: But I see that other people get hurt -- and they happen to be the people that I love the most.]

You can tell them that this is the way you are. Never pretend that you will not hurt them. From the very beginning make everything clear -- that this is [you], and you grow many rose flowers, but there are many thorns. So they should not be deceived by your roses; thorns are also there. Sometimes you hurt very much, and you are destructive. Now it is for them to choose. Be open!

Again the problem arises because we go on pretending that we never hurt, that we are very loving, that we are very kind, compas-sionate, that we are buddhas. Then suddenly one day you hurt.

Then you feel guilty, because first you created an image -- which was a false image; now your image has fallen -- you feel guilty. You want to keep that image always there high on the pedestal. Why?

Simply make it clear... let it be declared! To everybody that comes to you -- a friend, a lover, people who are in any way related to you -- let it be declared that you are this way; if they choose to relate with you, they choose with your totality. Yes, there are good things and there are bad things in you. Sometimes you are very angry, and very destructive. And see what happens.... It will do miracles.

Those who love you will love you more, because this sincerity creates more love. This openness makes you more worthy. And then there is never any problem. If you hurt, they know that you have told them, and you don't feel any repentance for it, because this is the way you are.

A man who is totally accepting of his own being never repents -- never! Because for what to repent?

[The sannyasin answers: I'm always told in these situations that I don't know my own power.]

But again you are always on the power trip. Nobody knows! How can you know? Who can know? Relax, and then the power is released. You are tense -- the power cannot be released; you don't allow any opening for it. And the power is not yours -- you are the tension. When you are no more there, the tension is gone; the tight knot is not there. The power is there, but power has nothing to do with [you]. Power is nobody's property. Power is simply power. It is god's or you can say it is of the whole. It is nothing to do with you. You are the knot.

So unknot yourself! Simply accept that this is the way you are -- and in that acceptance the knot starts opening, because now there is no point. You are no more worried about it. Then power is, but power is not yours. I cannot say that it is your power, and you don't know your own power. It has nothing to do with you, it has nothing to do with me -- it is simply power. It is the energy of the total. When you become a vehicle, it flows. It is not flowing because you are creating so many barriers for it; you are creating so many blocks. And this is the greatest block -- that you want to improve, you want to become better, and you want to become more powerful. Drop all this!

In the name of spirituality much nonsense goes on. In the name of spirituality there is hidden politics, and the ego continues in subtle ways.

What I am saying is very simple, and yet very difficult. Simple, if you understand it directly -- difficult if you start thinking about it, if you start brooding on it. What I am saying is so simple that if you listen rightly and you don t bring your ideas to interfere in it, you can become enlightened this very moment!

Because enlighten-ment is not something that you have to achieve somewhere in the future. It is just a lightning, a sudden lightning... just a vision that, yes, this is so!

Can't you see the point? The point is simple! Intellectually it is not simple; existentially it is very simple. The point is that you stop all efforts to improve yourself and simply say, 'This is how I am -- sometimes very sincere, and sometimes very cunning, and sometimes tike a child, and sometimes like a devil -- this is how I am.'

And I am not saying that you brag about it, because why brag? When you say that you are both there is nothing to brag about. You simply open your heart -- 'This is how I am.' Tell to your friends, your lovers, your students, that's the way you are and start being yourself with no idea of any improvement. One year you give to me. One year be just the way you are. And whatsoever happens, let it happen! What can you lose? What have you got to lose?

One year simply be whatsoever is. If you are contradictory, be contradictory. Be true moment to moment -- don't worry about being consistent, because our devotion should be towards truth, not towards consistency. If you are consistent, you become a liar, mm? Because you say to a woman that you love, you love her tremendously, and you will love her your whole life -- but remained her that this is the moment's assertion... this moment this is how you feel. If this moment is going to be your last moment, then there is no problem. But the next moment is coming; you don't know -- nobody knows -- how you will feel in the next moment.

So when you are making an assertion that you will love her forever, declare simultaneously that this is this moment's feeling -- next moment you don't know. Be humble about it, helpless about it. You would like to love her forever, but what is the next moment going to bring? Nobody knows. And you have no power over the future. How can you promise?

So this is not a promise. This is just the expression of this moment's heart. This moment's feeling is expressed -- that if this moment is going to be your last moment, you have loved her and nobody else... but the next moment? The next moment will decide.

So be consistent with the moment. But if you are consistent with the moment, next moment you may not be able to be consistent with your past. That I call devotion to truth -- whatsoever truth is in a certain moment, you are with it. When that moment is gone, it is gone. If it comes, that's good. If it doesn't come, good.

For one year simply be this way, and then see what happens. Changes will happen -- I don't say improvement. Changes will happen -- tremendous changes will happen. And I don't think that you will fall back. That one year will be enough. You will never be the same again. But at least one year's time is needed, so things get roots in you.

[The sannyasin answers: What device do you have for me to keep reminding myself of that all the time?]

If you can understand this moment, enough! Again you ask about how to remember it all the time, how can you manage it. Just understand in this moment, and that understanding will flow into you.

Whenever you can remember, good. Whenever you forget, good. If you forget in a certain moment, then forgetting is the truth of that moment; trying to remember will be forcing something. So forget! When you again remember, remember. You follow me? Otherwise you have brought in your old problem again: now how to remember this?

If you forget, you forget -- what can be done? If you remember, you remember. But if you have understood the point, it will be there like a subtle remembrance inside you... a very subtle light which will remind you. It will whisper -- it will not shout in your ear. Sometimes you will forget -- but nothing wrong in it. Forgetfulness is as much a part of the human mind as remembrance. So don't try to do the impossible -- that you have to remember continuously -- otherwise you will go mad!

Forgetfulness is needed as much, as remembrance. Just for one year, relax. And whenever you catch hold of yourself redhanded again planning to improve yourself, relax. Take the locket in your hand, remember me, have a good laugh, and forget about that improvement and the plan and the projection. Soon you will relax. And in the days you are here, make it a point: meditate, dance, but with no idea of improvement... no idea of going anywhere. Just be here and enjoy. Good!

[The vipassana group was at darshan. Osho asked one of the leaders how it had been. He said that there had been much noise from the outside, but it had, in fact, acted as a stimulation.]

It can be... it can be. The biggest vipassana monastery is in Rangoon, just in the marketplace. One american psychoanalyst went there to participate in a vipassana group for three weeks. He was dreaming that the monastery would be somewhere in the hills, in the woods, and with streams running around, and exotic birds and animals. Then his taxi arrived in a very dirty marketplace -- as dirty as can be. You cannot compare with poona -- Poona is nothing! Rangoon is far more dirty. It is one of the worst place in asia. Only calcutta can compete with it, nowhere else.

So when the taxi arrived, he got out and he asked, 'Where is the ashram?' They said, 'This is the ashram!' His heart sank. He thought, 'It is better to escape!' He would have to meditate for three weeks in such noise and turmoil, and in such a dirty place! But the next plane would not be leaving for three days, so he said, Okay, for three days.... At least I should go in and see the master.'

When he went in he was even more puzzled, because many monks were doing the walking meditation, and almost two dozen dogs were fighting just in the middle (laughter)... and barking! It was evening, and almost one thousand crows were settling on the trees in the monastery, and it was such a mess that he said, One will go mad for three weeks here!' But for three days he had to be there, so he said, 'Okay, for three days I should try.' And he tried.

After three weeks he wrote that it was wise to choose that place, because after one week one starts feeling as if the market does not exist. By the second week the dogs and the crows did not matter, and by the third week one was as alone as one can be on everest -- just alone.

So it is not always really that disturbance is a disturbance -- it is your attitude. If you think it is a disturbance, it is a disturbance. If you think, 'Okay, it is there -- let it be there!' If you accept it, it is no more a disturbance. In fact, it can become a field, and your silence can become a figure. Against the noisy field, you can have the feeling of your silence, more clear, crystal clear. It is just as you write on a blackboard with white chalk: the contrast can give you a very very penetrating experience.

And always remember, distraction is always in the attitude. You think 'This is distracting' -- then it is distracting. If you accept it, you say, 'This is the world, and the world goes on -- it is not going to become silent and quiet for me. If I am to be quiet, I have to be quiet. My silence is something that I have to do within myself -- it has nothing to do with outside things.'

And the second thing to remember: vipassana is not a concentration. In concentration, everything is a distraction. When you are trying to concentrate, narrowing your mind, anything can become a distraction, but vipassana is awareness. It is not concentrating on anything exclusively. It is all inclusive. It is just awareness. Awareness knows no distraction. That is the beauty of awareness.

[Osho asks a participant what he would like to do next, and he replies "No group!... Well, I'm thinking of repeating it, but after some time.]

You should repeat, mm? It has been so good, you should repeat. And soon I am going to give a group a name: 'No Group', so whenever somebody says 'No Group', he becomes a victim again! (laughter) What do you think about this? (chuckling) The 'No Group' -- will be very good, mm? Good!

[Another group member says he feels confused: in meditation he has glimpses of bliss, but his personality gets more monstrous: I've experienced this before, and this is what bothers me -- it seems like I've confronted this before.]

I think one or two groups more, mm? Things are surfacing -- that's why you are feeling so much. They will disappear.

... One has to confront many things many times. Because life is really not so simple -- it is very complex. There are layers and layers and layers. And one has to confront the same things many times -- on different layers, but the same thing. Sometimes it happens that you will see that the ego has disappeared. And on another layer, digging deep, it is there again, in a subtle form -- but it is the same problem. Again it disappears; work, and it disappears. Again one day suddenly you find, on another layer, it is still there. The work has to continue.

Actually there are almost seven layers to each problem that one carries, because these are the seven layers of the mind itself, so those problems are reflected in all the layers and joined together.

Do a few groups more, and don't be worried Mm? There is nothing to be worried about.

[A sannyasin, who had been admitted to hospital with para-typhoid the day after his initiation, is leaving for the west. He says: I learned so much in just being here... and it's crazy, because... I wasn't here (laughing). But it all seems to happen when it's supposed to happen.]

My observation is that it happens to many people after sannyas. They immediately fall ill -- and it has something to do with sannyas. The very idea of dropping your past identity -- the very idea of getting out of your past, moving in a discontinuous way -- disturbs the whole body. The whole being is uprooted... because the past is our grounding. And becoming a sannyasin, taking some new path, not knowing where you are going and what is going to happen, is crazy. It is not sensible at all.

Sannyas is not sensible at all. It is irrational. It is almost like falling in love. Mm? one is afraid, and still one is pulled in. It disturbs the whole body, the whole mind. And. the body has to readjust to it. Fever, diarrhoea -- things like that -- are almost common after sannyas.... And then the mind goes in a great negative darkness. The mind struggles hard to keep contact with the past because the mind is the past! And the mind creates a thousand and one new problems.

It will say, 'What are you doing here...? Have you gone mad or what? What are you doing here? For what have you become a sannyasin? What is going to happen here? Nothing is going to happen here -- go home! You have fallen ill -- that's all that you have got and you are suffering, and it is not fun!' The mind will create all the negativities -- that too is a part of it.

Once that negativity has passed, once the body has settled, a totally new kind of positivity arises in which sannyas is just a gesture... in which sannyas is not a commitment... in which sannyas is not felt as if you are imprisoned in something -- rather, you are freed of something. But that positivity comes only when one has passed through the dark night -- and you have passed through the dark night.

If you want to go home, you can, but my suggestion is that this will be the right moment to be here. If you can be here for a few days in this positivity, much more will become possible. You can go, but immediately the moment you reach home you will start repenting -- 'Why have I come back? Why could not I have stayed there?'

It is up to you. I am not saying stay here, mm? I am not saying that. But you have passed the dark point, and now is the time to cut the crop. Now something more is possible. Now you will be more in tune with me, because that which was a barrier between me and you has dropped from the body, and you have passed through that negativity; it is settling. It will settle -- it will take a few days more, but it will settle completely. And when it is settled, you will have a very new feeling of your being -- just as one comes out of the bath, feeling very fresh and young. That moment is going to come any day.

So I will not insist that you stay, mm? because I never insist for anything. Any insistence becomes a bondage. This is just a suggestion that if you stay, if you can manage to stay, if you can resist this temptation just now to go away, it will be very very enriching. Otherwise you can go -- you will have to come back, because the moment you reach home you will start feeling that your home is here.

Blessed Are the Ignorant

Chapter #3

Chapter title: If one can come to know that one doesn't know one has arrived

6 December 1976 pm in Chuang Tzu Auditorium

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Video: No

[Osho asks a sannyasin how she is, and she replies: I don't know!]

That's the right answer to everything!

Just this morning I was reading about one zen master. When he came to meet his own master, the master asked him, 'What have you been doing up to now?'

He said, 'I have been travelling and searching and seeking.'

The master asked, 'Do you know what you are searching for... what you are travelling for?'

He said, 'I don't know!'

The master laughed loudly and said, 'That's exactly the place everybody is seeking!'

If one can come to know that one doesn't know, one has arrived. Knowledge is an illusion, and to understand that there is no way to understand anything, is to become wise. To know that there is no possibility of knowing.... Nobody has ever known anything, and nobody is ever going to know, because life is a mystery. It cannot be known! It can be lived -- but it cannot be known. No explanation exists. By the very nature of things it cannot be explained; it is explicable.

So to know that there is no way to know is a great realisation. And, 'I don't know!' is the right answer for every question. If you can settle in your not-knowing, if this 'I don't know' can become really crystallised, the 'I' will disappear, because the 'I' exists only with knowledge.

If you don't know, you cannot exist. The ego feeds on knowledge. Once knowledge is lost, the ego disappears automatically. Then something is left which is neither you nor me, which is neither I nor thou. Something is left which is tremendously mysterious.

Henry miller was ill -- and he is very old; I think eighty-two or eighty-four -- and somebody told him, 'You are ill, and nobody knows -- you may be on your deathbed. If you were to assert your whole understanding of life in one word before you die, what would you say?'

He opened his eyes and he said, 'Mystery!'

That condenses the whole experience.

So people who claim to know are the most stupid people. Wisdom comes through recognition of tremendous ignorance.

So abide in this 'I don't know'. Let this be your temple. Relax into it, rest in this ignorance. It is pure, it is innocent... it is blissful. And if you can rest in your ignorance, you will have peace and you will have bliss and you will have all that a man needs to. But abide in this 'I don't know'. Let this be your meditation...

And whenever knowledge arises, laugh at it -- you are again becoming foolish. Whenever you start thinking, 'I know this' -- beware! You are getting into the trap of illusion again.

Ignorance is primordial. It is the very foundation of existence. You bring it with you, and when you go, you take it with you. And all knowledge is just like a dream... passing phases. It is amazing that people never look into their knowledge, otherwise they would be surprised that they don't know anything! When Ouspensky went to his master, Gurdjieff, for the first time, Gurdjieff looked at him -- he was a man of knowledge, this ouspensky. He was already world-famous, a great author, a mathematician... very knowledgeable. His book, 'tertium organum' -- one of the most learned books ever -- had been recently published. Even in that book, ouspensky claimed that there were only three books in the world of any significance. First was aristotle's 'ORGANUM', second was Bacons's 'NOBLE ORGANUM', third was his book, 'TERTIUM ORGANUM'.

When he came to Gurdjieff, Gurdjieff looked into his eyes, gave him a piece of paper, and told him to go into the other room and write on one side of the paper what he knew, and on the other side what he didn't know.

Gurdjieff said, 'This is very significant, because only after you have done this, can I talk to you. Whatsoever you know, write it clearly. We will never discuss it, because you know it, so what is the point? And whatsoever you don't know, write on the other side -- that we will work on.'

Ouspensky writes, 'It was a cold night and I started shivering. Though there was a fire in the room, I started shivering, perspiring... a cold perspiration. Such a fear I have never experienced -- as if I were going to die! I started to write but nothing was coming -- I went blank. I could not write what I knew. In fact the more I looked into it, the more I felt I knew nothing. After an hour I had to come out and give the paper back, and say, "I don't know anything, so you can start!" '

Gurdjieff said, 'Then there is possibility. One grows when one accepts one's ignorance.'

So, 'I don't know', is one of the most beautiful answers for any question whatsoever. Abide in it, rest in

it. And if you can remember it, nothing else is needed. This will become your door.

I have coined a new beatitude -- just like jesus's beatitudes 'Blessed are the meek' and, 'Blessed are the poor in spirit.' I say, 'Blessed are the ignorant!'

[Osho asked a sannyasin how he felt during a nine-month intensive group he had done. He replied: Well, most of the time I just felt like a stranger.]

When you felt like a stranger, was it a pleasant or unpleasant feeling?

[He replies: In a way I liked it.]

You liked it? Mm mm... that's how it should be -- because we are strangers. In fact to be at home in this world is to be in some dream. That at-homeness is almost always illusory. That feeling -- that one is a stranger -- is truer.

We are strangers... we are outsiders..This is not our home -- hence the search. If this is our home then there is no point in searching. That is the difference between the worldly man and the religious man - the worldly man has accepted this world as his home; he is at home. The religious man has not been able to accept it as his home -- it is not. He feels strange. He feels as if he is coming from somewhere else and that he is going somewhere else... as if his destiny is somewhere else -- some other plane of being, some other altitude of consciousness, some altered state of consciousness.

That is the religious desire. It arises when you feel like a stranger. Then you start searching for something that may be your home. One has to go long distances to arrive home. Not that the home is very far -- it is very close, but to come close one has to travel long distances. Not that the home is outside -- it is inside, but to turn towards the inner, one has first to search the outer.

To come to one's own home, one has to knock at many houses -- there is no other way.

So whenever you feel that stranger arising in you, don't try to put it away, don't try to put off that feeling. Don't try to make yourself comfortable, don?t try to make yourself at home -- because that feeling is going to lead you further. At-homeness is not going to lead you anywhere.

That may be a little painful; it is not very comfortable. It has a discomfort in it because one wants to be at home and relaxed. It pinches like a thorn -- that this is not your home, that this is a caravanserai... maybe good for an overnight's stay, but in the morning you have to go. That feeling should be continuously maintained. If you lose track of it, you are stuck.

Then one day, one really comes home. Then it is not just a feeling of at-homeness. Then you are the home. Not that you are in a convenient relationship with the world -- no! You are no more. The world and you are not separate anymore. Only then have you arrived home. The universe becomes your womb and you are part of it.

Psychologists have some insight into it when they say that religious people are seeking the same comfortable state that was available to each child when he was in the mother's womb. They have a certain insight into it. It is true... some ingredient of truth is in it.

When the child is in the mother's womb, he is not separate. The mother breathes for him, the mother eats for him. He is affected by every mood of the mother, every climate of the mother. He is a part of her... he vibrates with her. If the mother is sad, he is sad. If the mother is happy, he is happy. He is a member... an organic member. He is not separate at all -- he is joined together. Then the birth -- and the separation and the divorce.

The divorce from the mother is the divorce from the universe. Then one is alone. Man tries in every way to make himself comfortable, but he never succeeds. And it is good that you never succeed, because if you succeed, you are lost. One again and again fails. And again and again one makes a home; again finds that this is just a house -- this is not a home. One has to move and to go on moving.

Only then again one day, you become capable of entering into the same relationship as there was with your mother when you were in the womb. That was an unconscious relationship -- now the relationship will be conscious. You consciously enter into the universal womb. Consciously you join together with the uni-verse.

Burke calls it 'cosmic consciousness'... it is right. Call it god consciousness, bud&a consciousness, or whatsoever you like -- but again as it was with the body in the mother's womb, so it is with your soul... and this is the second birth.

All that I am doing here is just to help you to attain to the second birth. So never get stuck on the way. It is good to stay and rest sometimes, but always remember that the home is far away; one has to go, the night is dark and the journey is arduous.

That challenge should never be lost sight of, and one should never lose that adventurous quality that arises out of the feeling that you are a stranger... that you don't belong here. Nobody belongs here.
Do a few groups here, mm? and let that stranger come alive....

[A sannyasin says: At the moment I feel very confused... It's a change for me coming from the West. Everything here is somehow so new... so totally new.]

It is natural. When you come from the west to the east, or when you go from the east to the West, there is bound to be a period of resettling, a transition period, because there are two polarities. When you live in a certain society, you live in a certain way, a certain life-style, there is a certain thinking, and you have to fit with that society. It is very unconscious, mm? but you live in a pattern.

When you change the society, the change is very drastic. And coming from the west to the east is a drastic change, mm? All the categories are different -- and particularly when you come to a person like me, the change is even more drastic. If you come from London to Bombay there is not much of a problem because Bombay is just as western as London. But to come to this ashram....

We have a totally different philosophy of life, the values differ, so it takes a few days to get acquainted. But this is nothing to be worried about. It is not such a confusion that it becomes a problem. It is not a problem at all.

It is just as when the body goes through an adjustment. The body clock is disturbed, and the body takes two, three days, to resettle. The mind takes a little longer -- a week, two weeks... at the most three weeks.

And it is good to come here and to go back many times; to come here and to go back. By and by you will become more fluid, and it will not take so much time; it will not create so much confusion. Then you can just change as one changes the gear in a car. In the beginning when you learn to change the gear, it is a difficult thing, but by and by you become so efficient that not even a slight jerk is felt. In the beginning it is very jerky.

So my whole effort here is to help you to know what the east is -- or once was... to bring you to the eastern freedom, the eastern spiritual freedom, the eastern spiritual consciousness, the vast, empty space of the universe -- and to send you back to the west.... I don't want you to be here permanently.

Go back -- go back to the world and try to carry this inner space in those contrary situations. Sooner or later you will find that the space remains unaffected. You will be able to move in the very materialistic, technological, scientific world, without losing yourself at all. And come again and again to be refreshed, so that the inner space does not become contaminated, is not polluted -- and then go back again.

Once you have become perfectly in tune, there is no need to come. Be wherever you are and I will be with you.

This confusion is nothing to be worried about, mm ? It is natural. It will go....

[An elderly sannyasin, returning from the west, says: I have felt you very close to me the last few months. People have been so very kind to me... have been welcoming..It's been lovely.]

It is -- because the world is really a very loving world. We just live with wrong attitudes, so even kind people look unkind, even loving people don't look loving -- because we are hiding behind fear, we are not vulnerable. And when we are afraid, the other becomes afraid. Fear creates fear. When we are defensive, the other becomes defensive -- and of course this is a vicious circle. When you see that the other is defensive, you become more afraid, you become more defensive. Then hatred arises.

We have been brought up with very wrong values -- the darwinian concept that life is a struggle, and the fittest survives. All nonsense!
Life is not a struggle at all -- it is a love affair.

It is absurd to say that the fittest survives. In fact the one who survives is the one who is very very soft, loving, kind, compassionate. The fragile survives... the feminine survives.

But we have been brought up with those ideas, so we are continuously on guard. Everybody is on guard -- and everybody is thirsty for love, hungry for love. People are dying. Millions of people are available and nobody loving. Everybody wants to be loved, and everybody wants somebody to love, but the fear... the

wrong conditioning.

Once you drop these conditionings, suddenly the whole world changes its colour -- it becomes psychedelic. It is very colourful.

That is my whole effort in giving you sannyas -- so that you drop the old violent attitudes -- attitudes based in fear and obsessions based in fear -- and you start loving. And there is nothing to lose! Even if you are cheated and robbed, there is nothing to lose. Even if you are killed, there is nothing to lose.

Life is beautiful only when there is love. Love is a higher value than life... a greater value than life. Life can be sacrificed to love, but love cannot be sacrificed to life.

Just the other day I was reading a story. Leslie weatherhead tells the story of the second world war. Two soldiers were very friendly, great friends. One evening one soldier comes back to the trench but finds that his friend has not returned. The day has been very hard, and many people have been killed on the front. He becomes afraid -- is his friend killed?

He enquires, and then somebody says, 'We are not certain that he is killed, but he was so terribly wounded that it was impossible for him to come to the trench. By now he must be dead.'

It is getting dark now and the enemy is still firing madly but the soldier wants to go and search for his friend. The officer says, 'No, this is foolish', but he doesn't listen to the officer -- he goes. It is very difficult in the dark and there are thousands of corpses all around. He looks and looks and in the middle of the night he returns -- dragging his friend's dead body on his back. He himself is now terribly wounded, mortally wounded... he cannot survive. The moment he reaches the trench he falls on the floor with the body of his dead friend.

The officer comes and he says, 'I told you not to be foolish! It was not worth it. Now you know what you have done to yourself. The friend is dead and you are dying!'

The dying man opened his eyes and he said, 'But it was worth it -- because when I went there, he looked at me and he said, "Jim, I knew you would come."'

For love, life can be sacrificed -- it is worth it. But we have been taught just the contrary: sacrifice everything just to be alive; just to survive, sacrifice everything.

I teach you the contrary: to be loving, sacrifice everything.

Even if life is sacrificed, good -- it is worth it. And the moment you have this attitude, the whole world changes. Your change changes the whole world. And suddenly you see that people are so loving and so kind -- they have always been!

[The sannyasin has brought a friend with her. She had previously written to Osho about him, and now says: I think he's a person who's been searching very hard, and he waited long to come here. He is in the state of chaos that you love so much, Osho!]

Yes, I know! (laughter) That's very good! Only out of chaos are stars born. Order is always ugly -- chaos is always beautiful, because order is always dead, and chaos is always alive.

(to the visitor) I have heard that you were contemplating suicide.... That's perfectly good, that's needed -- a basic requirement to becoming a sannyasin! Sannyas is a better sort of suicide, because in ordinary suicide you simply leave the body and enter another body -- it is not much. You simply change the clothes.

But I can change you -- why change clothes? I can transform you totally, so why change houses? Why not be changed yourself? The change of house is not going to prove of any value because you will remain the same... you will be born again.

But this is significant.... To me, in my understanding, a person who is ready to commit suicide is the right person for sannyas, because that means that he is really fed up with the whole nonsense that the so-called life is. He is fed up with it and sees no meaning in it.

But ordinary suicide is simply very destructive. I teach you a very creative suicide. You die -- but you not only die... you resurrect. On this side there is crucifixion; on another side there is resurrection. That is the meaning of jesus' crucifixion that he died and yet he didn't die.

Sannyas is that type of death. You die and yet you really become, for the first time, alive.

This situation comes to every sensible man, to every man who has a little awareness, a little intelligence. He starts thinking, 'What is the point of it all? It seems so pointless.'

Only mediocre minds never think about it. Only stupid people go on in the rut -- moving in the rut. But if you have a little intelli-gence, you are bound to feel that this life has no meaning -- some other life has to be searched for. So intelligence is a great responsibility, and intelligence is a great chaos, because

intelligence is creativity.

I can understand your turmoil -- because you are an intelligent person; that's why you are in a turmoil. Stupid people are never in a turmoil. They are unfortunate.

Become a sannyasin!

Divya means divine, ananda means bliss; divine bliss. So forget the old name completely. You have committed suicide -- it can be done so easily! Change to orange and forget the old personality, and I will take care of the new, mm? Good.... Things are already different....

And don't feel worried about your mother. ..because she has come back into the child. So it is beautiful, rare. One should be happy; one should not be worried about it. That simply shows a great truth of life -- that nobody dies; we only change houses.

And it is good -- your mother must have been getting old, so she has found a new body -- perfectly good! It is a very rare fortune to have your own mother as your own child. It is very beautiful. Simply be happy and treat the child as your mother. Be respectful.

Don't feel guilty. It is natural, mm? because you think that the mother prayed to god, 'My son has no child. Take my life, and let that be a child to my son!' She died within the month that the wife got pregnant, so it is natural that in your mind somehow you feel guilty -- that your mother died for you. But she is born again! And she has a better body now, and a longer life. It is a rare opportunity. It happens sometimes -- but very rarely. But she must have loved you tremendously -- that's why it happened.... In india there are many cases like that.

It happened once that a great musician had many disciples. He was a very great maestro and he had thousands of disciples. He was getting very old... he was almost one hundred years old. All the disciples from the far corners of the country gathered to celebrate because this might be his last birthday. He might not be here again for the next birthday. They brought many valuable presents -- because even kings were his disciples, rich people were his disciples. They all brought many beautiful things -- valuable diamonds, this and that. One beggar was also his disciple, and he had nothing. When he came, the master asked jokingly, 'What have you brought for me?' The beggar stood there and he said, 'I have nothing -- but I pray to god to give my life to my master!'

And immediately he died -- then and there! Immediately... not even a second breath! He must have loved his master tremendously. And it is said that the master lived for thirty years more. The beggar was almost fifty years old, so maybe he was going to live for eighty years; the master lived for thirty years more.

Love is a miracle. Your mother must have loved you tremendously. So be happy -- to find such a mother is rare. And to find the mother back in your own child is very rare. Now respect her, and don't be worried about it -- nothing is wrong in it. In fact through this incident, a great mystery is revealed to you -- that nobody dies, and that love is higher than life and death, and that love can control even life and death.

Love is supreme. Love is the very stuff that the universe is made of.

[The Sahaj group is at darshan. One member says: I feel I'm sick of groups and of analysing myself. I came here with [my boyfriend]. We're both doing groups and we're both sick.... It just doesn't feel so good.]

Then don't do groups! You just have to look at one thing. First, if the group was both good and bad, then it was really good, because a true group is bound to be both -- good and bad. If a group is simply good, there must be something false in it, because then where will the bad go? The group has to be both the day and the night, happy moments and sad moments. It has to be very contradictory, then it is true.

Truth is a contradiction. Only lies are very consistent and never contradictory.

So if you say that it was good sometimes and bad sometimes, then I say it was really good, because that's how a true group should be. If it were all sweet, then no growth would be possible through it.

And therapy is a growth. The word 'therapy' comes from a greek root which means assistance -- 'therapsis'.

The group is just an assistance to you so that you can see your whole being. It is good and bad both. The group is just like a mirror -- it simply shows your face. And if you say that you are sick of groups, you may be sick of yourself -- because a group is nothing... it is just a mirror.

If somebody says, 'I am sick of the mirror,' what is the meaning of it? The meaning is simply that he is sick of his face. You wanted it to be always beautiful -- and it is not, so you are sick of it. You are angry at the mirror -- you would like to break it -- but breaking the mirror is not going to help.

One has to become so mature that one can absorb the bad part with the good; can create an integrity, a crystallisation in which the bad and good both meet together, lose their oppositeness, befriend each other -- and then life is richer.

A good man is not a rich man. A bad man is also not very rich, because both lack the other. A really rich man is almost like a rascal-saint.

That's what Allan Watts writes about George Gurdjieff -- that he was a rascal-saint.... That's true. A real saint is bound to be a rascal too. If he is just a saint, he is just sugar. If you take too much of a saint who is just sugar, he will create diabetes. A real person is both! He can be very loving and he can be very hard. He can be very innocent, and he can be very intelligent. He can be very very free, and he can be very very responsible. He can be very open, vulnerable like a flower, but there are moments when he can become closed like a rock. A real person has both the polarities.

The group simply shows you your reality. But I think you have a certain value system in your mind -- an idea of how you should be -- and whenever the bad part comes up, you cannot accept it.

You can drop out of the groups -- there is no need to do them if you are sick of them -- but make certain whether you are sick of the groups or sick of your own inner duality. If you are sick of your own inner duality, then groups will be helpful to integrate you.

And why are you so afraid of being analysed?

[She answers: I guess I don't like what I see.]

Yes, that's what I am saying -- you don't like what you see, but that's what is the case. So just by not seeing it, it will not dis-appear. Don't try to be an ostrich! Just by not seeing it, it will not disappear. But it can disappear if you really look into it deeply. If you want it to disappear; you will have to face it.

Facing is always very very hard, arduous, painful. Mm? It is as if you have taken the bandage off the wound and you look into it... it is sickening. It is better to keep the bandage on and put flowers on top of it and be happy. But that is not going to help. The wound is there... it will become more cancerous.

So if you are really interested in getting rid of something in your being, facing it is the only way there is. Look into it -- look into it courageously. Suffer the pain of looking into it, and your look will make you a different person. You can escape and avoid, but but it will not go.

For a few days you can take a rest; then you will become ready. When the desire to do a group comes again, enquire. But wait for the desire... it will come. Don't be worried.

[A group member says: I hesitate to express myself in front of other people. I'm afraid of the reaction of the other people, and it's quite hard for me to push through the wall of that fear. When I get through it, afterwards I feel very happy -- but it is always a struggle.]

It will go -- that's the beginning part. If you really feel happy afterwards, how long can you resist the temptation? That happiness is waiting for you beyond the wall, so you have to go through the wall. After a few times you will see that nobody is in any way worried about you -- what you are doing and what you are expressing... not at least in my ashram. Everybody here is so mad -- nobody will take any notice. You can be completely at ease. In the next group simply relax, and just watch. You will be surprised -- nobody is reacting.

That is the whole point -- to create a community of people who are of alike minds. That's what I am creating -- a small world of alike people. So they accept you, mm? They give you freedom to be yourself. If you cannot relax here with my sannyasins, where else will you be able to relax? Then this world is too hard for you!

Here everybody is accepting you. Even if you do some nonsense thing, they will enjoy it -- they will not react. In fact they will start participating with you because they are also waiting; they were afraid of your reaction. Now they say, 'This man too, is mad.' Now there is no fear.

In the next group you do, simply behave as if you are alone. And just after two, three days, you will see that nobody is reacting nobody is condemning you. Nobody is even evaluating that what you are doing is good or bad. So whatsoever is spontaneous is spontaneous. Whatsoever is, is. So if you are crying, you are crying. Why should they react? You are not doing anything to them -- you are simply crying. It is your freedom! It is your birthright to cry.

But the conditioning is in the mind. From the very beginning one has been taught, 'Don't do this -- do

this! What will others think? Always think of others; always consider what others will think. Never consider what is real, what is true, what is natural, what is authentic. Always consider what others will think' -- and they consider what you think. Just look at the absurdity! They are afraid of you -- you are afraid of them.

If you become free of the fear of them, they will become free of the fear of you, and then there is freedom, and only in freedom does love grow. Only in freedom does growth happen. Only in freedom is relationship possible.

In tao (his next group) you will relax fifty percent. In encounter, one hundred percent -- I promise! I know you deeper than you know yourself, mm? I have been watching you -- you are growing. You are just coming to the point where you will simply drop all rubbish, Good!

[To another sannyasin, who has been teaching sufi dancing, Osho says:]

I would like you to become part of my family, mm? so be here. I like your energy, and I would like you to use it in a more creative way. So just become part of the ashram, and forget all the problems and things like that.

It is always easier to drop the problems than to solve them. And whenever you can drop a problem, better drop it rather than solve it, because even if you succeed in solving it -- which is very difficult -- something of it will continue in a modified form.

So about problems one should be very very particular. First thing: if you can drop them, that is better than solving them. If they cannot be dropped, only then try to solve them. And my understanding is that if you are ready to drop them, ninety-nine percent of problems can be dropped. There is no need to solve them -- they are not worth it.

If you live too long with problems they tend to become part of your being. Then one part of your being clings to them, and one part tries to solve them -- there is a dichotomy. Then you move in diametrically opposite directions, because one part has become so accustomed to them that without them it will not be able to live.

I used to know one couple. The husband is a drunkard, and for almost fifteen years the wife had been continuously fighting. That was the only problem. She would come to me and she would say, 'This is the only problem. If you can solve it.... And my husband comes to you -- he is almost a disciple to you. He is mad about you because when he gets drunk, he talks only of you -- nothing else! So help me! I don't want any enlightenment,' the woman said, 'I don't want any peace of mind. If my husband is not in this mad state, I will be perfectly happy.'

So I told the husband, 'Just for seven days try not to drink, and let us see what happens.' For seven days he stopped. In the first place the wife was never expecting this. She had been talking about it, but not expecting it. Fifteen years' investment suddenly gone -- nothing to talk about, nothing to fight about. And not only that -- her power, her 'holier than thou' attitude.... Suddenly the husband was no more that dirty fellow, that drunkard, and she could not pull him down again and again the whole day.

On the seventh day I went to their house, and asked, 'How are you feeling?' She said, 'I am feeling sad. This is strange -- he has really stopped! But I am feeling very sad -- as if my whole life's work is gone. Now I don't see why I should live. That had become my meaning.'

It is very dangerous to live with problems too long -- they become your meaning. So immediately whenever there is a problem, the first thing is -- if you can, drop it. If you cannot drop it by any chance, then solve it. The problem that cannot be dropped is worth solving, and you will grow through it.

So forget your husband and the problems connected with him, mm? Just be here... and forget america. And if you need problems, I can create many, mm? (laughter)

Blessed Are the Ignorant

Chapter #4
Chapter title: I am the Answer

7 December 1976 pm in Chuang Tzu Auditorium

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ShortTitle: BLESSD04
Audio: No
Video: No

[A sannyasin says: I'm very lazy and I'm not doing anything to be more aware. I'm unconscious a lot of the time... most of the day. I come to the discourses and there's something, but the rest of the time I'm not doing anything to be aware.]

There is no need to do anything -- just remain relaxed. Enjoy whatsoever you are doing. Eating -- enjoy eating. Walking -- enjoy walking. Sitting -- enjoy sitting. Listening -- enjoy listening. Just make every move a delight, and remain relaxed.

The very idea that you have to do something creates tension, anxiety, anguish. If you do it, you will become more tense. If you don't do it, you feel guilty. Both ways it creates trouble. Just drop the idea. Whatsoever is, is good.

If you can relax, things will happen on their own accord. You look relaxed. Much has changed. You have not done anything for it -- and it has changed. So trust! When so much can change, much more can change.

While you are here with me, if you can rest in me, if you can relax in me, things will happen on their own accord. On your part nothing is needed to be done. If only you can do one thing -- allow me to do -- things will happen. When you start doing on your own, you don't allow me to do. You take your responsibility on your own head -- and of course that creates a mess.

By becoming a sannyasin you have dropped all responsibility. And through being here close to me, that is the basic thing to be learned. My presence will do -- you simply rest in my presence.

So don't carry ideas that you have to do something; that you are this, that you are unconscious. Whatsoever you are, I accept you as you are, and I don't demand any change.

If you can relax.... And I want this community to be one of the most relaxed communities in the world. People are not really hankering for any growth, for any improvement -- spiritual or otherwise, material or spiritual. People are just here, enjoying. As trees are enjoying and stars are enjoying, people are also enjoying. Be absolutely ordinary.

These ideas of awareness and this and that, are also ego trips. So no more ego trips. I would like this community just to be a community which is very ordinary, simple, natural, and enjoyable -- a hedonistic community. Let this be a garden of epicurus... and then everything will happen on its own accord.

When you are not in your own way, things happen. When you are in your own way, things don't happen. The more you try to do, the less is possible.

And you are going very well . You may not be happy with yourself, but I am very happy with you! So just drop these troublesome ideas, mm?

[A sannyasin says: Afterwards I will think of things to say, but when I'm in front of you I think of nothing to say.]

That's how it should be, that's the right thing... because whatsoever arises as a question when you come close to me -- if you are really close to me, if you are looking at me, is bound to fall and disappear, because I am the answer. Not that you have to ask the question, then I will give you the answer. If you know how to receive the answer, then just being close to me the question disappears. Then you get something of tremendous value.

If you ask the question, of course I will answer it, but that is not so important. You miss the most valuable chance -- that was just being close to me, open, receptive. And in that moment, all questions disappear. There is only silence -- and silence is the answer.

So it is absolutely the right thing. By and by it is going to happen to everybody. One day it is bound to be so. You will simply sit here, and I will sit here, and nobody will ask anything, because everybody will be

receiving the answer without asking.

When you ask a question, you are a student and I have to become a teacher. When you don't ask the question, you are a disciple and then I am the master. Do you see the difference? When you ask the question, I have to teach something. When you don't ask the question, I have nothing to teach. Then only I am there and you are there, and there is a communion, there is a transfer of energy, because no barrier exists....

It will happen. It is happening! Everybody takes his own time. Everybody moves with his own pace. It is going to happen. It is happening already, mm? You need not be worried about it.

Blessed Are the Ignorant

Chapter #5
Chapter title: All Becoming is Illusory

8 December 1976 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Anand means bliss, blissful, and daruma is a japanese name; a japanese form of an indian name. The original name was bodhi-dharma -- the founder of zen. The last part of his name, dharma, became in japan, daruma; bodhidharma means awareness nature. Dharma means the ultimate nature -- that which is already the case, that which you are, that which you are not to become. There -is no question of becoming... it is your being.

And this is one of the most fundamental things to be understood: all becoming is illusory. All that you can become will be false. All that you are already, to know it, is to know the truth. One has to arrive where one has always been. One has to become that which one is already -- and that is dharma. This is the japanese form -- daruma; it is more soft, and more loving.

This man, Bodhidharma, was one of the rare flowerings of the world. If you count people of his calibre, they can be counted on the fingers. Not more than a dozen men like him have existed in the whole of human history.

His approach is not that of philosophy -- his approach is that of awareness. One is not to learn, one is not to become more knowledgeable; one has simply to be aware of that which is.

When Bodhidharma reached China, the Emperor of China came to receive him on the border. He was expecting much, because many rumours had arrived that a rare being is coming, that a buddha is coming. The Emperor was a Buddhist, and he had done much for Buddhism in China. He was one of the main causes of China being converted to Buddhism.

The moment the Emperor met Bodhidharma, the first thing he asked was, 'Reverend sir, I have done so much for buddhism -- so many scriptures have been translated, distributed all over the country, millions of copies, thousands of buddhist monks are fed by treasury, hundreds of monasteries are run by my treasury -- and I have been doing whatsoever I can do to bring my country to the buddha feet. What is my merit?' Bodhidharma looked at him and said, 'Merit? There is no merit in it!'

It was so unexpected -- it was a shock. The Emperor must have thought in his mind, 'What type of man is this?' The emperor was on an ego trip in the name of religion, conversion, merit, virtue, he was trying to attain to some paradise -- and here comes this man who says, 'No merit at all!'

The Emperor wanted to change the subject. He said, 'Okay. I would like one thing. I have been waiting for you to ask you, "What is the first principle of truth, of holiness?"'

Bodhidharma again looked into the emperor's eyes -- and Bodhidharma had very penetrating eyes,

dagger-like -- and he said, 'It is so vast, it cannot be a principle. Principles are tiny and truth is so vast -- it cannot be a principle, it cannot be a theory. And holiness? There is no holiness in it -- it simply is!'

Now this was too much! The Emperor was offended. He must have thought in his mind, 'By what authority is this man saying this. The emperor had read all the scriptures and there was not a a single statement to support it!

In anger he asked, 'Then who are you standing before me?'

Bodhidharma laughed -- an uproarious laugh, a lion's roar -- and he said, 'I don't know, your majesty.'... A very rare man who can say, 'I don't know.'

This is what the taste of ultimate knowing is. To know, is to know that to know, is not to know. And not to know, is to know.

So while you are here, relax into ignorance, into not-knowing, and you will feel very very blessed. Don't try to learn anything while you are here -- unlearn. That was the whole teaching of dharma -- unlearn, become unknowledgable.

' The mind is knowledge. When you drop knowledge, you drop the mind also. The mind dropped, there is nothing to attain -- you have already attained. And that's what meditation is all about -- the dropping of the mind, the dropping of that very project of knowledge. It is the greatest project of the ego -- to know.

Once you decide that there is no need to know, then there is no worry. And in fact there is no possibility of knowing. Mystery is the intrinsic nature of things. They cannot be known. All knowledge is illusion.

[The sannyasin says: In the West... I have worked with the sufis... with Ilayat Khan.]

That's very good. So you have been in right hands! That's very good.

[A visitor says: I do not feel very much surrendered to everything and... I'm searching.]

There is no need to feel surrendered -- there is no need. How can you feel surrendered? When it comes, it comes. There is no way to bring it. You cannot manage. It is something beyond you.

The surrender that you can do is useless, of no value, because if you do it, you remain the doer, and any moment you can undo it. You remain in control. So I am not interested in any surrender that you can do. Just be here, meditate, do a few groups, dance, feel me -- just be in my presence -- and one day it happens. When it happens it is like madness. It is not that you do it. How can you manage to be mad? Just think of it.

If you try to be mad, you will not be mad. You can pretend, you can act, but deep down, you will know that you are not mad. Surrender happens exactly like that. It is a madness. It is going berserk. It is very crazy! It is beautiful! But it has nothing to do with you, your mind, your reason. It is more like infection....

Just be here, mm ? With these many orange mad people you may get infected. If you are searching and if you are open, it is going to happen -- you cannot avoid long. Just remain available, so when it knocks at your door, it finds that you are ready to welcome, that's all.

And don't start thinking that you are not surrendered -- not very much surrendered -- because that creates a guilt! Then you feel that so many people surrendered and so many things happening, why are you not surrendered? How are you to surrender?

[She replies: I have a hard time with the difference between the ashram and outside. People on the street -- they seem to me like being in hell and people here are lying around in their orange clothes, and with a lot of money, and it makes me feel very torn.]

Are you here to change other people, or to change yourself? Make it clear. If you are here to change others, then I am not interested in you -- you can start doing some public service... something. Help people, become a christian missionary or something. Then it is your trip. I am not interested in people like that. If you are to change yourself, then you can be benefitted. But if you are interested in changing the world, it is your business -- I am not interested. I am not a partner in that at all. The world is vast; if you want lo change it, you can.

Nobody has ever changed it up to now, and nobody is going ever to change it. It is so vast -- you will simply be wasted. The very effort will destroy your life. What can you do? You have not made the world this way. You have just come in the middle -- the drama has been going on for a long time, and when you are gone, the drama is going to continue. It will not stop by your going. There are millions and millions of

people -- and it is very complicated, and very complex.

If you are interested in changing the whole world, if you think before you can become silent, you have to silence the whole world, before you can enjoy, you have to make the whole world enjoy, then it is your trip -- but it is doomed from the very beginning.

And this is one of the tricks of the mind to avoid inner search. You jump on every opportunity to avoid the inner search, so anything becomes a triggering. You start thinking about this and that -- the difference, and the poverty and the beggars, and the people, and a thousand and one things. But if you are interested in that, you can be. I never want to change anybody. If this is your happiness, do it, but then you are in wrong company; don't waste your time here.

Because my whole approach is individual. I am not a socialist. I am absolutely individualistic. And I am absolutely unashamed in it. If you are interested in your being, in your transformation, then I am here, totally available... something can be done. So make that very clear in your mind, mm?

These people here are not social workers or social servants. These people are here for their absolutely selfish ends. And I teach them to be selfish, because to me that is the only way to be in the world. And if everybody is selfish, the world will be very very beautiful. These do-gooders are very dangerous people. They themselves are nowhere and they go on interfering in other people's lives.

My approach is very selfish. First, look at yourself. First let the light be there. First let love be there. First let some inner treasure be available there... and then you can share. How can you share something that you don't have? You want to be loving -- good! But do you have love? You would like to be compassionate, but do you have compassion?

Deep inside anger is boiling -- and people are trying to be compassionate. Deep down is violence -- and people are trying to be of service to others. Deep down is the murderer -- and they go on saying, 'Love your enemy.' And they kill! They say, 'We are killing you for your own sake!' They destroy -- but they destroy with a very good, happy, heart, because they are destroying you for your own good. They are sacrificing their life in destroying you... they are martyrs. I don't teach any martyrdom.

My approach is very simple, and my understanding is this -- that if everybody is selfish, the world will be very much better. If you can look into your own self, and you can look into your own happiness, if you can create a small pool of happiness within you, you will start vibrating, pulsating with happiness. Whomsoever will come in contact with you will have a little share of it, because whatsoever we are, we are constantly giving it. Life is a continuous give and take. It is a pulsation, just like breathing -- you breathe in, you breathe out.

If you are happy, happiness goes out, happiness comes in. If you are celebrating, your breathing becomes a celebration. You touch somebody's hand and you have transformed that man's being -- at least for a moment; you have given him a glimpse, a taste. And of course you are related to many people, in many ways.... They all will start feeling.

Many many people who are selfish are needed in the world -- they will become a small broadcasting station of happiness. And then whatsoever you feel like doing, you do. If you want to serve a beggar, serve. But first things first. Otherwise you cannot serve anybody because you have not served even yourself.

And god is not going to ask you, 'Why was somebody else a beggar, and somebody poor, and somebody dying?' -- no. He will ask you, 'What have you done with yourself? I had given you an opportunity -- has your seed sprouted? Have you flowered? Has your life been a fulfillment? Have you lived?'

If you don't live rightly, your whole energy becomes evil, des-tructive. Have you noticed the interesting fact that if you read the word 'live' backwards, it becomes 'evil' ?

Just spell your life a little wrongly, and everything goes rotten -- it becomes evil.

So live truly, authentically, sincerely -- that is the most funda-mental thing. I teach you life! I don't teach you service. Service comes as a shadow. A really alive person is continuously sharing his energy -- whatsoever he has -- because he knows that the more you share, the more you have.

So, that you have to decide, otherwise meditation will not be possible, because meditators are bound to be selfish people.

A meditator is simply forgetting the whole world. There are so many problems in the world -- and he is sitting with closed eyes under his bodhi tree, meditating, watching his navel! He is really not a good person at all! There are people dying -- you should go and help them to live. There are hungry people. There are orphans, there are wars going on -- you should do something! And you are sitting under the tree and gazing at your navel.... Have you gone mad?

But a buddha, a christ, a krishna -- they all flowered in deep silence. Of course once you have flowered,

your fragrance can go to the winds, but never before! You don't have anything!

So my suggestion is: first be selfish, then altruism will come on its own accord. Then it has a beauty... a totally different quality. Then you are not a do-gooder. You don't impose anything on anybody. You are a sharer, and to whomsoever accepts some-thing from you, you feel grateful, because he has accepted something from you. Then there is no ego trip.

Just be here, meditate a little, do a few groups... and surrender to me is going to happen. If you ask me, it is already there. But you can wait, and think, and whenever you feel ready, come back and become a sannyasin. Or if you feel ready right now this moment, become a sannyasin this moment.

[The encounter group is present. The leader comments: ... many people are saying they know but they don't feel. They get the idea but not the feeling.]

Mm mm. That is one of the problems for the modern man -- the feeling and the thinking have fallen very far apart. So it is bound to come again and again.

Tell them to move into some emotion -- any will do. Anger will do, crying will do, laughter will do, loving will do, touching will do. So make some devices in which the person can be led slowly into some emotion.

Touching is very very meaningful. In fact, if the mother has not touched the child very deeply, the child will always remain divided between feeling and thought. Much hugging is needed -- and that has disappeared. Breast-feeding is needed, otherwise the child never starts feeling. Now in the west, mothers don't like to breast-feed because their breasts will lose shape. They don't want to hug too much... touch is almost a taboo.

I was just reading about one japanese sculptor whose works were being shown in New York. The curators of the american museum were very much confounded, because he insisted on one thing which was never heard of before. He insisted that below each of his statues he wanted a small sign -- there was no trouble; they said that he could have a sign -- but the sign read: 'Please touch' -- statues! He said, 'I won't allow my work if these signs are not allowed in the museum. Then there is no need for my exhibition. Unless somebody touches my statues, how is he going to feel?'

The curators could not believe what this foolish artist was wanting, because in american museums you have the sign, 'Don't touch! Keep aloof!'

And that is not only in the museum -- in life also, touching has disappeared. So this is the problem that arises -- the person has not been touched in his childhood, so he does not know how to feel, because touch brings the feel.

You can devise methods. If somebody says he cannot feel, then let him lie down -- touch him, hug him, let him feel the warmth of the body. Mothering techniques will be needed. If a woman can help, it will be good. If the woman can play the role of the mother, it will be good. Let him move backwards again to his childhood -- when he was small and he was hankering for warmth. Warmth is food for the feeling part -- that's what is needed.

Then he will start moving into emotions. He may start crying... then help him. He may get angry, may move into a tantrum... then help him. But touch seems to be the gateway, so try with touch methods.

[A group member says: It's a hard group, but a lot of things have happened already.]

I know.... It is hard because a few blocks have to disappear, and whenever a block has to disappear, it feels very very painful. It hurts, because the block has become part of your body, your mind... it is part of you. You have become connected with it, and then you have to drop it -- it hurts. But once you have passed through it, it is such a relief and such a freedom.

The group has helped you tremendously. And the harder the group, the more it helps, because whatsoever feels comfortable simply means that it fits with your pattern. And whatsoever feels uncomfortable means it doesn't fit with your pattern, so you have to change the pattern somewhere. If one becomes defensive, the opportunity is lost. If one remains courageous, and goes into it howsoever it hurts -- it cannot kill -- one becomes more freed, more flowing.

And one thing I wanted to say to you: last time I deliberately tried to confuse you. It is one of the oldest techniques; I call it the confusion technique. I wanted to see how it affects you. And its purpose is fulfilled, so you can forget whatsoever I said to you in the last darshan, and you can revert back to the first darshan.

You need not be worried about forgetting, moving into oblivion; forget about it, mm? Simply remain alert, aware.

I wanted to see how you reacted to it. You tried your best, but it won't fit with your nature. I wanted to see exactly if it can fit with your nature or not, because if it can fit with your nature, awareness won't be of much help -- but it cannot fit.

And there is no way to know before you try, because man is not a mechanism -- man is a freedom. All possibilities are open, so one has to try. And it is always good to try the opposite. It imme-diately makes things clear. If you are trying awareness, it is good sometimes to try unawareness. Then things become very clear -- whether you can move into it or not.

If you cannot move at all... and you tried, but you cannot move into it at all. It won't come naturally to you. So now we can move to awareness. Follow awareness and remain alert, and watchful, and a witness.

And always remember, whatsoever I say, even if sometimes it feels contradictory, try to do it.

Blessed Are the Ignorant

Chapter #6
Chapter title: Mystery is he Intrinsic Nature of Things

9 December 1976 pm in Chuang Tzu Auditorium

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[The Soma group is present. One member says:... my body was weak, but I think it became much stronger when the blocks were removed from the heart area. There was a very very strong movement... energy going up to the head.]

It has been helpful, it has been a blessing. And of course you become afraid, because when such incredible things happen, it becomes difficult because you cannot control, and you don't know where it is going to land you. It is almost like a person is going mad, and the boundaries of madness and of real sanity, overlap. And when the energy really takes possession of you, it is almost as if you are possessed by some spirit. It is your own energy, but it feels as if somebody has entered you and taken possession.

When blocks melt, great work is needed, and your energy moves really fast, with incredible velocity. Only then the heat is created in which the block will melt.

In India we call the whole process, 'tapascharya'. Tapas means heat. And the heat is needed, mm? because a block means some energy has got frozen there. Some energy has lost its moving quality, has become stagnant, as if an ice cube, frozen. Now much heat is needed to melt it, and only when it melts will you feel flowing. One block can divide your whole body.

[Osho checks his energy. The group member asks about doing the twenty-one day solitary vipassana. I've done vipassana... and it was a very rich and transforming experience for me.]

I think that rather than doing it alone, repeat one vipassana group, because this energy can still have some eruptions, and when you are alone you may not be able to know what to do about it, so it is better in the group. Repeat one vipassana, and then I will see. If the vipassana is perfectly silent, then I will send you for twenty-one days, otherwise not. Mm? because twenty-one days solitary can sometimes be dangerous in the situation in which you are. You can do some harm to your body. The energy can take possession of you

so much that you can start beating your head against the wall; you cannot prevent it.

So repeat the group, and then we will see. But soon you will be able -- the energy will settled again.

[Another group member says: I think my heart has opened. I've been feeling really scared -- really vulnerable.
Osho checks her energy.]

When the heart opens one feels scared, because the opening of the heart means your love energy has started moving. And the love energy is exactly the same as death. In love, one dies -- that's why people are afraid of love too. They only go so far, and they always remain at a safe distance from the other so they can escape if things turn bad or dangerous. People don't open their hearts even in love, because when you open your heart, somebody can simply kill you.

You will be surprised to know that just the idea of somebody killing you will become your death. One becomes so vulnerable... just the idea. If you are so open to somebody, then you become absolutely receptive, and the receptivity becomes telepathetic. If the other person thinks, 'You should die,' you will die immediately. That's why people remain with closed hearts -- to protect themselves.

So when the heart starts opening, one feels very much afraid -- but the heart is opening towards me, so you don't be worried about it, mm? Even if I kill you, it will be better than your life! So don't be worried. You are not going to be a loser.

[She answers: I'm scared of you killing me!]

That's right -- fear is natural, mm? But don't close. Let the fear be there -- remain open.

That is the beauty of a master-and-disciple relationship, because when you are a disciple, you become open only to your master. Your vulnerability is directed -- you are not just open.

Have you watched some hypnotist working? When the hypnotist works on somebody and he says, 'You are completely hypnotised; you are unconscious now, fallen deep asleep,' the person falls as if into a deep sleep. If somebody else shouts, he will not listen, but if the hypnotist even whispers, he will listen. He has fallen asleep to the whole world -- except the hypnotist. Just a small link remains between the hypnotist and the hypnotised.

Exactly the same happens between a master and a disciple. The hypnotist has to hypnotise; it is a deliberate effort. The master does not use any deliberate effort; his very being is hypnotising. It is not that he hypnotises you -- it is his very being that hypnotises you.

So when you start opening, your flower opens towards the master. You have seen the sunflower? It simply opens towards the sun, and when the sun moves, the flower moves. The sun is in the east, the flower faces the east. In the evening when the sun has gone to the west, the flower moves to the west. When the sun has gone below the horizon, the flower closes; it opens only for the sun. The sunflower is exactly the symbol for the disciple.

Have you watched mohammedans praying? Whenever they pray, they face mecca -- wherever they are, all over the world, mm? they bow down in the direction of mecca. That is very symbolic -- their master once lived there.

There is a story in Buddha's life. One of his most intimate disciples was sariputra. When he himself became enlightened -- when Sariputra became enlightened -- Buddha said, 'Now you can go and spread my message. There is no need now to hang around me. You can go. Wherever you go I am with you.' So, very reluctantly... even though he had become enlightened so he could not say no, but very reluctantly -- because he didn't want to leave buddha; he wanted just to be in his shadow forever and forever... even though he had become enlightened, and now there was no attachment left, but still, reluctantly he left. But wherever he was -- morning, evening -- he would bow down in the direction of the buddha.

His disciples enquired, 'What do you do? Why do you bow down in a certain direction every day morning and evening?'
Sariputra said, 'There moves my master.'
But they said, 'You have become enlightened yourself!'

He said, 'That doesn't matter. Even when the sunflower has completely flowered it goes on moving towards the sun. The gratitude remains.'

So the fear is natural... nothing to be worried about it. But because of fear, don't close. And when you

open here as a sannyasin, you open towards me. That's why I insist so much for sannyas, because I see the danger and the problem. If people are here they say, 'Can't we work without taking sannyas?' I say, 'You can work -- because it will be too much for them to understand what exactly the meaning of sannyas is. They can work, but if something goes wrong, or if they start opening, they won't have any direction. And if you don't have any direction when you become vulnerable, it is very dangerous, because anything can enter in you. Sometimes evil forces can enter you.

If you are not a sunflower and you don't move towards the sun continuously and you don't keep track of the sun, then any evil force can enter you, and all efforts will be destroyed. You will get into such a mess that it will be difficult to take you out of it.

But when you love a master, naturally your heart flower goes on moving; not that you have to make any effort. Wherever you are -- anywhere in the world -- you will be facing me. So remain vulnerable to me. Just become more and more open. It has been good....

Blessed Are the Ignorant

Chapter #7
Chapter title: When Wisdom can Dance Laugh Enjoy the Ordinary Only then it is Authentic

10 December 1976 pm in Chuang Tzu Auditorium

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[A mother brings her five-day-old baby to take sannyas.]

Deva means divine, and seva means service; in the divine service. And the whole responsibility lies with you, because a child cannot take the responsibility of sannyas. So a few things to be remembered....

One is -- give her as much freedom as possible, because finally sannyas is absolute freedom, so give her the taste of freedom. Don't try to make her obedient. Allow her rebelliousness -- in fact, help her to be rebellious. If parents help their children to be rebellious, the world will be totally revolutionary. And that revolution will not be political. It will not be a revolution that happens once and then stops; it will be a permanent revolution -- because each generation will bring it again onto new altitudes of being and new spheres of consciousness. New spaces will always be opening.

Man has been killed because of obedience. Too much obedience means that you are poisoning the child. It is difficult for the parents to have a disobedient child, but the difficulty arises because you require obedience from the child. Once you allow it, suddenly there is no difficulty. You are happy because the child is disobedient. And because you are happy, the disobedience can never be des-tructive, because there is nothing for the child to react to.

The children become disobedient because you force obedience on them. So mediocre children surrender. If the child has some energy, some intelligence, he rebels. If you allow disobedience and the child lives in the climate of freedom, he will not disobey you. This is the paradox: if you force obedience, there is a possibility that he may disobey, or he may become dull -- both are dangerous.

If he becomes dull, he becomes dead. He will miss the whole of life. He will live in a sort of stupor. Or if he becomes reactive, and whatsoever you say, he denies, then too there is danger -- he may move to the other extreme. Balance is what is needed.

When you bring up children in a climate of freedom, there is no need for the child to become stupid, and there is no need for the child to become reactionary. Then out of the child's growing consciousness, a sort of discipline arises which is not enforced from the outside... which arises from within him, from his own core of being.

So give as much freedom as possible -- one thing -- and she will turn into a great sannyasin.

And the second thing -- give as much love as you can... and it is never too much! So never be miserly about love. The whole world is suffering because the mothers have been too miserly... they have not loved. They talk about love, but they have not loved. Their love is just lukewarm -- it is not passionate.

Maybe they fulfill a social formality. They have to do certain duties so they do them, but it has no passion in it. When love has no passion, it is of no use -- it freezes the soul of the child. So love passionately. God is born to you! New life has entered through you! Be grateful, be thankful -- your prayers have been heard.

Love as much as you can, and never be worried that too much can spoil. Love is never too much, and love has never spoiled anybody. What spoils is not exactly too much love.... Sometimes it appears as if too much love has spoiled a child; it is not really love that has spoiled -- the parents never loved the child, and then they overcompensated.

The mother feels no love for the child, so she brings too many toys to overcompensate. The mother does not love the child, but then she goes on giving cookies and ice cream, mm? just to compensate. She yields to any nonsense of the child because she feels guilty that she has not loved. If you really love the child, you never overcompensate -- there is not need: you are never guilty.

If you really love the child, there are moments when you can say a strict 'no' and the child will understand. If you love the child, you can be hard too, and the child will understand. If you don't love the child, you always have to be polite and soft. That spoils. It is cunningness -- that compensation, it is not love.

So these three things: First, give as much freedom as possible; second, give as much love as possible; and third, never give any ideology, never give your ideas.

Let the child be acquainted with everything that is possible -- your ideas included -- but only acquainted. No need for the child to follow your ideas. Just tell the child to choose on his own. If these three things, simple things, can be followed... and you will have to, mm? because I cannot make the child right now responsible. Until the child is grown-up, you have to fulfill this requirement. And if you can, you will be happy, and the child will be too.

Anand means bliss, and sudheera means wise, wisdom; blissful wisdom. And I make it a condition: if wisdom becomes serious, loses the quality of joy, it is worthless... it is dead. When wisdom is happy, bubbling with joy, when wisdom can laugh, when wisdom can dance, when wisdom can enjoy the small, ordinary things of life, then only is it alive and real and authentic. So remember that.

There is a tendency in humanity to either remain foolish, ignorant... then people are very happy. Their happiness is superficial. Deep down there is turmoil, but they can laugh. When these same people become interested in religion, spirituality, they become very serious. Now their seriousness has a depth, but it loses laughter. Again they become lop-sided.

Somewhere a deep synthesis is needed where you can be ordinary and extraordinary together... when you can enjoy the very ordinary life with extraordinary wisdom... when you can be even foolish sometimes.

A real wiseman is capable of being foolish too. If a wiseman cannot be foolish, he is not relaxed, he is very tense. If a wiseman cannot sometimes be like a small child, he has not yet attained. Then it is knowledgability, but not wisdom. He is pretending. He may have come to accumulate much knowledge, but deep down he remains the same. He is afraid... still afraid!

The real wise person is always childish. He can have fun and he can laugh. A real wiseman always has an ingredient of foolishness in him.

So remember that, mm? Wise you have to become, but you are not to lose laughter, and you are not to lose joy and delight -- not at the cost of laughter!

Nijananda means the one whose bliss is infinite. Nij means one's own self, and ananda means bliss.

There are two types of people in the world: one, who will find god through relationship. He will need somebody else as a mirror, and the relationship will function as a mirror -- what the Jungians call the extrovert. And then there is another type who will find his mirror in himself; he has no need for any

relationship. Not that he has to avoid relationship, not that he has to escape from relationship, but there is no necessity for relationship. He can close his eyes and find himself. He is what jungians call the introvert.

You are the second type. You can simply close your eyes and be in yourself; there is no need for anywhere to go. Just dropping inside your own being you will come to know all that is needed to know.

I'm not saying avoid relationship -- I am never against relationship -- but relationship will not be the door to self-realisation for you. Or we can say in other words: there is one type who moves through love -- love needs the other -- and the other type moves -through meditation. Meditation doesn't need the other... and you are the meditative type.

Once you know it, things become very much easier. And that is the function of the master: to see exactly where you are -- because your journey will start from there -- and to say exactly where you can go, what your potentiality is. Otherwise much energy is wasted in doing this and that... moving from this path to that path. Once you certainly know that this is how you are, then things start happening and everything falls in line.

So remember this: walk -- remain centred; talk -- but remain centred; eat -- but remain centred. Move slowly, walk slowly, eat slowly, so that you can constantly remember yourself. Remain witness of each act that you are doing.... And that is going to be your sadhana -- to become more and more aware.

Nikhil means the whole existence, the total existence, the total, and prem means love; love for the total.

Never be satisfied by the part. Go on moving towards the total, the huge, the enormous. Existence is vast, and we have become satisfied with very small things.

Somebody is satisfied with a small bank account -- mm? Just look at the stars, and look at the universe -- and somebody is satisfied with his bank account! Is there any possibility of being a more stupid man? Or somebody is satisfied by just becoming a little famous.... This earth is very mediocre. Even if you become famous to the whole world, the whole humanity knows you well and your name becomes a household name, still this earth is very small! The sun is sixty thousand times bigger than the earth, and the sun itself is a very mediocre star. A million times bigger stars are there, so what is the point of it all?

Never be satisfied with that small, otherwise you will be imprisoned in the small. Always look at the boundless -- because only with the boundless is there freedom. Look at the vast. It terrifies, it makes people afraid. That's why people go on looking at the earth -- they don't look at the sky! It is scary because it is so vast! And in that vastness we are nobodies.

If you look at the vast you are a non-entity, so you stop looking at the vast. You start looking only at the non-entities, and in comparison with them you are bigger, and this and that -- richer, more intelligent, more educated, more powerful....

I would like you to watch the vast. When you are near the ocean, just sit, and just see the vastness of the ocean. Or just lie down and look at the stars in the sky -- at the sun, at the moon.... Become more and more in tune with it, and that vastness will turn you on! It will take you to far away stars. Let that be your meditation.

What have you been doing in brazil?

[The new sannyasin answers: I'm working as a gardener.]

You like gardening? That's very good -- that will go with your new name. It is better to be with trees than with man, because trees have never been as ugly, as mean. They have not produced a single adolf hitler, no vietnam. Trees are still pure. Gardening is fantastic. To be with nature is very very good. That is very close to god. Only one step more... and nature can become the stepping stone.

If a person works with mechanical things, by and by he is reduced to a mechanism himself, because it is very difficult to remain aloof from your work -- you become more and more identified with it. A person continuously working with a machine is keeping very bad company.

Machines are not going to become men, but the man is bound to become a machine. When you are with nature, it is better. Something more is possible.

And you have to work for me -- brazil needs me. Much response is there... just a little groundwork, mm?

[To a seeker taking sannyas, Osho says:]

... forget the old name completely, mm? Drop it from the consciousness as if it never belonged to you.

Be completely new from this moment... just a blank paper, so I can write something on it. I can make you a beautiful scripture, but the old writing has to be washed away.

And it is very simple -- just a decision is enough. Once you decide consciously, 'I drop the past,' it drops. Not that you have to do anything else -- just an intense desire to drop it is enough, and then you become available for the future, for the present.

Deva rajen. It means divine king. And that's how I look at everybody. Everybody is god-incarnate... maybe incognito, maybe hiding, maybe not saying so to everybody, maybe himself having forgotten -- but that's how everybody is: a divine king. That is the meaning of jesus when he goes on saying, 'The kingdom of god is within you.'

So I declare you a divine king. Now it is up to you to remember it or to forget it. If you remember, soon it will become very very natural, because it is your nature; you just have to claim it.

Blessed Are the Ignorant

Chapter #8
Chapter title: Delight is in My Presence

12 December 1976 pm in Chuang Tzu Auditorium

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[The previous night of December 11th was Osho's Birthday Celebration Darshan, which was open to everyone. There was singing and dancing in his silent presence.]

Deva means divine, nirvesham means delight.... And all delight is divine. Pleasure is not divine -- delight is always divine. And the distinction between pleasure and delight has to be under-stood. Delight is always of the immediate. You see a bird on the wing -- and suddenly there is delight. You see a sunset and the clouds are luminous with the light -- and there is delight. You don't even become so conscious that you were filled with delight; only later on when it has gone -- when the sun has set, when the dark night has descended, and the clouds are no more luminous -- then retrospectively you will become aware that there was a great moment, there was joy, and it is no more now.

Now you think about it... now you start bringing the mind into it. Now it starts turning into pleasure. When the mind takes possession of a delight, it turns into pleasure. So pleasure is of the past and of the future, and delight is only of the present. In fact when it is there, you are not -- hence it is divine. It brings a moment of egolessness.

You come across a beautiful face, and for a moment you are lost. You lose all self-consciousness... it has possessed you. You don't know that it is pleasure yet. It is so sudden, how can you know it? For knowledge, a little time gap will be needed. You will know it when it is gone, when it is no more there. Then the mind comes in and starts brooding and interpreting that it was beautiful. You would like to have it again and again and again. You would like to repeat it. Again tomorrow you would like to see this face... again tomorrow you would like to see the sunset.

When delight is, you are not. When you are, delight has departed. Now you can think of the past delights. When you think about the past delights reflected in the mirror of the mind, it becomes pleasure. Then of course you start thinking about how to have it again. Greed arises.

Delight is beautiful -- pleasure is ugly. That which is gone is gone. Just know deep-down that it is over,

and don't think about it -- it is pointless. You cannot create it by thinking. In fact if you think about it too much, you will create a barrier. Forget all about it! It has been there; feel grateful, and forget all about it -- it is over. And don't ask for it in the future.

If you ask for its repetition, there are only two possibilities: one, it may be repeated, but then it won't give you delight. Never does any repetition give you delight. How can repetition give you delight? It can simply create more boredom -- you already know it. It is as if you have gone to see the same movie again. How can it give you delight? It is a repetition, and you already know what is going to happen -- the surprise is lost.

So if your desire to repeat it is fulfilled by some chance, by some coincidence -- again tomorrow the bird on the wing, again tomorrow the rose flower, again a child giggling, again the sunset, and the light on the water -- maybe by coincidence it is there, but then you miss. Now you already know. It is a pleasure, so you are there. The shock is not there -- that shock that makes you disappear. And of course it is a boring thing; it is boredom.

If it is not fulfilled -- which is more possible in the nature of things -- then you are frustrated. If your desire is fulfilled, you gain nothing; it is tasteless. If it is not fulfilled, you lose much; you feel very much frustrated now -- why not today again the same pleasure? In both the ways you are a loser.

So remember this: delight is good -- I am all for delight -- but I am absolutely against pleasure, because pleasure is a false coin. Either it is of the past or of the future -- it is never herenow. Herenow is what I call delight.

So live each moment delightfully, and again and again forget it so it never becomes a repetition. And never desire for it again. It will come in millions of ways, and it will always be fresh and virgin. Do you see the difference?

So now, by and by start dropping pleasure, and hold more and more delight in your being.

[The new sannyasin says: I feel like I've been close for a long time. There's something that keeps me from taking off.]

Mm mm. I understand. First do the camp, and after the camp you join sufi dancing. Mm? for ten days you join the sufi dancing. Dance will help you very much, and music will become your meditation.

All these things that you have done are more or less intellectual -- they have not penetrated your heart. (Nirvisham had said he'd done many groups before.) They are head things. Something of the heart is needed, but the problem is that if you do something about the heart, again it becomes a head thing. If you do something about the heart, you do it from the head. And the head has become so predominant that even when you feel, you think you feel. It is not really feeling -- because vou always remain in control.

Something is needed as a device in which your head is not involved at all, and you are not asked to control. So first do the camp -- do all the meditations. And the point that has to be remem-bered is: get lost! It is not a question of analysis. In fact you don't have any problem -- it is not a question of analysing it. You simply have a block... and this is a totally different thing.

A person who has a problem may be helped by psychoanalysis, or many therapies that have come as offshoots of psychoanalysis. Sigmund freud remains the grand-dad of all these therapies. Even those who think they have rebelled against the grandfather are still in his will. Even if they feel they are rebelling, they are reacting to him, and deep down he controls. So when there is a problem, psychoanalysis or any other psychotherapy that has come out of psychoanalysis may be helpful. But when a block is there, it is not a problem. You simply need a situation where you can start melting.

It is not a problem at all. How can you analyse a block? You simply need a situation where you start melting. As I see it, it is just around the heart like a crust. And if you can't feel, you can't live. Feeling is life. Thinking is very stale. It has no pulsation in it, it is very dead -- a computer can do it better. No computer can feel. Computers can think well and better than man -- so that is a mechanical thing. Feeling is the real home -- but there is a hard crust around you. You are not to do anything; you are just to put yourself in a situation where it starts melting.

For example, if you want to have a suntan, you simply lie down naked on a beach and you allow the sun to do the work -- what else can you do? If you are feeling hot, you go to a swimming pool, you float on the water -- what else can you do? When you are feeling tired, you rest. You create a situation in which you move to the opposite.

In this camp, function as a drunkard -- dance to oblivion. It is not something that you can control. One

day suddenly you will see that the crust has broken -- and you were not doing anything to break it. You were simply dancing or moving, enjoying, delighting, and suddenly something has broken inside. You will hear it breaking, and immediately you will see a transfiguration. You have entered another world... you can feel. Delight in my presence, and let me do something. Now you are a sannyasin, it is my responsibility; you can rest, mm?

[A sannyasin has brought his mother to meet Osho, and says: It's been very difficult.... Just wanting her to see what's here... to really see what's here. Many buttons are pushed.]

No, don't make any effort. That sort of effort is not of help -- it hinders. Once a person starts feeling that somebody is trying to convert, he becomes resistant, becomes defensive. It is natural.

And I can understand you too -- you love her, so you would like her to see what is happening here. So your standpoint is natural too, but try to understand her standpoint. If you try too much, that very effort will become a barrier. Just leave her. Help her, serve her, and just leave her absolutely free. If she wants to see something, she will see. If she wants, help her, otherwise don't enforce in any way.

Nobody likes a missionary -- nobody! People hate missionaries. And that's natural -- they should hate -- because missionaries have done such harm to humanity.

But it happens naturally that when you have seen something, you have felt something, you would like to share it with all those you love. But be a little wiser -- that is not the way.

Let her see for herself. If she feels something has happened in you, it will be a natural, spontaneous thing for her to enter into things. And it is more difficult when the relationship is that of a mother and a son, father and a son; it is more difficult. It is very difficult for the parents to understand that their son can be wise -- it is very difficult. It is almost impossible! She has known you from the very beginning -- she knows how foolish you have been!

When she talks about you to others she will make a hero of you -- that's another thing -- but she knows how foolish he is -- and now he has got into this! She cannot believe it. The difference will always remain the same; your age difference will always remain the same. For the mother you can never grow. If you are twenty years apart, you remain twenty years. You may become fifty, then she will be seventy; you will become seventy, she will be ninety. That twenty years gap always remains the same.

A mother can never think that you have become grown. That is part of mother's love -- she always regards you as her child. So when the child starts propagating something, the mother thinks, 'You yourself are a fool, and you are trying to make a fool of me too.'

Never do that. Take care, mm? whatsoever her needs, they are to be fulfilled, do, mm? And don't come between me and her -- let it be direct. It will be easier.

Never argue. Argument never convinces anybody. At the most you can silence somebody -- but that is not conviction. Argument irritates and the other also tends to argue, because it becomes a ego fight. It is not a question of whether what you are saying is right or wrong; it is a question of, '*You* are saying it -- and you are trying to prove me wrong?' It is always a question of, 'Me wrong or you wrong?' It is not a question of truth. So all arguments create an irritation. Then a counter-argument is created.

Never argue! and never look at it in this way at all. If she does not feel good here, she does not feel good... and that too is good! That's okay. The whole world cannot feel good here, everybody cannot feel good here -- and that's how it should be. She knows what is good for her. If she feels that yes, something suits her here, she will immediately know. If you are after her too much and she feels that you are after her too much, even if she feels that something is good, she will not say. She will avoid it, because that will be losing the argument.

I have never argued with my own parents -- never! I would go to my village, and they would always ask, 'What do you go on doing?' I would always avoid telling them. They had to enquire of other people what I was doing and what was happening. Many other people would tell them that this is happening and that is happening. It was unbelievable -- their own son! Nothing has happened to them, and so much is happening to everybody -- how can they believe it? I would never say anything to them.... I would go and just be with them.

By and by they started coming to the camps, and other people would say, 'Why don't you take sannyas?' They waited for me to say something but I never told them to. I knew that if I said to them to take sannyas, they would, but even to say it would be violent. Maybe they were not ready, and they could not say no, so it would be interfering. I never asked them!

Many people would say to me that they were ready, they were waiting for me, but I said, 'I am not going to say anything. If they are ready, some day they will ask me.' And when my father asked me, only then I initiated him into sannyas, so then it was just a total revolution in my father. I had to wait for it. Then his ego simply disappeared! If there had been even a slight effort from my side, he would have resisted.

And a very rare phenomenon has happened. Buddha tried with his own father and it was difficult; jesus tried with his own father and it was difficult. I have succeeded because I never tried -- that is the key!

So don't.... Otherwise you will become worried, and you will become tense, mm? because you have brought her with so many ideas -- that she may become happy and she may become a sannyasin -- and now you see that she is not getting into things. You will become worried and anxious, and your anxiety will not be good. Be relaxed! Your relaxation will be the greatest argument possible.

If she can see that you are not even anxious to convert her, then there is a possibility.... And there is no hurry! Leave it to me -- I can persuade people! (laughter)
I have already persuaded her! (laughter)

[To the mother:] Just be here and enjoy. Nothing to be worried about, mm? If something is going to happen, it is going to happen. If there is something, it will click, and then nothing bars the past. All the conditionings, and all the concepts, and all the ideologies -- nothing can prevent it.

There is no need to be worried about it at all. Mm? I am happy that you are here. This time you are for him -- next time you will be for me... but just be here. This time you are via -- next time you will be direct. Nothing to be worried about. Just enjoy!

If you can do a few meditations, do. Get into some meditations, some dancing and singing.

[A sannyasin, weeping, says: Something that came up during primal was that even though I see what my parents did to me I'm still doing the same thing to my kid. So many times my own needs get in the way of what she needs. I can't seem to give her any help. And I think I'm doing her harm.]

Mm mm. One thing to be understood -- that ordinarily what-soever has been done by your parents becomes an engrained pattern; that is the only way you know what is to be done with the child. Whatsoever your mother did to you, that is the only way you know how to be with your child. So it is natural -- nothing to be worried about -- but now that you have become conscious that something has gone wrong in it.... It is good that you have become conscious, but now don't become worried about it so much, other-wise you will not be able to do anything. You are conscious that something that your mother did to you, you would not like to do to your child -- so become conscious; that's all that you can do! Whatsoever you are doing, become conscious.

And don't try to overcompensate -- that's what I think you are trying to do. Now you think you are not enough -- you are not giving enough love, enough care -- but whatsoever you can give, you can give! How can you give more? Do your utmost, and if you cannot do more, don't get depressed about it, otherwise your depression will harm the child.

By and by you will start feeling that because of this child you are feeling inadequate, and you will take revenge. Because of this child you are suffering... this child is creating guilt in you. So whom are you going to take revenge with? -- with the child.

One thing -- you have become aware that you are not to do the same things; good. Now become aware, that's all. And when you start doing some old pattern, relax -- don't do it! And this over-compensation -- that you have to love much, and you have to become the greatest mother in the world -- this nonsense has to be dropped, otherwise you will feel so false, and that you are falling short of your ideals. You must be having some ideal now. Your mother has not done that idealistic thing; now you have the ideal and you have to do it with the child... and all idealism is dangerous.

So be realistic. Don't create a fiction. You must be living in a fiction. Never live with a should. Live with the is -- that's all there is. Whatever is, is.

If you can give this much love, this much love you have. How can you do more? From where will you bring more? And if you become worried too much about more, you will not be able to even give that much which you could have easily, because from this worry, depression, anxiety, guilt will arise and you will start feeling in a very bad space -- and because of this child! If there were no child, there would be no problem. So the child will become a problem. Drop all this nonsense!

Simply be yourself. Whatsoever you do, do. More is not possible. Accept yourself! These shoulds are all

condemnatory. This is how people move from one extreme to another.

The older generation used to think, the mothers used to think, that they were making great sacrifices for their children. They were always exhibiting that they were doing this and that. That was harmful, because love should not be a duty, and it should not be talked about. You love because you feel happy. You are not doing anything to the child; you are doing something because you love to do it. The child is not obliged to you, he is not to pay you back. You love to be a mother, and you should be grateful to the child.

But the older generation was not grateful to the child. They were always hoping that the child would be very very grateful, and when they found that the child was not grateful, they were very much frustrated.

Now you have moved to the other extreme. This is what can happen through primal and other things. Now you think that you are doing harm to the child. Your mother was thinking she is doing good, and then she did harm. Now you are thinking you are doing harm to the child. Just think -- even thinking she was doing good, harm happened through your mother, and now you are thinking that you are doing harm to the child. What is going to happen?

Just be natural -- these extremist points are not good. In the old times children use to be afraid of the parents, now the parents are afraid of the children -- but fear remains! The wheel has moved, but it is the same fear; whether from this side or from that side. Fear has not disappeared; and a relationship can exist only when there is no fear. Love is possible only when there is no fear.

If the child is afraid of the parent, love is not possible. If the parent is afraid of the child, love is not possible. How can you love in fear? Now you are afraid of the child -- that some harm may happen, that you may do something wrong. You will become so self-conscious about it -- so much so that you will do harm, because you will lose all naturalness and all spontaneity.

Just try to be a human being. Don't try to be an idealist and don't try to be a perfectionist. All perfectionistic people are neurotic. A sane person is never a perfectionist. Whatsoever he can do, he does, and then it is finished. So simply be yourself.

And one thing for you and for every body else here: the relationship between the child and the mother is such that it can never be perfect -- it is impossible. Some problem will always be there. You change one problem, another will arise, because the very relationship is such.

The child is helpless, the child has no individuality yet. The mother has an individuality. She is not dependent on the child, and the child is dependent on the mother. Both are not equal... cannot be. The mother has power and the child has no power. Now this is natural... you are not responsible for it. If somebody is responsible, maybe it is god.

If you give too much freedom to the child, he will die from freedom. If you discipline him too much, you will kill him from discipline. And there is no way to know where the demarcation line is. So whatsoever you do is going to be wrong. If you give too much freedom, the child will be spoiled. If you don't give enough freedom, the child will be spoiled.

And down the ages people have tried all alternatives. Sometimes they have tried to discipline the child absolutely. Then whatsoever comes out is an adolf hitler, nazism, fascism; that's what happened in germany. For a hundred years they had been trying to bring up the child according to the perfectionist ideal -- obedience, order, discipline -- so the soul was destroyed. A very very powerful german race was created, but there was no soul. Now that failed.

The pendulum has moved in America. Seeing that it failed... it created Japan -- Japan is a very very disciplined country -- and Germany... seeing that they created such havoc in the world, such hell, the world mind moved. Intellectuals started saying, 'No more order, no more discipline -- freedom!' So the freedom has created the new generation -- the flower children, the hippies, the yippies. Now if they win, the society will be destroyed completely, because no technology can exist with hippies; no clean, hygienic society can exist with the hippies. No sort of family can exist; everything will be simply topsy-turvy.

They will create another ugly world, and again seeing what hippies have done, people will start moving. Then by that time they will have forgotten nazi Germany, and Hitler; they will again start thinking about how to discipline the children. This is how it has been happening down the ages again and again. But whatsoever you do goes wrong.

So my feeling is: please don't try to do anything. Simply love the child, and leave everything else to god. Love the child, and whatsoever you can do, do. But that doing should not become such a deliberate act as you are trying to do. Simply love! You are a human being with all the flaws and limitations of a human being, and now what can you do?

The child has chosen you to be her mother -- it is not just your responsibility. The child is also

responsible. She must have some karmas to be born to you, otherwise why? She could have chosen.... There are so many women always ready to receive. She has particularly chosen you, so not only are you responsible -- she is also responsible.

Now just be natural and be happy! Whatsoever happens out of happiness is good. And whatsoever creates misery in you, drop all that nonsense. Now you have become so miserable. Rather than being happy that you are a mother and a child is there, you are becoming miserable. Your misery will certainly be reflected in the child. The child by and by will become aware that her mother is miserable because of her. Your guilt will be reflected, and you will create a complex in the child.

Forget about it! Dance with the child, love the child, hug the child... and be natural! Don't listen to the pundits and the experts -- just be natural! Don't you see all the animals? Nobody teaches them how to be a good parent; there exists nothing like transactional analysis -- and they are good parents. Who bothers? Only man is very difficult.

There have been societies where the child has not to be hugged, because that destroys the child. Too much hugging makes him sissy and limp, spineless. He should be strong from the very beginning, he should be forced to stand on his own feet. And there are societies which say to hug the child, otherwise he will miss the human warmth and he will never be able to love anybody.

Now what to do? In the morning, hug, and in the evening, discipline? What to do? How to divide? One hour hugging, one hour discipline? But then the child will be confused. And he will become very suspicious of the mother -- that she seems to be schizophrenic: one hour she is just sweet, another hour she becomes such a great disciplinarian. The child will become very worried -- she will not know what to do with the mother.

Whatsoever you are, that you have to share with the child. And whatsoever happens to the child, the child has to take her own responsibility too!

Now, in the american mind, this is such an absurd notion -- you go to the psychoanalyst and he will say that something is wrong between you and your mother, so your mother is responsible. Now he has taken responsibility away from you... it feels very good. Even grown-up people are so foolish, mm? -- lying down in a foolish way on a psychoanalyst's couch, saying silly things, and the psychoanalyst says, 'You are perfectly right -- it is just because of your mother and your relationship with the mother, so your mother is responsible.'

And who is responsible for the mother? -- her mother! And who is responsible for her mother? so on and so forth. Finally you find eve! Nobody seems to be responsible then.

I don't say that they are absolutely wrong -- nobody is ever absolutely wrong -- but people are only extremists, and extremism is wrong. Yes, your mother is a little responsible because she was your mother. Your father is a little responsible, but *finally*, *you* are responsible!

Whatsoever you have made yourself, others have helped, but in the ultimate analysis you are responsible.

This is one of the basic things religion teaches: *you* are responsible. Once you feel that you are responsible, you become free; you have a freedom to choose. And then you are no more worried about the past because how can you undo the past? The mother has happened, the birth has happened -- now what to do with it? It is gone!

If you are aware, in this moment of intense awareness, the whole past can be burned out. There is no need for any primal therapy. It is only for mediocre minds that you have to go into such things. If you are really intelligent, just a single moment of awareness -- it is finished! The past is no more there! You can cut yourself away from it in a single stroke. There is no need to go inch by inch.

In a single stroke of understanding, you can cut yourself away from the past -- that's what I mean by sannyas.

So just be natural, loving and don't carry any ideals. Don't listen to experts; these are the most mischievious people in the world -- the experts. Just listen to your heart. If you feel like hugging, hug. Sometimes you feel like hitting the child, hit. And don't be worried that some great psychoalanyst says not to hit the child. Who is he to dominate you? From where does he get the authority?

Sometimes it is good to be angry. The child has to learn that his or her mother is a human being and that she can be angry too. And if you are angry, the child feels also free to be angry. If you are never angry, the child feels guilty. How to be angry with a mother who is always so sweet?

Mothers have tried to be so sweet that their whole taste is lost -- they become like saccharine... they create an artificial diabetes. Don't be just sweet -- sometimes bitter, sometimes sweet as the mood arises.

And let the child know that the mother has her own moods and climates -- she is a human being just as he is. And the child will see that if the mother can be angry, he can also be angry. And it is good. Yes, sometimes not to be okay is good. So drop this, mm?

[The enlightenment intensive group was present. One member says: It was the question of 'Who am I?' which was very agonising to me.]

It is agonising, because if you go deep into it, it creates the greatest ecstasy possible... but the way to ecstasy goes through agony. It is agonising because the moment you ask, 'Who am I?' you become aware that you don't know. Not knowing is very agonising, it hurts the ego: 'So I don't know even myself?' This is too much. 'I was always thinking I know everything, and I don't know even myself.'

This is unacceptable to the ego. The ego feeds on knowledge, information -- and this is very very sad: what else to claim you know if you don't know yourself? What is the point of claiming that you know anything else? The foundation -- that you know yourself -- is lacking.

The question 'Who am I?' is meant to bring you to your right senses.... It is to hit you hard so that you become aware that you don't know yourself. That is the agony of it -- as if you had much, and the question has taken it away from you. You used to think you are this and you are that -- and this simple question has taken all identities away. You are left in a vacuum.

Just to feel that you don't know yourself, is so maddening. One wants to cling to something -- anything: name, form, body, mind, soul, some theory, some hypothesis, anything -- but one wants to cling to something, so that one is not lost in this emptiness. That's why the agony.

But if you persist, if you persevere, if you go deep into it and you accept that the agony is okay, by and by you will see that the agony has disappeared. The clouds are no more there... the smoke has gone far away. You are in a clearance; things are more clear. Not that you will know who you are. This question is not meant to bring an answer -- the answer never comes; it is just a device to destroy the false answers.

The real answer never comes, because a real answer never comes inwards. It is not that some day suddenly it will bubble up and you will know, 'Okay, so this is who I am' -- no! All knowledge will disappear, and then the agony will disappear. You will be so perfectly at ease within yourself, so rooted, so undisturbed, so tranquil and calm. Now there is no answer, you cannot verbalise -- but you know.

This knowing is totally different from knowledge. It has nothing to do with the mind. It is not of the mind. It is an experience -- or rather, experiencing. You have encountered your reality face -- to-face; you have seen it.

Not that you can say who you are -- nobody has ever been able to. Whosoever has come to the ultimate core of his being has never said who he is. It cannot be said -- but it is tremendously blissful to see it, to feel it, to be it. It is not an intellectual answer that arises, but an existential response.

You become a babe of bliss. You become a great blissful state. Old identities disappear, and a new identity is not formed. So agony is there -- and you have to pass through it; that is the price we pay -- and then there is ecstasy.

If there is no agony in asking 'Who am I?' then you are not asking the question rightly. You are just playing around... you are not penetrating deep -- it is not like an arrow.

But it has been good. You suffered this -- this is good. This is a good indication that you worked hard at it. It is painful. All growth is painful....

[Another participant says: Last time you asked me to try surrendering and I found it was much more difficult than I thought it would be. But during the therapy I found that witnessing and surrender seem to be the same thing when the mind isn't interfering.]

Exactly. In the final analysis, they are the same thing, because in surrendering, the ego disappears, the mind disappears; in awareness, the mind disappears, the ego disappears -- different techniques working from different directions, but the goal is the same. The roots differ... but that's exactly how it is.

Now you can choose whichever you feel good with. If you feel to surrender, continue. If you feel awareness, do awareness. They are exactly the same, and now you know, so you can choose whichever feels right. Both paths lead to the same. So whichever looks easier to you, you can choose.

Very good! Your experience has been of tremendous value. Mm? this is what I call an insight. An insight is something which is not a conclusion of the mind. It is not a conclusion of the mind because the

mind can never conclude. The mind will always see that there is contradiction. How can surrender and awareness be the same? They are totally different. In awareness one becomes more and more aware of oneself -- self-remembering -- and in surrender one loses oneself: how can they be the same? They are absolutely opposites.

If the mind concludes, it will say that these are opposites -- only one can be right; the other must be wrong.

I call what has happened to you an insight because in an insight, paradox disappears, contradictions disappear. Suddenly you see in a lightning that both are the same, and it is such a release. Very good!

Blessed Are the Ignorant

Chapter #9
Chapter title: The Whole of Religion is Nothing but a Commentary on Love

13 December 1976 pm in Chuang Tzu Auditorium

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Video:	No

Prem means love, and shiven means god of goodness, god of virtue. The name will mean, prem, the god of love, the god of goodness. And love really is the god of all good. If you try to be good without being deeply in love, your goodness will harm people. You will become a do-gooder -- and it is very dangerous... it is violent. You torture people by hiding behind beautiful rationalisations -- that this is being done for their own sake.

Down the centuries it has been happening again and again. People have been tortured for their own sake, killed for their own sake, destroyed for their own sake. The do-gooders have been one of the greatest calamities upon humanity. They have proved the most mischievous of people. The world would have been far better without them.

Unless there is love, goodness becomes an instrument to exploit, oppress, dominate. Only when there is love is there no fear, because then nothing can go wrong.

It is said that once a man came to saint augustine and said, 'I am very uneducated, and I am not well-versed. I don't know anything about religion, and I am a very simple, poor man. Tell me something in brief, and in such a simple way that I can understand. An uneducated man like me -- what should I do?'

Augustine looked into the eyes of the man and said, 'If you love, you can do anything whatsoever you want to. So take care of love, and everything else will be okay. You need not bother,' Augustine said to him, 'about other things. Love is the only commandment '

And the whole religion is nothing but a commentary on love.

You may have heard the name of a jewish mystic, Hillel? A sceptical man came to him and he said, 'I will be standing in front of you on one leg. Try to summarise the whole torah in the time that I can stand on one leg.'

So Hillel said to him, 'Do unto others what you would like to be done to you. That is the whole torah, and the rest is just com-mentary.'

Love is the whole torah, the whole bible, the whole veda. All else is just commentary.

I call love the god of good. And this is going to be your name -- prove worthy of it!

Have you ever done any sort of meditation?

[The new sannyasin says: No, I have only recently started here.]

That's very good. A clean slate is always good, and to start with a man who has not done anything is simpler than with one who has done many things. Because first all that they have done has to be undone. Only then the fresh can start. So you are uncorrupted; that's very good!

Now people are asking how to make love. Experts have arisen who are teaching people how to make love. This is one of the most sad states... a very miserable state of affairs. It is as if people have lost all naturalness -- now even love they have to learn, they have to be taught. What animals can do, even that is becoming difficult for man. Even love is being transformed into a technique. Masters and johnsons and kinseys, and people like that, are turning everything into a technique.

My whole effort here is to turn techniques into love. I use techniques, but if you are alert that they should not be just taken as techniques, then there is no harm; then you will change.

So remember this: while meditating, be loving. Love has to be your very base, and everything has to arise out of that base.

Anand means bliss, deshna means a gospel; a gospel of bliss, a message of bliss. And that's how life should be -- a gospel of bliss. Everybody is seeking, searching for happiness -- and that's why we go on missing it. There is no need to seek it; one has just to start living it. There is no need to wait for tomorrow to be happy, otherwise you will never be happy.

Tomorrow never comes, and of course, happiness never comes. One goes on preparing and preparing, and the whole preparation is empty because tomorrow never comes. In the first place, the preparation is not needed at all -- you are wasting time.

Bliss is a natural state of being. It is not something that you have to learn, earn, cultivate. Every child is born blissful. Full of bliss the child comes into the world.

We come as messengers of bliss, and then the society corrupts and creates a personality -- a false personality -- around the child. By and by the whole effort of the society is how to disconnect the child from his spontaneity, because the society is very much afraid of happy people. The society wants unhappy people, because unhappy people are easy to dominate. Unhappy people can be turned into slaves. Unhappy people can be tortured, and they will never be rebellious. Unhappy people are always obedient. Unhappy people are very efficient, mechanical.

Happy people are not so efficient. They cannot be, because they are not machines. And happy people are always rebellious. If they feel like going with something, they will go, otherwise they won't. They cannot be tortured so easily... they cannot be dominated. They are dangerous. They are individuals.

Whenever you see a person happy, you will see individuality, an integration. A happy person becomes unique. A happy person has his own climate... lives in his own way... has a style, a flavour. A happy person is always a little eccentric. He does not care what other say -- he lives in his happiness. He is here to live his happiness. He is not worried about others' opinions. He lives from the inner. His trust is in himself -- not in rules and principles and disciplines and structures and systems... not at all.

So the society does not want happy people. From the very beginning it starts corrupting the happiness, starts creating such a situation that the child loses more and more contact with his own being.

My whole effort here is to make you again connected with your natural being. I am not going to give you anything new. It is some-thing that is yours and you have forgotten about it.

Religion is needed because the society is there. Religion is nothing but an undoing of whatsoever the society has done.

So religion is basically against the society -- and if religion is not against the society, it is no more religion. Then it has become part of the society -- it has betrayed.

For example, Jesus is religious -- Christianity is a betrayal. Buddha is religious -- Buddhism is a betrayal. Christians have betrayed Jesus and betrayed the revolution that he brought into the world. He was against the society, hence he was crucified. And christians are all for society -- for the structure, for the system, for convenience, security.

Religion is basically the antidote. It is the undoing of all that the society has done. If society disappears, religion will disappear, because when the disease disappears, the medicine becomes useless.
Religion is medicine... my sannyas is medicinal.

So from this very moment I am giving you total freedom to be happy. The old mind will create troubles. It will say, 'Why are you happy? There is no reason to be happy!' Never listen to the old mind! There is no

need for any reason to be happy. You need reason only when you want to be unhappy.

Unhappiness is unnatural -- that's why we don't want it. Happiness is natural -- that's why we want it. Anything natural needs no reason for its existence; it simply exists. The unnatural thing needs some reason to exist. When you are healthy, you don't go to the doctor and ask, 'Why am I healthy?' Health is natural, you take it for granted.

When you are unhealthy, then you go to the doctor and you ask for the diagnosis of why you are unhealthy; why you are sick.

Where is your sickness? But you never ask the question, 'Why am I healthy? Where is my health? And why am I healthy in the first place?'

Bliss is like health. In one stroke, all misery can be dropped. That's the revolution I am trying to bring to you -- just in one stroke.... And be finished with all misery. Don't take much time, because if you take a long time to get finished with misery, meanwhile you will be miserable, and meanwhile the misery will go on creating new seeds and new roots in you. So never say, 'Okay, I will be happy tomorrow,' because what will you do meanwhile? You will remain unhappy. Instantly be happy!... this very moment!

And I can see that you can be, that's why I am giving you that name. Just forget the old ways of being unhappy, that's all, and you will find a natural happiness arising in you. You will be surprised -- it was always yours, but you were seeking it somewhere else. You were preparing for something which was already yours!

Deva means divine and shanta means peace; divine peace. And that is going to help you tremendously. Try to be as peaceful as possible. Slow down all the processes that you do. If you are walking, walk slowly -- there is no hurry. If you are eating, eat slowly. If you are talking, talk slowly. Slow down all the processes, and you will see that you can become silent very easily.

In the West, hurry is killing many people. People are hurrying for no reason at all, there is nowhere to go, but they are hurrying. They go on becoming more and more speedy. Nobody is bothered about where you are going and for what you are being in such a speed. Speed seems to be, in itself, the goal. If somebody comes with any idea that the speed can be increased, people are ready to take it immediately.

There is a very old story, a taoist story. A man had invented some machine to draw water from the well. He came into a garden to see an old man -- very old, ancient -- with his young boy. Both were pulling the water out, and it was hard and the old man was perspiring.

The man said, 'Have not you heard about a mechanical device? Now there is no need!' The old man said, 'Keep quiet! When my boy is gone then I will talk to you.'

When the boy had gone to take food, the old man said, 'Don't talk nonsense here. If he hears this, he is yet too young, and he may be corrupted by it.'

The man said, 'What are you saying? Are you in your senses? I am saying that you can save much labour.'

But the old man said, 'What is one going to do with that labour then? For what? I am one hundred years old and I am still alive enough to do all my work. If I had depended on mechanical devices, I would be dead by now. My young boy is very young -- please don't say such things before him, otherwise he may get your ideas, may become interested. Young people are foolish!'

And this is not just a story. In fact the first beginnings of all the great inventions that are the fundamental of all scientific progress were done in the east -- in China and India. But India and China never developed them, knowing well that speed and efficiency only create more worry, make people tense... and time is not saved! Even if time is saved, what is one going to do with that time? You will worry in that time.

First you have the time, and then you worry and become anxious and ask for some entertainment, because now what to do with the time? First you save time, and then you enquire how to kill time. So there are people who sell ideas on how to become more speedy and more efficient; then there are people who go on selling ideas on how to entertain yourself when time is there. It is just absurd!

So you try one thing -- slow down. And just by slowing down ordinary processes, you will see how peaceful you can become. Eat slowly -- take time! If you eat in twenty minutes, why not in forty? There is no hurry! Enjoy the food! Chew it more; it will be digested better. Your body will feel more at ease and at home. And of course when the body is at home, the mind too feels at home.

Sometimes when you don't have anything to do, just sit silently doing nothing. There is no need to read the newspaper or to see the TV. Don't be in such a mad rush to occupy yourself. That is a way to escape from oneself. So sometimes when you have nothing to do, feel happy that you have some time when you

have nothing to do. Then just sit silently, look at the stars or at the trees, or just close your eyes and look inward.

If you can sit silently every day at least for one how, within three, four months, you will know for the first time what peace is. And unless one has known what peace is, one has not known what life is. Only in a surfacing of peace, when the springs of peace start flowing in you, do you feel the meaning of life. Otherwise it is much ado about nothing.

Much is going to happen to you. Feel at home here -- this is your home.

[A sannyasin says: I had some problems back home. I've been doing some meditation, mostly some kundalini, and I've had some very bad experiences.

Just feeling things around me... and feeling as if I were going to choke any moment. Just having visions and things, and people coming to really choke me. This happens almost every day -- that very frequently I lie in bed, and I start shaking.]

Mm mm. You need to stay here a little longer. The energy is coming up and work is needed on it, otherwise you will become scared. And it is beautiful energy, but if you don't know what to do with it, you will become scared.

The fear of people around you and choking you is just your mind. But the mind gets scared, and the energy is such that it is very easy to hallucinate. When energy arises it is really very easy to hallucinate, imagine, see things which are not.

You need to stay here a little longer so you can do a few groups, you can go through a few processes. And while you are here, if something happens, it can be looked after. Once your energy has settled, there will be no problem. That's why I always want people to be here at least for three, four months; then something settles. Mm? you have been here only for a few days, so things have started changing.

And it is good -- this is the energy people long for. But I can understand -- one becomes very very afraid. When you are alone and you don't know what is happening, it looks crazy! You are lying on the bed and suddenly the whole body starts shaking. You feel afraid -- has some evil spirit taken possession of you, or what? It has never been so, and suddenly....

It is a great energy that is arising, and you cannot control it. If you control it that will be had, because that will be repression. If you don't control it, you will start hallucinating.

... Next time you make it possible... be here for a little longer. Once it has settled, there is no problem. Then you can be anywhere, and you will know, and you will enjoy it, and you can use it crea-tively. It is great energy, pure energy, but if you don't know, then the fire is dangerous. One can cook on it if one knows; otherwise one may get burned.

[The sannyasin answers: It's the meditations that really bothered me.]

No, no need to be afraid. You have a box with you? Just hold the box and go to sleep, or keep the box under your pillow and go to sleep, and let it be so. It is good! Just remember me and fall asleep.

... because stopping won't be good. It comes very rarely so easily. People work for years, then it starts. But when people work for years and it starts, they are not so afraid. When it starts so instantly -- without much work -- then fear is more. Because you have not earned it -- it out of the blue -- and you cannot believe that it is happening to you. Because you cannot believe it is something happening to you, you start feeling that maybe something is around you, somebody is doing something to you... some evil spirit trying to kill you or suffocate you. And if you think these things in an energy-state, they will all look real. When energy is there, anything is real if you imagine it. Immediately it becomes real! Not that it becomes real -- to you it looks real.

The energy makes you so sensitive, and the energy functions on the centres of the mind which are of imagination, so imagination is released, and you will start seeing things. Sometimes it can happen that you can almost create the people who are suffocating you.

There is nothing to be worried about... let it continue. Hold the locket in the hand and let it continue. And after one month when you come, tell me again, mm? If you become too much afraid, it can be stopped. That's not a big problem. To start is difficult -- to stop is very easy!

But my suggestion is, you continue, mm?

Blessed Are the Ignorant

Chapter #10
Chapter title: Only the Innocent can be Blissful

14 December 1976 pm in Chuang Tzu Auditorium

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ShortTitle: BLESSD10
Audio: No
Video: No

Anand means bliss, happiness, and abodha means innocence; innocent bliss. And remember this -- that bliss is never knowledgeable, and a man of knowledge is never blissful. Only innocent people can be blissful, only children can be blissful. Those who don't know, only they can be blissful. The more you know, the less is the possibility of being blissful.

That is the meaning of the biblical story that adam was turned out of the garden of eden -- because he ate the fruit of the tree of knowledge; he became knowledgeable, he became a knower. He lost his innocence. He was no more a child... the ego entered. The ego always enters through knowledge. Knowledge is a very subtle possession, and knowledge separates you from existence.

So if you can understand this and keep aware of it, don't accumulate knowledge. And whenever you see that you have accumulated something, renounce it! There is no need to renounce anything if you can renounce knowledge. And that is the irony: people renounce everything, but they never renounce knowledge.

Remain ignorant and innocent and you will again enter the garden of eden. Nobody can bar your way, and the doors are not closed to you.

The biblical story is really of tremendous import. There are thousands of parables, but nothing to compare with it. It has great insight!

Adam is not thrown out of heaven because he sinned -- that's what Christians go on saying. No. He has not been thrown out of heaven because he disobeyed; no -- that too is not the true explanation. He became knowledgable, he was no more innocent... he became corrupted. Knowledge corrupts.

So if you can avoid knowledge, you will fall into deep peace and silence, and bliss.

The word 'abodha' has both the meanings: it can mean innocent... it can mean ignorant.

Ignorance is innocent, and innocence is ignorant. They are both two sides of the same coin, adverse and reverse. They are not separate. That's why jesus goes on insisting: 'Unless you become like children, you will not enter the kingdom of god.' And how can one become like a child? One becomes like a child when one renounces knowledge.

In fact there is not much trouble in renouncing knowledge, because it is all bogus. In the very nature of things, knowledge is not possible. You cannot know anything. Ignorance is very fundamental, ignorance is eternal -- it cannot be broken. All knowledge is on the surface, just go a little deeper and you will find it disappears. You say you know your wife, you know your girlfriend -- what do you know? You say you know yourself -- what do you know?

Watch carefully each item that you claim you know, and sooner or later you will understand that you don't know. Existence is not available to knowledge. It is closed... adam has been thrown out. It is closed for knowledge. It is available for love but it is closed for knowledge. Love is innocent.

So there is a way of knowing which is more like loving than knowing. And there are two ways of knowledge: One, the way of knowledge, and another, the way of innocence, the way of love.

When you love a person, you know, and yet you cannot claim knowledge. You know in a subtle way, yet the very claim that you know will be wrong -- you cannot claim it. The object of your love remains

mysterious -- known, yet mysterious. And the whole existence is your object of love.
Sannyas is falling in love with existence.

This is my message for you -- continuously go on dropping knowledge, and remain innocent. Then you will be able to undo what adam has done.

Each man has to undo it -- that's what the biblical story says: that each man suffers because adam committed something wrong... because each man is an adam again. Each man has lived in the garden of eden in his childhood. It is not an historical story; it is a psychological story. Each child is born in that parable again: lives in innocence, enjoys blissfully all that is available, then one day suddenly loses that innocence -- becomes corrupt, becomes knowledgable.

The society is the snake, the school is the snake, the college and the university is the snake. The snake was the first scholar of the world.
Change to orange -- become mad! (laughter)

[The new sannyasin, dressed in orange trousers and brown shirt, says: I'm half orange!]

Mm? Only half won't do. A half-mad man is not mad, and a half-mad man is always in trouble. Either be fully sane or fully insane, mm? (laughter) Good!

[A sannyasin who is returning to the west says: I feel very mixed up because I feel, in a way, more lost than I was before I came. But it seems more exciting.]

That is true.... In fact, all certainty is false, and only a mediocre mind remains certain. When intelligence starts growing, you become mixed, because the old certainty is no more. In fact you become very hesitant.

Hesitation is the quality of intelligence. Fools are very certain. You cannot confuse an idiot, can you? It is impossible to confuse an idiot, an imbecile. And a greatly intelligent person is always confused, because life is so vast -- how to figure it out? Life is so complex and so tremendously huge -- how can you figure it out? Hence the confusion, hence the mixedness. It is a good quality, a good indication.

Lao tzu says in his tao te ching, 'Everybody seems to be certain -- only I am confused. Everybody seems to be confident -- only I am hesitant.' But that is the quality of intelligence.... And that's what has happened.

I have taken much ground away from beneath you. Still there is some ground so you are mixed up. Sooner or later that too will disappear, then you will be in the abyss. And there is no bottom to it, so one goes on falling and falling and falling. Then one stops clinging -- clinging creates blocks. One becomes free. A freedom is knocking on your door -- hence you are confused.

It is as if you have lived in a prison for many years, then suddenly the doors are open and you are told to leave. You hesitate at the gate. For your whole life you have lived in a certain pattern, every-thing was settled, and you were not even responsible for it -- somebody else, the gaoler, was responsible. You were not even to plan it. You were living a life of complete non-worry.

In the morning, when the bell rang, you had to get up, start working. When another bell rang, you had to go to take your food; another bell and you had to go to sleep. Things were just moving smoothly. No worry for tomorrow of where you were going to get your bread and butter. No worry in the night that robbers might come and rob you. There was no problem at all.

Now suddenly the doors open, and the gaoler says, 'Good-bye. You are free!' -- you hesitate. You feel very confused about where to go. You don't know where your home is. You become accus-tomed by and by to this gaol and it has become your home. Now again your address is lost. You are in an identity crisis. That's what Erick Erickson calls 'the identity crisis'. Hence the confusion.

I create the identity crisis. I take away your old name. I take away your old way of dressing, old colours, your clothes, your style -- and suddenly I push you into something very unknown. When you are here it is not so difficult. When you go back to the west, you will feel it more. But it is good to go and to experience it and to feel its total penetration.

The confusion is natural, the chaos is natural, because you are becoming freer. The settled groove is not more there; you are no more like a tram running on a track. I have given you freedom. Now you can go in all directions -- hence the confusion about where to go. The old style and the old thinking won't help. You cannot depend on the past, and you don't know anything of the future. You tremble... but that's how it should be.

The new leaf coming on the tree trembles. So delicate, and it is going to face such a harsh world. You

are just like a new leaf, and you will be going to the west and facing a very harsh world... but I send you! Feel the harsh world -- that will give you spine, that will give steel to your soul. It will make you stronger. It will give you integration.

So this is my deliberate effort -- to send sannyasins back, call them again; send them back, call them again, so by and by east and west loses meaning for them... it becomes one world.

For three, four months you will be here; then for eight months you will be there, then again a few months here, again there.... By and by the whole world will become your home. You will neither belong to east nor to west. And you will become for the first time, human... a citizen of the earth.

It is arduous, and you will have to sacrifice many things -- but it is worth it. Hence you feel the excitement too -- it is very exciting! Your eyes are not able to understand what wonder is.

I have made you again a child, and I have given you a name, unmada -- it means mad. I have not only given you back your childhood -- I have given something plus. I have given you madness too. That is the only way to be sane in this insane world.

If you are too sane you will become part of this dead world, this rotten society, this rotten humanity. You have to be a little mad to get out of the rut.

Go hesitating, go mixed, go a little confused, but go full of excitement. And whenever you feel tired, exhausted, and the world is too much with you, come back.

I'm coming with you! I'm all for my mad people!

You can have as much confusion as you want -- I will be your clarity! Good!

Archana: It means prayer. It is one of the most beautiful names possible. Remind me again about it, mm? For a few days be here and you will start feeling what prayer is.... Because in the christian countries, prayer is almost lost, and the formal prayer is thought to be the prayer -- it is not the prayer.

Prayer has nothing to say -- it is more of silence.

Prayer is not to ask anything from god -- rather it is to give.

Prayer is an offering of your being.

Prayer is losing yourself in the divine.

Prayer is not any verbal communication with god. Rather than saying or talking, it is more like listening. If god speaks, you are ready to listen.

So each morning when I am speaking, listen as silently as possible and you will come to know what prayer is -- and then you will know the meaning of your name. Mm? It is silent listening, silent communication, silent communion. When your mind is completely dropped and your heart throbs with new life and a song is born in your heart -- that is prayer.

It will happen! When I give a name, I mean something.... It is going to happen -- you will grow into prayer.

[A sannyasin says: I have decided to stay For a while.... Nice feelings are coming.]

Mm, they will come. I was waiting -- once the negativity has left, nice feelings will come. They always come after the negativity has been gone through. And my observation is that if somebody is, from the very beginning, positive, his positivity never goes that deep. If somebody comes here and falls into a negative mood, then it is only a question of time. Once he comes out of the negative, the pendulum will swing to the other extreme and he will become tremendously positive. And that makes things total -- the negative and the positive.

If you are simply positive towards me, then the positivity will miss something in it -- it will be just sweet. It needs to be bitter too. And when the negativity and positivity are also there, then you are really in a tremendous love affair -- then the love-hate both are there. Then you want to go away, and you cannot. You go two feet, and then you come back four feet. Then it is really beautiful.

[Another sannyasin says: I feel very good. I'm so much more relaxed, and.... I feel I'd like to do something so the feeling continues. I've never really let myself enjoy.]

Mm. So after the camp you join the sufi dancing -- that will help you and relax your body.

There are very few people who ever allow any happiness to themselves, so then they are miserable. They go on crying and weeping, 'Why are we miserable?' -- and they never allow any happiness. If

happiness comes, they will close their doors; they are afraid of happiness.

And there is a rhythm, because whenever you are in a deep joy, you are lost -- you cannot control it; it is bigger than you. We have been taught from the very beginning to control everything. You can control misery -- it is smaller than you. You can control anguish -- it is smaller than you. You cannot control ecstasy -- it is too big, too vast, huge, enormous; you are completely lost in it. It is oceanic, and you become a small tiny wave.

This havoc happens because the idea has been implanted deeply into you that everything has to be controlled; to remain in control. I teach uncontrol. I say to be crazy, not to be worried about control. God is enough to control it; you need not control. And the whole existence is so beautifully controlled without any controller.

One who looks after the whole will look after you too. And if the whole is going so smoothly, why be worried? Trust! But we bring in our tiny ego and we start controlling and we want to manage our lives. Of course we manage, and that management is nothing but the way to misery -- the sure way to misery.

That's why people have lost all capacity to be loose, to relax, to delight, to celebrate, to dance. People are no more orgasmic -- and a real authentic person has to be orgasmic. Every fibre of your body and your being should be throbbing with joy. But it is huge, and you will be lost in it... nobody knows what will happen! There is no need to know -- whatsoever happens is good.

Blessed Are the Ignorant

Chapter #11
Chapter title: Just have a Taste of Ignorance and You will have a Taste of Me

15 December 1976 pm in Chuang Tzu Auditorium

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ShortTitle: BLESSD11
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Veet means beyond, and prateeka means symbol; beyond the symbol or beyond the symbolical. And it has to be understood. Ordinarily people live through the symbol, they have forgotten the real. They cling to the symbol, so much so that the symbol becomes the barrier to the real.

For example, rather than being religious, a person becomes a christian. Rather than being religious, he becomes a hindu. Now he is clinging to the symbol. Rather than loving people, a person starts thinking that he loves humanity. Now wherever you go, you will always find human beings -- never humanity! Humanity is a symbol.

One has to learn to love the real. The symbol is unreal. Humanity exists not -- only human beings. But the mind can play the game. The mind can say, 'I love humanity'... and this can become a trick to avoid loving human beings. You can hate human beings in the name of humanity. You can hate the real, and protect your-self in the symbol.

People can go to war for symbolic reasons. Somebody has insulted your flag: you can go to war, you can kill people, and you can be killed! And the reason is simply absurd -- a piece of cloth is your flag; somebody has insulted it.

So the symbolic becomes so important to people that the real is completely lost contact with. This is a sort of neurosis. A neurotic is a person for whom reality has completely disappeared and the symbolic has become the real. The symbolic and the real have become synonymous. It happens for certain reasons....

For example, a child is born and the mother cannot give as much love as the child needs because the

mother herself is neurotic. She has never loved anybody, and she has never been loved by anybody really. She pretends that she loves the child, and to pretend she will start symbolically loving the child. For example, she will force the child to eat more. Rather than feeding the child with her warmth, rather than fulfilling the child by her love, food will become the substitute. Now food will be symbolic.

The child has grown up -- the father cannot love the child, because he has never loved. He does not know in fact what love means at all... he does not know what love is. He cannot give love, but he can give money. So he will go on giving the money to the child and he will say, 'Look how much I love you!'

Money is symbolic, food is symbolic, and the reality is denied. When the child becomes a grown-up person, he will be mad after money. Money is a symbol -- it has nothing real in it -- but he will be mad after money, because he will think, 'The more money you have, the more love you get. The more money you possess, the more you will be loved.' So he will become greedy. He will forget all about love, all about life. He will live a neurotic life of greed, and will accumulate money and will die accumulating it. Now the symbolic drove him crazy.

I am giving you this name so that you can remember it. This is one of the basic problems of humanity. The world 'god' has become more important than god himself. The word god is not god. The statue in the temple is not god, neither is the temple a real thing; it is all symbolic -- but that has become more important.

Christians can kill Mohammedans, Mohammedans can kill Christians -- in the name of god! Now can anything be more foolish? -- in the name of god, killing god's people.... But the word 'god' is more important.

The Bible is more important, not what is in it. The message is not important. It is as if the container has become more important, and the content has lost all meaning. The Bible says, 'Love your enemies.' If somebody insults the Bible, you will kill him, because he has insulted it.

So I give you this name so it becomes a reminder to you to never be befogged too much by the symbolical. Yes, it has to be used... it is utilitarian. You have to carry a passport, and on the passport is your citizenship -- that you belong to england. I'm not saying throw the passport, but it is symbolical. England or india or christianity are all symbols. Useful -- use them, but never forget the real. Always remember the real.

This is the meaning of your name: veet prateeka. And the more and more you go beyond the symbolical, the more and more you will become happy and blissful... more and more you will become alive -- because life is with the real! With the symbol, it is only dream, and that too not very sweet -- in fact, a nightmare.

Prem means love, and sumitra means friendship. And this is going to be your path -- path of love and friendship. So shower the whole world with love and friendship. Nothing else is needed. Once you start feeling compassion and love and friendship, you will start flowering.

Ordinarily we have not been taught to be friendly -- notwithstanding what the priests and the politicians go on saying. We have been taught to struggle, to compete -- and how can friendship exist with a competitive mind? How can friendship exist when you are ambitious?

So the priests and the politicians go on talking about friendship -- and only enmity exists in the world. Only enmity can exist if you teach competition, ambition. So everybody goes on pretending friendship, and deep down everybody is antagonistic to everybody else.

How can you feel friendly with a person who is a competitor with you in the world? If thirty boys are in a class and all the boys are trying to come first in the class, how can they be friendly? They are potential enemies; friendship will be a pretension.

So when I say, 'Be friendly,' I mean drop all competition, drop all ambition... it is futile. And life is not a struggle. Darwin is absolutely wrong to say that it is a violent struggle... that only the fittest survive.

Even if you die loving people, even if you die loving existence, it is good. In your death there will be immortality. Even if you survive, hating, fighting, struggling, your life will be worse than death.

God is revealed only through friendship. So let this become your climate. To drop ambition just a little conscious effort is needed. And now is the time. For small children maybe it is difficult to drop ambition, but you can drop it now. Now there is no need to carry the hang-up. You can drop competition, you can drop enmity. You can simply be a friend -- and not to anybody in parti-cular, but to everybody is general.

Even when you are sitting alone and there is nobody, remain friendly. Mm? It is a state -- what I am talking about -- not a relationship. If you sit on your chair, be friendly to the chair. Be friendly to your own body. Be friendly to the food you are eating. Be friendly to the clothes you are wearing. Just be friendly, and don't lose any opportunity to be friendly. In the beginning it may even look a little crazy, because

whatsoever we call sanity is almost madness, so when you start becoming sane, it looks crazy!

And meditation will be very very easy if you can create this climate of friendship. Start from this very moment -- and it will be possible, because I can see it is there, mm? It just has to be allowed.

Deva means divine and rajendra means king; a divine king. And that's how I see everybody -- as a divine king, as a divine queen. And if we are beggars, only we are responsible, nobody else. We are meant to be divine queens and kings, and nothing less than that is ever going to satisfy you. But we have been brought up in such a way, and conditioned in such a way, that we start life as a beggar.

My whole teaching is that you can start being a king from this very moment. If you start enjoying life, you become a king. It has nothing to do with money or kingdom. It has nothing to do with power over people. And if somebody waits to enjoy life only when he has so much money, and so much power, and such a big kingdom, then he is never going to enjoy. He will die a beggar.

[Osho told the story of alexander the great, meeting the mystic, Diogenes. Alexander felt envious of Diogenes' obvious contentment with life, but said he first had to conquer the world before he could enjoy life like diogenes. See 'dance your way to god', wednesday august 19th where Osho recounts the story in full.]

When I say that everybody is a divine king or a queen, I mean you can just declare it this very moment, because no kingdom is needed for it. It is just a change... an inner change of consciousness.

Rather than preparing, you start celebrating -- that's the only change there is.
Rather than preparing for tomorrow, you start living today.

Rather than sacrificing the present for the future, you forget all about future, and you dance the dance that is possible this very moment, herenow -- and immediately you are a king.

And the kingdom is such that it cannot be taken away from you -- that's why I call it a divine kingdom.

That's what Jesus means when he says again and again, 'The kingdom of god is within you,' He was not talking about the political -- he was misunderstood. The Roman Emperor became afraid that he was talking about a kingdom... maybe he was after his kingdom! The priests became afraid -- maybe he was after political power. He was not talking about politics at all.

So when I call you a king, I'm not talking about politics... not the kingdom of this world, because these kings are just beggars -- rich beggars, maybe, but beggars all the same!

And by giving you sannyas I declare this. Now it is up to you to accept it and start living or not, but you are responsible. I don't say that you have to prepare for it. From this very moment start enjoying the simple things of life... and they are fantastic! Simple food, simple sleep, simple love... the stars and the moon and the trees... the wind passing through the trees, and the sound of the water... children laughing, and a small girl giggling -- all is tremendously beautiful. Just start enjoying....

[A sannyasin, returning to the west to run a centre, says: Osho, life has become a meditation. And I find doing chaotic and any other meditations is an escape for me. I've been rolfed, and the feeling has been there ever since i've been rolfed.... So how to run a centre when I don't do the meditations?]

No, you can.

... Perfectly okay, because meditation is not the goal. If life becomes your meditation, there is no need for any meditation. Meditation is needed because people are not ready to make their whole life a meditation, so they devote at least one hour to meditation. It is good to begin with. Later on more and more life will become involved in it. One day suddenly the life becomes meditative; then there is no need. Very good -- if life has become meditation. That's what I would like to happen to everybody.

Meditation is perfect when you can drop it -- that is the criterion. When the need disappears, then the meditation is fulfilled. So you simply love your life, live your life. And now this centre will be your meditation -- help people, mm? And here also, just enjoy -- don't force! There is no need to force. If you enjoy, do whatsoever meditations you enjoy. Just dance, listen, mm? Just be here and float. You have to do much work for me there....

Blessed Are the Ignorant

Chapter #12
Chapter title: The Deeper you go into Feeling the Deeper you Understand the Language of God

16 December 1976 pm in Chuang Tzu Auditorium

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Anand means bliss and bhavana means feeling; feeling of bliss. And it has to be remembered that bliss is not a thought, but a feeling. It has nothing to do with the head -- it has something to do with your totality. And one thing more -- feeling is not sentimentalism. Thinking is in the head, sentiments are in the heart, but neither way are you total. In totality, every fibre of your being is involved, every cell of your being becomes infused. Feeling is of the total, and bliss is also of the total. So remember that.

And whenever you can relax into totality, never miss the opportunity. Watching a sunset, or just holding the hand of your friend, or listening to the music -- wherever you can be total, just be total, and out of that totality is enlightenment.

Anand means bliss, neerajam means a cloud; a cloud of bliss. And that's exactly how bliss is... a very nebulous thing -- like a cloud... indefinable, and continuously changing. It is neither temporary nor permanent.

The flower is temporary. In the morning it was there, in the evening it is gone... momentary. The rock is more permanent. It was there for centuries, it will be there for centuries. The himalayas are permanent. The flower comes and goes temporarily.

Bliss is neither -- neither temporary nor permanent -- because the permanent is nothing but an extension of the temporary. Even one day the himalayas will disappear, so howsoever long they are there, they are not eternal. They stay longer -- the difference is relative; the difference is not really there.

The flower stays for one day and the himalayas will stay for millions of years, but that makes no difference -- both are temporal. The day of the himalayas is longer, the day of the flower is shorter.

Bliss is neither temporal, temporary, momentary, nor permanent. It is eternal. But it is not dead... it is very very alive. It is life itself, so it is not static -- it is dynamic. It goes on changing. That is the paradox of bliss: it is eternal and yet changing -- each moment new and yet always the old. In a way it has always been, in a way every moment you will feel ecstatic, excited. Every moment you will be surprised by it. So it is very nebulous, it cannot be categorised: momentary or permanent.

It is neither like pain nor like pleasure. It has something of pain and something of pleasure too, but it transcends both. It is like pleasure, but not absolutely like it. It is like it in the sense that it has joy in it, but it has not that heated excitement of pleasure -- that feverishness is not there. It is very cool -- as cool as pain.

It has something of pain in it, because it is as deep as pain. Pleasure remains always shallow, on the surface. So a person who always moves from pleasure to pleasure becomes a very shallow man. His laughter is hollow. You can see that it is just on the surface, just a white-wash. Deep inside he is completely dead.

Pain makes you more aware because it goes deeper... it penetrates you. Suffering cleanses and gives depth. So a man who has missed all suffering is not really a man, because he will not have any spine. He will not have any backbone. He will be just a hollow man, stuffed with straw. He will not have any soul. Suffering gives soul, depth.

So that part of suffering is there in bliss. It is joyful, and yet deep -- as deep as pain and as joyful as pleasure. But it cannot be categorised, because we know only two categories: pain and pleasure, good and bad, day and night, temporary and permanent; we know only two categories. It is beyond categories -- that's why it is nebulous, and why I call it a cloud.

Start feeling this cloud around you. Sitting silently, feel a cloud surrounding you. Relax into that cloud, and after a few days you will feel that it has become a reality. Because it is there; it is just that you have not felt it yet. It is there. Everybody lives in a cloud of bliss -- one has just to recognise it, that's all. We are born with it. It is our aura, it is our very intrinsic nature. I can see it around you, but you have not yet taken note of it.

So just sit silently sometimes, relaxed, and feel that you are losing yourself in a cloud that surrounds you... constantly changing, and yet remaining with you. And as you start losing yourself, you will feel more and more blissful. There will be some rare moments when you are completely lost and the cloud is and you are not. Those are the moments of satori, samadhi -- first glimpses... far away glimpses, but yet of the truth.

The real journey starts when the first satori happens. When you have had a first glimpse, trust arises. Then you are no more groping in the dark, you know now. You yourself know that it exists. Now it is not taken from some authority -- not that Osho says, not that Buddha says, not that Christ says. Now you have also become a witness to it. It is!

It is your own experience -- of course, very atomic, seed-like, but that is nothing to be worried about. Once the seed is there, the tree will be coming.

Bhava means feeling and sagara means oceanic; oceanic feeling. And that's the nature of feeling. Feeling is never individual. Thought is individual -- feeling is universal, feeling is cosmic. So the deeper you go into your feeling, the deeper you understand the language of god. If you understand the language of feeling -- your own feeling -- you will be able to understand the feeling of the animals, the trees, the stars. The deeper you go into feeling, the deeper you move into the very language of existence itself. Feeling is the universal language, and it is oceanic.

When you are moving into feeling, you lose boundaries. You are no more defined. You don't know who you are. When there is real laughter arising in your being, that laughter takes total possession -- you are lost in it. Later on you may say, 'I laughed,' but when you were laughing there was no 'I'. If there is the 'I', laughter is not total.

When you are crying -- really crying, and the tears come out of your feeling heart -- you are not there. Later on the mind will say, 'I cried'; this is a retrospective thought. The mind looks back, remembers and thinks, 'I did it,' because the mind is always thinking that it is the doer of everything that happens.

But when you were really crying there was no mind and there was no 'I' -- there was only crying. You were not separate from it... you were one with it... you were lost in it. That's why I call it oceanic. It has no bank -- it is infinite.

And this is what I would like you to move into, to dig into. Cry, and forget yourself; laugh, and forget yourself; dance, and forget yourself; sing, and forget yourself.

So remember only one thing -- that you have to forget more and more. Forgetfulness is the key for you....

[A sannyasin says he has been in body expression and pantomime groups.]

Pantomime also?... That's very good. That will be very helpful for you. I am going to start a school for pantomime. That's very good.. .because all these things can be used for deep meditation. So do a few groups here, mm?

If people can be taught to act, they can be a witness to anything. For example if you are simply acting -- anything: you are acting sadness or laughter or anger -- you can be a witness inside, because you are not really involved; a part of you will remain separate. When you are really in anger, you become involved so much that you lose the witness. But when you are acting, you are in it and at the same time you are not in it. You are pretending to be in it, and a part of you remains uninvolved like a watcher -- and that part is the meditative part of your being. If one consciously learns techniques of acting, one can become a meditator very very easily.

Out of all the professions, acting comes closest to meditation, because, because of this inner mechanism, something of you remains aloof. And a person has to change so many faces so many times, that false faces

become loose.

In ordinary life, if you are a business man, you are a business man for forty, fifty years, sixty years. The face becomes so fixed, and you never put it away. So you completely forget that this is not your face -- that this is just a face that you have learned; it is a mask! A doctor remains a doctor.

[Osho recounted the story of how he used to stay with a high court judge and his family. One day the wife approached Osho and asked if he would speak with her husband, for he couldn't drop his role of being a high court judge -- even in bed!]

An actor has to move into so many roles, and has to change so fast, that he cannot be identified with any mask. One day or other he starts wondering who really he is, and what is his face -- what is his original face?

And I would like to start a small school here for pantomime and acting and drama and psychodrama so people can have a taste of changing their faces,-so masks become loose and you become aware that you are not your mask, you are something else -- something far, far away. In fact you are faceless.

But, good... I can see that much is going to happen to you. You have come in the right moment....

You are in the right place.... and in the right time, because sometimes people come to the right place, but the time is not right.

When both the right place and right time meet, growth happens. Sometimes the place is right, but the time is not right. Sometimes the time is right, but the place is not right. And it is very rarely that you can find the right moment, the right place, the right master, the right technique. When all these things meet together -- which is a miracle -- then one simply grows in leaps and bounds.

And I open the door -- you are going to grow very fast. Just take courage. Good!

Prem means love, subodha means awareness; awareness of love. Become more and more aware of love. Your heart is fast asleep -- it has to be awakened. And once it is awake, you will be tremendously happy. Happiness is a function of love. Nothing else makes anybody happy except love... and almost everybody's heart is fast asleep. We have never been taught the ways of love.

We have been taught the ways of hate, because we have been conditioned to struggle, fight. You have been taught that the whole world is your enemy, and everybody is after your throat. Sometimes directly, sometimes indirectly, but this is the whole condition -- that you are in a very antagonistic world, and you have to fight if you want to survive... and fight by any means -- honest, dishonest. If you don't fight, you will be defeated; if you want to defend yourself, attack. This has been the whole conditioning of the mind. Hence, naturally, love has dropped out of existence.

The heart goes on throbbing like a physical mechanism, but it is no more a spiritual vehicle -- which is what it is meant to be. It is not only a physical mechanism -- it is also a spiritual vehicle. So when you start throbbing in love, only then are you really alive, fully alive.

So become more aware of it. And the more aware you become, the more and more loving you will feel. When you hold the hand of your friend, do it very alertly. See whether your hand is releasing warmth or not. Otherwise you can hold the hand and there is no communication, no transfer of energy. In fact you can hold the hand and the hand can be completely cold and frozen. There is no vibration, no pulsation -- energy is not streaming into the friend; then it is futile. It is an empty gesture, an impotent gesture.

So when you are holding the hand, watch deep inside whether energy is flowing or not, and help to direct the energy; bring the energy there; move the energy there. In the beginning it will be just an exercise in imagination, but energy follows imagination.

You can do it.... Sometimes just count your pulse and then imagine that the pulse is going higher and faster for ten minutes and then count again, and you will see that it has gone faster. Or imagine that it is getting slower and slower and slower. Just imagine it -- and within ten minutes it will have become slower. Take the temperature of the body, and for ten minutes sit silently and feel that the temperature is going higher, and you will see the temperature has gone higher, or the otherwise. Imagination creates the root... it channelises energy.

So when you hold the hand, hold consciously, and imagine that the energy is moving there, and the hand is becoming warmer and welcoming, and you will see a tremendous change happening. When you look at somebody, look with eyes of love, because other-wise the physical eyes are just stones. They are very cold... they have no welcome in them.

I have heard about a miser. A man came to ask for money for some charity, and the miser said, 'I will give something if you can tell me one thing -- which of my eyes is false?' The miser said, 'One eye is false, one is real; if you can tell me which one is the false, I will give you something.'
The man looked at him and he said, 'Your left eye seems to be false.'

The miser was surprised. He said, 'How could you come to know it? I have never told anybody. How did you judge it?'

He said, 'Because I can see some feeling in the left eye -- it must be false. The right eye is your true eye -- there is no feeling in it.'

When you look at people, pour love through the eyes. When you walk, walk throwing love all around. In the beginning it will just be imagination and within a month you will see it has become a reality. And others will start feeling that you have now a warmer personality... that just to come close to you feels tremendously good -- a well-being arises.

So this is to be your conscious effort -- become more aware of love, and release more love.

[A visitor is afraid to take sannyas because: In getting to the centre of myself, I have to drop manners and habits that If eel are not mine any more.... And if I go deeper I get the idea that there's going to be nothing when I get to the centre. That is frightening.]

In a way you are right -- at the centre there is nothing. But that nothing is the goal, and that nothing is blissful. That nothing is not just nothing. It is nothing -- that's right -- but it is not a negative state... it is a very positive presence. We call it nothing because all that you know will not be there, something absolutely new is going to be there which you don't know anything about -- so in a way it is nothing. The mind cannot say what it is... for the mind it is a blank. The mind cannot comprehend it. But it is not a negative state; it is a very positive state.

You will not be there -- that too is certain, because you are also part of the mind. You think that you have to drop habits -- in fact, you are again nothing but a habit! It is not a question of your dropping the habits -- you are the basic habit, and all other habits just cling around you.

Sannyas means you drop yourself. And I am not worried about small habits. They are nothing to be worried about. It you can drop the ego, then there is no need to drop anything else. And if you don't drop the ego, you can drop everything else but it is not going to help, because the ego is barring the path towards the centre, and the centre is absolutely empty.

So you are not going to find something there to cling to -- there is nothing. You will disappear completely. At the centre, god is -- you are not. It is a death and yet a beginning of a new life -- crucifixion and resurrection both. So your fear is right, but because of the fear, don't stop!

Go in spite of the fear.... Because there is nothing to lose. Even if all is lost, there is nothing to lose, because you don't have anything in fact. What can one lose? This body is going to be lost one day. This mind is not reliable -- it changes every moment. Death can come tomorrow or the next moment, so what is there to be lost? Everything is bound to go on its own accord, so why not try the adventure?

Before death comes, if you voluntarily die within yourself, you will come to know something which is deathless. And death is going to come anyway. But if you have known something death-less within you, then death comes and you remain untouched, you remain beyond.

I don't think that there is any reason to be afraid. Go into it... and I am with you.

Blessed Are the Ignorant

Chapter #13
Chapter title: Nature Can Become a Stepping Stone to God

17 December 1976 pm in Chuang Tzu Auditorium

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Deva means divine, manglam means blessing... and that's how I look at life -- it is a divine blessing. Many people think so negatively about life that it almost looks like a curse. And there are philosophies that think that life is an accident... meaningless. If one starts looking that way, life becomes that way, because your outlook is going to become your reality. Whatsoever you think is going to become your being.

And then it is a vicious circle. When you think life is a curse and you create things which -- because of your thinking -- make life appear like a curse, then you say, 'Of course, I was right -- life is a curse!' Then you go on feeding the same vicious circle again and again. It becomes more and more of a misery. And the more miserable it is, the more your basic misconception is felt... becomes stronger.

Somewhere one has to break this circle, this vicious circle. And I would like that by changing your name, you get out of that vicious circle. Start looking positively, start looking meaningfully. Once you think life is a blessing, god's blessing, you start preparing... and it starts changing immediately. It is your outlook, it is your eyes -- how you look at things.

I have heard about two prisoners who were confined in the same cell. They were standing near the bars, and one looked at the sky -- it was a full moon night... the other looked at a dirty pond just in front of the cell -- mosquitoes and smell and dirt. They were both standing at the same door, and one became so full of happiness -- looking at the full moon and the white cloud -- and felt so happy that he forgot completely that he was a prisoner. In that moment, at least, his soul became free. The other did not look at the sky. He looked at the dirty pond, the smell, and started complaining.

We can live the same life and can look at it differently. So by changing your name, I would like to change your attitude. Try this -- start looking at life as a blessing. There are moments when it is very difficult to think of life as a blessing. Those are the moments which test you; those are the moments which function as a touchstone. And if you can remember -- even in those moments when it is very easy to be tempted by the negative, if you can remember the positive, and still remain in the positive moment, soon you will see that all negative moments have started disappearing from your life.
Yes, there is a possibility that the whole life can become a bed of roses.

[The new sannyasin said he had a problem of expressing love... and that because he had a physical disability, he felt some difficulty in relating to people.]

Mm mm. Accept it. Whatsoever has happened, has happened. And there is no point in continuously thinking of the past -- it is pointless. And your body is perfectly okay. The body is a mechanism, and anything can go wrong with anybody's body. But that is nothing to be bothered about. Never cry and weep for the spilt milk.

And sometimes it happens that people who have suffered, can be more loving than people who have not suffered. You have suffered! You can love more... you can feel more. You can see misery, sadness, unhappiness, more clearly. So don't remain confined in it -- come out of it! There is nothing to be worried about. Start loving people, and you will be surprised that the body is not a hindrance at all.

You can see in many beautiful people who are perfectly healthy, the same problem. It has nothing to do with your particular situation. Beautiful people, young, healthy -- everything is okay -- and still they find it very difficult to communicate, to love people. Everybody is conscious of his limitations -- and everybody has limitations. It is impossible to find a person who has not limitations. Maybe they are different....

Napoleon was not very tall, and that was his problem for his whole life. A beautiful man, a successful man -- what more could you ask? But his height.... And he felt so jealous -- his own soldiers were taller than him.

Once it happened that he was trying to take something from the wall -- some photograph or something -- and it was too high. His bodyguard was there and he said, 'Wait, sir. You will not be able to reach. I am higher than you, and I can get it very easily.'

Napoleon said, 'Stop that nonsense! Higher? Simply say you are taller!' Mm? even the word 'higher'! He said, 'Simply say you are taller than me, but don't say you are higher than me!' The whole life he suffered

from it.

Lenin had a very disproportionate body. His legs were very small, his upper part was bigger -- that was his trouble. He came to dominate the greatest empire of the world -- Soviet Russia... the greatest territory. But he was continuously afraid of somebody seeing him naked.... He was so conscious of it that he would continuously hide. And his legs were really small -- they would not reach to the floor when he sat on a chair. He wouldn't allow a smaller chair, because then everyone would see that he was sitting on a smaller chair.

You cannot find a single person who has not problems. So don't be worried about it. It is only a question of not identifying with your problems any more. Start loving people! Become friendly. Start laughing.

People never look at your body -- they look at your soul. In fact the body becomes very important only when you don't have a soul. Sometimes it happens that an ugly person may grow such a beautiful soul that you forget all about his ugliness, and when you are in his presence he looks tremendously beautiful. And the contrary is also happening. There are beautiful people who have only beautiful bodies. Look at them and you see a very ugly soul within.

So if some accident has happened with the body, it has happened. Nothing to worry about. Why not make your soul more beautiful? Maybe it is a chance that you can emphasise your soul more than your body.

This is my observation -- that beautiful people, bodily beautiful people, never grow beautiful souls, because they become too egoistic about their body -- they think that this is enough.

Have you ever seen a beautiful woman doing any creative work? They never do! They simply live by their body, they never grow their soul. And if you hear about some woman who has done something beautiful, creative, you will always find a homely woman.

It happened once I was staying in a house in calcutta and there was a poets' gathering -- a woman poets' gathering -- so from all over the country, thirty women poets had gathered there. My host was going, and he said, 'Would you like, sir, to come with me? It is going to be something beautiful.' I said, 'You simply go and tell me one thing: if you can find any beautiful poetess there, tell me.'

He said, 'But why you are interested?' I said, 'Just go and come back and tell me.'

He came and he said, 'It is amazing -- not a single woman was beautiful... all the thirty, very homely and ordinary.' He said, 'But why did you ask?'

I said, 'I was just enquiring as to whether ever any beautiful woman would do anything beautiful. They never do! They think the body is enough -- finished!'

So take it as an opportunity. Maybe god has given you a challenge. Now the body is not going to be perfect, why not use it as an opportunity, and work on your being? Work on your consciousness. Grow a beautiful soul!

And the body is not your reality -- it is just the house you live in. Don't get attached to it too much. It is just a dress that you are wearing. If it is torn apart, okay; it is just a dress. Don't be too much obsessed with it. Just shift your attention. Meditate... Love... create.

And you have beautiful work -- architecture is something beautiful. It is going to become more and more important every day in the world. The coming world is going to be of the architect. So many possibilities are there in architecture; so much! No other dimension is as potential as architecture.

Tremendous things have to be done, because the world has become so overpopulated. Sooner or later we will have to float cities in the ocean, fly cities in the sky. We have to do that. So think about these things! Why are you worried about small things?

We will have to make cities on the moon -- think about that! It is a very thrilling subject right now. If I were to choose I would like to become an architect (chuckling). It has tremendous potentialities.

So think of big things -- why be worried about a small body? And by thinking about big things you become big, you become vast! And when you forget your body, you help others also to forget. If you remember it, and if you are too self-conscious about it, you don't allow others to forget it. Your very self-consciousness creates the trouble. It is not in the body -- it is in your self-consciousness.

Try this -- for one year, you simply forget the body.... And come back next time for a longer period. Good!

[A visitor says she has been travelling around Asia but not enjoying it; she has been with a teacher before but gave it up. She is not enjoying the meditations. She wants a better relationship with her boyfriend.]

Mm mm. You have come with many expectations and ideas. You have not come to me. You are not here because of me -- you are here because of you. So, much will not be happening to you. This is not the state in which something happens. You have too many ideas... you have not come open. You have come here full of greed -- that greed will create trouble. So if you want to be here, you will have to drop all ideas.

Don't be bothered about what is going to happen, otherwise nothing will happen. And don't get in these things: this place is crowded, india is crowded. If you are going to create these problems, better go back, otherwise you will be wasting your time and my time, it will not be of much use. This is how things are. Accept them if you want to grow.

Growth starts only when you are not expecting too much and you do things. You are not to decide that you become tense so you will not do meditations. One day you have done meditation and you think you become tense, so you will not do them anymore -- this won't help.

Here you have to pass through meditations, do a few groups.... Tension will come because you are carrying it in yourself. It is not coming because of the meditations. The meditation is simply bringing it up -- you have tensions, so tension will come. And you have to go through groups. Whatsoever groups you have done have been useless -- they have not done anything.

So be here, do the meditations, join the sufi dancing and do a few groups. And for one month at least, don't bother about what has happened -- just go through the processes without waiting for something to happen and things will start happening. If you cannot wait that much, if you are too much after instant results, it is better to go. Why waste time? So you decide. For one month no greed, no idea, and nothing from your side. Things are as they are -- you have to fit into these things. And they are perfect -- that's how they should be.

This situation is bringing all your tensions up: the crowd, the people, the touching. They are bringing your real mind up. This is what you are hiding inside yourself. So this is a good situation. Going where you are alone will not help.

You can go to goa or you can go to the himalayas, and be alone, absolutely alone -- for miles, thousand miles there will be nobody -- but that is not going to help. You need this human situation to force you to explode. Of course, the explosion is painful, but only after that, growth starts, never before it. It is a primal pain -- one has to go through it.

So you decide. If you want to be here, then these things I don't take much notice of. Mm? I am completely indifferent about these things. If you want to be here, then do all the meditations. And I am hard on people like you. Do all the meditations with no complaint. Then sufi dancing and then join two, three groups, and if you feel that this is too much and you cannot, you had better go -- no need to be getting into it, mm? You decide... And do all the meditations -- whatsoever tension happens, let it happen. I am here to help -- you just go through it, mm? Good!

[A sannyas couple ask about the woman's energy which is very strong, fiery or aggressive and misdirected. Osho checks her energy.]

Energy is there and a great amount -- but nothing to be worried. And it is not misdirected -- it is simply undirected. It has no direction... not misdirected. Because when energy is misdirected, then it is very difficult. But it is simply there, undirected. So whatsoever situation allows it any movement in any direction, it takes that. That movement is accidental.

If you are angry, then that becomes the direction. If you are loving, then that becomes the direction. If you are sad, then the energy becomes sadness. If you are happy, then it goes and becomes happiness. It is not misdirected at all; it is simply not directed. It is there, and you don't know what to do with it. It has to be directed.

And it is more in the lower part of the body, more in the legs, so it is not well spread all over the body. The first thing is, it has to be directed. The second thing is, it has to be spread all over the body, proportionately. Otherwise you will feel very heavy and cloudy. When the energy is spread rightly, proportionately, one feels very joyous. When the energy is spread not rightly, disproportionately, and some parts of the body become misers and start hoarding it, then it becomes heavy. Your legs are hoarding it.

So dance will be very very helpful. Energy has to be released from the legs so it rises and spreads all over the body. Your upper part of the body is not getting the right nourishment from the energy; the lower part is getting too much. When the lower part gets too much energy, lower emotions will get more. For

example, anger will get more than love, because love is a higher centre than the anger. Destructiveness will get more energy than creativeness, because creativeness is a higher centre than destructiveness. Then rather than becoming compassion, it will become more violence. That's what [your partner] has felt; that's why he says it is misdirected.

So the first thing here is to go into deep dancing. After the camp join sufi dancing. And remain aware that the energy has to be released from the legs upwards, so it arises, comes to the stomach, comes to the heart, comes to the head, spreads to the hands.... And you have to direct it first into your whole body, so it is well-spread.

One day, whenever you will feel that that moment has come when the energy is well proportionately spread, suddenly you will feel light... as if you have grown wings. This is the first thing to be done, because this is a question of the body.

When this has happened, we will do the second thing. The second thing is that you should become interested in some creative work.

That is one of the very basic problems women are facing all over the modern world. It is not just your question -- it is a problem for the modern woman. The problem is that for centuries they have never done any creative work -- they were not allowed; they were repressed. So they had lived with ordinary day-to-day household work. They have lived below their capacities.

Now suddenly in the modern world that has disappeared. Women have become free. Now they are no more tethered to the household affairs, and they don't know what to do with their energy, because for centuries they have been doing only that work. Now that work is no more there, or even if it is there, it takes only a part of their energy and the remaining part remains unapplied. That unapplied and unoccupied part of energy will become destructive.

Either you make your energy creative, or it will turn sour and become destructive. Energy is a dangerous thing -- if you have it, you have to use it creatively, otherwise sooner or later you will find it has become destructive. So find something -- whatsoever you like -- to put your energy into. Just loving [your partner] won't do! You have to find your own energy outlet. Help him, love him, but you should have your own individuality. Whatsoever you feel like doing, you do. If you want, painting; or if you want, dancing or singing; or if you want to play an instrument.... Whatsoever you want, find a way in which you can become completely lost.

If you can be lost playing a guitar -- good! In those moments when you are lost, your energy will be released in a creative way. If you cannot be lost in painting, in singing, in dancing, in playing guitar or a flute, then you will find lower ways of being lost: anger, rage, aggression; these are lower ways to be lost.

One needs to lose oneself. There is a necessity about it, otherwise one becomes too self-conscious. Moments of complete forgetfulness are needed -- they unburden you.

So find something, whatsoever you feel for. And there is no need that it should be something great. Mm? if you like cleaning the house, then clean the floor -- that will do! If you want cooking, cook, but make it an art! Become an artist! You can clean in such a way that it becomes prayer, worship. One can chop wood, and can chop it so artistically -- then it is good!

You will be surprised to know that woodcutters are never found with any anger, and woodcutters are never violent, and wood-cutters have never committed murders, because cutting wood, their whole energy.... They are good people. You will always find hunters very good people. Logically they should not be. Logically they should be very violent people. Hunters -- they are doing such an ugly thing as killing animals, innocent animals, but you will find them very good people. They will be very very non-violent -- because their violence is released.

And non-violent, so-called religious people, you will always find very violent. The sages, the saints, you will always find very very violent... subtly violent, because they don't allow their energy to move anywhere, nor are they creative. They are not destructive, they are not creative -- then where is the energy going to go? It becomes heavy. It makes them sad, wooden, dead.

So the first thing, start dancing after the camp -- sufi dancing. Put your whole energy into it. And the second thing, find anything that you like, and make it a devotion;

The old days are gone; women are no more confined to the house -- and that is creating the problem. They have chosen to be free, but yet they don't know how to be free. Freedom comes through creativity. It is not a political question. Only by being creative will they become free. Political freedom is one thing -- it simply negatively removes the barriers, that's all. So the barriers have been removed, the prison wall is no more there, but just to be out of the prison is not enough. Now one has to enjoy the birds and the breeze and

the sun and the moon.

Politics cannot do that. No government can force you to enjoy the moon. You can be released from the prison -- but now what to do? You have lived in it for so long.... The woman has lived so long in the prison that she does not know anything about the cosmos.

She has never been creative. Now freedom is there, but creativity is not there.

So the modern woman is almost continuously angry and is becoming incapable of love, because anger creates so much disturbance that love becomes difficult. Love needs a certain harmony, silence, melody. Anger creates much disturbance, such incoherence, that when it has gone, then too you are not in a mood -- even when it is gone! When it is there, of course you cannot be loving, but then when it is gone, it has devastated so much, it has ruined you so much, that then too you cannot love. And by the time energy is created again, you will become angry again.

That's what you have to do -- become creative. And these problems will disappear....

Blessed Are the Ignorant

Chapter #14

Chapter title: Knowing is not of the Mind It is an Experience or rather, Experiencing

18 December 1976 pm in Chuang Tzu Auditorium

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Deva means divine and sita means coolness; divine coolness. So become cool, and just surround yourself with the feeling of coolness. Don't get heated up. Whenever you catch yourself getting heated up, relax immediately. Exhale deeply and you will suddenly feel cool. Anger, or any other sort of heatedness, has to be dropped, and you will feel tremendously beautiful.

Even while making love, remain as cool as possible. It will be difficult in the beginning, mm? because we don't know how to make love in a cool way. We know only the heated state of passion, the feverish state of passion. But once you have known how to make love in a cool way, you will be surprised how much you were missing. Then love becomes meditation. Anything done with coolness becomes meditative.

So let that be your secret mantra -- coolness. Sitting, walking, talking, remember it again and again, and relax. If you are walking, don't walk in a hurried way. There is no hurry... we are not going anywhere. Existence is here. All going is pointless. Everything is available here, so don't be goal-oriented.

A goal-oriented person becomes heated up, because he has to live for the future. When you live in the present you become cool. There is no worry in the present. The worry comes when you start living in the future. Then you start thinking and planning what to do, what not to do.

Just herenow there is no problem. Problems don't exist in the present; they come as a by-product of the future. And with problems, fever, wastage of energy. With wastage of energy, one goes on committing suicide. Then life becomes nothing but a long drawn affair of death. Then between death and birth there is nothing but a long, slow coming death... a gradual death.

If you remain cool, you collect energy. If you remain cool, you become a tremendous pool of energy. And when energy is there and you are not doing anything with it, there is delight. Energy is delight.

Ordinarily we know only the pleasure of release -- that is pleasure. In sex, in anger, in exercise, we know one pleasure -- and that is of releasing energy. You feel unburdened. But pleasure is not delight, pleasure is not joy -- it is a very poor substitute.

Delight comes when the energy is there and you are not doing anything with it, you are not throwing it

away. You have become a reservoir; then there is delight. And delight is a totally different dimension. Delight brings you to bliss.

Delight is divine, I say, and pleasure is human -- not even human... it will be better to call it animal. Pleasure is animal.

So just try it -- in every possible way, keep cool. And you can do it -- that's why I am giving you that process.

Deva means divine or god, and arpita means devoted; devoted to the divine. Let devotion be your way, and prayer, your path. Mm ? you will grow from the feeling centre. So feel more, love more. Bring more and more compassion and friendliness to your life. And for no reason at all -- not addressed to anybody in particular. Just let that be your way of being, your very style, your climate -- of love, compassion, friendship.

Move in dimensions where feeling can have easy growth -- music, poetry, painting. Listen to music, play or sing, dance... recite poetry or compose poetry, read poetry. Move more and more into the world of feeling. They are different worlds.

We don t live in one world. People live in different worlds. A man who lives from his thinking centre, lives in a totally different world from the person who lives from his feeling centre. The man who lives from his thinking centre, lives in flat prose, mathematics, logic, calculation. The man who lives from the feeling centre lives in a poetic way. He is not logical.

His approach is not for consistency; his approach is for beauty. He does not approach life's problems through logic, argument -- no! He approaches life's problems through wonder, awe, reverence. In fact, the word 'problem' never arises in the person who lives through the feeling centre. The problem -- the very word 'problem' -- belongs to the thinking mind.

For the feeling person the same thing appears more like a mystery rather than a problem. Not that it has to be solved, but that it has to be lived and loved.

If a man of thinking looks at a flower, the flower poses itself before him as a problem. The man living through the head would like to know what the name of the flower is, to what species it belongs, from what country it has come. He would like to know about it. He is not interested in the flower itself, in the beauty that is there... in the joy that is moving with the flower itself.

A man of feeling is not concerned with what the name of the flower is, to what species it belongs. He is not even concerned whether it is a flower or not -- words don't count. The presence, the reality of this flower is so tremendously overwhelming that he feels in awe, reverence, wonder. He is feeling a mystery. His feeling is that of love, of beauty.

So try to approach life through love, through beauty, through feeling, and anything that can be helpful for it, will be helpful for your growth. So become more interested in music, dancing, singing. And sometimes just sit silently with folded hands, bowing to the whole existence. Looking at the stars, bow down. Feel a thrill in the heart.... And we are all connected. Even the farthest star is connected with you. Nothing is disconnected.

Once you start feeling, you will feel tremendously alive, because the whole life is yours, and everything is criss-crossing. The stars and the moon and the sun and the flowers, and the people -- they all pass through you... their rays pass through you. They enhance your being.

In the morning, the early morning, a sun ray has come.... It has travelled ninety-three million miles... and a small violet flower opens to receive that ray. Ninety-three million miles to open this violet? The ray has travelled very far, and these ninety-three million miles are just an empty darkness... just in search of this violet flower? And this violet flower waiting for this ray? Waiting tremendously in trust.

The ray will come and the flower will open and receive it, and will be joyous and will dance... will have its being, and will have its moment of life. With tremendous trust this flower was waiting for something which is so far away. Unbelievable that it will ever reach!

This miracle is happening all around -- every single moment. Watch for these miracles, and feel for these miracles. This is the temple of god -- this ray coming from the sun... this violet flower opening. This is the temple of god. A far away star reflecting in a small pool in your garden.... Look at that shimmering light! It is so incredible!

But we are blind -- we don't see. And we are deaf -- we don't hear. We have lost all sensitivity, we have lost all feeling.

So let feeling be your path, devotion, prayer. Surround yourself in them....

[A sannyasin has had a problem with smoking -- since he dropped sucking his thumb, at sixteen.]

Mm mm. Sucking the thumb is better than smoking.

You can try it again. And it will be easier to drop smoking. This is one of the things to be understood: if you were sucking and then you stopped that, you have chosen smoking as a substitute. Smoking is not your problem. You cannot do anything with it. Howsoever hard you try, you will never succeed, because it is not in the first place a problem -- the problem was something else. You have changed the problem. The real problem has been dropped, and a false problem has been put there instead. You cannot change it!

My suggestion is: forget about fighting with your smoking -- you start sucking the thumb (she giggles a little self-consciously). And don't be worried -- it is beautiful, it is just beautiful. There is nothing wrong in it, because it is not harmful. Start sucking the thumb, an(i once you start sucking the thumb, smoking will disappear. When smoking disappears, we are on the right track. Then for a few months go on sucking the thumb so this long habit of so many years -- smoking -- drops. For six or nine months suck the thumb, and don't be ashamed of it -- because there is nothing wrong with it.

Smoking basically is somehow concerned either with the sucking of the thumb or with inadequate breast-feeding. When a child is taken away from the breast and he was not ready to, and he wanted to continue -- then he starts sucking the thumb. It is a substitute. What else can he do?

Later on sucking the thumb looks so ugly and so childish that one starts finding some substitutes for it: chewing gum or smoking, or chewing pan; one finds something. And of course when you find smoking, smoking fits better than the sucking of the thumb. It is more similar to the breast than the thumb, because when you drink the milk from the breast, it is warm. The smoke is warm, and it gives you again the same feeling of warmth . The thumb cannot give that. So once the child has discovered that smoking is more suitable, then the thumb is dropped -- but the thumb was innocent.

So first drop the smoking and instead start sucking your thumb go back regress back. After six, nine months, when smoking has completely disappeared and again the thumb-sucking is replaced, then start to drink milk every night, from an artificial bottle that you use for children... every night. Enjoy it like a breast, mm?

and don't be shy about it. Enjoy it every night -- fifteen minutes regularly -- and it will give you very very deep sleep. And then go to sleep -- just Lying down with the bottle. In the morning also when you open your eyes, again you can find the bottle and suck a little warm milk. In the day also -- two, three times. Not much -- just a little milk.

So first the cigarette has to be dropped, then you come to the thumb; then the thumb has to be dropped. Then you come back to the breast -- this time artificially -- and from that, things will disappear. Just after a few days you will see that now there is no need. First you will be drinking four, five, six times a day, then three times, then two times, then one. And then one day you will suddenly feel that there is no need... but this is how it has to disappear.

If you fight with smoking, you will never succeed. Millions of people are fighting and they never succeed, because they never follow the whole procedure. You have to go about it in a very scientific way. You have to come to the root cause. The root cause is -- you missed your mother's breast. You could not get as much as you wanted. That desire is lingering, that desire has not gone. And with that desire, something of the unsatisfied child will always remain in you. So it is not really smoking that is the problem: that unsatisfied child will be there.

And once this whole problem is tackled rightly, you will find that for the first time you have become grown-up. Once that child disappears, and the desire to suck the mother's breast disappears, you will suddenly feel an upsurge of energy -- something caged has been freed. You will become grown-up.

A person who smokes is not a grown-up, and he is never going to become a grown-up.

But smoking is not the problem, so I never say to not smoke -- that is not the problem. Mm? you have substituted many problems before it. It is a shadow of the shadow of the shadow.

Go to the root, to the original problem. There things can be settled, nowhere else. And not only about smoking -- about every problem, always go to the root; always find out where the root is. Once you know the root, it can be cut. But without knowing the root, you can go on fighting with the shadow. With shadows, you will be defeated; you can never be victorious.

So you make it a one year program, mm?

And it will be a better world if everybody -- these smokers -- are sucking their thumbs, sitting in the

train, in the bus, moving around. It will be a better world! It will be more innocent, harmless. It is your thumb! You are not sucking anybody else's. Or if two persons decide to suck each other's thumb, that is their business -- they can do it! (laughter) Nothing wrong in it! It will be a loving gesture.

But smoking is patent foolishness. It is not a sin -- it is simply stupidity. But move slowly, and don't be in a hurry in dropping the smoking. First start sucking. The moment you are really into sucking, smoking will disappear. You will simply feel uninterested. Even if somebody offers you a cigarette, you will not feel any interest. For six, nine months you continue sucking; then move to a false breast. And in a one year program it will disappear.

And not only this will disappear -- you will be transformed through it. Something very basic in you -- which is holding you back -- will disappear. Your body will become more healthy, your mind will become more sharp and intelligent. In every way you will become more grown up. You are tethered to this small problem. Something in the past is holding you back, so you cannot move smoothly into the future.

[A sannyasin says: Sometimes I am bored. I feel to go away.]

No! Nowhere to go. One has to find god in people, and in ordinary life. The mind is always tempted to go away, to escape, but escapism never helps, and it never makes one so rich -- it makes one poor. In india many escapists are there, sitting in their himalayan caves and just vegetating. You will not see anything in them... just sitting there! No worries, certainly; silence all around -- but it is not the real silence. It is the silence of the cemetery... it is the silence of death.

I teach the silence of life, the silence which is throbbing, alive, pulsating... the silence which, when it is pulsating, is positive, affirmative. It is a joy. It is not just absence of worry -- it is presence of ecstasy. One can easily escape, and one can attain to a certain silence -- it will be just an absence of worry, an absence of tension. It is nothing much.

The real silence has to be in the marketplace, in the crowd. When you are alone in the crowd, you have known what aloneness is. When the crowd cannot disturb your solitude, then it is yours -- otherwise the solitude is of the Himalayas, not yours. When nothing disturbs you, when nothing distracts you, then you are centred.

It is easy to find a place where there is no objective disturbance, so of course you are not disturbed; but it is just the objective circumstances that are missing -- you have not changed. After thirty years of living in the himalayas, when a monk comes back to the world he again finds himself the same person. Again he gets disturbed -- even more so -- because in those thirty years of silence he has become very very delicate. Just a small thing and he is disturbed so much. He has lost in fact, rather than gaining anything.

So I am for life, all for life. Be in the world, help people, serve people, and pray towards that service. Let that be your meditation, and sooner or later you will find that you have become silent. Objective circumstances have not changed at all -- *you* have changed.

The subject has changed -- the subjectivity is new.... And it is going to happen.

My whole effort in introducing a new concept of sannyas, is to bring to the world that which for centuries we have been thinking can only be gained in the monastery, in the cave, away from the world. Because of that idea, humanity became divided into two parts -- the worldly and the other-worldly, the religious and the irreligious. And of course, if silence can only be attained in the loneliness of the himalayas and the alps, then the whole world cannot go there. If the whole world goes there then there will be no silence either. Only a few people can escape. So the whole world will never become religious that way. That s how the world is not religious. I would like to change this whole idea.

You can become silent, you can become prayerful, meditative -- in the world. Then the whole world can become religious. And this has been observed -- that if in a village of one thousand people, even ten people start meditating, the whole quality of the conscious-ness of that village changes. Because those five, ten persons are not isolated. They are not sitting in caves -- they are living in the world. They create a certain vibe, they create certain ripples of peace around them. Those ten persons moving in the village of one thousand people come in contact with almost everybody. They go on infecting people. The whole quality of the village will change. Just ten people... that means one percent.

If one percent of human beings are changed towards, turned on to meditation, we will be able to change the whole world consciousness... just one percent. And a totally new consciousness can come into being. The world needs it now -- it never been in so much need. It is really passing through a tremendous crisis. It has never been so; there have been crises before, but never of such proportion. So work hard!

Blessed Are the Ignorant

Chapter #15
Chapter title: Only you can give the Gift of Bliss to yourself

19 December 1976 pm in Chuang Tzu Auditorium

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Atma means self, and anand means bliss; self bliss. And by self is not meant the ego. By self is meant your innermost core which is absolutely egoless -- your pure self, uncontaminated by the idea of 'I'... undefined by the idea of 'I'. The 'I' is just an arbitrary thing. It is needed -- it will be difficult not to use it -- but to become it is dangerous. It is just a label for social use. The moment you close your eyes, there need not be any 'I'.

It is needed in relationship. When you are in relationship with a 'thou', the 'I' is needed. It is a term to relate to. When you are not concerned with the 'thou' and you are absolutely alone, the 'I' is not needed.

So when you are in the world, the ego is a utility, but if you carry that ego inside, you, it becomes a hindrance. If you move in the world without any-concept of the 'I', it will be difficult to live in the world. And the same happens if you try to live with the 'I' in the inner world. It is impossible.

So one has to remember that there are things which are needed on the outside, and they are not needed inside. For example if you travel to another country, you will need money. But if you want to go inside for the inner journey, no money is needed. So many things are needed for the outside.

If you talk to somebody, language is needed, but if you want to be just alone, silent, no language is needed. So whether you speak german or english or french, makes no difference. When a frenchman and a german and an englishman are sitting silently, the french is not french, the german is not german, and the english is not english, because they all are sitting silently so they are not using languages. The french is french because he uses a particular language, but silence is not particular -- it is universal.

In exactly the same way, the ego is needed for the outside, but for the inside no ego is needed. The ego of the sinner, the ego of the saint -- they are all outside. Inside there is neither the saint nor the sinner; neither the good nor the bad. One simply is -- with no division... undivided. And in that very moment is bliss. When you have come to the real self, beyond the ego, you have come to bliss too.

So your innermost reality is naturally blissful. That is the meaning of atmananda. It says exactly what jesus says when he says, 'The kingdom of god is within you.'

So if one seeks in the outside -- and almost everybody is -- one seeks in vain. Because that which you want is within you. You are seeking in a wrong place, in a wrong direction. Your search is right, but your direction is wrong.

I give you this name so that it reminds you again and again -- never search for bliss in the outside. Nobody else can give you that which you need. Only you can give that gift to yourself; nobody else can give it to you. So there is no need to beg. One has just to claim it -- to go in and claim it.

And whenever the mind says, 'Have this, have that and then you will be happy,' remember that people have these things and they are not happy. So that is not the way to be happy. I am not saying not to have things; I am simply saying that through things happiness is not possible. Through things only things are possible. If you have money, you can have many more things, but happiness is not possible.

I am not saying to renounce, I am saying simply disconnect this idea of having happiness from things. Disconnect it from without; reconnect it with within. And by and by, you will see the sun rising. By and by

you will see a subtle change happening. One day when one becomes really aware for the first time that all along one has carried all that one was seeking and searching for, and that for which one was thirsty and that the river was flowing within, one laughs at the very ridiculousness of it.

That laughter is the beginning of the spiritual. Then you have crossed the threshold of the material. With that laughter one crosses the threshold and enters the temple.

So you have to remember all this with this name. Whenever somebody calls you atmananda, let this whole climate surround you.

That is the meaning of giving a significant name -- so that it becomes a meditation. And it is a very natural thing. The whole day people will be calling your name, and you will sign your letters and this and that, and again and again, 'atmananda' -- again and again the kingdom of god is within you... the reminder that only you can give this gift of bliss to yourself, nobody else... that you are not a slave, but an emperor... that you already have it, that there is no need to go anywhere... that it is your treasure, and it is yours just for the asking. This climate has to be created.

Hence I change the dress... I change the name. Mm? just to create a climate around you so it becomes a continuous reminder like an arrow from everywhere, pointing inwards. Good!

In India, hari is one of the names of god. It is one of the most beautiful names ever invented for god. It means the thief, one who steals people's hearts, mm? That is the meaning of it -- big thief. God is a thief, and you never know when he starts entering you, and when he takes possession of you. You know only when he has already stolen your heart.

Ordinarily we think that human beings choose god -- that is wrong. God first chooses you. Only when he chooses can you choose him, otherwise not.

The very desire to seek truth, the very desire to know what all this is, the very thirst to know god, shows that he has entered -- the thief has already entered. There are millions of people who don't have any desire; god is a meaningless term for them -- so meaningless that they are not even ready to deny it. They don't bother either way whether god is or is not. It seems irrelevant to them. They are indifferent.

Then suddenly one day one arises in the morning, and a new thirst, a new longing, and a new hope is born... out of the unknown! Just the night before there was not even a hint, and the person had not been doing anything to earn it, and suddenly he is possessed.

That's why hindus call god the thief. He comes when you are fast asleep and steals your heart. He comes when you are engaged in the world and steals your heart. Only when he has chosen you, do vou start choosing him.

Hari means the thief, and devi means the divine; the divine thief. Remember it, and if the thief comes, help him, mm? (chuckling) because he is not the enemy -- he is your friend. And when he wants to steal your heart, surrender -- don't resist... don't fight with him.

The natural tendency is to fight. Because one does not want to surrender, one wants to remain oneself, and when god comes, you are simply effaced, wiped away. He is like a flood! So one becomes afraid... one starts trembling. God looks like death -- and people are very much afraid of death.

I have heard about one christian magazine, 'christian monitor'. It is one of the very old magazines -- it has existed for decades -- but they have never printed the word 'death'. They don't allow the word to enter in their magazine -- so obsessed, so fearful.

In the old days the insurance salesmen used to say to people, 'If you die tomorrow, what will happen to your family? Have you thought about it?'

Now they have changed it. Now insurance companies teach their salesmen never to say this -- 'If you die tomorrow' -- because it makes people afraid. And when they are afraid, they start defending, and you look like the enemy. So they will not be persuaded by you -- they will want to throw you out. So they never say, 'If you die tomorrow, what will happen to your family?' They have changed it and they found a more cunning way. They say, 'If you had died yesterday, have you ever thought what would have happened to your family Today?'

Now this is beautiful! -- yesterday is gone! Nobody can die yesterday. It is impossible to die yesterday, so the person feels very very good. The message is conveyed and he feels very very comfortable with this possibility. 'Yesterday? How can one die? I am alive!' But the message is conveyed and he does not take any antagonistic attitude. And the insurance companies are right -- people are very much afraid of death... just the very idea and they start trembling.

God is going to be your death, because when he comes, he wants to possess you sQ totally that he does

not leave anything behind... he does not leave you at all. He absorbs you. He is a thief and he is a great spendthrift. He gives himself so much that you are flooded, you are gone and wiped away. So remember this -- any day he will knock!

When you come close to me, that means he has already knocked. Deep in your unconscious you have heard the knock, otherwise you would not be here. Nothing happens accidentally. If you are here, you may not be aware why you are here, how you have come, but something in your unconscious has grown. Your conscious may become aware later on, but a great journey has started -- you are a pilgrim. And I would like you to prepare.... Many more things are going to happen.

[The new sannyasin says: I'm a student of medicine.]

That's very good. Continue to meditate.

In a better world every man who treats the body will meditate. And when the body is suffering, there must be something behind it, because everything is interwoven. So no man can be treated just by treating his body -- his totality has to be treated. But to look into his totality, you have to look into your own totality.

Every physician should be a meditator, otherwise he will never be a real physician. He may have degrees, and he may have a license to Practice medicine, but to me he is a quack because he does not know the whole person, so he will treat symptoms.

Somebody has a certain symptom -- a migraine or a headache; you can treat it, but you don't look deep inside as to why he has the migraine in the first place. Maybe he is too burdened, worried, depressed. Maybe he has shrunken so much inside that it hurts. Maybe he is thinking too much and is not relaxing his mind at all. So you can treat the symptom, and you can force the symptom to disappear through poisons and medicines. It will appear somewhere else, because the basic root has not been touched at all.

Symptoms should not be treated, but persons. And persons are organic, total. Sometimes it happens that the disease may be in the feet and the root cause may be in the head. Sometimes the root cause may be in the head, and the disease may be in the feet. Because man is one... absolutely connected! Nothing is discon-nected in him. And not only is the body connected, the body is con-nected with the mind, and then body and mind -- psycho and soma -- both are connected to a very transcendental soul.

Good! Medicine is good. Mm? Become a meditator too!

... Carry on! It is one of the most beautiful things! Finish it, and carry on medicine also. One day you will be able to enjoy it like an art. Right now I understand -- doctors and their life is not worthwhile because they cannot enjoy it as an art. They are sur-rounded by illness and ill people in the hospital, and their whole life seems to be just a wastage. But if they start meditating, loving, and a compassion arises in them, they will see that their life is a great mission, a great discipline. They are fulfilling something, and they are servants of god. But then the whole vision will be different.

Prabhu means god and anudasa means servant of the servant. The whole name will mean servant of god's servants, mm? Kabir says, 'You are too far and I am too small... you are almost beyond my reach. Just give me one gift: allow me to serve your servants. That's enough for me, and I will be contented. By serving your servants I will be linked to you.'

That is the meaning of anudasa....

[At this point Osho was interrupted, by a sannyasin who described an experience he had after taking hash: a sensation of going back to the age of eleven and then, in another sequence, a sensation of dying. After this experience his life changed; he was more relaxed and able to see beauty where he had not seen it before.]

Mm... it was good. Sometimes drugs can trigger something which is beyond drugs. Sometimes a chemical change can give you a glimpse of reality. It has been good -- nothing is crazy in it, but it looks crazy. And don't talk about it to people, because unless it has happened to anybody, he will not be able to understand it. So no need to talk about it. Through meditations these experiences will happen again and then you will be in a better position to see -- because when they happen through some chemical change, you are in a very dizzy state. You catch something and something goes on missing -- it is very vague, ambiguous, dream-like. And later on you cannot even trust yourself as to whether it really happened or it was just imagination.

When it happens through meditation you will be on a more solid ground and things will be more clear. When it happens through chemical changes.... Any drugs can do this... sometimes it is accidental. It is not that it will happen to everybody through the drug.

And it is not a question of the quantity. Maybe more quantity and it would not have happened. Maybe that was the right quantity that somehow fitted with you, and it triggered you. If it was too much it would not have happened. If it was too little, then too it would not happen. But it was just accidental that it fitted somehow -- the right quantity, and it triggered you. You were not so unconscious, and you were not very conscious either. So you were just wavering, and in that wavering you saw something which can be seen without any wavering.

When one moves into meditation, these things happen, but then you are on more solid ground and you see the whole thing of it and you can relate the whole experience. You can analyse it better also. And the basic thing that will be different will be that when these things happen through chemicals, they give you a vision, but the vision is of a far away reality, and sooner or later the vision will fade away.

But when it comes through meditation, it never fades -- it becomes part of you, because it is not dependent on anything else outside of you. You have come to it independently... as a free agent. So when it comes through meditation it becomes part of your reality -- you can have it any moment. You can turn yourself on and you can turn yourself off -- and then you are in tremendous control.

After the camp, join the music group -- so if you can play something, play, or dance, mm? And that will be helpful, very helpful. Some day in the music group this thing will start happening, mm? Music goes tremendously deep, so get completely lost in the music.

And then... Soma group. These are tibetan methods. The book you mentioned -- 'the tibetan book of the dead'.... These are all tibetan methods in this group, and you will be tremendously benefitted. You will go on a deeper journey, and this experience may be revived again... in a better way!

Blessed Are the Ignorant

Chapter #16
Chapter title: If you Know how to Receive the Answer then just Being Close to me the Question Diappears

21 December 1976 pm in Chuang Tzu Auditorium

Archive code: 7612215
ShortTitle: BLESSD16
Audio: No
Video: No

[A therapist says that the psychiatrist he works for in the West will not accept Osho's techniques in his groups. He will talk to him about it again on his return.]

No, that won't help your work, and that won't help you, because then your work is completely destroyed. This is not work in which you can make any compromise. Simply say that to him, and if it is not possible, stop working with him. Never compromise about these things. There is nothing to compromise.

And this is your home! Whenever you find that you are homeless, that you don't have any work -- this is your home. You can always come here and be here permanently -- there is no problem. If you can work anywhere -- good; it helps my work. If you go on moving from one country to another and working, good. But whenever you feel that you are tired and you have to compromise.... Then what is this community for? I am creating it only for those people who cannot compromise. And within two years you will see that you have managed total freedom in every possible way.

.... No compromise at all, otherwise this is very suicidal. lust tell him that you are a religious person, so how can you? You are a sannyasin -- how can you not be religious? It is going to be there. And sex is ninety-nine percent of people's Problems. so how can sex not be allowed? If sex is avoided, the problem cannot be solved, can never be solved. Sex is part of life and is going to remain part of group work.

And a person is ninety-nine percent a body, so how to work on his spirit? We don't work on gold!

So simply say.... And it is plain! Be finished with it. If he is ready to accept you and your freedom and your work as it is happen-ing, good. Make it clear to him, mm? otherwise he will destroy all your possibilities. One has to risk. Maybe it is economical to compromise... it may be difficult for you -- but let it be difficult.

[Another group worker said that her therapist in the West was against Osho, because she teaches people to be strong. When Osho invited her, through a sannyasin, to come here she went crazy.]

(chuckling) *You* also invite her for me. Tell her that I have told you to tell her to come. Just go on making people crazy -- then one day suddenly they cannot resist. One day they have to decide to come.... Nothing to be worried about.

And the idea of being strong is very much misunderstood. Ordinarily what people think is strength is nothing but ego -- and real strength is not ego. The strength that comes through ego is not real strength either... it is just a facade. You hide all your weaknesses inside and you paint your outside. You write on it in large letters, 'VERY STRONG'. You create an armour around you. This is what has been done down through the centuries, and people's souls have been killed. The armour is of course, of steel, and if somebody clashes with you he will feel that you are strong because you have an armour. But deep behind the armour, you are very very weak. Only a weak person needs an armour.

To me, strength means a personality without any armour -- and that is a totally different concept of strength. That is real strength -- no armour.

So to me, strength and vulnerability are not two different things -- they are one. A really strong person is vulnerable. A really .strong person is very receptive, very fragile, very liquid. He is more like water than like rock.

That is what lao tzu says, real strength should be like water -- soft, feminine... not like rock. From the outer, the rock seems to be very strong and the water seems to be very weak, but one day you will find that the water is still there -- the rock is gone. The rock has become sand -- the water has broken it into millions of pieces.

This is the Lao Tzu-ean concept of strength -- and that's what I teach.

To me Lao Tzu remains the greatest world teacher who has ever really penetrated the very innermost core of human beings.

Be soft and that will bring you strength. Be feminine and that will bring you strength. Be surrendering and that will bring you strength. It is paradoxical.

The West creates strong people like Adolf Hitler -- very strong as far as their armature is concerned, as far as their armour is concerned -- but deep down absolutely non-substantial... nothing is there! Strong, because they don't cry.... But I would like you to be strong and to be able to cry. I would like you to be strong and yet able to bend, able to bow down, able to love, able to be defeated -- because otherwise you will not be able to love.

The western psychology still persists with the idea of a strong ego. It has not yet known the strength of egolessness. But....

And she is afraid -- that's why she got mad when [I invited her to come here]. She is afraid! Now tell her again... and I will send many messages from everywhere! Tell her this time I will start coming in the night, (laughter) and whenever she hears a knock on the door, she will know that I am around. Just tell her -- then you will know how strong she is! (a devilish chuckle) One day you will see that she has freaked out!

Your psychoanalysists and therapists are very poor people. They themselves need help... and they are helpless.

[The sannyasin answers: It may be that my therapist will throw me out if I don't adhere strictly to her instructions. What should I do?]

So how long do you want to continue for? If you feel you are benefitted, continue. But my feeling is that

that is not going to help. It will be a sheer wastage of time. You've rested enough -- start working.

Groups are going to be the future of humanity. Others -- psychoanalytical approaches -- are really out of date now. The group is going to be the future of the whole of psychoanalysis, psycho-therapy.... Because a man is not really individual as we go on thinking he is. He is born in community... he is born in a family; he is always a member. And whenever a man is taken separately from the family, alone, he is a false entity -- he is not true.

It is as if you take out one of my eyes from my body and then you study it. It is a dead eye... it is not my eye at all -- because I cannot see through it, and it cannot see. Why do you call it an eye if it cannot see? It looks the same -- it is not, because it existed in an organic unity with the body.

Individual psychotherapy is basically false, because you take the individual as if he exists separately. Group therapies, and later on, communal therapies, will take its place. If a person wants to be healed, he has to come to a community, to live there -- with five hundred to a thousand people.

That is what my idea is -- to create here, sooner or later, a further step into group therapy... communal therapy. You simply live with five hundred people. No particular therapy is going on, but therapy is going on. Not that you especially go into the encounter group or an aum marathon -- no. Things are going on in the community... it is an on-going group.

And then you will see miracles happen! Because a person is not a person. A person is a member, and he is always alive when he is related in a group. The bigger the group, the more life, and the truer. You can enter into him very easily. In fact no person is ill. Groups are ill, communities are ill, societies are ill, civilisations are ill; no person is ill. It is almost always the case that if in a family of twenty people, one person goes mad, it simply shows that the family is mad. That person is just the most vulnerable member of this family, so he has become the expression, that's all... the leakage. The family is mad -- that person is not mad really... because no person is ever mad. The family is mad, and the relationship is entangled, not natural, not flowing. It is false, pretentious, artificial.

That artificial relationship, domination, politics, and a thousand and one things -- possessiveness -- have created a certain amount of madness. This person is the most vulnerable... maybe the most sensitive, maybe the most intelligent, so he has become the mouth-piece. He takes on the whole burden of the family. He becomes mad and the family remains healthy. Now he is the victim! The family will take the person to the psychoanalyst and will say that this man is mad, and that they are suffering because of him.

Just the otherwise is the case: the person is suffering because of them! *They* need treatment. Once they are treated well, the person will become okay immediately. He is not ill -- he is simply a mouth-piece. He is simply a Christ crucified for the whole family... a lamb of god, a simple man. He says, 'Okay -- so you all be happy and I become your mouthpiece. I will be mad. I will carry this burden.'

That's what Jesus says on the cross -- 'I have taken all your sins on me.' It is very meaningful. It is the whole drama of humanity. Christ says that he has taken all your burdens; to come and rest in him. He will be the madman... he will be the buffoon and the fool and the idiot. Kill him! and you all be happy. He is your salvation. This should be the right interpretation of the crucifixion of jesus.

In each family you will find one Christ crucified. In each village you will find one idiot crucified. The whole village has thrown its madness on one person. And more and more people are going mad because relationships are becoming more and more neurotic.

So when you treat this person individually, you are doing something very wrong. He is not ill in that way. Your diagnosis is wrong... your very start is wrong. He should be put in another group and then you will immediately see his madness disappearing, because this group will not be mad -- at least not mad in the same way as his family. He will have a different relationship. He can relate differently and he need not be the Christ.

For example, if Jesus had been born in India he would not have been crucified, because Hindus have never been as mad as Jews. What I mean is that Buddha was not crucified, Mahavira was not crucified, Kabir was not crucified. In India not a single person has been crucified. This family was far saner than the family of the Jews! Jesus was crucified, and in mohammedan countries many saints have been crucified. Mansoor was crucified -- mohammedans were against him... very very insane and neurotic.

So whenever you see somebody going mad in a family, analyse the family. The family needs treatment... the family needs hospitalisation. But that is not possible right now... how to do it? So the person has to be treated. But my feeling is to put him into another group, into another family. Then he will be able to see and to feel that it is the family, not him.

And that is a great enlightening experience -- that it is the family that is ill, he is not ill; it is the society

that is ill, he is not ill; it is a certain structure around him that is ill. That gives him a grounding. Then he can come back to the same family and will not be ill, because now he knows that unconsciously he functioned as a safety valve. Now there is no need to function that way.

And you will be surprised: if you treat one person in a therapy group, and he goes back to the family, either the family will try to force him to be mad again, or -- if he has really become strong and integrated -- another member of the family will immediately become mad, because somebody else will have to fulfill that function.

My concept of a future therapy is a community -- five hundred or one thousand people, two hundred families living together in a therapeutic climate. Then just as you put an individual in a therapy group, you can put a family into a community. Whenever one person goes mad or goes berserk, bring the whole family into the community. And that will be the real treatment.

Things are very much interconnected, and the emphasis should go from the individual to the group, and from the group to the community, from the community to the society, from the society to the whole planet earth.

Blessed Are the Ignorant

Chapter #17

Chapter title: There is no Need to Renounce Anything if You can Renounce Knowledge

22 December 1976 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, prashna means question -- the divine question or the divine quest. And remember that the question is the most important thing. The answer is futile, foolish, false. The question is real, because behind your question is hidden the real answer. The answer is not going to come from the outside. No-body is going to give you the answer about who you are... what your life means. Nobody is going to give you the answer -- nobody can. The answer has to be found deep in the recesses of your own being. The answer has to come from exactly the same source as from where the question is coming.

So the question is tremendously significant, because the question shows the way from where you have to seek the answer. In the East we have never paid any attention to answers, because all answers are childish; only questions are alive.

I give you this name so you can start asking yourself, 'Who am I?' And don't formulate any answer. Your mind will try to formulate who you are; it will immediately supply the answer -- that answer is not true. That answer is from the outside. Somebody has told you or you have read somewhere, or you have been condi-tioned for it. The answer will be christian, hindu, mohammedan, communist. The answer may be from kant, from hegel, from russel, but the answer comes from somewhere else. It is somebody else's answer... and it cannot become your answer. Your answer has to be born within you.

So let the question become a pregnancy -- hold it there. There is no hurry to answer. The mind will play in the beginning. Whenever you ask, 'Who am I?' the mind will say, 'You are this,' 'You are that.'

Those are all consolations -- don't be befooled by them. Those are just tricks of the mind. That's why people who listen to those tricks, never go deep... they remain on the surface. Throw all those answers -- remember they are rubbish.

How will you know that the real has come? There is a way to know.... First, cancel all the answers that come from the memory, from the mind. Let the question remain alone. For a few months only the question

will be there and all answers will have gone. Then you are on the right track. Now no answer comes -- only the question is there. You ask, 'Who am I?' and nothing comes. The mind is completely quiet.

And this will give you the first taste of mediation, because that's what meditation is all about: the quietness of the mind. And you have stilled the mind without making any effort. You were simply asking, 'Who am I?'

Just sit silently at least once a day for one hour, and just ask 'Who am I?' Let the question vibrate inside you... penetrate like an arrow. Feel the pain of it -- it hurts. Each real question hurts because it helps to make a way into your being. It is like digging a hole in the earth. And just as in the earth, somewhere deep down there is a source of water, exactly in the same way, somewhere deep within you is the source of water which will quench the thirst and will answer the question.

And it is not going to be an intellectual answer; it is going to be existential. When it comes you will immediately know that it has exploded in you -- as if thousands of suns have entered your being. It will be an explosion of light. It will not be just verbal. There will be no word. It will be an experience.

So use this question, 'Who am I? Who am I? Who am I?' as a hammering, and go on. Go on rejecting all the answers -- 'This is not,' 'That is not' -- neti-neti: neither this nor that. Go on saying, 'This is not the answer.' Let the question remain pure, uncorrupted by all the answers that you know. Then it will start settling deep inside you. Layer upon layer it will go deeper and deeper and deeper, and one day out of nowhere, suddenly in a single instant, you will find something arising in you, exploding... tremendously vital, flooding you.

The experience will be of light, the experience will be of great sweetness, and the experience will be of tremendous certainty. Not a single lurking doubt will be there, because it is self-evident. You need not have any proof of it. It is your experience -- you don't need any proof. It will simply take you off your ground. You will be in a totally different world -- a new dimension has opened.

And this is the answer! This is hiding behind the question!

There is only one significant question -- 'Who am I?' And there is only one significant experience -- the experience that comes when you dig this question to its very innermost core. That's what all mystics have been trying to do.

[A sannyasin who had been in a serious car accident asks for guidance as she is too weak to do the active meditations.]

You cannot do and there is no need, mm?

Do only that which you can do, and do things which can be done by sitting. You can join the music group, mm? just sitting, or if you want to play something, you can play -- otherwise sing or just sway and let the music surround you.

In fact, it is not a question of doing at all. One can go into it without doing. It is possible to go into it more easily without doing than it is to go into it by doing, because doing is of the ego.

And the body is not really needed to go into meditation. Something other than the body goes into meditation. The body can never go into meditation, the body cannot know what meditation is. It is not a physical dimension at all. Just as ears cannot see and eyes cannot hear, in exactly the same way, the body cannot meditate. There is no question about it. It is not its dimension, its vibe is on a different level. The body has a certain world, and meditation is a different world. Not even the mind can go into meditation.

You go into meditation -- and you are neither the body nor the mind. You are something absolutely different -- the transcendental.

So you can sit, you can lie down. Nothing to be worried about. You can just be here -- listen to me, just be here, feel me; that will do. You can ride on my wave and go to the other shore -- there is no need to even swim. And you have done so well! And you could do it so well, because you really came in contact with me. This accident has been a blessing. Sometimes curses prove to be blessings.

Mm? You have encountered death, and that has given you something which was not possible without facing the death. You have learnt how to surrender through it -- maybe not knowingly, but you surrendered. That's why you could survive so easily.

Just do whatsoever you can do. Sit silently, listen. Let others meditate -- you just be there, and their meditative energy will be enough. Feed on it, be nourished by it.

That's the beauty of a group, of a school: when you are in a school, in a group, when you belong to a family of meditators, it is tremendously beneficial, mm? because there are hundreds of people meditating. If

you cannot meditate -- the body is not in a situation to do it -- then you can simply sit and let the energy shower on you. They are throwing so much meditative energy. They are creating so many ripples all around you. You can simply take it in and be nourished by it.

From the very ancient days, schools have existed only for this purpose. Many people who may not have attained to meditation alone, have attained, because they were moving in a family. The whole family was going, and it was easier for them to move with the family.

That's why I am creating such a big family of orange people. Mm ? because then things will come very very easy. Then each individual has not to fight. You can just hold hands with two other meditators, and that will do.

[A sannyasin, recently arrived from the West, says: In so many of the groups. I find that I'm doing theatre... and it seems like a lot of work. I'll do the groups here but it just feels very false to me.]

Try first here, and then we will see. In fact, even if you feel it is false then go into it -- let it be a theatre; there is no need for it to be real.

In fact, the whole life is a theatre. Nothing is real here -- and nothing can be real here. It is an unreal world in which we live. That is the meaning of the word 'maya'. The real does not exist outside you. Outside you is all drama, outside you is all acting. The real is inside you. The real is the witness.

So do these groups, and this time, don't try to be real. You must have tried in the past -- that's why you feel a little frustration that it is all false. You must have tried hard to make it real. Nobody can make it real -- it is not real. So this time let it be false, but play it as perfectly as possible. That is going to be your work. Let it be false -- but play it perfectly, as if the whole world is watching, and your whole life is at stake. Play it so totally. Be a perfect actor -- skilful, alert.

And when the play is really perfect, you will suddenly see a witness arising in you. When the play is perfect, the witness is perfect. When the play is imperfect, the witness is imperfect. When the play is very muddle-headed, the witness is muddle-headed. When you don't know what is play and what is not, you don't know who the witness is. Then the play and the witness get lost in each other. When the play is perfect on one side, on another side the witness is perfect, and there is a great interval, a gap. They are poles apart... not even connected. The play is on its own, and the witness is on its own... two worlds, two separate realities.

My understanding is that acting is one of the most significant meditations. A good actor can very easily become a good meditator -- more so than anybody else -- because while acting he has to remain a witness... a witness to his own acting! He pretends to be lost in it, mm? that is the art of acting. The watcher from the outside will see that he is completely absorbed in it. He's intensely in it and yet not in it. He is playing the role.

When he moves off the stage, suddenly he is a totally different man. Those tears are not there, those smiles are not there, that pain on his face is not there... the agony, the ecstasy -- nothing is there.

The moment the curtain falls, he is a totally different man. The moment the curtain rises, he is again totally a different man. He simply slips in and out of his role, but he remains a witness.

[A sannyasin says: Everything is chaotic. I cannot understand what is right and what is wrong. I think my head is not functioning well now.]

Mm mm. No, I don't feel it is so. Your head was functioning too well before. You are relaxing a little -- that's why you have become afraid. You were too much in the head... and I was waiting for this moment. This chaos is very creative. You were too much in the head -- you were too german!

And that's why you have become scared.... Whenever a person drops below the head -- and he has always lived from the head, and he has always been in control -- suddenly he feels his control is lost. He has always been knowledgeable, he has always known exactly what is wrong -- and now suddenly things look confused, cloudy. That's why you are afraid. But this is a blessing, because through the head there is no way towards god and towards reality.

The head is a cul-de-sac... the end of the road. You don't go anywhere from there -- you are stuck . If you want to go anywhere, you have to go deeper into the heart... and the heart is confusing -- that is true. It is chaotic -- that is true. The heart is anarchic -- that is true. And from the heart, you will not be able to make distinctions so clearly. Nothing is clear there. It is a twilight land.

It is not Germany -- it is India. It is neither night nor day -- it is twilight. Things are dim. Figures move and you cannot figure out what they are. You think one thing and it turns out to be something else. That's why you have become afraid.
But as I see it, you have progressed. To you it may look like a regression.

I understand the pain and the difficulty and the chaos of it -- I can understand but you have come here; that's okay.

[The sannyasin then asks: Do you think I can love two persons at the same moment ? This is one of the problems.]

Just wait. Right now you will not be able to decide, mm? Right now you will not be able to know one from two....

Yes -- you will be very much confused. Right now you will not know what is 'A' and what is 'B'. So this is not the time to decide anything. This is the time to go still deeper. A new understanding will arise -- the understanding of the heart. But there is a passage between the head and the heart, and the passage has to be travelled. On the way from the head to the heart, don't decide anything, because everything will be indecisive.

Yes, you can love two persons, you can love ten persons, and you can be very much confused even about what love is. These are the moments when you should not make any commitment. Don't go and say to any woman that you will love her forever! These are not the moments. These are dangerous moments.

And it is good that you have come. Simply meditate, dance, sing, do the sufi methods. Just be here and listen to me, and feed on my presence.

[He answers: I cannot listen to you in the mornings. My head goes down and I'm in sound sleep.

You fall asleep, mm? -- that is the way the heart will listen. Your head is not more functioning -- that is why you Will feel sleepy. Be sleepy. You will listen, but you will have to function from a new centre, and you don't know anything about it. The heart can listen even while asleep. The head cannot listen even while awake! (laughter) The heart has its ways... very mysterious. So if you fall asleep, you fall asleep. I will be showering myself on you, and in sleep you will be absorbing better.

There are a few people who have learned the technique of how to listen in sleep. Just go into sleep -- nothing to be worried about.

[He asks: Can I use sleep for anything else apart from the lectures? I like to sleep and I think in sleep things happen. What can I do?]

Good! No, you have not to do anything, because whatsoever you do will keep you hung up in the head. The head is the doer. Right now you have to do nothing -- allow me to do. Simply relax; simply meditate, dance -- and those are not doings. Just enjoy delight here, and remain as relaxed as possible. Don't try to figure out what is happening -- you cannot figure it out.

Sooner or later a new centre will start functioning, and clarity will come to you again. And this will be a real clarity -- not a substitute, not a false coin. This will be authentic, and you will know what is good and what is wrong.

With the head you know what is good and what is wrong, but you go on doing the wrong. With the head you know what is right and what is wrong, and you go on doing the wrong. So what type of clarity is this? It is verbal, it is meaningless.

Saint augustine has said, 'God forgive me, because I do what I'm not supposed to do -- and I know that I'm not supposed to do it

I don't do that which I'm supposed to do -- and I know that I have to do it -- but forgive me!'

This is how things are happening. With the head this is how things happen. You always know what is right, and you always do what is wrong. You always repent; you feel guilty. Again you think that now you know better, and again you do the same thing.

The head simply plays the game of being clear -- it is not clear. When the heart starts functioning, you will know what is right and what is wrong. And the moment you know what is right, you cannot do the wrong -- that is the beauty of the heart. The very knowing, 'this is right,' is the doing too. The heart-oriented

person never has any choice. The moment he knows that this is right, that is the thing to be done, that is the thing he will do. He never repents, he never feels guilty.

So you can say whatsoever he does is good, and whatsoever is good he does. They become synonymous.... Knowing and doing become synonymous. They become one; they are no more separate.

So you are in a good situation... in a tremendously beautiful situation. Just dance, sing and relax! Mm? because right now anything you do will keep the head functioning. I would like you to completely drop out of the head. So relax into the heart, settle there, and from there will arise the real understanding. It is on the way!

Anand means bliss, apurvam means unique -- unique bliss. And everybody is carrying a seed for unique bliss. Only you can become blissful that way, nobody else. Nobody has been blissful the way you are, and nobody will again ever be blissful in the same way as you would be. Each is carrying a unique seed of bliss, a unique seed of a unique flower. And that is the only offering for god. Become blissful, so you can offer a unique flower -- that is something original.

[The new sannyasin says: I don't know what I should do because I am pregnant....]

I know! I was feeling as if I was giving sannyas to two persons! How old is the pregnancy... seven, eight months?

... Good! Just do soft things, mm? music... sit and sing, sway, or just sit and enjoy. Do soft things, and remain around. Let the child feed on the vibrations here so we will have a beautiful sannyasin from the very beginning. Mm? Good!

[A sannyasin therapist asks: How in my work can I separate the chaff from the grain?]

Mm mm. My feeling is that you bring too much of the intellect into your work. That is the chaff. Otherwise you can become really a great therapist, but you are too intellectual... too much of a scholar comes in. And therapy has nothing to do with scholarship --
nothing to do at all... totally different fields.

If you want to be a scholar, forget about therapy and be a good scholar. Otherwise, forget scholarship. Therapy has nothing to do with scholarship and knowledge, and intellectual understanding -- nothing.

To be a therapist, a really good therapist, you have to be almost crazy! Only crazy people can help crazy people. Only crazy people can understand crazy people. That's why the alcoholics anonymous helps -- only drunkards can help drunkards... they know the language.

So that is my feeling -- that your therapy work is not succeeding as it can because you are too much of an intellectual. That is the chaff to be dropped. So cut it short!

In fact, you should not move as an intellectual when you are in a therapy group. Be more human -- scholarship is inhuman. Be more alive -- scholarship is dead. And don't look at people as problems -- they are persons. Don't analyse. Rather, try to be in their shoes... feel! Move in their space -- become them. A real therapist will become the patient. He will move through the agony of the patient, he will suffer the agony of the patient. He will not stand aloof in his knowledge, diagnosing.

Freud is not a great therapist -- a great theoretician of course, but not a therapist. And neither is jung a therapist -- a great theore-tician again. Nor is adler a therapist -- again a great theoretician. Freud has left a very wrong legacy in the west -- of scholars, logic-choppers, arguers, philosophers, metaphysicians, but not therapists.

Therapy is an altogether different matter. You have to love the patient as a person. You have to accept the person unconditionally. The patient should not feel that he is being treated. The patient should feel that he is being understood -- not being treated -- and that very understanding is a healing climate.

That's why my feeling is -- that you do good work, your procedure is good, your techniques are good, but you are too much of the intellectual. So drop that intellectualism.

... but you are in therapy! Otherwise get out of therapy, or you will be divided. Become a scholar and forget bout therapy -- be a theoretician. But then groups and things -- forget about them! They are not for you then.

I'm not saying that you become a therapist. I'm saying that if you want to become a therapist, you cannot be a scholar at the same time -- they don't go together. If you want to be a scholar and you feel more happy

being a scholar, don't be a therapist; there is no need. Otherwise your scholarship will suffer and your therapy will suffer. You have to be very decisive, otherwise you can go on hanging, and you will never feel fulfilled.

When I was going to the college, my parents, my whole family, all my well-wishers, wanted me to go to a science college; naturally, because science pays! I belonged to a poor family, and it was very

difficult for them to afford. But they were ready -- somehow they would manage.

But I was reluctant -- I was not going to the science college at all. I said an absolute no. I told them, 'I am going to study philosophy.' They said, 'Are you mad?! We cannot afford it! And philosophy is for rich people.' A poor man's son never goes to an art college in india, because after the education you will remain unemployed; it is difficult to get any employment.

My father said, 'Then you decide. If you don't go to the science college, I am not going to pay.'

I said, 'That's okay. I will not ask. But I'm not going to the science college. I will beg... but I'm going to the arts college.'

It was just a threat from him so that I would come to my senses, but I went to the arts college, and then he felt very much. He would write again and again, 'Just say how much we should send, how much money you need.' I said, 'No, I'm not going to take this. I have not taken your advice, how can I take your money?'

So for two years I worked. In the night I would work, in the day I would go to college. They were very repentant. They would come again and again -- my family members -- and they would say 'Forgive us, just forget about it, but this we cannot see -- that at night you have to work and in the day you go to the college.'

But I said, 'I am perfectly happy! And this is my choice! Because science cannot be a fulfillment to me -- I know that. My fulfillment is different. It has to be of a different quality. It cannot be just objective; it has to be subjective.'

One has to decide! It was easier for me to go to the science college, to become a doctor or to become a professor of science or something. It would have been comfortable, but it would have disturbed my whole pattern, my whole being. It would have been a division.

So always remember, never even for a single moment postpone anything. Be decisive. If you feel that therapy is not for you, forget about groups and other things. Then put your whole energy into scholarship -- and good! Nothing wrong in it. If you enjoy, that is your fulfillment. Scholars are needed as much as anyone else.

Authentic people anywhere are needed, whatsoever direction they choose. But this happens many times: people remain confused, and they go on wavering. Then you cannot be a therapist, and you will feel unfulfilled, and you will see that your groups are not going as successfully as they should. That will remain a burden and a sadness on you, and you will try more and more to bring them to a certain standard. But whatsoever you do will be the chaff, because you will bring more intellect into it, you will find more techniques, you will intellectualise more, you will make it more of a heady thing. That is not going to help.

If you want to be a therapist and in the therapy -- and it is a tremendously beautiful world -- then forget about scholarship. Otherwise choose scholarship -- that too is beautiful. But a person should have a direction. Then one arrives some day, somewhere. Otherwise this deep unfulfillment will create ulcers in your being. You will always feel as if you are in a wrong place.

A person should do only that which fulfills so tremendously that he always feels that this is the only place, and this is the only thing. If god gives him another life, he will do the same thing again; he will not change. When you feel that, your life blooms... and you can bloom in a beautiful flowering.

So just decide about it. Mm? just ponder over it, meditate over it. They are diametrically opposite things.

[The sannyasin answers: My attitude has been just to play... to go with what attracts me.]

Then don't bother about satisfaction, because then the play is your satisfaction. Don't bother about fulfillment, because in a play there is no question of fulfillment. Don't think of improving it. Good! go on playing. But then you will always remain empty.

If it is a play, then let it be a play -- but then don't be serious about it. Then the play is its own reward. Whether you succeed as a therapist or not is not the question at all. Then therapy is not the relevant question at all. You are a player, so you are playing therapy -- good! Don't feel frustrated. You are frustrated... you feel a certain thing is missing and you are searching for it. It is not a play.

If it is a play, then good! Then who bothers ? Why bother about it? You played it and you enjoyed it. In

a play there is no result; the play is its own reward. In work there is reward, and the reward comes after the work is fulfilled. When you feel that yes, you are creating something, when you see something growing.... A gardener sees the tree growing and feels fulfilled. The mother sees the child growing, and she feels fulfilled.

If you are thinking of it as a play, there is no problem, but I think again it is your intellectual explanation -- that it is a play. It is again the chaff....

To avoid decision, you bring an explanation that this is a play; you are just playing. Again this is a rationalisation. It is not play. Look into it. If it is a play, play it. Then you continue as you are -- nothing is the problem. But if you feel some lurking dissatisfaction -- that things are not as they should be, that something more is needed -- then either become a therapist and play the game so totally that your energies are not diverted anywhere else, or become a scholar.

And I am not saying not to become a scholar. Because there are a few people who will be only satisfied when they have become great scholars; that is their destiny. But be very clear about it -- crystal-clear. And don't try to explain away things by rational explanation; that is not going to help.

It is not a question of giving me an explanation; it is a question for you to decide. This is how I see it. Now try to see it how you see it. And you have to function out of your own vision; you don't have to function out of what I am saying. How can you function out of that? This is just a suggestion, a hint to work upon, to meditate upon. Meditate and let the vision come to you.

It is your life, it is your responsibility. Just see, and don't go on playing games with yourself. Just see directly -- and in that very vision, things will change. Either you become a therapist or you become a scholar, or you remain a player -- but then the problem disappears.

Blessed Are the Ignorant

Chapter #18

Chapter title: If you are Interested in your Total Transformation I am Totally Available

23 December 1976 pm in Chuang Tzu Auditorium

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Deva means divine, god, and arpitam means surrendered to -- surrendered to god. And the meaning of surrender is not that you surrender your *self* -- you surrender only your ego. The self cannot be surrendered -- only the ego, the false entity that appears to be you, has to be surrendered.

There is a great misunderstanding about surrender in the West. They think surrendering means you become a slave. No; in fact, by surrendering you become a master, because you surrender the self -- the false self -- which will never allow you to be a master. You surrender, in fact, the dependent self that depends on the society.

Your ego is given by the society. It is maintained by the society... it depends on the society. When you are alone, it is not there. One surrenders the dependent self, and once the dependent self disappears, your real self arises. And that real self is not different from god himself -- that real self is god himself.

So in fact, to surrender the false self is to attain the real self. The false is to be surrendered unto the feet of the real. God is your reality, and ego is your unreality... just a concept. You have been trained for it. You have been told you are this -- you belong to this religion, to this country, your name is this, your form is this, you are good or bad, saintly or a sinner. These things have been told to you. They have defined you, they have marked your boundary: this is you. This ego is very confining. It does nat allow you freedom.

If the society thinks you are a saint, then you cannot sin. Because of the boundary, you become afraid of

somebody coming to know. If the society thinks you are a sinner, you cannot be a saint.

I used to go to the prisons to visit prisoners. In one prison, again and again I came across one old man. Sometimes he was not there, and sometimes he was back again.

I asked him, 'What is happening? Why do you come back again and again?'

He said, 'Nobody trusts me -- that I can be good. Sometimes I am released from the gaol, I go out. I decide again and again, that this time I will be good, but nobody believes it. Nobody helps me to be good. Nobody gives me any employment. They think I am a thief -- and they force me to be a thief! Because if nobody gives me any employment, how am I to survive?

'They define me as this thief -- they have left only that definition -- and I am caught with the definition, so again, I have to steal, I have to be caught. Now this gaol has become my home. When they release me, I feel very much afraid. Again I will have to come -- I will have to do something.'

Your definition becomes your bondage. To surrender this dependent self is to surrender all definition... is to surrender all boundary. And the moment these boundaries are surrendered, the divine arises in you, it flowers in you. You become a lotus flower....

[A sannyasin who at a previous darshan had expressed confusion over the difference between a genuine need for sleep and just laziness. (see November 22nd, 'The Shade of the Whip.') Tonight she reported she needed about eight hours sleep each night, plus an afternoon nap twice a week.

Osho said that one's body is one's temple and should be taken care of....]

.... Somebody can survive only on five hours sleep, and somebody may need eight, nine, ten hours of sleep -- it depends. So never bother how much others are sleeping. Just listen to your own body. Your body is your guide, so you should be very very sensitive.

And this is one of the most basic things for a seeker -- to know how much the body needs to sleep, to feel what the body needs as far as food. And the body always gives you indications -- very clear-cut. If you don't listen, that's another matter. Or if you misinterpret, that is another matter. But if you silently listen in a quiet moment, you will know what the body needs: about food, about sleep, about talking, about exercise, about walking. The body goes on giving you a clear hint about everything.

Once these hints are understood, the body settles. And the settlement of the body. is fifty percent of the work done. Good! You continue.

[A sannyasin who was working in the kitchen, had a clash with the supervisor, Deeksha, and stopped working.]

You received my message to surrender to Deeksha, or did you never receive it?..

But you never surrendered to her.... And that would have been something tremendously valuable. You go on missing.

Stop! There is no need to miss any more now. When I send a message, I mean it! And if in that particular moment, you do it, something will happen -- otherwise nothing will ever happen!

You are not to think about it! When I send a message, you have simply to do it. You are not to think whether to do or not -- I don't give you any alternative. Otherwise you will go on missing the moments -- they rarely come! once you miss, you never know when it will come again. Get out of your head! You are creating your troubles yourself.

From this moment, whatsoever is ordered, you have to do it! Right? Deeksha is the first (chuckling) -- you have to surrender to Deeksha! It is difficult, I know, that's why it has to be done. Just go right now from here and surrender to Deeksha. And she is going to be your master for a few days! (laughter) You will enjoy it, and she will also enjoy it.

After darshan simply go and surrender in the indian way (with a chuckle) to Deeksha! Mm? And whatsoever she orders, from tomorrow you start working!

Stop thinking. Just you do whatsoever I say, and within two, three months much is going to happen. Otherwise you create small things which are meaningless. Then you get disturbed, then you feel guilty, and then you start thinking of committing suicide, and this and that... and these things are not needed at all. What more suicide do you need? Once you have become a sannyasin, you have committed suicide! Right?

Immediately from here -- there is no need to go anywhere and think about it -- just go and find Deeksha and surrender. Good!

Blessed Are the Ignorant

Chapter #19
Chapter title: This Night let Christ be Born to You

24 December 1976 pm in Chuang Tzu Auditorium

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Video:	No

Because of christmas eve I am giving you this name: christo prem.

Prem means love; love of christ. And christ is not a person. When the personality disappears, when the ego disappears, when the sense of 'I' disappears, christ is born.

Every time somebody reaches into his innermost core, christ is born again. It is not a historical thing that happened once and then stopped. Krishna is also a Christ and Buddha too.

Christ is a state. It has nothing to do with Jesus in particular -- Jesus is one of the Christs. There have been many before him, there have been many after, and there will continue to be many more. So think of christ as a state -- the state of no-mind, the state when thinking stops and you are simply aware. Not aware of something in particular, but simply aware. Not aware of any object... your awareness is not focused on anything. You cannot say of what you are aware; you can simply say, 'I am aware.' That is the state of christ.

And it is ugly to become a Christian, it is ugly to become a Hindu, ugly to become a Mohammedan -- but it is beautiful to become a Christ, to become a Mohammed, to become a Krishna. These are states. They arc not confined to persons, territories, geography, climate, creed; they are not confined to anything.

That is the entry of the beyond within you: when suddenly your drop disappears and the ocean is there... infinite... when the unbounded has descended in you.

When you cannot separate yourself from existence, when the marriage has happened, when you are wed to existence, that is the state of being a christ.

Christo prem will mean the love for the state of no-mind; the search for the state of no-mind.

So this night, let christ be born to you; let the drama be enacted again. It has to be enacted in every consciousness. Every consciousness is a stage, and christ has to be born into every consciousness. Unless it happens, one remains unfulfilled, miserable, in agony.

Unless you come to a state where you completely disappear and only god exists, you will remain in misery. Misery is not caused by something outside you; it is caused because you have not been able to be that which you are meant to be. Misery is not caused by anybody else; misery is an inner turmoil to be that which is your destiny.

A seed is in misery because the plant wants to sprout. The seed is in agony. It cannot rest how can it rest? If the seed starts resting, there will be no possibility of the tree being born at all. The rest of the seed will be death to the tree. The seed cannot rest; the seed has to go through sufferings. The seed has to be restless, until it finds the right soil where it can be born, lose itself, be in a let-go, and allow that which is hidden inside it to unfold. The seed disappears and the plant is born. You disappear and god is born.

Man is a seed. And as seed, man is bound to remain in misery... and he should remain in misery -- otherwise god will never be born.

So the agony is a must -- one should not avoid it. One should not take tranquillisers to avoid it. One should not create false consolations to avoid it. As a human being you have to remain in anguish -- only that anguish will create the fire in you so that one day you explode... and thence is ecstasy.

Ecstasy simply means that you have come to be that which you were meant to be... you have flowered. Nothing is hidden behind you now -- the song has come out. You have burst forth in song!

[The new sannyasin says: I have read your book about the hundred and twelve methods of Shiva, and I would like to know whether you can suggest a method for me to let my heart grow.... For three years I have been doing a mantra meditation.]

In the morning do the dynamic, in the evening do the mantra. Go on reading 'The Book of the Secrets', and if sometimes something attracts you, try it for seven days. If it fits, go on. Many methods can fit, but if it doesn't fit, forget all about it. And if mantra is fitting you, then you can very easily find which methods will fit you. But these two are enough; even if you don't do anything, these two will do.

And start helping people for me. In germany, help people to meditate, because there is nothing more creative than meditation. Each art and each creativity can be tremendously enhanced by meditation. If somebody is a painter and he starts meditating, his painting will have a sudden jump, it will become tremendously profound -- because whatsoever you paint reflects your mind. If the mind goes deeper, your painting will go deeper. You paint your mind. What else can you paint? You paint yourself.

So if something deep happens in you, your painting will immediately start moving in a deeper dimension. Or if you sing, with meditation your song will have a totally different quality to it. It will not be superficial; it will start moving vertically -- in depth and in height. If you dance, your dance will be different, because if you meditate you will come to know a dance in which the dancer disappears and only the dance remains. Then even the audience will suddenly feel a new breeze, a new ray of light. The dancer will become a vehicle of the divine.

So whatsoever you are teaching, make it a point to add meditation to each effort. Meditation is the greatest source of creativity. It releases tremendous energy, because tensions are less, anxieties are less, so the energy that was involved in tension and anxiety is no more involved there. It is available. You can create better.

And your art will become more objective -- what Gurdjieff means by objective. It will become more real. It will not be just a dreamy thing that you are doing not knowing why, that you are doing not knowing what, that you are doing because you feel restless, so you need to do something.

Once you become settled, centred, then art is not like an obsession; it is not an occupation. You do it for a clear-cut purpose... it becomes purposive. It has a direction, it has a message to deliver. And when somebody looks at the painting, or listens to the song, or looks at the dance or the sculpture, he will have a glimpse of what you wanted to convey to him.

Much of the modern art is very very non-objective, nightmarish in that way. It seems that only troubled people are painting. It seems as if only insane people -- who have lost all sense of direction -- are painting.

So help people to meditate, and that will be the greatest contribution to their creativity.

Somewhere creativity and meditation have to meet, otherwise both can be dangerous. It has happened in the east. Meditation took a very different route to creativity -- it moved away from creativity. It lost all track of creativity. It became escapist.

If meditation loses track of creativity, it becomes escapist. One starts renouncing the world -- it becomes suicidal. And if creativity is without meditation -- as it is happening in the West -- then the creativity goes insane. Both are not good alternatives -- suicide and insanity. Many great painters, at sometime or other in their life, were put into the mad asylum. Or even if they were not put, they were insane, people tolerated them. Their painting and their work are enough proof that they were not in their senses. They were possessed, as if by some evil force, or by many forces together, and they were torn apart.

In the West, creativity has taken a route totally different to meditation; in the east, meditation took a route absolutely negating creativity -- both have failed. Both had to fail -- and it is good that both have failed. Now a totally new world, where creativity and meditation meet together and go hand in hand, is possible in the future. That will be the greatest synthesis between the east and the west, between the active mind and the passive mind, between male and female, Yin and Yang.

Meditation is Yin, creativity is Yang. Meditation is passive, creativity is active. Meditation is female, creativity is male. They both have to meet. And when they both meet, something beautiful happens. So work on those lines... help people.

[A sannyasin who is leaving says: Several times in the past, and for the past few nights, I wake up and just find a sort of consciousness there -- no identity, not knowing where I am, who I am... just a very lost feeling. It may last for a number of minutes... I guess I identify that space somewhat with what you speak of as dropping the ego.]

Yes, yes, it is... it is so. You have understood it exactly.

[The sannyasin continues: But I find it so terrifying. Going back to life now has no meaning because there's just something that I have to do, and going back is a way of postponing it, and is relatively meaningless. But this huge thing is sort of looming in front of me -- something that I find fearful... going mad and....]

That too is true. When you start tasting something of the inner, suddenly the outer seems to be meaningless, irrelevant. But I would like you to go and be in the outer and yet remain alert about the inner. I don't want to create any separation between the outer and the inner.

This tendency arises because when you start tasting something of the inner, suddenly you say, 'What is the point of rushing and doing this and that?' Now it seems meaningless -- the old motivation is gone, the old greed is not there, the old ego is not there, so why?

But I would like you to go and do it without any ego, without any motivation -- do it just as an actor. And it will help your inner journey more. It will give you the contrast. It will make you more aware rather than less, and it will be helpful to your meditation.

One day I will tell you to forget all about the world, but not right now. Right now go into the world, carry whatsoever you are feeling inside.

And there is fear that it may be lost. That fear has to be faced -- it will not be lost. Many times you will feel that it is lost -- catch hold of it again. That will be a training, a discipline. And that will make you more confident about the inner space that you are becoming aware of.

My whole effort is that no separation arises, and that one day you can come to feel that the inner and outer are one. Whether you do something or you don't do anything -- both are good... and there is no need to choose. If it happens that something has to be done, you do it. If it happens that nothing has to be done, sit silently. When you sit silently, there is no hankering to do anything. When you do something, there is no hankering to sit silently. Then you have arrived home, then you are at ease, then there is no problem.

And it is frightening too, because whenever you lose the contact of the ego -- even for a single moment -- you are lost in a vacuum. Of course you don't know who you are then, because all that you know about yourself is the ego. Once the ego is not functioning -- even for a single second -- suddenly you are in a chaos; you have lost all track of yourself. It is almost like death, so it is terrifying.

But by and by you see that the terrifying is the terrifically beautiful too. By and by you will see that that which was looking like death is the reality of life. It is more alive than what you call life... but it will take a little time. Gradually you will have to become acquainted with it. It will be coming more and more, and seconds will turn into minutes, and minutes will turn into hours, and hours will turn into days -- and then you will see that even death is not death.

Death, too, is a new life, a beginning of a new life... a beginning of a greater life than you have known before. Nothing dies -- nothing can die. In the very nature of things death is impossible. Things only change form. The journey is eternal.

Something of very great significance is just by the corner, just around you. It will be terrifying, scary. You have to know it and yet you have to go into it. It will say to you, 'What is the point of going to the west? What is the point of going to the job -- why bother?' -- but still you have to go and do it, otherwise you will be stuck.

I have seen many sannyasins who have escaped from the world, gone to the himalayas, and they are stuck, because the very situation where challenge is, has been lost. Things grow in a challenge -- and challenge is the meaning of the world.

You cannot find a better challenge than america. It is maddeningly challenging! And one has to keep alert and silent there. If you can be alert and silent in america, then you have found your himalaya -- that is the right place. The marketplace is the right place to meditate. So I suggest you go.

One day I will tell you to forget all about it... to now just be here, dance and sing, and let this be your world. But right now, it is worth going. I know the fear, and I know the meaninglessness of it, mm?

[The sannyasin adds: I did a Gurdjieff group where I studied with one of the Gurdjieff people -- should I continue with this?]

You continue, mm? It is one of the most beautiful things available. Continue -- and it is in tune with me, so there is no conflict. Continue, and convert the Gurdjieff group people, because now Gurdjieff is dead, and then work is just so-so. It cannot be of much depth.

These things remain alive only with the master. These things are so fragile. It is almost as if the bush is dead and you have gathered a few roses, and you go on protecting them. They are dead! Memories of good old days -- but they are no more alive!

And spiritual work is such a fragile rose that when the master is gone, it is gone. You can carry on a little bit here and there, mm? a few things -- words and theories and some techniques -- but that is just peripheral. Good! better than not doing anything... and they are good people to associate with. Wherever people gather together for any inner inquiry, it is good to be there... the very milieu is good. So you continue, and you will help them to come to me.

All Gurdjieff people have to come sooner or later, because only dead techniques are in their hands, and they too, not in totality... just fragments. But don't try very directly to convert them -- no! Otherwise any type of people become afraid in different ways. You just be there, mm? and by and by just tell them very indirectly -- they will be helped.

Keep this box with you, mm? And at least when you go to meet the Gurdjieff group, keep the box in the pocket, mm? (laughter) Good!

[A visitor says: I feel I've got some problems with negative feelings... Aggressive feelings -- which I'm getting especially in this place... Here, especially strong.]

Here things become strong. Everything that you have been carrying for your whole life will become strong. And that has to be so, so you have to face your problems. In the presence of a master, whatsoever is your problem will bubble up and will come to the surface. The greedy person will become very greedy, the sexual will become very sexual, the aggressive will become very aggressive.

And that is the problem to be solved. In fact, it is one of the oldest techniques -- to go to the master and to just be in his presence, and to see what happens to you. Suddenly your chief problem will come up. So aggression is your problem -- that can be solved.

Once the problem is known, almost fifty percent is solved. The real problem is not to solve a problem, the real problem is to know what it is. The diagnosis is more important than the medicine. The treatment is very easy -- once it is diagnosed, then the chemist can supply it; it is not very difficult.

How long can you be here?

[The visitor answers: I think I depart on monday.]

You are going on monday? Aggression won't go that fast. You can go, but aggression won't go that fast. You will have to come and be here for at least a few weeks. Aggression can go, but it has to be brought out... it has to be vomited.

[The visitor enquires: What other practical ways can I deal with that?]

I will not talk to you -- you will have to come and be here for a few days. You will not be able to do it alone, no. It can be dangerous. You need a group situation. You have to be provoked first -- provoked to your very extreme so you almost go mad -- and only then it will explode. If you yourself are trying. you will remain in control. If you do some techniques to bring aggression out, you remain in control. You allow only so far, and then you become afraid. Then you say it is dangerous.

It needs a group situation where others can provoke you. And in a moment of unconsciousness, the provocation goes so deep that you suddenly forget yourself and you are simply aggression. That is the moment when you flare up... and it goes! But that has to be done only in a group situation, never otherwise. Alone, and if something goes wrong, there will be nobody to look after you -- that's not right.

Whenever you can make it possible, come back. At least for six, seven weeks be here, go through a few

groups, and it will be solved.

Aggression is one of the simplest problems. There are deeper problems which are more difficult -- greed, for example, is more difficult. Aggression is very simple because it is a very unnatural problem. Nobody is naturally aggressive. Aggression is a problem created by the society. Because you have never been allowed to be angry, it has accumulated. It is anger accumulated.

From your very childhood, many things have accumulated. Now the reservoir is too much. If you are allowed anger every day, within a few days the reservoir will be exhausted. It is not a big problem.

[The visitor answers: I spent two years in primal therapy.]

It has not worked. No, it has not worked. Something must have gone wrong. And primal therapy is not a panacea, it works only for a few people. So this is a difficulty: no technique can work on all people. But whenever a technique works on a few people, the originator of the technique thinks that now he has found the panacea. He goes on prescribing it to everybody, and he doesn't bother about the person. It may not work, because your aggression may not be connected with the primal scream. If it is connected with the primal scream, then it will work, but it may be completely disconnected with it. It may have another source.

Primal therapy works only if, when the child was born, he had a trauma. For example, the child wanted to cry, and he was not allowed to cry. A sedative was given, or the mother's breast was given immediately so he could not cry. The cry has remained... and is still there. If something like that has happened, and that is the root cause of your aggression, primal therapy will help. Then one day when the cry comes, suddenly you will see that everything has disappeared, exploded, gone.

But I don't see that that is the problem. Your anger has gathered day by day. The whole of your life, you have been controlling and gathering. You are a very controlled man.

And that happens to germans. The whole race is very controlled, and the culture is such that children have been brought up to be disciplined and controlled -- that is part of their upbringing. You cannot cry easily, you cannot weep easily... tears will be difficult. It will not look masculine; it will look feminine. Mm? it won't appeal to your ego. Day by day, down the years you have accumulated. A primal scream won't help. You will need a totally different methodology. But you can come, whenever.

... If you want to stay, then I will plan for you. Then a few groups I will give you... if you want to stay.

First you have to join the african dance and karate; these are the two basic things. Then you have to go through rolfing. Simultaneously you can do karate, african dance, rolfing. These are the beginning things. They will bring your body to a point where things will start happening -- this will be the physical part. One has to go slowly. Then one group, tathata -- from the twentieth to the twenty-second of january. The second will be encounter, and the third will be hypnotherapy. Book for these three groups -- if you want to stay. These three things will do. Mm? Good!

[A sannyasin says: I feel that I don't accept my negative feelings and that I'm fighting with them all the time.]

Mm mm. If you enjoy something.... But this is not going to help. You have to accept the negative too. When you walk in the sun, you have to accept your shadow too. If you don't accept your shadow and you start fighting with it, you will never reach anywhere -- you will be fighting with the shadow. Whenever you move, the shadow will be there, so you jump again on the shadow... and a shadow is a shadow.

Each positive has its shadow -- the negative. If you want to love people, the shadow will be there -- the shadow will be of hate. If you really want to destroy hate, you will have to destroy love too. And that will not be a game, it will not be worthwhile. If you want to destroy the shadow, you will have to run inside and close your room, and hide there -- no sun, no shadow. But what is the point of losing the sunshine? You will be losing life itself.

But I can understand where the problem comes from. We have been brought up, we have been conditioned in such a way, that we cannot think that the negative belongs to us. That's why we always try to make the other responsible for the negative. If you become angry, you simply say 'The other was behaving in such a way -- that's why I'm angry.' You don't take the responsibility; you make the other responsible. And by making the others responsible, you are losing your freedom. Now you will never be free, because what can you do? If the other creates anger, he can create. And there are millions of others -- how will you manage?

But if you accept your anger and you don't throw the responsibility on anybody else... you say, 'Yes, this is part of life -- anger is in me,' you become free. Now if you want to be angry, you can be angry; if you don't want to be angry, nobody can make you angry. This is freedom, this is independence. Now you are no more a mechanical thing, nobody can push your button. But the first thing is to accept it -- that it is yours. Just as the right hand is yours, the left is yours too.

Once you accept, you can find a way to use the left also. Then there can be a positive use of the negativity itself. And that is the whole science of religion: how to change the poisonous into the sweet, how to change the bitter into honey, how to make the poison function as nectar. That is the whole inner alchemy -- to transform the baser metal into gold.

It is there, but it can be transformed into gold. Hate, through deep acceptance, can be transformed into love. It is raw love, nothing else. It is raw energy; defined, it becomes love. Anger can become compassion -- anger is raw compassion. Don't throw it -- it is a diamond! Cut it, polish it, and it can become a kohinoor.

So the negative has nothing wrong in it. It still has to be worked on, refined, transformed. It has to go through a few processes, that's all. It is crude. Once refined, it will become very very valuable. But you can transform anything only if you accept it. If you deny it from the very beginning, how can you transform it? And that's what you are doing.

Start working, and totally accept yourself there. Then the work will become your meditation. Never reject. If you don't reject, you will not throw on anybody else, you will absorb it.

What particular negative emotion comes to you?

[She answers: Jealousy of other people... ambition, and envy also. It is difficult to accept those things when I want to be good.]

Mm mm. I declare you good! (laughter) Why bother? I can give you a written certificate! (she laughs) There is no need to become good -- one is simply good. Everybody is good. We bring goodness with our birth; it is born in us... nothing to be worried about. You are good with all your jealousies, possessiveness, ambition -- still you are good. A rose is a rose even if there are so many thorns -- that makes no difference. You start accepting yourself, mm? Soon things will change. Good!

Blessed Are the Ignorant

Chapter #20
Chapter title: God is not the Goal but the Journey Itself

25 December 1976 pm in Chuang Tzu Auditorium

Archive code: 7612255
ShortTitle: BLESSD20
Audio: No
Video: No

Deva means divine, ashva bodhi means horse sense. And it is of great value to understand what horse sense is. Man is not as sensible as horses; man has lost all sensibility. Horses still live in the present -- man has started living in the future. The moment you start living in the future, you lose horse sense.

The animal exists herenow. He does not plan his life as a deferred payment system. He does not bother about the results. He is not much concerned about the goal -- his whole concern is the journey itself.

For example, if you leave a horse loose by the side of the road, he will not look at the stars and he will not look at the horizon; he will not look all around to find where he should go and where he should start eating the grass. He will simply look around in the immediate.

Just half, one step away, there is a clump of grass; he will start nibbling, enjoying. He will be lost in the moment, in the act, in the immediate. Then half a foot away, another clump of grass, and he will move. By the evening you will find he has moved miles away from the original spot -- but he has not planned it. He was just moving moment to moment. This I call 'the grazing principle' -- and man should live like it.

One should not bother about the future, about the after-life. One should live this moment... and each moment takes one deeper into reality. But one should be more concerned with the immediate, not the far away. God is close by, and far away are only man's dreams. Reality surrounds you and the far away is just a utopia that never comes. The far away is a trick of the mind to escape from the real. That is all implied in the word *aswabodhi* -- horse sense. So start living more and more in the immediate.

There is a very famous saying of saint theresa -- I love it tremendously. She says, 'Heaven is not the goal. Heaven is all the way to heaven. Has not christ said, "I am the way?"' God is not the goal but the journey itself, the way itself. We are not going anywhere in particular, we are just being here. The whole converges on this moment.

When you think about the result, the end, the profit that you are going to gain in the end, you start missing the beauty of the pilgrimage -- then you are motivated, greedy, ambitious. Then you are not here.

Enjoy each moment. Be more authentically in the immediate -- that is the meaning of horse sense.

Deva means divine, sona means gold -- divine gold, divine treasure, divine wealth. And that's how one should look at oneself -- as a great treasure. We may not have discovered it yet, but it is there. And if you really want to discover it, first you have to accept -- at least hypothetically -- that it is there, otherwise you never search and never enquire. Once you know that the treasure is somewhere, you start looking for it.

That is the only meaning of trust -- something that is not known, but is possible... something that you cannot be certain about right now, but somebody else, whom you love, is certain... to take his certainty in trust, and the journey starts.

This is going to be hypothetical. It cannot be absolute. Unless *you* have known, how can it be absolute? But even a scientist needs a hypothesis to work with, to begin with. He is not certain whether it will prove this way or that, whether it will prove true or untrue. But just to start one has to take a hypothesis -- maybe it is so, maybe it is not so, but a possibility is there that maybe it is so. Then one has to search and one has to do hard work.

Everybody is carrying a treasure, but the idea is lost. In the modern world nobody reminds you about your inner treasure, and everybody reminds you about many treasures which are outside -- which you have to achieve, which you have to complete for, you have to struggle for. The struggle is very ugly and very violent -- and the end result is just nothing.

Once a person succeeds in the outer world, he comes to know that the whole life has been a wastage. You have the money, and nothing has come. You have the power and the prestige and the respectability, and you remain empty -- in fact, your whole life is gone, has gone down the drain. Now only death is waiting. Of course you will die as a successful man and there will be reports in the newspaper... but you never lived!

You will die as a successful man, but you never lived truly, because life is from the within, and it is never from the without. Life is a welling up of your treasures, an overflowing....

I am here just to remind you of this -- and by becoming a sannyasin, you start trusting me, and then you start searching for the treasure. It is there -- I say it is there... I can see it. If you cannot see it, it only means that you have to train your eyes to see it. You have to become a little more silent, because the voice inside is very still, very small. You have to drop the noise, the inner chattering, then you may be able to hear it.

It is a whispering, a murmuring, of a very small spring, but it is of tremendous value, because that spring is that of nectar. Once one drinks out of it, one becomes deathless. Once you drink out of it, then for the first time you are alive... alive in a totally different meaning, in a different sense. You are no more alive as a body -- you are alive as a spirit.

The body will end because it began. The spirit has no beginning and no end....

[A sannyasin said that in the hypnotherapy group she had images of Osho, and other people, without any faces.]

Mm mm. Some day you will come to know the meaning of it -- the meaning is there. In fact, nobody has a face. The face is a mask, the body itself is a mask. The one who is behind is faceless.

Have you seen Bodhidharma's pictures?... the man who introduced Zen in China? He has a big beard,

and a very ferocious face very dangerous like a lion, just ready to jump on anybody.

One of his disciples meditating one day came running and told him, 'Sir, I have looked deep into myself and I found you there, but you had no beard!' -- and he had a big beard! Bodhidharma laughed, and he said, 'Because I have none!'

And then down the centuries -- it is fourteen hundred years old, this story... down the centuries in the zen monasteries, the question has been asked again and again, 'Why has Bodhidharma no beard ?' Because he has none!

I have no face! Nobody has any face. Faces are masks. We are hiding behind those faces. And that facelessness is called the original face. Just think, just meditate a little: you look through the eyes, but the one who looks through the eyes has no eyes. You smell through the nose, but the one who smells through the nose has no nose. You eat through the mouth, you digest through the body, but the one who is behind, who feels the hunger, who feels the satisfaction of eating and being wellfed, has no mouth and no stomach. It is very strange to come around it -- it is very shaking... uprooting. It can be maddening.

Gurdjieff lived with his disciples for three months in a far away monastery. After three months they came back to the town. For three months everybody had remained absolutely silent -- not a single word was uttered, and not a single gesture was made. And those who could not do it were turned out. Thirty persons started; only three remained by the end of the three months -- because even a gesture!...

For example, I pass by the side of you and something falls from my hand on you -- I am not to make a gesture that somebody is there. Even if I have dropped fire on you, I have to behave as if nobody is there. We cross each other in the room.... And in a small house, thirty persons -- in one room, ten, twelve persons were there -- and they had to remain as if they were alone; they could not even communicate by their eyes. Those who made any sort of communication, were turned out.

He brought these three persons who remained, back to the town after three months, and those three persons, seeing the town, simply shrieked! They said, 'We want to go back -- because people don't have any faces! The whole town and people are talking, moving... and without any faces! Just bodies without any heads!'

You have seen it in meditation -- some day you will see it in Poona! So be ready! And it is good to begin from me... it is good! It is a good experience. It is of tremendous significance. That's how reality is -- it has no face.

Have you looked around here? You will find some hindu statues -- they find any stone and paint it red and it becomes god. And it has no face! The Shivalinga -- the statue of Shiva -- has no face. It is a phallic symbol without any face. It shows that life is vitality and has no face. It has elan but it has no face.

[A sannyasin says: I have done all the groups, and since doing them I realise that I don't know if I'm ready to be a mother, but I feel it is unnatural to have an abortion.... I want to be natural. If something comes out, I'm ready to receive.]

No, if you are feeling good, then good -- nothing to be worried about. If you are not feeling any problem, then just be natural! Just remember that one has to take the consequences, that's all. If you are ready to take the responsibility of being a mother, perfectly good -- be a mother. The responsibility will be with you It is responsibility.

If you are ready and happy, that's okay, mm? But if you are confused or wavering, then it is better not to take the responsibility. Never give birth to a child when you a not certain about it -- never! That is more unnatural. Never give birth to a child who is not welcome.

Just to be natural is not enough; one should be very consciously ready to be a mother -- only then become a mother, otherwise from the very beginning.... Have you not watched? -- if somebody comes and knocks at your door, and if he is unwelcome, you open the door, you tell him to come in, but have you seen the difference? If he is unwelcome, the whole house vibrates with rejection.

To be polite, to be mannerly, you tell him, 'Come in.' You say, 'I am glad to see you,' but you don't seem glad -- your whole being seems to be rejecting. But one lives in society, and if somebody has come, you say 'Okay' -- you offer him a cup of tea. But if somebody is welcome, it is a totally different thing. You are really glad. You need not say that you are glad -- you are really glad! A dance comes to your being.

So be a mother only when the child is going to be really welcomed and you accept him dancingly, in joy, as a gift. Otherwise it is better not to. Wait -- when the time comes, next time, some other time when you are ready to be a mother.... I am not saying anything positively this way or that -- I never say. I don't

want to dictate anything to you. Mm? I simply say, then you have to decide.

If you feel that you are ready.... But I don't think that you are ready. You are more fascinated with the idea of being natural. The child is not the question... you are not concerned with the child -- you are concerned with your idea of being natural. Then you are bringing the child in in a wrong way. It is better not to. He can find some other womb... he can move to some other womb.

And about being natural, one thing has to be understood -- that we are not natural in anything, but one tries to be natural only about this.

If you suffer from tuberculosis, will you take medicine or not? It will not be natural! The natural would be to die with tuberculosis. If you have diarrhea will you take medicine or not? The natural will be to suffer diarrhea and if death comes, let it come.

With death we are not natural, and with birth we want to be natural. That is creating the whole trouble in the world -- the population goes on increasing. Either decide to be natural about both -- birth and death, then it perfectly okay.... But about birth we want to be natural, and about death -- we go on pushing death as far away as we can. Then the population goes on increasing, and the world becomes poorer and poorer, and uglier and uglier.

I'm not saying anything -- you simply decide, mm? If you feel good... whatsoever is good is good.
But decide soon, so something can be done, mm?

Blessed Are the Ignorant

Chapter #21
Chapter title: When you drop Knowledge you drop the Mind The Mind dropped you have Attained

26 December 1976 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Deva means divine and barakha means rainshower -- divine rainshower. And that's how the whole life is -- a divine rainshower -- and every moment god is showering. We just need to be receptive, we need to be open, we need to be porous, so that we can absorb god. To become a sannyasin is to become a sponge. Ego makes one very hard, nonporous... and sannyas is surrender. So surrender your hardness to me, and become soft, receptive, open, vulnerable.

There are reasons why people are hard... because they are afraid. It is only because of fear that people become very hard... because they want to protect themselves, and if you are too protective, god will not enter in you. He can enter only when you are completely unprotected. It is a dangerous path, but the risk is worth taking. This is the only way that one becomes that which one is meant to be.

We are almost like seeds: if we don't die, and if the hardness is not dropped, we will never become a sprout. And for the seed the rainshower is meaningless. For a sprout, it is a great benediction. The rainshower is a benediction for a sprout, for a plant.

Deva means divine and punitam means purity -- divine purity. There is a purity which is human; the human purity is against evil. The divine purity is so pure that it can absorb the evil -- it is not against it.

All human concepts are dual -- good and bad, god and devil, moral and immoral -- and you achieve to the divine only when all duality is transcended.

So punitam does not mean purity in the ordinary sense -- because it is not against impurity. It is beyond

purity and impurity. It is a higher concept... a transcendental concept.

[Osho suggested particular groups that punitam could do, adding that he should use everything available here...]

... And don't waste time. Whatsoever time you have, put it to meditation. And there are many groups available. T'ai chi is there... karate is there. So whatsoever you feel like, you join. African dance is there -- you may like it -- mm? Join it. Just look around and don't waste time.

Each single moment is precious -- tremendously precious -- because we don't know what is going to happen next moment. You may not be here, I may not be here. Anything is possible next moment. So don't lose this moment -- don't waste it. And the greatest use that you can put this moment to is meditation. Everything else eventually proves meaningless. Earn money, become respectable, have political power, mm? one day death comes and everything is taken away and you are a beggar again.

- Only meditation cannot be taken away by anything -- not even by death. One can continue meditating while one is dying. One can not remain rich while one is dying -- one can remain a meditator. One cannot have power while one is dying, but one can keep silent, one can remain silent. And if you can remain meditative even while death is happening, you have known something which is indestructible; even death cannot destroy it. That's what life is really. You have known life.

That which can be destroyed by death is not life. It is a misnomer. How life can be destroyed by death? So we must have been thinking that it was life -- but it was not... we were deceived.

Eventually, finally, one comes to know that only death is the criterion, and that only meditation passes through the gates of death, nothing else. So devote all your energy to meditation. Your life will be enriched and your death too.

When you are enriched, everything is enriched -- your life, your death, your love. When you become centred, all your activities are enriched because you start functioning from a totally different realm... from your innermost core. Even if you say 'hello', it comes from your heart. If you shake hands, it has a warmth, a spiritual quality to it. So use your time, mm?

[A sannyasin says: I've been painting and doing sculpture, but in the last year I've started making films. And I'm going more towards films, I think.]

Mm, good. Things are good. Use the modern media to create more... Just one suggestion -- that you don't stop painting and sculpture. Do film, but don't stop painting and sculpture. If you continue to paint and sculpt, that will keep you very very creative, and your films will have a different quality. If you stop, then filmmaking is more technological than creative. It can be creative, mm? but most of it is more technological, and it depends on a thousand and one things. You will not be so free as when vou are painting. You will not be so free -- you have to think of a thousand and one things when you make a film.

And then it depends on technology' you are not alone: the camera is there and the whole technology is there. You will have to use many people and you will have to use many devices. By and by you will feel that the creative part in it is very small -- the major part is noncreative, mechanical... and you can be lost into that morass.

Make films -- it is very good, because every new media has to be used for creativity. But with painting there is a freedom. With sculpture there is absolute freedom -- and you are alone there. The market is not there, the finance is not there, the audience is not there. With filmmaking everything comes in. Somebody will finance it -- if you are making a big project, then somebody will have to finance it. Then the financer will bring in his own ideas. If you want to succeed, you will have to look at the third-rate audience, and what they want.... These are the complexities.

With painting, you are alone. Even if it is not sold, nothing to be worried about. And a painting can find at least a few people to appreciate it -- you need not worry about the lowest denominator.

Films are a mass-medium -- you have to think about the masses, otherwise you cannot be in it long. Your film will be a flop, and you will be bankrupt and broke and finished. You will have to think about the lowest denominator -- what he wants -- so the story moves around him.

Even films of people like samuel beckett never succeeded. Wherever his films were shown the audience simply revolted -- there were riots. People simply demanded their money back, because to them it looked nonsensical, absurd. His films were tremendously creative -- he was a rare man -- but it was not possible for

the masses to understand his insight. He failed badly....

So my suggestion is: do filmmaking, go into it, but never lose contact with your individual freedom. Let that remain an oasis for you, so whenever you are tired of filmmaking and things like that, you can always fall back on painting. And that will keep you green and the sap running.... Otherwise your creativity will by and by dry out.

That is one of the difficulties with the modern techniques -- they are mass techniques. Science has made everything on the mass scale -- and all beauty and all good is very very individual. Whenever a mass medium is used, creators are lost, because only a very few people can appreciate them. The higher the work of art, the less is the possibility for it to get appreciation. So continue to sculpt... and it is beautiful to do something with hands.

When the camera comes in between you and object, the camera decides much. You are still free to move the camera, to do many things with the camera, but still your freedom is not as much as when you are painting -- and it can never be as much!

Each medium of expression determines the degree of freedom. For example, if you make a film, the degree of freedom is very much less, because you have to use mechanical devices. If you use painting, you are free. If you use dancing, you are still free, because the canvas, the colour, the brush -- even they are gone. Now the dancer is simply alone.

If you play on a flute, the flute will decide something, certainly; you cannot be absolutely free -- the flute will have its own determining impact on it. And if something is wrong with the flute, then whatsoever you do is going to be wrong.

In that way dance is the most free art, mm? -- you don't need anything. Just you yourself are enough... and you can start anywhere, in any moment -- under the stars, under the sky, in the light, in the dark -- anywhere. Not even a brush is needed; nothing is needed.

So remember, the more technological the medium, the more are the things that are needed and the less and less freedom will be there. Go into it certainly -- it is beautiful to go into it, and if the idea has arisen one has to go into it -- but keep contact with your old creativity. Don't drop out, otherwise one day you will feel that the old has gone out of existence, and the new is not as satisfying as you were dreaming it would be.

So continue to paint, and continue to sculpt. Give a little time to it, and forget filmmaking in those moments. It will be good relaxation too. And one should be available to many mediums -- that is one of the ways to rest.

If you are following a mathematical puzzle, one part of the mind works. Then you shift and you study poetry -- another part of the mind works; it is a rest, the first part is in rest. Then you shift to music -- another part of the mind works.

A really creative person will try to have many media to express himself, so he can use his life in a manifold way. Otherwise, if you are just attached to one medium -- films -- when you are tired, you are tired; you don't have any rest. Even when you are Lying on your bed, you are making films in your mind. It continues... it becomes an obsession.

It is good to have many doors to your being, so that when one door is tired, you close it, and you move to another door and get absorbed in the other door so deeply that you completely forget the first door -- as if it exists not... at least not for now. And while you are here, join the music group, sufi dancing, do the meditations, and next time come for a longer period. A few groups will be very very good... will help you to become more creative.

To me, therapy is not for ill people -- therapy is for those people who really want to grow beyond the average. Therapy is not for those people who are maladjusted -- they need help -- but therapy is really for those people who feel that just to be adjusted to the society is not enough... it is not enough life.

The society is sick, and to be adjusted to the society is to be sick. One wants to have more well-being than the average, and one wants to explore new ways of being other than the average. One wants to go ahead of the mass and the collective.

For people who are creative in any way, meditation and the new humanistic groups are of tremendous value. They will give you many insights into your being... they will release many repressions... they will unburden you... they will give you new visions, new possibilities... new combinations will happen.

So when you come next, come for a little longer time so you can go through a few groups, and you can be here and feel me more.

[A sannyasin says: I feel whatever questions that I come up with, you already know I have those questions... so there's no point in asking them.]

That's right!... There is no point, mm? there is no point. And I am answering them -- whether you ask or not. Sometimes I answer your question in reference to somebody else's question -- you have just to listen rightly; just keep alert. All your questions will be answered.

In fact there is no need to ask, but if one feels like asking, that helps -- not because it will help for me to answer you; it simply unburdens your mind. You feel good that you asked... you feel unburdened. So the question no more haunts you -- you know that it is finished: 'I have asked'; that's all. If those questions haunt you, you can ask. They are not needed. I will be answering them without your ever asking them. But that may take time. The question may haunt you today and I may have answered yesterday or I may answer it tomorrow.

But if it is haunting you today and it is creating a certain anxiety, a tension, then simply say it. Just by saying it one is relieved. I will answer tomorrow. Even if you ask me, that doesn't matter much. When the right time comes, I answer. And it is not necessarily that when you ask, that is the right time.

Sometimes people ask a question when the right time has passed, months ago, and I have even answered them months ago. Sometimes they ask and the right time has not come, and it may take months to come. And unless the right time is there, you will not be able to understand it. My answering is not important -- your understanding is important. So you decide.

If you feel the question haunts you, creates a subtle anxiety, then you simply unburden. Whatsoever it is, you just tell me mm?

[She replies: What's the difference between celebration and passion?]

There is much difference... tremendous difference. Passion is a very excited state... tense, narrow, feverish. Celebration is a very relaxed state. Ecstasy is there, but no excitement. You are overflowing -- you are not feverish. There is a certain coolness in celebration -- warmth and coolness both. Passion is very hot -- it knows no coolness.

So if you are in a passion, passion will tire you. And celebration will rejuvenate you; celebration never tires. Passion is always tiring... excitement is tiring. You live in a tense state. You cannot live in that state long. Sooner or later you start feeling that the energy has to be released, so all passion basically becomes sexual. That's why the word passion has become almost a synonym for sex. It is meaningful.

When you are excited too much, the energy is stirred and you cannot contain it, you need release -- and then sex is needed. All passion is sexual. And when the energy is released in a sex act, you feel relieved, unburdened. Celebration is not sexual, not at all. It has no relationship with sex.

Celebration is a tremendous, cool enjoyment. You are enjoying. Just being is so joyful; you are delighted. There is no fever to relieve... there is no heat to be relieved. Celebration will never tire you. If you were tired, celebration will give you energy -- you will come out of it fresh. That is the difference. The difference is great.

Passion is a very low state; celebration is a very high state. Celebration is almost divine; passion is animal. With passion you touch the boundary of the animal; with celebration you touch the boundary of god. Both are boundary phenomena.

If in passion you are drowned, you will become an animal. If in celebration you rise a little more, you will become an angel.

Angels are always celebrating. That is the christian meaning of the symbol of angels playing music on the harps, and dancing around god -- heaven is a continuous celebration. Passion can never be continuous; it can be only momentary. It can never become a natural state.

[The Sahaj group is present. A member says: I feel like I don't get in touch with my own power. I feel like I've had low energy all my life... in the group it was really clear to me how I lethargically sit back... I'm passive. When I become afraid, rather than the energy coming out into some anger or some kind of action, I freeze or feel helpless.]

Mm. A good insight... a good beginning. Now things will change. Simply remain aware... there is no hurry to do anything. Simply watch it more and more. You have watched in the group -- now in ordinary

day-to-day relationship, life, watch it.

There is no hurry to do anything. One should always remember: never be in a hurry to do anything, otherwise some good insight can be destroyed by hurry.

Perfectly true -- you have seen something about you. And this very vision will bring a change. Now this vision has to be a deepened, this awareness has to be made more and more clear. You feel that it has become clear, but my feeling is that it is still not as clear as it can be -- it is still clouded... less clouded, but still clouded. Because whenever awareness is completely clear, out of it is action -- you don't *do* anything then.

It is almost as if you are crossing a street and a snake passes by. You see the snake; then there is no gap between the seeing and the action. You don't logically think, 'There is a snake. Snakes are dangerous. I should take a jump and be by the side.' You don't think like that. There is no syllogism. It is not that you think that the situation is dangerous. therefore you should jump -- you simply jump! There is no gap between the seeing of the snake and the jump -- they are simultaneous.

This act -- where awareness itself becomes the action -- is a total act. And this happens whenever your awareness about something becomes absolutely clear. You need not do anything. Out of that very awareness, things will start happening. You will be surprised that you are not doing anything but things are happening. You are no more holding yourself back. You are no more passive. Initiative has come into your life -- you take initiative. You are no more a helpless victim -- you have taken your life in your own hands.... And not that you make some effort for it!

So my suggestion is: simply watch it. You have watched it in the group; watch outside the group. Mm? keep continuously alert. Whenever something is going to happen, watch how you do it. Somebody has insulted you and the anger is coming; just watch what is going to happen. There is no need to do anything -- just watch how you behave, so each experience will bring more and more awareness, and will bring more and more clarity, and the clouds will disappear.

Any moment when there is no smoke around your understanding. and awareness is hurning bright. suddenly you will see that action has changed. And this is the beauty -- when the action changes itself, it has no tension about it. It is very simple, very ordinary, yet extraordinary. It is very graceful.

[Another group member says: I still feel caught up in deep shame feelings about my body... I have a hormonal imbalance which makes it quite hairy, and I don't like my weight. Before, I was thin -- I still didn't like it.]

.... Because nothing is wrong in being hairy, mm? And nothing is wrong in being fat! They are just ideas that have been put in your mind by others.

In fact all human bodies are hairy -- it is an unnatural state that they are not hairy. It is because of clothes that hairs have disappeared. Naturally, it is not an imbalance -- you are more natural than other people!

It is just as animals have hair -- that is their only protection from cold. When man was nude and in the caves, he had that as protection. The body is still the same. Just because of clothes, shelter, the need is not there, but sometimes a few people's bodies function in a very natural way, so those hairs come.

I don't take it that you are in some way abnormal -- you are simply normal. In fact, it is how it should be. The body's inner hormone system has not changed just because we have started using clothes. The body has not changed its hormonal system -- it is still there.

And if people start remaining more and more nude -- on the beaches, in the rivers... and by and by in the future centuries when people will be more nude.... Because to be nude is so beautiful and so healthy, and such a joy, that next century is going to be of nude humanity -- and again hairs will start coming.

So I don't think that there is anything wrong, or that you have to worry about the hormones.

And I don't think that you are fat. There are ten times more fat women than you! -- this is nothing. In fact in india, at least this much fat is thought to be beautiful. The west has a very different notion. Have you seen indian film actresses' pictures? They are all fat. You will not find a single woman who can win the world contest in the west -- not a single film actress. In india, unless a woman is full of fat, nobody likes her! And my feeling is that they are right... natural.

When a woman is skinny and bony, and the fat is not there on the body, that simply shows that she is not yet able to become a mother, that's all. A woman gathers more fat than a man. It is a natural thing because when the child is in the womb, the mother needs some reservoir of fat -- the child takes too much fat out of the body. By and by, as the pregnancy grows, the mother will not be able to eat much. So it is a natural

protection for nine months. So women gather more fat than men -- they have to; that is simply natural.

And in the west, women who are trying not to become fat, not to become weighty, and who are continuously on a diet, are doing very unnatural things. They are constantly torturing themselves -- their dieting is a torture. They cannot eat what they want to eat, and they have to eat what they never want to eat. They have continuously to fight with their body. Again and again they relapse, and again they eat something. and again the weight grows. All nonsense! one should be simply natural. And I don't think that you are overweight or anything.

Drop your ideas -- these ideas are simply nonsense! Start enjoying yourself! And if you have these ideas, they are dangerous. If you feel that you are not beautiful and you are not this and you are not that, then even if somebody comes and falls in love with you, you will not trust him. You will say, 'He must be deceiving; how can he love me?' Even you cannot love yourself, so this man must be a cheat! He must have some other design, some other trick -- you are not going to be trapped! And you will try to prove that you are right. You will try to destroy the relationship in every way so your whole idea can be again protected -- that 'Yes, I am not beautiful. Look! that man has left me.' And you will create such a situation that he has to leave you!

This is a very suicidal attitude. Drop all nonsense! Start loving yourself. If you love yourself, only then can somebody else love you -- otherwise you won't allow anybody to come close to you. If you are so afraid of your body, how can you tolerate somebody else adoring your body? You cannot tolerate! Either he will look a stupid man or like somebody who is trying to deceive you. Drop this!

It is a simple understanding. The world is so vast, and everybody has a different body... and they have to be different! You fall in love with your body! Mm ? there is nothing wrong.

... but you drop this nonsense -- it is simply just nonsense! It is nothing much to be made a fuss about. Don't make it a big problem. It is nothing. Drop it... and once you have, you will suddenly see that doors have started opening, and some fool is going to fall in love with you! (chuckling)

Mm? When you have found some foolish person in love with you, bring him to me. Soon it is going to happen. Mm? I can predict it! Just start smiling and laughing, and get out of this. Nothing to be worried about!

Blessed Are the Ignorant

Chapter #22

Chapter title: There is no Need to Seek Happiness -- Just Start Living It

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Prem means love, nisargam means natural, spontaneous, effortless -- spontaneous love. And that is going to be your path. So just make it a point to remember that there are a few things which cannot be done by effort. Love is one of those things, sleep is another. You cannot do anything to bring sleep. You can simply wait... it comes. If you do anything, you will disturb. The very effort will become a hindrance.

There is a certain law; hypnotists call it 'the law of the reverse effect'. If you make too much effort to bring sleep, the total result will be that sleep will become impossible -- just the opposite will be the result.

So if one wants to fall into deep sleep, one need not do anything. One should simply wait. In that waiting, in that relaxation, something out of your own unconscious starts happening, it starts spreading into your conscious -- that's what sleep is. And the same is true about love. Sleep comes from your unconscious

and love comes from your superconscious.

The ordinary psychology divides the mind into conscious and unconscious. The yoga psychology divides it into three: the conscious, the unconscious, and the superconscious. Just before freud, the western psychology was not aware of the unconscious. They thought only the conscious was there. Then it was a great discovery to know that just below the conscious there is a tremendous space -- absolutely in dark... the dark continent of the soul . And it is nine times bigger than the conscious; the conscious is just the tip of the iceberg.

Now a second discovery is coming closer every day. It is not good to call it a discovery -- it is a rediscovery, because yoga has known it always. Just as below the conscious there is the unconscious, above the conscious there is the superconscious. Just as the unconscious is the dark night, the superconscious is pure light. And all the experiences of the mystics who talk about god as pure light, are nothing but the experiences of the superconscious.

You are just in the middle -- everybody is just in the middle. The conscious is the link, the bridge, between the unconscious and the superconscious.

The unconscious is the whole of nature, and the superconscious is god. In between the two is the man -- just a wavering, a continuous wavering to be this or to be that, to be or not to be... a continuous wavering to be an animal or to become a god. Of course the pull of the animal is great, because it is our past. We have been on that journey, and god is completely unknown. So the unconscious goes on manipulating us and the superconscious is not yet contacted.

Sleep comes from the unconscious, love comes from the super-conscious, but both come in the same way -- when you are waiting, when you are not doing anything.

So make it a point to wait. Sometimes in the morning when sleep is gone and you are feeling very fresh, wait for love.

That's why morning became the most important thing in all the religions. It is for a specific reason. If you wait in the night you will fall asleep. You are tired, and the unconscious is ready to spread its darkness on the conscious. So if you pray in the night -- if you simply wait -- there is every possibility you will not be able. If you do something, you can remain awake, but if you are simply waiting, not doing anything, then the night is not the right time; the morning is the right time.

In the morning the sleep is over, the unconscious has done its work, the conscious is fresh, and there is no possibility to fall into sleep. That is the moment -- if you can wait without doing anything -- that you will have a new dimension opening, a new door, a new light filtering in... and that comes from above.
This name -- prem nisargam -- will mean: wait for the spontaneous love.

Veet means beyond, and spardha means competition -- beyond competition, beyond jealousy. And that's what a religious man has to be -- beyond jealousy and beyond competition.

Competition and jealousy is the root cause of all misery. There is no good competition -- all competition is bad. Notwithstanding what the politicians and the priests say, no competition is friendly. All competition is hostile... it is violent.

It is because of competition that you cannot feel god, because you are continuously in emnity with existence. God can be known only in a non-competitive mind -- not only non-competitive, but in a mind that is not even making any comparisons. You are yourself -- there is no need to compare yourself with anybody.

Once you start comparing, competition arises. If you think somebody else has more money than you, suddenly there is competition. If you think somebody is more healthy than you, there is competition. And whenever there is competition, you become imitative, because you start imitating those people you feel have more than you. That's how one is distracted from one's own being. One has to be at one's own centre if one wants to meet god.

These two words are very important: either people are imitative, or they are self-centred and they have initiative. Imitative people never have any initiative; they are carbon copies. Never be a carbon copy -- be original! And that is possible only if you are non-competitive.

[Osho had given a sannyasin for a feeling of emptiness in his solar plexus (see 'The Great Nothing', October 9th).

The sannyasin now reports: I'm living a very full, rich life here -- but nothing seems real except this pounding in my heart, and then waves of anxiety sometimes in my navel. The only relief I have is when I'm

with you in the morning. That's all that seems to have any reality to me now. Everything else is fading away.]

Nothing to be worried about, mm? And you cannot do anything -- only time is needed. That's why I go on postponing it, but I should tell you: only time is needed.

It was in the stomach, now it has moved to the heart. You have not done anything -- it has moved on its own. Now when the work at the heart is completed, it will move to the throat, and the higher it moves, the better you will feel.

And certainly you will feel the world is unreal, because the world is real only when the energy is at the sex centre. Never again is the world real. When the energy is at the lowest centre, the world is real, because only from the lowest centre does the world connect. So for a sexual person the world is very real. Hence all religions are so much against sex, and this for certain reason.

I am not against sex, but I can understand *their* standpoint. They are against sex because they know that only from sex is man connected with the world. Once the energy moves away from sex, you start moving away from the world. Hence the feeling of unreality -- that everything seems to be unreal.

That's why, when you are close to me, you feel a little reality, because with me you can connect from a different centre. With the world you can connect only from the sex centre; there is no other centre from which to connect with the world.

It comes to every disciple's life -- that one day the world becomes unreal and only the master is there. And unless this has happened, a disciple is just on the periphery -- he has not yet moved in. One day another thing -- even more shattering -- happens: even the master becomes unreal. Because there is a moment in your energy growth where you cannot even connect with your master.

From the heart, it is very simple to connect with the master... very simple. From the throat, it will become a little more difficult. From the third eye centre, a little more difficult, but still you will be connected. Beyond the third eye, when the energy moves, even the master is unreal. Then only god is real... nothing else is real.

I know it is arduous and difficult and sometimes very painful... but things are going well. If you do anything, you will simply hinder the process. It is a tremendously valuable process. You have not done anything -- it has started on its own. So you cannot do anything really -- you have just to give it it's way; don't stand in the way, that's all.

You are feeling happy, and you are feeling full, so there is no need to worry -- let the world be unreal! That's why all the mystics down the centuries have been saying, 'The world is maya.' It is.... The concept of maya is not a philosophical doctrine; it is an experience.

For example, for a small child whose sex centre has not still started functioning, the world of sex is unreal, meaningless. If a couple is making love, the child will simply be surprised at what they are doing. Are they fighting or something? Is the man doing some violence to the woman? Because his own sex centre is not functioning yet, he cannot feel the reality of it. You cannot make a child understand that the whole world is mad after sex.

Or think about a small child who has not yet understood the meaning of money. If you give him a one hundred rupee note and a shining four anna coin, he will choose the four anna coin, not the hundred rupee note, because the shining coin will appeal to him more. His reality is different from your reality.

Your energy is moving away from the sex centre, and it is good -- you should be happy about it. And you cannot do anything -- you can simply wait. As it has come to the heart, soon it will go to the throat. Then it will go to the third eye. When it has reached to the third eye, you will be able to understand everything. Then you will not raise the problem about what is happening. You will accept it.

And it will be so mo}e and more: I will be your only reality and the whole world will look dreamy. It will be there... but like a dream, a fiction, a myth. And I am not saying to make it a myth. It will begin to become a myth on its own. I am not saying to escape from it -- I am saying live in it; let it be a myth, a fiction... enjoy it! I am not even saying to drop sex. Let things be natural! But this much you have to understand -- that now you cannot do anything.

[The sannyasin adds: I went so deep in the soma group, and I see my whole life as a cry. That's all I see myself as -- I'm just a cry!]

That's true! You are a cry and everybody else is a cry. But this same cry one day becomes roaring

laughter; it is the same energy. One day you will laugh, mm? Don't be worried. And you are just in the middle of the cry and the laughter.

People are even satisfied when they are crying -- at least they have something to do. You cannot even cry because it has become unreal, and you cannot laugh because that is far away, so you are in the limbo... just hanging. I can understand your trouble -- every seeker has to pass through it -- but it will end! And it will end sooner if you don't brood about it too much.

Just leave it by the side. Just say to god, 'You are doing something, so do; I am ready! If it is going to be a surgical operation, let it be!' It is a surgical operation. The energy is trying to find new centres to function from, higher centres to function from. Just wait prayerfully, thankfully....

[The encounter group is present. One member says he is stuck and the leader comments that he is very tricky and in his head.]

That is one of his problems -- that he is intellectual. That is one of his problems, so that is how it has to be. He's a trained intellect, and he can easily find ways to escape. He is so deeply trained that he can not only deceive others -- he can deceive himself; that's the trouble. And he knows everything -- that too is a problem.

When somebody comes to the group not knowing anything about group processes, it is one thing. When somebody knows about group processes and how the mind functions, he never really becomes a participant; he remains a watcher on the side. Deep down the mind goes on saying, 'Yes, I know this. I know how it works.' This very knowledge becomes slippery and tricky.

But he is trying -- he is very sincere in that way. From the head he is tricky, but from the heart very sincere. And there is a struggle with him. That is his problem -- that he is still more in the head than in the heart, but he wants to come to the heart. His effort is sincere. He may deceive himself, it may take a long time, it may not happen soon -- but he wants to move to the heart.

(to the participant) So for the remaining two days, simply don't try. And that may also be one of the causes: when you know that you can slip, you try hard not to slip, but that itself becomes a stuck point. That's maybe why you are feeling stuck.

[The participant, who has a black eye, said he got in touch with his violence... but he was afraid of fighting with one participant who was a personal friend in case he got injured.]

Yes, that can be one of the causes... that can be. There is no need to be afraid. At the most he can kill you (chuckling), that's all! (laughter)

... Yes, that's all, at the most -- and he will not do that! That is the worst that can happen. Nothing to be worried about. Even if in an authentic moment of real anger, real love -- any moment in which you are totally absorbed -- death happens, nothing is better than that. That will bring you a tremendous freedom.

In mohammedan scriptures, they say that if a person dies on the battlefield fighting a religious war, he will go to paradise. Now this just looks like propaganda, but there is a subtle meaning in it. I have been pondering over it and there is a subtle meaning. Only in a religious war can a person be really total.

There is a famous anecdote about Calipha Omar. He was fighting with an enemy for thirty years. The armies of both Calipha Omar and the enemy were fighting again and again. The battle had been prolonged for thirty years, on and off; again and again it would explode, and nothing had come to a decisive point. In the last battle it happened that Calipha came directly against the enemy, and he killed his horse.

The enemy fell on the ground, and Calipha jumped on him. He was sitting on his chest with his spear in his hand -- and the enemy was totally helpless. A single moment and the spear would go into the heart, and the enemy would be finished... and a thirty year effort concluded in a victorious way.

But what did the enemy do? He spat on Calipha Omar's face. For a single moment, Calipha Omar stopped; then he got up and told the enemy, 'We will fight again tomorrow.'

The enemy said, 'But what is the matter? You surprise me! I could not leave such a moment if I were on top of you with a spear in hand and you helpless! I would have killed you, Omar! What are you doing?! Have you gone mad?! For thirty years we both have been waiting for such a moment, and god has given you the opportunity to be victorious. Why have you suddenly left me?'

Omar said, 'I was fighting for god, and I was fighting for mohammed -- I was fighting for religion. Right now -- the moment you spat on me -- the fight became personal. I wanted to kill you... I, as omar, wanted to

kill you. I was no more a representative of mohammed. Suddenly, by spitting on my face, you changed my whole quality. You were my personal enemy; I had forgotten completely about Islam, about Mohammed, about God. No, that will be a sin. I cannot commit that. Tomorrow we start again. It is not a personal fight.

'I was totally absorbed in it because I was not there. By spitting on my face, you brought me back -- you helped my ego to arise. I wanted to kill -- that's why I am not killing you! Before that moment I was nobody -- I was just a vehicle. Whatsoever was happening, happened.'

I feel that if in such a moment a person dies on the battlefield -- when he is total, no personal fight, nothing of it; just pure energy -- he is going to go to paradise; it is not just propaganda.

But I can understand. One recoils when one feels that something can be too much. We only go so far. You could go with others because with others you were not related. You could not go so deep with [your friend] because you have been related to him.

It is very difficult to fight with friends because they really can turn into enemies. Only a friend can be an enemy. If you fight with a stranger, the fight can never go so far -- no! Because you are strangers -- how can the fight go so far? You can play! How can you really fight with a stranger? You can play the game -- it is a mock fight.

So you allowed it with others, but with [your friend] you didn't allow, because with friends we have deep enmities. With friends we have many problems. With friends, of course it is bound to be so... many moments suppressed, many jealousies. And there is every possibility that the other maybe carrying the same thing -- that's why you became afraid. Things can go too far because you are both loaded!

With a stranger you are not loaded, and the stranger is not loaded with you. With a stranger you are not really fighting with him, you are fighting with somebody -- maybe with your father, and he is just a representative; maybe with your mother, and she is just a representative -- but you are not fighting with the person really. In fact you will feel deep compassion for the person. Even hitting him you will feel deep compassion. He has never harmed you -- why are you hitting him?

But with a person you have been related to, it is very difficult. The fear -- that things can go too far is bound to arise. Loaded, things can explode. That's why you are feeling this with him. For these remaining two days, let it be with [your friend]. If death comes, death is good. And it is good to die by the hand of a friend, mm ? (laughter) Nothing to be worried about.

It will be very very good, and your friendship will grow deeper... because if this fear is there, then something is missing in the friendship. When this fear has disappeared, and you have known him and what he can do if he becomes angry, then you have known him totally -- all his faces, his loving face, his face of anger. If he is lifegiving, he can become a death knell too. For these remaining two days, let it be a direct encounter with [your friend]. Let things happen -- nothing to be worried about.

If you die, you go to paradise. (chuckling; laughter)

[A new sannyasin says: I have a new book coming out; I will be on television. Being a sannyasin on television is going to be maybe a little strange, and my mind is not totally resigned to that... it's difficult to be a sannyasin in the West doing what I do.]

These are just rationalisations. That is not the problem at all. Once you are, you are. If one day you suddenly find that you have become blind, then you will be blind. You will know that it is difficult to walk blind, but then you will have a walking dog, or you will find some way.

It is going to be a little difficult. It is meant for that -- I want to create that stir. In orange it will be difficult for you. With the mala you will have to answer people. You will have to find new answers; new questions will be arising. You will be in a new context. And of course you will have to resettle everything that you have already settled there. It will take only a few days. Once it is resettled again, you will see that you have changed -- you have come to a higher place. It has not been a loss -- you have gained through it. It is a challenge.

All challenges are difficult in the beginning because one has to learn new things, new behaviour, new responses. But if you feel that back home.... And you can be cowardly about it. You can hide the mala, and you can hide the orange dress.... Then it is better to leave it before you go. At least I would not like you to feel guilty about it. Otherwise it will create guilt in your mind.

And if you do anything cowardly, deceptive, that is bad. It is better not to be a sannyasin. If you are going to remain in orange, with the mala, on TV and everywhere, then decide it.

It is going to be difficult, that's true. You will have to face friends and old colleagues, and they will

laugh, and it will be ridiculous. They will think you have gone mad! They have thought that you are a very rational man. and what has happened to you? You were such an intellectual and you have become a victim. You have been brainwashed or hypnotised and a thousand and one things.

If you can laugh and enjoy all that, it is going to give you great pay-off. The same people who laugh in the beginning, will start becoming interested, deeply interested about what has happened to you. If you can simply remain quiet, silent, unaffected, or you can simply laugh about the whole thing, and you can simply say, 'Yes, I have become mad, I have gone mad, and that is that!' you will be benefitted; those friends will be benefitted. But this is possible only if you take a clear-cut decision. So think about it!

One thing is certain: I never want to make anybody feel guilty in any reference to me. I would not like you to feel guilty, so if you hide it, you will feel guilty, and you will be responsible for that.

And this is my experience: if you do something that you also feel should not be done -- if you do something like cheating -- you will take revenge; you will be angry with me. Because of me you had to do this cheating, and you are such a sincere man, and you have never done anything like cheating anybody. You have hidden the mala and the box, and you will feel the guilt.

Now, when you feel the guilt, naturally you have to take revenge. This man is making you feel a certain pain, and this man is making you feel insincere. Certainly you will be angry with him, and you will start taking revenge. It is better to finish it -- then at least you will never take any revenge. You will not be angry with me; you can at least be friendly towards me.

So before you go, you decide. If you feel that it will be difficult for you, impossible for you, give back sannyas. And don't feel that there is any problem in it. I give you sannyas as happily as I take it away. But if you are going to keep it, then go with a decisive mind, because the farther away you will go from india, the more and more wavering will come to the mind. Because here it is one thing.... In fact if you come here without orange you will feel guilty -- the whole world is orange here. People who are not sannyasins, even they wear orange just to feel that they are insiders. There the situation will be diametrically opposite. So you think about it very clearly... and don't rationalise!

Now, I am particular about it, and more particular about you. When somebody else comes, I am not so insistent... but you have a public life. You have friends, you have followers, you are related to many people. I would not like to throw you into any ugly situation. Either you are already a sannyasin and you have the courage to declare it, whatsoever the cost, or you are not a sannyasin -- and both are clear-cut. But just in the middle is dangerous... and dangerous for your own growth too.

If you were not in public life I would not have said anything, because there are many sannyasins who go on cheating....

But I would insist with you. I want it to be very clear and straight. Mm? so you think about it.

Blessed Are the Ignorant

Chapter #23

Chapter title: To Know is to Know that to Know is not to Know And not to Know is to Know

28 December 1976 pm in Chuang Tzu Auditorium

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Sharananda.

It means bliss that comes through surrender, bliss that comes through trust. Sharananda means one who has absolutely relaxed in a total let-go, and who is no more projecting his own ideas. Whatsoever god's

will, he accepts. He becomes just a vehicle. He says 'yes' to god, and there is no resistance, no conflict. He cooperates with god... just as if somebody is floating with the river -- not even swimming, not making any effort on his own; just floating with the river -- and wherever the river leads is the goal.

Not to have a private goal is what I mean by surrender. Mm? this is the meaning of your name. And don't let it just be your name -- let it become your very life. And it will be possible. I can see it -- the seed is there... just a little caring, a little effort.

[A visitor said he had been in love with a woman for eight years and that he was very possessive about her. Osho spoke at length about giving the other freedom, and then suggested that becoming a sannyasin would be helpful. The visitor said he was afraid....]

.... You are afraid, otherwise sannyas would be helpful -- tremendously helpful -- because this is also a way of love. If you can love me, your love will become purer. It will be very difficult to love the woman in a pure way, because you are already associated with her. If you can love me, or anybody else, non-possessively, you will learn the way to love non-possessively. And then you can spread that same quality to any relationship; it becomes easier.

Sannyas is a love relationship. You need it, you need it badly -- but you are afraid. It almost always happens; people who need something are really afraid to go into it; people who don't need, they sometimes go into it just out of curiosity. So think about it. It is going to happen. It can take your love from the mess where it is, to a higher altitude.

And once your love starts moving to a higher altitude, only then will it be possible to give freedom, because your mind can never give freedom. Only when you have something beyond the mind, can you give freedom -- never before it.

You can give freedom to your beloved only when you have tasted something of freedom. You have not tasted anything of it. In fact you want to be possessed -- you want to possess and be possessed. In fact you want to move into a secure relationship. You want to have a shelter for your love against the hazards of life. You want to be on certain ground.

All those things are creating trouble. It is not love itself that is creating trouble -- love never creates trouble. Some foreign elements are mixed in.

But this is how everybody comes to know love. In the beginning you cannot have the pure love. Only through experience, much sacrifice, suffering, one by and by eliminates all that is wrong, and goes on saving all that is beautiful. One day it happens that only the purest is left.

It is possible... it is humanly possible. It is nothing impossible....

Have you done any groups in the west? What type of groups have you done?

[The visitor says: Almost every type!]

Every type? Good! Start meditating here, do the sufi dancing, and in the night, join the music group and try to be lost -- get lost!

Any day the idea of sannyas will become a great urge in you, then come back, mm? And book for a few groups. A few groups also will be good. Just have a taste here and see how you feel....

[A middle-aged sannyasin said that soon after his first marriage he felt disgust with sex and has been unable to have an orgasm since, except after smoking marijuana, and although he is in love with his present girlfriend.]

And do you feel any real necessity that something should be done about it?....

Because sometimes we create unnecessary problems and once we have taken them as problems we are continuously worried about them. And now not having an orgasm is becoming more or less a psychological problem in america, because there is too much talk about it.

It has never been a problem down the centuries -- nobody ever bothered about it. But during these twenty, thirty years much research has been done -- kinsey and masters and johnson -- and that research has become public. People are reading about the beauties and the great experience of orgasm and the great relaxation that comes out of it, so they have become greedy about it, and that's why the problem. And it is not one person who is in trouble -- it is almost everybody who is in trouble.

[Osho went on to say that there should be no standards in sex, no comparison of one's sexual performance with that of anyone else. It is because of various researchers that people have become comparative -- judging themselves according to the 'average'. 'Nobody is a standard. Your sexuality is yours.' (see 'god is not for sale,' tuesday, november 2nd, where bhagwan talks more about this.)]

The problem is arising through comparison. And now every day you will be becoming older, so if you don't drop this problem, it will become more and more serious every day and you will be obsessed with it. People really become interested in these things only when they start becoming a little older. And particularly in the west, it is thought that sex is life, so if sex is finished, life is finished; they are synonymous.

Once a person becomes a little older and starts feeling that now sexual energies are not going as they used to be, he becomes hectic! He wants to do something or other -- take some medicine, smoke something; or do some exercises -- yoga, this and that; or find a better woman -- more knowledgeable... go to the prostitutes, or to the substitutes -- but do something!

And then a trembling arises, and this trembling will increase every day because you will be getting older; you will not be getting younger. The more it is there, and the more you think about it, the more problematic. And if you think too much about orgasm, then even the natural orgasm that was possible to you will become impossible, because for an orgasm to exist and happen, a totally unworried mind is needed.

The mind is the problem. For example, if you are making love, and deep in the background the idea is there that you are going to miss again, orgasm is not going to happen as it should -- now you are coming up... now you are coming up... and the fear, and the trembling, and the mind and the whole body is divided -- you will miss again.

My suggestion is that you drop the problem rather than solving it. Simply drop it -- it is foolish! Why bother about it? Whatsoever is happening is good -- enjoy it. And one day suddenly you will see -- it has happened. It happens only when you are unworriedly in love.

You love her, and she loves you, so there is no problem. When we love each other, we accept each other's limitations too. If she loves you deeply she will know that now you are growing a little older, so in course, it will not be as it used to be. It will be a little different; it will not be so often. But love will discover new intimacies. It will be less sexual... it will go deeper.

In fact when love is sexual, it never goes very deep. It remains a body thing. When bodily sex by and by starts disappearing in the natural course of life, a new love affair starts -- between two minds. That is deeper. And if you are meditating, then a still deeper possibility: a love affair can start without the mind -- without the body and without the mind. That is the real benediction.

Benediction has nothing to do with orgasm. Even if it happens, you will throb for a second or two, and it is finished. Even if it happens, nothing much has happened out of it. Even if you have a perfect orgasm, you are not going to get anything out. Animals are having perfect orgasms; every dog is having a perfect orgasm... but what is the point of it? At the most, you can have a perfect orgasm just like the animals.

I am not saying that it is bad -- I am saying that it is nothing much to worry about. It is much ado about nothing. But the western mind is unoccupied and wants some occupation; otherwise life is disappearing.

You have the car, you have the house, you have the bank balance -- now have the orgasm. Orgasm is the new religion. Now god is not there. Who knows? Life is not there after death; may be, may not be. Now the only thing left is orgasm, so cling, hold onto it, and to the very end go on clinging and thinking about it.

My suggestion is that you simply forget about it. Simply throw it away! Say, 'It is okay. Whatsoever is, is good, and I am to remain contented with it.' One day out of the blue, you will see it happening. And if it happens, don't try to desire it again and again. If it happens, okay; if it doesn't happen, okay. Don't take much account of it.

If it happens, be finished with it -- forget about it. Otherwise the happening will again create the obsession that it can happen. So it has happened -- now it should be repeated again and again.

Simply enjoy being together. In fact one should not even try to make love unnecessarily. It is not a must, it is not obligatory. Sometimes just sitting together, holding each other's hand and looking at the moon is enough... and goes far deeper!

Sometimes not doing anything -- just sitting... not even thinking about anything....

Sex has become a doing type of thing. You have to do it, you have to prove yourself, otherwise the woman will think you don't love her; you will start feeling that you have not done anything to her. What

type of love is this? Do something!

Never make any effort about love. Just be together, care about each other, feel for each other. Meditate, pray together, dance together, and sometimes out of dancing and meditation and prayer, suddenly you feel you are making love. Not that you are making; suddenly you see that it is happening. Then it has a tremendous beauty.

Then it is not you who are making love -- it is god himself making love through you. Then you are not worried. It is not a problem to you at all! Whether he wants to have an orgasm or not, it is his business. Why should you be worried about it? If he wants to have one orgasm, he can.

So meditate, pray, dance, listen to music, look at the stars, and sometimes if it happens, just naturally, spontaneously.... Don't prepare it, don't think about it. Don't rehearse in the mind. Don't think in the. office that you are going home and you are going to make love... childish!

Forget about it! Some day it will happen, and for a few days you will simply forget about it -- that's how real love should be. There is no need to prove -- the woman knows you love her, you know she loves you. There is no need to make any extra effort. And then you will see a subtle quality arising in your being. Orgasm or no orgasm, you love each other, mm? And some day it will start happening....

I am not promising! Otherwise you will start waiting for it. I am not predicting. I am simply saying it is natural. It happens only when you are unworried. It is consequence... a natural consequence. When there is no tension, how can it be that it should not happen? It has to happen! In an unworried bodymind, the throb goes deep, the thrill goes deep -- you start pulsating.

So the first basic rule is: forget about it. The second basic rule: if it happens some day, enjoy it, thank god, and forget it again. Don't expect it tomorrow.

The mind is very very greedy, and hence all misery. Something happens today and the mind starts planning for tomorrow -- it has to happen tomorrow too. Now it happened today because you were not thinking about it. Now you are thinking about it -- now you are changing the whole condition. Tomorrow it cannot happen. And when it does not happen tomorrow, you will become more hectic; then the day after tomorrow it has to happen! Now you are making it impossible.

You looked at a flower and it was beautiful, and you enjoyed. Now after twenty-four hours you wait again. You will come back home and you will go to the flower. You will again have that thrill. This time it will not be there, because no repetition can be thrilling. It was a thrill because yesterday, suddenly you came there. It was an encounter -- the rose and you. Neither were you waiting for the rose nor was the rose waiting for you. A sudden encounter -- you looked at each other and something flashed.

Now you have come with a cunning mind, calculating that now you will go and you will look again at the flower and you will be happy. This time it is not going to happen -- and the flower is not guilty. The flower was ready there because he was not waiting for you again. It could have happened -- there is nothing missing from the side of the flower -- but you have done something wrong.

So whenever god happens in any way -- a beautiful moment, a loving moment -- enjoy it, feel grateful, and erase the memory. Never carry any psychological memories. That's why children are so happy. And the older one grows, the less happiness. Because children are not expecting; their unexpecting attitude gives them thrills. They are always new.

So keep that in mind... and nothing else to be worried about.

[A sannyasin asks: If there's only one god, one totality, why are there so many different religions?]

Because one god can be looked at in so many ways. For example there is one rosebush in the garden.... A painter comes by -- he will see the rosebush in a very different way... he is a painter. He will see through colours. He will be thrilled by the colours, and he will start thinking of how to paint it.

A poet comes -- he will not think of colours. For him, the same rosebush will give birth to an inner music. He will start singing -- sound will be his medium. He would like to sing a song... he would like to dedicate a song to this rosebush.

A dancer comes. Seeing this flower moving in the morning wind, playing with the sun, he would like to dance and express his experience about the flower.

A scientist comes, a botanist comes -- he will think in totally different terms. He knows much more about the rosebush than any of these people -- its species, from where it comes, to which country it belongs, what kind of rose this is.

If they will write their experiences and you come across all the impressions, you will never be able to

think that they have come across the same rose; their descriptions will be so many. That's why there are so many religions.

God is one... the experience of god is one -- but when a buddha comes to that experience, of course, he expresses it in his own way. When Jesus comes to the same experience, he expresses it in his own way. Their expressions are different; their experience is not.

They are different personalities -- they gather different types of disciples. And a different type of church arises around Jesus and around Buddha -- and the different philosophies and the arguments. There are three hundred religions in the world, but my feeling is that even if there are three million, nothing will be wrong.

If I am allowed, I would like each individual to have his own religion. That will be the true world. Why have a second-hand religion? Jesus has his -- why shouldn't you have yours? Buddha has his -- you should have your own.

In a better world, when consciousness has developed more, each individual will have his own religious attitude. There will be as many religions as there will be men. That will be the right world... and then there will be no conflict whatsoever.

Conflict arises because people gather together into organisations -- christians and hindus and mohammedans -- and then there is conflict. If each person has his own concept. of god, there is no problem.... With whom to fight? And what is the point of fighting?

As humanity is progressing, there will be more and more religions, more and more religions. And one day it is going to happen -- there will be as many religions as there are individuals. That will be the real religious state of the world....

Blessed Are the Ignorant

Chapter #24

Chapter title: Only Through Being like Small Children Does one Come to the Divine

29 December 1976 pm in Chuang Tzu Auditorium

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Video:	No

Neeraj agyana. This means 'a cloud of unknowing'. Have you ever heard of a christian mystic treatise, 'the cloud of unknowing'? It is one of the most beautiful books ever written. The author is unknown -- some medieval christian mystic -- but it is one of the most penetrating books ever. Mm? The name of the book is 'the cloud of unknowing' -- and that is the meaning of your name. Neeraj means cloud, agyana means unknowing

God is known through a sort of unknowing.
God is not known through learning, but through unlearning.
God is not known through the mind, but by dropping of the mind.

God is known in tremendous ignorance, because ignorance is innocence; knowledge is cunning.

Knowledge tries to control. Knowledge makes you powerful. Ignorance makes you humble. So remember not to become knowledgeable. Never allow knowledge to collect around you. Every day knowledge is accumulated through experience; every day, throw it away. It is dust that gathers on the mirror of consciousness.

Scholars, pundits, are the farthest away people from god. So more and more relax in a sort of unknowing. Know that you don't know -- and only that knowledge is valuable which knows that it doesn't

know. Not knowing is the way. Only through being like small children -- innocent, uncorrupted by knowledge, full of wonder -- does one come to the divine.

Anand means bliss and pathik means one who is on pilgrimage, a pilgrim -- a pilgrim of the path of bliss. And we are pilgrims on the path of bliss; everybody is seeking bliss. Somebody maybe seeking wrongly, somebody rightly, but the search is one. Even when people are seeking money, power, prestige, they are seeking the same thing. They will not find it there because they are seeking in a wrong direction. But the search is true -- the direction may be untrue.

And remember this -- that it is not enough that you are just seeking the right thing. If you are not seeking in the right direction, you will go on missing. Sometimes it happens that you may not be seeking the right thing, but the direction is right, and you arrive -- because the direction is more basic.

You may he going to the railway station, hut you never reach because the direction was not right. You may be going to the river, but you have reached the railway station. So where you are going is more important. For what you are going is not so important.

Unless your seeking and your direction meet together, you go on missing.

And bliss is not very far away. It is there by the side. One has to just attune oneself to it. And meditation is nothing but getting in tune with bliss. Just as you fix the needle of a radio -- a little wavering and the sound is not clear, or it is getting two, three stations together. Just a little tuning, and when the needle comes exactly right at the station, everything is clear.

The mind is just like a needle. You can tune it to the world -- you become worldly. You can tune it to money -- you become greedy. You can tune it to god and suddenly there is bliss. It is the same mind, the same needle -- just the stations change.

Anand means bliss, prabhata means dawn, morning -- dawn of bliss. And remember when the night is very dark, the morning is very close by, very near. The darkness gets darkest just before the sun is going to rise. So don't be afraid of the darkness, of anxiety, of confusion, of suffering,- of pain. They all come to a climax, and only from the climax is transformation -- never before it.

One has to bring all that is dark in oneself to a peak. Because we have been taught to repress all that is dark, it never comes to a peak. Hence I teach catharsis -- to bring it to a peak. Anger, hatred, violence, aggression, jealousy -- bring it to a peak. Only from the peak is the jump. And once you have known anger in its totality, suddenly you will see -- it has disappeared; it no more has a hold on you.

Hence only very courageous people can go into the light, because first they will have to go into the dark -- that is the problem. Everybody wants the morning, but nobody is ready to go through the night, through the dark night of the soul.

The morning is very close by. Just gather courage to encounter the darkness that is hidden in your being. And once you start encountering it, you will even enjoy it. Nothing is wrong in it... it is part of the game, part of the play.

Prem means love, nirmal means innocent, pure -- pure, innocent love. Love is innocent when you don't demand anything out of it.

Love is innocent when there is no motive in it.

Love is innocent when it is nothing but a sharing of your energy.

You have too much, so you share... you want to share.

And whosoever shares with you, you feel grateful to him or her, because you were like a cloud -- too full of rainwater -- and somebody helped you to unburden. Or you were like a flower, full of fragrance, and the wind came and unloaded you. Or you had a song to sing, and somebody listened attentively... so attentively that he allowed you space to sing it. So to whomsoever helps you to overflow in love, feel grateful.

When love is not motivated, it is prayer. So remember this... and your name will remind you again and again.

Prem prasadam: life is a gift -- we have not earned it....

Hence one has to be grateful for everything -- small things -- and that gratefulness is all that religion is. Once you understand that your life is a gift, a grace, you start feeling grateful.

Ordinarily people feel very complaining. A mind that complains is a non-religious mind. A mind that

feels grateful is a religious mind. So this name will remind you to feel grateful... as grateful as possible.

And once you start looking around you find that god has given so much... and we are so blind, so :deaf, that we don't see at all. Such an incredible world, such a wonderful existence, such a tremendous mystery. Each moment of it is an eternity, a diamond -- but we go on losing it and we are not even grateful for it.

Feel grateful, and through gratefulness you will grow. Never complain. If you can drop all complaining, that will be your prayer, your meditation.

So whenever the mind starts creating some complaint, immediately become aware and drop it. And suddenly you will see that once the complaining mind has disappeared and gratefulness has come in, you will start looking at life with different eyes... totally different eyes. You will not see this ordinary world -- you will see an extraordinary existence... luminous! It is delight... all over! It is a benediction, but we are blind and complaints are like screens -- they don't allow us to see.

And once you know that life is a gift, love is a gift, you start feeling more feminine, more receptive. Then you become less aggressive. When god has given life and has given love, he will give heaven too... he will give truth too. When this miracle of life has become possible, why not the other miracle? Then one starts waiting. Even seeking stops. One is simply tremendously trustful that everything has happened, everything will happen, and everything as it is, is good.

To remind you of that I am giving you this name, prasadam. It means everything is graceful, everything is good, everything is a gift, and wrong simply does not happen. All that happens is good. Wrong has never happened. If you feel something is wrong, it is your interpretation; it is your complaining mind. Once you drop the mind, you will suddenly see that everything is as it should be. And in that understanding is relaxation.

It is going to come, and I am going to continue work on you. Mm? now I will be working more.

Blessed Are the Ignorant

Chapter #25

Chapter title: December Remain Ignorant, Innocent and you will Again Enter the Garden of Eden

30 December 1976 pm in Chuang Tzu Auditorium

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Prem means love and gandha means fragrance -- fragrance of love. And that is the highest possibility of consciousness. It is just like a tree. First it is a seed, then it is a tree, then it flowers, and then the fragrance is spread to the winds... offered to god.

Many people exist at the stage of seed -- then their life remains just sexual. They know only one rut. Their whole life remains obsessed with sex. Even those who are against sex, they remain obsessed with sex -- more so than those who indulge. The indulgent and the renunciate, both remain obsessed with sex; their life is like a seed.

The seed is beautiful, but its beauty is in its sprouting into a tree. If a seed insists on remaining a seed, then it is suicidal, because the whole function of the seed is to become a plant. The whole meaning of the seed is in its disappearance. It is not a state where one should get stuck; it is a bridge to be passed. Good -- but one cannot make a house on the bridge; one has to pass beyond it.

Sex is the seed, and very few people go above sex and start feeling love. Love is the tree -- human love... love of the woman for the man, of the man for the woman, friendship, love of the mother for the

child.... Human love -- not yet pure enough to become a flower. Many impure things -- jealousy, and possessiveness, anger, hatred -- all sorts of poisons are still loaded on it.

Because of the fear of those poisons, a few people escape from love. But that is foolish; that is throwing the child out with the bath water. Love has to be sorted out from all of the poisons that it is found with. Those poisons have to be dropped.

When hatred, possessiveness, jealousy, anger, are dropped, love becomes prayer... love has flowered. Flower is the prayer. And when the flower releases its fragrance, that is the ultimate ecstasy of the energy.

William Blake has said, 'Energy is delight.' So wherever energy is released, there is delight. Hence in sexuality also there is a little bit of delight. A tiny energy is released in a very limited way. In love there is more delight -- you go deeper. In prayer there is even more delight. You don't connect now with human, person-to-person; you start connecting with the whole existence.

When it has become fragrance, there is tremendous delight -- *satchidananda*. Then it is truth, it is consciousness, it is bliss. That is the eastern definition of god.

And I give you this name so that you can remember. Never be satisfied unless you have become a fragrance -- never settle anywhere before that. Stay for the overnight rest, but remember, one has to go far away.

Then the whole life becomes a pilgrimage. Not a pilgrimage to Jerusalem or to Mecca or to Kashi, but a real pilgrimage towards god. And god is known only to those who have come to know the innermost quality of love.

Prem means love, and puratan means ancient -- ancient love. And as I see you, you are not a new seeker -- a very ancient one... have been seeking for many lives. Not in continuity -- on and off -- but god has been your very ancient search, your ancient love.

You don't come to me as a new pilgrim. You have been coming and coming for many lives. And as you move deeper into meditation, you will become aware of that. That's why I give you that name....

Deva means divine, and riktam means emptiness, nothingness, zeroness. So simply empty yourself nothing else is needed.

That is the meaning of the crucifixion in Jesus' life. That is emptying -- he emptied himself completely on the cross He had wavered a little... just in the last moments it was human to waver. But up to that moment he was simply Jesus; just a second later he was Christ.

He had complained. For a complaint to arise you need an ego; so a very subtle ego was there. He was thinking that god would save him, would do something for him. And it was not too much to ask. He was sacrificing all that he had; he had simply surrendered himself... and it was natural. If that part was not there in the story, the whole thing would have been fictitious. In fact that part says that the story is not fictitious -- it did happen, otherwise disciples would not have put it in. If it had not happened, there is no question. They may even have thought to drop it, because it shows wavering.

Suddenly on the cross jesus shouts in agony, in great pain, in great complaint, 'Why have you forsaken me? I lived for you, I worked for you. I was just a messenger -- and this is unjust! What is happening to me? And why are you allowing it to happen?'

Jesus was saying, 'You have failed me,' but then immediately he understood that this was the last test of the surrender. A little bit was there hanging inside, in the darkmost corners of the soul. Still, he was.

This was the moment -- just a single moment -- and eternity happened in that moment. Just a moment before, Jesus is a son of man -- Joseph's son, Mary's son -- but the crisis came to a point where he found that a little bit was still there which had to be emptied. He emptied that too and he said, 'Okay.' And this 'okay' is not out of desperation; it is out of great understanding.

He says, 'Thy kingdom come. Thy will be done'.... He is ready, so whatsoever is, is good. Who is he to complain? God knows better. Who is he to advise ? Forgive him. Immediately, Jesus emptied himself -- and when Jesus was not, Christ was.

In fact to call him Jesus Christ is not right, mm? because both things never existed together. There was a time when Jesus existed, and then there was a time when Christ existed, but both never existed together. So to call him Jesus Christ is not really right. He was Jesus once, and then he became Christ.

Now from the outside it looks the same person; from the inside. it is a totally new phenomenon, a mutation -- he is transfigured.

And that is the meaning of resurrection. When he died on the cross, he emptied himself totally. He

would not even cling to life -- and that is the last clinging. He says, 'Okay. That too is okay. If death is your will, then that is my will too. I welcome it. I will be a host to death.' He passed the last barrier, hence, resurrection; he is reborn.

Christianity would have been a better religion. if, rather than emphasising the cross, they emphasised more the resurrected christ -- because this is just half of the process; the completion is in resurrection. And making too much fuss about the cross, they missed the whole thing, and the cross became the symbol of christianity. I call it 'crossianity!'

And to be concerned too much with the cross is a sort of death-worship. To be concerned too much with the cross means a certain morbidity of the mind, a perversion. Death has to be accepted, welcomed even, but death is just a background to life -- never the end... is a means, certainly -- but never the end.

And because they worshipped the cross, churches became very very serious and sad places. Had they worshipped the resurrected christ, they would have danced. Then churches would have become gay, joyful. People would have danced, and sung and loved and hugged each other, because their lord was the resurrected.

But churches became morose, sad, depressed. Their whole architecture became very sad, and the moment you move in a church, you start feeling that you are getting into a certain space where life is denied -- a life-negative space. Suddenly you are surrounded by a chill when you move in a church. And one starts feeling as if one is in a gaol, or at the most in an old type of school.

Christianity lost the joy, and the reason is only because they could never really understand what happened on the cross. Resurrection is the real story. The cross is part of it, but Jesus' life does not end on the cross; it culminates in resurrection -- and that is the meaning of the word 'riktam': emptying oneself totally.

So carry your cross on your shoulders. Don't wait for some pontius pilate Everybody has to carry his own cross -- everybody is. Carry it deliberately, knowingly, and accept it -- its misery, its suffering, its pain, its anguish. They will purify you, and go on emptying you.

The day you find that the ego is no more there, and your inner house is totally silent -- nobody there -- then suddenly you will find that something is descending from the above. That descending energy is god.

We never ascend to god -- god descends to us. We just have to make the space.

I used to stay in a house where there was a small kid. He was very naughty, and the mother was much worried. The whole day she was after him, and he was after her.

So I talked to the child and I said, 'This is too much. You have to help her. She works hard for you. She loves you, mm? Don't be too much of a nuisance.'

Next time when I stayed with them, I asked the child, 'How have you been doing?'
He said, 'I've been of tremendous help.'

I said, 'Tell me exactly what you have been doing? What type of help have you been?'
He said, 'Really only one thing: now I never come in her way.'
But I understood -- that's right... that is enough help from a child.

All that god needs is that you don't come in his way. That is the meaning of emptying yourself -- so that when he comes, you are not standing there like a wall; you are empty like a door. and that's all that sannyas is about....

The Buddha Disease

Talks given from 1/1/77 to 31/1/77
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The Buddha Disease

Chapter #1
Chapter title: If you meet the Buddha on the Way...

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Buddha means one who is enlightened, and prem means love -- love for the enlightened one, or love for enlightenment.

Buddha is not a person -- mm? it is a state of ultimate being. There have been many buddhas, and everybody is potentially a buddha. The word itself means tremendously awakened, absolutely alert... one whose consciousness has completely disappeared, who is just pure consciousness. You can look through and through and there is no darkness in it... not even lingering somewhere in the comers.

He has no basement to his being. Nothing is repressed; he holds back nothing. His trust with existence is one hundred percent. Doubts have disappeared... darkness has disappeared. He has come home. That is the meaning of buddha.

But by giving you this name, I would like you to beware of a certain danger. I'm not saying to you to become like gautam buddha -- the most famous buddha. Nobody can become like anybody else -- and there is no need to.

Each individual has to become himself. That's how you will become a buddha -- not by following and imitating a buddha. If you imitate a buddha or a christ, you will be an imitation. So this may look paradoxical but it is a very basic point to be understood. If one really wants to be a buddha he has not to follow any buddha, not to imitate anybody -- he has not to become a carbon copy.

If you really want to follow a buddha you have to resist the temptation of becoming a carbon copy, because when you become a buddha, when the flower opens in you -- then only do you follow him. And that will not be an imitation of anything. There has never been anything like that and there will never be anything like that again. Each individual is unique. That's how god pays respect to each individual. He creates only unique individuals. He never makes carbon copies -- he never repeats. Each individual is original.

This imitation is very much a temptation. Mm? when you love Jesus you want to imitate. When you love Buddha you want to imitate. When you love me you want to imitate. But if you imitate, you miss.

Loving me or loving a buddha is to go into your own self. The master has to throw the disciple into his own being. So zen people have the right name for this temptation to imitate; they call it the buddha disease. They love Buddha tremendously, but they call this the buddha disease. Mm? he is so beautiful that one is naturally tempted to imitate, but then it becomes a disease.

The zen masters are known to have said that if you meet the Buddha on the way, kill him immediately! They worship the Buddha every day morning, evening -- and they pray. And they say if while meditating the Buddha image arises in you, take a sword and cut it immediately. Then and there be finished with it... otherwise this fellow is dangerous.

They say,'If you repeat the name of Buddha, wash your mouth, rinse your mouth immediately, because this name, too, is dangerous.' They love Buddha and they say such things! It looks contradictory, but it is not.

Never be imitative if you want one day to become an offering to god. Always try to listen to your own

heart.

My whole effort here is not to make anything out of you but to simply help you to become whatsoever you can become -- whatsoever! I have no fixed idea... I have no ideal. I have to simply help you to grow.

Mm? just like a gardener: he helps the rosebush to be a rosebush, and he helps the lotus to be a lotus. He does not try to make the lotus become a rosebush. Neither does he try to make the rosebush a lotus. He protects. He waters... he gives the manure. He gives his love and warmth. He surrounds the rosebush with all the care that he can, just to help it to become itself.

Anand means bliss, shanti means silence. And in the final analysis bliss becomes silence, or silence becomes bliss. They are two aspects of the same energy, two aspects of the same coin. If you are really silent, you will be blissful. If you are blissful, you will be silent.

That's the difference between real silence and a false silence. One can be in a false silence -- one can force oneself to be silent -- but then one will not be blissful; one will be somehow controlling. Then the silence will be out of discipline, practice, enforcement. That silence will be regimented -- just as in the army you can order people to be silent, and they will be... unmoving like buddha statues. But they are not silent! Deep down they are boiling... they are sitting on volcanoes. They are simply following an order.

You can do the same thing to yourself. You can become the commander and the commanded. You can force yourself, you can torture yourself, and if you do it long enough you will come to attain a certain quality of silence. But it will be dead and it will not have any bliss in it. In fact it will be very, very miserable. It will be empty, negative. It will be more sad than joyful. It will be a sort of death shadow.

The real silence always carries a bubbling joy. The real silence is a dancing silence. The real silence is true bliss, and the real silence cannot be forced. You cannot regiment yourself for it -- you have to understand life. The more you understand, the more silent you become.

The real silence comes through understanding; the false silence comes through practice. The false silence is very cheap and easy; the real silence is difficult. Hence people choose the false because it is very easily available. Any stupid person can have it -- just a little torturing of the body and the mind.

I am completely against any falsity. It is better to be tense but to be true. It is better to be angry but to be true, rather than to be silent and false, because from the true the way goes towards truth, but from the false there is no go.

The false is a dead-end. It doesn't connect anywhere -- it brings you to a cul-de-sac. You cannot go back because you have put so much in it, invested so much in it. And you cannot go ahead because there is no way to go -- just a precipice.

The false can never lead to the real because the false one day or other comes to end suddenly, and the road is no more ahead. You cannot go back, because thirty years, forty years practising... mm? that going back means you have accepted your defeat.

So I see many people -- so called saints, religious people -- sitting there at the end of the road, not courageous enough to come back and to say to the world that they failed, that the path was wrong, that their efforts were in vain and that, please, no one should go again on that path.

No. Rather than doing this, rather than repenting, rather than declaring to the world that they have failed, they go on teaching the same path to other people. They go on calling others too, saying that they have arrived -- come!

From the false there is no way to the real. From the real, there is a way to the real. So real anger is better -- at least it is real. Real anxiety is better -- at least it is real. I am not in favour of anxiety or anger, but I am all in favour of the real. At least something is in it that is true. And if you understand your real anger, anger will disappear by understanding and the truth will remain. This is what is known in the east as sorting out the chaff from the wheat.

Wherever there is chaff, don't be in a hurry to burn it. There is a possibility that the wheat may be hiding somewhere. First take the wheat out.

In anger, anger is the chaff and compassion is the wheat. In sex, sex is the chaff, love is the wheat, and so on and so forth.

[A sannyasin says: My parents are very beautiful people and they are concerned about my being with you. They need to feel that I'm growing in christ.... And I'm not totally resolved with this.]

That need not be a problem -- you are growing in christ. Being with me is being with christ. Just let

them understand this. Give them all the christ books.

Don't feel guilty and don't feel in any way that you owe some explanation to them. Just express the situation -- that you are growing in christ... because christ is not a person at all. It has nothing to do with jesus and it has nothing to do with rajneesh. It is a state of ultimate flowering. In the east we call it buddha, in the west you call it christ, but it doesn't matter.

Of course you are not growing in christianity -- that is true -- and that has to be made clear, because by'christ' they may mean'christianity'. Then tell them that it is not growing.

I am against christianity, against hinduism, but I am all for christ. In fact you cannot find any christian who is more for christ than I am. But the idea of christ has to be experienced. Just explain to them lovingly, humbly. There is no need to argue -- because these things are not for argument.

If they love you -- and I see that they love you and that they are loving people -- they will understand. If they can understand love, they can understand everything. Love is vast.

And their concern is natural -- nothing wrong in it. Mm? they may be worried about what you have chosen and where you are going; maybe you will go astray, maybe it will become difficult. Their concern is natural, and you should be grateful that they are concerned. They still care for you... their love is intact.

So feel grateful, and tell them that you feel grateful that they are concerned, but make it clear. And there is no argument in it -- just make it clear... a simple statement that this is the thing, and this is your way to reach christ.

If they love you they will understand, and if they love christ there is every possibility that they will come to me too.

Nobody can reach christ through the church. It has never been so; it is not in the nature of things. Nobody can reach Buddha through the priesthood.

Once I am gone you will not be able to make any contact with me through somebody else -- an organisation, priests, apostles... they won't help. The only way will be either to be directly with me -- which needs rare awareness -- or go to a living master who may not even have heard about me, and to be with him. Either you have the awareness to contact me directly or you come in contact with somebody who has that awareness. He may not have heard about me -- that is not the point -- but through his presence you will be immediately connected with me. He will function as a bridge.

Masters who are no more on the earth can be connected only through living masters -- there is no other way. And as far as masters are concerned, there is no Christian, no Hindu and no Buddhist. A master is a door to the infinite, and the infinite has no adjective to it.

So if you simply are there, happy, flowing, meditative, praying.... Let them watch, let them just see by the side. Passing the room they will see you are meditating; in the garden you are sitting with closed eyes. Let them have a taste of something that is beginning to happen to you -- that will be the connection. And that's what I call persuasion existential persuasion, not intellectual conviction. Simply go happily... and I will be working on you.

Once I start working on somebody he is bound to come -- don't be afraid! I just go on sitting in this house -- never leave the room -- and people come from such faraway countries, trekking their way, and they find me. I will look after them -- you just give them a taste, that's all!

[The sannyasin, who is a therapist, says: Osho, I'm doing several workshops in your ashrams in the west and I would like you to tell me what to do. I want to do something totally... a new baby. Two weekends are coming up very soon.]

Don't plan it. Just remember me and start, mm? And be in a non-serious mood. Don't try to manipulate -- just float -- and things will start happening. Whenever you are stuck or anything, just take the locket in your hand. Sitting amidst the group tell them to give you silence for one second. Just for one second remember me, and the flow will be there again.

Work as if you are just a vehicle. Don't work from your mind -- allow me. And all that you know will be used -- but not in a planned way... very zig-zag. It will not be like a superhighway -- just a footpath in the forest. Many things will happen unexpectedly and you will be surprised as much as your group.

So you simply start -- don't plan it at all. There is no need to have any plan. You have done many workshops, so you know. Just be there and start. Just sit in the middle and start. Let this be a totally spontaneous thing, and do it in the spirit of a picnic.

... Mm! Don't be serious -- mm? just play. And it will bring out the highest possibility that is hidden in

you. When you plan something, you already have planned it -- and you don't allow your spontaneity to flow through. So don't make the formal structure too heavy, because these flowers of being are very very delicate. If the structure is too heavy they cannot come up. They come better when the structure is not there, or at least is very very light, flexible, fluid.

Start with geetam (a sannyas centre in california) -- all will be sannyasins there. Start, and leave it to me, and see what happens. Go in a crazy way -- unplanned. Let things take their own shape and let each moment lead you to another moment... and much is going to happen.

The Buddha Disease

Chapter #2
Chapter title: I declare you a god, a goddess

2 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701025	
ShortTitle: DISEAS02	
Audio:	No
Video:	No

[To a new initiate Osho gives the name Ma Prem Kalpa]

Prem means love and kalpa means imagination -- love imagination. And you have to work on it. Imagination is going to be your path. You have the capacity to visualise, to imagine -- you have a poet's heart -- and images will come very easily to you. So, imagine yourself as more and more loving.

There are two ways to change a man: one is the way of the will and another is the way of imagination. With the will you have to force things on yourself; it is the path of struggle, conflict. With imagination you need not force; you simply persuade. And imagination works so simply and so easily that there is never any anxiety and conflict around it.

So just imagine yourself as loving more and more. Walk, but feel you are surrounded by love energy. And soon you will find that it is there. Your imagination will create the path for it, and then it will start flowing.

Be friendly, compassionate. Even with things, be compassionate. Create more and more love energy through imagination, and soon you will become a broadcasting station of love. Many songs are going to be born....

Veet means beyond, and vishada means anxiety. And that is your goal: drop anxiety. Anxiety is the only barrier. When we are in deep anxiety we are never herenow. anxiety means of the future or of the past. Anxiety is never in the present... anxiety *cannot* be of the present. It is impossible to create anxiety right now. In this very moment it is impossible

Either you look back -- somebody insulted you, something went wrong, and you did something you never wanted to do, and now you are crying and weeping over spilt milk.... It is foolish because nothing can be done about it. The past is past, and you cannot undo it. So don't waste a single moment for it -- enough!

The future is not yet6, and nothing can be done about it because it exists not. Something is possible only when something is. Planning, trying to become this and that -- achieving, ambition, desire... they are projections in the future. They create anxiety: Will it be possible to succeed or not? Will you be able to succeed? There are a thousand and one hazards. One trembles, fear arises... anxiety is felt.

All anxiety is either of the past or of the future -- and both are not. So a man who lives in anxiety lives in non-existence. His life is a shadow life. It is a ghost life. He does not really live. His being is not

authentic, because there is only one thing that is authentic and that is this moment. So start living in the moment more and more.

Old tendencies, old habits, will force you to go into the future and into the past. The moment you remember, relax -- relax in the now. Laugh at the ridiculousness of the old habits. I'm not saying to fight with them. If you fight you will create anxiety. I am saying to simply laugh. Whenever you catch hold of yourself red-handed -- again in the future and again in the past -- there is nothing to be done. Slip out of it -- just as a snake slips out of the old skin. No need to fight. Fight never solves anything. It can create more complexities.

So I am not saying to fight -- I am saying to simply understand. Tomorrow will take its course on its own. When it comes you will be there to face it. And it never comes as tomorrow; it always comes as today. So learn to be herenow.

And that is the meaning of veet vishada -- beyond anxiety. Live like trees, rocks, animals. Live like god!

Only man alone on the earth lives in anxiety. Below man is nature. It lives in the moment -- unaware, unconscious, but it lives in the moment. It is not conscious enough to think about the past or to think about the future.

Then there are buddhas, christs, krishnas -- gods who have become so conscious that because of their consciousness they cannot move to the past and to the future. They are anchored in the present... their consciousness is centred in the present.

And man is just between these two. He is neither as unconscious as the animals and the trees, nor is he as conscious as a buddha. So he goes on, split: one part moving towards the past one part moving towards the future -- pulled, tom apart. Hence there is anguish, anxiety, pain suffering.
One just has to understand and become more and more aware.

Ananda means bliss, and devika means goddess -- goddess of bliss.

... And the goal is not very far away -- it is very close by. Just remembrance is needed -- nothing else. We have only to remember that we belong to god. Just remembrance -- it is not a question of doing anything else. We have forgotten. We have become oblivious to the obvious. And it always happens -- that which is obvious, we tend to forget.

When a person is healthy he tends to forget health. When he becomes ill, then he remembers. When you don't have a headache you don't remember at all that you have a head. When the headache is there, then the memory is too.

The human mind remembers only something which is missed. God is never missed -- that is the problem. He is always there -- whether we remember him or not. He is always there... he is always showering. Whether we welcome him or not, it doesn't matter -- he goes on showering on saints, on sinners, on good, on bad. On religious, irreligious, theists, atheists, he goes on showering.

His love is unconditional. There is no condition that we should do something and then he will be loving towards us. His love is unconditional, because he is love and nothing else. Hence we tend to forget. He is so available -- like the air... all around.

Just like the fish in the ocean.... The fish never remembers the ocean -- cannot remember. Unless she is thrown out of the ocean on the bank, on the beach, then suddenly she remembers -- she has missed the home. Then there is anguish, trembling, an urge to go back to the ocean.

But a fish can be taken out of the ocean -- we cannot be taken out of god. So the problem becomes very difficult. If there were any possibility to take human consciousness o~t of god, then everybody would have become religious immediately, because then we would have suffered tremendously, we would have missed. But there is no possibility -- all is god. Wherever we are, we are in him. We are born in him, live in him, die in him. We breathe in him... we breathe him!

He is so close that it is difficult to remember. Because it is so simple, that's why it has become so difficult.
God is not far away -- god is very close by.

And that is the meaning of the name. Henceforward, I declare you a god, a goddess. Now you have to just make it a constant remembrance. Be more and more alert about it.

I don't say become god, because you are god.... I say start behaving like a god, that's all.

The Buddha Disease

Chapter #3
Chapter title: This feeling of belonging -- that you are together with these trees and the stars and the moon and the sun -- is what I call trust

3 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701035
ShortTitle: DISEAS03
Audio: No
Video: No

Veet means beyond, sandhaya means doubt -- beyond doubt. And that's how one approaches truth. Doubt never leads towards truth -- only trust. Trust is the key. It is difficult. To doubt is very easy. Every child is born with doubt. Doubt seems to be very natural. One has to learn trust; one has to grow in trust. Trust is not a given property -- one has to find it.

All the ingredients are there but they have to be mixed in the right proportion -- then trust arises. And with trust the whole life changes, is transformed.

So there are only two types of people in the world: the doubting people and the trusting people. The doubting people can believe, but they cannot trust. Belief is a substitute trust -- remember it. Belief is not real trust -- it is a pseudo-coin. When you don't have trust, you crate a pseudo-coin -- belief. Somebody believes in christianity, somebody in hinduism, somebody in the geeta, somebody in the koran.

People believe because it is really difficult to live only with doubt -- but to live with absolute doubt is impossible. So there is a need for trust. Don't substitute it by belief.

I don't teach belief. Belief is an intellectual game. One forces oneself somehow, convinces oneself, argues with oneself, represses the doubt and sits on top of it and declares one's belief. That belief is useless, because hidden behind it is doubt -- very much alive... can explode any moment.

So believers are always afraid. They know their doubt... they know it is there. They avoid it. They don't want to face it. If somebody argues against them, they become angry. They are ready to kill or be killed, but they don't want to argue. Their argument is their sword. Mm? they think if you can kill a person, you have proved that you are right.

These are doubtful people -- they just believe on the surface. They are afraid of anybody who can create their doubt again. They are afraid of anyone who can bring it up to the surface.

A man who trusts has no fear. And trust is not a repression. It is the ultimate in love. It has nothing to do with doctrine. It is not believing in god or not-believing in god... believing in the theory of reincarnation or not believing; that is not the point at all.

Trust is a different approach towards life. You simply trust because you are born out of life. You are living in it; you will dissolve in it one day. How can you mistrust it? You are an extension of life itself. How can the wave mistrust the ocean? If the wave mistrusts, it will go insane. And even while the wave mistrusts the ocean, the ocean is supporting it... all the while. That ultimate support is god. Whether you trust or not, he goes on infusing life into you.

So when I say trust, I mean a totally different approach to life: remembering, feeling, becoming more sensitive, becoming more aware that you are part of it -- you are not separate. No man is an island. We are all joined together, so how can we mistrust, and whom?

Jesus says,'Love your enemy.' I say there is no enemy -- there cannot be. And that is the meaning of jesus' saying too. By'Love your enemy' he means that he too is your friend -- you have mistaken him for an enemy.

This whole life is yours. It belongs to you... you belong to it. This feeling of belonging is trust... that you

are not alone, that you are together with these trees and the stars and the moon and the sun... that everything that exists is part of you and you part of it -- this is what I call trust.

And this trust is religious. You don't become a christian, you don't become a mohammedan -- you simply become religious. Then all churches are yours and all temples and all mosques. In fact then the whole existence is your temple.

This is what I mean when I give you the name'veet sandhaya'. Mm? veet means beyond, sandhaya means doubt -- not against doubt, but beyond doubt. Against doubt is belief. Beyond doubt is trust. It is not a repression of doubt. It is a tremendous understanding that doubt is futile. It is looking into doubt so deeply that in that very look, doubt disappears. Not that you replace it by a belief.... Just looking deeply into the doubt you find that it was futile, it was unbased; there was no foundation to it. Suddenly it is gone, and that which is left is trust.

When doubt is no more, then that which is left is trust. It is *beyond* doubt -- it is not against doubt. There is no fight between trust and doubt -- that's what I want to emphasise.

Trust is something far superior. Belief exists on the same plane as doubt. Trust exists on a different plane altogether. Belief fights doubt. Trust is a transcendence.

[To another initiate Osho gives the name Veetnisha.]

Veetnisha. It means, the night is over... and I can see it in your inner sky -- mm? the morning is very close by. Just the first rays of the sun... the birds should be singing soon, and there will be great rejoicing.

Sannyas is a beginning of a new world. It is an abrupt change... radical, of the roots.

Up to now it was as if it were a night -- the dark night of desires, ambitions, expectations, frustrations, anguish. It was a night of nightmares. Let this moment become a discontinuity with the past.

That is the meaning of sannyas -- that you disown the past, that you say that from now onwards, you will not think in terms of your past -- it no more belongs to you... that now you are beginning a new beginning... that you will function on a new nucleus... that you will not carry the past any more.

Sannyas is a declaration that you have decided to drop the past -- hence the change of name and the change of dress. It is simply symbolic, to make it more penetrating, real, memorable.

So from this moment think of yourself as a new born child. The night is over and you are born to the morning.

It is not going to be easy, because the hold of the past is deep. The morning is very fragile and the new rays of the sun cannot be very strong, but they will be proving stronger and stronger every moment. Nourish them, nurture them,. And don't identify with the past. If any old habit comes past, simply watch it. Remain aloof as if it belongs to somebody else... as if the postman has delivered a letter wrongly. It is not addressed to you, so you return it to the post office.

The mind will go on believing just because of the old habit, because the mind will take time to know that the address is changed. Mm? it takes a little time. The mind moves very slowly; then the unconscious moves even more slowly. The body is very lethargic. Mm? they have different time-systems.

You are taking sannyas from your conscious mind. For the conscious mind it has happened. For the unconscious mind it will take a little longer time, and for your body still a little more time. Mm? they don't function in the same time-system. But it has started,and you can declare tO the world that the night is over.

This ochre colour is just the colour of the first morning sun rays... the redness that comes to the east. It is the colour of the east.

Veet means beyond, nirvana means enlightenment. This is a paradox, but of tremendous import -- that enlightenment becomes possible only when you forget about it. When the desire for enlightenment disappears, only then does it become possible You desire money or you desire meditation -- it makes no difference -- the desire is the same... the nature of the desire is the same.

The object can change, but just by changing the object the nature of the desire never changes. So one can want worldly power, somebody can want spiritual power, but both persons are worldly. One desires respectability, prestige; another desires moksha, nirvana, god -- but they are both the same. Their psychology is not different -- they desire.

And desire means dreaming. Desire means motivation.

Desire means you are not herenow -- and nirvana is always herenow. Desire means you are somewhere else -- and god is always herenow, so obviously you never meet: you remain in your desire and god remains

just around you.

He remains close-by, but you are never close to yourself -- you are projected into great desires. And nirvana is the greatest desire a man can have -- the last, the ultimate desire... to become enlightened, to come to know who he is, to know the truth. That is the ultimate desire -- and a hindrance.

So if one really wants to be enlightened, one has to forget all about it, otherwise enlightenment itself becomes a new obsession. The zen people call it'the buddha disease'. One can become obsessed: one has to become a buddha or a christ.

These are not things that one can become. They don't relate to the process of becoming. Becoming means desire. Buddha is when there is no desire and you are. Christ is when there is no desire and only being exists.

To be in the being is to be free. To be in the becoming is to be in the bondage.

To give you this feeling -- that god is not to be desired -- this name will be helpful. In fact nothing needs to be desired. Enjoy whatsoever comes by the way... and you will enjoy much more.

Small things of life can become of tremendous beauty. When you are not bothered about tomorrow, very small things.... This silent night... this noise of the insects.... No music is comparable to it. Even the greatest musician will feel jealous. And it is so freely available -- but nobody is ready to listen. People are rushing towards the future -- and the future never comes. It cannot come -- by its very nature. All that is, is already here.

'Veet nirvana' will mean to remain beyond the desire of enlightenment. People are rushing into the world, then one day they get fed up. Success proves to be a tremendous failure. Money simply proves, to be a rubbish heap, and all affairs of the world lose meaning one day. If a person is a little bit intelligent, he comes one day or other to know that it is all meaningless then he starts moving inwards. But now he projects a new desire. The desire now hovers around a new object. Again the desire has deceived him.

The moment one is fed up with the world, one should not be fed up with the world -- one should be fed up with desiring. Because desiring is the real world -- nothing else is there. When one is fed up, one should not be fed up with money but fed up with desiring. Not fed up with wife and children and the house -- poor things, they have not done anything wrong to you. Not fed up with the society -- that has not done anything to you... just fed up with desiring.

Looking into the nature of desiring one comes to understand that it simply brings misery. It promises bliss -- brings misery. It allures and promises but never delivers bliss. Misery and anguish always come in from the back door. It is the greatest deception there is.

Knowing this, realising this, one stops desiring. Then what will you do? When you stop desiring, naturally the question arises,'What are you going to do now?' The energy is released. The whole energy was put into desiring -- a thousand and one desires were there, and you were engaged. Now suddenly if desiring is futile, what will you do with your energy?

You delight! Now you enjoy pure energy as such. You dance, you sing, you eat, you sleep, you sit, you walk, you sing, you love... you delight! A person who moves into desires never delights. And a person who stops moving into desire is so immensely delighted. Each moment is such a benediction... and that's what nirvana is.

The Buddha Disease

Chapter #4
Chapter title: In life, surrender is the key

4 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701045
ShortTitle: DISEAS04
Audio: No

Video: No

Deva means divine, and dhurva means fresh grass, just sprouting... very green, delicate -- divine grass. And there is a particular meaning in it.

A man can exist in two ways: either like a very strong tree -- resistant, fighting, stubborn -- or like small grass -- non-resistant, non-fighting, ready to yield. and that should be your way. don't resist, don't fight. Just yield like grass. The wind comes -- yield... not even a single effort to fight with the wind. the wind will be gone and the grass will stand again.

Once the big trees have fallen, they cannot stand again. They are representatives of ego. The grass is symbolic of non-ego.

And in life, surrender is the key. Whatsoever happens, surrender to it.

Jesus has a very tremendous saying: 'Resist not evil.' Even evil should not be resisted. Even if death is happening, allow it to happen... go with it. Jesus carried his cross to the hill. Even if death is coming and you have to carry your cross, carry it. Don't escape from any reality, don't hide and don't fight, and suddenly you will see that great things have started happening.

Otherwise ninety-nine percent of our energy is wasted in fighting -- and it leads nowhere! Because through fight there is only defeat. Through fight, victory is impossible, because we are fighting the vast -- and we are very tiny... a drop fighting the ocean, a leaf fighting the whole tree. It is absurd, it is ridiculous. The whole idea of will is ridiculous.

See grass bending with the wind -- feel the same way. Let that be your meditation. See strong trees fighting the wind and know that this is not your way. And read lao tzu, tao, mm? because this is his whole teaching -- to be just like grass. He teaches the watercourse way. Water is very soft, rocks are very hard -- resistant, fighting -- but eventually rocks are turned into sand and the water goes on flowing the same way.

If you see a waterfall, you cannot believe that the water is ever going to win -- but it wins! The weaker wins.

That's what jesus says: 'Blessed are the meek, because theirs is the kingdom of god!' So be meek, humble, like the grass -- bending, not fighting.

Your name will remind you. It is one of the most beautiful names. And in india, it is very symbolic.

Hindus go to their temples with dhurva to offer to god. They take fresh, new leaves of grass, and they offer those grass leaves to god -- not even flowers, just grass leaves. Because they say that a flower is a great thing. A buddha can offer a flower -- he is a flower. How can they offer? They are not flowers yet. At the most they are grass leaves -- just sprouting -- and indicating that they will not resist god. If he comes they will bend with him. If he comes, they will dance with him. If he doesn't come, they will wait for him....

The Buddha Disease

Chapter #5
Chapter title: Take life in the spirit of a picnic

5 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701055
ShortTitle: DISEAS05
Audio: No
Video: No

Deva means divine, abhiyana means adventure divine adventure. And remember it always -- that life is

never a static thing. And the moment you make it static, it has already slipped out of your hand. Life is only in the process. It is in adventure, pilgrimage. The goal is always arriving, but it never arrives. And it is never going to arrive -- that is not the nature of life. If the goal arrives, all meaning is lost. Then there is nothing left.

So god is the goal who always appears to be arriving, promising, but who never arrives. You are always coming closer to it. But the play continues -- the adventure remains.

So take life as an adventure. Never think in static terms -- always think in dynamic terms... movement, process.

Our language is very faulty -- it turns everything into a static thing. It makes nouns out of verbs. For example, love. Now, love can never be a noun. It is always loving -- it is never love. Life becomes a noun. Life is never a noun -- it is a verb. It is always living.

And all languages do that mischief -- they change the nature of the verb and reduce it to a noun. And when you talk about love it seems as if you are talking about some *thing*. And love is not a thing. When you talk about god, it appears as if you are talking about some thing -- and god is not a thing.

God is the total process of existence. Rather than calling it existence, it is better to call it existing. That which is existing and goes on existing -- that is god.

So god is the impossible goal -- yes, a goal it is, but impossible... and that's the beauty of it.

One has to seek it, knowing well that one is never going to arrive. But in that very search is joy, in that very adventure is bliss. So I will call you 'abhiyana', mm?

And you have come now to the right place. You have knocked on many doors -- but that is natural. Before one knocks on the right door one has to knock on many doors, because there is no other way to know the right. One has to grope in the dark... one has to go on knocking. One can never be certain.

And everything helps. Even wrong doors help -- they help you to reach to the right door. They are also needed -- they have a certain purpose to fulfill. So whomsoever has helped you to come to me -- good people, not-so-good people, religious, irreligious, real, phoney -- to whomsoever has helped you, feel grateful towards them all, unconditionally grateful, because without them you would not have been here.

Life is such a big mystery, and so many people are playing their roles in it that we never know how we are helped.... But you have come!

[The new sannyasin said that previously he had done jikra. 'Jikra' means remembrance, and is a sufi meditation. See'the great nothing', october 8th, where bhagwan described this meditation in detail.]

And how were you feeling doing jikra?

[The sannyasin replies: My heart breaks!]

Good! The heart is meant to be broken. Its purpose is that -- that it should melt into tears and disappear. The heart is to evaporate, and when the heart has evaporated, exactly in the same place where the heart was, you come to know the real heart.

This heart has to break. Once it has fallen apart, suddenly you come to know a deeper heart. Just like an onion, you peel it and the new layer is there.

So this heart is the outermost heart -- mm? once it has broken, a fresher heart, a deeper heart, will become available. And with that heart, jikra will go even more deep. You have to continue jikra. It is one of the most beautiful methods.

[Osho recommended groups for him and then said....]

.... In between, join sufi dancing and t'ai chi. And I call it simply t'ai chi -- not t'ai chi chuan. And there is a difference between the two.

T'ai chi chuan is a war method, a defense method. When you use t'ai chi in fighting, then it is called chuan. But the moment you are getting ready to fight, you have missed the whole thing. Then you cannot be really relaxed. The very idea of defence, of fight, is ugly, non-meditative. So we simply use t'ai chi. It is not to defend, it is not to attack. It has nothing to do with the war methodology. It is just a process of going inwards -- and a tremendously significant process. So join t'ai chi, and forget chuan -- completely forget chuan. Mm? because that is how the whole thing was destroyed.

These things are not to be used in the ordinary way. But it happened in japan and china.... Both the countries tried to transform even meditation into war methods. Man is so mad that even if you give him meditation, he will change it into a war method. Meditation is meant to give you peace, silence -- but even that, in the hands of the politicians, will be turned into a war method, into violence.

That's how in Japan meditation disappeared completely, because it went into wrong hands... just as it is happening in the modern world. Physicists invented the atomic energy. It could have been a blessing but it fell into the hands of the warmongers. And Einstein was very sorry....

Just two days before he was dying, somebody asked him,'Would you like to become a scientist again if you are given another chance, another life?'

He said,'Never! One mistake is enough! I would like rather to be a plumber -- at least I will not harm anybody.'

Einstein himself, not knowing at all what would happen, wrote the letter that introduced roosevelt to atomic energy. He was thinking that the atomic energy would be used for peaceful purposes, creative purposes, but it was used for destruction. The same has happened with meditation.

T'ai chi is a beautiful meditative process. It fell into the hands of the politicians; they used it -- because tai chi can make you so still, so silent, so disciplined, that you can be very dangerous. And you can be in tremendous control of your energies. The same happened with zen methods -- they were reduced into certain technologies which can be used in war: archery, wrestling. And then all sorts of things were reduced. So forget that chuan -- t'ai chi is enough!

Deva means divine, and darpan means mirror -- a divine mirror. That's how I see every being -- a mirror for the divine. And unless we reflect the divine, we can never be satisfied. Once we become a perfect mirror to the divine and god can have a look into his face through your face, immediately there is tremendous contentment... one is fulfilled.

So each being has to become a mirror -- and that's what meditation is all about. When the mind has no thoughts it becomes a mirror. When it has thoughts, there are ripples and the lake is so much disturbed that the moon cannot be reflected in it. When there are no winds and no ripples and the lake is completely silent and asleep, then it is a mirror.

So human consciousness can be in two states: one is that of turmoil -- that state we call the mind; another, when there is no turmoil -- that state we call meditation. In meditation one becomes a mirror -- and nothing else is needed.

Deva means divine, gatha means story; divine story. The meaning is almost the same as gospel.

And every human being is a story yet not unfolded. It is as if everyone is just a seed waiting for the right season to sprout. This divine story has to be completed, and one can complete it only if one very consciously takes one's life in one's own hands.

Ordinarily people exist accidentally... just like driftwood, not knowing where they are going. Ordinarily people don't have any idea about what they are doing with their life. It is a mess -- they go in all the directions simultaneously. And the ultimate result is not a beautiful story completed, but madness. Will it be easy to pronounce? -- 'gatha'.

Deva means divine, abhinaya means acting, drama, play -- divine acting. The whole life is nothing but a play, and one should not take it seriously. The moment you take it seriously you get into trouble. The very attitude of seriousness is the root cause of all anxiety. Take it non-seriously, take it easy... take it as a fun! That is one of the most essential teachings of the east -- that life is nothing but a drama.

In the west psychodrama is a very new invention, but the east has always looked at life as a psychodrama. Play it well, but don't be bothered too much about whether you succeed or fail, because in the final analysis it makes no difference. The winners and the losers are all equal, because it is just a game -- it is not real. The only real thing is the witness, and all else is just acting.

If you can keep this in your awareness, it will transform your whole life. And this I give you as a key -- it will unlock many doors. When I give a certain name, I mean that the name should become a reminder to you. So whenever you remember your name -- abhinaya -- remember that all is acting, and whatsoever you are doing, relax immediately.

Then and there, relax -- it is acting. Even if you were going to fight, relax; you were going to be angry, relax -- it is just acting. I'm not saying not to be angry. If anger is there, relax and be angry, but be playful --

don't take it seriously.

There are people who will be angry seriously, and there are people who will not be angry because they are very serious -- they cannot be angry. Both are the same! They both take life very seriously.

So this has to be remembered. It will give you many new spaces within your being. Look on all around as a vast stage -- so many people, so many actors, so many stories going on, so many things happening. God is playing in a thousand and one ways -- millions are his forms of play, but all is play. And once this insight goes deep into you -- that all is play -- your anxiety disappears.

But man is very neurotic. Have you seen people playing cards? Even in playing cards they become so serious that they are ready to kill each other! Just playing cards -- the kings and the queens are just false; or playing chess -- everything is false... but people can get very serious about the false too. Then the false also looks like the real.

Try just the opposite -- if you are non-serious, even the real becomes false. Hence in the east we say that the world is illusory, maya. The meaning is not to take it seriously. The word'maya' basically means magic show. You don't take the magician seriously -- you know that he is playing tricks. If he has produced a pigeon, he must be hiding it somewhere -- you don't take it seriously.

In the east we say that the whole world is a magic play -- god is the magician. Nothing is serious here.

And this is my message for you on your sannyas birth, mm? -- to take life very very non-seriously... in the spirit of a picnic.

[The new sannyasin says: I've done the vipassana here, in India... it was very difficult for me to get into.]

Yes, it is difficult. You got into a serious thing in the beginning (laughter). Mm? these vipassana people are serious people.... You got into wrong company from the very beginning!

Do some other groups first, mm? Then I will give you vipassana again. But one should first prepare. Vipassana directly is not good -- it becomes a heavy trip. It is a hard thing.

.... Whenever there is no group, continue all that is available here, but keep alert not to be serious. And when I have seen that you have learned how not to be serious, I will send you into vipassana. Right?

Prem means love, shakti means energy -- love energy. And that is the stuff the whole universe is made of -- love energy. From the lowest to the highest, it is one energy... manifesting in many ways -- gross and subtle -- but it is one energy. On the lowest it appears as electricity, on the highest it appears as prayer, but it is one energy.

So do a few things. One: more and more feel that you are less solid and fluid. Feel more and more that you are energy rather than a solid body. Relax the solidity... Let it melt. Mm? just as you can melt ice -- it becomes water; then you can heat water and it becomes vapour. Ice was solid like stone; when it is vapour, you cannot even see it -- it has become invisible.

These are the three forms of all energy: solid, liquid, vapour. Ordinarily people exist at the first -- the solid... frozen. We are all frozen love energies. A few of us who are very fortunate can melt a little and become liquid. Even fewer are capable of becoming vapour -- invisible.

So I call you love energy so that you can start working on these lines. Think of yourself more as energy, less as body. When you think of yourself as body, you are more solid, defined. When you think of yourself as an energy, you are more like a cloud -- nebulous, no definition, no boundary. Move like a cloud. And when you are sitting silently, close your eyes, and feel more and more like vapour -- evaporating, moving into the invisible... becoming invisible.

And soon, within a few days, you will have a few glimpses. The possibility is there -- that's why I am saying that you will have a few glimpses that suddenly you are not. Suddenly you will be shocked -- you have evaporated. You will have to open your eyes to see whether your body still exists or not. You will have to touch your body to feel whether it is really real or not. And when that happens you have to come and tell me.

So whenever you have time do the meditations, do groups. In the remaining time, walking on the road feel like a cloud -- nebulous. Then with closed eyes feel that you are moving into the invisible, disappearing... Losing all form, all visibility.

Any day it will happen, and when it happens come and tell me. Then I will give you a certain technique. So remind me whenever it happens.

The Buddha Disease

Chapter #6
Chapter title: Everything is within the reach of an empty hand

6 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701065
ShortTitle: DISEAS06
Audio: No
Video: No

Dharma is a very special sanskrit word. It means exactly what in chinese they mean by tao, or what in greek they mean by logos -- the ultimate law. Not any law in particular.... The law of gravitation is a particular law. And then there are many laws -- chemical, biological, physical, but they are all particular laws.

Dharma is the ultimate law, the law of all laws. So you cannot pinpoint where it is, although it is everywhere. All special laws are just particular manifestations of this universal law. Mm? gravitation is just a limited expression of it.

So one that holds all laws in itself is called dharma. Dharmadeva means god of the ultimate law. And you have to start being sensitive towards this tao, dharma, the ultimate law. It is a question of sensitivity.

Through intellect you can discover particular laws. Only through sensitivity can you discover the universal law. The universal is not available to the intellect. That's the difference between science and religion.

In India, religion is also called dharma, mm? because it is a discovery of the ultimate law, the universal law. Science will go on discovering but it will never come across the ultimate law it cannot. Its very methodology prohibits it. The very approach is for the particular.

So science becomes more and more specialised, and each branch becomes more and more narrow. First there was only science; then there was physics and chemistry. Now chemistry has many branches -- the organic chemistry and the inorganic chemistry. And so on, so forth; it goes on becoming more and more specific, particular.

Of course any scientific approach knows more, but every day it knows about less and less. It knows more and more, but about less and less -- so it can never come to the universal, because there is no way to come to the universal. It will come to the very particular -- so it can never come to god, because god is the universal law.

So the very methodology of science prohibits it knowing about god, knowing god. And then of course science goes on saying that there is no god. Now this is very irrational. You don't allow the universal -- your very approach is for the particular -- and then you say that there is no universal because it never comes in your net... and you have chosen a net. A certain net catches a certain type of fish. The net of science catches the fish of the particular.

The universal is such a big fish that no net will be capable of getting hold of it. One will have to go without any nets. That's what meditation is. That's what I call sensitivity, understanding.

So start feeling for the universal. Just sitting silently, listen to the universal. This silence of the night... these insects making a noise. Just listen.... Listening to this particular noise, if you bring in the intellect, science comes in. Then you start thinking about what type of insect this is and how it makes such a type of noise... what type of throat it must have, and for what reasons -- you have moved into the particular.

Listening to this noise, not brooding about it, not thinking about it -- just listening... just listening, becoming more and more sensitive; not thinking, just listening -- suddenly you will see that something of tremendous import is arising out of this simple noise. A universal music can be heard through this noise

because all noises contain it... but it is a very still, small voice. When you become very very silent it asserts itself in your consciousness.

So remember more and more to be non-intellectual and sensitive, and then you will know that there is a universal law. And to know the universal law is to know all -- nothing else is needed.

Then by knowing it, one becomes it. By knowing it, one by and by dissolves into it. By knowing it, one is overpowered by it.

And when your life is run by the universal law and you are no more a doer, then you have a true life -- the life of benediction, bliss. It is not something that you can practice. You can only listen to the universal law and allow yourself to fall into its trap. It is more a sort of let-go.

[The new sannyasin said he had done a vipassana group which he had felt helpful but difficult.

Osho talked about the need to release any repressions before moving into passive meditation like vipassana. He suggested two groups to him and then added that karate would be helpful for him too.]

... It will bring up all that is inside. The word 'karate' is beautiful -- it means empty hand. If one goes deeply into the process of karate, one becomes empty. And when things are thrown out -- the inner violence, the conflict, the mind -- and when one feels more and more empty... when the hand is empty, then one is capable; then nothing is beyond one's reach. When the hand is empty, then everything is within your reach -- even god! Everything is within reach of an empty hand.

So join karate and join sufi dancing, mm? and continue morning and evening meditations. You are here for five months so you can go slowly. And remember, you have to end with vipassana. Then it will bring tremendous insight.

It is a great method. Buddha himself developed it. That's his contribution to the world -- but it works only in a particular moment. Mm? so let us first bring that moment, and then things fit....

[Osho gives a seeker sannyas.]

This will be your name... and don't let it be just a change of name -- let it really become a radical change. It can become one -- it depends on how one takes it, because everything is a question of attitude.

A few people miss sannyas even if they become sannyasins. They take sannyas almost in sleep, not alert... doing something as if not meaning it... doing something because this is the thing to be done... doing something because everybody is doing it. They simply become imitative -- then they miss.

Sannyas is a great adventure, and every step has to be taken in tremendous awareness. You have the possibility for great awareness, hence I say this.

Let this moment become of great decisive value. Let it be momentous -- as if from this moment you are broken away from the past... a clean break, with no hesitation... in a single stroke of a sword. Remember, I say'in a single stroke' -- with no hesitation. Then suddenly the whole Fast disappears and the energy that is involved in the past becomes available. It is great energy -- and for the first time you feel available to the present and to the future.

The past is a dead weight, and if we are too much involved in the past we cannot live in the present and we cannot move into the future. So one has to completely get out of the past.

Hence I give you a name: veet asmita.

Veet means beyond, asmita means ego; beyond the ego. And the ego is the past. Whatsoever you know about yourself, whatsoever you think yourself to be, whatsoever your identity is, is nothing but your past. Your family, your religions, your friends, your love-affairs, your studies, university degrees, this and that -- that is all part of your ego.

In a single word,'ego', the whole past is present. Hence it is so difficult to drop the ego because it means your whole history, your whole biography. So people go on thinking and they go on asking about how to drop the ego -- but they are not ready. When they understand that it means to drop the whole history, all that you have been up to now, all that you have been thinking yourself up to now, all that you have dreamed, done, imagined, fantasised, whatsoever -- bodily, mentally, spiritually -- your successes, failures, frustrations.... They are all bundled up into a single word,'ego'.

Dropping the ego, one becomes free of the past. They mean the same -- the past or the ego. And sannyas is an effort to get out of the past, to get out of the ego -- just like a snake slips out of its own skin. It does not even look back -- it simply slips out.

So slip out of your past -- the past is dead. There is no meaning in it, because there can never be any meaning in the dead. Meaning is always in the alive, in the flowing. Get out of the past... and this needs only a certain courage.

It is not a question of making much effort -- a certain courage, a certain understanding... and I can see it is there. It can flare up. Just a little support and it can flare up. And in that flare-up the whole past has disappeared. Suddenly you start from ABC -- fresh, young, virgin, uncorrupted.

And then remember always that it is not that you have to do it once -- you have to do it every day, every moment from now. Otherwise again the past will accumulate. It is natural that the past accumulates, because past is every moment accumulating. Every moment you are making the past, creating the past out of the present, out of the future. The present will turn into past... all present moments will turn into past. If you go on collecting them, again it will be piled up. Again a new ego will arise.

So this moment you have to take two things very decisively: one, slip out of the past; second, never accumulate it again. And that is the meaning of sannyas -- not to live in the past, not to accumulate past... always to live herenow. My'now' contains timelessness, and my'here' has the hint of everywhere.'Here' does not mean just here -- 'here' means all that is present right now. The faraway stars -- they are part of this here. The whole existence that is, is contained in the herenow.

A sannyasin is a person who has taken a decision not to live in the past, not to live through the past, not to live through the future, not to go roundabout, but to be immediate... in the present.

And from that immediacy, all bliss. From that immediacy, all delight. From that immediacy, all beauty and benediction....

The Buddha Disease

Chapter #7
Chapter title: Meditation is the art of creating inner beauty

7 January 1977 pm in Chuang Tzu Auditorium

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ShortTitle: DISEAS07	
Audio:	No
Video:	No

Jaya means inner victory, conquering oneself, and ananda means bliss -- bliss that comes out of conquering oneself. And that is the only bliss there is. You can conquer the whole world and you will remain miserable; of course your misery will become a thousand-fold -- the misery of an alexander is bound to be tremendous... but you never become happy. That is not the way of happiness at all.

You can have all the things and still you will be at a loss. One can pile up money, power, prestige. And the more you have, the more you become aware of the futility of it all and the more you feel an inner emptiness.

Only the rich man comes to know what inner poverty is, because he can compare; he can compare notes. He has a background and he can see his own inner poverty against it. He is rich as far as the outside is concerned, but the inside is simply starving.

Hence the paradox: the richer a man becomes, the poorer he feels. The more knowledgeable a man becomes the more ignorant he feels. The more you have, the more you become aware of how much you are missing.

The only bliss possible is that which comes through the inward journey -- and that is called jaya. One has to come to one's own self, to one's own treasures. They are infinite... immeasurable. Once known, you

are never a beggar again. You may not have anything of the world -- still you remain an emperor. Your emperorhood has an inner luminousness.

You are emperor -- not because you have a kingdom, but because you are an emperor. Your emperorhood doesn't depend on a kingdom. It is independent of all kingdoms. Then one is truly a king, because nobody can rob one, nobody can take anything away from one... not even death. One has something which is eternal, which cannot be robbed, cannot be taken away. And only when you have something which cannot be taken away from you does fear disappear -- never before it. And in those moments you start feeling the deathless.

So let this be a key -- that you have to look more and more inwards. Temptations are there, desires are there -- natural. And I'm not saying to become an escapist. I'm not saying to escape from the world. I'm simply saying to be in the world but to give more and more energy and time to the inner search. Do whatsoever is needed on the outside, but don't become too much occupied with it. Things are needed: food is needed, a shelter is needed -- absolutely okay, so one should work for them. They are necessities, they are needed to be happy, but they are not enough. They are basic requirements.

A hungry person cannot sing. Food is needed, but food in itself cannot become a song. Just because you have eaten and your belly is full, there is no guarantee that a song is going to be born. You may fall asleep at the most -- and you will have nightmares.

Outer things are needed, but they are not enough. Fulfill them, but don't expect too much out of them. They are needs, and the inner life is something more than needs -- it is a luxury. The inner life is always aristocratic. Yes, it is aristocracy.

So outside just fulfill your needs -- and they are the minimum; they are not much. And once they are fulfilled, don't waste your time. In fact they are to be fulfilled so that you can have time to go in. One should work in the world so that one can work in one's inner world. One should earn a little money so that outer things no more trouble one, no more distract one. One can close one's eyes and go into meditation. If money serves meditation, money is good and one should use it. But if money becomes your meditation, you are going to be neurotic.

[To the mother of a sannyasin, who is taking sannyas:]

So you finally decided! This decision will have tremendous impact... a radical change will happen through it. Because this is no ordinary decision. The greater the decision, the greater the conflict before it, the more meaningful it is. The more one wavers and thinks of the pros and cons and then decides, the more deeply that decision goes. In fact all that wavering is part of a great sincere heart.

An insincere person can take sannyas very easily. He is insincere. He is not worried about it. He knows that if he wants to drop it, he can drop it. But a sincere person thinks, broods, contemplates -- and that's good, because when a sincere person decides, that means it is a life-changing decision... it means something.

You thought about it and you wavered. It was good, and I was watching. The wavering was good. It is better to waver before rather than afterwards. Once one has come to a clear-cut decision, that closes the past and opens a new door. And sannyas is an opening.

You have lived in one way and you have lived successfully. Sannyas does not mean that the way you have lived was not successful. Sannyas simply means that there are successes which don't prove to be successes. One may be perfectly successful, and yet... and yet....

There are two types of persons who enter into sannyas. One type enters because he has failed. Another type enters because he has succeeded and has found that there is nothing in it. Only the second type becomes the real sannyasin. The first type never becomes a real sannyasin because he has not really tasted the grapes. It is a rationalisation -- that they are sour -- because he could never reach them. So deep down in the unconscious the hankering remains: maybe, had you reached... maybe there *was* something!

The old sannyas in the east belonged to the first type of people. They became escapists... they became afraid of the world. The fear of the world is not the fear of the world. The fear of the world is really fear of your own inner, unfulfilled desires. You are afraid that if you are in the world you are going to get tempted. You know that the seeds are there and that whenever the right wind is blowing they will start flowering, and you will not be able to control them. That fear takes people out of the world.

My sannyas is for the second type of people. It is a totally new concept... it has nothing to do with the old sannyas. The old sannyas was for the escapists, failures... mediocres.

My sannyas is for a totally new kind of people: those who have succeeded and who have found that

success is just insubstantial. Looks beautiful from far away -- when you come to it, it is just empty. The deeper you go into it, the deeper you enter into emptiness. And when a person changes out of this experience, the change is going to be really vital.

And that's why I say not to leave the world, not to run from the world, because there is no fear! You have known the world, you have recognised its truth, and you have found that it is not going to fulfill. Not that you have not tried, not that you have not been successful. You tried, you succeeded, and yet.... Not that you failed, but the *world* failed -- and that's a totally different perspective.

I was watching your mind wavering; it was good. In fact [your son] was in a hurry, mm? but I am never in a hurry. There are a few flowers -- seasonal -- which come very fast, but they disappear soon too. There are big trees which take time -- long... many years -- and then they flower. You belong to the second type. A very strong will is there... a very alert mind and much capacity to create.

Now through sannyas this whole capacity will start moving into a new direction -- the direction of selfcreation.

Up to now you have been doing something outside yourself. Now you will be doing something inside yourself. Continue whatsoever you are doing outside.

The inner is not against the outer -- the inner is beyond the outer. It can play with the outer -- there is no harm in it. In fact it is good. Just like day-night, mm? One goes on playing with the outer and then one goes on moving into the inner -- it is a good change.

And this name I give to you: ma prem chitra.

Prem means love, and chitra means painting; a love painting. You have been painting things up to now -- now I will start to paint you. Up to now you have been making beautiful things outside -- now let that same energy move in. Now let an inner painting be born.

It happens almost always.... You can find a good painter -- his paintings are good, but if you look into him there is nothing. You can find a good poet -- his poetry is beautiful, but if you put the poetry aside and look directly into the poet, there is nothing. In fact one is surprised at how in such a ordinary person such beautiful poetry could become possible.

In india there is a saying, that if you love the poetry of the poet never go to see him, otherwise you will be frustrated because you will find an ordinary man... sometimes more ordinary than the ordinary.

Because a poet has only a few poetic moments. In those moments he is not of this world. In those moments he flies high... he is turned on. He is a totally different personality. When those moments are gone he is turned off. And naturally, to keep balance, he falls lower than the other, ordinary people. He has been flying high -- he has to fall down and rest.

In his poetry he may talk about god and in his behaviour there may be just a devil and nothing else. In his poetry he may talk about beautiful, unknown dimensions, and in his ordinary life he may be just vulgar, obscene. And the same happens with musicians, painters.

So each artist one day has to understand this -- that he has painted enough in the outside, now start painting inside! It is not enough to paint good pictures, because finally you will not be able to take any painting to god to show him. He will see you -- not your paintings. He will see picasso -- not his painting.

So paint yourself... create some inner beauty -- that's all that meditation is about. It is just the art of creating the inner beauty. And if, just with ordinary colours and on canvas, such beautiful things can be done, what to say about the inner canvas of consciousness? And what to say about the inner colours of love, compassion, prayer, reverence, wonder?

Such immense possibility is there. Once we start looking for it, we start finding it -- it is there, it is waiting for us.

So this name I give you: prem chitra. It means a love painting, and with this name you start painting in the inner world....

[A sannyasin who is leaving says: It's not easy to leave here!... But it's not hard either.]

Mm, that too is good. That too is good. That's the really hard part of it. If it is hard to leave, it will become very easy to leave. You can always fight with something which is hard. The difficulty arises when you have to fight something very soft. It is easy to fight with a rock -- it is very difficult to fight with water. The water wins finally... the watercourse way. My way is the way of tao.

It is very easy to go -- hence it becomes difficult. If it is difficult, you can fight with it; there is no problem. Tao says that the most difficult thing is that which is so soft that you cannot fight with it. In

fighting you lose energy. And all the arts that developed out of tao are the arts of how to be soft. So you are right -- it is not hard either.

But whenever you go, just allow me to function through you. And it will become more and more possible. Once you allow it, mm? you will start enjoying it. It has a tremendous beauty of its own.

You have been a doer all your life -- and that doer takes a toll. It creates a subtle tense state... very tense. If you have been a doer all along, you don't even become alert about it -- but it creates a subtle tension and that becomes a film around you. You are unaware, but it goes on obstructing many things.

Since you have taken the jump, let it be total. Allow me to function through you, and a great song will be born.

Your old habits will try to make it... to *do* something about it -- to manage, to manipulate, to plan, to decorate, to change a little here and there -- but by and by you will become aware that the song as it comes is complete, and there is no need to do anything... no touches are needed. Then spontaneity is born. One can do many things and without ever getting tired. One can do millions of things without ever feeling spent, because in fact one has never been doing them.

And I am just an excuse. When I say,'Allow me,' I am just an excuse. If you allow me, you allow god. If you allow me, in fact you allow yourself. These are just tricks. Rightly understood, if you allow me, you have allowed your own innermost core to have its say. When *you* manage, the circumference manages and the innermost core is not allowed freedom. It comes, but much distorted.

Much is going to happen. Just be a hollow bamboo and let me sing a song.

The Buddha Disease

Chapter #8
Chapter title: Meditation is learning to wait

8 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701085
ShortTitle: DISEAS08
Audio: No
Video: No

Deva means divine, and sarjan means creativity; divine creativity. And my attitude towards god is that he is not a creator but just pure creativity... just the energy, not a person. Personality is a human imposition on god -- good for us because it is difficult for us to comprehend god as just pure energy. When we think about god as a person, it becomes easier for us to pray. So good -- but it is just a device to help human beings; it is not the truth.

God is not a person. Mm? this whole creativity, this total creativity that goes on and on -- in the rivers, in the oceans, in the trees, in the stars -- words coming to existence and disappearing... this total phenomenon is god.

Once you start thinking in terms of creativity rather than a creator, your whole perspective changes. Then you are neither a theist nor an atheist, because the whole problem between the theist and the atheist is the person. Even the atheist is not denying that there is energy. He is not denying that flowers flower, that the sun moves. He is not denying the movement -- he denies the mover.

Once god is conceived of as creativity all dualism between the theist and the atheist simply drops. Then the theist and the atheist can meet together, be together.

When the person disappears, prayer disappears. When god is creativity, you can meditate, but you cannot pray. Prayer is possible between two persons -- an I-thou relationship -- but when god is just a

creativity, the only possibility to relate is to be meditative. In meditation you will also become creative. And to be creative is to be in step with god.

So whenever you create something, you are doing something religious -- never otherwise. In the ritual there is no religion. In the formal there is no religion. In the real creativity, religion descends. You paint a picture or you compose a poem or you play on the guitar or you dance, or whatsoever. You cook food for your beloved, and you pour all your creativity into it -- that is the *real* prayer.

Whenever you beautify the world -- by whatsoever act it is done -- you are in prayer. To be beautiful and to have more beauty enter into this ugly world, is the whole meaning of being religious.

Prabhu means god, and visarjan means dissolved into -- dissolved into god. And in giving you this name, I am giving you your technique too. Whenever you are sitting silently, not doing anything, just feel that you are dissolving, melting... disappearing into the total. Lose your boundaries... Lose the consciousness of your boundaries. Don't think that you end with your skin. Expand yourself.

Sometimes sitting in the room, feel lost -- just as a drop falls into the ocean and disappears. The more you think in terms of being dissolved, the more and more aware, peaceful, centred, you will become. And it will come easily -- it will not be a difficult thing.

Lying down in the bed, just before going to sleep, feel yourself dissolving. And fall asleep while you are dissolving, mm? Then the flavour will hover around you the whole night. You will have a deeper sleep; a deeper tranquility will arise out of it. And in the morning you will feel you have been somewhere in a totally silent space.

So whenever you can find any opportunity, transform it into your meditation. Mm? sitting in the sun, feel you are dissolving in the sun-rays. Holding the hand of a friend, feel you are dissolving into the friend. Making love, feel you are dissolving into love.

As many times in the day as possible, remember to dissolve. By and by your boundaries will become blurred. By and by you will start feeling not limited to the body, not caged, imprisoned in the body -- overflowing. And when you are overflowing, god overflows in you.

Do a few groups here. Start doing sufi dancing and in the night the music group. Mm? because that will give you more and more possibility to dissolve. Music, dance, singing, will be helpful. So whenever there is an opportunity to dance and sing, use it.

Anand means bliss, nutan means absolutely new -- absolutely new bliss. And bliss is something absolutely new. It is eternal, yet absolutely new. It is always fresh -- it never becomes old. That's its intrinsic quality.

With the mind everything becomes old, dirty, rotten. With the mind everything becomes a memory.

Bliss is something beyond the mind. It is not part of time. And when you stop time, you enter bliss -- never before it. There comes a moment of silence when time simply stops... nothing moves... the clock does not function. When thoughts stop, time stops, because the functioning of thoughts is time, the root of time.

When you don't have any thought there is no movement in your being -- everything is standing still. In that moment of standing still, bliss arises. And it is always fresh. Again and again it will come but it is never a repetition. It is never the same, because bliss cannot be accumulated and you cannot compare it with the past. It comes and goes like lightning. It comes without informing you... it goes without informing you. You cannot be the manipulator of it. It comes when it comes; there is no way to bring it.

The moment you try to bring it, you are in the mind again -- the mind is the manipulator. When you are not trying to bring it, suddenly it comes. It comes all of a sudden... just surrounds you. It is a magic moment which cannot be produced by order... it is a gift. But when it comes it bathes you into a totally new being. And when it is gone it does not leave a trace, so you can never compare -- when it comes again, you cannot compare with the past.

It never creates a past -- that's the beauty of it. It remains unrecorded. So when it comes again, again it is new... again you are thrilled. One can never be bored with it. How can you be bored with something which never becomes old?

Happiness one day or other starts becoming boring. In the beginning it looks fantastic, but by and by you start repeating the same again and again. You are in love with a man; then after a few days it is repetitious. Then you start getting fed up, stale, dirt accumulates. You start feeling cheated... you start feeling in a bondage. By and by you see that the glamour, that magic, is gone -- only a rut, and a repetition.

All happiness sooner or later creates unhappiness. So bliss is not happiness. Happiness is of the mind --

bliss is of the beyond. It simply comes and takes possession of you, shakes you to the very roots... makes you dance a very mad dance, and then it is gone. Suddenly you are there, and not even a trace is left.

You cannot desire it again. If you desire it, it will never come. One has to wait for it. It comes when it comes. And one has to learn patience and waiting.

That's all meditation is about: to learn to wait, to learn to be open, to learn to be patient, to learn to be trusting so that when it comes, your doors are open. When it doesn't come -- nothing to worry; one can wait. And it always comes when you are really waiting and not demanding. The moment demand comes, the doors are closed.

So remember this quality of bliss. It will be coming... it is very close by. It is just within your reach -- you just have to learn to be patient....

[A sannyas couple who have been together two years ask about their relationship, because the man wishes to live alone.]

If he wants to be alone, then let him be alone, mm? That's part of love. And there is no way to force anything. Things will become more ugly by forcing. If he wants to be alone, then simply that is the thing to be allowed. So don't fight for it. Happily....

You will be sad because you want to be with him and he wants to be alone. You are helpless -- recognise the helplessness and don't fight it. Just let him be alone. And if you can allow him, with deep love, he may start thinking.... Because I don't see that he can be alone for long. I cannot see that -- he is not that type. He will need a woman.

And if you fight.... That will be natural to you to fight because you want to be with him -- so I can understand the problem. For him it is not a problem -- he simply wants to get out of it. For you it is a problem because you don't want to get out of it. The problem is one-sided.

If you fight -- which would be natural -- and you cry and you weep, and you try to manipulate him in subtle ways, that will be putting him off forever. That will make the gap bigger, and it will become unbridgeable.

.... Because I understand him. If he wants to be alone, then that has to be done -- leave him alone. And if you are sad, that is your problem. If you want to cry and weep, you can cry and weep alone, but don't say anything to him and don't even exhibit it to him. That is none of his business. If some day somebody wants to be alone, then he has to be alone. A natural desire has come to him -- let him be. And if from fourteen years he has not been alone, it is very natural -- the desire will come.

I feel that if you can allow him in deep love and gratitude and you can be thankful for whatsoever he has done.... And we are not here to fulfill each other's desires. We are not here to fulfill each other's expectations. He was with you because he was happy. Now he feels he wants to be alone and try it. Let it be -- that's his happiness.

So bless him. Say good-bye to him with happiness, with love, so that you don't make the gap bigger. And he will need you! If you can lovingly leave him, he will be coming back -- and that will be a deeper experience for you both.

My feeling is that people like [your boyfriend] cannot live alone and cannot live with women.

There is an old sanskrit legend to the effect that, after making man, the creator took the rotundity of the moon, the curves of the creeper, the lightness of leaves, the weeping of the clouds, the cruelty of the tiger, the soft glow of fire, the coldness of the snows, and the chattering of the jays, and made woman, and presented her to man.

After three days the man came and said to the almighty,'This woman you have given me chatters constantly, never leaves me alone, requires much attention, takes all my time, cries about nothing and is always idle. I want you to take her back.'

So the Almighty took her back. But pretty soon the man came again and said,'She used to dance and sing, and she looked at me out of the corner of her eye, and she loved to play; she clung to me when she was afraid, her laughter was like music, and she was beautiful to look upon. Give her back to me again.'

So the Almighty gave her to him again. But three days later he brought her back again and asked the almighty to keep her.'No,' said the Lord,'you will not live with her, and you cannot live without her. You have got to get along the best you can.'

So just let him go... with love! He cannot live without. If he has not lived without since he was fourteen, let him try! He cannot live, mm? and he will get into much trouble. He needs a woman to protect him,

otherwise he will be pulled by many women.

But right now if you force yourself on him he will think of you as a gaoler. And that's what his feeling is: deep down he feels that you go on imprisoning him -- you don't allow him the freedom that he needs. You make him feel guilty, this and that -- 'Why were you laughing with that woman, why were you moving?'... and his work is such that he has to laugh and talk and move with women and all sorts of people. He has to mix, otherwise he cannot work -- his work is such. But that is one part of the story.

When you are not there he will be simply amidst women, and they will all start pulling him from every side. Then he will remember [you] -- that [you were] a protection... of course a gaoler, but a protection too.

So this comes to every couple one day or other -- and he is an honest man, so he simply said it to you. There are dishonest people who will not say it -- they will carry on.

So I know you will feel very sad -- feel it! But don't enforce anything on him. Let him go.

[The man says he is going back to the West and the girlfriend will stay in Poona.]

That's good. So make it in that way... make arrangements in that way. You go, mm? but remain true -- if any moment you feel you need [her], just give her a telegram; she will wait.

And don't be worried about it! This is natural... it comes. And it is good sometimes to be alone and to see how things happen. Life is really a great complexity. And the problem is such that it cannot be avoided. Because she loves you, she will feel miserable. When you first came she was saying that she was trying to make a home for [you], mm? and now her whole life will be shattered. She will be in very much difficulty to conceive of herself as alone. But maybe that too will bring her a maturity -- may be good for her too.

If she had not loved you there would have been no problem, but she loves you, and because of the love she clings around you too much. That very clinging gives you the feeling that you are being suffocated, that you have to follow her desire, do this and that, and you would like to be alone.
Once you are alone you will have a different attitude to the whole thing.

So for the two, three days you are still here, think about it -- and she is allowing you, with no conflict. I will take responsibility for her -- she can be here; you just go, mm? If you change your mind or something arises you can come back and tell me. But don't go in sadness. Go happily to experiment in something you want to experiment... and she will also be experimenting.

And every person has one day to settle with one's loneliness, aloneness. Because that is so fundamental... we cannot avoid it for long. We have to come to a settlement -- that we are alone.

Love can play many games, but one day or other all games are finished and everybody is thrown to one's loneliness -- the sooner the better! Because when the whole time has passed and then you are thrown alone, it becomes too difficult. She is young, you are young -- it is good to see what it is to be alone. And maybe out of that aloneness you may come together again, and that will be a different kind of togetherness. That will not constrict each other... that will not be possessive.

So take it as a healthy experiment. But if in these three days you feel that something has changed in your mind, just say. Come and tell me, mm?

And don't feel guilty, because what can you do? If suddenly you feel like being alone, then you have to do it -- don't feel guilty. Otherwise if you feel guilty you will be angry. That's what I am pointing out to her -- that she should not make you feel guilty.

What can you do? You are helpless. If the idea has arisen, it has arisen. Now something has to be done about it. If she is sad, it is her business to be sad; that is her problem. She was happy with you, she will be unhappy without you, so it is natural -- but don't feel guilty.

And there is a possibility of meeting again... because I have been watching you both. There are troubles with every couple. You cannot find a woman with whom there will be no troubles. No, it is impossible. Otherwise she will be a goddess -- and then you will not be attracted to her. She won't have any spice in her... she will be tasteless.

This is the problem: you are attracted to a woman who has some salt, some spice, but that spice then creates trouble. You are attracted to a woman who has some spirit, but then that spirit fights; that spirit wants to overwhelm you completely, to possess you totally. That spirit is jealous. But in the first place you become attracted to the spirit.

You can find a spiritless woman, a corpse, who will allow you absolute freedom and will never be jealous and will never be possessive, but then you will not be attracted to her -- you will feel she has no

spirit. You will feel that she does not love you -- otherwise why is she not jealous?

These are the troubles. If a woman is jealous we feel,'This is bad -- my freedom is crushed.' If she is not jealous then we feel,'She is not jealous -- what is the matter? Certainly she is not in love with me -- otherwise how can it be that she is not jealous?' And so is the case from the other side.

If the man is not possessive, dominating, the woman feels he does not love. If he is dominating, possessive, she feels her freedom is crushed. So this game is somehow of a double-bind. No couple can be really happy. Happy, unhappy -- that will be the situation. Hate-love -- that will be the relationship. Fighting, making love -- that will be the situation.

It is impossible to think that you can find a woman with whom there will be no problem, or a man with whom there will be no problem. Problems come immediately the moment you relate... relate with anybody!

I was a professor in the university and just at the gate of the university a beggar used to sit. I used to give him four annas every day. Once it happened that for one month I was ill and I didn't go to the university.

When I went back to the university, I gave him four annas. He said, 'What! What about the thirty days? You owe me seven and a half rupees more!'

I liked the man! 'True,' I said,'That's true!' -- and I had to give him seven and a half rupees more. A relationship... I have not given anything to him -- just four annas every day. Now it is taken for granted.'Where have you been,' he says,'for one month?' But I liked it -- the beggar has some spice in him, to be so demanding. I loved it!

Relate with anybody and immediately there is some problem or other -- bound to come. But if no problem comes, then too you will feel very empty.

I hope you will miss [your girlfriend] there... but you leave her. And for three days, let this be in the mind... mm? if something changes, good. If nothing changes, good. And I will take care of her, so don't worry about her. Mm? she will be in better hands! You can go happily.

The Buddha Disease

Chapter #9
Chapter title: Only dare-devils reach that which is called god

9 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701095
ShortTitle: DISEAS09
Audio: No
Video: No

Indradanu means rainbow -- but better than rainbow. Indra is the god of rains. In the east everything is thought to be divine and everything is thought to be full of the divine. The god of rains is indra, and danu means the bow. So it is god indra's bow. The rainbow is the god indra.

Indra means the god of rains, indira means the goddess of rains.... And anand means bliss... goddess of the rain of bliss.

And bliss is a rain shower. When it really happens it is almost like rain showering. When it happens one is soaked with it, bathed in it. And all that is needed for it to happen is just vulnerability; nothing else is required. One should not protect against it, that's all.

There is no need to seek god. If we don't protect ourselves against him, he is ready to seek us any moment. The problem is not how to seek god -- the problem is how not to protect ourselves against him.

In trust one starts becoming vulnerable. In trust one becomes insecure and does not cling to securities. It is better to die with god than to live alone.

It is better to be lost with the unknown than to remain with the known. Because the known has nothing in it -- it is already known. That which is known is already finished. It is going to be just a repetition, a boring circle. With the unknown is life -- the known is dead -- but with the unknown is insecurity. With the unknown comes trembling because one is not aware of where one is going and what is going to happen... because things become unpredictable, and one is no more capable of controlling and manipulating. Hence we protect and always keep to the safer side. That's how we go on missing.

God is dangerous, and people who keep themselves to the safer side always miss. Only daredevils reach that which is called god.

So become more vulnerable, mm? Drop more and more armours from around you. There is nothing to fear, because all that is, is going to disappear. The body will be gone... the mind will be gone. All the relationships will be gone. The money will be gone, the life will be gone. All is going to go, so what is the point of becoming afraid? It is okay; if it is going to go, it is going to go. One relaxes... one is not disturbed. And one does not make any arrangements to protect.

In that unprotected state of mind, god penetrates. In that helpless state, god becomes your help. When you are losing all ground, he becomes your very ground.

Blessed are those who are helpless. Blessed are those who don't have any ground to stand on, because for them only god can become the ground. Cursed are those who have safety, protection, security, insurance, because they will not know what god is, and without knowing god, life remains unknown.

[The new sannyasin said she had done primal therapy, arica, and est -- and that she liked est best.]

Est you liked? That's very good. Do a few groups here too, mm? And remember only one thing: Est helps you to open but it has no transcendental message in it. It brings you out of the prison, but then you are left. It does not help you to befriend the sky. It does not help you to befriend the stars and the moon and the sun.

It helps you to break the chains, but it doesn't give you freedom -- which is a totally different thing. To break the chains is a must to get it -- so it is a very necessary step -- but just to break the chains is not enough. You may break the chains, but if you have not been able to make contact with freedom, sooner or later you will create new chains. And the next time you create chains they will be far better than the first -- more strong, more cunning, more subtle.

It is not only a question of breaking the chains -- because we have become accustomed to chains, we have lost the taste for freedom. In fact, we don't think chains are chains -- we think they are ornaments, decorations. We think of them as if they are something aesthetic, and without them we feel naked.

It has happened many times.... It happened in the french revolution.... The revolutionaries released the prisoners of the gaol, but they were surprised. By the evening, half of the prisoners returned and they said,'We don't want to go!' The revolutionaries said,'This is nonsense! What are you saying? You don't feel grateful?'

They said,'Grateful? We are very angry!' Somebody had lived in the prison for thirty years, forty years... there were even people who had lived there for fifty years. It was the biggest prison in france -- the bastille -- and it was meant only for life prisoners.

They said,'We cannot live outside. It is impossible! We cannot tolerate the noise and the mad people all around. Where are our chains? because we cannot sleep without them.'

For fifty years a person had slept with heavy chains on his hands, on his feet, in a dark cell -- for fifty years! He had become accustomed to it. Those chains were no more separate -- they had become part of his body-image. They were not separate, against him -- they were part of his body. The weight, the noise that these chains made -- it was part of his life... that's how he has started feeling himself. Now suddenly you have taken him out!... The darkness of the cell and the security -- and you have thrown him outside in the world!

Now, a man of seventy who has entered into the game when he was twenty.... He doesn't know anybody outside. All friends are gone, his family is gone; he is completely a stranger. Now he has to think again: how to earn, how to arrange for bread and butter, and where to stay at night. For fifty years he had dropped all those worries. It is a fixed routine: every day he is given something to eat, every day he is given somewhere to sleep. Everything is going perfectly in a routine way -- he is settled. Now you unsettle him,

and you think he will feel grateful?

That was a great revelation to the revolutionaries. Nobody would have ever thought that prisoners would come back and demand their chains and their cells and would not like to go out! This is how it happens in life too.

Est is very good. One of the most important things that is growing in the west is est, but it is still negative. It is just the beginning. It has still no spiritual part in it. It is a revolutionary step, but the prisoners will come back, because that imprisoned state has such a deep investment. Unless you start loving the sky and the open world, you are bound to fall back to the old pattern sooner or later.

So here my emphasis is less on breaking the negative, more on growing the positive. The negative has to be broken, but not in too much of a hurry. Let the positive grow and let the negative be broken. The positive should always be ahead; then you will not fall back.

I am not in a hurry to take all the rotten coloured stones that you are carrying in your hands. I know they are stones but you think they are diamonds, so my knowing is not the question. You think they are diamonds, so for you they are diamonds. I am not in a hurry to take them away.

Rather, on the contrary, I would like to give you some diamonds so the comparison arises in your own consciousness between what a diamond is and what an ordinary stone is. Then there is no need for me to tell you,'Drop these stones.' You will start dropping them. In fact even if I say,'Don't drop them,' you will laugh at me -- you will think it is ridiculous. But first let the diamonds be there; then by and by you will unburden yourself of all the stones.

The positive must penetrate first. Let it be just a window from where you can make a contact with the sky, but let the contact be there first -- then come out of the prison. Let the sun penetrate from the window -- only for a single moment. Let the fragrance of the flowers enter from the window and surround you -- let the positive happen first, and then the negative is not a big problem. Otherwise the negative becomes too much of a problem. It takes much energy to shatter it, and once shattered, you are simply ready to enter into it again in a new way. Maybe you may choose another prison -- a better one, more modern, more contemporary -- but you will choose.

So do a few groups here too, but more emphasis has to be on the positive. and, as I feel you, the best meditation for you will be just sitting and listening to me and absorbing me as much as you can. Let my energy be absorbed.

That will be the first window which will make available to you something of the beyond. And you can do it very easily -- it is not even going to be an effort. You can simply fall in tune with me very easily....

Deva means god and sakshin means witness -- a witness to god. We all have to become witnesses to god. and to become a witness to god one has first to become a witness.

Ordinarily we live a very unconscious life. we move, we do things, but we are not alert... as if we are moving in sleep. A slumber surrounds our being. Sometimes you say things you never wanted to say. You only recognise it when you have said them. Sometimes you do things -- you repent. In fact you are puzzled about how you could do such a thing. It feels as if in spite of yourself you have done it.

To become a witness we have to drop all slumber. Mm? One has to become more aware of what one is saying, what one is doing. So let this name be your work too. Work more consciously, eat more consciously, talk more consciously. Even a slight movement of the hands can be done consciously. You can move the hand very consciously knowing what you are doing, or you can just do it mechanically. So bring more and more witnessing to your activities.

One day when all your activities have become aware, suddenly there is a great revolution in your being -- you become a witness to god. That is the meaning of becoming a saint. A saint is one who has become a witness to god. A saint is one whose presence in the world proves that god exists....

[A sannyasin who is leaving says: I want to come back. I want to finish what I have to do in Germany,, and I'm afraid I'm going to change my mind when I go back.]

Don't be afraid. This idea is not coming from your mind, so don't be afraid. The mind cannot change it. It may try, but it cannot be changed. Nothing to be worried about.

I have penetrated you beyond your mind, so there is no problem. When it is only in the mind, there is a problem. If you are convinced through the mind, then it is not reliable; it may change. Anything can change the mind -- the mind is very accidental. Any small thing can change the mind. It is just ready to change. The

mind is a whore. It has no devotion, no commitment, no involvement.

But I have touched something deeper in you. You may not even be aware of it, because to become aware of it is very difficult. But I know my people. When I have touched them somewhere deeper than the mind, I can see it clearly. Then nothing is going to change. And confusion is natural with me....

When Gurdjieff was dying, he opened his eyes, and these were his last words.... He looked around at his disciples. They were there crying. The master was leaving -- and he was a rare man, a very rare man. It takes centuries for humanity to produce a man like Gurdjieff... a rare flower. So naturally there were tears and people were sobbing.

He laughed and he said,'So, I am leaving you in a fine mess!' Those were his last words -- and then he closed his eyes and died!

Confusion is natural. If you come to me you are going to pass through a chaos, because all that you have thought before becomes meaningless. All that you have becomes futile. Your whole past is simply nullified... simply washed away. All that belonged to you no more belongs to you.

The past is the certainty. When the past is gone, certainty is gone. The past is the certainty because the past is certain -- now nothing can be changed about the past. You say,'Why is the past certain?' It has happened. Good, bad, happy, unhappy -- it has happened. Now there is no way to change it. So when you have the past as your belonging, you are certain -- the future is uncertain. With the future is confusion.

I make you available to the future and I try in every way to cut you away from the past -- hence the confusion. But to be confused is better, because with the future there is growth. To be certain is smug. Only pig-headed people are certain. Stupid, idiotic people are certain. They have no future -- they have no confusion either.

Those enigmatic words of gurdjieff are of tremendous significance. He says,'So, I am leaving you in a fine mess!' And the disciples have not been yet able to find out the meaning... what he really meant. And with no commentary, he died -- the sentence was not even complete. Just an atomic statement -- nothing before, nothing after. Suddenly he said it and died.... But I know what he means.

He has destroyed their past -- that's why he laughed. He was happy that they were in confusion now. With confusion is the possibility of growth. With confusion is the possibility of search. With confusion you start exploring. When you are certain there is no need to go anywhere -- you are certain. With certainty is death. Life moves through chaos, in chaos. Yes, only out of chaos are stars born. So don't be afraid of confusion! Confusion is the quality of intelligence.

Only intelligent people can be confused -- can *afford* to be confused. Unintelligent people cannot afford to be confused, so they never come to me. They cannot come -- it is too risky. They know that I will confuse them, and once they are confused they cannot figure out who they are and what they are doing, and what is going to happen.

I confuse you so that you start searching for who you are. You start looking again and again at yourself -- at who you are. I take away your old identity -- which is your certainty -- and throw you into the darkness. Now you have to find out your own way....

[Osho recounted the zen story about the disciple who had to leave his master's home late at night and pass through a dark forest before he would reach his village.

Seeing that he looked apprehensive, the master asked the disciple what was bothering him. The disciple said the night seemed so dark and he had no light, whereupon the master lit a candle and gave it to the disciple.

Somewhat more confidently, the disciple made for the door. Just as he was about to leave, the master suddenly leant forward and blew out the candle, advising the bewildered disciple that only one's own light can be of any help on the way; a borrowed light is useless.]

Go in the darkness. Find your way. Danger is there -- but through danger, something integrates. Through danger, one becomes aware. Through search, one comes home.

So don't be afraid. You go in confusion -- I blow out the candle, and I send you into the darkness. Only one thing I know -- that I have penetrated deeper than the mind, so I will remain there like a seed, working. And things that have started are not going to stop -- they will grow. And whenever you can come, come back, mm? Good!

The Buddha Disease

Chapter #10
Chapter title: Man is made of the stuff called love

10 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701105
ShortTitle: DISEAS10
Audio: No
Video: No

Prem means love and swarupam means your innermost core -- love is your innermost core. It is everybody's innermost core -- that1s why there is so much desire to be loved and to love. And unless that desire to love and to be loved is fulfilled, one remains very desperate. One cannot find any contentment without it. One flowers only when love starts flowing -- that is your innermost core.

Man is made of the stuff called love. And it is not only true about man -- it is true about existence too. The whole existence is nothing but love energy -- in a thousand and one forms, but the energy is one. Its expressions are millions... and love can be expressed in millions of ways -- even sometimes in such ways where you cannot imagine how love can be.

When you hate a person, it is a sort of love. You become attached. If your enemy dies you will feel something is missing. He had become part of your being. Without him the world will not be the same. You may have thought many times that if he died it would be good, but when he dies you feel the world is not the same. You miss him -- you miss that enmity. You had become attached to the person. Even in anger there is love. In fact it is very difficult to be angry if you don't love the person -- for what, and why should one bother?

You can murder a person, but if you go deep inside it you will find love -- love gone berserk, but it is still love. In violence, it is love. Not moving as it should move, true -- something has gone astray -- but still one has to remember: all manifestations are of one energy. Wrong and right, good and bad, sin and virtue -- all are forms of love.

And once you realise that everything is the form of love, it is foolish to wait. If one is going to love, why not love -- why hate? Why suffer unnecessarily? Why create anguish around yourself? If it is going to be love then let it be love -- direct, immediate. Why go in roundabout ways, contrary ways? Why go through the opposite polarity? Why take such a long route when the short-cut is available? Mm? that's what I want you to remember.

[Osho suggested some groups that the new sannyasin should do, reminding him to put his total energy into the groups and meditations.]

I call 'real' those people who are ready to go headlong into existential trips -- love, beauty, truth, god. One has to be crazy enough -- only then do you boil and evaporate. Anything at the extreme point starts trembling and gets ready to take off.

Mm? it is almost like a plane taking off. It has to run fast on the runway to gather speed, and when all the engines are running fast and there is more and more speed, then comes a climax, and from that climax it takes off. That's true about life too.

You only take off into the infinite when all your engines are running in total speed... when you are functioning at the optimum. Then suddenly, the evaporation!

So use your whole energy -- first in the camp, and then book for those groups.

Satya means truth, and jigyasa means enquiry -- enquiry into truth. And you have to remember that if one is really in search of truth, one should not settle too soon for cheap consolations. If one is really in search of truth, one should not start believing in things. One should remain open -- trusting, yet open. I'm not saying that the enquirer has to be distrusting -- no.

There are two barriers in the search -- one is disbelief, another is belief; they both hinder the path.

The person who believes feels he already knows -- enquiry stops. The person who disbelieves also thinks he already knows -- the enquiry stops.

A real enquiry is without any beliefs and without any disbeliefs -- it is simply an opening. One is ready to go wherever truth leads. One has no preconceptions about it.

That is the greatest renunciation -- and truth demands that renunciation -- that one should drop all dogmas and all creeds, all ideologies, and should become absolutely naked. Naked one goes to truth, empty one goes to truth... with not even a slight idea of how truth should be. If you have a slight notion of how truth should be, your notion will become a projection.

And this is the problem: if you have some idea of truth, truth will start looking to you according to your idea. And that is your dream, illusion, hallucination. So only eyes which are without any idea are capable to know truth, eyes which are completely unclouded... just empty eyes which have nothing to project. Only empty eyes have the clarity to seek it.

I am giving you that name because I see the possibility -- you can become that courageous. And let this sannyas be an adventure into the unknown -- not an effort to settle, but an effort to go for the longest journey. Don't allow it to become a security. Rather on the contrary, drop all securities and move into the uncharted.

The uncharted is the truth... the unmapped is the truth. It is ineffable... we cannot grasp it. Grasped, it becomes a lie. We can only dissolve into it and be lost into it.

That is the meaning of the word,'jigyasa'. It is of tremendous significance.

It does not mean curiosity. A curious person is not really an enquirer. He has a certain itch but it is just an itch, and he can settle for anything. He will go so far and then he will settle. The journey is not going to be to the very end. Curiosity is not jigyasa -- it is not enquiry.

Enquiry is when you are ready to stake your whole life for it -- not just being curious, but you are ready to it, no prejudices about it, no philosophies about it.gamble... and sannyas is a gamble!

The Buddha Disease

Chapter #11
Chapter title: Love is the essential religion

11 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701115
ShortTitle: DISEAS11
Audio: No
Video: No

Deva means divine, shantam means silent -- divine silence. And let this be your basic key -- silence. Whenever you can find time, wherever, fall into silence. And there is no need to find a separate place for it. Walking on the road you can remember and fall into silence, and you will enjoy the walk more, because when you are silent you are more alive, more pulsating. When you are silent the mind is not making noise. You are more aware -- aware of the birds singing, aware of the wind blowing, aware of the sunrays falling on you, aware of people, and aware of the whole that surrounds you.

Ordinarily we live in a kind of fog -- we are surrounded by our own noise. And that noise is so much that it doesn't allow anything else to enter. The bird goes on singing, but the mind is too loud. Mm? these insects -- they are there.

[There are sounds from the garden surrounding the auditorium.]

... a beautiful music, but the mind is too loud and does not allow entry.

The world is really beautiful. And to feel beauty intensely is to be liberated. Intense beauty is liberation. And the only way to feel intensely is to be silent. The more noise, the less is the intensity of your feeling -- the more silent, the more intense. One becomes very very sensitive.

Eating, eat silently. And you will be surprised -- food is divine when you eat silently. Then just the ordinary gesture of eating becomes like prayer... it *should* be prayer.

Just breathing becomes such a beautiful experience. Just breathing in, breathing out, is enough of a joy -- more is not needed. So doing or sometimes not doing anything -- just sitting -- fall into silence. And the way to fall into silence is very simple: just relax the body, relax the breathing, and start feeling that you are silent... you are silent. No need to repeat it, mm? just the feeling that you are silent.

Soon you will be able to -- it will not be difficult for you, that's why I am giving you the name. It will be easy for you. And once you have learned the art of how to fall into silence, you have known what meditation is....

Prabhu means god, and bhajan means singing -- singing the name of god, chanting the name of god that is the meaning.

[Tonight the sufi-dancing meditation was happening in Radha Hall as darshan was in progress. The music and chanting could be heard in the auditorium.]

This is prabhu bhajan. And make it a point to chant it. Sitting, chant; walking, chant -- sometimes loudly, sometimes silently. Chanting help you tremendously.

The Buddha Disease

Chapter #12
Chapter title: My whole work is to help you to die

12 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701125
ShortTitle: DISEAS12
Audio: No
Video: No

Anand means bliss, neelamber means blue sky -- blue sky of bliss. And there is a particular meaning of blue sky in the eastern symbology. Sometimes you may see a small white cloud floating in the sky and then receding back far away, far away, disappearing, and suddenly it is gone.

Only the blue sky is left... empty, totally empty, utterly empty, and not even a trace of the cloud is left. Exactly the same happens -- the inner space is like the blue sky and the ego is just like a cloud, floating. It can disappear without leaving any trace behind. The cloud is accidental -- the sky is essential.

The very existence of the cloud is just arbitrary -- it may be, it may not be. There is no inevitability in its

being. In fact that it is, is a miracle. It should not be.

The blue sky has always been there -- it is eternal. It cannot be... it is essential. But this is the irony of the game: that the accidental overwhelms the essential. The accidental overpowers the essential and the accidental sometimes becomes so important that one loses all contact with the essential. It happens when the sky is clouded -- you completely forget that the sky exists... only clouds and clouds and clouds. And you know well that just a few days before they were not there, and just a few days after you will not be able to find them again, and that which is, is still there -- but you cannot see it.

By giving you the name 'neelamber', I am giving you this method: to remember the essential and by and by forget the non-essential, the accidental. You are accidental -- you are the cloud. don't get lost in it. Just hidden behind you is the real, the eternal. And this cloud has to disappear... recede as far away as possible. Then by and by lose your boundaries and disappear. And when the blue sky erupts, explodes, then for the first time you have known what it is to be, otherwise one is just in a dream.

Prem means love and digamber means naked. It is a metaphorical word. Literally, it means one whose only clothing is the sky... one who has no other clothing than the sky. It means the nakedness.

There is a jaina sect called digamber. Their prophet, Mahavira, used to live in the nude. I call you naked love.... And love can only be naked -- there is no other way for love to be. Clothed, it is no more love -- it has become a lie. Masked, it is something else -- it is not love.

Love can only be naked. In your absolute nakedness love flows, never otherwise, because that absolute nakedness is your primal innocence. And the whole existence is naked, except man. Man is hiding himself. It is not only clothes he is hiding behind -- he is hiding behind a thousand and one things. He is very shy and ashamed -- and the whole shyness comes out of the ego.

In the biblical story, when Adam has eaten the fruit of knowledge, he immediately goes and hides behind trees and bushes. God comes searching for him, and he calls him forth:'Where are you? Where are you hiding, Adam?'- And Adam says,'I am ashamed'.... Knowledge has entered.

Just a few hours before, he was naked and unashamed -- that was innocence. Now he is hiding. And the moment he ate the fruit of the tree of knowledge he became aware that he was naked -- that was his first awareness. Eve became aware that she was naked, and they started making their first primitive clothes of leaves, fig-leaves. That was the beginning....

But this hiding comes through knowledge. Knowledge makes you egoistic. You start feeling that you know. The moment you think you know, you will feel ashamed -- sin has entered. Knowledge is sin, and in love one has to drop all knowledge.

Love cannot tolerate knowledge. Love cannot exist with knowledge. One has to drop knowledge, one has to drop the ego. One has to drop all hidings, masks -- one has to come in the open, and just be as one is. That is the meaning of being naked -- just to be as one is... authentic, whatsoever the cost. You will never be a loser.

In the beginning it may be difficult, because the whole world is full of people who are phoney. Everybody is living with a mask, and if you start living without a mask you will be exposed, you will become vulnerable. In the beginning it will be difficult -- you may be hurt many times, but it is worth it.

This is my interpretation of the biblical parable -- that if adam had not escaped to hide somewhere, he would still be living in paradise. There was no need to fall out of paradise, or be expelled. When you start hiding you have accepted the fact that something is wrong.

It was not god who declared that something was wrong. In fact it was adam who, by hiding, declared that something was wrong. The moment you hide you have accepted somewhere deep down that something is wrong. Now you are trying to make it... to pretend, polish, make a facade. That's why man has become incapable of love.

Only a naked being can be full of love. So I give you this name'prem digamber' -- it means naked love.

And start being courageous and by and by, slowly slowly, drop all masks. I'm meaning it in a metaphorical way -- I'm not saying to move naked... that is not needed. Because I have seen people in India -- there are people who move naked, and they are not naked at all. Even their nakedness is phoney.

Man is so cunning that even that nakedness is like subtle clothes -- behind that nakedness he is hiding. On the surface he is naked, and deep down very complex and very cunning. So be simple.... Don't hide anything -- there is no point. If you are good, good. If you are bad, bad.

There is no need to do anything which is not really happening -- there is no point. Once you have learned this simple thing -- to be just exactly what is happening and remain with it -- nothing else is needed.

God will come seeking and searching for you. When you are not hiding he will become available. So become a naked love!

Prem means love, and diganta means transcendence of space -- love, the transcendence of space.

There are two paths to the divine: one is awareness, the other is love. Through awareness you come to a point where time is transcended. Through awareness you fall into the now. There is no more past and no more future. Now is all, and now is not part of time at all. Now is beyond time -- it is part of eternity. It is not part of the flow of time, because now has no duration. You cannot divide it. It is so subtle that it has no duration. It is so sudden that it has no duration. So when you become perfectly aware, time disappears.

On the other path -- love -- when you are deeply in love, utterly in love, space disappears. Then you are in the here -- and here is not part of space. Just as now is not part of time, here is not part of space. Now has no duration, here has no extension. Space means extension and time means duration. Now has no duration and here has no extension.

And if time disappears, space automatically disappears -- or the vice versa. If space disappears, time disappears, because space and time are not separate.

In the western consciousness for thousands of years it has been a settled thing that time and space are not separate. In the west the concept -- that time and space are not separate -- is very modern and entered with albert einstein. He coined one word, 'spaciotime'. They are not two. We can say that now and here are not two. Nowhere or herenow is one word -- should be one word, because reality is one.

These are two ways to transcend: either you enter from here or you enter from now.

The male mind enters through awareness, through the disappearance of time, because time is a male thrust. The arrow of time is phallic -- it is male sexuality. And space is feminine -- it is the womb.

A woman has space, a man has no space. Man lives in time, and woman lives in space. That's why man is always restless and woman has a subtle centering. Man is always on the go -- he has to go. Maybe he is not aware of where he is going, maybe there is nowhere to go, but he has to go and he has to find more and more speedy ways to reach there.

If you insist on knowing where he is going he may not be able to answer it, but he will say, 'That is not the point. I will reach there, and I am going to reach in a speedy way -- I'm not going to use bullock-carts. I will use a jet plane. I don't know where I am going, but I am going....~

A woman is more settled.... In India, the woman is called the home, the space, because she has the womb... she is spacious. So the feminine mind enters into meditation through love -- love is deeply related with space -- and the male mind enters through time, awareness, because the male ego is deeply rooted in time. Both reach to the same ultimate point.

[A sannyasin recently returned says: I'm melting!}

That's right. Don't hold! Melt completely, mm? It is difficult -- one tends to hold back, because melting seems almost like death, but let death be, and you will attain to a greater life through it. Because nothing ever dies.

We die on one plane and on another plane we are born. On one level we die -- on another level a new life becomes available. One door is closed, another opens immediately... and a door to a higher magnitude. So don't be afraid.

My whole work is this -- to help you to die so that you can be reborn. And I can see that you *are* melting, mm? so help the process!

The Buddha Disease

Chapter #13
Chapter title: Meditation is the door to timelessness

13 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701135
ShortTitle: DISEAS13
Audio: No
Video: No

Prem means love and bindu means a drop; a drop of love. And a drop of love is big enough -- it can become an ocean. It contains the ocean in it -- it is not a mere drop. No drop is a mere drop -- not at least the drop of love, because the very energy of love is expanding, opening, flowering. And when the drop flowers it becomes the ocean. So this is one of the most beautiful names. It reminds one that one is very small, and yet it reminds one that one is not just confined to this smallness.

All that the great ocean contains is contained in the small drop. If you have tasted one drop, you have tasted the whole ocean. If you can analyse one single drop and know all about it, you have known all about the oceans -- past, present, future... not only of this earth, but of other earths and other planets too.

So the drop is small and yet not small. The finitude contains the infinite. It is a microcosm, a miniature world. It reminds one that one is small, and yet it reminds one that one is not the small. And that's how one progresses in life.

Feel humble so that you can feel divine. Now this looks paradoxical, because when you feel divine people think, 'Have you gone mad? You are very egoistic thinking yourself divine!' But whenever you feel humble you will feel divine. Whenever you feel yourself a drop you will suddenly become the ocean. It is not paradoxical -- just the appearance is so.

Deva means divine, and akal means two things: one is timelessness and another is deathlessness. One word has both the meanings because in the eastern mind -- particularly in the indian consciousness -- time and death are synonymous.

Whatsoever happens in time is going to die. In time, the eternal is not possible. Time is the field for the impermanent, the flux, the changing. Whatsoever is born in time will have to die. Nothing can be permanent in the flux of time. You cannot step in the same river twice. Everything is fleeting and nothing is staying.

Time is basically the field of death. So akal means both things -- time and death. and akal means no time, no death. Once your consciousness transcends time, it has transcended death too. Once you can have a glimpse of something within your being which is not temporal, which is not born in time, which has nothing to do with time, which stands outside time, then you know that you cannot die. and that certainty is a radical change, because that certainty changes your whole pattern of life, your whole attitude, your total approach.

Ordinarily, whatsoever you are doing, you are surrounded by the fear of death. You may not look at it, but that doesn't make much difference. You may avoid it... you may look at some other things. You may remain occupied in something else so that you need not look at death, but it is there; whether you look or not makes no difference. Your look is irrelevant -- it is there. It is constantly eating at your roots.

Each moment death is happening. Each moment you have died a little more, a little more, a little more... drop by drop. One day suddenly you find that you are exhausted -- nothing is left. Time has flown out of your hand.

Death is not something that happens aker seventy, eighty, ninety years -- death starts the moment you are born. Even a one-day-old child has died. He has died already... at least one day. One day is less. The arrow of time has started moving towards death.

So whether you look or not, death is surrounding you -- you are like an island, surrounded by death from everywhere. And it affects you. If you love, you cannot love totally, because death is there -- how can you love totally? How can you love when death is there? It looks impossible to love when death is there. How can you see the beautiful when death is there?

How can you look into a rose flower and be charmed by its beauty -- how? Because death is there -- already the petals of the rose are falling. Death is happening in you, in the rose -- everywhere -- and how can you be happy when death is there? It is impossible to be happy, to be loving, to celebrate, to sing, to dance -- death is there!

Once you have entered a moment of no time, death disappears. That moment we call akal.

You may have heard the famous slogan of the sikhs:'Sat shree akal.' That means 'Only the deathless is true -- everything else is false.' That is their mantra. Only the timeless is true -- everything else is false; And unless you have attained to the timeless, you have been just collecting pebbles and seashells on the seashore. You have been playing with toys... you have been childish.

Meditation is the door to timelessness. When thinking stops, when there is no thought moving on the screen of your mind, suddenly the timelessness -- akal -- -is there. Because with the disappearance of thoughts, time disappears. Time cannot exist without thoughts; it needs thoughts to be there. Once the screen is empty and your mind projector is not Working, not functioning -- even for a single moment -- you have dropped into the interval. In the pause between the two notes, silence... absolute silence, and then you have the first taste of your being.

So keep alert about it, mm? Whenever you are sitting silently, just wait for the moment, the pause between two notes. Relax silently, wait for it. One day it comes. It can come any day... it can come right this moment. It knows no barrier. Just a readiness, a receptivity, an openness is enough, and a heart who can accept, receive. So be feminine, and any time it is going to happen.

Sometimes it can happen in dancing, in meditating. Sometimes it can simply happen when you are sitting. It can happen any moment because no time is against it -- all time is the same. Each moment is sacred, and it can happen in any moment, so just be alert. I'm not saying to make much effort for it, because if you make effort you will become tense. I'm saying to simply be alert. Be alert in a feminine way -- passive, watching, waiting, but not doing anything in particular for it.

And the day you realise -- any moment which you feel was beyond time, when time had stopped -- then come immediately to tell me. Mm? it is going to happen any day!

[A visitor said that for one year she had been haunted day and night by frightening fantasies -- ever since the end of a love affair.]

That's what I wanted to know -- how it started. Mm! love is almost like acid -- it can sometimes do these things. It can start a trip. Good, bad; both trips can start.
And you have not been in love with anybody for this one year?

[She answers: No.]

That's what is needed! It will stop only when you go into a deeper love than you were ever in before, because whatsoever has been done by love, can be undone only by love.

... I will help... I will help! Mm? nothing to worry about. But I am just suggesting this so that you remain open for a love affair, because that is going to settle everything.

It is a chemical phenomenon that has happened -- it is not psychological. While making love your body was in a certain chemical situation, and it has remained stuck there; it needs unwinding. And it is a chemical thing -- it is not psychological, so you cannot do much about it -- but your body chemistry can be changed.
How long can you stay here?

{She answers: six weeks.]

Okay. So for six weeks just listen to me. Whatsoever happens, let it continue. Start doing meditations, dance as much as you can. Your energy has to be poured out. You are hoarding it. For one year you have lived like a miser. You go on holding your energy in, and then the same energy is creating the havoc. You have to release the energy -- dance and sing, and go crazy. If you put craziness outside, the inner craziness will disappear. You follow me?
... It will happen -- I will do it! First become a sannyasin!

[She replies: I cannot believe you, but... I can wait.]

You become a sannyasin -- there is no need to wait! Belief will come only by experience -- there is no other way. How can you believe by waiting? You have waited for one year -- you have waited your whole life. By waiting, belief never comes. Belief is not a question of waiting. It comes through experience.

If you become a sannyasin and if you allow me to work in your innermost core, something will happen and that will create belief. Otherwise how is belief going to come?

And if you are not a sannyasin it is impossible for me to work on you, because you won't allow me in! I will come and knock at your heart, and you will say,'I cannot believe you'.... It will be futile.

I can help only orange people because they have taken the first step. They at least have shown their initiative -- that they are ready to go with me; then I can take them. I cannot drag you. You have to cooperate with me -- only then is something possible. I cannot force you. These things are not such that they can be forced on anybody. Only you can cooperate, and if you cooperate out of your own will, something can happen. If you want to wait you can wait, but you wait at your own risk.

My suggestion is that there is no need to wait! Become a sannyasin, be in orange, and start doing meditations, and then I will suggest one or two groups; you go into groups. Just put this problem aside, and within six weeks it will disappear. You are carrying it too much, giving it too much importance, making too much fuss about it; it is nothing worthwhile. I have many more crazy people, on a longer and deeper trip than you -- far out! Your problem is nothing!

So would you like to wait and think about it?

... So you wait, mm? You wait. But if nothing happens, don't tell me that nothing happened -- that is up to you. Things will start happening only when you have become a sannyasin, not before. So you think about it, mm? Good!

Prem means love, and ketan means an abode; an abode of love. Ketan is not an ordinary house -- it means home. A house is a physical thing; a home is a spiritual thing. A house protects you from the outside -- its function is negative -- from rains, from wind, from the sun. It is just negative, it does not nourish you; it has no positive function. A hotel can do, a caravanserai can do... any house will do. It is just a protection. Its function is negative -- it is a shelter. In itself it is not nourishment.

A home is more... more than a house. It is a plus. It protects you, that's okay -- that's not the basic function. It nourishes you... it feeds you. It is a love space.

By and by homes have disappeared from the world -- there are only houses and houses and houses. That's why the world has become so miserable. A house is like a life insurance -- it protects you, that's all. It is not life -- it doesn't feed you, doesn't nourish you.

Ketan means a home, a love space. It is not physical really -- something inner... a different kind of quality. And you can feel it. If you go into a house where people love, where love flows, where love sings many songs, you can immediately feel a different quality to the atmosphere, a different vibe. It pulsates on a different wavelength. You can immediately become aware that this is a home -- the warmth, the welcome. Even if there is nobody and you are sitting alone in a home where people love each other, where love flows, you will feel the pulsation, you will feel accepted... as if the home is rejoicing in your presence. It is not rejecting you.

In a house everything is neutral. There is no welcome, there is no warmth -- it is cold. It may have a central-heating -- that is not the point; it is still cold. The coldness is psychological. It does not pull you -- it pushes you away.

So that is the meaning of the word'ketan'. And I would like you to become a home. Your very being should become a love home, because only in a being who has become the home does god become a guest. God comes only when you have become a host. Only then... the guest.

People go on asking,'Where is god?' Their questions are foolish because they have not yet become hosts. It is pointless to ask. God is not a theory, not a dogma. It is something from the beyond that, when you are ready, when the abode is prepared, suddenly in that high energy, god descends,and there is a contrast.

The Buddha Disease

Chapter #14
Chapter title: Go to God through laughter, through dancing

14 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701145
ShortTitle: DISEAS14
Audio: No
Video: No

Prem means love, and achinta means no anxiety. And remember that only love brings a state of no anxiety -- and only love. Everything else creates a new anxiety.

You can go on changing your anxieties -- somebody is seeking money, somebody is seeking power, then somebody starts seeking god -- but all things will bring anxiety. Every desire brings anxiety as a shadow to it. No desire can exist without anxiety, and anxiety is hell, anxiety is destructive, because anxiety creates a split in you -- you are tom apart. You are not one piece, not together, not integrated. Only love makes you integrated.

Jesus says,'God is love,' and I say,'Love is god.' It is not enough to say that god is love, because god may be many more things. Love may be just one attribute. I say that love is god. Love is all and all. Nothing else is needed.

That's why there's so much longing for love. One wants to love and one wants to be loved, because only in love are you in tune with existence. And when you are in tune, there is no anxiety. When you are out of tune, there is anxiety. Anxiety is symptomatic that somewhere you are not moving with the whole you are moving alone. You are moving separate from the whole -- maybe diametrically opposite to the whole.

When you are separate you are in difficulty, because the whole cannot go with you -- only you can go with the whole. And love gives you the first lesson in how to relax, how to trust, how to accept. Love gives you the first lesson in dropping the ego. When you love a person, you forget yourself. That very forgetfulness is the base of all religion.

Once you are in love you know who you are. Once you are in love you are in a deep contentment... a delight arises. And your lover becomes a window. Love never ends with the lover. The lover is just the beginning of love; then it goes on spreading. When you are in love you start loving all things. You cannot do otherwise. When you are in love you love the moon, you love the tree, you love the river. Suddenly you are so full of love that it goes on overflowing. When love overflows it becomes prayer.

In love you are lost. In prayer the other is also lost. A moment comes when there is no lover and no beloved... only love energy. That energy is delight and that energy is no anxiety. That is the goal.

So to remind you, I give you this name. Mm? forget everything else -- never forget love! The bible, the koran, the geeta, can be forgotten -- but love cannot be forgotten. That is the basic, fundamental scripture. All other scriptures are man-made. Only love is god-made.

[Osho gives sannyas to another seeker:]

This will be your name... and remember that the change of the name is not an ordinary matter, because the name goes very deep into the unconscious; one becomes identified with the name. You were born without a name, then a name was given to you. That name has become very very deep-rooted. If somebody says something insulting about your name you will feel offended -- although you know that you came without any name into the world. There is no necessary relationship between you and your name. You can change your name, because there is really no name -- one is nameless.

Still, if somebody insults you and says something offending you will be in a rage. If a hundred persons are sleeping in this hall and in the night somebody comes and calls somebody by name, ninety-nine percent of the people won't listen, but the one whose name it is will simply jump and say, 'Who is calling me?' So even in sleep you know and remember your name. The other ninety-nine people are fast asleep -- nothing has happened -- but the person whose name it is suddenly becomes awake; the name goes so deep into the unconscious.

So when we change a name it is of tremendous import. It means dropping the whole identity that you have lived with up to now... dropping the whole idea that you have thought about yourself up to now... dropping the whole definition and starting from abc, as if you are born again. And it is not 'as if' -- it is *really* so... sannyas is a rebirth.

So from this moment start thinking of yourself in a totally fresh way. The old is gone, the new is born, and they are not even connected. The one who was ready to take sannyas is no more. He has done his last act -- he has committed suicide. Now the one who is entering into sannyas is totally different. Let it be a clean break, a breakthrough, a rift with the past... unbridgeable. That will cleanse you tremendously and you will feel very much unburdened, young, innocent... again full of wonder as every child is. That's the miracle!

If you understand the meaning of the change of the name, you allow the miracle to happen. Then you don't know who you are -- you will have to learn again. You will have to learn everything from abc.

So the whole conditioned mind that has been functioning up to now as you is put out of gear. The new, the unfamiliar, the unknown starts. So don't try to carry the old. Mm? just forget about it -- as if you have read about it in a novel or you had seen a movie or somebody else had told you a story. Of course the memory will be there, but don't get identified with it anymore. By and by the memory will go far and far away, will recede and will disappear. That is the magic of changing the name.

Anand means bliss, the ultimate state. There are three states of being. One is pain. Many people, ninety-nine percent, live in that state -- call it hell. Then pleasure, happiness, joys -- rarely does one percent of people live in that. Or, people who ordinarily live in the first stage of pain, sometimes have glimpses of it -- those glimpses are rare. Everybody hopes for it, but nobody lives in it.

Everybody lives in hell and dreams of heaven. That dream helps you to live in hell. That dream makes it comfortable to live in hell. That dream becomes like a buffer, a shock-absorber, so that the pain is not too much. That dream functions as a tranquilliser. It helps you -- you can tolerate the pain because you know that tomorrow there will be happiness. You can hope. Heaven is nothing but hope -- and hell is reality.

Sometimes, very rarely, in a moment of beauty, love, friendship, one has a little taste of it, but that taste is very momentary -- comes and goes and again the hell erupts and explodes and one is thrown in the hellfire.

These are the two ordinary states of the human mind -- both go on changing; nothing is ultimate about them.

The third state is bliss. The first I call hell; the second I call heaven. In india we have a special name -- which cannot be translated -- for the third. We call it moksha, nirvana.

In the western religions there are only two things talked about -- hell and heaven. That's why I always say that christianity, judaism, islam, are poor in a way. They miss the ultimate.

There is a state of your consciousness where pleasure disappears, pain disappears... where nothing -- no excitement -- exists... neither pain nor pleasure... just pure awareness and tremendous peace. That state we call bliss, anand -- and that is the goal. That is your destiny, and unless you attain it, nothing is attained. You can attain the whole world and you can possess the whole world, and nothing is possessed. You will always remain in a limbo -- never certain where you are -- and you will remain unaware of your being.

So let it be a conscious effort. Pain has to be dropped -- so has pleasure. If you hanker for pleasure, pain will never be dropped -- they go together. They are two aspects of the same coin. If you hanker for pleasure you will remain in pain. Sometimes, rarely, you will have a glimpse of pleasure and again you will be thrown in pain.

Don't hanker for pleasure because it creates only pain and nothing else. Don't desire happiness because it creates only unhappiness and nothing else. Don't desire success because it brings only failure and nothing else.

Once you have seen this game -- that success brings failure and pleasure brings pain in its wake -- you start on a totally different journey. Now you want to be just yourself -- neither in pain nor in pleasure.

That's what meditation is all about: an effort to drop pain and pleasure, the conflict and the duality, and to go deeper into oneself... just to be there without any desire for anything. In that moment of no-desire, the ultimate happens.

Devanshu means a part of god... and everybody is a part of god. The moment you start thinking of yourself as the whole, you miss the goal. That's what the ego is -- the part deceiving itself, thinking itself to be the whole. The ego is the part claiming, pretending, to be the whole... the drop claiming to be the ocean. The drop *can* be the ocean, but the drop has to drop into the ocean and has to drop all claiming.

If you go on claiming that you are the whole, there is nowhere to go. You are already the whole, so there is no way.... Remember that we are part -- of course, part of god himself, because we belong to this whole existence -- a very small part, but still part of the whole. And each single part is divine because the whole is

divine. The part cannot be contrary to the whole. The part has to reflect the whole. The part has to carry the same qualities and the same attributes of the whole.

Once you remember that you are just a part, the ego disappears and you come to an agreement with the whole. Otherwise there is disagreement. The ego goes on fighting; it claims that it is the whole. The slave trying to claim that he is the king -- then there is conflict.

When you have understood that you are part, and you are happy to be the part, suddenly the conflict disappears. There arises a great agreement between the part and the whole... a great harmony, accord and in that accord the part disappears in the whole and the whole disappears in the part. And then you *are* the whole.

When you don't claim, you are the whole; when you claim, you miss. Devanshu means a part of god, a part of divinity....

Dhyana means meditation, and akampa means non-wavering.

And through your name I am giving you a key -- that you have to attain to a non-wavering meditation.

The mind is wavering, continuously wavering; it is never non-wavering. And when this wavering ceases, the mind also ceases. When there is no wavering, no-mind, there is meditation. Meditation is a state of your consciousness when there is no duality... when you are not going anywhere, not moving at all, no movement. You are simply herenow. Just this moment exists and nothing else. There is no past and no future -- otherwise there will be wavering. There is no good, no bad -- otherwise there will be wavering. There is no sin, no virtue -- otherwise there will be wavering.

If there is a duality, wavering is bound to be there. When the duality is dropped you are simply herenow in a non-dual state. Your inner flame becomes nonwavering. It is there almost like a buddha-statue... no movement. So try it.

When you sit, sit silently like a buddha-statue. Let the body be silent -- because body and mind go together. If the body is very still, the mind tends to become still. If the body is not still, the mind also tends not to be still. And the vice versa: if the mind is still, the body tends to be still.

So when you are sitting, sit silently, relaxed. When you are walking, then too walk very gracefully, very alert, conscious. Only make as much movement as is absolutely needed. That's what grace is -- when you don't make any unnecessary movement. And by cutting unnecessary movements one saves tremendous energy, and that same energy has to be used for the inner journey; you don't have any other energy.

Eating, eat very quietly, silently. So each movement has to be done with an unmoving centre. Walk and still don't waver. Inside remain unwavering. Talk but don't get feverish. Remain cool, collected. And soon within a few weeks you will have a few glimpses of what I am talking about. Suddenly one day you will feel that it has happened -- you are sitting there and all duality has disappeared. A great peace surrounds you and a great benediction descends -- you are almost in another world.

That will be your first contact and the first experience of the meaning of your name. You will have to wait for it -- the meaning has to be existential. Mm? I can simply indicate the meaning but the real meaning will descend on you some day.

Krishna is one of the names of god, and one of the most beautiful concepts that has ever existed on earth. In India, Krishna is thought to be the perfect avatara of god -- the perfect incarnation of god. There have been other incarnations but nobody is so perfect. And the perfection is that Krishna is the only person in the history of human consciousness who is not divided... who does not know what is good and what is bad. He is at ease with the bad as much as with the good -- that is his beauty. He is not an escapist. Buddha is an escapist -- he left the world. He is tremendously good... he is pure nectar. But krishna is both nectar and poison.

Hindus have called krishna'the perfect' because if you are just nectar and no poison, you are half. You have chosen only a few things of the world -- you are not total. You are not absolutely with god because you have left something renounced. God must be both.

In India there is no concept of the devil -- not at all -- because god is both: god and devil. In christianity there is a concept of god and devil... a division. The whole christian religion is schizophrenic -- good and bad. Christian saint are very good but they miss something. They have no salt -- tasteless, medicinal, hygienic, clinical; you can smell the hospital but they are not true to life. The flavour of life is not there.... Dead.

Krishna is totally different. He lives in the world and lives, at the same time, out of the world -- that's his

beauty and his perfection. He lives as ordinary human beings live and yet the world does not live in him. He lives in all the situations which can corrupt a man and he remains uncorrupted. A lotus flower remains untouched in the water. That's his beauty.

So it is very difficult for the christians, for the mohammedans, for the jews, to understand krishna, mm? because there are many traits which should not be in a saint.

And gopa means a girlfriend. Krishna had thirty-six thousand girlfriends. Only in India is it possible! The concept, the very concept is beautiful. Maybe it is just allegorical, because it is difficult to have thirty-six thousand girlfriends. One is enough... more than enough! Thirty-six thousand would have killed the man... but the concept is beautiful. Gopa means a girlfriend.

And I am giving you this name to remind you to love tremendously, love totally. Don't negate. Go through laughter, go dancing. And become a girlfriend of god. Think of god as the beloved.

Now, the christian idea of god as father is poor. The very word 'father' has no deep significance -- it is institutional.

[Osho said that the father is just a social phenomenon something that came into existence with the advent of private ownership of property. In fact the word 'uncle' is older than the word 'father' for in communities where a woman was moving with many men, the child never actually knew who his father was, so all his mother's friends were 'uncles'.]

So the christian religion depends on a very wrong concept. The father expelled adam because he disobeyed -- now this is nonsense. He could not even forgive once.

And now christianity goes on teaching you to forgive people -- and your father, god, could not even forgive once! Adam committed a small sin -- not much of a sin... a childish curiosity. And god himself was responsible because he said, 'Don't eat the fruit of this tree!' When you say to a child, 'Don't eat the fruit of this tree,' he is *bound* to -- it is so natural!

The christian god doesn't seem to have known any psychology. It is simple. When you say to the child,'Don't go to the fridge,' he will go. You are provoking... you are challenging the child.

When adam went and ate the fruit, he was thrown out, expelled, because he disobeyed. Disobedience is the first and the greatest sin because the concept is that of father and son.

In india the deepest concept is not of father and son but of a beloved and a lover. God should be thought of as a lover. It is more human, more intimate, close. And more wonderful... more mysterious... more romantic! And unless a religion is romantic, it is not a religion at all. Religion should be more of a romance than sex is; then only can religion succeed in the world, otherwise not.

So become a lover and think of god as your beloved. Think in terms of love and not in terms of logic. That is the meaning of your name.

Anand means bliss, and chetan means consciousness; bliss consciousness. And one just has to be conscious about it to have it. It is not something that one has to seek. It is already there... it is already the case. Bliss is just your very nature. At the innermost core it is already present... present in its absolute glory. It is there in total fragrance.

Nothing has to be done to get it, and nothing has to be done to achieve it... nothing has to be done to manufacture it. It is not something that man has to manufacture -- man brings it with himself. Man is born with it... it is inbuilt. The only need is to become conscious of it.

We are fast asleep. We are not aware of the treasure that we are carrying within ourselves -- what jesus calls'the kingdom of god'. And he goes on saying,'It is within you... it is within you.' That's what anand is. You have to become conscious about it.

So whenever you are sitting, walking, moving, meditating, dancing, just remain alert -- it is there. We are missing it because we are not looking for it. There is a very profound truth that you can only find something for which you look. If you don't look, you will not find it.

For example if you move in a crowd and you are not looking for me, I may be in the crowd but you may not find me. If you are looking for me you will find me, because when you look you have a direction. When you look, you have a conscious effort.

If a painter comes into the garden he will see many colours -- which you will not see -- because he was looking for them; they are there. When a painter looks at the trees he sees many types of green. All trees look green, but when a painter sees it, there are tremendous differences between one green and another.

There are as many greens as there are trees -- different shades and different nuances.

When you are looking for colours you will see them. When a musician comes into the same garden he will hear the subtle noises. He will be able to hear these insects. Because he has an ear, he is looking for it; he is consciously searching.

What I mean by chetan, by being conscious, is only this: that you should remain alert... that it is already there. You are not yet in contact with it but it is there. So remain alert. Dancing, singing, walking, eating, remain alert. Again and again remind yourself that it is there. You have brought it from god himself... it is part of you.

One day suddenly the contact happens. And it happens out of the blue, unpredictable. Nobody knows when it will happen. Nobody can say anything about it, but it happens. When you look for it and you go on looking for it, you go on waiting for it -- one day it happens. You go on striking again and again and hammering and hammering, and one day suddenly it is there....

[A visitor had previously written to Osho, confessing he was a con-man and hustler. He had asked Osho to help him put his abilities to positive ends.]

Hello,... come here. So you have come! Very good. This time don't try to escape. Your whole life you have been escaping. There were many possibilities, many times.... But it is natural -- one misses many times. But enough is enough! Now you have come home -- don't try to escape.

And let it be a total thing, because less than that won't help. Less than that won't go deep enough. Only something total can be helpful to you. Because you are clever and very intelligent -- and there is a danger with intelligence; it can deceive itself.

Intelligence is a great gift, but with all gifts there is always a danger. That comes with the gift; that is part of it. That is the price we pay for it. No gift comes without danger. So nothing is wrong in it. Everybody who has a gift will misuse it -- that's a necessary training in life. You have misused it enough... and now you have understood it also. So now let it be a one-hundred-and-eighty degree turn. Once you take the turn, the same intelligence can be used tremendously creatively.

And don't feel guilty -- because it had to be so. Now there is no point in feeling guilty. As far as I understand, in this life when we are not awake, there are only two possibilities: either you will cheat or you will be cheated... and both are wrong. These are the only two possibilities.

Unconscious people will either be cheated or will cheat. And if one has to choose, it is better to be the cheater rather than the cheated, because the cheater one day will understand and will be able to get out of it; the cheated will never understand. The cheated will never feel that he has done something wrong -- because he has never done anything wrong! Others have done wrong to him. So he has grudges against others -- but what can you do against others? He will never feel responsible for his own life.

The cheater one day or other will see something has gone wrong, and that is the day the turning comes, the conversion.

So as I see it, whatsoever has happened, has happened... and it was good. In fact, it has brought you to me, otherwise you would not have been here.

This is another beauty of life -- that even wrong things fit perfectly in the total. That's why I never condemn anything -- there is no point -- because if you look at the total, everything fits so perfectly.

So if you look at the total, nothing is wrong. Only the total result counts. If this conversion happens you will understand that all that happened before it was a necessary part, a preparation for it.

And now let it be total. Half hearted measures never help anybody. And I know it is going to happen.

... This will be your name... and with this change of name you cut yourself from the past with one stroke of the sword, with one blow. There is no need to be gradual, and a gradual thing is not going to help you... only a sudden break. So dare the sudden, and with one blow of the sword simply die to the past... as if it has never existed.

Become absolutely new -- whatsoever the risk and the cost; that's not the point. Games you have enjoyed enough -- now for this last part of life be real, and play the ultimate game of being real.

Yes, being phoney pays -- that's why people are phoney -- but being real pays tremendously. That's why one day or other everybody has to come to the real. You can have the whole world, but if you don't have your own reality you are a beggar. You may lose the whole world, but if you have got contact with your being you are an emperor. And by giving sannyas I don't make beggars -- I make emperors.

My whole effort here is not to create poor people, but to create infinitely rich people -- rich in the soul,

rich in creativity, rich in love, rich in awareness... rich in all the dimensions possible.
This will be your name: Swami Prem Nirvana.

Prem means love, nirvana means enlightenment. And these two things are going to happen.... Love is going to happen, nirvana is going to happen....

The word is buddhist and has a very particular meaning. It means'blowing out the candle'. It is a tremendously significant word. Buddha calls enlightenment 'blowing out the candle' -- the candle of the ego, the candle of 'I'. It is very small and gives a very yellow light and it is very smoky, but we become too much attached to it. Not much light comes out of it either but still we become attached to it. When one blows out this candle, the ego disappears.

For a moment there is immense darkness -- that is because of the old habit. We miss the candle and our eyes are focused on it and on its small light, its tiny light, but by and by the darkness disappears; more and more light comes. But that light is not ours -- that light is of god, of the whole.

Then we live in light, but that light is not ours. Then we move, do things, but we are no more the doer. Then we have no will of our own -- that has been blown out. Now whatsoever god wills, it happens.

That's what Jesus says on the cross. For a moment he had wavered. Christians have not analysed it. In fact christianity has not been able to bring jesus in his *real* perfume to the world.

On the cross he wavered for a single moment and he said in agony and with deep complaint,'Have you forsaken me, my lord? My god, have you forsaken me? What is this that you are doing to me?'

For a moment his ego takes hold of him and then he understands immediately that this is not right -- what is he saying? Is this his own will against god's? For one moment jesus said,'I don't will this.... I don't want this. What are you doing? Have you forsaken me?' He understood it. He was a man of tremendous awareness. And in a single moment he blew out the candle and he said,'No, don't listen to me. Who am I? Thy will be done, not mine.'

Just a moment before, he was jesus, son of joseph and mary. In a single moment, in a split moment, he is no more Jesus -- he is Christ. The candle is blown out.... He has become a buddha. 'Thy will be done' -- that is the meaning of nirvana. So simply surrender.

And don't carry these ideas that you have done something wrong or you should not have done this or that; that's pointless. In unawareness everybody is doing wrong. Either you do wrong or you allow somebody else to do it to you. Both are wrong.

To exploit people is wrong, to be exploited is as much wrong -- both are wrong. But in unconsciousness, what can you do?

An unconscious person is not really responsible -- cannot be -- but from now the first ray of consciousness has arisen in you; now you will be responsible. Only with consciousness does one become responsible... and to be responsible is to be religious.

I call these the two r's of religion: responsibility and relationship. Only a conscious person can have relationship. Others only pretend or others only *think* that they have relationships. They cannot have, because to relate you need tremendous awareness.

And only a conscious person can have responsibility. I don't say to do good and not to do bad. I simply say to be responsible, and that's enough! A responsible person has never done anything bad -- cannot do, by his very nature. So that is not the point -- good, bad; that is not the point.

Now I make you responsible. This is just a small ray -- it will grow. It will become more and more and it will become a vast, tremendous light in your being.

And I blow the candle out, so the old is completely gone -- finished! Never think about it again -- it is none of your business any more.

Deva means divine, and agochara means invisible. God is invisible. He is present. He is present in everything, everywhere -- but invisible. His presence is almost like absence... and that is the beauty. Just think, if god were visible it would have been a very ugly world, because if god were visible there would be no freedom left. It is his invisibility that becomes human freedom. Otherwise how would you go astray?

If you wanted to do something wrong it would have been impossible. He would have been present everywhere. He would have looked at you from the flower. He would have looked at your from the stone and he would have looked at you from the stars. He would have looked at you from the child and from the animal and the dog, and it would have been impossible to live! He would have been everywhere! So visible, it would have been a torture, a nightmare.

In his compassion he is present and yet invisible, so that you can forget him, so that he doesn't become

an interference in your way... so that if you choose to go astray, you can go. Your freedom remains absolute. Even if you want to go against him he is not going to interfere. This is tremendous compassion -- that gives you total freedom... even to go against him.

If somebody wants to be an atheist, he is free to be an atheist. If god were visible it would be very difficult. Mm? just think.... Life would have been impossible.

But he *is* present. His presence is like absence, but he is present. So he becomes visible only to those who look for him intently. He becomes visible only to those who are really in search of him. He does not come in your way, but if you look for him you will find a way to find him. A tremendous quality, a very intense desire to look for him, is needed.... Then your eyes are transfigured. You start looking into the inside of things. Then a rock is not just a rock -- it is full of god!

It is said that in Michaelangelo's life, it happened that he was passing by a marble shop and there were many marble stones there. One big rock had just been thrown out of the shop and he had seen it there for many days. So he asked the shop-owner, 'What is the matter? Why have you thrown this rock? I would like to purchase it.

The shopkeeper was very happy -- he said, 'You can have it, and you need not pay anything to me because I don't think that I can ever find a purchaser for it; that's why I have thrown it away. You can take it! It is yours just for the asking.'

Michaelangelo took away the rock. After a few months he invited the shop-owner to see what had happened to the rock. The shopkeeper could not believe his eyes. A beautiful jesus, a tremendously beautiful jesus had come out... a very alive jesus. You could almost touch him and feel him. There was a feeling that he was breathing and that he was looking at you.

The shopkeeper said,'What have you done? This is a miracle! And out of that rotten rock!'
And Michaelangelo said,'Now, at least, don't say that.'
'But how could you do it?' he asked.

Michaelangelo said,'I have not done anything. When I was passing, jesus called me. He said, "I have been encaged in this rock for many many years -- thousands of years -- and only you can release me." I have simply helped him to come out, that's all!'

Once you have an eye to see god, you will find him in every rock, ready to be released. You can touch him and you will feel his breathing. You can touch him and you will feel his warmth. You can touch him and you will feel his response.

But that happens only when you really look for him, otherwise not. When you put your total energy into looking, when your whole life energy flows through your eyes... when the intensity is total -- more you cannot do -- then he is there, visible. Ordinarily he is invisible.

I give you this name: deva agochara... god invisible. I give you this name as a challenge. He has to be made gochara -- he has to be made visible. I give you this rock... you have to release god from it. And I can see it.... Just a little effort, just a little longing, just a little more thirst, and things will start happening.

[The new sannyasin says that in the West he was doing painting.]

Very good. That's the right thing to do! That's very good. My feeling is always for people who are creative, because to me only a creative person can be religious. Non-creative persons cannot be religious. Because god is the creator, and only by being, do you participate with him, otherwise not. If your worship is non-creative it is not going to help. If your prayer is non-creative it is not going to help.

You can go on doing all the rituals prescribed by all the religions of the world, and they will be just impotent gestures unless you create something -- a poem, a painting, a sculpture... unless you do something in the way god is creating. So you have to become creative... of course on a smaller scale. God has painted the whole world with tremendous colour -- it is not a grey world; it is psychedelic.

His creativity is infinite; he never repeats anything again. His originality seems to be incredible. He has never recreated a single thing again. He has never created a man like you before and he will never create again. He creates only unique human beings... unique trees. You cannot find one tree similar to another tree -- impossible!

If you take one leaf of a tree, you cannot find a second leaf exactly like it on the whole of the earth. Of course his infinitude, his creativity, has no beginning, no end. But when a man becomes in his own small measure, in his own small way, creative, he participates. He throbs with god's being... he breathes with him. He pulsates in those moments with *his* life: in those moments he is not himself.

That's why creators always feel shy when they have to sign their paintings or their poetry... very shy. Only mediocres don't feel shy. Creators always feel, 'How to sign it? I have been just an instrument. Something has happened through me, but I have not done anything.'

Creativity is not your doing. It is as if you allow god to do something through you... it is a let-go. But in those few moments one is prayerful.

And this has been a calamity on the earth -- that up to now religions have not been very creative. They attracted non-creative people; they attracted negative people. They attracted, somehow, pathological people. So religion up to now has been more or less pathological. It has not been life-affirmative. It has not been ecstatic and not creative.

My whole effort here is to bring a totally new religion into the world -- a religion of creativity... a religion which can sing and dance... a religion which can love.

The Buddha Disease

Chapter #15
Chapter title: Our home is beyond the stars

15 January 1977 pm in Chuang Tzu Auditorium

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Video: No

[A sannyasin who is leaving for the west asks Osho to give her confirmation why she needs to wear orange and mala. She is afraid of her friends' reactions. But also she is afraid if she doesn't wear orange and mala, that Osho will not be with her... she doesn't want to act out of fear.]

Don't be worried about people. You need not worry about people. It is not a question of my being with you or not -- whether you wear orange or not, whether you are a sannyasin or not, I will be with you. But if you don't wear orange, you will not be with me -- that is the problem. And just my being with you is of no help, because in these methods nothing can be done unless you cooperate with me. This is just a gesture of cooperation and nothing else. It is just a gesture from your side of,'Osho, I am with you. Even if you put me in some trouble, I'm ready....'

This is a trouble -- going to london and then being in orange will be a little troublesome. That is done knowingly. I create many sorts of trouble -- deliberately. This is a deliberate thing.

It is not a question of whether I will be with you or not -- I'm with you -- but the question is whether you will be with me... whether you will allow me to continue the work that has started in your being.
And this is just a gesture....

The second thing: the positive is yours, the negative is also yours. Negative and positive are not really two contrary things -- they are complementary. And everybody starts from the negative because everybody exists in the negative. You have to start from the point where you are. If you are going to walk, you will have to start from the place where you are standing. Mm? you cannot start from somewhere else.

Ordinarily the mind is at the negative stage. The positive will come. These are the three steps: the negative, the positive, and the beyond.

One ordinarily has to start from the negative because that is where humanity exists. We have been brought up and conditioned for the negative. For the whole of your life you have done things because of fear. You were a child and you were afraid the mother would not love you so you did something... the father

would not be happy, so you did something. Because he would be angry and you were afraid, you did something... or didn't do something because of fear. In school you were reading and working hard because of the fear of failure -- the fear that you will be third class... and that hurts.

So from the very beginning everybody is being trained for the negative. That becomes the only motive -- that's where people are. Not a very good situation to be in, but what to do? That's how we are... that's where we find ourselves. Now, you are not responsible for the society, for the parents. You are not responsible for what has been done to you, so there is no need to worry about it. Now you can grow.

Know it well -- that this is the situation. You have to grow towards positivity. But remember, again, that I am not teaching a positive thinking or something like that, because any positive thinking carries the negative by the side.

In america there are many thinkers who teach positive thinking -- all nonsense! because every positive statement carries the shadow of the negative.

For example, the French philosopher, Emile Coue, used to teach to his disciples that every day they should repeat in the morning, in the night, as many times as possible, that they are healthy, they are perfectly healthy. This is a positive statement. But whenever you repeat that you are healthy, you know you are ill -- otherwise why are you repeating it?

Now, one who is really healthy would not go to coue... for what? Ill people will go to him, and he teaches them to repeat, 'I am healthy.' This is positive. It looks positive, it appears positive: the formulation is positive, the grammar is positive, the linguistic form is positive. But whenever you repeat, 'I am healthy and I am feeling very good,' why are you repeating it? If you are really feeling healthy there is no need to repeat it; there is no need to verbalise. The very statement shows you are aware of the illness. Now you are trying to hide it, to repress it, to throw it away from your consciousness -- to throw it into the unconscious.

Whenever you say anything positive it inevitably carries the negative in it. So the real thing is to go beyond both the positive and the negative. There is a state of mind where neither the positive nor the negative exists... neither the no nor the yes. Then one simply is. That is the goal.

So if it is negative, don't be worried -- use it! Use the negative too, in a positive way. The negative can be used in a positive way; the positive can be used in a negative way.

You can kill somebody by your positive love... your love can be too much. Your love can become such a possessiveness, your love can suffocate somebody. It is very positive -- and it can kill! Many children are killed by the parents because they were loved too much, they were protected too much. The parents were too worried and too careful. Their very care killed the spirit of the child.

And you can use the negative also. Even no can become a step towards yes.

Jesus used to tell a parable about a father who had two sons. He called the elder one and said to him, 'Go to the garden because much work is to be done. The season has come and the fruits are ripe. If you don't go to work, they will start rotting.'

The eldest said, 'Yes, father I am going... I will go. Immediately I will go' -- and he never went.

The father said the same thing to the younger one and he said, 'No! I have other things to do and I cannot go.' But then he thought over it, repented deep down, and went.

'Now', Jesus says, 'who was positive and who was negative?' The first said, 'Yes, I am just going' -- and never went. He used yes to hide, as a cover for no. He was more cunning, clever. He didn't want to say no. He said yes to be polite, to be respectful, and never went.

The other was more authentic, more true, less cunning, more real, less phoney. He said, 'No! I have other things to do and I cannot go,' but then he thought over it, felt that this was not good, and went. the one who said yes never went, and the one who said no went. It depends....

So right now if you are feeling that there are only negative reasons, let that be so. Use those negative reasons to rise higher... use them as stepping-stones. Don't look at them as blocking your path -- use them as stepping-stones.

The positive will come. When the positive comes then too use it as a stepping-stone. I want you to remember it -- because you seem to be too attracted towards the positive, hence you are so much against the negative. You are infatuated with the positive. The positive is as worthless as the negative! They are both two aspects of the same coin. The *whole coin* has to be thrown to the dogs.

But first use the negative to go to the positive, then use the positive to go beyond. One day, when my relationship and your relationship have no negative and no positive, then it is really something! Then it has incredible value. It is not of this earth... it is divine. then something transcendental has entered into your being. and I see that the day will come... it is going to happen.

And it is good that you are alert -- but don't let this alertness become a suffocation. Use it to go higher... always use everything to go higher. Whatsoever happens, always use it to go higher.
We have to go a long way.... Our home is beyond the stars.

The Buddha Disease

Chapter #16
Chapter title: Dance is the basic language of religion

16 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701165	
ShortTitle: DISEAS16	
Audio:	No
Video:	No

Prem means love and gayan means singing; love singing. Two things to be remembered about it: one, that love is always in sharing, in singing, in expression. You cannot hoard it. Hoard it and it is gone. Hold it, hoard it, and you kill it. Love is only when it is flowing... it is river-like.

Once the river is not flowing, then it is something else; it is no more a river. River means rivering. Then it has become a big tank, a lake, but it is no more a river. And that alive quality is no more there -- it is a dead thing. A lake is not alive in the sense that the river is alive. A lake is stagnant... not going anywhere... unrelated. There is no dialogue in a lake. The other is missing... there is no love. It is not moving towards some goal. It is not reaching out -- it is just in itself. It is a kind of suicide.

The river is reaching towards the ocean. Maybe it is very far, maybe it is very difficult for the river even to have a concept of it, of what it is, but in an unconscious way the river is moving towards the infinite... seeking its way towards that which is unknown.

Love is river-like, hence many people miss it -- because they don't understand its quality. People are hoarders -- they hoard. They want to be loved but they don't allow their own love being to flow, their own love energy to flow. Or, even if they allow it they allow only so far, with so many conditions attached to it. It becomes almost a bargain -- 'you do this for me and I will do this for you' -- but then it is no more love.

Love knows no conditions. It is simply happy in sharing. Love is a luxury -- it is not a need. Love is spendthrift -- it is not miserly. It is extravagant, overflowing. That's the delight of it.

So the first thing to remember is that love is in singing it. Don't hold, don't keep the song tO yourself -- let it be sung!

And the second thing to remember: gayan means singing, not song. Again, I make the same distinction. A song is something complete. Singing is always incomplete. A song is dead -- singing is alive. A song is like a lake, and singing is like a river again. Singing is still trying to reach -- still striving to flower. The song has flowered -- and the moment something becomes complete, it starts dying.

Either you are achieving more and more life or you start dying -- there is no other way. You cannot rest in between the two. Either you become more and more alive or you become more and more dead. There is no other alternative, these are the only alternatives possible. So once something is complete, it starts dying -- deterioration sets in. It is a corpse... it is memory.

A song is a memory -- singing is an on-going process. A song is complete -- maybe even perfect... but I am not a perfectionist at all. I am all against perfection, because perfection means death. And I say that god cannot be perfect, because he is so alive. God cannot be perfect, because he is still creative. And I don't think of imperfection as a disqualification. That is the very quality of life.

Just think -- a flower has become perfect... now what else is left? The only thing left is that the petals

will start falling to the earth, and the flower will die. When it was still imperfect there was some way to go, to be.
God is a flower who goes on flowering and who is never going to be perfect.

Only neurotic people are perfectionists. Perfectionism is neurotic. So I love singing rather than song. Mm? a song already is a corpse, a memory -- it has happened;-it is no more happening. The full stop has come. The sentence is complete. Now there is no more pulsation... it is no more breathing.

Singing is still breathing -- it is incomplete and imperfect, and there is still effort to be made. It can be polished... it can grow. It has still some hope and future. And that's the beauty of it: with hope, there is throbbing, the heart beats. So these two things... prem gayan.

Deva means divine, nartan means dance.... Life is a dance... in many meanings life is a dance. First -- life is not constituted of matter but of energy. And energy is never static -- it is always dancing. Now the physicists also say that there is no rest in the world -- nothing like rest exists. Everything is moving, dancing. A tremendous dance is on. The electrons are dancing, the neutrons are dancing, and from those invisible electrons up to the greatest star, there is continuous dance. Only man has forgotten how to dance. Trees are dancing in the breeze, the birds and the animals are dancing. Only man has forgotten how to dance -- and by forgetting the language of dance, man has forgotten the language of religion. Dance is the basic language of religion.

But the so-called religious people are almost dead people... far, far away from dancing. If you start dancing in a church they will think you are mad! One has to be serious in a church. One has to go into church with a long face. To laugh loudly in a church will look like a sacrilege.

Man has created pathological religion. Rather than religion making man healthy, man has created pathological religions just like himself. So I want to bring the dimension of dance back.

Here, this is going to be your very focus: dance as much as you can... sing! And don't take things seriously -- take it easy. It is fun to be alive and it is fun to pray and it is fun to meditate.

So concentrate on the word 'fun', and remember, the more that you can enjoy life, the closer you are to god. If you can celebrate this moment you are in god!

Through celebration one reaches into the very innermost core of existence. It happens in dance more easily than anything else. In dancing there is more possibility that you will be lost. When you are lost, god is. When you are, god disappears. Both cannot exist together.

The relationship is almost like darkness and light. The room is dark -- you bring light in. The moment you bring light in, the darkness is no more there.

I was reading an old sufi story -- a parable -- about a very ancient cave. The cave had never known any light -- it was so dark, and it was hidden so deep in a mountain. The sun started feeling very sorry for the cave. He would come every morning and would knock -- but the cave wouldn't listen.

One day he knocked unusually loud and he said to the cave, 'What are you doing there for centuries and centuries? I come every day and I bring such tremendous beauty and colour and light and love and life and warmth -- and you continue hiding there! What are you doing there? Come out! Just for once, just for a change, come out and see what is happening outside. It is no more night. There is no need to hide!'

The cave could not believe it. She had never heard anything about light, colour, warmth, love, life. She had always been there deep in the darkness. She laughed and she said, 'I don't trust. Whosoever you are, don't try to befool me'

But the sun insisted. And just to see whether it was true -- very unbelievingly, in great doubt, in a tremendously sceptical mood -- the cave came out. It was true, and it was really wonderful -- and she had been missing for centuries and centuries!

She was very thankful and she said, 'Now, I listened to you -- you listen to me. Come in. You see my deep darkness too -- you may not have ever seen it. I cannot offer you anything else. I know only one thing and that is darkness. Come in and have a taste of it as I have tasted. As I accepted your invitation, accept mine.'

The sun came in... and there was no darkness. The cave could not believe it. She said, 'What has happened? It was there -- it cannot disappear. It has always been here, for centuries and centuries. What has happened?'

The sun laughed and he said, 'When I am there, the darkness cannot be -- we both cannot exist together. Darkness is my absence.'

Man is the absence of god. Man never meets god, remember! When the meeting happens, man is no

more there -- only god is there. It happens with the death of man, with the disappearance of man.

And this possibility.... I have looked into all possibilities. This possibility of disappearance is more in dance than in any other activity that man can become engaged in. It is the simplest and the most spontaneous door to the divine. So pay more attention to dancing, mm? Good!

The Buddha Disease

Chapter #17
Chapter title: Become an offering, an opening, a prayer

17 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701175
ShortTitle: DISEAS17
Audio: No
Video: No

Prem means love and achintya means inconceivable. And love is inconceivable through the mind, through the intellect. You cannot think about it, you cannot know it by thinking. There is no way to approach it intellectually. You can know it, but the knowledge has to be totally different than that of the intellect. the knowledge has to be intuitive. The knowledge has to be more total -- not only in the head, but spread all over.

Love can be known only as a participant, as an insider. You have to move into it. Unless you are affected by it, you will never know it. and the scientific approach is that you should not be affected by the thing you are going to know. You should remain aloof, detached... unaffected. You should not get involved in it: that is the scientific way to know a thing.

So science knows everything except love. and because the scientific attitude cannot know love, it cannot know prayer. Because it cannot know love, it cannot know the innermost core of human beings, because that core consists of love. Because it cannot know love, it cannot know god, because god is nothing but the ultimate love.

[The disheartened reader with a scientific bent, should refer to 'Shadow of the Whip' December 3rd, where Osho talks to a biologist about science and meditation. He said, '... In fact a scientist can meditate better than anybody else...']

So ordinarily, love is inconceivable. But there is a way to approach it. The way is not of a detached observer -- the way is of one who gets involved in it, the way of commitment, involvement. One can know it by being drunk with it. One can know it by being drowned in it. The way is not scientific but artistic -- the way of all aesthetics.

A poet knows the flower -- not the way a botanist knows it. The poet participates in the being of the flower. He forgets himself in it. The observer becomes the observed and the observed becomes the observer. They both become one. There comes a moment of a poetic participation when the poet and the flower are not two things... merging into each other, melting, overlapping, overflowing into each other. A moment comes when the poet does not know who is who -- who is the flower and who is the poet.

In that moment, exactly in that moment, there arises a totally different kind of knowing. It is not good to even call it 'knowing', because the very word gives a sense of your being aloof.

The same way -- the poet's way -- is the religious way. The poet tries to be involved with flowers, with a beautiful face, with the moon, with the stars... with particular manifestations. And religion tries to get

involved with the total -- not with any particular: the flower and the moon and the river. No -- the religious person wants to get involved in the basic reality which flows as the river somewhere, blooms as a flower somewhere, shines like a star... the substratum of it all. He wants to get involved with that substratum.

That's what god is -- not a person, not someone sitting there in heaven, but the basic substratum of all reality.

And there are two ways to approach: one is the scientific way. It is doomed to fail from the very beginning. It will know many things but it will always miss the ultimate. Before the ultimate it will be simply useless... not only useless, but dangerous too, because it will deny.... When it is not able to know, it will say,'If I cannot know, then it cannot be.'

So try love. Try the approach of the poet and the mystic. That is going to be your way. Love is going to be your way of knowing. To remind you, this name will constantly work: love inconceivable. And all conceivability is of the mind, hence love is inconceivable. You can experience. It is experiencable, but not conceivable....

Prem means love, and angali means a prayer... and many things more. It means offering, too. And literally what you are doing with your hands -- this is called angali.

When somebody goes to the temple with hands put in this gesture, it shows,'I am ready to receive you' -- a gesture of receptivity...'If you come, you will not find my heart closed. If god comes, he will find me a ready host. My doors will be open for you -- and not only that, there will be welcome. You will not have to knock on the doors. I will be ready, and I will be waiting ecstatically.'

Angali means all this. It is one of the most beautiful names possible. So become an angali, mm? an offering, a prayer, an opening and a receptivity.

The Buddha Disease

Chapter #18
Chapter title: In the hands of love even a rock starts throbbing

18 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701185
ShortTitle: DISEAS18
Audio: No
Video: No

Prem sandesh means message of love... and when you are really in the right space, you become the message of love. Your whole being flowers like love. Your whole life is nothing but love energy then, and whatsoever you touch becomes gold.

With hate, whatsoever you touch becomes poison -- hate is a poisoning element. Love is the only elixir, the only nectar. Love is the philosopher's stone -- touch the baser metal and it becomes gold.

And remember one thing -- that one can carry this love energy inside oneself without expressing it, but if one doesn't express it, one will miss it. Without expressing it you will not be able to know it. It is known only when it is shared. It is known only when it is given -- there is no other way to know it.

Unless you become a message of love you don't understand what love is. In loving, love is known. Only in loving is love known. And those moments when you are loving are very rare. Ninety-nine percent of the time you only pretend that you love -- you simply make the empty gestures. You say, 'I love,' you hug a person, you hold the hand, but you know that there is nothing -- the message is not there. The envelope is there but the letter is missing -- it is an empty gesture. So remember -- never make empty gestures. It is better not to make any gesture rather than making empty gestures.

Never say, 'I love you,' without meaning it, otherwise those words will become ugly on your lips. By and by those words will become rotten and you will forget what they mean. People go on talking about love and they have forgotten what love is. So never make empty gestures -- be authentically true about it.

When you are really in the loving space, then on1y be in it. Then by and by you will know the reality of love, and more and more moments will be coming, because you will enjoy it tremendously -- it is the only delight there is. I hen you will be sharing it more and more.

And it is not a question of relationship -- remember! Love is not relationship. Love is a state of consciousness. When love is there many relationships happen, but love does not happen because of relationship -- relationships happen because of love.

It is not that when you are in relationship, suddenly love happens -- no, just the contrary. When you are in a love-consciousness, relationship grows. And a man who loves will be loving even when he is in no relationship. Even when he is sitting alone and there is nobody, he will be loving.

It is just as when a flower has bloomed in the forest and there is nobody to appreciate it -- but that doesn't matter. It has not flowered for somebody in particular -- it has simply flowered. If some passerby appreciates it, good! It will go on spreading its fragrance.... Maybe nobody comes to know about it, but that is irrelevant. If somebody comes and smells and feels good, good -- the flower will be happy -- but the fragrance is not addressed... it is unaddressed. So is love -- it is a state of consciousness.

You are loving, and then with whomsoever you come in contact you are loving. Even if you take a rock in your hand, you are loving. And in the hands of love even the rock starts breathing... throbbing.

Prem yamini... It means a love night. Yamini means night, and prem means love. And there are a few things about love which are in tune with the night and not in tune with the day.

For example, love needs privacy. Its very nature is intimacy. The night is more intimate than the day. Darkness is more intimate than light. Light separates -- darkness joins together. If you come into this garden in the night, trees are not separate. You simply feel trees are there -- the fragrance, the coolness -- but there is no separation, because darkness joins everything together

In the morning when the sun has risen, every tree is separate. The light makes egos, separation... demarks people, defines. The light is very defining. Darkness is indefinable, indefining. It simply envelops you. Light is always shallow. Howsoever great it is, it is shallow. There is a limit to it. Darkness is unlimited. It is depth. Light has no depth.

And these are the qualities of love -- depth, joining together, melting, going beyond the ego, forgetting the limitations of your body-mind, forgetting yourself, drowning yourself in the infinity. So it is not coincidental that people make love in the night except Americans! (laughter)

When you make love in the day, something is ugly about it. And you must have watched -- whenever a woman makes love she closes her eyes. She knows better than the man... because it is something inner -- it is not something outer that you have to look at. It is something inner, where you have to drop, disappear. Yes, the woman knows better than man -- at least she knows better about love. She closes her eyes, because when love is happening, darkness is needed. In the day better to close the eyes... create darkness.

When you look at the other, the other is separate, you are separate. With closed eyes it is easier to melt into each other and become parts of each other. But because man is a voyeur and he wants to look, that's why 'Playboy' and magazines like that exist. Man is a voyeur.

The woman is not a voyeur, and certainly her love experience goes deeper than the man. And man will be very much benefited the day he understands that making love is something like meditation. You close your eyes... you go deeper into your own innermost core, because from there orgasm arises. The other is just a help to bring you to your own self.

Love is coming to your own self via the other, that's all. It is meditation. In meditation one goes directly. In love one goes via the other -- and of course love is more interesting. It is a pilgrimage and the other enriches it. But love is more like darkness -- it has depth it has intimacy.

And remember always that light has a cause -- darkness has no cause. You cannot cause darkness. If you need the room dark, what can you do? You can put the light off, but you are doing something to the light -- not to the darkness. You cannot do anything to darkness directly. You can bring the light in, you can take the light out, but you cannot bring darkness in and you cannot take darkness out -- that is impossible.

Darkness is primitive. Darkness is eternal. Darkness is uncaused. You cannot cause it to be there or to disappear.

And love is also darkness -- you cannot cause it. Either it is there or it is not there -- you cannot cause it.

You cannot order somebody to love. You cannot make it a dictum, a commandment, to love. You cannot make a'should' out of it. It is an uncaused experience. If you try to cause it, then you will pretend. It will be false, it will be pseudo -- and it is better to live without love than to live with a pseudo-love. That's why I have given you that name....

The Buddha Disease

Chapter #19
Chapter title: The master is to shock you out of your sleep

19 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701195	
ShortTitle: DISEAS19	
Audio:	No
Video:	No

.... Meditation is nothing but a remembrance of the kingdom that is yours, the kingdom that is within... of the kingship that everybody brings with himself into the world. A reminder is needed. Somebody has to shock you out of your sleep. That is the function of a master. That is what initiation is meant for.

Initiation means that you go to a master and you say,'I am ready -- if you shock me, I will be thankful. If you can hit me hard to bring me to my senses, I will be thankful to you. So I am ready.' That is the meaning of initiation: do something so that this stupor is broken, so that this drunkenness is broken... so that you can come home, and know yourself.

[A new sannyasin says: I am a therapist, a child therapist... Also working with brain-damaged children and using hypnosis.]

Hypnosis has many possibilities and more people should be working in that direction. Hypnosis has not been yet taken seriously, and it is one of the very fundamental things which can lead to the innermost core of all problems and of all solutions.

The whole western psychology has gone away from hypnosis. In fact psychoanalysis was born under hypnosis. Freud had gone to learn hypnosis, and then by and by he started moving away from it. So psychoanalysis has been going away from hypnosis. It has done much good but one very significant thing has been lost in the process, and people have to come back.

So work harder on hypnosis. Because the work that can be done through psychoanalysis in three or four years, can be done in three or four weeks in hypnosis... and sometimes there are things which cannot be done by any psychoanalytic methods and can be only done by hypnosis.

Hypnosis can go so deep that you can help the person to remember not only about this life but about past lives. That has to be worked out. Work hard in that direction....

One life is not enough because one life is a very fragmentary thing. Unless you know the whole connection, unless you know the whole series, to decide anything about life is going to be very fragmentary. It is almost as if you tear a page out of a book and read it and decide about the whole book according to that one page -- that is foolish!

Unless we know the whole interconnection of the past.... First hypnosis has to go deeper into the past, and once hypnotic techniques have become capable enough to enter into the past, then there is a possibility to enter into the future too. But that is possible only when the past has been well mapped-out, planned, measured. Then the same techniques can be moved towards the future.

And when we know the past and the future, only then can we know exactly where we are and what we are doing. Only then can we know the meaning of life -- never before it. We can philosophise, speculate -- but speculations are just speculations. They don't really matter much -- they are irrelevant. And hypnosis can go both ways.

First the past has to be penetrated and then the same techniques can be used for the future. And once a person becomes capable of going into the past he becomes automatically capable of going into the future, because the process is the same. It seems impossible to enter into the future first, because the very thing seems inconceivable. We think the future is that which is not -- that's not true.

Almost ninety-nine percent of the future is already there. Only one percent of the future is not there, and that one percent of the future very rare people touch. That is the phenomenon of enlightenment. That is not in the future. That cannot be predicted -- that is the only unpredictable element. There is no prediction about when a person will become a buddha -- that is not part of the future. Otherwise, the future is as mechanical as the past. It is just the continuity of the past.

So ordinarily everything about the past and the future of a mechanical man can be known. about a buddha's past everything can be known. Only one thing -- if he is going to become a buddha -- cannot be known about the future. Or, if somebody has become a buddha, then you don't know anything about his future -- because his future is freedom. Now he doesn't exist in time, so there is no reflection in time. And hypnosis cannot penetrate into eternity -- there hypnosis is impotent. There meditation enters.

Hypnosis is a horizontal method. It goes into the past, it goes into the future. It will cover the whole ground. Meditation is a vertical hypnosis -- it goes from depth into more depth and into height. It does not move on the horizontal plane. And hypnosis and meditation together is the meaning of the cross, the christian cross -- the horizontal and vertical.

A man has to spread himself in both. One has to rise in consciousness vertically, and one has to penetrate all the stuff of the mind -- of the past and of the future. The mind is past and future, and consciousness is vertical. Hell and heaven, the lowest and the highest -- that is in the consciousness. And this consciousness cuts every moment of the horizontal and there it becomes a cross. Eternity enters into time every moment, vertically.

First hypnosis has to travel into the past. That is easier, more believable, because we think that the past has happened so we can remember it. Once it has happened, then it becomes believable to enter the future. Once that too has happened, then it becomes believable to turn vertical and enter into height and depth.

Meditation is hypnosis in the vertical dimension, and hypnosis is meditation in the horizontal dimension. Work at it deeply!

The Buddha Disease

Chapter #20
Chapter title: Just get more and more drunk with me

20 January 1977 pm in Chuang Tzu Auditorium

Archive code: 7701205	
ShortTitle: DISEAS20	
Audio:	No
Video:	No

[To Toshen who had taken sannyas in the West:}
.... And do you know the meaning of your name?

That should not remain just the meaning of your name -- it should become the meaning of your life too! It means bliss, contentment... and both are aspects of one phenomenon. From one side it is bliss, from

another side it is contentment. Only in bliss can one be contented and only when one is contented can one be in bliss -- they are not separate. And when I say to be contented, I don't mean the ordinary thing that is always being preached about contentment.

When the priests all over the world say, 'Be contented,' they mean to repress... they mean to be false. They mean that if you have a discontent inside you, throw it into the unconscious; don't take any note of it;... forget about it. Even if your heart is weeping and crying, go on smiling. They create a split. That contentment is just hocus-pocus... and very dangerous, because that type of man becomes dull and dead. I don't mean *that* contentment.

For me, contentment has nothing to do with repression. A repressed person can never be contented. It is not something that you have to *do* -- it is something that follows understanding. Just understand the nature of life -- it is tremendously beautiful.

There is no need to ask for more. To ask for more is simply ingratitude. That which has been given is so much, so immense, that it is impossible to ask for more. We are not worthy even of this. All that has happened is a gift -- this vast sky and these stars -- and we should be grateful. But we are oblivious... oblivious of the obvious.

H. G. Wells used to say that if stars appeared once in a thousand years, people would go crazy. But because they are here every night, there is nobody to accept them.

God is so present in existence -- that's why we miss him. He's such an everyday phenomenon -- you come across him every moment of your life -- hence you miss him. And life goes on giving so much that we take it for granted and we start asking for more. From that 'more' arises discontentment.

So one has not to impose a contentment on oneself -- one has just to understand the beauty, the grandeur, the splendour of life. In that very understanding, there is contentment. Not that you impose it, not that you cultivate it, not that you practise it -- suddenly it is there and your heart is full with its peace. It is so throbbingly present that you can touch it... you can feel its breath.

So the first thing: contentment is not to be practised, not to be cultivated. Cultivated contentment is no contentment. It is a false, pseudo-entity -- beware of it! Only a natural contentment, a spontaneous contentment that arises without any practice... that arises just because you have looked at life.... The love that continuously flows towards you -- all that was given to you and you had not asked for it... one is contented.

I am not saying there will not be any sorrow then -- no! I am not saying there will not be any tears -- no! Still there will be tears, but once you have understood life even tears are beautiful. They are not against contentment, remember! One can go on crying and tears can go on rolling down the cheeks -- and one is contented. Because tears have a beauty of their own. Just think of a man who cannot cry and weep. Something deep is missing in him. He is a dry shore -- nothing wells up. He is desert-like.

When a man understands life, even sorrow is deeply accepted and has a depth in it and has something to give to you. Sadness showers -- tears bring tremendous silence.

No happiness can bring as much silence as sadness brings -- and brings naturally. A happy person is more or less hollow. A sad person has a depth, a substratum to his life. The laughter of a person who knows only how to laugh and has forgotten how to cry will be ugly, vulgar. It won't have that plenititude of grace in it.

Unless you can cry and weep your laughter will have a certain violence in it -- it will not be of love. In your laughter there will be ridicule. Your laughter will be obscene. It will hurt somebody somewhere. It will simply show your ugliness. It will not show your humour. It will simply show that you are very unaware and very shallow.

A buddha laughs too, but his laughter has the quality of a smile. His laughter has the feminine quality of grace. When an ignorant person laughs, his laughter is very aggressive, egoistic. The ignorant person always laughs at others. The contented person, the person who knows life a little, laughs at himself -- at the whole play of life itself. It is not addressed to anybody in particular. He just laughs at the absurdity of it all... the impossibility of it all.

So laughter and tears go together with a contented man -- there is no choice. In fact he drops choosing. He remains choicelessly contented. Whatsoever happens he is ready to accept it. When sorrow comes he welcomes it. When happiness comes he welcomes it. He is a host to all opposites. And all the opposites lose their opposition in his being. In the host they drop their opposition and become complementary.

I am not saying that a contented man is never unhappy -- he is unhappy, but his unhappiness is also beautiful, as beautiful as his happiness! And a person who remains in discontent -- even his happiness is

ugly, vulgar, obscene.
So remember this!

[A sannyasin newly arrived says: I'm very glad I'm here, but I feel like I left a part of my heart in london. It's making it a little difficult but I'm trying very hard to be present here.]

Don't try very hard. Just relax! If you try very hard you will not succeed. Trying never succeeds, because trying creates the split. A part of you is still there, and you are trying hard -- this is another part. At the most you can repress the first part, but the repressed part will take revenge. Whenever you are not repressing it, it will bubble up again. Don't do it.

It is natural... it is very natural -- it happens to everybody, so there is nothing unnatural about it. When you come from a place where you have lived, loved, where friends exist, the familiar atmosphere, the home, you feel uprooted for a few days -- at least for three, four weeks... natural. If it is not that way, that will be unnatural. No need to fight with it -- just accept it; it is natural, mm?

You uproot a plant and put it into new soil -- for a few weeks it will suffer. The roots will take time to get acquainted with the new soil, to make love to the new soil, to enter into it, to again become desirous of living with this new home. It takes a little time, a gap. In that gap everybody hankers with nostalgia -- naturally.

So my suggestion is not to fight -- because that will repress the other part. Rather than coming out of it naturally, you will repress it -- and the repressed is never destroyed. That can become a very deep bind. You know because you have repressed it, so you know where it is. It is just there in the basement of your being and you know! You will become afraid of going into the basement, because whenever you go into the basement it will be there. You will become afraid of really going deep into meditation, deep into groups, because it will be there. So you will go so far and will not enter further, and that will become a hindrance.

And it is not only about this thing -- I am saying in general: don't repress ever! Accept it -- it is natural. This is new. Within a few days this will become your home so that when you go back to london, for three, four weeks you will remember poona -- again it will happen there... natural.

Always remember: never fight with natural things, otherwise perversions arise. Accept the natural and you will never be moving into perversion in any way. The natural has to be accepted and lived. So relax completely and it will go soon.... And that will be a real going because it will go on its own accord. Rather than fighting with it, put your energy into being here. Dance, sing, meditate, rather than fighting with it -- because that means you are still in London. If you continue fighting, you are not here.

And you say that you are trying hard to be here.... *you are* here! Trying hard will take you somewhere else, because there is no need to make any effort to be here -- you are here! If you make some effort to be here, that means you are not here. The very effort will take you far away -- and I am against effort.

The whole of humanity is suffering from effort, and everybody has been taught to make effort. Effort comes out of will, and will is nothing but another good name for the ego. The ego is the basic root of all problems, and that has to be dropped. But when I say that it has to be dropped, I don't mean that you have to fight, because who will fight? You are the ego! So only through natural understanding, by and by.... The more understanding you become, the more things start disappearing.

A woman was brought to me -- she is a professor, a very intelligent woman. Her husband died, and she was brought to me after six months, because she was going a little crazy. And nothing was wrong. I enquired into the whole thing. The only thing wrong was this -- that when her husband died, she didn't cry. Intellectually she resisted the very idea of crying. It was below her. 'What is the point?' she said. 'If somebody is dead they are dead, so what is the point of crying? It is illogical, meaningless. By my crying, he is not going to come back.'

So she tried hard not to cry and not to show the weakness. Everybody appreciated her and people said, 'She is really a woman of strong will!' And she had loved so much... it was a love marriage. Against her parents, against her society, against her religion, she had married a Mohammedan -- she was a Hindu. It is very difficult in India... almost impossible! She had fought for it. Her family denied her, the society expelled her, but she fought with it, and then this man died... and she would not even cry and she would not weep!

For three, four months it was okay -- she maintained that control. But then the repressed started destroying her from the within... it started like a worm. And then she became shaky... a little crazy. Mm? the repressed became too volcanic and she was sitting on the volcano.

When they brought her to me, I listened to the whole thing and I said, 'There is no problem... there is no

need' -- because the psychiatrist was suggesting electro-shocks.'There is no need -- she needs simply to cry.'

And when I told it to her, she said, 'But what is the point?' I said, 'That is not the point. It is natural! If you love a man you have to cry when he goes. If you were happy with this man, who is going to weep and cry when he has gone? I am not going to weep and cry for him! You have to bring the balance!'

She understood the point. Immediately she started crying and within a few minutes she was sobbing madly, and started rolling on the floor. Within half an hour the storm was gone and all her craziness disappeared. She was happy, and to see her face was beautiful -- those tears washed away the whole dust of those six months. She cried like a child. She had wanted to cry but she had been repressing it.

So never repress anything. That's why the whole humanity is a little berserk. Never repress. And it is good -- if you feel you remember london, cry a little. It is good! London is beautiful... as beautiful as poona! Nothing is wrong with it... but don't fight!

And bring your total energy into it, because in the fight the energy will be wasted -- it won't help and it will be wasted. And the repressed part always takes revenge, so it becomes a vicious circle: you repress, it takes revenge; you repress more, it takes revenge more. On and on it goes.

Simply relax. Sometimes in the night, sit on the bed. For half an hour think of London nothing wrong... cry a little! You will feel very good... and you will be more here.

Bring your whole energy into meditation, into dancing, singing. And soon... mm? you will find your real family here and real home. I'm here! Just get more and more drunk with me, mm?

The Buddha Disease

Chapter #21
Chapter title: Celebrate as if you are already a buddha

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Prem means love, anshujal means a net of rays, light rays. the whole name will mean a net of love and light rays, a synthesis of love and light. And in fact, that's how reality is.

If you go through the scientific approach you will find nothing but light, a network of light and rays. If you go through religion you will find a network of love energy.

Life is one -- it can be interpreted in two ways: either as light or as love. It depends on the method of your approach. If the approach is scientific you will come to the ultimate stratum of reality, as light. If the approach is of the heart -- not of logic, but of intuition, not of reason, but irrational... if the approach is that of prayer and not calculation -- you will stumble upon the same reality, because the reality is one, but now your interpretation will that of love. and it is better to understand it in both ways -- then a person has a total concept... the vision is perfect....

Anshu means light rays and jal means a net. Try to understand from both sides. Sometimes approach your inner reality as a light phenomenon... just think of yourself as nothing but light. And sometimes approach your innermost door as love. When you are alone, think of yourself as light; when you are with somebody, think of yourself as love. When you are alone, enter your reality with this meditation -- that you are light.

Jesus uses two maxims: in one he says that god is light, in another he says that god is love. When you are alone, become light -- that is the way of meditation. When you relate with people become love -- that is

the way of prayer. And try to catch hold of your reality from both ways. Any one way is lopsided. And there is no need to miss the other, because the other is also tremendously beautiful. Just to feel oneself as light -- as infinite criss-crossing waves of light, rays of light; just a net, a beautiful net of nothing but light is so incredibly beautiful. It's fantastic.

Many people come to reality through this experience, but this is half -- one aspect of the truth. And if one remains confined to it, something is missing. This type of man will become very much detached. He will not relate. He will become an escapist... he will avoid relationship. In fact he will become afraid of relationship, because whenever he is in relationship that incredible experience of light will disappear.

It happens only when you are alone... tremendously alone, unrelated -- only then it happens. It is a non-relationship experience. Because of this experience, buddhists, the jainas, all became escapists... renounced the world. Love became a dangerous word. The same happened in christianity too. It should not have happened there, because jesus goes on saying that God is love -- still it happened!

The human mind tends to choose. It is very difficult to choose the whole, because to choose the whole means to be choiceless, and the human mind tends to choose one aspect of it. Once you choose one aspect, the other is denied. And then you become afraid of the other, because if the other happens, your first experience will be disturbed, so you become protective.

Sufis, bhaktas, devotees, have experienced the other aspect of reality through love, prayer, feeling, heart, but they become afraid of the light, because light disturbs their love, their relationship. And my whole effort here is to create the ultimate synthesis, so a man is capable of knowing reality in as many ways as it is.

Don't become obsessed with any partial view -- remain available. Even to the opposite remain available, even to the contradictory remain available. If one is available to contradictions and can easily float from one to the other, the mind disappears utterly, because the mind cannot exist with a choiceless awareness. So don't choose between these two.

When you relate with people, become love -- when you are alone, become light. Go on playing with both the ideas, and soon you will see a synthesis arising. And that synthesis is what life is -- a synthesis of light and love.

These three l's are the most important: love, light, life. Just as there are three r's in the world of learning, these are three l's in the world of unlearning.

Prem means love, atandra means alertness, no sleepiness, no unconsciousness, awareness.

Love can be unconscious and can be conscious. When it is unconscious it becomes lust. When it is conscious it has a sacred quality to it: When it is unconscious you fall in love. When it is conscious you rise in love; then there is no fall in it.

And the most difficult thing in life is to make love conscious. Everything else is very easy, because love is the most basic thing in life and to transform it means a radical change.

You can change anything else -- that won't matter much unless you change your quality of love. You can change your character -- nothing will happen out of that. From bad, you can become good; from a sinner, you can become a saint -- and nothing will happen.

The so-called saints and sinners all sail in the same boat. The saint has repressed his sinner, that's all, and the sinner has repressed his saint, that's all. They are the same people. One is standing on his feet, the other is standing on his head -- that is the only difference. But their totality is the same. The sinner goes on fighting with his saint -- continuously there is fight -- and the saint goes on fighting with his sinner. The fight is continuous -- and fight is destructive.

One can change one's character. One can become moral, respectable... one can fulfill all the rituals of the religion one belongs to, but that religion remains superficial. Unless your love is changed nothing is changed. Then all else is just befooling others and oneself.

Love is your innermost core... it is your centre. There is no point in changing the periphery -- the periphery is irrelevant. It goes on changing on its own. A bad person becomes tired of his badness and one day starts becoming good. The good man becomes tired of his goodness and starts becoming bad. It is a wheel that moves. Just like day and night and summer and winter, it is a wheel that goes on moving. You are not needed to do anything really. It changes on its own, like the climate.

So there is no need to become obsessed too much with the periphery. The whole energy should be focussed in the centre, and the centre is love.

If love remains unconscious, you fall. Then love remains more a part of the animal world. Then it is a mechanical habit, a biological habit, a chemical habit. And then it brings misery, nothing else. It may

promise you much -- it brings only misery, anxiety, anguish.

But if love can have consciousness in it, it becomes luminous. Then the house is no more dark. You have wings -- you can fly! Then you are not crawling on the earth.

Consciousness gives you wings -- and that is the meaning of your name, prem atandra: alert love, love alert. Let that be your secret key which has to be used every moment. Become alert in other things too, but become very very alert in your love. What do I mean when I say become alert in your love?

When you are unconscious, love is just a name. Just on the container'love' is written, but inside the container there is no love. There are some things -- many things -- but they are not love. Jealousy is there, possessiveness is there, anger is there, ambition is there, lust is there, a great need to be needed is there -- but these are not really love. These are all pseudo-coins.

When you become aware, you suddenly become aware that love cannot exist with jealousy -- it is not possible. When love is there jealousy cannot exist. If jealousy exists then love cannot exist -- they never go together. But whatsoever is called love is ninety-nine percent jealousy, possessiveness... more of an effort to dominate or sometimes even to be dominated -- an effort to be dominated -- but that's not much difference. That too is a subtle trick of the same game. When love is there, there is no question of domination. Then it is not politics, and one is not ambitious.

When love is there, one respects the other so tremendously, so totally -- how can one possess? Only things can be possessed, not persons. How can you possess a person? A person is basically a freedom. How can you possess a person? If you possess you kill the person -- he becomes a thing. That's why husbands turn into things, wives turn into things -- they are no more persons.

So become very alert. Your alertness will destroy many things in you. All that is destructive will be destroyed: jealousy, possessiveness, anger -- they will be destroyed. And when all these negative qualities are no more there, something blooms in you that you are not yet alert about... a totally new flower.

That flower is love. It is uncontaminated by your mind. It is incorruptible and it is unconditional. You simply love. It becomes your very climate... it surrounds you like a perfume. Wherever you go, wherever you move, you move with your love climate around you. And whomsoever comes close to you, shares your love energy.

[A sannyasin's father has died after a long illness and she says: I have to go somehow more to be with my mother, to finish something there. There is something there that feels so... unfinished emotionally with her, and now seems the time.]

It is always so with parents... very difficult to finish. The relationship is such that to finish it needs great awareness -- only then can it be finished. Even the idea to finish it may not allow it to finish. So don't carry that idea -- that you have to finish it. Just be there... naturally there, lovingly there.

Do whatsoever you can do -- because parents have done much, and in the West they are not even thanked for it. Nobody feels any gratitude.

In the East it has been totally different. In the East it is never an unfinished situation. It is always complete, because parents have given so much and children have always been giving as much reverence as possible, as much respect as possible. Mm? that has become so natural in the East, and it has to be so for a very deep reason.

If you are not in rapport with your patents you will not be in rapport with yourself, because parents are not just an accidental phenomenon -- they are deeply in your roots... you come from them. Half of your being comes from your mother, half of your being comes from your father. They both will carry on in you. All their conflict will continue in you... all their anxieties will deep down continue. It is for your sake that you have to come to a rapport. And the easiest way is not to make any effort for it.

Effort will never help -- it is very artificial. So drop this idea, otherwise you will come back feeling again that something has remained incomplete. Simply drop that idea. Go there....

In fact in the east it has been always said that there is no way to repay... no way. Whatsoever we owe to our parents, there is no way to repay it -- it is not possible. This has been accepted. With this acceptance, repayment becomes easy, because then there is no problem. If it cannot be done, there is no problem. So we love, we respect.

Just go there, be there. And she will need you in this moment. When your father is gone she will be in a great sorrow -- she will need you. So don't make any effort deliberately, mm? Just be with her, caress her, care about her... sometimes meditate with her, help her to meditate if she can. Otherwise just tell her that

you will meditate in her room. She can simply rest in her bed -- you will meditate. And that very vibration will help her.

Be happy. It will be difficult in a situation, in this situation, but still be happy. Take cheerfulness for her... make the burden light. Help her to accept the situation.

And don't bother about your relationship, mm? simply don't bother about it, and suddenly you will see that it is healed. It is indirect -- you cannot work directly. And if for two, three weeks you can be very loving and helping and she feels happy that you have come -- she feels happy that you have some totally different kind of energy that she needed... that you have been a nourishment to her -- that's enough. You will feel a rapport coming.

If we can be loving, no relationship remains hanging. Each moment it has a completion.

And I don't like the word'finished', because that seems like a dead end, a full stop, as if something has been closed, filled in, and closed... no need to bother about it -- finished.

The connotation of that word is not very good -- that it was something which had to be done. One is happy that it was finished -- that one is out of it, that one need not look back again, that one is able to forget all about it now. That is implied in the word'finished'.

I like the word 'completion'. Completion is never finished in a way and yet it is complete. Each moment of it is a complete moment.

If I die right now, my relationship with you all is complete. If I live, the relationship continues. Completion is not against continuity. Finishing is against continuity. Completion is each moment but with an opening into the future -- it is not a closed thing.

In fact the more complete a relationship is, the more it becomes open -- open-ended -- and you can look forward; there is no need to look back. Not that it is finished so there is no need to look back -- there is no need to look back because now you can look forward. There is future, there is hope, there is thrill. The next moment will bring another completion. We go from completion to completion, from perfection to another perfection.

And nothing should be finished while you are alive -- how and why should it be finished? Everything should continue -- that's what your life is. The more rich it is, the more it is related. If you have thousands of relationships of course you have a richer life, because they all pour their love energy in you and they all share your love energy. You live tremendously enriched in that give and take, in that sharing, in that meeting of energies.

In the West that too is happening -- people are becoming very very poor in their relationships. It is becoming a very very small circle every day. First the joint family disappeared -- otherwise it was a wider circle. Uncles and aunts were all living together, and children of the uncles and the aunts and the cousins and faraway cousins -- they were all living together. It was a big family. One had a better possibility of communion, of relationship. One was richer because of it.

Then the joint family dropped, disappeared. The family became a very small unit wife, husband, children. Now even that is dropping! Even wives and husbands are not living together. Even children are like a burden -- servants are taking care of them. The wife has her own life, the husband has his own life. They meet like strangers. The home is no more a home -- it is more like a hotel. At the most a house, but not a home. There is no communion left. Yes, people stay overnight, meet and talk and even make love -- but the communion is not there. And people are becoming very very poor.

That's why these growth groups have become so important in the west. A great need to commune, to relate, to touch people, to be touched by people, exists -- and that is fulfilled nowhere. Hence so much impact of encounter, gestalt, psychodrama. They will spread because the family has disappeared and they have become now a temporary sort of family. For ten days you meet in a group -- twenty people. At least for ten days twenty people become a family. One wants to relate and belong.

In the East it will be difficult. Unless the family disappears these groups cannot function. People ask me why I am not allowing indians in the groups. I am not allowing because it is pointless! They still live in big groups... the family still survives. Maybe it has disappeared in Bombay and Calcutta -- then I will allow Bombay, Calcutta people by and by but in the greater india it is not a problem at all.

In small villages the whole village exists like a family -- everybody is related to everybody; nobody is unrelated. Everybody is taken care of by the community. So it is impossible for indians to conceive of any need to be touched, hugged, and they cannot see... they will think, 'These people are crazy! What are they doing?'

There is no need to finish any relationship, but there is a need to make every relationship so complete

each moment That if you drop dead suddenly there is nothing left which is incomplete. You will not hang... your spirit will not haunt people. You will simply disappear on your path. There will be no need to look backward -- everything is complete.

[A visitor says: I came here to be close to you and to feel who you are... I think I have a lot of hesistancy because of my life in California, and I feel torn between the two.]

It is natural. You have a life there and now a new life is starting, but soon a synthesis arises. In the beginning you feel torn apart, because you have lived in a certain way with certain ideas -- you have a certain pattern of life -- and then you come to me and a totally new thing starts taking root.

You will be tom apart in the beginning, but once you have come to me there is no way to go back. Even if you go to california -- that doesn't make any difference; you will be tom apart. And it is better to be here and tom apart than there and tom apart! Because here there is the possibility of achieving a higher synthesis in which california and poona can become one.

And hesistancy is natural -- everybody hesitates, because one is moving into the unknown. The mind never hesitates if you are moving in the same old rut. You know the ways... you are acquainted with the territory; the geography is known so you can go on moving. You can go on moving and remain in your sleep, because there is no need to be awake -- the territory is so well-known. You can move like a sleep walker.

The problem arises and then the mind hesitates with something new. Then you cannot move like a sleepwalker -- you have to become awake. The new is challenging, and the mind is always for the old. That's why it is for the old -- because the old is comfortable, convenient. The new is dangerous. Who knows? There is no guarantee -- it may prove worse than the old!

So the mind says,'Keep to the safe side. Move with the old -- never go to the new unless the new fits with the old.' But when the new fits with the old it is no more new. It is not new at all -- it is just another modified form of the old... maybe a little decorated here and there, but it is still the same thing.

So everybody who comes to me hesitates. The more intelligent a person the more hesitation there will be. But if the person is~really intelligent he will accept the challenge in spite of the hesitation. He will say,'Okay, there is hesitation, but I have to go and see. I have to investigate, explore.'

You cannot be back in your state now -- there is no way! Once some desire to grow has arisen, once an enquiry has entered your being, once you have started dreaming about the unknown, about future possibilities -- call it religion or whatsoever -- once a dream has arisen in you, there is no way to go back. You have to follow the dream.

You can delay. The more you delay, the more you will suffer. But these dreams are such that they haunt.. Blessed are the ignorant -- because they don't have any dreams... they don't try to reach into the unknown. But they are not *really* alive.

Life is always when there is challenge. Life is always between the old and the new. When you take the step, when you take the jump, you are alive. Sooner or later the new will become old again -- then you have to jump again. And this goes on.

Once you have learned that life exists only between the old and the new -- just in the middle, in the gap, in the interval -- then you move every moment. Because you know that is the only way to be alive -- to be really alive! Otherwise people live dead lives. They are already in their graves. They were not really ever born... they are still in the wombs.

So don't be a coward -- be courageous, and take the jump in. If you have really come to feel me, then the only way to feel me is by trusting me; otherwise you cannot feel me. If you remain far away, standing like a spectator, you will not be able to feel me. You have to become an insider... you have to become part of my family, then you will be able to feel me. By becoming a part of my family you will become open and vulnerable. You will allow me to enter your heart -- otherwise you won't allow. You will just remain on the periphery.

So become a sannyasin -- don't be afraid! Mm? Take the jump right now -- there is no need to wait. Or would you like to think about it?

[She answers: What do you mean when you say surrender?]

You don't surrender anything -- you simply surrender; your ego, that's all. Nothing else is surrendered.

[She asks: How do I know what that is?]

By surrendering because that is the only way to know it. If you ask me how the tea tastes, I will say... taste it! What else can I say? There is no way to define the taste of tea -- such a simple thing, but you have to taste it. Let surrender be your cup of tea -- taste it!

By surrendering one knows what surrender is. By loving one knows what love is. There is no other way! Intellectually there is no possibility to understand -- only existentially. If you have not loved and you ask somebody,'Before I love I would like to know what love is....' How can it be explained?

Surrender is a love... the greatest love there is. Surrender in fact is not the right word -- in english there is no right word for it. In sanskrit we have the right word -- it is'samarpan'. It means offering oneself in deep love and trust. The english word 'surrender' is ugly. It is used in reference to war. Adolf Hitler surrendered, Germany surrendered, Japan surrendered. It is a sort of defeat.

In sanskrit, samarpan is not a defeat. It's a great moment of rejoicing -- that one has offered oneself. It is a dedication. If you have had a small glimpse of somebody further ahead than you, you offer yourself -- you say, 'Hold my hand,' -- that's all. And all else will come by and by.

And it is not just by Lying down under a tree and not doing anything -- no! You will remain the same -- only one thing will be missing. That one thing is the ego concept. And by dropping the ego your individuality is not effaced. In fact by dropping it you will become more of a individual.

You can see my sannyasins.... By surrendering themselves they have not become zombies. They have become more authentically individual. They were not individuals before -- they were zombies! They were drugged with their ego! They dropped the ego -- now they can celebrate... that fetter is broken.

And I am here to give you freedom, so by surrender I don't mean that you are going to become a follower -- no! Even that word is not good. With me, anyone who falls in love becomes a companion -- he is not a follower. Because I don't say to imitate me and I don't say to be like me. I don't give you any ideal to follow and I don't give you any ideology. I simply make you free of all ideologies and free of all ideals... free of all conditionings.

You surrender the ego, and I give you back your freedom.

[Osho gives her sannyas.]

Deva means divine, vilas means play; divine play. And that is one of the most fundamental secrets of the eastern teachings -- that life should not be taken as work but as play. God has not created the world... because the word'creation' seems to be too serious -- he is playing. It is his leela, his play. The eastern concept is very simple, non-serious, more joyous... closer to the great beauty that surrounds -- the flowers, the birds, the rivers, the ocean. Everything seems to be in tremendous play.

And god is not *doing* something -- it is a game... it is hide and seek. Once you take life as a play the total concept changes. Then the anxiety, the tension of reaching somewhere, is dropped.... There is nowhere to arrive.

Life is not going anywhere -- it is simply here. There is no goal. It is not goal-oriented -- each moment is the goal. The *journey is* the goal, and each moment is of tremendous celebration. There is no need to wait for tomorrow -- that tomorrow we will celebrate... when we have become buddhas or christs then we will celebrate -- no! Then you will never celebrate. Each moment we have to celebrate... as if we are buddhas already. In the beginning it is'as if, but soon you realise that it is not an'as if -- it is a reality. We have not recognised ourselves as we are.

'Deva vilas' means to take life as fun... divine fun, a beautiful joke! Theologians are very serious people, and seriousness is an illness -- it is a sort of neurosis. More laughter is needed, more humour is needed.

And I am trying to create here a totally new kind of religion -- where laughter is not against prayer. You can laugh and pray together. Your laughter can become prayer -- your prayer can because laughter. Then -- only then -- does each moment become luminous, glorious. Then a splendour enters your life... from very small things.

Eating can become a sacrament and taking a bath can be meditation. Just going for a morning walk is incredibly holy! And there is no need to go to the church or to the temple, because the whole existence is his temple. and there is no need to be against your body, or anti-life in any way, because your body is his temple -- he is hiding here. A great life-affirmation arises.

Serious people become negative. Serious people become so much obsessed with god that they are ready to sacrifice life for it -- but god *is* in life! He is as much immanent as he is transcendent. He is in life -- of course he is more than life, too, but the way goes through life. He is in love -- he is more than love too, but the way goes through love. It does not go against life, it does not go against love. So a great affirmation is needed.

.... Make yourself less serious. Think less, feel more. Do less, dance more. Act less, play more. Acting will do, but to act is not good. and once this is understood, things start changing.

The Buddha Disease

Chapter #22
Chapter title: When the dance is total, the ego is nullified

22 January 1977 pm in Chuang Tzu Auditorium

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Deva means divine, godly, and shalabha means a moth. And in indian mythology and in indian poetry too, the moth is a metaphor. Just as the moth is attracted towards light, knowing well that coming closer to the flame is going to be his death.... Still, it is impossible to resist -- the moth goes into the flame and dies. That has become a very significant metaphor in the east.

Man is attracted towards god like a moth is attracted towards light, knowing well that it is going to be his death. But only through that death is resurrection. The ego dies, but something eternally beautiful is born out of it.

It is a sacrifice worth making. It is a bargain, but obviously great courage is needed because you will never be able to see the resurrection. You will be gone before it happens. Hence, trust is needed. There is no way to be logically convinced about it. It has to be taken on faith -- because you will not be there, you will be gone. Only when it happens -- then.

There is a discontinuity -- you are no more -- and then something happens for which you are seeking and searching. That longing is fulfilled but the one who was longing is no more. The thirst is quenched but the one who was thirsty is no more.

God happens, but we disappear -- in that very happening! In fact that is the condition for that happening -- that we should disappear.

The moth is really a beautiful metaphor. Man is attracted towards the divine flame. No man, who is worth the name, exists who is not seeking the divine in some way or other. It is impossible to be without being a seeker. You may be seeking in the wrong direction -- that's possible -- but the search is there.

A human being as such is the search. It is not something accidental. It is not something that you can choose or drop, choose or not choose -- that is not the question at all. It is not within your power to not choose. It is intrinsic... it is built-in.

So, many times religion has been destroyed -- again and again it revives. It is not accidental -- it cannot be destroyed. It is very essential. It is as essential as life itself -- maybe even more essential than life, because there have been people who sacrificed their life for it. There must be a greater value in it than that which life itself carries.

So *everybody* is seeking. Somebody is seeking in the world -- he will not find, but because of that we cannot say that he is not seeking. He may be seeking in the illusory -- he may be frustrated, but his search

was true. The direction wrong, the methodology wrong, the goal misplaced -- but his search was true. Somebody is seeking in a relationship and somebody is seeking in prestige and power. They are all seeking one thing -- how to become a god... how to be a god.

They may not say so, they may not be even aware of it... they may not have ever thought about it so articulately, but deep down somewhere in their unconscious a shadow is lurking... a longing, a dream.

Humanity is born with that dream -- and unless that dream is fulfilled, man remains a wanderer... goes on knocking on many doors and being refused... goes on searching in many directions and again and again is frustrated. But the search continues! From one life to another, the search continues.
If one is ready to die, the search can be fulfilled any moment.

People want to seek the truth but they are not ready to sacrifice themselves -- they are not ready to pay for it. They want it for nothing -- that's not possible....

Your name will remind you always that you have to become a moth. God is the flame. You have to take the risk of dying in god -- disappearing, utterly disappearing. And there is no way to be convinced about the outcome; there is no guarantee.

If you can see that guarantee in my eyes, it's okay -- otherwise there is no guarantee. That is the meaning of trust -- getting into a deeper, more intimate relationship with a master, about whom you feel from the very bottom of your heart, 'Yes, he has arrived!'

There is no way to bring that conversion -- no intellectual discussion is going to help. Intellectual conversion is not a conversion at all -- only the conversion of the heart.

If you can feel it in me and trust me, the journey will become very very smooth. And remember -- belief is not faith. Just as knowledge is not wisdom, exactly like that, belief is not faith. Belief is bogus. A man is a Christian by belief, a man is a Hindu by belief, but the first disciples of Jesus were not with him because of belief, but because of faith.

While I'm here those who are with me can only be with me because of faith. When I'm gone people will be with me because of belief. Faith exists only when a master is alive. When you can feel his pulsation, then faith is born. Faith is an alive communication. The impact of the existential is faith.

Believing out of fear, out of conditioning, out of the accident of birth, is not faith. And belief is not religious either. It is a very false substitute, a false coin. You can carry it and you can believe that you have it, but whenever there will be real need you will find that it is pseudo and that you cannot purchase anything with it -- not god, not prayer, not meditation, not love. Nothing can be purchased out of it. In the first place the coin is false.

And there is no way of cheating in the inner world -- only real coins work. So remember this....

[The sannyasin says: I'd like to stop making myself up. All my energy is going into that...]

You just wait, mm? It will disappear. Nothing has to be done about it. There are a few things about which nothing should be done, because if you do anything you make them persist. This is one of such things. Whatsoever you do, just the contrary will be the result.... So leave it alone.

It is like sleep -- if you are not falling asleep then simply forget about it... don't try! because whatsoever you do is going to disturb your sleep more. Just forget about it! It is none of your business to worry about it. You just rest in the bed, enjoy rest, but don't think about sleep at all. Any moment when you are not thinking about it, it enters from the back door. It always comes from the back door -- you cannot force it from the front door.

Now, if you are doing something continuously -- like making yourself up, and playing a game -- if you try to do something, even that will be another game. It will look on the surface as if it is against the first game; it will be simply a continuity of the same game -- under a new guise!

Simply don't do anything about it. If you don't do anything, you don't feed it. If you do something, you feed it -- it is an ego game. If you do anything, every act on your part will feed the ego.

... So don't do! Simply dance -- and not dancing because you have to destroy this game. It has nothing to do with your game... your game is irrelevant. Let it be there -- if it continues, let it continue. We are not worried about it, not bothered about it. Simply dance, meditate, relax, meet with people. Now you are part of my family. Leave it to me -- I will destroy it. You will not be able to do anything about it. If you do anything, one day you will find that it is again there -- the same game in a new name.

This is one of the most basic things to understand -- that you cannot do anything about the ego directly. It disappears. If you are too engaged in something deeply, it disappears... but not if you are doing something

for its disappearance -- then you are not engaged totally.

For example if you dance totally and you enjoy the dancing, in those moments you will become aware that there is no ego... that you are not putting yourself higher than others... that there is no question of comparison... that you are not interested in that game at all -- it simply does not exist. When the dance is total, the ego is nullified -- it is like zero.

And then you will understand how the ego can be dropped. Get into each moment as totally as possible and you will not accumulate the ego.

A man who lives totally each moment has no problem with the ego -- it does not arise. The ego arises out of your partial involvement. Total involvement -- it is gone! Nothing is left behind.

So simply meditate as totally as possible... dance, sing and meet with people. And this is none of your business -- I will see to it!

[The tathata group is present. One member said he was confused because: I'm just not... I'm just not sure what I'm doing here.]

Except me, nobody is sure! And nobody *can* be sure, because you are not even sure of who you are, so how can you be sure of what you are doing here? And it is not a question that is only relevant here. Wherever you are and whatsoever you are doing, the same question will be relevant there too. You may not ask the same question if you have become too much conditioned in a certain situation, but the question is there too.

In fact, what is one doing here on this earth? Why does one get up every morning and why does one go to the office and do things and earn money -- for what?

People don't ask it, because to ask it is very inconvenient and one becomes very nervous about even asking it. So people don't ask it -- they avoid it... they keep themselves engaged. But when you change a situation -- for example, you have come here.... Now this whole situation is new and things that you are doing are so new that the question arises. In the old situation the question was not arising but the question was *there*... was as relevant as it is here.

So this is part of this whole game that we are playing here -- to make you aware that whatsoever you are doing is meaningless unless you come to know who you are. Whatsoever you are doing is meaningless, is absurd, cannot have any significance. Maybe it is an occupation and you keep yourself engaged in it to avoid yourself, but otherwise the question is irrelevant: what are you doing?

If you become aware of this question you will feel a little confused. In fact this confusion is better than the clarity that was there before. That was not clarity -- because a clear mind can never be confused. The confusion was there in your unconscious -- now it has bubbled up, surfaced. The new situation has forced it to come up. And it is good -- to be confused is good because it will bring awareness.

To ask such confusing questions is good. It needs courage even to recognise the fact of what we are doing here. It needs courage, because if you go on asking it too pertinently, you will feel that you will go mad, because no answer seems to come. And no answer will satisfy you.

If you go on asking this question deeply, persistently, you will come to a point beyond which there is no answer. The question is with you like an arrow in the heart -- penetrating, painful, agonising. You cannot go back and there is no way ahead -- a cul-de-sac or a precipice.

If a person asks any question persistently, he will come to a point where no answer is possible. That's why philosophers go mad many times.

It happened to friedrich nietszche, because he persistently asked questions which people avoid and then he came to a point where no answer seemed to be valid. The question was there like a fire burning his whole being, and there was no answer! It burned his whole consciousness -- he became mad! People avoid -- these questions are maddening.

But in the east it has never happened, because once we ask the question, 'What am I doing here?' and you don't find any answer to it, we change the question. We come to a basic question, 'Who am I?'

In the west it has never happened. They go on asking the same question. When there is no answer it is better to ask a more fundamental question. Maybe there is the real answer 'Who am I?'... not 'What am I doing?' Because doing is secondary -- being is primary. In the first place you are, then you do something. You cannot do if you are not -- although you may not do even if you are. So doing is non-essential -- being is very essential. Maybe the answer to 'Who am I?' is in being.

Rather than asking, 'What am I doing here?' ask, 'Who am I?' And all these groups are to corner you into

that place, into that space, where this question becomes the most significant thing in your life -- so significant that unless you have answered it, everything seems to be futile. Yes, I understand -- the confusion comes, but confusion is good and healthy, because only through this confusion will there be a transformation.

And in the East.... If Friedrich Nietzsche had been in the East he would have become a buddha -- he would not have gone mad. The same questions have been asked in the east, but once we find that this is a secondary question.... Maybe the answer is not coming because in the first place the question is secondary. You have to ask a more fundamental question.

For example if you cut leaves off a tree and the tree does not disappear, that simply means that the leaves are not the roots. So better find out the roots and cut the roots -- only then does the tree disappear. You are cutting leaves -- it is not going to disappear. On the contrary, it may become more dense; more leaves will be coming out. You cut one leaf, three leaves will come out. You have to cut the root.

So this question -- of what you are doing here -- will haunt you. And not only here -- now you can go anywhere in the world and this question will remain with you: 'What are you doing?' This is not a confusion that you can drop easily. Once it has arisen, it cannot be dropped easily. You have to go beyond it, only then is it dropped. You cannot go back -- there is no way.

And this confusion will bring a maturity to you. It will be hard -- inconvenience will be there, it will be uncomfortable -- but these are the prices we pay. And once we have paid and we become worthy of receiving the answer, it is tremendously fulfilling.

So don't be worried, mm? This is part of my work here -- to confuse you and then to help you to find a clarity on a higher plane... a real clarity!

People look as if they are living a very unconfused life -- just false pretension! They are living below confusion, that's right, but not above confusion.

With this confusion, a new sprout of life is trying to explode in your being -- accept it!

[Another group member says that he had previously done the encounter group and still had a left-over feeling of fear for that leader -- because he seemed like a magician.]

So you have to repeat encounter once more, mm? Something is still incomplete. And this time fall into the trap of the magician completely!
You resisted a little, that's why....

Repeat it any time you feel like it, but repetition will be very good. It has to be completed -- the fear has to go, otherwise something is hanging, and it needs to be completed. Otherwise it will go on knocking inside and that is not good. If the group is complete you will feel tremendous love for the leader -- that's how it should be. If fear remains, that means the group is not complete.

Fear is the same energy that becomes love when something is complete. It is the same energy... fear and love are the same energy. That's why when you love a person, you are not afraid of him. That's why when you fear a person, you cannot love him.

Christian, Jews, have been telling the world, 'Fear god,' and they go on saying, 'Love god' -- this is absurd! A religious person is known as a'god-fearing person' -- which is foolish, because if you fear god you cannot love. Then you have not even come to an understanding with god.

Fear means you are hiding something, resisting something, fighting. Fear means you are afraid that you will be caught. Fear means you are guilty. Fear means you are not yet able to be naked, totally naked before him. And if you cannot be totally naked before god, where are you going to be totally naked?

Whenever there is fear it simply means that a process has remained incomplete. Christianity and Judaism are incomplete religions because they still think in terms of fear. Sufis or Hindus are far ahead. They think not in terms of fear but of love.

Love certainly is a higher value -- fear is no value at all. Fear is an anti-value. If you fear a person you can hate him, but how can you love? And once you try to find out the reason why you are afraid, you will find that something has remained incomplete. You resisted -- you were afraid that he might become so powerful over you that you might not be able to get out of his power; that's why the fear has remained.

This time you simply go headlong. Tell him, 'Magician, do whatsoever you want to do -- I am totally available.' You will love him and you will come out of it. Mm? Good!

[Another group member said: I had some experience during the group and here in the lecture when my

body became very big. When I closed my eyes I had the feeling that my body expanded a lot, became very big.]

Very good! Then you try it deliberately every night. Just sit in your bed for five minutes, ten minutes. Just sit in your bed and visualise with closed eyes... feel that your body is becoming bigger, bigger, bigger, bigger. Mm? make it as big as possible -- so big that it almost starts touching the walls of the room.

You will start feeling that now you cannot move your hands -- it is difficult... your head is touching the roof. First for two, three days just feel this; then start spreading out of the room. Fill the whole house, and you will feel that the room is inside you... two, three days. Then spread outside the house -- fill the whole of Poona, and feel the whole of Poona inside you. And then fill the whole sky, and feel the sun and the moon and the stars moving inside you.

This you continue for ten, twelve days, mm? By and by, slowly, fill the whole sky. The day you have filled the whole sky, start the reverse process. For two days again, become small. In the reverse process, sit and then start imagining you are becoming very small. Just move the other way. Your body is not as big as it appears -- it has become one foot high. You are just like a tiny toy -- and you will feel it. If you can imagine the hugeness, you can imagine the smallness. Then even smaller -- so small that you can hold yourself in your hand. Then even smaller... then even smaller. And within twelve days bring it to such a point that you cannot find yourself. You have become so atomically small that it is impossible to find where you are.

Make yourself as huge as the whole space and then make yourself as small as an invisible atom -- twelve days one, then twelve days the other.

Report to me on the twenty-fifth day, mm? You will feel so beautiful, so happy and so centred that you cannot imagine it.

This is one of the meditations. It has happened naturally -- that means it will fit you very very easily. So start for ten minutes every night and then go to sleep, mm? Good!

[Another group member says: I feel like the whole of my life somebody told me something to do and I did it, and I didn't want to. And now I came here -- you told me also to do groups. I want to do them, and somehow I also....]

I understand, mm? And I will make you free soon. I can make you free right now -- but that won't help. I know it happens -- because from the very childhood, if somebody has told you do something, and always told you to do, you become a little resistant. One wants to rebel against it. One wants to assert one's freedom. You come to me in search of freedom, and then suddenly I say,'Do this, do that.' You start feeling again the same thing. But these things are told to you to do so that you can be allowed real freedom -- otherwise there is no question: you can stop doing, you need not do, but that won't help. You will remain the same.

The purpose is different. Your parents were telling you to do something because they wanted you to be obedient. They wanted you never to go against their pattern, never to go against their style of life. They wanted you just to be replicas, ditto copies -- their extension, their projection. They wanted to live through you. One day or other they will have to leave the world, but you will live as their representative. Mm? they were seeking a sort of immortality through you.

That's why children are loved -- not for their sake, but because the parents are seeking a sort of immortality through them. They will be gone, but a part of them will live, and they would like to condition the part to be absolutely like them -- that was their purpose.

Here, there is nothing like that. I am not telling you to do certain things because I want to condition you. In fact, the only way to uncondition you now is that you should be put through a few processes so that your conditioned mind is destroyed and your freedom can assert itself. Your parents, your society, have made a wall around you. Here I am trying to destroy that wall. But work has to be done, otherwise the wall will not be destroyed.

Once the wall is destroyed you will be completely free under the sky -- then there is no need. And you will feel it soon. If you can do a few groups, you will start feeling that smaller and bigger chunks of the wall are being removed by and by... more air is coming in, more sunlight, and you can have a few glimpses of the faraway stars in the sky. You can breathe in a different way and you can be in a different way. A new life will start happening... and then you will understand what I am doing here. But it is up to you!

I have no investment in you. If you want not to do, perfectly good. Don't do any groups, don't do any meditations, or whatsoever you want to do, do. But that is up to you! This much I should tell you as a caution -- that you have great walls around you. They have to be broken -- and work is needed. It will not take long if you really work hard. If you resist -- don't work hard -- it will take long.

So if you really want to be free, work hard so that within a few months you completely shatter the whole wall and come out of it, mm?

So what do you say? Would you like to do something or not to do anything?

[She answers: Yes, I booked for tao and the primal scream.]

Very good, then later on we will see. Do these two first, mm?

But do really hard work, and forget your parents -- because they are still disturbing. They have told you to do something, and you carry that hangover here; then they are still interfering. Forget about them! Here nobody is your parent.

This is a community of a certain type of people who want to be free of all conditionings. Alone it is difficult -- together it becomes easier. Alone one becomes very afraid. Hence, I have created this device of sannyas -- so that you can feel a belonging, and you are not alone. So many orange people and you know that you are not alone. Otherwise, the night is very dark, and the path is very alone -- you may get scared. And if you get scared, you will again shelter in the old -- there is no other way.

So I am creating an alternative society which can give you freedom, allow you freedom -- because all people around here are searching for freedom. They are not in any way putting their trips on anybody -- they are in search of their freedom.

And remember -- if you want to be free, you have to give freedom to others; otherwise you can never be free. If you make a slave of somebody, in the very process you become a slave to him. So nobody is interested here in making anybody a slave -- everybody is interested in becoming free. Hence they have to help you to become free too, because your freedom will be their freedom.

The Buddha Disease

Chapter #23
Chapter title: You are just part of a big orange ocean

23 January 1977 pm in Chuang Tzu Auditorium

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Deva means divine, and vasundhara means the earth; divine earth. And I give you this name for many reasons: one, the earth represents the feminine mind -- the sky represents the male mind. The feminine mind is very earthly, and every woman has to understand the meaning of the earth because that is her innermost core of being.

The second thing.... The earth seems to be the least divine thing, but that's just an appearance -- it is the most divine.

In the East we have a very ancient parable. God created man out of the earth and then he breathed into the man and the man became alive, conscious. God asked his angels, 'What do you think about him?' One sceptical angel said, 'Everything is okay, but I wonder, why have you chosen earth to make man? Why not

gold, why not silver? At least you could have chosen steel -- but why earth? Why the lowest? And you say that man is your highest creation -- then why the lowest?'

God laughed and he said,'Only the lowest has the possibility of the highest... only the lowest can grow to the highest.' And secondly, god said,'Have you ever seen anything growing out of gold? Only things grow out of earth.'

So earth is a possibility to grow. All evolution depends on the earthly element. Gold may be valuable but it is dead. Earth may not look so valuable, but it is the very source of life.

God said,'Put a seed into gold and the seed will die. Put the seed into the earth and the seed will disappear and a tree will appear instead. There will be great rejoicing, because great beauty will come out of it -- many flowers and many fruits and much fragrance.'

That which was hidden in the seed, the earth helps to explode. The earth is explosive -- and so is man!

Man is not yet... man is a promise. Man is not a being but a possibility. Man is not yet at his peak but only at the beginning. And earth has to be understood because we have to grow our roots in the earth. If you grow your roots in the earth, you grow into the sky. The earth is divine -- the lowest, but the lowest carries the possibility of the highest.

[A sannyasin couple recently returned from the west say that they have been moving away from active meditation towards passive meditation together.]

If you continue both together the results will be deeper. What happens is that when you do the active meditation, you create the possibility to move into an inactive meditation. It is just like a pendulum. The pendulum goes to the left; it creates the momentum to go to the right. It is just like in the day you work hard; in the night you sleep very deeply. Life is very paradoxical -- it is not linear logic; it is dialectical. It goes through thesis, antithesis. It moves from the opposite.

If a person thinks that now he is sleeping very well in the night so it will be good to rest in the day too, sooner or later he will find that sleep has disappeared -- because the *need is* not there. He will start becoming a victim of insomnia.

That's why insomnia becomes prevalent only when a society attains to a certain affluence -- never before. When people are not working hard and their work is such that they can do it without putting any strain on their bodies, sleep disappears. This seems very illogical.

It seems logical that if they rest the whole day -- the whole day they practice rest -- in the night they should be going deeper into rest... but life does not work that way. And it happens to many people.

When you do active meditations, by and by, you will start feeling that now when you sit silently it is going so well, so why not stop the active? If you stop the active, within a few days you will feel that the passive meditation has also disappeared.

Right now, continue. I only suggest dropping the active meditation when even the passive is not needed. Because they are polars, they are joined together -- they are two aspects of the same coin.

A moment will come.... Just now you have started feeling that the active is not needed -- very good. It is a great step -- the feeling, but if you follow the feeling you will be missing something. Soon you will find that now the passive is not going very deep. Let the passive go deep -- the active you feel is no more needed, but continue it as a primary step towards the passive meditation. Let it be a part of the passive meditation.

Continue it not for itself now but to create your energy so that you can move into the passive meditation, and continue the passive too. More emphasis should be paid now to the passive, but this should be continued like an exercise.

One day when you feel that now even the passive is not needed, you can drop both, but not before it.

[A sannyasin of two weeks says: I feel that I must drop sannyas]

Mm... there is no problem in it.

[The sannyasin answers: It's like greed for enlightenment that you talk about. And it feels uncomfortable -- it feels wrong to get into that pattern again...]

... But how will you be out of the pattern by dropping sannyas? If you can be it is perfectly good. That's

what my effort is -- that people should get out of patterns -- but how will you, by dropping sannyas, get out of the patterns, tell me?

[The sannyasin answers: The point is that I find the same patterns in myself from before.]

Because you are the same -- it has nothing to do with sannyas. Drop *yourself* if you want to change. By dropping sannyas you will be the same! You were a non-sannyasin two weeks ago. Just think about it -- two weeks ago you were a non-sannyasin. You can immediately drop it and become a non-sannyasin. You were uncomfortable, you were in a pattern -- you will be the same again. So how are you getting out of your old pattern by dropping sannyas?

You will get out of your old pattern by dropping your ego! And that is the *meaning* of sannyas! In fact you are not a sannyasin -- that's why I am so easily ready for you to drop, because you have never been a sannyasin! For these two weeks you *think you* have become a sannyasin, but to become a sannyasin means to drop the ego.

If you have dropped the ego, who is there to drop the sannyas now? You have not dropped yourself and you create that problem -- that you have not changed. Unless you drop there is no way to change. And now you are so easily ready to drop the sannyas -- you are not so easily ready to drop yourself. And the reason that you are giving is absolutely bogus!

If that is the real reason, you should think of dropping your ego! You understand me? Because it is such simple arithmetic. The question is not the sannyas or no sannyas -- the question is that you have lived in a certain pattern and you want to get out of it, mm? Now, many things have to be understood

First, this effort to get out of it may be just a part of your pattern. Then it will be very difficult, because who is this one who wants to get out of the pattern? Maybe it is just part of the pattern. Then you will be in a dilemma -- you will be chasing your own tail. And the more you jump, the more the tail will jump. And you will go crazy!

The second thing: you have taken sannyas, but it has not happened. It is not necessarily that just by changing your clothes and taking a new name, you become a sannyasin. Something deeper has to happen -- and that something deeper can happen only if you understand the meaning of it and work it out. The ego has to be dropped!

You are uncomfortable because your ego is feeling uncomfortable; otherwise there is no discomfort. It is the ego that is creating discomfort. You think yourself something, somebody -- and sannyas has effaced that. That is the whole meaning of giving you the same colour and the same dress, the uniform -- so you cannot be somebody in particular, so you are just part of a big orange ocean, just a wave in it, nothing special... and you have the idea to be special. That may have been the cause of your taking sannyas.

When people take sannyas they do it for so many reasons that they may not be even aware of. A few people take sannyas because they think that they will become very important -- they are sannyasins. If a person takes sannyas to feel that he is somebody, sooner or later he will be frustrated -- he will see he has become a nobody rather than becoming a somebody. Then he is ready to drop the sannyas. But then too the mind plays cunning games; then too he is not true and honest.

You cannot say the true thing about why you want to drop it. Maybe you don't even know it -- maybe it is very unconscious and very subtle and you cannot catch hold of it. Now you are finding rationalisations. You say'I have been uncomfortable'. I asked you, you said you were uncomfortable before also, so what is the problem? You say you were in the pattern -- now again you are in the same pattern. So what is the problem? By dropping sannyas you will not be dropping the pattern.

Drop the *pattern*! That is the whole significance of sannyas. Drop the ego! Just try to be a nobody for a few weeks... just think of yourself as nobody. Efface yourself, be a non-entity for four weeks, and then see whether something happens or not.

And in fact, nothing is needed to happen. If you can just stop thinking about the future and the greed and the longing for the future.... This too is a greed -- to want to drop the pattern. Why For what? Why not be in a pattern and be happy? Then the pattern disappears! Then there is no problem! You accept it -- that's how it is, so it's okay! You have got a certain face, a certain height of the body, a certain weight of the body, certain type of hair, certain type of eyes, so okay -- you have got a certain pattern! How will you live without a pattern?

Everybody needs a certain pattern to live. A language is needed, a discipline is needed, otherwise you will not be able to keep yourself together -- you will start falling apart. The pattern is not wrong -- just

remember that you are not the pattern. One has to live in a house -- one does not become a house by living in a house. One need not stop living in the house because in the house one becomes confined. There is no need to feel confined. A house is a shelter, and you don't become a house by living in a house. You use the house and you know you are not the house.

These things have to be meditated upon... but it is up to you. I am not trying to convince you about sannyas. You can simply drop it -- that is not a problem at all. But that is not going to solve anything -- remember it!

If you are really interested in solving, don't try to escape. Then the challenge is there -- try to face it! Do a few groups, meditate.... And two weeks is nothing! You have been a non-sannyasin for many lives, so two weeks is nothing! You must be too greedy...

The day I gave you sannyas, I was aware that I was giving sannyas to a person who is going to betray. Because that very moment you were dishonest; that very moment you were not honest. You had only taken sannyas to see whether there is something in it or not, so why not try it? For two weeks try it, and then if there is nothing you can leave it! That was the idea deep in your unconscious -- even in that moment. And even before you took sannyas, for two, three days you were thinking about whether to take sannyas or not, whether it will be a betrayal to M -- [his former guru] or not....

But these things were in your mind -- that's why the sannyas has not happened. So I say you can give it back. I have to say this because you have never taken it. So never think that you have given it back, because one who has taken it can never give it back....

Perfectly good. Tomorrow go to laxmi and give the mala back. Very good!

[Osho gives a seeker sannyas.]

This will be your name... and let this not only be a change of the name -- let it be a radical change in your very lifestyle. Sannyas should be a break, a complete break with the past and a fresh, clean beginning, unburdened by the past. The only problem -- and I say the only problem -- is how to remain unburdened with the past. By the very nature of things, the past becomes accumulated again and again.

Just as you travel on the road and you collect dust, the mind collects memory. It is nothing but dust, but when a mirror collects too much dust it loses its mirror quality. Then it does not reflect things as they are -- it starts distorting them, the dust becomes a barrier. Then the reflection is not true, then one starts seeing things which are not, and one starts not seeing things which are -- hence the whole confusion.

If the mind-mirror remains clean there is no problem at all. Nothing else has to be done -- just one thing: keep your mind-mirror clean. Never allow any dust to accumulate.

And sannyas means the beginning of this process -- a decision, a declaration that from now, henceforward you won't collect dust -- you will keep alert. Old habits are there and the mind, through its mechanical routine, automatically collects, so one has to be very alert. If one is alert each moment one slips out of the past, because each moment becomes the past. Each moment you are again and again in the grip of the past -- and you have to slip out of it.

The slipping-out-of should not be done with effort. If you do it with effort, your mirror gets scratches. It has to be done very smoothly, like a snake slipping out of the old skin -- not with effort, because effort can again be very destructive.

And there is no need to fight with the past, because to fight with the past means fighting with phantoms. You can never succeed, you can never be victorious, because in the first place those phantoms are not there -- they are only shadows.

So never fight -- just slip; this is the whole art of sannyas. And my whole teaching is to be effortlessly spontaneous. Just remember that this is gone, so gone is gone. Now there is no need to be bothered by it, this way or that, for or against. No need to think about it, no need to fight with it. In fact, the gone is gone. Slip out of it so that you become available to the fresh moment that is waiting at the door. Welcome it and welcome it with your totality. Face it with your mirror clean, and you will be surprised when everywhere you find god and nothing else -- because nothing else exists.

We are seeing the whole world of millions of forms because of the dust that has collected on our minds -- it is a distortion, just as on a full-moon night you can look for the full moon in a lake. It is there, but distorted by the waves. It is spread all over the lake -- you cannot find where it is exactly, and the waves are continuously disturbing the reflection.

If the mind accumulates the past you go on being distracted by those accumulated thoughts, memories,

ideas. Just remember that from this moment you will not accumulate, you will not hoard the past, you will not be a hoarder of the dead memories. That's all sannyas is!

Ananda means blissful, and mahant means a saintly man, a saint; a blissful saint.

And to me the most saintly quality is blissfulness, cheerfulness, delight, joy. A serious man can never be a saint, although down the centuries serious men have pretended to be saints. But a serious man cannot be the saint -- he lacks the basic quality: cheerfulness, joy, celebration. He is pathological... he has not understood the mystery of life. He has not yet become a participant in this great celebration that goes on and on. God is a celebration, and when you participate in it you become a saint.

Once you know that god is a celebration, your whole quality changes. Everything brings a new joy -- small things. Food brings joy. A friend comes and brings joy. Nobody is there, you are sitting silently, and a breeze comes and surrounds you and there is joy. You look at the tree and there is great joy. You look at the sky and suddenly you are no more on the earth. Small things -- holding the hand of a beloved person, or looking into the eyes of a child, or into the eyes of a cow or~ a dog.... Doing something small or not doing anything at all -- just breathing is enough. Each breath brings such joy. One is alive -- what more can one ask for?

One is capable of love, one can love and be loved -- what more can one ask for? One is able to see the rainbows and flowers... one is able to listen to the birds. What more can one ask for? There is tremendous joy.... And this joyousness is to me the basic quality of a holy man, a saint.

Seriousness I call a sin. So don't be serious -- that has to be avoided. I want my sannyasins to be madly in love with life! I would like you to go dancing towards god -- in no other way!

When you enjoy anything, that thing becomes sacred... it becomes a sacrament. So wherever you are, if you are happy, thankful for your happiness, grateful for your life, you are in prayer... and you are my sannyasin! Let joy be the goal and create your life in such a way that more and more joy becomes possible.

Infinite joy is possible -- we are missing. We are living at the minimum. When you live in an optimum way, with maximum joy possible, you explode into divinity -- you become a saint.

The Buddha Disease

Chapter #24
Chapter title: To become aware is to become desireless

24 January 1977 pm in Chuang Tzu Auditorium

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Anand means bliss, and mahashunya means the great emptiness. Anand is the natural state of resting in oneself. It is not happiness -- because it is not unhappiness. It is not part of the duality, the dual world -- happy and unhappy, sound/silence, day/night, life/death. It is not part of duality; it is the non-dual state. All duality rises out of it and all duality one day merges back into it. It is the very source and the goal, the beginning and the end, the alpha and the omega.

So remember it, because that has to be understood very clearly -- otherwise the very word 'anand' or 'bliss' gives a feeling as if it means great happiness. No, it doesn't mean that.

Happiness is a state of excitement -- that's why one will even get tired of happiness if it continues too long. Have you watched sometimes?? -- you cannot bear happiness for too long. It becomes tiring. Even

happiness can create boredom: the same, the same, the same -- one wants to move somewhere else just for a change. Even a little unhappiness is good just for a change.

So happiness can never be eternal -- one cannot bear it. It turns into unhappiness after a while. When you have settled with it, the excitement loses its meaning and becomes tiring. And it exhausts -- it does not rejuvenate.

It is just like unhappiness -- there is no basic difference between the two. The basic difference arises because of our choice. The excitement that we like is happiness -- the excitement that we don't like is unhappiness. So the same excitement that you like today you may not like tomorrow -- then it becomes unhappiness. And something that is unhappiness today may become happiness if you learn to like it.

Many people by and by learn to like their unhappiness -- then they talk about it. In fact they enjoy it and they don't want to get out of it. They have started liking it -- it has become a sort of friendship. They may talk about it and they may say they want to get rid of it, but they never try. In fact if it is taken away from them they will miss it.

So the basic difference between a state of bliss and the states of happiness, unhappiness, is that it is a non-excitable state -- no excitement, mm? -- just absolute quietude... neither this way nor that, just in the middle. It is just as the pendulum of an old clock goes from right to left, from left to right. On the right call it happiness, on the left call it unhappiness. Just in the middle where the pendulum stops and stops going anywhere -- stops moving, stops desiring.... Because through desire comes movement, through desire comes motivation to move. When there is no motivation to move and nowhere to go, one relaxes into oneself. One simply collapses into one's own being.

That rest into oneself -- when the pendulum is not moving anywhere, and the time has stopped... one is at home -- that is anand, that is bliss. It is as far away from happiness as it is from unhappiness. It is a totally different state. Only in deep sleep sometimes do we come close to it a very deep sleep when even dream is not there, a dreamless sleep. Patanjali calls it'sushupti' -- a sleep where not even a dream exists, no ripples arise, a non-dreaming state. You are completely unconscious, almost in a coma, but it is the closest state to bliss.

Ordinarily man comes closest to bliss only in deep sleep. It is unfortunate, because we should go there fully alert. That's why after a great sleep, in the morning you feel so fresh, so virgin fresh -- as if you are born anew -- so vital, rejuvenated... a rebirth. That's why deep sleep is such a healing force.

If a person is ill the most important thing that he needs is deep sleep, because through deep sleep he will come in contact with his own source of energy, and that is the only healing source. Medicine helps you to come in contact with that source -- medicine doesn't help you directly. It simply helps you to move~ to your own source -- you have forgotten to move to that source.

This state of bliss which ordinarily we come to know only in deep sleep, has to be known in full consciousness. So either in great deep sleep one comes to it, or in great awakening -- in buddhahood, enlightenment, one comes to know it.

So there are only two possibilities of being blissful: either blessed are the ignorant -- or the awakened. You are blissful either when you fall back into deep unconsciousness.... Then you become part of the cosmos -- your ego cannot exist there. When you cannot dream, how can your ego exist? -- because the ego is a dream. Then your desires are not there, because all desires are your dream. And with that whole bundle of desires disappearing, you have disappeared -- because you are nothing but a bundle of desire -- so you are part of the cosmos.

You vibrate with the cosmos -- you are not separate. You are no more an island; you have become a continent. You are joined together with the reality. with the whole.

This is one possibility. That's why down the centuries alcohol has attracted people so much, because it can lead you to this state of deep sleep. Drugs and chemical devices have always existed to help people to go to this source -- but then you go very unconscious, so it is a temporary contact. You are thrilled by it but you lose it again and again because you cannot catch hold of it -- you are not there to catch hold of it.

The other way is to become so alert, so aware, that you can go into it with pure awareness.

Ordinarily we have two layers of our mind: the conscious and the unconscious. This is our duality, this is our state -- schizophrenia. That's why we are divided into the conscious and the unconscious, the day mind and the night mind -- this is our division.

In deep sleep this division disappears -- the day mind dissolves into the night mind. The night mind is very big; the day mind is very small... one-tenth of it. Nine parts of your being are unconscious; only one part is conscious. In deep sleep that one part of consciousness also goes down into unconsciousness...

disappears.

In enlightenment just the opposite happens: those nine parts of your unconsciousness rise, meet and mingle with your one part of consciousness and dissolve into that -- again oneness.

Oneness is the key. Either become totally unconscious then you have the state of bliss or become totally conscious -- then you have the state of bliss. In the middle is anguish, anxiety, because you are divided, continuously torn apart: a part trying to become conscious, a part trying to remain unconscious. And man is pulled in opposite directions. That is the whole pain of life... that is the misery.

So bliss is a state of natural rest, and the possibilities are two. The first possibility is natural. Animals have it, trees have it, rocks have it. It has no challenge -- it is not for man. For man a new possibility has already opened its doors. It will be falling back if man remains with the bliss that comes through sleep and remains confined to it; it is a falling back. And that is not possible, because the consciousness has taken one step ahead and it cannot be taken back. There is no way to take it back -- one has to go whole-heartedly in the direction.

Up to now evolution has been unconscious -- with man it becomes conscious. Nature has got you to the point where you have to take hold of your own being and you have to become a conscious seeker. And that goal of conscious seeking is bliss.

And the second -- mahashunya -- means the great emptiness. I don't call it just emptiness -- I am calling it'the great emptiness' for a certain reason. Let me tell you one zen anecdote....

A very famous zen monk, Bokuju, had given a meditation, a koan, to one disciple. He told him to sit silently, doing nothing, unmoving -- to just sit silently. He said, 'Something great is going to happen. When it happens come to me and report.'

After seven days the disciple came running. He was ecstatic -- he said, 'Master, it has happened!' But the Master was very stern. He said, 'What has happened7 Relate it!' He was very hard and the disciple was very much shocked because he had come so happily.

He said, 'Just this morning it happened -- some energy started arising in my spine, and it was tremendously beautiful. I was full of a new power. Maybe it is Kundalini, Master, that has arisen?'

And the Master says,'All rubbish! Throw it out and never talk about it again. And if it happens again, don't come to report! This is nothing! Go back. The great experience is going to happen some day -- when it happens, come back.'

For two, three weeks the disciple sat silently. Again and again the Kundalini was rising and one day it disappeared, and then a new experience! He rushed back to the Master in the middle of the night, because the experience was so great that he thought the Master would be very happy. But the master was very stern, very hard, and he said, 'What has happened?'

And the disciple said, 'So beautiful! I was full of light... Light was showering from all the dimensions. I was nothing but light. I could have flown... I was absolutely weightless! Is not this the great experience you were waiting for?'

And the Master says, 'All nonsense! Throw it! Come to me only when the great experience has happened!'

The disciple asked, 'Please tell me what that great experience is so I will know when to come and when not to disturb you.'

And the Master says, 'When you have become empty, then come to me.'

Months passed and then one day it happened -- it was absolutely empty inside. No experience, no thought, no Kundalini rising, no light, nothing showering, nothing happening -- absolutely nothing... a great emptiness. And the disciple was very happy -- it has finally happened! Now the master will be happy. He came, he touched his Master's feet, but the Master was still stern.

The disciple said,'But it has happened, master! Why are you looking so sternly at me? That emptiness has happened. Now I have come to realize absolute emptiness.'

And the Master said,'All nonsense! Throw this too! When emptiness is thrown, then the real emptiness happens.'

That is called'mahashunya', the great emptiness... when even emptiness is not there. Otherwise one can cling to emptiness -- one can make an experience out of it, and the ego again starts gathering its energy.

When even emptiness is thrown... one is so empty that one is empty of emptiness too -- then it is mahashunya. That has been the goal in the east. And both bliss and emptiness are the same. When you are in the state of mahashunya you will be blissful -- when you are blissful you will be in the state of mahashunya. These are two aspects of the same experience.

So remember, mm? And when the great experience happens, report to me!

[The new sannyasin says: Some people seem to feel that you should be experiencing hell while you're here... I wonder whether that's really true or not. I mean, I can see that playing a very important part.]

It plays an important part, and it depends... it depends on the person, mm? But it is good to pass through the experience -- it is always good -- so that something is finished. Otherwise deep in the unconscious many things remain rooted. You can start working but they are there -- they will disrupt your work.

Once you are finished with your hangovers.... Hell is nothing but your hangovers; the incomplete experience is what hell is. When all is completed, you are in heaven -- then there is nothing. You are empty -- the great emptiness is possible.

So it is very very essential to pass through it, and it is very rarely that I come across a person who does not need it, because the type of society does not exist where that type of person can exist. No society is nonrepressive. They may differ in their repressions -- something is repressed in india and something else is repressed in canada -- but all societies are repressed. Emphases differ, but repression is there.

So because society is repressive, everybody is carrying a hell -- it has to be let loose. Once you have gone through it, you will be finished with it. If you don't have anything, you need not force it. You simply remain available: if there is something, let it come. I am not saying to pretend, because that is useless. If you don't have anything within you to cry, there is no need to cry. It is not to be *done*. The only thing to be remembered is, if it comes, allow it -- don't prevent it. No need to pretend it; just don't prevent it.

If you don't prevent and it comes, good. If it doesn't come, very good -- then you don't have anything to throw out. But two, three groups will prove it to you. And don't be afraid.

[The enlightenment intensive group is present. One member says: There was a moment... when there was only love left inside me... You talk about two paths -- one is meditation and one is love -- and I wonder which one is mine.
Osho checks his energy.]

The group has been tremendously helpful. It has released your repressed energy of love... and love is going to be your path. When love is the path, to forget oneself is the method. So sing, dance, and forget yourself completely. Drown yourself completely, be drunk, and tell me after three weeks.... For three weeks you just be drunk with love. Mm?

[The sannyasin said he would like to do hypnotherapy. Osho suggested it would be more helpful to do hypnotherapy later....]

When you have worked really hard, hypnotherapy goes very deep. Otherwise you can do the group now but you will not be benefited by it. It is just as when in the day you work hard, have been cutting wood, chopping wood, in the night you go so deeply asleep that not a dream exists. But if you have been resting the whole day, in the night you will have to toss and turn in the bed -- sleep won't come. You have not created the need for it.
Hypnotherapy is a beautiful group, but wait for it a little, mm?

[Another group member said that he could only answer the question 'Who am I?' by describing his desires, and asked: How can I change all these desires into desirelessness?]

Just wait... you watch, mm? In fact one should not be in a hurry to change. The very hurry to change becomes the hindrance. There is no hurry, because if you are in too much of a hurry you will start repressing rather than changing. That is cheaper and easier -- that is what the whole of humanity has done up to now.

That seems to be the short-cut: simply repress and forget about it. It remains in the basement -- and you can enjoy the idea that you have got rid of it. It goes on working from behind you and it goes on pulling your strings from behind. So both are happy -- you are happy with the idea that you are free of it, and the desire is happy that now you don't disturb it and it can go on working in subtle ways, disguised.

Don't be in a hurry. The first thing is to become very watchful and alert; that's what has happened. In this group you became aware of your desires -- that is the first and the right step: to become aware so that all

that is repressed comes back, is reclaimed by the consciousness and you become aware of it. That is the most fundamental step, and almost half the journey. Then things are not very difficult.

Once you have become perfectly aware of what desires are there, not much is left to be done. Become more and more aware that these are your desires -- and don't fight with them. Just watch them to know perfectly what they are, how they arise, how they take possession of you, how you become clouded, how you lose your consciousness through them, how you become possessed by them, how they drive you mad!

Just watch every single step of the desire: how it arises, how it possesses you, how it drives you crazy, and then how it leaves you weak, frustrated, defeated. Just watch the whole process of it -- and that very watching brings freedom.

To become aware is to become desireless, but awareness has to be *really* penetrating. For example, you see a beautiful woman passing by and a desire arises to have her. Now watch from the very beginning, the very stirring of it -- how did it come? The first ripple of it -- you had seen a beautiful woman; up to that moment there was no problem. The woman was beautiful -- that was not a problem, but suddenly there is a jump, and a desire arises.

Now watch that jump -- that from observing the beautiful woman, how suddenly you become possessed by desire -- that interval between seeing and desiring. Watch that interval -- because there is the clue, and if you can become aware of it you will be surprised. Next time a beautiful woman passes by you can stand there watching and seeing when the desire arises. You will be surprised -- if you can watch, it will never arise. It arises only when you are not watchful... it arises only when you are unconscious. It only comes from the back door -- it never comes from the front door. It comes through unconsciousness.

So don't ask how to be desirelessness -- just ask how to become perfectly aware of the desire. And the first beginning has happened.

[The sannyasin says he has booked to do the 'hell group', a new group based on boredom.]

Very good! That's the place where people go who desire too much, right? Sooner or later I am going to create another group -- the paradise; that will be the end. One who has passed through all hell and everything -- purgatory and things like that -- will be given a three days holiday in paradise!

[Another group member says: Something has changed in the group but I don't know what it is. I fear that I'm being destroyed... but I feel very good.
I want to know how to surrender.]

That fear is true -- you *are* being destroyed, but that is the only way to make you anew, to create you anew. The old has to be destroyed for the new. The old has to be utterly smashed and destroyed. Only out of that utter destruction can the new be born. You are being destroyed -- that fear is perfectly true; your mind has judged rightly. And then fear arises -- that too is natural. Watch that fear and don't go with it, don't cooperate with it. It will be there but you need not cooperate with it. Then it is impotent -- it cannot do anything to you.

And surrendering *has* started. There is no need to ask about it -- you are surrendering. It takes time -- slowly, slowly... but the seed has sprouted. That's why you are asking, because you would like it to happen sooner. It is so blissful -- just the first taste is so blissful. But it is happening -- don't be worried.

There is no how to it -- mm? there is no how to it. You have just to allow me. You are not to do anything...

The Buddha Disease

Chapter #25
Chapter title: Life is a risk, that's why it is so beautiful

25 January 1977 pm in Chuang Tzu Auditorium

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Video: No

Prem means love, atideva means the great god; love, the great god. And love is the great god. All gods are lower than love -- there is no value higher than love. Every value is a value because it partakes of love, but love is the supreme value. Compassion is a value because it reflects love. Service is a value because it reflects love. To be good is a value because it reflects love. All values are values because in some way or other -- directly or indirectly -- they participate in the supreme value. So all values are lower gods -- love is the supreme value and the supreme god... the utmost, the ultimate. So let love be the only law.

Jesus says somewhere,'Moses brought you the law -- I bring you love.' The law is good -- it is a substitute for love. If you cannot love, law is needed. If you can love there is no need for any law. So many laws are needed because human beings have forgotten how to love. And more and more laws are needed every day because we are losing more and more, forgetting the language of love. We are forgetting what love is, so love has to be substituted by law.

If love happens, laws disappear. If humanity can again learn how to love and be loved, laws will not be needed. Law is an ugly thing -- a necessity... not something to brag about. A person who says'I am a law-abiding person' simply says that he is repressing himself. He has not yet understood life... he is not yet flowing.

A law-abiding person is better than the law-breaking person of course, but both exist on the same plane. The radical change happens with the entrance of love. Then you are no more law-abiding and you are no more law-breaking. Law follows you like a shadow, as a consequence. And you don't do things because you have to -- you do things because you enjoy now; now it is a joy!

So let this become a deep remembrance in your heart. Let it vibrate in the deepest core of your being -- and this name again and again will remind you.

[Osho asked the new sannyasin his experience in an encounter group in the west. He replies: The main thing that I encountered was my wish to kill... and I also encountered that in the enlightenment group.]

Everybody carries that -- nothing is special about it, so don't become too much concerned. Everybody carries the whole humanity within himself: the murderer, the suicidal, the criminal, the sinner, the saint -- everybody carries all possibilities. Nothing to be afraid about. Unless you cooperate with a possibility it never becomes actual -- it is just a possibility.

For example you have a sword in your hand -- now whether to kill somebody or not, is a choice. The sword does not force you to kill anybody -- cannot! The sword is neutral -- it is just a possibility. You can use it in killing somebody or you can use it in saving somebody. If somebody is being killed, you can rush with your sword and protect the man. Now the sword itself is neutral. It has no prejudice -- to kill or to protect things.

Whatsoever is possible for any other human being -- present, past, future -- is possible for you too. But those are just pure possibilities. Unless you cooperate with a possibility it never becomes actual. It happens to many people through groups -- they become aware of things, and then they become very scared; they should not!

It is good that now you know; now there is more possibility to avoid it, because you know it. You know that there is a murderer in you. Without knowing it there was more possibility of falling into its trap. Unconsciously you may have done something and repented later on -- but then it would have been too late; nothing could have been done. Now you have become aware of it -- this is a good experience -- don't become afraid. And don't throw it into the darkness of the unconscious again.

It is human to have this capacity to kill... it is human to have all these capacities. It is human to go to the lowest and to the highest. Man is a ladder between hell and heaven -- you can go up, you can come down; the ladder is neutral. It is the same ladder -- only the direction will be different. Now you know that this murderer is inside you, you can cooperate with it; you can drop all cooperations. You can cut off all

cooperations -- then it is impotent. It cannot do anything on its own.

But it happens to many people through encounter-type groups. When for the first time they become aware, they become very much afraid:'What am l? What thing am I carrying?' They become very much depressed too and great anxiety arises. There is no need. If that happens the whole purpose is missed.

The purpose is to make you aware of all that you can do. But there is no need to do it... there is no necessity to do it. It is just a pure 'can'. And if you know, you can avoid it more easily and you can direct your energy into different dimensions, into different directions.

A saint is aware of the sinner in him. The sinner exists there as much as it exists in the sinner. The sinner is unaware of his saint; the saint is aware of his sinner, so he avoids it. And the sinner is not aware of his saint -- he is not even aware of his sinner, so he goes on falling into its trap. And it is easier to fall down than to climb high. It is easier to go down -- it needs no energy; it is downhill.

I have heard that a very rich and evil man was dying. He called his chauffeur and told him, 'Just to say good-bye to you.... You have been in my service for thirty years and you have done a good job -- I was very satisfied. But I never said so -- I have never thanked you. Now I am leaving this world -- thank you for all your services.'

The chauffeur said, 'I am very sad that you are going. There is only one happy thing about it -- that your journey is going to be downhill.'

He was a chauffeur and he understood the language of downhill and uphill! 'Your journey is going to be downhill -- that is the only satisfaction. Uphill it will be difficult for you to drive your own car. And I will not be there with you. This time you are going to self drive. There is only one satisfaction -- that you are going downhill.'

In fact when you are going downhill not even petrol is needed... nothing is needed, no energy is needed. To become a sinner no energy is needed. In fact that is my understanding -- that a criminal is a powerless person; a sinner is a poor person. He has no power... he has no energy. He cannot go uphill -- he is going downhill. A saint is tremendously powerful. He is going uphill... he is rising every moment higher and higher on the ladder.

So, good that you know that one part of the ladder is resting in hell -- good that one knows! Now look upwards -- the other part of the ladder is touching heaven. What is the fear? There is no problem about it -- move upwards!

Do a few groups here too, mm? and don't drop out of a group easily. Even sometimes if it is hard, it is better to finish -- because your mind can deceive you. It can say, 'There is no point why are you struggling? Relax -- there is no need to strain. Osho talks so much about effortlessness -- why are you making the effort? Relax -- don't do anything. God is going to happen -- you cannot achieve.'

The mind can play all these things and deceive you. Many things have to be done and many things have to be done against the mind, because the mind is just what you have accumulated in the past as a habit pattern. It pulls you back, it drags you back. It is a very heavy load -- it does not allow you to fly in the sky. It is happy if you move in the routine pattern. You go off the track a little bit, and the mind pulls you back and creates a thousand and one reasons why you should come back.

Do a few groups -- and *do* them, whatsoever the mind says. Just don't cooperate with the mind.

Samadhi is the ultimate state of consciousness... the absolute state of awareness. Literally it means'when you have gone beyond all problems'. Not that you have solved them -- nobody can solve them. The very effort to solve them is childish. One simply grows and goes beyond them -- that is the solution.

[Osho said that the West and East had different attitudes towards problems. The west attempted to solve them -- the east, to go beyond them, to rise higher in consciousness.]

And samadhi means the highest consciousness, from where *all* problems are meaningless -- unconditionally all problems are meaningless.

That is the literal meaning of the word'samadhi'. But in English the closest word is 'ecstasy' -- not very correct, but the closest. Samadhi has a dimension of ecstasy too, because of course when all your problems are irrelevant you will become ecstatic, you will be so blissful. You will start simply dancing out of the joy and the delight that now there are no more problems, no more anxieties... no need for the mind. The very mechanism is futile now. What are you going to do with it? -- because you have no problems. And then the whole energy turns upon oneself -- one is showered in one's own energy.

So samadhi has an ecstatic dimension... it is tremendously blissful. And the english word'ecstasy' is also significant. It comes from a root which means 'standing out'. Ecstasy means 'standing out of oneself'.

That too is very meaningful... slipping out of oneself. The ego, the personality, is enclosing you; it has become your boundary. You are unbounded but you have started thinking that you are bounded because of the boundary of the personality, the ego. To slip out of it, to slip out of the egg of the ego, to slip out of the old skin of personality and to come to claim the whole sky as yours -- that too is the meaning of ecstasy.

Just this morning I was reading a book of Alistair Crowley. the man has some great insights into things... not always right, but when he is right he is right; when he is wrong, he is *really* wrong. He is a very double-bind personality -- very good and very bad together -- but he is not a mediocre. Either he is very bad or he is very good; either he is really right or he is really wrong -- but he is never lukewarm.

He writes about samadhi -- and I liked his four sutras. In the first sutra he says 'Sit still'. In the second sutra he says 'Stop thinking'. In the third sutra he says 'Shut up!' And in the fourth sutra he says 'Get out!'

I liked it.... This is exactly what samadhi is: get out! That is the meaning of the word 'ecstasy'.

And prem means love -- love for the ultimate state, love for that ultimate vision where all problems drop. Create that love... create that great desire -- the greatest desire of all! Because once you crate that desire you become focused. Then you are not falling apart in many directions and your whole energy is channelised... starts moving towards the ultimate goal....

[A sannyasin, a filmstar, who is leaving says: I might need some energy while I'm away.]

You will not be away -- I will be with you, nothing to worry about. The contact has happened, so there is no problem. You are plugged in!

Much has to be done while you are there, so do it, mm? Whatsoever you feel like doing, do it, because many more people need me... and they should be informed. Otherwise, people who are around me will be blamed later on. When I am gone people will never forgive you: 'Why didn't you tell us?' So don't be shy about it!

Jesus has said to his disciples 'Go and shout from the tops of the houses!' Exactly that has to be done because many people need... but how can they come unless they know it? Even if they know it, it is difficult to come, so how can they come without knowing it? Even if they know it, they will resist. They will find a thousand and one ways not to come. But then that is their problem and you will never feel guilty about it -- that you knew and you didn't say.

So at least to people you have been connected with, the message has to be given. And don't be shy about it! There is no need to be aggressive but there is no need to be shy either. Just state the fact and just give them this much idea so that they can come and feel for themselves.

Just a few days ago, a man was here.... He was once an ambassador to Canada from some country and has belonged to a Gurdjieff group for a long time. When he came here he tried to rationalise -- he even argued with Laxmi, saying, 'We are working with the Gurdjieff group, and our work is alive. Osho says our work is no more alive -- that is not right. We are growing and the work is going on, and we don't need any other help -- Gurdjieff is enough.'

So Laxmi said, 'That's okay. Then you continue.' He went to Teheran and wrote a letter from there: 'I am sorry... very sorry. It was a rationalisation on my part. I was trying to protect myself and my ideologies. Now I realise it and I cry over it -- but I will be coming back.'

So rationalisations continue, and when a person has been searching in his life, naturally he accumulates many ideas.

And this is one of the misfortunes -- that when Gurdjieff was alive, people would not go. By the time they would go, or by the time they would hear, Gurdjieff was gone. And then they became very fanatic about him -- but then it is meaningless.

So while I am alive, this is your responsibility -- to tell people.

[The sannyasin says: I'll probably be coming into contact with a lot of Gurdjieff people.... What sort of line should I take with them?]

You just... yes, just make it more personal -- because that's what attracts people. If you talk impersonally, that doesn't help. An impersonal communication remains dull and dead. Only when it becomes your heartbeat and they see that you are committed now, involved -- that you belong to a certain

thing and that it has become a luminous reality in your being; you are ready to stake all that you have for it -- will they become interested, otherwise not.

So many ideologies go on floating around, but unless there is a person in whom the ideology has taken roots and they can see it, actualised, and the person is ready to vouch for it, to be a witness to it -- the people don't.... Then it is again another ideology. There are so many and they can choose. So make it personal -- then only does it reach to their heart.

And don't be afraid in any way of what they will think -- that is not the point -- because whenever a person has something to convey, people always think he is mad. That is nothing new -- that's very natural. Only mad people have something to convey. And when they see a deep involvement, they become afraid, scared.

If you have created even that much fear, that's enough -- they are bound to come. The first stirring has happened... I will start haunting them. You just do the first thing and the remaining I will do!

[A sannyasin is leaving to buy a ship on which to open a sannyas ashram.]

Many things are going to happen. A really beautiful community is going to be born soon; it is just the beginning. All the beautiful people will gather together sooner or later, because there is nowhere else to go.

... Finish your work -- that is part of me, part of my work. The groups you will be leading will be good. Many people will become sannyasins out of them.

There is a story in mohammed's life.... He is being chased by the enemies and he has only one friend with him -- abu bhaka is his name. A moment comes when they are hiding in a small cave and the enemy is approaching closer and closer every moment -- they can hear the sound of the hooves of the horses. It seems that there are at least a few thousand people.

Abu Bhakta naturally is very much scared and he says to Mohammed, 'We are only two and they are many thousands! Now what is going to happen? Are we going to be killed?'

Mohammed laughed and he said, 'You don't count well. We are three -- we are not two!'

Abu Bhaka looked around -- and there were two. Mohammed said, 'You don't count well -- we are three. We two don't count much -- the third is the real thing.'

And it happened that those thousands of people who were in search of them just passed in front of the cave and they could not see. They searched all over the place -- except for that cave!

So whether people see me or not, I will be with you -- you can count on it, mm? Good!

[A sannyas couple who are engaged in business in the West, have brought many of their friends to Osho. The woman is at darshan without her husband who, she says, is 'heavy' because of business problems.]

But when you stay this time, and he has no business, you have to be very alert -- otherwise things will go even worse than before. Because when people have business they are occupied; their energies are engaged. And what you see as a repercussion is not really a repercussion. When people are in business and things are heavy or difficult, that is an excuse. They can always find the excuse that because of the business things are heavy between them. When that excuse is gone things can become really heavy -- and then there is no excuse either.

This is natural, but if one is aware this can be avoided; if one is not aware, it becomes difficult. He has been busy continuously -- now he will be completely free. You have to be watchful about it, and you have to be a little different than you have been before. Because in a relationship, even if one changes, the whole quality of the relationship changes. One need not wait for both to change. Even if one changes, if one becomes a little more understanding, the quality of the relationship immediately changes, is transformed. Then the other finds it easier to change.

And this is my understanding -- that women can understand better than men because women are less burdened by the so-called business. So in a way they are more natural.

It happened to one of my friends.... He is a very rich man, and he asked me,'Just tell me the right time when I should leave all my business and just be at ease -- because I have not lived at all.' He loves his wife very much, and he had enough, so I said, 'Why wait? Stop tomorrow.'

And he is *really* courageous -- he stopped! I was not hoping for that much. I was thinking that he would find some way out and say that it was impossible -- that he would have to settle things, and this and that. He simply dropped out of it -- he never went to his office again! The next day he simply dispersed everything --

all the responsibilities and everything. He said, 'I am finished! If I die, I die -- you take over.'

But after just two months his wife came to me and said, 'What have you done? He is killing me -- he will murder me! I had always thought,' she said,'that he is too busy -- that's why we could not be together. And it was a good dream to be together some day. Now we are together, and it is too much. Just start his business again! Otherwise we are just fighting and nothing else! All his mind that was engaged is free. He needs something to fight for, he needs to compete, to be aggressive, to achieve, to do this and that -- only we are left! So put him in the business again, otherwise I cannot live with him any more.'

And I *had* to put him to business again, in a subtle way. I told him to do something for the poor people -- this and that -- so he started an orphanage and he became very involved in it. Then he started a school and now he runs a college too, and he is very much into it. Again the same old pattern, and again they are very happy and hoping some day.... But now I think they will never try it.

This time when [your husband] comes you will be together, so you have to change -- and it is easier for you to change than for him. So prepare for it. Not much has to be done. Change is not out of effort but just a little understanding. And he will need more understanding from your side now that he will be free.

When I say that a woman can be more understanding, I mean many things. Even a small girl is more understanding than an old man! A girl, from the very beginning, is motherly, and the motherly attitude means a great understanding of the other... how to give the other freedom, love, and how to give love without there being any bondage attached to it... how to nourish the other. Man always seeks the mother again and again. A woman is seeking a child and the man is seeking a mother.

And lovers are happy when this understanding has arisen -- that the woman has become the mother and the lover has become the child; then there is tremendous beauty. Difficult -- because the man tries to show that he is the master, the husband, this and that, but deep down he is just a child wanting somebody to take care... somebody to take responsibility, somebody to look after him for every whim... somebody to feed him, somebody to sing a lullaby so he can go to sleep. That's what he's seeking -- but out of the ego he cannot say it, that's the trouble. He pretends that he is a grown-up man -- and no man is a grown-up man. Except for the buddhas I have never seen any grown-up man.

Man as such is childish -- woman as such is grown up. She has more possibility because she has more passivity... she can allow many things to happen. But in the West now the problem has arisen on the part of women too. They don't want to be the mother. They also pretend that they are not mothers -- they are not going to play the role of the mother.'I am not your mother,' they say. 'You drop your mother fixation. I am a companion, a friend, a beloved, but not a mother -- and don't hope for that.

But deep down every woman -- ancient or modern, eastern or western; it makes no difference.... It is something very intrinsic that each woman is born to be a mother. That is not an accidental thing -- that is very essential. Once a woman understands this -- that that's her destiny -- knowingly she becomes a mother... things change.

So when [your husband] comes I will talk to him but I would like you to be ready to be a mother. Forget that nonsense of being a girlfriend, a this and that; that is not very important. Start feeling like a mother and see how beautiful the relationship becomes and how so many anxieties and conflicts are simply dropped. Not even a little noise is created... a harmony arises.

In the old eastern scriptures it is said that when in ancient India a newly married couple went to a master or to a great enlightened man to be blessed, the Master would bless them -- particularly the woman -- saying, 'I bless you that you should become mother of at least ten sons, and finally I bless you that your husband will become your eleventh son.' Looks very strange -- that your husband finally becomes your eleventh son -- but seems to be very deep, profound.

So start being a mother, and that will make you very soft. Because you have become very hard -- you have gathered around yourself a very hard crust. That hard crust hurts you and because of that hard crust you cannot allow love to enter in you.

You have developed it as a protection... you have developed it as an armour, as a defence. But I know that deep down you are tremendously soft. Once that crust is broken you will become very very fragile -- and that fragileness is beauty.

So before he comes... just become more and more fragile and wait. Wait for him as if you are waiting for a child and from the first moment start mothering him very consciously. When he is here, for three weeks mother him, and then report to me how you are feeling. You will feel better than you have ever felt before.

It is very simple, but we have lost contact with that simplicity. When [your husband] comes I will talk to him about becoming a child, mm? So you be the mother and he becomes the baby....

[The hypnotherapy group is present. One member says: Love flows in me but I still fear so much... I feel frightened of pain.]

The very possibility of love gives you an idea of pain, mm? It is not ungrounded -- love can bring pain... tremendous pain. If you are not very understanding. Love can become hell! Love is a fire. If you don't know how to use it, you will be burned. If you know, you can cook many things you can cook many things out of love!

But that's my whole work here; to teach you how to cook out of love!

.... Sometimes you even cook, and you fear that something may get burned or something -- but that fear has to be accepted and you have to go in still. The fear comes not from love exactly but from many other things which are hiding behind the cover of love. Jealousy is always hiding behind love, so whenever you are in love you become afraid. You love a man: the man may start loving someone else -- then what? Then there will be pain -- so it is better not to get into it from the very beginning. Be on the safer side -- that's what the fear is.

In love there is the possibility of rejection. If you take the initiative the other may say no, so the ego will be hurt. The ego says,'Don't take risks. Who knows? You may be rejected and that will hurt you your whole life! So it is better not to take any initiative. Wait!'

If the other person takes the initiative you start thinking whether he is simply interested in sex or if he really loves you... and there is no way to know! Maybe he will just use you and will be gone. That hurts -- the very idea that somebody used you is very painful. Nobody wants to be used... nobody wants to be a thing! That is very ugly, nauseous. The very idea that somebody can use you, exploit you sexually and then be gone, and forget you.... He cheated! Better to be alert... watch each step.

And there is no way to know whether he really loves you -- there is no criterion. So one is always wavering about whether he loves or not.

And it is not only in the beginning -- even if you have lived with the man for twenty years, still the problem is the same: whether he really loves you or you have just become a habit. He makes love to you, he says'I love you', but does he really love? How to know? He may be just pretending; it may be just a habit. He may be just polite, may be very cultured, does not want to hurt you so he goes on playing the role... goes on pretending that he still loves you -- but does he love or not?

These are the problems -- the ego, the fear of rejection, the possibility of being used, the fear of being reduced to a thing, the possibility of the man or the other moving to somebody else some day. First you get attached -- you love the man, you become so happy -- and then one day he is gone. And the more happy you are, the more is the possibility of pain when he is gone, so better not to be happy from the very beginning. So people have settled in not taking the risk.

But this is my suggestion: if you don't take the risk, you don't live at all. Risk it is! And there is no way of guaranteeing -- the man may be deceiving -- but still I will say to be deceived rather than wait. Because in this deception there is a possibility that he may not be deceiving, but if you don't allow you are simply deceived. The time is running fast... Life will go on slipping out of the hands. Sooner or later you will find that the opportunity is gone. And then nothing can be done -- there is no way to go back, no way to reclaim the opportunity.

So if he is going to deceive you, okay -- nothing to be worried about; at least you tried. And by moving with many people you will learn more and more and you will become more and more intuitively aware of what is deception and what is not. There is no intellectual way to know it -- it is a knack. If you love and move with so many people, by and by you come to have the knack of it, the hunch. So when there is real love you simply know it.

It is just like a swordsman.... You take the swordsman to the shop where swords are sold. He will take and hold the sword in his hand, weigh it, look at it and will simply say 'No, this won't suit!' They say -- swordsmen -- that when a sword suits you there is simply a knack. Inside something says 'Yes, this is the thing!' There is no way to intellectually prove it -- why you are saying this -- but it simply fits. Simply by the weight, the size, the very quality, the vibe, the swordsman knows, 'Yes, this fits with my being. It will become my soul.' But these are just knacks.

There is a very famous story of a Chinese Emperor who was reading the famous Buddhist Lotus Sutra. His carpenter -- an old man -- was working; he was making some furniture for the king. The carpenter came, stood there, listened to the sutra and then asked the emperor, 'What are you doing, sir?'

The Emperor said, 'I am reading this lotus sutra.'

The old carpenter said, 'This is nonsense! How can one come to know just by reading? This is impossible! Experience is needed, sir!'

The Emperor was very angry, in a rage. He said, 'You fool! You don't know how to read -- you have never heard anything about this lotus sutra -- and you are trying to teach me! You have to explain yourself, otherwise you will be killed! What do you mean by "experience"?'

The old man said, 'I don't know about your book and I don't know anything about books, but I know about my work. Look at me -- I'm ninety years of age, and I am still working, because there is no way to teach my son what I know. It is a knack!

'When you asked me to make your furniture, I fasted for three days so that my mind became completely silent, pure, no thought. Then I went to the forest to find the right wood. I would touch so many trees... stand by the side of the trees, put my ear to the tree and hear it -- its sound, its music, its vibe. For three days I searched in the forest, and then it happened near a certain tree -- my heart simply jumped and said, "Yes, this is the right wood!" I felt it and I was one hundred percent satisfied. Then I brought the wood.

'Now, I cannot teach this to my son. He says, "Daddy, teach me! You have become so old -- I will go to the forest," but how to teach? I can say this in so many words -- to go, fast for three days, and then go and listen... what will he do?

'For seventy years I have been listening to the sound of the wood, to the feel of it -- I know it by my heart.'

The carpenter said, 'Sir, I will suggest that you don't waste your time in the book. Go to somebody who knows it by the heart. Be by his side -- learn the knack of it. I am a carpenter -- I don't know anything about your books, but I know about wood, and when you have found the right wood, the wood leads you -- it guides you.'

There is no intellectual way to judge beforehand -- one has to take the risk. One will err many times. Life is... so many errors. But that's how one learns.

So let the fear be there -- accept it; it is natural -- but go into it. And remember, jealousy can be dropped. In fact why people don't drop it is a miracle because they don't get anything out of it except misery! Unless people are masochists there seems to be no reason why they continue with jealousy.

Drop the jealousy rather than dropping love. The fear comes because of jealousy. The fear comes because of the ego -- the other may reject you: then drop the ego! Rather than throwing the bathwater, you are keeping the bathwater and throwing the baby! Drop ego, drop jealousy, and take the risk.

Life is a risk -- that's why it is so beautiful, of value, because it is a risk. It is an adventure. Good!

The Buddha Disease

Chapter #26
Chapter title: OUr destiny is to have wings, to fly

26 January 1977 pm in Chuang Tzu Auditorium

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Anand means blissful, and sadhu means simplicity; blissful simplicity. And these two things are to be remembered -- be blissful and be simple. Only a complicated mind is lost -- a simple mind is never lost. A simple mind is always at home -- and you have that simple mind. You have not yet lost your innocence -- it is there; you are fortunate. Very rarely are people capable of saving it -- it is lost.

Within two, three years a child starts losing it. By the time he is four he has almost lost it. By the time a child is seven he has completely forgotten that he was master of a certain different dimension -- the dimension of simplicity, innocence.

But you have not lost it yet -- it is still flowing. Just a very small effort on your part and it will spread all over your being. That's why I am giving you the name 'sadhu'. It means simplicity, spontaneity, goodness, natural goodness -- not any cunning goodness, not calculated goodness... not that one should be good so that one can achieve heaven and paradise... not that if you are good you will succeed in the world... not that honesty is the best policy. One is simply good because one feels good in being good. There is no other end to it -- its value is intrinsic. One is good because to be otherwise is to be miserable. One is good -- not for anybody else. One is good because one feels happy only when one is good.

And remain blissful. That too will not be an arduous thing for you just the decision will be enough -- because I don't see any barriers. So nothing is to be drastically broken in you. You can become absolutely new without any demolition; no destruction is needed.

Ordinarily it is not so. When a person comes to me I have to destroy him utterly -- only then the new can come up. But with you this will be totally different -- no destruction is needed. You are already on the brink... you are already on the boundary -- just a little push....

Satya means truth, and sadhya means the end; truth is the end, truth is the goal. And a few things to be understood....

First, truth is not in the theories, not in the philosophies -- truth is alive all around you. Truth is in life -- it is not in dead scriptures. It is in the trees, in the rivers, in the stars... it is in man, in woman. Truth is not a dead concept, so don't look for it in the books -- search for it in life, in existence.

Ordinarily whenever a person becomes thirsty for truth he goes to the library. And once you are lost in a library it will be very difficult for you to find where life is. People are lost in the jungle of words.

It is good to look directly. It is never helpful to use somebody else's spectacles -- they are never going to suit your eyes. They will make things blurred... they will give you a headache. It is better to search with one's own eyes. So experience directly -- that is the only way towards truth.

And the second thing -- truth is the goal of life. Ordinarily we live in lies -- convenient lies, comfortable lies, but they're all lies. We live in many sorts of fictions -- in the illusory, in dreams. We create many dreams and we waste our life. The time that is wasted cannot be reclaimed, and howsoever beautiful the fictions may be, they are not true. Only truth liberates and only truth satisfies.

We are here to know what truth is. This life is an opportunity to seek and search... to explore. So let it be an adventure -- it is a great challenge. Truth is not given to anybody -- one has to work for it... one has to become worthy of it.

That is the real meaning of the old word'worship'. Mm? 'worship' means 'worth-ship'. There is no other worth, and there is no other worship -- unless you become worthy of truth....

[A sannyasin who is leaving for the West to lead groups said that she was very unsure of herself, and her role as a therapist. She has recently separated from her sannyas husband.]

You are becoming more aware, that's why. When awareness arises for the first time, it creates a rift. One becomes very much puzzled and muddled -- everything becomes blurred. You cannot see and you cannot make any distinctions about what is what: whether it is real or unreal, whether you are dreaming or you are really seeing something which is there.

Ordinarily people take their dreams to be real -- they are clear-cut. It may be a dream but they are certain that it is a reality, so they are not confused; they go on head-long. They are stupid but they are very certain -- they are not confused.

This is one of the troubles in the world -- that the idiots are very certain and the intelligent people are very uncertain. And those certain idiots run the whole world! They become the politicians and the priests and everything -- they run the whole world! Certainly they create confidence because they *are* confident! And the intelligent people lag behind -- they always lose the opportunity because they are hesitating so much about what to do, what not to do, about where they are, whether this is -- right or wrong, whether what they are doing is just an acting or really coming out of their inner world.

By the time they decide, the moment is gone -- the moment does not wait. And in fact they are never able to decide. So when for the first time in an idiotic mind -- ant all minds are idiotic; the mind as such is

idiotic -- when for the first time the first ray of intelligence enters, everything is topsy-turvy; everything goes into chaos. The old certainty is no more and the new certainty has not yet arrived. That's where you are.

There is no need to fall back to the old pattern, and even if you try you cannot fall back. That is one of the most troublesome factors -- that once a certain intelligence has happened you cannot fall back. You *have* to go forward -- howsoever arduous, you have to go forward. So you have to become more and more alert and more and more aware. Now don't get puzzled by this -- this is beautiful.

Up to now you were certain that whatsoever you were doing was good. Now you are hesitating -- but go on doing it, there is no need to drop it. Do it with more awareness. Sometimes it may be coming from your innermost core -- sometimes it may not be coming. Both are good, because nobody can be flowing for twenty-four hours -- unless one is enlightened. Nobody can be, so don't expect that! That is expecting the impossible and putting an unnecessary strain on your being.

Sometimes you will be able to give love naturally, spontaneously, with no effort, and sometimes suddenly you will feel that you are closed. Then pretend, but pretend consciously, because if the other is helped -- even by your pretension -- why not help him?

Just look at the thing: even a pretended love helps,. so what to say about a real love? Love is such a miracle that even when you are pretending or playing a game, just acting -- then too it helps people. So what to say about when the love is real? It helps tremendously.

But I am not saying to drop the pretended one. I am saying to let it be there but to be conscious about it... that it is pretended. Don't be befooled by it, don't be deceived by it, don't get identified with it -- be an actor. And do it as perfectly, as impeccably as possible, but fully alert that it is not flowing -- you are maintaining it, managing it... but the other is helped!

People are in such need that even a false love helps. People are in so much misery that even if somebody just says'I love you' -- not meaning anything by it -- they feel grateful. Mm? just look at the misery of people....

People are coming into groups only because they have lost all contact, all relationships. They are hankering to be related, they hanker to belong, they hanker for a family somewhere where people will love them and accept them as they are and nobody will demand that if they be this, be that, then they will be loved... where love will be unconditional.

Now, in a group, twenty strangers meet -- how can they suddenly be truly in love? But even the imitated love creates an atmosphere -- even the pseudo-love creates an atmosphere -- and people relax. And when they relax, by and by the real love starts coming up. The pretended functions like a triggering point -- it triggers something in them. It is a simulation, it is not real, but it helps them relax.

Mm? first they are tense because for the whole of their life they have been always given love as a bargain. Even their parents were bargaining: 'Do this for us, then we will love you. Be like this, then we will love you. Don't do this, otherwise we will withdraw our love.' Everything was just business-like.

They always wanted to be loved for themselves -- not for what they do, not for what they achieve in the world, but just for their beings, just as they are -- and nobody loved them.

So now they are hankering for someone... even for strangers. In a group strangers meet: they are all in the same boat, they all need love, they all understand each other's need -- they help.

In the beginning they pretend, but the pretension helps. By and by they become more relaxed and they see that something is happening. In that milieu the real starts flowing.

Once a person is accepted as he is, he starts blooming.

You will not be able to love these group people all the time, twenty-four hours, or for the whole time you run the group. Mm? sometimes you will really hate them! Sometimes you would like to escape from the whole nonsense. Sometimes you will start thinking, 'I am never going to do another group!'

So how can you love all the time? It is super-human to love all the time -- it will not be possible. Don't ask, mm? otherwise that will create much anxiety in you.

When you can love, love really. When you cannot love, at least you can pretend; it will be helpful. Only be aware -- what is needed is awareness -- so that you know when you pretend and when it is real.

And by and by you will see that the pretension is needed less and less, because what is the point? When you can give the real thing, why give the false thing?

This is one of the most fundamental things -- when you give *real* love you are tremendously satisfied. Maybe it reaches to the other or not -- that is not the point; it may not reach. The other may not receive, may not be in the mood, may not be in the space to receive it -- you may miss the target, but that is not the point.

When you *really* love you are so tremendously happy that you love.

So sometimes it happens that the real love misses and sometimes it happens that the pretended love reaches. Life is very mysterious. When you see that the real love makes you so happy, why pretend? Why not let it be real? That will come by and by -- the more you understand that the pretended makes you tired. All pretensions are tiring, very tiring. Mm? you have to manage and you have to do something against yourself. It is repression; it tires, it exhausts... one feels wasted.

The real love fulfills -- you are rejuvenated. You feel more vital, more alive. You feel more when you have loved than you had ever felt before. You don't lose -- you gain.

When you see these mechanisms, by and by the pretended will drop. But right now it will continue.

So only one thing: be alert. Know it well -- if others are deceived, nothing wrong in it; if they feel happy, good. You should know that it was pretended. Then it will be possible... it will drop on its own accord. So one day suddenly you will see that the pretended has disappeared -- you can deal in the real thing, so why pretend?

And the real is so much and so infinite that you can go on giving it. It is not that when you give, it is less -- when you give, it is more. When you don't give, it is less. If you never give it, it dies within yourself, dries. Then the juice flows no more... you are a dry bone.

Go, do the groups, finish your work and come back, mm? And you are moving in a good space, so continue to move in that. Don't let the West disturb it! Disturb the west -- don't let the West disturb you.

There is a very famous Buddhist sutra.... The day Bodhidharma said goodbye to his disciples and moved into the Himalayas and disappeared -- and nobody knows what happened to him -- the last message was this: 'Remember one thing -- when you read a Buddhist sutra, don't let the sutra disturb you... rather, you disturb the sutra' -- and he escaped!

For centuries the zen monks have been thinking and meditating upon it: 'Disturb the sutra -- don't let the sutra disturb you. Mm? if you are reading the bible, disturb the bible but don't let the bible disturb you.

And the same I say to you: Go to the West, disturb the west, but don't let the West disturb you! Good!

[Another sannyasin who is leaving says: Sometimes I feel that there is energy but I don't know how to bring it out...]

Where do you feel the energy most in the body? (He indicates his abdomen.)

Don't try to bring it out. If you try you may disturb the whole thing inside. Bet it rise, mm? It is just the beginning -- it is accumulating. Soon it will become such a powerful dynamo that it will explode. It will come on its own -- you cannot bring it. The very effort will make the process delayed.

Forget about expressing it, bringing it -- no! That is an ego effort, and this energy has nothing to do with the go. The ego cannot catch hold of it -- it is beyond the ego. Just wait, just feel it. Whenever it is there, just put your hand there. Have you got a box with you? I will give you a box.

Whenever you feel the energy is very much there, just put the box there, hold it there, and the energy will become almost like fire. You will feel that all the life has reached there; it has become almost like a ball of fire, and you will feel a burning sensation -- but very pleasant, not uncomfortable. If it becomes uncomfortable, take the box away and immediately it will subside.

But let it rise, mm? By and by it will start finding its own way -- it will come up. It will be expressed and used in many creative ways.

[Another sannyasin says: I feel that if I'm doing an effort to get something, it just seems stupid, but if I hang around and just sit there I feel stupid too....]

So what is wrong in it? -- you are stupid! (laughter) What can you do about it? Start enjoying it you are fighting with it.

And the moment you start enjoying stupidity, you start becoming wise. Wisdom is not something that is against stupidity -- it is a way of enjoying it. Everybody is stupid -- a few people enjoy it; they are called wise! What is the difference between a stupid person and a wise person? A wise person is one who starts enjoying it!

Now, you feel that whatsoever you do you feel stupid; if you don't do you feel stupid. In every way you are stupid -- now why not enjoy it!

[The sannyasin asks: There's no way out, huh?]

There is no way out! And there is no need... there is no need. Enjoy it -- and if you start enjoying it you will suddenly see that nothing is stupid; it is a delight. Sometimes sit and enjoy that stupidity; sometimes do things and enjoy that stupidity -- and both are good. And for a change sometimes one can do this, and sometimes that.

... If you enjoy it you will stop calling it stupid. What is the point of calling it stupid when you enjoy it? In fact if you don't enjoy something you call it stupid. It is derogatory -- the word is derogatory, condemnatory. If you enjoy something you don't condemn it. In fact you pray,'God, give me more stupidity -- I am enjoying it so much. Never make me wise!'

If you enjoy it the time will not look so long. Time looks long only if you are not enjoying it -- the length comes from non-enjoyment. When you enjoy, time shrinks and becomes very small. One hour can pass as a second if you enjoy it -- one second can be like an hour if you don't enjoy it. So I don't think you enjoy it. That is one of the criteria -- time.

If time feels very very long -- and the day goes on and on and seems non-ending -- you are not enjoying. If you start enjoying you will see that suddenly it is the morning and then suddenly the evening and where has the day disappeared? It disappeared into your enjoyment!

Enjoyment is alchemical... it is magic.

Try it -- you have not tried it. Just because I said to enjoy it, you said that yes, you enjoyed it. You are very much against this stupidity. You somehow want to get rid of it -- you cannot accept it. You think that others are wise and you are stupid. That is not the case at all -- everybody is stupid. A few people are wise enough to enjoy it, that's all.

Try it for three weeks -- enjoy, and then you report to me, mm? Make another statement after three weeks -- no need to make a question out of it, mm? I hope you will be able to enjoy! And if you cannot within three weeks, then I will do something, so please do! Good!

[A sannyasin said her relationship had recently finished and she still felt hurt and love.

Osho said that one should allow the other to go without resentment, without ill-feeling. He then recounted an incident from his days as professor at Jabalpur.]

It happened once that I was in Allahabad lecturing in the university there, and a professor was just sitting in front of me. I saw that he was crying while I was talking. For twenty, thirty minutes he was there, then he suddenly got up and went out. I was surprised -- what happened? He was so deeply vibrated. He was falling almost in tune with me, he was merging with me and then suddenly.... So when the talk was over I enquired, 'Who was this man, and where has he gone? What happened?'

So somebody enquired -- somebody went to him and asked, and he said, 'I had to leave because once I fell in love with a man -- a very rare man he was -- and then that man died. Again with this man I started to feel the same relationship -- I was again falling in love -- and then I became scared, because the first experience has been such a wound.'

He escaped from the meeting and he wouldn't come to see me. He said, 'I am afraid, because if I go this man is going to catch hold of me and again I will be in trouble. I am still not free of my first affair.' That was also an affair. He was in love with a sannyasin -- and he was a rare sannyasin. I used to know that man -- he was worth falling in love with.

Then suddenly he died, but he had been dead for almost seven years and this man was still bitter: 'I am not going to fall in love with any other saint again!'

He had come to listen to me -- he must have thought maybe he would just listen and then go home, but then he started feeling that something was going to happen. Then he wrote a letter to me asking my forgiveness: 'Forgive me -- it was rude of me to get up. It was hard also -- impossible really -- for me to get up from there, but I had to because I was again moving into the same space with you as I moved with my first spiritual love-affair. Again I might have become possessed, and again the same trouble would have started, and who knows? You may die, you may disappear; you may never come again to this city. You may not accept me.' This happens....

So be clean about it. Close it with beauty, with grandeur, howsoever it hurts. Just say to him,'If it is finished, then good -- be happy; wherever you are, be happy. All that you have done for me, I am glad for.' Then there is a possibility that he may come back.

Good, if he comes back; if he does not come back, that too is good. And one never knows -- you may find a better man, a man who fits deeply with you. He may be simply making space for the other to come in. Who knows?

Always remain thrilled with the possibilities -- they are infinite. And never hanker for the past -- remain open for the future; who knows? Just let it happen....

[A sannyasin asked about an understanding he had in the sahaj group: We all have love and hate for each other. The existence of one person might be a burden on my own existence. So I take it the other way: my existence is a burden for other people's existence. It makes sense?.... This was new for me to discover and very scary.]

Good that you came to know about it -- but it is only the beginning of a certain truth; you have got hold of only part of it. Yes, that is true -- somebody's existence can be a burden to you, so your existence can be a burden to somebody else; this is a half truth. The other half is: somebody's existence can become wings to you; somebody's existence can give meaning to your existence, can give significance to yours, and so can your existence be significant to somebody else's existence -- that is the other side of the coin.

Now it depends on you, on how you live. If you live in an unconscious state you will be a burden. If you live consciously you will never be a burden to anybody -- you will be an unburdening presence. With whomsoever you are, he will feel light. Just your presence will help him to float easily. It depends....

If you have a luminous presence inside you, your impact on others will be unburdening. If you are an unconscious, rock-like person, your presence is going to be heavy on everybody you meet, everybody you come in contact with.

Out of one hundred people, ninety-nine exist like rocks -- they crush each other, they destroy. But each has the possibility and the potentiality to become luminous, aware, conscious. Then suddenly you are a light -- not only on your own path: you are a light unto others' paths too. Whosoever walks with you, walks in light. Whosoever walks with you, walks meaningfully -- your meaning surrounds him too. Then your life can be a great sharing.

You have come to understand -- good -- but this is only half of the truth; the other half is still waiting. This is the negative part that you have seen -- now you have to look for the positive part. But good! In the beginning the negative comes always to mind, because the negative is our reality. ~e other is our possibility. We are like rocks -- that is our reality... but that is not our destiny. Each rock can fly and have wings -- that's our destiny.

Soon the other part will also arise in your consciousness... but the experience has been good. Mm? don't be worried about it -- the other will be coming.

[A sannyasin said that before going to a doctor he wanted Osho's comments on physical sensations he had: It's as if you get this peculiar and orgasmic feeling all over the body. It is a localised feeling when you ejaculate, but it's something that you feel all over your body at times.]

You can go to the doctor and let it be checked but I don't think it has anything to do with the body and the doctor will not be able to do anything about it. But it is better to be checked.

And it will disappear on its own as it has come on its own; nothing special is needed to be done for it. It is something that is happening in the body but is not *of* the body -- it is more concerned with the mind.

The mind is going through a process, and the process is so up-rooting, it is such a radical change in the very roots of the mind, that the mind has become shaky. But you cannot feel that shakiness in the mind -- you will feel it in the body.

It is very subtle in the mind but when the vibration reaches the body it is easily detectable. If you become watchful you will see that the trembling starts in the mind, then it spreads towards the body. It spreads on the body but it doesn't come from the body.

This is one of the oldest experiences in yoga. It has always been a problem and many people have tried to locate it -- as if kundalini is something in the body -- and then they move into stupid speculations. It is not in the body.

Of course the spinal column is the most sensitive part of the body so there it is felt more, but it is not there... it is just because it is the most sensitive part of the body. So it catches easily and vibrates. And through its vibration the whole body vibrates, because the whole body is connected with the spinal cord and

when the spinal cord throbs, the whole body throbs.

And the head, the brain itself, is nothing but one end of the spinal cord. So when the spinal cord starts throbbing, by and by it becomes too much in the head because that is the most sensitive part of the spine. The spine is the most sensitive part of the body and the brain is the most sensitive part of the spine. Just hidden behind the brain is the mind. The throb is coming from the mind, then it enters the brain, then the spinal column, and then all over the body.

And your guess -- that it is orgasmic -- is almost right, because what happens in sexual ejaculation is that another end of the spine is affected. These two ends -- one is the brain, another is the sex centre, and spread between is the spinal cord.... When you ejaculate, that ejaculation, that throb, enters the spinal cord but it remains local. Mm? just one part of the spine -- but the lowest part throbs.

When the same orgasm happens through the mind and enters the brain the whole spinal cord vibrates. Why? Because for the energy to go upwards is difficult -- the gravitation pulls it down.

You may be surprised to know that in khajuraho there are a few statues depicting a man standing on his head making love to a woman. Now this is absurd -- looks on the surface to be very perverted....

Yogis became aware almost five thousand years ago, that if you can make love standing on your head, even sexual orgasm will become total because the spinal column will be throbbing on one part and then the gravitation will pull it towards the head; ordinarily it remains local. But it is very difficult to make love standing on your head -- almost impossible -- unless you practice it for years. It is difficult for many reasons.

It is difficult to get the erection while you are standing on your head it needs long practice -- because the energy is being pulled in the other direction. And it is almost unnatural for the body.... But the statue is very symbolic and very meaningful....

It shows that very early on, yogis became aware of the fact that the spiritual orgasm and the sexual orgasm have something similar. The only difference is that the sexual orgasm happens at the lowest rung and cannot go up because the gravitation pulls it down. The spiritual orgasm happens at the uppermost rung and then easily spreads because the spinal column sucks it very easily -- the gravitation helps -- and then the orgasm spreads all over the body. That's why you are throbbing.

It is odd and a little strange, but I don't think that it is uncomfortable.... Just go and let it be checked. If there is something they can do, good -- because it will not hinder your process, so you need not be worried about it. If there is something wrong in the body, let it be treated.

It is not going to affect the process at all because the process is not arising in the body. You may be able to absorb it sooner or later without any shivering or shaking. That's why in yoga they move very slowly from yama, neeyama, pranayama, pratyahar, dharna, dhyana samadhi; they go very slowly.

First they teach yama and neeyama; then they teach asana. These three steps make the body very very strong -- so strong that when in pratyahara these vibrations start, the body is ready to absorb it. Then dhama it goes still a little deeper. Then dhyana -- then still a little deepen But the process is so long that almost a person's whole life is wasted by the time he reaches the third. So I have dropped all: I simply start from dhyana, the sixth to the seventh; from dhyana to samadhi. The other six have been dropped.

But only very rarely does it happen that a person feels this, otherwise nothing is a problem. A few asanas will be helpful to you. Sirshasan will be very helpful so your body will become a little stronger. The vibrations will come but the body will not be shaken by them, that's all. The vibrations are very strong and your body cannot control them so it goes into sparks. But you go and let the body be checked, and when it is checked and if they want you to take some medicine, take the medicine.

After it you can start doing sirshasan and a few other asanas; whatsoever you feel good with, you can learn. Just a fifteen, twenty-minute procedure will be good, mm?

[The sannyasin asks: Should I continue with my meditation that you have given me? Because the moment the throbbing is there and I become aware of my breath, the turmoil is accentuated... but that doesn't worry me.]

Continue -- meditation you continue, because these are not reasons to stop meditating.

The Buddha Disease

Chapter #27
Chapter title: To be blissful is the greatest courage

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Anand means the ultimate state of bliss, mahavira means greatly courageous. And that's what is needed!

Nothing else but courage is needed, and everything will happen on its own accord. We go on missing many things in life just because we lack courage. In fact, no effort is needed to achieve -- just courage -- and things start coming to you rather than you going to them... at least in the inner world it is so.

And to me, to be blissful is the greatest courage. To be miserable is very cowardly. In fact to be miserable, nothing is needed. Any coward can do it, any fool can do it. Everybody is capable of being miserable but to be blissful, great courage is needed -- it is an uphill task.

Ordinarily we don't think so -- we think, 'What is needed to be happy? Everybody wants to be happy. That is absolutely wrong. Very rarely does a person want to be happy -- notwithstanding what they go on saying. Very rarely is a person ready to be happy -- people have so much investment in their misery. They love to be unhappy... in fact they are happy in being unhappy.

There are many things to be understood -- otherwise it is very difficult to get out of the rut of misery. The first thing -- that nobody is holding you there; it is you who has decided to remain in that prison of misery. Nobody holds anybody. A man who is ready to get out of it, can get out of it right this very moment. Nobody else is responsible. If one is miserable, one is responsible, but a miserable person never accepts the responsibility -- that is his way of remaining miserable. He says, 'Somebody else is making me miserable.'

If somebody else is making you miserable, naturally, what can you do? If you are making yourself miserable, something can be done... something can be done immediately. Then it is within your hands to be or not to be miserable. So people go on throwing the responsibility -- sometimes on the wife, sometimes on the husband, sometimes on the family, sometimes on the conditioning, the childhood, the mother, the father... sometimes the society, the history, fate, god, but they always go on throwing. The names are different but the trick is the same.

And a man really becomes a man when he accepts total responsibility he is responsible for whatsoever he is.

This is the first courage, the greatest courage. Very difficult to accept it, because the mind goes on saying,'If you are responsible, why do you create it?' To avoid this we say that somebody else is responsible: 'What can I do? I am helpless... I am a victim! I am being tossed from here and there by greater forces than me and I cannot do anything. So at the most I can cry about being miserable and become more miserable by crying.' And everything grows -- if you practise it, it grows. Then you go deeper and deeper... you sink in deeper and deeper.

Nobody, no other force, is doing anything to you. It is you and only you. This is the whole philosophy of karma -- that it is your doing; 'karma' means doing. You have done it and you can undo it. And there is no need to wait, to delay. Time is not needed -- you can simply jump out of it!

But we have become habituated. We will feel very lonely. If we stop being miserable, we will lose our closest companion. It has become our shadow -- it follows us everywhere. When nobody is there at least your misery is with you -- one is married to it. And it is a long, long marriage; you have remained married to misery for many lives.

Now the time has come to divorce it -- and sannyas means a declaration of the divorce. That I call the great courage -- to divorce misery, to lose the oldest habit of the human mind, the longest companion.

And this name is also the name of one of the greatest enlightened persons of the world -- the twenty-fourth teerthankara of the jainas. His name is Mahavira. He was a contemporary of Buddha and really a very significant man. If ten persons are counted in the whole world as the topmost, he must have a place in those ten persons.

He is not very much known -- at least not known in the west -- because his whole way of life was so tremendously revolutionary, so radical, that nobody could follow. Or even the people who followed him -- a very small group -- also followed him in name only.

Christians have not betrayed Jesus as much as jainas have betrayed Mahavir. Buddhist's have not betrayed Buddha as much as jainas have betrayed mahavir... and the reason is because he is the most courageous of them all! He is *so* far away, the distance is so big between the ordinary human world and him, that it is impossible to follow him.

He is the first enlightened man in India who remained naked. It was very difficult to move naked in those days. Being nude was very rebellious. Mm? he was chased from one town to another. Nobody would even give him shelter; everybody was afraid of him. Who will follow this naked man? And not only that he was nude -- he was so revolutionary in everything that he said and did.

His original name was 'Vardhamana', but because of his courage, by and by people started calling him mahavira. Mahavira is not his original name -- it is the name given by the people who started loving him and who felt his great courage, his tremendous courage. His revolution is very radical.
If you can find some books on Mahavira, read them, mm? it will help you....

[A sannyasin said: The last few days in meditation I felt energy coming up and getting stuck somewhere in my arms. I was looking for a way to let it out and I started to do deep massages -- which felt very good. It comes up and it stops somewhere here (indicating upper arms).]

Massage can be really helpful... it will release the energy. Anything with the hands will release, and if you can do something lovingly the energy will start flowing. Energy always flows towards the object of love.

So whenever you feel energy stuck anywhere, that is the secret to make it flow. Find an object of love -- any object will do; that is just an excuse. If you can touch a tree very lovingly the energy will start flowing, because wherever love is energy pours towards that. It is just like water flowing downwards -- so wherever the sea is, the water seeks the sea-level and goes on moving.
Wherever there is love, energy seeks the love-level; it goes on moving.

So massage can help. Mm? if you do it very lovingly it can help. But anything can help, so don't get addicted to massage, because then you will think that only massage can help.

Take a rock in your hand with deep love, with a deep concern. Close your eyes and feel tremendous love for the rock... grateful that the rock exists, grateful that it accepts your love, and suddenly you will see a pulsation and the energy is moving. Then by and by there is no need to have any object really -- just the idea that you love somebody, and energy will be flowing. Then even the idea can be dropped. Just be loving and energy will be flowing. Love is flow, and whenever we are frozen it is because we don't love.

Love is warmth, and the frozenness cannot happen if the warmth is there. When love is not there, everything is cold. You start falling below zero point.

So one of the very important things to remember: love is warm -- so is hate; indifference is cold. So sometimes even when you hate, energy starts flowing. Of course that flow is destructive. In anger energy starts flowing. That's why people feel somehow good after anger... something was released. It is very destructive. It could have been creative if it had been released through love, but it is better than not being released. If you are indifferent you don't flow.

A man who hates can be converted into love, but with a man who is simply indifferent, there is no go. So if somebody hates you it is possible to make friendship with him. But if somebody is indifferent, there is no possibility; friendship cannot grow. It never grows on the soil of indifference. It can grow even on the soil of hate but never on the soil of indifference.

So anything that melts you and warms you up is good. The first choice always must be love. If that is not possible, the second choice is anger. And these are the only two choices -- the third is not a choice. That is where people are, already are.

That's why you see so many dead people, walking corpses.... They are alive only for the name's sake -- because they are indifferent. They don't look at the trees, they don't look at the moon, they don't look at the clouds, they don't look at the dewdrops, they don't look at the rainbows, they don't listen to the birds. They are insensitive, indifferent. They exist closed inside themselves in a capsule of indifference. They are not yet born -- they are still in the womb.

Once you start flowing.... Mm? by experience you have discovered a very basic law. It is not massage really -- it is your concern for the other person... that you want to help... that love. Massage is not the real thing.

If somebody becomes very much trained in massage, becomes technically trained -- a professional -- this will not happen, because there will be no love; he will do it professionally. He will remain indifferent... he will not be there at all; he will do it only physically. Because you are not a professional and you just wanted to release the energy somehow, you have stumbled upon a very significant fact.

On the path many facts are discovered -- sometimes just by coincidence, sometimes accidentally. And one should be very alert. Whenever you find that something works, remember it: there must be something hidden in it.

For example, it is not massage that works -- it is your concern, your love. Now try the same thing on a rock: just massage the rock and see what happens, and be loving. Try it on a tree. When you feel that it is happening, just sit silently and try. Remember somebody you love -- a man, a woman, a child, a flower. Remember that flower -- just the idea -- and you will see suddenly that energy is flowing. Then drop that idea too.

One day simply sit silently just being loving -- not addressed, not to anybody in particular. In a loving mood, just sit silently, lovingly, and you will see that it is flowing. Then you know the key: love is the key.... Love is the flow.

[Osho invites a seeker to take sannyas. She answers: I hesitate the whole time. I don't know why. I think about it and I ask everybody what it is to be a sannyasin, and.... Nobody can really tell me.]

Mm! Nobody knows really... not even l! Nobody knows. This is something that has to be experienced. If you know it beforehand, you miss much.

There are things which one should not know beforehand. For example, you want to go to see a movie and somebody tells you the story. He is your enemy -- he has spoiled the whole thing! Then what is the point of going now? Why not go directly, firsthand? Why not see for yourself?

That's why I go on talking about sannyas but I manage it in such a way that nobody can exactly say what it is. I talk every day about it but nobody can explain to you what it is.

[A sannyasin says: I feel like I've been in a dark tunnel for so long now. And when I come out and it's light I feel... I feel afraid. But I still want to be here, working.]

Mm, work here. No problem is worthwhile. We unnecessarily become concerned about small things. And when you become too much concerned about small things, it becomes too big... it appears too big out of all proportion. Just you are focused on it, you magnify it; otherwise it is nothing. If you see the world in its total perspective, what are our problems?

There is a story of Bertrand Rrussell's.... A catholic priest dreams one night that he has died. He has reached paradise and he is very happy. He has been waiting for many years, he has been praying and praying and fasting and doing a thousand and one things. Now he has arrived.

So he knocks on the door, but day in, day out, he knocks and knocks. The door is so big that by and by he becomes suspicious that his knock will never be heard, because he cannot see the other end of the door. But after a few days knocking, a window opens in the door and somebody looks at him. The priest thinks he is god because he has one thousand eyes.

So he simply falls down on his head, he bows down, and he says, 'My god, I am happy to see you!'

But the man laughs and says, 'I am not god -- I am just the doorkeeper! And as far as god is concerned, I have never seen him. I am the lowest doorkeeper here, and god is far away. But what do you want?'

The priest becomes very much afraid, because he feels like an ant and those one thousand eyes are so penetrating and the man is so big and he is just a doorkeeper... and the lowest! But still the priest gathers courage. For the whole life he has been a public speaker and has been sermonising to thousands of people.

So he gathers courage, and he says, 'Okay. Then tell god, send a message, that I have come from such-and-such a great city. I am a great priest, and my name must be known there.'

The man with one thousand eyes says, 'We have never heard about this city and this church. And what do you mean by catholicism? Never heard of it before! First you tell us from what planet you are coming.' So he says, 'From earth!'

The doorkeeper says, 'There are millions of earths! From what earth? You have to give the index number.'

Now the priest is at a loss -- what is the index number of the earth? -- because he has known only one earth! Seeing that he is very puzzled, the doorkeeper tries to help him. He says, 'At least you can tell me to which sun your earth belongs -- the index number of the sun, because there are millions and millions of suns.'

Now it is very difficult... so what to say about christianity and what to say about catholicism, and what to say about a town and a church, and the priest of that church, mm? Now the priest is so insignificant. But he says, 'Try to find out some way.'

So the doorkeeper says, 'Wait. I will go to the library and we will enquire.'

It takes many years, and the priest is waiting and waiting and waiting. He becomes hopeless -- by and by he feels there is no possibility. After years the man comes, and he says, 'We have been able to find out the number of your sun, and now we can figure out from where you are coming, but what do you want? For what have you come here?'

Now the priest has forgotten all -- all the ideas that he used to dream about: that he will be received by god in paradise and angels will dance and play on their harps. God is impossible -- because even this gatekeeper has not seen him!

But the gatekeeper said, 'The librarian is interested. He wants to see you because he has never seen a man. In fact, we have never seen one -- you are the first man who somehow managed to come here!'

So the librarian comes. He has ten thousand eyes and so much light pouring from them that the poor priest simply closes his eyes and shrinks into a corner... is shivering and trembling. He says, 'Let me go. I don't want to come in! This is only the librarian?' (laughter) And in that trembling, his dream is broken. He was just dreaming it!

He is perspiring -- it is a cold night, but he is perspiring all over, and his whole body is trembling.

.... This is a beautiful story.

Our problems are so insignificant -- they are almost non-existential. Once you see this vastness, this infinity, this timelessness, what are your problems?

In the east this has been our basic framework. Whenever a person has a problem, rather than solving his problem we tell him to look at the infinity of existence, so in the proportion his problem comes to its right size. But then you cannot even see it. It becomes so small -- you start laughing. It is so ridiculous to be worried about it... it is simply meaningless.

So whenever you have a problem, look at the stars, look at the vast sky, look at the ocean, look at the Himalayas! And then just figure out how important your problem is. Then you will be able to laugh, and if a person can laugh at his own problem, it is solved.

I have never come across a problem which is of any worth -- and every day I deal in problems. But I have never come across any problem which was really a problem. There is no problem -- we have just lost the perspective.

When things are so big and we are so small, so tiny, and our life -- a life of seventy years -- is almost just like a split second... just listen to the vastness, and suddenly there is no problem -- you have transcended. This is what meditation is.

[A participant in the Encounter groups says: I just don't want to fight, and the groupleader tells me I'm in a cloud of anger and should get it out. But I don't want to get it out by fighting.]

I understand. It is painful to get rid of the poison from the system but there is no way, no other way; otherwise you will repress it and you will carry it. You can carry it -- it is your decision -- but some day or other you will have to settle accounts with this anger, and the sooner done, the better.

Understand that because you have too much anger, you become afraid. You can murder somebody -- so you become afraid. You want not to fight any more and you start trembling and deep down a fear arises that you may do something that you don't want to do.

[She replies: Also that somebody does something to me.]

Yes, that too is there... that too is a reflection of your own possibility. We only imagine things being done to us that we can do to others, otherwise we don't even imagine. A man who can murder always thinks that somebody may murder him -- otherwise that idea never arises. That idea is a projected idea reflected back. understand -- it is very painful, your plight is understandable -- but this is the only way to get rid of it... and it will not take long. I think only one more group and you will be out of it. It will not take long and there is not much of a problem in it.

And that's why you don't want to fight -- because you are not basically an aggressive person; you are not! That's why you don't want to fight. Because there are people who love fighting. In fact they go to an encounter group just to fight, to have a beautiful fight! So there they can explode and do things which they cannot do outside because the police are there and the court is there. In the encounter group these things are allowed.

You are basically a soft person -- you are not aggressive, not violent -- but some aggression has been repressed in your childhood, and that is there in the corner of your unconscious. Allow it. Once it is gone you will become very very beautiful. Otherwise it will always remain there and you will always remain afraid of it. It is good to get rid of it. Once it is gone the fear will also be gone. When the anger is gone fear is also gone.

And it is very bad to carry this fear -- that you can become angry. It is hard work, but all growth is hard.

My feeling is that your upbringing has been such that you have never been allowed to be angry,~..to be aggressive, mm? but always to be soft and polite, and feminine... that's why. But the other part is there!

Carl Gustav Jung has the right classification -- he calls the classification 'anima' and the 'animus'. 'Anima' means the feminine, 'animus' means the male. It is exactly the same as the taoist classification of yin and yang, or the indian parable of Shakti and Shiva.

If a man is not allowed to be woman, by and by he loses contact with his woman part, with his anima. Once a man loses his contact with his anima, he becomes homosexual. If he cannot meet the woman within, he starts hating the woman outside; then he can love only man. If a woman cannot love the man within herself and cannot respect the man within herself, has become condemnatory, she becomes a lesbian. She can love only a woman; she cannot love a man.

If you cannot accept the inner man, how can you accept the outer? The outer and the inner go together. So this happens in the military, in the army, the navy -- people become homosexuals, because they are all-male groups. In the army they are taught to be men, so they become homosexuals. Monks become homosexuals and nuns in the nunneries become lesbians. It has to be so, otherwise where will their love flow? The love needs to flow somewhere.

This has happened all over the world and it has to be changed, totally changed. One has to find how to make a balance between the anima and the animus, between yin and yang -- how to make a harmony out of these two polarities, how to meet the inner other, the inner opposite, how to get married in your inner being and become one whole. Then a man is both. He is as feminine and graceful as a woman. He can fight as a man and he can love as a woman... he can be as strong as a sword, and as soft as a roseflower.

In Japan there exists a statue of Buddha in which he is holding a sword in one hand and in another hand a small earthen lamp. This statue is really beautiful. On the side where he is holding a sword, if you look at his face, half of his face is that of a warrior -- sharp, ready to fight. On the side where he is holding the earthen lamp, the light is falling -- it is so soft and feminine.... And this is the whole man!

You must have come across some picture of Ardhanarishvar. In India we have a symbol that Shiva is half man and half woman; there are statues of Shiva in which half of his body is that of a man, and half of his body is that of a woman. He has a breast on one side and is feminine -- another part is male. That is the meeting of yin and yang, anima and animus.

Allow your animus -- that will make you more balanced. You can repress it but that repression will become a hindrance in your growth. My suggestion is not to be afraid. There is nothing to be worried about -- I am protecting you -- just go ahead.

[Another group member says: I see that I want to cling to my misery.

The group leader comments that she gets stuck in a tantrum and shuts off instead of breaking through.]

It will go. Everybody clings -- because we have nothing else to cling to. The question is not really that it is misery you are clinging to -- you want to cling to something and you have nothing else, so you cling to misery.

The basic thing is that one wants to cling to something, otherwise one will be left in emptiness and one will start falling into the abyss; so one clings to anything!

There is a buddhist story.... A lion is chasing a man and the man is running away. And of course he is afraid and death is following... the lion is very ferocious. The man goes on running and then he comes to a point that there is no way ahead -- he has come to a precipice.

The lion is coming closer and closer and the man starts feeling that he is just breathing on his neck, so he takes hold of a root of a tree and hangs in the abyss.

Now, the tree is very small and the root is very fragile and he knows that he is in a dangerous position, but what to do? It is better at least than the lion! He will take him in one gulp and he will be gone! At least for a few minutes more he can be alive. The abyss is very very big -- if he falls he is gone!

Then he looks at the tree, and the lion comes and stands and roars on top of it -- he trembles. The root is very fragile and just near it two mice are cutting the tree. One is white and one is black -- the symbol of day and night. They are working fast, and within half an hour the root is going to be broken and he will fall.

Then he looks down -- it is such a big abyss that there is no possibility of survival. Then he becomes aware that two lions are standing there too! If somehow -- by chance, by accident -- he is saved, those two lions will eat him. Now what to do?

And then he sees that some bees are collecting honey on the tree. Just a drop of the honey falls and he takes it on his tongue. The honey is really sweet. For one moment he forgets everything in the sweetness of the honey!

It is a buddhist parable, mm? Buddha says,'Every moment death is coming closer -- you cannot escape! There is no escape! This side -- the lion; that side -- two lions. And day and night -- time -- is cutting the very roots of your life, but still man is so foolish that if he gets a single drop of honey, he is very happy. For that moment at least, he forgets everything.

One has to cling to something, otherwise this vast emptiness... and you will not know where you will fall. You don't have anything else other than the misery, so you cling to misery. Not that you want to cling to misery -- you want to cling, that's all, and misery is all that's available.

Soon, your meditations will grow and you will have something better to cling to. Then one starts dropping never before it! The positive has first to grow, only then is the negative thrown away never before. You have to have a little happiness, then you will start moving. Your focus will change -- you will have something better. Right now you don't have anything, so it is natural. Don't get worried about it -- it is human and humanly natural... naturally human.

Just go on working -- you have become aware of something important. Everybody is doing that -- more or less; everybody is doing that. So don't think that you are doing something perverted... it is natural. The only thing that you are doing more is that you have become aware, and others are not aware. This awareness is good. This has hope in it... this is a great progress.

It will go. Continue to meditate, mm?

The Buddha Disease

Chapter #28

Chapter title: My whole work is to push you into emptiness

28 January 1977 pm in Chuang Tzu Auditorium

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[Osho gives sannyas to a seeker.]

This will be your name... and not only a name but a radical change -- a one-hundred-and-eighty-degree turn. Less than that won't do... Less than that never does anything. You can go on boiling water at ninety-nine degrees... you can go on boiling and boiling and it will never evaporate; it evaporates only at one hundred degrees.

And this is one of the human problems -- that it is very difficult to know at what degree a person is going to evaporate. It is not so easy as with water because water has no personality. All water is alike -- whether you boil it in India or in America it makes no difference -- one hundred degrees and it evaporates; it is simple. Man is very complex -- there are as many human natures as there are human beings.

In fact to use the word'human nature' is not right. There *is* a certain thing like the nature of fire, the nature of water, but there is no such thing as human nature. There are as many human natures as there are human beings, so one never knows. That's why religion can never become a science.

Man remains unpredictable. It is almost impossible to know beforehand what will be the right degree at which one will evaporate, so one has to go on working, go on working, until one evaporates. And sometimes it happens that it is just a degree away.

As the russian Christians used to say in the old days: God is just a prayer away. But one never knows what that prayer is, and in what moment it is going to happen... what the words in that prayer are... whether it will be silent or verbal... what to say or whether to be quiet; one does not know. But god *is* one prayer away and that prayer has to be found by everyone. One has to seek and search in one's own being.

So sometimes it happens that a person is just on the verge -- one step more and the thing will happen. But he may not take that one step and the thing may not happen. Another problem is that today it may be at fifty degrees that you can evaporate, tomorrow it may be one hundred degrees; the day after tomorrow it may be something else.

There are as many human natures as there are human beings, and even one single human has not a single human nature -- a multiplicity -- because each single human being is so much like a crowd. One day something is possible; another day it may not be possible.

So never miss any opportunity. When it knocks on the door, never miss it. Don't say, 'Come tomorrow.'.... Don't say it... don't say it! Because it may never come again. So whenever any opportunity knocks at the door, be available and do whatsoever you can do. Never be satisfied unless the ego evaporates... unless you evaporate. Just a little more effort is needed that's why I say a one-hundred-and-eighty-degree turn; less than that won't do.

This will be your name: ma prem sangeeto.

Prem means love and sangeeto means music: love music. It is difficult to explain it, because love is difficult to explain and so is music. But only that which cannot be explained is valuable -- that which can be explained is just ordinary. That which is within explanation is not of much worth. Only that which remains inexplicable becomes the bridge between you and the reality.... It is always mysterious.

Love is mysterious, so is music. They have a certain similarity, some affinity, as if they belong to the same family, but they are not related in a way things are ordinarily related. So this is the first thing to be understood.

There are two types of relationship. One is the cause-effect relationship. If poison is given to you, you will die -- that caused your death; it is a causal relationship. Science functions in the causal world. There is another type of relationship which is not causal, which is non-causal, 'acausal', or what carl gustav jung has rightly called 'a relationship of synchronicity'. That word is tremendously significant.

There are a few things which are not caused by each other but always go together in a certain mysterious way. For example if a person is deep in love, he starts hearing the music of existence. Not that it is *caused* by love, but if a person is deeply in love suddenly he becomes aware of some music all around that he was never aware of -- the music of the spheres.

Ordinarily the same world has always surrounded him but there was no music, there was no magic, there was no poetry -- everything was prosaic, ordinary, dusty, repetitive. When a person loves deeply, suddenly, as if a curtain has been removed, a screen has disappeared, he hears for the first time the wind blowing

through the pines -- and there is music. He hears for the first time the river rushing towards the ocean -- and there is music. He sits silently... it is a dark night, and he hears. The silence itself has a music to it. Everything suddenly becomes available as music.

So when a person is deep in love, music happens, but it is not caused; it is not a causal relationship. The contrary is also true -- if you are in a tremendous mood of music, harmony, you will feel loving. Suddenly you would like to bless the whole world. When you are deeply drinking in music, you lose many things: anger, hatred; they simply become irrelevant. Even if your enemy comes in front of you, you would like to hug him.

A musical moment allows love to happen. Still I will insist, it is not causal -- not that the music is creating it; they go together. They are in some mysterious way -- which is not that of cause and effect -- related. These are the two worlds.

The world of cause and effect is the world of science, and the world of the non-causal is the world of religion, poetry, art. All that is really valuable is non-causal... you cannot produce it on order.

If somebody says 'Love me' you cannot produce it on order. If somebody says 'Produce music' you cannot produce it on order; at the most you can pretend. Maybe you can deceive but you know it cannot be produced on order. The musician is not in control of the music -- the music has to flow through the musician. The musician cannot control it -- it comes from the beyond... as does love.

Both are inexplicables... but still something can be hinted about them. Nothing can be said about them but still one has to say something.

In one of his most famous books ludwig wittgenstein writes a very famous maxim -- it is in his book'tractatus logico philosophicus'. He says,'Whereof a man cannot speak, he should be silent. Whereof nothing can be said, one should keep silence.' Looks very logical: if it cannot be said, why say it? His maxim looks very very rational but I would like to say, 'Whereof one cannot speak, one should try to speak. Whereof one cannot speak, one must speak -- knowing well that the effort is doomed to fail, knowing well it cannot be said, knowing well that one is going to fail. But the failure is never complete, and that is the only hope....'

A Buddha spoke, a Lao Tzu spoke, Jesus spoke... and they knew that they were saying something which cannot be said, but they still said it. They tried hard their whole life to say it in so many ways. They used a thousand and one devices and they knew that they were going to fail... but still the failure is never complete.

Yes, it cannot be said and yet something is being transferred. In the very effort of saying it, something is transferred.

I cannot say what love is, but my very concern -- that I would like to relate to you -- will show my love.

I cannot say what music is, but my very concern to convey it to you, will make you hear the music of my heart.

So I say, 'Whereof nothing can be said, one must say it, knowing well that one is going to fail -- but the failure is never complete.' And that small gap is the only hope... the beyond peeks through that hope.

And I give you this name to remember these two things: be more loving... and when I say be more loving, I'm not saying practise love, no; it cannot be practised. I'm not saying cultivate it -- it cannot be cultivated. Just be available. When some opportunity knocks at your door, don't close the door -- that's all one needs.

When somebody holds your hand, don't shrug yourself away, don't shrink -- remain available, because in so many ways, it is always god who is approaching. It does not matter through whom he has approached you. He may sometimes approach through the eyes of a dog -- don't reject!

Sometimes he may approach through a tree -- don't say no! Remain always in a yes-saying mood, and more and more will become possible -- it will be flowing. Only 'no' kills it -- 'yes' helps it. 'Yes' means a cooperative mood.

And become more and more tuned to music -- all sorts of music: natural, human... all sorts of music. Whenever there is some music, sit silently -- let that be your meditation. Listen to it, and listen so deeply that you are thrilled, stirred. Listen through the sentiment, the emotion, the heart, and both will help each other. They are non-causal, but they go together.

Love will help you to become more and more capable of hearing the music and music will help you to be more and more loving.

[The new sannyasin said she was upset because she still had tremendous love for C -- , her former guru.]

That is not a problem at all. My love is not a jealous love. Love more! If you love me, you become capable of loving more. Love as many people as you can love. So there is no conflict at all. I will help you to love him more -- that's not the problem. Because the goal is love -- not whom you love.

When I say sometimes god can look at you through the eyes of a dog, then why not from the eyes of C -- ?

.... Your thinking is of a very feminine and jealous type. You don't understand my love (a chuckle). My love will make you able to love more -- and that's the real love: it makes you love more! If somewhere your love becomes a confinement exclusive, jealous, narrow avoid it like a plague; it is dangerous.

[The sannyasin then says: I didn't want to take sannyas because it seemed like a closed-off, total commitment.]

No, no. Commitment is total but it is not closed -- and a closed commitment cannot be total; they are contradictory terms. People use them together not knowing what they are saying. A closed commitment can never be total -- it is ugly. There is fear... there is blindness. A total commitment is always an open commitment.

I am vast enough! You can include everybody in me and there is no trouble in it. Whomsoever you love, you will be loving me, so there is no problem in it.

You will understand by and by, mm? you will understand. Good!

Prem means love and prabhatri means a morning song. A special type of singing is done in india which is done only in the early morning when the sun is just rising. In indian villages, people go singing songs when the sun is rising, because the rising sun is the symbol of the inner rising consciousness. In india everything is symbolic, and each ordinary thing has become suffused with great significance. Down the centuries, for thousands of years, people have been searching for signs of god... and the early rising sun is one of the most beautiful.

In exactly the same way, one day in the inner consciousness, on the inner horizon, another sun rises -- that's what samadhi is... in exactly the same way. And then the inner darkness disappears. The outer sun helps the outer darkness to disappear -- the inner light helps the inner darkness to disappear. The outer light cannot help the inner darkness to disappear, that's true. But for those to whom the inner has not happened, the outer is the sign that there is a possibility, there is hope.

And any sign becomes tremendously significant when you start looking deeper into it. Now many things become clear about it. The morning sun rises -- you cannot do anything about it. Your doing is not needed: it rises when it rises. It rises on its own -- at the most we can sing. Not that by our singing it is going to rise, no. See the difference....

In all other religions of the world it is thought that by prayer god comes closer -- in india, not so. By singing in the morning, the sun does not rise. If you don't sing, then too it will rise. By your singing you simply welcome the one that is already coming. You receive in gratitude that which was already coming. Then the sun becomes your guest.

In India prayer is not thought to be a means to god -- no! There is no means, there is no method possible. All that can be created by any method will be mundane -- cannot be of the infinite, of the immeasurable, of the ineffable; it is not possible.

God arises when he arises. One has to wait. But one can sing... he can be welcomed.

So prabhatri is a welcome-song. It is disappearing in the big cities, but in the small towns it still exists. In a small town near about five o'clock, the villagers go singing all around the town, shouting joyfully, 'Rise, the sun is rising! Why are you asleep? The sun is rising! Come out of your home and welcome it!' And by and by the whole village gathers and everybody is awake and children are running and old people have come. The whole village is agog -- the sun is rising! That is called prabhati.

So become a singing, welcome-song! Good!

Deva means divine, godly, and mahapatra means the great capacity; the great capacity to receive the divine -- just like a great emptiness... Like a womb. Everybody is capable of receiving him, but people are not aware of their capacities.

The name is to remind you to be more feminine as far as the search for truth is concerned. It is not a male search. You cannot storm upon god, you cannot attack him -- it is not an aggression. You have to

receive him. All that we can do is to be in a let-go and let his energy flow.

If we don't hinder him, he will be coming. He will be coming abundantly. He will be coming so much that you will not be able to absorb him. He will be showering all around you... he will start overflowing. But there is no way to bring him in. That very effort is of the ego, and because of that ego, one goes on missing. So become a great receptivity, an empty vehicle, an empty vessel.

This is a taoist attitude, and my whole attitude is taoist. Lao tzu says that a room is not valuable because of the walls -- no! The room is valuable because of the inner roominess, the emptiness inside. You live in the emptiness of the room -- you don't live in the walls. Walls are not really the room. And that is the meaning of the english word 'room': room means roominess, emptiness.

Ordinarily we think of the walls being the room -- they are not. The room is inside the walls.... the insideness of it. A vessel is important not because it is made of gold, or made of silver, or made of earth; that doesn't matter.... A vessel is important because of the inner emptiness.

And Lao Tsu says a very important thing. He says that whether the vessel is made of gold or is made of mud, the emptiness remains the same. The emptiness never becomes golden.

And the emptiness has to be used. So when you become empty it does not matter whether you are a great scholar, whether you are a very virtuous man respectable, black, white, indian, american, chinese; it doesn't matter, because these are only the walls. It does not matter whether you are rich or poor. It does not matter who you are, because the inner emptiness is the same.

The emptiness is the same in the king as it is in the beggar -- and only that is emptiness which has to be used for god to come and to be received.

Mahapatra means a great emptiness, a great receptivity. Become that, mm?

[A sannyasin says: I had the experience of just blackness around without thought, and I felt to go into it, but I just got afraid -- afraid of possible entities or something in that space. I don't know -- it's completely unknown, so I don't know how to behave there. I know that's ridiculous, but....]

No, not ridiculous -- it is meaningful. I am there -- you need not be worried. Just go. It is natural that when one enters into an empty space one becomes very much afraid -- because anything can enter, anything can happen and you are no more in control, so you cannot prevent it. If something goes, it goes; you are helpless. If one starts feeling like going crazy, one cannot stop it -- so fear arises. But nothing to be worried about. That's my whole work here, mm? to push you into that emptiness. Because one has to cross that barrier where fear is.

The barrier functions as the last thing -- it throws you back again and again. One has to cross it. Once it is crossed, you will really laugh and you will say that it was ridiculous, because there was no fear, nothing. In fact all fear disappears once you cross that barrier.

That fear exists only on *this* side of the barrier. When there is emptiness there is no fear, but in the west, emptiness has never been understood rightly. They have always been thinking as if something evil can happen. They go on saying that the empty mind is the devil's workshop.

[Osho said an active mind might be the devil's workshop but never an empty mind, because it is only one's thoughts that can lead one astray....]

But one is coming home after such a long journey that one does not recognise... one has completely forgotten that it is one's home. One becomes afraid. It is natural, but go on.

Everything is going perfectly well! Mm -- the right space to be in! Just go ahead! It is crazy, mm? but it just *looks* crazy. Go in -- don't be worried. Good!

[Osho gives the meaning of the name for a centre.]

This will be the name, karuna: dhyana taru.

Dhyana means meditation, and taru means a tree: a tree of meditation. And I call it 'tree' because it is a growing thing. It is not a ladder -- a ladder is a dead thing. It is a tree -- dynamic, always growing. It is not a ladder because the juice of life still flows in it. It is a tree with sap, juice. And fruits come out of it and flowers and fragrance... it blooms. Through a ladder you can reach somewhere, but nothing blooms.

Dhyana is like a tree... the innermost tree of your being. You climb on it, but it is no ordinary climbing -- it is a constant growth. Everything is flowing and everything new is happening: the old leaves going and

the new leaves coming, and soon there will be a blossoming.

In india we have always thought that the ultimate is like a flowering, hence we call the ultimate flowering 'sahasrar': a one-thousand-petalled lotus. Ordinarily it is a closed bud and hanging downwards -- that's a beautiful metaphor. The energy is moving downwards so the bud is hanging downwards. There is a pull in the energy.

In the ancient indian scriptures they say that man is a tree upside-down: the branches are in the earth, and the roots are in the sky -- upside-down. So the whole energy is moving downwards. Man has to stand upright. When the juices start flowing upwards and when the energy comes like a rush, the bud moves upwards.... And it can open only when it moves upwards....

The Buddha Disease

Chapter #29
Chapter title: Thorns are as significant as roses

29 January 1977 pm in Chuang Tzu Auditorium

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Prem means love, and rajhansa means a royal swan.

It is a mythological metaphor. The ordinary swan can stay in any lake but the royal swan only stays at the purest lake in the himalayas; the lake is called mansorovhar. In the hindu mythology it is the purest lake in the world and it is the most beautiful. It is at the highest point in the would and very inaccessible. Rarely a man reaches -- very difficult to reach. Nobody lives around there but beautiful swans.

The metaphor is that a royal swan will not be satisfied with an ordinary lake -- it needs the ultimate lake. And that's how the human soul is. The human soul is called rajhansa -- a royal swan.

This world is a very ordinary, dirty lake. It cannot satisfy the royal swan -- hence so much dissatisfaction, so much discontent. Hence so much misery -- because somehow we go on feeling deep down that this is not the place we belong to; deep down this awareness persists. In unhappiness it persists; even in happiness it persists. In failure it persists -- even in success it persists: that here is not our home, that we are outsiders, that we belong to some other dimension, to some other shore, to some other world.

That feeling exists only in human beings. The trees are at home -- they are not strangers; they belong to the earth. They are perfectly happy. The animals are at home. They don't seek, they don't search, there is no enquiry. They are not exploring -- they are just wherever they are... in a way, contented.

Only human beings are discontented, and the discontent is so deep that even when you achieve everything of this world -- all that this would can give you, you have -- even then that discontent never leaves you. In fact, it becomes more prominent.

When you have everything of this world, suddenly you start feeling more and more discontented, because you have all and still nothing has happened. Deep down the desert continues, the thirst continues, the quest continues -- you have not yet arrived.

So in Hindu mythology the soul is called the rajhansa. The body is the lake, the world is the lake -- an ordinary lake,and somewhere high in the himalayas.... Mm? that too is metaphorical. That simply means in some higher reaches of consciousness, in some higher peaks of consciousness, somewhere is mansorovhar -- the ultimate lake -- where this royal swan will be happy; his thirst will be quenched and he will feel at home.

Himalaya is just a metaphor. With the East, always remember that all is metaphoric -- nothing is literal. This not being understood, the western mind goes on misinterpreting. The western mind is very literal, matter of fact, earthly. When it says two, it means two. In the western mind two plus two are always four -- never so in the eastern mind. Everything is possible. Two plus two may be three sometimes, may be five sometimes. Nothing can be said. It is not literal -- it is poetic.

And language is not representative of reality in the east -- just symbolic. So one has to search deeply into the metaphors. Himalaya is again a metaphor, as is mansorovhar, as is rajhansa -- all metaphors.

But there are higher peaks of consciousness -- Himalayas of consciousness. When one comes to samadhi, one touches the highest peak. It is absolutely silent there, cool, calm... eternal. On the highest peak of the himaLayas, the snow is eternal -- it has never melted. Until just a few years ago nobody had walked on it.

In fact Hindus were not very happy when Hillary climbed everest -- they were not happy. You are destroying their beautiful metaphor -- for nonsense. They have always thought it untouchable. No human feet have even trodden upon it -- it is virgin, uncontaminated by the human touch. Hindus were not happy.

They could have climbed it thousands of years before but they never tried. They believe in the metaphor and not in the reality. The fact is not so important as the significance. They didn't feel that it was good -- it was a violation. But these metaphors, once understood, give tremendous insight.

... And remember, this is not the world where one can be really satisfied. Howsoever cleverly, cunningly, one befools oneself, one day or other one has to awake and one has to recognise the fact that one has to go into some other dimension to seek and search.

Sannyas is the beginning of that dimension -- the road that leads to mansorovhar, the road that goes to the highest peak of the consciousness, of the himalayas of consciousness.

So remember it: be contented with the world but never be contented with yourself. Let there be a divine discontent, a burning fire, so you are consumed in that fire, reduced to ashes... nothing left behind, not a trace. And immediately you are transported to another plane of being. That plane of being is the search, is the goal.

[A centre leader from Germany says that many people come to the ashram: And I feel that the explosion is so fast that my explosion, my growth... it's not big enough for that which will come now.]

Don't be worried, mm? That's my responsibility! And you will be big enough... whatsoever happens, you will be big enough. You will be capable enough of accepting all the challenges. They are going to happen.

Within a few years the whole world is going to explode -- from everywhere thousands of sannyasins will be coming. So you have to get ready by and by -- but there is no problem in it.

Once you know that you can leave it to me, there is no problem. Then you can do and rest and there is no worry. The worry arises when you are the doer. When you are just a vehicle there is no worry. And as a doer, you will be tired soon. You will go mad if too much pressure comes. As a non-doer nobody can exhaust you. A non-doer can never be exhausted -- he is infinite -- because a non-doer is joined with the infinite.

In the very moment you decide to be a non-doer and only an instrument in that very moment of surrender -- you are joined with the source; then there is no problem. You will do many things -- you will do and you will forget. You will not carry the past and the ego will not arise. The ego is the crushing thing, the poison... so just leave it to me.

That's why I am teaching so much about surrender. People who are around me right now are not aware of what is going to happen. I am preparing them for many things of which they are not even aware. And surrender is going to be the key, because when things start happening and they explode, they will not be able to cope with it -- they will go crazy. The pressure will be too much -- it will kill them.

If they know surrender, there is no trouble. Then they can float... whatsoever happens, they can float. Even if the whole world goes chaotic -- only my people will be silent and calm and quiet and collected and centred. They will remain unaffected. So you don't be worried, mm?

[A sannyasin says: I'm questioning my relationship... I'm receiving a lot of violence... very unloving.... I can't find my centre.]

So the problem is finding the centre or the relationship? -- because these are two different things. One

can find the centre without any relationship. So what exactly is the problem? Do you want to find your centre or do you want to make this relationship work?

[She replies: The relationship is very important to me and I think I've become very attached.]

Then from where does the problem arise? If it is as important as you say, then you have to sacrifice for that important thing. We go on saying something is important and we never sacrifice anything for it. Then it is meaningless -- saying so is not relevant. If you think it is important, then sacrifice, because we have to pay for everything! If you think it is something beautiful that has to be protected, helped, you will have to drop a few things which come as a hindrance: jealousy, indifference, conflict, anger. One has to choose!

If you are in love with your indifference, sadness, unhappiness, closedness, drop the relationship and love these things. Or if one is in love with the relationship, in love with love, then one is ready to drop every thing -- then it doesn't matter.

So when you say 'important', mean it too... otherwise we go on using words without any significance. The words in themselves are insignificant. The significance is not in the words -- it is in us; we use the words. If we put significance into it, it is there. Then an ordinary word can become tremendously luminous... an ordinary sign can have a significance. Otherwise even a very beautiful word just becomes ugly.

If you feel this relationship is something important, sacrifice and make a conscious decision about it; then you will not be a mess. You are in a mess because you are being pulled in different directions, and you go on allowing those different directions. One has to choose and one has to be very certain. One cannot have both the things together.

For example, people cannot have jealousy and love together; you cannot have both together. If you want to protect jealousy, love will disappear. If you want to protect love, jealousy has to disappear. Love and ego cannot exist together.

These are the problems to be understood -- once understood there is nothing of a complexity in them. Once you see clear-cut-ly, distinctly, that the ego will not allow you to love.... You go on talking about relationship, but how can the ego relate? The ego cannot relate -- the ego separates. With the ego there is no marriage. It isolates, it alienates... it throws you away from people... it makes you like an island.

There is no relationship with the ego. Relationship is possible only when the ego has been dropped -- then you can relate, commune.

So first just watch. Mm? there is no hurry to choose. Because you may not choose this love. I'm not saying to choose it -- I'm saying that if you really are in love with your love, you have to choose. You may not be really -- you may be just saying for saying's sake. You may be just using a cliche. You may have said that it is very important, just to impress me, or to impress the people who are around here; or you may not have used the word with any consciousness at all.

So first watch it: if you are really in love and you think it is important, be ready to sacrifice. And I'm not asking you to sacrifice any beautiful thing. Jealousy, sadness, closedness, possessiveness -- these are not very beautiful things that one should be afraid to sacrifice... but people are afraid to sacrifice these things! They are ready to sacrifice happiness very easily, they are ready to sacrifice even love -- but they are not ready to sacrifice their ego. They are ready to sacrifice joy, delight -- anything -- but not jealousy; they cling with these diseases.

So for three, four days, meditate over it very quietly. And don't go with a prejudice that you have to do this -- nothing! For three days you simply meditate to have a clear perspective as to what the case is. And be very very impartial. Mm? don't try to deceive yourself. Just be impartial... to see clearly.

Once something is seen with clarity, steps can be taken -- they are not difficult. In fact the most difficult thing is the clarity. And people never bother about clarity -- they are immediately interested in doing something. Doing is not the point -- be clear. Doing comes out of clarity, out of understanding. So for three days simply meditate on the whole situation.

First, see what is the case, what is happening, why that which you want to happen is not happening, what the hindrances are. Just have the whole perspective, and after three days write a letter to me. Be very clear.

This won't do -- this saying that you are in a mess. Sometimes this is a trick. You don't want to sort it out -- you want to remain in a mess so that the whole thing remains as it is and there is no problem of decision, of change, of moving in a new direction. People go on as if something will happen and things will settle.

They think 'tomorrow' -- as if just time will do. You will still be yourself. Tomorrow things will become even more complicated, because you will have lived twenty-four hours more and in those twenty-four hours you will have created more mess -- so don't wait for tomorrow. Whatsoever is to be done, look into it immediately. And time can do nothing if you are not going to do anything. Time itself has no creativity in it. One has to take one's life into one's own hands.

So for three days just see, try to see what the situation is. And many times you will come across certain things which you would not like to see in yourself -- still see them.

For example, you may come to see that you don't really love -- so don't hide it, because it is not a question of hiding! You have to be completely clear about the picture of your own being. If you don't love, you don't love. Then it has to be reckoned with. Note down that you don't love. It hurts and the very idea that you don't love hurts... but this is my understanding -- that rarely, out of one hundred people, do one or two persons love. Ninety-eight think they love and suffer! Their suffering is fictitious -- in the first place they don't love!

Those two persons who love, their suffering is not suffering -- their suffering is a sacrifice. And when I use the word 'sacrifice', I mean its original meaning -- it is sacred. They are happy doing it -- they are not unhappy. They will be unhappy if this situation of sacrifice is taken away from them. No, they are happy. They are called forth... they are ready. They are ready to stake their whole life for it.

Ninety-eight percent of people don't love but they go on thinking they love. They go on creating problems and it is difficult to sort them out because from the very foundation things are missing. You go on creating a structure and the foundation is not there so the building is never made. Or even if you sometimes succeed in making it, it is very dangerous to live in it.

That's why when two persons succeed in love, getting married, they are getting into hell. They have created a building which is very dangerous -- it can collapse any moment. It is ready to collapse! Once they are in it, it will collapse. It is going to kill them'

So for three days be very very clear about it -- what the case is -- and sort things out. And after three days, write a letter to me. But don't say'I am in a mess', because I see that you are not. You want that -- it would have been good that you were in a mess -- then things are clouded. One doesn't need any decision; what can one do? All over there is fog and one cannot see the road... but I know that you see the road.

My feeling is that deep down you are alert about what is the case, but you are not allowing it -- allow it to surface. And after a few days I will see. Mm? Good!

[A sannyasin couple ask about their relationship of ten months. It has been very good, like a honeymoon, until the woman began doing groups, and the hostility, aggression, coming up for her affected their relationship, especially since she began learning karate.]

And you are learning karate? Very good!

No, it is just a passing phase -- it will go. And it is good, mm? It is good; it is not bad. Every couple has to pass through it. And if you cannot pass through it, the relationship was not worthwhile.

A relationship is not all roses. You enjoyed the honeymoon too long -- now the other part has to be experienced. And the other part is as significant as the honeymoon... the thorns are as significant as the roses.

Some things can be learned only through suffering. A few things can be learned through being happy, a few things can be learned only through being unhappy, sad. A few things are learned through compassion, love, and a few things are learned through anger, hostility.

If a person does not know what hostility is, he will miss something. He will be too sweet, he will not have any salt and he will become tasteless. These opposites make life rich.

As you pass through the first phase of being happy together, make it a point that whatsoever happens, you are going to pass this second phase also. One point should be remembered -- that if you want to separate, never separate in a negative mood. When the honeymoon comes again, you can separate. Let that be the point, the decision, and then it will be a conscious work on your being, a deliberate work.

It is very easy to be happy when one is happy. The real work starts when the situation goes against you. Then too, if you can remain calm and quiet at least, if not happy, soon you will see a new quality of happiness arising in you which can face storms and still remain unperturbed. And certainly this is deeper than the ordinary honeymoon-type of happiness -- that is very shallow.

So make a decision -- that if you decide some day to depart you will have to wait up to when you start

feeling happy and the honeymoon starts; then you can separate. And you have to achieve that point again.

It is a wheel -- it will come again; as this point has come, the other will come again. And this time it will come in a deeper state, on a higher altitude. Then you will have understood one thing -- that each time the wheel goes down and you are unhappy, it will touch a new layer, a deeper layer of your being. Then you can wait -- the wheel will go up again, and this time it will be a higher ecstasy. In fact there are seven layers and there are seven honeymoons and seven hells with each honeymoon.

Because of this seven, in India they have made it a ritual that when a person is married, a couple is married, they have to move seven times around the fire. It is very symbolic, very psychological.

Fire is the symbol of life and fire is the symbol of death too. That's why in india we have chosen fire to dispose of the human body -- because life was fire, let death also be fire; there is a subtle harmony. That which was life, let that be death too. In fact life and death are the same, so they must arise out of the same thing. Man arises out of the fire element.

If you ask the scientists they will say it is oxygen, but oxygen is the fire element. Fire is nothing but oxidization. The East says that man has arisen, life has arisen out of fire. Whatever has arisen out of fire has to be thrown back to the original source, so they dispose of the dead body in the fire.

Around the fire the new couple has to move seven times. And those seven times, those seven circumlocutions, are symbolic of seven layers. Seven times you will feel life and seven times you will feel death. Seven times fire -- happiness -- will become your life and you will be aglow, and seven times your life will be a hell and you will burn. If a couple can pass all these seven layers, then marriage really happens -- never before it.

The West has not known what marriage is. Marriage is not such a temporary phenomenon -- it takes time to get roots. Two persons are not two ordinary things... great possibilities, infinities. The merger of two persons, of two consciousnesses, into each other, is the greatest chemical change in the whole world. To meet with the other and to meet in rhythm, to meet in a deep inner harmony, is not easy.

So the first honeymoon is nothing. The second will be higher, the third will be still higher, but between each honeymoon there will be a great hell. Nothing to be worried about....

[To the man] And it is good that she is learning karate -- that's very good! Every woman should learn it so that a man cannot dominate physically. Man has dominated too much physically. Because of that domination the woman cannot really feel freedom, and unless the woman feels freedom there cannot be a real harmony. Only two freedoms can meet. Between a master and a slave there is no possibility of meeting. What type of meeting is this going to be? One is a slave and one is a master -- there can be no meeting. They have to exist equally -- on equal footing.

So women have to learn karate, aikido, judo -- they have to learn all sorts of such subtle techniques -- which are feminine techniques but which can make women tremendously strong. Women are not as tall as men, they are not as hard as men, but there is no need -- there are softer and tremendously powerful ways. So let her learn karate!

(to the woman) And sometimes try karate on [him], mm? That is good practice... where will you practice otherwise?

(to both) But pass through this phase -- this will go, mm? In fact from this very moment the climate will change! Good!

The Buddha Disease

Chapter #30

Chapter title: If you know one secret -- to be happy right now -- you have learned it all

30 January 1977 pm in Chuang Tzu Auditorium

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Anand means bliss, and sangeetam means music: bliss music. They have something in common. Bliss is a music -- can be expressed only by music -- and music has a blissfulness in it. Hence whenever somebody is lost in music, a glimpse of bliss, like a whip, comes into one's being. More over, music has no intellectual content in it; it is non-intellectual. You cannot explain music. You can enjoy, but you cannot explain. You may not enjoy, but then too you cannot explain. Either you enjoy or you don't, but there is no explanation. It is tremendously mysterious. Nobody can say why they enjoy music -- the 'why' remains unanswered.

Music has no expressed intellectual content in it -- it is non-rational -- hence it is closest to existence, because existence also is non-intellectual. And music is universal -- no language is needed to understand it. You need not know indian languages to understand indian music; you need not understand chinese to understand chinese music. Because music is not something that you understand by the head -- it is something that goes through the heart. You fall en rapport with it.

So deep down there is nothing like indian music, chinese music, western, eastern -- these categories are just superficial. Deep down there is only one music -- these are all different expressions of that one music. And bliss is also just like music....

One cannot philosophise about it, one cannot speculate about it -- either it is or it is not. When it is not, the only thing that can be done is to remain available to it. When you listen to music you will have an insight that you will miss if you listen too attentively. If you are concentrated too much you will become tense and you will miss, because the rhythm will not enter into your being. You have to be porous, relaxed. You have to be just in a deep rest -- then music enters you. You are not to search for it. When you are available it seeks you, it comes on its own.

So these two words -- one is concentration, and another is centering -- have to be understood. Concentration is on something outside you, centering is something within you. Concentration is extroverted, centering is introverted. Concentration is objective and centering is subjective. You concentrate on something -- you centre on yourself... In yourself, rather.

If you want to understand mathematics you will have to concentrate. If you want to understand music you will have to centre. Centering happens only when you are relaxed. Concentration happens only when you are very very tense. That is the meaning of the word'attention'; it means 'tension'.

When you attend to something you become very closed, narrow; you don't attend to anything else. If you attend to me and to what I am saying, you will not listen to the birds and this silence of the night or to somebody playing the drum. You will exclude all that -- you will bracket it off -- and you will concentrate on me. But then you will only understand my words -- you will miss my music.

To understand music one has to be relaxed -- no narrowing is needed. You are just open -- open to everything.... open to me, open to these insects, open to the drummer, open to the trees and the birds, and everything -- open to the whole. Then you are centred at your very core. That is the way to listen to music.

And whenever you can listen to music you will feel happy, tremendously happy for no reason at all. From some unknown source a river of bliss flows in, drowns you completely, overfloods you, overwhelms you, starts flowing over you. In those moments if somebody comes close to you, you will feel that something of tremendous significance is flowing through you. He will feel your vibe... it will touch others too.

Centering is such a grace....

Anand means bliss and sangeetam means music; bliss music. So become more and more blissful, centred, and start listening to the music. It is all over... the whole existence is full of music! It is a great harmony, a great orchestra. It is not a chaos -- it is a cosmos. Everything fits with everything else. Except for man, nothing is out of rhythm, out of step. Only man is out of step.

So feel blissful and feel more and more musical, mm?

[A sannyasin who is leaving says: I'm feeling very happy right now. I think maybe it's because I'm escaping.

When I came here I felt miserable -- the day that I came -- and then when I saw you I felt very happy. And now I feel happy again, and I don't know....]

That's very good. Don't think about it, because thinking can create misery any moment. Thinking is the root cause of all misery. If you think, only then can you be miserable -- if you don't think you are happy.

A non-thinking mind cannot be miserable -- that's why animals are not miserable.... And buddhas are not miserable. Animals are below mind and buddhas are above mind, but one thing is common between both: they don't have any mind. Animals cannot think and buddhas have dropped thinking -- they don't think -- but one thing is common: thinking is absent.

So whenever you feel that you are becoming miserable, know well that the root cause is somewhere in thinking. If you start thinking about happiness -- about why you are happy -- even that will do it; even that will destroy happiness. If you start thinking about whether you will be happy tomorrow or not, whether you will be happy in the west or about what is going to happen, you will create many ripples of misery. And not that you will be unhappy tomorrow -- you will become unhappy right now!

Once this trick is understood, once this mechanism of the mind has been looked into, there is no need to be miserable unless you really want to be. If one wants one can be miserable, but if one doesn't want then there is no need.

It is such a simple thing -- to be happy should be the most simple thing -- because happiness is natural, unhappiness is unnatural. To be miserable needs great effort. To be miserable needs much cleverness, cunningness. To be miserable means you have to earn it. It is not cheap -- it is very costly.

To be happy is very simple. You need not earn it, you need not be clever, you need not be very educated, you need not be on a high post, you need not be rich. You need not be *anything*: because to be happy is simply natural. You have brought it with you -- it is in-built. It is as natural as fire is hot... it is as natural as ice is cool. Nothing else is needed to be done about it.

With doing comes misery -- with non-doing there is happiness. And that's my whole teaching: don't *do* anything. Let things happen -- don't be the doer. Don't think much of the past, of the future. Don't think much -- be in the present.

Buddha has a special word for that state. He calls it'chittakshana' -- a moment of consciousness, a conscious moment.

For consciousness, one moment is enough -- for thinking one moment is not enough. It needs the whole past, it needs the whole future. The present is not enough for thinking.

To spread thinking you need a very big canvas of the past and the future. In fact the present is so small for thinking that thinking cannot exist in it. Hence -- just as a corollary -- misery never exists in the present because thinking never exists in the present. To think, you have to go back or you have to go ahead. To be miserable, you have to go back or you have to go ahead.

In *this* moment it is sheer delight! It cannot be otherwise because in the present only bliss and consciousness can exist. That's what Buddha calls 'chittakshana' -- a consciousness moment. And once you have learned that there is no need to be afraid, because it is always only a single moment that comes into your hand. Life never gives you two moments. There is no provision for it. Nobody is given two moments together. Only one is given -- when that one is taken then another comes, but you always have one moment.

So buddha says,'If you can transform one moment you have known the very peak -- you can transform the whole eternity. Nothing else is needed.'

Sometimes people come to me and they say, 'Right now I am feeling very happy, but what will happen to me?' *right now* is the only thing there is. Tomorrow again it will be *right now*. Tomorrow exists not -- it is always right now. If you are happy right now, finished -- the samsara is finished. You have gone beyond it, because each moment that ever comes will come as right now. And if you know one secret -- to be happy right now -- you have learned all! There is nothing else... there is nothing more to it.

Religion is so simple... but man is very complicated. So be alert, and happiness will follow you like a shadow....

[A sannyasin says: It seems to me that the names that we have deal with the missing link. That's what I'm thinking about.]

I play with names! I have to play with something so I play with names!

.... And don't give too much importance to the name, otherwise that can become a obsession. It is just a game! Don't become esoteric about it, and don't start finding ways and means to discover what it means and what it should mean and what can be the hidden secret meaning of it. There is nothing!

In fact you are nameless... the reality is nameless. The rose is not aware at all that he is a rose... but the rose is a rose! What you call it makes no difference -- what you call it is irrelevant. It has no relationship with the reality of the rose.

Names are irrelevant. What you are called is a utilitarian thing. It is needed, certainly needed, otherwise it will be difficult -- so many nameless people, it will be difficult. If somebody wants to call you, he will be at a loss what to do, mm? how to call you, how to talk to you; so it is a utilitarian device.

Remember -- you are nameless.

I talk about the meaning of the name to help you drop the old name. I sell the new name... there is a reason for it! The reason is not that names are very important. The reason is that if I can sell the new name rightly you will be able to drop the old easily. I want to make the old appear meaningless. The new is as meaningless as the old -- but that will be a later understanding.

Right now the whole effort is so that you can drop the past. It is as if you are holding in your hand many stones to which you cling, so I talk about diamonds and jewels and pearls and emeralds and precious stones. I talk so much about these diamonds and pearls and emeralds that you lose interest in the pebbles that you are carrying. Once you drop them I'm not going to give you any diamond, any pearl -- nothing! Because all that you need is an empty hand.

But once you have dropped them you will have the taste of the emptiness and you will know that that emptiness is the real diamond. You will not complain; you will not say,'You deceived me.' You will feel thankful, you will feel grateful, because if I had not talked about the diamonds -- and those diamonds are just fictitious -- you would not have been able to drop your ugly stones. You would have continued to cling to them, because your mind says,'Unless there is something better, why drop it?'

To console your mind I talk about the new name and I make it appear as if it is tremendously significant. In that greed you drop the old. Once the old is dropped, I am going to tell you sooner or later that the new is as useless as the old. Use it -- it is needed. It is arbitrary... it is just a label on you. It does not say anything about you -- it cannot say anything about you; it has nothing to do with you. You are vast... you are immense! The name is just a small thing.... But then you will be able to understand.

So sometimes I have to lie -- I have to tell lies. But that's what buddhas have been doing down the centuries. There is no other way, because man lives in so many lies that only through lies can he be taken out of it -- the mess that he is in. Man only understands the language of the lie.

For example, you understand the language of a beautiful name.

It feels good to the ego, it enhances the ego. Such a great name you have, such great possibility, potentiality; that all buttresses the ego. That is the language you understand -- and I have to speak the same language.

Once you have started moving with me there is no problem. The first problem is how to make you move. You are stuck, so if you can move even through a dream I will create a dream for you. And not only names, but all spiritual powers and kundalini and inner lights and chakras and lotuses that bloom inside, are all dreams, allurements, so that you can start moving. You will not move otherwise. You can move only when there is a dream and that dream motivates you to move.

Once you have started moving you will know that the real thing is *movement* -- not the goal. The real thing is dynamism... the real thing is the streaming energy, the pulsating energy. Not that you are reaching somewhere. The goal is not the goal at all -- the journey is the goal.

Once you have started moving and you know the beauty of the journey and you have become a real vagabond -- a wanderer of the soul -- you will forget about the goal. You will say 'The journey is so beautiful, who bothers about the goal?'

Then you are not going anywhere. wherever you are, you are there, and you are tremendously delighted there. Then each moment is an experience of the eternal, the timeless, the immeasurable.

So remember that names don't mean anything, mm? *You* mean much, but the names don't mean anything.

Chapter #31
Chapter title: Theology becomes alive only when a person is alive who knows God by existential experience

31 January 1977 pm in Chuang Tzu Auditorium

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Dharma means the ultimate law, tao, or what Christians and Jews call god. But in the East the word'god' is not thought to be so supreme, because it becomes personalised; it becomes more anthropomorphic. So in the east we conceive of the ultimate reality more as an impersonal law than a person.

Dharma means the ultimate law according to which the whole cosmos runs -- the very substratum of the whole. And shastra means the science, the science of the ultimate law. In the west the term that can come closest to it is theology. It consists of two words: theo and logy. Theo means god and logy means science: the science of god. But when I say 'theology' I'm not using it in the ordinary way that it has been used.

Ordinarily theology has become an ugly word, but the root word is beautiful. Three things are the basic constitutes of a theology: god -- theos -- and rational speculation about god, a rational approach about the irrational. It is accepted that god cannot be explained but still effort has to be made to explain, because there is no other way to convey it. So the intellectual discourse about god is logy, science. There is a third element in it which is invisible, known as 'charos'.

'Charos' means a living, alive experience of god in somebody's being. Theology becomes alive only when somebody has experienced god. Then he has three elements in him: the experience of god -- not just guesswork, not just philosophy -- and the rational approach to explain it to others, to those who don't know what it is; to bring the indefinable into the world of the definition; to bring the absolutely wordless into the world of language. But the whole thing depends on charos -- the experience of the person.

So these three elements are the basic elements of dharma shastra, theology. But there are possibilities... there may be a religion in which one element is missing.

For example a religion can be of theos and logy, and no personal experience. Then it is a dead tradition... it is just convention; it is formal. Christianity, Islam, Judaism, are formal dead traditions because charos is missing. Charos was there when Jesus was alive then it existed in Jesus. Once Jesus is gone that alive element has disappeared -- then it is a dead tradition. All organised religions are dead traditions. So one can go on searching in an organised religion but one will not find. One will find much logic-chopping, many words, many speculations, but nothing alive -- as if one is dissecting a dead corpse.

There are other possibilities, like zen. A religion is possible where theos is, where charos is, but logy is missing. Then a religion becomes just mysticism -- it has no rational approach. It is ecstatic but it is nonsense. Zen is the best representative of this second possibility. The experience is there, the experience is there, but there is no way to convey that experience into language, there is no effort to make a doctrine out of it -- the logy is missing. Charos is there, theos is there, but logy is missing -- there is no science. That too is a missing element.

There is one other possibility: the theos may be missing -- there may be logy and there may be charos. Jainism, buddhism, are the representatives of the third possibility -- god is not talked about at all. There is great science and there is great experience but they don't talk about what, of what it is. Then there is a religion which is more like a moral teaching than like a religion, more like a moral system, a moral discipline... more like a philosophy of religion than religion itself.

These are the three possibilities and in all the three possibilities one element is missing. The fourth possibility -- when all the three elements are together -- happens only when a person like Christ or a Buddha or a Mahavira or a Moses or a Mohammed is alive.

Theology becomes alive only when a person is alive who knows god -- not by thinking but by existential experience -- and who is not satisfied only by knowing it but who tries to convey his experience to others who have not known it, who starts a scientific approach towards it. Theology exists only in such a person.

This is the meaning of 'dharma shastra'. So try three things, remember three things: one has to become deeply involved so that one can experience and taste religion on one's own, but one has not to lose one's reason completely -- otherwise there will be ecstasy but then you will not be of any use to others. You will enjoy it but you will be dumb... you will not be able to convey.

So don't lose the reason completely. That's what I was trying to tell you to keep quiet, be silent -- because I can see the possibility that you can lose the reason very easily. You can become ecstatic very easily and You can experience also, but then you will lose all rational possibility -- and something will be missed. So remember it!

... But keep your reason alert... you can lose it! You are a potential madman! So you keep alert about it. It has not to be lost, mm? When people cannot lose, I help them to lose; when they can lose easily I help them not to lose. Right?

[Osho speaks about the Nadabrahma meditation.]

It is a mantra meditation, and mantra is one of the most potential ways. It is very simple yet tremendously effective, because when you chant a mantra or you chant a sound your body starts vibrating; your brain cells particularly start vibrating.

If rightly done your whole brain becomes tremendously vibrant, and the whole body also. Once the body starts vibrating and your mind is already chanting, they both fall in a tune. A harmony -- which is ordinarily never there -- between the two. Your mind goes on its way, your body continues on its own. The body goes on eating, the mind goes on thinking.'the body goes on walking on the road the mind is moving far away in the stars. They never meet -- they both go on separate pathways, and that creates a split.

The basic schizophrenia is created because the body goes in one direction, the mind goes in another direction. And you are the third element -- you are neither the body nor the mind, so you are pulled apart by these two. Half of your being is pulled by the body and half of your being is pulled by your mind. So there is great anguish -- one feels torn apart.

In a mantra meditation -- nadabrahma or any chanting -- this is how the mechanism works: when you start chanting a sound -- and any sound will do; even abracadabra -- if you start resounding inside, the body starts responding. Sooner or later a moment comes when the body and the mind are both together in one direction for the first time. When body and mind are both together, you are free from the body and the mind -- you are not tom apart. Then the third element which you are in reality -- call it soul, spirit,'atma', anything -- that third element is at ease because it is not being pulled in different directions.

The body and the mind are so much engrossed in chanting that the soul can slip out of them very easily, unobserved, and can become a witness -- can stand out and look at the whole game that is going on between the mind and the body. It is such a beautiful rhythm that the mind and body never become aware that the soul has slipped out... because they don't allow so easily, mm? they keep their possession. Nobody wants to lose his possession. The body wants to dominate the soul, the mind wants to dominate the soul.

This is a very sly way to get out of their hold. They become drunk with the chanting, and you slip out.

So in nadabrahma, remember this: let the body and mind be totally together, but remember that you have to become a witness. Get out of them, easily, slowly, from the back door, with no fight, with no struggle. Mm? they are drinking -- you get out, and watch from the outside....

This is the meaning of the english word 'ecstasy' -- to stand out. Stand out and watch from there... and it is tremendously peaceful. It is silence, it is bliss, it is benediction.

This is the whole secret of chanting -- that's why chanting has prevailed down the centuries. There has never been a religion that has not used chanting and mantra. But there is a danger also! If you don't get out, if you don't become a witness, there is a danger -- then you have missed the whole point. If you become drunk with the body and the mind and your soul also becomes drunk, then chanting is an intoxicant. Then it is like a tranquiliser -- it will give you a good sleep, that's all. It is a lullaby. Good -- nothing wrong in it -- but not of any real value either.

So this is the pitfall to be remembered: chanting is so beautiful that one wants to get lost. If you are lost, then good, you enjoyed a rhythm, an inner rhythm, and it was beautiful and you liked it, but it was like a drug -- it is an acid trip. By chanting, by the sound, you created certain drugs in your body.

Chanting creates chemical changes in the body, and those changes are no different than marijuana or LSD. Some day, when research goes deeper into meditation, they are going to find that chanting creates chemical changes -- just as fasting also creates chemical changes.

After the seventh or eighth day of fasting, one feels tremendously jubilant, weightless, very glad for no reason, delighted -- as if all burden has disappeared. Your body is creating a certain chemical change.

I am as much against LSD as I am against fasting. And if chanting is used as a drug, I am against it. So the point to be remembered is that you have to use the sound, the chanting, the mantra, not as an intoxicant for your being. Let it be an intoxicant for the body and the mind but you slip out of it before you become intoxicated; you stand out and you watch. You see the body swaying and you see the mind feeling very very peaceful and calm and quiet. Watch from the outside and be alert like a flame.

If this is not done you will have a good sleep but nothing more. Then it is a good thing for health but nothing for the ultimate growth.

Good -- pay attention to nadabrahma, mm? And sometimes sitting silently, start chanting anything, 'aum', will do, or choose anything, any word, and get in tune with it. Meaning is not important: it can be meaningless -- it can be meaningful. 'Aum' has no meaning. Or you can create your own mantra and chant it. But remember to slip out of it.

Let the body get drunk, let the mind get drunk, let them fall into a deep love-affair with each other, and you slip out of it. Don't stay there longer -- otherwise you will fall asleep. And if one falls asleep, it is not meditation. Meditation means awareness. So remember it!

[A sannyasin who is leaving for the West is concerned about her boyfriend being open to Osho.]

No, No, he will come one day. Just don't harrass him in any way and don't try to convert him. Never try to convert anybody; conversion is a violation of the other's freedom. Let him be himself, and if he feels like coming some day, help him, otherwise never!

Even by gesture, never try to be a missionary. That is the dirtiest profession in the world. Even prostitutes are better, because the prostitute may corrupt somebody's body but they don't corrupt their souls. Missionaries try to corrupt their soul -- and the soul needs absolute freedom.

And when you love a person, never try. Mm? just forget all about me when you are with him. Be happy, be loving, be meditative, let him feel your energy. If that converts, that's okay. If your meditative quality becomes a challenge to him, that's okay. If your love brings him here, that's okay -- but not logic, not argument.

People become defensive when you argue with them -- they defend themselves. Sometimes they can start becoming too defensive and then that will become their barrier. So just don't create any barrier -- he is bound to come. He will feel more and more how much you are changing. That is going to bring him. One day he will come like a shadow, following you!

[A sannyasin says: I did the gestalt and the centering group and when I finished the centering I felt I wanted to ask you a question about the different experiences I had in the two groups and the different approaches, but now I sense they just come out of my own confusion. Sitting in the lecture I'm looking at you and I feel a huge fog in front of me. I'm sort of screaming at myself saying, 'Wake up, wake up! This could be jesus or buddha in front of me and I can't see it.'

So maybe you could speak to me about my confusion or about the fog that I feel that I'm trying to see through, to see the reality of the being in front of me.]

Don't make too much effort.... And that is very natural -- when one feels the fog around one, the confusion, one tries to make hard effort to see through it. But the very effort to see through it creates the fog, because when you are really too intent on seeing, your consciousness becomes narrowed. It is not wide, it is not expanding -- it becomes like a small tunnel. And when the consciousness is like a very narrow tunnel there will be more and more confusion, because you will not be able to see the whole -- you will be able to see only parts, and then those parts seem to be very contradictory. It is very difficult to figure out what is what and how to connect them.

The whole confusion of the human mind is that it is a very narrow slit, just a small hole, and from that hole we are trying to see the reality -- and the reality is vast! When we see one part, other parts are missing. When we see other parts, the first thing is missing and we can never see the whole.

Later on when we try to figure it out, we are in exactly the same situation as the five blind men who went to see the elephant. They had all touched the elephant but they all missed because their perception was very narrow.

Somebody touched the legs and he felt that the elephant was like a pillar -- and he was right in a way! But the other touched the ear -- how could he believe that the elephant was like a pillar? He said 'Have you gone mad? I have been there!' And then all five of them started arguing. It was impossible to convince the others -- nobody was able to -- and they all became confused. They even started becoming suspicious about what they had experienced -- whether they had exper-ienced it or whether it was just imagination .. . because four persons were against it! How could one be right when these four persons were giving such absurd statements that there seemed to be no consistency at all?

That is the situation of the mind. The story of the five blind men and the elephant is the story of the mind itself. It is a sufi parable.

When you look through the mind you see only a part -- and the part is not the whole. The whole is vast and the whole contains many parts which may not be like this part -- sometimes may be just the opposite of it. And when you come across those parts you will be confused.

So my suggestion is: there is a way to look at reality without looking at reality. There is a way to relax and let the consciousness expand; don't narrow it down.

It always happens.... Somebody asks you something and you know that you know it -- you say, 'It is just on the tip of my tongue but I can't remember.' Now, what is happening? You are giving a very absurd statement -- you say, 'It is on the tip of my tongue.' Then why don't you produce it? You say, 'But I cannot' -- and the more you try, the more intent you are, the more difficult it becomes. It is not coming -- it can drive you almost crazy, because you know you know, and you know it is there... and still you are missing it. Then in a desperate hopelessness you drop the whole project.

You start smoking a cigarette or you go into the garden and you start looking at the birds and the trees and suddenly it is there -- it surfaces. Now, what happened?

When you were too intent on it and looking for it you became too narrow -- you shrank. The hole was so small -- almost not there -- so the thing wanted to come up but it could not; there was no space for it. Then you started smoking a cigarette or went into the garden or started reading a newspaper. You forgot about it, the mind relaxed, the narrowness disappeared, you became a little wider -- suddenly it bubbled, it came up.

So my suggestion is: please don't try to look at reality -- don't strain, don't stare. That is not the way -- that is the way to miss. You will become more and more confused and more and more tense and tired and desperate. You will start feeling that you are going crazy and that the whole reality becomes a jigsaw puzzle and nothing fits with anything else. It seems as if there are so many realities, not one reality. It seems as if the universe is not a 'uni-verse' but a 'multi verse' -- plural realities, contradictory to each other, paradoxical, inconsistent. You will go crazy! Don't do it... relax.

The fog is there because you are very tense. Your tenseness is creating the fog. Relax! With your relaxation the fog will lift, and with the fog the confusion. When you see the reality as it is -- without any effort on your part to see it -- suddenly everything fits together. There is nothing inconsistent, cannot be. It is a universe -- everything is fitting together with every thing else. There is no conflict in existence.

The problem is of the mind, and it cannot be solved with the mind. Hence meditation becomes so important, so significant. Meditation is nothing but looking at reality without looking at it... Looking at reality but not really hankering to look. You understand what I mean?

Sometimes you can look without looking at. Mm? then your eyes are unfocused, empty. Sometimes mad people have that quality in their eyes. If you look at a madman's eyes you will feel that he is unfocused. You are standing there but he is not focused on you. He may be even looking at you, but he is not looking at you. It doesn't matter whether you are there or not; if you move, you move -- he will not move his eyes. He is not looking at you in particular -- he is simply looking. It is just coincidental that you are standing there -- that's just a coincidence; if you go, you go. The madman goes on looking the same way.

To feel it.... For example right now I am looking at you. Now my eyes are focused on you: you are the object and my eyes are narrowed down on you. Now watch....

[Osho looked at a point somewhere above the sannyasin's head, but in such a way that he was still within his vision....]

I am still looking at you but not looking at you. You are just in the way of my vision, that's all. You follow me? Just in the way of the vision -- not that I am looking at you; you are simply there.
Become more unfocused, and relax. This confusion is going to disappear....

[Osho had previously (see 'Blessed are the Ignorant' December 4th) suggested the formation of a boredom group. He talked about boredom as a device to help the mind drop. The group would be called the 'hell group'. Tonight the first group are present.

The leader said: They were just waiting for one person to leave then they would have all gone out.

It also seemed that the women experienced it as more hellish than the men. Also, people said that if I made it more hellish, they feel that everybody would leave.]

Mm, let me talk to them first.

There is a difference between the male mind and the female mind. They need a different type of torture, then they will feel different.

And secondly: people don't know how much they can endure. Man has an infinite capacity to endure. And that too is right: if one left, others might have left -- not because it was impossible to endure -- just because the person may have given them the idea of following. And in such situations people become very very vulnerable, imitative.

These methods are being used in China and Russia; they were used in Adolf Hitler's Germany, in Mussolini's Italy, in Toshu's Japan. They make people very very vulnerable and then they make people very imitative.

What they used to do in Germany or in Russia, they are still doing in China. Ten persons who are against communism are to pass through a very hellish experience. They will put among them a spy -- they will make it eleven. That one is a bogus person -- he is an agent. All start suffering and that person also pretends that he is suffering very much. Then after three, four days, the agent 'confesses', he surrenders, and then the ten surrender immediately. That man is there to surrender in the right moment -- when people become vulnerable! They start watching: 'If one surrenders, we will surrender.'

Nobody wants to take the risk himself, nobody wants to be so low and mean himself, but if one person surrenders it is too much. So they put a spy among them. The spy surrenders after three, four days when he feels that now the time is ripe, people are boiling, they want to get out of it and they will do anything. So he surrenders and he says, 'I was wrong and communism is right. I withdraw whatsoever I said before. I commit myself to communism.' And immediately another surrenders, and another. Within hours all the ten are gone.

So that is right: if one had left, the others would have left -- not because they are not capable of endurance but because the human mind is very imitative, and in these soft moments when one is feeling very very sad, bored, tortured, one is reduced to being a small child again. Like children they will follow anybody.

Down the centuries these torture methods have been used to convert people. In fact the whole idea of hell is a psychological idea so that people become afraid and don't do things which the priests don't want to be done. It is just a psychological fear. Hell is the fear and heaven is the reward.

The priest is playing with the idea of hell so whatsoever he wants, or the ideology he represents wants.... He will say, 'If you do this you will go to heaven and you will be awarded, and if you don't do this you will go to hell.'

And people are afraid of being tortured. Just the very idea is enough. Then, out of fear, imitation. Out of fear so many christians and so many hindus and so many mohammedans -- it is all out of fear. There is rarely a real religious person. Ninety-nine percent of people are imitating out of fear.

That is right, but this point has to be remembered -- that nobody left. That shows that human consciousness is capable of great endurance -- it is not made of ordinary metal. Once a person decides, one can endure anything -- any hell! And that is the dignity of human beings.

I would like this group to continue for so many reasons. First, a person who passes through it will feel a certain dignity -- that he could endure. His self-confidence will grow tremendously. He will be able to see that he is not impotent, that he has something in him; he has a certain integration. Of course he was afraid, and many times he wavered, and many times he thought, but still he persisted. Against all those waverings he persisted.

This persistence will give a centering. This will be a great pay-off. And this is a voluntary group -- he can leave it. In fact he has paid for it! Nobody is forcing it on him -- he has chosen it on his own. And sometimes to choose pain on your own is a great experience, because pain ordinarily happens -- you don't choose it. When it happens, it happens -- you cannot do anything about it.

If you are caught in communist china they will torture you but you cannot do anything about it. Here it

was your own choice -- you were the centre; you had chosen it that way. When pain is chosen consciously, you overcome pain, you become victorious.

My feeling is that such types of groups have to be repeated all over the world so that the human mind is trained and no dictatorship can destroy human dignity.

For example, if those people who are being tortured in china had passed through such experiences on their own, then nobody could convert them. It would be impossible to violate their integrity... impossible! They would come out of the whole experience stronger than before.

So don't be worried about it. Continue it, and slowly slowly make it more and more of a hell, more hellish... slowly, go slowly. The people who go through it may not understand the meaning of it immediately, but when they go through other groups they will see that this group has prepared them, has given them a stamina, and that now they can face many more things they were never able to face before.

For example, people are very much afraid of encounter, very much afraid of primal, very much afraid of this and that. Once they have passed through this group they will not be afraid of anything. Then everything will feel like a reward!

It is good sometimes to consciously choose pain. Mm? that's the whole secret of austerities. The austerities are not masochistic. I am not saying that all austere people are not masochistic, but the root of the idea of asceticism is not masochistic -- it is a conscious choice. A person chooses to stand in the hot sun the whole day, whatsoever happens. He stands in the hot -- starts being crazy, feels crazy, but he stands there. It is difficult, arduous, but by the evening he will feel tremendously happy that he could go through it, that he was strong enough to go through it.

A person fasts for twenty days -- the first three, four days are very difficult, great torture, great hunger arises; one becomes obsessed. But if you can pass the first three, four days, things relax and then you feel tremendously happy. You feel a certain freedom from the body because now you are capable of not eating. Even if you want not to eat, you are capable -- you are free from the body. The body is no more your master -- a subtle freedom has been achieved.

So people who go through ascetic methods are really creating their own hell, and through pain they become more aware. This too has to be understood: when you are happy, it is very rare to be aware -- very difficult -- because in happiness the natural tendency is to be drowned in it. Who bothers to be aware7 If you are happy and if you try to be aware, that awareness will destroy happiness. One wants to be completely lost in it.

In pain it is very easy to be aware -- and helpful too, because the more aware you become, the less is the pain. If you really become aware the pain is completely nil. So that has to be remembered -- you have to teach the people who participate that when there is tremendous pain they just have to be alert and aware. They should watch it as if it doesn't belong to them, as if they are passing through a nightmare -- it is a dream -- or they are seeing a very hellish movie, but they should remain aloof, a witness.

And whenever somebody feels that he is getting too bogged down by the torture, by the boredom that is going on, tell him to remain alert and suddenly he will feel a freedom.

In awareness pain is so far away, so distant, that it doesn't affect you. So by and by develop methods, but the insistence should be that they should remain alert. Then they will feel tremendously joyful after the experience is over. And sometimes in the middle of the experience also, they will feel great glimpses of awareness... because there is nothing like pain. Pain can simply give you such a shock that it can destroy your whole sleep. It can throw you into awareness like an electro-shock.

But my feeling is that they could not participate in the celebration, the last part.

.... Ask everybody, so that you can develop the group, mm? You ask everybody their experiences personally, talk to everybody, so you can gain out of their experience and your method becomes more and more sharp. You will be able to know what has to be added and what they have to be told... how they have to be aware, how they have to watch.

That is one thing they have to be aware of. Another thing: they are to be in the present. Otherwise what happens is that when somebody is suffering he starts hoping that after three days it will end -- it is only a question of three days... two days have passed, now it is only a question of two days; tomorrow it will end. So he starts hoping in the future and he misses the whole point, because the pain is *here*! To avoid the pain he starts moving into the future, or somebody may start moving into his memories, into the past -- the home and the family and the love-affair and childhood, mm? -- to avoid what is happening here.

So tell them not to avoid. Don't go into the past and don't go into the future. Be in *this* moment! If it is a painful moment, it is a painful moment -- be in it; just be alert. If they can be alert and in the moment, they

will be surprised -- then the pain disappears. Because nobody can suffer in the present -- that is impossible. In the present it is always happiness, always blissful. The present is heaven. But if you avoid it, problems arise.

[One group member said he found it exciting and felt close to Osho. Another said he didn't think it was hellish enough, till the very last afternoon. He would have walked out but did not want to be the first -- he was waiting for one of the women to go first.
Osho addressed the leader again:]

Even if somebody escapes you are not to tell the others. Nobody will escape because nobody wants to be the first one, because that will be very cowardly -- but sometimes a coward may be there, may escape. But then too you need not tell them that he has escaped. Because people are very imitative -- they don't know what they are doing.

When I was entering the university, it was a coincidence, but a rare coincidence.... When I went to the office and I was filling my form for the subjects, a boy was standing there and he had no fountain-pen so he asked for my pen. Then he asked, 'What subjects are you taking?'
I told him, 'These subjects.... ' So he said, 'Okay, I will take these!'

So I said, 'This is nonsense! You can take my fountain pen...(much laughter) but why these subjects?'

He said, 'Well, I have not decided yet, so that will do.' So he filled in those.

It was a rare coincidence, but... this was for the BA. When I was filling out my form for the MA in another university... the same boy! When I saw him I said 'What is the matter? Have you your fountain pen or not? '
He said 'No!'
I said 'What about subjects?'

He said, 'As you are here I will do the same, because it worked well! It was fortunate' he said, 'that I followed you. I have got a first class in my BA because of those subjects, so whatsoever you say I am going to fill in for -- I was waiting for you! For two days I have been here and I have not filled in my form -- I have been waiting. When you came, then I would fill in the form.'

People are very imitative -- so that has to be remembered. Ordinarily nobody is going to escape, because that is the problem -- who is going to be the first?

But if sometimes somebody is idiotic, foolish, or really a coward and escapes, there is no need.... And remember and always repeat it -- that whenever somebody escapes I am going to send him back again. He has to complete the hell group, only then will I send him to other groups, otherwise not.

[To the participant] But I think you could manage it -- you are not aware of how -- because you were not taking it seriously.

[To the leader] So let that be a key. Tell people not to take it seriously, then they will be able to endure it very easily; then it is not irritating. You know it is a game, fun. If in the real hell you think it is fun, you will not be tortured.

There is another way to avoid torture even if it is real! The first way is to take it as fun. Start enjoying it, find out ways to enjoy it -- and there are always possibilities to enjoy everything, just as there are always possibilities to suffer in anything. You can always find ways to suffer in everything that happens to you -- and the vice versa too. This is one way.

The second way -- for which now american soldiers are being trained after the chinese and korean experience -- is not to resist, not to fight. Whatsoever happens, go with it. If you go with it totally, you will not be tired and you will start enjoying it, because then it is a game -- then there is no problem.

For example, now it is being said to the american soldiers that if they are caught in a chinese camp, then from the very first day, from the very first moment, if they are asked if they are against communism, they say 'No'. If they are asked to confess -- confess. If secrets about their government are wanted, whatsoever they know, they should tell. They are going to be forced, so why be tortured? They should say everything, cooperate.

At least by this cooperation the enemy will not be able to destroy their minds -- and then there is nothing to be done to them. The whole effort was that they confess -- now they have confessed, and they have remained intact. Their mind has remained untouched.

But that is useful only when you are forced into a torture -- this is a voluntary group. If you take it as fun you will not feel the torture. So tell the participants next time to try to enjoy it!

Even if the same line is repeated again and again and again and again.... It is an irritant because you don't want it to be so. The repetition is not an irritant in itself -- it is your idea that it should not be so that makes it an irritant. Start enjoying it -- find out the music in it, the repetition, the rhythm of it. Enjoy it, get into the rhythm of it. Even start desiring it -- that it is so beautiful you would like it to continue forever and forever (laughter).

And suddenly you will see a change of quality. Then you are not fighting, not resisting. Something of beauty can be found there too.

[To the participant who had peeped through his blindfold in one of the structures:] But don't cheat, because you are not cheating anybody -- you are cheating yourself. That way you miss something... don't cheat.

Do all that you can do consciously, to get over it, to be above it, to float over it -- not to be distracted by it, not to be destroyed by it -- but don't cheat, because that cheating goes against yourself; that is not going to help your consciousness. But once or twice, it is understandable. It is human to err -- nothing to be worried about.

So you peeked through your blindfold once? Only once, or many times?... Many times! (chuckling) Don't do that next time, because that is.... Sometimes it is very good to be voluntarily in a certain situation, howsoever painful. It gives sharpness to your being, a crispness -- it makes you more vital. But, good!

[Another participant says: In the last two days I felt my resistance growing against the system. I felt that I got stronger in resisting the system.]

Resisting the system your ego gets stronger -- you don't get stronger. And these are two different things -- you are not your ego. Your ego is the problem. If you resist, your ego becomes strong. If you relax, you become strong. And to make the ego strong is dangerous. That will make you more miserable in life because that will make you false.

Certainly the ego can give you a feeling of great strength -- that's why the ego is so appealing -- but it is a false strength, pseudo, and ultimately suicidal. It kills your inner being, your real being. The real being comes up only when you can relax. Greater courage is needed to relax than to resist. To resist is very ordinary -- everybody can do it, more or less. To relax is some-thing extraordinary.

So just watch it. Good, a good experience that something has come up into consciousness, that you tried to resist and you felt strong -- but this strength is of the ego; this has to be understood now. It would have been difficult to understand it before, but now you can understand it more easily. Now next time try to relax, and then watch. Then again a different quality of strength will come to you. You will be able to compare and then you will know what is real and what is false.

This is a false coin that you are carrying. It looks like the real coin and sometimes it may also deceive somebody, but it is false. And you can deceive the world but you cannot deceive god. In the ultimate analysis it will be found to be false... and you wasted your whole life for it.

Resistance is very easy.... To relax, to surrender, is rare, very rare. Next time, try that.

[Osho suggests that in her next group, satori, she should relax completely. She replies that she doesn't know how.]

Just the opposite of resistance. If you know resistance you will know relaxation. Just don't resist, and you will find relaxation. Don't fight against the system -- go with the system.

Resistance is like a person trying to swim against the current, upstream, and relaxation is like flowing with the stream, not trying to go upstream, just going downstream.

If you know resistance, there is no problem -- just the opposite!

Just this evening I was reading an anecdote about a man who goes to the psychoanalyst for the first time. He tells the doctor he is suffering from a recurrent and frightening dream: "Night after night I dream I am in a rowboat, at fist close to shore. Then I row out -- farther, farther. Suddenly the oars break and I am alone and helpless on the wide ocean. At that moment I wake up, sweating and frightened. What does that mean?"

"Very simple," says the analyst. "It is a symbol of castration anxiety. Your dream means that you are afraid of being castrated."

At which, the session for the day being over, the man departs. He does not come back, and the doctor, puzzled at first, finally forgets him until a few months later they chance to meet at a party.

"Why didn't you come back to see me?" says the analyst. "We could have discussed your dream."

"Oh, doctor, that was unnecessary. You explained to me its meaning." Then, after a pause: "But you know, I've taken to dreaming again. I'm awakened almost every night by a dream that I'm being castrated."

The doctor now becomes all solicitude. "Why not come in so that we can discuss it?"
"Really, doctor, it's not necessary. I know what this dream means."

"??"

"Yes, doctor. It means that I am in a rowboat, I row far from shore, the oars break, and.... " (laughter)
If you know what resistance is then relaxation is just the reverse.

[Another participant said: It showed me how many mind games I play to avoid being herenow. On the last day when it became hellish in the afternoon, I was frightened at times so much that I could see it more all the time. I wanted to scream or get out but I waited for another woman to leave first.]

... This is the whole point -- that one has to become aware of how one goes on playing games and avoiding the reality. And only in painful situations can we become aware, otherwise we will not become aware. We have to be hit upon the head, only then do we become aware, otherwise not.

These groups are just like hitting on the head -- you have to become aware of the mind games. But if you become a little alert, by and by you will see that those mind games change -- you cannot play as efficiently as before. Again and again you catch hold of yourself red-handed, and the moment you catch hold of it, it becomes meaningless -- then it is pointless to play it; you have to drop it.

Many times you will catch hold of yourself again playing, again playing, and then in the middle it stops. By and by, your awareness will go still deeper. Then you will be able to catch hold of yourself before you start playing. And then you have become the master -- then there is no problem.

Right now people are not aware of what they are doing; they are not aware at all whether they are playing games or not.

This is good that you have become a little alert. Bring that alertness in more and more. Not only in the group but outside the group also, try to find out when you are playing games. And whenever you catch hold of yourself, stop that game immediately, because it is games which don't allow you to be in contact with reality, which don't allow you to be in contact with yourself. These games take your whole energy, and they are meaningless! They are just insane games and the whole life energy is being sucked by them.

[Another group member said at first she felt centred, but especially the last day was torture. She let her resistance inward, and afterwards, when everyone was laughing, it took her a long time to come out of it.]

It will be different for everybody... it will be different. If a person is an introvert -- as you are -- it is will happen. The introvert person will go on absorbing -- that is his way of tackling a situation. That is the feminine way, the passive way, the introvert way.

The extrovert will start laughing -- laughter is throwing out. He is also doing the same thing that you are doing. One has to manage -- the situation is too much: either you take in or you throw out, but you have to do something about it. These are the two ways ordinarily available. So one person will absorb it -- the one who is absorbing may start crying and tears may start coming. He may start feeling very sad -- not in relation to himself or herself, but because of the very situation. One may feel sad for the whole world -- a deep compassion -- and may start crying.

The extrovert will start laughing at the whole ridiculousness of it, at the whole absurdity of it; he is throwing out. These are the two ways: throwing in, throwing out.

There is a third possibility which comes only when you become very very alert and you are neither extrovert nor introvert. You simply watch -- you neither take it in nor throw it out; you simply watch. There is nothing to take in and there is nothing to take out. You simply remain a witness -- unperturbed, undistracted, not doing anything whatsoever, in or out. That witnessing has to be learned.

The extrovert is half, the introvert is half. The introvert will be shocked by the extrovert and the extrovert will not be able to believe why the introvert is crying -- why doesn't he laugh? He will be shocked at his tears -- because both are completely antagonistic to each other.

Only the third type of consciousness will be able to understand -- and that third type of consciousness has to grow in everyone.

Carl Gustav Jung has divided the possibility into two -- the extrovert and the introvert -- but he has not talked about the third, which is the real, because he himself was never aware of meditation, samadhi. In fact he was a little against yoga and meditation. So his psychology misses the basic point. The periphery he categorised well, very well! Mm? there are two types of persons -- introvert and the extrovert -- and he divided it very very logically. But it is just a classification of the waves -- the ocean is left behind; the ocean is not even accounted for.

There is a third state, the real, which is neither extrovert nor introvert but just in between, or beyond the both, transcendental. Then you will be able to understand both the extrovert and the introvert, and you will feel compassion for both. You will have understanding for both... otherwise there is going to be shock.

But this was your way to tackle the situation -- somebody did it the other way. Both are half and both are shocking to each other -- that is true -- because both are inconceivable to each other... two totally different languages.

One will see the whole situation as very sad -- a great sorrow and compassion will arise -- and the other will see the ridiculousness, the absurdity, and he will have a belly laughter. But both have to go and the third has to come.

So next time become more alert -- neither take in nor throw out. But the experience has been good.

[Another participant said that he had wanted to leave the group but then at the end he had a glimpse of its being a blissful stage. He asks: how can it be so easy sometimes?]

It can be -- in fact it is easy. We make it difficult by fighting with it. It is not difficult. We make it difficult because we don't know how to relax in it -- and the whole point is to learn to relax in it. If you can relax in such a torturous group, in life nothing will be able to make you suffer. In any situation you will be able to relax, and that will become a great key in your hand; you can unlock many doors. Good, that you continued.

[Another participant said: I noticed that my mind was like an enemy and I don't know how to stop it from coming up.]

The mind is the enemy, because you are not the mind. The mind is all your past, all the experiences, all the conditioning -- not of this life, but of all the lives of the past. Your consciousness is caged in that mind and that cage has to be broken. The mind resists -- it does not give way easily. The consciousness has to get out of the imprisonment, so there is a conflict -- that's why it looks like the enemy.

If you start meditating you will always find that the mind is the enemy. If you never meditate you never become aware that the mind is the enemy. Then you think that you are the mind. But once the idea of meditation arises, then you start feeling that the mind is the enemy and you are separate.

But this is a good glimpse... a beginning, the first ray....

That's what I'm saying -- 'I see.' I go on saying the same thing again and again -- that I see. The day you hear it in deep awareness, you will also be capable of seeing. There is nothing else to say. I see -- you can also see, and that seeing is the goal. In the east we call philosophy not philosophy -- we call it 'darshana'.

Darshana means the capacity to see. When you come to see me it is called darshan. It means you have come to be with me, to see through me, with me, through my eyes. I am not conveying any message to you. I am simply shouting one thing -- that I have seen and I am seeing and you are blind.

If you are ready to risk, open your eyes and see -- and god is here.

The Cypress in the Courtyard

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[A sannyasin returning to the West, said that he was feeling 'okay' about himself.]

Okay is not enough... feel blessed. Okay is not a very ecstatic word; it is just lukewarm. So feel blessed -- and it is a question of feeling. Whatsoever you feel, you become. It is your responsibility.

If you are not feeling good, that's how you have created it in the past. If you feel miserable, it is your own work. That's what we mean in India when we say, 'It is your own karma.' 'Karma' means your own action. It is what you have done to yourself.

And once you understand that this is what you have done to yourself, you can drop it. It is your attitude; nobody is forcing you to feel that way. It is your choice. You have chosen it -- maybe unconsciously, maybe for some subtle reasons which feel good at the time but which turn out to be bitter, but you have chosen it.

It feels hard when it is said that you have chosen your misery, because the consolation that somebody else is creating it, is taken away too; even that is not allowed. But if you understand it, it is a great freedom. Then it is up to you. If you want to carry it, you carry it. If you want to drop it, not for a single moment are you forced to carry it.

Just the other day I was looking at an account of Bennett's memoirs. He was one of the oldest disciples of Gurdjieff; he remained longest with Gurdjieff. He recalls that one day he had worked really hard -- and Gurdjieff used to force people to work as hard as possible; almost to the point of their falling with exhaustion. Bennett had worked hard and he was just thinking to rest when Gurdjieff gave him some new work to do -- to go into the forest and cut wood.

It was almost impossible. He could not even walk! He was so tired and feeling so sleepy that he felt he would fall anywhere on the road. But when Gurdjieff said to do it, he had to. That was a deep commitment between Gurdjieff and his disciples -- that whatsoever he said, they would do. He was dictatorial. And that is the only way to work; there is no other way. If one is lenient, nothing will happen.

So Bennett went, against his own wishes, somehow just dragging himself. While he was cutting wood, suddenly he had a very great satori... a great energy rushed into him. All tiredness went and he felt more alive than ever before in his life. He was as alive and as vital as if he had been resting for many days. He felt so elated, so happy, so vibrating, that an idea came into his mind, that if in this tremendous energy he were to desire anything, it would happen immediately.

So he said to himself, 'Let me feel sadness,' and immediately he became as sad as if the whole of the world had become dark; he was surrounded with darkness. He started slipping into a hell. He could not believe it -- in just a single moment!

He immediately pulled himself out and said, 'Let me be happy,' and he was happy again. Then he tried it with all the emotions -- with anger, love, compassion, Jealousy. An idea would just come to his mind and his whole being would become that.

That day he realised what masters have always been saying: that it is you who create all your emotions

-- your hell and heaven, your love and hate.

But if you don't understand that it is your creation, you remain in the bondage. Once you understand that it is you, why settle for okayness? That is not much. And your life will not be a life of song and dance and celebration. Just by being okay, how will you celebrate? Just by being okay, how will you love? Why be so miserly about it?

But there are many people who are stuck at okayness. They have lost all energy just because of their ideas. Okayness is like a person who is not sick but who is also not healthy; he is so-so. You cannot call him ill and you cannot call him healthy. He is standing just between these two. He is not ill and cannot be hospitalised but he is not alive and healthy. He cannot celebrate. That's what okayness is.

So drop that. I will suggest that if it is too difficult for you to feel blissful, at least feel miserable. That will be something; at least energy will be there. You can cry and weep. You may not be able to laugh, but tears are possible. Even that will be life. But okayness is very cold. Either be miserable or happy... and if there is a question of choosing, why choose misery when you can choose happiness?

Back home, continue to meditate -- at least one meditation each day. And this is going to be your moment-to-moment meditation: remember to feel blessed. If you can do that much, when you come back next time much will be possible.

[A sannyasin said that she had been in Nepal for two months. When she left Poona, after the Enlightenment day celebration, she felt very open and good; then later became very afraid and paranoid of people]

It can happen sometimes that if you suddenly feel open, you can feel fear coming. Openness is vulnerability. When you are open, you feel at the same time that something wrong can enter you. That is not just a feeling; it is a possibility.

That's why people are closed. If you open the door for the friend to come in, the enemy can also come in. Clever people have closed their doors. To avoid the enemy, they don't even open the door for the friend. But then their whole life becomes dead.

... It is just the idea; just the idea that something wrong can enter you. There is nothing that could happen, because basically we have nothing to lose -- and that which we have cannot be lost. That which can be lost is not worth keeping. When this understanding becomes tacit, one remains open.

Let winds come, let the sun come -- everything is welcome. Once you become attuned to living with an open heart, you will never close. But a little time has to be given to it. You went immediately after the enlightenment day so you must have been feeling very open. It can happen on those days. That's why I insist on people being here then. You can ride on the wave and something can open. But then you have to maintain that opening, otherwise it will close again.

Only fear has to be feared, nothing else. And people are not afraid of fear; they are afraid of a thousand and one things. But fear is the only enemy, because with fear you start being crippled. You stop moving, expanding, contacting, relating, because of the fear. Who knows? -- something may go wrong.

You don't love people because that will be a commitment, an involvement, so you keep aloof, remain away -- never go too far in so that you cannot come out. But then you never touch any depth, you never touch anybody's heart. If you don't allow some-body to touch your heart, how will you be able to touch his? So people remain protected, defensive.

I can see that even lovers are defending themselves. Then they cry and weep because nothing is happening. They have closed all the windows and are suffocating. No new light has come in and it is almost impossible to live, but still they drag on somehow. But they don't open because fresh air seems to be dangerous. It brings messages from the outside and disturbs your pattern. You have lived in a closed cell, and anything from the outside gives you a certain feeling of apprehension that now you will have to change your pattern. A guest comes and now you will have to change your pattern. You will have to make up a bed for him; you will have to share. Fear arises.

So this time, just remain alert. When you feel open, try to enjoy it. These are rare moments. In these moments move out so that you can have an experience of openness. Once the experience is there, solid in your hands, then you can drop the fear. You can say that it is nonsense. You will see that being open is such a treasure which you were losing unnecessarily. And the treasure is such that nobody can take it away. The more you share it, the more it grows. The more open you are, the more you are. One becomes rooted, grounded.

Just think of a tree. You can bring a tree inside the room and, in a way, it will be protected; the wind will not be so hard on it. When storms are raging outside, it will be out of danger. But there will be no challenge; everything will be protected. You can put it in a hot-house, but by and by the tree will start becoming pale, it will not be green. Something deep inside will start dying -- because challenge shapes life.

Those strong winds that hit hard are not really enemies. They help to integrate you. They look as if they will uproot you, but fighting with them you become rooted. You send your roots even deeper than the storm can reach and destroy. The sun is very hot and it seems it will burn. but the tree sucks up more water to protect itself against the sun. It becomes greener and greener. Fighting with natural forces, it attains to a certain soul.

The soul arises only through struggle.

If things are very easy, you start dispersing. By and by you disintegrate, because integration is not needed at all. You become like a pampered child. So when it happens, live it courageously. And I am here.

That's what the whole purpose of my being here is -- to help you to be courageous, to inspire you in moments when, if alone, you would have closed; to push you in directions where you won't go willingly on your own... to push you beyond yourself, and to help you to expand your boundaries so that by and by you start cherishing freedom. Then one day comes when you drop all boundaries and simply move into the open sky.

Mm? Try it!

[Previously Osho had advised a sannyasin to meditate on her relationship. She now reports back that she is not in love with her boyfriend. She has become aware of how closed she is.]

Right. You could see something -- and that's beautiful. Much can happen....

... Every insight, even if it is very hard to accept, helps. Even if it goes against the grain, then too it helps. Even if it is very ego-shattering, it helps. Insight is the only friend. And one should be ready to see into any fact, without just trying or rationalising in any way. You did well... I am happy.

Out of this insight, many things happen. If you don't love a person and you go on pretending that you do, then you will never be able to love because you are taking something for granted that is not there. You have missed the first insight into the matter and now you will be puzzled and confused. Many problems will be there, but there will be no solution in sight, because from the very first step a truth has not been accepted. So you are falsifying your own being.

There are many people who have so many problems, but those problems are not real. Ninety-nine percent of problems are false. So if they are not solved, you are in trouble, and even if they are solved, nothing will happen because they are not your real problems. When you have solved some false problems, vou will create others. So the first and foremost thing is to penetrate into what is the real problem and to see it as it is.

To see the false as false is the beginning of the vision of being able to see truth as truth. To see the false as false is on the way. Then one can see what is true.

If you see that there is no love, the problem takes a totally new turn. Then it is not a question of the other person. It is a basic question about you. Why can't you love? It can become a self-growth. Then you have to find ways of loving. It is not a question of one person -- because you can change the person but you will remain the same. You will go on playing the same game.

The real question is why love is not flowering in you.

Once you understand this, the right question has been caught red-handed and things start moving. Just go on watching it and whenever you see that you are doing something which is against love, drop it; don't do it. That is the beginning. It is difficult to Love in the beginning, but even if we can drop unloving acts, that will be a great help.

We don't love. But that is not the only problem. We unlove: a negative energy moves.

So first start dropping anything that you feel is unloving: any attitude any word that you have used out of habit but which now suddenly you feel is cruel -- it is not loving, it is not kind. Drop it! Feel sorry that you used it. Always be ready to say, 'I am sorry.'

Very few people are capable of saying, 'I am sorry.' Even when they appear to be saying it, they are not. It may be just a social formality. To really say 'I am sorry' is a great understanding. You are saying that you have done. something wrong -- and you are not just trying to be polite. You are withdrawing something. You are withdrawing an act that was going to happen. You are withdrawing a word that you had uttered.

So withdraw unlove, and as you do you will see many more facts -- that it is not really a question of how to love. It is only a question of how not to love. It is just like a spring covered with stones and rocks. You remove the rocks and the spring starts flowing. It is there.

Every heart has love, because the heart cannot exist without it. It is the very pulse of life

Nobody can be without love; that is impossible. It is a basic truth that everyone has love -- has the capacity to love and to be loved. But some rocks -- wrong upbringing, wrong attitudes, cleverness, cunningness and a thousand and one things -- are blocking the path.

Withdraw unloving acts, unloving words, unloving gestures, and then suddenly you will catch yourself in a very loving mood. Many moments will come when suddenly you will see that something is bubbling -- and there was love, just a glimpse. By and by those moments will become longer. So for one month you try.

[A normally extrovertive sannyasin: I feel that as my energy is turning inwards, it is getting lower and lower.

I don't see it as you do. It is not low energy. The energy is moving with a low speed but it is not low energy.

You were moving at a mad speed. For your whole life you have been a doer: managing, manoeuvering, active, male. That's why I said to you to relax, not to do anything and to let things happen. I wanted you to become feminine. I wanted you to become passive, relaxed.

When a person who has lived in an active mood starts becoming passive, he experiences it as low energy. By calling it low energy you are condemning it. The active mind says, 'What are you doing? You are simply dying! Get hold of yourself and become the doer that you have always been. Perform -- just don't be a watcher. This way you will disappear into death.'

I knew that it would happen to you one day.-When energy really moves slow, it is felt by the old active mind as if it is low energy. It is just slow movement... a river flowing so slowly that you cannot even feel that it is flowing.

A shallow river makes much noise. A deep river makes no noise. If the river is really deep, you cannot even guess that it is moving. The movement is very very slow, very subtle, very silent, with no noise.

That's what is happening: the energy is moving slowly. But you compare it with your past, hence the problem. If you can remain in this mood and drop the judgement, a totally new being will arise out of you. Then I will tell you to become active again. But one should be active only if one has attained to passivity, not before it. Then you can do many things and yet remain a non-doer.

That is what Lao Tzu calls 'action through non-action'. You still do but there is no one as the doer. There is no hankering to do. You simply do it because it is needed. Life needs it -- you do it.

So I don't see it as a problem; rather I see it as a solution. But I understand your difficulty. If one has lived on a higher pitch and only in the marketplace with noise noise noise, then when you move into a more silent place, you feel it is almost like a cemetery.

I used to live in a house outside a town. The bungalow belonged to a very rich friend, but nobody lived in it because it was so silent and so lonely that people thought there might be ghosts there; it was called a ghost bungalow.

I told the friend that I would like to live in it. He said, 'Have you gone mad? Nobody wants to live there !' But I said, 'I am going. Don't be worried ! Just give me the key.'

It was really a beautiful place... on a small lake with big forests all around it and hills, and it was ten miles from the town. I lived there for a few months, and by and by the friend and his wife started to come and see me because they became aware that there are no ghosts and that the house is not haunted or possessed.

They decided to move in with me, so I said it was perfectly good because it was a big place. They came but the wife could not live there. They had always lived in the marketplace. She said, 'It is so dead. I cannot live here, I cannot sleep at night.'

They used to live exactly in the middle of the town and almost all night the t would continue. They were accustomed to living in that noise, so when they came to that silent place they could not sleep. They were disturbed -- disturbed by the silence. I tried to convince the woman that it was a beautiful place, but they had to return to the town.

For a few more days I would like you to continue to relax. Stop condemnation, stop judgement, and start enjoying this en-ergy. It is a rare blissful state -- this silence, this state of slow movement that looks like

sadness to you.

We don't see facts; we always compare. That's why we miss many things. For one week simply look at it as it is. Don't compare and don't call it names. Don't call it low energy and don't call it sadness. Why bother about labelling it? Whatsoever it is, let it be so. Simply watch it.

We are too addicted to words. If a stone is lying there and somebody says, 'A diamond!' immediately you become interested. The stone was lying there before he had ever said anything, but then it was not a diamond because nobody had said so.

Now somebody suddenly says. 'A diamond!' and the word rings many bells in your heart. Immediately, the stone -- maybe it was not a diamond -- has a value. The word has put the value on it.

This is one of the most basic things for a seeker to understand: not to allow words to distort vision. Otherwise the perception is contaminated, the clarity is lost and your consciousness becomes polluted. Don't allow words. Simply enjoy whatsoever is happening.

You look so silent, but still in your silence I can see that deep down you think it is sadness. Your face does not show silence but sadness. I can see it. Inside, deep down in your heart it is a silence, but on your face it becomes a sadness. Between these two -- the heart and the face -- somewhere the mind interprets it. You look sad. You should look silent but you are interpreting it.

If you are feeling sad, then enjoy that sadness. What can be done? It is there so why not enjoy it? Sing a sad song or dance a sad dance. If you feel that it is low energy, let it be low energy. Lie down and look at the stars... rest, don't move. Breathe slowly, move slowly.

Don't try to change anything in any way for seven days, and then tell me after that. In these seven days, no interpretation, no commentary, no judgement, no comparison whatsoever. Be as if you are moving into a world where you don't know anything so you cannot label anything. Everything is strange, so you have simply to note that something has happened.

After seven days I will ask about the description, not about your judgement. You will have to describe it to me. If energy is moving low... I say that energy is moving slow; you say energy is low. Whatsoever it is, simply describe it after seven days.

There is a very famous story about a zen master, Chou Chou. A monk asked him, 'What is true religion?'

It was a full-moon night and the moon was rising.... The master remained silent for a long time; didn't say anything. And then suddenly he came to life and said, 'Look at the cypress in the courtyard.' A beautiful cool breeze was blowing and playing with the cypress and the moon had just come above the branch. It was beautiful, incredible... almost impossible that it could be so beautiful.

But the monk said, 'This was not my question. I'm not asking about the cypress in the courtyard, nor about the moon or its beauty. My question has nothing to do with this. I am asking what true religion is. Have you forgotten my question?'

The master again remained silent for a long time. Then again he came to life and said, 'Look at the cypress in the courtyard!'

True religion consists of the herenow. The fact of this moment is what true religion is all about.

So if you are feeling sad, then that is the cypress in the courtyard. Look at it... just look at it. There is nothing else to be done. That very look will reveal many mysteries. It will open many doors. So for seven days look at the cypress in the court-yard and whatsoever the cypress is in any particular moment, look at it. Try, mm? Good!

[A sannyasin says: I've come because I feel so tense with you. At the lecture in the morning I feel only tenseness and closedness and no love. I would like this to break.]

I understand .... Don't try to do anything about it; just wait. One day it will explode of its own accord. If you do anything it may explode before its right time and then it will not give much to you. Let it mature.

This tension is like a pregnancy. For nine months the child has to grow in the mother's womb. If the child is born before its time, it will always remain weak and his health will always be a hazard. This tension is a spiritual pregnancy. So don't do anything.

In the morning enjoy it. It is just as a woman when she is pregnant feels heavy in the stomach and breathing becomes difficult. She cannot digest food well; she feels nauseous and sometimes she vomits. She feels uneasy but still she feels happy because she is carrying a new life. She is going to become a mother.

So it will be difficult and you will feel many times to get rid of it, but that will be an abortion. Or, if you become too concerned, there may be a miscarriage. So don't do anything; protect it. That tension is good. It

will become more and more intense and become almost like a burning fire in you. It will be imploding and will become smaller and smaller and smaller. It will become almost unbearable, but you have to bear it and bear it blissfully.

One day it starts exploding -- but then it is a rebirth. When the right moment comes it will happen. So forget all about it. One should not be too conscious of these things, otherwise the very consciousness becomes a disturbance.

[The sannyasin adds: And I've had this big dream about getting enlightened...]

Mm, leave it. That dream is also okay. Unless you dream, how are you going to become enlightened? Before one becomes enlightened, one has to dream many things !
Very good [chuckling]. Dream well... and make it more colourful and musical!

[An indian sannyasin, said that she was aware of feelings of anger that were coming up directed towards her husband. She then went on to tell Osho that she would be going to the States for a short time.]

I think it is not really anger; it is something else. You have always been suppressing anger. You were just holding things in because of fear. You are becoming truer, more authentic. When somebody becomes truer, many problems arise.

That's why people are false. They are false because of their cleverness. The husband is saying something, and the wife remains in control because it is too risky and there is already too much trouble. Why create more? One simply swallows it.

But that is not good because that makes you false. And if you cannot be angry with your husband, love will disappear -- because when one emotion disappears, others also disappear; they exist together.

When you meditate, by and by you will become true. Sometimes when you feel angry you will say that you are angry. Of course he will feel offended because he was not expecting it, but don't be worried about that. Simply say that now you will be true, sincere, and that whatsoever is happening to you, you will say. Say to yourself that you will not go on repressing -- whatsoever the cost.

I'm not saying to be angry. I'm saying that when anger is there, don't hide it. When love is there, don't hide that either. You will become more angry, more loving, more quarrelling, more kind -- all together.

An authentic person is alive, and whatsoever happens, he allows it to happen. It is risky -- that's why people become inauthentic. That is less risky but then life loses all meaning. One is simply dragging oneself, somehow pulling.

For three months you will be in America, and that will be good. So for three months be true and be alive. It will be easier to be alive in America than in India. India is so dead and has remained dead for so long that it is almost difficult to become real, flowing, authentic, here. In America it will be easier for you to become real, authentic, flowing. Forget all the nonsense that has been conditioned into your mind. Then come back and whatsoever happens, face it.
I am here to help you to face reality.

I am not here to help you to adjust with all sorts of things. I am not in favour of adjusting. If something is becoming ugly between two persons and it is impossible to come to a loving relation-ship, then separate. Why cripple each other? Why destroy each other's life? That is very very bad. It is not compassion -- it is murder.

If I cannot live with someone and the whole twenty-four hours have become poisoning, then I am poisoning the person and it will be a friendly act to remove myself so I am not poisoned and the other is not poisoned. Either come to a loving relationship or separate. No relationship is, in itself, the end.
Love is the end.

If the relationship is fulfilling love, then good, beautiful. If it is destroying love, there is no point in it.

These three months will be very helpful. Meditate and be free. Try to become a person in your own right. The indian woman has lost personality. She never thinks in terms of her own life. She simply thinks in terms of being a wife, of being a daughter, of being a sister, and all sorts of things. But she never thinks in terms of being a person -- and that is the most basic thing.

The first thing to think of is that you are a person in your own right. Of course you are a mother, but that is secondary. You are a wife, but that is secondary. You are a sister, a daughter, but those are secondary things. The basic thing is that you are a person, intrinsically valuable, an end in yourself. Nothing of that

can be sacrificed; this personality cannot be sacrificed for anything. And everything can be sacrificed for this personality. You will have to be courageous.

I don't say to separate. If love can flower.... It may flower. But don't avoid anything. Take the whole situation into account. Come back and talk to your husband. Lay all the cards on the table; don't hide anything. Say that this is the situation: either we love each other and we live together, otherwise, what is the point? Why should we carry on?

Be there and meditate and then we will talk about it. There is nothing to worry about, mm?

[A sannyasin says: I use the I Ching and I was wondering if there is anything wrong with this sort of thing?]

You can continue to use it, mm? There is nothing wrong in it because nothing is right in it [laughter]. It is just a game. If you enjoy it, you can play. Right and wrong are relevant when something is real, but when something is a game it is right if you enjoy it. If you feel it helps, it is right. In itself it has no meaning; it is absurd.

But it can suit you and you can find ways through it. That simply shows that you are not clear about your own ways and you need some help to find them out. The I Ching makes it easier. You can throw the responsibility on it. You can say that the I Ching has decided this, so now you have to do it. It may have been difficult for you to decide to do so or not and it would have created much conflict in you. Now the I Ching has decided and you trust it. Decision becomes easier. It makes your life a little smoother. It functions like a lubricating oil.

But ultimately one has to come out of all games. It is your life -- why leave it for someone who has written a book five thousand years ago to decide for you? It is better to decide on your own. Even if you err and go astray, then too it is better to decide on your own. And even if you don't go astray and you have a more successful life through the I Ching, then too it is not good because you are throwing the responsibility. And through responsibility, one grows.

Take the responsibility in your hands. These are ways of avoiding. Somebody throws it on God, somebody on karma, somebody on destiny, somebody on the I Ching, but people go on giving it to somebody else.

A person becomes spiritual when he takes the whole responsibility on his own shoulders.

The responsibility is tremendous and your shoulders are weak, that I know. But when you take on the responsibility, they will become stronger. There is no other way for them to grow and become stronger. If you play and feel good, nothing is wrong in it. But I must say that there is nothing right in it either. It is just a game... enjoy it.

... A mind game. And one day you will have to come out of it.

... Yes, whenever you are feeling difficulty in deciding, when you feel that it is too much to decide on your own, decide with the I Ching. You can decide by throwing a coin; that will do the same. But it is not so reliable, because the I Ching has authority a five-thousand-year tradition -- and so many interpreters who say that everything in it is beautiful, perfectly right. If you throw a coin, you know that it is you who is throwing it.

... the past gives much significance. But your moment that you are deciding for is right now, here, and you are deciding it by the past. That's basically wrong. Don't decide it by the past, don't decide it by the future. Decide it exactly right now. Respond to this moment. That's what responsibility is. In this moment, face it and decide.

A girl says that she would like to get married to you. Now you are puzzled as to whether to say yes or no, so you go to the I Ching. You are shirking a responsibility. Then if something goes wrong, it is the I Ching; if something goes right, it was the I Ching -- but you are avoiding.

This is not the way of spiritual growth. If you want to say no, say no. If you want to say yes, say yes. If you cannot decide, say both yes and no. You can say that this is how you feel: fifty percent yes, fifty percent no [laughter] -- that that is how you are, mm? But be true.

[The Nadam music group was at darshan tonight.]

Music helps to bring you in tune with yourself. If you are really involved in the outer music, it brings you in contact with the inner music. Just be totally possessed as if you are not there but just a vehicle for

something unknown, for something from the beyond.

[The group leader says: When there's cathartic energy around, it's difficult; it's a disturbance and a conflict. So we feel that we are seeking for a very fine sensitivity but it keeps getting lost.]

Mm, I understand.

That is possible only with a permanent group. New people will be coming and they will not be able lo be so sensitive in the beginning. But try.

Later on we can do two things. For one hour just the permanent group can meet and then after that others are allowed for an hour. So you can have two groups really -- a permanent group and a casual group. With the casual group it will always be a trouble. The people who are working together every day will start feeling a part of the collective, so nothing will go astray and nobody will be out of tune. But for that a very deep intimacy is needed and long work.

After six months when you have a group of thirty people who are permanent, then we will make two groups. The permanent group can become a base, and others can fall into it. But this will be a trouble right now. When we say to be spontaneous, a few people immediately think that that has to be cathartic -- being spontaneous means being cathartic.

Arrange that a few people who are living in the ashram and who will be here permanently -- twenty or thirty -- can form the base. You can have twenty in the group and ten dancers. If thirty people are working in tune, it will be difficult for a newcomer to get out of tune. The group's energy will work as a vortex and the newcomer will be pulled in.

But things will settle by and by. Things are going well...

The Cypress in the Courtyard

Chapter #2
Chapter title: None

5 June 1976 pm in Chuang Tzu Auditorium

Archive code: 7606055
ShortTitle: CYPRES02
Audio: No
Video: No

[A sannyasin said: I experienced something very strange after the Enlightenment Intensive group. I felt I was disconnected from myself -- I was here and my body was down there. It was very scarey. I ate a sandwich and that made me feel better but it was a very strange feeling.]

The first time it happens it is always very, strange because you cannot figure out what it is. Whatsoever happens, we can figure it out only if we have had some acquaintance with the same experience in the past. But when it happens for the first time, you don't have any past, You don't have any knowledge about it. Or, it will be more accurate to say, you don't have any mind about it. So when it comes, suddenly the whole mental mechanism stops. It cannot function. It is so new for it that it cannot digest it. And it scares you because whatsoever you know already is never scarey.

That's why death is so scarey -- because we don't Know anything about it and we cannot know before it happens. That is the whole fear of death. If there were some way to know about it, to experience it a little bit, then the fear would disappear. In fact meditation is a way to experience death before it happens.

That's what happened when you felt your body separate from yourself. For a single split moment all

connection is lost. You are disconnected; no bridge exists between you and your body. It is tremendous, terrible. A terrific fear. arises.

You did well that you ate something. That is helpful, because the moment food enters the body you are reconnected to yourself. Either food or a woman who can lovingly touch you can be helpful. That will be better than food. It is food plus something more. If a woman can touch you lovingly, immediately you will be reconnected. It is through the woman, through the woman's womb, that you become connected with the body for the first time.

If next time when it happens some woman is near you, just tell her to hold you. If that is not possible, then food is good. But sometimes it can happen that the body will not be able to take the food in. You may feel nauseous; you may feel like vomiting. That's possible, because the body is in no mood to eat. The body is on the verge of death and you are trying to eat something. That is contradictory. Deep breathing is good because that also reconnects you.

When the child is born from the womb, the first thing that he has to do is to breathe deeply. If within three minutes he has not cried and taken a breath in he will be dead, because the body cannot exist for three minutes without breath.

So in such an experience you are unconnected, as if you are being born again. So crying, breathing, food, can be used -- milk will be the best, war n milk. That again reconnects you to the mother

But try to remain in that terrific moment for a little longer. Don't be in a hurry, because if you are you will miss many things that can happen through it. When it becomes too much and you cannot tolerate it, or you think it is almost going to be the last moment of your life, when you feel that it is going to be a death and you are so terrified that you cannot bear it, then use any device to bring yourself back to the body. If you cannot do anything else, start running and jumping.

Any activity needs you to be connected to the body. That's why meditators all over the world have insisted that you sit silently, not moving the body -- because in that unmoving state it is easier for the soul and body to separate, to disconnect. When you are doing something, it is difficult to disconnect. Action is not possible without you and your body being together, but inaction is possible.

Next time it happens, try to be in it more. There is nothing to be afraid of. It is going to be a tremendously valuable experience and by and by you will see the beauty of it. The more you taste it, the more you will desire it. Soon it will become a blessing.

Once you can remain in your body, but unconnected with it, meditation has happened. This is the first satori. Many hours may pass but you will not feel the passage of time. But this happens only when fear has disappeared and your mind has become acclimatised to the new experience and it is not too terrified by it but becomes curious. Your mind will become so interested that it wants to know more about it and the fear will become transformed into a witnessing of what has happened.

Go into it more and more, little by little, and if you start feeling that you will go mad, absorb that madness also by and by. Many people have gone mad. If they are working without a master and not knowing what to do, they land themselves in something which they cannot manage, and they can go mad. Then it is very difficult to bring them back because this madness is no ordinary madness. It is not something like a neurosis or psychosis. Psychiatry will not be of any help in it because it is not below normal mind. It is above normal mind. It is a breakthrough, not a breakdown.

But a breakthrough can be maddening. The current may be too much and your readiness not enough. You may be able only to carry a one-hundred-voltage current and it is a thousand-voltage current, so a fuse goes off or something burns.

So don't carry it too much. Just remain alert and go into it more and more. One day if you can go through the whole of it, there will come a moment when you will feel that everything is revolving, becoming maddening, everything becoming illogical, absurd, but you go through it; you go on witnessing. Suddenly everything is set back into place again. Again there is order and the chaos has disappeared. You have passed through madness.

This is satori: to go into madness and yet not be mad. It is risky, but everything valuable is risky.

It is like a tunnel. You pass into the darkness but you know that sooner or later you will come out of it. Just remember me whenever you are in it and go a little further into the tunnel. One day the tunnel will be finished. You will be in the open sky -- and this will be a new sky, a new space that you have never known before.

[Osho asks a visitor about sannyas and he replies: There is so much in me that is not yet surrendered.]

I know... everybody has to tackle that part which is never ready to surrender. If you wait for the moment when you are ready totally, you will have to wait forever because the mind is never total. That is the very nature of the mind. It cannot be total, because whenever it is total it disappears.
Totality is the death of the mind. It is to commit suicide.

The mind exists in the tension between polar opposites. It is really a tension between contradictions. One part says do this, and another continuously says don't do this. This is how the mind manages itself. It exists between the thesis and the antithesis and it never allows synthesis to happen.

Even if you feel sometimes that the synthesis has happened, that moment it becomes thesis and antithesis again. This is the dialectics of the mind. It has to create the opposite continuously.

If the opposite is not there, the mind simply cannot function. It is just like two pedals of a bicycle. One goes down, the other comes up; the other comes up, the first goes down. That's how they maintain the momentum of the bicycle. Once you understand this, you have to take the jump in spite of the part that says no.

Yes is never going to be total. It has to accept the no and to absorb it. And that's the beauty of the yes: it can also absorb the no. Then yes becomes very strong. Just think of it in this way: if there is no no in you and only yes, that yes will be impotent. It will have no energy because it will have no challenge. If the yes is there in spite of the no, then it is powerful; there is energy.

Never try to kill the no otherwise you will1 lose all energy. You will lose all zest, enthusiasm, all possibility to grow. The yes has not to be total -- in a certain way it has to absorb the no also. It has to understand the no -- to feel it, listen to it and absorb it, because nobody can live in a no. One has to live with a yes, because yes means life and no means death.

But one can use the no to define the yes. Then it is beautiful. It becomes like a field and a figure; it becomes a gestalt. The no becomes the field, the darkness, and the yes becomes like a lamp, a flame -- the figure. The no is no longer against it. In fact it enhances it, so it gives a contrast; it gives it life.

That's why in the night the stars are so beautiful. In the day they disappear because there is only light and the background is not there.

So I would not like a total surrender, because that will be a dead surrender. I would like a surrender which is not total but very creative, which will use the no in defining the yes. Then you will have a more beautiful vision. And you will never be against yourself. Otherwise you will always be trying to drop this no-part -- and that is you !

That's how all the religions have crippled humanity. They make something the enemy. Sometimes they say sex is the enemy, and then people try to drop sex. Sometimes they say love is the enemy, and then people try to become unloving, cold, because love brings attachment. Sometimes they demand total surrender. Then what will you do with your no-part which is very active, throbbing and kicking? This is what gives you life.

Never try to drop it; rather, try to use it in a higher synthesis. Try to use it in a greater creativity. Make it part of a higher harmony, because it is needed in the orchestra; it gives contrast. So when you surrender in spite of the no, surrender is more alive. And that is the only way to surrender.

If somebody waits until they feel total they will find it never happens, because totality is just an ideal; it is never actual. It can never be actual, because the moment it becomes actual you will drop dead.

That's why in the East we say that whenever a person has become a totality, this is his last life. He will never be coming back again because he has attained to ultimate death. That is what nirvana is. Buddha will not come back because he has come to such a total synthesis that now nothing is lacking. Perfection is death. He will have to disappear.
This world exists for the imperfect. This world exists in dialectics.

So don't try, otherwise that will be a suppression. Accept that no-part. I accept it. When I give sannyas to people I know, and I am not in any way befooled that their surrender is total. They are taking a risk. Maybe at the most fifty-one percent of their being is saying yes and forty-nine percent is saying no; that's enough. I say that's enough. There is no need for ninety-nine or one hundred percent. That type of purity is impossible.

[The Vipassana group is present. The group leader said they had been trying unsuccessfully to do something about people's posture. The photographer had taken photos of the group and when people saw them they became more aware of their posture. He asks if they should do that in each group.]

No, no need. It may be helpful but it will be against the Vipassana mood, which is that the person should rely on his own inner feelings.

Even a mirror can deceive. In fact when your photograph is being taken, even that can change you. It is very difficult to take a photograph which is natural. When you go to the mirror you are not the same person, and when you look into it you are not the same person. There is a very subtle change, because you can observe yourself, and the observation changes the observer. You start being deceptive; you start looking the way you are not. You can manipulate yourself.

That's why the mirror is loved so much. It helps you to manipulate your own body. But it is looking at yourself from the outside, and the whole Vipassana attitude is to feel yourself from the inside. This is an extrovert thing.

So it is better to tell them and to let them see from inside how they are sitting, how the body is feeling, what the body language is saying, where there is pressure or tension, whether they are relaxed or not. Teach them to feel from within.

In fact buddhist monks are not allowed to look in the mirror, because to look in the mirror means that you are preparing for others.

You are taking a bath and suddenly you become aware that somebody is watching from the keyhole. You are not the same person any more; you have changed. We live through reflections -- and a photograph is a reflection.

[The group leader then said that in every group a couple of people found their attention drawn to the third eye.]

This will happen to one or two percent of people. Whenever it happens, tell the person to do this. [The group assistant] can do it. Tell the person to make the concentration on the third eye as tense as possible and then press the third eye for one or two minutes. So tell him to bring it to as focused a point as possible so that the whole body becomes intent upon it, and then tell him suddenly to relax.

If the person notices it happening every day, then do it every day and it will help tremendously -- particularly for a person who feels the energy rising there.

Every person is different in many ways. For example, in his past life [this sannyasin] has done some meditation which works on the third-eye centre, and has done it very very deeply. Whatsoever you have done in the past, it will start functioning again if the right opportunity arises. His third eye can be easily opened.

But only do this if somebody comments that it is happening to them. The same thing can happen at other centres also. If somebody feels a very intense tension in the navel, then do the same with the navel. It will be felt at these two centres more.

[The group leader asks if there is a connection between the third eye and the hara.]

Yes, there is a connection. These are the two poles and they are both deeply related. There are two types of persons. More will feel tension at the navel than at the third eye.

The yogic analysis divides persons into two types: the navel type and the third-eye type. There are more navel types, because the third eye starts functioning only when somebody has been working on it. The natural functioning is at the navel.

[A member of the Vipassana group said she went very deep and was afraid of losing this if she goes out towards people and activity.]

This difficulty arises, but don't create any conflict or any duality. Don't think of these two things as being inimical to each other; they are not. But if you start thinking in that way -- that getting lost is against that space that sometimes you come to feel and live in -- then you will create very great anxieties for yourself. And that anxiety will be just your wrong interpretation.

Being lost is part of the rhythm. The more lost you are, the deeper you will come back to yourself. The space will be more empty, more deep, if you move further away. So go out as far as you can -- then you will go in as far as it is possible. This is always in proportion. If you go three feet outside, you go three feet in. If

you go three miles out, you go three miles in. If you go out to the farthest corner of existence, you go to the innermost core of your being.

This is one of the basic things I want to contribute. Religions have always created trouble because they think that if you go out too much, you become incapable of coming in or you may be lost. So one becomes afraid and goes on avoiding people, relationships, work. One starts condemning all that is extrovert, worldly, this-worldly. One starts keeping oneself in one's inner space. You can remain there but the inner space will remain very shallow because the pendulum has to swing both ways.

If you want the pendulum to stay always at the left, sooner or later you will not be able to even keep it there, because when it goes to the right, then it comes to the left. The bigger the swing the better. So be a swinger !

[Osho said that through moving into opposites, depth would come more easily. He said that if you practice sleeping the whole day so that you sleep better at night, you will find that you cannot sleep at all.

Sleep comes more easily and will be deeper if one has gone as totally as possible to the other polarity of work.

Osho said that this fear of losing oneself in the external world came to everyone who had gone inwards deeply, but that outer things should not be regarded as distractions.]

Nothing is a distraction: this is my message. Every distracting factor has to be used in a creative way.

So when you are lost, be so lost that when you come home you really come home. And never create any conflict with any rhythm of life. All rhythms only appear opposite, but they are complementaries -- yin and yang, male and female energies, outer and inner.

So, good... your growth has been going very smoothly in the time that you have been here.

[A group member says: It went very deep for me. Now I feel like going inside rather than going out with people. Is that right for me?]

Yes, right now it will be good. This is not going to be a permanent thing but right now something is coming up. The more time you give to the inside, the better. After a few days you will be free to move; This is just a transit period. Right now you will be helped more if you don't mix with people too much.

And continue &zen either in the group or alone. When you feel that there is no problem and that you can move and meet with people, can move into relationships, then don't avoid, move.

It is just as when somebody has been ill and is recuperating. He needs rest, more rest than ordinarily. Something new is coming up and it is very fragile. If you move in the world, it may be disturbed. When you become certain of it, when you feel that you possess it, and when you can go into the world and come back home again and there is no trouble, then move and do whatsoever you like.

[Another group member said that she found her stomach had become very distended with air and that it had happened when she was breathing shallowly.

Osho suggested that Rolfing (Structural Integration) would be helpful as, like many people, she had learned to breathe shallowly since childhood in an attempt to control feelings. By doing this, an air-strip is formed just near the diaphragm, so the body becomes divided.

Osho has talked about the benefit of working through both groups and Rolfing. Once patterns have been identified and dropped from the mind, they often need to be worked on at a bodily level too. Osho said shallow breathing had become a habit....]

Now it has entered into your musculature. Rolfing will help tremendously. And tell [the Rolfer] to be hard because that is the only way the musculature can be changed. It is a whole life's structure and it will be painful, but allow it.

And after ten sessions, when you have started breathing naturally, for at least twenty-one days continuously remember to breathe naturally -- otherwise you can fall back into the old pattern. After twenty-one days you will never fall into the old gap because you will have such a flowing life. The whole body will be vibrating.

[A group member says: I've been feeling a lot of emotions of a man and child, but I noticed I don't feel

the emotions of a woman.]

There is nothing to be worried about. The emotions of the child will soon become the emotions of the woman; just wait. You have repressed the woman so much that it cannot surface directly. It is surfacing through the child.

Have you watched that whenever you love a woman, you start calling her names that indicate childhood -- 'baby'? The face of a woman is more like that of a child and it retains that childhood to the Very end. It has no beard or moustache and is more soft, more like a child, than anybody else.

You have repressed the woman part so deeply that the woman cannot face you directly now. It is coming via media now; it is coming from the child. The child is the woman. Soon you will see a change coming and the child will turn into a woman.

Women are childish -- that's their beauty and their aliveness. A real woman never matures, in a way. She remains and retains something of the virginity, the purity and innocence of the child. Once a woman becomes mature, her face starts becoming ugly. She becomes cunning and clever.

So this child is just a symbol. When the unconscious is repressed too much, it can communicate only through symbols. For example in a dream, if you want to kill your father, you will kill your uncle, not your father -- because the uncle looks like the father but is not. To kill the father even in a dream is difficult, so you kill the uncle.

Our censor has gone so deep and we have repressed so much that even the unconscious mind has to take some garb, some mask. Otherwise, even in your dream your hand will be slapped. What are you doing? Killing your father? That is the most criminal act in the world !

All societies think that patricide -- the murder of the father -- is the worst crime that a man can commit. Why do all the societies have that idea? There is a possibility that if people were allowed, many children would like to kill their father. That idea arises naturally because the father tries to discipline you, to prohibit you, to order you -- so he looks like the enemy. It is very difficult for any child not to think of killing the father. You grow up, but the idea remains inside.

Certainly patricide is one of the most criminal acts, because the father has given birth to you and you kill him. He gives you life and you give him death.

[Osho said that as a child, if one is a boy one is condemned for doing anything girlish, so that attitude of condemnation becomes part of one in growing up and the feminine side of one becomes more and more repressed...]

So a part suffers, because a man and a woman are each both man and woman. That part is trying to communicate to you. It is afraid that you may not accept it as a woman so it has taken the garb of a child. Accept it, allow it.

The more you allow these emotions, the sooner will the day come when the child has disappeared and the woman has come in. That will be a great experience, a satori -- when your inner woman and man meet and you become, for the first time, indivisible. Right now you are divided into two parts. When they meet and there is an inner orgasm of these two energies, you become one, indivisible, undivided.
So allow it. It has been very good.

[A sannyasin said that during the group she had felt different sensations in the left and right sides of her head, and felt like she was going mad. Osho checked her energy.]

You can sit silently by yourself and press your own eyes. Press the eyeballs until you start seeing lights. Don't hurt the eyes too much; a little hurt is allowed. Just go on watching those lights.

That will settle many things. Do this for four or five minutes -- pressing the eyes -- and then relax for five minutes, then again press them. Do this for forty minutes and then just splash cool water over them. Close your eyes and feel the coolness.

Do this for fifteen days and then tell me. Both your minds are functioning separately. Everybody's does this, but when meditation hits you deeply, the separation and the difference become exaggerated.

This exercise will settle many things in the brain and you will feel very collected and sane. Then I will give you a meditation.

The Cypress in the Courtyard

Chapter #3
Chapter title: None

6 June 1976 pm in Chuang Tzu Auditorium

Archive code:	7606065
ShortTitle:	CYPRES03
Audio:	No
Video:	No

[A sannyasin says: I don't want to miss while I'm here. Is there any direction or anything that you see for me ?]

The only thing that can be done is to allow, to let it happen. Positively there is nothing to be done and nothing can be done. But negatively you can do much.

It is almost as if you are sitting in the room with closed doors and the sun has risen and beautiful winds are blowing and the fragrance is carried by the winds but you are sitting in a closed room. The winds knock on the door, the sunrays knock on the door, but you are sitting in a closed room; you don't listen. The knock is very subtle. Even if it is very gross you are too engaged, preoccupied with yourself. The sun cannot enter forcibly. It cannot coerce you. It will wait. If you open the door, it will come in.

So when I say that negatively much can be done, I mean you can let it happen, you can let it come in. You can permit it to come in. You can open the door and it will come. But if you don't open the door, the sun will be there and yet it will not be available to you. If it is not there you cannot bring it in. That's why I say that positively nothing can be done. But the light is there; you don't have to produce it. The energy is there.

The total is surrounding you. You live in the totality just like a fish lives in the ocean. Nothing is to be done. You just have to open.

So in fact it is not an effort. Rather it is more like effortlessness. It is passive. You are not to be aggressive towards the whole, because the part cannot in any way conquer the whole; that's impossible. The part can only allow the whole to overwhelm, to overflow, to pass through it from this end to the other... to fill you, the part, so that you are soaked in it. A passive effort is needed.

And you are exactly right. I am not an entity and I am not a person. Never think about me like a person or an entity but just as being symbolic. You have to learn the A-B-C of surrender with me. Once you have learned it you are on your own. Then you move in the totality. At the most I can just be a passage so you can learn how to surrender. It will be difficult for you to surrender without a symbol in the beginning. That too is possible but very very difficult and the ego can play many more tricks.

So this is all you have to do. There is no need to physically relate with me, to write letters or to come [to darshan] more often. That's not the point at all. Just don't allow the ego to stand between you and me, that's all. And that you can do anywhere, in any part of the world or on any other planet, because it has something to do with you, not with me. I am just symbolic. Sitting in your room you can remember me, and the remembrance will become tremendously penetrating if the ego is not standing there, if the door is not closed.

By remembering me, by and by you will forget me and you will start remembering something which is the whole, the total. The symbol has to be forgotten, but it acts as a link.

Just today I was reading a story.... An aeroplane crashed and a young woman died, but she couldn't understand what had happened. It happens in many accidents; the story is significant.

When you die suddenly and you were not thinking about death, you cannot believe what has happened

because you are still there. The gross body disappears but the subtle body is there, and it is exactly the same, a replica. Or it is just the other way round: the gross body is a replica of the subtle body. You go on feeling the field of energy in the same way. You see your hand -- in fact more beautiful. You feel your body -- in fact more alive.

So the woman couldn't believe what had happened. The only thing that she remembered was that she was going to London, so that desire pulled her there. She hovered over London and could not believe it. She had never seen this town so beautiful; she had always thought it horrible. Now it was really tremendously beautiful -- psychedelic, so many colours. Even the Thames which she had always thought of as an ugly, dirty and polluted thing and the sewerage system for the whole town, looked very beautiful.

She came to the Thames bridge but she could not see anybody. Many people were passing but she could not see them, because when you have lost your gross body you cannot see another's gross body. It is difficult because we only see that which we are. So the bridge seemed completely empty. Houses were there but they were all empty. She was becoming a little terrified. What had happened to this town?

Then suddenly her husband passed over the bridge. She could see him because he was the only man she had ever loved and that love remained a link. Because of the love she could see the gross body of her husband. Then when she could see him, she remembered her home, her dog, her husband's friends, and then by and by she could see more and more people. The husband functioned as a link so that by and by the whole town was repeopled.

I function for you just as a link. Through me, if surrender happens, your inner world will be peopled with the whole. It will be difficult for you to see the whole directly. Through me it will be possible. So I am a symbol, and your surrender to me is symbolic. It is towards the whole through me. At the most I am instrumental, a bridge to be passed. Don't make your home on me.

Everything is going well. Just remember one thing: don't help the ego in any way. And whenever you see that the ego is too much then you can come to me, otherwise there is no need. You can come to me so that I can push it a little aside. That's all that has to be done. Push the ego aside, open the door, and everything happens.

Nothing specifically is to be done. Rather it is a sort of undoing. Undo the ego, that's all. Things are going well... I am happy!

[A sannyasin asked Osho if he and the woman he was living with should marry once she had obtained a divorce from her husband.]

First let the divorce happen and then come here. You are already married, so marriage is just going to be formal. You can do it later on if she wants to.

Don't be in a hurry, because sometimes the very fact of marriage changes the quality of the relationship. People start taking each other for granted; that's the difficulty of marriage. Without marriage you are lovers and love is more fluid, more flowing. Because you cannot take each other for granted, you have to renew your love every moment.

Once you are married, once love has become legal, once the law has entered into love, then logic has entered; economics and politics have entered love. Love is a private phenomenon between two persons and marriage is a social affair. Once society enters, it is already public.

Then there is trouble, because sooner or later you start thinking in terms of the past, not in terms of the future. Then you are a husband and she is a wife. You have certain roles and those roles become so fixed that people are forgotten; only roles remain. Then there is the responsibility of being a husband and a father, of being a wife and a mother. There are duties to perform, but the joy, the playfulness, is lost.
So don't be in a hurry. First come here together.

[The Tathata group is present. The group leader said that he saw through the group how the harmony that comes about through conflict works.]

The whole pattern of Tathata is such that you go on forcing so that the negative surfaces. When the negative is released on the surface, the positive will be left there. You need not create it. You have simply to make way for it. The negative gone, the way is open. The negative leaves the inner space and that empty space simply attracts the positive. You are not to do anything else.

It is just as if a seed is in the earth and a rock is sitting on top of it so the seed cannot sprout. You

remove the rock and immediately the seed starts sprouting. It was ready to sprout but there was no way for it; the rock was in the way. So anger, hatred, jealousy, possessiveness -- all negativities are just rock-like, sitting on top of your positive seed. Remove them and the seed sprouts.

You need not worry about the seed. Your whole effort is to remove the rock -- so concentrate on that. If you start thinking about the seed, your effort will be divided and you will be half-hearted in removing the rock your mind has already moved to the seed -- the sprouting of it, the flower and the fragrance. You will not be total in removing the rock. If half the rock is removed, the remaining half will still be enough to destroy the seed.

Even a single drop of poison is enough to make you sad, to make you ill, to kill you. So your whole effort is to bring all the poison out of the system. Go on forcing... and that's why I say that you have to be hard.

Softness will not be of any help. The rock won't listen to softness. You have almost to be like a ghost haunting them. They have to be stirred so deeply that all their defense mechanisms are broken. You have to hit hard because they all have hard shells around them. Their anger is not just available. On top of the anger there is a personality, a character, a structure, that defends the anger inside. You have to be hard to destroy this structure. You have to bring them to a state of characterlessness. Then only will they reveal their reality.

And once it starts, go on pushing; don't relax. And don't be bothered about the positive. It will follow. Be hard!

[A group member says: I've been a doctor for the past ten years in Canada, working as a general practitioner and also an anesthetist. I don't know whether to return to that or to be here.]

It is good to continue the work and to continue working on yourself side by side. It is always good to be in the world. Never be an escapist because escape is not going to help. The best arrangement is to work in the world but don't be lost in it. Work for five or six hours and then forget all about it. Give at least two hours for your inner growth, a few hours for your relationship, love, children, friends, society.

Your profession should only be a part of life. It should not overlap into every dimension of your life, as ordinarily it does. A doctor becomes almost a twenty-four-hour doctor. He thinks about it, he talks about it. Even when he is eating he is a doctor. While he is making love to his woman, he is a doctor. Then it is a madness; it is insane.

To avoid this, people escape. Then they become twenty-four-hour sannyasins. Again they are making the same mistake -- the mistake of being in anything for twenty-four hours.

My whole effort is to help you to be in the world and yet to be a sannyasin.

Of course it is more difficult because there will be more challenge and situations. It is easier to be either a doctor or a sannyasin. It will be difficult to be both because that will give you many contradictory situations. But a person grows when there are contradictory situations. In the turmoil, in that clash of the contradictions, integrity is born. You become more centred.

My suggestion is that you go back but with this decision: that you work for six or eight hours and then for the remaining sixteen hours you are not a doctor at all. Use those sixteen hours for other things: for sleep, for music, for poetry, for meditation, for love, or just fooling around.

That too is needed. If a person becomes too wise and cannot fool around, he becomes heavy, sombre, serious. He misses life.

So a wise man has to be so wise that he can allow himself a little foolishness also. That is the greatest wisdom: to use foolish-ness also as a part of life so that you can laugh -- not only at others but at yourself also; so that you can play for no profit, no motive; so that you can simply relate to people for no reason whatsoever. You can do many things that are not economical, not political; things that are just for pleasure.

One should also remain a child. If you can find an old man collecting stones on the seashore, then he has understood life. If he can still enjoy collecting seashells just like a small child, with reverence and awe, full of as much wonder and surprise as if he has come across treasures, then he is really wise. He has matured.

Real maturity always retains something of childhood, and a real wise man always remains available to foolishness also.

So my suggestion is that you be here for as long as you want, and then go. Continue your profession back there as a sannyasin. Move in orange and let people laugh. You can also laugh with them.

Life should be multi-dimensional; then it is rich. A doctor is monotonous; a politician is monotonous. Just one tone, just one note, they go on repeating, repeating, repeating. So seek, discover, investigate new

realms and make life as rich as possible.

Life should be of many colours, rainbow-like. All the colours should be there. One can face God only when one has become like a rainbow, with all the colours absorbed -- nothing sacrificed, nothing excluded, everything included.

Whenever you can come here, come, and then go back. Later on, finally you can settle here, but here also you have to be a doctor, mm? Good!

[A group member said she had been feeling negative and closed to people. Osho suggest it was time for her to move into a relationship. She replied that she didn't feel anything happening with anyone.]

You may not be allowing it to happen, because it seems that you are happy with the 'no'.

That will be a difficulty -- because a relationship is not something than can happen out of the blue. You have to at least help it to happen. It is not the sound that can be created by clapping one hand. Both hands are needed. If one person is unwilling deep down, he will not allow it. You can always throw the responsibility on others: that nobody is coming to you or nobody is worthwhile bothering with, and that you don't feel for anyone so what can you do? But these things are very deeply related. If you move, you will start feeling. If you feel, you move more. They go on helping each other, and one has to start from somewhere.

My suggestion is that you find somebody. The world is full of so many beautiful persons who are available. Everybody is seeking and searching for love, so I don't see that it cannot happen. Just be available. Be a little outgoing, available, otherwise it will not happen.

With meditation there is a deep necessity for love. They are both like wings and you cannot fly with one wing. If meditation is going well, suddenly you will see that love is missing. If love is going very well, suddenly you will see that meditation is missing. If nothing is going well, then it is okay. One settles with one's sadness, one's closedness. But right now, because of this group, one wing has started moving. You felt very positive in the group because meditation has worked and some catharsis has happened. Now the other wing is needed.

So seek somebody. And have you booked for other groups? [she shakes her head.] First seek a lover. Let that be your group right now, and then we will see. And when you have found him, bring him !

[A sannyasin said that she was in the middle of a law course... she would like to remain here and discontinue her studies but she did not want to upset her mother for whose sake she was studying law.]

My feeling is that one should always listen to one's heart. No other considerations are significant.

It is your life. If you don't want to go into law, then don't go. Once you enter into something which you don't like, your whole life is distracted. One can manage to persuade the mother and the father; that's not a big thing. But if you don't want to do it, then don't. Do something else that you want to do.

Life is very precious. One should not waste it on formalities. This is just a formality -- that your parents will be happy. And I cannot see how they can be happy if you are not; I cannot see. If you are unhappy and you don't want to do it but are doing it as a duty, they cannot be really happy. They can be happy only if you are happy.

[She replies: My mother doesn't feel the same.]

But that is not the point. That is her problem. If you want to finish the course, then go. But be alert. You may be simply throwing the responsibility on your mother. I want you to become responsible.

If you want to do it, go. It is better to join the studies and not to waste one year. You can come here again; that's not a difficulty. But if it is just because of the mother and you don't really want to do it, then I don't think that it is necessary. Then just be here, meditate, do the groups. And when you go back, mothers can always be managed. That's not a problem.

If you cannot manage your mother, you will be in difficulties. You will not be able to manage anything in the whole of your life. Mothers are the simplest things to manage!

[A couple ask about their relationship. He says that their love-making is explosive, but not a healthy sort of madness. This is the first time he has felt like with with a woman.

She says that she does not feel intense -- more melting.]

She has touched something very deep in you. The relationship is going to be very healthy and good for you, but you will have to do a few things.

Before you move into love, just sit silently together for fifteen minutes holding each other's hands cross-wise. Sit in darkness or in a very dim light and feel each other. Get in tune. The way to do that is to breathe together. When you exhale, she exhales; when you inhale, she inhales. Within two to three minutes you can get into it. Breathe as if you are one organism -- not two bodies but one.

And look into each other's eyes, not with an aggressive look but very softly. Take time to enjoy each other. Play with each other's bodies.

Don't move into love-making unless the moment arises by itself. Not that you make love, but suddenly you find yourself making love. Wait for that. If it does not come, there is no need to force it. It is good. Go to sleep; no need to make love. Wait for that moment for one, two, three days. It will come one day. And when that moment comes, love will go very deep and it will not create the madness it is creating now. It will be a very very silent, oceanic feeling. But wait for that moment; don't force it.

It seems you have been forcing it. You have been bringing it, trying to manipulate that moment. Then you will go neurotic, because she has touched a very deep point in you, so love has to go still deeper. And there are many layers.

Gestalt psychologists say that the first layer is the cliche layer: Hello, how are you, good morning. This is the most superficial layer. Behind it, just below it, is a very repressed layer: all that you have denied to yourself -- the neurotic layer. So if you go into love immediately -- just saying 'Hello, how are you?' -- and then you move, that neurotic layer will function and it will not be healthy.

It will be weird and you will feel tired and tense, and love will not be fulfilling. You will miss something.

It has not been the same for her. She has moved deeper than that layer. So you have to move more slowly and more naturally. If the moment does not arise that you naturally fall into love-making, then wait; there is no hurry. The western mind is too much in a hurry -- even while making love. It is something that has to be done and finished with. That is a completely wrong attitude.

Love is something which has to be done like meditation. It is something which has to be cherished, tasted very slowly, so it suffuses deeply into your being and it becomes such a possessing experience that you are no more there. It is not that you are making love -- you are love. Love becomes a bigger energy around you. It transcends you both... you are both lost in it. But for that you will have to wait.

Wait for the moment and soon you will have the knack of it. Let the energy accumulate and let it happen on its own. By and by, you will become aware when the moment arises. You will start seeing the symptoms of it. the pre-symptoms, and then there will be no difficulty.

But right now, as I see it, you don't know the symptoms of the right moment. Somehow you are not in tune with your innermost core. That is creating the neurotic experience. But it will happen; nothing to worry about.

Love is like God -- you cannot manipulate it. It happens when it happens. If it is not happening, there is nothing to be worried about. Don't make it an ego-trip that somehow you have to make it. That is also there in the western mind; The man thinks he has to manage somehow. If he is not managing, he is not manly enough.

This is foolish, stupid. Love is something which is transcendental. You cannot manage it. Nobody has ever managed it and those who have tried have missed all the beauty of it. Then at the most it becomes a sexual release, but all the subtle and deeper realms remain untouched. So try it, mm?

The Cypress in the Courtyard

Chapter #4
Chapter title: None

7 June 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says: Since I've been doing Zazen, I find I've been resisting the body wanting to move... I've been wondering if I should go on with allowing the movements or should resist them ?]

Both are good, so make a synthesis out of both. First for twenty minutes allow all movements. Whatsoever happens -- sway, move, let the energy have its play. Then for forty minutes sit silently. That swaying is very significant. It helps the energy to melt and rise. It helps your blocks to be broken.

But if you continuously do it and you never sit silently, then too you will miss something. When the energy has started moving, one should become absolutely silent, otherwise the movement remains gross. The body movement is good but it is a gross movement, and if the whole energy remains in the gross movement, the subtle movement will not start.

One has to come to a point where the body is completely still like a statue, so all gross movements stop but the energy is there ready to move and there is no opening for it in the body. It seeks a new opening inside that is not of the body. It starts moving in the subtle layers.

But the first movement is needed. If the energy is not moving, you can sit like a stone and nothing will happen. The first thing is to help the energy to move, and the second thing is that when it is really moving, stop the body. When the energy is throbbing so much and ready to move somewhere, then it will have to move into the subtle layers because the gross is no more available.

So first make it dynamic and then let the body be still so the dynamism will go deeper, to the very roots, to the very core of your being. Make a synthesis: twenty minutes of body movement, and after twenty minutes, suddenly stop. You can have an alarm, and when it goes off, suddenly stop. Not a single moment is to be lost. Come into the middle and freeze. The body is full of energy but now when the body has frozen, the energy will start finding new ways.

This is the method to work inwards. It is good that you told me.

[A sannyasin who is leaving says he will return whenever Osho brings him back.]

Mm! That's good. But don't resist me. When I call, come immediately.

Because sometimes it is very difficult. The ego always goes on resisting in subtle ways. Sometimes it will say that now there is no need to come, or it will find other excuses. Sometimes it may say that this is not Osho calling you, it is just your own mind.

Make it a point for at least two minutes every day to sit silently and put this box on your head. [Osho hands him a small wooden box.] Just say, 'Osho, do you have any message for me?' And then simply listen. If there is no message, there will be none. If there is a message, you will be able to know immediately that it is not from you. The voice will be mine, not yours. It will have an absolute certainty, but one has to learn how to listen to it. There will never be any doubt as to whether it is your own mind playing tricks on you or not.

The doubt arises because you have not learned the art of how to listen. So every night just before you go to bed, do this. Listen in a deep passive mood. Any activity on your part will be a disturbance. Just listen as if you are a thief and you are entering somebody's house. Remain very alert, because if there is any noise you have to get out of the house and run !

Listen just like a cat when he is ready for the mouse and just waiting -- alert, listening, ready to jump any moment at a small hint. So be a thief, be a cat, and listen. By and by you will understand what I mean. By and by the passivity will deepen and you will start feeling something that is not of you. You will be able to feel my presence -- and don't be scared if it happens.

If you suddenly become aware of me surrounding you, in just the same atmosphere that is here right now this moment, if you are transported into a different space, don't be scared, mm?

[To a sannyasin, who had just arrived from the States, Osho recommended the Tathata group, describing it as 'suchness' -- just being totally in the moment...]

... as if all bridges are broken and there is no past and no future. Time is only this moment, herenow. And whatsoever happens is the only way that life can happen to you. There is no 'should', no 'oughts', no goal, no ideal... just being existential, almost like an innocent animal: not knowing any memory, any imagination. Animals don't know that they have been yesterday and they don't know that they are going to be tomorrow. They just live this day. The only life they have is of the moment.

Tathata is a group in which you have to live like an animal, in the immediate, in the pure present, and without any 'should', because all 'shoulds' bring in the future. Have no idea of improving yourself, as if there is going to be no improvement.

In fact that's how it is. There is no possibility of improving. The whole effort to improve oneself creates much anxiety and tension. It disturbs one's energy and destroys much.

Once 'shoulds' have been dropped and you don't live in a utopia, in an ideal in the future of your having to become this and that, once you simply accept whomsoever you are or whatsoever the whole wills you to be, once you don't want to change a single thing and you have no complaints, but you simply want to live and enjoy and delight in it, whatsoever it is, then suddenly a totally new dimension opens. Then you are not moving in linear time -- from past to present and from present to future. Suddenly you start dropping, sinking, drowning in the present.

Ordinarily in the mind, movement is horizontal. When you live in the moment a great revolution happens: your movement becomes vertical. Either you go high or you go low but there is no horizontal, linear process. Then a great intensity arises. One becomes aflame, aglow.

The moment is so intense that one moment is almost like an eternity. It is -- but because you have lost contact with it and you don't know how to make contact with the present, you are continuously thinking about the past -- that which is no more -- or about that which is not yet. And between these two the real is crushed.

The real is very narrow, atomic. The past is big and the future is also very big. Between these two big rocks, the small aliveness, the atomic plant of life, is crushed.

So Tathata means suchness, to be herenow in the suchness in a deep acceptance. So first do Tathata... and be totally here. That means, leave everything to me. Don't decide; leave everything to me. The more you grow in trust, the more you will come in contact with your own being.

Every child is born with a deep trust, but then many experiences go against it and destroy it. Still, it is never absolutely destroyed. It remains repressed. Every child comes with the potentiality to trust. He trusts the mother, the father, the brother, the sister; everything that is around him, he trusts. But by and by he comes across many things which are against the trust. He trusts people who are not trustworthy. Then by and by he becomes sceptical, doubtful, uncertain. Then the capacity to trust becomes repressed. That capacity has to be regained, reclaimed.

That's all sannyas is about: to regain that childhood capacity of trusting. If I can help you that much, that's enough.

If you can trust me, that is just a device. Your trust, the quality, the mood, will arise, and then you can trust the whole of life. Once you know how beautiful it is to trust.... Even when people are not trustworthy, then too, it is beautiful to trust. Even when people are not trustworthy, then too, to doubt is to destroy one's own being, because one grows in a climate of trust.

Once you know that the beauty of trust is unconditional... whether others deceive you or not, that is not the point; that is their problem. If you can trust even when people are not trustworthy, you have come home. Then you start growing.

And this growth is not an improvement. It has no ideals, no 'shoulds'. You simply accept yourself, and in that acceptance you start sprouting new leaves, new flowers.

[At a previous darshan Osho suggested to a sannyasin that he was too dependent on his girlfriend and that they should have some space to themselves to sort out their feelings for each other. The sannyasin reports back that they see each other very little and when they do talk it is always angry.]

Mm mm... it is good to pass through it. It is hard -- and I am making it as hard as I can, because if it

remains lukewarm you will never get out of it. It has remained that way for a long time. So this way or that, some decision has to be arrived at.

And all decisions are hard; that's why people go on drifting. Any decision and the mind tries to escape from it, because decisions mean commitment. People think that if they don't decide, somehow things will settle by themselves. But then you waste much time. Things do settle by themselves but they take muck time unnecessarily. So it is better to see the whole conflict and to suffer it. There is nothing to be worried about.

The only point is to realise deep down if you love her or not. This will be- the deciding factor; all other considerations are irrelevant.

[The sannyasin replies: I have both voices though.]

Then pass through a little more suffering. Suffering will help you come to the point where only one voice remains. You will have to go a little deeper because at the deepest level, at the heart, it is always one voice. The two voices simply indicate that the mind and the heart are speaking, so you have not gone yet deep enough. You have not yet suffered enough and you are still hoping.

Drop all hope so that you can come to realise the facticity of it. Then decision is simple. If you love her, the whole suffering is worthwhile. Then whatsoever happens is good. If you don't love her, there is no point. Why should one suffer?

Love makes everything beautiful, even suffering, because there is something to suffer for. But if there is no love and you are suffering, it is pointless, futile. And nobody else can make you realise it. You have to realise it.

I can tell you what is happening but that won't help, so I will have to wait until you come to the point yourself. If I say something you will start thinking about it, for and against, resisting it. If I say the truth you will be against me. That's what you have been passing through. The last time I was hard and I was trying to say some truths to you. That disturbed you. People want to listen to lies, and they don't help -- lies don't help.

People want things to be made comfortable. They come to me for consolations, and truth is not a consolation. But only truth helps... and only truth liberates. All consolations are just postponements. Again today I can console you that everything will be alright, but again tomorrow the problem will be there.

[The sannyasin says: What I really want to do is to break the problem.]

Don't try to do anything. Simply try to know exactly where you are, what you are, and what your deepest desire is. Because whatsoever you want to do may not be the deepest. It may be again an effort to avoid the deepest truth. Simply try to see the fact of whether you love. Let this question be there like a mantra: Do I love her?

And everything else is irrelevant. If you love then it is okay. Even if she is hard, tough, even if she misbehaves and there is conflict and she nags and never leaves you in peace, then too it is okay. Because if love is there, all these things do not matter, and love is capable of surviving them. But love must be there.

If it is not there, you are believing in a gun which has no bullets and any moment you are going to be in trouble. The gun is empty, so the sooner you realise that, the sooner you can make some other arrangements. Otherwise it will be too late.

Come to a point where you can be absolutely clear and certain about whether you love or not. If you don't love there is no point in being together: separate. Other considerations should not be brought in; they are all cowardly arguments.

You are not here to suffer for your whole life and she is not here to suffer. So why create suffering for each other? It is pointless. Separate -- and separate in a friendly way. What is the point of continuously fighting?

Since you have been here there has been continuous fighting. I have never seen you happy, and I have never seen Arya happy. I know that she is unhappy; you are unhappy. When happiness happens, it happens to the couple. It does not happen to one person. When you are in love, happiness happens to the couple; they are both happy. If one is unhappy, the other is bound to be unhappy. Unhappiness happens to the couple. People can be happy alone, but when you are in a relationship you cannot be unhappy or happy alone.

Whatsoever happens to the other is going to affect you because you are vulnerable, open, and you are

continuously exchanging energy with the other person -- so if she is unhappy, you become unhappy. When you are unhappy you make her unhappy, and then this unhappiness accumulates. Then it bursts and explodes. Even if it doesn't explode, it is there like a wall. You have both been unhappy but somehow you go on clinging. There is every possibility you are clinging to the unhappiness itself.

If you are clinging to the unhappiness itself, you are in a morbid state, a perverted state. One has to come out of it, otherwise this state will become a permanent thing in you. And the danger is there that even if Arya leaves you and you leave her, whenever you find another woman you will repeat the same pattern because it will become habitual. You will know only one way to relate to a woman -- by being unhappy. You will force the other woman also to be unhappy and the same thing will be repeated again.

This happens to millions of people: they go on repeating the same pattern, they go on playing the same record. So stop playing that tape. If you really want to be happy, you have to be truthful.

If you love her, be happy and don't allow any unhappiness, at least from your side. Let her be unhappy. Then it is her problem and if she cannot be happy with you, she leaves.

If you don't love and you have other considerations -- economical, political, formal, egoistical -- then you will suffer. It is difficult. You have lived with someone for so long and it is difficult to just get out of it -- but a man of insight is always ready. If he sees that the whole point is missing, he gets out of it.

It will be a compassionate act for her also because she will be able to live her own life and you will be able to live yours. If you feel like being alone, it will be good for a few months to be alone so that the whole of the old pattern is washed away.

Then you can find another girlfriend. There is no problem. The world is vast, and whenever one door closes, another opens. Why cling? Life is very precious. But this you have to decide about.

One thing that one should always retain -- and it is the only duty -- is to be happy. So make it a religion to be happy. If you are not happy, then whatsoever you are doing, something must be wrong and some drastic change is needed. Let happiness decide.

I am a hedonist. And happiness is the only criterion man has.

There is no other criterion. Happiness gives you the clue that things are going well. Unhappiness gives you the indication that things are going wrong; so some great change is needed somewhere.

[Osho said couples can go on repeating the same argument again and again, for years. As soon as they are with each other, something is triggered off and they mechanically begin arguing about the same issues.

Osho said he could explain the situation as he saw it, but then the sannyasin would regard him as inimical to him. He had to discover the situation for himself.]

And you can go away and cathart; there is nothing wrong in it. Let the sexual energy accumulate. It will help, because that too becomes almost a release of anger, violence, conflict. It almost always happens that couples will fight and then make love, because when anger is too much, what to do? So they throw their fire, and their sexual orgasm becomes just a relief. It is not orgasm; it is just releasing energy. Rather than being an orgasm it is more like a leakage, a safety-valve. So that there is not too much energy, you release it; the vapour is released and you feel a little relaxed. Again tomorrow you are in the same boat.

Try not to release it. That will bring a built-up state inside and it will bring up many things and help you to see them. Let it be there and don't be in a hurry.

Because of this constant conflict, your growth has been continuously postponed. I have never found you in a situation where I can start working on you. It seems that you are always completely preoccupied with Arya and she is preoccupied with you. One hundred percent of your energy is engaged there. So if that problem is solved, I can start working with you; otherwise that has become a barrier.

Be courageous and come to realise what is the real fact inside you. Don't try to deceive yourself. Am I am here. If you cannot, then I will bring the fact to you. It is already there. I can see it; there is no hesitation about it. But I will wait.

The Soma group was present tonight.

[A group member says: After one of the meditations I felt vibrations of so much joy and happiness coming right up through my body. It felt so fantastic... just vibrating and vibrating. I'm just so full of love and gratitude towards you.]

Very good. This has been a breakthrough. But make it a point to relive it again and again. Just sitting

silently, remember it; don't remember it, relive it. Again start feeling the same. Let the vibrations surround you. Move into the same space and allow it to happen so it becomes by and by very natural to you. You become so capable of bringing it that any moment you can do it.

Many valuable insights happen in the groups but they need follow-up. Otherwise they become just memories and you will lose contact and will not be able to move into the same world. By and by, one day you yourself will start disbelieving them. You may think that it was a dream or a hypnosis, or some trick of the mind. That's how humanity has lost many beautiful expriences.

Everybody comes around some beautiful spaces someday or other in his life, but we never try to make a path to it so that it becomes natural, so that it becomes just as when you eat every day, you take your bath or go to sleep, and whenever you close your eyes you can be in it.

[Osho gives him an energy darshan.]

Very good. You will be able to get into it easily. It has been tremendously valuable. So every day, just sit and try to bring this. Do it for ten minutes and you will be completely drowned in it.

[A sannyasin said: I feel that I'm stuck in a space which is neither pleasant nor unpleasant but which seems like a limbo.

Osho suggested he simply go on being a witness, saying that by and by this would go. He said he should not judge it as stupid but maintain a pure, unjudging, uncondemnatory witnessing. If what was happening was of any significance, useful, it would remain; otherwise it would naturally drop away sooner or later.]

And the second thing is very significant. You are still not aware of the meaning. You call it limbo, but it is one of the most beautiful spaces, better than the space you call pleasant.

The state you call pleasant cannot be permanent; it has to be lost again and again. It has a certain excitement, a certain tension. One cannot remain in that tension forever. It can only be momentary. The state that you call painful is also momentary; one cannot remain in it permanently.

The only state in which one can become a permanent dweller is the space which is neither this nor that. It is a quality of silence and calmness, tranquillity.

Of course in the beginning it feels very tasteless because there is no pain and no pleasure. But all pain and all pleasure is just excitement. The excitement that you like you call pleasure. The excitement that you don't like you call pain.

Sometimes it. happens that you can start liking a certain excitement and it may become pleasure, and you can start liking another excitement and it may turn into pain. So the same experience can become pain or pleasure; it depends on your likes and dislikes. But this space that you are feeling is the best.

Don't call it a limbo. Calling names is bad, because the moment you call it limbo you have condemned it and you are already trying to get out of it, you are hankering to get out of it. No, relax in it. That's the most natural state of relaxation. Once you start being in it, feeling it, you will learn the taste of it. That I call the taste of tao.

It is just like wine. In the beginning it will be very bitter. One has to learn. And it is the deepest\wine there is, the greatest alcoholic beverage of silence, of tranquillity. One becomes drunk with it. By and by you will understand the taste of it. In the beginning it is tasteless because your tongue is too full of pain and pleasure.

You know only two tastes -- pain and pleasures -- and you don't know anything beyond that.

It is not a limbo state. It is a beyond state. So enjoy it, delight in it. Feel happy and grateful about it. Then it will grow and you will come to see that pleasure is nothing before it. It is very blissful; not pleasant but blissful. And it does not know any pain because it does not know any pleasure. They are two aspects of the same coin. This is beyond both.

So feel happy and move into it more and more. Whenever you have time, simply sit and enjoy it... delight in it.

[The sannyasin adds: I seem to want to be alone most of the time. When I have people around me, I somehow resent their presence.]

That resentment is again a choice. A few people are only happy when they are with others. Then one

gets fed-up with people and wants to be alone; then one feels happy. But these are polarities. Soon you will get fed-up with your aloneness if you are left alone. You will hanker for relationship, for friends and people. I will suggest that you simply drop the resentment.

When you are with people, enjoy them. When you are alone, enjoy aloneness. When you can have both, why choose one? You can keep the cake and eat it too, mm? And that is more jewish.

... I am an old Jew and I know [laughter]. Enjoy both and don't make a choice; there is no need. You can have both -- this world and that. Try! It will happen.

The Cypress in the Courtyard

Chapter #5
Chapter title: None

8 June 1976 pm in Chuang Tzu Auditorium

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Anand means bliss and prashantam means a very very deep silence, peace.

To be deeply peaceful is going to be your sadhana that you have to create around you. It is just a knack. Whenever you remember, just be deeply relaxed and feel peaceful as many times in the day as possible. The more you do, the better. After a few days you will feel, without any doing on your part, that peace has been established. It follows you like a shadow.

There are many levels of peace. There is one that you can produce just by feeling it, just by giving yourself a deep suggestion that you are peaceful; that is the first layer. The second layer is that of which you suddenly become aware. You don't create it. But the second happens only if the first is there; otherwise it never happens.

The second is the real thing but the first helps to create the way for it to come. Peace comes. but before it comes, as a pre -- requisite you have to create a mental peace around you.

The first peace will just be mental. It will be more like an auto-hypnosis; it is created by you. Then one day suddenly you will see that the second peace has surfaced. It has nothing to do with your doing or with you. In fact it is deeper than you. It comes from the very source of your being, the unidentified being, the undemarcated being, the unknown being.

We know ourselves only on the surface. A small place is identified as you. A small wave is named, labelled, as you. Just within that wave, deep down, is the great ocean.

So Prashantam -- to be deeply peaceful -- is going to be your method. Sitting, walking... one can walk in a tense way, one can sit in a tense way. One can sit in a peaceful way, one can walk in a peaceful way. So whatsoever you are doing, always remember to create peace around it. And this is not the goal; it is just the means.

Once you have created peace, something of the beyond will fill it. It will be nothing out of your effort. Once that comes you can drop the auto-hypnotic method. There is no need for it.

That second is called anand -- bliss. It is not only peace. The first is just peace, and in a way it is negative. There is no turmoil in it, no sickness or neurosis in it, but it is just a negation of the wrong. The second is a positive something; not that it is only an absence, it is a presence. That will come....

[A sannyasin asks: Is there a conflict between sannyas and Judaism?]

No, no, there is no conflict because sannyas is not a faith, it is not a religion. There is no conflict between sannyas and any other religion jewish, christian, mohammedan, hindu. There is no conflict because in the first place it is not a religion. Rather it is a sort of religiousness; not exactly a religion. It is not that you belong to a certain sect, a certain creed -- because I have no creed -- but that you fall in love with me. It is just a love-affair. It is more like a trust than a faith.

You would like to be open to me, that's all. You would like to walk a few steps with me into the unknown, that's all. You remain a jew if you are a jew. You remain a christian if you are a christian. If a moment comes in your life when you drop your creed, that is for you to decide. It has nothing to do with me; it is your trip. But for me there is no problem.

All that I can do is to help you to become more religious. I impart a certain quality, not a creed.

I would like you to see a few glimpses through my eyes. Then you go on your way, but those glimpses will become very fundamental to you. Wherever you are, whatsoever you are doing, your inner quality, your being, will have changed tremendously through those glimpses.

So if you go to the synagogue to pray, you will be praying in a very deep and tremendously new way. If you go to a mosque or to a church, it makes no difference.

I don't give you a prayer, I give you the quality of how to pray.

So the prayer is for you to choose -- christian, jewish, hindu, mohammedan; you can choose any. I simply impart to you a quality, a knack of praying. So what language you use, what terminology you use and what framework of philosophy you use, it is for you to decide. That's none of my business.

So I am not in any conflict with any faith, in a way. In a way I am in conflict with every faith because all those faiths have lost what you call prayer, they have lost what you call meditation. They have forgotten the whole language of ecstasy. They have all become intellectuals: creeds, dogmas, systems. There are many words but the meaning is missing, the significance is lost. And that is natural. I don't complain about it. It has to be so.

When a Jesus is alive, religion walks on the earth, and those few who are fortunate enough to recognise him, live in the impact of a living religion. They are face to face with God.

Jesus is nothing but a word uttered by God. That's what christians say -- 'The word embodied; word has become flesh.' That's beautiful. Through Jesus, God approaches you. If you are fortunate enough to recognise it and to walk a few steps with Jesus, you will be transformed. It is not that you become a christian -- that's superficial -- but something of Christ enters you. Something transpires between you and Christ. You become prayerful. You have different eyes to see with, a different heart that beats. Everything remains the same but you change.

The trees are green but now in a different way. The greenery has become alive. You can almost touch the life surrounding you. But when Jesus is gone, whatsoever he says, or has said, is formulated, systematised. Then people become christian intellectually, but the living God is no more there.

It is the same when a Moses is here; it is something different.... A tremendous volcano of energies... a man who transforms a whole race; makes a whole race totally different -- so different that the race almost becomes a chosen race of God.

But when a Moses is gone, things resettle. Then man again starts moving on the earth with material things, and the Poetry is no more there. Words are there but the poetry is no more there.

So in a way I am not in any conflict because I am not giving you a faith. Faith is a dead trust. In fact you don't trust but you still believe. That's what faith is: given by birth, by accident. It is just accident that you are a hindu or a mohammedan or a jew; just coincidence that you were brought up as a jew. You could have been been brought up as a hindu and then you would never have thought about Moses and Abraham; never. Even in your dreams they would not have entered. They would have remained outside your world. You would have thought of Krishna and Rama, and if you were a buddhist, of Buddha, or of Mohammed if you were mohammedan. But these are accidents of life.

How can you believe just by being born in a certain family? The belief is just in the mind because you have been conditioned. Trust is something alive.

It is not just an accident that you are with me here for these moments. You have chosen to be here. You have travelled long... thousands of miles. You have waited for many months. You have thought about me... you have dreamed about me. So here you are by your own choice. When you choose something it is totally different. When it is just given to you as a gift by the father and the mother and the society, then of course it is nothing.

Trust is alive. It is just like love.

Or see the difference this way. You have a sister. This is an accident that you are a brother to her. You love her, of course, because she is your sister. But when you fall in love with a woman which has nothing to do with your birth, that love has a passion in it which you can never feel for your sister or for your brother -- because it is just by birth that someone is your brother. You feel for him, you care for him, you love him. But when you fall in love with a woman, you are ready to die for her. You know that if you cannot get her your life will be a sheer wastage, and if you can get her then you have attained and your dream is fulfilled.

This cannot happen between a brother and a sister, because it is just because of birth that you love. Your love is formal. If you were not told that she was your sister, you may not even have looked at her. But this woman, who suddenly in the first glimpse captures your heart, is not a sister; she has no relationship with you. She has come just out of the blue and suddenly you are no more the same person.

Trust is like love and faith is just like being brother and sister.

So I am not against any faith. But in a deep way, if you come with me, you are going to change, and then everything that you are associated with is going to change. But on the formal level you can continue. Why disturb formal things? You are a jew, so perfectly good. There is no need to disturb anybody.

Let my relationship with you be of the heart.

You can go to the synagogue and you can go to the church or wherever you will, but I will give you something which will give you a new quality to see old things too. You may read the Talmud but you will read with new eyes. Many things that you have been reading but which you have always missed, and which have never . penetrated you, suddenly will become significant... will jump out of the pages and hit your heart. And a new meaning arises. You have read that passage many times, you can repeat it by memory, but it has never been significant because significance cannot be learned by rote.

Significance is not in the words. Significance is something that you bring to the words. You pour it into the words and the words become alive again. They start moving, beating, pulsating.

So the question is perfectly right. Everybody has to think about it.

[The sannyasin, who is a conjourer and magician, shows Osho some card tricks.]

So some other day you can show many more tricks. I liked it!... Good! And these can be very helpful, because in India many so-called religious people -- Satya Sai Baba and others -- are simply doing magic tricks and befooling the whole world and saying that they are doing some miracles. All they are doing are ordinary magic tricks. Magicians can do far better things than them.

So one thing can be done -- and can be of much help to many people's growth. You can make a small group and tour all over the world showing to every place these tricks that Satya Sai Baba and others are doing. Just tell people that these are tricks and this is an art and has nothing to do with any miracles. Many people are caught because of these tricks. That can be very very helpful to the world.

... Mm, but do it with this idea -- to expose these charlatans. Then it can be very very creative. There is no need to tell them how you do it. Simply tell them this much, that these are all just artful tricks and nothing to do with miracles.

[The sannyasin replies: One of my subjects is the real and the unreal.]

Mm! That's what you have to do. It can be very very useful. Think about that.

And Mukta [by Osho's side], any day before he leaves, he can show his many more tricks. One day you can call all the sannyasins so they can enjoy. That will be better. One evening in the auditorium, all the sannyasins can come and he can show. And I will be there! Good! [chuckling]

[A sannyasin says: I'm pregnant. It's very difficult because I feel I cannot be a mother for many reasons. I feel I am not listening to you.]

No, you are listening, and you will become ready for being a mother also. But this time if you are not, abortion is good.

One should be perfectly ready to be a mother -- only then give birth to a child. It is a great responsibility. One should not simply go on reproducing, because then there is no love. One should be caring.

If you are going to give birth to a child, before you give birth to the child, you must give birth to your

being a mother. Otherwise who is going to take care of the child? You may be able to nurse but that is not the point of being a mother.

It is the greatest creative work in the world -- to be a mother. Man has always felt jealous of women because he cannot become a mother. So if you are not feeling it is the time, don't force it; get an abortion. The soul can find some other womb. There is no problem about it so don't feel guilty about it.

And next time when you are ready, mm? Good.

[The Encounter group was at darshan tonight.

A group member said: In meditation today I had a lot of movements and twitching in my head.]

No, there is nothing to worry about. It is a good thing. Energy is moving; allow it.

Even a slight worry about it and a sort of repression immediately happens. If you worry about anything you immediately start stopping it. You may not knowingly do it but the very worry functions like a stoppage. It puts the energy off.

Cooperate with it. It will disappear when the work is done.

Ratnakara means the ocean and anand means bliss -- an ocean of bliss. Start feeling that way from this moment, because whatever we think we become. All becoming is a project. Once you have the idea deep-rooted in your being, it is going to sprout and spread all over. Whatsoever you are is nothing but yesterday's ideas, and whatsoever you are going to be will be nothing but today's ideas. Each idea projects its own being and makes a path for you to move. It gives a passage to your being to follow.

The word 'project' is good. It means throwing yourself ahead: project. So the idea is nothing but throwing yourself ahead. It clears the way. It becomes the vanguard and then you follow.

So from this very moment, remember yourself as an ocean of bliss. If anger comes, remember that you are an ocean of bliss and suddenly you will see that the anger seems to just be foolish. It does not belong to you. You are separate from it so how can you be angry?

If something comes as a distraction, remember that you are an ocean of bliss, and that very remembrance will cut you away from that distraction.

In India, sannyas names have been given for centuries with a deep purpose. Whenever somebody calls you or you sign your name, again and again, again and again, a certain idea is emphasised, enforced, so that becomes a feedback continuously.

[The new sannyasin says the group was good but scarey.]

Right! very good... because if it's just good and not scarey, then it is not good enough.

Whenever something is really good it is scarey also, because it brings you some insights. It forces you towards certain changes. It brings you to a brink from where, if you go back, you will never forgive yourself. If you go ahead, it is dangerous. That's what scares. If you can go back easily, there is no problem. But these are insights from which you cannot go back. If you go, you will never be able to forgive yourself. You will always remember yourself as a coward.

And if you go ahead there is danger, because it is something new -- something so totally new that you have no acquaintance of it. It is unfamiliar, strange -- moving in a foreign land where the people, the territory, everything, is unknown. So a certain fear arises.

If somebody says that a group was good, then I know that not much has happened. He enjoyed the group so it proved a sort of spiritual amusement or a psychological game. He enjoyed it as one enjoys a movie or a good novel. But then he is finished. It has not done something drastic to his being so he is not afraid. But it has done something to you; you will never be the same. In these three months many more points will come and you will become even more scared. Wait for them.

Whenever there is some fear, always remember not to go back, because that is not the way to solve it. Go into it. If you are afraid of the dark night, go into the dark night -- because that is the only way to overcome it. That is the only way to transcend the fear. Go into the night; there is nothing more important than that. Wait, sit there alone and let the night work.

If you fear, tremble. Let the trembling be there but tell the night, 'Do whatsoever you want to do. I am here.' After a few minutes you will see that everything has settled. The darkness is no more dark. It has come to be luminous. You will enjoy it. You can touch it -- the velvety silence, the vastness... the music.

You will be able to enjoy it and you will say, 'How foolish I was to be afraid of such a beautiful exprience!'

Whenever there is fear, never escape from it. Otherwise that will become a block and your being will never be able to grow in that dimension. In fact, take hints from fear. Those are the directions in which you need to travel. Fear is simply a challenge. It calls you -- 'Come !'

So in these three months there will be many fearful spaces. Take the challenge and go into them. Never escape and never be a coward. Then one day, hidden behind each fear, you will find treasures. That's ,how a man becomes multi-dimensional.

And all that's alive will always give you fear. Dead things don't give you fear because there is no challenge in them. So it has been good. I will be working now.

You are a sannyasin. I am involved with you now. Now, whatsoever you do, I am also responsible.

[A group member says: I don't feel that I did much work in the group but a lot of changes seem to be happening.]

Very good. Sometimes it happens even without your work. If you are available, then, even not doing much, much happens. If you are not available, you may do much and nothing may happen -- because the basic thing is availability, openness.

Sometimes if you are really open, nothing is needed to be done. You just remain open and things happen and they take you in their stride. You simply rise with the wave. With the group consciousness expanding, you expand. With the group moving into certain spaces, you move. You simply move with the group, not doing anything on your own part -- as if you have left your boat to the sea, to the winds, so wherever the winds go, you go.

A group is like a wind... so many people and moving tremendously in a certain direction. If you are available, that's enough.

Sometimes I see people doing much, they try hard, and nothing happens. They are trying hard but they are not open so they don't allow the group to take them, to possess them. They are closed people.

So the most basic thing is to be open. And if you can also do -- opening plus doing -- then there will be much more.

[A sannyasin says: When I'm at darshan I feel I am really surrendering, but when I'm in the ashram, I've lots of doubts about the ashram. I don't feel as surrendered as when I'm here.]

Mm mm, possible, and nothing to feel guilty about. In a way, it is natural. But the whole concern should be with me, not with the ashram. Your whole attention should be towards me. You are not to surrender to the ashram, so that is not the problem. The surrender is going towards me. The ashram only comes in from the back door. You surrender to me and now I say to you to surrender to the ashram also, but that is nothing for you to worry about. You are not to decide to do it.

I have to create many situations in this ashram which will test your trust and which will create many doubts in you. They are there as devices, because if everything is completely in agreement with your mind and then you surrender, that surrender is bogus. That will be my surrender to you, not your surrender to me. If everything is according to your mind and then you surrender, it is my surrender to you.

Remember, nothing is going to be according to your mind. If I find something which is according to your mind, I will disturb it. I will not allow that [laughter] because that becomes a challenge to you. And if you still surrender, then surrender is a transforming force, otherwise not.

But that is not the point at all. You need not be worried about the ashram or other people. There are hundreds of sannyasins so it is going to be in hundreds of directions. But that's natural. You have only to think about me and about you. It is a personal, an absolutely personal relationship.

Sannyas is not becoming part of an organisation. It is becoming part of me.

When I am gone it will be, of course, becoming part of the ashram. But while I am here, don't waste time. Once I am gone you will repent and then there will only be the ashram. Right now, don't waste your energies in any other distractions. Right? Good !

[A group member said she felt very closed. Osho asked if she wanted to open or not. She replied that she was not sure, but did want to.]

Mm, mm... no, deep down you don't want to. Otherwise there is no problem. I don't see any problem in you.

There are a few people who want to open and cannot because there are certain blocks and their energy is blocked. They want to come out of the room but there is no door, or the door is locked, or has remained unopened for so long that now it is almost impossible to open it. They want to come out. They beat hard on the door.

But you don't have any block; you don't have any problem. It is just that you don't want to open. Once you decide to open, there will be no trouble. Nobody can help you to open -- because if you don't want to come out of it and then you simply pretend the game of trying to come out of it but deep down you don't want to, nobody can help. That's why you are saying it is hopeless. You are saying it to convince yourself that it is hopeless so nothing can be done. That is not the real state.

You can do it immediately, right now. You can save Teertha all effort. If you decide, you can open right now. It is just a decision on your part -- so simple and so easy. But if you want to remain closed, if you have certain vested interests in remaining closed, then of course nobody can open you; there is no way. Even if you are brought out, you will run. Even if the door is broken, you will not come out. Or, even if the walls are removed, you may close your eyes and sit there and say, 'How can I come out?' If you are not ready to come out, nobody can bring you out.

These groups can help people if they are ready to come out. So you will have to meditate upon it. What is at stake? What is your vested interest in remaining closed? Why are you enjoying it? Why are you helping it to be so? Are you afraid of certain things if you become open? Are you afraid that if you become open you will become vulnerable, and that if you become open you will be exposed to the world? Then who knows? -- somebody may do harm. Are you afraid that if you open and start relating with people, people may reject you or might take advantage of you if you are open? These must be considered, mm? You have to just meditate upon it.

If you feel you have some vested interest in your closedness, and if you decide to remain closed, then there is no problem. But remember, closedness is to nobody's benefit, and closedness can never become a blissful state to anybody. Closedness is slow suicide. You may not feel the poison right now because it is in very mild doses, but closedness is a slow suicide. And because of being closed you will not be able to love. You will not allow anybody to love you. You will miss the greatest mystery of life.

Love is the greatest mystery, and it happens only to very rare people who are open.

It can happen to everybody, because everybody can be open. It is just like a bud not opening. If the bud is not going to open, how is it going to become a flower? And how is it going to release the fragrance to the winds? Unless it releases its fragrance to the winds, unless it shares its being with the whole, it is going to remain unfulfilled.

You are like a bud, afraid that if you open you may lose your fragrance; afraid that if you are open, then who knows?

People remain closed as a safety measure. It is more secure. You can avoid people. You can always remain at a distance so that nobody can approach you and nobody can harm you, and before anybody rejects you, you can always reject. You are always the first to reject, so the ego feels very very fulfilled. But it is a very very morbid enjoyment, perverse.

Real life is always in danger. The more danger, the more life. The more insecurity, the more life.

So meditate over it. It is not a question of any blocks; you have none. It is simply a pure decision. If you have the intention to open, you will open immediately. So don't play the game ! Otherwise you are trying to play a game with yourself. You are trying to convince yourself -- 'I am trying hard to open but what to do? I seem to be hopeless, so nothing can be done.' You are in a double-bind: you don't want to open but you don't want to recognise the fact that you don't want to open.

On the one hand you are playing the game of trying to open yourself and on the other hand you go on tightening yourself. So you can be happy both ways. All that you think is good in being closed is there, and all that you think is good in at least pretending one is trying to be open is there too. But that's not the way, the right way, the healthy way. Never be in a double-bind, because it is self-destructive.

I am giving you a tremendous power: the power to change yourself just by intending to change.

After seven days, come back and tell me what you have decided. If you decide to remain closed, I can find devices for how to close completely so that there is not even a small leakage. I can give you a small cave, and you can enter it and die. But if you decide to open, there is nothing to be done... just the decision.

Man is so absolutely free to be whatsoever he wants to be. It is all our choice. So never say 'hopeless'.

That is a trick -- a trick to avoid your own responsibility, your own power. Man is absolutely free to be whatsoever he decides to be.

Existentialists have a very particular terminology for it, and it is beautiful. They say that man is born just as pure existence, not as essence. You don't bring any essence with you. You are simply born as pure existence. What your essence is you decide later on by your acts. So whatsoever you want to be, you become. It is not that you are born with a certain ideal in you, a certain destiny.

For example a seed has a certain destiny. It can become a certain flower, that's all. It cannot change, it cannot become anything else. The seed has a certain destiny hidden in it. The essence is there already. It has just to unfold. But man is totally different. He is not like a seed.

You are simply pure existence. Whatsoever you decide, you become. If you decide to become a rose, you become a rose. If you decide to become a lotus, you become a lotus. It is not that you carry a seed within you. Man is total freedom.

Realise that. Meditate on it, and after seven days tell me how you are feeling. If you come across this point -- that it is you who is deep down resisting the opening -- then there is nothing to be done. Simply relax. And this can be done in a single moment. No process is needed. If you understand what I am saying you can even move immediately, right now, and open. Nobody is hindering you. These are your petals which you are keeping closed. Relax !

It is almost like this.... [Osho looked down at his hand and held it fistshaped, tightly.] I am keeping this fist closed. To keep it closed, effort is needed. If I want to keep it closed I will have to make an effort, give it energy. For opening, no effort is needed; I simply don't try to keep it closed and it opens. Opening is natural, closing is unnatural. So you are wasting much energy in trying to keep yourself closed.
Once you see the point, you simply relax and it opens.

[A group member says: Today I really got in touch with not feeling compassion towards other people... seeing them and judging them and not feeling compassion.]

That's a good realisation. People simply think they have compassion. Compassion is a very rare quality. It comes only to a very high, developed soul. Sympathy is possible, but compassion is a very very high-level thing.

So this is a good insight -- that you have come to feel that you don't have any compassion. Now there will be a possibility of your having it. First one has to realise that one is carrying a counterfeit, a false coin, which is not compassion but which one has been thinking is compassion. When you realise that it is not compassion, you drop it. And by dropping it you create an absence in you where it is possible for compassion to enter.

So don't feel sad about it. It is a tremendously valuable insight that you don't have any compassion. Of course it makes you sad. You feel depressed. You feel as if you have lost something -- but you never had it. Still one feels one has lost something; at least in the dream one had it.

Meditate more, and one day by and by you will see that the compassion is arising. But don't try to have that false compassion again.

That is the trouble with false things: they take up space in you, and they don't leave space for the real thing to enter. If your pocket is full of false coins and you think that you are rich, why worry? Once you come to know that you are a beggar and all coins are false, suddenly you become sad because the whole money is lost. But now you can find out ways where and how one gets real money.

The false money is gone -- good. Half the work is done. Now the other half has to be done. The real money has to be searched for, mm? Soon glimpses of compassion will be coming. When the first glimpse comes to you, come and report to me, mm ? Good !

[A group member says: I found out in the group that all my feelings seem to be wrong or just games.]

... So you do Aum and Tathata. And in those groups don't be worried about whether it is a game or a role. Even if it is a game, play it well. Even if it is a game, make it real. Even if it is a role, let it be, but know it so deeply that it becomes a reality.

Right now you cannot make the distinction between what is real and what is unreal, but only later on when a very integrated consciousness arises, can you have the distinction between what is real and what is unreal; not before it.

It is just as if you are in a dream. In the dream, the dream seems real, and you cannot make a distinction in the dream between what is real and what is unreal. All is unreal, but in a dream everything is real. Only in the morning when you are awake, you suddenly become aware that the whole dream was unreal.

So it is not that a few things are real in your life and a few things are unreal. In this state, when man is unaware, everything is unreal like a dream, but everything looks real.

In another state, when man becomes awakened, becomes a Buddha, then everything is real; nothing is unreal. So it is not that a few things are real and a few unreal. If you are not aware then everything is unreal. If you are aware, everything is real. But you will be able to know only what was unreal when you are awake, not before that.

So right now, don't make any trouble. Whatsoever is, is. You are in a dream, and you have to fulfill the dream as efficiently as possible because once the dream is fulfilled and the dreamwork fulfilled, you will be awake. When the sleep is complete and the body satisfied, you will awake. Then you will be able to know that the whole thing was unreal. It was not that a few things were real in the dream and a few things unreal -- the whole lot !

So simply do these two groups as totally as you can -- real or unreal, don't be bothered. Even if it is unreal, it is real for you. And then tell me, remind me again, mm? Don't be worried.

[A visitor says: I do not know what is real and what is unreal. I do not know what is true and what is untrue.]

Mm mm. A blind man cannot see darkness. To see darkness, eyes are needed.

Never think that blind people are in darkness. They cannot see so they cannot see darkness either. If you can see darkness, eyes are there. The same eyes can see light, so there is no problem.

And the two doors in the room both lead to illusion. It is not a question of choosing between truth and illusion, because all doors that are outside you, lead into illusion. The truth is within you. It is in the very heart of the seeker.

So if on one door is written 'illusion' and on another is written 'truth', don't bother to choose between them. Both are illusory.

You are truth. Truth is your very consciousness.

Become more alert and more conscious. It is not a question of choosing between doors. The darkness is there because you are unconscious, so-no light from the outside can help. I can give you a lamp right now but it won't help. By the time you have reached your room, it will be out. You have to become more conscious, more and more conscious and alert so your inner flame, only that, will enlighten your surroundings. In that light you will see that all doors have disappeared. The door that was illusion and the door that was truth -- both have disappeared. They were both in conspiracy. In fact, they both lead to the same place. They just give you an illusion of choice. So whatsoever you choose, you always choose the same thing. They both lead to the same passage. Eventually you end up in illusion. So that is not the problem.

The problem is how to become more alert. These groups are just to help you to become more alert. Anger is there, so become more alert about it. Fear is there -- you say that you are afraid of the darkness. Become more aware of the fear. I'm not going to give you a prescription of how to overcome the fear. No, that is not going to be of any help.

My prescription is to become more aware of it and to live with it. Don't try to escape from it. Once you start living with it, fear will disappear. If you run, it increases. The more you run, the more afraid you will become. And then it is a vicious circle. The more you become afraid, the more you run. The more you run, the more you become afraid. Then there is no end to it. Stop! There is no need to run. If it is dark, let it be. Start looking into the darkness.

Have you watched sometimes that if you come into your room it looks dark? Then you sit and rest and by and by the darkness disappears. The room is full of light. It is not that something has happened. It is just that your eyes have become accustomed to looking into the darkness.

It is said that thieves start seeing in the dark more clearly than anybody else because they have to work in darkness. They have to enter unfamiliar houses and on every step there is danger. They may stumble upon something. By and by, they start seeing in the dark. Darkness is not so dark for them. It becomes almost light enough for them to move about and do things.

So don't be afraid. Be like a thief. Sit with closed eyes and look into the darkness as deeply as possible.

Let that be your meditation.

Every day for thirty minutes sit in the corner, close your eyes, and create darkness -- as dark as you can imagine -- and then look into that darkness. If it is difficult just think of a blackboard in front of you, so dark and so black. By and by you will be able to imagine more darkness. You will be tremendously surprised that the more you look into darkness, the more clear your eyes become.

And if fear is there, allow it. In fact, one should enjoy it. Let it be there; start trembling. If the fear starts a certain vibration in you, allow it, tremble. Get as much frightened as possible. Almost be possessed by fear... and see how beautiful it is. It is almost like a bath ... and much dust will go with it. When you come out of that trembling you will feel very very alive, throbbing with life, pulsating with a new energy, rejuvenated.

So these two things -- darkness and fear -- you have to work on. Make them great companions. Create a friendship between you and darkness, between you and fear.

The Cypress in the Courtyard

Chapter #6
Chapter title: None

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Deva means divine and anuragi means lover -- a lover of God.

And that is going to be your path. Love is going to be your path. It is easy and yet it is difficult. Easy if you can allow yourself to surrender. Difficult if the ego goes on resisting, showing defense. It is in your hands.

And when I say that love is your path, I mean change every moment of your life into a loving energy. If you are walking on a street, feel as if you are full of love, diffusing love. Nobody is there; you are not addressing your love to anybody in particular, just unaddressed... just as a flower sends its fragrance unaddressed. The bees, the birds, the stones, all need love. Every situation can be converted into a love situation. If you are sitting in your room alone, fill the whole room with love. Sometimes even touch things with a deep love, gratitude, as if they are persons.

Ordinarily just the opposite is happening in the world: we touch persons as if they are things. We should touch things as if they are persons.

That will start a transformation in your energy. By and by, you will see that you are riding on a great wave. It is the same energy that we are diffusing unnecessarily, sometimes as anger, sometimes as jealousy, sometimes as possessiveness, sometimes as anxiety. All these things, negativities, are nothing but energy unused because we have not been able to direct the energy to its fulfillment and to its destiny. It needs some ways to release itself otherwise it will become too heavy.

God goes on giving you infinite energy every moment and we don't know how to use it. That unused energy has somehow to get out of your system, otherwise you will be dead. It has to move so that God can pour new energy into you.

Once you start pouring your energy as love, anxiety disappears automatically. It is not a problem. This word 'anxiety' is very good. It comes from a latin root 'augustus' which means narrowness. When your energy has no way to move or you have so much energy and the way is too narrow so that the energy feels confined, hemmed in, tension is created. Then you find some way or other -- even if it is destructive -- to

throw it somehow.

So to me, anger, hatred, anxiety, are not problems. They are there because you have not yet enjoyed love. So forget all about them and just move into love. Suddenly you will see that your anger is no more there. Anxieties have disappeared because the whole energy is being used by love, and love is never narrow. It is as big as God, as infinite as God, and once you are in deep love you are divine. Love makes everybody divine.

If you don't love, you are not even human: If you love, you are divine.

So this has to be your path and the name Anuragi will remind you continuously.

[The new sannyasin says he is a law librarian.]

Very good. So treat books as persons. They are, mm?

[Osho suggested groups that he should do, first Tathata -- the total acceptance group....]

Total acceptance is the very base of love. Rejection creates hatred and acceptability creates love. When you love somebody, you accept them totally and unconditionally. You don't want them to become somebody else. You love them as they are. You delight in the way the other is. You don't have a 'should'. You don't try to improve. And when you love yourself, then also you stop improving upon yourself because all improvement shows a deep rejection.

So I don't teach improvement. I teach transformation.

Anand means bliss and smaran means remembering, remembrance. It means a constant remembrance; what Sufis call 'zikr' -- a constant remembrance of being blissful. Don't forget it. Nothing else is needed, just a remembrance that one is blissful. One is blissful, only one has forgotten it. Only the language has to be reclaimed.

Bliss is not something to be achieved. It is already there, because you have never been away from it. One cannot be away from it because bliss is one's nature. It is the deepest core of one's being, so one can forget. It is very easy to forget because it has always been there; so much so that one tends to forget it.

It is just like a fish in the ocean. The fish cannot feel or know the ocean because it has always been in it. Once it has been thrown on the bank, for the first time it comes to know the ocean. When we are separated from something, we come to know it; that is the problem.

We are never separate from our nature... we are never separate from God. That's why, how, we have forgotten all about God and we go on asking, 'Where is God?' And you are God. The seeker is the sought.

This name I give to you to continuously remember. Walking, sitting, eating, talking, alone or together, always remember again and again, 'I am blissfuL' Let it become a chanting inside -- 'I am blissful.' Let it move in with the breath and out with the breath -- 'I am blissful' -- so that it becomes almost like breathing. By and by, something will explode within you and there will be no need to remember. You will know.

Remembrance is needed just to clear the way for knowing. Once you know, there is no need to remember. This constant remembering is just like a hammer. So keep this in the memory...

[The new sannyasin says: I'm having a hard time loving myself. I'm always putting myself down. It's something that I've just learned to do.]

That's a very significant insight -- to know that one does not love oneself, to know that it is very hard to love oneself.

This is not only the case with you. This is the case with the whole humankind; the whole of humanity suffers from it. We never think about it. We always think in terms of loving somebody else. The man thinks to love the woman, the woman thinks to love the man; the mother thinks to love the child, the child thinks to love the mother; friends think to love each other. But unless you love yourself it is impossible to love anybody else, because the very thing will be missing.

You can love somebody else only when you have love within you. You can share something only when you have it.

But the whole humanity has lived under this wrong ideology, so we take it for granted -- as if we love ourselves and now the whole question is of how to love the neighbour. It is impossible! That's why there is

so much talk about love and the world remains ugly and full of hatred, war and violence and anger.

This is a great insight to come to -- that you don't love yourself. It is really hard to love oneself because we have been taught to condemn ourselves and not to love. We have been taught that we are sinners. We have been taught that we are not of any worth. Because of that it has become difficult to love. How can you love a worthless person? How can you love somebody who is already condemned?

But it will come. If this insight has come, there is nothing to be worried about. One window has opened. You will not be inside the room for long -- you will jump out. Once you know the open sky, you cannot remain confined in a stale world. You will come out of it.

[A sannyasin said that she had been doing something which was like Yoga but not as structured or as formal. She simply allowed her body to move and take postures that it felt good in.
Osho said this exercise was good and could be very helpful.]

That is not what is ordinarily called Yoga, but there is a very esoteric tradition in India which they call Sahaj Yoga -- spontaneous Yoga. There is no need to follow any form, any rigid discipline, but just allow the body to have its way. The body knows more than the mind, so if you fix some pattern and try to force it on the body. it is the mind dominating the body and the mind does not know as much as the body does.

The mind is a very late arrival. The body has existed for almost three million years and the mind has not existed for more than twenty-five thousand years a very late arrival. If we divide the whole of history into twenty-four hours, the mind came only two minutes ago. So the mind is very immature, childish. To try any discipline through the mind on the body is putting things topsy-turvy.

I'm perfectly in favour of spontaneous postures. Allow the body to have its own way. Listen to the body and what it says. The needs differ from moment to moment. Today the need is something different and tomorrow one never knows. Today the body may like to move in a certain posture and tomorrow it may not like it; the need may not be there. But if you are trying to enforce something from the mind, you go on enforcing it without listening to the body. Then the whole thing becomes formal, and a mind-trip.

So, good... but one thing I would like to add to whatsoever you are doing is to remember that the mind is very tricky. What you call your feelings may again just be a mind thing. It may not really be of the body, because thought is of the mind and feeling is also. The mind has become so predominant. It monopolises; it doesn't allow anything. Even if you feel, you feel through the mind. As in this, the mind interprets everything.

Have you heard anything about Subud? It will be very helpful for you. What Subud people call Latihan will be exactly the thing for you. So after the camp I will tell you how to move into Latihan.

You don't need to do anything with the mind. Simply stand in a loose posture and wait for God, for the whole, to work in you. Then you do whatsoever you want to do in a deeply prayerful mood -- 'I am at Thy will' -- and just relax.

It is just like when people do automatic handwriting. They just keep the pen in their hand and wait. Suddenly some energy possesses the hand and the hand starts moving. They are surprised -- their own hand is moving and they are not moving it! Wait exactly like that, and after three, four minutes, suddenly you will see a few jerks coming to the body and energy descending in vou. Don't get scared because It Is very scarey You are not dolng It. In tact you are just a witness; it is happening.

Move with it. The body will start taking many postures -- moving, dancing, swaying, trembling, shaking; many things will happen. Go on allowing; not only allowing but cooperating. Then you will come exactly to what we call Sahaj Yoga.

Latihan is nothing new. The word is new. Subud is not something new. It is just a new version of Sahaj Yoga -- spontaneous Yoga. You leave everything to the divine, because the mind is tricky. Soon you will see the difference because you will just be a watcher. You will be surprised because your hand will be moving and you are not moving it at all. After a few days of relaxing into it, even if you want to stop, suddenly you will not be able to; you will see that you are possessed. So one has to pray in the beginning and say, 'For twenty minutes take possession of my being and do whatsoever you want to do: Thy will be done; Thy kingdom come.' Let that attitude be there and just relax. God will start dancing in you and will take many postures. The body needs will be fulfilled, but not only that -- something higher- than the body, greater than the body, some deep needs of consciousness will be fulfilled.

I can see that you have been seeking and searching. You don't know exactly what you are seeking but nobody knows unless one finds. One goes on groping in the dark.

Much is going to happen. First do the camp as totally as possible.

[An elderly sannyasin says: I have quite spontaneous experiences and sometimes they happen slowly, but also sometimes they are quite ferocious, quite violent.]

Sometimes they can be, but everything is alright. God is both beautiful and ferocious, mysterious and terrible. He has to be because He is all. He is the day and the night, summer and winter. He is life and He is death, so all contradictions are doing in Him.

Sometimes experiences can be very very ferocious. Enjoy that too. That is going to help.

... You have to let it go. Whatsoever the experience, you are not to create any resistance; you have simply to go into it. Even if it is ferocious, move into it and suddenly you will see the beauty of it. The ferocious is also beautiful once you allow it.

It is just like a cyclone in the ocean -- ferocious, dangerous -- but once you know that that too belongs to God, you are on the shore. You can enjoy it... it is beautiful. The very wildness gives it a certain depth.

So both are beautiful. Simply relax and enjoy. Your experiences are going very very well and in the right direction. Much more is going to happen... but you are resisting a little. You are a little afraid. That fear has to be dropped. In these few weeks that you are here, we will try so you can drop the fear. Even if sometimes you feel that it is almost maddening, don't be afraid.

It happens because of our capacity. Our capacity is small and sometimes God pours so much into us that it is maddening. It is almost two hundred volts in a one-hundred-voltage wire, so everything goes crazy.

Allow it, because that is the only way to increase your capacity. It will happen many times, because more experiences will be coming. The more ready you become, the more will be coming, and there is no end to it.

In God there is only the beginning of the journey. There is no end to it.

He goes on becoming more and more wild, the more you allow. But it is tremendously beautiful. Once you can enjoy it, you are simply grateful. You should be grateful.

[A young woman says she has always been afraid of the dark... afraid to sleep on her own in a room.]

Do a few groups here... things will change.

It is just through wrong associations from childhood. Many children have them because parents are not alert, so children suffer for the whole of their life. Sometimes parents even make them afraid of the dark. They use it as a technique, a device to make the child afraid, because when the child is afraid he can be controlled. But it can create deep problems inside.

Darkness is one of the most beautiful things in the world, so you are missing a lot. And to be alone has such beauty. That too you are missing, because if you are afraid of darkness, you will be afraid of aloneness. Darkness is very silent. It has nothing in it to create fear in you. It is just through an association from childhood. Aloneness is very very pure. The greatest experience of life happens in aloneness and in darkness.

So this fear has to be dropped. We will find ways how to drop it, because you are missing much. Because of the fear you will not be able to love, because these are associated problems. If there is too much fear, the whole of your energy becomes concerned with fear. And love is the opposite of fear. So if fear is there, you will not be able to love. Once fears disappear you will be able to love. ... it will go don't be worried.

[Osho gives her sannyas.]

Now I will protect you. Don't be afraid of any darkness or anything.

This will be your new name: Ma Prem Chidambara.

Prem means love, because when fear goes, love will appear. Once fear is dropped, the same energy that is involved in fear will be released in love. Prem means love.

And Chidambara is one of the most beautiful names in India. It means sky of consciousness, expansion of consciousness. So get in tune with this new name. It will mean the sky of love and consciousness. That is the goal of the whole of humanity and they both come together.

When you love, you become more conscious. If you become more conscious, you love more. Love is the

only religion, but it appears only when fear is completely dropped.
But it will go. I can see that there is no trouble. And change to orange !

[A middle-aged visitor explained that she works for a dutch airline and while she doesn't particularly enjoy it, she needs the money. She said she had trouble communicating with young people.]

So I can make you younger! That will be easier. Don't leave, because you will have to earn money and you have only five more years to go. I will make you a little younger and you will be able to relate. It is just some attitude that is creating the trouble, not the job.

Always remember that whenever there is a gap, it is the older person's responsibility to bridge it because you are more mature and more understanding. Young people are too young. They don't know anything about life yet, so if they don't create any bridge, it can be forgiven. But you can create a bridge more easily. But it will happen.
You can do a few groups here. My young people will pull you back.

[She answers: I have no difficulty with young people if they are not narrow-minded.]

That is difficult. How can one change them? We can only change you. You are here, so something can be done.

Whether they are narrow-minded or not, that is their problem. It should not create a problem for you. That is their problem and they will suffer for it. Why should you be worried?

So do a few groups here. Only in a Group will you be able to see how you are creating your problem.

By leaving your job you will create problems. You will always feel that you have not taken the right decision if you leave. It will be like an escape because you could not cope with it and you will never be able to forgive yourself. It will linger in your mind continuously. If you want to leave the job, you can, but first settle this problem.

Once there is no problem and you want to leave, leave, but to leave because of the problem is not good. My suggestion is always that if you want to leave a certain thing, be successful in it and then leave it, but never leave it as a failure.

When you are winning, leave. But when you are feeling that you are defeated, stick to it. Wait for the right moment -- when you are winning -- and then leave. Then you will come out of it cleanly.

[Osho gives her sannyas.]

Deva means divine and Vibhuti means gift -- God's gift. Look at yourself in that way. Our life is a gift, a tremendously valuable gift. We may realise it, we may not, but it is an infinite gift.

So think in terms of life being a gift from God and then you will take more care of your life. You start loving your life. Then you don't waste it. It is precious... each moment is tremendously precious, and once it is gone it is not going to come back.

[A visitor says: My husband divorced me two years ago and my children are grown up and have left home.]

Mm! So this is an opportunity! Don't take it wrongly. If you are left alone you can grow. Many people are suffering because the husband has not left yet [laughter].

So feel happy. This is a great opportunity to use. People say to me, 'What can we do -- so many children and the husband....' They have to devote their lives to them. You are simply alone. So don't take it wrongly.

[She adds: But there are difficulties for my children. I feel very sorry for them.]

One should be sorry for oneself, because we cannot do anything else. All that you can do is about you. You will be gone soon but the children will be here.... And nobody can manage anybody else's life.

'... though they are with you,
yet they belong not to you.

You may give them your love
but not your thoughts,
for they have their own thoughts.
You may house their bodies but not their souls,
for their souls dwell in the house of tomorrow,
which you cannot visit even in your dreams.'

God will take care. It is none of our business to be too concerned. Whatsoever we can do, we do, but one should not hanker about things going the way one wants. That is very egoistic. You have given birth to a child, but once he is out of the womb, he is free of you.

First he depended for his breath on you when he was in the womb. Then he will take his own breath. You don't say. 'What are you doing? Are you trying to be free of me? Trying to be independent?' You feel happy that your child is breathing.

First he will take milk from you, then one day he will start eating on his own. First he will go on clinging to your apron and then one day he will leave it.

You will be happy because the child is growing, becoming mature. Then finally one day he falls in love with a woman. He has found his woman, so he will go on his own way. Bless them, and whatsoever happens, they have to find their own life and their own meaning to life.

Now you are free. Just try to find your meaning, your life, your goals, and devote the few days that are left to the search of the ultimate. Don't be concerned with ordinary things.

I have never seen a single parent who is happy about their children. I have heard a jewish joke....

A jewish woman died and the first thing she asked when she got to heaven was if she could see Mary. So it was arranged She went to see Mary and she said, 'I have only one question to ask. You must be the happiest woman in the world. Your son is worshipped by millions.'
Mary said 'What! I always wanted him to become a doctor!' [laughter]

Nobody is ever happy. Even the father of Buddha was not happy. He was very very annoyed because his son turned out to be a beggar. He became a sannyasin and the father was hoping he would become an emperor. He crushed all his father's hopes.

Whatsoever happens to the children -- good or bad; even if they become saints -- it doesn't matter. One thing is certain -- that the child is not here to fulfill your expectations. That much is certain. The child is here with his own destiny, and he will unfold his own destiny. You are trying somehow to direct his destiny and that is going to be frustrated.

So if the child becomes a thief or a murderer, of course the parents feel bad, and it looks logical. But even if he becomes a Jesus or a Buddha, then too they feel frustrated because they have their own ideas and the children try to do their own thing.

Don't be concerned; it is okay. Accept it and bless them. They have to find their own ways. Who are we to interfere? And how can we? Pray for them but leave them on their own. You try to grow yourself.

And this is my feeling: if you change, much will change. Even in your relationship with your children, much will change. When you change, the relationship cannot be the same. There is a possibility that they will look at you again with a different view, with different eyes. But you change. It is irrelevant what they do.

For one month just be here with me and allow me to work a little. If you are preoccupied with the children and your problems there, you will not be here. Forget all about Holland. It doesn't exist for one month. Meditate, enjoy, celebrate and be happy for this one month.

[The ashram Rolfer says: I've been here for over a year now and a lot of things have happened to me and yet now I feel that I'm back in an old space where everything just seems futile...]

Everything is futile. One has to understand this. If you don't understand it, you will always remain in illusion. Everything is futile and in life there is no progress, no improvement, because life is eternally there. Life is already perfect.

All that you try to do to make it more perfect is futile, but it takes time to realise it. Now you are feeling stuck. You can do two things. You can change your style of life and then for a few days again you will be on a honeymoon -- hopes and desires and ambitions... and the possibility of tomorrow again becomes alive. But after a few days that tomorrow never comes. Again you are stuck and the whole thing again becomes

routine.

It is just like when you love a woman. The honeymoon over, the love is over. By the end of the honeymoon you are again seeking and searching for another woman. But you can go on in this way from one honeymoon to another but it is not going to help in any way. You have to realise that there is nothing to achieve in life. Life is not goal-oriented. Life is eternally herenow. It is already perfect. It cannot be improved upon.

Once you realise this, then there is no future, no hope, no desire, and no ambition. You live this moment; you enjoy and delight in it.

The feeling of stuckness is coming because you still have ambition left in the mind. That ambition is creating the frustration that nothing is improving -- but there is nothing to be improved! The trees are happy because they don't try to improve. They don't listen to any foolish sermons of Vincent Peale or others. They don't bother at all about the future.

Look at life. Everything is so delighted, right this moment. So be delighted. This time, don't change and don't create another illusion. If you are feeling stuck, feel stuck. But tell the mind, 'Now I am not going to create another dream for you so that you are riding on the wind again for a few days. No more !'

Live with this stuckness and try to understand why you feel it. You are feeling it because you are always keeping a goal ahead. You have to reach somewhere, you have to go somewhere. Where? Life is here -- where are you going? There is nowhere to go.

Once you understand that, the stuckness will melt away. It is created by you, by your idea that one should be always growing, always growing. Where will you reach by always growing? Now you are mature enough to understand that life has no meaning in the future. The meaning is intrinsic, herenow, in the present.

So enjoy your food, enjoy the woman you love, enjoy your work, enjoy your sleep, and forget all about the future. Then the stuckness will melt by itself. Nothing is to be done. It is not a problem. The problem is deeper than your stuckness. The problem is that you are still hankering; the mind is greedy.

One day everybody has to come to that point and to realise, 'What nonsense am I doing with my life? -- wasting it in improving it while it is already perfect.'

That's what I mean when I say that you are gods -- nothing is to be done.

Delight in the fact of your being. Enjoy the way you are and enjoy the world that's available to you. Then each moment becomes a diamond in itself. Life is no more a means. Each moment is an end unto itself. That's what Jesus means when he says 'Think not of the morrow'.

For one month, live in the moment, and even if you feel that stuckness, let it remain there. Nothing is to be done. Tell it, 'Okay, I accept you, but I am not going to do anything. I am going to live moment to moment.' And enjoy yourself. For one month, without any goal, without the achieving mind constantly boiling within, without any desire, simply live. That's what a religious man is.

[The Hypnotherapy group is present. Osho has said about hypnotherapy:

'Hypnotherapy touches the fourth body, the body of consciousness. It simply puts a suggestion into your mind -- call it animal magnetism, mesmerism or whatsoever you like. It works through the power of thought, not the power of matter. If your consciousness accepts a certain idea, it starts functioning.

'Hypnotherapy has a great future. It is going to become the medicine of the future, because if just by changing your thoughtpattern your mind can be changed, through your mind the vital body, and through the vital body your gross body, then why bother with poisons and gross medicine? Why not work through thoughtpower?'

A group member says: I went to the music group and I was dancing and I thought I was Shiva dancing with Devi and then I was Devi dancing with Shiva. Then I didn't know if I was Shiva or Devi or... And is it my imagination?... Is it real?]

Yes, it is real. And it will get realer ! [much laughter] If there is some problem, Shiva will get worried about what happened to his Devi! Don't you be worried. Enjoy it!

Never analyse happiness. If you are feeling happy, feel happy so it grows. Once you start analysing it and thinking whether it is real or unreal, a mind game or imagination, this or that, then the whole thing is disturbed. What does it matter if it is real or unreal? If you are happy, you are happy. Happiness is real. You understand me?

You felt happy -- that happiness is real. What does it matter whether Shiva was dancing with you or

Devi was dancing with you or not? It is irrelevant, because happiness is real. If you analyse it there is every possibility that the happiness will disappear. Analysis is very antagonistic to happiness.

So when you are unhappy, analyse [laughter]. When you are happy, never analyse. Just accept it as a gift of God and enjoy it. Enjoy it more.

[A sannyasin says: It seems difficult for me to live without problems.... I don't know what to do!]

Go on creating! Create big problems! [much laughter]

... If you get tired, you will drop it; you won't create problems. You are not yet tired! [laughter] These groupleaders will tire you. These groups are only for this -- to tire you! So when you are really tired [chuckling] and you don't want to do any more groups, you will have to drop the problems. If you bring problems I will have to send you to a group !

The Cypress in the Courtyard

Chapter #7
Chapter title: None

10 June 1976 pm in Chuang Tzu Auditorium

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Video: No

[A visitor said that while he was very happy to be here, he was missing his girlfriend.

Osho said that it was good in a love relationship for lovers to sometimes be apart so an appetite arose to be together.]

In fact the very word 'love' simply means to desire. You may not be aware but the word 'love' comes from a sanskrit root; the word is not basically english. It comes from a sanskrit root 'lobha'. It means to desire. Then it became loofa, and from loofa, love. But now the roots are forgotten. Lobha means to desire, to desire intensely. Love grows when you desire intensely. When you are together too much it starts dying.

Meditate while you are here, because I can give you something which is much higher than love, and without which no love can ever become real love. That's what I call meditation.

Love is a relationship between you and somebody else. Meditation is a relationship between you and you. Love is out-going, meditation is in-going. Love is a sharing. But how can you share if you don't have it in the first place? What will you share?

People have anger, people have jealousies, people have hatred, so in the name of love by and by they start sharing these things, because that's what they have. Once the honeymoon is over and you put down your masks and the reality comes into being and you become actual, then what will you share? You will share that which you have. If anger, then anger, if possessiveness, then possessiveness. Then there is fighting and conflict and struggle, and each tries to dominate the other.

Meditation will give you something which can be shared. Meditation will give you the quality, the energy, that can become love if related to somebody. Ordinarily you don't have that quality. Nobody has it. You have to create it. Love is not something that you are born with. It is something that you have to create, it is something that you have to become. It is a struggle, an effort and a great art.

When you have overflowing love within you, then you can share. But that can happen only when you relate to yourself.

And meditation is nothing else but how to relate to yourself. If you cannot relate with yourself, how can you expect that you will be able to relate with somebody else? So the first love is to oneself. Then the second is possible. People rush into the second love without knowing anything about the first.

So don't be worried. Remember her. Write beautiful letters, mm? And don't be worried about whether they are true or untrue. They should be beautiful. Write poems to her. And give one hour to her every night. From ten o'clock to eleven o'clock, turn off the lights, sit on your bed and remember her, feel her. In your visualisation touch her body, kiss her, embrace her, and go berserk! She will never be as beautiful as in your fantasies. Real persons are never as beautiful, very rarely. Sooner or later they start stinking. But fantasy is simply wonderful. In fantasy the beloved never perspires, never argues, never nags, nothing.

But be here and meditate. Much is possible. And after the camp do a few groups.

... A few groups will be tremendously helpful. You will come to many insights about your growth, about the state you are in. Because one never knows oneself rightly, and that is the first thing to be done.

[A visitor said she gave up her job teaching art in a museum because it was dull, and she wanted to come here.... I began to try to do your meditation with the breathing and I became a little frightened so I stopped and waited till I cam out.]

Yes, it can be so. The mind makes you very much afraid of going into the unknown. The mind has cleared a small spot and it clings to it. It is familiar, known, so there is no fear. But just beyond the fence of the mind is the wild existence. My meditations are just devices to lead you to the wilderness, to the wild existence, so the mind starts feeling frightened. It is good that you have come here.

Much can be done.... And it is always good to break bridges with the past. In fact many times in life one should do that. Then one retains an aliveness, an innocence, and one never loses one's childhood. Many times one needs to break all the bridges and to be clean and to start again from ABC. Again you are a child.

Whenever you begin a thing you are a child. The moment that you start thinking that you have arrived it is time to break the bridges again, because that now means that a deadness is settling. Now you are becoming just an entity, a commodity in the market.

And of course for an artist to break his bridges is needed more than for anybody else. Anyone who wants to be creative has to die every day to the past, in fact every moment, because creativity means a continuous rebirth. If you are not reborn, whatsoever you create will be a repetition. If you are reborn, only then can something new come out of you. Unless you are new, the new cannot come out of you.

So it happens that even great artists, poets and painters come to a point from where they go on repeating themselves again and again and again. Sometimes it has happened that their first work was their greatest.

Kahlil Gibran wrote 'The Prophet' when he was only twenty-one or twenty, and that was his last work also. Then he wrote many books, but nothing comes to that peak. In a subtle way, he goes on repeating 'The Prophet'. He tries to say the same thing in many ways -- and there is no improvement even. If all the books are lost and only 'The Prophet' is saved, it is enough. He has done his life's work. He could not die to it. He could not forget that book. It remained continuously chattering inside. He enjoyed it because it brought world fame. It became a vested interest.

If he had disowned the book and said, 'I am finished with this book and it does not belong to me and I don't belong to it,' if he had broken the bridge.... He was a rare genius and he would have given many books to the world of the same calibre as 'The Prophet' -- or even better, because that was his first book. He was very immature -- just twenty; you can't expect much. But by and by he settled with the book and started copying himself. Other books are just carbon copies, echoes of the first. He could never transcend that because he was caught up with it too much.

So an artist, a painter or a poet, a musician or a dancer, one who has to create something new every day, has a tremendous necessity to forget the yesterdays so completely that there is not even a remembrance of them. The slate is clean and out of that newness, creativity is born. It has nothing to do with your doing. If you are new, you are creative. It is a reflection of youth, of virginity, and it is in our hands to become virgin again and again. On the contrary, we go on hoarding the past. That corrupts.

So good. You dared -- that's very good ! Now become a sannyasin ! [she nods, smiling.]

... this will be your new name. Forget the old name; this is your rebirth. This is the name: Ma Deva Anupam. Deva means divine and anupam means unique -- unique divineness. Each person has unique divineness, because God is not repetitive. He creates every person absolutely unique, incomparable. There has never been a person like you before and there never will be again. So there is a tremendous

responsibility on your part of being unique.

Once a person understands this -- that God has destined a unique career for him -- then everything changes. You are not to become a robot and you are not to become like anybody else. You have to become yourself. And that is the greatest courage in the world -- to become oneself -- because the whole society tries to force you to become somebody else.

[A visitor said he had been interested in Subud prior to hearing of Osho.]

Subud only goes up to a certain extent, because it is not a device. It happened to Bapak and he was not searching or seeking for anything; he was not making any effort. It simply happened out of the blue like lightning and he could see clearly.

But when you are not prepared and suddenly it happens, you can never see the whole. You are taken aback. You are so full of awe, in fact terrified, because you are not waiting or expecting, and suddenly like a jolt, an electro-shock, your whole being turns one hundred and eighty degrees. It is so much that unless you are ready for it, waiting for it, you will never be able to see the whole of it.

So Bapak found a clue, but the clue is fragmentary. It doesn't have a philosophy around it. It is not a whole. It is valuable, very valuable, but incomplete, fragmentary. So Bapak may help many people, but finally every Subud person has to go somewhere else. He will start many people on a path, but eventually everybody will have to leave that path. It is a great service to humanity because you start looking in some direction. Sooner or later you will become dissatisfied with Subud, but that is its purpose.

God has been working through history in many ways. Sometimes when it is needed He reveals many things to people who are not in any way ready for it. Those people are innocent, pure of heart, but they were not in any way concerned. They were not searching for God. Good people... Bapak is a good person, a very pure person, and hence it happened -- but he has no way to comprehend the whole of it. He can just tell you in what situation it happened to him. So you stand in the same situation. Maybe it happens to you, but it remains a 'perhaps'.

And if you relax and you surrender, something will start happening to you also, but sooner or later you will see that it remains superficial. It does not touch your heart. It does not transform you. But he has put you on the path. God has used him in a certain way. He has become a window. Even if it is just a fleeting glimpse, something is changed. You are here because of him, because of Subud.

So always remember that finally everything helps. Even Subud has helped. Even sometimes we go astray, and sometimes we choose wrong paths; they too help. When you attain to your own experience, you will be able to see that everything falls into line. Even those goings astray, even those things which you were thinking were a wastage of time, of energy, even those things where you were feeling stuck and nothing was happening, also helped in a certain way.

But to see that is only possible when you have arrived and you can look back and can see the whole of it. Then everything fits like a jigsaw puzzle and one is grateful for everything that has happened. A real saint is even grateful to the sins that happened in his life because they have also led him on.

[The visitor said that he had a weak heart so felt restricted in what meditations he did.]

I don't think it is weak, but it is very soft. Any method, any hard method, will not be helpful, so keep that in mind. We will use your softness of the heart. Everything can be used. But once you call it weakness, you cannot use it.

I call it softness. Then it makes a great difference. It can be used. You can move on the path of love very easily, very easily.

[A sannyasin says: I would like to speak about the book that I started. I made it personal and alive, but then it changed from what I had planned in the beginning into almost a daily journal of events. The only thing is that I don't know how to stop.]

No, I think it has taken the right shape. A journal is the right shape. And there is no need to stop it. It can go on -- first volume, second volume. That is the beauty of a journal -- it can continue. So there is no need to end it.

No book in fact has a natural end, cannot have, because life has no end. It goes on and on and on. It is

always in the middle; there is no beginning and no end to it. Somehow we have to manage to end it, but that end is abrupt, artificial and arbitrary. That's the beauty of a journal -- that it need not end. It can continue to the very last day of your life. It will become very very rich and very useful.

A book is like a child. You can give birth to a child but you never know what the child is going to turn into. Nobody knows -- not the father, not the mother, nobody. Once you have given birth to the child, the child takes its own course. A book is always like a child.

You can start it but you have no power over it. By and by, it starts dictating its own terms. It happens sometimes when people are writing novels that a certain character will start dictating his own terms and the writer will have to write it down. The character will become very stubborn if you don't take note So a writer can open a door, that's all. What will come out of it, even the writer never knows. Then the book is alive; otherwise it is dead.

If you can manage everything that you want, the book will not have its own life. The child will be a dead child.

A journal is a good shape. I was going to say to you to let it be a journal but I was waiting for the day that it would take that shape. It is growing every day, and nothing is definitive. Things are growing, you are growing. And with me, nothing is certain. I go on changing, so I am not predictable.

You can go on moving with the river. Sometimes it flows to the south and sometimes it starts flowing to the north. You have just to keep track. You need not worry, because a journal is a personal thing. You are not in fact writing for somebody else. Write as if you are writing for yourself, so you can have more freedom.

When you are writing for somebody else then that other and the idea of the other is always heavy. Writing to yourself, the journal is more fluid, more personal, more of the heart. It is just like a letter you are writing to yourself. Then it is useful for others also, because it will not only say something about me, it will not only say something about you. In fact it will say something about the miracle that is transpiring between you and me.

We both will be just like two banks. The real thing will be the river that is flowing. It will say more about the love, not about the lovers -- and that's the real thing. So you have to talk about me and about you, but that is just to create the banks so that the river can flow. And there is no end to it.

When you have come to a manageable size -- three, four hundred pages -- then the first volume goes; then the next series, third series, fourth series -- you can continue. And never think of any consistency. Let it be as it is, even sometimes with contradictions. Life has contradictions; it is very contradictory.

If you try to keep something very consistent, it becomes dead. Then it is only a concept. If it is alive, it is paradoxical. So with all the paradoxes and contradictions, with all the absurdities, you go on flowing with it.

[A German sannyasin with his Japanese girlfriend says: Never has a woman confused me like she!
He asks if he should take her to Europe with him as he also felt a need for distance sometimes.]

Then for the first time you have come across a woman ! A woman is only a woman when she is capable of confusing a man.

... That will settle. It is always so. If you love a person, it is very difficult to be with him or with her. If you love a person, both things are difficult. Love is such a wild thing.

If you don't love a person, then there is no problem. You can be with the person or without them. But some love has happened between you so it is going to be rough. Sailing will be rough, but enjoy it -- it is a challenge.

[The Primal group are present. The leader says: There's a lover inside me that's been asleep and the lover is coming up. When it awakens, something very sad is joined with it at the same time.]

Mm, I understand. If love arises, you will also feel sad because love is deathlike. It is a death. When love arises, you will have to disappear -- that is the sadness of it. Love will be there but you will not be. The ego feels sad because love is just a deathbed and now your ego cannot exist. The ego will try in every way to cling, resist, to remain.

Now it is for you to help love, and to help the ego to drop and disappear. Don't strengthen the ego. And whenever you feel sad, remember me. You have not learned that yet and you are missing much. Just the

other day I was reading a very small anecdote, and I love it.

A father is sitting in his garden and his small child is playing -- trying to pull up a rock which is too big for him. It is almost impossible. He is trying hard, and in every way possible from this side and that. He is puffing and breathing hard but he is still trying and perspiring.

The child feels frustrated and tired and sits on the rock. The father says, 'Have you tried all your strength?' And the child says, 'Yes certainly I have tried all my strength.' The father says, 'No, because you have not asked me.'

I loved it... because that is also part of the child's strength.

So start asking me when you feel sad. Just don't go on pulling on the rock. Sometimes it will be too heavy and you may not be able to pull it up.

It is part of your strength to ask me. That is my whole function in being here.

Just remember me. Whenever you feel sad, remember me. The very remembrance will clear the clouds. And just leave it to me. It is natural that whenever a love arises, sadness also arises. Now it is up to you. If you choose the ego, the sadness will disappear but love will also disappear. You will again be back in your rut. If you choose love, the ego will disappear and with the ego's disappearance, the sadness will disappear. But then you will be reborn.

You will be reborn as love, as loveenergy. Remember me more. These are the moments you will need me.

[A group member said:... I felt that the only way to be with you, was to be total. And I felt this conflict with my wife and you... I decided to be with her. Something was telling me that in order to be with you I had to drop everything.]

No, no, not my sannyasins. You are not to drop her.

... If you could have allowed this idea that you can drop everything for me, even the woman, the very idea would have helped. Not that I am going to tell you to. I am not going to tell you to drop anything. It has nothing to do with dropping, but just the very idea that if I say to, you can drop everything, that you can even drop your beloved -- that every idea would have done tremendous work within your soul. It would have given you an integration.

If you drop something which is worthless for you, it is not dropping anything at all. If you drop something which you cannot, which is almost like a death for you, then through that idea you become integrated, you become centred.

Not that I am going to tell you to; I would be the last person. But you missed the point. Now it will not be of any use because you know I am not going to tell you to drop anything. So we will have to wait for another opportunity.

But there is nothing to be worried about. It is natural. And I can see it has been hard....

The Cypress in the Courtyard

Chapter #8
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It means divine awareness. Deva means divine and bodhi means awareness. Only awareness is divine, and all awareness is divine. The moment you are not aware, you are in the world, unconscious, moving like a somnambulist in deep sleep, doing things with no awareness of why... as if you are being driven by the unconscious.

Once you become aware these unconscious forces start withering away and a centre arises in you. Then you can say that you are awake.

So this is going to be your work, your sadhana. Become more and more alert. Whatsoever you are doing -- very ordinary things: eating, walking, sleeping bring one quality to them, the quality of awareness.

Don't move like a somnambulist, not like a drunkard, but like somebody who is moving in tremendous danger, as if one is moving near a precipice and the danger is so much that you cannot afford to be unconscious. At each step you have to be aware because one mistake and you are gone forever.

So start moving in life as if every step can become a step towards death. And we are in danger. Death is all around. That is what surrounds you.

I am not against any activity. Do whatsoever you feel like doing. Just this one thing has to be added to it -- and that is awareness. If you want to be angry, then be angry. I am not against anger -- but plus awareness. Then whatsoever is beautiful in anger will be saved and whatsoever is ugly will be dropped on its own accord.

If you are in a love relationship, I am not against it -- I am all for it -- but bring the plus of awareness to it. Then whatsoever is ugly in love will disappear... and there is much that is ugly in love. Greed is there, possessiveness is there, jealousy is there; even hatred is there. Only the purest gold will survive.

Awareness functions like a fire. Only that which has to be destroyed is destroyed, and that which has to be saved is saved.

You need not worry. Just go on becoming more and more aware. I don't give you any other commandment. I don't say, 'Do this, don't do that.' That is not my way.
I allow you total freedom, with just this one quality -- awareness.

With awareness, nobody has been ever able to do anything wrong, and without awareness, nobody has ever been able to do anything good.

People may think that they can do good without being aware, but the path of hell is paved with well-wishers. Their good wishes are not much help, because in the hands of unconsciousness every good wish is poisoned. So there are many good-doers all around the world -- puritans, religious people, missionaries, servants of the public -- and all destroying humanity.

So I don't say anything else -- that you do this or you don't do that, because life cannot be structured. A fixed pattern cannot be given to life. Once a fixed pattern is given, you are already dying. Once the pattern settles you are dead. Either the pattern can live or you can live; both cannot live together.

I would like you to remain fluid, flowing, with no structure... with just an inner light burning. That inner flame I call bodhi -- awareness.

Forget the old name as if it never belonged to you, as if it was a dream you had dreamed, something you had read about in a novel or seen at the movies. Disconnect yourself from the past so utterly that it cannot have any shadow on your future, because the past corrupts. It is a dead weight, and the very shadow of it corrupts your present and your future.

So from this moment, think of yourself as being reborn. Let this day now be your birthday and forget the whole of the past. Of course it will remain in the memory, but just as if you have dreamed about it.

And it was a dream, because unless one is aware, there is nothing else than the dream. Only awareness brings you to reality; otherwise we go on fantasising.

Deva means divine. The word divine comes from the same root 'deva'. And Ritambhara means the ultimate law; what Taoists call Tao, or what Christians call God. But in the Vedas they have a more scientific word for God -- that is Ritambhara. they call it the ultimate law, the cosmic law. It is not a person but a law; very impersonal.

To think about God as a person is a little childish, because He is the whole and cannot be somebody. If He is somebody then He cannot be everybody. And if He is all then He cannot have any form of His own. He cannot have any identity of His own. He is the whole.

So the word 'ritambhara' means the innermost consistency of the whole, the very thread that holds the whole. Everything seems to be so separate, individual -- the trees, the animals, the birds, the man, the woman, millions of galaxies and stars -- but something holds them all together as if like a garland. You may

not see the thread running through the flowers but it is there. That thread is known as ritambhara.

[The new sannyasin says she is studying her doctor's degree, and doesn't know whether to finish it.]

It is better to finish it. It may not give much to you but still it can give you a background to understand many things. In itself it may not be worth anything, because in itself it is nothing but data and information, but information can be used in a very creative way. If you don't become an addict to it, it can be used tremendously. But one should not think that information is knowledge. That has to be remembered.

Knowledge is something that happens to you. Information is something that you borrow. But nothing is wrong in it. We have a very limited expanse of life and millions of people have lived before. They were just like us and they have lived and experienced and known many things so it is good to be connected to them.

The problem arises when you think that now this is all. A Ph.D. is a good beginning but not the end. But I would like you to finish it; it will be helpful. The more you know, the more you become aware of your ignorance. Information helps in a way. It makes you aware of your ignorance; that is its creative part.

The negative part is if you are lost in it and you think that you have known; then it is very dangerous. Then one goes on living on borrowed information. It can never reveal anything to you. It can give you a very good respectability but it can also be very dangerous. You may miss aliveness. That happens to almost all learned people. By and by they become dead -- just as dead as their knowledge.

It is dangerous to keep company with dead things because one tends to become like the company one keeps. But if you are alert, it can be used. And my feeling is always that there is nothing in life which cannot be used. So never condemn anything. Try to find out a way to use it. Your Ph.D. can be very helpful to understand meditation and to help people to understand meditation.

And in another way it is always good to finish things, otherwise they always hang on the mind. The mind has an intrinsic tendency to complete things. Any incompletion and the mind feels it continuously. That can become an inner burden. So if you are in something, do it. Leave it after doing it. Become a Ph.D. and forget all about it. That's good.

But if you drop out, somewhere deep inside your mind you will carry the idea for the whole of your life that maybe it was good. Many times you will remember it again and again. There may be opportunities where you will feel that it would have been helpful now. There may be trouble, some crisis -- financial or otherwise -- and you will think about it again and again. It is better to finish it

My idea is never to renounce anything while you are in the middle of it, and never renounce anything when you are failing. Always renounce a thing when you are winning. Then you can drop it completely and it will never trouble you; it is finished. Otherwise one part of your mind will continuously say, 'Continue.' If you take the decision with the major part of your mind, the minor part will remain there, always ready to take revenge.

Once you do a thing it is complete and finished. So do it, mm? and don't get lost in books !

[A sannyasin says: I feel that everything I do is always done with a reluctance about it. It's like a weight and it keeps me from fully being there in anything -- in meditation, in work, in relationships.... I used to label it fear...]

They are related things. Maybe a part is also fear. Just because you label emotions, they are not separate. They are all interrelated.

If you are reluctant to do something, a part of it may be fear because you are afraid to abandon yourself in anything completely. You are afraid to lose control. You are afraid to commit yourself. You only go to a certain extent and then you stop, because going further than that can be dangerous. You may not be able to come back again. It may be going beyond the point of no return. A part must be fear.

Fear is very very basic, just like love. These two are the very basic things -- love and fear -- and both are opposite polarities. If there is much fear, there will be less love. If you drop fear, then there will be more love. It is the same energy. When it is negative, it is fear. When it is positive, it is love.

If you love, you will abandon yourself; you will go to the furthest point possible. You don't bother then about control or controlling. You are streaming, flowing. You are liquid and you can melt with the surroundings. You are not afraid to melt. You are not afraid of life, not afraid of death. You love. You love life, you love death. You love whatsoever happens and there is no reluctance.

It is not that you go only to a certain point. Now you go the whole way. You go so far that you

disappear. And that's how abundant life happens.

So there must be fear, otherwise why should one be reluctant? And if you are reluctant in one thing, you will be reluctant in all things. In fact if happiness comes, you will be reluctant to allow it. You will allow it only up to a certain point, just so far, and then you will stop and close yourself, because if happiness is too much, you are no more there. You will not allow laughter. You will not allow crying and weeping. You will not allow anything. You will remain lukewarm in everything that you do.

This can be very dangerous because this is losing contact with life. This is crippling yourself. It is a sort of paralysis so you cannot move, and you are not free to move. A certain inner mechanism clicks and you stop, you close.

Life happens only when you have forgotten how to control. Controlled people are dead people. They control everything -- not only of the mind but of the body also.

You must not be breathing as totally as you should breathe, because there also the control comes in. So start by breathing. It is always good to start with the body. The work is easier because it is with the gross. The body is more visible and you can feel it easily. Then we will start working with the mind.

Whenever you remember, have a deep breath. Never start by inhaling; start by exhaling. Exhalation is going into the world. You breathe out... you pour yourself into the world. Then you breathe in; the world enters you. This is a beautiful dialogue with the world. Breathing is a miracle. The world comes into you continuously and you go into the world. It is a continuous love making with the world. The vitality flows in you and then you pour the vitality back into the world.

Start by exhaling, because if you exhale deeply, the reluctance will go. If you exhale deeply, you will inhale deeply automatically; there is no problem in it. You create the situation: exhale so deeply that the whole is poured out. Then the body will suck deeply. So don't start by inhalation.

If you inhale deeply that may not be a really deep inhalation because the air that is already inside may function as a barrier.

[Osho said that she should take care to breathe by the belly rather than the chest, and that she should be aware of her breathing throughout the day. She could make it a point at times during the day to exhale and then inhale deeply, and then to tell Osho after three weeks what was happening.]

And if subtle tremblings arise in the body, don't be afraid. If a certain tingling sensation goes through the body, don't be afraid. If by deep breathing suddenly you feel a great upsurge of sexuality, don't be afraid. That will happen.

Deep down you have been suppressing. You have been trying to be tough, hard. You have learned a wrong lesson somewhere in your childhood -- that the world is a deep struggle. It is in a way. Many people learn the lesson that it is a very hard struggle and that you have to be tough and you have to fight. So you have learned how to fight, but you have forgotten how to love. Even in your love, fight is more emphatic than love.

So start this breathing. And enjoy it. Just by sheer breathing you can come to a subtle orgasm in the whole body. The whole body can be infused with new energy. You can vibrate all over and you can see many parts of your body that you have denied. becoming alive again.

So enjoy that, because the more you enjoy it, the more the body will fall into a pattern. Many people, millions of people, are not totally in their bodies. Some have denied some parts, some others have denied some other parts. People are living partial lives.

When you feel that the body is really alive, then tell me after three weeks how you are feeling. Is your reluctance the same, or is there a change? Have you become more outgoing? Have you become more capable of uncontrolling yourself? Is the rigidity the same or less?

Then I will give you another exercise and for two or three months you will have to work with it. You will become perfectly alive. There is nothing to be worried about, mm? Good!

[A sannyasin says: I feel helpless. In the outer world I'm unable to earn a living and in the inner I'm stuck in complete darkness...

I had a book published about fantasy, dreams, imagination. I poured my whole madness into it.]

You have a copy of the book with you? Find a copy for me....

It will be helpful to understand you, because a book is never out of the blue. It grows out of a person.

And each book, knowingly, unknowingly, is autobiographical. Whatsoever you write, whatsoever you sing, whatsoever you do, is going to be autobiographical. It comes out of you. It is you expressed.

So don't be afraid. If it is mad there is nothing wrong in it. You enjoyed writing it?

[He answers: Very much. I have very good concentration and can work all day, but it is an ego investment.]

Don't be worried about the ego, because that is not the way to drop the ego. In fact the work may be helpful for dropping the ego. Anything that you want to drop has to be brought to the surface. I think you should continue writing. Make it a living; it will be good.

And there is no need that one should be able to visualise, no need. There are different types of people and all writings are different. There are a few people who are capable of visualising. They write a certain type of book -- more pictorial, more depictory, more imaginary. By reading their book you can almost see what they have written about. But that is not the only way.

There is a different type of person who cannot visualise. If you cannot visualise you can become tremendously efficient in language.

Visualisation is the language of childhood. It is not the language of the mature mind. It is a primitive language. That's why in children's books you have to put many pictures. You have many pictures, coloured pictures, and a few lines of text. He will only read the text to understand the picture, otherwise not.

So you may be able to write a very crystal-clear prose. It may not be poetry. It cannot be poetry if you cannot visualise, but there is nothing to be worried about.

[The sannyasin answers: I'm only interested in spirituality now, and I cannot write about it because I have had no experience about it.]

Start writing about it. Write that you have not had any experience but write about it. By and by you will start getting the experience also.

It happens that many times in talking to a person, suddenly you become aware that you are saying things that you have never said before; not only that, you have never thought of them before, And not only that; you were not even aware that you could make this type of statement ! Many times it happens that by writing something you will become aware that it was within you. It was lying there like a seed and now it has sprouted.

Writing is a good way to know many things about yourself. And if you really want to learn something, teach it. Don't be bothered that you don't know it. Teach it, and by teaching, you will learn.
Never does anybody learn anything unless one starts teaching it.

[The sannyasin replies: But it will be like philosophy.... But it's a dead end.]

Let it be ! If you start worrying about everything like that, you will never be able to find a living! So don't be worried -- let it be philosophy.

Start working and put your energy into some expressive way. And writing can be a good medium. Start and then we will see. And always remember that you don't know your own potentiality. You are not even aware of a fragment of your being, and unless you do something you will never know what you can do. This is a paradox but this is how it is.

You don't know that you can be a runner in the Olympics unless you run. How is one to know that one can be a runner? There is only one way to know: to run and see. One can never know that one is a singer unless one sings. If you are making an effort to be completely certified before singing that you are a singer, then it is impossible. Who is going to certify you? Even the person who is going to certify you would ask you to sing. You would say, 'I cannot sing before it is certain that I am a singer.'

By doing we come to know who we are. And the more you do, the more of your inner potentialities are actualised. So do millions of things so you can see who you are. There is no other way. That's why, groping in the dark, you will find your medium, your element. Nobody can say who you are by reading your hand or your stars. You will have to find out. And it is good. It is not something very fixed.

Man is a very very fluid being. He is more like a process than a thing. So who knows? Try -- write, sing, compose; go on doing things. Do whatsoever you feel like. You will come to feel through trial and error

what suits you. You will come to feel what brings you to a harmony and inner joy. You will feel tremendously happy just by doing something. Not that it will be because of the result, not that it will give you respectability and you will become famous. That is irrelevant. Just by doing it, suddenly you will feel a deep harmony arising in you. You will feel simply delighted -- just singing a song. Then you have found the element. Don't be bothered then about what people say. That is none of your business. You go on doing your thing. If they like it, good. If they don't like it, that's for them to decide.

The way that you are thinking right now is suicidal. If you think like this you will never be able to move in anything. Even if you fail in something, just understand one thing -- that this is not your way. You failed in this so this is not for you. One door is closed.

This too is a great benefit. Now you will never try this door. You will try another! And just by groping, one comes to find one's door. If you sit and don't grope and you say, 'It is very dark, and who knows whether there is a door or not ? and which door is mine?' if you simply sit and brood over it, this is philosophical and very suicidal.

Stand up, walk around. Even if you stumble against the wall sometimes, perfectly good, because that is the way one learns. Watch a small child when he starts walking for the first time. He gropes, stumbles, falls, cries and weeps and decides, 'Never again will I walk! It is too dangerous!' But again after half an hour he is trying once more.

If he is as philosophical as you are, then no man will ever walk. They will all sit silently in Zazen [laughter]. Nobody will do anything. But the child forgets again. The challenge comes to his mind again and he ventures. It is difficult. For months together he will fail. He will bruise his knees and the blood will come out, but again and again he will try. And almost all succeed ! [laughter]

And that's how it continues to be in the whole of life. You will grope like an author, writer, composer, musician. And who knows? The destiny is not written somewhere, and there is no way to know it beforehand.

Destiny is something we create by doing. In fact you create yourself by doing. A man is a constant process of self-creation. One perpetuates oneself continuously. So never stop. If you fall, nothing is wrong. Get up again and be moving. Sooner or later everybody finds, one has to find one's destiny. Otherwise the whole life becomes meaningless.

People ask what the meaning of life is -- as if there is some meaning and you have just to uncover it and the meaning is there. Or you have to find the right person to show you the path, or find the right book and the right map and you will find the meaning. Meaning is not a thing. You have to create it; it is not there. And each person has to create his own soul.

Gurdjieff used to say that man is not born with a soul, only with a possibility. If you create it, you will have it. And it is hazardous. It is the greatest courage and adventure there is to create oneself. And how to create oneself? -- through work, through relationships, through love, through meditation.

Find as many ways as possible, because each dimension will reveal one aspect of your being, and the more dimensions you have to your life, the richer you will be. If you don't create a meaning outside, inside you will also feel dark. That's why you are feeling dark inside. If you create meaning outside, simultaneously, and parallel to it, inner integration happens.

A man who can sing well and can enjoy it, delight in it, will have something inside burning like a small lamp. The song will go outside and the lamp will be lighted. The more you do, the more you become. And when you find the right way -- and only you can find it -- in which you fit perfectly as if you have been made for it .... That's what destiny is: to discover something about which you can feel, yes, this is for what you can live and die.... Then immediately inside there is no darkness. Suddenly a light is burning. The inner shrine is full of light. And these two go together.

So if you can find anything that you feel like trying, try. And only a creative person can be happy. People who are uncreative can never be happy. Only creativity brings happiness. I would like to say that happiness is a function of creativity. You create -- just as God created the world and said, 'So beautiful, so good,' and He felt happy. Since then He has been happy.

You create something, whatsoever it is -- a small painting, a small poem, or you just make a doll -- but when your heart feels fulfilled and you can say 'So beautiful, so good', suddenly there is meaning in your life. Now life is not empty.

So do something, mm? And after one month, tell me. Start from tomorrow and do whatsoever you like but bring your energy to it.

[The Enlightenment Intensive group is present. The leader says: It was dynamite. Just very strong. But I wonder what you're doing to me because it seems that my ego is just expanding.]

Let it expand. I am here, don't be worried. I will take care of that. I can burst it any moment [laughter]. And the bigger it is, the easier it is to burst it !

[She continues: There are times when people could be pushed along, but I'm afraid that if I do that, they'll get angry with me.]

No, no, you push them. And the more you push them, the more they will like you. The whole work of a groupleader is to push them. If you don't push them they will not reach a breakthrough. If you go on pushing them and the breakthrough comes, they will like you tremendously ! That is the only way.

So if you love them and you want that they should love you, push them hard. Don't be kind if you have any compassion.

[A group member said: I keep going into my childhood a lot, and I find it difficult sometimes to be spontaneous.]

So now you do Primal. Everyone's childhood has almost in some way or other been wrong. It is rare to find a person whose childhood has been as it should be because the world is not as it should be; the parents are not as they should be. The parents were conditioned by their parents; they were conditioned by their parents. So dead people are controlling the living people. People who have died centuries ago are still controlling you through your parents. They will control your child also if you don't ,change.

If you don't come to an understanding of your own childhood, then you will just be transferring the same disease again and again. These diseases are traditional, transferred by one generation to another. But there is no point in complaining because they were also victims; they suffered much. They could not have any opportunity to change their childhood. They were never aware in fact. You are fortunate.

This century is in many ways fortunate because many things have become available to you that were not available to past generations. Now there are methods and ways that you can go back and reform your childhood. That's what Primal Therapy is. First you go back, you regress and you come to that point where something went wrong and you undo it. Then you start growing again.

Once childhood is put right, you have a base. Otherwise you will always remain uprooted because in the childhood you have always missed your roots. Somehow you go on but you don't grow. At the most you go on like a pile but not like a tree. The growth is not organic. You may be a structure like a building but not like a tree, not organic, not alive, because something went wrong in the childhood, something went dead. That deadness functions as a constant inhibitory force. It has to be reformed. The old has to be destroyed and the new begun.

Once you go back, once you can see with full awareness what the problem is, just the seeing becomes the reformation. Just the vision of it and it is released; you are freed by it. Awareness is liberating.

[A group member said: I found that I got very angry about being told what to do.]

You must have been controlled from the outside too much in your childhood so the resistance is still there. And you are not very sure of yourself, that's why you don't like being controlled. A person who is sure about himself is ready to play any game. This is just a game !

[The therapist] is not your enemy. She is not even your mother! [laughter] She has no grudge against you. It is just a game and you have agreed to play the game. That's what it means to book for a group -- that you are ready to be manipulated, controlled, dragged here and there, humiliated. You were playing a role and she was simply fulfilling her role.

But you must be unsure about yourself; you are not very confident. You are afraid that if somebody is allowed to control you,, somebody may really control you; that's the fear. If you are not afraid of control, you are not reluctant. You say, 'Okay, let the game be there. It is a question of two days; you control me,' and you relax.

If you had relaxed, the same energy that became anger would have led you very deep inside yourself. It took a wrong turn -- and you helped it to be wrong. I will suggest that you do the Intensive again, and this

time [the therapist] has to be really hard! You have just to accept the game. Let it be a game! She has really to be hard. This time she was nothing because she herself was afraid [laughter]. But now I give her total freedom and you are going knowingly.

When you go knowingly there is no problem. This is not going to be your whole life's pattern. She is not going to control you or manipulate you for always and always. This is just a game, a two or three days' game. Allow her. If you allow her, much can happen. It will give you much insight into your being. It will make you almost new and will give you the capacity to trust. You don't trust. that is the trouble. You were not trusting her.

If you trust then there is no point You don't resist Watch a small child walking hand in hand with his father. The father may be afraid of the dark night and the unknown path but the child is perfectly happy. He knows the father is with him. He trusts. That's how participants should be with the groupleader.

She may be afraid. She may not know where everything is going and what is going to happen and where you will land. That is her problem ! Don't you be worried. Simply relax.
So immediately after the camp, you repeat it, mm? Good.

The Cypress in the Courtyard

Chapter #9
Chapter title: None

12 June 1976 pm in Chuang Tzu Auditorium

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[A sannyasin actor said that in rehearsing for a play, one encountered many emotions which one had to deal with, so he felt he had been doing a similar sort of thing to what happens in groups.]

... but it is, in a way, totally different. In acting you falsify. It is not your emotion. You pretend that it is yours but deep down a gap remains. Deep down you remained uninvolved. You may be showing love to a woman, but how can you show love if you don't have it for her? So you remain uninvolved. You just show. By and by you become efficient in pretending. The whole art of acting is pretension. You can pretend so well that sometimes the natural act may not be so impressive.

Have you heard one joke about Charlie Chaplin? To celebrate his birthday they arranged a competition. Somebody who was going to play the best Charlie Chaplin act would be given the first prize. So one hundred actors from all over the world participated in the competition. Just to play a joke, Charlie Chaplin himself participated in somebody else's name. He was hoping that he was going to come first but he didn't. He came second!

Reality can always be less than the pretension because when you pretend you put all your energies into it. When you are real, you are relaxed, and when you are pretending you put everything at stake. When you are real, nothing is at stake. So acting is not really similar to a therapy group. It is exactly the opposite.

In a therapy group you drop all pretensions and you allow your innermost being, whatsoever it is -- good, bad, hatred, anger, greed; whatsoever it is. It is exactly the opposite... and every actor needs it.

In fact every human being needs it, but it is needed more by an actor because his whole profession is pretension. In a way it will by very difficult because by and by we become so efficient, so clever in pretending, that we completely forget who we are.

An actor is bound to get lost, because one day he is somebody, and another day he is somebody else. He

goes on pretending and changing his roles, his masks, and by and by his identity is completely lost. He does not know who he really is. At the most he can remember many roles that he has played, many names that he has assumed, many phases that he has passed through. But what is his original face?

I have heard a joke. A man is sitting with his wife in the theatre where a drama is being played. The main actor is showing tremendous love to the lady. The woman says to her husband, 'You never loved me so much.'

The husband said, 'You don't understand. He is paid for it! I consider that he is a great actor !'

And the wife said, 'It is not only a question of profession. They are husband and wife in real life.'

Then the husband said, 'It is a miracle! He is really an actor then ! If he can show so much love to his wife, he is really an actor !'

Acting is a falsification of your emotions. You are paid for it.

... Once you can reenter into your being and find out who you are, there is no harm in being an actor. It is beautiful. Continue it.

And once you know your real being, you will also become a better actor because then it is just a game. Deep down you remain a witness and you don't get coloured by it. You retain your identity, which is beyond all roles and transcends all games, and can only be found by being a witness, never by being an actor.

I can see that much can be done. You have a very pure heart... much can be done. Just a small effort can be tremendously beneficial.

And help my work there. In your profession, also help. Now you belong to me !

[A resident sannyasin says: I have much energy which I use in talking a lot... I don't sleep much. And the more I work, the more energy I get and I don't know what to do with it.]

You are an active type so you have to make your activity itself your meditation. You are not a passive type, so passivity will create problems for you. You have to use your energy creatively.

Do more physical work -- as much as you can. Even when there is nothing to do, walk, run, jog, and when you are doing something, move into it as totally as possible. And don't avoid it, don't withhold yourself. Go into it as deeply as possible and make activity your love. Soon you will have ripples of pleasure arising from your action. Whenever you are deeply in activity, suddenly you will see an orgasm spreading over your body. You will come in contact with the universe, with the cosmos, only through deep action.

In India they divide the path into three paths. One is of karma -- that is action. Another is of knowledge -- gyan. And the third is of bhakta -- devotion, love. You belong to the first type, the path of karma, the path of action. So remember it. Activity is going to give you much, so never avoid it. Go as deeply into it as you can. The more you go, the more energy you will get and the more capable you will become of going into it. There will be no end to your energy.

A passive type is tired immediately. He does a little thing and he is tired. He is almost always retiring, withdrawing, renouncing. That is not for you. You are still not putting your total energy into work. That remnant of energy goes on moving in the mind. If you don't put it into physical activity it will become mental activity because that then is the only release.

These are the two possibilities: either you release energy through action, or if you don't release it through action, it becomes a mind thing. The mind then goes on around and around and around and dissipates energy that way. That will become restlessness. Then your sleep will be restless and you will toss and turn.

Never sleep more than seven hours; six will be even better, and by and by, five. You will be fresher with less sleep because whenever your mind starts moving, that simply shows that sleep is over. The energy is available to act and you are still sleeping.

So for one month work hard and as totally as possible. That's your meditation. Then tell me. These problems will disappear. They are very superficial, and nothing to be worried about.

[A sannyasin says: I feel happy -- happier than I have ever been before.]

Very good. Now don't lose track of it. It is very difficult to be happy and very easy to be unhappy. People almost always choose the easiest thing -- and to be unhappy is very easy. It needs no talent to be unhappy. Have you watched?

To be happy is a great talent. Great intelligence, great awareness -- almost a genius is needed to be happy. To be unhappy is nothing. Even stupid people are unhappy. It is nothing.

And it is very easy to be unhappy because the whole mind lives through unhappiness. If you remain happy for a longer time the mind starts disappearing, because there is no connection between happiness and the mind. Happiness is something of the beyond. That's why the mind will create some problems sooner or later. Even when there is no problem, the mind will create them -- fantasy problems, out of the blue, to make you unhappy. Once you are unhappy, the mind is happy. You are back on earth then and things start moving in the rut.

The mind is the root cause of unhappiness and whenever you are happy you are mindless. Watch a moment of tremendous happiness. Suddenly there are no thoughts. You are simply happy; not even the thought of unhappiness is there. That too you have to recapture later on. Later on you suddenly realise, 'Ah, so I have been happy for so many minutes without any unhappiness arising, popping up!'

You recapture it only when it has passed. But in a really intense moment of happiness there is no thought. It is pure. It is completely empty of thoughts, so the mind is disturbed very much. It lives through unhappiness. It has a great investment in unhappiness.

So watch that. Once one has learned how to be happy, one should by and by start dropping habits of being unhappy. And they are simply habits, nothing else.

It is unbelievable that people are unhappy just because of habits. There is no causality for being unhappy. The world is absolutely ready to make you happy. Everything is as it should be, but somehow one goes on missing. One goes on living in one's own cloud -- dark, dismal. By and by one gets too attached to it. One almost starts liking it. In fact without it, one will feel at a loss as to what to do. People are wed to unhappiness. It is almost like a marriage unknowingly.

So you have found a track; a window has opened. Now don't lose that track. Whenever you see that the mind is arising again with its old tricks, immediately jump out of it. Immediately do something to distract yourself. Even jogging will do. A good jerk to the body will do or slapping your face. Anything that gives a shock just a cold shower or running around the house -- anything that simply changes the trend, and you will find that you have regained the track. This is only for a few days.

Once you start living in happiness, once you know the taste of it and it enters deeply into your being, there is no need then. It is simply there.

The Cypress in the Courtyard

Chapter #10
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13 June 1976 pm in Chuang Tzu Auditorium

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[To a newly initiated sannyasin, who said he was a Primal therapist, Osho spoke about the difference between groups here and in the West, adding that it would be helpful for to be a participant rather than a leader for a little while....]

... and the milieu here is totally different. In the West it is a therapy and the relationship is between a doctor and a patient, the healer and the healed. But here it is not really a therapy. The relationship is not

between a doctor and a patient. The relationship is more integral, more intimate. And the question is not that a person has to be healed. The question is that he has to attain to something more than health. That 'more' is the basic thing in the East.

The West stops at health. The East says that health is necessary but is not the goal. Even if you have health, what will you do? You will be at a loss. You will not know what to do now. In fact to become healthy is to take a very great risk, because before you were occupied with your illnesses. While you are ill, worried, anxious, nervous, and a thousand other things, you are preoccupied, well occupied.

Once everything is healed and there is nothing left to do, then the basic problem arises: the meaning of life. Up to now there was a certain meaning. You were working hard, fighting hard and struggling against the odds, and now you have achieved.

Camus has written that the only and the most fundamental problem of philosophy is suicide. It is. If you are really healthy and you don't know what to do now, life loses all meaning. When a society is poor, it is happy. When a society becomes rich, it becomes sad.

You fight with poverty and with poverty you can hope that someday, somewhere in the future, the dream will be fulfilled and you will enjoy it. But with richness the hope is gone. You can enjoy right now but you don't know how to enjoy. You do4't really know what enjoyment is. It was a sheer dream. It was good as a dream, but when every opportunity is there, suddenly you are at a loss. And the same happens with an ill mind and a healthy mind.

An ill mind has something to do: to go to this therapist, to that therapist, to follow this guru, to follow that guru. He has something to do; he has a problem to solve. But when the problem is solved, immediately all meaning disappears because the meaning was somewhere between the problem and the solution. Now it is no more there.

So the West is facing affluence and sooner or later the West is going to face health. By the time you have helped people to be healthy the people will start committing suicide. They have started already. Suddenly there is nothing to do. In the East the emphasis is health plus something -- and on the 'something' everything depends.

That is the difference between religion and therapy. Religion is the plus. Therapy is a risk. It is good if there is a religion waiting for you and you are healthy and now you know how to enjoy the moment of health. For centuries the mind has learned how to live in unhappiness. Happiness is absolutely alien. Health is absolutely alien.

There is a parable in Jesus' life, not told by Christians, but reported by other sources, particularly mohammedan sufi sources.

[Osho recounted how it is said that Jesus came across a man lying drunk in the middle of the road. When he rebuked him, the man reminded Jesus that it was he who had brought him back to health when he was ill, years ago, and that now he did not know what else to do with himself.

Jesus, somewhat disturbed, made his way into the town where he saw a man running after a prostitute. Having bidden him stop, Jesus asked him what he was doing. The man reminded Jesus that it was he who had given him his eyesight when he was blind. Now he had eyes, what was he supposed to do with them?

Much perturbed, Jesus moves away from the town. On the outskirts he encounters a man trying to hang himself and begs him to stop and look at what he is doing with his life. The man says that he had died once before but Jesus brought him back to life -- to a life that he did not know how to enjoy.]

Christians have completely left the parable but it seems to be the most meaningful parable of all about Jesus. But it must have been a little difficult to absorb, to swallow, so they left it. But this is the problem....

So the meaning here is totally different. These groups are here but they are not the end. They are just basic necessities. They help you to unburden. But unburdening in itself is nothing unless you have to go further, unless you have to reach to the peak, and then unburdening is very helpful. You will feel light and movement will become easier and you can move on a higher and higher altitude.

So do a few groups. And forget all that you know, because your knowledge will be a hindrance. Simply move as an ignorant person, a layman, and it will give you a new perspective. It is good sometimes to again and again become ignorant. One gets a fresh outlook on life. It is very good sometimes to look in ways you have never looked before and to sometimes mix with the mob, in the crowd; to sometimes lose your identity and your degrees and whatsoever you know. Otherwise that knowledge always functions as a censor and it does not allow you to relax and be open.

So forget yourself as a therapist and simply do it as a layman. It will help tremendously.

[A sannyasin said: The other day you said that a man can only love one woman, and I got very angry because women are expected to -- they just do -- love their children and their husband. They just love.... But a man -- why can't he love more?]

There is a difference. To love a child and to love a woman is different. There is no conflict in that.

[She answers: And Mohammed says to take four wives and to love them equally.]

He says that because there were reasons. There were four times as many women as men because those foolish people were continously fighting and the whole country was almost full of widows. It was just an arbitrary thing, just an emergency method to avoid corruption because the whole country was going corrupt. If there were four women to one man, you can think what would happen. It was just an emergency measure.

Emergencies should not become laws; they are not. But Mohammedans have made that a law. It is foolish and now there is no problem. Women and men are almost equal in number in the world and nature always keeps balance. It is only because of man's foolish wars that sometimes the balance is lost. Then too immediately nature tries to keep the balance. Immediately after the war, more boys are born than girls.

Ordinarily the ratio is one hundred girls to one hundred and fifteen boys, because girls are more stubborn in trying to exist than boys. So by the time of marriage, fifteen boys are dead and the number becomes equal. Boys are weaker than girls. Girls live longer, are more resistant to illness, more capable of persisting. And that's how it should be because they have great work to do in the world -- to give birth to children. Man is dispensable, woman is not.

After the first and second world wars, psychologists everywhere were simply surprised about what was happening. Immediately the ratio of boys was doubled. Then again it settled back to the norm.

In the times of Mohammed, in the countries that he was working in they were all quarrelling people, fighting, violent people, killing each other for no reason, so there were many widows. He himself married nine women. But that should not be the law.

You can love, and you can love many people, but love has many dimensions. One loves one's mother, one loves one's father, but there is no competition in it. You cannot love two fathers. If you have two mothers, you will start choosing. Even a mother starts choosing between children. It is impossible to love all the children equally. One becomes the pet.

You cannot love two women or two men simultaneously. If you do, that simply shows that you are split, that you have two personalities, that you are not one. So half of your personality loves one person and half of your personality loves another.

And it is happening in the West that people who are loving two or three women, two or three men, become split. It is bound to be so. You love your wife and you have a mistress. You come home and you have to manage this affair. Then you run to your mistress and you have to manage that affair then. The conflict, the hide-and-seek, the lies and everything goes on and then by and by you become split. You have two faces: one for your wife and one for

By and by those two faces will go far away from each other and there will be a rift; a man can go crazy. Love is not a small thing, it is not a trifle. It is very essential. If you love one person totally you will become integrated. Your very love to one person will make your life focused; the division will disappear. But only very rare people are able to become one, so the conflict continues.

But always remember that if it is possible, if it is at all possible, then pour your love in one direction, to one person.

It has nothing to do with the other person; it has something to do with you. You will become integrated by pouring your love into one person, in one direction, because love is your deepest core of being. So don't fool around with it !

Deva means divine and yamini means a very silent, peaceful night; a divine night. In India we don't have the idea about night that you have in the West. We don't have any wrong associations with darkness. We accept darkness and light as two polarities of the divine. Light is beautiful, darkness also. Light has its benefits -- darkness has its own benefits.

And in a deeper way, darkness is more substantial than light. So in India we call woman the night, the

dark night, because woman is more substantial than man. Man comes out of the woman. The day is born out of the night.

Light has to be created. Darkness simply exists; there is no need to create it. So light comes and goes; darkness remains. Light always has a limitation. Darkness is unlimited.

So get in tune with the night. Whenever there is a dark night, look into the darkness and just feel as if you are melting into it. Let the night penetrate you, and you penetrate the night. Get more in tune with night and much will happen to you.

[Another visitor from America, said he had been a therapist for fifteen years and had himself taken part in numerous groups -- Arica, Gestalt therapy and Encounter therapy.

Osho said that everything he had done would be useful, and that everything one does becomes pan of one's future growth so nothing is lost. He recommended that David try the meditations and do a few groups here....]

... right now the weather is cloudy. You have many things inside but not integrated -- like islands, separate; many things but not synthesised. Once they fall into line, come together, once they are glued together, you will feel tremendous energy arising. You have done many things but they are not integrated.

It happens to many Arica people because Arica itself is not yet an integrated science. It is just on the way. From many schools, techniques have been chosen but those techniques have not yet become part of one whole; they have not melted into each other. So there are many beautiful techniques but it is still technology; still not a science of the self. But this is how it happens in the beginning.

By and by, when many more people work in it, many more experiences and things will be added and one day it will become a science. Right now people working in it work hard in many directions and many things happen. But it is as if you are going in many directions together and then suddenly you don't find where you are going. Up to a certain point things seem to happen and then everything seems to stop. You come to a plateau.

But whatsoever you have done is valuable. It is just waiting for a right synthesis. Once the right synthesis happens, you can become one of the most happy persons on earth.

Prem means love, and purantana means ancient, beginningless -- beginningless love.

And we are ancient people. Nobody is new here. From the very beginning, we are. And this is the whole search: to find out your love. So remember it.. .this name will become a help in remembering.

The whole effort is to find out where our love is, where we are holding our love energy and how to use it so it becomes a flowering.

[In a previous darshan Osho suggested to a sannyasin who had relationship problems to meditate on whether he really loved his woman or not. (see June 7) Tonight the sannyasin says:... there's something very vast, and I even hesitate to all it love but it's larger than anything I've ever experienced. It was a great device. It turned me into myself.]

Good. In fact love is almost impossible in the ordinary state of the human mind. Love is possible only when one has attained to being, not before. Before that it is always something else. We go on calling it love but sometimes it is almost stupid to call it love.

A person falls in love with a woman because he likes the way she walks or her voice, or the way she says 'hello' or her eyes. Just the other day I was reading that a friend of Jerry Brown's of California said, 'He has the most beautiful eyebrows in the world.' Nothing is wrong in it -- eyebrows can be beautiful -- but if you fall in love with eyebrows then sooner or later you will be deceived, because eyebrows are a very non-essential part of the person.

And for such non-essential things people fall in love: the shape the eyes. These are non-essential things, because when you live with a person, you are not living with a proportion of the body. You are not living with the eyebrows or the colour of the hair. When you live with a person, a person is a very great and vast thing... almost indefinable, and these small things on the periphery. sooner or later become meaningless. But then suddenly one is surprised. What to do?

Every love starts in a romantic way. By the time the honeymoon is finished, it is finished, because one cannot live with romance. One has to live with reality -- and the reality is totally different. When you see a

person, you don't see the person's totality; you just see the surface. It is as if you have fallen in love with a car because of its colour. You have not even looked under the bonnet; there may be no engine at all or maybe something is defective. The colour is not going to help finally.

When two persons come together, their realities, their inside realities clash, and the outer things become meaningless. What to do with eyebrows and with hair and the hair style? You almost start forgetting them. They no more attract you because they are there. And the more you know the person, the more you become afraid because then you come to know the madness of the person, and the other person comes to know your madness. Then both feel cheated and both become angry. Both start taking revenge on the other as if the other has been deceiving or cheating. Nobody is cheating anybody, although everybody is cheated.

One of the most basic things to realise is that when you love a person, you love because the person is not available. Now the person is available, so how can the love exist?

You wanted to become rich because you were poor. The whole desire to become rich was because of your poverty. Now you are rich you don't care. Or think of it in another way. You are hungry so you are obsessed with food. But when you are feeling well and your stomach is full, who bothers, who thinks about food?

The same happens with your so-called love. You are chasing a woman and the woman goes on withdrawing herself, escaping from you. You become more and more heated up and then you chase her more. And that's part of the game. Every woman knows intrinsically that she has to escape so the chase is continued for longer. Of course she is not to escape so much that you forget all about her. She has to remain in view, alluring, fascinating, calling, inviting -- and yet escaping.

So first the man runs after the woman and the woman tries to escape. Once the man has caught the woman, immediately the whole tide turns. Then the man starts escaping and the woman starts chasing -- 'Where are you going? With whom were you talking? Why are you late? With whom have you been?

And the whole problem is that both were attracted towards each other because both were unknown to each other. The unknown was the attraction, the unfamiliar was the attraction. Now both know each other well. Both know each other's topography -- the body, the mind. They have made love to each other many times and now it has become almost a repetition. At the most it is a habit, a relaxation, but the romance is gone.

Then they feel bored. The man becomes a habit, the woman becomes a habit. They cannot live without each other because of the habit, and they cannot live together because there is no romance.

This is the real point where one has to understand whether it was love or not. And one should not deceive oneself; one should be clear. If it was love, or if even a fragment of it was love, these things will pass. Then one should understand that these are natural things. There is nothing to be angry about. And you still love the person. Even if you know the person, you still love him or her.

In fact if love is there, you love the person more because you know. If love is there, it survives. If it is not there it disappears. Both are good. To an ordinary state of mind, what I call love is not possible. It happens only when you have a very integrated being. Love is a function of the integrated being. It is not romance. It has nothing to do with these foolish things. It goes directly to the person and looks into the soul.

Love then is a sort of affinity with the innermost being of the Other person -- but then It is totally different. Every love can grow into it, should grow into it, but ninety-nine loves never grow to that point. These turmoils and troubles are so much that they can destroy everything.

But I am not saying that one has to cling. One has to be alert and aware. If it were just these foolish things, it will disappear. It is not worth bothering about. But if it is real, then through all turmoils it will survive. So just watch ....

Love is not the question. Your awareness is the question. This may be just a situation in which your awareness will grow and you will become more alert about yourself. Maybe this love disappears but the next love will be better; you will choose with a better consciousness. Or maybe this love, with a better consciousness, will change its quality. So whatsoever happens, one should remain open.
So just watch. Everything is going well.

The Cypress in the Courtyard

Chapter #11
Chapter title: None

14 June 1976 pm in Chuang Tzu Auditorium

Archive code:	7606145
ShortTitle:	CYPRES11
Audio:	No
Video:	No

[A newly arrived sannyasin says: So much has happened in the past few months. I just don't understand. Everything's changed.]

Once it starts happening, and if you don't create any obstacle for it, it goes on happening. It is a chair. thing. You only have to take the first step and then things follow. You have simply to allow and one thing leads to another. It is a non-ending process, a chain reaction. Only the first step is yours and all others are taken by the whole. Once you allow the whole to function within you through you. things start happening.

Man's whole power is negative. Man has no positive power -- so you can hinder it. You can withdraw and then things will stop happening. Or you can allow it and surrender to it. But the greatest secret is to learn how to allow. All that is beautiful happens. You cannot do it.

And that's why you cannot understand it either. That which you can do, you resist. That which happens you cannot resist because that comes from the beyond.

You are at the receiving end. It is bigger than you. Understanding will not be of significance. It is incomprehensible and the effort to understand it can create a disturbance because then your mind starts becoming active. When you become active, the whole stops because your activity is negative. Whatsoever you do will create a problem.

If man can learn just simply to be, not doing anything, then everything that we always wanted to happen and about which we were always frustrated because it never happened, starts happening on its own.

We simply become a witness. We are simply in wonder and awe. It is unbelievable when it happens because you are not doing anything -- and it is happening! It is bigger than you -- and there is only contentment when something bigger than you enters your heart.

If something smaller than you enters your heart, sooner or later you will be dissatisfied with it again because there will still be space left which will be empty: it is smaller than you. When the whole enters into the part, when the ocean falls into the drop, only then is there contentment. But then there is no understanding because understanding is yours.

There is a certain feeling, but not understanding. You relate to it but not through the mind. You relate to it through your total being. The mind is a small part, a very small part. In fact, animals are doing perfectly well without it so it is not very essential to life; almost superfluous, almost a luxury.

Animals do without it, birds do without it, trees do without it. The whole existence is doing without it. The mind is a very small part, but man has become obsessed too much with the part because it gives a certain feeling of power; that is the obsession. No other part of your being gives you the feeling of power.

If you are in love, you become powerless. Somebody else becomes powerful over you. You cannot manipulate when you are in love; all manipulation stops. Even to think of manipulation is sacrilege. But the mind is something which can give you a very pseudo-feeling of power -- that you are powerful, because you can manipulate through it.

By and by, the mind has become the power-trip, the ego-trip, of man. Man has repressed all his being, sacrificed his whole being, for just this minute part, this dictatorial part. This is the neurosis of man.

Whenever one part becomes so powerful, out of all proportion, so powerful that it starts dominating the whole, there is neurosis.

When the whole functions and every part functions in proportion and is not dominating, no part is dominating and the whole functions in a deep inner unity and harmony, then man is healthy and not neurotic.

To me, neurosis means a part gone crazy and trying to dominate the whole. That has happened inside man, and man is trying to do the same thing to the whole universe. The whole scientific attitude is based on a very neurotic fixation -- to conquer. That's why science finally leads to destruction and may finally destroy the whole ecology of existence. Man's neurosis is now being spread through science all over existence. It is very destructive.

So there is no need to understand. The very need to understand is an acquired need; it is not natural. If you love a person, you don't bother to understand. If you are happy, you don't bother to understand what happiness is. If the flower is beautiful, the flower is beautiful. You don't bother to analyse why it is beautiful. The moment you dissect the flower, the beauty disappears. The sunset is beautiful, but once you question why, it is no more beautiful. The question brings an awareness into it.

The question is good if vou are suffering. Then ask why vou are suffering, because then the question will help the suffering to disappear. Try to understand suffering but never try to understand happiness, otherwise that will disappear. If you are ill then go to the doctor, take medicine. For health, no physician is needed. If you are healthy, no medicine is needed. If you are ill, surgery is needed.

So whenever you feel some moments of happiness, aliveness, something tremendous happening around you, incomprehensible, unbelievable, beyond you, watch in deep awe.

That is the meaning of 'respect'. It comes from a root 'spectare' -- to see, to look at and relook at, 're-spectare'. Respect is to look again and again... something so beautiful that one would like to look again and again with no mind to understand but just to be filled with it, just to be with it, flow with it. Then much more will happen. But one becomes more and more capable.

The more you drop your mind and start living and enjoying and delighting in things, the more things will happen to you. You are creating a passage. You are inviting God. Once you start trying to understand Him you are becoming philosophic, and religiousness will be lost.

So watch it with awe, with great enthusiasm, with respect, but don't try to understand it intellectually. It cannot be done. When many people see that they cannot understand something they start denying it, because they think that if something cannot be understood it doesn't exist.

Somehow this feeling has caught hold of the human mind deep down -- that if you can understand something, only then is it there. If you cannot understand it, then how does it dare to be there? It cannot be there -- deny it.

The scientist says, 'God is not, because we cannot understand how God can be. Beauty, love, are not, because they are all incomprehensible.' But if you deny God, beauty, love, then what is left? The whole personality disappears from existence, the whole mystery. There will be only things then and life will be absolutely meaningless, horrible.

So keep a little shrine in the heart for the incomprehensible, for that which cannot be understood, for that which should not be understood.

[A sannyasin says: You told me to be in the moment for twenty-one days... I think my mind is more visible to me than it has ever been. It was even more ridiculous than I could ever imagine.]

It is, mm? It is not only your mind. The mind as such is ridiculous. We can go on tolerating it because we never look at it. To be in the moment is to encounter it continuously. Then one can see the whole stupidity of the mind. It is just absurd. We are wasting much time and energy with it. As a master the mind is the most terrible thing there is. As a servant it is useful.

Watching, becoming aware, first will make you recognise the fact that the mind as such is mad, and one starts laughing at oneself. That is the beginning of wisdom. Ordinarily, people laugh at others. Then they have not yet known what laughter should be. When you see your mind, you start laughing at your own situation. And when one laughs at oneself, it is a breakthrough.

Once you understand that the mind is ridiculous, the mind is losing control over you already -- otherwise you would not have been able to see the ridiculousness of it. It is very clever in hiding itself, in rationalising itself. In deception it is very clever, but if you have seen it, it is a very good indication. And to live moment

to moment is the only way to get out of the mind.

The mind can exist only with the help of the past and future. It is either of the past or of the future. When you live moment to moment, it becomes ridiculous. It is continuously running into the past or into the future and is never here.

You want to be here because the moment is here, so you see the whole foolishness of it. You are eating and the mind is going somewhere else. You are looking at the stars and the mind is going somewhere else; it is never here.

It is always missing, always desiring, and when the moment comes, it never enjoys. It is always fragmented and jumping from one thing to another, never completing anything and creating a mess around itself. Looking at these antics, one starts laughing.

So now the second thing for you is that whenever you feel it is ridiculous, laugh. Don't just visualise a-laugh, but really laugh, a good laugh. Don't be worried that others will be surprised at why you are laughing. They don't know the joke; they don't know what is happening to you. So just start laughing whenever you feel it.

There is nothing like laughter to help you to get out of the mind. People go on doing these things, but at a very cheap price laughter was possible.

Physiologists say that if you frown, two hundred and fifty muscles are involved. It is a great strain. If you laugh, only seven muscles are involved. It is the most economical act that can be done, the most relaxed; the least musculature is involved. The more you learn how to laugh, the less important are even those seven muscles. A moment comes when nothing is involved. Laughter simply spreads all over you like a ripple, just like a passing breeze. Then it becomes very subtle, but it helps you to go as far away from the mind as possible.

So now add this second step and continue to live moment to moment. Whenever you feel the ridiculousness, have a good laugh.

[A sannyasin says: I feel so much energy sometimes that I just feel lost in it. I don't know if I can use it.]

Yes, when it comes, one always wonders whether there is any possibility to use it or not. One is so overfilled, almost overflowing.

We have lived at the minimum so we know the use of only minimal energy. We have lived at the very poorest level of our energy, like beggars. We could have been emperors but we have been very miserly so we have lived like beggars. Now suddenly you become aware of your empire, your treasures, and you don't know what to do because you know only beggarly habits. You will have to learn new habits -- the habits of an emperor -- and how to use the energy and to use it creatively. Otherwise too much energy can become heavy.

If you don't know how to use it, you start being destructive. If you don't know what to do, at least jog, run, sing, dance. Get into the whirl of the dance as deeply as possible. Put all your energy at stake and start overflowing.

Once meditation starts working and energy is released, one has to be creative. If one is not creative, one will go mad; too much energy will drive you mad. So before the energy is so much that you cannot control it, start putting it to some use creatively.

That's the criterion. If meditation is going rightly, the meditator will become a creator. And if the meditator is not creative, that simply shows that somewhere he has missed.

If he becomes creative, not only he will be enriched. He will enrich the world. When he leaves the world, he will leave a better world -- at least a little more beautiful, a little kinder, a little more human. He will do something -- whatsoever he can. He will paint, he will sing, he will dance, he will play on an instrument or do something, but he will not leave the world as he found it. He will leave it a little better... a few strokes here and there.

When you use your energy you feel fulfilled. Unless energy is expressed, there is no fulfillment. So this is the moment to start dancing. And when you dance, don't be a miser. Miserliness is a very deep-rooted habit. We always go only to a certain extent and then no more: to this extent and no more, so far and no more.

Break that old habit -- go the whole way. Don't hoard and you will feel relieved. When the energy has been dispersed in a creative way, has been returned to the universe, you are in a deep connection with the universe.

Ordinarily that is what is missing in life. You go on taking from the universe and then you never give back, so the circle is disconnected. That's what I mean when I say it is like a beggar: he simply takes, never gives. He knows how to beg and does not know how to share.

We breathe; the universe is constantly pouring energy into us. We eat, the trees, the plants, are preparing food for you, the sun and the moon, the ocean and the earth, the clouds and the sky, are all preparing food for us. You eat but you never return anything; not even a single song. At least trees give a few flowers, a few fruits, back to the earth. Look at the circle: they take from the earth, then give back to the earth.

Man has disrupted this circle; that's why he is miserable. Hence the insistence of all the great masters of the world to share, to give, to love, so that whatsoever you have been given, you return. And not only that you return it, you return it enriched. You return it transformed. You return it transfigured.

If the air has given you oxygen, you sing a song. The sky itself cannot sing a song; it waits for you. The air cannot itself sing a song; it waits for you. The earth has given you food. It cannot dance itself but it waits for you.

Some day the energy that has been released by food, air, water, will become a dance, and that energy will fall back again, now enriched, transformed. This is the alchemy of sharing.

So start, mm? Enjoy and share.

[A couple said they would like to do the Encounter group. Osho said they could do it, but not together...]

Couples are a disturbance, particularly in Encounter. They cling to each other because they are afraid of each other and they would not like to say something that might hurt the other. Not even knowingly, but unknowingly, you will not say something that will hurt her and she will not say something that will hurt you. So the whole point of Encounter is lost.

You have to be completely free -- and it is very difficult to be free with people to whom you are related. In fact it should be just the otherwise, just the reverse. If you love a person, you should be totally free to say everything. But that is the ideal state: ordinarily it never happens. We hope some day between two lovers it can happen, otherwise each lover becomes a censor on the other.

In groups it almost always happens that if couples are there they remain together in the group also. They become like an island. Others are meeting and merging but those two persons will remain like an island. They will not meet and merge -- so that will create a disturbance.

[The swami says: We're on different paths. I feel towards Zen, she feels towards love.]

That's no problem. It's good in a way. If you were both on the same path you would not be attracted to each other. Only polar people are attracted to each other. It is perfectly good. Be on the path of meditation and let her be on the path of love and then you can be very fulfilling to each other, because...

[The ma says: Can you tell us how, because at the moment it seems that we only hit -- or miss; miss, in fact. There's just a lot of conflict.]

That conflict has nothing to do with your being on the path of love or the nath of meditation. So don't try to throw it on that. That conflict has to do with your minds. That's a natural conflict that comes to every couple. Either the conflict wins or your love wins and the conflict disappears.

It is a crisis and one has to face it. One day or other, every couple has to face it. And it is good, because if love survives, it will move on a higher altitude, and if it disappears, then it was not worthwhile. In both ways the conflict helps.

I'm not saying to go on struggling and conflicting forever. If the conflict is there, come to an understanding now and try to see what the problem is. Encounter can help you both. Either you come to understand that the love is not there -- hence there is conflict -- or you will come to understand that the love is there and that's why there is conflict. But you have to come to an understanding. I cannot say because my saying will not help. You have to find out.

These are the two possibilities. People who are in deep love are also in fight but their fight has a different quality. They will fight but they will not separate. They will fight but they will try to understand each other. So they will fight but they will know that this is only a critical state; it will pass. They will fight

but still love. The fight may continue parallel to love, but love will not be distracted by it. In fact they will love more, because they will start feeling compassion for the other -- so much conflict, so much fight, so much suffering. Love will be there and a new compassion will arise.

But if love is not there, then too there can be fight, but that fight is not going to be very long. Sooner or later one gets fed-up with it because there is nothing to fight for. Just fighting cannot continue unless by chance one in the couple is a sadist and another is a masochist, only then. It is rare. It is very difficult to find a sadist and a masochist together. They can fight for no love because they love fight. Then they can torture. They need somebody to torture and they need to be tortured. They are a neurotic couple and they need psychological treatment.

But I don't see that you are neurotic. So there are only two possibilities. Either you are fighting because love is not there so fighting is creating a distance so you can move away, or you are fighting because you love each other and the fight is trying to give you an opportunity to go to a higher altitude. But first you have to find out, mm?

Encounter will help. It will make things clear, mm? Good.

The Cypress in the Courtyard

Chapter #12
Chapter title: None

15 June 1976 pm in Chuang Tzu Auditorium

Archive code: 7606155
ShortTitle: CYPRES12
Audio: No
Video: No

[To a new sannyasin who had told Osho of the various groups and therapies she had experienced in the States]

No method is for all persons -- and no method can be. For each person something suits, but something else does not. Sometimes the method that suits somebody may be very destructive to somebody else. A method is like medicine. It may suit somebody, may be of tremendous benefit, and to somebody else it may become poison.

Just a few years before, physicians used to think that the medicine relates to the disease and not to the person. Now they have changed that idea. Two persons may be suffering from the same disease... and still the medicine may not work. So now they say, 'Don't treat the disease, treat the person. Two persons suffering from the same disease... it looks logical that the same medicine may work. But the disease is a small part and the whole gestalt of the person is very big.

So the disease is different -- maybe the symptoms are the same, but two persons cannot suffer from the same disease because two persons are not the same. As our fingerprints are different, exactly like that everything else is different and unique, individual. So each individual has to be regarded as an individual and cared for individually.

The West is too technology-oriented. Technology does not bother about individuals. It does not believe in individuals; it believes in the technique. So the technique becomes very important, and in reality the individual is supreme.

So, many times it will happen that something does not suit you; so then don't try to fit with it. It can be destructive. Listen to your heart. If it does not fit with you, then it is not for you -- whatsoever the

authorities say.

The authorities have their own vested interests in it. They try to make you feel guilty that something is wrong with you. They throw the whole responsibility on you and save the technique. They say the technique is perfect; you are defective. The technique is perfect; you are not okay. The technique is perfect; you are not allowing it to work. Then one starts feeling guilty, as if one is not dOing the right thing.

So never feel guilty. Let that be my message for your sannyas day: never feel guilty and never think in terms of your being made for some technique, some method or means. No man is made for anything and everything is made for man.

So the ultimate decision has to come from your innermost core. If it suits, then go headlong. If it doesn't suit, then watch. Whatsoever others are saying, don't be bothered. It may be suiting them. There is no need to contradict them, no need to distract them, no need to convert them to your own way. Simply remember that it may be suitable for them; it is not suitable for you. And forget all about it.

Now so many techniques are about and people are moving from one technique to another, doing this and that. Much confusion is going to be created out of it. People will be left without roots. One technique you uproot, with another technique you uproot something else. Unless something suits, it will not get roots. Now this is a trend that even when a technique suits, then too people go on looking for sensation, for some thrill -- maybe something more can happen somewhere else.

This vagrant mind, this mind of the wanderer, is not good, because a tree has to remain in one spot lo get more deeply rooted. A person should do many things before selecting a spot for himself. But once you see that something is fitting, then forget all about what others are saying, what others are doing. Move into it, otherwise there will be no time left for finding roots.

[The sannyasin adds: I go on and on about my path, wondering which is the right one. I feel it is meditation and yet I wish it were love.]

No, don't worry, and don't wish against it. Love will come. There is no need to be concerned about it.

When I say love will come, I don't mean that you have become unloving or that you don't love people. You love people, you are loving, but you are not following love as the path to the divine. Human love is perfectly okay. It is good, it is helpful, but technically you are not moving towards God through love. You enjoy love, you share love. That's perfectly good. That has nothing to do with God. That's your delight.

But technically you are moving on the path of meditation. Soon you will see more and more love arising. Go on loving People, dispersing love, sharing your life, your being, with others, but always remember that is not the path for you to be on. That may be your expression of meditation but not the means to the goal.

When meditation is going well, suddenly love will bloom forth like flowers in the spring. So you need not think about it, and don't create any anxiety about it. It is not a question of our wishing, because wishes are very deceptive. The question is of feeling, not of wishing. If you feel that meditation helps you -- you become more quiet, more calm, collected -- then that is your path. Love is not negated. It is not chosen as the path, that is all.

Love will follow like a shadow.

Deva means divine and amitabh means infinite light -- infinite divine light. Amitabh is also a name of Buddha, because of his infinite light. In Japan, Amitabh has become Amida. They call Buddha 'Amida', but it is a form of Amitabh.

[The new sannyasin says: And all my life I've felt like my path was the path of love, and yet I get so much from the meditations. I'm not really struggling with the two, but I heard you say about one path or the other...]

No, no need to struggle. And no problems are ever solved. People who are trying to solve them are moving in a false direction. They may find some solutions but those solutions will be homemade because problems are existential and solutions will be mind-products. So for a few days you can concern yourself with the solution, but sooner or later they wear out and the problems reassert themselves again, or the solutions will give birth to more problems. Every solution creates more problems than it solves.

The right path is to grow out of them, to grow beyond them, to transcend them. Problems can never be

solved, but they can be dissolved. My whole effort here is to dissolve them, not to solve them.

A moment of pure consciousness comes where no problem exists -- and no solution. You are settled there with no problem to solve, and no solution to carry and to remember. Everything has simply fallen, withered away. This state is what satori is.

So the whole effort here is not to solve anybody's problems. We are not working philosophically. We are working existentially.

Existence knows no problems. Problems are man-created. In fact, problems are because we are tense. It is not the other way around -- that we are tense because there are problems, no. Because we are tense, there are problems. So once the tension is relaxed the problems disappear.

People ordinarily think that there are problems and that's why we are so anxious and worried. Not so. You are worried, anxious, so you cannot live without problems. You create them. Your worry needs some problems to hang on. So if one problem is solved, immediately you create another.

Just solving problems is not going to help. It will be a sheer wastage. So I try to cut the very root, the grass-root -- and that is the state of a tense mind. Once that state relaxes, all problems simply disappear as dewdrops disappear in the morning.

Once you have known that moment -- even for a single time -- you have the key in your hand, and whenever you want to you can open the door of the temple and enter. If you want to enjoy a little worry and problems, that's up to you ! But now it is not a problem really, it is a game. If you want to sharpen your mind against anxieties, do it. But then you know that it is a game and you enjoy it.

In fact, anxiety is not anxiety then. It is as if you are solving a crossword puzzle. It creates anxiety but that's just a game. Or you are playing cards or chess. You know that the whole thing is created by you. Don't play the game -- get out of it! Nobody is forcing you to play it. You enter it on your own initiative, voluntarily, because you enjoy that sharpening, that state of tense consciousness. There is nothing wrong in it.

But then the whole life is nothing but a chessboard and any moment you want to get out of it you can throw the board and finish the game. You have the key and you can move. Then problems are like toys and you play with them. So that is exactly the point to be understood.

When you move into deep meditation everything becomes tremendous, because so much energy is released -- the same energy that is getting caught in many nets and knots, anxieties, problems, tensions, worries, depressions, sadness, this and that; so many knots around you.
I have heard one joke....

Visitor: What happened to the fellow in this cell?
Attendant: He went crazy trying to untie a knot in a string.
Visitor: What is this other fellow's trouble?
Attendant: He went nuts trying to help the other fellow untie the knot.
Visitor: And who is the raving maniac in the padded cell?
Attendant: He's the guy that tied the knot.

Through the whole of life we go on making many knots around us, unknowingly, unconsciously. The way we live is so unalert that those knots are created automatically. Then we try to solve them. Then we get caught and the whole energy becomes diversified, divided and blocked everywhere.

So when you start meditating, you start becoming loose from your preoccupations, and the energy that was involved in it falls back on you... a tremendous upsurge -- unbelievable. Then everything becomes tremendous. If you are angry, you are tremendously angry, or if you are loving, you are tremendously loving. If you are sad, you are tremendously sad. If you are happy, you are tremendously happy. This is the first step into meditation.

By and by, you start seeing that when with the same energy you can be tremendously happy, then why be tremendously sad? It is the same energy, and it is so easy to change it from sadness to happiness, from anger to compassion, from violence to love. It is so easy just as if you are putting the light on and off. But if you don't know the button, it looks difficult.

A friend of Sigmund Freud, who was a poor man but had been childhood friends with Freud, came to visit him from his village. He had never seen electricity and it was for the first time that he saw it in Freud's house. Just so as not to look ignorant, he didn't ask what it was.

In the night when he was left in his bedroom, he tried hard to figure out how to put it off. If you have

never seen electricity, it is almost impossible for you to conceive that somewhere just behind the door there is a knob which yon just have to push and the electricity will be off. He had known only lamps, kerosene lamps and other things, so he stood on a chair and studied the light but it seemed impossible to extinguish it.

He tried the whole night but he couldn't put off the light. In the morning Freud asked, 'You slept well?'

The man said, 'Everything was okay but I couldn't sleep because of this light. Tell me -- it's miraculous -- how do you put it off?'

Freud said, 'Why didn't you ask me?!' And the man said, 'I am just foolish and I didn't want to look ignorant, so I tried to find a way but I couldn't.'

So if you don't know, it is very difficult to think that the same energy can become anger, and the same energy can become love. The same energies can move the fan, can give you light, can run your car, can do a thousand and one things, on the surface completely unrelated to each other. What is the relationship between a fan and a lightbulb? On the surface there is no relationship, but deep down it is the same current.

So the second step will be to look deeply and see that it is the same energy. Then it is foolish to waste it in anger and sadness. Why not be happy? A moment comes when one is simply happy. Not that one becomes happy; one is simply happy... happiness becomes one's climate. In fact one completely forgets that one is happy. Then only is one happy. Happiness is then so engrained, so natural, so spontaneous, just like breathing.

If there is some trouble you become aware of your breathing; otherwise there is no need. It goes on functioning so smoothly. It is just like when you have a headache then you remember your head, but otherwise why? If your body is perfectly healthy you forget the body. Only an ill person knows that he has a body. A healthy person forgets. He becomes bodiless.

In indian medicine, health is defined as the feeling of bodilessness. I have never come across a better definition. Western medicine defines health as an absence of illness. That is not a true definition. If you have to bring in illness to define health it is a very negative definition. Absence of illness is not much of a health because there is no positive element in it.

It is possible that a man may not have any illness and may not be healthy either, because health has a positive well-being in it. The indian definition seems to be very refined: the feeling of bodilessness. When the shoe fits, one forgets the feet. When the shoe is not fitting, then you remember it. When the body fits completely, you forget all about it. Then you are a nobody.

To be a somebody is to be ill. The very feeling that 'I am somebody' is ill. To be nobody is perfectly healthy.

And much is going to happen... leave everything to me. Now I will be responsible. You can be absolutely irresponsible.

[To a visitor from Israel who was unable to stay much longer, Osho suggested he do meditation regularly, saying that dancing, particularly would be helpful for him...]

You can create a small group of friends who can dance together. That will be better, more helpful. Man is so weak that alone it is difficult to continue anything. Hence, schools are needed. So if you are not feeling like doing it one day and others are, their energy moves you. Someday somebody else is not feeling like it but you are, so your energy comes through.

Left alone, man is very weak and willless. One day you do it and another day you feel that you are tired and have other things to do. Meditations bring results only when they are done in a persistent way. Then it sinks inside you.

It is just as if you are digging a hole in the earth. One day you dig in one place, another day in another place. Then you can go on digging for the whole of your life but the well will never be ready. You have to dig in the same place continuously.

So make it a point, at the same time every day. And if in the same place it is possible, very good; the same room, the same atmosphere, burn the same incense... so the body by and by learns and the mind by and by gets the feel of it. The moment you enter the room you are ready to dance. The room is charged, the time is charged.

That's how temples, churches, synagogues came to exist in the world. In the beginning they were beautiful places. People came again and again to the same place, to the same atmosphere. Once they entered the synagogue or the temple, they entered a different world from their ordinary world. That very feeling helps to change the mood.

So if you can find a place where you can go every day, every night or morning, do it, mm?

[A sannyasin reports back to Osho after being advised to accept his mind (see 'Beloved of my Heart' May 10th.):

I feel more conscious of what I'm doing... but I'd like to be able to do what I'm doing, rather than thinking all the time what I'm going to do next.]

Everybody is trying to improve and to become somebody -- and that's absurd. Nobody ever becomes anybody. Everybody remains himself or herself, so the whole effort is a wastage. It is good for you to accept yourself, but I still think something is lurking in the mind. Just accept and don't create any tension.

I want you to be completely rid of your guilt feelings so that the division is no more there. You are two [of you]. One is trying to manipulate the other; the top dog continuously trying to manipulate the bottom dog. The bottom dog is also very cunning; he has to be. He goes on saying, 'Yes sir, yes sir,' but he goes on doing his own thing.

Drop this division. Whatsoever happens is good. Don't judge. Just remain with whatsoever is. There is no other way for it to be. It is very difficult because it is against the ego. The ego says, 'Something better is possible. Something more is possible. I can do this and that, and I can become somebody.' The ego does not feel good with deep acceptance. In fact deep acceptance will become a death to the ego. The ego thrives on conflict.

So just float. You are looking better. You have not looked so good for many months . . . relaxed. If you feel like doing something, do it but don't make it a drive. When you have completely relaxed and there is no guilt, then I will tell you to do many things. But first this guilt has to go. If it remains it will again jump and will possess you again.

So there is nothing to do right now -- simply float. When you feel like meditating, meditate, otherwise simply be.

[A sannyasin said:... a thought came into my head that only God is important. And then somehow the word 'important' dropped and I had to say 'God is only'.

He goes on to ask about dropping his attachment to his mother who has passed over.]

Good... very good. Good things are happening. Nothing is important, and when nothing is important, that which is left is important -- call it God. Better not to give it any name because once we give it a name we start having some idea, some definition, some limitation. No need to give it a name.. This much is enough: nothing is important.

And if one can remember that nothing is important, one becomes detached spontaneously, by and by. No need to practise detachment. Just in the very realisation that nothing is important, one becomes detached. That detachment is beautiful.

If you practise detachment it is ugly, because deep down the attachment continues. You go on fighting with it and you create the opposite but the conflict continues. And wherever there is conflict there is ugliness. And wherever there is no conflict there is beauty. Beauty is energy moving into deep harmony without any conflict.

Nothing is important, but when you repeat this, remember that nothing is unimportant either. Unimportance is a byproduct. If something is important, only then is something unimportant. Nothing is important because nothing is unimportant. Things simply are. If we are attached to them we call them important. If we are not attached to them we call them unimportant.

Importance and unimportance come because of our attachment. Once the attachment is not there, things simply are -- unlabelled, unclassified. They don't belong to any category: important, unimportant, valuable, not valuable, profane, sacred. The world is simply there then in its total nakedness and its total beauty.

Sheer purity is there... one is surrounded by innocence. It has been good. Continue to remember it.

[A sannyasin asks: I feel somehow detached from feeling hungry and eating. Before, it used to be that feeling hungry meant to eat, and now I'm very confused about eating and taking food.]

One has to feed the body. It is a great vehicle. It is a shrine, a temple of God. So one has to take every care -- more care than you have ever taken before.

It is through the body that we are going to experience many more things. This moment comes if you go on meditating. When this moment comes, one day suddenly one realises, 'I am not the body, so why bother?' You are not the body, that's true, but you are in the body. You are not this house but you keep it clean. Just because you are not the house you don't make it dirty. Your body is just like the house.

You are in it; you are not it, that's true. But when this realisation arises that 'I am not the body', this problem is natural. One feels, 'Why bother? Why feed it? Why take so much care? Why bathe it? What is the need? If it disappears, it disappears.'

The understanding is good but can become suicidal. Many people have moved into a suicidal line from this point. It is a cross-road. You have to take care. This experience has come because of the body, it has come through the body. You have to be deeply grateful. You will attain to many more things through the body. One day you will attain to the deathless also but then too it is through the body.

When St. Francis was dying, at the last moment he opened his eyes and started thanking his body. People thought that he had gone mad or something. What was he doing? He started thanking his body and saying, 'You have been my vehicle. You have been my medium, my instrument. And you have brought me to this point where I am ready to meet my God. Many many thanks.'

A really religious mind is thankful to the body also. But there are religious people who are against the body and they go on destroying the body. They are really psychotic; they are not religious. Something went wrong.

So this moment is critical. From this moment, start taking care of the body. The body is becoming more important than it ever was.

[A sannyasin said that he was feeling much turmoil and pain in his third eye when he was doing certain meditations or exercises.
Osho told him to stop the exercises that were provoking the pain...]

One should be alert about what one is doing and what is happening. You must be doing many things. There is no need to do many meditations because you can do confusing things, contradictory things, and then pain will arise.

Choose two meditations and stick to them. In fact I would like you to choose one; that would be the best. It is better to repeat one that suits you, many times. Then it will go deeper and deeper. You are trying many things -- one day one thing, another day another thing. And you are inventing your own, so you can create many confusions.

In the book of Tantra there are one hundred and twelve meditations. You can go crazy. You are already crazy! [laughter] Just do two for a few days and then tell me. And don't invent your own.

No, meditations are not fun. They can sometimes be dangerous. You are playing with a subtle, a very subtle mechanism of the mind. Sometimes a small thing that you were not aware you were doing can become dangerous.

For example, I told a couple to sit in front of each other and to look into each other's left eye. They thought, 'What is wrong with trying the right eye?' They tried and both had terrific headaches. And they never told me that they were trying it with the right eye !

If you look into the left eye it is good, because the left eye is connected with the right brain, and the right brain is the meditative part of your brain. But if you look into the right eye, it is connected with the left brain and that is for reason, thinking, the scientific brain and it can create trouble.

So never try to invent, and don't make your own hotch-potch meditation. Choose two and just try them for a few weeks. Even if you are tempted to do others, don't. And then tell me. This pain will go.

The Cypress in the Courtyard

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Anand means bliss and Samadhan means one whose problems are all solved. So from this moment this is going to be your constant awareness: that there is no problem. And in fact there is none.

All problems are our illusions. First we create a problem and then we start seeking solutions. The first step is wrong. And once you have taken a wrong step, the second step cannot be right. One has to come back to the very beginning.

There is no problem. There cannot be, because we are not separate from the reality. How can there be any problem for the wave? It is one with the ocean. Who is going to create a problem for the wave?

There is no antagonism in nature; it is deep harmony. We create the problem and then we try to solve it... but then there is no solution.

The real learning is how to drop problems, how not to help them arise. So catch hold of yourself whenever you start creating problems; catch yourself red-handed and immediately drop it then and there. Don't look for a solution.

The problem is the only problem. And the dropping of the problem is the only solution. So when you see that the mind is creating a problem, relax. Let it unwind. And you will start laughing -- the problem disappears if you don't fall into the trap. If you create a problem, you divide yourself. A part of your being you interpret as problematic, and the other part starts trying to solve it. For example, if you think sex is a problem, the mind starts trying to solve it. Now you are divided. There is going to be constant struggle and conflict now.

The english word 'agony' is very beautiful. The original root means conflict, struggle, division, a constant wrestling with oneself; that's what agony is. Once you stop creating problems, agony disappears. Suddenly you find yourself tremendously beautiful, tremendously blissful. And it has always been so! From the very beginning it has not been otherwise. But the mind has learned a trick and that trick has to be unlearned.

[The new sannyasin says: I turned from a psychologist to the spiritually-oriented person.]

If everything goes right, every psychologist has to turn towards the spiritual.

Psychology at the most can clarify problems, questions. It can analyse the situation more, but that is not enough -- necessary, but not enough. One has to seek the transcendental. Psychology can give a very good background if rightly used. If it is not rightly used then the psychiatrist is as mad as the people he is treating or trying to help. He himself is in the same boat. Then one can just go on playing a game.

Otherwise, basically everybody has to turn towards some transcendental source, because mind is not the source of contentment. At the most it reflects your life, but it is not the real life. It is just a mirror in which to see your face. But if you constantly go on seeing your face in the mirror and never turn to yourself, that mirror has become your enemy. That's what happened to Narcissus.

He looked into the pool and fell in love with his own mirror-image -- so much so that he forgot that he existed separately and this was just a mirror. Then he started looking for this person who was hiding there in the lake. Whenever he stepped into the water, the image would disappear. Whenever he came back to the shore, the image was there.

He died there... waiting and waiting and waiting and looking into the mirror. He became a plant. That plant is known as narcissus. It grows by the side of a river or a lake, so still Narcissus goes on looking.

Psychology only gives you a mirror-image. It is looking into your mind. It is good, but then one has to turn back. One has to seek the original, the one who is looking into the mind. Then religion, spirituality, starts.

The christian word 'repent' is very good. It means a returning, a one-hundred-and-eighty-degree about-turn. It does not mean -- as it has come to mean -- that one repents for one's sins. The original

meaning is simply 'returning'.

Jung has written in his memoirs that from observing all his patients through his life, he noticed that those who are at the age of forty, or close to it, deep down have no psychological problems but religious problems. And unless they can find a religious value in their lives, they cannot be happy.

It is how it should be. The age of forty-two, in the indian calculation, is the turning-point, the point where one repents. It is just as at the age of fourteen one becomes sexual.

In indian Yoga they say that each seven years there is a change in the body, in the mind, in the structure, in your gestalt, because every seven years the circle is complete. So by the time one is seven, one is no more a child. Childhood is gone; one circle is complete. That moment one starts becoming homosexual.

Up to seven, the child is masturbatory, completely self-contained, narcissistic. He himself is his whole world and he is the centre of it. After seven, the centre starts moving out. He starts becoming friendly with people. If he is a boy, he finds boys; if she is a girl, she finds girls to be friendly with. The boy is not interested in the opposite sex yet. He still remains oriented to his own sex. That's what homosexuality is. This is up to fourteen.

Then suddenly another circle is complete. He becomes heterosexual. Now he is not content with boys. He would like to know the other -- the absolute opposite. Now he is no more confined to his own sex. He would like to see the other shore of the river.

And in this way it goes on changing. Forty-two is again a turn, a returning.

So it is good that psychology has not become your confinement. Now you will be free to use it in a very deep and creative way.

[A visitor says: I'm very interested in the synthesis here. It's been an interesting experience to feel it coming together with Yoga.]

Yoga is significant, but many more things have to be added to it.

The discipline is very ancient and man has changed a lot. It is one of the most ancient things in the world, but the discipline was created for a certain type of man who no more exists. A rift has come. Man has changed tremendously and the discipline has remained very orthodox. It is necessary in a way, otherwise the purity of discipline cannot be protected. So guardians of every school protected the purity. But the problem is that they succeeded in protecting the purity of the discipline, but then the rift became bigger and bigger between man and the system -- because man goes on changing.

Tremendous change has happened -- not only in the mind of man, but in the biology, in the physiology of man -- and Yoga has to keep pace with it. So, many more things have to be added to it. Many people try Yoga but few succeed. At the most it can become a sort of exercise. It is good as far as it goes. It gives you a certain health, a certain well-being, but that was not the aim of Yoga.

It is as if you have an aeroplane and you are using it as a truck.

You can use it as a truck and it is good as far as it goes, but you could have flown in it. So Yoga is just a means towards the ultimate. The physiological part is not the most essential part, but it has become the most essential. Many people are lost in it. For their whole life they go on practising in the body and they feel good. But to feel good is not enough.

Unless you feel God, to feel good is not enough. Unless you become a god, nothing is enough.

And one should continuously remember that one has still far to go, so much more work is needed. Whatsoever physiology has discovered in the human body, whatever new insights have come to biology, to genetic science, whatsoever new lights have been thrown on sexual energy by Freud, whatever has become much more possible through acupuncture -- all these things have to be added to Yoga. Then Yoga can really become the supreme science.

And that synthesis is going to happen somewhere in the West -- not in the East, because the latest developments are happening in the West. Much has to be done. I would like you to come back for a longer time and be here, because unless it happens within you, you cannot have the vision. It is absolutely subjective. So if you come to an integration inside -- and you can feel that the integration has happened within you and everything is clear -- then you can have your own approach as to how to integrate with the ancient science of Yoga all that the modern mind has done. What has happened to the modern mind has always to be kept in view.

When Patanjali was working, a totally different quality of man existed in the world -- very simple, primitive, unrepressed, with no neurosis, no enforced pattern; natural, more spontaneous, more in tune with

nature. Trust was easy, doubt was difficult. In fact, to find a doubter was almost impossible. Trust was as natural as breathing.

Now just the opposite has happened. Trust is almost impossible, doubt is as natural as breathing. And the whole energy is repressed. Man is no more streaming. He is no more a flow, but frozen; many limbs are completely cut or paralysed.

Those things have to be considered. Otherwise, if you give Yoga to the modern man and he is repressed too much, Yoga can become a repressive system in him and it will not help him to grow. He will start shrinking. Bodily he may feel good. Spiritually he will disappear.

First a great and intense catharsis is needed. That's why I insist so much on cathartic methods. Once catharsis has happened, only then can Yoga techniques be used, because then there is nothing to repress. Otherwise Yoga is such an intense control that if you have something to repress and you practise Yoga, that repressed energy will fall to the very bottom of your unconsciousness and it may take lives for you to come back to it.

So all repressions have to be released. Before one enters on the path of Yoga, at least now, one has to drop all repressions whatsoever. So new growth methods can be of tremendous help. Encounter, Gestalt, Marathons, can be of tremendous help. But yogis seem to be against them and new growth people seem to be against Yoga. Growth-group people think that Yoga is a Son of repression and yogis think that this is a sort of indulgence. And I think that both are wrong.

Before a repressed mind can move on the path of Yoga, he has to go almost through indulgence. Only then can those repressions be thrown out and his system can be purified. Then he can move into Yoga.

[A visitor says: I find it difficult for me to stay here and I wanted to ask you if you think I am too young to be here. I feel too young.]

In fact if you are young, it is easier to be here. If you are old it becomes difficult, because the older you are, the more smug you become. The older you are, the more you think you know -- and nothing satisfies the ego like knowledge. To be young, to be naive, in a way is very good. You are clean. Much can happen to you right now.

And while one is young, to drop the ego is easier. The older you become, the more investment is in it, because the older you become, the bigger a past you have. That's what old age means. And the bigger the past, the more difficult it is to drop, because you have much to lose. The whole of the past is associated with the ego.

Young persons can drop the ego easily because they are young, full of energy, courageous and can take to an adventure. It is an adventure.

And to me, religion is the greatest courage in the world. Going to the moon is nothing. Going to yourself needs more courage than that.

I understand your problem. What you mean is that you would like to live more, experience many more things.

... But I'm not against life. My whole effort is to intensify your living.

Be here, and in three months you can live as much as you cannot live anywhere else in three years -- and that is an understatement. If you are ready, within three months you can live as much as most people ordinarily live in three lives, because everything can become intensified. I'm not against living. I'm all for life.

But that's why I say to drop the ego, because the ego will not allow you to live. It will always be a hindrance. If you fall in love with a woman, the ego won't allow you to love. It will always be standing there like a wall. If you drop the ego, you can love. If you drop the ego, you can laugh. If you drop the ego, you can be. Otherwise the ego disrupts everything, corrupts everything, poisons everything.

The ego is not life, remember. The ego is the anti-element in life. The ego is anti-life. Because the more you think yourself the centre, the less and less you become capable of moving to others.

Life means relationship. The ego means remaining confined to oneself. Life means moving, melting. The ego is an imprisonment. Life is a merger.

So if you really want to live, you will have to drop the ego -- and the sooner, the better. Once you become attuned with the ways of the ego, it will become more and more difficult.

If you can stay here right now for a few weeks, it will be good. But if you have a sort of fear.... That's what I see -- you are completely afraid to be here a little longer. You are afraid of sannyas. You will become

a sannyasin if you are here. So I must make you alert -- if you are here for a few more days, you will become a sannyasin. So if you want to escape, escape immediately ! [laughter] Don't think twice; simply escape.

You will not go very far [laughter]. You will come back. But you can try.... You are also afraid of life... and travelling is not life. Travelling is a substitute. Many people think of travelling as life, that going from one place to another is life. Maybe sensation, maybe a thrill, a kick -- but not life. Going from one space inside to another space is life. And going from one space to another is just a poor substitute for it.

If you really want to become a traveller, I am here. I can take you on the longest journey -- that starts and never ends.

But that has something to do with your inner map, your inner territory. You move from one space to another. You will be going east, that's true. You will be moving towards the east farther and farther, but inside -- not towards Japan. Japan is no more a part of the east. If you want to go to the west and don't want to go to the west, go to Japan. It is almost the west now, and sooner or later India will also be the same.

In a way it is good because then whenever one wants to go to the east. one will have to close the eyes and go inwards. That's where the real east is, because that is where the sun rises... and such a sunrise that it never sets again.

There is no western horizon inside. Just the east... just the beginning of light.

So if you are too much afraid, you can go, but it will be cowardly.

... Nobody knows about tomorrow; nobody knows. And particularly for the modern man it is even more difficult to say, because the modern man. has become almost accidental. You go and you meet a woman and fall in love. She does not want to come to India, then what to do? She wants to go to California, so you go to California, and so things go on....

Modern man is a driftwood. You are here -- that too is accidental. You have not come for me. You had never thought about me. You have not planned to come here; it is accidental. So just see it.

But I'm not against your going. If you want to go, go and be finished with your travelling. But remember that man, modern man particularly, is very accidental. Anything can change your direction, any small thing that even feels unbelievable can change your direction. A piece of paper on the road and you look at it and it has a little writing on it. It can change your whole life and you will never be the same again.

So if you feel that there is some urgency in going and that there is something to be done, you can go. Otherwise it is better that, rather than postponing me, postpone Japan. For a few weeks be here and then go to Japan. Then you will be a totally different man, and you will be able to contact a different Japan. If you enter into meditation here deeply, then when you go to Japan you will be going to a different country, because each country is many countries.

Right now you will go to Tokyo. After two months of being here, you will go to Kyoto, not Tokyo. Right now if you go, you will go to geisha girls. After two months if you go, you will go to some zen monastery -- and that is a totally different Japan. Japan is not one country, India is not one country -- no country is one. A country is a multiplicity of countries -- countries within countries.

All people who come to India don't come to the same India. Somebody will come and he will immediately go to the prostitutes. Somebody will come and will immediately go to Kashmir and to the Himalayas. They are different worlds, but you always find your world wherever you go. That is the only world you can live in. You go on groping for your world.

My suggestion is that if you meditate here for at least two months, and do your groups here and then go to Japan, then you will come in contact with a totally different Japan, very ancient and very beautiful -- of Basho and Joshu and Rinzai -- a real world, very essential. Right now you will go and you will just see Tokyo, modern cities, modern technology. That you can see anywhere else; there is no need to go to Japan.

But you think, mm? I never want to distract anybody from anything. Even if you are going on a foolish journey, I am the last person to distract you -- because who am I? Why should I distract you? Who knows? -- you might be going in the right direction. Just think over it. If you feel like going, go and come back. If you feel like being here, you can go later.

[A sannyasin says: I have a trembling in my body which I had before I came here also. I don't know if it is related to meditations or not but I can't sleep very well in the night I think because of it.]

Sometimes it can happen naturally. When it happens through meditation, then too it was just something that was already there and meditation simply hits it. But it is a good thing.

Something will have to be done so the sleep should not be disturbed. Do you feel disturbed for the whole night and tired in the morning?

I think you will have to change your sleeping time. This is one of the problems to be understood.

A child sleeps for twenty-four hours in the mother's womb. Then the child is born and he sleeps twenty-three hours, then twenty-two, and twenty, eighteen, and it goes on getting less.

By the time the child has come of age, he sleeps seven, eight hours. That continues up to the age of forty-two, but it starts to decline from eight hours to seven, to six, to five. If one lives to around the age of seventy it remains at five hours. And then it drops more -- near the age of eighty, ninety, it comes down to three hours. If one lives over ninety or even more, it comes near to two hours or even one hour. And if a person lives beyond one hundred and fifty, sleep totally disappears.

It has something to do with the inner biology. When the child's body is getting ready, much work goes on inside the body. That work can happen only if the child is asleep. Only in sleep do you not interfere in the inner work of growth. So the child sleeps for twenty-four hours in the womb, and after he has left the womb the work still continues, but not as much. By and by the work is reduced to nil. By the age of forty-two, the work of growth completely stops. In fact, deterioration sets in. The body is no more being built, rather it starts disappearing -- so the sleep disappears with it. So there is nothing to be worried about. If you have been sleeping for eight hours and then suddenly you find that you cannot sleep for more than five, you become worried because you think that eight, seven hours is a must. Nothing is a must. Your needs change.

A young man of eighteen or twenty eats much. But by the age of thirty-five, he cannot eat that much, and if he goes on eating because of the old habit then there is danger. He will gain too much fat; a heart-attack and this and that, a thousand and one things can happen. If he does not feel like eating that much, he thinks that his appetite is disappearing. Nothing is happening. It is just that the age is changing. We have to adjust every day, again and again.

So as I see it, it is not a problem. Simply change -- because getting up at four, what can you do? Go later to sleep and then you will be able to get up at five. And that is one of the most beautiful times, particularly in India. In twenty-four hours, there is no more beautiful time than then.

Do a little exercise, take your bath, and then you can come to the ashram. By six you start your meditation here. Change your pattern and go to sleep later. That will completely settle things.

And later on, back home, go to bed later. Even twelve o'clock will be good. Go as late as you can so that in the morning when the world is awake, you are awake. Getting up when nobody is awake disturbs the mind very much. Everybody is sleeping, people are snoring, and you are awake. You feel out of sorts, as if you are not in tune with the world, and that worries you.
So you go a little later to bed.

[Osho asked her to raise both her arms and to allow any trembling in them to happen. No trembling was visible, and afterwards she commented that it did not manifest externally....]

No, but bring it outside and then it will disappear, otherwise it won't. Emphasise it, even exaggerate it. I can see it but you are holding it. Just allow it to move and then it will be released. Otherwise it will simply move inside and that can become a habit. It is good to release energy. Then you are unburdened and you will feel very very light.

[A sannyasin said that he had always been an angry sort of person, even when he was a child. He said that the cathartic meditations, rather than helping, seemed to make it more pronounced.

Osho suggested two groups for him saying that he should tell the groupleaders that anger was his problem, and ask them to help him work on that.]

You look angry... but it will go. Once it goes you will be almost flying, because it is a great energy. Angry people are good people if anger can become transformed. Then it becomes love.

People who cannot become angry are, in a way, ill, because they cannot become loving. People who cannot become angry have no problems, that's right -- but that's all. They are very low-energy people. Their fire is burning very low, almost at the minimum. They will somehow drag themselves in life but they will not be able to overflow.

Unless your torch burns from both ends, you miss life. So an angry person is good because at least he

has a potentiality. Energy is there, now it is a question of the direction -- and direction can be given.

[Previously (on June 8th) Osho had advised a sannyasin to think about whether she wanted to open or not.

Tonight she says: I feel deep down I do want to but I also want to hide. I saw very clearly that there is something inside me that wants to hide so it's more clear now.]

But good -- you looked into it, and you felt it from the right direction. That's how it is. Deep down everybody wants to open, because deep down everybody wants to flower. You cannot flower unless you open. Flowering means opening, so all your petals open and your fragrance is released to the winds.

Man is also a tree, and man's destiny is also to flower. Unless one flowers, one remains set. So deep down you looked rightly. But, not so deep, the desire to remain closed is also there -- in many people, more or less. It differs only in degrees. With opening there is fear. If you become open, you become vulnerable. If you open then you don't know what is going to happen to you. You don't trust the winds. What will they do to you? They will simply take your fragrance away.

So one starts thinking in terms of hoarding and one becomes a miser. That's why people want to remain closed. It seems to be more protected, secure.

So the conflict is between security and opening. You still want to be very secure, safe. You are afraid of moving anywhere where there may be danger. You still want to remain in control.

If you want to control, then you have to remain closed. You can only control a closed being. An open being is at the will of the winds and the rains, the clouds and the sun. An open being is open to everything possible. Life passes through him this way and that. So one is afraid.

Fear makes people closed. But one has to learn to drop fear, because even if you remain secure for your whole life, the whole life will become useless. Just to be secure?... Then there will be no romance. There will be no adventure, no peak. You will simply be moving on an asphalt super-highway. Secure -- no possibility of any robbery because you are not in a forest, no problem that you can be looted. There will be no problems in your life if you remain closed, but there will be no life either. So it is a very great risk to settle with fear. One starts dying.

So your insight has been good. Now watch it. There is no need to do anything in a hurry, because nothing can be done in a hurry. One has to follow one's pace. There is no need to overdo anything or to do it before its time. Let everything ripen. Just go on watching and seeing.

Just keep in mind that the deepest has to be fulfilled because the deepest is you. And that which is surrounding you like a wall, closing you, is nothing but learned fear. You have learned it from others. Their fears have entered you.

To settle with fear is dangerous. It is better to live for a single moment -- but to live -- than to live a hundred years of life without any adventure. Because then what is the use? What is the point?

By and by, you will become more aware. By and by, you will see the foolishness of it. It is as if a bird is in the egg and is afraid to come out. His fear is logical, because he does not know the world; inside the egg he is completely secure. Food is supplied, warmth, everything is there and there is no fear of any enemy. Coming out of the egg he will be moving in an alien world. He will be a stranger. Who knows what is going to happen? He will be moving into the unfamiliar, the unknown.

But if the bird becomes so afraid that he clings and does not come out of the egg, then he will be dead. That egg will become his tomb, his grave. Many people are like that. They live only for the name's sake.

Come out of that egg. Only then is there life. I'm not saying that there is no danger. I'm the last person to promise you that there are not dangers. There are dangers -- but they are beautiful.

[The sannyasin adds: I've been afraid of sickness of physical things and above all of cancer... but I'm afraid to have it verified so I don t go to a doctor.]

Fear can take many shapes -- of illness, Of death, of cancer. So when you are afraid you cannot go to the doctor to verify it either, but that too is a fear.

Fear is the only cancer. So if you really want to be afraid, be afraid of fear and nothing else. But you will have to learn. Just meditate, dance, sing, and let these things open you by and by. If you fall in love, very good. That will be very helpful, because love is the antidote for fear. If fear is cancer, love is the panacea.

Try it, mm ? It will go.

[A sannyasin Primal therapist says: I received your note that said to go back to the West... I don't want to.]

Then don't go. It was only for the work. If you can go happily, only then go. It will be good if you go. You can work much and you can help many more people. You are ready.

My contact has happened with you, so wherever you are it makes no difference. Whether you are here or in the West, I will go on nourishing you. There is no problem about it now. Just a few days ago I would have not said to you to go, but now there is no problem. Wherever you are, it makes no difference. You will feel me as close as you feel here, or sometimes, even more.

You are ready now. You can take a few groups there, and then many more people can come to me -- because I am not going anywhere, so people who love me and understand me have to go and work for me.

But if you feel that right now you would not like to, then be here and later on we will see. But if you can go it will be very very good. Make it a point to be there for a few months and here for a few months. Think about it. If you can go happily, only then go, otherwise not.

... you think about it. If you can go happily, go. And either way is good, so don't feel guilty in any way. If you go, you go for my work. If you stay, you stay for my work.

The Cypress in the Courtyard

Chapter #14
Chapter title: None

17 June 1976 pm in Chuang Tzu Auditorium

Archive code: 7606175
ShortTitle: CYPRES14
Audio: No
Video: No

[A sannyasin, who is returning to Italy, said that his mind had been working less and less so that now he felt he had no centre, that he was dead and had no mental life.]

Nothing to be worried about. It's nothing to do with life and death. It is just because you have not used the mind for so many months, that's all. Once you start using it, within a week it will be rolling again, and moving in the same old way. Whatsoever you know your skill -- has not been used by you. It is just as if a car has been sitting unused for two years, that's all. You have to oil it, lubricate it and drive it a little? Everything is good; there is nothing to be worried about.

Whatsoever one knows is never lost. You may not swim for twenty years and you may think that you have forgotten it. But suddenly you are in the water and a few strokes here and there and it is there. Just go back and you will see. And the mind will run more efficiently now because you will be more detached from it. You will interfere less in it.

You have gained much, but back home you will be able to see what you have gained.

[The sannyasin replied that what he feels now is an emptiness because he knows that the past has always played on his mind but now it is not there any more.]

I know... that's how it should be. Now you will start working from a new centre -- of emptiness. Then

action has a purity, a freshness, aliveness. When you act out of your past it is repetition. You feel more efficient because you have done the same thing many times so you can do it more easily, but it has not any freshness in it. It is not knowledge. It is nothing new. And by repeating the old again and again, the capacity to be new is lost. So it is good.

That's what we want -- that a person should become so empty that he does not know who he is, that he does not know from where he comes, that he does not know what his past was. Then suddenly his action will be total because the past will not create any hindrance. It will come directly from his very core of being. And such action never binds. It liberates. It is spontaneous.

[He added that he felt aware of a masked violence in him of which he was afraid.]

It is there, it is still there, because in your past you have been violent and aggressive. The pattern has relaxed, and because the pattern has relaxed you are feeling empty. But very subtly an undercurrent is still there and you will have to be aware and drop it with full awareness.

Once you drop your violence, you will be a totally new man. But now you will have drop it. And you see the point so there is no problem at all.

Going back, start working, and use your mind, but don't allow the violence to get settled again. At that point remember -- whatsoever the cost -- don't get angry, don't get aggressive, don't become violent. If you feel it is coming and you cannot bear it, close your room and be violent with a pillow. Do whatsoever you want to to the pillow and say things you want to say, but never be violent with a person.

This much you have to remember -- because when the old mind starts functioning again and you have to go back to your work, the old pattern of violence will also come back. The undercurrent is there so it can take possession of you.

You are feeling empty, but that emptiness can be filled again by the past, so you have to be very alert. When one becomes empty, one is in a very critical stage. Either something of the unknown can descend, or again the past will enter, because one cannot remain empty for long.

Nature abhors emptiness, so something is going to fill it. So beware! Don't allow it to be filled by the past. And that's why I see that going back to Italy will be a great help. You will be able to see things more clearly because the whole past will be coming back. You have to choose. All that is technological, useful, utilitarian, choose; and all that is psychological, drop. Knowledge that has to be used in the day-to-day world, make alive again. But there is no need to be violent, no need to become aggressive, no need to remain in anger continuously.

If you are aware you will be able to choose. And when a person becomes capable of choosing from his own past, when one obsession is over, a great slavery is over. Otherwise your past is your totality. You never choose. You never make any discrimination that I will choose this and this I will not choose. You are so identified with your past that you cannot choose. How can you choose? You say, 'This is my past, this is me, so how am I to choose?'

But now that past has relaxed. You are more loose. You can choose. This is the way to transform even the past. By continuous new choice you can go on changing the past. Ordinarily it is said that the past cannot be changed because it has happened and you cannot undo it. There is no way because you cannot go back in time.

Ordinarily that's true -- but just ordinarily. There is a. way to change the past also, and that's by a constantly new choice.

For example in the past you have been a painter or a football player, a swimmer, a poet or an architect. A thousand and one things you have been: angry, loving, sad, happy, mm? Out of this whole chaos you can always choose a few things. When you choose those few things and drop the rest, you have changed your past, because the total combination is no more the same. You can become a poet. You can drop your being an architect, or your being a dancer or a singer and can choose to be a poet. Next year you can drop being ,a poet and again choose to be a dancer. Then with your choice the whole past goes on changing because you go on getting a new identity.

And once you know this -- that even the past is within your hands -- you feel for the first time a certain power over your own destiny. Otherwise the past goes on leading you and you are slave. Just whatsoever the past has destined you to do, you are doing.

My whole effort here is to make you masters of your destiny.

So if you become angry because in the past many times you became angry, then you are just allowing

yourself to become a victim. You are allowing yourself just to become a puppet in hands of the dead past.

There is no need. You can change the past. You can choose whatsoever you think is right. The past is not your master; it is just raw material. You can choose many things out of it, you can drop many things out of it, and you can always make a new synthesis to abide in. That new synthesis becomes your house. One has to go on changing it continuously. Then the present starts determining the past.

So just go and don't be worried. One thing -- keep alert !

[A sannyasin said he had done an Enlightenment Intensive group in England but had felt disappointed. He felt he didn't get a lot out of it and was left feeling frustrated with the constant questioning.]

One gets only that much that one puts in. If you forget to put in, then you don't get anything. And that is not only so with groups; it is basically so with life itself. You only get that which you put in. First you have to put it in and then you get. If you come empty-handed, you go empty-handed.

People go on seeking meaning in life, but meaning has to be given to life. There is no meaning in life itself -- you have to create it.

So what you gain out of a group is your responsibility, totally yours. You can gain much, you may not gain anything. You may even lose something. But always remember that it is you who is responsible. There is nobody else to give you anything in the world unless you take it.

In Tibet they have a very old proverb -- that a disciple has almost to steal from his master, almost steal. It is good. One has to work hard like a thief in the darkness of the night. And in somebody else's house without any map, one has to search for the treasure. There is every hazard and danger. He may be caught. He may lose his freedom, he may be imprisoned, but still he tries to steal it.

If you are not getting anything from life, then remember you must not be putting something into it.

Life is just a response, it is a mirror. You see your face.

It does not give you anything. It gives you an opportunity to create. It is absolutely raw. The canvas is there, the colour tubes are there, the brush is there, but the painting is not. It is you who has to create it.

And of course when a child creates a painting, it is a child's painting. When a madman creates a painting, it is a madman's painting. When a Picasso works, of course it is worth a million dollars. It depends. The colours are the same, the canvas is the same.

So always remember it, otherwise the mind has a tendency to expect and then to get frustrated. Somehow deep down one goes on thinking that one has been cheated. Nobody can cheat you -- except yourself. So this time try again, but this time the responsibility is totally yours. You have to put much effort into it The more you put, the more you get.

If you can put yourself totally at stake, that single effort can bring so much fulfillment that you cannot even imagine, dream of.

[A sannyasin said: Since I was a child I have always been afraid to be alone in the house at night. I get these negative thoughts about evil spirits coming to get me.

Osho checked his energy and the medium, Radha, who helped him, fell backwards.]

Good... come back, Radha. Don't be possessed by his evil!

It has nothing to do with the evil forces outside. It is a very rare phenomenon. It has something to do with your negative centres.

Just as there are seven centres -- what Patanjali calls 'chakras' -- which are seven whirling pools of energy, exactly parallel to them are seven negative chakras. In existence everything exists in polarities. Every plus has a minus and the positive electricity has a negative pole. Magnetism or any energy has polarity. But Patanjali never talked in his Yoga sutras about the negative chakras. In fact nobody has described them because it happens so rarely that it need not be accounted for, but those chakras are there.

Patanjali and others have not talked about them because even the talk about them may make many people curious to know what they are. Black magicians know everything about them. They work on the negative energy, the darker side of man, the night side of man.

Sometimes it happens that both the channels of positive and negative are very close and sometimes energy can leak from the positive to the negative. That's what is happening. It has nothing to do with the evil from outside.

But something can be done. That's what happened to Radha. Your negative energy started flowing in

her, because a woman can absorb negative energy very easily. If she keeps hold of your hand for almost an hour, she will go almost mad.

But there is nothing to be afraid about. You will have to do a few things. One thing is, start doing shirshasan, the headstand posture. Do you know how to stand on the head? It will be tremendously helpful. Just do it every day in the morning for seven minutes and for seven minutes in the evening.

Standing on the head reverses every process in the body, so whatever energy is leaking to the negative side will fall back to the positive side. Shirshasan is one of the most significant postures to reverse any process. The gravitation and all the energy fields are in a completely reversed position than they are ordinarily, so the whole field of energy changes. This is one thing.

The second thing is, after seven days -- not right now -- start sleeping alone. Give something to Radha -- a handkerchief or anything -- and Radha, you keep it with you for seven days and then give it to him. And then keep this handkerchief with you and if you become afraid at night, put your hand on the handkerchief.

So after fourteen days come and see me. It will disappear; there is nothing to be worried about. It is just energy-leaking inside and it happens very rarely so no manual says anything about it. Whenever it happens a master will help the disciple because it is rare, exceptional.

[Another sannyasin said that she had been suffering from epilepsy since childhood and had always needed to take a great many drugs. She said that she had had three individual sessions of divine healing here [see 'Get Out Of Your Own Way' April 23rd and had stopped taking any drugs now. She added that she was feeling very, good and asked if there was any special meditation for people who tended to Ft epileptic attacks.]

Healing is the best -- and you can have healing wherever you are. Do it the way it happens here. Have a picture of me, burn incense, have a dim candle in the nighttime, and just lie down and feel the same atmosphere. Create the whole situation and feel healed; that will do. Whenever the trouble arises, that will help.

[A sannyasin said that she had a strong puritan streak in her. When she made love, it was high energy and then the next day she was sick: I feel as if I'm not very good at having Jun or pleasure, and being sick feels like a denial. I don't feel that I understand enlightenment but I understand pleasure. That's what I want -- more pleasure.]

Mm mm, if you can understand pleasure you will be able to understand enlightenment also -- because it is the utmost pleasure. Enlightenment is not against pleasure. It is the ultimate pleasure.

This is possible -- that you have a puritan's mind hidden somewhere in the unconscious and this pattern can be repeated. Whenever you will have fun, enjoyment, joy, the mind will create a subtle situation to make you suffer. That's a self-imposed punishment.

Kazantzakis, the greek author, has written about one of his experiences. He was visiting a certain town and he went to the theatre and saw a woman there who was a very beautiful person. He was fascinated by her, but his whole training was that of a puritan, so he became very much afraid. But he approached her somehow and made friends with her. She was willing to meet him after three days.

Those three days were a torture for him. He would decide to meet her and then decide not to. By the third day his face was so swollen that he could not leave his house because it was so ugly. And it had never happened before ! He had to cancel the appointment.

The moment he did, the face started getting better and within hours he was okay. They had decided to meet again after another three days and this happened again. From that morning his face started swelling. By the time he was ready to leave, he couldn't. Again he changed the appointment and again the face went down. This happened three times, so he went to the doctor and said, 'What is the matter? What is happening to me?'

The doctor said that two hundred years ago there used to exist a certain disease called priest's disease. It had disappeared from the world because that puritan mind had disappeared. But in fact, he said, this was the same disease. It used to happen to catholic priests -- just the idea of enjoying a woman and their whole body would swell. It became automatic.

The mind functions inside continuously. If you have a puritan's mind, first it will not allow you to have fun. If you force, it will punish you.

So a few groups will be helpful. Do Hypnotherapy. That will help unwind the puritan attitude. The suggestion has to go as deep as the other. suggestion has reached into your unconscious: Other groups will not be of much help because they will remain conscious. They will give you some insight but the unconscious remains unreachable. That can be reached only through hypnosis.

It needs a deep suggestion that there is nothing wrong and no need to punish yourself. Once it reaches to the right source, deeper than the other suggestion -- that you have to punish yourself and you have done something wrong so you have to suffer for it it will disappear.

Just do Hypnotherapy and then tell me. It will go, and it has to be dropped, otherwise your whole life will be a continuous repetition, the same pattern, and by repeating it, it becomes more ingrained.
But it will go. Don't be worried.

[A sannyasin said: I have no motivation, no creativity and no centre, and I don't know what to db to find a centre or a deep motivation.

Osho asked Him if he was interested in any of the arts, to which he replied he was interested in all of them so he didn't know from where to start. Osho suggested he do the Aum marathon and then he would make some suggestions.]

The motivation is always there. You have lost contact with it, that's all. Nobody can live without motivation. It is almost as if a tree can live without roots. A tree may have forgotten about roots but roots are there. We just have to work it out -- to dig a little earth and find out where the roots are.

In the Aum marathon if you suddenly have some insight that this or that may be the line for you, remind me when you come and see me with the group. If nothing happens, don't be worried. Go through the group as totally as possible so everything becomes topsy-turvy. Leave no stone unturned. We will find something. The root is there because nobody can live without it. One may be aware, one may not be.
Motivation is just like breathing. You cannot live without it.

[He asked if he could take the risk of using drugs to develop some creative direction.]

No need to be so drastic right now. Just wait. There are other ways to find it more easily. Drugs can sometimes reveal and sometimes mislead.

Drugs are not very intelligent; they are just drugs. They can give you a certain feeling which may not be true and you may starting in a wrong direction. Under the influence of drugs, people are almost so intoxicated that they don't have any capacity to discriminate.

The Cypress in the Courtyard

Chapter #15
Chapter title: None

18 June 1976 pm in Chuang Tzu Auditorium

Archive code: 7606185
ShortTitle: CYPRES15
Audio: No
Video: No

[A sannyasin said that he felt a confusion because whatever he tried to verbalise was never what he really meant. He said he would like some meditation that would help him clarify things.

The problem is a very common one. People have impossible notions of being happy, so whatsoever happens is never satisfactory. Whatsoever happens is just so-so because of their ideas that something extraordinary and great has to happen. Even if this happens they will not be satisfied, because that which happens to you becomes ordinary. It is extraordinary only in imagination. When it really happens, it is ordinary.

You have a very wrong notion about being happy and if you don't drop that notion, you will remain unhappy for your whole life. It is a very impossible notion of unhappiness. For example two plus two should become five; then only you will be happy. You will never be, because they cannot become five.

One has to find happiness in moderate measures. One has to find happiness in small things. There is nothing great in life. But if you go on living happily in small things, the accumulated happiness is tremendous. It is as if in collecting drop by drop, you collect the whole ocean. You are not collecting the drops because you say these are just ordinary, tiny bits, and what is the use of collecting them? You are waiting for the ocean to happen. It will never happen because the only way it can happen is to go on collecting tiny drops.

Make it a point to make each dew drop a potential ocean.

Otherwise you have such a notion that you will always remain unhappy. Nothing can be done about it because whatsoever happens, you will say it has happened to you so it cannot be very extraordinary; it is not very great.

I have heard about an actor of Hollywood who was very famous. He was requested to join a very exclusive club in America in which a very few people -- only a hundred persons, never more than that -- are members. When one person dies, they find another selected from the whole country. This actor was waiting to be asked, because to be asked to join is one of the greatest honours.

When he received the invitation he refused, because he said, 'A club that can accept me as its member is not worth anything. That is not the club I would want to join.'

If something great happens, it will not be great because it has happened to you and you don't have a very good opinion of yourself. So my idea is: start collecting these drops, pebbles on the shore, seashells. Those things become treasures. There is no way to go directly to the peak of happiness; one goes step by step. The path is like a mountain-path... round about, round and round it goes. Many times you come to the same point, just a little higher up. It is the same vision, the same world that you will come to again and again before you come to the peak, because the path goes in circles.

So start collecting small pleasures, small joys. You simply say, 'Nothing much.' That's why you don't meditate, because if something happens, it is 'not much'; it is not great. This is a very wrong approach, basically wrong. Many people are unhappy in the world -- not because there is so much unhappiness or that there is any need for so many people to be unhappy, they are unhappy because of some impossible notion of happiness.

Bring it down to earth. Bring it down to the very earth where you stand. Real happiness has to be very earthly. As time passes, in each moment you have to be happy in very small things. Sometimes talking with a friend one has to be happy, sometimes just sitting by the side of a tree doing nothing...

[A tibetan cuckoo was filling the evening air with his clear and penetrating call....]

Just listen to this cuckoo...

... it is tremendously beautiful. Not that it can be measured. If you try to prove that it is very great, you cannot. But it is tremendously beautiful.

In these tiny moments find out pleasure, happiness, joy, delight, and don't miss any occasion. If it only brings a small smile and not a great belly laugh, don't be bothered. A smile is also needed. One cannot survive only on belly laughter. Smiles are also needed. They give salt to life.

Very small things... just doing something for a friend or allowing somebody to do something for you...

[The sannyasin answers: I like doing everything for myself and it's difficult to allow anyone to do anything for me.]

That's very egoistic, very egoistic, but it is there.

There is a christian parable about Jesus carrying his cross to the top of Golgotha hill. He is very tired.

The cross is very heavy and he has not slept the whole night; he has been interrogated. His whole life's mission seems to be shattered, and his disciples have deserted him.

He is in a crowd of enemies and the cross is very heavy and he is going uphill. Not only that people are mocking him and throwing stones and spitting on him. They think him a sort of a clown and have put a crown of thorns on his head They are enjoying it as if it is a circus.

It is hot... he falls and cannot get up. Soldiers whip him and somehow he gets up. But the cross is heavy and it seems impossible that he will be able to carry the cross much longer. A man from the crowd, a stranger, offers himself, saying, 'I can carry your cross for you.' And Jesus allows him to carry the cross.

Now Christians have continuously pondered over it. Was it right that Jesus should allow the cross to be carried by somebody else? But I feel that the parable is very human, beautiful. Even Christ is not so independent that he can carry his cross all alone. Even he is a human being walking on the earth, fragile, and when somebody offers, he accepts. He allows him to carry his cross. It is very human.

Christians are a little confused about it because how can the son of God not carry his own cross? Then what about us poor human beings? If he needs somebody else's help, what about us? If he, who is the saviour of the whole of humanity, needs somebody else's help, then what about us? How can he be the saviour who himself is in need of help?

But to me the parable is very significant. If he had refused, Jesus would have been just ordinary. It was easy to refuse. He had carried it for so long, he could have carried it a little longer. It was not impossible. And he was going to die any moment so what was the point? When one is going to die, one can do anything; nothing matters. A little harder effort, a little more perspiration; that's all. But he allowed this man, a stranger, to help, and he showed his humanity in it. He showed that we are interdependent... that nobody is an island, that we are parts of each other.

There are people, so-called religious people, who will say 'No'; who will not allow anybody else to help them. They think that they are very independent people. They may even think that they don't allow people to work for them because they don't want that anybody should have to work for them, but deep down it is a very crystallised ego. It is inhuman.

So allow people to help you, otherwise you will become by and by like a stone. When you allow people to help you, you become connected. Then only your help can be accepted. It is a sharing. Life is a sharing. You cannot live alone; nobody can live alone. Many people have tried, and in their very effort they become almost dead. They shrink, and life oozes out of their beings. So be helpful to people, but when there is an opportunity let them also be helpful to you.

And gather small moments... just as one gathers flowers, small flowers. They become a garland.

Whatsoever you like, do, but enjoy it, delight in it. Don't wait for some great and extraordinary happiness to come to you. These tiny moments pile up, and one day suddenly that great happiness is also there. It always comes indirectly. You cannot attack it directly. It is the total effect of a rightly lived life. It is not some thing. It is a total effect. It is more like a field that you go on creating and go on creating. One day suddenly you are in it. It surrounds you... it becomes your climate.

Yes, happiness is a climate. For three or four weeks you do the Dynamic and start collecting seashells and pebbles, coloured stones. Ultimately they all turn into diamonds.

The Cypress in the Courtyard

Chapter #16
Chapter title: None

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Dharma Bodhi. It means awareness of the ultimate law. Dharma means the ultimate law that holds everything together and bodhi means awareness.

The concept of dharma is very very significant and needs to be understood. Something invisible is holding everything visible. It is not a person. It is just the very energy of the cosmos. Everything is interlinked. It is not a chaos -- the world is not a chaos. It is a cosmos. That is the meaning of dharma.

You may have heard a very famous saying of Pythagoras -- that man is the measure of all things. It appeals to man because it satisfies the ego, but certainly it is wrong; obviously it is false. Man cannot be the measure of all things because man is so finite and existence is so infinite. How can the finite be the measure of the infinite?

Man is so limited and being is so unlimited. How can the limited measure the unlimited? How can the measure become the definition of the unlimited?

It is false, but it has appealed to man's mind very much because it fulfills the ego. Deep down, man is so tiny. A little more salt in the blood and the man is gone. A little less sugar and the man is gone. A temperature a little lower than ninety-eight degrees, or a little higher, and man is gone. He lives seventy years if everything goes well, and on both ends there is nothingness, vastness.

Existence has been there forever and forever and it is going to be there forever and forever. So how can this tiny bit be the measurement of all ? It is not so. It is obviously untrue.

Dharma is the measure of all things. The ultimate is the measure of all things. And by dharma we mean that which sustains everything in its own nature. Fire is hot and ice is cold. Who sustains fire so it remains hot? Who sustains ice so it remains cold? Why don't they change their nature? If it is just accidental, then one day fire can be hot and another day cold. One day water is flowing downward and another day it will start flowing upwards if there is no law behind everything.

That law is called dharma in the East. And to be aware of it is going to be your practice, your sadhana. Dharma Bodhi means constant awareness of the ultimate law. So wherever you see things -- the trees, the birds, the animals, man, earth, sky -- always remember that there is order everywhere. Sometimes you may not be able to comprehend it, sometimes you may not be able to figure out what it is, but it must be there, otherwise existence becomes impossible.

So go on watching for that. It will help many things in you. It will give you a centring, because watching the law all around, you will become aware of your innermost law, the law of your being. And it is not separate. It is the same law just reflected in your mirror -- mm? -- just as the moon rises in the sky and is reflected in so many oceans and so many rivers, in ponds and lakes, in millions of reflections; that ultimate law is one... is reflected by every consciousness.

You also reflect that same law. So watch it both inside and out, and by and by become more and more aware of that which sustains. That's what God really is.

[The new sannyasin said he was in a kind of informal therapeutic relationship with a woman in Germany and he felt a responsibility to her. She had written recently that she was missing him, so he felt some concern.]

It is good to help people but it is not good to make them dependent on you. Then rather than helping her, you are being distracted, and finally she will become so dependent on you that you will start feeling the burden of it. She will not be helped in this way, because real help helps the person to be on his or her own feet.

Real compassion helps people to be independent.

[The sannyasin answers: This was my goal with her.]

But the goal has to be remembered from the very beginning because the first step is going to be the last. Everybody thinks that way -- that that is the goal but somewhere from the very beginning things start going wrong. If you feel a certain responsibility towards her now, you are in a bondage -- and she is in a bondage because she misses you. This is dangerous. This game can be very dangerous.

My suggestion is that you write to her, saying, 'Whenever I come back I will be helping you but there is

no need to become so dependent, and it is good that for a few days you will be alone and independent.'

Never become responsible in that way, because tomorrow you can die, and your ghost will haunt her.

The only responsibility that one has is towards oneself. No other responsibility is in fact a responsibility. You help because you enjoy it, but now that enjoyment is becoming a bondage. It is going too far. Now you are also caught in it because you and your ego feel very much enhanced. It feels good that somebody is dependent on you. It feels tremendously good that somebody is missing you. There is a great need inside man to be needed. One has to transcend that need because it is an ego-need.

One can get into many traps. Sympathy creates many traps for you. I have come across so many cases when a person starts with sympathy and then one day forgets that in the beginning it was sympathy and finds it is love. But that which starts as sympathy cannot really become love. In fact you start enjoying that you are being needed, and she starts enjoying feeling that she is so valuable that you constantly look after her and take care of her. It becomes a mutual enhancement of the ego.

This ego affair can be thought of as a love affair and then both will be frustrated. It is good to help but never be a helper. It is good to do whatsoever you can do in the moment, but never promise anything. It is good to be helpful, but it is not good to feel enhanced by the need of the other, because then exploitation starts.

Just think if she writes that she is feeling perfectly good and she is not missing you in any way, how will you feel? Think about it. I'm not asking you... just think about it. If she writes that she is feeling perfectly well -- even better than she ever felt when you were there -- and that she is not missing you at all, that you can remain in India forever if you want and that you need not be bothered about her, you will feel hurt.

Remember this much -- that if you make somebody dependent on you, you will become dependent on them also because dependence is always double-arrowed. I cannot make you dependent on me without becoming, in a subtle way, dependent on you. There is no way. It is not one way traffic.

So help by all means, remain available by all means, but never make it too much of a thing. When you go back, try to help her. She will be coming sooner or later. She has to learn how to be on her own. Whenever you are there, you will be helpful, but this should not become a subtle affair of egos.

When you go back, help her. Help others also, but constantly keep alert. Otherwise sometimes it happens that you had gone to help and you become so caught up in it that you need help.

It happened once that I was sitting on the bank of the river and another man was lying there too. A boy started drowning so I ran to save him, but before I could reach the bank, the other man had already jumped. So I stopped myself. There was no point -- one man was enough. But the other man started drowning, so I had to jump in and save the two !

I asked him, 'Why did you jump?' He said, 'I completely forgot that I don't know how to swim. The child was drowning -- I completely forgot!' Just the urge to save -- but just the urge to save is not enough.
So remember that, mm? And there is nothing to be worried about....

[A sannyasin asks: I want to ask you -- how is it possible to love people a little more and not sometimes to be so afraid of them?... that they won't like me.]

It has nothing to do with you personally. Everybody is afraid of love. To feel fear is a natural ingredient of love -- just as shadows follow light. One has to understand the whole mechanism of it; that understanding helps.

Whenever you love somebody you are moving out of yourself, moving towards him. Of course you can never be certain that the other will receive you, that the other will welcome you. You can never be certain that he will not reject you. Fear is natural. It is a danger. You are in the dark, groping.

The other is also groping in the dark and is also afraid because the situation is the same for him. He is also afraid of whether he will be liked, loved, desired, needed, or that he may recoil. That hurts. Even the idea that he will be rejected hurts tremendously.

Many people, because of that fear, and to avoid that fear, stop taking any initiative towards love, because they think it is better to be lonely. At least nobody can reject them, at least they are on their own and are not helpless. They are not at anybody's will, they are their own masters -- not very happy, sad, depressed, but it is okay. At least they are not rejected. They never take the risk and they become very defensive. Even if somebody else takes the initiative in moving towards them, they become so defensive that before he can reject them, they reject him.

So this is a simple mechanism of love and everybody who goes into love will have to encounter it. It has

nothing to do with you. It has nothing to do with your personality. It has something to do with love itself. It is a dangerous thing, and the danger is real, the fear is real, because there is every possibility that the other may not like you. There is no necessity that he should like you. Why? Just because you like him there is no necessity that he should like you. And it is true, the vice versa also.

Somebody likes you; there is no necessity that you should like him. If sometimes fortunately it happens that two persons come in contact with each other and they both like each other, it is beautiful. But there is no necessity that it should be so. And out of one hundred, ninety-nine miss, because the world is vast and you don't know who is going to fit with you. You must have a partner somewhere who will fit with you tremendously, who is simply waiting for you, but how to find him? Millions of people all around -- how to find?

They have a very old legend in Sumatra that in the beginning God created man and woman together so that each was a couple; the bodies were joined. But then it became burdensome. The husband wanted to go to the north and the wife was not willing and so the bodies would have to be dragged together. Or the wife wanted to go to the south and the husband was not willing, so what to do?

It became such a great problem and there were so many complaints that God said, 'Okay, I will divide you.' So He divided the couples. But then they became lost... it is such a big world. The sumatran legend says that everybody has his partner or hers, somewhere, and that's how people are seeking and searching for the original companion from whom they have been separated.

But all are not original companions. Only one somewhere. And nobody knows. It is a groping in the dark and of trial and error. If you sit still because of fear and you don't go and search for him, then there is no possibility of finding him. And even if you search, there is no necessity that you will find him.
So this is the risk of love. The risk is beautiful.

But there is a person for you. He will be tremendously happy meeting you. But before you can knock on the right door, you will have to knock on many wrong doors. If you are afraid of knocking, afraid that somebody may not open the door, then you will never be able to find the right door. So take courage. It is worth it. Taking all risks is worth it because that is the only way to grow.

Knock on many doors. If the person there says, 'I am waiting for somebody else,' just thank him. Perfectly good. There's nothing wrong in it. Why do we take it as a personal offence? I go to somebody and I like the person, but the person does not like me. Why should I take it as a personal offence? There is no problem in it. We simply do not fit -- we are not made for each other.

And it is good that a person says so. If the person does not say so and just being polite says, 'Yes, I love you very much,' then your whole life will be wasted, because he will have only said it; he will never be able to love. So that will not be compassionate. It will be a great cruelty. It is compassion that he says, 'Sorry, I don't feel any love for you.' He is a good man. At least he's not deceptive. At least he will not waste your whole life or much of your time. He makes you free.

He says, 'Knock somewhere else. Find somebody else. I am also looking but you are not the person for me. Something does not click in me that makes two persons fall in love.' He may even say, 'I like you but love is not arising.' Nothing can be done about it. It cannot be forced. And it is good that he is true. You also be true.

Don't hide -- remain available. Not only that, go on positively searching. When you feel that somebody does not like you, nothing is wrong. What can he do? What can anybody do? He is helpless. This happens so many times in the world -- that another woman loves this man but he loves a woman who loves somebody else.

One woman was here who could not love a certain person, and that person was deep in love with her. Even the mention of that person's name, and she would feel horrible. Then she fell in love with somebody else and that person was doing the same to her. Even the name of that woman and the man would recoil back.

Now if it happens that way, one is helpless. So one understands the helplessness, the absurdity of the whole effort. One moves, finds someone else. Life is big and God has taken so many forms. Why stick to one? If that is not the form for you, and he is not feeling for you, move somewhere else. God is waiting for you in some other form.

And don't think that it is something personal. I can't see that it is. You are a beautiful person, so there is no problem in it. From the very beginning, don't be afraid. Be bold, because bold initiative is needed. These are the subtle nuances. If you are afraid and hesitating, the other feels that maybe you don't love him. You are hesitating just to see whether he loves you or not, but your hesitation will be conveyed to him and he

will think that love has not happened.

Because when love happens, there is no hesitation at all. One falls into it headlong like a fool. Love is not calculating or cunning. Love is very naive. It has a naivete, a simplicity of God.

So if you hesitate -- and you may be hesitating only because you don't know yet whether the ground is sure.... You don't know whether this man will like you or not so you move cautiously. Because of your caution he becomes afraid. You are so cautious.... love cannot exist there. So he becomes cautious. Seeing that he is moving very cautiously, not going in headlong, you become even more afraid, so your fear feeds his fear and his fear feeds yours. And something which could have happened, never happens.

Much trouble and turmoil can be avoided if people are sincere and simply go to the person, take him to a comer and say, 'Wait. I have fallen in love with you. What do you think?' And give him time. Say, 'Think and then tell me.' Say, 'Be sincere. I'm feeling tremendous love for you, but there is no necessity for you to feel any love for me. This is my problem. But I must say so to you because you are also involved in it, so you have to think about it and decide.'

But people go on playing games. Those games are just security measures. You invite the person to a party and he invites you to the movies By and by, very slowly, he will touch your hand and wait to see whether you are going to reject him or not. And you are doing the same. In this way much politics goes on because everybody is afraid and defensive. He will touch your hand for the first time as if by mistake so he can say 'Sorry', if he sees that you are becoming angry. If you don't get angry, he can hold your hand.

You will be rejected many times. I cannot guarantee you that you won't be. Everybody has to go through that, but it is worth it. If you are rejected ninety-nine times and accepted one time, it was worth it.

[She answers: At the moment I'm not in love with anybody else except you, so I have to knock at your door -- and that's very difficult.]

[chuckling] But my door is open and there is no need to knock ! I have accepted you so there is no need to ask.
Find some door that is closed and knock there.

... Right now you need a closed door. My love won't be of much help. My love will be too cool. It is already there so there is no need to seek it. I am giving it, sharing it, without even anybody's asking for it. I go on giving to strangers. So about that there is no problem.

You will need somebody like you. This may again be a trick to avoid. One can fall in love with me and that can become an avoidance. Then you don't want to encounter a human being real, like you. I am almost unreal. You are falling in love with a ghost. You will need a man of blood and bone.

... You will just have to gather courage and start. Once you start moving you will find many more people. If you stand there closed, people will avoid you, because who wants a closed person?

Become flowing... and don't look serious. Laugh, mix and mingle with people, and within a week you will find somebody.

[A sannyasin who is in love with an ashram rolfer says she is always jealous in case his patients fall in love with him.]

No, you are simply foolish -- because people like Rolfers become finished with women. Ask any gynaecologist. Continuously working with naked women, massaging them, one is finished with them. All romance is gone. He will never be able to love any woman -- not even you. Don't be worried! He will be finished with women as such.

When you come in contact with so many bodies, bodies become ordinary. You don't have that poetic and romantic fascination towards bodies. If people live naked, much romance will disappear because romance depends on clothes.

Don't be worried... you have found the right job for him. He will become a brahmacharya, a celibate. So just wait and don't create any trouble. Your nagging or trouble-creating may drive him towards some woman, that's possible. Many women go on driving their lovers towards others because who wants nagging and constantly quarrelling and jealousy and this and that? People love each other to be happy, not to be unhappy. They can be unhappy on their own. What is the need for another? They can live in their hell themselves; your help is not needed.

He loves you to be happy with you. You love him to be happy with him. But once people take it for

granted that the other belongs to them, they forget completely. They start creating misery and hell and everything and they destroy the whole thing. Then if he starts searching -- because I don't think that he is yet enlightened, so he will start searching for some girl because he will need some happiness somewhere -- then your fears will be fulfilled. You will say, 'Yes, so I was right,' but you are forcing it in fact.

This is how there are self-fulfilling predictions. A woman becomes jealous and starts creating defences and starts controlling the husband or the lover. Because of this, the man feels that the whole beauty is gone, the whole happiness is gone, so he starts seeking some oasis somewhere. You become a desert. Whenever he comes home there is misery, so he wants a few moments somewhere of an oasis. There is nothing unnatural in it. You are driving him to it. And when you find out, you say, 'Yes, I was right.' This is how your prediction fulfills itself. And when you feel that you are perfectly right, you have found proofs, then you create more hell, so you drive him out completely.

If you love a person, don't create hell for him, because that is not the purpose of being together. If you feel that hell cannot be avoided, separate, because we are not here to create hell for each other. If you cannot trust him, separate, because without trust what is the point of continuing? If you trust him then forget all about it.

Even if he meddles sometimes here and there a little, it is nothing to worry about. That is not destructive to the relationship. It is human. Sometimes he laughs with some woman, talks with some woman. Nothing to worry about. That simply shows that he is still interested in women. Hence he will remain interested in you.

But this is how it happens: women either create so much trouble that the man is driven to some other woman, or if the man is a very understanding type, and a little alert, he is finished with women. Then he is finished with you too. Both ways, you lose. You follow me?

If you create such a situation that he cannot take an interest in any other woman, anywhere, then who are you? You are a woman. If he drops all his interest in all women, he will drop his interest in you also because he was interested in you as a woman. Now you have destroyed that interest, so he will not be interested in you either. Then you are unhappy. So either you drive him towards some other women and you are unhappy, or you destroy all his interest in women, and of course you are included in it.

The real understanding is this -- that we are together to be happy. Why waste time in quarrelling? So completely drop that. And when I say completely drop it, I mean never raise it again. Even if the idea comes to you, you should immediately drop it. It is worthless. If he goes, he goes. Who can prevent anyone from going anywhere? And if he does not go, he doesn't, so why be worried? Just remain happy.

If you are happy and you make him happy, that will keep him with you. It is not that you keep him with you. It is happiness that keeps him with you. So the whole thing to be remembered is to make more happiness, so that when he comes home he feels like running towards you. He waits the whole day working hard and remembers many times, 'Prem will be waiting for me and I should finish my work and go.'

If you cannot do that, then it is better to separate. Don't create any misery, mm? Good.

The Cypress in the Courtyard

Chapter #17
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[A visitor says that before he came here he found it difficult to cry. Over the past few days he has been crying a lot.]

Mm mm, something has broken inside and you should be happy about it. Some ice has broken, some coldness has broken, some dead layer has broken. Whenever it happens, one starts crying because one again becomes a child. The cry is the first thing that the child does. That is his first entry into the world. Everybody enters the world crying.

So if you can really cry deeply, it can become a rebirth. That's why you are feeling so full of change. Your old self will dissolve into crying. So don't stop it -- allow it, and on the contrary, enjoy it. It has a tremendous beauty in it.

Tears are one of the most beautiful things in the world; sometimes even better than laughter because laughter can never go so deep. At the most it remains on the surface, or even if it goes a little deeper, it never touches the very core. But crying can touch the very core because it is an unlearned thing. The child learns laughter afterwards, but he comes ready for crying.

Crying is more natural than laughter. If you are brought up by people who never laugh, you will not laugh because you will not know that laughter exists. It is a certain learning. That's why animals cannot laugh. Or even if sometimes human children are brought up by animals -- wolves or monkeys -- they don't laugh. They can cry but they don't laugh. Laughter is social. Crying is natural, very deep, unlearned, original.

So it is even more meaningful and significant than laughter, but it can disturb because it is deep. Because it is deep, that's why it disturbs you. It can disturb you tremendously. It can make you almost chaotic inside. You will start feeling that you are a mess because your identity and the fixed attitude, and the shell that surrounded you, will not be there. You will become more and more vulnerable and open and you will not know who you are. The old identity will drop.

Before the new arises there will be an interval of time when you will feel completely lost and the mind will say, 'Stop crying!' because the mind has been taught that there is something wrong in crying. People cry and weep only when something goes wrong, so crying is like a complaint against existence. Somebody dies and you cry. Crying seems to be helplessness, so everybody has been taught not to cry because that shows weakness.

Man particularly has been taught not to cry because that is womanish, feminine -- 'Don't be a sissy! Don't cry. Keep control. Be a man.' These are all foolish teachings but they have been conditioned into the mind. You have been fed on them -- everybody has -- so crying becomes more and more difficult. One immediately controls oneself. Whenever there is something within you that wants to cry, you repress it.

So the layer that surrounds your being becomes more and more dead, dry. It has no tears in it. And tears are the very shape of being... the very juice of life. Crying has nothing to do with sadness, depression. It has something to do with aliveness.

So whenever you are tremendously alive, you will feel a volcanic eruption within you and you will want to cry. That crying will be beautiful, blissful. You would like to weep and to allow the tears to drop in torrents. They will unburden you and the whole rubbish of your mind will go out through your tears. You will become more fragile, more delicate. You will lose that egoistic attitude of always remaining in control. You will become more free, spontaneous, more childlike. That is the first thing to happen. If meditation goes deep, it happens.

Only afterwards laughter is possible. A man who really knows how to cry and weep will become able to laugh one day. He has earned it. Laughter that has no tears is very. superficial, imposed, painted. If you can cry and allow your total being to go into it and dissolve into it, you will have a totally different quality of laughter arising in you.

Allow it... it is beautiful.

[A sannyasin said that through meditating she was feeling more and more like being alone, which was very unusual for her as she had always been outgoing.

Osho said that a balance between moving out to others and retiring into oneself is needed, and that one should be fluid enough to be in this rhythm. One should not remain in a fixed mode because then either pole becomes an imprisonment. An extrovert becomes so dependent on others that he loses contact with his own centre, while an introvert who wants only to be alone and is scared of making contact with others, misses much because you come to know yourself only through others. Relationships act as mirrors which reflect

the multi-faceted nature of each person's being....]

So, to me, the total man is the only way to be. And by a total man, I mean a man who has no fixed mode of life. He is fluid. He is not like stone but like water, and he can take any shape. Whatsoever the circumstance demands, the situation demands, he can take that shape with no difficulty, no struggle. He is just like water.

You can pour water into a jar and it takes that shape. You can pour it into a glass and it takes that shape, because deep 'down it has no shape of its own. It has simply a fluidity, a flow of energy, that's all. But if there is a rock, it has a fixed shape, a persistent shape, and it will fight you if you want to try to change its shape. And it will not be easy to change its shape. Hammers will be needed, and then too it may shatter into pieces, but it will not flow. So never be rocklike. Be like water.

That's what Lao Tzu says, 'Never be like a rock. Be like a river.' And he says, 'Remember, a rock may appear very strong but in the end, water wins over it. The soft wins over the strong, the liquid wins over the solid. The child wins over the old man, and life goes on conquering death.'

One needs to be completely without any mode. In fact to put it absolutely correctly, one needs to be without any character because character is a mode, predictable. Somebody is a sinner and somebody is a saint; they both have characters. You can rely on their characters but they are not total men. A total man is unpredictable. He has no character. He is freedom... just freedom, nothing else. So he is available, that's all.

If the situation demands him to be a sinner, he becomes a sinner. If the situation demands him to be a saint, he becomes a saint. He has no character. And that is the most beautiful thing in the world -- not to have any character, but just to live moment to moment, flow-like. Then you are true to the moment.

A man of character cannot be true to the moment because he has to persist with his own character, irrelevant of the situation. He cannot take note of the situation. He cannot respond to it. He has a past -- his character -- and he has to live according to that. He is a dead man. A man of character is a dead man.

A total man has no character because he has no mode, no fixed style of life. He simply waits, allows, moves, but all his movements -are herenow. It is not coming out of the past.

So don't be an extrovert, don't be an introvert. Both these directions have been tried. The East has tried the direction of introversion and has suffered tremendously. The poverty, the horrible ugliness, the unhygienic life, is because of introversion. Nobody was willing to be scientific, nobody was willing to be technological. Nobody was at all concerned with what was happening in the outside world. All the great people of the East were too much obsessed with introversion. Close your eyes and go into meditation. Forget the world and be unattached to it because it is just a passing dream and it will not be there forever.

The whole teaching has been that you are in life just as if you are in a waiting room on a railway station. So who cares? -- someone spits, okay. You don't bother about it. You are just waiting there for a few minutes and your train will come and you will go. Somebody is throwing banana peels. Who bothers? It is nobody's house; it is just a waiting room.

That has happened to India, to the whole of the East. It is nobody's house and nobody cares. Everybody is waiting for his own death, for the train to come. So why bother to make a beautiful world when you will have to leave some day? Pull on somehow, somehow tolerate things....

The whole aesthetic sense of life was destroyed. People became spiritual and then they became non-aesthetic. Beauty was lost, sacrificed, at the altar of truth.

Just the opposite has happened in the West. People are so extroverted that they are wasting their whole life in preparing a house, in planning a garden, in purchasing a car -- and then they are gone. They leave the world a little more beautiful than they found it but their whole life has been wasted on doing such things. They miss.

So technologically the West has become affluent, rich, but the inside has become very poor. Everything is available on the outside, but inside man is completely forgotten. They have learned to live only on the outside, and they have forgotten how to make any contact with their own vital centre of being.

East and West are both lopsided. My whole vision is of a whole earth, neither eastern nor western... of the whole of humanity undivided, and of a whole man without any modes.

So you start moving and make a balance. Sometimes when you are a}one, close the door and forget all about the world. Just go deep inside, with no excitement and no thought of the outside. And sometimes go outside -- enjoy dance, sing, have fun. Just keep it fifty-fifty. And report to me about how you feel in three weeks.

[A sannyasin asked about his experience in the Nadabrahma meditation:... when I lay down during it, I got really scared and I felt that I just had to get up and move, and that I would die if I lay there.]

Mm mm, that's very significant. That means that that meditation will be helpful...

Wherever you find death, there is the door. Death is the door. The mind becomes afraid obviously. Seeing that there is some danger, the mind makes you alert to escape from there, so you start avoiding that door. But in fact that is where one should put all effort. It usually happens later on to people. It has happened to you very early, and it is beautiful.

After years of meditation it happens that people become aware of which meditation can give them death. Once you know that this meditation can give you death, then that is your meditation. Then nothing else is needed for you. Others you enjoy -- good. Do them; they will be helpful. But the real thing is going to happen through Nadabrahma, the humming meditation.

At home, start doing Nadabrahma alone. And I will help.

[A sannyasin said he couldn't attend the meditations because he had stomach pains after eating a chinese meal.]

That can be, but ordinarily it will not happen if you are not doing meditations; it will not affect you. When you are meditating and there are subtle changes happening inside the stomach, then any food that doesn't suit with the meditations will create a little trouble, because then your body energy starts moving into two diametrically opposite directions.

So for the remaining time that you will be here, be very choosey about food. Depend more on fruits, vegetables -- simple things. Once the stomach has settled into the new way -- and it will settle with the meditations....

The stomach has to change continuously with the mind. If you "are angry, you have a certain type of stomach. If you are loving, you have a different type of stomach. When you are angry you can immediately feel a great tension in the stomach, hot, boiling. When you are loving, you can feel a certain relaxation in the stomach. When you are happy, you have a certain stomach, and when you are unhappy, you have a different stomach.

That's how people who are continuously in stress and tension, start having ulcers in the stomach. That simply says that a continuous strain in the mind creates wounds in the stomach. There is no other way for them unless they change their minds.

We have an expression -- 'I cannot stomach it.' That's exactly the right expression.. There are things you cannot stomach. Everything has to go into the stomach. Somebody insults you and you say, 'I cannot stomach it. I cannot swallow it.' But whatsoever you swallow goes into the stomach, and it will have its reactions.

When the mind starts changing, parallel to it, the stomach starts changing. This is my observation, that people who are doing meditation will have to come to a moment where their stomachs will have to be readjusted.

That's why great meditators came to believe in vegetarianism. That was not a philosophy. It had nothing to do with any philosophical attitude. Just through deep meditation they came to understand that they could not stomach many things. It was impossible.

Vegetarianism is nothing but a by-product of deep meditation. If a person goes on meditating, by and by he will see that it has become impossible to eat meat. Not that somebody says not to; at least I don't. Whatsoever you feel like eating, eat. But if you go deep in meditation one day you will simply not to be able to stomach it. It will be nauseating. The very idea to eat meat will be vomit-inducing and will not be tolerated by your stomach. Now you are feeling that you are in such a smooth world, so subtle and refined that you cannot believe how you used to eat meat before. It looks impossible -- and for what?

We can stomach meat and things like that because many animal instincts are there in the mind: anger, greed, hatred, violence. Once those things disappear from the mind, then the parallel will disappear also from the stomach.

Your stomach has given you indications. Don't rationalise that it was just the food. It was not just the food. Ordinarily it would not have affected you at all. Because you were meditating it was not in tune. It was disharmonious.

[A sannyasin said she was not sure whether she wanted to continue her nurse training or not...

Osho checked her energy. He said he thought it would be good for her to continue nursing as it is creative work and one of the best occupations one could choose.

He said nursing was not an ordinary job, but one in which one could share one's love and compassion and that it would be a help to meditation. He added that once she had completed her training she could return and become a nurse here because we would need a hospital one day for the ashram.]

[A sannyasin said: I got very scared in Kundalini. I felt that something was happening -- I just can't say what it was -- so I stopped.]

You shouldn't have done that.

That's what we are trying to do really, and when it happens, we stop! You should not do that again. Continue Kundalini.

Whenever something great is going to happen, fear arises, because it has never happened before and the mind cannot comprehend it. The mind feels impotent before it and that's why fear arises. Fear is just because of the impotence of the mind encountering something vast, wild, something infinite. The mind recoils and wants to escape. That's what fear is. But we have to choose the unknown and not choose the mind.

The mind means the known, and the whole search is for the unknown, for that which we have not known yet. And when we come to it, we escape. We run away from it.

There is a poem of Rabindranath Tagore -- one of the greatest poets of India -- in which he says he was searching for God for many lifetimes. Sometimes he was able to find His footprints on the sands of time, and then he was overjoyed, thrilled, and he followed those footprints, but they were always far away and distant. Sometimes he had even glimpsed Him somewhere near a star but it was so far away that by the time he had reached the star, it had gone. That went on for many lives.

Then one day suddenly he found himself standing at His door. He was overjoyed and was just going to knock when a sudden fear came to him... the fear of the unknown... the fear of facing God. He escaped, not even looking backwards to see if He had opened the door.

Now, he said, he still goes on searching, but he searches on other paths where he knows God is not. He avoids that path particularly 'where he knows Him to be, because if he goes there again, he may not be able to escape.

It's really so. We come close many times. Just a little more courage, a little more stamina, and it would have happened. But we miss and then the wheel moves on, and it takes much effort to come to the point again. The problem is that we may unconsciously start avoiding. We may not even go in that direction.

So you have to continue Kundalini -- that's where your satori is waiting for you. And I am here, so don't be afraid. That's my whole functioning in being here. Otherwise how will you do it alone?

I am here... leave it to me. Just go headlong, and whatsoever happens -- if fear arises -- just remember me and go on. Just call my name deep inside and say, 'Now you look after me Osho, I am going' -- and just go.

The Cypress in the Courtyard

Chapter #18
Chapter title: None

21 June 1976 pm in Chuang Tzu Auditorium

Archive code: 7606215
ShortTitle: CYPRES18
Audio: No
Video: No

[A sannyasin said that he was a high school counsellor and teacher of Karate...

Osho suggested he do some groups while he was here as they provided a balance, being just the opposite to Karate....]

One needs to move between the polarities because then life becomes more intense. Otherwise if you remain at one pole, life becomes monotonous and richness is lost. The opposite pole also has some truth in it, but ordinarily the mind tends to get stuck at one point.

Karate is a very significant training but it is only half of the truth. The whole method depends on a great repression. Knowingly, unknowingly, it is a great control, and by and by it becomes so effortless that you don't even feel that you are controlling. One can become controlled very much through it, but then the spontaneity is lost.

The method is basically a military method. It was created for a certain reason because Japanese are, in many ways, smaller in the body, weaker in the body. For centuries they have remained undernourished, because people who live only on rice become undernourished. Their height never rises to the average. Just within ten years, in Japan the height has risen two inches -- just because of american food.

So they were small people, weak, undernourished, and they needed many techniques to overpower stronger people. They developed them, and they developed beautiful methods. They became one of the powerful races. They depended more on the control of energy, the preservation of energy, and a subtle skill of centring. They did well, but one thing also happened simultaneously -- they became very phoney.

The Japanese are phoney. If they smile, you cannot distinguish whether their smile is true or just polite, just formal. And they smile so beautifully that it is very difficult to make a distinction. They have learned it. They will never fight and in situations where anybody else would become irritated, they don't. Anybody else can be easily provoked, but the Japanese not so easily.

There is a very famous story about a foreigner who came to Tokyo a few hundred years ago. He saw a great crowd gathered as he entered the town, and the people were watching something very eagerly. Two people were fighting -- shouting at each other and screaming. He couldn't understand what they were saying of course, but they were very very angry. They looked as though they would kill each other, but neither of them was even hitting the other. He waited for a few moments and while there was nobody trying to stop them, neither of the n hit the other. They were ready to hit but somehow they managed not to. He asked what was going on.

Somebody said, 'That's how we fight. The person who hits first shows that he is the weaker man. Once one has hit the other, the crowd will disappear immediately because there is no point in continuing; we know who is the weaker. The one who hits first is the weaker so the fight is finished. That's why they are both provoking each other but nobody is hitting. They are both controlling themselves.'

The Japanese have managed a great control, but the by-product has been a very phoney personality.

The growth groups are just the opposite. You are not to control, you are not supposed to control. In fact you are supposed to uncontrol and bring out whatsoever is inside, and to relax. You are not supposed to remain disciplined. Just the contrary: you are supposed to be spontaneous and true, whatsoever it is -- anger, then anger; love, then love; irritation, then irritation. If you like to cry, you can cry, but you float with the moment. This is just the opposite from the eastern systems of Karate, Aikido, Judo, which all depend on control; even Yoga depends on control.

So I would like you to do a few groups here, and in those groups become completely uncontrolled. Then you can have both the visions. Both have their benefits and both have their dangerous shadows. If a person becomes trained too much in eastern methods, he will be controlled, still, silent, but something will be untrue. You will never find fault with him. He will be able to manage himself in every situation, good or bad, but deep down he will become too much of a personality. He will become too much of a performer, so much so that he himself can forget that he had some original face of his own before this discipline started.

It is good to remain controlled and disciplined. It gives you a certain grace, a certain charm, and you become more capable of being with people, moving in relationships, moving in the world. You are always controlled. You look at least mature.

These growth groups have one beautiful thing about them in that they bring out your true essence -- good or bad -- because they are not moralistic. They are chaotic. The whole chaos has to be brought to the

surface. But then if one knows only these groups, one becomes just a victim of momentary things, moods. One becomes almost like a driftwood... unreliable, irresponsible.

That too is dangerous, because if you become irresponsible, unreliable, you become useless; you become uncreative. You create so many problems for others and for yourself for nothing, for things which could have been avoided with a little discipline. There was no need for them. This type of man continuously runs into problems unnecessarily. Where a simple polite smile would have helped, he creates such a turmoil. Where just a 'hello' would have helped... but he is not feeling like saying 'hello', and that creates a chain, unnecessarily. It is good to be authentic, but it is not good to become just a victim of momentary moods.

So I always suggest that people who are doing groups should do eastern methods also so that they attain to a certain discipline. A person is very rich when he is true and yet disciplined, authentic yet disciplined. When these two polarities meet together, you become more total. Then it is up to you. Whatsoever the situation demands, you respond that way.

There are situations where discipline is needed; you remain disciplined. There are situations where discipline has to be put aside, then you become spontaneous. You don't have a fixed mode. You don't have a character. You are more fluid, flowing, more alive. Life is circulating in you and you don't carry dead parts around you.

So do these groups. Much is going to happen just be ready.

The Cypress in the Courtyard

Chapter #19
Chapter title: None

22 June 1976 pm in Chuang Tzu Auditorium

Archive code: 7606225
ShortTitle: CYPRES19
Audio: No
Video: No

Deva means divine and tanmaya means absorbed; absorbed in the divine. That is going to be your continuous work on yourself. Feel, wherever you are, that you are absorbed in the divine. Everything is divine. The air that surrounds you, the clouds that move in the sky, the trees, the earth, the people, the stars; everything is divine. Once we start getting in tune with it, by and by many more things will be revealed. So the only thing is how to fall in tune with the whole.

Ordinarily we are very resistant and we go on trying to prove that we are separate. That's how the ego exists -- in separation, in your creating a fence around yourself, insisting that you are not the tree, you are not the cloud, that you are not the earth, that you are not the other; you are separate. That continuous undercurrent makes you an island, and naturally one feels alienated. One starts feeling miserable, because happiness is a function of the whole.

Whenever you are in tune with the whole you are happy; when you are out of tune with the whole you are unhappy. So happiness is simply symptomatic that knowingly or unknowingly you are coming closer to the whole.

So let this become a constant remembrance. Whenever you remember, relax and feel that you are one with it and that the whole is absorbed in you. You are not separate, apart, but just a small part, a very tiny part, an atomic part. It is really mysterious. The whole is very mysterious, once you start getting in tune with it -- otherwise life is just meaningless. Left alone there is no mystery. With the whole, everything is beautiful. Alone, everything becomes miserable. Hell is to be alone... to be so alone that you cannot find any

way how to relate, how to create bridges.

Tanmaya means 'absorbed in'. It is a feeling, so by and by it will start working on its own. First it will be needed to be remembered again and again. By and by, you will see that even without your remembering, suddenly you are aware that it is there. Then it has moved to the heart. So allow it to sink in.

Once you start feeling that way -- that's the way of a religious mind -- then you are in the temple. Wherever you are, whatsoever you are doing, everything then has an inner glow. Small acts become worship when you feel absorbed into the divine. If you don't feel absorbed, then even prayer is nothing but a futile, impotent gesture. You can pray in the church, but it will not help unless the whole existence becomes your temple.

So wherever you sit, you sit prayerfully because the earth is divine and one has to be respectful. Wherever you are moving, you are moving on sacred ground . The jewish story says that when Moses reached to the top of the hi11, Sinai, God shouted to him, 'Take your shoes off! This is holy ground.' But this should be so wherever you are.

We are walking on holy ground. Eating, we are eating God. Drinking, we are drinking God. Whatsoever we are doing is sacred -- there is nothing profane. The profane cannot exist; there is no place for it. The existence is so full of the divine that the profane cannot exist. Where will it exist?

Hindus in the East have no concept of the devil, because they say that the divine is so vast, how can the devil exist? It must be in the imagination of man. It cannot be true. It can only be just a nightmare that we have seen but which is not. And that is how it is.

So just allow this vibration to surround you... many things are going to happen.

[The Tathata group is present. The group leader, Kabir, said he was much softer than Pujari, the previous leader: I feel that being hard is what the group demands and so I'm in a sort of a conflict. I don't feel it is the group for me.]

No, it is the group for you, and you are going to learn many things through it. It is not only going to be a help to others; it is going to be a growth to you also.

One should become capable of playing roles and then one becomes free of roles. What is the difficulty in playing a role? The difficulty comes because you are fixed with another role and you think that that is your personality. You have been playing one role, and you have become so identified with it that the contrary role seems to be impossible. You will have to loosen yourself from the past and move into the new role.

But it is good to move into new roles. And just think -- it is just a role, a game that you are playing. It is not going to be your permanent character. Just for three or four days you are in a certain role. Play it as perfectly as you can. Once you become capable of playing this role you will see that the other was also a role. Pujari is a role; Kabir also is a role. Maybe you have been playing that very long so you have forgotten and you think that that is your personality. All are personas.

Your essence has no personality. Your essence has no roles. It can play all the roles, but it has no character. That's how inner freedom is beautiful.

So just be an actor. In one film the actor is working in one role in another film in another role. Maybe in the morning he is in one role and in the evening he is in another. He simply slips from one role to another -- and there is no problem because he knows it is just acting.

The whole of life should be like that. One should be so capable of slipping out and in that nothing holds one. You will start feeling a freedom arising in you and you will start feeling your real essence. Otherwise it is always confined in a role.

So this is very good... it is going to help you tremendously. But you have to work hard. The problem is not with Pujari's role. The problem is with the old role of Kabir. That is holding you. It goes on saying that you are Kabir, you are not Pujari. You are none! You are simply nobody.

And if you play many games, you will start feeling that you are a nobody. That's why you can become somebody very easily. You can become anybody very easily because you are nobody. You are just a tremendous emptiness. It can take any shape, any form, but it has none.

But we get fixed, we get structured, because it becomes easier and one becomes efficient in playing the same role. You feel that you are soft; somebody feels that he is very hard. Softness and hardness don't belong to your essence. They belong to a certain game that has been imposed on you or which you have chosen. They are just surfaces.

Go deeper into the surface and nobody is soft and nobody is hard. One simply is. That isness has to be tapped, that isness has to be reached.

So don't make it a strained thing, because a strain will make it difficult. It will create a tension in you. For half an hour before you start Tathata, just meditate. Sit alone, close your eyes and say good-bye to Kabir and accept Pujari. Start feeling that you are Pujari. Make gestures, walk like him, sit like him. You will be tremendously surprised that you can get into that role. Say to Kabir, 'It is only for a few days, so don't be worried. After a few days I will be coming back. I am very grateful that you are ready to use me.' Tell Kabir, 'You are tired. For twenty-eight days of the month you have to work hard, so I give you two days holiday -- enjoy it. Let me be Pujari for a few days.'

After two days, again sit silently for half an hour and say good-bye to Pujari. Again get back into your ordinary role of being Kabir. Thank the outgoing personality and the incoming personality. And just watch for three or four groups, and then report to me how you feel. But make it easy. It should not be done by any willpower or you will create trouble. It should be done by auto-hypnosis, not by willpower. Simply suggest it, that's all. Do you know the difference?

When you try by willpower, you start forcing somewhere. So Kabir remains there -- you never say good-bye to him -- and you start becoming Pujari. Then there is a conflict, and of course Kabir starts fighting, resisting. You are divided, tense, and anguish arises. No, that is not the way. Willpower is not the way for anything.

Auto-hypnosis is the way. Auto-hypnosis means simply suggesting, that's all; not trying to do anything. It is so easy; the suggestion works.

Emile Coue, one of the most penetrating thinkers and scientists in the world of hypnosis, found a law. He called it 'the law of reverse effect'. If you will something, the opposite will be the result. If you try to become something with effort, with strain, just the opposite will be the result. You will not be able to become that.

Have you watched somebody learning cycling? The whole road, sixty feet wide, is empty and the person goes and crashes against the milestone! What happens? The whole road was open, so why did he go to the milestone and crash into it ?

The man who is learning is very afraid, so he is trying to force himself by willpower. When he sees the milestone he becomes afraid that it is going to be trouble. He starts trying not to go there.

In that very effort not to go there, he forgets the whole road. His whole attention is fixed on the milestone, because you have to be aware of it if you don't want to crash into it.

In his mind's eye, everything else is excluded, and only the milestone is there. It produces an almost crazed state in his mind because that is the only thing he is focused on. He tries to avoid it, but somehow he is being pulled. Not that the milestone is doing something; the milestone is absolutely innocent. It is not even aware of the cyclist, but the cyclist will go towards the milestone. It would have been difficult even for a blindman to bump into it, but the cyclist has hit it with open eyes!

If you are afraid of an illness, you start avoiding it. You start thinking, 'No, I am never going to have cancer or tuberculosis, or this and that. No, never.' Now you are becoming focused. You are playing a dangerous game with yourself. Only tuberculosis or cancer will continuously flash into your mind, and you will avoid it. The more you avoid it and the more you want to forget it, the more you will remember it, because every time you try to forget it, you are remembering it.

There is no way to forget anything without remembering it. And every time you remember, it is emphasised, and every time you remember, you feel you have failed again; it is there. So you lose confidence. This is how you may create the whole illness out of your own mind.

Many people suffer from the law of reverse effect. What they want to do, never happens, and what they always wanted not to do, always happens. Will is not the way. Beware of willpower. To reach reality, one needs to use more persuasion, less coercion. Persuasion is the right thing.

Persuade the mind. The whole methodology of hypnosis is persuasion. A thousand and one things can happen through persuasion. You can simply persuade somebody out of his unhappiness.

Miracles are possible if you can persuade. So learn more to persuade and less to coerce. You may not be aware, but through deep hypnosis, hypnotists have come to know that the whole personality can be changed just by a small suggestion. Sometimes very strange phenomena have happened. Somebody is hypnotised and he has never known any Chinese. The hypnotist says, 'You are Chinese and you know the language. Now speak Chinese!' -- and the person starts speaking Chinese.

Back again to his consciousness, he cannot even remember what happened. He has spoken Chinese and

he never knew anything about it. How could he? But it has happened many times.

The East has an explanation for it. A man has lived many lives, in many races, in many countries. Maybe he was Chinese sometime in the past. Somewhere the seed is there; you have simply to persuade the person to take that role again, and he can become Chinese again.

In China they are working on a special method for students. For example, somebody is learning music and they hypnotise him. They say to him that he is no ordinary person, but a great musician -- a Wagner, a Mozart. They give an association to the deep unconscious and say, 'You are a great genius' -- and the man is just ordinary, mediocre. But the next day his capacity to be a musician is increased because that confidence has increased. Now deep down a great trust has arisen in himself that he is a Mozart. He does not know consciously but deep down a subtle thing has started working.

They have come to find that a person can be taught anything very easily and in a very short period. If you can hypnotise him and persuade him that he is a genius in that art -- that he is not ordinary, mediocre, but very talented -- then he starts taking that role.

So just persuade yourself and for the two or three days that you are in the group forget all about Kabir. Just be Pujari and even tell the people in the group to call you Pujari -- and see. You will be hard and without any effort; there will be no strain. You will enjoy this trip of being Pujari. You have learned a great secret and then you can try with other personalities also.

Once you know that you are absolute freedom and that all personalities are accepted roles and nothing is fixed, you become liquid. You are not like a rock. You become like water. Then you can take any shape, any form. That's what freedom is. Good, Kabir.

[A group member says: I enjoyed this group very much but I don't know if I have changed or if I am any better.]

In fact never think in terms of getting better. That's a wrong evaluation. Always think in terms of enjoying more, of making life more of a joy, more of a play, more fun.

This idea of getting better is very dangerous but it has been planted by the society -- 'Improve yourself.' If you get that into your head, you will never be happy. These improvers are never happy because whatsoever happens, they are always thinking in terms of getting better and better and better. And there is no end to it. You can never come to a point where you can think, 'Now the better has happened.'

Enjoy life more. Become capable of enjoying it, that's all, and the betterment will come on its own accord; you need not worry about it. You can completely forget. Don't make life a sort of ambition. Rather, enjoy whatsoever is available. Don't say that 'When I am better then I will enjoy.' You will never enjoy. Enjoy and then you will be better -- but you need not worry about it. You need not think about it. It is not worth a penny.

Whatsoever is happening in this moment, be capable of being with it -- flowing, wondering, loving. Be intrigued by this moment. The next moment you will find that you have become better automatically, because a happy person becomes better. So my evaluation is totally different.

You have been taught, 'If you become better, you will be happy.' And my teaching is, 'If you are happy, you will become better.' You have been taught, 'If you are good, you will go to heaven.' My teaching is, 'Be in heaven and you will be good.'

If you want to be in heaven by becoming good, you will be in hell. You will be already creating hell for yourself because you will become a condemnatory mind. You will go on condemning. You will become an enemy to yourself: 'I am not good -- not good enough.' You will start punishing yourself, because how can a bad person be allowed to enjoy life? You will become miserable.

Enjoy life. Nobody is barring your path. Life is as available to you as it is to me. Exactly in the same proportion, life is showering its blessings on you as it is showering its blessings on me. It is just that you are not accepting it. You are looking somewhere in the future to when you are better.

Drop the future completely. Enjoy life. The future will arise out of your present. A happy moment brings another happy moment -- happier. The more you taste of happiness, the more you become capable of tasting it. You become a connoisseur. You start knowing all the nuances of it.

So drop that idea of bettering yourself. That's one of the basics of the neurotic mind. A person who is trying in any way to become better is going to become neurotic. He is neurotic. The seeds are there... the crop will follow. If you enjoy, that's all. Don't ask more... and more will be given to you.

If you can learn only one secret key here -- that life is an art of how to enjoy more -- tremendous

possibilities surround you and infinite doors are ready to open for you.

You are standing there, worried, thinking how to better yourself, how to become a saint, how to become a god and how to become heavenly -- and heaven is passing in front of you. This is the way to remain in hell. Drop it !

The group has been good. It has brought up something very deep inside you -- this idea of getting better. This is a criminal idea. This is one of the most dangerous ideas that a person can get hooked with. Drop it immediately. It is like a disease and it can become chronic.

[A sannyasin who has been practising massage for some time, suggested to Osho that someone set up a 'Living Love' workshop. Osho said he should do it as it would help give him the confidence that he lacked...]

... and there is no other way to gain it unless you do something. When you see that your work helps people to flower, and that something is happening to people, you feel tremendous, because that has become creative work. There is only one way to participate with God, and that is to be creative.

That is the whole meaning of the story of creation -- that God is the creator of the world. So whenever you become a creator of anything, in a small measure you participate in God's being. The more creative you become, the more divine you become.

The greatest creation that is possible is to help people to flower. When the gardener looks into the garden and the trees have bloomed, he feels happy. A great joy arises in his soul.

When the mother looks at the child and the child is growing and laughing, running around the house, a great joy arises in her heart. When the painter sees that his painting is complete, he stands with tremendous awe before his own creation. He cannot believe his own eyes... that it was possible that he has done this. It is unbelievable.

But the greatest creation in the world is to help another human being to flower into a spiritual being, or into a spiritual life and dimension. It will give you tremendous happiness, and it will give you a great confidence, a centring.

I would like you to start a group, but you think about it, mm?

[A sannyasin asks: if it would be possible to do Dynamic and Kundalini meditations with students... they're sixteen seventeen-year-olds.]

Yes, do it. It succeeds with children as it succeeds with nobody else.

... Yes, perfectly good. They will enjoy it tremendously. In fact fourteen is the right age to start meditation. That is the age when sex becomes mature and life is at a very critical moment. Energy becomes available, and the girl or boy does not know what to do with it, so the only natural safety-valve is sexuality.

That is the right moment to introduce meditation, because then immediately they have another dimension also. Their energy can move higher, to higher chakras and centres, and then their sexuality will not be so much of a problem to them and they will not waste their sexual energy. They will become more loving persons, and less sexual persons.

So that is exactly the right time to introduce meditation -- because they are on a great wave. You can use that wave for anything. They will never again be as energetic as they are at that time, so the later you introduce meditation, the less energy is available. People have a very stupid notion about religion -- that it is something to do with old age, and that when you are going to die you have to pray or become religious and go to church or something; that it is not for young people.

It is especially for young people because it is such a great adventure, and so much energy is needed, that when you are spent, you will not be able to move more easily. It will be very very difficult and against all odds.

But a child growing into a sexual being is at the crossroads. Tremendous possibilities open. So introduce all meditations and they will be tremendously happy.

[To a sannyasin who had left the group, because she was so afraid.

Osho said not to worry about the experience, but that it had been good as an indication for him to see what type of work she needed. He suggested she do the Encounter group, as it was softer, saying...]

You need these groups but you are afraid. If you go through them, the fear will drop. There is no other way to drop the fear, otherwise you will always carry it.

The only way to get rid of it is to pass through a situation where you think that there is some danger and then you pass through it and nothing happens. You come out of it completely open. It is finished, gone. If you are afraid of the night, go into the darkness of the night.

... I think you should try the Encounter, and if you don't feel like it, drop out. Just tell [the groupleader] that if you start getting too frightened, he has to allow you to leave. But do your best and don't be in a hurry to leave. If you feel that it is impossible to tolerate it, he will allow you to leave. But try.
It is better to try, because otherwise how will you get rid of this fear?
Even if you do three or four days of Encounter, that will do, mm? Good.

[Osho mentioned her in the morning discourse the following day, saying that she had an overwhelming fear of madness, but that this is in everyone....]

If you are too afraid of madness, you cannot be in love, you cannot meditate, you cannot pray, because all these dimensions are, in a way, mad dimensions; because you will be going beyond the normal boundary of humanity, the normal routine work-a-day world, the normal logic, reason, the so-called 'normal' humanity. You will be going beyond it. You will be transcending it. It will look mad.

Madness is possible in two ways: either you fall below the normal or you go above the normal. In both ways you become mad. If your madness brings you more sanity in life, then don't be afraid. Remember, the madness that is below normal is always non-voluntary... and the madness that is above normal is voluntary. You can do it, and because you can do it you remain the master of it.

In these meditations here, our whole effort is to give you a taste of the madness that is beyond the normal, but you remain the master. Any moment that you want to come back, you can come back. This is the indication that you don't need any psychiatric help. This is totally different from ordinary madness. You are going on your own. And remember, if you go on your own, you will never be neurotic because you will release all possibilities of madness. You will not go on accumulating them.

Ordinarily we go on repressing them. The sannyasin who was afraid has repressed much sadness in her. Now she is afraid to do meditation. That can create trouble some day. One day the cup can be too .full and overflowing. Then she will not be able to control it. Right now is the moment to allow it, to move into catharsis, to throw it out, to act it out, so that she is cleansed of it and her system is cleansed of it. But then she interprets and fear arises.

Whenever God approaches you, you will see that you are going mad. You will vibrate with a new rhythm. Your whole body will be full of shivering, shaking. You will feel a new energy pouring into you and the energy is so tremendous and your capacity is not so much. By and by your capacity will grow. By and by, you will be able to absorb it. By and by, the shaking and trembling will disappear. By and by, you will become perfectly silent... but it takes time.

Prabhunivasa. It means abode of God, a house of God. Everybody is a house of God. In the innermost core of being, on1y He resides. God lives in every being. Every being is an abode of God. We may know Him, we may not know Him, we may have completely forgotten Him, but it is He who lives in us. We live through Him... our life is His life. That you have to start remembering.

When you feel hungry, feel as if God is feeling hungry. When you feel thirsty, feel that God is feeling thirsty. And of course you have to serve Him and arrange for food and drink. When you are feeling tired, God is feeling tired and of course He needs to go to sleep.

Just become a servant of the innermost essential being. Just serve Him whatsoever His need. By and by you will start feeling an inner light, an inner glow. Tremendous will be your enjoyment when you start feeling that. But first one has to remember. It is there -- remembering helps it to become revealed. Remembering just allows you to see it. Good, Prabhunivasa.

[A group member said that he has a spinal complaint for which he has been having treatment from a mesmeriser for fifteen years. He said that for two days after each session, there was no pain but then it would return again.]

But for two days it remains alright? Then there is nothing wrong with the spine. It is just that the idea

has entered very deeply into your unconscious.

If there is something wrong then mesmerism cannot do anything. But it helps. Out of almost one hundred cases, seventy-five cases will be helped because seventy-five cases are more of the mind and less of the body. There may have been something wrong in the beginning, but then the idea entered, and now it is the idea that is holding it. So through mesmerism something can be done for two or three days and the impact of the suggestion remains with you. When that withers away, again your old idea asserts itself.

So do one thing. Tonight, just put this [a handkerchief of Osho's] under your back, and go to sleep. Don't wash it but leave it there for seven days, and then burn it. Then tell me how things are.

Do Hypnotherapy and then later we will see. Within seven days this back trouble will be gone so there will be no need to go to the mesmeriser any more, mm?

[A sannyasin said that unless he was in Osho's presence, he felt distrustful of people. He added that when he liked a woman, because he was not sexual. he always lost her because 'the first sexual man who comes along takes her away'.]

About trust something has to be done, because if you can't trust people you will miss many things in life and you will never be able to relate. And that may be the real cause why your women are taken away by other men. It may not really be sex. It may just be because deep down you cannot trust.

You think that it is because you are not very sexual, that's why they are taken away. That's not the point -- unless a woman is really oversexual, but ordinarily it is not so. Ordinarily nobody bothers much about sex. People want love. People want trust. If it is there, there is no problem. But if it is not there, everything else may be, but it is not worth anything.

You are in the head too much, that's why you cannot trust people. You are sceptical, doubting, thinking too much, rationalising. But you have to understand that it is your choice. If you love this, then forget about people. There is nothing to worry about. But if you miss relationship.... Because a relationship is very nourishing. When you trust people you really live in a richer world. Maybe sometimes a few people will take advantage of your trust, but that's nothing to be worried about. What can they take? What have you got?

Empty-handed we come and empty-handed we go. We bring nothing into the world, and we take nothing out of it. So who can cheat you? Who can deceive you? There is no one who can cheat, no one who can be deceived. Even if they play deception, that is up to them; it is their problem. But you have to choose. You have to see it and meditate over it.

If you live without trust, you will live alone. And that aloneness cannot be real aloneness. It will be loneliness. You will miss people, because you are not yet capable of enjoying your solitude. You would like to mix with people but you mistrust so you cannot mix. Even if you mix you remain distant.

And if you are distant, who bothers? People feel offended and then they are also distant. Then you may be close physically but a great distance exists between you and others. Then it is not possible for you to love a woman.

Hitler never allowed himself to get married because he was so distrusting. Once you love a woman, it means you have to trust her. In the night she will be in your room. He was so distrustful and so suspicious. Who knows? -- the woman may kill him or spy on him. She may just be playing a trick on behalf of the enemies. He never allowed himself to get married. He was in love with a few women but he was always distant. He used those women, but it was not love.

Not a single woman was allowed to sleep with him in his room. It was said that there was not a single man who was friendly towards him, or to whom he was friendly. Nobody was allowed to put his hand on Hitler's shoulders; he wouldn't allow that closeness. He married a woman that he had wanted to marry for at least ten years, but he married her just before he committed suicide -- three hours before -- because then there was no danger. Just three hours before -- seeing that Berlin was bombed and that everything was lost and now there was no hope -- he called a priest in the middle of the night. A priest was rushed, dragged, out of his sleep, and immediately the ceremony was done in the basement. After the ceremony, the first thing they did was to both kill themselves; they committed suicide.

There was not even a chance to love that women or to kiss her. But only then could he decide to marry, because now there was nothing to lose. So just think of such a man. What type of life must he have lived? Can you think of a more hellish life? Not a friendship, not a love, no relationship with anybody. And he was continuously afraid of shadows. He was not able to sleep well. Just a small noise and he would jump out of

his bed; somebody might be going to kill him. He lived in a nightmare.

So you decide. There are two ways: either one should start enjoying one's aloneness.... Then one moves in a totally different direction. Right now I don't think it will be possible for you.

That is possible only when you have lived with people, loved people, been enriched by them. Then, fulfilled, you say, 'Now it is enough.' One moves, and then solitariness has a beauty. It is solitude. Then loneliness is aloneness. You don't miss anybody. You are so full... your own presence is so much. You are a world unto yourself. But that happens only after much experience, much maturity.

Right now you need to go into the world, to have many experiences, good and bad, all. Many times you will be deceived, but that too is part of life. But never drop your trust. Even if you are deceived, continue to have trust in trust. Deceiving is others' problem: don't make it yours.

Never lose the respect for others, because only through respect is there a bridge. One man has deceived you? It is only one man. Don't think that the whole humanity is deceptive. Two men have deceived you? Only these two men... but humanity is a vast phenomenon. One or two men have deceived you, but don't condemn them for the whole of their life. It may have just been a moment of deception.

The person who deceived you may right now be repenting or may be feeling bad, guilty; may be feeling that it was not good. So don't condemn the whole man. Just say that at a certain moment he was tempted. But we are so ready to mistrust that one man deceives you and his whole life is condemned. Not only him, but the whole of humanity. One man is enough and you say that the whole of humanity is not worth trusting. This is bad mathematics.

So be a little more mathematical, and never lose your trust in trust -- whatsoever happens. For a few years move in the world, in love, in friendship. Then one day you will be able to be alone also, but you have to wait for it.

The Cypress in the Courtyard

Chapter #20
Chapter title: None

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[A sannyasin says: When I look at you a reflection always comes back to me. I see myself.]

That's right. That's the only way to see me -- if you go on seeing yourself. My whole functioning is to be a mirror to you. That's the only way. If you know yourself, you know me. I am not here to make you involved with me. That would be a bondage. You must be thrown back to yourself again and again. The other is the bondage.

It is necessary to pass through the other because there is no other way to know oneself unless one comes via the other. To know the 'I', one has to move through the 'thou'. If you don't do that you will never be able to know who you are.

Love helps, but it is a very delicate, fragile phenomenon. If you love me, you pass through me. And if I love you, I am not to hold you. I have to allow you to go back to yourself. That's why love is not possessive. If love is possessiveness, it is very destructive.

If I am possessive, you will come to me and I will not allow you to go back to yourself. I will create all

sorts of barriers, blockades, so that you cannot go back and so you remain with me as a possession. But then I don't love you.

If I love you, I allow you to pass through me and help you to go back home. Passing through the 'thou', one comes to realise what the 'I' is.

There are two ways to know this 'I' One is through the relationship with things. That's what Buber calls the 'I-it' relationship: the car, the house, the money. But they are all dead things. Another way to know the 'I' is through the world of 'I-thou': through love, through persons.

If you know your 'I' through the 'I-it' relationship, you will never know your totality. You will know only your dead part which is like a thing -- your body at the most -- but your spirit will remain untouched.

One has to move through the 'I-thou' relationship. In that contrast your 'I' becomes clear. 'Thou' becomes a background and your 'I' becomes the figure. It is just as when you write on a blackboard with white chalk. That becomes the figure and the blackboard becomes the background.

I cannot hold you with me. The more you come to me, the more I will throw you back towards yourself. Then there is a continuum, a flow. Energy is blocked nowhere. It is just as when the river falls into the ocean. The ocean is not going to keep the water. It will evaporate... it will be thrown to the clouds and the clouds will rain again, and again the river will flow and will come to the ocean. It is a circle. That's what ecology is. And it is not only so in nature, it is so in consciousness also. There is an ecology of consciousness.

So if you give love to me, I have to return it to you. In a relationship, two persons become mirrors facing each other. Nobody holds -- and the circle is complete. In that circle is life. In that throbbing, in that process, in that dynamism, is life. Once the circle is broken anywhere, the continuity is blocked and death happens.

So it is perfectly as it should be. Just go on looking at me, and let me throw you back again and again. One day you will realise that we are all one. That comes only when you become one with the whole circle. You will not be a polarity there, and I will not be a polarity here, but we will both merge in the circle.

Then the ocean is not just the ocean, and the river is not just the river. The river is on the way to becoming the ocean, and the ocean is on the way to becoming the river. They are both part of one pole. That too will happen.

You are on just the right track, so don't be worried. When you are back home, just go on looking at my picture. It will do the same. Once you have understood the process of being a circle, you can do it anywhere. And that's the whole purpose of giving you the picture and the locket. Just hold the locket in the hand and you will immediately see that the circle is there.

Once felt, it becomes so easy to feel it again and again; and the more you feel it, the easier it becomes. And I am going to work through you there, so you go... and you are not going alone. You came alone. Now you are not going alone.

And much has to be done. One thing I was going to tell you, is not to be afraid of publicity. Don't try to keep your sannyas a secret, otherwise you will not be able to reach many people. So try to approach people in all ways. All the modern media have to be used. There is no need to be afraid about it. The fear comes because of the possibility that you may become very egoistic, but that is no more a problem. I have taken care of your ego. Now you work for me. Just become a vehicle.

The circle is good but very small. You have much potential. Why work only with fifty people? You can work with five thousand. With the same energy, the message can reach to many people... and they need it. They are in tremendous need. They are almost hungry and thirsty for it, so it is not good to make it a very esoteric thing. Make it as widespread as you can. Spread it far and wide.

[Previously a sannyasin had asked Osho about her health and fasting to clear dysentery contracted while travelling. Osho talked to her about taking care of the body and not just fasting irregularly -- if one had to do it at all.
Now, before leaving, she asks Osho if he has anything to say to her.]

The first thing is that you have to take care of your body. You have not been good to it in the past. Now be friendly to it. Almost start a love affair with your body, because unless you love your body, nothing can happen. Hatred is very deep-rooted in everybody all over the world because all the religions have been teaching one to be negative, to be anti-body. The body is your base. It is your earth. You are rooted there. If a tree is against the earth, it is going to be suicidal; it will commit suicide.

So feel happy with the body. Enjoy the feel of it and become more sensitive. Let the body become more alive, and don't be afraid. Those feelings are just the beginning of life and much more will happen, much higher than the body, but it will be rooted in the body.

The tree will go very far away from the earth. It will flower in the sky, but it will remain rooted in the earth. Even if it is going high into the sky, it is part of the earth. And the higher a tree goes, the deeper it has to send its roots into the earth.

So people who are not going to evolve spiritually, need not worry about the body because they don't need very deep roots. They are not going to fly very high. They are like seasonal flowers -- just a few inches of root are enough. But for a big tree which is going to be for thousands of years and is going to spread far and wide, the same proportion has to go inside the earth.

It is the same with spiritual growth. Ordinarily people who are not interested in spiritual growth can remain as they are. But once you want to grow spiritually, you will have to take care, much care, of the body. This is almost the opposite to what religions have been teaching you. They have been teaching you that if you want to be spiritual, you have to be against the body. I teach you just the reverse.

If you want to be spiritually developed, grown-up, mature, you will have to love your body very very deeply. It has to be used, and when you want to use it for higher things, you have to create higher qualities in the body so it can sustain you. It has to be refined, loved.

So take care of it as if it is a gift from God -- and it is. For one year, just take care of your body. In eating, choose that which is nourishing, chew well, take some exercise, go for walks, meditate. And don't be a victim of foolish things -- of fasting and this and that. You have already done much damage.

For one year forget everything. Just take care of your body to help it revive, and then come back.

[She asked if she should return to her studies or do any other kind of work. She added that she felt her parents would pressure her to do some kind of work.]

It is good to do something. Choose something that you like. Parents are right -- something has to be done. Just doing nothing is not good, because the body is made in such a way that if you use it, it remains alive, vibrant. The mind is also made in that way. If you use it, it remains sharp. If you don't use it, it gets rusted.

That's the difference between a machine and an organic unity, a body. If you don't use a machine, it lasts longer. If you don't use the body, it breaks down. That's why I say that the body is not a machine. It functions totally differently. If you don't use a clock, it can last for centuries. But if you don't use the body, within years it will be gone, withered away. Use it more, and you will have more of it.

It is the same with the mind. These are faculties to be used continuously. Then you become more and more skillful and you come to know more and more and deeper possibilities. It is just as when one is playing on the piano or sitar or guitar. The more you play, the more you practise, the more subtle nuances become available to you. You start hearing sounds which nobody else will ordinarily hear. And the same happens with the body. It is a great musical instrument.

So do something. If you feel like studying, study, but don't waste time. Just sitting, you become more and more lazy... and laziness is not good. Laziness is not relaxing. A lazy person cannot relax. Only a person who is doing hard work can relax. Relaxation has to be earned.

Doing is always good because it helps the integration of the being. And whatsoever profession you choose, remember it has to be basically your vocation also. Your love should be there. Whatsoever you choose -- singing, educating children, dancing, plumbing, or whatsoever -- it has to be your love. Then it gives growth, inspiration, impetus, and it creates a nucleus in your being around which, by and by, you start crystallising.

[A sannyasin said he was feeling happy but was unable to start a love relationship. Osho suggested he simply continue to be happy and love would happen.]

There are only two things in life that people are afraid of: love and death. And both are beautiful and both have something similar in them. Love is like death because you will have to surrender. Your ego will have to be surrendered. That is like death.

And death is also like love because you are moving into the arms of the unknown. It is a deep orgasm with the universe.

So both are similar. In love, first you start moving towards someone to have a deep merger and then you have to die in that merger also. In death, death happens first and that there is a great merger. But both are the same.

So love/death is the basic fear in the world. Don't be afraid. Both are nothing to be afraid of; both make life rich. Just think of a life if there were no death. How ugly life would become. It would be impossible to tolerate it; it would become ugly. It would become so monotonous.

Just think of yourself living forever and forever and forever. Just imagine it.... It would become such a tedious pilgrimage... so tiring, so boring. And remember one thing: if life has no death, then suicide is not possible. You cannot commit suicide. You have to live... yoU have to live... on and on and on.

Just the thought will give you some idea of how beautiful death is. It never allows life to become a boring thing. By the time it becomes boring the curtain is dropped -- another drama starts. By the time it is becoming tedious you are taken away -- a fresh life starts. Without death, life will be very very tedious -- impossible to live.

And think of life without love. It is pointless. For what will you live? So these two things are the most cherished things, and people are the most afraid of them. These are the two things for which people should live ! But these are the two things of which they are most afraid. Naturally everybody lives in misery and hell.

So remain happy, and after three weeks, report to me. For these three weeks, just remain happy, with no problems, no other questions about love or this and that -- nothing. Simply be happy, purely happy, and then I will see, mm? Good !

[A 70-year-old sannyasin asks if he is too old to meditate. Osho says he is not old. The sannyasin replies:... once I very nearly did meditate unconsciously. That was in the war. I was lying on my bed and twice I stopped breathing -- and I was frightened. I didn't breathe in or out.]

That's perfectly how it should be.

... If meditation goes deep, breathing stops, completely stops. But there is nothing to be afraid of. In fact, in those moments when breathing completely stops, you are in eternity. You are no more part of time. Those moments are very nourishing because you are closer to God than ever. You are alive but in a different way.

Ordinarily we depend on breathing. That is the natural way to be alive. When breathing stops, that is the supernatural way to be alive. Then you are not connected with nature. You are connected with God. Those are rare moments. But whenever they happen, everybody gets afraid, because we think that breathing is life. It is not. It is just a fragment of life, and that, too, a very lower fragment. But there are higher ways to be alive.

This is very good -- if you can become so silent by sitting or lying down that the breathing stops. Then there is no need to do any other meditation. Simply go on doing this twice a day. And don't be afraid. Those moments will give you the first glimpses of the deathless. And once you get in tune with them, then there is no death. Then the body will die, but You will live.

So that's very good -- that it happened naturally. Allow it to happen. Sitting against the wall is very good. You can also lie down but sitting is better, because in Lying down, there is the possibility that you may fall asleep. When the breathing is so slow that it has almost stopped and thinking is silent, the possibility is that you may fall asleep. It is good -- there is nothing wrong in it -- but if in those moments you remain aware, then many more things will be revealed to you.

The benefit will be there if you fall asleep too, but it will be an unconscious benefit. It will be as if a person is asleep and we take him on a stretcher into the garden. Of course he is benefited by the fresh air but he is fast asleep. He cannot enjoy it.

So it is better to sit. That's why for centuries all the meditators have been sitting. That's an effort to avoid sleep. And a few meditators -- one, the founder of Jainism, Mahavir -- used to meditate standing. For his whole life, Mahavir stood and meditated. When you sit for many years you become so accustomed to sitting, that you can fall asleep -- even sitting.

[Osho described how he should meditate -- sitting facing the wall, either looking at the wall with eyes opened or closed. Breathing should be as slow as possible....]

... and allow the breathing to stop. When it stops don't be afraid, because nobody has ever died in that

state. That state is so beautiful and so alive and you are so close to the very source of life that you cannot die. It has never happened.

Down through the centuries, millions of people have meditated and millions of people have come to this point where breathing stops completely, but nobody has ever died. So the fear is just unbased -- but it comes and one has to tackle it. This will be very beneficial. And you are young so you can do it.

Only young people come to me. Old people cannot come. It is not a question of physical age. It is a freshness of the mind.

I can see that you have a fresh mind, an open mind. Hence you are here; otherwise there is no possibility. You are young as these people [indicating the small group around him] Some of the people may be even older than you !

[The sannyasin says he has a confession: I drink too much. I need to stop it?]

No, no, no need to stop it now. It has become such a long habit that stopping it will create trouble. It has gone into the body. There is no need to be worried about it. Just take it for granted and don't feel guilty about it.

Give at least two hours every day for meditation and then by and by you will become so silent and so happy, so unworried, that the desire to drink will start disappearing. When the desire starts disappearing, you start reducing your intake; not before it. If you do it before, it will be destructive to the body. If you force it, it will create a conflict inside. And whatsoever we repress is going to take revenge.

So if for two or three days you repress it, on the fourth day you will drink, and you will drink too much. It is futile. So don't be worried about it. Rather than fighting with it, start meditating. Drinking simply shows that there have been problems, problems that you could not solve... worries from which there was no escape. The only way you could find is to become unconscious. That is a shortcut to get out of the problems and the worries. And there are worries and problems in life.

So now the only thing that can be helpful is to forget all about it. Even this idea -- that one has to drop it -- drop that too. Accept it. It has happened, and now the past cannot be changed, so don't be worried. Don't create a new worry. Simply meditate and become more and more silent. Then you will see that the desire to drink by and by disappears.

I have seen it disappear in many people. A moment comes when you cannot drink -- only then drop it, not before. In fact you are not dropping it; it is dropping on its own accord then.

I am always for a very natural way about everything. I am against all guilt feelings and I don't want to create guilt feelings in anybody. This is how life has happened to you. What can you do? There is no point in fighting with it, but there is a way to change the inner vision.

For example. if you become more happy and more silent you will not be able to drink much, because for drinking one needs to be very very unhappy. Deep down some unhappiness is needed; only then can we drown it in drinking. The drinking feels as if it gives a certain happiness. It doesn't. It simply drowns the unhappiness so a false happiness is created. But if you become happy you will stop drinking, because then drinking will drown your happiness and it will make you unhappy. Then the whole process reverses.

So don't think about it in terms of confession. It is not a sin. There are errors in life, mistakes, but nothing is a sin. And everybody has to pass through many mistakes because that is the only way to learn and to grow. So simply accept yourself. In these last days of your life there is no need to create any conflict inside. Just accept whatsoever is. Be natural about it and don't try to change yourself in any outward way. Continue to meditate and many things will start happening. When they happen, then it's okay.

If you continue to meditate before you leave this body, you will be completely free of drinking and other things. There is no problem about it. But if you try to leave them, you will never be free. You may condition your mind so much that in your next life you may be drinking.

A conflict divides you. One part of you wants to drink and another part of you says, 'Don't drink.' It is as if I am trying to fight with both my hands. Sometimes I can let the right hand win, and sometimes I can let the left hand win because both are my hands. Victory is not possible. And it is simply foolish to fight because both are you. The one who drinks and the one who says that you would like to leave it or who feels guilty, both are you.

Don't divide. Division is not going to lead anywhere. It will create friction and dissipation of energy. Now in these last days of your life, you will need more energy, so dissipation is not good. And it is foolish also. It has helped nobody.

So simply accept both and let them be one. Simply say, 'This is the way I am.' Don't make it a confession, because the very word carries some sort of guilt in it. There is no need to confess. This is the way you are or this is the way God made you and you accept it.

My whole emphasis is on meditation, not on character, because character is an outward thing. If the inner changes, the outer follows it, but not vice versa. You can change the outer but the inner will not follow, because the inner is more powerful than the outer. It is just as when you walk, your shadow follows. The character is like a shadow. But the vice versa is not possible -- that the shadow walks and you follow. That's not possible. The shadow cannot walk, in the first place. And in the second place, even if it walks there is no necessity that you should follow it. Why?

Ordinarily religions have emphasised character. That's why they have created hypocrisy and nothing else. People cannot change their character -- and religions go on forcing them to. So the only thing that is possible, humanly possible, is that they show one face and have another. They drink, and they will never say in public that they do. They do things in their private life and they have a public face.

This is how the whole of humanity has become hypocritical -- a crowd of pretenders, inauthentic, insincere -- and the responsibility is with the churches and religions and the priests. My emphasis is not on character at all. I say that character will take care of itself. Simply try to contact your innermost core, your essential being. That is the most basic thing. Once you are in contact with it, things start changing in your life -- and without any effort; that's the beauty. If you change with effort, it is forced. It is as if you are forcing a bud to open. You can force it and it will look like a flower!, but it will not be a real flower.

So let the flowering be spontaneous; you simply meditate. And I will go on helping you.

[The previous sannyasin's elderly wife says that she enjoys the nature and dancing and lovely things, but she can't bear the idea of dying and leaving all the beautiful things in life.]

I understand... I understand. But the problem arises because you can't see that even more beautiful things are waiting. When you leave life, one door closes, but another opens which leads into a far more beautiful world. But because we cannot see that... we can only see this door that closes and cannot see that there is any other life beyond that -- that is creating the trouble.

The world is so beautiful.... This cuckoo singing... it is beautiful. It makes one sad that one day one will not be able to listen to this cuckoo singing. 'Cuckoos will be singing and I will not be here to listen. The sun will rise and the moon will be there; the world will remain as beautiful, and I will not be here.'
We cannot see that death is just a door. It is an opening of a new life.

We can only see the crucifixion, we cannot see the resurrection; that's the trouble. Unless you try hard to go deep inside yourself, you will not be able to see it. But a greater life is waiting. A higher life is waiting. A more blissful life is waiting. And this is just a preparation for it. But just by my saying you will not feel it. That's why my insistence on meditation.

If you can see something within you which cannot die, then all fear disappears. Ordinarily we are too attached with the body. The body is going to die -- that's certain. You will not be in this body, that's certain. But there is nothing to be worried about. Just as you change your clothes and there is no worry, bodies are changed. But you have to find existentially something within you which you can separate from the body, which you can see is absolutely separate from the body. Then that fear disappears.

Do a few meditations -- they will help tremendously. You have such a good heart. That's why you feel so sad for all the beautiful things of life. You have a very sensitive heart. Good. It can be a help in moving inwards.

[Osho suggested that she do the same meditation that he had described to her husband, saying not to be perturbed when thoughts came, but just to watch them, unconcerned....]

... but if for a few moments thoughts don't come, you will be able to see -- and it becomes so transparent -- that you are not the body. You are something transcendental. In that moment the certainty is so absolute that fear never grips again. That certainty is so total that you cannot die.

Once that point has been touched, then another door becomes visible. Then one waits for death, and when death comes one welcomes it. That too is beautiful.

In fact death is not the end of life -- it is the very pinnacle. It is the very peak. It is life at its climax. There is a turning then... another world starts.

So it is good to enjoy the beautiful things of life, but not enough. One has to go a little deeper.

[Osho recounted the story of two sufi mystics -- Rabiya and Hassein.

Hassein was staying in Rabiya's hut and one morning called to Rabiya to come outside to where he was enjoying the early morning sun, the flowers, the cool breeze; to come and join him in seeing the beauty of what God had given them that morning.

Rabiya, meditating inside her hut, replied that rather than her going outside, Hassein should come into the hut and discover the beauties of another world. 'You are seeing the day that God has created. I am seeing Himself. I am seeing the creator.']

The world is beautiful... the sunset and the sunrise are beautiful. The dewdrops, the ocean, are beautiful, but nothing compared with the beauty of the creator.

This is just poetry. You have not seen the poet yet. This is just the song. You have not seen the singer yet. This is just the rumour. You have not seen the real yet.
So try to meditate, and some day it dawns and a new door opens.

The Cypress in the Courtyard

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Prem means love and vedika means the innermost shrine of the divine; love, the innermost shrine of the divine.

And love is the innermost shrine of the divine. That is going to be your path. Just be loving. Make it the very climate of your being. Whatsoever you are doing just touching something -- make it a deep love. Whatsoever is touched by love is transformed into the divine. Just sitting silently, feel full of love, but not addressed to anybody in particular... just unaddressed love... just ripples of love arising out of you and moving towards the whole universe. That will be very helpful to you.

Vedika... will it be easy to pronounce? It is one of the most beautiful words.

And I know that you are worried about [your husband's] drinking, but don't be worried, and in no way nag him about it. No, not at all. Just help him, but never nag, because nagging can create trouble . and that gives a reaction to the mind. So if he drinks, it is okay... one accepts it. By and by, it will drop.... And I will do something, mm?

... It will go... nothing to be worried about. But never say anything about it; never raise the subject. Just love him, serve him, and if he is a drunkard, he is! [a chuckle] One loves, that's all.

[A sannyasin said she was going from one extreme to another -- very high to very low: I suppose I need to just be a little more detached from it.]

No, that will not be good right now, because that can be done but then you will feel very dull. It can be done -- there is not much trouble in it -- but then you would even like the low, because even the low has a

certain excitement in it.

So what I will suggest is not that you neutralise it, but that you start enjoying the low also, because it has certain qualities which can be enjoyed. Otherwise you will become very dull. There will be no high and there will be no low. You will be moving on plain ground but then there will be no adventure. You will feel lethargic, depressed, almost dead. Right now that will not be good. It will not be real detachment, it will become an indifference.

Real detachment cannot be practised. It is a byproduct. So my suggestion is: first start finding some beautiful things which are hidden in the low moment. There are a few beautiful things. For example, it is silent, sad, and one does not want to go out. One wants to be alone. Use this energy of the low. When you feel you are low, immediately forget aU about the high. Forget all about pleasure, joy. Then use sadness as your meditation -- 'Now this is a low moment. I'm going to relax.' So relax, don't move with people, don't go outside too much. Just go deep inside yourself. That's how one can use the low. Then you will feel tremendously beautiful in the low also. There will be no excitement, but there will be a sort of silence, a deep silence.

It may not feel light, but there will be a deep darkness. It is very soothing. And one needs it -- that's why it comes immediately after the high. In the high you are so excited that the whole body-system gets tired. The energy moves so high that it has to come back, otherwise you will go mad. That low is preventing your madness, otherwise you would react to it.

Right now you simply feel as if you are going to explode, but you cannot because an inner mechanism prevents it. You can only go to a certain extent and then suddenly the inner mechanism comes to life. It is automatic. It is not left to your will, otherwise sometimes you can forget and you can get too much energy and go mad.

Many people go mad when their inner mechanism is not functioning well. Then they go to a high and they don't know how to come back to a low. The automatic mechanism is not functioning so they are stuck there. That's why they are mad. If somehow they can be brought low they will be perfectly normal.

Everybody goes to those peaks, but people know how to come down. In fact, you are not needed to know. Your system works in such a way; it has its own inner economy. It goes only so far, it allows that much freedom, and then immediately everything is pulled back and you have to move to the extreme opposite, otherwise there will be no relaxation.

It is just as when you have been working the whole day and in the night you fall asleep. Nobody complains: 'I am awake for the whole day and in the night I fall asleep and become unconscious. These are extremes. I would like to be in a balance.' That means you will not be either awake or asleep; you will be in a limbo -- a little awake and a little asleep. That will not be worth anything. You will move like a ghost -- neither in nor out -- and in everything you will be in a limbo, hanging. But nobody complains about it, because we know that it is natural.

This too is natural. That's, why it follows immediately. It is just like a wave and the wake; it follows immediately. It is just like the peak and the valley; it follows immediately, and there is no gap really. It is one movement. The wave and the wake, the peak and the valley, the high and the low, are one movement, are one unit. So just to to find some beautiful things in the low which you can enjoy. And enjoy them to your heart's desire.

And the second thing: try to find beautiful things in the high moments -- because everything is not beautiful there either. That's why you feel like exploding. A high has fifty percent beautiful things and fifty percent ugly things, just as a low has fifty percent beautiful things and fifty percent ugly things. So what I am suggesting is to choose the fifty percent beautiful things in the high and the fifty percent beautiful things from the low moments. And there is no problem of neutralising it. When you go to the high and the low you enjoy both. Waking, you enjoy waking; sleeping, you enjoy sleep. Hungry, you enjoy hunger, and satisfied, you enjoy being satisfied.

When you are high, excitement is the wrong thing. That can make one nervous. It can give you an inner shaking, a trembling. It can give you a sort of haziness. So when high, be joyful, be blissful, but drop that excitement part. Breathe silently when you are high... slow down the breathing. If you are walking, slow down the walking. If you are doing something, slow down. Then the high will be prolonged and you will enjoy it more. It will be more nourishing and will not give you a feeling as if you are going crazy.

So let that ecstasy be there but don't make it an excitement. Excitement is the wrong part of the high, and getting depressed is the wrong part of the low. So while low, don't get depressed. Rather, feel very silent, alone. And when too high, feel very very silent. . .enjoy -- but let it be joy, not indulgence. When

there is no excitement, the joy spreads all over your being. Then it is not intense. It is spread more and you don't feel that you are going crazy.

If you can enjoy both, by and by, one day you will find that they have been coming closer and closer and closer. One day they are just there. There is no high, no low. You are walking just in the middle. But then it is a byproduct. You have not done anything directly to achieve it. It is not indifference. It is non-attachment. Then it has a very mutable quality. It has all that is good and beautiful in the high and low, both together.

But if you to to practise it, then it will have all that is wrong in the low and all that is wrong in the high, both together. It will be one hundred percent wrong. So don't to to practise it. Just enjoy both.

[She also said that she was too elated when offered praise for her work and too depressed when offered criticisms.

Osho said the same principle applied here. When praise is given one should not become too excited, but it is good to feel pleased that one's work is appreciated. He said to always listen carefully to criticism, to take note of it, and to thank the person; to use it as an opportunity to improve.]

[A sannyasin reports: For two weeks I've been doing this method you told me to do. You told me to wake up in the morning and whatsoever mood I was in, to be the opposite... It's made me feel much better and more alive. I enjoy everything more. And it put me in touch with a fear of being total. I'm thinking perhaps I need to become more and more aware.]

No, don't bring that in right now. Things are going very well and your energy is flowing. Continue your meditation and rather than becoming more aware, become more happy.

Right now if you become more aware, you will become unhappy. When awareness does not bring unhappiness, then it is the right time to work on it. Right now you are in such a state that if you to to be aware, you will be aware only of unhappiness and fear. So first change this space. And it can change because you have changed these last fifteen days. If you decide to be happy, you can be. If you wake up in a bad mood, you have to be happy. If you wake up in a happy mood, then you have to be unhappy. One day you will find yourself in difficulty because you will feel happy. Then there will be the real problem ! [laughter]

For two weeks continue this and I will wait for the day when you start getting up happy and you have to be unhappy. Then we will start awareness.

[The Enlightenment Intensive group is present. The groupleader says: I found myself doodling and saying, 'Osho, am I doing a good job?' And you said to me, ...'are you having a good time?' [much laughter]

[chuckling] Right! And that is the right thing that you have understood: that you have to learn the game. You are not to be serious about it. It is a game... the whole of life is a game. Seriousness is a disease. So enjoy the game while it lasts and don't be worried too much about it.

It is natural in the beginning to be concerned about what people are thinking, whether they appreciate you or not. It is natural, but by and by you have to drop that. It should become absolutely a game. Then you will not be tired at all. If you are not serious, it will not become such a head-trip. No theory in fact is needed. No need to rehearse it, no need to think about it. Just go into it.

People are there, you are there... something is bound to happen. Trust that. Trust friends, people, trust yourself. Soon I am going to start a group without a leader. There will be no leader, but something is bound to happen with people being together for three days. Something will start on its own.

So don't be serious; simply float. Seriousness can become infectious, so if the leader becomes serious then the participants will become serious. If it gives you a headache, it will give headaches to others. So your head has to be clean -- no headache.

[A group member says: it was the most beautiful experience I have ever known... I felt my whole life had changed. But today it feels as if it has gone -- all of it.]

Mm, I understand. If a group takes you high, you are bound to fall very low. That is the price one has to pay for going very high. People who have not gone so high are not so unhappy. But this is good. One should be happy about it.

One should be happy that one has something which can be lost. You should be happy that you are feeling frustrated, because something has happened. In comparison to that, you are feeling unhappy and frustrated. If nothing had happened there would have been no frustration. That's the whole attitude of how to look at things.

And what has happened will happen again. What has happened in the group can happen out of the group, because in fact it is not the group that is making it happen; it is you. You are allowing it to happen. And if you can learn how to allow it to happen, it can happen anywhere.

The whole of life is so tremendously beautiful and so tremendously graceful....

[The monsoon had started only the day before.]

... listen to those rains and clouds. Life is such an ongoing, continuous bliss. Just be happy... be open to it.

Do one thing. When you go back home, just sit silently and allow it to happen again And don't be worried It has nothing to do with the group. A group is just an opportunity to help. It has shown you the path. Now you know that it is possible, now you know that it can happen. Now you know that you are capable of it. This confidence is all that the group can give to you. It has been given to you. The group has worked tremendously well for you. It has functioned at its very peak.

All that the group really has given to you is a confidence that this can happen to you -- a possibility, a vision of your own potentiality Now try it on your own. The frustration will disappear. So back home, just allow it to happen. Just remember exactly what you enjoyed so much -- your blissfulness, being full of energy. Start dancing -- move, shake, laugh. For one hour try to create it on your own. It will come. It may take a few minutes to bring it out, but by the end of one hour you will be able to.
And I will go on working on you, so don't be afraid.

[A group member says: I enjoyed the group and I feel completely changed. But I feel confused. I'm not clear at all.]

That is the first clarity. People are unclear, but they are not even clear about their being unclear. People are confused, but they are so confused that they don't even know that they are confused. This is the first clarity -- that one starts feeling the whole confusion. It is good... very good, because this will become the very base of your future clarity. It is a beginning.

First a person starts feeling clear about his confusion, clear about his ignorance, clear that he does not know who he is. This is the first clarity. The group has done something very beautiful. You may not be alert about it right now, but later on you will be able to recapture it and to recognise it.

Just close your eyes and feel yourself deep in your belly... as if you are there, just below the navel....

Every night before you go to sleep, do this for ten minutes -- go into the belly, just like this. You did it well. The whole body will tremble and shake. Your hands were flowing with energy so beautifully. It simply shows that much change in the brain is happening, because the hands are the visible brain. The right hand is connected with the left brain, and the left hand is connected with the right brain. The hands are trembling with energy so much and much is happening in the brain.

So for ten minutes every night, just go berserk, and allow whatsoever happens, but remain in the belly. If you are in the head, nothing will happen. Move the head completely and this will remove the disturbance in the head. Simply go into the belly and remain there near the navel, and enjoy it.

This is entering one's womb, and it is one of the most ancient exercises for changing a man's mind. So do this every night and then go to sleep...

[One of the ashram Rolfers says: I've started Rolfing here -- and it's as if I've never Rolfed before. My perception is staggering -- I'm seeing things I never saw before. And I'm just amazed, because it didn't feel as if I were doing anything...]

You are entering a totally different dimension. The milieu is different, and you will be moving in completely unknown territory. Many more things will be revealed to you, so just remain open -- and never become an expert.

Always remain open to learning more, otherwise when people become expert in something, they close.

That is the misfortune of all experts. Once you know that you know Rolfing; then finished! You go on repeating what you know but no more learning happens. In life nothing ends.

Real learning never becomes knowledge. Knowledge is a dead thing. Knowledge is when a learner has come to conclusions; then there is knowledge. Knowledge is conclusion. A learner is always on the way, moving, turning, finding new sources and new worlds.

A learner never becomes knowledgeable. That is the beauty of learning -- it is alive. Knowledge is dead. Many more things will be revealed to you. That's my whole purpose of being here. If you remain a learner and never become an expert, there is no end of knowing. One can go on and on, and the more you know, the more you become capable of knowing. The more knowing you have, the more humble you become.

And Rolfing is a tremendously beautiful technique. If you really move into it deeply, it will do more for you than for the person you are Rolfing. If it is not doing something for you, then it will not do anything for the person you are Rolfing. Maybe a little, but nothing very substantial. But if while Rolfing a person you are transformed and transfigured, then only something will happen to him also, because you are in it together. It is not that you are manipulating his body. You are not a manipulator. You are participating in his being... you are becoming one with him. It is like love.

It is not that the man is doing something to the woman, as it has always been thought... or some day it can become just the reverse -- that the woman starts doing something to the man. It is not that one is doing something to the other. Both are moving in a world where no one is a doer and yet much happens. Both are part of a great energy that takes possession. Both are moving in a whirlwind. Two are moving, are in movement, but nobody is doing anything.

So that is the most essential thing to learn: while Rolfing, don't become a manipulator. By and by, forget that you are Rolfing. Just become part of one process and then it will do as much for you as for the person rolfed and both will be benefited and enriched by it.

[A sannyasin says: The group was very good, and I'm tremendously full and with a lot of excitement, but it's very patient.]

Very good. That's how it should be. When there is great excitement and patience, it is beautiful. If patience is there and no excitement, one is dead. And if excitement is there and no patience, one is mad.

These two things together is the best combination that can happen in energy. So, very good.

[A sannyasin says: I have Feelings of ambivalence. My feelings are two -- anger and love and sadness at the same time -- and it is the same in my thoughts too. If I have one thought lying there, immediately the opposite thought comes.
Osho checks his energy.]

Nothing to be worried about. Both the hemispheres of the mind are working fifty-fifty. It rarely happens; usually one brain works more. If you are a rightist, the left brain functions more. If you are a leftist, the right brain functions more. But sometimes it can happen, as it is with you, that both brains are functioning perfectly parallel, almost fifty-fifty. You will feel ambivalent, but there is nothing to be worried about. This can be turned into a great blessing, because this ambivalence can become a neutralising force.

When one brain is functioning more, one is always a little lop-sided. When one loves, one goes to the extreme. When one hates, one goes to the extreme. You cannot go to the extreme...

Both your hemispheres are functioning in a very balanced way -- that's why the ambivalence One thought from the right side and one thought from the left side arise simultaneously and both have similar ways. It will be difficult in a way to know how to decide, but it can be done. Simply wait. . .the decision will come. And it will not come from the mind, because the mind is divided so similarly, so symmetrically. The decision will come from the beyond If you can wait the decision will always come, because one cannot exist without decision.

So this can be used as a very good jumping-board to the beyond. It rarely happens. Very few people are so symmetrical. Every mind is asymmetrical. But don't think of it in any way as a difficulty. Be neutral and simply enjoy the ambivalence.

[A group member said: Nothing very fantastic happened, but a lot of awareness came to me. I got in touch with a lot of pain and grief.]

That is more valuable than any fantastic thing.

... Never long for the fantastic. Long for the real. The fantastic is not going to give you nourishment. It comes like lightning and it goes. A small candle is better. You can do many things with a small candle. Lightning is fantastic but you cannot do anything -- you cannot read, you cannot move. Fantastic experiences are like lightning in the sky -- beautiful, but not of any real value. Light a small candle. That will go for long and will do much for you.

The path is walked not by fantastic experiences but by real, small, atomic experiences. They go on accumulating and they give you a reality. It has been tremendously good. What I call fantastic is this -- a small candle. If you go and sell it you will not get much, and nobody is going to write a poem about it, and if you brag about it people will think that you are mad -- because it is so small. But it is useful. Its utility is tremendous. It will nourish you.

So just go on creating it again and again inside you. Struggle always pays. Friction always pays. It makes you more alert. It gives you a sharpness, and one starts feeling more alive, more solid.

So whatsoever has happened to you, go on reliving it again and again so it becomes almost a style of life. Because it is not fantastic, it can be done very easily. Don't allow it to become just a memory. Make it an everyday occurrence.

Just before going to sleep, for ten minutes sit silently and recapture the whole of it. Hold it inside and go to sleep. In the morning before you open your eyes, again recapture it. Hold it in the stomach. In the day also, whenever you remember that you are losing contact with it, sit silently for a few seconds and recapture it. But don't lose sight of it and it will grow. One day it will become a light.

The Cypress in the Courtyard

Chapter #22
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[A sannyasin had written a letter about relationship with his girlfriend, who was living in London, and who wished to be married to him. He was uncertain as to what was the best thing to do as he had reservations about marriage but was in love with her.]

One thing -- don't get married. That will be very destructive. You will never be able to forgive her -- that will be the destructive element in it -- and you will start taking revenge.

There is no need to get married, but you should start feeling a sort of commitment, that's another thing. There is no need to get married, but because there is no need to get married there is a great need to feel committed, and more than when one gets married.

In marriage, in fact, you can avoid commitment. Marriage is an avoidance. Legally, formally, you are committed, that's right, but the responsibility is avoided. When you are not married to a woman, commitment is greater because there is no legal bind in it. Responsibility is deeper because she simply trusts you.

So marriage and commitment are not both the same thing. Marriage is an avoidance of commitment, of

real commitment. It is a bogus commitment, a pseudo-commitment, just to show that one is committed. If you avoid marriage then you are able to take the whole responsibility personally. Then the society is not in it; the law and the court and nobody else are in it. It is absolutely personal, and the commitment is very great.

I suggest that you don't get married -- not because I would not like you to be committed, but because I would like you to be committed really deeply.

Her attitude is understandable. A woman always wants to belong. That has nothing to do with any particular individuals; it is something to do with the very nature of womanhood. It is part of the feminine mind to lean to somebody, to possess and to be possessed. So it is not a question of somebody being like that. All women, more or less, are like that. That is their intrinsic quality. And when a woman loses that quality, she loses something of her womanhood. Then she is not worth much. She is almost like a man; she has a male mind. You will not feel that softness, that fragileness that gives grace and beauty to a woman.

It is just like a creeper. The creeper needs some tree to belong to, to creep upon, to be supported by. The creeper cannot stand on its own. But that is one of the most beautiful experiences -- that somebody belongs to you and you belong to somebody. Belonging is one of the most desired states of the human mind. You feel rooted when you feel that you belong to somebody.

Now many things have disappeared in the world which used to give a feeling of belongingness -- the nation, the church, the society. Those are in fact gone; only shadows are existing. Nobody is english now in the sense of being english two hundred years ago. Nobody is indian in the sense that people used to be indian. That looks sort of foolish. Man is man. Nobody is white and black. Even if it persists it persists just as a habit, but it has lost its grip.

So all other belongings have disappeared. Now the only belonging is personal, a personal love. Otherwise one feels very lonely -- and woman more so, because her whole love is receptive, passive. She waits... but she is not aggressive. If there is nobody to belong to, then waiting simply becomes waiting for Godot. It is a waiting and waiting and waiting, and it is heavy.

So her attitude can be understood. She is perfectly right, but she is in a deep misunderstanding -- as almost all are. She thinks marriage will be a commitment. That's where she is wrong. So you have to write to her from me about everything that I am saying to you. But give her your commitment. Make her feel that she belongs to you and you belong to her.

Two months of the year is not enough to spend with her [as the sannyasin had suggested in his letter]. Make it at least six months. Two months is not enough. By the time you start going deep, intimate, you are gone and she simply hangs there. That can become very miserable. Then you come again but the gap is big and before you become acquainted again, the time to go has come.

So you come and go but you never establish roots with her and she cannot have time to be really intimate with you. More time is needed. So if you are not going to England more often then make your home in Poona, but be here for at least six months. Or be in England, but make it at least six months you are with her and then for six months you can be a wanderer. You can come and be with her for two months and then go for one, but be with her for at least six months in the year.

By and by, you will also need a home. By and by, you will feel the need arising more and more. As one becomes older one needs it. When one is young it is very simple to be a wanderer; it fits. But as you become a little older you would like some place to rest, to be yourself, and not to be bothered by so many things which one has to go through if one is travelling and going here and there. You will need a home.

My suggestion is that you make it Poona, so that for six months you are with me too, and then for six months you can go anywhere you want and do your thing. She will also feel happy here and she will not miss you because I will be here. But make some arrangements.

She loves you, and if she is forced to marry somebody else she will never be happy. You also will not be happy about that. That too will create a problem deep inside and again you will not be able to forgive yourself. You will feel a little guilty that she was ready to be with you and you could not allow it.

If you get married you will not be able to forgive her. If you don't marry and you are not committed and she has to marry somebody else, you will not be able to forgive yourself; you will feel a certain guilt. Guilt can become a very great problem. There is no way then to go back. Once she is married to somebody, there is no way to go back and then things become very complicated.

So my understanding is that there is no need to get married -- legally, that is. No need to make any formal commitment, but make a deep commitment so that she doesn't feel a lack of commitment and she is not just hanging in the air. Women become more afraid as they get older that their charm, their beauty, will

be lost -- and who will love them in their old age? Who will be there to love them when they are not so lovable? That fear creeps inside the mind of a woman.

If you don't get into a commitment with her she will be forced to marry somebody else, but she will not be able to love them. You will haunt her and she will haunt you, and both your lives will be destroyed in a subtle way.

I understand that there is no romance now in it, no fantasy in it, but that's how it should be. My understanding about two people getting into deep waters is that it is only possible when the honeymoon is over, not before it. If my suggestion someday becomes prevalent, then people should go on their honeymoon before they get married. The honeymoon should precede marriage, and when a love relationship has survived the honeymoon then people should get married, otherwise not. My understanding is that ninety-nine marriages are finished by the time the honeymoon is over. So it is just foolish to be committed, and to be in a hypocritical relationship is a pseudo-pretension.

It is good that your honeymoon is over. Now there is no emotional urge to be committed. There is no fantasy around it. Things are simple and natural. Now you are no more in a fever, a passion, and neither is she. You are both alert. To be committed in a feverish state of mind is almost as if you are drunk and you get committed to something. By the morning when you come back to your senses you don't even remember, and you cannot believe that you have given your word.

When two people are deep in fantasy, in a romantic mood -- as it always happens in the beginning -- it is not time to get committed. It is the worst time to get committed, and people get committed then! They talk about things which are just foolish, and they say, 'We will be together forever and forever.' When the fever is gone and their normal temperature has returned, then they will not be able to believe what they have done. But then it is too late.

So it is good that in this moment your relationship is no more moving in the peaks or the valleys. It is just on the plain ground. This is the right time to take any decision. So think over it -- no marriage, but great commitment. And at least six months are hers. More, if you can manage -- good -- but not less.
And write to her.

[The sannyasin answers: She wants to have babies and she will want them to be legitimate. And she wants to settle down.]

That I can manage. When she comes I will manage it that she does not ask for babies. It is not good right now. Later on if it feels good and she is ready to become a mother, then we will see, but not now. It will be an unnecessary burden.

If you both need to grow, it is good to remain without children. If you don't want to grow, then there is nothing else to do -- have children. That's one of the most easily available occupations for people who don't know how to be more creative in any other way. That is the simple course: to become a father or mother and get worried about children so that one day they can become mothers and fathers and the whole nonsense continues.

But I will manage that; don't you talk about it at all. And if she talks about babies, tell her that when she comes here, that is up to me. If I say have babies, then something can be done. But right now I don't see that it will be good for you both.

... Just bring her here. You are not to say anything about babies, otherwise she will not accept it. That has to be left completely to me. When she comes I will talk to her. I have my own powers over women, don't be worried. I manage quite a lot.

[A sannyasin said that in his work he was afraid of losing confidence in himself.]

In fact, we don't need as much confidence as we think we need.

Confidence can either be a great quality or it can be a disquality to some. For example, foolish people are always more confident than intelligent people. Stupidity has a certain confidence to it. Foolish people are more stubborn, and because they are blind, because they can't see, they rush anywhere -- even where angels fear to tread.

A man who is intelligent is bound to have a little hesitancy in him. Intelligence is hesitant. That simply shows that there are millions of opportunities, millions of alternatives, and one has to choose. Every choice is arbitrary so a certain lack of confidence is bound to be there. The more intelligent you are, the more you

will feel it.

So not all confidence is good. Ninety-nine percent of confidence is foolish. Only one percent is good, and that one percent is never absolute. That one percent is always hesitant because there are really so many alternatives. You are always standing on the cross-roads, not knowing which road will really be the right one. How can you be confident? Why do you expect to be confident?

All roads look almost the same but one has to choose. It is a gambler's choice. But that's how life is -- and it is good that it is that way. If everything was clean-cut, preplanned, prefabricated, and you were just given instructions -- 'Move right and left and do this and that' -- there would be confidence but of what use would it be? The thrill would be lost. There would be no light in life then. It would be a dead routine.

Life is always thrilling because each step brings you to another cross-roads... again so many roads, again you have to choose. You start trembling. Will the choice be right or not? How to be rightly confident then? To h rightly confident is to think about all the alternatives and whatsoever you feel is a little better than the others....

Don't ask for absolutely good and absolutely wrong. In life there is nothing like that. It is only percentage; one is only a little better than the other, that's all. Life is not divided like two polarities -- good and bad. There are a thousand and one situations between good and bad. So just look around objectively, silently, feelingly, see every possibility, unworried, and whatsoever feels a little bit better than others, move on it. Once you decide to move, forget about other alternatives, because they don't matter now. Then you move confidently.

This is really intelligent confidence. It does not destroy hesitation completely. It uses hesitation. It does not destroy alternatives. Alternatives are there. It consciously broods and contemplates over all the alternatives as silently as humanly possible. Intelligence never demands anything inhuman.

These are the paths. Many are moving to the right; they think it is better. You still feel that to move to the left is better, so of course there is going to be hesitation because you know that many intelligent people are moving in the opposite direction. How can you be confident? You are not alone here. Many intelligent people are going that way and still you feel that this is right for you.

Stand on the cross-road, think, meditate, but once you decide then forget all other alternatives -- move. Once you decide to move, your whole energy is needed there. Don't be split and don't let half of your mind think about alternatives. This is how one has to use hesitation.

And there is no certainty that you are bound to be right. That I am not saying. There is no way to be certain. You may be wrong, but there is no way to know it unless you goon the road to the very end, all the way.

But my understanding is that one should think rightly. The very thinking gives you growth. You move on the road -- right or wrong is irrelevant. The very movement gives you growth. To me it is not a question of where you go. To me the most important thing is that you are not stuck, but going.

Even if this road comes to a dead end and it leads nowhere and you have to come back, nothing to worry about. It is good that you went. The very movement has given you much experience. You have known a wrong road. You are acquainted with wrong now more than before. Now you know what is false; it will help you to find out the truth.

To know the false as false is a great experience because that is the only way that one comes by and by to know what truth is. To know truth as true, the path moves from the experience of knowing false as false. And one has to move on many wrong roads before one comes to the right one.

So to me, even if you are going towards hell, I bless you, because there is no other way to know hell. And if you don't know hell you will never be able to know what heaven is. Go into the dark because that is the way to know light. Go into death because that is the way to know life.

The only thing that is important is not to be stuck somewhere. Don't just stand on the cross-road, hesitating, not going anywhere. Don't make hesitation your habit. Use it -- it is a good device. Think about all the alternatives. I'm not saying don't think, don't hesitate at all, move like a stupid man and run with closed eyes, blindfolded, so there is no problem and you don't know that other roads exist. That's why stupid people are more confident, but they have done much harm in the world. The world would be better if there were less confident people.

Look at the Adolf Hitlers -- they are very confident. They think God has given them great work to change the whole world. They are stupid people but very confident. Even Buddha is not as confident as Adolf Hitler, because Buddha is not stupid. He understands the complexity of life. It is not so simple as Hitler thinks, but he just rushes and people follow him.

Why do so many people follow such stupid leaders? Why do so many people go on following politicians? What happens? Rarely it happens that a politician is intelligent -- because if he is intelligent he will not be a politician. Intelligence never chooses such a stupid thing. But why do so many people follow them?

The reason is that people are not very confident. They don't know where to go, so they are just waiting for some messiah, somebody to tell them that this is the right path and to tell them with such certainty, with such obsessive certainty, that their fears are dissipated. So they say, 'Yes, here is the leader. Now we will follow him. Here comes the right man -- so confident!'

That confidence of the leader -- which is because of stupidity -- helps him to gather a great following, because people are lacking in courage, in confidence. They are stuck. They are afraid to move. They are almost paralysed because of their hesitations. They need somebody who can become a torch and who is so confident that their own fear and unconfidence does not trouble them. Now they can move with this man. They can say, 'Yes, we are not confident, you are. Your confidence becomes a substitute for- us.'

So confidence is not always a virtue. Intelligence is always a virtue. So insist on intelligence. Sometimes it will make you very hesitant, nervous. It has to be so... it is natural. Life is so complex and one is moving in the unknown continuously. How can one be confident? The very demand is absurd.

So make intelligence your goal and then hesitation, nervousness, everything, can be used in a creative way.

[The sannyasin answers: I was making results my goal.]

No, try to become more intelligent, because the results may never happen. Intelligence is herenow. Results may frustrate you. Intelligence never frustrates. Even if you do wrong, you become more intelligent. So make such a goal which is never frustrated, mm ? Good !

[The Aum marathon is present.

Osho has recently described the emphasis in this group as being on allowing rather than doing.]

... To the western mind, doing comes very easily. Allowing comes with difficulty because we have been trained to do so many things. Even things which cannot be done we have been taught to do. The whole emphasis is on allowing things to happen to you, so the basic effort is not positive but negative. The basic effort is not to debar anything, but just to remain receptive and open. Wherever energy is moving, move with it, unafraid, fearless.

The greater the venture, the greater is the pay-off. The more you go with the energy, wherever it leads, the more you become capable of coming back home, thrilled with new energy, because for the first time the constant pressure of doing dissolves and you start floating -- not even swimming. You start floating in the stream, and the stream takes you over and takes you to the farthest sea. You simply go with it. No effort is needed of your own.

[The group leader said: I dropped expectations and just tried to be there and help.]

Mm mm, that's how it should be.

... It always helps. If you are happy and doing the thing that you like to do, you always create a climate where others start feeling happy and accepted and feel that they can do or be whatsoever they are. That makes the group very relaxed.

If the leader is very tense and trying to perform something, he creates tension all around. Tremendous tense vibrations are created and people are very susceptible. They catch them and then they become tense. When they are tense, they start defending themselves. When they start defending, you try to perform more and you start becoming aggressive. Then you set a trend which is self-defeating, suicidal.

When the leader is relaxed, at home, at ease, he helps others to relax. When others are relaxed, they don't resist, they don't defend. They are not in any way afraid of you. In fact they fall in love with you. They feel accepted... they come close, and then much can be done without any effort. Much happens without your doing it.

You looked good and relaxed... very good. Remember this... don't forget it.

[The group leader then asks: I see around all the time indian people with open hands, and when I don't give them anything, when I say 'No!' I feel angry. I'm wondering if this is my projection or if I'm holding onto something. But it makes me very nervous sometimes.]

Again you have some expectations from yourself, so whenever you are not filling your expectations, you will feel this tension.

For example, someone is begging. Now your super-ego thinks that [you are] a very sharing person; a giver, always ready to give and help people. You don't give because you see that if you go on giving to these people, you are not helping anybody. They have become just exploiters. They are exploiting your super-ego.

You can give something to them; they will give you some ego in return. So the problem is between your reason and your ego. Your reason says, 'Don't give, because this is foolish,' and your ego says, 'Now you will not get in return the good image that you have of yourself.'

Yes, so something is inside you. It has nothing to do with the beggars. The beggar is just a situation. The beggar is trying to exploit you. The beggar says, 'The one who gives is a great man, moral, religious, a real sannyasin.' If you don't give, then his eyes have condemnation for you and he thinks you are a miser, a materialist. So the beggar is playing tricks with your ego.

And now if you give, you feel bad. If you don't give, you feel bad. If you give, you feel you have been cheated. You give and you feel that this man has been very cunning. You know -- it is so clear! All his praise and everything is just out of cunningness, just diplomacy. He would touch your feet and say things in your praise -- that you are a very superior human being -- just for one rupee !

If you don't give him that one rupee then he will look at you as though you are not even a man. You are just a dog. So he is creating a situation. Now the question is that if you have a super-ego you will be caught. If you don't have a super-ego you will not be caught. It is a game and you are not caught in it. And then there is a possibility that if you see somebody who is really in need, then you can give

The problem arises when somebody is really in need and you give -- but not because of your super-ego. Then it is good, virtuous, to give. If you give because of the super-ego then it is criminal to give, because you are strengthening your ego and nothing else.

If the person does not need it and you give, you are destroying the person. You are giving him a bad habit, a bad structure. He will never work. If you give to somebody who is really in need, then you are not destroying that person; rather, you are helping him to come out of his critical situation. You are putting him back on his feet so that he can work again, he can move again. And he is human and needs all help that can be given to him.

But now deep inside you the centre is different. You give because of compassion, love, but not because of the ego. When you give because of love and compassion -- because you feel that the situation is that whatsoever you can do, you have to do, and you are not trying to enhance your ego in any way -- then it is beautiful to give. Give it and forget all about it. You are not obliging anybody. You are simply doing something that is human.

But out of a hundred beggars, you will find only one who is in real need. Ninety-nine are playing a game with you. So don't be caught in that game. But if you are, then just try to contemplate more about your ego. You have a certain ego, mm? A beggar really creates a great problem inside. If you give to him you feel bad. He is a dilemma. If you give to him, you know that he has cheated you. He played a trick with you and you are defeated.

If you don't give, then you feel bad. Your image is not fulfilled and so you feel fallen in your own eyes. So you start thinking. 'Vedanta, what are you? You can't help a human being? And he was not asking for a kingdom -- he was just asking for a cup of tea, and you could not give even that. So what about your great ideas about yourself?' So a beggar creates a dilemma.

But one has to be very alert. In every situation one has to be very intelligent and very alert. Then you will find a way. Nothing to be worried about, mm? Good.

[One of the assistants says: I feel I go on smiling when I don't want to smile, giving when I don't want to give.]

For one month, be as false as you can... no effort to be true. This is your sadhana -- be as false as you can. Find situations where you can be false. Pretend as much as you can, lie as much as you can. If you are

feeling happy and somebody comes, become unhappy immediately -- because happiness is true. If you are feeling unhappy and somebody comes, become happy, smile, laugh. Just give the impression of that which you are not in that moment.

For one month it will be hard but it will be a tremendous learning. Just be false, because that is the beginning of being true. First one has to be perfectly aware of how false one can be -- and there is no other way to know it other than to be it. So for one month, consciously, deliberately....

Up to now you have been false many times but that was not deliberate. You cannot get rid of anything which is not deliberate, which is unconscious. What can you do about it? So first make it deliberate. So when you are not feeling loving, love. When you are not angry, become angry. It has to be all the way and in all sorts of things. When you are talking to somebody and you find that you are being true, immediately drop it. Bring in some falseness.

If you can falsify for one month deliberately, then next month I will give you something else, because then that which can be done deliberately can be dropped. There is no problem about it. You follow me? And don't try to be true. Right now that will not be good. The fellow who said to you that you are gullible... if you are really gullible you have taken his idea.

If you are really gullible and somebody says that you are, you take that idea. Somebody says that you are not true, so you take that idea. Then you start being true, but how can you be? Every effort to be true is going to be a pretension -- because truth needs no effort. Truth is that which is there without any effort on your part. So nobody can be true. If you try to be true you will be false. Truth is that which you are without any effort about it. You simply are -- that is true. Now people can make you alert that you are false, so you will start being true. What will you do? The very effort will create more subtle layers of falsity. You will become more clever about being false, that's all. You may become more skillful about being false, that's all. Never do that.

Start by being false. It will be hard because many times you will slip into the truth. You will forget that you have to be false. I have never come across a man who is not ninety percent true. Almost always every person is near about ninety percent true. The falsity, at the most, is ten percent and that too with very skillful people, because to be false continuously is such a strain that ordinarily it is not possible. Ordinarily you are true. Only rarely sometimes, when it pays to be false, one becomes false.

Whenever you catch yourself red-handed being true, immediately become false. Even when you are alone walking in a street and feeling good, suddenly say, 'You are being true. This is not right,' and immediately become unhappy.

[Another group assistant says: I want to be with people and I want to be alone. I want to be with a man and yet I want to be able to stand on my own feet.]

Mm, I understand. That absurd notion is getting into many women's minds -- to stand on one's own feet, to be independent. Particularly the 'Lib movement' is creating that nonsense. It is possible. You can stand on your own feet but you will never be happy because you will never be a real woman; that's how the trouble will arise.

In fact you stand on your own feet only when you lean on somebody so deeply that you need not stand on your feet alone. Then only do you stand on your feet. That is part of the feminine mind and nothing can be done. It is not a question of politics. It is something natural.

It is just like a creeper. If the creeper tries to stand on its own, it will fall on the ground, that's all. It may never be able to rise in the sky and to dance m the wind. to enJoy the sun and the and the moon, no. It can be on its own but then it will be Lying down, messed up on the earth.

The feminine mind is made in such a way that it needs to belong to somebody very deeply. Then only is there rest. You can try whatsoever you want, but then you will never be happy. And I have never come across any 'Lib' woman who is happy. If you come across one it will be a miracle. They cannot be happy because the whole idea is nonsense. Not that what they say is wrong -- man has exploited woman very much, and that exploitation should stop -- but they are moving to the very opposite pole, which is foolish.

They can be fulfilled only together. They are half-half and together they become one and whole. So drop that foolishness. That's what's troubling you. Find someone to whom you can surrender deeply, mm?

Anybody!... that's not the point. Remember that deep surrender will be fulfilling to you, otherwise you will always be miserable.

[A sannyasin says: I got in touch with anger which I hadn't seen since I was a child, but which has always been there.]

Good. The realisation that anger has been there like an undercurrent is a great revelation. A great change starts from that very moment of realisation, because if you can throw some anger that has been there for many years and that you have forgotten about, then you are getting rid of a great poison from the system. Your whole system will feel cleansed, purified, more alive, weightless.

In one effort, one can never throw out the whole of the anger. Many efforts will be needed because anger is a great problem. It goes on spreading inside the whole system. One is never aware of how deep it can go.

It is just like a tree. On the surface you don't know how many roots there are and how deep and how far they go into the earth. When somebody becomes angry you just see the surface of the tree. You don't know the roots. Those roots are all inside the whole nervous system.

Once the whole tree can be uprooted, roots and all, you will be a completely different being. You will not be able to even recognise yourself, it will be so new. But it has begun... I can see it.

The Cypress in the Courtyard

Chapter #23
Chapter title: None

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Deva Salila.

Salila means a river and deva means divine -- a divine river. And I give you this name to help you remember always that life should never be allowed to stagnate. It should always remain riverlike, flowing. Flow should be the motto. And whenever you feel that something is getting stuck, something is beginning to stagnate, then do whatsoever you can do to break it, to go beyond it, whatsoever the cost, but never surrender to stagnancy.

If one can remember this much, then the river one day reaches to the ocean. There is no other barrier: The barriers come from within us, because to be stagnant seems to be more comfortable, more secure. One is always afraid of the unknown the unfamiliar. the strange, and if one remains riverlike one is always moving into the unfamiliar.

One would like to become a pond. Then one remains in one place. It seems comfortable but it is suicidal. Even if it is inconvenient to continuously move, it is good. It is religious to remain moving. So never stay in one place and never allow any staleness to gather around you.

This name will always remind you. The very word 'salila' means a continuous flow, swimming, moving. In fact the river does not know where the goal is. She knows only flow; the goal is unknown. The ocean may be there or may not be there. Nobody can guarantee it but the river trusts and goes on moving. And one day trust is always fulfilled. It has never been otherwise.

In life also it is the same. One never knows what the goal is, but if you have trust, you move. If you don't have any trust, you become stale, stagnant. If you have trust you remain unafraid, daring, courageous. If one doesn't have trust and one is so scared that one closes one's eyes and becomes like an ostrich, then one is closed into oneself. Then there is no ocean and no expansion.

An expansion of consciousness is the very purpose of life. The river should become the ocean. The bound must move towards the unbounded. The finite should lose itself in the infinite.
And were you in the group? [the Encounter group present this evening]

[She answers: Yes. It's fine, but I feel stuck. I've been stuck and things are starting for me now.]

They will move. Just remain conscious, because when they start moving one becomes afraid. Then sometimes one even clings to miseries because they look familiar. So many people go on clinging to miseries, diseases, illnesses, a thousand and one sorts of madnesses, because they are familiar with them. At least they know them. They have lived with them long enough.

Growth is always a gamble. One has to lose that which one knows for that which one has no way to know yet. One has to lose that which one has in one's hand for that which is not yet.

That's why I say that religion is for those who are courageous enough to be gamblers. It is not for businessmen. A businessman is always thinking in terms of what he has. He has to protect that and, if possible, he will get more. A gambler puts all he has for something which may happen, may not happen. There is no certainty.

In real life there is no certainty, no promise, no guarantee. And that's the beauty of it. That's why there is so much thrill.

So don't listen to the old. If you have become aware that you are feeling stuck -- I can see it; that's why I have given you the name -- get more identified with movement, flow, streaming. And help the new to happen... just a little help, and tremendous is the possibility. And when one loses the past one loses nothing, because it is already dead and gone. It is only in your memories and nowhere else. It is just in the mind, an imprint, an image; that's where one is stuck. It is not real. The real is always happening. That which has happened has become unreal.

The real is that which is happening right now, this very moment. Once it has happened it is unreal. But that goes on accumulating in the mind. That which has happened, the experienced, we go on accumulating; we go on treasuring our dead selves.

Then the more dead selves you have, the more difficult it is to move, to become new; the more difficult to die and resurrect. But just a little understanding -- not much, just a little understanding -- that that which has happened has happened.... Now there is no point in clinging to it, so lose your grip on the past.
Open your hands for the future.

There are only two types of people: people who are clinging to the past with clenched fists, and people who are open, with hands open, prayerful, waiting for the unknown to happen.

So never be of the first category. Those people go on missing whatsoever is beautiful. So never be of the clenched-fist type. Open in prayer, as flowers open, and remain open.

[A sannyasin says: I'm leaving tomorrow.... Sometimes I feel very unrooted... I feel fear with making contact with people, communicating with them... Sometimes I feel unsure in my legs, especially in my left leg.]

It is one of the most prevalent problems for the modern man. It is not only your problem. The whole of humanity is suffering from uprootedness. When you become aware of it, you will always feel that wavering in the legs, uncertainty, because the legs are really the roots of man. Through legs man is rooted in the earth.

So you have observed it exactly rightly. You have diagnosed your own problem very accurately. Half the work is already done, because once you understand a problem directly, it is already on the way to being solved. Now you have to do two or three things.

One: every morning, if you are near the sea, go to the beach and run on the sand. If you are not near the sea, then run anywhere barefooted, with no shoes on, just on the naked earth, and let there be a contact between the feet and the earth. Soon, within a few weeks, you will start feeling a great energy and strength in the legs. So running and barefooted -- one thing.

Second thing: before you start running and after you have run, starting and ending, do this -- stand on your feet, just six or eight inches apart, and close your eyes. Then put your whole weight first on the right foot, as if you are standing only on the right. The left is unburdened. Feel it... and then shift to the left foot. Have the whole burden on the left and relieve the right completely, as if it has nothing to do. It is just there on the earth but it has no weight on it.

Do this four or five times -- feeling this shift of energy -- and feel how it feels. Then try to be just in the middle, neither on the left or the right, or on both. Just in the middle, no emphasis, fifty-fifty. That fifty-fifty feeling will give you more rootedness in the earth. Start and end running with this, and it will help very much.

And the third thing: start taking deeper breaths. Your breathing must be shallow. With shallow breathing that happens -- one feels uprooted. The breath must go to the very root of your being, and the root is your sex centre.

Man is born out of sex. The energy is sexual. Breathing should go and make contact with your sex energy so there is a continuous message of the sex centre by the breathing. Then you feel rooted. If your breathing is shallow and it never goes to the sex centre, then there is a gap. That gap will give you a wavering, uncertainty, confusion -- not knowing who you are, not knowing where you are going, not knowing what your purpose is, why you exist... just drifting. Then you will by and by become lustless, no life -- because how can life be when there is no purpose? And how can there be a purpose when you are not rooted in your own energy?

So first, grounding in the earth -- which is the mother of all. Then grounding in the sex centre -- which is the father of all. Once you are grounded in the earth and the sex centre, you will be completely at ease, tranquil, collected, centred, grounded. These three things. And breathe as deeply as possible. Running will help that too.

But ordinarily, sitting, if you are not doing anything, close your eyes and have deep breaths. When you breathe, let the belly function, not the chest. Let the breath go in, belly go up, exhale and belly goes down. The whole emphasis should be on the belly, and the chest should be left. It will move a little but that will not be the basic thing. The basic thing is the belly.

So do these three things, mm? And you will be able to come back soon!

[The Encounter group leader says: When the group has been stuck for two, three or four days, there's a temptation to use little techniques. But if the patience is there to wait, it seems to go much deeper.]

No, in the Encounter methodology you have to be a little technical and active. If you remain passive, things will happen, but it will take a very long time. Five or seven days won't be enough. It will take a very long time. Things will happen and they will go very deep but people are so suppressive and so inhibited that they may take months.

But the very technique of Encounter groups is active -- because the evil is already there; you have to bring it out. It is as if one thorn is already in your foot, so just passivity won't do. You have to take out that thorn with another thorn. Then you can be passive. . The poison is already there. Society has done that poisoning already, so you have to suck it out. And much effort is needed.

So my suggestion is that for the first three days you can go on moving slowly, patiently. Those who can come out through passivity will come out, and on those who cannot, you have to work hard. For the remaining four days, you have to force them. If they were natural there would be no need to force them. But in fact then there would have been no need for the Encounter group itself.

The need exists because they are not natural. They have been corrupted, crippled. They have become crooked and you have to straighten them out. And they will resist effort. They will not bother about passivity at all. They will resist even your effort. They will try to protect themselves and to defend themselves, so you have to grab their defence -- all their suppressed, inhibited ideas, desires -- otherwise they will not come out.

People will come out who are really deeply desirous of coming out. But people who are not so desirous of it, or who are ambiguous about their desire -- one part wants to come out and another part goes on repressing -- they will need to be forced, cornered.

Passivity is virtue. That is the whole ideology of tao -- just to be passive, just to be natural -- but for that a very long time is needed. A seven-day group will not be of any use for that. Even seven years may not be enough! So in taoist monasteries where they don't do anything active, twenty years is nothing. If a person has been meditating with taoists for twenty years, he is thought to be just an amateur.

By the time people are very aged, almost ancient, they start flowing -- because the process is so passive that it does not give any fight and it does not give any enforced struggle against the inhibitions. So inhibitions have to be corroded by and by through just waiting... just waiting for years. Then they go. They go, certainly, but for that groups will not be helpful. For that the whole lifestyle has to be taoist, and that is

very difficult now.

In the contemporary world the taoist cannot exist. Monasteries have disappeared even in China. Now taoists are gone -- because who will support a monastery of five hundred monks just sitting there waiting? Who is going to feed them? They appear to be exploiters. Communists have killed them. They have burned their monasteries or have made hospitals and schools out of them. They have forced taoist monks to work in the fields and in the factories.

With the modern concept it is very difficult. In ancient times it was possible because the very economics of the society was such. In India just a hundred years ago it was possible to support thousands of sannyasins. In fact, in every family you could have found one or two people who were not doing anything. But nobody was against them, because even if one person was a working member in the family -- a family of thirty, forty people -- that was enough. So lazy people were not condemned. And if a lazy person became religious, he was worshipped. There was no problem about it. He was almost thought to, be a great holy man.

Passivity is being completely at ease, with no goal, no effort, nothing to be done. If something happens, it happens. If it doesn't happen, it doesn't happen. One has no choice about it. One is not bothered at all. Things happen but then they take a very long time.

In this modern world where speed is so valuable and time seems to be so short and people need everything immediately, it will be very difficult. It can become a lifestyle but not a group-style. In a group it will be difficult.

But I am thinking later on when people have done many groups -- for example seven, eight or nine groups -- then we can develop a group in which nothing is to be done and there is no leader, because the leader is not needed. It will be a ten or fifteen-day group with no leader, with no programme, with no technique. People will be just sitting there and nobody will be there to tell them what to do. They can sleep, they can take their bath, they can sit, they can dance, or whatsoever they feel like. Nobody is there to goad them.

Much will happen out of that. Sometimes tremendous happenings will bubble up, but that is possible only when one has been forced in all the groups and has come to a point where one understands one's own responsibility.

Right now, the people you are working with are not even aware of what their responsibility is. They are looking for somebody to guide them. They have always been guided from their very childhood. They have always been told to do something or not to do something. They were never left alone. Nobody trusted them and everybody was ready to give them advice, so they have become dependent.,

If you don't say to them to do it, they won't, because they are waiting for somebody to say something. They are looking for a father-figure. That's why catholics call their priests 'father' and they call their head priest 'pope'. Pope means papa. They also call God 'father'. The whole search seems to be for a father-figure -- somebody who seems to be powerful, somebody who at least pretends to know, somebody who has the aura around him that he is in the know.

Then People are ready to listen to him. They are ready to follow him. They are always ready to fall in the queue. In fact, when there is nobody to say to them to do something they are at a loss, because they don't know. They have lost their own moorings. They don't have any heart of their own, and no conscience, no consciousness. They are simply bewildered about what to do, if you don't tell them.

They need each detail: where to sit, how to sit, what to do and what not to do, in detail. Then too you cannot rely on them. If you don't give them details and you don't force them, they are irresponsible.

Passivity is wonderful when one is responsive. If you understand your responsibilities then nobody is needed to goad you because it is your life and you feel responsible. So whatsoever you want to do with it, you do. It is nobody else's life. If you waste you waste your life. If you are creative, you are creative in your life. It is your misery, it is your blessing.

Once a person understands this, he has become mature, ripe But ordinarily people are not ripe. They are stuck somewhere in their childhood. So the groupleader is a father-figure and he has to force them, but knowing that this is just a device. Sooner or later we have to leave them to their passivity and to their own life. But you have to work and to force them.

[A group participant says: I'm not planning to do any groups after this. I've done many groups in Holland and also led groups.]

Everything, mm! But I don't see that you have really participated. You may have been a participant but you have not really participated. You have done it because it was in fashion. People have done it so you have, but I don't see that you have really participated. You may have even become a leader. That is easier than to become a participant, very much easier.

To become a guru is the easiest thing in the world. To become a disciple is very hard.

So just find out if you want to do any more groups here. Anything else to say?

[The sannyasin answers: I feel that it's very easy to be a guru and it's very difficult to be a disciple.]

Yes, exactly so, because being a guru you need not lose anything. In fact it is so in tune with the ego that you can gain something rather than losing. The ego feels very good to lead, to advise, to order, to command. Knowledge gives the ego satisfaction such as nothing else can. So to be a guru is very easy. There is a sufi story....

A man came to a master and said, 'I would like to be your disciple.' The master said, 'Are you really ready to be a disciple?' The man looked a little puzzled and he said, 'Difficult to say, but I would like to know what one has to do to become a disciple.'

The master said, 'For a few months you will have to cut wood in the forest for the ashram. Then you will have to work in the kitchen. And when you are ready -- and that is not up to you to decide; it may be a few months or a few years -- then I will start working on you.'

The man said, 'It seems to be a very long process and hard.

Would you help to enlighten me on one more point? This is what the disciple does. What is required of a master?'

The master said, 'The master is required to sit here and just order people.'

Then the man said, 'It will be better if you can make me a master. That seems to be easier.'

It is always easier, but one loses out, because once you are in the grip of the ego, you are on the wrong track. To be a disciple means to surrender the ego. To say, 'I don't know,' to say, 'I am ready to learn,' to say, 'My whole life up to now has been meaningless and I am ready to learn from A-B-C,' is a great effacing One effaces oneself completely. utterly. Then one becomes a disciple.

But if you have never really been a disciple, you can never be a master. So if somebody becomes a master without having ever been in the long process of disciplehood, then he is a pseudo-master.

The long process of learning and disciplehood ripens you integrates you. Then the moment comes when you have something to impart. It is no more ego. It is just that you have so much to share that you would like to share it. But it is learned the hard way and there iS no shortcut.,

So meditate here, and find out what groups you want to do Or if you feel like asking me, you can ask what groups to do, mm? Good.

[A sannyasin said that he had at one time an explosion of anger and then of pleasure. He felt very happy about it but wondered what he could do outside the group.

Osho said the anger needed to be released and he could do the anger meditation every day....]

Deep down, your anger is hooked with pleasure. In your childhood, whenever you were going to be happy, your parents or somebody else, some authorities, stopped you. You were never allowed to be happy, to enjoy yourself, and you became angry.

Naturally when a child is feeling happy and somebody says, 'Don't make a noise. Don't jump. Don't shout,' he feels great anger arising, but you could not be angry either. How can you be angry with your father and your mother? They are powerful and you are helpless. So deep inside the pleasure was there and the anger came; they got hooked.

So now when you become angry you feel pleasure, and if you want to feel happy and pleasant, immediately you feel a certain anger arising. That has to be settled. That hooking has to be dropped, and pleasure and anger have to be disconnected. The only way to disconnect it is to go through that experience which has been stopped. It has remained incomplete in your being and it can be dangerous. It can create many sorts of diseases, so it has to be finished with.

Continue as you are in the group and, out of the group, make it a point every day -- the evening is good, because by the time evening comes one has become more and more angry -- just close your door, put a pillow in front of you, have a little talk. Get very heated up, say things to the pillow and then start beating.

Go really mad for at least twenty minutes. You can do anything to the pillow and no karma happens out of it [laughter]. Pillows are like Buddhas; they don't retaliate, they don't react.

When you start feeling ripples of joy arising, just sit silently and enjoy that feeling of bliss. Once you start feeling that there is no more pleasure arising out of the anger, then stop being angry.
There is no need to continue then. Your pleasure is free.

[A group member said: In the group I'm not taking any risks... I'm just crippled with fear and I hate myself.

Osho said that he would benefit from a tougher group and recommended that he do the Aum marathon. He said that he needed to be forced so much that the fear became anger, because they were the same phenomenon, reversed -- fear is negative anger, anger positive fear, and if one goes on swallowing anger, it becomes fear.

Osho said that he was afraid that if he released any anger it would be uncontrollable so he was sitting on top of it. Osho told the groupleader to work hard on him for the remainder of the group.]

... a beautiful energy is there just waiting to be tapped, just waiting to be broken. Once his life-energy starts flowing, he will flower like a lotus.
So just have compassion on him and be hard !

[A sannyasin who is pregnant says: I'm taking a few risks but I'm still holding back on some anger and my sexual energy is not really flowing. I think I'm hiding behind being pregnant, but I'm not sure.]

You are ! Just take a few more risks. Risk-taking is the only way to grow. The more you risk, the more you grow. Life is attained only at a price. Risk is the price. So if you don't want to be only lukewarm alive, then take risks, live dangerously. There is nothing to lose because empty-handed we come, empty-handed we go.

Be ready to lose, because nothing is lost. All that belongs to you is yours; there is no way to lose it. And that which doesn't belong to you, there is no way to keep it. It will go. Death will take everything.

So before death takes you, you should be able to play all sorts of games. And the riskier the game, the better, because it gives you a sharpness of being.

That's why people go mountaineering. Risk... hanging between life and death one becomes very sharp. People take many types of risks. They go at high speed in their autos. A moment comes when you are nearing seventy, eighty, ninety miles per hour and each moment is dangerous. At one hundred miles per how each moment is just pure risk, but in that risky moment one feels tremendously aware. You cannot afford to be sleepy in that moment. You cannot dream -- you cannot even think. Thinking stops, dreaming stops. The risk is such that you are suddenly so full of awareness. That's why people like speed so much.

If you watch people you will see that everybody is seeking a risky sort of life in his own way. These are the only alive people. Others are already dead. They may be buried later on but they are dead.

People die near about thirty and then they are buried near about seventy or eighty. It takes fifty years for others to understand that this man is dead.
Take a few more risks !

[A newly arrived sannyasin says: I would like to know how I can serve you.]

You will be able [smiling gently]. Just the very idea creates its own reality. The idea functions like a seed. If you want to serve, you will. The very wanting is enough. In fact there is no 'how' to it.
Serving is a very deep phenomenon of love. There is no 'how' to love.

So if the idea is there, just let it be. Feel it and let it sink in deep down. The idea will find its own reality. Ideas are very potential realities. Whatsoever you are is nothing but the ideas of the past, and whatsoever you will be is nothing but your ideas of the present. Each idea becomes a seed and becomes its own crop. So just let the idea be there.

Service is a great humbleness. It is great receptivity. It is great passivity. In fact it is not an act at all, because it has no aggression in it. It is a sort of waiting. They also serve who just stand by the side and wait. They just wait, and whenever the need is there they will be called. They trust and they wait. They are ready.

This is one of the most important things to understand -- that all that is good is passive, and all that is

bad is very active. Evil is active virtue is very passive. If you try to make virtue active then it serves evil ends.

You can play with the words 'devil' and 'god' and much can be understood there. 'God' is 'good' but one 'o' is dropped. 'Devil' is 'evil' but one 'd' is joined to it. 'D' plus 'evil' becomes 'devil', 'good' minus 'o' becomes 'god'. Something is very indicative there -- that evil has something positive added to it and God has something negative deleted from it -- God is good but not actively. Evil is bad but active. Evil is very positive in the world. That's why you can see war, fight, violence, but you cannot see love.

Evil is very visible. God is very invisible. You cannot see God anywhere. There is no need to prove the devil. The devil is all too apparent. There is no need to prove that evil exists because there is so much evil, it is so obvious. But there is no way to prove God, and all the proofs that the saints have been trying are just foolish. God cannot be proved. He is so invisible, so passive.

Service is a passive quality... a deep awaiting and patience. So meditate and be more loving, mm? And you will be called....

Premdas. It means servant of love... and that is the service of God also. Jesus says 'God is love', and I say 'Love is God'. Even if we forget God completely and remember love, nothing is forgotten. And even if we go on repeating the names of God and we forget love, then nothing is remembered.

For the modern mind, the contemporary mind,.love is more relevant than God. Somehow God has become associated with wrong things -- the church, the dogmas, the priests. God suffers from the effect of bad company. Love is still human, pure, innocent. Love is not theological; it is still natural. So become a servant of love.

That means always remain in the service of something that is love or akin to love, or in tune with love. Never seNe anything which is against love. Never seNe any conflict or violence or struggle.

If you can remember that and always remain true to whatsoever is loving, you will find the way.

Dance Til the Stars Come Down From the Rafters

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Dance Til the Stars Come Down From the Rafters

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Susan) -- This is your new name: Ma Nartano.
Nartano means dance and dance is the essential core of sannyas.

I don't believe in renunciation, I believe in rejoicing. Life should be a song, a dance, not sadness. The so-called saints have been too heavy, sad, sombre, and they have created an atmosphere of sadness all over the world. Churches have become cemeteries, they are no more celebrations. Even if celebrations are arranged, they are done in such a way that they lose the very quality of celebration. They become formal. They are no more fun, they are serious. Holiness has become too identified with seriousness.

My work is to destroy that identification totally. Holiness should be wholeness, and wholeness is always a dancing state, a state where the dancer disappears into the dance.... Dance your way to God. Dance till the stars come down from the rafters. Dance creates the fire in which all that is useless is burned, only the essential remains. Dance creates the fire in which gold becomes purer and purer and purer, and ultimately only purity is left.

(To Amy) -- This is your new name: Ma Gito. Gito means song. Become a song... just a small song will do! Good!

(To Helmut) -- Your name: Swami Helmut. Helmut means courage, great courage. Sannyas needs it. It is the most fundamental requirement because you will be moving from the known into the unknown, from the mind to no-mind, from the visible to the invisible.

Ordinary courage is not enough, total courage is needed. Because one almost has to die, to die to the past so that the new can be born. It is a rebirth. But it can be managed, it is not impossible. We have the potential to do it.

Existence requires of you only that which you *can* do; it never requires anything impossible, difficult, arduous, of course, but not impossible. It is tremendously paying. When one moves from the mind to no-mind one is passing through death deliberately. The thrill is immense and the surprise is infinite.

For the first time one starts experiencing life in its utter beauty. That experience is God.

(To Mauro) -- This is your name: Swami Anand Mauro. Anand means bliss. Mauro means dark.

Bliss can be looked at in both ways, as light and dark, because it is both it is neither. It is light certainly, because there is great luminosity, and it is dark also, because there is great depth. That depth gives it darkness, but the darkness is luminous, that is its paradox. That darkness is full of light, that darkness is light itself.

The same paradox persists in all religious experiences: death becomes eternal life, darkness becomes infinite light, matter becomes divine... because existence is basically one.

Darkness and light are two polarities of the same phenomenon. One has to learn to be blissful in both ways; one has to be blissful in life and one has to be blissful in death, blissful when one is succeeding and blissful when one is failing. When you are blissful irrespective of the situation, then only you are blissful.

This is your name: Ma Iaia. It is a beautiful name... it means the creative heart.

For centuries religion has been uncreative, because it was escapist, because it believed in renouncing the world; hence it could not be creative. It was afraid of beauty, it was afraid of form, it was afraid of everything. It knew only one way to reach god and that was slow suicide. It created a very suicidal humanity.

My approach is just the opposite: god is not against life, god is life; god is not against beauty, god is the ultimate beauty. God is the very heart of existence and god is the creator. The only way to participate in his space is to create something. The creative person comes closest to god; not the worshipper, but the creator, not the people who go on doing religious rituals, but the people who sing, the people who make art, the people who paint; the musicians, the dancers, the scientists -- all the people who in some way create.

Creativity to me is real worship. And when you are lost in your creativity you are in god, you pulsate with him, your being is in rhythm with his being, and those are the moments of eternity. You transcend time, you enter into the deathless dimension.

(To Andrea) -- Your name: Ma Andrea. Andrea means courage.

What is courage? The most significant definition is the capacity to drop the familiar, the known, because that's what mind is; the familiar, the known, the past. And the moment you drop the past you open up to infinities. But man is afraid to be so open, man feels lost in that vast space.

Mind is a small thing. It feels cozy, warm. It is like a golden cage: it is beautiful, you can decorate it -- and everybody tries to decorate it. That's what our education is for: to decorate the golden cage and make it so beautiful that it becomes almost impossible for you to leave it. You start clinging to it. You forget that you have wings, that the whole sky is a challenge, that you have to go to the stars, that there is a long, long journey ahead.

Hence my definition of courage is the capacity to drop the golden cage of the mind and to go into the unknown in spite of all the fears, in spite of the insecurity of it all. Only that person who has that quality is religious. Others are pretenders: Christians, Hindus, Mohammedans -- all pretenders.

(To Izaba): -- This is your name: Swami Izaba. Izaba means the essential man.

Much is accidental, incidental. One's being Hindu or Christian, black or white, man or woman, poor or rich, educated or uneducated -- these are all accidental things, not essential.

The only thing that is essential is awareness. And people are lost in the non-essential. They have become oblivious of the essential, they are ready to sell the essential for the non-essential. That's how everybody has sold his soul for the non-essential. That's how everybody has sold his soul and become soul-less.

Sannyas is an effort to reclaim one's soul back. So from this moment awareness becomes your essential endeavor, your essential target. Everything can be sacrificed for it but is cannot be sacrificed for anything.

(To Anne) -- This is your name: Ma Anne. Anne means grace.
Grace is spiritual beauty.

There is a beauty which can be described as physical. It is of the form, of the proportion, of the body. But physical beauty does not make a person necessarily beautiful, because a very ugly soul can exist in a very beautiful body. And it happens more often, because the people who have beautiful bodies don't care much about the soul; they are satisfied with the beautiful body. They have already 'got it' they feel, there is nothing else to achieve, god has given them enough, so they remain confined to the body, and deep down an ugly ungraceful soul exists.

This is one of the problems: when people fall in love with each other they fall in love with their physical beauty -- naturally because that is apparent, you can see it. Slowly, slowly, when you live together you start becoming aware of the inner. It needs a little intimacy, time, patience, different situations, different contexts, in which the inner can become revealed. And the moment the inner becomes revealed, problems arise; the honeymoon is over. Then there is conflict and jealousy and domination, and all kinds of ugly things start surfacing.

Grace means inner beauty: the beauty of meditation, prayer, love compassion. The contemporary mind is too concerned with the physical. There are many beauticians, hairdressers, and so much goes on in the name of physical beauty; almost seventy per cent industry in the world is concerned with the physical. And nobody seems to be concerned with the spiritual beauty. That's exactly our concern.

Sannyas means an effort to create inner beauty, a beauty which is not of the body, not even of the mind, but of your consciousness. And this is the mystery: once your consciousness has grace, your whole body becomes beautiful, suffused with the inner. The inner starts filtering out of the physical, it starts radiating.

There are two traditions about Jesus. One tradition says he was very ugly, the other tradition says he was very beautiful. Down the ages Christians have been quarreling about what was actually the case, and they cannot decide. My feeling is that he was both. He must have been physically ugly and then suddenly when the inner explosion happened, the grace started flowing though his ugly body, he must have looked beautiful, tremendously beautiful. So those who could not see the inner must have thought him ugly and those who could see the inner -- his disciples, his followers, his lover, his friends -- they thought him immensely beautiful.

I don't see any contradiction because both can exist together. Remember, the inner beauty has to be

created -- and to create it is the whole art of religion.

(To Julien) -- This is your new name: Swami Sanatan. Sanatan means the eternal one.

We are not born at our birth and we don't die at our death. Birth and death are only episodes in our eternal journey. Life has no beginning and no end -- and to know this is to know god. There is no other god. To feel this eternal flow of life is to experience god, tao, dhamma.

As you become silent, as you go deeper into your being, slowly, slowly you start feeling that you are not the body, you are not the mind. They are such absolutely certain experiences, the certainty is so absolute that you cannot doubt it. You are the eternal hidden inside the temporal. The temporal is only like a house. We have changed many houses and we will change many houses.

Once this experience becomes settled all fear disappears, because death disappears -- how can there be fear? All anxiety, anguish disappears, all tensions disappear; one becomes at rest. Nothing can destroy you, it is impossible to destroy you.

Krishna in the Gita says: Fire cannot burn you, swords cannot kill you. When this becomes your experience, not just a belief, the life is tremendously relaxed, you are at home. Then yon can one enjoy the dance, of the stars. Only then can one participate in the dance of the stars, one can sing with the birds. then one has no personal problems at all. Then one can become part of the universal. One knows one is part of the universal.

(To Jos) -- This is your new name: Swami Puratan. Puratan means the ancient one.

Nobody is new, all are very ancient pilgrims. We have always been here -- in different forms, in different bodies, doing different things, but we have been here and we are going to be here forever. There is no way for us to disappear from existence. Nothing can be destroyed and nothing can be added to existence. Existence is always exactly the same.

Now even science accepts that we cannot destroy anything and we cannot add anything; only forms change. The river goes on, only waves change. Sometimes there are big waves, sometimes small, sometimes no waves, but it is the same river. With waves, big waves, small waves, no waves, it is the same river.

This insight takes you beyond time -- and to go beyond time is to go beyond misery. To know the timeless is to enter into the world of bliss. Your name will remind you again and again that you are the ancient one, the timeless one, the eternal one. So no need to be worried about small things, no need to be too concerned about mundane things; they come and go, you abide. Remember that which abides, which never comes, never goes. That is god, and that is within you as it is within everybody else.

(To Peter) -- This is your new name: Swami Gynodaya. Gynodaya means the rise of true wisdom.

Knowledge is easy and cheap. One can accumulate as much as one wants, one can borrow it from others. But wisdom is costly, very precious. One has to pay for it with great effort, awareness, meditativeness. Nobody can give it to you and nobody can take it away from you. It is absolutely your individual effort that will release your wisdom. It is there like a seed, but only like a seed. It has to be planted, nourished, nurtured, watered, taken care of -- and that's what meditation is all about. Slowly it starts growing. Then you become a rose bush and many flowers come. The moment those flowers open up and your fragrance is released to the winds there is great joy -- not only in you -- the whole existence rejoices with you.

Whenever one person becomes enlightened, the whole of existence takes a step ahead.

Dance Til the Stars Come Down From the Rafters

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(To Zina) -- Your name: Ma Zina. Zina is from Persian. It simply means the feminine. It is significant, particularly in the search for truth. One has to be feminine. By feminine I mean receptive, open. One has to be a woman. By woman I mean just like a womb. Whether one is male or female is irrelevant.

Unless one becomes a womb one never becomes pregnant with god. One cannot conquer god, one can't be aggressive -- that is the sure way to fail. One can only surrender and allow god to happen. That's what the quality of being feminine really is. That is the essential core of meditation.

(To Regina-Celia) -- This is your name: Ma Regina Celia. Regina comes from Latin; it means the queen. Celia also comes from Latin; it comes from a woman saint, Cecilia, who was tortured, killed. But she went on singing while she was being tortured and killed. She died singing, hence she became the patron saint of music.

Both words are beautiful. Everyone is born as a king or a queen, but we have to discover it. It is not apparent, not on the surface. It is hidden deep inside; our kingdom is there.

And music is of immense importance for a sannyasin, because music is the most natural door to meditation. All other meditations are more artificial. Music is natural because nature is full of music: the sound of running water and the wind passing through the trees and the birds singing and the bees humming. The whole of existence is a deep melody: one has to learn to listen to it.

The way to listen to it is to be simply available, open, vulnerable, not thinking about it. Thinking is a disturbance, a distraction. It is just listening without any thinking. Then it penetrates to your very core and it can become the first glimpse of your inner kingdom. Music can reveal the queen in you, music can confer queenship, kingship. It releases you from all kinds of bondage because it releases you from mind and mind is the only prison there is.

(To Regina) -- This is your name: Ma Regina. Regina can have two meanings: one from Latin, then it means the queen, the other from the Teutonic, then it means purity. Both meanings can be joined together. Only purity will make you a queen, nothing else; not the riches of the world, not wealth, not political power. Those are all ego trips and basically they keep you a beggar because you go on desiring more and more. That's what the state of a beggar is.

The state of a king or a queen is when there is no desire left and that's exactly what purity is. when all desires are gone the gold is pure. When all the desires are gone the mind is gone, the ego is gone; there is noting which can make you impure any more. And that lotuslike purity, that innocence is divine, That's what gives you the first evidence of god, the first proof that god is not only a concept bu a reality that permeates the whole.

(To Keith) -- This is your name: Swami Keith. Keith means wind.

The life of a sannyasin can be most appropriately represented by the wind. It is freedom: freedom from all conditioning, freedom from all ideology, freedom from words, theories, freedom from min. One becomes just like the wind; then the whole sky is yours.

Ordinarily people are living in cages: Hindu, Mohammedan, Christian, German, English, Indian, Communist, Fascist, Socialist, all kinds of cages -- political, religious, social. A Sannyasin has to come out of all prisons and be just like the wind. then all directions are your, the whole of existence is yours. And

freedom is the highest value in life. There is nothing higher, more sacred than freedom.

(To Allan) -- This is your name: Swami Allan. Allan has two meanings; both are beautiful, significant. One is cheerfulness and the other is harmony.

Harmony can be achieved only by the cheerful one. The sad person can never attain to harmony. Misery means nothing but disharmony. When you are not in accord with yourself and with existence that is misery. When you are deep in accord within yourself and with the without too, bliss arises.

Cheerfulness is a by-product of harmony and also a stepping stone towards harmony. One can either begin by being cheerful, and harmony is attained, or one can begin from the other end by being harmonious , and cheerfulness is attained, But both always happen together. you cannot have one. The harmonious person is bound to be cheerful, overflowing with joy and the joyous person cannot be but harmonious.

My effort here is to give you methods of both kinds. It sirs a few to start by being cheerful; those who are alert enough to snap out of their settled misery -- which is just a mind-phenomenon, which is just like a dream, a nightmare. Those who are capable of snapping our of it can start be being cheerful, by singing, by dancing, and they will become harmonious. If it is not possible ... For a few people the nightmare seems so real that they go round and round but they cannot come out to it. It seems impossible for them to come it. Whatsoever they do feeds the nightmare. Then they have to start by being harmonious. Then dancing and singing are not,, and cannot be their beginning. Then they have to so something like zazen, vipassana... Some silent meditation which creates harmony first. Once it is there they can dance and they can sing.
For you it will be good to start being cheerful. You can manage it!

(To Ingo) -- This is your name: Swami Ingo. Ingo comes from eng. Ing is a mythological god of peace and prosperity.

Be peaceful and you are prosperous... but not in the ordinary sense of the word 'prosperity'. Not that you will become wealthy, not that you will have many possessions by being peaceful, but one thing is certain: by being peaceful, whatsoever you have will be more than enough, you will be contented with it. That is prosperity.

There was one Indian mystic who used to call himself 'Emperor'; his name was Rama but he always called himself Emperor Rama. The first book that he wrote, he entitled SIX ORDERS OF EMPEROR RAMA. When he went to America people used to ask him 'Why do you call yourself Emperor? We don't see anything in you, in fact you seem to be just a beggar.' A begging bowl was his only possession. He would laugh and we would say 'That's why I call myself an emperor because I desire nothing and I possess the whole of existence!'

When you don't desire, a tremendous prosperity happens; that of non-desire. Peace brings prosperity, prosperity of the inner, prosperity not on the material plane but on the spiritual plane.

Learn how to be peaceful. That is the most secret art to be learned. The only thing worth learning in life is peace. Meditate, sing, dance, and learn to be more peaceful. As you become peaceful you will be surprised that immense prosperity starts surrounding you.

You may be a beggar on the surface but deep down you become the emperor and that is real richness because it cannot be taken away from you. Not even death can take it away from you.

(To Nanni) This is your new name: Ma Vijayo. Vijayo means victory.

There are two kinds of victory. One is violent, aggressive -- you have to attack, you have to be destructive. But that victory remains superficial. The other can be killed, destroyed, reduced to a slave, but deep down he still remains unconquered. You can conquer the body of a person but you cannot conquer his soul.

There is a totally different kind of victory that comes through love, not through violence. That is true victory. It conquers the soul. But the problem with true victory is that you have to surrender to conquer. It is very paradoxical. You have to be ready to be defeated, joyously, willingly. And that's what sannyas is.

(To June) This is your new name: Ma Sadhyo. Sadhyo means the end, the goal. The goal is not outside -- you are the goal. The target is not somewhere else -- you are the target. You are both the means and you are the end.

Unless one discovers oneself one remains just a means. The moment one has discovered oneself one has found the end. The circumference of your being is the means: the body, the mind, the heart. Use all of them

to reach the innermost core, the very center -- and that is the end. In finding it one finds everything that is needed to be found. In knowing it all is known. In reaching it one reaches god.

(To Elmy): -- This is your new name: Yogo means the meeting -- the meeting of the dewdrop with the ocean, the meeting of the individual with the universal, the meeting of the part with the whole... and that's what we are seeking and searching for.

Sannyas is nothing but a bridge, a rainbow bridge, a bridge between the part and the whole, a bridge between you and god. But one thing has to be fulfilled: you have to slowly slowly disappear. In the same proportion as you disappear, god starts appearing. As the ultimate meeting point you are not found at all, only god is found.

Sannyas is a death and a resurrection: death of the small ego and rebirth of the ultimate, death of the momentary and birth of the eternal.

(To Henk): -- This is your new name: Swami Pravasi. Pravasi means stranger.

We are all strangers here. This is not our home, our home is somewhere else. We are in a foreign land. To remain outside oneself is to remain homeless; to come in is to be back home.

Now ever effort has to be made to come in. No stone is to be left unturned, everything has to be risked, because nothing is more precious than this turning in. everything can be lost for it, sacrificed for it, because all else is trivia.

Remember that sannyas simply means the beginning of a long inward journey. But to take the first step is almost half the journey.

(To Peter): This is your new name: Swami Surodaya. Surodaya means the sunrise.

Sannyas is the beginning of a new day, it is sunrise; hence the color orange. It is the color of the morning when the east starts turning orange, ready for the sun, ready to welcome it. It is like spreading a red carpet for the sun.

Prepare the way for god to come in, be ready to receive the sun, the light. and the only thing that is needed is to become more and more aware, less and less in the mind and more and more outside the mind, watching it, not getting involved, just become a detached observer. That's exactly the meaning of the word 'ecstasy' -- to stand out.

Learn to stand out of the mind and you have learned all that there is to learn. All the religions, in different ways, in different languages, teach only one secret: how to stand out of your own mind. And the day you succeed is the greatest day in your life. That day you are reborn. That day you are no more part of the physical world, you become part of god.

(To Julia): -- This is your new name: Ma Nartana. Nartana means the dance. Dance is a very symbolic activity, the most significant to be understood by a spiritual seeker, because in dance the actor and the action become one: the dancer disappears into the dance, he becomes the dance. And that is the whole secret of meditation, the meditator has to become meditation, the singer has to become the song. Dance represents that merger, that melting, more prominently than any other activity.

Krishnamurti says: In the ultimate moment of meditation the observer becomes the observed. he is right. That's actually the definition of meditation.

Dance more and more, and remember to be lost in it, don't hold back. Go wholeheartedly into it so that only dance remains and there is no dancer. Whenever that happens you have come to know the very secret of all meditations. Then you can use the same key in any other activity: cooking food or taking a shower or going for a walk. You can use the same key to unlock all the doors. It is a master key.

To Grant: This is your new name: Swami Daso. Daso means the surrendered one. That's what sannyas is: a deep, total surrender, a surrender of all that is false, a surrender of all that is untrue, a surrender of the ego, a surrender of unconsciousness, a surrender of the mind, a surrender of misery, a surrender of past and a surrender of future -- all that is basically untrue, which is not really there. You only imagine that it is there, you believe it, and by believing it you make it real. Belief is a way to make unreal things real.

Give all your beliefs to me so that knowing can be yours. Give your ego to me so that you can attain to your self. Give your mind tome so that the no-mind becomes available to you.

-- How long will you be here?

-- Three days.
-- That's great! In three days you can do three things: They are known as the three great shelters in Buddhism: Buddham, sharanam, gachchammi.

First day: I go to the feet of Buddha. And the second day: Sangam sharanam gachchami -- I go to the feet of the Buddha's commune. And the third day, the last shelter: dhammam sharanam gachchami -- I go to the feet of the eternal law, the dhamma, tao. So three days will do! (much laughter)
Have you lost three teeth?
That is symbolic. Do these three things! Good!

Dance Til the Stars Come Down From the Rafters

Chapter #3
Chapter title: None

3 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001035
ShortTitle: RAFTER03
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Gunnar, Jill and Alven) -- This is your name: Swami Antar Gunnar. Antar means inner. Gunnar means warrior.

Man has been in three kinds of war. One is with nature; out of that war science was born. Another is with other human beings; our of that politics was born. And the third and the most important war is within oneself, with oneself; out of that religion was born.

The real fight is against the unconscious. It has to be transformed into consciousness. Unless it is transformed into consciousness our lives remain unfulfilled, the opportunity is lost, the seed never grows. But the unconscious can be transformed into light. All that is needed is a total determination, a total commitment. When it becomes a one-pointed phenomenon in which everything becomes non-essential, only one thing becomes essential -- that you have to transform your inner world into light from darkness, into life from death, into eternity from time, into consciousness from mind.... This is what sannyas is all about: a total commitment, a total determination.

(To Jill) -- This is your name: Ma Antar Jill. Antar means inner. Jill means youthful. The inner is always young, it never grows old. It never ages. It is as young as it was when you were a child and it will be the same when you will become very old.

The body changes; the body belongs to the world of time and change. The mind changes because the mind is nothing but the subtle part of the body. But beyond both of these there is a witness. That witness never changes. That is the only phenomenon in existence which is eternally the same. To find it is to find eternal life, abundant life, immortal life.

The way to that inner point is meditation. Meditation simply means becoming more and more watchful, alert about your acts, your thoughts, desires, imagination, everything, so that slowly slowly a disidentification happens. You become the observer and everything becomes the observed.

Once everything becomes the observed and only consciousness remains as an observer, a sudden shift in your being happens, a radical change, a transformation. Immediately you are no more the body, no more the mind. That experience is the experience of god.

(To Alven) -- This is your new name: Swami Anand Alven. Anand means bliss; alven means friend of all -- a blissful friend of all.

(To Usha): -- This is your name: Ma Prem Usha. Prem means love. Usha means of distinguished quality.

Love can be the lowest thing in life, it can be lust; and it can also be the highest thing in life, it can be prayer. Love is a ladder between heaven and hell. It can create hell, it can create heaven. It all depends on how conscious you are. If you are unconscious then love will remain simply lust. It will simply remain a biological, sexual phenomenon. But if you become conscious it starts rising higher; consciousness becomes its wings. At the ultimate peak of consciousness love transforms into golden prayer. It is the whole spectrum of life.

The lowest has not to be denied, rejected, repressed; that is not a solution. That is creating more problems, more complexities. The lowest has to be transformed into the highest by bringing consciousness to it. Love plus consciousness -- that's the whole work of sannyas.

When love is total and consciousness is also total, the result is god.

(To Stuart) -- This is your name: Swami Anand Stuart. Anand means bliss. Stuart means of helpful spirit.

Only a blissful person can be of help to others. Only bliss can make you compassionate, only bliss can create a beautiful energy in your life which can be of help to others, of service to others. Without bliss you cannot serve anybody. You may think you are serving, you will be simply harming. You may think you are helping, you may be doing something else.

A miserable person can only give misery to others. We can give only that which we have. It is not a question of god wishes. You may wish to help, but you may be doing something else.

A miserable person can only give misery to others. We can only give that which we have. It is not a question of god wishes. You may wish to help, but unless there is a blissful energy inside you, overflowing, you are bound to harm.

This is a basic distinction that I want to make, because up to now in the name of religion many people have been serving humanity; they are themselves miserable and they become great servants of humanity. They serve the poor and they serve the crippled and they serve the ill, they open hospitals and schools and they do all kinds of things. They only create mischief. They don't help anybody at all. Their whole trip is an ego number.

Parents think that they are helping their children, and they simply destroy. I am not saying that they don't want to help; they want to help but they are incapable of it. Their parents destroyed them and now they are destroying their children, and their children will do the same to their children, so misery continues, accumulates, becomes bigger and bigger.

Hence I don't say to my sannyasins to be servants of humanity; I say to be meditators, be dancers, rejoice, and then service will come. No need to talk about it: it comes of its own accord as a shadow, it follows you, and then it is a benediction.

This is your name: Swami Anand Ra. Anand means bliss. Ra is the Egyptian name for sun, for the sun god.

There are two types of people. Just as physically there are men and there are women, psychologically the same distinction also, the same division exists. But a man may be physically a man and may not be psychologically a man; he may have a feminine psyche. Hence things become complicated. A woman may have a masculine psyche. There is no necessity that the body should decide the psyche.

The woman, the feminine quality I call the moon type, and the masculine quality I call the sun type. Their paths are bound to be different. Of course the goal is the same; they reach the same peak but they follow different paths.

The feminine psyche follows the path of love. Sufism is basically a feminine approach towards existence. The masculine spirit will not find any appeal in Sufism, in the path of love; it will be more attracted to Zen, the path of meditation. The path of love is more of feelings, emotion; it is greener. The path

of meditation has the beauty of a desert, the silence, the infinity of a desert.

And if you have been in the desert at night, there is nothing more beautiful than that: the total silence -- no birds, no animals, no trees, no people, and the stars seem so close that you can touch them, and the air is so pure, so unpolluted, so transparent. The path of meditation is the path of the desert. It is not an accident that many meditators have moved to the deserts, for the simple reason that it corresponds to their inner work.....

For you, the path of meditation will be the right path. Try to understand the spirit of Zen more and more, the spirit of being silent, the spirit of being alone. Love means being together, it is a dialogue. Meditation means just being alone and rejoicing in that aloneness. It is not a dialogue, it is utter silence.

One more thing to be remembered so that you don't become frightened: following the path of meditation does not mean that you cannot love, but love remains secondary. It can help your meditation but it can't become the focus of your life. Following the path of love does not mean that you cannot meditate, but it will remain secondary, it will enhance your love.

So whether one follows the path of love or the path of meditation, the other is always there running side by side, parallel to it -- very close, but secondary. It is only a question of a different emphasis.

(To Polyxeni): This is your new name: Ma Amrito.

Amrito means that which never dies. The body is born and the body dies, the mind is born and the mind dies, but you are neither the body nor the mind. You are something transcendental to both, something which never dies and which is never born. You have always been here and will always be here.

The moment one starts feeling it the whole perspective on life starts changing. Whatsoever has been important up to that moment becomes unimportant: money, power, prestige and all that. And whatsoever has never been important before suddenly gains great importance: love, compassion, meditation, prayer, god.

Remember that within you there is something which is eternal. My function here is only to remind you, to help you recognize that which you already are and have always been and will always be.

(To Annemarie) This is your name: Ma Masto. Masto means one who is utterly drunk, the drunkard... drink with the divine, of course! (more laughter) And that's what you have to do: drink as much as you can. Allow yourself to be immersed in the energy that is being made available her. Don't remain a spectator: take a jump, a plunge. Get involved -- that's the beginning of sannyas. Become an insider and don't hold back. Open yourself up totally for the first time, be utterly nude, with nothing to hide, nowhere to hide.

The moment one gathers courage to be utterly exposed to existence, one becomes truth in that very exposure. But we go on hiding, covering up, lying to others and lying to ourselves. Then there are layers and layers of lies which surround us and we become more and more unauthentic. A sannyasin has to be basically an authentic person. And the miracle is that the more authentic you are, the less and less do you have an ego. The moment you become absolutely authentic the ego disappears. Then you are no more a person but only a presence. And that presence is immensely beautiful, blissful, ecstatic.

(To Cornelia) This is your name: Ma Mitro. Mitro means friend. Befriend existence.

We have ben taught to be enemies of existence, we have been taught life-negative ideologies, and it has been done for so long that it has become part of our blood, bones, marrow. We don't love life, we hate it, and the so-called religions have been teaching people that life is a punishment, that you are punished for the original sin.

Life is not a punishment, it is a reward, it is a gift. Befriend it totally. The moment you start befriending life you will be surprised by how beautiful it is, how poetic it is, how musical it is. Once your idea of negating disappears and something positive settles inside, a secret door opens, life starts revealing its mysteries to you. Those mysteries can be revealed only to friends; they cannot be revealed to anybody, they cannot be made public. Only when you are in deep intimate relationship with life does life open its heart to you. In that very opening one comes to know what truth is, what love is, what bliss is, what god is.

Sannyas is life-affirmative. Categorically, absolutely with no exceptions. Life is good to me, life is all to me, there is nothing more. One has not to seek another kind of life, one has to go deep into this life and the other kind is found hidden in it. The other shore is hidden on this shore, the other world is hidden in this world. We have not to go away from it, we have to go deeper into it.

Dance Til the Stars Come Down From the Rafters

Chapter #4
Chapter title: None

4 January 1980 pm in Chuang Tzu Auditorium

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ShortTitle: RAFTER04
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Renate) -- This is your name: Ma Bhora. Bhora means the early dawn; those beautiful moments when the night is over and the day has not yet arrived -- that little interval, that gap.

Sannyas is exactly that interval: you are leaving the past, your mind, all that you have known yourself to be. The old will be gone and the new will take a little time to come. And between these two, great courage is needed. The man who is not courageous enough can fall back, can become afraid of the emptiness, can be frightened that the familiar is disappearing and there seems to be no sign of truth arising. That's why very few people take the initiative to move into the unknown, and god is the most unknown, the most unknowable phenomenon.

The function of the master is to help you in this interval. Once the sun has risen then there is no problem; then the new mind has arrived, the new man is born. Now you can live again with the new, through the new; the old is no more needed. But before the new arrives and the old is gone, you are in a kind of limbo -- don't be afraid of it.

And never think of falling back -- that is cowardly. And a cowardly person cannot be religious. Religion is only for the brave ones.

(To Gerdi) -- This is your name: Ma Gerdi. It is a beautiful name; it means courageous spirit. and

Courage is the most significant religious quality, everything else is secondary, because without courage there is no possibility of being sincere, truthful, meditative. without courage there is no possibility of growing, because growth means going constantly beyond the known. when the seed becomes a sprout it is going into something unknown, when the sprout starts growing flowers it is again movement into the unknown. And when the fragrance leaves the flowers... again a quantum leap into the unknown.

Life needs courage at each step. Wherever courage is lacking we become dormant. Courage keeps us flowing, alive.

(To Vera) -- This is your name: Ma Vera. Vera means truthful, sincere, faithful. Those are great things. And if from right now you start growing in these directions, they can happen. They very rarely happen and to only a few people, but only those people to whom these qualities happen are fortunate.

Everybody is capable but much work has to be done. Start from now! Good Vera!

(To Reinhard) -- This is your name. Reinhard means pure heart/ In fact the heart is never impure. It is a repetition to say pure heart; the heart means purity.

The head can be impure but the heart cannot be impure. The head can be impure because it can have desires, memories, thoughts. Even when it has good desires it is impure. Even if the dust is golden it is dust and it covers the mirror. Even when you desire god you are creating impurity. Impurity simply means that you are bringing something alien, foreign into yourself. The head is always impure and the heart is always pure.

So the question is not how to make the heart pure or how to make the head pure; the question is how to move from the head to the heart. Movement from the head to the heart is movement from impurity to purity -- and that's what meditation is. When we say that meditation is no-mind, we are simply saying that meditation is the heart.

(To Wim) -- This is your name: Swami Dharmo. Dharmo means the ultimate law, the tao, the logos, the law that keeps the whole universe going, that keeps the whole universe together, the invisible thread running through the whole of existence. Without it things will fall apart. But nothing falls apart. It is such an immense existence but it runs with such harmony, with such rhythmic joy. It is so deeply connected, interlinked, that to contemplate upon it, just to think of it, fills one with great mystery.

Now your work, the work of a sannyasin, is to be in tune with this ultimate law, to be in tune with the whole. Ordinarily man lives apart, he tries to lie a separate existence. That's what ego is: an effort to live as a separate entity. It is bound to fail, it is doomed to fail. And it brings great misery.

Sannyas means dropping that whole project of the ego, of living separately from existence, moving with existence, with the whole, in absolute surrender. Then there is no misery, no anguish, no anxiety. Then all is good and when all is good, all is god.

(To Klaus) -- This is your name: Swami Sarthi. Sarthi means the charioteer.

Man's body is like a chariot and man's consciousness *should* be the charioteer. But it is fast asleep and the chariot goes on moving according to the horses. The five senses are five horses. They have their own different ideas and they are running in all directions; hence the misery, the chaos. It is a miracle that somehow we keep on going.

The charioteer has to be awakened, he has to take the reins in his hands. That's what sannyas is: the beginning of an inner mastery, the beginning of a sense of direction, the beginning of a center in your being, a rootedness, a groundedness. Each movement has to be made consciously, only then can life become something significant, otherwise it remains accidental.

(To China) -- This is you new name: Ma Sargam. Sargam literally means the seven notes of music.

Music consists of seven notes and, exactly like that, man consists of seven centers. Man is like a rainbow: he has seven colors. When all the seven colors meet in deep harmony white is created. White is not a single color, it is the harmony between the seven colors. When all the seven colors are absent, it is black. Black is also not a color, it is absence of all the colors. White is the presence of all the colors, but a presence with a certain condition: a presence in deep harmony.

When there are seven notes of music they can either create noise -- if there is no harmony; or they can create beautiful music if there is harmony. Ordinarily every man is a chaos: his seven centers are not functioning in harmony. His head says one thing, his heart says another. One center goes to the north, another center goes to the south. One part longs for one thing, another part longs for just the opposite. And it is not possible to have both.

For example, either you can have light in the room or you can have darkness in the room. If part of you wants darkness and part of you wants light, then there is going to be trouble: you will be torn apart and nothing will ever make you contented. If there is light one part will start feeling frustrated; if there is darkness the other part starts freaking out. It is impossible because it is not in the nature of things to have both.

We have seven centers and all the centers can demand opposite things. This is the natural state of humanity; hence everybody is more or less neurotic Neurosis is a common quality. Unless one makes a great effort to create harmony, unless one bridges all these seven centers, seven notes into oneness, unless all these seven become integrated and start functioning as a unity, sanity is not born.

Sannyas is an effort to bring you out of neuroses, out of insanity, into a saner space. it is an effort to create music out of noise, a cosmos out of chaos. And unless is happens life is futile.

So let this moment be decisive.... work upon yourself. Now life will not be the same old accidental life, driftwood life; from now onwards you have to live consciously. And slowly slowly things start settling.

It takes time. But once you start feeling that things have started settling and some music is heard, then the journey becomes easier; then you know you are on the right track. And as you move deeper and deeper into this harmony, more and more joy, more and more ecstasy arises. At the ultimate point all the seven colors meet and you explode into white light. That experience is called god. God is not a person but the ultimate experience of harmony.

(To Jose) -- This is your new name: Swami Purvesh. Purvesh means the God of the East. Symbolically, the East represents spirituality, and the West represents materialism. The East represents religion, and the West represents science.

Becoming a sannyasin means becoming Eastern. This is a new birth. The East has nothing to do with geography; remember, it is a metaphor just as the West is a metaphor. For example, I would not count China as the East, it is the West; it is so materialistic, so communistic.

I would count Jesus, Eckhart, Francis, as Eastern. Although they were born in the West, it does not make much difference, they are as Eastern as Buddha, Lao Tzu, Kabir, Nanak. There are people in the West who are Eastern, and there are people in the East who are Western. So symbolically, geography is one thing, but geographical divisions cannot be decisive.

By becoming a sannyasin you are becoming part of the East, part of the tremendous tradition of spirituality, of the tremendous rebellion of spirituality. Rejoice! You are accepted, you are welcomed.

Now let your Western attitudes, approaches, disappear -- the Western hurry, the Western speed, the Western grip on things, the Western possessiveness. Let them all be part of the past.

Relax! Forget hurry. The moment you forget hurry, worry disappears. The moment you are not speedy, you cannot be tense. The moment you are not possessive, great relaxation happens. And the miracle is that when you don't possess anything you possess the whole. The whole kingdom of God is yours.

(To Eric) -- This is your new name: Swami Arupam. Arupam means the formless, the nameless.

God has no form, no name, no definition. God is indefinable, indescribable, inexpressible. Hence whatsoever has been said about god is all wrong. The moment it is said, it becomes wrong.

One can be right about god only if one remains silent. Utter a single word and you have missed the point. Nothing can be said about god, but god can be experienced. There is no proof, no logical certainty, but there is something existential. You have to move into a new space. It is a new space, it is a new life style, it is a new vision of the world. It is a new way of looking at things The whole remains the same, it is just that you start looking is a new way and immediately everything changes.

Sannyas is a new way of looking at things. It is a way of looking at things in such a way that slowly slowly god starts emerging from everywhere. Although he has no form, he starts expressing himself in all forms possible. Or you start feeling him in all forms.

In one sense no wave is the ocean; in another sense every wave is the ocean. In one sense no form is god; in another sense every form is divine.

Mind cannot know because mind can only catch hold of forms. To know the formless you will have to go beyond the mind, you will have to drop the mind at least for a few moments every day, so that you can be bathed with god. And those few moments are the real moments. These are the only moments that you have lived, all other moments will go down the drain; they will not be saved. Only those moments that you have lived with god, with the presence of god, are saved.

(To Donna) -- This is your new name: Ma Satori. Satori is a Japanese name; it means a state of no-mind.

Mind is only a mechanism, but it is so close that we have become identified with it. We have completely forgotten that we are separate. It is as if man was born sitting in a car... from the very beginning he is just sitting in a car, driving a car, and there is no time, no opportunity for him to get out of the car. Slowly slowly he will become identified with the car. Naturally, because he has no time, no opportunity to see the separation. That's exactly the case with the mind: we are born in it, with it, and there is no way to get out of it so we never know the separation. This is the only problem that has to be solved; all other problems arise out of it.

Watch the mind. Become a little more distant. See the functioning of the mind: thoughts passing, coming and going, desires arising, disappearing, memories passing. It is like a screen and you are the spectator, you are the watcher. When this experience becomes strengthened, when it becomes very solid, that you are a witness, the shift happens. Suddenly the gestalt changes: You are no more mind, but a new

state has arisen, the state of no-mind. And that is a great liberation. After that moment there are no problems in existence, after that moment there is no misery. Then all is joy and song and dance and celebration.

(To Elena) -- This is your new name: Ma Mouna. Mouna means silence -- and that is going to be the key for you. Be more and more silent. Whenever you have the opportunity just sit silently doing nothing, not even doing meditation. Just sit silently, for no reason, for no purpose, slowly slowly silence grows. It becomes an overwhelming experience.

And when silence has permeated you through and through, you will know who you are and you will know what this life is all about. In knowing it one knows god.

(To Evangelos) -- This is your new name: Swami Veetmano. Veetmano means beyond the mind.

Truth is beyond the mind. Philosophy fails for the simple reason that philosophy is mind and nothing else and truth is never going to be a conclusion of the mind. it is an experience when mind ceases to exist. When all the noise that mind makes has disappeared, then you know something within yourself; something surfaces from you own depths -- and that is truth. It is not a conclusion arrived at by mind, it's something that surfaces only when mind is no more present.

Mind is the barrier, the block. It is like a rock: it does not allow your own inner depth to speak to you My work here consists only of one thing: helping you to go beyond the mind.

Dance Til the Stars Come Down From the Rafters

Chapter #5
Chapter title: None

5 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001055
ShortTitle: RAFTER05
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Ghira, for her daughter) -- This is her name: Ma Deva Renu. Deva means divine, renu means dust -- divine dust.

Man is both: from the outside he is dust, from the inside he is divine. If we just look from the outside we can never find the divine. The divine has to be found with closed eyes inside.

(To Itil) -- Come here... come here. What is the meaning of Itil?
-- It is a Persian name... from Mullah Nasrudin country.
-- Mm! That's good, but what does it mean?
-- But I'm an American citizen now.
-- What does it means?
-- Itil was a great king that started an empire.
-- Mm mm.

-- ... which became Jewish and later became Arab, Muslim.
-- Mm mm. Good. And now he is becoming a sanyasin! (much laughter). Close your eyes. Good, Itil, come here.

This is your name: Swami Deva Itil. Deva means divine and itil is a treat king -- divine king.

All the masters of all the ages, have declared that everybody is born a divine king, but is utterly unaware of the fact. Not knowing our own inner world, we remain unaware of our kingdom. And because we are unaware of the kingdom that belongs to us, that is forever ours, we go on desiring small things, begging for small things. we are dreaming that we are beggars. The moment one wakes up, one is in for a great surprise: one finds one is not a beggar, one is a king. That's the whole purpose of meditation, to make you aware of your kingdom, to make you aware of your highest potential. And once you start becoming aware then the journey is not difficult. Only the first step is the most difficult. Just a little awakening and then the sleep is almost gone, then things become easier.

Sannyas is an effort to wake up. Tossing and turning in your sleep -- that's what sannyas is. From the very distance you have heard that you are a king, even in your sleep it is resounding. But unless you are awake it cannot be a reality, it cannot be a realization.

(To Wilfred) -- This is your name: Swami Veet Wilfred. Veet means beyond, Wilfred means will.

Man has to go beyond his will so that he can become part of the divine will. One has to drop one's own will, it is the whole trouble. Once our will is dissolved then god starts functioning through us. Then there is no misery, no anxiety; one is utterly relaxed. There is no problem. All problems arise out of your will, because will means fighting with the whole. It is struggle, and struggle is bound to bring tension. And you are doomed to fail; hence however hard one fights one knows deep down in the heart, deep down somewhere that it is futile, one cannot succeed against the whole. One can succeed only with the whole, not against the whole.

Sannyas means surrendering your will, going beyond it. And the moment you surrender your will, all is yours. Suddenly the whole universe opens its doors for you, all the mysteries become available to you, all the secrets are handed over to you, all the keys. The paradox is: in surrendering the will you become the master, and in keeping the will and fighting for it, you will remain a slave.

(To Christer) -- -- This is your name: Swami Prem Christer. Prem means love. Christer means a follower of Christ.

Love is the message of all the Christs. I am not using the singular word 'Christ', I am using the plural 'Christ' because to me Jesus is only one of the Christs. Lao Tzu is also a Christ, Buddha too, Mohammed, Zarathustra, Socrates -- these are all Christs. Christ is a state of ultimate consciousness, just as Buddhahood is: Christ is synonymous with Buddhahood.

And the message of all the Christs is love. It is through love that reality is revealed. It is through love that we become aware of the tremendous beauty of existence. It is through love, and only through love, that one enters into the temple of god.

(To Hans) -- -- This is your name: Swami Jivan Hans. Jivan means life. Hans means a gift of god.

Life is a gift of god -- never forget it. Everybody has forgotten it. Nobody is thankful to god for life. On the contrary people are continuously complaining. They are not grateful. Such a precious gift, such an incomparable, unique gift, but people are so stupid that they can't appreciate it. They take it for granted, as if it were their right. It is not our right, we cannot claim it. We don't deserve it, we are not worthy of it. It is given to us not because we deserve it, but because god cannot resist the temptation of giving it. He has to share it: he is overflowing with life energy, he does not know what to do with it, hence he goes on showering it. Worthy, unworthy, deserving, undeserving, sinners, saints; it does not matter, god goes on giving. That is his intrinsic nature. He gives because he has *so* much that if he does not give it it will become a burden on him. He is like a cloud full of rainwater, it *has* to rain. It will rain on the stones, it will rain on the rocks, it will rain *anywhere*. It *has* to rain.

To understand it is to be religious. This understanding brings a shift in your consciousness. Then you are no more complaining, then you are tremendously grateful -- and that gratefulness is prayer.

(To John) -- This is your new name: Swami Gyandeva. Gyandeva means the god of Wisdom. We are

born with infinite wisdom but we go on losing our wisdom in collecting knowledge. Knowledge is rubbish, it is mundane, it is trivia. We go on giving away the precious for the absolutely meaningless.

To be a sannyasin means an effort to reclaim your lost wisdom. And the only way is: become ignorant again of so-called knowledge. Unburden yourself of knowledge, unlearn it, and the moment all knowledge has been unlearned, wisdom starts welling up in you. It is your intrinsic nature. It has not to be learned, it has not to be searched for, you have not to go outside seeking for it. It is your innermost core of being. Meditation means unlearning knowledge so that wisdom can assert life again.

(To Kurt) This is your new name: Swami Ramraj. Ramraj means the kingdom of god.

Jesus says that the kingdom of god is within you. That is the essential teaching of all the wakened ones: don't go anywhere, don't seek and search outside yourself, you will not find anything there. You will remain empty, unfulfilled, frustrated, because the real kingdom, the real riches are part of your interiority, of your subjectivity, of your soul.

Ordinary humanity is extrovert. That's exactly the meaning of the worldly man: extrovert. By becoming a sannyasin you will be moving in exactly the opposite direction: it is introversion. Not that I am against the world, but not to know oneself is very dangerous. Once you know yourself you can roam all over the world sharing your joy and living your joy; then there is no problem. If you are rooted in your being you can be as extrovert as you want, nothing can harm you. You can live in the marketplace but your meditation will remain undisturbed.

But the first, the foremost thing is to settle within, to be acquainted with your inner reality. And my whole effort is to turn you in, in every possible way, to help you to go in.

I cannot give you the truth, nobody can, but I can indicate where it is to be found. It is not to be found on the moon, it is not to be found on Everest; it is to be found just within you. Learn to close your eyes and see within.

(To Marilyn) -- This is your new name: Ma Prabhato. Prabhato means the early dawn.

Sannyas is the early dawn. It is an end and a beginning, it is a death and a rebirth. it is the interval between the two.

You will have to drop the past, you will have to drop clinging to the old, whatsoever it is, good or bad. it is not a question of choosing the good and dropping the bad: the past has to be dropped totally. One has to disconnect oneself from the past; only then toes the rebirth become possible, only then does the sun rise. The sun is always ready to rise, it is just that we go on clinging to the past, and the past is nothing but a dark night.

Enough is enough. Now drop the old and let the new be born in you. And always remember: Sannyas is not something like an event, it is a process. It is not that one day you become a sannyasin and then it is finished. It is like breathing: you have to go on breathing continuously.

Sannyas is a process not an event, so you will have to go on dropping the past continuously, because every day we accumulating the past. Today you can drop it; again tomorrow, twenty-four hours will have passed and those twenty-four hours will be there and you can cling to them.

Sannyas means the awareness that 'now, I am not going to cling to that which is no more. The moment is gone, it is gone, I am finished with it and that is that... a full pint, no looking back.; And then a great miracle happens: when you don't look back, for the first time you become aware of the present, and the beauty of it. That beauty is god. Now is another name for god.

(To Renee) -- This is your new name: Ma Nisargo. Nisargo means nature. Be more and more natural from now non.

The society imposes artificiality on everybody. It calls it culture, civilization, education. It gives it big names, but the real thing is that it makes you artificial. It teaches you to repress nature.

My whole effort is to help you to be natural again, because it is only through nature that one can come to god. The more artificial one becomes, the farther away one is from god. So now remember it: you will need civilization, culture, education, but don't get identified with them They are games. One can play them because one has to live in a society where everybody is living those games, but remember that they are games and they are not realities. Watch so that you don't get identified with them, and whenever they are not needed be natural.

'Nature' has to be the key word for you. And that is going to help you immensely, that will bring the

radical change needed.

(To Lilly) -- This is your new name: Ma Nirvano. Nirvano means cessation of the ego, dropping of the ego. And that's essentially what religion is.

The irreligious person lives in the ego; he thinks "I am separate from the whole." The religious person lives egolessly; he knows that "I am part of the whole, an intrinsic part of the whole, not at all separate." To know it -- that "I am not separate from the whole" brings tremendous freedom. It brings vastness. The whole sky is yours. You are no more identified with a small, very small ego.

We are vast but we have become confined in small spaces, that's why there is so much misery. This misery is natural. It is like forcing and ocean into a dewdrop. We are birds with wings who need to have the whole sky, but we are encaged. Nobody is encaging us, the irony is that we go on encaging ourselves. We are the prison and we are the prisoner and we are the gaoler-there is nobody else.

That's why the mystics call it a dream: it *is* a dream. In a dream you are all. The moment you wake up you find that this is strange: "I was chased by a lion, but I was the lion and I was chased and I was the spectator too, the witness to the whole thing." This is how life is, like a dream.

Now it is time... If children play with stupid games they can be forgiven, they need to go astray, they need to commit many mistakes. But as you grow older you cannot be forgiven. And the ego is the most stupid game because it is against reality, it is against god.

Sannyas simply means becoming aware of the fact that the ego is a false entity, our own creation, our own projection... and the we are caught in it. It is like a spider's web: the spider brings it out from itself. We go on creating our own prisons out of ourselves -- our imagination, our desire, our memory, our ambition, our jealousy. And they all go on spinning subtle structures around us. The whole structure is called the ego. Whatsoever the mind does, the whole work of the mind is called the ego.

From this very moment become aware of it, and slowly slowly get out of it. It is not going to be difficult to get out of it; and it is time to.

Before one leaves the body one should be able to leave the ego. Then death becomes tremendously beautiful, it becomes a door to the divine. Then it is no more ugly, no more painful, on the contrary, it is a blessing, a benediction.

(To Michael)

This is your new name: Swami Sudas. Sudas means the surrendered one -- and that is going to be your path. Be utterly surrendered to existence; no fight any more, no conflict any more, no more private goals of your own. Let the whole possess you, let the whole guide you. Then wherever it takes you is good and whatsoever it makes out of you is good.

Man alone cannot do right, he will only do wrong. Right happens only when man allows god to function through him.

So allow god to function through you. Trust. If this whole universe is going so beautifully, why can't it take care of you? Why should you be worried, anxious about yourself? No rose bush is worried, no bird, no animal, no star. It is just the stupid human mind that creates so many worries -- and the simple reason is that it thinks it is separate. Naturally, if you are separate then the whole worry is yours; if you are not separate then the whole will take care.

Jesus says: 'Thy kingdom come, they will be done'. Let that be your prayer too.

Dance Til the Stars Come Down From the Rafters

Chapter #6
Chapter title: None

6 January 1980 pm in Chuang Tzu Auditorium

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(To Fred)
This is your name: Swami Sat Fred. Sat means true. Fred means peace.

Peace is untrue when it is only a negative phenomenon. Then it is absence of conflict, absence of tension, absence of struggle, but there is nothing present; it is empty. something is absent but nothing is present. It is just like the peace that exists in the world: it is cold war. War is not happening but everybody is ready to explode into war at any moment. It is only absence of war, but it is not presence of peace.

Presence of peace is a totally different phenomenon, it is something utterly positive. And negative peace cannot transform one, only positive peace can. Positive peace comes not through cultivation, it comes through meditation. Negative peace comes through cultivation: you can cultivate a certain character and that character surrounds you and keeps you quiet. You don't come into unnecessary conflict with people, with others, you remain a little alert, cautious. But this is not a transformation and this is not going to lead you to the ultimate truth.

True peace is a by-product of meditation. It wells up within you, it rises within you. It is something like a fragrance of your soul, the light of your inner being.

(To Bruno) -- This is your name: Swami Sundaram Bruno. Sundaram means beauty and bruno means darkness -- the beauty of darkness.

It is very easy to see the beauty of light, it is very difficult to see the beauty of darkness. We are afraid of darkness, hence the difficulty in seeing the beauty of it. Out of fear we love light and hate darkness, but darkness is as profound as light. It has a totally different quality, its depth, its silence. when you are surrounded by darkness you are surrounded by an infinity.

Light is always finite, it has limits. And light is always caused by something, it is temporary. Even the sun is temporary: sooner or later it is going to die, it will cease giving light. A candle dies in the night, a sun takes millions of years, but it is only a question of degree. Darkness is without beginning, without end; it is always. It is non-temporal, it has something of eternity in it.

Start meditating on darkness because that will reveal many mysteries to you. If you can love darkness one day you will be able to love death too, because death is also darkness. If you can love darkness you will be able to fall deeply in love, because love is also darkness. If you are able to love darkness you will be able to move into the unknown, because the unknown is dark, it is familiar. The known, the familiar, is full of light. The moment you cross the boundary of the familiar, you are moving into some eternal abyss.

So meditate on darkness and it will help you also on the inward journey... because when you first start moving inwards you come across a great darkness. Ultimately you come to light, but on the way you have to pass through darkness. and if you are afraid of it, you will escape. That's why only a very few people have been able to reach to their innermost core.

(To Robert) -- This is your name: Swami Satyam Robert. Satyam means truth. Robert means fame.

Fame is good only if it comes as a by-product of experiencing truth, otherwise it has no beauty in it. Adolf Hitler is famous, Genghis Khan is famous, and all kinds of criminals and murderers are famous. History is full of them. In fact history consists only of these people. But that fame is ugly, evil.

Unless one can be famous because of truth, not for any other reason, fame is futile. A Buddha, a Jesus, a Zarathustra -- their fame arises from a totally different source. It arises from god himself, it is not their fame. They are no more: only god is. Now god is shining forth through them, radiating.

The fame of Moses or a Lao Tzu or a Mohammed has nothing to do with Mohammed, Lao Tzu or Moses. It is not personal, it is divine, it is godly, it is universal. These people have become just vehicles, vehicles of truth. They are utterly empty, egoless. Hence their fame has no stink of ego, it has the fragrance of egolessness.

(To Georg) -- This is your name: Swami Deva Georg. Deva means divine. Georg means a farmer.

Buddha has said: I am a divine farmer. I sow the seeds of divinity in people. I water peoples' heart with prayers. I help them to grow and train them to be patient and to wait for the spring, so they will suddenly burst forth into thousands of flowers.

That's really the message of all the masters: life should be transformed into a divine farming. I should not be taken for granted. Whatever you have got is only the seed. You have to bring it to the ultimate flowering. That is the task of life, the goal, the very purpose -- and without fulfilling it one never feels blissful.

(To Gwen) -- This is your name: Ma Anand Gwen. Anand means bliss. Gwen means white.

White is the symbolic color of bliss. White represents a deep harmony of all the colors. It is the whole rainbow, in such a harmony, that you cannot not see separate colors. They have lost their separateness into it, they have become one, they have fallen in a deep accord. Because of that deep accord white has become the symbol of ultimate bliss.

Bliss is possible only when your life has become an accord: your body, your mind, your soul, all in deep harmony; and *you* in a deep synchronicity with the whole. And that's what meditation is all about: creating a space in you where all the conflicting elements lose their conflict, become friends, hold hands, start dancing and create a harmony. Then bliss arises.

Bliss is the flowering of a white lotus.

(To Maya) Hello Maya! What is the meaning of your name?

-- It means illusion.

-- Who has given it to you?

-- A friend.

-- A friend has given it ? Good!

This is your name: Ma Veet Maya. Veet means going beyond. Maya means illusion.

Sannyas is the bridge that can take you beyond all illusions. Sannyas is the alchemy to help you to transcend illusions and reach reality.

All illusions exist in the mind -- in desires, in memories, in thoughts, in imagination. When all these processes have stopped, when the mind is utterly silent, not functioning at all, you transcend illusion, you transcend the world of dreams: you become awakened. That's what a Christ is, what a Buddha is: one who has awakened and dreams no more. And the moment you know the taste of awakening you have experienced the ultimate bliss.

There is nothing higher that it, there is nothing deeper that it. It is the ultimate experience of life in all its beauty, grandeur, splendor.

(To Patrick) Man is born enlightened, but the whole process of up bringing makes him unenlightened.

Everybody is born a Buddha, but the society does not allow the self-nature to function. It imposes a pseudo nature on top of it, because the pseudo can be manipulated easily. The society is very afraid of self-nature because it is such intelligence that you can reduce cannot reduce a person to a slave, you cannot destroy the person and his freedom. He will not be a part of any country, church, state, because he will be able to see through and through. He cannot be deceived, he cannot be cheated, he cannot be exploited. And the society wants people who can be exploited, enslaved, imprisoned; hence it creates a pseudo personality around the self-nature. It rewards the pseudo personality and it punishes the self-nature.

The function of initiation into some spiritual school simply means one thing: it is a de-conditioning, a de-hypnosis. It is destroying the structure created by the society so that your self-nature can be free to function according to itself.

(To Lea) -- This is your name: Ma Tarika. Tarika means a star, a shining star. We are all carrying within ourselves a star of infinite beauty. We *are* stars. Of course we are surrounded by much smoke and clouds,

and if one looks from the outside nothing of the star can be found.

The function of meditation is to penetrate through these dark clouds that surround you and to reach to the center where eternal light is present, where life is a flame of joy, of bliss, of tremendous beauty. The experience of that innermost flame is the experience of god.

The journey is difficult but worth taking. And it is only difficult in the beginning. As you become accustomed to the joy of the unknown and the freedom of the unknown and the thrill of the unknown, it is no more difficult. Then each moment of it is of such precious beauty, of such exquisite joy, of such tremendous ecstasy that one is ready to go through *any* hardships. One is even ready to die for it because now one knows that even death is not a death.

(To Guiseppe) -- This is your new name: Swami Satgyano. Satgyano means true knowing.

The false knowing is borrowed, the true knowing is intrinsic. The false knowing comes from the outside and the true knowing arises within you; it is your own treasure, it is your own kingdom. The false knowing can be taken away, the true knowing cannot be taken away from you. Even death cannot separate you from your true knowing.

That is the only treasure that we can take beyond death. Everything else will be left behind. So all the trouble that we take in accumulating other things ultimately proves to be futile. It proves to be simply a wastage of time and energy. Only those few moments in which you worked for your inner exploration are saved.

Meditation is the way to explore inwards. From now onwards, focus your energies on meditation, give as much time and energy to meditation as you can manage, because *all* else is futile: At the most it keeps you occupied, at the most it is just entertainment; at the worst it is a nightmare.

(To Annemarie) -- This is your new name: Ma Nishavdo. Nishavdo means the wordless, the silent one. And that is going to be your work on yourself: get out of the jungle of words, get out of the constant chattering of the mind. Remember constantly: 'I am not the mind, but the watcher, the witness.', and slowly slowly the witness arises out of the clouds like a sun. And the moment you have experienced your absolute separation and transcendence from mind, you are liberated. There is no other bondage, no other prison then the words. Our prison is not made of bricks, it is made of words. It is not a gross phenomenon. It si a very subtle, transparent thing, made of mind.

So watch more and more. Create a distance between you and the mind, and remember again and again as many times as possible 'I am not the mind.' Whatever you start getting involved in the mind, remind yourself and immediately relax and get out or it.

In the beginning it will be only for moments, then for minutes, then for hours, then for days. In fact the day one can manage to be out of the mind for forty-eight minutes, one is free. That is the experience of all the Buddhas of all the ages: forty-eight minutes... and then the mind has not power over you.

Dance Til the Stars Come Down From the Rafters

Chapter #7
Chapter title: None

7 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Sunita) -- This is your name: Ma Anand Sunita. Anand means bliss. Sunita means virtue.

My message is simple: bliss is virtue, misery is sin. Avoid being miserable. Don't get into those traps which your mind goes on creating. If you can avoid the traps of the mind that create misery, jealousy, possessiveness, ego, then there is bliss. Bliss is your nature and out of bliss is all virtue, out of bliss is all holiness.

(To Sharon) -- This is your name: Ma Deva Sharon. Deva means god. Sharon means beloved.

The word 'sharon' appears in THE SONG OF SOLOMON, as the rose of sharon; it symbolizes the beloved. The whole existence loves you, but we are insensitive to that love; hence we never become aware of it and we go on remaining miserable. We go on seeking and searching for somebody to love us while the whole existence is ready to shower all kinds of love on us. but you need to be open, available.

That's what sannyas is: being open, being available, being vulnerable, so that existence can go through you, through and through, so that the wind and the rain and the sun can all pass through you, dancing.

When you allow existence to penetrate you to the very core bliss arises. The meeting of existence with you, the meeting of the individual with the universal, is bliss. And that is the search of all beings.

(To Loredana) -- This is your name: Ma Anand Loredana. Anand means bliss. Loredana means victorious spirit.

One is victorious only when one has become blissful, otherwise life is a failure and a frustration. Keep on reminding yourself: you can possess the whole world but if your heart is not dancing with joy all those possessions are useless, they are burdens. They will make you a captive, a prisoner. They will not help you, they will hinder your growth. One can have all the riches, power, prestige and yet be immensely poor, terribly poor, totally poor.

The only real richness is bliss, and bliss is something which can happen within you without your possessing anything, because it is something that is already there, we have only to discover it. We have lost track of it but it is there, just a little digging is needed.

We go on searching on the outside. We will not find it there, it is not there. It is in your interiority. It is the fragrance of your subjectivity.

Soren Kierkegaard says: 'God is subjectivity'. He is right, god is interiority. The interiority of the whole existence is god, When you enter into your interiority, you are entering from a door into existence itself. You disappear, as you go deeper into yourself you disappear. Then the vast sky remains, and the joy and the freedom of that vastness, of the infinity....

(To Kiran) -- This is your name: Ma Anand Kiran. Anand means bliss; kiran means a ray -- a ray of bliss. And that's enough: just a ray of bliss is enough to liberate us, and just a ray of bliss is enough to destroy all our darkness and misery.

Darkness has no power, so when you bring a small candle into a dark room the darkness simply disappears. It was so much, so thick, and the candle is so small, but it is enough. The darkness may have been *very* ancient, maybe for years nobody had entered the room, yet the newly lit candle can destroy the darkness of millions of years. So is the case with the ray of bliss. One just has to be open to receive it. It comes from the beyond or from the within... which both means the same.

In the dictionaries the word "beyond" and the word "within" are different, but in existence itself the beyond is the within and the within is the beyond. They are the same, they are not different.

One has to learn to be silent so that one can be capable of receiving the ray of light, the ray of bliss. Learn to be silent. Sit in silence every day for one hour at least. Slowly slowly the knack is learned.

(To Giovanni) -- This is your name: Swami Anand Giovanni. Anand means bliss. Giovanni means a gift of god.

Bliss is never our achievement, it cannot be because it happens only when we have disappeared. If we

are still there to claim that we have achieved it, it is a pseudo bliss, it is not true. It is just a dream, soon it will be gone and you will fall back into misery. Mind has played a trick on you. And mind is very cunning, very political, very diplomatic. It goes on finding ways and means to keep you hanging around it. And the ultimate trick, the last trick that it can play is to create a false sense of bliss.

The real bliss is always a gift from god. And it can happen only when the ego dies. The ego is the barrier. The moment you are not, god is, and the experience of god happening in your total silence and nothingness is bliss. That dance of god in your absolutely silent space, with nothing to interfere-no mind, no ego to distort it, to hamper it, to hinder it -- that is bliss.

The work of meditation is negative. It is to destroy the ego. Then bliss comes on its own.

(To Claudine) -- This is your name: Ma Anand Claudine. Anand means bliss. Claudine means humble heart.

Bliss is possible only in absolute humbleness, but the humbleness should not be a practiced one, otherwise it is pseudo. It is just ego playing the game of being humble. And it can be detected very easily: If in your humbleness there is still some competition, if you still think that you are the *most* humble person, nobody is as humble as you are, that you are the humblest person in the world, then it is not humbleness. Then it is just ego standing upside down; not claiming that 'I am the greatest', but claiming that "I am the humblest.' It is the same.

The claim can never be humble. That's what happens to so-called saints: they cultivate humbleness, they decorate their ego, they make the ego stand upside down. They teach the ego a headstand, but then you can see it in their eyes. They say that they are just dust, that they are nothing, but you can see in their eyes that they are waiting for you to say that 'We have seen many saints, but you are the most humble. You are great because you are humble.' Their humbleness is again just a strategy coming in from the backdoor to be grat.

Real humbleness comes only when you have seen in deep meditation that the ego is a false entity, that it exists not. Not that you make it humble. When you see that it is just imagination, it has no reality, in that seeing the ego evaporates, and when the ego is not found then true humbleness arises in you. It has no claim, it has no comparison, it has no competition. You don't even know that you are humble, you simply are. That natural humbleness is the real treasure, the kingdom of god.

Jesus is right when he says; Blessed are the meek, blessed are the humble, for theirs is the kingdom of god.

(To Tine) -- This is your name: Ma Prem Tine. Prem means love. Tine means a follower of Christ.

Love is the message not only of Jesus Christ, but of all the awakened ones of all the ages. It has been so in the past and it is going to be so in the future too because love is the method to transform the lower o you into the higher, the base metal into gold. Love is alchemy. It is the basic methodology of transforming consciousness

Love all, for nor reason at all. If there is a reason then it is not love. Love all unconditionally, just for the sheer joy of love. Feel grateful that they received your love, they accepted it; they could have rejected. And when I say all I really mean all, not only human beings but animals, birds, trees, rocks, because the whole existence is overflowing with go's presence. So whatever we pour our love, we are offering it to god. This is the only real prayer.

(To Shabda Nur) -- This is your name: Swami Shabda Nur. Shabda means the word; nur means the light -- the light of the word. But the word has a specific meaning, exactly the meaning that it has in the Old Testament when it says 'In the beginning there was the word and god was with the word and god was the word.

In the East we call it omkar, the soundless sound. It is vibrating in the whole universe, it is vibrating in you. On just has to become attuned to listen to it

It is because of this vibrating sound that music has such tremendous appeal. The higher the music is in the same proportion the closer it comes to this inner soundless sound.

In Taoist scriptures they say: When the musician has attained the ultimate, when he has known the ultimate music, he throws the instrument away, because that is now a disturbance. The ultimate music cannot be created, it can only be heard. It is already there; you need not create it.

Shabda means the word that was in the beginning and that is now and that is going to be always there. it is not meaningful. It has tremendous music but no meaning. If you can hear this, your life will become full

of light

The mystics have always said that if on can listen to the innermost sound, one starts radiating light. That very experience becomes an explosion of light. Now modern scientists also agree from a totally different angle. They also say that light and sound are deeply related. In act they say that sound is nothing but a formation of light. Sound is electricity. they are not two separate phenomena, they are one.

Mystics have always experienced it... that whenever that inner sound is heard, light is simultaneously experience. They happen together, instantly both are there, so that no distinction can be made. And that is the ultimate experience of ecstasy: you are full of harmony and light. This is the goal of all meditations, this is the goal of sannyas too.

(To Piet) -- This is your name: Swami Anand Piet. Anand means bliss. Piet means a rock.

Before the bliss can happen, you have to become integrated like a rock. People are like sand, just thousands of fragments, a crowd, a multitude; they are not one. And bliss can happen only when you are one, otherwise your inner crowd will go on creating noise, conflict, struggle, tension, anguish. The whole crowd has to be melted into one unity.

When that integration happens bliss naturally comes as a by-product. Bliss is a by-product of inner integrity, and the rock represents integration.

(To Dick) -- This is your new name: Swami Amiteshwar. Amiteshwar means god is infinite, god is unbounded.

Everything is infinite because everything is divine. Everything is unbounded because everything participates in the nature of god. Boundaries are created by our senses, they are not there at all. Everything is joined with everything else, but our senses create boundaries. It is as if you look from a window and it gives a frame to the sky. The sky is unframed but the frame of the window becomes the frame of the sky.

Your eyes are windows, whatsoever you see through the eyes becomes framed. Your ears are windows, whatsoever you hear from the ears is immediately framed. All our senses are continuously framing things which are basically without frame.

To remember it will give you tremendous insight. Then the dewdrop becomes the ocean, then the pebble on the seashore is as big as the whole universe, then in a small leaf is the whole biography of the universe. Then wherever you go you encounter god, both within and without. And to live in that infinity consciously is the greatest joy possible. More than that cannot be conceived, more than that is not possible. That is the ultimate peak.

Dance Til the Stars Come Down From the Rafters

Chapter #8
Chapter title: None

8 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001085
ShortTitle: RAFTER08
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Meesha)
-- What is the meaning of Meesha?
-- It is an old Jewish name. The meaning is 'carrier of the light'.
-- Carrier of the light? Good! Close your eyes...
It is a beautiful name -- I will keep it as it is: Swami Meesha.

Light always represents god. Light also represents consciousness. Unconsciousness is dark, it is like night. consciousness is like the sunrise, the dawn.

The ancientmost religions were all sun worshippers for the simple reason that the sun is the source of light. And we are part of it, we are carriers of light. In fact we are just rays of light an nothing else. If the sun ceased to exist, within ten minutes the whole of life on earth would disappear. I would take ten minutes, because ten minutes are taken by the rays to reach the earth, so you would be living on old rays for ten minutes. We can exist only for ten minutes without the sun. In fact we are part of it.

And our sun itself is part of some greater sun which has not yet been discovered by science but which is suspected exists because there must be some source around which it moves. It moves, that much is certain, but we have not yet been able to find out where the center is around which it moves. The earth moves around the sun and the sun moves around some greater sun. And maybe as science goes deeper and deeper into the mystery of light, it will stumble upon god.

(To Sibylle)
Your name: Ma Sibylle Sibylle means will of god.

We can exist as separate from god in imagination only, not in reality. In reality we are part of god, part of his will. We are like waves in the ocean, an intrinsic part of the ocean. The idea of separation is only a mind game, but it creates great misery.

The moment we become attached to the false, misery happens. And the most illusory thing is the idea of the ego; that we are separate, that we have our own will. That is the most absurd idea that can happen to a mind. But the mind revolves around it.

Sannyas means dropping that absurd idea and recognizing oneself as part of the whole. That is holiness. A saint is one who no longer more has his own will, who is just like a dry leaf in the wind, in the wind of god. And wherever the wind takes him, he is available -- joyously dancing, ecstatically. he is not reluctant, not resistant... because once you drop the idea of ego there is no possibility of resistance, reluctance. You are simply available, you are availability.

In that space of availability god starts flowing through you. You become part of his will. Then there is only joy, bliss and benediction.

(To Peter)

This is your name: Swami Anand Peter. Anand means bliss. Peter means strength, inner strength, just as a rock has an integrity, a solidity

To be blissful one needs a centering, a grounding. To be blissful one needs to become one. Ordinarily we are many many fragments spread all over the place, we are divided -- and if we remain divided we can never be individuals.

The process of individuation simply means one thing: that all the parts that are falling apart have to be integrated into one whole. They have to be crystallized, they have to be melted into one unity so that a rocklike center arises in you. That becomes spiritual strength and only then is there bliss.

An man who is a crowd inside cannot be blissful, he is just insane. A man has become one is naturally blissful, all insanity disappears. He has really become an individual -- literally indivisible.

This is your name: Swami Anand John. Anand means bliss. John means a gift of god. Bliss is always a gift, never an achievement. You cannot do anything to be blissful. Whatever you do will bring more misery, because the very idea of your being is the source of all misery. The ego is the root of misery; hence the ego cannot attain bliss.

Bliss is a failure of the ego, not an achievement. You will be surprised to know that enlightenment is really a failure, not a success. It is a failure of all that you can do. It is utter failure, absolute failure. But in that very failure, when you come to realize that nothing can be done, nothing at all, the ego evaporates and

there is great light, great bliss.

The experience of that failure of the ego is the experience of god. Hence the real seeker of truth is really seeking suicide. but the resurrection is possible only after the death of the ego.

This is your name: Ma Lucia. Lucia means light, the shining one, the luminous, the resplendent. That is our real being. That's what we are made of. That is our very core. But we never look withinwards, hence we live in darkness. Outside there is darkness and darkness, outside is hell. Inside is light, inside is paradise.

Look within. Become more and more attuned with your own inner being. That's what sannyas is all about.

This is your name: Swami Claus. Claus means the victorious heart. The heart is always victorious. It knows no defeat, it cannot know defeat, because it is part of god. God beats through it, god has a connection with you through your heart. The heart is the link.

The mind is yours, the heart is god's -- it is god's penetration into you. Mind knows no victory, it knows only frustration, failure. And the heart knows no failure, it knows only victory; because god cannot fail, that is impossible. And man cannot succeed, that too is impossible. Man succeeds only when he is in tune with god. That is god's success. Man inevitably fails whenever he is not in tune with god -- that is man's failure. All failure is ours and all success is god's -- remember it.

That very remembrance will help you to attain to clarity. Function through the heart and victory is yours. Function through the head and you are bound for frustration.

This is your name: Ma Deva Sue. Deva means divine. Sue means grace.

Beauty is human, grace is divine. Beauty is of the form, grace is of the spirit. Beauty belongs to the circumference, grace belongs to the center, hence only deep meditation releases it. A person can be beautiful without meditation, but cannot be graceful. And grace is the real beauty. The body is momentary. Today it is there, tomorrow it is gone, today it is young, tomorrow it will be old. But grace is eternal, it is forever.

Anything that belongs to the center of your being is eternal: it does not change, it remains the same. And because it remains the same it can become your home, it can become your resting place.

Be more and more meditative, release grace. Everybody is carrying it inside himself as a seed. But is has to grow. It has to become a big tree with great foliage, fruits, flowers, fragrance.

This is your new name: Swami Kamaleshwar. Kamaleshwar means the god of the lotus. The lotus is very symbolic. It really represents the essential meaning of sannyas. The lotus grows out of mud -- the most beautiful flower grows out of dirty mud.

Prayer grows out of sexuality and the soul grows out of the body, which is just mud, and god grows out of the world. On the surface it looks impossible. If you look at mud you cannot believe that it can produce lotuses. If you look at the lotus you cannot believe that it can come out of dirty mud. But that's how it is, the lowest is connected with the highest. The highest is in the lowest and the lowest is in the highest, everything is bridged. And life is a ladder.

That's my basic teaching: nothing has to be denied, not even the dirty mud. Everything has to be transformed into a lotus.

This is your new name: Swami Vimaleshwar. Vimaleshwar means the god of purity. Purity does not mean anything more... because morality is a calculative step, it is cunning. It is out of desire: one is hankering for the other world, for heavenly joys and pleasures. The same stupid mind that hankers for money is now hankering for meditation. It is the same desire, only the object has changed. But by changing the object of desire nothing is changed unless desire itself drops, disappears.

So by purity I do not mean moral purity, virtuousness and all that. I mean innocence, a state of not-knowing, a state of childlike wonder, of tremendous awe, readiness to be surprised by existence and life. And that's how one comes to know god, not by being moral but by being innocent.

Of course innocence brings a morality of its own, but that is quite another matter. It is not a calculated thing, it is a by-product. The innocent person cannot do harm. Whatsoever he does is a blessing.

This is your new name: Ma Devopam. Devopam means divine, godly. Remember, it is not a question of

achieving something, we have only forgotten who we are. We have only to remember it, we have to be reminded of it.

The truth is never lost. That which can be lost is not truth. The truth by its very nature is that which cannot be lost. And our godhood is the ultimate truth.

The whole existence is made of the stuff called god, we just have to remember it; we have to relearn the language. It comes as a recognition, not as an achievement. Meditation is just an effort to recall.

This is your name: Swami Virendra. Virendra means god of courage. Courage is the most important quality for a seeker because everything else follows it. One cannot be honest without courage. One cannot be truthful without courage. One cannot be living without courage. One in fact cannot have any beauty in one's life without courage. Courage is the gate, the gate of the temple. Unless you pass through it you cannot enter into anything that is of any worth.

Sannyas means a jump into the unknown. Great courage is needed. We all have it, we just never use it. And any faculty that is not used for long becomes dead. It has to be revived again. Once it starts functioning you will be surprised, nobody is born a coward, everybody is born courageous, rebellious. But the society represses it. It is against all courage. It needs cowards of all kinds. But anything repressed always remains there somewhere deep inside you. We have to dig and search for it. That search starts today.

Find more and more courage to move into the unknown, into the insecure. Life should be an adventure, always an exploration into unknown territory. Than only can one come across god. There is no shortcut.

This is your new name: Ma Darshano. Darshano means the capacity to see.

One cannot think about god, one cannot think about truth, one cannot think about anything that really matters. It has to be seen, it has to be experienced. It is not a question of speculation, philosophizing. The mind is incapable of entering into the unknown for a certain reason. It can only move within the world of the known, it can only think of that which it has already known. The unknown is absolutely unavailable to the mind. It cannot even conceive of it. Even to imagine something, you have to know something about it, you have to have had experience of it before you can imagine it.

Mind has no way to penetrate the mystery of the unknown -- and existence is tremendously mysterious. It is not only unknown, it is unknowable. So the only way is to create a new faculty in you which can see and experience. It is there. In the East we have called it the third eye for the simple reason that it gives you the capacity to see the truth. It is only symbolically the third eye. There is no third eye somewhere, it is only a metaphor.

Man has five senses which are available , and the sixth sense, which is the most important, is dormant All techniques of meditation are efforts to make that dormant center function. Once it starts functioning you are transported into another world, you start seeing things as they are. Then everything is divine and every moment is of such exquisite beauty that one could die. Just for a single moment one could pay the price with one's whole life. It seems to be even more valuable than that.

Sannyas is creating a space within you so that the hidden capacity, the dormant capacity for seeing, experiencing the unknown and the unknowable becomes active. It is our *real* life. Without it we are just dreaming; with it, reality opens up its doors.

Dance Til the Stars Come Down From the Rafters

Chapter #9
Chapter title: None

9 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001095
ShortTitle: RAFTER09

Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Dolphin, with his mother Gyanraje)
Good, Dolphin. Come here -- your mala. Just look at me. Good.

His name is good: Swami Anand Dolphin. Anand means bliss, blissful. And Dolphin is a good name...(laughter) It represents intelligence. There is every possibility that dolphins have better intelligence than human beings. At least they have a bigger brain
Good, Dolphin. Look here! (much laughter) Good, Raje.

This is your name: Ma Anand Kristen. Anand means bliss. Kristen means a follower of Christ.

Bliss is the essential religion. Whether you follow Christ or Buddha or Lao Tzu, it doesn't matter: if you are blissful you are following all the awakened ones, all the Christs, all the Buddhas, all the Krishnas. If you are not blissful you can only be a Christian, a Buddhist and a Hindu -- but that is pseudo, that is not true.

There are millions of Christians. They are not concerned at all with Christ or Christ-consciousness, they have no inner search, no enquiry into the truth. Their religion is formal, accidental; they are born in a Christian family so they are Christians. That is not the way to be a Christian.

By becoming a sannyasin you are becoming a Christian for the first time, Christian in the sense that now you will be moving more and more towards bliss, love, truth. And these are the qualities that prepare the ground for god to descend in to you.

This is your name: Swami Antar Ulrich. Antar means the inner, ulrich means rule -- one who rules over his own inner world.

It is easy to rule the outer, it is easy to become an Alexander or a Napoleon. However difficult it *appears*, it is not so difficult. But to be a Buddha is only for the very few because it is climbing the highest peak of consciousness and the journey is arduous, risky, hazardous. And the fight is not with anybody else but with your own unconsciousness, with your own darkness, with your own unintelligence.

The moment one conquers one's unconsciousness and becomes totally conscious is the moment of the greatest experience possible. One can call it the experience of god or of nirvana or of enlightenment. Those are all just ways to describe the indescribable.

-- What is the meaning of your name? -- Mali.
-- Gardener.
-- Who has given it to you?
-- Myself...
-- Mm mm. That's good!

This will be your name: Swami Prem Mali. Prem means love and mali means gardener.

Love has to be grown. Seeds are available, the soil is available, everything is available -- just the gardener is fast asleep. Hence seeds are rotting and the soil is becoming a desert. Otherwise it can become full of roses, roses of love and bliss and truth and joy. But the gardener is asleep, the only thing missing is that the gardener is asleep. The gardener is there but not awake, so whether he is there or he is not, makes no difference. An asleep gardener and no gardener are the same. The gardener has to be awakened.

You have chosen a beautiful name... but you have chosen a name which will now need much effort to make it a reality. Go deeper into meditations so you can become more aware.

This is your name: Ma Prem Inge. Prem means love. In Norse mythology Inge is the name of the goddess of peace.

When both happen together then something really valuable happens. They can happen separately, but then it is not much. One can be peaceful without love. That's what monks and nuns have been doing down the ages, renouncing the world. Renouncing the world means renouncing all possibilities of love, all situations where love can arise, escaping from all those contacts. It is easy to be peaceful without love, there is nothing to disturb one.

Love creates the greatest disturbance, chaos, but only out of chaos are stars born. So love cannot be rejected simply. It releases great energy, and if you are not capable of transforming it into creativity it can become destructive, it does become destructive. Either make it a great creative explosion or it is bound to turn sour and bitter and poisonous. It is going to eat your heart.

So people have become afraid of love and for centuries they have been escaping it, choosing peace against love -- but that peace is dull, dead, sad. It cannot sing, it cannot dance, it cannot celebrate. There is nothing to celebrate, nothing to dance for, nothing to sing about, because all dance, all song, all celebration is rooted in the energy of love.

Love is also possible without peace, but then it drives you crazy. Again and again it brings you to the brink of insanity, of suicide. It is playing with fire.

But when both are together something tremendously beautiful happens. When love has peace at the very center of it, it is no more destructive, it is no more feverish, it is no more insane. It is healthy, whole, creative. It is a blessing to oneself and to others. And when peace is rooted in love there is great rejoicing. That very rejoicing is god.

My effort here is to help my sannyasins to grow these two apparently diametrically opposite energies together. It is a great experiment, more difficult than all other religious experiments that have been made up to now, more complex too. But if one succeeds one reaches to the highest peak. And the potential for success is there in everyone, it just has not been tapped rightly.

This is your name: Ma Jeannine. It is a beautiful name; it means the beloved disciple and that's what you have to become.

It is easy to be a student, it is difficult to be a disciple. The student is interested only in the superficial, he is not committed. The disciple is committed, the disciple is ready to gamble all that he has for something unknown, for something of the beyond. Only a gambler can be a disciple. The businesslike mind cannot be a disciple. It is always calculating, cunning, always thinking in terms of getting more and giving less. the disciple is one who gives all, without any conditions, unconditionally, one who surrenders for the sheer joy of surrendering. But then great things start happening to the disciple because he becomes open, absolutely open to the master. He becomes the beloved, he becomes capable of absorbing the love of the master. Not only his love, but his being also starts overlapping the being of the disciple. And that's real communion. In the East we call it satsang: when the master's being overlaps the being of the disciple. Ultimately a moment comes when the disciple and the master become one; that is the state of the devotee. But being a disciple is a necessary step towards that ultimate state.

So let your name become a reality for you... and much more, much more that you can ever imagine, much more than you can conceive is going to happen. But you have to be available, you are not to hold back anything.

How long will you be here?

-- Two more days.

-- Good. Next time come for a longer period. But things will continue wherever you are, just continue to meditate.

This is your new name: Ma Veet Asho. Veet means going beyond; asho means hope -- going beyond hope.

Hope is a disguised form of desire. And unless one drops all desiring in all forms, disguised, one cannot attain to one's own reality. When we hope we project the future, when we hope, we hope *in* the future. Nobody can hope in the present. Hope brings in the future, hope *is* the future. And it is behind hope that the mind goes on playing thousands of games, it goes on deceiving you. It goes on promising you: tomorrow, tomorrow, tomorrow.... And tomorrow never comes, it can't come in the very nature of things. It is always today.

There is no other time then now. All other times are just mind-fabrications, fantasies. To be in meditation means to be in the present, and to be in the present one has to cut the root of all desire, the root

of all hope.

Remember, by cutting the root of hope you don't become hopeless, because when there is no hope there is no possibility of hopelessness either. They both disappear. Hopelessness is possible only if hope is there, it is a by-product of hope. When hope is not, hopelessness also is not. And your whole sky, inner sky, is clear of all the clouds of hopes, of hopelessness, of desires, of frustrations, of expectations. Your whole sky is simply unclouded and the sun shines forth -- the sun of truth, the sun of your own being.

This will be your new name: Swami Shantamo.

Shantamo means the silent one and this is going to be the device for you: be more and more silent. Speak less, become telegraphic. Speak only that which is absolutely necessary, delete all that is unnecessary, superfluous. And whenever you can find time, as many times in the day as possible, even in small gaps -- ten minutes, fifteen minutes -- just close your eyes and sit silently.

Sitting silently is going to be your device. Slowly slowly things will calm down and the mind will start evaporating. And one day, one is left without the mind. Then joy explodes. Time disappears, eternity appears. Then one is neither birth nor life nor death, one is something transcendental. With the transcendental comes liberation -- liberation from all misery, from all pain, from all ignorance, from all stupidity.

This is you new name: Swami Chaitanyo. Chaitanyo means consciousness -- and that has to be the key for you, the golden key that opens the door of god.

Become more and more conscious of all that you do, of all that you think, of all that you desire, imagine, dream. Just remember that you have to be conscious of everything. Walking , be conscious of it, eating, be conscious of it, thinking, go on watching what thoughts are passing in the mind. One day you will be surprised, when you have learned the knack of it, it continues even in sleep. You go on watching the dreams, you know what kind of dreams are passing by and you know that they are dreams.

That day, when one can watch one's own dreams, is of a great transformation. From that moment onwards you are a new being. Then you enter into the world of reality. By watching dreams, thoughts, desires, slowly slowly we become disidentified with all that we are watching, we become the witness. And that witness is the ultimate reality.

This is your new name: Swami Sudhiro. Sudhiro means the wise one.

Wisdom is our nature. Ignorance is only an accident, it is like falling ill. Health is your nature, illness is only an accident; hence illness can be cured and your health starts flowing again. Illness is only a little disturbance in the flow of your health. So ignorance is a little disturbance in the flow of your wisdom. And the point to understand is that knowledge is the root cause of the creation of ignorance.

The more you know, the more ignorant you become, because you start flowing to the superficial knowledge and you start forgetting your real wisdom. You cling to the information given by others, which is all borrowed. And truth can never be borrowed, it has to be one's own.

So whatsoever one knows about truth is not truth. But knowing about truth can give you the feeling as if you know, and you can cling to it. Hence the knowledgeable people are the most ignorant people in the world.

If one wants to destroy one's ignorance one has to destroy one's knowledge. And that's my whole effort here, to help you drop your knowledge. In that very dropping, ignorance disappears and wisdom wells up -- it starts flowing again. And that flow of wisdom is freedom, is bliss, is benediction.

Dance Til the Stars Come Down From the Rafters

Chapter #10
Chapter title: None

10 January 1980 pm in Chuang Tzu Auditorium

Archive code:	8001105
ShortTitle:	RAFTER10
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Deva Gerard. Deva means divine. Gerard means a loyal heart.

A loyal heart is the beginning of the experience of god. The head can be logical but never loyal, the heart can be loyal but never logical. To be loyal is something illogical: it is love, not logic. And the heart knows only the ways of love.

To be loyal means to be committed, to be totally involved, to be so surrendered that there is no holding back, risking all for no gain, for no profit, for no future promise but for the sheer joy of risking. There is tremendous joy when one risks just for the sake of it.

And that is from where you start moving into the world of the divine. That very moment you are transported: you are n the world, but the world is no more in you. God has penetrated your heart like an arrow.

Inaki is your name? What does it mean?
-- I don't know?

I will keep it -- it sounds good. It has some music to it, and that is far more important than meaning. All meanings are arbitrary. Music is more natural.

So this will be your name: Anand Inaki. Anand means bliss. That's the ultimate search. In what ever name we are seeking, we seek bliss. Nobody is really seeking god. Who cares about god? People are only seeking god because they have been told for centuries that I you find god you will be blissful. God is secondary, blissfulness is primary.

And the same is true about truth. If truth brings misery, who would seek truth? A few masochists maybe, a few mad people, self-destructive, suicidal; but no healthy and wholesome person would seek truth. Truth is sought because it brings bliss.

So remember: god, truth, nirvana, enlightenment, are different names for bliss.

This is your name: Swami Prem Sef. Prem means love; sef means increasing faithfulness.

Love is the beginning of faith and the end too. The beginning and the end are not separate. The difference is only of that between a seed and a flower. The seed contains the flower and the flower is nothing but the expression of the seed. So is love and faith: love is the seed, faith is its flowering.

Hence anybody who is trying to believe in god without love is deceiving himself and wasting his time. And how can you love god? -- you don't know him!

So my teaching is not to love god, my teaching is to love. Whom you love is not so relevant: people, animals, birds, trees, music, poetry, painting. What you love, the object of love, is not so important, but that you love is important.

And as love increases, slowly slowly it brings a faith into you being, a faith in existence. That is true religion. The untrue religion remains belief-oriented. The true religion originates in love and ultimately blooms and flowers as faith.

And remember: believe and faith are not synonymous, notwithstanding what the dictionaries say. Belief is pseudo faith, it is something basically false. Faith is a totally different phenomenon.

Start with love and blossom into faith. That's what sannyas is all about: love and faith.

This is your name: Ma Anand Maria. Anand means bliss. Maria means fragrance. Bliss is more like fragrance than like a flower. A flower is something visible, material; you can catch hold of it. Fragrance is invisible, immaterial; you cannot catch hold of it. Still you can experience it. All that you need is a sensitivity and you will experience it -- but it is an experience.

A flower can be known even by those who have no sensitivity for fragrance, even by those whose noses are almost dead. A flower can at least be touched, even by a blind man. One can hold the flower in one's hand. It is measurable, it is matter. Nobody can deny it, it is proof unto itself.

But fragrance is very subtle. One can deny it and there is no way to prove it. If somebody says, 'No, there is no fragrance,' you cannot prove that there is. At the most you can say, 'I experience it.' But the other person could say you may be deluded. You may be hallucinating, you may be dreaming. You may be deceiving them or you may be deceived yourself. You may be hypnotized. A thousand and one things could be said, and you cannot prove it. Still whether you can prove it or not, you know it.

That is exactly the case with bliss, with god, with love, with all the higher values. The higher you move in the hierarchy of values, the more and more difficult it becomes to prove them. God is the most difficult experience to prove because it is the ultimate value, the culmination of all values.

Bliss is another name for god. It can be experienced, it can be lived. One can dance with it. One can be overflooded with it. One can be transformed by it.

Your name is beautiful: Ma Brigitte. It comes from the same root from where the word 'bridge' comes.

Man is a bridge. Man is not the goal but only a ladder, a passage, a bridge, between the animal and the divine. One should not be satisfied by being just human; that is not enough. That is making your house on the bridge; it is not safe and the bridge is not meant for that purpose. The bridge has to be transcended, passed over; its function is to take you to the other shore.

Man is not a being but a bridge. Animals have being and buddhas have being, but man is only a bridge. He has no being, he is a becoming. He goes on becoming, changing, moving from one point to another. He is a journey, a pilgrimage.

This has to be remembered: unless one becomes enlightened, never to be satisfied before that. Remain in a divine discontent to the last moment when you explode into light, when you become light, when light becomes your being.

This is your name: Swami Deva Saul. Deva means god; saul means demanded, desired.

God is continuously demanding, 'Come to me!' Since Adam and Eve left the garden of Eden, he has been calling forth, 'Come back home!' And all these messengers and prophets and Buddhas, they are nothing but messengers. And the message is simple: that god is waiting, that you have wandered enough, gone astray enough. It is the right time to come back.

Sannyas is a coming back. It is turning inwards. And it is in your innermost core that the garden of Eden exists. It is at your inmost core that god is present, calling you forth.

We are moving on the outside, ignoring the inside. That is ignorance. Ignoring you inner world is ignorance, knowing your inner world is wisdom.

You have a beautiful name: Swami Gurumukh. It means the voice of the master, the mouthpiece of the master.

The word 'guru' is untranslatable, in a sense, because it has a certain metaphorical meaning. Guru literally means 'one who dispels darkness'. The master is just approximate, not exactly the same; but we can give it the same meaning. The master is one who helps you to become enlightened; that's the function of the master: he dispels your darkness.

And to become a voice of the master means to be so totally surrendered that you do not speak your own mind but the no-mind of the master speaks through you. It means that you have dropped your will -- the master's will functions through you. A master has dropped his will already, so in fact the master is only a medium, and god starts functioning through you.

Surrendering to the master is just an excuse for surrendering to god. Because we cannot surrender to the invisible, we need a master -- something visible. A master is just standing between the visible and the invisible; half of the master is visible and half of the master is invisible. So those who come to the master not in a deep surrendered attitude, they will see only the visible part; and those who surrender, they will see the invisible part. Then the master is no more there.

That's why in the East, the disciple thinks of the master only in terms of god, in no other way.
How long you will be here?

This is your name: Swami Thanasis. Thanasis means the immortal one. That is our true reality. Mortality is only of the body, mortality is only of the outer shell. But our inner consciousness is immortal. To be identified with the body and to start thinking, 'I am the body' is the foolishness that creates the fear of death. The moment you know that you are no more the body or the mind all fear of death disappears. And life starts only in the day that the fear of death disappears, because then you can live. Otherwise death is always hanging in front of you. How can you live? How can you enjoy? How can you rejoice? How can you sing and dance? Celebration is impossible: death is always around the corner; it can take you away at any moment. People are living, but in deep trembling, fear, anguish, anxiety.

It is only through meditation that a person becomes free of fear of death. He comes to know that he is immortal, there is no way to die. Death has never happened, cannot happen. Death is an impossibility.

To know it through your own experience is the beginning of a totally new kind of life: the life of eternity, not of time, the life that always abides, the life that is forever. And that's what god is.

Your name is beautiful: Ma Konstanze. It means a devoted spirit.

Religion needs devotion; not only intellectual conviction but a heartfelt devotion. Conviction is superficial and it can be changed very easily, just a few arguments can change your conviction. Hence the people who live in conviction are always afraid -- afreaid of facts, now discoveries, of people who are against their ideas. They are afraid because they know that their conviction can collapse at any moment; just a single argument can destroy the whole edifice. Hence they will not red others' scriptures, they will not listen to others. They will avoid them, they will not argue. They are constantly on guard... but really they are afraid and are cowards.

A man who is of a devoted heart has no fear. He cannot be unconvinced, that is impossible, because he is not convinced in the first place. It is a devotion. No argument can destroy it, no logic can harm it. In fact no intellectuality ever reaches it; it is far beyond that.

Unless one moves in religion with a devotion one remains superficially religious. Christian, Hindu, Mohammedan -- these are all superfluous things. If you are really moving with devotion you don't become a Christian, you become a Christ; you don't become a Buddhist, you become a Buddha. Why should one become a Buddhist when on has the capacity to become a Buddha? The Christian is one who is convinced. The Buddha is one who has known.

And knowing happens in the heart, not in the head. Knowing is a quality of love, a by-product of love. The more you love, the more you become capable of seeing things as they are.

So love deeply, love totally. Love this existence with deep devotion, with great prayer.

Just today I was reading about a man, a very intellectual man. He has written a whole Hindu prayer on a board in his bedroom, and every night before going to sleep he would look at the sky and say to god, 'Please god, read it.' Why bother to repeat it every day? Just put it up -- god can read it!

There is no way from intellect to god, from scholarship to god. The only way is through devotion. And devotion needs courage because you have to drop your mind, your head. Devotion requires you to cut off your head completely.

That's the work of the master: to behead his disciples! And once the head is dropped great doors open to existence. All locks disappear. All secrets which were hidden before become absolutely clear. Nothing is hidden anymore.

This is your name: Swami Virato. Virato means the infinite, the vast. Man is not as small as he appears from the outside. He contains the whole sky within, he contains all the oceans. Yes, he looks like a dewdrop, but his appearance is very deceptive. And science is still working on his appearance, the dewdrop.

Those who have penetrated deeper into human consciousness were surprised to find that as you go deeper, man becomes vast. When you reach his very core, he is the whole universe. And that is the experience of god.

Meditate and go deeper inwards. It is already there -- we just have to uncover it.

This is your new name: Swami Anubhavo. Anubhavo means the state of total immersion in the whole. When the ego is lost, when you don't feel yourself separate, when suddenly there are no boundaries to you

anymore, you are melting and merging with the universe -- that state is anubhava. And that state can come only through love and meditation.

One has to become more and more silent and one has to become more and more loving. Both are needed, and both together bring the ultimate transformation, the merger, the disappearance of the individual and the appearance of the universal. It is within your capacity to allow it or not to allow it. If we are ready to surrender, it happens; if we resist, it can't happen.

Sannyas means a readiness to surrender, a readiness to be in a state of let-go.

This is your new name: Swami Dharmesh. Dharmesh means the god of the ultimate law. It is difficult to translate the word 'dharma' Ordinarily it is translated as the ultimate law, the universal law, the eternal law, the cosmic law; but they are only approximations. In Chinese there is the right word for it 'tao'; and Christianity has the right word for it, 'logos'.

Dharma means that invisible thread that keeps the whole cosmos together. This togetherness can't be without any fundamental cause, otherwise things would start falling apart. We know that the earth does not fall apart because of gravitation, things do not fall away from the earth because of gravitation. But why doesn't the whole universe fall apart? -- there must be something like gravitation. That is dharma.

And the only way to find it is to go within, because there it is the closest to us. You can find it in the trees and in the socks, but then it is far away. You will have to understand the language of the rock, the being of the rock, and it will be a very very impossible almost impossible job. The easiest is to understand your own being because that is the closest. Once you have seen it there you will be able to see it in the rock too and you will be able to see it in the trees and you will be able to see it in the stars. Once seen inside, the whole universe becomes absolutely clear and transparent to you.

That experience of interlinkedness, of interdependence, has such exquisite beauty and creates such a great ecstasy that it is not possible to imagine it, not possible to express it, not possible even to give a few hints about it. So all the masters have been doing only one thing: they show you the path to attain it -- then you will know. There is no other way. You have to know it to know it.

This is your new name: Swami Garimo. Garimo means the splendor, the glory. Existence is full of splendor and glory, but we are blind, we are deaf. We can't hear the music and we can't see the beauty. Hence we have to ask, 'Where is god? What is god?'

If we can see the beauty, if we can experience the joy, the dance of the stars and the trees and the wind and the rain, we will not ask such stupid questions: 'What is god and where is god?' and whether god exists or not. We will know that this beauty is god, that this splendor is god, that this dance, this celebration, is god.

My whole approach is to make you more sensitive towards the beauties of nature, life, existence, because that is the only valid way to become aware of god. There is no other way. There has never been and there will never be.

This is your new name: Ma Sarjan. Sarjan means creativity. Creativity is the real worship.

In the past religious people have been very uncreative. They were life-negative, hence they could not be creative. Creativity means that you are affirming life, that you are trying to enrich it, that you are trying to make it a little more beautiful than it is. And that's how one should server god: by making his world a little more beautiful, a little more musical, a little more poetic, a little more colorful.

Remember it: whatsoever you are doing, do it with this vision, that it will help the world to become more rich. In some way or other contribute to the world's richness. And then whether you go to the church or not does not matter -- god is yours. Whether you remember god or not does not matter. Your creativity is enough proof of your remembrance.

This is your new name: Swami Visarjan. Visarjan means dissolving, dissolution, melting and dissolving into the whole.

Don't keep yourself separate. Seeing a rose, become the rose.

Seeing the sunset, be lost in it. Don't remain aloof, cold. Don't remain just a spectator, become a participant. Seeing the sky full of stars you also become part of it, a small star. But participate in the dance.

To me that's what religion is, dissolving oneself in the whole. Just like a river disappears in the ocean you disappear into god.

Dance Til the Stars Come Down From the Rafters

Chapter #11
Chapter title: None

11 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

What does it mean? -- his name, Osho asks Atta, the other of the aspiring sannyasin, two-and-a-half-year-old M'Ocean.
-- It began with the motion in my womb. And we had a boat at the time so we changed the spelling.
-- (to the child) Come here!
He is malaed. Osho bent to touch him but his gaze is averted.
You missed! This is your name: Swami O'Ocean.

This is your name: Swami Prem Rami. Prem means love; rami means exalted. Love is one of the most exalted experiences in life. It is the peak of being in ecstasy. It is the ultimate orgasmic joy. God is simply another name for it.

Love as profoundly as possible. Love for the sheer joy of loving, not for any motive, not for any desire. The moment desire enters love, love loses all exaltedness.

And there is one very fundamental law of life: if you fall from the peak you fall the lowest. The higher you go, the more is the danger. And love takes you to the highest, hence one has to be very very aware, alert not to fall from those peaks, otherwise one goes deep down into the mud.

That's what lust is, it is muddy. Love has fallen. It is as if the diamond has fallen into the mud and is lost. It can be reclaimed, it has to be reclaimed, but if one had been a little more aware it would not have happened in the first place. So one cannot move higher without awareness.

Love more, and love with more awareness. Awareness is the only prevention against desire.

Buddha has said: When you are aware it is like a house where people are awake. The guard is awake, the house is full of light. thieves do not dare to enter it. The unaware person is like a house full of darkness, no light. The guard is drunk, the master fast asleep, the doors are open. It is an invitation for thieves.

Anger and lust and greed and jealousy, these are all thieves, far more dangerous than ordinary thieves because they go on stealing chunks of your being. Slowly slowly they leave behind only a hollow person with no substance, with no soul.
Love plus awareness is the whole of religion.

This is your name: Ma Veet Silvia. Veet means going beyond; silvia means the sudden terror that people feel in the profound solitude of a forest.

The moment you feel absolutely alone a great terror arises in your being. When you are surrounded by

rocks and trees and not people with whom you can relate, communicate, on whom you can depend in some dangerous situation, a terror arises from the very depth of your being and takes possession of you, as if your very soul had started trembling. That is silvia. One has to go beyond it, because unless one is ready to go beyond it one cannot move into meditation.

Meditation takes you into the inner forest where eternal silence prevails, where you are absolutely alone and where you cannot invite anybody to be with you, where you have to be alone. It is impossible not to be alone in your innermost being. That's why millions of people never try to go in, for the simple reason that they have an unconscious understanding; something instinctive in them says to them 'Don't enter there. It is dangerous -- you will be all alone. Even if you shout there will be nobody to hear.'

And the deeper you go, the more alone you are. When you reach the very source of your being the aloneness is absolute and the silence is eternal. Nothing stirs.

Afraid of that, people go on rushing outside doing this and that, remaining occupied with something or other. Even stupid things they become involved in. Just a football match... and thousands of people. Or a cricket match... and thousands of people are so excited. If somebody comes from another planet and watches our cricket matches and football matches he will not be able to believe it: 'What are these humans beings doing?' So much shouting and so much excitement and so much quarrelling and slogans, and so much fight... and bloodshed can happen at any moment. 'What are these people doing?' These people are simply avoiding themselves. They are getting involved in anything -- any stupid thing is excuse enough to remain away from oneself. Sannyas is just the reverse process. You have to drop all stupid occupations. Do the necessary, but not because you want to remain occupied. And whenever you have time go in, explore the inner territory. It is unmapped, uncharted -- trememdously beautiful once you become attuned to it. Once you lose the fear great joy arises in you, and a joy that cannot be taken away. The very energy that becomes fear becomes bliss.

And unless a man is capable of being alone he is not capable of being at all. He is not really a being. He is so superficial that to call him a being is to misuse the word. He is just the circumference without any center, a shadow without a soul.

So now this is the work: you have to go inwards. Learn the ways of silence and being alone. And I am not saying not to relate with people. In fact, you can relate only if you know how to be alone. Then you are and you can relate, otherwise your relationships are again occupations. You are relating just to keep yourself occupied, the other is relating just to keep himself occupied. And all these so-called love relationships are nothing but games people go on playing to avoid the reality.

When a man is able to be alone he is also able to love. And his love has a totally different quality, a different beauty, a different fragrance to it. It is something divine, it is something of the beyond. It is deeply fulfilling. It brings great contentment.

This is your name: Ma Anand Judith. Anand means bliss; judith means praise of the lord.

My understanding is that the only praise of god is through being blissful. It need not be verbal -- in fact it can't be verbal. Words are so futile, so empty; words can't contain it. One has to praise god existentially, not intellectually. Every fibre of your being has to pulsate with joy, every cell of your being has to dance in prayer. When you become a celebration you are in prayer. In fact you become prayer itself. Only then are you in prayer. Then nothing is said and all is said. There is no need then to go to the church or to the synagogue or to the temple. Then wherever you are you are joyous. Joyous for the simple reason that god has chosen you to be, that he has created you, joyous that he has given you a chance, an opportunity to see the beauty of the world, to see this mysterious existence, to be part of it, to partake of it, to drink from it, to be drunk with it. Just for that simple reason one fells thrilled, ecstatic. One can dance, one can sing, or one may simply sit silently, but one is praising. Only that praise reaches to god. Words are very heavy things. They fall back to the earth, they can't move beyond the earth. Only a silent joy can penetrate the ultimate reality.

So be cheerful, be blissful. And whenever you feel like praying, dance, sing. Forget about god. It is not a question of addressing him or talking to him -- that is all nonsense. What can be said to god? What is there to say, except yes? And that can be said only by your dance, it can't be said in any world Words are so inadequate, they have their limitations. They are good for worldly use, but the moment you start moving into the other world, the world of the beyond, they become absolutely irrelevant.

Your name is really difficult! To make any sense out of it, even for me is difficult! But we will make

sense somehow. Swami Wolfgang Maria: Wolfgang means the walk of a wolf and maria means rebellion. So let us think over what to make out of it.

The only thing possible is that the walk of the wolf is very graceful; hence Germans became addicted to this name Wolfgang. It walks really beautifully. The grace and the beauty of the walk is enchanting, hypnotic. And the wolf also walks with great awareness. He is alert, watchful. He is very courageous, but always on guard too.

Those two qualities can be used by a sannyasin. The first is grace, the second is watchfulness.

And maria means rebellion. Out of grace and out of watchfulness a rebellion arises that transform you. It is something inner. It has nothing to do with any outer structure, the society, the state, the church. It is not against anybody, it is against one's own unconscious, against one's own mechanical habits, against one's own robotlike existence.

One has to rebel gracefully, watchfully, against all that keeps one a prisoner. And that which keeps you a prisoner is something within you. It is not really the society that keeps you a prisoner. It can force you into a prison but still it cannot touch your soul, your soul still remains free. And if we remain unconscious we may be free on the outside, but deep down we are chained. An invisible wall surrounds us. We carry around ourselves a transparent prison. And that prison has to be broken.

Sannyas means a decision to rebel against all that remains unconscious and keeps you a prisoner, tethered to the robotlike existence. And this has to be done with grace; it has not to be done in a crude way, it has not to be done violently. It has to be done very lovingly, because it is your life and it is your energy which has to be very very silently persuaded to change. You cannot attack it. If you attack you create a conflict. If you attack you become split, you become schizophrenic.

Gracefully, silently, one has to transform oneself. Then great beauty arises.

This is your new name: Ma Antar Kranti. Antar means inner; kranti means revolution -- the inner revolution.

There are two kinds of revolutions. One is against the society: the political revolution. *It* is always a failure, it has never succeeded. It is never going to succeed. We can change the structure but unless people's consciousnesses are changed they will create the same structure again, because the structure arises out of the *inner* structure of consciousness.

That's what happened in Russia. They rebelled, revolted against the Czar, and what they created is far worse slavery. Stalin proved to be a bigger czar that even Ivan the Terrible, because the consciousness of the people remained the same, they only destroyed the outer structure. And if the consciousness is the same it will create the same structure again. And of course, next time it will create a better structure than before -- stronger, far more solid. That's what has happened in Russia. That's what has been happening down the ages in almost all the countries. Each revolution has failed.

But there is hope -- hope because there is another kind of revolution possible: the inner revolution. You start rebelling against the very source of slavery. Our consciousness is only partially conscious, only one tenth of it is conscious. Nine tenths of it is unconscious, a dark continent. That unconsciousness has to be dispelled, that darkness has to be dispelled. We have to create more light inside.

And that's the function of meditation. Meditation is only the alchemy of creating more inner light. And when your whole being is full of consciousness, when your inside is full of light, the revolution has happened. The Buddha or the Christ is born. Sannyas is the first step towards that ultimate goal.

This is your new name: Ma Viram Mano. Viram means stopping; mano means the mind -- stopping the mind.

That's the golden secret, the innermost secret of sannyas. We don't know how to turn the mind off, it always remains on. From birth to death it continues to work. Of course, if you work so much with the mind it becomes mediocre, it becomes stupid. It never has any moment for rest, it cannot rejuvenate. The body can sleep in the night, but the mind still goes on working. In the day it thinks , in the night it dreams. It is the same process; the work continues.

Meditation means learning the art of turning the mind off. It is almost like a switch. You can turn the light on and you can turn the light off. Once you know how, it is simple; if you don't know how, it is very difficult. If you were to bring a villager who has never seen electricity, how would not be able to find the switch through his own investigation.

That actually happened. When for the first time electricity came to Vienna, a friend, a villager came to

see Sigmund Freud. At night he was unable to turn the light off and he could not sleep for the whole night. Her was also afraid to ask -- because what wold people thing? You cannot even turn the light off? He tried every way that he knew. He knew how to put a lamp out, how to put a candle out. He even stood on a table, he tried to blow it out, but nothing happened. He tried in every possible way. And you have to forgive him. How could he imagine that just behind the door there was a switch? He could not imagine it -- you cannot expect him to at all.

In the morning when Freud asked him, 'Did you sleep well?' he said, 'Sleep well? I could not sleep at all! I am so tired. And now I have to tell you the whole thing... I was trying to look knowledgeable, so I didn't ask, it felt humiliating. But that light kept me occupied for the whole night. I thought about how to turn it off and I tried in every possible way but I could not. Is there any way to turn it off or does it have to remain on?'

Then Freud took him, and just behind the door there was a switch.

That is exactly the case: there is a switch in the mind. The name of the switch is watchfulness, awareness, witnessing. If you start witnessing the mind it begins to stop. The more that witnessing grows, the more and more do you become aware of a secret key, that the mind can be stopped easily. And that moment is of treat liberation, when you can turn the mind off for hours. And when it comes back, when *you* recall it, it comes back rejuvenated, fresh.

Hence meditators are bound to be more intelligent than other people. If they are not then their meditation is false, then they don't know what meditation is; they are doing something else in the name of meditation. A meditative person is bound to be more sensitive, more intelligent, more creative, more loving, more compassionate. These qualities grow of their own accord. And the whole secret is in one thing: learn to stop the mind. The moment you know how to stop the mind you become the master, and then mind is a beautiful mechanism. You use it when you want to use it, when it is needed, and you put it off when it is not needed.

This is your new name: Swami Viramo. Viramo means total rest, relaxation.

Meditation can flower only in deep relaxation; relaxation is the right soil for meditation to happen. Meditation is not concentration, remember. Concentration is a strain, it can't be relaxed, it is tension, it cannot be restful. Concentration means that you are focusing your mind-energies onto one point, excluding everything else. It is a great effort, and tiring. It is useful in science. Science functions through concentration because science never goes beyond mind. And mind functions at its highest peak and pitch when it is concentrated -- naturally, because all the energies become pooled at one point.

Religion is an effort to go beyond the mind. Concentration is not of any help there. Hence concentration and meditation are not synonymous -- not only they are not synonymous, they are polar opposites of each other. Meditation means a totally relaxed state, so relaxed that the mind melts. Just as in concentration it becomes stronger and stronger -- the more concentrated it is, the more strong it is. In relaxation it becomes waker and weaker, because noting is excluded, all in included. And there is no strain, no tension; there is no need for them because you are not trying to focus yourself. You are simply available and open. That availability, that openness to existence is meditation. It needs a very restful, relaxed background.

So whenever you have time, relax. And just be alert about all that is happening around: the dog barking in the distance, the neighbors quarrelling, the traffic noise. Nothing should be taken as a distraction; in meditation nothing *is* a distraction. Distraction can only be there if you are trying to concentrate. Of course if you are trying to concentrate then anything that disturbs you is a distraction. But in meditation there is no possibility of distraction because in the first place we are not trying to concentrate at all. So nothing can disturb and nothing can distract; all is absorbed.

In that openness, mind slowly slowly starts disappearing, evaporating, and a few glimpses of no-mind start arriving. Those are great experiences. And slowly slowly, one day it happens that you know that you are out of the mind, completely out of the mind. You have gone beyond.

Hence, sometimes mystics almost look like mad people, because mad people go out of their mind, they fall below the mind, and mystics also go out of the mind -- they go beyond the mind. Both lose the mind in different ways, in different directions, but one thing is similar. So it is possible that the mystic may look a little mad, and vice versa, the madman may look a little mystical.

Sannyas is a door leading into harmony with the whole, a bridge, so that you can slowly drop your fight with existence. We *are* fighting; knowingly, unknowingly, consciously, we are fighting. We have been

brought up to fight. We have been told that it is a continuous fight, the survival of the fittest, so we have to fight, we have to struggle. It is a tooth-and-nail struggle. Everybody is at your neck and you have to be at everybody else's neck. We have been brought up with this idea, in such a wrong atmosphere..., it becomes so engrained that we need not be aware of it. It goes on working there. We are constantly fighting, and this is how we dissipate our energies.

Man is part of the whole. There is no question of any struggle. How can the part fight the whole? We have to submerge ourselves into it, we have to be in deep harmony with it. That is sargamo, that is real music: when you are no more in any conflict, when you are simply in a let-go flowing with the river, not even swimming, just flowing with the river, floating. Wherever the river is going you are floating with it. It is already going to the ocean. It will take you to the ocean, you need not struggle.

This idea is very basic to my sannyas, the idea of let-go, the idea of non-resistance, the idea of no struggle. Then great music is heard, then great music is experienced and lived. You can call that music god, you can call that music paradise. Those are only names of the experience of the absolute harmony between the individual and the universal.

Dance Til the Stars Come Down From the Rafters

Chapter #12
Chapter title: None

12 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Prem Gunther. Prem means love. Gunther means bold.

Love without boldness is impossible. Love requires guts. The greatest courage in life is to lose yourself -- and that's the primary requirement of love. Unless you lose yourself you cannot be in love. You can play the game called love, but you will never know the reality of love. You will be doing something else in the name of love. Deep down it will only be an ego trip -- and love can never be an ego trip.

Ego has to be dissolved, only then does love flow in you. And that is real courage. In a deep sense it is committing suicide -- not of the body but of the mind. It is becoming mindless. Hence love looks to people like something mad, insane. In a way it is true, it *is* mad. Going beyond the mind is a certain kind of madness. Of course it is divine madness and it brings a sanity of its own kind. It beings an insight, an understanding, but is is totally different from intellectual understanding. It is not of the mind, it is of the beyond.

This is your new name: Swami Anand Vedo. Anand means bliss, vedo means the scripture -- the scripture of bliss. That is what we are meant to be: scriptures of bliss, sermons of joy, messages of god, flowerings of wisdom. That is our essential being, but we don't allow it to happen, to grow, to explode. We prevent it in every possible way. We are our own enemies.

To be a sannyasin means to become a friend to yourself. And mow start looking for your intrinsic potential. Don't be bothered about what others say you should be, listen to your own inner voice and *be* it! And whatsoever is the risk, risk... because without risk there is no growth, without risk the seed can never become a sprout, without risk the child will never be born out of the womb.

Ashen means hope. There is great hope because man can become god. there is great hope because man can blossom into thousands of flowers. There is great hope because man can transcend death, can become immortal.
Come again! There is great hope (much laughter) ... come again!

(To Judy, Serge's little sister)
Such a good sannyasin! (laughter)
This is your new name: Ma Gitima. Gitima means poetry, a song. Become a song. Sing and dance -- that is your meditation!

The name is tremendously beautiful, and this is my whole approach towards life, the meaning of your name. Mirella means wonder, awe.
Man can function in two ways, either through knowledge or through wonder. If he functions through knowledge he never comes to know the great mysteries of life. Of course he collects many stupid facts called data, but he never comes to know the inner reality that joins those facts together. He knows only fragments and never the harmony that runs through all of then that keeps them together. That's what science goes on doing. The very word 'science' means knowledge. When you function through knowledge you function through the mind.
Religion functions through the heart. To function through the heart, wonder is the quality required. When you are in a moment of wonder and awe you are again a child. Again the same freshness overwhelms you, as if the whole existence has become bathed, all dust has disappeared, and the mirror is so clean that it can reflect the subtlest nuances of existence.
Religion is born out of the experiences of awe
Seeing the sunrise or the sunset, be overwhelmed. Those are the great moments. Seeing the sky full of stars, be drunk, be lost, utterly lost in it. Become a small star yourself, not a separate spectator but a participant. When you participate in existence you know the mystery. God is nothing but another name for the mysterious that one discovers through wonder and awe.
Function from a state of innocence==that's the only way to know. Knowledge is not the way to know. It is only pretension. Innocence is the way to know, and for innocence one has to sacrifice all knowledge. One has to put it aside as sheer garbage. And it is exactly that. It is all crap!

-- What exactly is the meaning of your name (Livio)?
-- I don't know.
(To Lalita, translator and Osho's librarian)
-- Lalita, do you have some idea?
-- It is the name of a great Roman family.
-- Mm, but what does it mean?
-- It might come from Silviano -- the god of the forest... but that's a guess.
-- (To Livio) So we will accept Lalita's guess. She is my researcher!
The solitary person is in a negative space. He is feeling lonely, he is hankering for the other. He is in a deep sadness because he does not know how to be with himself, he does not know how to enjoy himself, he does not know how to celebrate himself. All that he knows is relationship, so whenever he is in relationship he feels at ease. Whenever he is with somebody he can forget himself. To be with somebody is something like alcohol, it is an intoxicant. It is simply drowning yourself, your worries, anxieties, your very existence in the other. And the other is doing the same with you. That's what people call relationship. Each is using the other as a means to avoid himself.
Solitude is totally different. It is not loneliness, it is aloneness. It is aloneness. It is not negative, it is utterly positive. It is not the experience that the other is absent but the experience that 'I am present.' It is so overwhelming an experience of one's own presence that everything else fades from the ind and one starts feeling ecstatic. The sheer joy of breathing, the sheer joy of being, the sheer joy of participating in existence

is enough. It is a wonder to be, the wonder of wonders.

Bliss makes real solitude. Then solitude becomes a temple, bliss becomes the deity in it. And that's what meditation is all about: the art of changing loneliness into aloneness, the alchemy of changing solitariness into solitude.

This is your name: Ma Prem Madak. Prem means love, madak means intoxicant. Love is the only real intoxicant. And it has a very paradoxical quality to it: it intoxicates you and yet it makes you more aware. That's the miracle of love. It does not make you unconscious. It it makes you unconscious it is lust, not love. If it makes you drunk and yet in the deepest core of your being you become more and more alert and conscious, then it is love.

One can be aware without love, but then awareness is almost like a wasteland, a desert. Nothing grows, no flowers, no trees. Love can be without awareness but then it is simply sexuality, animal lust, nothing higher than that -- something biological, physical, chemical. But when both are together, love and awareness, they create a great harmony.

So this has to be your work on yourself, love plus awareness. Be drunk as much as you can and yet remain aware. When this paradox is experienced one has experienced god.

This is your new name: Swami Deva Abhilash. Deva means divine. Abhilash means thirst for, a deep deep longing for the divine. It is not only a desire, because desire is of the mind. Hence I call it thirst. It is far deeper. You are involved totally in it, your very existence, your every fibre, every cell is dying without it

It is as if a man were lost in a desert and is feeling thirsty but cannot find water. First it is in the mind, then slowly he starts feeling it in the body. Then slowly it becomes so total that he is just thirst and nothing else. Not even the word 'thirst' is there. He *is* thirst. That is the meaning of abhilash.

In English there is no word to express it exactly, that's why the explanation is needed. The dictionaries translate it as desire, then they miss the whole point. In Sanskrit we have many words for different kinds of desires. Abhilash is the highest, the purest kind of longing, the longing for the ultimate, the longing to transcend oneself, the longing to come home, the longing to wake up. It is a divine longing, it is a divine discontent. And the person who feels it is blessed.

This is your new name: Swami Gyandas. Gyandas means a servant of wisdom.

The only thing to be remembered always it that wisdom does not mean knowledge, it means just the opposite. It means a state of not-knowing. It means innocence.

Knowledge in one of the nourishment for the ego, the most vital nourishment. The more you know, the more you feel that you are somebody. Even riches don't give that much ego, not even political power gives so much ego as knowledgeability does. And ego is the barrier to knowing.

Ego is a false phenomenon, and if we cling to it we cannot know the real. The false has to cease for the real to be, and the only way is to detach yourself from all knowledge. Yes, spiritual, esoteric, all kinds of knowledge are included in it. One should become more and more innocent, childlike. Wondering is good, looking into existence with no idea of what it is, is good, living without conclusions is virtue.

That is the meaning of your name. You have to transform it into a reality, because this is the only key that unlocks the doors of god's temple.

This is your new name: Swami Nirguno. Nirguno is one of the names of god.

In India we have one thousand names for god. There is one scripture, Vishnu Sastranath. The whole scripture is devoted only to the names, the one thousand names of god. But each name has a beauty. It reminds you of a certain aspect.

In the East we say that god has one thousand hand, mm? -- just to signify the vastness, the multi-dimensionality of it, the infinity of it. Nirguno is one of the names. It means that god is without any attributes. Literally it means attributeless. That is the fundamental attribute, that god has not attributes. So whatever we say about him is going to be only approximately true, it can never be the truth. And approximately true simply means a beautiful way to say that it is a lie, because truth is either true or not rue. Approximately true is not possible. Either a man is dead or alive; if you say 'approximately alive' it doesn't mean anything. Either you are in love with somebody or not. If you say 'approximately in love', that means nothing. It is simply a polite way of saying, 'Excuse me.'

The fundamental quality of god is that he has no qualities. That's why he an manifest in millions of

qualities. He has no form, that's why he can manifest in all kinds of forms. He is very liquid, flexible, not static, not like rock but like water. So you put it in a cup and it becomes the form of the cup, and you put in in a bottle and it takes the form of the bottle. It is very non-resistant. It is willing to take any form.

So on one hand god has no forms and on the other hand all forms are his. And both these things have to be remembered constantly so that you don't become attached to any particular form.

Christ is only a particular form... Buddha also, Krishna also. But there are people who have become attached to them. Now, there are people who are attached to Krishna, so obsessed, that they cannot think of any other manifestation of god. Buddha they will deny, Christ they will deny, Mohammed they will deny; they will say 'Krishna is the only true god.' And the same is true about the Christian.

Just the other day I saw an eighteen-page report against me published by the German Protestant Church and distributed to all the churches in Germany saying 'Beware of this man, because this man talks *like* Jesus, and that is dangerous. And this man should not be quoted anywhere, should not be referred to in any church, in any sermon, from any pulpit.'

Now what is the fear? The whole fear is that a few Christians may become attracted, and Christ is the only true messenger, there is no other messenger, the only begotten son of god. And what about everybody else? Are all bastards? (laughter)

In the East we are no so fanatical. All are his, all forms are his. Everybody is his son, he fathers the whole existence. He it only the father of Jesus Christ. That would be a very poor god who fathers only on son and who cannot father Buddha and who cannot father Lao Tzu and who cannot father Zarathustra. He would be a poor god. When he can father the whole existence, why make him so poor?

The report accepts that his man -- it says about me -- is extraordinary, but that is the danger! He is a human being and Jesus is god -- that difference has to be remembered.
Nobody is a human being, everybody is god!

This is your new name: Ma Veet Parad. Veet means going beyond. Parad means mercury. Mercury represents the mind. It is a metaphor for the mind because the mind is very mercurial, changing continuously. It has nothing permanent in it. Not even an iota remains the same. Not even for two consecutive moments does the mind remain the same, it is constant flux.

Because we are trying to live through the mind and we are trying to hold onto the mind, which goes on changing, we are constantly in misery. We cling to it and it slips. It is exactly like mercury.

If you don't cling to mercury you can keep it in your hand, but if you close your fist it will slip out, and once it falls onto the floor it is impossible to collect it again. We are cling to the mind so much. It goes into fragments and they all go on slipping our of our hand, and because they go on slipping, we cling even more. And the more we cling, the more we are in misery, because all our efforts to cling are bound to be frustrated. Wee need some eternal shelter. That shelter is within you, but is is not the mind. It is the witness if the mind.

So go beyond the mind, watch the mind, destroy the identity with the mind and remind yourself again and again 'I am the watcher, I am the witness of it all. I am not it.' Slowly slowly it sinks into your being and the forgotten language is remembered again. The day you recognize absolutely, totally, that you are the witness, you have awakened from sleep. That awakening brings bliss, benediction.

This is your name: Swami Sandhano. Sandhano means the ultimate enquiry. The ultimate enquire is 'Who am I?' It is not about god, it is not about heaven and hell, it is not about past lives, it is not about ANYthing, but about yourself.

Maharishi Ramana used to give only one meditation to his disciples: Who am I? Go into this enquiry. Watch, search, disentangle yourself from all identifications with the body and the mind. Slowly slowly you begin to see that you are not the body. You live in the body, obviously, but the body is only an abode, a caravanserai, an overnight stay -- in the morning you go. And so is the case with the mind. It is even more fleeting than the body.

You are beyond both, and that which is beyond both is unchanging. It is the same from the very beginning , if there was any beginning, and it will remain the same to the very end, it there is going to be any end. In fact there is no beginning and no end: your being is eternal. That's what is meant when I say that you are gods, gods who have fallen asleep. The enquiry will wake you up.

So this is going to be your meditation. Sitting, walking, go on enquiring 'Who am I?' Not verbally, not intellectually -- existentially. Watch whether you are the body. When you are hungry, watch -- are you

feeling hungry or are you simply becoming aware that the body is hungry? When you have a headache watch whether you have the pain or you are just a watcher who knows that the head is suffering from pain. And it is not difficult, slowly slowly to become aware that all these things are happening around you but you are not *any* of them.

That transcendence it the real experience of truth. And when you know your inner truth you become capable of knowing the truth of the whole existence. But the most fundamental step has to be taken inside yourself.

This is your new name: Ma Premgyan. Premgyan means love is true wisdom -- not logic, but love, not the head, but the heart. We are all hung up in the head and we have completely forgotten the heart. To ignore the heart is ignorance. Not to ignore the heart is wisdom. And our whole education is rooted in this strategy: it teaches people how to ignore the heart. It condemns the heart, it condemns feeling, it appreciates thinking. It is devoted to the god of logic, and logic is very poor compared to love. Logic is empty, hollow, with no soul in it, just a shadow.

It is only love that can fulfil one, it is only love that can give you authentic growth. So move from the head to the heart. That is the whole journey of sannyas.

Dance Til the Stars Come Down From the Rafters

Chapter #13
Chapter title: None

13 January 1980 pm in Chuang Tzu Auditorium

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This is your name: Swami Anand Daan. Anand means rejoice. Daan means god is my judge. And that is one of the most fundamental things to remember: we can rejoice only because god is our judge.

When love is the judge one need not be afraid because love knows how to forgive. Love cannot punish, it can only reward. It is large enough, it is wide enough. It is not mean, it cannot be mean. God is love, so there is no fear, no need to fear. One can rejoice in one's very ordinariness. One need not be a saint. One can be absolutely normal, ordinary if one remembers 'God is my judge.' Then there is no reason to live out of fear.

For centuries religious people have lived out of fear. They pray our of fear, they worship out of fear, they fast out of fear, they do all kinds of penances out of fear. But whenever you do something out of fear it never brings freedom. When you do something out of love, it brings freedom.

God is love, hence you can respond in a loving way. And when love is in judgement, then all is to be forgiven. Saints and sinners, all to be forgiven. Neither are virtues going to be more valuable nor are sinners going to suffer.

God is not an ordinary judge, hence rejoice. Rejoice in your ordinariness, and that very rejoicing

changes the quality of your life. It becomes extraordinary.

My effort here is not to make saints out of you. My effort here is to make blissful people, people who are able to rejoice, people who are capable of celebrating.

This is your name: Swami Anand David. Anand means bliss. David means a friend. Be a blissful friend to existence, not in conflict, not in any struggle.

We are brought up in such a way that we go on fighting with life consciously and unconsciously. We are taught that life is our enemy. Our very blood is poisoned by society. We have to conquer, and that is such a nonsensical thing -- the very idea of conquering life and existence -- because the part cannot conquer the whole. The part can only dissolve into the whole. Yes, victory is a surrender. One becomes victorious not against the whole but with the whole. The whole is always victorious, and the part if in conflict is always doomed to fail.

My teaching is based on love, on friendship. Be in a love affair with existence, with the trees and the rocks and the people, just in a deep love relationship. And friendship is the highest fragrance of love. Love has something earthly about it, friendship is simply divine. Love has something physiological in it, friendship is pure spirituality. Love has some biological roots, friendship has no biological roots; hence friendship exists only between human beings. And whenever any animal, a dog, a wold, a horse, and elephant, shows friendship, it shows tremendous intelligence. Yes, a few animals show friendship, and that's why they are higher animals. They are very close to humanity, just on the boundary line. The very existence of friendship in their being shows that they are very close. Just one step more and they will be human beings in their next life.

So this is not just to be your name, this has to become your path: friendship with all, unconditionally, with no motive. That is prayer and that is meditation.

This is your name: Swami Anand Paresh.

Remember one thing, that sannyas is not in any way renunciation. That was the old idea of sannyas, to renounce life, to escape from life. I am all for life. One has to be more aware in living, that is true, more intelligent in living, that is true, more artful, that is rue -- but escapism is suicidal.

I am against the escapist tradition, and all the religions up to now have been deeply involved with the escapist attitude. Because of that they have made life on earth very poor. They have not contributed anything to life, they have not been creative, they have not enriched it. On the contrary they have impoverished it. Patricularly in this country, because religion has been very predominent millions of people became escapists. That's why no science was born. Who would give birth to science: -- because all the intelligent persons became escapists. They rushed towards the mountains. Sitting in the caves, doing stupid postures, they wasted the great opportunity that god had given to them.

Somebody would be standing on his head, somebody would be distorting his body or lying on a bed of thorns, somebody would be fasting. All kinds of foolish things have existed in the name of religion and have been thought very holy and spiritual. They are simply different kinds of diseases -- neuroses, psychoses, schizophrenia.

My effort here is to create a whole human being, an integrated human being, life-affirmative. Creativity is my approach. If you can create something in life, think that you are doing god's work. That is the only service required and the only prayer worth doing. Other prayers are for people who cannot be creative.

This is your new name: Swami Mahesvar. Maheshwar means the great god.

Man contains the greatness, the infinity, the eternity of god. Man contains all the glory and all the splendor that belongs to god. But is has to becomes an expression. Ordinarily it is dormant, it has to be stirred. All the meditations are devised in such a way so that it can be stirred, so that it starts welling up, so that it starts growing.

Everybody has the capacity to produce infinite flowers of beauty, sensitivity, awareness, and ultimately of enlightenment. No one is born small. If somebody remains small that is his own decision. That is like a seed deciding not to grow. Yes, a seed can die as a seed without ever knowing the joys of growth, of bringing great foliage, branches and leaves, flowers and fruits, f having a dialogue with the stars and the moon and the sun, of releasing its energies, of pouring its being into existence and knowing the orgasmic joy that comes out of that pouring.

Seeing a seed nobody can believe that it will contain beautiful flowers. By cutting the seed you cannot

find those flowers in it. By analyzing the seed you will never be able to know what it was meant to be. Hence it is not a question of psychoanalysis, it is more a question of psychosynthesis. And every psychosynthesis is only a preparation; ultimately growth is a question of transcending the mind completely.

Our whole education believes in analysis, hence synthesis has to be emphasized, to put things into balance. And once there is balance then transcendence is possible.

Sannyas is not just a formal phenomenon. It is getting ready for a radical change, nothing less than a great revolution in your inner being. It is giving birth to god in your innermost core. It is an effort to become a temple for him.

This is your new name: Ma Deva Gatha. Deva means divine. Gatha means story.

Life is a divine story. It is not your biography, it is god's biography. We are simply pages in it, paragraphs in it, footnotes in it. Existence is a great orchestra, we are small notes, small instruments. We can play in tune with the whole, that brings bliss. We can play against the whole, that brings misery. It is as simple as that. So whenever you feel miserable remember that knowingly or unknowingly you are doing something against the whole. Put it right. Nobody is responsible except you. Take the whole responsibility on yourself. That is one of the fundamentals of sannyas: responsibility, total responsibility.

And when ever you feel blissful, learn from that moment. You must have fallen in tune with the whole. So remember how it happened and create the same context again and again so that it can happen more and it can happen more deeply.

Misery and bliss are great teachers. If we can simply watch and learn from these two teachers no other scripture is needed.

This is your new name: Ma Deva Parinito. Deva means god. Parinito means married to.

Sannyas is a marriage to god. It is getting deeply involved in the ultimate destiny of existence. It is dropping the coldness of a spectator and becoming warm. It is a passionate affair of commitment, of involvement, of participation.

God is not an object that you can know by standing aside as a spectator, you can know god only if you participate. God is a dance that you have to participate in to know the real meaning of it. God is a song that you have to sing, then only will you know the beauty of it. God is a wine that you have to drink; only then do you become intoxicated. Just watching the wine like a spectator is not going to help. It is not going to quench your thirst, it is not going to make you intoxicated.

Sannyas means that you are dropping the ordinary status of a spectator and your are becoming involved, getting into deeper waters. But that is the only way to come to reality. When you are utterly drowned in it, drunk with it, then only do you know the sheer joy of it, the ecstasy of it.

This is your new name: Swami Sureshwar. Sureshwar means god of gods -- and that is our reality.

To be a human being is an accident, to be a man or a woman is an accident, to be a tree or a bird is an accident. The intrinsic it the same. At the innermost core we are all gods, but on the periphery we are different. The forms are different, the garments are different, the bodies are different, the minds are different, but the soul? -- it is not different at all. In fact we don't have different souls. The whole existence has only one soul, the whole existence has only one center.

To be reminded of it is all. Once you start remembering it, recognizing it not just as an intellectual idea but as something felt in the heart, the transformation has set in. Then you cannot fall back, then there is no going back. The growth has started, you have started moving for the first time.

People only appear to be moving, they are not moving, they remain the same. They go on moving in circles. They keep up the pretension that they are moving, bu because they move in circles there is no growth, no achievement, no arrival. Unless you arrive at god, remember, you have not arrived anywhere.

And this can be made possible, this is my whole effort here: to create the context, the space where you can be challenged towards for this great adventure of knowing yourself. By knowing oneself one knows all, and by not knowing oneself one may know all -- it is worthless

(To the son of an ashram resident.)

Come here. So finally you decided! (laughter) Good! I was waiting for you. You have been avoiding and avoiding, but how long can one avoid? -- that is the question. (laughter)

This is your new name: Swami Prem Deven. Prem means love. Deven means divine.

Love is the most divine quality. Grow in love and you are growing towards god. Stop growing in love and you have stopped growing completely; there is no growth other than love. And people go on going that

A few people go on accumulating wealth and they think that they are achieving something. They are not achieving anything. All that wealth will be left behind. They will not be able to take it with them. It is a sheer wastage of a great opportunity, collecting trivia. A few people accumulate knowledge -- that too is futile. Only your memory becomes bigger and bigger, but your being remains the same. By knowing much nothing happens to your being. It is only through love that something starts happening to your being. A new freshness arises, a new breeze starts moving through you, new light penetrates you, new wonder and awe arises in you. For the first time you start looking into existence not through the head, but through the heart. And that is the true window.

Once that window opens, all that was impossible before becomes possible. Then one is entitled to miracles.

Dance Til the Stars Come Down From the Rafters

Chapter #14
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This will be your new name: Swami Juno

It is a beautiful name so there is no need to change it. And it is also of tremendous meaning. It means purity. But remember that purity has nothing to do with morality. A moral person is pure only from the outside. He has cultivated a certain character but his inside is as unclean as anybody else's. He has a beautiful facade but it is just a facade. The so-called saints and the sinners differ only in their faces.

Real purity is something totally different from morality. It cannot be cultivated. It has nothing to do with character, it has something to do with consciousness. It is a transformation of consciousness. When one becomes very alert in one's innermost core, aware and meditative, then a purity arises which is beyond morality and immorality, which is beyond sinners and saints. It is a kind of innocence. The mirror is absolutely without any dust. And when the mirror is pure it reflects god.

This is your name: Ma Aki. Aki means early morning -- and that's what sannyas is, the beginning of the day. The night is over, the sun has not yet risen. A sannyasin is just in the middle of these two. He has left the old and he is waiting for the new to arrive. The new comes inevitably, but patience is needed

This interval between the night and the day is of immense beauty, of great silence, because it is a passage where darkness becomes light, death becomes life, matter disappears and there is only god left behind.

Come here. Close your eyes... close your eyes.
Good. Ruth, come here. Just look at me. Good.

This is your name: Ma Ruth. Ruth means compassionate. It has other meaning too: beauty, a vision of beauty, the capacity to see. But I will choose compassionate.

Sannyas is the alchemy of transforming passion into compassion. Passion is the lowest state of consciousness and compassion the highest. The lower has not to be denied but to be transforms. The lower has to be used as a stepping stone. In the past the so-called religious people have been very much against it, and because of their centuries of teachings they have created a schizophrenic humanity. They have divided man into two, the lower and the higher, and that division is the cause of misery, anguish, anxiety.

When you start thinking in terms of yourself as being two, the lower and the higher, there is constant conflict. You are trying to overcome the lower, to fight with it, to destroy it -- and it is not possible to destroy it. Transformation is possible, destruction is not possible. Nothing can be destroyed in existence. Yes, things can be changed. Water can become vapor or water can become ice, but this is just a change. You cannot make water disappear totally. You can analyze it, then it will become hydrogen and oxygen, but is remains. There is no way to annihilate it. Nothing can ever be annihilated and nothing new can ever be created. Only combinations change.

So because of this long long tradition of dividing man into two the whole humanity is suffering. My effort is to help you to drop the division, to drop this schizophrenia which as been perpetuated in the name of religion.

Religion has not proved a blessing. It has proved to be the greatest calamity. Jesus, Buddha, Zarathustra -- they are blessings, but Christianity, Buddhism, Hinduism, Jainism -- they are not blessings.

All the great masters of the world were teaching methods to move your inner being into higher planes. They were helping people to grow wings. And all the churches have been trying to divide you, because that is the fundamental way to rule over people: divide and rule. You can divide easily, and once a person is divided he becomes powerless, his energies start fighting within him, he becomes a chaos, then you can rule him. And all the churches are interested not in transforming you but in enslaving you, in ruling you, in exploiting you.

Passion is the lowest rung and compassion is the highest rung of the ladder, but both belong to the same ladder. Remember, when passion becomes conscious it becomes compassion. When passion is unconscious it is cruel, it is ugly, it is animal.

Just bring more consciousness to your being and you start moving toward divinity; from the animal to god. Man is only a ladder stretched between these two eternities.

This is your name: Ma Anne. Anne has many meanings: prayer, mercy... but the most beautiful is grace. So remember grace. Grace is something that descends from above. You cannot create it, you can only receive it. You can be open to the beyond, available, in a state of let-go, and something starts showering on you. It is invisible but one can feel it and the freshness that it brings and the rejuvenation.

Prayer is only a method to help you to attain grace. And mercy is only an expression of the achievement of grace. These are the three meanings of the word: prayer, grace, mercy. Attain to grace, use prayer as a method and then mercy as an expression. Prayer precedes, mercy follows, but the real phenomenon is grace. And the only way to attain it is to drop the ego. That is the only barrier. We are closed to god because of it. The moment the ego is put aside we are one with god. He starts flowing in us and we start flowing in him. And that is the state of grace.

This is your name: Ma Gudrun. Gudrun means divine wisdom. It is a repetition because in fact all wisdom is divine. There is no other wisdom in the world. Knowledge is human, wisdom is divine. Knowledge is concerned with the facts, wisdom is concerned with the truth. Facts are superficial things.

It is a fact that you are a woman, but it is not a truth. Truth is that you are a pure consciousness, neither man or woman. The fact is that you are a body, the truth is that you are not the body, you are the spirit. But the fact is easily available, it is objective, and the truth is subjective.

Soren Kierkegaard says 'Truth is subjectivity.' His definition is of great significance. Fact is objective -- it can be proved, experimented with. That's why science only believes in facts and that's why science and religion cannot communicate with each other: their dimensions are different. Science talks about the facts, religion talks about the truth.

Science has no idea of truth because truth is something invisible. You can feel it, you can experience it,

but you cannot show it to others, while objective facts can be shown to others, they can be proved. Wisdom is not possible through learning. Through learning only knowledge is possible. Wisdom is possible only thought a state of not-knowing, a state of innocence. By the process of unlearning one comes to wisdom and by the process of learning one comes to knowledge, hence there can be no school, no university for wisdom. For knowledge all kinds of schools are possible.

What's why wisdom has disappeared from the world slowly slowly: the world has become too burdened with knowledge.

To be a sannyasins means taking a quantum leap from knowledge to wisdom, from the objective to the subjective, from the outer to the inner, from the fast to the truth, from the visible to the invisible, from the known to the unknown. It is the greatest adventure of life, and unless one comes to know one's innermost being, the truth, the subjectivity, one has not known anything. One can accumulate much knowledge but that is all rubbish. It is only wisdom that liberates, it is only wisdom that transforms. It is only wisdom that becomes the door to the divine, hence *all* wisdom is divine.

Your name: Swami Alan. Alan means harmony, and harmony is the goal of all true religious enquiry.

Man live in discord. Man lives like a crowd; there are many people inside you, not one, and they are all fighting, quarrelling and they all pretend to be the master.

Gurdjieff used to say: Man is like a house whose master has gone away or has fallen asleep and all the servants are drunk. In their drunken state every servant thinks that he is the master and there is great quarrel and fighting going on.

He was right. That's generally the situation of a human being. All is fragmentary and each fragment wants to go its own way and no two fragments are in any agreement. That's why ordinary human beings cannot make a promise. If they promise they cannot keep it, because the person who promises 'Tomorrow I will meet you,' may not be in power tomorrow. The wheel goes on moving, another spoke come up.

In the evening you decide 'Tomorrow morning I am going to get up at four and meditate' and the decision seems to be total and you are determined and you are happy that you are determined. But when the alarm goes at four, you throw away the alarm, you pull the blanket over you and you say 'We will see tomorrow.' Now this is somebody else. And when you get up at eight o'clock in the morning you are miserable, repentant, feeling guilty that you could not keep promise given to yourself -- and you really wanted it, you had meant it. Now this is another person... and so on, so forth, it goes on.

Man needs integration, an integration of all these fragments into one whole, into one harmony. And that is the whole effort of religion. The very word 'religion' means that which binds you together. That's exactly the meaning of yoga too; yoga means union. Religion and yoga are synonymous.

When you become crystallized, when you become one, when all these parts that are falling apart melt and merge into one unity a tremendous joy arises because all the conflict is gone. And when the conflict is gone celebration begins. All the meditative techniques are devised in such a way that they; can bring your quarrelling fragments closer to each other, into a friendship, into harmony, into accord.

This is your new name: Swami Narayano. Narayano means god. The whole existence is made of god: the rocks, the trees, the animals, man. God is the only stuff. There is nothing else available. We differ only in forms.

The tree is green but is is god who is green in the tree, and the red in the flowers. He is the mud, he is the water and he is the lotus. He is in the lowest and he is in the highest.

So there is no question of any inferiority or superiority; we are part of the whole. To remember it is to become holy.

This is your name: Swami Bhagwato. Bhagwato means divine.

Man has forgotten only one thing, and that is the door to the divine. He has become lost in so many things and there are millions of things that one can get lost in. And one can forget god very easily. One can forget god easily because god is already the case. There is no gap between you and god, hence it is easy to forget.

It is just like the fish in the ocean. The fish in the ocean does not know the ocean unless somebody pulls the fish out of the ocean and the distance is created. Then the fish remembers, then she longs for the ocean. Now the fish understands what has been missed.

That can be done as far as a fish is concerned but that cannot be done with man, because all is god. You

cannot be pulled out of god. A distance cannot be created, so that is not the way to remind you. The only way to remind you is to make you aware that all that you are involved with is trivia, mundane, superfluous. Even if you achieve it nothing is achieved. And death will take everything away from you anyway.

Before death comes, attain something of eternity, have a taste of something which is timeless, deathless, then death cannot destroy you. Then you can die dancing, singing, laughing. And to be able to die singing, laughing, dancing, is the greatest achievement of life. That is the very culmination of life, that is the goal of sannyas. And one who can die joyously, naturally is bound to live joyously.

So live joyously, live with a deep enquiry within yourself 'Who am I?', because there is the door to the divine. You are the temple of god. Just don't go on running hither and tither, come back home. Look within! It is not far away. It is *very* close. In act even to say that it is close is not right, because closeness is also a kind of distance.

He exists in you as you, so you have to know who you are. The moment that you know who you are, you have known god too, simultaneously.

This is your new name: Ma Vimal. Vimal means purity, innocence. Literally it means without any dust, without any mud.

Man is a mirror -- and we go on collecting dust on the mirror. Thoughts, memories, desires -- they are all dust. Layers and layers of dust are there, and the mirror is completely lost, it mirrors nothing, it cannot, because so many layers of dust are upon it.

The whole effort here is to help you to clean the mirror. Nothing else is needed, just a little cleaning inside. And once the mirror is clean you need not be told that god is, you will know.

I don't expect you to believe in god, because all beliefs are false. My function is to help you see god, to know god. Seeing is of importance, not believing. Belief is again another layer of dust -- religious dust, holy dust, but dust is dust. And one has to clean the mind totally, completely.

When the mind is without any thoughts, memories, imagination, even for a single moment, you immediately become aware of god. That awareness fulfils you, makes your life meaningful. Your song bursts forth, a great ecstasy for which we have been searching and searching for many many lives, arises in your being.

This is your new name: Swami Nirmal. Nirmal means innocence.

Jesus is right when he says: Unless a man is born again he cannot enter into the kingdom of god. And he also says: Unless you are like small children you will not enter into my kingdom of god.

One day he is standing in the marketplace, a crowd has gathered to listen to him, and a rabbi asks him: Who is entitled to enter the kingdom of god that you go on talking about? Jesus looks around, finds a small child, takes him up on his shoulders, and says, Those who are like this small child.

The rabbi was offended, obviously, because he was thinking that Jesus would point towards him; he was the most knowledgeable person in the town. And others were also offended. Somebody was the most virtuous and somebody else was the most saintly and somebody else was the most respectable. All kinds of people were there, and he has chosen just an ordinary child! But Jesus is right: man has to learn to be a child again.

The first childhood is bound to be lost. The first childhood is a natural thing. It is like something of which you are not aware and cannot be aware unless you lose it. You have to lose it, and only later on when you become aware what have you done? What have you gained by losing it?... Then you start searching for it again. A second childhood is needed.

That is the meaning of your name: a second childhood. One has to be twice-born, it is a spiritual birth. And then all is possible, even the impossible is possible.

This is your new name: Swami Satyamo.

Satyamo means the ultimate truth. Truth is not available through the intellect. Truth is available only through intuition. Truth cannot be found by logic, by thinking, by the head; it can only be found by the heart, by feeling, by love.

So the whole problem before a seeker is how to shift the energy from the head to the heart. The whole gestalt has to be changed. Our society teaches us how to take the whole energy to the head. It excludes all other centers, it denies energy to all other centers, it takes everything towards the head.

Our society is head-oriented, so it is not an accident that millions of people are crazy, mad, insane. Their

heads are boiling with too much energy and their hearts are empty because no energy moves there. The heart remains undernourished, goes on shrinking -- and it is through the heart that one can be bridged with life, with god. Only through the heart is there a possibility of rejoicing, of becoming sane, of attaining to the ultimate truth.

Sannyas is only a beginning, a small beginning, of changing the gestalt, of moving the energy from the head to the heart. It can be done, energy can be moved to any center. It is only a question of understanding what our problem is. Once we know the problem the solution is not far away. In fact the problem contains the solution. Understood rightly, you will find the solution in the problem, you will find the answer in the question itself.

So now this is going to be your work: shifting your energy from the head to the heart. Feel more, sing, dance, participate in music; watch the stars, the sunset, the sunrise, the flowers, the trees, and you will feel yourself coming closer to the heart. And avoid argumentation, logic-chopping, hair-splitting. Avoid that, it leads nowhere. It takes you more and more into the desert, more and more away from you and your truth.

Dance Til the Stars Come Down From the Rafters

Chapter #15
Chapter title: None

15 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is a beautiful name. It can be of tremendous significance and can bring a transformation to your consciousness.

Jed means Jehovah is a friend, god is a beloved.

Religion is a love affair with existence. It is not our of fear, it is out of love that real prayer arises. It is not that god is powerful, that we have to bow down to him, but that he is pure friendliness, pure love, the fragrance of love and nothing else.

Surrendering to love is not a surrender, it is a victory. Surrendering to power is humiliating, it is ugly. But remember, god is not a person. God is another name for the totality of existence. From this very moment don't look at god as a father figure, don't look at gos as the creator, as the ruler. Drop those ideas, those are all political ideas. Think of god always as a friend. You can laugh with him, you can share a joke with him. You need not be afraid, he understands. If he cannot understand you, then nobody can understand you. Then there is no possibility of any understanding at all.

This is your name: Ma Gemma. Gemma means fullness -- and that's the goal of sannyas.

Man ordinarily is empty, hollow. That is his misery. He wants to be full, hence he goes on stuffing with food, with sex, with alcohol, with money, with things, with all kinds of gadgets that technology makes available. But still the inner emptiness remains as empty as ever. In fact one starts feeling it more when one

is surrounded by all kinds of things. In contrast the inner looks very poor.

The search for money, power and prestige is basically to create a fullness of being, but it is a wrong direction. That is not the way to become full. The way to become full its love, prayer, grace. The way to become full is only one: to be pregnant with god, to be available to god and to all his glory and splendor.

That's what my teaching is in essence: Love the existence and you will be full. Love unconditionally and you will be overflowing. And the moment one starts overflowing is the moment of coming home. One has arrived. There is tremendous contentment.

This is your new name: Swami Avinasho. Avinasho means the eternal one, the indestructible one, the immortal one. That's your reality. You were never born and you will never die. You don't exist as part of time. You penetrate time, but you exist as eternity. You are reflected in time but time is only a mirror. The reality is beyond it.

Birth means the beginning of the reflection in the mirror. But the one who was reflected remains forever. Mirrors go on changing but the mirrored one is eternal, it is deathless.

To be reminded of it is the purpose of meditation. Meditation changes your consciousness from the mirror to the original face, from the reflection to the original face. And to know one's original face is to know god. Your original face is god's face too. They are not different.

This is your new name: Ma Nibbano. Nibbano means cessation of the self, of the ego, of the very idea that 'I am.' The moment that the idea of one's separation from existence disappears, god appears immediately. God is always there, it is just that the ego is functioning like an iron curtain, you cannot see through it.

Once the ego is put aside all the values of life go through a radical change. What was important before is no more important because all that was important was nothing but nourishment for the ego. Now something else is important -- that which nourishes your being. So all priorities change. You live as you were living before yet you are no more the same person. Your presence has changed. The body is the same and everything is the same, but something at the center, at the very core has become full of light, joy. It starts radiating. It starts reaching to other people too. It can trigger the process in other's lives also.

'Nibbano' is Buddha's word for ultimate enlightenment when the ego is completely dissolved into the whole, when the dewdrop disappears in the ocean and becomes the ocean itself.

This is your new name: Swami Prabhat. Prabhat means the dawn.

Sannyas is a bridge between the night and the day. It is the end of the night and the beginning of the day. It is hard to drop the old, but is has to be dropped because only then is the new possible. It is hard to accept the new because it is new and we are unfamiliar with it. It is a stranger, and deep down we are apprehensive and afraid. But one has to learn to love the now, otherwise there is no growth possible.

Growth simply means the courage to drop the old and the courage to love the new. And this has not to be done only once, it has to be done every moment, because every moment something is becoming old and something new is knocking at the door. Whenever that is happening, listen to the new and become utterly deaf to the old. The old functions as a bondage, the new brings freedom.

Truth is always new. God is always fresh, as fresh as the dewdrops in the early morning sun.

This is your new name: Swami Dasen. Dasen means the surrendered one, the humble one, one who is ready to become a slave to god. But by becoming a slave to god one becomes a master. By trying to be a master on one's own one remains a slave of a thousand and one things.

The ego wants to be as master on its own, but you are not the ego, and if you support the ego you are supporting your own enemy. Surrendering to god, becoming a slave to god simply means that you have become absolutely aware of the trap of the go and you are no longer going to help it, to co-operate with it. You have dropped all connections with it.

In that very moment something immensely beautiful happens. For the first time you become aware of your vastness, of what Jesus calls the kingdom of god. But the way to enter into it is to be humble.

Jesus is right when he says: Blessed are the meek for theirs is the kingdom of god.

This is your new name: Swami Paritosho. Paritosho means total contentment, pure contentment for no reason at all. If there is a reason for it, it is not total. It is total only when it is uncaused, when it comes out

of your understanding. When you see all the gifts that the existence has bestowed upon you, a gratitude arises on its own. One feels immensely loved by existence. One is no more an alien, a stranger, an outsider. The whole existence becomes one's home. We belong to it, it belongs to us. All alienation disappears. Then each moment is so full of joy, it is so overflowing in ecstasy, that one can only be contented. There is no possibility of being otherwise.

Meditation is the key to open the door, the door of absolute contentment. Mind is always discontented., hence meditation means creating a state of no-mind. That space is always contented.

This is your new name: Ma Gangotri. Gangotri is the source of the river Ganges. It is thought to be one of the holiest places in the world. That is only symbolic.

Ordinarily river move further and further away from the source, that is the natural course. But in meditation one starts moving toward the source. Hence Gangotri became a metaphor. It simple means that we have to reach the source from where we have come. Unless we've found the source of our life energies, we will not find god anywhere.

So we have to go in more and more, to the point where no more possibility of going in is left. Then you have arrived at the source. And the source is the goal too. That's what we are tying to do here: bringing people, slowly slowly persuading them to come to the source.
The source is within you. One need not go anywhere.

This is your new name: Ma Anando. Anando means the ultimate bliss. It is not pleasure. Pleasure is of the body. It is very superficial, momentary and it always contains its opposite in it, pain.

Every pleasure brings its own kind of pain in its wake, like a shadow. You cannot avoid the pain. If you choose pleasure you have also chosen pain in the bargain. That's the problem of all pleasure-seekers: one moment they look so high, another moment so low. One moment they are on the peaks, the sunlit peaks, another moment they are in the dark valleys. One moment it is all paradise, another moment it is all hell.

Bliss is not pleasure, nor is bliss happiness. Happiness is something higher than pleasure; it is psychological. But is also contains its opposite, unhappiness.

The body and the mind cannot go beyond duality. Pleasure is more animal, gross. Happiness is a little human, a little subtle. Listening to music, reading poetry, painting, watching a sunset these are higher phenomena than sex and food, but they bring their own unhappiness. And because they are higher the fall is greater. So the ordinary pleasure-seeker is not in so much pain, because his pleasure is also not so much. But the person who can be happy can be very miserable. He moves between two diametrically opposite poles, between happiness and misery, like a pendulum. And it is a constant change from one point to the other. It makes one feel insane.

Bliss is beyond duality, bliss is spiritual. It knows no opposite, it has no opposite. It is just pure joy, without any shadow.

You may have heard a beautiful parable, it exists in almost all the cultures of the world, that in heaven angels don't make any shadows. When they walk there is no shadow. That is a metaphor, that is saying something about bliss. Heaven is nothing but the ultimate state of bliss. No shadow is cast. One becomes transparent, so transparent that no shadow is possible. A Buddha, a Jesus, a Lao Tzu, these people live in bliss. They don't know its opposite; they don't know what misery is, what pain is. Not that their bodies will not suffer. When Buddha is ill his body suffers, but he is only a watcher of the pain, he does not become identified with it. He remains aloof, cool far away; the distance is always there. Even in death he knows that it is only the body that is going to die.

Bliss has been the goal of all the religions, and bliss is the goal for my sannyas too. Forget all about god, paradise, remember only bliss. And if you can attain to bliss you will have attained god and paradise -- all without even thinking about them.

This is your new name: Swami Amito. Amito means the infinite one.

Man appears very finite, very small, just like a dewdrop, but he contains all the oceans in him, he contains all the skies in him. he contains all the skies in him. If you look from the outside he is very small, tiny, just dust, nothing much: just unto just. But if you look from his inside, from his center he is the whole universe.

That's the difference between science and religion: science looks at man from the outside and finds nothing spiritual, nothing divine, just physiology, chemistry, biology -- another kind of animal. Hence

scientists go on studying animals to understand man. Animals are more simple, easily manipulatable, so they go on researching on rats, and whatsoever they conclude, they go on insisting that this is the case with humanity too. It is a little more complex of course, but basically it's the same.

Science has reduced man to rats. And man can only be understood not by studying rats or dogs... Pavlov used to study dogs to understand man and Skinner goes on studying rats to understand man. Man can be understood only by understanding Buddhas, Christs, Krishnas. Always remember that this is one of the fundamentals, you cannot understand the lower, but you can understand the lower by understanding the higher. The higher contains the lower but the lower does not contain the higher.

The only way to understand man is not from the outside, not through observation, but through meditation. One has to enter into one's interiority, into one's own subjectivity. Standing from there one comes to know the greatest wonder and the suprememost awe -- that man is nothing but god.

The mystics in India have declared: Aham Brahmasmi -- I am god. And Skinner declares; I am a rat. Now it is for you to choose! (laughter) By becoming a sannyasin one renounces all Skinners and one chooses the people who have declared that the highest is within you. That is the meaning of Amito. It means the infinite one, the eternal one, the vast one. It is another name for god.

Dance Til the Stars Come Down From the Rafters

Chapter #16
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your new name: Swami Amrito. It mean the immortal one.

Only the body dies, we never die. We go on changing bodies like one changes clothes, but the real one is beyond birth and death.

This is your new name: Ma Veet Hilde. Veet means beyond, hilde means war.

Man is constantly is a state of war with others and with himself. We have been taught to be always in a kind of struggle. We have become conditioned to the idea that life is a struggle, the survival of the fittest. Consciously we fight, unconsciously we fight. Even when we love there is fight. The fight has become so engrained that it has almost become our nature. Sooner or later the fight will erupt with whoever is close to you.

Now the psychologists have started calling lovers intimate enemies, and there is truth in it. There is a kind of intimacy, they are close, but enmity is there. Even in a loving relationship there is war, anger, aggression, an effort to dominate the other, an effort not to be dominated by the other. One is constantly on guard. One cannot relax. And without relaxation there is no religion. Without total relaxation there is not god. It is only in a relaxed state, utterly relaxed, that you come to feel the presence of something divine that

permeates and pervades the whole existence.

To be a sannyasins means going beyond all kinds of conflict, falling in love with love itself.

This is your name: Ma Sonia. It has many meanings and all the meanings are beautiful and very deeply related. Although they come from different languages, a subtle undercurrent connects them.

The first meaning is Greek -- it means wisdom. Wisdom is your capacity to understand existence. It is not a question of being well-informed, well-educated, well-studied. One may be absolutely uneducated, one may know nothing about books, yet one can be absolutely intelligent. That intelligence which does not come from the outside is wisdom. It grows within you. You are born with it. Nobody is born with knowledge, everybody is born with wisdom. Knowledge is given later on, it is a conditioning. But wisdom is our innermost core.

To attain to wisdom one has to put knowledge aside. Knowledge functions as a barrier, like a rock. Springs of wisdom cannot know. Hence those who have really understood life and existence, all agree on one thing, one has to be innocent to be wise. Socrates is right when he says: I know only one thing, that I know nothing. That is the quintessence of wisdom.

The second meaning comes from Persian. In Persian sonia means purity. If one is innocent one is pure, one need not try to be pure. Innocence has the fragrance of purity. Purity does not mean moral, virtuous, etcetera. It simply means a childlike capacity to wonder, to be in awe. Seeing the sunset, the stars in the night, one is simply silent. The beauty is so overwhelming that the mind stops. And the stopping of the mind is purity, no-mind is purity.

The third meaning comes from Hebrew. In Hebrew it means the seer... not the knower but the seer. The blind man can know about light, but he cannot see. Knowing about light is not knowing light itself, to know light itself one has to see. And the same is true with truth, with god. One seeds new eyes, a new capacity to see.

And the fourth meaning comes from the Indian languages; the it means golden. Wisdom, purity, the capacity to see -- these are the most valuable phenomena. They are golden, real gold.

So remember all these meanings and remember that they have to be transformed into reality.

This is your name: Swami Anand Robert. Anand means bliss, joy, cheerfulness. Robert means bright, radiant.

Bliss cannot be otherwise. It is bound to be radiant. It vibrates, it pulsates, it creates an aura around you. Those who have eyes can see it, and those who have ears can hear the music of it, and those who have hearts can feel the love flowing through it.

Bliss has one intrinsic quality: it wants to be shared, it wants to reach others. It is just the opposite of misery. When you are miserable you want o be closed you shrink. You don't want to see anybody, you don't want to meet anybody. The extreme is suicide.

Suicide simply means 'I don't want to be seen again or to see anybody again. I don't want to relate in any way. I disconnect myself from life totally.' That is the extreme of misery. One wants simply to disappear form life itself, because if you are alive you will have to relate. Some way or other you will have to communicate and misery does not want to relate or communicate. Misery makes you a windowless phenomenon. You become encapsulated.

It is just the opposite of bliss. Bliss opens you up. You become all windows. Walls disappear. You are simply windows and windows. You are just an open phenomenon, available, vulnerable. Suddenly you start exploding, your energy starts spreading. A single blissful person, a Jesus or a Buddha, changes the quality of the whole of the earth.

We cannot think of humanity without Buddha, Jesus, Zarathustra, Lao Tzu. Just delete one dozen names from the history of humanity and man would be back to the animal stage. Man would have lost all that is valuable. These few individuals became so blissful that they made the whole earth radian t with their existence.

Buddha says: When one single person becomes enlightened the whole existence takes a step upwards., the plane of consciousness changes immediately.

This is your name: Swami Hans. Hans means a gracious gift of god. We take your life for granted, that's why ;we never become aware of its immense value. We take it so much for granted that we never thank existence for it, we never feel grateful. On the contrary, we are full of complaints.

To be a sannyasin means changing the whole gestalt from complaints, because whatsoever has been given to us is more that we deserve. We cannot ask for more. Even what has been given is already more, we are not worthy of it.

But this is the stupidity of the human mind. Whatsoever you give to it, it starts taking for granted, its starts feeling it has a birthright to it, and then from there it starts asking for more. And if more is not given then there is great misery.

Everybody is miserable because of this constant hankering for more. Contentment arises the moment you see that whatsoever has been given is already more, more than you could have ever expected, more than you are worthy of, more than you have ever earned. When you see that gracious gift of love, of life, of all that you are capable of -- music, poetry, beauty, of experiencing a thousand and one things -- you will feel grateful, grateful to some unknown energy. Call it god, existence, truth, the universe, but you will feel grateful. And the moment gratefulness arises you are changing from an irreligious person into a religious person.

Religion does not mean going regularly to the church or to the temple. It means gratefulness, being constantly in a state of gratitude, in a thankfulness. That is what prayer is. There is no need for any other prayer.

This is your new name: Swami Vinito.

Vinito means humble. But humble does not mean what it ordinarily means in the dictionaries. There it means that one has to cultivate a quality of humbleness.

When I use the word 'humble' I mean egolessness, nothing to do with cultivating a certain quality of humbleness. If the ego remains inside, you can cultivate the quality of being humble but it will simply be ego in a new, beautiful garment. It will be pious, but it will be the same ego. Nothing has changed; you remain the same. In fact it is far more dangerous, because now it will be difficult for you to find it; it will be hiding in deeper recesses of your being. The ordinary egoist is on the surface, the pious egoist is very subtle, he hides deep down.

Humbleness to me simply means egolessness. It is not a virtue to be cultivated, but it is a consciousness to be raised; it is something inner. You have to drop the idea, "I am separate from existence." The moment you drop the idea of separation, all ideas of superiority or inferiority disappear. That disappearance of superiority and inferiority is true humbleness, authentic humbleness. That's the goal of sannyas.
We don't cultivate a character, we create a consciousness.

This is your new name: Swami Sahajo. Sahajo means natural, spontaneous.

Man can function in two ways. One is out of memory. Then whatsoever he does is a kind of reaction. He is not responding to reality, he is functioning out of his past. He is not spontaneous. He has some principles about what to do, what not to do. He has a certain ideology to be followed. Rather than responding to the reality that he is encountering he is responding to his past ideology. He will always be missing the point. And that creates great frustration in life, because you always go on missing the target, you are always falling short. You always reach the station when the train has left.

One has to be spontaneous in life, one has to be responsible. By responsibility I don't mean that one has to be very dutiful. That is the wrong meaning of the word 'responsibility'. Responsibility simply means capacity to respond not according to the past but according to the present moment, reflecting the reality that is in front of you.

Act out of your presence, awareness, act out of your totality. Then you action is a response, it is no more a reaction, and every response brings a deep fulfillment.

If life becomes responsible in this sense, then each moment brings more and more maturity, growth, fulfillment, contentment and you start feeling grounded, rooted, centered, integrated. And to be integrated is to be reborn. That is the beginning of a real life. Before that we are only in a kind of womb, a psychological womb. One has to come out of it.

Socrates has said: The function of the master is that of a midwife. He is right. The function of the master is exactly that of a midwife. He helps you to come out of the psychological womb.

This is your new name: Swami Abhinavo. Abhinavo means the new, the fresh.

Don't live in the past. That is dead, that is gone and gone forever. Don't live in the future either. That is not yet, and it is not going to be according to you.

Love in the moment. Moment to moment living is sannyas, neither bothering about the past not about the future. *This* moment is enough. One lives with one's totality because there is nothing that is holding one back and there is nothing that has already gone ahead. You are totally here, totally now, not in fragments.

People are in fragments. Ninety per cent are somewhere in the womb and if you look in the present there is nothing. Between their past and their future their present disappears.

This is the wrong way to live, the stupid way to live. The right way to live is to let your past and future disappear so that your whole energy pours into the present. That is meditation, and that is the only way to meet god because god is always now and here. And it will keep you young and fresh. It will keep you always alert and aware. And the more aware you are, the more you know the beauty of existence, the joy of existence, the sheer grandeur of it all.

This is your new name: Swami Pradipo. Pradipo means a lamp.

The last statement of Gautam the Buddha to his disciples was: Be a lamp onto yourself. That is a tremendously significant message.

Nobody else can be a light for you. Buddhas can point the way but you have to walk, and you have to walk according to your light. The capacity to create light is there. All that is needed to create the light is inside you, it is just that you have not looked there.

Once you search within you will find everything that is needed to create a flame. Nothing has to be imported from the outside, the inner is so absolutely rich. We are born with everything that is really needed, but we become so much interested in the unnecessary, in the accidental, that we completely forget the intrinsic, the inner, the innate.

Sannyas has to be a turning point, a one-hundred-and-eighty-degree turn from the outside towards the inner. And soon you will be surprised that all that you have been desiring and longing for has been waiting there for you since the very beginning.

Jesus says: The kingdom of god is within you.... But *you* are not there. You are rushing in all directions. To ignore oneself is the only ignorance in the world, and to know oneself is the only phenomenon worth knowing, the only knowledge, the only real knowledge.

This is your name: Swami Chinmayo. Chinmayo means consciousness.

Consciousness is our true reality. We are not the body, we are not the mind; we are the witness of it all. We can watch the mind and its functionings; we are the watcher.

One has to become more and more centered in the process of watching. One has to disidentify oneself from the bodymind complex and this is the whole process of meditation: the process of disidentification. That is the negative part of the process. And the positive part is centering into the process of witnessing, becoming more and more rooted in watchfulness.

These two things done, the negative and the positive -- disidentification with the bodymind complex and centering in the process of awareness -- that's the whole of religion. Nothing else is needed. No scripture, no doctrine, no dogma. This is enough to liberate. More than that is an unnecessary burden.

Dance Til the Stars Come Down From the Rafters

Chapter #17
Chapter title: None

17 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Anand Jochen. Anand means rejoice. Jochen means appointed by god.

Each person is appointed by god. No one is accidental. Everybody has to fulfil a certain destiny, everybody has to attain a certain realization, everybody has to deliver a certain message. It is not only that Moses and Buddha and Jesus and Mohammed are the messengers of god, everybody is. They know it, others don't know it -- that's the only difference.

To be a sannyasin means deliberately, consciously, becoming a messenger of god, becoming available to him so that he can fulfil whatsoever he wants, withdrawing all our desires so that we don't interfere, withdrawing ourselves totally, so that we become just like a hollow bamboo flute so that he can sing his song.

This is your name: Swami Samarpan Philip. Samarpan means surrendered and Philip means a strong spirit. On the surface it will look like a contradiction in terms. It is not so. It is one of the deepest fundamental laws of life.

Those who are surrendered to God become victorious. Those who are surrendered to God become tremendously strong because the inexhaustible sources of God are theirs. Those who are not surrendered -- they are poor, they are weak, they are impotent. The surrendered person can become omnipotent, omniscient, omnipresent, because the moment you disappear you become one with the whole. Then all the stars are within you, then you are as vast as the universe.

It is the ego that keeps us small, tiny, mean. The moment the bubble of the ego is burst we are one with the whole. That oneness is the real strength, the real power. It does not belong to you, remember, it belongs to God. All that is real belongs to God and all that is unreal belongs to you. You are unreal -- you are a separate entity. You also become real when you are no more separate from God. That is the meaning of surrender: the river disappearing in the ocean.

Sannyas is the art of surrendering; surrendering the ego and all other utilities that cling to the ego.

This is your name: Swami Prem Bengt. Prem means love. Bengt means blessed by god.

Love is always blessed by god and always condemned by the society. The society is against love, god is for love; hence deep down the society is against god. It pretends to be religious but it is only a facade. The religion that exists in the society is a Sunday-religion, a formality, something very pseudo, phony.

The real religion is totally different. But the moment you are really religious the society is absolutely against you because you become a danger to the society -- to the state, to the church, to all the vested interests, to all the powers that are exploiting, oppressing people.

Jesus was pure love. He was blessed by god, but crucified by the society. Love is always crucified by the society. And society has created por substitutes for love -- marriage, etcetera. Those are just plastic substitutes to keep you engaged, toys to keep you occupied so that you don't feel the need for real love. But real love is a totally different phenomenon, and it is not ordinarily available unless you raise the level of your consciousness.

To attain to real love you have to go through many transformations, because love is the ultimate flowering of your consciousness. It is no ordinary phenomenon. That it happens is a miracle. That it happens is magic, but whenever it does happen blessings shower on you from god.

Jesus is blessed even in his death -- and other people are not blessed even while they are alive. He is blessed even when he is carrying his own cross -- and other people are not blessed, not at all, they know nothing of blessings. They have all the money the world can give and the power and the prestige, yet they are empty, hollow. There is nothing inside them, just a darkness, the darkness of a grave. Deep down they are dead.

It is love that brings life, it is love that stirs life. And god blesses life, god cannot bless death.

My religion consists simply of love. Love more and more, love unconditionally, love for the sheer joy of

loving and there is no need to go to any church or any temple, no need to repeat any stereotype formulas, no need to repeat any rotten prayers. Just love and you will be prayer. Love and one day suddenly you will see that a door has opened and god has entered into your life.

This is your new name: Swami Deva Anuragi. Deva means god, anuragi means a lover -- a lover of god.

God is not available through thinking, he is available only through feeling. One cannot connect oneself with god through the head. The only possible bridge is through the heart. One can argue for years or for lives, but one will not come to any conclusion about god. Logic is not in that direction, that dimension. It is not logic but love that brings you to a conclusion. In fact logic never brings one to any conclusion, it goes around in circles. Love takes a quantum leap and immediately arrives at a conclusion. It is not through a process, it is intuitive, it is sudden.

God has disappeared from the world for the simple reason that love has disappeared, and god cannot be brought back to the world unless we start creating more and more vibrations for love, unless we change the milieu that exists on earth today, the atmosphere, the neo-sphere. It is very logical, scientific, but it is absolutely anti-god. Even those who believe in god believe only through logic. And to believe in logic is not to believe at all, it is worthless. Unless it is a love affair, a mad, mad love affair, it means nothing.

I teach the madness that love brings and the sanity that love brings. They are the same thing, two sides of the same coin. The world will think you insane, and those who know, they will think you sane.

This is your new name: Ma Aradhan. Aradhan means prayer, worship.

Prayer has to be something absolutely individual. It has to be spontaneous, it has not to be learned. A learned prayer is a false prayer. Then you are repeating like a parrot. It is meaningless, senseless -- empty words. But when a prayer arises in your heart, when it has something of you in it then it has tremendous significance. Then it is not a tale told by an idiot, full of fury and noise, signifying nothing. It has tremendous meaning and music.

One has to learn to communicate with existence. Talk to the stars, talk to the rivers, talk to the trees, talk to the rocks. And don't feel embarrassed because this is how god has manifested himself. Everything that is, is a manifestation of god. Start communication with the manifest god and only then one day will you be able to communicate with the unmanifest. Start with the visible and then you can take a quantum leap into the invisible. Talk to the earth, to the grass.

It may not look religious at all in the beginning, but just saying hullo to a tree has something beautiful in it, something spiritual, something holy, because you recognize the spirit of the tree, you recognize the presence of the tree, you don't ignore it. And if a person can learn only one thing -- not to ignore god in all his manifestations -- then ignorance disappears and wisdom arises, arises from your innermost core.

This is your new name: Ma Vijayo. Vijayo means victory.

Sannyas is a strange victory. It is victory through surrender. It is victory through let-go. It is victory through dropping the very idea of being victorious. It is action without action, effort without effort, victory without conquest.

The very idea of fighting and conquering is ugly. The part cannot win against the whole. It is utterly stupid. The part can only win with the whole, through the whole. The part can only win if it allows the whole to win through it -- allowing god to function through you, letting his will be your will, not having any separate will of one's own, not having any separate goal, destiny of one's own, moving with the whole in total accord, flowing with the whole wherever it leads.

In that let-go all fear, anxiety, anguish, disappears. and when there is no fear there is love, and when there is no anguish there is joy. And when you are no more separate there is no death.

Man never really dies. Nothing dies. The very idea that we are separate creates, as a by-product, the phenomenon of death. In the first place the idea of being separate is false and so is death, its by-product. Death is one of the most false things in existence, but it looks very real if the ego is there; it is the shadow of the ego. Drop the ego -- and dropping the ego is the beginning, the beginning of a tremendously significant pilgrimage. And in the very first step, you have arrived. The first step is the last step. In dropping the ego one becomes victorious.

Dance Til the Stars Come Down From the Rafters

Chapter #18
Chapter title: None

18 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Deva Glorianda. Deva means divine, glorianda means glory.

All glory is god's. The moment we start thinking that it is ours we start falling, falling from grace, and soon the glory disappears. The glory exists only in those moments when you are not. The moment you come back, the glory is no more. The glory and the ego exist together, their co-existence is impossible. One has to choose either one or the other.

If one chooses the ego one chooses a life without glory, without fragrance, without joy. If you are ready to choose egolessness then all glory starts descending on you, starts radiating through you. You become a vehicle of god, a medium, a hollow bamboo flute, and a song starts flowing through you.

The whole art of sannyas is that -- not to be, because that is the way of being divine.

Ma Deva Eileen. Deva means divine. Eileen means ever joyful, cheerful, blissful, ecstatic.

Man alone is misery. Man plus god, and all misery disappears; misery is transformed into ecstasy. But man has to become part of god, man has to dissolve into god. One has to learn the art of dying in god, because that is the way of resurrection.

Ecstasy is possible. Each moment can be ecstatic and each moment can be a higher ecstasy than the preceding one. One can go on from one peak to a higher peak, from peak to peak. Only one requirement has to be fulfilled and that is that we should not think of ourselves as separate. We are not separate.

To think of ourselves as separate from existence is illusory, and that illusion creates fear, anxiety, anguish. That illusion gives us the idea of birth and death, and with birth and death we are crushed. Between these two rocks we can't be ecstatic, it is impossible. When death is there, how can you be overflowing with joy? It's impossible. How can you ignore death?

But the moment you start learning that you are not separate from the whole there is no death. You have always been here before your birth, and you will always be here after your death. You are an intrinsic part of the totality, of the cosmos. Then immediately all fear, all misery, all sadness, disappears. And what is left behind is ecstasy.

This is your name: Ma Anand Lynn. Anand means bliss. Lynn has two meanings; both are beautiful and significant. One is Welsh, then Lynn means idol, an idol of bliss, an image of bliss. The other meaning is Anglo-Saxon, then it means waterfall. That is far more beautiful: a waterfall of bliss.

Bliss has some qualities of the waterfall. One, Lao Tzu has said that the way towards god is a watercourse way. The water always seeks the humblest place. It always goes to the place which is the lowest. It is non-ambitious. It stands at the back. It has no ego.

Jesus says: Those who are first in the world will be the last in my kingdom of god, and those who are the last here will be the first in my kingdom of god.

A sannyasin has to be like water: humble, egoless, a nobody. Yes, that is exactly the definition of sannyas, the quality of nobodiness. Everybody is trying to brag that they are somebody -- through money, power, prestige. A sannyasin has nothing to brag about. He is simply ordinary, a nobody. But the miracle is that when you are nobody you become extraordinary. The miracle is that when you can stand at the back, suddenly you have become the first, at least for those who understand. And only their opinion has any meaning. Those who don't understand, their opinion has no significance.

Bliss is also a waterfall because it comes from the beyond, it showers on you. You are at the receiving end, You cannot create it, you can only be open to it. You can open your doors, your heart, and wait patiently. Whenever the right moment is there, whenever you are ready -- and by ready I mean whenever you are really a nobody -- it immediately starts falling on you. It falls like a waterfall. You are bathed, purified, transformed through it. But it comes from the beyond. It is not of the earth, it is divine, it is godly.

This is your name: Ma Deva Agnete. Deva means divine, Agnete means meek.

Jesus says: "Blessed are the meek for theirs is the kingdom of god." In that simple statement he has stated the whole truth. Nothing more can be added to it, it contains all the scriptures. But one thing has to be understood, by meek, neither Jesus nor I mean cultivated meekness, not something practised, because then it is no more meek. Then it is simply a facade... a beautiful facade but hidden behind it is the ego and that's what you will find in the so-called religious people. They walk -- that glint in their eyes if you watch and observe -- you can see, that holier-than-thou look. And they are trying to prove that they are the meekest, nobody can compare with them. That is again the same game -- the old game of the ego -- played now in the name of meekness, humbleness.

One has to be very watchful because mind is so cunning that it can cultivate a certain quality which will be only on the surface, just like a painted smile.

Real meekness arises out of meditativeness, not out of cultivation. It arises out of understanding, it arises by seeing the falsity of the ego.

The moment you see that the ego is false, it disappears. You don't have to cultivate meekness. Simply, the ego is no more there. And when the ego is no more there, you are meek, without any cultivation, without any practise. Then one is truly meek, unself-consciously meek.

If you are self-consciously meek, it is false. When you are unself-consciously meek, then it has tremendous beauty. It opens the door to all the mysteries of life.

This is your name: Swami Prem Eberhard. Prem means love. Eberhard means as strong as the wild bear.

Love needs tremendous strength. It cannot exist in a cowardly heart, it cannot grow in fear. It needs courage, guts. And the greatest courage in the world is in merging with the other, losing oneself in the other. The ego is very afraid of it, because once you know the taste of being egoless, even for a moment, you can never be the same again. You can never get back into your ego again with the same identity, the same old gestalt.

Even if for a moment you have seen that the ego is not a necessity, that it can be put aside, you would not like to carry it any more, because it is only a burden, unnecessary, futile. It is as if one is trying to swim with a rock around one's neck.

Once you have seen that the ego *can* be put aside you feel so free. Such a great freedom starts happening to you that you would not like to get into the old prison again. Once you have seen an egoless moment you will feel so blissful that instantly you will understand that all the misery, the whole hell, was created by the ego.

Ego is hell and egolessness is heaven. Once this has been understood life starts moving into a new dimension.

That dimension is sannyas.

This is your name: Swami Anand Bernhard. Anand means bliss. Bernhard means the same as eberhard: bear-strong.

Love, bliss, meditation, truth -- they all need a great strength. One has to be together. Ordinarily people are just fragments. Thousands of pieces are there but there is not any integrity. To be weak means to be divided, to be undivided is strength. And whenever you are undivided you become an individual, literally;

individual means indivisible. It brings strength, and strength becomes the foundation of god.

All the meditations are devices to bring your fragments together, to melt into each other, to create a kind of oneness in you, to bring a center to your being. Once that center starts growing you will have enough courage to go into the unknown, then you will risk all. And god asks: Risk all -- only then can you be blissful, loving, truthful, divine. Only then can you be a real, authentic sannyasin.

This is your new name: Swami Visarjano. Visarjano means dissolution.

Man has to dissolve himself into the whole, but we go on doing just the contrary: we go on protecting ourselves, safeguarding. We go on continuously avoiding any merger, meeting. We go on becoming harder and harder and closed. That's how we have become rocklike. And that was your old name, Peter. Peter means rock. It is good that you have decided to change the old name. Now become waterlike, fluid, flowing, vulnerable, open.

The moment one is ready to die in the whole there is the beginning of a new birth. That's the whole meaning of Jesus' resurrection: fist the crucifixion and then resurrection.

Dissolution means crucifixion. If you can pass through it then resurrection is inevitable. What you loose is meaningless and what you gain has tremendous meaning. What you lose is only illusory, what you gain is the reality itself. What you lose is hell, what you gain is heaven.

This is your new name: Ma Narayani. Narayani means divine, godly. From this moment start thinking in terms of being divine.

Science goes on telling people "You are nothing but animals. Human beings are only a species of animal," they say. And for three hundred years they have been propagating the idea. It has penetrated very deeply into our blood and bones and marrow. We are not animals. In fact animals themselves are not animals. We are divine, so are the animals.

Religion is rooted in this vision of man being divine, of the universe being divine. Science reduces everything to the lowest denominator. If you bring a lotus flower to the scientist, he will say, "It is nothing but mud; because it grows in mud, it comes out of mud."

If you bring mud to a mystic he will say, "Don't be worried -- there are thousands of lotuses hidden in it, because lotuses grow out of mud."

The world needs again religious vision. My effort here is to give you this perspective that you are not mud, that you are lotuses. Even mud is not mud, because it contains lotuses, because it can be transformed into lotuses; it is only a raw form of lotus.

Religion looks from the highest point and makes the highest point the decisive factor. Science looks at the lowest and makes it the decisive factor.

From this moment this has to be your vision: you are divine, so is the whole universe. With that vision it is easy to move upwards, because if there is nothing upward, no possibility of anything higher, then one forgets all about transforming oneself. If there is a possibility then one starts groping for it. The possibility is there; the buddhas are enough proof, enough evidence for it.

This is your new name: Swami Devapriyo. Devapriyo means beloved of god.

Start your journey of sannyas with this as a seed: God loves you. We are not orphans. God fathers and mothers existence. He is both father and mother, because he is not a person but a presence. The whole existence is surrounded by a divine energy that protects you, cares for you, is always available. If you go on missing it, it is only because of you. If you keep your doors closed, the sun may be outside but you will live in darkness. Even if the doors are open and the sun is there, you can keep your eyes closed and you will still live in darkness. So is the case with god: his love is always there but our hearts are not open, our hearts are closed.

Sannyas means the opening of the heart, making your heart available to god so that you can receive, so that you can pulsate with the whole, in accord with the whole. The art of meditation is nothing but the art of pulsating with the whole, in tune with the whole.
And then great benediction is yours.

This is your new name: Ma Prabhu Mayo. Prabhu means god, mayo means magic -- god's magic.

The whole existence is a magical phenomenon. It is miracle, it is mystery, it is unfathomable. It is really unknowable -- not only unknown, but unknowable. The more wise a person becomes, the more he knows

that he knows nothing. And when everything starts becoming mysterious and you are surrounded by all kinds of mysteries... which is the fact. We are surrounded by all kinds of mysteries. It is just that we are so much enclosed in our heads that we go on overlooking, ignoring, and that impoverishes our life. Ignoring the mysteries of life becomes our ignorance.

One has to be available to life's mysteries, its magic, and then suddenly one is again a child -- innocent, full of wonder and awe. That wonder and awe is the fundamental quality of a religious person. A Jesus lives with that wonder and awe, a Buddha lives with that wonder and awe. In their lives all the Buddhas are illogical, paradoxical, for the simple reason that they are surrounded by magic, not by mathematics; they are surrounded by love, not by logic.

Start unlearning the ways of the calculating mind and start learning the ways of the uncalculating heart. And any moment, suddenly the door is open. In fact it has always remained open. It is just that we are not looking at it. We go on looking at the wall.

This is your new name: Swami Ramaprem. It means love for god.

God cannot be reduced to a question. If you reduce god to a question you miss the whole point. Then you will get many answers but no answer will quench your thirst. God is a thirst, not a question. It is a hunger. It is the hunger of the heart, and the hunger of the heart is called love. One has to be hungry for god.

My work here is to create an appetite in you. All these meditations, dances, music, are nothing but appetizers. Slowly slowly a tremendous hunger takes possession of you. Then god becomes your quest. Then without god you cannot live. Then life seems to be meaningless without him. God is met only at that point when you are ready to sacrifice life for him, never before it.

Dance Til the Stars Come Down From the Rafters

Chapter #19
Chapter title: None

19 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your new name: Ma Deva Beate. Deva means divine, beate means bringer of joy.

Sannyas is absolutely meaningless if it is not grounded in bliss. The very fragrance of sannyas has to be bliss, joy. It is not a serious phenomenon. Religious people have looked at life too seriously and they have made the whole thing very sad. We have to change the whole gestalt. Instead of sadness, instead of seriousness, religious-consciousness has to become overflowing with joy, cheerfulness, playfulness. It has to be more fun.

Humanity can only be religious if religion becomes more playful, otherwise a sad religion attracts only sad people, psychologically ill people. Insane people, either sadists or masochists are attracted towards sadness. A really healthy person takes life in a very joyous way. That is the sign for health. He is bubbling

with joy and he shares his joy, he overflows with joy.

This is your name: Swami Deva Tom. Deva means divine, tom means a seeker of truth -- a seeker of divine truth.

Truth can only be divine. Anything less than that is only guesswork. The human mind can only guess, it cannot know truth, it cannot come to any conclusion about truth. Truth has to be experienced in a place far more deep than in the mind.

Mind is the superficial layer of your being, it is the circumference, and truth has to be experienced at the very center of your being. At the very center of your being there is silence, no thought, eternal silence, virgin silence. No thought has ever penetrated there, no thought can ever penetrate there.

Thoughts can only exist on the surface, just like waves can exist only on the surface, not in the depth of the sea, because only on the surface do they come in close contact with the winds. Your mind is on the surface, it comes in close contact with all kinds of winds. The society, the people, situations, problems. They are all winds stirring your surface. But at the deepest core you are utterly silent.

Only in that silence is truth discovered. Hence a seeker of truth has to go within himself. If he is only curious about truth then he will think about it: he may become a great thinker like Kant of Hegel, he may become a great philosopher like Aristotle or Plato, but he will not come to know what truth is.

To know truth one has to go beyond thoughts. Thoughts have to be left far behind, not even their echoes reach you. Only then in that silence do you discover truth. Truth is your nature -- just silence is needed. And silence is also there but you go on swimming on the surface, you never dive deep.
Sannyas means diving deep into your own being.

This is your name: Ma Deva Urte. Deva means divine, Urte means the earth -- the divine earth.

Almost all the organized religions in the past have condemned the earth. They have denied the earth, they have negated it, they have condemned it. The idea was that if you condemn the earth you can praise heaven, if you condemn the earthly life you can praise the spiritual life. Their spiritual life was very partial, in fact, very impotent. It was not capable of absorbing the earthly into it. And whenever something is unearthly it becomes ghostly, spooky. It looses reality.

My effort here is to create a new quality of religiousness: earth and heaven have to meet in my sannyasins. My sannyasins have to be as earthly as possible and as spiritual as possible, and both have to be simultaneous. There is no need to create any division between your body and soul; they are existing in perfect harmony. There is no need to create any division between the earth and god; they are in perfect harmony.

And a religious person also should be capable of living in this harmony. It is only the weaker ones who escape from the earthly life, because they are afraid: they may not be able to face the challenges. They are afraid they may get lost. They are afraid of their own desires, of their own bodies. They are afraid of themselves and they are escaping from themselves which is utterly foolish. Where can you go?

How can you escape from yourself? There is no possible way. Wherever you go, you will be there and you will be the same. No escape is of any help. Transformation is needed, not escape.

And this is the fundamental of transformation: the fundamental meeting of the polar opposites brings richness. When silence and sound meet, music is created. Music is not only sound; if it is only sound it is noise. It is not only silence either. If it is only silence it is dead. It is both; it is silence and sound together, hand in hand, dancing. Only then there is richness. The higher the harmony between sound and silence, the greater the music. And so is the secret of life.

Your name will remind you that the earth is divine, that the earth is godly, that the body is divine, that there is no need to create any division of lower and higher, that darkness is as divine as light and death is as divine as life.

When this vision opens up, you are transported into another world -- the world of harmony, accord.

And that's really the meaning of entering into god: entering into total harmony with existence.

This is your name: Swami Prem Matthias. Prem means love, Matthias means a gift of the lord.

Love is something that we cannot create, we cannot manufacture. It is always a gift of the god. We can become available to it, we can be open to it, receptive to it, but we cannot create it. It is beyond human creativity. It always comes from the beyond, so it happens only to people who allow it to happen, who are ready to be in a state of let-go, who are relaxed enough for it to happen.

In the modern world love has almost disappeared. Much talk about love is there, much poetry, many films, many stories, novels -- they are there just to cover up the lack of love. We are talking too much about love in the world for the simple reason that we are missing it. But by talking about it, you cannot get it. It is like hungry people talking about food and they go on talking about food and they read novels about food and they make films about food... and they can have pornographic magazines about food, nude food! And they can see the colorful pictures, but it is not going to nourish them. It is just trying to avoid the real problem: they are hungry, they need love.

No other time, no other century, has talked so much about love as we are talking about it. And the constant talk about it gives an illusion, as if we know what love is. We are deceiving others and we are deceiving ourselves too. Man is dying without love because as the body needs food, the soul needs love. It is a must. But food you can manufacture, you can create, you can cultivate. About love you have to learn a totally new technique -- the technique of being relaxed, open, available.

It is risky, it is dangerous to be open, to be vulnerable, because one never knows what is going to happen. And so people keep themselves closed; in closedness they feel secure. Security is there, but life disappears -- they are dead even when they are alive. They are almost in their graves -- secure, safe, everything guaranteed, no fear -- but if there is no life what is the point of all these guarantees?

A real life is always adventurous and love is the greatest adventure. It is going into the unknown, it is allowing existence to take possession of you. And existence can take possession of you only if you are ready to dissolve into it. In that dissolution love grows. When you are not, love is and that's how god happens.

Love is the beginning of god, love is the harbinger of god; the first ray of the sun.

This is your name: Ma Anand Aukje. Anand means bliss, aukje means precious one.

Bliss is the most precious experience in life. People may say that they are searching for god but they are really searching for bliss. They may think that they are searching for truth but deep down they are searching for bliss. Even when they are searching for love they are searching for bliss.

Every search can be reduced to the fundamental search, and that is for bliss. If love gives no bliss nobody will seek it. If truth brings no bliss, who will bother about truth? If god and the experience of him brings hell and misery, then nobody is going to be interested in him except a few suicidal people.

So behind all our search, seeking, there is only one goal -- that is bliss. Bliss is our source and bliss is our goal. We are searching for bliss because we have come from the land of bliss and we are missing it very much. It is a kind of homesickness.

This is your new name: Swami Satyaprem. Satyaprem means love for truth.

Curiosity is not enough. Curiosity is very superficial. Truth can be discovered only when it is a love affair. Only when you cannot live without it, only when you are willing to sacrifice all, only when it is a constant fire within you, when you are aflame with the desire for truth.

Curiosity means just something in the head. It is with all kinds of ifs and buts. It is childish. It has no intensity. At the most it can make you a thinker, but not a mystic.
And it is only by being a mystic that one come to know.

The thinker only thinks about it; he goes about an about. The word 'about' means around. He moves around and around in the same circle . He spins many words. He can make many systems out of those words but those systems are like houses made with playing cards, they are of no use. Yes, once in a while you can become intrigued, utterly interested in it, but that is going to be only a momentary phenomenon. With a little breeze the hole house collapses and you start laughing at your won stupidity. What were you doing?

Truth needs devotion, commitment, a kind of total intensity. And that's what I mean by love. A sannyasin has to be a lover of truth, not only curious but devoted to the search. When truth becomes a higher value than life itself, only then can you find it.

This is your name: Swami Hariprem. Hariprem means love for god. God can never be just a belief. If it is, it is a false god.

The believer goes on deceiving himself. By believing for long periods of time he starts thinking that he knows, but he knows nothing. Belief simply means that you don't know but you are not even courageous enough to accept your ignorance, you are not even sincere enough to say 'I don't know.' Belief gives you an illusion of knowing. There are believers and believers all over the world -- Hindu, Mohammedan, Christian.

There are three hundred religions on the earth, that means three hundred belief systems. You can choose whichever appeals to you. But they are all false. Belief as such is false so it doesn't matter whether it is Hindu or Christian or Mohammedan or Communist.

Knowing is a totally different matter. My interest here is not in convincing you about certain dogmas, in converting you to a belief system. My effort is to shatter all belief systems, to destroy all dogmas so that you are free to know, to experience. Belief is not needed but love will be needed.

Belief is just a head thing, love is of the heart. When one starts searching through the heart, one finds. When one goes on playing with the head, one only deceives oneself. Beware of the head. Your head can play so many tricks upon you, it is so cunning and so clever, because it has been in existence for centuries and it has learned many tricks down the ages.

The first step of a sannyasin is to be aware of one's own head, and to be aware of one's own head, one has to be constantly watchful of its cunningnesses, its strategies, its diplomatics, its political games. Then slowly slowly your energy starts moving towards the heart. That day is of a great rejoicing, when you energy finds your heart and your heart starts pulsating for the first time. When the heart pulsates with your energy a window opens; you are in tune with the cosmos. That experience is the experience of god.

This is your new name: Swami Prembindu. Prembindu means a drop of love, but a drop contains all the oceans. The drop is not just a drop, it has all the secrets of all the oceans. If you can understand a single drop of water, you have understood the whole mystery of water. If you can find out the secret of a single drop of water, that is H2O, you have understood all the water *wherever* it is, on the earth, on the moon, on some other planet, on some other star. Wherever water exists, the secret is going to be the same, it will be H2O. And so is the case with love. Just a drop of love is enough to give you the secret key to god.

So don't hanker for much, there is no need for much. Just become a dewdrop of love: fresh, humble, ready to disappear, evaporate, into the sun, ready to die in the cosmos, ready to create space for god to come i,.

That readiness is love, and one who is ready to die into existence is resurrected, is resurrected on a higher plane, in a new dimension, into eternity. He disappears from time and is born into eternity, and we are capable of it. Although we are just dewdrops, we contain oceans.

This is your new name: Ma Paritosh. Paritosh means total contentment, absolute contentment.

Mind is basically discontented. It is always hankering for more. There is no way to satisfy it. Whatsoever you give to it, it will always ask for more. To ask for more is its nature. It is incapable of feeling contented, it can only complain. It is a beggar. It can only desire.

The moment you become a little distant from the mind -- that's what meditation is, creating a distance between you and the mind -- you start feeling a new climate, the climate of contentment. Suddenly there is no hankering for anything. Suddenly the future is no more your interest, the past is no more your obsession. whatsoever you have seems to be so fulfilling; it may not be much but it seems so fulfilling. Even ordinary things of life can give such tremendous contentment that one could have never believed it before. Just sipping a cup of tea is more than one can ask for, or just breathing or just listening to the wind passing through the pine trees or just the moon reflected on the water. The whole world becomes a totally different kind of world when you are moving away from the mind. For the first time you start seeing with clear eyes. A clarity arises because there is no complaint, no grudge. And when there is no complaint, no grudge, no desire, the whole energy that was involved in all those activities is released and the same energy becomes gratitude. One feels gratitude for no reason at all. That is true prayer.

And when you are really distant from the mind -- that means when you have experienced the state of no-mind, the state in which there is no thought, none at all, and the mind has completely disappeared -- absolute contentment starts showering on you like a rain of flowers. That is Buddhahood, that is enlightenment.

This is your new name: Ma Paripurna. Paripurna means absolutely perfect.

Man is not imperfect. Nothing is imperfect, nothing can be imperfect, because all is made of god. And god is perfection.

So we are not to become perfect, we have simply to see that we are perfect. We have to recognize it, to remember it. We have forgotten it, that's all. It is not a question of becoming. It is a question of a long, long pilgrimage to some distant goal. It is only a question of awakening so that you can see who you are.

The moment you see yourself you know that all is perfect, nothing is missing. everything is as it should be. And that moment of knowing that everything is as it should be opens the doors of all the mysteries of existence for you. Then in this very moment one is transported into paradise. Then this very earth becomes paradise and this very body the Buddha.

Dance Til the Stars Come Down From the Rafters

Chapter #20
Chapter title: None

20 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Iona. Anand means bliss. Iona means grace.

It is bliss that expresses itself as grace, as beauty. Misery is always ugly, awkward, because misery creates disharmony and discord inside. And the inner discord is bound to be reflected on the outside; in your behavior, the way you walk, the way you sit, the way you live, the way you do things. It is bound to be reflected by everything.

The miserable person cannot be graceful, cannot be really beautiful. His beauty can only be very superficial, skin-deep. But the person who has attained to bliss, who is living in his innermost core joyously, has a grace, has a beauty. He is a blessing to himself and to the world.
That's what a sannyasin has to be: a blessing to himself and to the world.

This is your name: Ma Anand Elena. Anand means bliss. Elena means light.

Misery is like darkness. Bliss is full of light, bliss *is* light. This can be experienced by everybody and can be observed. Whenever you are miserable you become dark, all lights disappear. Whenever you are in misery you become closed, you love an encapsulated existence, windowless, doorless; no wind, no rain, no sun enters you. You life becomes a grave, and inside a grave there can be no light.

Light is possible only when you are open to existence. When you are all windows and no walls then there is infinite light. Only in a blissful state can one be open.

The whole effort of meditation is to create joy in you. It can be created because the potential is always there. It has only to be directed in the right direction, channelized. If it is not channelized in the right direction it becomes destructive. It is the same energy that becomes misery. When your energy goes astray it becomes misery, when it is on the right track it is bliss. Misery is going away from god, bliss is coming closer to god. And the closer you come, the more you receive the light of god. When you dissolve into god you become light itself.

Your name: Swami Hans. Hans in Hebrew means a gracious gift of god. That's what life is, a gift. But we are so unaware of it that we never thank existence, we don't feel any gratitude. so much is given yet we

remain complaining. We go on asking for more and more. And the misery of the mind is that the more you give, the more it asks for. It becomes more demanding, more stubborn, more arrogant, more violent, more aggressive -- and that is not the way to be blissful. That is the way to hell!

The way to bliss goes through gratitude, thankfulness. Feel thankful for existence. It has given so much. Don't ask for more, and more shall be given to you. Ask and it shall never be given to you. It is given only to those who are grateful. In gratefulness they become receivers. In gratefulness they become worthy. Ask and you are bound to miss. Never ask anything from existence. Just go on thanking it for all that it has already done, and you will be surprised that you have found the key. You can have the whole of existence without asking for anything.

This is your new name: Swami Sagaresh. Sagaresh means the god of the oceans.

The ocean is a tremendously meaningful metaphor. It is a metaphor for vastness, for infinity. And those are our innermost qualities. We are vast and we are infinite, we are oceanic, but we have become encaged in the body and the mind and we have completely forgotten our vastness. We have become so identified with this small self, the bodymind structure, that we think we are it. This is the root cause of our misery. And we can never be blissful unless this identity is broken.

One has to be aware that one is not the body. One is in the body but not the body, in the mind but not the mind. The body and the mind are just like a caravanserai, just an overnight's stay, and in the morning we go on a further journey. We have been in many bodies and many minds. This is not the first caravanserai you are staying in. It is a long, long journey.

The way to become aware "I am not the body, I am not the mind" is what meditation is all about. Watch, watch your body walking, sitting, lying down, and you will be able to see that you are the watcher, not the body. Watch your mind in anger, in hatred, in love, in greed, in misery, in joy, and you will become aware one day that you are not these things that happen in the mind; you are the watcher.

Slowly slowly the watcher becomes crystallized. That is the birth of the soul. That day you are really born, that day your real life begins. From that moment god is a reality for you, and the only reality.

This is your new name: Ma Shanto. Shanto means silence.

Silence is the door to god, mind is the door to the world. Mind is the world, silence is god. Mind means a constant traffic of thoughts, desires, memories. Mind is always in turmoil. It is noisy, it is a marketplace, a thousand and one things go on and on.

But beyond the mind there is a small still point in your being where no thought ever arises, where no traffic ever happens, where you are utterly alone. That center has to be searched for. That's the whole search of religion. The day you discover that point within yourself you have discovered god. And by discovering it you have discovered bliss, love, truth -- all that is worth looking for. By discovering it you discover that which is deathless in you, timeless and eternal. In knowing it one becomes free of all fear.

This is your name: Swami Gyanmayo. Gyanmayo means the wise one.

Worship nature. To go into a church is to go into something manmade. Go into the forest, go to the river, go to the ocean. Then you are going to something godmade, and god is closer when you are close to his creation. When you worship his creation... that's the only way to worship him. He is invisible but his creation is visible. His creation has to become the bridge.

By worshipping his creation, slowly slowly you will become aware of his tremendous presence. He is present around a tree, around a rock, around a man, around a woman. But first worship, because worship will help you to see the presence, the invisible presence. Then it becomes almost visible, almost tangible. You can touch it.

And the moment you are able to feel it so deeply it transforms you. You become part of it, you melt and merge with it.

This is your new name: Ma Sadhan. Sadhan means the method, the technique, the way, the path.

We have forgotten who we are, hence certain devices are needed to remind us of our reality. We have gone very far away from ourselves, hence certain ways are needed so that we can bring ourselves back, so that we can come back home.

All the methods, all the techniques, all the ways and all the paths are basically, essentially the same. The essence is how to wake you up. We have fallen asleep and gone deep into dreams. One dram creates another

dream, and there are dreams within dreams within dreams. I is very puzzling to find a way to come out of those dreams, but certain device can help.

For example, just an alarm clock -- it is a device. It simply wakes you up suddenly. The moment you wake up you start feeling a little ridiculous. Just a moment before you were dreaming so many things and they have all gone. You feel a little embarrassed at how you could believe in those things which never existed. And so is the case with the world -- it is our dream.

The function of the master is to create devices. Different people need different devices. There are people who cannot be awakened by an alarm clock. When the alarm goes they start dreaming about the alarm, they start creating a dream inside. They think it is sunday and that they have come into the church and that church bells are going on. They have avoided waking up, they have created a dream around the clock, around the alarm. They may need could water thrown on them, or maybe more hammerlike methods so that their skulls can be simply shattered -- only then will they come out of their dreams.

There are dreamers and dreamers, hence down the ages thousands of methods have been created for different people. One method may be applicable to one person and may not be applicable to another. One it may help, another it may not help at all, on the contrary it may even hinder.

For example, sufis have a method that they call vigilance, keeping alert for the whole night; sleep in the day but keep alert for the whole night. But this won't work with somebody who suffers from insomnia. He will be tremendously happy, he will be perfectly okay. He will say 'Good. This is what I always needed.' But it is not going to help him at all. It will fit his state, it will not disturb him.

Fasting can help somebody and somebody it may not help. There are people who don't want to eat at all. They are suffering from a certain disease in which the body rejects food. For them fasting won't help at all.

Each person needs certain methods, and the function of the master is to see what kind of method is going to help you. Each person needs different times to wake up and each person takes different periods to wake up. It depends on how long you have been asleep, it depends on what kind of dreams you are dreaming. It depends on a thousand and one things.

The function of a master is really delicate, the most delicate work in the world.

Sadhan means the method, the technique, the way. For you Vipassana is going to be the way, so learn Vipassana. Here we have Vipassana groups. Do other groups first to cleanse yourself and then do Vipassana. Then Vipassana has to become your companion.

Vipassana simply means watching your breath -- the art of watching your breath without disturbing it at all. It is a subtly art, because the moment you watch you start disturbing. Slowly slowly the knack is learned. Once you know how to watch the breath without disturbing it you have found the right key. This is going to be the method for you.

This is your new name: Swami Jyotimaya. Jyotimaya means full of light, overflowing with light, overflooded with light, radiating light.

Light has to be your meditation. Meditate on the rising sun, meditate on the setting sun, meditate on the stars, on the moon, meditate on a small candle in your room. Use light as the object of your meditation. Light is going to help you.

Slowly slowly watching the sunrise you will be able to drop your ind. Then there will be no observer and no observed. You will be lost in that moment. You will become the sunrise and you will become the sunset and you will be the candle. When that starts happening it means that now the meditation has entered into your being, has sunk deep into you. That means that you have go it.

So use all kinds of lights as devices. Do other meditations but remember that light has to become your central meditation.

This is your new name: Swami Pujan. Pujan means worship... but not a formal worship, not worshipping in a church or a temple, not worshipping any idol but worshipping existence -- the trees, the rocks, the rivers. Be a pagan -- worship nature.

To go into a church is to go into something manmade. Go into the forest, go to the river, go to the ocean. Then you are going to something God-made, and God is closer when you are close to his creation. When you worship his creation... that's the only way to worship him. He is invisible but his creation is visible. His creation has to become the bridge.

By worshipping his creation, slowly slowly you will become aware of his tremendous presence. He is present around a tree, around a rock, around a man, around a woman. But first worship, because worship

will help you to see the presence, the invisible presence. Then it becomes almost visible, almost tangible. You can touch it.

And the moment you are able to feel it so deeply it transforms you. You become part of it, you melt and merge into it.

This is your name: Swami Vedam. Vedam means real wisdom, authentic wisdom, not borrowed from others but your own, not a belief but an experience. God should never be made an object of belief because that is the sure way to miss it. God has to be experienced, not believed in. God has to be known, and it is only by knowing him that you move from the ordinary mundane existence into the world of the sacred -- not by belief. Everybody believes. Somebody is Hindu, somebody is Mohammedan, somebody is Christian -- everybody has a belief system. But those belief systems have not worked, they have not transformed the earth. On the contrary they have been the cause of much mischief, bloodshed, war. In fact those belief systems are nothing but politics in disguise. Beware of all belief systems -- they will keep you ignorant forever.

The true way to wisdom is not through the scriptures or through the churches or through the priesthood. God needs no mediators. God needs meditators but not mediators. You can relate to him directly, there is no need for an agent to function between you and him. The real masters never stand between you and god. They stand by the side, they point to god and they disappear. They leave you alone with your god, because only in that aloneness, in that intimacy, do miracles happen. Something transpires.

This is your new name: Swami Ramo. Ramo means god. Everyone is god, everything is god. Existence and god are two words for the same phenomenon. So don't think of god in terms of a person who created the world, who controls the world, who manages the whole affair. Don't think of him as a supreme boss. There is nobody like that. God is not somebody, god is a quality. It is far better to call it godlyness. It is a fragrance. It simply says one thing , that the world does not consist only of the visible, it also contains the invisible. The world does not consist only of the measurable -- that is the meaning of matter, matter means measurable -- the world also contains the immeasurable. The world does not consist only of the outside, it also has the dimension of interiority. That's all that is meant by god, the dimension of interiority.

And you have to explore it now. That's what sannyas is all about: going into a deep exploration of who you are, of what this consciousness inside you is, who this witness is inside you that can witness the body, that can witness the mind. Who is this witness? From this moment that question should become suprememost. That should be your first priority. Your whole energy should start moving around it.

And once it becomes your deepest concern, your ultimate concern, doors start opening. suddenly inside you, you start finding ways and means and paths that you have never travelled. They are all there, everything is ready, it is just that you are not moving in. You are focussed on the outside. Your back is towards your interiority.

Turn in. A one-hundred-and-eighty-degree turn is needed. And once you start knowing who you are -- just little glimpses in the beginning -- tremendous joy will arise. Your life will become that of great surprise, excitement. Then there is no boredom, never. Boredom never crosses the path of the man who goes inwards. He is never tired because each moment new mysteries go on cropping up, now mysteries go on flooding in.

Dance Til the Stars Come Down From the Rafters

Chapter #21
Chapter title: None

21 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001215
ShortTitle: RAFTER21

Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Bettina. Anand means blissful, bettina means consecrated to god.

Man can worship god either out of misery or out of bliss, either out of fear or out of love. But the person who worships god out of misery and fear remains unbridged. His approach is basically wrong. He will never find god. And if he ever goes find god it will be his own creation, it will not be the true god. It will be just his mind-projection. He will create it because he is in such misery, lonely, fearful. It will be an invention, not a discovery.

God can be discovered only when you approach it in the right mood, blissfully, out of love. Then one is bridged. Then god is not far away. And then you need not project, you discover. You come to know the true god.

And one can be consecrated only out of love, not out of fear. But for thousands of years man has lived out of fear and the priests have exploited man's fear, his loneliness.

My work is to help you understand that you are not to start your journey out of fear, otherwise the first step has gone wrong, and when the first step goes wrong, everything goes wrong. Go in search out of joy, go in search cheerfully, playfully. God is not the enemy, one need not be afraid of him. We belong to him, he belongs to us. We are part of each other. We are part of him, he is part of us.

This is your name: Ma Prem Luisa. Prem means love, luisa means victory.

Love is the only way to be victorious. Everything else is bound to fail except love. Money fails, power fails, prestige fails. Finally they all prove stupid games. In the last reckoning only love succeeds, but love succeeds for a very strange reason: it succeeds because it does not want to succeed. It becomes victorious because it is not interested in victory at all; on the contrary it wants to be defeated by god.

Love is ready to surrender, not to fight. Love means dropping your quarrelsome attitudes. Love means the total acceptability of existence as it is, accepting not out of resignation but out of deep understanding.

If one tries to watch and understand, this existence is the most perfect one possible. It cannot be improved upon. Its beauty, its joy, its glory, are unsurpassable. One can only feel grateful that one is alive. One can only be thankful. And out of that thankfulness prayer grows.

Prayer is surrender, surrender to the infinity, surrender to the wide wide sky, surrender to this eternity. But in surrender the miracle happen, one becomes victorious. This is the greatest paradox of life: those who want to be victorious are bound to be defeated and those who are willing to surrender are inevitably victorious.

This is your name: Ma Deva Liv. Deva means divine, liv means life.

Life is divine, life is godly, life is another name for god. But we have been told just the opposite. We have been told that life has to be renounced, negated, that life is something against god, that we have to turn our back towards life, only then can we face god. That utter nonsense has been perpetuated for so long that is has almost become a truth. The whole humanity has become hypnotized by it.

Hypnosis is nothing but an are of repeating the same thing again and again and again, so that slowly slowly it goes on sinking deep into you. Any untruth repeated long enough starts appearing to be true. And that's what has happened. Down the ages the priests have been condemning life, making people life-negative. Anything that belongs to life has been condemned a sin, and the saintly person is one who has renounced all life. He is almost dead, only then is he saintly. He commits a slow suicide, then we say about him that he is a great saint.

My work is difficult. It is difficult because it goes against the hypnosis of the centuries. God is not against life, in fact there is no other god except life. God is only a metaphor for life. To me the holy person

is one who lives life totally, wholly, one who loves life, rejoices in it, one who is absolutely dedicated to life, committed to life, to all that it contains, to all that it implies.

Nothing is mundane, everything is sacred. And this whole existence is the temple. Wherever we are, we are on sacred earth and whatsoever we are doing, we are doing god's work. Even the sinner is as much in god as the saint.

This has to be proclaimed from the housetops, that to love life is true religion. To worship life should be the essential core of a religious consciousness.

My sannyasins have to be life-affirmative. Their method to come to god is not renunciation but rejoicing.

This is your name: Swami Prem Rudolf. Prem means love. Rudolf has two meanings; one is the loyal one, the other is the courageous one. But both are symbolic meanings.

Literally rudolf means the wold, but the wold does have these tow qualities. It is very loyal, it knows how to love, it knows how to sacrifice out of love, it can be trusted, it is never disloyal. And the second quality is also in the wolf, it is courageous. It is not a coward.

Sannyas needs both qualities. You have to be loyal, trusting, faithful. These are the qualities of the heart. Only through these qualities does the heart grow. Only in this context can the heart blossom. It needs the atmosphere, the climate of loyalty. Trust is like a spring for the heart.

And sannyas also needs courage, great courage, because by becoming a sannyasin you are moving beyond boundaries, the boundary of being a Christian, a Jew, a Hindu, a Mohammedan, the boundary of being white or black, the boundary of the ind itself, the boundary of the body too.

Sannyas means knowing 'I am neither the body nor the mind,' And it is only in that knowing that the fragrance of love arises out of you. If you are attached to the body identified with the body, whatsoever you call love is not love, it is another name for sexuality. If you are identified with the mind then your love is nothing but lust.

When these identities are broken and you start seeing yourself as a pure consciousness, just consciousness and nothing else, then love arises from the very center of your being like a flame, an eternal flame. And those ate the greatest moments of life.

Sannyas simply creates the fight space for love to happen. Sannyas is the method, love is the goal.

This is your new name: Ma Sanatan.
Sanatan means eternal, timeless, deathless.

These are our real qualities. We are never born and we never die. The body is only a shelter, we are not it. It is only like a garment which one has to change when it is too old. And we have changed the garment so many times. We differ from other people only if the form and the shape and the color and the size of the garment. The innermost reality is the same.

To find it, to find that which is never born and never dies, is the real goal of all religious enquiry. One can call it god, liberation, nirvana, enlightenment. They are different names for the same phenomenon. And it is not to be searched for somewhere else, it is within you. It is you, so you have to dive deep into your own nature.

Sannyas is a pilgrimage from the periphery to the center, from your own surface to your depth.

This is your new name: Ma Premsindhu. Premsindhu means ocean of love.

Man is born with that potential, he can become an ocean of love. But very few people attain their total potential. They never become even aware of what they are carrying within themselves. They remains seeds, they never become flowers. Their potential dies, it never becomes actual.

Sannyas is the process of self-actualization. Whatsoever is hidden has to become manifest, and whatsoever is possible has to be made real. Nothing has to be left as a seed. Then man has multi-dimensional possibilities. In his small body he contains the whole sky.

The heart is small but its capacity to love is infinite. But the society, the people, the culture, the civilization, the church, the state -- they are all against the individual. The individual seems to be the enemy. They destroy the individual, they sacrifice the individual for the sake of the collective. And the collective does not need any live, the collective needs, on the contrary, more hatred.

The Christians have to hate the Mohammedans, the Mohammedans have to hate the Hindus, the Hindus have to hate the Christians and so on, so forth... because the collective can remain together only if it hates

somebody. It needs a common enemy. One nation needs to hate other nations, otherwise it will start falling apart. The greater the hatred, the more the integrated the nation becomes integrated, cemented. That's why in times of war counties become very united. When the war is there no more they start quarrelling within themselves.

Adolf Hitler has written in his autobiography MEIN KAMPF, that if there is no real enemy of your country, create false enemies. Always keep the people aware that they are in danger, because only when they feel that they are in danger are they together. The moment they feel that there is no danger they start quarrelling amongst themselves, fighting amongst themselves. Then their small things start taking great proportions.

Collectivities live out of hate, hence they have to destroy all possibilities for love. The individual can grow only through love and the collectivity needs more and more hate; hence there is a conflict between the interests of the individual and those of the collective mob, the mass, the crowd.

One has to be very watchful not to be exploited by the crowd. One has to be very intelligent, alert so that one can save one's potential. It is in constant danger because everybody is against it. and unless you are very very alert you are bound to lose this great opportunity -- of life, of growing up, of becoming mature, of attaining to the highest peak that was your birthright.

Dance Til the Stars Come Down From the Rafters

Chapter #22
Chapter title: None

22 January 1980 pm in Chuang Tzu Auditorium

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ShortTitle: RAFTER22	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Anando Dominique. Anando means blissful. Dominique means one who belongs to God.

Everyone belongs to God -- there is no other way. We are born in God, we live in God, we die in God. Our energy is God's energy. God is simply the name of the total energy of existence. But the total is not arithmetical, the total is mysterious. It is not mechanical, it is organic. There is a great difference between the two which needs to be understood.

The mechanical, the mathematical total is nothing but the sum total of the parts. The organic total is something more than the sum total of the parts. A great painting is an organic unity. It is not just the sum total of the canvas and the colors. So it is with life.

God simply means that existence is more than it appears. It is more than can be measured, it is more than science can ever experiment with. And religion is the search for that more, that mysterious, illusive quality. Hence everybody belongs to God but very few people are aware of the fact. Sannyas is an effort to become aware of it.

The moment you know it on your own -- not because I say, not because Buddha says, not because Jesus

says, but because you feel it -- that moment you are transformed. All misery disappears. Life becomes light and a joy, a bliss and a benediction.

This is your name: Swami Deva Allen. Deva means divine; allen means cheerful -- divine cheerfulness.

Cheerfulness can be of two kinds. One is mundane. One is cheerful because one has just succeeded in something. One has purchased a house that one always wanted to purchase. one has got the woman that one has always fancied. But this kind of cheerfulness is momentary. It comes like a breeze and it goes like a breeze, and you are empty again. In fact you are more in despair than you were before because before there was a hope, now even that hope has gone...

You were hoping that being with this woman or this man is going to give meaning and music to your life. That hope, that dream, was very enchanting. It was mesmeric, hypnotic. You were living in that dream, in that projection. Now the woman is there but the meaning has not happened, the music has not arrived. Suddenly you are disillusioned, utterly disappointed. The hope is shattered. You will feel more in despair that before.

That's what happened with ordinary cheerfulness. Each time you are cheerful you will have to pay for it. And really one has to pay too much. The cheerfulness is not worth that much. The cheerfulness stays only for moments and then the dark night comes and it is very long.

But man is so foolish that he starts hoping again. Maybe some other woman, some other house, some other post, some other power will fulfil him. Again you are running, chasing after shadows -- and the same thing is going to happen.... This is a mundane kind of cheerfulness. This is not worth striving for.

If it happens just by the way, enjoy it, but never strive for it. I am not against it, remember. If it happens by the way, if somebody offers you a cup of tea, enjoy it. If somebody invites you to live in a big palace, don't miss (laughter) ... but don't hanker for these things. If they come on the way... A woman comes and holds your hand and it is good, so walk hand in hand. And when she leaves you... you will feel greatly relived, there will be no despair. You will feel the freedom of being alone again.

I am not saying not to enjoy things that happen on the way, but they are not the goals of life. Yes, a beautiful flower by the side of the road... it suddenly attracts you. stand for a while, smell it, thank god for it, and move on. Don't cling, don't become attached, because if you cling, if you become attached, soon you will be in despair, the flower cannot be forever. Soon it will wither away, soon the petals will fall onto the earth, soon the perfume will disappear and nothing will be left. And by then you will also be in a state of falling apart.

Mundane kind of cheerfulness is good if it comes on its own and you remain aware not to become attached to it. In fact, if you don't desire it you don't become attached to it. Then it is just happening. You are travelling in a train and you become friendly with a person and you chitchat and you share, you commune. Then his station comes and he gets down and you wish him good luck and he wishes you good luck and it is finished there. Mundane life should be taken in theat way.

But there is another kind of cheerfulness -- divine cheerfulness. It has nothing to do with anything on the outside. It wells up in you. It is possible only if you go inwards, if you become attuned to your own center, if you become silent, meditative. So silent that thoughts are there no more, so silent that there is no past, no future, but only the present, the purity of now and the utter freshness of here.

Then you stumble upon a new kind of cheerfulness. It happens for no reason at all, it simply starts flowing within you. It is absurd. You cannot explain to anybody, it is unexplainable. You cannot make people understand what is happening to you, they will think that you are mad. They have always thought that way; because they know only one kind of cheerfulness, which has a cause outside. If you can show the cause, that you have won the lottery, they understand it.

But you have not won the lottery, you have not been chosen.

If you have got it, you have got the whole world. If you have got it, you have got the very goal of life. The very purpose is fulfilled.

This is your name: Swami Devendro. Devendro means god of gods. That's our true reality, that's what we are, we are not less then that. But that is not our awareness, that is not our understanding. We think of ourselves as beggars, begging for this and begging for that, because we have become too engulfed in desires. And the more desires you have, the bigger is you begging bowl. And it is so big that there is no way to full it, in fact it is bottomless. You go on pouring things into it and they go on disappearing.

We are dreaming that we are beggars. Desires are dreams. The moment one wakes up in the morning,

one laughs at oneself, one feels ridiculous: What kind of dreams was one dreaming And how *real* they appeared when they were there and when you were asleep! The real world had become unreal and the unreal had become the real. This is a miracle that we pass through every night: the unreal becomes the real and the real becomes the unreal, and every morning we recognize it but again we fall into the same trap.

The same is true on a higher plane. There is an awakening -- call it enlightenment, samadhi, nirvana, it doesn't matter what words are being used for it, but the essence of it is that there is a higher kind of awakening. When one wakes up from this metaphysical sleep in which we are dreaming, desiring, thinking twenty-four-hours a day, when suddenly a stop comes to all thought and desires, the real dawn has arrived. Then for the first time you see how long you have been in a stupid state. You have been almost like a drunkard.

Real life begins only then, when you know who you are, when you are so alert, so awake, that you recognize your reality. In that moment you are the god of gods, you are the suprememost reality. Nothing is lacking in you, you are perfect. Nothing has ever been lacking in you. Nothing needs to be unproved upon. Nothing at all needs to be done to you, you are as you should be. Only one thing is missing, you are fast asleep.

Initiation into sannyas means that you are ready to be awakened, you are saying 'Wake me!', you are surrendering to be awakened. It is a painful process. Dreaming is beautiful. One can have sweet dreams to one's heart's content, you can go on dreaming whatsoever you want to dream, they are your projections.

When for the first time you are taken out of your dreaming state it hurts. Reality is not under your control, your dreams are under your control. With reality you have to be under *its* control.

But the paradox is that in dreams when you think you are a master you are a slave, and when you become a slave, and when you become a slave to reality you become the master.

This is your new name: Swami Premendra. Premendra meas god of love.

Love and god are synonymous, not in the dictionaries of course but in reality, existentially. They are two names for the same phenomenon. God is the name given by the philosophers and love is the name given by the mystics.

Love is far closer to truth, because god seems to be almost incomprehensible. You hear the word but nothing stirs in your heart. The word 'god' resounds in your ears but there seems to be nor response, no bells ring in your being. The same is not true about love.

Love is the only experience which is both comprehensible and incomprehensible. A part of it is human and a part of it is divine. A part of it penetrates into time and the other part remains beyond in eternity. We can understand a little bit of love, but that little bit becomes the bridge. It may not be easy to define what love is, but everybody understands in an intuitive way what it is.

There are many realities which are not definable. For example, time -- nobody has been able to define what it is exactly, but everybody knows what it is and everybody uses time, lives in time, moves in time, feels its flow. but if you force somebody to explain what exactly it is, he finds it is impossible to explain. So is the case with love.

But because love can at least be felt, it can become the beginning. Lowly slowly it will take you farther and farther away from the shore into the sea. Slowly slowly... and the ways of love are very gently. It is a gentleman: it will take you slowly slowly, persuade you, seduce you towards the unknown. And you will never become exactly aware of when you have crossed the boundary of the known and have entered into the unknown. That's the beauty of love.

To be with a master is to be in a love affair, because between the disciple and the master something very mysterious starts happening. And that is the beginning of god. The presence of something mysterious, miraculous, becomes more and more overwhelming. It starts surrounding you like a cloud, it starts raining on you like flowers.

And if you can take the first step into love one has almost covered half the journey, because there are only two steps. The first is love and the second is death. You start loving and then you have to dissolve yourself. That is death, real death. But if one can die lovingly, if one can dissolve into deep love, one is resurrected immediately. One is born in a new spirit, in a new form. That form is divine, that form is immortal.

This is your new name: Ma Premyog. Premyog means the path of love.

There are two paths possible, because there are two types of psychoanalysis in the world. The world is

always divided into tow, everything is divided into two: biologically, psychologically, physiologically. The world is a duality. Light can exist only with darkness. Compassion can exist only with anger, peace can exist only with war. There are like negative and positive poles of electricity.

Man and woman are biological polarities. Exactly in the same way there are two paths; they are polar opposites but they lead to the same goal. One path is of meditation, awareness. Buddha, Mahavira, Lao Tzu -- these are the people who have followed the path of meditation. On the path of meditation love is not discussed at all. There is no reason to discuss love. Not that love does not happen, but is happens only in the end. When the traveller has reached the ultimate goal, then suddenly he finds that he has been following the path of meditation but that like a shadow, a by-product, love has happened.

Buddha has said: When meditation flowers totally the first indication is that one becomes absolutely loving, one becomes compassionate. When meditation blooms, love spreads like a fragrance.

On the path of love, awareness is not discussed at all. Rather just the opposite is needed, a kind of drunkenness, a kind of intoxication. In awareness you try to self-remember, to ask 'Who am I?' In love you try to dissolve, whoever you are, X, Y, Z, it doesn't matter. Who cares? -- It has to be dissolved. So whatever it is, X,Y,Z, is irrelevant. Whatsoever it is, it has to be dissolved, it has to be lost in the thou. Existence becomes the thou, the beloved -- call it god -- and the seeker becomes the lover. He starts dissolving himself, he starts disappearing, evaporating.

When the ego evaporates totally, when you are in a state of not-being, you have arrived. And in that moment of arrival you are in for a great surprise. You have dissolved yourself, you have not even left any trace of your ego, and now suddenly you find that you are for the first time a real being. The ego has been dissolved, but that was a false entity. And because it has been dissolved, you have now found your real self, the supreme self.

But it comes as a by-product. On the path of love awareness comes as a by-product, and vice versa: on the path of awareness love comes as a by-product.

Let love be your way, your path. Let love be your very being. Love existence in its multi-dimensionality, it its tremendous beauty. Love people, love trees, clouds, stars. It is not the point *what* you love, the point is that you love. Become love

This is your new name: Swami Anugit. Anugit means a little song, like a haiku, a sonnet.

Man is very small compared to the universe. The universe is a great orchestra. If you can contribute a little beauty to existence, just a little, that's enough; more is not required, not needed. Existence never asks you for the impossible, it asks only for that which is possible. But man's ego always demands the impossible. Man's ego always wants to become something great.

A sannyasin has to be just a small song. That's his offering to god. A song means a celebration, a song means a little laughter, cheerfulness, a little dance. Life is so small, so short, so momentary. If we can sing a little song, that's enough.

A Zen master was invited by the emperor of Japan to address his court. The master came, he stood before the court. Everybody was so expectant, for months they had waited. The emperor was there, the queen and all the court was there and may people were invited; it was a great gathering. The master had never come to any other place to speak. They were sitting silently and the master stood up. There was absolute silence as if they had even stopped breathing. What was he going to say? He simply took out a small flute, played a short note on the flute and left the court!

The emperor ran after him, fell at his feet and said 'What about the address?' He said 'This is my address -- just a short note. I have said all that I can say, all that can be said. More than that is not possible. Nobody has ever said more that that.'

So be a small note on a flute, and life is fulfilled. Don't hanker to be something great, something special, holy, saintly. All that is rubbish. Just be ordinary, so ordinary that nobody ever comes to know of you, so ordinary as if you had never existed. And don't leave any footprints. Just like the birds fly in the sky -- they don't leave any footprints. That's what Jesus means when he says: Blessed are the meek, for theirs is the kingdom of god.

Dance Til the Stars Come Down From the Rafters

Chapter #23
Chapter title: None

23 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Antar Steffanie. Antar means inner, steffanie means a voice -- the inner voice.

God does not speak from the outside, he does not speak through the scriptures. He speaks from your innermost core. But we never hear, because we are in the turmoil of the head so much that the still, small voice of the within is lost.

Sannyas means the science of stilling the mind so that the inner voice can be heard.

Once you have started hearing the inner voice no other guide is needed. Then god is your guide. Then there is no question of choosing between alternatives, then he continuously directs you towards that which is right. He is still directing us but we are not available, we are pre-occupied.

Learn the art of making the mind silent. It is not difficult. In the beginning it appears difficult, but don't be deceived by the appearance. Go on trying again and again and again, and be patient. Remain alert to the fact that it has happened to many people, it can happen to you, because we are all potentially the same....

If one can become a Jesus or a Buddha, then everybody has the potential to become that.

And the art can be reduces to a simple maxim: watch you mind. See what go on inside the mind, detached, aloof, just like a bystander. Don't condemn, don't appreciate, don't be friendly and don't be inimical. Just be neutral, a pure watcher with no vested interest in it, like a mirror. Anything that comes by the mirror reflects. It does not say that it is beautiful, it does not say that it is ugly.

If you can watch your mind, by and by it becomes silent of its own accord. And the day the mind is silent one hears the inner voice for the first time and one has found the guide, the true master.
The outer master helps you find the inner master.

This is your name: Swami Prem Dirk. Prem means love, dirk means full of justice.

Love is full of justice, and only love can be full of justice because love knows how to forgive. Love knows how to be compassionate. Love knows how to accept the limitations of human beings. Love knows that nobody is perfect. Love does not demand the impossible. It is the unloving people who demand the impossible. They demand perfection. They demand such things which cannot be fulfilled, and then they have an excuse to go on living a life without love.

The excuse is, "Where is the person whom I can love? Nobody seems to be worthy enough." This is just a strategy to avoid love: make demands which cannot be fulfilled by human beings.

True love knows how to accept the person with all his limitations, with all his imperfections, and out of that understanding justice is born.

Grow in love. The more you love, the more just you will be. And to be just is to be religious. But love is the secret, love is the alchemy that can transform your being into a blessing to yourself, to others, to

existence itself.

This is your name: Swami Antar Dirk. Antar means inner. Dirk has two meanings; one is, full of justice; the other is, a king, a ruler.

You have to be a ruler of the inner world. We have a kingdom inside, the true kingdom. We all want to be kings but we go on searching in the wrong direction, we go on searching outside. And one can become a king, one can have all the wealth and all the power and the prestige; still, deep down one knows that one has missed. One is still poor, one is still empty. Nothing is yet fulfilled and life has slipped out of your hands in collecting rubbish.

Alexander dies as poor as any beggar. So the whole show is just a deception. The true kingdom is of the inner. A Buddha, a Zarathustra, a Lao Tzu, a Jesus -- these are true kings because they rule themselves. Ordinarily we are slaves, pretending to be rulers. Unless one conquers one's unconsciousness one remains a pretender, one remains a slave and goes on playing all kinds of games of pretension and deception, goes on proclaiming 'I am not what you think I am.' And he knows what he is and everybody else knows too, because everybody else is doing the same thing. All are beggars and all are hidden behind masks.

Be a true king. And the beauty of the inner kingdom is that there is no competition. You have your kingdom, I have my own, and they never collide, they never overlap. Each person has an inner world so vast, and there is no competition, no fight, no quarrel with anybody.

Sannyas is initiation into the inner. It is a turning point in life. Withdraw yourself more and more from the outside, from unnecessary occupations, and put your energy more and more into the inner search.

I am not saying to renounce the world because one has to do a few things on the outside. One has to keep the body together, one has to earn a livelihood, one has to take care of many things. Whatsoever is necessary and needful has to be done, but the needful is very small. Our needs are not many -- our desires are impossible. Needs can be fulfilled, desires cannot be fulfilled. When a need goes mad it becomes desire.

Desire means that now you are caught in such a vicious circle that you will never be able to come out of it unless you really try hard to get out of its clutches. Needs are perfectly okay, they have to be fulfilled, but that takes a very little amount of your energy. In fact ninety per cent of your energy becomes available for the inner search, ten per cent is enough for the outer work. And ninety per cent of your energy is a vast amount of energy, it is enough. You can just ride on that wave and go inwards.

My work here is to help you to reduce your desires to the necessary needs and then the remaining energy will take you inwards. Then the process is very simple. If the energy is available you can simply float with it. The problem is that people waste their energy outside so much that when it comes to going in they don't have any energy, they fall asleep. Whenever they sit for meditation they fall asleep. No energy is available. They have wasted all their energy outside. Utterly tired, exhausted, they try meditation.

Meditation needs more energy than anything else in the world, remember it, and energy has to be saved. You have only a certain amount of energy. So be very careful, don't waste it, because it is through this saved energy that the inner kingdom can be conquered. There is no other way.

This is your name: Ma Anand Sylvia. Anand means bliss. Sylvia means the god of solitude, the solitude that prevails in deep woods and forests.

People are afraid of solitude, hence sylvia also means the sudden terror that catches one when one is absolutely alone in a forest.

Solitude in itself is tremendously beautiful, blissful, it is a benediction, but we don't know how to make contact with solitude, how to befriend it. All that we do know is absolutely wrong. What we know about solitude is not about solitude but about solitariness. And those two things are *as* different as two things can be.

Solitariness is a negative state. One feels lonely, lost empty, afraid of one's own emptiness. Solitude is positive. It is not loneliness, it is aloneness. It is overflowing energy.

William Blake says: Energy is delight. When you are really in solitude you are so full of energy, it is overflowing, you are overwhelmed by it. You are not really lonely, you are with yourself. In solitariness you are lonely. There is nobody you can be with and you don't know how to be with yourself. In solitude you know how to be with yourself, how to be totally centered in you own being. Great bliss arises out of that centering, out of that grounding.

Meditation is an approach towards your inner solitude. Somewhere deep down in you there is a point where everything else disappears, the whole world disappears. You are left absolutely alone. There is

nobody, not even the thought of somebody, not even the image, no desire for the other. And you are so intrigues with that silent presence of yourself that you don't want to disturb it. You are not frightened, you are rejoicing tremendously that you have found your inner space, that you have found a corner within your being where you can always move, where the world cannot reach you, where the worries of the world cannot reach you. You have found a point within yourself which is untouchable, unreachable. You are really for the first time an individual. For the first time you have privacy, because nobody can penetrate that aloneness.

Slowly slowly one has to move away from the body and the mind, from all kings of thoughts, desires, memories, imagination. And the farther away you go from the mind, the closer you come to yourself. A moment comes when the mind is thousands of miles away fro you, you cannot even hear its noise. It is as if it were no more. Then you are, and for the first time you are: tremendously you are, totally you are. It is a blissful state. There is no need to be in terror, there is no need to be afraid or scared.

The function of a master is to help you to understand this solitude. Not only to understand it but to love it, to rejoice in it.

This is your name: Swami Veet Harald. Veet means going beyond. Harald means warrior.

Sannyas is just the opposite of being a soldier. The soldier is interested in conquering the world and the sannyasin is interested in conquering himself. The warrior fights with others, the sannyasin has no fight with anybody in the world. He has dropped all conflict, all struggle. He does not think in terms of war. He is at pease with existence, he has surrendered to existence; hence there is no question of war. But in that very surrender he becomes a conqueror, because in that very surrender he becomes a vehicle of the whole. He is no more apart, he is no more separate. He is no more small. The dewdrop has slipped into the ocean.

Yes on the one hand the dewdrop has died. But on the other hand the dewdrop has become the ocean.

This is your new name: Swami Veet Nito. Veet means going beyond. Nito means morality.

Religion is going beyond the moral and the immoral. It is a transcendence of all duality. It is going beyond the good and the bad. In fact when you have gone beyond good and bad you are good. When you have gone beyond the moral and the immoral you are for the first time really moral.

These three words have to be understood. One is sinner. The sinner is one who lives an immoral life against the nature of the whole. That is sin -- going against the totality.

The other word is "saint". He lives a moral life, he tries hard to be with the whole, but his effort creates a tension. His very desire to be with the whole, never to go against it, makes him egoistic. He thinks himself holier-than-thou because he is following a moral life, a virtuous life, the religious life.

And the third word is "sage". The sage is one who is neither sinner nor a saint, A sage is one who has transcended all moral and immoral ideas, who is neither trying to go against nor trying to go with, who is not trying at all, who is so relaxed, so utterly relaxed. Out of that relaxation he is in harmony with the whole. Out of that let-go he lives as part of the whole. He cannot live otherwise, he has no ego anymore. Ego can exist only when you are striving for something -- good or bad, it doesn't matter. Ego can exist only when you are making efforts to achieve something.

The sage is not trying to achieve anything at all. My sannyasins have to be sages, not saints. The saint is in a very low state, a little better than the sinner, but just a little better and not always. Sometimes it is even worse than being a sinner, it depends. Sometimes the sinner is humble because he knows he is a sinner; that makes him humble. And the saint is very egoistic. Of course his is a very pious ego, but the more pious the ego is, the more poisonous it is. It has happened many; times that sinners have come to god's door more easily than saints.

But my sannyasin has to remember that he has to transcend both. He has to become a sage.

A sage is one who is not striving for anything in particular, who has no goal, who is not trying to achieve enlightenment, moksha, nirvana, the kingdom of god. Those are all gos goals. They are very subtle but they are ego goals.

The sage is one who has dropped the whole idea of achievement, who has dropped the very achieving mind, who lives moment to moment, who is utterly ordinary. When he is hungry he eats, when he is thirsty he drinks, and when he is tires he sleeps; his life is very ordinary. But in that very ordinariness god is found. That very ordinariness is enlightenment.

This is your new name: Ma Veet Ahmo. Veet means going beyond. Ahmo means the ego.

That's the whole process of sannyas, going beyond the ego. Going beyond the idea 'I am'. While this idea persists god cannot be experienced. This is the barrier, the only barrier, there is no other barrier. The more you feet that you are, the more difficult it is to feel the presence of god, because that presence is very subtle and the ego is very gross. The ego is like a rock and the presence of god is like a fragrance. It is not even like a flower but like a fragrance. Now the rock cannot feet the fragrance, it is insensitive.

The ego has to be dissolved, and it can be dissolved because it is a false entity. We have created it. It is a created phenomenon, it does not exist in reality. We are not born with it, it is cultivated later on. Slowly slowly we teach the child to be an ego. In fact the day the child says "I am," he becomes part of our society. Before that he remains a little wild, before that he remains more natural, more spontaneous.

It happens somewhere near about the age of three to four. In girls it happens near about three, in boys, near about four. Boys are always lagging behind. Girls come to maturity a little sooner... in everything! About the ego also, they become aware of it first. Even small girls become very concerned about their image, their face -- they look in the mirror for hours -- their dress and things like that , which are all just arrangements for creating a beautiful ego.

It is because of those -- that we become egos near about three or four -- that we can only remember after that point. If you try to remember backward you will come to remember only up to that point when you become an ego. Before that there is blankness, a gap.

One can remember things that happened at the age of four or three. And that will be decisive, that will decide when the ego entered into your world, because when the ego enters it starts collecting memories. It is a great collector of junk. It make albums of all kinds of stupid things.

Before it comes into existence one lives moment to moment. Who cares to remember the past? So the child up to the third or fourth year remains spontaneous, wild, natural, outside society, on the fringe. It is a cultivated phenomenon, hence it can be dropped. If it were natural there would be no way to drop it. Because it is put together by society it can be easily dismantled. And that's what sannyas is all about, dismantling the ego.

The process is painful because you have to become too attached to it. But once you understand that the ego is the root cause of all your misery, you are ready to go through the surgery. It is better to be finished with it in one stroke rather than to go on being miserable for your whole life.

The more intelligent a person is, the more ready he is to drop the ego. Whatsoever the pain, he is ready to accept it. Once the ego is dropped all pain disappears. Life takes on a totally different color and form. Then you function without any idea of the I. You function as part of the whole -- like trees, like clouds, like stars. And certainly the same beauty and the same grandeur is yours. The same beauty of the trees and the clouds and the stars becomes your beauty. And the same silence and the same music and the same joy and the same celebration prevails in your being.

So that is going to be your work: kill the ego. That is the only price needed. We have to pay it, only then are we available to god, and god is available to us. And by god I mean the whole universe; not some person but the divine presence that permeates everything, the melody of all, the harmony of the whole.

Dance Til the Stars Come Down From the Rafters

Chapter #24
Chapter title: None

24 January 1980 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Satyam Johannes. Satyam means the truth. Johannes means god's gift.

Truth is never an achievement, it is always a gift from the beyond. We cannot come to truth trough our own efforts, because whatsoever we do we will be doing out of all kinds limitations, imperfections, unconsciousness, we will be doing it out of our minds. And mind has no capacity to know the unknown. Mind can only mechanically repeat that which is already known. It is a mechanism. No machine can ever know truth.

The body is a machine and the mind is a machine, but something in you is beyond both body and mind. That is the capacity to be aware, when there is only awareness and nothing else, when you are not tethered to the bodymind complex at all, truth descends upon you. It comes like a bird descending on a tree.

That is the meaning of the beautiful story of when Jesus was baptized by John the Baptist in the river Jordan a white dove descended on Jesus from the above. That is not literally true, it is a metaphor. That white dove represents truth.

Remember that we have to be more receptive, more open, more sensitive. That's all that is needed on your part. When you are ripe, ready, truth always comes, inevitably, without fail. It always comes from the beyond, and the name of the beyond is god.

This is your name: Swami Dhyan Alastair. Dhyan means meditation. Alastair is a form of Alexander. It means helper of mankind.

The only help for you and for others too, comes from meditation, because it is meditation that gives you roots in the earth and wings in the sky. It is meditation that creates that space in which your potential can become actual. It is meditation that functions like a soil for the seed to sprout. And you can be a blessing to others only if you have first been a blessing to yourself. You can help others only if you have helped yourself. If you are not rooted, centered, mature enough, even if you want to do good to others you are bound to do harm.

That's what all do-gooders do: they are all mischievous people. More mischief has been perpetuated by the so-called servants of humanity than by anybody else. And the reason is not that their intention is bad -- I never doubt their intention, their intention is sincere -- but they are not in that kind of space themselves. What they want to bring to others they themselves don't have. They want to share love but love is not there in their hearts. They want to be compassionate but compassion comes only after meditation, it is a shadow of meditation. They want to serve people, but service is possible only when the ego has disappeared. Otherwise in the name of service you will be simply going on an ego trip, a very subtle ego trip.

Hence my effort here is not to make you servants of humanity, helpers of humanity... Not that I am against serving people and helping people, but because first you need to be helped. And once you are settled in your being and the chaos has disappeared, once you have become really grown up, you will serve. There is no need to say anything about it, it has not even to be mentioned. It is a by-product.

If you grow trees and they bloom they are bound to release fragrance. You need not go and tell the flowers 'Please, now release your fragrance'. And if they are plastic flowers you can go on telling them but they can't do it.

Meditation has to become the center of your life, and then on the circumference, ten thousand things become possible. Ten thousand things is a Chinese metaphor; it means millions of things become possible. In fact everything becomes possible. Even the impossible is no more impossible. Meditation is the greatest miracle there is. Devote all your energies to meditation.

This is your name: Ma Antar Laura. Antar means inner. Laura means victory.

The real victory is always inner. It is victory over yourself. The unreal victory is over others and it is ugly. To conquer somebody else is to destroy, is to reduce him to a thing, because by conquering you become the possessor and he becomes the possessed. The very effort to conquer somebody else is basically

inhuman. But there is a desire to be victorious. It needs the right direction.

Desire in itself is not wrong, but if it moves outwards it will bring misery to others and misery to you too, because whenever you are trying to conquer others they are bound to react; sooner or later they will take revenge, and with a vengeance. It brings violence to life, it brings conflict. And to live in violence and conflict is to live in misery.

The desire to be victorious has to be directed inwards. And there there are real enemies to be conquered: anger, greed, jealousy, and so on, so forth. These are the real enemies. They can all be reduced to a single enemy, that is unconsciousness. They all grow out of it.

The unconscious has to be conquered, the unconscious has to be made conscious. That is victory, true victory. And when you are full of consciousness, when not even a small pocket of unconsciousness remains in you, when not even in nooks and corners is any darkness left behind, then life is known for the first time with all its beauty, with all its splendor. And to know that is to know god.

God is nothing but life in its true colors, life in its true music, life in its true celebration.

This is your name: Ma Anne Marie. Anne means prayer. Marie means fragrance.

Prayer is a flower, the ultimate flowering of consciousness. There is nothing higher than that, it is love at its crescendo. And naturally great fragrance is released.

A man of prayer is a man of great love. He is in total love with existence. His whole life is a love affair. Each moment is a joy because each moment brings new surprises, each moment brings great gifts. No moment is ever empty.

It is because of our blindness that we cannot see the beauty. It is because of our deafness that we cannot hear the music, otherwise the music is all around, the beauty is surrounding you. But you have to rise to a higher level to experience it.

These are the three planes that human energy can give rise to take. The first is sex, the second is love, the third is prayer. It is the same energy moving higher, becoming less and less gross, becoming more and more subtle.

Sex is energy moving downwards. It functions under the law of gravitation. The earth pulls it down. It is earthy, it is physiological, biological, chemical. Science can study it. It is available to scientific methodology. It is material.

Love is higher. It is exactly in the middle of sex and prayer. a little bit of it is available, just a little bit penetrates times. A part of it is available to all human beings, but the other part is available only to those who start moving into the inner search, only to the religious people.

The first part that is available to ordinary human beings is unconscious. The second part is conscious. When love becomes conscious then you experience for the first time something that is beyond gravitation, that does not go downwards but goes upwards.

And the third is prayer.

Sex goes downwards, love goes upwards, prayer goes nowhere. It is a state of being. Sex is movement, so is love; they move is polar opposite directions. But prayer is a still point, there is no movement, no journey, no pilgrimage. You simply are.

In that profound silence and stillness when you simply are, you become aware of god. The whole existence becomes full of godliness. And it is not only that *you* experience godliness. People who will come close to you, people who are open to you, will also feel something strange, mysterious, miraculous. They will have a whiff of the unknown. In some moments they may become aware of a certain aura around you. That is the fragrance of prayer.

We have depicted it as a white aura around Buddhas, Krishnas, Christs, just to give an indication that something mysterious surrounds these people. Of course not everybody becomes aware if it. The people who crucified Jesus were not aware of it, otherwise they would not have been able to kill him. They were blind, utterly blind.

One needs a certain sensitivity. The higher the phenomenon, the more sensitivity is needed. And prayer is the highest phenomenon, nothing is higher than that. Everything is lover than that.

So a few people who are open, available, who can look upwards towards the sky full of stars, who can see the beauty of the sunset, who can see the beauty of a sunrise, these are the people who will be able to feel. It is a feeling. You cannot grasp it, you cannot cling to it. It is not matter, not measurable, it is not visible. But it is a feeling. The heart starts dancing. That is the fragrance.

Anne Marie is a beautiful name... But you have to change it, you have to give it to Laura. Right?

This is your new name: Swami Anutoshen. Anutoshen means contentment.

Mind lives in discontentment. That is its food. To be discontented is its nourishment. If you become contented mind dies out of starvation... and the mind has to die, only then you can know who you are. So learn the ways of being contented.

Whatsoever is, feel grateful for it. Don't ask for more and you will be cutting the very roots of the mind. Mind lives in the more. If you have money it says, "Have more." If you have knowledge it says, "Have more." Whatsoever you have -- it doesn't matter what it is -- mind says "More", and it goes on saying "More, more..." When you have attained that, again it is there asking for more. That more is unquenchable.

Seeing the absurdity of it, one drops it. One no more runs after the horizon because one knows there is no horizon. It only appears. It looks so close by, just ten, fifteen miles away. If you run you can reach within two hours, but by the time you reach there, it is not there; it is again fifteen miles ahead. It is always fifteen miles ahead. There is no way to bridge the gap.

The more is the horizon and mind is always asking for it; hence mind lives in misery. Mind is hell. And the best way to cut its roots is: to drop asking for more. Rather start enjoying that which is available. Rather than being miserable because you don't have more, be blissful for whatsoever you have and enjoy it, relish it, rejoice in it. And you will be surprised that immediately you are the richest person in the world, immediately you are no more a beggar.

And once the more disappears, the mind disappears. Mind is equivalent to more and more and more. Let the mind die so that you can be reborn.

This is your new name: Swami Anugiten. Anugiten means a little song, a small song -- and that's all that is required to a sannyasin: a little singing, a little dance, a little of the art and knack of rejoicing in life.

Life consists of small things, but if one knows the art of transforming them then small things start becoming extraordinary.

Sannyas is a magic touch. It transforms dust into gold, dust into divine. And the art is simple, it is not complicated. The fundamental is to cut yourself from the past. It hangs around your neck like a heavy weight. There are many rocks and you are carrying them, it is such a burden. Drop them and immediately you feel a great relief. You would like to sing and dance for the sheer joy of being relieved of all that burden.

The second part of the secret is, don't imagine the future, don't project in the future, because that also creates a burden. Once you expect something you arr creating difficulties for yourself. It is never going to happen the way you expect it for the simple reason that you are a small part of such a vast universe and the universe cannot follow your whims. It goes its own way, unconcerned about what you expect, that you want. It is absolutely neutral about your wants and desired. It *cares* for you but it does not care for your desires, no, not at all, because if it starts caring about everybody's desires the whole universe will be in a chaos. It will never be at rest again. There will be no cosmos. All harmony will disappear.

So it cares for you, but is does not care for all kinds of insane desires and expectations and plans. So whenever you desire you are creating a situation in which you will feel frustrated. Expect, and you are bound to feel frustrated. Cut yourself off from the past and the future and live in the present, and your life becomes a song and a dance. Then just eating, drinking, taking a bath, going for a morning walk... and all is suddenly golden, and so many flowers shower on you for no reason at all. You can't contain it -- so much bliss arrives. You become overflooded, you have to share it.

That's what a song is -- sharing your bliss, expressing your bliss, inviting others to partake of your bliss.

This is your new name: Swami Anutosho. Anutosho means absolutely satisfied, utterly satisfied, no desire for anything else, a state of non-desire.

Desire means that you are not satisfied with the way things are. You would like things according to you.... Satisfaction means that you are surrendered to existence so whatsoever it gives, you are grateful. If it gives nothing you are grateful that it gives nothing.

A Sufi mystic used to thank god every day. After his prayers he would almost shout with joy 'God, how much you give me, how much you take care of me, how much you love me! How can I ever repay?' And he would cry tears of joy.

His disciples were a little worried because they could not see why he was thanking god so much. But they could not say anything, in the East the master has to be respected, obeyed. But deep down in their

minds the question was always there, and a situation arose in which they felt that now it was absolutely right to ask. They were travelling, going to Kaaba for the holy pilgrimage, and for three days they could not get any food, and no village was ready to give them shelter because the master was a known revolutionary and the people ware very orthodox.

So for three nights they has to sleep in the desert, and the desert was very cold. Without food, without water, they were utterly tired. And the third day again, after his prayer the mystic started crying with joy and said 'God, how much you do for me! How can I ever repay it? How much care you take? How can you remember me? You have to take care of such a vast universe -- still you remember me.'

The disciples gathered together and they said 'Enough is enough. Now what are you thanking him for? For three days we have no food, no water, no shelter. We are dying from the cold nights... and you are thinking god and crying tears of joy. For what?'

The master said 'It is good that you have asked. I always know that you carried this question within you but you were not courageous enough to ask. Now I can answer it. I am thanking him for keeping me for three days without food, without water, without shelter, because this is what I needed. He always gives that which is needed. It is not a question of my expectations being fulfilled, it is *his* will that has to be fulfilled and whatsoever he wills is right. We may understand it, we may not. But this was my need and he has fulfilled it and I am grateful.'

This is what I mean by *true* contentment. And if one can be in such a space, nothing else is needed. Meditation arrives on its own, because mind dies. You need not do anything to destroy it, it disappears of its own accord.

Mind is like darkness and contentment is like light. Bring contentment in and the darkness disappears. And then you can see. For the first time you can see and for the first time you can hear and for the first time you can feel. Because mind is hindering everything, it does not allow you to see, it does not allow you to hear. It is standing between you and existence. Once it is not there you are available to god and god is available to you. That is liberation, nirvana, enlightenment.

This is your name: Swami Anugito. It means a song.

My approach towards life is of total affirmation. I don't teach renunciation, I teach rejoicing. I want you to love life with you total heart. When you are in life with a total heart thousands of songs will arise out of you. Each moment brings a song. Slowly slowly your whole life becomes just an instrument of music. And once you have known that great music is possible through you, you have come to recognize your potential. Then there is no end to it. You can go on playing new songs, new music. You can go on creating.

That creativity is sannyas. Creating music out of your heart is sannyas. Becoming a song is sannyas.

This is your new name: Ma Vipassana. Vipassana is one of the most significant methods of meditation.

Buddha became enlightened through it and many more people have become enlightened through it than through any other method. It is tremendously beautiful and yet very simple. Even a child can do it.

The method consists of watching your breath. Whenever you have time, when you have nothing to do, just sit silently, seeing the breath coming in. Follow it. It goes to the very depth. Then there is a pause, for a moment there is no movement, the breath stops there. Watch that pause. That is very important because that is the door into your being. Then the breath starts coming out. Watch it again. It goes out completely, then again there is a pause, for a moment breathing stops. That too is a door.

One is the door into the inner reality, the other is the door into the outer reality. If you enter from the inner door you enter from the self into god. If you enter from the outer door you enter through god into the self. They are two aspects of the same coin.

But remember, the breathing is not to be changed, it has to be natural as it is always. You are not to make any effort to make it longer, deeper. There should be no change at all, leave it as it is. The only thing that has to be introduced is a witness, a watcher.

So you name is going to be your method of liberation. First do it sitting and then slowly slowly you will manage to do it walking, then finally you will manage to do it while doing other kinds of things: cooking, taking your bath, cleaning the floor. Only one thing has to be remembered: never to it in the night -- only between sunrise and sunset.

If you do it in the night you will not be able to sleep, because it creats such wakefulness. So only between sunrise and sunset... And if you feel that your sleep is being disturbed, then reduce the time. Then do it not even between sunset and sunrise, but for two hours after sunrise or for two hours before sunset, just

between that time. You have to find out... because it differs from person to person.

There are a few people who can enjoy it even in the night, but it is very rare.

This is your name: Swami Prem Dhyano. Prem means love. Dhyano means meditation.

Love is a path unto itself, and so is meditation. One can follow either love or meditation; both lead to the same goal. But there are a few people who can follow both, and of course their journey is far richer. And that is going to be the work for you: love as deeply as possible and meditate as deeply as possible and go on moving between the two. Remain fluid, flexible.

The lover finds it difficult to meditate because he needs the other and meditation means to be alone. The meditator finds it difficult to love because he becomes accustomed to being alone and the freedom of being alone. The very presence of the other seems to be a transgression, an interference, a disturbance.

So ordinarily it is simple to follow one, but if you can manage both then your life will have more richness. The meditator knows only the beauty of aloneness. He knows nothing of the beauty of togetherness. The lover knows the beauty of togetherness but is unaware of the beauty of being alone. And there is no necessity that one should miss the beauty of the other, just one has to be a little more intelligent to follow both, because things become complicated. You are handling a more complicated process.

So when you are with somebody -- with a friend, with a beloved, with the trees, with the clouds, with the moon -- dissolve yourself totally into it; forget yourself, as if you are not, be drunk. And when you close your eyes, forget the clouds, the woman, the friend, the stars, as if the world has disappeared. You are alone and there exists nothing else; all else is illusory. Go on moving between these two with a natural ease, and you will be surprised that then they enhance each other. When you have been together with somebody and you go into aloneness, your aloneness has more depth. When you have been alone and you move with somebody, your love has more energy to share. It has more intensity. It is more warm.

I am giving you a difficult task... but try! And if you fail, if you find it very difficult, then you can always choose one. But my feeling is that you will be able to manage both together.

Dance Til the Stars Come Down From the Rafters

Chapter #25
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25 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Deva Douglas. Deva means divine. Douglas means dark water.

For centuries gos has ben thought of as light. That is because of our fear of darkness. Not that god is only light, god is as much light as he is darkness. God has to be both, otherwise darkness would not exist at all. God has to be the lowest and the highest, matter and mind. God has to be the whole, and the whole contains the polar opposite. God cannot be only light. It is because of our fear of darkness that we have

never thought of god as dark, it has nothing to do with god. And to approach god through fear is not the right approach. God should be approached fearlessly, in deep love but not out of fear.

If you look with fear you will project your fear, you will see things which are not there and you will not see things which are there. When you are not afraid you look with absolute clarity. Fear is like smoke surrounding you, like clouds, and god can be seen only with clarity, absolute clarity, unconditional clarity, clarity and nothing else. Then god is both, he is as much light as dark. Then he is both summer and winter, life and death. Then the duality disappears and a tremendous oneness arises in your vision. That oneness brings bliss. That oneness brings freedom.

We are bound by the dual and we can be freed only by the one. As Plotinus says: the search for god is a flight of the alone to the alone.

Hence Douglas is a beautiful name -- dark water. I am simply adding a new depth it it. I am calling it divine dark water. Start looking at darkness as divine. start looking at everything as divine, because all *is* divine whether we know it or not, whether we recognize it or not. Our recognition is irrelevant, existence is divine. If we recognize it we rejoice; if we don't recognize it we suffer unnecessarily.

This is your name: Swami Deva Henner. Deva means divine. Henner means home.

Man has to be a host to god. Man has to be a womb, a home, receptivity. That is the most fundamental thing to be understood about god. A woman simply means man with a womb. That is exactly the meaning of the word woman: womb-man.

One cannot conquer god, one can only be conquered. One cannot be aggressive towards truth, the very aggressiveness will be the barrier. One can only be vulnerable, available, open. One has to become a host. The moment one is really a host god appears as a guest.

Become a home of god! Unless that happens life has been meaningless.

Sannyas is just the art of making you, preparing you to be a home for god, as a residence for the truth, for the ultimate, as a receptacle for that which is. Of course ultimately the guest and the host become one. It is only in the beginning that you are a host and god is the guest. The moment he enters into the host both disappear into one unity. Then the guest is not found, the host is not found; something new arises out of this meeting. That is resurrection. That is the birth of the unknown and the unknowable in you. And one knows life at its ultimate peak, in its absolute joyousness, as a blessing, as a benediction, only then when the host and the guest become one.

This is your name: Ma Anand Sandy. Anand means bliss, sandy means a helper of mankind -- a blissful helper of mankind.

One can become a helper for two reasons: either out of misery or out of bliss. One can be a servant to humanity out of misery,. One can become interested in others' misery just on avoid one's misery. Just to remain occupied with others' problems, so that one need not look at one's own problems. One can become too involved with others' problems, for the simple reason that their problems are so big, so great, so complicated, that in comparison your problems look very tine, small, meaningless.

Out of one hundred, ninety-nice so-called public servants are public servants only because of misery. They are miserable people and they have not the guts to encounter their misery, they are not courageous enough to face it so the best way is to become involved in others' misery. It gives you consolation, you are not the only one who is miserable. Millions are miserable, more miserable than you are. What is your misery compared to their misery? That is a great consolation.

But a person who becomes a helper or a servant out of misery is never really a helper, he harms people. Because you can give to people only that which you have got in the first place. If you are miserable you will carry infections of misery with you, you will vibrate misery, you will pulsate misery, you will create misery in people in such subtle ways that you may not even become aware of what you are doing.

That's what the so-called missionaries of all the religions have been doing down the ages. They go to help people but they simply make them feel more guilty. They create misery for others. In the name of service they destroy people's integrity, their confidence, their self-respect. In the name of service they create such guilt in them that they lose all confidence in themselves. They become self-condemnors. They start feeling that they are sinners and that they are doomed... their sins are so much that they are bound to go to

hell. Their lives become burdened. And this is because of the people who wanted to help them.

All the so-called religious people have been harming and poisoning people for the simple reason that their own misery is the root cause of their so-called service, help, mission.

In my approach only a blissful person can be a helper of mankind, because a blissful person can share his bliss and a blissful person can accept people with all their limitations. He understands, he is capable of understanding. And he is so blissful that he cannot call people sinners, he cannot see any sin anywhere. He sees only gods and goddesses everywhere. It is impossible for him to believe that there is a hell. If there is a god there cannot be a hell. If there is hell then there can be no god, because god means compassion. If god cannot forgive small sins... who will be able to forgive if even god is incapable of forgiving?

And what are people's sins? Somebody is smoking cigarettes... and that is sin. It may be a little stupid, silly, taking the smoke in and out, but it is a kind of pranayama, a stupid kind of pranayama. You could have taken fresh air in and out and it would have been far more hygienicly and healthy medically too. It may be a little suicidal but it is not sin.

But people have been condemned for small things. There are religions that condemn tea as a sin. Drinking tea means that you are bound for hell. If that is true then I am bound for hell! (laughter) I must drink more tea than anybody else in the whole world.

Everything becomes a condemnation. Because of their misery the person wants to condemn, he wants to create more problems for you. That is his way of distracting his own mind, he directs it towards others' problems. And these well-wishers, these do-gooders have destroyed the whole dignity and beauty of human beings. They have been a calamity. Real service arises out of bliss.

So I don't talk about service, I don't talk about helping others -- in that way I teach you selfishness. I teach you to be blissful because I know, and I know absolutely, that if you are blissful you are bound to share it. Nobody can contain it. If you are blissful you are bound to serve people. And when service comes out of bliss it has a fragrance of its own, a beauty, a grace. It is something divine. Its very touch is healing. It transforms dust into gold.

So first become a blissful person and then you can be Sandy!

This is your name: Ma Prem Maria. Prem means love. Maria means fragrance.

Love can exist on many planes. It is like a ladder with many rungs which run from the lowest to the highest, from the earthly to the heavenly. The lowest kind of love expresses itself as sex. It is gross, it is physical, biological, chemical, hormonal. But there is a grain of love in it. Ninety-nine per cent of it is something else, but one per cent of love exists in it. And that one per cent can take you higher. That one per cent can become the small thread that joins you to the higher planes of love. That's why I am not against sex, because it contains a bridge -- a very small bridge and available only to very alert people. Otherwise ninety-nine per cent of it is just mud, only one per cent is lotus.

To find that one per cent one has to be very meditative, very alert. Sex has to become a meditation, only then can you find out where that one per cent is. That's the whole art of Tantra, making sex a meditation. Then slowly slowly you start stumbling upon those few moments which are not sexual at all but which happen through sex, those few moments when you take off. Of course the ground is sex, but you take off from the ground. For a few moments you are not on the earth.

Those moments when you dissolve, when the other disappears, when there are not two bodies but one, not two minds but one, not even two souls but one, are really the orgasmic moments. For a moment the ego has evaporated, time has stopped and you are in contact with eternity. But the moment is so small that unless you are very meditative you are bound to miss it. You may come to realize it later or when it is no more, but then it is pointless, it is only a memory.

People go on doing that. They imagine that moment, hence the hankering for sex. They continuously imagine that moment, that it is going to happen, some day, somewhere, with someone. They fantasize, it is in the future. For they remember it: it happened somewhere, some time, with someone -- but it is past. Both are non-existential. The past is no more, the future is not yet.

Meditation means catching the orgasmic reality of sex in the present, not somewhere else but now and here. When you are deeply involved in sex you have to be very very alert so that you don't miss the orgasmic moment and you can see through it. It becomes transparent, it brings the world of the beyond to you.

For the first time you become aware that sex contains something which is non-sexual. In fact that's the *real* center of the whole sexuality. To miss it is to miss all. Just as the body contains the soul and matter

contains the spirit, sex contains something which is not sex -- that is love. And once you have become aware of it you can start growing more and more towards it, you can start changing more and more energy towards it. You will know the knack of it. Just by becoming aware of what it is, you will know how to create more and more energy, moving in that direction you will know how to create that space more and more.

Soon one can create it without any sex at all, without any need of the other. That is the day of great celebration in life, when you can be orgasmic without any need, without any dependence on the other. Then love becomes a pure fragrance. Then it is not even a flower but an invisible fragrance. That fragrance is the goal, the goal of life, and unless one attains it one remains unfulfilled. Unless one attains it one remains just a seed which does contain the fragrance, but first it has to become a tree and then it has to bloom and only then can the fragrance be released. You cannot find it by cutting the seed. You will simply destroy the seed and you will not find anything, no fragrance, It is there, but unmanifest. Sex contains love in an unmanifest form. It has to be manifested, and the more manifest it becomes less and less does sex remain in your life. A moment comes when your life is pure love. Then even if you are in a sexual relationship it is not sexual. It may appear to others as a sexual relationship but it is not.

This has to be your meditation: you have to attain to that fragrance called love, called god. God is another name for love.

Love is liberation. To live without love is to live in a bondage -- the bondage of the body, the bondage of the physical, the bondage of the gross. The seed is in a bondage; the fragrance is free, the fragrance is freedom.

This is your name: Ma Prem Ingrid. Prem means love. Ingrid means inner beauty.

A man without love remains ugly, inwardly ugly. He may have a beautiful body but that is only superficial. He will lack all inner poetry. He will not have any inner light which can radiate from his being and can reach to other people. He Will be like a corpse, a body without a soul.

It is love that releases your inner beauty. And when a person is inwardly beautiful, even if his body is not beautiful, he will be experienced as beautiful because he will pulsate with a certain kind of energy.

So love as much as you can. For love's sake love -- for no other motive. The moment a motive enters love disappears. Love can only be unmotivated. When you start desiring something out of it you destroy it. Never desire anything out of love. Give as much as you can with no idea of getting anything back. Not that you will not get anything back, you may get a thousandfold, but that should not be your motive. That is besides... that is just a by-product.

And love not only man, don't make any barriers for your love. Love trees, rocks, animals, birds, clouds, stars. It does not matter *what* you love, what matters is that you love. So if you start living all that is available a revolution is bound to happen in your heart. Your heart will have a different beat, you will have a different kind of soul. You will start feeling fresh, young like a child again -- innocent, pure. And that's what sannyas is all about: releasing your capacity for love so that you can be beautiful.

This is your name: Ma Prem Claudia. Prem means love. Claudia means of humble heart.

Love is possible only in a humble heart. Love and ego cannot exist together. They are like light and darkness. If you bring light into the room the darkness disappears. Exactly the same happens with love. Bring love in and the ego disappears; or, drop the ego and suddenly love rushes into your being from all directions.

And be humble heart, remember, I don't means something cultivated. One should not try to be humble. If you try to be humble you will never be humble because the very effort brings its own ego: 'I am humble, I am the humblest.' But the I is hidden in it, the I is hidden in such a subtle way -- it has used humbleness as a facade.

Gurdjieff used to say to many people: You have a very beautiful facade. Humbleness is a beautiful facade, religiousness is a very beautiful facade. But these are all garments used by the ego, deceptions.

When I use the word 'humble' I don't mean something cultivated, practiced. If you understand the functioning of the ego and the ugliness of it and the misery of it..in that very understanding ego disappears. And what is left behind is an uncultivated humbleness, raw, unpracticed humbleness, natural, spontaneous. That is true humbleness. It is so natural that you cannot claim any credit for it. You cannot even say 'I am humble.' If you can say that, it is not true humbleness.

The humble person knows nothing of humbleness. He knows nothing of pride, he knows nothing of

humbleness either. He is simply what he is, he is authentically natural. In that authenticity, in that naturalness love blooms, love grows. That is the right soil and the right climate for love to happen. And love is our target.
A sannyasin has to become like an arrow moving towards the target of love.

(To Hans Werner)

This is your new name: Swami Pavitro. Pavitro means the pure one. But purity has no moral connotation. Purity to me means innocence.

A moral person is never pure. His purity is calculated, it is cunning, it is clever. His purity is motivated, he is trying to achieve something through it, it is businesslike. He wants heavenly pleasures, paradise and all that nonsense, through his purity. He is simply doing business. He is trying hard to be pure as the price one has to pay for heavenly pleasures. But his target is far away, beyond death. He is not satisfied with the pleasures available on the earth -- his greed is too much. And how can a greedy man be pure? His greed is so much that life seems to be not worth striving for. He wants something more permanent, more eternal, something that cannot be taken away from him. He is greedy, totally greedy.

My concept of purity is not that of a moral, religious man. My concept of purity is that of a small child who knows nothing, who lives out of a state of not-knowing. To live from that point is to live through wonder. It is to live through awe.

And when one has eyes full of wonder and awe one meets god everywhere. Then even mundane things are transformed into the sacred, then ordinary life becomes absolutely extraordinary. Then small joys of life are more than any paradise can promise. Then there is no need to hanker for any paradise. The innocent person lives in paradise wherever he lives. Wherever he is there is paradise.

(To Wil)

This is your new name: Ma Agamya. Agamya means incomprehensible.

Truth is incomprehensible. It can be felt through the heart but is cannot be known through the head. It is incomprehensible through logical processes, through thinking, though contemplation, but it is available to love.

Truth is a mystery and there is no way to de-mystify it. Agamya means the mysterious, the incomprehensible. It is incomprehensible but it is there, it surrounds you. This whole life is a mystery. It is just that we have become so dead, so insensitive that we don't feel it.

My work here is to help you to become more sensitive, more alive, so that you can start feeling, seeing, listening. If you can listen deeply than the whole existence is full of music, if you can see deeply then the whole existence has such tremendous colors. If you can feel deeply then each rock has a god hidden in it. But all that will not make you knowledgeable; it will make you wise, certainly, but not knowledgeable. You cannot say 'I know god.' You can only say "I feel.' Those who say that they know are simply egoistic. The real mystics have said 'We feel.'

Feeling cannot be proved, there is no way to argue for it hence the Buddhas only show the way. They say 'This is how I have come to feel, you can also try.' Perhaps one day you may also feel it. But it remains a perhaps, it cannot be a logical certainty.

One of the greatest Buddhas of the world, Mahavira, used to start every sentence with the word 'perhaps'". He would never make any statement without that word for the simple reason that it is so mysterious that nobody can say anything for certain. Certainly destroys its beauty and mystery, certainty makes it more mundane.

Science is certain, religion can only say perhaps. But the religious perhaps is far more valuable than all the certainly of science.

Science de-mystifies existence. That's why the more that science has grown and people have become educated through a scientific outlook, their lives have become very ordinary. There seems to be no surprise. They seem to know all, nothing surprises them. And man is dead is nothing surprises him. A man is alive only in proportion to how much surprise he is capable of feeling. That decides his being alive, his aliveness.

So become alive again, become available again. Open all the doors and all the windows so that the wind and the rain and the sun can come and visit you. God comes in these ways. His ways are very subtle.

Dance Til the Stars Come Down From the Rafters

Chapter #26
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Your name has beautiful meanings. It has two meanings: one from Teutonic and the other from old French. The first meaning is wise, the second meaning is kingly.

A wise man is naturally kingly. He may be a beggar, but he is still a king. His kingdom is of the within. He has inexhaustible treasures. He has overcome his unconsciousness. That's what wisdom is. Wisdom is not knowledge; it is conquering the unconscious, making your whole being conscious, full of light. Not even islands of darkness are left in it. When your being is full of light whether you have anything or not does not matter, you are kingly.

So this will remain your name: Swami Raymond.

This is your name: Ma Angela. Angela means a bringer of truth and also a messenger of god. Both meanings are synonymous.

To be a messenger of god can only mean bringer of truth because truth is his message. In fact, truth is god and the moment you start living a true life, authentic, you become a messenger. Not in the ordinary sense of carrying a message, but in a very extraordinary sense of being a message. Because the carrier of a message may know nothing of it. He may be just a postman. He may not even be able to read the letter that he is carrying. He may be completely unaware of it. Even doves can do that -- they can carry letters. Machines can do it perfectly well -- they carry messages, but they are not messengers.

A messenger is one who has become the message. His whole being radiates the truth, the beauty, the joy, the celebration that god is. Everybody can become a messenger. It is not something that one is born with, it is something that has to be grown. Everybody brings the seed -- very few people grow it, very few people bring it to flowering. Those who bring it to flowering we call prophets, messengers, Buddhas, Christs, but in fact every person is born with the potential, but only with the potential. You have to make every possible effort to transform it into an actuality.

By becoming a sannyasin one commits oneself to this particular work of transforming one's potential into the actual. The day your total potential is translated as actual, is the day of fulfillment -- the day one is freed, liberated. That is the goal of sannyas, that has been the goal of all the religions of the world.

This is your name: Swami Antar Herbert. Antar means inner. Herbert means warrior.

Man can either be a warrior on the outside or a warrior within. The warrior on the outside remains political. His whole effort is ultimately futile. Whatsoever he gains will be lost in death, and whatsoever he gains he gains at great cost because the same energy could have turned inwards. The same energy would have become an inner conquest, an inner glory. The same energy would have created a mastery within your

being. It would have been possible for a Christ or a Buddha to be born in you but you waste the energy in accumulating unnecessary things: money, power, prestige -- that is all junk. But mind has the tendency to collect junk because mind is basically extrovert. It knows no way to go in.

When you start going in, mind is left behind. It can't go inside with you, it can only go with you outside. It has only one possibility, it is one-dimensional. Mind makes a person a warrior in the political sense. Meditation makes him a warrior in the religious sense.

So become an inner warrior. Much has to be conquered there. There is much darkness which has to be dispelled, much unconsciousness which has to be transformed, much raw energy which has to be purified.

It is a great task, the greatest that life gives you to fulfil. The great challenge is to become a fully grown up person, to come to the crescendo of your potentiality, to reach the highest peak, the Everest of your consciousness. Then one really starts living for the first time. Before that it is all dreaming, not real life. Before that we are in the womb, not yet really born.

Jesus says: Unless a man is born again he will not enter into the kingdom of god. He means this birth, the birth of consciousness in you.

This is your name: Ma Veet Hedwig. Veet means surpassing, transcending, going beyond. Hedwig means taking refuge in war.

That's the natural animal tendency in man, to take refuge in war. Man hankers for any excuse to fight, to quarrel, to destroy. If he cannot find a real excuse he invents an excuse, but he cannot live without war. In three thousand years, five thousand wars have been fought. And what is the achievement? What have they achieved through all this nonsense, violence, bloodshed? Either humanity is insane or very suicidal.

The whole past is murderous, and the reason is that we go on listening to the mind. Mind has come to learn a few things, they are of animal heritage. Man has grown out of animals.

Charles Darwin is true in a certain sense. Man is part of evolution. Maybe he is the highest animal but still he is an animal. And over millions of yours the mind has become conditioned to function in a particular way. It knows only how to fight, it knows only the way of violence. Unless a man learns how to go beyond it he never becomes truly human, he remains animal. This is the quantum leap, when you stop taking refuge in war and you take refuge in a Buddha, you take refuge in a Christ, you take refuge in the awakened one. Then you are moving beyond the animal in you and for the first time you are reaching for the human. The human has tremendous beauty, and the human is the beginning of the divine. But the first thing, the first step is to get rid of the animal heritage.

The Buddhists have what they call three refuges. The first refuge they call refuge in the Buddha, in the awakened one. That is becoming a disciple, surrendering to a master. And the second refuge they call taking refuge in the commune, taking refuge in the family of the master -- not only surrendering to the master but surrendering to the commune that is happening around the master. And the third they call taking refuge in Dhamma, in the ultimate law of life....

A Buddha is a Buddha because he has become one with the ultimate law of life. His commune is a commune of a Buddha because the people who have gathered around him are tying to reach to the ultimate law of life. So the ultimate refuge, the final refuge is in Dhamma, in the universal law. These are the three refuges. Not refuge in war, but refuge in peace, refuge in love, refuge in bliss, refuge in god.

This is your new name: Ma Svarajya. Svarajya means independence, freedom.

Freedom is one of the most significant qualities. In fact, it is out of freedom that all that is great blooms. You can love only if you are free. You can seek truth only if you are free. You can be joyous only if you are free. Hence freedom has to become the very foundation of sannyas.

I don't want you to belong to the church, to a creed, to a nation, to a race. Those are all ugly things. One should be free of all that nonsense. One should be simply human. There is no need to be a Christian, or Hindu or Mohammedan, and no need to be Indian, an American or a German. One should be free of all these bondages. These are prisons which keep your spirit encaged. Break out!

And it is all up to you. If you cooperate with all these things you are co-operating with your slavery. Stop co-operating. Nobody else is keeping you in bondage. It is your own unawareness. So become aware of how you co-operate with your slavery, and that very awareness is enough to get rid of all slavery.

Freedom is your nature. It is not to be achieved. When all slavery disappears one is free, when the slavery is no more present freedom starts welling up within your being. And out of freedom life starts taking on tremendous beauty. Then everything is possible -- love, truth, god.

This is your new name: Swami Veet Asmitam. Veet means going beyond. Asmitam means the ego.

The ego is the only barrier between you and god, between you and love, between you and truth, between you and freedom. There is no other barrier. A single barrier prevents you from all that is great in life. And it is good that there is only one barrier. It can be very easily destroyed because it is not a reality but only our own creation. Because we believe in it, it is there, the moment you withdraw your belief it disappears. Your belief gives life to it, your withdrawal of belief becomes its death....

Being a sannyasin means that now you will not be supporting the ego, slowly slowly you will withdraw. As you become aware you will go on withdrawing yourself from all ego projects, ego trips, ego gems, ego numbers. The day that you are completely free of the ego you are available to god and god is available to you. The moment the ego disappears you become deathless, you become immortal, you become part of eternity. The moment the ego disappears there is no cause for any misery left, you are blissful. Or to be more exact, you are bliss. You are not there, only bliss is there.

This is your new name: Ma Veet Atito. Veet means going beyond. Atito means the past.

One has to be constantly alert, otherwise the unconscious habit is to go on collecting the past. It is dead, but we go on collecting it. We become too attached to memories, we live in a kind of nostalgia. We live in the past. The past is no more, yet we go on living in the past. It is just a fantasy world, and because of it you cannot live in the herenow and the herenow is the only reality there is.

And the person who lives in the past also lives in the future. The future is a by-product of the past.

The future simply means that you would like to repeat a few things of the past which you liked, loved; that is your future. And you would like not to repeat a few things which are nightmarish, painful; that is your future. Your future is your edited past. A few things you have chosen, a few things you have not chosen, and now you are projecting the chosen things into the future. Between these two reality is crushed and completely forgotten. And people go on living either in the past or in the future.

To live in the past or in the future is to live asleep. This is what is called the metaphysical sleep. It is a kind of disease. The whole humanity suffers from it, the whole humanity lives in this state of sleep. It is very rarely that a person becomes awakened.

Sannyas is initiation into awakening. And the first step is not to live in the past any more. Whenever your mind starts going into the past bring it back to the present. In the beginning it will be difficult. Just out of old habit mind goes on slipping back. You bring it back again and again and again, and slowly slowly it stops going into the past. And when it stops going into the past it disappears, because mind can exist only in the past or in the future. In the present there is no mind.

To be in the present is to be in meditation and to be in the present is to be in god... Man becomes what he really should be, an inexhaustible source of joy, love, truth. He radiates godliness. He becomes evidence that god exists.

This is your name: Swami Bhajan. Bhajan means singing in the praise of god. That is going to be your path.

Praise the Lord. Praise the beauty that surrounds us all, but of which we are unaware. Praise the sunrise, the sunset, the stars, the clouds, the trees, the people, because these are all manifestations of god. Become a song of praise. Look with the eyes of praise. Drop being critical. Being critical is the sure way of missing all that is significant.

Be creative, don't be critical.

And one can be creative only if one knows how to praise. Out of that very praise creativity arises. You start sharing your being. And when you see the beauty, the splendor of existence, you would like to make it a little more beautiful, just a little more. That's how creativity is. It is an effort to make life a little more beautiful, just a little more. That's how creativity is born. It is an effort to make life a little more beautiful, to bring a little smile, a little laughter, a little joy, a little love into existence, to leave existence a little better than you found it. That's what creativity is all about -- helping, contributing to beautifying existence. And that is true worship.

But the critical person only complains, he only finds what is wrong. If you take him to the rose bush he will count the thorns, he will overlook the flowers. And when he has counted thousands of thorns and has become wounded on his hands... It is natural, it is bound to happen when you count thorns, you will be wounded. Then he is very angry, he is in a rage. Now he cannot see flowers. Even if you say that they are

there he will say "It is impossible. How amongst thousands of thorns can flowers be born? It is impossible, it is illogical. How out of so many thorns can beautiful roses be born? You must be imagining it." He will say, "You must be fantasizing."

And it is very difficult to prove that there are flowers, very difficult to prove that there is beauty, very difficult to prove, almost impossible, that there is love, that there is god.

A sannyasin lives the life of creativity but not of criticism. He is not negative, he is not searching for some faults. Whatsoever you search you will find.

If you search for faults you will find millions. If you search for flowers you will find millions. It depends on you. If you want to live surrounded by thoughts, search for them; if you want to live surrounded by flowers, search for them. And when you are surrounded by flowers sooner or later you will become a flower.

There is a synchronicity: when you are surrounded by all that is beautiful, something inside you starts responding, something transpires between you and that which surrounds you.

Dance Til the Stars Come Down From the Rafters

Chapter #27
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Your name: Swami Robert. Robert means the shining one, the bright one.

Man shines only when bliss arises. In misery it is impossible. Misery is dark, it can't be bright. Misery is dull. It is really something dead. Miserable people carry dead weights. They are like black holes, they don't contribute to existence; on the contrary they suck from existence. They are suckers, they suck energy from whomsoever they come in contact. Their very presence is destructive. But as one becomes blissful, one becomes creative, one becomes intelligent, one becomes wise, one becomes bright. One starts shining like a star.

Meditation is the way from misery to bliss. Transform your darkness into light and transform all that is negative in you into something positive. Transform your no into yes. That's what sannyas is all about.

Your name: Swami Gordon. Gordon is a significant name. It means the ascending one.

When you are climbing towards the heights, reaching towards god -- because that is the only true height, everything else is far below -- when you are trying to reach towards god you become the ascending one. And the miracle is that when you start ascending towards god, god starts descending towards you.

The meeting always happens somewhere in between, it is not one way. It is not only that the seeker moves towards god, the moment the seeker starts moving, god starts moving; it is simultaneous. It is in fact one process and there are two polarities of the one process, the seeker and the sought; it is one phenomenon.

But god cannot descend in you unless you start ascending.

People go on living as if this mundane life is all there is. People go on living as if there is nothing higher possible. There is immense possibility. Man comes with a great potential. The ultimate height of every man's being is god.

Sannyas exactly means golden. Start ascending towards the peaks. That is the only true prayer, because god can hear you only when you act... not through your words, but only through your actions. A real prayer is always non-verbal. One lives it, it is not something to be said. Start ascending -- that is prayer. And it is always heard. Inevitably god starts descending in you.

It is not only that man is seeking god, god is also seeking man. If it were only a one-way affair it would not be so beautiful, it would be cold from the other side. It is not so. It is a hot love affair.

Your name: Swami Axel. Axel has two meanings. Both are tremendously beautiful and will be of great help on the path.

The first comes from the Teutonic. In Teutonic axel means divine reward. The second meaning comes from Hebrew. In Hebrew axel means peace. Both meanings come from two different sources but are really two aspects of the same coin.

Peace is the divine reward. You cannot attain peace, you can only prepare the way for it to come, for it to happen. Your created peace will not be of mush value. If you are living in conflict, misery, then your peace will also reflect you. It will be miserable, it will be dark and dismal. It will not be really peace, it will be only a facade, just a mask.

Real peace always comes from the beyond. All that is required of us is to prepare the ground, and the first essential thing, and the most essential too, is the disappearance of the ego. That is the rock that does not allow anything from the beyond to penetrate into your being.

Drop the ego and all that belongs to the ego: anger, greed, possessiveness, jealousy, violence. All that belongs to the ego and supports the ego has to be dropped with the ego. The ego is the center, and all that is negative in you is the periphery of the center. Drop the center and let the periphery also go and then you are available, open, open to the beyond. And then peace starts showering. In thousands of ways you will find peace reaching you from every direction. It showers like flowers, with great beauty and with great fragrance.

Your name: Swami John. John means gracious gift.

Very rarely do we recognize it. Very rarely do we see that we have been given great opportunities to grow, to be. Even misery is an opportunity, even darkness is an opportunity, because it is only out of darkness that the desire for light arises. It is only because of misery that one starts searching for bliss.

The world is an opportunity. The world means all that it contains, the ten thousand things both god and bad, both thorns and flowers, both success and failure, both life and death -- all are god's gracious gift.

If one starts looking rightly then there is nothing which is not a gift. Then one will be continuously grateful, then one will become simply gratitude. and that's what true prayer is, what true love is.

Sannyas means recognizing, remembering all that has been given to you. And you are not in any way worthy of all that has been given you. Nobody is worthy of it. We don't deserve it -- life and love and prayer and the beauty and the splendor of existence. We have not earned it and yet we are not thankful! Man is so stupid and so miserly when being thankful.

To be thankful to existence is sannyas. It is nothing formal, it is something of the heart. Learn more and more gratitude, and as you learn gratitude you will come closer to god. When one becomes just gratefulness then god has arrived in you. When you have become the host and he has become the guest. And that ultimate meeting is the search.

Your name: Swami Muni Ashok. Ashok is a Buddhist name with a very profound meaning.

Buddha tried in every possible way never to use any positive word for the ultimate because all the positive words were misused too much. The greatest problem with a positive word is that people become desirous of it, they start longing for it.

Before Buddha the ultimate state was called ananda, bliss. But that creates desires, one starts hankering for bliss. And to hanker for bliss is the barrier. Bliss happens only when there is no desire.

The is the paradox of the seeker -- it has to be understood. -- if you desire you will miss, because desire is the way of missing. When there is no desire and one is absolutely calm and quiet... desires... Desires are

like winds, they create waves in your consciousness, they disturb your consciousness. When there are no winds blowing, no desires, you are utterly calm and quiet, you start reflecting the truth. You become like a mirror, you reflect that which is.

Hence Buddha changed all positive terms into negative ones. Instead of using ananda, he started using ashoka. Ananda means bliss, ashoka means no-misery. He will never say 'You will attain to bliss,' he will only say 'There will be no misery;.' Now, it is a tremendously beautiful device. You cannot long for no-misery, it doesn't seem worth desiring. Bliss immediately creates a longing in the heart. Something starts ringing in the heart. You want it, you want it immediately, you become impatient. But no-misery simply leaves you aloof and cool.

Ashoka means no-misery;, it is a negative way of saying bliss. But Buddha had to use the negative way because the positive had become too associated with wrong people. For centuries the positive has been used -- rather misused -- andpeople had got lost because of the positive.

Buddha would never say that when you attain you will become perfect. He would simply say that when you attain you will be a total nothingness. It is a negative way of defining perfection, hence to understand Buddha one needs a very intelligent mind. Buddha disappeared from this country for the simple reason that nobody was interested in the positive. But he was creating something of great value.

So remember that, never make god, truth, moksha, nirvana, a goal. They are not goals. Never make them objects of your desire. The moment they become objects of your desire the whole point is missed. They happen only when you are totally desireless. That is the message in the name.

And muni means the silent one. It is not only that one is not speaking -- that is not true silence. One can speak and yet be silent, and one may not speak and may not be silent. The real thing is inner silence. One should speak out of silence. Then your words will have a beauty. Then you words will have some truth in them. Then your words will have some poetry, music. Then your words will not be just yours, they will come from the beyond.

So both words have some significance and some indications for you to work on: become desireless and become silent.

Your name: Swami Thomas. Thomas means a seeker of truth. It defines sannyas.

Sannyas is not a process of believing; it is a process of searching. Belief is against search. The moment you believe, the search stops. There is no need to seek and search any more, you have already believed. The true seeker is one who will never believe unless he has found. And when you have found there is no need to believe, you know. Then there is no need to believe. So belief is unnecessary at both the stages. When you don't know, belief is a barrier; when you know, belief is unnecessary.

A seeker has to be an agnostic, neither a believer nor a disbeliever. That is the fundamental approach of a seeker. He simply says "I don't know, so how can I believe or disbelieve? I cannot say that god is, I cannot say that god is not. All that I can say with certainty is only one thing -- that I know nothing.

This is the beginning of a true seeker, this is the first step towards truth, to recognize one's ignorance. And half the journey is complete the moment you recognize that you don't know. The ego falls flat on the ground. It cannot exist with this recognition of ignorance so it claims knowledgeability. It is the ego that makes you an atheist, that makes you a theist, that makes you a Christian, Hindu, Mohammedan, Communist. It is the ego.

The agnostic is one who says "I am simply ignorant" -- but his ignorance is beautiful. There is no ego in it. How can you claim any ego when you don't know anything. And from that state of not-knowing the search begins.

My work here is first to take away all your beliefs, all your knowledge, so that you can become innocent again, like a child. Then there is not much of a problem. Truth is very close.

If you are innocent, truth is not far away. If you are knowledgeable, it is as far away in the same proportion, to the amount of knowledge you have.

Renounce knowledge and become childlike. And you will be immensely fulfilled.

This is your new name: Ma Devagita. Devagita means divine song.

Every heart is full of divine song. It wants to burst forth, but our mind goes on preventing it. Our mind represses the heart, our mind condemns the heart. It says, "You are mad, keep quiet. I know what is to be done. I know how it is to be done." The mind is very calculative, very mathematical, very logical, and as far as argument is concerned the mind will always win. The heart cannot argue, it knows no argument. It is not

thinking, it is feeling.

Sannyas means changing the gestalt, jumping from the head to the heart, listening to the heart instead of the head. And suddenly a great change takes over, a revolution -- not less than that. A radical transformation happens. For the first time you start living, and you start living feelingly, lovingly. Your life becomes more and more of a song than a syllogism, a dance, a celebration. And it is only through celebration that we come to know god. There is no other way.

My sannyasins have to become utter celebrants, absolutely mad in love with life. My sannyasins have to be singers and dancers. They have to fill the whole earth with song and dance -- that has to be their contribution to the world. They have to be creative, creators of beauty and love and joy. And these are ways to come closer to god.

This is your new name: Swami Satyartha. Satyartha means the meaning of truth.

Truth is not a conclusion. It is not something that you arrive at by thinking. It is a meaning, it is music. You arrive through living, not by thinking. It is not a by-product of the logical mind, it is the experience of the illogical heart. One has to be courageous to know truth.

Mind can give you only hypotheses. They are arbitrary, they are your inventions. And what seems to be true today may not seem true tomorrow, because new facts are always being discovered. What was truth to Newton was not truth to Rutherford, what was truth to Rutherford was not truth to Albert Einstein. But what was truth to Krishna was truth to Jesus, and what was truth to Jesus was truth to Buddha, and what was truth to Buddha is truth to me and can be truth to you. Truth is eternal, it is not arbitrary. But the eternal arrives through the heart, it arrives through living.

Sannyas has to be your life... not just an impotent gesture, but a commitment, an involvement, a total commitment. One has to be ready to risk all for it, it is a gamble. But only gamblers have arrived at truth. Business people cannot arrive at truth. Business people cannot arrive at truth. Truth is not businesslike at all.

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..and searching can create tensions. There is no need. Whenever you are absolutely open god arrives. It has always been so and it is going to be always so. It is the universal law.

Dance Til the Stars Come Down From the Rafters

Chapter #28
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This is your name: Ma Barbara. Barbara means stranger.

Sannyas is a homesickness. Here, we are strangers. In the body, in the mind, we are not at home. We reside in the bodymind complex, we even become identified with it. And we suffer much because of that identification, because basically it is wrong, false. We don't belong to the earth, we belong to the beyond.

Religion as such is this feeling, that although we are here, it is only for the time being. And this time has to be used for preparation for the real journey towards home.

Mind is going away from home, meditation is going towards home. It is a one-hundred-degree turn. Mind is extrovert, meditation is introversion. The moment you reach your own center, which is neither body nor mind, which is only pure consciousness, you have arrived home. Then you are no more a stranger.

This is your name: Swami Antar Dieter. Antar means inner; dieter means ruler -- the inner ruler.

Our kingdom is of the inner. On the outside we are bound to remain beggars. Whatsoever we do that fundamental fact cannot be changed. We can have much money, power, prestige, but behind all that facade the beggar will be hiding, the beggar will remain there.

Look deeply into rich peoples' eyes and you can see the beggar. Look into the eyes of politicians, the powerful people, and you will see the beggar. They are hiding, they are trying in every possible way not to allow anybody to know who they are. They are creating a camouflage around themselves, but they know, and everybody else who has any intelligence is bound to know, that the beggar is there.

As you turn inwards the beggar disappears. You enter into the kingdom of god and for the first time you are really a king. For his whole life Jesus was talking about this inner kingdom, but he was misunderstood. As has always been the case with all the awakened persons; they have been misunderstood.

The politicians, the rulers, thought that he was talking about this world and this worldly kingdom. They thought that he was a politician and was provoking people into rebellion. They were utterly wrong. They were just proving themselves stupid.

Jesus had nothing to do with this world or the kingdom of this world or the power of this world. He was talking of something else, he was using these words as metaphors.

The real kingdom is inside you. And it is already there, you have not to create it, it has only to be remembered. All techniques of meditation are techniques of self-remembering.

This is your name: Ma Antar Tomiko. Antar means inner. Tomiko means treasure.

The treasure is within. Don't look without any more. The treasure has not to be achieved. It is your innermost nature. It has only to be discovered or, better, rediscovered. We have only forgotten about it. Hence the spiritual journey in only a journey in the metaphorical sense, in the symbolic sense. It is not a real journey. You are not going from one point to another. You are not going anywhere, you are simply becoming awakened at the same point where you had always been. It is an awakening.

It is as when you wake up in the morning. You don't have to come back home, though in the dreams you had gone far far away, maybe to the moon. But you don't have to come back, you don't wake up on the moon. In the morning you wake up in your room and all those dreams simply fade away.

The world is nothing but our dreams... because we are asleep and we are dreaming many kinds of dreams. Now it is time to wake up. Enough you have dreamt and enough you have slept. It is only a question of deciding that "enough is enough and now I decide to wake up." In that very decision, if it is intense, passionate, total, the awakening happens and one finds oneself where one has always been. And then you have the inexhaustible treasure of joy, of love, of celebration. It is a multi-splendored phenomenon. All the colors of the rainbow and all the notes of music are there.

And it is not something separate from you so it cannot be taken away. You cannot lose it, even if you want to lose it, you cannot. You *are* it.

This is your name: Swami Veet Agyan. Veet means going beyond; Agyan means ignorance -- going beyond ignorance.

There is only one ignorance and that is not knowing yourself.

The word 'ignorance' is beautiful. It comes from ignoring. To ignore oneself is ignorance. And we are all ignoring. We become so much occupied with the non-essential that the essential is ignored. We become so much concerned with the outside that the inner is ignored, so much so that slowly slowly we completely forget about it; that it even exists.

We start living on the outside. We live in the marketplace, in the crowds, in the clubs, in the hotels, in the theaters. We never come back to our own self. We don't give even little gaps, intervals, to have a

glimpse of who we are. And that is the fundamental question for a sannyasin to ask -- who am I? And nobody can answer it for you. You have to find it yourself.

Everybody has to find it on one's own. And it is beautiful that nobody else can answer it, otherwise you will never be able to rejoice in finding yourself. A borrowed answer is bound to be a borrowed answer. It will not penetrate to the very core of your being. It will remain in the head, in the memory.

And it has been answered -- in the Vedas, in the Koran, in the Bible -- you can learn all those things but that learning is not knowing. Knowledge is not knowing. In fact one can also use knowledge to ignore oneself. Knowledge can become one of the most deceptive things in life, because it can give you a false feeling of knowing while you know nothing. It can give you a false feeling that you have arrived while really you are fast asleep and snoring. You are only dreaming that you have arrived. Knowledge is dreaming that "I have arrived." It is not dispersion of ignorance.

Ignorance disappears only through meditation; there is no other way. Not by knowledge, not by mind. Mind is incapable of destroying ignorance. On the contrary it covers it up.

Being a sannyasin means you are entering in the world of meditation and that is the greatest adventure in life: going beyond mind, going beyond thoughts, and becoming more and more centered in pure consciousness. Just a witnessing -- that's what you are. The day you experience that you have gone beyond ignorance is a day of great blessings, great benediction.

This is your new name: Swami Surodaya. Surodaya means sunrise.

Sannyas is the beginning of the day, sannyas is the dawn. Let the night disappear, don't cling to it. Become more alert so that the night cannot take possession of you again. Night means unawareness, day means awareness. Night means living a life mechanically, day means living a life with awareness, consciously.

Each act has to become a meditation. The ordinary acts of life have to be transformed. Walking, walk more consciously. Breathing, be more alert; see the breath going in, coming out. Just don't move in life like a zombie. Start destroying that zombiness, and slowly slowly, chunk by chunk it disappears.

And when your heart is full of light, life has arrived for the first time. You are really born, spiritually born. Jesus calls it rebirth. In the East we call such a person a dvija, twice-born.

This is your new name: Ma Apurvo. Apurvo means the unique one.

Each individual is unique, no two individuals are alike. God is very original. He never repeats himself, he creates one person only once. Through the whole of the past, in the long long past, there has never been a person like you, and in the whole infinite future there will never be a person like you.

Respect yourself. God has given you so much respect, god has showered so many blessings. And the greatest is that he makes you unique.

A sannyasin is one who has no ego but tremendous self-respect. He thinks the ego is all. It is not.

Self-respect is very humble, very simple. Ego is comparative, it says, "I am higher than you." Self-respect simply says, "I am unique, you are unique -- there is no comparison." It is a non-comparative phenomenon. And the moment you respect yourself, you start respecting the whole existence: the people, the trees, the animals, because they are all unique. and seeing this unique universe you start feeling the presence of a great creator. It is not the work of an assembly line, it is not the work of a manufacturer. It is the work of a creator, and a creator who must be infinite, inexhaustible. Otherwise, sooner or later one starts repeating. But god never repeats.

Seeing this universe it is impossible not to feel the presence of a great creator. And only with that feeling of the presence of god, of the presence of creator, does one start feeling prayer arising in the heart, gratitude arising in the heart, thankfulness arising in the heart. And to be thankful is to be religious. To feel gratitude is the most glorious experience of life because it is live in its absolute profundity, depth and height.

This is your new name: Ma Prem Smrati. Prem leaves love. Smrati means remembrance.

Remember that you are love. The society makes everybody forget. The society creates all kinds of conditionings which don't allow you to remember that you are love....

Jesus says: God is love. If god is love then all is love because all comes from him. If the source is love then we can't be anything else. But the society loves on hate, anger, greed, ambition, violence, war. Up to now that has been the way of the society. It is very animalistic. Even animals are not so ugly, even animals

have some grace. Man has lost even that.

To be initiated into sannyas means to be initiated into love. For me sannyas and love are synonymous. If you can love totally, unconditionally, then god is not far away. Then god is in the very heartbeat of your being.

Wherever love is, god is. Love is the fragrance of god's presence.

So remember it and destroy all that society has created in you to prevent you from remembering your reality. We are made of love and we are made for love.

This is your new name: Swami Dinesh. Dinesh means the sun.

The sun is not only the source of light, the sun also represents in a visible form the ultimate light -- god. Hence sun-worship... In all parts of the world the sun has been worshipped as god. It is symbolic: god is light and sun is the visible source of light. The sun is an image of god.

The outer light indicates the inner. Just as there is a sun in the outer sky there is a sun in the inner sky. But we have to begin with the outer because we know only the outer. The inner has disappeared from our vision.

For sannyasins we have chosen the color of the sun, the color of the sunrise for the simple reason that god is light, that god is a sunrise.

Start meditating more and more on light and that will be immensely helpful to you. Early in the morning when the sun is rising look at it for a few seconds, then close your eyes and look at it with closed eyes. In the night look at the moon or the stars, or inside your room, at just a small candle... That too represents god in its own small way, like a dewdrop represents the ocean... Look at the candle flame for a few minutes, then close your eyes and see it with closed eyes. Soon you will be able to see it inside. The outer will only trigger a process in you and you will be able to see light inside.

The day it happen that one starts seeing one's inner being, full of light, radiating, one has taken a turn. You have moved towards the inner, you have taken the first essential step and the most important step. Everything else then is easy. The first step is the most difficult because one has to take a total turn.

For centuries and centuries we have ben going out and out and now suddenly to turn in... our mechanism does not work. Hence it takes a little time, a little practicing, so that the mechanism starts functioning again. It becomes flexible and a little liquid and you can move inwards.

One day it happens that one can see the inner sun. That day is the day of liberation, hence it is called enlightenment. You become light.

Dance Til the Stars Come Down From the Rafters

Chapter #29
Chapter title: None

29 January 1980 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Veronica. Veronica means true hearted.

The heart is always seeking and searching for truth, because truth is its nourishment. Without truth the heart starts dying. It can live only in the climate of truth.

The head lives in all kinds of lies. It is very cunning, diplomatic. In fact it cannot live with truth at all. Truth is poison to the head and elixir for the heart. Lies are food for the head and poison for the heart. And the whole question of inner transformation can be reduced to a single point, the jump from the head to the heart. It is a quantum leap.

The head cannot decide to jump because that is going to be suicidal to the head. The head is bound to condemn it. It will call it illogical, mad, insane, crazy... all kinds of names. For centuries it has called love madness. For centuries the head has been against the Buddhas, the awakened ones. It has crucified Jesus.

It is not the Jews, it is the head that crucified Jesus. It is the head that poisoned Socrates. It is the head that tried to murder Buddha. They are both in a deep inner conflict, the head and the heart. Only *one* can live. Either the heart can live, then the head has to disappear, or the head can live, then the heart starts shrinking, dying. Millions of people have decided to live with the head because the head is very successful in the world. If you are after money, power, prestige, then the head is very successful. The heart will be a failure there. But in the inner world just the opposite is the case: the heart wins, the head is doomed. It is bound to fail.

Sannyas means that you are moving from the head to the heart. In spite of all the condemnation of the head, you are still moving towards the heart. Once you start tasting the beauty of the heart and the blessings and the fragrance that arises out of it, once you start seeing the truth of the heart, then there is no problem.

The whole difficulty is that before you have tasted it the head can go on saying things against the heart. Once you have tasted the nectar then the head simply escapes, it cannot say anything against the heart any more. Now you know what it is and you cannot be deceived. The head can deceive only if you have not tasted the heart.

My work here consists in helping you to taste something of the heart. Just a little glimpse and it sets off a process of inner revolution.

This is your name: Swami Veet Thomas. Veet means going beyond. Thomas is the name of one of the disciples of Jesus who became associated with doubt, who in the scriptures has been called doubting Thomas.

He loved Jesus, he surrendered to Jesus, but the doubt persisted. The surrender was not total, the trust was not total. And it is natural -- he cannot be condemned for that. How can one expect somebody to be total from the very beginning? Even to be partially involved with a man like Jesus of Buddha is more than can be expected. So there is no condemnation of doubt, but doubt had to be transformed into trust.

It is all right to begin with doubt, but to remain there stuck, is bad. One has to go beyond, one has to transcend doubting.

Doubt is a good beginning but not a good end. One can use doubt as a stepping stone towards truth, trust, surrender, love, but one should use it as a stepping stone, one should not be blocked by it. And that's what Thomas did: finally he overcame his doubt. His trust became total., he became one of the apostles of Jesus.

The story of Thomas is the story of every human being. Everybody has to begin with doubt, because the mind cannot say yes easily. No is very easy because the say no is not against the ego, to say yes goes against the ego. To say no is an attitude of fight, resistance, defence. To say yes is surrender. And naturally we are brought up in such a way that we don't know the beauty of surrender and we don't know the joy of love and we don't know the splendor of trust.

We know only doubt. Our schools, colleges, universities they all cultivate doubt in us. Our whole scientific structure depends on doubt. And the more you can doubt, the more you are thought to be a clever person, an intelligent person. And that is true as far as science is concerned: science is rooted in doubt. And it is good also in the outer world because doubt keeps you on guard, otherwise you will be cheated, you will be deceived by everybody, you will be lost, robbed by everything. Doubt helps you. So nothing is wrong in doubt. But as you move inwards it is useless. It is more harmful than helpful. It becomes a rock around your neck.

In the inner world trust is needed, just as in the outer world doubt is needed. In science doubt is needed,

in religion trust in needed; hence the conflict between religion and science... That is very fundamental, it is not superficial. It is not about this theory or that. Those things can be settled -- and they are not important either.

Whether the earth is flat or round, who bothers? How does it matter? Nobody's life depends on it. It may be flat, it may be round, it is okay. Who bothers whether the earth goes around the sun or the sun goes around the earth? It is all the same for you.

If the sun goes round the earth it is not going to change your life. You will remain the same, just as you were before, when the earth used to go around the sun.

About these futile things settlements can be reached, that is not of much importance. But there is a fundamental problem and there is no compromise about that. Science is rooted in doubt and religion is rooted in trust. Religion grows only when you start saying yes and the yes has to be total, not partial.

So slowly slowly grow beyond doubt. use it as a stepping stone, but don't be used by it.

This is your name: Swami Dhyan Lex. Dhyan means meditation.

Meditation is a state of no-mind, when you are utterly silent, when not even a single thought is moving inside you, when the constant chattering of the mind has stopped, when there is no desire, no memory, no imagination. When all is quiet, utterly still, as if the whole world has stopped, time has stopped, all movement inside has topped, you have come to a still point.

That still point is the goal of meditation. And out of the experience of that still point within you everything else arises as a by-product: bliss, love, compassion... all that is beautiful, all that really makes you meaningful, all that gives you music and poetry, all that makes your heart dance with joy, all that transforms your life from misery into a celebration.

Lex is part of Alexander. Alexander means a helper of mankind. That is also the meaning of lex: one who helps. But you can help only if you have arrived at that still point, otherwise you cannot help. You cannot help if you are miserable, you will only contaminate people's lives with your misery. You cannot help if you are full of darkness, you will create shadows in other people's lives. If you are stinking you cannot share your fragrance with others. What fragrance? -- there is no fragrance at all. You are simply stinking! you will be sharing whatsoever you have.

If you are angry you will share anger, if you are greedy you will share greed, if you are full of lust you will share your lust. We can share only that which we have, we cannot share that which we don't have. This has to be the fundamental thing to be remembered; hence the first step is meditation and the second step is compassion.

First help yourself. I teach absolute selfishness, because this is my observation, my experience, that if you can be truly selfish, out of that true selfishness altruism is born and only out of that. There is no other way. A truly selfish person is one who tries in every possible way to be blissful, to be peaceful. The truly selfish person is one who first tries to find god for himself. His concern is absolutely selfish. He is not concerned with anybody -- the poverty in the world and the ill people and the old people and this and that -- he is simply concerned with one thing, his effort is one-pointed. Like an arrow he goes withinwards to find that still point from where life goes trough a radical change.

One that point is reached then it is going to be a simple phenomenon -- compassion, service, help. You can help then. It will be a joy to be shared. You won't feel any ego, that you are helping people, you won't feel holier-than-thou, you will be simply rejoicing. You won't gather any kind of ego out of you compassion. The ego is already gone, it is dead. It died in your meditation, now it cannot come back. And a man without the ego can be of tremendous help. Otherwise the so-called helpers of mankind and missionaries and servants of people, they are all mischievous people. They have created more mischief in the world than anybody else. Beware!

This is your new name: Swami Prem Agnivesh. Prem means love; agnivesh means attired in fire, aflame -- aflame with love.

Love *is* fire. It burns all that is gross in you. It burns all that is non-essential in you. It burns all that is accidental in you. Only that which is pure gold remains. Hence people are afraid of love. They talk about love, they even deceive themselves that they are loving. They call many kinds of games love. But real love is passing through fire. It is not child's play. It is one of the greatest challenges in life, in fact there is not greater adventure than love. It is easier to climb the Himalayas and easier to reach the moon than to be in love, because climbing and reaching to the moon needs technology, but it leaves you intact. You remain the

same.

Love is not science, love is not technology, love is not craft. It is a death, but a death that brings resurrection. It is a cross, and everybody has to carry their own cross. Nobody else can do it for you.

And we are so attached to the non-essential, we are so identified with all kinds of stupidities that they all hinder the growth of love. We are so jealous, so full of possessiveness, that it is impossible for us to be in love.

And we have heard so much about love, we know so much about love... that too is one of the greatest barriers, because to know about love is not to know love. The word 'about' means around. So one goes about and about, around and around, but one never penetrates the center. And love belongs to the center, not to the circumference.

So we have to move inwards to the very center of our being. And whatsoever it costs it is worth it. It is a higher value than life itself. So even if live has to be sacrificed for it one should not give it a second thought, one should simply jump into the fire of love. And one comes out purified, one comes out totally transformed. It is a new birth... a new being.

For sannyas we have chosen the color of fire for the simple reason that sannyas is nothing but another name for love, love for existence itself.

This is your new name: Swami Anand Pardeshi. Anand means bliss. Pardeshi means a stranger.

Misery is very common. Misery seems to be part of our earthly experience. It seems to be natural. Bliss seems to be something of a stranger, that's why we have not understood Jesus, Zarathustra, Lao Tzu, Buddha. These were blissful beings. We could not absorb them. There was a gap between us and them, something unbridgeable, for the simple reason that they were talking a totally different kind of language. They were talking a totally different kind of language. They were talking as if from some other world, from some other plane of existence, from some other dimension of which we are not at all aware, not even in our dreams.

We live in misery and we understand the language of misery. We have only heard the word 'bliss' but we don't understand what exactly it is. It is not our experience. It remains an empty word. But it *can* become an experience. We are potentially capable of bringing the beyond to the earth, of bringing eternity into time, of bringing eternal life into this momentary, temporary existence.

We can manage to make bliss start moving on the earth, at least in our hearts. It will remain a stranger here because the world will remain drowned in its misery. But if you are blissful you can help a few people because you can become a proof for them that bliss *is* possible, that bliss is not impossible. If this is experienced by people as happening in somebody's life, then they start seeking and searching for it. Then it is no more an empty word, somebody has given substance to it.

And that's what my sannyasins have to do. They have to make bliss walk on earth, dance on earth. They have to bring the greatest stranger into the world -- and bliss is that greatest stranger. We have to provoke bliss, we have to bring it into the physical body. We have to create the space so that it can pulsate and can reach many people.

The earth has loved so long in misery that it appears as if misery is natural. It is only a chronic disease of millions of years but because it has persisted for so long, we think it is natural.

There is a valley in Mexico where a small tribe lives. The whole tribe is blind. Every child is born with eyes but within three months time he goes blind, because a certain fly there exists. Once the child is bitten by the fly he goes blind. So the tribe believed that everybody is born blind and that to be blind is a natural thing. Until they came in contact with people who had eyes they never suspected. In their *whole* history everybody had been blind. They have become adjusted to their blindness. They work in their blindness. They go to their fields, they take care of their cattle, and they bring up children and they have become adjusted. It is difficult, very difficult, but what to do? -- if this is life, then this is life.

But once they came across people who had eyes, then problems started arising in their minds. Then something is wrong with them, and something has to be done immediately.

This is what the situation is in the world: everybody is living in misery. We have to create a few blissful people so that they can become proofs that bliss can exist on the earth.

Dance Til the Stars Come Down From the Rafters

Chapter #30
Chapter title: None

30 January 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Jivano Jeannine. Jivano means life. Jeannine means grace of god.

Life is a gift. It is given to us for no reason at all. It is not that we have earned it, it is not that we deserve it. In fact we are very undeserving, unworthy, but still god has given it to us.

Why he has given life to us is one of the most significant questions to be asked. He gives because he has too much... not that we deserve but because he is overflowing. God is overflowing energy, and energy delights in sharing. God is not a person but pure energy, a flood of energy; hence this whole existence, this multi-dimensional expression... So many flowers, so many trees, so many birds, animals, stars, people -- it is unbelievable how many forms he has taken.

The moment you start seeing this unbelievable mystery, this incredible phenomenon that we call life, you are bound to feel grateful. And that gratefulness is the beginning of sannyas because it is the beginning of prayer.

This is your name: Ma Deva Donja. Deva means divine. Donja means worthy.

We may not know it but we have infinite potential. We may be absolutely oblivious to it but we have contain the seeds of god. We *can* become gods, and unless we do there can never be any contentment in our hearts.

Contentment comes only as a by-product. When one achieves one's potential, when the seed becomes the flower, there is contentment, there is great rejoicing.

Religion is the art of the seed growing towards the flower, of removing hindrances, obstacles, of dropping all that hinders and co-operating with all that helps. It is a subtle art and it comes only slowly slowly.

Once you have got the hang of it life starts moving very quickly. It jumps in leaps and bounds. But the preparation is long an arduous. And the greatest problem is patience.

Be patient and learn the ways of growth, learn the ways of going in. They are all available here. Whatsoever is needed is available here. Not it is up to you to imbibe the spirit of it. So don't be a spectator. Participate, and participate totally, because if sannyas means anything it means trust.

You are entering into the world of trust, you are leaving doubt behind. You are leaving mind itself behind. You are moving into the dimension of the heart. It is only through love that one grows, not through logic.

This is your name: Ma Anando Daniela. Anando means rejoice. Daniela means god is my judge because god is love and love cannot harm.

Love knows how to forgive. Love can only forgive, because the essential core of love is compassion. So all the ideas of hell and punishment are inventions of cruel human minds, inventions of religious sadists. They were trying to hide their sadism behind hole garbage, but they were simply pathological.

If god is, there can be no hell, if god is, there can be no punishment. If god is, then there are only rewards and rewards because god is love!

That is my essential message: don't live out of fear, because there is no question of being punished. Live fearlessly because only then do you live totally. Fear naturally closes you, it does not allow you to open up. You have to consider a thousand and one things before you can do a single thing -- whether it is right or wrong, moral or immoral, according to the church or not, whether the scriptures favor it or is against it. And you will get more and more confused the more you think about it.

Even a very simple thing can be converted into a confusion. There ar Jaina monks in India who are afraid to breathe because their scriptures say that when you breath you kill small cells that live in the air. So they are afraid to breaths. Now such a small thing, such a natural thing has become a problem. They cannot run because then they will be breathing fast, so they have to walk slowly. And they continuously wear a strip of cloth on their noses so that the flow of the air is not strong. Now how can these people live at all? They cannot even breathe!

If you look around in the so-called religious lives one thing is certain, every religion has been destructive. It has hampered them, obstructed them, made them so afraid of everything that small joys of life, drinking tea, becomes sin. Drinking water in the night becomes sin. And once you start moving in that direction, of making things into sins, you cannot live, you only drag.

My approach is totally different. There are mistakes but there is no sin at all. There are errors but no sin. And one can commit errors because it is only through committing errors that one learns. Only one thing has to be remembered, don't commit the same error again and again because that is stupid.

One should explore life, and in exploring sometimes you go astray. If you are too afraid of going astray you cannot explore. Then the whole adventure of life is crushed, killed, destroyed. And that's what so-called religious people have done: they have made religion so serious, so sombre, they have given religion such a long face.

My effort is to give you joy, gusto for life, courage to adventure, to move fearlessly, exploring all possibilities that life makes available, fearless in expanding and being open and vulnerable. Because god is our judge we need not be afraid.

Finally at the judgement day when you see god, you can tell him, "Yes, I have been drinking tea, please forgive me. I have tried a few other things also." And I think he will understand -- don't be worried!

This is your new name: Swami Anand Jayen. Anand means bliss. Jayen means victory.

The inward journey is the only way to find bliss. And when you have reached to the center of your being for the first time, you feel victorious; otherwise you are a failure. On the outside nobody ever is victorious. On the outside there is only defeat and defeat and defeat, because what we are searching is not there at all, so we are doomed; our very search is doomed. Even a man like Alexander the Great died as a failure.
Only very few people have died victorious: a Jesus, a Buddha, a Kabir.

And the reason for their victory was not that they were great conquerors of the world -- they conquered themselves. They had the greatest adventure of life: they moved to their center.

We live on the circumference. Sannyas means a decision, a commitment to move from the circumference to the center. At the center is bliss, at the center is victory. On the circumference is misery and defeat. It is up to you whether to make your life a joy, a work of art, a piece of music, or to just go on collecting junk.

This is your new name: Ma Usho. Usho means the dawn, just those beautiful moments when the night is over and the sun has not yet arrived, when it is just about to arrive. The East is becoming orange and the earth is getting ready to welcome the sun. The birds have started singing, the trees are waking up. The whole earth is excited, life is again stirring out if its slumber. A new day is just to begin. Those are the most beautiful moments.

And sannyas is exactly like that in the inner world. It is a dawn, the early moments, the interval between the night and the day, the gap. Hence the orange color has been chosen. It is the color if the morning sun. It is the color of the flowers, it is the color of blood, of life. It is the color of the spring in the East because the whole of nature become so colorful... and so many flowers. There are forests which look as if they ar on

fire... so many red flowers.

Make as much use as possible of these potential moments. These are very pregnant moments. The sun is not very far, but the night also has not gone very far away. One can turn back and move into the dark night again, one can close one's eyes and may not see the sun. Our habits die hard and we have lived in darkness long, too long; we have become accustomed to darkness, to blindness. To receive something absolutely new needs courage, needs tremendous courage, needs the heart of a gambler.

So be ready for it! remember not to turn back. Remember that one has to go ahead, whatsoever the risk and whatsoever the cost because growth is possible only if we risk *all*. If we are miserly in risking, growth cannot happen.

This is your new name: Swami Gitama. Gitama means song.

Live life as a song. Make ordinary life as joyful as possible. Make something extraordinary out of it. Don't condemn the ordinary -- that is the way of the foolish person. Transform the ordinary -- that is the way of the wise. The mundane is not against the sacred, the mundane is only a stepping stone towards the sacred.

Religions have condemned life too much; hence they have been destructive towards all joy, singing, dancing, celebrating. They praise the other world and the condemn this world. To me this and that are one. There are not two worlds, there is only one world, and if you condemn this world you cannot praise the other. If you want to praise the other, you have to praise this. And once you learn how to live on this earth beautifully, joyously, you will become aware of the presence of god everywhere.
So live life as a song -- that is my message for you.

This is your new name: Swami Visarjan. Visarjan means dissolution, disappearing, evaporating.

Man has to disappear for god to be. One has to be ready to die as an ego, as a separate entity, only then can one feel the totality, the whole. And to feel the whole is to be holy. To allow the whole to take possession of you totally is sannyas. It is like a river disappearing into the ocean. It will lose its identity, it will love its name and form, but it will gain much. It will gain the whole ocean.

Sannyas means a river dissolving, ready to dissolve into the ocean. In the real sense it is a suicide. Not the ordninary suicide in which one kills one's body. That is stupid because one will be entering into another body within seconds. And because on has been destructive towards the body one will get a far worse body than on had before... because one has not been grateful, one had shown one's ungratefulness.

Sannyas is a real suicide. One drops the ego, one no more thinks of oneself as separate, one becomes part of the whole. Then there is no anxiety. How can there be anxiety then? You are no more -- who is going to be anxious? There is no anguish possible. All anguish is a shadow of the ego -- the bigger the ego, the bigger the anguish. There can be no fear any more, not even the fear of death. It is the ego that is afraid of death, and you have already dropped that. Now there is no death for you. You have moved into eternal life.

A river is afraid to die, but not the ocean. A dewdrop is bound to be afraid, sooner or later it has to die. But not the ocean, the ocean is forever.

We are like dewdrops. Becoming a sannyasin means that we are taking the greatest quantum leap possible, we are ready to disappear as we are to become that which is our real destiny -- the whole.. And with that comes all benediction. Infinite joys start showering on you, and they go on showering. Then there is no end to it.

This is your new name: Ma Sangitama. Sangitama means music, harmony, melody.

Man lives in a very unharmonious way because his whole effort is to live an an entity separate form the whole. He wants to live as a person. He is trying the impossible. He is part of the whole and can only be part of the whole. The very effort, the very idea that 'I am separate,' creates disharmony between you and the whole. That is misery. You start lagging behind the whole, you are never in tune with the whole. Something is always missing, something seems to be standing between you and the whole. And that which stands between you and the whole is your own ego, your own projection, your own idea of being separate.

Let that ego die and great music explodes, because you are then in harmony with the whole. Then you live in tune and to be in tune with the whole is bliss. Not to be in tune with the whole is misery.

A sannyasin has to do only one thing, that is, he has to die as a person to be reborn as part of the whole. And the paradox is that a part of the whole is not less than the whole. A part of the whole is as big as the whole, because the part *is* the whole.

This goes against ordinary mathematics, but this is part of a higher mathematics. That higher mathematics is religion. And religion is capable of living all kinds of paradoxes, of understanding all kinds of paradoxes. Science tries to explain away those paradoxes, religion accepts them. It never tries to explain them away but it absorbs them, it tries to live the whole paradox without any choice, without choosing this part or that.

Living choicelessly, accepting the whole with all its contradictions, its polarities, makes one aware that the part is equal to the whole, the whole is equal to the part, and that by disappearing into the whole you don't lose anything. You gain everything, you gain the whole. Then stars start moving within you, then the whole sky is yours. You become spread all over existence. You are no more confined in a small body, you become unbounded, you become infinite.

And that is the goal of sannyas, to become unbounded, to become infinite, because only then is there freedom, is there bliss, is there ecstasy.

This is your new name: Swami Ramo. Ramo means god.

Everyone is god, everything is god. Existence and god are two words for the same phenomenon. so don't think of god in terms of a person who created the world, who controls the world, who manages the whole affair. Don't think of him as a supreme boss -- there is nobody like that. God is not somebody, god is a quality. It is far better to call it godliness. It is a fragrance. It simply says one thing, that the world does not consist only of the visible, it also contains the invisible. The world does not consist only of the measurable -- the world also contains the immeasurable. The world does not consist only of the outside, it also has the dimension of interiority. That's all that is meant by god, the dimension of the interiority.

And you have to explore it now. That's what sannyas is all about: going into a deep exploration of who you are, of what this consciousness inside you is, who this witness is inside you that can witness the body, that can witness the mind. Who is this witness? From this moment that question should become suprememost. That should be your first priority. Your whole energy should start moving around it.

And once it becomes your deepest concern, you ultimate concern, doors start opening. suddenly inside you, you start finding ways and means and paths that you have never travelled. They are all there, everything is ready, it is just that you are not moving in. You are focussed on the outside. Your back is towards your interiority.

Turn in. A one-hundred-eighty-degree turn is needed. And once you start knowing who you are -- just little glimpses.

Each moment you are in for surprise. Life becomes a dance, a celebration. Your eyes become full of wonder and awe. And that's what religiousness, true religiousness, is.

Dance Til the Stars Come Down From the Rafters

Chapter #31
Chapter title: None

31 January 1980 pm in Chuang Tzu Auditorium

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ShortTitle: RAFTER31	
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference

purposes only.]

This is your name: Swami Deva Peter. Deva means divine, peter means rock -- divine rock.

A rock seems to be the most material thing in existence, the most undivine. But it is only an appearance. even the rock has its heart, even the rock has its soul. even the rock has its own interiority. It is divine.

To symbolize this in the east we have made images of Buddha, Mahavira, Krishna, out of rocks. It is a tremendously significant metaphor. It says that even a rock can be transformed into god, so there is no need to feel hopeless. Wherever you are, you are always above the rock. If even a rock can become a Buddha, why not you?

And to see god in rocks means that you can see god everywhere. One who is capable of seeing the divinity of a rock cannot condemn anybody as a sinner. It will be impossible, because even in the sinner he will see god. God is all that is. All are his forms.

To remember it is to become enlightened.

So this is good: Ma Suni.

The sun symbolizes many things. The most important is that it is the center of the solar system. Just as the sun is the center of the solar system, god is the center of the whole universe. And just as the sun is the center of the solar system, inside you also is a sun. At the very center of your being it is also light. There is only one difference: the sun is exhaustible, but the inner light is inexhaustible.

This is the German meaning, but there is an Indian meaning to the word which is far more important. Suni means empty, utterly empty, a state of no-mind.

The constantly chattering mind keeps you always full of garbage. Once the chattering mind stops all garbage disappears. For the first time you start feeling spacious... yes, spaced out! You start feeling as if you contain the whole sky. And the moment you are absolutely empty something of the beyond starts penetrating you.

God can be a guest inside you only when you are empty, because he needs all the space. If you are too full of yourself there is no space inside you. To be utterly empty is to be ready to receive god.

Remember both meanings: become a light unto yourself and become absolutely empty. If these two things can be fulfilled, life is fulfilled.

This is your new name: Swami Abol. Abol means an inner state of no-thought, of absolute silence, nothing to say, nothing to express: As if one is so much full of awe that the mind has stopped, the words have disappeared, and one has tasted for the first time the primordial silence that prevailed before the world was created. It can still be tasted, it can still be lived. All that is needed is the art of dispersing the crowd inside you.

We go on inviting. Rather than dispersing the crowd we go on accumulating more and more crowds inside. All the information that you collect, all the knowledge that you accumulate, all the memories, the whole past, they are crowding you. And it is not only that the past is there, the future also -- you go on imagining about it. You are crushed between the past and the future... so many memories and so many imaginations, fantasies. You never know a single moment when the mind stops speaking. Even in sleep it goes on talking to itself. In the night it dreams, in the day it thinks -- both are the same processes.

Thinking is verbal; it is verbal dreaming. And dreaming is non-verbal. It is thinking in a pictorial way. Two sides of the same coin. One has to learn how to stop this nuisance called mind; and once you know how to stop it, then you can even use it, because you become the master. Then the mind is a beautiful slave, it can do many things. It can serve the master, but the master is asleep and the servant is pretending to be the master: This is the situation.

By becoming a sannyasin you are getting involved in a process where the *whole* situation has to be put right. The master has to be the master and the slave has to be the slave. When everybody is in his own place great harmony arises and great joy if followed. It comes on its own accord. All that is needed is to put things right inside you. Everything is there but upside down. All that is needed to make you cosy, comfortable, joyous. Bliss is there, but everything is jumbled. It is like a room after an earthquake: all the furniture is there but nothing is in its place. It needs a new arrangement, a *re*-arrangement rather. And that's the function of sannyas, to create a new arrangement into your being, otherwise nothing is missing. Things are just in the wrong places. They have to be put right.

The mind has to function as a slave and *you* have to come out of your sleep.
You have to become conscious, you have to be more aware.
Only by becoming more aware can you reclaim your mastery.

This is your new name: Ma Veet Moha. Veet means going beyond, moha means attachment.

Sannyas simply means that: going beyond attachment. We become too easily attached, we become attached to everything. Life is a flux, nothing remains the same, but we hope and we desire that it will remain the same. There is so much frustration in the world because all our expectations remain unfulfilled. Each expectation brings a disaster.

Attachment means clinging to something, wanting it the way it is forever. That is asking for the impossible. The young person wants to remain young forever, and that is impossible, sooner or later he has to become old. But then old age, rather than bringing joy, brings suffering. Otherwise old age should be the very crescendo of life. It should be the highest peak, snow-covered -- but it is a dark hole. It is a dark hole because we have been clinging to youth. We cling to the body, but the body has to go one day. Live in it, love it, respect it, take care of it, but don't become attached. Remember it is a caravanserai, an overnight's stay. But in the morning we have to go.

And so is the case with everything. You fall in love with a person, you become attached, and immediately misery starts. You become possessive, you are afraid he may fall in love with somebody else. You start hindering, obstructing his freedom, you start reducing him to a thing. All respect and love starts disappearing. It becomes only a continuous fight between two egos. You want to possess him and he wants to possess you. How can love exist in such a constant war? Attachment destroys love. It is poison to love.

Love deeply, profoundly, but don't bring possessiveness and jealousy in. They are bound to come in if you become attached. The greatest art to learn in life is to float unattached. Pass through life but be untouched by anything. Things will come and go, you remain centered in your being, undistracted, undisturbed. That's what sannyas is. And if a person can manage this state all bliss is his. He can have the whole universe.

This is a miracle: the universe belongs to those people who are non-possessive. Love belongs to those who are non-jealous.

This is your new name: Swami Amitrup. Amitrup means infinite beauty.

God is truth, god is beauty, god is bliss, god is music. God is all the possible values, the ultimate values. No single value defines him, neither truth nor beauty nor bliss -- he is all. But to conceive the infinity, that multi-dimensionality go god is very difficult. It is better to focus yourself on one aspect of god. If you attain that, that becomes the door. By entering into the temple the whole temple is yours -- and there are many doors to the temple.

A few people enter from truth, they seek and search for truth. A few people enter trough love, a few people enter through virtue and so on, so forth. A few people have entered though beauty too -- and that is going to be *your* meditation, you path. Contemplate the beauty of people. The more you can feet the beauty, the closer you will come to dog.

When you see the beauty in a flower or in a star... the flower and star are just excuses, vehicles, the beauty belongs to god. The beauty is equivalent to god, that's why science cannot find it anywhere. And it immeasurable, it cannot be measured. It is infinite, it has no boundaries. So one who is lost in the beauty of existence is lost into infinity.

Lose yourself more and more in the sunset, in the sunrise, in the laughter of a child, in the rearing waves of the ocean. Lose yourself more and more wherever you encounter beauty. Let that be your encounter with god.

This is your new name: Ma Amito. Amito means the immeasurable.

The English word 'matter' means the measurable. It comes from the root which means measure. That which can be measured is matter. Science believes only in matter because it believes only in the measurable. That which cannot be measured, science simply denies. That denying is just in self-defense, because to allow the immeasurable means you are allowing mysteries in. And science is very much afraid of the mysterious. It is very disturbing.

The mysterious is bound to be paradoxical. It cannot be reduced to logical statements. You cannot make a system out of it. It is illusive, it escapes all formulations. The more you try to catch hold of it, the farther

away it is. It is mercurial, you cannot catch hold of it, you cannot have it in your fist. You can have it in an open hand but not in a fist. And science is a fist, religion is an open hand.

Religion is not afraid of the immeasurable. In fact, on the contrary, it is enchanted by the immeasurable. It takes the challenge of the immeasurable; it goes on that adventure. It risks all.

The moment you are ready to risk for that which is invisible, for that which is beyond words, beyond logic, beyond mind, for that which can never be measured, for that which can never be reduced to a system, you are taking a quantum leap. The mind will call it mad, but that madness is real sanity. That madness is the most precious phenomenon in existence.

It is because of a few mad people that humanity has not lost contact with God. A Buddha here, a Jesus there, a Mohammed somewhere else -- just a few people, but they remained in contact with God. And through them, the whole of humanity has remained in contact with God.

Sannyas means taking the jump into the unknown, into the immeasurable, into the unbounded. It needs courage because the boat is very small and you are going into the infinite ocean. But even if you are lost in the infinity of the ocean, you will have gained. Even if you are drowned in it you will be gaining not losing, you will be resurrected. You will attain to a higher plane of being.

And those who go on clinging to the shore, afraid of the ocean -- so much so that they deny it -- say, "There is no ocean at all. This is all imagination -- poetic, mystic imagination. There is no ocean. This shore is all." They may live in comfort, in a little cozy, small world of their own, but they are losing every moment. They are losing the great opportunity of growing up, of becoming mature, of going beyond death, of entering into God.

Sannyas is a challenge. It is accepting the invitation of the infinite.

This is your new name: Ma Haritama. Haritama means the green one, greenery.

Green represents the trees, the forest, the wild jungles. It represents nature -- and god is closest when you are in communion with nature. Talk with the trees, with rivers, with rocks. In the beginning it is very embarrassing, a little awkward, you feel as if you are going mad. But soon things settle, soon you start feeling responses. It is not you talking alone to the tree, the tree responds in its own way. Of course nature cannot speak human languages, it knows only one language, the language of silence. So to commune with nature you have to be utterly silent. Just being present to nature is enough, the nature start responding to you. And between these two silences, your silence and the silence of nature, something mysterious transpires. That mysterious phenomenon is god.

It is because green represents nature that Sufis have chosen green as their color. It also represents peace, because nature is peaceful. Just look at trees and you eyes start feeling a subtle peace.

So come closer and closer to nature and you will be coming closer and closer to ourselves in a very indirect way. Soon you will see god in flowers, in trees, in rivers, in clouds. And that god is not Christian, not Hindu, not Mohammedan. That god is simply god.

This is your new name: Swami Devaprem. Devaprem means divine love.

Everything is divine, but love is more divine than anything else. Love is the highest quality a man can have pulsating around him. It is the greatest music that you can play upon your heart. More people have arrived home through love than by any other path.

So let this become your very center. Don't try to understand nature or existence. Try to love. Love brings its own understanding, not that of the intellect but of the heart. And when you understand something by the heart, though the heart, you really understand.

When you understand only intellectually your understanding is very superficial, it is not real understanding. You understand words, language, grammar, but that is not the real point. For example if you are listening to poetry and you understand all the words and the grammar and the language and the metre, that does not mean that you understand poetry. Poetry is something more than all that. Poetry is more than the sum total of its parts. And that is available only through the heart.

God is the poetry of existence and love is the poetry of your inner being. When you are full of love you are in a poetic mood, your windows are open. You are open to the sun, to the wind, to the rain. And when you are full of love suddenly you see the whole existence full of love. It is a synchronicity: when you are full of love existence responds. It rises to meet you, it immediately comes close to you. It starts pulsating with you.

And to pulsate with nature is to know what life is, what god is, what truth is, what beauty is. Meaning is

felt for the first time when you pulsate with existence.

My whole effort here is to help you so that you can be in harmony, not in conflict with the world. It is a beautiful world. It is as perfect as it can be, it cannot be improved upon. But we are not in tune. We are lagging behind, we are not in step.

To be a sannyasins simply means to decide that now you will not try to conquer the world, but will be conquered by it. And that's what love is too, a desire to be conquered, a desire to dissolve into the whole.

Deep down love is a let-go, but in that let-go comes victory. When you are ready to be conquered by existence, existence crowns you, because for the first time you know that you are not separate. The whole existence celebrates. the moment.

This is your new name: Ma Yasha. Yasha means the glorious one.

We all come with a glory hidden in our being, but it remains hidden. We never work to make it manifest. We remain like seeds and we die like seeds. We never become trees, we never bloom, we never come to flower. We take life for granted, as if this were all. This is not all. This is not even the beginning.

The life we ordinarily live is just keeping ourselves occupied. Between birth and death nothing really happens. People go on keeping themselves occupied, that's another matter, but nothing really happens. Neither love nor truth nor god -- nothing really happens. They hope, they desire, they expect, but hose are not the ways for real happenings. For real happenings some inner work is needed -- and the most important work is meditation.

Meditation is the art of manifesting that which is unmanifest in you, of expressing that which is just a potential. Meditation is the art of self-actualization.

Man is born only as an opportunity, just as an opportunity. One can miss the opportunity. And the majority of people go on missing it. Don't miss it, then only will you be a true sannyasin. The work to enter in is hard. Everything great is difficult, everything great is an uphill task. But if a few people have managed you can also manage it, because essentially we are not different. If a Buddha can manage, a Jesus can manage, you can manage, because essentially we are not different. They were people exactly like us, but they worked, they worked hard to grow. They poured their whole energy into one phenomenon, and that is meditation.

So while you are here go deeper into meditation. Learn at least one method so deeply that when you go away from here you can continue that method. It takes time and patience, but great is the fulfillment when it happens, great is the joy when meditation matures.

This is your new name: Swami Yoga Vigyan. Yoga means meeting, meeting with god, the ultimate meeting, and vigyan means the science -- the science of the ultimate meeting.

That's what sannyas is. It is a science of the inner world. It is not objective, it is subjective. It has nothing to do with things but is has everything to do with your consciousness. It is an effort to raise your consciousness to its absolute potential. And when your consciousness has risen to its highest possible peak, bliss descends on you, peace descends on you, god starts hovering around you. And for the first time you know that you are immortal, eternal, that nothing can destroy you, that there is no need to be afraid. And when all fear disappears one starts living, only then can one start living. Fear paralyzes people -- and all the religions have tried to exploit fear.

I am giving you a totally new vision of religion. It is not based on fear, it is rooted in fearlessness. So I don't teach you any dogma, any belief system, any philosophy. I simply give you the science of going in, of waking up your soul. And nobody else can do it for you. Nobody can do it on your behalf, you have to do it. The master can only indicate the way -- you have to follow it.

Once even a little stirring in your consciousness starts happening the process is triggered. Then it goes on growing on its own. The first step is the most difficult. The seed falling into the soil, ready to die, that is the most difficult step. Once that has ben taken and the seed has died in the soil, the sprout starts growing. Just two leaves come in the beginning and then soon a great foliage and many branches and a huge tree with millions of flowers....

Initiation into sannyas is just like a seed falling into the soil. The disciple has to die in the master, he has to disappear as an ego, and then the work starts. Then you are really born. The first birth is through the mother and the father, the second, the true birth, is through the master.

Dance Your Way to God

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[A sannyasin says: I'm not sure which direction to take -- whether to go out more to people or to go inside myself more. I'm not sure which is best for my growth.
Osho checks his energy.]

Good, come back. The energy is really good.

You have to do both. Choosing won't be good. These are not alternatives -- whether one should go out, meet, mix with people, or should go in. Both are needed together. If you move towards one, you will become lopsided. So sometimes go out, mix with people, forget yourself. Then really go out.

And make it part of meditation that going out is good. Balance is needed; choice is not needed. All choice is wrong, because these are are not alternatives; they are complementaries. Together they make the whole, and together they make you holy and healthy. Together they will heal you.

[Osho went on to say that people who are like monks could not be whole and healthy because they were living just half lives, were rejecting life and other people....]

Even if they are silent, their silence is very poor. It is the silence of beggars. It is empty. It is simply negative. It is not a fulfillment, it is not a benediction. It is not an overflowing ecstasy. They cannot dance... they cannot sing.
And unless you can dance your way to god, you can never reach.

So this is what I would like to say to you: dance your way to god. And dance comes by balance. One cannot dance on one leg; both legs will be needed. And one cannot dance by choosing the inward or the outward, by becoming the introvert or the extrovert. Dance will need continuous coming and going. It is a movement. You have to reach others. And it is helpful; it is not contrary to meditation.

When you go to somebody and you are lost in the world, suddenly a need arises to be alone. It is an appetite. Then you come home and you sit alone, and now you can enjoy. Now this is not loneliness, this is aloneness. If you don't go out and you sit there, it will be loneliness,. not aloneness, and there will be no

appetite. You will be bored by it. It is as if one is full and still sitting at the table and trying to eat. It will create nausea. You need a few hours in which not to eat -- six, seven or eight hours fasting -- then suddenly you are hungry again.

So when you go into the world you become hungry for aloneness. It creates an appetite for meditation. When you are alone it creates an appetite for relationship. These are like two wings. No bird can fly with one wing, and no dancer can dance with only one leg.

So balance is my whole message, summum bonum. Always remember, never choose anything which is going to disrupt your balance. Do whatsoever can be done to bring more balance into your life. Whatsoever brings balance is good, healthy, and whatsoever makes you lopsided is unhealthy and dangerous. So sometimes go out and enjoy it. Don t go reluctantly. Don't go because I am saying. Go in deep delight because outside god is also waiting for you in so many forms.

Find, search for him there also. And when you are tired of the outside and tired of relationship, tired of people, come home,.close your eyes, sit alone, meditate, go in. There also, god is waiting for you as your own self. He is everywhere so there is nothing to choose. One has to be choicelessly aware. So just try balance.

It will take a little time. It is very easy to choose one because then there is no problem. It is simple arithmetic. If you choose one, you drop out of the world, you forget all relationship; you close all your doors and windows and you shut yourself in. Simple -- no polarity, no challenge -- but by and by you will shrink and die.

Or you can choose relationship and the world, and never come home... always being with others. If nobody is there, then in fantasy, but still with others. If nobody is there, then put on the radio or the TV, but never be alone. There are people who are alone only when they are fast asleep, and then even it is not certain that they are alone; they may be dreaming of people. These are both wrong attitudes.

I am neither for the world nor against it. I am neither for a monastery nor against it. Hence I have made this monastery deep in the world. We could have chosen the himalayas, but that would have been unbalanced. This noise of the railway, the aeroplane and the traffic, is enriching. It gives polarity, it gives shape and sharpness. It gives tone.

Anand means bliss and sahajo means spontaneous; spontaneous bliss. And sahajo is the name of one woman mystic, a great indian saint; one of the very rare woman mystics.

I give you the name so that you can remember continuously that you have to be spontaneous. Live moment to moment. Don't think of the past and don't think of the future. Both are non-existential. The past is gone, the future is not yet. Only the present is.

So to be in the present is the only way to be. Be responsive to the moment. If somebody asks something, don't answer from your mind. Put the mind aside -- because the mind can never be spontaneous, and that which cannot be spontaneous is not you. When you put the mind aside, your spontaneous being surfaces. So don't bother to be consistent; there is no need. There is no need to have a character because character means that the past decides the present. You have been doing something in the past, now you have to be consistent with it; that's what character is.

The society wants you, and everybody, to be with character, because a man of character can be manipulated very easily. A man of character is predictable. A spontaneous man is unpredictable because he is basically freedom. One never knows what he is going to do next. Not even you know what is going to happen in the next moment. If you know what is going to happen in the next moment, what you are going to do, you are already dead. Then that moment cannot be alive, fresh, young; you have already prepared for it. So, no preparations. Just wait for the next moment to come, and respond with your totality, whatsoever the consequence.

To think about the consequence is to be worldly. And to drop thinking about consequences is to become a sannyasin.

You follow me? That will be the meaning, and it is not only going to be your name -- it has to become your very being.

[The new sannyasin says she has been studying music since she was a child and has been giving big concerts playing the organ, but now she has some conflict. She doesn't know whether to continue or not.]

Music is such a beautiful thing that one should never leave it -- it is a sort of meditation. So rather than

leaving it, go deeper into it. I will help you to go deeper into it. I can understand where the problem is. The problem is not in the music; the problem is in being a performer.

... that performance is the problem. There are a few things which cannot really be performed. If they are deep in you, you cannot do those things before others unless a very sympathetic, loving audience is available -- which is not. Doing a concert before the public is like making love on the street. It is so intimate, and one feels embarrassed to bring that soft heart to such a public gaze.

... The deeper you go in meditation, the more the quality of your music will change. Your capacity will change; you will feel more rooted in it. So right now, meditate here, do a few groups. We have a music group here also, so participate in it. And it is not a performance; it is a meditation.

(to radha) And one day she has to come and play here, just whatsoever she wants, so that I can feel where she is. And playing here before me, (to sahajo) forget yourself completely. For half an hour you just go as deep as you can so that I can feel where the block is and then things can be done.

[A sannyasin says he practiced the mantra 'I am not afraid' until his fear disappeared. Then he felt very fragile and shakey: I have been crying a lot.]

Enjoy crying...

Tears are one of the most beautiful things in the world, so enjoy them and remain fragile, because if you are fragile then you are available to god. You are soft, you are porous. You function like a sponge and god is soaked in. When you are hard, nothing enters -- and we have been taught to be hard so that nothing enters. The hardness is part of our defense. We are afraid: that's why we are hard. So when you start feeling not afraid, you become fragile.

It is fear that has made people like rocks -- very stiff, hard, non-vulnerable -- because they are afraid that somebody may enter, somebody's love, and some tenderness may surface. They have been taught not to allow anything to enter, because if something enters, you are no more in control. You become pregnant, so you protect yourself.

By and by, because of fear and continuously defending ourselves, we have shrunken. Drop the fear and you start expanding. Become fragile and you start expanding. When there is no fear, there is nothing else but god. When there is no fear only love is left, because there are only two orientations -- fear or love. If fear is there, love cannot exist. If fear is not there. Love suddenly erupts, explodes, and then you will sing out of love and you will dance out of love. You will cry and you will laugh. You will be almost mad with love. And this love is unaddressed... not to anyone in particular.

In fact it is not a relationship. It is a state of mind. When you are afraid, you are simply afraid. It is not that you are afraid of this man or that woman, or this night and this darkness. You are simply afraid; all others are just excuses. When you are loving, you are simply loving. Then you love whatsoever comes on the way. So allow it and continue that meditation.

Each night it will be very good. Do it just before you go to sleep. At least in the moment when you are falling asleep, if you are completely unafraid it will give a totally different quality to your sleep. And sleep is a small death, so in fact we are afraid of it. That's why sleep is not so deep -- disturbed. People go on turning from this side to that. In fact it is nothing but fear, because in sleep you are not in control. You don't know what is happening, you don't know who you are, you don't know where you are.

All the control of the world that you had while you were awake is lost. Some people turn and toss, and again and again sleep is broken. When people become too much afraid, insomnia is natural. When you are not afraid, insomnia disappears. You sleep so deeply -- as if you had really died. And in the morning you come back from the world of death. You resurrect every morning.

[The Tao Group is present. A group leader says:... can a leader die in the group? I think it would be hard for me as a participant, but it's especially hard for me as a leader.]

No, it is the same. The problem is arising because the dying of you is not really the dying of the leader. In fact the more you are, the less you are capable of leading. The less you are, the more you are capable of leading. When you completely disappear, there is only a function of leadership; you are not there.

The leader is not going to die. In fact the leader will be more there when you are not. It is the ego of the leader, it is the doer, that disappears. When the doer disappears then the leader is in tremen-dous spontaneity. The leader becomes a vehicle, a vehicle of the unconscious forces of the participants. Then the

leader becomes a mirror and reflects those depths which the participants cannot penetrate themselves. Then the participant is not really being led by somebody else -- the participant is being led by his own unconscious forces, and the leader has just became instrumental in it.

Everybody is carrying his own inner searchlight, but nobody is aware of it. The whole effort is to make the participant aware that all that he's seeking is already the case, that it is not really that he has to solve problems; the only problem is to understand that he has not to create them. And life is not a problem. To look at it as if it is a problem is the beginning of stupidity. Life is not a problem. It is a mystery to be lived.

So when the leader is not a doer, he himself becomes a mystery Suddenly he will feel that when he was there people were resisting, the participants were in a sort of resistance, because when you are there the participants feel defensive. There is a subtle underground fight between your ego and the ego of the participant. He does not want to surrender. Why should he surrender? Who are you?

On the surface he may try, but deep down he goes on resisting. Even if he tries, he tries reluctantly, and that dissipates much energy unnecessarily. When you see a leader who is not there at all, immediately the resistance in the participant disappears -- because there is nobody to surrender to, so now you can surrender easily. There is nobody who is going to enjoy your surrender, who will feel very enhanced in his ego by your surrender, so what is the point of resisting?

In your bathroom you don't resist. In your drawing-room you don't resist. Even small things make a difference. When you go to a psychoanalyst in his office, you resist more because it is his territory, it is his kingdom, and you have to be alert because otherwise he will simply gobble you up, he will swallow you. That's why psychoanalysts don't like to go to the patient's house -- because there they will not be so powerful. It will be the patient's home and they will have to fit in. When the patient comes to the psychoanalyst he has to fit, but a subtle conflict continues.

So when the leader is not there, he has become a guru. That is the difference between a leader and a guru. It is a very subtle difference. If the leader is there, he is a leader. If the leader is not there, he is a guru. Then there is nobody to whom you are surrendering. He is simply symbolic. In fact you are surrendering to yourself. Via the guru you are coming to your home.

So the problem is there because you think that if you are not there, then how will you be able to lead? You need not be worried about it. Only then will you be able to lead -- and the leadership will have such a beautiful quality. It will have no violence in it. Otherwise there is violence -- when you look at somebody as being a participant and you are a leader, there is violence. Then you are to interpret, you are to judge, you have to show the way. He is the ignorant one and you are the know-all; then you have the upper hand. It is you who is going to decide whether he is moving rightly or wrongly, whether he is following the right path or not. It is you who is going to evaluate. The patient is just nobody and you have to put a label on him. You can call him a schizophrenic, you can call him a neurotic or a psychotic or whatsoever you like, and he is just to comply with it. He has no say in it.

If he tells a dream, you are the interpreter. He's just an object. The person is reduced to a thing. You are the manipulator, and you have to cut and change and polish and repolish, and make a man out of it; to make him adjust, to make him grow or whatsoever, but you become a manipulator.

When you are not, you don't judge. You are not an observer and you have no authority. When you don't have any authority you help tremendously -- because authority is destructive. You are simply love, not knowledge -- that is the difference. When the leader is, he is knowledge. When the leader is not, and only a function of leading is there, then there is simply love. Then you go on showering your love.

People grow through love, not through knowledge.

They are not mechanisms -- they are people, real people, as alive as you. They are hidden gods. One should approach them with a deep reverence. It is sacrilege to call a person a patient. To say of a person that he needs psychoanalysis, or he needs this or that, is to degrade the person, is to humiliate him. And that is the difference between a guru....

The guru is an eastern concept, a feminine concept. A guru is one who is not. It is a very paradoxical function: one who is not, is a guru. A slight ego and the guru will be poisonous -- no ego, then he is nectar, he is simply nectar showering on you. You can surrender to him because he is not. You are surrendering to yourself via the guru.

And it is going to be totally different here because these are sannyasins -- they are not patients. And they are in an authentic search. They are devotees. They are not just fooling around. They are not just curious about what this tao group is, they are not just curious, they are not onlookers. They are involved, committed.

When you do a group in the west, there are twenty participants, and they are all just participants; there is

no inner link between them. When you are doing a group here, there are twenty sannyasins. I am the inner link running between them and through you, so you are all part of a garland. And that thread which is not visible on the surface, is a deep connection, gives you a deeper intimacy and makes many more things possible.

So by and by let the leader disappear. Just be a leading function and allow me to work through you. Whenever you are in trouble, whenever you are facing a problem you cannot solve, there is no need to become tense about it. Just close your eyes, relax and remember me. Hold the locket and suddenly you will see you are full of me and something has started.

You were surprised by the spontaneity of the participants -- sooner or later you will be surprised by your own spontaneity and your own unpredictableness. Some answers will start flowing through you which you were never aware were there.

[The group leader says that she feels her resistance is in the limitations of her body which she has neglected.]

No, nothing to be worried about. Nothing is ever lost. Even if the body is neglected, you can again reconnect it. There is no problem, not at all. Nothing is ever lost. You may have forgotten it -- it can be revived. You may have forgotten the meaning -- it can be decoded.

We have such tremendous reservoirs of energy that one is never, in any way, limited. If we believe we are limited, we function as limited human beings. Once we drop that foolish belief, we start functioning as unlimited beings. It is just a belief. You have drawn your own circle. It happens with gypsies....

Gypsies are continuously moving -- they are wandering people. So when the older people go into the town, they draw circles around their children and tell the child, 'Sit here. You cannot get out of this. It is a magic circle.' And the gypsy child cannot get out of it -- impossible! Then he grows and grows and becomes an old man; and even then, if his father draws a circle, the old man cannot get out of it. Now he believes -- and when you believe, it works.

Now you will be surprised at what foolishness this is and will say that this cannot be done to you. Somebody draws a circle and you will immediately jump out of it; nothing will happen. But an old gypsy man cannot even get out of it. From the very childhood he has been conditioned for it. It functions for him, it is a reality for him, because reality is that which affects you. There is no other criterion for reality.

So limitation is a concept. Nothing is wrong with your body, nothing is wrong with any body. People have wrong beliefs and then they function wrongly. When they function wrongly they search for a reason as to why.

They come across the belief and go on emphasising it: 'I am functioning wrongly because of this.' This becomes a vicious circle. Then they are more limited. Drop that idea completely. It is just a circle that you or others have helped you to draw around yourself.

That is the whole function of my being here -- to make you unlimited, because you are.

Limitations exist only in your belief. It is a suggestion, an auto-hypnosis. It is very real when it is there, but drop it and suddenly you will laugh. It is very ridiculous. Start working and soon it will disap-pear. Don't be worried about it.

[A sannyasin says: For the first I find that I'm not dependent on the care of a woman. But there's a small boy inside me who doesn't like to be shouted at, who doesn't want to be blamed.]

... tell the hypno-therapist about your problem so he can work on it. Then we will decide. It will go; there is nothing to be worried about.

One day one has to become independent of a constant need of being cared for by a woman. That is the day that one becomes mature. That is the day when you are finished with your mother, and that is the day you can start loving a woman. Otherwise in every woman you will go on searching for your mother. Then it is going to be false love. It is going to be political. Because you need the care, you pretend to love, but that is not mature love. You are like a child hanging onto the mother's skirt. If you continue that you will never know what love is.

One has to finish with this dependence. When you are finished with it, for the first time you will be able to decide whether you love this woman or not, because now there is no need; now you can share. When there is no need, love flowers.

Love flowers only when needs have disappeared. A love happens only between a king and a queen -- neither is in any need.

Love is the most luxurious thing in the world. It is not a need -- it is the last luxury, the ultimate in luxuries. If you are needing it it is just as other needs; one needs food, one needs shelter, one needs clothes, one needs this and that. Then love is also part of this world.

When there is no need and you are simply flowing with energy and would like to share with somebody, and somebody is also flow-ing with energy and would like to share with you, then you both offer your energies to an unknown god of love.

And it is sheer luxury because it is purposeless. It has no business to do. It is intrinsic -- it is not a means to anything else. It is a great play.

[A sannyasin says: I enjoyed the group very much. I feel that I'm becoming more soft. My sexual energies seem to be drying up since being in poona.]

Just let it be, allow it. When energy is rising upwards, many changes happen and one should not disturb those changes. Simply allow it. Just be with the energy wherever it is going, whatsoever is happening. Don't force anything against it, that's all. Accept it, trust it.
I can see that it is going beautifully -- you need not worry.

[A sannyasin says that he has separated from his girlfriend but The other night we spent the night together, and we didn't have intercourse but just lay together. The energy that moved between us was much deeper than it has ever been before.]

Mm, it happens sometimes. Particularly for the modern man it has become almost impossible to lie down with the woman you love and not to make love. People have forgotten completely that sex is nothing compared to that merger which happens when you are simply Lying together in deep love, in deep reverence, in prayer.

When the physical energy is not sexually involved, it rises to higher altitudes. It can reach to the very last, to samadhi. But people have forgotten completely. They think that sex is the end. Sex is only the beginning. So remember it.

Whenever you love a woman, make it a point to first lie together in deep love, and you will reach to higher orgasms, subtler, deeper. That's how, by and by, real celibacy arises. What we call in india 'brahmacharya', real celibacy, is not against sex: it is higher than sex, it is deeper than sex. It is more than sex. Whatsoever sex can give, it gives, but it gives more also. So when you know how to use your energy on such a high level, who bothers for the lower spaces? -- nobody. Then it is not against sex.

I'm not saying to drop sex. I am saying to sometimes allow yourself pure loving spaces where sex is not a concern. Otherwise you are pulled back to earth and you can never fly into the sky.

That's what happened. It has been a good experience. Remember it and feel grateful to her. Don't create any problem out of it. If she loves, she will come to you, you will go to her. If we love each other we come again and again to each other. If we don't love, it can't be helped. Then we say goodbye. There is no need to make it a permanent, enforced relationship. No need to make love a marriage unless it itself becomes a marriage; then it's okay.

[A sannyasin says through a translator: She says that she has difficulties because she doesn't speak any english, but nevertheless she feels and she understands.

She says she feels much freer to express herself since being here in the ashram.]

Very good. In fact language is not needed too much. It is not always a medium of communication. It more or less hinders communication. If you can feel, that's good. Don't be worried about language. Move by feeling.

Feeling is the universal language. And particularly to understand me. No language is needed. I can find a way in from the back door!

Dance Your Way to God

Chapter #2
Chapter title: None

29 July 1976 pm in Chuang Tzu Auditorium

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ShortTitle:	DANCE02
Audio:	No
Video:	No

Prem means love and divya means divine, divine love. Remember it. It should not be just a name. It should become a remembrance -- that love is divine and that only love is divine, and there is no other door to the divine than love. The more you love, the closer you are to god. And if one can dissolve completely into love, one becomes one with god.

[Osho said one should be loving and respectful to everything -- even inanimate things -- because what one loved was not the question, but the attitude of love....]

That love gives you depth and by and by it transforms you. All other temples are false. Unless you knock at the door of love, you knock in vain. And whatsoever a person does to you, never allow anybody to destroy your love. Even if somebody cheats you, don't hate. Let him cheat -- that is his problem -- but your love continues undisturbed. Somebody is not good towards you; it doesn't matter. He will reap his own actions. You need not be worried about it. Go on loving.

So love should be unconditional. It should not make any conditions. One should not say, 'I will love you only if you do this, if you are good to me, or if you are beautiful, or if you are this and that.' That will destroy love. A conditional love is not love at all. So make love more and more unconditional.

And at this age if you can understand it, your whole life will be transformed, transfigured. This is the right age to start something, because once you move on a wrong path, it is very difficult to change it because much becomes invested in it. Right now you are just beginning to enter the world. You will move into relationships, you will find friends and lovers, and things will start growing now. You are on the threshold.

So let this be your constant meditation: that love is divine, and all that is divine is bound to be based somewhere in love. Love functions as earth functions for trees.
Everything divine is rooted in love.

[A sannyasin who works in the canteen says: I have a lot of energy, but I can't just be myself.]

I was expecting this. Basically you are a doer, so if you have something to do you will feel good. But that something also has to be something difficult, otherwise there is no challenge. That something has to be arduous; that something has to be such that your ego can feel that you are really doing something great. But this problem has to be understood -- because this is a sort of disease.

Because of this disease many people waste their life in doing -- doing this, doing that -- for no purpose at all. They just want to put themselves in difficult situations so that they can enhance their egos. They want to struggle. Their whole interest is in the struggle, in the fighting. So if they can find something to fight, good. But even that happiness is not real happiness, because sooner or later you will become efficient in doing that thing, then it is finished. Then you want some new peak, another mountain to climb. And by this time, meanwhile, life is slipping by. You are losing time each moment, and death is approaching closer and

closer. So you have to understand this.

If he doesn't have anything to do, then the doer's mind always plans. That means he is doing in fantasy. If he cannot do really, he will dream, but that too is futile.

... You have to do two things. One is, start taking interest in small things, very small things, because in your being a doer there are two things involved -- your ego and your energy. The energy is perfectly right. You have active energy, a male energy, a positive energy, and you are a high-energy person. The other thing is your ego. If you try to drop both you will never be able to, because one is real and one is unreal, and both are tied together. So you have to untie them inside. The energy has to be saved.

You have to do many things but you have not to be a doer. You have to be active, otherwise you will become very sad and depressed because it will not be natural to you. It is natural to you to be active -- and the difference has to be understood. When you become a doer, the ego enters. If you are simply active, then there is no problem.

That's why I say that the first thing is to take interest in small things which are not a challenge. The canteen is perfectly good. Cleaning the floor is perfectly good. It has no challenge in it. In fact the ego feels humiliated: ...'what are you doing cleaning the floor? What are you doing cleaning the bathroom? Are you meant to do this? You are meant to do great things! Your destiny is to be an alexander or an adolf hitler or some other madman.' So when you are cleaning the floor just enjoy it. The enjoyment should come through activity, not through ego-enhancement. So this type of small thing is very very good.

[Osho recounted the story of a muslim emperor, abrahim, who left his throne and went to be initiated by a master. The master told him to immediately shed his clothes and run naked in the streets of his own town, beating his head with a shoe.

One of the mystic's disciples protested on behalf of the king, saying this was being very hard on the poor man -- after all he was emperor and this was his very own capital. The mystic replied that when you take off your clothes you take off your defenses too, you become a nobody....]

Have you observed this -- that when you are naked, you are nobody? When you are dressed in your particular dress, you are somebody. Can you make any distinction between a criminal and a high court judge if they are standing naked~ between the murderer and the president of a country if they are standing naked? Impossible to judge. But if they are in their regalia -- the king with the crown and the judge with his wig and black suit -- then of course one knows who one is. We know people through their clothes. Naked, a person simply becomes undefended.

The mystic said, 'It is not hard. He has been a king. He has too many defenses that ordinarily people don't have; that's why I have to be hard on him.' The disciple asked, 'Why are you asking him to run around the town? You never asked us. And why this nonsense that he should beat his head with a shoe?!' The mystic said, 'I wanted him to feel humiliated. If it is not accepted, if it is not welcomed, then he will not be able to do it. He will simply refuse it. So it is a kind of a test.'

If you accept something, even humiliation, it becomes humbleness and it is a beautiful quality. But if you resist, if you don't want it, then only does it look like humiliation. Humiliation is just an interpretation of the ego.

So the first thing I would like to tell you is to take an interest in very small things which are not projects of the ego. Even if you do them well, nobody is going to award you a nobel prize. Howsoever clean you make the bathroom or the floor, and howsoever well you work in the canteen, you are not going to get any victoria cross. Nobody will ever know anything about you. Nobody will say, 'Heeren the great.' Nobody will ever hear your name.

So, activity has to be allowed, and be as active as you can so that no energy remains pent up. Don't dam up the energy; let it flow. If you have nothing to do, go and run around koregaon park (the area in which the ashram resides). I will not be hard on you, and I will not say to be naked. But if it is needed, one day I will say it to you. And I am not going to give you a shoe right now, but one day, if you don't follow, you will have to do that too. You are a high-energy person. If the energy remains there it will create many troubles for you. It becomes sore, it becomes like a wound, it starts hurting. It recoils on yourself and becomes self-destructive.

Start working and be completely involved. You are not going to make history, and people who are here with me are here on]y to know how to drop out of history, how to become nobodies. So don't preserve energy, because there is nothing else to do but these small things.

This ordinary life is the only life there is. And this ordinary life needs no planning -- it is so simple. Only cunning things need planning because they are so complex. You have to rehearse many times, you have to think about this and that, and you have to manipulate many strings. And then too nobody can ever be certain that you will succeed because things are so complex, and for those complex things there are many competitors.

If you want to be great in the eyes of the world, if you are seeking the good opinion of others, then you are in a very competitive madhouse. Many are doing the same. Whatsoever you do, you can never rely on it succeeding, and even if it succeeds, it brings nothing. It brings only more projects, more plans. If you earn money, by the time you have earned it the desire has arisen for more money, so you invest that money to earn more money and again you invest and go on investing. By the time death arrives you have much money and an unlived life.

And the second thing: happiness is not something that happens to you. It is already happening -- you have just to be receptive. It is not that it happens sometimes and it doesn't happen sometimes. It is a decision on your part. Every morning when you get up, decide whether you want to be happy or unhappy today, and then insist for that the whole day.

Just today I was reading about a man who received a bill from the plumber. The plumber said. 'Within three weeks, pay forty dollars for the work I have done for you. If it is not paid within three weeks you will have to pay five dollars more -- forty-five dollars.'

The man was very angry, annoyed, and he showed that letter to a friend. The friend said, 'My plumber is very clever. He also writes the same thing but in a different way. If it were a letter from my plumber he would have written: "Pay me forty-five dollars -- that is the charge for my services -- but if you pay within three weeks, you can pay five dollars less."' Then one feels very happy because the choice is positive.

One sufi mystic relates in his autobiography that when he was studying with his master, he and a colleague were both walking in the garden of the master. They were smoking and they felt guilty. The friend said, 'It would be good if we asked the master.' These few hours were given to them for a walking meditation; they had to walk in the garden and meditate as in vipassana. So they said, 'Yes, it is better to ask rather than feeling guilty.'

So one went to the master and asked, 'Can I smoke while meditating?' The master said, 'Certainly not!' Next day when he came to the garden, the other was smoking. He said, 'Have you not been to the master?' The second replied, 'I have been and he said. "Yes, you can smoke."' The first said, 'This seems to be unjust. He denied me absolutely, in no uncertain terms. He said, "No, certainly not!" How is it that he allowed you?'

The second said, 'I think we must have asked differently. I asked him "Can I meditate while smoking?" He said, "Certainly, of course!"'

It is the same thing. Life brings the same thing to everybody, but if you have a wrong attitude, a negative attitude, or are asking a wrong question or knocking at the wrong spot, you go on missing. So as I see it, it is not that unhappiness happens to people -- they have decided to remain unhappy. Maybe it is not conscious, maybe it is unconscious and they have forgotten.

So try this for three weeks, and stick with the decision. And once you know the knack, it is so simple... It is the simplest thing in the world to be happy or to be unhappy. And one is always the master. You may not know it, but one is always the master.

[See 'the cypress in the courtyard', friday june 4th, where Osho talks about mastery of emotions and recounts an incident in the life of bennett, one of gurdjieff's disciples.]

[A sannyasin says she gets an empty feeling in her stomach which she has always associated with fear. It happens after meditation.
Osho checks her energy.]

Mm... it has nothing to do with fear. You may be afraid of it but it has nothing to do with fear. It is the emptiness that comes when you start meditating. Allow this emptiness to be there more and more and don't try to fill it with anything.

Love the very feeling of emptiness, and out of this emptiness something will arise, something will descend into it. You are becoming a womb ready to receive something, hence the emptiness. So don't be worried about it. Feel happy and grateful about it.

Keep this box with you and whenever you feel emptiness in the stomach, put it on the stomach. It will make you more empty. Things are going very well. Your energy is streaming, getting ready. But emptiness always makes people afraid, frightened, because we don't know the positivity of emptiness. We know only the negativity of it. The word 'empty' gives a sense of negativity, as if something is missing.

[See 'be realistic: plan for a miracle', monday, march 29th, where bhagwan expands on the nature of emptiness, saying how we tend to label it negatively as it is an experience totally unlike anything we have experienced before but that it is the aim of all meditation.]

Allow the feeling so that the whole body becomes empty and the emptiness becomes bigger than you, so you are just a tiny thing in that great emptiness. Right now you are surrounding the emptiness, your circle is bigger. Emptiness is just a small circle within the bigger circle. It should be completely turned upside down. The emptiness becomes a bigger circle and you become a small circle inside.

When emptiness is bigger than you, immediately you will see its positivity. Then you will see its austere beauty. Suddenly it is no more emptiness. It is fulfillment. But before anything can descend in you, you have to be empty.

All that is useful, all that is creative, comes out of emptiness. God is the perfect emptiness, the ultimate zero. And you are coming to the first experience of what mystics have called the zero experience. But the zero has to be bigger than you. Allow it.

Dance Your Way to God

Chapter #3
Chapter title: None

30 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607305
ShortTitle: DANCE03
Audio: No
Video: No

[Through a translator, a visitor said he had come to Osho because he needed a friend.]

Good... but coming to me is dangerous because it means going away from the personality that you have been up to now. The only way to come closer to me is to die in a certain way. Only then is one reborn. So if you really want to come close to me, physical closeness won't help. And spiritual closeness means a deep surrender -- surrendering the mind, surrendering the intellect, surrendering logic, surrendering aristotle. Because when you surrender logic, love starts functioning -- and they never function together. It is a question of either/or -- either logic or love.

Logic is very poisonous for love, because love needs a totality, a simplicity, a trusting heart, almost blinded. Then things are very simple and much can happen. Otherwise, on one side you start coming towards me, on another you start going away. And that's what happens to the logical mind. By one hand it creates, by another it destroys. So that has to be the very basic thing to be understood.

If you want to be with me, it cannot be a half-hearted measure. So if you really want to come close, the Brst thing is to become a sannyasin. That is just a gesture from your side that yes, you are ready; even if I kill you, you are ready. Otherwise much energy is wasted in resistance.

[The visitor says that his problem is that he is not sure of himself, of his own ideas.]

That's everybody's problem. It is the modern human problem. The contemporary mind is that way because we have lost our roots and the sense of direction. We are just standing on the crossroads not knowing where to go, why to go at all, why we are here in the first place, what the point of going is, and if it is going to benefit us anyway if we go. This indecisiveness is the very characteristic of the contemporary mind. It is not your problem. It is the problem you are born in, the world you are born in.

So you can come out of it because this is not your problem -- it is just the atmosphere around. It is the noo-sphere, the thought-sphere around you which has given you an indecisiveness. But you can come out of it; there is no problem in it. It needs courage not thinking, because by thinking you will never come out of it. Thinking goes on emphasising the same problem again and again. Deep down, thinking is the cause of the whole problem. And only love can be the cure.

So if you go on thinking and deciding what to do, what not to do. and how you are going to come out of it, it is just pulling yourself up by your shoe-strings. You will need the help of somebody who is not in the problem and can pull you out. Look at me -- I am not in the problem. I am absolutely decisive -- even about you, that you can come out of it. So don't think about it, because that is not going to help. That is the basic eastern approach. If you are asleep, you need somebody to awaken you; otherwise there is no way. You can even dream that you are awake.

So awakening is a chain reaction. I make you awake, then you become capable of awakening others. I pull you out, then you become aware that it is so simple and you can pull others out. It is really simple, but you will have to hold my hand. And if you think that you have to decide about it, you can think a few days and decide.

Anand means bliss and prem means love. Only love is bliss. and only a blissful person can be loving. Bliss and love are two aspects of the same energy. On one side it is love on another it is bliss. Approach it from both the sides: be loving and be blissful. And don't think of which comes first; they come together. It is just like the hen and the egg -- nobody is primary. The egg is nothing but the hen's way to create more hens, or vice versa -- the hen is nothing but the egg's way to create more eggs.

Bliss creates love and love creates bliss. Just as there is a logical term they call 'a vicious circle', this is a virtuous circle. One virtue creates another. Then you are even more ready for the first than before.

[A visitor says that he has done therapy, meditations, tantra yoga: I feel now that I'm at a point where I can sense a bit of the life force within me and at the same time I don't know how to go on.]

I understand. Much more is waiting to happen for you.

This problem arises only when for the first time you start feeling a glimpse, a sense, that something is possible, that you are not going to waste your life. When you come in contact for the first time with the cosmic energy, howsoever small, this problem arises -- of what to do and how to grow more and how not to waste energy and effort. how to put the energy into one direction. One should be happy that the problem has arisen, because there are two types of problems.

One type of problem is pathological. Somebody has anxieties and cannot sleep, or somebody is so tense that he's feeling split, or somebody is obsessed with some idea and cannot get rid of it. These are pathological problems. All problems are not pathological. There are growth problems also, which are very healthy.

This is a growth problem, and one should be really happy that one has a growth problem, not a pathological problem. Because even if the pathological problem is solved, you become more comfortable, that's all, but nothing is gained. You sleep better, you are less tense, you become more efficient in your worldly affairs, in your business, in your work, in your job, but nothing is solved.

When a pathological problem is solved you function more normally, that's all. But that is not the goal; just to be normal is pointless. Unless something of the beyond happens to you, unless there is a breakthrough, unless you can see the significance of being here, unless you can perceive your place in this cosmos -- why you are, who you are, and for what function you exist, what your destiny is -- unless you have that perspective, you simply vegetate.

A few people vegetate efficiently, a few people non-efficiently, a few people comfortably, a few people uncomfortably, but in the end it is all the same. Whether you had beautiful dreams in the night or nightmares makes not much difference when in the morning you find that it was all dream.

This is a growth problem, and now you will have to commit yourself to some path. Up to now, you have

been dabbling in this and that. Good -- in the beginning it is very good; one has to grope -- but now don't continue that. Now choose a path. At least for three years be committed to a path so totally that whatsoever can happen on that path, happens. If nothing happens on that path after three years, move, choose some other path.

But at this moment a deep involvement will be needed, otherwise you will wither away. Don't do many things any more. In the beginning it is good. One goes shopping and looks in this shop and that, and is attracted by this window display and that, one looks at many things, but then finally one decides; then one chooses.

If you choose, immediately many things will start happening. And I am not saying choose this or that, but choose. It is a risk because one chooses in deep ignorance, and there is no other way to choose. Maybe it is right, maybe it is not right. It remains 'perhaps'. That's the risk, but one has to still choose.

Choose some path and be devoted to it totally -- because energy should not be dissipated. As I see, you have been doing many things, so you have gone to the south a little, to the north a little, to the east, to the west, and you have been going in all the directions together. It is good in the beginning -- one has to feel -- but now choose.

If you want to grow, then you can grow only on one path. And all paths are true. When I say choose, I don't mean that others are wrong. All paths are true. In fact, every path ultimately leads to god because ultimately only he is. Even people who go astray cannot go astray. Even going astray leads them to god one day -- because where can you go astray? There is nowhere where god is not.

So even a sinner is on the path of being a saint; there is no other way. He may delay. So I don't call a sinner a sinner, I call him a delayed saint. Delaying, postponing, running hither and thither, but how long can you do that? One day one decides.

So be decisive. If you feel that you have a certain love for me, then I am ready. You can come along with me. But if you feel that somewhere else you have a deeper involvement and a possibility of a deeper involvement, then go there, but be committed. And put aside all wanderings now. A man needs to be a wanderer, but one day one stops wandering and follows a certain path. Then direction arises and things start falling into line. Then all your effort moves in one direction, gives you an integration.

So you have groped in all directions long enough. And the problem with you is that if you don't choose and you don't get committed, this may become your habit -- this dabbling. Then there are a thousand and one paths one can go on. That becomes a sort of befooling oneself. One is always engaged with one guru, then another guru, with one school and then another school, then another school, with one technique and then another technique. By and by, one becomes addicted. So one is nowhere with anybody but one goes on changing paths, techniques, and by and by this can become a habit -- that you cannot stay with anything for long. Then growth is impossible.

So it is a growth problem -- good in itself, but you will have to do something. So feel, be here, meditate, do a few groups. And if you feel that there is a certain affinity between your heart and mine, then be committed, become a sannyasin.

... Think about it. The problem for you to solve is whether to be committed and become a sannyasin, or not. So think about it. I will do almost ninety percent. Ten percent you think, mm? Good!

Deva means divine and salila means a river, a divine river. And that you have to remember.

You are holding your energy. You are not allowing it to stream, to flow. It is as if a river has been prevented, blocked, and a dam has been created. The energy is there, throbbing, vibrating, and wants to explode, but you are holding it. Unless you release it, you will feel many troubles. Once you release it, you will be free of many troubles. Once you release it, it will take all garbage away from you.

So that's why I give you the name deva salila. You have to remember that you have to become a river -- flowing, always flow-ing. Unless you come to dissolve into an ocean, don't stop: No other place is your goal. Go on farther and farther. One has to reach to the ocean where all boundaries dissolve. But you are holding it hard, and if you hold you create conflict. You create a contradiction in your being.

The energy wants to ga out and you want to pull it in. In this conflict, anxiety arises. And if this conflict continues for long, you create blocks. Then to hold becomes an unconscious habit. The energy is ready and there is not much of a problem. If you don't try to hold it, it will start flowing. I don't see any other block except that you are holding it. So do some groups and don't hold at all... just be completely flowing. Don't be miserly about it.

Many people are so miserly about energy that it is unbelievable why they are so miserly. From the very

beginning every child is taught to be miserly. The mathematics of life is that the more you spend your energy, the more energy you get. The less you spend. you less you get, because there is no need. If you don't spend at all. you don't get at all. Then the old energy remains like a stagnant dead thing, and it becomes by and by poisonous. Energy has to be fresh, continuously fresh.

I can see it... every pore of your body needs flow. So in these five weeks that you will be here, dance, sing, relate with people. meet, have contacts, love. In these five weeks completely forget your old habit of holding. Here, things are allowed. Even if you are standing and trembling, nobody is going to say that you are mad or something, gone crazy.

There are greater crazy people here than you, so you need not be worried!

[A sannyasin says: I'm sitting here and thinking just so many things to say to you -- (my wife) gone, feeling alone -- and it all seems nonsense.]

Mm, that's what I am continuously indicating. That's what is my message continuously. That's why sitting here you continuously feel it. Everything is really nonsense, toys to play with. When you are immature those toys are good, teddy bears. But when you become a little mature, a little understanding arises and you simply start feeling what nonsense you have been doing up to now.

When you are here with me, your understanding starts moving with me a little higher than it is ordinarily. With me it starts flying into the sky, so you look downwards and everything seems nonsense. The altitude changes. Back in your room again, those things will start seeming sensible. So try to understand something while you are here -- that it is a question of your altitude. If you are a little higher, then in the valley things seem to be just meaningless, nothing to be disturbed about. They don't belong to you, you don't belong to them. They are just irrelevant.

Back again in the valley, you have to remember what happened on the peak. Then only, you grow. Otherwise, again and again you are with me and again and again a vision arises and you don't use it. Back home you again become the same; you fall victim to your old patterns. Then it is not going to help. It is going to be only a momentary glimpse. These glimpses should become the very base of your being. So while you are here with me, whatsoever happens, whatsoever you start feeling, carry it while you are not with me. Carry it there, take care of it so that it is not lost.

When you come to me be very alert about what happens here, because a darshan is not a conversation. It is not even a dialogue. It is a subtle transfer of energy, a subtle communication. In a subtle way I try to enter you. I knock at your door. There are moments when it becomes possible and you open your door and suddenly in that light, in that new breeze passing through you, you can see what things are meaningful and what things are meaningless,, what is essential and what is non-essential. When you go from here, carry that insight, treasure it, protect it, remember it. Then wherever you are you will be with me, because if the insight is with you, then you are with me.

And whenever you are again getting lost in old habits, jerk your being, shake yourself out of it and just remember that it is meaningless, it is irrelevant. And suddenly you will see it is irrelevant, it is meaningless.

Deva means divine and prasadam means a gift, a divine gift. And that's how one should try to see life -- as a divine gift. It is of tremendous value. Just to be is such a benediction, but because of our complaining mind and our grumbling mind, we never see the beauty that has already happened. We never see the treasure that has already been handed over to us.

For small things we go on being negative and the great blessing of life simply passes by us. So try to see it. There are troubles, but they are nothing compared to the beauty that life makes available. There are anxieties... I am not saying it is all a bed of roses; there are thorns -- but negligible. And in fact they make roses more beautiful. They help, they enhance life by contrast.

There is hatred and there is anger and there is jealousy, but they all function as a contrast to love. Without them, love will not be possible. There is death, there is misery, there is illness, there is disease, but they all make life possible. So always look to the positive -- that is the meaning of the name.

If you start looking towards the positive, the negative loses meaning, because whatsoever we look at, we pour energy into. Then it surrounds us more and more. If you pay attention to the wrong, you are feeding the wrong. Attention is food -- very subtle food, very vital food.

So just don't pay attention to the wrong. Don't pay attention to the black side of things. It is there -- accept it. Nobody is denying it, but what is the point of paying too much attention to it? That is a little

pathological. It is a perversion, but everybody is doing that. That's how we go on missing god.

God is possible only when your eyes are absolutely positive, when your eyes have no flaw of negativity in them. Suddenly you see that god has always been there. He is your surround. He is within and without. This is what I call preparation -- to make eyes absolutely flawless... and negativity is the flaw.

So whatsoever happens, take it rightly. Even if it gives pain, remember that it must be there, because without it pleasure is not possible. Accept it. That is the meaning of prasadam. It is one of the most beautiful words. When you go to a saint in india, he gives you something as prasad... maybe a little sweet or a fruit.

I don t give you any sweet, any fruit. I give you to yourself -- that's my prasad.

Dance Your Way to God

Chapter #4
Chapter title: None

31 July 1976 pm in Chuang Tzu Auditorium

Archive code: 7607315
ShortTitle: DANCE04
Audio: No
Video: No

Prem means love and bhagwatam means divine, godly. And love is always godly. Howsoever imperfect, it is always godly. You may understand it, you may not understand it, but it is godly. Love is the only proof of god -- that he exists. And people who don't know what love is can never know what god is. There is no way, because they lack the very basic receptivity.

It is like when you don't have any sense of music, you don't have the ear for it; the melody does not exist for you. It is simply noise, a sort of disturbance. At the most, you can tolerate it. If you don't have eyes to see the colour, the paintings are just absurd -- people just fooling around. Whatsoever you feel becomes real to you, so the reality of a certain thing depends on the receptivity.

People ask whether god exists or not. They should ask whether they know love or not, then they ask the right question.

So this you have to remember -- that love is godly, and to be loving and to allow others to love you... because that is even more difficult. To love is very easy because you remain the controller, you remain the manipulator and you remain the master; any moment you can withdraw. But to allow somebody to love you is more difficult, very difficult, because to allow somebody to love you means you are losing your definition, your boundaries. You are allowing somebody to trespass your territory, and one never knows what is going to happen. You may not be able to withdraw. To allow somebody to love you means allowing him or her to possess you. So love is a first lesson in surrender.

Love, and allow others to love you. Never lose an opportunity, because all these opportunities add up in the end, and the total of all your love experience is god.

So god never happens in one experience -- it is a sum total of a thousand and one experiences.

[A sannyasin has to leave because his father has a serious heart attack.]

Mm... go, and when he is able to do something, show him the nadabrahma, the humming meditation. You can do it first sitting by his side and he can watch. Then you do it and he can participate with you. That will help his heart too, and it will help something more than the body.

It is most probable that he will become interested in meditation now. After a heart attack people become interested because death has knocked at the door and they have tasted something of death. Now they can

never be the same again. The old values -- the old life, the competition, the market the money, the power, the prestige, the politics -- all seem meaningless. Once you have tasted a little of death, then you know that all this is futile; it has no intrinsic value. One starts seeking for meaning for the first time.

So go immediately, mm? For a few days he will be very vulnerable. If you catch hold of him while he is still under the shock of the heart attack, that can become a transforming moment in his life. But if you are too late and if he has remained for two or three weeks, then he will forget all about the heart attack, and he will start moving again in the same old routine.

Death -- even a glimpse, even the idea that one can die -- transforms one's whole being. Religion came into existence because of death. If there were no death, there would have been no possibility for religion to exist. And still religion exists only for those people who are very very aware of death.

Animals are not aware of death. Trees are not aware of death, so there is no religion for trees and no religion for animals. Whenever a person is very materialistic, he remains more animal-like. Then he thinks only in terms of this so-called life, and he never thinks anything about death. In fact he goes on saying that people who go on thinking about death are a little perverted, morbid, ill, pathological, because he tries to deny the fact of death. He is afraid of death. Anybody who brings death to his notice seems to be the enemy.

A materialistic culture, a materialistic society, tries to avoid death. Hence so many tricks have been invented. In the west, when a person dies you put a new dress on him, you paint his face, if she is a woman, then lipstick and eyebrows and everything. You make everybody feel that the person is not dead... a beautiful casket and flowers. This is just to avoid.

You don't want to see face to face that somebody who was alive a moment before is no more alive. You don't want to see death as it is. You put a mask even on death. People live masked while they are alive; when they die, then too they carry the mask. It is a trick, a technology, so that you don't face your own innermost fear. And everybody says that the dead person has gone to heaven, has gone to the world of god, that he is in paradise and will be very happy.

I was reading.... One parapsychologist, meyers, was making a great research into death and about how people feel about death when somebody nearby -- a relative, a friend, a wife, a husband -- dies. How do people feel? So he was enquiring of many people. One day he was invited to a party and he was sitting by the side of a very rich lady whose daughter had just died two or three days ago.

He asked,. 'What do you feel? Where is your daughter now?'

'Of course,' the lady said, 'she is with god and she is blissfully happy there. She is in paradise. But please, don't talk about such depressing subjects.'

Now this... you can see the dichotomy, the divided mind, the split mind. 'She is happy, blissfully happy with god in paradise,' and 'Don't talk about such depressing subjects' ! If she is really happy with god then why is it a depressing subject? And if it is a depressing subject why go on hiding it by saying that she is happy with god?

So man has tried to avoid death. That's a way of avoiding religion, because religion is nothing but an encounter with death. It is a date with death, it is a romance with death. It is an adventure into death. Religion wants to face it. It is a fact -- avoiding it is not going to help. The religious mind wants to face it and go deep into it, whatsoever it is. The truth of it has to be known. And in that search, meditation and prayer and yoga have arisen.

So whenever you see that some person has become very ill, seriously ill, don't lose that opportunity. Some clouds have opened, and these are the moments that the man can see a ray of light. Help him to see. And if you love the person, that is the greatest gift you can bring to him.

So go back to your father and don't be worried, because if you are worried you will not be able to help him. Don't go sad, because there is nothing to be sad about. Death is a fact. It is going to happen today or tomorrow or the day after tomorrow. It is going to happen. Accept it. Simply go with a message to be delivered from me....

Just tell him, 'Now the right moment has come for you to enter into a different world and a different dimension, a different life. You have lived this world and death has given you the opportunity to feel and see that this is just dreamlike... any moment you can be taken away. You were almost taken away. You are still alive; now don't waste it again in the old routine. Now make something out of the days that are given to you. Make something that can lead you beyond death, beyond time.'

And you meditate. It will depend on you, much will depend on you, on how you behave. If you are non-tense, unworried, and he can feel your silence, and he can feel your centre of tranquillity.... Just sit by his side, remember me, and just sit silently. He will be able to feel that you are not only his son -- something

more has happened to you. He will be able to feel that you have come with a message. For the first time you will be able to communicate with him. And that will give some roots to you also, because one has to come to a reconciliation with one's own parents. Otherwise something remains like a hangup.

So make it a complete circle: he has given you life -- you take a message to him of another life. He has given you birth -- help him to meditate so he can be reborn. Then you have paid the debt.

... Bring a few of my books to him, and when he can read.... Or you can read him my books and he can listen to tapes.

[A therapist asks about his new relationship; that he finds it difficult to receive love, rather than to give it.]

Mm mm, the mind is very afraid of love, so you have to consciously drop those defenses, otherwise love will never happen. You can go on giving; giving is not difficult for the mind. The ego remains perfectly guarded. In fact it feels very good, enhanced, that you are giving love, sharing love; you have so much love to give. The problem arises only when you have to take it; somebody is giving and you have to receive it. When you become the receiving end, then the problem arises. When you are giving you have the upper hand.

When you are receiving you have to be humble, because only in deep humanity can love be received. That's the problem. The ego cannot allow itself to be humble, because in humility it disappears. So whenever I say, 'Love,' people think they have to love, but that is only the beginning. The culmination comes only when you receive and when you allow others to love you. Then you are completely defenseless. Then you don't know where you are going, what is happening to you.

So you will have to do it self-consciously, otherwise you will not be able to do it. You have to be consciously alert. And whenever you feel that you are blocking, somebody is giving and you are becoming hard, stiff, and not allowing lit in, relax. Say, 'Yes.' Make 'yes' your mantra. Whenever you see that something deep down is going stiff, hard, won't allow any penetration, say yes and relax.

(to the girlfriend) And remember it, you have to help him. When you feel that he is defensive, make all the more effort to love him, because ordinarily this is how it happens. If the other feels that you are defensive, the other starts withdrawing because she feels that she is being rejected. So when you feel that he is defensive, don't leave him. Just jump on him. Break all his barriers... be wild, so he will understand -- 'Now [you are] being wild -- I must be being defensive.'

(to the swami) So drop your defenses... just a little awareness. And go on reminding her that this is your block, she has to help you. And when somebody is hard, it is not necessaray that he is rejecting you. He is simply afraid. The greater possibility is that he is simply afraid.

Love is such a tremendous phenomenon, such a vital energy, that people are afraid; it is a whirlwind. It can take you... nobody knows. Where it will land you is not predictable. It is so wild that one thing is certain -- that if you allow it, you will pass through a death. Something will be born out of you, but you don't know that man. In zen, they call that man 'the man of no titles', nameless. The bauls call that man 'the essential man' -- 'adhar manush'.

[You have] to drop to give space to the man of no titles, because vedanta is nothing but defenses. When all defenses are gone, you are gone. Then something is there but you cannot say that it is you. It is so vast, you cannot confine it to any name, to any form. Then the man of no titles is born. It is an essential man. It has nothing to do with you or with me, or with anybody else. It is our essential being... nameless, formless, without any adjectives. That's why they call it 'without any titles'.

But that is your nature -- and love is one of the greatest ways to come to it. So on your part, be alert, and [your girlfriend] will make it a point (to her) to force him. Whenever he is defensive, make it a challenge for yourself that you have to break this defense. Don't think that you have to withdraw. Don't think that you are rejected -- no. In fact, the moment he becomes hard, he has become afraid of your love. He is not rejecting you -- he is just functioning out of an old habit. So take the challenge and break the defense.

Dance Your Way to God

Chapter #5
Chapter title: None

1 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608015	
ShortTitle: DANCE05	
Audio:	No
Video:	No

[A sannyasin said he did not want to push himself as Osho had suggested: But I know I have to take risks, I know I have to try new things but...]

If it comes -- this urge to try new things, to venture into new styles of being, to go on a journey of the unknown -- then follow it! Nobody is forcing anything on anybody. Even when people force things on you, you allow them to. That too is your thing, finally -- otherwise how can anybody impose anything on you? You cooperate, and then you throw the responsibility on the other.

Whatsoever has happened, you have done it. Even if others were saying for you to do it and you followed them, it was you who followed them. You could have disobeyed, there was always the alternative to go against them, but you decided not to go against them. Once you understand this -- that whatsoever you do is your responsibility -- then you will feel more at ease with life. Otherwise you feel that somebody is pulling, pushing -- parents, the society, this and that -- and that somebody is putting a 'should' on you. Nobody is putting a 'should' on you -- nobody can.

Just do whatsoever you like. If you like to follow them, follow, but never say that they were forcing you. Nobody can force you. Take the risk of not following them then. There are both alternatives. Both are risky.

In life everything is a risk -- even to breathe is a risk: you may be breathing in some virus. To be alive is risky, to drink water is risky, to eat is risky, to love is risky. Everything is a risk. Not to do anything is also a risk because then what is the point of being here? You are committing suicide.

So one thing has to be understood: everything is a risk. Now it is a question of your choice, your liking. When somebody is saying to do this, both alternatives are open -- to do it or not to do it. If you don't do it, you will be losing something and you will be gaining something. If you do it, you will be gaining something and you will be losing something. So decide -- but never say that anybody has forced anything on you. Nobody can. It is not in the nature of things.

Do whatsoever you feel like doing. If you feel that you have to go on an adventure, then go. If you feel that you want to remain a sannyasi, remain. If you feel that you don't want to remain a sannyasi, drop out of it. It is your choice and it is your responsibility. Both the ways there are gains and losses. One has to decide. You cannot have both. You cannot be a sannyasi and not be a sannyasi at the same time, that is certain. You cannot eat the cake and have it too.

I am not saying anything about pushing, but I feel that you cannot remain without pushing, that's why I sent you a message. You go on saying that you don't care -- nonsense! If you don't care then who is forcing you? Then there is no need to even ask me. You must be caring.

[The sannyasin replies: I don't like where I'm at but...]

So, don't like it! What to do? If you don't like it and you don't want to do anything to change it, then remain in this ambiguous situation. Enjoy it... remain confused. If I say, 'Do something to get out of it,' you say you don't like it, you say you don't care. If I say, 'Relax into it; be whatsoever you are, and like it,' then

you say you don't like it. So what to do with you?

And it is not a problem for me. It is a problem for you to face. It is your life, and whether you decide or not, you have to live it. So if you go on shaking and wavering like this, you will simply waste it. Better to decide one thing. Either start liking yourself as you are and forget all about transformation and rebirth, a new being.... Forget all this. Just be whatsoever you are -- good, bad, whatsoever. Drop all judgement. Love yourself and enjoy your life.

And I don't see that there is anything wrong in it, because many people have reached god through that way also. That is lao tzu s way, tao. Accept that this is the way you are, this is the way god wanted you to be, so why be unnecessarily creating troubles for yourself, anxieties and tensions? Just be. Drop all future. This moment is enough.

If you cannot do this -- and I see that you cannot do it, that is not your way... I can see exactly in you that you cannot do it, hence you are here -- then decide to do something. There are other paths. Lao tzu is not the only way. There are buddha and jesus and a thousand others -- those that say that much can be done and you can be transformed. People have reached through that too.

So I am not in favour of anything or against anything. Just feel for yourself and go. If you drop this, surrender to me and say, 'You decide,' then I can decide. But then don't say that you don't like it and don't care, and this and that. Then it is nonsense.

I think for a few years you will have to remain in this misery. You have not tasted enough misery. You are not yet fed up with it. Your accounts are not yet closed with it. So be miserable for a few more years. Suffer -- suffering gives maturity.

[The sannyasin replies: I feel I'm suffering more than I've ever suffered.]

You have to suffer more, because only suffering gives an idea of getting out. If your house is on fire, you jump out of it. You don't ask 'Should I go outside or not?' or say, 'I cannot decide whether to go out or not.'

Remain in it. If you are not suffering, you don't see the flames. If you see the flames and they are torturing you, you simply jump out of it.

So just go back. If you want to drop sannyas, you had better drop it here rather than dropping it there. Drop it consciously, but don't be in a vague state.

... Do whatsoever you want. One thing is certain, you cannot throw your responsibility on me. That's why I am saying to drop it, otherwise you will tell people that I have forced sannyas on you, so you are carrying it as a 'should'. I am saying to drop it so that at least I am freed of the responsibility and you cannot throw the responsibility on anybody else. Then it is your choice. If you don't want to drop it, then be a sannyasin, but decide.

Whatsoever you decide is good. If you want to take sannyas again, you can, but be clear. If you decide to carry it, then carry it with blissfulness. Don't just carry it like a burden. Think about it. Sit there and decide.

... I am making it clear. You are very vague about it, you are not clear about anything. You are not even clear about whether you have taken sannyas or not; you are simply unaware. I am trying to make it clear to you so that clear-cut distinctions are there. I am making it easier for you so that you can decide, because if you are a sannyasin you have to listen to me. It is a commitment to me.

If I say that you have to do a certain thing, then you have to do it. If I say, 'Push a little harder,' you have to push, because I can see that the barrier is not very big; just a little push and you will go beyond it. You are standing at the door and I say, 'Push,' and you say, 'I don't want to.'

Being a sannyasin means that you are trusting me, and that whatsoever I am saying is going to be beneficial to you. If you don't want to listen to me, then it is better not to be a sannyasin. And my doors are not closed. Even if you are not a sannyasin, I am available to you. And you can again become a sannyasin. But I want it to be like love, not like a marriage. It is not a legal binding between me and you. It should be a trust.

If you feel that that trust is not there, then don't carry the paraphernalia. It is pointless, it is ugly; it will be destructive to your being. ,T2,e free of it. Unless you can dance by being a sannyasin, it is pointless. I am just trying to make it clear. and making it clear means making it...

... to make a decision. So that's why I'm emphasising the two extremes. Otherwise you can go on wavering in between and that will be very destructive.

[A visitor says: I don't know if taking sannyas means something extra that doesn't permit an equilibrium between work and a spiritual association.]

No, nothing. It is a simple gesture of your trust in me. It is not in any way anti-life or anti-world. I am absolutely life-affirmative. I am as epicurean a person as you can find.

So sannyas is not life-negative -- my sannyas is not. The old concept of sannyas was against sansar, against the world. You could not do this and you could not eat that, and you could not be like this -- a thousand and one rules and regulations. No, it is a simple inner trust. It is a gesture of surrender -- that you love me and you will allow me to love you... that If I shower my love on you, you will receive it in gratefulness... that in your meditative work you will seek my help. And if I give you my help, you will receive it.

Just two very small things I insist on -- the orange and the mala, nothing else. And the third thing is interior -- to meditate. Everything else you continue as you are doing. As your understanding grows and a few things drop, that's another thing. I am not saying to drop them. For example if you are smoking, I am not saying drop it. Continue. But if your meditation grows a little deeper, smoking may disappear. You may not find the same addiction as before. It may become pointless, irrelevant. It may wither away by itself. Then it is one thing. Otherwise I am not saying stop it. If you drink, continue drinking, because my understanding is that unless you change, your habits cannot change.

So my emphasis is on you -- your awareness, your meditativeness. If your meditation grows a little higher, suddenly you see that it is a wastage of life and energy; you cannot drink. Then it disappears -- but it is not a discipline imposed; it is an inner understanding. Otherwise I make no condition for it.

[The visitor explains: But my problem is that I cannot be here for long. I think it's a very personal communication between a teacher and a disciple that grows, but maybe this communication can happen also, if I am in bombay (where he is working).]

Yes, wherever you are. If you are in rome, it will not make any difference; it can happen. And once you are a sannyasin you have a personal line from me... a direct telephone. And it can happen. Space and time is not of much importance. And you can come sometimes whenever it is possible.

[Osho gives him sannyas.]

Deva means divine and mangalam means a benediction, a divine benediction, a divine blessing. And that's how one should think about life.

It is a benediction. We have not earned it. God has simply given it to us -- a gift. We are not worthy of it. It has been given out of his compassion. It is through his overflowing love that we are alive. And each moment one should remember this, then each moment becomes a prayer.

So whenever somebody calls you mangalam or you tell somebody that your name is mangalam, let it be a continuous reminder -- that life is a blessing. We are not worthy of it, yet it has been given to us. We have to become worthy of it. And all that has been given is so tremendously valuable that there is no way to express our gratitude. There is no way of giving thanks to god.

A prayer is nothing but a thankfulness, a thanksgiving. Each breath should become prayerful. So just sitting alone, feel what a benediction this is, just to be. One is able to breathe, one is able to see all the colours, and one is able to hear all the music that surrounds one. One is, that's enough. Even for one moment, one is; there is no way to express one's gratitude.

Mangalam means a tremendous feeling of being blessed.

.... Good. Make it a point every night before you go to sleep to have a picture of me and to look into my eyes in the picture for two minutes. Just feel me so that I can continue working in your sleep. Then don't do anything else, otherwise it will be a disturbance.

When you have done everything, the day is gone and you are ready to sleep, sit on the bed and look into the picture. Just feel my presence as if you are just sitting in front of me, and within three weeks you will be able to almost realise that I am there, surrounding you. Then go to sleep, so I will start working on you in your sleep and things will start happening.

Dance Your Way to God

Chapter #6
Chapter title: None

2 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608025	
ShortTitle: DANCE06	
Audio:	No
Video:	No

[A visitor to the ashram, told Osho that she had been practising yoga for some time and had also worked at the jung institute.
Osho said that she was ready now to move into meditation....]

OSHO:... but you will have to find the right meditation for yourself, because there are a thousand and one techniques. All techniques are right, but all techniques are not right for one person. For one person, only two or three techniques at the most will be helpful. One can go on struggling with a wrong technique. Something will come out of it -- it will give you a few glimpses -- but it is not going to be your realisation. It cannot give you the ultimate.

The ultimate happens only when you have found exactly the right technique. Then it fits with you. Everything falls into a whole. Fragments are no more fragmentary. They all fan in line and then you have no discordance in you. A deep accordance arises, a harmony. You become an orchestra. Ail the notes now are not contradictory to each other. They help, enhance and complement each other. That's what jung calls synchronicity: everything becomes synchronous, falls into a synthesis.

That's where you become an individual. Before that you are a crowd. Only when one arises in you and everything is just a part of that one, an organic part, you become an individual, you become indivisible.

That is the basic meaning of the word 'yoga'. It means exactly what jung means by 'individuation'. Yoga means becoming one, united, a unity, a unison, and the word 'individual' also means the same: to become one, undivided. But that happens only when you go on working on many methods, because there is no certain way to know beforehand, a priori, what is going to suit you. Man has to grope in darkness. But something is going to suit you.

One has to try all the possibilities that become available. Then suddenly one day, something suits. Then you have found your method -- the search is no more for the method. Then you start working on the method... you start moving into your destiny. Before it, you were searching for the path. Now that the path is available, you start moving with your whole energy towards the goal.

So I will suggest that if you can be here for a few days, try the meditations we are doing here. If you can be here for the camp.... In the camp we do five meditations. Each meditation is for a specific type and I divide people into five types, so one or other of the five methods is going to suit you. Ordinarily, one method suits. It is very rarely that somebody is so exceptional that nothing out of the five suits. But then too, I know how to work it out for him. If nothing suits for him, that too is a very good indication that he will need something of the sixth type, which is very rare; not a common type.

There are only seven types. Five are very common; almost ninety-nine percent of people belong to one of five types. Then the sixth type -- almost four percent of people, very exceptional, rare people, belong to the sixth type. And very very rare is the one percent who belong to the seventh type. But once either of the five suits you, decide for it. If it doesn't suit, then the sixth method can be tried. If that too doesn't suit, then we are coming home, and the seventh is your method.

... Jung is closer to religion than any other psychologist, but though he is closest, he is not yet on the

path of religion. His methods are still psychological, not spiritual. And that is bound to be so, because these people were pioneers in the west. He went further ahead than freud. He started feeling in the darkness for the beyond. So he comes closest to religion, but even he remains far away. So, good....

If one is addicted to freud it is very difficult for one to move into religion, because he is furthest away. With jung you are closer. Many jungians are coming, but it is very difficult for freudians to come.

We have a very old sannyasin, paritosh -- you must see him. He is one of the oldest colleagues of jung. He is a sannyasin who has come to be here permanently. He himself is a psychoanalyst of the jungian school. Meet him -- his experience will be helpful to you, because he has travelled from jung towards me and it will be very helpful for you to move from jung towards me; it will be easier. Talk to him about what has happened to him.

And be here... much is possible. You are open, and much is possible.

[The enlightenment intensive group is present. Osho had previously said about the group structure:]

That question is very good. Raman maharshi used only that meditation. Through that meditation he attained his enlightenment, asking, 'Who am I?' That was his whole yoga, nothing else.

The meditation is tremendously powerful, but one should go as deep as possible. One should allow it to sink to one's innermost core. It should penetrate you like an arrow going on and on and on, and suddenly one day a moment comes as if you are drilling a hole and suddenly the drill has passed to the other side.

It is a drilling exactly like that: Who am I? Who am I? Who am I? Go on drilling and then suddenly you see that you have drilled the hole, you have reached to the core -- and it is tremendously beautiful.

[The group leader says: I made a prayer in the beginning. I said that I could step aside and that you would do it.

... Things can be done very easy. If you leave them to me they can be done very easy. It is not a question of whether I come and do it or not. That is not the question.

Once you leave It to me, things start happening on their own. Then the cosmic energy is there when you just surrender. I am just an excuse for you to surrender. There is no need for me to come and work. Once you surrender to me, the cosmic energy is there... it is always there. Even when you are working on your own, then too it is cosmic energy working, but because of you there are a thousand and one hindrances.

You give a very narrow opening to it, and it is flood-like. So rather than making things easy, your small opening and the flood-like energy are constantly in conflict. It creates tension. Use me just as an excuse to surrender, then you are no more in the way. The flood spreads and things start happening on their own. They are always happening on their own. Once you understand it, everything is very simple and very satisfactory. Then nothing can go wrong.

Nothing ever goes wrong; whatsoever happens is right. Once you are not the doer, then everything is right. Once you are the doer, everything goes wrong. So very good.

[A group member said he had developed a very strong fever. Osho checks his energy.]

It was something beneficial for your body. Something like a complex of heat that you have always been carrying in the navel has been released. That's why you felt feverish. A sort of fire of many things combined -- anger, rage -- was there like a complex near the navel. It has broken, and the heat was released.

And whenever it happens, of course the lower part of the body will be affected more, because for the energy to go up is difficult. For the energy to go down is very easy, so only a fragment of it went up; the major part went down. But it has been really beneficial. You will start feeling very very healthy soon -- as you have never felt before -- and a sort of coolness, a sort of collectedness, a tranquillity, will arise. But very good -- feel happy about it.

Many people are carrying many things near the navel. When they explode, different things happen to the body, because everything that we go on repressing goes on into the stomach. It clings somewhere near the navel and goes on accumulating there. So it was not a fever of the body. The body was affected, but the fever was of the mind. Some deep wound in your childhood was still alive. But now it will heal. It has opened and the pus has been thrown out of it.

[A group member says: I had so many glimpses of just different things which don't fit.]

Mm, don't try to fit them into a whole, because right now only glimpses will be possible and they will all be fragmentary -- as if you are getting different pieces of a painting. The whole painting is not available and you are trying to fit those different pieces together. But all the pieces are not available, so right now they won't fit. One day they will fit. When all the pieces are available, suddenly you will be able to see that they all fit, but right now you have only a few pages. Those pages are also incomplete, and you are trying to make a whole book out of them. Don't do that, because that will make you very puzled. Just go on collecting those glimpses. Don't be in a hurry to fit them together.

When all the pieces are available they fit on their own accord. And only in the end do they fit, otherwise life remains a very puzling thing. Many things are there. Just take each individually. Don't try to make a whole of it. Enjoy it. Put the fragment aside. Only in the end, things fit together. When you have a complete perspective, when you can see the whole of life in one complete vision, then suddenly everything fits. Then one is simply surprised that such contradictory things are so complementary to each other; one cannot see even a single inconsistency. Everything seems to be consistent. But that happens only in the end. That is the final feeling; right now it is not possible.

So enjoy whatsoever happens but never try to fit two pieces together, otherwise you will create trouble. You will get very puzzled, confused, and in that confusion you will lose even those pieces. So there is no need to make any consistent whole right now -- nobody can. Just go on collecting, and when all is available they will fit.

[The group member added that the group had been very easy for him, but he wondered if he should make more effort when he felt low.]

That's very good... that's how it should be. Easy is right.

... no need to force yourself. Just enjoy the simplicity of things, the naturalness, and allow them to happen.

Just sit here with closed eyes.

... Just let the energy move. No need to push, no effort to manipulate, no effort to manage. Just allow it... move with it. In fact, let it possess you; don't guide it. Just go with it in deep trust, in deep surrender....

[Osho said that the energy was moving very beautifully, and that he could do this meditation -- of just allowing the energy to move as it wanted -- whenever he felt to.]

Dance Your Way to God

Chapter #7
Chapter title: None

3 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608035
ShortTitle: DANCE07
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Video: No

[A sannyasin said she had done much work on herself in the states, participating in arica, est, fischer-hoffman therapy, and a vipassana course. She felt that the arica course lacked heart.

Osho said that he could see some traces of a lingering hardness in her face, but that it was no cause for

concern and could be dropped....]

... and there is no goal, so all goal-oriented things are dangerous. The goal is here.

Whatsoever you are, you have to relax into it and celebrate it. Once you have a goal in the future and you start struggling for it, you are going into trouble. You are creating a sort of neurosis and a great tension. Then wherever you will be, you will be discontent. You will always be striving and reaching for something which does not exist. You exist -- all ideas are fantasies. Never sacrifice yourself for any fantasy.

The real growth is not against you -- the real growth is through you. The real growth is not even a struggle and effort, because it is not against you, so there is no fight. The real growth is effortless: one simply enjoys oneself, celebrates one's being, and growth happens as a consequence, on its own accord.

But it is good that you did these things, because when people come directly to me it is sometimes very difficult for them to understand me. When they have been to many groups, teachers, therapies, occult schools, then their understanding of me is more direct because their whole experience helps.

So here I would like you to do a few groups... groups which are going to help you become more warm, more relaxed, which can help you to enjoy things as they are and which don't enforce any goal in the future. And start meditating....

But remember that my meditations are not just techniques -- love them. Joy is more basic, so when doing them, don't carry a seriousness in your mind. Nothing is serious. Take more fun in things. When doing meditations here, don't carry the idea that you are doing very great religious work. No. You are enjoying them like a dance, like a song. Make it more fun. Then you will relax more deeply and much more will become possible.

With aricans, that's a problem. Many aricans are here, and by and by they understand what they have been doing -- pulling themselves up by their shoe-strings -- unnecessarily -- because there is nowhere to go.

All that can happen has already happened. Nothing is expected from you, but only one thing -- that you just look around. Life is beautiful, god is hidden everywhere and in millions of ways... the celebration is already happening. The invitation has been given to you -- simply participate.

There is no need to prepare. From this very moment one can participate. So don't carry seriousness. Nothing is wrong with man basically. It is just that one has to put one's seriousness aside and be a child again.

[The sannyasin said: One of the therapies I did put emphasis on not being reincarnated again... I'm trying not to hurt anybody, and even if I'm angry, just seeing that I'm angry but not putting it on somebody else.]

Mm... these are very dangerous notions, and once you are caught in them, ,they can crush your whole being. These are very fallacious attitudes. There is no need to think about the future or future lives -- this moment is enough. And there is no need to be worried about past karmas, because nothing is there in really. It is just a memory, nothing else.

All the past has been nothing but a dream, because you have been asleep. It is as if somebody has been asleep and in the night he dreams that he murdered somebody. In the morning he awakes and is very guilty. Now he starts thinking, 'What to do? How to cancel this karma? I have killed somebody!' But in a dream, whether you kill somebody or not, whether you help somebody or destroy somebody, makes no difference.

All the past you have lived, you have lived in a sleep. You have not been aware, so all that has happened has just been a dream. Now there is no need to be worried about it. That worry is dangerous because it continues to help the dream as if it is real. It goes on giving reality to the dream. Just see that you are the witness.

A man is not a doer. And karma means action, doing. Man is not a doer; everything happens. Your basic nature is just of a witness, of an observer, so there is no need to cancel anything; it is already cancelled. You are not carrying any past burden -- it is just in the memory. If you want to carry it, you can, otherwise it is nowhere. The past exists not, and the future also does not exist. So there is no need to fight against the past; it is not there. You are fighting with shadows, and in fighting with those shadows you are destroying something very substantial, something very real, that is real right now.

This moment is the only reality -- and the religious person is one who understands this.

The past is already cancelled and the future is not yet born. So enjoy this moment and allow your being to be true to yourself, because that is going to become the foundation. All future that is going to happen will happen through this moment which is passing by, slipping by. If you live it truly, then your future is bound

to be beautiful because it will be based on this moment. So there is no need to be worried about it.

If you have lived this moment truly, authentically, lovingly, prayerfully, out of this prayerful moment the next will be born. It will have more intensity of love in it, more intensity of prayer. It will be more alive. Out of that moment another moment will be born. But you need not think about them; there is no need. Why waste this moment?

And be true.... Sometimes if you feel like being angry, be angry -- nothing is wrong in it. The problem is that if you are not angry you will not be loving. All emotions are so together that if you repress anger you will repress love also. If you repress anger you repress compassion also. If you release compassion, suddenly you will become afraid that anger is also being released. You have to just sit upon the whole pile of your emotions -- and that is very uncomfortable.

Release all that. When you are here with me, just be true. Then by and by I will give you certain methods in how to be aware and yet not repressing, because if awareness becomes a repression, the whole point is lost; then the medicine is already poisoned. Awareness is really good, but it should not be in any way repressive. First allow, first be expressive. Nothing is wrong.

Be human; don't try to become superhuman. Just be human and accept the limitations of a human being. Sometimes, yes, there is anger; sometimes there is jealousy, sometimes there is hatred. Accept. Man has these limitations. Don't enhance your ego and say that you don't have all these things. They are there and they are good. They make man humble.

So here just be relaxed, expressive, and live the moment. By and by I will tell you how to take hold of awareness in such a way that it is never repressive. Then it makes you happy and aware. It makes you blissful and aware. Otherwise you can become aware and can become very unhappy.

[A visitor says: I've been practising yoga for about two years... and reading and reading and reading.]

Yoga is good, but meditation is still needed. So rather than putting your energy into reading, put your energy into meditation.

Reading is good after meditation, very good, but before it, it can be dangerous. If you read too much you can become addicted to books and they destroy you, because then information goes on being piled up and it becomes a heavy burden. Then it creates confusion, because you can read the bible and the koran and the gita, and they are different languages, such different attitudes, so opposite to each other, diametrically opposite to each other. Your mind simply starts falling into parts. You don't know what is true and what is right and what to do. Then a person becomes just a head, and goes on spinning. That is not going to help much; it can be very destructive.

Books are good when you have been meditating. Then you can see the point. If you read the gita you will be able to see that it is only a difference of language; it is the same thing as the bible. Then you read buddha and you see it is exactly the same thing as the gita. You can go on reading a thousand and one books but you always fall upon your own experience. You have something like a touchstone, a criterion; you can fall upon it and you can judge through it. Then things are never going apart, they start falling into a harmony -- but that is possible only when you have your own experience.

Reading is not going to give you that experience, but if you have the experience, reading can give you much confirmation that you are on the right track, that you are not groping in darkness. Scriptures can become witnesses to you -- that many have passed and many have come to know, and you are not alone. It can give you great courage and confidence. Otherwise it will give you conflict. So reduce reading a little and put the same energy towards meditation... and meditation is totally different.

Reading means thinking and meditation means no-thinking. It is a totally different dimension of consciousness -- where thoughts have to be dropped and one has to attain to a pure, silent space -- the zero space, where no object is. One is simply conscious but not conscious of anything... pure subjectivity -- as if a lamp is burning in total emptiness. Light is there but nothing is lighted by it. It is not falling on anything... there is nothing. In that state of consciousness you will start experiencing something. And only experience is going to give you truth -- not logic, not argument, not reading.

Reading can give you philosophy, but meditation can give you truth.

[A visitor said he was in some doubt as to the value of growth groups as one had to use verbal communication for things of the heart, which he felt could only be expressed heart-to-heart.]

I understand what you mean, but to reach to that communication of the heart you will have to pass through the mind; there is no other way.

The contemporary man is hanging around in the head. Even if you want to go to the heart, you will have to pass through the head; there is no other way. And you cannot simply say that you will communicate from the heart -- you will remain in the head. Even to say this, you will need the head.

It is perfectly true.... What you are trying to convey to me is that a heart-to-heart communication is needed, but to reach the heart you have to pass through this jungle of the mind; otherwise you will never reach to the heart. And whatsoever you say about the heart will be just a mind thing. Even the word 'heart' is in the mind. What we go on talking about as feeling, is nothing but our thinking. Even when we say, 'I love this man,' in fact it would be right to say, 'I think that I love this man.'

The heart has been lost. For centuries, man has been away from it. So it is going to be an arduous effort to reach the heart -- and these groups help. Just do them here. You have done something in the west, that's one thing. Just do them here so I can see what happens -- and do them hard. Don't go with this notion of what can happen with mind communication. Much is going to happen.

The way you have come here from the place where you are staying is the same road you will pass along when you go back. Just your direction will be different, but the road will be the same. If you say that this is not the right road because this road leads away from my road.... But the same road will lead towards your home, just the direction will be different.

Thinking has led one away from the heart. Now there are ways of thinking so that you can reverse the process and go back to the heart, but you will have to pass through thinking; there is no other way. Thinking cannot simply be avoided.

We have to accept the fact of our contemporary minds. We have to accept the fact that we are in the twentieth century. We have to accept the fact that our heads are cultivated too much.. It is already the case, so there is no point in just crying and weeping and complaining. It is the case that our minds are cultivated too much and our hearts are almost neglected.

So even when we talk about the heart, it is just in the mind. Even when you say that your heart is here, that too is just an idea in the mind. So do a group, and do it as intensely as possible -- and much will happen. Just be open to me.

[The leader of the hypnotherapy group said: I'm always thinking that I should be doing something more for my personal growth. I'm not too sure about the balance between my pushing or letting it happen.]

Don't push it, because that way it will not happen to you. There are people for whom it always happens when they push, but for you it will not happen that way.

Let it happen. When I say, 'Let it happen,' I don't mean don't do anything. I simply mean don't push. Enjoy doing things, but in a very relaxed mood. Hurry slowly. Don't be too impatient, because that impatience will be your barrier. That's why I have called you 'santosh'; it means patience, it means contented. Wherever you are, you have to remain contented. In that let-go, many things can happen to you. There is no need to run.

So just relax here. Whenever you have time, do something, but do it in a very very joyful mood and without any expectations. If something happens, good. If nothing happens, that too is good. One should not demand that things should happen. That 'should' creates tension in the mind, creates misery, a rift and a split. So enjoy small things more... taking your breakfast, drinking your tea, walking... just sitting doing nothing. Make them points of deep gratification, great joy. That is your meditation.

You can do any other meditation you want, you choose, but the mood should be playful. It should not be serious, that's all. And things are going perfectly well. I am continuously watching you, so you need not worry.

[A sannyasin says: I don't have any great experiences, visions or memories of past lives....]

There is no need. There is no need for great experiences. On4 fools have great experiences -- and all great experiences are somehow ego-oriented. The very idea of greatness is an ego projection.

The real experiences are just ordinary experiences, very ordinary. One tends to ignore them -- and they are the real experiences... just taking a shower and you feel peaceful... working in the garden and suddenly the clouds disperse and the sun has come and one feels good. Just sitting doing nothing... and one is in this

moment here-now. One is in heaven, and paradise has happened. But these are not great experiences and you cannot talk about them. If you do, people will say, 'What are you talking about? There is nothing to talk about.' But these are real experiences.

Real spiritual experiences are these -- very ordinary. When peo-ple are talking about extraordinary experiences, then it is some ego-projection. So be aware of that. Be ordinary and you will never be unhappy. These great experiences and people who have great experiences, sooner or later fall into the ditch. They have great miseries also. People like [you] walk on the balanced ground. They never have peaks -- they don't have valleys.

So, very good. Just enjoy your silent experience.

[A sannyasin said: I had some experiences with kundalini where the energy felt so strong that it seemed that I almost strained my heart and I became frightened after that and stopped.

Osho checked his energy.]

Very good. It is going very well but you are still holding it a little. It is natural and you are not consciously holding it; it is an unconscious hold. It will re!ax by and by, but things are going very well -- don't get frightened.

... It is powerful but it is not going to tear you apart. In fact it will weld you into a whole. You are already apart, so it cannot tear you apart.

Through it, you will become crystallised and one, but it is of tremendous power, so one gets afraid. But just allow it. Very good.

[The primal therapy group was present tonight. Osho has said about it:]

Primal therapy simply means taking people back to their childhood. They will have to relive it in imagination, and whatsoever has remained incomplete will have to be completed in imagination. Then these problems will simply disappear. It is sometimes very hard to go back again to those old wounds and to let them overpower you again, to again suffer those things that you had been thinking had completely disappeared, but the wounds are there and they have to be healed. The primal therapy group will take you on an inner journey.

[The groupleader said: It's difficult.]

Mm mm, it is difficult... the process is difficult. And helping people is not an easy thing, cannot be, because they are like rocks. Much work has to be done -- only then they melt They have a thousand and one fears and so many defences, but all those defences can be broken and all those fears can be dropped. Hard work is needed.

Primal is an arduous group because it leads you deeply into the past. There are problems with the birth. There are problems with the childhood, with the father and mother, the parents. The whole problem is somewhere near the age of three or four. Ordinarily, a person has learned all his problems by the time he is four. Then he goes on repeating the same nonsense again and again on different planes, in different situations, but the secret he has learned is the same.

He may be eighty, but he will repeat the same tricks that he learned by the time he was four. So to break that barrier is going to be hard. You are unconditioning the person; you are bringing him back to his childhood, to the rejected, denied part of his being. He will be afraid and will try to escape again and again.

So hard work is needed, and it can only be done when you have much compassion and love for people. The more you love, the less hard it will appear to you. The less you love, the harder it will appear to you.

If you love totally, there is no problem -- so love more, mm? Good.

[A group member said that though he felt he was beginning to move, fear made him tend to dose up again and he didn't know what to do about this.

Osho said there was nothing to do but be aware of it. Only consciousness can help one break old habits and when one was watching, one could not remain closed.

Another sannyasin said he felt stuck, as if he was scared to go any further because all those things that gave him security and held him together would be threatened. He said there was one moment when he felt

he might have broken through, but he let the moment slip by.

Osho reassured him that this always happens the first time, and that next time he should be more courageous, otherwise he would remain stuck and his life-energy would become stagnant. He said there was nothing to fear because that which could be lost, would be; there was nothing one could do about it. And that which could not be lost, would never be, because whatsoever belongs to you belongs to you forever.]

[A group member said that the memory of his mother hitting him when he was small caused him to close up.

Osho tells the group leader to enact the situation in the group the next day...]

And you just become a child. Lie down and let her hit you -- and don't reply to her, because a child cannot reply. If you start replying you will miss the point. You are not to hit her. A child cannot do anything -- he is just helpless -- so be helpless. And just tell her exactly how your mother was hitting you, so that she will do the same. It is just to enact the whole thing again, so you can relive the moment.

It is not a question of hitting your mother, because a child of two cannot hit. You can hit, but you don't have the problem. The problem is with the child of two years, and a child cannot hit the mother. So the only thing that is going to help you is to move through that state consciously, that's all.

Consciousness is an eraser. Just let the whole scene be enacted so that you can again become the child and you can consciously see your helplessness, your fear, the danger to your life, your insecurity, your mother behaving like an enemy and you not being able to do anything. Just see it. Cry if you want, weep, scream, but don't hit her back. The whole point is that you pass though it very consciously, alert. Once you relive it with full consciousness, it is erased. Nothing else is to be done.

And you are going so well, that's why you have come to this point. Otherwise it is difficult to get beyond the age of four. Three is difficult, two is very difficult. And once this barrier is crossed, you may be able to pass even to the moment when you were born, and there will be such a release. You will come out totally new.

Dance Your Way to God

Chapter #8
Chapter title: None

4 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608045
ShortTitle: DANCE08
Audio: No
Video: No

[Osho suggested that a visitor do the camp, because one cannot observe what meditation was from the outside; one needs to participate. He added that participation does not mean following or becoming a follower, but simply seeing for yourself what it is about. Osho recommended that simon do the encounter group, saying...]

... at your age a man needs to know many things about his own being, then he makes less errors in his life. Otherwise, everybody repeats the same errors, and by the time one becomes aware that these are erroneous things, so much is lost -- so much energy is wasted, so much time has slipped away -- that even when you know that something is wrong, there is no point in doing anything. It is too late. Those things can

be understood at a very early stage of life. When your energy moves on better paths, with more awareness, and you experience life more intensely, you understand many things which many people never understand. They are born and they die, but the understanding never happens to them.
A life lived without understanding is a life wasted.

So first do the camp. And before the camp you can also start participating in the morning and evening meditations, just to get the feeling. And don't be afraid of sannyas. I am not going to make you a sannyasin, so don't be defensive. Even if you ask, I am not going to make you a sannyasin, so just drop that fear. Otherwise that fear will not allow you to be here. Physically you may be, spiritually you cannot be. And it always happens that if your. parents are on a certain trip, you become afraid. It is very difficult to agree with one's own parents, very difficult.

So just drop that fear. Even if you ask, you will have to ask thrice, then I will give you sannyas, not before (laughter). Just enjoy being here and participate, mm? Good.

[A sannyasin says: I killed the cat today. But I went through a lot of changes seemg how my love, even with an animal, goes through both extremes -- either really pouring love into it, or being extremely hurtful, and anger arising when love doesn't return.]

Mm mm... nothing to be worried about. You have also killed the cat inside you with it. There is nothing to worry about -- that cat will be reborn -- but you have killed something cat-like within you too, and that's good. That's why you have become so shaken: you have killed the animal within you. That cat was simply symbolic; you projected it on her.

But it is good to cry and weep and feel sad inside -- good, but don't be worried. Something in you which was boiling to a point, has evaporated. Something within you has died and you will never be the same again. If you can watch it, it will never arise again. So bury your violence, anger, rage, with the cat; mourn for it.

Every woman carries a cat inside, and one day or another that cat has to be killed. And unless that cat is killed, a woman remains a witch. These are just symbols. In mythology they have become stories, myths, parables, but they are really beautiful symbols. A woman is cunning like a cat, intuitive like a cat, slippery like a cat, illogical like a cat. All these things you can drop, and this moment can become a great opportunity, so just don't miss it.

For three days be in deep mourning... really sad. Somebody very very deeply related to you has died. A part of you, a member of your being has died, an aspect of your being has died. But use this opportunity, otherwise you can re-grow that part again, that's the trouble.

Many times it happens that a certain part dies, but if you are not alert you can grow it again. It is just as when a branch has been pruned and another branch arises and replaces it, maybe even stronger than the first. So for these three days just meditate and feel sorry, sad -- but something of tremendous import has happened.

Just close your eyes and go into as deep sadness as you can, and if something happens in the body, allow it... be possessed by sadness. Let it penetrate, as deeply as possible... a dark night of the soul.

[Osho had given a sannyasin, who habitually said 'no' to everything, a meditation to say 'yes' to everything for seven days. Tonight she reports back: Once I stopped saying no and started saying yes, and I felt all my confidence going and I felt really shaken, really at a loss.]

Mm, that's bound to happen, because no has become your personality. That has become your definition. That's how you know who you are -- a no-sayer. That has become the very centre of your ego -- and no becomes very easily the centre of the ego. In fact, yes cannot become the centre of the ego.

That's why so many people are no-sayers. Even if they don't say it outward4, deep inside they say no. Sometimes they even say yes on the outside, but that yes is diplomatic, utilitarian, because they know that no-saying will be too troublesome. But if they were allowed all freedom and all facility, they would have said no. Because of the force and the pressure of circumstances they say yes, but that yes-saying is valueless unless you say it from your heart.

No-saying is a vitamin for the ego. So whenever you say no you feel good, because then you feel that you are somebody -- you can say no. When you say yes, you feel shaken; then you are not. But by this no-saying, whatever you are gaining is just a tension. It is not really being.

That is the meaning of the ego. The ego gives you a feeling of being, and it is not; it is only apparently

so. It is a substitute being, a false being, a pseudo being. It gives you a feeling that you are somebody, without really giving you any hold, any roots in the being. It simply deceives you.
It robs you of your real being and gives you false notions.

[She says: I want to make the yes come from the heart. I mean, it's difficult -- it rarely comes from the heart.]

Just go on trying, because there is nothing else. This no-saying is not coming from the heart. It can come from somewhere else, but it can never come from the heart, because the heart is always a yea-sayer, and the heart has no ego.

No always comes from the mind so it is just a habit -- and a habit can be broken. To break it you have to create the opposite habit, that's all. So that's why I told you to say yes. Even if you realise after half an hour, that too is good. At least you realised. By and by, you will realise twenty minutes, ten minutes, one minute afterwards. Immediately you say no, you will realise. And then a moment comes, that before you have said no, you realise. But it comes slow4, so there is no hurry.

[She asks: Do I have to say yes to everything?]

In the beginning, yes, because if I give you any opportunity to say no, you will continue to say no. Once you have started saying yes to everything, then I will say that now you can decide. Then you will be free to say no or yes. Right now, say yes to everything. What can you lose by saying yes? Yes, somebody can take your money -- so let him. Somebody can deceive you a little -- so what basically is lost? But you will be gaining so much out of your yes-saying.

It is not for your whole life that you have to say yes to everybody and everything. This is just a temporary measure to help you break the old habit. So if you really want to come to a point where you are free to say yes or no, you have to break this habit of no-saying. You are not really free. You are obsessed with the no; you are not free to say no. Only a person who is capable of saying yes is free to say no, otherwise no is obsessive. It is a bondage. It is not your freedom.

[She then says: I've always believed that old habits can't be changed.... Because I tried it before and nothing changed.]

If habits can be cultivated, then why cannot they be changed?

... You have not tried. You never wanted to change them. If you want to change them, in fact no effort is needed. Effort is needed because deep down you don't want to change them. If you want to change them, this very moment they drop. I can take them away. This very moment you can offer them to me and be finished with them. Then there is no need to say yes to everything. I can make you free from tomorrow morning to say yes or no, whatsoever is right.

Habits can be changed because habits are just cultivated things. They are not your nature. You are not born with them -- you learn them. Whatsoever can be learned, can be unlearned. It is simple arithmetic. You learn a thing and by and by you slowly practise it. You condition yourself for a certain thing....

You start smoking. In the beginning it is not very pleasant. One feels suffocated, nauseous; one starts coughing and breathing feels difficult. But by and by you go on practising. The body has to adjust -- it adjusts -- and then that which was uncomfortable in the beginning becomes one of the most comfortable things. So whenever you are in tension you smoke, and it gives you a certain kind of solace and comfort. It may not give, but at least it helps you to release your tension and stress momentarily. Then you find it difficult to drop. You have to go backwards the same way, slowly; uncondition it.

Every habit can be dropped. There is no habit which cannot be dropped. If there is some habit which cannot be dropped, then it is not a habit at all. It must be deeper than a habit: it must be your nature. And this no-saying is not natural because every child is born as a yea-sayer. No-saying is learnt from the society. Try it, mm? -- and enjoy it.

See what happens. You will be shaken, but that is the whole thing to be done. You have to be shaken... you have to be completely destroyed. And when you have become capable of saying 'yes', then I will allow you to say yes or no. Then you are free. So do it faster if you want to be free of it! (laughter)

[A sannyasin said he did the Encounter group and a great deal of anger came up. He found it hard to accept that it was inside him: I accept its being there but I don't feel it's part of me.]

Exactly right -- that's how it is it is inside but it is not part of your nature. It has come inside from the outside. It does not belong to you. You have possessed it, it has possessed you, but it can be dispossessed; you can drop it. It is something that has entered because you were unaware.

The master of the house is fast asleep, and robbers and thieves come and enter the house and take whatsoever they want, or people even start residing in the master's house because he is asleep. When he awakes it is very difficult to throw them out. They have lived there for so long. A few of them even start thinking that they are the masters. A few of them will give you a great struggle; they will not leave easily. And they not only believe -- they feel that they are the masters, because they have been masters for so long.

Anger has been your master for so long. You have never tried to claim your mastery over it. Whenever it was there, it was the master and you were the slave. You have functioned as a slave for so many lifetimes that when suddenly one day you say, 'I am the master,' anger laughs. He says, 'Have you gone crazy? I will put you in your place! Let somebody come across and insult you -- then we will see who is the master. Let somebody come and hurt you, and then we will see who the master is.' And it is not going to leave its throne easily; nobody does. It has been so dominant and so dictatorial.

But your understanding is correct -- that it is a foreigner, it is something from the outside. It has corrupted you, but it is not part of you. It has lived long enough in you, so it almost seems that it is inside, but it is not. And both things have to be remembered: that it is inside and has been there for long, and yet it is not really inside, because at the deepest core only you are there -- no anger, no greed, no lust; nothing of the sort... only pure consciousness.

But good. You have understood something very meaningful. Good.

[A sannyasin says: I feel that I've been running and hiding from you... I feel afraid and ashamed actually to be saying that with you around. It seems silly -- what I'm saying.]

It is not silly -- it is natural. But what exactly is the problem? Can you pinpoint it?

... Mm, but good that you feel ashamed, because that means that you really want to face it. Because if you don't want to, there is nobody who is making any effort to force it on you. I'm not here to make you feel in any way guilty or ashamed. If you don't want to do a certain thing, if you don't want to face up to a certain situation, it is for you to decide. If you decide not to face it, there is no need; but deep down you want to, because you know that without facing it you will never grow.

So you feel ashamed. It is not really hiding from me -- you are hiding from yourself. And that's what actually happens: when a person starts hiding from me he is trying to hide from himself, because what else is the point? I never condemn anybody. I never judge anybody. I am not a christian at all (laughter) and in my cosmology there is no hell, no heaven. Whether you sin or you don't sin, you go to heaven! In my cosmology, heaven is the only place one goes. There is no other way; one cannot escape from it. So that's not the problem. Nobody need to be afraid of me in any way.

But the problem arises because you start feeling guilty -- because you know what is right, and that knowing creates guilt. It is not some commandment enforced from the outside. It is some insight within you -- that you know that this is the right thing to do, and you don't do it. Then you start feeling guilty that you have not been able to follow your own awareness.

This guilt is beautiful. If somebody else makes you feel guilty, that's very poisonous. Then that person is very destructive. That person is trying to dominate you, to cripple you, to paralyse you. That person is trying to enforce his own ideas on you -- and that's not good.

But if your own awareness gives you the idea that you knew what was right to do and still you have not been doing it.... And there is no other outside authority to decide what is right and what is wrong; only you are left alone to decide. That's my whole effort here -- to leave you alone to decide. Then real guilt arises and you cannot escape from it. How can you hide from it? Wherever you go, you will know.

But good, you have understood it. Now it is up to you whether to continue hiding or to face it. Facing, one grows. Hiding, one avoids opportunities to grow. So never lose an opportunity, because an opportunity lost is lost forever. That same opportunity will not come across you again because the time that is gone cannot be recalled. The moment the situation is gone, it is gone forever... it is gone utterly. You missed it. So don't miss it in future.

Whenever an opportunity arises that gives you a challenge to face be courageous and face it. By facing it, you will transcend it. By fighting with it, by giving a good fight to the situation, you will attain to a sharpness of consciousness, to a certain aliveness in you. You will really feel very alive when you overcome the situation. Otherwise one becomes dull. By and by one becomes almost dead. Good.

[Osho gives someone a 'come close' darshan.]

Everything is going well.

You have said it -- and to say it through energy is a better way to say it. If you can be possessed by my energy and you can let go and can sway, you can convey more deeply that which cannot be conveyed by any verbal communication, because verbal communication is very superficial communication. All that is significant can only be conveyed through energy communication.

Two lovers hold each other's hands and something is communicated. Or two lovers kiss each other, and something is communicated, or they embrace and something is communicated. When you allow yourself to be possessed by my energy, something in the deepest core of your being starts conveying, because those movements are not coming from your mind. It is a code. Those movements are coming from the very source of your being.

Whenever you feel that you have something to say and you cannot find how to say it, say it through energy. You can dance, you can sing, you can just sit and allow things to happen. And all of my sannyasins by and by have to learn how to communicate through non-verbal energy, because by and by you will start feeling that it is more difficult to say anything, and you still want to say something. You have something to convey, but you don't know how to put it into words, how to tackle it through language; you cannot figure it out. So you want to say something and you don't find the right words to say it. Language is not adequate. It is a good indication that something deeper than the mind is happening.

That which can be said simply shows that it is happening only in the mind; you have still not crossed the boundary of the mind, still the heart has not been touched. When the heart is touched, one feels almost incapable of saying anything. And there are even deeper layers than the heart.

When the being is penetrated, one is simply at a loss. There is no way. One is simply dumb. That's what's happening to you. Good... be happy about it. Be happily dumb (a chuckle). Good.

Dance Your Way to God

Chapter #9
Chapter title: None

5 August 1976 pm in Chuang Tzu Auditorium

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[A visitor says he is studying massage.]

No, it is good. It is a great art, so don't just study it as a profession. No, learn it as an art.

The human body is the greatest mystery in existence, and massage is trying to get in tune with the energy of the human body. So whatsoever appears on the surface is not so significant. In fact, what happens inside the energy system is the most significant thing. And once you start loving it, you are playing with tremendous energy. You can create so many patterns through that energy, and you can help tremendously.

You can also be helped through it, because by knowing others' bodies and their energies, you will understand your own body and your own energy and its functioning, more and more. It is going to help you in your inner growth.

And you have been a mechanic before? That you have to un-learn, because the body is not a machine. That can be a hindrance to you. Once you work with machines your whole attitude becomes technological. And the body is very fragile; it is not a machine at all. It is full of the unknown... it is a vehicle of the unknown. It is alive -- no machine is alive -- and that makes the whole difference. If you look at the body like a machine, you are looking at a corpse, not an alive body. You cannot massage a corpse. You can manipulate, but you cannot massage. Manipulation is one thing -- massage is totally different.

Massage is to come to a rapport with the aliveness of somebody else's body and to feel where it is missing, to feel where the body is fragmentary and to make it who!e... to help the energy of the body so it is no more fragmentary, no more contradictory. When the energies of the body are falling into line and becoming an orchestra, then you succeed,

So be very respectful about a human body. It is the very shrine of god, the temple of god. So with deep reverence, prayer, learn your art. It is one of the greatest things to learn. And when you have learned, come back again! Mm? Good!

[A sannyasin says she does not enjoy sex, which is disturbing to her boyfriend. She says: I've never really been in a relationship where I felt secure with someone. I always used sex to keep someone and pretended that I enjoyed it.]

Mm mm. In fact you have never enjoyed love, it seems. You have been political about it; you have been using it for other means.

Sometimes one feels lonely, and one pretends in a relationship so as not to be lonely and just to be with somebody. Sometimes one feels good because one feels powerful over the other. Then one uses sex as bait. Sometimes one feels very egoistic that one can conquer so many men or so many women, and one goes on conquering. Then love becomes like a domination. One enjoys the domination, not the love itself. That's why this problem is arising now.

When such a person settles with somebody the problem arises, because now there is no point in making love to that person. You have already won him over, so what is the point of going on making love to this person? Now there is no politics in it.

So it happens only because you have been carrying a very wrong attitude about love. You have not enjoyed its intrinsic value; you have used it for something else. So when you are one with the person and things have settled, you are not interested in sex, in love, or in anything. You are not even interested that he should touch your body, but then why should he be with you? For what? If you don't want him to touch your body, you will not want to touch his body also, because these are reciprocal. Then why be together? Be alone. Otherwise the whole misery of love remains, and all that is beautiful disappears. Two persons are there just racking each other's nerves. For what?

If you are not feeling any pleasure, if something is not deeply satisfied with being together, then all the conflict, nagging, fighting is for what? It can be tolerated if something beautiful is happening -- then it is worthwhile -- but if it has stopped, why go on being together? Separate. But that is not going to help. Once you are separate you will again start playing your old games because again you are free to dominate, to try here and there, to win people over, to make somebody a partner. But this is self-defeating. Once you try these things and you pretend love, you pretend happiness, when you have achieved the goal, suddenly all happiness disappears.

So it is not going to help to drop out of the relationship. Rather, drop out of the political mind. The body is beautiful. And if he loves, he will touch your body. Why feel repulsed? Have you some hatred about your body? You must be carrying some hatred about your body, you must be somehow against your body. You cannot believe why this man is touching your body -- such a dirty body. You will never touch it and he is touching and enjoying it! So that man also becomes repulsive. But the basic idea in your mind is that somehow your body is repulsive. Many people have been conditioned that way -- that the body is repulsive.

The body is the most beautiful thing in the world. No flower can compete with it. It is the most complex flowering of nature.

So love your body, enjoy it. Enjoy touching yourself. Feel blissful with it. It is a miracle -- that out of nothing, out of matter, such immaterial beauty arises. And enjoy it when he loves your body... enjoy that.

Sex is nothing but two persons sharing each other's energy, that's all. If it disappears on both sides -- and that is possible only when you have started meeting on a higher level.... There are higher levels also, but they are not against the body. And that distinction has to be remembered.

There are higher levels of merging, but they are not against the body -- they are beyond the body. One passes through the body, goes beyond the body. They are based in the body, but go higher than the body. They are rooted in the body.

So love. Bodily love is good -- but don't stop there. Try to find deeper levels, higher levels of communication. Then one day just holding hands is so orgasmic that a sexual orgasm pales before it. Looking into the other's eyes, one is immediately transported into another world. Then a moment comes when just the memory of the beloved -- just the very glimpse, the idea that he exists -- is enough to make one orgasmic, to give one a shivering delight as if a great lightning has happened from the toe to the head and your whole body is thrilled... full of something of the divine.

These layers are possible but they are not possible if you are against the body. And this is the problem to be understood: a person who is against the body always remains in the body. A person who is against materialism always remains a materialist, because whatsoever you are against, you can never get rid of.

If you really want to go beyond the body, then love the body so tremendously that it starts showing you its innermost chambers; that it allows you: 'Come in more'; that it says, 'Now you have earned it -- come in more. Don't stand in the porch. Now the whole palace is yours.'

So rather than dropping out of the relationship, try, make every effort. Because if you cannot enjoy his lovemaking or your lovemaking, you will never attain to prayer, never, because it is a sort of lovemaking with the whole. So be prayerful. Touch his body with reverence. Allow him to touch your body... invite him to touch your body with reverence. Delight in it... it is god's gift.

But you must be carrying some christian ideas in your mind. Some christian priests and popes must be standing behind you and manipulating you... condemnatory voices, conditionings inside. Drop all that nonsense. Say goodbye to all the christians you must be carrying inside. Be a pagan -- I am a pagan -- and learn much from epicurus. Just change your attitudes.

I have always been feeling that you have a very rigid ideology inside and that is making your whole face rigid, your whole body rigid. Melt! No need to remain so ice cold. Warm up a little.

[Osho says to the boyfriend:]

Help her to come out of her castle. She lives in a castle, so bring her out. Love her more. She will only understand the language of love. And three things for you....

One, love her more but don't ask for sex. If she invites you, only then, otherwise not -- at least for one month. Because your very effort will create a resistance in her. So simply love, be loving, be prayerful, but don't ask for sex.

Many women have a very wrong idea that they are needed only for sex, so that becomes like a commodity. And they give it very grudgingly because they know that if they give it to you they are used, and then they cannot dominate you. So they start dominating you through not giving it; they starve you. So you go around them with a wagging tail, and they enjoy. They think that it is something that they can withhold and can starve you of, and then you become a slave.

Never force sex on any woman, and you will be surprised; they will be running around you wagging their tails -- because they need it as much as you. They love it as much as you -- in fact more than you, because a woman can enjoy sex more than a man. For a man,. sex is a very local affair. For a woman it is a very big thing -- bigger than herself. Man is a big circle and sex is a small circle in it. The woman is just the opposite: sex is a big circle and the woman is a small circle in it.

She enjoys it but she doesn't want to show it, because if she shows you that she enjoys it then how will she dominate you? She holds herself hard, stiff, rigid, and she tries to prove that she does not want it at all. She can give it to you if you ask, but then you have to be grateful to her. She obliges you. This is the politics.

So for one month don't ask for sex at all. It will make it easy for her to come down to the earth and she will be coming more and more towards you. To help her, simply stop asking. Just be loving. If she invites, good. If she does not invite, then it is not gentlemanly to ask. Just wait.

And the second thing. She has a very anti-attitude about the body, so don't touch her body with any lust in your mind. When you are feeling lustful don't touch her body. Just tell her...'I will not touch your body. I

am feeling lustful in this moment.' Only touch her body when you are feeling very very prayerful, meditative, no lust -- just loving. You understand what I mean?

When you are lustful, you are asking for sex, you are starved. Then the whole mind is just planning for sex. Then your touch and other things are just seductions. But the deep message is: 'I am hankering for your body.' No, that moment is not the right moment -- at least not for one month. When you are feeling very happy and contented and there is no need for any other's body, then touch her body in a very prayerful mood, and she will be very happy. She will be able to see that you are not asking for the body. That is the way you can help her to come out of her condemnatory attitude, her anti-body attitude.

And the third thing: don't be together too much. That's how many love-affairs are destroyed. Enjoy your own space alone and let her also enjoy her space alone. Sometimes meet, sit together, but don't make it a twenty-four-hour affair. Leave her alone so that she starts having some appetite for you, otherwise the appetite is killed. It is just as when food is there in the fridge twenty-four hours and you are looking at it; the appetite is killed.

So don't be together too much. Lovers should be very very economical about that. The more and more you are missing, the more she misses you. Then when you come she will be more open to receive you. So first create the appetite, then you can enjoy the meal.

These three things.... And everything is good. Don't be worried.

[The vipassana group was present at darshan tonight. Recently bhagwan said of this method:

It is buddha's special method that he gave to the world. It is through vipassana that he became enlightened. It is through vipassana that thousands of people became enlightened, so it is one of the greatest routes to the ultimate. But one has to do very hard work. It is arduous. Put whatsoever you have at stake -- only then will you have a taste of it.'

[The group leader said: They were very hard-working... a conscientious lot. The first thing is that in this group several people were driven mad by their minds, so I suggested a technique of slow sustained hard breaths, which seemed to work. Someone else was going into womb-like trances, so I suggested they stop looking at the breath and just watch.

I wondered if this was the right thing to do or if it was against vipassana to try to use the breath a bit like this.]

No, you can do it. You have just to look at the situation. Never pay too much attention to the technique. Pay more attention to the person, because the person is important, not the technique. The technique can be modified here and there, but it has always to fit the person; the person has not to fit with the technique, never. No technique is that important. But always remain flexible.

[The group leader says that since he has recently fallen in love, he finds it difficult to take meditation seriously. He asks: is vipassana is something that you can do for a long period and then it comes to an end. Is it something that is good for a long period of time but there are just fallow patches where you've got to drop it, or should you just go on when you're not feeling particularly attracted to it?]

No, it is a very very long process and it never comes to an end. You can go in this method to the very last goal of enlightenment. It is not that it comes to a point where it doesn't work and you have to change the method and do something else, no. It is a very slow-going process; twenty years are nothing. But many times your moods will change, so sometimes it fits, sometimes it doesn't fit. Don't bother about whether it fits or not. Just continue it as a natural routine.

Eating, sleeping, taking your bath... you don't think about whether to take a bath or not. You simply take it as a matter of course. Vipassana is like that. It is a very mild, slow-working, homeopathic method; very mild, small doses.

... there is nothing to worry about. It is just to be carried on with as a matter of course; whether you are flowing in or out -- irrelevant. The method has to be continued.

By and by, you will see many beautiful things. Sometimes they will happen when the energy is flowing out... sometimes very rare experiences. So simply continue.

[The leader then asks about the difference between prayer and meditation.]

Prayer and meditation are different methods. Love becomes prayer. If you go on loving, then the very depth of love is prayerful. When you love a person, in the beginning it is more or less sexual. You are attracted by the body, the face, the physiology, the proportions, the eyes, the hair, the voice -- superficial things. If you go on loving the person, by and by these things become irrelevant. They are important only when you have not met the person or you have not been in relationship, then they are meaningful.

When you are with a person, by and by you completely forget the colour of the eyes and the voice and the face, the body and the curves; that becomes irrelevant. Something deeper becomes relevant: the attitudes of the person, the moods of the person. If you Still continue and the relationship goes on growing, by and by those too become irrelevant.

You know that sometimes the person is sad, sometimes the person is happy, but that too becomes irrelevant. Now you are simply attracted to the very presence of the person. Her or his simply being delights you... just the presence is nourishing. It strengthens you. It simply makes you joyful for no reason at all... just the presence. And as these layers are gone through and you are reaching towards the innermost core of the person, then by and by you start feeling a deep reverence arising in love. It was not before -- you were both on equal ground.

Suddenly a reverence arises. The person starts feeling to be sacred, holy. With all the limitations, with all the barriers and the screens, still you can glimpse that the innermost core is simply holy, divine. Then love starts changing into prayer. And when you have looked into one person and have found this innermost glow, then you know the knack of it. Then you can look into any person and you can see it. You can look into the trees and you can see it. You can look into rocks and you can see it.

Suddenly you become aware that that one person has opened the door of being prayerful. Then you are in deep reverence -- moving; sitting, sleeping, you know you are surrounded by god... something of tremendous beauty -- and you are thankful, grateful. That's what I mean by prayer.

[A sannyasin says: I have a belief that I have to direct my life to become more and more open, but when I'm thinking that, I feel very alone, very helpless.]

You will feel, because whenever one wants to direct one's own life, one has decided to be alone. With that very attitude -- that you have to direct your life -- you have broken yourself away from the whole. You have become an island. You could have become part of the continent.

The moment you say, 'I have to direct my life,' struggle arises. Then you start fighting -- as if things are not happening as they should and you have to force them to happen as they should.

[The sannyasin says that he also has a feeling to be passive and let things happen, but that this would be sloppy. He had done a lot of work on himself to be more aware...]

That will make you isolated. That's what is making you isolated. What can you do? You are a sloppy person! So if you are unconscious, you are unconscious. Just say to people, 'Sorry, I am an unconscious person, and that's how it happened.' The very idea that you are responsible makes you again isolated. The very idea that you have to be more aware makes you isolated -- and that is not going to help you.

There are people whom that method helps; that is not going to help you. I'm not saying that anything is wrong in it. It is not going to help you. To you, the way is surrender. Just drop all nonsense about directing your life. Just be an actor -- there is no need to be a director. The director is there already. He has planned and things are moving... the story is already written. Everything is ready -- you have just to be an actor, a vehicle, so that whatsoever he prompts from the back of the stage, you simply do. That is going to be your flowering. It is not awareness which is going to help you. It is being more and more deeply in tune with existence... almost drunk with it. So be a drunkard, and allow the whole to function through you.

Nothing is wrong in being passive. That's how things are going to happen to you. And I am ready to take the whole work for you. You can leave it to me.

For one month just move slowly with no direction and with no effort, with no proposition for the future, with no plan. Just meditate, sit, eat, sleep, love, pray, rest. But move moment to moment, knowing well that whatsoever is running the world will take care of [you also. Mm? -- such a big world, so many stars and so many suns and so many earths, and everything is going perfectly well. So why should you be worried? The

one who takes care of this all, or the no-one who takes care of this all, can take care of you also.

You don't seem to me such a problem that god will not be able to... (laughter)

... Just be sloppy. For one month simply try it, and then you can choose. If you feel like being a director then, even if it brings misery and confusion, then it is for you to choose. But for one month just give it a try just to see whether ...

[A group member said the group was torture for him: I feel a total loss... I can't do anything without having to control it. I can't be an observer.]

Mm, I understand.

Two things.... One is, everybody one day or other comes to realise that one is at a total loss, because all efforts that a man can make are doomed to fail. And if you have really understood that you are at a total loss, then a great transformation is possible. But I don't see that you have seen yet that it is a total loss. You say it, but you have not seen it. You are still thinking you will be able to manage.

So that's creating the trouble -- that you think you can manage, that you think that you can do something... if not today, then tomorrow, if not this way, then in another way, but there must be a way.

A man is almost impotent; there is no way to do anything. If this total loss sinks deep in you, if this failure becomes really substantial and you can accept it, the change is bound to happen. Then you start living a totally new life -- not that you change anything; you simply start living a totally new life. Then there is nothing to manage, nothing to do.

The whole thing looks to you like a torture -- it is a torture. The day one realises that there is nothing to improve upon and nowhere to go and that all improvement and the very idea of improvement is sheer nonsense, then one sees that one has been torturing oneself and one relaxes. There is nothing to do. One simply lives a simple life of enjoying small things, of doing certain things but with no great projections and no great ideas. That's what the first satori in the journey is -- realising that there is no way to improve upon yourself. You are simply yourself... you are already that.

But to know it one has to pass through many tortures, and vipassana is a great torture. Many people have realised through it because it is a great torture. It is one of the most significant methods ever evolved which brings a person to a point where he collapses completely.

So it has been a good insight. If you understand it, just do one thing -- and that is nothing like doing -- just be. If you feel like doing a few groups, do, but there is no need to be an achiever. You are not going to achieve anything. If you enjoy them, do them. If you enjoy the meditations, do them. If you don't, then don't do them.

If you ask me, I don't see that there is any need for you to improve. You are perfect -- as everyone is perfect. Everybody is perfect, but to recognise that is very difficult because we have been taught ideas of improvement, achievement -- that one has to go somewhere, that one has to rush. Time is short and there are many things to do and life is slipping by. One gets more and more agitated, and in that agitation there is much confusion and much torture.

There is nowhere to go.

[The sannyasin says: My whole childhood I tried to comply and never rebelled, and now all I want is to rebel, but it's the same trying.]

It is the same trap -- whether you comply or rebel. They are two aspects of the same coin -- obedience and rebellion. All the people who rebel have been forced to be obedient somewhere or other, so that is the natural consequence of it.

A real rebel is one who drops the whole coin of obedience, disobedience... who simply lives and is not worried whether to comply or whether to rebel, because in both ways you are being directed by others. Either you have to comply or you have to rebel, but the other is the deciding factor.

If I say go to the left, you go because I have said, or you don't go because I have said, but in both ways I have been the decisive factor, and in both ways you are complying. Whether you say yes or no makes no difference. Now drop the whole thing.

[The sannyasin answers: I saw that over and over again in the last few days. Ever since I remember, I can't let go.]

Then accept it. What can you do? When I say drop it, I simply mean this -- that if you cannot drop it, then accept it. That's what dropping is. Because if you start dropping and you cannot, then a new idea has arisen: now you have to drop it. What I mean by dropping is that it is irrelevant. Accept it. That's what dropping is.

Just be for one month. Be here, just floating. And when I say floating, I'm not saying that it will always be beautiful. Sometimes it will be very miserable. So don't think that if you are miserable you are not floating. Sometimes it is miserable.

I'm not saying just relax so there will be no tensions. There will be tensions but you accept them. What can you do? Recognise your helplessness. Recognise the pointlessness of all effort. And whatsoever the case -- whether you are happy or unhappy -- for one month simply accept it. Even if you cannot accept it, accept that too. That's what I am making clear, because sometimes you may not be able to accept it; then what can you do? You cannot accept it, so accept this too. But a deep background of acceptance should remain -- even of rejection the background should be of acceptance. For one month, just relax.

I was waiting and thinking that some day this is going to happen. I was waiting, because you have to say it to me. Unless you say it, I cannot say to stop improvement, because if it is not your insight it will be meaningless. Even when it is your insight there is difficulty. Now you see it, but it is still difficult because of the whole past training and conditioning: be an achiever, succeed in life. And there is nothing to succeed in. If you fail totally, you have succeeded. For one month, just be, mm?

Dance Your Way to God

Chapter #10
Chapter title: None

6 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608065
ShortTitle: DANCE10
Audio: No
Video: No

[A sannyasin reports back on a meditation Osho had given him to stare at a light. (see 'a rose is a rose is a rose', friday july 23rd). The sannyasin said he found it hard to sit still; he itched and wanted to scratch.]

Allow it -- don't be worried about it. Scratch and just scratch very consciously. Move slowly. Don't do it like this (Osho demonstrates a rapid rubbing movement). Go very slowly, very consciously. Then the meditation will not be disturbed at all. It is disturbed always by mechanical acts.

Meditation is never disturbed by activity. It is disturbed by mechanical activity. For example there is something in scratching that you can do mechanically, not paying any attention to it. But pay total attention to it. If the body wants to sway a little, sway, but very consciously. Bring all consciousness to it and then do it. Then there is no distraction. It itself becomes a meditation. To do it mechanically will be a distraction

So don't resist and don't fight with it, otherwise you will be concerned with it. A very ordinary itch can become something very big, out of all proportion. And the more you want to avoid it, the more it attracts you. Then it becomes almost impossible to avoid it and you feel a defeat. You are distracted already because your mind is resist-ing fighting, and you have become divided in two. One part is trying to pull you to the itch, another part is pulling you away. Meditation is already lost.

So when an itch is there, take note that your hand wants a little attention. Take note and then very slowly go to it -- and you will be surprised. Sometimes even by the time you have reached, it has

disappeared -- because it was just a trick of the body to attract your attention. There was nothing.

The body works like a small child. It constantly attracts you: Where are you going? What are you doing? Meditating? That feels like competition for the body and the body starts feeling jealous. You have been wed to the body for so long that when you start having a little affair with meditation or something, the body starts feeling jealous. It is a woman. It says, 'I won't allow you this easily. Come here! You have always been listening to me. Now what are you doing? Trying to escape from my domination, from my possessiveness? I will show you.'

So it creates troubles -- and those are stupid troubles, but they can become very very irritating. And the work is done -- if you are fighting, you have been attracted already. Your attention has been distracted. So don't fight with the body. There is no need. When the body wants your attention, give it total attention but go very slowly, and meditatively.

And the meditation is helping you, so continue it.

[A sannyasin asks about his relationship. He feels calm and quiet except with his girlfriend: But the problem is that for so long I've isolated myself and I have so many defenses. I don't give her enough energy. Osho gives him a come-close darshan.]

Good... Two things for you.... One is: to be calm and quiet is your way. Don't force any activity on yourself; that will be an enforcement and will be a violation of your nature. One has always to listen to one's own being, to one's own heart. You can become very active, but it will always be a strain on you, it will never be fulfilling.

You don't have a male-type mind. You have a very feminine energy. God is to come to you through passivity, not through activ-ity. Any activity will become feverish for you, will be destructive. So only the essential is to be done. You have to remain calm, collected and centred. The less of the periphery, the better it will be for you.

[The sannyasin answers: And yet at the centre of me there are very strong emotions -- of anger and of love.]

Mm, there are, but they are all feminine. They are all passive emotions.

Emotions have two types: active emotions which can only be fulfilled through great activity, and passive emotions which cannot be fulfilled through activity, which can only be fulfilled through happenings. You cannot be a great lover -- you can only be a great receiver of love. It will be a gift to you. You cannot create it, you cannot do it. You can only allow it to happen. The only activity that is possible for you is that of allowing. But you cannot approach life in an active way. You have to wait. Wait tin life comes and knocks at your door.

Your life is going to be that of awaiting -- not of search, not of an active search, of an intense desire, of an intense thirst, but that of waiting, just like a woman. A woman never takes initiative in love. She waits for her man to take the initiative. She does not even say, 'I love you'; she waits for the man to say it. Then she accepts or rejects, but she never takes the initiative. And whenever a woman takes the initiative something is wrong with her. She is more of the male type and she will need a feminine type of man.

And always remember, when I talk about male and female I don't just mean the physiological difference; that is very superficial. People differ in their innermost core. Many men are feminine and many women are male, and because we don't understand it much complexity arises.

For example, if you meet a real woman -- and by 'real woman' I mean one who is physiologically woman and intrinsically also a woman -- you will not be satisfied by her because it will be almost homosexual. You need a very active woman, almost male. Only then will you feel a certain deep love for her. That's what [your girlfriend is doing to you. That's why you feel that she brings much life to you, because she brings the neglected part of you. She becomes your activity which you cannot become; she complements you.

So the first thing, you are not to think about active approaches to truth or life. You have to remain passive -- passive, yet alert. I'm not saying passive and drugged. I'm not saying passive and asleep. No, I'm saying passive and alert... not going anywhere, not doing anything; just watching whatsoever happens -- allowing it and watching it. So be in a deep let-go but fully aware. That awareness has to be your only activity.

And the second thing even when you are in love, don't try in any way, because that is the natural tendency in the man's mind -- that when he is in love he wants to prove before the woman that he is very very active, very aggressive, very male. If you do that you will be going against your nature and you will be deceiving the woman; she will never be happy with it. You have to be yourself. Only then, some deep relationship and intimacy is possible.

[Osho said that he should be true to himself and never pretend to be someone he wasn't.]

Only truth satisfies. So it is for [your girlfriend] to decide. She has fallen in love with a bonzae, so what to do? With a monk... what to do?

(to the girlfriend) He is a monk. He should have really been in a monastery -- and he is in the world and you have caught hold of him!

- (to the boyfriend) Simply remain whatsoever you are. All falsifies one day or other are exposed. Simply relax and be yourself, because people love the truth, never postures. Don't make empty postures. It will be good for your health, it will be good for your inner peace. It will be good for your growth. And it will be good for the other person to understand you and to settle this way or that.

So these two things, remember. And everything is going well....

[The girlfriend said she felt dead, with not enthusiasm for anything.]

But my feeling is that you have always been that way You may not have been aware of it but....

... Many people are not aware of their real situation so they go on pretending things, and they believe in their own pretensions -- not only that they deceive others, they have become capable of deceiving themselves. They laugh and they think they are happy, and they never look at the back. Is there really laughter? They get involved in a love-affair and they think, they believe, that they are happy. They act as if they are happy, but it is all 'as if'. If you look behind the 'as if', suddenly you become aware that there is nothing. That's why people never look inside. They are just rushing from one activity to another. from one man to another, from one woman to another, from one movie house to another movie house, from this hotel to another hotel, from this guru to another guru. They are rushing from one group to another, continuously occupied, because if they get a gap between two occupations, they will have to see their reality -- and that is too dismal, dark and gloomy. They are afraid of themselves, so they never leave themselves alone. They are always engaged in something or other. They can read the same newspaper thrice. They can go and see the same movie many times.

People don't allow themselves an interval because they are afraid. They don't allow themselves to be alone because they are afraid. They know a deeper layer of their being is subtly aware that here is nothing; all this laughter is bogus. All this love and emotion and feeling is just tohu-bohu... just beautiful deceptions, beautiful illusions.

When you start meditating, you start seeing within yourself. Then illusions start falling. One starts feeling dead because all life was false; now it has fallen. But this is a good moment. Now there is a possibility to become really alive. The falsity has fallen. The mask has drop-ped, suddenly slipped out of your hands, and you are standing naked before a mirror. Now there is no way to deceive.

It is hard. I know. It is very sad, I know. It is like a dark night of the soul, but one has to pass through it. Now remember only one thing -- don't laugh falsely, otherwise again you can get into the same old trap. If you are dead, then be dead. What can one do? One is dead, so one is dead -- so be really dead. Sometimes just stand in the corner and be dead. Just sit in the middle of the room and be dead. What is wrong in being dead? One day everybody has to die. So [your girlfriend died a little early. Nothing wrong in it.

Don't force anything upon yourself. Be dead. Accept in total helplessness and humility that this is how you have lived up to now -- a false life. Those falsities have fallen. You have encountered your own self and you feel you are dead. Don't do anything contrary to it, otherwise you can again create the same deception. Sooner or later you will see that the deadness is by and by melting itself, because you are alive... because everything is alive. Even a rock is alive... what to say about [you]?

The whole existence is full of life. Nothing is dead here... nothing can be dead here. Death does not happen -- death is impossible. It is not in the nature of things. Everything is simply alive. To exist is to be alive.

So that much is certain -- that you are alive -- but deep in the centre you have forgotten that. Now relax.

Accept this death and be dead, and you will see one day suddenly a new life glowing in you, and the dead matter that was surrounding you is dropping. As the mask has dropped, the dead matter will also drop. This is just an old skin. It will be shed off.

So accept this, and for one month just be dead. Don't be in a hurry, because dead people are never in a hurry! Mm? Good.

[A visitor says he used to do TM meditation, but dropped it and started dynamic meditation. He works as a primal therapist.]

With primal my methods will suit very well because both are complementary to each other. Tm was just out of the way. A person who is functioning as a primal therapist will not be benefited by it because your approach is not of tranquillising the mind but expanding it, to make it more alert and aware, to know it more, to go beyond it.

Transcendental meditation is a sort of drug. If it works at all, it gives you good sleep, that's all. It calms you down, but even that calming down is not very positive; it is more like dullness, lethargy. It will help you to be less tense, but then you will become less intelligent also and less alive, because it slows down the whole process of your being. It is a tranquiliser -- tranquillisation through sound, mantra.

If you constantly repeat a certain word, it creates a certain chemical effect in the mind. The constant repetition creates a constant vibration; the same vibration -- 'rama, rama, rama' -- creates a chain of the same vibration. And the mind feels bored by and by, dulled. It goes into a sort of sleep. It is refreshing as all sleep is, but it has nothing to do with meditation.

To call it meditation is a misnomer. It is a drug. Somebody is agitated too much, on the edge of his nerves, so we give him a tranquilliser. He sleeps well, he sleeps it off. By the morning he is a little better, calmed down, quieted down, but this is not meditation.

In fact, meditation is just the opposite. It is not dropping tensions but using them. One should remain very very vibrant and alive and yet not tense. Then it is beautiful. If you lose your intelligence, if you lose your aliveness, the cost is too much. Then you are falling into a sort of stupor and you will become more stupid than you were before.

Stupid people always like tm. In the east, many methods of that sort have existed for centuries and they have made the whole east stupid. It is nothing new. For centuries the east has been using that trick to tranquillise the mind, but then the mind becomes non-intelligent. That's why the east has not been able to create any scientific society. The very scientific mind has disappeared from the east, because to be scientific you need to be very intelligent, very alert. Now the problem is that when you are very intelligent you become tense. When you are tense, you start feeling worried; the very stress of it starts killing you. An intelligent mind is followed by tensions.

So there are two ways: either you drop intelligence and the tensions drop, or -- and the second is more difficult to work out -- you become so aware and alert, become such a watcher on the hills, that you remain alive even more than before, and you allow all sorts of tensions because they are challenges of life and they give you tone; they give you shape.

A life without tensions is almost death. One should be alive -- tense, yet not stressed, tense, yet not worried, tense, yet not tense... making all the effort that is needed and yet remaining effortless... doing an sorts of things and yet remaining a witness and remembering continuously, 'I am not the doer. Somebody is singing a song -- at the most, I allow it.'

Your life is not yours. It is of the whole. Call it god's. If the word 'god' creates trouble in the mind, call it of the existence. Existence exists in you and through you. You are just a form.

Once you start understanding this then nothing is lost and everything is gained. You remain intelligent. You remain in life, fully vib-rant, streaming, and yet, in a certain way, calm and collected. At the centre you remain empty -- on the periphery you are full of activity. The peripheral activity does not affect the tranquillity at the centre.

Now, it is very easy to drop the peripheral activity of the mind and feel tranquil; it is easy. The opposite is also easy: to let the activity enter into the centre, and to become worried. Just in the middle is the greatest peak of humanity -- becoming the centre of the cyclone. At the centre everything is quiet, unaffected. On the periphery one is in the marketplace and one works hard with the mind but the mind is no more the master now.

And all my chaotic methods are basically to give you this balance. It is a meeting of the east and west. It

is the meeting of the religious mind and the scientific mind. To be religious is cheap, to be scientific is also not difficult -- but to be both is really a great challenge. And it is a great adventure, full of hazards; but worth all those hazards.

Dance Your Way to God

Chapter #11
Chapter title: None

7 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608075	
ShortTitle: DANCE11	
Audio:	No
Video:	No

[To a visitor who is a primal therapist.]

And can you remember yourself as a small cell in the womb?

[She answers: Yes.]

Just close your eyes and feel that you are becoming smaller and smaller, so I can feel where you are going and what more can be done. If something happens in the body, allow it....

Very good... come back -- the energy is really moving. It is not just a memory -- you can relive it. Many times it happens that people start imagining, but you are not -- it is really happening. Much more can be done: you can go even further back. That means you can remember your past life and can move into it easily -- just a little effort is needed. The energy is already moving towards the source, towards the seed, so start helping it a little more.

When you meditate and you feel that you have become just a small seed, then just allow and try to find out all that is happening around you. Then you may be able to see your father and mother making love. Because that is the first thing that life starts with. When a child enters the womb, the first experience is of two persons making love. The child encircles them, moves around, feels whether to enter or not, hesitates, takes one step forwards and one step backwards and then takes the plunge and moves into the womb.

And when you can remember it, even vaguely -- just like two shadows making love.... It will not be very clear, because it cannot be. It will be just a very vague feeling of two shadows making love, and you are hesitating.... Then you can remember even further back -- the death that happened before this life. And then there will be another scream which is even more primal than the primal scream. That is the death cry. What janov calls 'the primal scream' is a birth cry. It is nothing compared to that.

It will come... it is there. The primal scream simply opens the door to the death scream. So don't stop there -- go ahead. Go more deeply into it. And once you have come to see the death scream and it has come out, you will be completely released, you will be completely cleaned. Then there will be no hindrance for your energy. For the first time you will become really alive -- alive moment to moment.

[A sannyasin says: I want to stop running.]

Mm, that will happen. Are you tired of running? Really?

... Then there is no problem. People say that they want to stop, but they are not yet tired -- so they say one thing and they do just the opposite. Because to stop running means to stop ambition. To stop running

means to stop desire. To stop running means to drop the future completely -- to live here and now. Then there is no running. If there is a then and there, one runs; one has to run.

To stop running means to stop the goal-oriented mind. It is the greatest renunciation there is -- not to desire any goal and just to be here and now, no improvement, no progress, no reaching... just to enjoy oneself as one is. No 'should', no 'ought'... just to be like an animal, or like a tree or like a rock.

So if you are really tired there is no problem. You can stop from this very moment. But you have to understand, otherwise just trying to stop it is not going to help, because even the effort to stop it can become a running. That's the whole problem with the mind. Mm? You can start running to stop running. You can start jumping and jogging because you have to stop running and you have to do this and that. You can create desire and you can create a goal saying, 'Unless I stop running, I am not going to be happy.' Again you have created a goal -- in the name of no-goal.

It is a question of simple understanding. It has nothing to do with any action. Action cannot be stopped by another action. Action can only be stopped in a non-active understanding, in a passive understanding. So just see the point -- that there is nowhere to go. Just see the point that for the whole of your life you have been running and you are reaching nowhere. You are simply wasting the time that is available to you to enjoy and delight in. You go on sacrificing the present for the future, and the future never comes.

You go on killing today for tomorrow, and tomorrow is just illusory, a mirage. And when tomorrow comes, it is today. It always comes as today. Then again you sacrifice it for some tomorrow that never comes. So just see it. And there is nothing to do. What else is there to do? One has seen the point -- one starts living.

So delight in small things: eat and enjoy, love and enjoy. Go for a morning walk and enjoy. Sit while it is raining and enjoy. Lie down and enjoy. Each moment, small things, tiny things, of no importance for the ego, but very very important for life.... Enjoy gossiping, chit-chatting, singing, dancing, whatsoever. Whatsoever you feel to do, do it and enjoy it. Don't make it a means to some other end. Let it be the very end itself.... It will happen.

And do a few groups here. Don't think that they are going to give something; they are something. The value is intrinsic. So don't look for any results out of them; there is none. In fact, life has no meaning -- meaning as a result -- there is none. Life is tremendously meaningful, but not as a result... as activity, as process, not as a goal.

So do the enlightenment intensive as a process. Enjoy doing it. Don't wait for something to come out of it. There is nothing. You will come out of it (a chuckle). So simply enjoy it, and then you enjoy soma. Your whole work here this time is to enjoy, mm? Good.

The soma group is present. The group leader says: It was a beautiful group... couldn't have been better.

There's a question inside me to do with the mind, with thinking or being thought through, discerning action or non-action, being one with the meditations and being very separate and distant, understanding in a new way and not understanding.]

Mm mm, don't make a problem out of it. In fact it is a solution, not a problem. Whenever a new way of understanding arises, in a sense one starts feeling that one understands no more, because all the old patterns of understanding disappear. And that's what you were always thinking was your understanding. So when the whole edifice collapses you feel that you understand no more; you don't know what is any more. And yet a subtle feeling arises that a new way of looking at things is happening. These both come together, they are bound to come together; they cannot come separately.

If the old style of thinking and the old patterns of the mind continue then the new cannot arise, because the new arises only out of the death of the old. When the old ceases, only then the new arises. So this is a transitory period -- where the old has collapsed and the new is so new and unfamiliar that you have not yet settled with it. It is just like changing a house. One is taking all one's things away in a truck. The old is left and the truck is just on the way and the new has not arrived. A transitory period... but good, beautiful. Something is growing.

Whenever something new arises one feels as if all understanding is lost, because the past pattern no more functions. So be happy about it, and don't make a problem out of it, If you make a problem out of it there is every possibility that you may again start pulling out of the old, clinging to the old, bringing it back home. It's good. A new understanding is always a sort of non-understanding.

The real beginning of knowledge is always a beginning of feeling oneself to be ignorant. The

upanishads say, 'Those who think they know, know not,' because the very idea that you know does not allow you to know. The very idea that one is ignorant makes you vulnerable, open. Like a child, your eyes are full of wonder. Then it is difficult to decide whether the thoughts are yours or they are entering you from the outside, because one has lost all moorings. And there is no way to judge, no criterion to judge whether these thoughts that are arising in you are yours or somebody else's thoughts entering you. But there is no need to be worried because basically the mind is only one, it is the universal mind -- call it god or call it in jungian terms 'the collective unconscious'.

We are separate only on the surface, deep down we are not separate. Just the visible part is separate, the invisible part is still one. So when you relax and you become silent and you become more humble, more childlike, more innocent, then it will be difficult in the beginning to see whether these thoughts are ours, are coming out of the blue, or somebody else is sending his messages and you are just a receiving end. But they are coming from nowhere. They are coming from the deepest core of your being -- but that is the core of everybody else also.

So a really original thought is nobody's. . . it carries nobody's signature. It is simply there out of the collective, out of the universal, out of the one mind -- mind with a capital 'M'. So when the individual mind, the ego mind relaxes, the universal mind starts over-flooding you. That's what's happening.

Allow it, enjoy it. Become as perfect a receiver as possible, and don't be bothered by the anxiety of whether this is yours or not. Nothing is yours or everything is yours. So decide either way. Both are right. Either say 'everything is mine' then there is no problem, or say 'nothing is mine'; then too there is no problem. But don't create a problem out of it, otherwise the beauty of it, the innocence will be disturbed. Good.

[A group member said that during the astral projection exercises he tried to contact Osho, but only got a blank. and how can he relate to Osho.]

That blank is me -- you relate with that blank. You are trying to relate with some idea of yourself.

I am not your idea. That emptiness is me. If you relate with that emptiness you will be relating with me. You are trying to project something. Your mind is playing games with you. Simply forget me. Just see that emptiness; that is me. Forget the form... just look deeper. And that is the miracle of miracles. It has happened to you but you missed it because you have some ideas of what should happen.

Next time you start feeling blank, feel blessed. Let it sink in you and be drowned in it. You are in contact -- it Is just that you are not being able to interpret it rightly, that's all. I am showering on you but you have not been able to understand it, that's all.

So next time it happens, just drop all ideas. Don't expect anything, because your very expectation will be a disturbance. And whatsoever happens, just accept it. That's what is. Blank, then blank. emptiness, then emptiness. Nothing happens, then nothing is happening. That's what is. Relax into it and soon you will feel surrounded by me. Try it.

Dance Your Way to God

Chapter #12
Chapter title: None

8 August 1976 pm in Chuang Tzu Auditorium

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ShortTitle: DANCE12
Audio: No
Video: No

This will be your name, so completely forget the old one as if it never belonged to you, not even a relationship with it. Just completely break away from it, slip out of it just as a snake slip out of the old skin. And don't look back.

It is simple, but it does miracles. The moment you can drop the old name and the old identity you simply feel unburdened, because it carries the whole past. It is not just a name; it is the very nucleus of your whole past around which your whole life has been revolving. All the anxieties, the problems, the difficulties, the hangups -- they are all there in the name. So just drop it.

It is difficult to change the old personally -- it is very simple to drop it. Difficult to change because whatsoever you do, it persists. You can change it a little bit here and there but the major part of it always remains old. And that is too powerful. You can paint it, decorate it, modify it, but basically it remains the same -- and it persists. And with it persist all its problems. Changing of the name, changing of the dress is just a symbol, to come clean out of the past... as if [you are] dead, gone forever and she cannot be retrieved.

Deva means divine and shruti means remembrance. It is one of the most significant words in hindu mysticism. Shruti means continuously remembering that one is divine, that everything is divine... a constant mindfulness that all is divine, whatsoever it is. Even the devil is divine. Nothing is wrong, can be wrong. If something appears wrong, it must be because of our attitude. If something appears wrong, then certainly it is because of our misunderstanding and misinterpretation. So sometimes you may not be able to understand, but still deep down go on remembering, 'That too is divine.' Somebody insults you; that too is divine.

That will make you so protected that nothing will be able to distract you, disturb you. If once you start growing this atmosphere around you -- that everything is divine -- then suddenly you start living a new life. Just start this very moment -- there is no need to postpone anything.

Just from this very moment start feeling that everything is divine. Many times you will forget -- in the beginning, that's natural. Whenever you remember again, catch hold of it, bring it back, relax into it. Look at stars, at people, at animals, and just deep down have the feeling continuously bubbling inside you, that everything is divine.

That's the way towards god, because whatsoever we remember, we become, and whatsoever we sow, we reap. So sow this remembrance. These seeds will by and by start sprouting.

[The new sannyasin says she is a teacher.}

Mm, very good. Very good to remember that everything is divine. (laughter) It will be difficult -- children are almost devils, mm?

... Remember that they are also divine. They are the most divine people in the world but very devilish.

[She says she has done two intensive groups but wants more.]

Good, mm.... The inner exploration is such that one can never have enough. The more you have, the more you will have the feeling that you don't have anything the more you have it, the more your thirst grows. It is a non-ending journey -- and it is good that it is non-ending. It is good that you cannot have enough of god, otherwise you will be finished with it. You cannot have enough of bliss and enough of peace and enough of serenity, because if you have enough of it you will be bored with it. So it is always so -- that the more you get, the more you start feeling thirsty. And it is good.

God is a non-ending journey. You are always coming but never arriving.

So remember it: the very idea to have enough is of the mind. The mind is always greedy. It is always thinking in terms of having more than is needed -- then one feels secure. But of god you cannot have more than is needed. It will always be less than you need, so the need continues and you are never bored, you are never finished with it. One starts the journey but one never ends it. The mind becomes greedy -- and there is nothing wrong in it; in the beginning it is natural. When you feel that something is very satisfying, you want more of it. But just think, if you really have more of it, what will you do? You will be finished with it.

I am going to give you more... but much more thirst also!

Deva means divine and kalayani means a blessing, a divine blessing. And that's how one should think about life. It is a gift of infinite value, and one should not waste it. It is a great opportunity to grow, to be, and one should not just go on drifting. Because we have got it without paying anything for it, that's why we think it is valueless. One goes on living as if it is of not much significance.

We pay attention, more attention, to the very trivial things -- a big house, money, prestige, respectability -- but we never think about life and its intrinsic value. Everything else is just trivial in comparison to life. So the greatest blessing has already happened. By being alive one has already been accepted by god, has already been presented with a great gift. By being alive you have already been loved by the whole. That's why you are; otherwise you would not be. The whole wills you to be, the whole celebrates your being, the whole is happy that you are. So never put anything above life -- everything else is just below it. Life is the ultimate value.

Everything can be sacrificed for life, and life cannot be sacrificed for anything whatsoever. People have been taught to sacrifice life for worthless things. For money, sacrifice your life. For respect, sacrifice your life. For honour, sacrifice your life. For politics, for christianity, for hinduism, for so-called religions, sacrifice your life. People have been taught to sacrifice life at the drop of a penny. Whatsoever happens, simply sacrifice your life.

And life is the ultimate value. Everything can be sacrificed to life. Life cannot be sacrificed to anything -- because life is god.

So I give you this name -- deva kalayani -- to continuously remember that you are blessed, that the benediction has already happened, that you are not to search for it... that it is there and you have to celebrate it. participate in it... that you have to allow it.

[A sannyasin said that he feels a struggle making decisions... if he looks at it, it disappears.]

No, but in practical life that won't be of much help. For example, you have to go tonight and the conflict arises of whether to go or not. What will you do? If you simply see it and it disappears, what will you do?

[The sannyasin replies: I experience it on two layers. There's a lower layer which is happening anyway, and on the upper layer is the decision to go or not to go. But I get tempted into the drama and I create the drama until I drop out of it.]

Then in fact it is not a problem. You are enjoying it, so you can enjoy it. The problem arises only when you are really split. This is not a problem at all. The problem arises only when you are really split.

In fact, deep down if you know that the decision is there, then these waves of no and yes are only on the surface. They are meaningless. You can enjoy them because deep down there is no problem.

The problem arises only when one is split all the way through and on one side there is yes, on another side, no. One cannot find a substratum in oneself where one can stand on firm ground. Then the problem arises and something has to be done. If you want to enjoy this, enjoy. Play the game of yes and no, and when it is finished and you are bored by it, drop it.

It is not a problem, that's why it disappears just by watching.. Real problems never disappear by watching. Only unreal problems disappear by watching, but ninety-nine percent of problems are unreal, so watching helps tremendously. But the one percent of real problems will never disappear by watching. In fact, by watching, it will become more and more crystal-clear, more and more transparent; you will be able to see through and through. If the problem is real, watching helps you to clarify the situation, the confusion. The cobwebs disappear but the real problem remains. And if the problem is unreal, then the whole problem disappears, root and all.

[The sannyasin answers: I know that deeper layer and I always want to be there instead of enjoying the more superficial layer.]

No, by and by you will come to be more and more in it, but don't be too greedy. And a little enjoyment on the surface is not bad. One can swim and splash water on the surface a little bit and then one can dive deep. And it is always there, so what is the hurry? So don't make it an anxiety, and don't think that you have to always be there. That very idea of always being there will create a sort of tension inside you. When the game is finished, you can always go.

And my feeling is that whenever you want to go in the middle of the game, then it comes in between you and your deeper layer. You are not really finished with the game, you are still taking interest in it, and then the greed arises; why bother? Go down. Then it comes in between. Be finished with it!

You can make a meditation out of it, and that will be very very significant. If any problem arises and you are in a yes/no, just give it fifteen minutes, and enjoy those fifteen minutes. Pro and con, for and against; bring all the logic that you can bring -- and from both sides, because you are not in any way prejudiced against anything. You can play the game from this side and that side; you can fight and argue from both sides. It will be a good sharpening experience to your intelligence. You will be benefited by it.

In fact, psychologists say that a person who is always thinking of pro and con, for and against, becomes very logical, very acutely logical. A person who daydreams too much becomes capable of solving many problems which others are not capable of solving, because a person who daydreams too much, rehearses too much. Daydreaming is a sort of rehearsal. You have not done the thing really but you are rehearsing inside the mind. Such a person be-comes more imaginative, more creative.

For example, you want to rearrange the furniture in the room. A practical person will have to rearrange it and then look and see, then rearrange again and look and see. It will take too much time. A daydreamer will simply sit in the chair and daydream that he has arranged the furniture this way. It takes no time in dream. Then he arranges it the other way; it takes no time. Then the third way and the fourth way, and then he comes to a conclusion. The practical man will take too long. The dreamer will solve it very easily. So dreaming can become a very creative activity.

And in the same way, a person who is always arguing for and against will become very logically acute, can become almost a scientific thinker. You can use your faculty, and you are always confident that deep down you know that there is a layer where there is no conflict, so whenever it gets too much you can simply get out of it. It is your game, so play it knowingly and consciously -- that's what rm trying to bring you to. Play it consciously. Don't make it a problem; it is a beautiful exercise.

If there were no solid ground underneath, I would not say this to you, because then it can be dangerous. The playing can be very very dangerous and harmful. That playing can become your very life, and then you cannot get out of it because there is no other space to get out of it. You are obsessed, and that yes and no will go far away and then that will become a split between you and you. You will be divided into two persons. A sort of schizophrenia will come out of it -- but that is not the trouble with you.

Enjoy it and give it time, and whenever you have time just close your eyes and enjoy it. It will give you much new light, seeing things through so many viewpoints. There are many people unnecessarily poor because they cannot view life from so many viewpoints. They remain focussed, as if they are standing at one window of their house and they cannot move, and they don't know that there are other windows and other views also available. You remain focussed on one window, very poor. There are so many windows and you can see to the north and to the west and to the east, and sometimes it is sunrise and sometimes it is sunset, and sometimes the moon is there but at some other window.

One should be capable of moving and one should not get obsessed too much with one viewpoint. That gives a sort of freedom. And I allow you the game because I don't see that there is a real problem. It is a sort of luxury, a deeply-paying entertainment. But do it consciously and then you will not be burdened by it. You know that you are playing it. It is not that yes and no have overpowered you. It is your game of chess.

[A visitor says: I've been travelling around.]

Good. Be really here, because for travellers it is very difficult to be anywhere. They are always travelling -- if not physically then mentally. They are always going somewhere else.

[She tells Osho: I like the encounter groups, the ones where you're dealing with people, relationships and the present energy, and just sort of meeting people.]

So do two groups here -- one that you will enjoy and one that I suggest. You may not enjoy it because sometimes a thing that you enjoy is not necessarily the thing for you, may not be of any benefit. It may be a sort of entertainment, you may feel good doing it, but it may not change you. And sometimes something that you don't enjoy may be able to change you.

In fact, people never enjoy the thing that is going to change their minds because the mind feels afraid, sort of apprehensive. The very possibility of change gives you fear. One feels scared because of the

unfamiliar space that you will be led into. Who knows what type of space this is going to be?

People are even happy in their misery which is familiar to them. They cling even to misery if it is familiar. They don't like to choose and change for something new. Maybe it is very beautiful, but who knows? With the familiar there is security.

[She said that she was an anlytical psychotherapist, but recently had changed to encounter groups.]

Encounter is moving into a totally different dimension, but your experience as an analytical psychoanalyst will be very very helpful. It is a very different dimension, but your experience in analysis can give a new depth to your encounter work.

Analytical psychology in itself is sort of dead. It is non-relational, impersonal, more intellectual -- less grounded in the body, more conceptual. It does not take account of the whole person as a whole person. Analysis can never take account of the whole person. The very attitude of analysis is against the whole. Only synthetic attitudes can take account of the whole. So analysis itself is out of date -- it has no future really, but encounter alone is very superficial.

It is more alive, but it doesn't have depth. So if an analyst becomes interested in new therapies like encounter and gestalt and bio-energetics, then something beautiful can happen, because this will be a cross between analysis and the wholistic movements. You can bring much richness to it, and by it you can make your own intellectual concepts more alive.

It will be difficult, but if you can attain to a sort of synthesis between the two, it will be a very enriching experience for you and your patients and the people you help. It is always good to bring contradictory systems together. Something beautiful is always born. That's what cross-breeding is.

And it is true in concepts, philosophies, systems, as it is true in animals, human beings. When two people from two different countries come and meet and give birth to a child, that child is something new, more alive, because those two parents are so different and their meeting has a great tension and challenge in it. That's why no society has ever allowed you to marry your own sister or your own brother, because you are so alike. The children will be almost dead; they will not have tone. So cross-breeding helps, and it helps in intellectual systems also. Whenever something original arises, it is always out of a crossing.

Freud himself was trained as a medical man. Hence, when he started being interested in hypnosis, something beautiful, psychoanalysis, was born. Now people who have just learned psychology and have no other understanding of any other system will not be very original -- they cannot be. In fact, nothing original exists -- only two different sorts of systems meeting together and something new arises.

So go deeper into encounter groups, but don't lose your moorings in analytical concepts; don't go against it. Keep it with you, take it with you. It will be hard work because both are against each other, but continue working in both dimensions, and you will be very much enriched.

That sort of enrichment is needed because there are encounter people all over the world doing much beautiful work, but it is going to be shallow because they have no training, no discipline, no scientific background, so they go on playing around. Of course, when you play around many things come up, but depth is not possible. So they cover a big ground but depth is not possible. Analytical people go on digging OR one spot and they go deeper. They don't cover big ground, they don't cover continents, but they dig wells -- and very deep wells. And if you can do both then much will become possible.

So don't lose your moorings in your training. Keep it alive and don't allow it to become a hindrance in your encounter work. So somehow deep inside your brain they will settle, they will come to a reconciliation. And you will be surprised how two contradictory systems can meet and can create something which is bigger, higher, deeper than both.

[A visitor says: I don't really know why I'm here. I was invited by my friends.

I find in my life maybe three things that give me joy -- not just ordinary joy, a divine joy -- my work and being in love and my children. I want to try to see if there's more because I still am unable to understand what has drawn, what has magnetised my friend, to give up her children to come here.]

You will have glimpses. And whatsoever you have known as joy up to now is a good background, but it is not the end of the story. Children and work are good, beautiful, but not the end of the story... just the very beginning... the beginning of the beginning. Much more is waiting.

And for people like you, much is possible very easily. People ordinarily become interested in meditation

or that type of thing only when they are miserable, only when they have failed in their love, only when they have not been able to be joyful with their children only when their work is frustrating them. So people come to meditation in a very negative mood. Even then, meditation gives them deep glimpses of joy.

So for a person like you.... It is very rare to find a person like you who can say, 'I am feeling joy -- not just joy but divine joy -- with my children, my work, and with my love.' It is very rare... these people have disappeared from the world. So for people like you, meditation can become a tremendous transformation because you come with a very positive background. That's why you don't know why you are here. People who come out of misery know why they are here. They have some problem so they have come to solve it. You don't know because you don't have any problem.

[She answers: Oh, I certainly have problems, but ...]

No, in this way -- you are not miserable, you are happy, you enjoy your children, your work, your love; you have something in your life which you cherish, you feel a sort of contentment with your life.

Everybody has problems, but those problems have not destroyed your work, have not destroyed your relationship. So those problems are growth problems -- everybody has to face them: they are good, they enhance life. But if you start with this background, a sort of happy background, positive, then much more is possible because you wiO be floating with the current -- and people are fighting against the current. Even then, they attain to many blissful states. So just try.

Forget why you are here. Just be here for these ten days and put your mind aside. And meditate. Meditation will enhance everything. It is not against anything, so whatsoever you do, it will make you more contented. You will be a better wife, a better lover, a better mother.

Only one thing has to be remembered in meditation: that is, don't wait for the result. Don't go on looking out of the comer of your eyes to see what is happening. That is a disturbance. Simply do it -- and you can. Enjoy it. Let it be intrinsic. The value is not in the result but in the very activity of it. Dance, sing, breathe and feel... and move into it. Don't think that something great is going to happen out of it. It happens -- but it happens only when you are not waiting for it.

People who are too interested in the result, miss it. But I can see that it will be possible for you. These ten days can become something of tremendous import in your life.... And you will be coming for a longer period!

[A visitor says: I'm a designer of fashion.]

Very good! Anything that enhances beauty in the world is good. If we can make the world more beautiful in any way it is good. It is religious work.

[The visitor said she had been doing tm for about two years and felt good about it and was confused seeing the kind of meditations that were happening here.

Osho said they were both completely different but there was no need to be confused. While she was here she should try these meditations and then choose whatsoever she felt most comfortable with. Osho said tm could only give one a shallow sort of silence, but even that was better than nothing. He said it was very primary and a help initially but that it was not enough...]

... sooner or later one feels, 'Now, what to do?'

Nobody can be satisfied only by silence. It is very negative. One needs an overflowing ecstasy. So my emphasis is not on silence, it is on ecstasy. Unless you can go dancing to god, never be satisfied. Unless your life can become a celebration, a tremendous joy, don't be satisfied, don't be contented. Go on searching: there must be some method, there must be some way where you can lose yourself completely, madly, in ecstasy.

Ecstasy is my key word. So my whole effort here is to make you a singing and dancing phenomenon.

Silence is good as preparation, but it is negative. It is as if you are creating a new garden and you uproot all the weeds and grass and throw it out. It is good preparation but this is not the garden itself. Now you have to plant seeds, flowers, trees. Just clearing the weeds away is not going to be of much help. Good, necessary, but not enough.

So tm can only work that way. It can clean the ground of the mind. So continue it and do the camp -- but

do it wholeheartedly so that you can choose. And I am not emphasising that you choose these methods. Whatsoever feels good to you, is good for you. If you feel good with tm, tm is good for you. Then never listen to anybody. It may not be good for somebody else, but it is good for you. My emphasis is not on methods. My emphasis is on persons. If some-thing suits you, beautiful -- continue it. But give a try to these methods also.

Because I can see that you are in need of a sort of ecstatic life. You look so sad, so serious. You are carrying a catholic church around you. So my feeling is that these meditations will help you. I can see it, mm? Something is on the way....

[A sannyasin says: It's easy for me to be in a situation that I'm in control of -- when I'm in control I'm perfectly okay. As soon as the situation gets out of control, somebody else is in control then I get scared and defensive. I don't like that.]

You will have to change this pattern, because if this is your condition of being okay, then you cannot be very okay. If you make it a condition that you will only be okay when you are in control, then you cannot be very okay. You will remain miserable -- because in fact there is no possibility of your being in control.

Life is such an interdependence; how can you be in control? Even when you think you are in control, you are not; that is fallacious. Nobody can be in control. Life is so vast, so big, so complex, and we are so tiny, so small -- how can we be in control? So you have a very wrong notion. Many people have that -- that's why they suffer. That is what the ego is. The ego feels okay when it is in control. When the control is not there the ego starts feeling suffocated, it almost feels like a death. It is a death -- but it is good that it dies.

So seek situations where consciously you can see that you are not in control, and try to be happy -- because that's how life is Surrender to life, then you can be happy almost twenty-four hours -- day in, day out, year in, year out. Then nobody can make you miserable. You go beyond misery. You are no more carrying a burden on your head.

Surrender to life. How can you control it? It is absurd, the very effort is absurd. You can be possessed by life but you cannot possess life. Just think, one of my fingers is trying to control my whole body -- it will be absurd. The finger can only be controlled by the body. It is a part, and if it is surrendered to the body it will be happy, it will be healthy, nourished by the body. If it is fighting against the body and trying to control it, it will become ill. It will be paralysed; it will be cut off by the body. By its own struggle it will be cut off. So don't fight life -- surrender to it.

In the beginning it will be difficult because we have been brought up as egos and we have been taught to fight. So we have learned nonsense, and that is driving people crazy. There is no point. Just look! Such a vast universe; how are you going to control it?

Drop the fight. and then you are simply okay. Nobody can make you miserable. Misery simply disappears for you and a deep acceptance arises, a total acceptability arises. Then you can feel blessed. Not only that you feel blessed, you can bless the whole existence. Your blessing can pour into existence. Blessed, you become a blessing also.

That is the meaning of jesus's beatitudes, 'Blessed are the meek, because they shall inherit the earth. Blessed are the poor....' What does he mean by this?

Blessed are those who are possessed by life and are not fighting and conquering and struggling against it. Those are the real poor people, humble people, meek -- but they are blessed and they will attain to the kingdom of god.

So don't create a hell around you. For one month simply relax and see what happens, and then tell me. Good.

Dance Your Way to God

Chapter #13
Chapter title: None

9 August 1976 pm in Chuang Tzu Auditorium

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[A sannyasin who bakes said that because of his work he was unable to do the meditations, and should he do anything else. Osho said that when he had time he could meditate alone...]

... and baking is a good meditation. Put your love into it, your whole awareness into it. Just don't do it for the money -- do it for love also. Do it with care, and then there is no need for any other meditation.

If you can change your work into meditation, that's the best thing. Then meditation is never in conflict with your life. Whatsoever you do can become meditative. Meditation is not something separate; it is a part of life. It is just like breathing: just as you breathe in and out, you meditate also.

And it is simply a shift of emphasis; nothing much is to be done. Things that you have been doing carelessly, start doing carefully. Things that you have been doing for some results, for example, money.... That's okay, but you can make it a plus phenomenon. Money is okay and if baking gives you money, good. One needs money, but it is not all. And just by the side if you can reap many more pleasures, why miss them? They are just free of cost.

You will be doing your work whether you love it or not, so just bringing love to it you will reap many more things which otherwise you will miss. So that is the plus thing. And it depends on you how much you can reap out of it. A very small work like baking can be of tremendous joy because food is very deeply connected with love. Love is food, and food is symbolic love. When a child starts his life, food and love start together. From the same breast of the mother flows love and food. In fact, it is very difficult to divide them, and the child knows love as food and food as love.

That's why all over the world, whenever you love a person, you like to invite him for food, because it is a love gesture. The host becomes the mother, he becomes motherly. It is very easy to approach people's hearts through food. Mm? business people understand it -- so the business lunch. It is easy to convince the person, it is easy to sell something, very easy, when you invite a person for food. Things happen easily. He is no more defensive. He is no more argumentative... a sort of rapport, mm? because the very food reminds him of his mother; unconsciously he again becomes a small baby, more innocent, more vulnerable.

When a woman loves you she will prepare food for you with tremendous care, and that food will have a spiritual value to it. It may not be possible scientifically to make any distinction between food prepared by love and food prepared carelessly, but spiritually there is a distinction. So when you are eating food that has been prepared with love, you will feel a certain rhythm between you and the food, a rapport. It somehow synchronises with you; it somehow melts easily and becomes one with you, it cooperates with your system. Food prepared carelessly is cold, it will take a longer time to absorb it, and food prepared with anger, hatred, jealousy, is already poisoned.

So do one thing: prepare whatsoever you are preparing -- cakes and that -- with deep love. Money is secondary. It comes anyhow, that's not the point at all. By the way there are beautiful flowers to be plucked; why waste the whole scene? People become too narrow in their vision and they simply look for results. There are many things just by the side, freely available, nobody asking any price for them, but people are so narrow they cannot see. They go on running like horses with blindfolds. If you can make that, it is beautiful. So make it your meditation. Good!

[A visitor said that for the past two years she had been doing a meditation which was based on breathing -- stopping the voluntary system so that spontaneity could happen. She said she felt good doing it and bhagwan suggested she try the meditations here, just to see how she felt...]

... and one should not be in any way imaginative about it. Just see the fact of it. This has to be understood. Sometimes something does not fit; just to be polite we say, 'Yes, it is good.' That is not going to help. Or sometimes saying, 'Good, fine,' has become just habitual; you don't mean anything. Somebody asks

you how you are, and you say 'Fine!' You don't mean anything, and there is also no need to talk about all your miseries that you are passing through, but by and by the words lose their meaning.

So be absolutely factual. When you come to see me on the fifteenth, be factual, very observant, about whether something is happening and you are really feeling something is going deep in you. Then it will be easier for me to plan the future growth and how you should proceed. Many people come and they say -- somebody has been doing tm for five years or four years -- and I say, 'How do you feel?' They say, 'Very good,' and then by and by after two or three days, they say, 'In fact, nothing is happening, and nothing has hap-pened.' Then why did you say, 'Good'? They don't know, it simply came out.

Because there is something involved in it. If you have been doing something for five years and you say that nothing is happening, you look a little stupid. Then why have you been doing it for five years? So when a person has been doing something for five years it becomes an investment of the ego. Now to say or recognise that nothing has been happening, or nothing has happened, makes one look a little foolish.

The ego says, 'Everything is good. Much has happened.' This is just saving the face -- so never do that with me. Whatsoever happens, be factual about it; be almost scientific about it. So go on doing the meditations and do them as totally as possible. When the meditation is over, sit silently and just recall the whole thing and try to figure out whether something has happened or not, because a small iota of fact is more helpful than a big mountain of fancy -- because that is leading nowhere.

Sometimes people say that something is happening because they really want something to happen. Because of their wanting, they hope that something must be happening. It looks very hard to feel that nothing is happening. That looks hopeless. So they go on hoping... a sort of wish-fulfillment. So drop all these things.

And don't get depressed or elated. Just simply make a note -- 'This meditation fits me well. Something inside of me falls in tune. I feel more collected, centred, grounded. I feel more joyful, more alive, more happy.' Or nothing may happen, or sometimes the meditation may do just the opposite; you become more sad, you become more fragmentary, split, you lose your centre. You lose your grounding and you don't know where you are standing and what has happened. You fall into parts. Then, too, watch and make a note.

So about all these five meditations, report three things. One, which meditation you liked most, second, which meditation you hated most, third, which meditation seems to be helping the most. It is not necessary that the one you like will help most. Sometimes we like very foolish things. We are just like children. A child likes ice-cream, but that is not going to give nourishment. Maybe he enjoys it, but it can be harmful. Sometimes a bitter medicine can be helpful, but the child resists and wants to throw it. Even if you force him, he will vomit it.

So that is for me to decide. Simply report without any strings attached, without any judgement, mm? Good.

[The hypnotherapy group was present. Osho talked a little time ago about how hypnotherapy works, saying:]

Hypnotherapy touches the fourth body, the body of consciousness. It simply puts a suggestion into your mind. Call it animal magnetism, mes-merism, or whatsoever you like, but it works through the power of thought, not the power of matter. If your consciousness accepts a certain idea, it starts functioning.

Hypnotherapy has a great future. It is going to become the future medicine because if just by changing your thought pattern your mind can be changed, through your mind the vital body, and through the vital body your gross body, then why bother with poisons, gross medicine? Why not work it through thought power?

[The leader says: It was a bit scattered. People were far apart at the beginning and I once considered whether we should do an encounter, more of an encounter-type thing, to get people more together.

Then I decided that it is more your wish that each technique stays the way it's designed to be, so I explained to the people that I had something to offer, the group had something to offer, and if they could connect, fine. If not, then I couldn't do much about it. So it worked out fine.]

This has to be remembered -- that the purity of the technique is very primary. Even if you sometimes feel that some other technique will be helpful, you can suggest to the person that after the hypnotherapy group he can do that group.

But if you start doing this -- looking around at persons and what their need is -- then the whole thing will become just a mess and you will not be able to help at all. So you have to be an absolute puritan You have to remain in a defined space, and you have to insist that they fall into that space. If they are incapable or there is something that is hindering them, then suggest that they should do some other group. But never go out of the way, because people's minds are very tricky: if you start going out of the way, they will start going even further away. Then you will not be able to bring them together. They are behaving almost unconsciously; they don't know what they are doing, so don't leave it to them.

You have to be very strict about it because hypnotherapy and encounter are, in a way, two very opposite things. It is like allopathy and naturopathy. A naturopath has to insist on his own vision. Even if sometimes he feels that the headache can be helped by a tablet of aspirin and immediate help is possible, he is not to use the aspirin because that immediate help is against the whole standpoint. He has to go the long way, the hard way.

If he sees that there is a headache, then aspirin is just going to repress it. According to his vision, aspirin is just a repressive thing. He has to work on the stomach. There must be some constipation, some toxins hanging about inside the body. They have to be cleaned out. It is a long process, but once the intestines are cleaned, the headache will disappear. A headache is just an indication in naturopathy. In allopathy, a headache is an illness, not an indication.

So encounter and hypnotherapy are just as far away from each other. In encounter you have to be very expressive; you have to act it out. In hypnotherapy you have to relax so much that all acting by and by subsides. In encounter you have to throw your mind as forcibly as possible; bring it out in a clear focus so that you become aware of it, and some reconciliation is possible.

In hypnotherapy the whole process is to relax into your unconscious, because the problem exists in the unconscious. Encounter functions in the conscious mind. Hypnotherapy says that the prob-lem is in the unconscious. If you drop a little lower to a different layer of your being, then the problem simply disappears because it is attached to a particular level. With a change of consciousness, an altered state of consciousness, the problem will disappear. And once you know that altering the state of consciousness changes all the problems, then you have become a master. Then you can change your state of consciousness any moment.

For example somebody is feeling angry. Encounter will say bring it out, don't repress it. Good -- because repression has been taught for so long that everybody is boiling with it and it does. not allow spontaneity. So encounter says throw it out, vomit it out, be relieved of it. Hypnotherapy says that anger is in the unconscious. You move towards deeper levels of your being and from there look again Suddenly, because you are on a different plane, things appear in a different light.

Something looks very big when you are looking through a microscope. When you look with the naked eye it is very small. When you look at a certain thing just standing on the earth, it has a different definition. Flying in a plane and looking down, it has a different meaning because the whole gestalt has changed. A very big house from a higher altitude looks so small and so meaningless, and fighting for a few feet of ground looks just absurd.

Hypnotherapy does not change the problem. It changes your attitude, your being, your vision, and from the new vision the problem either looks simply absurd, or simply drops out of existence, or looks meaningless, irrelevant. You transcend the problem.

And groups are going to be different each time because different people will bring different consciousnesses, different worlds, different centuries, different ages. Just because people look like contemporaries on the surface, they are not. Somebody lives before buddha and somebody is already somewhere in the future. Two persons chronologically may be just herenow, but they are not really. Existentially they may be worlds apart. Somebody may be a primitive, a cannibal, and somebody may not even belong to the present... may be part of some future century.

So when different people come they will bring different centuries, different beings, different attitudes. Go on insisting on your own purity. They have to drop their individualities and enter your space. Don't run after them, otherwise you will go mad and they will enjoy the whole game. Never! Simply go on insisting on your method. They have to follow you and listen to you -- then you will be able to be of more help. Good.

[A group member said: It feels like I had a good rest. It's been a long time since I allowed myself to stop seeking, begging and asking. trying.

But just at this moment it seems that soon I'll be leaving to go back to being a political journalist. That was my old job two and a half years ago. It seems like a terrific shift.]

No, it will be good. Such changes are good, such polar opposites are always good. It is just like a sauna bath.

... from hot to cold. It gives such a sharpness to the being, such a thrill. For twenty, thirty minutes you are perspiring, and it is so hot that you feel you will explode. Then suddenly you jump into ice-cold water and everything seems to be freezing. This gives you a sharpness of being. The change is so fast and so big that you cannot immediately adjust. In that moment of non-adjustment you have a freedom. Suddenly you are no more the mechanism -- you are the watcher. That's the beauty of the sauna bath, or any sudden change. The mind takes time to adjust and the change is so sudden and so fast that it cannot keep pace with it.

So, very good. Simply go there and you will feel very new. The work will be old but you are no more old. The same person isn't going to the same job. The job is the same, but a different person is going to it, and because a different person is going, the job cannot be the same.

You have become very restful. Something has stopped. It may not be very dramatic -- that's why you think it has not been a change of being or a change of plane -- but real changes are never dramatic. Real changes are so ordinary that sometimes it takes many months and years to recognise what has happened.

[The sannyasin answers: I feel I've become more and more ordinary.]

That's the thing that I am insisting for. Because the very idea to become extraordinary is in, it is neurotic, it is a sort of madness. It is the very base of all tensions and all anxieties. It is the root cause of all madness. We are ordinary. And when I say we are ordinary I mean that the whole existence is extraordinary. There is no way to become more extraordinary than one is already.

When I say we are ordinary I simply mean that everything is already extraordinary and there is no way to improve upon it. You are already at the top of the world; there is no other top. You can never be higher than where you are, so the whole thing is just to recognise that one has already arrived. The change is not dramatic because from a molehill you don't become a mountain.

Suddenly you recognise that whatsoever you are, you have always been. Now you are the same. The only change that has happened is awareness. Now you know who you are, and then there is no desire. One starts delighting in one's own being.

This is the only world and this is the only way you can be. There is no other world and you cannot be otherwise. This recognition makes one absolutely ordinary, but when I use the word 'ordinary', I use it with a totally different meaning. I mean that god is ordinary. I mean that beauty is ordinary, truth is ordinary. Extraordinariness is only illness; health is ordinariness. It is just the way things are... it is tao.

The moment the desire arises to become somebody exceptional, you are going crazy. You are creating such a mad whirl in your consciousness that now you will never be happy again. You will always be more and more unhappy. And the more unhappy you will be, the more you will think, 'Now I am unhappy because I am ordinary.' The logic is very suicidal. Whenever you think you are unhappy, you will think you are ordinary. Become extraordinary and then you will be happy -- and one can never become extraordinary because one can only become oneself; there is no other way.

You are the only way you can be. Nothing else is possible. One relaxes into it, one accepts it, and then simply all unhappiness disappears. One never becomes happy -- only unhappiness disappears. Then suddenly one finds that happiness has always been there but you were never allowing it because you were creating so much unhappiness around it.

Happiness is a natural thing; nothing to be achieved. It is not an achievement; it is the way things are. Look at the trees -- they are simply happy. Unhappiness is created; happiness is natural. Unhappiness is a by-product of the ambitious mind; happiness is simply there if you can rest and relax.

So, good, something beautiful is happening. But all beauty is ordinary. Look at a lotus flower... it is ordinary. A rose is ordinary. Stars and moon and everything is ordinary, except this mad human mind. It, too, is ordinary -- but just a notion, an idea of becoming something else, always trying to become somebody else, creates unnecessary unhappiness. So rest in it.

This is the only transformation that is possible. This is the revolution religion is. It is nothing dramatic. One day, one simply becomes a buddha. It is not dramatic. Dramatic things never happen in life. They

happen only in drama. Dramatic things are only for stories, fiction, disneyland.

[The sannyasin adds: Or newspapers?]

Mm, newspapers! So go into the world and remain yourself. Work and enjoy your work. Enjoy it as a fiction. Be skilful about it but never lose yourself in it. Work as a political journalist but don't become a politician, that's all!

[A group member says: I got in touch with some very deep blocks in myself.

Osho asks where in her body she feels those blocks. She answered that she was not aware of where it was, but rather in the fact that, in whatever she does, she only goes so far and then gives up.]

Good... this experience has been good. Next time you feel any block, try and locate it in the body, because no block can exist without its location in the body. And if you really become aware you can find where exactly in the body the block exists. Then it is very much easier to remove it, because then you can work from both ways -- from the mind and from the body. You can attack the block from both sides. Otherwise, what happens is that if you attack it from the mind side, it slips deeper into the body and protects itself there. If you attack it from the body side, it slips into the mind and protects itself there. These are the two sides, and they are very close. In fact, they are not two. We are psychosomatic -- body/mind, not body and mind.

They are both overlapping, so if you force any block to melt, the first thing a block will do is to slip into the mind or into the body. The attack has to be from both fronts so the block can be caught just in the middle, and from both the energies it can be crushed.

So always remember that whenever you feel that you have come across a block, try to find out where it is in the body. You will always find it. It will be a little difficult in the beginning because we don't think in that way. But whenever you feel love, you put your hand on your heart. Somehow the very idea of love corresponds to the heart centre.

The moment the word 'sex' is uttered, somewhere near the genital organs you feel a slight sensation, a slight thrill. Everything in the mind corresponds to something in the body, and something in the body corresponds to something in the mind, so always try to find out the correspondence. That's how yoga psychology came to discover the chakras, the centres.

A block is a negative chakra. (See 'the cypress in the courtyard', june 17th, where Osho talks about negative chakras.)

Sometimes the block may change. In the morning you feel it is in the stomach. In the evening you may feel it is not there, because it is like a flux. The body is continuously changing; it is not a fixed entity. So for seven days, simply make a note. After seven days tell me where you feel more that the block is located. In seven days of watching you will be able to find out the right place. Then much can be done and more easily.

First do the camp, and in the camp work hard. Particularly the nataraj is going to be very helpful -- the dancing meditation -- so dance madly -- because I can see where the block is, but I'm leaving it for you to note, because that will show me whether you can become alert or not. I can tell you where it is, but that will not be good. I will wait.

... Just watch for seven days... Find one place where you feel it more persistently, more often.

... With total energy, which inhibits let-go. Because that is the basic; other blocks will be just minor. If you can experience anything totally then all blocks disappear, because to be total means to be blockless. Not to be total means too many blocks are there. So just that one you have to remember. Whatsoever inhibits your totality, your spontaneity, your let-go, find where you feel it.

In the camp, dance madly, because in deep dancing energies melt very easily, blocks disappear very easily. One becomes total in dance more easily than in anything else because the whole body as an organic unity becomes involved. Dance is the most total act on the earth.

[She adds: It's a very big contrast between being in the ashram and letting go and then when I go out feeling that I can't let go at all.]

Mm, I understand. You will become capable of that too, the more you will be able to let go in the ashram, because a person who allows let-go becomes capable of not allowing it at any time. It is not that

once you allow yourself to be in a let-go, you will have to allow it everywhere. Then that will become a bondage. No, a real person of let-go is always capable of withdrawing within a second. If he wants to withdraw, he will withdraw totally. That's one thing.

If he wants to let go, he will let go totally. Whatsoever he is going to do will be total. A person who cannot let go totally will not be able to withdraw totally either. He will always be half-half... in bits, in fragments. Even if a person who is not capable of letting go wants to withdraw, he will find that he cannot; something still remains. He does not know how to withdraw. Withdrawal and let-go are part of one rhythm -- contracting, expanding, contracting, expanding. If you exhale deeply, automatically you will be able to inhale deeply. It is not that if you exhale deeply you will become incapable of inhalation No, inhalation will become very deep if your exhalation is deep.

Let-go is like exhalation, withdrawal is like inhalation. A man has many moments when he has to withdraw completely, when he has to become like a rock. And then there are moments when the rock has to flower like a lotus. And one should be capable of both. Then I call one perfect. If one thing is possible and the other is not, then you are lopsided; you don't have balance.

So don't be afraid. Simply learn to let go and then I will teach you how to withdraw -- and that is very simple, that comes easily. So outside the gates of the ashram, if you want to withdraw, you can withdraw so totally that people will not even be able to see that you are; they will not notice you. They notice you because you are continuously throwing yourself out, mechanically, unknowingly. But wait. First learn let-go.

[A group member says: I don't think I have any problems.]

You don't have. Nobody has really. People pretend because they don't know how to live without problems. Problems give them occupation, something to worry about, something to do. Problems give them engagement, commitment. Without problems they don't know what to do. They cannot enjoy life as a sheer joy, that's the trouble. So they have to create some problems in it.

Very good. Remain alert and never allow any problem, never support any problem. Then life will bring tremendous gifts to you. Each small thing can become such a joy, an incredible joy. Just walking, breathing, looking at the sunlight or at the trees... or doing nothing, just loafing. Or just Lying down on the bed... daydreaming. Anything can give you tremendous joy. The only thing is, don't bring in problems. Let it be as it is. Relax and co-operate with it. Don't have any idea of how life should be. Let it unfold and go with it in deep trust. Wherever it leads is good.

[The group member adds: I was sick for a while after I took sannyas.

Enjoy that too -- sometimes it happens.

... Next time it happens, just enjoy. Sickness has its own beauties, health has its own. And both are so beautiful that they cannot be compared.

If you start enjoying sickness, you will simply be surprised that sickness has its own joys, as significant as health. It is just as if you are walking and suddenly it starts raining. Now, you can make a problem out of it or you can enjoy it. Both are dependent on your attitude.

You can start thinking, 'My clothes will become wet. Now I am in new shoes and they will be destroyed.' Or, 'I am going to meet someone; now it will be a problem.' You become worried -- and you are missing something tremendously beautiful. Or you can just relax and let the rain fall. You can start enjoying the music, the raindrops falling on you... the touch, the coolness and the freedom -- and a totally new scene surrounds you. You relax and start enjoying it... you cherish it. Something inside your heart starts opening and you are not worried about stupid things like shoes getting wet or that you may catch cold, or this and that... just stupid things.

Such a beauty is pouring on you. So much is available if you can relax and simply watch what is happening and can start tasting the joy of it. Suddenly the whole vision has changed. Now you may come across the pleasure that you have never known. Then you may start waiting for it -- for when it rains and you can go out, and walk in the rain. Sometimes you may even catch cold; that's nothing. It is worth it. And if you are not thinking about catching cold, you may not catch it. So just start looking at things in a very very happy way.

Try to find, in whatsoever is happening, the something beautiful that must be there. Uncover it, discover

it. A person who never asks for anything always gets many gifts from god.

[A group member says: I just realised that I've been making a big problem out of the whole of my life, out of existence.

You are... and it is not a problem at all -- not even a small problem. Don't seek the solution, drop the problem.

... There is no answer. Just drop the question -- all questioning is nonsense, because the question in itself is wrong. Then you get wrong answers. Then out of wrong answers more questions arise, and so on and so forth, ad absurdum. Just drop the basic question. Life is not a problem; it is a mystery to be lived. Nobody has found any answer. Nobody is ever going to find any answer. There is none.

Life is not a question. It is not a problem. It is simply there. Live it or leave it, that's all. Either live it and delight in it, enjoy it, or leave it and commit suicide. But nothing else can be done, so when only these two alternatives are there, why not live it?

Start living... and you have energy, that's why your body creates trouble. It is not really a trouble. Because you are simply forcing some discipline on yourself, the body resists and revolts. The body says, 'Go and dance, swim' -- and you are doing hypnotherapy! (laughter) You are torturing poor [therapist] unnecessarily!

[The sannyasin replies: You told me to! (laughter)]

If you ask me (chuckling) -- I have to tell you. That's why I have these torturers here. They torture you and you torture them! Some day you understand the whole nonsense and you drop out of it.

[The sannyasin says: I arranged to have postural integration with satyarthi.]

That's again the same thing. But do it. Nothing is wrong in it. Enjoy it, but don't take it as a therapy.

What I am insisting is that you could have enjoyed hypnotherapy if you had no problems. Then it is simply a beautiful experience, a great relaxing, but you are not coming as a patient. You come simply to enjoy as a guest. It is a beautiful dimension. You enter into the unconscious. It is good in itself, not as therapy. Good as a game.

[He answers: I was looking forward to it. I was expecting...]

That's the trouble. If you are looking for something, some result, then you miss the whole experience and then you come out of it frustrated. So at least do this -- with this massage, enjoy it and don't look for any results. Simply enjoy it.

... You have some karma to fulfill, so... some karma with satyarthi, so finish it!

Dance Your Way to God

Chapter #14
Chapter title: None

10 August 1976 pm in Chuang Tzu Auditorium

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Video:	No

Prem means love, parimal means fragrance, love's fragrance. And that is the only fragrance there is, so remember it. Remember it so constantly that it becomes a deep truth in your being. Constantly remember it. By remembering something constantly, it creates a milieu around you. And as I see it, if one can attain to love, one has attained. If one misses love, one has missed. One can forget god, nothing is lost, but one cannot forget love. One should not forget love, because if one starts living and loving, god happens.

So love makes the real religion. The word 'god' creates only a theology, a philosophy at the most, but something that is intellectual, something fragmentary, rational. Love is the only experience that possesses you totally, so when love knocks at your door, never say no. And don't wait for love to knock at your door. Go on knocking on love's door also. One should make love one's prayer.

There is a deep fear about love. People talk about love but they are really scared. Sometimes they are even in love, but never totally. They move only so much. They move only to the limit from where they can return any moment, from where they can withdraw easily. They never make it a commitment. That is one of the miseries of the modern mind. It has lost the capacity of commitment, involvement. The modern mind lives in a hit-and-run affair -- always afraid. And if you are afraid, you can only touch the periphery.

So be brave and try to go as deeply into love as possible. Even if sometimes there is deception -- the possibility is there -- even if sometimes you are hurt by it -- the possibility is there, because one becomes very soft and vulnerable -- even if it brings misery, it is worth it.

A life of no misery without love is worthless. And a life of love, even with much misery in it, has tremendous value.

So never decide for any reason against love, whatsoever the cost. Drop all fears and move into the world of love.. And that is the very shrine of god... that is the only shrine.

Prem means love and dheera means wisdom; wisdom that comes out of love. And wisdom comes only out of love. If wisdom comes in any other way, it is pseudo. Then it is just verbal. It is not real and lived and experienced. You can call it knowledge but not wisdom. So love more -- that is the only way to know more.

Reality opens its doors only to those who are deeply in love, god unveils his face only to those who are in deep love.

[A sannyasin with her young son, says: Last time when I came to darshan, afterwards I felt very frightened.]

So what should I do? Should I make you more frightened? (with a chuckle)

[Osho said that as one came closer to him -- as in any love relationship -- fear was bound to arise. It was indicative of a fear of losing one's ground...]

Something deep is going to happen, so the mind is afraid, trembling. There is every possibility you may escape, but that you do at your own risk -- because escaping from me is basically escaping from your own possibility. Fighting with me is really fighting with your own future and your own destiny, because I have nothing else to give you.

I can only give you to yourself, nothing else. I have no commandment to enforce on you, no ideals, no discipline, nothing whatsoever. I can just make you available to yourself. I am just a midwife, as socrates used to say. That is the right term, a midwife. I can only help delivery, that's all.

And of course before delivery there is much labour -- and that's what you are passing through. Much is going to happen. It is very close, by the comer. The treasure is not very far, hence the fear. You are afraid of arriving home.

[Osho tells her that it would be good to encourage her son to meditate, adding that:]

... that which can be done very easily now becomes very difficult later on. The more one grows in age, the farther away one is from god.'

[The Tao group is present. The leader said said: One thing that helped a lot was that we did a silent prayer and let you come into everyone in the room -- and it worked well.

There's an issue for me in that I felt that for me to sit in the centre would set me apart from everyone else. So I sat with everyone in the group. I wondered what your thoughts were about that.]

You felt a little uncomfortable?

... But continue to sit in the centre and drop the discomfort, because that discomfort is coming not because you are sitting in the centre -- that discomfort is coming because by sitting in the centre you are becoming special; it is that idea. Otherwise whether in the centre or the periphery, it is the same. So drop the idea -- that is the real thing. By and by, you will be as comfortable in the centre as with the group. Then if you want to sit with the group, you can, but not before it. That idea has to be dropped.

That is a sort of subtle ego that creates discomfort -- it is not sitting in the centre... a sort of subtle ego that starts feeling important. So that ego will not go just by not sitting in the centre. It will not be so apparent when you are sitting with the whole group. It becomes apparent, more focussed, when you are in the centre. But it is good that it is there and it is good to drop it consciously, deliberately. Go on sitting in the centre.

You can do one thing that will be very helpful. Touch everybody's feet and then sit in the centre. Suddenly you will enjoy it and it will be so comfortable. Try it whenever you feel any ego arising, touching the feet of anyone who is passing will be tremendously helpful. Suddenly it becomes ridiculous to think of yourself as special. So ridicule the ego. Don't try to move into situations where it is not apparent. No, let it become as apparent as possible and let it become ridiculous.

Nothing kills the ego like laughter. Seriousness never kills the ego -- it enhances it. So first touch the feet of the whole group; that will help the group also. A tremendous surrender will happen. They will be more close to you and your work will become very easy. And tell me next time.

And whenever you need me, call me, I enjoy these trips myself! (laughter) Whenever I am needed, call me.

[A sannyasin said that he had discovered a violence inside himself, and a fear of women. He said he felt the fear of women was connected with his birth, which he had relived in the group and which had been very painful for him.]

They are all interdependent and connected. The fear of women is basically the fear of the mother. And everybody has to come to a reconciliation with the mother. Unless you are reconciled with the mother you will never be reconciled with any woman, because every woman again and again reminds you of your mother. Sometimes it may not be consciously, but unconsciously it will hit.

And every birth is painful now. Civilisation has completely destroyed natural birth. No child is born naturally. The mother is so tense that she does not help the process of birth. In fact she starts obstructing it. She does not allow the child to go out. She starts closing her womb.

This is in tune with the whole tense life that we are living. The modern idea, the basic idea on which all anxiety is founded, is that we have to fight with life and with nature. So it is nothing special to you. Every child more or less has suffered birth. So the only way is to relive it, to make it completely conscious again. Once you can live it consciously, you can understand and forgive your mother, because that poor woman was suffering. It is not that she has done anything to you. She was herself a victim. Nobody is at fault because the whole situation is faulty. She was loaded with her own birth and she again re-enacted it with you. That is the only way she knew how to do it.

So once you become alert, conscious, aware, you can forgive. Not only that, you can feel compassion for her. Once compassion arises in you for your mother, reconciliation has happened. Then you don't carry any grudge. And dropping that grudge suddenly will help you towards other women. You will not be afraid; you will be loving.

A woman is one of the most beautiful phenomena in the world; not to be compared with anything else. The woman is the masterpiece of god. So if you are afraid of woman, you will be afraid of god. You will be afraid of love, afraid of prayer. You will be afraid of all that is beautiful, because woman personifies beauty and grace.

And once this happens -- that you start flowing towards feminine energy around you -- then your violence will disappear. Violence is nothing but the energy that has to become love and is not becoming

love. Violence is nothing but love unlived. A violent person is one who has too much love-energy and does not know how to release it. Love is creative, violence is destructive, and creative energy turns into being destructive if not used.
The group has made you aware of some very beautiful, meaningful things.

[A middle-aged visitor says: The group was very good for me. We did it in the nude and I was having a little trouble with my ageing body. They helped me to accept it.]

Mm, that's very good. That can make you more young. A very good feeling about one's own body helps life tremendously. It makes you more healthy, more whole. Many people have forgotten their bodies; they have become oblivious and they think about the body as if it is something which has to be hidden behind clothes, something which has to always be covered and not allowed to be seen; something obscene, impure. Absurd notions, neurotic notions.

The body is beautiful. The body as such is beautiful; young or old makes no difference. Of course youth has its own beauty and old age its own.

The young body is more vital. The old body is more wise. Each age has its own beauty; there is no need to compare it. And, particularly in the west, the old body has become a very frightening experience because life is somehow thought synonymous with youth, which is a foolish idea. The east is better. Life is more synonymous with the old, because an old man has lived more, experienced more, loved more; has known many seasons of life, ups and downs. The old man has lived youth. The youth has yet to live old age.

The old body simply carries all the experiences, the scars, the wounds, the grace that comes through ripening experiences. And once you start enjoying your body and loving it at whatsoever stage it is, suddenly you feel it is again beautiful, and that releases many things inside.
It has been a really beautiful experience.

Dance Your Way to God

Chapter #15
Chapter title: None

11 August 1976 pm in Chuang Tzu Auditorium

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Video:	No

[A sannyasin recently returned from japan, formerly had long flowing black hair. Tonight his hair was cropped very short.]

It was looking good -- grow it again! Because long hairs are very symbolic, very significant. It is not just accidental that the new generation has moved towards long hair. It is indicative of a very deep change in the world mind.

Man has always lived denying the woman within himself -- and man is both man-woman, as woman is both woman-man. The whole old culture, the old tradition, has been an effort to demark the lines very clearly, to make it very distinct that man is different from woman and woman is different from man.
Long hairs are symbolic of the feminine, of the yin element.

When a man has long hair he is more total, more whole, more holy, because somehow he is no more denying the feminine element. He accepts it as part of himself: 'I am man-woman, both; yin-yang, both.' So

he is not in any conflict. He is no more schizoid; he is no more split. It is not only the long hairs, but the very approach that man should allow his inner woman expression also. There is no need for man to be just male; there is no need for any woman to be just female. If you try to be just male you will never become a whole person, and you will never be healthy. The denied, the rejected, will take its revenge on you. It will go on asserting itself. Accept it, absorb it.

A man is born out of a mother and a father. Half comes from the father, half from the mother. You are both. I love long hairs. They give you grace, they give you more roundness. They help you to be less cruel, less pointed.

So always remember, the woman has to be allowed. There are moments when you are more of a woman than of a man. It goes on continuously changing around the clock. So there is no need to have a fixed attitude about yourself. Sometimes you are a he, sometimes you are a she; there is no point in having any fixation. So one day you are male, another day you are female. It goes on changing like the climate.

In the morning it was raining. In the evening it is not raining. In the afternoon it was cloudy; now it is no more cloudy. That is the beauty of nature because it is in a flux and flexible and has no consistency to follow -- no ideas, no rules, nothing like ten commandments; do this, don't do that. It simply goes on moving in a very haphazard and absurd way. That is its beauty. It goes on moving into the other; there is not even a little hitch. When the day becomes night, there is not even a slight hesitation. It simply slips into the night. Then the night slips into the day.

That is the meaning of the yin-yang symbol -- each slipping into each other. Then man becomes holy. Whole is holy, and there is no other holiness. And holiness is not against sin. Holiness is against split, fragmentation.

So to be a man is a sinner; to be a woman is a sinner. To be both is holy. Let your hair grow again. And I am not only talking about hair. I am just giving you an indication that you have to absorb the woman more and more. Talking about hair is just a parable.

Anand means bliss and kapoor means camphor. It is used in hindu worship. You burn it... it gives a beautiful fragrance. And when it is burned, it bums totally; nothing is left behind. That's the beauty of it. It simply disappears -- not even a trace is left. Because of its total disappearance it has become a very meaningful religious symbol in india.

Camphor comes from kapoor -- the same word. The english term is derived from the original sanskrit. That name will mean bliss is like camphor. If you disappear, only then, it is. When a self is completely gone, not even a trace is left behind, then only are you blissful. To attain to bliss, one has to dissolve oneself completely.

Bliss is not a pursuit. Happiness is not a pursuit as they say in the american constitution -- that the pursuit of happiness is one of the most fundamental rights of man. That is one of the most stupid assertions of man ever. And that has led the whole american continent into madness.

You cannot pursue happiness. If you pursue it, you will become more and more unhappy. The more you pursue it, the more unhappy you will be. You have to disappear for it to come; you cannot pursue it. It is not a right. It is a grace. You cannot demand it. In the very demanding, you will destroy it. It comes to you when you are not. It comes in your total emptiness. When you have effaced yourself utterly, suddenly it is there. You are the hindrance, so you cannot pursue it.

That will be the meaning. Anand kapoor will mean to disappear like camphor so there is no hindrance for bliss. It is already showering. If you are not there, you will be fulfilled.

[An Argentinian visitor who has been in Japan said he was learning gardening: There are zen gardens but there is nobody to teach them.]

I can teach you! Zen is almost dead in japan. It used to be there; it is no more there. That's why [the sannyasin who brought you] has to come here. Zen is part of history there. Because zen is not something tangible; it exists only when there is a zen master. It is very fragile like a flower. When the master is gone, the flower is gone. Of course the fragrance lingers on a little. But how longer can it linger? It also disappears. So zen exists only with a living master. It cannot exist as a tradition.

And it is not a question of zen gardening or zen archery or zen calligraphy. That is not the question. If you know zen, then whatsoever you do becomes zen. You do gardening and it becomes zen. It depends on your vision. Whatsoever you do.... You do cleaning and it becomes zen. You go swimming, and it becomes

zen, because zen is a quality that you bring to something.

Zen is an approach, a vision, an attitude. If you can look at something without the mind.... If you look at a garden without the mind... you don't want to manoeuvre manipulate, you don't have any plan; you simply sit in the garden and you surrender to the garden, to the spirit of the garden, you become possessed by the spirit of the garden. Not that you plant trees here and there and you cut and prune; not that. You simply allow yourself to be a servant to the garden and you tell the garden, 'Now you tell me what to do,' and the garden leads you. The spirit of the garden possesses you and it starts functioning through you... then the garden itself shows you the way -- where to put the rock, where to plant the trees, where the moss is needed, where the sand is needed. It is not that you do it. You simply allow the garden to do it through you. You become a vehicle.

I will teach you. How long can you be here? Three months? Very good. First things first: become a sannyasin! Close your eyes....

You are absolutely ready for me. This will be your new name, so forget the old: swami anand anshumali.

Anand means bliss, happiness, the ultimate happiness, and anshumali means the source of life, the sun. Literally it means the sun; the sun of bliss. But symbolically the sun is called anshumali because mali means a gardener and ansu means light, so the sun is called the gardener of light, because in the morning it comes and sows seeds of light. So symbolically it means the gardener of light. And that will be your path -- to become a gardener of light and bliss.

So it is not a question of something to do on the outside. It is something that you have to do inside. You sow the seeds inside but you harvest the crop outside, because one functions like dark soil -- the flowers come on the outside but the seeds and the roots remain deep underground. So bliss will come outside, it will stream out, it will flow in many ways, but the basic work has to be done inside. Many flowers will come, you will bloom, but the work has to be done inside. All that is significant needs darkness, privacy. When it is ready, it expresses itself.

God is like roots. The world is like the tree. The roots are hidden, god is hidden. We can see the world; we never see god. Whatsoever we see is just the visible part, the tip of the iceberg but the real goes on remaining hidden behind.

You are ready. Much has already happened without your knowing. You have been groping, but coming closer and closer to the path. And much is going to happen. Just relax and cooperate with me.

[A sannyasin returns from the West with her boyfriend. She said that he just wanted to be friends, not lovers; and her heart is broken.]

We have a very wrong idea about friendship. It is a higher state than love. It is the very essence of love. In fact, if love grows deep it becomes friendship. But we have a wrong idea about friendship. We think friendship is just so-so, just acquaintance; love is very deep. But then you don't know what friendship is. Love has its own turmoils, ups and downs. Friendship is very tranquil. It knows no ups, no downs. Yes, it will not have those peaks that love has, but it will also not have those valleys that follow the peak. Love is a restlessness. Friendship is tremendously restful.

Whether lovers say it or not, by and by they become friends. In fact, many things by and by disappear. But in the beginning if you have some very wrong idea about it, your heart can be broken. But you are unnecessarily becoming miserable. You have known love, you have been intimate with him. Now try to know friendship also. Taste it also.

... So don't take it in any negative way. It is painful because we value love more than friendship. That is because of our evaluation, otherwise friendship is a very high state of love. When love has come of age it becomes friendship. When love has lived through happy and unhappy moments and has matured, ripened, then it becomes friendship. Love has many miseries in it. It is a mixed pleasure. It is a very confused state. Much possessiveness, jealousy, domination, much ego and a thousand and one things go on in the name of love.

Friendship is totally different. But friendship can happen only out of love. So don't be worried. Accept it, welcome it, and now let love move even deeper and you will be benefited.

[The sannyasin then said she was unsure as to whether she should go back to her husband from whom she had separated when she was with her boyfriend. She said she loved him as a friend but not a lover. Osho

said to move with her feelings...]

If you feel good, be with him, otherwise be on your own; that too will be good. And don't be heartbroken.

Life has to be lived in many many ways and one never knows what is going to happen next. So always remain hopeful and always remain trustful and go wherever life leads. Don't cling to anything; don't cling to [your boyfriend]. It is life that brought you together. It is life that made you fall in love. It is life that has brought you to a state of friendship. Whatsoever life brings is good. It is a gift from god. Welcome it unconditionally and you will become more and more capable of receiving more and more gifts.

Never hanker for the past and never ask that it should be repeated. Always remain available for the future -- fresh, hopeful, waiting, patient. One never knows how many more riches life is going to reveal to you. So never carry any negativity about anything and never take too much interest in any sort of misery, otherwise that becomes a vested interest. Then you have invested much in it. So don't cry or weep. Whatsoever has happened is good. Accept it, float with it. What can you do?

The very idea to manage one's life and to control one's life is absurd. We cannot manage it, we cannot control it. We are such a small atomic part in such a vast network that the only way is to relax and go with the stream.

So don't waste the days you are here. Be friendly, be loving, be together, meditate... enjoy being here.

[The boyfriend says: All my life I have felt confused and have been searching, and feeling fearful. I feel at this point my life is disintegrating. I say to myself that I want direction, and in the same breath I feel okay.]

Mm, that is the direction for you. Feeling that it is all okay is your direction. There is nowhere to go and you are not to become somebody else. Whosoever you are, you are good. So, no need to search. Just be and enjoy and never carry any condemnation, because this is the only way you can be, this is the only way god has chosen to be in you. So don't create any ideals. Don't have any shoulds in the mind. Atl shoulds are criminal.

One should live without shoulds, without any commandments. One should live without any enforced discipline, and then one will never feel that one is disintegrating. Then that chaos itself has its own order1 and when the chaos has its own order it is beautiful. When you enforce an order it is ugly. How can your order be very beautiful? Enforced, it carries violence, it carries bloodstains. And against whom are you going to enforce? Against yourself. So you become divided into two parts: one that you bully and one that becomes the enforcer. It is a very violent game, a self-torture. You have already tortured yourself enough. There is no need. Drop all torturing... just be.

And be like a child. Wherever life leads you, that's your direction. There is no need to carry any compass, no need to carry any maps. Without compass, without maps, just go on moving. Life is already directing. Relax into it. This is the way, this is the direction.

This is what in the east we call 'tao'. One simply allows oneself as it happens, as it comes. That which happens on its own accord is natural. That is the meaning of the word 'tao' -- that which happens on its own accord, without any conflict. It is chaotic, but still it has a centre. And the chaos also has an order in it but that order comes from within; it is not enforced from without. That order is organic.

The seed is planted in the soil and it bursts forth. In that bursting forth, in that chaos, an order arises and the tree starts growing. Out of such a small seed, out of such a small centre, such a big periphery, such a big circle, so many branches, so many flowers.... Nobody is putting this order. It is coming out of the seed, it is growing out of the seed. It is coming from inside the seed. This is organic order.

So whatsoever man can do will be mechanical, and whatsoever man allows to happen is organic. I believe in the organic. I believe in the inherent, intrinsic order that is already there. You simply allow it. Even without your allowing, it has been functioning -- that's why you have come here. In spite of you, it has carried you all along the way. So drop all nonsense that one has to bring any order or any direction.

The seed never thinks of what direction to move in, where to go. The river never thinks of what direction to go in; it simply goes. Zig-zag is its path. It doesn't move in a straight line of course -- sometimes to the north, sometimes to the south. Sometimes this way, sometimes that way, it goes on moving, zig-zag, but finally it reaches to the ocean. It is not a straight line; it is not very economical, that's true. If a map were given to the river and engineers were to manipulate it, it would go in a direct line, straight, but then it would

not be alive. It would not be so beautiful. It would not be a river at all. Something of tremendous import would be lost in that enforcement. So just be a river. There is no need for any direction. This is my direction. And you have been moving beautifully; go on.

The disintegration is not there. The disintegration will happen again and again because you go on enforcing an outward order. Then that order disintegrates because the organic chaos cannot tolerate it. It is against it, so it goes on sabotaging it. Then. you feel disintegrated. Stop ordering and then there is no disintegration; then there is nothing to disintegrate. It is such a beautiful experience then to live moment to moment without any outward direction... just like a cloud. Wherever the winds take them, the clouds are always ready to go.

Be a white cloud.

[A sannyasin says: I have much doubt... About you. This darshan I don't feel doubting. I feel at home again for a few moments.]

That will not last. That will not last much. You have to come to a deep understanding. These things won't help.

The doubt arises because you are trying to believe in me. Who has told you to believe in me? If you believe in me then doubt will arise -- that's natural. All believers have doubts. So stop believing in me, then doubt will stop -- because when you don't believe there is no question of any doubt. And when you don't believe, you will be able to see me and then trust will arise -- and that is a totally different thing. Now [the previous sannyasin]... he has trust. Doubt can never arise because it is not a belief.

That's the difference between trust and belief. Belief is pseudo, with effort. You try to believe in me, you do hard work, but how long can you do hard work? Some moments you relax, then doubt again bubbles up. Your belief is a sort of a tension; you enforce it. Doubt is there. No belief can kill doubt, never. At the most it can overpower it, but then for twenty-four hours you have to fight, and it is tiring. And when you fight so long you have to rest. When you rest, the doubt will sit on your chest. Then again you start fighting. You drop belief and doubt will disappear. And when there is no doubt and no belief, the eyes are open.

Just see me. Just be with me, that's all. There is no need to believe. Forget all belief. That's what happened just now. Sitting here you were not trying. You forgot your struggle between belief and doubt. You just listened to me, you just felt me. For a few moments there was trust, but you again translated it as belief. You said that for those few moments there was no doubt. Again you have missed. You have not understood how it happened in those few moments. There was no belief and there was no doubt. It was a totally different dimension.

You were simply here. You felt my presence. It was a direct encounter, that's all. Now don't interpret it as a belief -- that for a few moments you came to believe and then doubt came again. By the time you are out of the gate of the lao tzu house, you will get the doubt. Exactly when you see krishna -- the moment you pass the gate-guard -- doubt will arise. This is not going to help.

Try to understand. Don't try to interpret it as belief. Simply try to understand how it happens, just herenow. I am the same, you are the same. Why for these few moments did it happen? Then why cannot it happen forever? Just try to understand those moments, the mechanism of how it happened. And relax yourself into those moments more and more. There is no need to believe in me; then there is no point in doubting. I allow you complete freedom from belief.

Don't relate with me through belief; there is no need. And belief is never really a bridge. It is a false bridge. It only appears to connect you with me; it never connects. It is just a hope, not a truth, not a reality -- a fiction, not a fact. But in those few moments a bridge happened. But again the mind came back and gave you an afterthought of, 'Look, these are the moments of belief, when there was no doubt.'

Remember, when there is trust there is neither doubt nor belief. Both are absent. When there is belief, doubt is not absent, only invisibly present. Behind the belief there is always doubt. In trust, both disappear. The very terminology becomes irrelevant. So just try -- but stop believing and let us see what happens.

[She adds: You told me some time ago that I need a lover and that it would take one week. I was so confused about it because it took one month. And you told me to bring him here to darshan and I didn't know why you said I need a lover, or what kind of lover.

You told me to knock at the doors and I would find many closed doors, so I really knocked... and sometimes it was funny....]

Mm, if you had knocked a little more intensely you would have found a lover in one week. You must have been sluggish and slow; that's why it took one month. It can take one year; it depends. If I say one week, it can happen even in one day. It was just tentative. to give you a certain idea a certain hope. These are not scientific statements -- that one week means one week. It depends on a thousand and one things.

If you had worked, if you had trusted me, it could have happened in one week. I am surprised that it happened at all. Even in one month it happened; that's a surprise. If it had not happened even in one month I would not have been surprised, because you still look very unloving. So it must have happened from the other side; not by your knocking. He must be standing with his doors open. He must himself have been in search. It cannot be totally your effort because you still seem very unloving. That's why you ask what is the need and why did I tell you to find a lover. You don't even feel the need of it. You are so dry, desert-like, that a little rain will be good; that's why I said it. A little melting will be good.

And you call it funny.... Call it fun, not funny. A little fun is good. It will make you less serious, more joyful. You look so serious, deadly serious... as if the whole world depends on you and if you are gone the whole will disintegrate. Why are you so serious? Just take a little more fun in life. That's what I mean -- it will relax you.

Be a little more playful. You will learn much more about life and you will know more meditative moments, because a playful moment is naturally a meditative moment. And meditation never happens to serious people. It never happens to people who are too grave. They destroy it. Sol mean that you should be a little fun-loving, laugh a little more, do a few foolish things. And love is the best that one can do as far as foolish things go. I meant fool around a little, that's all. Be a little foolish; that will help. That will give you a little spice in your life. But no need to believe in me.

I am a madman. I go on saying things (laughter), but there is no need to believe in me, because then doubt arises. Simply listen to me. If you feel like doing, do; if you don't feel like doing, don't do. There is no question of belief and no question of doubt.

And I am not responsible for what I say, so never quote me again. Because I myself have forgotten completely. Gone is gone! I am irresponsible and non-serious. So whatsoever I say, listen to it and then if you feel like doing it, do. If you don't do it there is no need to feel guilty. If you do it don't feel that you have obliged me, or something.

But still I would like to repeat, if you become a little more playful, a little more foolish, it will be helpful, tremendously helpful, mm? Good.

[A sannyasin says: I wrote you a letter... about not feeling worthy or being good.
He passes bhagwan a short note, which Osho reads.}

Mm, this is a human predicament. It has nothing to do with you. Everybody feels that he is unique.

There is a joke, a mohammedan joke, that when god creates anybody he plays a trick. He says in each person's ear, 'You are the best that I have created yet. You are unique.' And he goes on saying this to everybody, so everybody believes that he is unique.

And nothing is wrong in it. Everybody is unique. But when I say that everybody is unique, I don't mean in any comparative sense. You are not more unique than the other. The other is also as unique as you. To be unique is a common property of every human being or every being. To be unique is a universal quality, so there is nothing to feel guilty about. It is natural. But don't take it in a comparative sense. Don't think that you are better than others, higher than the masses. Then you are becoming neurotic. You are unique because there is nobody like you. Unique you are. There has never been such a man as you and there never will be again because god never repeats his mistakes (laughter). You understand me?

... So there is nothing to worry about. And the second thing that creates the predicament: when you feel you are unique, at the same time you feel that there are many inadequacies. That too is human. To feel unique is human, to feel inadequate is also human, because humanity is a limited phenomenon. We are not unlimited, and there are always possibilities to learn more, to be more. So one is never satisfied. But it is good, otherwise there would be no growth.

Only idiots are content. They think they are perfect. Otherwise everybody thinks there are a thousand and one things yet to be learned.

So this is the predicament -- that one feels unique and still one feels inadequate. But there is no contradiction in it. Both are natural. The problem, the practical problem then, is what to do?

If you are thinking that you will start doing things only when you are perfect, then you will never be able to do anything. So start doing; howsoever inadequate, start doing. Because by doing, you will become more and more adequate. You will learn by doing. There are things which can be learned only by doing. There is no other way. So whatsoever you feel and love, do it. It is not going to be perfect, that's true. But that is the only way that one day it can come closer and closer to perfection.

Don't make your feeling of uniqueness egoistic. It is simply natural to everybody. This is how everybody thinks he is unique. So you are not unique in thinking it. It is very ordinary.

And the second thing: man has limitations. In a small span of life, how can one be perfect? So don't get miserable about it. Polish yourself a little here and there, try to do as much as you can, and don't become mad about it. Perfectionists always go mad because perfection is not possible. We are imperfect. We are perfectly imperfect. So you can do a little here, a little there, but don't think that you will come to perfection. Closer and closer we come, but we never arrive. No, we go an arriving, but we can never say, 'I have arrived.'

And the third thing: start doing whatsoever you want to do, knowing your limitations. Knowing them well, start doing -- because what else can you do? If you wait, then when will you start? The time will be gone. Soon life slips out of the hands; it is running away already. So everybody has to start when he is not really ready to start. Everybody has to start before he is ready to start. But that is the only way.

So I don't see any problem. Simply go, help people for my work. Take my message, spread it. And I accept all your limitations. I never expect any perfection from anybody. I am not a perfectionist at all. I love people with all their limitations and imperfections.
So just go, start doing, and learn by doing.

[A sannyasin said that while he was in a residential group his girlfriend moved in to live with someone else. Now he has difficulty smiling at her, and that makes her feel guilty.]

Have a good laugh. A smile will be difficult. A laugh will be easier. Laugh at the whole ridiculousness of it. This is how human beings are. Nobody knows what is happening. why they are doing this and that.

[Osho said that we are all moving so unconsciously so what can one do? (See 'get out of your own way', tuesday april 20th, where bhagwan talks about this at length.)]

So when you see her and you cannot smile, have a good laugh at the ridiculousness of it. Not that you are laughing at her.; you are laughing at yourself also. It is a situation for you to transcend, to see how fragile everything is. You call it love, and it disappears within moments. You were ready to die for this woman, and now you can kill her! Watch this violence, this aggression, this domination, and just watching will help you to transcend it. You will transcend it.
(to vivek, at his side) A handkerchief for him.

Do one thing: whenever you see her, put it on your head (bhagwan, by way of demonstration, places the handkerchief on his own head... much laughter) and it will immediately bring laughter. And she will also laugh at what you are doing. But always remember that life is ridiculous, and don't try to make it a tragedy. Always help it to become a comedy.

Put it on your head and let me see what happens. You will look foolish and it will do the trick!

[The enlightenment intensive group was present tonight. A group member said she had some wonderful experiences, and then today has just gone back again.]

No, no don't be worried. This is a rhythm. It happens; one goes up and down. It is a hilly track. It is not a super-highway -- and at least not an american super-highway... indian (much laughter). And the season is of rains and everything is muddy.

So this is how it goes. When you relapse, just watch and just see. Just know deep down that this will pass -- and it will pass. Do the camp totally -- you are ready for it. Dance and be ecstatically mad.

[She then says: I don't know what it is, but I have this fear inside. I mean I was really looking forward to coming to darshan tonight and then just sitting here... opposite you and facing you, just made me want to... cry (beginning to sob).]

Yes, I know! You can cry. I love people crying! It is good. Crying is beautiful. Don't take it amiss. It is beautiful... it is as beautiful as laughter.

And I can see that it is not because of any misery that you want to cry. In fact you are surprised at your capacity to be happy. So you want to cry, that's all. Those tears are perfectly.... You cannot believe. It is too good to be true. That's why it is happening. It is so much that you cannot say it in any other way so it comes out in tears. It is an overflowing heart....

Dance Your Way to God

Chapter #16
Chapter title: None

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Anand means bliss and karunesh means god of compassion. So the whole name will mean god of compassion and bliss. And compassion is going to be your path. Feel as much compassion as possible. Feel unconditionally compassionate. And give as much as you can give of your love. Share your life as much as you can share.

Sharing your energies will be your surrender. Through sharing you will attain to surrender, and through compassion you will arrive.

You are ready for me and much is possible now. You have prepared it.

... Much is going to happen, just allow it to happen. In fact, there is nothing needed to be done; one just has to allow. A life goes on happening on its own accord. We unnecessarily make efforts and struggle. It is not needed. Just a trust is needed -- that whatsoever happens will be good. Nothing wrong ever happens, cannot happen, because we belong to this universe and this universe belongs to us. We are always at home. We are not strangers.

And there is no question of any fight. There is nobody to fight with. People who have notions of fighting and conquering and reaching somewhere and doing something, and who feel that if they don't do, nothing will happen, are fighting with their own shadows, and they will be and feel, in the end, very ridiculous, because whatsoever happens was going to happen. If they had allowed, they would have saved much trouble for themselves and much torture.

So simply be here -- meditate, delight... delight in just being here, and enjoy it....

Anand anupam.... It means unique bliss. Anupam means unique, incomparable and anand means bliss; bliss unique, incomparable. And bliss is always unique. Whenever it happens, to whomsoever it happens, it is unique. Nothing like it has ever happened before. Whenever you come to realise your being, it is a unique experience; it has not happened to you ever before. It has happened to other people but never in the same way as it is happening to you, because each individual comes in his own way to god. And each individual is so unique and so different from others that his experience cannot be compared with anybody else.

That's why buddha is so different from jesus and jesus is so different from mohammed and mohammed is so different from lao tzu. And they have all arrived home. They have all known what truth is. They have all attained to the ultimate bliss, but they are different. Their experience is different because the experiencer is different. Their expression is different.

When buddha attained he became so silent, so unmoving, so still, that he almost became a statue. When meera attained she became almost mad, and started dancing. When chaitanya attained he exploded in songs. It happens to everybody in a unique way. Everybody comes to the same truth. The truth is the same, but because we are different when we come to it.... It is not only that truth happens to us; we also happen to truth. It is not only that god happens to us; we also happen to him. And of course that combination has never happened before, so the experience is going to be absolutely unique. That is the meaning of anupam.

I believe that each individual is unique. Nobody is superior, inferior, because no two individuals are alike -- so how to decide who is superior and who is inferior? All categories of superior, inferior, are just false, created by society to harness people into ambition. Society also teaches you comparison. Somebody is more intelligent, so you have to be more intelligent. Somebody is a good dancer, so you have to be a better dancer. Somebody is good at mathematics, so you have to be good at mathematics. Somebody is good at earning money, so you have to compete -- otherwise you are inferior. So everybody is driven crazy by this competitive state.

A man becomes silent and happy only when this competitive state is dropped, when one comes to feel that there is no point in comparison: 'I am myself Somebody else is somebody else. I am myself and I cannot be anybody else. There is no way to get out of myself.' All efforts are doomed to failure, and if you try too hard you will become pseudo. That's how hypocrisy is born. Then one has a mask, a carbon-copy personality and then one is unhappy.

Nobody can be happy pretending to be somebody else. Happiness happens only when you have accepted yourself totally and you have decided that now you have to be yourself. When you have accepted and welcomed whatsoever you are with deep gratitude and with no comparison with anybody, then you are not anywhere in any hierarchy with anybody -- lower or higher. Nobody is ahead of you and nobody is behind. You are simply unique, alone, and once you can see it, it is tremendously beautiful. All anxiety and all tension, all effort to prove, simply disappears, and then one starts enjoying because the whole energy becomes available. One's whole energy was involved in competition, fighting with others, trying to prove one's worth. You are intrinsically valuable. Each individual is. The value does not depend on what you do. The value depends on what you are.

So look at yourself as unique and look at others as unique, and never compare, never, never. Drop the whole comparing mechanism of the mind, then you will relax and bliss will arise. In that relaxed moment it arises on its own accord.

You are going to become very very blissful... simply relax.

(to another sannyasin) The energy is moving really well. Start one meditation from tonight. This will help energy come to a climax. Let things happen on their own accord.

Hold the hands in a very prayerful mood and start a mantra 'Ah... ah... ah', loudly, but not very loudly. And move with that 'Ah... ah... ah'; move with it. Do it for just five to seven minutes not more than that. Just before you go to sleep, sit in your bed and just bring the energy out. Move very slowly, very gracefully; don't become violent. That's why I am saying not more than five or seven minutes, because if you do it more, you will become more and more agitated, and then the prayer will be lost.

After seven days, be in the same posture but change the sound 'Ah' to 'Aha'. That will go still deeper -- 'Aha... aha... aha'. After fifteen days tell me how you are feeling. First 'Ah' for seven days, and the 'Aha' for seven days. The sound 'Aha' can give tremendous grace.

God happens as an 'Aha' experience. God is not a proposition but an exclamation.

So you start. The energy is going very well. Prayer will be helpful... and this is your prayer, nothing else.

[A sannyasin said that since his girlfriend left he feels a hole: I realise that everything I do, I try to turn into an ego trip.]

A good realisation in a way. That's what people go on doing with love-affairs. They are not really love-affairs, they are ego-affairs. People call them love-affairs, that's one thing, but they are not. Love is not such a cheap thing. It is very difficult to attain to love. One has to pass through many transformations. One has to become so pure and ready for it -- only then it happens. All that we call love is nothing but an ego phenomenon.

We go on fulfilling some holes in our being by the other, the object of love. And we go on looking into

the other's eyes for our image. So when the lover or the beloved disappears, suddenly there is a hole. Because you miss the mirror in which you could see your face, you miss your face. You don't know now who you are because [your girlfriend] was giving you a definition. She was demarking your boundary -- that this is you -- and she was holding together that definition. In the same way she must be feeling lost because you were functioning as a mirror to her ego.

That is the real problem when lovers separate. They have invested too much in each other. I hat's why many people continue to remain together even though love has disappeared long ago -- they cannot afford to lose the other. Husbands and wives cling, knowing well that now they are clinging to nothing; there is nothing to hold it together. Love has disappeared long ago, or maybe it had not been there in the first place. And they know it, they are aware of it, and they feel miserable about it, but they cannot do anything. A thousand and one times they think to separate, but the very idea of separation brings fear because the image is in the hands of the other. Once the other is no more there, you don't know who you are. Suddenly you lose your identity. You lose your soul, your self. Suddenly everything becomes messy.

Good, that this has happened. This should make you aware. Now you are trying to fill it and there is no way to. This is not the way. You can eat too much; it will not help. It may be just avoiding. The hole is not in the body, so you cannot stuff it with food. You can get involved in too many activities, but the hole is not in the mind either, so activities are not going to help. You can at the most forget it for a few moments when you are occupied; again it will be there staring in your eyes and frightening you.

No, the hole is deeper than your body and mind. You have to understand this hole and you have to start living with it, because the more possible and probable thing is that by trying food, work, activity, this and that, friendships, the club, the movies, the radio, by and by you will see, 'No, these are not the ways to fill it.' Then you will start looking for another woman, and again you will settle. Again this new woman will give you a definition. Then you have missed an opportunity. Again you are in the same trap. Again it will happen in the same way.

This time start living with your aloneness. That is the hole. This time don't try to fill it. Let it be. Difficult, hard, arduous... you will feel very ad, depressed; let it be, but learn to live alone. I am not saying to be alone for your whole life, but first learn to live alone and then find a partner. Then the relationship will be on a totally different plane; it will not be a mirror. You can live alone, and only then can you love. Then love is no more a neurotic need. It is no more something on which you have to depend for your definition. You can be alone. You know now, without your love, who you are. Love becomes a sharing. Then, because you have, you want to share. Then love is not a need but a luxury. And when love is a luxury, it is beautiful. You follow me?

Something can be a need; then it is ugly because you have to be dependent on it. And you always feel annoyed, angry, because you have to be dependent on somebody. You can never be at ease with anybody if you have to be dependent on him or her, because you know that this is a bondage and your freedom is lost. When you are capable of living alone, happily, joyfully, and the need has disappeared -- you don't have any hole inside and you don't feel lonely, you enjoy your aloneness; it is no more absence of the other, it has become presence of your being -- then you share. Then love is freedom. It is not an imprisonment. It is beautiful and you start growing. If somebody is there to share with you, good. If nobody is there, that too is good.

So this time try to be with your aloneness and don't make these absurd efforts. They can be harmful to the body. Too much eating can be harmful to the body. Too much activity can be harmful to your inner silence, meditation. Too much occupation can be destructive. So don't fill this space; allow it. Feel grateful to [your girlfriend. She gave much to you when she was with you. She is still giving you much now she is gone. She has given you this opportunity to be alone and to see how dependent you have become.

Meditate more because these moments can become very meditative. And don't hanker for any love-affair. Just be. For a few days just enjoy aloneness. And only when you are enjoying it and you are contented, then move into a relationship. And it will be on a different plane, a higher plane. Good.

[A sannyasin says: I've been feeling bad and very confused for the last few days, with no energy and feeling so helpless. Then it was the full moon and the next day when I woke up the feelings were gone. Now I feel much better.]

Very good. The moon sometimes can affect one very much, so watch it and use it. Keep a record at least for two months, each day. Keep it according to the moon. Start from the first-day moon and keep a record of

how you feel on the whole that day, then the second moon, the third moon, then the fourth, and the full moon. As the moon starts declining, go on making a record. You will be able to see the rhythm -- that your moods will be moving according to the moon.

And once you know your chart exactly, you can do many things with that chart. You can know beforehand what is going to happen tomorrow and you can be prepared for it. If it is going to be sad, then enjoy sadness. Then there is no need to fight with it. Rather than fighting, use it, because sadness can also be used.

[Osho went on to say that problems arise because we resist the moods we find ourselves in and create conflict, but all moods can be used and enjoyed.]

[A sannyasin says: I find that I keep counting things -- money, what food I have eaten -- and I can spend half an hour or so just counting and then I do it over and over again. I know it is stupid but if I don't do it, I don't feel right.]

So do one thing. Rather than counting in the mind, count it on paper -- because counting in the mind can become an unconscious thing. You can go on counting and counting and counting. And anything that becomes unconscious has more grip on you. So the first thing is to make it conscious. To make it conscious, it is very helpful to put it down on paper. So carry a small notebook with you and when the idea arises to count, write it down, clearly. Just make a list.

[She answers: You know, I also feel guilty about it. I don't like it.]

No, there is something else behind it. If you feel guilty, you will repress it. Something else is behind it. It will develop. Just do what I am saying. Soon you will become aware that counting is not the real thing; there is something else hiding behind it. It is just a signal. There is some other problem, which you don't want to face, hiding behind it.

But don't feel guilty about it. Nothing is wrong in it... and you have a scientific mind, that's all (laughter). And so have a notebook -- and don't just do it by the way. Do it very particularly, in a scientific way -- each item. money. everything. Whenever you have the idea, immediately do it Forget everything else This is your meditation.

For ten days do it in writing. If in these ten days you become aware of something else, come. You will become aware of something else. When it becomes a conscious thing, you will see immediately that the curtain has disappeared and you have become aware of something else -- some anxiety, some fear, some problem, you are hiding behind. This is just a facade, a trick of the mind to get engaged in something so you can avoid a deeper problem.

To bring out the deeper problem, it has to be released. So don't feel guilty. I am giving it to you as a meditation. And when you come next time, bring your copy with you! Good.

This evening there were over fifty sannyasins at darshan, as compared tO the usual twenty or so, most of them being members of the ashram's music group or resident sannyasins who had come to dance with the group.

Before the group performed, bhagwan initiated several people, giving all four of them names in keeping with the mood of the evening....

OSHO (to peter, a large, blond-headed american visitor): Your new name: swami deva nartan.

It means divine dance. Deva means divine, nartan means dance. And that has to be your approach towards god. No need to be serious about it. All seriousness is illness. Laugh and dance your way.

To be joyful is the only prayer. And to learn how to dance so deeply that the dancer disappears in the dance, is the only worship.

To remember itj your name will be a constant reminderBJust be joyful. Religion is a way of celebrating life. It has nothing to do with that church-type seriousness; something has gone morbid. Otherwise there is nothing to be serious about.

God is not serious, otherwise he cannot create such a beautiful world with so much music and delight in it, with so much love in it. He must be more of a dancer, a singer, painter or poet. It is difficult to conceive

of him as a theologian or a priest or a catholic monk. It would not be just to imagine god that way. Hindus are more colourful about it.

Just see... (indicating the luxuriant green foliage of the trees and shrubs around the auditorium) all around, it is so green. This world cannot fit with a theological god. It can fit with a poet, a painter.

So let this be your constant reminder -- that you have to dance your way to god, to laugh your way to god.

Anything you would like to say?

NARTAN: Osho, this is so far away from what I am now.

Dance Your Way to God

Chapter #17
Chapter title: None

13 August 1976 pm in Chuang Tzu Auditorium

Archive code:	7608135
ShortTitle:	DANCE17
Audio:	No
Video:	No

Deva means divine and geetika means a poem, a song; a divine song. Will it be easy to pronounce, 'geetika'?

And sing more -- that's all we can do. We can dance, we can sing. There is nothing else for man to do. Nothing else is possible. We can pray, we can be full of wonder... and we can allow the mystery to mystify us.

And look at life more like an artist -- aesthetically. That is the only religious way to look at life -- in an aesthetic way. When your eyes are full of beauty and you start looking through beauty all around, you have heard the song; the first presence has been felt. Beauty is the first entry of the divine into human consciousness. So sing, dance, feel beauty more and more... relax.

Prem means love and kaveesha means goddess of poetry. And to me, poetry is the door.

God is not a logical proposition. It cannot be proved -- and those who try to prove him, who try to see him, are committing a sacrilege. You cannot prove your love -- and if you can prove it, it is no more love. It remains unproved. And that's the beauty of it. You cannot drag it into the mundane world, with mind and logic and reason.

So poetry, to me, is the only approach. If a person goes on becoming more and more poetic, by and by he is coming home.

In india we have two words for poets. One word is kavi, out of which I have made kaveesha. Another is rishi. When a kavi, a poet, really becomes his poetry, then he becomes a rishi, he becomes a seer. The poet is only sometimes a poet. The rishi is just a poet, a seer, and nothing else. The poet has only seen moments of poetry here and there, otherwise he is an ordinary man. If you meet him in the coffee house, you may not be impressed.

But sometimes he has flights, sometimes clouds disperse and a ray of light enters him. He is transported into another world. Then he sings songs which are in no way related to him. Even he is surprised. Back in the world, down on the earth again, he cannot believe what has happened to him. That's why all great poets feel that something of the beyond took possession of them; they were not themselves. Some greater force possessed them and flowed through them.

The rishi is one for whom poetry has become his normal state. He will no more come back to the earth -- or even if he walks on the earth, he remains far above, transcendental. So every poet, by and by, if he goes on growing and does not make poetry his ego trip, one day is bound to become a rishi, a seer. The door of poetry opens towards god, but one should not cling to the door.
If you cling to the door, you miss the palace.

[She says: I wanted to ask you about my father. He committed suicide, and it's like a shadow that just stays with me.

Well, I couldn't grieve for him for a long time -- not until this year, and then within the last three, four months, it all came out -- sadness and grief. In the throes of it I decided to come here, and I've been feeling better ever since I decided to come.]

No, it will go. In fact you should have grieved before. But one has to pass through it; it is natural. If you don't pass that natural state, it can linger on for your whole life. Sadness is a passing mood -- it comes and goes -- but if you don't allow it, it can become like a wound.

So somehow you managed not to allow it. It is happening to many people in the world because we are continuously being taught to control everything, and grief is felt as if one is weak. One is not weak, one is simply sensitive -- and to be sensitive is to be human. Somebody dies and you loved them. It is natural to feel sad. There is nothing to feel guilty about.

[She answers: I wanted to ay, but it was as if it was too much to feel the pain.]

No, it is never too much, it is never too much. And it is such a beautiful experience. It is so cleansing and purifying... nothing like it. It has its own beauty, it has its own joy, if you allow me to say so. If you really grieve and go deeply into it, you will come out completely new and fresh and young, as if all the dust disappears with it; the past disappears with it. But it will go. So this time, if it comes here, allow it -- and enjoy it.

I'm not saying only allow it, because one can allow it very reluctantly. One can allow it very distantly. One can remain aloof and allow it, but then it will remain somewhere -- a lingering shadow will continue -- and that is bad; that is very dangerous. It can become a continuous hangover and that can destroy your present.

So the account has to be dosed. And when it is a question of father or mother, it is a very deep account. In fact, if you can close your account with your father, you will for the first time become mature, because the disappearance of the father is the disappearance of a certain security, a certain centre. With the father, the past has disappeared. You are no more a child -- you have become grown up.

And because it was suicide, it is more difficult to close the account. When a person dies naturally, you accept it. When a person commits suicide, you go on feeling that it might have been possible for it not to have happened. So somehow it is difficult to see the point -- that one has ended. When a person commits suicide we go on feeling in our minds that there must have been some way.... It is possible that he could still be alive, because it was not a natural death. But in fact no death is unnatural. It is just our understanding that makes the distinction. It was natural for him to commit suicide. That was his way of dying. And as far as I can see into people -- into their life and their death -- people who commit suicide have a certain very distinct individually.

In fact they are more individualistic than people who die naturally. They live their own way and they die their own way. Their death has their signature. They will not allow it to just happen. They like to give it a colour and a shape and a date. It happens many times that rare people commit suicide.

[She says: He was rare.]

So, nothing to be worried about. One should be happy about it. He was a rare man, and he had his own way of death. He lived his life, he died his way -- and it was natural for him.

There are people for whom ordinary death is unnatural; it won't fit with them. It will be simply like an accident that they died on their bed just by accident. It won't fit with them. There are people for whom it is natural to put their lives aside and take the jump and the plunge into the unknown. Because we cling too much to life., suicide looks like a sin. It is our clinging -- because we are clingers, and if somebody commits

suicide we condemn. But it is not necessarily that it is bad. The person may have taken a plunge into the unknown. He has known life, he is finished with it, now he wants to know what death is -- and he wants to know it very consciously.

In india there exists one of the most ancient religions, jainism. That is the only religion in the world that allows suicide. It is very rare. It says that when a person, out of his meditation, comes to feel that now he has lived his life and there is no more to it so why go on repeating, he surrenders his life on his own.

That is the only religion. And I feel that sooner or later that is going to become part of every country and every constitution, because a man has a fundamental right to live and to die. Nobody should be allowed to prevent anybody. If somebody wants to dissolve himself, it is perfectly okay. It is his way. If he wants not to live, then who are others to force him to live? Then it is an imprisonment.

I can see you, and just through you, I can feel that he must have been a rare man. You have something of him in you. So take it naturally. That was natural for him, because in fact nothing unnatural ever happens because it cannot happen. Whatsoever happens is natural, because only the natural can happen. Once you understand this, you accept everything.

And the grief will come. This time just go into it. You are here and I am here, so no need to be worried. Even if it seems too much, allow it. And you will feel very good. The burden and the shadow will disappear. And it will be good for your father also -- not only for you -- because whenever one party clings, the other also somehow remains attached. Once you have closed your accounts and you have said a clean goodbye, he is also free. Then he is not involved with you. Love always gives freedom -- and this is the last freedom that is needed.

Love gives freedom in life, and love gives freedom in death too.

[A sannyasin, was at darshan tonight, after having heard that his wife of some years, was dangerously ill and hospitalised in germany.]

... don't be worried about [your wife]. She is in a good state. If she stays a little longer, good. If she goes, that too is good.

But she has surrendered and is not fighting. If she dies, she is dying in a good state. Just don't be worried.

And this will be good for you also. If you can just remain silently in deep acceptance of whatsoever happens, this may prove your greatest moment in growth. There may not be another opportunity again, because it is difficult to find a woman to die so soon again. mm?

So use it... use even death. Everything has to be turned into a skilful situation. Buddhists call it 'upaya'. Everything, even when death happens, let it become an 'upaya', a situation to grow. It is happening whether you use it or not, so why not use it? Just accept it, and by your acceptance, she will also be helped.

And I would have sent you (to where she is hospitalised) but it is meaningless. The better thing is to be here, but to be totally accepting. That will be closer to her than just going there to berlin physically. It will not be of any help. Spiritually you will be there.

Dance Your Way to God

Chapter #18
Chapter title: None

14 August 1976 pm in Chuang Tzu Auditorium

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ShortTitle: DANCE18
Audio: No
Video: No

Deva means divine, samarpana means surrender; surrender to god, surrender to the divine. It means total surrender -- and that is your way and your path. You are not supposed to do something about it. You are just supposed to allow god to do something to you.

We just have to be in tune with the whole... just like floating with the river, not swimming against it. So relax. I see a certain tension in you. So relax more and take life easy. Don't be serious about it. To be serious about life is to miss it. Become more like a child -- accepting, delighting, enjoying small things.

God is not somewhere far away. He is just very close by. One has to learn how to look at the nearest, at the immediate, at the closest. So do small things as if they are devotion....

[An indian sannyasin, here on visit from kenya, said that she was concerned about what she felt was her overprotective attitude to her eighteen-year-old son. He also felt he was overprotected and that he was not allowed to do those things that other boys of his age were doing. She added that he had fits occasionally, but apart from that, there were no other problems.]

It will be good if you send him here because I will have to talk to him. The problem is that if you feel your overprotection and too much love has damaged him, now this too much caring about him is again part of your being too protecting. Now you want to protect him from damage. And if protection has damaged him, then this again is the same game. So I have to understand him and what exactly his problem is; whether there is really any problem or it is just your overprotection which still thinks there is a problem.

Overprotection always creates a problem, but underprotection also creates a problem. And there is no way to know which is the balance between the two; there is no way. If you underprotect, he will be angry and say, 'Why didn't you prevent me from doing those things which were not good to do?'

This is an eternal problem. It has nothing to do with you. If parents protect too much, one day or other the children are going to say that you repressed them, you didn't allow them things which others were doing. They have a grudge, and parents feel very miserable because they always wanted to help them, and now this has happened. Now what to do? If parents are underprotective the children feel they are not cared about, that nobody bothers about where they are going, what they are doing; nobody cares about them.

And both have been tried. It has almost become a fashion in world history that one age tries one thing and then there are problems, so the next generation tries another thing, and then there are problems. This way the swing goes on moving from right to left, from left to right. Too much protection creates repression. Underprotection allows a vulnerable child to move into a world which is ugly and where a thousand and one things are happening which are easy to learn and will be very difficult to unlearn.

So parents have been eternally in trouble about what to do. Whatsoever they do turns out wrong, and it is very difficult to find a balance, because how to draw the boundary line? The problem becomes more complicated because one boundary line for one child may be the balance, and the same boundary line for another child may not be the balance because each child is so different from another; each child is so individual.

So don't feel guilty. There is no need to feel guilty about it. The problem is bound to come; you cannot avoid it. You can avoid being a parent (a little chuckle), but you cannot avoid the problems that arise out of being a parent. It is part of a responsibility, a great responsibility. So the only thing possible now that you are alert, is to first send him. And send him alone -- that will be good; don't come with him.

If repression is the question, it is not very difficult; you can release it. In fact if indulgence is the question, it is more difficult to undo it. Repression simply means that energy is there, throbbing, and has lost direction, so how to bring it out? It is very easy. Energy is there. It is just that we have to remove the lid and the vapours can be released.

A greater problem arises when a child becomes indulgent. He may learn drinking, he may learn smoking, he may learn some perverted sexuality, and then it is very difficult to bring him back, because now it is a question of unlearning. It is not only a question of energy being released. So you should be happy that you have not made this mistake. And only two mistakes are possible, so you have done the lesser evil.

There is nothing to be worried about, but educated parents become very worried -- and particularly in this age when freud and freudians all over the world have taught that the parents are the culprits. So people are reading this, and the whole climate is against parents. They start feeling, 'Something must be wrong with

us, with what we have done. Now what to do?' But you are still thinking in terms of what to do. But you will be the doer -- and that is the problem.

So I will see him and then I will decide what to do. It may simply be that you need not do anything. Simply leave him as he is. Sometimes non-doing does many things which doing cannot do. Simply say to him, 'Now you are of age, we are finished. Whatsoever we could do, good or bad, we did. There was no other way. Now you are free to do whatsoever you like.'

[The sannyasin answers: A fortnight before I came here that is exactly what we told him. He's been much happier.]

That's better... because if you start doing something to undo what you have done, again you will be doing something. After a few years, again he will say that you have done this to him. It is something in the human mind that if he himself goes to hell, it is good because he has chosen it on his own accord. If you force him into heaven he will never be happy about it, because somebody forced him.

Happiness cannot be forced. A forced happiness becomes unhappiness. A chosen unhappiness becomes happiness. So just tell him that now he is eighteen he is to move on his own. And don't keep spying on him. It is difficult, I understand; it is very difficult. Parents love their children, that's why it is difficult. You care about him so you will be worried about what he is doing, but allow him.

In this world nothing wrong can be done. At the most one can waste one's energy and life, that's all. You may not be able to do good, that's possible, but nothing wrong can be done. So become less afraid about that and let him do his thing. Within six months he will be fed up with whatsoever he wants to do. And whenever it is possible, send him and let me see what can be done.

[A sannyasin therapist who is leaving said he had a very strong drive which was driving him to go back and do certain things.]

Go, and go without any reluctance. Go happily. Go totally.

And I can understand. There are things which drive a man and which are below your understanding, deeper than your understanding, underneath your understanding. They come from sources which you have not become aware of within yourself. So trust them. If you start fighting with them, your superficial layer will be fighting your deeper layer, and that creates tremendous anxiety.

Whenever it is a question between the deeper layer and the superficial layer, let the superficial layer surrender to the deeper. And the deeper can never be within your grasp. You cannot hold it in your hand. It is bigger than you. Only by moving in the direction in which it is pointing will you come to know it and understand it.

So simply go. The only thing to remember is to go totally. Don't think in your mind about what you are doing, and whether it is right or wrong. Drop that conflict. Whatsoever you feel an urge to do, do it. And the urge is not destructive, it is pure, so there is no problem. The urge is not immoral, it is moral, so there is no problem. The urge is religious, and you will be able to know from where that urge is coming only by fulfilling it.

Trusting your own unconscious will give you tremendous self-confidence. You will become more rooted, grounded, and your unconscious will be sending messages to you more and more. Those are the messages of your destiny. Avoiding them, you will always be in misery. Fulfilling them, you will become more and more happy.

Happiness is nothing but to do that which you are destined to do -- and your unconscious knows what you are destined to do. It goes on helping you, giving you hints and messages in your dreams, in your fantasies: 'Go this way, do this.' But your reason has become too dominating and it doesn't listen. It says, 'Unless something is rational and unless I understand it, I'm not going to just float with this unknown source. Who knows what it is? Who knows from where it comes? Who knows whether it is good or bad, from god or devil?' Reason goes on trying to control it and hence a conflict arises. And reason is most superficial.

So whenever you see that some deep urge is knocking at your doors, listen to it. One should befriend the unconscious. One should come to friendly terms with the unconscious. Watch your dreams, watch your desires, and go deeper into your dreams and into your desires. Find out deeper layers and you will be coming closer to your being.

Simply go -- and with no hitch, no hesitation, because if you go with hesitation, then by the time you are back in the states, you will start thinking of poona. You will start thinking of me and your mind will start confusing you saying, 'What have you done? You have come here. What is the point? You should have been there.'

I will call you. Your unconscious on its own accord will start giving you hints as to when you need to be here. Just leave yourself in your unconscious hands. Just listen to the intuitive part of your being and not the intellectual part. Listen to the feminine part, not the aggressive part. That's what we mean when we say to listen to the heart and not to the mind.

Once you start befriending it you will be tremendously benefited, because it will show you each moment, each move. And it is always right because it only considers your deepest desires, it only considers your destiny. It has no other considerations. Reason has a thousand and one considerations.

You fall in love with a woman.... The unconscious has no other consideration except one -- that somehow the woman fits with you, somehow she complements you, somehow she makes you whole; that's the only consideration. But for the mind there are a thousand and one considerations: whether she is rich, whether it is economically good, whether she belongs to a good family, whether it will be politically good, whether she is white or black, christian or hindu... a thousand and one considerations.

The unconscious has only one consideration and that is whether she fits with you or not. If she fits with you. she may be a mohammedan, a christian, a hindu; it doesn't make any difference. She may be rich or poor; it doesn't make any difference. Educated. uneducated -- it doesn't make any difference. Reason has all the considerations. This is something to be understood -- that reason never considers the basic thing, the most essential. and it considers all non-essential things.

Seeing into your unconscious, I feel it is good that you go, but go totally.

[The sannyasin then asks: Can you tell me a little bit about my work -- what I should be doing back there? I don't even know where I am going. I'm just going.]

Simply go there. For a few days don't decide anything. Meet friends and see what can be done. Don't carry a plan in your mind. That never helps to solve anything and it creates many complexities. Because when you have a plan, you try to fit everything with your plan -- which is not going to help you. Rather, go and see the situation, and let the plan arise out of that situation.

Talk about me, take the tapes, talk about the work that is going on here, and feel what you can do... and things will start happening. They always happen -- and when you don't have a plan, they happen easily because you don't have something to fix; your plan is flexible.

Have you heard about procrustes' bed? It is a greek myth. This man, procrustes, was very rich and he had a very great palace in the hills, in a lonely spot... very beautiful. Travellers sometimes would pass and would be enchanted. He would invite them in and they would be happy to stay.

But there was a problem. He had a bed, and any guest that would come, had to sleep on that bed. Procrustes had an obsession that the guest had to fit with the bed. So if the guest were smaller than the bed, he had men pull, stretch the guest to the size of the bed -- and the guest would die. Or if the guest were bigger than the bed, he would cut the legs or head off so the guest would fit the bed. It was almost rare that somebody would fit the bed and would come out of his palace alive. Otherwise guests would simply go in and never come out again.

Many people do the same with life. They have a certain plan and they try to fit life with it. It never fits.

Simply see a situation and then let the plan arise out of it. You have to do my work. That's a general idea, not a plan -- just a general directive to start some centre there for meditation, for therapies, to help my work, to help many people. There are millions of people who will not be able to come here -- and I am not going anywhere, so my sannyasins have to go. Just help people to meditate, and if you help them, there is a possibility that some day they may be able to come here.

Once they start meditating they are bound to come here one day or other. They will find their own way. You have just to initiate it, just give them a little taste of what meditation is. This is a general directive. The plan has to arise there if you go -- and I feel it is good that you go. But still, you have to feel your own unconscious and do whatsoever it says.

[Another sannyasin says: I was wondering if you could give me some hints about life in the university and with the family because I'm going back sometime next week.]

It will be different -- and it will be very good. It will give you new insight. Many things happen when you go back, because here you live in a different milieu. You will be going alone, the milieu will be left behind and you will enter into a totally different world, a different atmosphere. That will make you more sharp, centred. It will be a challenge, and you will have to respond more consciously.

People will be arguing with you. They will think you are mad or something. People will think you have betrayed your religion, your country or something. You will have to be very very patient to understand what they are saying and to help them to understand what you are, where you are. And these things bring everything into focus.

[The sannyasin asks for a particular meditation technique. He likes the kundalini and nadabrahma.]

So then continue the kundalini and the nadabrahma, and one small meditation that you can start doing in the night before you go to sleep.

[Osho described the meditation technique he had given to few evenings ago (see august 12th), but added to it another stage. After five minutes of saying 'ah!' then a further five minutes of saying 'aha!', bhagwan said to add a further five minutes of 'ahoo!', saying ...]

The english language is acquainted with the two -- 'ah!' and 'aha!' 'Ahoo' is not part of the english language, but that is the third step in the same series of sounds. It is a state of gratitude, of thanksgiving. 'Ah' creates silence, 'Aha!' creates joy, and 'Ahoo' starts giving thanks and expressing gratitude.

[Osho also said it would be helpful to burn incense through the meditation ...]

Use the same incense every night. That enters into your bio-memory and it starts triggering things. So just burn the same incense every night, and never bum that incense at other times, otherwise you will lose track. Let it be associated only with this meditation.

[A visitor said that she had done primal therapy in the west for the past two years and was unsure as to whether to continue it or not. Osho said two years was long enough ...]

... In fact in the west they try to make every process too long, because every process has become a profession, so the longer it is delayed, the more profitable it is to the therapist. So psychoanalysis can go on for five, ten years, or even twenty years. One can go on and on.

By and by the patient becomes addicted. He forgets his own problems; therapy becomes his problem. Now it becomes an addiction. Nothing may be happening through it, but the person cannot live without the therapist and without the therapy. A dependence arises, because the whole western thinking is economically based and everything becomes a business. There is no need. It has put you on the right track. Now you can work on your own. And sooner or later everybody has to work on his own. Any sort of dependence is dangerous.

Do a few meditations here, but even if one suits, that's enough. There is no need for many meditations. One has to find the right technique that fits you, goes with you. And the right technique is that which makes you joyful, makes you more energetic, refreshes you, rejuvenates you. You feel more alive, more celebrating... a sudden joy overflowing, for no reason at all. Then the technique is fitting you and there will be no hard work with it; it will be almost effortless. And when things are effortless, they are beautiful. Effort makes things ugly. Any strain makes things ugly.

So the only technique that is going to help a person is a technique which he can do without any effort and without any strain, the technique which he can play around with. It is not like work; it is just like play. So work on all these five (meditations that happen during the camp).

Dance Your Way to God

Chapter #19
Chapter title: None

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ShortTitle: DANCE19	
Audio:	No
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Deva means divine and ayama means dimension, the divine dimension. And that is the goal. One has to move into the divine dimension by and by. So become less and less interested in things. Become more interested in persons. Even while relating with things, relate to them as if you are relating with persons. Even if you take a book in your hand, take it with such respect that the book is no more a thing. You confer a personality on it. You eat food.... Eat with such reverence that food is not just food; it becomes a sacrament. Even the shoes should be used with tremendous respect. By and by you will be able to see even about things, that they are not just things. They are also people. And just the contrary is happening in the world.

People are treating people as things. A husband tends to treat his wife as a thing, something to be used. The wife goes on treating the husband as a thing. This I call the materialist dimension -- when you treat a person as a thing. When you start treating even things as persons, the dimension of the divine opens its door for you.

The dimension of the divine is nothing but a capacity to feel the presence of god everywhere, howsoever hidden. In a rock he may be fast asleep, but he is there. In a man he has come a little of age, has become more alert. In a buddha or a jesus he is totally alert, fully awake. But between a buddha and a rock there is a bridge. The rock can become a buddha one day. And one day buddha was also a rock.

Every sinner has a future and every saint has a past -- and that is the bridge. So I give you this name, deva ayama, so you can start figuring out how to change from the materialist dimension towards the divine dimension. It is just a shift of consciousness. One need not escape from the world. But one needs to look into things so deeply that everything attains to a centre and becomes a shore.

So this is going to be your path. Treat every person with tremendous respect -- even your child, because he too is god's only begotten son. He is also a manifestation of the divine. In a thousand and one forms the same energy is manifested.

And when you start looking into others and you drop the materialist illusion about people and things, you will become capable of looking inwards more and more. Whatsoever you do to others, you will do to yourself. If you have a deep respect for people's souls, your own soul will come.

Prem means love and nadam means the subtlest sound; the sound of love. It is the most subtle sound. You can hear it only when you are very very receptive. The ears won't be of much help. Unless your heart listens to it, you cannot listen. It is continuously present. The whole life is nothing but a vibrating love energy -- Call it god, but basically it is a vibration of love energy.

You cannot find a man who is not, deep down, in need of love and who is not, deep down, in need of being needed for love. One may not be capable, but the desire exists. One may fail, but the urge exists. Love seems to be the most common phenomenon. The man may be foolish or wise, beautiful or ugly, black or white, a criminal or a saint, poor or rich, a beggar or an emperor -- it makes no difference. Love seems to be the most characteristic quality of human beings.

We are created out of love, and our climax is going to be only through love. And this is not true only of

human beings -- it is true about the whole existence. First you have to understand human beings... their tremendous need of love, their tremendous urge to love. Then by and by you see the stars and the trees and the rocks -- they are all vibrating with love.

Physicists say that it is electricity that is the substratum of reality. Religious people say it is love.

Electricity may be just a phenomenon of love energy. So this you have to seek and search for, and you have to vibrate with love. You have to become receptive to the love sound that is continuously happening all around.

Every bird that sings is singing for love. Every flower that opens is opening for love, and every eye is in search of love. Every heart beats for love. Love is the very meaning of life. If there is no love, life becomes meaningless.

When people start asking, 'What is the meaning of life?' that simply shows that they have not been able to find their love; hence the meaning is missing. Now there is no way to find it. If you cannot find it in love, then there is no other place to find it. Then you can go on searching, but it is in vain.

So feel more loving. Love people and allow others to love you. Don't create barriers. Whenever love knocks at your door, remember it is god who has knocked. Reject love and you have rejected god. Welcome love and you have welcomed god.

God comes as love, flowers as love.

Deva means divine and yama means night; divine night. And night is going to help you tremendously -- that's why I give you the name. Whatsoever is going to happen to you, will happen in the night. In the night you will feel more and more harmonious. So you have to be alert about it. Day is not your time -- good, but not your time. Your time is the night.

So use the night more and more. Just be alone, sit silently, look into the darkness. Become one with the dark, disappear into it. Look at the stars -- feel the distance, the silence, the emptiness, and use night for your meditation. Just sitting in the bed doing nothing... just feeling. Many people are completely unaware of the beauties of the night... and night is tremendously beautiful. It is the right time for meditation.

In yoga psychology we divide human consciousness into four stages. First we call the waking state of consciousness, the day consciousness. You work, and you appear a little alert. And the second we call the dream consciousness. You are asleep, but dreams are running like a procession. The whole mind is in a traffic jam. Then the third state we call sleep, when dreams have stopped. And the fourth, we simply call the fourth, but it is closest to sleep. It is just like sleep with only one difference, and that is that one is alert in it; that's the only difference. It is as silent, as deep as sleep, with just one plus -- that one is alert. In sleep you are completely unconscious. In samadhi, the fourth state, you are absolutely silent, yet aware.

So night in the past has been used for meditation, for prayer. The day is too worldly -- the night is very spiritual. So remember that, and start using the night more and more. By and by you will feel so tremendously in tune with night.... By and by the whole world goes to sleep. Everything stops; traffic stops, noises stop... the mundane world is over. People -- their in consciousnesses, their criminal attitudes -- have all disappeared into sleep. The atmosphere is absolutely clean... no jarring note.

The middle of the night is exactly the best time for meditation -- for you at least. So just start enjoying the beauty of the night and feel more and more for the night. Wait hopefully every day -- the night is coming. So become an owl, mm?

Do you have something to say?

[The new sannyasin said she had been married for ten years and could return to her husband, but on the other hand she felt she had started living a new life in the time she had been in india and wondered if going back to him would be a regressive step. She felt she used him for security, and felt the main thing that divided them was a different attitude about love. She felt he didn't love her, and up to recently felt negatively about his lover.

Osho asked if she was financially dependent or in need of her husband's financial support, to which she replied that she was not and could manage alone.]

Then I don't think that you should go back -- no need. Never decide for security, otherwise you will always decide wrongly. Always decide for love, never for security, because security is just out of fear, and one cannot live only because one is secure. Then one feels life has no meaning. One cannot live by security alone. That's the meaning of 'One cannot live by bread alone.'

You need something more, something more ecstatic, to live. Security is too mundane -- and many people decide for security. When you decide for security, you are deciding out of fear, and when you decide out of fear, you enhance fear, you feed fear. How can you be happy with fear? It is impossible. It is impossible to be happy with fear. It is impossible to be happy only with security. a person can be happy in a tremendous insecurity if there is love. who cares about security if there is love?

You have lived with this man for ten years and then you decided to leave. Now after two years, to go back is certainly a regression. So I think it is better that you decide not to move in the old pattern. First become so independent and so fully yourself that you are happy alone. Then only you can be happy with somebody else, never before. If you are unhappy alone, you will be unhappy -- more unhappy than before -- with somebody, because the presence of the other only enhances that which you already have, nothing more. It cannot give something new. It simply brings into focus whatsoever you have, so two unhappy persons meet, hoping that this togetherness will give them something. It gives more unhappiness; the unhappiness is multiplied. they reflect each other's unhappiness and it becomes too much. That's what is driving the whole world crazy.

As I see it, you should simply decide to be yourself. I am not saying that the doors are closed, but decide to be yourself and if sometimes this man comes, never start the old life again -- not in a continuity. There is a possibility that he has changed; there is a possibility that you have changed. Your being together may not be an unhappy affair as it was before. Man is unpredictable. But that has to be restarted. Do you follow me? It should not be a continuity with the past.

And you are a new woman now. If he falls in love, he will be falling in love with one of my sannyasins. But close it. It is always good to dose accounts with the past and again start afresh. And he may have started understanding more. You have changed; you may start understanding more. In fact it is almost always so. People start understanding by the time they are too old to fall in love again.

George bernard shaw used to say, 'God cannot be very wise because he goes on wasting youth on young people.' Youth should be given to old people when they have become understanding and they know what love is, and they know how they have destroyed their own love... when they know how to live with another person; they know how to be harmonious and not to create a discord. But by the time a person comes to know, life is gone.

But you are still full of energy so there is no need to think in terms of security, no need. So simply tell him that you would like to be free. And when you go back, meet him, but meet him as you meet anybody else. Maybe it is going to start again, but if it does, it starts from abc -- or if it is not going to start, good. The world is so full of so many beautiful people, why be worried? You can fall in love with somebody else.

One should never betray love. One should always remain capable of love -- that's the only thing.

With whom it happens is accidental. If you are in india, you eat the indian food. If you are in china, you eat the chinese food. But hunger is essential. Food is accidental -- love is essential. Love is like hunger.

So keep deep trust in your love and remain insecure. Insecurity has its own wisdom. A person who is insecure is always more alive, more full of zest, because he has to face life every moment. The challenge is there every moment and he has to face that challenge. A secure person becomes dull. He has no need to face any moment. He has arranged for everything. He has arranged for the future also. He can live a dull life and he can die a dull death. That's what security is. It is a convenient way to live and a convenient way to die.

But life never happens to these people who are too much obsessed with convenience. Life only happens to those who are ready to live dangerously.

So if you ask me, my suggestion is -- live dangerously. If you were asking for my support, you have asked the wrong man. Live dangerously. I'm not against your husband, but this is the only way you may be able to help him also.

If you go into the old pattern again, you may drag him into it again too. Why move into the same misery? You have tasted it enough. Ten years is too much -- almost a lifetime. There is no need. Simply write to him very happily and very lovingly that you have changed a lot, and something tremendously valuable is happening to you; you are no more the same. Send a picture with orange clothes and invite him to come also -- to come and be here and meditate and see, because something might happen to him too. But don't go back. Be friendly towards him, but don't become a wife again.

First close it completely and then if something happens.... I have the feeling that something is possible, but only when you have closed the chapter completely. Be again a schoolgirl and fall in love!

Anand means bliss and dheeresh means wisdom, mm? -- bliss and wisdom. And remember that

knowledge is not wisdom. Knowledge is a Pseudo substitute for wisdom. Wisdom is that which comes out of your own experience. Knowledge is borrowed. Knowledge is from others, from tradition from scriptures.

Wisdom is just out of your own being. It is your own flowering. And unless something is yours, it is worthless. If something is not yours, drop it; don't carry it. It is simply a weight and a burden. The sooner you get rid of it, the better, because if you carry it, you will not have any space for wisdom to happen. So never become addicted to knowledge. It is cheap, and it looks like wisdom, but it is a counterfeit coin.

You can read the bible and you can just repeat the same things that jesus said. You can say them exactly the way he said them, but they are not your blooming. They simply appear wise -- they are not. Deep down you remain the same. They don't make you jesus.

In fact you cannot understand what jesus is saying unless you become a jesus; there is no other way. Just by becoming christian, nobody can understand christ. To understand christ, one needs to become a christ. Being a christian won't do. The same is the difference between knowledge and wisdom, as it is between a christian and christ. Christ means wisdom. A christian means knowledge.

So remember it and go on discarding. Don't make your being a junkyard. Whatsoever you know, only that is what you know. Everything else is borrowed. And if you can become wise the way I am saying, you can become blissful.

You can go and see the learned men -- the great scholars in the universities, the pundits -- and you will see that they are as miserable as anybody else. They talk about the sky -- and they crawl on the earth. They have not even looked at the sky. They have heard about it, they have read about it. They have not even taken the trouble to look up. The sky has always been there -- as it has been on jesus, as it has been on buddha -- but they have not taken the trouble to look. They have been reading about the sky in the scriptures. Their eyes are focused elsewhere.

So one can become tremendously efficient in knowledge, and will remain miserable. A little wisdom is better than great knowledge, because even with a little drop of wisdom, you will feel tremendously filled with bliss... ecstatic, elated. You will feel euphoric.
Do you have something to say?

[The sannyasin: Well, from what you've said, should I finish being a student?]

No, you can remain a student. Never become a learned man. A student you can be.
... Study -- but don't become a pundit!

[A sannyasin, said that after his last darshan he became aware of a kind of energy, of black feelings, and he described himself as feeling like a 'skinny devil'.]

Nothing to be worried about. There are many shadows lurking in the unconscious. Sometimes they confront you. They are nothing like devils, but just your own rejected parts that you have never cared about, denied expression, that you have never accepted as your parts. Sometimes they assert themselves. In some relaxed moments they come out of that imprisoned state, and because you have rejected them, they look too big. You don't want to accept them so you condemn; you say a 'skinny devil'. It is you! There is no devil.

So whenever it happens again, please try to absorb it. Invite the skinny devil to come. Embrace him and go to sleep with him. Just tell him, 'I accept you. It is good that you have come home. I was waiting for you. Now be one with me.' And you will be tremendously surprised. You will feel that a certain gap in your life has disappeared, a hole has disappeared. You will feel richer.

When you can absorb your devils within you, you will become very very rich, and your life will have more aspects to it. Otherwise people are monotonous. A saint is monotonous, a sinner also, but when there is a perfect man, he is both. He is as much god as devil. He is as much day as night. He accepts everything. He is a complete circle of yin and yang. Nothing is rejected. Then one has tremendous grandeur.

So learn this. When you meditate more and more, many times your rejected parts will bubble. up, because you will be more relaxed now. The weight will be removed and they will come up. So don't go on denying them and don't be worried about them. Accept them, welcome them home. And you will see immediately that the moment the devil part is absorbed, you will feel more fulfilled, more alive, more vital, and you will see that something that was missing has been found. These are your pages, missing pages of your bible. They all have to be brought back.

It has been a good experience. It will be happening more and more, so don't be worried.

[A fourteen-year-old boy, who had previously refused to leave the house in which he and his mother were staying, said: I feel I hide my feelings behind my mind, behind reasons.]

Why do you do it? You don't know?... Because if you hide your feelings, you will miss many things in life, because feeling constitutes ninety-five percent of life. You will live a very poor life. Thoughts are poor -- feelings are very rich. All that is beautiful comes through feelings. All that relates you to people comes through feelings. All roses bloom through feelings. Thoughts are dead; a computer can think. For that, soren is not needed. A mechanical thing can do that.

A computer cannot feel; a computer can think. Mm? Just see it. That means thinking is mechanical; feeling is not. Sooner or later thinking will be taken over by computers. They can think better than you, better than anybody else. They think very fast, and they never commit mistakes because they don't have any mind to commit mistakes. They are simply machines. But they will never be able to feel.

Feeling makes man a man -- thinking reduces you to a computer. So come out of that... and nobody is going to bring you out of it. You will have to come out of it -- it is your thing -- otherwise you will miss your life. It is nobody else's loss; it is not [your mother's problem. You have to decide.

But somehow, somewhere in your life, you must have become afraid of feelings, hence you go on suppressing them. Somehow you have become addicted to your thoughts and you think thoughts are more important, and things like feelings are a little feminine. Somehow you identify your ego with your thoughts.

Meditate here. You will come out of it; there is nothing to worry about. I have got so many mad people here -- they can help you (laughter). If you just cooperate, they can bring you out of it. You need a little madness, that's all.

[Osho suggested he try a group....]

... and that will be very helpful, because the whole training of tathata is to bring your feelings out. And when twenty persons are bringing their feelings out, one simply looks foolish if one is not bringing out one's feelings. When one starts moving with people and seeing that people are enjoying themselves so much, then why stand aside? Take a jump!

And it is not only a question of being acquainted. Once you start moving into your feelings, you will be so happy. But the taste is needed. You have not tasted feelings at all. You have lived in your head -- thinking, thinking, thinking. And after tathata I will see if some other group is needed.

And you are such a beautiful person -- it will go. Nothing to be worried about, mm? Good!

[A visitor says: I have spent a great deal of my time with some movements -- one is esperanto, and another to do with ecology. I think they are very important for the world at the moment.]

They are good, the work is good and you can continue, but don't get involved so much that you lose your own growth. These things are important, but not more important than you.

Ecology is very good. Work for it, but look for the inner ecology also. Because as I see it, the outer ecology is being destroyed because the inner ecology has been destroyed. It is just an outcome. When man is no more whole inside -- divided, in conflict, like a fighting mob, in a crowd -- that man creates disturbance in nature also. And these are related.

When nature is destroyed and the natural systems are destroyed, then man is more destroyed. Then again nature goes on affecting man and man goes on affecting nature. It is vicious circle. But as I see it, the basic problem is somewhere inside man. If you are relaxed inside, if you have come to a settlement with your own nature, then you will be able to understand the natural functioning of the world, and you will not create any problem. You will not create any gap in it. You will see that everything is interconnected and nothing can be.... But the basic problem is inside man.

Continue your work -- it is very important work, but one should never lose one's own inner work, that's all. Otherwise it is dangerous. It may happen, it may not happen, and there is more possibility that these mad politicians are not going to listen to anybody. Things have gone too far, and it seems that only a great catastrophe will stop it. Not that I am pessimistic, but just the actuality is such. The whole world is ruled by fanatic, violent people. And it has always been ruled by them, because a peace-loving person does not bother to rule anybody. He has no political ambitions. So all ambitious people are mad and insane, and they

are always in key positions. They don't understand anything... they understand only their ego.

When nixon was going to drop out of his presidential chair, the thought occurred to him that he could destroy the whole world. Now reports have come that for three nights he continuously pondered over it -- should he resign or should he start a third world war? He could have done that. Rather than getting down from his chair, he could have dragged the whole world into a third world war, into total destruction. It was possible. It is a miracle that he decided to resign. But all mad people will not be so sensible. He proved sensible in a way.

So go on working, doing whatsoever you can do, but never hope too much. Hope for the best and expect the worst. And meanwhile, go on working on yourself.

And esperanto is also beautiful work, but that too is almost hopeless. But work -- it is good work, and man needs one language. So many problems simply arise because of language. Out of a hundred conflicts, ninety-nine can drop if one world language exists, because these problems are of communication. If people cannot communicate, then they fight. They have only one way to prove who is wrong and who is right -- and that is war.

One day or other, humanity is going to learn. But I don't think that moment has come yet. But go on working because that comes only that way. As I feel, some day or other, if some planet starts a war with this world, then esperanto will win, not before it. People will immediately start learning one language, because then they will have to fight. People have done things only when war was there. All these beautiful big roads, highways, super-highways, were made for war -- not for people to travel on, not for lovers to meet and friends to meet together. No, they were created for militaries, armies to pass. All that you see in the world has been more or less created for war. Other uses come later on, but the first use is war. The atom was created for war; now we think how to use it in a peaceful way. Esperanto will come into this world only when we are in conflict with some planet, and the whole planet has to be together, otherwise not.

But go on working. The work is good and beautiful and religious. But don't forget yourself.

In sanskrit, hansa means the swan, and parmahansa means the great swan. There are two species of swan -- the ordinary swan which is found all over the world, and the great swan which is found only in a far away lake in the himalayas, mansarovar... and that is the great swan, the whitest, the purest.

In india that is a symbolic name for somebody who is moving towards purity... to the highest peak of the himalayas, and to the purest waters of that innermost lake. In indian poetry, hansa is a mythological symbol. In indian poetry they say that hansa has the capacity -- if you put milk and water together and give it to the hansa -- to drink the milk and leave the water. It is just symbolic, but very beautiful. It simply says that a hansa has the capacity to discriminate between what is essential and what is non-essential.

And parmahansa means one who has come to that great discrimination between what is useless and what is useful, what is real and what is unreal.

And ramakrishna you must know. He is the master of vivekananda -- one of the greatest men ever born. In those days he was one of the most illumined beings. And rama is one of the names of a hindu avatara, and krishna is the name of another.

So ramakrishna is just a combination of both, because ramakrishna tried to find truth from so many ways, from this path and that. And he always arrived at the same truth. He tried from rama, he tried from krishna. He tried even from jesus, from mohammed. He was doing pioneer work. Nobody has ever tried it before, because once you have reached, who bothers whether other paths lead to the same place or not?

And reaching, he tried to follow other paths still to see whether they also lead to the same, and he came to the same conclusion again and again.

[A visitor said she found the meditations wonderful, but since her father taught her to listen to christ she did not wish to take sannyas. She says she is with Osho in her heart, to the extent of her own limits.]

Then wait. Soon you will go beyond your limits, mm? And if you really understand jesus, you will understand me immediately. And if you cannot see divine wisdom in me, you cannot see it in jesus either, because it is a question of vision.

It is not a question of where you can see and where you cannot see it. If you can see, you will see it in buddha and jesus and in mohammed. And sometimes you will be able to see it in a small child, because the human and the divine are not divided.

The human is divine.

[She answers: I agree, but to put something on a pedestal makes it out of my reach and out of my possibilities.]

You just wait. I will make your possibilities bigger. Just wait. One has to go beyond the limits -- only then one grows. If you remain within your limits, you will never grow. One has to grow beyond one's limits a little by and by. One has to adventure a little beyond one's possibilities. One has to move into the unknown, the unfamiliar. Remain close to your boundary but go a little beyond. But if you remain confined to the boundary, you cannot grow.
But wait... it is coming. It will come.

[A visitor says: Since I'm here I've been in a conflict about taking sannyas.]

So don't take it! Why be in a conflict? Don't take it. When you can take it without conflict, then take it. If you cannot taken, then forget about it

... The conflict can be stopped only in two ways: either take it or decide not to take it -- both are good -- or remain in conflict! (laughter)

Everybody comes into that conflict; it is natural. A few people linger in it a little longer and finally everybody decides to take it, because that is the only way to get out of it (laughter). What to do?

[She answers: I want to be accepted and loved though I am not a sannyasin.]

You are accepted. As far as I am concerned, you are accepted, but if you are not a sannyasin, it will be difficult for you to receive my love.

[Osho went on to say that sannyas made for a kind of bridge, a link, between him and the disciple.
In the discourse the following morning he referred to this conversation.]

... Being here with me is an act of love. I have nothing else to give you except my love. I have nothing else to share with you except my love. While you are here with me... you will feel that you have been with me and that you have not been with me. Both are true, and both are true together. That's the paradox of love. The more you have been with me, the more you will feel that you have not been with me. The less you have been with me, the more you will feel that you have been with me.

If you are here for a longer period -- and the period is not as important as the depth of the relationship.... That is the meaning of sannyas -- it is a plunge into a deeper intimacy, into a deeper commitment.

Just the other night a woman was asking, 'If I don't take sannyas, will you accept me?' I told her, 'Yes, I accept you -- whether you take sannyas or not is irrelevant -- but you will not be able to accept me if you don't take sannyas.'

If you are able to accept me, then sannyas is just a gesture of your acceptance, nothing else. It is just a gesture that you are coming with me, that you are ready to be with me... that even if I am going to hell you are coming with me; you would rather be in hell with me than in heaven alone, that's all. I am not promising you that I will take you to heaven; nothing of the sort. Nobody should be hoping that. I am not promising you anything of the sort. Maybe I am going to hell....(laughter)

A sannyasin is one who has trusted me; who says, 'Okay, sol am coming with you.' Then something starts transpiring between me and you. It is not only changing your clothes, it is not only changing your name. It is simply dropping your whole past and starting from abc.

That's why I give you a new name -- just to give you a new start, as if you are born again.

Dance Your Way to God

Chapter #20

Chapter title: None

16 August 1976 pm in Chuang Tzu Auditorium

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Anand means bliss or blissful, and sugatta is a name of buddha. Literally it means well gone, because in india we call those people well-gone who are not going to come back again, who are gone forever. They have gone so well that they will not be returning. It is a beautiful term, very significant.

In the east the world is taken as a place of learning. One has to experience the truth of life. Unless you experience it, you are thrown back again and again into the world. It is just as if somebody studies in the university and goes on failing so he has to come back again and again to the same class. Once you have passed, you don't return to the university. The world is taken as a school, as a training, as a discipline for something beyond. Once you have learned the art of how to be, there is no need for you to come back. A person who has gone in such a way that he will not be coming back, is called sugatta; well-gone, gone forever.

So become a sugatta. Experience life as deeply, as totally as possible. Never be afraid of any experience, because fear is the only cause which delays. If you don't experience something, then somewhere deep down inside, you will continue to cling to it. Unless you experience it totally, you cannot be finished with it. So whatsoever it is, go into it as deeply as possible, so if there is something in it, you learn it. If there is nothing in it, you learn that there is nothing in it.

But either way you are benefited. Don't go into any experience unaware, because if you go unaware, you will go again and again, and you will not learn anything. It is as if somebody goes into the university drunk. Many things will go on happening, but he is drunk and he cannot understand what is happening. He comes back, again misses. He comes back, and again misses. So don't be drunk. This drunkenness comes by attachment. Drunkenness comes by ego. Drunkenness comes by greed, ambition, but the root cause is always unawareness. So become more aware and experience whatsoever life makes available. Don't say no. Say yes and go into it.

If it has something, it will deliver. If it has nothing to give you, you will come out of it completely freed -- at least from that dimension. Now it will not have any attraction for you; it is finished. By and by, in this way, one goes on finishing in every direction of life. Then one day suddenly, this whole life is simply known as futile, just a vicious circle leading nowhere; one goes on in circles.

In the east we call the world the wheel. It is like a wheel; the spokes go on changing, one goes up, another comes down. If you look at the spokes, you may think that something is changing, but if you look at the whole wheel, you know that nothing is changing. It is the same wheel going round and round and round.

Become aware so that you can see the whole wheel of life going round and round and round -- the same anger, the same greed, the same sex, the same conflict. One goes on repeating it. I'm not saying don't go into it. I'm saying if you have to go, you have to go -- but go alert. If there is something, then go strongly into it. If there is nothing, then be still....

Prem means love and pramod means joy; joy that comes out of love. That's the only joy there is. Whenever you love, you are joyful. Whenever you cannot love, you cannot be joyful. Joy is a function of love, a shadow of love... it follows love.

So become more and more loving, and you will become more and more joyful. And don't be bothered about whether your love is returned or not; that is not the point at all. Joy fOllows love automatically, whether it is returned or not, whether the other is responsive or not. If you are loving, you are joyful, and that is more than enough, more than one can expect. That is the beauty of love -- that its result is intrinsic, its value is intrinsic. It does not depend on the response of the other. It is totally yours.

But people are in very much confusion. They think you become joyful only when love is returned. That's where they miss. Their whole analysis is based on wrong presumptions and their whole life becomes a

misery. Joy follows love. It has nothing to do with whether it is returned by somebody or not.

That's why, even if there is no god, a man who prays deeply becomes joyful. There may not be any god, but that is not a necessity. The devotee loves -- god is just an excuse. It triggers, that's all. It will be difficult to love without somebody there, so you simply imagine that somebody is there in the heavens, and you become loving towards that reality that you have imagined. Joy follows; it is just a by-product of your love. It has nothing to do with the object of love. The object of love may not exist at all, Still one can be joyful. The object of love may exist and you may be joyless if you are not loving.

People are continuously asking for something in return. Their love is conditional. They say, 'Make me happy, make me joyful, then I will love you.' Their love has a condition to it, a bargain. They are completely blind. They don't know that by loving, joy automatically arises. It is a spontaneous by-product. So just be loving.

And it makes no difference to whom you are loving -- to a dog, to a cat, to a tree, to a rock. Just sit by the side of the rock and be loving. Have a little chit-chat. Kiss the rock... Lie down on the rock. Feel one with the rock, and suddenly you will see a shudder of energy, an upsurge of energy -- and you are tremendously joyful. The rock may not have returned anything, or may have -- but that is not the point. You became joyful because you loved. One who loves is joyful.

And once you know this key, you can be joyful for twenty-four hours -- if you are loving for twenty-four hours, and you are no more dependent on objects of love. You become more and more independent, because you know more and more that you can love -- even if there is nobody. You can love the very emptiness surrounding you. Sitting in your room alone, you fill the whole room with your love. You may be in a prison; you can transform it into a temple within a second. The moment you fill it with love, it is no more a prison. And a temple becomes a prison if there is no love.

So love is freedom, love is joy, and in the ultimate analysis, love is god. Jesus says, 'God is love.' I say, 'Love is god.'

... you are just on the threshold, and many more inner journeys are there. This is just the beginning of the journey.

So go and come back, and if you can postpone it a little while, that will be good. If you can stay for two more weeks, you will become more settled with your new being, and you will go more centred. Otherwise you will go in a limbo. The old is no more, the new is still being born. It will be a little difficult for you. But if it has to be so, let it be.

Everything is good. Much is going to happen -- just allow me.

[Osho gives another visitor sannyas.]

Open your eyes... come here. You are ready for many things that you may not have even dreamt about. And that is your anguish -- that something is ready to explode and you don't know what it is, so you go on groping in the dark. And it is not without -- it is within, so groping is not going to help. The seeker is the sought.

We can go on searching for millions of lives, from one planet to another, from one earth to another, from one stage of life to another stage of life, but we are not going to find, because that which we are trying to find is already there inside. It has already happened... it is a given fact.

God is not an object of search. It is already a given fact. It is the very presupposition of all that is. It is the very base of all that is.

But this is how things are. Very few people are ready to explode, and those very few people who are ready to explode, don't know. And in a way it is natural, because unless it happens, how is one supposed to know? One comes to know only when it happens.

So just help me to help you.

This will be your name: swami anand vasudeva.

Anand means bliss and vasudeva is a name of god; god of the world. The whole name will mean god of bliss. And vasudeva is one of the most beautiful names....

[Osho asked vasudeva what meditations he had done before coming here. Vasudeva said he had done some kundalini yoga and enjoyed the fire breathing that they did, which was like the breathing in the first stage of the dynamic meditation. He said he liked it, but it was hard.]

It is hard because it changes many things in the body structure; that's why it is hard. It changes the whole pattern of your body. Once it has changed it becomes very very easy.

It is just as if you suddenly start walking. Your muscles have to be ready for it, otherwise you feel very tired. But by and by when the body adjusts to it, your muscles get the tone and the shape and the strength. Then it is a simple thing and you can walk for miles with tremendous joy. You don't think about the body at all then. In fact if you know how to walk, you can completely forget the body. You can almost fly... you become weightless. And the same happens with all sorts of new trainings.

And this meditation is a training on many levels. First the body level; it has to change the musculature -- particularly the breathing musculature which is the most important and which has much to do with your mind and the mind structure. Then it has to change your armour that you carry around your body -- a very subtle armour, protective, defensive. And that is the hardest part because you have completely forgotten that it is there.

... It is there, but it will go. Don't be worried.

Then the mind structure.... Much repression is there that has to be brought out. The whole mind has to be stirred from the conscious, subconscious to the very unconscious -- and even beyond that. Everything has to be stirred, thrown out and cleaned. It is a house which has not been cleaned for millennia. Much dust has gathered, and when you start cleaning it, it is arduous. But once you have cleaned it, it becomes a temple. This very body becomes a temple. This very mind becomes a vehicle for no-mind. And then there are still deeper layers which have to be changed.

So the whole pattern is going to be arduous. But it pays, it pays tremendously; the pay-off is very great. Continue it, and continue these two meditations -- the dancing and the humming.

[The new sannyasin said he was a psychologist and therapist running encounter-type groups in a mental hospital and also privately.]

It is always good to help people. It is always good to work for their growth. That helps your growth, because whatsoever you are doing, you become. And the best way to learn is to teach. The patient may be helped, may not be helped, but the therapist is always helped. In fact in a better world the therapists should pay the patient, because whereas it is not necessarily that the patient should be helped, the therapist is bound to get much out of it.

[The sannyasin says he wants to see some of India.]

Mm mm, first try to see me and then go and see india.

... You may not even need to go if you can see me. Because the india that you are going to see is already dead. It used to be -- it is no more that. It is just a history and a past. Reading about india you are reading some myth which used to exist but has been long long dead. Reading about buddha or buddhism or the upanishads, one starts feeling very much for india, but what one finds is something totally different

So it is good. First be here with me.. When you see something of the alive india, then you can go.

... then you can go and see the ruins.... Change to orange!

[Osho gives a sannyasin an 'energy darshan', after which the sannyasin said he had been feeling increasingly frustrated by the unending chatter of his mind.]

No, it is going well. It just takes time. We have cultivated the habit of continuously chattering for so long that it has become autonomous. Even when you are asleep, it goes on. You go on doing other things, it goes on. It has taken on its own autonomous status. So it takes a little time, but it goes.

And there is no hurry and no need to be impatient about it. Impatience destroys many things and makes things difficult. Go slowly, hurry slowly. There is eternity available.

In the west, time consciousness has become too much of a heaviness. So people are in a hurry because time is short and there are so many things to do. Time is running out and nothing is happening. That creates a tremor, a fever, a delirium.

The eastern attitude is far more beautiful and true. It is eternity. Time is not running out -- it never runs out. You can go on patiently. There is no need to ask for anything instantly. That very asking creates anxiety. It never happens -- and then more anxiety. Then you become more tense and more hurried, more

rushing.

Take it easy... it will go. It has happened to me -- why cannot it happen to you? There is no reason why. If it can happen to one single human being, it becomes a birthright of everybody else. It has happened to many people -- you cannot be that exceptional!

[He answers: It does happen to me occasionally.]

Yes, that shows that it can happen more often, and it can become a permanent state of affairs. Just go very slowly, very calm and collected and quiet. Go in grace and grandeur. Slowly, slowly, the mind disappears. And it is good that it disappears very slowly, otherwise if it suddenly disappeared it would drive you mad. You don't know what you are asking. Even if it were possible, it wouldn't be good. Even if it were possible for me to stop your mind right now, I would not do it, because you would be completely lost. You would lose all your moorings. You would not know who you are and where you are.

It would almost be a death, and the shock would be too much; you would be shattered. No, it has to be taken in homeopathic doses, very minor doses. By and by one has to acclimatise oneself for it. That's why it happens naturally, very slowly. It happens just for a split second in the beginning... just a glimpse and it is gone. It was just there and then it is not. The moment you recognise it, it is gone.

It seems to be very very shy, feminine... an old type of lady, not modern at all. The moment you look at it, it hides itself. By and by it happens more and more. Sometimes the old lady sits by your side for many minutes. Then you will understand the wisdom of why it happens so easily, so slowly and in so minute doses.

That's the way you absorb it. Your capacity to absorb grows, and then one day suddenly, the mind is gone, suddenly evaporates. But you are not shocked. You were ready for it, you were waiting for it. The jump is not from one degree to one hundred degrees. The jump is from ninety-nine degrees to one hundred degrees. The jump is so close that it almost looks as if nothing has happened -- and yet everything has happened.

Sometimes it has happened that the disciple has not realised that the mind is gone, and he keeps meditating. The master has to hit him over the head and say, 'What are you doing? It is finished. For what are you waiting?' -- just an old habit of meditating.

[A sannyasin says she is going through strong emotional ups and downs: I'm afraid to be by myself, afraid of being split.]

The fear is absolutely baseless, because ordinarily every human being is already divided. It is useless to fear about it -- it has already happened!

If you really want to be afraid, you should be afraid of becoming one -- because that is what is going to happen. Unity is going to happen. You are going to become one through all the meditations. Integration is going to happen. So you can drop that fear -- it is futile; not even worth considering. It is as if a person has died and then he is afraid of death. It has already happened.

Everybody is a split personality. The whole society is schizophrenic. This earth is a big madhouse and you are one of the most important inmates! (laughter) So there is no need to be worried about it. Now the whole thing is how to become one. Put your whole energy into it. Once you put your whole energy into becoming one, it is going to happen. That is the meaning of yoga. Yoga means to become one, integrated.

And the second thing: stop the humming meditation. Don't do it; it may not suit you. You need something vigorous, active, then your mind is working less. So put more energy into active meditations and use your body as much as you can. When the energy is flowing into the body, the mind doesn't get much energy and the chattering stops.

And the third thing: if you are afraid of being alone, then love, because there is no other way. If you don't want to be alone, only love can help, nothing else. You can be in a crowd -- even that won't help you if there is not love. You can gather many persons around you, but if there is not love you will remain alone. Non-loving is the only loneliness there is.

So first meditate and become one, and second, love and drop this loneliness. There is no need. Create friendships, mm? Good.

[Another sannyasin says: My ego plays so many tricks on me. I don't know where I am really.]

Don't fight with it. Enjoy the game. Enjoy the ego game but enjoy it consciously, that's all. Just make it aware, deliberate. When you see that the ego is playing a game, play it deliberately. Knowing well that it is ego, support it. Then it is no more your master. You have reduced it to being a servant. Do you understand me?

You are trying to fight. If you try to fight, you will become old, very very old -- and you have to live long... many many days of many experiences. Don't become old. Don't be serious about it. Play the game -- it is good.

... There is no need to fight -- that is my fundamental message. No need to fight with anything, because the more you fight, the more you will become an egoist, because that fighter is the ego. So whatsoever you do, the ego will feed on it. I am saying don't do anything. Just enjoy the game and then it will drop by itself. You will enjoy it so much that it will be reduced to ridiculousness.

So for seven days, enjoy all sorts of ego games. If you can find a few disciples, become a master (laughter). Teach them a few things. Whether you know anything or not, that is not the point. And you will always find a few foolish people who can become disciples. Tell people that bhagwan has appointed you his special ambassador. Right?

And what games have you been playing with this ego?

[The sannyasin replies: Well, I tell myself I'm being centred when I know I'm just saying, 'I'm not an egoist.' And when I'm outgoing, I tell myself I'm flowing like a river.]

Just go on saying them. If you feel that you are outgoing and you say inside, 'I am centred,' good. Say, 'I'm centred,' and if somebody even deeper inside says that you are playing games, say, 'Yes, I am playing games' (laughter). Do you follow me? Go on saying, 'Yes, that too is right.' Don't say no.

The ego feeds on no. Yes kills it utterly. Yes is the very poison for the ego. So accept. That is part of life. One has to play many games with the ego. One learns much through it.

For seven days, no problems for you. Drop all problems. If somebody touches your feet, just bless him! And deliberately enjoy it.

Dance Your Way to God

Chapter #21
Chapter title: None

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[Someone asks: I feel that different centres have opened in part, but I don't know which one to go with, to live with. I don't know which one is best to put more time and energy into.]

Think more about love, about the heart. We call that chakra 'anahata' in yoga psychology.

There are seven chakras, and the anahata is just in the middle; three below it, three above it. The three below are muladhar, swadhisthan and manipur. Those three belong to an extrovert personality. In the west, the majority lives through those three chakras. And now in the east also, the majority is moving towards the western attitude of life. These three chakras are very easily available. They have a certain given function;

you need not work much on them.

Without them, life will become impossible. They are survival measures, so nature has not given you a choice between them. From the moment you are born, those three chakras start functioning. They go on functioning until you die. The whole life is covered by those three chakras, and the extrovert person never comes to know that there is anything higher than these. Sex, money, power, prestige, respectability, name, fame -- they all belong to those three chakras.

And the centre of all those chakras is sex. People seek money in order to seek sex. People seek fame and power and prestige in order to seek sex. Sex remains the centre of the lower three chakras. Sex remains the centre of the extrovert personality. His whole mind revolves around sex.

Above the anahata, the heart, there are three chakras: visudha, the fourth centre, then ajna, between the two eyes, the third eye centre, and sahasrar, the last centre, the centre of samadhi, of ultimate unfoldment.

Between these two is the heart. Between the introvert and the extrovert, the heart functions as a door, it is a bridge. Just as sex is the centre of the extrovert mind, prayer -- or call it meditation -- is the centre of the introvert mind. But to call it prayer is more relevant. Between these two -- when a person is just in the middle, on the fourth chakra, at the door -- love happens. Love is between sex and prayer.

When sex is a little purified, it becomes love. When love is also purified, it becomes prayer. So it is the same energy, the sexual energy, which goes into higher formations. In the east people have tried to live an introvert life; they have tried to live above the heart. But both are lopsided. The western extrovert mind and the eastern introvert mind are both lopsided.

To become a total man, one needs the functioning of all seven. It is not a question of choice. It is a question of being capable of living in all the centres without any conflict. There is none -- we create the conflict.

A person can become an extrovert and can become an introvert very easily -- just as you go out of your house and you come in. But whether you go out or you come in, you will have to pass from the door, and that door is anahata. So my emphasis is always on the anahata, the heart centre, because that is the door and both the dimensions meet there.

If somebody tries to live just below the heart centre, he closes the door. Then he becomes very worldly. He cannot even think that god exists. He cannot even think that religion can mean anything. It is all nonsense, rubbish. He does not even believe in love. He thinks love is just a bait for sex, just a foreplay for sex. Just not to be rude one has to at least pretend love. But the basic thing remains sex. He does not believe in love, he cannot believe in love, because he does not know what love is. He has never functioned at that centre. He has never stood on the door between the two worlds.

The introvert person also becomes very lopsided. He also closes the door of the heart because he becomes afraid. From that door opens the world. So he goes on denying. He becomes a renunciate, a monk, anti-life, condemnatory, repressive, afraid -- continuously afraid of relationship, of moving with people, of creating any sort of love, because who knows? -- love may bring in sex. Once you open the door of love, then the whole three chakras become available -- the chakras of the below.

It is better not to open the doors so you can forget all about the lower world. Then one remains just inside -- but one's life becomes a morbidity. One becomes like an island -- cut off from everything . . . a dry bone. No juice remains. The very shape of life disappears, because if you don't love, life starts disappearing.

Life exists when you love. Love becomes the very foundation for life to exist. It can have its foothold there.

The introvert becomes more and more sad -- silent of course, but not happy. The extrovert is very excited; the introvert is never excited. He remains calm and quiet, but calmness and quietitude are not the goals of life. Ecstasy is the goal of life. Just to be calm and quiet can mean death, can mean suicide. You can dry up all the sources of life in you. You will become calm and quiet, all the fever gone, all the passion gone, all the lust gone -- but then you are also gone. You are just an empty room, a negativity, a sort of absence, not a presence. You are not fulfilled. You cannot dance -- you have nothing to dance about. You cannot sing. No song arises in your life because all songs dry up when love dries up.

The extrovert seems sometimes to be very happy . . . is more happy than the introvert, but never silent. More joyful -- it is a joy to be with an extrovert. You cannot live with an introvert long; that's why saints are so boring. It is good to pay respect to them, but you cannot live with them for twenty-four hours; they are really boring. And just to think about heaven where all the saints have gathered down the centuries.... One cannot believe how boring that place must now have become. It will be sheer boredom.

You can be with an extrovert, happily; you can relate with him. He is an excited being. He sings, he

plays around... many games. He enjoys. Of course he is tense. He is never silent; that is his problem. Happiness is at a cost -- that he loses tranquillity, equilibrium, balance. His excitement becomes more and more feverish, and there is every possibility of it turning into a delirium. The extrovert can be mad at any time; the breakdown can come very easily to him. He is so excited and so tense. He has no centre -- just the revolving periphery.

To me, a real man or a real woman has to live in all the seven chakras together. Then you have the tranquillity of the introvert and the excitement of the extrovert. That's what a rich life has to be -- the silence of the introvert and the joy of the extrovert, the centre of the introvert and the periphery of the extrovert.

A centre without a periphery is poor. A periphery without a centre is poor. When the periphery and the centre both exist together and you don't choose -- you simply move from one to another enjoying both, not putting them as opposites to each other but balancing them as complementaries -- your life becomes tremendously rich.

That's what I call life abundant. Then you really live in luxury, because you have all that the extrovert can have and all that the introvert can have; you have both the worlds together. Yes, in this sense, you can have the cake and eat it too. Then you are very affirmative. You don't have any negations, any condemnations. Between samadhi and sex, between the muladhar, the first centre, and the sahasrar, the seventh, the whole sky is available to you, and whatsoever you choose, you can be. And it is good to go on changing. Why get fixed to one centre? Why not remain flexible, flowing, streaming like a river? Why become a pond? Why get stagnant and stale? Be dynamic.

That's why I insist on dynamic meditations. 'Meditation' and 'dynamic' are a contradiction in terms. That means I am trying to make a combination of the extrovert and the introvert. Meditation means passivity, meditation means just to be oneself. And dynamism means to do many things, to be active, to be flowing. Dynamic meditation is a contradiction in terms but it is only apparently so. It is possible to have both.

[Osho said it was good to live at the heart centre, sometimes moving to the centres below and sometimes to those above. He said the terms 'higher' and 'lower' did not denote any moral evaluation but were simply physiological descriptions. He said one should be like a rainbow -- all the colours -- and not obsessed with just one.

As one moved into all the centres, one saw that there was no contradiction in them and that the seven chakras were seven worlds . . .]

Sex opens a door into the world, the sexual world. The heart opens the door into the world of love. The throat centre opens the door into the world of expression, creativity. The ajna, the third eye centre, opens the world into clarity, vision, and makes one a master of one's life. That's why we call it ajna. Ajna means order.

Then you are within your own order. You have your own discipline, and whatsoever you say, goes. Now there is no more conflict in you. It is not that you want something and you have to do something else. It is not that you never wanted to be angry and still you have become angry -- no. When a person lives at the ajna centre, if he wants to be angry, he can be; no problem. If he wants to be angry, he can be even without any situation. He can be abruptly angry for no cause.

Gurdjieff used to play that game. He would be happy and talking and you could not even imagine that he would become angry. Everybody would be shocked at what had happened because there was not even a slight cause. Sometimes he would do the opposite. He would be angry, shouting, and then suddenly he would cool down so suddenly and so abruptly and the change would be so dramatic -- as if he had never been angry.

When you are at the sixth centre, ajna, everything goes as you want it to; there is no conflict. All these centres have to be used. No centre has to be sacrificed for another, because every centre is autonomous, has its own world. It does not exist for another, no. It is not a means for another. It exists for itself. It has intrinsic value.

[She asks: How can I go to school in physics and work on my heart?]

You can -- there's no problem, not at all. You can be a scientist; there's no problem in it. It becomes destructive only when you are only a scientist and you don't have any dimension of meditation in you. Then it is destructive. Otherwise it can be very creative because it gives power.

Knowledge is power, but that power becomes creative in the hands of those who are at ease with

themselves, who are no more neurotic, but calm and quiet and blissful -- then it becomes creative. If you are neurotic, then any power that falls into your hands is going to be destructive. A mad person is good when he is powerless.

It is said about tamerlane -- one of the most destructive persons in history -- that he asked a sufi sage, 'I am very worried because I enjoy sleep too much. Twelve hours even are not enough -- and I go on sleeping longer. People say it is bad; one should be active. What do you say?' he asked the sufi sage.

The sufi sage said, 'If you sleep twenty-four hours, that would be the best.' Tamerlane was very angry. He said, 'What do you mean -- twenty-four hours!' The sufi sage said, 'Yes, the best thing would have been if you were never born. The next best thing is that you sleep twenty-four hours -- and die as soon as possible, because people like you when they are awake, do mischief. At least while asleep you will not do any mischief.'

So it depends. . . it depends on you. It does not depend on science. Physics can be tremendously beneficial to the world, but the physicist has to be a totally different type of man. Ordinarily people who are ready to be angry for any small thing -- for any trivia; ordi-nary people who are ready to die or kill for any small thing -- should not have power. They should not become politicians, but they do. In fact, only they become politicians, because only they seek power. Who bothers? If you are really happy, who bothers about power? Who competes for power? They hold much power -- and they are ordinary people with very unconscious minds. Then wars become natural.

If you want to be a physicist, become a physicist, but go on growing in your inner being. Then nothing is harmful and everything can be used for something good. Become good, and whatsoever you do will be good. It is not a question of doing good -- it is a question of being good.

But be here for a few weeks. Meditate, and then we will see. If you Still have the idea to continue, good. If the idea has disappeared, then there is no need to bother about it. Just be open. Whatsoever happens -- and if you feel good about it -- do it.

Deva means divine and kanan means a wild forest; a divine, wild forest. And that's what you have to keep in your heart -- that to be wild is to be alive. The more civilised a person is, the less alive. I'm not saying to become uncivilised. I'm not saying to break the rules and regulations of the society, but remember deep inside that all the rules and regulations, and the civilisation and the society, are a game. Never lose contact with your inner wilderness. When you close your eyes, just become wild. When you are alone in your room, just become wild. Sing and dance and do things without any consideration of others.

A person who is continuously considering others, never grows. When you are moving with people in the world, consider them, but remember that these rules are not commandments. They have nothing to do with truth. They are just conveniences. Of course one has to take care on the road to keep to the left or keep to the right; it has to be so. But keeping to the left has no truth about it, no fundamental . . . no ultimacy about it. It is just a rule of the game. If you want to walk on the road, you have to follow the rule. But when you are in your room alone, meditating, then there is no need to continuously keep to the left. Then you can just run in the middle of the road. You can forget all that society imposes, forces. That's what is going to help your growth.

And whenever you can find time, move into the forest. Go to the wild sea. Just watching will be beautiful. Swimming will be beautiful. . . surfing will be beautiful. . . going to the mountains will be beautiful. Keep more in touch with the non-human, and you will become capable of reaching to the superhuman. Don't be confined to the human.

On both sides of the human, two worlds open. On one side is the world of the non-human -- the trees, the birds, the rivers, the mountains, the stars; on another side, the superhuman -- the world of god. It is difficult to know right now about the world of god, but one way is that you can drop out of the human world. You can become part of the non-human existence. And that will give you the clue about how to go above the human. If you can go below, you can go above. The same key opens and functions both ways.

Once you know that human boundaries can be crossed, then you know where those boundaries are and how to cross them. One becomes by and by, efficient, more and more skilful.

[A seeker asks: I'm trying to learn to surrender -- that's the problem.]

Then surrender! There is nothing else to do about it. It is a simple thing. It takes no efforts, no preparation. Just a decision is enough.

Surrender is not something you have to arrange for, manage. It is nothing that you have to be prepared for. If you try to prepare, you will never be able to surrender. It is simply an understanding -- that on your own you have not been able to achieve anything, on your own you have been struggling in vain. So why not drop that and try something totally new?

Surrender needs only surrender, nothing else. It is a simple gesture; it is not very complex.

[Osho gives him sannyas.]

Prem means love and vinod means enjoyment. Become more loving and become more enjoying too. And there is nothing to enjoy like love. Don't miss any opportunity to love, because all opportunities of love lost are opportunities of growth lost. I'm not saying that love is always easy. It is difficult. It has ups and downs. It has its dark nights too, but they are worth it. And out of the darkest night comes the beautiful morning.

So never be afraid of the dark night, otherwise you will miss the morning.

Dance Your Way to God

Chapter #22
Chapter title: None

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Deva means divine and madira means wine, divine wine. And become that! Be so ecstatic -- because if one is not ecstatic, the same energy tends to become negative. If you don't move into happiness, the same energy becomes unhappiness. It is the same energy. Either you change it into ecstasy or it becomes a depression, a load. And that's what I am seeing has happened to you. You have much energy but it has become a load on you. So while you are here, forget everything. For a few days, just be mad with me!

[A sannyasin, present with his five-year-old son says: I would like to talk about the relationship with my son. He is a very beautiful and rich child, but I feel he demands too much energy from me and needs much attention. I am in a struggle between feeling guilty and sacrificing myself. Is it possible to have a balance?]

Yes, it is possible. Just one thing has to be understood. If you allow children, they can become very dictatorial; they can really exploit you. That is harmful to you and it is not good for them either, because once you allow yourself to be exploited and you have to give attention and love beyond your limits and you start feeling that this is too much, then somehow you will be taking revenge. Later on the child will grow into a world which is not going to bother about him, and he will always expect the same from everybody else. His expectations will be too much, and they will create frustrations. He will condemn you then -- and it is logical too -- and say, 'My father destroyed me.'

Give love, but don't allow yourself to be dominated. The distinction is subtle but has to be understood. Give love when you feel like giving. When you don't feel like giving, then don't be bothered, because you are not here just to fulfill your son's desires. And you are giving him a wrong example -- he will do the same to his children.

And always remember -- sacrifice is not good, because you cannot forgive and you cannot forget once you sacrifice. You will never be able to forgive the son.
But he cannot be made responsible. He is not alert, he is not so conscious. You are more conscious. Your responsibility is the greater. Give your love but don't be dominated. Make it clear.... And children are very perceptive. Once they know, once it becomes clear that you cannot be coerced, they become practical. I have never seen children very philosophical. They are always very down to earth. They know what is possible -- and only then do they do it. If it is impossible, they won't do it.

Once I was staying with a friend, and the couple went out and told me that their small son is there, so I have to look after him. I said, 'Let him play.' He fell from the stairs and was hurt.

He looked at me, and I sat there like a buddha (much laughter). So he looked at me, watched closely, and then thought, 'It is useless; to cry or to weep is meaningless, because this man seems to be almost like a statue.' He started playing....

Half an hour later when the parents came back, he started crying. So I said to him, 'This is illogical because now there is no problem. If there was Pain or some hurt, half an hour has Passed -- you should have cried before.' He said, 'What was the point? I knew well that you were not going to be bothered. I had to wait!' Children are very very practical.

So you have to be alert. You are doing something wrong. And once they know that you can be coerced easily, they will coerce you. So just give your love as much as you want, but not under coercion. It should be voluntary. For a few days it will be a little difficult because you must have made a habit, but the sooner you mend it, the better -- better for you, better for him.

So from this moment become a little alert about it. For ten days, don't allow him to force you, and then tell me how things are going. He will understand tomorrow. Children are never foolish, never stupid. Stupidity comes only later. Up to the age of seven, children are very intelligent. In fact stupid children are not born -- only intelligent children. Then by and by stupidity is learned; it is not a natural thing.

He will understand tomorrow. Just make it dear. Just as two plus two is four, make it clear to him. He will try the old tricks but he will see that they are not working and he will drop them, mm?

[A visitor says: I've come and I've listened to certain eastern philosophers, and I feel myself in a bind right now. I see on one side that people are speaking about life being a struggle, and on your side I see you saying that life is not a struggle, and instead of swimming, to float.
I'm caught in between these two things.]

Mm mm, try both. For one year try struggling, and when you have failed -- as it is going to happen -- then come to me. It is certain. Nobody has ever been able to succeed through struggle. You can succeed in earning money, but that's not success at all. You can succeed in becoming a richard nixon or something, that's not success at all. But you cannot become a jesus or a buddha. You can accumulate many possessions, bank balances, but you will remain unhappy. You will never know what bliss is. You will miss the whole meaning of life.

Struggle gives many things -- but they are only things. It never gives you the source. It never gives you you. Everything else is possible, but not your innermost core.

So for one year, you can try. But do hard work so you are finished in one year. Otherwise people struggle for their whole life and by the time they understand, no time is left. And if you understand, you can see clearly that there are a few things which cannot be attained through conquering, because in the first place, the very effort to conquer creates tension in you. It destroys your relaxation, and happiness is possible only in a relaxed state. Happiness is possible only in a no-tense state. Happiness means that. So if you struggle, you will become more and more tense, more anxious, more in anguish, and of course you will become more and more hungry for happiness and further away from it. Every day you will see that you are struggling so hard to reach the goal but the goal is receding far away.

What I am saying is a simple truth. It is not a philosophy. It is not metaphysics. It is a simple fact that we are part of life. In fact there is no need to conquer anything -- there is nobody else to conquer. With whom are you going to fight? You will be fighting with yourself.

And tomorrow is not certain. It may come, it may not come. The struggle always presupposes that the tomorrow is certain. Today you have to struggle -- tomorrow you will be happy. That tomorrow never comes -- all that comes is always today. And again that mind says, 'Struggle! Sacrifice today for tomorrow. Tomorrow you will be happy. Tomorrow is paradise, tomorrow is heaven.' Today is a struggle -- and today

is all that comes. Who can say that tomorrow is certain?

What I am saying is that right now you can enjoy life; there is no need to postpone. Only this moment is certain because it has already arrived. You can drink out of it as much as you want, as deeply as you want. It is available to you -- this moment you are wasting in struggling, in tensing yourself. Relax and be.

I am a hedonist. I believe in happiness, but I don't believe in pursuing happiness. Happiness is a by-product. Whenever you are relaxed and in the moment, you are happy -- whatsoever the reason. If you love singing, when you sing you forget the future. When you are singing, you are no more efforting. You enjoy... you simply relax into here and now, and suddenly you are happy. It is not singing that is bringing happiness. The happiness is happening because through singing you have relaxed into the present moment. If you are a painter, paint, and you will be happy.

The only condition for happiness is that you relax in the present. You can just lie down on the sea beach and relax and you will be happy.

Before alexander came to india, he went to see diogenes. They were poles apart -- alexander is the great conqueror, the great alexander, and diogenes is a beggar -- but even alexander had to go to diogenes because he had heard so many legends about this man and his happiness and tremendous joy, and the benediction that was felt in his presence.

He went to see him before he started his journey towards india. It was just morning, a winter morning, and diogenes was Lying on the river bank, naked, taking a sunbath. Alexander stood there and watched. He must have felt tremendously jealous of this man -- so relaxed, so non-tense, so radiant. And there was nothing with him, not even clothes; he was naked.

Alexander was really impressed, and he said, 'Can I do something for you. Whatsoever you say, I will do.' Diogenes laughed. He said, 'You came a little late. Now I don't need anything. All that I need is happening. You came a little late. But one thing you can do -- just stand a little by the side because you are preventing the sun.' That was all he asked from alexander -- just to stand by the side.

Alexander was thrilled because he could not believe that he was saying to somebody, 'Whatsoever you want I am going to give to you,' and the man simply says, 'Just stand a little by the side.' He said, 'If I have another chance to be born, I would ask god to make me diogenes instead of alexander.' Diogenes said, 'But there is no need for it -- to wait for another life. The beach is so big, you can relax here. Just this moment be a diogenes, because there is no need to postpone that far. If god is going to give you another life, you are going to ask him to make you diogenes, but why? This very moment you can become him if you understand.'

Alexander must have laughed a hollow laugh. He said, 'You are right, but I cannot do it. I have to go and conquer india.' Diogenes asked, 'What are you going to do after you have conquered india?' Alexander said, 'I will conquer asia.' 'And then?' Alexander said, 'The whole world.' Diogenes said, 'The last question -- and then?' Alexander said, 'Then I would like to relax and be happy.'

Diogenes started laughing. He said, 'You are a fool -- because I am relaxing without conquering the whole world! What is the point of it an, if in the end one is going to relax and be happy? Why not right now?' It must have been a very embarrassing moment for alexander the great.

To me, life consists of now and here. So there is no space and time enough to struggle. There is only enough time to celebrate. There is only enough time to live and love and dance and sing. There is not enough time to prepare. There is not enough time to have rehearsals. The actual drama is already happening. It is not going to wait for you. The world is in a celebration. You can stand by the side... you can remain just a spectator. My invitation is to become a participant.

And this is the whole game of desire. Desire says, 'Tomorrow,' understanding says, 'Now.' These so-called spiritual people you are talking about who say to struggle, make effort, will power and all sorts of dale carnegie-type nonsense, and positive thinking, are just playing upon your greed, playing upon your ego. They are persuading you into ego trips in the name of spirituality, religion, god. They are not going to make you other-worldly. Their other world is no-thing but an extension of this world. And I am ready to allow you to be other-worldly this very moment. And I don't talk about the other world because this is the only world there is -- but there are two ways to live in it.

One way is that of desire, imagination, dreams of tomorrow, of the future. Another is that of reality, of this moment, responding to this moment. There are not two worlds, there are only two types of people. One type -- greedy, full of desire -- create a future, and they go on wasting the present. Non-greedy, without any desire for the future, the other type enjoy tremendously. They are not at a loss.

Look at me... try to penetrate into my eyes. I am not giving any metaphysics. I'm just trying to point out

facts, simple facts.

I'm not weaving theories and speculations around facts. I'm just indicating naked facts -- this is how life is. If you really want to live, live now. If you don't want to live, you can postpone. No person of understanding can afford the future, because how can you? The future is not yet there -- and you will be a loser.

So if you can understand.... Tremendous intelligence is needed to understand what I am saying. And about what others are saying, no understanding is needed. Even to stupid people these things look relevant, logical, rational, reasonable. What I am saying is almost irrational. I am saying that you are already there -- you have arrived. Where are you going? It looks absurd! It is apparently so because you think, 'I -- and arrived? Long is the journey, far away is the goal. Somewhere on some star, one day I will reach certainly, but right now?'

So these people look logical. Their logic is very ordinary. It fits with your reasoning. If you want to listen to me, you will have to drop your reasoning. You can come to me only if you are ready to drop your head. That's what I call sannyas. It is a sort of beheading.

But still I say to you, try. If you feel that there is some appeal in struggle, effort, try. Who knows? You may be the exception. That which has never happened, may happen to you -- who knows?

And you can find that type of people anywhere. They are in the majority. They run all the ashrams, they run all the monasteries, they run all the universities. I am a lonely voice. But if you can see, the truth is very clear. There is no confusion about it.

Meditate a little more. I can see. a beautiful sannyasin hidden behind you.

[A sannyasin says: I escape from everything. And I don't do anything properly.]

Mm! Do the escaping properly. I'm not against it -- I'm not against anything.

[She answers: Yes, but I am.]

Then you create problems. Don't do it. If you are against it, don't do it. If you are for it, then do it properly. Both are good.

You go on saying you don't want to do it. That's not right, because in fact you do that which you want to do. This is a false statement. And this is the trick of the mind: you do something, and you don't want to accept that you wanted to do it. You are not ready to be responsible. You don't feel ready to be responsible for whatsoever you have done. You want to avoid the responsibility so you say, 'I did it, but I never wanted to.' Now this is absurd. Why did you do it if you never wanted to? Then who did it?

If one is honest, things are clear. You want to do a certain thing -- do it, and then take the responsibility for it. If you are escaping, you want to escape; nothing is wrong in it. Accept it, and then I can teach you how to escape properly.

Accept it. Just be that way. That may be your path for coming to god. There are many types of people. A few people go zig-zag. There is nothing wrong in it.

[She said that she was not even doing properly the meditation bhagwan had given her to help a chronic pain in her shoulder.]

Then enjoy the pain also. Because when you go zig-zag, there are problems you will have to face, which are not faced by people who go straight. There are pleasures to find when you go zig-zag; there are pains also. There are pleasures when you go straight; there are pains also. They are always in the same proportion everywhere, and one has to accept both.

This is how the problem arises: you want to enjoy the pleasure of it, and you want to drop the pain part; that is not possible.

[She answers: No, I always look for the pain.]

Then why call it pain? Call it pleasure. Change the language. Say that here (touching his own shoulder) I always feel pleasure; don't call it pain. If you look for it and it doesn't come and you miss it, it is pleasure.

What I am trying to make clear to you is -- be honest, and then there are no more problems. For an

honest person there are no more problems. I am not saying that an honest person is never dishonest. I am saying that if an honest person is dishonest, he knows that he wants to be dishonest. Finished! That's his honesty. Do you understand me?

The honest person is deliberately dishonest, consciously dishonest. He has no complaints about it. He does not create a problem about it. He does not create rationalisations around it. He never says, 'I wanted to be honest, but somehow...' No. He says, 'I wanted to be dishonest and I have been. I am perfectly happy because whatsoever I wanted, I have done.'

Just try to be true. And when I say these things -- 'Try to be true' -- I'm not saying don't lie. I'm not saying that. I am saying if you want to lie, then lie -- but be true. Know well, perfectly, that you are Lying. If you become so clear, things will start changing. The very awareness brings transformation. Awareness is transformation.

If you are honest, by and by you will see that there is no point in being dishonest. It is just foolish. Simply seeing into facts, things change, Lying drops, dishonesty drops.

This escaping will continue if you don't recognise it and accept it. Accept it. Give it recognition and do it deliberately. For ten days, whatsoever you do, do it deliberately. For example in the morning if you don't want to come to the meditation, don't come -- deliberately. Don't say, 'I wanted to come but I was feeling a little sleepy.' What is the point? Simply say, 'I never wanted to come -- that's why I felt sleepy.' It is simple and clearcut. Say, 'Whether I was feeling sleepy or not was not the question. Even if I was not feeling sleepy I would have found some other excuse -- but I was not going to come.' Just see the fact of it, and your complexity will be reduced to simplicity. Then if you want to come, you come. If you don't want to come, you don't come.

But then your path is very clearcut. If you choose the zig-zag path, that's your path. You enjoy it, you dance on it. Then you are no more divided. For ten days, try, and after ten days, report, mm? Good.

[A sannyasin says: I was tired of pushing myself and I wanted to get ill -- and I got ill. Then this old fear came up that I'm not normal because I don't want to work, or felt I had no energy to do anything. I don't want to force myself any more.]

Don't force.

... you are perfectly normal! There is nothing wrong in you.

... The problem arises because you don't want to work, but still you want all those things which people get by working. For example if you work, people respect you. If you don't work, you are a vagabond, a bum, lousy, lazy. You should enjoy these things then.

In my childhood I never liked to do anything. I would simply sit and sometimes I would be sitting just in front of my mother, and she would say, 'Nobody seems to be in the house' -- because she wanted somebody to go to the market and fetch something for her and I would be just sitting in front of my mother! (laughter) But it was almost inconceivable that I would go to the market, so they all thought, 'This man is lazy.' My grandfather used to say, 'I'm very much worried about you. Who is going to feed you? How are you going to earn a living?'

And he was right... his worry was right. But I accepted that. That's perfectly okay. When you are lazy, you are lazy. Then if they call you lazy, they are not insulting you -- they are simply labelling you, categorising you, that's all. There is no criterion of who is normal and who is abnormal. One has to listen to one's own nature. You may be the lazy type.

But I'm not certain that you are a lazy type. My suspicion is that you are not a lazy type -- hence the problem arises. When you are lazy, your energy starts boiling. You don't know where to put it and what to do with it, and you don't want to work. Not that you are lazy. It is simply that you have something against work, some notions. But as I see it, you are an active person. If you are lazy, you can become taoist very easily. Then whatsoever I am saying is nothing but a lazy man's guide to enlightenment. But you are not; that creates the trouble. But we have to see.

I never want to impose anything on you. Man is unpredictable. So simply accept your laziness and rest and enjoy. If you feel too much energy, do something which is not like work. Go for a walk, go swimming in the river. Run for two, three or four miles. Dance, jog -- do anything. Just play and enjoy it. If you are really an active person, sooner or later you will discover that laziness is not for you. You will become ill if you are an active person. Laziness will make you ill because your own energy will boil and will create inner turmoil in you. It will go sour.

So for a few days simply relax with no idea of who you are and what is normal and what is abnormal. There is no need to be worried about it. Just wait, enjoy. For fifteen days, simply watch. Fifteen days in laziness and then fifteen days of activity. Watch both the ways. Whatsoever feels good is in tune with your being. And that is the only way to find out. What others say is irrelevant. What you feel deep down is the only criterion. And don't condemn. If you find that you are a lazy person, don't condemn. Lazy persons are beautiful persons!

[Osho said that lazy people were never harmful, did no violence in the world, and that the world would be better if there were more lazy people....]

... and soon the lazy man's world is going to come, because by and by technology will go on relieving people of work. The next century is going to be a totally new beginning. The lazy man will be the most appreciated man. So in your next life.... Prepare from today! Become lazy. In the next life the world is going to belong to the lazy man. In fact scientists say that in the twenty-first century when technology has taken over all the work, it is going to be difficult to keep active people silent, happy, healthy. They will create trouble. They will demand work. They will create mischief.

The lazy man is going to be appreciated tremendously because he will not ask for any work.

[Osho said that in the past, before the world was so prosperous, active people were needed and were depended on; the lazy man was condemned....]

But soon the days are coming when the wheel would have gone the full circle and the lazy man's spoke is going to be on top. He will be given nobel prizes -- nobel prizes for doing nothing, a nobel prize for not asking for any work. It is difficult to conceive of now, but it is coming.

So there is no question of whether an active person is normal and an inactive person abnormal; nothing of the sort. Simply look into your own being. Whatsoever feels good and healthy and makes you feel more wholesome, enjoy it; that is normal to you. There is no other criterion, no standard. Each individual is a standard unto himself.

So forget the commandments. You have to find your own commandments. Every person has to become a moses unto himself, and bring his own commandments. For fifteen days simply be lazy and watch -- and be a very objective observer.

[A sannyasin says: I feel your breath on me, and feel that I am willing and able to serve you.]

You will. You will do much for me. Many things have to be done there (in the west). And you are ready. Just start working, helping in your own way whatsoever you can do, because humanity needs many things. It is a very critical time... a great crisis, an unprecedented crisis in human values. Either man will be completely destroyed or will have to completely change.

So just start working with no plan, no outward strategy. Just go by your feeling. And you are surrendered to me so I can start working through you.

[Osho gives him a name for a centre in North Carolina.]

I will give you a name for whenever you go. The name: indiradhan. It means the rainbow. Dhan means bow and indira in indian mythology is the god of clouds, rain, thunder, light-ning. So the rainbow is his bow, indira's bow.

And I give it this name -- indiradhan -- because it will be very very representative of my attitude towards life. I accept all colours. I am not in any way negative towards anything. This is a totally positive approach. From the lowest to the highest rung -- everything has to be accepted and enjoyed and man has to become a meeting of heaven and earth. A rainbow is a meeting of heaven and earth -- a bridge, and with all the colours.

Religion has become very colourless in the past. It has lost dance, song, poetry. It became just dry, dead theology. Life has to be infused into it again, so it must be life-affirmative. It must not be life-negative and anti-life. It must affirm and enhance life in every way. It must be creative. It should not call anything 'sin'. Yes, errors there are. Errors, yes, mistakes, yes, failures, yes -- but there is no sin.

There are people who miss heaven, but there is no hell. At the most you can miss heaven, that's all. That's enough punishment. What more is needed?

[An indian visitor said that he would like to ask what was the most important question in his life -- and that was that he found it difficult to maintain ever-present awareness, that sometimes awareness came as a delayed response, and this was the problem for him.]

You are creating the problem, and people who try to be aware, almost always create the problem.

The first thing: awareness can only be of the moment. The very idea that it should always remain, that it should become a permanent state, is wrong. And why be worried about the next moment? The very idea of permanence is part of greed. Greed is part of unawareness, so unawareness is playing a trick and creating a problem. It is not out of awareness that the problem is coming; it is out of unawareness.

This moment is enough. Be aware in this moment. I understand -- next moment you forget, so forget! Be aware of your forgetfulness. One has to be attentive even to one's unattentiveness. There are moments you are aware -- then you are aware of awareness. It is not a simple awareness. It is complex; you are aware of your awareness. Then there are moments when you are aware of your unawareness, but awareness continues as a substratum.

So whatsoever happens.... Sometimes you forget -- what can you do? There is no point in crying for the spilled milk. That which is gone is gone. If one moment has passed and you were not aware, and later you became alert that this moment has gone and you were not aware, don't waste any moment for it now, because this other moment is passing by. Just be aware of it.

And why ask for permanence? One person never gets two mo-ments together. You always get one moment. When that one is gone, another is supplied. So if you can remain alert in one single moment -- enough! Whatsoever time will be coming in front of you, your torch of awareness will be there. Asking for permanent awareness is as if you are going for a long journey, a thousand-mile journey in the night, and I give you a small torch and you say, 'By this torch I can only see a few feet. The journey is very long -- one thousand miles. How am I going to manage? It is impossible. This torch is too small.'

But I will tell you to go four, five feet, and then the torch will be falling four, five feet ahead again. Just by a small torch, one can move into the darkest night, and one can go on moving for a thousand miles; there is no problem. But if you start calculating, and you sit down and put it on paper and you see that the torch is only capable of lighting four, five feet, and the journey is one thousand miles -- impossible.

One moment is enough for your awareness. Then comes another moment. Your awareness is there. Another moment will be lighted, then another, then another. The whole eternity can pass in front of you. Why be worried about making it permanent? That too is part of greed.

Life is momentary. Let awareness also be momentary. That's why buddha called his philosophy 'chhanikawada' -- the philosophy of the moment. He said it is enough to be mindful of the moment. Only the moment exists -- all else is imagination.

So the past is gone. If you missed, you missed. Forget about it. There is no need to worry and beat your head. The future has not come. There is no need to bring it in. Just look at the moment that is passing right now, and look with awareness. Still you will miss many times, but nothing is wrong in it.

When you miss, just note with full alertness that you missed -- that's all. By and by you will miss less and less. Just take a simple note, observe it and finished! Go ahead. By these observa-tions, more and more awareness will be happening. And I'm not saying permanent. I'm saying more -- because more has depth. Awareness is going to remain of the moment. It can be shallow, it can be deep. That is a totally different dimension.

It will become more and more deep, more and more deep. It will become so deep one day that whatsoever comes in front of you will be lighted well. But don't think in terms of permanence. It can become eternal, but not permanent. Permanence is part of time. But we always think of making things stable. If something is fleeting we become worried. Then we think, 'What is the point of making so much effort and it is gone again, gone again?' Simply drop that worry.

Awareness is the key word and the key question. If you can open it, you have found the master key. It opens all the locks. No other question is necessary then. But don't make it a greed. It will come.

Dance Your Way to God

Chapter #23
Chapter title: None

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Anand means bliss, the ultimate state of consciousness when there is nothing to be blissful about... just pure bliss, uncaused. That is the difference between bliss and happiness. Happiness needs a cause for it to exist. Bliss needs no cause. And when happiness needs a cause, it can create unhappiness, because the cause is always beyond you; you cannot do anything about it. If you are happy because you are with a man you love, unhappiness can settle any moment because it is impossible to control the other. If he moves to another woman, you will be unhappy. Even if he doesn't move to another woman and you force him to be with you but deep inside he is no more with you, then too you will be unhappy.

If your happiness depends on money, then it is not certain. You may have money today, you may not have it tomorrow. If your happiness depends on others' opinions, it is veN fragile because people's opinions are almost whimsical. They can appreciate you today like a goddess, and the next day they can kill you and burn you like a witch. They are not reliable.

So happiness is always shaking, trembling, and surrounded by unhappiness. Happiness can never be a state of fearlessness; the fear is always there. Any moment happiness can slip out of your hands. So when you are happy, then too you are not really happy because the fear is constantly there. When you are happy, just by the side, the shadow of unhappiness is standing. And you cannot avoid it, you cannot escape it, because it will always follow its natural course, and the natural course is another aspect of happiness itself. You cannot drop it. Bliss is not happiness in that sense. It has no shadow to it.

In many mythologies of the world, they say that when a person becomes enlightened no shadow is created around him. It is true in a sense -- not factually true, but symbolically true -- in that he has no opposite to his being. He lives in non-duality.

Happiness is dual -- always defined by unhappiness. That is the dilemma of the happy or the unhappy person, the ordinary person. If you are happy, still you are unhappy because you know that nothing is certain. When you are unhappy, you are unhappy. When you are happy, then too you are unhappy.

Bliss means a state of your inner nature not caused by anything from the outside -- just your own being in its purity, uncaused, undefined, independent. Only then one is happy. Then one is eternally happy. So bliss or anand, is the ultimate state of a human being -- the purest, where all the causes have been dropped and one has come to understand one's own nature, one's own tao.

And amba means the mother goddess. In the east the persian concept of god was of a mother. The most ancient concept of god was that of a mother. And it seems to be more appropriate that god should be a mother rather than a father, because the father is something institutional; it is not natural.

There have been centuries where the father never existed. In primitive societies, if you go back five thousand years, the father was non-existential. Uncle is an older word than father. The uncle existed before the father; Ordinarily we think that this should be otherwise -- that the father should exist first, only then can the uncle exist. But no; it actually happened the other way -- the uncle came first. All the people who could have been your father -- and nobody knew who your father was -- were all uncles. By and by one of them became fixed and was known, and the social structure defined him; he became the father. An uncle means maybe he is your father, maybe he is not.

So in many societies, in all the primitive societies, the father was not existential -- and there is eveN possibility again of fathers disappearing from the world. Communists say that it will disappear when their communism has come to its perfect flowering, because they think the father is associated with private property. In a way it does have something to do with private property.

When everything is communal, the father has no meaning. The father came into being only with private property. He had his land and he had his money, his wife, his sons, daughters. If everything disappears -- the money, the land -- and everything becomes communal, then the father becomes meaningless. And if the society takes charge of the children, the whole function of the father is gone. But the mother will exist. The mother has always existed. The mother is eternal. The mother is natural. In animals the father doesn't exist, but the mother does.

So the concept of god as mother is beautiful. It is more natural, less social; more real, less ideological. And in a scientific way also, god is more like a womb in which we exist and are nourished. The father is something external, he is something outside. The mother is internal. You are inside the mother, you are not inside the father. And when you are inside your mother, your mother remains inside you.

Now psychoanalysis has come to the same point from another dimension. It says that almost ninety-nine percent of problems are concerned with the mother. Patients go on talking about their mother. Somehow the mother defines their being, even their patho-logy. Even in their obsessions, their fixations, their problems, their anxieties, the mother is a definitive force.

Amba is a name of god. Amba means mother. And the whole name will mean mother goddess of bliss. And two things you have to create in your being by and by: become more and more blissful -- just for no reason at all, just be blissful -- and become more and more motherly. That's what I see in you will solve all your problems.

[The new sannyasin says she is concerned about screaming at her son. Osho asks her to give an example, and she replies: He comes up to his sister and he pinches her and she shrieks. It makes me nervous and so I scream at him to stop it.]

No, don't be worried about screaming -- not at all. It is natural. Just one thing you have to remember -- balance it by loving.

There are moments when one wants to scream -- and the chil-dren understand that, because they themselves scream. That is really their language. If you are feeling boiling within and you don't scream, the child feels disturbed very much at what is happening, because it is beyond him to understand. He can feel.... Your very vibe is screaming and you are not screaming; you are even smiling, controlling. The child is disturbed very much by that because he feels the mother is cheating -- and they never forgive cheating.

They are always ready to accept truth. Children are very very empirical, very earth4, down to earth. They can accept your screaming because they also scream when they feel like that. They will feel a bridge between you and them if you scream. The only thing to be done is, don't feel guilty about it, otherwise your guilt will be disturbing. Your guilt will create problems for them. They will start feeling that they are the cause of your guilt; they are making you feel guilty. That will create guilt in them. Guilt creates guilt.

So scream when you feel like it. The only thing to remember is to balance it by love. Then love also madly. When you are screaming at them, you have to love them also, just the same mad way. Hug them, dance with them. They will understand that their mother is wild, and they know that she loves them so she has the right to scream also. If you only scream and don't love them with intensity and passion, then there is a problem. So the problem does not arise out of screaming. It arises if you don't balance it by love.

So just go on balancing, that's all. And be true. If you feel like screaming, you feel like screaming. What can you do? All that you can do is going to be a sort of repression. You can repress it, you can hold it in, but it will come out in indirect ways. And children cannot understand those indirect ways -- they are not yet civilised. They don't know the language of repression. When they have done something wrong, they can understand that they are being beaten, but they cannot understand when they are doing something wrong and they have been caught and you smile. This simply puzles them. It is so unnatural; they cannot believe it. The mother must be faking it, because they cannot do it, so how can you? And of course they are closer to nature than you and they understand nature more than you.

When a child comes and he has done something wrong, he comes ready to be beaten, slapped. If you don't slap him, his expectations are not fulfilled, he will be frustrated. If you hit him hard, nothing is wrong, only it should be warm. That hit should be warm, not cold -- and there is a great difference between the two.

A cold hit or a cold slapping comes only if you repress.

For example a child has done something and you have repressed your anger. This was the warm moment. If you had hit him, screamed at him, everything would have been warm and alive, but you repressed it. Later when the child is not doing anything -- six hours have passed and he has forgotten completely -- you cannot forget; you have repressed it. Now the whole thing has gone cold. Now you find some excuse: 'You have not done your homework! Where is your homework!' Now this is cold and you are taking revenge -- and you will take revenge otherwise it will hang around you. You have to do something otherwise you will not be able to get rid of it.

You find some rational excuse. Screaming was very irrational, but natural. You will find some unnatural but rational excuse -- that he has not done his homework or his clothes are dirty or he has not taken a shower today. Now you are angry but your anger is cold. You may get rid of it; that too will be ugly. It is just like eating cold food -- it takes long to digest; it becomes heavy on the stomach.

The child cannot understand; it is almost impossible. He has not done anything. He was not expecting this and he has completely forgotten what happened six hours ago. He never carries any memory that long. Then a distrust arises because he thinks the mother is somehow totally different from him. When he has done something wrong, she smiles. And when he has not done anything wrong, she is ready to slap him or scream. And a cold scream is heartless.

So be warm. They are your children, you are their mother. You have to be in a natural, flowing relationship. Don't listen to what psychologists go on talking about -- fifty percent of it is almost rubbish. They have destroyed many beautiful things in the world. Now mothers and fathers are reading their manuals on how to behave with their children. What foolishness! One simply knows... by being a mother you know how to behave. No need to learn from anybody. Just be natural.

These manuals are all to be burned. Listen to nature. You are a mother so you know. No cat goes and consults any manual on how to catch rats. She simply jumps and catches. She is a cat -- that's enough! No certificate is needed, no counsellors are needed. You are a mother -- finished! Your mother nature will take care. Just be natural, and always balance. If you are natural it will balance itself. And I am saying it only so you don't forget it. Otherwise there is a possibility that you can scream and be natural and you may not love them.

And love is not something only in the mind -- that you think you love them. Do something -- just as you scream. A scream is a physical thing. Sometimes sing and dance also because you have such a beautiful child. Then there is no problem. Sometimes hug him, take him close... Let him feel your body and feel his body. He is part of your body. He needs your warmth. Sometimes take his hand and run around the house... go swimming. Sometimes take him in the shower and stand naked, both stand naked, under the shower, and then he'll understand perfectly well that his mother is natural; whatsoever she does is right. I don't see that there is any problem. Good.

[A sannyasin returning to france, handed bhagwan a letter in which he described a dream he had had recently....]

The dream has nothing in it to be disturbed about That type of dream comes to people after meditation because meditation brings a state of mind where death seems probable. It is indicative that your meditation has gone deeper, has penetrated you.

The first glimpse of meditation is always of death, so the dream is simply enacting your death. And this is very beautiful because you felt in your dream that on one hand you were being pursued by people who wanted to kill you, and on the other hand you felt you were not the person who was going to be killed.

This is what is going to happen in deepest meditation. You will die and yet you will not die. On one hand you will die, and on another you will be reborn. It will be a crucifixion and a resurrection. Feel happy about it -- the dream is beautiful. And I say so because it may come again. In different shapes, in different forms, the dream will come. But the essence will always be the same -- that you are trying to escape from death, and death is pursuing you. The feeling that you are the pursued and yet not the pursued will come deeper and deeper.

[A sannyasin couple, leaving for the states, said they were both continually fighting with each other. He said it was over just little things and sometimes they were able to pull themselves out of it, but it was still happening frequently.

Osho said that what men considered small things were, to women, issues of much importance, because a woman's whole orientation to the world is completely different to that of a man. To a woman, the home and the neighbourhood means more than wars in distant countries....]

... what you call little things are not little for her, they are very important. What are important things for you are just irrelevant for her. In fact a woman knows that they are foolish things. Why be worried about what is happening in tibet? What is the point of it all? The neighbourhood is enough. She does not have that big a compass. But this is natural. It is complementary. The man can look outside into the world, the woman can look inside to the house. If nobody is there to look to the house, then you will know that those little things are not little things.

If you don't have food one day, then you will forget about tibet and you will forget about religion. If every day the same rotten vegetables are given to you, you will forget all about the third world war, and then you will see that these things are important. But somebody is taking care of them so you can roam far and wide.

But things that are important for the woman should not be thought of as little, otherwise that very thing creates conflict. Hence I say that the responsibility is more for you to let her have her own way for things you call little. And one thing is certain -- she will never argue with you about great things. You can go on deciding whether god has four or three heads; a woman is not worried. You can go on deciding whether twelve angels can stand on the point of one needle or twelve hundred. She gives you that total freedom to decide for yourself. But she wants total freedom to decide about small things, so completely surrender to her about those.

And you love each other, so by and by drop all nonsense, because that becomes a jarring note. It poisons a relationship. Why? You can be so happy, so immensely happy. Why destroy such beautiful experiences for things which don't count in the end? You cannot even remember after one month what the point was about which you were fighting.

Simply relax and then you will feel good, because when there is no conflict, you have more energy to work, more energy to meditate, more energy to love. And you are more quiet and calm and collected. If something goes on between you and your lover, that disturbs everything else. It becomes a constant background noise. So you may be doing something else, but you are never totally in it, because somewhere deep down that fight continues.

[A sannyasin leaving, said that here she had found something she was looking for and she was afraid of losing it when she returned to france.]

Don't be afraid at all. That little understanding that has happened to you is going to be a constant force in you. It is a small flame right now, but it will become bigger and bigger every day. It is like a seed. It has sprouted. The plant is very small but it will grow and will become a big tree. I can already see it -- like a big tree with many fruits and flowers and many people will be able to sit under its shade and take rest.

No need to be afraid. I understand -- the fear comes naturally. It comes naturally because now you have something to lose, hence the fear. It is as if a poor man has suddenly found a diamond. Just a moment before he was completely unafraid because he had nothing to lose. But now he is trembling because he can be robbed. So take more care to Protect and water the understanding that has happened to you. It is very small but with great potential.

And that too is true -- that going to the west is going to a totally different atmosphere. But my experience is that a totally different atmosphere gives you challenge. It always helps awareness. It is as if one writes on a blackboard with white chalk. Here you are writing in white chalk on a white wall. In the west it will be a blackboard completely opposite to it. But there is no need to be worried about it. It will enhance your being. It will define you more clearly... it will give you tone and shape and sharpness. And I am coming with you. Come back as soon as possible. I will be waiting....

[An older sannyasin, recently arrived from america, says: I'm aware of great anger sometimes for not much reason. It passes over very quickly, but I was not aware of it before. Perhaps I always had it....]

No, it happens after a certain age that polarities change. It is a very subtle process.

Every man has a woman in the unconscious, and every woman has a man in the unconscious.

Consciously you are a woman so you use your woman faculties, but the more you use them, the more exhausted they are. And the unused unconscious remains unexhausted, remains very young and fresh. When the woman part has been used too much, by and by it becomes weaker. And then a moment comes when it is so weak that the unconscious part becomes stronger than it.

In the beginning it was the stronger part -- that's why you were a woman. For example you were seventy percent woman, thirty percent man. The thirty percent was repressed by the seventy percent woman in the unconscious. Continuous use of the woman makes this weaker and weaker and weaker. A moment comes when it fans below thirty percent. Then suddenly the wheel turns and the stronger part takes over. It becomes very strong, and you are surprised because you never knew about it. And the same happens to men. Men become feminine as they grow older.

Somewhere near about the age of forty-nine, at the age of menopause, the balance in woman starts changing. Once monthly periods stop, the balance starts changing. Sooner or later one finds a very new being coming in... strange. One is puzled, confused, because one does not know how to live with this stranger. This stranger has always been there, but it has always been in the basement. It was never part of your household affairs; it has never come up. Now suddenly it comes out of the basement. Not only that -- it sits in the drawing room and tries to possess everything. And it is more powerful.

So the only thing is to accept it, watch it; don't fight with it. Don't try to repress it. You cannot repress it now. Just become more and more aware of it, and this awareness will bring a totally new attitude. You will know that you are neither man nor woman. It was also a role to be a woman. Now it is superceded by another role; the rejected part has overcome it. The conquered part has become the conqueror now. But you are neither -- that's why this game is possible.

If you were really a woman, the man cannot take possession of you. You were neither woman nor man. One day it was the woman part which was more powerful; it played the role. Now the other part is trying to play the role. All old women become very masculine. That's why mothers-in-law are very dangerous, because they are no more feminine.

It is a natural thing that happens. Nothing can be done about it. You only have to be aware. You have to watch and stand aloof and see the whole game. Then a third entity which is neither, becomes clear -- that you are just a witnessing self, a witnessing soul.

Man is in the body, woman is in the body. The mind follows shadows, reflections. Deeper in your core, in the very core of your being, you are neither -- neither man nor woman. Now that point has to be understood. Once that is understood you can laugh at the whole thing. And once that is understood, the whole power of anger, of hardness, will disappear. You will never become a woman, but you will not be a man either. You will become totally different.

And this is what one really is. This is what religions call transcendence, surpassing. And man is the only animal who is capable of surpassing himself. That's his beauty -- that he can surpass man, woman, this role, that role, good, bad, moral, immoral. He can surpass all, and come to a point where he is only pure consciousness, just a watcher on the hill. So don't be worried about it -- just watch it.

Worrying and getting entangled in it will create much trouble. And as far as I can see, you are looking perfect4 beautiful. Just be happy!

[A french seeker described an experience during dynamic meditation of feeling like a snake and seeing a big eye when he closed his eyes.]

There is nothing to be worried about. The snake is just a symbol of your inner energy that we call kundalini. Both are very beautiful symbols -- the eye and the snake.

The snake is your energy that rises in your spine and comes upwards. When it comes up to just between your two eyes, a third eye is generated by it. That is the symbol of the third eye that you saw. Both are beautiful. Both are tremendously significant. You should be glad about it. It rarely happens and so early.

[The seeker then asks: Is it not contradictory to have this kind of experience and to want, at the same time, to be more creative?]

No, not contradictory at all. In fact both are two aspects of the same energy. If your meditative energy is against creativity, then it is not really meditative. With meditation, creativity grows automatically.
and what about sannyas? Feeling some hesitation?...

Your snake will need it! If you are courageous, I am ready. Ready? Close your eyes -- because these snakes are very dangerous!

Come here.... Now I will take care of your snake. This will be your name: swami deva nalin.

Deva means divine and nalin means lotus, lotus flower; a divine lotus. That's what the snake is trying to find out -- where the lotus is. The lotus is the last chakra, the seventh centre of consciousness. We call it sahasrar -- a one-thousand-petalled lotus.

Ordinarily it is hanging this way...(bhagwan holds his hand palm downwards, fingers hanging down) upside down, petals downwards. When the snake rises, it hits it, and that hit turns it upward, and then the lotus flowers. This is the ultimate experience -- the turning of the lotus. When the lotus is upside down, the energy moves downwards. A man remains sexual, and because the door is closed, the energy can only move downwards. When the snake comes with tremendous force, in the very flood of its energy the lotus turns up. And that is the moment of transformation. Then energy starts going up; it cannot go down. Down is the world, and this lotus up is the other world, the other shore. And the difference is not very much -- it is just the lotus upside down or downside up.

[A sannyasin says: Meditation is coming but not as strong as I would like it to come.]

It is never the way you like it, never. One has to learn to like it the way it is. If you have expectations that it should come stronger, you will feel frustrated. Whatsoever happens, you will feel frustrated because your expectations can always be more than is possible in the moment.

Expectation is very imaginary. We go on expecting when we don't know what is really possible; it is just dream work. That which is going to happen will happen according to your capacity, not accord-ing to your expectation. Do you understand me? So whatsoever happens, one has to be thankful that it has happened. By that thank-fulness your capacity will grow more -- and more will happen. But it cannot happen just by your expecting it. Expectations can go to the very end of the world There is no problem, but the problem is of capacity.

One can think to love all the women of the world, but can you? That's the problem The capacity is limited. Even one woman is more than enough. One can think to eat all that is possible in the world, but can you? A little food is enough. More than that becomes poisonous.

[The sannyasin adds: My only woman is not here; that creates a problem.]

Try to bring her here. She will need me now, otherwise it will be difficult with my sannyasin, [you]. First I change one partner and then the other has to be changed. So I Will use you as a base. Tell her to come.

If you love her, wherever you are, you love. And love is always helpful. It needs no physical presence. If you love, love grows much in absence.

So just meditate and be loving. And things are going well. Don't be worried about your expectations. Drop all your expectations. Whatsoever happens, love it and feel grateful for it. Never expect more -- and more will happen. If you expect more, then even this much will not happen. Even this much will be taken away.

Everything is going well. It is going according to my expectations, not according to yours!

[A sannyasin says she has been successful in life, but regrets that in her business she cannot be open and authentic and loving.]

... Go there, and whatsoever you have been doing, continue to do; don't change it at all. The change has to be made in the attitude, not in the work. Up to now you were thinking that it was life. From now on think of it as acting; that's the only change. Go on saying the same things you were saying to people before; whatsoever they expect, go on saying. Do it even more nicely and beautifully because it is just acting.

To be authentic does not mean that you have to be rude to people. To be authentic does not mean that you have to be ugly and nude in the marketplace. To be authentic simply means that you know what is acting and what is real... that you are not deceived by your acting, that's all. So don't be deceived by your acting. Do it deliberately -- don't do it unconsciously. Up to now you have been doing it unconsciously because you were thinking this is life. Now you know that this is not life.

So live your life in your inner world and for the outside.... For example when you are talking to children, you talk in their language. It is not inauthentic. It is simply a consideration -- that they are children and they will not understand any other language. If you go to a child, you take a toy to him as a gift. You don't take a very serious book to give him. You take a pictorial book that he can enjoy. It is a consideration.

When you are working in the world, you have to consider a thousand and one things. Nothing is wrong in that. Just be an actor and think of the world as a big drama. It is a very big stage where everybody is playing roles.

When you go to germany and you start working and you smile when somebody comes -- you receive him and you smile -- do it deliberately, do it perfectly, because when one is doing it deliberately, one can do it more perfectly than ever. Really give him a good smile -- as he has never had before. When you are giving it and it is just a smile, why be miserly? And you know that it is not coming from the heart, but who is saying that it should come from the heart? All smiles are not needed from the heart. Knowing that it is just on the lips, make it as perfect as possible.

That person is not here to see your heart. The face is enough for him. So what is the point of putting your heart on the table before him? Do it deliberately, so that when you are putting your heart before somebody, you know that it is true, the authentic. It is no more part of the business world. You are not smiling as a commod-ity. And you will know -- you have to know what is acting and what is real. When the real is needed, be real. When acting is needed, act. And there is no need to get confused, otherwise you will miss your whole life.

I am not here to mess up anybody's life. I am only here to help you to become more skilful. If you are a thief, I say do it with full awareness and consciousness. If your awareness changes it, I am not responsible for it. If by awareness you cannot remain a thief, it is for you to choose. Just choose awareness or choose your old way of sleep. But I am not here to say don't be a thief. Who am I? Why should I?

I am simply saying one thing -- be aware. And when you become aware, many things which are really harmful will drop. And many things which are just politenesses, mannerisms, which are not harmful at all.... In fact they are very helpful. They function as a lubricating agent, otherwise you will be struggling with everybody and life will become just a constant war.

You have walked on somebody's toe and you say, 'Sorry.' You don't mean it -- not even a single thought has crossed your mind of being sorry. You simply say, 'Sorry.' It is lubricating. He also knows that because he himself is doing the same. But where so many people are walking on each other's toes, a few mannerisms will be needed. You are not alone. And it is good to learn the mannerisms -- but do it deliberately.

Act authentically -- that's what I would like to say to you. When acting, act authentically, that's all.

Dance Your Way to God

Chapter #24
Chapter title: None

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[A sannyasin who is an artist, was leaving for a few months to organise some exhibitions for his work. Osho said that his meditation was going well, but into his work he should also try to bring a meditative dimension....]

... just paint with the idea that if somebody looks at the painting, he feels awe, reverence, silence. The basic idea should be what happens to the person who is looking at the painting. If he becomes a little meditative just watching it, then you have created a beautiful thing in the world, something very creative.

A painting can do many things. A painting can create sexuality in people. That's why so much pornography has appeal. It can give a sexual fantasy. When a painting can give sexual fantasies, then why cannot painting give meditative ecstasy? It can. You just have to think about certain combinations of colours, forms, which make a person meditative. Just keep it in mind and go on working on it. Soon you will be able to discover ways.

Just as there is music which makes people sexual, there is music which makes people very spiritual. There is music which brings you very low, to animal instincts, and there is music which makes you soar very high -- to heights which you have not known before, to new altitudes of being. Just a certain combination of sounds makes all the difference. The same can be done through colour, through form. The same can be done through words, poetry. The same can be done through dance. The dancer can dance in such a way that the people who are looking at the dancer suddenly start soaring high. They leave their general locus at the sex centre and start moving towards a higher centre.

This is what gurdjieff calls objective art -- when the art is not just an amusement, not a decorative piece, not just part of the interior decoration of the house, but creates something in the beholder, something which was not there before. Just listening to a song or listening to certain music, or looking at a certain painting, a person is simply no more the same as he was before.

So a painting can be just a decoration, or a painting can be just an amusement, entertainment. A painting can be just interesting or a painting can be just photography, very realistic. A painting can be sexual, erotic. A painting can be spiritual. And I don't mean when I say spiritual, that if you paint krishna it is going to be spiritual; not necessarily. If you paint jesus it is not necessarily spiritual; that is not the point. You can paint a tree and it can become spiritual, and you can paint a jesus and it may not be spiritual at all.

Ninety-nine percent of paintings of jesus are not spiritual at all, but pathological. They don't give you gladness. They don't give you euphoria. They don't give you a feeling of the divine. Rather they give you the feeling of sadness, death, the cross; of torture, murder, justice. You cannot find a more tragic figure than jesus -- just thirty-three years old; has not even known yet the climax of youth -- being crucified. He had not known all the seasons of life. He was yet young -- and crucified for no reason. Looking at a jesus' painting, one gets the feeling that the world is injust, that god cannot be just.

Even an innocent man like jesus had to cry at the last point, 'Why have you forsaken me? Why do I have to suffer all this?' Even his own faith is forsaken. Even his own idea that god is just and compassionate is forsaken. Ninety-nine percent of paintings of jesus have that feeling: 'Why have you forsaken me?' They don't give proof of god. In fact they give proof that god may be absent or may be uncaring.

On the one hand christians go on saying that jesus is the only begotten son, and on another hand the begotten son cries at the last moment, 'Why have you forsaken me?' In that moment he must have felt that there is no presence of god anywhere. 'What is happening to me? -- and for no reason at all?'

That gloomy tragic scene has continued, and people have been painting it. Those paintings are not spiritual, because they can make you sad, they can make you anti-life. They can prepare you to renounce life, but they cannot prepare you to live life in such a way that your very life becomes an argument for god, that your very life becomes a syllogism for god... that your whole life becomes a poem in which everywhere god's presence can be felt... that your whole life becomes a materialisation of god.

A spiritual painting is that painting which creates in the beholder the sense of the mysterious, the sense of awe. A tremor goes up the spine, and one is simply aware for a few moments at least, that god is present in the world, that he has not forsaken it, that he cannot forsake it. How can he forsake it? Even if for a single moment you can give a glimpse of the divine and its presence, then your painting becomes an objective art. So just go on thinking along those lines.

[A sannyasin returning to the west says: It doesn't happen here, but at home by the end of the week I feel very tired. Sometimes I can't even stand.]

I understand. Do one thing. Every night before you go to sleep, just sit in the bed and imagine an aura around your body, just six inches away from your body, the same shape as the body, surrounding you, protecting you. It will become a shield. Just do it for four, five minutes, and then, still feeling it, go to sleep.

Fall into sleep imagining that aura like a blanket around you which protects you so that no tension can enter from the outside, no thought can enter from the outside; no outside vibrations can enter you. Just feeling that aura, fall asleep.

This has to be done the last thing at night. After it, simply go to sleep so the feeling continues in your unconscious. That is the whole thing. The whole mechanism is that you start by consciously imagining, then you start falling asleep. By and by when you are on the threshold of sleep, a little imagination continues, lingers on. You fall asleep but that little imagination enters the unconscious. That becomes a tremendous force and energy.

I don't see that the problem is within you. The problem is coming from the outside. You don't have a protective aura. It happens to many people, because we don't know how to protect ourselves from others. Others are not only there -- they are broadcasting their being continuously in subtle vibrations. If a tense person passes by you, he is simply throwing arrows of tension all around -- not particularly addressed to you; he is simply throwing. And he is unconscious; he is not doing it to anybody knowingly. He has to throw it because he is too burdened. He will go mad if he doesn't throw it. It is not that he has decided to throw it. It is overflowing. It is too much and he cannot contain it, so it goes on overflowing.

Somebody passes by you and he goes on throwing something at you. If you are receptive and you don't have a protective aura.... And meditation makes one receptive, very receptive. So when you are alone, it is good. When you are surrounded by meditative people, very good. But when you are in the world, in the marketplace, and people are not meditative but are very tense, anxious, have a thousand and one strains on their mind, then you just start getting them. And you are vulnerable. Meditation makes one very soft, so whatsoever comes, enters.

After meditation one has to create a protective aura. Sometimes it happens automatically, sometimes it doesn't. It is not happening automatically to you, so you have to work for it. It will be coming within three months. Any time between three weeks and three months, you will start feeling very very powerful. So in the night, fall asleep thinking this way.

In the morning the first thought has to be again this. The moment you remember that now sleep Is gone, don't open your eyes. Just feel your aura all over the body protecting you. Do it for four, five minutes again, and then get up. When you are taking your bath and your tea, go on remembering it. Then in the daytime also whenever you feel you have time -- sitting in a car or a train, or in the office doing nothing -- just again relax into it. For a single moment feel it again.

Between three weeks and three months you will start feeling it almost like a solid thing. It will surround you and you will be able to feel that you can now pass amidst a crowd and you will remain unaffected, untouched. It will make you tremendously happy because now only your problems will be your problems, nobody else's.

It is very easy to solve one's own problems because they are one's own. It is very difficult when you go on getting others' problems; then you cannot solve them, because in the first place they don't belong to you. Many people come to me and they say they had some problem but suddenly here it is gone. It was never their problem -- otherwise it cannot go. It must have been somebody else's. They must have been step-fathering it, fostering it. It must have entered from somebody else's mind. But people are so unaware that they don't know what is theirs and what is the others. Everything goes on getting into a mess.

You don't have many problems, and you will be able to solve your problems; that is not a big thing. This time try to create a protective aura -- and you will be able to see it and its function. You will see that you are completely protected. Wherever you go, things will be coming to you but they will be returned; they will not touch you.

[A visitor says: I find it difficult to just surrender myself to the meditations, just to let myself go soft. ... I love you, and can you give me sannyas?]

Mm, but to surrender is so difficult for you? Sannyas means surrender. The very word sannyas comes from two roots -- san and yas. an means perfect and yas means surrender. Sannyas -- the very word -- means perfect surrender.

But if you are ready to take the jump, I am always ready. Close your eyes and just feel me.... (Osho places the mala round his neck.)

Surrender will be coming. You just have to cooperate with the coming possibility. Allow it to happen. Surrender is not a difficult thing; we make it difficult. Otherwise it is the easiest thing possible. To fight is

difficult. To surrender is simple.

And in fact all that is significant happens through surrender, is continuously happening through surrender. You go on breathing, it a surrender. You are not doing it. You are not needed to do it. It is surrender to life. You breathe out -- you trust that it will come back. If you don't trust you will not breathe out, you will be afraid. In the night you go to sleep. You trust that in the morning you will get up. Who knows? If you are really sceptical.... A real person of doubt should not go to sleep because who knows? -- in the morning he may not be able to get up again. You eat food in deep trust that it will be digested.

In fact all that is significant and basic to life goes on happening through surrender. We fight only in futile things. Politics we fight. These so-called religions we fight. Ideologies we fight. But deep down look into each human being -- everybody is living in surrender. Only on the surface for a few non-essential things, we go on creating conflict; otherwise there is none.

If you understand, surrender is the easiest thing, because you have not to do it; that is the easiness of it. You cannot do it, because all that you will do will never be a surrender. You have simply to allow it. You have simply to relax, to receive it. You have to be passive. You need not be active about it.
So just cooperate. And it is going to happen. It will grow every day....

Don't Bite My Finger, Look Where I'm Pointing

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Don't Bite My Finger, Look Where I'm Pointing

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[Osho initiates the new baby of a sannyasin.]

Deva means divine, sangam means meeting. Each child is a meeting of the sky and the earth. Each child is a miracle. Something happens that should not ordinarily happen: the meeting of matter and consciousness, the meeting of the visible and the invisible. So think of him as a miracle. Respect, revere him; don't take him for granted. The moment the child is taken for granted, we start murdering him. And each child is murdered; that's what is happening all over the world and has happened down the ages: it is a great massacre.

It is not only that Herod killed all the children in Israel, it is happening every day; it was happening before Herod and it has been happening since him.

Each child passes through a psychic murder; the moment the child is not respected and is thought to belong to you like a possession, the child has been killed, effaced. He has to be respected as a god, because the child is the coming of god into the world again. Each child is a statement from god that he is not yet tired, that he is not yet weary of man, that he still hopes, that he will continue to create new human beings, whatsoever we become -- sinners and saints. Whatsoever we do, he still hopes that the real man will be created. God has not failed yet! That is the declaration in each child's coming onto the earth, into existence.

So let this be your meditation now. To be a mother means to meditate with an alive, new, fresh, being.

Devadas -- Deva means god, das means a servant -- a servant of god, a slave of god, one who is surrendered. The English word 'servant' is not very good; it carries the connotation of somebody being forced. The English word 'slave' is also not good; that also has the meaning of somebody being forced against his will. Daso is one who has surrendered on his own accord. In fact there is no word in English for it. It means: a servant who has chosen the life of service as his joy, a slave who has found his freedom in this slavery. When you surrender, on one hand you become a slave, on the other hand you become for the first time free, free from the ego; and that is real freedom.

So this will look like a paradox but it has a great truth in it, that only those who are ready to surrender and become slaves become free and independent. Only those who dare to lose themselves, attain. Only those who are ready to be defeated by god, prove finally to be victorious.

Prartho means one who prays... and prayer is the greatest miracle in the world, because prayer means trust, love, surrender. It means all that is valuable. Prayer is not just repeating a formula, it is a pouring out of the heart. Prayer gives a different quality to your being. It is not that by praying you change god's mind; there is nobody like god as a person and there is no such mind as god's mind. People who pray try to change the mind of god; they are ill and they would like to be healthy, so they want to change the mind of god, but that is not true prayer. The true Prayer is that which changes you, not god. God is irrelevant, god is just an excuse, a device: the real thing is that the prayer changes the one who prays. When you are Faying you are no more the same person.

The ordinary mind continuously doubts; in prayer the doubt is relaxed, the gestalt changes, you start trusting. The ordinary mind always thinks negatively; in prayer you move to the positive; the pendulum moves from one polarity to another. The ordinary mind is always desiring, hankering, groping in the future; in prayer the future disappears, you are utterly herenow. This moment becomes your totality, and in that very totality something, a door that has remained closed forever, opens up.

To pray means to trust in miracles, to pray means that things are possible without your doing anything at all. To pray means that you need not go anywhere and all can come to you, wherever you are. To pray means that the existence has not abandoned you; you can still call it forth. It has mothered you, it is not indifferent to you. In short, prayer means believing in the impossible before breakfast! And when you believe in the impossible, it happens. When you believe in the impossible you have created the situation for it to happen; it was only impossible because there was no belief. Because the trust was not there it was impossible; now trust makes all things possible. Trust knows nothing is impossible.

Prayer opens the door, makes you receptive, feminine, a womb which can contain all. Prayer means that you are ready to allow god to do whatsoever he wants to do with you. You simply are in a let-go. You say, 'I will not hinder, I will not create obstructions; I am no more. Thy kingdom come, thy will be done. Take possession of me, overwhelm me, flood me.' Prayer means, 'I am ready to accept you in the deepest core of my being, I am open to you to my very heart. Sink into me, let your arrow penetrate my being, let your energy permeate me.'

Once you allow this to happen all becomes possible, because the whole energy of existence becomes available to you. Man alone is very helpless. Man *plus* existence is enormous, huge, infinite. Prayer is a meeting of the tiny part with the whole. The tiny part dissolves into the whole and becomes the whole.

Ajaya means that which cannot be conquered. And there is a centre in you which is invincible. It cannot be destroyed, it cannot be defeated; there is no way to even touch it, it is intangible. It is invisible. That is you; it is your awareness and it is your soul.

Sannyas is a journey to this point, a pilgrimage to one's own being. Unless you have found this immortal, invisible awareness in you, don't rest. Be diligent and work towards this. Once you start moving consciously towards this point, it happens. It is not very far, because it is you. It only needs a total intensity

to find it. Be aflame with the desire to find yourself, because finding yourself is finding all. Then nothing is needed. One who has come to oneself has come to one's home... to bliss, to silence, to contentment.

Patipado means the way. There are thousands of ways to go outside but there is only one way to come in: that is called patipado. It exactly means what tao means: the way.

You have been wandering for many many lives on those outside ways; now the time has come to turn inwards. It is difficult because of our old habits; the mind knows how to travel the outer ways so it tends to go with the familiar, to the familiar. That is the only difficulty. Once you have overcome that difficulty and you have learned that you can go inside too, things become easier. Only the first step is difficult; so I say that with the first step completed half the journey is over.

Anand means blissful, mayuri means peahen. There is a peacock, this is the peahen. And mayuri represents something immensely silent. The peacock is noisy, is an exhibitionist; he shows off all his colours, he dances, and he is very ornamental -- an actor. Mayuri is humble, silent, non-exhibitory.

Bliss can have two ways. One is very expansive, extrovert. The peacock is extrovert, the peahen is introvert. When bliss comes, either you have to sing it, dance it, or you have simply to be silent. Just feeling its awe, one becomes speechless. When satori comes to you, when bliss comes to you, you will become absolutely silent. You will lose your speech, you will not be able to say anything about it. Your eyes will speak, your being will speak, but you will not be able to be articulate about it. And whatsoever you say, you will feel as if you have been unjust to the experience, unfair, because what you have said is simply irrelevant, is almost a lie; it is so inadequate.

Remember it: let your dance be more and more inner, let your song be more and more silent, let your dance be a dance of no-movement. Yes, there is a dance of no-movement. You just feel it in the innermost being but it remains there: unexpressed, unsung. Your whole being will feel the taste of it, the flavour of it. You will be completely permeated by it but still you will not be able to utter a single word.

Many people have been asking me, 'Why have only men been great enlightened masters -- why not women?' One of the reasons is this, that man is an extrovert; he can express himself well. He is a peacock; the woman is a peahen. She can know, she can feel, she can be, but when the point of expression comes she is utterly at a loss. And this is not only so with the ultimate experience but in other experiences too. A woman finds it very difficult to say, 'I love you'; a man finds it very easy. Even when he doesn't feel much love he can say, 'I love you'. And the woman, even when she is full of love, remains silent about it; it has to be felt by the other. The woman respects the inner experience so much that all expression seems a little vulgar. That's why there have not been great women masters: not that there have not been great enlightened women; there have been.

You will be surprised to know that in the whole of nature the male is very expressive. If you listen to the cuckoo, the male sings the song, not the female. In the whole of nature you will find the female very silent, unassuming. The male is very expressive and aggressive; he sings the song, he dances the dance of the peacock and he is very very colourful. Only with humanity have things become different. The man simply wears a grey suit, the official dress, and the woman has become very very expressive; she wears many colours, designs, decorations. This is a kind of perversion.

If you go back into history, it was not so. Just see Krishna! He is as decorated as any woman can ever think of being -- a colourful dress, long hair, a flute -- and the way he is standing is a dancing gesture. In the past men used to wear ornaments; slowly slowly, something went wrong. Man is the only abnormal animal on the earth. Something went wrong and the roles changed: the woman became very interested in beautifying herself, in cosmetics and dress and hair style, and man became very very ordinary, non-expressive. That has happened in language too. Men are more silent; the women go on gossiping. But if you look into nature it is just otherwise: the male goes on gossiping and the female is silent.

That's why I am giving you the name Mayuri. Become more and more silent, absorb rather than express, contain rather than overflow. And the more you can contain, the greater it will be; the more you contain, the higher it will rise. It is just as if you dam a river and then its level starts rising because more and more water is collecting; more and more water is collecting and the river becomes a great reservoir.

If you can contain, then you start moving upwards. That upward movement will bring you to god.

[A visitor asks: whether I should develop my individual self or whether I should go out into the world and work. I feel there are so many problems; I have been working with them for a few years, in the outside

world as it were. I tend to feel that one's own spiritual path can be developed, and perhaps as fast, by committing oneself in service.
Osho checks his energy.]

Continue working as you are; you will grow in the world. The temptation will come many times to you in the feeling that it would be far better to leave everything and just work on yourself; but you will not be able to work that way. You are basically an extrovert, your energy is flowing out. And it always happens that the extrovert thinks that it would be far better to be inside because he feels tired of the world and people and the thousand and one things. To introverts also the temptation comes of, 'What am I doing here with closed eyes, sitting with myself? Why am I wasting my time? Why should I not go into the world and do things as everybody else is?'

The opposite always remains attractive; that has to be remembered, that's the temptation. But your energy is out-flowing so your growth will be in the world. Renouncing the world will not be helpful to you; it will cripple you, it will not be the right soil for your growth. And these are the basic types -- the introvert and the extrovert.

The introvert grows only when he is alone, unrelated, unburdened, without any responsibility. The extrovert grows only when there are great responsibilities and great challenges and great crises every day. Mm? facing the crisis, encountering the crisis, solving those problems, he becomes mature, he becomes steel inside; but that is a by-product. He fights outside, and in fighting outside he grows inside.

There is no need to change. Just put a little more energy into meditation, mm? -- if you work in the outside world for twenty-three hours a day, then give one hour to meditation; one hour will be enough for you for introversion. And even the introvert has to give some time to extroversion, because life needs balance. Even a Buddha cannot sit continuously under a tree; he has to walk up and down, he has to do something. Life cannot exist with only one pole; the other pole need not be too much but a little bit of it is needed. Each man has a woman inside and each woman has a man inside.

You must have seen the yin-yang Chinese picture: the yin and the yang are both meeting together and making the circle. There is another thing that is even more important: one is black, another is white, but the white has a black spot in it and the black has a white spot in it, as if two fish are meeting together. But each has something of the other inside it. No extrovert is purely extrovert, no man is purely man; no introvert is pure introvert because no woman is purely woman. They inter-penetrate. The only difference is of proportion, emphasis.

You are emphatically extrovert. Simply enjoy being in the world and go on side-by-side: once in a while go for a retreat, for a few days disappear from the world, that's perfectly good, but don't renounce it. You belong to the world and you will grow through it.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #2
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Swatantra means freedom, sarjano means creativity. Freedom is true only if it creates. Creativity is the indication of a true freedom, and creation is true only if it comes out of freedom. Creativity without freedom

is not true creativity, it is imitation, it is borrowed. It can be very skilful, it can be technically perfect, but something essential will be missing in it: the soul will be missing.

There are creative people who are not free, who have not known the freedom of no-mind. They simply go on repeating; all that they do is more or less a new combination of old things. The wine is old, the bottles new. Maybe there are mixtures of many wines -- something from here, something from there. It appears as if it is new; it is not. It is only a combination, it is not a creation; it is a composition, not a creation.

There are people who are free but not creative; their freedom is dead. There are people who sit in the Himalayan caves and have known something of the silence, of the interior, but they are not creative; their freedom is not true. They are also imitating the state of no-mind. They are sitting like a Buddha practising a posture. It is only a gesture, there is nothing behind it. Sitting in their Himalayan caves they are simply vegetating.

So to me these two words are of immense value, and they go together; in fact they cannot exist separately. They are like yin-yang, day-night, summer-winter, the positive and the negative; they are always together. Whenever one is there, the other must be there somewhere, *has* to be there. Seeking one, one finds both; losing one, one loses both. So let this be my message for you....

Feel at home -- this is your home! Forget, the past, let it simply disappear. From this moment think anew, feel anew. This is your second birth, and without the second the first is incomplete. The second is the true birth, but one has to be very receptive to allow it tc happen. Immense changes are on the way; just be receptive and every day things will be happening.

A great energy is being released here; those who can be receptive are fortunate. If somebody misses, it is only he who is responsible. If he remains closed there is no way to penetrate him. The spiritual energy cannot be aggressive energy; it cannot even knock on your door. It simply waits like sunlight: if you open the door it comes in; if you don't open the door it does not knock, it does not force. It is not like wind in that it knocks and tries to enter. It is like sunlight: it simply waits there, it has infinite patience. And only those who are capable of opening up to it are benefited. Then there is great celebration, great rejoicing happens inside. For the first time one knows what life is.
So just be open, and allow things to happen.

... Vardan. It means benediction, blessing, divine gift. Sannyas is a benediction: the beginning of a true and authentic life, the beginning of sincerity, the birth of truth in you. People live in lies. They have lived so long in lies that they themselves have become lies. People have only false faces, masks; they have completely forgotten their original face, hence there is so much misery. With the original face all misery disappears.

Sannyas is nothing but an effort to penetrate all the masks, to dig for the original face. Once the original face is known there is benediction, there is a great joy, there is immense peace, blissfulness. That is the meaning of vardan.

To know life in its truth is a blessing; to know life as a lie is a misery. To live in lies is to live in hell. Lies are many, truth is one. To attain to that one is to enter paradise. Paradise, heaven or hell, are not geographical situations, not there somewhere in the space; they are inner psychological states. It just depends on knowing the knack of it, and you can turn the hell into heaven... just as if it is done by magic. The magic, the secret of the magic, is to be authentically true, vulnerable, open, not hiding, not hiding from anybody. It needs courage and guts, but once you start feeling the joy of it things become easy; every day things become more and more easy. One day one is suddenly relaxed. In that relaxation the ego disappears. That is benediction, that is vardan!

[Osho gives someone sannyas:]

Come here!... come here. Good! Close your eyes, and just feel me. Feel me penetrating you from everywhere, from all directions, like arrows entering from everywhere, trying to reach your heart.

... In your life you have been too serious about everything; about god too. That seriousness has been a barrier; it has to be dropped. It looks very strange when I say that god can be approached only in a playful mood, but it is so. When you are having fun you are closer to god than ever. The English word 'recreation' is beautiful. It really means literally 're-creation'. Whenever you are in fun, in a non-serious playful mood, you re-create yourself. You allow yourself to be recreated by god; you go through a rebirth. Whenever man becomes serious, he becomes closed. Seriousness is part of the ego.

Seekers down the ages have thought that they were very very serious people; millions have been searching and missing because of their seriousness. Their search is great, their effort is great, they devote their whole life to seeking and still they miss -- not because they have committed any sin but just because of their seriousness.

If you cannot be playful you keep god distant. When you are flowing, relaxed, the distance is not so much. And there come moments of relaxation when the distance simply disappears, when there is no need to seek god: god is found. God is found without seeking. Seeking has nothing to do with god; seekers miss. There are two types of people -- the seekers and the finders, and they are different people. Seekers never find and finders don't need to seek, they simply find.

Picasso was painting something beautiful and the visitor, a friend, asked, 'How do you seek beauty?' And he said, 'I don't seek it! find it!' That statement is pure Zen: I don't seek it, I find it....

Drop seriousness; there is still time to drop it. And in the very dropping of it you will *really* start growing.

Prem means love, dip means lamp -- a small lamp of love, a small flame of love, a light of love. Love kindles a light inside, and that light is such that it needs no fuel. There is never a power crisis for it because it is uncaused; it is perpetual, eternal. Once you have found that light inside, it goes on burning forever and forever. And with that light inside, the darkness around you starts disappearing. Then you can go into the darkest night and still your path will be lit. Love is the only light that helps. Scriptures don't, but love.... So these two things I say to you: love and laughter, and between these two you will find. Be loving and laughing; don't take yourself serously.

Once Buddha was asked -- somebody had committed suicide and he was asked, 'Why does someone commit suicide? Why?' And Buddha said, 'Through taking oneself too seriously.' And that is so. The people who commit suicide are the people who take themselves too seriously. The people who take themselves too seriously may or may not commit suicide, but they live their suicide, a slow suicide. They are never alive to the optimum.

So remember these two things -- love and laughter. Between these two is the gap for you. In these two all is going to happen. Between these two the world will stop.

[Osho gives sannyas:]

Feel me... breathe me. Take deep breaths and feel that I am going into you with each breath. If something starts happening in the body, allow it -- any shaking, trembling, movement, gesture....

Suparna. Literally it means the eagle. Metaphorically it means the wide-winged. The eagle goes to the farthest point, to the distant; its flight is the flight towards the ultimate.

A sannyasin has to become an eagle, wide-winged. A sannyasin belongs to the sky. He lives on the earth but belongs to the sky. He uses the earth as a temporary abode, not as a goal but only as a means, not as the end but just an overnight stay. His eyes are fixed on the sky, the infinite, the unbounded.

Everybody is born with wings, but because we have never used them we have become completely oblivious to their existence. The work of a master is nothing but this, to show you that you have wings. He has to push you by and by into the unknown so that you can start using your wings. He has to throw you out of your securities. He has to uproot you in many ways. He has to destroy your safeties and he has to throw you into the unknown sky, because only that will help you to regain your wings, to recognise your wings. Only in a tremendous crisis will you be able to recognise who you are.
Suparna is one of the most beautiful metaphors....

Anand means bliss, blissfulness, and savito is the name of the god of the sun, the source of light, the god of light, the sun god -- blissful sun god. And you have to work it out in your inner alchemy; let light and bliss become associated.

Whenever you are feeling happy, watch light; any light will do, just a candle, but do it only whenever you are feeling happy, whenever you are feeling relaxed. Whenever something like joy is permeating your being, then look at the moon, at the stars or the morning sun or the evening sun; any light will do.

This association has to be worked out; whenever you are feeling happy, watch, meditate on life, so that light and happiness become joined together, so that there is a kind of conditioned reflex. After three, four

weeks you will be able to bring that joy whenever you watch light; then it becomes very simple. But first you have to make it a deep association. Mm? That's what Pavlov, the Russian psychologist, calls conditioned reflex.

He used to give food to his dog and while giving food to him, he would ring a bell. Each time the food was given the bell was rung. After fifteen days he simply rang the bell and the dog started salivating. There is no food and the saliva had no direct connection to the bell, but now the bell had become associated with food; it reminded the dog of food. The dog must have smelt food when the bell started ringing; he was getting ready, his inner chemistry was ready to digest food. This he calls 'conditioned reflex'.

This has been used in Yoga for centuries; this is nothing new, it has been used in the East for at least five thousand years. It has been used for inner work. For example, when you are feeling happy you can associate your happiness with anything. If you go on continuously associating it, then that thing will become the triggering.

People think that if you repeat a mantra you will feel blissful; that is wrong. First you have to create that association, otherwise you won't feel blissful. Maharishi Mahesh Yogi goes on giving mantras to people; those are meaningless because he is missing the basic part of it. The basic part is: your chemistry has to become associated with the mantra. Any mantra will do, your own name will do. Whenever you are feeling happy, just repeat your own name again and again and again; then the sound of the name and the feeling of happiness become intertwined. *So* whenever later on you repeat your whole name, suddenly you will find that some source has been touched and a great blissfulness has been released.

This can be done with sound, this can be done with light, this can be done with anything; but for you light will be the most suitable phenomenon. So just work it out for three, four weeks. But never do it when you are not feeling happy, never; otherwise you will confuse the chemistry.

Mm? you are listening to good music and suddenly you feel a joy arising. Watch a candle. The joy is there inside and the candle starts getting joined together with it; let them become hooked with each other. Once it has happened you need not wait for joy; just put the candle in front of you and suddenly you will see that you are transported. That's how all religious rituals were created in the beginning, but then things got lost; otherwise they are all meaningful, originally they had a great significance.

[A sannyasin says that he isn't feeling any closer to Osho in the three months he's been here and he feels he's not opening up. He has broken up with his wife and is not in a relationship.]

That can be one of the main causes, because when your love is not flowing it will be difficult for you to connect with me too. It is very easy when the love is flowing.

You have become afraid of love. Maybe the experience that you went through with your wife made you afraid so the feelings are no more flowing easily. Feelings don't know; they are unaddressed. If one love experience proves bitter, if something goes wrong, the heart does not know that you are not to love this person only; the heart simply shrinks, it becomes afraid of love.

This happens many times here, in many ways. For example, somebody comes here, and after coming here separates from their wife, their girlfriend, their boyfriend or their husband. It is a shock to the whole feeling mechanism; things suddenly stop, the juices no more flow. Then it is difficult to relate with me too because those same juices have to flow towards me. You don't have any other juices; those are the same juices. So that experience has made you a little hesitant. The feelings are not as trustworthy as you had thought before; one experience went wrong. You can't trust your feelings, that's the problem. This happens to many people.

Sometimes the same thing happens from the other extreme also: somebody comes here searching for me and wanting just to be with me, then he falls in love with a woman. All his juices start flowing towards the woman; then again he starts feeling that he is not connecting with me. It is the same thing, it is the same phenomenon. Now he becomes too involved with the woman, his whole mind is turned towards the woman; he tends to forget about me.

But whenever love is flowing easily and there is not any fear or obsession about it -- one is neither very much in it nor very much against it; when things are normal, in the middle -- then you relate with me very deeply and very easily. A happy couple -- not in their honeymoon, the honeymoon is over and they have settled -- if they are here, they relate to me very easily, very simply. The juices are flowing, there is no fear, and there is no honeymoon either so that they have to pay their whole attention to the woman or to the man. That may have caused it....

I think you should start moving with women a little, start growing into love. And there is no need to fall in love madly, mm? otherwise that will do the same thing again. Love should be taken as a very very natural phenomenon. Just as one eats and drinks and goes to sleep, so one loves. Down the ages people have either worshipped love or have condemned it; both attitudes are wrong and lopsided. Either they think love is the door to hell, mm? so saints go on condemning it, or they think love is the only heaven, so poets go on praising it. Both are wrong.

Love is neither hell nor heaven. It is a natural phenomenon like breathing, like eating, like sleeping. A normal healthy person, a psychologically healthy person, will take love just as a nourishment. There is nothing to brag about in it; it is not worship. And there is no need to be afraid of it. It is neither from god nor the devil; it is just human nature.

Keep that in mind and start moving into a love relationship, but take it very naturally. That will help the juices flow.

[Another sannyasin is not happy because she and her partner as splitting up.]

That's good, it is nothing to be worried about. Mm? these are the games one has to learn to play: separation and meeting and separation. These are the games; don't be too worried about it. It naturally shakes one because everything gets disturbed. So, find somebody else! All human beings are potential lovers, so there is no need to be focused unnecessarily. If it has finished, it has finished; move into new relationships. If you don't move into a new relationship you will remain in a complaining mood, grumpy, and you will feel angry at [your partner], as if he has done something.

Nobody is doing anything. Human beings are so unconscious, they are robots, zombies. You neither do anything when you fall in love nor do you do anything when you separate; these are just natural accidents. So when one accident has finished get into another, because without accidents also it is very difficult to live. Then one has nothing to worry about and nobody to fight and nobody to nag, and things are so simple. One needs a little complexity and occupation. One *wants* misery. Without misery it is such a simple life; for what will you live without misery? How will you live without misery? And love is the greatest source of misery. It is really beautiful, mm? -- it gives all the promise of joy and brings all kinds of misery! It is an hallucination.

So create another!

And soon [you] will become a buddha, then there is no need for... but that comes slowly. And every kind of experience of meeting, separation, falling in love, fighting, falling out of love -- all these experiences help you transcend life. It is only through hard experience, bitter experience, that one attains to awareness.

All these things are good, they all help in their own ways. When one arrives at the ultimate peak, one can see that everything has helped: enemies have helped, friends have helped, lovers have helped, haters have helped, everybody has helped. One simply feels a thankfulness towards all that has happened. I know when you are passing through a certain problem it feels very difficult because the problem looks so big, out of all proportion. When you look back, things are in their real shape; nothing is important.

And always remember that each love affair will give you something, will reveal some aspects of your being. For example if you are in love with 'a' then only that person will reveal something in you. He cannot reveal that which can be revealed by 'b' because 'b' will be a different kind of person. He will hit you differently, he will penetrate your energy differently, he will reveal another aspect of your being. The third person, 'c', will remain still another experience, and so on and so forth. Man is such a big phenomenon that one can go on and on changing lovers and can go on feeling one's own territory; it is big!

So each love affair has something to give to you. Remain thrilled and always feel good. Even when you have loved, and when a love finishes, feel good because one door has closed; now you can knock at another door. Feel thrilled that some new discovery is going to be made. Life has to remain a continuous invention, discovery, exploration.

So just start searching, mm? Good!

[The leader of the Gestalt and Samarpan groups, says the first group was a little tricky; he was depressed. The second was just beautiful, a rainbow.']

Very good! Sometimes it happens, mm? It is human sometimes to be depressed, sometimes to be sad.

When you are sad it is very difficult to move the energy of the group into a happy space. But by and by one has to learn, and then it becomes possible; you can function there without bringing in your sadness at all. And that is the function of a real therapist. The real therapist should not bring his problems there; he will have that much detachment from himself. When he enters and starts working he puts himself aside; there he is simply the expert. He brings in all his skill, all his understanding; he does not bring in his problems. That becomes possible.

That will be a great help to you, because then you will see that your problems can be put aside, so why not put them aside even when you are not in a group? If you can put them aside, why not put them aside forever? If you can put your problem aside even for a single moment, you know the knack of it; then it can be put aside forever. Then when you want to enjoy it, you can take it back; otherwise it can wait! And that is one of the secrets of being a good therapist, a group leader, that when you go into a group you have no problem, no problems are there to hinder you. You are unclouded, you function as your intelligence, as your alertness. If it is difficult for you just remember me and I will do it. Whenever you feel that Rajen is coming in between too much, just remember me and I will take you away.

Slowly slowly, one learns, and that has to be learned, because much depends on the group leader; it is up to the group leader what is going to happen to the group. If the group leader is in a sad mood, depressed -- and he is the nucleus -- then all those people around there will simply bring in their sadness, will bring in their depression; you will provoke their depression. People are very ready to become depressed, to become sad; that is their life. They are skilled in it, they have been cultivating those habits for their whole life. So if you trigger it, they all become depressed immediately; then the whole energy goes on. The group leader has to pull them up. He has to fight against their habits, and that can be done only if you put yourself outside.

So just make it a point: whenever you are feeling depressed or anything, before entering the group room stand outside with closed eyes for three minutes, and put everything in a bundle.

Deposit it just by the door and enter, and then forget about it. And you will be surprised; it is such a simple thing! Then when you are out of the group, again stand for three minutes, collect everything, go back and see [your partner]. Right?

Don't Bite My Finger, Look Where I'm Pointing

Chapter #3
Chapter title: None

4 March 1978 pm in Chuang Tzu Auditorium

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[Osho gives someone sannyas:]

This will be your new name... and a new beginning, a new birth. Count yourself as being alive from this moment. Up to now you have been a caterpillar, only living in a kind of shell. That's how everybody is living; their lives are at the minimum, and real life happens only at the maximum. People are alive for the name's sake: only at the maximum, at the optimum, when one becomes aflame, does one start living.

The colour orange is the colour of flame. It is just to remind you that from now on you will live life passionately, intensely, that it will not be a lukewarm affair any more, it will be really hot. Only through that passion is god known; only those who live at the optimum attain to that vision. People who live at the

minimum live in a kind of dark valley, they can't see the sun. The sun is available only at the peaks; those peaks are beyond the clouds and once you have reached the peak, you have reached beyond the clouds.

Soura means of the sun, from the sun. We are not of this planet, we are strangers here. We come from a faraway sun. Call it god, call it light, or call it whatsoever you like, but it is the source of all light, life, love. We come from a faraway source, just as light on this planet comes from a faraway source. It fails on this earth but it doesn't belong to it. We have completely forgotten our home, and that is the misery, that we don't know from where we come. Unless we know from where we come, we cannot know where we have to go, because the source is the goal. And life becomes a contentment when the circle is complete, when we have reached the source again.

Saddo is Buddha's word for trust. The Sanskrit word is 'shraddha' but Buddha never used Sanskrit; he used the people's language. And the people always tend to make words round, softer; they don't bother much about language, about grammar. Just as a stone becomes round the more it flows with the river, words also become round the more they are used. So I like Buddha's word 'saddo' more; it has become more round, more feminine, and Buddha has given it a new meaning too.

The Sanskrit word 'shraddha' means trust. Buddha has given it a new turn: he says trust means trust in oneself. The Sanskrit word means trust in somebody else -- in scriptures, in the tradition, in God; but the *other* is important, you have to trust the other. Buddha says: Unless you trust yourself, you cannot trust the other. From where will the trust come? If you can't love yourself you cannot love anybody else. From where will the love come? First it has to happen in you, in your very being, only then can it be reflected in others.

So Buddha says that saddo is trust, but more than trust it is confidence. And when one starts trusting oneself, one can trust life, God. I like his change. Otherwise trust tends to become faith; rather than becoming confidence it becomes faith, it becomes belief. And belief does not sharpen one's being; it gathers like rust.

A Christian believes, a Hindu believes; Christ trusts. It is not belief, it is existential; he has encountered reality. And unless you trust yourself you cannot encounter reality, because that encounter is possible only when you are utterly fearless. How can the man who cannot trust himself be fearless? In fact, because he is so full of fear he trusts others. It is just out of fear that he clings somewhere to somebody who may be the expert, who knows. He seeks a father figure out of fear, out of distrust of himself.

Saddo means: start trusting yourself, and out of that trust many other trusts will bloom. That becomes the root, and then many flowers come. You can trust your friend, you can trust your beloved, you can trust your master, you can trust life, you can trust death, you can trust the whole that surrounds you; but only after you have fulfilled the first condition. That is the meaning of saddo.

Let this day become a plunge into your own being. My whole purpose here is to throw you to yourself, to push you to your own being.

Premgeet. It means song of love. Life can be a song, but one can miss it too; it is not inevitable. The potential exists but it has to be actualised. Many people think that the day they were born all was finished. Nothing is finished.

The day one is born, things only start; it is the beginning. Birth has to happen millions of times in your whole life: you have to go on being born again and again and again.

Man has such potential, so many aspects; he is multi-dimensional. But people never explore their own being, hence life remains sad, poor. That is real. poverty. The outer poverty is not a big problem; it can be solved, it will be solved. Technology has come to the point where poverty is going to disappear from the earth; the time has come for that. But the real problem is the inner poverty. Even the rich people live very poor lives. Their bodies are stuffed with food but their souls are starving. They have not yet known the song of life, they have not heard anything about it. They go on existing somehow, managing, pulling, dragging, but there is no joy.

Great song is possible, great richness is possible, but one has to start exploring. And the best way to explore the song of one's life is to love; that is the very methodology. Just as logic is the methodology of science, love is the methodology of religion. Just as logic makes you capable of going deeper and deeper into matter, love makes you capable of going deeper and deeper into the spirit, into consciousness. And the deeper you go, the deeper songs are released. When one has reached the very core of one's being the whole of life becomes a celebration, an utter celebration. That's what god is all about.

[A new sannyasin asks for help for her sister who is blind, and a musician.]

That's very good, mm? So help her meditate! There is nothing to be worried about, because in fact in the world there is nothing worth seeing! She should be happy really; she will not be bothered by so many things which are unnecessary. And a meditator has to close his eyes anyway!
Just help her.

And if meditation and music join together she can have one of the most beautiful experiences possible. Sometimes curses can become blessings.

Eyes take eighty, ninety percent of your energy. If your eyes are not functioning you are like a reservoir. If you don't become unnecessarily depressed that you are blind, that reservoir of energy can be used in great jubilation; you can rejoice in life.

So rather than doing anything, help her to enjoy it. Help her to think about it as a blessing. If her attitude changes completely, it will become a blessing, and if sometimes you can bring her here, bring her....

You just be my messenger. I will try. And I have so many blind people, one more won't.... Bring her!

[A sannyasin who is leaving says: Teach me about playing like a child.']

It need not be taught; if it is taught it will never be like a child. Simply relax and start playing! It needs only courage, no training; it just needs the courage that if somebody thinks you are a fool, let him think. The courage to be foolish, that's all that is needed; that makes a man a sage. There is a very simple difference between a fool and a sage. The only difference is that the fool is unconsciously foolish and the sage is consciously foolish.

There is no need to prepare, no need to plan; simply start. Do anything and slowly slowly you will come to know, because you have been a child once, and you can be again; nothing is ever lost. Whatsoever you have experienced once always remains there in the reservoir.

And if it is taught, it will be totally different; it will be artificial and then you will not be a child. You will only be pretending to be a child, you will only be imitating, but the imitation can't be true. The authentic childhood is available inside you; you have just to put aside your cultivated ways of being adult. It is just like nudity: you take off your dress and you are nude. There is no need to ask how to be nude, how to plan to be nude: 'Teach me to be nude'; that is not needed at all! Children have to be taught how to dress, not how to be nude; they have always been nude.

[A sannyasin says: I live in a dream, Osho, he says; and I'm very dull and sleepy. Every time I wake up I just get so frightened, I put myself back to sleep again... Can you help me?]

I am helping, but don't be impatient. The sleep has to be broken in homeopathic doses, because if it is broken too suddenly you may lose all bearings; you may not be able to cope with reality as it is. Man has lived in lies so much that only so much truth can be absorbed at a time. If the whole truth suddenly becomes available, you may die; you may not be able to survive it, it may be too much. The shock of it, the realisation of it, will simply drive you mad. So truth has to be absorbed very slowly, very slowly. It is a dangerous process, dangerous because we have been so accustomed to lies.

It is almost as if a man has been sleeping for years, then suddenly you wake him up, take him out of bed and tell him to run. How can he do it? -- he will simply fall then and there, he will die. All that he knows about running is in dream. The body remains resting; he only dreams and runs in dream. He has been running, he may be participating in Olympic races and things like that, but in his dream. Actually he cannot take one single step; he will be paralysed. How do you expect him to suddenly run? He will have to be spoon-fed, slowly slowly.

Just a few years ago it happened near Lucknow that a child was found in a wolf's cave; he was a wolf child, fourteen years of age. He was not able to stand on two legs but used to run on all fours; and so fast that no man, not even the fastest runner, was able to run with him. That was on all fours, but as far as standing on two legs was concerned it was almost impossible. k took six months of massage, body work, and then he was only able to stand -- not walk, just stand. That was a great miracle, because his whole bone system had become fixed in his way of living.

After six months he died, and my own observation is that he died because of this whole effort that was

being made to make a man out of a wolf. He was a strong child, very stong, stronger than any man -- he was a wolf -- but every day he became weakened. All kinds of things were happening: he was being forced to do this and that and he was being taught at least to pronounce his name. They had given him a name Ram, so he had to pronounce it. In fact the day he died, he had pronounced it; that was the first time he had pronounced Ram. Then he died; it was too much. Doctors were puzzled about why he died: everything was perfectly okay, physically there was no problem, but it was the very shock.

So don't be impatient. You have to come out of your sleep slowly slowly. You will come out of it and then you will fall again, you will come out and you will fall again. This is how it happens; it has to be accepted. You will be able to be awake more and more; there will be less and less temptation to fall. Slowly slowly, you will have the taste of truth as against the taste of dreams. You are accustomed to dreams; when you are accustomed to a certain thing it feels delicious. You are not accustomed to truth: it will be so unfamiliar, almost bitter. You may not be able to swallow it, you may vomit it.

The German poet, Goethe, used to say again and again that man can tolerate only so much awareness; that's why every night he has to fall asleep and dream. The dreaming and the sleep help him to cope with reality again. Tomorrow he is awake, and again for a few hours he will be able to cope with reality. But this awakenedness is not much of awakenedness at all; it is again a kind of dream with open eyes.

The awareness I am talking about is totally different. It is coming out of unconsciousness, coming out of the cell called the ego, coming out of your mechanical habits. It has to be slow; but it is happening, it will happen. And when it starts happening one becomes greedy, that I understand, because one wants to finish it soon, one wants to have the whole truth....

It is frightening, but it has to take its own time, it has to grow. Sudden awakening sometimes happens, but for that too one has to prepare for years. Even in a Zen monastery where they talk about sudden enlightenment, you only know the conclusion, you don't know the process. You say 'The master hit the disciple and he became enlightened', but you don't know that for twenty-six years he was meditating! Mm? it is not the whole story. It is tricky! You don't know his whole story, what was happening to him for those twenty-six years; Zen stories are just the conclusions. If you know the whole process of the training of the monk -- his meditations, his fasts, his living in the monastery, his discipline -- then you will not say that this is sudden. When it is said it is sudden, what is meant is that the person has been training himself, preparing to absorb this insight suddenly.

There are two ways. For example, a person may prepare for twenty-six years and then one day it becomes available, the truth is there and he is awake; this is one way. the other way is that slowly slowly, truth becomes available, slowly slowly the aperture open, and after twenty-six years the whole truth is available. In both ways those twenty-six years are a must; you cannot avoid that. In one, only training goes on, goes on, goes on, and then suddenly one day you explode. In another, you start opening your aperture slowly, slowly. And the second process is more human, less drastic.
Just be patient, mm? Don't be worried. Good!

[A sannyas couple are present and say: we would like to have a child, and I think we are ready to have a child.]

It is good to wait a little longer, because this is just an unconscious desire, a biological desire. It happens to every man and every woman; more to a woman than to a man, but it is not very conscious.

You will be creating a situation in which you may get too involved; your own growth may suffer. A child is a great occupation and when one enters your life you can't be the same; you will change through it. Mm? that small child is not so small, that small child is a universe: it will change everything in your life. It will change your relationship too, because then it becomes a triangle. So my feeling is that you should wait a little more -- it is always good to wait -- and let it become more conscious, more deliberate.

Rather than just becoming a mother, first think of becoming a meditator; go as deeply into meditation as possible. First feel fulfilled, first feel contented, and then it is perfectly good to have a child. Then that child will come out of your contentment, out of your fulfilment, and that child will have a different quality to him. It will be a different kind of soul, it will be a more conscious soul. And when a conscious soul enters your womb that will also transform you but it will transform you for the better; it will also change your relationship but it will deepen it. If a conscious soul can come into your womb and become your child, your life will take on such richness that you have not known before. Just by becoming a mother that is not known.

It is just as anybody can paint a picture, anybody. If a canvas is available, colour is available, anybody can throw the colour on the canvas with the brush or directly from the tubes; but that is not going to give you satisfaction unless you create a masterpiece. If you can create a Van Gogh there will be great joy.

And that's what happens when a buddha is born: the woman is so fulfilled. Do you know the story? The story says that Buddha's mother died seven days after he was born because she was so fulfilled; there was no point in living at all. It is said that whenever a buddha is born, the mother dies after seven days; since then that has become part of the Indian mythology. Why? -- because she feels so fulfilled there is no point in living any longer. She has known all that can be known. There is no need even to breathe now; life is complete. The very entry of Buddha into his mother's womb and she was transformed. She started dreaming things that she has never dreamed. She was puzzled: why these dreams?

Freud is very new in this science; in the East we have been working on it for five thousand years. But we have never looked into the dreams of the pathological; in that Freud is the first. We have always looked into the dreams of those who were really of a different quality, a superhuman quality. It is said in Indian psychology that whenever an awakened soul enters the womb of a woman the woman has certain dreams, she has to have those dreams. Those dreams unfold in a sequence, first, second, third; as the child grows those dreams unfold. Those dreams say that something from the beyond has entered into the womb. Even the mother's unconscious starts being stirred by the beyond. She starts dreaming of things which are not available on this earth. She starts having visions, she starts hearing sounds which are not of this world.

But that is possible only if you prepare yourself first. My feeling is that you should just wait a little more; and you will be happy that you waited. Let it become a great thirst. There is no hurry.
How old are you?

[She answers: Twenty-five.]

So you can wait, there is no hurry. It is better to give birth to one single child, but let it be a lion! What is the point of creating a queue of children? The earth is already too crowded, mm? -- avoid it! Otherwise you will not be happy either, because how can a mother be happy when the child turns out to be ordinary? But the child is bound to turn out ordinary if the mother was not ready, because only then will that quality of soul enter. You cannot have more than you deserve; that is the law. You can only have a certain kind of soul in your womb. All kinds of souls are available but the womb has to be ready.

So just prepare the womb first. Don't be; a hurry. Meditate, become more and more silent, become more and more loving. Let the desire be there -- desire is beautiful -- and one day I will tell you to become a mother. One day you will become one, but just wait, mm? Good!

[Sheela, who works in the ashram office, says: I got stepped on twice by Maneesha, and it just sort of got me aggravated.

Sheela comes to darshan in Laxmi's absence if Indian people are present. Maneesha had queried her coming when there were no Indians present, and had also queried whether Sheela had been checked at the gate by the 'sniffer'.]

Always remember Sheela: that is her work. So if you are doing anything and it comes under somebody's charge, you have to listen to the person. Don't feel stepped on, otherwise how will work happen? It was natural; because there were no Indians she thought that Sheela was not needed. You became angry. You told her to mind her own business, but she was! You must have felt that you have been stepped on, but that is your attitude.

As the work becomes complex we will have to see that whosoever is in charge has to be listened to, otherwise nobody will listen to anybody. If you are doing some work and you are in charge then everybody has to listen to you... even sometimes when they don't like it. Even sometimes when you are wrong, they have to listen to it, otherwise it will become impossible; this commune cannot function then. More and more work will have to be divided, and everybody should be supreme in his work.

When Maneesha enters your work, you are supreme, so she has to listen to you; but this is her work -- whether everybody has been checked or not.

[Sheela replied: But I have been going through the check.]

Mm, that's okay, but this is her work; it is not stepping on you. And that has been the structure, that when Indians are there, somebody has to be there, so it was natural for her to ask. You need not get angry about it and you need not feel offended, otherwise rivalries will enter. That's what has happened to every commune. Then power trips come in: she has stepped on you, so you have to step on her. Then people become bitchy to each other, and that's bad.

Everybody has to think this, that whosoever is in charge you have to surrender to... even though sometimes, I say, he may be wrong. That is not the point at all, that can be sorted out later on. But nobody should feel offended, otherwise it becomes impossible.

Now, if nothing is said about it, the next time that Maneesha feels that you are unnecessarily there, she will not be able to say anything to you; she will be afraid that Sheela has to be left to herself. But if Sheela is left then why not Arup, why not Vivek, why not Mukta? Then things go on becoming more complicated. Now you are feeling miserable, she is feeling sad... for no reason! Be a little more alert and aware, and always remember, right or wrong, the person who is in charge has to be listened to.

It happened once when Leon Trotsky was the defence minister in Russia after the revolution.... He was in charge of the whole army and he was the home minister of the whole police and everything. He went into a party meeting where passes were needed. Of course, he thought, 'There is no need for me to have a pass.' He was the issuing authority so there was no point in having a pass; that looked meaningless. So he simply went there without a pass. But the man who was at the door said, 'Sorry, where is your pass?' For a moment Trotsky felt offended; everybody knew he was Trotsky, he was not somebody unknown. He said, 'You know me.' The guard said, 'I know sir, but where is the pass?' Trotsky said, 'But I issue the pass!' So the guard said, 'Go home and issue a pass, but I need a pass here!'

Trotsky went mad, but when he went home, he cooled down a little and he saw the point, that it was right. He came back, apologised to the man, a very ordinary guard, and the guard's pictures were published all over the country. Great respect was given to him because he had taken a risk.

So always remember: whosoever is in charge has to be looked to, he has to be respected. And if there is something wrong, later on you can talk about it; but never get angry, never get arrogant. Only then can this commune function, otherwise it will be....

Do you know that all communes die? The longest life of a commune up to now has been three years. I would like this commune to live, and it is going to live, but then the functioning has to be totally different. Those communes die because they have a democratic structure; that's why they die. You cannot have a democratic structure in a commune, otherwise nothing will work.

The commune has to be in a totally different way; it has to be a discipline. Not everybody has to assert themselves, otherwise fights and then cliques will happen; and then people will join together -- a few people with Maneesha, a few people with Sheela -- and then conflict over who is more powerful will happen. These things will go on and they will destroy the whole thing that I am trying to do; your energy will get involved in those things. They have to be avoided, and I am very alert from the beginning.

So apologise to Maneesha. And if she is wrong, that is my business, I will see to it. Mm? but that is not for you. If sometimes you find that somebody is wrong, just report it to me, but don't react to the person immediately; just report it to me. That's for me to think about.

I would like this commune to function so smoothly that it can become an example. Communes have become very condemned because they start with great enthusiasm, then everything falls flat. It falls flat because of the politics of people; and this is how politics enter. I am very keen that no politics should enter, and the only way is: always look to the person. You should have written a letter to me that this happened. I am always there; it would not have created any trouble. She cried, she is suffering, and you have been sitting there, miserable for no reason at all!

So apologize to her, mm?

Don't Bite My Finger, Look Where I'm Pointing

Chapter #4

Chapter title: None

5 March 1978 pm in Chuang Tzu Auditorium

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Anand means bliss, satta means a teacher -- a teacher of bliss. It is not that you have to teach bliss, but your whole life has to become a teaching. You should live in such a way that even if a stranger passes by he can feel your bliss. That is the *real* teaching of bliss.

This word 'satta' comes from Buddha; it is his word. He was telling his disciples to live in such a way that their whole life becomes a message of bliss. If somebody looks into your eyes he can read all the scriptures. If somebody touches your hand he can feel what bliss is. If somebody simply sits by the side of you he will feel overwhelmed by something unknown, untasted before. And if a man works consciously, this becomes possible.

In ordinary situations you can watch people. Somebody comes by and you suddenly feel as if you have become sad; his very vibe is saddening. Somebody else comes close by and you feel depleted, as if your energy has been sucked. Later on you feel weakened, you need rest, you feel exhausted, for no visible reason; the man was a drain. And there are people with whom you suddenly feel joyous for no reason at all; they may not have uttered a word. Sometimes just entering in a house -- you have not seen anybody -- you feel joyous; a breeze from the unknown has touched your heart. In that house live people who are blissful; that house has soaked up enough of their vibe. The same happens in other houses where you will feel sad, frightened; you will feel something horrible, something nauseous, is there.

Become alert about these things and start becoming deliberately blissful. When somebody comes, relax for a moment, remember that you have to pulsate in bliss, and pulsate! Just feel blissful, and soon the knack comes. It is a knack; it is not an art; it cannot be taught. But if you go on looking, one day suddenly you stumble upon it. Suddenly you know: this is the way. Suddenly you know that through breathing in a certain way, sitting in a certain way, looking in a certain way, bliss is released.

Now, it happens to everybody differently, that's why it cannot be made an art, it cannot be exact. The way it happens to you may not happen to somebody else, so there is no way to make an exact science of it. Man will always remain beyond science because man is freedom, and science does not allow freedom. With freedom there is no possibility of exactitude. With things science will work, with machines science will work. They are predictable, they don't change and they don't have any individuality. You boil water in India and at one hundred degrees it evaporates; so it does in Tibet, the Tibetan water has no separate existence. So it happens in Japan, so it happens everywhere. The water has a kind of universality, but not individuality. Man is individual, individuality is his very core. That is his beauty, his grandeur; and it is because of freedom.

So I cannot say exactly how you will be able to do it, but I can say this much, that if you consciously watch soon you will stumble upon the key. It is within you, you just have to grope for it. And once you have found the key, try to be blissful as much as you can; the more blissful you become, the more will be coming to you.

Jesus has said, 'If you have, more shall be given to you. If you don't have, even that which you have will be taken away.' It is an absurd statement but is of tremendous significance. I consider it one of the most profound statements ever made by any man in the world: If you have, more will be given to you....

So just start creating a little energy of bliss -- that will make you a teacher of bliss.

Prem means love, Minakshi is the name of a goddess:... goddess of love. Literally, minakshi means fish-eyed. In India, eyes have always been thought beautiful if they look like a fish's eyes -- wide, open, of the same shape as the fish's Literally minakshi means fish-eyed, because that goddess has beautiful eyes.

Certainly, love creates those kind of eyes. Whenever a person is in love his eyes are the first things to be transformed; then everything else follows. But the first change happens in the eyes, in the quality of the

eyes, because eyes are the doors of the heart. Anything that enters your being, enters through your eyes, and when love enters through your eyes it transforms their quality. They are no more ordinary, they become transparent. They are no more part of earth, they start reflecting the sky. They are no more opaque: they have depth now, infinite depth, and you can see to the very bottom. The whole body becomes beautiful through love but the first impact is on the eyes.

So become such a great lover that your eyes, your vision, is changed through it, that you start looking at life in a totally different way. Only when one learns how to look at life with eyes full of love does one find god, never otherwise. God has to be discovered only through love, otherwise, one can go on thinking, praying, doing rituals, and all is futile, in vain.

[A sannyasin couple are present. The man says: we have been here for fifteen months, and still I feel I am not opening to you, and hence the question to leave arises. But at the same time I feel very attached to this place...]

You will be benefited if you go once.

You will have more perspective. Going away from me will help: you will resist less because you will not be so afraid. The resistance is out of fear. When you are dose to me you are afraid that if you don't resist you will be gone forever. So you have to pull yourself back and hold yourself and you have to find ways and means to go on fighting. Your heart wants to relax and surrender and your head says, 'What are you doing? This is a kind of suicide -- surrender.'

So it will be good for you to go away for a time. When you are away from me you will not be afraid. Since you are not afraid you will not resist, and it will be easier for me to enter into your being.

Here you will create trouble, and when you are far away you will feel more and more in tune with me. You will not be afraid, so you can enjoy being in tune. And next time you come things will be easier because you will have learned something by going away. It is not always a wastage, going away; going away sometimes is very beneficial. I suggest to many sannyasins to go away at least once or twice before they settle with me totally. It is good; going away you will see what you are missing.

Here I am continuously showering myself on you; whether you reject, whether you resist or not, doesn't matter; I go on raining on you. Even if you reject me, you are nourished. When you go far away you will not feel nourished; you will start feeling hungry for me, you will be starved. And that will be good; that you need, in fact that you deserve.

You can go, and then you will come back more relaxed, and more possibilities will open up.

[The sannyasin says: I would like to have two months, three months more.]

Then don't resist if you want to stay!

This is a double bind: on one hand you are fighting with me and on the other hand you want to fall in love with me, so both things are destructive to each other. If you want, you can stay.

[The woman says: I'm in a double-bind: I want to stay... On the other hand I would like to stay with him.]

Both things will become possible, because finally he will also stay. This is just some foolishness that he has to go through. It is not very serious. So there is no problem -- you can manage to become part of the ashram. Arrange it.

He himself is not going!

He says three months; he will not go even after three months. Just don't be worried about him -- I will take care of him!

[A sannyasin had previously asked a question, 'Why don't you hit me Osho?', which Osho had answered in discourse, saying that the sannyasin was not yet ready, had to be worthy of the hit. Tonight the sannyasin says: Now I just want to come back and be here totally.]

You have to be! That was the purpose of what I said. Surrender to the commune totally, unconditionally; forget everything else. Don't be calculating and don't be clever. Just be a fool and surrender everything! Be

unconditionally part of the family here and whatsoever you can do, do.

But this constant coming and going is of no use, it is simply wasting your energy and your time. Go and finish things there, because if you go on doing things there you will be constantly running. Simply destroy the bridge so there is no going back.

[The sannyasin then asks about going to the West: Should I finish what I started there... doing the work you had asked me to do a while ago.]

But nothing seems to happen! You have been doing that for one year -- finish it! I am not interested any more in that work because nothing is happening. You simply go on doing it and wasting time! How many months have you taken for that work? It must be by now... Eighteen months? So it is enough. It is futile, so simply drop that idea, mm? -- because eighteen months is enough time to do a certain thing. You were thinking to do it within two, three months; you have taken six times more. So it will take eighteen years if it continues this way, and then it has no meaning. If you can finish it within one and a half months, finish it, do it; if you cannot finish in one and a half months then drop the whole project. But this way, prolonging things, is not good; that has become an excuse.
So for six weeks you can make the last effort; otherwise drop it.

[The Enlightenment Intensive group is present. One member says: I don't feel at ease in the ashram, but I feel that you're the only one that can help me. You have said that everything here is your responsibility.]

Mm mm, it is my responsibility. And that unease is good. It simply shows that something is going against your ego, something is going against your preconceptions, prejudices; that's why the unease is there. Drop the ego and the unease will disappear.

Mm, this ashram is a kind of bulldozer: it simply goes on peoples' heads; multiple fractures happen. You can ask Sheela: just the other night the bulldozer went on her! But it will be okay. That's happening to almost everybody; sooner or later it has to happen. It is better to finish it from the very beginning!

To be with me means that you have to drop all your prejudices and all your ego-trips, and it is difficult. But next time you are here much more will be possible. And there also I will continue to work on you. Continue to meditate; choose at least one meditation and continue....

So we have centres there, remain in contact, mm? And next time when you come you will find the ashram even more difficult, because by that time we must have moved and things will have become really huge.

But this feeling will settle. The unease is created deliberately. I can manage the ashram in such a way that nobody will be offended, that is so simple, but then I will not be of any utility to you. You can find those kinds of ashramas everywhere in India. They give you consolation, they never offend; they give you comfort, they never annoy.

I am here to annoy and offend because that is the only way to destroy you and the only way to create you anew. So it is going to be uneasy; but one thing has happened in you -- that you know, you have recognised me, so all else is not important. That feeling is there in your heart that you have found me and I am going to help you. That is essential; everything else will drop by itself. If that is not there you will be disconnected with me.

The ashram has two functions: it connects people with me, it disconnects people from me. If the people are worthwhile, it connects them with me; if the people are not worthwhile, it disconnects them from me. It has to serve a double function. It is just as a gate is both an entrance and exit, it has a double function: it allows people to enter in, it throws people out too. But if you meditate, slowly slowly you will see the reason for everything that looks so irrational. The rational is there, deep, hidden; it is not on the surface. And in finding it you will become deeper, you will become more profound.

But come back at least for two, three months again so that you can pass through a few groups and can have a different vision. Each sannyasin has to come and go at least two, three times then accounts settle and he becomes capable of seeing how things are. Mm? you are new, and it is very natural that many things make you uneasy. But they will go -- I will see that they go!

[The husband of the previous sannyasin says: I've never met a buddha before.... I have nothing more to say.]

That's right! You have said everything.

You have met one and now this meeting has to transform you totally. This is no ordinary meeting, it is not just a coincidence. You have been groping for it for many lives: you have been desiring, knowingly, unknowingly, for it; you have been longing for it. Now it has happened. Let it penetrate your heart as deeply, as profoundly, as possible. Open up to it totally and you will never be the same man again.

Something is just there on the verge. A very thin layer is preventing you from seeing reality. It is not a very thick layer, just a very thin curtain; you can almost look through it. But even that has to be dropped. So continue to meditate.

[A visitor says: I've had some really incredible experiences and I've had a good time. I think I would like to be a sannyasin but I'm still very confused. I'm a practising attorney in California and I live in an ego world.]

You can live in it: I allow everything. My sannyas is not a renunciation. It simply teaches you how to live in the world without letting the world in you, that's all. You can be an attorney; it will not be any problem at all. Just your attitude and approach will change: it will be no more so serious, it will be just a game.

It is a game, and once you start looking at life as a game you are no more burdened by it, no more in its clutches; you are free. Even a free person has to do something, and whatever you do -- it is not only a question of being an attorney...

Whatever you do is so complex and its consequences are so inter-related that even when you are doing something good, you never know what is going to happen; even the good may bring evil.

For example, you see that a man is drowning in the river; you jump in and save him. Now, this is a good act -- nobody will say that a sannyasin should not do this. But the man comes out and murders somebody.... Now you are part of it. Had you not saved the man he would not have been able to murder. You give money to somebody -- he is starving -- and he purchases poison and commits suicide. Now you are responsible.

It is a complex world; it is not only a question of an attorney being involved in many things which he should not do. Even if you become a monk you will be as much involved in the world as the attorney is.

So all that can be done is to have an attitude that all is a drama, an act. There is no need to be confused -- become a sannyasin! I'm ready to take all your karma on me. What should we do? -- should I make you a sannyasin?...

Come here. Just look at me....

From this moment you are to be absolutely free. Do whatsoever is needed in life, just remain aloof from it. Let it happen on the periphery; the centre remains unattached to it. One has to do it so one goes on doing it, but one is not disturbed by it. It is exactly an act, a performance. Once this is understood you can be anywhere, in any kind of work, and keep your cool; you can keep yourself absolutely uncontaminated.

The problem that you are feeling confused about is this, that down the ages man has been taught to do good, not to do bad, to do this, not to do that. Man has been given commandments, do's and don'ts. I don't give you any commandment. I'm not concerned with what you do: my whole concern is with your being.

If you are silent, blissful, centred, do whatsoever is needed to be done and there is no problem. If you are not centred, if you are not collected, integrated inside, if you are not in a meditative state, then even doing good is not going to help. That's why you see that so many people who go on doing good are nothing but do-gooders. They harm, their ultimate result is harm.

The emphasis has to be not on the doing but on being, and being is a totally different phenomenon. It doesn't matter whether you are an attorney or a doctor or an engineer or a prostitute or a politician; it doesn't matter what you are doing. All that matters is: are you centred in your being? And that will change many things. I am not saying that things will not change; that will change many things. Your work slowly slowly will go through a revolution. You will not even become aware of when it changed. Its quality will be different, but that is nothing for you to *do* especially; it will happen on its own accord.

Anand means bliss, deben means god -- god of bliss. And remember yourself as a god of bliss, feel yourself as being a god of bliss. That is our true reality, our true identity. Less than that is not going to help. Being a man is just a role, as being a tree is a role and being a dog is a role. God is our reality. We pass through so many roles, so many forms, but deep down existence consists only of god and nothing else.

[Another visitor says: I can't see -- I'm legally blind -- so the reason I want to come is to get as close to you as I can, because I want to see your eyes and I want to feel your presence and see if... what happens, you know?
Osho gives him a 'come-close darshan'.]

That's good. Much is possible!

Because the outer eyes don't matter; it is the inner eyes. And they are ready to open; just a little work is needed, just a little work.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #5
Chapter title: None

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[A sannyasin brings her five-year-old daughter to take sannyas. Osho tells her: Help her to get into dancing as much as possible; that will become her meditation, Osho then tells her. Children can enter into meditation through dance very easily, because dance is not anything unnatural, artificial; man is born with the faculty of dance. Because we have stopped dancing naturally, the body is suffering very much. There are a few things that can happen only through dance: flow is possible only through dance. So help her to participate in dancing meditations. If she can get into dance, meditation will happen of its own accord.]

And meditate on Christ, think of him. He is one of the doers to god.

Christianity has destroyed his image, so don't be bothered about what Christians say of him; have more of a direct contact. There is no need to be worried about the theology that has arisen around him: find the man.

The man was immensely beautiful; he transformed humanity. Man has never been the same again since Christ; he is a milestone in human evolution. And it is perfectly good that we divide history from the time of Christ -- before Christ, after Christ. That's perfectly right; nobody else deserves that.

Before Buddha there had been many other buddhas, so Buddha cannot be the demarking line; before Buddha and after Buddha won't fit. He was one of many buddhas. But Christ is the beginning of a new line, a new work; he is the first Christ. With Buddha, some tradition that had been there for centuries, bloomed; with Jesus a seed fell into the earth but it has not bloomed yet. Christianity has been trampling on the soil, churches have been built on the soil and the seed is dying.

Buddha has compassion, immense compassion, but a passive kind of compassion. Christ has a very active compassion; he is ready to fight for it. Buddha will not fight. He will feel for you, he will be tremendously moved by you, but he will remain sitting under his Bodhi tree. Christ will rush to you, will start doing something; his compassion is active. And that is very much needed in the world. A passive compassion is good but it won't change the world. A compassion is needed which acts, which starts doing something, which really gets involved in life, becomes committed. Christ brings commitment, involvement to religion.

Meditate, just silently sitting think of him and slowly slowly, you will be surprised: you start feeling

many things about him. You will see him walking again, you will see him talking to his apostles again, you will see him on Lake Galilee, and you will see him on Golgotha.

I am saying this to you because you have seen him once. You have been a contemporary of Christ's, so all those memories can be revived again. Just a little effort and you can dig up those memories from inside you.

That's why I liked the name and I will keep it.

Deva means divine, vigyan means science.

Gyan means knowledge, vigyan means science. The difference is this: that knowledge remains speculative, science is experimental. k is not just thinking, it is doing something. Knowledge is only logical; you can do it sitting in your room. It needs no methodology, no lab, no experiment; it is purely logical, it is a mind game. Science is experimental, it is not just a mind game. The mind is used in it but the conclusion has to arrive through experimentation. Only the experiment will prove whether you are right or wrong. You cannot decide it a priori; you have to go hypothetically into the experiment.

And so is the case with religion: it is the science of the divine. k is experimental, it is experiential, it is existential. You cannot only think about god; you have to do something. You have to meditate, you have to pray, you have to search and seek, you have to go withinwards. And all that you start with is only hypothetical; it is always 'perhaps'. The truth is to be proved only when you have arrived through your experimentation. Only the experiment will give you the conclusion.

So the real seeker never starts with a belief. The real seeker only starts with a hypothetical belief. He says 'suppose', and goes into it. That's all that can be allowed, a supposition. He says, 'Suppose there is a god, then what will I do? So let me start doing it! If in doing it I find that god is, then my supposition has been proved right, then it becomes valid.'

So sannyas is just hypothetical, it is a beginning. One remains open but one starts searching and experimenting. Slowly, slowly, one experiment leads you into another and so on, so forth, and a chain comes by and by. One thing is triggered by another thing, and one day suddenly you arrive at the truth. Only then, trust; otherwise everything is hypothetical.

[Throughout this month bhagwan has been insisting people to stay for the enlightenment day celebrations on the 21st. The new sannyasin says he wishes to do a vipassana course in Kanpuri, but this will be over the 21st.]

Then don't go, because that meditation will not help that much. Go after the twenty-first. And you can do Vipassana here; there is no need to go anywhere. If you are only going for Vipassana, you can do it here....

You can go but... I have told you that you will be missing something. Then go -- that is not my business; I am not saying don't go. I have done my work, I have told you that you will be missing something. If you choose to miss then it is perfectly okay.

[A sannyasin says: I have guilt feelings towards my family. I feel I can't drop them right now.]

Then don't drop them! Who is telling you to drop them.... Just tell me, what is the problem with your parents?

[The sannyasin answers: They don't accept me as a sannyasin. They're afraid to lose me.]

Then you will have to decide, because one day or other everybody has to go beyond the boundaries of the parents. Otherwise one never grows, one never becomes one's own self. There is no need to hurt them but there is no need to be dominated by them either. Just make it plain that this is how you would like to be. If they can accept you, perfectly good; if they can't accept you, then too that is perfectly good.

[The sannyasin says: I'm very afraid to hurt them.]

You need not positively hurt them, but if they feel hurt, that is their business, that is their problem; what can you do about it? Or if you want to drop sannyas you can do that. I am not saying anything to anybody.

If you feel that you can't hurt them and that this will be hurting them, forget all about sannyas! Just be there...

[The sannyasin answers: I don t feel to drop sannyas.... But I don t feel that I can finish things this time.]

So next time you can; there is no hurry. Let it take a little time, there is no need to do it in a haste. This time go, be loving towards them, be respectful towards them, even if they reject you. They are your parents. You should not make it a condition that unless they accept you, you will not respect them; that again is forcing something on them. Be free and let them have their freedom. If they want to feel miserable about it, that too is their freedom; you cannot interfere in it. You can do everything possible not to make them miserable, but you cannot commit suicide just because they will be miserable.

And their misery is just stupid, because you are not doing anything harmful to anybody. Just by becoming a sannyasin you have not harmed anybody. They must be having some very orthodox ideas. They don't know what religion is, they don't know what sannyas is. They must just be thinking that they have lost their hold on you. But that possessiveness is ugly, and they are being hurt by their possessiveness, not by your sannyas. That has to be understood: how can your sannyas hurt them? It is their possessiveness; they want to dominate you, they want to remain your boss. They would like you to do only that which they want you to do. But that is not right; that is destroying you. That is not love!

[The sannyasin says: My sister is writing that I will give them -- yes, it's good blackmail -- a heart attack if I come back.]

Nobody has given anybody a heart attack. If they want to give themselves one, they can, but you cannot. Even if you die, do you think your father or your mother will die of a heart attack? Otherwise the world would be empty if people started dying like that! You have not done anything; you are just wearing orange clothes and they will have heart attacks! Then they must be waiting for it, asking for it.
That is all stupid; these threats are just there to manipulate you.

[The sannyasin says: I don t feel the strength, the energy, to go against them; to say 'no'. I feel guilty.]

Just go there, see whatsoever happens, and whatsoever feels good, do. From my side, never feel guilty. If you drop sannyas I am perfectly happy. You look after the other side; from my side, never feel guilty. If you never come back there is no problem in it. I am not your father and I am not trying in any way to impose anything on you. Whatsoever you become, it's perfectly good. If you feel that this is less of a problem for you, drop sannyas. Choose whichever is the lesser evil, and I bless you either way. So from my side you are completely free; the other side you have to decide about. Just go and see whatsoever happens.

If you feel the heart attack is coming, drop sannyas but ask the doctors first, don't trust your sister because a heart attack can be simulated. Ask the doctors; take your parents to the hospital and let them be checked. And if you see it is really coming and the cardiogram says, 'Now, beware!' simply drop sannyas; that's perfectly okay. With me there is no problem. All I am saying is that you have to be yourself and you have to learn to be free.

These are all threats and they have violence in them. There are two kinds of violence: the male violence and the female violence. The male violence is aggressive, direct. The male violence says, 'If you don't listen to me, I will kill you!' The female violence says, 'If you don't listen to me, I will die.' But these are both violences, there is no difference.

One is active, the other is passive -- that's all. So don't be worried about this. Just go and see. And whatsoever you do is good. I am not here to create any problems for you; I am here to solve them, if I can. I will not burden you with new problems. So from my side you are going completely free, and there, just see -- there is no need to decide right now -- and respond!
And then come back.

Krishnada. Krishna is a name of god. Literally it means one who attracts; it means the magnetic force. God is the centre of all attraction. It is the ultimate gravitation, everything hangs around it; it is an energy-field. So the word krishna literally means the magnetic energy-field. And we are all moving,

knowing, unknowingly, towards that field. Groping in the dark, stumbling, sometimes going astray, sometimes coming back again to the path, but somehow deep in our beings is a search for god. It may take thousands of lives but we go on searching. Unless the search is complete, contentment is not possible; one remains discontented. You can have money and the discontent remains; you can have power and the discontent remains. You can have all that this world gives, can give, and the discontent remains. It disappears only when you have arrived at the innermost core of existence, at krishna.

And da means brother. Krishnada means god, the brother. However far away we may be, man is cousin to god. Trees are also cousins to god, so are rocks. This existence is a family, it is a brotherhood. I don't think of god as father but as brother, because with the father it becomes authoritative, serious; then disobedience becomes the sin. If Jews and Christians had not conceived of god as father then Adam's eating the fruit of the Tree of Knowledge would not have been such a great sin. There was no need to make such a fuss about it.

All that he had done was in innocent disobedience; god tempted him to disobey. But that Christians and Jews have called the greatest sin, the original sin. There is nothing much in it, just a childish temptation to go against the authority; it is perfectly good in itself. It simply shows that Adam had some spirit in him, that he was not bogus, that he had some soul to rebel.

Think of god as father and suddenly religion becomes authoritative and disobedience becomes sin. Conceive of god as brother and disobedience is not the question at all. You are not obliged to obey the brother; the brother can at the most advise you, he cannot command. And once commandment disappears, disobedience disappears.

This I would like to become one of the fundamentals of future religion, that existence is a brotherhood; there is no god figure, there is no father figure. We are all alike. Maybe Buddha is awake and you are asleep, but you belong to the same reality, *you are* the same reality. You can take advice from Buddha, you can gather a few clues about how to find your awareness, but there is no authority in it.

Vasu means the good. It is not concerned with any act; it doesn't mean the good act. It is concerned with the being, good being. And whatsoever is flowing out of good being is good.

In the past it has been said again and again to man to do good then he will be good. I say just the opposite: be good and then whatsoever you do will be good, because action comes out of being. Being is primary, not action. Because the emphasis in the past has been on action people have become hypocritical. The being remains bad and they go on doing good acts. They become respectable, they are even thought of as saints, but if you look inside them nothing has happened; they are the same old rotten beings.

They manage, they discipline themselves, they cultivate themselves with virtues and they do service and they do prayer and they do this and they do that, but this is all doing. Doing remains peripheral, it never penetrates the centre; and the centre is the real matter. Unless the centre changes, all changes are just superficial, decorations at the most. Vasu means good being. It does not arise out of good acts; it arises out of deep meditation. Meditation imparts good being to you, and out of good being, good acts flow. Then there is no disparity between the being and the act; then the act is just a shadow of your being.

[A sannyasin says: I don't have the feeling that anything much has happened to me and I really don't know who I am, who you are, and what, if anything, there is between you and me... what I'm doing here....]

I understand. The problem arises because you have great expectations. The problem arises because you would like miracles to happen to you. Your expectations are so fantastic, so far out, that whatsoever happens falls short; you cannot feel grateful for it.

People who have great desires can never feel grateful because whatsoever happens is always tiny compared to their desires, it is not much. And because you can't feel grateful, much more that could have happened cannot happen, because it happens only through gratefulness. So you get trapped in a vicious circle: you desire much, because of that you cannot feel grateful. Whatsoever happens you can't take any note of; you simply ignore it. And then you become more and more closed.

If there is no desire, if you have no idea what should happen, you are without any idea, then things happen. Those things are already happening, but then you take note of them. You feel tremendously thrilled because this has happened and you had not expected anything. If you are expecting that when you go on the road you will find one lakh rupees Lying there and you only find a ten rupee note, you will say, 'What am I doing here?' But if you had not expected that one lakh rupees, a ten rupee note is good... nothing wrong in

it! And if you had been grateful then from the same source from where the ten rupee note has come ten million can come. But you remain open in gratefulness.

There is no other problem. The problem is simply.... And it is not only with you, it is with many people: people come with great desires. Drop all desiring and just be here.

And don't bother about what you are doing, because that question will not leave you wherever you are, so what is the point of bringing it here? If you are in England the question will be there; if you are in Australia the question will be there. Whatsoever you do the question will be there: 'What am I doing here?' The question will remain relevant anywhere you are. Even if you are in paradise the question, 'What am I doing here?' will be relevant. Even if you are with god, one day or other you will start asking, 'What am I doing here?'

That question is irrelevant because it will be relevant anywhere. That question has to be dropped. We are simply being here -- not doing anything, just being here. And being here is such a joy. What are these trees doing here? What are these birds doing here? They are utterly cheerful just by being. You have to learn cheerfulness in just being here. Not that something has to be done, then you will be happy; that you have to earn, you have to do, you have to perform, then you will be happy. Even if you perform, the question will be there: I have performed, now what am I doing here? That question has been asked by all kinds of people in all kinds of situations so it seems to be utterly nonsensical.

Then one asks, 'Who am I?' -- that too is of the same type of question. That who cannot be answered because who is the fundamental mystery of existence. You cannot go behind it, because that will be going behind yourself. To know who you are you will have to go behind yourself and look at yourself. But that is not possible because you will be behind and whatsoever you look at will not be you. So in fact the question 'Who am I?' is a koan.

Maharshi Raamana used to give that to every disciple: to go on thinking, 'Who am I?' But man is so foolish that those disciples are still repeating, 'Who am I?' They think that some day the answer is going to come. There is no answer! That question is such that by asking it continuously again and again, you go on getting deeper and deeper into yourself. One day you suddenly see that the question is absurd. 'I am!' and there is no way to answer who you are. All answers are false. Then there comes great relaxation, and in that relaxation is knowing.

But I am not saying that you will know who you are; nobody has ever known! No Buddha has ever known who he is. Then what is the difference between a Buddha and An ordinary man? The ordinary man thinks he knows who he is, and the Buddha is one who knows that there is no way to know who he is: that is the difference. The Buddha has come to recognise the futility of the question, has renounced the question, and is simply happy by being. He no more asks, 'Who am I?' The ordinary person believes that he knows, or if sometimes his belief is disturbed he is very much confused and he starts searching for the answer.

That's where you are, that's what every sannyasin has to pass through. Between the ordinary person and the Buddha is the sannyasin. The state of a sannyasin is the state of confusion, chaos. So if you are confused, things are happening, something is going on. There is no fear. When I see some sannyasin not confused at all, I am worried; then I see that this man is going to remain ordinary, he will not go anywhere.

Simply relax into this confusion. One day this confusion will also disappear. And when the confusion has disappeared you will not have the answer, remember; just the confusion would have disappeared, the question would have disappeared. An answer never comes; there is no answer. Life is a mystery: not a problem to be solved but a mystery to be lived.
Just try what I am saying.

[The sannyasin says: Can I ask one more question?]

Next time, mm? For this time it is enough -- it can make you a Buddha if you understand!

[A sannyasin had been in individual therapy which was abruptly cancelled because the therapist left. The sannyasin said: I was so afraid of something that was going to happen, and then when suddenly it was over it was as if nothing were there; I was the only torturer.]

That's how it is! You are the only torturer; you are the torturer and the tortured, the gaoler and the prisoner. That's what people go on doing, playing both the roles; they enjoy it so they go on playing. Even when they ask how to drop it, they are simply enjoying the question; they don't want to drop it. If they really

want to drop it, there is nothing... nobody is preventing them; they can simply drop it. But they ask how. That means that right now they are not ready to drop it; they will postpone it in the name of 'how?'

[She answers: I couldn't go through that again!]

Then drop it! This is the secret of all the groups: if you don't drop your misery, you will have to go into groups. If you think that a group is more miserable, then drop your misery. These groups are simply an opportunity to become more miserable so you can choose, whatsoever you want to. [The primal therapist] will be away for six weeks, so for six weeks you can meditate over it. If you can drop your misery on your own, perfectly good; if you can't, then [she] will have to help you, mm? So wait for [her]!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #6
Chapter title: None

7 March 1978 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Premmurti. It means image of love. Open your heart more, think less. Get down from the head to the heart, feel more. Through feeling more one gets to the being; through thinking more one gets away from the being. Thinking creates distance from yourself; feeling destroys the distance. The ultimate in thinking is schizophrenia, you become two; the distance is so much that it becomes unbridgeable. And the ultimate in feeling is when only you are left, nothing else is there; you attain to a tremendous oneness, aloneness, all-one-ness.
So get more and more in tune with love. Love more and you will be more.

[The new sannyasin says that in the West: I was working as an electrical supervisor.]

Mm mm, continue working and start meditating. The world has not to be renounced: the world has to be loved and lived. The way to god is through the world. Don't become an escapist; that escapism is very deep in the Indian consciousness. The Indian consciousness gets very weary and tired and wants to escape; that is suicidal. Live the world in all its dimensionality, in its intensity. Love the world, because it is god's world: he is hidden behind it. Somewhere, going deeper into life, you will find him. You will not find him in the Himalayas. If you cannot find him in the marketplace, you will not find him anywhere else. The marketplace is the most suitable situation to find him.
So continue to work... start meditating!

[A sannyasin, who is leaving for the West, says: When feelings and emotions come up out of me they don't seem like just one thing; it is a confusion inside. I don't know which emotion it is: it's half of one thing and half of another. I don't know if it's something to be concerned about.]

No, no need to be concerned... no need to be concerned. Simply go on living. Live your confusion; don't try to get out of it. If you try to get out of it you create more confusion. A confused mind cannot get out of

confusion. If the mind tries to get out of confusion it will be like pulling yourself up by your shoelaces: it will create more confusion.

The only way is to accept it. Everybody is confused, otherwise all would have been Buddhas! The whole world is confused. Confusion is intrinsic to the human mind. The confusion has a very fundamental reason, there is an ontology to confusion. Man comes from the animals and man has to become god, that is the confusion. Half belongs to the world of the animals, the unconscious part, and the other half is trying to become conscious, absolutely conscious, hence the tension. Both go on trying to manipulate you, and you are never sure who you are -- whether to go this way or to go that way. In being pulled between these two the confusion arises.

Don't try to escape from it; live it. This is life; love it! Get deeper into it, and by getting deeper into it you will be surprised: your eyes are becoming more and more clear. As you look deeper into your confusion, it starts sorting itself out.

If one goes deeply into any problem one arrives at its solution. The solution is hidden in the problem; it is never outside. The problem is simply an indication that the solution is within you and you are not looking for it. So go into your confusion; allow it, watch it, see it. And don't be in a hurry to get out of it, because whenever one is in a hurry to get out, one stops understanding. What is the point of understanding something which you want to drop? And you cannot drop it unless you have understood it; that's the dichotomy. Try to understand it; in that very understanding, confusion disappears.

Clarity comes out of understanding your confusions and answers come by going deeper into your problems. Certainly one day it happens: all confusion is gone, all problems disappear, and you are left alone. The beauty of that aloneness is nirvana, is enlightenment. All remains as it is; only now between you and reality there are no more any clouds. Everything is the same -- you are the same, the world is the same -- it is just the something between the two, the confusion, that cloud, is no more there.

Look deep into your confusion. Don't be worried about it, don't be concerned about it, because concern means that you are getting ready to escape from it. Hence people create devices; they repress it, they avoid it, they don't look at it or they start distracting their mind through some other channels. But all these things are not going to help, they will make you more and more confused. If you want to avoid one confusion you will create another; to avoid that you will create another. Don't avoid the first one: go into it, watch it, let it be your meditation. If it is there, there must be some significance, because nothing exists without any significance.

By and by you will feel thankful for it, because looking into it you will become clear, more meditative, more alert, more aware. Then finally you will thank your confusion, that it helped you, that it was an opportunity to grow into awareness. It was just an opportunity knocking on your door to help you to grow into awareness.

[A sannyasin, returning to the west, says: I've found out who I am... I experience that there's no place else to be, that I'm the centre of it. I don't even know what my relationship with you is now... I don't even see why I need to come here.]

If you don't feel any relationship with me then there is no point in asking anything, because I am not interested in people who are not related with me; I am not interested even in answering them. Why waste time?...

[The sannyasin answers: There's something I don't understand about it yet.]

It is nothing -- just an ego trip. You are an egoist and nothing else but you go on justifying your ego in different ways. You can't accept the idea that you need somebody; that hurts your ego. And you do need someone, so you go on coming and still you go on saying that you don't need to and you don't know why you come. You know perfectly well why you come, but the ego can't accept the idea that you need me. The ego can't accept the idea that you have to relate.

You are trying to become a master rather than a disciple, and that you enjoy. Nothing is wrong -- you can go on enjoying it -- but deep down you will remain in ignorance, and the people you think you are helping, you will be harming finally. How can you help? -- you still need help. But you feel good, that is true. The ego always feels good whenever it is in a position, a high position. So when somebody comes to you and you advise them and help them and you become a therapist and a guru, you feel very good; in those

moments you are perfectly happy. But when you are left alone you don't know who you are. You always need somebody there to make you feel that you are a therapist, you are a guru, you are this and that. When there is nobody, then you are in a difficulty. That's why when you come here you feel a little difficulty because here you are not a master and nobody will bother to listen to you.

The whole problem is that rather than working on your own inner self you have started working on others. But that is happening to many people in the West, you are not alone in that trip; thousands of people are moving in that trip. And one day you will be very much frustrated through all that. One day you will find that you have missed something.

It is up to you: if you think that you know and you can help people, then you don't need any help from me; go on helping. Come only when you feel that now you need my help, otherwise don't come. I already have so many people who really need help and who are ready to accept the help. Let me work on those people, nobody else should take up any time because that is a wastage.

You really want to hear from me, '... you have become enlightened, you are a perfect master now. Go and help people.' That's what you really want to hear deep down. And I can say it, if you want I can say it, but that will not be of any help; it will be very harmful.

So get down from your ego trip. In this month try to be a disciple, become more passive. The first thing has to happen to you.

That's why you are feeling 'I am the centre of my world', and this and... all nonsense!

You become the centre of yourself only when you are not, not before that. When you disappear, only then are you the centre of your world. When there is no centre, then only are you the centre of your world. While the centre exists it goes on claiming, 'I am the centre of my world.' That claim you will have to look deep down into; that claiming is your problem, and the sooner you drop it the better.

I am not saying that you will not be able to help; if you drop it you will be able to help many people. Right now you are only pretending to help, because those same problems are your problems and you have not solved them yet, so whatsoever suggestions you give to others are just knowledgeable suggestions. They don't come out of your own knowing and experience; they come from your studies, they come from your learning, they come from your memory.

Be a little more humble. And even if somebody comes and wants your help, give it to him with humility. Tell him that you don't know but you will try; tell him, 'I am in the same boat as you are. I cannot talk from a peak -- I am in the same valley -- but maybe I can make available to you my expertise. It has not helped me; maybe it can help you.' If you help with this humbleness then somebody can be helped, and at least one thing will be certain: nobody will be harmed.

Stop pretending! The first work has to be done on yourself, and much has to be done there. If you start doing it... you *are* capable of doing it, but your whole energy is moving in an extrovert direction: you are more interested in others, in how to help them. You are like a Christian missionary who knows nothing but goes on helping people. You can become a dangerous do-gooder. It is good to pull yourself out of it. It will not feel very good in the beginning because you will not enjoy the trip, but if you put your total energy into your own work something is possible, you can bloom! And if you bloom, all these problems will disappear. Then you will not feel that you are not related with me. You will not feel that you don't need to come here.

When the need has disappeared you will come out of sheer gratitude. The coming will not stop, in fact only then will the real coming start. Then you don't come in any need; you just come to say, 'Thank you.' And that has a different quality in it: it is not a mere formality, your whole being says thank you.

This looks like a paradox: when you need, the ego goes on saying, 'You don't need anybody'; when you really don't need you become so humble that you don't have any idea that you don't need. When you need, it is very difficult to bow down because it feels as if you are becoming inferior.

Somebody has just today written a question to me saying that he feels very inferior when he asks a question. He asks: 'Osho, when will I be so capable that I need not ask a question?' Even in asking a question he feels inferior! He wants to immediately reach a point where he need not even ask a question. You have also written a question: 'There I feel very good helping people, and here just listening to you I don't feel that good.' That is because listening is a passive thing. In listening you are not asked to do anything, you have to be just there listening; and that is difficult for you. If something is given to you to do you will feel perfectly good; with the doer the ego is satisfied.

And that's why I go on talking every day, morning, evening: it is just an indication to you to be passive. At least for the ninety minutes with me just be utterly passive, just be ears, just taking in -- not doing anything, simply letting it in. It is not very important what I say: much more important is that for ninety

minutes you are just a receiving end, just a receptivity. What I am saying is just an excuse to create that receptivity. But it is difficult, and I understand -- it must be difficult for you. In talking you will feel better than in listening, because in talking you are higher, in listening you feel you are lower.

In this one month just be passive and drop all these nonsensical ideas. Dance, sing, meditate and enjoy! And when you go back start helping people with this humbleness, of saying you don't know. All your advice should start with, 'I don't know. I am also seeking and searching. I have got a few fragments from here and there; they have not helped me but maybe they can help you. I can make available my expertise. You need not follow it and there is no guarantee that if you follow it something will happen. I simply share whatsoever I have accumulated. If you feel like trying, you can try hypothetically.

You will be of a greater help because the other person will not see the authority in it, although I know that then ninety percent of your clients will disappear, because they seek authority. They don't want really to be helped; they want somebody to lean on. They will disappear. That's why even people who don't know anything go on claiming that they know, because only if they claim they know do people cling to them. If the people, if your disciples, come to know that [you yourself are] yet unenlightened, they will disappear. They will find somebody else who can claim that he is enlightened. So out of sheer necessity you have to go on pretending that you know, that you have arrived, that this has helped you and this is going to help them.

They are not going to be helped; they will simply ding to you, they will lean upon you, and sooner or later they will be angry with you. They will never forgive you, remember, because sooner or later they will find out that nothing is happening. And how long can you go on pretending that it has happened to you when it has not happened? Mm? they will poke their noses in and they will find out. They will become curious about you, and they will catch you red-handed many times in the same problem in which they are. They will say, 'What are you doing?' -- and they will be angry with you.

Just be humble. Make available whatsoever you have accumulated but don't waste your whole time in it; give a few hours to yourself. The thing has yet to happen.

If you feel related to me, only then can I work on you. If you don't feel related then it becomes very difficult to work on you, because a certain bridge is needed. Unless you are there to receive it I can go on throwing my energy towards you but it will rebound, it will be a wastage.

So relax for this one month, relax utterly. Have a holiday from your ego for one month and let us see what happens.

[A sannyas says: I seem to have more energy or more feelings than I can handle... that's what makes the knots in my back. I've gone to massage for a long time; it was of no help. I think the feelings are one of the things that make me create so well in my business.
Osho checks his energy.]

I can see that it will be difficult for you to manage but there is no need to manage. Leave yourself to this energy, surrender to this energy. This energy is bigger than you; you cannot hold it. If you try to hold it, it will drive you nuts.

Relax with it, go with it. It is like a flood. You cannot swim against the current, swim with it. This one month will do much. Just swim with the current, let the sadness come. Yes, it is there, a sadness of thousands of lives. Tears will come, laughter will come and all kinds of feelings will come. And they will be almost paradoxical: tears and laughter and crying and smiling -- they will all come together. Sadness and joy both, will erupt in you. People go on repressing all -- both the positive and the negative. And you have repressed enough so the dam is breaking. It is perfectly good, it has to break so the river starts flowing again.

In this month simply go with the energies. Small things will trigger it off and you will feel you cannot control it, but there is no need to. Just go into it, trust it.

Omesh means god of the primordial sound. Om is the sound out of which the whole existence has arisen. In the East existence is thought to be a sound vibration. The universe is an orchestra, god is a master musician. The world starts with his sound and ends in the same sound, disappears into the same sound. That sound is called om.

This word 'om' exists in English in many forms: it exists in omnipresent, omnipotent, omniscient; they come from the word 'om'. Omnipresent means present as universally as the sound is. Omnipotent means as potential, as powerful, as the primordial sound. Omniscient means one who has seen and heard the universal

sound. Omesh means the god of that sound.

Start listening to sounds, let music be your meditation. Listen to the sounds, all kinds of sounds. They are all divine -- even the market noise, even the sounds that are created in the traffic. This aeroplane, that train, *all* sounds have to be listened to so attentively and silently and lovingly... as if you are listening to music. And you will be surprised: you can transform all sounds into music; they *are* music. All that is needed is our attitude: if we are resistant, the sound becomes noise; if we are receptive, loving, the sound becomes music. The same thing can be noise to somebody and to somebody else, music.

If you have not heard Indian classical music it will be just noise. If you love it and you have sympathy for it, it is just out of this world, it is of the beyond. People in the East who are not acquainted with the Western music think this is just crazy noise. Whenever you don't fall in tune with something it becomes noise; when you fall in tune with it, when you start vibrating with it, when there is a harmony between you and it, it becomes music. And great is the joy when you can convert all sounds into music. Then your whole life starts becoming a rhythm.

I am giving you this name because I can see the possibility that sound can become the door for you to God.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #7
Chapter title: None

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The message is to never think about yourself in any way which condemns. One has to learn to respect oneself; that is the beginning of a great change. We have been taught to condemn, to despise, to hate. We have been told to love others but we have not been told to love ourselves, so we don't have a good image of ourselves. And without a good image of yourself, you will never be able to know who you are.

One does not want to look at oneself if one is condemned as a sinner. One can enter into oneself only when one feels that one is going into something beautiful. The beginning of love is to love oneself. The beginning of god is to think of oneself as divine. Nobody is a sinner, but if you believe you are a sinner you remain a sinner; it is only a question of belief.

Swayam means self, bhu means existent -- self-existent. There are things which are not self-existent; they depend on others' existence. For example, water is not self-existent, it depends on hydrogen and oxygen; it is a combination. If hydrogen and oxygen disappear from existence, water will disappear. It is a secondary phenomenon, not primary.

Consciousness is a primary phenomenon. It is not a combination of anything else; it is itself. That is the meaning of swayambhu. You cannot disappear from existence. There is no way to destroy you; no death can kill you, no poison can touch you. The innermost core of your being is eternal. It has been always and it will be always. And it cannot be destroyed because it is not a composition, it cannot be destroyed because it is not caused by anything else.

Sam means right, buddho means awareness -- right awareness. Awareness can also be wrong. It is wrong when it is cultivated, practised, forced, somehow managed by effort. Then it is wrong. It creates a

tension in your being; rather than relaxing you it makes you more tense, it creates stress.

Awareness is right when it is spontaneous, when it is not forced, when it arises not out of effort but out of understanding. Sambuddho means right awareness. Don't practise it; a practised thing is always false. And when we start practising something we close the doors for the spontaneous; then the spontaneous cannot happen. You become so full of the practised that your very practice hinders it.

If somebody practises love, his love will be false; it will be a practised phenomenon, it will be rehearsed. He will be simply doing an act. He may perform it perfectly but the real will not be in it, the real cannot be in it. The real can never exist in the performed. It can be skilful, the false can be very skilful, very efficient; it can deceive the whole world but it cannot deceive you. You will know all the time that you were just making it, that it was an empty gesture, that you were not behind it, that it was not supported by you, that it had no roots in your being, that it was just a plastic flower.

Allow the spontaneous to happen, and the spontaneous happens just by living life intensely. Whenever you live anything intensely there arises a kind of awareness which is totally different from the practised one. If you are running, are intensely in it, you will find a floating awareness around you. You need not make it, it is there. You are looking at a sunset: you are thrilled and you come to a peak of experience; suddenly there is awareness. It is always there when the peak comes. Just as at the peak it is always sunlit and the darkness disappears, so at any peak moment you are aware, and that awareness arises on its own accord. That is called sambuddho.

So live life intensely, totally; live life at the optimum. Put yourself utterly into each and everything that you do; don't hold.

Then love becomes awareness, walking becomes awareness; then even sleep becomes awareness, because at each peak awareness automatically happens and then it has a beauty of its own. The practised is a poor thing, a poor substitute.

[A sannyasin says: I sometimes think I can t open myself enough to your help because I have this feeling of total aloneness inside myself which I've had since ever I can remember. I would like you to help me, if you can, to open myself more to you. When I dance, when I do the Dynamic, which I've been doing every day, something marvellous happens to me. I feel so happy, happier than any time in my life. Then I close up again.]

No, don't be worried about closing up, mm? -- because you can contain only so much; more than that can be destructive to the system. Slowly slowly, it will open. It is opening, that is the thing to be taken note of. If it is not opening then something has to be done; but it opens in your meditations, so perfectly good, you need not worry about it. Later on it has to close. If it doesn't close you will not be able to take in so much of existence, mm? -- that will be a kind of bombardment and it will shatter your nerves. If you can be open only once in twenty-four hours that's more than enough; don't bother.... Later on one has to close up.

It is just as if you look at the sun your eyes will close immediately, mm? because your eyes have to protect themselves. You can take only a little bit of the sun; more than that will be difficult. The existence has so much and it is all pouring on you; the heart can open only in some moments. But the heart *is* opening so there is no problem; slowly slowly, it will open more and more.

And remember another thing: the length of the opening is not important, the depth is important. Whether you remain open for one hour or two hours or six hours doesn't matter much. If you remain open only for a single moment, but you open up totally to the very core, that's enough. Length is not material, depth is what matters. And you are going perfectly well.

[A sannyasin returning to the west says there is some frustration in meditation. His legs seem disconnected from the flow of the rest of his body, and it is particularly uncomfortable during the first stage of Kundalini... from the knees down to the feet, which are burning a lot.
Osho checks his energy.]

Nothing to be worried about mm? The legs are not in tune with the body, that's true, but there is no need to be very worried about them. You can do just one thing every day that will help to make the energy flow. Before you take a bath, rub both your feet and legs below the knee with a dry towel; make them hot and then take a cold shower. Within three, four months the disparity will disappear. It is not much of a problem to be worried about; even if it doesn't disappear, it is not going to harm your growth. But it will be good if it

disappears, so just massage them.

Sometimes when you have time, put both your legs into hot water, just the legs; let them heat up, and then take a cold shower. First, heat them up and then take a cold shower, that will settle the energy. In just two, three months that problem will disappear. But it has nothing to do with your meditation, mm? you need not feel worried.

[A couple are returning to the West. The woman says she has an energy problem and has never experienced orgasm.]

You will need a few groups: Primal and Tantra will be of immense help. So when you come next time, mm? this problem will be solved. Don't be worried about it; it will be solved. It is simple, it is very simple.

You must have lived in a very very inhibiting family where sex was taboo, so it has gone deep into your system; your body has become afraid of sex. It goes into it, but reluctantly; it does not go welcoming it. Your mind is ready to go into it but the body keeps itself cool; the body keeps itself aloof, it does not co-operate. So sex has to be released from the body. Just do Primal and Tantra and the orgasm will be there.

Orgasm is something very essential. Without orgasm, many things will never happen to you. Orgasm is almost a door to the divine. If orgasm becomes easy then prayer is easy, meditation is easy, everything becomes easy -- one is in a flowing energy. Without orgasm the body becomes dull, insensitive, dead. It loses sensitivity, and because of that, many things become impossible. So orgasm is something very essential -- it has to be solved. But just wait....

[Osho tells her to remember a couple of points: to be completely abandoned in love-making and to be the male, the active partner. If that doesn't remedy things, the situation can be reviewed when she comes next time.]

[Osho gives a name for a centre in the West.]

Mukta. It means ultimate freedom, freedom from the self. There are two possibilities of freedom. The lower kind of freedom is freedom for the self: the self remains but becomes free. The higher freedom is freedom from the self itself: the self disappears, there is only freedom; there is nobody who is free, but there is freedom itself.

That is so in everything when it reaches to the ultimate peak. The lover disappears, only love remains; or it will be better to say: only loving remains. The dancer disappears, only dance remains; or it will be better to say: only dancing remains. So everything when it reaches to its ultimate peak has that transformation: the self disappears.

That is the meaning of the Buddhist word 'nirvana'; it means cessation of the self. One is and one is not; the presence is but it is a kind of absence. Those old polarities of positive and negative make no sense any more; they have dissolved into each other. Yin and yang are no more separate, man and woman are no more separate. This is unison. In fact this is what ordinarily we call god. God is an orgasmic experience in which the experiencer has disappeared. That's the meaning of mukta.

Start this centre and help people to be free from themselves... and come back!

[The sannyasin, who is a doctor specialising in chest disease, had previously written to Osho about a research scheme into the use of relaxation and visualisation exercises for inoperable lung cases.]

It's perfectly beautiful; continue. It is of immense significance. Let it be your meditation, work it out. And when you are here permanently, through it you will have many people to help, so get ready. Finally you have to be here, and everything will support your coming. There will be no problem... not even from your wife. I will take care of things!

[A sannyasin says that he is fed up with his mind. I feel I'm never here and I never see anything at all. I try everything: I try meditation, I try to be aware, But often I don't feel it.
Osho checks his energy.]

Two things to be remembered.... One: don't try to stop it. That's how you are creating the whole

problem; don't try to stop it. It is very natural to you; you will go crazy if you try to stop it. It will be like a tree trying to stop its leaves; the tree will go mad. The leaves are very natural to it.

You are a mind person. If you try to become a heart person you will create so much trouble for yourself, and unnecessarily, because there is a way which goes from the mind itself. There is no need to change yourself into a heart person, mm? That will be against your intrinsic nature. Always listen to your nature, follow your nature. To be natural is to be religious, and to be utterly in tune with your nature is all that is needed. So the first thing: don't try to stop your thinking; it's perfectly good.

The second thing: just not stopping will not be enough; the second is to enjoy it. Play with it! It is a beautiful game. Playing with it, enjoying it, welcoming it, you will start becoming more alert of it, more aware of it. But that awareness will come very very indirectly; it will not be an effort to become aware. That's what you have been doing: you are *trying* to become aware. Then the mind distracts you and you become angry with it. You feel that this is an ugly mind and it is constantly chattering; you want to be silent and it doesn't allow you. So you start feeling inimical towards the mind. That's not good; that is dividing yourself into two. Then you and the mind become two and conflict and friction start. All friction is suicidal because it is your energy being wasted unnecessarily. We don't have that much energy to waste in fighting with ourselves. The same energy has to be used in joy.

So forget about being aware: rather, start enjoying the thought process. Just see the nuances of thoughts: how they take turns, how one thing leads to another, how they get hooked with each other. It is really a miracle to watch. Just a small thought can take you to the farthest end, and if you look you don't see any connection. A dog starts barking and your thought process is triggered. The dog is forgotten; you remember a friend who had a beautiful dog. Now you are off! Then the friend is forgotten; you remember the friend's wife who was beautiful, and so you go on, and then other women.... Where you will end, nobody knows; and it all started with a dog barking!

Just watch and see the association of thought -- how thoughts are linked, chained with each other -- and enjoy it, let it be a game. Play it deliberately, and you will be surprised: sometimes just enjoying it, you will find those beautiful pauses I talk about. Suddenly you will find that the dog is barking and nothing is arising in your mind, no chain starts. The dog goes on barking and you go on listening; no thought arises. Small gaps will arise, but they are not to be produced. They come on their own, and when they come, they are beautiful. In those small gaps you will start watching the watcher; but that will be natural. Again thoughts will start and you will enjoy it. Go on easily, take it easy. Awareness will come to you but it will come indirectly.

Watching, enjoying seeing thoughts taking their turn is as beautiful as seeing the sea with millions of waves. This too is a sea, and thoughts are waves. But people go and enjoy the waves in the ocean and they don't enjoy the waves in their consciousness. I teach you to enjoy everything, otherwise we go on finding something or other to fight with. Mm? somebody is fighting with sex and somebody is fighting with anger, and somebody starts fighting with thinking, and somebody starts fighting with emotions and somebody with the body. But one thing is the same: they all fight. And to fight is to destroy yourself. There is no need to fight -- love! All fighting energy has to be transformed into love energy.

So in the time you are here, forget about it. Even if I go on talking against the mind, remember: I am not talking to you! Otherwise you will collect clues.... And every day I go on talking against the mind. Allow me to talk but don't get caught in it. Just enjoy it, and soon things will start changing.

[A sannyasin says she wants Osho to tell her where to go, what to do?]

Mm mm! You mean a *spiritual* journey?...
That's what you want!...
No need to go anywhere. Just be here and enjoy!...
Mm, that's all. It is simple: just enjoy. What are you doing right now?

[She answers: I m working in the kitchen.]

That's great! Work there. Just work there and *be* in the herenow. There is nowhere to go, mm? Good!

[A sannyasin says: Things seem to flow. I don't know if I am lazy and if I should push myself; I don't know what to do. I'm just confused about whether there's something to do.]

No, no need. Just remain relaxed; it is not laziness. It is your pace, it is your way of doing things; it is natural. Go slowly, go lazily; no need to be worried.

[She adds: Also I am extremely emotional all the time... strongly.]

No, allow that too, allow that too, mm? And sometimes this miracle happens too, that lazy people sometimes reach faster. So don't be worried. And emotions are also to be accepted, all has to be accepted. Somehow we go on carrying the idea of dropping this, getting that, changing this, this is not good, this has to be cancelled from your being, that thing is very beautiful, that has to be in your being.... Somehow we go on with this neurotic process.

Whatsoever is, is good and has to be accepted; and not accepted in a kind of defeatism but joyously. Emotions are good, mm? -- without emotions you will just be a rock. And that's what your so-called saints have been doing down the ages, and they become rocks. Their hearts become frozen and they become stony.

Sometimes it happens that those stupid saints become capable of talking with birds, with trees, but become almost unrelated to human beings. They cannot commune with human beings, because with human beings they suddenly become afraid that their emotions will come up. Those stupid saints will go on searching for lepers to kiss, but they cannot kiss a woman. What is the fear? The fear is that emotion may come again and somehow they are sitting on top of it. It is good to kiss a leper, mm? because how can any emotion come? -- it is so repulsive. It is such a thing that one closes one's eyes and does it like a duty and then escapes. But those saints who will kiss a leper won't touch a woman. Now what kind of saintliness is this? With a woman the fear arises: the emotions may burst forth again.

Emotions are good. They are the highest things that have evolved through evolution; they are higher flowers than flowers. Welcome them, accept them, enjoy them. Sometimes they bring misery, that's true, because they bring ecstasy. Whatsoever brings ecstasy will sometimes bring agony too. Sometimes they bring great misery; it is natural. Once you accept, then the agony and the ecstasy both are good. One simply swings from one to another, without choosing, without any preference. That is freedom....

Don't Bite My Finger, Look Where I'm Pointing

Chapter #8
Chapter title: None

9 March 1978 pm in Chuang Tzu Auditorium

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Asango means absolute aloneness. It does not mean loneliness. Loneliness is a negative state, it is miserable. You are hankering for the other and the other is not available; you would like to be with the other but you are forced to be lonely. Loneliness is enforced, it is empty. Aloneness is positive; it is not forced. You don't miss the other; on the contrary, you find yourself. The other is completely forgotten, you rejoice in your being; that is aloneness.

Aloneness makes one an individual, otherwise a person remains just a part of the crowd, dependent, in subtle ways a slave. Freedom is the fragrance of aloneness. And the paradox is that only one who knows what aloneness is, is capable of love too; that is one of the mysteries of life. Only an individual can love: you can love only when you are, otherwise who is going to love? People go on playing the game of love but

they ARE *not*, so those gestures are empty. There is no substance in it; it is just fantasy... sometimes beautiful, sometimes ugly, but it is fantasy all the time. Only a real person can love, only an individual can love. Love can only come out of your being, never otherwise. And in aloneness the being is found.

So this is the paradox: the person who hankers for the other never finds it possible to commune with the other because he is not; there is nobody to commune. So he goes on rushing from one relationship to another, from one thing to another, from one sensation to another sensation; he goes on hoping and goes on being frustrated at every step. His whole life is just a hope and a frustration, and no hope is ever fulfilled. He chases the other but he never finds the other, because he has not done the homework: he has not yet found himself.

Asango means one who is alone, and out of that aloneness, all that is beautiful is born: love, freedom, silence, communion. So aloneness is not anti-love or anti-relationship: aloneness is the very foundation of love and relationship. And it is a very very ecstatic state of being; it is not empty. So those two words, aloneness and loneliness, appear to be synonymous; they are not. Linguisticaly they may be, but existentially not; they are poles apart. Loneliness is darkness, impotence; aloneness is light, potence. Aloneness has a power to it.

Sugata means well-gone -- it is a Buddhist term of great significance. Buddha calls one 'sugata', well-gone, who will not be coming back into the world again; hence he is called well-gone: one who has finished his work here, who has lived in the wheel of life and death and has matured from here, has graduated from the world. Only when one is absolutely ripe does one become sugata, well-gone. Just as a ripe fruit falls of its own accord, the ripe individual disappears from the world of misery. He enters into another dimension, the separate reality, the other shore or god or heaven: those are just names. They all indicate one thing, not to be lost in the superficial. There is a depth to everything: this shore is not the only shore, there is the other shore too. Search for it!

And don't go on repeating the same things that you have been doing for your whole life, otherwise you remain moving in the wheel: the same spokes go on moving, up and down, up and down. Millions of people have decided to just remain part of the wheel, they cling to it.

One has to see the whole point, that it is repetitive, that it is utterly ridiculous. And with this awareness -- that the mechanical is ridiculous, that the repetitive is simply boring and creates dullness and stupidity and nothing else -- one becomes more and more alert, more and more aware. One starts living in new ways, one starts searching for new styles of being. That search is sannyas. One is fed up with the ordinary world, one has seen all the games: the game of money and power and ego. One has lived through it and one has seen that nothing is there; it is much ado about nothing. Seeing this, one starts searching for a different quality to life; that is meditation. One starts moving inwards, and when one reaches to one's innermost core, one becomes a sugata. Remain on the periphery and you will remain in the world; you come back again and again. It is the same kind of world, the same kind of desires and the same kind of miseries.

Friedrich Nietzsche is right about his idea of eternal recurrence... not absolutely right, but ninety-nine-point-nine percent right. Rarely does somebody escape from the wheel; about that person he is not right. He does not know about a Buddha. In fact he closed his doors against Buddhas. He got into the trip of being anti Christ, and he closed his doors. But it is a great insight, that things go on repeating themselves eternally. You are born again, and you live the same thing and the same thing. That's why people look so dead and dull: they have lived it many times. In this life also they have lived it many times, but they can't find something else to do so they go on repeating; what else is there to do? You rush after one woman, you are finished, tired, then you start rushing after another woman. You know that this has happened many times and that nothing really happens; you simply keep yourself engaged. It is a pseudo kind of busy-ness... busy-ness without business.

When this penetrates one's consciousness the search starts: one starts moving inwards. That is the only place we have not looked yet. We have searched everywhere but we have not searched in our own being, in our own selves. If you can reach the innermost you will become a sugata. That is everybody's possibility, everybody's birthright too. And that is the whole purpose of existence: to make you a well-gone, to make you so ripe that out of your ripeness you fall and disappear.

Be happy and rejoice!

[A sannyasin returning to the West says that something is happening, or rather not happening, with his energy; the left side is blocked. Osho studies his energy.]

It is not blocked in the left side of the body; it is blocked in the right hemisphere of the brain. The right hemisphere is connected with the left side of the body, so you are feeling it in the left side of the body, but it is not there. Nothing has to be done in the body, no body work is needed: on the contrary you have to do something so that the right hemisphere of the mind starts functioning.

The left hemisphere is logical, rational; it controls the right side of your body, that's why the right hand has become very important.

The right side hemisphere can function only in a feeling way. It is irrational, intuitive; in fact, this is the heart. The heart is not there (indicating his physical heart), the right hemisphere is the heart. So anything that is helpful in creating feeling in you will change the situation: a good laugh, crying, tears, singing, music, just watching the stars, love... all that is irrational.

Give a little more attention to the irrational, that's all, and once the right hemisphere has started functioning, the body will change automatically; you need not do anything about it. The body is in perfect shape.

This is the situation with many people because we have been taught, brought up to use only one part of the mind. Society is afraid to allow both the parts to function because they are polar opposites. Society wants a man to be very consistent, efficient, so it is better to keep only one hemisphere functioning because it is consistent, logical, mathematical. The other part is not reliable, the other part is a danger to many things. For example, if the other part functions well it will be difficult to create armies, it will be difficult to reduce people to clerks. People will start becoming poets and musicians and painters; people will start becoming rebellious. So there has been a conspiracy down the ages to destroy the right hemisphere.

If you look into the whole phenomenon correctly, the right hemisphere is the East and the left hemisphere is the West. The East and the West are not going to meet outside; they are going to meet in these hemispheres inside. When we have become courageous enough to allow both the hemispheres to function totally, in unison, then immediately East and West will disappear and left and right also. Then there will be no rightist and no leftist; man will be one.

So just start moving towards feelings and emotions a little more and it will change. Keep this (a box) with you. And whenever you need me, just put it on your heart and remember me....

[A visitor asks: I've changed my question. I'd like to know why I fear having my navel touched?
Osho checks his energy.]

It has something to do with sex. Maybe in your childhood something happened to your sexual energy. The navel is very closely connected to the sex centre. The navel is the death centre; that's why Japanese call it hara and they call suicide hara kiri. To commit suicide you have just to force a dagger in below the navel, two inches below the navel; and it is really a medically unbelievable thing that man dies immediately, with no pain, with no anguish.

Sex is life, and just close by is the centre of death, hara. It is not exactly at your navel but below the navel that you have become very much afraid. Death and life are naturally connected, connected deep down. If something goes wrong with the sex centre then something goes wrong with the death centre.

It happens to many people in childhood that sex is repressed; no child is allowed sex, no society allows it. He is not allowed to touch his own genital organs, he is not allowed to play with them. That happens so early that you cannot even remember it. Mm -- the child in the crib is playing with his genital organs and the mother comes and takes his hand away. Now, it is a shock to the child, he starts becoming afraid of touching his own genital organs. And it is such a joy to touch them, it is so relaxing. The child really gets non-sexual orgasm through it; it is orgasmic.

In the East, particularly in primitive tribes, when a child will not go to sleep the mother will start playing with the genital organs. Immediately the child relaxes, and relaxes into a very very happy sleep. You can see from the face... so glad!

But just the opposite is the practice in all civilized countries: the child has not to be allowed. And the natural urge is to touch the genitals, to play with them; it is so beautiful. The child has no idea that it is wrong, he has no idea of guilt yet; he simply does whatsoever is natural. Again and again, again and again, he has to be stopped, again and again he has to be condemned. He can see the rejection on the mother's face, on the father's face, and by and by the energy shrinks and he becomes afraid.

People are afraid to go below the navel; they are hung up above the navel. The part between the navel

and the genital organs is almost a forgotten part. That's why people are ticklish too. If the child is allowed to play with the sexual organs he will not be ticklish. The tickle simply makes the sexual energy move, nothing else.

But this has to be dropped, and this has to be changed otherwise you will miss something very significant in your being. Just do one thing: whenever you have a friend, lie down and tell them to play with your navel. It will be difficult in the beginning but soon you will start enjoying the sensation of it. The only way to go out of anything is to do it; there is no other way.

Tell them to tickle you; go into laughter and enjoy it. One day, suddenly, that energy that has become frozen there, and of whose release you are afraid, will be released. Once it is released you will become orgasmic; otherwise you will never become orgasmic. Your orgasm will remain a local thing; it will not touch your whole body. It will not be a delight of energy, it will be just local, genital. It will not even go into your navel, it will not even touch your death point, and when the life and death points vibrate together, that's what orgasm is.

People have orgasm very rarely. Women have it less because they are more afraid of death than man, so they don't allow their death centre to vibrate with the life centre; they pull it, they hold it, they turn frigid. A man at least can have a local orgasm, but a local orgasm is nothing. It is just like a sneeze -- absolutely meaningless. It has no ecstasy in it.

Tantra has worked very deeply on the death and the life centres and on how to vibrate them together, in harmony. When they vibrate in harmony great joy arises. In fact the first experience of samadhi comes from there. One has the first glimpse of god from there. God is not a theological phenomenon; god is a sexual phenomenon, it is the uttermost in sexuality. But man is so stupid that the thing has gone just topsyturvy: god has become anti-sexual. God is the *peak* of sexual orgasm.

There are many layers of orgasm. First, it can be just local, genital. Second, it can be total in your body. Your death and life centre both vibrate together; it has great depth. But if the woman you are making love with is also vibrating in the same way as you, her life and death centres also vibrating in the same way as yours are, then you will have a new depth which you cannot attain alone.

Then there is a third phenomenon which is attained only if you go very very deeply into each other, when you drop all fear. Two persons start functioning almost as one person; then the third depth is attained. The fourth and the final depth is attained when this unity of two persons, this couple, vibrates with the whole of existence. That is *turiya*, the fourth state of samadhi.

So start working on it. Just tell your friends to massage the navel. Sometimes in the beginning it will be painful and very fear-creating, but soon that will disappear. There is no other way to let it go. Only experiencing it again and again will prove to you that there is no need to fear, it is so beautiful. But it has to be dropped, and with its dropping, in many things your depth will go very very... profound layers will be touched....

Keep this box with you... It is an empty box, mm? -- just a symbol that I share my emptiness with you. And that is the goal: if one can become empty, fullness happens out of it. To be empty is to become available to the fullness of existence.

Sometimes just put it on your navel so I can work on your navel too. And come back! Good.

[A sannyasin says she feels pulled off centre in relationships, so she doesn't know what she wants. Osho checks her energy.]

Just raise your hands, close your eyes, and feel like a tree in a solitary field. It is raining and the tree is delighted. It is windy and the tree is swaying. Forget the human body; become the body of the tree, and do whatsoever the tree will do when it is raining and it is windy.

Good, mm? You need not worry about it; it is a natural process. When you fall in love you have to go off centre, otherwise you cannot fall in love. Falling in love means you are going out of yourself to meet the other, to reach the other. You cannot remain in yourself, you will have to go out. Love is an outward journey so you cannot remain as centred as you are when you are not in any relationship. Then you are centred. You can't be as centred in love as you are in meditation. But nothing is wrong: sometimes to go off centre is perfectly beautiful.

To become too centred is also dangerous. To become too centred means to become too self-centred, and much ego can arise out of it. That's why monks are the most egoistic people in the world, because they always remain in their centre; they never go out, they don't need anybody. So great ego arises. Love is good

to kill the ego.

Between love and meditation the real thing happens; moving between these two, the real thing happens. It is neither in centering nor in relating. It exists just between the two, in that balance -- when the pendulum is not going to the right and not going to the left, just in the middle. But that is not centering either; it is beyond both.

So don't be worried about it; it is a natural phenomenon. Whenever you are alone, meditate, become centred again, and whenever you feel the urge to move, go off centre. Remember only one thing: when you are centred, become absolutely centred and when you go off centre, go absolutely off centre. Mm? try to reach to the extremes, because only if you move in the extremes do you flow, and flow is life, is aliveness. Don't make a problem out of it, it is not a problem.

[A sannyasin says: It has been a very strange experience to be here. I have been alone a lot and simply enjoyed that -- walking around, sitting and everything, just doing nothing.]

Good! In fact there is no need to do anything. If we can just enjoy being, all happens. Continue the way you are there, back home too.

Remember, man cannot do much, and whatsoever man can do will never satisfy him. Something from the beyond has to happen as a grace, as a gift. All that we can do is to become receptive to that gift. So enjoy being, walking, swimming, sitting. Slow down!

In the beginning it seems almost as if you are becoming lazy, mm? because so much has been put in the head:'Be active, do this, do that. Time is money -- don't miss it. Life is short, so rush. It is a great competition and struggle, and if you are just standing there like that you will miss all.' So everybody has been forced to run and rush and compete and to always be in speed. Go fast: Even if you don't know where you are going and for what, go fast!

That has taken all joy out of our life. It has created very very strained and tense beings on the earth. The whole humanity is living under a great mountain of stress, and for no reason! So that has to be understood.

Relax, cool down, slow down. There is nothing to be achieved and there is nowhere to go. Delight in this moment, and slowly slowly you will feel everything is falling in tune with you and you are falling in tune with everything else. A great melody arises; one starts listening to the celestial music. You cannot show any results, any tangible results to anybody, because those are not tangible things. And the result-oriented people, anyway, won't understand them even if you show them. They are not commodities: they are such subjective experiences, so private and so intimate, that only one who loves you tremendously will be able to have a little glimpse of it, otherwise not. But you will know that things are changing and god is entering you.

So keep this slow pace. Never become a race horse; remember to remain a turtle. Race horses never reach and turtles have already reached, that's why they are not in any hurry!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #9
Chapter title: None

10 March 1978 pm in Chuang Tzu Auditorium

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Veet means beyond, ama means darkness -- beyond darkness. And everybody is living in darkness. Until god has happened to you, you are in darkness, because god is the only light there is. One can be rich in darkness, one can be poor, one can be educated, one can be uneducated; one can be famous and one can be absolutely unknown, anonymous; one can be successful, one can be a failure -- that doesn't make much difference -- but we all live in darkness till god happens. Remember that: success or failure are all alike; life and death are also alike. Unless god happens, nothing has happened. Unless that door has opened, no door has opened; we have been befooling ourselves; and man has created many things to befool himself with.

All the ways that we have invented to feel successful are the ways to somehow cover up our emptiness. Somebody becomes a president of a country and he feels very good, he feels he has arrived, and nothing has happened! A Jimmy Carter is a Jimmy Carter whether he is a president or not. The heart is in the same space; nothing has changed.

You may be poor and you can accumulate much money, but you remain the same; your money cannot make you rich. Your richness, your success, your victory, depends only on one thing -- that god should happen to you. And god is ready to happen any moment but we are not looking for him. We are looking for ten thousand things except god. The day one is ready to look for him, he immediately happens. He has been waiting a long time for you... for everybody. He has been knocking on your door, but you are so full of noise that the still small voice is never heard. He comes in many ways but you go on missing him. Unless you are looking for him, you will not find him. We find only that for which we look, for which we look intensely; then our gestalt changes.

If you are not looking for flowers, you can go out of this garden without seeing single flower. When you look, only then are they there. They suddenly bloom in existence when you look for them; otherwise they *are* there but not for you. They don't enter into your world; they remain part of the world outside but you remain unconnected with them.

God is everywhere but we are not looking for him. Start looking for him, start a a very deliberate search for him. Devote as much time as possible, as much energy as possible, to it. And one day suddenly it happens: whenever your thirst is *really* afire and you are aflame with desire for him, he happens. All that is needed is a thirst so deep that it touches your very being, hurts; the pain is felt in the heart. That pain is prayer, and that pain will take you beyond darkness.

Kavita means poetry. My approach towards reality is that of poetry, it is not of philosophy. Search for beauty and forget about truth. If you can find beauty you will find truth; if you cannot find beauty you will never find truth. When one starts searching for truth one becomes more and more hung up in the head, and the head is a barrier. The very word 'truth' is a dry word, desertlike. It has no juice in it; it is a logical concept. So a seeker after truth becomes more and more heady and more and more loses the qualities of the heart.

My emphasis is on the heart. It is through the feeling, not through the thinking, that we arrive. It is through emotions that we feel god for the first time, not through argumentation. One has never been able to arrive through philosophy. k gives a thousand and one conclusions but they don't satisfy; they are empty conclusions. The heart gives only one conclusion, but it is *the* conclusion; it quenches the thirst, it gives contentment.

Search for beauty, search for sensitivity. Think less, feel more. Put logic aside and follow love. Let tears flow from your eyes; they will cleanse you more than any austerity can do. No fast will cleanse you; only tears will. So that emphasis has to be remembered: be more and more poetic, feel the wonder of existence and the infinite mysteries that abound.

Everything is a mystery because everything remains unexplained. Five thousand years of philosophy and three hundred years of science have not given a single explanation; everything remains as unexplained as ever, as unknown as ever. Open those eyes of wonder, become a child again. That's what I mean by poetry. Each child is born a poet; we destroy him. Each child knows how to dance and how to sing and how to feel wonder, but we don't allow him.

Rather than feeling wonder, we initiate him into doubt, logic, reason, arithmetic. Sooner or later his heart closes, then he starts functioning only in the head; now he will miss his whole life. He will never know what joy is, he will never know what peace is. He will never come across anything which he can call a proof

of god, because all those things happen only on the path of feeling, never on the path of reason.

[A new sannyasin, who is a business man, says that he gets a bad pain in his shoulder when he is in the marketplace. Doctors say it is psychosomatic and treat it with painkillers.]

I think that a few things can be of very great help. One is Rolfing and the second is acupuncture. First try Rolfing; take all the ten session. It is available there so you can do it. If it doesn't work... ninety percent chances are that it will work. If it is psychosomatic it is going to work, and it must be psychosomatic.

You try that. And if it doesn't work then try acupuncture next. You could have tried it here but...

It will go -- nothing to be worried about. Just remember a few things. One is: a Canadian psychoanalyst, Doctor Hans Sehye, has been working his whole life on only one problem -- that is stress. And he has come to certain very profound conclusions. One is that stress is not always wrong; it can be used in beautiful ways. k is not necessarily negative, but if *we* think that it is negative, that it is not good, then we create problems. Stress in itself can be used as a stepping stone, it can become a creative force. But ordinarily we have been taught down the ages that stress is bad, that when you are in any kind of stress you become afraid. And your fear makes it even more stressful; the situation is not helped by it.

For example, there is some situation in the market and that is creating a stress. The moment you feel that there is some tension, some stress, you become afraid that this should not be so: 'I have to relax.' Now, trying to relax will not help, because you cannot relax; in fact, trying to relax will create a new kind of stress. The stress is there and you are trying to relax and you cannot, so you are complicating the problem.

When stress is there use it as creative energy. First, accept it; there is no need to fight with it. Accept it, it is perfectly okay. It simply says, 'The market is not going well, something is going wrong,' mm? -- 'You may be a loser'... or something. Stress is simply an indication that the body is getting ready to fight with it. Now you try to relax or you take pain-killers or you take tranquillisers; you are going against the body. The body is getting ready to fight a certain situation, a certain challenge that is there: enjoy the challenge!

Even if sometimes you can't sleep in the night there is no need to be worried. Work it out, use that energy that is coming up: walk up and down, go for a run, go for a long walk, plan what you want to do, what the mind wants to do. Rather than trying to go to sleep, which is not possible, use the situation in a creative way. It simply says that the body is ready to fight with the problem; this is no time to relax. Relaxation can be done later on.

In fact if you have lived your stress totally you will come to a relaxation automatically; you can go on only so far, then the body automatically relaxes. If you want to relax in the middle you create trouble; the body cannot relax in the middle. k is almost as if an Olympic runner is getting ready, just waiting for the whistle, the signal, and he will be off, he will go like the wind. He is full of stress; now that is no time to relax. If he takes a tranquilliser he will never be of any use in the race. Or if he relaxes there and tries to do TM he will lose all. He has to use his stress: the stress is boiling, it is gathering energy. He is becoming more and more vital and potential. Now he has to sit on this stress and use it as energy, as fuel.

Sehye has given a new name for this kind of stress: he calls it 'eustress', like euphoria; it is a positive stress. When the runner has run he will fall into deep sleep; the problem is solved. Now there is no problem, the stress disappears of its own accord.

So try this too: when there is a stressful situation don't freak out, don't become afraid of it. Go into it, use it to fight with. A man has tremendous energy and the more you use it, the more you have of it.

Rolfing will be helpful. It is not going to help you relax; it will simply change your musculature, it will make you more vital. So this will go with Rolfing.

When it comes and there is a situation, fight, do all that you can do, really go madly into it. Allow it, accept it and welcome it. It is good, it prepares you to fight. And when you have worked it out, you will be surprised: great relaxation comes, and that relaxation is not created by you. Maybe for two, three days you cannot sleep and then for forty-eight hours you can't wake up, and that is okay!

We go on carrying many wrong notions -- for example, that every person has to sleep eight hours every day. It depends what the situation is. There are situations when no sleep is needed: your house is on fire, and you are trying to sleep. Now that is not possible and that should *not* be possible, otherwise who is going to put that fire out? And when the house is on fire, all other things are put aside; suddenly your body is ready to fight the fire. You will not feel sleepy. When the fire is gone and everything settled you may fall asleep for a long period, and that will do.

Everybody does not need the same length of sleep either. A few people can do with three hours, two

hours, four hours, five hours, six, eight, ten, twelve. People differ, there is no norm. And about stress also people differ.

There are two kinds of people in the world: One can be called the race-horse type and the other is the turtle type. If the race-horse type is not allowed to go fast, to go into things with speed, there will be stress; he has to be given his pace. And you are a race-horse! So forget about relaxation and things like that; they are not for you. Those are for turtles like me! Mm? So just be a race-horse, that is natural to you, and don't think of the joys that turtles are enjoying; that is not for you. You have a different kind of joy. If a turtle starts becoming a race-horse he will be in the same trouble!

You can get out of the market. It is so easy; the mind will say, 'Get out of the market, forget about it. Just come and be here in the ashram.' But you will not feel good. You will feel more stress arising because you will not feel your energy is engaged, and I will have to make you a race-horse again in something else. You can ask [the sannyasins who work in the ashram office]: I go on putting them into things!

So accept your nature. You are a fighter, a warrior; you have to be that way, and that's your joy. Now, no need to be afraid; go into it whole-heartedly. Fight with the market, compete in the market, do all that you really want to do. Don't be afraid of the consequences, accept the stress. Next time you come you will be in a totally different kind of space. Once you accept the stress it will disappear. And not only that, you will feel very happy because you have started using it; it is a kind of energy.

Don't listen to people who say to relax; that is not for you. Your relaxation will come only after you have earned it by hard labour. One has to understand one's type. Once the type is understood there is no problem; then one can follow a clean-cut line. Stress is going to be your way of life.
So do this and take Rolfing.

[A sannyasin couple ask about their relationship. They both say they enjoy fighting, but the woman feels stuck between jumping right in or jumping out of the relationship.]

Jump in, not out! If you both enjoy fighting then you are made for each other! That is the best relationship possible, mm?

Just do a few things. One is: whatsoever he says you should be like, that is his problem; that is none of your business to be worried about. He is simply stating his mind; don't take it personally. When he says, 'You should be like this, what he is actually saying is that this is how he would like you; but that is his problem! If he likes you that way and you are not that way he is free to leave. Persist in being yourself: you need not change just because he says to change, because that will be phony.

If you feel like changing -- not because he says but because of your feeling, then change. Then it will be authentic. Otherwise don't pay much attention to what he says; that is his problem. He is worried so he shouts at you. Remain yourself and fight for your own being.

Love is just an intimate fight and nothing else. It is a very cultured fight, sophisticated, but it is a fight. Lovers are fighters. In fact be with anybody and immediately the fight starts, because you are different, the other is different, mm? You are a woman and he is a man, first. Then he has been brought up in one way, you have been brought up in a different way. You have different ideas, he has different ideas.
Nobody is wrong, just differences are there.

To attain to that maturity when you start respecting the other's differences takes time. It will come but it takes time. It comes only when one has lived through many many fights and has burned oneself, wounded oneself and the other. Then slowly slowly, the wisdom arises. Wisdom is through experience; it is not knowledge. So anybody can give you the knowledge but it won't work; you will have to attain to your own wisdom.

It will come slowly. It is costly; one has to pay for it through one's life. Then one day one arrives at the point of seeing that it is just futile to ask the other to be somebody else other than who he or she is, and one has to accept that. In that acceptance love takes on a new colour, a new face, a new intimacy; love is no more a struggle.

The first phase is struggle, the second phase is totally different. But to reach to the second, the first has to be passed. And that's what is happening in the modern world: people never pass the first.

If a fight arises, you drop him, he drops you, you change partners; again fight arises, you change partners; again fight arises, you go on changing. You never arrive at the second point, and the second is possible only when you remain intimate long enough. This fight is a fire. It will make you more ripe; go into it. Don't jump out, jump in.

And let him say what he wants to. Maybe that is his way of creating a fight. Insist on being yourself. But that needn't make any difference: you go on loving, he goes on loving, fighting continues by the side; they can go parallel.

So I don't think that you should separate; you should go deeper into it. It is going to give you something valuable -- enjoy it!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #10
Chapter title: None

11 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803115
ShortTitle: BITE10
Audio: No
Video: No

Maya means illusion, veet means beyond -- beyond illusion. Maya in itself is not good. Maya means that which only appears but is not; it is an hallucination. The English word 'magic' comes from this root 'maya'... Veet Maya -- it means one who has gone beyond illusion, mm? Good, Maya!

Nirguno means the formless, the attributeless, the quality-less. It is a definition of god.

God has no form, no attributes, no limitations. And that unlimitedness is hidden behind everybody; that is our within. God is not without. The formless is hiding in the form, the bodyless is residing in the body and the no-mind is the very core of the mind. To find god one has to go within; search without and all search is in vain.

Just have a look inside and all is found, even without searching all is found, because it is already there. But the mind tends to look outside, it is thrilled by the outside. There are millions of things there to attract its attention and it goes on running from one sensation to another. That is an endless process, one never comes to any end. One can go on and on; that's how we have gone on life after life: sometimes searching for money, sometimes for power, sometimes for respect, sometimes for fame.

It is time now to look inwards, to close your eyes and see within. In the beginning it is difficult because the habit is to look out. One finds oneself very restless if one stops looking outside and starts looking in. Mm? just to sit for thirty minutes, forty minutes with closed eyes, unmoving, seems such an impossible task. But slowly slowly the habit changes and one starts feeling the joy, the silence, the tranquillity, that arises from within and one becomes more and more attracted towards it.

Once the taste has started happening then there is no problem. Then the without is just useless, futile; one knows it through one's own experience. So one goes without only reluctantly, when it is almost a necessity; one goes when it is inevitable, otherwise one remains within oneself. Whenever one finds time one closes oneself inwards. There is the joy of all joys, there the ultimate resides. That ultimate's definition is nirguno.

Sanmarga means the right path. And the right path basically is a no-path. All paths are wrong because all paths take you away from yourself. A path is really needed to go away. When one wants to come to oneself no path is needed because one is already there. Just a recognition and the revolution happens. Just a remembrance, 'I am already there' and all has happened instantly in that very moment. The path joins you with something that is far away. You are not far away from yourself; you *are* that self.

So sanmarga means right path, but right path means no-path. In following no path one comes to one's

own self; in dropping all paths one arrives. Search and you will be going astray from yourself. All search is desire; desire creates distance. No search is desirelessness, and when there is no desire, where can you go? How can you go? In that non-going something explodes. In Japan that explosion is called satori; in India we call it samadhi. That is enlightenment. If one can just stop all going for a single moment the energy converges upon oneself and explodes. And the sun is not as bright as that explosion is; it is as if thousands of suns have suddenly arisen on the horizon. It is the very source of light and life and love.

That's how one centres: leaning this way and that way, left and right, slowly slowly one centres in the middle. That's perfectly true! Anything to say to me?

[Osho gives a name for a centre in the west.]

Mouna. It means silence, absolute silence -- not only of the tongue, not only of the lips, but of the inner being too. It is not only that you don't speak, but at the deepest layer there are no ripples of thought; then it is mouna. There is no outer expression, there is no inner thought emerging, nothing emerges. Within, without, there is complete silence. That is the goal of all meditations. To come to that point is to come home.

[A sannyasin says: My heart is beating!]

Yes, that is how it should be: when you come to me your heart has to beat fast! You have to go through a heart attack when you come to me, and one day the final thing happens -- heart failure!

[She then says that her mind is wavering whether to stay here or leave.]

I know -- just trust me! You can be here and start working. It happens to everybody in the beginning: the mind wavers. But once you get into this family, soon that disappears; then even when I want to send people for a few days they don't want to go....

Even if only for a few days some work is there they don't want to go, nobody wants to. One just has to get in tune with the family here. Once the tune has happened then this is your home and nowhere else.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #11
Chapter title: None

12 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803125
ShortTitle: BITE11
Audio: No
Video: No

Anand means bliss or blissfulness; iti means this or thisness -- this is it. Bliss is not far away, it is close by; not even close by but within you, not even within you: you are it. The mind always thinks of that; the existence is this. The mind always desires the far away, the distant, and hence it goes on missing; it becomes too obsessed with the far away. In that very obsession it loses consciousness herenow. And all that is, is here: this shore is the other shore. This is the meaning of iti.

So search here, not there; search in this not in that. Forget the distant, it is illusory. The real is not

distant, you are surrounded by it. To live in this is to be blissful. To live in that is to be miserable. People live in that, that's why they remain miserable. That is hell, this is paradise....

Sat means being, geet means song -- the song of being. There are three possible ways to sing one's life. One is intellectual, it is in the head. Ninety percent of people decide to be there because it is very efficient, it brings results. People who are result-oriented remain there in the head. But it is the most superficial. It is very clear-cut, well-defined, never confusing, you know where you are. One is never lost in it; one can control it, one can manipulate it, because the mind is a machine. But it is the most superficial part of your existence so it is clear but shallow. That clarity is not much use. At the cost of depth you attain to that clarity.

The second kind of song that is possible is of the heart, of the feeling. That is more confusing -- things are vague, boundaries not clearly defined. It is cloudy, a kind of mist surrounds the heart, but it has more depth than the head can ever have. The head has length, it is horizontal. Feeling has depth, it is vertical. With the head you will succeed. With the heart there is every possibility of failing because the heart is not a machine, it is not efficient, it does not work that way, it is not result-oriented. It is more of the moment; it doesn't think of the future, it lives in the moment. It is risky. But remember, even if you succeed through the head, that is not worth much; failure through the heart is far more significant and enriching. It gives you intensity in life.

There is another song also -- the ultimate song, the song of songs. That is of the being; that is even deeper than feeling. Thought is shallow, feeling is deep; being is beyond both, both shallowness and depth. The head is horizontal, the heart is vertical; the being is beyond both, it is transcendental.

All the meditations are meant, devised, to bring you first from the head to the heart, then from the heart to the being. And when you have come to the being you have come to god; being is god. Then a song explodes; your life has a grace, a benediction. That is called satgeet.

[A sannyasin who is leaving says: I am too much of a fighter. I fight for everything -- for people, for love, for sex, for life. And also I am very tired of life and sometimes I love life. But it is very difficult to love.
Osho checks her energy.]

Come close to me. Just put your hands up dose your eyes, and if something starts happening in your body, allow it -- any trembling, shaking. Be possessed by my energy and don't hold it back; at least for this moment don't be afraid.

I will take care of it. It is gone; don't be worried. Simply forget about it. It will not haunt you. Whenever you feel that it is coming, just put this box in your hands and remember me.

It is not really fear. To call it fear is wrong; it is something else. To reduce it exactly to what it is will be helpful. It is that you feel very lonely. Out of your loneliness arises the shadow of fear. You are simply lonely, that's all, and you have become afraid of anything that makes you more aware of loneliness.

Sometimes it happens that if you are in love you will feel more lonely in contrast. When love disappears or love is lost then one falls into a ditch, in a valley. So one does not want to see the peaks of it, because finally they land one in the valley; hence one becomes afraid of the peaks. One does not want to be in deep relationship because all relationships end and one is left lonely again. After a relationship loneliness hurts more, so one keeps aloof -- no relationship, no love, nothing. Then one never will feel loneliness, that's the strategy.

But you can allow me to be with you, to be inside you, and the loneliness will disappear. This is a love affair that needs no ending, and with this relationship all other relationships will become possible. If you can allow me to be in your heart, you can allow anybody, then there is no problem. If you have known the highest peak of love, then who is worried about small hills? And it is going to happen -- just help me. I beg you to help me!

Come back, and if you want to come back forever, then come back forever! I will need you here.... Next time you come things will be different.

[The sannyasin says that she feels the need to be alone -- she's afraid to be in a community.]

Mm, that fear I have to destroy; that's how you have been remaining lonely. I will help you to indulge in

many relationships....

I know how to destroy everything! Just start thinking of coming here, and in the new commune, when we move, a place will be there for you.

I will need many painters around me. The many things I cannot say can be painted. I need poets, painters, dancers -- all kinds of crazy people!

[The sannyasin then says she finds it difficult to start something new -- she would like to paint for children but feels she's not able to.]

Do one thing: if you want to paint something for children, don't think about it; rather, become a child and do it. That's the way to do a painting for children. If you think too much about it, children won't be able to understand it. You have to be a child. Just dose your eyes and think of yourself as a three-year-old child. If you are going to make a painting for three-year-old children then become a three-year-old child. Forget all about painting and all about art and techniques. Just take colours and start playing with them like a three-year-old.

And the painting will arise; those three-year-olds will understand it. In Zen they say: If you want to paint a bird, become a bird; if you want to paint a bamboo, become a bamboo; there is no other way. Know it from within. It is difficult to become a bamboo; it is not difficult to become a child because you have once been a child. Maybe you have been a bamboo too but that has been so long ago. Maybe millions of years ago you were a bamboo; to bring that memory back will be hard. But you were a child just a few years ago; you can revive that memory. Become a child and paint.

Never be worried about the beginning and never be worried about the end; both these things are difficult. Whenever a person is afraid to begin or feels it is very difficult to begin, the same person will find it very difficult to end; it is a logical phenomenon. Beginning is difficult because in fact no beginning is possible. Whatsoever we begin is in the middle. How can we begin anything? The world has existed, people have existed for so long, paintings have been done, painters have been painting; how can you just begin? There is no beginning; really you start in the middle. Many things have already been done, and we *are* in the middle. So first the problem is how to start, and then the second problem arises of how to stop? -- because everything seems to be non-ending. It is! Again you have to stop in the middle.

No painting has a beginning and no painting has an end. The beginning and the end are arbitrary: because we have to begin, we begin, and because we have to end, we end. Otherwise there is no beginning and no end to any painting. How can there be? You don't have any beginning, you don't have any end; everything is in the middle, always in the middle, and everything is incomplete. But remember, the incomplete paintings are far more beautiful than those which are thought to be completed. The incomplete songs are more beautiful than the ones which seem to be complete, because the incomplete thing has the quality of life. It still breathes because it is not complete.

There is an ancient tradition in India that if you are going to make a great temple, never complete it. So all the great temples are incomplete. If you go into the details, then something is missing. That missing thing keeps them alive. It is beautiful, because if something is *really* complete then what is the point of its being here? -- it is dead. Perfection is death, imperfection is life.

So start playing with the paints, and when you feel that the game is over and you have enjoyed it, end it. And think of coming!...

[A sannyasin reports on a meditation Osho gave her three months ago to watch the breath. She says: It is quite rewarding and opening... I've also been on the path of love -- surrendering to existence, to you. Somewhere I read in one of your lectures that the two don't co exist and one shouldn't take the two paths.]

They are not for you. those words are not for you. They can co-exist in you, you can easily maintain both.

Mm, it is natural, it is natural. I must have said those words to somebody for whom it was not possible.

It is going very well; just go into it. Both are good for you, and in fact you will grow through both together. If you stop one, you will be cutting yourself into two parts.

So don't be worried, mm? And whenever you come across something in my words which is going against your experience in any way, immediately come and check it, because I am saying so many things to so many people and each person is so different.

For example, I am saying this to you. Soon somebody will read it and he may try to bring both together. It may not be for him then he will get into trouble. He will not be able to manage either; in trying to manage both, he will mismanage both.

So whenever something goes against your grain, then immediately check. If something is going with your grain and everything is flowing, there is no need to check; then it is for you. But the ultimate criterion is your experience. It is good -- continue. Good.

[A sannyasin says: The last time I came up and sat in front of you, you said that I was tricky, and ever since that darshan I've been seeing the extent of my trickiness.
Osho gives her a 'come close darshan'.]

I take away your trickiness now! Nothing to worry about. Things are going well -- you will not be tricky any more. I just told you so that it would surface; it surfaced, mm? -- now it can be dropped easily. You are not basically a tricky person, it is not your characteristic, but it was there; just a tiny part, everybody has it, but now it has surfaced. And saying it helped to bring it up. Saying it made it conscious; you became alert about it.

Sometimes I have to say things, sometimes I have to say them in such an exaggerated way that is not true to the fact, because only if I exaggerate it will it come to the surface, otherwise not. So I am not much concerned about facts; I am much concerned about transforming you. Even if I feel sometimes that a lie is going to help, I can be a liar. I don't worry about it. But it did its work. You are in a totally different kind of space now: enter into it and live in it.

This is the whole purpose of being with me, that everybody should drop trickiness. cunningness. There is no need. Here, you can be absolutely authentic and new. That's why we are trying to create this small alternative world. Outside it is impossible to be authentic because the people live on insincerity. And everybody is insincere; if you are sincere, you will be at a loss, you will be cheated, you will be deceived and you will remain miserable.

Here, we are trying slowly slowly to create a true, authentic world where people can be true and nobody will take offence, where people can be true and nobody will exploit them. Good!

[A sannyasin, returning to the west, says she has been in a relationship for nine years; is it time to have a child? He feels she is young yet and should wait. There is no need to be in a hurry, he says; in a hurry you will do a lousy job! One needs to mature, to make the right preparations in oneself before one thinks of bringing a child into the world.

So love more, meditate more and become more and more joyful. I would like my sannyasins to have children, otherwise how am I going to get new sannyasins? -- it will be difficult! But I would like you to wait. With that also I am going to do a great experiment. I will start allowing my sannyasins to have children only when I feel that they are ready; then we can create a really beautiful world. It can be a model world.]

Don't Bite My Finger, Look Where I'm Pointing

Chapter #12
Chapter title: None

13 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803135
ShortTitle: BITE12
Audio: No
Video: No

Prem means love, lali means redness -- redness of love. Red represents life, it represents blood, it represents passion. It is not only the colour of the flowers, it is not only the colour of the rising sun; it is also the colour of rising consciousness, of blooming consciousness. It is not only the colour of blood and the blood circulation; it is the colour of life flowing, circulating, moving.

That's why red has been chosen by two kinds of people in the world; they are very different, opposite and yet they have chosen red as their symbol and the saints of the East have chosen red as their symbol. Communists have chosen it because it represents revolution, it represents blood and violence. And the mystics in the East have chosen it because it represents vitality of the soul.

Red is not only the colour of life in body; it is also the colour of life in spirit....

[A sannyasin, returning to the west, says he is nervous about seeing his children for the first time in three years. His wife has married again and they have never written to him although they used to be close.]

The best thing is not to disturb them.

[That] is a long time and they must have forgotten by now, they must have readjusted themselves to the new family. Now it will be just a disturbance to enter into their lives; it will not be any help to them.

[The sannyasin says: It sort of cancels out a lot of dreams and fantasies that I've had.]

Your dreams are not the thing: if you love them it is better to leave them alone.

But they are perfectly okay -- that much you know?...

So just let them be. If you want to visit them, you can just visit casually but don't disturb them.

Just be casual; just visit to say hello, and disappear again. That's what is required if you love them; otherwise you will be creating a disturbance and they will start thinking of you and will revive their memories about you. They will feel close to you again, and naturally then they will feel far away from their new father. Between their mother and themselves there will be a barrier; you will stand there.

Now things have settled. And it takes time; they must have suffered for years. Mm? slowly slowly the wound has healed, now they have accepted it; you will be opening their wound again. So just be there casually. If you want to see them, just see them, say hello and disappear again. And next time you feel like that, be casual again, say hello and disappear, so they will know that this is the type of man you are: you sometimes come, say hello and then you disappear. They will not be disturbed....

Your ego would like to disturb them; that has to be remembered....

Yes, that has to be avoided; your ego would like to go and see that they are still close to you and....

[The sannyasin says: I would like to take them along with me if I could.]

That is not right... that's not right, mm?

Love knows how to renounce when renunciation is needed; love knows how to sacrifice when sacrifice is needed. So this will be a sacrifice of the ego and the dreams, but those are just dreams and nothing to be worried about. Just go and see if they are happy, then you should be happy.

And make them feel more happy wherever they are; act in such a way that they feel more in tune with their new family. Don't create any alternative for them.

[The sannyasin says: My appearance is automatically creating an alternative. Just because I'm a sannyasin, it's another way of life and it's new to them.]

Yes, that too is good -- you can just say that you have renounced everything, you are a sannyasin! You have just come to say hello to them, that's all, mm?

And come back....

[A sannyasin says: Last week after making love, some madness came up in me, death and blackness too, very strongly.

Osho checks his energy.]

It was really good, mm? -- you had a glimpse of sanity for the first time in your life, that's why it looks insane. People live in a kind of madness they call sanity. What people call or think of as normal is not normal, it is pathological, but pathology is the usual so it is thought to be normal. When for the first time your so-called sanity is abandoned and existence explodes in you, it looks insane, because existence is so vast and so huge you cannot contain it. Your capacity to contain is very small and the whole ocean just drops into you. You have a small cup and you cannot contain that flood, hence it looks mad; otherwise the experience has been beautiful.

It is almost always so, that it happens after love-making, because love is the only natural process through which you are still connected with the universe and its sanity. Everything else has been contaminated by the society, corrupted, twisted and turned into something unnatural. That's why sex remains so appealing, because that is the only natural way to become sane for a few moments; otherwise you remain insane. But it has been good; don't be worried. It will happen again and again: enjoy it!

And be perfectly alert when it happens; if alertness remains there is no danger. That explosion can be dangerous only if you lose consciousness. Then you can do something which later on you will be unable to sort out, to figure out what it was. So the only thing to be remembered is that next time it happens, just sit silently and watch it all, become a witness. Let it happen and become a witness. It is an incredible experience that has happened; allow it to happen again. If you become frightened it won't happen again; you will shrink.

This is what the tantra experience is; it is a wild experience of cosmic consciousness. So go into it; there is no need to be worried.

[A sannyasin, at a previous darshan, said she had much fear. Osho suggested some groups. Tonight, after the tantra group, she says it was good, but it wasn't perfect.
Osho checks her energy.]

Your fear does not allow you to go deeply into anything....

Two things: one is, every night for forty minutes live your fear. Just sit in the room, turn the light off and start becoming afraid. Think of all kinds of horrible things -- ghosts and demons and whatsoever you can imagine. Create them, imagine that they are dancing around you and trying to grab you... all evil forces. Become really shaken up by your own imagination and go to the very extreme of imagination. They are killing you, they are trying to rape you, they are suffocating you, mm? And not one or two, many; from every side they are doing things to you. Get into the fear as deeply as possible, and whatsoever happens go through it.

You have repressed fear in your childhood; you have been trying to be brave. You have always been against fear so you have created a facade of bravado. But that is only a mask; deep down you are a small child still afraid. So throw the mask and become the child. Do this meditation every day for at least one week.

And the second thing: in the day time or at any other time, whenever fear arises, accept it; don't reject it. Don't think that it is something wrong that you have to overcome; it is natural. By accepting it and by expressing it at night, things will start changing.
After two weeks report to me: write a letter about how you are feeling.

[Another tantra group participant says it was helpful but now, post-group, be feels be took in all the group's energy. Osho studies his energy.]

There is no problem: the energy is there. You are just feeling this because in a Tantra group so many people's energy is available; now you are alone. A Tantra group is like an orchestra: so many people playing on so many instruments, mm? The whole energy of the group takes you high. Now you are solo, you have to work out your own energy. But that's how it has to be done. One cannot remain in a group forever.

And there is no need to be afraid; it will come back. Just start moving into it. Are you in some relationship with somebody?

[He answers: No.]

That may be the cause -- you need some relationship. So find somebody!

[The sannyasin says he's fighting himself about love and relationships.]

There is no need to fight. It is better to fight a woman rather than fighting with yourself. Mm? find a woman and fight with her -- that is what love is. There is no need to fight with yourself.
And an Italian without a woman doesn't look right! Just find a woman.

Dhiren. It means two things: first, it means patience, and second, it means wisdom, and they both are two aspects of one phenomenon. Wisdom is attained through patience and wisdom leads to more patience. Knowledge is easy to get, it is cheap. Wisdom takes time. Knowledge is like seasonal flowers, but wisdom is like a Cedar of Lebanon: it takes hundreds of years to grow.

So only those who are patient can afford to be wise; the impatient are debarred. This is one of the reasons why this century is not so wise -- because people want everything instantaneously. They like satori, samadhi, as instantly as they like coffee.

Remember that: be patient and wisdom will follow it. If one can be infinitely patient then the miracle can happen -- wisdom can happen immediately too. But the paradox is that you should not ask that it happen immediately. You should be ready to wait forever and ever. If it takes eternity it is okay; then it can happen immediately.

[Osho asks the Japanese translator present if he knows any Japanese sannyasin who knows anything of Zen gardening.... I would like to make the new place almost Zen, so just find out!]

Don't Bite My Finger, Look Where I'm Pointing

Chapter #13
Chapter title: None

14 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803145
ShortTitle: BITE13
Audio: No
Video: No

[Osho gives sannyas to someone.]

Come here! Close your eyes. Just listen to the sounds, all the sounds -- the flute, the dog barking -- and if something starts happening in your body, any shaking, trembling, swaying, go with it. If your breathing changes, you allow it. Listen....

Chandra means the moon. The moon represents a few things. It represents the feminine, the soft, the poetic, and one has to move towards the feminine, towards the soft, towards the poetic.

To live outside oneself, logic is enough, arithmetic is enough. To live outside oneself one needs to be hard, violent, aggressive, one needs to be competitive, cruel, cunning; but to go inside just the opposite is needed. Logic is a barrier there, and hardness of being won't allow you to go in. One has to become soft, one has to melt; one has to disappear as a rock and become a flower. Only the flowers become enlightened, only the flowers come to know what life is all about. The rocks on,!y struggle but they never arrive, and the

flower has already arrived.

[She has booked for the Encounter group.]

It will be helpful. And then just meditate and do the Sufi dancing. Sing and dance, and be here, mm? -- things will happen just by being here. And whenever you can manage, do a few more groups, otherwise there is not such a necessity.

Rikta means zero, emptiness, nothingness. One has to disappear utterly then the space is created for god to be. *We* are the barrier, *we* have to die. If we live, god is dead; if we die, god becomes alive.

You must have heard Friedrich Nietzsche's famous statement 'God is dead.' And it was perfectly true for Nietzsche. He was an egoistic philosopher; god was certainly dead for him. As far as he was concerned he was stating a truth, it was his truth: 'god is dead'. If you are too much then god is dead, because there is no space left for god to be. If you die god starts becoming alive, god starts breathing again. Both cannot exist together, and that's what the human mind wants to happen.
That is not possible, it is not in the very nature of things.

It is as if you want the darkness and the light to exist together in your room. You would like the beauties of darkness and the light both together, simultaneously... the silence of darkness, the infinity, the velvety touch, and the light, the fearlessness that happens in light, the sharpness and clarity. You would like both to exist together but that is not possible, because darkness is only the absence of light, so light cannot be both present and absent together. Either light is present then darkness is not, or light is absent then darkness is.

So is the case with man and god; god and man never meet, they can't meet. You cannot see god. You are the only barrier in seeing; when you are not there god is seen. When there is no seer then god is seen; when there is nobody left to be enlightened in you, enlightenment is. That state of space is called rikta.

Gather courage to disappear, to evaporate. And all that I can do for you is just help towards disappearing.

[The new sannyasin asks what kind of work she should do -- she has tried many things but found none satisfactory.]

Then do one thing: just finish things there and come here! Then I will teach you what to do, mm?

We have to bring the whole of Germany here; just come! My feeling is that nothing will satisfy you. All things that you have been doing or all that you will do, will be the same. You don't need different work but a different being. You don't need a different object to work upon, you need a different perspective to see things.

You can go on changing work but every kind of work has its limitations and its bondages. You can't find anything that has no bondages... even art. If you do non-commercial art then the problem arises of how to sell it. If you can't sell it, you starve; if you starve you can't paint. If you want to sell it you have to think of the consumer; then you have to paint something that he needs, not that which you would like to paint -- so again the same thing.

This whole world is involved in one game only. You can go on changing your roles but the game remains the same, the pattern remains the same. You would like to teach children, you would like to enjoy teaching them, but their parents are there, the education system is there and they can't allow you freedom because they are interested in their children's future. They are not worried about you, you are just a servant; you have to do the job that their parents want to be done. You may not like it, you may think it even harmful to the children. You may think that this is going to destroy these children and you will certainly feel, 'I am being imprisoned -- I cannot do that which I want.' But if you want to do that, nobody wants you to be a teacher there.

That's why I am planning to create a small alternative world of our own where limitations can be dropped and you can be allowed to do your thing, and still your thing can be respected, valued, used. So finish things and come here -- I will give you a different perspective, mm? Good.

Sat means right, marga means path -- right path. There are paths and paths; there are right paths and there are wrong paths. The right path goes through the heart and the wrong path only goes round and round in the head.

The wrong path continues and continues. It is a vicious circle: one thing leads to another and another and another; it is ad infinitum, there is no end to it. You never arrive. You are always frustrated, always hoping and always frustrated. Mm? the goal is always there just on the horizon. It looks very close by: you feel just a few steps more or a few miles and you will have arrived. But as you proceed towards the goal, the goal goes on receding and the distance between you and the goal remains constantly the same. That's how people are living: somebody is searching for money and somebody is searching for power and respect and all those things, but one never arrives. One goes on and on and one dies before one arrives.

The right path is to jump out of this vicious circle, to jump out of the thinking process, to become a non-thinking energy, to fall into the heart, to escape from the imprisonment of logic into the freedom of love. Then suddenly things start working, things start happening. Life starts falling together and a unity and an integration arises and you start feeling centred. For the first time you are not hoping but living. And when the hope disappears, frustration disappears, because frustration is only a shadow, a lengthened shadow of hope. When there is no hope, the frustration has gone, then you live in the moment, you enjoy the small things of life. And the moment you enjoy them, they are no more small things; then the ordinary becomes extraordinary.

Lived, the ordinary becomes extraordinary. Lived totally, the world becomes god and this moment turns into eternity.

[The new sannyasin asks: How can I so concentrate that whatever is necessary I decide to do?]

Just wait. Pass through a few groups, mm? and then you will have a better understanding of exactly what your need is.

Concentration is never the need, but people have been taught that it is. What actually is needed is awareness, not concentration, and they are different phenomena. Concentration is a tense effort; you have to force yourself. It is will against nature, and it is tiring, it is an unnecessary exertion and one never blooms out of it; it creates worry.

Awareness is a totally different phenomenon. It is spontaneous; it is not through will but through understanding. By seeing life in a more clear-cut way one starts becoming more alert, more aware. When one is more aware, one can do all that is needed and without any tension. If sometimes it is needed to pour your whole energy into one thing you can, but there is no forced effort in it. Because there is no forced effort you never feel tired. It doesn't create any worry, it doesn't create any mental pathologies.

It is concentration that has created all kinds of neurosis in the world. We don't need concentration, we need meditation, and they are different worlds. Concentration focuses on something outside and meditation is simply a relaxed consciousness inside; it is not objective, it is subjective.

Just wait: participate in meditations, do a few groups. I will give you certain groups which will make you more alert and then when you have finished a few groups remind me again. Then your question will have changed. It is a wrong question. I cannot answer it because any answer will be wrong. You are asking something which if answered will create trouble for you, it won't help.
Just wait a little more. Good.

Prem means love, ahimsa means non-injuring. It is one of the greatest findings of the Eastern mystics, the importance of not injuring anybody. The man who emphasised it the most was Mahavira; it became his basic fundamental message. But his followers went to the extreme and destroyed the whole teaching.

The teaching was not to injure; it was not only meant that you were not to injure others, you were included in it: you were not to injure yourself either. But what the disciples did was to think that they were not to injure anybody, so they stopped injuring everybody and started injuring themselves; that was easier. The violence turns upon oneself, the sadist becomes the masochist, but nothing basically changes. You were angry with others, now you are angry with yourself; you were trying to dominate others, now you are trying to dominate yourself. You wanted to kill others, now you are committing suicide, a slow kind of suicide.

For twenty-five centuries in India the followers of Mahavira have been doing that: injuring themselves. So the whole teaching went down the drain. And that's a natural possibility. If one is violent and tries not to be violent, then where will the violence go? It has to have some outlet; it turns upon oneself.

Ahimsa simply means reverence for life; you are included in it. I always emphasise that you are included in it because that fallacy has been committed once; it should not become committed again. You have not only to love others, you have to love yourself; in fact you have to love yourself first, only then can

you love others. That reverence for life has to become reverence for yourself, then it will become reverence for others.

[A sannyas has just returned from the west, where she was able to be with her mother when she died: I think I helped her and it was an experience for me.]

Good. Death is always a great experience if we allow it. If we don't close ourselves to it, it is one of the greatest experiences in life. But people are so afraid of death that they simply close themselves, they don't live it. And when a person like a mother dies it is a really incredible experience; because your life started with your mother, now she is dying.

The death of your mother can go to the very foundation of your being. It can help you to be disillusioned. It can open up new doors of being. It can make you aware that time is death, that only eternity is life and one has to search and seek for the eternal. Time is just an opportunity to seek the eternal. If we become too engaged in temporal things we are missing the opportunity, and sooner or later death will come. And the opportunity lost cannot be recovered.

If you can be available to some beloved's death you will start falling into deep silence, into deep meditation. And you will not be disturbed by trivia. If one is not disturbed by death then one is not disturbed by anything else; that is the criterion. If you can pass through the experience of death, unscathed, unscarred, then something of a valuable insight has arisen in you. It was good that you went.

[At a previous darshan a sannyasin, who was crippled by polio four years ago, said he disliked the constant attention his disability received. Osho suggested he wear a sign 'I am crippled. Please don't ask me about my leg. Thank you!'

Tonight he said it helped him to accept his situation, but he still feels frustrated; he wants to dance totally.]

Be a total cripple! -- that's what totality should mean to you. Just accept it and enjoy it.

[The sannyasin asks: Will it become better?]

Yes, it will. If you can accept it and enjoy it, it will start changing. The rejection of anything is always a barrier to change; you create a division between you and your leg. Somehow you are ashamed of it, somehow you don't like it the way it is, you don't respect it, and it is only respect that will change the situation.

Feel grateful: at least you have the leg; there are people who don't have legs! Nothing is wrong in it, there is nothing to be worried about; it is just comparison. Just think of a world where all are crippled and one man is born who is not crippled. He will be in the same position as you are, because then dancing with all the crippled people, he will think, 'I am not dancing as totally as they are. I am not totally in my crippledness because I am not crippled.' It is just comparison.

One can transform any situation by looking at it positively. So simply accept it; this is the way god wants you to be. Now why not be a perfect cripple? Do you think that if you were not crippled problems wouldn't be there? Then why are there so many people here not crippled but still having problems?

It is good that you only have a crippled leg; people have crippled minds, crippled hearts. You have a very small problem. Don't fuss about it too much, mm? -- just forget about it; accept and forget. Do whatsoever you can do, and within your limits be total. You can't have somebody else as your criterion. Somebody is a fast runner and you cannot run; even if you are not crippled, you are not an Olympic runner. But nobody bothers about it; why should one bother? Whatsoever the given situation, make the most out of it, and you will be surprised that if you can make the most out of it, everything that can happen to a man, will happen.

Simply forget about it. But respectfully forget about it, mm? -- not that you keep it at the back just to avoid it, you keep yourself occupied with something else. That is not respect. Respectfully, mm? -- be loving to the leg: massage it, play with it. Just give some enthusiasm to the leg and say to it, 'Don't be worried. I am not worried -- why are you worried? Everything is perfectly okay!' Things will start changing, energy will start moving more.

[A sannyasin asks about the meaning of his name.]

I have also forgotten the meaning. Really, I'm not joking! Just remind me of what I told you. Try! Just see my problem: you have only one name and I have fifty thousand names to remember. And when I give a name I create the meaning. Just remind me a little bit. Mm? You don't remember at all? You remember little bits. Just remind me a little bit then I will come to it. Close your eyes and remember....

In Sanskrit one word can mean many things, that's the problem. A single word can have twelve meanings and many nuances to it, and sometimes all very different from each other. That is the beauty of Sanskrit; it is a very poetic language. I don't think that there is any other language which can be compared to Sanskrit as far as poetry is concerned. And the poetry is possible because it is a very loose language. You can change the meaning very easily, you can create new flavours in the meaning, very easily.

So when I give you a name you have to remember it! Otherwise next time you ask me, I may give you another meaning of it and that will be more confusing.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #14
Chapter title: None

15 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803155
ShortTitle: BITE14
Audio: No
Video: No

[A sannyasin and her young son are present. She says: It's very difficult for me -- I feel he is very strong and I don't feel strong at all. I don't know what to do in certain situations.]

Let him be strong! Why should you be worried about his strength? It is good. He has to be strong and the mother has to be soft. He has to be strong; only then can he grow into an individual. If he is soft and the mother is strong, he will be killed. That's what happens to many people: the mother is too strong and they are soft, or the mother would not allow them to be strong. Then they go on hanging around the mother for their whole life. Even if they are old and the mother is dead and gone they are still holding on to her apron strings; deep down they still psychologically depend on her. That becomes pathology. Then the man may start looking at his wife as if she is his mother. He cannot live without a mother; he needs somebody to mother him.

Because of this tendency, breasts have become so important. Artists go on painting breasts, sculptors go on sculpting breasts, poets go on writing about breasts; it seems to be really a great obsession. Basically it is just an indication that these people are still hankering for the mother; the breast represents the mother. If children are free of the mother, the breast will disappear from poetry and films and painting. They will take the right proportion, they will be natural parts of the body. Right now it seems that it is not the woman who has breasts but the breasts who have the woman; the woman seems to be secondary. This is a very pathological state.

Children have to be very strong, so help him to be strong. It will be difficult for you to manage because the stronger he is, the more trouble he will create for you; if he is weak, there is no trouble. But one has to be strong in life: life creates trouble, life is risky, it is challenging. If he is dull and stale and just dead, he will sit in a corner and will not give you any inconvenience but then he is not alive! If he is alive he will create many many problems for you. You have to face them. That's what it means to be a mother: to face

those problems. And by facing them you will also grow, by giving him freedom and strength you will also grow. Mother and child grow together.

Remember always, the day the child is born the mother is also born. Before that you were just a woman, not a mother. Once the child is born you are a separate phenomenon, a mother; something has bloomed in you. And now the growth of the child will be the growth of the mother too. If one day you can help the child to be completely free of you, you will also attain to your inner freedom. So help him to be strong.
[To the son:] It is good.... Create trouble!

Daya means compassion, and compassion is the highest flowering of love. In love a little bit of lust remains; love remains contaminated with the earth. Love has something of the sky in it and something of the earth in it. It is dual: its body belongs to the matter, its soul belongs to consciousness.

Compassion is pure soul, it is pure sky: it has no matter around it. It is the ultimate blooming of the flower. Even the flower disappears in it, only fragrance remains.

Shanti means silence, deva means god -- god of silence. Help him to become as silent as possible. By being silent yourself, he will learn.

Children are imitators. If you sometimes find something in your child which you don't like, look within yourself, you will find it there; it is reflected in the child. The child is only a sensitive response. The child is simply there imbibing you, repeating you, imitating you. So if something wrong appears in the child, rather than putting it right there, put it right in yourself, and you will be surprised: the chi!d drops it automatically. The child does not only depend on the mother for physical food, he depends on her in every way -- for spiritual food also. So if you become silent, the child will follow it, he will learn it unknowingly; if you become meditative, he will become meditative.

Whenever parents come to me and they complain about their children, they are not aware of what they are doing, because my own observation is that if something is wrong with the child, it must have come from the parents. It is almost always so: ninety-nine percent of it comes from the parents; the smaller the child, the more is the percentage. When the child becomes a little bigger and starts moving in society, then of course he learns from others too, but in the ultimate account, almost ninety percent always comes from the parents. So whatsoever you want the child to become, be. Be silent, be compassionate, be loving, be joyous, and you will be surprised that just by your being that, the child starts imbibing those qualities. And this will be the greatest thing for him, if he can imbibe silence.

[The vipassana group is present. One participant says: There's some conflicts in the technique for me. Before I came I was watching the breath here, (indicating his nose) and it was working fine. I went into Vipassana here and I'm watching the breath here (indicating his navel).]

All three are possible alternatives. Either you can watch the breath where it touches the nose or you can watch it at the very end where it raises up your belly, you can watch the whole process going in, coming out, or you can watch the gaps. But the real thing is the same -- watching. Where you focus the watching irrelevant; these are just excuses for watching. So you can do any, whichever suits you, but stick to one because if you get confused that will be a disturbance.

All are good. It is not that this way is better and that way is not so good. All are the same, but everybody has to choose one, any that feels good for you. There are a few people who cannot feel it in the belly -- they are not so aware there; it is better for them to choose to watch at the nose.

[The participant then says: During Vipassana I got ill. I use a kind of pranayama usually but the leaders said don't use any breathing techniques.... Can I use the pranayama just for health things?]

Yes, you can use it -- but don't mix it up with the Vipassana.
Mm, you can use it, you can use it separately; that is no problem.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #15
Chapter title: None

16 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803165	
ShortTitle: BITE15	
Audio:	No
Video:	No

Aseem means the unbounded, the infinite. Start living in the infinite, because that is our true reality. The idea that we are finite is just an idea, it does not correspond to reality; hence it creates much misery. Once you start thinking of yourself as finite you are constantly in struggle with the infinite. By being finite we become many, by becoming infinite only one remains. Then there is no possibility of any conflict, and when all possibilities of conflict cease there is peace. Peace cannot be attained. only by mental efforts; it needs a new spiritual vision.

Don't think of yourself as the body -- not that you are not the body: you are the body plus. Never end anywhere. Go on thinking of yourself in bigger and wider terms. You are the sun too because without the sun you would not be alive. You are the earth too; that's what you go on eating every day. You are the air too; without it you are gone. You are this whole universe, this whole universe crisscrosses in you. You are just the crossroad of millions of things passing through you.

It is just as if you go on drawing lines through one point: the point will become thicker and thicker and thicker; more lines pass and the point becomes very thick -- that is the ego. Start taking lines away and slowly slowly the ego disappears. One day you come to know that the ego was only a construct of crossing lines. It was not a reality, just an illusion.

When you think of yourself as finite you become the ego; when you drop the finite the ego disappears, and the disappearance of the ego is the arrival of god. Think of yourself as the universe. In the beginning it looks crazy but soon the heart starts flowing that way.

Because it corresponds with reality, it comes easily, spontaneously; one day you suddenly see that you are connected with everything that exists. You cannot exist without them, they cannot exist without you; it is a great interdependence. And the sheer complexity of it is a mystery....

Deva means god, ragi means in love within love with god. We may know it, we may not, but our object of love is always god. Whenever we fall in love we fall in love with god. It may be just a glimpse and the glimpse may disappear, but we have fallen in love with god; it is always so.

When you fall in love with a woman you have seen a glimpse of the divine. It is not really the woman that you have fallen in love with; she has been just a window, a beautiful window but still a window. You have seen something beyond, it may have been just a flash; that's why it is so difficult to explain your love affair to anybody.

If somebody asks, 'Why have you fallen in love with this woman?' it is almost inexplicable. And if you try to explain it looks absurd, even to you. Whatsoever answer you give seems to be wrong, and not to give any answer also doesn't seem right. But the problem is that you have not fallen in love with this woman at all: you have fallen in love with something beyond.

It is as if you have seen a sunset through a window. Now the sun is gone, it is dark outside and you cannot believe how you fell in love with this window. There seems to be no reason at all, but you cannot deny that something happened, something mysterious happened.

Wherever love happens it is always between you and god. Sometimes you have glimpsed him in a

flower, sometimes in a star, sometimes in a song, sometimes in the giggle of a child. God comes in so many ways but all these are fragments of god.

Once you start understanding that *all* love is towards god, just as all rivers are flowing towards the ocean, notwithstanding their directions... One river is going to the north, another is going to the south, some other river is going to the east, some other to the west: notwithstanding their direction they are all moving, groping unconsciously, they are probing and groping for the ocean. They may not be able to answer why; and man also is not able to answer the question why, but we live for that, we move towards that.

Once it becomes conscious, that is sannyas. You still fall in love with a woman but no more only with the woman; in fact you are grateful to the woman that she allowed you a glimpse of god. You still fall in love with a bird on the wing but you know that in that moment something of god has penetrated you. The descent of the bird and something has moved within you, you have touched some depth inside your own being. Or just a small flower dancing touches you, moves you.

Be consciously in love with god.

It means a poet. Think in terms of poetry and live in terms of poetry; let poetry be your religion.

There is no higher religion than poetry. God is not philosophy, not theology either; it is sheer poetry. It is available only to those who are ready to become mad. The logical, the calculative, the clever, miss; the illogical, the irrational, reach.

The poet is there in your heart, it just needs to be expressed. You are utterly a heart person but in this world the heart is not accepted and the heart people are crushed and repressed?

So don't listen to anybody; you have to live your life. It is better to live one's own life and suffer rather than to be comfortable and live somebody else's life. Millions of people die thinking, 'Whose life have I been living all these years?' because they were not meant to be that which they became. Somebody was meant to be a carpenter but he became a priest; somebody else was meant to become a priest and became a carpenter. This is very disrespectful towards the inner life.

Love yourself, respect yourself. Be whatsoever it feels right to be and pay for being that, never compromise.

[A couple are present. The woman is not a sannyasin, and the man is. He says: It seems it's hard for one person in a relationship to take sannyas and the other to not be a sannyasin.]

But one can be a sannyasin and the other need not be a sannyasin; what is the problem? One is a man, another is a woman and there is no problem. Why can't one be a sannyasin, another not? There is no problem! (to the woman) What is the problem? His sannyas is creating trouble? How can his sannyas create trouble?

[She replies: He s been a great blessing of love, but I haven't been able to accept his name.... I feel that he will not accept me if I am not a sannyasin.]

No, no there is no problem at all, mm? -- there is no problem. You are imagining things unnecessarily. How can his change of name create any problem? Were you in love with the name or with the man?

So the man is still there -- he has not changed. And he will not expect you to become a sannyasin, no. If you want to, you can, but that is not his expectation. If you don't want to become, you can remain a non-sannyasin. There is no problem in it, mm? so don't be afraid about that.

None of my sannyasins are going to enforce anything on anybody in any way, because that is my whole teaching -- not to try to change the other in any way; accept and respect the other as he or she is. So that is an unnecessary fear. And you have to learn... you love the man, so learn his new name!

There is no need to be worried that he will want you to become a sannyasin, no. Even if he wants you to, I will not give you sannyas; unless I feel that you are worthy to receive it, I will not give it. It is not easy. When you feel like it and I feel, 'Yes, the feeling has arisen in you', only then will I give it to you. So drop this idea; and there is no problem -- just be in love, mm?

(To the man) And let her feel that your sannyas has made you more loving, more accepting, more relaxed, so that one day she will start feeling like becoming a sannyasin. But that feeling has to arise in her, it is not that you have to put it in her mind. Simply forget about it. Just love her as she is: that very love may change her mind. But make no effort to convert her. All efforts to convert are efforts to dominate, and the

freedom of the other has to be respected. Just respect her as she is and love her.

(to the woman) Do a few meditations, do a few groups, start feeling what is happening here. So many people are getting into it; there must be something in it. Don't think that only you are right. There are so many people; they must be getting something from it.

[A sannyasin who has just completed the individual primal therapy says: I found out what I was doing to myself and I got into some spaces of fear that I couldn't go through. I feel that all I can do now is be with you and be here.]

That's what has to be done: just be with me and be here -- that is enough. If you can *really* be here and be with me, all else will follow on its own accord; there is no need to do anything else. If your heart can beat with me and you can breathe in tune with me, things will happen. And when you are transformed you will not even come to know.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #16
Chapter title: None

17 March 1978 pm in Chuang Tzu Auditorium

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ShortTitle: BITE16
Audio: No
Video: No

Swanirodha. Swa means self, ego, nirodha means cessation -- cessation of the self. And the only problem is the self; all other problems are by-products of it. People go on becoming too concerned about other problems. They try to solve them, but they cannot be solved because they are not the real problems... just by-products, shadows. There is anger and there is greed and there is ambition: they are only symptoms, the disease is the ego. Anger arises because of the ego, so does greed, so does ambition. Unless the base is destroyed those problems will continue in one form or another. You can close one door, another will open immediately. You can throw the problem outside from one door, and as you turn you will find it has entered again from the back door. There are not problems, there is only one problem: that is the false idea of 'I am.' You are not, god is. Dissolve the I and all problems simply disappear as if they have never existed. That is the meaning of... Swanirodha.

And that is the whole work here: to help you to dissolve, to persuade you to melt. It *really* needs great persuasion, because that is the most dangerous thing a man can ever think of. To cease means to commit suicide. Sannyas is suicide... literally, not metaphorically. The ordinary suicide is nothing compared to it. In the ordinary suicide you only change the body like the clothes or the house, but you remain the same. In sannyas you disappear, and when you disappear, there is great benediction.

[A sannyasin says: I can't say anything.]

And there is no need to say anything -- I understand what the problem is; it is not really a problem.

Sometimes we make problems out of things which are not problems. Just a different approach is needed and the problem is no more thought of as a problem. Sometimes we look at a mystery as a problem; then we are on the wrong track. We start trying to solve it, finding ways and means... and it cannot be solved, it is a

mystery! You can live it, you cannot solve it. The problems of the head can be solved, they *are* problems, but the problem of the heart cannot be solved. It is not a problem in the first place, it is a mystery to be lived.

Your hands went right to the place where you are feeling. It is a question of feeling and being, mm? -- that is why it is very difficult to express it. Feelings are nude, dumb, non-assertive. They are there, one can feel them, but they cannot be expressed. That is their beauty really, that they can't be expressed. Anything that can be expressed is bound to be superficial. Anything that can be expressed is worthless; just because it has been expressed it becomes worthless.

Lao Tzu says, 'That which can be said is no more true. The tao that can be talked about is not the real tao.' The real tao cannot be talked about. You cannot make a problem of it, you cannot find a solution for it. You can only go into it and disappear into it. The question is never solved but the questioner disappears. And that's my work on you here: I am here not to dissolve your questions but to dissolve you. And that is going to happen... that is already on the way.

[A visitor reminds Osho of the letter she wrote him in which she asked: What of the elder son? (in the story of the Prodigal Son).]

Mm mm. I remember your question and I waited for today to answer it.

The story has immense significance, and your question is very very relevant. It very rarely arises in people's mind to ask about the elder son. The whole story moves around the younger son -- the one who went astray, the one who lost everything and came back home. The story says nothing about the elder son who remained at home. But the question is very significant and Christians have been avoiding that question. I have never come across a commentary about the elder son; they are afraid to talk about it. The reality is that the elder son is not yet born, because you cannot be born if you have not gone astray. The elder son exists not, he is fictitious. To be, one has to rebel; that is the way of being.

Each child has to leave the mother's womb. If somebody asks, 'What about that child who never left the mother's womb?'... The child will be dead: nothing can be said about him. Not only will he be dead, he will kill the mother too. Those elder sons are killing god himself. They are there: they always remain in the womb, they never leave it. They are very orthodox and conventional; they never rebel.

God wants you to rebel, to go against him; god wants you to go astray -- to explore, search, be lost. Only when you have gone so far away that the thirst to be close to god arises again in you, when you feel a great hunger to return, then only will you find god, otherwise you won't.

That is the meaning of the original sin. It had to happen, Adam had to leave. And my own interpretation is that god arranged it perfectly well that he *should* leave, but he managed it in such an indirect way that Adam never came to know that it had been arranged. If he had known it was arranged it would not have happened, that is certain. Adam is not allowed to know about it; the planning has to remain hidden. If he knows that god is sending him away he will not go at all. That's why the prohibition not to eat the fruit of the Tree of Knowledge. That is a provocation, not a prohibition; rightly understood it is a provocation, it is a challenge, it is a seduction. It creates great attraction towards the tree.

Since that time Adam must have dreamt about the tree continuously, must have thought about it continuously, must have gone many times to the tree, must have looked and thought, 'Why? Why am I not allowed to eat from this tree?' And the temptation must have become bigger and bigger and bigger. It was not the snake or the devil; it was god!

In fact in the East the snake has always represented god, never the devil. In the East we think too that inside each of us there is a coiled serpent, just at the base of our spine; we call it kundalini. That serpent power arises, and when it reaches the highest peak in your consciousness you become enlightened. You become enlightened through the serpent.

God pushed Adam to go away in such an indirect way because he loved him and he knew that Adam could only understand things when he had lost all. Adam could become Christ only if he went astray.

The original meaning of the word 'sin' is separation, nothing else. Sin and the English word 'asunder' come from the same root: to make separate, to divide, to cut. Sin simply means that man went away from god, he cut himself off from god; he started searching on his own, living on his own. That is the meaning of the parable, that the younger son leaves.

And why does the younger leave? -- that too is significant -- because only youth, only a mind which is young, can rebel.

The elder is a conformist, but the elder is not born yet. He can never be welcomed home because he never went away. He is not a grown-up person; he may be the elder but he is not a grown-up person. The younger is the grown-up person, the younger is mature. He paid; he suffered and he attained to a kind of wisdom that comes only through suffering. One has to pay for it through many sufferings. The younger is not the same person who left home; in those ten or fifteen years that he was away he learned a lot, he saw a lot. The elder didn't learn anything, he had not seen anything. He had not been in the world; he had lived protected. He simply vegetated.

So to me, the elder son is fictitious; he is not yet born. Jesus has not explained it because he was more concerned with the younger son; the parable moves around the younger. But I liked your question, because the elder also should be thought about; then the parable becomes more complete.

When you see that sin is a must -- by sin, again I mean the separation -- then coming home has a totally different quality. It is not the same home because you are not the same person any more: now you have eyes to see what the home is.

It is said that unless you have seen many countries you will not understand your own motherland. How can you? -- you don't have any comparison. The son went away, went against the father; now he has experienced what it means. He became a beggar, he suffered, he was in pain. Now he knows the beauties of the home, the comfort, the security, the love, the warmth, now he will understand. Now he can compare and contrast.

Christ is possible only if you become an Adam.

... You have to go into many things which you have been avoiding. You are afraid of life and you will miss if you are afraid. Life has to be lived. It is painful, certainly painful, it brings many anguishes, but those anguishes create you; you can't be created in any other way. They are like birth pains.

I am saying only this, to try to experience as many things in life as possible. Don't be afraid; an afraid person can never know god, he will become the elder son. One has be courageous and one has to try! Naturally there are many errors possible: when you do things you commit mistakes. Don't commit the same mistakes again and again; create new mistakes. But don't be afraid of mistakes, because it is through them that you will learn and will become more mature. Then coming home is really beautiful... it is just fantastic. Otherwise you can remain in the home; you are in the womb.

You are afraid here also because it is a totally different experience that is available here. You are avoiding it, you are just standing outside; you are afraid of taking any jump into it. And you *know* that you can take the jump. You know also that the jump will give you great experiences, but you are afraid: 'Who knows? Why leave the known and the familiar territory? Why jump into the ocean? Cling to the shore.' But that attitude is suicidal. You will miss many things in life. The world exists only for the courageous.

There is no point in being afraid because this body will go, this mind will go. One day we will die; everything is going down the drain already, so why not live it? Tomorrow we die so why not live today and why not risk? It is simply foolish not to risk, because the elder son will die, just as the younger will, but the younger will die with a great understanding and the elder will simply die like a fool.

Ordinarily the elder looks wise and the younger looks foolish, but deep down the elder remains foolish, naive, childish, and the younger has become a grown-up person. He will die with a contented heart: he has known all that was available, he lived all dimensions. Be rich!... and richness comes only through living new experiences.

This is a totally new experience available here. Don't protect yourself; you have nothing to lose and all to gain. But your whole life pattern has been of fear. You are holding yourself; it is time to drop that. Once you drop it, life will start flowing. And you will be surprised later on at how you have been holding back for so long and why and for what. Don't miss the opportunity that is available here.

[One of the ashram therapists] was also worried about you, that's why he has sent you here. But you are keeping aloof; you have even been afraid to come to me! He has sent you for a specific reason: he wanted you to be more close to me, to be closer to this work that is going on here. This is what Christ was doing in his own time! It is the same work, because the principle, the basic principle, always remains the same. You call it Christian, you call it Hindu -- you call it anything, it doesn't make much difference. What you call it is just your preference, but the basic principle remains the same: man has to be helped to go beyond conventions. That was the rebellion that Christ brought to the world: man has to be helped to be rebellious. That's what he died for. He was one of the most rebellious men.

So think of sannyas, become a sannyasin and take the plunge! There is no need to avoid. Will you have to think about it or would you like to take the jump today, mm? Today?...

I can help you jump... I can push you! That I know: left alone to yourself you will not jump. Somebody has to love you so much that he can push you. Once you have jumped you will always feel thankful, but somebody has to do the thankless job first! I am ready to push you. Just come close and close your eyes and I will help you jump.

You have been holding back long enough. mm? Relax! You may not find this opportunity again in your life. What should I do? Should I push you or leave you to yourself, mm?

Prem means love, suparno literally means the eagle; metaphorically it means wide-winged -- wide-winged love, an eagle of love. And two things have to be remembered.... Instead of fear, live love; they are the polar opposites. People ordinarily think that love and hate are opposites; that's wrong, they are not. Love and hate are the same energy, love-hate is one energy. Love can become hate, hate can become love; they are convertible. So they are not opposite, they are complementary. In fact we love and we hate the same person; they are always together. They are not enemies, they are friends. The *real* opposition is between love and fear. They are never together; if you become attached too much to fear, love disappears. Fear cannot be converted into love, love cannot be converted into fear; they are not convertible.

You have lived basically through fear, so this is my message: start living through love, not through fear. Only love makes one rich. Fear cripples, paralyzes, and the more paralyzed you become, the more afraid, so it is a vicious circle. Love gives you wings, it helps you relax into life, it gives you courage to experience life in different ways. It allows you the whole span of life, it is multi-dimensional. It is the whole rainbow, all the colours of life. So the first thing: drop fear and imbibe love more and more; replace fear by love.

And the second thing: think of the sky, the vast, think of freedom, infinity. Don't think of small things, trivia. Fear always thinks of small things, love never thinks of small things. Love is ready to sacrifice all; love only thinks of the vast. It is an eagle on the winds, it goes in search of the unknown.

So these two things: instead of fear, love, and instead of small things -- security, comfort, convenience, safety, familiarity -- think of exploration, new experiences of the unknown, adventures. These two things will bring you closer and closer to god.

[A sannyasin says: I'm separating from a man I've been with. I feel a lot of different things: I keep expecting to feel sad... and I don't!... But I feel I ought to feel sad.]

No, no, you need not feel sad; that is just a wrong habit and wrong expectation. One should always feel good when one separates, because one is moving into new freedom; one bondage is broken. When one relationship is gone, one prison is gone. One should feel really happy, and in reality happiness comes. But because you have been taught to feel sad and cry about it, if you don't feel sad you start feeling guilty that you are doing something wrong. You aren't; you are just becoming natural. This is how it should be.

Why should one not feel happy when one misery has disappeared? It is perfectly good. Be happy at least for a few days till you create another misery.

Don't miss this chance because sooner or later some other karma will come up and you will have to go through some other experience, mm?...

So meanwhile enjoy as much as you can; don't feel guilty. The human mind has been conditioned to feel guilty about many things for which naturally it doesn't feel guilty. Listen to nature.

If the relationship were good it would have continued. It came to a point where it was too heavy, not worth keeping; that's why it has broken. You are free, the other is free: celebrate freedom! Feel grateful to the other person because he has helped you to learn many things. He helped you to go through many experiences -- good and bad, ugly and beautiful, sweet dreams and nightmares; feel thankful for all that. There is no need to feel sad. And if you don't feel sad, don't feel guilty; that is far worse. Sadness is bitter but guilt is going even one step deeper into hell. But no need for guilt, no need for sadness; just enjoy the open sky again.

When one is unrelated, when one is alone... and it happens only when one relationship is finished, for a few days you can be alone and you can *really* enjoy the aloneness. You have been longing and longing for this aloneness but the other was there constantly crippling you, interfering and constantly encroaching upon you. Now you can enjoy! This will only last for a few days because wisdom does not last long! Again you will start hankering for relationship and the joys of being together. Soon you will start feeling that this is loneliness and what are you doing sitting here? Such a beautiful girl; what are you doing unrelated? Everybody is moving in couples and everybody is suffering so much; what are you doing? The problem will

arise and soon you will get into some trip again. Before that happens, enjoy this aloneness; this is precious.

There is a rhythm: sometimes enjoy relationship, sometimes enjoy aloneness. Enjoying both again and again, one day you will come to the understanding that there is no need to be in relationship and there is no need to be alone. You can be in relationship and alone and you can be alone and in relationship. Then you have become wise. Then they are not two opposites. You are not to choose, both are there; one remains in relationship and yet remains alone. One knows one's aloneness is eternal, it cannot be broken; still one shares one's joys with the other but one doesn't feel related in any way.

When two alonenesses exist together in deep love without creating any imprisonment for the other, then something immensely valuable has happened. But before that happens you will have to go through these two stages again and again; one learns only by experience. But see how the human mind is foolish: when you were in relationship, you must have been hankering to be alone and free. Now you are alone and free you are thinking that you should be sad, you should feel miserable. Again you will be in relationship and again you will think you should be alone and happy; how beautiful it was!

We go on missing the point and we go on thinking of something else which was not the case; this is how the foolish mind functions. Enjoy the moment, and whatsoever the moment makes available to you, be enriched by. This time, be alone; this is the season for you to be alone. Bloom in your aloneness: dance and sing before it is lost. Then dance and sing together before that is lost! And it will come and go many times. It is just like seasons: summer comes and the rains and the winter and it goes on moving. But one day that ultimate also happens; it always happens only through experience. Don't feel sad and never feel guilty. Never allow guilt to enter into your being for any reason at all.

If sadness is coming naturally, that's okay; I allow it. Enjoy it. But if it is not coming don't feel guilty. Enjoy the natural and avoid the artificial. Good!

[Another sannyasin says that he lacks authenticity because he is unable to express his emotions: This is the result of having ended a relationship. It frightens me that I can't express my needs or I've never been able to. I cover them over with manners and rationalisations and generalisations. I feel good about it, as if something new is about to happen, but it's....]

Mm mm. Feelings cannot be expressed, so if you live in the head you will feel you are authentic, because the head can express itself easily. All the ways of expression are invented by the head; they are head ways. When you start feeling something, this problem will arise automatically; you will feel inauthentic because whatsoever you will express will not be the thing that you are feeling, and what you *are* feeling will not be expressed. So you will feel that there is some inauthenticity. It is nothing, not inauthenticity. You have to recognise the fact that feelings cannot be expressed; all expression is very very inadequate for feelings.

So no need to be sad about it, no need to be worried about it. Just remember that the feelings cannot be expressed the way thinking, thoughts, can. Language is made by the thoughts, for the thoughts, so it is perfectly okay with thoughts. Feelings are a different world altogether. So remember that feelings cannot be expressed adequately, but there is no need to be worried about it; it is not that you are inauthentic.

For the first time in many years you have felt feelings, hence the problem. It is not that you are inauthentic, it is just that you have remained in the head. For the first time the heart is opening, a new world is opening for which you have no language so you feel almost uneducated, illiterate. That happens to everybody because all literacy is in the head; when the heart opens, you suddenly feel illiterate. But by and by the heart will find its own way.

It will never be as adequate as the head, never be as clear, as skilful, as the head, it will never be as efficient either but it will find its own ways. That's how you love a person: you just hold her hand because whatsoever you can say looks so stupid. Now you are trying to say something through body language. Or you hug the person. You are saying, 'I cannot say it -- I can only be it'; a hug is a way of being. Or you cry and the tears come down from your eyes; you are so full of joy that words are inadequate. Or you dance, you sing a song.... But these are all indirect ways.

They will come by and by; don't be worried. You will just have to learn a new language, a new grammar, a new semantics. You cannot do anything about it: you just have to go deeper into it, you have to become more foolish, that's all. The mind will say that you are getting more and more foolish; but you have to become a little madder! And the heart finds its own ways; they are utterly different from the head.

Right now your heart is opening for the first time so you will feel this difference: your head is

developed, intelligent, skilful; your heart is absolutely new. The disparity will create the feeling that you are inauthentic; you are not!

Just enjoy the heart and its feelings. Be more in the body and say things through the body, through acts. And small things are so expressive, mm? You may not be able to say something to your woman but you can give her a flower, or just the way you look at her, the way you are charmed by her, the way your eyes have a glint, is enough. Women are very very understanding about that. In fact, if you talk too much, that is all junk. A woman doesn't see what you are saying: she sees what you are feeling. That is one of the problems: the man thinks, 'I am talking about such beautiful things, I am being so loving, I am saying such great things', and the woman is simply uninterested! She knows that you are talking but your heart is not in it. Sometimes you are silent and the woman understands. In the way you look at her or you hold her hand or just sit in simple silence where not a single word is uttered, something is communicated.

The woman is still intuitive. She is still more animal than man, wilder than man; that's her beauty. And that is the hope for humanity, that at least half of humanity is still wild, uncivilized. There is hope that the other half will also fall back into uncivilization, will become uncultured again.
But I don't think there is any problem.

[Another sannyasin said he doesn't know any more what's the point of being here... suddenly he felt like being very far away from Osho and he just felt very hopeless and helpless.]

In fact there is no point in being here. You are coming closer to the right thing, to the truth. And if I can take all your hopes from you, I have helped you. If you can become hopeless that means you will never be frustrated again, because it is through hope that frustration comes in. If you are here with some business in mind, you are not here. Unless you are purposelessly here, you are not here at all.

So something beautiful is happening. You cannot understand it right now, that's true. You look bewildered; but I am happy....

[Osho checks his energy.]

Good! You are just on the brink of explosion. Something really great is possible at this moment. Just accept it and enjoy!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #17
Chapter title: None

18 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803185
ShortTitle: BITE17
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Video: No

[Osho gives someone sannyas.]

Come here! Close your eyes, and just feel me. Feel surrounded by my energy, and open all the doors, all the windows. If your breathing wants to change, allow it to, because with the change of feeling, the breathing changes, and unless the breathing changes, the feeling can't change. So simply allow the change if

any comes. And if your body starts swaying, trembling, allow it, simply leave all control.

Satdeepa. Sat means being, and deepa means light -- the light of being. There are three lights possible in man. One light comes through concentrated thinking. Concentration functions as fuel, so a man who can think concentratedly has a certain light, but it is only on the periphery, because the mind consists of the outermost periphery. You can still see the intelligence, the sharpness, the light, but it is only on the boundary and only skin-deep. It is good as far as the outer life is concerned, but for the inner life it is not enough. It is just a very small candle. It can help you in the world but it cannot help you withinwards. There darkness is far more deep; this small light can't function there.

Then there is another light that comes out of feeling, that happens in the heart through prayer, through love. That is deeper than the first. It goes a long way but not yet to the ultimate; it falters somewhere in the middle. It creates the poets, the artists; and they do have a certain kind of luminosity.

The third light consists of being -- neither of thought nor of feeling, just of pure existence. That comes out of meditation: just by being utterly silent with no thought to interfere, with no feeling to create any ripples, no concentration, no prayer. That simple isness, just sitting and doing nothing -- that is the meaning of the word 'zazen': just sitting and doing nothing.

These are the two doings, thinking and feeling. When all doing has disappeared, the doer also disappears because the doer can exist only through the doing, just as the dancer is a dancer only when he is dancing. When he is not dancing he may be a father, a brother, a husband, but he is not a dancer; he is a dancer only when he is in dance. Dance creates the dancer; doing creates the doer; thinking creates ego. Feeling creates humbleness, but that is the ego just standing upside-down. With thinking and feeling gone, the ego simply is not found. One is and yet one cannot utter the word 'I'.

Then a light arises in one's being. That light is the ultimate light; it is called satdeepa. So meditation has to be your path.

[A sannyasin, returning to the west, says: I've been here four months and it seems that I have gone through a lot of pain and despair. I'm just wondering if it is going to keep on this way.]

No. This is how things are dropped: one has to go through the pain. If one goes to the very end of it, it disappears; if it is not repressed, it disappears. And you have been going into it perfectly well. You have not been repressing it, you have not been afraid of it; you have *dared* to go into it. That is the way one finishes it. No, it will not continue; soon you will come out of it. You will come out of it totally fresh and new as you have never been, because all that pain was always there inside you, that despair was inside; you were hiding it from the world. This time you gathered courage and you exposed yourself. Through exposure things disappear.

Never hide and never hold things; otherwise they cling, they poison your being. Always bring them to light, remain open, vulnerable and you will always be happy, tremendously happy. You have earned it; the happiness will be coming any day. It may start on the twenty-first (Enlightenment Day) and then it will grow. You have earned it!

[At a previous darshan, Osho had suggested to a woman who is gay that she try moving into heterosexuality. Tonight she says it has been a nightmare... just too complicated to explain.]

You can write a long letter, mm? and make it as complicated as possible! It is really simple, it is not complicated.

When something is complicated it is very easy to express it. When something is utterly simple, then there is a real problem in trying to express it. The utterly simple is unexpressible. The complex is never unexpressible, the complex can always be expressed.

The very complexity shows that it belongs to the heart. The heart is beyond words and beyond language, and that is the trouble. If it is a complicated thing write a complicated... letter; make it as complicated and as big as possible. Just pour your whole nightmarish mind into it; it may be good....
You can say if you want to right now -- I am available.

[She says: It s this whole nightmare for me about men and women. I feel that where I'm vulnerable and where the polarity is and where all my feelings are, is with women.]

[Today we have to finally decide about it, Osho says, and gives her a 'come close darshan']

You forget about men. You are naturally a lesbian and it will be impossible for you to become heterosexual. Simply accept it and go into it. Drop the whole idea of men; your energy will not fit with them. You have been trying hard, that's why it is creating a nightmare. Simply relax with yourself and never again raise the question, never again think about it.

There are very few people who are naturally homosexual, but you are. I knew that you were a natural lesbian, but I was trying to see if you could come out of it; it will not be possible. And there is no need -- if it is natural then there is no need. Only those who have fallen somehow and adopted it as a habit can come out of it. It is not a habit to you. It is not second nature, it is your nature. So simply accept it and forget all about men. Just drop the whole idea and the whole nightmare will disappear. And be absolutely happy as things are, as you are. Even if sometimes I say something -- because I am speaking to so many people, mm? -- you need not worry. If sometimes I am saying something against homosexuality, remember: you are excluded! Or do I have to remind you again and again that [you are] excluded?

Just take it as understood -- that Chandan is excluded. And when more natural homosexuals come, I will make a club of you. Just wait! A few natural ones will be coming. There are at least ten percent of people who can be natural homosexuals. It is not a big majority, but still a large number. Ten percent means that out of ten people one is a natural homosexual.

So soon you will have your own world here too. But from this moment I take away your nightmare -- it is finished. Good?

[A sannyasin who is leaving is weeping.]

Think of coming back and then you will not cry. Always think of coming back; then there is no problem!... It will happen soon; nothing to worry about, don't be sad about it, mm?

[She says: I feel as if I'm only just starting to be receptive to you and so I don't know how I'll feel in England when I'm so far away.]

I will be there, mm? If sometimes I simply come in the night, in the middle of the night, don't be afraid and don't start shrieking and screaming... don't freak out! Can I come?...
Don't be afraid. I will follow you....

You will be coming back, certainly. And meanwhile I will keep track of you. The whole night that is my work: to keep track of my sannyasins wherever they are... just eavesdropping, mm?

Keep this (a box) with you. And whenever you need me just put it on your heart and continue to meditate.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #18
Chapter title: None

19 March 1978 pm in Chuang Tzu Auditorium

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Sindhu means the ocean. The small is beautiful, but the small is not really small; the small is big. Every atom contains the whole universe and every drop, the ocean, because only one exists -- in the drop, in the ocean. Only the form is different, the content is not. Even in the smallest grass leaf, the earth and the clouds and the sun and the far-away stars, are contained. It appears small but it is not. Nothing small exists, things only appear small: everything is huge, enormous, infinite.

So let this be your meditation: think of the infinite. Look into the drop and search for the ocean, and you will find it, because it is there.

Just the other day I was reading....

A man had listened to J. Krishnamurti for at least twenty years. He was an intellectual, a philosophical man, and by and by he got fed up with the constant repetition of the same awareness, awareness, awareness, and the way Krishnamurti goes round and round, and hints at the same thing; because there is nothing else to hint at.

So one day he stood up and said, 'Stop all this! It is just as they used to say about philosophy -- that philosophy is like searching on a dark night without any lamp or light, in a dark room for a black cat which is not there.' Krishnamurti hit him on the head with his fist and said, 'But sir, it is there!' I liked it: He said, 'But sir, it is there.'

That black cat exists; if you search long enough you will find it. And the very search ultimately becomes the light. Searching creates light -- there is no other light; seeking creates light -- there is no other light. Just the intensity of the search, the passion of the search, makes you aflame.

And the cat is there. Look into the drop and you will find the ocean. But people are living in such unawareness that they look at the ocean and they don't even find the drop there.

Mandip. Man means mind, dip means light, lamp. Consciousness, Mind with a capital 'M', is the light. Mind with a small 'm', a lower case 'm', is the darkness. Mind with ego is darkness; it is a lower case 'm'. Mind without the ego is with a capital 'M'; it is universal mind, it is light. So both exist within you; it is only a shift of emphasis. These two words are very significant: I am. If you emphasise I, there will be darkness; if you emphasise am, there will be light.

Think of am-ness, existence, pure existence. Don't think in terms of I, ego, self, country, religion, church, man, woman. Don't think in terms of identifications, and suddenly you will find that the light was not to be searched for outside: it was already there but you never looked at it. The darkness is within, so is the light; the kingdom of god is within, so is hell. God is within, so is the devil.

When the I becomes too important you are in the grip of the devil. That is just a way of putting it; there is no devil. When the I dissolves you are part of god. That's again a way of putting it; there is no god. All that is meant is that when you are not, the whole is; and the whole is light and life, eternal life, abundant life.

The whole effort here is to drop the lower case 'm' and to create the capital 'M'. That is the meaning of... Mandip.

Varuna is the name of the sky god. In the East we have been thinking in terms of gods -- everything is divine, so the sun is a god, the moon is a goddess, the sky also has its own god. That god is called Varuna. It is one of the most beautiful things to meditate upon because it has no form. The sun has a form, the moon has a form, but the sky has no form, it is formless. It has no face, it has no personality, it is impersonal, hence it is infinite, unbounded, it knows no limits.

A man should be like the sky, then he has arrived home. And the sky outside is not the only sky: you have a sky inside too, and the inner is far more vast than the outer. If one goes in search of the inner sky one goes on and on; depths upon depths open. One never comes to a point where one can say, 'Now I have arrived.' Doors upon doors open and the mystery thickens, becomes more mysterious. It is an unending process. Outside it is infinite, inside it is infinite too. In fact these are not two infinities; this is one infinity, and the difference is just like breathing in, breathing out. It is the same breath, it is the same sky.

So get more and more in tune with the sky. Lie down on the ground and just look at the sky. Then close your eyes and look at the inner sky. Let the sky become your object of meditation. It is of immense significance. Looking deeply into the sky, thoughts start disappearing on their own accord. They cannot live

in such vastness; they need a very narrow hole, they are beings of a very dark, narrow hole. They cannot bear expanse; they simply die. Just looking at the sky and thinking starts disappearing, it becomes more and more distant and disappears. Then suddenly there is nothing but sky. You also are not there, because you are nothing but your thought process.

When all thoughts are gone, you are gone. Then it is a mirror reflecting another mirror, an open sky facing another inner sky. That meeting is the experience of god. God is not a person but the meeting of the inner and the outer sky.

Veet means beyond, samya means tradition -- beyond tradition. Truth is always beyond tradition. To search for truth in tradition is to search in vain. You will find words, great words, complicated doctrines, but you will not find truth. Truth leaves no mark. It is like a bird in the sky. It leaves no footprints, it creates no tradition. It is always new, it is never old. You cannot come to it by following somebody else's footprints. All footprints are false, but people are worshipping footprints.

Jesus and Buddha walked on the sands of time and people are just worshipping their footprints. The footprint of a Jesus is not Jesus; you can go on worshipping it for eternity and it will all be futile. Jesus leaves no marks. The footprint is of the body, it is of the physical, not of the spiritual; and truth has to be found in the world of the spirit. One need not go into tradition, in fact, one has to avoid going into it; one has to go withinwards. One has to go into one's own being, and that is absolutely non-traditional. Tradition teaches you to follow somebody else.

So I say, religion is not tradition. Religion teaches you to follow your own inner feeling and to stake everything for it, to risk all and to live your life and do your thing. Be an authentic being. Be a being in your own right; never be a carbon copy.

I am here to help you to be yourself, not to distract you from your being. I am not here to give you a discipline. I am here only to give you this insight, that you have to go withinwards. You are not to follow me, you have to understand me and go into yourself. And the difference between understanding and following is immense. People become followers. My sannyasins have to be not followers but people who understand, people who try to experiment in their own being.

Listen to me, understand me, but experiment in your own self. Don't believe in me. Trust in me so that you can experiment but don't believe. Believe only when you have arrived, believe only when you have experienced.

[A sannyasin has just returned to Poona, 'forever'.]

That's very good... welcome home! That's very good. I needed you here.

And I liked your idea of making a workshop for rugs. That is one of the old Sufi things we should do; it's very good. Start talking to sannyasins so that you can create a group and then start.

[The sannyasin says that experiences he used to find heavy in the Gurdjieff movement, to which he used to belong, have now become okay.]

It is far more difficult than Gurdjieff's work. People can manage work very easily because they are all workoholics; their whole life is full of work so there is not really much change. Maybe the direction changes but the same attitude, the same approach and the same work attitude remains. But to be playful is really difficult; that is a *real* change, a transformation, because it has to change your total life and its habits.

So it looks easy when I say to be playful, that work is not needed, just play is enough. It appears easy, it is not. That is the really difficult thing: simple things are the most difficult things. We have lost the capacity to be simple, we have lost the capacity to be innocent.

Gurdjieff appealed to the Western intellectuals very deeply. The reason was that he was talking their language: work, work hard that is the language of the ego. The ego is always ready to work hard. The harder the work, the better the ego feels, because the more it is sustained by the work, the higher the peak to be attained, the greater the challenge, the more happy the ego feels, the more intoxicated.

What I am saying is that there is nothing to be done; relax! And that is difficult for the ego. I am saying to be a child again: start playing on the seashore with coloured stones and seashells, start running again after butterflies. That goes against the ego. People will laugh at you. That's why you started feeling naive there. But that's perfectly good: feel naive; that is how we come back to reality. We have to attain our childhood

again. That's what Jesus means when he says, 'Unless you are born again....'

In India we have called the enlightened person twice born; he is a child again, the sage is a child again. But it will happen easily here.

The work also has to be play. It has to be done joyously, not for any result but for its sheer joy. That's why I called it the Sufi work.

Sufis have been weaving, spinning, carving; rug-making particularly has been one of the most cherished Sufi works, but it was a play, it was a game. They were in fact not making rugs; it was just a meditation. The rug was just a by-product; the idea was just to be meditative, to be playful, to be silent, to be utterly there. It was a kind of absorption, a creative absorption. And I respect Sufis very much for that, because in India the monks have been very uncreative; I am altogether against that. They have been sitting in their caves, very very inactive; they became almost oppressive in this country. They exploited it, they never contributed anything to the country. Their whole contribution was this, that they were meditating so the country had to look after them.

Sufis are right, on the right track: meditate but contribute something to the society too. And if it can be done playfully, then it is not business; then it is meditation. And that's what I would like my commune to become slowly, slowly. We have to do many things. This commune has to be utterly creative, but the creation has not to become work -- that is the whole point. It has to be playful, sincere but not serious, devoted; one has to be committed to it, involved, but not for the result's sake. It is art for art's sake: the joy is intrinsic.

Start talking so that you have a few people in your mind and when we are ready you can immediately start working.

And be naive! To be a fool is really the way to be wise.

[The sannyasin adds: One thing, Osho: I don't really believe that Gurdjieff himself ever called his teaching the work.]

Others called it work; he himself never called it work. He was really playful. But that's the problem that always arises after the master is gone. He was very playful, he was very non-serious, but the disciples can't be non-serious, that is the trouble. They will take even the non-seriousness very seriously.

Gurdjieff was almost a totally different kind of person than what he was depicted by his disciples. He was a Zen man, another Bodhidharma. He needs a different kind of interpretation. But Ouspensky was a very serious man -- a professor, a mathematician, a logician, a philosopher; that created trouble. And he became the most authentic interpreter. Gurdjieff has been known through Ouspensky. Without Ouspensky you would not understand Gurdjieff; Ouspensky has almost become a must. And it was absolutely certain that the two men would separate because they were worlds apart. Ouspensky was absolutely a professor. Gurdjieff was not a professor at all. But that is not new, it has always been happening.

Christianity was founded by Paul, not by Christ, and Paul was a totally different kind of person. Buddhism was founded not by Buddha but by the brahmins who became his disciples. So was the case with Jainism: it was not founded by Mahavira but the brahmins, the scholars, who became his disciples. They are always the people who compile and make the discipline and laws and everything. They are proficient at it, and once the master is gone nobody can prevent them. And they are very very articulate so you cannot argue with them.

Sometime Gurdjieff needs a totally different kind of interpretation; maybe we can create that interpretation.

[A sannyasin is leaving for the West to sell up then be here as part of the community. You have to come back, Osho says; I will need you here. Thousands of people are going to come -- the organisation has to be as perfect as possible. You have to be a host to thousands of people who are on the way. You don't know: it is going to explode Once you arrange things, they will be coming, so the organisation has to be ready for it. It has to be something very big. It rarely happens, only once in a while.]

Don't Bite My Finger, Look Where I'm Pointing

Chapter #19
Chapter title: None

20 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803205	
ShortTitle: BITE19	
Audio:	No
Video:	No

[A sannyasin with terminal cancer and a few weeks to live is returning to the west. Osho blesses him.]

Don't be worried... don t be worried. I am coming with you; don't be worried at all.

You have taken it really as it should be taken. I have been very happy. Just accept everything, and something is possible through that acceptance. Even if death comes one has to accept it joyously, as a gift from god. That is the way we can transform even the nature of death; that's the way to transcend death.

Death *is* going to come to everybody. It makes not much difference when; when is irrelevant. Today or tomorrow or the day after tomorrow -- time is not of any significance. Death comes, death has already come with one's birth, so we are all going to die. All that can be done is in how we die. Death cannot be avoided, nobody can avoid it; that is the only thing in life which is inevitable. So it is useless to think to avoid it. The only thing which can be done and which is of great significance is how to go through it, how to live it, how to live one's death. Live meditatively, live lovingly, take it as a gift, and you will be surprised: death will reveal to you more than life has given. Your death *can* become your satori.

And I have been very happy that you have been accepting things so easily, so relaxedly....

I am with you, and I am going to make this death far more valuable than life itself.

There are people who live and live in vain; and there are people who die but who die in such an artistic way, with such skill. with such awareness, that even death becomes a blessing. So if it comes, it comes; that is nothing to be worried about. Never pay a single thought to it....

Just enjoy and be happy. And because days are few one has to live very intensely and joyously. Others can afford... they will be living for a few more years so they can afford to waste life; You can't afford to. You have to live each moment. Each moment is so precious.

So be meditative, be relaxed, be accepting. If it comes, we are going to transform it. If it doesn't come, we will wait! When it comes we will transform it then....

You will be able to attain to a great freedom through it, so simply go.

And your friends, your family, they may be disturbed. Tell them not to be disturbed, because they can affect you. Just tell them joyously that it is nothing to be worried about.

[Later in the darshan, Osho gives a record of Bach's 'St. John's Passion' to him, saying: Whenever you need me, just listen to this music; keep it with you!]

Apa means self, dipo means light. The light has not to be searched for somewhere else, it is already there within you. It has not even to be kindled, we just have to look within. It has been there forever and ever, from the very beginning. It is because of that inner light that we live. It is our life.

And that source is infinite, inexhaustible. It burns without any fuel. It needs nothing to happen, it is self-sufficient. But our eyes are turned towards the without. All our senses open towards the without, and we exist within. That is the dichotomy: our energy goes out searching and the one we are searching for goes on living inside.

One has to take an about-turn; that's all religion is about: an about-turn, a one-hundred-and-eighty-degree turn, and suddenly that which you were seeking is found.

Upasika means a worshipper -- not a worshipper of any image but just a worshipper of life, of all that exists, a reverence for all that exists, a respect for all that lives. That is true religion. The idols that we worship in the temples are just bogus religion, pseudo. To avoid life we have created them, and the worship is cheap: you can go and worship in a temple or in a church and your life remains untransformed by your worship. Unless life is transformed by your worship, the worship is meaningless, a sheer wastage of time and a deception -- to others and to oneself.

Be a worshipper of life... of the trees and the mountains and the people and the animals and the birds, and all that exists and lives and breathes. This is true god.

God is not a person but a presence, it is a subtle presence everywhere. You can feel it in the trees; it is there. You can feel it in the silence of the night, in the hustle and bustle of the day. One just needs a little sensitivity and suddenly it is there. That sensitivity is worship. And once you feel the presence, you cannot avoid being respectful towards it.

Anubhava. It means feeling. Thinking has to be slowly slowly dropped and replaced more and more by feeling. Lean towards feeling. Thinking is mechanical, a computer can do it. Feeling is human, no machine can ever do it. Only through feeling do we come to know our very ground, who we are; the question is not answered by thinking. And that's where we are lost. We are hung up in the head asking the question 'Who am I?' and no answer comes. The head cannot supply it; that is not the right place to ask it. The question has to resound in the heart. It has to vibrate in the body, it has to circulate in the blood, it has to move in the breath -- and then the answer arises. k never comes from the outside; it comes from your very innermost core, your own innermost heart speaks to you.

Not to know oneself is to live a futile life. That is the primary value, everything else only starts afterwards. The first foundation of a real life is the answer of the question 'Who am I?'

Chetsa means living according to consciousness. There are two types of people in the world: the people who live according to conscience -- the orthodox, the conventional, the square.... Conscience is created by the society in which they are born. The conscience is a conditioning from the outside. If they are born in Russia they are Communists; if they are born in a Catholic country they are Catholic; if they are born in India they are Hindus or Mohammedans. These are names of conditionings, and they live according to this conditioning. This is not true life, this is not life in god.

Life in god means a life of rebellion. One does not live by conscience; one starts living through one's own consciousness. Conscience is borrowed; consciousness is individual, it is yours. Conscience comes from the church, society, the priest, the politician, the parent; it is always from the outside. It is a kind of manipulation of the individual by the society. It is destructive of freedom. Consciousness arises in you.

That s why my whole emphasis is on meditation, because meditation is nothing but digging into your consciousness so that all the layers of conscience are broken, dropped. One becomes nude in one's consciousness and one lives accordingly; and that is beauty, that is benediction.

I am giving you one of the beautiful names. Contemplate over it and live accordingly. It will be a dangerous life but only through danger does one arrive.

The orthodox live only for the name's sake; they are dull and dead. Only dust gathers on their being, they don't have any sharpness of being. For that sharpness adventures are needed. And this is the greatest adventure there is: to live according to one's own consciousness.

Rupsa. It means beauty -- beauty not of the form but of the formless, beauty not of the body but of that which is hidden in the body, beauty not of the house but of the master of the house.

The body can be beautiful; that does not make one beautiful. And sometimes it happens that beautiful people are very ugly within. The reason is that they think they are beautiful so they don't feel any need to create any inner beauty. And vice versa also happens: ugly people sometimes are utterly beautiful within; because they are ugly outside they have to find some substitute. But a man can be beautiful both on the surface and in the depth. A man can have both beauty of the body and the soul, then beauty has many dimensions to it.

Rupsa basically means the beauty that arises out of the meeting of the soul and the body, out of the

meeting of the form and the formless. It is a kind of inner balance, an inner music, an inner melody. That melody is heard in meditation or sometimes in love....

Don't Bite My Finger, Look Where I'm Pointing

Chapter #20
Chapter title: None

22 March 1978 pm in Chuang Tzu Auditorium

Archive code:	7803225
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Audio:	No
Video:	No

[March 21st was Enlightenment Day when everyone could come to celebrate darshan in Osho's silent presence.]

Madhuban means the garden. The garden is a metaphor of joy... celebration, flowering, of life, of vitality, of flow, of change. These two metaphors are very symbolic, the garden and the desert; they are polar opposites.

In the past religions have existed more like a desert. I want to transform the whole desert into a garden. To me sadness is almost a sin, laughter is prayer. Austerities are pathological, celebration is spiritual.

Religion has not to be against life but for it. We have to make life a garden, a beauty and a benediction. Religions have been thinking about paradise as being somewhere far away in the heaven. That is all dream. Paradise has to be created here, this earth has to become a paradise.

And remember, there is no other reality than this one. One has to go deeper and deeper into this reality. Going deep into this, that arrives.

[A sannyasin asks what he should keep in mind....]

Wait. For two months go through a few groups, a few processes, then I will tell you what to keep in mind. First the pot has to be cleansed completely; only then can something be invited into it!

[Osho gives one of his handkerchiefs to a sannyasin who is leaving.]

Mm, good! This is the beginning of freedom. Once the heart becomes a captive in love then one has started moving into the world of freedom. Love looks like a bondage in the beginning but it will give you wings.

So don't be afraid of that. And certainly it gives much pain but that pain is therapeutic. It is really a healing pain; it heals the wounds of the heart. So you are in a beautiful process... don't be worried.

[Another sannyasin who is leaving says: I'm frightened to go back to my old life.]

That fear is natural but unnecessary. Just go and you will find that there is nothing to be afraid of. It is natural, mm? because here you live in a different climate, in a different world, in a separate reality. Things were growing, you were flowering and flowing, new spaces were happening. Now with going back to the ordinary world the fear arises: one may lose what one has gained. But it is not so. Fear is natural but

unnecessary, because whatsoever you have gained cannot be lost, can never be lost. You may forget sometimes but you will remember it again and it will be there. It has *really* happened, that's why it cannot be lost. It is not imagination. If something is only in the imagination then it will be lost; it cannot be forever, you are bound to lose it. But my work here is not in imagination.

I am not writing myself in water. I am engraining myself in rocks. You cannot lose it. It will go on growing; in spite of the whole world there it will go on growing. And once you have that feel, that it goes on growing even when the circumstances are all against it, then a great joy arises. You know that nobody can take it away from you, no situation can destroy it, that it is something indestructible.

[Another sannyasin, returning to the west, says: The first time I saw you you just told me to relax, and since then I went completely satoric... then I came down and... I don't know how I can go up again.... I'm moving in a complete sort of cloud of unknowing.
Osho checks her energy.]

This is the way life grows: move into the unknown like a cloud. Never think where you are going, never think what you are doing. That is what I mean by 'relax'.

Things have been happening beautifully and they will go on happening. One just has to relax and god is available everywhere. Satori is nothing but a deep relaxation.

... Just relax. Doing will disturb, doing will make you tense, and with tension this state will go away. It looks crazy because one thinks, 'How can anything happen without doing?' but god happens only when you don't do; when you are absolutely a non-doer god happens. When you do, you miss, because when you do you become stronger, the ego becomes strengthened.

[She says: It's left no ego, and when I go back, I don't know...]

Don't be worried, don't be worried, because that is the ego worrying again. That is the ego trying to come back saying, 'Now you are going away I will be needed.' That is the ego pushing itself to the front of the mind. It has not gone absolutely, it has simply receded. It has gone into the background, now it is trying to come to the foreground.

Don't listen to it; just say, 'I don't need you any more!' Say goodbye, and go on relaxing wherever you are, and I will help you relax.

Keep this (a box) with you, and whenever you feel some tension just put it on your heart and relax, mm? Good!

[A sannyasin, recently returned, says: I don't feel as if I'm totally here with you. I don't feel at all surrendered to you... and I wonder if I should give this (his mala) back to you?]

That is true, and that understanding is good; that will help....
Give it back, mm?

This will make you free and will make for more of a possibility to surrender. When you are not feeling surrendered the mala becomes a constant provocation and you start fighting with me. Rather than helping, it becomes a hindrance. Just be a nonsannyasin. And there is no problem in it. The surrender is to come one day, but only when it comes is there some meaning in sannyas; otherwise it is a meaningless thing. You cannot force it to come, but now it will be more possible because there will be no question of fighting. Now I make you completely free so you need not fight with me.
And if you stop fighting, surrender is bound to come, it is on the way.

You *really* want to surrender, that's why the problem arises that your surrender is not total, that you are not surrendered. Those who don't want to surrender can easily deceive themselves, they can think that they are surrendered. It is not a sincere thing in them, it is not authentic. An authentic person will always think whether he is surrendered or not. If he is not surrendered, then what is he doing? This is the way right surrender happens one day.

Don't be worried, don't feel any guilt, don't feel any burden and don't feel that you have done anything wrong by giving sannyas back. Feel free! Out of freedom sannyas will happen again. This time you missed it but many times people miss... and it is not cheap. One misses and one tries again and one misses and one tries again, but if one goes on trying it happens one day.

It is the greatest thing that can happen to any human being, because only in surrender do blessings shower, only in surrender does grace arrive. Only in surrender do you know what life is. Otherwise there is only struggle and strain and stress and tension and anxiety; and the whole of life is just a continuous vicious circle of all these things. It moves like a wheel: the same spokes come up again and down again, up again and down again. Surrender is jumping out of this wheel of anxiety. But, one has to wait for it.

Perfectly good. Continue to meditate, do a few groups, feel completely at ease, and when you start feeling that the sprout is arising, come back again, mm? -- it's perfectly good.

[A sannyasin, recently returned after three years, says he went completely crazy and was put in hospital.]

Yes, I know. That too is nothing to be worried about, mm? If it happens next time, think of the hospital as a resting place, as a place for meditation, and enjoy it!

The word has become very wrongly associated. Once you are put in a hospital you are given the feeling that something has gone wrong. Nothing has gone wrong; society is just hospitalising you.

[The sannyasin says: I've come to reason with that, I've come to be at one with it, but it's still not very pleasant when it happens.]

Yes, it is difficult -- I understand.

But if it happens, it happens; one has to enjoy it. And by enjoying it you will learn more and you will go deeper into your being.

Any breakdown is a possibility for a breakthrough. If you use it rightly it can be transformed into a breakthrough. And any breakthrough can become a breakdown if you don't use it rightly. That is a very delicate problem and Western psychology has yet not been able to cope with it. No, everything, a breakdown or a breakthrough, is just; a breakdown for them. They aren't yet aware of the difference between a breakthrough and a breakdown, and because they are not aware, they cannot utilise it, they cannot utilise it in a creative way. Otherwise every madness can be used as a great meditation.

Sooner or later it is going to happen in the West too. It has happened in the East, we have used it: if somebody goes mad, we have used it as a meditation. Madness simply means that all the armour of the ordinary reality is broken, the man is no more normal. The man is no more confined by the so-called normal structure of mind. The more that structure is, the less free you are; the less that structure is, the more free you are. In fact it is an expansion of consciousness. Society makes every consciousness very narrow, and whenever it happens that your consciousness is no more contained by that narrowness, the society condemns you as mad. But that moment can be used for a great spiritual experience, for satori.

So I understand -- it is difficult and they will not understand -- but still if it happens, you can use it. Just don't bother about them, about what they are thinking. Just smile at them deep inside, and rest in bed! It is a great time to rest. In fact in the West there is no other way to rest, mm? Unless you are mad, nobody allows you to rest; because what are you doing? You have to be constantly on the go.

And come back for a few weeks sometimes so that you can go through a few groups, a few meditations; it will be good.

[The sannyasin had lost his mala and was wearing a new one. He says: But I also feel like dropping sannyas. He only got the new mala to stop people asking questions in the ashram.]

No, that's not right -- that is cunning.... That is cunning....

Mm, that is not right, that I don't support. Dropping sannyas is perfectly good, but this is cunning. There is no need, you should not ask for the mala. If it is stolen, that's one thing; if you have dropped sannyas then there is no need to ask for a mala. Don't make it a convenience, because that is cheating. So, if you come next time there is no need for a mala -- you can be here as a non-sannyasin! Let people ask, that is not a problem. You can just answer that you have dropped it.

I would also like many people to drop sannyas, because I have to concentrate on my people, I have to work on my people more. I don't want people who just hang around. So that's perfectly good, and you make me happy, mm? because one burden, one responsibility is gone.

But this is cheating, this you should not do; nobody should do this. You want to enjoy all the facilities

that are available for a sannyasin and you don't want to be a sannyasin; that's what is wrong. If you are not a sannyasin you should not ask for all the facilities that will be available for sannyasins. They will have all the priorities, they need them; non-sannyasins have to be secondary, they cannot be primary here.

So that's what people want to do: they want to be primary, they want to be prominent, they want to have all the facilities and all the opportunities but they don't want to risk anything.

So you give the mala back... and don't do such a thing again, mm? Good!

[A sannyasin says: I came five-and-a-half months ago and my energy was shattered. You said... in three months I'd be fine.

After about three months I was... my energy was good. I mean, that's the first time for five years. In the last three months my body's been shaking from my neck down to my belly; mainly it happens when I relax.

[Osho checks his energy.]

Good. Nothing to be worried about. Allow it, it will settle on its own. It is something beautiful. The energy is coming up higher and higher. It is no more concentrated at the sex centre; it has moved to the throat centre. Soon it will move higher, it will come to the third eye, and then this shaking will stop. It is trying to penetrate the third eye.

[The sannyasin asks: Is it better to be aware when it happens or just to let the shaking happen?]

Sometimes let it shake, sometimes be aware; both have to be done, both will be helpful. Sometimes let it shake because that creates movement, and when it has moved you can be silent and watch it. Both are beautiful. But it is moving from the fifth to the sixth centre, and that is one of the greatest movements. Once it has completely reached the sixth centre the shaking will stop and you will become so aware you cannot imagine: everything will become crystal clear. All the dust of the ages will disappear and the mirror will be a perfect mirror. That is the function of the sixth centre. That's why it is called the third eye, because from there you can really see reality as it is, hence it is called an eye.

It is trying to penetrate, and when it tries to penetrate great shaking arises. Enjoy it -- and sometimes watch too. Enjoying will help it to move from the fifth centre and watching will help it to centralise, crystallise at the sixth centre, so both have to be done. But first shaking, then watching; never otherwise: don't watch first. But something beautiful is on the way -- I am happy.

[A sannyasin has a catharsis in front of Osho who tells her to go into it. Afterwards she says: I am very happy!]

Allow it. Things are happening -- just go into them, mm? Don't be afraid. Even sometimes when you come across a scary space, even sometimes when you feel that the whole world is falling apart, I am with you. Go with it, dig as deep as possible.

Now you are on the right track. The energy has come up and the work has started. Now more and more courage will be needed, but with each step of courage you will find more and more happiness happening....

[She has done several groups but has no money to do more.]

There is no need, mm? -- just continue Sufi dancing and join the Music group in the night. Dance; that will help the energy. Music is needed now. Music is food for higher forms of energy, it is nourishment. More than food you will need music now.

[The massage group is present. The leader said she became ill, and felt very weak; it is something to do with her liver, and she feels shaking all over her body. Osho checks her energy.]

It has nothing to do with the body, it is just somewhere in your emotions. The body is affected by the emotions but the body itself has no problem; the energy is perfectly beautiful. So you have to do something about your emotions. k is there that you are feeling very shaky, uprooted.

That has to be deeply understood, mm? because this can happen again and again. Whenever you invest too much in a relationship this will happen. If the relationship goes down the drain, one feels like that --

shaken, utterly shaken; not only in the mind but in the body too the effects are felt. And if it happens again and again then by and by the body is weakened.

One has to be very very careful about a few things. One is: never invest in individuals. Invest in love but never invest in individuals. If one individual is gone then one should be capable of moving easily with somebody else, it should be an easy process. We make it too painful, unnecessarily, and the reason is that we have been taught it has to be painful. If it is not painful we feel guilty, if it is not painful then the mind says, 'What kind of love was this? -- you are not suffering! Feel guilty, suffer! That's what you read in the novels and see in the movies and hear all around, so do it. Now the time has come, do it!'

Really, if you look deep down, the mind always feels free when one relationship is finished; one feels happy really but one cannot say it because it is not allowed. One wants to dance and laugh. One feels unburdened: so one nightmare is over! But we have been taught that this is something bad, it is not mannerly to be happy. Feel miserable, at least look miserable if you don't feel it. But if you look miserable and you try to feel miserable, you become miserable. The mind needs only a few hints and it starts working.

Feel free -- there is no need to feel miserable. Relationships come and go, and the more they come and go, the better, because the more experienced you will become. Being obsessed with one person is not really love but an obsession, and it tortures both persons. Never make any relationship an obsession; let it be a free-floating phenomenon. Things are going beautifully so you are together; if things don't go beautifully, say good-bye. There is not any need even to hesitate, to linger on. So many beautiful people are available in the world, why get hooked with one person?

And I am not saying not to love the person -- love him, but when things start going wrong... which they are bound to, because you are fast asleep, the other person is fast asleep, both of you are snoring and both of you are trying to be loving! Both of you are simply disturbing each other's sleep and nothing else. Sooner or later one gets tired of this snoring; one starts throwing pillows and things that is natural. There is a point beyond which one cannot tolerate it: so then finish; start something else.

One day one becomes capable of seeing the point, that these things come and go. One should live many relationships, many loves, and one should experience life in as much multiplicity as possible. I am not saying that one *has* to, one is not to force oneself. If it comes, then it is good: if things are going well with one person, perfectly good. There is no need to escape from the person while things are going well.

So I am not giving you a programme, that it has to be done. I am simply saying that if it happens this way it is perfectly good; if it happens that way it is perfectly good. Whatsoever happens is good, relax into that happening. And when one person has left, if you can be alone, good; if you can't be alone, find somebody else. But don't remain in that gap too much. That gap is ugly, that's what is disturbing you.

You are still in a need of a relationship, you will not be able to live without a relationship yet. One day you will be able to and all these experiences will help you to become able to live without relationship.

[She asks: Is that a bad thing, not to be able to live without a relationship?]

No, nothing is bad... nothing is bad, but that comes automatically out of relationships; that comes automatically out of many relationships. If it doesn't come, perfectly good, but it *does* come; I cannot help that! The only way to stop it coming is to cling to one person. That's why marriage was invented.

Marriage is a way of always keeping you in relationship, because you never become ripe. Because one has not known many relationships, one goes on thinking that someone else would have been better -- that woman, that man, mm? 'I got hooked with the wrong person, that's why the whole thing is wrong. There are so many beautiful people; things would have been different with somebody else.' That hope remains. Marriage keeps people hoping, it keeps people fantasising.

If you really live out your fantasies, sooner or later you are finished with them. You love this man and everything turns sour; you love that man and everything turns sour. You have seen all kinds of people and every time it happens that everything turns sour. How long can you remain unaware of the phenomenon that all love affairs fail? That is in-built. Not that I am saying they have to fail, but they do; I am simply stating a fact. Then one day one finds that one is able to be alone, and in that aloneness, relationship disappears; love becomes very much enhanced.

That too has to be understood: a love relationship is one thing and a loving nature is another thing. When a relationship disappears a person remains just loving. He can relate but he will not have any relationship. You follow me? He can relate, there is no problem in it; in fact only he can relate, because now there is no problem of relationship. He can relate easily, without any burden, without any thinking, without

any fear, but there is no relationship. He lives moment to moment. He is loving but his love is out of his aloneness. His love is not a kind of dependence. He is not a beggar any more, he is a king.

My own understanding about marriage is this, that cunning people invented it, *very* cunning people invented it. And the whole point is to keep people in an illusion; marriage helps to keep them in an illusion, to remain within the illusion.

One day suddenly all hope disappears; one is hopelessly there. In that hopelessness one starts thinking, 'Why not be alone? What is the point of all this trouble?'

And I am not saying that that point has come. [You have] to go through a few more nightmares! So don't force it. While you can enjoy these nightmares, do. But I can't help it; one day they are finished. And with my people these fantasies are going to be finished because here is no support for them. I am making everything possible, all kinds of relationships are possible here -- casual or not so casual, intimate or not so intimate. The whole point is so that you can see the futility of it. I teach you about love so that you can go beyond it.

But right now you will need a few more, so just find someone. Nothing is wrong with your body, mm? -- once a relationship starts flowing and the honeymoon is there it will be okay!

Good.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #21
Chapter title: None

23 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803235
ShortTitle: BITE21
Audio: No
Video: No

[An Israeli, who is studying at a college in Poona for one year, takes sannyas.]

Use this time for meditation also. That will be far more significant than any study. Meditation is self-study. And that is the central core of one's whole life: if one can become rooted in meditation then all else becomes a blessing, everything starts becoming as it should be. There is never any frustration in life: fulfilment comes of its own accord. But if meditation is missing then we can go on doing all that we can do but nothing really happens -- all is futile.

And you have a very prayerful heart... use it! So meditate, pray, think more of the inner and less of the outer. The outer has to be given attention but it should not become predominant. Not that one has to renounce it; nothing has to be renounced. Life has to be lived in all its dimensions, in all its richness, variety; only then does a symphony arise. Otherwise people become monotonous. The worldly people are monotonous because the inner is lacking, and the other-worldly are monotonous because the outer is lacking, and the music needs both: it needs sound and silence both. Sound is supplied by the outer and silence is supplied by the inner. When the inner silence and the outer sound meet, a great symphony arises in one's being. That is religiousness.

But the inner is more important, that has to be remembered; never sacrifice the inner for the outer. If there is ever any choice, sacrifice the outer for the inner but never otherwise, and you will never be a loser.

[The new sannyasin says: My father is the biggest Sufi in Israel.... I took some of your books and I told him about you. He said I am free to go anywhere I like to go.... But the people here are against me; I don't

know why.... here, in Poona -- the Iranis and also the Indians.]

Mm mm.... Only a Sufi can understand what is happening here, others can't. The others can only misunderstand. It is beyond their comprehension -- not that they are knowingly mischievous, no; they are unaware. And sometimes when you cannot understand something, the natural tendency is to criticize it. It is very difficult for a man to say, 'I don't understand so I will not assert anything for or against.' That is very difficult, that needs great integrity to be able to say, 'I don't understand certain things so I will keep mum. I will say something only when I understand.' But that integrity is not easily available.

So just to hide the fact that they can't understand, that they are ignorant about something, people criticize; that has always been so. But your father will understand. I can see something of his qualities in you too.

Sudhindra means god of remembrance, god of awareness, god of mindfulness. The most important thing in your life will be awareness. Pour your whole energy into that dimension: become more alert, more attentive, more mindful. Whatsoever you are doing, make it a point that you should do it with awareness... small things: washing your clothes, do it with full awareness. You can do it mechanically, you can think of a thousand other things and you can go on washing the clothes. That does not need awareness: you know how to do it, your body has learned the trick of it, it goes on doing it. You are not needed; you can think, you can fantasise, you can dream and the body will do the work. The body is functioning like a robot: it is programmed, so it will do its acts.

Bringing awareness in means dissolving the body robot, its mechanicalness, creating awareness deep in the body. And when awareness penetrates the body it becomes luminous. When awareness penetrates the body there is no separation between the soul and the body; they are one unity, functioning in unison. And that's a great blessing. It is what blissfulness is all about: when the body and the soul are functioning as one, when they are coupled together in deep loving embrace, when all boundaries dissolve.

But from our very childhood we have been taught one thing, that we are separate from the body. Control the body; we are the master and the body is the slave -- manipulate the body. Because of these teachings, every human being on the earth is a victim; no human being finds a harmony between his body and soul. With that harmony missing you can't feel god; god can be felt only in a harmonious being.

Each child has been forced to become a kind of schizophrenic, a duality, a division: the mind and the body. And between the two a gap has been created; that gap is ugly, that gap is a calamity. Man has lost all joy because of that gap and man has lost contact with nature because of that gap. We are connected to nature through the body but we are disconnected from the body so we have become ghosts in a machine. the body is being used as a machine, as a robot.

Awareness means dissolving the robot, awareness means unlearning the nonsense that has been taught by the society, bringing the mind closer and closer to the body, penetrating the body with awareness. and when it happens, a great thrill passes through the whole body mechanism, and then it is no more a mechanism at all: it becomes an organic unity with the soul. Then the body vibrates in unison. You don't have the division, you don't possess the body; you *are* the body -- there is no possessor, no possessed. That's where sanity and health and wholeness arise; otherwise everybody remains schizophrenic.

So that is going to be your work here: become more and more alert in small things. In drinking water, drink it with absolute alertness, as if everything depends on it. In that moment don't do anything else. Taste the water, feel its coolness going down your throat. Feel the quenching of the thirst, feel the entry of the water in the body. In that moment only be that. Eating, do the same. In walking, sleeping, loving, remember one thing: the body has not to be used as a robot. It is not a machine, you are not the manipulator. It is you; it is your visible being, you are its invisible source. But you are not two, you are two aspects of one energy. Matter and mind are not two but two states of the same energy; matter is more condensed, the mind is more abstract.

[A sannyasin says: I'm going to Europe to earn some money.]

Then you are coming forever?...

It will be so! Come back... and make it as fast as possible. No time should be lost unnecessarily. Just be alert, because our minds are very accidental. The mind is like driftwood: it has no sense of direction. Unless you remember it you can be hooked into something, you can get involved in something and then the time

will be prolonged unnecessarily. It is urgent to come back and to be with me. Keep alert about that urgency. That will help and will not allow the mind to drift anywhere.

Once you are with me, stop drifting. That goes for you and for everybody else too, because something immensely important is going to happen and you have to be present when it happens: You have to be part of it.

So just remember the urgency... and come back!

[Another sannyasin is returning to his farm in the west.]

Come back whenever you can find time. To be on a farm is beautiful. Make your work your meditation. Farming is the only work that is worth doing. Whenever you are with things which grow, you grow. That is the difficulty with machines: they don't grow, so if you work with machines you are stuck. They don't keep the growing energy flowing around you. So people who work with machines, by and by, slowly slowly become mechanical. Machines reduce man to a machine.

To be with trees and plants is beautiful because they go on growing, they become an impetus, an inspiration, and the whole energy is flowing upwards with the growth. You cannot remain low, you have to go high. If you are alert, then farming can turn you on as no drug can ever do. Mm? just the smell of the wet earth, the smell of the growing plants, the joy of the birds and the sun -- all that becomes a milieu for spiritual growth. To be close to nature is to be close to god.

So perfectly good -- continue. Even if it is not very economical, even if it is not very paying, don't be worried; that is irrelevant. And whenever it is possible, come, mm? Good!

[A sannyas couple are going to the west for a short visit.]

Go consciously with the sense of a mission and don't be shy any more! All of my sannyasins have to become my apostles. Don't be aggressive but take the initiative. And there is no need to be shy. Now the news has to be spread, and as fast as possible so as many people as possible can come.

So these three, four weeks will be a great meditation for you both. Talk to as many people, meet as many people as possible.... Good!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #22
Chapter title: None

24 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803245
ShortTitle: BITE22
Audio: No
Video: No

Nirjara. It is one of the most important words in the Eastern search for truth. It comes from the Jaina tradition. That tradition is very much unknown in the West but is one of the most important in the East, as important as the Buddhist tradition. But it never gathered too many followers so it remained almost unknown.

Nirjara means a state of consciousness where all conditionings have dropped. In the fall leaves drop and leave the tree naked, bare, with no foliage, and the naked tree and the naked branches stand against the sky; that nakedness is nirjara. When all the thoughts have dropped -- they are leaves -- when all desires have

disappeared -- they are leaves -- and when your being is just naked, utterly naked, with no foliage, with nothing growing in it, when all has stopped, the world has stopped, in that moment one comes to know oneself, one comes to know who one is.

When desires and thoughts continue it is impossible to know oneself because those desires are distractions and those thoughts go on imposing themselves upon your being. Your mirror is never left alone; some cloud or other is always surrounding you.

When all the clouds have disappeared, that cloudless sky is nirjara, that contentless consciousness is nirjara. It is the ultimate state... and that is possible.

Coming to me is simply a gesture of your being that now something is going to happen, it is very close-by. It will only depend on how much courage you can gather to plunge into it. Nothing else is needed, only courage, and you have taken the first step by becoming a sannyasin.

Sannyas means trusting me, because the journey is unknown and no maps are available. Guides are available but no guidebooks. And the journey is such and so complicated that no books can be fair to it; they can only misguide, they cannot guide. Only an alive master can take you slowly slowly -- one who has travelled the path again and again, one who has gone to the beyond and come back to the earth, has gone beyond and come back to the earth, who has been shuttling between this and that continuously.

Sannyas means trusting somebody so utterly that your life becomes a secondary value to the trust. Even if one's life is needed, one is ready to give it. In that readiness the impossible becomes possible.

Sananda. It means blissful, joyful, cheerful. And they are all on different layers. Blissfulness is something absolutely inner, nobody can see it from the outside. It is not available on the surface; it is only in the depth, of the depth You cannot see it in the waves; you will have to dig deep into the profundity of your own being, only then will you find it. Joy is its outer expression; it is not bliss but just a reflection of bliss on the surface. Bliss is happening at the core, it vibrates your whole being, and joy arises on the surface.

So joy is a by-product of bliss; without bliss there is no joy. What people ordinarily call joy is not joy, it is something else; it is pleasure. When they say, 'I am enjoying', they are simply saying that this sensation is pleasurable, not that there is joy in it. Joy is not possible without bliss, it is a by-product of bliss. And in just the same way, cheerfulness is a by-product of joy.

Joy will arise sometimes and will disappear; cheerfulness becomes a characteristic of your personality. If joy comes again and again, again and again, then slowly slowly your personality is changed through it and it starts having a characteristic of cheerfulness; one is simply cheerful for no reason at all. Joy is happening so much again and again that it leaves traces on your face, in your eyes, in your lips, in your touch, in your vibe.

The real thing is bliss, the first by-product is joy and the second by-product is cheerfulness, but they are all joined in sananda. It is joy in all its expressions, in all its branches. And all have to be imbibed: if any one thing is missing out of these three, then you are missing one dimension of blissfulness. A really blissful person will be joyful and cheerful too. If cheerfulness is not arising that simply means that something is wrong. Maybe your surface is not in contact with your depth, your conscious mind is not in communication with your unconscious mind. Some bridge somewhere is missing, some link somewhere is broken. But whenever all bridges are functioning perfectly well, all these three things appear together. That is the perfection of joy.

Saki. It is a difficult word to translate into English but it can be understood. It is a Persian word and comes from the Sufi tradition. Literally it means 'the bartender' but that is just literally. Metaphorically it is of immense significance. It means god, it means the beloved, the one who goes on pouring wine into our being. He is the real bartender who pours juice into flowers and life into beings, who is green and red and gold in the trees, who is in the sun and is in the rivers -- that ultimate juice of being.

Life is intoxicating. People who are not intoxicated with life are simply fools, and with those fools are all the moralists, all the priests and all the scholars; they are very learned fools.

The only wisdom that I know of is the wisdom of being intoxicated. Be drunk with life and love! It is through being drunk with life and love that god arises. That is the metaphorical meaning of saki. Become a bartender!

... Next time when you come, be here for a longer period... then I will give you a few groups which will help centering. Centering is not difficult; we just have to work a little, because for the whole of our lives we

are distracted from our centre. Every situation in life distracts you from yourself, so slowly slowly, you forget the way back home, you keep hanging around. The whole of life and its training is such that it helps you to go away from yourself and not close to yourself. It teaches you, it conditions you how to go away from yourself. So we have just to learn to balance it, that's all.

Once you know how to go in and how to be centred, you can be centred any moment, anywhere; in the marketplace suddenly you can become centred. Wherever you feel that you are becoming tense, just a small effort to centre and all tension disappears. You are again refreshed, again rejuvenated, again full of energy, again able to cope with life, its situations and its challenges.

Centering is a must. If you lose contact with yourself you will become more and more worried, tense and frustrated, because it is a kind of starvation. It is as if a tree has been uprooted and it has lost its roots in the ground. How long can it live? How can it live? How can it remain green? How can it bloom and be fruitful? Impossible! And that is the situation of man: he is no more rooted in his own being. That's why people look so sad, so dull, so dissipated.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #23
Chapter title: None

25 March 1978 pm in Chuang Tzu Auditorium

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ShortTitle: BITE23
Audio: No
Video: No

[A sannyasin, who is returning to his job as a therapist in the west says: I fear really giving a lot of energy and never getting any of that love back. It's something I realise that I really need since I've been here.... What do I do?]

Go with this new understanding and try to live in the new way. Don't fall back into the old pattern. And don't be worried about whether anybody is responding to your love or not; go on loving. It will not be long before people start responding; love cannot go in vain. But don't think of returns at all. If you think of returns from the very beginning, then you become hesitant, you become miserly. You start thinking, 'What is the point? I will give love and nothing will be returned, there will be no response and it will be lost.' Nothing is lost... never!

All that you give is bound to come to you, is bound to rebound, sooner or later. Remember that, it is one of the most fundamental laws of life, it can't be otherwise. Maybe it takes a little time: if people are very insensitive it takes a little time for them to understand your love, to respond to it, to be loving. Or maybe people are very afraid of love, so when you give love rather than opening up towards you, they close, they become afraid. They are afraid because in love they will be vulnerable; they don't want to come that close to anybody. They have learned in life that whenever you come close to somebody you are being cheated, deceived.

But don't be worried -- go on giving love, and soon you will see that things have started happening: one response, then another, and then more and more responses start coming; then all explodes on you.

I know that one needs the feedback, mm? otherwise one feels as if one is alone, just shouting in a wilderness. But wherever people are, they can't be so insensitive that they can go on being non-responsive to love forever; no, that is not possible. Nobody has a heart of a stone. Even stones don't have that kind of a heart. If you go on pouring love on a rock, sooner or later the rock also responds, starts singing a song to

you, becomes soft towards you. It shows its heart to you, it has a different vibe and a different texture for you. Try it!

Never be hopeless about love, because love is the only hope. And make it a point to go on giving whether the feedback comes or not, and you will be surprised that it does come... delayed, maybe, but it comes. Sometimes when it is delayed it is a surprise because you had completely forgotten about it; you had thought that it is lost. But one day suddenly it knocks on the door: it is there. It is a surprise; you cannot find from where it is coming because you have completely forgotten what you have done.

So let this situation be a challenge to your love, and whenever you feel too depleted, come back; just be here for a few weeks and go. And finally you have to be here permanently, mm? -- this is just for the time being, coming and going.

Keep this (a box) with you. And when nobody responds, just put it on your heart: it will respond!

[A sannyasin, returning to the West, says that during the couples group she experienced Osho's presence and love very strongly, while she was reliving her birth trauma. She realised she had a great resistance to life, and now she feels transformed.
Osho confirms now that he was indeed with her then.]

It will happen again and again and again, even in America it will go on happening, because once you are in love with me space makes no difference. Wherever you are, on this planet or on some other planet, it doesn't matter. So don't be afraid if it happens there; it will be happening.

Love makes impossible things possible; love is magic. And because we have forgotten the language of love, we have fallen out of the magic of life. Otherwise everything is so magical, so miraculous. Each and everything is a miracle here but we have become so dull and insensitive that we go on living as if this is nothing. People go on dragging themselves in such a beautiful life. It is such an immense gift but they go on wasting it. They are always full of complaints and grudges and they are always talking as if everything is wrong. Nothing is wrong, nothing has ever been wrong, nothing can ever be wrong. That is the meaning when we say that god exists: it means that nothing is wrong and nothing can be wrong.

Once we start loving and saying 'yes', new doors open; doors whose existence we had never even suspected. They have always been there. When you open you know that it has been there. You had always thought it was a wall but suddenly a door opens and new realities become available.
I am there in your heart so it will happen again and again.

[A sannyasin returning to the west says that she feels enmeshed in parental expectations: They really want to take part in the things I do and I don't want them to. I feel really as if they're holding me so much.
Osho asks if she will be living with her parents, and she replies, 'No'.]

No, because that won't be good for you. Just go and see them.

And this is nothing to be worried about; almost everybody feels more or less like that with their parents. Their expectations are natural because they never think of you as a separate individual; they think of you as their projection, their extension, their child. Naturally they want that you should be this and that -- famous, respected, rich. Nothing is wrong in it, because that's how they have been brought up: their parents have been conditioning them in this way, they would like to condition you in the same way. You are fortunate that you are alert and so they will not be able to condition you.

For the first time in human history... this is the first time in the whole of history that a few children have been able to get out of the grip of the parents. This is a great revolution, a silent revolution of immense importance. This is a breakthrough; it has never happened before. Once in a while it used to happen: a Buddha would escape, a Jesus would escape, but they were just single individuals, their impact could not have been much. But for the first time in history millions of young people, men and women, are no more in the grip of their parents. Not to be in the grip of the parents means not to be in the grip of history. Not to be in the grip of the parents means not to be in the grip of the past.

This is a breakthrough, a sunrise. New horizons open now: man will never be the same now. All depends on this new generation because it will create new foundations for the new being to evolve. Otherwise up to now it has been a constant repetition, the same wheel has been going on moving. It is a very subtle wheel: one generation conditions the other generation according to its conditioning; then that generation in its own turn conditions the next generation, and this goes on and on and on. Things seem to be

moving but nothing moves because each father repeats his father's training, practices his father's training on his son, so history goes on moving in a vicious circle. People go on changing but the pattern remains the same.

This is something great, this time which you are passing through. It is bound to be of great crisis, turmoil, chaos.

This generation has to suffer much pain too -- pain because you are no more part of your parents' world. You don't belong to it, you are alienated from it, you are homeless. That is the pain, that there is no home now; home means the parents. You cannot look back, you cannot fall back, you cannot return to the security that parents have always been giving. You have to go ahead into the unknown, into the insecure, into you know not what. The past is closed, only the future is open. It is risky, it is adventurous, it is painful, but it is ecstatic too. All around the earth there is great excitement among the new generation: something is going to happen, something which has never happened before.

My whole work here is with the new generation, and if old people have come to me, they are also in a subtle way young; that's why they have come to me, otherwise they cannot be here. Maybe physically they are old but psychologically they are young and fresh.

My whole work is with youth. I am working to create something about which you are not aware. The end of this century, these coming two decades, are going to be of such value that rarely happens even in centuries. It is going to be a clean cut, a gap between the past and the future; man will never be the old again.

So you have to pass through that pain. Don't think it is something personal, it is not. Fortunate are those young people who are passing through it because only they are young. Those who are not passing through it don't belong to this generation, they belong to the past; they have no future. They will be happy; they will be settling into marriage, into good jobs. They will earn money and they will have bank balances and all those things and then they will die. But they will not create the future and they will not live the excitement of creation. Live this excitement and don't think that something is wrong in it.

Don't be hard on your parents, because what can they do? Mm, whatsoever they can do they are trying to do. Feel compassion for them, be loving towards them, but there is no need to compromise. Compassion does not mean compromise. Be compassionate, be loving, but don't allow them to destroy you!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #24
Chapter title: None

26 March 1978 pm in Chuang Tzu Auditorium

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ShortTitle: BITE24
Audio: No
Video: No

Krishna is one of the names of god. And one has to remember constantly that at the innermost core of our being god abides, lives, that we are shrines of god, that we live only because we live in god. We may not be aware of it -- we are not -- but life is not possible without god. It is said that he breathed into Adam; that is simply symbolic. He is constantly breathing into you too, because without him breath will not come; he is your breath. He circulates in your blood, without him there would be no circulation. He beats in your heart, he is your beat and he is conscious in you. He is the searcher and he is the sought.

Always remember that ultimately we are gods, howsoever deep we may have fallen in sleep. But that is

only sleep. By the morning when we wake, we will know that we have always been gods, even when we were dreaming of a thousand other things.

[A couple of sannyasins who have been running a centre in Goa are going West.]

Spread my word wherever you go. Now this is the work: every sannyasin has to shout from the housetops, mm? Don't be shy about it; that time is over: now take initiative. And don't miss any opportunity.

Whenever you find a receptive heart, put a small seed into it. One never knows: sooner or later the man will be coming. Just a small seed triggers a long process and sometimes small things change the whole of life.

So this is good -- travel and help a few people. And there are millions of people who are in need, in great need. They *are* thirsty but they don't know what to do and they don't know where to go. Because of this thirst and there being no possibility of quenching it, great pathology is arising in the world; people are becoming insane. This insanity that is happening now is not an ordinary insanity. This is a very spiritual phenomenon. People want to be more sane than ordinary sanity allows but they don't know how to be more sane, how to be more healthy and whole.

Not knowing how to be more sane, they get into difficulties. And they cannot adjust to the ordinary sanity. Millions of people around the world are ready to become more sane than humanity allows, and they are groping in darkness. So wherever you are, make it a point to help people....

[The Tao group is present. One participant describes experiencing being back in the womb and feeling misshapen and being afraid.]

Very good. It has been beautiful. Yes, it is frightening but it is beautiful.

Nothing to worry about. No, it has been a beautiful experience. And you were not deformed or anything, but a foetus of six weeks *looks* deformed.

It has been a beautiful experience... a very rare experience. It will come a few times and you will go even deeper into it. One day you will see the first moment of conception, and only when you have seen that will this experience disappear. That moment is of great joy; it brings so much understanding and light into one's life. You are almost in a process of being reborn. You will be completely new, so just allow it, whenever it happens.

[Osho suggests more groups and continues:]

Then remind me again about how things are, mm? I would like you to go deeper into it. You can even go beyond this life to your past life. You are just on the boundary line. Feel happy!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #25
Chapter title: None

27 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803275	
ShortTitle: BITE25	
Audio:	No
Video:	No

And remember that the change of a name is not just a change of the name: it means much. It orients you towards the future instead of the past. The old name belongs to the past, it contains your whole past; it holds your whole past like a thread, running through all the events and all the memories. That name is almost like a container which contains all, a hold-all. Dropping it is immensely valuable. In the very dropping you disconnect yourself from the past, and through that disconnection you become available to the future.

Energy can only move either towards the past or towards the future. The misery is that man lives in the past and the past is death, the future is life. Life is continuously renewing itself, moving into the unknown, searching, seeking; life is adventurous. And one cannot really live in the past, one can only pretend, because the past is no more. But we go on looking back, we go on hiding in memories behind memories. They give us a kind of protection but that protection is poisonous: it destroys your capacity to be available to the future, to the new. So the new name is just an indication that you disconnect yourself from the past, that from this moment you are born again, this is a rebirth.

Jesus says: Unless a man is born again, he will not see my kingdom of god; this is exactly what he means. Sannyas is a way of dying to the past, a way of being reborn. And the rebirth that is starting this moment has not to stop anywhere. It is not an event, it is a process. It will continue: you will be born again and again and again. A really alive person is continuously changing, moving, is continuously dropping the past, dying to the past. *Real* life is a constant rebirth.

Vitrago is the highest form of love. The lowest form of love is called raga; raga means attachment, possessiveness, lust. Vitrago means going beyond possessiveness, going beyond domination. The lowest form of love reduces the other person to a thing it kills, it is murderous -- and naturally when you reduce the other person to a thing, he takes revenge: he reduces you to a thing. That is the conflict that goes on amongst all kinds of couples: husband and wife, friends, fathers and sons, mothers and daughters, all kinds of couples. The whole struggle is to see who is to be the dominant one. But remember that even the dominant one is reduced into a thing through that relationship. You can only reduce the other by reducing yourself to the same status. So people have become things, they are no more people.

The highest form of love transforms even things into persons. It gives freedom, it is respectful, it has the quality of reverence Parents love their children but they don't have any reverence for them. That's how they destroy their children. Husbands love their wives but they don't have any reverence for them, and so on, so forth. Unless love is full of reverence it is going to be murderous. It is poison, pure poison; it destroys behind beautiful names. Only the labels are beautiful, the reality is something else; it is jealousy, possessiveness, conflict, nagging, struggle; it is an ego trip.

Vitrago means going beyond the ego, going beyond domination, going beyond possessiveness, going into freedom and reverence for life. Love, but never reduce the other to a thing. Love so deeply that slowly slowly, the other is transformed into a god or a goddess.

[A sannyasin mother and daughter are leaving for the west. The mother says that up to now she's been working as a pharmacist... she has to give medicine which may harm people rather than help them. Some of it is healing but she is not entirely happy about the whole of it.]

I understand... but nobody is constantly happy in any kind of work. It is not concerned with the work as such; it is more concerned with our mind, with our attitudes, with our moods, with our lows and highs. So nobody is *always* happy, and by changing the work, nothing will be changed: you have to change yourself. That is a very easy thing to do, to change the work. People start doing that, then they start moving from one kind of work to another. But every kind of work will be frustrating unless your mind changes.

So a few things: whenever you feel that you are not in a good mood and you don't feel good in the work, before starting work just exhale deeply for five minutes. Feel with the exhalation that you are throwing your dark mood out. And you will be surprised: within five minutes you will suddenly be back to normal, the low will have disappeared, the darkness will be there no more.

I can understand your problem, but life is complicated; one never knows what is going to help and what is going to harm. It is not only with allopathic medicine; it is so with everything. One never knows what is going to help and what is going to harm. All that we can hope is that we don't do any intentional harm, that's

all; and that you are not doing.

If we start thinking in that way -- that we should do only that which is absolutely certain to be beneficial -- then nothing can be done at all, *nothing* can be done at all, and that will be more harmful. For example, if you give medicine to a hundred patients and to ten, it is harmful and because of them you stop giving the medicine to a hundred, then it will be harmful to one hundred percent of people. So we have to choose the lesser evil; the lesser evil is this.

And sometimes it happens... for example, in homeopathy, the medicine doesn't harm but it doesn't help either. It is just your gullibility that helps, not the medicine at all. A medicine which is not harmful at all cannot be helpful. Only a medicine that can help, can harm, because it has power. So one can go on distributing homeopathic medicine and can feel very good, but then too one is harming in a very indirect way.

For example a patient with cancer comes to you and you give him homeopathic medicine. It is not going to harm him but he could have taken some other medicine which could have helped him, and now he will depend on homeopathy; if he dies, you will be responsible. You *have* harmed him -- not by homeopathic medicine but by delaying. So it is complicated. If you start getting into this, you will go mad. Simply relax. Just don't do intentional harm, that's all.

In the East we have thought very much about these things because we got into it too much and became almost crazy. Now there is a sect of Jainas in India which don't eat in the night because some insects may fall in the food and may die and they may be responsible. They don't drink water in the night. But they are torturing their body, and in that very torture many cells will die inside. So they are killing those cells.

Now Jaina monks go on fasting for long periods of time, thirty days, and they think it is very auspicious and very virtuous because in not taking any food for thirty days you have not harmed anybody. Mm? by taking food you harm something or other, even if it is vegetarian: so many plants have been cut for you, those plants have died; you are responsible for their life. They would have lived; now you have eaten them.

They fast. But then you are eating your own flesh; that's why about two pounds is lost in weight each day. Where has it gone? Then rather than being a vegetarian you have become a non-vegetarian,: you have eaten your own meat!

These are complicated problems and one can try to go on avoiding them but one cannot avoid them absolutely. All that we can do is not to do intentional harm... the least, that's all, but don't try to be perfect. So just be in your work, help. And you know about it, you have had twenty years' experience; do whatsoever you can do.

Drop these problems and these worries, otherwise you will become more and more tense. Leave everything to god, mm? That's the beauty of being a sannyasin: you can leave everything to god. Now it is his problem: whether to save this man or to kill him. Finally he is responsible, nobody else.

[A sannyasin, returning to the west, says: I always feel as if I'm in a dream, as if I'm not really here. Osho checks her energy.]

Nothing to be worried or disturbed about. It is not actually a dream: you have a very very deep quality of being a visionary, and visionaries always feel like that. It is something beautiful which can be used in your spiritual growth; you can see many things which others can't see. So rather than getting disturbed about it, feel happy about it and use it. You can develop great qualities of seeing into the future, seeing into possibilities. It can become an extra-sensory perception; you can develop e.s.p. very easily, you can become telepathic too.

These are qualities which humanity has forgotten, and they need to be revived again. You can-read somebody else's thoughts very easily, just a little knack has to be learned. If you don't learn how to become a true visionary these visions will look like dreams and you will feel you are living in some hazy kind of existence where nothing seems to be clear-cut. Everything seems to be vague, ambiguous, and everything fades into everything else.

So rather than trying to get out of it, try to get into it, and start being creative about it. You will be surprised that you will discover a treasure within yourself. And I will help you. So the first thing is: accept it deeply with gratitude; it is a gift. Just as poetry is a gift and there are born poets, so to be a visionary is a great gift. There are born visionaries, you are a born visionary.

But you will be in difficulty; if you don't understand it you will always feel strange. You live with people who have forgotten this language, who know calculation, logic, mathematics, who deal with

concepts and words, and you deal with pictures; that is the difference.

There are two types of people: the word-oriented and the picture-oriented. The picture-oriented is a different type. If somebody says 'mango', the word-oriented person will never visualise the mango. He will simply listen to the word 'mango'; he will hear the word 'mango' but no picture will arise in him. But in you immediately an image of the mango will arise -- not only that: you will start feeling the taste of it, the texture of it. One feels that this should not be so but really this should be so. People are missing much, they are missing great depths of being.

So when you come next, remind me, mm? -- I will give you a few methods to work out. But accept it from this moment, and that very acceptance will help many things. Just start playing around with the faculty. Sitting silently, try to penetrate the wall and see what is in the next room, then go and see. Soon you will be surprised.... Somebody is going to say something -- just try to find out what he is going to say and you will be surprised. You are sitting in your room; go on trying to guess who is at the door. You will be able to see that a man has knocked.

Slowly slowly, confidence will arise, and then things will start working. All you need is a little confidence in it, a little trust in it. And when you are here next, remind me, then I will give you a few methods to work it out. It will be easier to work it out here.

[Osho had previously told a sannyasin that he'd been at Jesus crucifixion, that one day this memory would surface, the recall would transform him. To help, Osho suggested he make a meditation of feeling crucified, of getting into rapport with Jesus.

Tonight the sannyasin says: I haven't found the key to the method you gave me in meditation.]

Don't be worried about it, just forget about it right now, drop it. You *have* worked. What happens many times is that it is as if you see a man: you remember that you know him, you know that you know his name, you feel it is almost on the tip of your tongue, but the more you try, the more difficult it becomes. Tired, exhausted, you forget about it, and then suddenly the name pops up.

So you have worked; just drop it now. Suddenly it will pop up, any day. Leave it, mm? -- just become unconcerned about it, your very concern may be preventing it.

[A sannyasin says: I'm terrified lately. There's something I haven't reached in the groups. It's a deep sadness that I'm experiencing. I'm desperate now.
Osho checks her energy.]

Come a little closer. Just look at my hand. Raise your hands and go on looking without blinking. If something starts happening in the body, allow it. I would like to see the energy moving.

Good! Mm mm, so this is the method that you have to do; start gibberish again. It will bring up all that is lying at the bottom of the heart. That is the right method for you. It is your natural method and the one which will change you completely. Groups can help, I can give you a few more groups, you can go into them, but this you have to continue. This is so natural to you that it can transform you totally. This glossolalia is your method.

So at least once a day go into it for a sixty-minute period; go wildly into it. It will throw out all that is there. It will relax you, relieve you of all the burdens. It is there, you are right: the sadness is there. That is because of your past, mm? You have lived as a Christian nun for so long that the sadness has settled in you. It has to be broken; it has almost become frozen ice but it is melting. Almost ninety percent is gone but the ten percent is there and it has to be removed completely, otherwise the ten percent can again gather and you can again fall into the trap.

So it has to be uprooted totally, it has to be destroyed totally; not even a fragment has to be left there. Even a small fragment will become a crystallizing force and it will bring everything else up again. These things are like cancer: you have to remove the whole canceric growth. Even if a cell remains inside, that cell will multiply and soon the thing will be back again.

So start glossolalia, gibberish, for one hour every day. And you have been going so beautifully. I am tremendously happy with you.

[Another sannyasin tells Osho he is feeling weird, something's happening. He begins to fall to one side.
Go into it, allow it, Osho says.]

It is not weird; it is beautiful, mm? it is just far out! You are going into a new space, one in which you have never been, so it feels weird. But you have come in contact with something very deep in your being; you have moved inwards. The energy is perfectly good. But that's how it feels when energy really starts moving. Then you are no more normal. It looks as if you are becoming abnormal, crazy or something. It is perfectly good. Soon you will become a paramahansa... just wait!

Just continue as things are, mm? And you have to absorb this energy; don't express it. People won't understand and there is no need to express. Just absorb it. Soon it will settle in a great centering in yourself. It will become great meditation.

[The sannyasin then says that when he is making love, for the first time he is unable to climax. He has been doing the Kundalini meditation regularly but feels sick after it.]

Stop Kundalini... just stop it for a few days. I will see later but just stop it for a few days. And while making love do Kundalini!

The Kundalini must be doing something to your energy now. Its work is finished it seems, Kundalini won't suit you any more. I will give you some other method but for three, four weeks simply stop it, mm? -- and just live a normal life. Forget about meditation. Let your love come to a natural state then tell me, then I will give you a new method.

[A sannyasin, with Osho's encouragement, goes into catharsis. There is a block in her belly.]

Mm, it is there -- I can see it -- but it will go. Do you have a box with you? Good. So tonight just put the box where you feel the energy is concentrated, mm? It will help, it will relax things. But it is good: energy has come up from the sex centre, it has started moving upwards. It is too concentrated there so you are becoming a little worried. You are pregnant with energy!

It happens to women more than to men. They have more space there because of the womb so energy can accumulate more. With men it ordinarily never happens, it never accumulates there. It accumulates in different places, it can accumulate in the throat with man, but with women it can accumulate there in the belly. And it becomes heavy, it can really give you a big belly. It can almost make you feel that you are pregnant. You can start walking like a pregnant woman... but don't be worried: you are not pregnant or anything!

It will go, mm? -- every night for five minutes put the box there... just enjoy this energy!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #26
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28 March 1978 pm in Chuang Tzu Auditorium

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We *are* alone, all togetherness is just a dream, because in fact there are not two to be together: only one exists. So all relationship is illusory. There is nobody to relate to -- only consciousness exists -- that is the meaning of kaivalya; and to understand it is to understand all. That is the ultimate peak of understanding.

With that understanding, all misery disappears. The misery is created by the illusion of the other.

Jean-Paul Sartre has said 'The other is hell', but in fact the other is not hell because the other exists not. It is the illusoriness of the other that is hell. It is just like a dream: in the night you are alone and dreaming of a thousand and one things. When in the morning you wake up, you start laughing: all those dreams look absurd, ridiculous.

So it happens when a man becomes a Buddha. That is the real morning.

Veet means beyond, sanskara means conditionings. Beyond all conditionings is truth -- beyond Christianity, beyond Hinduism, beyond this philosophy and that. There is no way to conceive the truth through the mind, because the mind is nothing but conditioning. The mind is not yours; it is projected in you by the society, by the parents, by the teachers, by the priests. It is society in you. And the more the mind is there, the less you are.

Let the mind go! -- then for the first time you start evolving. When the mind is utterly gone you have arrived. And both cannot exist together. They are like light and darkness: only one can exist. It is very hard to drop the mind because we think we *are* it. That's the whole trick. of the society: it has taught us this identification with the mind. It is very strange: you are not it, but everybody goes on living as if he is the mind. Hence we go on missing the truth.

It is possible to drop it but one has to be very courageous.

[The new sannyasin's Taoist teacher in Japan has sent him and another disciple to take sannyas. He asks about entering the path through methods like Aikido and Do-en.]

Tao has no methods, it is anti-method, because Tao means that which is natural. The method always creates the artificial, the method is always against nature. Nature needs no method, nature means that which already is. You need not discover it, you need not create it. You need not practise it; in fact, if you practise it you will miss it, because all practising will be of the mind and will create more conditionings.

A Taoist life can be lived but cannot be practised. It is a sheer understanding. These trees are Taoists, the animals are Taoists, and they have never heard about Tao, they have not been reading Lao Tzu. They are not following any path, they are not trying to enter into any way: they are simply in it! We are also in it. Relax, rather than practising. A,low nature to take possession of you; don't try to grab nature, don't be active, be passive.

And that's where everything has gone wrong: those methods. If you practise them too long you will go very very far away from Tao. *Live* it but don't practise it. Enjoy the small things of life -- food, sleep, walking, working, loving -- and just forget all about goals.

There is nowhere to go and no one to go. From the very beginning we are there. And there is no way to enter into Tao because we *are* in it. Trying to enter Tao is like a dog trying to catch its own tail: he will go crazy! And Taoists go crazy because Tao is one thing and to be a Taoist is another. Tao is not Taoism. It has no ism, no philosophy, that's the beauty of it. It is not a religion either: it is just pure life!

But it is very difficult for the mind to be natural. That's why I have given you the name: if you practise, you will be conditioning yourself. Go beyond all conditioning -- good and bad, moral, immoral. Just relax and be a child and suddenly you will find: Tao is here, Tao is *now*.

But when you come next time, stay a little longer. I will destroy your Taoism and really make you somebody who knows nothing of Tao but who lives in Tao.

Prem means love, akshara means immortal, indestructible, eternal -- deathless love. In life everything dies except love. Love is the eternal element in existence. It is the bridge from the lowest to the highest. The lowest mind is also in love, maybe with wrong things, the love is contaminated, but it is there. And the highest consciousness -- a Buddha, a Lao Tzu, a Christ, are also in love. Their love is absolutely pure, uncontaminated, but it is still love.

The lowest and the highest are joined together in love; this is the thread that runs through the whole of existence. Be loving -- that is the only prayer for you.

[The new sannyasin says that he is an I-Ching reader. He is living together with the same Taoist teacher. He says: I feel the I-Ching tells me how to live according to nature.]

Nature is not enough -- *you* have to ask the I-Ching? Why not look directly into nature? Why go through the I-Ching? And who is going to interpret it?you will be the interpreter. It becomes a game. One can enjoy it, the game is beautiful: one of the most beautiful games is the I-Ching. But always remember that the way to nature goes through no book at all, because the book represents the mind. When you read the book, you must have to interpret it; it will be all projected from your mind. So first there is the mind of the author who wrote I-Ching and then your mind. Between these two nature will be completely killed and murdered!

Enjoy it as a game, it is a beautiful game, but don't think that you can get into nature through it. Nature is available without going through anything. Go directly, be immediate. No mediator is needed, and the moment the mediator comes in, the mind has entered. The mind is the basic mediator, it is the sole agent of all that is unnatural.

Come back again! and if you feel any difficulty, read the I-Ching and it will tell you to come?

[A sannyasin who is leaving says: When I came I thought big things would happen but they're just.... He indicates things very small.]

They are real things. Big things are all imaginary, real things are always small. Big things are only in dreams. Reality consists of very small things: eating, drinking, loving, sleeping, washing your clothes, cleaning the floor, life consists of very very small things. It is only the ego that creates big things -- god and enlightenment etcetera. It is always the ego that creates the big; it is never satisfied with the small, its trip is the big.

One expects big things and goes on missing the small, which are the real things... just very small things: a child laughing, somebody crying out of joy and those beautiful tears, or the sunset or just a bird on the wing. Just small things but they have immense beauty, immense truth.

One has to learn to live with small things. The small is beautiful, and if you go deeply into it, the small is not as small as it appears; if you enter into it, it becomes bigger and bigger and bigger. Each drop contains the ocean and each leaf of grass contains the whole universe.

The art consists of going into the small. Go into the small and you will find the big, and go on searching for the big and you will never find it; on the contrary, you will miss the small too.

Next time come without expectations. The first time it almost always happens that you come with expectations. But I am here to give you real things, not imaginary trips. Those trips can be given very easily, I can manage them very easily, and your ego can be satisfied, but then I will be your enemy, not your friend. Back home you will fall flat on the earth because all that will be just imagination, fantasies. And in the name of spirituality and religion much fantasy goes on.

I want religion to be very earthly. I want it to be concerned with real life. Tillich has defined religion as the ultimate concern and I define religion as the immediate concern. Mm? the ultimate is a big thing; the immediate.... And that is the whole approach of Zen, of Tao, of Tantra. All these three great traditions coincide on one thing, that the immediate is the concern: just drinking a cup of tea -- the taste of it, the flavour of the tea....

That's why in Zen, tea became ceremonious. The teahouse is a temple. It is prayerful, people enter it with reverence. It looks so foolish, mm? if you think of god and cathedrals and all great things that are talked about there, and then these Zen people are just sitting in a small cottage, with such reverence, silence, meditativeness -- drinking tea! They are indicating something, that the concern is immediate: pouring tea... the flavour, the smoke and the sound of the samovar, listening to it meditatively, prayerfully. And that is far deeper than any church music and any nonsensical talk about god and paradise and angels, and how many angels can dance on one pinpoint -- all nonsense!

I teach the immediate. And if you can drop your trips, you will be immensely enriched. The Zen master says, 'Chopping wood, carrying water from the well -- how marvellous! how wonderful!' Just think of chopping wood: the smell of the freshly cut wood, the joy and the flow of energy... or carrying water from the well. Such trivia is transformed if you can be totally there in it. The art of transforming the immediate into the ultimate is being totally in it. That's magic! That's what I teach.

Next time you come, come without any expectation and much more will be the outcome.

[A visitor says she has done one group but is afraid to do more. She feels she is self-destructive and keeps on hurting herself.]

But that you have to decide before you participate in any other group: if you don't want to go into it, then there is no point. Why torture yourself? Don't go into the group. If you want to participate, only then go into it.

[She says she wants to participate but cannot bring herself out.]

Then just go on doing a few groups; it will come.

And then come again, because this will need a little longer time. You will have to go through a few groups; slowly slowly, you will open up. You can do a few groups in Germany too.

[She replies: I did therapies in Germany and they gave up on me, that's why I came here.]

That's great! I always like to defeat the therapist. It seems that somehow you are enjoying it -- that you are a toughie, that you have some control over yourself, that nobody can open you up. You are enjoying it.

You have to understand: if you want to enjoy, this is your life, it is nobody else's problem. But if you really want to change it, you *can*. It is not the therapist's problem, it is yours. He is just there to help you; you can take it or you can reject it. It is like going to a doctor for medicine and then throwing away the medicine. You can do it but you are doing it at your own risk.

Come again for two, three months, whenever it is possible and next time I will give you really hard groups and I will put a few people after you! We will make special arrangements -- you come! Mm? Whenever you can come, come. Good!

[A sannyasin asks: What do I have to do to really accept myself and stop looking all the time, stop searching and trying to...]

When you come for the leaving darshan, remind me, mm? It is going slowly slowly; it will go, it takes time. Just time is needed, nothing else. The more you understand that it is futile, the more you see that it is creating misery, the more it becomes possible to drop it. Unless you really suffer through it how can you drop it? If you have not suffered enough through any problem then it is only intellectual to think to drop it; but your existence still needs it. It is only your mind which says drop it, but your whole being needs it, it is needed. When something is not needed, it drops. So you have to suffer a little bit more.

All these groups are really to intensify your suffering, nothing else. In an Encounter, in those seven days, or in a Primal, your suffering is intensified, mm? Left to yourself you will take years to suffer that much. The therapist brings his expertise to torture you, so in less time much suffering happens. Through that suffering you start seeing: you see the pain of it, you see the futility of it, you see the absurdity of it, and in that very seeing you drop it. There is no other way to drop it. You must still be enjoying it a little bit, that's why it continues. That's why whenever somebody raises a question I have to send him to groups; it means he needs a little more suffering! Good!

Don't Bite My Finger, Look Where I'm Pointing

Chapter #27
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Chandrakirti is one of the greatest Buddhist philosophers. He is not only a philosopher but also a Buddha himself, part of that great chain that Buddha created, and one of the most important links in that chain. There are no traditions which have produced as many enlightened people as Buddhism. And Buddha's disciples have bloomed in such great numbers that it has never happened before or since.

Jesus is lonely in that way; only once in a while an Eckhart or a Boehme or a Francis have attained. Jesus' disciples who have become enlightened can be counted on one's fingers; not so with Buddha -- thousands! He really created such a momentum for enlightenment in human consciousness, a tidal wave.

Chandrakirti is one of those great disciples. Literally the name means chandra means moon and kirti means glory -- moon glory. That too is very significant. In life man can have two kinds of splendour. One is that which is found around an Alexander; that is sun glory -- aggressive, hot, violent. Another kind of glory is found around a Buddha or a Jesus or Lao Tzu; that is moon glory -- nonaggressive, non-violent. You can conquer somebody through violence but his heart remains unconquered. You can crush, you can destroy, but you cannot create, through violence. You can destroy somebody's body but you cannot bend his soul; there no weapon can penetrate, no fire can reach. Man's interiority is ultimately free. But when you come across a moon person, you surrender; not that he conquers but you surrender.

Chandrakirti means a loving energy, silent, cool. It will not even knock at your door: it will simply wait for you to understand, to see, to feel. k will not shout at you, it will not be loud. It will not be like slogans; it will be a very very silent whispering. It will speak in gestures; it will sing a song or a lullaby.

That is the meaning of chandrakirti. The real masters are always moon glories -- become a moon glory!

Veet means beyond, vivarta mean illusion -- beyond all illusions. Man lives in illusions because man lives in his mind. The mind is the source of all illusions; it only creates dreams, it generates dreams and desires. When those dreams and desires are not fulfilled... and they cannot be fulfilled, by their very nature they cannot be fulfilled because they are not in tune with existence; existence has no obligation to fulfil them.

The mind has taken itself as being the centre of existence; it is not, it is a pretender. But it is very very skilful in creating dreams, desires, of how things should be. It goes on and on fabricating, decorating, and it gets impressed by its own dreams; it is a kind of auto-hypnosis. When it becomes too obsessed with its dreams and they start looking as if they are realities then the danger arises; life becomes a wastage. One goes on working for those dreams to be fulfilled and they never are. Ultimately only frustration happens. Through the mind there has never been any fulfilment, ultimately only frustration and only frustration.

One has to learn not to dream, one has to learn not to desire, one has to learn not to be a mind. Then one goes beyond illusions and then everything immediately starts happening, because then one is in tune with reality. When you are not, you are in tune with reality. Then the whole exists and the individual simply disappears in the whole. That is let-go and that is sannyas.

I am initiating you not into any new dream; I am initiating you against all dreams. Sannyas is nothing but renouncing all mind-trips, relaxing into that which is. That liberates, that let-go is liberation.

Each language in fact is not one language but two. There are two dimensions to each language, diametrically opposite to each other; they never meet. They run parallel but they never meet. One is the ordinary language, the factual language, the language of the world. It can be refined, then it becomes the language of science. It is the common world language; refined, made more articulate, made more objective, more exact, but it is the same language -- the language of facts. It says, it informs, it is needed, it has utility but it is not enough. There are so many things which it cannot do anything about -- love, beauty, prayer, god. The language of facts is simply impotent about those experiences. It cannot express them, and because it cannot express them it denies them, it says they don't exist.

There is another kind of language, just parallel to the factual -- the language of poetry, of love, of prayer. The first language is logical, purposive, sticks to the fact. Hence it is useful but limited, because there are many things in life which are not factual and yet they are existential. Somebody whom you love is ill. He is dying and you care for him. He says, 'You have made a great change in my illness, you have transformed my being. I am a totally different person and I am taking my illness in a different way.' There is no medical instrument which can detect this difference but this is true.

If somebody loves a dying man, his death has a difference, his illness has a difference. He can go to meet death dancing; he can go to meet death singing. He has been loved, he has been cared for.

He knows that he has been accepted; he is fulfilled. But no medical instrument can detect it -- whether the ill person was loved or not loved. The illness remains the same as far as the factual language is concerned but something of immense importance has happened.

There are things which are not facts. For them a totally different kind of language is needed. It exists; the language of aesthetics. It is illogical, it is emotional, it speaks heart to heart. It does not say much but still it says much. Sometimes it is even silent but in that silence there is a great message, communication, communion.

The first kind of language is from mind to mind. The second kind of language is from heart to heart. It speaks in gestures, it speaks in metaphors, it speaks in myths and parables. It spins beautiful poetry. If you try to squeeze meaning out of that poetry, nothing will come into your hands; only the poetry will be destroyed. It cannot be squeezed. One has to be very sympathetic, available, one has to fall en rapport with it, one has to be possessed by it. One has to allow it to enter one's interiormost core and then suddenly a flower blooms within. And one understands, but that understanding is not knowledge; that understanding is wisdom.

Become a language of love. Facts are okay, but just okay; they don't make life a rejoicing, they don't create celebration. They can give you a better standard of life but they cannot give you a new passion for life, they cannot give you intensity of life. They cannot give you quality; they can only give you quantity. Only the language of love starts penetrating you through a different dimension, through the vertical dimension.

The first language is horizontal, the second language is vertical; it goes into depth and it goes into height. The first language just moves on the plain road, on a superhighway. It never goes deep, it never goes high; it knows nothing of depth or of height.

My effort here is to teach you the second language. And remember, I am not against the first. It is needed, it is perfectly good as far as it goes, but there is much more beyond it, and that much that is beyond it is *really* valuable. It is nonpurposive, but valuable. It brings glory to life and benediction.

[A sannyasin who is leaving says: You have given me so much!]

More is on the way... much more is going to happen. The more you have, the more I give. I give to rich people! Not rich in the sense of money but rich in the sense of being. Money people are poor people; they have only money and nothing else. The rich people are those who have a heart, and you have a heart.

[A sannyasin who has just arrived says: I feel better.]

Mm Mm, you are better and you will become better every day. One just has to accept the idea that one can be better and one starts becoming better.

People are very miserly in accepting happiness; nothing else is a barrier. It is just that people cannot believe that they can be happy, this is the barrier. And if you can't believe that you can be happy, how can you be? People believe in unhappiness, they are great believers in unhappiness; they believe in hell. They talk about heaven but they believe in hell, they talk about god but they believe in the devil. In fact they talk about heaven only so that they can believe in hell because without heaven there will be no hell. They talk about happiness so that they can feel *really* miserable; in comparison to happiness they can see how unhappy they are. But they don't accept this simple truth which can transform their life immediately, instantly -- that life is meant to be blissful, that it is just normal to be blissful. Not to be blissful should be a rare thing, a freak-out.

If people could accept happiness, joy, peace, silence, then buddhahood would be the normal course of life; everybody would be a Buddha. Only once in a while a person may not be a Buddha; that can be accepted. Health is normal, disease should not be normal. Sanity is normal, madness should not be normal. And buddhahood is nothing but sanity, utter sanity, sheer health. But this is the most difficult thing for people to understand, it takes them so long a time to accept a simple thing -- that they can be happy, that they are worthy of being happy, that god has created them to be happy, otherwise he would not have created them, that they are already accepted, that this existence needs them, that they are not useless, that they must be fulfilling some function in this vast complexity of life.

Once one starts accepting and respecting oneself, life starts changing, joy arises. There is no need to better yourself, you start becoming better; it simply starts happening more and more every day. And the more it comes, the more trusting you are that it is possible; then it becomes easier. It simply depends on you, on how much you can receive; that much will be given to you.

So open your heart. Become a receptacle, an infinite receptacle. Then god becomes a guest in your being. This time something is going to happen!

[A sannyasin recently returned has written a letter to Osho saying that whilst in the West, everything was fine except that he kept waking in the early morning feeling restless and disturbed. First he began to feel that he was falling into depression; then the sadness became anger, aggression.]

I received your letter. It is something important and it is good that you have not taken any medicine, the medicine would have been a disturbance. It would have been comfortable, convenient, but it would have disturbed a very deep process that has started.

Yes, it was good that you didn't take any and felt that. It is something from the deepest basement of your being that is being released. And it can be released only in dreams, because if it is released when you are awake you will go crazy, you will go mad. So it is a natural safety device that all that is very horrible is thrown out of you when you are fast asleep. It is just like when you are being operated on: anaesthetic has to be given to you. The operation can be done when you are awake but it will be too horrible, it will drive you crazy, and it will be too painful.

Surgeons have learned it from nature; nature has a built-in process: whenever something is too horrible or too painful the person immediately falls into a swoon, becomes unconscious. You can bear pain only up to a certain limit. If the pain becomes more than that, you simply become unconscious. So in fact, to call any pain unbearable is not right because the moment it is unbearable, you are not conscious; if you are conscious it is bearable. It is a built-in phenomenon, you have nothing to do with it. No pain is unbearable; when it is unbearable you simply pass out.

And that's the phenomenon with dreams also: much rubbish is being thrown out in dreams and when the unconscious really starts pouring the rubbish which has been accumulating for so many lives, down through the centuries, if you can see it, you will never be sane again. So it has to be released in dreams. But even when it is released in dreams, in the morning you will feel bad, mm? because the dream also happens in you.

You are not fully conscious but a part of your being goes on watching it, a part of your being never falls asleep. It is a very tiny part but that much remains as a link between your consciousness and your unconsciousness. That part goes on watching, that part remembers; otherwise you would not be able to remember your dream. That small, tiny part remembers in the morning that this was the dream. It remembers fragments: a few things it forgets, a few it remembers, because it is very tiny. It is as if you are watching the whole film through a keyhole; you only know the fragments.

So in the morning it will be difficult and you will feel bad, but it has to be accepted; soon it will change. And the fundamental change has happened: first it was sadness, then it became anger; that is a natural process. Now the anger will also dissolve. And once the anger has gone, the dream has done its work; you have vomited out your garbage from the unconscious. Then you will feel really unburdened.

So something beautiful has started. And it is good that you have come because here it will be easier for things to settle.

[A sannyasin says: I don't know what's happening. I feel such fear and I feel as if I can't love.
Osho checks her energy.

She then tells him she has problems with relationships and having an orgasm.]

You need satsang with [one of my sannyasins, who] falls in love every day and then forgets all about it; next day she falls in love again. And when she falls she really falls. She is the greatest lover around here!...

Mm mm. Do one thing.... You are paying too much attention to orgasm; that is not needed at all. Simply drop the idea of orgasm for three months. Let love be more playful, rather than purposive. When you think of orgasm it becomes a purpose, it is more businesslike and then orgasm becomes difficult. This is the dilemma: if you are after orgasm it becomes difficult because you are looking out for it, hankering for it and you are not total in the act. Your mind is looking towards orgasm: you are thinking about whether you are

going to make it this time or not and that fear paralyses the sex centre.

The sex centre can only open really when there is no fear, when there is no question of any result, when one is not thinking of any future, when the activity is not goal-oriented, when one is simply playing. It is beautiful to play with somebody's body and have somebody play with your body. Just two bodies dancing, singing, hugging, caressing is a beautiful symphony, there is no need to think about orgasm. And then it will happen! This is the beauty of it -- then it will happen. But whether it happens or not is irrelevant. Simply forget about it.

For three months forget about orgasm. It will happen many times but even if it does, don't feel that you have it, so you have made it this time. Don't think before, don't think after; it is irrelevant. And after three months report to me.

Things will settle. It is this idea of orgasm that is creating the whole problem: when it doesn't happen, you feel frustrated, you feel as if you are unloving, you feel you are unloved, you feel you cannot find a right partner. Then you become angry and your whole energy starts becoming violent and aggressive. It is the same energy: if it becomes orgasm, it relaxes; if it doesn't become orgasm, it becomes tense.

In tension, anger functions almost like orgasm. It is anti-orgasm. It is the opposite polarity: it is hate orgasm. As the ordinary orgasm is a love orgasm, anger is a hate orgasm. One can get into such a rage that one can feel really great release; it comes out of violence. So violence and sex are very deeply related. If people are really sexual they are less violent; if they are not sexual they are violent.

That's why sex has never been allowed in armies: to keep people violent. If they have their girlfriends they will not be so violent. They have to be kept very angry, in a rage, their energy boiling and with no way for it to be expressed in a human way; they become inhuman. And all the weapons -- the sword, the knife, the bullet -- are nothing but sexual organs, projected, trying to enter the other's body. One can really feel an orgasm when one kills; that is the appeal of murder. There have been cases on record where a man has killed the woman while making love. He was trying to make double orgasms together, mm? a greater peak. While making love with one orgasm happening, he killed or strangled the woman. He was trying to manage both ends together: a love orgasm and a hate orgasm.

For three months just enjoy love. The orgasm will take care of itself and things will change. After three months you report to me, but for three months, *really* forget. I don't see any problem... Good!

[A sannyasin reminds Osho about a letter: I wrote about my work in the kitchen, about moving into the ashram and about moving in a new relationship. I was feeling a lot of fear and distance... getting a lot of headaches the last few days which I felt was due to the fear.
Osho checks his energy.]

It is nothing to be worried about, there is no problem really. Just relax, relax a little more. You are simply feeling a little tired, that's all. You look a little exhausted; maybe the work is exhausting and with this heat coming, mm?... but it is nothing to do with your mind. And there is no resistance or anything; you are just looking a little tired so you have a little more rest. And do the work less seriously then you will be able to do more with less wastage of energy. Love the work, make it a meditation -- don't do it just as work.

The whole commune has to learn that -- that the work has to be done out of love, out of joy, a kind of celebration. It has not to be work, it has to be play. Play does not mean that it has to be insincere. It has to be sincere but non-serious. In play also there is a kind of sincerity but it is nonserious; one is not carrying the whole mountain of work on one's head. And when you are not working then relax... just rest a little more.

I don't see that there is any resistance or anything. Those are excuses you are finding to try to find out why this is happening. Maybe there is resistance, this and that. This much resistance is natural; it exists in everyone. Slowly slowly it will go. But that is not the problem, the problem is that you are exhausted.

So just continue for one month and then report to me, mm? Everything will be okay. Good!

[A sannyasin says: I feel very closed but I feel very emotional; there is so much crying and so much.... It just all comes out of my belly. It's beautiful and...]

Allow it, mm? -- this is prayer happening to you You may be surprised to know that in old Hebrew there is no word for prayer because the prayer was never a separate thing from crying, rejoicing, talking to god, dancing, singing. Prayer was never a separate phenomenon, it was all these things, so there was no word for

prayer in ancient Hebrew; Jesus did not know the word 'prayer'.

Prayer is happening to you as crying. It happens differently to different people: to somebody it happens like laughing, to somebody else, something else. But whenever something is coming from your very centre, it is prayer, whatsoever form it takes. So allow it.

It will disappear, one day when its work is complete it will disappear. But with crying there is an association. The word has become contaminated because we see people crying only when they are in pain, misery, sad. But this is not that kind of crying, this is prayer. Be moved by it! When it comes, go totally into it. Become your tears, become your crying. Let every fibre of your being cry, let every cell of your body cry. Let it spread all over -- body, mind, soul; let them all be together and crying. And this will be the natural meditation for you. I am happy, it is good; allow it. Good!

[A sannyasin says: I'm afraid of going crazy... Then I get uptight inside... I can't relax and I can't find any peace.
Osho checks her energy.]

No, nothing is the problem. You can relax easily but you do not, mm? Just drop the idea that you are holding; you are not holding or anything, just the idea is there. You have great expectations about yourself, that you should relax so much and you should do this and that, and that let-go should be total. don't ask inhuman things. You are perfectly good; it is just that you have a great idea that that has to happen and then you start feeling, 'I must be holding back, because it is not happening!'

Forget about all these things, these are all ideas. Let-go is also an idea, totality is also an idea. Forget all about these. Just be natural, whatsoever you are. Enjoy small things. Laugh and cry and weep and dance, and sometimes go crazy too because that too is part of life. In fact, if craziness is accepted as part of life then there will be no more crazy people. The crazy people only exist because people are not allowed to be crazy at all. So it is a simple division of labour. A certain amount of craziness is a must in the world, otherwise the world will not run; it will stop, it will be stuck. So a few people have chosen to remain sane, whatsoever happens and a few people have to go crazy because of these people.

You will be surprised: if a family is very sane then one person will have to become crazy. Now psychologists have stumbled upon the fact that the person who goes crazy is simply carrying the burden of the whole family. The whole family has dumped its craziness on this poor fellow, he is a victim. The mother cannot be crazy, the father cannot be crazy, the brother cannot be crazy; nobody can be crazy. Then somebody has to take that craziness. Everybody is trying to be sane and this poor fellow is vulnerable: all the crazinesses that others have left have been dumped upon him, he is suffering from all their craziness. If everybody were a little bit crazy once in a while this person would not be crazy at all. People in the madhouses are victims, victims of those people who think they are sane. We have forced them to be crazy. They are carrying *our* crosses and we are enjoying at *their* cost.

Always keep it in mind that once in a while a little bit of craziness is just beautiful. It gives salt to your life, a little taste, a flavour. And in twenty-four hours one should go crazy at least once. Then nobody will be crazy in the world, craziness will be spread; there will be no concentration of it.

So you need not be worried. If craziness happens, just go crazy. For one hour every day, it is perfectly healthy to be crazy. That's what I mean when I say, 'Do Dynamic meditation!' I have just given it a good name, that's all, because people will not like 'Go crazy for one hour'; I say 'Dynamic meditation','Kundalini', but it is all craziness!
But it helps sanity; it brings health, it brings wholeness.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #28
Chapter title: None

30 March 1978 pm in Chuang Tzu Auditorium

Archive code: 7803305
ShortTitle: BITE28
Audio: No
Video: No

[A sannyasin who is leaving says: It's like a step into the unknown, to go back. I don't know what's happening and I don't know how I'm going to live anymore.]

Yes, it is... it is. You will be back soon. Once you have lived with me you cannot live anywhere else. Sooner or later every sannyasin has to come to me and be here forever. The world won't taste so beautiful again. You will feel like a stranger and you will not feel that you are being understood.

We are creating here a totally different milieu of understanding, of accepting, of reverence, of respect for the individual. We are creating a different kind of world based on love, in love and for love. The ordinary world is against love. It does not give freedom to the individual, it does not have any respect for the individual, it does not accept the individual and his way of life. It enforces its own ways, its own structures, on the individual. It accepts the individual only if he is ready to yield to its pressure. It accepts the individual only if he is a slave; that means if the individual is not an individual.

So it will be difficult, it will be hard, but it will be a great experience too. You will be able to see what has happened to you here; in contrast it will be very very clear and loud. So it is very good to go back once and then one feels one is finished with the outside world. Then you can come and become part of my heart....

[Another sannyasin, leaving says: I seem to have lost all certainty. I know nothing....

That's good, says Osho. All certainty is stupid, it is part of the stupid mind. When you open up to existence, certainly certainty is lost. It is so vast, you can't figure it out. This is beautiful -- it simply shows that you are losing your knowledge. Now I am taking away the ground on which you have been standing. Soon you will be falling into an abyss. But uncertainty is beautiful... it is intrinsic to life, to its flow. It means there are still things to know, things are still growing, you haven't made conclusions.

Let all your certainty be lost; become a child again -- innocent, ignorant.]

[Another sannyasin, leaving, says: I wrote you a letter last week... I was feeling rather desperate at the time. It was just telling you about how I'd come here and how confused I've become... It's better now.]

That I know -- that has to happen to every seeker who is going to come to me. You come in search of certainty and I take your certainties away. You come in search of knowledge, not truth. People think that they are searching for truth when really they are only searching for knowledge. And I would like to give you truth, but for truth to happen to you, you will have to become absolutely unknowledgeable; that is confusing. What is confusion? -- confusion simply means that now you no more know what is what. Confusion is a freedom.

It is as if a person has lived in prison for thirty years, chained, in a dark cell; then suddenly one day he is released from the gaol. He stands on the road, confused; now he does not know where to go. He has forgotten the taste of freedom. He does not know where he will get his food and where he is going to find a shelter for the night. For thirty years everything was taken care of: food was given at the right time, it was always the same food, the same time to get up in the morning, the same work, the same time to go to sleep, the same wardens and the same gaolers and the same prisoners. Everything was certain; one was comfortable! Those chains were there but they were no more hurting, they had become part of one's being. One had forgotten the sun and the open sky and the fresh air.

Now he is standing in the open. The sun seems dazzling, hurts his eyes. The air smells strange; it is no more the same stale air of the prison cell, it is very unfamiliar. The traffic noise... nowhere to go... and all the discipline of the gaol -- when to eat, where to eat, what to eat -- is gone. He had become almost dependent. He would like to go back to the prison cell; then he would be comfortable again and he could rest. He will be missing the weight of the chains on his hands and feet. It is very confusing. In the night he

will not be able to sleep because he will miss the sounds of the chains. Each time he used to turn and toss there was that sound, and it had become so familiar; it was a kind of lullaby. Now he is utterly confused, standing there in an alien world, in a crowd. Nobody seems to be interested in him, nobody knows him.

This is the situation that is going to happen to every sannyasin who comes to me. 1 destroy your prison, and I confuse you. That is the function of a master: to confuse the disciple, to confuse the disciple so deeply that he can never find the old certainties again.

You will try, everybody does, but you will not be able to find them because now you know.... And this is the beauty of knowing: once you know something, you cannot go against it. Now you cannot go back; you will have to go forward into more uncertainty, into more confusion. But with more confusion and more uncertainty you will be moving closer to god.

Knowledge will disappear, then truth happens. Truth is not knowledge. Truth happens in innocence, and this confusion is just preparing the ground for innocence. It's perfectly good. Just be a little courageous and soon you will see that confusion has also gone. First I create confusion, then by the time I see that you have started settling with the confusion, that you are even turning confusion into a certainty, then I take that away too. The whole work is in eliminating everything that you can cling to. When there is nothing left to cling to there is freedom. That freedom is god, that freedom is love.

[Another sannyasin, leaving, says he worries about small things, like where I'm going later in the day or my parents and going home. He feels it cuts him off from taking part in Osho and in the ashram.]

Continue to worry a little, there is no hurry. Mm? you have not yet worried enough. Go deep into your worries, just *really* go madly into your worries. That is the only way to get out of it: one has to suffer it. Suffering liberates. You want to get out of it without getting into it; that won't be possible, you have to pay the price. The way is through, remember. Never escape from anything. If this worrying is happening then it must be something essential for your being to go through. This is what I call acceptance, trust.

And don't call those things small. They are important to you, otherwise the worry wouldn't happen. The worry always happens around something important. Those things may not be important for somebody else but for you they are. They may not be important for me but for you they are. The Buddha may say that they are not important but that is about *his* consciousness that he is talking, not about yours.

A child worries about his teddy-bear and a grown-up laughs at it; but the child has to become grown-up first before he too can laugh at it, and that is the only way he can become a grown-up. If the child listens to the grown-ups and thinks that this is not good; he is worrying about the teddy-bear which is just a toy, such a small thing... he should worry about great things: god and enlightenment and he is worrying about a teddy-bear. What kind of a fool is he?... Then the child will get into more of a mess, because god is meaningless and enlightenment does not mean anything to him. If you put enlightenment on one side and the teddy-bear on another, he will choose the teddy-bear. And I think I am perfectly with him -- he is right!

So whatsoever you are worrying about is natural at this stage. So worry! Nothing to be worried about -- worrying.... Worry! Accept it. Play with this teddy-bear a little more and soon you will come to a point where it disappears of its own accord; you need not drop it. If you have to drop it, it will come back, because dropping it will mean violently. forcibly, dropping it. The work was not yet complete, you were not ripe yet. For one or two days you may remain enlightened and then you will fall again. You will be holding your teddy-bear and you will say, 'To hell with god and to hell with enlightenment; I don't want them, I don't care about them!'

Nothing can happen unless the time for it has come, nothing ever happens unless the time is right. The problem arises because we go on listening to many kinds of people. Somebody says, 'Think of humanity; humanity in such a trouble and you are playing cards? Think of humanity, think of Israel; you are playing cards?' He can create trouble in your mind. You can start thinking, 'What am I doing? -- playing cards and people are dying in Israel. Millions are dying from starvation and I am playing cards?'

You can drop those cards but sooner or later you will come back. In fact the more worried you become about Israel, the more you will feel that it is better to play cards. Just to forget all about Israel you will have to play cards!

Just do whatsoever comes natural to you. I respect nature and my respect is absolute. Relax and worry... and things will change.

When will you be coming back?... start worrying about it! Come back soon!

[An 'esoteric' visitor says: I was hoping you'd have something to say to me.]

Become a sannyasin. Risk!

That's why it is better to ask rather than to ask me to tell you, because you may not be able to listen, so what is the point? You may not be able to listen or understand or follow, so don't ask me to tell you something; it is better if you have something to ask, to ask it.

[She asks: what is the next step?]

Mm mm! The first step has to be taken first, the next can only follow. It is very difficult to take the next step unless you have taken the first. It is impossible.

[Osho suggests she do a few groups and meditations.]

They will help immensely. Things will become clear, and you will come closer to me.

Don't Bite My Finger, Look Where I'm Pointing

Chapter #29
Chapter title: None

31 March 1978 pm in Chuang Tzu Auditorium

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ShortTitle: BITE29
Audio: No
Video: No

[A sannyas couple who are part of a music centre in the west tell Osho they want to start a meditation centre. He gives them a name: Malar -- It means melody, music, rhythm.]

And to be in music is to be in meditation, to become music is to be in meditation. There is a kind of music that you hear from the outside; there is also another kind of music that is heard within. When one is utterly silent and all inner turmoil and noise has disappeared, a small, still voice is heard within. It is not verbal, it is musical. It is just a rhythm, the feel of a rhythm, the feel of something dancing inside... something infinitely beautiful, absolutely exquisite, something not of the earth but of the beyond.

So make the centre as musical as possible -- singing, dancing, praying, chanting; introduce all kinds of musical possibilities. Music is food for the soul....

[A sannyasin asks: Is it possible for love to exist between a man and a woman?
Osho checks her energy.]

With this energy it is possible. It is not a question of man and woman; it is a question of energy.

There are levels of energy, seven levels of energy. At the first level there is simply sex, no love; love is just sugar-coating on an ugly fact. At the second level a little bit of love enters into it, but only a little bit. It can be destroyed very easily: possessiveness will destroy it, anger will destroy it, ego will destroy it; it is very delicate. At the third it becomes a little stronger, it will not be so easily destroyed. But at the fourth things start changing: then one can have a divine relationship with a human being.

Beyond the fourth the divine becomes deeper and deeper, and slowly slowly, the sex part disappears. At

the seventh level there is only pure love, all sex has disappeared. Just as at the first there is only sex, love is only a pretension, at the seventh there is only love, sex can only be a play. And the fourth is just exactly in the middle of these two: three are below it, three are above it.

You are at the fourth. From this point a divine love is possible. But one can fall, so one has to be very alert. Never be possessive, never be jealous. It is not love that is the problem; the problem is jealousy, that brings it down. That is the load, the heavy load, that makes it gravitate towards the earth. Drop jealousy and love has wings. It can go to the highest, to the ultimate, then the whole sky is yours.

[A Japanese sannyasin says: I'm having a hard time adjusting to the weather and climate. I feel tired, I feel really weak.]

It is just a question of two, three months, and then once we have moved from this place all problems will disappear. It is a problem for everybody: heat is a problem. It is very tiring and one feels weak. I am trying to move as fast as possible (to the new commune) but there are a thousand and one obstacles.

Mm, soon it is going to happen; don't be worried. Just pull on somehow. If you feel too much heat, you can do two things... A wet towel on the head in the day when you are sitting reading, working, translating, will be good, or a wet towel on the stomach will be of immense help. Try that, mm?

[The sannyasin then asks: I have very deep fear; I can't figure out what it is, but with that fear underneath every sensation, anything -- joy, excitement -- everything becomes like a knife to the stomach.
Osho checks his energy.]

Mm! you must have committed hara-kiri in your past life! So the wound is still there.

Still the wound is there. This can only be done by a Japanese, nobody else! But once you become conscious of it, it will disappear; it is a wound from your past life.

Just knowing it, you will see it is disappearing. Anything that is in the unconscious, once it becomes conscious, starts being released. When one commits hara-kiri that wound remains for lives.

That's why all the religions have been against suicide, because everything else drops with this life but the suicide, the impact of the suicide, penetrates another life. When you are committing suicide, that turmoil, that state when you are leaving your body is the last state of your mind. It naturally moves with the mind into the new body. It can create the same wound in the new body although this body has not suffered any hara-kiri. But the mind can create it; it can carry the blueprint and can create the same wound again. So it is just a wound. But it will go; just become conscious of it.

Whenever something starts happening there just relax the stomach, don't pull it in. If you pull it in you are helping the wound, because when somebody commits hara-kiri he has to pull his stomach in. In deep fear we all pull the stomach in and the breathing becomes shallow. When you are relaxed, unafraid, you relax the stomach; then the breathing goes deep and you don't pull the stomach in. So just remember that much: whenever you start feeling some sensation there, relax the stomach and don't pull it in.
It will disappear soon; nothing to be worried about....
I will see to it: it will go. Just don't worry....

Prakriti means nature, and in that single word is my whole message. Man has gone astray by going against nature, by trying to conquer nature. The effort has been a disaster: it has destroyed the whole ecology outside and it has destroyed the inner ecology too. Science has been trying to conquer nature and the so-called religions of the past have been trying to conquer the inner nature. They have been part of the same conspiracy. Science does not like nature and the so-called religions are also against it. The outer nature has been destroyed, but even far deeper has been the damage to the inner nature.

There is no need to fight with nature; we *are* nature. There is nobody to conquer it, the whole idea is simply idiotic. How can the part conquer the whole? In trying to conquer the whole the part will simply become alienated, will lose its contact, its roots in the whole. It can exist only through the whole. The part is not separate, the part is not apart.

To understand this and to live it is religion to me. To me religion is not any effort to conquer anything. Religion is celebration -- not victory but celebration; not conflict, but rejoicing.

Accept nature outside and inside. In that acceptance, the transformation. That very acceptance is the transformation. One relaxes immediately, there is no need to be tense. One starts flowing with nature. Life

can become a splendour if you flow with nature. If you fight, then life is hell. To me this is the meaning of hell and heaven: to be with nature is heaven, to be in conflict with nature is hell.

[The new sannyasin says she would like to stay but she has accepted a job in the West.]

Nothing to be worried about. Just drop the idea!...

Tell them you are not coming! and I take the responsibility for breaking the promise. You need not feel guilty about it....

Mm! When your master orders you, you have to follow!...

Just tell them, 'I have fallen in the trap of a master and he says "Don't go!"'

Be here, because much has to be done, and a job is just a job! You have other, greater promises to fulfil...

Don't Just Do Something, Sit There

Talks given from 1/9/77 to 30/9/77
Darshan Diary
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Don't Just Do Something, Sit There

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Prem means love and patanga is a special moth that is very much attracted to fire, flame, and whenever there is flame the moth will come and jump into it. Its only love is fire. And hence the name 'patanga' has become a metaphor in the east -- a metaphor for the lover. A lover has to be like the moth -- ready to jump into fire, ready to die, ready to disappear. God is the flame and the seeker has to be the moth....

[The new sannyasin says: I have been dancing since I was nine years old, but I never felt so much energy as here. When I danced here it was incredible!]

That's true! Here the whole energy is of dance. And now your quality of dance will change: you will get more into it. It will not be just a profession; it will become a vocation. And when one can do something with great love, devotion, then each thing in life becomes meditation. And dance is such a beautiful phenomenon. There is nothing like dance as far as meditation is concerned.

So you have one of the most blessed vocations available to humanity. Your very work can become your meditation. So now dance with the idea that it has to be not just technically correct -- that's okay; technically it has to be correct. But it has to be meditative. Bring a quality of silence into it. And while you are dancing, rather than manipulating yourself, relax; relax into it, let things happen. Rather than making them happen, rather than creating them, let them happen. Be more innocent in it. And then you will be surprised that not only are you enjoying it, others will enjoy more. Wherever there is innocence, the door to the divine opens... and a dancer can do immense work.

Now you will be my sannyasin, so dance as a sannyasin should dance. And provoke god before you go into dance. Remember me, and just think that you are dancing for god, not for ordinary people. God is your audience, and you have to disappear in the dance. When there is no ego and the dance is pure, then you will know exactly what it is for the first time. All the old religions of the world were dancing religions. By and by they have disappeared, and instead of the dancing religions very dull and dead churches have arisen. I want to bring all paganism back into religion -- all the dance and the celebration and the song. All kinds of wild joys have to be brought back into religion; only they can infuse spirit into it. Otherwise it is dead and people are just carrying its corpse. Sooner or later it has to be buried or burned unless we can bring wild joy back into religion.... So dance! And next time you come here, dance for the sannyasins too, mm ? Good!

[Osho suggests to a sannyasin he sets up a centre in his home town when he returns. The sannyasin replies there is only he and his wife who are sannyasins there.]

Mm mm, but that is enough to start the whole world! Adam and eve and here we go! Start a small centre!

This will be the name: asti. It means be, being. The latin word 'est' comes from asti, and from 'est' comes existence; existence means the same. And the most important thing in the world is moving your energy from doing to being, changing your focus from doing to being. The western mind is too concerned with doing, and the eastern focus is how to be. And if you are in a state of being, then all that is good follows easily. It follows like a shadow; you need not do it. And when things follow easily, spontaneously, they have a beauty and a grace. But to attain to being, a few things are needed.

The hippies have the right slogan for being: 'Turn on, get off and be.'

There are two types of people in the world: the people who can be called 'turned off people' -- sad, depressed, negative, dull, dead, dragging as if the whole world's burden is on them, continuously worrying and worrying. Nothing seems to be bright to them; all is dark and all is doomed. They are always waiting for the doomsday. These people cannot become my sannyasins unless they are turned on.

The other kind is the 'turned on people' who are joyous, who are always looking for something adventurous, always expecting that something is going to happen. They are leaning more towards the brighter side of life. They can see the white lining, the silver lining in the dark cloud. Only these people are capable of being religious. The turned off people are against god. The turned on people are for god, because god is possible when you are turned on totally, aflame... your whole being in a dance.

So the first quality for a sannyasin is to attain to a state of 'turn-on' and the second quality is to get off your ego trips.

Otherwise somebody can be turned on, but for wrong reasons. A politician can be very turned on for his ego trip. A money maniac can be very turned on and can always be rushing joyously around for more and more money. An adolf hitler is turned on -- a power maniac. So, unless the ego is dropped and the ego trips are dropped, just turning on does not help. So the second principle is: get off your trips, and then to be is very simple. One thing is to be joyous, another thing, not to be involved in ego trips... and the sannyasin is born. 'Asti' means to be, and all meditations lead to this space, 'asti'.

[An older sannyasin, who is returning to the west, says: I feel more like a two-year-old.]

That's perfectly right -- you look it! Your age has changed within these few days. You came very ancient and old, and you are going young! Your face has really lost all worries.

[The sannyasin adds: If I stayed much longer I would be no age at all.]

You would be! So very good.... Keep on being young and a child. That is the most valuable thing -- if

one can persist in being a child. And keep the image of a child of three years old... because it is between three and four that civilisation enters.

Up to the third year a child lives in a totally different world: in the mysterious, in the wonderful, in the fantastic. The child lives in the psychedelic. All is full of colour and potentiality and poetry, and everything thrills him. It does not matter what it is -- just pebbles on the seashore. Everything has immense beauty. The child has eyes for it. He is open from everywhere, he is not yet closed. He is not yet sophisticated and destroyed... he is still primitive.

It is always good to go for a walk with a three or two-year-old child and to commune with him, to see what he is doing, to see how he walks and how he becomes interested in everything. A butterfly or a flower or a dog barking and the child is involved with each moment so totally. Only the child knows how to live, or when one again becomes a child, one knows how to live. In between there is only misery and hell.

So keep this idea of a two or three-year-old. Let that be your reality and your chronological age just a social phenomenon, just a facade. Just from the outside be grown-up; from the inside remain a child. And when you are alone, drop all your grown-upness; it is not needed. Behave like a child. And it will be good -- play with small children.

Sometimes take them, go for a walk on the seashore or anywhere -- in a garden -- and just behave like them; don't force them to behave like you. Just follow them and you will find new insights arising in you.

You are close to a second birth, that's why you are feeling this. And when a man is born again, when one attains to a second birth in life, all is attained; there is nothing else to attain.

Don't allow anything to hinder it, because nothing is more valuable than this. And always remember jesus. He goes on saying to his disciples, 'Unless you are a child again, you will not enter into the kingdom of god.' Heaven is only for the innocent. For the clever and cunning and the calculating there is only hell.

Sometimes it will be very frightening to feel like a child because then you become so vulnerable, so open, and anybody can hurt you. You become so helpless again... but that helplessness is beautiful. To be vulnerable is beautiful; to be hurt sometimes is beautiful. Just to avoid those hurts we become hard, we gather a crust, very steel-like, an armour. It is safe but it is dead.

So good, indivar. You are going in a really beautiful space! Remain in it, and invite it again and again.

Whenever you have an opportunity just become a child. In your bathroom, sitting in your tub, just be a child. Have all your toys around you!...

Much has to be done there -- many people need helping. So just go on doing. You have become a channel for me and many people are coming; go on helping them. And remain unworried about everything. I will take care!

[A sannyasin says she feels afraid, as if she is dissolving, and her body is jerking a lot. Osho checks her energy.]

Nothing to be worried, nothing to be feared at all but something to be happy about. The energy is arising and you have to help it. If you are afraid then you will not help. If you are afraid you will start hindering it, you will start controlling it, and that will be dangerous.

The jerks will disappear once the energy has spread all over the spine. It is just at the base, very active, and you are holding it there because of fear. If you drop fear, it will start rising. For a few days you will find great jerks happening; you will become a jerk. But once it has spread all over the spine, jerks will disappear and then you will feel great peace and great power, both together.

And fear is natural, so I am not condemning it; I am just making you aware that you need not get into it too much. It is natural; something so much is happening that one tends to be afraid. Where will it lead? Where will it land one? One knows not.

If we know something, we are less afraid; if we don't know then we are more afraid. But no need to be worried. Something really beautiful is happening -- help it! Whenever you are sitting alone, relax and let the jerks come. Invite them, cooperate with them. If your body is jerking, then help; rather than hindering, help. Sometimes lying down, let the jerks come; sometimes standing up let the jerks come; sometimes sitting let the jerks come. Allow it in as many postures as possible so the energy is spread sooner.

It will take a few days -- not more than three weeks, mm? If you allow it and cooperate with it, within three weeks it will be all over you. Then the jerking will disappear and there will be very very calm power inside you. You will feel immensely powerful and at the same time immensely calm. That's the indication of something spiritual happening.

If there is only power then it is the mind. If it is only silence then too it is the mind; the mind can have it both ways. If the mind becomes very very skilled there is silence. If the mind becomes very very ecstatic there is power... but these are both mind polarities.

When both happen together -- peace and power -- which is a rare phenomenon... because they always happen separately; the mind cannot be both. Either it can be powerful or can be silent, peaceful. This togetherness is possible only in the beyond; the spirit can be both together.

So this should be your practice for three weeks, in as many postures -- sometimes lying on your back, sometimes lying on your chest. Find out as many postures as you can. Invent them; there is no need to ask anybody, just invent. And you will find soon, within two, three days, in which postures it comes more. Then those are the postures to be followed. Drop those postures in which it is not much; choose those ones in which it comes more.

That's how yoga postures were discovered in the first place. But it is not always the same with everybody; everybody has to find his own postures. So play with postures and see. The criterion to judge is that whenever the jerking comes with great energy, and shakes you completely like an earthquake, that is the right posture. Follow that posture more. Within three weeks you be settled. Good.

[A sannyasin says her partner acts jealous, makes her more important than she is.]

Not jealous -- I think he feels that he is inferior. You are using the wrong word. He thinks that you are a goddess and he is worthless. Is that what it is? (she nods) Then it is not jealousy!...

That too is a way of manipulating people -- to make them very important. That's a kind of strategy, a very parasitical trip. When you make somebody very high, you have power over the person because it is your power now to keep him high or throw him down. If anybody -- for example, [your partner] -- puts you very high on a pedestal, you think he is making you powerful. But he is also becoming powerful, because only he can keep you on that pedestal, nobody else. And he knows that -- that you will have to depend on him otherwise you will not be on the pedestal; you will be an ordinary woman. He has made a goddess of you! So it is a very very subtle strategy to keep control over you.

By being dependent on you, he makes you dependent on him. And you enjoy the trip -- that he is making you so high. When you enjoy the trip, you have to fulfill a few conditions. For example, a goddess should not do a tantra group! That's so simple. So he is angry because you have gone against the rules of the game. He was making you a goddess and you participate in a tantra group? It is okay for human beings but not for goddesses! So he will be angry, he will take revenge. He has invested too much in your godhood and now you behave like a woman.

This is the trick; this is very ancient. [He] has not invented it; it is very ancient. Man has always put women on a pedestal so that she cannot come down. Man has either worshipped woman or condemned her. Either she is a worm crawling on the earth or she is a goddess, but he never makes her equal to himself; that is dangerous. Both are okay -- either she is very high in the sky, untouchable, or she is very low, again untouchable, but she is never equal. When a woman is very low she can be repressed, punished for anything that the man feels is wrong. Or she is a goddess; then she can be thrown from the pedestal -- that too is a kind of punishment.

But woman needs to be equal to man -- neither low nor high -- and for that man is not ready, because to make the other equal means you cannot control her any more. You cannot control an equal. Low and high can both be controlled but the equal person is free; the equal is equal.

So get down from the pedestal. Just tell him that you are a human being, not a goddess. Now what are you doing? -- you must be pretending to be a goddess, so you are cooperating with him. Don't cooperate! You simply tell [him], 'I am an ordinary woman as you are an ordinary man. I don't want to be worshipped like a goddess. I have all kinds of desires as any woman will have. I am just plain ordinary.' Get down from the pedestal rather than him throwing you; simply get down. You will feel good and you will unburden him also.

If he cannot love you, then he will find some other woman whom he can put on a pedestal and worship. He may be in need of a mother and not in need of a beloved; then that is his business. But you get down from the pedestal. Never allow anybody to put you on high, otherwise he will manipulate you. He will say, 'I have made you so high -- now you have to follow me. Don't do this; that doesn't suit you. Don't do that; that is below you. Keep your status.'

So you enjoy the status but then you feel petrified. You would like to be an alive human being. So you

are trying to do two contradictory things. If you want to be a fully warm-blooded woman, a real woman, then get down from the pedestal. All pedestals are a kind of disease I call 'pedestalitis'.

Get down and tell [him] that you are not going to become a goddess. Be natural and true and whatsoever happens has to be accepted. If he leaves you, that's his business. If he remains with you, you will be more free; he will be more free. And this will be helping him too... because he is also wrong. He will never be happy. First you put a woman on a pedestal; then you cannot make love to her. How can you make love to a goddess? -- it looks ugly. You cannot make love to your mother and you have put her up as a mother, a mother superior. Then you cannot make love to her, or even if you do, you feel guilt. He will not be happy, because he will continuously suffer from inferiority; he has made you superior.

Tell him 'I am just an ordinary woman. I don't want any other respect.' That is the greatest respect we can pay to each other as human beings! That will help. And if some complexity arises, both come together, mm? Good!

[A sannyasin says that after she has done groups she slips back into her old space. Osho reminds her that the group can give you a new perspective, a new attitude towards things. It's up to you to discover which attitudes are helpful and to adopt them as guidelines in your life....]

For example, in a group you don't feel jealous; then don't feel jealous while you are outside. In a group if there are twelve people you become so much one with the energy you are not separate. You lose yourself; you become part of the energy that is happening there. Then keep that in your awareness. While meditating become part of the whole meditator's group. While listening become part of all the people who are listening to me. While sitting with friends, let that be a group. While swimming let that be a group. Just learn the basic principles that help you: one, two, three -- there are not many. Just remember those two, three principles and let your life be run on those three principles. Soon you will see that the whole of life is a group.

What can a group do? A group is such a small thing and such a big world is going on all around. Why not make it a group? It is a group, and this whole ashram is a group.

But you are simply afraid that the old will come and you are not doing anything to prevent it coming. You will have to learn that, otherwise the old can come; because if you start functioning with your old mind, again it will be there.

At least for a few months one has to function on new principles. Then the old becomes rotten, loses functioning, and you have a new mind to work with. You don't fall into the old again and again.

So tonight just sit silently, remember what things have helped you in the group. Write them down: one, two, three -- in short -- just the basic principles about what had helped you, what made you feel so good. And then from tomorrow morning follow those things. Try that just for a few days, and you will be surprised -- the whole of life is a group; it is a growth situation.
And if you start falling back, remind me again, mm?

[She has asked several times about being in love with someone who is already in a relationship, and Osho has told her to find someone else. Now she tells him she is still with this person, but feels guilty.]

Be! That is your business!...

There is no need to feel guilty... there is no need to feel guilty. Be with him -- just don't bring that problem to me, mm? because then it has nothing to do with me. It is your business to decide. If some problem arises or something, don't bring that problem to me, that's all. No need to feel guilty.

If you want to do that, do it. A few people only learn by experiencing things, so you have to go through the experience, that's all. I cannot... even knowing that something is going wrong I cannot prevent you and I don't want to prevent you. Because if I do, you will always think I prevented you, otherwise there was going to be an incredible love affair or something. So go into it, and whatsoever happens is good. Just one thing: once you decide not to follow my advice, then about that thing never write to me again. Then it is your business; that is finished with me, mm ? But there is no need to feel guilt and there is no need to feel that you are doing something wrong. It is perfectly right -- it is your decision. But then whatsoever happens is your responsibility; you have to bear it. I'm not concerned. Right? Good!

[Osho spoke about 'missing' in the discourse about a week ago. On another occasion he'd said that one

shouldn't feel guilty for not following his advice, so a sannyasin took that as meaning she could do as she liked and disregard Osho's suggestions about her sadhana. You go on misinterpreting me, Osho told us....]

What I said was simply to help you so you don't become burdened with guilt. I have not said to start doing whatsoever you want to do. I have not said to go against my advice. I have simply said that if sometimes you feel like going against it and it is impossible for you to follow my advice... I am not saying that by not following my advice you will gain something; I am saying that you miss something. But there is no need to feel guilty; missing is enough punishment. Many of you go on missing but you will never know what you are missing. Only I feel sad for you... only I feel great compassion when I see somebody missing. He is not even aware that he is missing. He may have missed by just a few inches. Home was very close but he will never become aware of it. He will never be able to look back.

Don't Just Do Something, Sit There

Chapter #2
Chapter title: None

2 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709025
ShortTitle: JUSTDO02
Audio: No
Video: No

Prem means love, nispati means conclusion. And there are two types of conclusion: one is logical, intellectual, another is of the heart. The logical conclusion is superficial; only the conclusion that arises in life through love is decisive. You can go on arguing and thinking round and round; thinking moves in a circle. It always feels as if something is happening, as if one is arriving, but one never arrives, and each conclusion simply begins to be another question. Each conclusion starts another question. No conclusion is conclusive as far as intellect is concerned. You can come to a temporary decision that this is so, but immediately a thousand and one questions arise out of that and again you are on the way. So the conclusion only appears to be conclusive but is not; it is deceptive. When love concludes, it is really conclusive; then there is no question. Then questioning disappears; one simply knows. There is no proof for it, there is no argument for it, and you cannot convince anybody about your love conclusion -- there is no way. One is almost dumb; one cannot say anything about it.

One can live it and those who have eyes will be able to see that one has arrived, that something has bloomed, that there is deep contentment, that life is no more a longing but a satisfaction, no more a desire but an arrival. One has arrived! The very vibe says it, the eyes say it but there is no way to prove it. If somebody wants logical proof then the mystic has no proof: his god is beyond proof. That's what I mean by 'prem nispati' -- conclusion that does not come through logic but comes through love. God is that conclusion. Let love be your path. Begin in love and you will end in god.

[A sannyasin says he feels a knot in his neck. Osho checks his energy.]

It is there... but it is something to be happy about. The energy has come to that centre; it has never been there before. So it is not really a block. Just because energy has never been there, the passage is not open. Within a few days energy will be flowing, flowing, and the passage will be open. It has never been used. There is no block -- a block is a positive hindrance; there is no block. It is just that the passage has never been used before and your energy has come, rising up to that point. You have not felt it anywhere else

because the whole passage was clear. But this part has remained unfunctioning so it just needs to be functioning. And you need not do anything about it because anything you do will be a hindrance in the process; you have simply to allow the process.

Whenever you feel it, this will be a good exercise. Just look up and let the head go as far back as possible and look there, mm? so more tension will be there at the neck. Relax, then come forward; lean forward, relax the neck. Do this just two, three times -- two, three times a day. It is just giving energy a help. The energy will do the work on its own... nothing to be worried about!

[A sannyasin says that during kundalini meditation she feels as if her body is dissolving and there is a sensation of energy rising up from her centre. She feels so much fear she cannot do it.]

No, that is the meditation to do because that has given you your first glimpse. But when the first glimpse comes, the first fear also comes. They are associated, they come together. So whenever you become very much afraid of some experience, then remember, that is the meditation to go into. If you are not afraid of a meditation it is not going to help at all. That means your old identity is safe. Fear comes only when the old identity is in danger, the ground underneath is slipping. You are moving into something, you don't know what, and one feels panicky. Fear is always a good indication that something is going to happen through this method.

Kundalini has touched your hara, and you have felt something like death around you; that's why you felt like disappearing, that's why the feeling of choking, as if you are being killed, as if you are being crucified, hanged. But whenever death is so close by it is a great moment. If you can go into it you will know that you are immortal -- that death happens and still you are.

Maharishi Raman attained to enlightenment through death. He was only seventeen or eighteen and suddenly he felt he was dying. He was doing meditations; he must have unknowingly hit his hara. He was so absorbed in his meditation that he had left home and escaped and was sitting near a temple. The temple was dirty as indian temples are; there were flies and dogs everywhere. He was sitting there, hungry for many days, and all over his body were flies. Dogs were barking and children playing nearby -- the indian village scene.

And then suddenly he felt that he was dying, but he accepted it. It was okay: if one was dying, one was dying. He relaxed into death; his body fell down. A crowd gathered and they thought that this boy was dead. And what was happening inside was of tremendous value, ultimate value. Ramana saw his body disappearing. That's where you came very close to. But he accepted and you rejected. Then he saw his mind disappearing -- but he accepted it. And then a smile came over his face. The body disappeared, the mind disappeared and he was still there! Nothing had died! So he opened his eyes and laughed! He said to people, 'Death is impossible. I have seen the body disappearing, I have seen the mind disappearing but I was still there. I was the watcher; I was the witness of it all!' Since that moment death disappeared for him. He lived for many years after that -- fifty years -- but he lived in a deathlessness. Then there was life, and eternal life.

[Osho checks her energy.]

Energy is there and really ready to explode. You will have to be a little more brave than you have been. And drop fear. That's what I am here for: to help you to go into the deepest danger. You can trust me that I will take care. You can afford to die.

So when next time it starts happening, simply go into it and you will find me there. At the last stage of death, you will see me. And kundalini is the method that you have to continue. Do other methods also, but kundalini is a must!

[A sannyasin therapist has led his first group in the ashram and said he felt stuck because it was just a continuation of what he was doing in the West.]

Then I think that for a few days you should not do any groups, mm? -- that will be a continuation. For a few days forget about doing groups. Just relax. And enjoy -- if you enjoy any meditation or anything... or just relax. For a few days forget about groups. For at least two months, no group. Let it be a gap, and if then something new arises in your mind and a new urge comes to do something, then tell me; we will make a group for you. But invent something; no need to repeat the old.

[The sannyasin says he would like to take it easy, but needs something to do, otherwise he goes nuts.]

You are nuts! You don't go nuts! So that's good -- you can do any kind of work I find, otherwise you can do your group.

But in doing your group be more playful and more inventive, more imaginative. Don't think of efficiency too much -- that is a barrier, because if you think too much of efficiency then you have to repeat the old. About that you are perfectly clear, certain; you know the result and you know you will be more helpful. So it is better to do that -- but then you are in a rut.

The new thing may not be so good, may not be so successful, may not help people so much, but my vision is always that even if the new fails, it succeeds more than the rut -- even if the old rut succeeds. To fail with the new is far better than to succeed with the old, because even in that failure there is life.

And when you are feeling in a rut the group will not have real life because the life comes from the leader. He vibrates it: he is at the centre and ripples arise out of him. If he himself is not vibrating with joy and he is simply doing something because he knows how to do it and he knows what is going to happen and he is following a programme, then there will be no vibe. People will be benefited but the real thing will be missing. There will be no radical change in people. It will be okay -- exactly as you said -- and okay is not good enough. When you are alive and imaginative and playful, then something is possible; something radical is possible. You will be surprised by it when it happens and others will be surprised. Unless the leader is in a situation that he can be surprised by his own act, the group is dead. So make it a point that you have to be surprised by yourself and not know what is going to happen next. Something is bound to happen! When so many people are there, throbbing with energy, something is bound to happen. Don't follow a rut. You can do the group that you have suggested, but then be playful. Try that, then we will see.

Don't Just Do Something, Sit There

Chapter #3
Chapter title: None

3 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709035
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Video: No

[Osho explains the meaning of prem nutan: new, fresh love. Love is synonymous with life. If you can be true to love then there is no need for any other religion. Love is the highest religion possible and it takes you tot the ultimate goal. When there is flow, life has a glow. When there is no flow, life is just so-so. When you have lived this moment, drop it, it is meaningless. Dropping the experience each moment is what makes life continuously flowing.

[The new sannyasin asks if there is any value in making descriptions of what happens here, for other people.]

Yes, you can make them; there is no problem. In fact that is one of the ways to get rid of experience. If something is heavy in your mind the best way is to release it. Write it down and be finished with it, say good-bye. It is perfectly good. In fact, I tell people sometimes to keep diaries only so that they can go on putting their mind garbage in the diary. It can be of some help to somebody but it is not going to be of any

help to you. It is not going to be of any help to you; it can be a hindrance to you.

So I say to people to write the diary, but I also say never read it. Because you have lived it -- it is finished! In fact writing it is the funeral, mm? -- you have done all that you could do. You lived the experience; now you have recorded the experience. If others want to use it, they can; you are finished with it. It can be of some use to others -- sometimes of much use because others may not have passed on that way. Others may not have seen that space; others may be completely unaware that things like this exist. That may create an enquiry, a thirst, a longing. That may call a few people to that dimension which you have described... but it is of no use for you!

So if you keep records for your own use, then don't keep them. If you are keeping records for somebody to use then it is perfectly good; go on keeping. It is good for you, it is a way of getting rid of things, it is closing something, otherwise it remains hanging. You can go on keeping records, and it will be useful for others.

That's how millions of people are benefited by the experience of others... but not just by reading. Reading simply gives an enquiry, it does not give you the experience.

If you have experienced me here and you write about it, that writing is not going to help anybody to experience me but it can create a desire. It can put someone on the path towards me. To experience me he will have to come to me. He will have to invite me into his heart; there is no other way. It cannot be borrowed: your experience cannot become his, mm? But your experience can open a door that may have remained closed for him up to now. He may not have looked at this possibility.

So it is good -- keep the record... and forget. Once you have written forget about it. It has nothing to do with you; you are completely out of it. You have given the finishing touch and let that be the full point.

[The sannyasin says he belonged to a group which studied Alice Bailey...]

A good author but without any experience... a very good author. If you have not experienced it, you might almost believe that he has experienced, he is such a good author, has a rare quality. Because if you have not experienced it, to write in that way is very difficult... but he has done that.

In the past hundred years there have been a few very rare authors; he is one of them: a man who has no experience but has great understanding -- intellectual. It is so deep an intellectual understanding that only an experienced man can feel that he has not seen it. Sometimes it happens -- because to write is, in itself, a great art.

For example, you have experienced me but you may not be a good author, your description may be poor. You talk to somebody who is really an artist; he has not seen me and he has not been with me. You talk to him and he takes fragments from you, elaborates on them, creates a kind of system. His writing may be far more valuable than your writing... as far as writing is concerned. He may be more logical, more penetrating, more appealing if he has the art, but still something will be missing -- that will be in your writing. Something essential will be missing in his writing. On the surface he will do everything that he can. It will be a lamp without a flame. But for those who have not seen the flame, even the lamp is more than enough. Once you have seen the flame then you will know whether the lamp is lit or not.

Bailey is one of those beautiful authors, another is Leadbeater, another is Rudolph Steiner. These hundred years have seen many people. This is one of the most intellectual ages in history. Our approach is intellectual; we go through the intellect. And if somebody is very articulate, he can create such a picture that you will feel that he has been there; he has been in that space.

But Bailey can be helpful because whatsoever fragments he has gathered from other sources are all valuable. He himself may not have experienced, but he has some contact with sources where the experience has happened. He is making fragments available to people which are true, but only as fragments. One fragment that he has taken from one source is true, another fragment from another source is true... but all the fragments taken together are not true. You follow me? All the fragments taken together as an organic unity are not true.

The same is happening in the Arica movement. They have taken fragments from many sources, and all alive sources. Each technique in itself is right -- nothing is wrong about it. Taken separately, each is true. Put together with all the other techniques there is no whole; there is no centre that holds them all in one. They are all eclectic; they don't have any soul.

It is as if you have cut somebody's hand and somebody's head and somebody's leg and somebody's body, and then you put all the fragments together. You can sew them together so perfectly that the body looks

whole; somebody can be deceived -- but the soul is missing! The hands had been alive when they were with their source, the head had been alive when it was with its source, and so every fragment had been alive, had come from an alive man. But now it is no more alive and there is no centre that holds them together.

Good, Bailey is good -- he has brought you here -- but he is not a master. But these people are also needed; the world needs all kinds of people. The world needs teachers too; he is a good teacher. And this is the distinction that I make: a master is one who has known himself. He may not be a good teacher, he may be -- that depends. There have been many masters who were not good teachers, they were not very articulate: as far as teaching was concerned, they were poor people. But they knew the experience. There are teachers who are not masters. They teach perfectly well but they have not known themselves. It is very rarely that a man is both a master and a teacher. When a man is both a master and a teacher -- when he has known and has the capacity to make it known to you -- that is a rare phenomenon.

Bailey is a good teacher.... But teachers are needed. By and by through the teachers you move towards the masters....

[Osho gives sannyas to someone.]

This will be your new name and a new beginning, a new birth. Think of it as a resurrection -- let the old die. And it is only a question of understanding to let the old die. It is dead already. It is not clinging to you; you are clinging to it. So just the understanding is enough: you lose your grip on it, you open your fist and it is gone.

And the name is just a metaphor for the new beginning so the old identity is broken.

Purna means whole, ananda means bliss -- purnananda means 'whole bliss'. Whenever we are whole there is bliss. Bliss is a function of being whole. Whenever we are fragmented there is misery; misery is a shadow of being fragmented. And we are fragmented... we have been forced to become fragments; we have been divided in many ways.

Man is almost on the cross, and this is the way I understand the cross: man is divided vertically and horizontally, like a cross. Horizontally he is divided into the lower and the higher. The lower is condemned, the higher is praised, and a rift opens. Then you are never at ease; you can never be at ease -- because you are one! Nothing is lower and nothing is higher. It is the same blood that circulates in the heart, in the genitals, in the legs, in the head; nowhere is it divided. It is the same skin that covers you all over. It is the same life that is in the head and in the feet. But we have a subtle demarcation: the upper part of the body is valuable; the lower part is not valuable... not only not valuable -- it has to be condemned. In the upper part all the higher values reside, and in the lower part all the lower values. So the lower is not just a physical description; it becomes evaluation. The lower has to be condemned and repressed. So the first rift opens; horizontally you become divided -- you are two.

And then another division happens: the inner and the outer, the body and the soul, the material and the spiritual. So you are divided again. The material and the outer become the lower. The spiritual and the inner become the higher. So man is constantly in conflict.

R.D.Laing has written a book, 'The Divided Self' -- one of the most perceptive books written in this century. He is one of the most perceptive minds. And he thinks that it is the division that is man's pathology: if man can drop division he will be whole and healthy.

Purna means whole and ananda means bliss. When this cross is thrown away and you accept your being as a totality, then misery cannot exist. Because misery is in conflict, in fight, fight with yourself... and that is a stupid fight because you cannot win. How can one win against oneself? There are not two, so nobody can be defeated and nobody can be a winner. It is as if one's hands are both wrestling against each other. It is going to be indecisive -- it will never be decided -- because the winner can turn any moment and the defeated can become the winner. And there is only one person and one is fighting with oneself. It is a shadow fight, hence stupid... but it creates much misery.

Even when sometimes a thing is false, it can create very real misery. For example, you are going on an early morning walk, and it is still dark. You see a rope on the road and you think it is a snake and you start running. You are afraid, in a panic and perspiring; your heart is throbbing. Then somebody says, 'That is just a rope, there is no snake.' Then you will laugh... but the illusory snake created a very real misery.

So it does not matter whether something is illusory or not; it can create a very real problem. This fight with oneself is very very illusory. This division is false but it works; it goes on creating hell.

So this is my message [to you]... to drop all divisions. Accept yourself as a total, one organic phenomenon, undivided. There is nothing lower, nothing higher, nothing outer, nothing inner; it is all one. There is no material, no spiritual; it is all one. There is no world, no god; it is all one.

Once this has been accepted, understood, you will immediately feel a silence descending on you. The fight is finished. This is what I call arriving home.

And I am not a spiritual guru in the sense of one who helps you to attain to spirituality, who condemns much, who seduces you into a great struggle, who provokes you, challenges you to fight more, to fight more strongly. A spiritual guru is one who wants to change you.

I don't want to change you at all... I don't want to change anybody. Change is an ugly word for me. I teach acceptance, not change. I would like you just to be the one that you are. There is no need to go anywhere and to be somebody else. All that is needed to be blissful is already given you. It has already happened; it is already the case. You just go on being miserable; that is your creation.

Bliss has not to be searched for -- misery only has to be understood. Misery understood disappears, and that which remains is what bliss is. So it is not a programme to change you, improve you. My sannyas is not a programme to change or improve; you cannot be improved. God has made everybody so perfect that there is no way to improve. All programmes of improvement are doomed. They create misery and nothing else, because you fail again and again and you cannot improve. The very idea of improving gives you a goal in the future so the present becomes a misery and your hope hangs somewhere in the future. Great desire arises and you become very tense. So your so-called spiritual people are always tense.

My whole approach is to help you to relax -- not to change, not to improve, not to make you better; you are already better. This world is the most perfect world... it cannot be better.

So I am not a guru in that sense. I am at the most a friend who has understood one thing -- that if one wants to be happy, one should drop all programmes for the future. I am just happy as I am, and that's my whole message: I would like you to be just as you are.

[The new sannyasin says he feels finished with everything except love and laughter.]

No, I can see that there is still something left, otherwise I would not have told you. Consciously you may think...

That cross is there. Consciously you may think that you have nothing else left -- you may think intellectually it is all mumbo jumbo....

[The sannyasin says that he does not know what to do when he returns to the West, but it is a comfortable not-knowing.]

It is perfectly all right not to know. In fact, it will be wrong if you know what to do. That means you will be manipulating the future from this moment. Just be there and see. Whatsoever happens is good... all that happens is good.

Once we have some expectations that it should happen this way and it doesn't, then there is trouble. And even if it happens we are not happy, because then it is just our expectation fulfilled.We knew it already, so there is no thrill, no joy. If it doesn't happen -- and there is ninety-nine percent of the possibility of it not happening -- then we are miserable. If it happens we are not ecstatic, because we knew it would. If it doesn't happen, we are very very miserable; in both ways we lose.

It is always good to remain in a not-knowing mind. That is the true mind -- a not-knowing mind, a mind that does not know what is going to happen tomorrow. About tomorrow, if it comes, we will see and respond. Whatsoever we can do in that moment, we will do. There is no need to rehearse it because no rehearsal is going to be adequate. We don't know what exactly is going to be there so whatsoever we prepare will really be a hindrance in facing the reality that will be there. It will not allow you to see what is there. It will be a prejudice; it will disfigure and distract our mind from that which is. So it is better to go with a not-knowing mind. Something is going to happen, and if we are open we can make something out of it. When one is not ready for anything, much creativity is possible; one is innocent....

[A sannyasin says: Whenever I fall in love with someone I want to be like a baby. I lose contact with reality and I don't want to take responsibility; I want to become a child....]

Then there are only two ways; either you find somebody who wants to become a father and is not interested in being a lover... Sometimes it happens that the man is not interested in being a lover or a husband -- he is interested in being a father figure. Then you will fit perfectly well with each other; otherwise there will be misery.

The other way and really the only way is that you pass through a few groups -- primal, rebirthing... because that simply shows something that is hanging from your childhood. So you cannot grow from there, and whenever there is a love space, you relax in it and immediately go back to your childhood. Something is stuck there; it needs completion. So you can either find somebody who wants to be a father -- then you will fit with each other but the relationship will be ill.

There are many 'happy' marriages which are really pathological. They are happy in the sense that both are satisfied because both have a kind of pathology that fits with each other -- for example, a sadist and a masochist. Somebody who wants to torture somebody is a sadist and somebody who wants to be tortured is a masochist. Now, if a sadist and a masochist are married it will be one of the most happy marriages, because one wants to torture, that is his happiness -- another wants to be tortured; that is his or her happiness. They will fit like a glove and hand. Sometimes people think this is a very happy marriage; this is an ill marriage. They are both neurotic!

So out of one hundred marriages, ninety are miserable and nine are ill, but they look happy. There is rarely a marriage -- it is a very rare chance -- where the marriage is not ill, and happy. But that is possible only when both the persons are grown-up, mature, and have no hangovers from the past. Then there is a different kind of meeting.

So if you just want to be happy -- to have just a very ordinary happiness -- you can find someone. There are people who don't want a woman, who want a baby. That's why husbands call the wife 'baby' and things like that; that is stupid.

So find somebody who wants to call his beloved 'baby'; that means he has something for you. He wants a baby. Man's ego feels very satisfied when the woman becomes a baby. Then you are completely helpless; you have to depend on him totally. He is the provider, he is the master of the house and you are just a child. He enjoys protecting you, patronising you... but this is an ill thing. You are not a baby any more.

When are you going to be grown up? -- because grown-upness has its own joys. Those you will miss. And they are far superior to being a helpless baby, but for them you will have to unlearn something in the past.

Go through primal and rebirthing, and really go into them -- because this is of great importance for your whole life. Otherwise one day or other you will find a man who is interested in being a father and you will settle. People will call this a very happy marriage. It will not be a marriage at all, because how can an old father be married to a small baby? -- there is such distance. But you will be happy because you will not need to be responsible, and he will be happy because you will be completely dependent on him. His ego will be fulfilled; your irresponsibility will be fulfilled. But there will be no joy, no love; you will not grow out of that relationship.

I call a relationship ill when people don't grow in it, when they are stuck in it. Growth is the criterion of health: anything that is healthy goes on growing. When something stops growing, that means death is coming; it is no more healthy.

It is time that you get out of this, mm? So rather than moving into relationships, go into these groups. Good!

[Osho assigned some groups to an Indian sannyasin, who reports that he cannot find any reality inside, not even an ego or feeling... he feels dead. Osho has also suggested rolfing for him.]

Mm mm, rolfing will also help; do rolfing too. I can understand -- your problem is there. But in fact, that's how many indians live. It is just that you have become aware of it.

It is just that the majority of people in india have got into this kind of space; they have lost track of life. For so many centuries life-negation has been taught to them. It has gone into the blood, in the very marrow, so one has become dull. Whatsoever seems to be joyful seems to be wrong, and whatsoever is right makes you dull; this is the dilemma.

But people are not aware of it, so there is no problem; when you are not aware, there is no problem. Problems arise only when you become aware of it. So in a way it is a problem; in another sense, there is a possibility you can change. They will never change because they don't have the problem; they are not aware

of it.

Somebody is suffering from cancer and is not aware of it. There is no problem at all, although he is dying. He may have been suffering from cancer for years but he has not suffered because he does not know. Today he goes to the doctor, and the doctor says 'There seems to be cancer'; now he will suffer. So he is not suffering from cancer; he is suffering only from the awareness -- otherwise there has been cancer for two years and he has not suffered at all. Now that he has become aware, there is suffering; now there is trouble. That's what the situation is: you have become aware of something of which the east has completely become oblivious.

It is a good indication. You can come out of it -- a little effort is needed. And you will never be happy now unless you come out of it; there is no going back.

Ordinarily I don't allow indians to participate in the groups. I have allowed you for a particular reason, because I see the problem has come into your consciousness You will have to go through some processes to get rid of it. You cannot forget it now. And it is good that one cannot forget -- one can solve it. It will be there like an arrow continuously wounding you unless you get rid of it....

Go through rolfing, mm? And right now you are not in any kind of love relationship?... That will help tremendously; that's what you are missing....

First go through rolfing, mm? -- that will relax your armour and your musculature. And that will help.

Then you find a partner. It will be of immense value and the love challenge will help you to become alive. Without love, life tends to become dull and boring because then there is nothing to do. Love brings adventure. One can hope that something is going to happen; one can revive hope again.... It is happening... it is happening. Just a little time is needed. It is a whole life's problem, so just a little time is needed. It will go -- nothing to be worried about!

[Osho's father is in hospital with heart trouble. A sannyasin asks how he is.]

Mm! he is perfectly okay, not only physically -- he is spiritually going very well. Physical okayness is okay, but spiritually he is really going high. He is turned on.

[The sannyasin is leaving and Osho tells him he has much work to do for him. The sannyasin says he also needs to work on himself.]

That I can do. I can spare you! You start work on others, I will go on working on you.

In fact, when you start working on others, much starts happening to you. The best way to learn in the world is to teach, and if you want to be helped by god, help others. That's how one learns and deserves the help.

If you show compassion to people, great compassion will flow towards you. If you give, you will get... and a thousandfold. So never be a miser in giving. God is miserly only with misers!

[The sannyasin asks about a buzzing in the head accompanied by a kind of whistling; this has been going on for years.]

It is perfectly good; don't think that it is something wrong. It is the sound of your innermost being; it is the inner music. But it can drive one mad, mm? it is so constant. And if you become afraid of it, then there is trouble. Accept it, welcome it, cherish it, and whenever it is there and you are sitting silently and there is no other work, just sway with it.

The sound is there -- let dance be also....

It will become a violin! Start dancing and you will transform its quality.

[The sannyasin says he would like to understand the symbolism of the Rajneesh Foundation symbol.]

It is a very simple symbol. Just in the middle there is one point; that means one -- the ultimate source and the ultimate goal. The journey is from one to one. One becomes three -- the triangle around it: the trinity of christians or the three faces of hindu gods, trimurti, or if you understand the language of physics, then electron, neutron, positron... but one becomes three. Then three becomes nine, because each one again becomes three, and so on, so forth.

That nine is the symbol of the world -- the world of ten thousand things -- because nine is the last digit. From one to nine everything is finished; then there is only repetition. Ten, eleven, twelve; they are all repetitions. That is the symbol: from one to three, three to nine, and then again there is a circle, a big circle surrounding it. So the first point is the source and the last circle is the goal.
It is a very simple symbol.

This will be the name for the centre: prachi. It means the East... and you have to create a small east there. Wherever people are searching for god, the east is there. Whosoever is searching for god is eastern. To mc the east is not a geographical thing but a spiritual direction and dimension. If somebody is seeking only money and power and lives in the East, he does not belong to the East; he is western. And somebody living in the West and searching for god, meditating, praying, going inwards, lives in the East.

So the East has nothing to do with the outside -- it is a style of life, a way of life. Create a small east there, mm? -- a few people can start searching.... 'Prachi'. It means the land of the rising sun....

Don't Just Do Something, Sit There

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Osho explains the meaning of veet nisadha: beyond no, beyond negation.... Drop no-saying; become more and more of a yea-sayer.]

Yes, say yes to life. And if one is aware, then one will be surprised that many times we unnecessarily say no... and we harm nobody except ourselves by saying that. No is fear-oriented; yes is love. When you say yes, you are in a loving mood; whenever you are in a loving mood, you say yes -- they both go together. When you say no, you reject life, and when you reject life, life rejects you. Then one becomes more and more sour, more and more bitter, and then there is a vicious circle. When you are bitter you say no more; when you say no more, life goes on rejecting you. In fact it is not life that rejects you; it is your rejection that is reflected by life. It is your no that resounds back to you. Life is a mirror -- it simply mirrors. If you say yes to it, it says yes. If you sing a song, it sings a song. If you are ready to dance with it, it dances with you. It all depends on you: life simply goes on echoing you -- so never blame life. Life is absolutely innocent, as innocent as a mirror. Change your face; the mirror is never at fault. If you don't look beautiful in the mirror don't try to destroy the mirror -- change your face.

That's what I mean: when you start saying yes you start changing your face -- from fear to love, from rejection to acceptance. And that is the real transformation -- from atheism to theism.

I call the man an atheist who has become entangled too much with the no-saying. It has nothing to do with saying no to god. He may say yes to god, but if he goes on saying no to life, that makes no difference. He may believe in god and yet continuously be in a negative space. There are many people who believe in god and say no to life. In fact they say no to life because they think they believe in god. They think god is against life, so when you say no to life, you are saying yes to god. That is the most absurd thing that has ever happened in the human mind, the greatest calamity.

God is in life. God is life. God is the very centre of life, the very pulsation of it. When you say no to life

you deny god.

You can go into the church and pray but your denial is there. When you say yes to life you have said yes to god. You may not even go to the church or to the temple. You may not belong to any formal religion; you may not be a hindu or a mohammedan or a christian. You may not even use the word 'god', but if you say yes to life you have started growing.

With yes we grow; with no we stop. With no we are disconnected; with yes we are reconnected.

[The new sannyasin, who has spent seven years in India, says he has been thinking about things a lot.]

If thinking can lead you to a man who can teach you how to drop thinking, then it has done its work!

[The sannyasin says: It is difficult to drop thinking... It is difficult to know when to say yes to life or not.... What is to say yes to life, for example in my case?]

Somebody holds your hand: see whether holding his hand you are saying yes or no. You will immediately feel... You want to take your hand away? -- you are saying no. Somebody hugs you: just watch whether you are in the hug or are withdrawing, and you will know whether you are saying no or yes. Somebody is talking to you: watch whether you are saying no to him or yes. You can be polite and you go on saying no. You are feeling tired, you want to get rid of this man; he is boring. You go on saying no. On the surface you are polite and you are listening -- and you are not listening at all, because how can you listen with a no?

In fact I have never come across any boring person in life, and I have come across so many people -- some of them very very famous for being boring! But I have not felt them to be boring because when you say yes, even a boring person becomes interesting. It is a phenomenon; boredom is not an ordinary art, mm? If you listen to him with love and with acceptance, even he is something beautiful to look into. When you say no, that creates boredom.

So, next time when you are feeling bored, say yes, and see the change immediately coming. It is an instant change -- the whole climate changes.

Just this way, by and by become alert about when you say yes and when you say no.... And there are a thousand and one ways of saying yes and no. Sometimes you say verbally, sometimes you say existentially; sometimes you don't say at all, but you keep it inside. Sometimes by your movement, body movement, gesture, by your eyes... sometimes by keeping silent and sometimes by saying something -- there are a thousand and one ways; one has to be watchful.

And I am not saying -- I never demand anything impossible -- that you will be able to drop all your noes, but ninety-nine percent you will be able to drop, and that's not a small amount. Ninety-nine percent of noes are just old habit: we go on saying no because we have become habituated to it.

One percent will remain. That one percent will not go right now, but that one percent will be beautiful and that will help; that will not be dangerous. It will be only about very essential things... and it is needed; that one percent is a must. That too goes one day: when you disappear utterly, then that too goes. That one percent will be there to define you, to define your ego -- otherwise if you really say yes, one hundred percent, then you disappear. Then you don't have any definition; who are you then ?

So I am not saying that you can disappear right now, but this will be the beginning. And ninety-nine percent is futile, destructive, and destructive to you -- not to anybody else. The same opportunity can become such a flowing experience if you say yes. And sometimes the same opportunity, just by saying no, becomes very destructive....

You are in a crowd and it is noisy. Now, you can go on saying 'Why did I come here? -- this noisy crowd and these people are driving me crazy.' You are saying no and your no is driving you crazy! Otherwise the crowd is beautiful and the noise is beautiful and it has its own music. If you can relax a little bit and watch it, there is no need to go to any movie. All kinds of actors are there, and all kinds of roles are being played... and free of charge! Once you change your vision, focus, then the same crowd is beautiful, and you start learning from it. When you are not saying no, there is no heaviness.

A child is playing, you are studying a book and he is disturbing -- shouting or doing something. Now, you can say no -- and you will be disturbed in your reading because you are saying no, not because of the child. You say yes to the child and you see -- the child becomes just background and your reading becomes the figure. In fact the child's noise and play can enhance your reading,, can enhance your awareness. He will

not allow you to fall into sleep; that's what he is doing -- you will remain more alert and attentive.

That's what I mean: use all opportunities to say yes and see how it changes you. One percent of no will remain -- that will go in the last jump....

[Osho explains the meaning of veet yantra -- beyond mechanicalness.]

That is the definition of consciousness: beyond mechanicalness. And that has to be your work: don't behave mechanically. Bring more and more consciousness into your acts -- even small acts: walking, eating, talking, listening taking a shower. Make them more and more conscious. Do each thing deliberately with a self-remembering that you are doing it. That self-remembering is not needed ordinarily, because once you have learned to do a certain thing then there is no need to remember. Then the body has learned the way and it does it mechanically. For example, if you are learning driving; first you have to be very attentive, very alert. As you start getting the feel of it, the knack of it, you become less and less attentive. After a month, when you have got the licence, you can forget about being attentive. Now the mechanical part in the body takes over.

We have a robot part in our mind which always takes over. Once you learn something... while you are learning you have to be conscious... once you have learned, the conscious gives it to the robot part, to the unconscious; then it takes charge. So the conscious again becomes free to learn something else. That's the natural way: each thing learned becomes part of the unconscious. But this unconscious goes on growing and by and by this mechanical unconscious surrounds you from everywhere.

Surrounded by this mechanical unconscious, one becomes almost a prisoner. To dissolve this mechanicalness one has to go backwards again so that each learned thing is taken back again from the unconscious, brought to the conscious. The more things start becoming conscious, the more you will feel alive. When everything is conscious, one is utterly alive. Otherwise people exist like machines.

Yes, there is something in them that is still beyond the machine, but that is very tiny, very very tiny. The machine is very big and the non-mechanical consciousness is just a small flame lost somewhere in the darkness; you cannot even find where it is. That flame has to be made bigger, and to make it bigger this is the fuel -- to start making your mechanical acts conscious again.

Once you have reclaimed one thing from the unconscious, your- consciousness will burn bright -- more fuel is available; then bring another then another.... This is the buddha's way: the path of awareness. And when you have brought all the unconscious things back into the conscious, the unconscious disappears. That is the moment of satori -- when the unconscious disappears. That's why we call it enlightenment: one becomes light; all darkness disappears.

So read something of Gurdjieff -- that will be helpful -- because that was his whole method: self-remembering. Read something of the Sufis, Jikr, that is their method. Read something of Buddha, particularly his method of mindfulness. And you are ready for a great pilgrimage, but you will have to go through the path of being more and more alert and aware.

Modern man has become very very unalert... so much so that many scientists, psychologists, biologists, have started feeling that consciousness is a myth. Man has no consciousness -- man is just a machine. They even have plans to make a better mechanism than man, a mechanism which can replace man, because man is so fallible. And of course they have done much on that line. Now a computer can do far better work than the human mind. They have developed a new mechanism in computers so that a computer can produce another generation. One computer when it is getting old, worked out, burnt out, can produce another computer just as a man can produce a child. But they are feeling only one difficulty: the computer can produce another computer but the other computer is not higher than the first; it is always lower. And with each generation it will go on deteriorating. It will become less and less complex, less and less sophisticated. It will become more and more simple and by and by it will disappear.

That is the only problem they are feeling, and that is the only thing that makes them uneasy -- that man must have something more than just a mechanism, because each generation goes on becoming more and more complex. That is rare; the computer cannot do that. If the computer were a very simple mechanism it could produce only a very simple mechanism.

But a buddha is born out of a non-buddha. Out of an ignorant person, buddha is born and becomes enlightened.... Now this is simply something else! No mechanism can evolve -- only consciousness evolves. Evolution is in-built in consciousness. And we don't know how much we can evolve; we live at the lowest rung. We have not entered the palace yet; we are just outside the palace.... And the palace is ours but we

have to pay for it -- and the price to be paid is awareness.

Man contains all that is possible in this existence. Man contains the whole cosmos... man contains god! But right now, man is just a machine. Just a small part is non-mechanical -- and that is our hope. We can use that small part, that tiny awareness, to create more awareness. And the only way to create more awareness is to go on dissolving the mechanism in us so that each act becomes by and by fully aware.

[The new sannyasin asks: Can't I use the unconscious mechanism?]

Yes, you can, but use it consciously... use it consciously. When you use it consciously the mechanism is there, is used, but it doesn't generate unconsciousness. It is the same mechanism that you are using and I am using. The difference is not in the mechanism; the difference is in the way it is used. If you use it consciously, while you are walking you will be using your body and you will be using the mechanism that makes you able to walk. It is unconscious, but when you walk very consciously, fully alert, luminous, each step in awareness, the mechanism is there but you are no more unconscious; consciousness is turning over the mechanism. So the mechanism cannot create unconsciousness; it creates consciousness -- that's why I call it the fuel.

If you are walking unaware of the fact that you are walking -- and you can walk because you are accustomed to walk; there is no need to be alert about it -- then walking is generating unconsciousness, and that unconsciousness goes on accumulating in us. If many of our acts are unconscious, then we are carrying a load of unconsciousness. That is heavy on our chest; that is the only block there is. When you start turning your consciousness on to the unconscious mechanism, you are transforming the energy. It is an alchemical process -- the process of how lead is turned into gold. Just by being conscious of it, lead starts turning into gold. It is a magic, and it works like magic. You have to use -- mechanism has to be used -- but consciously. Try it, -- for one month try as much consciousness as possible, and you will be surprised, mm? Good!

[A sannyasin had written to Osho to say he had doubts about wearing a mala and 'uniform'. He is returning to the West and will return next year for a longer time. He feels he has not been here long enough to change this time.]

Mm mm... that's what my feeling is too -- not only that you have not been here long enough, you have not been at all!...

This time you missed me. So, whenever you can come, give it one try again! I have to be truthful with you -- you completely missed me. Otherwise even these few days would have been meaningful.

You are too much in your head... and I behead people but I go very politely! I was thinking to behead you, but there was not enough time. I don't jump very suddenly because sometimes people can escape, mm? And that was the fear with you: you were continuously ready to escape and you were just lurking on the boundary, not coming close to me.

So one year will be a long time there. Continue to meditate. If you can do a few groups there, do.

Wherever my orange people meet, something of me is present there. And it may be easier for you to connect with my people than with me because you will be less afraid of them, right?...

But next time you will not be able to miss. Many people miss for the first time. You can only come to know that you have missed when you have missed. The second time there will be Less possibility; you will make more of a conscious effort to come closer.

It has been a good beginning. You have not moved an inch but you are standing on the path!

[A sannyasin says she's worried about her return to Italy. The love between her husband and herself is now only the affection between brother and sister. What to do? She has fallen in love with a sannyasin.]

That happens! Mm? husbands and wives finally turn into brothers and sisters! But if it happens in India, people feel it as a blessing. If it happens in Italy people think it is a curse!...

You have children? No? And would you like to remain with your husband? If it is finished, if you have become brother and sister, then say good-bye! Because brothers and sisters cannot live long together... not in Italy! Say good-bye; what can you do ? If you have become brother and sister, nothing can be done. Now to live with your brother is almost immoral! Right? So it is perfectly good -- you find another lover. And if a sannyasin is there, then that's the best thing, mm?

Don't be worried -- just float here with your lover, mm? And your husband will also be happy because he will also be in trouble living with a sister; he will have to find somebody. He is not a sannyasin yet?

[She replies: He doesn't want sannyas. He's not happy that I am here. He doesn't write me.]

No, no, when he sees that you have said good-bye and you have become capable enough of moving with somebody else he will come!...

Mm mm, don't be worried.Just forget about the whole misery that you have been living there....

Just do meditation, mm? And you will have much group work to do with your husband. It has to be finished! Mm? it will be an encounter .

Mm, but do it happily and just tell him things are finished -- he will be free and you will be free. Just be free, mm? Freedom is always good -- nothing should be sacrificed for freedom. Good!

[A sannyasin asks: How is it possible to repent? -- How can you miss the truth? You can't miss it because it's always there.]

It is always there but you can always go on missing it....

If you become very very efficient in missing it, you can go on missing eternally; that's how people are missing One can become very efficient in missing too!...

You can go on knowing that you have not got it, but you can still go on thinking maybe it is not there; that's why you have not got it... and that becomes the protection of your ignorance. It may not be there; that's why you have not got it. But it may be there and you have not got it, and that's what I mean by missing it. There may be the sun outside and your doors are closed, and you remain in darkness. You can go on thinking, 'Yes, there is no light in my room and I don't have the light, but maybe there is no light; that's why I don't have it.' And you don't look at the point that the door has to be opened and the light will come in. And one can go missing eternally....

Truth is there, we are there -- we are both confronting each other. Truth is confronting everybody from every side, but still one can remain closed.

And what do I mean by repenting? I mean that when you become aware that you have been missing so long, then repentance comes; one simply feels why did one miss for so long? There was no reason to remain in misery for such a long time!

[She asks: What should I do?]

Die!... Let [yourself] die! You cling too much to your[self]! This ego has to go! Next time you come, come here and put your ego outside the gate. You can give it to [the guard]; he can keep it. Next time you come, come here and drop all ego mind. Just being here for a few days will be of tremendous value.

Don't go on fighting with me. There is a fight, and when I say it I mean it: there is a fight. You go on fighting and you don't know with whom you are fighting and for what. In any fight with me you will lose -- I cannot be the loser. There is no point; I cannot lose anything! In your defeat you will be victorious; in your victory you will be defeated.

So if you want to be victorious, accept defeat and surrender. And next time you come, something is going to happen. I have been preparing ground for it!

Don't Just Do Something, Sit There

Chapter #5
Chapter title: None

5 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709055
ShortTitle: JUSTDO05
Audio: No
Video: No

Ananda means bliss, svatma means the innermost self, the innermost core, the being. Bliss being -- that will be the meaning of the name... and there is a message in it for you. I give names as messages. You will have to unfold it, live it, and by and by the name will become a reality. Right now it will only be a name, but if you work on it it will become your reality. It will not be any more a name, not just a name. This is the message -- that there is no need to improve upon yourself. Drop the idea of improving, drop the idea of progressing. Drop the idea of becoming. Be! This is the greatest illusion that humanity suffers from -- that one has to become something, only then can one be happy. That 'something' may be anything -- more rich, more powerful, more spiritual, more religious, more artistic. But one has to become something, *then* one will be happy. So happiness is postponed and then postponing becomes your habit. When you have more money, then too the problem will be the same; you will postpone. You will say, 'How can one be happy with only this much money ? More is needed. When I have more I will be happy.

One can go on postponing. And life is very short; it is really short -- seventy, eighty years. Out of seventy years one third is lost in sleep. Another one third is spent in just putting body and soul together -- work, bread and butter. Another one third is spent in small trivia -- driving from the house to the office, from the office to the house, saving, cleaning, taking a bath, eating....

Life is very short, and if postponing becomes your habit then there is no possibility to be blissful ever. One can easily postpone for these seventy years. And the postponing is a by-product of the idea that one has to become somebody, then one can be happy; that is utterly meaningless. One can be happy as one is, one can be happy only as one is! There is no need to wait for the second moment, for the next moment. Right now, everything is available that can make you happy. Everything that is needed to be happy is already given. It has been with you all along.

That is the meaning of svatma -- being. Being is more significant than becoming. Becoming is the world; being is god. Becoming needs time; being is a timeless phenomenon Becoming is desiring and, naturally much anxiety, struggle, and frustration, and in the end, frustration . After so much struggle, one only arrives at a frustrated state of mind.

Being is non-desiring, no striving, no effort. One simply starts enjoying oneself and the existence that surrounds one. This is the message in your name -- that you be. And Once you start feeling that one need not become anything... It is neurotic; the very idea of becoming is neurotic. One has just to be herenow and then tiny tiny moments, precious moments, win start dropping on you like a shower, a fine rain.

Suddenly one day sitting in your room doing nothing, it is there. Suddenly you become utterly aware of the silence in the house... not a thing stirring. Or the bird there. crying... or the sun rays dancing on the floor... or the moon that is just peeping through the Window. For a moment you are in utter bliss.

And the strange thing is: when bliss is, you are not. For that moment you are not, only bliss is, overwhelming bliss, for no reason at all. It has been all along; it is just that you were not alert. And you were not alert because you were striving to get something, to become something, to reach somewhere. There is nowhere to reach.We are already at home!

[Osho suggests some groups.]

Try these three groups... although trying is a not a very good word. And that's why I have given you a name that means to be. Trying is never being... the effort!

There is a very famous zen anecdote: A zen master is standing with a handkerchief in his hand talking to his disciple. Suddenly he drops the handkerchief and asks the disciple to try to pick it up -- to try to pick it up. The disciple simply picks it up and gives it to the master and the master says, 'No, that is not the thing.' He drops it again and he says, 'Try to pick it up.'

Now the disciple is a little puzzled: what is the matter? He did it again and it happened six times. The master dropped it for the seventh time and he said, 'No, I am not satisfied. Try to pick it up again.' Then it dawned on the disciple, he laughed -- yes, he had missed.

The master is saying, 'Try to pick it up,' and the disciple says, 'How can one try to pick it up? Either you pick it up or you don't pick it up. Trying to pick it up is just meaningless! What can you do trying to pick it up?'
And the master says, 'Precisely! So you got it!'

And in life people go on doing that -- trying... trying to love. Either you love or you don't love. Trying means somewhere in the limbo; you will be neither here nor there.

So, just participate in these groups and be. If striving comes, relax and remember. Just repeat your name 'svatma' inside. Whenever you start feeling something is coming up, stirring, and you want to try something, just remember the name 'svatma'. Make it a mantra; just repeat two, three times inside, 'svatma, svatma, svatma'... It means being, non-striving, non-trying. Relax into it. And something is very much possible but you will have to be in this mind: a non-striver's mind.

[The new sannyasin says: I believe in christianity and I have the problem about christening. I got my name through christ and in the name of god, Jesus and the holy spirit -- and I want to take this name now. For me it's difficult.]

Don't take it! Be a christian! If you are achieving something, if you are growing, be a christian with my blessings. If you are not achieving anything, forget all about it; then it has not happened. If christening has happened -- if you have really received the name of Jesus and god -- then why are you here? For what? -- just to waste your time and my time? If it has happened, it has happened; then there is no need. If it has not happened, then why cling to it? Then this is another christening; this is the new christening. If one medicine has not helped, you move to another medicine.

It does not say anything about Christ; it is not that Christ has failed. It is only that the type of christianity that you got from your priest has failed. Maybe the priest himself did not have it. How can he give it to you? All priests are not christs. Only a christ can christen. How can the priest do it? If he had something he could have given it to you. He was just a formal priest: he gave you a formal religion. Good as far as it goes -- good that you were not a communist and you were a christian -- but that's all!

If something has happened through it, then. I am the last person to distract you from that. If nothing has happened this is going to be your first christening. Now I am sharing something with you which can become a blossoming in you. But that is up to you, because these things cannot be given if you are not receptive. If you want to cling to your christianity, cling; nobody is interested in taking you away. But has something happened through it? If it has happened then why should you even think of sannyas? -- there is no need.

Now this is how the human mind works: you go on clinging to something which is not useful at all, which has not worked. And remember always, I am not saying that christ has failed; christ never fails! This is the only way he can succeed in you: if you become a sannyasin. Nobody will know that you are a christian, but christ will know. You are for the first time becoming a christian... not formally. I am not a christian, I am not a priest to anybody. I am not representing anybody; I only represent myself. But something is possible....

If you cling to your old -- you can, that's your business! But nothing has happened and nothing is going to happen through it. You have already been a christian for many years! Why not take another chance? Why not open another door? If this door has proved a wall and you have been knocking your head against it and nothing has opened, maybe it is not a door at all! I am calling you from another door, and whatsoever door you choose, if you can get out of your misery you will be in christ.

Christ has nothing to do with christianity. Deep down Christ has nothing to do even with Jesus -- Christ is a state of consciousness. Jesus became Christ. Buddha is a christ, so is mohammed. And so you can be... but it needs risk!

Jesus was circumcised as a jew but he dared get out of the formal religion. He ventured beyond the boundaries of formal religion. He dared to be baptised by the madman, john the baptist. That's what I am doing to you. I am a madman! Can't you see the Jordan river around me?

But you have to think about it, mm? If you feel that you are losing something valuable, don't become a sannyasin. But if you feel you are going into something valuable... then only. You can think about it, think for one day, mm? And then if you feel that you want to cling to your old, return the name, return the mala. And don't feel guilty about it; there is nothing, no problem.
With me, everything is allowed, mm ? And take it easy! Right? Good!

[Osho explains the meaning of anand purven -- bliss of the East.]

The human mind is divided into these two hemispheres -- not the human earth but the human mind. The West has its idea of happiness -- that is of possessing more, of having this and that. The East has its own idea of happiness -- of being more, not possessing but being more alert, more aware, more conscious... being more. The directions are different: the western approach moves outward, the eastern moves inward. The East thinks in terms of peace, silence, at-home-ness in existence, with existence. The west thinks in terms of conquering, of possessing. The western mind is basically at war, in conflict, it is aggressive.

So become eastern; change from the western to the eastern. It is a change from the mind to the heart, from the male attitude towards the feminine attitude, from being aggressive to being receptive.

God cannot be grabbed. We can only receive him: we can become the host and we can invite him. We can keep our doors open for him to come -- that's all that we can do. That's what meditation is all about.

This will be a great change in you. So from this moment, think less of possessions, less of success, less of fame, less of being powerful. Think more of calm, quietude, tranquillity. And once you start thinking of the eastern approach, by and by you start relaxing. Because then there is no war, no war with anything at all -- no war with nature, no war with society, no war even with yourself. Otherwise sometimes it happens that a person can even drop the world, drop possessions, start moving in, but starts fighting with himself; then the fight continues.

That's what has happened to many christian saints. They are no more fighting with nature, no more fighting with man; they start fighting with themselves. They become very aggressive with themselves. They can flagellate their Own body; they can hurt their own body, they can destroy their own limbs. This is aggression turning upon itself. First they were murderers, now they have become suicides, but the basic approach of violence remains .

So no fight that is the message of the east. Relax, rest -- all is good. Nothing has to be destroyed; everything has to be celebrated!

[The new sannyasin says: Last year all these things you've said to me now were happening.... I was very aggressive and violent with myself.]

Right! It has been in the past -- that I can see. Now the future has to be totally different, diametrically different. It has been there in the past; that is very visible, mm? All those footprints I can see. That's why I am giving you the name. Now you have to change radically -- you have to become a new kind of man. Don't be a german any more! Good!

[Osho initiates someone, saying: Just feel that you are standing outside under the sky. It is sunny -- the sun is shining bright; even with closed eyes you can feel the light. The light is filling you. You are open and the light in entering you; it is making you luminous.

That will be your constant meditation -- what I told you just now. Whenever you are sitting alone, not doing anything, just feel light entering you from above. Soak it in, drink it, let it sink into your heart. Let it reach your whole body so that you disappear as a material body and you become a body of light. It will come very easy to you, and it will do miracles.

Deva udeepta. It means illuminated by god -- deva means god, udeepta means illuminated. Mm? and that is your meditation.

[A visitor says she feels Osho's spirit permeating her work as a movement therapist. She doesn't want to commit herself to sannyas until she can be here for a longer time.]

That's right -- I understand your... Your idea is perfectly right. But there are things for which we should not wait... because one never knows! One can always wait for non-essential things because if they don't happen nothing matters, but one should not wait for the essential. One never knows -- next time you come I may not be here; next time I am here you may not be.

So your feeling is perfectly right... but still, one should not wait for it. Become a sannyasin!...

There is no need to wait and there is no need to think that you are not centred yet. Nobody is ever

absolutely centered, because to be absolutely centred means to die. Something remains wavering; that is part of life. That's why in the East we say that once a man has become absolutely centred he will not be coming again; this will be his last time... because absolute centering means death.

Nietzsche has said that when something is unripe it wants to live because it longs, desires, hopes. It wants to become perfect, it wants to reach higher plenitudes of being. But when something is ripe it wants to die.... And he is right!

So if one wants a total surrender it will never be possible, because a part of the mind will always be shaking and wavering. One has to go in spite of it, and one has to take decisions. Even if one is not total, one has to take decisions, because time never waits. If you don't decide, time is gone and then it may be too late to decide or it may be irrelevant to decide.

There are moments... And you are in such a space right this moment -- that's why I insisted. Otherwise I would have told you to wait. It is a rare space in which you are. It is very easy for me to connect with you right now. It is not a question of your being centred. It is more a question of your being vulnerable. You are vulnerable at this moment, open.

From your side you may think that if you were more centred then you would have entered into sannyas more deeply. From your side only one thing is needed -- that you should be open... and that you are! Much is going to happen, and it will start growing from this moment....

Ananda means blissful, meeta means a friend -- a blissful friend.

You have to become a blissful friend: first to yourself then to others, then to the whole. If one can be friendly to the whole, nothing else is needed. In that very friendliness is enlightenment....

So become more and more friendly to your patients. to your friends, to the people you come across, to strangers. Let friendship be your flavour... and you will grow through it! Friendship will be your meditation. And now, you will not be alone -- I will be with you!...
Mm? you have to share me with many people -- as many as possible.

[A sannyasin who is leaving to work as a teacher in the West says he is afraid of misguiding the children -- he doesn't know anything.]

Love them! Feel delighted in making the aware of new things. Don't think of yourself as a teacher. Think of yourself more as a guide who is taking them on a trip.

... That's what the obstacle is -- to know. Be in this state of not-knowing. But naturally you have lived more in the world than they have; you certainly know a little more than they know. There is no need to become a knower, but you are a little ahead of them so you can guide them in a few things. You can make them interested in new things; you can help them explore.

That is the function of a teacher: to help the children to explore, to help the children so that their enquiry can become a little more systematic. It is not that you have to give them knowledge. You have to give them curiosity; you have to give them a thirst for knowing You have to create in them a great longing to explore this mysterious existence.

The real teacher is a mystic: he simply makes unknown dimensions available, that's all. He simply opens doors which were closed and invites people to enter.

So be playful -- don't be serious -- and your children will love you. Love them! Just be a help so that they can start moving on their own. Nothing to be worried about -- I will be continuously helping you!

[A sannyasin asks the meaning of the words: The honey is in the lotus flower and the bee knows it.]

The lotus is a symbol of ultimate flowering, mm? -- that is the most beautiful flower in the east And it almost resembles energy when it comes to the ultimate centre -- the seventh chakra. There happens a kind of blooming, as if a one-thousand-petalled lotus has bloomed. So, the lotus became a symbol of spiritual unfoldment, and in that unfolding of the lotus there is bliss. That bliss is what honey is, and the bee knows it. You have to become the bee: you have to become the seeker of that ultimate unfoldment in your being. The goal is to be that lotus, and the beginning is to be the bee -- the seeker, the searcher. So become a bee!

And the bee knows! If you really start sincerely searching you will know where it is, you don't need to be told. We are born with that tacit understanding of where it is, we all know about it. We may not use our knowing, we may not translate our knowing into practice, we may go on neglecting, ignoring it, but we

know where it is. That knowledge is a given phenomenon -- you are carrying it from your very birth. Once you start really longing, once you become really thirsty, nothing can hold you, you will reach. The bee knows where the honey is.

In the beginning you will be the bee; in the end you will become the lotus. You are both -- the beginning and the end, the alpha and the omega.

Don't Just Do Something, Sit There

Chapter #6
Chapter title: None

6 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709065
ShortTitle: JUSTDO06
Audio: No
Video: No

[Osho checks someone's energy saying: Create a space of fear in and around yourself. Osho tells him that he is sitting on a deep layer of fear. Fear and anger are two sides of one coin. Fear is a good policy but very bad for growth. Anger is not a very good policy but is very good for growth. Anger is not the end, but it is better than fear because something moves out. You have so much anger hidden in the stomach that it is enough to kill many people. Fear is a kind of spiritual paralysis, but remember, society will appreciate you very much; you are a good man, a nice man. All afraid people are nice. They are always polite; they always follow the etiquette. Such a man will always go on saying yes. He will always be nice -- but his niceness will become nauseous.]

You can become that kind of person if you don't drop out of your fear. Everybody will love you and everybody will like you, but you will be gone down the drain, you will miss all that is in life. So here, this is going to be your work, mm? First become more expressive, take risks. And this is a good beginning -- that you are becoming a sannyasin. This is a good initiation into this.

And after you have been flowing into anger, warmth, a transcendence is possible. Then watch your anger; there is no need always to do it -- it is just to destroy the fear. Once fear is gone and anger is flowing, watch it and watching it, go beyond it. This is your work.

Ananda means blissful, pardeisi means a stranger -- a blissful stranger. That is the lot of all of us on this earth: we arc strangers here. Now it depends on us -- we can become miserable strangers or we can become blissful strangers. We can start thinking in terms of alienation, as if we have been thrown out of our home. That's what christianity goes on teaching -- that man has been expelled, expelled from the garden of eden... that god is angry, that man has fallen, that man has committed sin so he has been thrown out. Then naturally one is miserable. How can you feel happy when you have been expelled from your home? You have been expelled from your real soil, uprooted, thrown out -- thrown out into a dark and dismal world, thrown out with strange people with strange situations, without any shelter, without any security. One naturally becomes miserable.

So christianity, because of this idea of expulsion, became the religion of misery, sadness. Christians say jesus never laughed. That is just the most stupid statement every made, but that fits with the christian ideology. They cannot allow even jesus to laugh; they cannot allow anybody to laugh. You are thrown here as a punishment; how can you laugh? You have to work your way back home.

But this is our choice. There is no need to think of it as expulsion. Rather, think that you are on a

holiday from your home -- then the whole quality of life changes. Think that you have not been expelled; you have been exploring the strange. You have not been thrown out, not punished, but sent into the world to grow; it is a situation in which to grow. This whole strange state is a device of god to help people grow.

The child has to be sent to the school -- not as a punishment. The child has to be sent one day to the hostel not as a punishment but to grow, to learn, to be. The child has to be sent away from home to the university to live amongst strangers to grow, to confront, to encounter!

This is my attitude: man is not here on this earth suffering from any punishment. This is a growth situation: man is here to mature. And maturity is possible only when you are insecure, unsheltered, and all kinds of challenges and all kinds of dangers surround you.

This world is a beautiful device of god. So be a blissful stranger here!

[Osho explains the meaning of chandralekha.]

It is a tree in paradise, a luminous tree, as luminous as the moon. Chandra also means moon, but the tree is luminous, it is a moon tree. Just as you see the moon surrounded by light, the tree is surrounded by light; that's why it is called 'chandralekha'. Yes, it is concerned with the moon but it is a tree in paradise; such trees exist only in paradise! And I would like you to become a luminous tree of paradise -- that is the message....

But never ask me again because I myself go on forgetting! And one of the troubles with these names is that they can mean many things. Ancient languages are very poetic; modern languages are not poetic. A modern word means exactly what it means; it has a single meaning. Ancient languages -- sanskrit, arabic, hebrew, greek -- have many meanings; a single word can have many meanings. So it is very easy to change the whole meaning of a word; one can play with those words very easily. They are not fixed, they are liquid.

When I give you a name, in that moment I have a certain feeling about you... but you go on changing! If after three or six months you ask me again the meaning of your name, then you create trouble for me. By that time I have forgotten! By that time I have forgotten in what space you were when I gave the name to you. And you are no more in that space. Six months and the Ganges has flown by so much... so much water has gone down, it is no more the same Ganges. You are not the same [person] to whom I had given the initiation; now you are in a different space. If I was going to give you a name today I would give you another name. Your whole aura is different.

So when I give you a name, listen well, if you really want to know what it means.

[She tells him she is returning to Germany.]

So we have a centre there, mm? -- help my people! Become a tree for them too... a shelter and a shade. My sannyasins need many shelters and much shade. And germany is going to become one of the greatest sannyas lands, so just help people, mm? Good!

[A sannyasin says that though part of him wants to here, resident in the ashram, he feels he's got some unfinished karmas with the world. Maybe it's got something to do with having to prove himself. He has the the idea of returning to the west but working for the ashram. In this way, he'd be still closely related to the ashram but in the world. Osho checks his energy.]

These are the rationalisations that you are trying to find because you cannot figure out what it is. So sometimes you think it is a karma that you have to fulfill, that it is something you have to go through, that it is something to prove, to achieve. No, it is not that. You just have energy that needs to get involved. It is very active, it needs expression.

So the idea is perfectly good: start doing my work in the west. And don't go doing it in a worried tense state of mind, thinking 'Why am I doing it? -- I could have relaxed and surrendered.' That day will come... soon. But this too is my work. I need many people to be here and I need many more people to go into the world. So you be the second type. Both will be my people and both will be doing my work.

Just go very easily and happily and don't create any conflict. Otherwise if you go with a conflict then there you will continuously think, 'Why am I doing this? It is useless -- I should go and be part of the ashram.' You are part of the ashram.

The ashram will have two kinds of people: the residents and the wanderers. It will have a fixed

community and it will have a liquid community, moving all over the world; we will need many people. Otherwise who is going to bring new people to me? You have to go. Start working for me, mm? Good!

[A sannyasin, newly returned, had hoped to bring his family with him, but had a six-month fight and came back alone.]

Mm mm... one chapter is closed -- that's very good. Now something new can start.

And don't be worried about the past; it is no more. Don't keep that hangover. There is no need, mm? You have come clean out of a situation, now start doing something new and become new.

And it is very difficult to drop misery, that I know. It is very difficult to drop confusion, that I know. One tends to cling to misery and to confusion, because it gives one such a feeling, such an identity, such a definition, that blissfulness never gives.

Misery always defines you. Bliss takes away all definitions, hence people decide to be miserable. It feels very good to be miserable. One feels one is... maybe miserable, but one is.

When you are really happy you are not. In happiness you disappear; in misery you are. Misery creates the ego, and happiness takes it away... and forever!

You have lived enough in misery -- now come out of it. And it is only a question of deciding that you want to come out of it; then nothing can hold you back.

So start meditating, do a few groups as a cleansing.

[The sannyasin says he misses his daughter very much.]

Don't be worried. There is no need to leave anybody. Just first get clean yourself; then everything remains possible. The daughter can be with you, the wife can also be again with you; don't be worried about that.

Right now if you create such problems -- which cannot be solved... For example, nothing can be done about the daughter right now. There are three types of problems....

One is where something can be done: then do something. Another kind of problem is where nothing can be done right now: then don't be worried right now. And there is a third kind of problem: nothing can be done ever; then why bother about it ? That's not a problem at all. These are the three kinds of problems. Start from the first.

Right now I would like you to clean your mind. The second thing: we will think about the relationship with your wife, with your children. But that will be the second thing.

Right now if you start thinking in a confused state you will be getting unnecessarily tense, anxious, and that is not going to help. That will not bring your daughter back to you, so it is pointless.

First, for three months, forget everything. For three months just clean yourself. Go through all the processes possible so you have a clarity, and then we will think out of that clarity, what you want. Maybe you decide that it is good that the child remains with the mother; out of that clarity nobody knows. Or you may decide that the child is needed with you or you decide that you need the mother and the child both. But that will be after three months. For three months we will not tackle that problem. And nothing is going to change -- the daughter will be there, the wife will be there -- so there is no hurry. The problem can wait for three months.

Always remember that the problem has to be solved by you. So first you become clear, unclouded. And that will be my work here: for three months to just wipe out all the dust from your mind so you have a mirror. And then you can see, and things will be different.

Start meditating.

[A sannyasin says: I used to believe that women were very important to me -- the most important things. I'm not sure any more... but that was my only certainty.]

Only? So it is very good -- now I will be your certainty! That's very good. It was a false certainty: you were just believing in an illusion. And I am not saying not to love women -- but don't depend on them. And if you depend, you cannot love, and if you love you cannot depend. Only independent people can love.

That idea of yours -- that women were a kind of security, a safety, a shelter -- was a childish idea. You were projecting your mother onto other women. It is good -- you are becoming mature. You have to come to

your own. Love women, but don't depend on them; love women and don't let them depend on you. Love is always favourable to independence, freedom.

And don't feel confused. I can understand, mm ? Something to which you were holding tight and that you were thinking was very valuable, has disappeared. It was not valuable in the first place and because of it you could not have grown.

The group really did something valuable to you. And I know there will be confusion for a few days, but don't try to get into that clarity -- that you call clarity -- again. It was not clarity, it was just unawareness.

Don't try to get into it again and don't try to replace it with something else! Don't miss this opportunity of being yourself....

That's what one starts with -- nothing! If you can live with this nothing, soon you will start feeling who you are. But if you don't live with this nothing you will never know who you are. You can go on clinging to the apron strings of any woman; you will remain a child.

And no woman will love you. They can patronise you, they will say, 'This is a childish man.' They will become your mother. That's not right.

[The sannyasin says he is booked for the tantra group. Now he is afraid of it but before he wanted to do it.]

Because of those women! But now... mm! Now it will be a real tantra! That would not have been tantra; you would have found some mummy! Now it will be real tantra. You do it! Don't be worried.

[The sannyasin then says he is afraid of the encounter group because he sees he has much violence. When he felt like hitting someone, he hit the wall, but really he wanted to hurt someone.]

That was not right. The real thing is that you wanted to throw the anger so you have thrown it on the wall, and that is very very good. That is very gentlemanly!

Don't Just Do Something, Sit There

Chapter #7
Chapter title: None

7 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709075
ShortTitle: JUSTDO07
Audio: No
Video: No

[Osho gives sannyas to a baby who throws the mala off. Then he tells the mother: And always treat him with great respect. Each child brings divine fragrance into the world and each child should be treated as a god or a goddess.
The following morning Osho spoke about him in discourse.]

Just last night, a sannyasin came with her small boy for sannyas. I looked at the boy and there was Adam in the boy's eyes. He wanted to say no; his whole body was saying no! And I loved the boy!

When I put the mala on his head, he threw it! It has to be so -- the boy has some spirit, Adam's spirit. He is saying, 'How dare you?! I am myself. I can't be defined by anybody else.' It was not in so many words -- he has no words -- but it was in his gesture, his reluctant look, his withdrawing of the body, his throwing

away of the mala. That's what Adam did; he had to do it to be himself. And it was a design from god to provoke him, because unless he was provoked he would never have become grown up....

When this child threw away the mala I loved him as I have never loved any other small children! He has some courage... and so small but such big courage. So tiny, but ready to fight with the whole world!

And sannyas is nothing but your desire to participate with me, your desire to be together with me... your desire to dissolve. It is a let-go. From this moment you will not be the old; from this moment you will not be able to shelter in the past. Sannyas takes away the past and makes the possibility for the future. When the past is too much in the mind, there is no space for the future. And the mind is nothing but the past. We are so encumbered by the past that there is no possibility for any new thing to happen. The old has to go for the new to happen. So sannyas is a death and a rebirth. In the same moment both happen: on one side death, on another side rebirth.

Prem means love, hashya means laughter -- love laughter. And laughter is nourishment to love; without laughter love dies very soon. Love cannot grow in the soil of seriousness. The moment love becomes serious, it is no more love; it is a corpse. It says something about the past -- maybe it has been there in the past, but it is no more. The breath has left it; the soul has flown.

When you become serious love becomes duty, and duty is as far away from love as it can be. Even hate is very close; duty is even farther away than hate because hate is warm, as warm as love, and duty is cold, as cold as death.

Love breathes through laughter. When love remains playful, a fun, a joy, it grows. It can grow to infinity, but the whole way has to be travelled in laughter. And to remain in laughter many things have to be understood.

First: love should be without any expectations; otherwise laughter dies. When you expect, frustration comes in. Nobody can fulfill your expectations, and there is nobody who needs to fulfill them. They come out of a mad, neurotic mind. If somebody fulfills them then too love disappears. Then the other becomes a necessity, a need, a possession -- a valuable possession but a possession all the same.

If the other does not fulfill them, then there is frustration... as if the other is cheating. If the other goes on fulfilling your demands, then by and by you tend to forget the sacredness of the other. Then he becomes a thing to be used. It is comfortable, convenient, but there is no more celebration.

If he does not fulfill your expectations -- which is more possible because he has his own way of life to live... He is not obliged to fulfill them. He loves you but he does not love your demands, your expectations; he does not love your neuroses. In fact, if he really loves you he will help you to get out of your neurotic demands. If he does not help you to get out of your neurotic demands he is helping you to remain pathological. Then the relationship is ill.

There is more possibility that the other will not be able to fulfill. Then there is frustration and one feels cheated and laughter disappears. If the other fulfills expectations, laughter disappears; if he does not, laughter disappears. It becomes a routine, dull affair... and when love is dull, life is dull.

When you become accustomed to love and you know what is going to happen, it becomes a routine, predictable; it is no more of any value. Love lives only when it remains unpredictable; one never knows what is going to happen. When nothing can be taken for granted, not even for a single moment, when one can allow and one can accept that this is going to happen, when the next moment remains open with no possibility of predicting, then there is laughter because there is constant surprise.

One should only pray to god for one thing: help me to remain constantly in surprise. Let me be surprised every day, every moment of my life. Then there is laughter, then there is joy. In joy and in laughter, love grows -- that is the right soil for love.

My approach is that love grows in laughter, and if love and laughter come to a meeting point, to a synthesis, that happens automatically. If they both go together for long, remain intimate with each other, soon the distinction is lost; they merge into each other. And when love and laughter merge, there is prayer -- prayer is born. Prayer is the alchemical transformation of love and laughter. Prayer can never be serious, because it is out of love and out of laughter.

Prayer can only be playful. That's why jesus says 'Unless you are like small children you will not enter into my kingdom of god.' And these are the two things in small children: they are loving... for no reason at all; they are simply loving. And they have laughter.

So this is going to be your name and a message for you -- to be loving and be laughing.

[A sannyasin says about his girlfriend: She is a queen. She's made me feel like a king. I don't feel like I deserve it.]

That's a good arrangement.... Everybody is a king and everybody is a queen, because every human being is so valuable. It is not a question of deserving -- one is born a queen or a king -- but the society creates the idea that first you have to deserve... a wrong notion. The society creates the idea that you have first to become worthy; then you can be -- that's absolutely nonsense.

Worthy or non-worthy, that is not the point at all. One is born a king, one is born a queen. That is our intrinsic nature. You cannot do anything to improve upon it and you cannot do anything to disqualify yourself. That's how, in love, one starts feeling very high. Because love accepts you as you are with no conditions, with no strings attached, that's why love is such a fulfillment. You need not deserve it; it comes as a gift.

And I am not saying to become arrogant about it. I am not saying to start feeling, 'Yes, I am the king.' And I am not saying to start creating a kind of humility -- that you don't deserve it. Both are ego standpoints -- arrogance and humility.

When she makes you feel like a king, remember that every beloved makes every lover feel like a king. This is nothing personal! In every love affair that happens. It has to happen, otherwise the affair is not there. If the woman cannot make you feel like a king she has not loved you, and if you cannot make her feel like a queen, you have not loved her.

It is love that creates the king and the queen. Wherever love happens suddenly you have immense value, intrinsic value -- no question of deserving. And in fact, if you go deep into it, it is not that she is making you a king or you are making her a queen; it is love that is making you both kings and queens.

Otherwise some day, she can take it away. If it is she who is making you a king, then sooner or later you will start feeling dependent because you will start feeling afraid. Without her you will not be a king and without you she will not be a queen. It can become a very great strategy to manipulate each other. Without you she will be an ordinary woman; without her you will be an ordinary man. And who wants to be an ordinary man once you have known that you are a king? But your kingship will depend on her.... She has the veto power. She can go against it, she can vote against it.

So remember always: it is not she and it is not you. It is something greater than both of you -- it is love! It is the love climate. It is as when the spring comes and trees start blooming and the birds start singing and there is joy on the earth. It is love, the spring, the climate of love that suddenly makes you and her start feeling.... It is the god of love that speaks through you and speaks through her.

But never for a single moment think that she is making you a king. Otherwise soon you will start being afraid of her. She can take it back; then where are you?...

Mm, that has to be understood, otherwise soon fear comes in every relationship; fear is lingering just by the side of love. And the reason is that love makes you feel so good that naturally a fear comes. Is it possible to be in such a good state forever ? Will it be tomorrow also ? Will you be able to feel so happy and turned on tomorrow too?

The fear comes because love gives you a peak, and the higher you go on the peak, the deeper the valley looks. Love gives you a light and the darkness looks more dark than ever, in contrast. And fear arises: if this light is gone, then? Then people start clinging to each other. You will not like her to go and she will not like you to go. And soon things are dull and dead -- and you have killed them. Because there are a few things which cannot be caught; love is one of those few things. You cannot hold it in your fist; it dies.

And because of the fear one starts holding love. One becomes frightened; one may lose the woman, one may lose the man... then? Then you will be again in your ordinary rut, and one doesn't want to go back to that slum, that darkness, that cloudy state. One has seen the palace, one has lived in the palace. It is very difficult ....

So ordinarily the mind and the logic says to grab hold of the woman, grab hold of the man. Make every possible effort so that he cannot escape. Make him unfree; make him more and more dependent. But then you have killed love; then already love is a memory. Then you are stuck together; you are no more friends -- you have become enemies.

Remember, it is love -- not she, not he; it is love. Whenever there is love you will be a king. And then you are free -- because it is a question of love; it does not depend on her. Whenever there is love you will be a king; whenever there is not love you will be a beggar. It is love that gives you the glory. Yes, the love has

come through her window; it can come through any other window. It can simply shower on you without anybody. It simply needs understanding -- that it is love, not the person. The person is instrumental.

Then you are not imprisoning the person. Love cannot be imprisoned and there is no need to imprison it.

Love is your song -- you can sing it any time. It is like breathing. Nobody is going to take it away from you; nobody can take it away from you.

So drop that idea from the very beginning. I saw your letter and you had written in it that she is a jewish tantra queen. I thought that [man] will get into trouble! Queens and kings can be a great dangerous trip because kings are always captives of queens and queens are captives of kings!

Don't become a captive, and don't make her a captive! Let love flow -- let love flow in freedom. Give it as much space as possible. Give it all that you can, and don't be worried -- because it is something in you; it is your fragrance. Good good!

[A sannyasin describes some experiences which scared her during Dynamic meditation, she felt like she was dying...]

Everybody gets scared when things really start happening. When they don't happen people ask why they are not happening; when they happen they get scared. The reason is there.

When something really happens, this is how the mind looks at it. If you are sitting silently and something happens from the beyond, from the blue, the first fear arises that you are not in control of it. It is coming, nobody knows from where. The first fear arises because you are not in control of it... and we have been taught to always be in control. Control gives a kind of safety.

It is as if you are driving a car and suddenly it goes out of control. Mm? you want to go thirty miles per hour and it is going one hundred miles an hour. Then you will get scared: what is happening? You go on pushing the brake and nothing works. The car is simply going one hundred miles per hour.... Fear will come in. It is beyond you; now you cannot control it. Where will it land you? It is as if you are flying in an aeroplane and all the engines suddenly stop. Now everything is beyond your control and you start falling from thousands of feet up, slowly slowly, and you cannot do anything! That's how it is.

When something comes from the beyond, even a small glimpse, you will feel it is beyond your control. You feel scared; you want to remain in control. You want it to happen but you wanted to remain in control too -- and it cannot happen with your control; it happens only when you are not in control. When you are not in control, god is in control.

That's the meaning of trust. That's why without trust, nobody can go deep. That is the meaning of sannyas -- that these scary spaces will come; then you will have to trust me. And you will have to trust me illogically, because there is no proof! This man may be right, he may be wrong -- who knows? How can you know without going into it ? You will only know when you have gone into it, but that is not the point. First the question is: how to go into it? How to trust this man?

So the fear, the first fear arises because it is something beyond your control.

The second fear arises when you go a little deeper and everything is functioning perfectly well; nothing is going wrong. Nothing ever goes wrong, nothing has ever gone wrong. When you see you are completely silent and everything is going perfectly well -- trees are growing, birds are singing, planes are flying, trains are running... The world is going perfectly well without anything on your part; you are not doing anything and everything is going perfectly well. You are breathing, your heart is beating, blood is circulating -- without you? You are not doing anything! And we have been trained to be doers, great doers, always doing something, so we have a wrong notion that without us everything will stop.

So the second fear comes when you go a little deeper. Suddenly you see the stupidity of the ego -- that there is no need for anybody to do anything; things are going perfectly well without you! That comes like a shock: without you everything is going perfectly well? So you were not needed in the first place; you were not a necessity? You were unnecessarily posing yourself?

The ego falls flat; that is the second fear. And the third fear comes at the last -- when you are just entering into the very nucleus of the phenomenon, are at the very centre. Suddenly you see that you are not separate; you are one with the whole. It feels like utter death. Zen people call it 'the great death'. The last fear comes, and one starts rushing away from it, one tries to escape from it.

These are the three points at which the master is needed. So whenever you feel afraid, just remember me and relax!

[A visitor says: I feel that I don't have a soul.]

That's perfectly right -- nobody has ordinarily. But to know it is a great step towards it. If you feel that you don't have a soul, this is the beginning of a soul. People who don't know it are really in bad shape: they go on believing they have souls and they have nothing. This is the right approach.

Nobody is born with a soul: the soul has to be created. The whole life is an experiment to create a soul. It is not something given to you; it is something you have to discover. At the most it is just a potentiality, but unless it becomes actual it is non-existential. You can have a soul -- that's possible -- but it doesn't exist yet.... But I can help!

If you are really interested, you can have a soul!

[The visitor says: I don't know yet.]

Whether you are interested or not in having a soul? Mm mm... that too is very good; that is being true and honest.... Do a few groups! That will be very helpful, mm? You will have little glimpses of the soul. And whenever the desire for sannyas arises, come back. It is on the way! It may be just waiting in your hotel room! Mm? Good!

[A sannyasin says he feels very strongly to go and learn Kriya yoga... and is it right for him. Osho says: You can go and do it.... That you should not ask because if I say it is not right, it will create trouble for you. You have the desire, so, right or wrong, go into it... waste a few days. Don't be worried. If you want to go and have a little trip, nothing to be worried about. It will be just a wastage of time and nothing else, mm?]

[A sannyasin says I feel as though I see the positive and negative to everything; I see both sides of dichotomies. I move as though I were mad in a way, and it's very frightening to me.... And yet you know that I love you.]

Mm mm, that's there. That's your only hope!

This ambiguity is natural, so the first thing to be understood is that it is to be accepted as natural. Don't make a problem out of it. In fact it is a good sign that one is becoming perceptive, look at it in that way.

Each thing has the positive and the negative to it. When you are not very perceptive you see only one part. The other is there but you don't see it so you don't feel ambiguous. The other is there and you will see it one day, but there is a basic built-in mechanism in the mind that allows you to see only one at a time. So when you hate a man, you hate; when you love, you love. But you don't see both together -- that you hate and love the same man. It is a built-in biological mechanism so that you can remain in a comfortable state.

If the mind becomes more perceptive -- that's what is happening, and that's what should happen to everybody. It is a growth. When you become more perceptive, you immediately see both, the negative and the positive. It is a good sign that your consciousness now has a bigger vision, that it has broken a built-in mechanism of seeing only one thing at a time. Naturally, to see one thing at a time is more comfortable because you can choose easily. There is no dichotomy to it. There is no question of choice; there is only one thing.

When you become more perceptive and your vision is bigger and you see both the sides together, you start feeling ambiguous: you cannot choose this, you cannot choose that. Now you have to learn one thing -- and that is choicelessness. Let both be there; there is no need to choose.

This itch to choose has to be dropped now. This itch is okay when you only see one. But when you can see both then this constant urge to choose will create misery for you. And you will not be able to choose because you see both the points and they are fifty-fifty.

That's how it is: it is fifty percent darkness and fifty percent light; it is fifty percent hatred and fifty percent love. Not even a single percent more to this side or to that; it is completely balanced -- negative and positive in balance. That's how existence is in balance. Life and death balance, otherwise one would have won by now. Either life would have become victorious and death would have disappeared, or death would have become victorious and life would have disappeared. But both are equal energies; there is no way for either to win -- they both balance.

So now you have to drop the itch to choose; that is your work now. There is no need to choose. The negative is there, the positive is there -- let it be so. Et is how it should be. You remain choiceless. In your

choicelessness ambiguity will disappear, because ambiguity is arising not because the negative and positive are there but because you want to choose.

For example, two women are standing there. If you are not interested in choosing there is no ambiguity. Two or two thousand women may be there but if you don't want to choose, if you are not interested in women, there is no problem. Once you want to choose, then the problem arises -- this woman or that? And if they are equally beautiful then the dichotomy; then you will be tom apart. What to do? Where to go? Wherever you go you will feel wrong. If you choose this you will miss the other; if you choose the other you will miss this. Either way you are going to be in frustration.

So ambiguity is not arising because the positive and the negative are seen together. The ambiguity is arising because of an old habit: to choose. You have come to a new vision; you can see both together. Now you have to learn a new discipline of choicelessness. That means -- let them both be there! There is no need to choose. Things will settle on their own; you need not settle them. For example about your love affair....

Now you are ambiguous: to choose this or to choose that ? There is no need to choose; let things settle themselves. What do you think? -- that if you don't choose things won't settle? Things will settle. Something is going to happen... things always happen. It is not that we do and that's why they happen; they simply happen. We unnecessarily take the trouble of doing. Even if we don't do anything something is going to happen. Life automatically goes on balancing itself.

Albert Einstein used to keep his letters for one month; then he would answer them. So thousands of letters would collect. Somebody asked him what the point of it was. He would have to answer them anyway, so why not finish them when they come? Why go on collecting them?

He said, 'But there is a point in it. Out of one hundred, ninety-nine need not be answered. When one month has passed they have answered themselves. Only one remains; I can answer that. If I answer letters every day then naturally I have to answer all! Just two, three weeks, four weeks waiting and the letter has answered itself.'

If he had told this to me I would have told him, 'You wait one year and that one will also be.... Why bother? You have learned a secret -- use it!'

Try this, this time while you are here. No need to choose; become choiceless. And whatsoever happens happens; whatsoever happens is good. Let things happen rather than trying to do, and you will be surprised that all ambiguity disappears. It is a by-product of the chooser's mind, the choosing mind, that creates ambiguity. Otherwise there is no dilemma. Negative and positive are perfectly balancing in life.

And it is the same about me: one part resists, one part is ready to surrender. Let both parts be there. Simply tell them 'You do whatsoever you want to do; you settle among yourselves. Let me alone! I am not interested this way or that; you settle it yourselves.' One day you will suddenly see that those warring parts have disappeared -- and not because of your choice. Then there is beauty, and then there will be a totally new kind of relationship with me which will not be of resistance and which will not be of surrender. And that will be higher than surrender.

If you surrender to me fighting with your resistant part, it will not be surrender. You will have to do it, and a surrender done is not much of a surrender. The resistant part will lie down there fallow in your unconscious, and will wait for its time to take revenge. And there will be a thousand and one moments. One day you are annoyed with me. I have said something and that has hurt you; I have not agreed with you, or something or other.... I have hit you hard, I have pricked your ego or something, and that moment the resistant part will come up and he will say, 'I was telling you from the very beginning.... Escape from this place!' With vengeance that part will come up, and all surrender will disappear.

If you follow the resistant part the same will happen again -- you can escape. But the other part is repressed; it will wait. Back in California you will start remembering me more and more.

My suggestion is: there is no need. Let both be there -- you be the third! Why bother? Tell them, 'You wrestle amongst yourselves and you decide, and whosoever wins is perfectly okay.' Nobody ever wins. If you don't choose, by and by they come closer, closer, closer, and become one. And you remain high, because you are not choosing; you remain a watcher on the hills. And when they meet together in deep balance, harmony, then there will be a totally new kind of relationship. In fact, that's what I call surrender.

So my surrender and your surrender are different. Your surrender is against resistance, and my surrender is when there is no resistance; not even the need to surrender is there. Because the very need depends on resistance. You want to surrender because there is resistance. And you want to surrender; that's why there is resistance. They continue. You can become split between these two. There is no need. This is how schizophrenia is created, this is how the whole earth is schizophrenic: always choosing, choosing, choosing.

You need not be worried.

And let this be your very fundamental insight... about everything. Just for one year, don't choose. The world will not stop -- nothing stops. I have not chosen for twenty-five years. Nothing stops; things go so smoothly and so perfectly.

Once you have learned the knack of not choosing then there is nothing else to learn. Everything settles on its own accord, and then there is great beauty because there is no violence to any part. They have dissolved into each other on their own. And the negative and the positive have a pull towards each other; they are attracted towards each other. They are like man and woman: they can meet, they can merge. And when they have met and merged a new totality arises.

That totality is what I call surrender. It is not against resistance; it is not for surrender. It has nothing to do with being against and for. In fact the dualities have disappeared into each other and you are freed from dichotomy. But the beginning: to have that freedom is choicelessness.

Krishnamurti's insistence on choicelessness is particularly for this reason. That is the most potential method to destroy schizophrenia. Don't choose -- let things be. And while you are here just let things be. It is going to happen. Good.

[Another sannyasin asks: Don't you have to choose effort, Osho?]

No, nothing... one has to choose nothing. One has to allow. If effort is coming, allow it! If it is not coming then the question of choice arises. If you are feeling like dancing, then dance. If you are not feeling like dancing, don't dance! Whatsoever you are feeling, let it be... in that moment. If you are feeling two oppositions simultaneously -- for example, in a moment you are feeling that one part wants to dance, another part doesn't want to dance -- then just stand between the two and watch. Don't do anything, because there is nothing to do. Let them decide, let them meet together and let them become decisive; then you move.

[The sannyasin says: I'm a lazy man.]

Perfectly good! I am a guru for lazy men! Don't be worried -- you have found the right guru. I am the laziest guru around the world!

Don't Just Do Something, Sit There

Chapter #8
Chapter title: None

8 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709085
ShortTitle: JUSTDO08
Audio: No
Video: No

[Osho explains the meaning of prem akal -- timeless love. And love is the only phenomenon that exists in time and yet is beyond time....]

Once a gardener brought to me a summer flower -- a small plant. After three, four weeks it bloomed. It was really a beautiful flower but within three, four weeks the flower was gone and the stem also died. I was a little worried. I asked the gardener, 'What has happened?'

He said, 'Don't be worried: the stem will come many times -- each summer. The root is eternal, the root is timeless. It has a perennial root, what is called 'rhizome'.' Next summer, the stem came again and there was again a beautiful flower and again it was gone. Each summer it used to come and disappear. When it disappeared, not even a trace was left on the surface; nothing remained visible. Deeply hidden underneath the ground was the rhizome. When the time was ripe, when the season was ripe, when it was time for the rhizome to send another stem and bloom again, it would come.

That's how love is: its root is like a rhizome -- a root stalk which is perennial; the stem is temporal. You fall in love with one person then one day it has disappeared. It was a summer flower. And you think in those moments when love disappears that it will never come again. How can it come ? This was so unique! One feels such deep despair and one cannot believe in that sadness that love will come again, that again there will be summer and love will bloom... that only on the surface it has disappeared, that there is something hidden behind, in the deepest core of your being, from where the stem will come again. One day again it is there and again one blooms.

One has to understand this quality of eternal love, and then rather than thinking of the flower that blooms... It is temporary, it is only for the time-being, for a few weeks; it is a honeymoon. Once you have become aware that there is a root stalk hidden underneath the ground, then you start searching for that root, that perennial root. Human love is like the summer bloom, and the love into which you are falling today -- call it sannyas, initiation or you name it -- the love into which you are falling today is going to take you to the rhizome. Once you have attained to that perennial root stalk, then love is no more a relationship; it becomes a state.

The love that exists between a master and a disciple is a state; it is not a relationship. It cannot be broken: it is something of the eternal. If it can be broken that simply means it was not there in the first place. If it is there then there is no way to break it.

[Osho gives a name for a centre: batohi. It means a wanderer, explains Osho... one who is not searching for any goal in particular but just enjoying the wandering. It does not mean a traveller; it means a wanderer....]

And that is my approach towards life. One should not convert it into a travelling. When you travel, you travel with a goal in the mind. When you travel, you are not interested in travelling itself; your whole focus is on the goal and you miss all that is along the way.

A wanderer is one who is not going anywhere in particular... who is simply enjoying the wandering. North is good, South is also good. If he reaches East, good; if he reaches West, good. Wherever he reaches he will enjoy. The whole earth is his; the whole existence is his. He is not going anywhere. He has no mind to go anywhere, so wherever he is, he is totally there.

When you have a mind to go somewhere you cannot be totally in places where you don't want to be. You have already moved in the mind, in your imagination. Physically you may exist here but in the mind you have already reached where your goal is. The mind always hovers around the goal. When there is no goal the mind has no place to abide in.

So in the East the wanderer has been one of the most important devices of sannyas. Buddhists call the wanderer 'parivragika' -- one who goes from one place to another. Not that he has to go anywhere; he just enjoys being anywhere, all over the place. He never stays in one place long. He never burdens any place long. He does not make a house anywhere. The tent is his house, so he can fix it anywhere and it becomes his house. He can unfix it any moment and it is on his shoulders. He is a vagabond.

This wandering by and by relaxes one totally in the moment. Then you can enjoy all along, whatsoever is there -- the moon, the trees, the birds, the people, strangers, unknown places. Batohi is one of the most beautiful words....

You have to do much for me. Don't take it as a responsibility -- it is not!

[A sannyasin says: During the tantra group I felt like a child and wasn't connected at all with my sexual energy... while I was making love with my girlfriend I had an experience -- that happens often -- of my body moving by itself automatically.

Osho checks his energy.]

You are not disconnected with your body -- the problem is something else. The problem is that you

want to control the body; that is creating the problem. If you want to control the body you will feel disconnected. Your body has perfectly flowing energy but you have some idea deep down that you have to control it, that it has to follow you, that it has to go according to you. So when it starts moving on its own you become afraid. In your fear you want to control it, and you cannot control it because it has really good energy.

If it were not so energy-full you would have been able to control it. You cannot control it because it is really good energy; powerful energy is there. And when you cannot control you become frightened; you think, 'What is going on? Am I not the master of my own house?'

In fact, to divide yourself from the body is the beginning of trouble. Rather than telling the body to follow you, you should follow the body. The body has its own wisdom which is far more ancient and far more perennial than what the mind knows. The mind is just a new arrival. The mind is just very very tiny; the body's roots are very ancient. It has lived down the centuries -- for millennia it has lived -- and your mind is just a small thing. The part is trying to control the whole; that is creating the trouble.

And that's why sometimes you will feel impotent; in tantra you felt impotent. Whenever the mind wants to control the body, the person becomes impotent. Not that you are impotent -- you have full energy -- but people who want to control the body will feel a kind of impotence because they cannot control it. When you want to make love to the woman, you cannot; you feel impotent. When the body wants to make love to a woman, you don't, because you want to remain in control. That's how the trouble is being created by you. It is a created trouble, and because it is created it is very simple to solve it. You can just drop it and it is solved; there is no problem.

So three things: first, stop trying to control the body. It is perfectly good that the body is moving on its own. That's what I am teaching you, day in, day out -- to let the body possess you; don't be a manipulator. Be a participant with the body, not a manipulator. Don't think the body is the slave and you are the master. You are not separate from the body; the body is not separate from you. The very idea of separation is utterly wrong and creates a thousand and one troubles. You are the body; the body is you. The body is your visible part and you are the body's invisible part. There is no need to control; there is nobody to control.

Relax into the body, rest into the body. Next time when you are making love and the body starts moving on its own, be thrilled that your body is alive. You have not been able to kill it yet! Participate in it. Rather than trying to control it, become part of it. If the body is shaking, you go into the shaking; be the shaking!

The english word 'shaking' comes from a sanskrit root, you will be surprised to know. The sanskrit word is 'shakti'; it means power, energy. The english word shaking comes from shakti. When you are shaken, it is energy -- it is shakti. Go into it, allow it and cherish it! Cherish the dance!

And the second thing: never try to impose any sexuality on the body; that is violence. When it comes on its own, that's okay; when it doesn't come, that too is perfectly okay.

In tantra you must have been trying deep down to bring sexuality. Somewhere deep down you must be trying to prove that you are potent; that's how you became impotent. Try to prove potent and you will be impotent. In the very trying the body will reject.

You should have enjoyed the tantra; you should have allowed the body. If there is something to say, the body will know; if there is nothing to say the body will know. Trust the body. You missed tantra because you must have got into that male neurosis of proving something. You must have thought to prove that you are a great lover or this and that, that you have great sexual energy. Then you will just fall flat.

Sexual energy is divine energy -- you cannot prove yourself through it. You can receive it when it comes, but you cannot provoke it.

[Osho gives a name for a centre: Vikas.]

It means evolution. And now, meditation is the only method through which man can evolve further. Up to now the evolution was unconscious; nature has brought man to this state. Nature cannot bring man any further any more. Now man has to take his own evolution in his own hands. Now only those people will evolve who deliberately make an effort to evolve; others will remain stuck.

Up to now the evolution was unconscious, but man has become conscious; a part, a small tiny part has become conscious. Now this is the last thing nature can do; it has done a miracle. From now onwards man has to take his own evolution in his own hands. So only if somebody consciously works will he become a buddha or a christ or a krishna. Otherwise people will remain human beings; they will not surpass humanity. Now it cannot happen unconsciously; it can only happen consciously.

'Vikas' means conscious evolution. And the only method is meditation, because the only thing needed is to become more and more conscious, to dissolve the unconscious, to make one's whole being full of light, to disperse darkness. And meditation becomes a lamp, a flame....

Don't Just Do Something, Sit There

Chapter #9
Chapter title: None

9 September 1977 pm in Chuang Tzu Auditorium

Archive code:	7709095
ShortTitle:	JUSTDO09
Audio:	No
Video:	No

Anand means blissful, shravan means listening -- blissful listening. And there is a difference between hearing and listening. If one is not deaf, one hears; it is the physical part of listening, the gross part. But if you are not listening attentively, if you are not hearing totally, if you are not there in it participating, then it remains hearing; it is not listening. Hearing is physical.

When you are spiritually in it it becomes listening. Listening is a deep participation between the body and the soul. And that's why it has been used as one of the most potential methods for meditation... because it bridges the two infinites: the material and the spiritual.

And let this be your meditation; it will help you. Whenever you are sitting, just listen -- to whatsoever is going on. It is a marketplace and there is much noise and traffic and the train and the plane. Listen to it, with no rejection in the mind that it is noisy. Listen as if you are listening to music, with sympathy, and suddenly you will see that the quality of the noise has changed. It is no more distracting, no more disturbing -- on the contrary it become very soothing. If listened to rightly even the marketplace becomes a melody.

So, what you are listening to is not the point -- the point is you are listening, not just hearing. That is the meaning of 'shravan'. And when you hear it blissfully, cheerfully, joyously, then it goes very deep, because it is only in joy that we open. When we are not in joy we become closed.

Even if you are listening to something that you have never thought of as worth listening to, listen to it very cheerfully -- as if you are listening to Beethoven's sonata -- and suddenly you will see you have transformed the quality of it. It becomes beautiful. And in that listening your ego will disappear.

This is my observation and the observation of the ages -- that whenever the body and the soul are really together, in any act, the ego disappears.

It may be a dance, and if the body and the soul are really together, the ego disappears. It may be music, it may be love. Sometimes it can happen in negative emotions too. If you are really in rage and your body and soul are one, suddenly the ego disappears. Maybe that is why people are attracted so much towards anger. It gives a kind of release.

And this happens in many ways, it can happen in many ways. The whole point is that the distance between the body and the soul should not be there. In other words, the distance between the body and the soul is the ego. The bigger the distance, the bigger the ego, the lesser the distance, the lesser the ego. No distance -- no ego.

Deva means divine, vishrant means rest... and let that be the key for you. Be more and more in the space of rest. That does not mean lethargy. Lethargy is not rest; lethargy is the opposite extreme of tension. Rest is exactly in the middle of both; rest is a state of balance.

People move from one extreme to another: they exert too much, then they fall into a lethargy -- or they

become addicted to one extreme. A few people become addicted to too much work -- what psychologists call 'workaholics'. It is just like alcoholics: they become addicted to work. They cannot be without work, they have to do something. On the other extreme people become absolutely lethargic. When you are lethargic you lose all interest, zest, gusto. That is a kind of slow suicide. To be continuously in a strain is a suicide; to be continuously in lethargy is also a suicide -- two different ways of killing oneself.

The real person and the real life happens just in the middle where the pendulum simply does not move to any extreme; it swings no more. You cannot call this man lethargic because he will not be adverse to activity, and you cannot call him a workaholic because he is not addicted to work. He can happily remain without work. That's the meaning of the word 'vishrant'.

So keep that in your mind -- don't move to the extremes, remain in the middle. And soon you will start having the feel of it, of what it is. For example, if you are walking you can walk in a very lethargic way, like a drunkard, or you can walk like a very tense person whose house is on fire and who is rushing. By and by you have to feel inside yourself where the middle is. You are neither rushing like a man whose house is on fire and you are not simply going anywhere like a drunkard. You will have to learn that art, that feel inside, where you are neither. You are moving perfectly briskly, alive, alert, aware, with joy, but there is no strain and there is no drunkenness either.

You are eating food. You can eat like a madman: you can just go on stuffing, fast, without tasting the food, without enjoying it. You just go on throwing it inside and remain unfulfilled. Or you can eat like a dull person -- very slowly, as if not interested. Again there is no joy in it. It is as if it has to be done like a duty so you are doing it, but there is no celebration.

Watch yourself and bring yourself into the middle where you are fully aware, joyously eating, chewing, enjoying, but there is no hurry -- you are not stuffing. And this has to be watched throughout the day. Soon, by and by, through experience you will come to feel exactly where the point of vishrant, rest, is.
That will become your key, and that will unlock the door....

Anand means bliss, hamant is the name of the season winter. In the East the winter is the most beautiful season. It is not so in the West, but in the East the coolness of it is greatly welcomed. So, in India, hamant is one of the most beautiful names: it represents coolness. In a hot country to feel coolness is to be in paradise; it is like an oasis.... [The words] mean: blissful coolness. That you have to remember: become more and more cool but don't lose blissfulness.

There are people who become cool but they lose blissfulness. Then coolness turns into coldness; that is not good. There are people who are blissful, happy, joyous but don't have any coolness. Then their joy, their happiness, becomes very hot -- turns into lust, passion. One has to avoid both and one has to bring a great synthesis into one's life where bliss can meet with coolness.

And that is the most beautiful season for the inner soul too. So be happy, but in a cool way!

[A sannyasin who is leaving with her husband and child says that she has many wrong attitudes to life such as fear and hopelessness about herself.]

Mm, mm... these are great qualities! Life is hopeless! It says nothing about you, it doesn't say anything about you. Life is hopeless unless you change it. In itself it is hopeless... there is nothing. You have to bring great creativity; only then is there any hope.

Life is a blank canvas. If you simply go on staring at the canvas you will not find any picture arising. You will have to get involved and paint; you will have to splash colours. Only then will the painting arise and will there be meaning and hope. And it will depend on you how beautiful a painting you can make; it will depend on you.

It is good that the canvas is given blank, otherwise what will you do? If a painting were given all ready, then life would be really miserable. Then life would be absolutely hopeless because there would be nothing left for you to do. And without doing something, without being creative, how can you find yourself?

So don't take it as something wrong; it is something very true. But one need not be confined to it; one can change it. I also say that life is hopeless but it can be transformed into a great hope. And it is good that it is not given ready-made. We are absolutely free to make or unmake it. It is for you to decide whether to paint hell or heaven; it is going to be your choice. So never blame anybody else: if you paint hell you live in hell. And nobody can paint the canvas for you; you will have to paint your canvas yourself. Nobody at all has any access to your canvas. It is so private, in the innermost core of your being, that only you are there.

Nobody else can enter -- neither your husband nor your children.

So I don't see that you should be disturbed by it. And by the side of it comes fear... just lingering by the side. The fear is whether you will remain hopeless or you will create hope, whether you will live with this empty canvas or you will paint something; that is the fear. Let that fear become a challenge; don't think about it as a problem and don't surrender to it. Take it as a challenge... and start changing your life!

I don't see that there is any trouble. Mm? there is work but there is no trouble. It is an uphill task, it is moving towards the mountains; it is hard and difficult and many times you will feel like dropping the whole project.... But whenever that feeling comes just have a little rest and again you will find the energy coming up.

Until a man is dead, energy goes on coming up again and again. We are joined with an infinite source of energy. Nothing to be worried about, mm?

[The sannyasin says she often has pain in her navel.]

That may be because of these ideas. Start being more creative and the pain will disappear. It may be just this constant hopelessness and fear that one is missing. It can become a constant hurting feeling in the navel. But don't be worried about it. Start being more creative, drop your dullness. Bring in a little more enthusiasm. Much has to be done....

And there are great challenges waiting. Fulfill one challenge and a bigger one comes to face you. Good!

Don't Just Do Something, Sit There

Chapter #10
Chapter title: None

10 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709105
ShortTitle: JUSTDO10
Audio: No
Video: No

[A sannyasin couple and their baby are present. The man says he expected to come here and feel better, more loving. Instead, he says, in some ways he feels more sad, tense, angry.]

Expectation always creates misery. If you expect something, that very expectation will become the barrier. So live a life without any expectations. Your expectations are your demands on life and a demanding mind always becomes miserable. Bliss is where demand is not, because only in a non-demanding state can you relax and receive it. So this is not a problem which is personal to you; this happens to many people.

Naturally, you come with great expectation -- that this is going to happen, that is going to happen... many fantasies in the mind. Because of those fantasies you cannot relax; you are always waiting for the result. The journey is no more important; the goal has become important. If the goal is not arising you become miserable. And the more miserable you become, the farther away the goal goes on receding. It's a vicious circle.

So next time you come, come without any expectations. We cannot demand anything of life; it has no obligation to fulfill our demands. That whole pattern has to be broken, so in a way it has been good that you have been shocked. Now you can learn something beautiful out of it -- to never again expect.

Expectation is out of misery, and naturally when a thing arises out of misery it will create misery. The

tree will be nothing but an unfoldment of the seed; the tree cannot be anything else. Why were you expecting to be more loving? -- because you must be suffering and feeling that you are not loving. Now out of the non-loving mind the desire comes to be loving. Watch the mechanism and from where it comes. The seed is poisoned, the source is poisoned. You are unloving so you desire to be loving. Now the deSire is coming from an unloving mind. It cannot change you -- it will be a continuity with your mind; it will make you more miserable. And when the demand is there, expectation is there, comparison is there. The greater the demand, the more miserable you will feel, the more of a failure you will feel. Make a big deal and then you fall short.

If you had come without any desire, without any demand, without any expectation, that would have been the right way to come to me. Next time come without any demand. Just come to be here for the sheer joy of being here -- not that something is going to result out of it. There is nothing to result out of it; it is the thing in itself. This is it! And if you can be in this moment without any expectation then there is no misery; then you are open. Then you simply unfold; your flower blooms. There is no barrier to it... nothing can hold it.

But it happens to many people. By and by they learn that expectations are not helpful. So you suffered because you sowed the seeds for it. Next time come just for the sheer joy of being here -- with not even a single idea, no demand about what should happen. Whatsoever happens is good. If nothing happens, that too is good. With no future in the mind, come.

When there is no future in the mind the past slips, cannot remain there. The past can remain in you only if you project a future. The future is another side of the past. You were miserable, you were feeling unloving, closed -- that was your past. You created a future. You think it is the opposite, but how can it be opposite? It will only be just the other side of it. The other side looks opposite but is not. They are together -- they are never separate. Unloving, closed, feeling miserable, you created a future, you painted a future: loving, open, happy. And because they are together, you cannot get out of the rut.

Next time create no future, no fantasy, no dream. And then suddenly you will be surprised: the past is slipping out of you! It cannot keep glued to you; it needs the future to remain with you' So drop the future to drop the past, and when the past and future are not there, there is no way to be miserable and there is no way to be closed. It is impossible to be closed and to be miserable; then one is simply blissful. Not really blissful, but one is simply bliss!

Next time... But remember, when I am saying 'next time', don't start creating an expectation for next time. Because I just saw the idea in you, of 'Okay, so next time I will see'... but then you have already created...

I am saying, 'next time' not to create a desire but just to see what has happened this time. In your seeing it, it will disappear and you will come more innocent, more in a primal state of mind. Then everything is possible.

[The wife says she will miss Osho. Osho replies, That's right! I will also miss you.]

But you will be coming soon... and I will follow you there! Continue to meditate and remember me, mm ? And sometimes when you are far away, you can be far closer to me than when you are here. That happens, because when you are physically here I am so obvious that you can start taking me for granted. When you are far away you cannot take me for granted: you have to make great deliberate conscious effort to remember me. In that very remembrance I will be closer to your heart than ever.

It is not a question of physical presence; it is a question of inner remembrance. So nothing to be worried about! If you sometimes feel like crying and weeping, cry and weep. And tears are beautiful prayer; there is nothing else more beautiful than tears. Next to tears is the smile... but next!

Tears come from the deepest core of your being. And if they come with joy, if they come as a celebration, if they come as a loving memory, they have infinite value. They can become the whole alchemy of transformation. One can be transformed through tears as through nothing else.

So when you feel like crying, cry. When you miss me, miss me! And let a great remembrance arise in you. Feel me very consciously around you and you will be able to jump across time and space. That's how love is said to be beyond time and space. It can jump from one place to another place without taking any time. It is the fastest thing possible. Love is faster than light! In a single moment you can be on another planet. So I will be with you!

[A sannyasin says she has a feeling of sinking into a deep blue liquid and is very afraid and confused.

Osho checks her energy.]

Everything is on the right lines. It can be confusing in the beginning because things are changing; you are no more the same.

And that liquid is very symbolic. You are becoming liquid; you are losing your old frozenness, your old solidity. To be solid is dull and dead; to be liquid is more alive. And I say this is nothing because there comes a point when one starts evaporating; then the real confusion!

These are the three states: solid, liquid, and vapour. These are the three states not only of water; these are the three states of consciousness too. Consciousness can function as a solid thing; that is the most dull state, sleepy. The second is a liquid state: consciousness starts flowing; life starts happening. The third state is vapour: the consciousness simply disappears into the unknowable.

Now you are becoming blue liquid; soon you will become blue sky. Then the real confusion will come! These confusions have to be passed through; they are beneficial. Nothing to be afraid of. Fear will come, that's why fear is there. Fear will come about what is happening. Because you will not be so certain about yourself; how can you be ? With the past you are certain; with the future you are not certain. You used to know who you are; now that identity will disappear, and with that your choice, decisiveness -- all things will go. So even in small things you will become indecisive. This is perfectly good -- nothing to be worried about.

And in relationship also you will find that you are no more as certain, confident, as you used to be, because you will not be so able to manipulate people; manipulation is ugly. You will not be so capable of playing games upon people; games are ugly. You will not be so capable of putting your trips on people; trips are ugly. So naturally you will feel as if the ground is disappearing underneath and you are falling in an abyss. But this is what sannyas is all about!

Soon you will be happy that the o!d solidity is gone, the old ego is gone, and your river is no more stagnant -- it is flowing; it has melted.

Things are going perfectly well... Nothing to be worried about. These are the moments when trust is needed. If you trust, there is no confusion; if you don't trust there is confusion. So you can choose between trust and confusion -- whatsoever you like!

If you like confusion, you can choose confusion; if you don't like confusion, just trust. These are the moments in which you simply go on doing whatsoever is happening, go on participating in it. Within a few days you will disappear and a new you, and a far better you and a far more beautiful you, will have arrived!

[Osho explains the meaning of deva prayoga -- divine experiment. From the known into the unknown into the unknowable. This is sannyas.

To me life is a divine experiment. It is not punishment -- it is god's experiment. It is a design, it is a growth situation.

It is a provocation to go higher and higher and higher. It is a constant challenge -- not to remain limited by the past, not to remain confined by the past, not to remain burdened by the known. One has to continuously go beyond the known. Only by going from the known to the unknown does the greatest experiment happen one day. That is: going from the unknown into the unknowable. But one learns from going from the known to the unknown.

So the beginning is dropping the known and always choosing the unknown. Then by and by that quality of adventure, that quality of quest, exploration, gathers, goes on gathering, comes to a climax, a crescendo -- and then the quantum leap. The quantum leap is from the unknown to the unknowable. That unknowable is called god. God is just a name for the unknowable. It is just a word, a symbol; it can be dropped. In fact it should be dropped because the very word has become known so much that it no more represents the unknowable.

The priests have used it so much that they have corrupted it by too much use. The word has become so familiar that it rings no bell in the heart. And familiarity breeds contempt -- god, god, god... church, temple, mosque. Everywhere people talking about god, everybody believing in god. The whole thing has become vulgar... too mundane. It can be dropped.

Remember: the unknowable. Science only believes in two things -- the known and the unknown; it does not believe in the unknowable. That's the difference between science and religion. Science says the existence can be divided into two parts -- the known and the unknown. The unknown is that which we will

know some day. It has no intrinsic quality of remaining unknown forever -- it is just uncharted, but we will chart it. All that has become known was unknown one day; it has become known. All that is unknown today will become known tomorrow... or some day! it is potentially capable of being known.

Religion says there are three things: the known, the unknown... and up to this point religion agrees with science, there is no disagreement. But religion says there is something more too: that is the unknowable, which cannot be known ever, which will remain mysterious. By its very nature it is a mystery. And religion has some valid reason for it; it is not just illogical.

There are many things we will never be able to know for certain -- for example, how this existence came into being. We will never be able to know because we came very very late; there was nobody witnessing it. It will always be more or less a guess. There are a thousand and one theories about creation but all are guesses, all guesswork. No theory can be called scientific; there is no way, because nobody has witnessed it. Nobody could witness it because we came later on. It was not possible to be there when existence was being created, so that mystery will remain a mystery.

Man can go on knowing many things, but the knower in man will remain a mystery because there is no way to make the knower an object of knowledge- It remains subjective. It is always the knower; it is never the known. And there is no way to divide yourself into two parts, and even if it can be done then the part that becomes known is no more you. The part that still knows, is you, so it is irreducible; that mystery of the knower will never be solved.

And the end remains unknowable. What to say about the end of existence? We don't even know what happens to a man when he dies, and people die every day; people simply disappear. The cocoon is left, the body is left, and the soul? -- nobody knows where it goes, whether it remains or not, whether is simply disappears, dissolves or travels ahead. Death happens every day and we are not even able to know death -- so what to say about the death of the whole existence ? We will not be there to witness it either. Just as the beginning has been missed, the end is going to be missed, because when the existence ends we will end with it. So nobody will be there as a witness.

These are very fundamental mysteries and there are other mysteries. Love is a mystery: nobody knows yet why and how it happens. And there are other mysteries which happen rarely, so they are not so common -- for example, samadhi, enlightenment. They happen but are not common. Nobody knows what happens when a man becomes a buddha. Even a buddha is incapable of explaining it; even he keeps quiet. Even he smiles and keeps quiet. He says, 'You can know only when it has happened to you. It is a taste to be tasted. There is no way to explain it.'

These are the three things: from the known one has to go always into the unknown and one day from the unknown into the unknowable. So there are only two steps of sannyas: first, from the known into the unknown, and the second and the last, from the unknown into the unknowable.
This is the experiment....

Don't Just Do Something, Sit There

Chapter #11
Chapter title: None

11 September 1977 pm in Chuang Tzu Auditorium

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ShortTitle: JUSTDO11
Audio: No
Video: No

[A new sannyasin asks if she can train in tantra yoga, as she is a therapist and can use it in her work.]

You can train. You can be of immense help to people....

Yes, you can. So you do the tantra group here. You can bring very good energy into helping people. And people's problems are basically concerned with sex energy. Ninety-nine percent of problems can be reduced to sex, and tantra is the only way to go beyond them. Everything else, at the most, settles things for a time being but there is no transformation, even through psychoanalysis. Even through growth groups things only settle for the time being but your root cause remains; it is not even touched. Symptoms disappear, but the root remains.

Sooner or later the root will start creating new symptoms again. Only tantra can destroy the root because it can transform sexuality into superconsciousness.

Tantra is nothing but an alchemical process... and you can bring great energy into it; you are old enough to bring that kind of energy. If a young woman is going to take the group she herself is not yet out of sex; if a young man is going to do, he himself has the same problem somewhere. You can bring a very motherly energy and a motherly atmosphere, and that will be of great help.

In the east tantra was developed by great sages... very ancient, old. When vatasana wrote his 'kamasutras' he was beyond ninety, but only a man of that age and that experience who has known all ups and downs of life, who has known the ecstasy of love and the misery too, who has known the joy that comes through sex and the frustration... And they both come together; they are both there.

Sex is such a vital energy that it brings both the negative and the positive together; it is a meeting ground of the negative and the positive. So it brings the greatest joy and it brings the greatest misery; he]l and heaven meet there.

And it is very very rare that the joy comes because people are not ready for the joy. People are ready, more ready, more in tune with misery, so more misery comes. If a person is really natural then fifty percent joy will come and fifty percent misery will come out of sex. But it is difficult to find a normal person. By 'normal' I mean a balanced person who exists in the middle, who is not an extremist, leftist or rightist... who walks just in the middle of the way, who follows the golden mean.

Ordinarily people are abnormal this way or that: either they are too indulgent, licentious, or they are too repressive, religious. In both ways misery will be more and there will be only glimpses of joy, far and few in between, very rare... just enough to keep you hoping, that's all.

If a person is normal then fifty percent joy and fifty percent misery will come. If a person has absolutely fallen below normal -- not an extremist, but has fallen below human consciousness -- then one hundred percent misery will come out of it. And if a person has gone beyond human consciousness, has become more alert, has brought some meditative energy to focus upon it, then one hundred percent joy.

Freedom is through joy; freedom has no boundaries -- misery has boundaries. The bigger the misery, the closer will be the boundaries. When a person is really in misery he is almost suffocating in the boundaries. They are like an armour pressing him down, pressing him inwards, crushing him. When you are more joyful, you have a little space between you and the boundaries. If there is real joy then boundaries simply evaporate; then the whole existence is yours.

When sexuality can bring one hundred percent joy without even a trace of misery, then tantra has succeeded. This is the fulfillment in tantra. And when this has happened a person is ready to go into god. If he can tolerate, if he can bear the joys of sexuality, one hundred percent, then only is he capable of invoking god... because that is invoking a storm. Tremendous energy will fall on you! If you are not ready for it you will be crushed. God can become a self-murder if you invoke him when you are not ready.

If you are not ready to see him and you open your eyes to see, your eyes will be burned. Truth is too bright for ordinary eyes; eyes have to be trained slowly, slowly. The body has to be trained, the mind has to be trained. And tantra functions on all the three layers -- the body, the mind and the soul. It begins on the body, ends on the soul. Where tantra ends, god begins.

Tantra brings you to the real meditative state because it transforms the whole sexuality into joy. You can bring your energy to it.

Shunya means nothingness, emptiness, nobodiness, egolessness, and praveera means excellence -- excellence in being nobody. And that is your task: become more and more excellent in becoming nobody, then god is yours. It is a promise!... excellence in being nobody. And that is the greatest spiritual quality which has to be evolved. When you have completely disappeared, then all is possible. The 'I' is the only barrier. Good!

[Osho explains the meaning of prem preeksha: preeksha is the capacity to see, so it means seeing through love, through the heart, through feeling.

So come closer to the heart. Go as far away from the head as possible. Your vision will happen there in the heart. You will not be able to understand it intellectually; you will be able to understand it lovingly. Love will be your door to knowledge; you will know through love. And when one is capable of knowing through love there is no need to bother about the mind, because that is always secondary. When the heart is not capable of seeing we have to choose the next best, and that is the head. Then one has to follow intelligence, but it is next best.

And the best is possible for you so there is no need to go for the next. Simply start being more feeling, more loving, more sensitive, and as many times as possible, just go there behind the heart and pulsate with it, and it will create a kind of energy in you. Soon you will find that you are streaming with some new energy -- which is there. It just needs your attention, then it will start growing. So your name will be: seeing through love, love vision.

[A sannyasin, newly arrived, says: I don't know what I'm doing here!]

Nobody knows! and nobody cares! I myself don't know what I'm doing! But it is fun, whatsoever it is.

[She then says that her family and friends were not accepting of her sannyas... she thought it would be easier.]

No, it is difficult! Nobody likes anybody changing because it creates inconvenience for them. Everybody wants you to be exactly that which you are. Everybody wants you to remain stereotyped so they know who you are, so they know how to behave with you, so there is no inconvenience. Everybody wants you to have a fixed character, a dead character, so you remain predictable. If you start changing -- and this is a great change -- then everybody who has been related to you has to readjust. That creates inconvenience; that's why they become hard and they are very antagonistic.

The reason is that you create work for them; now they have to readjust with you. They have again to learn how to relate with you. You have changed -- in fact, it is as if they are being introduced to a new person. And it is better to be introduced to a new person because you can start from abe. But you have known the person for many years and then suddenly the person has changed. Now you will be in confusion. You know so many things about the person and now he has changed.

Now there will always be a confusion. It will take years for them to have a right concept about you and, in fact, my sannyasins won't ever allow anybody to have a right concept about them because they will be continuously changing. Sannyas is not one change: it is the beginning of change. It is not birth but a continuous birth. Now you will be born again and again every day, and those who are related with you will always be in trouble unless they start learning to change, unless they start accepting an unpredictable person... and that is hard.

And I can understand their problem... but don't be worried about that. That is their problem -- either they will adjust or they will fall out or they will start learning something new about what this sannyas is. But you have created a turmoil in their mind so they become angry. They want to hush you down, back to your old pattern, but there is no way to go back; one can only go ahead.

Don't Just Do Something, Sit There

Chapter #12
Chapter title: None

12 September 1977 pm in Chuang Tzu Auditorium

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Video: No

Anand means bliss, vasant means spring -- bliss spring. And when bliss comes it comes like a spring. It was not there and suddenly it is there; suddenly the whole climate is different. It takes you unawares. It comes very unexpectedly, and one never knows from where it will start and begin. which tree will bloom first, will have the first taste of spring, nobody knows. what part of your being will bloom first, nobody can say. It can be love, your heart. It can be intelligence, your head; it can be something else. It can be creativity -- that suddenly you become creative, suddenly you start outpouring yourself into songs or poetry or painting. Or it may be that your silence blooms and all expression disappears and you are utterly silent. And that is the blooming of the spring -- the flower of silence.

One never knows which tree will start, which tree will be the first receiver, what part of your being will receive it first and when. Neither the time is known nor is there any way to figure it out. But when spring comes then everything changes. Then the whole life has a totally different quality. Birds are singing in a different way. There is fulfillment and trees are delighted. The whole feel on the earth has a new verve, a new joy.

It is exactly the same when bliss comes: for the first time you start feeling that life has meaning -- that it is not a meaningless desert, that it is not just a drag, that there is joy, there was joy, there will be joy; it was just that you were not aware of it. And once you are aware, you are a different man, a new man.

Orange in India is the colour of the spring, the colour of flowers, the colour of life. It symbolises many things. It symbolises the fire because fire is life. It symbolises the sun because the sun is the source of life. It symbolises blood, because blood is the source of life. And finally, it symbolises the colour of the spring.

So orange in India is called 'vasanti' -- the colour of the spring... when the whole existence becomes colourful, psychedelic.

I am giving you this name so that you can remember two things: one, wait for bliss. You cannot grab it; it comes like spring. One can only wait. One can wait hopefully. One can wait very expectantly. One can wait with great thrill. But one can only wait -- nothing can be done about it. You cannot bring it; spring cannot be forced to come. It comes when it comes.

So the first thing to remember is that all that a man can do for god or for bliss or for truth, is to learn how to wait. But the waiting should not be the waiting of despair, anxiety, hopelessness. The waiting should be full of thrill, enthusiasm, trust, hope. And then it comes... it certainly comes! It is sure to come.

The moment waiting is total and you are utterly open for it, exactly in that moment, immediately, it happens. And when it happens, then only do you know what joy is. Before that, whatsoever you had known as joy was nothing but a kind of entertainment, merriment. Those were toys that you were playing with because the real thing was missing. Then all those joys of the past suddenly fade out.

When the real comes, then only do you have the criterion to know what is unreal. All that you had known before simply becomes shadowy....

[A sannyasin who is leaving says she wants to say something to Osho but cannot think of anything.]

There is nothing or there is so much that it is difficult to say, but both are the same. Language is mediocre. If there is nothing to say, it cannot say it; if there is too much to say, it cannot say it. It is just luke-warm, just utilitarian... is needed for the day-to-day world.

Whenever you go beyond the day-to-day world -- if it is love, if it is trust, if it is beauty -- then suddenly the language flops down; it becomes absolutely inadequate. But there is no need to say everything that one wants to say. Sometimes it can be said without saying it. There are other ways to say it. One can just be silent; one can just be in deep love and gratitude. And the very vibe, the very pulsation, becomes communion.

Language at the most can communicate, but silence can create a communion. It goes far deeper because it comes from the depth. So no need....

[The sannyasin then asks: I was wondering if I could perhaps have a name for a centre there.]

You start! -- that's what is needed now. That will be your way of saying things to me, mm?

This will be the name for the centre: prahari. It means the watchman. And everybody has to become a watchman in the inner world. Unless you start watching yourself, the ultimate mystery remains far away. We see things, people, but we don't see ourselves. Meeting people, seeing people is a kind of encounter, but unless our energy moves from encounter to 'in-counter', we will never be able to see the ultimate source of reality.

Becoming a watchman means entering into the world of in-counter. In encounter you face somebody, you respond to somebody... but the other is there. In in-counter there is nobody else. Only you are there... open to yourself, singing a song to yourself, dancing a dance to yourself. You are all and all -- the doer, the watcher, the object and the subject. But that is where the source of all consciousness is.

[A sannyasin, who had previously written a letter to Osho, is leaving and says she wants to bring her husband with her next time.]

It is not much of a problem. The mind is greed -- and unless the mind disappears, greed goes on lingering in some way or other. Greed is simply nothing but the constant fear of the emptiness of the mind. It is an effort to somehow stuff the emptiness. So it can take any form. Sometimes you can go on stuffing food or relationships or love affairs and the mind can move from the world, can become spiritual. But it remains the same -- the greed is greed; there is no worldly, no other-worldly greed. Greed is simply greed. You can be greedy for money and you can be greedy for meditation; it is all the same.

You can be greedy for power, you can be greedy for paradise -- it is all the same. In fact the second greed is more dangerous because it is very subtle and you can pretend that you are not greedy. Somebody searching for god can easily pretend he is not greedy. He has left his home, money, prestige. How can you say he is greedy ? He is standing naked in a cave, just searching for god; how can you call him greedy? He is greedy... but his greed is very subtle.

The worldly greed is very gross; it shows on the surface. His greed is deep inside him; will not show on the surface. And then it is more deceptive and more dangerous because even he may not be able to see it.

... But this is the nature of the mind. You cannot drop greed without dropping the mind itself. So don't make greed the problem -- that's what I want to say: don't make greed the problem. The problem is the mind.

And this happens many times, that if you make greed the problem -- which is just a symptom, not a cause... And whenever you start working from the effect, the symptom, you will be lost in a long struggle, unnecessary and futile, fruitless, because the cause is not there. The cause is hidden somewhere else -- and you fight with the symptom.

Sometimes it is possible if you go on fighting too much that you can make the symptom disappear but then somewhere else, some other symptom will bubble up. The greed may disappear, anger may come; the anger may disappear, fear may come. The fear may disappear, then something else... because the cause is there.

It is as if you have put water on to heat and it is evaporating. Now, you don't allow the vapour to go out from this side, so you close that part. The vapour starts moving from another side -- you close that; the vapour starts moving from the third side. And it is good that it goes on moving. If you really close it in from every side then you will go mad. You will simply explode into bits and pieces. That's what happens sometimes: a man can be so successful in stopping the symptoms of the disease that there is no 'let-out'. There is no safety valve allowed to work. The vapour can go on accumulating and can explode your whole being and throw you into pieces.

So never fight with any symptom; always look for the cause. The work has to be done where the cause is. And the cause is one and symptoms are many; then the problem is very simple. There is no need to fight with the greed, anger, sex, etcetera. They are all symptoms of an empty mind which is constantly hankering to fill itself because the emptiness creates fear. It is frightening that one is empty, that one is nothing. Although that nothingness is our nature we don't accept it; we go on rejecting It.

So my suggestion is that you start accepting emptiness. And you will be surprised: just by that acceptance, the strength of the symptoms will become very very very weak. They will start disappearing;

they will start dying on their own accord.

First, accept emptiness; second, start rejoicing in it. And then the third experience will be there -- that emptiness is your nature; there is no way to fill it. There is no need to fill it because it is you! And the more you fill it, the more you will be burdened, and the more you will be dragged downwards. The more you will not be able to fly into the sky. For that, weightlessness is needed.

So accept, rejoice, and then see what happens. And sometimes emptiness has to be rejoiced in in other forms also; that will be helpful. For example, make your room completely empty and rejoice in emptiness. That's what zen people do. Their rooms are utterly empty. Just the most essential is there, otherwise it is empty. You can remove the essential within minutes and the room is completely empty. This is just acceptance of emptiness.

See a zen painting: the painting is just somewhere down in the corner and the whole canvas is empty. Now the western painter cannot figure it out. Why this wastage of canvas ? If you are going to just paint in a small part of the canvas, then why this big canvas? The western painting covers the whole canvas -- it does not leave a single spot empty; it is too much afraid of emptiness. But the zen painting is really empty... as if those small figures and trees and rocks are just to emphasise the emptiness, to create a contrast so you can see the emptiness clearly -- but that is the right proportion. Just look at the sky and the earth and the trees. They are just small, and the whole sky is empty; that is the proportion. Emptiness is more in life!

So keep zen paintings, keep your room empty. And sometimes start enjoying the emptiness when you are feeling hungry; rejoice in it. That is the meaning of fasting.

Fasting does not mean to force yourself to remain hungry, no. It simply means rejoicing in the emptiness when the stomach is empty, because when the stomach is empty there is a great door opening inside you. When the stomach is empty, one is more conscious; otherwise the energy gets involved in digesting. And you are not so conscious as you are when you are hungry. That's why if you are hungry you cannot sleep in the night. Food creates a kind of drugged state; it makes you unconscious.

So sometimes just enjoy the emptiness of the stomach. Feel the hunger, dance with hunger, sing a song with hunger. There is no hurry to fill it; one is not going to die. At least for three months... if you continuously don't eat for three months you will not die, so there is no hurry. One day one can miss! One can easily miss one meal, and you will be benefited by it.

And I'm not saying to force. Fasting should be a feasting; only then is it beautiful. So sometimes just enjoy a half an hour of hunger. Enjoy it, and just see what can happen when you are hungry. You will feel more intelligent, you will feel more alert, more alive, more fresh; you will feel more weightless. You can run, dance, in a better way, and you will feel more in tune with existence. That's why all the religions by and by started loving the idea of fasting. It was not a torture -- it was a joy!

So anything that gives you a feeling of emptiness, start enjoying. Keep your bathroom completely empty, your room empty. Sometimes simply sit without doing anything; don't fill your life with activities. Sometimes just sit outside, doing nothing -- watching the trees, the river, the clouds. It will not be paying for you: they won't fill you; they will not do anything to you. You will just be doing something utterly useless but immensely beautiful. By and by you will be able to enjoy, and this enjoyment will change your greed. Nothing has to be done directly with greed.

And don't force your husband to come; just invite him. If he enjoys coming, bring him. But in no way should you put your trip on him... in no way. Otherwise that very thing becomes a barrier. He will come because you dragged him, you nagged him into coming, but then he will not feel in tune with me. So just make him available to me, share me with him; just let him be acquainted, that's all. If the desire starts coming in him, and it will come... Seeing you, watching you, feeling you, the desire will come because he will see that something immensely valuable has happened to you. And he will become interested; then it will be good.

[A sannyasin had submitted a question for discourse which Osho answered. Now the sannyasin is disturbed about the answer, and says that he now feels that what he has been experiencing was not real.]

No, it was real, but real things can be disturbed very easily. Never think that because something has been disturbed it was not real. That idea persists in people's minds -- that reality has to persist. Reality is very fragile. Unreality is very persistent. Misery persists more than blissfulness and any small thing can disturb it. In fact, if some small thing disturbs it that simply shows it was real.

So nothing to be worried about. And when you ask a question you get into trouble!

You have been happy too long so that can be... One starts looking for trouble. But nothing to worry about. No, everything is good -- just a little noise in the mind -- otherwise nothing to worry about. It will come again -- mm? tonight it will come. And you will start crying and weeping in gratitude. Right?!

Don't Just Do Something, Sit There

Chapter #13
Chapter title: None

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ShortTitle: JUSTDO13
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Video: No

Prem means love, prasava means birth -- birth of love. And let sannyas be a birth of love... a birth in love. Live love as intensely as possible; let that be your doing. Everything else in life is a means; the end is always love. And if the means fulfill love then the person is sane; if the means don't fulfill love then the person is insane. Sanity has only one definition: that your means should fulfill the end. If one can manage that -- the harmony between the means and the end -- then one is sane. When your means don't fulfill your end and you go on doing them and you never arrive anywhere -- no fulfillment, no flowering -- then you are neurotic. There is no harmony between means and end.

If you want to go to the river and you start moving in the opposite direction, then you are neurotic. If you want to go to the river and the river is flowing east, you have to go east, not west. Then you are healthy, sane. According to this definition there are very few people who are sane. Ninety-nine percent of people live a life without love, hence it is meaningless, hence it is without poetry, hence it is without romance. They simply drag -- there is not that quality of dance in their life. They are not thrilled and delighted but live as if fulfilling a duty. A serious duty has to be fulfilled but there is no joy in it.

Love is the fufillment of life's whole effort, endeavor. So whatsoever you do, remember one thing, that it should somehow become related to love, only then is it worthwhile.

Even if you are cleaning the floor it should be a fulfillment of your love. Somebody is coming you love and you are preparing the house. Or you are cooking food -- your son is coming, your friend is coming and it is out of love. Make every act of your life dedicated to love and sanity arises out of it. Wholeness, saintliness, and all that is beautiful, will follow automatically, just let this be your criterion.... This is the meaning of... prem prasava: birth into love, birth for love....

Deva means divine and vihan means morning -- divine morning. And let this be the beginning of a great day. Sannyas is just the moment before the morning. The orange is the colour of the sun. It represents life, represents expression -- just as flowers start opening when the sun is there....

[A sannyasin, who works as an ashram guard, asks if he should do any meditations; he enjoys guarding.]

Yes, that can be of immense value -- it can become zazen, just sitting there silently, watching the trees and the birds and the sky, and nothing in particular to do but just being there. A watchman can become a great witness very easily; it is one of the best things. You have only to be alert, that's your job, and to be alert is the whole of religion.

So in fact there is no need... You can simply be more and more watchful; enjoy the feel of it. And don't think about it as a job; think about it as a meditation. Then you will be transformed by it. And it is only a

question of attitude. If you think about it as a job, you miss the point. Then you are most concerned about the time -- that you have to go when your time is over; you are looking at the watch.

There are a few people working in the office who go on looking at the watch; they are missing an opportunity .

It happened in the french revolution -- a very rare phenomenon -- that people went berserk destroying things. But one thing particularly was destroyed all over paris -- all the clocks, watchtowers, church clocks, schools, colleges. People were shooting the clocks. It was mysterious! Why? Why were people destroying the clocks? Then only by and by did people become aware that there was some hidden meaning. Maybe even the people who were destroying those clocks were not aware of it. Those clocks had destroyed their whole joy of life; they had reduced the whole of life to work.

Time is destructive to eternity. Time is mind. When you slip out of time you slip out of mind. So sitting there, slip out of time. Just be alert, as if nothing else is important. Just being aware is the only thing you have to do. And enjoy it, cherish it. Don't make it a serious effort that you have to be alert, just playfully be alert. There is nothing else to do; why not be alert ? And when you are alert you will see the greenery of the trees has changed; it depends on your alertness.

When your alertness is very dim, trees are green but not psychedelically green. When your alertness is a little more, you become more sensitive, more open. Trees change -- they have more greenness. When you become a little more alert, the greenness is not only greenness -- it is throbbing life. When you become a little more alert, the tree becomes luminous. It is not only green -- it is a luminous green; a light is being diffused by that greenness.

It depends on how alert you are. As you go on becoming more and more alert, you will find life becoming more and more of a celebration. The more dull you are, the more dull life is; it is exactly the way you are. If you are dull, life is dull. If you are alert, life is alert. To change the whole world there is only one simple key: change your alertness.

It seems perfectly good -- you continue, mm? Good!

[A couple ask about their relationship. The woman says: I love him and hate him and I want to go away and I don't want to ever leave him. I have never known anything like that before!]

So you are really in love!...

Love is the only problem! Once love is not there there is no problem left! There is nothing else left....

Love brings both -- the peaks and the valleys. The higher the peaks, the deeper will be the valley, and one has to learn to accept the negative part of it; it is always there. If you want to drop the negative part, the only way to drop it is to drop the positive part, but then the whole love is dropped. You cannot drop just the hate part. Love is not just a love relationship; it is love-hate relationship.

It is being in a constant turmoil. There will be moments of peace just as there are moments of peace in war. And they are beautiful, mm? because against the background of the conflict, when those moments come they are beautiful. Against the noise comes that silence, and it is beautiful. But it has something very basic in it that needs to be understood: if you love a person you want to come close, but there is only a point up to which you can come close. Beyond that the privacy of the other person starts.

The moment you start interfering with his privacy or he starts interfering with your privacy, fight starts. We allow the other only to a certain extent -- and nothing can be done about it -- otherwise your soul will be destroyed. He wants you to be close to him but he does not want to be completely effaced. Otherwise you will take him inside you. Then he will become afraid: 'This woman is going to kill me!'

You would like him to be very close to you but only to a certain extent. And by and by you will know, by and by you will watch and you will see where the point comes where you start overlapping on him or he starts overlapping on you. Immediately the energy changes: you start pushing him, you start going away. That's part of it; you have to go away.

When you are again distant to a certain extent, you start feeling love for the other and you would like to come close. Mm? that's why it feels like being a yo-yo, but love is a yo-yo. It is coming together just to separate again; it is going apart just to come back again.

That coming together and the joy of it depends on going away. If you don't go away, then you are stuck; then there will be no joy. It is just like you eat; then for six, eight hours you fast. You cannot go on eating twenty-four hours a day. Otherwise all joy of eating will be destroyed -- you will feel nausea. So for six, eight hours you forget about food -- again hunger is there and again you are asking for food, longing for

food.... And you will eat! And the moment you eat the hunger starts disappearing. So the first bite has a different value; the second bite has less value than the first; the law .of diminishing returns. It is not only economical; it is a very fundamental law. The second bite is not so satisfying as the first, the third will be less, the fourth will be less, and so on, so forth, and after thirty minutes you are finished. If somebody forces you now, you will say, 'What are you doing?' You will start fighting.

In my family it was a usual affair. My father is so much for giving food to people that he will invite people and he will force them, almost physically! Almost physically he will go on putting ladoos in the mouth! Unless it becomes a fight, unless the person starts almost being angry and in rage... but that was how my grandfather was too. And he used to say, 'This is our family tradition -- that unless the guest starts fighting, you have not served him well! Unless he starts thinking, "I will never come back to your house!"...'

There is a limit -- you can eat only so far. Beyond that is nausea, vomiting, indigestion and problems. So you stop and you forget food for a few hours. It is the same with love. Love is food -- food for the soul. You cannot eat it for twenty-four hours a day. So a real love affair is a constant honeymoon/divorce, honeymoon/divorce. That way it goes -- like a yo-yo.

So it is perfectly good! If you want a love affair this is how it is to be. If you want a marriage -- nice, secure, no fight, nothing, goody-goody -- then you can manage that too. But that is not worth much. One has to pay for every joy, remember it! You cannot avoid paying. The fight is the payment, the price. If you desire that joy of being together, of melting and merging into each other, then you will have to suffer the pain of going away again and again.

And remember: love is the only problem! Once you have gone beyond love the world is finished; then you will not be coming back into the world again. That is nirvana -- gone forever.

And that's why I go on helping my sannyasins to be more in love -- so that you can see all the joy and all the misery of it, the ecstasy and the agony. Watching, moving into it, living in it, experiencing it, one day you will go beyond it. That day -- when you go beyond love -- is the day of meditation. Then you start being happy just in your aloneness; then you don't need the other.

These are the two steps towards god: love -- you are happy but somebody else is needed, your happiness has a kind of dependence, the other is needed. You are not enough unto yourself, you are half, and only when the other is there do you feel a kind of wholeness. When the other is not there you start being miserable; something is missing. But through the experience of love, the authentic experience of love -- which is not possible in marriage because marriage is bogus... Nobody can go from marriage into meditation, it is impossible, because the man has missed the first step.

It is only through love -- the anguish and the ecstasy of it -- that you learn, that you see, that you visualise, that you become capable of coming to certain conclusions. And the greatest conclusion that one arrives at spontaneously one day is that if one really wants to be eternally happy, then that happiness has to be in aloneness; it cannot depend on the other. That which depends on the other certainly depends on the other -- you are not the master of it; you are a slave. And that's why there is conflict: nobody wants to be a slave.

Freedom is a higher value than love, and the whole conflict is between these two values: love and freedom. But you can know only that freedom is a higher value than love if you have been in love. Going through experience beyond love, you arrive at freedom. I'm not saying that you become unloving, no. Then a different quality of love arises in you which is more like friendship, not like lust. Then you can give your love to anybody who is available but you are no more dependent on it. Then there is no more any honeymoon and no more any divorce; it is just a pure sharing of energy.

If nobody is there you are perfectly happy, not an iota less. If somebody is there you are perfectly happy; there is no difference between your aloneness and your togetherness. That's what meditation is -- but that's a higher state... higher than love. My emphasis on love relationship is basically so that I can drive you towards the beyond.

So let it be so -- go into it... go into it as totally as possible. And both sides have to be lived totally. When you are miserable, then be *really* miserable and when you are happy, then be really happy. And it will be driving you almost mad because one moment you are so miserable and another moment you are so happy. And the distance is so much that to travel continuously from these two distances from one to another is almost like going from one planet to another. But that will make you mature, integrated, and capable of being alone one day.

You continue! Good!

Don't Just Do Something, Sit There

Chapter #14
Chapter title: None

15 September 1977 pm in Chuang Tzu Auditorium

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Deva means divine, samoda means delight -- divine delight. And let that be your climate -- live in it, breathe in it. It is only a question of remembering, and it comes. And you can do it very easily. You can easily become miserable, you can easily become blissful; it is one's own creation. And once you have learned the fact -- that it is one's own creation, heaven or hell -- then there is no point in being in misery, no point in choosing hell. We go on choosing hell because we are not aware that we are the creators. We think we are forced to be in it, somebody else is doing it, and we go on finding scapegoats. We go on avoiding the real factor that is behind it: it is us. When you are in misery, remember, you have created it, and you can uncreate it immediately because it is just imagination. So these are the three steps towards inner realisation....

First: recognition of the fact that the misery is our own creation. People are such great artists in creating misery -- they have become so skillful. That's all that they create; they don't create anything else. And naturally, life after life they have been in the profession of creating misery for themselves; they have become proficient. They are not amateurs; they are professionals.

The first thing to recognise is that the misery is of our own creation. In that very recognition it starts disappearing like smoke. It is no more solid. How can it be solid when you see that you are creating it ? How can you go on creating it when you recognise the fact that you are creating it! In that very recognition something clicks; the misery is apart and you are separate. The bridge is broken. And that is one of the greatest steps.

The second step is that we can create our joy, our delight. If we can create misery, then why can't we create joy? That follows like a shadow to the first. In fact to create misery is more difficult than to create joy. If we can do the difficult job then the second is easier, far easier, because it is far more in tune with our nature; that's what we desire.

Misery we don't desire and yet we create. It is against us, so if we can create that which is against us then the second thing is child's play: to create joy, delight. That is the second step -- when you create a climate and you live in it; you create your own world. You paint your own world, you sing your own song. For the first time you become individual and for the first time you become free; now nobody can disturb you. If you want to get disturbed, that's another thing; that too is your choice. But you are never a victim again so you never make anybody else feel guilty for it.

And the third step is that when you have understood that you create the misery, you create joy; then you must be separate from both because the creator cannot be his own creation. You can paint a picture but you cannot become the painting. You can write a novel but you don't become the novel. You can sculpt a beautiful statue but you don't become it. The creator can't become his own creation.

So if we are the creators of misery and joy, of hell and heaven, of pain and pleasure, then the third step follows very logically. One day suddenly you recognise the third too; it follows the second. They are in a chain: How can you be miserable or how can you be joyful? You are separate. You are a separate reality, you are a witness. And that's what we call nirvana, enlightenment....

So I am giving you two steps; the third will follow. First, the place where you are, where everybody is --

the miserable place, suffering. And this is the step you have to take -- samoda. You have to become delight. And the third will come on its own: whenever you are ready, it comes. It comes like a benediction.

Then misery and joy both disappear... then there is utter silence. You can't define it as joy. No, not even that is possible. It is so much more than joy, it cannot be confined to the word joy, bliss, no. No word will be able to express it; it is just a wordless silence. Ecstasy but with no movement. Nothing moves in it because nothing is in it. It is total silence, total absence.

First misery disappears, joy, delight arrives; then joy disappears, the witness arrives, and finally the witness is gone. That is nirvana, that is the great nothingness.

[The new sannyasin says: I had an accident and I was unconscious for about eight hours. I felt very different afterwards... but I don't know where I was.]

Mm mm, it can happen sometimes. Sometimes it can happen in an accident that the whole structure of the mind can change. And for better... sometimes for worse; an accident is an accident. And my feeling is that it has been good for you; it has not been devastating. It has put your mind on the right track.

[The sannyasin adds: First I bothered about losing memory, because I can't remember that period at all.]

That eight hour period? No, that you cannot remember because when you become unconscious that means nothing is recorded. That is a blank, a gap. You can only remember it as a gap. You cannot remember the content because there is nothing recorded.

It is like the tape recorder: if the electricity goes we will go on talking but nothing will be recorded, but the gap will be there....

So those eight hours you have not recorded. The mind is a machine: it records only when you are receiving consciously. It records a few things unconsciously too; they may be there. But it depends how deep the unconsciousness was. If it was like a coma then almost nothing is recorded. The mind functions no more because the senses function no more. They are the messengers to bring things; they are not bringing. The postman doesn't come so the letters are not delivered.

But my feeling is that your energy is perfectly good; that accident must have helped you. And some day meditating you may fall again into unconsciousness. If it happens, don't resist. This time it will be far more beautiful. And once something has happened, it is more possible that it will happen again. And sometimes in an accident, rare opportunities open.

Once I was travelling with a friend and there was an accident. Our car fell down from a bridge, twenty feet down, mm? upside-down. I had been talking to this man; for years I had been telling him about meditation and he was a very very learned scholar. But he would always say, 'Whatsoever you say, I cannot think that there is a possibility of a mind without thought. How can the mind be without thought?' And he would argue... And of course, there is a point: how can the mind be without thought? Content is needed; the mind can only be minding about something. It is very logical.

Consciousness can only be of something. If there is nothing then how can you be conscious? Of what? The very word consciousness means conscious about something. Content is needed so that you can be conscious of it; consciousness and content go together. That is very very psychological, logical... but it happens. And I would explain to him but he was too much in his mind. And that day it happened!

Just for a few seconds we became aware that the accident was going to happen, mm? We were coming down a hill and the driver lost control, something went wrong in the car, and for a few seconds we were aware that something was going to happen because the brake was not working, the steering was not working. The car was going on its own; now wherever it was going, nothing could be done. And it was really a steep hill! So for a few seconds his thoughts stopped, because in such a strange situation you cannot think; what to think about?

You cannot go on thinking your ordinary thoughts because they are too trivial in such a moment -- when death is just there waiting for you down the hill. Within moments you will be gone! The very shock of it is enough to stop the process of thinking. When he fell and when I pulled him out of the car, he was laughing. He said, 'But is this the way to prove it? Couldn't you have done better? It was too dangerous!'

Nobody was harmed. It was really dangerous -- the whole car was destroyed -- but he had a glimpse. Since then he has not argued about it; he knows it. That accident proved a great revolution in his life; a radical change happened....

He was not driving -- he was just sitting with me. Somebody else was driving; we were just the passengers. But he came to see the point -- that consciousness can be, and without content. So that accident was a blessing. And I thanked the driver and said what I had been trying to tell this man for years and was not able to, he had simply done!

If he had died in that moment he would have born on a very high plane. Nothing was wrong -- even death would have been good -- because in that moment of no-thought he would have died in a kind of satori. He was saved, but he changed. Since then he has never argued, he dropped argumentation. He became a totally new man.

So that accident was good. It will happen sometime again, deep in meditation one day. It will be almost like it but on a higher plane. Maybe it can be paradoxical too: on one plane you become unconscious; on another you remain conscious. Then it is far more beautiful, because then you go on seeing what is happening. The body becomes numb and goes off, the mind becomes numb and goes off, but you are still turned on. You are still there, hovering like a presence. No more identified with the body and the mind... almost a holy ghost!

This is possible -- that's what I feel.

[A sannyasin asks how he can combine living here and living in Europe as he is involved in many things there.]

Yes, it can be done; there is no problem. It can be done and it can be done perfectly well....

You can go and come and go and come. Mm? One day you will do that too -- you will pack and you will never go back -- but till that day comes there is no need to force it. This is your home; whenever you feel like coming, you come. Be here and then you can go. And don't create conflict.

I am against all kinds of enforced things. Then things start going wrong. If you force yourself to be here then something within you will have to be repressed, and that is not good; there is no need. I am against all kinds of repressions. If you have the desire to go, it is perfectly good. The desire in itself is not wrong. There may be something that you need to fulfill there and which can only be fulfilled there. Because there are a few things which can be fulfilled only in the marketplace... and they are part of growth.

So nobody should be taken out of the marketplace unless he is really ready. If something is lingering, it has to be finished, completed. And there is no hurry either.

Just keep in mind that this is your home and there you simply go to fulfill something, that's all. Then sooner or later you will be back one day, finished, but no need to create any tension around it.

Be here only when you feel like being here. Anything that you would have to do against any part of your being is disruptive and creates a kind of guilt.

For example, if you force yourself to be there, you don't come here and you want to come, that will be creating guilt. You force yourself to be here and don't go there and you want to be there; that will be guilt. You can simply float. And whenever you become guilty about something... And by guilt I mean whenever you do something against yourself -- that you never wanted to do in the first place and are doing for some other motives, forcing, the spontaneity of your being is lost -- you will feel guilty.

This gland in the throat is called adam's apple, because adam ate the apple and he could not swallow. it.

It got stuck in the throat because he was feeling divided: half of him wanted to eat and explore and half of him was afraid. And he did it in a conflict. So don't create more adam's apples, never! Do things totally so you can swallow them and digest them. It is perfectly good!

Prem means love and sameda means offering -- love offering to god. And that's what you have to become, an offering.

Literally it means... In ancient India there were fire rituals called 'yagnas'. India has worshipped fire for centuries. Fire has been the first most important invention of humanity. It is through fire that man has survived, so it became very very sacred.

And sameda is the special wood chosen from the forest for the fire ritual. It is an offering to the fire god... and god is fire. Hence the colour orange has been chosen for sannyas; it is the colour of fire. God is fire, and we have to become like wood so we disappear in god, the fire consumes us. We are no more, and the day we are no more, that is the first time we are. By losing ourselves, we find; by dying we are reborn. So it is one of the most important words I am giving to you as a name.

[A sannyasin says he has been feeling very miserable. Last night he stayed up to look after his son who was sick. He has heartburn often and thinks it is repressed anger. Osho checks his energy.]

Nothing to be worried about.... Just ordinary cycles of misery and happiness. I don't see that there is really any cause for it. One thing you have to understand about it is that the mind functions in a cycle. There are three cycles in human existence. The first is the physical. It takes twenty-three days to complete, and it affects a broad range of physical factors, including resistance to disease, strength, coordination, and the other basic body functions, and the sensation of physical well-being. The second cycle is emotional. It takes twenty-eight days to complete, just as it takes twenty-eight days in the feminine body for the menstruation to come. Just now science is becoming alert that even man has a kind of monthly period and that after each twenty-eight days it happens. The feminine period is visible and physical. Man's period is not visible and not physical; more pyschological, more emotional, but it happens. The emotional cycle governs creativity, sensitivity, mental health, mood, perception of the world and ourselves.

When a woman is in the period, for three, four, five days she is in misery, sad, negative, dull, dead, feeling very low, jumpy, shaken. But women become accustomed to it because it is so visible. By and by they learn that it has to be so, so by and by they are not so miserable. It is an every month thing and so visible, so things settle. But man's problem is more difficult. The period is there -- the male period -- but it is not visible and you don't know where it comes from and when it goes.

Right now my feeling is you are in a menstruation period, so for three, four days, you will suffer. This is one cycle. It will be good if you read something about bio-rhythms -- a new science that is developing; bio-rhythm. And it will be very helpful for you.

This is a twenty-eight days cycle in the body; it follows the moon. So whenever there is moon you will be more happy, and when there is no moon you will be less happy....

And then finally, the third cycle. The third cycle is the intellectual cycle. It takes place over a thirty-three day period. It regulates memory, alertness, receptivity to knowledge and the logical and analytical functions. The first half of each period is positive and the second half, negative. Sometimes you have a period in the negative phase and the others in the positive, and vice versa. When all the three cycles are in the positive, peaks of joy and ecstasy happen. And when all the three are in the negative, one lives in hell. Heaven means all the three are in the positive and hell is the other end. And to be free of both is nirvana, moksha, absolute freedom.

So it has nothing to do -- at least about you I am certain -- with any cause. Those are just excuses; that boy's illness was just an excuse. If he were not ill then you would have found something else. So don't be angry with him. And it has nothing to do with anger. You have just to understand your phases, and you have to be a little more watchful. Start keeping a diary about these negative phases. Within three, four months, you will be able to make your chart, and then you can predict that next monday you are going to be in a bad mood, and then be alert.

In ancient days yogis used to make such charts. The science of bio-rhythm was well-known and practised in the yoga and sufi schools. And these charts were very helpful because if you know that for the first week of every month you become very very negative, then a few things can be avoided.

In that first week don't do anything for which you can repent later on; don't fight, don't get angry. The people who are really following those charts will not move out of their rooms. They will not do anything for those seven or four or three days, because whatsoever they do will be wrong.

And then you know when your positive mood comes. That is the time to relate, to go to people, to meet, and nothing will go wrong. You will be in a different state altogether.

So start keeping a diary from tomorrow morning. And by diary I don't mean that you have to write all kinds of details; just the diary of negative and positive moods -- morning, afternoon, evening, night -- four points. Every day note down how you were feeling for three months; then make a chart. Just look at that chart. When your positive moments are there, those are the moments when you should meditate, love, sing, dance, go swimming, relate to people, do something creative. And you will be much benefited, because suddenly god is available in those moments -- you are very close.

When you are in a negative mood then don't do anything... just the necessary. And remember that the mind will tend to find some cause but don't look for any cause; the cause is inside you.

Watching this way, within six, eight months you will be able to become a witness, and then nothing disturbs. Then you know it is just part of nature -- nothing to do with you. Seeing it, you start transcending.

No, nothing is a problem. And you are a moon type, so you have to be very watchful about the moon.

Mm? you can become really excited. Use that excitement too. The moon can drive you mad -- hence the word 'lunatic'; it means moonstruck, lunar, from lunar the lunatic. Many more people go mad on the full-moon night, many more people commit suicide and murder on the full-moon night, and many have become enlightened also on the full-moon night! It depends on how you use it. It is great energy released.

Man is still a part of the ocean, and just as the moon affects the ocean, it affects man. Eighty percent you are ocean water -- still: with the same chemicals, the same saltiness, and everything. With eighty percent ocean water you are bound to be affected by the moon; you will be in a rage of energy.

If you don't use it rightly it can become destructive. For example, if in the full-moon night you can't sleep then it is better not to sleep. Why not sing, play, dance; why bother about sleeping ? It is not the night to sleep. It is the night to dance, celebrate. Next day, exhausted, you can go to sleep. If you try to sleep and you cannot sleep then it becomes misery.

There are tribes in India -- primitive tribes -- who will never sleep on the full-moon night. One is not meant to sleep. They will dance the whole night -- they will dance like crazy -- and the next day will be a holiday. Their holidays are according to the moon, not according to the sun; they don't have sun days. When the full moon has come, the next day is the holiday; then everybody has to sleep. The whole community will sleep because the whole night they will drink and dance and celebrate and it will be an orgy of joy.

And my own observation is that people can reach to the highest peak of joy on the full-moon night. They are at the lowest ebb on the no-moon night.

So you just watch -- I don't see that there is any problem. Good!

Don't Just Do Something, Sit There

Chapter #15
Chapter title: None

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[A sannyasin, who is leaving, says she has a lot of fear, and perhaps she is running away.]

No, it is not escaping. It is not running away; it is part of the process. If you want to come close to me, sometimes you have to go away. Then next time you will come even closer. Then again you will have to go away. Slowly, slowly, one proceeds. After each time of being away from me you will gather a little more courage to come closer.

It is just like when you want to take a big leap: you go back so that you have enough space to leap forward. It is happening to everybody. And it is very very significant to go away sometimes so that you can be alone, far away from me. That too is a very necessary ingredient in growing, mm? -- just like a small tree needs to go away from the big tree, otherwise it will not grow.

So sometimes it is very good to have your own space, your own world, nobody to advise you, nobody to direct you, so that you can feel more how you feel, so that you can try to find out your own direction. Nothing wrong if you commit a few mistakes; they are perfectly good. It can be dangerous sometimes to always be guided, even if the guidance is absolutely right. You will become weaker, you will not be on your own, and you will become more and more dependent. I would never like any sannyasin of mine to become dependent on me. I would like every sannyasin to be as strong as possible.

Take all of my advice but never become weak and dependent. So it is good sometimes to be far away for

a few months. You will have to depend on yourself. You will have to find your own way, your own direction. A few times you will go astray and come back again. That's perfectly good. Then you will come back stronger, more rooted in yourself and then you will come into me more deeply. When you are strong, you don't resist much.

It is my experience that weak persons resist very much. They are afraid! Only a strong person can surrender. Weaklings don't know what surrender is. They can become dependent but they can't surrender. For surrender, a very very integrated will is needed. Surrender is the last act of will, the highest act of will. It looks paradoxical, but that is how it is. To surrender totally you will need great will, great individuality, integration, rootedness, centredness. Only then can you take that great jump. Otherwise if you are weak you can become dependent but not surrendered. And there is a trick in dependence: any person who is dependent wants to manipulate.

There is a famous chinese saying -- that wherever you find one slave there will always be two. And that has great wisdom in it... because a slave cannot be alone. The person to whom he has become a slave has also become a slave to him; it is a mutual understanding. The master, the so-called master, also becomes a slave of his own slave.

That's how it is happening in every relationship: the husband thinks he is the master of the house and the woman knows far better who is really the master, who is really the boss. But the woman pretends to play the role of the dependent. And through dependence she manipulates; that is her politics. And the man thinks that things are going perfectly well because he is the master and the woman is surrendered to him. But the woman goes on manipulating and controlling him in subtle feminine ways, soft ways that he is not even aware of.

The feminine strategy is very very indirect. If she she wants to hit the husband she will not hit the husband; she will hit herself. This is very subtle and very diplomatic. If she is angry she will start crying. In fact she wanted to hurt the husband and wanted to see him cry but she will not hurt him. She will start crying. Now she is playing the role of the dependent, and when you see that the person is so much dependent on you, you have to concede, you have to compromise.

I don't want anybody to be dependent on me because I don't want to become dependent on anybody. Wherever there is one slave there are two. So I don't want to be anybody's boss! At the most I am a friend. You have all the advice that you need and you need not even feel thankful. There is no need. You need not even feel obliged.

It is my joy to give you advice. Just in giving it. I am delighted; there is no need for any return. So remain independent and take out of your independence, not out of your dependence. You choose -- your surrender is also your will. It is your decision to become a disciple. It is your decision to listen to me. It is your decision to go according to my advice. In the final analysis you remain independent.

Sooner or later the day will come when you will not need to go anywhere because then you can be independent just here with me. That is the real meeting of the master and the disciple: when they disappear into each other. You are surrendering and there is nobody who is surrendering. Two nobodies meet, merge, and disappear.

So you go -- nothing to be worried about!

[A sannyasin says she can't sleep at night. In the encounter group she was sent out running because her energy was too perverse for the group. Her head won't stop.]

I will make it stop! You don't be worried. Then don't say to me that now it has stopped! Will you be able to cope without the head ? I can do it right now but I think you need it still... mm?...

There is nothing. Energy is there, and [the group leader] is right. Whenever energy is there, if you don't become creative it becomes perverse. Perversion is not really any abnormality; it is unused energy. If it goes on accumulating in you it creates wounds. You have more than you ordinarily need. And this is good! You are rich, but with richness there always comes the danger that if you don't use it it will destroy you. If you use it you will be immensely joyful, extraordinarily joyful -- very few people can be as joyful as you.

So it depends on you. If you become more creative -- if you sing and dance -- if you become more creative in any way then there is no problem at all. Then sleep will come very beautifully and your meditations will be better and your mind will not go on rushing round and round. It is not the mind that is rushing, it is the energy that is rushing in the mind. That's why you cannot sleep -- because it goes on working and you are feeling crazy.

All creative people are crazy. In fact, sigmund freud has a theory about it -- that creativity is abnormality. He thought that creativity itself is abnormal because normal people are not creative. Normal people are not creative. He had this idea that all poets and all painters and all musicians are mad people, abnormal. They have to be treated, psychoanalysed, and brought back to the normal fold.

And although he was wrong his observations have some truth, partial, but the truth is there. The insight is correct, in the right direction. It always happens that creative people go crazy. But it is not that creativity is crazy. It is the unused creativity that drives them crazy, not that they are creative.

Not all creative people are crazy, but in the west it is so. Buddha is immensely creative but not crazy; nietzsche goes crazy. He is as full of energy as a buddha but he goes crazy. The west does not allow that superb creativity that creates a buddha, that auto-creativity of giving birth to oneself.

Van gogh goes crazy and murders himself, but in the east that is not so. In the east great painters have lived and have lived more beautifully than ordinary people. Naturally they should live more beautifully because they create beauty and they have that sense of beauty, that sense of splendour. In each small thing they see something immensely, tremendously fantastic. They are not mad -- they are really the natural people; others are below normality.

Others may be in the majority -- that does not make them normal. They are below normal. Only buddha is normal and unless one is a buddha one is below normal, abnormal.

Van Gogh, Nijinsky, Nietzsche, people like these, have great energies but they don't know where to put it and how to use it. God goes on pouring into them and they are unable to use it It accumulates and they become afraid. It starts becoming shaky. Their whole being starts feeling as if it is exploding; then one day or other they are thrown to bits. But it is the same energy that becomes explosion. It could have become implosion. If it becomes implosion, only then will you feel that you are in the right direction and your life is becoming more and more meaningful and fulfilled.

So I understand.... When you came here you were not aware of your creativity; now you have become aware so you are more disturbed. This disturbance is a good indication. It simply shows you are being born. There will be turmoil. There will be chaos, but if you can pass through it joyously, understandingly, much is waiting in the future for you. But it will depend on you how you take it.

My suggestion is that you become more creative -- whatsoever direction you choose; go into it. Put your madness into creativity. Then madness is the most precious thing in the world. All great people are mad people. Not to be mad means just living a dull and stupid life.

So rather than trying to solve problems -- for example, you are more concerned how to sleep... I'm not concerned with that. I am concerned that you should play your flute, you should sing more, you should dance more. Sleep will take it own course. It will come; you need not bother about it. If you are not feeling sleepy then play on the flute, paint something. What is wrong in it? The night is so beautiful and everybody has gone to sleep and the noise has disappeared. Now, play on the flute, have a little dance, sing a song -- do something! What is the need of sleep? If sleep is not coming that means sleep is not needed. Don't be worried about it. Get exhausted through creating and then you will find a great sleep coming, and that will be totally different.

Ordinarily, the people who think they sleep well are simply in a kind of coma. It is not really sleep. The real sleep comes after you arc exhausted in creativity, when all your energy is used and you arc empty, spent; then you fall in a deep, deep sleep.

We have two names for sleep in India -- in english you don't -- because we make a distinction. The ordinary sleep we call 'nidra', and the extraordinary sleep we call 'sushupti'. 'Sushupti' means a sleep which comes only to creative people. It is so deep that patanjali has said that sushupti is just very close to samadhi. Just a little effort more, a little awareness has to be brought into sleep, and that sushupti becomes samadhi.

You will have a good sleep but not by trying to bring more sleep -- no, not by any technique; it will come indirectly. You forget about it; it is not a problem. It is not the problem -- that there are so many thoughts -- because I don't see so many thoughts in you. And if you watch, you will be surprised. There are only a few thoughts but the same energy turns them over again and again. Again and again, like a whirlpool, the same water goes on moving. It is the energy that is creating the problem. You don't have many thoughts; you are not a thinker. Once the energy is used you will find your mind is getting silent on its own accord.

So you go, but go with this idea -- that you have to become more creative. Mm? -- and whenever you feel like coming, come back. And it is not perversion. You have energy. It can become perversion if you don't use it. It will become heavier on you. Use it! And I don't think that there is any problem because one has energy.

It is better to have problems with energy than to have problems with impotence. A dead man has no problems. The more alive you are, the more problems, and they have to be faced, encountered; one has to grow beyond them.

My approach is that rather than solving the problems, grow beyond them. Take the challenge, use them as stepping stones, and grow beyond them.

And this is my observation -- a very fundamental observation -- that not a single problem is ever solved. People only outgrow them -- that is the only solution and salvation. I don't help you to solve your problem, I help you to grow beyond it so it remains no more a problem. When you are in it then it is a problem. When you are above it -- you have gone a little higher, your consciousness is a little bigger, greater than the problem -- you can look at the problem there in the valley and you are standing on the hill. It is no more a problem. You can laugh with it, you can play around with it.

And that is the real meaning of growth: growing beyond problems. And I am not saying that when you grow out of these problems there will be no problems. There will be other problems, far more complicated, far more subtle. They will be higher; grow beyond them. And this is the way one goes on and on. One day certainly it happens that one has grown out of all the problems. One is simply standing there, a watcher on the hill, with no problem.

That's what enlightenment is. But before one reaches to that gourishankar, that everest, one has to climb many peaks, and each peak will be bigger than the preceding one, and the succeeding one will be still bigger. But take them as challenges. They are god's gift. Don't be antagonistic to them. And things will change....

[A sannyasin, who has been working on a book in the Himalayas, said it was heavy being away.]

It is good -- you have come, mm? There is no need to go anywhere North or South, East or West. But sometimes you have the urge of a wanderer. That is there so it drives you somewhere. But nothing to worry about -- more and more you will feel that you need to be here. But don't repress that urge. When it comes, one has to suffer it and one has to go. It is some karma one has to finish!

[The sannyasin says he felt very negative about the places he went to, Ladakh and Kashmir, so he is having difficulty writing the book. Osho encourages him to write the negative things.]

It will help many other wanderers not to go anywhere!...

There are more negative people in the world than the positive. Positive things people don't like. It will sell! You write it! Make it really hot!...

Yes, the truth about it! Mm mm, that's nothing to be worried about. You write it and enjoy writing! And you have to write out of your feeling and out of your experience. No need to make it lukewarm. Be true; whatsoever you feel, you have to write. So go into it, otherwise this by and by will disappear and then you will start writing cliches. That will not be of much use. You jump into it! And four-letter words are beautiful words!

[A sannyasin says she is getting headaches in morning discourse. Osho checks her energy.]

Nothing to be worried about. It is energy rising -- you have to allow it. It happens in the talks because you are so close to me, and constantly listening to my voice, it goes on hitting you.

Do one thing: every night at least for one hour, sit silently and just try to listen to me. My voice will start coming to you and then the same energy will rise. It will be better, because here you are with so many people; you have to control yourself. the headache comes because of the control. Energy comes and then you start controlling it, unconsciously and naturally, because others will be disturbed.

So alone in the night, listen for my voice and it will start coming to you. If you feel like talking, talk too. You will be really in a great experience.... So do this every night, at least for two weeks.

This headache will disappear, and when the headache has gone, you will find your head light for the first time.

Energy is moving perfectly, moving rightly. Mm ? nothing to be worried about!

[Osho explains the meaning of archan.]

It means prayer. Prayer has to be evolved in your being, mm? And prayer has a different, a little different quality than meditation. It is meditation plus -- plus love. Meditation has no love in it. The other is not involved in it. You can meditate all alone. In fact, you can meditate only when you are all alone. It is solitude, aloneness. It is the beauty of being alone.

Prayer is the beauty of being together. It is the highest peak of love. So even if the devotee, one who prays, is alone, he is not alone. The god, the beloved, is there surrounding him. Prayer is an I-thou dialogue. Meditation is solo music; there is no dialogue, there is no other.

Prayer is far easier for women than meditation. Meditation is more male. Prayer is more female. It is just unnatural to a woman's being to think that something without love can be fulfilling. Love has to be there as an essential part of anything that can be fulfilling. Even meditation has to have some love in it. Meditation plus love is prayer -- that is the meaning of archan.

So start growing prayer. Meditate -- that is one part of it -- but start having a prayerful mood. Sometimes in the morning or in the night sit silently with deep love, gratitude, towards god. And you don't know what god is but still the gratitude can be created. You don't know where god is, you don't know the address but still you can raise your eyes towards the sky and have a little dialogue. By and by the dialogue will grow.

And after a few months you will be able to see the difference -- that is not only imagination: existence responds. In the beginning it is imagination, but that is only in the beginning. Once your imagination has come to a point from where existence can relate with you, it responds. Prayer really done is always heard by existence, and not only heard -- there is a reply, and you will be able to listen to that.

Meditation is silence... nothing is heard, nobody to relate to. Prayer is dialogue...

Don't Just Do Something, Sit There

Chapter #16
Chapter title: None

17 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709175
ShortTitle: JUSTDO16
Audio: No
Video: No

[A sannyasin who is leaving for Goa says: Thank you.]

Meditate in Goa, mm? Goa is very related to me! Either the sannyasin has first to go to Goa then come to me or has to come to me and then go to Goa! This way or that but Goa is related. It is a beautiful place, so be on the beach in the sun and meditate, mm? And always remember that being in nature is being in god. Nature is the visible god, so be very respectful. It is not only beautiful -- it is holy, it is sacred! That very idea becomes your surrounding, becomes a milieu, and in that milieu things start happening. So watching the sea and the sun and the sand, you remember god, you remember me, you remember the beyond. Remain always available to the beyond and use every opportunity for the beyond; then only some day the blessing, the benediction....

[A sannyasin, newly returned, says that while he was away he had experiences where he was completely dissolving. He was afraid he was going crazy, that it would happen to him in the street and he would be institutionalised.]

Mm mm... you should have dared! Now you can dare here; no need to worry....

Mm mm... crack up anywhere, and you will meet god there. Just crack up! I can understand -- it is very frightening. I *know* it is frightening, and when for the first time it happens nobody has courage enough to continue it. So you have not done anything abnormal; it is normal, mm? But now how are you feeling? Is some disorientation still there?...

You meditate again and things will be okay. Disorientation happens and it will happen many times. Disorientation only means that you are being transported from one plane of being to another plane of being. You have become rooted in one plane, at a certain plane, at a certain stage of mind. That's where you know you have been in your past. You are well-acquainted with it, you are comfortable with it. Then a new plane is brought by the meditation and you are transported to the new plane.

It is as if a tree is being transported to another plane. So the tree is disoriented; the whole tree is shaken. It is being uprooted, and naturally the tree cannot believe what is going to happen. The tree will think it is going to die. It will cling to the soil, to the earth -- it will not like to be uprooted. But sometimes the tree has to be uprooted from the old place and moved to a new place where it can have more space and more sun, where it can grow more.

So in meditation many times this will happen. This is the first time, but the first time is the most difficult. The second time it happens you will know; then you can be more at ease with it. It will come again. This time when it comes, don't become afraid. Celebrate rather than becoming frightened. Use the energy in celebrating it. It is going to happen.

[The sannyasin says: I kept telling myself that in more lucid moments. But when it really started coming on strong my mind wasn't there to give me any courage.
Osho checks his energy.]

It is still lingering, it is still there. You have to just start meditating and soon it will come. It has not left you yet. The space is just close by, by the comer. That's why you are still a little disoriented. But it is good. You are fortunate -- it is still there; you have not lost track of it. It can explode any moment.
So continue to meditate....

Do Vipassana and you join Sufi dancing also, mm? -- that will be helpful. That will teach you a little celebration. That is one of the problems with Vipassana: it is a non-celebrating meditation. It is a buddhist meditation; they don't know anything about celebration. It is absolutely ascetic, dry, desert-like. It is immensely powerful, but one thing is missing in it that is missing in Buddhism itself -- that is the greenery, the flowers, the rivers, the mountains, the joy. That's what is there in Sufism: great joy, celebration, jubilation.

But Sufism has not that great meditation of Buddhism. So this is one of the basic problems in the human mind: Buddhism has the greatest meditation but without celebration: Sufis have great celebration but don't have that great meditation.

My effort here is to give you both together because if you only meditate and you don't know how to celebrate, you will become sad -- silent, but sad; that's what buddhists become. Very silent -- no comparison to their silence -- but very sad. Their silence has no dance in it, no song -- just silence. But sound has its beauty.

Silence is good, but if it can be a dancing silence then it will be far better. Sufis have the dance and the sound but that silence that comes through vipassana is missing. So you can dance, you can sing, but it will remain a little superficial. It will not go to your very roots, to your very depth.

My work here is to create such a situation where you can go to the deepest core of meditation and yet remain available to celebration. Then you will be silent and happy. You will be silent and there will be a joy suffusing your silence. Your silence will not be uncreative: your silence will have great creation arising out of it. It will not be dull -- it will be very shining. It will have a kind of gusto, verve, otherwise it can become the silence of the cemetery.

Let it be the silence of a garden where birds sing and trees bloom and peacocks dance and rivers flow and waterfalls have their own song and the winds blow... and yet there is silence! The silence is not disturbed by it -- it is enhanced by it.

All these sounds -- the whispering wind and the swaying trees and the river -- all these sounds become the background, and in the background of this sound silence comes more clearly, more loudly.

It is easier to be silent without celebration; it is easier to be celebrating without silence. That's why

sufism has chosen another. But I am not for the easy... I am for the rich. The richest should be tried. When you can have both, why have one ? Why miss the other ? And the coming religion of the world is going to be this kind of synthesis.

So start sufi dancing and continue vipassana -- that will help, mm? And everything is okay. Good!

[A sannyasin says: I don't seem to be able to make close connections with people in the ashram.... I don't feel anything to speak to them about. They feel pushed away by me.]

My feeling is that you shouldn't try anything. Whatsoever happens, let it happen. If you allow it to happen things will settle. If you are not in a space where you can relate very intimately, closely with people, then there is no need. Why force anything on yourself? Just be casually related. There is no need to be very deeply related. And when the need arises, when you start feeling that now the time has come to relate deeply, then it will be natural. And these two things always happen; they are periodical.

When you don't feel like going into deep relationship, if you force yourself to, it will be ugly; it won't make any sense. If you don't force and still go with people because of what they feel, then they will feel rejected. There is no need!

If you are not feeling in that space, just be with yourself more and more, meditate more.

These are the two things -- meditation and love -- and they are like day and night; each is followed by the other. In the night you go to sleep, you don't bother about work, you don't think about how to do more work. In the day you work and you don't bother about sleep.

When you are in a meditative space be alone and enjoy your aloneness. And when you are in a loving space enjoy relationship. And don't try to mess things up, otherwise you will be in difficulty and others will be in difficulty.

You must be trying... you must be trying because you feel that one should relate deeply. That seems to be your idea deep down -- that something is wrong if you are not relating deeply. This has come to the modern mind very much. The modern mind... particularly encounter and the therapies like that have created the idea in people's minds that you have to relate very deeply and very sincerely and very authentically. And when you are not feeling like it then what to do? You start feeling guilty, that something is wrong. Why are you not relating? Why are people feeling rejected by you? And people will feel rejected because they have also the same idea that you should relate very deeply.

There is something very strange about man -- that he always creates something or other to feel guilty about. In the old days if you were not meditating, if you were not praying, it was guilt. Now, if you are not loving, not relating, it is guilt, but guilt remains. And both are human parts: to be alone sometimes and to relate sometimes. If you are really alone then you will have energy to relate one day, and if you relate then one day you will have the energy to be alone.

And they are just like a rhythm. Don't force! Just enjoy your aloneness. And do a few groups which need this kind of space -- Vipassana, Zazen; do those groups....

This is the right time to do! This will be the right time when you can enter them. This is the time to do Zazen. It is a Buddhist meditation -- being absolutely alone, with nothing to relate to.

[She says she feels lost; she needs energy; she goes cuckoo alone; she needs to care for her child.]

You are creating it! Right now you don't need any company. If you force company on yourself then....

You will go cuckoo if you force something which is against your space. You are not yet gone but you are on the way. But if you feel like it then do tantra and see what happens. Go cuckoo, mm?

Energy does not come from people. Energy comes from people only when you give energy to them, and right now you cannot give, so how can you take? Who is going to give you? Energy docs not come from people -- it comes only when you give. It is a response, but the giving is the basic thing: if you give then you get. You cannot give; in fact your whole idea is to relate with people to get energy. They will feel suffocated by you and they will feel you are exploiting and they will avoid you....

What I am saying is to please avoid them. It is good for you and good for them! Right now there is no need. Use this opportunity of being alone for zazen and vipassana, and then later on do encounter and tantra.

[The sannyasin who started the ashram school says: I just don't understand what it means to be a teacher to children here...]

Yes, that is right -- it will be a totally different thing! It will be a totally different thing....

It can't apply here. A few things to remember, and then you can work them out.... The first and the most basic is that we are not to enforce any pattern on the children. We have just to help them to be themselves. So there is no ideal that has to be enforced on them. You just have to be a caring atmosphere around them, so whatsoever they want to do you can help them to do better. Just help them to do it better. And they are not in any game, ambition-game.

We are not trying to make them very very powerful, famous, rich, this and that, in their life, no. Our whole effort here is to help them to be alive, authentic, loving, flowing, and life takes care. A trust in life -- that's what has to be created around them, so they can trust in life. Not that they have to struggle but can relax. And as for education, just help them to be more creative. Painting is good -- they should try painting -- or creating something else, but let it be creative; let them do things on their own. And don't bring in your criterions.

For example, when a child paints, don't bring in adultish criterions; don't say that this is not Picasso. If the child has enjoyed it and when he was painting he got absorbed in it, that's enough. The painting is great! Not because of any objective criterion -- the painting may be just nonsense; it may be just colours splashed, may be messy.... It has to be because a child is a child; he has a different vision of things.

For example, if a child makes the face of a man he has a different vision. He will make very big eyes; the nose will be very small. The ears may be missing -- he has never looked at them -- but eyes are very important for him. If he makes a man he will make the head and the hands and the legs and the torso will be missing -- that is his vision. For you it is wrong but from his standpoint that is how he looks at a man: hands, legs and head.

So it is not the question that you have to judge whether the painting is good or bad. No, we are not going to judge at all. Judge ye not. Don't make the child feel good or bad about it. If the child is absorbed in painting it, that's enough. He was in deep meditation, he moved with the painting utterly... he was lost in it! The painting is good because the painter was lost.

Help the child to be completely lost, and whenever a child is painting on his own, he will be lost. If you force him to paint then he will be distracted. So whatsoever the children want to do, let them do; just help them. Mm ? you can help in many technical ways. You can tell them -- if a child wants to paint -- how to mix colours, how to fix the canvas, how to use the brush; that you can help with. Be a help there; rather than being a guide, be a help.

Just as a gardener helps the tree... You cannot pull the tree fast; you cannot do anything in that way, nothing can be done positively. You plant the seed, you water, you give the manure, and you wait! The tree happens on its own. When the tree is happening you protect it so somebody does not hurt it or harm it. That is the function of a teacher: the teacher has to be a gardener. Not that you have to create the child; the child is coming on its own -- god is the creator.

That's what socrates means when he says, 'I am a midwife.' A midwife does not create the child. The child is already there, ready to come out; the midwife helps.

So help them to be creative, help them to be joyous, because that has disappeared from the schools. Children are very sad, and sad children create a sad world. They are going to inhabit the world, and we destroy their joy. Help their joy, help their celebration, make them more and more cheerful. Nothing is more valuable than that. If they are not doing mathematics it is perfectly okay, because mathematics is not the point. The point is joy!

If they are not learning language, forget about it; they are learning something far more valuable. In this atmosphere of joy help them to learn two things -- language and mathematics. History is meaningless bunk!

Just two small things -- a little mathematics will be needed in their life. And about that too: we are not to make them great mathematicians, just a little mathematics so they can figure out things. And language it needed so they can communicate. They can read poetry, they can enjoy the great works.

And there is going to be no examination. There is going to be no gradation of who is first and who is second. Everybody is just the same. We make the space available for them to learn -- they all have learned according to their capacities but who are we to judge? So no gradation, no examination. And when children are a little grown up let them learn practical things -- carpentry, pottery, weaving -- and they will enjoy all those things. When they are still more grown up let them learn something about electricity, cars, mechanisms, technology, but practical things.

That's why the other day I said the university that is going to be will be rajneesh international

anti-university. We will make everything anti: no examinations, and the vice chancellor and the chancellor will not have any degrees. Only sweepers and cleaners will have degrees!

And you have to work it out soon because when we move, then at least one hundred children will be immediately available....

Start working so it takes some shape before we move. Because there you have to start a full-fledged school. But it is going to be a totally different kind of school, because I am all for de-schooling society.

Man can be saved only if society is de-schooled or if totally different kind of schools which cannot be called schools are evolved; then only humanity can be saved.

So no ambition should be there, no comparison ever. Never compare a child with another and say, 'Look, the other has done a better painting!... That is ugly, violent, destructive. You are destroying both the children. The one you say has done a better painting starts getting the idea of the ego, superiority, and the one who has been condemned starts feeling inferior. And these are the illnesses -- the superior and the inferior -- so never compare!

It will be difficult for you and other teachers because comparison is so much in us. Never compare. Each child has to be respected on his own. Each child has to be respected as unique -- no comparison, no marks, no gradations. Because we are not going to create clerks or ugly things like that. We are going to create men and women.

Yes, they will need a few things in life so they are practically helped. Those things we should give them -- and then they have to choose their own. In the new place we will make everything available -- painting, music, dance -- so wherever they want to join in, they can; whatsoever they want to do, they can do. They can have their own combinations. There will be no syllabus -- there will be only opportunity.

And the teachers will work because of their joy... because they enjoy the company of the children. So only choose teachers who are not teachers, because ordinarily teachers are people who are a little sadistic. They want to torture, and the best way to enjoy torture is to become a teacher. A teacher is a torturer, and that is the most legal situation in which to torture: school.

Parents are in favour of the children being tortured -- for their own sake; the government is in favour, everybody is in favour. Everybody is for the teacher because he is doing a good job. So all the people who arc sadists by and by start moving towards particular professions the teacher, the policeman. These are the professions where they can torture and still remain respected.

And children are so helpless: you can torture them no end and they cannot retaliate. So remember, choose teachers who are not teachers, not torturers, but people who love small children. Choose gardeners, so they can create a space for children to grow in. And they should be happy, they should not be sad and long faces. They should be able to see the humour of the children, the sense of humour. Children have immense sense of humour and teachers are very dull. They should be able to laugh with them and dance with them and hug them. They should be human.

So be very careful about choosing. In the new place, I will choose; right now you start working, but be very careful. No sadist has to be allowed there; nobody who is a disciplinarian has to be allowed there.

And I am not for order at all. Disorder is perfectly beautiful. So let there be disorder -- nothing wrong. Order is one of the most dangerous calamities that has happened and obedience is one of the greatest blocks man has suffered from. They should not be forced to obey and they should not be forced into order. They should be allowed all chaos, and in chaos there is creativity, growth.

Order and discipline are needed when you have certain ideals to impose upon them -- that there is a nine month or six month session and you have to go through all this. You have to pass, otherwise you will be a failure; then order is needed.

We have an eternity available! Let children enjoy -- there is no hurry; there is no need to have a programme of enforcement. Just let things happen; let it be a growing nursery. And be very careful, because out of this school will come a bigger school, then a college and a university, and everything will follow. This will be the seed.

And whatsoever I have said about education and about things you just go through so you have some idea about what has to be done. But it is going to happen.

And we have beautiful children around here -- you just start, mm ? Good.

Don't Just Do Something, Sit There

Chapter #17
Chapter title: None

18 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709185	
ShortTitle: JUSTDO17	
Audio:	No
Video:	No

[Osho talks to a new sannyasin about being a therapist. He says, do you know the word 'therapist' comes from an ancient parsi word from Buddha's time meaning elder brother?]

Anand means blissful, and Rinzai was a great zen mystic -- a Chinese -- founder of the Rinzai sect of zen.

Literally the word means: one who helps people to cross the river, the boatman. And he helped many people to cross the river; he was one of the greatest boatmen. There are only a few names in the history of religion which can be compared to rinzai. So first help yourself, then help others.

And read something about Rinzai -- books are available, mm ? It will be helpful if you read. Zen will be your path. Dhyana, meditation, will be your path... and Rinzai was one of the greatest meditators. His meditation is the simplest -- just sitting and doing nothing. It is the simplest and yet the hardest, because if people are told to do something, they can; even if it is difficult they can manage to do. But when they are told not to do anything and just to sit it becomes almost impossible. Nobody knows how to do nothing, nobody knows how not to do. People know how to do things; it is easier. Once the knack of it comes to your consciousness, you will laugh that it was so simple; one can simply sit.

So, start at least one hour sitting, mm? I will give you other groups that you can do, but make it a point that whenever you have time to just sit silently under any tree. Go to the river or anywhere and just sit. There is nothing else to do, just go on sitting for one hour. Thoughts will come -- let them come and go.

Rinzai's famous saying is: Sitting silently, doing nothing, and the grass grows by itself. There is no need to do anything -- the grass-is growing by itself. And so grows the soul... so grows the inner being! It needs nothing; no prop is needed....

[Osho explains the meaning of 'sudarshan'.]

You are carrying great beauty in your heart. It has to be released -- otherwise you will feel very very frustrated. That fragrance has to be given to the winds. That's your potentiality. A really beautiful life can grow out of you. Just the idea has to enter your being and things will start happening. And always remember, beauty has nothing to do with the body; beauty is something non-material. Yes, sometimes it reflects in the body too but it is not of the body; the body only reflects it. It is like the moon: the moon has no light of its own -- it simply reflects the sunrays -- but we think that it is moonlight The moon has no light of its own. So the body has no light of its own: it reflects the beauty, the light of the soul. People who start becoming too interested in the bodily, the physical beauty, arc going in a wrong direction; they will be frustrated. The West has become too interested in the physical, and the physical has no beauty of its own. At the most it can reflect, but it can reflect only if there is something inside. If the sun is there then the moon is full of light; if the sun is not there, all light from the moon will disappear. The moon functions like a mirror.

It is so with the body too: all that is beautiful, all that is true, all that is good, is of the soul. Reflecting it, the body also becomes beautiful... but just bodily beauty is of no sense, no meaning.

So keep it as a seed, protect it, and it will grow through your meditation. That's the purpose of meditations: to help, to enhance the inner beauty, to facilitate ways and means for its release. It is there like a prisoner -- it has to be freed! And the day it is freed is a day of great jubilation.

[A sannyasin says she is afraid of doing some of the active meditations as she has recently been diagnosed as having a heart complaint. Osho checks her energy.]

Nothing to be worried about, mm? It is just the fear that is creating the complaint; it is not the complaint that is creating the fear. Your heart may have become affected by your constant fear but the heart is not in any difficulty. If the fear is dropped then the heart will function perfectly well... but the fear is there. And if you go on repressing the fear it will become more and more and more and it will affect the heart.

Remember always that fear and love are the two things, very important, for the heart. If there is love the heart functions very very healthily. Love is food for the heart, nourishment; the heart goes on dancing. When there is fear then there is a problem. You are collecting poison; fear is poison. And if fear is continually there then naturally the love will start feeling starved. Not only starved but this poison will start polluting it, and it can create many physical problems too.

Finally, if something goes on, goes on in the mind, it affects the body. The body is not very far away -- it is very close -- so anything that happens in the mind is going to affect the body. And fear and love are two aspects of the heart. Either you can be loving or you can be afraid; you cannot be both together. If you are too much afraid you will become non-loving; then love will disappear.

Out of fear you can pretend love. You will feel alone so you want somebody. You pretend that you love but you will not be loving, because out of fear there is no love possible. And if you love then fear is not possible; it is the same energy. If it is used in love fear disappears.

So my suggestion is: first thing, start becoming more loving to people. And don't be worried about to whom: to each and everybody just start being loving. That very lovingness will make your heart function perfectly well. Nothing is physically wrong but psychologically there is a problem. And because it is psychological you can do something immediately. If it is physical then you have to depend on the physician. There is no need; if they suggest some medicine or something you can take it but there is no need to be worried about it.

First thing: move into love more and more. Have you come across the modern research which says that not a single man has ever died of heart attack while making love? Never, it has never happened. It should happen really because ordinarily making love is such exertion.

Mm? we tell the heart patient not to go upstairs, not to walk fast, not to do anything exerting. But no heart patient has ever died while making love! And love takes out of you as much energy as it takes to run four miles. Either you can run four miles on the beach or you can make love; both take the same amount of energy.

Physicians are interested in why it never happens that a heart patient making love never dies. He can die in any other work but never while making love. Then they started working, experimenting, and now they say that if somebody has a heart problem love is the best exercise. Ordinarily, in the old days -- just five, ten years before and in india still -- the physician suggests to people who have heart complaints not to make love; it is dangerous. But modern research says it is very good for heart patients to make love. It relaxes the heart; it feeds and nourishes the heart. And the reason is very simple, because when you are in love fear disappears. Fear kills! Love is life; fear is death.

So start moving more with people -- be loving. And while you make love be wild! Just really go into it; make the man really frightened!...

Be wild! Be almost like an animal -- innocent, pure. And you will be very much helped as far as your heart is concerned. And continue to do the meditations....

Do a few groups. First start with soft groups so you can gather courage, mm?...

[Osho suggests several groups ending with tantra. She says she is afraid of tantra.]

That is the one that is going to take away your fear! That may be the cause. Nothing to be worried about -- simply go into it. That will be of great insight to you, and out of it you will become very flowing and glowing.

Don't Just Do Something, Sit There

Chapter #18
Chapter title: None

19 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709195	
ShortTitle: JUSTDO18	
Audio:	No
Video:	No

[A visitor says he is not sure about becoming a sannyasin.]

Nobody knows unless they become! How can one know without becoming? It is something to be experienced; it is something existential, experiential. It is not something that can be explained in any way. It is like love or like death: you know only when you have gone through it. Only one thing that I can say is that it is worth trying; it is not something that one should miss. It is the real psychedelic trip, mm? -- without any drugs! If you have courage then become a sannyasin. Or if you are not courageous, then think about it. Cowards think; courageous people jump. What should I do? Mm? If you have some fear then you can think for a few days. There is no hurry.

[The visitor says he has searched for a long time and something happened inside says yes, without his making a decision.]

Right! That's how it should be... that's how it should be. And then you can go very far in it.

Then it can bring great peaks of experiences to you, because it depends.... If somebody goes into it reluctantly then he can only go so far because he himself will be destructive to his own effort. If somebody goes half-heartedly he can go only so far because the other part of the heart will go on holding him back.

If one can go simply by saying yes -- a total yes -- then one can go really deep. And the depth is abysmal; there is no end to it. There is only a beginning -- there is no end to it. It is the eternal journey. Then close your eyes and say yes and go into it!

Close your eyes, and raise your hands. Feel yourself like a tree -- in the wind, in the sun -- and if the tree starts swaying with the wind, you sway. Forget the human body, and whatsoever happens, allow. Good! You are ready! Ready for me and ready for many things. And your yes is going to help you tremendously....

Deva videha. It means divine yes. And that is the greatest factor for spiritual growth because it is the yes attitude that brings you closer to existence. By saying yes there is a communion with existence; by saying no there is a separation. The no separates; the yes joins. Whenever you say yes there is an immediate bridge. Yes becomes the bridge with reality.

When you say no the bridge is broken; you withdraw. When you say no you shrink; when you say yes you open. So yes is one of the greatest requirements for spiritual growth....

[A sannyasin says she has not been able to do the meditations because she feels indifferent and can't go into them.]

Do a few groups -- that will take away your indifference. It will make you flowing, mm? Nothing to be worried -- it happens to many people. It is out of fear. You are protecting yourself; you are afraid of getting into some mad thing. And all that goes on here is mad, so one just pulls oneself back and withdraws. One

has to gather courage. All that is beautiful happens only to crazy people -- and you look very very well-adjusted; that is your problem! In the west people help the maladjusted people... and I help the adjusted! My whole work is how to maladjust you! But that will happen, mm? Something is going to happen -- don't be worried! Good!

[A visitor says he has been learning Shastri Sangeet from a guru in Bombay but he is not satisfied with it; the technique is becoming strong but not the emotional side.]

And don't you feel strong enough to start doing it on your own?...

Not yet? Because there is a problem in it. Shastri Sangeet -- the classical indian music -- is technical, so it is not the fault of the guru. It will be very very difficult to find a man who can teach you from the heart. The whole thing is technical; it has not much to do with the heart.

The whole thing -- the approach -- is technical. If you hear a great master then you don't know what the great master is doing. If you see him practising eight hours per day then you will know that he is a technician. There are a few people who are innovators but it is very rare to find them.

My feeling is that if you really want to learn it, you have to be with a technician, mm? The whole approach is technical, it is technique, it is technology.

Once you have known the technique perfectly well then you can move on your own and bring your heart in, not before it. When you have known the technique so well that it has become part of you, you can forget about it. Then you can move on your own because you know the technique is there. It will be used by the unconscious automatically -- you need not deliberately remember it. Then you can feel a satisfaction in the heart, otherwise not.

You can change the master but you will find another of the same kind. The problem is the very thing. For example, if you go to a university to learn mathematics and you want a teacher who is a man of the heart, you will be in a difficulty because if you want to learn higher mathematics it is technical. And indian classical music is the mathematics of sound! It's the grammar of sound; it is absolutely technical and scientific.

Listening to a maestro is one thing -- he knows the technique, he plays through his technique. Because he knows the technique he affects your heart. The technique is how to affect the heart. But he is a technician and his own heart may remain unaffected by it.

I have known many great musicians.... In their life they are very ordinary people; nothing has happened to them. But when they play they are really great, incredible. Then you know not the man, not his heart, but his technique. But the technique is such that it goes on playing on your heart so your heart starts feeling a dance and you think it is really of the heart. It is not! The heart is affected by it but in itself it is not coming from the heart.

In that way modern music is more of the heart; black music is more of the heart although there is not much technique in it. There is a problem -- it has always been so: if you go too much towards the heart, the heart is not technological, it is more wild. The mind is technical but then it is not wild and not of the feeling. And it always happens to every science, to any discipline. By and by the mind goes on refining it, refining it, refining it, making it more and more perfect; one day there is only technique left.

It is just as if you go to a man like Kinsey or Masters and Johnson -- those who have known everything about sex technically. They know everything about sex technically, all that can be known, and they can give you a beautiful discourse on the technique of sex, but that doesn't mean that their sex life is fulfilled! It doesn't mean that at all.

In fact, the very thing that they became so technically interested in sex, may have been caused by some defective perversion in their minds. You will be impressed by the knowledge that they can bring to the subject. They are technicians of sexuality -- they may not be good lovers! And my feeling is that they cannot be, because a lover does not need the technique. When you are not a lover then you start looking for the technique.

So if you really want... And I can understand your problem, your dilemma -- it is a great dilemma: four years and *now* you must be feeling stuck with the technique. It will become more and more dry and the more you go into it, the more dry it is, because you start moving into more systematic, mathematical, grammatical parts of it. Then it is just mathematics and you will not feel fulfilled.

But if you really want to understand indian classical music you have to know the technique first. Then one day, when you have known the technique, you start playing on your own; then you innovate.

For example, Ravi Shankar -- he is an innovator but indian classical people won't appreciate him much. They will condemn him, they will criticise him, because he is not perfectly in tune with the classical science.

So no innovator is ever appreciated by the conventional and the orthodox. And it is such a long process to learn, that there is every possibility that by the time you have known the technique you may have forgotten about the heart completely. That has to be remembered.

So my suggestion is: if you want to change your master you can; that is not a problem. You can find one in Poona -- you can be here and can find a very good man here it is possible. But start working on your own, side by side. Go on learning with the master and never bring innovations to him. He will not like them -- he will throw you out!

They have found the perfect method -- they don't bother now that any amateur person should come and improve upon it. They have improved it to the very last. They don't think that it can be improved anymore. It cannot be improved, that is true, but you can play many things on the side paths, mm ? You can move on the side paths and you can go and take your own direction. That you have to do on your own, and don't tell your master anything about it.

You go on learning the technique from the master with a great respect, and on your own in the night go on playing so you keep your heart alive. Otherwise in four or five years time -- and it is a long training, eight, nine, ten years -- they will destroy your heart.

So this is your duty: to keep your heart alive... at least until the time you are freed from them; then you can go on your own.

You can come to poona, you can find someone here or you can remain in Bombay. Nothing is the problem; even with the same master you can continue. And I understand your difficulty. Start doing something on your own; that will satisfy you more.

Then one day when you feel that you have known enough to go on, drop the teacher and start moving on your own -- then there will be joy! Good!

Don't Just Do Something, Sit There

Chapter #19
Chapter title: None

20 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709205
ShortTitle: JUSTDO19
Audio: No
Video: No

[Osho gives sannyasin to someone saying, just feel lost; lose control; don't hold yourself together; just fall into pieces, and if the body starts falling on to the floor, allow it. Don't be worried.]

The easiest is the most difficult; the difficult is not so difficult. The ego is always ready to do the difficult because doing the difficult the ego is enhanced; it feels good. It looks like a challenge, and the ego is ready to fight with the challenge. It is provoked out of its lethargy by the challenge. It fights back, it tries to conquer, it becomes aggressive. The greater the difficulty, the more aggressive the ego becomes. Aggression is its food. That's why the simple is the most difficult. The ego does not feel interested in it. The ego feels a kind of death through it. The ego cannot lose control because in losing control it will lose itself. The ego cannot lose tenseness because the tenseness is its very existence. If you are non-tense, if you are relaxed, the ego simply evaporates. It cannot exist in a relaxed state of consciousness; it is no more needed.

It is your disease, and you have to be alert about it. Unless your ego falls into pieces, is shattered, completely shattered, so utterly shattered that you cannot put it together again -- like humpty-dumpty it falls from the wall and nobody can put it together again -- only then will your real life start; only then will you be real. Otherwise you will remain unreal... and with unreality there is misery. Only the real person can be happy; only the real can be celebrated. With the real is festivity. With the unreal there is only dark, dismal depression. With the unreal we are in hell. Hell is not a reality; it is a nightmare created by the ego.

I wanted to see whether you could do it or not. It is good that you did not pretend -- that part is good. Sometimes it happens, when I say to relax, even if you don't feel like relaxing you just fall. So the bad news is that you have a very very controlled ego. The good news is that you are not a pretender, that you are not a hypocrite. Through that there is hope. That very sincerity will be helpful. We will use that sincerity as a key.

Deva means divine, samutti means agreement -- divine agreement, divine contract. The meaning is that we exist by a deep agreement. When we agree with the divine, we exist. Whenever we don't agree with the divine, we start dying. Our life is in being harmonious with the whole. That is the meaning of the word 'health': to be in harmony with the whole. And that is the meaning of the word 'holy' too: to be in harmony with the whole.

Health is of the physical and holiness is of the spiritual, but the secret is the same: to be in agreement with the whole. The ego is always in disagreement; it w ants to say no. It is very hard for the ego to say yes; it doesn't come. No comes easily; no is simply there, always ready.

You will have to learn to say yes more and you will have to drop your no more and more. Be more conscious so that the no is no more supported, and support the yes more. And soon you will be able to see: whenever you say yes whole-heartedly to existence there will be a silence that comes out of it, a well-being and a kind of new quality to your being that you have never experienced before. It is just as if one has lived for years in a dark dungeon and then one day one is released and comes outside and for the first time sees the sun and the moon and the stars and the trees and the flowers and the birds. Exactly like that, when you are in agreement with the whole you will be in the open. When you are in disagreement with the whole you will be imprisoned within the ego... and the ego is a very very small dark cell.
Learn to be in agreement with the whole.

[Osho suggests some groups for the new sannyasin.]

You have to go through many processes, mm? Slowly, slowly you will die and you will be born. The harder part is death. Birth is very simple; it happens on its own accord. So do everything that you can do to die, to disappear, and then suddenly one day, absolutely unawares, you are for the first time; the new, the utterly new is born into you. Nothing has to be done for that. We have only to make way for it, and that's what I mean by dying. So don't go on holding and don't go on controlling yourself; don't go on protecting yourself. Relax and be!

[Osho gives another seeker sannyas.]

Just visualise a rosebush. Become the rosebush. Don't visualise it as something separate from you: let the observer be the observed. Become it.

Your head is nothing but a bud. The bud is opening, the petals are opening; open with it. And if something starts happening in the body, allow it -- any moving, shaking, trembling.

Deva means divine or god and sarti means charioteer, the driver of a chariot. The meaning is: let god be your charioteer. Let him drive you; you vacate yourself for him. Just come down from the throne so he can possess you. That is the whole secret of religion: how to be possessed by god, how to be driven by god, how to surrender and to lose all kinds of ideas and plans and hopes and expectations of how one should like to be and what one should like to achieve. Drop all that is in this moment and you will never be frustrated. Expectations gone, nobody can frustrate you, no situation can frustrate you. Hopes gone, you will never feel hopeless. Desires dropped, you will not have any anxiety.

Let god take hold of you; this is what sannyas is all about. The ordinary person controls himself, keeps himself in the driver's seat. He is afraid to lose control. He is afraid that if he is not in control then something will go wrong, and in fact everything goes wrong because he is in control. You in control means

ignorance in control. You in control means darkness in control. You in control means a part, a tiny part in control.

Let god be the charioteer -- let the whole be the charioteer. The whole knows where it is going, where it is all going. The whole knows what your destiny is. You cannot know it; you can know it only when it has happened.

Having private goals different from the whole, contrary to the whole, in opposition to the whole, is madness. It is as if a leaf in a tree has a private goal and is trying to attain it. How can the leaf attain any goal privately? She exists only with the tree, in the tree, as the tree. We exist in the whole as the whole; we cannot have any private goals.

To have a private goal is to be ordinary. To drop that nonsense, that stupidity, is to become a sannyasin, and that is the meaning of your name....

In india we have a great epic, mahabharata, and whenever some westerner reads it he becomes a little puzzled about the story. The story is that there is a great war. Krishna is the master of those days -- one of the greatest enlightened persons of all the ages -- and in the war he becomes a charioteer and friend to one of his disciples. Now, the job of a charioteer is a low job; a chauffeur is a chauffeur. The disciple sits inside the chariot -- arjuna is his disciple -- and Krishna becomes the charioteer. He drives the chariot into the battlefield.

Western people are always puzzled: this looks a little odd; it should not be so. They cannot imagine christ being the charioteer, the chauffeur, and thomas or luke sitting inside the chariot; that is impossible. But the east has far greater insight into it. That story is a parable. It says that only god can be the charioteer. Only the master can be the charioteer; how can the disciple be the charioteer?

[The new sannyasin says he has been doing the meditations for two years, but finds that instead of growing through the groups and... I've been getting more afraid to love and more and more resistant and closed to people.]

I have given you one group, Vipassana, which will decide. My feeling is that in your past life you have been a Buddhist monk, and that is still there. Vipassana will decide; that is a Buddhist meditation. How you go into it will be very decisive. If you really enjoy it, then your path will be very clear; there will be no problem.

Anybody who has done any Buddhist meditations in past lives for long becomes that way, because buddhist meditations are basically to bring you to your innermost core in absolute aloneness. They are not love methods. They don't believe in relating; they believe in dropping out Of all relationships. That is happening. Don't be worried about it, because that is also one of the ways to reach to the ultimate. There are two ways: love and awareness.

The path of love goes through relating; it *is* more extrovert. The path of awareness goes through non-relating; it is more introvert. On the path of love you need the other because it is an l-thou relationship. On the path of awareness you don't need even 'I', what to say about 'thou'? You don't need anything -- you simply go into your aloneness.

In the West that has become very difficult because the whole western mind thinks that relationship is life; there is no other life. There is!

There is a different kind of life which has nothing to do with relationship. In the West there has not existed any religion like Buddhism. Christianity remains a path of love and devotion and prayer -- so is Judaism, so is Islam. These three religions have impressed the West. Buddhism is for the first time now entering the western hemisphere. Buddhism will bring a new approach which has been missed for centuries in the West.

In the East both the paths exist, and both are valid. They look diametrically opposite but they are not; the ultimate aim is the same. On the path of love, the I and thou come closer, closer, closer and one day meet and mingle and disappear; nothing is left in the hands. It is the same thing that starts happening on the path of awareness from the very beginning.

Stop relating. And my feeling is that Vipassana will decide. Go into it totally, mm? so we can come to a conclusion. But nothing is wrong in it, not at all. It is not that you are not growing; you are growing inward. That's your growth. That is perfectly okay; be happy about it. And don't enforce any relationship unnecessarily if you don't feel like going into them. If this is how you feel then this is good. The natural is good and the spontaneous is good. My feeling is that you are on the right track, mm? but this Vipassana will

be very decisive. After Vipassana, you remind me again. Good.

[Osho tells another initiate to feel as if she is making love. Let that radiance come to your body, to your being, and if something starts happening in your body, allow it. Even if you feel orgasmic -- that the whole body is shaken by it -- go into it.]

Love seems to be difficult!... and that is the thing to be developed. You are very withdrawn from your body; you don't pour your energy into your body. You are kind of afraid... if the body gets the energy it may lead you astray. And the body is your temple -- it is through the body that we live. The body has to be very very sensitive and very alive; it has to be orgasmic. It is through the body that we are related to existence.

But this has happened to many people. Religions have condemned the body so much that the body seems to be almost the root cause of all sin. From the very childhood we are taught some antagonism about the body and by and by we start withdrawing. So millions of people have become non-orgasmic. Even while making love they don't have real orgasm; they don't go into wild joy. The fire is not there, it is very cold. They don't go into wild ecstasy. They go only so far, in a very miserly way.

So it is nothing special about you -- it is so about many people -- but I would like you to become more alive in the body. Love your body. By loving your body you show your respect towards god, because it is a god-given gift. By rejecting it, you reject god. By rejecting it, you reject his gift. And the body has so many mysteries in it; all the mysteries are there. If you start opening the book of your body and start reading it, you will find all hidden there. The whole cosmos is reflected there in a miniature form. All that exists in the whole exists on a smaller scale in the body.

The body has to be loved, the body has to be read. It is more valuable than reading the Bible or the Vedas or the Koran. If you can read your own body, you have read the real scripture.

So my first impression about you is that unless you start flowing in your body, you will not start growing. It needs just a little consciousness and it will happen.

Deva means divine, chayya means shadow -- shadow of the divine. In the beginning it is just a shadow; by and by it starts becoming the reality itself. First become the shadow and then you will become the real. So start thinking in terms of your being divine, a reflection of god. Thinking about oneself as less than that is humiliating, insulting.

We are shadows of god. The shadow belongs to the real in a sense and yet is not real. It is just as if you have seen your face reflected in a water pool. It is your face and yet not your face; it is just a reflection. But the reflection is not a mere reflection either; it reflects the real. So the shadow is a paradoxical phenomenon: it reflects the real and yet it is not the real. This is the situation where man exists: he is a shadow of god. If he starts understanding it, starts moving, growing, one day he will become god. If he is not aware that he is a shadow of the divine, then he will remain a shadow and by and by he can become even a shadow of the shadow and so on, so forth....

[A sannyasin says that after he did the enlightenment intensive group, he felt deeply depressed and ideas of suicide came to him. Now he is feeling better. Osho checks his energy.]

It appeared like the idea for suicide, but it was not. A better expression for it would be to say it was a kind of ego suicide. The ego wanted to die in that moment, not you, but because you are so much identified with the ego you felt it as if you wanted to die. And that was a good experience. It was really good, but when it comes for the first time it frightens. It will come again. When next time it comes simply be a witness to it. Don't get identified; don't start thinking that you want to die.

Even if you want to die you cannot because you are eternal, you are immortal. Only the ego is born and the ego can die. In the real sense there is no way to commit suicide. You can try but nobody has ever succeeded. The soul cannot die. The soul means life. But we are too much involved with the ego... so much so that we don't think that we are separate. When in deep meditation sometimes it happens that the ego feels death coming, one gets very much frightened and scared. But it was perfectly good. Nothing to be worried about, mm?

You are not a person who can commit suicide. And once you have become a sannyasin it is almost impossible even to try -- because these are alternatives: sannyas and suicide. You have already committed one, now the other cannot be done.

You will be surprised to know that in the east suicide has not been so much prevalent as in the west; in the west it is almost five times more. And the reason is when in the east somebody starts feeling depressed, he becomes a sannyasin! Why go that far and commit suicide? This is a more creative way of committing suicide!

[A sannyasin had previously written to Osho that she'd been having dreams about him....]

Mm mm, it is a great philosophical dream! You can dream -- you are allowed, mm? Even being with me in a dream is better than being anywhere else. Even if it is a dream it is good. That's perfectly good... You can continue dreaming, mm? One day you will find that it is really happening in reality too. First it starts happening in a dream because our existence is a dream existence. And things can happen only from that place where we are. You are in a dream and you are a dream. Even if I enter into your being it will be from the door of the dream because that is where you are. Unless you are real how can you be really with me? If you are fast asleep how can you communicate with me who is not asleep ? When you are awake you will be able to commune with me. But one thing is possible: you are asleep, you can dream about me, and that is going to help. So every night when you go to sleep, just remember me. Remain with that remembrance and fall asleep. And you can have me every night!

[A sannyasin says: I feel like this is a family but I'm sort of an illegitimate child. I don't feel close to anyone in particular.]

There is no need; just be yourself.

Mm mm, nothing to be worried about... because there will be every kind of people here. A family really means that everybody has the right to be himself -- nobody interferes. That is the meaning of a family. If you feel good being yourself, isolated, the family is the place where it can be allowed, and you need not feel guilty. If you start feeling guilty then it is not a family, and if others start interfering and telling you that this is not right, then it is not a family.

The idea of a family is that everybody is allowed to be himself; nobody is going to interfere. Your space is yours and everybody will respect it. Nothing to be worried about.

And you are not illegitimate!...

It will happen on its own, mm? -- you need not force it. Good!

[Earlier Osho had said: This commune is not an ordinary commune. This is an experiment to provoke god. You may not be aware of what is going to happen. You may be aware only of your problems -- you may have come to me only to solve your problems. That is secondary; I am cooking up something else! (laughter) I am trying to create a space where god can descend more and more. This commune will become a connection. The world has lost connection; god is no more a reality. The connection is broken, and god can only be through the connection. God may be there, we are here, but there is no bridge so how do we know ? This commune is an experiment to create the bridge....]

Don't Just Do Something, Sit There

Chapter #20
Chapter title: None

22 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709225
ShortTitle: JUSTDO20
Audio: No
Video: No

[A sannyasin says that he has been thinking on, and getting depressed about, the past. Osho says that to keep looking back to the past is an effective way of making misery for oneself. Good or bad, the past is finished. It has no more any validity, no more any relevance. Look forwards, never look backwards. Looking back is like a man who drives his car backwards by looking in the rear vision mirror. That is no way to drive. Sooner or later there is going to be an accident.
The sannyasin then says he has no energy.]

That may be just the same thing. If you live with the past too much you cannot have energy. Energy comes through the future; energy comes through openness to new things. When you have new things to do, you will find energy. When you have nothing to do -- just brooding about the past -- you don't need energy at all, so energy won't be coming. You get as much energy as you need -- not more than that, never more than that. If you jump into some creativity you will get more energy.

This is something to be understood: creative people have more energy. People ordinarily think that because they have more energy they are creative. That is false! Just the vice versa is the case: they have energy because they are creative. But people think, 'What can I do? He has so much energy; that's why he is creative.' That is wrong, absolutely wrong, not true, not even half true... not a single iota of truth in it.

Creative people have energy because when they create, more energy comes. It is just like drawing water from a well: the more you draw, the more fresh water comes in.Just sit silently, just brood, and energy will disappear. You don't need any; you don't deserve it. For what do you need energy? God gives energy only when you are doing something with it. Paint, sing, play, dance, love -- do something! Create something!

Find a way of creative living. Something has to be done. Without doing you will never feel happy; you will never feel a fulfillment. It is just as when a tree has fruits and flowers it feels fulfilled. When you can have a few creations around you that you have created, then you are fulfilled; that is your flowering. A barren man or a barren woman will not feel fulfilled.

So my understanding about you is that you are unnecessarily bothering too much about the past and you are not putting any energy into the future. And you are not doing anything creative so you don't feel happy and you don't feel energy.

So anything that you want to do -- I am not saying to do anything in particular -- do. Just think for a few days what you would like to do, what you would like to achieve, what you would like to express, and then start working for it. You will suddenly see that energy is flowing.

[A sannyasin says: I keep going round in circles... I've been in so many different spaces lately that I feel... I need help!
Osho checks her energy.]

Everything is perfectly good. Rather than calling those moments 'moving in circles', find a better word. Because when we say 'I am moving in circles', it is a condemnation. We have not accepted it; a deep rejection is there. But the whole existence moves in circles; all movement is circular. The stars, the moon, the sun, the earth, the seasons, the wheel of life and death -- everything is circular; there is nothing linear in existence. Linear -- the very idea of linear -- is a western idea with nothing corresponding to it in reality.

[She asks: Would 'spiral' be a better word?]

Spiral is perfectly good, mm? That's an evolving circle; that's perfectly good. But never use condemnatory words -- they unnecessarily create problems. 'Spiral' is perfectly good.

But nothing is wrong in moving in circles too. Just move with the dancing energy, that's all. There is nowhere to go -- that's my basic teaching. Even when you say spiral, you have some idea of going somewhere, because a spiral means you have joined the circular and the linear. So the spiral means that now you have started moving upwards in a line; again the linear has come in.

There is no need to go anywhere. All is beautiful as it is! Existence is not going anywhere at all. It is simply here. It is a dance -- it is not a marathon race! It is simply joy. So accept that and relax into it and give it the quality of dance.

... Let it go wherever it goes! Don't try to be in control of it. Let it go! That's how it has to be....

If dancing you reach hell, it is perfectly right. If you reach heaven sad, bored, what is the point of it?

Deep down in your mind there is some value, some idea, that one has to reach somewhere. So the line has to be there -- that from this point to that point you have to go; you have not to go astray. The very idea of going astray means that you have some goal in the mind.

You *cannot* go astray, there is no way to go astray, because there is no goal to compare with where you are going. Go astray perfectly happy and dancing.

Nobody is going to miss, because in the first place there is nothing to miss! Just enjoy -- jump from one point to another; it is perfectly good. And let god be in control, you drop out of control.

[A sannyasin says: You told me six weeks ago to dive within and I have, and I've got into a very quiet, still place... where I feel detached, disengaged, alone and distant...]

Perfectly good! That's what I wanted; so it has happened. Don't try to come out of this space. It will disappear on its own and then you will see for the first time what communication is. If you pull yourself out of it, it will be unripe; just let it happen.

This is beautiful. Be distant, be detached, be disengaged and be alone. This is from where one should always start; this si the first step from your deepest core. Everything else that you do is peripheral; this is very central. All else is circumference. Love is circumference; meditation is at the very centre. This si the centre of the cyclone.

So enjoy it, savour it. Rather than hugging, savour this. This is the way you are getting into yourself. This is hugging yourself; let this happen first. This is loving yourself. Let it happen first, and let it happen totally; then one day you will suddenly find you are overflowing. Then a hug happens, but that has a totally different quality to it. You have not done it -- god has done it through you.

Then you will again come close to people, but this will not be physical closeness. The physical is included in it but it will not be only physical. It will be something more than that; it will be spiritual. And a hug, when it is only physical, is meaningless. When it has something of the spirit in it, then it has significance.

This is exactly what I wanted, and it is happening. Be happy, feel blissful; feel fortunate that it is happening. Enjoy it, don't disturb it; it is the right space to be in. And from this point everything right starts. One day you will be loving again but in a different way. It will be a separate kind of reality. You will talk to people, but you will talk from a different vision. It will not be just for talking's sake; you will really try to communicate. It will not be just verbiage, it will not be just a conversation -- it will be communion! You would like to share something, and you will talk only when you have something to share. Otherwise you will keep quiet; there is no need to talk!

And you will not pretend any more. If laughter is coming you will laugh. If it is not coming then that not coming is perfectly okay. Nobody is needed or required to laugh twenty-four hours a day, so whatsoever will come, will come from your inner being. And when it comes from the inner being it comes from god. Whatsoever we manage to do on the periphery is just managed by the mind and the ego, and naturally it can't have much meaning to it.

People go on hugging and people go on talking and people go on loving, and it is all superficial, all casual, all just accidental. They go on moving through these gestures because they don't know what else to do. If they don't do these things they feel left alone. If they don't do these things they feel afraid. That loneliness starts gnawing at their heart. If they don't do these things they feel no meaning in life. And if they do these things, still nothing arises out of them because those gestures are empty.

So they are frustrated either way. If they don't do they are frustrated; if they do they are frustrated. And many more people choose to do because at least it keeps them occupied. It keeps you so occupied that you don't have time to think about the ultimate meaning of life. It is a kind of avoidance, an escape.

People go on rushing from one thing to another. They don't allow any gap, interval, where they can see what they are doing and for what, and what's the significance of it all. That question hurts. People go on throwing that question away. They don't want to see it; they don't want to confront it. Tired, they go to sleep and dream, and by the morning they start rushing again. In the night through dream they avoid; in the day through activity they avoid.

Now, this is what should be done. You are coming home; you are not avoiding it. So drop these words also because these words can create a problem for you. Don't call it 'disengagement' because that very word

is negative, derogatory. Call it 'engagement with oneself'. Don't call it 'detachment'. No, call it 'a love for oneself'. This is what I mean by being auto-erotic. One falls with love, deep love, into oneself; one loves oneself.

So for a few days be a narcissus... and with no judgement, no condemnation -- with great blissfulness. And out of that, one day, suddenly you will find you are so full of some energy because you have not been wasting it; it will become a reservoir.

Hugging, talking, loving, moving, doing, you are wasting energy. These are the thousand and one holes through which you go on dissipating energy. When you are not dissipating energy it becomes a great reservoir. And one day suddenly you feel it is so much that you cannot contain it -- it is overflowing. And when energy overflows on its own accord it is far out! It is incredible! It is ecstasy!

In english the word 'ecstasy' has become very very important, but the other part of it has not been used very much; that is 'instasy'. Ecstasy means moving out; instasy means moving in. This is the state of instasy.

In the East whenever we talk about ecstasy we first talk about instasy. Instasy means going in. Instasy means implosion; ecstasy means explosion. In ecstasy there is dance and celebration; in instasy there is absolute silence, aloneness, solitude. But ecstasy comes only out of instasy; there is no other way. The tree can go high in the sky if first it goes deep down in the earth. First it has to grow roots -- roots are instasy -- and the foliage and the branches and the flowers, they are ecstasy. Without the roots there will be no ecstasy.

So just get rooted!

And I am very happy -- you did it! The other will come on its own. Good!

Don't Just Do Something, Sit There

Chapter #21
Chapter title: None

23 September 1977 pm in Chuang Tzu Auditorium

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[A sannyasin asks how to make his hobby of painting a meditation.]

Art is meditation. Any activity becomes meditation if you are lost in it. So don't just remain a technician. If you are just a technician then painting will never become meditation. You have to be crazily into it, madly into it, completely lost, not knowing where you are going, not knowing what you are doing, not knowing who you are. This state of not-knowing will bring meditation.

Let it happen. The painting should not be painted but only allowed to happen. And I don't mean that you just remain lazy -- no; then it will never happen. It has to ride on you. You have to be very very active and yet not doing it. That is the whole knack, that is the whole crux of it: you have to be active and yet not a doer. You allow your activity to be possessed by something that is beyond you.

You have seen a sunset. It is there in you and it wants to be expressed. Whenever there is a great experience, either of beauty or of truth or of love, it is followed by a deep desire to express it. That desire to express it is part of it, intrinsic to it, built-in. You have seen a sunset and you are full of it. The dream of it is surrounding you. It is there inside you -- all those colours and all those nuances of the clouds and the wind and the birds and the sand. All are there and they want to be expressed. So you become available.

Go to the canvas. For a few minutes just meditate. Just sit silently there before the canvas. It has to be

like automatic writing: you take the pen in your hand and you sit silently and suddenly you find a jerk in the hand. It is not that you have done it -- you know that you have not done it. You were simply waiting for it; the jerk comes and the hand starts moving. Something starts happening.

One is surprised in automatic handwriting. One cannot believe that this is your hand doing things and you are not doing at all. It is moving on its own, as if it has its own being and spirit. You are possessed by the whole, or call it your unconscious or call it anything; those are just names. But your tiny conscious mind is no more alone. Something bigger than it has taken possession, has become more powerful. The conscious mind is only an instrument to it, whatsoever it is -- god, the mystics call it god, or nature, or the psychologists call it the unconscious. 'It' has possessed you -- something nameless.

That way you should start your painting. A few minutes for meditation -- just being available. Whatsoever is going to happen you will allow to happen. You will bring all your expertise into letting it happen. Take the brush and start. Go slowly in the beginning so that you don't bring yourself in. Just go slowly. Let the sunset start flowing through you of its own accord and then be lost in it.

And don't think of anything else. Art has to be for art's sake, then it is meditation. No motive should be allowed to enter into it. And I am not saying that you are not going to exhibit it. That's perfectly okay, but that is a by-product; that is not the motive. One needs food so one sells the painting, but it hurts that one sells it. It is almost like selling your child, but one needs to so it is okay. You feel sad, but it was not the motive; you had not painted it to sell. It has been sold -- that's another thing -- but the motive was not there. Otherwise you will remain a technician.

And that is the difference between a technician and an artist: the artist is a meditator and the technician is not. The technician has to concentrate on what he is doing, and the meditator, the artist, has to be lost in it. There is no concentration; there is nobody to concentrate. There is great joy if you can be lost into your painting. It will be sold, it will be appreciated, it will be exhibited. That is another thing; that is just a by-product.

And the second thing that you asked.... You should get lost. Forget about the first idea; you should get lost. You need not remain there. You should completely disappear into your painting, into you dance, into breathing, into singing. In whatsoever you are doing you should be lost completely, in uncontrol.

We are very much afraid of uncontrol because it looks like madness. And this world is so mad that if you really become sane, you will look mad to people.

The case of Claude Eatherly is revealing. He had been chosen to give the signal for dropping the atom bomb on Hiroshima. At the time he didn't know what he was doing. On learning the consequences he was horrified. As an act of expiation he joined civil disobedience groups, calling attention to the atrocities of thermonuclear weapons. This the authorities were not prepared to brook. Soon a medical board of remarkable patriotic psychiatrists declared him to be mad. The moral is simple: in our world one must be mad to be human.

Now, this man was becoming sane -- and this society cannot allow that! The moral is clear -- that if you want to become sane you have to be ready to be insane. If you want to become human you will have to suffer madness.

So there is a fear of uncontrol. If you uncontrol yourself then you don't know where you are going and what is going to happen. Will you ever be able to come back to your old status quo? -- nobody knows. One may go so far that one may not be able to come back. So we don't uncontrol ourselves; we go on keeping control.

This control will never allow you to become a great artist. The artist has to be mad in that way. Hc has to go whole-heartedly into the unknown, wherever it leads. He has to risk his neck.

It will become meditation. So these two things... but it is one thing in fact: whatsoever you do, get lost ! And much is going to happen....

Come for a longer time. And next time you come, start painting here and something new will happen that has never happened before. Be around me and paint so I can paint through you. Next time bring your things, mm?

[A seeker says he wants to take sannyas only when he feels total about it.]

You are asking the impossible. You cannot be total right now -- whole body and mind -- in anything. If you decide that, you cannot do anything. You cannot even move, you cannot utter a single word. If you decide that you will utter the word only when you are whole and total in it -- body, mind, all -- you will not

be able to do a single movement in life. Because how can you be total right now?
Totality comes through sannyas. Sannyas cannot come through totality.

[The seeker asks: So do you mean that it's possible to take sannyas in spite of doubts.]

That is the only possibility! Everybody has doubts. How can you trust right now without any experience? Trust comes by and by. When you experience, you go a little more in. You start feeling me more and your heart opens a little more; the trust grows. Doubts are natural, nothing is wrong about them. One is simply cautious; that's what doubt is. And it is very good because doubt prevents you from moving into many wrong directions; otherwise you will be going anywhere.

Doubt is not bad, and one has to go into sannyas with doubts. The only thing to decide is whether your desire to take sannyas is more or your desire not to take sannyas is more. Only that has to be decided. If you think that sixty percent you would like to become a sannyasin, then become. If you think that only forty percent wants to become a sannyasin, then wait.

Totality should not be demanded -- only the majority of your being, that's enough. That is humanly possible. If you become total you will become enlightened! There will be no need then for sannyas, because a person who can do a single act totally will become enlightened. A single act is enough. So if you are waiting for totality, you will have to wait forever; it will never happen.

Ask that which is possible... and humanly possible. Don't be too inhuman about yourself and don't make great ideals of totality, perfection, absoluteness. That is a trick of the mind to avoid.

If a man thinks that he will only love a woman when he loves totally, he will never love. Just think of it -- that you will love a woman only when you love totally. Will you ever be able to love a woman? It will be impossible! Yes, total love is possible, but that is possible only when you start loving a woman and you become more and more intimate and things start growing and flowing. You come closer and closer and closer and fears drop. You know that you have found the right person for you -- that you are only two bodies, one being. But that comes very slowly, slowly.

You will not hear even the sound of the footsteps, it comes so silently and so slowly. But one day suddenly it is there: you know that you love totally. But that is a very much later stage. If you ask for it in the beginning as a first step, then you cannot love; you cannot do anything!

If a poet thinks that he will write his first poem only when he can write totally, then no poem will ever happen. But if he starts writing... And in the beginning great poems are not going to happen. Slowly, slowly, he will move into deeper realms of poetry, and one day he may create something which is really perfect, which lacks nothing, which has no flaw. But that is a whole life's effort, dedication, a whole life's work. One has to pay for it!

So think about only one thing -- that should be the decisive thing: if the major part of your mind wants to take sannyas, then go in spite of the doubts. If the major part doubts, then wait.

Come close and close your eyes and just listen to the heart. Just go there near the heart. Stand there and listen to the heart beat. Visualise a flower, a rose flower, in the heart. The flower is opening -- open with it! The flower is swaying in the wind and you sway with it. Become the flower. Let your heart become the flower....

Anand means bliss and gulab means rose -- a blissful rose flower. Meditate on the rose flower as much as you can. Whenever you see a rose flower, sit by the side; have a little dialogue with the flower. First see the flower then close your eyes; see the flower in the heart. Visualise the heart opening like a rose flower. Soon it will become a great meditation for you and you will start opening with it. When you feel the opening of the heart there will be great joy.

[A sannyasin says all her life she has been looking for a place where she belongs and she is unsure if this is it. Osho checks her energy.]

I can understand. There are no obstacles and this is where you belong, but if you have been looking for your whole life, then looking for it becomes a habit. Even when you have found it you go on looking; that's what is happening....

The energy is perfectly right. Just an old habit; you will have to learn to unlearn it. It happens to many

people. It happens in many ways. A poor man suddenly becomes rich, by heritage or he wins a lottery or something. He becomes rich but his habit is that of being poor. He has everything but he cannot enjoy, he cannot spend a single pai. That's why there are so many misers in the world.

A miser is a man who has lived in a poor way and now has become rich, but the habit of being poor continues. That's the whole psychology of the miser. A man has lived alone for many years then he finds a lover but he remains alone. The bridge does not happen. He has become frozen in his aloneness, he cannot melt.

You have been looking too long so your eyes have become fixed on some faraway point. Because whatsoever we are looking for cannot be here, otherwise why should we look for it? When we look for something we always look far away -- the distant star -- so our eyes become focused. You become far-sighted but you lose the near-sight. You can always look at a star which is far away.

I am very close and whatsoever is available here is just around you -- not only without, but within you -- but it is too close. That's why you can go on missing it.

Relax your eyes. There is no need to look for anywhere now. You have come home. This you will have to remind yourself of a little bit ....

[A sannyasin asks for guidance on how to be choiceless where important decisions are needed.]

There is some subtle problem, and it comes to everybody who wants to remain choiceless. But there is a misunderstanding, that's why the problem. Choicelessness does not mean that you will not have to choose. In life, in practical things, you will have to choose, you will have to decide. If you want to go somewhere you will have to decide whether to go by car or by plane or by train. And if you start calculating all the pros and cons, then by the time you decide you could have reached just by walking! It is sheer wastage. And you will have to decide -- you cannot just leave it and you cannot remain choiceless. The practical thing will have to be decided.

About practical things when you are making decisions the only thing to be remembered is that they are trivia. Whether you go by train or by car or by plane does not matter really. So whatever you decide is okay; it doesn't matter. There is no need to ponder over it so much; anything will do.

But even when you choose there is no need to become too much attached to your choice -- that's what choicelessness is. There is no need to become too much attached to the choice. If somebody else is going by car and you are going by train, you need not declare that you are right and he is wrong. That means you have become attached to the choice. You are thinking it is very very important or something; you are making too serious an affair of it.

And if you choose to go by car and later on you find that it would have been better to have gone by train, then too there is no need to feel repentance and guilt about why you didn't do that. By being choiceless it means that one has to choose, but one has to remain unattached... in practical things. About things which are not practical you can remain choiceless. About things which are beyond you you can remain choiceless; your choice is not needed.

For example, death. You have nothing to choose. It is going to happen some day, so it is okay. Love -- you have nothing to do about it. If it happens, it happens; if it disappears, it disappears. It is not a practical thing. It is something mysterious and has nothing to do with you.

So remain available to the mysterious and go on deciding about the practical and the mundane, but don't get attached. For example, now you want to be here or you want to go. There is no need to be much worried about it. If you feel like being here -- which feels more important -- then be here. Nothing is lost, what can you lose? Maybe financially you will be a loser but spiritually if there is some gain you can stay. If you feel that there is no spiritual gain and you will be financially a loser, then why stay ? Go!

Things should be looked at like lightning, not in details, brooding about it and thinking about it and worrying about it. Just like lightning. If you feel that something important is happening here, which is more valuable than the financial loss -- finished! Forget about it! Or if you think this can happen next time, there is no hurry and you are not in any impatience for your spiritual growth, there is no problem; you can simply go.

But whatsoever you do, remain unattached. If you stay here then don't think that you have done something great; otherwise there will be attachment. If you go there, don't start worrying that you have done something wrong; otherwise you become attached. And once you decide about practical things, do them and forget about them; no need to waste time.

People waste too much time before they do and they waste too much time after they have done. And almost ninety percent of energy is wasted in brooding, and that is the major part of life. Only ten percent of life is used in doing, and only doing can satisfy. That ninety percent is simply gone in the desert, down the drain.

So do whatsoever you feel like doing but don't get attached to it. That is choicelessness in the ordinary, practical world. And there is a possibility also one day that by remaining choiceless about really essential things, you may decide to become choiceless about practical things also. That is the old concept of sannyas. People have lived that way also. They don't decide at all.

A certain kind of sannyasin exists in India called 'paramahansa'. He does not decide about even practical things. He decides not. He simply floats! There was a paramahansa in a town in which I lived for many days. A really great man but very difficult even to recognise, and he was really choiceless. If you held his hand and you took him to your home, he would go! He would not say, 'I was going somewhere else. Where are you dragging me?' No, he would not say a single word; he would go with you. Many times he was stolen, because disciples and conflicts... So one disciple would just abduct him, and for months he would not be found. He would not say no to anybody!

People would give him money so he would take it. He would not say no. Then somebody would come and snatch the money and he would not say no. Somebody would give and somebody would take away and he would be sitting there. Somebody would take hold of him and put him in the rickshaw and he would go to another town! And he lived that way for twenty years... and perfectly happy!

You can visualise his happiness. There was nothing to decide! Some day somebody brings food, it's okay. Some day he has to fast, so he has to fast; there is no choice on his part. That too is a possibility, but I don't suggest that right now.

Right now take decisions for your practical things and remain choiceless, detached. One day if you start growing, growing, one day it can happen. Then you can become absolutely choiceless; there is no problem in it. Many people have lived that way and have enjoyed great bliss. But I'm not saying that you have to go towards that. If it happens, it happens; the possibility is there.

But these people cannot be creative; that is the flaw. That's why in india there have existed many saints and sages, uncreative -- blissful of course, but of no use. They don't bring any beauty to the world. Now this man lives in perfect peace but he brings nothing to the world; he shares nothing with the world. He will live and he will die as if he has never been born; he will not leave a trace.

A few people can move that way, but my suggestion is that a person should be creative. And the joy of a creative person is far greater than the joy of a negative person who has simply dropped out. This is the real drop-out. In India these people have been worshipped -- not wrongly: the worship is perfectly valid -- but still, suggestion for a real sannyasin is that he should remain creative.

So about practical things go on deciding, and for essential things remain available, allow them to happen. For the worldly be a doer and for the other-worldly be in a let-go. And that is the highest synthesis.

Both things taken separately are easy. If you decide for the ordinary world, you would like to decide for the other world too; you would like to decide for everything, mm? That is the western attitude. Then it creates tension, anxiety, anguish, neurosis. The other alternative is: don't decide for this world and don't decide for that; remain choiceless for both. That is eastern. That too is simple but the person becomes uncreative. The person will never be neurotic but he will be uncreative. He will never be tense but he will not be a benediction to the world.

My effort here is to create a new kind of sannyasin who is a synthesis between east and west, who is as creative as van gogh or picasso but not neurotic at all, and who is as silent as ramakrishna or raman but not uncreative. This is my vision.

So certainly there will be problems because it is a dichotomy and you will feel many times: 'What to do? If I have to remain choiceless then what do do about this small thing?' No, about small things you can decide, but don't think that any decision has any value.

It is just a practical decision. It is just as if you have to decide whether you sit here or you sit in that comer or in that comer. It makes no difference; you will be sitting anywhere anyway. And then there will be no problem.

[The sannyasin then says:... Particularly in my situation now, is it important to steer, to aim in some direction?]

No. You will create anxiety for yourself. Let things happen. Let things take their own course; you remain available. And don't steer, otherwise you will create trouble for yourself and for others. Just make this clear to all those who are related to you -- that you will not steer and whatsoever happens you will accept.

You have two lovers. If one leaves you will accept it but you will not drop either of them. You will go on the way things are going....

Just watch it, remain a witness. Remain choiceless, because that is not a practical thing; that is more important than practical things. Just watch.

And my feeling about you is that your energy is bisexual. So if you force anything -- whether to choose the man or to choose the woman -- you will have to deny some part of you, and that denied part will take revenge. Basically a bisexual person is more rich sexually than the hetereosexual or the homosexual, because he has two dimensions in him. There is every possibility that the future is going to be more bisexual than homo or hetero because bisexuality means that two dimensions are possible. A man can love a man and a man can love a woman, both; it is a kind of richness. So don't make a problem out of it. It is really richness -- to be able to love both.

It is difficult.... A man who is heterosexual cannot even think about homosexuality. It looks like a perversion; it looks simply ugly and horrible. The person who is homosexual cannot think what people go on seeing in a woman's body.

The greeks were too interested in the male body. Socrates was a homosexual, so was plato, and so was the great mystic diogenes. They could not believe it -- what a man could see in a woman's body; no homosexual can believe that. No lesbian can believe that there can be any beauty in a man's body. They are lopsided. The heterosexual and the homosexual are both fanatics, fixated. A bisexual is more liquid, more fluid; he can see that both are beautiful. So don't make it a problem -- rather think about it as a richness... and it is beautiful!

And don't try to steer. What can you do ? Just let things happen and enjoy whatsoever happens. When you don't steer and you don't have an idea of how things should be, then whatsoever happens is good; you never feel frustrated.

Just make it clear to your lovers that this is your situation. Accept it and enjoy it and make it clear that you are not going to do anything about it; now it is their problem. If they want to decide something, that is for them to do, otherwise you will remain available to both.

Don't Just Do Something, Sit There

Chapter #22
Chapter title: None

24 September 1977 pm in Chuang Tzu Auditorium

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[A sannyasin newly returned says: I'm pretty shaky but I feel good.]

One is shaky if one is feeling good! People don't feel so shaky when they are not feeling good. People are acquainted with that state of not feeling good. They are perfectly familiar with it; they are not shaky. When you really feel good you feel shaky. Feeling shaky means that you cannot settle with your past. Something new is happening or is going to happen and one feels expectant and that creates shakiness. It is

good. Don't settle with the past again... because we have to uproot ourselves continuously to go into the future. Movement has to be kept alive. Nobody should ever settle -- for anything -- because the day you settle, you die. Remain shaky and remain uprooted. Every day one has to seek new soil, new lands, a new being. And the journey is continuous. It is eternal. There is no goal to it -- the journey itself is its own goal. So become more and more in love with the shakiness. If you become more and more in love with the shakiness, many more things will happen to it. If you become afraid of it and you start holding yourself and controlling yourself, that which is going to happen will be stopped.

[A sannyasin, returned from a visit to the West, says it was so difficult for him to readjust there he was unsure whether to come here again.]

It happens many times in life. When your consciousness starts changing you cannot remain in the old pattern any more; you have to change it. In fact, if you watch life carefully you will see it happening many times but it happens so silently that you don't become aware.

For example, below the age of fourteen you had a few friends. After fourteen those friendships disappeared. Something happened to you: you became sexually mature. Those friendships started looking childish; they became irrelevant.

If you are doing a certain thing and something happens in your consciousness, now you cannot do it the old way. You have changed so you have to readjust everything. That's why many people have decided against growth, because growth brings problems. If you grow, then each time you have to change many things. Something looks very very valuable at this moment and you go a little deeper into meditation and it no more looks valuable. So change. That becomes a little inconvenient for people... and inconvenience is very very deep in many dimensions.

For example, you love a woman and your consciousness changes. Suddenly you see that that woman is there, you still like her, you still feel for her but that romance has disappeared. You are in love with a certain kind of work and then you change. That work simply seems no more relevant, no more valid for you.

People have decided to remain at a fixed state of consciousness so that they need not change every day. They have become stagnant. If they remain flowing then every day: new shores and new trees and new people and new towns and new mountains and new valleys. The river will have to come to new things every day.

People have decided to remain static out of a desire for convenience. Psychoanalysts say that usually the mental age of people never goes beyond thirteen, fourteen; that is where they have stopped. They have decided that now this is the last. Now they are going to remain with it. This is their work, this is their hobby, this is their liking, this is their love, these are their friends. Now they have settled their world and they are not going to change it. The only way not to change is to stop your growth.

A growing person has to live in inconvenience, insecurity. And my whole approach is that growth is life. Life is dangerous. Death is very convenient, very comfortable. To be in a grave is the last in luxury. You cannot improve upon it; whatsoever you do will be something less than that. So many people live in the grave.

I will suggest only one thing -- to never cling to the past, whatsoever the cost. Always remain open to the future because only the future is going to come. The past is not going to come. You will not meet it again; you will never come across it again. It is finished and finished for good.

So loosen your grip on the past, and whatsoever happens, trust life. And if you feel that you are no more enjoying your job then change it! Nothing to be worried about. If you feel that you are no more enjoying the west then come to the east. Nothing is a problem.

One should not cling to safeties, and then you will go on growing. To the very last moment of death one can go on growing.

If a person dies at seventy, then his mental age should be seventy -- that is my idea -- not less than that, because if something is less than that then that man has not lived totally. This is the minimum -- the maximum can be more. A person of seventy can have the mental age of two hundred years or three hundred years, because if the man of seventy can have the age of ten years, why not two hundred years? -- both are possible.

Live intensely and live dangerously. Live to the very last moment of your life and allow whatsoever happens. Yes, sometimes there will be pain and there will be many times agony, anguish, but those are part of life; they cannot be avoided. If one wants to be ecstatic one has to go through many agonies. If you want

to be in an inner state of bliss you will have to go through many pains. They prepare, they cleanse you.

So whatsoever you feel, go with your feeling and always listen to the heart. Whenever you want to decide something, don't decide only by the mind; decide by the heart. If you still feel that things are going perfectly well, continue; there is no hurry. But if you have started feeling that something is amiss and you are no more in tune with it, then what is the point?

We don't live for anything else -- everything else is for our life. If somebody paints and loves it, good. If one day he finds that it is finished -- he cannot paint anymore or no more loves it -- he can continue, he can go on dragging, but the love has disappeared. He should drop it! There is no need to carry on in it. He won't be creating any big painting any more. And it is possible that one day he may come back to the painting. After twenty years he has completely forgotten about it and again it starts coming up. Then again he can go into it and there will be great joy. And after twenty years forgetfulness something more original will come out of it. He will be no more a technician; it will be more original. He has forgotten all that he knew -- it will be no more out of his knowledge. It will not be anymore out of his expertise; it will be simply from his heart. And of course, all that he has known has become part of his bones and blood and marrow so it is there but no more visible; it is an invisible force. But always listen to the heart and go with it. Sacrifice anything that is needed. At the altar of the heart, sacrifice everything. If you feel like coming here, come here. This is your home! And if you want to continue in your work, continue... but listen to your heart. I am not saying to do this or do that. What you do is not the point, but do whatsoever you do with joy and celebration.

[Another sannyasin said that she found her visit to the West difficult.]

Very good! I will make it more and more difficult so that finally you decide to be here forever. That's the conspiracy! Would you like to do a few groups? This time you do some, mm? And leave it to me -- I will do a good job of making things difficult for you!

[A sannyasin reminds Osho that he wrote to him recently about smoking hash. Recently while smoking he felt in contact with his own inner master.... He has given it up several times, but then returned to it. He feels this is only the tip of the iceberg.]

Right.

One thing, and the very basic: try to live a life without any decisions for the future. Live in the moment. To live with a decision is to live a wrong life. To live with a decision means to live always through the past.

For example, today you decide something -- that tomorrow you will not smoke -- but by tomorrow, today would have become past, dead. And tomorrow, if you follow the decision of today, you will be forcing death over life. And if you feel like smoking tomorrow, then how can the dead win against the live? That is not possible.

If you make it win then by and by you will become dull and dead. If you don't help it to win you will feel guilty that you had decided and you should have followed your decision. So either way you are a loser.

The best way to live is to live without any decisions. Tomorrow will take care of itself.

If you have understood that it is meaningless then don't smoke today, that's all. Tomorrow when it comes, if the understanding is still there -- and I don't see why it should not be there...

If it is not there there is no need to drop smoking even today. Because you cannot do anything against your understanding. You can try but you will fail. Only understanding succeeds. If today you feel that it is meaningless, if it is your understanding this moment -- and I am not saying total understanding, absolute understanding -- if this moment you feel that this is your understanding -- you don't feel like smoking -- don't smoke.

[The sannyasin says: I am so much like a victim of this thing that it has become bigger than myself.]

Nobody is a victim. Even to remain a victim is your decision. You are the master; it is your responsibility. Nobody is a victim. And you are not losing anything, because do you think that those who are not smoking are gaining anything?...

They are not gaining so you are not losing. They are fooling around in their way; you are fooling around in your way....

I am not saying not to do it -- I am simply saying: whatsoever feels good in this moment, let it happen

and don't be very judgemental. By and by, moving from one game to another, from one foolishness to another foolishness, one becomes wise. There is no other way to become wise. Wisdom is not like instant coffee. It comes very slowly, it grows very slowly. It is like a cedar of lebanon, a very slow-growing tree. It is not a seasonal flower, and one has to do a thousand and one foolishnesses before a small drop of wisdom accumulates.

One has to sin much before one becomes a saint. A thousand and one sins create a small drop of sainthood. There is no other way. If you want wisdom instantly you will remain mediocre, you will never become wise. You may not do foolish things but you will remain mediocre.

I am just saying one thing -- to live the moment and live through your understanding in that moment. Maybe tomorrow you will think that it was foolish, but that is tomorrow saying about something that is no more there. You have grown, so retrospectively you can call it foolish but that is not right. At that moment when you were doing it that was your understanding and it was perfectly right.

If you understand me, what I am saying is that whatsoever you are doing in the moment, if you are doing it with no judgement you are always right. Maybe later on you come to feel that it was wrong but that is a standpoint that comes later on. What can you do about it? You could not have brought it in that moment when the thing was happening. After three years you will become a little wise and things will look more foolish, after six years a little more wise and things will look more foolish. But you cannot feel guilty for them because from where could you have brought this wisdom? This wisdom has come only after three years. And in fact, this wisdom could not have come if you had not committed those foolishnesses.
It has come through them!

[The sannyasin asks: You mean, I'm really asking, 'Osho, give me blessings to smoke my chillum?']

No, no, I am not saying anything about your chillum and your smoking. I am simply saying that whatsoever you are doing, do according to your understanding of the moment, without any judgement. Smoking or not smoking is not relevant....

You look at it. You don't decide for your whole life -- you cannot, nobody can. Tomorrow will come and bring its own vision, insight, understanding, and you will live tomorrow according to them, not according to things you decide today. And today, don't follow what you have decided yesterday because it is no more meaningful! It was yesterday's understanding and the day has changed. It is no more friday; it is saturday.

Up to friday you had a certain understanding. You have grown twenty-four hours more, you have lived in life twenty-four hours more. You have to make place for this twenty-four hours of life. How can that decision remain valid ? These twenty-four hours will bring a great change.

So never live according to yesterdays and never think about tomorrow. Today is enough. That's what jesus means when he says, 'Look at the lilies of the field. They think not of the morrow'... And there is beauty!

I am neither for anything nor against anything. What you do is not the problem....

That is what is right for you in this moment. Tomorrow maybe movement comes and you move. What can be done? I cannot push you! If I push you will become angry. If I give you a decision you will never be able to forgive me. Then you will be in a bondage. I don't want to put you into a prison. You are a free man -- be free! And yes, you will commit many errors and mistakes but that is the way how one learns.

And there is no hurry either! You will become a buddha one day but not so soon! Good!

[A sannyasin says a lot of fears have been coming up, connected with anyone telling her that they love me, or if she feels that someone loves me. It just fills her with terror and hatred and revenge. Osho checks her energy.]

So spread the rumour all around! Whosoever comes to see you, they just have to say 'I love you!'
It will go and you will start enjoying it. It is such a beautiful thing.

You have always waited for somebody to come and love you and say, 'I love you.' It has not really happened so you have become very sour about it, that's all. It is really your desire! But you have waited so long and nobody has turned up. That's what has happened. You wanted that people should love you but now you want to show them, 'I don't care'; not only that, 'I hate it when you say I love you.' You have waited so long and you have become bitter about it. But that is foolish -- foolish... because love is the only reality, and

only through love does one live and can one live; there is no other life. So you have to drop your attitude. Your attitude is just a kind of revenge.

It is just like a small child who is hungry and is searching for the mother and crying, 'I am hungry. I am feeling very hungry.' Nobody comes and nobody listens. He is feeling so hungry that he starts consoling himself saying 'I am not hungry. Who says that I am hungry?'

He wipes away his tears. When the mother comes and she says, 'Are you hungry?' He says, 'NO!' But his no is not true. What he is saying is 'Enough is enough! I have asked so long that I feel humiliated even to say that I am hungry. I will deny the desire because there is nobody to listen. I have been knocking and knocking and nobody has answered, so I will deny that I have even ever knocked. I will deny that I desire any love, that I need any love.' That's what has happened... but you will have to unlearn this habit. Now love is going to happen. We are creating a love commune, so people will be loving and people will be loving to each other. Everybody will be a loving member of this family. It is not going to be a monogamous game; it is going to be a loving commune. You will have as much love as you can absorb -- more than that. So prepare, get ready for it. Don't start resisting. So... tell everybody that whosoever sees [her], that has to be the greeting for her -- 'I love you!' Let her go through her pain....

[A sannyasin says she has always been afraid of the dark, of ghosts and spooks who want to kill her. Osho checks her energy.]

It is there -- the fear of darkness is there, and out of that fear of darkness you have imagined all other fears. They are secondary; the ghosts and spooks and others are secondary. In the first place they don't exist at all; they are just imagination.

Mm mm, but you could not help it because you are so much afraid of darkness... and darkness exists! Out of the fear of darkness you have created all kinds of fear. But it is one of the very deep-rooted human fears -- the fear of darkness, the fear of night. It is associated with the fear of death, because death is dark.

The fear is there, deep-rooted in humanity. It has a long history; it is almost fifty thousand years old. When man used to live in the caves it was a reality to be afraid of the darkness because night was the most dangerous thing. Fire w as not yet invented. In the day everything was okay. Man was capable of protecting himself from the animals, wild animals, enemies. In the night it was very very difficult to protect himself. People used to die in the night because the animals would come and drag them out of their caves. You have to fall asleep, and in sleep you become unprotected.

So the fear became very very deep. For millions of years the collective unconscious has gathered the fear of darkness. That's why death looks dark, because death used to happen in the dark. That's why many people are afraid even of falling into sleep, that's why many people suffer from insomnia. They don't want really to go into sleep. They are afraid, because who knows what will happen? Sleep is dark and you are unprotected.

It is a primitive kind of fear, now absolutely meaningless. Now you are not living in caves! Now wild animals don't exist. But the fear is in the collective unconscious. It is there, and somehow it has floated into your consciousness too. In childhood you must have had some experience, some accidental experience.

Maybe in the night you awoke, and there was lightning, thunder. You were alone in the room and you got very much afraid that something was going to happen. You may not remember it but something associated with the night has happened to you and that has provoked the fear from the unconscious. But it can be undone; nothing to be worried about. It is not a neurosis or anything -- just a primitive fear which everybody carries. You have just come in contact with it and others are not in contact with it; that is the difference. But it will go.

My feeling is that after encounter you should remind mc, mm? -- encounter is going to help. And after encounter you will be doing tantra? (she nods) That's perfectly good, mm? So after encounter you remind me. It is going to go, because it is absolutely meaningless. And you understand it, but understanding won't help. You will have to go deep into your fear, see the root of it and uproot it from there. Encounter will do it, and then immediately doing tantra... Tantra is a love group -- you move into love.

First uproot the fear and then move into love. The energy that is involved in fear has to be released in love. Once you have started flowing in love, no fear. In fact lovers love the dark night so much. Only lovers know the beauty of the dark, because it is so soothing, such a relaxation, and in darkness you can easily become one with your lover. In light you are separate. Light separates, divides, because light makes clear the definition, the boundary. In darkness two persons can enter into each other and dissolve. The darkness is

beautiful.

And if you cannot love darkness you will miss many beauties in life. You will miss the beauty of love, you will miss the beauty of sleep, and finally you will miss the beauty of death. And these are great things; one should not miss them.

But the problem I have understood -- you need not worry. Just go on doing a few groups and after encounter you remind me.

If it has not gone, then I will do something, mm? Good!

Don't Just Do Something, Sit There

Chapter #23
Chapter title: None

25 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709255
ShortTitle: JUSTDO23
Audio: No
Video: No

[A sannyasin has brought her son because she is worried about the way he doesn't eat, which may be causing bronchitis, and how he relates with other children.]

What is the way? I think the problem is more with you than with him!

He seems to be perfectly okay! You seem to be too worried about him. Sometimes even that can create tension in his mind -- if you are too worried. Take every care, but worry is not care. Certainly you love him and you have to take care, but worry is not the way to care. Worry is very destructive. It is destructive to you, it is destructive to him, because if he finds that you are too worried about him he will start feeling guilty -- that it is because of him that you are so worried. That may cause bronchitis, that may cause asthma. He may start eating less; he may start punishing himself.

That's what my feeling is right now -- that you are too much concerned. No concern is bad but too much concern is also bad. Extremes are always bad; it is good to be in the middle. You are over-protecting him too much. You are too much of a jewish mother. You can make him almost feel suffocated; that's what bronchitis and asthma is. Asthma can start if the person feels he is being suffocated... and that's what you are creating. And you are not against him -- you are for him; it is for his own good.

So your intention is not bad -- I don't suspect your intention -- but what you are doing is not good. Your intention is perfectly valid but the way you are doing it will be suicidal for you both, mm? Because the more you will be concerned, the more he will feel suffocated, and then you will become more concerned.

Just Leave him on his own. Love him but leave him. He has his own life. Just give him more freedom and the asthma will disappear. Allow him his own way of life; don't try to guide him too much. All that we can do is we can love and give freedom, and love gives freedom -- only then is it love.

So withdraw your concern, withdraw your worries. That may be some way of avoiding yourself. Mm? you become concerned about him so you can avoid your own worries. That becomes a good excuse, that becomes a rationalisation. You can escape from your own inner chaos -- you can become concerned about him. That's what millions of people are doing. Children become scapegoats.

You can put all your problems on him and you can feel very good because you are concerned about your child -- which is natural, and nobody can say that you are doing something wrong. People will tell that you are a great mother, you are so caring -- and all that you are doing is avoiding certain problems in your own life. And if you are left alone, if there is nobody to worry about then you will have to encounter those

problems. Encounter those problems; they have to be transcended. And don't make a problem out of it, otherwise he will become a problem!

And if you in a deep way have some investment in his being ill, in his being troubled... This is an investment, because if he is perfectly healthy then what will you do? You will be thrown back to yourself. So deep down somewhere in the unconscious you would like him to remain the way he is. And he will feel it; children arc very intuitive. He will feel it and he will fulfill your desire. What else can he do? He will fulfill your unconscious desire and he will keep you engaged, but his life will be spoiled. And you will miss an opportunity of encountering yourself.

My feeling is that you have some deep problem to solve -- that's your love. So rather than pouring everything on him, find a lover, a friend.

It happens many times that a mother can hang around the child. She can say, 'What can I do? I have no time to move into any relationship -- I can't afford it.' No, you have to move into your own life so that you can leave him a little alone. Give him his own space. I think he is perfectly okay; don't be worried at all. The worry is not going to help; it can harm.

And once he feels that you are giving freedom you will see him flowering. What you really desire will happen but you have chosen a wrong way of having it. And nothing v. ill be lost in australia, but start giving him more freedom. Respect him as a grown-up.

Each child has to be respected as being on the same plane. You should not try to patronise a child. Help, but don't patronise him. Support, but don't guide; give all that you can give, but that's all. Don't make any conditions on him -- that he has to return or he has to repay you in some way. Don't make him feel obliged and don't do anything that can create guilt in him -- so he starts feeling that it is because of him that his mum is so worried. Otherwise he will start thinking it will be better to die; the mother will be happy.

Not exactly in these words, but existentially this happens to many children. They simply start shrinking because they see that because of them there is so much trouble and so much problem, so what is the point of being here? They start shrinking. They can die slowly, slowly....

So first: give him freedom. Don't suffocate him. That's what his asthma is saying to you; it is a message. And don't enforce food on him otherwise he will reject. There is no need! A child knows when he is hungry. When he is hungry he will eat. If he is not hungry there is no need to eat. And it is such a natural thing that no child is going to remain hungry. Just stop worrying about it.

If some day he misses one meal, don't be worried; that's perfectly okay. Once in a while a holiday is good. Let him miss the meal. When his real hunger comes he will come running! Don't force. Many mothers force food on the child and destroy many things in doing that.

Once they destroy the natural appetite of the child, by and by he becomes completely oblivious; when he is hungry, when he is not hungry, he knows not. No animal starves. When the animal is hungry he will eat; when he is not hungry he will not eat. And no mother is taking care of him; nobody is guiding him. And children are animals, pure animals.

Just leave him! If he is not eating, that is good for him; if he is eating, that is good for him. Just watch -- you need not be worried about it. And within a month he will start eating in his own way. Whatsoever he likes, let him eat. Keep your plans and your knowledge of how a child has to be brought up to yourself and if you have any guidebooks, burn them! Because in the west people have guidebooks. They are reading books and trying to follow what the knowledgeable people, experts, say should be done. There is no need at all -- nature is enough! And give him freedom: let him move, let him do things in his own way. Within three months your problems will disappear... but you have to tackle your problems!

When a mother becomes too much concerned about the child it means she is trying to find in the child, the child and the husband both. That's dangerous! You should start looking for a friend. That will divert your mind from him and it will save him!

Always remember that the greatest discovery of this century is that almost ninety-nine percent of people who suffer from neurosis, psychosis or some kind of mind disease, suffer from mothers. This is one of the greatest discoveries of this century -- that deep down it is always the mother. So don't do that to your child. It has been done to millions of people, it is being done everywhere.

You can go to any psychoanalyst and ask, 'What is the root cause of psychological disease?' and he will say 'The mother.' The beauty and the paradox of it is that no mother wants to harm the child. Every mother wants to help, every mother wants to sacrifice her whole life for the child. Every mother is a martyr, and still this is the result. So something is going wrong. Intentions are good but the methods used are wrong.

Deva means god and pramana means proof -- proof of god. There is no logical proof for god, no intellectual proof for god. One cannot argue for god. Down the centuries many people have argued but they have not proved -- not a single bit. God remains unprovable. But there is another way to prove god -- and that is by your being, that is by your existence. Your eyes can prove, your very climate can prove, your behaviour can prove, your silence can prove, your joy can prove. But they are all existential proofs, not intellectual proofs.

So this is the message in your name -- to become a proof of god. Live in such a way that god is proved. Live such a life of joy and celebration. Bring the song of your heart to your lips. Express yourself, be creative, be loving. Transform your passion into compassion and you will become a proof of god. Only godly persons are proofs of god. Books cannot prove -- only living persons can prove....

[A sannyasin asks: Is Laxmi enlightened?]

This is a dangerous question! I not supposed to declare about such things, mm? But some day I will tell you! Many enlightened people are here but if I declare who is enlightened and who is not, there will be great conflict. Mm? There will be great competition and it can be very dangerous. Laxmi is very delicate and small and people can kill her, right? That's why! Good, your question is very good!

[A sannyasin who is working in the ashram kitchen says lately she's been in touch with a lot of fear and anger from other people. She always take it in, and it hurts. She has done several groups.]

Do you see any part that you play in all this -- provoking people's anger towards you?

[She answers: I don't know. That's what I'm confused about.
Osho checks her energy.]

No, I don't see that there is much problem in it. And you need not do any groups, mm?

You are a different type of person, that's all. You are not very out-going; your energy is in-going. Your energy is not extrovert energy; it is introvert energy. That sometimes can provoke people. People can misunderstand it, feeling that you are very egoistic. Because in-going energy does not relate and the ego also does not relate, so from the outside it is very easy to misunderstand. Then they can say things to hurt you.

And it is not your ego that is hurt because you don't have much of the ego -- that I don't see there. Yes, just a normal ego is there but it is not such a problem. What hurts you is that nobody understands you. It is the continuous misunderstanding of people about you that hurts you; it is not the ego that is feeling hurt. But you have to understand that the majority of people are extroverts and you are an introvert. That's why those groups didn't suit you.

Whenever you can, you should do vipassana, the buddhist group, which is an introvert group. Mm? whenever you want to do it -- there is no hurry -- but whenever you want to, do vipassana. That will give you immense joy because it will fit with your energy. It will just go with you and you will go with it. That group will help you. It is not a group really; it is a meditation.

You continue to work in the kitchen. Now there is no need to be hurt and no need to feel guilty that it is your ego that feels hurt. It is not ego; it is just a misunderstanding. It is almost as if people in China speak Chinese and you don't, so nobody will be able to understand you.

That is the situation of the introvert. The world has become more and more extrovert; the introverts are 6r and few in between. They are no more in a big majority. A very small minority is left and they are disappearing like many other species. Lions are disappearing, tigers are disappearing. Many species are being destroyed, and the introvert type is being destroyed. The whole world is extroverted. Nobody likes an introvert because the introvert is in-going. He does not relate; he does not bother about relationship.

Even if he is loving, his love is of a totally different kind. It is very silent and cool; it has not much passion and heat in it. And in the west particularly, the whole world has become extrovert. So you will have to understand. And if you force yourself to relate that will be an anxiety and a stress.

So just understand that you are different; you are a species that is no more in the majority in the world. But it is beautiful to be an introvert because one can go very easily to the very core of one's being. Love will be difficult for you but meditation will be very easy for you. Meditation will be your path, not love. I am not

saying not to be loving -- be loving -- but that cannot lead you to your ultimate ecstasy. The ultimate ecstasy will come through being silent, centred in your own self, forgetting the whole world and disappearing into one's own being....

[A sannyasin says she feels confused; stuck and not flowing. Osho checks her energy.]

Nothing to be worried about. I don't see that you are not flowing with the river -- that is not the confusion. The confusion is just the vice versa: for the first time you are flowing with the river, and that is creating confusion in your mind. The mind does not want to flow with the river, never. The mind exists always in fighting. The mind wants conflict, friction. The mind enjoys going upwards, not downwards with the river -- upstream -- and you have been going upstream your whole life so the mind is acquainted with going upstream.

You have been a fighter and a warrior. Now for the first time you are relaxing a little bit and moving with the river; that is creating confusion. If you continue fighting there will be no confusion; it will fit with you, with your past. Confusion comes only when something new comes. Whenever something new comes you have to readjust yourself again, hence confusion. Confusion means you have brought new furniture in the house; now you have to rearrange everything. Just bring a new chair and you have to rearrange everything.

There is a very famous story -- and not just a story but an actual historical fact....

A Chinese man presented a German philosopher with a wooden box -- a very ancient antique, near about two thousand, or even more, years old. He said, 'There is only one condition which has always been followed. This has been the wish of the original owner. The box has a history of who has owned it in the past. This is the wish of the original owner -- that the box should always be put in such a way that it faces east.'

The German philosopher said, 'There is no problem; this can be followed!' But when he went home and put it in the drawing room facing East, the whole drawing room looked maladjusted. He was worried, so he had to readjust his whole drawing room. He had to order new furniture to fit with this box.

Once he had arranged the room he started feeling that the room did not fit with the house. Now the whole house looked one way and the room was so different; the room became Chinese. But the wish had to be followed and the box was so beautiful that it would be a betrayal not to follow the wish of the original owner. So he changed the whole house! By and by the whole house became Chinese. Then he suddenly saw that his garden didn't fit with it; the garden was German. He had to change his garden! He has written in his autobiography that such a small box changed his whole life!

That's what happens when a new thing comes into your being: you have to change everything accordingly. Just a new child is born and your family and your house, everything, will be different. Now you have to make space for the new child and you have to look to the needs and the demands of the child. Whenever a new child is born the relationship between the husband and wife immediately changes. It is never the same -- it can never be the same again; the triangle has come in. Anything new and there is confusion.

So it is not that you are not flowing with the river. You have started flowing with the river -- and the mind still wants to go upstream; hence the dichotomy. The mind wants to go this way and you are going that way -- hence the anxiety and the confusion.

Now don't listen to the mind. The mind is worthless because it is the past. Let the mind adjust with you; don't you adjust with the mind. The mind is your servant and he has to follow you. You are the master and you need not follow the mind.

Yes, for a few days the mind will create trouble because it has been bossing you for such a long time and it is difficult to drop it so easily. It will resist, it will fight; tooth and nail it will fight. But if you go on flowing, sooner or later it will start flowing with you....

Chapter #24
Chapter title: None

26 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709265
ShortTitle: JUSTDO24
Audio: No
Video: No

[Osho tells an initiate to close her eyes and to feel a sound arising from her heart. Let yourself be possessed by the sound. If it starts coming -- any sound -- allow it. If you start saying it loudly, go with it; go into it.

Osho then explains the meaning of prem bhajan -- worship through sound. Bhajan is offering god your heart's song...]

And it is there -- you have just to cooperate with it and it will come. A thousand and one songs will burst out in you.

Everybody carried the possibility more or less, but your predominant character is the possibility of going into god through sound; sound is your element. So don't be afraid. Join all the music groups here -- dance, singing -- and get in tune with them. Sometimes it will look crazy, because the world does not believe in music, it believes in mathematics. The world does not believe in celebration; it believes in calculation.

The world can allow a few people to sing and dance -- just as an entertainment, not more than that. It's okay if music is entertainment because in entertainment nothing is involved; you are not committed to it. But when music becomes life the world is absolutely against it. Then the world will tell you that you are crazy.

But the head has one kind of sanity and the heart has another kind of sanity. The sanity of the head looks insane to the heart and vice versa: the sanity of the heart looks insane So the mind. They don't meet; they are enemies. And you are not a mind person, remember.

But this society goes on teaching everybody the mind stuff. So even the person who is heart-oriented is stuffed through the mind. If he is a mind person there is not much harm because that was his need, but if he or she is a heart person then the harm is immense. And you are a heart person so you will have to slip out of the head. That is not your way and that cannot be your door.

All this is implied in the name 'love worship' -- prem bhajan.

[Osho gives sannyasin to someone who begins crying. She says she has been in primal therapy for five years.]

I had the suspicion! When you started crying I had the suspicion that it was something from the primal, mm? But it has not happened yet; you have not reached the primal. You have tried; you have not reached yet. Once you reach to the primal crying disappears. It has to disappear; that is the indication.

It will become more and more intense when you are moving towards the primal -- towards the first moment of life when you were coming out of the womb and you were suffocated by the tunnel. It was narrow and dark, and the child was being uprooted from somewhere where he had lived for nine months.

Those nine months are almost eternal, because the child has no idea of time. And things are so beautiful, so beginningless, so endless, and he is so happy. Psychologists say he is in paradise -- floating in the liquid of the mother's womb. Not knowing any worry, not knowing any tension, not knowing any responsibility -- absolutely at ease and relaxed. Then suddenly the world starts and there is a great trauma.

When the child is born there is a great shock to the whole system. That shock is the primal. One has to go backwards to relive that shock. Once that shock is relived you are freed from all crying. Then instead of crying, laughter starts arising in your heart, and real laughter arises only then.

Only a primal process can bring a person to real laughter, otherwise people go on laughing but the laughter is not true. It is just manipulated, managed; it is fake, it is pseudo. It is just on the mask -- not on

their real face. Just the mask goes on smiling; it does not come from the heart. It is just created in the throat. It is shallow.

Only after a primal experience does one start laughing. Then the laughter comes from the very soles of your feet. It spreads all over your body. It is mad! It is authentic, it is existential, it is great ecstasy! But it has not happened. Maybe you went into primal too early. There are a few other processes to do, mm? then one becomes easily able to go into the primal; otherwise one goes on resisting.

Sometimes it happens that the primal therapist goes on prodding you, provoking you, and just to make him happy you start pretending... just to make him happy -- poor fellow, poor chap! He is working so hard that one starts feeling that it is better to give him a little reward. That happens to many people, mm? -- to people who feel for others, who care for others. Then you start screaming and he feels very good. You say 'Okay. Even if I am not feeling good, you are feeling good; that is worth it.' One starts obliging the therapist. That's what must have happened: you must have obliged the therapist.

But it is going to happen. Do a few other groups first and then I will give you primal here, mm ?

One has to go with a very very patient mind. One has to allow it to happen. One has to prepare many things before one can go into the primal. That's why it works only on a few people -- others are not ready. Not more than five percent of people are benefited by the primal. The ninety-five percent go on hanging -- for years they can hang -- and one day they get fed-up with the whole thing and they drop out.

Yes, there will be some benefit from it. Even crying so long and kicking and shouting is good, mm? -- that is a catharsis. It is good as far as it goes but it does not go far enough. So a few other groups and then I give you primal!

[Osho tells an initiate to close his eyes and feel as if he is standing before a great source of light....]

You are facing the sun and the light is showering on you. It is brilliant, bright, it is dazzling. The body starts swaying and trembling before this experience. Absorb it, drink it, and let the body have its own movements. If it starts shaking, trembling, allow it.

Anand means bliss and rasal means full of juice -- full of the juice of bliss. And everybody is full of the juice but we never look at it, we never taste of it. We never drink at our own source -- hence we remain thirsty. The waters of life which can quench each and every thirst are just flowing within everybody. That is the meaning of your name. So look within, search within, drink within... and much is going to happen!

[A seeker says she is afraid to take sannyas. In reply to Osho's query she says she has no work.]

Mm mm, then there is no fear! There is only fear that if you work somewhere then problems will arise. Otherwise there is no problem -- your life is yours. And if you are going to be here long it will be good if you are a sannyasin; things will happen faster and sooner. Otherwise you will remain a little distant from my people. You will feel that and they will feel that. There will be a kind of gap. And you will always remain afraid of sannyas -- that if you go too much into things then maybe sannyas will happen. So you remain a little in control and go only so far.

This is my observation: people who are not sannyasins go only so far because the one fear is always there -- that if they go too much into things sannyas will happen. So it is good to become a sannyasin. Finish that fear from the very beginning so you don't have to fear anymore. Mm? Whatsoever had to happen, has happened. 'The worst has already happened -- you have become a sannyasin! Now there is nothing else! What should I do? Should I make you a sannyasin?... Now I take your fear away from you. Now things will be easier.

Deva means divine, mahima means splendour -- divine splendour. And each thing in life is nothing but a signal of the divine, god's signature. Rocks and the moon and stars and man and animals and birds are different forms of god's splendour. god's greatness. Everywhere god is expressing himself. Forms are many but behind all forms there is only one formless reality. Songs are many but the singer is one. Paintings are many but the painter is one. So great respect is needed towards yourself, and you cannot respect others if you don't respect yourself. Respecting yourself has nothing to do with ego. Respecting yourself is simply respecting god. And when you respect yourself, you can respect all.

But people have been taught to condemn themselves, to think about themselves in a very horrible way,

to think that they are worthless, sinners, worms, ugly. That's what the so-called religions have been teaching people -- a kind of self-damnation. And when people feel condemned, how can they respect others? -- because they see the same kind of people all around. If they cannot respect themselves, they cannot respect anything, and hence they cannot respect god. Because he is the author of all. If you can't respect yourself, how can you respect the creator who has created you?

So my whole teaching teaches self-respect. And it has nothing to do with self, it has nothing to do with the ego. A really self-respecting person is very humble, simple. He is humble and grateful because god has chosen him to be. That is the meaning of mahima.

[The ashram doctor who is setting up a medical laboratory says that while he really enjoys his work he tends to feel a certain amount of stress with it too...]

No, that must be just an old habit. You have to drop the stress. The work has to be just a joy. There is no need to be in any stress or strain, because we are not performing anything. This is just your way of worship; this is your way of being here with me. You are not going to gain anything out of it, so why be in any stress?

Stress comes when one is result-oriented. You will not get anything out of it; you are doing it out of the sheer joy of doing it. Stress is irrelevant. Stress is natural when you are looking for some result, mm? Then the result is heavy on the head -- whether you will be able to make it or not, whether you will be able to succeed or not, whether you will be able to compete with others or not, whether you will be the first or the second or the third, what is going to happen.

But here there is no competition with anybody; there is no result to be got out of it. It is just for the sheer joy of doing it. Because you know how to do it you would like to share, that's all. So enjoy it. Learn how to enjoy it more and don't be worried about it. Nobody is observing you and nobody is going to judge you.

This is one of the basic things every sannyasin will have to learn -- that there is no result out of it. Then stress simply disappears.

Stress comes always out of the goal. When there is no goal there is no stress. It is more like a morning walk than going anywhere. You can enjoy the sun and the birds and the trees and the people on the road. And you can turn back from anywhere because you were not going anywhere; there was no target.

[A sannyasin therapist, Veeresh, who works in a drug-rehabilitation centre in Holland is having confrontations with the authorities because of the number of people there who have taken sannyas.]

You will have to give a good fight!...

This is going to happen. This is the same situation as it happened with the early disciples of jesus: wherever they went there was trouble. It is natural. Now, because you are almost twenty sannyasins there, the powers, the people who possess the institution -- or think that they possess -- will become afraid. Now you are becoming powerful, the orange is becoming powerful. Twenty persons in orange; soon there will be fifty persons. And then the whole institute will go to the orange people, that is the fear. What they say is irrelevant -- the basic fear is of power.

No need to be afraid. A good fight has to be given. That will be a good challenge for you and for other sannyasins too.

And enjoy it! It has not to become a tension, it should not become a worry -- let it be playful. Laugh about it, let it be fun! And give the fight also, in a new way. Not in a political way -- in a religious way.

For example, if you want to protest there is no need to shout slogans. Have a good dance around the boss. You can do Kundalini! You can play music and sing songs.

This has to be done and this is a good beginning. More and more people will be coming.

And there is no need to compromise for anything... whatsoever the consequence. If you are thrown out from there then this is your home; you can come any time. Mm? I am making a situation here so that anybody who is thrown out from anywhere will be welcomed home. There is no need to be worried about that. So you can fight with total heart. There is no need to think about the finance and no need to think about what will happen tomorrow and if you are thrown out, fired, then where will you be? No need to worry -- I'm your home. So you can fight anywhere, you can go to any extreme, you can accept any consequence that comes out of it... and no need to worry!

And this will become a pioneer thing, because in other places also that is going to happen. If one

sannyasin is there in an institute, people will laugh. If two are there they will become a little serious. If three are there, they will start fighting. One is good -- you can laugh about him; no need to take him seriously -- but when two are there then people will become serious. When three are there the whole trinity is there; then there is danger. One can be tolerated easily but now you are twenty there. You are already a force: you can decide the fate of the institution. And we are not going to leave the institution so easily!

If the people who don't want sannyasins there, if they want to leave they can. Just tell them that sannyasins will take over the whole thing....

Collect all the sannyasins and tell them whatsoever I have told you -- that it has to become worship. This will be worship, this will be a gesture of love towards me. This will be sacrifice but let it be. And you will come out of it more integrated, more centred than ever.

There are a few things which happen only when there is a great challenge and great danger, otherwise they don't happen. The greater the challenge, the greater the integration. It is a blessing. You will become closer. The twenty sannyasins will no more remain aloof and separate from each other -- they will become more one. And you will start planning and thinking what to do and how to do it. And this is going to happen to many more people, so it will become a precedent. Others can learn from your experience of what happened.

And as I can see it, if you give a good fight the institute is going to be yours... because I don't teach escapism. Give a good fight... of course, playfully -- no antagonism about any person, no personal feeling, nothing. But they cannot force you because that is destroying your freedom.

The institute cannot say to you that you have to come without orange; they cannot say that. Otherwise go to the court, take it to the court, and let it become a big thing. Let people think about it and talk about it. Let it be in the newspapers and... Perfectly good! Let it be a scandal!

Don't Just Do Something, Sit There

Chapter #25
Chapter title: None

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Anand vipal -- bliss moment.

And remember that the moment is the penetration of eternity into time. The moment is not part of time; the moment is something that comes beyond time. In fact, the real moment is between two moments of time. It is just as these two fingers are there and there is a gap. One second passes; another has not come yet, is just coming. Between the two is the vipal, the gap between two time moments. And that gap is from eternity. It has not time in it... it is timelessness.

That is where one finds bliss, that is from where bliss enters your being. Bliss is transcendental to time. Time is misery, time is hell. Time is madness, because time is a constant hurry -- rushing somewhere, not knowing where exactly, but rushing... trying to reach something somewhere in the future. Time is desiring.

In the moment, vipal, there is no time and no desire. And one is not going anywhere. One cannot go... there is no space to go. It is just a gap between two moments. And there is your home. There is what we call samadhi -- the ultimate in meditation. When time disappears, the mind also disappears with it, because the mind can exist only in time.

And these moments, these vipals come. Even in ordinary existence they come. Sometimes making love

to your woman that gap comes. Suddenly time disappears. All desiring disappears. You are utterly contented in that moment: you are not going anywhere, you don't want anything. You are not a beggar in that moment. You have all! Or sometimes looking at nature or listening to music or just sitting silently not doing anything, those moments come. They cannot be brought. At the most we can invite them and wait for them, but we cannot manufacture them, we cannot order them. We cannot even expect them and we cannot earn them.

We can never be in a state where we can say 'I am worthy of this moment' -- no, never. They come out of the blue. They come suddenly; they always take you unaware. Hence the beauty, because they are so unexpected. They suddenly knock at your door. The world disappears and you are transported into another dimension.

Yes, those moments sometimes happen in drug trips too, hence the appeal of drugs... through alcohol also, but that is forcing your body chemically, coercing your body chemically. That is a kind of rape on the body chemistry. Rape can look like love but it is not. Yes, physiologically the same phenomenon happens when you rape a woman, but spiritually there is as much distance as is possible.

When you make love to a woman it has a totally different quality to it. You are not doing anything really; it is happening. It is not that you are making love to the woman; the language is wrong. It is not the vice versa -- that the woman is making love to you; that too is not true. You are both engulfed, encompassed, by something called love. A climate called love, a cloud called love has possessed you both. You are not doing anything; you cannot do anything. It is happening... it is raining on you. You are both bathed in it but it is something from the beyond. It is a gift from god.

Through drugs we can rape our body chemistry but that is foolish and stupid. I don't say to be on a drug trip is to be a sinner. I say it is simply stupid, it is simply foolish. It is a mistake, not a crime... but a great mistake, because the more one gets accustomed to these moments of rape, the further away love will become. One will forget the language of love. Love is persuasion, never coercion.

So these moments come in ordinary life too. One has to watch out for them and one has to learn the knack of how to invite them. I call it a knack -- it is not an art; it is far more subtle than art. And it is not a science at all. Nobody can teach it to you. You will have to learn, you will have to be observing continuously. When these moments come you have to be a witness and you have to see what is happening all around. Why has this suddenly come? What have you done? How have you accidentally stumbled upon it?

If you are looking at a sunset and somebody is playing on the flute, watch the whole that is outside and inside and try to find the knack of it. After watching many moments of this joy you will know the knack and you will never be able to express it to anybody. It is beyond language, and it is so individual that your knack will not be of any use to anybody else either. It will be utterly yours; it will be something personal. It is your direct line to god; it is nobody else's direct line. That is the way you connect with god and god connects with you. There is no other you and there has never been any other you and there will never be. Once you are gone, that direct line will disappear with you. It comes into existence when a man is born.

That is called 'vipal'. It is of great significance, the word. 'Pal' means moment and 'vipal' means the gap between two moments, just the gap. It is so small that it cannot rightly be called even a moment. It is just a meeting place of two moments, just a boundary line that divides two moments. One has to be very very alert; only then can one see this gap. And you will be able to see -- just go on watching....

[A sannyasin, returning to the west, says that she doesn't think she can make it alone; she needs somebody to help her....]

That's true! I am there! No need to go there alone. I will be there to the very end with you! Just don't start fighting and arguing with me, that's all! If you can go on saying yes, there is no problem.

[She says she has been alone a long time; that's why she is always fighting.]

Now you will not be -- I will not leave you alone anymore. And you cannot fight with me either, because my presence will not take your aloneness or your freedom from you. It will enhance it. It will make it beautiful... it will make it an ecstasy.

People who have lived alone for long are naturally afraid. They fight. They are afraid because if they relate and go into any relationship too deeply their freedom and their aloneness will be lost. Because

aloneness is not only aloneness -- it is freedom too. But with me there is no problem: I never encroach on your boundary.

I will only give your aloneness the quality of a song, music.... And now you are not alone on the path.

[A sannyasin couple are present. The woman has just returned from the West. The man says he had more energy and was dancing while she was away: Maybe I should be doing dancing and active meditations every day, because the energy just stays inside me and goes bad.]

[Your girlfriend] is not preventing you from doing those things, mm?

This is very simple.... If you love a woman or a man, then being together naturally a routine is created, things become routine. You start moving in a circle, and the joy of being related to the other by and by is dissipated, disappears. So if one has gone away for a few days you will feel real freedom. That simply shows that you love her -- nothing else. If you had not loved her there would have been no problem. If she were here or gone away would not have made much difference.

If you love a person, only then do you start being heavy on each other. And it is natural; you cannot avoid it right now. It can be avoided only when you have become very very conscious of things, otherwise not. She went away; you felt a kind of relief and you had more time and more energy.

But if you drop her or you drop out of relationship, you will not enjoy your dancing anymore. You enjoyed it because she had gone! If you drop out of relationship, within a few days your meditation and your dancing will become just like [your girlfriend]. That will be your relationship then. Soon that will become a routine and you will start hankering to find a woman. When you meet a woman you will be relieved of the meditation and the dancing. That's how the mind goes on.

So there is no problem. Your relationship is going so beautifully. There is no need to create some trouble in it. Learn one thing: sometimes it is good to be on holidays from your relationship, that's all. That is the lesson to be learned -- not that you have to drop out of relationship.

So sometimes manage it that [your girlfriend] goes away for a few days and you go for a few days, and that is perfectly good. In fact, that should be done very very knowingly. After two, three months for three, four days, be separate. There is no need to go anywhere -- just be here but be separate. For four days don't see each other. It is good -- it brings appetite again -- and nothing is wrong in it. But dropping out of the relationship is not going to help.

You will not find that joy again, because that depended on [her] going to London. It had nothing to do with meditation and dancing. It had something to do with her going. A burden disappeared; you felt free. You felt that now you are not to take any responsibility, any care of anybody, that you have not to look to [her] for what to do and what not to do, that you need not have any orders from anywhere; you are perfectly independent. So you enjoyed! But that independence cannot last long; soon it will become a tyranny.

This is to be understood -- that people are such that they cannot live together and they cannot live alone either. When they are together they think about aloneness, the beauties of aloneness, the joy of aloneness, the silence of aloneness. All kinds of poetry arises in them about aloneness. When they are alone, they start thinking about the joy of love and the relationship and the ecstasy of it. That's how the mind works: whatsoever is the case it tends to forget; it thinks about the opposite. Watch this duality of the mind and by and by go beyond it. Then you can be in love and alone.

And [your girlfriend] is becoming very very understanding; she will help you in every way. People who are around me here are changing tremendously. Their insight is growing deeper. They are becoming more understanding and more compassionate. And by and by you will see here relationships flowering and yet nobody trespassing on anybody's being.

When one can be alone and yet in relationship that is the highest synthesis -- the synthesis of love and meditation. It is very simple to meditate, it is very simple to love; nothing much to brag about, a very simple phenomenon. The real poetry arises when love and meditation go together... when love enhances your meditation and meditation enhances your love.

So good. (to the woman) It is a good insight, mm ? -- just give him a little more rope!

[A sannyasin says that words cannot communicate what he wants to say. Osho checks his energy.]

Words are inadequate. When you really have something to say they are always inadequate. When you have nothing to say they are very adequate....

Knowing this, one can do two things: either one can become a poet or one can go into silence. And my suggestion is that to go into silence is negative. The positive is to become a poet. Knowing this -- that words cannot say much -- try to say through some other means. Poetry is that. What prose cannot say, poetry tries to say.

Poetry does not depend on words. It uses words but it doesn't depend on words. It is as fire comes out of wood but is not wood; it is the same with poetry. It comes out of words but it is not words. It is not wood -- it is fire. The beauty is that the fire comes out of the wood and consumes the wood finally. And it is the same with poetry: it comes out of words and consumes the words finally. Only silence is left, but not a dead silence -- a singing silence, a silence with the throb of life, a silence full of music and harmony.

Knowing this -- that words are inadequate -- become a poet, become a painter, because these are the ways to say without words. Become a musician, because music is the ultimate in saying things without words. The other way is: become silent, don't say anything. But that is very uncreative. The east has chosen that and suffered much.

If one feels that there is no possibility of being positive, then it is okay, but first try. If you think words are foolish -- and they are -- then only these two alternatives are left: either keep quiet, don't say a thing, or say things knowing well that words are inadequate so they should not be taken very seriously. They should be used as a vehicle -- as fingers pointing towards the moon. That's what poetry is... and I am in immense love with poetry. Become a poet!

[The sannyasin says: Before I was aware of you I was a painter, but this interest and this fire for you... The painting has dropped.]

It will come again and it will come with a new vitality and with a new message. It has not gone out -- it is just waiting for- the right moment to come back. It will come. No need to force it; just when it comes welcome it, embrace it. It will come.

Because my whole approach is creative. My whole approach is that we participate in god by being creators -- in whatsoever way. Maybe you are a potter; you just create pots. That's okay: god is a potter too! One should worship god through creativity. One should offer one's whole being in creativity.

Prayer should not be impotent. Prayer should be a real effort to offer whatsoever you have to god... whatsoever you have. You can paint; then that is your prayer. You can dance; then that is your prayer. And there is no other prayer. Other prayers are just impotent.

It will come -- it is waiting right now. And it is good that it dropped for the time being, so the continuity will not be there. It will be something new this time, mm ? It will erupt as something absolutely unknown to you.

Then it will have the joy and the wonder and the awe of something unknown. It will possess you one day....

[A couple, newly returned from the West, are present. The man says that whenever he has to deal with authorities -- for example to get a visa -- or even see a policeman, he feels tense.]

I understand. The world is run by fools, and it is very difficult to live in it. The more wise you become, the more difficult it is. The more intelligent you become, the more difficult it is, because then you see the whole nonsense that goes on... for no reason at all. Nations are no more needed, boundaries are no more needed. The earth has become such a small village... and we all belong to this earth, so why distinctions, why divisions and why passports, why visas? But the world is run by fools, and the fools are very powerful. Only fools seek power, so the more foolish a person is, the higher he will rise because the more stubborn he will be.

And their whole game depends on these things: nations, religions, churches, politics, ideologies; their whole game depends on these things. If all these disappear then where will be your prime ministers and your presidents and your police and your magistrates ? They will be just meaningless, irrelevant. They are irrelevant! They are out of date. They should be finished by now but they have the power so they go on persisting. They go on creating wars, conflicts, and they go on destroying humanity.

It is difficult. When you start understanding things it becomes more difficult. When you are also a fool and live in a stupor there is no problem; you think everything is going perfectly well. Nothing is going perfectly well -- everything is going wrong and everything has been going wrong down the ages. Man has

not yet found a civilised world. Civilisation has not yet happened -- it is just a word.

How can a Christian and a Hindu be civilised? And how can a Mohammedan and a Christian be civilised? And how can Indians exist in a civilised world... and german and dutch and english and americans; how can they exist ? These things are so foolish and so childish! So many flags and so much antagonism and ego. That simply means that the world is still not civilised, still not cultured. It is a very very stupid world but there is nothing you can do right now to change it.

When you cross the boundary of a country then you become aware that you have been living in a prison. You only come to know when you cross the boundary. Then you know that the prison is a big prison. But you are a part of a prison; it is not a country. No country is yet free because a single country cannot be free: either the whole world can be free or not. These are just small or big prisons.

Inside the prison you don't become aware because you are free to move. You can go from Poona to Bombay and from Bombay to Delhi so you feel you are free. But just try to go from Calcutta to Dacca and there will be problems, or from Bombay to Karachi, and the problem. Suddenly you find that there is no respect for you, for your freedom, and petty officials start tyrannising you. They enjoy it -- that is their power.

They can destroy you. They can say no to you. They enjoy the trip of being authoritative, authorities, and the whole game is based on stupidity. But right now you cannot do anything. You have to live with these fools and in such a way so that you don't start fighting with them; they are powerful and they are in the majority.

Sannyas is just the beginning of a civilised humanity. My whole effort here is to create a miniature world in which no distinctions exist. Nobody bothers whether you are a catholic or a protestant, hindu or a mohammedan, indian or a german -- nobody bothers. And by and by a point has to be reached when you are not even bothered about whether you are man or woman... because those are also distinctions.

When you see a human being as a human being, when no caste, creed, sex, ideology, country, divide, then for the first time you become a human being. Then you have a vision, a perspective, in which truth can happen -- not before it. But we cannot fight, because if we start fighting our whole energy will be lost in that. That's why I am not a fighter: I know that that is pointless. All that energy that I have got or the time that I have got has to be used creatively to create a few human beings, to create a small human community. Then they will function as seeds.

It is a very slow thing, it will take hundreds of years for the earth to become civilised, but we should start. Even if we can make a few people civilised... And the whole earth will be against you. Wherever I am, people will be against me because deep down I am cutting their roots. Consciously or unconsciously they are feeling it -- that something is going on which can take away the very earth beneath their feet.

So no country will be a support to me. No politician will be a support to me, no religious organisation will be a support to me. I have to depend upon rebellious individuals. But the rebellion has to go so silently that we don't come in direct conflict with any nonsense, because that is destructive to our energy.

So don't be worried about it; it is so. Just make ways so that you don't get caught in any trap. Just that much alertness is needed.

[The sannyasin says that perhaps he does not trust himself enough.]

No, nothing, just the foolish situation all around. Nothing to do with you... nothing to do with you. And there was a deep longing for me so the fear arose as to whether you would be able to come back or not. They can create situations -- they can stop people coming to me. They do whatsoever they can do.

[The gestalt group is present. One participant says she was beaten in the group and wanted to defend herself but couldn't because of a burning pain in her head and chest. She has the same feeling of exploding in her chest during Kundalini.]

That has created your headache and the burning sensation: you really wanted to fight but somehow you managed not to. You were not true to your feeling -- hence the headache and hence the feeling that you wanted to explode and something was holding you.

Next time, go with the feeling. Nothing is wrong in defending yourself: it is very natural. When others are attacking you, you have to defend yourself. If you don't you will become a buddha! So beware!!

[The sannyasin says: I would like to be a buddha!... I really have the feeling of being a killer.]

This is there, so first go through it otherwise you will remain a killer. You can pretend and sit like a buddha under a tree; that won't do. You should listen to your feelings. If you were feeling like defending, you should have defended yourself. You would have felt very very relaxed, and there would have been great joy, because whenever you go with your feeling wholly, totally, there is harmony.

Now, your being wanted to do one thing and you pulled back. That's why the headache and that's why the feeling that something is not exploding and wants to explode. You missed a moment. And I am not saying that you have to defend yourself whether you feel like it or not. If you don't feel like defending and then you defend, again it will be untrue. No, if you don't feel like defending then it is perfectly okay. You should lie down there and let them beat you and enjoy it! You don't want to defend so there is no problem. You would have enjoyed that too!

Joy always comes when you are true to your feeling. Misery arises -- not only mental but bodily problems and illnesses can arise -- if you are not true. Then you are creating a kind of conflict within your being: one part wants to do this, another part goes on holding it. It is as if you are accelerating the car and braking it also; you will destroy the whole mechanism. If the engine becomes hot it will be perfectly natural. You accelerate and you go on braking it. You don't allow it to go fast and you go on accelerating. The engine will become hot because the engine will be confused. The engine will not understand. 'What are you doing? Are you mad or something?'

That's what happened to your head. You wanted to fight, you really wanted to hit back hard, and somehow you managed not to do that. You thought it was wrong, you thought it was not good. Next group go totally in it. Nothing to be worried about.

One day it will happen that you will not like hitting back. You will lie down there enjoying their beating. Then those beatings will fall like flowers on you. There will be joy in that, because your whole vision will be different. There will be no fight, no defence; you will simply absorb the energy. When somebody hits you he is throwing energy at you. If you can absorb it he will soon be tired.

That is the whole secret of judo. By defeating a person, not by fighting with him, the judo expert will simply exhaust you, provoke you to hit him, and will not do anything. He will simply absorb the hit. Energy will go on jumping from you to him and he will go on absorbing it. Soon you will be weak: you will hit him and you will fall down because that hit will be too much. He will be standing there laughing and enjoying -- fresher than he was ever before, more vital than before, because he has absorbed your energy....

Don't Just Do Something, Sit There

Chapter #26
Chapter title: None

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[A sannyasin who is leaving has difficulty surrendering to the commune. He asks Osho to decide whether he leaves or not...]

Then I can just direct you what to do. Then there is no problem.... The problem arises only when you start doing your own thing, and then you fall out of tune with the things here. Here the only way to be is to

be totally in tune; otherwise you suffer and the whole community suffers. You will not feel happy and people will not feel happy with you.

So here you have to dissolve... and then there is no problem at all. In fact, this mind that you feel continuously goes round and round in a crazy way will disappear by and by, once you have stopped listening to it -- and that is the whole point of disciplehood. It is very difficult to get out of the trap of the mind because it is the mind that decides. It is the mind that even tries to get out of it.

The essential of disciplehood is that you cannot get out of your mind on your own, because who will try and who will get out of it? -- it is the same mind. So you choose a person and you say, 'I will do whatsoever you say.' You trust a person and you surrender. Then your mind will go on for months together, even for years, but by and by it will become less and less powerful over you because you cannot decide so you cannot support it.

If you have to listen to me and if you do what I say then this mind cannot continue to be crazy for long, because your support will disappear. It exists with your support. It is almost like cycling: you go on peddling, the cycle goes on. After the moment you stop peddling how long can it go on for? Maybe out of the past momentum for a few yards, and if you are on a downhill road, then a few miles, but it cannot go forever.

And when I say to dissolve here with me and with my work, it means that if you are working with laxmi you have to listen to laxmi, if you are working with deeksha you have to listen to deeksha; if you are working with mukta you have to listen to mukta. It is easy to listen to me. It is very difficult to listen to laxmi because then your mind starts asserting itself. And there is every possibility that you may know more than laxmi but that is not the point. Laxmi may be right in some things or may be wrong in some things, you may be right, but that is not the point either.

Even if Laxmi is wrong and she says to do something, then take it for granted it is from me and you have to do it. In the beginning it will be a little difficult -- difficult because you see that you can do better, difficult because you know a better alternative.

And I am not saying that you are wrong, remember -- you may be right but that is not the point. Right or wrong, you are not to decide. And this is part of my device -- that sometimes I will not say to you what to do; Laxmi will say. Because when I say it is very easy to accept it. I will bring it from such a source where it is very difficult to accept. But to accept there will bring the surrender.

And I am preparing something for the future so I don't want any dissidents here in any way. Because once things become bigger, if a few dissidents are here they will create cliques and will disturb the whole work.

I want it to be absolutely homogeneous -- with one voice, with one direction, with one soul. In the west many communes come into existence and die. In fact the average life of a commune is not more than three years. And the basic reason is that sooner or later dissident voices start becoming powerful, cliques form, and politics enters. And when politics enters into any commune, death has entered. Then conflict, then struggle, then power, and everything comes in from the back door.

And remember, when politics enters it always enters with good slogans; that is its way to deceive. Even the person who brings it in may be deceived by it because he thinks he is doing something for the good, something for the welfare of everybody.

I am trying to make this commune slowly in such a way that no politics enters in it. Thousands of people are going to come to be here with me, and I would like you to be part of me because you have great capacities, great creative possibilities to grow and to help people grow. But that is possible only if you surrender utterly; otherwise all your creative energy will become destructive to the commune. And it is better to be alert from the very beginning. I love you and I would like you to become part of my work. I know your potential, but potential people can be dangerous too; only potential people can be dangerous. So sometimes it happens that I will have to depend on the second-rate; I may not be able to depend on the first-rate. I would have liked to bring the first-rate into the work, but sometimes it will be far more feasible and practical to choose the second-rate because the second-rate cannot be dangerous, he cannot bring in politics. So you have to be alert about all your possibilities.

And Poona has just been a jumping board. That's why I would like to leave Poona soon -- because its work is finished. I have chosen people; now I can move into a more permanent commune. Poona was just an overnight's stay; its work is finished.

So you have to be alert about all these things. And if you feel that you can drop all kinds of mind games then there is no need to go; just be here. And I am waiting for that moment -- that's why I have not even

taken you inside the ashram yet. There have been many possibilities. You have missed! Many times there was a chance and I was always thinking of you -- that [you] should be taken in now. But again and again you would do something and I had to wait.

There is no need to go. You can become part of the ashram soon, but if you feel you will create the same trouble and you will go on doing the same thing -- you are not yet able to get out of the past and the mind -- then there is nothing wrong. You can go for a few days and take your group there and come back.

So, whatsoever you say, mm? And I know it is difficult to decide in that way, but it has to be decided one day or other, and the sooner, the better, because if you enter the ashram while I am in Poona it will be easier. With the new commune I am going to become more hard on people.

[A sannyasin, who is leaving says that while Osho was talking to the previous sannyasin he was thinking about deciding; he doesn't know how to decide.]

Never listen to things that I say to somebody else! That was not for you -- that was for [him].

Never listen, because that creates too much trouble. Because when I am saying something to [him], I am saying it to [him], absolutely to [him], to nobody else in the world. It is not applicable to anybody else and will never be applicable to anybody else, because each individual is so unique....

And right now don't even think about it, mm? For just one month you feel and go into things, and it will surface. Because I can see it is there. It just needs a little time to come to your conscious mind. And it is better to let it come rather than force it to come. It will come! Mm? Good!

[A visitor says: I like the way I am now and I don't like to wear orange all the time. I live like a sannyasin already.]

You cannot live like a sannyasin! A sannyasin needs courage -- courage to defy the world, courage to be oneself, courage to be crazy! You cannot live like a sannyasin, otherwise there would have been no problem for you to take sannyas. The problem is there because you are afraid of public opinion, of what people will say. What can they say? At the most they will say you are crazy! So that is not a problem.

Crazy people are good people... in fact, they are the only good people! The world has suffered too much from the so -- called sane. The crazy are lovely people. They bring something beautiful into the world -- some poetry, some song, some painting, some creativity.

You are not afraid of sannyas -- you are afraid of public opinion, of what others will say; that is the fear. But I am not saying to take sannyas, because if the fear is there then why create trouble for yourself? Mm? there is no need.

Next time... You will be coming. I will haunt you! I am coming with you tomorrow. And next time you will have enough courage to become a sannyasin. You will miss me there -- beware! And come whenever you can come.

[A sannyasin says he feels incompatible with others, very different, as if he comes from a different planet. It is not unpleasant but he wonders why.]

You are different, and one has to accept one's difference. One should not create a problem out of it. It is just like your hair is one colour, somebody else's hair is another colour. You can dye your hair, but it will be false. And it will not be good for your own growth. One has to be simply oneself.

If others manage well in relating with people they must be feeling happy that way. In fact, many of them will start thinking that sagar is doing perfectly well being himself, why cannot they be like that? Because they will have some problems that you will never have.

When you relate you have to face many problems. Utter a single word and there is going to be difficulty. So by and by many of them will think that sagar is doing perfectly well, gets into no difficulties with people. And that's how it goes on -- everybody thinks that others are doing perfectly well and that something is lacking in them... You need not worry about it.

Everybody has to accept their difference, uniqueness. One has to respect it -- not only accept, but respect. That's what I mean by self-respect. It is not an egoistic attitude; it is simply the way you are. You have to respect your being! Whatsoever you do against it will be hypocrisy. You can be natural and spontaneous only with it. That is one thing.

The second thing: you have very perfectionistic ideas in your mind. You have great expectations about everything... about yourself too. Because of that, comparison arises. You would like to become a person who relates perfectly with people; that is your idea. And you fall short of it -- everybody will fall short of it. Nobody is perfect and nobody can be perfect and nobody needs to be perfect. Imperfection is beautiful -- it is human -- and the world is far happier with imperfect people than it would ever be with perfect people. Perfect people are neurotics.

But you have that idea of being perfect in everything that you do, so now in relating you have to be perfect. There is no need! Drop ideals and you will never suffer anxiety because then there is nothing to compare with. Then you are simply the way you are. There is no scale to put yourself against, to contrast then suffer and condemn yourself and become miserable.

If you have to drop anything it is your perfectionist attitude about things. Once you drop that you will become very very easy and happy. And there is no need to relate. Whatsoever comes easily is good! You are perfectly happy so what is the point?

And your new work is going perfectly well. Mm? I have heard all kinds of beautiful reports, except one -- that you hit Deeksha. Otherwise ninety-nine percent reports have been perfectly good.

[The sannyasin says: I have never hit a woman in my life -- never!]

That may be again a perfection! Why? Why have you not hit a woman in your whole life? That's not good!

Nothing to worry about, but at least don't hit Deeksha. You can hit [your girlfriend] or anybody else you can find, but don't hit Deeksha, because if people start hitting her she will be in trouble, mm? She has to manage so many people. and the way she manages is such that everybody w ill start hitting her! So don't start!

She is doing such a good work that we have to accept a few things that she likes to shout and use four-letter words. That's okay, that's okay.... Because I can stop her doing these things but then her whole enthusiasm will disappear; then she will not enjoy the work. If we have to keep her work going on we have to accept that much!

[The zazen group is present. One member says it was beautiful: And I didn't want to do it -- I felt very angry with you. I thought it was against my temperament, but I felt it was very good.]

That's how I have to force things on you sometimes which you don't like. But I have to force because I know they will help. Your liking cannot be the criterion. In fact your liking is bound to be wrong because it will come from your past. You can't have any vision of the future -- you cannot see what is going to happen; you can only see what has happened in the past.

When I decide something for you, I look into your future more than into your past, because the past is finished. In fact we have to get rid of it; we have to get out of that pattern. So sometimes I have to suggest things which you don't like which you hate. You will feel angry. Many people even drop the suggestion. Then they miss an opportunity and they will never know that they have missed an opportunity.

You did well that you didn't drop it. Even if sometimes you are feeling hate for me, angry at me, be angry, be hateful -- but do what I say! And you will never be at a loss. It was good!

[The sannyasin then says she feels horribly frustrated with men and has not had a lover for a long time; she has a lot of anger, hatred and expectation. Osho checks her energy.]

You have something in you that is very antagonistic to male energy. It has nothing much to do with your expectations. Those expectations are just to avoid, those are tricks of the mind -- they are not problems. The root cause is not there; the root cause is that your energy is very male-antagonistic. And because it is antagonistic you have to create a few tricks so that you can always avoid men.

Nobody is according to your idea; that's a trick, a strategy. Nobody is beautiful enough, nobody is good enough, nobody is moral enough, nobody is worthwhile, nobody is extraordinary; all are very ordinary people. That is the trick of the mind so that you can avoid men. First you decide that this person is an ordinary, very worthless creature; then it is very simple to reject him. Then you w ill not feel guilty that you have rejected him. Before rejecting you labelled him -- that he is worthless.

But deep down it is not just expectation. Your energy is anti-male. Something must have happened in your childhood that has made you very anti-male. You may not remember it, you may have forgotten about it, you may have repressed it. Maybe your first encounter with a man was ugly. The first encounter, if it is ugly, creates great trouble. Then the energy simply becomes anti.

And it is happening more and more in the world. The world, as it becomes more free, becomes more and more ugly. Even small children have to encounter ugly sexual phenomena. And once a child has been in some way violated, in some way offended, then the energy recoils and becomes anti.

But it can change; there is no problem about changing it. If it were expectation it would be more difficult because that is a mind thing. This is more a body thing -- it is far easier, because the mind is very complex. It is more physiological....

You should do tantra. that will change your energy pattern. It is a must.

[A sannyas says he feels always feels guilt, except when alone or with a woman. It is as though he is frozen up with it.]

It is just that christianity has gone into your blood and bones, that's all. You suffer from christianity. And it is a far more dangerous disease than cancer because it goes into the very spirit. The whole christian religion depends on the concept of guilt, and down the ages the priest has always been creating guilt in people. That is his way of dominating: if he can create guilt in you he can make a slave of you.

About everything they have tried to create guilt and not only Christians, others too. But Christians are the most perfect in it. About food, about women, about men, about clothes, about everything, whatsoever is possible -- they have tried to create guilt. They have surrounded man in guilt.

A guilty man cannot be a rebellious man and a guilty man cannot remain intelligent either. A guilty man is carrying such a load on his heart that he is crushed by it. A guilty man has invisible chains around his hands and feet. The guilty man is himself the prisoner and the gaoler.

It creates a kind of schizophrenia in you. You are guarding, fighting, destroying yourself. You will have to understand and drop it totally. The whole concept is basically wrong. There is nothing like sin. And if there is sin, then god is the only sinner -- nobody else. Then he should commit suicide.

If you have sex in you, you have not produced it; it is a given phenomenon. Why should you be guilty about it? It is as foolish as somebody being guilty because his eyes are green, or somebody is guilty because he has blond hair and somebody is guilty because he is six feet tall or something. Those things will be just as stupid.

Sex is there, a given fact... so is anger, so is everything. And I am not saying that one has to always remain sexual, always angry, but the way to go beyond them, to throw them, is to go through them, is to pass through them, is tO go with great understanding, compassion, caring about oneself. Then one day anger becomes compassion, sex becomes love, and finally all the emotions pour their energies into one pool, and that pool becomes prayer.

There is nothing one should feel guilty about. If you feel sometimes that you have done anything wrong, don't do it again -- but there is no point in feeling guilty. Making an error is one thing; you never feel guilty about making an error. If you make some error in doing mathematics you don't feel guilty. If you make two plus two five, you don't feel guilty. You simply feel that you have committed an error; you put it right... and finished! Exactly like that life is a mathematics.

It is natural. We are not omnipotent, we are not omniscient and we are not omnipresent, so some errors are bound to be there. We are not perfect, that's true, so some errors will be there. Once you find an error put it right! But the problem is that rather than putting it right you start feeling guilty. You never put it right and you start feeling guilty. So you have entered into another wrong which is far more serious than the first, because the first can be changed; the second cannot be changed.

Guilty persons go on doing the same thing again and again; they never change. I have never seen any guilty person changing. Why should he change? -- because he is already punishing himself through guilt so what is the point ? You do something wrong then you punish yourself by feeling guilty, miserable. So you remain the same. You think 'I have suffered enough punishment. What else is needed?'... and the wrong remains the same.

Put your energies into changing it, and once you do you will find there are not many errors. What error can you do ? What errors are possible? They are very small -- they can be counted on your fingers -- and they can be put right very easily.

Just try to understand. And you cannot even pinpoint where your guilt feeling is focused at because it is not focused at anything. It is simply a climate around you: you are simply guilty. Mm? just for being you are guilty. This is just absurd!

This guilt will go. You cannot be here long with me and keep the guilt too. Both cannot go together! Mm? Good!

[The architect who has been to start work on the new commune has returned and says: It seems a little paradise.]

It is! And you have to make it one. Much has to be done there. We have to make it a paradise -- small, but a paradise. It has to be converted into an oasis. The world is turning into a desert. People are losing all that is beautiful, all that is valuable. Values are disappearing. Man is becoming very very barren. If this continues then after one century love will become just absurd; the word will not mean anything. And that is the very heart! The day love disappears, all disappears -- freedom and dignity and all. The day love disappears, man is a machine. It is only love that keeps man as something above being a machine.

Mathematics can be done by the computer, logic can be done by the computer... and far more efficiently than by man. Only love cannot be done by the computer. So that is the only quality that can save. That is the only thing that is more in man than in a machine.

We have to create a love oasis so the value does not simply disappear. People can come and see love almost visible, tangible. And it is possible.

Much work has to be done, so put your whole energy into it. This is your life's opportunity!

Don't Just Do Something, Sit There

Chapter #27
Chapter title: None

29 September 1977 pm in Chuang Tzu Auditorium

Archive code: 7709295
ShortTitle: JUSTDO27
Audio: No
Video: No

Prem means love, madhumaya means sweet as honey.

And love is the only sweetness; everything else is bitter. We can even tolerate bitter things if there is a little mixture of love in them; otherwise life becomes unbearable. Life is unbearable; it is only love that makes it bearable. Life in itself is meaningless -- it is love that brings meaning to it. So the more love, the more meaning, the more love, the more sweetness, the more love, the more joy. And love exists ordinarily in a very very small quantity. Ninety-nine percent is poison and one percent is love.

The percentage of love has to be developed, and one has to work consciously. It will not grow on its own; it has grown as much as it can on its own. Man has come to a point from where he has to take his fate into his own hands. One has to start working, cleansing the inner house, dropping poisons, repressions, inhibitions, taboos; they are all destroying life's beauty.

The day is great when love is more than everything else added together. When love is fifty-one percent in your life, everything else is forty-nine -- that day is the day of great liberation. It brings the first satori, the first experience of ecstasy, and then things become easier. Beyond that things are very much easier; before that things are very hard.

Once you have known that the major part of your being has become full of love, then the minor by and

by starts following it. It stops fighting, it is no more powerful. And soon the day comes that one becomes ninety-nine percent love; that is the second satori, the second samadhi. And the third happens when one becomes one hundred percent love.

Madhumaya means one hundred percent love, one hundred percent sweetness. That is the symbol of the ultimate samadhi, of enlightenment.

[A sannyasin says she is addicted to heroin, and asks Osho to help her with it.]

It will disappear; no need to worry about it. Just go through groups, mm? Be here one month, and in this one month try to carry on without drugs as much as possible. Don't be too hard on yourself either: if sometimes you take a little bit, nothing to worry about. But keep it in mind that the less you take, the better. I am also a drug. Once you are addicted to me, then things are very much simpler -- you can drop other drugs!

That is my way of helping addicts, mm? -- I make addicts of a new dimension. And once you are with me, sooner or later you will not be able to remain in it. In fact there will be no need to drop drugs. They by and by become irrelevant; they become meaningless. You start seeing the suicidalness of them; they are destructive. But unless something bigger than that happens, how can you drop it? That's the problem

So I am not so much for dropping them. My whole effort is to bring something greater than they can bring, and that is the decisive factor them. If something can happen through meditation, through sannyas, through groups, which gives you a better glimpse, at no cost... You are not paying for it by your health, by your chemistry, by destroying your body and other things. You are not to pay anything for it and it happens! You are the master of it -- you are not dependent on anything for it. You can make it available any moment you want. Once you know the key you can unlock the door whenever you want. Something greater, higher, has to be made available to you.

All over the world that has been the problem down the ages: people have tried to help others to come out of their drug trips but it almost always fails because you can't provide anything better. The people also want to get out of it -- everybody wants to get out of it because it is a bondage and everybody understands that he is creating a subtle bondage which will become bigger and bigger and one day he will be surrounded by walls, china walls, and it will be difficult to get out of them. By one's own effort, one is creating such a big wall and then it will be difficult to destroy it; one will be caught in it. One's whole life will become a kind of sickness.

And it is vicious. If you take a drug, while you are under its impact everything seems good. Then out of it everything feels so dull, so meaningless that the drug seems to be the only possibility again and again. Then the quantity of drug has to be increased and by and by one is lost. Drugs are so powerful that they destroy the very chemistry of your brain. The brain is very delicate; it cannot live with such violent coercions being made on it. Those very very minute and subtle nerves start getting damaged. Then one loses alertness, intelligence, becomes dull, becomes insensitive. Then the drug remains the only possibility, the only meaning that one can get.

But just to say these things doesn't help. Just to preach doesn't help. Just to say that this is bad and a sin does not help; in fact, it makes the problem worse! The person is already in suffering and now you bring in another problem -- that this is sin -- so he feels guilty too. The drug was enough to destroy him; now guilt will destroy also. You have added more poison to the problem. You make the person feel immoral, criminal -- and these are all wrong attitudes.

The person needs help, the person needs sympathy, the person needs love. Maybe the person has missed love, hence he has moved into that direction. Maybe the society has not given w hat was needed, the parents have not given what was needed. So the person has become distracted. The person needs all attention, love, care -- but even that will not help unless the person comes to know and feel something that is bigger and greater than any drug can make available. And that's what I am trying to do here.

So don't be negatively concerned with drugs. While you are here become more concerned with me. Listen to mc, meditate, be more and more around the ashram, have the feel of it. Be very loving to people, be open, relating, dance and sing. By and by you will see that what the drug can do, I can do and in a far better way. And that is the only possibility of getting out of it. It will happen -- don't be worried! Good!

[A sannyasin therapist had been asked to take over the encounter group while the usual leader was ill. He said it was really good and he learnt a lot from it.]

Sometimes things that you have to do without any planning turn out really beautifully because they start from a deeper part of your being than the mind. Because the mind is in a shock. The mind needs time to plan, to visualise, to project some ideas, some blueprint. The mind needs a guide, a map.

The mind goes logically, step by step: this has to be done, this has to be done; it has a pattern. But you were caught unawares so the mind had no time. And to do something spontaneously has far more beauty because you are no more a manipulator. You were less a groupleader and more a participant in it. You were not standing away from people's problems -- you were solving your problem! It was your problem what to do now.

Good... and sometimes that too is very good -- a sudden change for the group. People were going in one direction and you simply changed their direction. They are also shocked because that is illogical for them. They were going North and you tell them immediately to turn about. They were enjoying going north and they were learning how to go North. They were becoming efficient in going north, they were becoming skillful, and now suddenly you uproot everything. They are also caught unawares.

Through this experience, in the future you should plan a group which takes many sudden jumps. One day it is one thing; another day it is another thing. In seven days time it is seven things. It has no plan; it is haphazard, zigzag. Nobody knows what is going to happen -- not even you. In the morning you get up and it is whimsical, eccentric. And with the whimsical you will see people flowering more spontaneously.

Otherwise they start learning the technique of the method. They learn the method, the group process -- and once they have learned it they start obliging the groupleader. They know what is expected of them. They know what they should do so they should be thought good; they know what is not expected of them.

So there will be two types of people as there are always: a few, the obedient types, will simply follow the process and will go into it, and the rebellious type will resist and fight. But both are following a mind pattern that they have followed their whole life.

So sometimes you have to develop a group which is a chaos. Nobody knows when it begins, nobody knows when it ends; nobody knows what is going to happen next. It moves by sudden jerks and nobody knows where it is going. You will take people into very very unknown spaces. So think about that.

It has been good. It has been really a shock to you -- can see it!

[A sannyasin says that all his problems seem to be dissolving faster than he can create them.... he is being penetrated by Osho's energy.]

It is happening -- it just takes a little time, mm? And one has to learn patience. Sometimes there are a few things which cannot be done in a hurry, which take their own time. Even if you are in a hurry nothing can be done. In fact the hurry can make them delayed. Rather than bringing them faster it can delay them. And that's how it happens: if you can wait a little longer your problem will dissolve. By and by sannyasins learn that. Give a little time and you will see the problem dissolving, and when the problem dissolves without any effort on your part, you attain to an insight.

When you try to dissolve the problem, it is intellectual. Yes, you can force the problem, you can repress the problem. You can explain away things but have not changed it. Sooner or later it will erupt again into your consciousness; through some other excuse, from some other comer, it will come back.

But if it dissolves on its own and you were just a witness... you had not really done anything to dissolve it or solve it; you were just watching and waiting, and one day you suddenly found that it is no more there. One morning you wake up and the problem is not there... then there is great insight; it is intuitive. Then only can energy penetrate.

It is more a question of relating to me without the intellect than of anything else. So it is more difficult for people who have been in some kind of intellectual work. The intellectual mind is a different mind. If you bring a problem you bring it from the intellectual part. That is the left hemisphere of your mind. And when you bring a problem and I have to solve it, I have to feed your same mind. There is no other way, because only an intellectual problem can have an intellectual response. So the wrong part of the mind goes on being given more and more energy.

When you don't bring a problem and you simply wait, waiting is from another type of mind; that is the right hemisphere. The feminine part waits. The male part attacks the problem, the male part wants to solve it. The feminine part simply waits for its disappearance. When you don't bring the problem your feminine part starts working, and the energy can penetrate only through the feminine part. From the male part the

energy cannot penetrate; the male part cannot absorb energy.

So the old scriptures say that a disciple has to become feminine. That's why there have never been great women masters but there have been great women disciples. And it is not only an accidental thing; it has something very deep inside it. The greatest disciples have been women and the greatest masters have been men, because the master's whole work is to attack you. He can use his male part in attacking and hammering you, but the disciple's whole function is to absorb.

So this has been a good experience. Just start waiting and start floating more.

Don't Just Do Something, Sit There

Chapter #28
Chapter title: None

30 September 1977 pm in Chuang Tzu Auditorium

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ShortTitle: JUSTDO28
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Video: No

[A sannyasin says his wife, a non-sannyasin, wants to study psychology.]

Where can she study psychology better than here? Just tell her!...

Anywhere else you can study psychology as a dead subject -- here it is alive. Here people are opening up, growing, and that's what psychology basically is: the science of the soul.

The western psychology is yet not worthy enough of being called psychology. It is still struggling with behaviour -- not what man is, but how he acts, and that too the western psychology decides by the behaviour of the animals: rats and pigeons and... because man's behaviour is complex; even to study it is difficult. And there is something in man which cannot be studied, something elusive -- and that is his very soul.

The rat can be understood, studied, observed. The rat is simple because he is almost like a mechanism. He has no freedom of choice, he has no dignity of being a soul. He is absolutely unconscious; there is nothing conscious in him. So you can figure out how he behaves.

In man something has become conscious; a part, a very minute part has evolved beyond behaviourism. Man has a kind of will and man has a potential to be free. That freedom is the trouble; that is the very crux of the matter. That freedom cannot be studied because it is unpredictable. It cannot be reduced to laws, to logic. You cannot predict man; that is the problem. And that's what western psychology has been continuously doing for these hundred years -- trying to find a way to predict man, to find a way to prove that man is not more than a machine.

So in fact western psychology is against psychology. The very word means the science of the soul, and they are denying the soul. They still go on calling it psychology, which is a misnomer.

Tell her she can study psychology here, mm ? All kinds of unpredictable people are here and all kinds of freedom and all the kinds of problems that freedom naturally brings. She will have a real vision of man, and it will not be through the books. It will not be bookish; it will be existential. So if she comes that will be the best thing.

No need to force sannyas on her. Tell her to come just to see what is happening here, and she will never think again to go to a university and study psychology. Just make me available to her, and if she still wants to study then help her, mm?...

So if she comes, that will be very good, mm ? And then leave it to me, mm ? -- within three, four days she will be a sannyasin!

[The sannyasin then says whenever he comes into a new group of people there's a sense of deja vu -- it's just exactly how it has to happen. He need not have any sorrow... like a dream unfolding...]

Deja vu is a reality... and for you it is not a mind thing. For a few people it can be, mm? because wherever there is reality there can always be a misunderstanding too. You can project some idea; you can interpret some situation in such a way that it starts feeling like a deja vu. But deja vu in itself is a reality, because you are not here for the first time; nobody is here for the first time. All are eternal pilgrims, journeying, journeying, from one life to another. And all that you have experienced, you have experienced many times; it can't be new. Existence moves in a circle, not in a line.

It is like the rotating wheel of seasons: you have seen many springs and again the spring comes. Again you hear the sound of the birds and it reminds you of other springs. You see the flowers blooming and it reminds you of other bloomings. And they were almost alike. I say 'almost' -- I don't say that it is an exact repetition; nothing is ever repetition exactly. But it is so approximately alike that it is very difficult to make a distinction -- hence deja vu. You again see the clouds floating in the sky and the sun and the birds and the trees. The spring has come again with all its joy... and you have seen those springs many times!

So somewhere deep in your unconscious you are carrying all the memories of all the past lives. It is very, very possible that again and again you will come to situations which are alike and suddenly you feel as if it has happened before. And it has happened before! Maybe the actors were different, but how can they be very much different ? Human beings are human beings after all.

For example, just listening to me, you can be surrounded by a sense of deja vu: you can start feeling you have listened to me before, the same way. I may not have been with you before but you may have listened to some other master. And they have all the same look in the eyes, the same scent to their being, the same song to sing. Words differ but the rhythm, the constantly running underground rhythm is the same. So right now you can be caught in a deja vu.

You have listened to many more people before. It is not possible that you have come for the first time to a master.... How is it possible? For millenia you have been searching. It is impossible not to have come across... You may have come across a jesus or a buddha or a krishna or a rinzai or a bodhidharma. Down the ages in so many lives how can you avoid not coming across a buddha? It is not possible!

You may not have met me before -- that's possible; that's not a problem -- but someone very much like me. You may have looked with the same love at some other master, with the same trust, with the same open heart, and again it is happening! You may have drunk from some other master in the same way with such sensitivity and receptivity... and again it is happening! It can bring to your memory the floating fragrances of past lives, the nostalgia.

And my feeling is that you don't have a very very strong division between this life and your past lives; that's why deja vu happens. Deja vu happens to everybody but how strong it can be depends -- the strength depends on what type of barrier exists between this life and the past lives and other lives. If it is a china wall, very thick, it is very difficult for things to cross over. And even if they cross, they become distorted. The wall distorts them and by the time they reach you the moment is lost.

You don't have what you call 'an iron curtain'. Mm? -- you have a bamboo curtain, so things can slip from one life into another very easily. It is perfectly good. Enjoy it and it will become more and more possible.

And it can be very very weird sometimes because when you go into it you can start feeling as if you are in a dream. You can start feeling as if you are living a fantasy, not reality... as if those people around here are not there; maybe it is just a memory. And that makes for a kind of weirdness. It can be scary too, it can frighten too; it depends on your interpretation.

So accept it, welcome it, and when it comes, enjoy it, and you will become more and more capable of it. My feeling is that you can easily remember your past lives sometimes, and that's a great experience. So allow this phenomenon more and more accessibility to you. It is coming on its own, mm? -- you have just not to hinder it. And don't think whether it is a projection, whether you are just imagining it -- because these are barriers.

If this idea gets very settled in your mind -- that this is a kind of imagination -- then those deja vu's will stop. If you think it is just a mind thing then you will start dropping it. You will become resistant, defensive against it. No, deja vu is a reality, because we have lived so many lives and we have loved in so many ways.We have been angry in so many ways with so many people. We have been friends and enemies, and

all that is happening to you now has happened many many times before.

Sometimes two similar things -- not exactly alike but almost alike -- get hooked with each other, and suddenly there is deja vu. And I am not saying that everybody who thinks it is a deja vu is really experiencing a deja vu, but about you I am certain. It is deja vu -- go into it! Good!

[A visitor tells Osho he has done primal therapy for two years in the West. Osho says, but I don't think it really went deep. The visitor agrees with him.]

Mm mm... because it has not changed your aura. Your aura is still adultish. When somebody has really gone into primal his aura becomes childish. And to be childish is beautiful; to be adultish is ugly. From that point when one has become a child again, things start moving in a different direction, in a different dimension. Then you really start growing.

Otherwise people are stuck: they go round and round in circles but no progress as such happens. They do a thousand and one things but nothing seems to be fulfilling. They rush from one thing to another but life remains empty and hollow. And that hollowness is the misery, that hollowness is what pain is... and that is there in you.

A few groups will be of immense help, mm?... Do these... groups and in three months we will go slowly, slowly towards primal again. The last group to do here is primal.

Primal should not be done in the beginning; one should prepare for the jump. The process is of immense value -- there is no doubt about it -- but in the west what happens is that people start by primal. That cannot be done. Even janov thinks that it is enough unto itself; it is not.

Many things are needed to be done before it, and many more will be needed after it. It is just a fragment -- immensely valuable but still a fragment. It is not the whole philosophy of man.

[The visitor says: I feel problems about the outside society and here... too much antipathy between the Indians and what is happening here.]

That has nothing to do with you... that has nothing to do with you! If you want to take on other people's problems, then you can. If you are searching for problems you can have as many as you like. First solve your problems! What do you have to do with those things? That is their problem. If indians have some antipathy, that is their problem. What does that have to do with you? You have not come to solve their problem, and you have not come to solve the problem of the ashram and the people. That is none of your business.

You have come here for your problem. Solve it first, and by solving it you will be able to see that that is nothing unnatural, that antipathy. That has always been there, otherwise why was jesus crucified? Because people loved him too much? Is that why they crucified him ? Why was socrates poisoned? Because athens was very worshipful towards him ? They were antipathetic -- they could not tolerate socrates. How can they tolerate me? They could not tolerate jesus. They cannot make an exception of me.

This has always been so and this is going to remain so. Now think of a young man, think of yourself. Go back two thousand years and you go to Jesus. You say to him that you are very much disturbed because people are very antipathetic towards him. That will be wasting your time and Jesus' time. Those moments are rare. Drink of him as much as you can! Hold his hand. Walk a little way with him; then you will know what walking is. Then you will know how far one can go with him. Just have a taste of it. But you will be worried about this -- that because others are antagonistic towards him, you are puzzled. But that is wasting energy, opportunity.

Forget about what Indians say! I am not an Indian and I don't exist here. I belong to people who belong to me. I belong to the orange world... wherever it is. They are my people and I am theirs....

And I am not worried about others -- there is no point in it. This is not their trip, so it's okay. They don't want to be benefited; that is perfectly okay. They don't want to take this opportunity, use this opportunity. That is their decision and I respect their decision. They are antipathetic because they feel the attraction but they are not courageous enough to take the jump -- hence, they create a barrier of antipathy. That barrier keeps them away from me; otherwise sooner or later they can be pulled in.

They are not really against me -- they are defending themselves. They are finding excuses why not to come to me, that's all. But that is their business, that is their life. They are masters of their life. They have missed Buddha, they have missed Jesus, they have missed Krishna. If they want to, they can miss this

opportunity too.

But you have not come to solve their problems. Don't become a saviour. Just first solve your problems and then you will have a clear vision. Then you will see what the problem is.

There is no problem really. This is a natural tendency in the mass mind. The mass mind cannot allow anything revolutionary to happen in the world. It is very dangerous for the mass mind and its investments.

People want to huddle together like sheep; they don't want to become individuals. And my message is to be an individual. It is asocial. My whole emphasis is that this is your life and you have to respect this. You have to be responsible towards your life -- nobody else has the authority to manipulate you. To allow somebody else to manipulate you -- the society, the religion, the state -- is to betray yourself, is to betray god.

So my message is individualistic. No society will like it. The society lives with lies -- ancient, old lies, so ancient that people have completely forgotten that they are lies. They have been repeated so often and for so long that they have become truths.

Adolf Hitler has said that if you repeat a lie continuously it becomes a truth sooner or later... just go on repeating it. People live with this repeated lie they call truth. Whenever you declare the truth they are antagonistic because it goes against their truths, so-called truths. They are lies -- because in fact no truth can go against ally other truth; that is not possible. Two truths are always friendly. It is impossible to find a dichotomy between two truths.

Two lies are always friendly; it is difficult to find any dichotomy between two lies. So when you speak one lie you will have to speak many lies to support it, to protect it, to defend it. If you speak one truth you will have to speak many truths, but truth and lies are two worlds apart, like light and darkness. When jesus is crucified it is darkness crucifying a light. When socrates is killed it is the social lie destroying the individual truth -- and truth is always individual.

So simply forget about it; otherwise you will be wasting time. Just start moving. They are there and perfectly okay -- don't listen to them. Start meditating, go into groups, and within a month you will start becoming clear about things. Then you will know that whatsoever they are doing, that's all that they can do. That's why Jesus says -- his last statement is -- 'God, forgive these people because they don't know what they are doing'....

So we can only forgive them, that's all; nothing else can be done. Forgive and forget! Good, mm?

[Another visitor says she feels many emotions.]

That's good! That is very good! Emotional people are good people; intellectual people are just useless. They make too much fuss about nothing, much ado about nothing. Emotional people are real people, authentic people, and much is possible for an emotional person because he functions through the heart.

The head is very dull, unintelligent, mediocre. The heart is very original. All that is original comes from the heart, and all that is courageous comes from the heart. The heart knows how to take risks. The head never knows; it knows only how to calculate.

[The visitor says she has done primal therapy in the west. She doesn't want to do groups here -- she would rather do something more playful.]

Mm mm, but you don't know what groups are going on here -- they are playing groups! Just try two, and then you will decide. Then if you want to do more you can do more, otherwise no need, mm? But try at least two groups so you have a feel what is going on here....

Then we will see -- if you like to do any more... Because they are of immense value. You are just not aware what is going on here. You must be thinking about your primal. There are many kinds of groups here. I see what a person needs -- then only do I suggest. You need something playful. You go into it!

[A visitor has previously written to Osho to say he runs a million-dollar-a-year business in India, and at the same time is looking for himself.]

Much is possible -- your energy is perfectly good and flowing. You just have to learn the knack of growing... and it *is* a knack. Otherwise one can go on stumbling for one's whole life and will not find the door. Sometimes it happens the door has always been in front of you but it is so obvious that you became

oblivious of it.

[Osho checks his energy.]

You are in a very very ripe space from where things can start growing. My feeling is that you have been avoiding, somehow escaping from it and getting involved in things so that you can forget about your inner self. There is nothing wrong in doing things but one should not escape from one's own being because that is our ultimate home. We have to come to terms with it. And the right time has come to come to terms with it. Why don't you become a sannyasin?

Deva means divine, manoj means beauty. You are carrying a great possibility of flowering in divine beauty, and it is your responsibility to help it, not to hinder it. The greater potentiality, the greater is the responsibility. Your success in the world, in the business, is not ultimately going to prove you successful, no. Do it -- it is perfectly good in its own place -- but don't for a single moment be deceived by it. That is not going to become your fulfillment. The fulfillment comes only from inner riches. And you can be as successful in the inner as you are in the outer, because it is the same energy that you put into the outer when you start succeeding there; it is the same energy you put in when you start succeeding there. It is only a question of dimension; the energy is the same. It happens almost always that the richest people in the world are the poorest as far as their inner being is concerned. It is not so difficult to find a poor man who has a rich soul, but it is very very difficult to find a rich man who has a rich soul.

Why does it happen? -- because it is the same energy. You can buy the inner riches or you can buy the outer riches. You have only a certain amount of energy; you can purchase anything. But outer riches finally don't prove riches. They will be taken away, and with them the whole energy goes down the drain. The inner riches will never be taken away -- nobody can take them. Even death cannot take them away.

In the eastern scriptures we define riches as that which cannot be taken away from you. That is our definition of richness. That which can be taken away is just borrowed. You can befool yourself for a time being but sooner or later it will be taken away. Death takes everything away except meditation, except your inner experience of ecstasy, so that is the only kingdom. Hence jesus goes on saying, 'The kingdom of god is within.'

I see a great future for you. And you are courageous too -- you can simply move into the inner.

[The new sannyasin says he loves to chant.]

Good. Chanting is very good; it will suit you. Start chanting: every day for at least one hour chant and go mad in chanting. It should not be done in a lukewarm way; it should not be done in a ritualistic way. It should be wild; only then will it help. You should be completely lost in it. It should be so total that not only are you chanting by the throat -- your whole body starts chanting it. You will start feeling the vibration. Chanting done totally vibrates every fibre of the body from the head to the toe. Chanting has to be from the guts.

Chanting is perfectly good. Devote one hour to chanting, but make it a wild joy! And there is no need to have any form. Even if the chanting becomes absurd, nonsensical, becomes gibberish, it is perfectly okay; that is not the point. The chanting has not to be meaningful.

Chanting is the meaning; there is no other meaning in it. What you are chanting is irrelevant -- that you are chanting is relevant. So you can chant 'ram, ram...' or 'allah, allah...' or anything. Or you can change as the feeling moves you. Sometimes you can simply start uttering wild noises. And you will be transformed by it -- it will change the very chemistry of your body -- so chanting is good.

And one thing -- if you can do it before you come -- is Vipassana. It is a Buddhist meditation course. Otherwise, when you come here do it. Chanting will do for these two, three months. Good! And help my people there! Mm? Good!

[A sannyasin says she was sick and wanted to return to the West, but now she is well she wants to stay but has doubts -- fear.]

Fear is not a doubt! Mm? In illness it is possible to have doubts because doubting is also an ill state of affairs. When you are healthy you have trust; when you are unhealthy you have doubts. So people who have

doubts never become healthy... healthy in the sense of being whole. The doubts go on feeding their pathologies. A really healthy person, a really whole person, is one who has absolute trust in life, whose doubts have completely disappeared... just as darkness disappears when you bring a lamp in.

But it is very natural -- when you are weak and the body is ill, you are suffering, you are in pain and anguish, all kinds of doubt come; they come in weakness. It is just as if you are Lying down underneath a tree and the animals feel that you are dead. Then they will all jump on you and start devouring you. But if they know that you are alive they won't come close by.

It happens in exactly the same way in the mind. When you are feeling depressed, sad, not in a good space, negative, all doubts start penetrating you from every door, nook and comer. You become a collection of doubts. So that was nothing to be worried about. As you are becoming again healthy, those doubts will disappear. They were part of your illness; they have nothing to do with you really.

But if you have some other reasons to go, you can go and come back. If there are other reasons -- you would like to visit your parents or friends or you would just like to go, just a desire to be there -- then there is no need to repress it. Because this love affair with me is strong enough, so there is no problem. You can go away for a few months and you will come back closer to me; that is not a problem. You can afford it. This love affair is strong enough -- it can survive ail doubts and all separations. You can go for a few months, you can enjoy it there and then come back.

But if there is no special reason to go -- just a vagrant idea in the mind -- then why waste time? Your body will be okay within a month, perfectly okay. And continue working, mm? Would you like to stay permanently here, finally?

Mm, so... before finally deciding to be here you can go and say good-bye to your friends there. And you can always hook a few people for me! Right! Good!

[The new movement group is present. The leader says sometimes the group got stuck and he took the responsibility on himself and sometimes he thought participants caused it.]

You have to drop that idea. You have to remember that it is your love, not your duty. It is your love for me that you work; it is your love for people that you help. But it is not your duty, it is not a performance. You need not worry about it. If something happens, good; if nothing happens, good. Nothing is there to worry about it... but the worry comes; in the beginning it comes to each groupleader. By and by you will learn to leave everything to me.

When something good happens, let me enjoy the joy of it. Don't say that it is happening because of you. And you will not be a loser, because when nothing happens then I am responsible... and nothing happens more often so you are not a loser really! Just drop every responsibility on me. Here you represent me, that's all. Here, be anonymous... just a vehicle for me. Then you will never feel these ups and downs. And if you feel ups and downs, the group will too.

The leader decides the direction -- unknowingly, unconsciously -- because you are the leader;that is the meaning of being the leader. If you are going down, they all go down. Where else can they go? -- they follow you! If you are going up, they all go up. And the beauty is that you think because they are all down you are going down. They are going down because you are down! It can be a very vicious circle -- and you have to break out of it!

The people who come to the group are new. By and by they will become related to me more and more, but you have to be absolutely related to me.

Whenever this idea of responsibility comes, always remember it is ego. It is a love offering, not a responsibility. When you feel nothing is happening, your ego feels hurt. Why in the first place should you expect that something should happen? Just create the space -- if something happens, good; if nothing happens, good. Nothing, too, is a valuable happening! Maybe that is what is needed for the people in that moment. Don't start forcing.

This is an ego need: you want to be supported in your ego by the group. You want them to go very high so that they can say, 'Yes, you are a great leader, a great groupleader.' You have to understand this: this need has to be by and by understood and dropped. And if you drop this need you will find things flowing more easily. You will not find so many moments of being stuck, because when you don't have any expectations how can you be stuck? in what? Expectations are the rocks where we get stuck and the flow stops. Deep down somewhere you must be hankering for the attention -- that people should give you feedback that you are great.

You are great -- there is no need to hanker for it. Nobody can make you great. You are great as everybody is. I have never come across a man who is not great; it doesn't happen in nature. All is great because all is from god. God creates only great people. But we have a very wrong notion that we have to prove ourselves great. That is the beginning of madness!

Then we constantly hanker that everybody should give us certificates. We go on gathering certificates, piles upon piles, and we sit on top of them feeling that we are great. But you have been great from the very beginning! Not a single moment have you been anything else!

The very idea 'I have to be great' means that you have accepted that you are not great. That's why a very very strange thing happens in life: people who reach to the height of their success are more polite and humble than the people who are not at the peak.

The story is told of a private in world war one who shouted, 'Put out that damn match, you son of a bitch,' only to find to his chagrin that the offender had been general 'black jack' pershing. When he tried to stammer out his apology, general pershing patted him on the back and said, 'That's all right, son. Just be glad I'm not a second lieutenant.'

I liked it! He said, 'If I had been your second-lieutenant you would have been in trouble. Be glad that I am your general,' he said, 'and not your second-lieutenant.'

When people are at the peak of their career they become humble because there is nothing left to prove. A small fry is always arrogant; in fact the arrogancy shows how small he is. A policeman is more arrogant than the superintendent, and so on, so forth. The emperor is always very humble and polite because there is no need to prove anything: he is the emperor.

My whole approach here is to declare to you that you are emperors from your very birth; you need not prove it. And your being an emperor does not depend on somebody else being lower than you, no. It is non-comparative. Others are also emperors, just as you are. Your uniqueness does not depend on somebody else being mediocre. Your uniqueness exists in the uniqueness of all, with the uniqueness of all. This whole existence is unique and superb. It is the most perfect world possible.

With this understanding and acceptance all fear disappears. Then you are no more nervous; you are not proving anything. Then things move so smoothly that miracles start happening.

So drop that idea. The next group you do, just leave it to me. And whenever you feel stuck, just remember that it is Osho's business; you are just a representative. If he wants people to be low, let them be low. If he wants people to be high, let them be high. You become a vehicle, and the next group will have a different quality.

[A sannyasin tells Osho that a year and a half ago he told her to finish her studies. It will take another two and a half years, which means coming and going from here. Her heart wants to stay here, the mind says she should finish the studies.]

The mind you can leave there -- just be here. The mind you can just pack and send; that's a perfect arrangement! The mind is not needed here at all -- you can leave it there. The heart is perfectly welcome.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Prem Birgitta. Prem means love; birgitta means strength, power, energy.
Love makes you strong, makes you powerful, because love transforms your possibilities into actualities. It transforms the seed into a sprout, it transforms the potential into the real. Without love one is empty, with love one is overflowing. Without love one is a beggar, with love one is an emperor.

Love more and more, and love without any expectations. With expectations love cannot soar high. Love without conditions. With conditions love is poisoned. Love for the sheer joy of loving, then love becomes the bridge between you and God.

And birgitta has another meaning also -- that is bridge. When love energy is overflowing, you are bridged to God. There is no other way to be bridged.

Anand Alwin. Anand means bliss; alwin means a friend.

Bliss is the friend. It is only through bliss that one arrives home. It is by being blissful that we start feeling the presence of God in existence.

Ordinarily people think they will be blissful when they have found God... that is not true, because unless you are blissful you cannot find God. Certainly you will be immensely blissful when you have found God, but that is the end of the story; and first we have to think of the beginning, not of the end. One has to learn to be blissful for God to arrive. It is only through the blissful state of consciousness that God can penetrate us.

Misery is your enemy; bliss is your friend -- and remember it... don't become too associated with misery. Don't befriend misery, disconnect yourself with misery. Never get identified with anything that brings misery, and drown yourself each moment more and more in bliss. Be drunk with bliss, be a drunkard, and in bliss you will find the greatest friend.

Anand Phillip. Anand means bliss. Bliss is a state of joy, pure joy which makes no shadow. Ordinary joy is always followed by misery... it creates a shadow. Ordinary happiness brings unhappiness in its wake. It's bound to happen; they are two sides of the same coin.

Anand is a special kind of joy which makes no shadow, which has no opposite to it. It is beyond opposites; hence we cannot call it happiness and we cannot call it unhappiness. It is beyond duality, it is transcendental. It is a silent joy, a peaceful joy, it is ecstasy without excitement -- and that is the goal.

Phillip, literally, does not mean much. It means a lover of horses: phil, hippos. But in another way it has some significance. Phillip was one of the disciples of Jesus, one of the twelve disciples. That way it is significant, it has some association with Jesus, and to be associated with Jesus in any way is beautiful.

So your full name will mean a blissful disciple, a disciple who has attained the state of bliss. And to be a disciple is a great experience. That's what sannyas is all about: entering into disciplehood, entering into the world of learning -- not of knowledge but of learning. Knowledge is accumulative; learning is not accumulative. Through knowledge, one becomes knowledgeable; one has more and more knowledge in the head. Through learning, one's being is transformed; not that one knows more, but one is more.

It is not a question of quantity, it is a question of quality: one is more, one has more authenticity, rootedness, groundedness, one is more centered.

Become a blissful disciple. Enjoy learning the new, the unknown... And the moment you have learned it, forget all about it; don't carry its weight, so you remain available to learn more. Go on dying to knowledge: whatsoever becomes knowledge has to be dropped; the moment you have known it, it is finished. Throw it away, be empty again, so you are again available to know more.

Each moment one has to die to knowledge; that is the way of the disciple: he remains open-ended, he remains available, he is ready to go with the truth, he has no prejudices, no preconceived ideas, he carries no past. He lives in the moment and the moment is all. And to live in the moment is the only way to learn about God. One cannot learn about God through the Bible or the Koran or the Vedas, one learns about God by being in the present moment, by being open empty, by functioning from a state of no-knowledge and by being blissful. A blissful openness... that is the meaning of your name. Let it become your very way of life.

Anand Chandro. Anand means bliss; chandro means moon -- the moon of bliss.

Bliss is more like the moon than like the sun it is not hot, it is cool. It is not fire, it is light. It has an intensity of its own, but there is no feverishness, no passionate excitement. It is a state of no-passion, no desire.

Buddha became enlightened on the full-moon night. The story is that he was born on a full-moon night, he became enlightened on the same night -- the full-moon night -- the same month, he died the same month, on the same full-moon night. It may not have happened historically -- it may have happened because that coincidence is possible -- but though it may not have happened historically, its significance is great.

It has nothing to say about Gautam the Buddha, the man. It says something about the state of Buddhahood: the state of Buddhahood, that state of awakening, is born as a full moon, matures as a full moon, and one day it disappears into the totality as a full moon. That full moon is a symbol, a metaphor: a metaphor for silence, peace, calm, quiet, equilibrium; a metaphor for a poetic existence, for music, for love a metaphor for the mysterious, the miraculous.

Sannyas is the beginning of the search for the miraculous, for the poetic in existence, for the mysterious in ordinary life. It is full of mystery, it is just that we are not aware Nothing is ordinary, nothing can be ordinary because everything is full of God -- how can it be ordinary. Everything is extraordinary... but we are blind.

Sannyas is initiation into a new perceptiveness, into a new way of seeing into things, events, life, existence .

So let these be the guiding lines for you: coolness, calmness, tranquility, equilibrium, poetry, music, beauty, love... And the whole of religion is exhausted in these metaphors. In these few words is contained all that is of worth.

Anand Rupam. Anand means bliss; rupam means beauty.

Bliss is beauty. It is only the blissful heart which becomes beautiful. The flowers of beauty grow only in the soil of bliss. All that is beautiful in life is somehow rooted in the state of bliss. People try to seek beauty directly -- they are bound to miss. Then their idea of beauty is very superficial, not even skin-deep. It has no depth, it is shallow, and it remains confined to the body. Nothing is wrong in it, but to finish at it is foolish. To think of it as if it is the end is stupid. It is not even the beginning.

The real beauty arises only when one has found bliss. A Buddha, a Jesus -- these people are really beautiful. Thousands of people fall in love with these people... And sometimes it happens, they may not have physical beauty at all. It was so with Jesus. He was not physically beautiful -- his face was very prominently ugly, but still, those who came in contact with him fell in love! One of the most beautiful women of those days, Mary Magdalene, fell in love with him, because something was coming from the deepest core of his being and it was so much that you could not even see his body and his body's ugliness. His body simply became like transparent glass -- you could see the light within. And when you are seeing the light, you forget the transparent glass completely. It has been found again and again that whenever a person becomes blissful, he becomes tremendously beautiful... and a beauty that is not of this world at all, a beauty that belongs to the beyond and a beauty that cannot be destroyed by anything, not even by death.

Anand Nityo. Anand means bliss; nityo means eternal.

Happiness is momentary, so is unhappiness; they come and go, and because they come and go, they

don't have much meaning. Even if you are happy, you know it is bound to go, so how can you really be happy when you know that it is going to go, when you know that it is only a passing breeze, that the guest will stay overnight and in the morning will be gone? It is impossible to be happy if happiness is only a momentary phenomenon. It only deepens your sadness. It simply makes you aware of the futility of life, as if life is made of the stuff called dream.

If this were all then life would be absolutely meaningless. But fortunately it is not so: there is a kind of happiness which is eternal. The momentary happiness comes from outside, it is a visitor, a guest. And the eternal happiness is the host, it is your very interiority; it does not come and go, it is your very nature.

To know it is the purpose of sannyas. And it can be known because it is just there waiting inside for you to turn back. Just a turning in, a tuning in, and one forgets the world, one forgets the body, and one forgets the mind, and one is simply drowned in eternal bliss. Then slowly slowly one can come out of it and yet it remains; one can start doing the ordinary things of routine life and yet it remains there. Only in the beginning one has to make an effort to enter into it. Once the knack has been learned, one need not make any effort to go into it, one is always there; then one can go on doing ten thousand things and it is not disturbed. That is the greatest treasure life can give to you, the greatest gift God would like to give to you. But you have to be receptive and you have to learn to see with closed eyes, you have to learn to see within.

So think of Zazen, Vipassana; those two meditations will be of immense value to you. Sitting or lying down, just look in. Even if in the beginning you don't see anything, don't be worried. Even if only thoughts continue, let them, ignore them, remain indifferent, unconcerned.

Between three to nine months... one day it happens: all thoughts disappear. One is, but without any thought. That is the moment one has fallen into one's own center. That is the first satori. It transforms one's whole life. It is possible... and I am here to help you: just don't hinder....

Just watch. You are not the body, you are the watcher. Simply watch and everything will settle. Mm? Good!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #2
Chapter title: None

2 August 1979 pm in Chuang Tzu Auditorium

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Deva Giacinta. Deva means divine; giacinta means beautiful -- divine beauty. All beauty is divine; God expresses himself as the beautiful. It may be the beauty of a poet, the beauty of music, the beauty of a painting, the beauty of a flower or the clouds. Wherever beauty is, God is; beauty is his main expression.

So those who are sensitive to beauty are religious people -- they may believe in God or not, that is irrelevant. If they are aware of the beautiful surrounding them, if they are aware of the beautiful within and without, they are on the path unknowingly; they are coming closer to the temple, unconsciously. The poet is an unconscious mystic, so is the painter, so is the musician.

The difference between a poet and a mystic is only of awareness: poet plus awareness is equal to the mystic. Hence without being poetic, aesthetic, nobody can understand life and nobody can know what God is.

So wherever you see beauty, bow down. Feel tremendously grateful that we are part of such a profound existence, that we are part of such a miraculous, mysterious world.

Anand Norbert. Anand means bliss, blissful; norbert means divine brightness -- blissful divine brightness. That's our intrinsic nature, that's what we are made of. But we never look in and hence we remain surrounded in darkness.

To be an extrovert is to be in darkness; to know the light one has to turn in. Introversion is the way. Once you have known the light within, then coming out of it, even outside, you will find it. Once the within is known, all distinction between within and without disappears. Then there is no darkness at all; existence is pure light, it is all divine brightness. Then God starts radiating from each stone, each flower, each person.

Veet Karl. Veet means surpassing, transcending; karl means man. The greatest paradox of human life is that a man becomes truly man when he surpasses humanity. A Jesus is a true man because he is no longer within the boundaries of humanity. A Buddha is a true man, the authentic man, and the reason why he is authentic is that he has gone beyond.

Man is the only animal who can surpass himself. A dog remains a dog his whole life. A tiger remains a tiger, a rose remains a rose, a lotus remains a lotus. Nobody except man has this tremendous power, potential, to surpass himself; hence surpassing oneself is the most distinctive characteristic of human beings.

Then the paradox can be understood: why you become real man when you surpass humanity... because then you have used the greatest gift that God has given you, then you have used the space, the opportunity, the context, of life. You have used your life as a ladder and gone beyond. By surpassing one becomes oneself.

And that's what sannyas is all about: the method, the secret, the key, to surpass oneself.

Anand Pritama. Anand means bliss; pritama means beloved. Bliss is the goal of all life; we are seeking and searching nothing else but bliss. Bliss is the beloved.

God is another name for the same thing, God is making bliss personified, giving bliss a personality... because it is very difficult to love something which has no form. How to worship something which has no form? How to seek and search for something which has no form?

Hence man has given so many forms to bliss. Hindus give one form, Christians another, Jews still another, but deep down behind each God, if you analyze the search, you will find that everybody is seeking bliss.

And now the time has come for us to be clear about it; these metaphors have created much trouble in the past. People have been fighting just because of different metaphors -- killing each other. In the name of religion more people have been killed than in the name of anything else. More people have been tortured in the name of religion even than in the name of politics, because metaphors were taken too seriously. A metaphor is beautiful if you understand that it is a metaphor, but the moment you become serious about it, the moment it becomes the truth and the only truth, then you are turning into a fanatic, then you are a dangerous person, you are mad.

And that's how religious people are and have been: very fanatical. Their religion is the true religion and their God is the true God, and all other gods are false and all other religions are false. And naturally, when they are false they have to be destroyed; in the service of truth all that is false has to be burned down.

Now the time has come for man to become a little more mature -- these are childish attitudes! A fanatic is a juvenile: he never grows up, he remains at the mental age of eleven or twelve. But these fanatics can have tremendous power over foolish people, because they speak with such certainty, with such absoluteness. Their very confidence in their belief becomes contagious.

Hinduism is a poetic way of saying something about that which cannot be said, so is Christianity, so is Islam -- different poetic ways, different methods to make available something which is intrinsically unavailable... gestures, fingers pointing to the moon. But the fingers are not the moon!

My effort here is to destroy all these metaphors so that we can see the real search face to face. The real search is bliss -- what name you give it does not matter. And it is not only man who is in search of bliss: the trees, the rivers, the planets, the animals, the birds, everyone in his own way is searching for bliss.

Once this is understood, once we have become alert that our search is for bliss, things become easier. Then we don't go on groping in the dark, then we have a sense of direction, then we know the purpose of life; we can put our energies totally, intensively, into gaining it, into achieving it.

So your name has to become your very reality -- bliss is the beloved, beloved of all. And when you fall in love with somebody, you are really falling in love with the bliss that arises out of that person or arises out

of the communion with that person. If you have fallen in love with a rose flower that simply means that in the company of the rose you feel blissful. The rose is only a door to bliss, so is the person you have fallen in love with.

The Master is the ultimate door one falls in love with, but you fall in love with the Master only because he represents bliss more clearly, more profoundly, more intensely, more passionately, more warmly, than anybody else.

[The new sannyasin asks: Will I be a good sannyasin?]

You *are*, there is no question of "will"!

Anand Dhammo. Anand means bliss; &ammo means religion. Bliss is the religion; everything else is non-essential, everything else is ritual. And if one enjoys ritual it is perfectly good to enjoy it, but ritual is not the real thing. The real thing is to create a space within you which can be filled from the beyond by bliss.

All that is needed on the part of the seeker is to create a space in himself. We are so full of our own ego that we don't allow the beyond to penetrate us. We have to empty the cup completely, and then instantly something starts raining, something very tangible. You can almost hear it, you can almost see it filling you; you can taste it, you can smell it.

And once your inner cup is full of the beyond, life has become significant. Before that it is insignificant. Before that it is empty although it looks so full -- of rubbish, of all kinds of furniture: thoughts and memories and imagination and projections and conceptions, philosophies, ideologies... One seems to be so full up. One is almost a junkyard, centuries have become accumulated inside. All this has to be emptied.

And this is the miracle: the moment you are utterly empty of all this rubbish, you become full! In that emptiness God descends.

Dhammo is Buddha's word for religion; he used the word "dhammo" for religion. It is something more than the English word "religion": the English word does not have that beauty, that depth, significance The English word "religion" represents Christianity, Judaism, Hinduism -- systems of belief.

Dhammo fundamentally means your innermost nature. Just as it is the nature of water to flow downwards -- that is water's dhammo; just as it is fire's nature to burn -- that is fire's dhammo; just as it is the lotus' nature to be beautiful -- it is its dhammo.

Bliss is man's dhammo, his nature. It is not a system of belief; it is not a question of believing in something, but rather of discovering something inside you which is already there, which is already the case. True religion is not a belief but a discovery; it is an experience. So what we really have to do is uncover. Much garbage has gathered that has to be thrown out.

And the moment you have discovered your innermost emptiness, immediately -- not even a split second is lost -- you are in contact with the beyond. That beyond is known as God, but to call it "the beyond" is far more beautiful because somehow God has become associated with wrong meanings. Priests and churches have exploited the word so much that it has become ugly, distorted. Many people are simply put off, the moment you use the word "god" they are put off. And one cannot blame them. It is better to use the word "beyond", that opens the whole sky of the unknown, of the uncharted.

And the moment you are empty, the impossible becomes possible. And the greatest thing in life is to taste the beyond because then you have tasted something deathless, something timeless, something eternal.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #3
Chapter title: None

3 August 1979 pm in Chuang Tzu Auditorium

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Prem Bernardina. Prem means love. Bernardina literally means a bear's heart, but metaphorically it means the sacred heart... because in ancient Teutonic mythology the bear was thought to be a sacred animal, just as in India they think the cow is a sacred animal. Your full name will mean love, the sacred heart.

Without love a man is almost dead. He has a physical heart, and the heart beats, and he breathes, and he lives -- but he lives in a mundane way. His life is only on the circumference. He never comes to know the center of his own being, he never comes to know himself. And not to know oneself is the greatest misery in the world, because then whatsoever we do is going to be a mess. Not knowing yourself you create only confusion and chaos in your life and other people's lives.

It is only with a knowing self, with the light of wisdom burning within you, that your action has clarity, has compassion, that your action has totality, that it brings blessings to the world and to you. Otherwise your action is not really action, it is mechanical reaction.

And the real heart only opens not by breathing, but by loving. The heart has two aspects, as everything else has two aspects: the physical and the non-physical. The physical heart is studied by medical science, by the physiologists, the materialists, those who think that man is nothing but a body. And the non-physical part is the world of the mystic. The non-physical heart lives on love, just as the physical lives on oxygen; for the non-physical, love is oxygen.

And with the functioning of the non-physical heart your body becomes a temple, because God has arrived. You start living a fulfilled life. Each moment is of such profound depth, of such great music, of such intense poetry, that one cannot imagine... one cannot dream about it. To know it one has to know it; only the taste of it will tell you what it is all about. It can't be described, it can't be explained, it can't be defined, but the path can be indicated. And sannyas is the path to open the non-physical heart.

Anand Silvia. Anand means bliss; silvia means goddess of the woods. Metaphorically it means goddess of solitude, the solitude that prevails in the deep woods. That silence, that stillness, has to be a part of your inner life too. Then bliss arises.

Bliss is found in solitude, but not an extrovert solitude. You can go to the mountains -- the beauty of the mountains will enchant you, the silence of the mountains will enthrill you -- but within a few days you will be bored because your mind will go on, round and round in circles, in the old circles. The old gibberish will continue; in fact it will be more than ever before because there is nothing else to do. The mind becomes too occupied with imagination, hallucination, dreaming, and the silence outside becomes a contrast. And the mind becomes afraid of the silence outside also, so it starts working too much just to keep itself occupied. Hence mountains can't help, woods can't help.

Down through the ages many people have gone to the woods, to the desert, to the mountains, to find solitude, but it has never been found there; they have only become dull and dead. And one can mistake dullness for silence. They have not gone beyond the mind; they have in fact fallen below it. They have become more like animals than like gods. Yes, there is a certain beauty, an innocence in being an animal, but it is below humanity. It has something of the child but it has no maturity in it; it is more ignorance than innocence.

And a man who has lived long in the mountains becomes more and more ignorant of the world, becomes more and more a part of the physical environment, but does not gain maturity, richness, does not become more conscious; in fact he becomes more lazy, lousy, relapses into a kind of sleepy existence. He becomes a sleepwalker, because the challenges are missing which keep oneself alert and awake.

So I am not in favor of people going to the mountains in search of solitude. The solitude has to be found inwardly. It is not an extrovert journey, it is introversion; it has to be found in your very subjectivity. It is not an object, something outside, it is your very being. The deeper you go into yourself, the deeper you are going into the real woods, into the real deserts, into the real mountains. And if you have found solitude within yourself then it makes no difference: you can be in the marketplace and you will be silent, and you can be in the mountains and you will be silent. Then the outer makes no difference at all, the outer becomes

irrelevant.

And to make the outer irrelevant is the basic approach of my sannyas. Hence one has not to escape from it, it has to be made irrelevant. One has to live in it and yet be not part of it. And the moment you know the beauty of your aloneness, the beauty that exists when you are utterly oblivious of the whole world, when there is no interference, no distraction, when you are simply resting in yourself -- that's what meditation is, resting in yourself; that is the best definition of meditation possible, resting, relaxing into one's own being -- then bliss arises naturally, as a byproduct. Bliss can never be the goal; it is a byproduct of solitude.

Satyam Peter. Satyam means the truth and peter means the rock. Truth is the rock on which one can make the temple of one's life, the only rock which can support a life of eternity. But people live in lies, pretensions, deceptions, masks. They not only deceive others, they deceive themselves too. People live in illusions, dreams, not in reality, not in truth.

Hence life remains a constant frustration, because no dream can ever be fulfilled: every dream is bound to fail, is doomed to fail. And when a dream shatters it shatters you -- and each dream is bound to shatter sooner or later. You can postpone it at the most, you can go on pushing it towards tomorrow, but it is bound to happen, it is inevitable. No dream can remain a truth forever. You can go on avoiding seeing the untruth in it, but for how long? One day it is bound to impinge upon you, and then the whole time that you have been working on it is wasted; that whole life has gone down the drain.

But man is so allured by illusions that one illusion dropped, he immediately creates another. In fact even before the first has dropped he has already projected another; in case the first drops, he has an alternative. So we go on changing from one dream to another, from one prison to another; we go on changing from one lie to another. The Christian becomes a Hindu, the Hindu becomes a Mohammedan, the Mohammedan becomes a communist, the communist becomes a fascist, and it goes on...

One has to learn one of the most fundamental facts: that truth is already available, you need not create it. It has not to be invented, it has to be discovered. And it is discovered when you are utterly silent; it is discovered within yourself. You find the rock within yourself: the rock of eternity, the rock which knows no death, the rock which has no beginning and no end. Once you have found that very ground of your being you can build a real temple of life, which will be of fulfillment, contentment, joy, celebration.

Deva Cheryl. Deva means divine; cheryl means love. Love is divine whenever it is love, but it is very rare that love is love.

Many things pretend to be love, many things bear the mask of love: jealousy, possessiveness, domination, ego trips, power politics. There are a thousand and one things which can pretend to be love, which have the sugar coating of love. It tastes sweet in the beginning, but soon the bitterness appears. It looks like nectar, but with experience it proves to be poison. But then it is too late and you are entrapped. It is easy to get into something, it is very difficult to get out, because your life becomes invested, entangled, intertwined.

And those things which pretend to be love have a few benefits too, a few advantages. They give safety, security, comfort, and they promise you all kinds of things in the future. Those promises are never fulfilled, those goods are never delivered, but for the moment those promises are enough to keep you hanging on. Those promises go on like carrots hanging in front of you, and you go on moving, hoping for the best, but it never happens.

Whenever love is love it is divine, and whenever love is not love it is very evil; it is just the opposite, it is very devilish. And out of a hundred, ninety-nine point nine percent it is not love. Hence the world is in such misery, in such hell.

To know love, to know true love, is to know God; that's why I say love is divine. It is enough to know love, then God will be known automatically; there is no need to search and seek God. And one cannot search and seek God because one knows not where he is, what he is. His address is not available, or there are so many addresses that you may get confused. You will never be able to decide which address is the right one: the Hindu, the Christian, the Mohammedan, the Buddhist...

There are three hundred religions on the earth and at least three thousand sects. If you listen to all of them you will simply go crazy. It will take thousands of lives to listen to all of them and all the nonsense they have been pouring into humanity's mind. And it will not bring any clarity; if you had any in the beginning, that too will be lost.

But love can be understood because it is something natural. It is not invented by the priests; it is not

fabricated, manufactured, by the theologian; it is not something that philosophers have inferred. It is something natural in you, it is part of your energy. It can be discovered without any help from the outside.

One just has to remember a few things: beware of jealousy, beware of possessiveness, beware of domination. If you can beware of these three enemies, sooner or later you will find the real love... because real love knows nothing of these three, and if these three exist the real remains hidden. And once you have tasted the real then there is no problem; you will never be deceived by the unreal. To know the real as real is enough: the unreal is finished with, finished forever. It can pretend only in the absence of the real.

Prem Satyamo. Prem means love; satyamo means truth. Love is the most fundamental truth. Except for love, everything else is philosophy -- God, heaven, hell, reincarnation. Except for love, everything else has to be believed in -- and to believe in something is to begin on a wrong track. To believe means to believe in a lie, because it is not your truth, you have not known it, you have not experienced it.

Love is something that can be experienced immediately. You need not believe in it, you need not follow any religion for it. One can even be an atheist and yet can love. And to love is to become a theist, because it is impossible to love and not to become aware of God; that has never happened. If love is there, God comes just hidden behind it, and comes so silently that you don't hear even his footsteps. You become aware only when he has already possessed you.

So to me love is the highest religion; there is nothing higher than love. And because love need not be believed -- it can be experienced, it is something existential -- one need not be false from the very beginning. And if you are false, from the very beginning... That's what believing means: you don't know God and you believe. But how can you believe something you don't know? Doubt is bound to remain there somewhere, hidden in you somewhere in the unconscious, waiting for its opportunity to explode. And when it explodes, it explodes with vengeance!

So every believer is a doubter -- believer in the conscious, doubter in the unconscious, and the unconscious is deeper than the conscious. So no believer has ever attained to God, no believer can ever attain to God. That is impossible because at his deepest core he is an unbeliever; belief is only a cover-up.

So I don't teach any belief. I teach you experience. I want you to become existential, not philosophical. And the only way to be existential is love. Move into love, go deeper into it. Let it be your involvement and commitment in life. Don't just remain a spectator. Be merged, be drowned, be drunk with it, and you will come out of it with something absolutely unexpected. You will go into love and you will come out with God.

What appears to be love in the beginning turns ultimately to be the very existence of God. Hence Jesus says: God is love. I go a step further: I say love is God.

Anand Svabhavo. Anand means bliss; svabhavo means self-nature. Bliss is self-nature: it is not something that happens to you from the outside, it is something that grows in you. It is like a tree: the seed is already there, the soil too -- just that you have to become a gardener. And that's what sannyas is all about: becoming a gardener of one's own inner being. Everything is available: the seed, the sun, the rain, the soil. And it is always spring there; in the interiority of your being there is only one season and that is spring. But we never go there. The seed remains a seed, the soil remains with all the potential for blooming into a thousand and one flowers, but remains empty, remains a desert. The sun rises and sets but nothing ever seems to happen there. The spring remains unfulfilled because the gardener is missing, because your consciousness is not there.

Your consciousness is wandering all over the world. Your consciousness goes everywhere except to your innermost core -- and that's where one should go first, that should be the first exploration. But we are ready to go to the moon, to Mars, sooner or later we will be going to the stars... Nobody seems to be interested in going in -- and there is the real moon and the real stars, because there is the source of our life, of our energy, of our being, of our consciousness, of our love, of all that we are.

And when one comes to know that center of one's being one has come to know the very center of existence itself... because only on the periphery we are different; at the center we all meet, and we are all one.

Those who know the center say there is only one reality; those who know the periphery say "I am separate from you, you are separate from me. Everything is different: the trees are separate, the animals are separate..." They remain involved in the multiplicity of things, they don't really know the universe. Literally one word "universe" means one -- universe. They remain involved with the multiverse; their world is a

multiverse, it is not a universe. Only a mystic knows the universe, because he knows the one, because he knows the unity of all things. And that knowing happens in one's own being, it is our self-nature.

The moment you are there, all is bliss. Misery has never penetrated, cannot penetrate. Misery can exist only on the circumference and bliss only at the center. When you start living at the center, as the center, then you can come to the periphery also, and misery will not be found there either because now you are so full of the center and the fragrance of it, so full of the light, so full of consciousness that the center has imparted to you, that even the circumference is no more circumference. You remain rooted in the center wherever you are. Then you are the center of the cyclone, then even in the cyclone you are not distracted, not disturbed; you remain at ease, at home.

And that's the way one should be, that's the way of a sannyasin: remaining always at rest, at peace, at home.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #4
Chapter title: None

4 August 1979 pm in Chuang Tzu Auditorium

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[A sannyasin accompanies her fourteen-year-old daughter to take sannyas.]

Anand Erika. Anand means bliss; erika means brave, courageous. Bliss is only for the courageous. The coward lives in misery. The coward has to live in misery because he clings to the past, he clings to that which is already known, he clings to the familiar. He remains in a self-confinement, afraid of the new, afraid of the unknown. And life is always new and always unknown. It is only for those who have the guts to go into the uncharted, who are courageous enough not to look back.

That's what bravery means: always looking forwards. When you have a destination as a star far away, and you are ready to risk all for it, then life grows into a blissful phenomenon. Life becomes a beautiful lotus of bliss.

[The teenager asks if she has to go to school in the West because she doesn't fit the system any more.]

So you can be here! This is the place for people who can't fit anywhere else. They fit here immediately! Then there is no need to go anywhere, then this is your home. Solved! Your problem is solved! Mm?

Prem Radha. Prem means love, and Radha is the mythological beloved of Krishna. She was not a historical person, she never existed, but she represents all those who have loved Krishna, she is the essence of all the love that has been showered on Krishna. So Radha is simply a symbol of the beloved, not a person in reality but only a perfume, a presence.

She is referred to in the old Indian scriptures as a shadow that follows Krishna. Her name is not mentioned; everybody else's name is mentioned. But there is a reference to a woman who follows Krishna like a shadow, anonymously. He is there, but she is almost as if not, almost an absence. She does not obstruct him in any way, she is just a shadow. Later on this shadow was called Radha.

The name was given thousands of years afterwards, and the name was given by a highly esoteric school

of mystics, for a certain reason. In Sanskrit the word "dhara" means river; it comes from the mountains, from the source, from the high mountains, and moves downwards towards the sea. Radha is simply dhara read in reverse. Radha means a river moving from the sea towards the mountains, going upwards, defying the law of gravitation.

And love is the only phenomenon that defies gravitation. It moves upwards, everything else moves downwards. Gravitation has no effect on love, hence they use this word. And slowly slowly the word became associated with the woman who followed Krishna as a shadow, whose name is not mentioned, who remained anonymous. Love is always anonymous; it does not want to proclaim. It is non-obstructive, it is non-possessive, it is non-demanding. Love only wants to sene, love only wants to surrender, love only wants to disappear in the presence of the beloved.

And that's the path for you; your name contains the path for you. Become love, anonymous, annihilating, self-effacing, humble -- just a shadow, a shadow surrendered to God.

Anand Ursula. Anand means bliss; ursula is the name of a constellation of stars, Ursa Major. Man can become a blissful constellation of stars, but that is only a possibility, a potential, a seed. It can happen but it may not happen; it depends on us. Life has to be lived as a great art, only then is it possible.

But people go on wasting their life. They take it for granted, they think they have already got it. Life iS only an opportunity for real life; in itself it is not the real thing but only an opportunity, a context! a space, in which real life can happen.

But great effort is needed. The seeds are there, the soil is there, but you have to be a gardener. You have to plant the seeds, you have to care about the seeds, you have to gather fertilizers, and you have to love the seeds and the sprouts and protect them, and do a thousand and one things. Then one day the beautiful flowers and the great fragrance...

Life can become infinite light. And all that is required to create that light is within you, but it has to be given a new synthesis, a new arrangement. One has to learn to play on life almost as one learns to play on a guitar or a sitar; life has to be taken as a musical instrument. And then one has to learn, learn from all possible sources: from the poets, from the musicians, from the dancers, from the mystics, from the meditators, from the lovers, from the trees, mountains, rivers, stars -- from every possible dimension, from every direction, one has to learn. And then a great richness grows in you. You can really become a constellation of dancing stars.

But one can miss the opportunity too. If one remains accidental, if one just goes on doing things because others are doing them, if one just goes on moving without any sense of direction, if one simply tries to kill time, then one is committing suicide. Then one will not know what life was ready to become, what life was meant to become, what life was destined to become.

It can become a blissful dance, a blissful song, but one has to be very conscious, alert, artful, skillful, and one has to work upon oneself. Each moment one has to go on working on oneself. Slowly slowly that refinement, that sharpness of intelligence arises which makes you really an individual; otherwise you are just a part of the crowd.

Anand Rubai. Anand means bliss; rubai means a song.

You must have heard about the famous book of Omar Khayyam, Rubaiyat. It is the same word, rubai; rubaiyat is plural for rubai. Rubai means a very very lovely song, a song that goes deep into the heart, a song that has nothing to do with the mind, a song that is not intellectual but intuitive, a song which is not any theory, any philosophy, but just sheer joy -- the song of a bird.

It means nothing and yet it is so significant!

It has no meaning. You cannot find any meaning in it. A cuckoo calling from the distance... it has no meaning at all, but yet it is so significant, so lovely, who cares whether it has meaning or not? A rubai is a song which is beautiful not for its meaning but for its juice, for its tremendous beauty, for its penetrating power. And life should be a song of bliss; it should not be sad.

Sadness is something manufactured by us, it is not made by God; sadness is our creation. God has created a very blissful existence; it is man who distorts things. It is man's mind, his ego, which goes on disturbing the harmony of nature. Either one can live as an ego -- then one lives in hell; or one can live in egolessness -- then one lives in paradise. And to be a sannyasin means to enter paradise.

[A sannyasin says she is full of fear. In reply to Osho's questions, she says she is not in a relationship,

but in love with someone in the West, and does not know if he loves her.]

Because when there is fear unaddressed, that means it is love upside down. The same energy that becomes love, becomes fear. If it is directed towards something then it is a totally different matter, then there is a problem and it can be solved. But when it is not directed towards anything it simply indicates that you want to drown yourself in deep love and that somehow you are holding back, and that is creating the fear. It is only love that takes fear away.

Love casts fear away, so take a jump into love! And don't be bothered about whether the other loves you or not -- that is his problem! Then let him come and become a sannyasin and he will ask... His problem is his problem, don't be worried about that!

You love, and the fear will disappear. It is the negative aspect of love. If you don't love it will remain there and grow like a wound and it will suffocate you: your whole life will be destroyed around it.

So find someone, any victim will do! And don't be worried about what is happening to him -- that is his problem! Mm? You try. Good.

[A sannyasin says she has to move her energy but does not know how to let it happen.]

All things are happening. You even may not be aware of it, but things are happening inside. You are calmer and cooler, and this is a good indication, because this is the beginning of let-go. It is going to happen! Don't be worried.

[A sannyasin says she has so much energy she can't handle it, and it seems to be stuck in the belly and causes pain.]

Don't be worried, I need much energy! Don't be worried, we will use it.

Do Hypnotherapy, mm? Then I will give you a few more groups. And then start working. And the whole energy will be transformed, nothing to be worried about. It is good. It comes with such a rush, that's why sometimes it can be painful. One just needs to become accustomed to the rush, then one starts absorbing it. And it has to be used, otherwise it can become stagnant in the body and then it can give pain....

It will be released from every place where it can become dead, stagnant. It can be released. And then when it is overflowing and it comes and goes and you are just a vehicle, you don't stop it anywhere, then it is such a joy to live! Then it is just a breeze passing through the trees; it takes all the dust away from you and keeps you clean and flowing. It's perfectly good: it is not a problem, it is a blessing! And soon you will understand. After Hypnotherapy, remind me.

[A sannyasin says: I became a sannyasin in Germany and I felt your energy. It was good and many things happened of their own accord, but when I came here a great doubt came into my mind and I was puzzled and confused. And I asked myself: is this the wrong place?]

It happens. There you were imagining things, and here no opportunity is given to imagine. What you were feeling was your fantasy. It was your dream world; you were the maker of it so you could have done whatsoever you wanted. Here I will not allow you to fantasize! I will shatter all your dreams and all your fantasies. I will shock you into awareness! Dreaming is not the thing that is going to help, hence the doubt -- because you believe more in your dreams than you believe in me. And to pull you out of your dreams, naturally, is a difficult job! But it has to be done.

My work is very thankless: to destroy people's dreams, their fantasies, what they think are very occult, esoteric, this and that. All that is nonsense!

I am a very pragmatic, realistic person. So when you are here you have to be ready to come down to earth from the clouds. I am very earthly, earth-rooted. And I would like every sannyasin to be earth-rooted, because only then can you grow like trees into the sky. The tree has to be rooted in the earth, then it can bloom in the sky. The flowers will be seen by everybody and roots will not be seen by anybody, but the roots are the real thing -- and I start with the real thing. You would like the flowers immediately and I give you roots. And roots are not very beautiful, remember; roots are ugly.

So you will have to pass through many ugly experiences. Doubt is ugly, suspicion is ugly, negativity, sadness, anger -- they are all ugly, but they will prepare your roots. And it is a long journey. The flower is

the end product. And if you want the flower right now, then you will have only a plastic flower! You can choose: if you want real flowers, real roses, to grow in your being, then you have to come with me -- according to me, not according to you.

Whatsoever happens here happens according to me; I never adjust to anybody. If I start adjusting to you, then I will not be able to change you at all. I can pat your back and I can say, "Great, your dreams were great! You are already realized! Just on the verge of it!" And then great trust in me will arise. But that will not be helpful; I will be befooling you, deceiving you, cheating you. I will not be a friend, I will be an enemy. And I want to be your friend!

So do a few groups, grow a few roots... and wait and hope for flowers. They will come one day, but it is an arduous journey to come to real flowers. And only real flowers satisfy; plastic flowers can't satisfy, they will not have any fragrance in them. They only look like flowers, they are not flowers.

So it is perfectly okay, nothing to be worried about. Just have a little patience. Do a few groups, meditate, dance, sing, and within six to eight weeks your dreams will be gone and you will be moving on the earth. And then you will be able to see what is happening here. Right now you are too much clouded by your own mind, too much occupied by it, so you cannot see what is happening.

Something tremendously important is happening here which is not happening anywhere on earth. But it is up to you: if you are so interested in your dreams you can go back and dream again. But if you really want to grow, if your desire to grow is authentic, sincere, then you will have to pass through much pain and much fire, because it is only through fire that gold can be purified. And I am an alchemist.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #5
Chapter title: None

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Anand Gitta. Anand means bliss; gitta comes from a root which means bridge.

Bliss is the bridge. Nobody ever has entered into God without being blissful. The doors are closed for miserable people. Those who cling to misery will remain without God, because misery disconnects you from existence, it isolates you. Misery makes you an ego. The moment you are blissful the ego starts melting. When you are really blissful there is no ego to be found at all, and that's how one becomes reconnected, bridged.

The ego is the barrier; bliss is the bridge. And they never exist together, they cannot: either you are blissful or you are an egoist. The egoist is bound to be miserable; misery follows the ego as a shadow. And the blissful person is followed by God.

One of the great Indian mystics, Kabir, has said: "There were days when I was searching and exploring and enquiring, and I was almost mad in my search and I was calling 'God, God, where are you?' And I was constantly crying and weeping, day in, day out, and there was no response -- the skies remained silent. Then one day it happened: I was not crying, I was blissful, as blissful as a bird on the wing, as blissful as an opening lotus in the lake, as blissful as the rising sun, and suddenly God started calling me: 'Kabir, Kabir, where are you?'"

And Kabir says, "Since I know the secret I don't bother at all about God; I remain blissful and he goes on following me, calling 'Kabir, Kabir, where are you going? What are you doing?'"

Anand Alfred. Anand means bliss; alfred means wise.

It is bliss that makes one wise -- not knowledge, not information, but a dancing heart... not a memory crammed with information, but a heart that knows how to be cheerful, how to be singing. When your heart becomes a singing bird, then wisdom arrives. Wisdom arrives only when you are innocent, and bliss creates the space for innocence to happen. They go together, bliss and innocence; hence children look so blissful: they are so innocent. Knowledge has not yet corrupted them; they are not yet poisoned by the society.

The work of a Master consists in undoing what society has done to you. He has to make a clean sheet out of you again, he has to give you a new birth, a new childhood. That's what sannyas is all about: initiation into a second childhood. And remember these two things, which are not really two but two aspects of one phenomenon: be blissful and you will be wise. Whatsoever is done out of bliss is always wise; whatsoever is done out of misery, anger, sadness, jealousy, hatred, is bound to be wrong.

In my vision, bliss is virtue. To be blissful is to be a saint, and to be miserable is to be a sinner.

[The new sannyasin asked about a noise in his ears which is especially loud when there is silence. The noise changes.]

It changes... Do one thing: start listening to it very attentively. When it happens, don't be worried about it. Rather, focus on it: let it be the object of meditation. Listen to it minutely, in detail, so nothing is missed, as if it is tremendously important and not a single note should be missed. Be very meditative about it, and you will be surprised: the noise will lose all its disturbance; it will become a melody, it will be come very musical. And it is something beautiful, nothing to be worried about. It has not to be stopped, it has to be transformed. This is the way to transform it.

And I have given you one group, Vipassana, first to tenth September -- that will help you to concentrate on it. In those ten days the thing will happen. So after that you remind me again. But nothing to be worried about; it is not a disease... and it can be a blessing. Just wait!

But you start. Whenever you feel it, whenever you find silence around you and it is there, sit silently, close your eyes and focus on it -- as if the whole world had disappeared and only that noise is your world, as if that noise is the voice of God -- and you will be able to transform it!

Anand Gerrit. Anand means bliss; gerrit means brave, courageous.

The coward is bound to live in misery because the coward cannot go beyond his past; he clings to the past because the past feels familiar, safer, secure. But to live in the past is not to live at all, to live in the past is a kind of death. And out of that slow death arises misery. One's whole life starts stinking of death. Life is always in the present, but for that one needs great courage: courage to detach oneself from the past, courage not to look back, courage to leave the familiar, courage to live in insecurity. In fact that is the definition of sannyas: the courage to live in insecurity, to live moment to moment, not knowing what is going to happen next... without any clinging to the past and without any projections for the future. When one lives in the present, life has a thrill, it becomes an adventure. Then it has ecstasy, and that ecstasy is anand, that ecstasy is bliss.

Courage brings bliss. And because millions of people are cowards, the world remains in misery. It is very rarely that a courageous person steps out of the crowd, finds his own way, lives his own life, risks everything, becomes an individual, rebels against the crowd-mind, the mob-mind, and declares his independence. In that freedom is bliss, and in that freedom is God. That freedom is bliss, that freedom is God.

Anand Annelise. Anand means bliss; Anne means prayer; lise means God -- a blissful prayer for God. That has to become your very existence: a blissful prayer to God.

Prayer is blissful when it is an expression of gratitude, with no demands, with no complaints. Whenever one starts asking for something in prayer, it is no longer blissful; it is praying out of misery, out of demand, out of need. It loses its grandeur, its grace. It is nothing but desire disguised as prayer. And that's what goes on in the churches, temples, mosques, in the name of prayer: people are not praying, people are asking, demanding, people are trying to exploit even God for their own purposes. They pray only when they are in need, they remember God when they are in misery. They completely forget God when they are happy. And the real prayer arises out of happiness, not Out of misery, so it is very rarely that real prayer happens in the

world, because people pray when they are in pain and they forget completely when they are in pleasure. When everything is going well who bothers about God and who bothers about prayer? When something is not going right, you start remembering God.

It happened in the life of one of the very rare men of this century, Fyodor Dostoevsky, the Russian novelist. He was also a revolutionary, and he was condemned to death with eleven of his other comrades. All twelve were to be shot early in the morning at exactly six o'clock. They were made to stand in a line and they started looking at the church tower, at the clock, and minute by minute life was disappearing. And Dostoevsky says in his memoirs that in those four, five moments, he remembered his whole past.

It happens: when death approaches and you become aware that death is coming -- when it takes you unawares -- then it doesn't happen; but when you know that at exactly six o'clock you will be shot dead and only five minutes are left, one starts having a review. The whole film of the past starts moving. And in those five minutes he remembered that he has not lived his life attentively. He had wasted his life, he had lived as a robot, as a machine, unconsciously, almost asleep. He could not remember a single moment of attentiveness, of awareness. He decided, "If another life is given to me, I will devote my whole life to awareness." And by chance it happened that he was forgiven; exactly one minute before, the order from the Czar came that all those twelve had to be forgiven.

Then somebody asked him after a few years: "What happened to your decision?" He said, "I tried, but it didn't work out; I could not live attentively. I still try but... for a moment it is there and then it is gone."

People are living almost in a kind of sleep. But when pain comes, misery comes, they are disturbed in their sleep and they start praying, and they take great decisions that "Now, from now onwards, I will be good, I will be this, I will be that." But that is not true prayer. If it comes out of pain, once the pain is gone the prayer will be gone. The true prayer has to arise out of bliss, it has to arise out of your gratitude to God, it has to arise out of a tremendous sense that you are part of this great, profound mystery, that such an infinitely beautiful universe has been given to you for no reason at all; you have not earned it. It is a sheer gift from God. Then there is prayer.

And if prayer is there, God is there. Wherever prayer is, God is. People ask, "Where is God?" -- their question is meaningless. They should ask, "What is prayer?" -- because wherever prayer is, God is. Prayer is the way to see God. Prayer gives you the eyes, the perspective to see God. So Anand Annelise will mean: a blissful prayer to God. Let that become your existence too.

Prem means love; janine means gift of God. Love can only be a gift from God. Man can create only commodities. Commodities have no values, they have prices but no values, and values have no price. Values are beyond price. And love is the greatest of all the values, the suprememost value; everything else can be sacrificed for it, but it cannot be sacrificed for anything else.

Just to become aware that it comes from the beyond -- that it descends and we just have to be empty to receive it, a womb that we have to be pregnant with it -- that awareness and a door that has remained closed up to now starts opening. You become capable of seeing things which you had never suspected before. And then it pours, it simply pours. So much comes that you cannot contain it, you have to share it with others.

And my sannyasin has to become a vehicle for love, a passage, just a pure passage with no hindrance... not standing in between. Just an emptiness, utterly empty, so that if God wants to flow through you, he can flow without any resistance from your side. To be in that non-resistant state is to be in meditation, and to allow God and his love to flow through you is to be a saint.

A saint is one who has disappeared, who has become absent, whose presence is no more there, in whose presence God has become present himself, he has annihilated himself totally. That is the ultimate goal for a sannyasin. It can be achieved, it has to be achieved, because without it life remains unfulfilled, life remains nightmarish. With it, life becomes paradise.

Anand Yusuf. Anand means blissful; I don't know myself the meaning of yusuf, but that doesn't matter. Whatsoever it means, be blissful! But suf means pure. From suf comes sufi... the purest of the heart. Yusuf may have something to do with it. And there is a tomb in Kashmir which is believed to be the tomb of Jesus, but the stone on it says "the tomb of Isa Yusuf". It seems yusuf is a form of Jesus, the Arabic form of Jesus -- the possibility is there, it is only a possibility.

Then it becomes very significant. The word "jesus" means one who is beloved of God. And Jesus is one of the greatest Sufis of the world. The word "suf" also means clean, absolutely clean, with no dirt, a mirror without any dirt, so that it can reflect God. But I am not certain whether these meanings are really

applicable to yusuf or not, hence I say: be blissful! My message is bliss, and bliss brings cleanliness, bliss brings clarity, bliss brings the kind of heart that becomes beloved of God. It creates Jesus in you.

But the whole alchemy depends on the process of being blissful, then all else follows. People have a very deep misunderstanding of bliss; they think it is a goal. It is not a goal, it is a discipline. If you think of bliss as a goal, then how can you be blissful right now? First you have to prepare yourself, you have to go through many austerities, fasts, prayers, rituals, then one day maybe sometime in the future -- maybe in this life or in other lives -- you will be capable of being blissful. To think of bliss as a goal helps you to postpone it. That's not my idea of bliss. Bliss is not a goal but a discipline in itself. You can be blissful this very moment, it is only a decision on your part.

It is our choice to be miserable or to be blissful. If we choose to be blissful no power can make us miserable, and I say it through my own experience, and through the experience of thousands of my sannyasins that it is only a question of decisiveness. If you decide to be blissful nobody can make you miserable. Even if you are thrown into hell you will remain blissful. You will enjoy hell too; it will be really a fantastic trip and you will meet beautiful people there!

Hell and heaven are not something outside you; they exist in your eyes. The man who knows how to be miserable will be miserable even if he is with God; he will find ways and means of being miserable. Even in paradise he will count the thorns on the rosebushes, and the man who knows how to be blissful, even in hell, will count the roses.

So let it become a fundamental rule of your life, that at each moment you have to decide. The alternatives are always open, both alternatives, we are always on the crossroads. You can move in the direction of misery, you can move in the direction of bliss; always choose the direction of bliss. Slowly slowly, it becomes natural to you, then there is no need to choose it deliberately; you simply choose it. And to be blissful is to be ready for God. God is the goal, not bliss; bliss is the discipline to attain God.

Anand Nirmohi. Anand means bliss, blissfulness; nirmohi means non-attached.

Blissfulness is possible only if one remains non-attached to everything that happens, remains unclinging to everything that happens, does not become identified with anything. The mind immediately starts clinging, and particularly when something beautiful is happening, the mind naturally tends to cling more. But to cling is to miss it, to cling is to destroy it. If you love and your love becomes possessive, you have killed it. Now you can go on carrying a dead bird -- you can put it in a beautiful golden cage -- but it cannot sing any more and it cannot fly in the sky and it Cannot soar high in the winds, it cannot whisper with the clouds. All life is gone.

Nirmohi means not to be attached to anything, not to be possessive, not to be clinging... moving through life utterly detached. It does not mean indifference, it does not mean renunciation. Live in life, but don't gather the dust of experience around yourself. Each moment die to the past so that you are again new, so that each moment you are born again, fresh, again with the wonder of life, again with the surprise of a child, again full of joy, intrigued with everything that is happening.

That's the true way to be a sannyasin: being blissful and yet unattached. In the East we have a metaphor for it. We say that a sannyasin should be like a lotus leaf in the pond: the lotus leaf remains in the water, but it is so silky that the water cannot touch it. It remains in the water but utterly untouched by the water. So even when dewdrops collect on the lotus leaf... In the morning you can see them, separate. They are resting on the lotus leaf, but utterly separate like pearls; a wind will come and they will slip back into the lake and they will not leave a trace behind.

That is the way of a sannyasin: to live like a lotus leaf in the pond. Live in the world but remain absolutely unattached, non-possessive, non-clinging. Live as freedom, then God is yours, then truth is yours, then you are yours!

Anand Sanatano. Anand means bliss; sanatano means eternal.

Happiness is momentary, hence happiness is bound to be followed by unhappiness. They are like day and night: one is followed by the other inevitably. Hence even when you are happy, you cannot be really happy, because deep down you know unhappiness is on the way. Bliss means something which is timeless, a happiness which is not followed by unhappiness. It comes and remains forever. It only happens once, then it is forever, that's why it is called eternal: it has a beginning but no end. And that is the goal of life; sannyas is only a methodology to attain it.

When one is finished with happiness, unhappiness, and the duality of it, when one has had enough of it,

then the journey for bliss starts, then one starts seeking and searching for something eternal, something deathless. That's what has created sannyas in the East. The East is far more ancient than the West. The West is still young, hence still interested in the happiness-unhappiness game. The East is too ancient for that, it has known all those games and the futility of it. Sannyas is the greatest contribution of eastern consciousness to humanity. But it has died in its old form. I am trying to revive it. Of course, it will have a new form now -- a new body and a new spirit.

The old sannyas was more of renunciation. My new sannyas is more of rejoicing. Rejoice in life, rejoice in ordinary things, rejoice in everything possible, rejoice even when moments are almost too difficult to rejoice in... when sadness seems to be natural, when depression seems to be just the right thing, when defeat and defeatism surround you, when you are a failure, frustrated... But remember always that when the night is very dark, the dawn is very close by.

So learn to rejoice even in the darkness of the night, because it proclaims the dawn.

[A sannyasin asks: How can I have more trust?]

That is really a difficult problem... Trust is not a commodity; you cannot have more or less. It is not a quantity. Either you have it or you don't have it. More or less is not the question at all, it is utterly irrelevant. You cannot have less, you cannot have more. If you have it, you have it, don't be worried. If you don't have it, don't be worried... What is there to be worried about?
This is trust! If you have it, good; if you don't have it, good.

Help my people there! And you have it! -- don't be worried. I certify that you have it!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Chit Karin. Chit means consciousness; karin means clean.

Mind is like a mirror. Meditation is nothing but a cleansing of consciousness. It gathers dust: the dust of experience, the dust of thoughts, the dust of memories, the dust of desires; layers upon layers of dust. And it is natural: each mirror gathers dust, and mind is a mirror. If the dust becomes too thick, then you become blind, then you can't see -- and that's the state millions of people exist in. The mirror is there but covered with such dense dust that it reflects no more.

Meditation is a process of cleansing, of making the mirror spotlessly pure -- not even a particle of dust on it. Then you start reflecting the tremendous beauty of existence, the incredible joy of existence. The very poetry of being is reflected in you, resounds in you. And that's what God is all about: the experience of inexpressible beauty, the experience of such joy that one cannot even imagine it, the experience of ecstasy so deep, so profound, that one is utterly lost in it. That's what God is all about. In a single word "god", all these things are implied: joy, bliss, beauty, benediction. But one has to cleanse the mind. It is very dirty. And I mean literally dirty; not that it is evil, not that it is bad. It is simply covered with dust!

It is natural for it to be covered with dust. Just as you take a bath every day and you change your clothes, exactly the same is needed for the inner: a bath every day, a changing of clothes, dropping the old, dying to

the past, and living in the present.

If one can live in the present without thinking of the past and the future, mind remains pure, and that purity is the door to the divine.

Prem Lydia. Prem means love; lydia means bliss.

The word "lydia" comes from a small country in Asia, an ancient country, no more in existence. The people of that country were so happy, so blissful, that the name of their country became symbolic for bliss. They were exquisite players of flutes. They expressed their joys through singing, playing on musical instruments, dancing, so that slowly slowly the word "lydia" lost all connection with that country. It has simply become symbolic of being utterly happy.

Your name will mean love that brings bliss. Love can bring great misery too, bliss is not a necessity. Love can bring great pain. Love is also like a flute: you have to know how to play on it, otherwise you will create only noise. Unless you know how to play, you will be creating only disturbance for yourself and for others. Love needs to be very alert, aware, artful. Buddha has said love needs the greatest skill in the world. And he is right, because it is the most delicate phenomenon; one has to be very alert, otherwise one is bound to go wrong.

Many people love, but rarely do they attain to bliss through it; more often, love becomes a hell. Very rarely does it become heaven. It can become heaven too; it all depends on you. It has the potential to take you to the highest peak of joy, but then your love has to become more of a meditation than only lust, more an awareness than only an instinctive desire. Transform your instinctive love into a conscious love. Be a witness to your love energy; if love becomes associated with watchfulness then bliss is bound to happen. And there is no other way to bliss; the only way is love. Either one succeeds or one fails, there is no alternative possible; hence one has to be very careful, each step has to be taken with tremendous care. Then love will have the greatest poetry, the greatest joy, the greatest ecstasy in it. It can reveal to you all the mysteries of life, but one has to learn how to love.

We are born capable, but that capacity is only raw; it has to be refined, it has to be polished. Love is like a seed in us and it has to become a tree, a flower, a perfume.

Veet Markus. Veet means going beyond, surpassing, transcending; markus means god of war.

Your full name will mean: now the time has come to transcend the idea of war. The time has come to transcend all gods of war. The world is tired, it is utterly tired of wars. The whole of history hitherto has been violent, insane. No more of it! We have to turn a new leaf, we have to start humanity as if from ABC.

The past has been ugly, sickening, nauseating. It has been very very inhuman, and the whole sickening phenomenon existed because of the idea of violence, war. Up to now we have not lived in peace, in love, we have not made the earth a home yet. We are still divided into countries, into races, into colors, into ideologies, into churches; all these divisions have to go. That's what I mean by transcending war and the gods of war: all these divisions have to be dropped. We have to declare that the earth is one... not only the earth, but the whole universe is one. It is a brotherhood. And not only are human beings brothers, animals and birds and trees and rocks... this whole existence is a brotherhood.

Once this idea starts sinking deep into our hearts we can create a totally new kind of world. We can create paradise herenow. We need not wait for paradise after death. If life is not paradise, how can death lead you to it? If even life is a wastage, death is bound to be a wastage, because death is nothing but a culmination of your life. Life has to be lived in such joy, in such beauty, in such grace, that even death becomes a phenomenon worth seeing, a phenomenon worth worshipping. We have to transform life into love and also death into love, then only are we religious -- not by being Christians or Hindus or Mohammedans, but by being lovers of existence.

Transcend the idea of conflict and enter into a totally different idea of love. We need not fight. Life need not be a fight. It has to be a dance, it has to be playfulness, it has to be love and laughter.

Deva Linda. Deva means divine. Each and everything is divine, because only God exists. Nothing else exists besides God; hence, even if there is a devil, he is divine. That's exactly the meaning of the word "devil"; it comes from the same root "deva", divine. It is beautiful that the devil is called devil. It means that the devil too is divine.

Nothing else is possible. That has to become your first understanding about sannyas -- that the whole of existence be looked at in a totally new way, with a new perspective: it is not ordinary, it is extraordinary.

Nothing is mundane, everything is sacred. Wherever we are, we are in God; walking, sitting, sleeping -- everything is happening in God. We breathe *him*, he beats in our hearts, he pulsates in our blood. He is speaking in you, he is listening in you. This has to be the most fundamental understanding of a sannyasin, because with it, everything else starts changing.

Linda has two meanings. One is Latin; in Latin it means beautiful. The other is Teutonic; in Teutonic, Linda means a serpent, which is a symbol of wisdom. Jesus says: Be ye wise as serpents. In all ancient cultures, the serpent has been the symbol of wisdom -- in India, particularly so. The whole of spiritual energy has been called serpent energy, and in India the symbol has existed at least for ten thousand years. Your energy is like a coiled serpent inside, lying fast asleep near the sex center. It has to be awakened. Once the serpent starts rising and moving upwards, the higher it goes, the higher goes your wisdom and your understanding. When the serpent reaches to the last center of your being, sahasrar -- the first is the sex and the seventh is the sahasrar -- when the serpent has reached to the seventh center, that means it has become fully awakened. That is the moment of enlightenment.

Both meanings are beautiful. So your deva linda will mean divine beauty and divine wisdom. And both happen together: when one becomes wise, one becomes beautiful, and if one is truly beautiful, one is bound to be wise, because beauty has nothing to do with the body; it has something to do with your interior consciousness. Wisdom is the beauty of the soul, and beauty is the radiation of that wisdom. It starts filtering out of you, as if a light is burning inside and it starts reaching outside, its rays start penetrating your dense body and start reaching others. You become luminous.

But this miracle of being beautiful and wise happens only if one starts living, not with the ordinary idea of a materialistic world, but with the poetic vision of a spiritual existence. Then trees are spiritual beings and you can have communion with them, and stars are spiritual beings and you can have dialogues with them, then even when you touch a rock you are touching God. It makes you soft, it makes you sensitive, it makes you immensely alert, because you are constantly encountering God, he is constantly watching you, he is constantly your companion; like a shadow he follows you.
To be aware of it is to be transformed, totally transformed.

Anand Ken... will mean: bliss is health.

Health is not only a physical phenomenon, that is only one of its dimensions, and one of the most superficial dimensions, because basically the body is going to die -- healthy or unhealthy, it is momentary. Real health has to happen somewhere inside you, in your subjectivity, in your consciousness, because consciousness knows no birth, no death. It is eternal.

And to be healthy in consciousness means: first, to be awake; second, to be harmonious; third, to be ecstatic; and fourth, to be compassionate. If these four things are fulfilled, one is inwardly healthy. And sannyas can fulfill all these four things. It can make you more aware, because all the meditation techniques are methods to make you more aware, devices to pull you out of your metaphysical sleep. And dancing, singing, rejoicing, can make you more harmonious.

There is a moment when the dancer disappears and only the dance remains. In that rare space one feels harmony. When the singer is completely forgotten and only the song remains, when there is no center functioning and only the song remains, when there is no center functioning as I -- the I is absolutely absent -- and you are in a flow, that flowing consciousness is harmonious.

And to be awake and harmonious creates the possibility for ecstasy to happen. Ecstasy means the ultimate joy, inexpressible; no words are adequate to say anything about it. And when one has attained to ecstasy, when one has known the ultimate peak of joy, compassion comes as a consequence. When you have that joy, you like to share it; you cannot avoid sharing, sharing is inevitable. It is a logical consequence of having. It starts overflowing; you need not do anything. It starts happening of its own accord.

These four are the four pillars of inner health. Attain to it. It is our birthright; we just have to claim it.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #7

Chapter title: None

7 August 1979 pm in Chuang Tzu Auditorium

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Anand Victor. Anand means bliss. Bliss is the purest form of happiness. Ordinary happiness is always followed by unhappiness as a shadow. Ordinary happiness is a mixed phenomenon, it is never without unhappiness. They are almost like two sides of the same coin: wherever one is, the other is also.

Bliss means: where unhappiness has disappeared completely, where the coin has only one side; the other side exists no more. Bliss is a transcendence of duality, hence bliss is indefinable. You cannot say it is this, you cannot say it is that; it is both and neither. It is such a totally new experience that it is difficult to put into words, but it can be attained. It cannot be expressed but can be achieved.

And victor means the conqueror, the victorious. A man is really victorious only when he has achieved bliss, not before that. One could conquer the whole world and yet I would not call him a conqueror unless he attains bliss. To me even Alexander the Great is as much a slave as anybody else, because he has not tasted bliss at all. He has conquered the world but he has not conquered himself. A sannyasin is on the way to conquering himself.

Sannyas is an adventure in self-conquering. And to be a master of oneself is to be blissful -- or vice versa: to be blissful is to be a master of oneself.

Veet Rob. Veet means going beyond, surpassing, transcending; rob means fame.

Man lives for name and fame, and both are futile. The very idea is egoistic, and the ego is the greatest lie there is. The ego wants to be famous, to be well-known, to be world-known, because it can exist only through others' eyes; it is other-oriented. The ego cannot exist on its own. It has no legs of its own, it has to depend on crutches. What others say about you is tremendously important for the ego. If others say good things about you, you can have a shining ego. That's exactly the meaning of rob: shining fame, shining ego. If others are saying bad things about you, you feel depressed. But you are a victim, you are in others' hands, you are not master of your own self.

The person who is interested in fame remains a slave -- because you have to compromise with people, you have to fulfill their demands, their expectations, their idea of how you should be. If you fulfill their ideas and ideologies, their notions of character, morality, religion, they will respect you, they will give you great honor.

The ego has to depend on others, hence it remains a slave. And you have to make a thousand and one compromises; slowly slowly you go on losing your soul. You become famous but you lose your soul, you lose your freedom.

To be free one needs to be free of the desire for fame and name. To be really free one has to have courage to be a nobody. That's what I mean by transcending the idea of fame, by dropping it; it is futile. One need not be other-oriented, one should be self-oriented. One should look withinwards, one should see oneself, how one is, what one is; one should not ask others.

It is so foolish, stupid, to ask others, "Who am I?" And that's what the ego is continuously doing: directly, indirectly, it is waiting for others to say something good, something nice about you. And when they want to manipulate you, they say things nice to you. But because they have to say nice things to you, sooner or later they will take revenge and they will say bitter things about you, maybe behind your back.

So when they meet you they will be smiling ana they will be very respectful, but because they have to be respectful and bow down to you their ego feels hurt. Behind your back they will take revenge, they will laugh at you, they will think you are stupid, they will think they are befooling you -- and how well they have succeeded in befooling you! That's why this game goes on in the world: people say one thing to the face of the person and exactly the opposite behind their back. You can be absolutely certain about it: if somebody is saying something good to you, you can be certain that he will have to say something bad about

you, because nature keeps a balance.

Then the whole game looks so nonsensical. And how can they say anything about you? -- they don't know you! You yourself don't know you!

The religious person is one who does not depend for his identity on others, who is not other-oriented, other-directed; who is self-oriented, self-rooted, who looks within, who creates a silent consciousness in himself so that it can mirror his reality -- and that reality is absolutely egoless. It is but it has no idea of I. It is pure awareness, without any I in the center of it, without any wound of the I in its center.

Sannyas means entering into a new world, the world of the no-ego. The ordinary world is the world of egos. The ordinary world is nothing but an ego trip. Sannyas is falling out of those trips, dropping out of those trips and, rather than looking outwards, turning in. That is the only way to know who you really are.

And the day one comes to know, one is simply surprised, amazed, that one is God himself! -- because the part is part of the whole, and the part is not separate from the whole. In fact the part is the whole. It is an organic, intrinsic part of the whole; it cannot be separated from it. The whole cannot exist without it. You need God as much as God needs you; you cannot exist without him, he cannot exist without you. Even a small grass blade is needed for God's existence, otherwise he would be a little less; he would not be so green and so alive. Without the blade of grass he would not be the same God; he would be poorer.

Learn to know yourself, and don't be bothered by what others say about you. It brings such freedom, such joy, and such integrity that you have never known before.

Anand Dominique. Anand means bliss; dominique means the child of the lord. The full name will mean a blissful child of the lord.

On the way towards God the greatest requirement is to be again a child. One has to be born again, because innocence and only innocence can take us to the ultimate. It is not through knowledge that a man reaches to God, but through innocent, wondering eyes. It is not through information, education, culture, that one bridges oneself with God, but through the capacity to feel awe. And that's the treasure of the child: the child is capable of feeling the mysterious everywhere. He understands only one language, the language of wonder; he knows nothing, hence he is closer to God.

Knowledge becomes a barrier, because knowledge destroys wonder, awe. Knowledge is an effort to demystify the universe, and the moment the universe is demystified it loses all significance, all meaning, all poetry. That's what science has done: it has made man's life absolutely senseless.

Religion means bringing the world of the child back to you. And only the consciousness of a child can be blissful because he is not tortured by the past -- he has no past -- and he is not worried about the future. He lives in the present. He is utterly herenow. And that is the way to be blissful.

So by becoming a sannyasin, be a child again. Be full of wonder. Again start feeling the mystery all around, and feel tremendously grateful that you are part of this mysterious existence, that you share existence with the stars, flowers, birds, rivers, mountains. It is such a blessing!
That is another meaning of dominique: blessed by the lord.

Anand Nirdosh. Anand means bliss; nirdosh means innocent.

Bliss is only for the innocent. Once Jesus was asked, "Who are the people worthy enough to be allowed in the kingdom of your God?" Jesus was standing in a marketplace surrounded by a crowd. He looked around, and pointed to a small child, and said, "Those who are like small children, they will be capable of entering into my kingdom of God."

There was a rabbi standing in the crowd; he did not point to the rabbi. There was somebody who was thought to be a saint, and he did not point to him. There was somebody who was very virtuous and had done great service to the society; he did not point to him. There were all kinds of people in that crowd. Out of all those he had chosen a small child...

And that's my own experience too: only the innocent are capable of entering into God's heart. And to live in God's heart is to be blissful, or to let God live in your heart is to be blissful... but either way, innocence is a must.

The function of the Master is to take all knowledge away from you. The real Master does not impart knowledge; on the contrary, he takes it away. He destroys all knowledge, he is very hard on knowledge. Slowly slowly he creates an empty space in you. When the disciple can say totally, "I don't know," he has come to the door of the temple.

The feeling that "I don't know, is the most sacred feeling in the world. Socrates says, know only one

thing, that I don't know anything." Socrates is one of the wisest men of the world. But wisdom is not knowledge, wisdom consists of innocence. Knowledge is Cunning; it is never innocent. So from this very moment start dropping knowledge and start functioning from the state of not-knowing. This is the beginning of a great inner revolution. Soon one becomes innocent, and when the heart is innocent, the world is sacred.

When your mind is full of knowledge there is no God; then only matter exists. When your heart is dancing with innocence there is no matter; then only God exists.

Anand Niharika. Anand means bliss. Niharika means the original chaos from which the whole of existence has come, the original chaos out of which the whole cosmos was born.

Bliss is a beautiful chaos, beautiful and creative. It is out of bliss that God is born. It is out of bliss that you come to know the truth of existence. But in the beginning bliss is a chaos, and only those who are capable of entering into this chaos are able to know bliss. In that way misery is very systematic. Misery has a certain mathematics about it, it has very calculated steps; it never goes beyond a certain boundary, it is definable, it is analyzable. There is nothing mysterious about it: it is very plain, clear. The mind is capable of understanding it. But bliss is a chaos, it is indefinable, and mind is utterly impotent in understanding it.

Bliss needs guts, great courage, because you have to go beyond the known, you have to go beyond the secure and the safe. You have to go into the unknown without any map. The boat is small and the sea is uncharted, and you cannot be certain of the other shore because you cannot see it.

One has to go in trust, and trust needs the greatest courage in the world. The coward cannot trust, he always suspects, he doubts. Only the brave can trust; because he trusts himself he can trust existence. And then life is a tremendously ecstatic adventure. Then each day you come across new realities, new revelations. Then each moment brings a new gift from God and life becomes a constant dance of joy.

[The new sannyasin says he loves Osho, the people here... and also some people in the West.]

So bring them also! That is not a problem. Persuade them and bring them too, and help my people there. Keep it (a box) with you and whenever you need me put it on your heart. And if you try to persuade those people and they don't listen, put the box on their head! You will see miracles happening!

[A sannyasin says that recent death of his father, and also of some sannyasins, has brought up some fear in him. He asks if it is something to be conquered.]

We are all surrounded by death -- always. Only once in a while certain accidents make us aware of it, otherwise, we *live* in death. Death is all over the place....

No, no, [it is] not to be conquered, just to be witnessed. The idea of conquering creates conflict, antagonism; then you are no more in tune with existence. Death is part of existence, we are not to conquer it. It is so. We have to accept it, we have to respect it. It is the way life is. Life cannot exist without death. Death is the way of life's existence. If death disappears, life will disappear, and one day that calamity could be possible: scientists may succeed one day. They can create a body, artificial, everything plastic... then you will not die!

But what kind of life will that be when your hands are of plastic and your heart is of plastic, and you have replaceable parts and you can be sent to the garage any time and...? You will be immortal, because plastic is very immortal; the only immortal thing that we have created up to now is plastic. So we can change the whole man; we can transform the whole body into a plastic body and instead of bones there can be steel, and instead of blood there can be chemicals, and everything can be made in such a way that you can go on living. But what kind of life will it be? It will lose all significance. It will not have love!

Death makes life possible. The way life is, is because of death. So death surrounds life like the ocean, and life exists like small islands in it. And they are beautiful because of the ocean; without the ocean they will disappear! So we are not to conquer death. We are to love it, accept it, be a witness to it, and see the phenomenon that it is the other side of life.

Once in a while you become aware, but otherwise it is always there: the plane crashes, some friend dies, and then a shock and in the shock your sleep is broken a little bit. Again you will fall asleep and you will forget all about the plane crash and the friend and the mother and the father, and again you will move in the same somnambulistic pattern...

But it is good to be reminded! -- because that reminding can become a great experience. If you can now

keep alert forever, then the death of a friend or the father or the mother or a beloved can become a blessing in disguise -- if it can make you aware, if it can make you more of a witness.

And one who can witness death can witness everything, remember, because that is the last thing, the ultimate in witnessing. If you can witness death then there is nothing else which cannot be witnessed. You have encountered the ultimate fear, and in encountering it you have gone beyond it, in witnessing it you can start laughing about it. Then death is a joke.

[A sannyasin says that when she closes her eyes, she sees two eyes; they seem to be yours.]

It is perfectly beautiful. Look into those eyes! Descend deeper and deeper into those eyes. It will bring many realizations to you. Those eyes will become doors into a new world.

[A sannyasin says: When I feel the bliss... and this inner peace, it goes mostly along with a deep sadness.]

Don't be worried. Peacefulness and sadness have something in common. They overlap. Sadness has something of silence and silence has something of sadness. They are not the same but they overlap, so sometimes it can happen: feeling peace, feeling silent, you may suddenly become sad. Don't be worried about it. Vice versa also happens: sometimes feeling sad you may suddenly become very peaceful, because one can enter from one to the other; they are bridged.

Enjoy it, nothing is wrong in it. Even sadness has a beauty of its own, it has a depth. In fact it is far more important than your so called happiness, because that is very shallow. Your happiness is shallow, your sadness is deep. It touches your very core. So don't be worried; let it happen, watch it.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #8
Chapter title: None

8 August 1979 pm in Chuang Tzu Auditorium

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Anand Mark. Anand means bliss. Linguistically bliss gives the idea of happiness, joy, pleasure, but existentially it is something higher than happiness, greater than joy, deeper than pleasure. All those three things -- happiness, joy and pleasure -- are part of it, but it is not just the sum total of them. The total is more than the sum total of all the parts.

Bliss is the state of absolute harmony within you, not only within yourself but with the existence too. Hence within and without, when absolute harmony prevails there is no discord. All is at ease, at home. Then it is bliss. And that's the goal of all life: to attain it.

Mark means the god of Mars. The ancient people all over the world were always tending to change and transform everything into the divine. The sun became a god, the moon became a god, Mars became a god, mountains became gods, rivers became gods, even trees, rocks... That was a totally different world view in which all was divine, in which dust was divine.

Those were really poetic people -- visionaries, dreamers. They had a certain quality of innocence, hence wherever they looked, they penetrated deep; everything became transparent to them. They were childlike. It

was the primitive age of humanity, and when I use the word "primitive" I don't use it in any condemnatory sense -- on the contrary. In fact, to know God one has to be a primitive again: innocent, full of wonder, awe, knowing nothing and exploring everything. In that wonder and awe and innocence, worship naturally arises.

So it is not a question of what you worship: the sun, the moon, mars -- it doesn't matter. All that matters is that deep inside you a great longing to worship arises. It becomes focused on anything: whatsoever you can find, you start worshipping it. That is the state of religious consciousness.

That consciousness has disappeared from the world. Instead we have a very mundane, scientific approach to reality. The poetic has disappeared, the religious seems invalid, the spiritual seems absurd. But for a sannyasin the absurd, the illogical, are the pathways to God. Life itself is illogical, absurd.

And anything is significant if you can use it for worship. If worship can arise in you, if you can become prayerful, then use everything: then let trees be gods, and rivers and mountains and everything be divine. If the poetic vision arises in you then bliss becomes very simple. When you can see God everywhere you fall in accord. Then the enemy disappears, and with the enemy, all struggle, all conflict. Then all is melody and all is music.

Deva Anne. Deva means divine; anne means prayer -- divine prayer.

Prayer is not human, it is always divine, because it is not done by us; it happens to us. It is a penetration of the beyond, a ray of light coming into the darkness of our being. It is not something that we invent, it is a gift. All that is needed on our part is to be ready to receive it, to be willing, to be open, to be vulnerable.

Prayer is not an act that you can perform; it is not a ritual, it is nothing that you can do anything about. One is utterly helpless before prayer. There is only one thing you can do and that doing is very negative: don't hinder it. When it comes to you, welcome it; when it fills your heart, don't be afraid; when it starts flowing in your tears, allow it. Be in a let-go and prayer happens.

So whenever you are feeling harmonious, whenever you are feeling happy for no reason at all -- morning, evening, night -- then just sit with closed eyes, in a state of surrender... just available. Not available to anything in particular, not expecting something to happen, not waiting for God to do something to you... because those are subtle demands and they become the hindrances. Just being silent, enjoying silence, utterly surrendered and open to existence, one starts hearing the footsteps of the beyond, very close by. They go on coming closer and closer and closer, and suddenly they are so close that they become your heartbeat. Ultimately they are so close that you cannot separate yourself from them; you are them.

A man cannot do prayer but a man can become prayer. Prayer is a state of being, not a state of doing.

Anand Renate. Anand means bliss; renate means reborn.

Sannyas is a process of rebirth, it is being born again. The society corrupts. It corrupts every child; it distorts every child's consciousness, it paralyzes its freedom. It makes the child crippled because only crippled people are ready to depend on others. The crippled and the paralyzed need leaders to guide them, they need saints to teach them, they need priests; they need all kinds of exploiters. So before a child can become conscious of what is happening to him, he is already poisoned.

Real religion means something that is never social. Real religion is always anti-social. Jesus is anti-social, Christianity is not; hence Christianity has nothing to do with Jesus. Buddha is religious but Buddhism is not. Because Buddha is anti-social he is a rebel. He has not only made himself free of all bondage, he helps others also to become free.

And that is the whole process of sannyas: all that the society has done to you has to be undone. Slowly slowly the whole structure that surrounds you, the armour, the defense, has to be withdrawn, taken out, taken away, dismantled, so that the consciousness hidden behind can assert itself, so that you can become an individual. And to be an individual is the greatest bliss in life.

Unless a person becomes an individual he re mains pseudo. Personality is pseudo; individuality is authentic and real. We are born as individuals, but the society immediately starts changing us into persons. It destroys your freedom, individuality, integrity, and it makes you a pseudo phenomenon, a slave.

Sannyas has to go against this whole process. It has to destroy the personality so that the individuality can be found again; that is the rebirth. And when you feel yourself it is the greatest moment in your life -- when you are not dominated by others, not pulled and pushed, when you are really rooted in your being, centered in your own being, resting in your own self. Bliss arises out of that rest and one is reborn.

The first birth is only physical; it happens through the parents. The second birth happens through the Master; it is spiritual. Get ready for the second birth, get ready to be reborn. And life can become paradise.

It is paradise: all that is needed are eyes, free eyes, to see it, and a free heart to feel it.

Anand Wil. Anand means bliss; wil means resolution, unwavering resolution a determined resolution.

Sannyas is a commitment -- a commitment to know yourself, a commitment to be yourself, a commitment to risk everything for this exploration. It is total involvement with existence, going to the very depths of existence and to the very heights of existence.

Ordinarily people live only accidentally. They are like driftwood at the mercy of the waves and the winds. They don't have a direction; they don't have any sense of direction either. They don't know who they are, why they are and where they are going and from where they are coming. They are sleepwalkers, somnambulists, living in utter unconsciousness.

Sannyas is pulling yourself together, sannyas means making all possible human effort to wake up. It happens, but one has to make a very concentrated effort for it. It has to be passionate, intense; it has to be total and whole. And that is the meaning of your name.

Let it become a reality, not only a name: a blissful resolution to know who you are, a blissful resolution to know what existence is. What is beauty? What is truth? What is God? -- when these questions are no more curiosities, when your whole life is at stake, then only do answers start coming to you.

Just as water evaporates at one hundred degrees' heat, when your commitment to self-enquiry is total, the ego starts evaporating. And the moment the ego has evaporated, the knowing happens. When all that is false is gone -- the ego is the center of the false: the ego gone, all that is false disappears from your life -- suddenly you are face to face with reality. And to know the real is to know God, and to know God is to know bliss and benediction.

Anand Sharabo. Anand means bliss; sharabo means wine. My way is the way of the drunkard. I would like you all to be drunk with the divine. Less than that won't do.

The mind is calculative, hence it remains superficial. And because it calculates too much it always hesitates; only when the time has gone does it come to a conclusion -- but then it is pointless. When the right moment is there the mind goes on thinking and hesitating. The mind is basically an extension of fear. That is not the way to know God. God cannot be known through calculation, through cleverness; God cannot be known by this hesitating mind. It is good in the marketplace but not good in the temple; one has to leave it outside the temple. And to leave the mind outside is to be drunk.

Then you function through the heart. Then your heart starts creating a wine of its own and your whole being becomes permeated with it. You start living in a totally different dimension: the dimension of love, the dimension of poetry, the dimension of dance, the dimension of music.

Then you are getting away from the marketplace. The way to get away from the marketplace is not to escape to the Himalayas or to a monastery. The real escape is to drop the mind and to exist as the heart. To exist as the heart is what I mean by being a drunkard... to exist as a lover.

Then prayer is easy, then worship is easy, then trust is easy. It becomes so easy that one never asks how. If a person asks how to trust, how to love, he is simply showing that he exists in the head -- the head always asks "how". The heart never asks how.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #9
Chapter title: None

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Veet Charlie. Veet means going beyond; charlie means man. Man is the only being in existence who can go beyond himself. This is man's distinctive character. It defines him.

Aristotle says that man is a rational animal He thought that reason separates man from other animals he was wrong. Animals also have reason; the difference is only of quantity. Men may have more, they may have less, but any quantitative difference cannot become the definition. Only one thing is special about man -- that is his capacity to surpass himself

My definition of man is: one who can surpass himself. It is a paradox: man becomes man only when he surpasses himself.

Friedrich Nietzsche has said that the day man stops thinking beyond himself will be the gloomiest day in the history of man. Man exists in the very endeavor to grope for the beyond, the very adventure to pass all the boundaries. That is the very spirit of man. It makes him noble, it makes him divine; it makes him something which is extraordinary.

Sannyas is only a method to transcend yourself. Sannyas means the very essence of religion. Without religion man would be an ordinary animal: more rational, more efficient -- but still, an animal is an animal. It is religion that brings something so totally new into the human existence that it is inconceivable to the mind. And to comprehend the incomprehensible is the way of a sannyasin: an effort to know the unknown and the unknowable.

It looks absurd logically, but logic is not all. And we are fortunate that logic is not all. Life is far more than logic can contain. It overflows all logical definitions. It knows no boundaries, no limitations; hence it is inexpressible in words. But the inexpressible is the very heart of man, the very poetry of his existence, the music of his being.

I will need you here! Think of this place as your home.... Do a few groups. And become part of the family right now. You can go back once, finish things, come back.

Anand Anamo. Anand means bliss, anamo means nameless. Bliss is so vast that no word is adequate enough to express it. It is so infinite that we cannot say what it is, we cannot define it. It is like a taste on your tongue: you know it, but you cannot say it.

One feels almost dumb when one enters into the world of bliss. One starts feeling that only silence can express it. All words seem so futile, so superficial, so meaningless, because words have been invented for day-to-day use and bliss is not something that is ordinary, that is routine. It is something extraordinary. A ray of light in the dark night of the soul, the meeting with the mysterious, with the miraculous, the meeting of the dewdrop with the ocean -- that's what bliss is. On one hand, the dewdrop disappears in that meeting and on the other hand it becomes the ocean. But now how to say it? Now who is there to say it? The separation is no more there between the knower and the known; hence the inexpressibility of bliss.

Bliss is the poetic name for God. The word "god" has become a little dirty in the hands of the priests, in the hands of the scholars; it has become associated with the wrong kind of people. It has lost its beauty, it has lost its grandeur, it has become almost mundane. The moment you say "god" nothing sacred stirs in your heart. "God" reminds you of the church and the dead priest and the superficial rituals. The word "god" reminds you of Christianity, Hinduism, Mohammedanism and all their stupid quarrels, conflicts, bloody wars.

The word "god" does not remind you of bliss which really is its essential meaning. It does not remind you of singing, dancing, which is its real meaning. It does not remind you of celebration, joy, which is its real meaning.

Sannyas is not a ritual. You are not becoming part of a church; on the contrary, you are dropping all memberships of all the churches and of all the nations, and of all that makes you limited, confined. You are attaining freedom through it. Initiation into sannyas means initiation into total freedom.

Sannyas means assertion of your being as yourself. And only an individual can meet God. A crowd has never seen God, only individuals: a Moses, a Jesus, a Mohammed, a Krishna, a Buddha -- only individuals, not crowds. Moses was moving with a great crowd. He was moving from Egypt towards Israel with the whole crowd of Jews, but he had to move to the mountains into absolute aloneness and solitude, to encounter God. He had to leave the crowd behind. Buddha had to leave his kingdom behind to go into the mountains.

Sannyas is really leaving the crowd behind and moving inwards, because the real mountains are there, the virgin peaks of those mountains are there, not trodden by anybody, because only you can go there; nobody else can go there.

Sannyas means an inward journey of absolute freedom, *in* freedom, and *for* freedom.

Prem Nadam. Prem means love; nadam means music. Love is the music of the heart. The heart is a harp, you can play upon it. To know how to play upon the heart is the whole art of love. The mind creates only noise. It knows nothing of music; it is incapable of creating music. The mind belongs to the marketplace; it is the marketplace. It has all the noise of the traffic and the people bargaining and shops and shopkeepers and the customers.

But the heart is utterly silent. It knows nothing of the marketplace; it knows only solitude. It knows silence, and silence is music. In fact when you enjoy and music you enjoy it because it creates silence in you. The greater the music, the greater its capacity to create silence in you. If it only creates noise in you, excitement, feverishness, it is not true music; it is part of that maddening marketplace again. True music makes you aware of such tremendous silence in yourself that you have not known before.

Meditation is the art to know one's silence, one's music. Meditation means dropping from the head and entering into the heart. And heart is the center where love arises, music arises, poetry arises.

The heart is the center of celebration, of rejoicing in life. When your heart is full of love and music it starts overflowing, it starts reaching other people. The sharing is inevitable; once you have it, you have to share it. You cannot contain it, it is so much. If you try to contain it, it hurts.

It is like when the child is nine months old in the womb. The child has to come out; the mother cannot contain it any more. The child is grown up, needs the womb no more. The child has to enter the world, the child has to leave the mother.

When your love is ripe, when your music is full, it goes on flowing towards people, towards nature, towards mountains, rivers and stars, and the sharing of it brings you more joy than the joy itself.

Anand Nijen. Anand means bliss; nijen means one who is his own self. Bliss happens only to those who insist on remaining their own selves. The society is very much against such people. The society wants sheep, not human beings; the society wants slaves, not rebels. The society is interested in what you can do, not in what you are. The society has no interest in your self, in your soul. Its whole interest is in your efficiency; it wants to reduce you to a machine. And that's what has been done down the ages: people have been reduced to machines.

One has to be very aware not to be exploited, because the machinery of exploitation is really very complicated and very great; to escape from it is no ordinary thing. That's why it rarely happens that a Buddha, a Jesus, a Socrates, a Heraclitus, find guts and courage enough to escape from this whole trap; the trap is really big. And they start poisoning you the moment you are born, or even before it, because now they say that even the child in the mother's womb is affected by what is happening around him.

So the moment you are conceived the society starts impinging upon you, and the moment you are born, immediately you are baptized as a Christian or as a Hindu. The priest enters and the priest follows you from birth to death, from the beginning to the end. He takes care that you don't escape. You are conditioned not to escape; you are conditioned to believe stupid things. You are conditioned to become a believer, not an enquirer. Your reasoning is destroyed, your logic is paralyzed.

All that they can do to destroy you is being done; and the irony is that it is done for your sake -- they are helping you. They are killing you! Hitherto the society has been very murderous, but because it has been so for so long we don't take any note of the murderous structure that surrounds us.

Sannyas means that you are becoming aware of the prison, that you are becoming aware that a few people have escaped from the prison, that you are becoming aware that there is a possibility for you too to escape, that you are becoming aware that there are methods and devices through which you can get out of the prison, that there are keys which can unlock the doors, and ladders which can be used to climb the walls, and there are means which can be used to bribe the guards. That's what sannyas means: one is becoming aware of all these possibilities and one starts enquiring what is beyond the walls. The true life is beyond the walls. God is available only to those who are free, not to those who are slaves.

That is the meaning of your name: bliss that comes to one who remains himself, who does not compromise, who does not sell his being for any comforts, security, safety. Bliss comes as a gift to those who are rebellious; bliss is for the rebellious souls. I teach rebellion!

[The new sannyasin says he doesn't know where he belongs.... he has been doing nothing for the last six months.]

You are getting ready to be here. If you do nothing for six months, then this is the place! Where else can you go? "Nothing' is dangerous. You can come here and be here, part of the family.

[A sannyasin asks: Could show to me the bridge between the divine kingdom, the mystical kingdom, and the mystical marketplace.]

The bridge is always within you. You are the bridge, and you can bridge anything: Buddha and Jesus, the marketplace and the mystical kingdom, relationship and solitude, matter and God. You can bridge anything. You are the bridge; there is no other bridge. Whenever you are in a state of witnessing you can bridge anything. That is the secret. Don't judge, don't evaluate. Just watch -- a pure seeing, whatsoever is -- and you will be surprised that in seeing without any judgment, bridging happens.

Those who can remain a silent witness to all that goes on around have bridged the marketplace and the mystical kingdom. They may be in the marketplace but they are in the mystical kingdom through their witnessing; they are in the world and not part of it, because that witnessing energy is always a transcendental force. It cannot be reduced to anything objective.

It is very elusive: if you want to catch hold of it, you will never be able to. If you don't try to catch hold of it, it is in your hands, it is all yours. If you run after it, you will not find it; if you stand still, it is there.

So learn to witness more and more: outer things, people, nature. Witness -- don't forget that you are just a witness, a watcher. Then inner things -- thoughts, desires, memories -- watch and remember that you are a witness.

This is what George Gurdjieff used to call self-remembering. Continuously remember that you are a witness; never for a moment let this remembrance lapse. Many times you will forget and you will become identified. The moment you remember that you have forgotten, don't repent. Don't waste time in repentance, because that is getting identified with a new idea, the idea of repentance. Don't feel guilty, otherwise again you are identified. Just take note that you had forgotten, that's all: remember again. No need to repent, no need to feel guilty. Again start watching, and slowly slowly, the knack...

It is a knack, it is not even an art, because art can be taught but the knack cannot be taught -- that is the difference. It is a knack. Doing it one learns only by forgetting many times, going astray, coming back again; one learns only by trial and error. Nobody can teach it to you, but you can still learn it. And that is the bridge. Then it is not a question of what you want to bridge: the whole existence is bridged.

Suddenly all that was falling apart, was contradictory, inconsistent, opposed to other things, is no more opposed, is no more contradictory. On the contrary, all the contradictories become supplementaries and all the opposites become polarities of one energy. And out of that witnessing arises a great harmony. The whole existence is felt in deep harmony. That harmony is God, that harmony is truth; that harmony is nirvana, enlightenment.

So it is not a question of bridging this and that. If one has to bridge each time, then one will have to create millions of bridges and still there will be left many things left unbridged. I give you the simple secret through which everything becomes bridged, the master key: witnessing is the master key. You need not carry many keys for each different lock; only one key opens all the locks.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #10
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Prem Anastasia. Prem means love; anastasia means resurrection.

Love is the only energy that never dies. Each death only becomes a new birth. Everything else is momentary, except love: love is timeless.

That's why Jesus says love is God. Love is our only experience through which we can have a glimpse of what God is. Love comes closest to God's reality. Love is almost a reflection of God. Hence it dies, disappears, but revives again, resurrects again. To know love is to be religious. To be love is the end; the goal is achieved.

Prem Anna. Prem means love. Anna has three meanings: the first is prayer, the second is grace, the third is compassion. All three meanings are tremendously significant and all three are rooted in the experience of love.

First, love becomes prayer; second, love becomes grace; and third, love becomes compassion. In these three steps the whole journey is completed. These are the basic qualities of a spiritual consciousness. It will be prayerful. Prayer means gratitude. It means that whatsoever God has given is more than needed. It is an overflowing thankfulness. It is an expression of gratitude, that "I am not worthy, yet you have chosen me to be alive. I have not earned it, yet you have showered it on me. It is a gift." To know life as a gift is the beginning of prayer.

And the moment you start feeling prayerfulness, a great beauty starts surrounding you; a softness, a femininess, a roundness -- all those create grace. One is surrounded by an aura of grace, but only when the heart is full of prayer. And prayer never remains inactive. First it transforms you, and brings grace to you, beautifies you, and then it starts reaching to others. That's what compassion is: you start sharing your joy. But everything begins with prayer, and prayer itself is nothing but the fragrance of love.
Be love and all else shall follow of its own accord.

Anand Mario. Anand means bliss; mario means prayer.

Prayer can either be serious or cheerful. If it is serious it is ill, unhealthy; something has gone sour in it. If it is cheerful, dancing, rejoicing, then it is healthy and whole. Ordinarily people pray only when they are sad, miserable; hence their prayer never soars very high. It cannot reach to the ultimate. It has no wings, it cannot fly. It cannot take you to the core of the mystery of existence. Because it is out of your misery it is heavy; because it is out of your sadness it knows nothing of dance. It cannot laugh, it knows nothing of laughter.

Because of this kind of prayer the so-called saints are really pathological people, psychologically ill. Flowers cannot bloom in their being. This has to be remembered: prayer should be playful. It should not be serious, it should be sincere, certainly, but not serious. It should be silent but not sad. It should be capable of love, laughter, lightness. Unless it is rooted in delight it cannot take you very far.

My whole approach towards prayer is that of playfulness. Churches have become very serious. They are almost cemeteries. They are not temples of life. Death is worshipped there; life is not enjoyed. A healthy prayer is nothing but a rejoicing in life and all its gifts. And life is beautiful. Each moment is full of surprise, and each moment brings tremendous possibilities of being ecstatic; but unless you are in a prayerful mood, receptive, laughing, dancing, you cannot receive those ecstatic gifts. You remain closed.

Prayer means the opening of the heart, just like a bud opening and becoming a flower... Then the flower enjoys the sun rays, the wind, the rain. Then the flower is laughing; it is laughter. It is a song. And a tiny flower is not as tiny as it appears, because it goes on pouring its fragrance into existence. It gives, it not only has. It not only gets, it gives too, it shares; it shares its whole spirit.

Become a blissful prayer a cheerful prayer and then God is not far away. In that very cheerfulness he is found.

Anand Dominique. Anand means bliss; dominique means blessed by the lord.

Bliss is not an achievement of man. Man cannot attain it by his own efforts. Man has to be on the receptive end: he has to be open and vulnerable. It is always from God's side that the blessing comes. Bliss is a blessing from God. It is available to everybody but very few people are capable of absorbing it. People remain closed. They are not sensitive enough. They cannot allow it to enter; they are very afraid. They are always on guard, holding themselves back. They are so afraid that they create an armor around themselves so nothing can penetrate.

Sannyas means dropping your armor, becoming defenseless. It is risky, but the payoff is tremendous. Once you gather enough courage to drop all defenses, God simply starts pouring into you from every nook and corner. He rushes towards you from every direction. That is the meaning of dominique: blessed by the lord. Bliss is a blessing. You cannot achieve it but you can receive it.

The ego always wants to be the achiever, hence the ego is a barrier. One has to put the ego aside, the ego can bring only more and more misery to you. The greater the ego, the greater is going to be the hell. No ego and the hell disappears. Egolessness is what paradise is all about. It is not a geographical place somewhere above in the skies; it is a psychological space of egolessness.

Drop all defenses, let the ego disappear, be open, trusting, ready to risk for the unknown, and bliss starts descending in you; it comes from the beyond. And once you know the knack of it, how to let it in, things become very simple. Life becomes spontaneous, life loses all complexity: it becomes so simple and so innocent that you are a child again. And to be a child again is to be a saint.

Prem Michael. Prem means love; michael means godly, divine, godlike.

Love has three dimensions. One is animal-like: it is only lust, a physical phenomenon. The other is man-like: it is higher than lust, than sexuality, than sensuality. It is not only exploitation of the other as a means. The first is only an exploitation; the other is used as a means in the first. In the second the other is not used as a means, the other is equal to you. The other is as much an end unto herself or himself as you are. And love is not an exploitation but a mutual sharing of your being, of your joys, of your music, of your pure poetry of life. It is sharing and mutual.

The first is possessive; the second is non-possessive. The first creates a bondage; the second gives freedom. And the third dimension of love is godly, godlike: when there is no object to love, when love is not a relationship at all, when love becomes a state of your being. You are simply loving -- not in love with somebody in particular, but simply a state of love, so whatsoever you do, you do it lovingly; whomsoever you meet, you meet lovingly. Even if you touch a rock, you touch the rock as if you are touching your beloved; even if you look at the trees, your eyes are full of love.

The first uses the other as a means; in the second, the other is no more a means; in the third the other has completely disappeared. The first creates bondage, the second gives freedom, the third goes beyond both: it is transcendence of all duality. There is no lover and no beloved, there is only love.

That's the ultimate state of love, and that's the goal of life to be attained. The majority of people remain confined to the first. Only very rare people enter into the second, and rarest is the phenomenon which I am telling you is the third. Only a Buddha, a Jesus... There are a few people here and there, they can be counted on one's fingers, who have entered the third dimension of love. But if you keep your eyes fixed on the faraway star, it is possible. And when it becomes possible, you are fulfilled. Then life lacks nothing, and in that fulfillment is joy, eternal joy. Even death cannot destroy it.

Prabhu Anama. Prabhu means God; anama means nameless.

God has no name. All the names are invented ones. The Christian, the Hindu, the Mohammedan -- all those names are arbitrary. People have been fighting for those names, killing each other, and God has no name at all. God is this nameless universe, this vastness, this infinity, these millions and millions of stars, planets, the earth, the sun, the moon; all this, this totality, is God. This totality is so vast that it cannot be contained in a name. No word is adequate enough to express it.

This has to be constantly remembered because down the ages we have been taught names, theories, philosophies, ideologies, and they have become so important that we have completely forgotten the reality.

The word "rose" has become more important than the rose itself. But remember, the word "rose" is not the rose and the word "god" is not God, and the word "love" is not love itself. We have to drop the words and enter into realities.

Language is absolutely useless as far as reality is concerned. Language is good when you are talking to human beings: it is convenient, it is communicative -- but when you are talking to the stars it is a hindrance

because they don't understand any language. And when you are addressing the whole existence the only way to address it is to be utterly silent, to be utterly devoid of all words and all philosophies and all religions. One should not be a Christian and one should not be a Hindu and one should not be a Mohammedan if one really wants to commune with reality.

And to be a sannyasin means the first step into reality, beyond words, beyond language, beyond scriptures.

Deva Agar. Deva means divine; agar means a house, a temple -- a house of God, a temple of the divine.

Each being is a house of God, each being is a temple of the divine. If we are not aware of it we go on living a very miserable life; if we become aware of it, life becomes sheer ecstasy. The only difference between a Jesus and you, between a Buddha and you, is that of awareness. They have awakened and you are fast asleep, otherwise there is no difference at all: the same God who resides in them resides in you. But in you something is asleep; in them something has become awakened. The word "buddha" means the awakened one, whose sleep is gone.

We are in a metaphysical sleep. It is just as in the night when you fall asleep you start dreaming and the dreams appear real, absolutely real; you trust them, you believe in them. In the morning when you wake up it looks so ridiculous -- how could you have believed in them? But when they were there and you were asleep, you believed them. The same is the situation on a higher plane: when one becomes metaphysically awake one cannot understand how one could have believed in money so much, in power politics so much, in name and fame so much. How could one have believed in the body so much knowing that death is happening every day, all around? How one went on living as if one was not going to die at all!

But right now when you are metaphysically asleep all these things seem to be very real. Somebody insults you and it looks so real, somebody praises you and it looks so real, but when you become metaphysically awake, meditatively alert, all these things start fading into dreams. Then it doesn't matter whether you are insulted or praised. Nothing that matters right now matters at all.

Your name will remind you continuously that a god is hidden inside you. You have to search for him, and the only way to search for him is by becoming more aware, more alert, more mindful. All the methods of meditation are nothing but techniques, devices, to bring awareness to you, to shake you up, to wake you up.

Prem Nayana. Prem means love; nayana means the eye -- the eye of love.

God is not known through logic, God is known through the eyes of love. God is not a conclusion of great argument, it is an insight. It is not the end product of thinking but an experience of feeling.

And just as we have eyes to see the world without, hidden behind these two eyes is a third eye which can look inwards. It is a metaphor, it is not a physiological phenomenon. It is not that by dissecting the body you will find the third eye somewhere. It is a poetic way of saying that when we close our eyes and we stop looking outwards, a new insight arises in us which looks inwards. And only by looking inwards does one find God, because God is not there outside; God is your very potential, your very ground, your very being. Of course once God is known as your inner reality, as your subjectivity, you will find him everywhere, but you will only find him outside when first you have encountered him inside.

Hence worship does not help much; only meditation helps. After meditation worship is possible, but then one does not go to worship in a church or in a temple: one's whole life becomes a worship. Then one walks and it is worship, and one sits and it is worship, and one sleeps and it is worship. Because now everything is so full of God, how can you do anything else but worship? A tremendous prayer goes on arising in you. Waking, sleeping, it continues; it becomes an undercurrent.

But first God has to be encountered within; then he is without too. But nobody has first known God without. That has never happened and that is never going to happen. That is impossible. The first taste has to be subjective, then it can be objective too.

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[A sannyasin says he has had many professions but always felt "It's not that." He asks Osho what to do to find his way.]

It has nothing to do with what you are doing but with what mind you are doing it. With the same mind nothing will satisfy you. You can go on changing but you remain the same. You only change the job but not your approach, your attitude, not your consciousness. Nothing is going to satisfy you.

If you change your consciousness then anything can satisfy you, then everything can satisfy. So you have to change the whole gestalt of your thinking. Don't think in terms that "This job is not good, that's why I am not satisfied." No, you don't know how to remain contented, how to enjoy life with all its limitations, how to enter into each situation with awareness, love, blissfulness. Then all the jobs are almost the same. What you do does not matter; what you are matters.

So now let this be your search. Do whatsoever you are doing but do it more meditatively, more lovingly, more playfully. You will be surprised: things that looked heavy are no more heavy and things that looked a drain are no more so. The whole burden will disappear... but not through the old way.

And this is what sannyas is all about: changing the emphasis from the outer to the inner, changing the emphasis from the content to consciousness, changing the emphasis from the world to the self.

Now go and try it -- something is ready to happen! Keep it (a box) with you and whenever you need me put it on the heart. Help my people there.

Prem Silva. Prem means love; silva means goddess of the forest. It represents the solitude of the deep forest, the virgin solitude. And if love and solitude can both grow together in your being then you will know the highest peak of joy possible to human beings. Love alone gives tremendous contentment; solitude alone also gives tremendous contentment. But when both are together it is immeasurable; no word can express it. Then even "tremendous" is a very tiny word.

And this is the synthesis a sannyasin has to achieve: one has to be both, absolutely alone and utterly available for relationships. These are the polar opposites, and the meeting of these two creates the greatest harmony.

Anand Robert. Anand means bliss; bliss is the purest essence of happiness. Happiness is a mixed phenomenon: it is always found with unhappiness. The unhappiness remains at the very core of it, so even when you are happy, something is unhappy in you -- some part remains dark. Hence happiness never satisfies; one longs for more and more. But the problem is that the more happiness one has, the more unhappiness one will feel. The happier a person becomes, the unhappier he becomes. The happier a society becomes, the more unhappiness is felt. They grow together, in the same proportion; in fact they are two names of the same thing or two sides of the same coin.

Bliss means pure happiness, no shadow, no darkness. It is the ultimate goal of all beings -- man, animals, birds, trees. But only very few -- a Jesus here and there, a Buddha here and there -- have attained it, although it is possible for everyone to attain it. But people don't bring their total energies to the endeavor.

Robert means bright, brilliant. Bliss and brilliance and joined together, because bliss is light -- hence it is bright -- and bliss is radiant. It is a sun in the heart of your being that starts shining, and all the clouds disappear. It starts radiating all around you, it creates an aura of brilliance around you. It creates a rainbow of all colors around you; it makes your life tremendously rich, multidimensional.

Misery is out of stupidity, hence a miserable person is bound to be stupid. Stupidity and misery go

together; intelligence and blissfulness go together. If one wants to be blissful, one has to be very intelligent. And remember, intelligence is not something that is given to a few and not given to others; intelligence is part of everyone's nature. A few people use it, and only a very few people use it. Others never look at it.

Meditation is a way to look at intelligence, to focus on your intelligence. And the miracle is: just by focusing on your intelligence it starts functioning, it starts working. Once your consciousness is focused on it, it becomes alive, it comes alive.

If you become blissful you become intelligent if you become intelligent you become blissful. And a sannyasin has to work both ways together. Be more blissful so that you can be more intelligent, and be more intelligent in your life so that you can be more blissful. They go on helping each other. They create a beautiful symphony.

Prem Frans. Prem means love; frans means freedom.

Love that brings freedom is the only true love. Love that creates bondage is not love at all; it is something else parading as love. That's what is happening all over the world: people in love feel in chains, subtle chains, golden chains, but chains are chains -- whether they are made of gold or steel it makes no difference. Sometimes the golden chains are far more difficult to get out of than the steel chains, because with golden chains you become attached because the golden chains look like ornaments. Because they are golden a clinging arises.

In the name of love people are living in golden chains. Their houses have become prisons. Their love life is not truly a love life; it is just the opposite of love. It is hatred, it is jealousy, it is possessiveness; it is anger, rage, conflict; it is the whole power politics. Because it is not true love it is bound to be an ego trip. And wherever there are two egos, conflict is bound to arise, so all lovers are continuously quarreling; quarreling becomes their occupation.

They can't sit in silence. They can't sit just looking into each others' eyes; they can't sit just holding each others' hand and looking at the moon. They can't meditate together. Their life knows nothing that love should make available to them. Love makes all that is great available to lovers but in the first place love has to be there. Love makes meditation possible. Love is the deepest meditation. If lovers don't know meditation they are not lovers. They may be fulfilling some instinctive sexual desire but it is not love. They have not yet known the higher dimension of love. They are crawling in the lowest, dark, dismal world of sexuality. They have not looked up at the stars.

Love brings meditation, love brings silence. Love brings a new poetry to your being, a new song to your heart. And the ultimate gift of love is freedom: it gives you freedom and it gives you the capacity to give freedom to others. Only when love becomes freedom know that you have loved. If something of freedom is missing from it, then go on searching, then go on improving. Then remember continuously that it is not yet what it has to be, that it is still something else, not love, something falling short. And if one can remember it, that very remembrance helps one to find love.

It is not very far away, it is just inside your being. If you start looking for it and searching for it... In the beginning it is a groping in the dark, a blind groping, but sooner or later you are bound to stumble upon it. And that day is the greatest day of your life when you have stumbled upon the energy called love because immediately you are released from all bondage. And not only that: you release all those who love you from all bondage. You become non-possessive, non-jealous; you start giving unconditionally. Now your joy is the sheer sharing of your being. You don't demand anything in return; you have no expectations. When you don't have any expectations, no situation can frustrate you; then each situation is a fulfillment.

Prem Moonje. Prem means love. Moonje literally means hand, but symbolically means the hand of the protector, the hand of the guardian, the hand of God... because God is the protector and God is the guardian. So your full name will mean love, the hand of God.

Love is really something that comes from the beyond into your being. It is the penetration of the sky into the earth. It is the search of God for man. It is not only that man is searching for God, the search is not one-sided: God is also searching for man. If only man were searching for God there would be no possibility of succeeding. Those who have succeeded have known that they were only one of the parties in the search: the other was also seeking and searching. And of course it is because of the other party that the success has become possible; hence all those who have attained have thanked God: "It is your grace, it is because of you, that we have been able to come home. Left on our own we would have gone seeking and searching for lives and lives, and still there would have been no hope."

Man is so small and the universe is so vast. Man is so ignorant and God is so invisible. But God is also in search, in search of those who are in search of him. And he is felt as love in the heart; his first touch is felt as a love movement in your heart. When you start feeling love arising in the heart, remember, God is very close by. Love is an indication.

So always remember, love is divine, God's hand. Respect love, revere it because that is the only bridge between man and God.

Prabhu Lia. Prabhu means God; lia means married to -- married to God. That's what sannyas is: a love affair, a love marriage.

God can be found only by those who are really totally dedicated. A superficial, formal relationship cannot be of any help. It needs commitment, involvement, a passionate, intense desire for God, as if one is burning with thirst, as if one is lost in a desert for days together and there has been no water. One is just thirsty, every pore of one's being is thirsty, every cell of one's being is thirsty. The thirst is so much that one cannot think of anything else. The thirst is so much that one is ready to pay anything for a glass of water.

When Alexander the Great came to India he met a sannyasin. He asked, "What are you actually doing in the name of sannyas?"

The sannyasin said, "If you were lost in a desert and for days you were thirsty and I was there to offer you a glass of water, how much would you be ready to pay for it?"

Alexander said, "In that situation I would even be ready to pay with half of my kingdom."

The sannyasin laughed and said, "But I am not going to sell it so cheaply. What more can you give?"
Alexander said, "I will even give my whole kingdom."

The sannyasin laughed loudly and he said, "So your whole kingdom is nothing more than a glass of water? I was also a son of a king," the sannyasin told Alexander, "but seeing that all is futile without God I have risked all, and in risking all I have found all. I have arrived. You are not the conqueror," he said. "I am the conqueror."

And he was utterly naked; he had nothing. But if God is in your heart and you have nothing, you have all; and if God is not in your heart and you have all, you have nothing.

Deva Sangito. Deva means divine; sangito means music -- divine music.

The universe is a musical phenomenon. Only man has fallen out of the harmony of it; otherwise the whole universe is a dance, it is an orchestra. Everything is dancing: from the electrons to the stars, everything is in a dance. And the dance is not separate from other dancers; it is one dance. And each dancer is an intrinsic part of the whole -- he is dancing in tune with the whole.

The mystics have always known it, now even scientists have started feeling on the same lines. But man has certainly fallen out of it. Because of his intelligence he has created an ego; he feels he is separate. That is the danger of consciousness: it can be a curse, it can be a blessing. It is a curse if it creates a separation between you and the whole; it is a blessing if it makes you aware of the total harmony of existence, and yourself as just an intrinsic, organic part of it. And these are the only two ways to live: live as an ego and you live a life of curse; live egolessness and you live the life of blessings.
Sannyas means initiation back into the harmony.

Deva Gitam. Deva means divine; gitam means a song -- a divine song.

Sannyas has not to be something serious. It has to be a song: cheerful, playful, prayerful. Sannyas is not renunciation of the world. It was so in the past, but my sannyas is a totally new phenomenon. It is renouncing the mind, not the world, because to me the mind is the real problem, not the world. Without the mind the world is tremendously beautiful. It is the mind that clouds everything, corrupts everything, poisons everything, distorts everything.

Renouncing the world is stupid, but to renounce the mind is the greatest act of intelligence. My whole work here is to help you be detached from the mind, to disconnect you from the mind, so that you can use the mind as a machine but you remain the master. And the moment you are disconnected from the mind you are immediately connected with God. Those two things happen simultaneously.

[A sannyasin, leaving, says: I'm afraid that I won't keep up orange at home.]

I will go on watching you. I will make you so afraid of dropping it. If you listen to fear then... I will

make you very afraid of dropping it.

But it is not good to listen to fear. Listen to love! It is out of love that you are a sannyasin. And never renounce your love for fears...

I will take care of you -- don't be worried. Keep it (a box) with you and whenever the idea of dropping orange arises, put it on your heart and then see what happens!

[A sannyasin, leaving, says: I'm going to need courage... and how do I get it, from within myself?]

It will happen -- nothing to be worried about. Just go, it is there. Just a situation is needed, a challenge is needed, and it will be there.

Courage will be there -- nothing to be worried about. Everybody has courage, it is intrinsic; a situation is just needed to challenge. Now sannyas is a situation, and wherever you go it will create challenges for you. It will not leave you in rest. It will keep you alert and it will demand courage. And whenever it is demanded, courage comes.

Keep it (a box) with you and whenever you need me, put it on the heart.

[A sannyasin, leaving, says: I'm very glad that I came here!]

You are glad, I know, and you will remain glad and the gladness will go on growing. Just keep in contact with sannyasins and help them. Being with sannyasins and helping them is a way of remaining in deep involvement with me.

[A sannyasin says: Many days I'm so active... and then the next day morning I cannot get up for lecture...]

Accept both, mm? -- they are like night and day, just a rhythm in your body. Just accept it. Nothing is wrong. When you feel active, be active; when you feel lazy, be lazy. Action is divine, laziness is divine too!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #12
Chapter title: None

13 August 1979 pm in Chuang Tzu Auditorium

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Video: No

Anand Liesbeth. Anand means bliss; liesbeth means one who worships God. The full name will mean a blissful worshipper of God.

God can be worshipped either out of fear or out of love. If the worship is out of fear it is false, it is a sheer wastage of time. The worship is true and significant only when it is out of love, when it is out of bliss, when it is out of gratitude. One should not worship God to get something from him; the worshipper should be ready to give himself to God.

Worship has not to be a demand but a surrender, and then immediately something starts changing for you. No time gap is needed, just the understanding that worship has to be blissful, loving, grateful, a surrender to the ultimate, with no conditions attached to it. That very understanding is the beginning of a

great transformation, the first step of an eternal journey.

Deva Ron. Deva means divine; ron means power.

All power is God's power; we are only vehicles. He pulsates in our hearts. He breathes through us. He sings a thousand and one songs through us.

Sannyas means to let this understanding become the foundation of your life: We are not, God is. Let the ego disappear, evaporate, and you will find infinite contentment. With the ego there is only misery; without the ego there is only God; and God is bliss, and God is benediction, and God is ecstasy.
Die to the ego so that God can live in you.

Deva Monika. Deva means divine; monika means alone -- divine aloneness.

Loneliness is worldly; aloneness is godly. Loneliness is a negative state: you are missing the other, you are hankering for the other. You are miserable. Aloneness is tremendously beautiful. You are enjoying yourself. You are resting within your being, utterly contented and fulfilled, as if nothing is needed.

The lonely person cannot be fulfilled even if he gets the whole world; and the person who knows aloneness is fulfilled even if everything is taken away from him. That exactly is the meaning of the English word "monk"; it comes from the same root as monika. The words "monastery", "monk", "monika" -- they all come from "monos".

To learn how to be in inner solitude is meditation... how to be so fulfilled with oneself that there is no desire left. Aloneness means that one is enough unto oneself. And that's what sannyas is all about. It does not mean that one has to be lonely; one has to know one's aloneness and then share it. But then it is a totally different phenomenon -- sharing your aloneness. It is not the old kind of relationship where you were dependent on each other, where the other had the key to all your happiness, when the other could have deserted you and created hell for you.

Now you share your being, your joy, your bliss, your love, but you remain a master of yourself. You relate, but you don't create relationships. You love but you don't get married. You don't create any bondage; you remain free and you let the other remain free. And to be free and to let the other remain free is a great experience.

Swami Anand Purno. Anand means bliss; purno means perfect.

Bliss is always perfect. Bliss cannot be divided into parts. You cannot have a little bit of it; either you have it or you don't have it. Happiness is divisible; happiness can have degrees, but bliss has no degrees. Whenever it happens, it happens in its absolute perfection. And the way to allow it to happen is only one: to be totally empty, because perfection can happen only when you give space to it, total space.

All the furniture of the mind has to be removed. One has to become simply a space, with no content, only consciousness; and in that contentless consciousness, bliss descends from the beyond, rushes in from every direction.

When it happens you disappear, you dissolve, you melt. Only it is; you are not. People have called it God, people have called it moksha, people have called it nirvana, people have called it tao, but those are all different names for perfect bliss. Only one condition has to be fulfilled: you have to be totally empty.

Sannyas will pave the way for total emptiness and for perfect bliss. They are two sides of the same coin. On your side you fulfill perfect emptiness; on God's side the promise is always fulfilled, the perfect bliss.

[The new sannyasin says: I'd like to put my head to your feet.]

It is with me -- I have cut it off already! It is a very subtle art. You never become aware when the head is cut. It is already with me, don't be worried. I have stolen it!

Anand Svarupo. Anand means bliss; svarupo means self-nature.

Bliss is not something that happens from the outside, it is your self-nature. It has to be discovered, or maybe it is far truer if we say rediscovered. It is already there, just a few unnecessary things have to be removed and you will be able to experience it. The ego has to be removed -- that is the greatest obstacle.

The constant occupation of the mind in thoughts, desires, memories, has to cease. Because of this noise, this chattering of the mind, you remain unavailable to your own reality; you remain engaged in the head -- and bliss resides in the deepest cave of the heart.

My whole work here is to help you to remove the obstacles. Once the obstacles are removed the bliss starts flowing. Then one is simply surprised that all that one had been seeking for years, maybe for lives, and not finding, has always been inside oneself. There was no need to go anywhere, there was no need to seek and search; God had given it already.

Anand Sagar. Anand means bliss; sagar means ocean.

Man looks like a dewdrop; he is not, he contains the whole ocean of bliss in him. From the outside he looks so small, but when you look from the inside man is as vast as the whole universe. His consciousness knows no limits. His body is limited, his mind is limited, but his consciousness is as big as the whole universe; it is infinite. But because we live too identified with the body we become beggars. If we disidentify ourselves with the body, if we start thinking in terms of consciousness, of witnessing, watching, then our whole perspective changes: then one lives like a king.

Right now one may be a king but is bound to live as a beggar. Then one may be a beggar but lives like a king.

Anand Ajata. Anand means bliss; ajata means unborn.

Bliss is unborn, hence it cannot die. That which is born is bound to die: birth brings death in. Birth is the beginning of death, so whatsoever is born is going to die. Whatsoever has a beginning is going to have an end. Bliss has no beginning and it has no end; it is eternal, it is timeless, deathless. We are made of it. In fact the whole existence is made of it; but we are not aware, we have not looked into our own being to see what we are made of.

A great digging is needed inside, and when we reach to the very core of our being a great surprise is waiting there. We are gods, goddesses, eternal entities, immortal beings, inexhaustible bliss.
This is the search of a sannyasin.

Anand Gathen. Anand means bliss; gathen means a story.

Man in his ordinary consciousness is a story of anguish. His being is surrounded by hell. In his sleep, his metaphysical sleep, he goes on moving from one nightmare to another.

To be a sannyasin means to make a decision to wake up, to wake up from the metaphysical sleep, to become alert, aware, watchful, to become more intensely conscious, to bring oneself from the past and from the future, to the present, so that consciousness is concentratedly here and now. Then life changes its taste and its texture. It is no more misery; it becomes a story of bliss, a song of bliss, a celebration.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #13
Chapter title: None

14 August 1979 pm in Chuang Tzu Auditorium

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Prem Lin. Prem means love; lin means beautiful.

Love is always beautiful. Love cannot be otherwise; if it is, then it is not love. Then something else is hiding behind it; then love is only a facade, a deception, a pretension. If love is really there it is bound to be beautiful. Not only that it is beautiful: whatsoever it touches becomes beautiful, it creates beauty. Love is

creative. It makes the person beautiful: the moment love starts flowing from the heart one becomes luminous. A subtle light starts surrounding one's being. One starts having an aura; one is no more dark and dismal.

One is capable of sharing, and sharing without any bargain, sharing without any demand, sharing just for the sake of sharing. And that is the ultimate in beauty: when you give because you enjoy giving, not for any return. Business is ugly; sharing is beautiful. And love knows how to share. Love shares with the whole existence: with the trees and the birds and the people. Love lives in a totally different dimension, it is the dimension of the sacred. Without love a man lives in the marketplace; with love one enters into the divine temple.

Sannyas is entry into love, because my message is love. I teach one thing and only one thing, and that is the art of love. The art of love contains the art of life, the art of death. Love is the bridge between life and death. If one knows love one knows what life is and one knows what death is, and one also knows that love transcends both, that it is neither life nor death but something beyond them. You can call that beyond God but God is another name for love.

Veet Peter. Veet means going beyond; peter means stone, rock.

Go beyond being a rock, go beyond being a stone, go beyond insensitivity. The rocklike qualities have been praised down the ages because the rocklike quality makes a person a good fighter, aggressive, a warrior, a soldier. The soldier has been praised very much in the past because war has been our whole history. The soldier has been in the center. Now the soldier has to be removed from the center -- the sannyasin has to be in the center.

The sannyasin has to evolve totally different qualities from those of the soldier. The soldier has to be rocklike, and the sannyasin has to be waterlike.

Lao Tzu calls his way "the watercourse way"; liquid, flexible, ready to go into any direction, always finding the lowest place, non-ambitious, non-aggressive.

So from rock, become water. That is the meaning of your name and that has to be your work on yourself.

Dhyan Henk. Dhyan means meditation, a state of no-mind.

Mind means the thought process; meditation means a no-thought process. Meditation does not mean sleep, although in deep sleep also thoughts disappear. Meditation has something similar to deep, deep sleep but it is not a state of sleep; on the contrary it is a state of tremendous awakening.

Thoughts disappear only on two extremes: either you are absolutely asleep, then thoughts disappear; or you are absolutely awake, then thoughts disappear. Meditation means going to the other extreme of sleep, becoming more and more aware, alert, watchful. And slowly slowly, as you become more aware, you find less and less thoughts coming to you. One day suddenly, you are and thoughts are not there, but you are fully conscious; in fact for the first time conscious.

Whatsoever you used to call consciousness before was only a reflection. It was a very poor consciousness, not worth calling consciousness; it was just the tip of the iceberg. Now you know its totality; and with that totality one becomes a master of one's self. That is the meaning of henk: a master of one's own home.

The body is the home, the mind is the home, and there resides deep inside you a guest from the beyond. That guest has to become a master. Right now he is not even a slave, because everything is so fast asleep. He is even below slavery; he is not yet awake. Sannyas is only a science of awakening, a science that can transform a slave into a master.

Meditation will come very easily to you; it will be very simple for you. It is not so with everybody. For a few people love is simple; then love is their way. For a few other people celebration is simple, dance is simple, music is simple; then celebration is their way. To a few others meditation is simple. And you belong to the third category: meditation will be very simple for you, it will come naturally to you. Just a little effort -- a very little effort -- and tremendous is going to be the gain.

Veet Bernard. Veet means going beyond, transcending; bernard means a warrior.

Now you need not be a warrior any more! Rather, surrender. Enough of the fighting. For uncountable lives you have been fighting, just as everybody else has been fighting. We have been taught and brought up for centuries to fight.

There are three wars that are going on continuously: one is with nature, which has finally culminated in science; the second is with the society, which becomes politics; and the third is with oneself, which becomes so-called religion. And all have been destructive. Science has destroyed the ecology, the whole balance of nature; politics is nothing but crimes and crimes against humanity; and the so-called religion has destroyed all that is beautiful and graceful in man.

But the whole approach of war has failed. We have to start a new human being. A totally new vision of life has to begin: the life of surrender, the life of let-go. Be in tune with nature; there is no need to fight. Be in tune with other people; there is no need to be ambitious. And be in absolute tune with yourself. Don't divide yourself, don't' become schizophrenic; remain one, integrated, individual. And that's what sannyas is all about: a different lifestyle the lifestyle of let-go.

Anand Premo. Anand means bliss; premo means love.

These are one of the two greatest values: to be blissful and to be loving. And they have a certain inner bridge. In fact they are inseparable: a loving person is bound to be cheerful, blissful, always in a mood to rejoice. Love creates that context. Love makes one cheerful, love makes one sing, dance, celebrate.

And vice versa is also true: if you are blissful you naturally start being loving. If you can sing, if you can dance, if you can celebrate, you cannot avoid falling in love with existence; it is impossible.

If one wants to avoid love one has to create great misery; that protects one from love. That never fails. But if one is blissful one is already entering into the world of love, and love opens the doors of all that is mysterious. All that is closed for logic becomes available to love. It is love that ultimately leads one into God. If there is no love then there is no proof for God. If there is no love there is no possibility of ever encountering that ultimate reality, and without encountering that ultimate reality there is no fulfillment. One remains futile, superficial, hollow.

These two things have to be remembered; they have to become your goals: be loving, be blissful.

Shivanando means divine bliss.

Bliss is the conscious or unconscious search of all beings -- even trees are seeking for it, rivers are moving towards it. The whole existence is a longing for bliss, but only man can attain it; that is man's dignity, his grandeur.

But that also creates a great problem: only man can become miserable too. A tree gropes for happiness, for bliss, but the whole groping is unconscious. It cannot achieve it, but It can never become aware of the frustration of not achieving it either; it can never feel the failure. It is not conscious yet. Man can feel misery -- he feels tremendously -- and the more humanity is becoming conscious, the more misery is felt.

It is not that man is falling; man is rising higher every day. It is not that the people in Jesus' time were more evolved or the people in Buddha's time were more evolved; no, not at all. We are living in the most evolved age up to now; hence the misery, hence the feeling of great meaninglessness. But it can be transformed into a bliss -- the curse can be transformed into a bliss.

Man can attain the ultimate. And it is only the pain, the anguish of misery that brings one either to the brink of suicide or to the brink of sannyas.

Suicide and sannyas are the two alternatives, the ultimate alternatives to be chosen. And it is good that you have chosen sannyas, otherwise nothing is left except suicide.

Now a door opens. Now a boat is available to go to the other shore. All that is needed from your side is a total surrender, a total receptivity.

To be with the Master means not to be in any conflict with the Master, not to be in any argument with the Master, not to be in an inner debate with the Master. The Master can function only when there is total communion. It is a love affair. Logic is an interference.

Nijanando means bliss is your inner nature. It is not something that has to happen; you have brought it with yourself. It is born with you, it is intrinsic. You have to discover it, and the discovery has not to be done outside; the discovery has to be subjective. It is already a part of your interior world, it is just that you have not looked at it, you have not paid attention. You have been looking outside and you have forgotten yourself completely.

Meditation means self-remembering. Meditation means looking at your own self, going deeper and deeper into your own being. And then one is really surprised, one is really in for a surprise, because all that we have been asking, demanding, desiring, begging, was already available. It was our inner treasure, what

Jesus calls the kingdom of God. It is within you. That is the meaning of Nijanando. Nija means self anando means bliss -- the self itself is bliss.

Anand Nutan. Anand means bliss; nutan means always new.

Bliss is forever new. It never becomes old. It is never a repetition. It is as fresh as dewdrops, as fresh as the morning rays of the sun, as fresh as the newly opening leaves of a lotus; hence one can never be bored by it. Everything else in life becomes boring, sooner or later -- if a person is very sensitive, then sooner; if a man is not sensitive, then a little later. Only the very dull people are not bored by life. The more intelligent you are the more is the possibility of feeling boredom, because everything is repetitive.

But bliss is non-repetitive. Each moment it is something new, each moment it is a penetration from the unknown. Each moment you are crossing the boundary of the past and entering into an unknown territory.

Once you have tasted bliss, then life is never a boredom again. Then life is a play, a rejoicing, a constant hallelujah!

Bodhi means ultimate awakening. The word "buddha" comes from bodhi.

Man ordinarily is asleep. Even when you see him walking on the road and working in the office he is fast asleep, because he is not conscious of what he is doing and he is not conscious of who he is. He is not present in the moment; he may be doing one thing and thinking something else. Physically he is here, mentally he may be thousands of miles away. His mind and body are not together, they are not in accord; hence the tension.

Bodhi means becoming alert of who you are, becoming alert that, "I am a witness of all that happens. I am a witness of the world, a witness of my thoughts, a witness of my emotions. Basically I am only a witness, a mirror that reflects everything but remains uncontaminated by the reflections, a mirror that gathers no experiences, a mirror whose very nature is innocence."

To know this is bodhi; it is awakening. Then life has a totally different texture, a totally different taste. Then it has the taste of tao. Then it has the texture of the divine, and then it has the fragrance of immortality. Sannyas is a search for it.

Anandbodhi means awakening of bliss.

Bliss is a dormant energy in our being. It is like a serpent coiled up, fast asleep. It needs a little effort to wake it up, a little music so that the heart of the serpent is touched; so that the serpent is allured by the music, opens its eyes, looks around so that the music can give a thrill to the being of the serpent; so that a desire, a longing to dance arises in him. Once that longing has arisen then no obstacle can obstruct you, then no hindrance is capable of hindering you. Hence in the East we have called this energy "serpent power". It is just like a serpent coiled up, fast asleep. It has been asleep for ages.

Initiation into sannyas means that now you are asking me to wake up the serpent, to wake up your dormant energy. And I am creating a context here, a certain space, in which that impossible can become possible. The music that can provoke it into awakening is available here.

In the beginning it is very scary. When your energies start rising you start feeling as if you are going crazy or something, because the experience is so new that your old mind cannot understand it, cannot comprehend it. Hence the need of a Master who can understand it, who can help you to understand it, who can help you not to be afraid, who can stop you escaping from it, who can prevent you from drugging the serpent again so that it falls asleep.

[Osho initiates an Indian into sannyas, saying:]

You have come home!...

This has been a long search but now it has come to the point where you can relax; no need to search any more, you can rest now. And what you have not found through search will be found through rest. There are things which can be found only if you seek; those are the worldly things: money, power, prestige. And there are things which you can never find by seeking and searching; those are the otherworldly things: love, meditation, God. For them you have to learn a totally new technique, a new strategy, the strategy of let-go, the technique of tremendous restfulness.

So make it a point now that for at least one hour you will be simply resting, as if there is nothing to do, nowhere to go, nothing to achieve... dissolving, melting into existence, just like an ice cube melting in the

early sun, disappearing, evaporating, a dewdrop slipping from the lotus leaf into the lake. Make it a point that every day at least for one hour you will be so totally in rest that you will not be, that you will become almost absent. In that absence God's presence is felt: when you are not, God is.

[A sannyasin says: I feel afraid about what's going on inside.... Of every new thing.]

That's a good sign -- that means that new things have started happening; they were not happening before.

Never be afraid of the new, because with the new is life, with the old is death. The old seems familiar, hence it does not create fear, but it is dead, it is pointless; it can't give you anything any more. It has given whatsoever was possible. You cannot force that which is no more to give you even a single drop of life. The past is no more. And the new is always arriving; the present is new, the future is new.

It is good that the new is happening. It creates fear because you are not on well-known territory; you are in an unfamiliar land. You don't know what to do and what not to do. You can't be so efficient with the new as you are with the old. And -- one thing more which is really the problem -- with the new you have to be aware; with the old, no awareness is needed. So make the new an opportunity to be more aware, more alert.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Deva Margaret. Deva means divine; margaret means a pearl -- a divine pearl.

Man is oblivious of his own treasures because he never looks within; his eyes are focused on the outside. He goes on searching everywhere except into his own self. The search is bound to be futile because the treasure is within; it is not without. The kingdom of God is within you, it is not without. And there are only two types of people in the world: those who look outside and those who look in. Very rare are those who look in, but those are the people who attain, those are the people who arrive, those are the people who become fulfilled.

No other treasure can give you contentment, because all other treasures will be taken away by death. There is only one treasure which death cannot take away from you; it is hidden in the deep recesses of your own being. It is part of you; it cannot be taken away. It is intrinsically part of you. It is you. It cannot be taken away. It cannot be burned, it cannot be destroyed. It is an invisible energy. You can call it God, you can call it nirvana, enlightenment; any name will do, because it has no name of its own.

To look within is to become aware of the immense glory of man, the dignity of consciousness. With that dignity, great gratitude arises towards God. You have something to be grateful for only when you have something that transcends death, that surpasses time. Only when you have something eternal in your hands can you bow down to God in thankfulness.
That thankfulness is sannyas, that gratitude is sannyas.

Prem Anita. Prem means love. Anita is Hebrew; it means prayer.

Love is prayer. Anything else other than love and prayer dies; it becomes a ritual, a formality. When

love is there prayer is not a formality, not a ritual: it is something of your heart.

When a Christian prays it is dead; when Christ prays it is alive. Don't repeat prayers that have been taught to you. Rather, find out your own spontaneous response to existence -- in deep love, in deep gratitude -- and you will come across something arising in you... a song, a humming, or maybe just silence, but that silence too is prayerful.

Love is the space in which prayer arises. Live love and prayer follows you like a shadow. Then the prayer is never Christian, nor Hindu, nor Mohammedan; it is simply prayer. How can prayer be Hindu, Mohammedan, Christian? How can love be Hindu, Mohammedan, Christian?

And to know love is to know God, because wherever love is, prayer arises, inevitably, and prayer becomes the bridge between you and God.

Anand Ralph. Anand means bliss; ralph literally means the wolf, but symbolically the wolf stands for courage. Your name will mean a blissful courage. And these are the necessary qualities to be a sannyasin.

To be religious at all one needs tremendous courage, because one will be leaving all that is known behind, all that is familiar, the whole past, and one will be entering into something absolutely unknown. Unless there is great courage one cannot enter on this path. There is no shortcut and there is no way to reach to truth conveniently, comfortably. It is arduous.

But just courage won't do. The courage has to be a dancing courage, otherwise it will become heavy and it will become an ego trip. The courage has to be cheerful, blissful, the courage has to be singing, whistling, playful, then courage is beautiful; it never becomes an ego trip.

If you can laugh, if you can be cheerful, if you can take life non-seriously, you have taken all care that is needed to prevent the ego from arising. In playfulness the ego disappears. It is found only in misery and seriousness.

Anand Ingrid. Anand means bliss; ingrid literally means Ing's garden. In Norse mythology Ing is the god of fertility, crops, prosperity, peace. Your name will mean a blissful garden, a blissful garden of prosperity, peace, fertility, creativity.

Man has to become a gardener. Man can grow many many flowers in his being. Man need not be as poor as he remains; man can be infinitely rich. Man can have all the colors of the rainbow and all the notes of music, and all the fragrances possible. Man is born as an infinite capacity to grow. The potential is unlimited, but we never work on it. The land which could have become a great garden remains barren; it remains just a desert. Then we go on crying in frustration, in despair, in depression, that life has no meaning.

Meaning has to be created.

Meaning is not something already given and it is good that it is not given. If meaning were also given to you then there would be nothing to create. And life would have been unbearable if there were nothing to create. It is creativity that makes life a rejoicing.

Meaning is not given, only the potential is given. The seeds are given, the flowers you have to work for.

Svatmo Fritz. Svatmo means your true self, one's true self -- not the ego, but that which is found when the ego is gone.

The ego is our own invention. It is a false entity, it is not true. If you stop supporting it, it falls flat on the ground. It needs constant cooperation from you, constant identification with you, only then can it live. It lives through you; it exploits you. But it is your own nightmare, created by you. When this nightmare disappears, that which is left behind, uncreated by you, is svatmo; that is your true self.

And fritz means a peaceful ruler. Become a peaceful ruler of your own self. To rule others is ugly; to rule oneself is beautiful. To rule others is politics; to rule oneself is religion.

Anand Sylvia. Anand means bliss; sylvia means a goddess of the woods. It symbolizes the silence of the woods, the solitude of the woods. Your full name will mean a blissful solitude.

There are two kinds of bliss possible: one is when you relate in love; the other is when you simply rest in your being, alone. The first is a dialogue. It is getting in tune with the other. It is finding the other's rhythm and falling en rapport with it. The second is being in tune with your own self, just being your own self.

In the past both have been taken as antagonistic to each other. That has been one of the greatest

calamities that has befallen humanity. Because of that, humanity became divided into two parts: the worldly people and the so-called otherworldly people. The worldly are those who enjoy relationships, all kinds of relationships; and the otherworldly -- the monks, the escapists, those who escape to the mountains and the monasteries -- love solitude, aloneness. They avoid relationship; they are afraid of love.

So the worldly person loves, but he cannot love because he does not know who he is; and the so-called religious can love because he knows who he is, but he does not love. That's why love has disappeared from the world. Those who can love won't allow themselves to, and those who cannot love will go on pretending that they do.

My effort here is to create a totally different kind of man: one who is capable of love, and not only capable but ready to love too; one who knows what solitude is; one who knows what it is to be alone and one who enjoys that aloneness immensely and yet is ready to share that joy in relationship.

Love and meditation should become two wings of the sannyasin. With these two wings the journey to God is far easier. But up to now people have been trying to reach to God only with one wing. It has been an almost impossible job. If a few have managed that simply means that miracles happen. Even those few should have missed.

I am making religion available to the millions: to the worldly, to the otherworldly, to those who want to live in relationship and to those who want to live in solitude. A great synthesis is needed between love and meditation, and that synthesis will create the highest peak of your consciousness, the Everest.

Deva Bashir. Deva means god; bashir means all-seeing. It is a Sufi device; the very name "bashir" is Sufi. It has a very significant device hidden in it.

The Sufis say that for a few people just the idea that God is constantly seeing them helps tremendously. Whatsoever you are doing, you are being watched. Not only your action is watched, your thoughts are also being watched. Not only when you are awake are you watched but when you are asleep your dreams are being watched. There is not a single moment when God is not watching you.

Remember, this is a device; it is neither true nor untrue. If you can use it, it can take you to truth. It is a hypothesis, and Sufis are very clear about it. They don't talk about truth; they only talk about hypotheses. They say there are devices which are useful. And certain devices are useful for certain people more than for others. This is a device.

Don't ask whether it is right or wrong. Don't ask, "Is it so, that God is watching, or is it not so?" That is irrelevant. If you can visualize for twenty-four hours a day that God is watching you, your life will be transformed. Many things that you used to do Will simply wither away. How can you do them when God is watching? And many thoughts that you used to have will not be entertained any more. You will shrink away from them because God is watching. And not only in action and thought; you will be surprised: your dreams will start changing. You will not be having the same dreams as before. If the idea sinks into your heart that God is constantly watching... even while you are dreaming, he is there.

And you are a person for whom this device can be helpful, hence the name. From this moment start remembering that God is watching. Just become full of the remembrance that God is watching and you Will see changes start happening of their own accord. Things that you have never done, you will start doing. Thoughts that have never occurred to you will start occurring. Silences, pauses, intervals, will come automatically. You will start entering into new spaces, unknown to you, never even dreamed about
Use this device -- this is one of the most important Sufi devices.

Prem Amira. Prem means love; amira means rich.

Love is the only phenomenon that makes one rich, otherwise one remains poor. One may have all the wealth of the world, and still, if love is missing all is missing because without love the heart is poor. And the heart cannot find any contentment in the bank balance. The heart cannot find any joy in name, in fame, in power, in prestige -- those are all mind games, ego games. The heart remains immensely aloof from all that nonsense. The heart can be satisfied only by the real thing, and love is the real thing. Love is the only real richness there is.

Become more loving, allow more and more love to happen, and slowly slowly, a day comes when love is no more a relationship but your very being. Then you don't love; you are love. That is the goal of sannyas: to become love.

Then God will come searching and seeking for you; you need not go in search of him. One who has love has the key to all the mysteries of life and existence.

Prem Hamido. Prem means love; hamido means praiseworthy. It is a Sufi name for God. Sufis have one hundred names for God. Ninety-nine names can be uttered; the last and the real one, the hundredth, is unutterable.

Hamido is one of those ninety-nine names. It means God, the praiseworthy. All praise has to move towards God; that's what prayer is all about. And the moment love becomes praise of God you have created the greatest opportunity possible for God to enter you. Love means that you have opened the doors of your being; you have given the invitation. Now you are available to the sun and the wind and to the rain; and these are all ways for God to approach you. When the wind knocks on your door it is God knocking on your door. And when in the morning the sunrays enter your room and wake you up, It is God telling you "Wake up! The night is over."

A religious man slowly slowly becomes aware that only God is, so whatsoever happens, happens through him; whatsoever happens has a message. If the birds sing, they are singing in praise of God; if the trees bloom, they are blooming in meditation; if the mountains are silent, that silence is nothing but prayer.

And now, forget the whole journey that you had to make. There is nowhere to go any more, nothing has to be found any more. You have done a hard, arduous job, but you persisted; that persistence pays. You persevered.

Sooner or later God starts showering -- just the right moment is needed. Sometimes it takes lives to find the right moment and the right opportunity and the right Master. At the right time you may find the right Master, but you may not be ready. Many times you may come across the right message, but you may be deaf. You may not hear, or you may hear something else; you may misunderstand, misinterpret. You may come face to face with the right Master, but you may not be able to see; your eyes may be clouded, you may be too prejudiced. But I am happy that your whole journey has been long but you have not collected much dust. Your mirror is clean, that's why you could recognize me so easily.

Now rest, now learn how to rest. The days of work are over. Now rest is the key for you. Rest in immense joy. Rest in the joy that you have found the way. Rest in ecstasy, that now there is no more effort, no more search, no more seeking, that you have entered the temple.

Your sannyas is only symbolic of the entry into the temple. Now things will start happening of their own accord. The real thing always happens -- you cannot do it -- but before the real can happen, you have to do many things. And before one can come to the right door, one has to knock on one thousand and one doors... but that you have done! I am happy that you have come!

[A sannyasin, leaving, says she feels guilty and sad; as if she's missed Osho.]

No, no. Nothing -- you have not missed anything. Just go there and help my people. You are needed there in Brazil! Much work has to be done there. Drive Brazilians crazy! And only you can do that work, right?

[A sannyasin says: I've come here for the second time. The first time I left Poona I was in a state of unconditional acceptance. But this time I feel rejected.]

Nothing to be worried -- it happens, mm? This is something that has been in the unconscious and has started surfacing. It will evaporate, don't be worried.

We have many many layers inside. When for the first time you become a sannyasin it simply touches your first layer. Everything seems to be absolutely good, positive, you have great trust, but then soon the hidden, the repressed negativities, the nos that you have wanted to say to your parents and you have not said, the nos that you wanted to say to the society and were not able to say -- they are there, waiting. So when you accept something sooner or later those nos will start creating conflict in you.

Don't be worried; just watch them, don't get identified with them. Simply watch that it is part of the mind, "I am not it," and they will all go. When you go, you will go with deeper trust; don't be worried.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #15
Chapter title: None

16 August 1979 pm in Chuang Tzu Auditorium

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Video:	No

Deva Werner. Deva means divine; werner means a friend.

Friendship is one of the most significant qualities, particularly for a seeker of truth, because truth can be known only if you befriend existence. If you antagonize existence, existence will not allow you its innermost secrets. You have to befriend nature, both without and within; you have to be in a loving relationship with all that is. The more loving you are, the more existence opens its secrets to you. Truth is a revelation, but it is revealed only to those who are tremendously friendly.

It is because of this that Jesus says: Love your enemies too, so that in you no enmity remains. It is not a moral commandment. It has been misinterpreted by the Christians down the ages; they think that it is something moral, that Jesus is saying love your enemies. It is something very spiritual. It has nothing to do with the enemy or loving the enemy, it has something to do with your inner energy.

If you can love even the enemy, then all enmity within your heart disappears; only friendship remains. And that is the point, because that is the key, and a master key which can unlock all the doors of existence.

Anand Lisa. Anand means bliss. Lisa is Hebrew; it comes from a root which means god, divine.

Bliss is godly, bliss is divine -- that will be the meaning of your anand lisa. Hence the search for bliss. Everybody is seeking and searching for it; knowingly, unknowingly, rightly, wrongly -- everybody is searching for bliss. Bliss is God. All other gods are inventions, except bliss. Bliss is a natural longing. The god of the church is invented by the Christians, the god of the temple invented by the Hindus, the god of the mosque invented by the Mohammedans.

Many gods have been invented, many have died -- now nobody worships them. Many religions have come and disappeared and the religions which are today may not be here tomorrow. New religions will go on coming and new religions will go on creating new gods; but one God remains, that is the God of bliss.

The true search is for bliss; it is neither Christian nor Hindu nor Mohammedan. My sannyasin is to search for the truth and only the truth.

Svatmo Salvatore.

Svatmo means self; salvatore means savior. There is no other savior except your own self. The last statement of Buddha is: Be a light unto yourself. That is precisely the meaning of your name.

Don't look for saviors in others. That creates bondage, slavery; that has made the whole earth ugly. There are Christians, but Christs are missing... Buddhists, but Buddhas are missing -- and the world needs Buddhas, not Buddhists. It needs more Christs, not Christians. A Christian is one who believes that Christ is the savior; a Christ is one who knows: "I am the savior." The Buddha believes in Buddha: the Buddha believes only in himself.

My whole approach is to help you to be yourself. By becoming a sannyasin you are not becoming a follower, but a friend. You are not becoming dependent on me; on the contrary, I will destroy all kinds of dependencies in you. If there is anything worth giving as a gift, it is freedom. By initiating you into sannyas I am initiating you into total freedom. That's the very taste of sannyas: freedom. The very texture of

sannyas: freedom.
Be in contact with my people in Italy. Where do you live in Italy?

[The new sannyasin answers: Sardinia. I don't think there are any sannyasins there.]

Sardinia? So that's great -- be the savior... and create many more sannyasins there. Sardinia has to be saved! This is perfectly right time!

Anand Monique. Anand means bliss; monique means alone.

Bliss is a state of absolute aloneness. It is found when you have forgotten the whole world, when you have forgotten even your own body, when you have forgotten your mind, when you have forgotten all; when there is just empty silence in you, not even a single thought to keep company with.

That is the state of meditation: when one is simply alone. And when you are alone the ego disappears. The ego is not part of your reality; it is a false appendage, created by the society for its own purposes. When you have forgotten the world the ego disappears; it cannot exist without the world. The ego needs people, the ego needs crowds, the ego needs the marketplace.

The ego can exist only in relationship; the ego cannot exist without relationship. Just as a bridge needs two banks to exist... It cannot exist only with one bank, if there is only one bank the bridge will fall. And that is the beauty of being alone: when you are tremendously alone, all the bridges that connect you -- with money, power, people, prestige -- start evaporating. Soon all is gone; only a pure consciousness is left, and the purity of that consciousness is God and the bliss of that consciousness is the ultimate peak of joy.

Monique is a beautiful word; it comes from "monos", from the same word comes "monk"; monk means one who lives alone. From the same word comes "monastery"; monastery means a community of people who live alone, who have come together only to live alone, who will help each other to be alone, who will not create bridges and relationships at all.

It is exactly the meaning of sannyas: to be absolutely alone. But I am not in favor of people going to the monasteries and escaping from the world. that aloneness is not true aloneness. It is closer to loneliness than to aloneness. I would like my sannyasins to live in the world and yet be not of it. Then yom aloneness is true aloneness. You are in the crowd and you are not part of it; you are in the marketplace, yet far away, a watcher on the hill.

Prem Els. Prem means love; els comes from the Hebrew root "el"; el means god or divine or goddess.

Your full name will mean: love is God. There is nothing which comes closer to God than love. It is the most approximate word that we have for God. It is the closest possible that human language can reach, because love knows how to be silent; love knows how to give without any conditions. Love is something that is bigger than you.

Logic is always smaller than you; love is always bigger. Logic you manipulate, you control; love possesses you. You cannot manipulate it, you cannot control it; you are overflooded by it. God also comes like love, like a flood: it drowns you totally. It does not leave a single spot in you untouched, unmelted. And God comes only to those who know how to love because love prepares the way. It teaches you how to give, and the more you give, the more God gives you. The more you give, the more you have.

And love teaches you the sheer joy of giving, not for any result, without any motive. If there is any motive it is business, it is not love. It is bargaining, it is not love. And God gives to us without any bargain, without any business, without any motivation.

If we also know how to give in the same way as God gives to us, only then do we fall en rapport with God. Something in us starts becoming attuned to God. We start existing, in our own small way, like God. In love you become divine; you pulsate in a miniature way, in a very small way, like a dewdrop... It is nothing compared to the ocean. But the dewdrop contains the ocean; it contains all the secrets of the ocean. If we can understand one dewdrop, we have understood all the oceans. Love is just a dewdrop, but a dewdrop of the ocean.

Learn to be loving, learn to be love, and then there is no need of any other religion. Love is the highest religion. Below that is all politics: Hinduism, Christianity, Judaism, Jainism, Buddhism -- that is all politics, it is not religion. Religion knows no distinctions.

[The sannyasin says: I want to thank you for the miracle that happened to me right after I booked for

sannyas.]

Good! Many more miracles are going to happen!

Anand Hamida. Anand means bliss; hamida is a Sufi name for God. It means the praiseworthy.

Bliss is the taste of God. We cannot touch God but we can taste him. We cannot hold him but we can feel him. God is not a thing, so there is no way to encounter God as an object. God is your own subjectivity. It is the one who looks from your very center into the outside world. It is the one who is hearing me right now. It is the one who is conscious within you.

Remember that consciousness is the door to God. And also remember that when you enter that door your whole being feels a tremendously blissful state which you have never known before. All happinesses fade away before it. All joys known before appear like toys. When you know the real thing, for the first time everything unreal is recognized as unreal; and before God is known all is unreal. After God everything becomes real, because once you have tasted God and his bliss, you have totally different eyes to see.

Devadas. It means a servant of God.

Man does not exist as a separate entity from God, although he believes that he is separate. That belief is utterly false, and it is because of that belief that man lives in misery, because out of a false notion only misery can arise. Truth brings bliss; untruth brings misery. And the greatest untruth in life is the ego. By ego I mean the separation between us and the whole. Drop that separation. It is false, and because of this false separation you unnecessarily live in nightmares.

By dropping the ego the fear of death disappears because then there is nobody to die. By dropping the ego, suddenly you find a great emptiness inside you. That emptiness is the first step towards God. To be a servant of God means not to be at all, to be utterly absent as a separate entity, to disappear as an ego. And the miracle is: when you are not, for the first time you are, but on a totally different plane, in a totally different dimension. You disappear as man and you appear as God.

Hence, by becoming the servant of God one becomes really a master. It is the way of victory through surrender.

Anand Premal. Anand means bliss; premal means loving.

These are the two qualities, immensely valuable: be blissful and be loving. And then contentment is not far away, then fulfillment is just by the comer. Nothing else can ever satisfy, but these two things simply *saturate* one with tremendous contentment. The body, the mind, the soul -- all three become permeated with a great joy. And only in that joy does one become aware that God is. But you have to create these two things.

The potential is inside you but it has to be awakened; it is fast asleep. Everybody is capable of being blissful and everybody is capable of being loving; they are inbuilt in our consciousness. We are born with them. Just as flowers are hidden in the seeds, bliss and love are hidden in us. The right soil, the right season, and a gardener who knows how to grow plants -- that's all that is needed.

Initiation into sannyas means entering into the garden of the Master. Now be ready to die as a seed in the soil of the Master. Disappear as a seed so that the sprout can come up. Surrender totally and the spring is not far away. A thousand and one flowers are waiting and have been waiting for centuries and for many lives. Unless they all bloom, one goes on feeling that something is missing.

But now there is an opportunity -- don't miss it! Don't hold yourself back. Jump headlong!

Chidanando means consciousness, bliss. Consciousness and bliss are not two phenomena but one phenomenon. These are the two sides of it: on one side you become conscious, on the other side bliss grows. Or, you become blissful and on the other side consciousness grows. Develop one and the other follows of its own accord.

And for you the right course will be to start by increasing your consciousness. Become more alert, more watchful. Witness everything and always remember that "I am the witness," that "I am not part of it." Keep the distance of a witness from everything. Talking, listening, seeing, eating -- keep the distance.

Many times you will forget, that's natural, but when you remember, bring it back again. In the beginning it will feel very bizarre, a little eccentric, a little crazy, because you will start seeing that you are separate. You are eating and you will be seeing that you are eating; you will be walking and you will be seeing that

you are walking.

When for the first time this separation starts becoming clear and distinct, it creates a weird feeling, but don't be worried about it; that is natural. After that feeling has subsided and settled... And it takes a little time. With each person the time gap is different -- between three months to nine months. Once it has settled you will feel a totally new kind of bliss entering into you from all sides, from all directions. Your work has to be on consciousness, on self-remembering.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #16
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Prem Lyn. Prem means love; lyn comes from a German word "lindy"; lindy means serpent. It is a symbol of wisdom. The serpent power is our intrinsic power. It is called serpent power because it is coiled up like a serpent at the root of our being. It can uncoil, and the uncoiling of it is the real growth. When the serpent uncoils and starts rising upwards and reaches the highest center in your being, that meeting of your energy at the highest center is ecstasy, samadhi. Wisdom blooms there. Because of that the serpent became a symbol of wisdom all over the world.

Prem Lyn will mean loving wisdom. Wisdom can be cold too. If it is cold it is dead. It has to be warm, it has to be loving, only then is it alive. So one should not seek wisdom alone; one should seek wisdom and love together, so love keeps wisdom alive and wisdom keeps love away from foolishness. Otherwise love alone is blind; love alone is bound to fall into stupidities. Wisdom alone is cold and dead; love alone is foolish. Both together and the highest reach of human consciousness is achieved.

Anand Hoschy. Anand means bliss; hoschy means woodland.

Woodland represents solitude, silence, nature, and bliss can be attained only through solitude. One has to learn how to be without thought... and it is not difficult. In the beginning it appears impossible but once you have come to know the knack of it, it is the easiest thing in the world: one can simply put the mind on and off. And once you know how to put it off and on according to your own will, you have become the master. And only the master can have bliss, not the slave.

And solitude is naturally... natural; noise is created by human beings. In nature, even if there are sounds, they are not noisy. They have a certain melody, a certain music. Natural sounds are not maddening. Yes, there are sounds: the wind passing through the trees and the sound of running water, the birds singing and the clouds and the lightning. There are millions of sounds in nature, but they seem to be so harmonious that they don't create a disturbance; they don't distract you. They are not destructive. But the noise in a marketplace is destructive. It is maddening. It is insane and it drives people insane. It has no rhythm. It is really a conflict, a war.

So solitude is a natural phenomenon. It is already inside your being; one just has to go in a little bit more and it is all over existence.

Befriend trees, mountains, rivers, lakes; befriend the sun, the moon, the stars; befriend animals, birds, and you will be coming closer and closer to God.

My God does not reside in the temples and in the churches: he is another name for nature.

Prem Peter. Prem means love; peter means rock.

Become a rock of love, because only on the rock of love can one raise the temple of life. Except for love, wherever you make the temple, you are making it on sand. It is bound to collapse sooner or later. It is a false house: just a blow of the wind and it is gone.

People make houses on the foundation of money, power, prestige -- and all those things are momentary. They are like sand: they can slip from underneath your feet any moment. One moment you are famous and the next moment nobody knows anything about you. One moment you are rich and another moment you are a pauper.

If one really wants to make a solid temple of life, something eternal, then love has to be the foundation. That is the only possible foundation -- there is no other. Hence my whole teaching is based on love and in love.

Anand Donna. Anand means bliss; donna is a feminine form of lord. Your full name will mean let bliss be the master, let bliss be the lord.

People are searching for bliss, but unconsciously. Everybody is searching for bliss, but unconsciously, and because the search is unconscious you can never arrive. It remains haphazard, blind, and you go on moving accidentally into paths which don't lead to bliss.

Life is short and alternatives are millions. Unless one becomes a very conscious seeker of bliss it never happens. One has to put oneself totally in the search. One has to make a single goal of bliss -- not one goal in many other goals, not just one item on your shopping list. And not even the second item on your shopping list -- the first and the only one. Seek very consciously, and one can avoid all the pitfalls, all the ways that lead ultimately into cul-de-sacs and then one has to return and all the time is wasted.

And if you go on moving in wrong ways, you become accustomed to moving in wrong ways. If you go on choosing wrong ways, the possibility is more that in the future also you will go on choosing wrong ways. And when I use the words "wrong way" I mean that anything chosen unconsciously is wrong. It has nothing to do with the way. Consciously chosen, even the wrong way is bound to lead to God; unconsciously chosen even the right way is wrong. The whole thing depends on your consciousness; your consciousness iS very decisive.

So from this moment let your search become very conscious. Whatsoever you do, do with a clear vision that it is going to bring you bliss. If it is not going to bring you bliss drop it; don't do it. If you can see that it can bring misery to you forget all about it; don't waste time. If you know in the past that it has been bringing misery to you, don't go on hoping against hope that some day it will not bring misery and will bring bliss. It can't.

And whatsoever brings even a glimpse of bliss, take the hint: go deeper into it, go more into it, go more with it, flow with it. Don't miss any opportunity. Whenever there is an opportunity, recall it, remember it, rejoice in it. If you start rejoicing in small glimpses of bliss -- which happen to everybody -- then they start happening more and more. You start creating a magnetic force in you which attracts that which is blissful. You become a positive magnet.

People function like negative magnets: they attract misery, they attract miserable people. The world is full of darkness and light, full of love and hate, full of joy and sadness; the whole thing is what you attract, to what you become more vulnerable, available, inviting, welcoming.

Sannyas is a welcome to bliss, an invitation to God: "I am ready -- now you can come! You will not find me asleep. I will remain awake and wait. I can wait indefinitely, and I will wait patiently, but I will not be satisfied by anything else except the ultimate bliss." Once this decision sinks deep into your heart... And that's the function of the Master: to go on hammering on you so that it goes on sinking deeper and deeper into your heart. One day, when it has penetrated your very core, the seed has reached the right soil. Then in the right time, in the right season, the sprout will come and the flowers and the fruit.

Deva Myra. Deva means divine; myra means fragrance, perfume -- divine fragrance.

We are born with the seeds, with the potential, but only with the potential; it is not yet actual. It has to be actualized. The whole life is a process of self-actualization.

The child is only a seed, but the misery is that millions are born as seeds and die as seeds. Growth never happens to them. They think that to be born is enough. They take life for granted -- which is utterly erroneous. Life has yet to happen. What you think right now is life is only an opportunity for real life to be;

hence Jesus says, "Unless you are born again ,N He is not talking about rebirth after death; he is talking about rebirth before death. Unless this life is used to grow another kind of life the fragrance remains hidden. The flower never grows, the spring never comes, and life remains empty, hollow, meaningless.

Sannyas is a process of helping you to be reborn; it is a rebirthing. But remember, rebirthing is possible only if first you are ready to die. The seed has to die first, then the plant starts growing; the death of the seed is the birth of the plant. The death of the ego is the beginning of the soul. Die as you have been up to now so that I can help you to be reborn as God means you to be.

Sannyas is both a death and a resurrection. It is a cross: on one side you die, on the other side you are resurrected. That is the whole meaning of Jesus' crucifixion; it is a parable.

The parable says... I call it a parable; I don't call it history, because history cannot contain such great truths. Only parables, only myths, can contain great truths like this. The death of Jesus is the death of the ego. The death of Jesus is the birth of Christ, and between these two, three days pass. Those three days are very very symbolic; that means that there are three stages of rebirth. That means it is going to happen in three stages.

The first stage is what we know as sex, the second stage is what we know as love, and the third stage is what we know as prayer.

Your life energy has to move from sex to love, from love to prayer. These are the three days, and if these three processes are fulfilled one is resurrected, reborn. The fragrance is released, and the release of the fragrance is the fulfillment. Then one lives meaningfully, significantly, then one can face God with great gratitude and thankfulness.

Deva Gloria. Deva means divine; gloria means glory -- divine glory.

Man is not just man. Man is far more: man is divine too. Man has the capacity to go beyond himself. Ordinarily man is just a ladder: we have to pass beyond it, we have to climb up the ladder, but we are not the ladder. Or we can use another simile: man is a bridge, and we have to pass across it.

But our real nature is divine. To remember it constantly is of immense help, because that very remembrance slowly slowly crystallizes into a realization.

Remember again and again that, "I am not the body; I am not the mind; I am not my feeling, my thoughts, my memories, my past, my future." Don't get identified with anything.

In the East we call that method neti neti, neither this nor that: I am neither this nor that. Go on negating. When nothing remains to negate, when only "I amness" remains... you will be surprised to know that the moment only "I amness" remains, I also evaporates. Ultimately only amness... that amness is our real self; that is God within us.

When Moses asked God, "My people will ask 'Have you really seen God? What is his name?' what am I to tell to them?" God said, "Tell them that 'I am' -- that is my name. I am that which I am -- that's all that can be said about me."

It is a tremendously significant message. This is how one realizes God within oneself: I am that which I am; all else is gone. All that remains is a pure amness, a mirrorlike quality which reflects all without getting identified with anything. That is the suprememost bliss and the suprememost truth.

Satyam Giovanni. Satyam means truth; giovanni comes from Hebrew, John. It means a gift of God -- truth, the gift of God. Truth is not a conclusion arrived at by the human mind. Truth is a gift given by God, and never to the human mind but to a totally different state: a state of no-mind. Truth happens in the state of no-mind. The mind is a barrier. One has to rise above the mind.

If you rise above the mind God descends into you as a gift. And truth is not something that God gives to you, truth is another name of God. He enters in you, he becomes one with you. That meeting, that merger, is inexpressible. No language is adequate enough to say anything about it; it is a taste, an existential experience. Hence truth remains unstated. Many have known it but nobody has been able to say it, and it is going to remain so: truth will be known again and again but will remain unexpressed.

The point to remember is that mind is not a help but a hindrance in the way of truth. It is because of this that meditation becomes important. Meditation is nothing but helping the mind to disappear, making you capable of slipping out of the mind at least for a few moments. But those few moments decide your whole life; they transform you totally. You can never be the same again.

Anand Kaba. Anand means bliss. Kaba is the most sacred place of the Mohammedans, their most sacred

temple; it means temple. A temple of bliss, a sacred place of bliss -- that's what our heart is.

The kaba is not outside; the kaba is within. The temples that we have made on the outside are all false. We are somehow consoling ourselves with those toys. The real temple is in our own heart, but to enter there, great courage is needed. To enter into an outside temple no courage is needed; only cowardice is needed. The more you are a coward, the easier is the entry into the outer temple. In fact only cowards go there -- people who are afraid, frightened, of life, of death, of everything. Their god is nothing but a creation of their fear, a consolation, something to hang onto, somebody to depend upon. They can't stand on their own; they need crutches. All their religions and all their religious rituals are nothing but crutches, and those crutches keep them crippled.

The real temple is in the heart, but only daring people can enter there. Why?

First you have to be alone there: no priest, no crowds, no Hindus, no Christians, no Mohammedans -- nobody. At the last moment even your own ego leaves you. Even your own shadow leaves you; you are left utterly alone.

Edmund Hillary, standing on Everest, was not so alone. At least his ego was there, his whole mind was there, and the world was not far away. Even the first man who walked on the moon was not so alone; he was connected with the earth, constantly in touch with the earth and with the crowd and with the people. But the man entering into his own heart's cave is absolutely alone. All has disappeared. The world has evaporated. The body is left far behind. Even the ego, which was so close, is thousands of miles away. Certainly guts are needed to enter into your own inner temple. It is like death, but fortunate are those who can gather that much courage, because they are the only ones who know what real life is.
Be one of those courageous ones, those fortunate ones.

[A sannyasin has a pain in her hips. Osho had previously suggested she see a doctor about it. Now she says it did not help, and she feels she should do something herself about it, but she doesn't know what.]

Now you are asking again! That will not be doing by yourself. Either you do something by yourself or listen to the experts, and whatsoever they say, do. I don't think you will be able to do anything by yourself. It is better to listen to the experts. It will take a little time -- don't be in a hurry and don't be impatient.

Going back there you can just take all the reports from here, show them to the experts -- and there are far better experts there -- they can be helpful. But you will not be able to do anything on your own; you may mess up the whole thing even more.

Learn to trust people. These are the opportunities when one learns. When you go to a doctor it is an experiment in trust, because he may poison you! When you lie down on the surgeon's table, it is an experiment in trust; he may kill you! He may not want to kill you, but something may go wrong: to err is human. But these are good opportunities to trust!

[A sannyasin who is an artist is visiting. He says: I came back to get some feeling for my paintings and to try to get more vision in my inner eye.]

Many more... many more visions will be coming to you.

Because paintings can either be from the mind or can be from somewhere else. When they are from somewhere else, when they are not from your mind, when you cannot really sign them as yours, then they have something of tremendous beauty. When they come from the beyond they are divine, they are sacred. That is the distinction between the sacred and the profane art.

The profane art is human. It is entertainment. It can't soar very high; it remains within the field of gravitation. But there are a few things which have happened -- for example, a Taj Mahal or the temples of Khajuraho or the Zen paintings, Zen haikus; they are not from the mind. They come from somewhere else, and because they come from somewhere else, the painter, the poet, the musician, the sculptor, are just vehicles, instrumental, mediums.

Meditation will make you a medium. Just give a little more time to meditation: just sitting silently, doing nothing, just waiting for something to arrive -- not even actively searching for it but just waiting, just waiting for the guest to knock on the door. One never knows when the guest is going to come.

So go on sitting in meditation every day, whenever you can find time. Don't make it a ritual, don't make it formal. There is no need to make a fixed time for it -- just whenever the feeling comes. In the middle of the night sit on your bed doing nothing, sitting silently, and you will be surprised: slowly slowly you start

becoming a passage and many things start flooding you which are not yours. You had never thought about them, never dreamed about them. They have a different color, a different shape, a different taste, a different texture, which is not of your mind.

And then art becomes sacred. Then art is worship. Then there is no need for any other prayer. That is your prayer, and it is far more valuable than the prayers that priests go on doing in the temples, because it is creative. If God is the creator then the only way to participate in his being is to be a creator. Create something, and in a small measure you start overlapping the boundaries of God; he starts overlapping the boundaries of your being.

In the past religion became very uncreative. It even became very destructive, because it became life-negative, life-denying, world-denying -- and if you are world-denying you can't be creative. Then what is the meaning of a painting? If the whole world is illusory then your painting is just a reflection of a reflection. Then what is the meaning of poetry? -- all nonsense, because the whole world is illusory! Then what is the meaning of love?

Religion became more and more world-denying, life-negative, and naturally, all creativity was lost. And whenever a religion is no more creative, it is no more a religion. It has lost its soul; it is only a dead body, a corpse. You can go on worshipping it for centuries but nothing is going to happen through it.

What I am doing here is bringing creativity back to religion. I would like painters and poets and musicians and all kinds of people who have some idea to do something. I would like my whole commune to be in a passionate, creative love affair with existence. Then whether they pray or not, whether they believe in God or not, doesn't matter at all; they are religious, they are holy people.

[A visitor says: I never felt so warm here!]

Just be aware! Be a little watchful, otherwise sannyas is just around the corner! That's what happens when one starts feeling like becoming a sannyasin! But I will give you enough rope! It is going to happen. That's why I can give you enough rope: sooner or later it is going to happen.
You belong to me and to my people. So think over it!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #17
Chapter title: None

18 August 1979 pm in Chuang Tzu Auditorium

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Deva Marc. Deva means divine; marc means war -- divine war.

There is a constant war between the evil and the good, between the forces of darkness and the forces of light, between that which brings you down and that which uplifts you.

One has to be very conscious in choosing sides. And it is an every moment affair. When you become angry you have chosen evil; when you are loving, you have chosen good. When you choose no, you choose the evil; when you say yes to life you have said yes to God.

Remember from this very moment: always choose that which is good for you and good for others. Choose creativity. Become a blessing to existence, because that is the only way that we can persuade God to become a blessing to us. That's the only true prayer: becoming a blessing to everyone -- to people, to

animals, to trees, to life in all its forms. If one remains consciously alert, slowly slowly the art is learned; slowly slowly it becomes just natural.

The day when doing good becomes natural is a great day. The day when you need not choose, when it becomes spontaneous, is the day of enlightenment.

Satyam Elke. Satyam means the truth; elke means noble.

It is truth that makes one noble -- not birth, not race, not country, not religion, but only truth. One who knows what is, really becomes an aristocrat, because he becomes part of the chosen few. Very few people have known the truth; millions and millions live only in lies. Their lives are projections of dreams and illusions. Their minds are constantly weaving and spinning hallucinations. They live for power, money, prestige -- which are all illusions, just soap-bubbles. They may be there for a moment, they may shine in the sun for a moment, they may even look beautiful like diamonds, but then they are gone.

They can't give you eternity and they can't give you a real foundation for life. But very few people try to know the truth, because to know the truth means you will have to renounce all your lies, and that needs courage, because all that we have are lies. To renounce all that for something that is not known yet is very risky. Who knows whether there is something like truth or not? And risking that which you have for that which may be, may not be, really needs guts, an immense trust in truth.

Whatsoever it is, one thing is certain: there is some truth in existence. The whole existence is not just a falsity. Even though what we know about it is false, the false also needs some support from the true, otherwise it cannot stand on its own. And at least one thing is absolutely certain: that the knower is true. The known may be false, because in the night you have dreams, in the morning you find they were false. But one thing is certain: the knower, the dreamer was not false. That is impossible. Dreams can be false but not the dreamer.

Hence the seeker first has to go into his own being. To know the knower is the beginning of knowing the truth. And it is worth risking. It brings grace, beauty; it brings nobility. It really makes you, for the first time, worthy of being called human. Otherwise man is only another species of animal; only by knowing truth, by becoming a Buddha, a Christ, does man transcend animality, go beyond the animal. And the moment you transcend the animal you enter the divine. Humanity is only a passage between the animal and the divine.

And to be touched by the divine is to become noble, is to really be an aristocrat, because then you become part of the small company of the Buddhas. Anybody who has any sense of dignity will take the challenge and will go in search of the truth, because except that, everything else is just meaningless, rubbish.

Ma Dhyano. Dhyano means meditation. In English and in all the western languages, the words that can be used for dhyano fall short; they don't express its reality.

Meditation only hints at it; it does not express it totally, but that's the closest word that can be used. Meditation gives you a feeling as if you are meditating upon something, as if there is an object, and you are meditating on it -- meditating on a flame, meditating on God, meditating on the sunrise; but there is an object. The word "meditation" implies an object, and that's the difference: dhyano does not connote any object. It is simply a state of inner silence: no thought, no content, no object. One simply is.

There is nothing to be known, nothing to be felt, nothing to be contemplated upon, nothing to be concentrated upon, nothing to be meditated upon. The whole mind has to be put aside. One is simply the silence, the stillness which is left behind when the mind becomes quiet. That is dhyano, and that is true meditation. It is a very natural state. It does not need any effort. All that it needs is understanding, watching.

Concentration needs effort. Meditation in the western sense also needs practicing, but in the East we have come across a space which needs no effort, which is already ours. Just as inside the rosebud there is space, so inside you there is a beautiful space -- utterly quiet, calm, cool. We have not to create it; we have only to help the bud to open. And once the bud opens we will know the space; the space opens up.

All the methods that we are using here are nothing but techniques to open the bud, to help the bud to open so that we can know the inner silence, the inner space, the inner peace.

I am giving you a very small name, but it contains the whole secret of all the religions; it contains the experience of all the Buddhas. If you can have even a taste of it, just a drop of it will be enough to transform you.

So start sitting silently with closed eyes. Just being, not doing anything: no mantra, no chanting.

Thoughts will go on passing; let them pass, watch. They will come and they will go; watch them coming, watch them going. Just like the breath comes in and goes out, just watch the breath too. As silence grows you will start hearing the heartbeat; watch that too. As the silence deepens, only the watcher remains.

That is meditation: when only the watcher is there and there is nothing to watch. Then the watcher turns upon itself, then the watcher watches itself, then the witness witnesses itself. Then the observer itself becomes the observed too. That is the pinnacle, the highest peak, that human consciousness can reach. Beyond that there is nothing. Beyond that the same silence, the same coolness, the same bliss, continues forever.

Deva Prabhakar. Deva means divine; prabhakar means the sun, the source of all light.

Just as there is a sun outside, there is a sun inside too. Man is a miniature universe. In this small body all is contained. Man is a map of the whole existence. And if you move inwards you will find the same infinite sky there -- with the sun, with the moon, with the stars -- because when you start moving inwards you are for the first time entering into your own reality.

People live outside themselves, hence their life remains unreal. They are not even acquainted with their reality. They don't know how vast they are; they don't know their divinity, their glory. And because they go on living outside themselves they remain paupers, beggars. And the misfortune is that they contain treasures within themselves. Their life remains that of darkness when inside there is infinite light.

But rarely do people turn inwards. Why? Why don't people turn inwards? Even though Buddha says, Christ says, Socrates says, "Know thyself," they listen but they don't follow. There must be some fundamental reason for it, and the reason is that in going in, first you have to pass through a death. And that creates fear.

You have to pass through a death because you have created a certain image of yourself which has to be dropped: that image you have accumulated from the outside, from others. You cannot carry it in. There you will have to go utterly empty-handed; you cannot carry anything in from the outside. You cannot carry any image -- not even your name. You cannot carry anything from the outside to the inside, and that is the fear: because all that we have is from the outside, we cling to it.

So we listen to the Buddhas and we say, "Maybe they are right, perhaps. One day, I will enquire into that inner reality too, but not now -- tomorrow." We go on postponing and we never look into the fear, into why we postpone. The fear is that we feel that we possess something, and it will be lost if we go in. In fact we don't possess anything and all that we possess will be taken away by death. It is better to drop it by your own self, voluntarily -- at least in that there will be a dignity -- and go in.

Die to the outside and go in. Let your image be shattered but go in, because there you will come across the real. And once the real is known, you will laugh at the whole ridiculousness of clinging to false images, of clinging to things which meant nothing, of clinging to possessions and to people -- just to avoid going in.

Going in has two steps The first is a death of all that you have known about yourself, death of all that you have been up to now. And if you are ready to die, to allow this total death, a rebirth follows and you become aware of your real self, of your immortality.

Prem Asho. Prem means love; asho means hope.

Love is the only hope. It is only because of love that man finds it possible to reach God. If there were no love there would be no religion, no prayer. If there were no love there would be no art, no poetry, no music. If there were no love there would be no beauty, no friendship. All that is valuable in life comes through love. Love is the source of all that is nourishing. Ultimately love becomes the door of God too. In its purest form love is prayer. And to know what prayer is, is to know God.

God cannot be known by any proof; God can only be known by a praying heart, a loving heart. It is not a logical conclusion but an existential experience of total love. When your love spreads all over, when it knows no limitations, when it is not bound to this person or that person, to this object or that a object, when it is unbounded, when it is like a flood .,i overflowing in all directions -- you have known what God is.

God is love overflowing. To be flooded with love is to be flooded with God, hence I say that love is the only hope, otherwise everything is hopeless.

[The new sannyasin had previously written to Osho about her sickness, and says: I'm very ill and I'm taking drugs... the vegetarian food is making me weaker...]

Don't be worried. Have you seen Doctor Sardesai? (she nods) Just follow his instructions, and be vegetarian; don't be worried. Only in the beginning will you feel a little weak, but that's not much of a problem. It will help, finally it will help.

Forget that small disease. Mm, now I have given you a bigger disease -- sannyas! And the only way to get rid of small diseases is to be caught by bigger diseases! If you have a headache and somebody puts a fire in your house, the headache is gone. When the house is on fire, who can afford to feel a headache? Mm? Your disease was just a small thing; now I have given you something bigger.

Forget all about it. Just take the medicine, take whatsoever is needed medically, but don't pay much attention to it; it is nothing to be worried about.

And one thing is certain: before you die, you will know something deathless in you. That much I can promise to you, and that is the only thing worthwhile.

But move to the vegetarian food, mm? Even if you feel a little weaker in the beginning -- and you will -- finally it will purify the body and purify the blood. It will help. Do only meditations which don't tire you, and do a few groups.

I have given you a few groups....

But remember that: don't exert yourself too much. Just in the beginning... Once these two, three months have passed, then you will be out of danger. And I think you will pass through this danger; don't be worried. There is hope...]

[A sannyasin is returning because her father is dying of cancer. She says she feels relieved he is dying... and is afraid of herself.]

It is good, because he must be suffering. It is good. Nothing to be worried about. It *is* a relief. If he dies it is good for him.

... Don't be afraid. Just go there and be by his side in his last days. Just be very meditatively by his side -- silent, prayerful -- and help him also to be very silent, accepting, relaxing, resting. Tell him not to cling to life at all. That is the only problem: when death comes, if you start clinging to life you miss the whole beauty of death. Death is a beautiful experience -- in fact, the most beautiful. If you can go into death rejoicing, dancing, you will transform the very quality of death; death will become a door to God.

So just tell him this from me: death is there -- use the opportunity. Be more silent... and *you* be more silent around him, that will help. Don't be worried, and don't start feeling guilty that you are feeling relieved. It is perfectly good to feel relieved, because it is going to be good for him.

Once a body is in such a shape that it creates only anguish, anxiety, then it is a burden. Then it is better to be free of it. He will get another body -- fresher, newer. It is just as you change the model of your car... and who cries and weeps for the old car? One feels relieved!

So go and don't be worried.

[A sannyasin says she has to return to her children in the West and explain to them that she has found here what she has always been looking for, and that she is coming back here.]

I will be with you and everything will be settled....

Everything will be managed; just go and everything will settle. Nothing to be worried about.

Always trust life and trust existence. If you don't trust, then anxiety arises and anxiety does not help. If you trust, you remain more cool and calm, and out of your coolness and calmness there is clarity, and out of clarity, whatsoever you do *is* right. When you become anxious you become unclear, confused. Then whatsoever you do out of confusion creates more confusion.

So trust life, remain calm and quiet, and know that deep down that everything is going to be all right. And you will always find that it is so. This is my whole life's experience, and not only my own but the experience of thousands of my sannyasins moving in the same way, trusting in the same way and finding that life cares, that existence is not neutral, that it is not indifferent and cold, that it is very warm towards you, that it wants in every way to help you. It is just that when you become too anxious, you lose contact.

Go -- everything will be right -- and then come back soon!

[A sannyasin, leaving, says: I am very confused sometimes. I'm afraid of it.]

You should be happy that only sometimes are you confused! People are confused all the time! It may be that because you are confused sometimes you know that you are confused. People are continuously confused, so they are happy! They don't know what confusion is and what is not confusion. At least you are aware, you know!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #18
Chapter title: None

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Video:	No

Das Satyen. Das means a slave; satyen means truth -- a slave of truth. And swami means a master.

It is a paradox, but existence is full of paradoxes. In fact if something is not paradoxical it cannot have much value, it cannot have much depth, it cannot be profound. If something looks very logical it means it is very superficial. The deeper you go, the deeper you enter into mystery, into paradox.

The way to become a Master is to become a slave. The way to conquer is to surrender. The way to be is not to be. Hence the question is not "to be or not to be"; if you really want to be you have not to be. You will have to choose non-being if you want being to arrive.
Become a slave of truth and you will be crowned as a Master.

Deva Arend. Deva means divine; arend means darkness.

It has been said again and again that God is light, but very rarely has it been said that God is darkness too... because there is nobody else than God, nothing else than God. Unless one becomes capable of seeing God in darkness too, one has not known God yet, be cause to know the part is not to know the whole. And to believe the part as the whole is a great misunder-standing. To call God light is a partial truth; to call God darkness is the complementary truth. Both together create the whole.

It is easier to think of God as light, because we are all afraid of darkness. Because of this fear of darkness it is difficult, very difficult, to comprehend God as darkness. But God is both. We have to transform our psychology, we have to drop our fears. And that is one of the greatest fears deep in the mind: the fear of darkness, because the moment it is dark, you don't know who you are. You can't see anything and you know only how to see outside; you don't know how to see inside.

The man who knows how to look in will feel immensely happy when it is dark, because with nothing to see outside you can turn in.

We have associated darkness with all kinds of wrong things: the devil is dark, death is dark, everything that is somehow frightening we have associated with the dark. It is utterly wrong: there is no devil and there is no death. Only God is -- even in the form of devil is the divine, and even in death only God comes.

Remember it and start loving the darker side of life. Start loving the other aspect, the neglected aspect of life, the rejected aspect of life, and you will come closer to the whole.

[The new sannyasin says: I've always thought of darkness as not the opposite of light but that there is light and nothing else, and darkness doesn't exist. This is the way I've thought of darkness.]

If darkness does not exist, then about what have you been thinking? Then how does the question arise at

all?

It is true that darkness does not exist in the same way as light exists, but darkness exists in its own way. Its way of existence is not that of presence but that of absence. It is a negative existence, so certainly it is not a positive thing. But it is a negative thing, and the negative has as much energy as the positive. It is just like the negative pole in electricity: without the negative pole there would be no positive pole; electricity would not be possible.

You have been thinking about darkness -- that it is not -- not because you know that it is not, but because you are afraid of it. Out of fear also sometimes we deny. There are many people who will say, "There is no death," just because they are afraid of death. They would like death not to be. That is their wish. They would like darkness not to be, so they start thinking it is not: "Why are you afraid? -- it is not at all." This is a way of consoling oneself. I also say that darkness does not exist, but not in the same way as you are saying.

First drop your fear of darkness; it is there. First drop your fear of death; it is there. First drop your fear of the devil; it is there. And then you will come to know that darkness does not exist the way that light exists. It is absence of light, hence it has no existence of its own; so is the devil just absence of God, and so is death just absence of life. But those understandings will happen to you only when fear has been completely uprooted, not before it.

If you start philosophizing and fear remains, you may come to very beautiful conclusions, but they will be only hollow words; there will be no truth in them. Rather than believing that darkness does not exist, look into darkness, meditate on darkness. One day you will come to know that it doesn't exist. But don't start from the conclusion, don't start a priori, that it doesn't exist.

Anand Walburgis. Anand means bliss. Wal means a ruler, burg means a castle -- a ruler of a castle, a king of a castle.

The body is a castle and consciousness is the ruler of it. If we go into our inner depths we will become aware of the phenomenon. The moment that you realize that the body is just a castle, a beautiful castle, which protects you tremendously, and that consciousness is the ruler, the master of the house, your life will know for the first time what bliss is.

But ordinarily things are very upside-down: the master is asleep, and the castle without the master functions mechanically. It is bound to function mechanically, it is a robot. It goes on performing its work, the daily routine, from birth to death, attaining nothing, reaching nowhere. That is not within its capacity. It is not meant for it; hence we cannot condemn it, we cannot blame it. All the blame goes to the master who is asleep inside. And because the master remains asleep and the body remains a mechanical function, life remains meaningless, empty. That meaninglessness and emptiness is what misery is.

The moment the master awakes, the sunrise has happened! You start being full of meaning, significance. A tremendous glory is yours then, and that makes the heart throb with bliss. And the moment you know the master, you know something deathless in you; all fear disappears. And when there is no fear, love arises. Love is the transformation of the energy contained in fear.

Anand Renata. Anand means bliss; renata means reborn.

Sannyas is bliss reborn. Every child is born full of bliss, but the whole upbringing is against bliss. It destroys the bliss. It makes the child more and more serious, less and less cheerful, more and more utilitarian, less and less playful, more and more logical and less and less loving. The whole process of upbringing, all over the world, hitherto, has been very destructive. The greatest crime that man has committed has been committed against children. They come as blissful flowers and we destroy all their beauty.

Sannyas means regaining that which is lost, reclaiming your own childhood. It can be reclaimed because it is there, deep down, hidden still. The society cannot really destroy it; it can only go on covering it with rubbish. We have only to throw the rubbish out, and the pure joy will be available again. Sannyas is rebirth, a rebirth of bliss, a rebirth of innocence. It is a second childhood. The first is bound to be lost, the second cannot be lost, because the first was unconscious, the second is conscious. The first was not achieved by you; it was simply a gift from God. The second is your own achievement, conscious, deliberate; hence you will not lose it.

Anand Geya. Anand means bliss; geya means that which can be sung. Bliss has two aspects. One always

remains unexpressed; it is so subtle that it cannot be expressed. But the other aspect is not so subtle and can be expressed -- through singing, through dancing, through loving, through painting.

Being creative in any way is a way of expressing your bliss. One can paint, one can sing, one can dance, and there are a thousand and one things which can be done to express your joy of life. But that is only one aspect, and that too just the circumference of your bliss; the center always remains unexpressed. There is no word in which it can be contained; no painting can have it, no color, no sound. But both are together.

And first one has to begin from the gross. First one has to start singing and dancing and rejoicing, then slowly slowly, one day dancing, suddenly one becomes aware of something hidden behind the dance of which one was never aware before. One day singing a song suddenly you hear something else inside which is far deeper than the song itself. One day playing on the flute, another flute starts inside which only you can hear and which cannot be shared.

Your name means a bliss which can be sung. Start from the gross side of bliss, and slowly slowly search and seek for the invisible hidden behind the visible. Just as there is body and soul, and the world and God, each thing has two aspects: the gross and the subtle, the visible and the invisible. The goal is the invisible and the visible is the means, the way.

Prem Kazuo. Prem means love; kazuo means a man of unity.

It is love that brings unity. Love is the chemistry that integrates one. Without love a man is just things put together without any inner unity. Yes, there is a certain arrangement but no inner thread connecting everything.

Without love man is more like a pile of flowers; with love he becomes a garland. The thread of love running through the flowers creates a unity. Hence love is the greatest secret of religion. It integrates you, makes you one, and the moment you are one you become capable of knowing the greater one: God. The moment you are integrated you are capable of knowing the universal integrity of existence.

Anand Paritosha. Anand means bliss; paritosha means contentment.

There are two kinds of contentment. One is a negative kind of contentment: in helplessness, one somehow consoles oneself that everything is good, just to cover up one's frustration, just to hide one's failure in life. But that is a very sad contentment and impotent too. It has no life in it. It is the silence of the grave, not the silence of a god.

The real contentment is not out of helplessness; it is not to cover up your despair. It is the shadow of your bliss. Bliss has to be attained, then contentment comes following it of its own accord. Then it has life, tremendous potential for creativity, immense beauty. But bliss has to be the first thing, not contentment. Contentment has to be the second thing. And you are not to do anything for it; it comes on its own. If you are capable of getting into a blissful state, then contentment is a reward from heaven. So I don't teach contentment, I teach bliss.

Sing, dance, rejoice; transform every moment of your life into celebration. Don't think that life is ordinary. It is so precious, it is so extraordinary that it is just incredible; it is unbelievable that it is. Feel grateful that we are part of this beautiful existence; that we share this existence with the suns and the moons and the stars; that we are part of this beautiful existence which has the Himalayas, the great rivers, the trees, the rocks, the animals, the birds, the people. It is such a vast, rich life that not to feel grateful simply means one must be utterly unintelligent, stupid.

Initiation into sannyas is initiation into intelligence; initiation into understanding that which is. And the very understanding of life brings bliss. Bliss brings contentment. Contentment is another name for God.

Prem Sagaro. Prem means love; sagaro means ocean.

Man appears only as a dewdrop, but the dewdrop contains the ocean. We never become aware of the ocean if we are never in love. It is only love that makes us aware of the oceanic quality of our being, of the vastness, of the infinite sky that we contain within us. Love makes us aware of the god within. Except love there is no way to truth. Without love man is just ordinary, of no significance, because without love no flower blooms, no song arises, no dance is felt in the being. But with love one explodes and becomes an ocean.

I teach love and only love!

[A sannyasin, arriving, says: Why don't I love you?]

Love is not a phenomenon that can be made a question. It happens when it happens. There is no why, there is no how either. If you try to love it will be false. So wait, it will come; when the right moment is there it will come. It simply comes one day; one day you wake up, it is there. And unless it comes on its own nothing can be done.

Man is utterly helpless about love. It is beyond your capacity. It is something bigger than you; you cannot do anything about it. You can simply wait in deep humbleness, in patience and hope. If you can wait and hope, it is bound to happen.

[A sannyasin says that for two months she has had a sound in her head like the ocean, which is very strong in lectures.]

It is there? Whenever you are silent it will be there. It is a good sign -- nothing to be worried about. Enjoy it. That is exactly the meaning of your name. Nada means the cosmic sound.

Sound is always there but because we are not silent we don't hear it. It is exactly like the ocean, and sometimes in the night when you are really silent it will be tremendous.

Don't be afraid; enjoy, dance with it, sway with it. Let it overpower you and possess you. Be simply gone with it. It is something immensely valuable; it is a milestone in meditation. Don't be worried at all. Be in a mood of rejoicing that something has started happening. Feel blessed!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #19
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Atmo Kim. Atmo means the innermost self, the supreme self; not the ego, but the self.

The ego is superficial. It is in fact given by others to you; it is not yours. It is based on the opinion of others. Somebody says you are beautiful, somebody says you are intelligent, somebody says you are kind, compassionate, and the ego is gathering. That's why when somebody says something which goes against your ego, it hurts. Everybody was saying you are so beautiful, then somebody some day says you are ugly, or that you are unkind, cruel, or that you are unintelligent; then the problem arises. The ego goes on repressing the negative and goes on magnifying the positive. It is a soap bubble: it can burst any moment. Just a pin-prick is enough to burst it.

The self is that which you bring with you, with which you are born, which is your reality; not conferred by others on you but given to you and by God himself. And this self can only be known when you become egoless, otherwise the ego goes on confusing you. The ego is the false self, and if the false self is there it is very difficult to know what is real; the false has to be discarded before the real can be known.

And kim means ruler, so your full name will mean self-rule, self-ruler, one who rules oneself... and that is the true kingdom -- to be a master of one-self. But the ego never allows that kingdom to be yours. The ego is a pretender and keeps your eyes clouded. It has to be completely dispersed.

Sannyas means surrendering the ego, but by surrendering it, one conquers oneself, one becomes a ruler of oneself. And to rule the whole world is nothing compared to that beauty of ruling oneself.

Anand Atul. Anand means bliss; atul means immeasurable, incomparable, unique.

Bliss is always immeasurable, it is infinite -- all measures are finite -- there is no way of measuring it. Bliss is also incomparable: you cannot compare it with anything else in existence. You cannot even compare your bliss with somebody else's bliss, because it is not matter. It has no form, no shape, no weight -- how to compare? -- it has no color, no taste. There is no way to compare. One simply knows one's own bliss; one cannot know somebody else's bliss. Inference is possible, knowing is not possible; hence it is unique too. When it happens, it happens in such a unique and original way; it has not happened to anybody like that before, and will not happen to anybody like that again. It never repeats itself. By being blissful one for the first time becomes individual, because one cannot be an individual unless one has something unique and original.

And by becoming blissful one becomes, for the first time, part of God, because to know something infinite is to know some aspect of God. Bliss is one of the aspects of God.

God has three aspects: satchidananda. Sat is his first aspect; sat means truth. Chid is his second aspect; chid means consciousness. Anand is his third aspect; anand means bliss. This is the real trinity, not the father and the son and the holy ghost. That is very anthropocentric; that is very childish, juvenile, that whole idea of father and son and the holy family. And the family is not even complete because the mother is missing. The male chauvinists of the past did not allow a single woman in the trinity. It would have been very easy to convert the holy ghost into the mother. Mother, father and son would have been far more human. But they could not allow a single aspect of God to be feminine.

Satchidananda has nothing to do with male and female; in fact at that state of transcendence nothing can be male or female. One goes beyond it. In the deepest meditation you will also go beyond it. You may be in the male body or you may be in the female body, but the body is left far behind. When you reach to your center you are pure consciousness, pure truth, pure bliss.

Anand Theo. Anand means bliss; theo means God's gift.

Bliss is never an achievement, hence one cannot desire it. It cannot be made a goal. You cannot be ambitious about it. If you are, that very thing will be the hindrance. Bliss comes when you are not asking for it, not searching for it, not seeking for it, not desiring it, not even waiting for it. Then it suddenly comes, because this is something unique: not to desire bliss, not to ask for it, not to expect it, not to hope, not to wait. This is what meditation creates: this space of utter silence and stillness, of absolute desirelessness. In that moment, without your asking, it simply enters you. It overfloods you.

Seek and you will go on missing it. Do not seek, drop all seeking, and immediately it is yours. It is a gift of God, but only those who can be absolutely silent are worthy of receiving it. It is not impossible, but we make it impossible by desiring it. That is the only problem that one has to solve.

You can desire money: without desiring you will not get it, it is not a gift. You can desire power, prestige: they will not come on their own. You will have not only to desire, you will have to fight for them; you will have to be constantly struggling for them; you will have to be aggressive and violent for them. Even then nobody knows whether you will attain or not, but that is the only way to attain: you can hope for the best.

But bliss cannot be desired, hence all the great Masters of the world have been teaching a single thing: desirelessness -- because the moment you are desireless, you open up; all tension is gone, all anxiety disappears, all anxiousness disappears. And in that opening the beyond penetrates you.

Anand Christine. Anand means bliss; christine means a follower of Christ. It does not mean Christian.

A Christian is Christian only because of his birth. His Christianity is only a formality. It is a social phenomenon; it is an accident of birth. If he were removed to a Hindu home after his birth he would be a Hindu and he would never remember that he is Christian. So Christianity, Mohammedanism, Hinduism, Buddhism -- these are just part of upbringing, they don't really make you religious. One has to choose very consciously, not accidentally. Religion has to become a commitment, consciously made, then only is it real.

Now, becoming a sannyasin is a conscious effort on your part. You are deciding it. It is not decided by birth; it is not decided by your parents; it is not decided by anybody else; it is your own longing. This makes you a real follower of Christ.

And the second thing to remember: Christ has nothing to do with Jesus personally; Jesus is only one of the Christs. Moses is a Christ also, Buddha is a Christ also, Lao Tzu is a Christ also. Christ is a state of

being; many have achieved it, many will achieve it. Christ simply means one who has attained to god-hood, one who has been welcomed by God, crowned by God. That is the literal meaning of the word: one who has been invited by God to become a guest in his house.

So forget all association of Christ with Jesus. Jesus is one of the Christs. Learn as much as you can learn from him but don't forget that there are other Christs also; they have their own beautiful messages. And all those messages have to become part of your inner being.

One who loves Jesus and Krishna and Buddha and Mohammed without any preference, without any prejudice, who loves all of them simultaneously, equally, becomes infinitely rich... obviously. His consciousness becomes a garden which has many flowers and many perfumes.

Be a blissful follower of the state called Christ. Don't be attached to persons. Remember always that Christ is just like Buddha; these are states. Jesus, the Christ; it is not his name. Gautam, the Buddha; "the Buddha" is not his name. Mahavira, the Jinna; "the Jinna" is not his name. The Jinna means one who has conquered himself; Buddha means one who has become fully awakened; Christ means one who has been crowned by God. They all mean the same in different ways.

Svatmo Sietze. Svatmo means self; sietze means conqueror -- one who has conquered himself. That's the whole pilgrimage of religious consciousness.

There are two kinds of victories possible in the world. One is extrovert. You can accumulate money, you can have a big kingdom, you can become an Alexander, a world conqueror. That is one of the possibilities of being victorious, but it is a superficial phenomenon: death comes and destroys everything that you have made, and death comes sooner or later, unavoidably, inevitably.

There is another kind of victory which death cannot destroy. That is introvert: you move inwards, you penetrate your own interiority. Meditation, prayer -- these are both methods of conquering yourself. And when one has conquered oneself, when one has arrived at one's own innermost core, great bliss descends. It is a bliss that has a beginning but has no end, a bliss which happens in this body but is not part of this body, and a bliss which happens in time but comes from beyond time.

To conquer oneself is to be fulfilled. Then one can die restfully, relaxedly; life has not been a wastage. One has bloomed, one has flowered, one has made life as rich as one could. One has contributed one's share of joy of love, of celebration.

Anand Carmel. Anand means bliss; carmel means a garden -- a garden of bliss. That's exactly the meaning of paradise: a garden of bliss, the garden of Eden, God's garden.

We have not lost it; we are still in God's garden, because there is no other place to be. The whole idea that Adam and Eve have been expelled from the garden is nonsense. Where you can expel them to? Wherever they are they will be in God's garden, because the whole existence is his garden. Expulsion is impossible.

They have not been expelled; they have simply fallen asleep. That's what happens by becoming knowledgeable: eating the fruit from the tree of knowledge, they have fallen in a deep sleep. Knowledge is almost like anesthesia: it drugs you, it makes you drowsy; it takes away your awareness and alertness.

Watch how alert children are. The moment they start going to school their alertness is lessened every day; by the time they come from the university, look into their eyes at what has happened: they have fallen asleep. Now they know much but they are not conscious. Before, they knew nothing but they were conscious; now their consciousness is covered by layers of knowledge. Their consciousness was a clear sky and the knowledge is like dark clouds.

That's what has happened to Adam, and it happens to every Adam and to every Eve. It is not something that happened once and forever; it happens each time a child is born. He is born in God's garden, then he eats the fruit of the tree of knowledge. And if he does not eat it, then there are serpents all around to force him to: the parents, the teachers, the society. In every possible way he is forced to eat the fruit of knowledge.

Nobody seems to be interested in his consciousness; everybody seems to be interested in making him more knowledgeable. Why? Because knowledge can be used by others; consciousness cannot be. Knowledge is utilitarian; consciousness is just like a beautiful flower. It has no utility -- tremendous ecstasy, but you cannot put it to use.

The society needs people for certain work to be done. The society does not need people really; it needs functionaries. It needs a clerk, a station master, a deputy collector, a prime minister, a president; it needs

functionaries. It does not need people, it does not need persons. And that work can be done through knowledge only. What the serpent did in the garden of Eden, schools, colleges and universities are doing all over the world now. The business of the serpent has become really vast; thousands of universities, doing the same job...

By becoming a sannyasin one is deciding to wake up. Knowledge is sleep and one has to wake up from knowledge; one has to be innocent again. One has to become unknowledgeable again. One has to pass through a process of unlearning: all that the society has forced upon you has to be put aside so that your consciousness can express itself again. That is rebirth. And to be reborn as consciousness is to enter into the garden of God again. In fact, we never left it; we have always been in it, but we have fallen asleep.

The function of the Master is to shake you, to shock you, into wakefulness. It is a thankless job, because to shock somebody, to shake somebody, is bound to be a thankless job.

That's why Jesus was crucified: he shook people too much, he shocked them beyond their tolerance. He seemed to be too compassionate and in such a hurry to help that he annoyed people tremendously.

That's what Socrates did. His whole life was just shocking people into awareness: questioning, enquiring, creating doubt about their knowledge, creating skepticism of all that they had believed before. A single man and the whole of Athens was annoyed. A single man was disturbing them too much; he was not allowing them to sleep peacefully. He was a nuisance.

All the Buddhas have always been nuisances to the people who want to sleep and dream. And sometimes it happens that people are dreaming beautiful dreams, and you start shaking them... It is not their fault that they become annoyed. If they crucified Jesus, they have to be forgiven; if they poisoned Socrates, they cannot be condemned. What more can you expect from sleepy people, unconscious people?

So remember, your name means bliss garden, garden of God. And it is all around, within and without; we are in it. I am in it consciously; you are in it unconsciously. By becoming a sannyasin you are asking me to shake you up, to wake you up. Even if sometimes I am hard, forgive me! And constantly remember that the Master has to be hard if he really loves you. If he cares, he is bound to be hard. If he does not care, then there is no question: then you can be left alone to sleep and dream, to your heart's content.

But I cannot leave my sannyasins alone! They have to be awakened, whatsoever the cost! At any cost, awakening has to be achieved. Without it life is meaningless; without it there is no life really; we only drag. We vegetate and call it life. This is not life.

Your sannyas will become the door for the true life, the real life, the life that is lived in God, in his garden.

Anand Himalayo. Anand means bliss; himalayo is the name of the greatest mountains of the world.

Literally it means the house of peace, silence. And the Himalayas are the most silent place in the world. They are still virgin, unpolluted, uncorrupted. It still has the flavor of the ancient days. Moving into the deep Himalayan ranges you start feeling no more part of the twentieth century world. You go back at least ten thousand years, when humanity was in a totally different stage -- very innocent, childlike. Those were the days of poetry, not prose; those were the days of religion, not science. Science is mundane, ordinary. Religion is a flight of the alone to the alone; and listening to the Himalayan silence, suddenly you become aware of a silence within you_

There is a silence without, there is a silence within. But the silence without has been completely disturbed by the society; it has disappeared. And because it has disappeared you have become almost incapable of knowing the inner silence; nothing triggers

I am creating here a small, alternative world of people who can again live in innocence, silence, peace, who can again live not as extroverts, but deeply rooted in their own inner being, who can live from within.

Just as there is a Himalayan silence and peace and bliss outside, I would like you to create a Himalaya within. It is possible -- arduous, difficult, but not impossible. And because it is arduous and difficult it is a great challenge, worth accepting. There is no greater challenge than that. And to know the inner peace is the beginning of knowing God. To know the inner silence is the beginning of knowing the eternal silence of existence itself.

[A sannyasin says: I want you to help me to find out where I deceive myself.]

That will happen, nothing to be worried about. You are already becoming aware of it. How many groups have you booked for?

[He answers: You have given me four, and six Samadhi sessions.]

Everything will be settled. You will become capable soon. The moment you know where you deceive, the deception disappears. You need not do anything else than know. Understanding is transformation; knowing is enough to be liberated. The problem is just that we don't know where we are deceiving. Once we know that this is the point where we are deceiving, immediately the change happens; not even an instant is lost.
It is going to happen, just wait a little: I will be after you!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Deva Ethel. Deva means divine; ethel means noble.

Man remains an animal unless something of the divine penetrates him. Man is just an animal without God. But the uniqueness of man consists in his being able to become available to God; no other animal can become available. All other animals remain closed; they live a closed life, absolutely preconditioned, destined. There is no freedom, no choice.

Man can choose either to be with God or to be against God. If one chooses to be with God one be comes noble. If one chooses to be against God one falls even below the animals; one becomes ignoble.

Anand Rosebud. Anand means bliss; rosebud means rose.

Bliss is a rose of consciousness. It is a flowering of your inner being. It is the release of your fragrance. Everybody carries it within himself, unaware, oblivious of it, uncaring about it, inattentive; hence the bush never grows, rosebuds never appear on it. The roses remain only in dreams. And man dreams of roses. Man would like to become a flower, man would like to become a bird on the wing, man would like to touch the stars -- but all these things remain just dreams. They can all become realities: man can be a rose, man can be a bird on the wing, man can not only touch the stars, man can become a star himself.

All that potential remains potential; we never actualize it. Our whole life remains concerned with small, mundane things. I am not against the mundane world, but to remain confined to the mundane is to remain stuck, stagnant, and that stagnancy creates misery. Joy is in the flow. If one goes on flowing and growing, joy continuously follows one like a shadow.

Man's life is not that of matter; it is pure energy, the purest form of energy, and energy needs movement, energy needs growth. Keep it confined to a certain state and it feels suffocated. That's how millions of people go on feeling: suffocated. Something is missing; they know that something is missing, but they are afraid to deeply research into what it is. They want to avoid it. They keep themselves engaged somewhere else, so that they don't become concerned too much about the missing thing. That which is missing is simply the flow, the growth, the opening, of the rose.

Sannyas is nothing but an effort to transform your potential into an actuality, to bring your seeds to

roses. Then bliss is yours, then benediction is yours, then ecstasy is yours; and life is meant to be a benediction, a blessing, an ecstasy.

Anand Enrica. Anand means bliss; bliss is a state beyond all duality. It is neither pleasure nor pain: it is a state of utter peace. Even pleasure is a disturbance. Pain, everybody knows, is a disturbance, but those who have known bliss know that pleasure is also a disturbance; that not only is death a disturbance, but life too... but only for those who have known bliss. Then sadness and joy, unhappiness and happiness, darkness and night, day -- they all disappear. One is left in absolute bliss, and that is the moment when one becomes the master of oneself. That is the meaning of enrica: a home-ruler.

The body is the home, the mind also; beyond the body and the mind there is a witnessing consciousness. Unless one knows it one remains a slave, either of the mind or of the body, or of both.

Sannyas is initiation into that witnessing. Sannyas is not something on the outside; the outer is only symbolic. It is something inner. It is shifting yourself from mind to consciousness. It is moving from thoughts to the witness of thoughts, and immediately one becomes a Master.

That mastery has to be achieved. It is difficult, arduous, but immense is the benefit. Even the effort to achieve it is immensely beneficial; even the effort brings a grace to you. Just the idea of reaching it and you are a totally different person, because a new ray of light has already entered you. You can never be the same again.

Anand Sundram. Anand means bliss; sundram means beauty -- beauty that comes through bliss.

There is a beauty of the body and there is a beauty of the soul. The beauty of the body is ordinary, momentary: today it is there, tomorrow it may not be there. And the beauty of the body is more in the eyes of the looker than in the object of beauty itself, because the same person may be thought beautiful by one, may be thought ugly by another. But the beauty of the soul is something inner. It is not in the eyes of the onlooker, because it cannot be seen; it is not a question of seeing. It can only be felt. It is not a beauty that can be destroyed by anything. Not even death can touch it, fire cannot burn it; it is eternal.

In the East mystics have talked about God in two ways. Those who were more intellectually oriented have talked about God as satchidananda. Sat means truth, chid means consciousness, ananda means bliss. Those who were not so intellectually oriented, who were more emotional, devotional, more poetic, more of the heart -- they have talked about God as satyam, shivam, sunderam: truth, goodness and beauty. These are the two trinities talked about in the East.

Truth is the same in both; it has to be so because God is: that isness is his truth. But then the differences come. The intellectually oriented think of God as consciousness, and then as bliss, because consciousness is continuously seeking for bliss. It is a search for bliss, so the ultimate goal becomes bliss. But the poetic approach is different. The ultimate goal is always beauty; bliss is a byproduct. When you have experienced the ultimate beauty of existence you feel bliss, but that is a byproduct, a consequence; it is not the goal. To the poet it is not relevant even to talk about it. It comes on its own, just as when listening to beautiful music you feel surrounded by a bliss, but your concern is the music, the beauty of it.

Watching a beautiful sunset, a bliss descends, but that is a consequence; it is not the goal. Your concern is the sunset. You are so absorbed in the sunset that bliss has to happen. In such utter silence, in such utter absorption with something beautiful, bliss is bound to happen. One need not think about it.

Hence in the poet's description of God, satyam -- truth -- is there; then the change starts, then the paths divert. The second is not consciousness but goodness, virtue, grace, purity, innocence -- those are all the meanings of shivam. And when one is graceful, virtuous, pure, innocent, beauty arrives. That beauty is spiritual beauty. You cannot find it in the outer world; you have to go in to the innermost... in the innermost shrine of your being it lives.

But both descriptions are right. They are simply symptomatic of two different minds. Humanity can be divided into two different minds: the intellect-oriented person and the emotion-oriented person.

For you the second orientation will be helpful, hence I am reminding you -- and your name will constantly remind you -- be a poet. Your approach towards life has to be that of a poet, of a dancer, of a singer, of a musician. Let God come to you as beauty. Seek and search for beauty, and wherever you find beauty, bow down. By the side of a rosebush, at the time of sunset, seeing a white cloud floating in the sky, surrender! That will be your prayer. That is going to be your path.

Anand means bliss; satyam means truth.

Life can be lived as truth, or as untruth. Ordinarily people live life as untruth. They think it is very clever, intelligent. It is not; it is sheer stupidity. They think they are deceiving others; in fact they are deceived themselves. And when they die their hands will be empty, because you cannot take an untrue life with you beyond death.

To be a sannyasin means a decision to live life as truth, as authenticity. Be yourself, whatsoever the cost. Even if one has to pay with one's life, it is worth paying, because truth is the highest value; everything can be sacrificed to truth. Don't be pseudo, don't wear masks. Don't pretend; just be simple, true, and express yourself as you are. In the beginning it is difficult and hard because the whole world lives in the pseudo way, but slowly slowly, it is tremendously paying, because untruth can never make you happy; it brings more and more misery, more and more complexity. Assert one lie and then you will have to assert one thousand and one lies to defend it. And this is how people become confused, insane, a chaos.

Say the truth and you need not defend it; you need not even remember it. Be the truth and your life will remain very simple, uncomplicated. To live a simple life does not mean to live the life of a poor man. To live a simple life means to live the life of truth. Then there is no inner complication: one is whatsoever one is. Slowly slowly, people also start accepting one's truth, accepting the way one is. And whether they accept or not is not the point.

Even if one has to suffer for being true, it is good. That suffering is a cleansing; that suffering will bring maturity, integrity, growth.

Deva Pritamo. Deva means God; pritamo means beloved. Let God be the beloved.

Seek and search for God in everything that you are doing, and you will find him everywhere. Eating food, eat him; drinking water, drink him. Then the taste of the food is his taste, and the coolness of water is his coolness. Breathe him in and out. Let him surround you in every possible way. When you see the stars think of him. When you watch people know that these are all his forms.

In the beginning you will have to remember it, but soon it becomes natural. Then one need not remember; it simply remains there. It becomes an undercurrent in your consciousness.

This is the method Sufis call zikr: remembering God continuously, in each act, in everything that you come across. And you can be certain that one day God is going to knock at your door. If your love is enough, if your love is total, God is going to happen. It has always been so, it will always be so: it is the eternal law.

Prem Dwaro. Prem means love; dwaro means the door.

Love is the door, the door to all that is valuable, the door to all that is significant, the door to all that is worth achieving. Anything that can be achieved without love is bound to be worthless. Love is the criterion, so judge everything by love.

Money can be achieved without love, in fact it can be achieved only without love. Political power can be achieved only without love; in fact only in a really loveless manner can one have political power, otherwise not. That means that these things are not worth trying.

But music cannot be achieved without love, and poetry will not be possible without love, and dance will not be born. That means that these things are worth going into. And what starts as music ends as meditation. What starts as poetry one day is found to have led you into some unknown territories, some uncharted seas; and those uncharted, unknown, unmapped territories are what God is all about.

What starts as dance sooner or later takes you into such ecstasies where ego disappears, where even the dancer is not found anymore; only the dance remains. And when only the dance remains, you have arrived; the door has opened.

Love is the door to God and to all that helps to reach God.

[A sannyasin says: Often I feel rejection, especially from girls I'm attracted to. I feel very stuck and all my energy is in the head and I feel like a fool.]

Just wait -- you have come to the right place! Here, no man is afraid of being rejected but every woman is afraid! Men are proving such cowards here that they try to escape from girls.

This is a different world: the girls are chasing the boys! You will not be saved -- you wait!

You have come to the right place, Gokul. This problem will disappear; after three months you will bring just the opposite problem!

Have you booked for a few groups?... Do these two and then I will give you a few more, mm? And don't be afraid: just being here for a few days and the problem will disappear.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Deva Martha. Deva means divine; and Martha was a disciple of Jesus and has a very special thing about her: she was the greatest hostess in Jesus' life. She cared for, served, looked after Jesus; hence her name has become the symbol of a great host. And that's what everybody has to become: a great host to God. Unless we become hosts to God he cannot come into us, he cannot be a guest.

God has to be a guest and we have to become hosts. That's what sannyas is all about: becoming a host to God.

[A sannyasin who has brought her seven-year-old daughter to take sannyas, says she finds her a drain, and asks Osho to help them both.]

Remember one thing: care as much as possible but don't be concerned too much. Caring is one thing and worrying is another; it is worry that drains. It is not her; it is something in your mind. You are worried about her too much, and if you worry then naturally you feel drained. And if you feel drained, you will take revenge on her, unknowingly, unconsciously, and that will create guilt. If you don't worry about her and it has become a habit in you, that will also create guilt -- that you are not worrying; that means you don't care. But worrying and caring are two totally different phenomena. In fact the person who worries cannot care. His energy is lost in worrying; nothing is left for caring. And then one worries more because one is not caring.

Stop worrying. Leave it to God; trust that everything will be okay. Whatsoever little bit you can do out of your love, do; and don't do it too much either, because one can be too much of a loving mother. You can ask the psychiatrists, psychoanalysts; they say that everybody is suffering from mothers.

The whole finding of psychoanlysis is that the mother is the root cause of all illness, disease. Mothers are suffering so much for children, and every child suffers because of the mothers! It is a vicious circle. It is good to give the child a little more freedom. Yes, there is a little bit of danger in giving freedom, but that danger is part of life.

Don't be around her too much; leave her alone. Help her to depend on herself more and more, and the sooner she depends on herself, the better.

Remember that love is not a duty, and you have made it a duty, it seems, so you have to fulfill it. Then it is a drain! Only love to the extent that it is spontaneous, natural, not a duty. Don't make it a should. Don't make it something moral -- that you have to do it, that if you don't do it you are forgetting your duty. It is not a duty at all!

Love without any idea of duty and then it is never a drain; on the contrary, love is always a nourishment to both the persons who are in love: the mother, the child, the husband, the wife, two friends. Both are nourished, it is a mutual nourishment. That is the beauty of love. And the ugliness duty has is that it is

mutually draining. It is not only that you are feeling drained; if you are feeling drained then it is absolutely inevitable that she will also feel drained.

It always happens to both parties, the same: if you feel nourished, she will feel nourished. So it is not only for your sake that you should feel nourished, it is for her sake too.

Mothers are too motherly. All mothers are Jewish... and a Jewish mother is a dangerous mother. She loves too much; her love becomes such a heavy weight that the child is crushed.

It is not an accident that Sigmund Freud was a Jew and he discovered that the mother is the disease. In fact all the great psychologists are Jews; in fact psychiatry is a Jewish function, it is a Jewish profession. Jews are the best at it because they know their mothers!

So just become more natural. Leave her to herself more.

Do a few groups -- they will be helpful.

Anand Suzette. Anand means bliss. Bliss is a state of transcendence, transcendence of all dualities, of all divisions.

To live in duality is to live a schizophrenic life, and we all live in duality.

Our love is never alone: it is love-hate. And our happiness is never alone: it is happiness-unhappiness. In fact love and hate should not be two words. Looking into the reality of the human mind, we should drop the division between these two words. They should be made one: lovehate, happinessunhappiness, joysadness, lifedeath, daynight. These are one phenomenon. Because we have divided them in two, we have become divided in two; our whole vision has become schizophrenic. And to be divided in two is to be in misery, because there is constant conflict inside: to be or not to be, to do this or to do that, to love or to hate, and it is not so easy to decide either.

If one really wants to decide, one would be absolutely stuck and paralyzed. So people go on without deciding; people live just accidentally. Their decisions are dependent on the moment: whatsoever happens in the moment they allow it to happen. They are like driftwood, just at the mercy of the waves and the wind, with no sense of direction. And the war inside is constant: day in, day out, there is a civil war. The whole thing will continue if we don't go beyond the duality, beyond the division, beyond the dividing habit.

Life is one. It is not divided anywhere: there is no demarcation line between hate and love, no demarcation line anywhere between night and day. Day and night are one phenomenon, just as hot and cold are. There is no dividing line; it is the same phenomenon. That's why the same thermometer can judge both: it is only a question of degrees. The difference is not of quality but only of quantity. The night is a little less day and the day is a little less night; love is a little less hate and hate is a little less love. If we start thinking in terms of degrees rather than polar opposites, then we will be able to look at life in a totally different way, and that is the right way.

Anand means looking at life without any division. Then peace descends, warring inside, conflict, disappears. When we are one and our vision is one and we can see that all dualities are false, a great joy arises, which is totally different to whatsoever we have known in the name of joy. It has nothing to do with it. This is the ultimate state everybody is trying to achieve, consciously, unconsciously. This is the goal of all religion.

And suzette means a graceful white lily. That's what bliss is in its ultimate form: a graceful white lily. It is grace because it is tremendously beautiful. It is grace because it is a benediction, it is a blessing. It is grace because God surrounds you in those moments; you are transported into the world of the divine, into the dimension of the divine.

And it is white, the phenomenon is white. White represents totality. White means all colors together. White is red and blue and green and all other colors, all the seven colors together. White is not a single color but the whole spectrum. When all the seven colors are synthesized into one single unity white is created. In all the cultures white has always represented the whole, the total.

And the lily is one of the most innocent flowers. Bliss is graceful, bliss is total, and bliss is a flowering -- a flowering of innocence, a flowering of wonder, a flowering of your childhood again. You are reborn. Initiation into sannyas is initiation into a rebirth.

Prem means love; prakash means light.

Man lives in darkness if he lives without love, and to live in darkness is not to live at all. Darkness is death. One simply stumbles; one cannot even walk. One cannot see where one is, who one is, from where one is coming and to where one is going. The whole life of darkness is constantly falling into this ditch or

into that ditch, falling here, falling there, wounding oneself and others, getting stuck with this wall or with that rock, bumping into people; and that's what is happening all over the world. Everybody is moving in darkness, and then there are clashes, which are inevitable. People are clashing with other people, nations are clashing with other nations, religions clashing with other religions, as if the whole of life consists of only conflict, violence, destruction. The reason is that we are living in darkness; we have not been able to light the flame of love.

My whole message can be reduced to a single word, to one word: love. And my own observation is that that is the only thing that is needed and that is the only hope that can save humanity. Love can be the savior, and only love can be the savior.

It is not difficult to light the flame of love in your heart, because the heart is supposed to carry all that is needed to create light. Everything is given -- you just have to create the arrangement, a right synthesis of all the ingredients, and you can make fire in your heart. And once the light of love is there your life is no more a life of destruction; it becomes a life of creativity. And to live creatively is to be religious, to live creatively is to live for God, to live creatively is to allow God to live through you. But only a man of love can be creative, and only a man of love can be a blessing to the world.

Anand Avinash. Anand means bliss; avinash means eternal.

Happiness is momentary, hence it never quenches your thirst; on the contrary it makes you more and more thirsty. It gives you hope but it never fulfills it. It promises much but it never delivers the goods. Happiness is so fleeting that it simply keeps you alive, hoping that something is going to happen tomorrow. It is like a carrot, hanging just ahead of you, so close that it seems you are going to achieve it any moment. But the distance between you and the carrot remains always the same: as it was when a child was born, it remains exactly the same when the child dies in his old age. The distance never changes; it always remains just around the comer. So one cannot drop hoping. Hope continues, and because it is never fulfilled, in the wake of the hope, frustration continues. This is how people live.

That is going to happen if we go on looking outside. Unless one turns in, one cannot know what eternal bliss is. It is our innermost character, our innermost characteristic; it is our intrinsic nature. Hence to seek outside is to seek in vain. It is not there. It is almost like you look in the mirror: you see your face and you start looking for the person.

Sometimes small babies do that: if you put the mirror before a baby, he starts searching for the child, where he is, because he can see him... He will try to grab and catch hold of the child, and there is nobody. If the child is intelligent he will try to go behind the mirror: maybe the child is hiding there.

But that is the situation of every human being: as far as reality is concerned, people are behaving in a very childish way. The real thing is inside; the world only reflects it, and you go rushing after reflections. One has to turn in.

Looking in the mirror, remember it is your face but it iS not there; it is not in the mirror at all. Close your eyes and go in, because your real face is there.

The search for happiness can have two alternatives: either extrovert or introvert If it is extro it is going to fail, it is doomed to fail. If it is introvert it is bound to succeed... as inevitably as it is bound to fail if you search outside. And once tasted, it is yours forever. Once known it cannot be lost. Nobody s e it, nobody can destroy it -- not even death.

Santosh Sindhu. Santosh means contentment; sindhu means an ocean -- an ocean of contentment.

We are oceans, but of discontentment. We can be oceans of contentment too, because it is the same energy that becomes discontent; it can become contentment. It is the same energy standing upside-down. We are not to go in search of some new energy; all that is needed is already given. It is as if a man has legs but is standing on his head and is miserable because he cannot walk; he is crying, weeping, suffering. He is creating his problem. All that is needed is somebody to hit him hard, to wake him up, to tell him that, "You are simply being foolish. Just stand on your legs and you will be able to walk."

Every man is born to be blissful, every man is born to be wise, every man is born as a potential Buddha. But people are standing on their heads. The reason is because every child finds that everybody else is standing on their heads: so this is the way how to be! He learns from others.

So it is a self-perpetuating misery -- his children will learn from him. His parents had learned from their parents... It is an ongoing process. How it started in the first place is one of the mysteries. Who was the inventor? It seems that the priests invented the whole thing.

They say that prostitution is the oldest profession; I don't believe it. Prostitutes cannot be the oldest; the priests must be the oldest, because without priests there cannot be prostitutes. The priest brings in marriage, marriage brings in prostitute. The priest teaches you how to be: he gives you a character, a morality; he gives you commandments. They look beautiful: do this, don't do that -- but by his teaching of do this and don't do that, he destroys your spontaneity; he destroys your responsibility; he destroys your consciousness. That's how a person becomes upside-down. Character becomes more important, consciousness becomes less important, and then the whole thing becomes a chaos, a mess.

Consciousness is supememost, everything else is secondary -- and you are again on your feet. This is exactly, precisely, my work here: to help you, to remind you, that consciousness is the most fundamental thing; everything else is secondary. First you have to become more and more conscious, then all else follows of its own accord. You need not create a character, your consciousness is enough. It will give you a character, and that will be a totally different character because it will be fluid, flexible, changing, moving with the situations. It will be alive, not a dead structure around you. It will grow with you. It will be new moment to moment, it will be reborn every day; hence it will never lag behind. It will not be a weight; it will be like wings.

Let consciousness be the first priority in your life, and then it is not difficult to transform your discontents into contentment, to transform your anger into compassion, to transform your greed into sharing, to transform your physical, gross reality, into a spiritual, subtle reality. But the first requirement is tO bring consciousness to the topmost of your priorities. Nothing else should be more important than that -- not even God!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #22
Chapter title: None

23 August 1979 pm in Chuang Tzu Auditorium

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Anand Friederike. Anand means bliss; friederike means rule of peace. Your full name will mean rule of bliss and peace. Peace alone can become cold, can become unloving, can become a kind of death, can easily go negative. There is every possibility that it will be the peace of a cemetery -- not of life but of death.

Anand -- bliss -- alone, can become too much of an excitement. It is ecstasy. It can become feverish; it can create a delirium. One can easily become a victim of hallucinations. The bliss will be very loving and very warm, but the possibility is that one will go mad with that warmth, with that love. It can drive one easily insane. Hence a synthesis is needed between bliss and peace.

Bliss should be peaceful and peace should be blissful. Then you have the best of both and all that is dangerous in each is dropped. Then the peace is a dancing peace; then bliss is cool. And when bliss is cool and peace is a dancing, singing one, one has arrived. That's the ultimate state of consciousness.

Anand Jacques. Anand means bliss; jacques means God is the protector -- be blissful, God is the protector. Feel blessed that you are not alone; God is always with you, and not as a judge, but as a protector.

This insight can transform a man. It is a very small insight in the beginning, like a seed, but it can grow into a big tree. Thousands of birds can rest on the tree and thousands of travelers can take shelter under its shade. But the seed is very small. This is a seed idea, that God is continuously caring for you; you are never

left uncared for; that God is not indifferent to you, that he loves; that he is interested in your destiny; that he would like you to grow, to blossom, to come to an optimum experience of life, joy, love.

Start feeling it, and whenever your name is said by anybody, remember again: God is the protector. In fact in the old days all names were given with a certain purpose, with a certain device in them. New names, modern names, have lost that quality, and in the future they are thinking to drop names completely and to give numbers to people. That will be the ugliest thing possible, mathematical, logical -- they do it in the army right now -- but that will transform the whole world into a military camp. It has its own meaning.

In the military they give you numbers. When a person dies, only a number dies -- 13 died. Nobody feels anything for 13 -- it is just a number and a number can be replaced; somebody else comes, he becomes 13.

We cannot replace any person; persons are irreplaceable, but numbers can be replaced very easily. A name has an individuality; a number is impersonal, cold, mathematical, has no love in it.

The farther back you go in history, the more you will find names becoming significant. In fact, all ancient names are somehow concerned with God. All Jewish old names -- Hindu, Mohammedan, Christian -- they are all in some way connected with God, because God is our search. And the name has to be used so much: you will be signing it, you will be called by the name, you will become identified with your name. If you can remember its meaning it can become a subtle climate around you.

Let this be the climate: feel blissful because God is continuously protecting you. He is like an umbrella: when it is raining he is protecting you; when it is hot he is protecting you. God is protection, and we are not unprotected; hence we can dare to adventure, we can enquire into truth. We need not be afraid of death. If God is, then there is no death. Only one of the two can exist: either death or God. If death is, then there is no God; if God is, then there can be no death. This is the ultimate choice. A few people choose God; millions have chosen death. No wonder they suffer, no wonder they are miserable.

Becoming a sannyasin means: choose God; forget all about death. It is the greatest lie there is.

Prem Tim. Prem means love; tim is a short form of timothy.

In Hebrew it means honoring God. Your full name will mean love is the way to honor God. Be loving: that's the only way to honor God -- not by going through empty rituals, not by going to the church and repeating parrotlike certain prayers, but by actually being in love with existence: with the clouds and the stars and the trees and the people and all that is, because God iS spread all over the space.

He is the cloud and he is the star and he is the trees and he is the pebble. It is stupid to seek and search for him in any particular place -- Kashi or Kaaba. It is foolish to go in search of him in a temple or in a church or in a mosque, because there is not a single place where he is not. You cannot find a place where he is not.

A Sufi parable. Two disciples came to a Master, they wanted to be initiated. The Master gave one parrot to each and told the disciples to go to an absolutely lonely place where nobody is watching, and kill the parrot, and come back. The first came back within minutes. He went outside the house, went behind the house, looked -- there was nobody -- killed the parrot came back. The Master said, "Wait. Let the other one come back too."

Days passed, months passed, and then years passed. After three years the other man came back with the parrot still alive. He said, "Take your parrot back. If this is a condition for initiation it is impossible to fulfill. I searched in every possible way: I went into the mountains, I went into dark caves, underground caves, but it is impossible."

The Master said, "Why is it impossible?"

He said, "I was present, the parrot was not alone -- one thing. I closed my eyes, I blindfolded myself, I put the parrot behind me, but the parrot was present! I drugged the parrot, I made the parrot unconscious, but then suddenly I became aware that God is present and he is present everywhere. I have tried hard for three years; I could not find a place where he is not. So please take your parrot back. I am sorry -- I have failed."

The Master laughed and said, "You have succeeded; the first one has failed!" He told the first one, "Get out, get lost! You are simply stupid. It will take lives for you to understand what I have to teach." But to the other he said, "You are accepted, you are welcomed. This was a test -- you have passed it."

There is no need to go anywhere to find him; he is everywhere. And the way to honor him is to love life and to love all that life contains.

Anand Shantam. Anand means bliss; shantam means peace. Bliss and peace are two aspects of the same

energy, two sides of the same coin. Wherever bliss is, peace is bound to be there, and vice versa: if bliss is there and peace is not there, then the bliss is false. It is only something cultivated from the outside, it has not grown within. It is like a plastic flower, not a real rose.

If peace is found without bliss, then that too iS only something practiced. One can train oneself, one can train so perfectly that one can start looking like a Buddha from the outside, but deep inside there will be a volcano, ready to erupt any moment, and you will have continuously to fight with it, to keep it repressed.

Hence my advice to all of my sannyasins is: start growing both together. Let them grow side by side. Peace should be the center of your being, the center of the cyclone, and bliss should be your circumference, the cyclone. Bliss should be the dance on the circumference, and at the very core of the dance there should be absolute silence. This is how I conceive a real sannyasin to be. Become one!

[To a sannyasin, returning from the West, Osho says: I was concerned about you. The sannyasin asks: Why?]

Because you are such a simple person! And going into the world... and it is a very complex world! That's why!

When a few sannyasins go to the West I become concerned. Now you are becoming so innocent and so flexible and the world is totally different. But it is good that you are back home and unscratched!

[A sannyasin, arriving, says she has already booked groups.]

Do the groups. And melt as much as you can into the family. Three months can be the right time for a total change, but many people waste their time in resisting.

Don't resist. Just become absolutely vulnerable, defenseless, with no armor, and these three months will prove three lives!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #23
Chapter title: None

24 August 1979 pm in Chuang Tzu Auditorium

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Anand Barbara. Anand means bliss; barbara means a stranger.

The world becomes misery if you start thinking that you are part of it; if you become identified with it, then it is going to become a misery. Identification is the root cause of all misery. If you can remember that you are a stranger here, a visitor, a tourist, only for a few days, and the world is not more than a caravanserai -- we stay the night and in the morning we go -- if you can remain alert of this phenomenon, that we come from somewhere else and one day we have to go back to the original source, then bliss starts growing in you like roses in a rosebush. Then bliss is natural.

To be a sannyasin means to remember that we are strangers here, outsiders -- this is not our home. This remembrance is sannyas.

Stay, enjoy, but don't become attached; remain unattached and ready to go any moment. And when the moment of going comes, don't look back.

Anand Stefan. Anand means bliss; stefan has many meanings, but the meaning I would like you to remember is garland -- a garland of bliss.

Life can either be just a pile of flowers or it can be made into a garland. Ordinarily it remains a pile of flowers, and a pile of flowers is useless; it cannot be offered to God as a garland.

Life has to be made into a garland. A thread is needed to run though all the flowers. Once a thread starts running inside the flowers -- invisible, but connecting those which are all disconnected -- then life starts having a unity. Then one is not accidental. Then one is integrated. Then one is one, not many. And only when we are one can we be an offering to God.

Become a garland of bliss. Then only are we acceptable to God, are we worthy of being accepted.

Anand Stephane. Anand means bliss; stephane has many meanings, but the meaning I would like you to remember is crown -- a crown of bliss.

Man becomes a crowned king when he attains to bliss, otherwise he remains a beggar. And those who seek and search for bliss in the outside world remain beggars because bliss is not to be found there. For bliss one has to go in, turn in. It is an inward journey. And the sooner one starts on the journey, the better; this is the right age for you to enter.

Once a person has gone out too much it becomes more and more difficult to turn in; one becomes habituated to going outwards.

The right time to become a sannyasin is in childhood; the right time for meditation is childhood. Once you start meditating, going in, once you know how to go in and meditate, for your whole life you will be able to avoid many miseries that befall all others.

So here, participate in dance, participate in singing, participate in meditations. Don't think that you are a child so you need not participate in all these things. These are not only for grownups; in fact grownups find it more difficult to enter in meditation. And soon the day will come when you will be crowned in bliss!

[The new ten-year-old sannyasin says: Why do you pick the certain color of orange for everyone to wear?]

It is the color of sunrise and it is also the color when the inner sun rises. It is the color of the roses, and I would like my sannyasins to be as beautiful as roses, as full of light as the sunrise. It is the color of blood, life, and I would like my sannyasins to be absolutely alive, not dead and dull. It is a color of revolution, and my sannyasins are revolutionaries, rebels.

It is a very significant color -- that's why I have chosen it, and slowly slowly you will know all its meanings. Good, ... good!

Veet Colin. Veet means going beyond. Colin has two meanings. One comes from Greek; then it means victory, people's victory. The other comes from Celtic, and that's what I would like you to remember. In Celtic Colin means an animal. Your full name will mean go beyond the animal. Very few people go -- those who go, they are known as Buddhas, Christs.

People live only apparently as human beings; deep down they are animals. There is no break between the animal kingdom and man, it is a continuity. Of course man is a more evolved animal, but the difference is of quantity, not of quality. His reason is nothing but a slave to his instincts, his mind a shadow of his body. He pretends to live a very rational life but deep down it is utterly irrational.

This is one of the greatest discoveries of modern psychology, particularly the great contribution of Sigmund Freud. Aristotle defined man as a rational being; Sigmund Freud says man is not rational at all, he lives through the unconscious. He is not even conscious what to say about being rational? All his desires come from the basement of his being where all is dark. The conscious part is only a very small thing, just the tip of the iceberg. The whole iceberg is underground; we don't know anything about it and it goes on functioning from there, manipulating us. We are toys in the hands of something unconscious, something invisible.

This is the state of an animal. To be ruled by the unconscious is what I mean by being an animal. To be ruled by the conscious is the meaning of being human. And to be so conscious that the whole unconscious disappears and you are full of light -- not even a nook or corner is dark any more -- that is the meaning of Buddhahood.

First sannyas takes you into the world of human beings; it makes your conscious the master, and the unconscious, the slave. It changes the animal into a human being, and in the second step it takes you beyond the human too. Then you enter into the divine. That's the goal. Less than that -- being a god -- nothing is going to satisfy. One is born to be a god; that is our intrinsic destiny. Unless it is fulfilled discontent continues.

Contentment is possible only when one has attained to one's ultimate destiny. That destiny is God.

Anand Roseanne. Anand means bliss. Roseanne is made of two words: rose means rose, anne comes from hannah. It has many meanings but the one that I would like you to remember is prayer. Your full name will mean a prayerful, blissful rose. And that's what a sannyasin has to be: a blissful, a prayerful, rose.

Bliss and prayer are not separate, just two aspects of the same experience. If you are blissful you are bound to be prayerful, because when you feel bliss, you feel gratitude, and gratitude is prayer. If you are prayerful you are bound to be blissful, because prayer is surrender, let-go, bowing down to the ultimate in tremendous thankfulness. Just for the sheer joy of being. One bows in thankfulness, and in that bowing, in that letting go, bliss arises.

If you can attain to bliss, prayer arises; if you attain to prayer, bliss arises. They come together, they are inseparable. And when there is bliss and there is prayer, one is a rose. One is beauty personified, one is grace materialized; one is paradise on earth.

Anand Nur. Anand means bliss; nur means light.

Bliss is a state of infinite light, just as misery is a state of infinite darkness. Darkness represents unconsciousness; light represents consciousness. In darkness all kinds of errors are possible, bound to be. I don't call them sins; they are only errors, mistakes. They are natural, nothing to be condemned for, nothing to be punished for. They have their own punishment: each mistake brings its own misery. The punishment is not something outside, it is inbuilt.

When your inner being becomes full of light, all those errors disappear. Not that you Stop making them, simply you cannot make them. When one can see, one behaves differently than the person who cannot see. The blind person is bound to stumble. Not that he wants to stumble, he also does not want to stumble, but what can he do? -- he is blind. He cannot see the table, he cannot see the chair, he cannot see the door. He cannot see so he bumps into people or into things. But when you have eyes, you simply don't bump. It is not that you prevent yourself from bumping, effort is needed: you simply see and you move through the door and not through the wall. Your seeing is enough, your seeing is a transformation.

The basic foundation of religion is how to transform your inner unconscious into a conscious phenomenon, how to change your darkness into light. That's what my work is here. The moment you become a sannyasin that becomes your life's work. Constantly remember that one has to become more and more alert. Alertness has to go deeper and deeper. Do things more consciously than you have ever done before. Think consciously, feel consciously; don't miss any opportunity to be conscious, and drop by drop your being will become full, brimful of light.

Nur is also one of the Sufi names for God, because God is light.

Deva Nandano. Deva means god; nandano means garden -- God's garden.

Man has infinite potential: millions of flowers can bloom in him. Man is not as small as he appears from the outside, just the opposite: he is infinitely vast, beginningless, endless. He can contain all the stars, he can contain the whole sky in him. As a body he is limited; as consciousness he is unlimited.

We have to make a garden of consciousness and we have to grow all kinds of flowers. We have to be creative. Consciousness can become music, consciousness can become poetry, consciousness can become sculpture. All creativity comes out of consciousness; as rivers come from the mountains, creativity comes from the mountains of consciousness. And as rivers run and rush towards the ocean, all creativity rushes and runs towards God, the creator.

Grow flowers, be multidimensional. The more you create, the more blissful you will be. People want bliss but they are uncreative. They think that bliss is something that can be purchased, given, conferred upon them. They think that they can have bliss if they have more money or more power, or more prestige and more fame. Bliss does not depend on any of these things; bliss depends only on one thing: that one is creative, creates something. Only in creative moments are you part of God, and those are the moments of bliss too.

To be part of God is to be blissful. That should be exactly the definition of bliss: to be part of God, to be bridged with God. That is the only possibility of being bridged -- to be creative -- because he is the creator. If you are also a creator, you are bridged. In fact the moment you create you are no more, God creates through you. And when many many flowers of many many colors bloom in you, life becomes a celebration.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #24
Chapter title: None

25 August 1979 pm in Chuang Tzu Auditorium

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Deva Louis. Deva means divine; louis means glory -- divine glory. It is a seed in us, hence we are unaware of it. It is yet a potential, that's why we are oblivious of it. It has to be realized. It is a journey to be made; it is a promise to be fulfilled.

Man is not what he appears; he is far more, infinitely more. If you believe only in that which you are, then life is meaningless, then it is trivial, then it consists only of the very ordinary, the routine, the repetitive, the mechanical. Then it is ugly and it seems to be a very cruel joke. God seems to be absolutely absent; the devil seems to be very much present.

If man is what he appears to be -- if that's all -- then it is really some wicked energy that is behind existence. Then the whole thing is a mockery. But if we start growing, if we start transforming the potential into the actual, if we start becoming a plant, a flower, a fragrance, then life has beauty, tremendous beauty. Then life is an ecstatic pilgrimage and each moment brings more and more perfection. Each moment brings you closer and closer to God and each moment becomes a surprise, a great gift.

Unless one starts growing, one never becomes aware of what we are meant to be. We are part of God and part of his glory and part of his beauty and part of his eternity. We are not less than God: at those heights, at those altitudes, the part is equal to the whole.

In lower mathematics the part is never equal to the whole. How can the part be equal to the whole? That is the world of logic -- where a part is a part and the whole is the whole, and the whole is bigger than the part. But as you penetrate into the mysterious, as you go deeper and deeper into your infinity, a moment comes when lower mathematics does not function any more; a higher mathematics starts functioning.

In the higher mathematics the first law is: the part is equal to the whole. And then only -- when you know that the part is equal to the whole, that man is equivalent to God -- do you know the glory of life do you know the celebration. Then one is immensely contented, then nothing is unfulfilled. Great peace and great silence descend.

Unless that happens, continue the pilgrimage. Initiation into sannyas is initiation into this great pilgrimage.

Deva Jurgen. Deva means divine. Jurgen literally means one who works with the earth -- the farmer or the gardener. Your name will mean a divine gardener.

Life is a garden. It is an opportunity. You can grow weeds, you can grow roses; it all depends on you. You can make a beautiful garden -- flowers of many colors and many fragrances -- or you can leave it; without any cultivation, weeds will grow. That's what many people are doing with their lives: they only grow weeds. Their life is useless, uncreative. Their life knows nothing of love, nothing of meditation,

nothing of joy. These are all flowers; they don't grow on weeds.

Weeds have to be uprooted, the whole earth has to be turned upside-down. You have to work hard and you have to learn waiting, because you may sow the seeds today, but you are not going to get the flowers immediately; it takes a little time. You have to wait for the spring. And before the flowers come one has to keep one's inspiration alive, flowing. Many times there is depression, many times doubt whether those seeds are ever going to grow, the suspicion whether they were real seeds. "Am I waiting in vain? Am I going to be really fulfilled? Is this garden going to happen?"

By becoming a sannyasin you are becoming committed: committed to wait, committed to hope.

Veet Martin. Veet means going beyond; martin means warlike.

Now don't be warlike; go beyond it. In the past we have praised war too much, hence in all the languages of the world names like Martin exist. War was thought to be something great, something good, and to be warlike was a great virtue. Because of that idea humanity has suffered much

We have to drop the whole idea -- no more war and no more warlike people. We have to create a new human being whose ideal will be love, not war, who will worship the god of love, not the god of war.

This is the greatest challenge that is to be faced: centuries and centuries of warlike conditioning have to be dropped and have to be dropped quickly, because the time is short. If we don't drop warlike qualities within the coming twenty-five years humanity is finished, this planet is finished; it has no future. One more war and all is finished.

Once Albert Einstein was asked by a journalist, "Can you say anything about the third world war?" He said, "I cannot say anything about the third world war, but I can say something about the fourth."

The journalist was puzzled. He said, "If you can't say anything about the third, how can you say anything about the fourth?" He said, "I can say something about the fourth: it is not going to happen. The third will be the last and we are coming closer to it every day."

If the world is left to the politicians, we are going to commit global suicide. It has not to be left to the politicians. The days of the soldier are gone, the future belongs to the sannyasins; hence I would like to fill the whole world with my orange people, who think in terms of love, who live in love, as love, and who will not belong to any country, to any religion, who will be simply human beings. If countries remain, war remains. If Christianity, Hinduism, Mohammedanism, remain predominant, war remains.

We have to cut ourselves off from the past absolutely. A complete break from the past, a discontinuity from the past -- that exactly is the work of sannyas.

Prem Jan. Prem means love; jan means God's gracious gift.

Love is not within our hands. We cannot manufacture it, we cannot make it; it happens when it happens. It comes from the beyond and takes possession of your heart. When you are no more a master of yourself, then the beyond becomes your master. That's why people are so afraid of love. People are so much afraid of love that they go on talking about love so that they need not go into the experience of it.

The worldly people are afraid of love and they have created substitutes for love -- false substitutes, because man can create only false substitutes. The reality is beyond our control. And there are other-worldly people -- the monks, the saints -- they are also afraid of love. They escape from the world just to escape from situations where love is possible.

So the worldly and the otherworldly are not very different. If you look deep down their orientation is the same: both are afraid of love. The worldly runs after money, power, prestige; these are his substitutes for love. The greedy person loves money and the power-hungry loves power; these are the strategies of the mind to avoid the beyond. And the otherworldly person escapes from the world. He wants to escape from any situation where love may happen.

My sannyasin has to open himself up for love to come. He is not to escape into the search for money, power, prestige, and he is not to escape to the monasteries, to the Himalayas, to the caves, to the deserts. He is not to escape at all. He has to open up with total trust in life. And if you open up love starts showering. you are engulfed in love, encompassed by love. It comes like a flood: it drowns you, it drowns your ego forever. Once love has come in the ego cannot exist even for a single moment; it disappears instantly.

Love is the greatest revolution that man can experience. Love is the first experience of God. Without that experience God is only a word: empty, hollow, with no meaning, no significance. With the experience of love, God is no more a word, it is a reality, the most substantial reality.

[The new sannyasin asks: want to ask you why my suffering becomes so ridiculous.]

It is ridiculous. It is ridiculous because we don't want it -- still we go on creating it. It is ridiculous because it is our own creation and we don't want it. Nobody wants it and everybody goes on creating it. And we desire bliss, but we don't prepare the ground for it. That too is ridiculous. All that we do creates misery and all that we long for is bliss. This is the ridiculousness of it: we are longing for bliss and creating misery. This is the contradiction, the dilemma that man lives in.

But it can be transformed. The moment you become aware, withdraw from all those things that have been creating misery; don't pour your energy into them any more. Start pouring your energy into things which prepare you for bliss.

Two things, love and meditation, are enough to prepare the ground, and bliss comes! And only two things, the ego, the mind, and fear are enough to create misery. Fear is the polar opposite of love and mind-ego is the polar opposite of meditation. And these are the only alternatives.

Meditation goes perfectly well, in tune with love; the mind goes perfectly well, in tune with fear. The mind and fear together create your misery; meditation and love together create all that you have always dreamed of and longed for.

It is going to happen -- just wait a little!

Deva Sangit. Deva means divine; sangit means music.

That's the stuff the existence is made of: divine music. That's the stuff we are made of -- the divine music -- but we live in discord, utterly unaware that great music exists at the center of our being. We live in the head which is noisy. The head is part of the marketplace; the head reflects the marketplace, it echoes the marketplace. It is noisy, and because of its noise -- and it is too much -- we cannot hear the music, our own music, our own rhythm, our own song. And without hearing it we will never be able to know who we are.

It can be heard only in one way: if the mind stops for the time being, if the mind is suspended for the time being, it stops functioning for the time being That's what meditation is all about: a strategy, a technique, a device to suspend the mind for the time being. So suddenly the mind is off and all the noise disappears, and because the noise disappears you cannot avoid hearing the music within.

Once heard, it can be heard even while the mind is functioning. Once you know it, the subtle murmur that still, small voice, once you know that it is there you can hear it in the whole clamor and turmoil and noise of the mind. But the first hearing has to happen when the mind is not functioning.

Once you have known it you can use the mind. There is no need to destroy it: it is a beautiful instrument, a little bit noisy -- all machines are -- but once you know that there is a deeper source where your real being resides, that the mind is only an instrument to be used, a servant to be ordered to do this and to do that, a biocomputer... The mind as a master is a dangerous thing; the mind as a servant is beautiful

Anand Samata. Anand means bliss; samata means equilibrium, balance. Samata is a state when you are utterly in the middle, neither this nor that, where all extremes have been dropped: the golden mean. The whole teaching of Confucius and the whole teaching of Buddha consists of samata, the golden mean.

The mind lives in extremes either it is a leftist or it is a rightist; either it indulges or it renounces; either it is violent with others or it becomes violent with itself; either it has a lust for life or it becomes suicidal. That's how the mind functions. It never stops in the middle; it feeds on the extreme. The extreme is the way of the mind and the only method to drop the mind is to drop the extremes.

Let the pendulum stay in the middle -- don't allow it to go to the right or to the left -- and when the pendulum stays in the middle, the clock stops. When your consciousness stays in the middle, time disappears ego disappears, mind disappears. You enter into a totally different world. A different dimension opens up: the dimension of eternity, the dimension of nirvana, the dimension of God. The secret is samata

[The new sannyasin says when she meditates it is as if only the right hand side is lighted... she does not see well out of her left eye, either.]

Don't be worried. In fact it is very rare to see the whole body full of light. It happens only at higher stages. In the beginning you see light only on one side and the other side remains in darkness. If the other is light then the first one will remain in darkness, because our minds are divided into two parts, and you can function easily only from one hemisphere at a time.

So it is good that it is happening. Soon you will be able to stand exactly in the middle of both hemispheres. That is samata, that is equilibrium. Both hemispheres, the left and the right, are bridged by a very small bridge. If you can stand on that bridge then you will see your whole body full of light. It has nothing to do with your eye, because you don't see it with your eyes, it is something that has nothing to do with these eyes. Mm? -- even a blind man can see this inner light. But in the beginning you will always see on one side. It's perfectly good. Slowly slowly you will become balanced.

It is like a person learning to ride on a bicycle: in the beginning it looks so mysterious that people are moving on two wheels and are not falling! The beginner falls either to the left side or to the right. f he tries to avoid the left, he falls to the right; if he avoids the right, he falls to the left, but slowly slowly, the knack is learned -- that there is no need to lean to either side too much, and one can just remain in the middle. Then it becomes natural.

One who has learned to ride on a bicycle never forgets it, never. There are only two things which are never forgotten: swimming and bicycling. Everything else one can forget, but not these two things, because both depend on a subtle balance, and once that balance is known it is known forever.

This too is a subtle balance, the subtlest. It will happen one day, just wait. At the right time, in the right moment, the whole body will be full of light.

Jesus has a saying: When you have one eye, your whole body will be full of light. But that one eye happens only when these two eyes disappear and the third eye, which is exactly in the middle of the two, starts functioning.

It is going to happen!

[A sannyasin says: I don't know what my seriousness is about.... Sometimes it's just insane.]

Take it easy! Even about seriousness, laugh! Don't take seriousness seriously; that's the thing. That's what you are doing. Seriousness is okay but don't take it seriously!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #25
Chapter title: None

26 August 1979 pm in Chuang Tzu Auditorium

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ShortTitle: UPSET25	
Audio:	No
Video:	No

Prem Maria. Prem means love; maria means rebellion. Love is the greatest rebellion because it is rebellion against the head, rebellion against logic, rebellion against all that is mundane.

Love means entering into the temple of the heart. One has to renounce the head. Love means entering into the world of paradox. One has to drop the whole logical structure of the mind.

It is not a political rebellion, it is a spiritual rebellion. You are not fighting against somebody outside you, you are fighting with something inside you, something that has been implanted by the society. It comes from the outside but now it is no more outside, it is inside you. It has become your head, your mind, your ego.

Rebel against all that has come from the outside.

Throw it back and remain totally with that which is purely of the inside. That's what sannyas is all about: living life from within, utterly from within... not living life under the influence of others, not living

life as a slave, not living life following the commandments of the state and the church, but listening to one's own heart and going with it wherever it leads, and it always leads to God.

Deva Naomi. Deva means divine; naomi means sweetness.

Man has the potential either to be utterly bitter or to be absolutely sweet. There are negative qualities which can make your life very bitter for yourself and for others, and there are positive qualities which can transform you into a blessing to yourself and a blessing to the world.

And unless man consciously chooses, he remains negative. That is something very significant to be remembered: without choosing you are bound to remain negative. Not to choose means choosing negativity, because that is our animal heritage. It is already there, it need not be chosen. We have been carrying it for centuries, for many many lives. So if you don't choose consciously you are bound to remain trapped with the negative: anger, greed, lust, possessiveness. But if you choose, the same energy that becomes bitter becomes sweetness.

There are not two energies in life; we are given only one energy -- but the energy can be transformed, transmuted. The higher you go, the subtler it becomes; the lower you go, the grosser it becomes. All negative qualities are gross, heavy. They function under the law of gravitation; they gravitate towards the earth. And all positive qualities are light: they have wings. They function under a totally different law called, in ancient wisdom schools, the law of levitation. It is against gravitation: it uplifts you.

So start choosing. Don't remain accidental any more. Let life become a movement towards a certain direction. Slowly slowly the mist disappears, the confusion is gone; things become clear. To have direction is to be a sannyasin. To be directed towards God is to be a sannyasin. The arrow moving towards the ultimate, that's what sannyas is.

You have been searching for your whole life, and you have been working, trying, on your own, but now the right moment has come when help from the beyond can become available to you. You have done the homework, now sannyas is going to become a turning point, a one-hundred-eighty-degree turn. And remember, now that this is your home, sooner or later you have to be here, I will need you here. Good, Naomi.

Deva Klaus. Deva means god; klaus means victory -- God's victory.

From this moment you have to surrender; let God be victorious. Ordinarily everybody is trying to be victorious. The ego wants to conquer, it wants to conquer the whole world. Sannyas means changing your whole style of life, not being interested in conquering any more; on the contrary, immensely fascinated by surrendering. But the moment you surrender and God becomes victorious a paradox is realized, because in God's victory is your victory.

In the so-called victory of the ego you are really defeated, you are not victorious. An Alexander dies a beggar; only a Buddha dies like an emperor. Jesus dies like an emperor; although the crown that he is wearing on the cross is made of thorns, still he dies like an emperor. The last words that he utters are "Let thy kingdom come, let thy will be done." That is his absolute surrender; in that surrender he is victorious.

Sannyas has to be a cross to you. You have to die to be reborn, you have to surrender to be victorious, you have to annihilate yourself for God to be.

Deva Karin. Deva means divine; karin means purity.

Man remains essentially pure. All impurity is only on the surface. The center is always in God; only our circumference is in the world. The circumference can gather dust; it does. If we become identified too much with the circumference, if we start thinking that "We are only this," then we become impure... because of the idea. Otherwise our innermost core always remains pure. It is intrinsically pure, there is no way to make it impure.

So the question is not for a sannyasin to become pure; the question is how to know the inner purity that is already there. And once you have known it the circumference automatically starts becoming pure, because then the circumference starts being dominated, possessed by the center.

Ordinarily it is the circumference which is dominating, and the center we have completely forgotten about. Once the center and its immense purity is known, that purity starts filtering out to your circumference, that light starts spreading. It becomes an aura around you.

Purity is already there; it has not to be achieved, only recognized. Hence my insistence is not on changing your character but on helping you to meditate so that you can become acquainted with who you

are.

You are already pure. You are already in paradise -- it is just that you have fallen asleep.

Anand Jorg. Anand means bliss; jorg means a farmer.

Once a farmer asked Buddha, "Why don't you do something? I cultivate the land, I create something; you simply sit under the tree with closed eyes, doing nothing. I have been watching you -- people come to you, you talk to them or sometimes they sit silently by your side. Why don't you do something?"

The poor farmer was naturally curious; he had been watching Buddha sitting under a tree just by the side of his farm, with people coming, going, and no visible work happening.

Buddha said, "Can't you see that I am also a farmer? Can't you recognize me? -- although my farm is of a different quality, on a different plane? I grow the crop of bliss, I sow the seeds of bliss. The people who come around and who sit silently, or to whom sometimes I talk -- they are my work. I am sowing seeds: seeds in people's consciousness, seeds of bliss. In the right season they will bloom. And look into my eyes: I have bloomed, I have cultivated my inner soil, my soul; now it is full of flowers!"

And it is said that the farmer recognized him. He looked into Buddha's eyes, surrendered to Buddha, became a sannyasin. He said, "Then I have been wasting my life unnecessarily. You are the true farmer; I am the false one."

This is the meaning of your name: be a farmer of bliss. Become available to me so that I can sow the seeds of bliss in you.

Ramdeva. Ram is one of the names of God. There are many names of God, but all names are just arbitrary because in reality God is nameless. He is formless, so any name can do. You can call him God, you can call him Allah, you can call him Ram; it does not make any difference. But giving you the name Ramdeva has a significance: the significance is that it will remind you again and again that you are God.

A constant hammering is needed, that you are God... because you are. Just a few layers of dust, of rubbish, have to be thrown out. Your godliness is like water running underneath the earth. You have to dig a well: once you have Removed the earth that is in between you and the water current, the water will be available. God is an undercurrent in everyone, but there are layers and layers of earth and rocks and stones; they have to be removed.

The whole work of a religious person is that of removal. God has not to be found; only the barriers have to be removed. Hence it is simple in a way: we are not to go anywhere, we have just to search for the barriers and drop them. Once all barriers are removed, God is revealed. You never encounter God as the other -- no, never. God is never an object: he is revealed as your subjectivity, as your interiority.

Deva Premal. Deva means divine; premal means loving -- divinely loving.

There are three kinds of love. One is animal love: one simply wants and wants and wants, one is not willing to give anything. It is an exploitation of the other. Then there is human love, which is mutual give and take: you give but you get something in return. It is a mutual exploitation: you exploit the other, the other exploits you. But it is better than the animal. The animal simply exploits the other, the animal is not interested in giving at all. Human love has something human in it; it is a sharing.

Then the third is divine love. It only knows how to give. It never thinks of getting anything in return, it is the sheer joy of giving. Much comes back, a millionfold, but that is not the point at all. The divine lover only knows how to give.

My sannyasins have to become divine lovers, because the moment you know how to give and you know how to enjoy giving itself, you have come to know what prayer is.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #26
Chapter title: None

27 August 1979 pm in Chuang Tzu Auditorium

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Video:	No

Prem Els. Prem means love. Els comes from the Hebrew root "el"; it means divine, godly.

Love is the most divine phenomenon in existence. It is the highest peak. Nothing is higher than love. It opens the doors to all the mysteries of existence, it is the master key. One who knows love is bound to know God sooner or later. It is impossible to avoid God if you know love, and vice versa: it is impossible to know God if you don't know what love is. So in fact, God is not as important as love, because God can never be known without love.

Love can be known without God; love has to be known first without God. Only slowly slowly, as love becomes integrated, as it becomes mature, as it starts blossoming, as the spring comes, does one become aware of God. It is the eye of love that makes you capable of seeing God. Certainly the eye is more important than the light, because without the eye the light cannot be seen, and without love God cannot be seen.

So if one can only remember love, that's enough. More than that of religion is sickening; more than that is arbitrary, unnecessary garbage. And sometimes it happens, the "more" is so much that it crushes and kills love, it becomes tOo much of a burden. Avoid theology if you want to know God, avoid religion if you want tO know God, but know the poetry of love the music of love.

Prem Alex. Prem means love; alex comes from alexander. Avoid being an Alexander! Everybody deep down wants to be an Alexander. The ambitious mind -- and all minds are ambitious -- is bound to be in some way or other trying to become Alexander, the great conqueror: famous, powerful, dominating.

But the literal meaning of Alex is very beautiful. Alexander was just the opposite of his name: Alex means a helper of mankind -- and he was the enemy. It also means that which dispels evil, and he was evil incarnate.

So remember, your name will mean love, the helper of mankind. Love dispels evil as light dispels darkness, and just by being loving one helps tremendously. One need not do anything in particular for humanity, but if one is full of love, then whatsoever one does is a help; one cannot do otherwise. Each breath is full of prayer, full of compassion, and each act comes out of that compassion and prayer and love. It can't be destructive; it can only be creative.

Even if a loving man sits silently, doing nothing, he helps tremendously. He raises the level of consciousness of the whole of humanity just by sitting in his room. He may not go out of the room even, may not do anything in particular, may not open schools and hospitals, may not serve the poor and the ill, may not do anything at all, may be a non-doer. He may be a man like me who never goes out of his room -- but his non-doing creates a pulsation, a vibration; he raises the level of consciousness of the whole of humanity. That has always been the way of the Buddhas: wu-wei, action through inaction -- that is their whole secret.

I am not saying that if you feel like doing something, don't do it. If you feel like doing something, do it. If your love expresses itself through action, good. If it simply expresses itself in non-action, that too is good, but one thing has to be there: a loving heart, a heart overflowing with love.

Anand Isa. Anand means bliss. Isa comes from the Hebrew root "el"; it means god, godly, divine.

Your name will mean godly bliss, divine bliss. All bliss is divine. Happiness is human, misery is human. But bliss is divine, because bliss is a transcendence of both happiness and unhappiness; it is a state of tremendous peace.

Happiness, unhappiness, both create a kind of excitement. For those who are really very sensitive even happiness is a disturbance because it creates ripples in their being. For the insensitive happiness seems to be the goal, but for the really sensitive and alert, happiness has never been the goal, but bliss. That is far away from happiness, as far away as it is from unhappiness. In fact the distance between bliss and happiness and

bliss and unhappiness is equal.

It is like a triangle. Bliss is far away from the base; the base angles are at an equidistance, so it is neither happiness nor unhappiness. It is something totally different, so totally different that it is inexpressible in any language.

"Bliss" is only an approximate word. It does not really express it; nothing can express it; it can only be experienced.

And the moment you are in a state of bliss, you are in a state of godliness. You are no more a part of the gross material world; you are no more identified with the body or the mind. You are a pure transcendence, a watcher on the hills. And the valleys, the dark valleys, are left far behind. They have become dreams. They have become as irrelevant as if they had never existed.

Deva Raje. Deva means divine; ra1e means queen.

Each person is a divine king or a divine queen. Nobody is born as a beggar. If we become beggars, that is because of our upbringing. It is because we are conditioned to be beggars. We are brought up in such a way that we become ambitious, full of desires, full of possessiveness, jealousies, and that is the way of being a beggar.

To be without ambition, without desire, without possessiveness, without jealousy, is the way of the king, the way of the queen -- the royal way!

Our so-called kings and queens are also beggars because they live in the same ambitious way -- in fact, more so. So sometimes it happens that a beggar is less of a beggar than the so-called king.

There is a Sufi story.

A great Sufi mystic, Farid, was very much respected by the emperor, Akbar. Akbar used to come to pay his respects to Farid, to his small village, just near Delhi. The villagers once told Farid, "If you say to Akbar -- just a hint from your side is enough -- that we need a school, our children can get easily educated. If you can just give a hint it will be done immediately. There is no question about it."

Farid said, "Then I will have to go to the court, because when he comes here it is not right to ask anything. If I have to ask something I have to go to his palace myself." So he went.

He arrived early in the morning. The king was in his prayer, but Farid was not prevented; everybody knew that the king respects him like a Master. So Farid went in, he stood behind the king. Akbar was praying with raised hands towards the sky. He was just finishing his prayer, and he said to God... not knowing that Farid is present, not knowing that anybody is hearing, he said to God, "Give me more money, give me more power."

Farid turned away.

Akbar finished his prayer. He stood up and saw Farid going out of the room. He rushed, fell to his feet and asked, "This is the first time you have come -- why are you going back without saying a single word?"

Farid said, "I was wrong. I used to think that you are a king -- you are not. I am far better a king than you are. You are still asking, still demanding. What kind of prayer is this? It is begging, pure begging. I had come to ask for some favor, but now I cannot ask it of you; you are so poor that to ask for a school for the village will be too much for you. No, I am not going to ask. And moreover, if I have to ask, why should I not ask God himself? Rather than using you as a mediator -- you ask God and I ask you -- if I have to ask, I will ask God himself.

"But remember that one of my great illusions has disappeared. It has been good that I came: I have seen the beggar in you."

Akbar has written in his memoirs that, "I also became aware that although I am a great king," -- he dominated the whole of India, in his time the Mogul empire was the greatest empire in the whole of the world -- "I understood. Farid is right: I am a beggar and Farid is the true king."

Be a queen: be non-ambitious, desireless. That's what sannyas is all about: the art of being a king or a queen.

Anand Narayano. Anand means bliss; narayano means god. Bliss is God. Nobody is searching for God, everybody is searching for bliss; and it is natural, nothing is wrong in it.

How one can seek and search for God? -- one knows nothing of God. There is no natural instinct for God. The intrinsic desire is to attain a state of peace, silence, joy. But the people who have attained to that state of peace, silence and joy, suddenly they become aware that existence is not what they used to think it is. It is full of divine presence. Matter disappears; instead of matter, the whole thing becomes a play of

consciousness.

That consciousness, that pervading consciousness, that oceanic consciousness, is what has been named God. Nobody has been seeking and searching for it, but those who have found bliss have found it, certainly, absolutely, unexceptionally, because the moment you are utterly quiet, still, peaceful, joyous, you are a totally different person. You are whole, you are wholesome, you are healthy, you are sane. In that sanity your vision changes. Before that you were insane, and, of course, an insane man has an insane vision of the world.

The insane vision is the materialist vision; the sane vision is the religious vision. Religion is nothing but the experience of total sanity, of absolute health.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #27
Chapter title: None

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Anand Terry. Anand means bliss, terry means wealth and peace. Bliss is both. It is wealth, the real wealth, wealth that cannot be stolen; not even death can take it away. And it is peace, it is ultimate peace, indestructible. There is no way to disturb it. Disturbances can be created but they will remain just the cyclone -- and bliss remains the center of the cyclone, absolutely undisturbed. Noise may be there, but deep at the very core of your being, silence prevails.

Attain to bliss and you attain to the kingdom of God, you attain to treasures which are inexhaustible, and you attain to a peace which is not of this world. What we call peace in this world is nothing but the gap between two disturbances, the gap between two wars. It is really cold war, it is not peace; it is preparation for war.

The real peace is not something like an interval between two disturbances, two wars; it is a transcendence of all conflict, of all duality.

And that is the true function of meditation: to create a space in you where you can be rich, infinitely rich, utterly peaceful, absolutely ecstatic.

Devanando means divine bliss. Bliss is always something that comes from the beyond; it is always a gift, never an achievement. You cannot be ambitious for it; you can only pray. You cannot desire it; you can only wait. If your waiting is total and your patience is infinite it comes in its own time. And when it comes of its own accord it transforms your whole being. When somehow you manage to bring it, it never comes in the first place, and what comes in its place is something false, manufactured by the mind. Apparently it is bliss, but only apparently: deep inside the torment continues, the nightmare continues. You remain sitting on the volcano; it can empty any moment.

But when real peace, real bliss, real silence, descends from the beyond -- not that you bring it, but when it comes, showers on you, slowly slowly penetrates and permeates your whole being -- you are transformed, you are no more the same person. The old is gone and gone forever. The new has come, and the new knows no death, the new is eternal.

Prem Samadhi. Prem means love; samadhi means ecstasy.

The true way to ecstasy is love; all other ways are false. Love is the only bridge between man and God. Except love nothing else is needed, but to create love one has to die: one has to die as an ego, one has to disappear as a separate entity. One has to merge and melt with existence. Just as a river disappears in the ocean, in the same way one has to learn how not to be.

That's the whole art of love: how not to be. But the paradox is that if you know how not to be, you immediately know that this is real being. This is what real being is, not the ego that we used to think we are. And when the real being is there, there is ecstasy, grace, beatitude, benediction.

Anand Ira. Anand means bliss; ira means a messenger of peace. Bliss is the messenger of peace. The moment you become blissful, your whole life becomes a message. Not that you try, not that you have to do something deliberately; it happens of its own accord. Your very blissfulness starts creating vibes of peace all around. Whoever comes in contact with you is immediately touched by something invisible.

If the person is open, if the person is not insane, if the person is not insensitive, if the person is not utterly closed, windowless, the message immediately goes like an arrow into his heart. To be blissful is to be in the service of God. To be blissful is to be a blessing to the world. There is no other way to help people to attain to God than to be blissful: your bliss becomes a proof that God is.

No argument can convince anyone about God's existence, for or against -- no argument is conclusive. Only bliss suddenly makes people aware that life as we know it is not the end; that there is something more to it, something hidden, something that has to be discovered yet; that it is a pilgrimage and there are mysteries and mysteries.

God means the ultimate mystery. And the only message that has to be given to the world is that you are living amidst the ultimate mystery and yet absolutely oblivious of it. The blissful person hits people's heart deeply; that's why sometimes they cannot forgive the blissful person, because the blissful person creates a disturbance in their settled lives. The blissful person becomes a challenge, the blissful person becomes a call for an adventure, the adventure into the unknown.

That's why they crucified Jesus: they could not tolerate his bliss, they could not tolerate his love; it was too much. The man had to be destroyed, removed. His presence was becoming such a call that there was only one alternative left: either destroy Jesus or destroy your old pattern of life and go with him. There was no other alternative.

When you are with a Buddha or a Jesus or a Socrates, only one alternative is there: either drown yourself in the Buddha, in the Christ, or destroy him, so that the door closes and you can be at ease with your established pattern, life, securities, safety.

Prem Manfred. Prem means love; manfred means a man of peace. Only a man full of love can be a man of peace. Without love you cannot have peace; the heart full of hate cannot be peaceful. It is impossible for the heart full of anger to know anything of peace. Only in the heart overflowing with love glow the flowers of peace.

Be loving, be love, and you will know what peace is. And it is a must to know peace. Without knowing it, if one dies, one has lived in vain. One lived not at all, one simply dragged oneself, because without knowing peace one cannot know God. Peace is the door. It is peace that will make your eyes clear to see God, but before peace can happen you have to prepare your heart for love.

Love brings peace; peace opens the door of the temple of God.

Prem Diana. Prem means love; diana means bright as day. Love is the beginning of a bright day, love is the dawn. Without love a man is nothing but a dark night, a dark night without stars, without the moon, a dark night without even a candle.

A man without love lives in hell. It is love that helps you to come out of the darkness. It is love that brings poetry to your being. It wakes you up into awareness. It is the beginning of the day. The day represents awareness, consciousness; the night represents unconsciousness. And without love there is no possibility of the dawn. Once you have known love, even the night is as bright as the day. Then it is full of stars and moon, then it has its own luminousness.

Diana has another meaning also: it is the name of the goddess of the moon. Again, it is rooted in the idea of light. If the moon is there, if the full moon is there, even the night is no longer night. If you are awake, alert, conscious, then even in hell you will create your own heaven.

Once a man asked Buddha, "Can a good man fall into hell?"

Buddha said, "That is impossible. He may fall into hell, but wherever he is he will be in heaven, because a really good man carries his heaven around himself. You can throw him into hell but he will create a small, beautiful heaven there. And the bad man carries a hell around himself. He can manage to bribe the gatekeepers of heaven and enter, but he will create a hell there."

It is not really that heaven and hell exist outside; we go on creating them around ourselves. Just like the spider creates its web out of itself, we create our heaven, our hell; we create our night, our day.

Prem Anito. Prem means love; anito means beyond morality. Love knows no morality, because morality is needed only by those who don't know love. Morality is a social substitute for the missing love. We have to tell people to do this, not to do that, we have to give them commandments, because they don't have love in their heart. If love is there then no commandments are needed, then love is enough unto itself then it will show you the way, then it will always give you an inner direction. An inner voice will remain available to you, an inner guide will always be there. In every situation, infallibly, you will receive a direct message from God; only love is needed in the heart.

To be loving means to be in contact with God.

Love needs no morality; it is only the unloving person who needs morality. Because the society is very unloving, we need so much morality, law, codes, ethics, this and that, and still man goes on doing all kinds of crimes, goes on doing all kinds of sins. All the morality and all the preaching seems to have no real impact. In fact it is not the real medicine, it is not the real cure.

The real cure is love, not morality. The real cure is love, not character. Love creates its own fluid character. It creates its own insight, its own morality. But love's morality is very spontaneous, it is not ready-made. You act moment to moment out of your love, and whatsoever is done out of love is good; whatsoever is done without love is bad -- that's my definition of good and bad.

Anand Kamala. Anand means bliss; kamala means lotus -- a lotus of bliss.

In the East the lotus represents the ultimate unfoldment of consciousness. It is the biggest flower and the most beautiful and it has a few qualities of a sannyasin.

The first: it grows out of dirty mud. The most beautiful flower, growing out of dirty mud, is very significant. It shows you the way of transformation: how the lower can be transformed into the higher, how the mundane can become sacred, how even the earthly can be used to create a paradise. The earth has not to be renounced, the mud has not to be destroyed, but used, alchemically used, so that the base metal can be changed into gold.

Secondly: it grows in water, floats on water, and that's how a sannyasin should be: living in the world, floating in the world, in, yet above -- in the lake but above the lake.

And thirdly: it has such smoothness, it is so velvety, that the water cannot touch it. It remains in the water and yet untouched by the water. That is the third quality of a sannyasin: remaining in the world nd yet remaining absolutely untouched by it.

Real sannyas is not renunciation, it is rejoicing In the world. It is an art of living in the world in such a way that you are in the world but the world is not in you, that you are of the world, but not of the world... The art of being in the world, yet remaining beyond it.

Satyam Anando. Satyam means truth; anando means bliss.

Being truthful, absolutely truthful, within and without, creates the right space for bliss to descend. Being untruthful, being unauthentic, being false, pretentious, living in lies, fills you with so much garbage, with such dirt, that bliss cannot enter you. Bliss needs a certain purity, a certain cleanliness, a certain emptiness. And the untruthful mind is never empty. If you say one lie, you will have to say a hundred lies to save the first lie, to protect it. And then it is an unending process.

A man who lives through lies has to be continuously on guard, tense; he has to be very cunning so that he is not caught. You can fool a few people for the time being, but you cannot fool all the people, all the time, so you are afraid of being caught sooner or later. The untruthful man cannot live the life of freedom. He lives in fear, he lives in guilt; he lives continuously afraid of being persecuted, afraid of being found, of being caught. And the more he is afraid of being caught, the more lies he goes on spinning and weaving around himself. That is how a man becomes more and more burdened by his own falsities.

To be a sannyasin means getting out of it, jumping out of it, and starting calling a spade a spade That's what sannyas is all about: being utterly truthful... not to hurt anybody, but just to be simple, straightforward.

Not cultivating truth as a virtue to attain something in the afterlife, no, but simply being truthful because being truthful is being joyous, being truthful is being unafraid, being truthful keeps one clean. And in that cleanliness, bliss comes one day. When you are really ready and your heart has become a lotus of purity, bliss comes dancing, just like a ray of light from the beyond. And once you are touched by the beyond you are really born for the first time.

That is the birth Jesus speaks of again and again: Unless you are born again, you shall not enter into my kingdom of God.

Jesus also says: Truth liberates. And he is absolutely right. It is the lying mind that is our bondage. The moment you become true to yourself and to the world, the moment you drop all your masks, liberation is immediate, liberation is instantaneous; not even a moment is lost. You are immediately a different being: you are a Buddha, you are a Christ, you are a Krishna. And to be reborn through truth is to know all the joys of life, all the mysteries of life, all the gifts and glories of life... And they are infinite.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Anand Phillip. Anand means bliss, and Phillip is the name of one of the disciples of Jesus, one of the twelve apostles -- a blissful disciple.

One can become a disciple only through blissfulness. Disciplehood is not born out of sadness. It is the most cheerful phenomenon possible because it is love in is highest form.

Prem Willem. Prem means love; willem means resolution. Love needs great resolution, the greatest, because it is the greatest challenge. It needs resolution because it is a quantum leap; it is going from the known into the unknown. It is moving from logic into paradox, from the clearcut world of the head into the vague, mysterious world of the heart.

One hesitates, one is afraid; one can see the risk involved; one can see the death possible. One can see that one may not be able to come back, one may be gone forever, because from the intellectual viewpoint the world of love looks like a world of madness. If the head is to decide, it is going to decide against it. Hence the resolution cannot be intellectual, it can only be total, existential: your whole being decides.

But even in the decision something great starts happening: the moment the resolution is made, the moment you are committed to love, you start becoming crystallized. Otherwise man is a crowd. He has not one self, he has many selves -- he is multipsychic. With resolution you attain to one self; the many disappear and only one remains. And with one is the mastery, with one is the beginning of God, because God is also one. With one the flight from the alone to the alone begins.

Veet Maria. Veet means going beyond. Maria in Hebrew has many meanings; one of the meanings is bitterness. Your full name will mean going beyond bitterness. The mind is full of bitterness, because it is full of ambition, jealousy, possessiveness -- these are all poisons. One has to go beyond the mind. The mind is very competitive, always ready to fight, quarrel, seeking and searching for some opportunity to hate, to be angry, to be enraged. It lives on these ugly things.

But the heart is sweet. And the whole process of sannyas is getting down from the head to the heart. Then the same energy that becomes bitterness in the head becomes sweetness in the heart.

Remember, all the games of the mind have to be transcended -- and there are many games. And when you start becoming aware of the gross games, the mind starts playing subtle games. It is very cunning; it is very political, diplomatic. You change it from one side and it starts asserting itself from another side.

Sometimes it can even move to the very opposite to deceive you. From being indulgent it can become ascetic, from being too worldly it can become too otherworldly; but it is the same mind, nothing has changed. It may even renounce all the riches: it was greedy, now it renounces; but this too is another phase, a subtler phase, of greed. Now one is hoping that one will be rewarded in heaven; this is even a bigger greed than the first one. The worldly person is greedy, but your so-called saints are far more greedy. The worldly person is satisfied with the momentary, but your so-called saints are so greedy that they demand the eternal; less than that they are not ready to take. It is the same mind!

But there is a way: if you remain exactly in the middle you can drop into the heart. From the exact middle there is a connection with the heart. Don't move from one extreme to another. Find exactly the middle between two extremes and you will be surprised: a door opens and suddenly you are entering into your own heart of which you had no idea before. We have only heard about the heart.

When the mystics talk about the heart they don't mean the mechanism that purifies the blood, they don't mean the heartbeat. They mean that there is a passage in your being from where you are connected with God, a cave in your heart; if you enter you will enter into God himself. The heart is only used symbolically, it has nothing to do with the physiological heart.

The heart represents love and the head represents logic. Logic is bitter, argumentative. Love is sweet, love is pure honey.

Deva Knut. Deva means divine; knut means risk.

Sannyas is the greatest risk possible because it is going into the uncharted without a map. It is entering into the mysterious, not knowing exactly where you are going. But some intuitive force pulls you, calls you; some unknown source of energy functions like a magnet. You cannot resist, you cannot avoid, you cannot escape. But it is a risk because all that you have known will be useless in this venture. All that you are familiar with will have to be dropped because it becomes an unnecessary burden on the journey. And the journey can be made only if you are very light, utterly unburdened with philosophies, theologies, ideologies, religions. You can only go into this unknown with a mind with no thoughts.

And that's the risk, because with thoughts the mind is well-acquainted, with thoughts the mind is efficient, skillful. Without thought the mind becomes just like a child's mind, innocent, ignorant. But the search for God needs you to be innocent and ignorant; the knowledgeable never reaches. God is available only to the innocent, to those who are full of wonder but have no knowledge. Great questions arise in their hearts, but not a single answer is there.

Anand Silva. Anand means bliss; silva means woodland. We have to create a blissful woodland in the heart. The woodlands outside are of no use. Yes, you can find a certain silence there, but it cannot transform you. It comes from the outside and can only touch you at the superficial level. It has a beauty, it is worth enjoying, but deep down you remain the same. The same turmoil continues, the same insanity, the same crowd, the same market-place.

We have to create a woodland inside the heart, and that has tremendous beauty and infinite joy. If you have a woodland in the heart -- that's what meditation is all about -- then the whole world becomes a place of beauty. Then wherever you are, in the woodland or in the marketplace, the silence continues, the stillness permeates. It cannot be disturbed, in fact the outer noise enhances it.

Prem Angela. Prem means love; angela means messenger of God. Love is the messenger of God, so whomsoever attains to love becomes a messenger of God. Whosoever starts flowing, overflowing with love, brings the good news to the world. He is the only proof that God is. A Jesus, a Francis, a Buddha, a Kabir -- their arguments for the existence of God are useless. Those arguments can convince only those who are already convinced. Their presence is the real proof; it convinces even those who are not convinced.

Anand Sandesh. Anand means bliss; sandesh means message.

A sannyasin has to become a message of bliss not by talking about it, but by being it. He has not to

become a missionary, but a message. A missionary carries only theories, scriptures, interpretations, words. He himself may not have known anything at all: he may talk about Christ and he may not have tasted anything of Christ-consciousness. He is a missionary. He is in business, he is in search of customers. He has nothing to do with religion.

A religious person is not a missionary but a message. His whole being, his way of life -- not his philosophy but his way of life -- his very presence creates a pulsation, creates a vibe, and people start feeling that something that has not happened to them has happened to this man; that this man is carrying something mysterious about himself; that he has a candle lit inside his heart. While we are dark, he is full of light.

Anand Usha. Anand means bliss; usha means the dawn, the morning -- the dawn of bliss.

Sannyas is only a beginning, the first ray of the sun in the early morning; hence the orange color. It is not the end, it is the first step of a long long journey and pilgrimage. But the first step is almost half the journey, because the first is the most difficult. The second will be just like the first and the third will be just like the first.

Lao Tzu says: If you know how to take one step you can cover ten thousand miles. Then there is no problem, because you cannot take two steps simultaneously; each time you have to take one step. And if you know how to take one, then the whole universe is yours.

Sannyas is a first step, the beginning of something of which you cannot yet be aware. Slowly slowly it will become clear. The early morning is full of mist. Even if the first rays of sun have reached, it is very cloudy and misty and things are not clearcut. It is not yet noontide, but soon the noontide will come.

Just go on moving deeper and deeper into meditation. Sannyas is a vow that "Now my whole energy will be devoted to meditation;" that "Nothing else will be more important than meditation" that "Meditation is now my life's goal." Once the resolution has become definite, crystallized, meditation becomes easier. All that it needs is a commitment. One cannot just be curious about meditation, one has to get involved. One cannot be just a spectator, one has to be a participant.

And that's what is happening by becoming a sannyasin: it is participating in a great adventure; it is participating in a commune of seekers; it is participating with a Master; it is participating in the mysterious aspect of existence.

Prem Navyo. Prem means love; navyo means that which always remains new. Love never becomes old; it knows nothing of oldness. Love always remains new, fresh, like dewdrops in the morning or like the lotus leaves just opening in the sun. Love never becomes old because it never gathers dust, it never accumulates experiences. Love knows how to die each moment to the past. Love knows how to get rid of the past, that's why it never becomes old.

The head is always old because it accumulates, hoards experiences, knowledge, memories. The heart is always young; it hoards nothing. It knows nothing of the past, and because it knows nothing of the past it never projects itself in the future. It is always in the present. And to be in the present is to be in God. There is no other way to live God; the only way is to be utterly in the present. And love knows that secret.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Deva Pim. Deva means divine; pim means resolution.

The mind is always indecisive. That is one of the basic characteristics of the mind, indecisiveness. The moment a resolution arises in you the mind disappears. To be decisive is to go beyond the mind; to remain indecisive, hesitant, divided, is to live in the mind.

Resolution means totality, commitment, involvement, a quantum leap into something, into something which is not yet clearly known. Taking a risk is resolution. But the mind is a coward. It avoids risks; it seeks security, safety. Resolution is one of the ways to go beyond misery, schizophrenia.

Ordinarily man is a crowd, a thousand and one desires dividing him. When all these desires become a single pool of energy, that is resolution. Sannyas is resolution; it is a total effort to get out of the mind. And if one really strives to get out of the mind -- difficult thought it is, but not impossible... And life gains significance only when you know something which is beyond the mind.

Hence I will call you divine resolution. The beyond is divine; the mind is mundane.

Deva Gerard. Deva means divine; gerard means brave.

To conquer the world is not real bravery; to conquer oneself is. To be a fighter in the world -- that is another meaning of gerard, a mighty warrior. To be a warrior with others is nothing extraordinary. Everybody is, more or less, because the whole world is fighting. It is a continuous war, sometimes hot, sometimes cold.

And each single individual is fighting because everyone is brought up in ambition, everybody is poisoned with ambition. And wherever ambition is there is fight, there is competition. And when you are too ambitious -- as everyone is, because all the societies that have existed up to now have lived on ambition... All the educational systems are doing nothing but conditioning the child to be ambitious and to be successfully ambitious.

The real bravery, the real fight, is not outside the real fight is inside, it is an inner conquest. There the problem really is that Alexander may be great as a warrior but as far as his own instincts are concerned he is a slave. Napoleon may be a great soldier, but as far as his own anger, lust, possessiveness, is concerned, he is just as ordinary as anybody else.

The really brave ones are Jesus, Buddha, Patanjali -- these people. They have overcome themselves. Now no desire can pull them here and there, now no unconscious instinct can have any power over them. They are masters of their own lives.

Sannyas is a search for self-mastery.

Anand Deborah. Anand means bliss; deborah means a bee.

Bliss is possible only if you live a multidimensional life, only then can you know life in all its aspects. Not only the superficial ones but the deeper ones too, and ultimately the very center of life. To live a rich life one has to be a bee.

The bee has a few beautiful qualities. First: it moves from one flower to another, it is continuously moving. It never settles anywhere, it never becomes stagnant. It loves the flower but never grows any attachment; it remains free.

That is the way of the sannyasin -- remaining utterly free of all attachment. The moment you become attached to something you become closed to everything else. Then you don't look anywhere else. You become afraid: if you look and you see some more beautiful flowers, what are you going to do? It is better to remain blind, deaf, and to remain enclosed with your attachment.

The bee is never possessive. It never fights with other bees: "Why have you come to my flower?" On the contrary, the moment the bee finds beautiful flowers, full of juiCe, it goes back to inform the commune.

Now scientists have discovered that bees have a certain language. At least four words have been discovered, deciphered; now that much is certain, that they use four words. These words are not linguistic, they are gestures.

The moment a bee discovers some flowers, rather than hiding the fact from others -- which is how the human mind functions... if you discover a treasure you will hide it. Instead of hiding it, instead of keeping them for itself, the bee runs back to the home, to the commune. The bees live in communes, thousands of bees together in one honeycomb. And it starts dancing a certain dance, that is the first symbol. When a

certain dance is danced by the bee, all the bees become aware that she has discovered something. It is as if she is saying "Eureka! Eureka! I have found! I have found!n And then after the dance it starts moving and the whole crowd of bees follows. It is non-possessive, and it knows all kinds of flowers, all colors, all perfumes; hence it becomes richer and richer in its experience.

And the last but not the least quality of a bee is: it takes the juice of a flower but it never destroys it. It is so artful that it never hurts the flower at all. It is never violent with the flower. It is not like human beings. The moment you love a flower you immediately pluck it; your love is destructive. It is not love, it is violence; it is hatred hidden somewhere in the name of love.

Let your name become a metaphor for your life. Be a blissful bee, unattached, always moving, non-possessive, living all aspects of life, all the colors of the rainbow, all the notes of music. And never be destructive -- be creative. The creative person is a divine person, a holy person.

Prem Elaine. Prem means love; elaine means light.

Life is dark without love, life is a night without love. It is only with the explosion of love energy that the night disappears and the morning arrives, that the darkness disappears and light arrives. Just as the outer eyes cannot see without light, the inner eyes cannot see without love.

So those who are unaware of love... And millions are unaware of love; what they call love is something else. If it was really love they would have known who they are because love brings light, it makes you full of light. But even the so-called lovers seem to be very dark, stumbling, groping in darkness, fighting, quarreling, in darkness, destroying each other, exploiting each other. Even lovers don't seem to be friends.

Now the psychologists say that they are intimate enemies. A certain kind of intimacy is there, but if you watch, their behavior is very inimical; it is not friendship because there is not real love yet. They are thinking that their lust is love, they are thinking that their sexual desire is love. Sexual gratification is their only goal; the other is only a means. And the moment you think of the other as a means you are being very immoral, very unspiritual, because no person is a means; every person is an end unto himself.

Love never thinks of the other as a means; love knows how to respect. Love never reduces the other to a possessed thing. Love knows how to help the other to be free; love brings freedom.

Love is missing. It is bound to be so because unless one becomes meditative one cannot bring the explosion of love and light that I am talking about. Meditation creates the space inside. And only in that space and in that certain climate does the seed of love start growing. Meditation is like the spring for the love to bloom. Without meditation it is lust; with meditation the same energy becomes love.

And once you are full of love you are full of light too. That light makes you able to see God.

Prem William. Prem means love; william means unwavering resolution. Love is possible only if you take a jump into it. It needs great trust in oneself; otherwise one goes on hesitating, wavering, one remains irresolute.

Because of this constant wavering life becomes accidental, you become a driftwood. You have to depend on circumstances: wherever they push you, they pull you, you have to go because you don't have any sense of direction of your own. You don't know where you really want to be; you don't know where you want to go, whether you want to go in the first place at all or you would just like to be here.

People go on wavering with the waves, with the winds, and that's why their lives remain empty. Their lives remain a long long story of frustration. Fulfillment never happens to them. Fulfillment is possible only if you can take the risk of jumping into something unknown, if you can be adventurous enough to go into the unknown -- not only into the unknown but into the unknowable.

That unknowable is love. A few people call it God, that is their choice; a few people call it nirvana, that is their preference. My own preference is to call it love. "Nirvana" seems to be too cold; "god" seems to be exploited too much by the priests. Love is very natural, spontaneous, our intrinsic need.

I talk about love because to me, if a person starts moving into love, he is bound to move into God. He is bound to find nirvana one day because love helps you to disappear; love creates the situation where you evaporate. And when you are not, God is. But certainly it needs an unwavering resolution.

Let your sannyas be an unwavering resolution. A tremendous will is needed to surrender. It looks paradoxical because ordinarily we think will and surrender are antagonistic -- they are not. It needs total will to surrender; only people of will can surrender. People who are impotent as far as will is concerned cannot surrender. Surrender is the flower of willpower, of unwavering resolution.

Anand Patricia. Anand means bliss; patricia means of noble birth. It is not really the birth that makes a person noble, it is blissfulness. Unless bliss is born in you all your nobility is just false. Once bliss starts dancing in your heart, then you are really noble, really aristocratic, because now you are part of God, now you are born of God. This rebirth through God makes one noble.

But people have been trying to find nobility in other simpler and easier ways: just being born in the family of a king one becomes noble. Then Jesus is not noble, then Mohammed is not noble, then Kabir is not noble. And if Kabir is not noble, if Jesus is not noble and Mohammed is not noble, then who can be noble? -- the lords and the counts, et cetera? No, real nobility has nothing to do with birth; real nobility has to be created. One has to earn it; one has to grow into it.

And blissfulness has to be the key: become more and more blissful, let your whole life be a tremendous bliss.

Burn your candle of life from both the ends simultaneously. Live with such passion and intensity that even if you have to live only one single moment you will be satisfied, utterly contented. A single moment of bliss is enough, more than enough, more than living for a thousand years or living for a thousand lives even... because the length does not matter. Depth matters and depth comes only through intensity.

My whole approach here is to give you intensity, passion, depth. And then certainly you will attain to a new birth which will make you noble, graceful.

Anand Annemarie. Anand means bliss. Annemarie is made of two words: anne means prayer, marie means rebellion. Your full name will mean bliss, prayer, rebellion. And these are the greatest qualities, the highest one can attain to.

Be blissful. Each moment remember not to fall into sadness, because natural instinct is continuously dragging you downwards. Just as gravitation is there pulling each thing downwards, there is a certain gravitation which goes on pulling one towards sadness. Unless one is alert one cannot get out of the trap Remember again and again that you are not to be a victim of this downward pull.

All the religions of the world say that hell is somewhere down. It is not geographical; they do not mean that somewhere down below the earth there is hell. It is a metaphor. Sadness is a pull from something below, below you. You become sad only when you are under its impact; but it is your choice: you can cooperate with it, you can drop cooperating with it.

Bliss has an upward pull; that is another law. You can move into the other law, you can cooperate with it. Bliss uplifts you; that's why it is said that heaven is upwards, somewhere above. Not that heaven is there somewhere beyond the seven skies; it is simply to say that bliss has an upward pull. It makes you lighter and lighter and you start rising upwards.

One has to be constantly alert; till one becomes a Buddha one has to be very watchful because the pull is constantly there. And we have lived under that pull for centuries, so it has become almost habitual. Whenever you are not alert you are pulled into sadness. Whenever you bring alertness, you become conscious, you shrug, you shake yourself, then for a moment you start rising upwards. It has to be done each moment. Slowly slowly it becomes also natural.

When bliss has become natural, prayer arises. Prayer is impossible before bliss -- you have nothing to be thankful for. When bliss is there you can thank God -- you have to! It is such a tremendous gift, how can you withhold your gratitude? Gratitude grows out of bliss, that is prayer.

And a man who is blissful and prayerful is the greatest rebel in the world. No prison can imprison him, no chains can chain him. You can kill his body but you cannot kill his spirit. He lives according to his own light. He is nonconformist, he is never a part of the crowd, he is never a sheep. He is a man, a real man.

And the real man also becomes divine. Jesus says many times that he is son of man and many times that he is son of God. Christians have remained puzzled for centuries: what to make out of it? A real son of man is also a son of God; It is not a contradiction. The moment you become authentically human, suddenly the doors of the divine open for you.

But the authentic human being is basically rebellious. He is not only a rebel, he is rebellion writ large. He lives life as revolution. And to live life as revolution is the greatest ecstasy available to us. It is our birthright, but we have to claim it again.

Anand Daniel. Anand means bliss; daniel means God is my judge. Be blissful because God is our judge. Why should we be blissful because God is our judge? -- because God is love, and love only knows how to forgive.

Love is compassion. It cannot punish, it cannot throw you into hell -- it is impossible! Our sins are tiny; God's compassion is infinite. Our sins are nothing much; there is no need to brag about them. The people who go on confessing are simply bragging. The very idea that "I have committed a great sin" is egoistic.

A man came to confess to his priest. He said, "Is it not very bad to make love eleven times in one night?" The priest was aghast. He said, "It is bad. I had never thought about you that you would do such a thing!" The man said, "But it was my own wife." The priest said, "Why have you come to confess? -- you are allowed to make love to your wife." The man said, "I know, but I just had to tell somebody!"

God is our judge. That means that we are forgiven, already forgiven. Before you have ever committed a sin you are forgiven. Hence, be blessed!

Premdeva. Prem means love; deva means god -- love is God.

Jesus says: God is love. I say: Love is God. The difference is great -- the change in words is not much. When Jesus says God is love, love becomes a quality of God. He has many other qualities too. When I say love is God, then love itself becomes God. Love becomes all in all and there is no competing quality to it. It is not just a quality of God, it is God itself. This single world "love" contains my whole message.

Be as loving as possible. Don't hold back -- share whatsoever you have, share. Share your life, share your joy, share your song, share your dance. And the more you give, the more you will be given. It comes back a thousandfold. Just know the art of sharing.

A sannyasin is not one who renounces the world, a sannyasin is one who shares his world with people. Renunciation is not a big deal, it is very easy to escape, but to share is really something of tremendous import. Renunciation can be done in a single moment but sharing is a lifelong process.

Renunciation is like committing suicide: if you had waited one moment more you may not have committed it at all. If somebody had stopped you when you were just about to jump and asked you what time it is, that might have been the end of the whole idea! It happens in a madness; in a single moment you become so mad, so crazy, so enraged -- you can do something.

And that's how renunciation happens a person renounces the world, escapes to the mountains, then it goes against his ego to come back. Then people will laugh, now his ego prevents him from coming back. He thinks of coming back...

I know that monks living in the monasteries want to come back to the world because they are constantly obsessed with the world. They have left the world without experiencing it. They were unripe. They were unprepared. They were not ripe fruits which fall of their own accord, they were unripe fruit. They were not still sweet, they were bitter, and that bitterness persists. They hanker for the world but they cannot come out of the monastery. They cannot leave their order because now they will become laughingstocks -- people will think that they have fallen. And they did it in a moment of madness.

My idea of sannyas is not a momentary thing but something spread all over your life. Share -- that is real renunciation, and go on sharing every day, every moment. Share your life, share your love, and share your death too. Share all that you have, that's what love is all about. And remember always: love is God.

Anand Pragita. Anand means bliss; pragita means a song. Now the time has come to become a song!

Sannyas means becoming a song. It is dropping all seriousness, it is taking life playfully. It is transforming work into play and looking at things not with a heavy, prejudiced head, but looking like a child, in wonder, in joy, in fun. If one can take religion as fun then one grows into religiousness so quickly, so immediately, that looking backwards it looks almost impossible.

Life is fun, love is fun -- let God also be fun! And when I use the word "fun" I am not using it in any derogatory sense, because fun is the highest understanding. In the East we call it leela: it is God's play. The moment it becomes your play also, then the distance between you and God is lessened; you start coming closer to God, God starts coming closer to you.

Prem means love; sudharma means the ultimate law.

Man can either live in conflict with existence, or in love. To live in conflict with existence is to live irreligiously. It is pushing the river, it is going against the current. And all struggle is egoistic, struggle as such is egoistic.

The moment you start flowing with the river, going with existence relaxedly, in tune with it, in accord with it, religion is born. Religion is not Christian, Hindu or Mohammedan: a religion is a way of life m accord with the ultimate law.

And love is the ultimate law. Be in tune with love, never go against love. Let love be the criterion; judge everything on that criterion. If it goes against love, drop it, forget the whole idea. If it fulfills love, go into it; do it, and do it totally. If you can remember love in your actions you will be moving in the right direction. You will find the temple of God, it is absolutely certain. Those who have loved have never missed.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #30
Chapter title: None

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Anand Silke. Anand means bliss; silke comes from a Latin word "cecilia. Cecilia was a virgin martyr, and she became very famous because while she was tortured she danced and she sang. She died with a song; singing she died, hence she became the patron saint of music. That's the way to live and die, singing

Be a blissful silke: let your whole life become a dance, a song, a celebration. Look at the differences there are people who live crying and weeping for the whole of their lives... and there are people like Cecilia, who even die singing and dancing. It all depends on us. We create our own lives; misery is our work, so is bliss.

Becoming a sannyasin means that now you will always choose bliss against misery.

Anand Sabrina. Anand means bliss; sabrina is a name of a river. Your full name will mean a blissful river... because it is an ongoing process. It is not an event, it is a process. It is dynamic, not dead. It is not a thing that you can hold in your hands it is a wind blowing through the trees.

People destroy their bliss because they don't understand its riverlike quality. They want to possess it and it cannot be possessed. It is not a thing to be possessed, it is not an object. You can live it but you cannot possess it. You cannot own it, you cannot lock it in with your treasures. It has to remain flowing; in the very flow it exists. The moment the flow stops, bliss disappears. Bliss is the very essence of life, but life also is a river. Remember it: when bliss comes, enjoy, dance, sing, but don't try to possess it. That's the sure way to kill it. Don't try to cling to it; the moment you start clinging, you have already destroyed it.

Allow it to come and go on its own, and it will be coming more often. If there is no clinging, it may start flowing around you. If you become absolutely aware of the phenomenon, that it is a river not to be clutched in your hands, then it may be with you each moment, it may become your very breath. But the art is non-possessiveness.

Anand Bertil. Anand means bliss; bertil means distinguished.

Bliss always makes a person distinguished, because the whole world is in misery. Nothing else makes you unique other than bliss. Misery is common; everybody is miserable. It is very rare that a person becomes aware enough to be blissful. It certainly makes a person distinguished. Money cannot do that -- many people have it. University degrees cannot do it -- millions have them. Political power cannot do it Only one thing can make a person distinguished, that is bliss, because only bliss proves that the person has been intelligent in his life, that he has lived intelligently. Bliss is sure proof.

The miserable person simply proves that he has been living stupidly. The tree is known by its fruit Either you grow the fruit of bliss or the fruit of misery -- and you will be known by the fruit.

Bliss requires only one thing, to be more aware in your life, just as misery also requires only one thing -- to be unconscious, more unconscious in your life. Do anything out of unconsciousness and misery will be the result, and do anything out of awareness and bliss will follow you like a shadow.

Anand Wim. Anand means bliss; wim means will, willpower. Every person is born with tremendous willpower. That is built-in, that is an intrinsic part of life. Nobody is born without will. But very rarely do we see people of will, and the reason is not that people don't have will; they have it, but they have divided it into many things. It has become fragmentary, it is there in thousands of pieces. It has lost that togetherness which makes it a power.

And these fragments are not only divided, they are divided against each other. One part of your will is fighting with another part of your will; it is a kind of civil war that goes on inside. And that's what the so-called saints have been telling people to do: fight with yourself, fight with anger, fight with greed, fight with sex. Sex has a part of your will, and then you fight with it -- another part of your will. This way you become entangled in a civil war, and to be in a civil war is to be in misery. You dissipate energy. You can't live, you lose all vitality. You can't be fresh and young and you can't be intelligent either. You become poorer and poorer every day. As time passes a person becomes more and more ugly, loses all peace, silence, integrity, and the war goes on and on, day in, day out.

It is this war that destroys all the joy of life, makes people insipid, lusterless. It is a miracle that people still manage to live at all. Somehow they go on pulling themselves together, dragging, but this is not life. Life is a dance, not a dragging. Unless it is a dance it is not life at all. All these fragments have to be joined together again, welded together, and then you become a great energy.

And to feel that great energy pulsating in you creates bliss. Bliss is a simple outcome of overflowing energy. The child is so happy, for a single reason: he has nothing -- no money, no bank balance; he is not the president of a country nor the prime minister; no body knows him, he is not famous, nobody talks about him. Sitting in his comer he is so joyous. From where does this joy come? It is nothing but overflowing energy. He is bubbling with it -- he can't contain it.

A real sannyasin will become a child again, he will put his fragments together again; he will not fight with himself. That is the first rule of sannyas: not to fight with yourself. Rather, try to understand, and through understanding, greed disappears, anger disappears, and they don't leave a trace; they don't leave wounds and marks behind. If they disappear through understanding, the energy is transformed into the opposite. Anger becomes compassion; passing through understanding the same energy is purified. Greed becomes love.

You will be surprised to know that the Sanskrit word for greed is "lobha", and the English word "love" has come from that word "lobha". It is a very strange coincidence that the word "lobha", greed, has become "love" in English. But there may be a certain significance hidden behind: in fact, it is greed that becomes love -- if transformed; if it passes through understanding, awareness, it becomes love, it becomes sharing.

Don't fight, that is the first rule; and the second rule: try to understand with no prejudice. Don't decide beforehand, don't move with a priori conclusions. Don't say greed is bad. If you say that, you will never understand. Greed is greed -- don't label it. It is an unknown energy. You have to understand this energy, what it is. Go with an open mind and you will be surprised: just watching it, seeing it, becoming aware of it, it is transformed into its opposites. And when all your energies are transformed, great bliss is born. Bliss is nothing but the experience of becoming one.

Anand Renata. Anand means bliss; renata means reborn.

Sannyas is a rebirth; you are starting your life from ABC again. Don't count the life that you have lived up to now as your life, because you have not lived it consciously. Count only those moments as yours which you live consciously. From this moment count your life: tomorrow you will be only one day old.

Jesus said to Nicodemus... Nicodemus was a professor, a rabbi, a very famous man, a very powerful man too; he was a member of the small clique that ruled the great, ancient temple of Jerusalem. He could not gather enough courage to see Jesus in the day. In the night, when nobody was there, he approached Jesus and asked, "Why am I not happy? I have everything -- knowledge, money, power, prestige -- still I am not happy. How can I also enter the kingdom of your God?"

Jesus said to him, "Nicodemus, unless you are born again you will not be able to enter into my kingdom of God."

What Jesus was really saying Nicodemus missed completely. He thought that "So nothing can be done

in this life. I can be born only after death." Jesus laughed and said, "That is not my meaning. You can be born again in this life. It is a change of consciousness: from a sleepy consciousness move to having more awareness. Then you are moving from the dark night of the soul to the full daylight."

That's exactly the purpose of sannyas, of all disciplehood: a disciple is seeking a rebirth through the Master. One birth has been given by your parents; that is physical. The other birth has to be given by the Master; that is going to be the spiritual.

Just remain open -- it is going to happen. It is destined to happen! Just remain receptive... And I can see that your heart is open and receptive. Just help it to open more, help it to become more receptive, and something immensely significant is on the way. Be of great cheer! To be a disciple is a great blessing -- very few people are even aware of the phenomenon.

Deva Julia. Deva means divine. Julia literally means the soft-haired one, but that is only a metaphor. Your hair is soft when you are very young; as you become older it loses its softness. So julia represents youth, freshness, the early youth when life is at its peak. Your name will mean divine youth.

A meditator never becomes old. The body certainly becomes old -- it follows the law of the earth -- but the meditator never becomes old because he knows that he is not the body. He is consciousness and consciousness is beyond time. It is always young, always fresh. In that dimension of your being all is always young, eternally young. And once we have even tasted that youth, that inner youth, we have tasted something of immortality.

Meditation is the only real alchemy. All else that goes on being written in the name of alchemy is just bullshit, occult nonsense, esoteric rubbish. The true science consists of only one thing -- that is meditation, because that is the bridge from the body to consciousness. Once you have reached your center of being and once you have known that you are consciousness, you are beyond birth, beyond death.

And when one is beyond time, great joy arises because all fears disappear, all darkness disappears.

Anand Klaus. Anand means bliss; klaus means victory.

The only victory worth calling victory is the attainment of bliss. Bliss is a shift of your attention from the circumference to the center. Just as on the surface of the sea there are always waves -- sometimes more, sometimes less, sometimes small, sometimes big... But the surface is always relatively disturbed because winds are continuously passing, clashing. But at the very center, in the depth of the ocean, there is no turmoil, no waves, not even ripples, because no wind reaches there. The surface is in contact with the outside world, hence it is being pulled and pushed, but the depth is not in contact with the outside world. Exactly like that our being also has two dimensions.

One is the circumference. The mind is the circumference. It is always disturbed, sometimes more, sometimes less. When it is less disturbed you call it happiness, when it is more disturbed you call it unhappiness. The difference is only of degrees; not of quality, but only of quantity. But there is a point within your being -- at the very core -- a center where silence is eternal, where no disturbance ever reaches, no wave ever arises.

The so-called religious people go on teaching how to still the surface, how to make it calm and quiet. It never happens, hence religious people become much more frustrated than the non-religious, because they are trying to do the impossible.

It is not possible to make the mind still, because it has to be in contact with the world. It is natural that waves will be there, turmoil will be there. So I don't teach how to still the mind; I teach how to go beyond the mind, how to shift your whole attention from the mind, from the circumference, to the center.

When you exist at the center suddenly there is peace, absolute peace, virgin peace; it has never been disturbed. And once you know your center and you start existing there, the disturbance of the mind is nothing to make any fuss about. You simply accept it; it is natural, just as you accept the waves in the ocean. It no longer disturbs you, it loses all power over you. *this* is the victory.

To exist at the center, to live from the center, is the victory. And this is bliss.

Anand Rob. Anand means bliss; rob means of shining fame.

The ego always wants to be famous. It makes all effort to be famous, to be known by others. Even though you don't know yourself, you want to be known by others -- that's the stupidity of the ego. But there is a totally different kind of fame also which is not of the ego. When you become blissful, when your being becomes luminous, you attain to a shining fame. Not that you strive for it, not that you hanker for it; on the

contrary you may like to avoid it, but still it happens, because bliss cannot remain hidden.

Truth reveals itself. Jesus or Buddha or Kabir -- people like these become famous, not that they want to become famous; it is unavoidable. Their very light creates ripples of joy around them. And the people who are living in darkness, how can they avoid looking at them? They may even be afraid of their light, scared of their light, but still they have to think about Jesus, Buddha or Kabir.

Remember that the fame the ego strives for is the wrong kind of fame, but the fame that comes out of egolessness is the right kind of fame. It has nothing to do with you; it has something to do with truth itself, because truth is such a shining phenomenon. It is fire -- it is bound to become famous. It resounds down the centuries. The voice of truth cannot be destroyed. People crucify Jesus, but what he says goes on resounding. People poisoned Socrates but what he said is still alive, breathing.

Anand Gyaneshwar. Anand means bliss; gyaneshwar means god of wisdom. The full name will mean god of bliss and wisdom.

We carry the seeds for both bliss and wisdom. Unfortunately many are unaware of the seeds, so they go on accumulating wealth and a little prestige, and a little power, and life goes on slipping out of their hands; the seeds remain seeds. And to die without transforming the potential into the actual is the only sin. I call this the original sin.

By becoming a sannyasin you have to remember continuously that life is a great opportunity for transforming seeds into flowers.

Anand means blissful; dasi means a servant of God, surrendered to God -- a blissful surrender, not for any motive, not to gain anything, but out of sheer joy and gratitude. When somebody surrenders to attain something, the surrender is not true. Surrender is true only when there is no motive at all, and that surrender is a great revolution in life. If you can do such an act of totality without any motive you will be reborn. The old will be gone and something new from the beyond will penetrate you. You will become pregnant with the unknown, with the beyond, with God.

So your name is a key to be remembered. Dasi means total surrender. Remember it again and again. Don't forget the meaning, the significance, and act in such a way that your whole life becomes a worship of God.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #31
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[Bliss is what we are after, Osho is saying.]

Even if people are seeking God, they are seeking in order to find bliss. If by finding God you find a state of misery, you will not seek God. Hence God is not really the goal of the search but only a means to attain bliss. If truth gives you pain and hell, you will not seek truth either; because truth brings bliss, tremendous bliss, it is sought, but the essential search remains that for bliss. It has to be remembered; it has been forgotten again and again.

Once in a while a Buddha comes, reminds people, and they forget again. They again start searching for God, truth, et cetera, and in that, the original real search is lost.

Philip does not mean much; it comes from a root "phil-hippos" -- a lover of horses. But horses are good people any way... and you can love them! In fact all animals should be loved, because they are om family. We belong to them and they belong to us. Man should lose this egoistic idea that he is superior, higher, utterly unique and different from other animals; he is not. We belong to the same spectrum -- we are different, certainly, but not higher. This existence does not believe in hierarchy.

Existence is pure communism. We are all equal -- unique yet equal, different yet equal.

A man without bliss is not really born yet, he is still in the womb and in the darkness of the womb. It is only with bliss that we are really born, born in God, and then life has light, it radiates. Then it is bright, then it is a noontide. And in darkness all kinds of fears exist; they are bound to exist. With the light happening, all fears disappear, all sadness disappears, all evil disappears.

That's why evil has been painted as black, why death has been painted as black. The moment the flower of bliss opens in you, all death, all evil, simply disappears, is not found at all. One starts living a totally new kind of life, a life in which one is absent and God is present.

[Anand Sharno, surrendered to existence.]

Bliss is possible only when we are surrendered to existence. It is not possible with an ego; the ego is the root cause of misery. If one wants to be blissful one has to sacrifice the ego. That is the meaning of sharno: surrendering the ego.

The ego is a false entity; you are not really losing anything by surrendering it. It is a disease. By surrendering it you are becoming whole, wholesome. By surrendering it, you are coming to be your true self. The ego is a false self, it is a pretender, but we have become attached to it too much. Our society teaches us to be egoistic. Even modern psychology goes on perpetuating the old nonsense that the ego has to be strengthened. They think by strengthening the ego, they are helping the individual. They are destroying, not helping him. The ego is the death of the real self. The death of the ego allows the real self to express itself.

Surrender the ego and bliss is yours. Just by removing the ego, the bliss starts flowing. It is our very nature. We are made of the stuff called bliss.

[Sat Annie -- true prayer: Yes, there is such a thing as false prayer.]

... And the pseudo is very prevalent because it is cheap, it costs nothing. The true prayer demands much from you. It demands surrender, it demands a state of let-go. The false prayer is parrotlike: you simply repeat a certain formula given to you by the priests, by the parents, by the society, and you go on repeating it every night. It becomes only a habit.

If you don't repeat it you feel you are missing something. But although you go on repeating it for years you never get anything out of it. When you don't do it, the feeling certainly arises that you are missing something, because an old pattern is not fulfilled and mind is very mechanical. If you miss anything, the mind goes on goading you: Do it! The mind feels completely at ease if everything goes ritualistically. The mind is very ritualistic and all the religions have become ritualistic because of the mind, the domination of the mind.

True religion is not a ritual. It is a feeling, it is love.

Prayer is not something that you can do; it is something that you can be. Prayer is not an act but a state of being. It simply means to be so utterly silent that God can speak to you. The untrue prayer means that you speak to God; the true prayer means that you listen to God. The difference is tremendous.

Become a true prayer.

[Be a follower of Christ, not a Christian, Osho says...]

... Because Christ has nothing to do with Christianity. Christianity is something totally different than what Christ stood for. Christianity is closer to the people who crucified Christ rather than being close to Christ himself. It is again the same priesthood, the same establishment, the same vested interest. Rabbis in new garments have become popes now -- the same people who murdered Christ.

Christina means not to be a Christian in the ordinary sense, but really to be in love with the state called Christ. It is a state of consciousness. What in the East we call Buddhahood has been called Christhood in the West; they mean the same thing.

Each one has the potential to become a Buddha or a Christ. And following a Christ does not mean following Jesus, remember; following a Buddha does not mean following Gautam Siddhartha, remember. Following Christ means the way that leads from unconsciousness to consciousness; it is the same -- whether you follow Buddha or Christ or Krishna, the way is the same, the bridge is the same. Unconsciousness has to be transformed into consciousness. One has to become more alert in one's life. Every act should not be mechanical, but full of consciousness.

Even small, ordinary acts of every day life should be full of awareness. Bring awareness to your acts and you will be moving towards Christ -- not by going to the church, but by becoming more conscious, more aware, more watchful, so that inner sleep can be dropped, so that metaphysical sleep can be thrown out of you, so that you can become awakened, really awakened.

What we know as waking right now is not much of a waking, it is a kind of sleep with open eyes. The moment you have tasted something of Christ, something of Christ-consciousness, your whole life becomes a dance of bliss. That is the only proof that you have been on the right track: if your religion makes you sad and serious and somber, know perfectly well that you are going away from God, because God is nothing but celebration, a continuous celebration.

[Bliss is the experience that makes sovereigns of us, that makes available to us the kingdom of God, but we turn our backs on it, Osho said later in the evening.]

We are rushing away from it. Our whole endeavor is extrovert, and God is within. We seek bliss in every possible way but we never find it because we always seek it somewhere where it is not; and we never look inside, where it is.

The moment one turns in, the moment one encounters oneself, the moment one starts feeling oneself, being oneself, bliss arises, and immediately one is no longer a beggar; one becomes a king.

This kingdom of God is within you. Once it has been found within, then you can find it in the without too. Once you have seen inside yourself, then you can see it inside everybody else, everywhere. Even in the rock you will find God. Then the texture of the rock becomes the texture of God. You will touch the rock with tremendous respect. Then the whole existence becomes divine. But the first thing, the most fundamental, is to attain to bliss. And it is not difficult, because it is already there. It needs only a one-hundred-and-eighty degree turn. That's what sannyas is all about.

[Jaap-Willem -- a decision of the heart that "God is the protector."]

Once this resolution has happened, life loses all tensions, all anxieties; anguish simply becomes impossible. The whole anxiety is that we have to protect ourselves. The world is vast and we are so small -- a tiny leaf in the storm. How can we protect ourselves? And then there is always death. Each time somebody dies the remembrance strikes deep down in your being that sooner or later you are going to die. How can you protect yourself against death? -- nobody has ever been able to. Life has a thousand and one insecurities, nothing is safe. The man who is not aware that God protects, lives in a nightmare.

Sannyas means the beginning of the resolution that 'q am already protected," that "God is my security," that "God is my safety," that "Even in death he will take care," that "I have nothing to fear," that "I can go in the dark because he is always with me; I am never alone," that "I can be alone because I am never alone; he is always there, a silent presence."

This is trust and this is sannyas and this is prayer and this is meditation. This is the essential core of all religion.

[Osho talks about love born of meditation...]

Without it, whatsoever you call love is not love, it is something else -- masquerading as love, camouflaged as love, wearing the mask of love -- but it is not love, it cannot be love.

Unless meditation has happened in your heart, love cannot be true. It may be a disguised lust or just a way to avoid your aloneness, or just a method to keep yourself occupied, or a power trip to dominate the

other, or an ego fulfillment, that "I am loved," that "I am needed," that "I am not useless," that "I am fulfilling a certain purpose in existence." It can be a thousand and one things but it can't be love.

Unless meditation prepares the ground, the seed of love cannot sprout. Love is a child of light; but where will you find light? It only comes out of meditation. Meditation gives you light, enlightens you, fills you with light, and in that light-filled heart, for the first time, a great longing to share your joy arises. That is love.

It is for the sheer joy of sharing, for no other motive -- then it is true love. And true love is a fulfillment; the untrue love is always a frustration.

[Truth is a gift and something one receives not in the head but in the heart.]

It has nothing to do with logic; it has something to do with love, certainly, but not with logic at all. Only into a loving heart can God pour down his gifts. Not a very skillful, talented mind, but an innocent, childlike heart -- that is the basic requirement to find truth.

The philosophers don't find it, can't find it. It is found by the mystics. Mystics are like small children: they can't argue, they can't prove, but they can dance, they can sing, they can love, they can laugh -- and these are the true qualities of a religious man. The philosopher remains empty -- full of words, certainly, but words are just hot air. The mystic is full, the mystic has plenitude. He is not full of answers but full of joy, not full of solutions but full of mystery, and truth is a mystery. It is not an answer, it is not a solution; it is a paradox. And it always comes as a gift. One has to be ready to receive it, and the only preparation that is a must is love.

[Anand Amito -- immeasurable bliss.]

Bliss is always immeasurable. Happiness can be measured, it can be defined, it has a certain weight, it can be weighed. And it is always definable because the opposite is just close by -- unhappiness. Unhappiness defines your happiness. Your happiness is just like an island in the sea of unhappiness. But bliss is not an island, it is the ocean itself, unbounded. And that is everybody's search: knowingly, unknowingly, we are all longing for it. But if we unknowingly long for it, we may move in wrong directions. If we knowingly long for it, consciously long for it, then there is a possibility of achieving it.

It has happened to people: it has happened to a Buddha, it has happened to a Zarathustra, it can happen to you -- because Buddha, Zarathustra or Mohammed are not in any way different from you; they are made of the same blood and bones and the marrow. If it can happen to a single person in the whole of history, then every other person is entitled to it. One may achieve it, may not, that is up to him, but the door iS available.

Sannyas is a conscious effort, a conscious longing, for bliss. Each step has to be taken methodically and each move has to be made very deliberately. Life is short and unless we make our efforts consciously we are bound to lose this small opportunity. The opportunity is small because life is fleeting every moment, going out of your hands, and death can happen any time. Tomorrow may never come, this may be the last day, so one has to be very alert and very total, only then is bliss possible. But it is possible.

And a man attains to manhood only when he attains to bliss. Without bliss a man is just so-so, lukewarm. He can be called a man because he physiologically resembles a man, but spiritually all is emptiness. This emptiness can become full of the inexhaustible, of the immeasurable.

I have opened a door here -- now it is for the courageous ones to enter into the temple. Let your initiation into sannyas be an entry into the temple, not just a formal thing but something of the heart. And I can see, it can be a total revolution in your life. Don't miss this opportunity, because these opportunities are rare. Only once in a while is there a Buddha, and only once in a while is there a commune around the Buddha, and only once in a while, through the Buddha and his commune, the dhamma, the ultimate law, becomes available to the world.

[Awareness is the way, bliss the goal...]

Bliss is the other shore; awareness is the small boat.

Become more alert. In the beginning it is difficult because our habits of being unconscious are very deep-rooted; they create all kinds of resistances. But even if for a few seconds you can be alert, that's

enough, that will help you, because those few seconds will become of such beauty and such joy that you will long for more, that you will hanker for more, that you will be thirsty. There will be a great appetite for them, and slowly slowly, more moments, then minutes, then hours, then days...

When awareness becomes so natural that one doesn't need to make any effort for it, then one should rest, then one should relax. Then one should know that one has arrived home, because there is nothing more to be achieved.

A fully aware person attains to bliss. Our effort, howsoever hard it seems in the beginning, becomes every day easier. And when we have attained to bliss, then we can see that our effort was nothing compared to that which we have attained through it. Our effort was very tiny, and we have found such a treasure, inexhaustible... such a treasure that nobody can take away from you, not even death.

It is through awareness and only through awareness that Jesus becomes a Christ, a Siddhartha Gautama becomes a Buddha. Whatsoever names they may have given to the path, their meaning is awareness.

Jesus says again and again to his disciples: "Watch, beware." Beware means be aware, remain alert -- and they go on falling asleep, even on the last night. He says to his disciples, "This is the last night. I am going to be caught. The enemy is very close by. I will pray to God -- this is my last prayer -- and you remain alert, don't fall asleep." But they *all* fall asleep. He comes again and asks them "What are you doing? You have fallen asleep. I have told you to be awake... this is my last night!" He is trying to use that last night as a device.

"The Master is going to die -- can't you even be aware in such a situation, when your whole house is on fire?" Jesus goes into prayer, comes back again, *thrice* he comes back from his prayer, and all the disciples are fast asleep, snoring. Again and again he wakes them up, but they don't take the hint: they think that this is just his way. He has always been talking about, "Be aware, be alert, be watchful" -- now this is a new trick, that this is the last night. But it *was* the last night. It is *always* the last night, because any moment death can destroy all the time that you have been hoping, thinking, you have.

Buddha uses the word "mindfulness", *sammasati*, but he means the same, awareness.

Watch each act, watch each thought, watch each feeling. The awareness has to be three-dimensional: action, thought, feeling. This is our inner triangle, and if you can watch all the three you will find the center. When you stand exactly in the middle of the triangle you have arrived.
This is the goal called *nirvana* or God.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #32
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Love is the only thing on the earth which is heavenly. Everything else is earthly, hence love is the only door to God. Those who love are bound to find God. It has never happened to persons who have not known love.

Start remembering it from this very age; this is the time when children get corrupted. Each child is loving, and if love can be retained uncorrupted, there will be no need for any religion, any church; love is enough unto itself.

[The power of love and its seeming fragility...]

Love is mighty, but its might is totally different from other kinds of power. It is not power; power belongs to the ego. Love is humble, love is not an ego-trip at all. It happens only when all ego-trips have stopped. It has a strength of a totally different kind: the strength of water, not of a rock, the strength of being flexible, not the strength of being stubborn. Love is strong in a feminine way, not in a masculine way.

And also, the eagle represents something which is very essential to love. The eagle can go the highest into the sky, the farthest. So is the case with love: it can soar the highest. It can soar so high that it can touch the feet of God. It can soar so high because it is so light; it has no burdens to carry with it.

[He talks on loving wisely...]

Intellect's wisdom is not real wisdom; it is mere knowledge, it is information. It is borrowed from others, it is not one's own. And that which is not one's own is a burden, not a liberation.

Love brings in a totally different kind of wisdom, not from the outside, but from your innermost core. The wisdom that happens in love grows in you, it is your own growth. It is your own intelligence, it is your own capacity to see. Logic only infers; it cannot see, it is blind. Love never infers; it need not because it can see. Only the blind man thinks about light. Those who have eyes see light, they don't think about it.

Love is a non-thinking wisdom. It is insight, insight into the reality of your own self and of all that surrounds you.

[Logic knows nothing of beauty, He begins...]

Logic has no capacity to know beauty. It is utterly incapable of feeling. Logic is non-sensitive, hence wherever logic functions beauty disappears. The world has become very ugly for the simple reason that every person is being taught in a logical way.

The world is the same -- the same world as Jesus walked in, Buddha lived in -- but the beauty that they saw is no longer available to human beings. It is still there but we have lost the vision, we have lost the capacity to love existence.

Logic can give you facts, bare, naked. It is only love that gives a vision of beauty. It makes facts -- not only facts but mysteries. In the hands of love everything becomes a mystery, in the hands of logic everything becomes a naked fact; and if the whole world is full of facts and there is no beauty, man cannot live significantly. Life becomes meaningless. Life has meaning only if the vision of beauty remains in your heart.

Love is the door. If you look through it, the same world is transformed. The trees are the same but the greenery changes. The trees are the same, but the flowers now have a song. The trees are the same, but their silence has a meditativeness, or their movement in the wind and the rain has a prayer and a dance in it. When one is surrounded by a beautiful existence, one feels grateful to God. Love makes everybody a poet. And to be a poet is very close to the mystic; one step more and one enters into the ultimate mystery.

But before one can enter into the ultimate mystery one has to be acquainted with the immediate mystery. That's what beauty is all about: the immediate mystery, the mystery of that which surrounds you...

One has to sow the seeds; one has to prepare the soil. One has to be very loving, careful. One has to defend the new sprouts, because there are a thousand and one dangers, and love is very delicate. One has to handle it carefully: love is very subtle and the world is very gross. Love is like a flower, and in the world you will find only rocks and rocks. The flower can be crushed very easily. Its beauty can be destroyed at any moment. It is a miracle that it happens in such a hard world, but it does happen. Love makes one aware that miracles are possible. There is no other miracle which is bigger than love.

Be a gardener of love. Let your heart be the soil Tend the garden carefully in the right time, when the spring comes. And one never knows when it comes it comes so silently, without any declaration, without even knocking on the door. It simply comes and one day your heart is blooming with flowers.

That blooming is Buddhahood, that blooming of the heart is Christ-consciousness. And unless a person blooms in love and the fragrance is released, life remains unfulfilled. It can become tremendously fulfilled, it can become absolute fulfillment, but all depends on whether you can work hard enough to create love. All depends on you. You will have to risk all you will have to put your total energy into it. You Will have to be in love with love itself, then only is it possible. But without it life is in vain; with it life is eternal.

[It is love, not the ability to reason, that sets man apart from beasts...]

Animals also have rational minds, they are not as developed as man's, but the difference is only of degrees. Now there are suspicions that dolphins have even more developed minds than man; certainly they have bigger brains than man.

Before it was discovered, man was thought to have the most developed brain amongst all the animals. Dolphins have more developed brains. The people who are studying dolpins are very puzzled because they show tremendous intelligence and there is every possibility that they may have some kind of different intelligence from man himself, more subtle. So the old definition, the Aristotelean definition, is no more valid -- that man is a rational animal. We have to

My definition is that man is a loving animal. No other animal knows what love is. Sex is perfectly well known, but not love. And there are millions of human beings who don't know what love is either In fact, ninety-nine point nine percent of human beings live almost like animals in every way. The thing that can make the difference is missing: love is missing.

Grow in love and really become a man. Chuck also means of noble spirit. Love brings a noble spirit too.

[To another visitor however, Osho says that we can't cultivate love, it is simply the gift that is bestowed on the prayerful heart.]

We can only learn how to be receptive, how to keep our doors open, how to remain available, vulnerable. That's all that we can do, but if we can do that love comes of its own accord. It starts showering on you. All that is needed on your part is a prayerful, receptive heart.

Love is greater than you; logic is smaller than you. You can control logic but you cannot control love. You can possess logic but you cannot possess love. On the contrary, you have to be possessed by love. Hence only very daring souls are capable of love -- those who are ready to be possessed by love, those who are ready to go mad in love. That's what being possessed by love means: going mad in love, forgetting all rationality, forgetting the whole mind and its calculation.

The mind will say that you are going crazy, but to be in love and mad is far more significant than not to be in love and to be sane. The insanity of love is a higher kind of sanity than the sanity of logic The sanity of love is insanity only in the eyes of those who don't know what love is. Those who know will say that this is the highest kind of sanity that man can achieve, the highest flowering, the climax of your consciousness, the ultimate lotus that opens in you.

[Osho talks about the prophet Daniel, who emerged safe and sound from a den of lions.]

His love must have been tremendous; even the lions understood it. His trust in God must ave been absolute, unwavering, with no doubt at all anywhere in his being. If one moves with such love and trust, one cannot be harmed. One can be killed but one cannot be harmed.

Jesus is killed but is not harmed; Socrates is killed but is not harmed; Mansoor is killed but is not harmed. So this may just be mythology, it may not be history, but it represents something significant of the religious heart. It says that the religious person cannot be harmed. There is no way. You can burn him but his faith will remain unharmed; his spirit will remain in the same dance, in the same song. He will die utterly unscratched, even death will not disturb him.

Jesus could say from the cross the last words: "Father, forgive these people because they don't know what they are doing." This is love, this is trust, and this is what is needed to become a real sannyasin. It is possible for every human being, and the moment it becomes possible you are really born....
Do as many groups as possible... And come out unharmed!

By becoming a sannyasin you are becoming a follower of Christ.

The Vatican is dead. A church is alive only when Christ-consciousness is embodied. Wherever there is a Christ, only there is a door open to God. Being with a Buddha is being a Christian, or being with Mohammed is being a Christian. Being with somebody awakened is the true way to be a Christian -- not following the dead priest and the priesthood, not following the established church which only goes on

worshipping a corpse.

It is today that you are really becoming a Christian. In a sense you are dropping being a Christian, because the moment you are a sannyasin you are no more a Christian, a Hindu or a Mohammedan; you are simply a human being. In another sense you are becoming a real Christian because this is the moment when your adventure into Christ-consciousness begins.

Truth cannot be contained by any scripture, hence those who look in the scriptures for truth look in vain. Truth is found in silence, hence it cannot be expressed in words, and scriptures contain only words -- empty, hollow words. They contain only jargon, great logic chopping, but nothing alive.

And truth is possible only for those who are ready to renounce the scriptures. The old kind of sannyas meant renunciation of the world. My sannyas means renunciation of the scriptures, not the world. The world is not the problem: the problem is what we have been told and taught; the problem is all the information, knowledge, that our brains are full of; the problem is the load of the scriptures on your head. It is like a mountain, Himalayas of scriptures are on your head; one is crushed under their weight.

The seeker of truth has to renounce all words, my words included. Zen people have a beautiful saying. They say, "Don't let yourself be upset by the sutra; rather, upset the sutra yourself."

One should be capable of rising beyond all theories, philosophies, ideologies; only then is silence attained. And in that silence is knowing, in that silence is revolution, in that silence is God. God is that silence, that stillness, that wordless, soundless, timeless, moment.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #33
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[Dhyan Anna.]

Prayer without meditation remains part of the imagination. You create a kind of hallucination around yourself. You don't know what God is but you start having a dialogue with him. This dialogue is not really a dialogue, it is a monologue you are talking to yourself. It is a kind of religious neurosis -- it is not true prayer.

Martin Buber says that prayer is a dialogue between "I" and "Thou". He is utterly wrong, because in real prayer there is neither I nor thou and it is not a dialogue. For the dialogue to be, the two are essentially needed. A dialogue between I and thou means "I am here and Thou art there." But you cannot exist if you encounter God: the moment you see God you disappear. Hence the god that you go on talking to in your prayers is only in your imagination; it is not the true God.

Prayer, to be true prayer, first has to become meditation. Meditation means putting your mind away. The mind contains memory, thoughts imagination -- everything. Once the mind is put aside you cannot imagine. Once the mind is put aside your Christianity, your Judaism, your Hinduism, all are put aside, because all those thoughts were in the mind When you are in a state of no-mind you are simply alert, throbbing with great awareness, pulsating. In that pulsation of consciousness a great thankfulness arises -- not that you verbalize it, you cannot, because the machinery for verbalization has been put aside. You cannot even say

thank you to God It is not possible to articulate at all.

So it is not a dialogue, it is not a monologue. it is an existential experience of tremendous love of exquisite beauty, of great joy, of infinite gratitude -- but all existential.

I am using words to convey it to you, but when you are really m prayer there are no words. It i wordless thankfulness. That is the meaning of Dhyan Anna; let it become your experience too, then only is sannyas fulfilled.

Anand means bliss; viola is the latin name for the flower violet. Anand viola will mean blissful flower... and that's what every sannyasin has to be.

[To a little girl he explained that everyone -- the birds and the bees and we too -- are all looking for bliss. Those who find it are called Buddhas or Christs...]

... so from this very moment remember it -- that we have to do things which bring bliss and we have to avoid things which bring misery.

Bliss is only part of that great phenomenon which is anand.

A few things can be indicated about the greater reality. One thing: bliss is there but it is neither hot nor cold. It is not a passion, it is not fever, it is not excitement. It is not even ecstasy, it is beyond ecstasy, because in ecstasy a certain flavor of excitement remains, a certain dance continues. Ecstasy is celebration, but anand is going beyond even celebration, It is going beyond all possible states. It is utter transcendence, hence it is not hot like love and it is not cold like hate. It is exactly in the middle, so exactly in the middle that it is neither; it transcends both. It is peace, but not the peace that we understand by the word.

Our peace is nothing but the gap between two conflicts, the gap between two wars. It is a preparation for war, it is a preparation for another conflict, another encounter. On the surface everything looks silent, but deep down there is turmoil, great turmoil; you are sitting on a volcano. Apparently all is silent, but fire inside is burning. It can explode any moment, it is always ready to explode.

Peace is a state where conflict becomes impossible. It is not a gap between two conflicts, but a deep understanding out of which conflict is not possible at all. It is truth in its total blooming. It is consciousness with *all* unconsciousness gone. It is light, absolute light, not even a nook or corner of your being is dark. You are full of light, full of peace, full of silence, and a cool breeze -- yes, that's exactly what you are: a cool breeze.

Anand is a very pregnant word; bliss only says something about one aspect of it, but it has many dimensions. Meditate over it because this is our goal.

[Fulfillment only happens when the river disappears in the ocean:]

But there are things which we cannot achieve; fortunately there are things for which no effort is needed. there are things which cannot be made the goals of our ambition. there are things which are so big, so huge, so enormous, that our very tiny hands cannot grab them, cannot grasp them. Not only are our hands small, our minds are too small; we cannot even comprehend them. It is because of these things that religion is possible.

Bliss is one of those things which we cannot create, cannot manufacture. We have only to be on the receiving end. We have to be feminine like a womb. We just have to be open to the beyond so that the beyond can penetrate our being. We have to be available to the sky. That's what meditation is, prayer is: utter let-go, a total surrender. there is nobody to be ambitious, there is nobody who wants to achieve anything. It's a state of desirelessness, and in that state bliss starts happening, hence it is God's gracious gift.

[Pleasure is animal, happiness is human. But bliss is godly....]

Pleasure is of the body, happiness is of the mind, bliss is of the soul. And one needs to be very clearly aware of what is what, because they have a few similarities. One can be deceived by pleasure and can think it to be happiness; millions are deceived. Just the titillation of the body... and they think they are attaining happiness. Happiness is not of the body. It is not titillation, it is something higher.

Pleasure can be sexual; happiness is not sexual, it is possible only through love. Love is more than sex.

Sex may be a part of it but is not the whole story. Animals live only in sex, they don't know what love is. Many human beings also don't know what love is: sex seems to be equivalent to love. Sex is beautiful in itself, I am not against it, but there are higher states to go to, to reach, to attain.

Happiness is more out of love. It is less physical, more psychological. It is less material, more non-material. You can have it through music, you can have it through poetry, you can have it through paintings. It is not an accident that many artists have remained bachelors, for the simple reason that they have found a higher quality of happiness so the lower pull is not so much. Maybe once in a while they feel the pull but they don't feel like settling in it. Hence they have always been thought a little bit immoral, for the simple reason that they are very sensitive people and they know something higher. Sex is a desire in them only once in a while -- when they are moving closer to earth and the gravitation affects them. But it is not such a tremendous phenomenon that they would like to become committed to it; they can't become householders. And because they can't become householders they have been thought a little immoral. The reality is just the opposite: they are far more moral because they are moving at a higher stage.

And those who have known prayer can't be satisfied even by music. Music is only then a far, faraway echo of prayer, a reflection of the reflection of the reflection. They can't be satisfied by poetry. In fact the poetry just reminds them of worlds beyond stars, the poetry simply creates a nostalgia. It creates a longing to go beyond even words. Those who have known prayer, for them even poetic words are a kind of disturbance, even the musical sound appears like noise. When you have tasted the higher the lower becomes something totally different than it was before, because now you compare it with the higher.

If you have known the peace of prayer, the silence of prayer, the soundless sound, if you have heard it -- the mystics call it "anahat", the soundless sound, the real music, the music of God, the music of the harmony of existence -- then certainly, even art is a lower phenomenon.

Prayer makes you a mystic and prayer brings you to the world of bliss. Bliss is divine. To taste it is to taste God.

[We are neither the body nor the mind but the master of what are simply dwellings.]

The body is the gross dwelling, the mind is the subtle; you are the dweller. But ordinarily, a very strange thing has happened to humanity: the body and the mind have become masters and they have reduced you to a slave. The whole effort of religion is to make you free from this slavery, to give you back your mastery.

The body is beautiful and the mind too is beautiful if you are the master. Then you can use these instruments for tremendous good, for yourself, for others; they can become a blessing to you and a blessing to the world. But if you are a slave it is a very dangerous situation. It is as if the driver of the car is fast asleep and the engine is going on its own. The steering wheel has become the master and the man who is holding the steering wheel is no more the master. The wheel dictates where to go, where to move, what to do, what not to do. This is not a good situation; an accident is possible any moment. If it has not happened it is a miracle; it should have happened any moment.

Every man who lives in unconsciousness is accident-prone, and by accident I mean something metaphysical. He always lives on the border of hell. Any moment he can fall into hell; and many times he does fall and somehow staggers back. But he never becomes aware that the whole problem is: Who is the master?

Let consciousness be the master and your life will become immensely blissful. And this mastery happens through becoming more meditative. It comes naturally, it has not to be imposed. The body has not to be forced into slavery, because if the body is forced into slavery it can rebel any moment. That's what the old traditional saints used to do: force the body into slavery. Their mastery was not true, it was imposed.

I teach another kind of mastery: just become more conscious of the whole situation, and in becoming conscious you become the master. The miracle is that you become the master and the body never feels that it has been reduced to slavery. This is the beauty of it: you become the master and the mind never feels that it has been reduced to something ugly, hence it can't rebel, and its obedience is natural. It simply follows you because it can feel and see that wisdom has arisen in you, that you have a light in your hands now, it has to follow.

[More about bliss, again using the analogy of the patient, diligent farmer]

The soil has to be prepared. Your consciousness is the soil. The seeds have to be sown, and one has to

learn to wait, to be patient, because one never knows how much time it is going to take. One can never predict when the spring will come.

Sow the seeds of self-remembering in the soil of consciousness, and remain patient, hopeful, prayerful, trusting that it is going to happen. It has happened to other people before -- to Jesus, to Mohammed, to Buddha, to Confucius. And you have all that Buddha had; it is just that he was a good gardener, that's the only difference.

Seeds you have, the soil you have and all the fertilizers that are needed; you just have to become a conscious gardener. You have to know that life is only an opportunity to grow. Life is not already given in the birth, and many people die without ever becoming alive. Very few people know what life is. Those who know what life is also know God, also know bliss, also know the eternal, the immortal, the deathless.

Everything else can be purchased, sold; everything else belongs to the marketplace -- except meditation. It is inestimable. And it is priceless because it opens the door to God, to the kingdom of God; it is priceless because it brings love into your life; it is priceless because it helps you to become compassionate. It is priceless because for the first time you start feeling the music of existence, the poetry that surrounds you, the celebration that is always going on.

It becomes the door to all that is really significant. Insignificant things have prices, significant things are priceless. Meditation is the most significant because it opens the door for all other significant things: love, prayer, God, light, music, poetry.

Meditation is only the opening of the door. Meditation is a key to unlock the door of the mystery of existence.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Dhyan Annette. Dhyan means meditation, a state of no-mind, a state of no-thought... just a pure sky of your consciousness, with no clouds of emotions, thoughts, memories, imagination, dreams. All clouds have gone, the sky is utterly empty. That is the state of dhyan, meditation. And Annette means mercy.

Out of this state of no-mind, mercy flows, compassion arises. Not that you have to do anything, it happens of its own accord. You have to go into meditation, then compassion comes like a shadow. You cannot do anything else; you cannot be uncompassionate, it is impossible. When the heart is full of silence all your acts are full of compassion.

Buddha has said: Compassion is the indication that the heart is full of meditation. Compassion will be known by others; meditation will be only felt by you, or by those who know what meditation is by their own experience, but compassion will be known even by those who don't know anything about meditation.

Compassion is the fragrance of meditation, the fragrance of a flower that opens within you; only you can see it or those whose flowers have opened, but compassion will spread like the fragrance. Compassion cannot be cultivated: if you cultivate it, it will be false, and it will only give you more ego. Compassion can be true only when it follows meditation, when it comes as a byproduct of meditation.

[Hildegard, protected by the goddess Hilda...]

Now, you need not bother Hilda any more -- I will protect you!

The only condition for my protection is: be blissful. The more blissful you are, the closer you are to me. The more blissful you are, the more you allow me to penetrate you. The more blissful you are, the more you become one with me. And I am just a door: once you enter into me you will find yourself in God, not in me -- you will not find any me.

The whole secret is blissfulness.

Anand Pushpi, flower of bliss. And bliss literally is a flower, the flower of the heart. When the heart opens all its petals, one feels overflooded with joy. The opening of the heart fills one with great fragrance, and that fragrance is the only proof of God.

[The real wealth is in attaining bliss, not in a big bank balance.]

You may be poor but still you are wealthy; you may be a beggar but still you have the heart of an emperor.

In those moments of blissfulness one possesses the whole existence, and if bliss becomes one's nature, then one lives like a king; then the whole kingdom of God is yours.

Seek bliss and all else is found. Go on trying to find everything else -- you will not find those things and you will not find the bliss for which you have been searching and seeking.

Bliss in itself is enough. Jesus says: "First seek ye the kingdom of God, then all else shall be added unto you." What he means by kingdom of God I mean by the word "bliss", it is the same.

[On the nature of true prayer.]

The people who pray and ask for something from God miss the whole point of prayer, because he has already given more than you need, more than you deserve. To ask for more is to be ungrateful. All that we can do in our prayers is to thank him.

And words are small so we can only thank him in a deep silence. Gratitude has not to be expressed through words but through the surrendered heart, through the devoted heart. Prayer has not to be on the lips, but at the very center of your being, just a humming at the very center of your being, so silent that nobody can hear it.

You also can hear it only when your mind is absolutely silent, when your mind ceases functioning... then just a humming of gratitude, a pulsation of joy tremendous joy: Jehovah has been gracious. All that we need now is to be thankful, grateful, to feel blessed.

And to the person who starts feeling blessed, more and more blessings come. The person who stops desiring finds more and more fulfillment.

This is known in the ancient mysteries as the law of the reverse effect. It is one of the very fundamental laws of life: Ask and you will miss; desire and you will be farther away from your object of desire than ever; run after the world and the world will go on receding like the horizon. Stop running and the world starts coming to you. Don't ask and God starts showering on you. Seek not and in that very moment of not seeking, all is found.

Hence the greatest thing is the state of desirelessness, because in that desirelessness, all desires are fulfilled, even those desires of which you were never aware.

[Bliss, cheerfulness, joy are all by-products of love]

The modern man has completely forgotten about the heart; he lives in the head. Logic, analysis have become his home, and he has become very skillful in logical thinking, in the ways of analysis. It is meaningful as far as objects of the world are concerned. The mind is very capable of knowing objects but it is utterly incompetent, impotent, in knowing oneself -- and joy arises in self-knowledge. The door to self is not logic but love.

You will have to learn the ways of love. You will have to come down from the head to the heart. In the

beginning it looks like madness. The head is very condemnatory of the heart, the head does not want anything to do with love. Love is the greatest danger to the head: if love blooms you will become headless. Love is like a sword: it cuts off your head in one single stroke. But that is what is needed.

And why am I saying that modern man needs it, I mean you need it. That has been your problem, and psychoanalysis won't help: you can only go round and round. You have to be finished with psychoanalysis, because your psychoanalysts are also going to some other psychoanalyst. It is such a foolish game! You yourself are a psychoanalyst, you are going to another psychoanalyst, he is going to somebody else. Blind people led by other blind people... and it has become now such a long queue and nobody knows who is leading whom!

[The new sannyasin says: You are leading it.]

But I am not a psychoanalyst! I am one of the most dangerous persons for psychoanalysis' future! If I succeed then Freud, Jung and Adler are gone!

Forget the mind and learn more and more to live in the heart. It is better to go to the mountains than to the psychoanalyst, better to go to the river to swim, play with children, hug trees. Become more and more innocent, less knowledgeable, more childlike, and take life as fun, because that's precisely what it is.

And now you have found me and you have found your home! So first finish with psychoanalysis then be finished with the West! And I will be waiting for you here -- come and be part of the commune. Good!

Love is essentially an invitation to God. Love is an opening to God. Love is becoming available to God, and the moment you are open, available, receptive to God, divine energy starts flowing through you. You become mightily powerful, but that power is not yours. You disappear when that power comes; you are not found at all. Only God remains; you become just a vehicle, a hollow bamboo. And God starts singing in you: you become a flute on his lips!

[Prem Daniel] Only a heart full of love can say that, because it needs the ultimate in trust to make God your judge. To make God your judge means you are exposing yourself in your absolute nudity before God. One wants to hide, one wants to cover up one's faults. Priests have made people so afraid that God is very hard, is very angry, gets enraged very easily.

In the Old Testament they have put the words into God's mouth: "I am a very jealous God; those who disobey me will have to suffer for eternity." Now these are the priests speaking, not God. And because of these priests it has become impossible to make God your judge.

But trust is possible only when you expose yourself totally. Trust knows that God is love, because only love can know it. Trust knows that God is compassion, and our sins are very small compared to his compassion. Our sins are nothing; they cannot be even counted. If there is any judgment day, nothing is going to happen on that day: no man is going to be found a sinner, because what we call sin is so small, so tiny that it makes no sense when you think of the absolute compassion. When your sin is like a dewdrop and God's compassion is like an ocean, it is utterly absurd that your dewdrop is going to be counted. That's the literal meaning of daniel.

[Do a few groups, Osho suggests...]

... and you will find them harder than the den of lions! Come unharmed out of them!

[Anand Jennifer; bliss, a white wave]

Bliss is a white wave. It comes like a wave and drowns you. It comes from the beyond and you are simply gone with it. It always takes you unawares.

And white is symbolic: white means all the colors of the spectrum together. It is the richest color because it contains all the colors. Black is the poorest color because it contains no colors. Black means the absence of the whole rainbow; white means the presence of the whole rainbow.

Bliss is a rainbow. It is multidimensional: it exists in the body as sex, it exists in the mind as love, it exists in the soul as prayer. From the physical to the spiritual, the wave spreads. It touches all the realms and all the planes of life.

And the word "wave" is also worth meditating on. It indicates that it comes. You cannot bring it, you cannot force it to come. It simply comes when you are ready, when you are ripe. You need not think of it at all. Your whole effort should be concerned with how to be ready, and by readiness I mean how to be open so that when the bliss wave comes it can reach your very center, so you are bathed in it. And when one is bathed in the bliss wave one becomes a rainbow: all the colors of life, all the nuances of life, all the beauties of all the blessings and benedictions of life are yours.

My sannyasin is not a renunciate; my sannyasin is one who knows how to rejoice in everything, how to transform ordinary things into extraordinary joys.

[Prem Atula -- love is always unique, that the way she loves is simply incomparable.]

Never in the whole of history has anybody ever loved like you, and not even in the future will anybody ever be able to love like you. Love is your unique fragrance. So people who don't love die without attaining their individuality, without attaining their essence, their soul.

It is only through love that one attains soul, becomes authentically individual, because one contributes to existence something which nobody else can do on one's behalf.

Love is the alchemy of creating the individual soul; otherwise you remain just part of the crowd. Love brings freedom from the crowd, from the crowd-mind.

[Anand Swagata -- in the art of receiving bliss: all you need is a welcoming heart]

You have to open all the doors and all the windows, because you never know from where the wind will start blowing, you never know from where the sun will start sending its rays into your darkness. One never knows -- it is unpredictable -- from what side, in what moment, God will knock on your doors. Always keep them open so that he need not knock, he can simply walk in.

We live very closed lives. A closed life is the life of a coward. The open life -- open to rain, wind and sun, open to all that life contains... Yes, it is dangerous to be so open, but unless you live dangerously you never live. Those who want God to happen to them have to live at the climax of danger, have to live in insecurity. They have to rest in insecurity, and they have to relax in danger. Only when you have that much courage, is truth possible. It is not for cowards.

Becoming a sannyasin is getting committed to the ultimate adventure of life.

[The new sannyasin says: I have been seeing this purple light in my meditation, and I was just wondering what it means.]

Continue. Don't think about it. Just go on seeing, remain a witness. Just don't make any judgment about it, good or bad, because any judgment becomes identification. Simply watch.

It is a good sign. Just watch it: it will do its work and disappear. Many more things will be happening -- keep this key always: never think about them. Let them be mysterious, let them remain unanalyzed, unknown; just watch them. They are there and they will do some work, they will make a few changes in you, they will prepare some ground for future happenings, and then they will disappear. If you start thinking about them, if you become obsessed with them, you stop their work. Then they cannot function well. This is something to be always remembered.

It is like when you eat: one day, for twenty-four hours, try to eat, then just go on thinking, "The food has gone into the stomach, now what is happening? Now where is it? Is it moving or not moving, is it being digested or not, are juices flowing or not? Where it is now?" Just for twenty-four hours go on thinking about it and you will have an upset stomach! You will stop the whole natural process. You will disturb the whole thing that goes on silently.

And that's how it is for higher things also: let them happen, don't think about them, accept them joyously, receive them joyously. No need to label them; just let them work, and they work better if you leave them totally untouched.

It is good. Continue watching it. Good.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #35
Chapter title: None

5 September 1979 pm in Chuang Tzu Auditorium

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[God is everywhere, except in the temple, Osho explains.]

Bliss is the only experience that gives you a taste of God. For a moment it transports you into another world where you are worldly no more; for a moment you are human no more, you are divine. The moment of bliss is the moment of God penetrating you and of you penetrating God; it is an orgasmic experience with God. Hence those who have not known it will think the blissful person mad. He looks utterly out of his mind; in a way he is, because he is beyond mind. In a way he is mad because he is so drunk with the divine. But his madness is far more valuable than the so-called worldly sanity.

The ordinary human being who thinks that he is normal is utterly wrong; he is not normal, he is only average. The blissful person, one who has known something of God, is not average but he is normal. He is natural, spontaneous.

Become blissful and God is not far away. Don't seek and search for him in the churches and in the temples; he is not there. Nobody has ever found God there. Jesus found him in the mountains, Moses found him in the mountains, Mahavira found him in the forest, Buddha found him under a tree -- it has never been heard of that anybody has ever found him in a temple, in a church, in a mosque. It has not happened, and it is not going to happen, because he is not there.

If anybody wants to escape from God, the best place is the temple, the church, the mosque. You can hide there and God will never be able to find you! Otherwise God is everywhere, spread all over; in every living thing, God is the life.

[To Jiwan Edith, on gratitude]

We prize things only if we have to make great effort to achieve them. The greater the effort, the higher is the prize in our minds.

Life comes as a gift from God, with no effort on our side, hence we go on missing its tremendous value. One becomes religious only when one becomes aware of the blessing that life is. Then each moment is precious. Then each moment is such a contentment that desires disappear of their own accord.

Desires can exist only in a discontented mind. If each moment of life becomes a contentment, a fulfillment, if each moment is joy, then desires disappear. The so-called saints teach that become desireless, then you will attain to bliss. I teach: Become blissful and you will become desireless. Bliss has to be the first aim. Bliss is the beginning of sannyas.

From this moment start looking at life anew, with new eyes, as if you have been born again and for the first time you are seeing the trees and the stars and the mountains and the people... for the first time! And you will be surprised at how much you have missed in the past, how much is always available.

God goes on pouring gifts and we take them for granted. That is the attitude of the irreligious mind. The moment you start feeling thankfulness, gratitude, you are religious -- not by being a Christian or a Hindu, but by being grateful to God.

[Again the analogy of farming when talking of bliss]

Bliss is a crop: you have to grow it. You yourself have to become the soil. Your ego has to die, just as the seed dies in the soil. Once the seed dissolves itself into the soil a miracle happens: something that was unmanifest becomes manifest, something that was invisible becomes visible, the unknown comes into the world of the known.

In the seed it was not visible, in the sprout it is visible: the green leaves and the red flowers and the miracle is on the way... growth has started happening.

The seed was stagnant, the plant is a river. Bliss is a flower but you have to become the soil, and the ego has to die in the soil like the seed dies, then you can also know the invisible, then you can also manifest the unmanifested. That's what happens to a Jesus, to a Buddha, to a Lao Tzu: something of the unknown starts surrounding them, becomes their climate, their milieu. And those who are unprejudiced, those who are open, can see in a Buddha God walking on the earth, living in a body.

It is only the blind who miss, it is only the deaf who miss, but the greater part of humanity consists of blind and deaf people. Initiation into sannyas means that now you will search for the eyes and the ears. They are there, we just have not used them. Because they have not been functioning for a long long time, they are not working. If you start using them a little bit, slowly slowly blood circulates in them, slowly slowly life is revived, slowly slowly you start seeing, hearing, feeling -- and these are the beginnings. The ultimate is when all these have happened to the maximum: you come to know being.

[Anand Rose, the fragrance of transcendence]

Bliss is a state of transcendence, transcendence of all duality: day and night, summer and winter, life and death, love and hate, good and bad, even God and the devil. When all duality has been transcended you fall in unity with existence. All separation disappears. There is no I and thou, there is only one, indivisible.

That state is bliss and that state is a state of flowering. You become a rose when you are blissful. Before becoming blissful one is only a seed, and seeds are never beautiful. Seeds can't be beautiful, because seeds are only shells, protective shells, and the reality is hidden behind. The reality is not yet manifest. The right soil, the right climate is needed for the seed to be transformed and become a flower.

Every man is born as a seed and every man carries the potential to become a rose. The color of sannyas is the color of roses, it is the color of blossoming. In the East orange represents the color of spring... when all the flowers bloom, and bloom so abundantly.

By becoming a sannyasin you are moving into the world in a totally different dimension, in a commune of people whose whole effort is to be transformed from seeds into flowers. You are entering into a great pilgrimage. It has a beginning but it has no end. The rose goes on opening, goes on opening; there is no end to that opening.

[To build the temple of peace you need love as a foundation]

You can be a man of peace only through love. If without love one tries to be a man of peace, the peace will be false, pseudo, a pretension. It will not even be skin-deep. If you scratch such a man of peace, immediately violence will arise. He will only be polite, he will only be peaceful because it pays to be peaceful.

People like these have created proverbs like "Honesty is the best policy" -- even honesty becomes policy in their hands, honesty becomes politics in their hands. Even honesty becomes ugly. Hence before one can really be a man of peace one has to grow love in one's heart. When the flame of love burns bright in the heart your whole being radiates peace. Then there is no way to provoke you into violence -- no way.

Jesus is crucified and his last prayer is "God, forgive these people because they don't know what they are doing." He is a man of peace, but his peace is coming from his love. Love is the root and peace is the flower. Love is hidden underground. People will see only the peace, but without the roots of love, you can only have a plastic flower... And never be satisfied with plastic flowers, because you cannot carry plastic flowers with you beyond death. But real flowers can be carried with you; their fragrance will go with you, their fragrance is eternal. Even death cannot destroy it.

[Rebelling against the mind brings clarity of consciousness]

Only rebellion is capable of bringing purity: rebellion against all that is dead and past, rebellion against the established, rebellion against the vested interests of the politicians and the priests, rebellion against your own mind, because your mind is in the service of the established order of things.

You have to rebel in a thousand and one ways so that anything that has been imposed upon you from the outside is thrown out. Once you have thrown out all the furniture that has been forced upon you, all the baggage of the mind, great purity arises in you, great cleanliness, great clarity. And God can descend only in that purity, that clarity, that cleanliness.

Become a temple! There is no other way to attain purity. So many people try to become pure but without removing all the nonsense that they are carrying inside; so at the most they can whitewash themselves on the surface.

Jesus calls these people "whitewashed sepulchres", corpses, whitewashed, but there is no spirit in them; without rebellion there can be no spirit. Rebellion brings spirit in you, makes you alert, aware, makes you more conscious.

[Anand Dhiraj -- Bliss needs patience...]

One cannot predict when it will come. Only one thing can be said categorically, that if you are impatient it will not come. The more impatient you are for it, the less is the possibility, and if you are patient, it is bound to come. The more patient you are, the closer it is. If your patience is absolute, then it can happen right this very moment. But everything depends on patience. Patience is prayer and patience is trust and patience is love.

Bliss is the ultimate law of life. If we remain attuned to the ultimate law of life, there is bliss, there is paradise. If we fall out of tune, there is misery, there is hell.

There is no God as a person who punishes people or rewards them; that whole idea is anthropocentric, juvenile, childish. God is not a person but the ultimate law that binds and keeps everything together. It is man's privilege to be with it or not to be with it. Trees cannot choose, hence they are always blissful, animals cannot choose, hence they are always blissful, but their blissfulness is unconscious because they can't choose. With consciousness comes choice. It is only man who can choose, either to be with the law or to be against the law. If you are with the law you are blissful; if you are against the law you fall into misery and hell. It is all up to you. And because it is all up to us, there is great hope.

Sannyas is the beginning of that hope, of that choice. All that I am doing here is helping you to feel the ultimate law of life so that you can be in tune with it. A moment comes when you are so attuned, the moment of at-one-ment, that there is no separation, not at all; you are almost merged, you have become one with the law. Then we call that man a Buddha, a Christ -- one who has become one with the law, absolutely one.

[Bliss and consciousness are inseparably linked together]

Once this has been understood things become very easy. Then you know, whenever you are unconscious, you create misery, and whenever you are conscious, you create bliss; the key is in your hands and you can open the lock or you can close the door.

Consciousness has to be your work. The whole of life has to be devoted to becoming more conscious; that's what meditation is all about. All meditations lead to the same goal: consciousness. And consciousness brings bliss.

[To Svadadharma: bliss is the very axis of your existence, an explosion from within.]

Nobody can give it to you and nobody can take it away, because it is your self-nature. And you need not go to Jerusalem or to Kashi or to the Himalayas, in search of it. The only place you have to go is in. It is found not by looking out, it is found by looking in, it is an inward journey. hence the art of meditation: it is nothing but how to look in, devices to bring you from your outer wanderings, to stop the outer wanderings, to stop the mind from its continuous extrovert occupations, so that a turning in can happen.

Once it has happened then things become very t easy. Once you have known that the treasure is within F then it is not very difficult to enter the same space t again and again. Only the first time is it difficult, and the difficulty arises because the mind is accustomed too much to going out. It only knows how to go out, it knows nothing of the inner, it has completely forgotten its own center.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #36
Chapter title: None

6 September 1979 pm in Chuang Tzu Auditorium

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[Anand means bliss Osho tells him, and manuel means God is with us.]

That's the very foundation of being blissful, that God is with us. Without God we are lonely, without God existence is empty; without God there can be no meaning, no significance. We can be blissful because God is. And God is always with us. We may know, we may not know; we may believe, we may not believe: God's support of us is unconditional. He is our very being, our very life.

[There's no other god except bliss, and that's where religions have gone wrong.]

You can only find God in bliss. Hence for centuries man has talked about God and lived without God. A very strange thing has happened; the strange thing is that God is bliss but our priests and saints have been teaching us that God is something anti-bliss. There is a reason why this strange idea ever happened. The reason is that the priests and the saints were perfectly aware that there is only one competitor for God and that is bliss.

People naturally seek bliss and if you want them to seek something else, you have to make that something else against bliss; that's how religion became anti-life.

Religion should be a simple celebration of life. Think of God in terms of bliss, and then God is a totally different phenomenon, then it is not in the temples, in the mosque, in the churches. Then it has to be found in love, beauty, music, poetry.

[Prem Sabine -- Love as a state of being...]

Because we have made it almost synonymous with relationship, we have destroyed the beauty of love, and we have destroyed its higher dimensions and planes. It has become something mundane.

Relationship can only be one of the ways of love but there are many other ways which have nothing to do with relationship yet can be of love. At the ultimate peak, love is only a state of being; not that you love somebody in particular, you are love. Just your very being is love. It can be expressed in relationship, it may not be expressed, but even if you are sitting alone, love goes on radiating from you, even sitting alone in an empty room you fill the whole room with love. It is a vibe, it is a music that starts resounding in your being, and its ripples go on and on into the world -- they reach to the very source of existence.

Sabine comes from an ancient Italian tribe's name; it means a woman from the primitive tribe of Sabine.

By becoming a sannyasin you are again entering into a tribe. It is a very primitive tribe too... and more or less Italian!

[Prem Lars -- Two of the aspects of love: victory and immortality]

But the way of love is very strange: it brings victory through surrender, conquest but not by conquering, conquest by being conquered; a victory not through fighting but a victory through utter surrender. And because the victory comes through surrender, it cannot be taken away. Nobody can resist it. Not even death can destroy whatsoever love bestows on your life. Death cannot take it away; hence the second meaning, the second symbolic meaning of lars: immortality.

Love brings victory, and victory that cannot even be destroyed by death. Love gives you the first taste of eternity because it takes you beyond time, because it takes you beyond the mind. All death is only of the mind, of the ego; your true being never dies. And love gives you the first glimpse of your true being, uncontaminated by your mind and ego. Experiencing yourself as something beyond the mind is to experience yourself as timeless, deathless.

[Prem Luciano: love is a light]

Love is a flame in the heart; it enlightens you. And not only you, it starts filtering out of you; even others who have never known anything of love and light become aware that something strange has happened to you, because you are no more the same dark soul. Your eyes are different, your face is different, your walk is different.

People start feeling your presence. Your presence starts becoming more and more tangible, as if it can almost be touched. Love bestows great treasures, and the greatest of them is light.

Anand Gitesh. Anand means bliss; gitesh means god of songs. The full name will mean god of the songs of bliss.

A sannyasin has to be a song, not a monk, not a renunciate, but a song: joyful, alive, vital... not an escapist, but merging, melting, diving deep into life. Living life in its totality, unconditionally, because this is an opportunity given by God. To escape from it is to escape from God himself. By escaping the world you will never find God; it is by going deeper and deeper into his world that one day you will arrive at him, because he is hidden in his creation. God is not a person, but creativity -- you can find him only through searching deep into his existence.

The old idea of sannyas, of monkhood, was escapist. My idea of sannyas is just the opposite. It is of love, tremendous love, for life. The old sannyas was sad because it was serious. The new sannyas has a laugh in its very heart, because life is not to be taken seriously but as fun, as a beautiful sport, a play, an acting, a drama.

And one has to live it with such intensity and passion, with such fire, that the torch of life burns at both ends simultaneously, only then can one know what bliss is.

Bliss is whenever you are totally involved in the moment and there is no past and no future, when just the moment exists and you disappear into the moment holding nothing back, that let-go is bliss. And out of that let-go, a thousand and one songs arise. Life becomes a celebration.

Live life as celebration. Then you need not seek and search for God, he will seek and search for you. Whenever a person is ready, God comes. One need not go to God.

[Satgyan -- true knowledge.]

True knowledge comes only when the untrue has been dropped. It is untrue knowledge that is the hindrance. Ignorance is not a hindrance to true knowledge, but untrue knowledge is a hindrance. Ignorance is far more beautiful because it is far more innocent. Ignorance is better than the so-called knowledge because you remain humble when you are ignorant, but become very egoistic when you become knowledgeable. The ego becomes a hard rock around you, it encloses you in a prison. Then you live in the dark cell created by yourself.

And people go on living in misery, crying and weeping, and not seeing the point: they are themselves the creators of their misery. And the greatest cause of misery is to believe in information.

Once you start believing in information -- in the scriptures, in the priests -- you lose contact with yourself. If you believe what others have told you, you start clinging to that, and then there seems to be no need to go in. And without going in, true wisdom cannot happen. True wisdom happens when the untrue ceases to be, when the untrue has been absolutely discarded. When you have cleaned your house completely of all that is borrowed, in that innocence, in that space, something explodes in you, some light, some joy. That light, that joy is satgyan, true knowledge. It is wisdom.

By knowing yourself, you have known all... all that is worth knowing. If you don't know yourself you can know everything, but it is all futile. True knowledge happens in meditation. Meditation has two things to do: one is to destroy the untrue, and the other is to create the space inside you so that the true can come. It cannot be dragged, it cannot be forced, it comes on its own. In meditation we simply wait, we trust, and we are patient. Whenever it is going to happen, it happens.

We have prepared the ground -- now, whenever the spring comes, the trees will bloom.

Let bliss be your meditation. In each moment find something to be blissful about, and there are infinite possibilities opening each moment. A cuckoo starts calling from the distance or just a bird on the wing, in the cloudless sky... or the wind passing through the trees and the music that is created by the passing wind, or the sound of running water, or the stars... or the moon or the sun, or so many people, beautiful people, animals, birds, rocks.

Never miss any opportunity -- find something! Even with closed eyes, touch a rock and feel its texture, and you will be immensely blissful.

People are living very insensitive lives, they go on not looking at all at what is happening all around them. The bird goes on singing and they are deaf, a beautiful sunset... and they are blind.

The world is really incredibly beautiful! It is unbelievably beautiful. It is a miracle -- it is just that we have to be a little more sensitive, more open, more vulnerable.

This is your meditation; and if you can find bliss you will have found God.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #37
Chapter title: None

7 September 1979 pm in Chuang Tzu Auditorium

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[Satyam Jon: truth, Gods gracious gift]

We are it, hence one has not to seek it somewhere else. Seeking it is a sure way of missing it. All seeking is desire, and desire takes you farther away from yourself. Desire is nothing but a way of going away from oneself. Desire is escaping from oneself -- even the desire for God or the desire for truth. Desire as such is the problem. If desire disappears, truth is found -- not in anything sought, but in the seeker himself.

Jon has another meaning also: Jehovah has been gracious It is another way of saying that God has given the gift already. You are provided with truth, and if you are not finding it, then you must be searching in some wrong direction, then you must be searching in such a way that you cannot find it. Maybe the mind does not want to find it; hence it creates seeking, searching.

Desire is the way of the mind, the mind's way to live. No-desire is the death of the mind, and the moment the mind is not, truth is. The moment the mind ceases, truth is revealed

[Prem Peronelle -- All you need to build the temple of life on is love.]

Everything else is sand. Money is sand, power is sand, prestige is sand, respectability is sand. And people make their houses on the sand. It is doomed from the very beginning. They are going to repent, but the time that they have wasted is wasted; repentance cannot bring it back

The wise are those who make their house of life on the rock of love. Then it is not a simple house it becomes a temple, because eternity is found in love, because love is the face of God. Love is not of the earth, it is of the beyond. God comes to us in the form of love. That is his way of approaching us. He cannot come directly; even if he comes we will not recognize him. We have never known him -- how can we recognize him? If you suddenly meet God you will not recognize him, and even if something in your heart says it is he, doubt will persist

But love is one of the most mysterious phenomena. Half of it belongs to the earth and half of it belongs to the sky; it is a bridge. A part of it belongs to this shore and the other part belongs to the other shore. We may not be able to see the other shore at all, but we can see the bridge, and the bridge is proof that the other shore must exist, because the bridge cannot be built only on one shore.
Love is the bridge, and becomes the proof of the other shore of God.

[Anand Chandrika -- Bliss is less like a sunray, more like a moonbeam]

Bliss is cool, not cold, remember: cool -- neither hot nor cold, just exactly in the middle. In that coolness is tranquility, calmness, stillness, silence. Silence is always found in the exact middle of the extremes. One cannot find silence on any extreme. The extreme is bound to remain in turmoil because the other is missing and the balance is not possible. One has leaned too much towards the left -- and life is like walking on a tightrope: if you lean on one side too much you fall. The tightrope-walker has to remain exactly in the middle.

You will see him sometimes leaning left, sometimes leaning right. Why? He looks very contradictory. If he is a leftist he should stick to leaning towards the left, or if he is a rightist, then he should not lean towards the left. But to be a leftist or to be a rightist will mean suicide. That's exactly what happens to people who are rightist and leftist, who belong to any extreme -- and all ideologies are extremist.

To be exactly in the middle means that you are not obsessed by the left or the right. You are not clinging to any position; you are living in freedom, so whatsoever is needed you do. ,rf right is good in a certain moment, you lean towards the right. Your response always remains a response and never becomes a preprogammed reaction. You live moment to moment, not out of the past. The past is one extreme -- a few people live out of past; the future is another extreme -- a few people live out of the future. But both are destroying their present and the present is the only reality there is.

To be in the present is to be in God, is to be in bliss, is to be in silence. Being in the middle, the exact middle, one transcends all duality and the turmoils implied in dualities, and the conflicts, and the divisions. One goes beyond schizophrenia, beyond all split.

Hence bliss is symbolized by moonlight; it is cool. It has a beauty and tremendous grace.

The moon transforms the whole earth into something incredibly beautiful. The same things in the daylight are ordinary: the same river, the same mountains, the same snow, in the daytime are ordinary. The moment the full moon rises, the very touch of it and everything starts becoming extraordinary. The same tree that you had seen in the day is no more the same; it has a magic around it now. It is very alive, very mysterious.

To be in the middle is to transform your life from the ordinary to the extraordinary. It is the same life -- the trees and the rivers and the mountains are the same in the day and in the night -- but the moon brings a new perspective: it showers its silver on the whole of existence.

Exactly like that a meditator becomes moonlight and starts seeking the same old things in new ways. The world remains the same but the perspective is so new, so immensely new, that each moment becomes a surprise, that each experience gives you more and more wonder. And to live in wonder is to be a sannyasin. To live in awe of existence is to be a sannyasin. To be bridged with the mysterious and the miraculous and the magical is to be a sannyasin.

[Anand Sudeva -- God is bliss]

God has been conceived in many forms, many images have been made of God, many ideologies have been woven around the idea of God. But all that is junk. All that only creates a fictitious god. The! images are false because the god has no form. The statues are manmade; and man cannot make God, man is made by God. And it is so foolish to worship things that you yourself have made, it is so juvenile!

But it has continued down the centuries, and all these people have been thought great saints -- holy, | spiritual. They were simply behaving in a very immature way: their god was nothing but a projection of the idea of how man should be. It was anthropocentric. And the ideologies that have been manufactured by the mind of man are just imaginary.

The mind cannot have any experience of God, hence it can only imagine, infer. The experience of God happens only when the mind disappears, so the mind can have no experience at all. It speaks about God, knowing nothing of God. It can speak in such a logical way that those who are not aware of the reality may be befooled by it -- they have been befooled for centuries. The whole humanity is in a state of hypnosis, a hypnosis created by the priests. And the priests and politicians are in a subtle conspiracy: they help each other to exploit man, to oppress man, to dominate man.

All ideologies about God are false and all images are false. There is no temple which is really devoted to God.

My experience is that God is nothing but another name of bliss. God is not a person but the ultimate experience of bliss. And all philosophy is impotent as far as the experience of bliss is concerned. Bliss happens only when thinking is no more hindering, when there is not a single thought cloud in your being, when the whole sky of being is pure, clean, utterly empty -- from one end to the other end.

In that state of utter emptiness and purity bliss arises in your being. It does not come from the outside, it simply grows in you. Ripples of it start arising, and those ripples are like opening flowers. Great fragrance is released in your being and for the first time you feel that life is significant, meaningful, that life has poetry in it, that it is a beautiful gift. Feeling that, one bows down -- not to somebody in particular but to existence itself. That bowing down is prayer, that gratitude iS prayer.

For my sannyasin the only way to approach God is by being more and more blissful.

[Anand Irmela -- Bliss isn't something you can buy or sell]

It is not transferable: one who has it cannot give it to the other who has not got it.

It is a song that you have to learn to sing in your very heart. And it is not a song of the mind, hence it is not a song of words. It is a silent song. It is a non-linguistic experience; you cannot verbalize it. One feels absolutely dumb in front of it, but one feels full of joy, full of such joy as one has never felt before. One's whole being becomes a dance. Every fiber and every cell of the being pulsates with a new rhythm. This rhythm is the rhythm of the universe.

Bliss is nothing but pulsating with the rhythm of the universe, and misery is pulsating in your own private way. Misery is idiotic; the word "idiot" means living in a private way. Living in the ego is idiotic. That is the literal meaning of the world "idiot": to live separate from existence.

And to live as one with existence is to be a Buddha, is to be a Christ. You lose all separation. The celebration is already on -- you start participating in it. Slowly slowly you merge and become one with it. You experience great joy, you become a song. Not that you actually sing, your very being becomes a song. You walk, you look, you listen, you sleep, and they are all parts of a continuous song, a continuous celebration. When each moment has that benediction one knows what God is.

One never comes to know the god of the churches and the temples, because that god does not exist at all. One comes to know a totally different phenomenon: the experience of bliss and the experience of a poetic explosion in your being.

One becomes a small creator because one starts pulsating with the great creator. Then whatsoever you touch is transformed, then your very life is a creativity. And to me, the life of creativity is the fundamental life of a religious man -- at least, that's my definition of a sannyasin. Be creative and you are a sannyasin; be a song and you are a sannyasin.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #38
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[Adam represents rebellion, Osho tells the ten year old boy.]

He rebelled against God, he rebelled against the authoritarian forces. He is not only the first man, he is the first revolutionary too. And I have tremendous respect for rebellion, because one grows only through rebellion; one becomes oneself only through -- by going into -- deep rebellion.

Just as a child one day has to leave the womb of the mother, one day he has also to leave the psychological womb of the parents. So there are two revolutions: one is the child leaving the womb, that is physical; and second, the child leaving the psychological womb.

Adam made the first revolution. He went against orders. Christianity has condemned him very much, but I love and respect the man, because to me he does not represent sin; he represents rebellion, he represents individuality. He represents freedom, and only a rebellious, free man can have any taste of bliss. Bliss is not for cowards; bliss is for those who have the guts to go into the unknown. Adam went into the unknown, leaving the beautiful, sheltered world of the garden of God.

It must have been tremendously difficult. He was safe, protected, but he risked all: safety, security, protection -- he risked everything. He went out of the garden to seek and find his own soul. He was the very incarnation of adventure, and only the adventurous soul can find bliss.

It is Adam who one day becomes Christ. If there had been no Adam there would have been no Christ, hence the Christian priests who think that Adam is against Christ or that Christ is against Adam, are utterly wrong. Adam prepares the way for Christ to happen.

[Love is a rebellion against the status quo, so it has to fight many battles]

To be in love is to be surrounded by dangers. The greater the love, the greater the danger, because the society is not for love. The society does not want people to be loving. Love seems to be dangerous for all the establishments -- the church, the state -- because whenever people are in deep love they become individuals.

Love brings freedom, and the society is not for freedom. The society needs slaves: it needs people who are efficient mechanically, but who are not conscious at all; people who can be manipulated easily can be directed, and who will follow blindly.

Love gives you such insight, such tremendous understanding, that you cannot follow blindly, that you start asserting yourself, that you start becoming yourself. The society wants you just to be a cog in the wheel. It does not want you to have a soul; the cog having a soul will be dangerous to the wheel. A part of the machine becoming conscious will not remain a part of the machine much longer, it will go on its own way. It will start searching for the meaning of life, for the truth of life. It will start trying to know "Who am I?n Its whole journey will be different. It may become a beautiful lotus flower -- a Buddha, a Jesus, a Socrates -- but it will not be of any use to the establishment. In fact its presence will create trouble.

The man of love has always been troublesome to the society, because his love is infectious, his freedom

is contagious, his joy starts spreading. People start turning towards him, listening to him, people start becoming like him. The society wants you to be absolutely asleep, and the man of love starts waking up. He himself wakes up and he starts waking others because now he feels it as a tremendous compassion, that all those who are lost in slumber have to be woken up.

The more awake people are, the less is the possibility for the politician to succeed in dominating them. The more awake people are, the less is the possibility of the priest even existing. The politicians and the priests -- these are the two enemies of human freedom. They have been in deep conspiracy, hence love has to fight many wars. One should be able to be a masterful warrior -- but fight for love's sake, for no other reason, for no other motive.

[Prem Dhara -- Love is a river]

The moment it becomes stagnant it dies. And that's what almost everybody has done to love: we don't allow its riverlike changes, we don't allow it to move freely like a river. We would like it to move like a goods train on the rails: shunting on the same track repetitively.

That's the way, the sure way, to destroy love. Love can remain alive only when it is flowing, and flow means always movement into the unknown. One knows not what is going to happen next, one knows not what tomorrow is going to bring. Tomorrow remains open, and you remain without any expectation.

If one can love without expectation, love attains to its highest peak; it can attain to its Everest, because without expectations there is no possibility of any frustration. You cannot be frustrated if you have not expected in the first place. And then love brings new joys, new sorrows, but one thing is beautiful, that they are always new. A new sorrow is far better than an old joy, because an old joy is already rotten. It is boring; you have lived it, you have known it. It will be just seeing the same movie again. What joy can there be in seeing the same movie again? -- because you will know what is going to happen. There will be no surprise. When there is no surprise, even joy is ugly.

Hence I say that a new sorrow is far better than an old joy. At least it is new! It gives you a new opening, a new experience, a new depth. A really alive person will always go for the new. The old may be comfortable, familiar, safer; the new may be dangerous -- but the new is new, and newness has something divine about it, because it is aliveness.

Never make your love a stagnant pool; let it remain a river, then one day it finds the ocean. And when the river disappears in the ocean, love disappears into God.

[Deva Ardha -- ardha means "half"]

Man is half divine, half animal... half earth, half sky. Man is tremendously divided into a polarity. Man is polar: one part of his being touches the lowest and another part the highest.

You can imagine man as a ladder: one end touch ing the earth, the other end disappearing into the clouds. That's the beauty of man, and also the anxiety, the anguish -- beauty because a part of man is divine; anguish because a part is very earthly. The earthly is pulled towards the earth; it is functioning under the law of gravitation. And the other part is always trying to open its wings and fly to the sky; it functions under another kind of law, the law of levitation. Man is pulled apart, man remains in a kind of tension. No animal is tense, because he is fully of the earth; no Buddha is tense, because he is fully divine. Tension is for those who are in between, those who are no more animals and have not yet become Buddhas.

But to understand rightly gives you a key. Then the lower has not to be destroyed but used as a steppingstone; then the earth becomes the foundation of your temple.

The lower part of the ladder is not against the higher part, it cannot be, but that's what has been said for centuries, that the lower part has to be completely denied, cut off; it has to be destroyed, only then can you become divine. That is sheer nonsense, and this idea has been one of the greatest calamities that has befallen humanity, because people started destroying their lower halves. But when you destroy your lower half, you cannot attain to your higher, because you don't have the steppingstone to reach to the higher.

The lower and the higher, although polar opposites, are still complementaries. The more you understand their complementariness, the more you can create a synthesis. Then the lower is helpful; you can ride on your animal, and the animal will take you to the temple of God. It is meant for it.

Anand means bliss; mahal means palace -- a palace of bliss. That's what every sannyasin has to become.

I don't believe in huts; I believe in palaces!

Anand Pratiksha means awaiting bliss. Bliss is not something that we can produce. Man cannot manufacture it; whatsoever we manufacture is never bliss. It only gives an appearance of bliss. That's what happiness is, just an appearance. It is not true, it is a plastic flower, because truth is eternal and happiness is momentary. Bliss is eternal; happiness is temporal: one moment it is there and another moment it is gone, and when it is gone it leaves you in deep unhappiness.

It is a vicious circle: happiness takes you into unhappiness, unhappiness takes you into happiness and so on, so forth, and you go on moving in the wheel, but it is the same wheel.

Bliss is something that comes to you from the beyond -- not created by you but only received. One has to learn how to wait for it; one has to learn the art of waiting. Patience, infinite patience, is needed.

This is one of the things that is missing in the modern mind: we are in a hurry. We are in such a hurry that a few things have become absolutely impossible for us: bliss, love, God, meditation. All that is really valuable has become impossible because of our hurry. We think in terms of instant coffee, but then that's all that we can get. Then our world becomes only a world of commodities, gadgets. You can accumulate as many gadgets as possible: you will become more and more burdened by them every day, they will not liberate you.

And every moment life is going out of your hands, hence the hurrying becomes more and more intense. The older one gets, the more in a hurry one is. And there are a few things which are not seasonal flowers: bliss is one of those few things. They take their time, they grow like a cedar of Lebanon. It takes hundreds of years for the cedar to grow. It is not like a seasonal flower: within three weeks' time it is there, but within three weeks it is gone too.

Hence pratiksha, awaiting, is one of the greatest religious qualities. Learn to wait. And if one can simply wait in deep trust it can happen immediately. It can happen instantly too. This is a paradox to be understood: the more in a hurry you are, the more it will be delayed. The more you are ready to wait, the sooner it happens. If the waiting is infinite, then the happening is immediate.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #39
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Prem Alice. Prem means love; alice means truthful one, noble one, cheerful one. They are all the three great qualities -- truth, nobility and cheerfulness -- but they all come through love!

Bliss is the ultimate goal of life, and the people who become blissful, naturally become messengers of God; not that they have to do something -- their very blissfulness becomes a message to the world, their very cheerfulness is heard far and wide. Even if they are silent, their bliss speaks, and bliss is very eloquent. It may not use language, but in a subtle way, through the vibration, through the pulsation of the person's presence it reaches many many people.

God does not have a message which can be contained in words. All words falsify truth, and all gospels become anti-God finally, because the moment you enclose truth in words it dies. It is like a bird on the

wing. When the bird is on the wing it has a beauty a joy, a cheerfulness, an aliveness, a freedom. Catch hold of the bird, trap it, put it into a beautiful cage made of gold, studded with diamonds, and you have destroyed the beauty of the bird. The freedom, the joy all are gone. Now the bird cannot sing. You have murdered something immensely valuable.

That's what happens when truth is made into a doctrine. The real messenger of God is one who pulsates joy, who transforms very situation into an opportunity for joy for dancing, for singing.

The ego is the hindrance; love cannot flow, the ego becomes the barrier. When there is no ego, love flows silently. That silence has a music of its own.

It can happen between two persons, it can happen between a person and a tree, it can happen between a person and a rock. It is simply a flow of energy. It has nothing to do particularly with man and woman; that is only one of the expressions of the energy. But we have become too obsessed with it, and the obsession is created by our so-called saints. Because they condemned it as a sin, they made it too important, they have made it too attractive. Condemn anything as a sin and it becomes a magnetic force. Our beings start seeking and searching for it. If it is called a sin, and if saints are against it, and even God is against it, there must be something in it: there must be a treasure hidden behind it.

If God is so against it that you will be thrown into hell for eternity, then it can't be just an ordinary thing. So much punishment for it becomes an allurement. That's why love has become confined to one manifestation, man-woman; otherwise, love has nothing to do with man and woman as such. Sex, reproduction, may have something to do with man and woman, but love has nothing to do with them. It can happen between man and woman; it can happen between man and man, woman and woman; it can happen between a man and a dog, man and a tree. And ultimately it need not have the other at all. The other is only on the way; it is a preparation for the ultimate love to happen. The ultimate love is not a relationship, it is simply your very nature. One is simply loving, one is in a state of love. And the day this promise is fulfilled, one has arrived home.

Sannyas is a promise -- a promise that you will fulfill love, that you will become love. And if one becomes love, God is not far away, because love is another name of God, and a far better name than God itself, because the word "god" has become so polluted so contaminated. The priests have used it for so many centuries, for such wrong motives, that the very word has become a curse. It does not help your heart to dance; it has become like a burden, it has become heavy.

Nothing is wrong with the word itself, but the long, long association with the established religion and all the nonsense that the established religion has been doing, and all the bloody wars, crusades and murders... People have been burned alive in the name of God, people have been raped, children have been killed, massacred. The whole history is full of blood in the name of God; hence the word itself has become heavy.

Love is far more pure -- it still has the freshness of the mountain air. Fulfill love and all is fulfilled.

[Deva Willy -- divine resolution]

Sannyas is a divine resolution; it is not that you are taking it, it is the call of God that you have heard deep down in your heart. It is not a conclusion of your mind but a resolution of the heart, and there is a great difference between a conclusion and a resolution.

A conclusion is human -- it may be right, it may be wrong, because to err is human -- but a resolution is always divine. It arises out of the heart. It is intuitive, not intellectual. It comes out of your feeling, out of your love, and it is never wrong. It cannot be wrong; it is infallible, it is always right.

The mind is always in a split -- to be or not to be. Whatsoever you do the other alternative is always there torturing you: maybe that was right. Whatsoever you do with the mind, you will repent, but when you do something out of the heart no repentance is possible because there is no alternative. The heart knows only one, that's why the heart is always unwavering.

And I can see that this sannyas is out of your heart. It is going to transform your whole life. The few days that are left, the last phase of your life, may become the most precious part of your life. It is going to become, because if we can die meditatively, lovingly, prayerfully, then we don't die at all; then we enter into eternity. And that is the aim of sannyas: to help you rise above time and to enter the eternal. How long will you be here?

[Deva Thane. Thane has three meanings...]

One is attendant. From this moment become attendant to God, become surrendered to God, just a servant, a slave. And if the ego is not there then slavery is not a slavery, it is freedom, and to be a servant is not to be a servant but to be the master.

It is by being attendant to God, serving Him, that one comes closer and closer to Him. God is not a person somewhere high above, in heaven; God is manifest in millions of forms around you.

Serve them all! Let service be the motive: wherever you find an opportunity to serve, don't miss it, because it is prayer. But don't serve in order to get something. The moment any condition, expectation, desire, enters into it, it loses its sacredness, it becomes mundane. Serve without purpose, because that is the only true service.

The second meaning is a follower. A true follower is really a slave: a "slave" in inverted commas, not with the meaning that is given in the books. It has nothing to do with the so-called slavery, it is a totally different experience.

If the slavery is forced on you it is ugly and political; it is inhuman. One should rebel against all kinds of slaveries, that kind of slavery. But there is a totally different dimension: you can surrender on your own, not that it is enforced on you, but out of your love and trust you surrender. Then surrender is beautiful.

Only a surrendered person is a follower. A follower is not one who believes in a certain dogma, doctrine, church -- no. A follower is one who has fallen in love with God, not in love with certain theory, but with the truth of God -- not the theology; the theology is manmade -- the truth of existence. One has not to believe in a book. The only book worth believing is the book of the universe. It is not written with ink on paper; it is spread all over space -- in stars, in the sum, in the moon, in trees, in people, in animals. This is the script of God, this is his alphabet. One has to learn this language. One has to decode trees and rocks and stars, and then God is found everywhere.

And the third meaning is a warrior. First become a slave -- by becoming a slave you become a follower, and by becoming a follower you become a warrior because you have to fight for God. The world is really against God: the churches are against God, the priests are against God, the politicians are against God. Although they use the name of God and pretend to be representatives of God, they are not; they are the killers of God. The have destroyed the very possibility of God's experience on the earth. They have deprived millions of people of reaching towards God. They have deprived them in such a subtle way that very rarely does one become aware. They have filled your minds with beliefs, and because of those beliefs, you never enquire. They have made such a pseudo religion that one remains satisfied with the pseudo and never searches for the real.

A man of God is of necessity a warrior. He has to fight against all convention, all conformities, all traditions, all scriptures, all churches, all dogmas -- and he has to fight it all alone. But it is a joy to fight for God, it is joy to be killed in the name of God. There can be no better death, and there can be no better life. To live for God and to die for God -- that is in essence what sannyas is all about: to live for God and to die for God.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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[Sannyas is an upsurge from the heart, not a rational conclusion]

The mind can conclude but can never be resolute, because every conclusion is only hypothetical: maybe it is true, maybe it is not. And any new fact found tomorrow may change the whole thing. Science works through hypothesis, but each hypothesis is only true for the time being. Tomorrow one never knows: we may find something which will bring the change.

But the heart resolves, it never concludes. It simply takes a quantum leap into the unknown. It is not hypothetical It is a commitment. Hence very few people take the risk. It is only for those who have courage, and only the courageous ones have been able to know God. The cowards go on thinking about God, but they never take a jump into the unknown.

Buddha says that they go on walking up and down on the same shore. They travel much, but they never jump into the river to reach the other shore. Just going up and down on the same shore is not going to help. And that's what the mind goes on doing: shuttling in the same pattern; it is the heart that takes you to the further shore.

Sannyas is a jump, it is a risk, and it is possible only if it arises out of bliss, otherwise it is not possible. Out of despair, nobody can become a true sannyasin. If out of despair one becomes a sannyasin, one's sannyas is wrong from the very beginning; it is pathological, it is ugly, it is ill.

That's why down the ages, in many countries, monks, bikkhus, sannyasins, have existed, but ninety-nine percent of them were pathological people. Their decision to be a monk, to renounce the world, was not out of bliss: it was out of despair, anguish, anxiety. They were escapists. My sannyas is not escapist. It is an art to live in the world in such a way that it does not contaminate you.

[Sannyas is a rebellion in the name of bliss]

It is a rebellion against the whole conventional religion; whether it is Hindu or Mohammedan or Christian does not matter. One has to rebel against the formal religion so that one can come to an informal communion with God. One has to rebel against the priests so that there is no mediator between you and God.

That's the difference between a priest and a Master. The priest is a mediator; he stands between you and God. The Master is just a friend; he simply helps you to look towards God. And the moment you have become able to see God yourself, he disappears. That's the beauty of the phenomenon of a Master; he never makes you dependent on him. He helps you only to a certain point and then he pushes you into the unknown, because then the journey of the alone to the alone begins.

The priest makes you dependent, because his interest in religion is not really religious, it is professional; he is doing business. He would not like you ever to be independent, because your becoming independent means losing a customer. Hence the Master and the priest have to be absolutely and clearly distinguished.

Sannyas is also rebellion against scriptures, because books cannot deliver the truth even though they have been written by those who have known, because no word can contain truth. The moment you transform truth into words you falsify it.

Lao Tzu says: Tao uttered is no more tao. Truth said becomes a lie. So no scripture is religious -- it is an impossibility. One has to rebel against the word, the language, so that one can move into silence. It is only in silence that God is found. And all these rebellions help you to go into silence. When there is absolute silence, God is. In fact that silence itself is divine; that silence is God.

[Bliss is always young, because it flowers only in the herenow]

Anything that belongs to the past is bound to become old. It is the past that makes things old. The body becomes old because it is rooted in the past. The mind becomes old because it is nothing but memory; it is all past, it is all dead. The dust of experience, knowledge, goes on collecting, layer upon layer -- that's what the mind is. But bliss is always young. It has no past, no future; it is simply of the moment, of the now, of the here.

[Devaprem]

God is not an intellectual search. It is a love-affair. It is very illogical... better to say, supralogical, because it is not a concern of the mind at all. It is a concern of a totally different center in you, which has become non-functioning due to centuries of neglect, repression, rejection, denial. Man is living only in the head with the belief that that's his whole reality -- it is not even a small fragment of his reality. But a very small fragment has become predominant, has become dictatorial. The real Master lives in the heart; it lives in the form of love. But logic has become the dictator.

We have to move back to the heart, we have to find the source of our love, because it is only from there that the true journey towards God begins. All these meditations here, and all my efforts and devices, are just to throw you back to the very center of your heart so that you can have a taste of love. Once you know it is there, then the mind cannot dictate any more; then you know who is the real Master.

Right now, not knowing the real, the unreal can go on pretending that it is the real. To know the real is to know the unreal immediately; to recognise the true is to see the false as false. And the moment you recognise truth as truth, the false ceases to be, it disappears. Just as you bring light into the room and darkness disappears, bring love into your being and logic disappears. Let the heart bloom and the head disappears: you become headless. A real sannyasin is headless.

It is a totally different way of living your life, of experiencing existence.

[Not only Jesus, we are all sons of God.]

Everyone is, and not only man but animals also, and not only animals, but the trees and the rocks, all are included.

God fathers all, mothers all. God is not a person but the presence that cares for everybody. It cares for you as much as it cares for the trees. It cared for Jesus, it cared for Buddha, it cares for everybody!

Then the question naturally arises: what is the difference between you and Jesus, between you and Buddha? The only difference is that they know that they are sons of God, and you have forgotten. The difference is not that you are not a son of God and they are. You are as much a son as they are, but they have come to remember it, and you have yet to remember.

By becoming a sannyasin you are entering into a path of self-remembrance. The whole effort here is to shake you up into awakening so that you can know who you are, so that you an know that the whole kingdom of God is yours. It is your birthright.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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[Love is the source of wisdom, mind...]

It is worldly, it can't be sacred. The sacred arises out of the heart; it is intuitive, not intellectual. It is less logical, more paradoxical. It is rooted in love, not in logic, and love is the greatest mystery in existence.

Love becomes the door to the divine. Those who are capable of love are potentially ready to enter into God, because love provides the wisdom that iS needed to seek and search for God.
Live in the light of love and your life will become

Prem means love, heidi means a noble heroine.

Life is a drama, a play. The stage is very big and the actors are many, but those who can see have always seen that it is a facade; it is not reality, but a game. The real is hidden behind.

The eyes of love give you two things. On the outside your playfulness becomes very graceful. It attains a great nobility; yes, one becomes a noble hero, a noble heroine. And on the inner side love makes you a witness. You can see the whole of life as a dream, and because it is a dream, you are in it and yet not of it. That gives you a new dimension, a new depth. Then you start feeling a totally different kind of life, the eternal life, which is not a game and which is not a play and which is not a dream, but the reality.

Love helps in both ways: it makes you a better person in the world and it also makes you capable of entering into the other world. Love makes you able to live on this shore in a noble way and makes you capable of reaching the other shore too. It is a miracle.

[Love makes your existence a song of joy]

Love makes you capable of singing, dancing, love gives you the energy to celebrate life. Love makes you meaningful, significant. Without love, life is an anguish, a business, but never a song, a syllogism, but never a song, calculation but never celebration -- and unless life is a celebration, one knows nothing of life. One lives and yet lives not.

Live as love, because that is the only way to live. The deeper your love, the deeper is your life. Think of love and life as synonymous. Remember that the quality of your love is going to be the quality of your life. If your love is shallow, your life is shallow. If your love is mean, your life is mean. If your love is great, unconditional, without demands, undominating, non-possessive, non-jealous, if your love is great, your life is great. It cordially becomes a song of joy.

[Befriend God's creation.]

And your friendship should know no limitations. It should be with human beings, animals birds, trees, rocks -- with all that is.

If one can be totally friendly to all that is, that's all that can be expected. More is not needed. That creates the proper context, the right space, to find God. God is very close by -- it is just that we are missing the friendly approach. We have forgotten how to be friends, how to be lovers. We have to remember the art of friendship, we have to bring it back.

The temples and the churches and the mosques are no more the places to find God. They are the places where in the name of God great exploitation is going on; for centuries it has continued. They are the places that are really against God.

It is because of them that the world remains irreligious, because they go on giving people toys to play with and they never give the real thing. They can't -- they don't have it. And even if they had it, they wouldn't give it, because giving it means destroying the whole business.

Those who have known, they have not given rituals to the world. They have just given the art of being blissful, the knack of being blissful, the art of seeing the silver lining in the dark clouds, the art of seeing the rose amidst thousands of thorns. Once you start looking for it, you will not find a single opportunity where bliss cannot be found. In the darkest night, the dawn is hidden, and in the gloomiest moment, if you search deep enough, you will find joy ready to explode.

This is what makes one a sannyasin: this art of transforming every situation into bliss. Then how can you miss God? The more and more blissful you become, the more and more you come closer to him. In the moment of total bliss, when the ego disappears... It has to disappear; if the bliss is to be total, the ego has to disappear. The ego can exist only with misery; it can't exist with bliss.

If the bliss is total, the ego has disappeared, and the moment the ego disappears, God appears. The disappearance of the ego is the appearance of God.

[Anand Punito, bliss, a fire that purifies]

Misery poisons, and people have learned to live in misery, hence their whole system is poisoned. Misery circulates in their blood, misery has become their bones and their marrow. And because they are full of poison, they create poison around themselves. They can't help it, they are really helpless. They have to be forgiven -- it is being hard to condemn them -- but they can be helped: they can be taught the art of bliss. Even a ray of bliss... and the great work of purification starts happening. Just a small comer of your being starts dancing and soon the ripples start reaching your whole being. A small song arises in your heart and it starts resounding in every cell and fiber of your being. Soon it overwhelms you, and when bliss overwhelms you, encompasses you, it purifies. Just as fire purifies gold, bliss purifies the soul.

Remember it: avoid misery, don't cooperate with it, don't help it to continue. Whenever you can, withdraw your cooperation; whenever you remember, pour your energy into something blissful. And it is only a question of time, because it is a knack -- like riding on a bicycle. You have to be put on the bicycle, pushed, and left alone. A few times you will fall; that is part of the learning. A few times you may hurt yourself, you may wound yourself; that is part of learning. But soon you come to know the knack of how to balance on two wheels. It is not an art but a knack. The difference is: the art can be written; you can read the brochure and then ride the bicycle -- that won't help. You will need somebody who knows how to ride on the bicycle to help you, at least to give you courage that "Don't be worried -- if I can balance on two wheels, you can!"... Someone whose presence can give you confidence enough to do such a crazy thing.

It is crazy! -- to be on two wheels is crazy. The first man who did it... people must have thought that either he is possessed by the devil or possessed by God, but a miracle is happening, because it is against the law of gravitation. But once you know it, you never think about it. Once you have known the knack, you don't do anything; you simply ride on the bicycle. And this is one of the two things in life which is never forgotten -- the other is swimming. These two things are the only two things which once learned you never forget; there is no way to forget them.

The art can be forgotten, but a knack can never be forgotten. It simply enters your being, becomes part of you. And bliss is a knack.

So start riding on the bicycle. Start balancing, howsoever crazy it looks. You will wobble, and you will fall many times, but don't be worried. A few scratches here and there... it is worth it! Even if there are a few fractures, nothing to be worried about -- it is worth it.

Once you have learned how to balance, a new vision opens, a new door opens. Then only are you religious, never before it. You can be Christian, Hindu, Mohammedan, but not religious.

[Bliss is a knack]

The ordinary eyes can only see the superficial. There is a hidden eye behind these two eyes -- the mystics have always talked about it as the third eye. It is not functioning because we have never paid any attention to it. Once we start pouring energy into it, it starts functioning again. And it is through that third eye that one can see bliss, love, God -- all that has depth. Otherwise we live in the shallow. The ordinary eyes can only see the waves on the ocean but can never see the depth of the ocean.

All the techniques of meditation are nothing but to trigger the third eye. Once it starts functioning you enter into a totally different world. In a sense everything remains the same; in another sense everything is different. Because you see differently, your seeing brings a different quality to whatsoever you see. You start pouring poetry into existence, you start pouring meaning into existence.

Meaning is not something already given. The world lacks meaning. It is the man of consciousness who gives meaning to the world. It is immensely meaningful to a Buddha or a Christ because they know the art of pouring meaning into existence.

[Anand Shunyo -- the emptiness needed to receive bliss]

We are too full of ourselves; there is no space for God to enter. We are too full of thoughts, memories -- the past; desires -- the future; expectations, dreams. This whole baggage is too heavy and it leaves no space within, it creates a kind of overcrowding. And bliss is possible only when there is utter silence inside -- no crowd, no clamor of thoughts, no conflict of desire, no past, no future; just this moment, just this breath going in, coming out.

In this emptiness you are, but you don't have any ego; you can't say "I", the "I" seems to be too small, it can't contain you. You are an infinite void, and the "I" is too small, it can't contain you. When you see your vastness, you see an inner sky. In that inner sky, bliss descends. It comes of its own accord. One has just to be empty, nothing else has to be done. You are not to pull it, you are not to seek and search for it; you can simply sit silently and wait. The moment emptiness is total, immediately, instantly, it happens, and you are transported. The mutation has happened.

It happens so quickly, so suddenly, that you cannot even take note of it. You become aware only when it has already happened, when you are full of bliss. Just a moment before you were utterly empty and just a moment afterwards, the whole kingdom of God has entered you.

This is the experience that the seekers of truth have been searching for for ages, and this is the key of all the Buddhas: be empty, and you will know what bliss is.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #42
Chapter title: None

12 September 1979 pm in Chuang Tzu Auditorium

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[Disconnect yourself from love and you miss God]

Love connects you with the source of all the energies. That source is God. Without love we live in a disconnected state, hence a very tiny amount of energy remains available to us. That too is in spite of us, because we cannot be absolutely disconnected from God, otherwise we will die. So a little bit of connection continues, but if one is consciously rooted in God, grows his roots in God... That's what love means: growing your roots in God.

Becoming more and more love-full is becoming more and more God-full. And the more you love, the more you see God everywhere. Soon it becomes an all-comprehending strength. The source remains available to you; you cannot exhaust it, not even death can destroy it. There is only one phenomenon in life which is beyond death, and that is love; because God is beyond death. God means eternity, immortality. And love makes you divine, makes you part of God; it helps you to transcend time and move into eternity.

To be in time is to have very tiny strength. To be in eternity is to have infinite sources available; then the whole ocean is yours. Ordinarily we are hankering for dewdrops, and even they are not available. The only way to possess the whole is to be possessed by the whole.

[Man lives in lies]

Although those lies have become very respectable because they have been repeated so often, for so many centuries, by powerful people, the priests and the politicians... they have started looking almost like truth.

Adolf Hitler writes in his autobiography that if you repeat a lie often enough it becomes a truth. There is a point in it, because the repetition creates the fallacy. For example, people think that they believe in God. It is a lie; they have no idea what God is. They have not even enquired, they have not even bothered about God. They have simply believed, because the people they found themselves among believed in a God. From

childhood they were taken to the church or the temple and the priests were repeating and the parents were repeating, and the society was repeating... It is such a constant conditioning that by the time they become old enough to think, the poison has already reached to their very marrow. They cannot think about God -- they have already accepted it as a truth. And so is the case with almost everything: love, prayer, meditation, beauty. We believe in others, we have not tried on our own.

Truth is possible only individually. It cannot be a collective property. Nobody can give it to you; you can have it only by becoming it. You can possess truth not as an object but as an experience. It is a subjective experience, not an objective thing.

The first step for a seeker of truth is to discard all the lies, then half the journey is complete. That is the most difficult part because those lies cling and we cling to them. They have become safeties, securities, comforts, consolation; throwing them away seems as if we are throwing our very soul. But unless one is utterly denuded of beliefs truth cannot assert itself: it is drowned in the mud of lies.

So the first work is negative: drop the lies, drop all that you have believed, drop all that you have been told, start anew. The enquiry has to be fresh, with no prejudice, with no conclusion, with no a priori concept. One has to begin as a clean slate, and then it is very simple. If you are a clean slate, truth asserts itself from your very being. It starts blooming in you like a flower. Yes, truth is a lotus flower -- in the lake of consciousness it grows. And then a man becomes the very image of truth.

A Buddha, a Krishna, a Christ, a Lao Tzu -- these people are not philosophers. They don't talk about truth, they are truth. And fortunate are those who can be in communion with such people, because one lit candle can help millions of unlit candles if those unlit candles are courageous enough to come closer and closer to the lit candle. There is a moment of communion when something beyond words, beyond scriptures, beyond intellect, reaches from the Master to the disciple. It is not a transfer between tWo minds but a communion of two hearts.

True wisdom is a growth of your being. It is a flowering of your consciousness. It is a song born out of your own heart. It is a dance in your own feet. It is a joy permeating your whole being. It has nothing to do with university degrees, Ph.D.s and D. Litts. It has nothing to do with knowing many many things: it knows the one. Knowledge knows the many; wisdom knows the one, but that one contains all. The name of that one is God.

[Bliss will be your bridge to God]

Because God's temple has many doors, and God is not a one-dimensional reality; God is multidimensional... Hence people have entered into God from different ways, different bridges, different doors. They all lead to the same place.

Bliss is one of the most important bridges. One has just to be more and more blissful. One should not wait for bliss as a goal; one should use bliss as a means, then only can it become a bridge. People have been told that when you attain to God you will be blissful. Yes, that is true, but then you cannot make bliss a bridge. First you have to attain to God, then a bridge is not the question at all; then bliss is a byproduct, a consequence.

When I say "Make bliss a bridge," I mean it is not a goal but a way of life. You can live blissfully, you can live miserably -- it is your choice. Always choose in favor of bliss. Each moment the choice is there. Each opportunity brings the alternative. But people have become accustomed to choosing misery, it has become their second habit.

You will have to make bliss your choice as often as possible. If one is alert enough, one can remain blissful for twenty-four hours, and the day it happens that you are naturally blissful, the bridge is complete. Then you can cross to the other shore.

[To fight is to be defeated to give in is to win]

Jesus says "First seek ye the kingdom of

God, then all else shall be added unto you." Everything else comes on its own once you have found God's kingdom. And how to find God's kingdom? Where to find God's kingdom? What are the ways? In what direction one should go, and where is the address, and where are the guidelines and the maps?

Religions go on providing people with maps, guidelines and everything that is needed for a journey, but

all those maps are arbitrary, false. All those guidelines are just for the gullible and all those addresses are futile: when you reach there you will not find God. You will only find your own ego strengthened. You will be in a far more miserable situation than you are right now, because God is not somewhere else, far away. Hence there can be no way, no guidelines, no map.

God is at the very center of your being: he exists in you as you. Hence the tremendous significance of surrender, because when you surrender to God, you are not surrendering to anybody else; you are simply surrendering to your own reality. You are not becoming a slave or a servant: you are becoming a master. What you are surrendering is useless and what you are gaining is tremendously valuable. By surrender mean a state of let-go, when one is utterly relaxed.

When you are utterly relaxed, you start hearing a still small voice within. When you are utterly relaxed, you hear for the first time the real heartbeat of your soul. And that is the way to find God. It is within you -- it is your within-ness, your interiority. Relax, be in a let-go, surrender all conflict, and God is immediately available. He has always been available -- it is just that we were not looking at him, we were not looking at our own selves. If Socrates says "Know thyself," he is only saying it so that you can know God. He does not talk about God; he simply says "Know thyself," because one who knows oneself, knows God automatically.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #43
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13 September 1979 pm in Chuang Tzu Auditorium

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Anand Vincent. Anand means bliss and vincent means a conqueror -- one who has conquered bliss. That the real conquest in life; all else is just rubbish. Money power, prestige, all those things are for insane people The sane person conquers bliss.

Prem Ron. Prem means love: ron means mighty power. Power has two dimensions: the masculine and the feminine the aggressive and the receptive, the destructive and the creative.

The masculine power is aggressive, destructive. The feminine power is receptive, creative. Hate creates masculine power. That is the key for masculine power: create hatred. Adolf Hitler in his autobiography says, "If you don't have real enemies, create false enemies, otherwise the nation will lose power. Even the fear of a false enemy is enough to create hatred, enmity, antagonism; in that context power arises." Adolf Hitler represents the masculine power at its peak, at its worst and best. Buddha represents the feminine power, the power that is created through love.

Even if you don't have anybody to love, love love the emptiness that surrounds you, love yourself be love, and a totally different kind of power arises in you -- which is a blessing, to you and to the world.

Adolf Hitler is a curse but he dominates... the whole of history is dominated by Adolf Hitlers. Buddhas are very few and far in between. They are lost in the ocean of destructive power, like small islands you cannot even see them -- but they know real power. Hence my suggestion is that we should drop calling God "father"; it is far more beautiful to call God "the mother", more significant, because then God also represents love, receptivity, creativity. It is the male mind that has created the idea of God as father.

Adolf Hitler used to call his motherland, "fatherland". The idea of father is basically aggressive. It is man who can rape a woman; nobody has ever heard of a woman raping a man. That is impossible -- she

can't be aggressive. And because she can only be receptive, she can be raped.

Love suffers much. Jesus is murdered. Socrates is murdered. Mansoor is murdered. Love suffers much. But love makes nobody suffer -- that's its glory and its beauty, its spirituality.

So become a mighty power, not through hate, but through love.

Prabhu David. Prabhu means God; david means beloved -- God's beloved. And remember it always, that God loves you. The very remembrance helps you to love others. Good.

[Devapriya: beloved of the divine]

Man without God is man alienated. Man without God is man without roots. Man without God is utterly lonely. Man without God constantly has to face death; each moment death is there, and life is slipping out of his hands. Man without God knows nothing of life, meaning, significance. He knows only death, frustration, despair, anguish.

And that's what has happened to humanity: slowly slowly we have turned our backs towards God. We have done it in a very rational way, we have done it very scientifically, so we seem to be very convinced of whatsoever we have done, as if we have done right. But if one looks all around there is misery. People are living m nightmares, utterly afraid, feeling the emptiness, because the place that could have been filled by God remains empty. It cannot be filled by money, by power, or with the new gadgets that technology goes on inventing. Man goes on stuffing himself with things, but the emptiness can't be filled. It can be filled only by God only God can reach to your innermost core, nothing else. So man goes on becoming technologically affluent, rich, and spiritually very poor.

Man has never been so poor spiritually as he is today, and has never been so rich outwardly as he is today. This is a paradox, on the outside riches go on piling up, mountains of riches; and in the inside the valley becomes deeper and deeper and the darkness deepens. The reason is only one, that for these three hundred years we have done one foolish thing, although we have done it very rationally: we have turned against God, we have turned our backs towards God.

God contains all the meaning of life, all the poetry of life, all the celebration of life. God is not a person. God is a totally different way of living your life. God is a way of life, the way of celebration, the way of dance, the way of love.

But because the word "God" gives the idea of a person and we start looking for where he is and we cannot find him, we come to the conclusion there is no God. But in the first place we create a false god and then we start looking for it. It is like the old definition of philosophy: a blind man, searching in a dark room for a black cat which is not there. Now how is he going to find it? First, he is blind, second, the room is dark, thirdly, the cat is black, and fourthly, t is not there.

This is what has happened about God: we have created a false god, and then we start looking for him, and we cannot find him so we conclude that there is no God.

Friedrich Nietzsche says God is dead. It was the false god, om created god which is dead. It has nothing to do with the real God. Nietzsche knows nothing about the real God. About the false he is perfectly true, I agree with him, but he is in a confusion. He thinks that the false god is God -- that's where I disagree. The false is created by man. Now man is mature enough and cannot go on trusting in the false. We have to bring the true God into man's life. Then God is not a person, then God is a way of life.

Living life poetically, living life lovingly, living life as a constant celebration -- that's what is represented by the word "god". It is better if we drop the word "god" and start thinking in terms of "godly". There is no God in the world but the existence is godly, it is divine. We are all rooted in it, and it loves us, otherwise we would not have been here in the first place.

It is because the existence loves us that we are. It keeps us alive: it goes on breathing life into us, it goes on pulsating in our blood, it goes on beating in our hearts.

That is the meaning of devapriya: beloved of God. To start feeling it is to bring a new vision to your life.

From this moment live with this constant background, that existence loves you, needs you, that existence is constantly showering blessings on you. Be grateful, be thankful!

Satyabodhi means true enlightenment. The word looks a little strange because we think that enlightenment is bound to be true -- what is the point of calling a certain enlightenment "true enlightenment"? But there is a point: there is a possibility of false enlightenment.

The mind is so cunning, that's why. The mind can create the illusion of an enlightenment, it is within its capacity. It can befool you. It befools the whole world and you go on supporting it and you enjoy it. Slowly slowly it becomes so skillful in befooling you that finally at the last moment, it turns upon you: it can befool you too. Many have been befooled. They had not attained to enlightenment, but they thought they had.
What is the distinction? A Zen story:

A disciple has been meditating for years, and as it is traditional in Zen, every day the disciple has to come to report to the Master what has been attained, what he has experienced, how things are going in meditation. Every day he brings beautiful experiences but the Master says "Bullshit! Unless you bring the experience of nothing, I am not going to be contented. Less than that won't do."

But whatsoever you experience becomes something -- how can you experience nothing? Even if you experience nothing, nothing is reduced to something; the content of your experience becomes defined.

So he tries hard: sometimes he experiences beautiful light, his whole body full of light, but it is not nothing. Sometimes he feels such fragrance which is not of this world, but still it is not nothing. And sometimes he feels as if he is levitating, as if he is going beyond the grip of gravitation. But that too is something, not nothing. Sometimes he experiences Buddha standing before him, with all his infinite grace... but that too is something. And again and again he is refused, thrown out of the room. The Master hits him throws him out, closes the door in his face.

It goes on for years but the disciple persists and the Master persists. One day the disciple comes and he says to the Master, "Now you will be happy; I have experienced nothing."

The Master hits him the hardest ever and says "If you have experienced nothing, you cannot be in it; the experiencer cannot be in it. If you had experienced nothing, there is nothing to say and report. You missed again! Your mind befooled you: it even created the fallacy of nothingness. It was creating light, it was creating lotus flowers opening, it was creating fragrances, it was creating so many things. It has also done the ultimate trick: it has created nothingness. But you were there, the experiencer was there, the experiencer was experiencing something, so the duality was there."

And instantly the disciple understands, and a transformation happens suddenly. He bows down to touch the Master's feet; the Master takes his face, looks into his eyes and he says, "Now it is right. Now you have experienced because you are not; the mind is not, the experience is not. This is true enlightenment, but you cannot report it, you cannot make any statement about it, you cannot brag about it, you cannot proclaim it."

It is not even an experience really, not a feeling. It is beyond all thinking, all feeling, it is beyond all experiencing; it is transcendental. Then it is true -- when it is transcendental, it is true. That is the meaning of satyabodhi: true enlightenment.

Beware of the mind -- it goes on supplying toys to play with. If you become fed up with one kind of toy, it creates another kind of toy: worldly, otherworldly, religious, spiritual. The mind is capable of creating all kinds of toys.

When you see through and through and your look is so deep that the mind cannot even dare to deceive you, the truth has been attained.

This is the goal of sannyas, because only by attaining it does one know who one is and what this universe is -- this tremendously beautiful universe, this incredible, ecstatic, orgasmic, existence.

[Satyaprem: Love of truth. Lies -- a great soporific, giving us a sleep in which we can dream to our heart's content]

Who bothers about truth? -- because truth wakes you up. It does not allow you to sleep any more.

Once Buddha was asked: "We have watched you sleeping but you sleep the whole night in the same posture -- you never move your hand, your feet; you never toss and turn, you never change from side to side. How is it possible?"

Buddha said, "Since I became enlightened I have not slept. Only the body is resting -- I am awake." He is true.

Krishna in the Gita says, "Those who have become real seekers of truth, they can't sleep, and those who are not seekers of truth, they can't be awake. The seekers of truth, even while asleep, are awake, and the non-seekers of truth, even while awake, are asleep."

We are living in fear, and while we are afraid we are not going to find truth; in fact we will avoid it.

A great love is needed, only then can one seek and search for truth. It is a love affair, a mad love affair. That is the meaning of satyaprem: madly in love with truth. And that's what has brought you here.

My sannyasins are not ordinary people. They are not in search of comforts, psychological consolation: they are passionately in love with truth. They want to know the truth, whatsoever the cost.

Before you have known truth you will feel many times that you have to lose many things. But once you have known truth you will laugh, because whatsoever you lost were only shadows, illusions. They were not real things; they were not substantial. And whatsoever you have gained is the ultimate.

So all sacrifices were tiny, meaningless -- when truth is attained -- but before it is attained, those sacrifices look too big, because you have no comparison; you can't think what truth is going to be. You know only your thing that you are sacrificing. You know your attachment, your clinging, and you have to drop your attachment, your clinging. The truth is absolutely unknown. Once known, all our sacrifices look ridiculous. Even to call them sacrifices is stupid.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #44
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[Blanka means white, the most paradoxical of colors]

In one sense it is a color and in one sense it is not. It is a color because it contains all the colors; the whole spectrum of the rainbow is contained in white. And yet it is not a color at all because it is neither red nor blue, nor green -- it is a transcendence of colors. And so is bliss -- it contains all and yet it is empty of all.

Bliss contains pleasure, happiness, joy, and yet it transcends all. It is a state of pure silence, utter silence. And the absolute silence can only be represented by whiteness, hence down the ages white has represented the holy. It is literally the whole, total, and it is also holy in the sense of purity.

To attain to God one has to become white in one's inner being: silent, still, empty, exactly blank. That is the meaning of blanka, utterly blank. Only in that absolute emptiness can God descend. We have to lose all before we can gain all.

Jesus says that if you save you will lose, and if you are ready to lose you have already saved.

Anand Jan. Anand means bliss. Jan is Hebrew; it means God's gracious gift. Bliss is always a gift of God. It is not our achievement. We cannot claim it as our achievement, because before it enters into our being we have to lose our ego. Only in an egoless state is bliss possible, so the ego cannot claim that "I have achieved it." Hence we cannot make a goal of bliss, we cannot desire bliss. When we don't desire at all, bliss is; when we stop seeking all goals, bliss is. When all movement of desire stops, bliss is.

And it is always felt as a gift of God, because it is a gift of God: it comes from the beyond -- we are at the receiving end.

[Anand Rob: light of bliss]

It becomes famous of its own accord; one need not advertise it. The moment you are blissful a certain vibe is created around you. You are no more the ordinary person you used to be. Something of the divine

had penetrated you; you are aflame with it. You cannot hide this flame, you cannot keep it a secret, hence the mystics have called it the open secret. Every mystic has tried to hide it so that he can avoid unnecessary people, so that he can avoid crowds, curiosity-mongers, people who are not really seekers. But every mystic has failed; they have succeeded in attaining bliss but they have failed in hiding it.

It is like the sunrise: how can you hide it? It is like the full moon: where are you going to hide it? It is like Mount Everest: for thousands and thousands of miles it will be seen and known. Hence even in the ancient days when means of communication were not in existence at all, people like Jesus and Buddha were known almost all over the world.

Buddha lived in a very small place in northern India his whole life. He never went out of his province, but his rays penetrated the whole of Asia. They reached faraway lands -- Tibet, China, Korea, Ceylon, Burma and Japan. The whole of Asia was conquered by a man who never went out of a small province in northern India. Pilgrims started coming to him from faraway countries.

If bliss is real it creates its own magnetic energyfield. It attracts the seekers; it becomes an almost irresistible force for those who are really in search. But it has nothing to do with your ego; it is not your fame. It is God becoming famous through you, it is God's fame. All fame is his.

[Bliss is the last word in consciousness]

It is the highest peak -- beyond it there is nothing. The moment you attain to bliss you have arrived home. Paradise, heaven, and words like those, are just metaphors for bliss.

Bliss is not what we understand by happiness. Yes, something of happiness remains in it, but something is missing also. Happiness is always a mixed phenomenon, mixed with unhappiness. Watch next time you are happy, observe, you will be surprised: it is never pure; unhappiness is always lingering side by side. Even in the happiest moments of your life, unhappiness is just around the comer and sooner or later it takes over. Just as the night is taken over by the day and the day is taken over by night, bliss, as we understand it, is continuously followed by misery.

That is not what is meant by anand. Anand means bliss which is not followed by misery -- bliss means a state which has gone beyond misery, now misery is impossible. Hence it has the flavor of happiness, the flower of happiness, but the thorns that grow side by side are no more there: it is a thornless rose.

Unhappiness is absolutely missing. Hence there is no fear, no clinging. Even if you want to lose bliss you cannot. Once attained it cannot be lost. Happiness you will attain many times and you will have to lose it many times. Even if you don't want to, you will have to lose it; it cannot be retained, it is momentary. Happiness is momentary; it is followed by unhappiness inevitably. Bliss is eternal; it is never followed by anything other than bliss itself.

Hence there is a great silence because the contrary is missing, and without the contrary there can be no conflict, no noise.

The Zen people call it the sound of one hand clapping. Now you cannot create a sound by one hand li clapping -- one hand cannot clap. That's the state of bliss, there is no other. The polar opposite is absolutely gone, hence it is a state of peace.

Happiness has some excitement in it; bliss has no excitement in it. It is absolute peace, silence, harmony, and naturally, to attain such peace, such harmony, such ultimate joy, makes one kingly. One may be a beggar from the outside but from the inside one is an emperor.

A Buddha is a beggar, but look into his eyes and you will find the greatest emperor that has ever walked on the earth. Alexander the Great is great as far as possessions are concerned, but if you look into his eyes you will find a beggar. And he knew it! In the last moments he repented.

It is reported that he said that "If I had known before, that all my possessions and all my kingdom could not save me from death, then I would not have bothered about these things." If death is going to take away everything, then you are simply befooling yourself that you possess them. At the last moment, his last wish was that "My hands should be left hanging out of the side of the coffin; when you carry me to the graveyard, let my hands hang out of the coffin."

"Why?" his ministers asked. "This is not convention; nobody has ever heard of it."

He said "For a certain reason: millions of people will gather to see me carried to the grave. Let them see that my hands are empty; I am dying like a beggar."

Bliss makes one a king, a queen. It gives grace, it gives infinite contentment. And naturally when you are full of contentment you have a power -- a power which is not of this world, a power which is not

destructive, a power which creates, a power which becomes a benediction to the world, the power of a flower, the power of a song, the power of a dance, the power of love. They are all born out of the source of bliss. One becomes capable of infinite love, one becomes capable of infinite joy, becomes capable of singing, dancing, celebration, because in knowing bliss one knows that God is, and that only God is.

[A Sufi story:]

A lover knocks at the door of his beloved. From the inside of the house it is asked "Who are you?" and he says "I am your lover; can't you recognize me? -- my voice, my footsteps, my knock?"

And the voice from the inside says "The house of love is very small; it cannot contain two. First be ripe, be mature, and then come again."

The lover went to the desert. Months passed, years passed, and ultimately he attained what was expected of him. He came back, knocked on the same door. The same voice asked the same question "Who art thou?"

Now he laughed and said "I am no more -- only you are," and the doors were opened for him.

The doors of love open only when you can say "I am not -- only you are." Martin Buber has written a famous book, I AND THOU, and he says that prayer is a dialogue between I and thou; he is utterly wrong. Prayer is not a dialogue between I and thou; prayer is a surrender of the I to the thou. It is not a dialogue.

The I simply disappears into the thou. Just as a river disappears into the ocean or a dewdrop evaporates into the sun, when you can say "God is my strength, God is my being,"... when you can say "God is my soul, I am not," bliss is yours. Then the temple of bliss opens its doors to you. Then you have come back home, then you are received back.

It is just as Adam was expelled from paradise because he disobeyed; disobedience simply means the beginning of the ego. He said "No" to God. That means he said "You are not -- I am. I am going to live my way, I am going to live separately as an independent entity."

That's the meaning of the whole parable: he became knowledgeable, he ate from the tree of knowledge; he had to be expelled.

It is the same Adam when he comes back as Jesus. Jesus says on the cross "Let thy kingdom come, let thy will be done." That is the other side of the story. By saying this, Jesus is getting ready to be received into paradise. He has canceled Adam's sin. He is the same Adam, but now his back is no more towards God, his face is towards God. Now he is ready to bow, to surrender, to say yes. He is ready to say "Amen. I am yours. I am not real, only you are real. I exist because you allow me to exist. I breathe because you breathe in me. You are my life."

When one can say this with totality one is blissful.

[Anand Dhyano: bliss learned through meditation]

Meditation prepares the way. Meditation helps us to unburden the unnecessary. Our minds are cluttered with the unnecessary: memories -- the past, desires -- the future. We are crushed between these two, the past and the future. The present is the only reality there is. The past is unreal because it is no more, and the future is unreal because it is not yet; only the present, now, which is a very tiny moment, a small phenomenon, is real. It is crushed between these two unrealities. We go on losing it

Meditation helps us to be here and now. Meditation is the art of being here and now, the art of being in communion with reality, the art of getting out of the dead past and the unborn future. The moment you are out of the past and the future you are in tune with God, because God is reality. God is not a person, God simply means all that is. God is another name for the totality, for the whole.

The door to God opens through the present. Now is the door of God. This is the only moment to enter. You cannot postpone for tomorrow, because the tomorrow never comes. It is always now and it is always here. Wherever you are, you are always in the now and in the here. Medtation helps you to become more and more alert about this phenomenon.

The day you are rooted in the present is the day of great benediction, of great blessing. Flowers start showering. The beyond descends in you. That is the meaning of meeting with God. It is not that you meet somebody, not that a very ancient, old man comes and meets you. But it is simply the meeting of the dewdrop with the ocean -- that's what God is all about. God cannot be worshipped, because worship is a kind of desire. God can only be lived. And meditation is the way to live God, to live your life as divine.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Become a prayer of rejoicing. Jesus says again and again to his disciples: Rejoice, rejoice, I say unto you, rejoice! He is telling them the true meaning of prayer: dance it, sing it, let it be a gratitude, a great thankfulness. Then it reaches, it succeeds, it is heard. Then it becomes a communion between you and God, it becomes a bridge. But only a prayer that arises out of bliss becomes a bridge. Any other prayer is a wall instead of being a bridge.

[Make God the foundation for your life temple, Osho tells Deva Peter]

Except for God, everything will be destroyed by death, hence only God can be the true rock The rock represents the eternal, the timeless, the deathless.

Once God becomes the foundation of your life you move away from time into timelessness, you move beyond death into immortality. And that's what sannyas is all about: making God the foundation of your life.

[God is not the petals but the perfume]

God simply represents the totality of the universe. God is not separate from the universe. It is not that he is the creator and the universe is the created; that duality is manmade. God is not the creator; God is the very creativity of existence, the very creative energy, the creative force.

Calling him a creator creates unnecessary problems; call him creativity. Calling him vast creates unnecessary complications; call him vastness. Then you have a totally different vision of God. Then you need not create a temple, a mosque, a church; then the stars contain him, and the trees and the rocks and the people. Then everything contains him, because everything lives through him; he is the very life of all life. He is the consciousness within you. He pulsates in your blood, he beats in your heart and he beats in the heart of the universe too. But he is not separate.

God is another name of that ultimate presence which holds the existence together as a cosmos. The existence does not become a chaos because some great intelligence permeates it. But my emphasis is: don't call God intelligent, call him intelligence.

Change every noun into a verb and you will be on the right track. Then the person becomes presence, the creator becomes creativeness; then God becomes godliness.

That's what Buddha has taught and I agree with him absolutely. He never taLked about God but he talked about godliness. His flight is the greatest, and his vision of God is the purest. That's why he has been very much misunderstood, so much so that although he was born in India his vision completely disappeared from India. India could not understand him. India was too attached to nouns and he was changing everything into verbs. India was too attached with stagnant, permanent things and he was changing everything into a flux, into a river. India was attached to the ice, and he was melting the ice and making it a flow.

India lost contact with him, and he could gain roots in Tibet, in China, in Japan, in Korea, in Burma, in Ceylon, only because there the people who carried the message again changed the verbs into nouns. Seeing that the effort failed in India, they never tried it anywhere else. Then it succeeded, but then it lost its purity, its height. It again became mundane. It compromised with people.

My teaching to my sannyasins is: Never compromise. Live the truth in the purest possible way, because only then can you be liberated.

[Prem Aurelio: the golden phenomenon of love]

Nothing is more precious than it. It is the Kohinoor -- the ultimate diamond, the inexhaustible treasure.

For centuries alchemists all over the world have been trying to transform baser metal into gold. They were not really trying to change baser metal into gold. It was only symbolic; they were using metaphors. They created a facade around themselves just to protect them from the ugly church, because the established church was very much against anything that was not part of the church.

The alchemists were really working in a different dimension. Their chemistry was just a show to befool the church and the people; hiding behind that facade, they were transforming consciousness from the lowest point to the highest. That was their real work, and that's my work too.

This is an alchemist's school, and love is the bridge from the lowest to the highest. Love is the ladder: it touches the lowest -- the sex center, and it touches the greatest, the highest, in you -- the God center. Love is the only way to transform you. It can make you golden. Live a life of love and you live a religious life.

[Deva Prem -- divine love]

Ordinarily love is animal, very rarely human, and very very rarely divine -- but love has the possibility of all these three dimensions. Love is animal when it is simply biological, sexual; when it is confined to the body, when it has no other depth; when it is only a momentary desire under the grip of biology. You are possessed by the biology; you are not free, you are a slave.

Nature tries to use you to perpetuate the species you belong to. It is nature's way of avoiding death. You are bound to die, but your children may live. Before they die nature will force them to produce more children. This is nature's arrangement for immortality. Nature is not interested in individuals, it is interested in species. It has no concern with you or me; its whole concern is with humanity. But the animal love keeps you in a very ugly state. To be a slave is to be ugly, hence those who have never known anything beyond sex, have not yet become human beings.

When you start moving above the biology and the physiology, when your love starts taking a psychological dimension; when it is no more in the grip of nature, when it does not serve the purpose of nature; when sex is not only for reproduction but becomes a means of communication, becomes a way of sharing, becomes a joy in itself, becomes a sport, takes the form of fun and play... When your sex starts becoming music between two beings, a chorus, a harmony, when it has no biological purpose at all, it becomes human. Then it is not temporary, not on the spur of the moment; it starts becoming intimate. It creates longstanding friendships.

But there is still a higher realm: the divine love. The human love still remains possessive, jealous, dominating; there is some power politics in it. The lovers try to manipulate each other, the lovers try to impose themselves on each other in subtle ways, even in loving ways, but now deep down hidden in the unconscious is the ego. And because of the ego, human love never attains its fulfillment, it always remains an incomplete circle. Conflict continues; lovers become intimate enemies. They fight, they quarrel, they nag, and what started as a beautiful phenomenon soon becomes boring, tiring. One feels fed up.

It nourishes too, but it bores also. So you cannot leave it, because once you leave it you feel very lonely, you feel unnourished. And you cannot live it totally either, because the conflict, the quarreling, is too much. It is sickening: it drives you crazy.

If one can rise above possessiveness, domination, power trips, then love becomes divine. Then it is the sheer joy of sharing for its own sake. It asks nothing in return; it simply gives because giving in itself is such a bliss. It gives freedom to the other, because if you really love the other you would like the other to be absolutely free.

All conflict ceases. In fact the duality of the lover and the beloved disappears: in divine love they be come one. It is no more an I-thou relationship. There is no I, no thou, hence there is no relationship, because

a relationship needs two, and divine love creates one. But to be one is to come full circle. It is fulfillment, it is contentment, and the person who attains to divine love attains to God. Hc becomes worthy, he has earned.

This is the real process of transforming your love from the lowest to the highest. Such a person has no interest in unnecessary philosophical questions. His problem is existential, not philosophical. He does not ask "What is love?" He lives it, enters into it, tries, falls many times, gets up again, and by experimenting, by trial and error, he learns. That's the only way to learn. The great questions of life cannot be answered philosophically: you have to live those questions, you have to become a quest.

I have heard a famous story . A young man was in search. For seven years he traveled from one country to another, from one Master to another, asking the same question, but his question was such that it could not be answered. Finally he reached the deepest caves of the Himalayas. He has heard of an old, wise man, the greatest wise man of the world. The journey was very arduous, risky, but he risked his life and finally reached the doorsteps of the great man. His joy, that he had made the journey, was great. He opened the door; the old man was drinking tea. The young man did not even wait for a single moment, he said "I have come to ask a question: What is life?"

The old sage said "What!" He looked very surprised, as if the question was utterly absurd.
The young man repeated it again, he asked again "What is life?"
The old man smiled and said "Life is a cup of tea."
Now it was the turn of the young man; he said "What!? Life is a cup of tea?"

The old man laughed loudly and said "Do you mean to say that life is not a cup of tea? Then you can have it your own way, you can find your own answer, but at this moment, in this moment, to me life is just a cup of tea, because I am drinking tea."

It is not a joke -- it is tremendously significant. The old man is saying: "Life has to be lived moment to moment, then only do you know the taste of it. In this moment I am sipping tea; this is the taste of life." Never ask "What is love?" Start loving! We all have the inherent, intrinsic quality to love. We are born with it; just as we breathe, we intuitively know what love is.

Once you have known what love is, you have known the way to God. My only message is love.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #46
Chapter title: None

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[Dhyan Andrea: great courage is needed for meditation]

In fact the greatest courage, because it is the journey into the unknown, the uncharted, and one has to go without any map and one has to go without any guide. One has to go utterly alone, because it is an inner journey: you cannot take any companion with you. Even the Master can only indicate the way, but you have to go alone.

The deeper you go inside, the more alone you are; and when you reach the very core of your being you are utterly alone. But that aloneness is not loneliness, remember. It is not negative; you don't miss anybody. It is a fulfillment -- you have come home. From one side it is emptiness. If you think about the mind it is empty of all mind: no past, no future, no memory, no desire; all have been left behind. But in another sense

it is a plenitude, an overflowing energy. The mind is absent, God is present. The ego is absent, being is present... being which has no name, no adjective, no definition.

Naturally it needs guts to go on such a journey. People need to cling, to cling to others, in the name of love, family, religion, nation. They go on creating bigger and bigger collectivities, because they are afraid of being alone. Aloneness seems to be like a great death. Hence they go on clinging to everybody and anybody. If they cannot find anything beautiful to cling to, they will cling to the ugly. If they cannot find happiness to cling to, they will cling to misery, but they will cling. Anything is better than nothing; they are utterly afraid of falling into a nothingness. And dhyana, meditation, is a dive into nothingness.

Meditation does not mean concentration, it does not mean contemplation: it means getting beyond the mind. Concentration, contemplation, are both of the mind. Meditation means getting unidentified with the mind, seeing the mind as separate, knowing the mind as separate, witnessing the mind but not getting identified with it. Slowly slowly as witnessing grows, the distance grows between you and the mind. Soon the mind is a faraway echo, and finally you cannot even hear the echo; then you are left utterly alone.

That needs courage, hence very few people have been able to know their own selves, and very few people have been able to become Buddhas. Before one can become a Buddha, one has to pass through a death -- of the mind, of the ego, of all that we think we are. We have to lose all that we think we possess, then only can we possess the eternal.

[The witnessing self.]

To know it is to know God. To know it is to be available to God's gifts.

Not to know it is to be closed to God. Then your doors are closed; you live in a darkness created by yourself because you don't open the windows and the doors to the sun, to the rain, to the wind. You don't allow God to enter you.

God is always ready to pour his gifts on you and his first gift is immortality, nectar. He rains as nectar. He starts a revolution in you: he changes you from a being of time into a being of eternity. He uplifts you from time to eternity; that is his first gift, and then many gifts follow. There is no end to his gifts, but one has to be ready to receive them, and the only way to be ready to receive them is to become unidentified with all that is mortal: body, mind, ego, the whole personality. Just be a watcher, a distant watcher, and the greater the distance, the better, because the greater the distance, the more the clarity. Clouds disperse and you can see things clearly as they are, and then you know that you are just a visitor in this body.

The body is a caravanserai: today you are in it, tomorrow or the day after tomorrow, you may be gone, but one thing is certain, that one day we enter the body and one day we leave the body: we are not it. Take care of the body -- even though it is a temporary house. Clean it, respect it, love it; it is a temple! But don't get identified with it, don't become it. The moment you become it, you are closed to God. The moment you are not identified with it you are open: open to all that is beyond the mind. That beyond is called God by religious people; God is another name for the beyond. If you don't like the word "God", you can simply call it the beyond; that will do. "Beyond" is a neutral word, neither religious nor irreligious. It has a beauty. Be open to the beyond...

Man has destroyed all his potential. That is the original sin -- not that he disobeyed God; he has disobeyed his own potential, he has gone astray from his own being. He is no more in touch with his reality.

He has become an uprooted tree, and of course an uprooted tree cannot blossom, cannot even be green -- what to say about flowers? It cannot even have foliage. It only dies... a slow death. Very few people live. The multitude only dies every day, more and more. The life of the so-called human being is nothing but a slow death. Only once in a while does a man live and know what life is.

Before you can live you have to know what it is all about. Before you can live it at all you have to be absolutely clear about your being, from where you come and to where you are going and who you are If these questions remain unanswered you cannot really live; you can only pretend to live, you can only make empty gestures. Your love will be shallow, your life will be futile, your existence will be a burden to you and to others too.

But this is not our destiny, this is our own fault And man can commit this fault because he has been given freedom, he is the only animal in existence who has the freedom to choose. Choice is a dangerous phenomenon, you can always choose the wrong. The freedom to choose means that you are allowed to choose the wrong too, and the wrong is easier because the wrong is downhill, and the right is difficult

because the right is uphill.

The wrong is easier, because everybody around you is living the wrong. The right is difficult because where can you find a Jesus or a Buddha? -- it is so rare And even if you find a Jesus or a Buddha you will be annoyed by their presence rather than enchanted, because their presence will make you feel guilty. Their presence will make you feel that you are missing something. Their presence will make you feel that you have betrayed your soul, betrayed your life; you will be angry, annoyed. Hence a Jesus is crucified

This crucifixion of Jesus is not a simple matte of politicians and priests only, it is a very complete phenomenon. It indicates the mind of the so-called humanity. The priests and the politicians are simply representatives of the ordinary man, of the ordinary consciousness. They are doing what the ordinary man wants them to do. They are simply following the crowd. They are following the crowd so that they can remain the leaders of the crowd. But the crucifixion of Jesus or the poisoning of Socrates are things to be contemplated upon. Why could people not tolerate the existence of such beautiful persons?

And the story is still the same, man has not changed; again and again the same thing is repeated They say that history repeats itself; it may not repeat itself in other matters, but as far as Buddhas are concerned, it *certainly* repeats itself.

Man remains a slave of misery because he has chosen it, finding it easier to be miserable, finding it cheaper and finding the whole crowd around miserable. It feels more comfortable to be with the crowd than to be alone. To be blissful means to be alone To be blissful means to seek and search for something inside you and not to imitate the crowd, to seek the authentic soul and not be an imitator.

That will make you a lord of bliss. And that's what sannyas is for: the alchemy that can transform you from a slave of misery into a lord of bliss. Things can be put right. Just a little intelligence, a little courage, a little rebelliousness, a little dignity -- that's all that is needed.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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[The church equates sadness and sobriety with saintliness]

Because of that, religion become more and more crowded by pathological people. Healthy people started avoiding religion, because health is bliss and health is cheerfulness. It is only the unhealthy -- physically or psychologically -- who are sad; sadness is a symptom of disease. But for so many centuries we have respected sadness, we have made it the most fundamental quality of a saint. A saint cannot laugh; a saint has to be almost stone cold, he cannot be warm, he cannot be loving. At the most he can be compassionate, but his compassion is also cold; it has no warmth, it has no human heart in it.

We have not only worshipped stone statues in the temples, we have worshipped people who have become stones. Throughout the whole past stones have been worshipped. That has created a great problem: healthy people slowly slowly became irreligious and unhealthy people became more and more attracted towards religion, because religion gave them a beautiful interpretation for their disease, for their pathology. It made their pathology something respectable; it became a rationalization.

My whole effort is to change the very concept of the holy person. Bliss has to be the fundamental

quality. Unless a saint is cheerful, like a child, blissful like a flower, joyous like the stars, unless a saint is always in a dancing mood, in a singing mood, he is not a saint at all.

And I am pointing it out particularly because your name "helga" means holy, pious, religious. If you don't understand that cheerfulness has to become the very foundation of your religiousness, there is a danger, the word "helga" is dangerous. Without cheerfulness, without blissfulness, it creates a very egoistic personality. Then holier-than-thou becomes your very personality, your very vision. You start living in a kind of higher world than other people. In your eyes there is condemnation for others: they are sinners and you are holy, pious, religious. A really holy person cannot think of others as sinners. A really holy person sees God in everyone, and how can God be a sinner? A really holy person is always worshipful. The ordinary life also is sacred for him. Mundane activities are no more mundane: they are all holy, they are all religious, because the world is God-full.

Once blissfulness becomes your flavor, then being holy is beautiful, being pious is beautiful, being religious is beautiful, but without cheerfulness, all those three qualities can be dangerous. Beware of it.

[God gives us the gift of freedom.]

And by God I mean the whole universe.

Man alone is very weak, very small. Separate from existence man is just a dewdrop, a dewdrop on a leaf of grass: just a little breeze and it will be gone, or the sun rises and it will evaporate. It is momentary. Howsoever beautiful it looks, it is very fragile.

So is man. Separate from existence he has no strength, as an ego he is impotent. But if you can drop the ego, you become omnipotent, because the moment you drop the ego, you are part of God. You are rooted in God, you are one with God. And that oneness brings freedom.
Ego is the bondage -- egolessness is freedom.

[Monique: aloneness and wisdom]

When love is possible in your deep aloneness, then love becomes a fragrance of meditation, because meditation is nothing but entering into your aloneness. It is tremendously beautiful to know your aloneness because that is the only way to know your being, to know who you are.

And remember it is not negative: aloneness is an absolutely positive phenomenon. Others are absent but you are present, and because others are completely absent, you are fully present; you are filling the whole space.

And the second meaning of Monique... If love and aloneness are together, you become wise; wisdom arises out of this meeting. Love and meditation meeting create wisdom. They create Buddhahood, they create Christ-consciousness. They make you aware of God -- not as a separate entity, but enshrined within you as the very center of your being.

[Devadharma, the one true religion]

The true religion can only be one. If true science is one and true art is one, how can true religion be three hundred?

Truth is one, hence religion is bound to be one. The religion of Buddha and Christ and Krishna is one, it is not different. Of course they speak different languages but the message is exactly the same. If one does not get lost in the jungle of words, then the message of Buddha, Christ, Krishna, Lao Tzu, Zarathustra, is exactly the same... not even a bit of difference. Difference is impossible because they all speak from the same plenitude of being, from the same height of being; they speak from the same peak of existence.

Of course Lao Tzu speaks Chinese, Buddha speaks Pali, Jesus speaks Aramaic, Mohammed speaks Arabic; that is natural. And they use different metaphors, different symbols, different similes. They used whatsoever was available to them in their time and in their place to express the inexpressible. But those who have eyes can see that their message is the same. That message I call true religion, divine religion. But the only way to know it is to go within yourself.

You cannot know it from the Bible, you cannot know it from the Geeta, you cannot know it from the Koran. They have always been possessed by the priests, interpreted by the priests, destroyed by the priests, corrupted by the priests. They are no more the same as they were delivered; many things have been dropped

and many things have been added. Whatsoever was dangerous, rebellious, has been dropped; whatsoever was helpful to establish a business has been preserved. And whatsoever more was needed to create a dogma, a church, an establishment, has been added to it.

The only way to know the real Bible, the real Geeta, the real Koran, is not through the scriptures, it is not through study, but through meditation; by going to the innermost core of your being, by reaching the same space where Buddha reached. Then you will know what his message is; it is not his, it is God's, and the message is the same.

Once you have tasted something of the nectar of your own being you will know that there is only one religion, there can only be one religion, and that religion has no priests, no church, no dogma. Each person has to discover it on his own, it is a self-discovery.

Sannyas is just an invitation to go on this journey of discovery.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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[We are trying to grasp that which we already have.]

Everyone is blessed by the divine. A few know it; many more remain oblivious of the fact, hence there is so much misery. Misery is fictitious, it is not real. It is only there because we have not known our blessedness. It is the absence of our knowing that we are already blessed that makes us miserable, and then we try to find bliss, joy. But you cannot find it because it is already there. The very effort to find it is utterly absurd; it is bound to fail.

One has simply to relax, be still and know that one is blessed. It is not a question of achieving. The moment you know your blessedness, all misery evaporates, as if it has never existed at all.

My effort here is to make you aware of what you are; it is not a question of achieving anything. You are holy, you are divine, you are blessed; it is just that you are fast asleep. You have to be awakened so that you can know your own treasure -- the kingdom of God within.

The English word "passion" is beautiful; it comes from "passive". The moment passion becomes aggression it is ugly; when passion remains passive it is prayer.

The ancient meaning of the word "passion" is "suffering", hence "the passion of Jesus". That too is beautiful, because love knows how to suffer. Love cannot make anybody suffer. It knows how to suffer, it is ready to suffer, but it is incapable of creating suffering for others.

Love and you will be loved by God, love and you will be loved by the whole existence.

[Conquer, but through the heart]

Victory can either be of the body or of the mind or of the heart. The victory through the body is the lowest: it is animalistic, it is violent, it is ugly. The victory through the mind is a little better than the victory through the body, but not much better, only a little more sophisticated. The animal is decorated but remains

the animal. In the body it is naked, in the mind it is camouflaged. The victory through the mind is human, and man is nothing but animal camouflaged, animal dressed up, polished, educated, with a mask, but if you scratch a little bit, you will find the animal coming up; it can surface any moment.

The third victory is the real victory; the victory through the heart -- it is divine. The animal has completely ceased to exist. The body is far away and the mind too is left behind -- one is simply pure love. And the way of love is totally different from the way of the body-mind. The body and the mind, both are aggressive; they enforce victory on others. Love is passive; rather than enforcing victory on others, it surrenders. Its ways are strange; through surrender it becomes victorious.

Love is so confident of its victory that it can surrender. The body and the mind are not so confident -- they know that if they surrender there is no possibility of being victorious. Then the other will dominate them. They can't trust themselves, the trust is lacking. But the heart is so trustful, so overflowing with trust, that it knows "Nobody can be victorious over me." It is an intrinsic feeling that "Even if I surrender, my victory remains intact. In fact by surrender it becomes absolute."

Sannyas is the way of love, the way of surrender, but through surrender comes the victory of the heart and the victory of the heart is the victory of God.

[Satyam Bob: truth, a light that cannot be hidden]

It is like a star: howsoever far away it may be, it shines forth. You cannot hide a Buddha you cannot hide a Jesus. You can kill them but you cannot prevent them from shining. Jesus was killed, but even though twenty centuries have passed, his light remains growing, spreading, reaching to more and more people. It is impossible to destroy that light.

Truth need not propagate itself, it need not advertise. It spreads like a wild fire, it reaches all the nooks and comers of the earth without any effort

Lies need to be advertised, propagated, argued for, proved; they need support. They have to prove that they are not lies. They have to create the appearance of being true. Great effort is needed to make a lie appear as truth -- still, it can fall any moment. You can befool a few people for the time being, but you cannot befool all people for all time.

Truth has its own light. The lie has to borrow it from somebody else, from somewhere else. The lie is like darkness: you cannot see anything. The truth is as bright as the day. That is another meaning of rob: bright, as bright as the day.

It is just as when you see the sun rising, no proof is needed: the sunrise is enough proof unto itself. So is truth: when you see it rising within you, no proof is needed, no witness is needed. Even if the whole world is against it, you know you are right. Hence the power of truth. People cannot be against it for long; sooner or later they start falling in love with it. It is natural. In the beginning they resist, they fight back, they are afraid, they cling to their darkness, but it is natural in the beginning. Soon they become aware that they are clinging to darkness and that the darkness cannot fulfill. Only truth can fulfill, only truth can liberate. Only truth can bring bliss, freedom, joy.

[The message of all those who have known is that love is God]

Love is the very essence of the spiritual experience. The moment one's consciousness blooms like a lotus, this is the fragrance that is released -- that love is God.

It is not a conclusion arrived at through the mind, it is not a syllogism: it is a song of the heart. It is not part of thinking at all: it is all and all feeling. It is intuitive, not intellectual, so one cannot argue for it or against it. Either you know it or you don't know it. And blessed are those who know it, because by knowing it they have known the very foundation of life and existence.

Love is the stuff that the universe is made of. God is just another name for it... a religious name for a poetic experience.

[Knowledge grown in meditation]

Meditation includes knowledge; knowledge does not include meditation. Knowledge can be mere information, it can be borrowed; then it is not virtue. Just to be a great scholar does not mean that you are virtuous. You may know all about prayer and you may never have prayed at all. You may know all about

God, still, God may not be in your heart, there may be no feel for God. You may know all about truth but it may not be your own experience.

Knowledge can be mere information. That is the danger: it can make you scholarly, learned, sophisticated, but it can't give you grace. It cannot transform you, otherwise all the academicians would have become Buddhas -- they are not. Still, the statement of Socrates contains fifty percent of truth. Real knowledge is certainly virtue, but real knowledge means knowledge that arises within you, that grows within you; not information but your own authentic experience. How is it going to happen? It can happen only through meditation.

Through study you collect information from outside sources, from others, from the past. Through meditation you go deep into your own being. You come into contact with your own consciousness, and that contact gives you a light, a vision, a capacity to see. When your eyes are unclouded, and when your inner being is open, available to existence -- when you are not living in the head, in the ego you have gone far deeper, leaving the surface behind, to the very depth of your being -- a totally different kind of knowledge arises which cannot be gathered from anywhere else. Universities cannot give it to you, libraries cannot give it to you, teachers cannot impart it to you. You have to be a light unto yourself, you have to dig deep within your own being.

Hence I say that Socrates is right, fifty percent. Knowledge in the true sense, certainly, is virtue; it transforms your whole character because it connects you with God. How can you remain untransformed? It connects you with the very source of life, and when life's juices start flowing in you, you cannot be the same. You whole vision changes, your whole lifestyle changes -- but it is possible only through meditation.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

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Anand Gerard. Anand means bliss; gerard mean brave, courageous, and it also means a loyal heart -- a blissful, courageous, loyal heart. And these are the basic qualities of a religious consciousness.

Religion has nothing to do with seriousness; seriousness is pathology. Religion is playful, sportlike, it is fun. Prayer is playing with God, and it is possible only if one remembers that one has to continuously choose to be cheerful. Mind tends to be serious and sad. Mind exists and lives in misery; misery is food for it. The moment you are blissful, mind disappears -- hence the beauty of laughter. Laughter has something intrinsically spiritual in it: when you really laugh, mind disappears, and time also disappears. In total laughter you are herenow. There is no ego, nobody is laughing in you -- it is pure laughter.

The actor disappears, the doer disappears, only the happening remains. That is the beauty of blissfulness, and its benediction. It is possible only for a courageous person because it needs guts to lose the mind. It needs guts to get out of the calculative mechanism of the mind, and unless you get out of the mind you can't enter into the heart.
Mind is doubt; the heart is trust, and trust is the door to the divine.

Hate is part of our unconsciousness: the more unconscious we are, the more hateful. The moment one starts waking up, becomes more alert, more aware, more conscious, one starts changing from darkness to

light. That is real transformation -- not the change in your character but the change in your very consciousness. And the moment you are full of light, your life is full of love. That love is real character -- not the so-called cultivated virtue.

This inner light is possible only through being more alert. That's what meditation is all about: the art of alertness. Ordinarily we live like robots: mechanically, repetitively. We have to de-automatize ourselves, we have to make each act conscious. Small, ordinary acts, walking, sitting, standing, they all have to be changed into awareness.

Walk, but remain a witness to it. Eat, and remain a witness to it. Think, and remain a witness to it. Slowly slowly you start accumulating great reservoirs of awareness in you. At a certain point awareness changes into light. Just as at one hundred degrees' heat water evaporates, when your being is full of light your actions are full of love. Then love is spontaneous. You are not even thinking of it, you are not doing it: it is happening. You become just a medium to God.
God is love.

[Satyam Gunnar: truth is the greatest battle]

It is the greatest battle because it needs tremendous consciousness to win over the mind. The mind has lived long, very long; millions of years it has existed. It has a long tradition, a great past; it is very deep-rooted. It is not easy to win over it. It will try to destroy all your methods, it will resist all your efforts.

To attain to truth simply means getting beyond the mind. The mind is the barrier; it has to be removed. You cannot see truth through the mind. It is impossible, because the mind distorts everything, contorts everything, interprets everything, colors everything. The moment it reaches you it is no more the same, it is something totally different. The mind has to be completely still, only then can truth reach to you and you can be available to truth.

You have a beautiful name, but now you will need to attain to its meaning too. Sannyas is going to be a battle, the greatest battle, because it is an effort to achieve the ultimate, the highest peak of consciousness. It is the effort to attain Everest, the virgin snows of Everest. It is a long, arduous climb, full of hazards, dangers, but full of joy too, full of thrill too... a tremendous adventure. It has nothing to do with traditional religion.

Traditional religion is for cowards: real religion is for brave people. Be a warrior, and don't let the mind dominate you any more.

[The difference between rebellion and revolution]

Revolution is political; rebellion is spiritual. Revolution is of the crowd; rebellion is individual. All revolutions have failed. Whenever rebellion has been tried it has never failed, but very few people have tried it: a Buddha, a Jesus, a Zarathustra... very few people. But whenever it has been tried it has succeeded, it has never failed.

Revolution is based in hatred; rebellion is based in love. You rebel out of love. Revolution is destructive, bound to be so, because out of hate nothing else can happen. Rebellion is creative, because love is the most creative energy. When you rebel out of love your rebellion has a grace to it, a beauty, a truth, which is not of the earth, which comes from the beyond.

Sannyas is a rebellion. My whole teaching is of love and rebellion. If we can create enough people, rebellious but based and rooted in love, man can be saved yet! It is late, very late, but there is still a possibility of saving man. Revolutions cannot save; we need more Buddhas, more Christs, more Krishnas. We don't need Christians, Buddhists, Hindus -- we need lovers, mad lovers of life, because unless you love life madly, you never come across God.

[Veetgyan: beyond knowledge]

Truth is beyond knowledge; love is beyond knowledge; bliss is beyond knowledge; God beyond knowledge. All that is really valuable is beyond knowledge. Knowledge only consists of rubbish. It only consists of information, it only consists of things, objects. In that sense science is knowledge; the word "science" exactly means knowledge. But religion is not knowledge, religion is experience.

Science is experiment; religion is experience. You can experiment with objects but you can only

experience your subjectivity. You can know objects but you cannot know the knower; you can only feel it. And the knower is the real thing, the center of all.

Meditation takes you to the knower. It takes you withinwards, it takes you to yourself: it is self-encounter. But when you really reach the center of your being there is no division between the knower and the known. The knower is the known, the observer is the observed, the seer is the seen. The lover and the beloved are no more separate; they are one, one organic unity. That is the meaning of your name, Veetgyan, and that is the target, the commitment. It has to be fulfilled.

Don't postpone it for tomorrow, for another life. The mind always tries to postpone things: it says "We will do it tomorrow," and anything can be done only now and here. So live in the moment, and try to transcend the mind, because the mind is knowledge. Get more and more rooted in the witness who can observe even the mind, who can see the mind and its movements. Remember that you are the witness and not the witnessed; that you are consciousness and not the content of consciousness.

Sooner or later this remembrance deepens and then you are on the right track. Then any day the door opens. It is unpredictable when it will open, but any moment it can open. Once you are on the right track God is not far away; God is just around the comer.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #50
Chapter title: None

20 September 1979 pm in Chuang Tzu Auditorium

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[Prem Paula]

The moment you say God, it creates an idea of a person, which is dangerous because there is no person, there is no God as a person. When you say love it does not give you any idea of a person; it simply gives you a vision, a vision of loving energy -- a presence, not a person.

When you say God the distance between you and the word is millions of light years, it is very far away. It does not sound a bell in your heart. The priests have succeeded in creating a distance, an unbridgeable distance between you and God, because that is the only way for them to exploit you. If God is far far away, then they can become the mediators, the agents, representatives of God. If God is very close by then the priest is not needed at all.

But when you assert the word "love" there is no distance; it is human. It is very close to the heart, it is the vibe of the heart. You start hearing the fluttering of the bird in your heart, as if it is ready to fly.

The word "god" is very prosaic; the word "love" is very poetic. The word "god" requires you to believe, and all beliefs are false. The doubt persists as an undercurrent to every belief.

Love needs no belief. Love is your experience. It is so human that everybody has known something of it; it is not absolutely unknown. Maybe only a fragment has been known, only a dewdrop and it is an ocean, but still we have tasted of it in some way or other.

If you have loved your friends, if you have loved music, if you have loved poetry, painting, if you have loved trees, birds, the sky, the sun, the moon, the stars -- if you have loved anything at all, you have tasted something of it; it is within your reach. It does not require you to become a theist, a believer. Love is available to all: to theists, to atheists, to agnostics, to religious people, to irreligious people. Love is

available to all, hence my word for God is "love".

And "love" is not only my word for God, it is my word for the path too: it is both the end and the means. It is through love that you will attain to God. It is through love that you will become more and more loving. One day you will have disappeared and only love energy will be left behind, a dance of loving energy.

And Paula is a beautiful name. It has two roots. One is Latin; from the Latin root it means small, little. That's beautiful. Love needs you to be egoless, to be very small, so small that you disappear, that you become anonymous, that you are no more. Only in an egoless consciousness can love grow. The more egoistic you are, the less is the possibility of love.

So be small, so small that you disappear; go on disappearing. As you disappear, love will appear; the more you disappear, the more love will appear. One day, suddenly, you are gone and love has arrived! "Paula" can also be derived from Greek. Then too it has a beautiful meaning, then it means rest.And love is rest. All else is restlessness; all else is turmoil, tension, conflict, struggle, war. Only love is peace, relaxation, rest, because love is our natural, intrinsic being. Once you have found love there is nothing else to be found, nothing else to be desired. One has arrived home. One can rest, one can relax.

[Satyam Priti] It is very rare to find true love. People love and they think that it is true, but they are deceiving themselves: it is something else which is pretending to be love. It may be an ego trip. It may be just an effort to dominate the other. It may be just a biological urge. It may be nothing but hidden sexuality. It may be just your animal, your lust. All these things can pretend to be love; hence jealousy arises, because it is not true love. True love knows nothing of jealousy.

Just as light can never meet darkness, true love never comes across jealousy. Jealousy means that it is not true, so let jealousy be the criterion. Whenever your love finds itself in a jealous space, remember: it is not love, it is something else. Observe and you will be able to know what exactly it is.

When love is without jealousy, without possessiveness, it is true love and true love liberates. False love creates bondage. False love creates only misery and nothing else. True love gives you a glimpse of the divine. It makes you aware of a subtle, mysterious presence which people have called God.

To find true love is to find true religion, hence my whole effort here is love-oriented, because I don't see any future for religion without love. Without love Christianity can exist, Hinduism can exist, but not religion. With love Christianity cannot exist, Hinduism cannot exist, but there will be a totally different kind of consciousness on the earth: a religious consciousness. One need not be Hindu to be religious, one need not be Mohammedan to be religious. One can be simply religious, and when one is simply religious one is truly religious, unboundedly religious. But true religion can arrive only through true love.

Seek, search, observe, meditate, and find what kind of love you have been living up to now. Is it true? And the beauty of truth is that if you come to know that it is not true it starts disappearing of its own accord. Just to know something as false is to be free of it. Just the knowing that it is false is enough to disconnect you from it. The moment you know the false as the false you have moved towards the true as the true: you have taken a quantum leap. Almost half the journey is over. You have removed the hindrance -- now the doors are open. Any moment the sun can penetrate.

[Anand Sabine] Bliss is not self-conscious; it simply is. If you feel blissful, then it is happiness. If you are bliss, that is a totally different phenomenon. If you feel blissful, sooner or later it will be lost and you will feel miserable. If you are bliss, who is there to feel it? There is no distinction between the knower and the known, the feeler and the felt. All dualities are transcended. Bliss is a state of transcendence, of utter peace, silence. It is not something that happens to you; it is something that you are. In your absolute nakedness you are bliss; m your primitive nature you are bliss.

And sabine comes from the ancient name of am Italian tribe, the sabines. It is a beautiful name; it simply means a woman from the primitive tribe of the sabines.

Bliss is also primitive, bliss is utterly wild. It knows nothing of civilization, hence children know more of it than the grownups because they are closer to nature. They are not yet civilized, they are still primitive. Each child is born as an aboriginal, he is primitive. Then we start working on the child: sophisticating hmm, educating hmm, conditioning him. We destroy his nature, we impose nurturing on him. We make out of him something totally different to what he was supposed to be, to what nature was trying to make out of him. We make him unnatural, false, phony.

Bliss is natural, spontaneous, primitive, wild. Sannyas is a step towards your primitive innocence. It is the search for the lost paradise. Paradise has not been lost because of some original sm that Adam and Eve

committed. Paradise is lost because of the society, because of the priests, because of the politicians, because of the establishment. The establishment is very afraid of blissfull people and absolutely afraid of those who become bliss, because they cannot be manipulated.

You can destroy them but you cannot corrupt them. You can kill them but you cannot kill their blissfulness and their rebelliousness. You can kill them but you cannot kill their love and their truth.

They start living from their innermost core. They don't care anything about the society, the state. They don't care anything about the formalities of living: they simply live as they feel. They do their own thing; and the society is very afraid of such people. The society wants you to just be a slave: obedient, like a machine, not like a man. The society reduces every man to a machine.

The function of sannyas is to de-automatize you so that you can be free from the mechanical again and you can assert your consciousness. It is pure rebellion.

[Deva Bruno: divine darkness]

Darkness is also divine. The night is as divine as the day. The word "day" comes from the same root as "divine"; they both come from a Sanskrit root "dev". But that means that only the day is divine -- what about the night? That means that half of life is denied divinity. And if half of your life is denied, you can never be whole.

That has been the greatest calamity in the past: the night is denied because it is dark; death is denied because it is dark; love is denied because it is dark; the heart is denied because it is dark. Then only the conscious mind remains with you and all else is rejected. Then you are hung up in the head.

This is the misery of man: he has become very shrunken; he has left his kingdom far behind. All that is beautiful has something of the dark in it, because the dark represents depth, the dark represents the mysterious, the dark represents the unknown and the unknowable. The conscious mind is only one-tenth of your total mind; nine-tenths is dark, unconscious -- it is denied. And this denial has created a split in man. It is because of the so-called saints that man has become schizophrenic. The whole of humanity suffers from split personalities.

Sannyas is an effort to bridge, to bring these two separate parts together again, to help them melt into each other. In fact that's how it should be: the day melts into the night, the night melts again into the day, and the circle is complete. That's how one should be: the mind melting into the heart, the heart melting into the mind; the conscious, melting, merging into the unconscious, the unconscious evolving into the conscious. There should be no division, no demarcation. No line is needed to be drawn of where the conscious ends and where the unconscious begins. In life nothing is divided -- all is one; but in logic, divisions become very important, definitions become very important, and life is indefinable because it is indivisible.

So I accept the total life as it is. From sex to samadhi, all has to be accepted. This is the great resolution of sannyas: all has to be resolved, all has to be absorbed, transformed; no rejection, no denial, no suppression, no condemnation, no evaluation either. Man as he is, is divine. With all his darkness, with all his errors, with all his mistakes, he is tremendously beautiful. With all his limitations he is God.

This assertion is sannyas, and it has not only to be asserted in words, it has to be lived, it has to be proclaimed through life.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #51
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[Veet Richard -- to go beyond all hardness. Hardness has been revered in the past, but all it does is desensitize you...]

It creates a good soldier but does not create a good human being. It makes a man violent, and to be violent is to fall below humanity. Man is man only because he is capable of love, and love arises only when the heart is soft, not hard.

Man has not to be like a rock, he has to be like water: soft, flowing, ready to take any form, flexible, always in a movement. The rock remains the same; there is no movement. It is dead -- the water is alive. Water represents life and the rock represents death.

Water reaches the ocean one day but the rock goes on remaining where it is. The rock cannot be adventurous: it has no desire to search, to seek. The water is constantly searching for the vast, the oceanic. The rock is very arrogant, egoistic. Water is very polite, egoless; and that's its power.

If there is a clash between the water and the rock, for the moment it may seem that the rock is winning, but finally water wins. The rock collapses into sand. In the ultimate reckoning, softness is victorious, hardness is defeated. Hardness can win many battles, but not the war itself. The war has to be won only by softness.

The male is like rock, the female is like water. A sannyasin has to be very feminine, soft, vulnerable, open, like a flower: so soft, yet so powerful. Its power is of a totally different order. It is not the power of the rock, certainly. If you throw a rock at the flower the flower will be crushed. That is one of the mysteries of life to be understood: if the higher comes to clash with the lower, the lower immediately wins because the lower is a brute force. But ultimately the lower cannot win; ultimately the flower will come back, ultimately the flower will revive.

That is the story of Jesus' resurrection. People crucified him -- he was just like a flower, crushed by the rock -- but he revived, resurrected. It is not an historical fact; it is a parable, a metaphor, a beautiful metaphor, that the flower will come back. You can go on crushing it again and again and again -- it will revive! It has eternity as its support. God is hidden behind the flower, so only on the surface can you crush it, you cannot destroy it forever. It has something of the immortal in it. It will come back; in the right season, in the right moment, it will be there again.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #52
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[Sitting silently, doing nothing, spring comes]

But there are things which cannot be achieved through effort, which are achieved only through

effortlessness. Those are the things of the inner world the other world; they don't belong to this shore. Bliss, love, prayer, God -- they can't be achieved through human effort.

Human effort is so small, it cannot contain such vast experiences. The human effort has to cease totally, only then do bliss, love, prayer, meditation, become possible. They come only when you are an absolute nothingness, when you don't exist at all, when you are no more present: you are just an opening, a vulnerability, a receptivity, a trust, a surrender. Bliss comes only as a grace -- that is the meaning of grace.

The Zen people say: Sitting silently, doing nothing, the spring comes and the grass grows by itself. That's how it happens as far as the inner, the spiritual, is concerned. It is not that you have to do anything, just the contrary: the doer has to disappear. You have just to be; not a doer but simply a being, just a being, with no effort, with no desire, nowhere to go, nothing to achieve... here and now. When effort ceases you are bound to be here and now, because effort can cease only when desiring ceases; they are all interconnected.

Just take one thing out and the whole palace, the whole edifice of the human mind collapses. Take effort out of it and desiring disappears, imagination disappears, past and future disappear, or take desire out and effort disappears and time disappears and ego disappears. Just take one thing out of the gestalt and the whole gestalt simply disappears; it cannot exist without certain things. Those are the very essentials of it -- effort is one of the essentials. Hence all the great Masters of the world have taught about grace.

Prayer simply means asking for grace. Prayer means "I am helpless, I cannot do anything, it is beyond me. I can only be at the receiving end. Come! I am ready to welcome you!" That's what prayer is all about.

And that's what sannyas is all about. Sannyas is prayer. It s prayer spread all over your life -- not done in the morning and then finished with, or in the night and finished with, or done a few times a day and finished with. Sannyas means that your very lifestyle is transformed into prayer: you live it, you breathe it, it becomes your heartbeat. And then bliss comes, bliss comes like a flood! It explodes. You just have to be in a state of non-doing.

So learn how to be silent, how to be still, how to be in a state of non-doing, no effort, and then wait! That waiting is of tremendous importance. Just as in the world effort is of tremendous importance, moving into God, waiting -- simply waiting, with no expectation... Expectant, but without any expectation, not hankering, not saying that it should happen now, that I have waited long enough; a simple waiting and trust that whenever the time is ripe it is going to happen, whenever I am in a state to receive, whenever I deserve it, it is going to happen -- trusting this, a moment comes: it happens. And the moment comes so silently that you cannot hear its footsteps; you know only when it has happened.

Be blissful because God is with us.

Without God life is a misery; it can't be otherwise, because without God there is no meaning, without God there is no poetry. Without God life is accidental; it has no significance. God simply means a context in which life becomes significant.

Things become significant only in a certain context. For example, the alphabet, ABC: A is meaningless; in itself it has no meaning, but put it into a certain context... For example, it becomes part of "awareness" -- then it has meaning. A is meaningless in itself, w is meaningless in itself, again, a is meaningless in itself, and so on, so forth. Each unit is meaningless, but when all those units are together in the word "awareness", they suddenly become luminous, they gain meaning.

And when a Buddha says "Be aware!" it becomes tremendously meaningful. Then the word "awareness" becomes alive, it starts breathing. Then it has a heart because it comes out of the experience. It is no more a mere word, it has substance. In the context of a Buddha, the word becomes tremendously meaningful.

Everything needs a context to be meaningful. God is the ultimate context. Without God, everything falls apart; there is nothing to hold it together. There is no bridge between things. God is the bridge between things, God is the harmony of the whole existence.

There is a subtle harmony between the smallest and the greatest, even between the grass leaf and a far, faraway star, millions of light years away. There is a bridge. That bridge is God.

This universe is really a universe; literally, universe means one. It is not a multi-verse, not many; it is uni, it is one. That oneness is God. And unless we start feeling in tune with that oneness, there is no bliss. There is only misery, because you are out of step with the whole. That's what misery is: being out of step with the whole. And when you are part of the dance, when you are dancing with the stars and the trees and the rivers and the mountains -- which together are called God -- when you are dancing with God, how can you avoid bliss? It simply happens, it showers.

[Only through wisdom you can know bliss]

Not by studying scriptures, but by studying yourself, do you arrive at the world of wisdom. That is the meaning of Socrates' famous saying: Know thyself. Read thyself, penetrate into thyself. Go as deeply as possible, dive, to the very core of your being.

Socrates has also said: An unexamined life is not worth living. In the hands of the scholars it has taken on a different color, totally different, just the opposite of what Socrates meant. To them, examining your life means analyzing it logically, categorizing: this is this and that is that -- labeling things. For Socrates it was a totally different phenomenon. By saying that an unexamined life is not worth living, he was saying exactly what Buddha said: "Be a light unto yourself" -- because only in that light can you examine your life. It is not through logic, but through light, and no outer light can be of any help because no outer light can be taken in.

You have to create a light inside. All potential is there; it has to be ignited. That's the function of a Master: to trigger the process, to ignite the fire which is already there within you.

You rub two pieces of dry wood and fire is created. Fire was already there asleep. The rubbing has not brought it, the rubbing has only awakened it.

The Master goes on hammering you in many many ways, both subtle and gross. One day it happens: suddenly your fire is awakened. And when the fire inside you is awakened, you can examine your life -- not only your life, you can examine life as such, the whole of life. And then life becomes worth living. In that light, each step is bliss. Each moment is of such tremendous value -- incalculable, immeasurable.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #53
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Anand Gulab... Anand means bliss; gulab means a rose -- a rose of bliss. Bliss is a flowering. Without bliss a man remains a tree without flowers. Only when you become blissful do you come to fulfillment -- so remember it. This is the right time to begin remembering it, then it goes very deep.

To become a sannyasin in childhood is the most significant thing, because you can start growing in the right direction from right now. There is no need to go astray and then come back. There is no need to create unnecessary, misery-creating habits; from the very beginning one can create the right space for bliss to happen.

Love more and you will be more blissful. Delight in small things, as children naturally do. Never allow your childhood to disappear -- that's the most important thing. Let the body grow, let the mind grow, but your soul should remain like a child: innocent, full of wonder. Then flowering happens naturally; one becomes a rose flower.

Anand Champak. Anand means bliss; champak is the most beautiful flower of the East. It can't happen in the West, it needs a very hot climate, but it has the greatest perfume possible: just one flower is enough to fill your whole house with fragrance. And bliss is a fragrance. Just one person, if he is really blissful, can fill thousands of people with bliss.

So by becoming sannyasins, you are both really becoming flower people!

Satyam Maria: There is a very famous statement of Gautam the Buddha, that lies are sweet and truth is bitter. But truth is bitter only in the beginning; in the end it becomes sweet, and lies are sweet only in the beginning; in the end they become bitter.

Lies are poison coated with sugar, hence the sweetness in the beginning. And truth is naked. It does not care about your mind, your comfort, your convenience -- it simply asserts itself as it is. It does not compromise with you, hence the bitterness. It never fits with you; you have to fit with it, hence the bitterness. That's why many people have chosen lies, and very few people are courageous enough to choose truth as their way of life. But in the ultimate reckoning those few people are the winners. These few people are the Buddhas, the awakened ones.

Unless you choose truth, you cannot live a right life, a life of song and dance and celebration. Yes, in the beginning it is hard and arduous and an uphill task, but when you reach to the peak, the sunlit peak, and the virgin snows of the peak, then you attain to something which you could not have even imagined before; then you come to the imprisoned splendor of existence.

But the journey is long, and it is good that the journey is long, it is good that truth is not cheap, that one has to pay with one's life, because unless we pay for something we never recognize its value. The more we have to pay, the more we recognize its value. And it is good that it is available only for daring people, otherwise it would be of no use. It would be ordinary, commonplace. Truth is not ordinary; it is extraordinary, it is supra-mundane, it is sacred.

You may feel many times that it is very bitter to swallow it. Remember that it appears bitter only because you have become accustomed to lies. It appears bitter only because you have become accustomed to fictions. It is because of your habits that it looks bitter. It comes as a disturbance, it disturbs your whole life. It has to disturb it. It creates a chaos because whatsoever you think is your life is nothing but a fiction of the mind, it is all dreamstuff. And when truth comes, naturally the whole dreamstuff is disturbed. It is like a ray of light entering a dark room: the darkness is disturbed.

It is the dreamstuff that gets disturbed -- don't be worried about it. Just remain watchful and accept the bitterness of truth as a natural phenomenon. Soon you will start loving its bitterness, soon you will know that it is not bitter; it starts becoming sweeter and sweeter every day.

The more you allow it to enter you and to change you and to transform you and to illuminate you, the more sweet it becomes. The day you are totally in tune with it, it is the sweetest thing in existence.

[Prem Andrea... Love and courage are the most significant pillars that support the temple of life]

Courage alone, without love, can become violent, can become aggressive. In fact it will become aggressive, because who will be there to prevent it from becoming aggressive? It will become destructive. It will not be a blessing to you or to others, it will be a curse. Hence love is a must. But if love is alone, without courage, then it remains only an idea, it never becomes a reality, because without courage you cannot dare to make your love a reality. It needs all the guts to be loving, because the society is anti-love. It is based on hatred; it lives in hate, it lives on hate, because this whole society is somehow centered around violence.

People are doing violence in a thousand and one ways: through accumulating money, through becoming politically powerful, and so on, so forth. Persons are fighting with other persons, races are fighting with other races, countries are at war with other countries. It seems to be a continuous war. Sometimes it is cold, sometimes it is hot, but the war continues; it seems to never end.

At least in the past, we have always lived under the dark clouds of war. Hence the society is against love, because loving people cannot be used as killers, as murderers. The society has given them beautiful names: soldiers, warriors, generals -- but they are all murderers, they are all criminals. It does not make any difference whether the crime is committed by the state or by the individual; a crime is a crime. In fact individual criminals can't do much crime, they have limitations. When nations do crimes, then there are no limitations. Adolf Hitler alone can't be much of a criminal, but with a Nazi Germany behind him, he becomes the greatest calamity the world has ever known.

The whole society is being prepared for war, hence it can't be for love. It can talk about love, it can preach about love, but underground it goes on preparing for war. All that talk is phony.

One will need great courage to fight against the establishment, the society, the church, the state, to be

loving. Love alone is impotent without courage; courage alone without love is violent, destructive. But when both are together, something tremendously beautiful happens: a great symphony, a great harmony of love and courage. That's what my sannyas is all about.

The name Andrea is also beautiful because that is the name of the first disciple of Jesus. Andrea was the first one to be called by Jesus for initiation. He must have been a man of great love and great courage, otherwise he couldn't have been chosen by Jesus to be the first disciple.

[Prakash Liesbeth: The godliness of light]

Delight more and more in light. Worship light: the sunrise, the sunset, in the darkness of the night, the stars, the moon, or just a candle in a dark room. Let that become your meditation: enjoy light more and more, absorb light more and more, and soon you will be surprised that something inside you starts responding to the outer light. A synchronicity is created, an acausal relationship is created. As you see the light outside, suddenly you see the same thing reflected inside you. There the sun is rising, and something starts rising in you: the inner sun. The sky is full of stars; watching with prayerful eyes, you close your eyes and you see your inner sky also full of stars.

Slowly slowly, one starts learning a deep acausal relationship. There is no causal relationship. That's what Carl Gustav Jung calls "synchronicity": something is happening outside, there is no direct relationship with it as a cause. It is not inevitable that something inside is bound to happen. If you allow, it may happen, if you cooperate, it may happen. If you remain available, it may happen, but the relationship is not like cause and effect. It is not necessarily so. It may happen, it may not happen; it all depends on your availability.

So be available to light in all its forms, and slowly slowly, you will be surprised that as you close your eyes you are full of light. That is enlightenment, that is realization, that is Buddhahood or Christ-consciousness.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #54
Chapter title: None

24 September 1979 pm in Chuang Tzu Auditorium

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[Osho gives sannyas to two boys and addresses the parents]

Anand Binghi: bliss brother... Anand means bliss, and that has to become his education. Help him to be more and more blissful; avoid anything that creates misery. If we are a little more conscious, ninety percent of misery-creating patterns can be avoided by children. But because we are not conscious, we go on perpetuating the same patterns that make us miserable, that have made our parents miserable and their parents, back to Adam and Eve. The same patterns go on being imposed on the new generations, and of course, it is very accumulative. We have come to the final peak of misery: either man is to commit suicide or to take a quantum leap out of all the patterns that the past has created.

To be a mother, to really be a mother, means not to impart any misery-creating pattern. One has to be very conscious.

Help him to be blissful, help him to be cheerful. You can help only if you are blissful and you are cheerful. Don't give him seriousness about anything, let him be playful. Children naturally are. We destroy their playfulness: we make them serious and somber.

Don't destroy all his disobedience. Yes, part of it, which is destructive to him has to be destroyed, but only a part, a very small fragment. The criterion is that it should not be destructive to him, that's all. If it is not destructive to him, help him to be disobedient, because it is through disobedience that he will become an individual. It is not obedience that is going to give him a soul, it is disobedience. Disobedience has something tremendously religious about it, because it is rebellion.

It is inconvenient for you -- that I understand -- and parents look to their own convenience, for their own comfort. It is comfortable if the child is obedient, he creates no nuisance for you, but he is dying, his spirit is being killed. If he is obedient to you, he will be obedient to the boss in the office, he will be obedient to the teacher in the school, he will be obedient to all authority figures: to the priest, to the politician, to the policeman. And then for the whole of his life he will function as a slave.

That is too much just for your convenience, so even if it is inconvenient sometimes, help him to be disobedient. He will never be able to obey anything which is against his conscience -- and that is the greatest gift you can give to him. He will obey, but he will obey according to his light and he will disobey according to his light. His obedience and disobedience will be secondary to his own conscience. And once a child has been given his own conscience, you have put him on the right track to God.

Anand means bliss and troels is a form of Thor, the god of thunder... So Anand Troels will mean god of bliss and thunder.

Bliss comes like thunder. When it comes, it always comes in an overwhelming way. And you cannot hide it: it is so explosive, it is like an atomic explosion. You cannot keep it for yourself, you have to share it. Out of sheer necessity it has to be shared: it is too much and you cannot contain it. To contain it becomes painful, to share it becomes a relief.

Remember, yes, even bliss can be painful if it is too much, it can become almost intolerable. It can give you an aching heart, as if the heart is going to burst. It has to be shared, and sharing means love. If love means anything it means sharing: sharing your joy, sharing your song, sharing your life, sharing whatsoever you have.

And treat him as a god -- every person should be treated as a god, because nobody is less than that. Not only human beings, but animals and birds and trees, they should all be treated as gods. I am a pagan: I believe in the divinity of the whole. God is not something separate from his existence; he is spread all over the space, he is everywhere. That's why you cannot find him so easily, because he is everywhere. If he was only somewhere, we would have found him long before now. We would have made a superhighway to his place and there would have been a railway station and an international airport and everything!

But we cannot find him because he is everywhere, he cannot be pinpointed. He is not in the church, in the temple, in the mosque: he is every where. He is not in any image: all images are his.

Treat him as a god, and if you treat him as a god he will learn how to treat others as gods -- and that's what religion is all about, particularly my religion.

When you are industrious you are functioning as a body-mind mechanism. When you are utterly relaxed you are functioning as a spirit -- no more body, no more mind -- because the body can work, the mind can work. They know how to work, they are biological machines.

The mind goes on working twenty-four hours a day. Even though the work is not needed, even in sleep it goes on working. That is the only way it knows how to be: functioning continuously is its very core, very substance. And so is the case with the body: the body also continuously works. Even when you are lying down and resting, the body is doing a thousand and one things: the food is being digested, the dead cells are being thrown out of the body, the breathing continues, the blood is being purified; millions of processes really are continuously there. Since the conception in the mother's womb till the grave, the body continues to work. And the case is the same, more or less, with the mind.

I am not against work. Work is beautiful if you know something which is beyond work, if you know something which comes only when you are in a state of no-effort. In the state of no-effort the beyond descends into you. Slowly slowly it sinks in you, goes to your very center: you are in communion with God.

This communion is real meditation. Meditation cannot be attained through any effort, but only through effortlessness.

The West has completely forgotten the ways of being effortless. It knows how to work, how to produce, it knows how to become: it has completely forgotten the language of being. Becoming is understandable, being is simply incomprehensible. The same is happening in the East unfortunately: the East is turning West. It is learning the ways of the West, naturally, because the West has become rich, affluent; it has all kinds of gadgets. The East is very jealous and poor and suffering; it wants to have all the money that the West has, and all the mechanisms and all the technology. So even in the East the man who works hard, is industrious, is now being praised.

In fact for a Buddha to exist is becoming more and more impossible. In Russia one cannot become a Buddha -- the communist party won't allow that much rest. He will be thought anti-communist, bourgeois, dangerous to the society. Meditation is not allowed. There are a few people who are interested in me in Russia, but they have to listen to my tapes while hiding themselves so that nobody should come to know. They read my books but those books are moving underground.

Just two days before, I received a letter: twenty-five persons want to become sannyasins; a whole group in a town has become involved with me. They have made their own malas, their own lockets, but they cannot wear them, they are hiding their malas... It has become almost impossible in Russia to talk about meditation. What to say about being a Buddha?

And the whole art of meditation is the art of remaining effortless, of being so quiet, so tranquil, so relaxed, that there is not even a ripple. Your consciousness is a completely silent lake, and in that silent lake the whole sky is reflected, with all the stars, with the moon, with the trees on the bank... You become a mirror.

So you have to go into a new dimension: beyond being industrious. I am the lazy man's guide! Industry is good if you are moving into the world. I teach how to be non-industrious. A perfectly balanced person will be industrious when he is working in the world, and absolutely effortless when he is moving inwards. And he will have a kind of balance; he will have both the capacities. He will not become attached to one alternative, he will be capable of shifting and moving easily. He can work, he can play; he can be hard, he can be soft. He can be as hard as a rock and as soft as water. When these two things are together -- when we have made the opposites complementaries in our being -- we attain to the highest peak of synthesis.

I am not for the western way of life -- it is too industrial -- and I am not in favor of the eastern way of life -- it is too introvert, too lazy... I am for a synthesis between East and West. And that's what is happening in this commune: people are working, but playfully; people are working, but work is worship. People are working but with a relaxed attitude and approach.

So this has to be remembered and this has to be learned -- this is going to be your target: how to be effortless, how to just be.

[Premgit... Fall in love with life]

Life has to be a love song; if it is not, it is not life at all, it is only a slow death. It is dragging. One exists but one does not live. Life becomes a life only when your heart starts singing songs of love, when a poet is born in you and when a love affair starts with existence.

That's what sannyas is all about: it is a love affair with existence. It is not a philosophical effort to understand what it is all about, it is not a head trip. It is not trying to figure out the mysteries of life and existence -- no, not at all. It is simply a love affair. We are not concerned with knowing what it is; we are concerned with living it whatsoever it is -- XYZ. Our concern is to live it in its totality, because ultimately that is the only way to know it.

Hence, a]l creative activities are helpful: singing, dancing, music, poetry, sculpture, acting. All kinds of creative activities are good because they help your love energy to flow, your heart opens up more when you are creative. So whatsoever you do, do with the touch of creativeness. Innovate, bring something new into being.

It is not a question of whether you succeed or not; the only thing that is significant is that you tried. Even if the song is never completed, it doesn't matter -- you tried, and that's the real thing.

The very effort to transform your life into a song is the transformation. It is not a question of success and failure, achievement or non-achievement: it is not a competitive business. Even to fail on the way towards God is better than to succeed in the ways of the world. A love affair is a blind affair -- love is blind, blind in the eyes of logic.

Just this morning I was talking about a saint, Paltu. He has a tremendously beautiful sutra. He says that only those who are blind will be able to understand what I am saying. It is far more significant than what

Jesus says. Jesus says: If you have eyes to see, see; if you have ears to hear, hear.

Paltu seems to go deeper than Jesus. He says: Only those who are blind will be able to see what I mean. Although both mean the same thing; when Jesus says, if you have eyes to see, and when Paltu says, if you are blind, both mean the same thing. Jesus is not concerned with the so-called eyes with which we see the world; he also is concerned with the eyes of the heart, but the way Paltu says it is far more beautiful.

He says: If you are logically blind, if you are blind in the eyes of logic and intellect, only then will you have eyes of the heart to see. But he does not mention that -- he says: Just be blind. That means, just be in love, and love is the only way to know God.

[Premrito... The difference between love and meditation is very delicate...]

Not apparently visible, and as the ways come closer and closer to God, the difference is less and less. At the ultimate peak of experience when God explodes in you, all the differences disappear, but in the beginning they are all subtle differences.

On the path of meditation one has to learn how to be alone, and on the path of love one has to learn how to share and how to be together. On the path of meditation one has to forget the other. The other contains the whole existence; all that is, is other, other than you. On the path of love one has to remember the other, care about the other, embrace the other, serve the other. It is an I-thou dialogue -- love is a dialogue. Meditation is not a dialogue, because there is no other. Meditation is simply silence. Love is a song; it is full of silence, but it is still a song. Meditation is a silence; it is full of song, but it is still silence. Hence the distinction is very delicate.

But if one tries to watch, one can feel the difference. In love, you have to utterly lose yourself in the other -- whatsoever the other is -- so utterly that you are no more.

Looking at a rose flower, the meditator will look at the rose and remember himself; he will remember the looker. Slowly slowly the rose will fade away and only the watcher will remain. The meditator has succeeded in his work if the rose is completely forgotten. He starts with the rose and slowly slowly his consciousness shifts from the watched to the watcher, from the seen to the seer, from the observed to the observer. Slowly slowly the rose goes farther away, farther away, fades, and disappears. Only the witness remains, just the witness -- nothing to witness: no content, only consciousness. That is the ultimate in meditation.

And the lover does just the opposite: looking at the rose he melts, evaporates. He becomes the rose. The rose becomes bigger and bigger and bigger. The rose becomes an ocean and the lover simply a dewdrop slipping from the lotus leaf into the ocean -- going, going, going, gone! A moment comes when there is only the rose, there is nobody to witness it.

The lover has disappeared, dissolved, into the beloved. So both paths move in polar opposite ways, but the ultimate result is the same: only one remains -- either the witness or the rose. But when only one remains, one has arrived. That one is called God, that one is called the truth. Your path is going to be love -- hence the name....

Be here as long as possible and disappear!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #55
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Bodhi Patricia. We are all somnambulists unless bodhi happens, unless enlightenment happens. We are only awake for the name's sake. Deep down there is sleep, an undercurrent of sleep continues, because an undercurrent of dreaming continues. You can catch hold of it any moment -- close your eyes and see what is going on: there are dreams and dreams floating, a long procession of desires, thoughts, memories. The whole past and the future, all is there. How can you be awake to the world? You are too involved with the mind. The mind is there just like a wall between you and the reality. You see reality through the mind, and the mind allows only two percent of reality to enter.

Now this is a scientific fact; it has been known to the mystics for centuries, but now scientists agree that the mind functions as a barrier, not as a bridge.

It allows only that which fits with it, and it simply keeps everything else out. And even that which is allowed by the mind, is colored by the mind before it reaches you. It is corrupted, contaminated, given a particular shape and form which is not its true form and shape.

Bodhi means coming out of the sleep called mind. Patricia means of noble birth, an aristocrat.

As I see it, only Buddhas are real aristocrats, because they are twice born. The first birth can never be noble. Whether you are born in a very rich, ancient family or in a very poor, unknown, anonymous family, you are born alike. The ordinary birth cannot make anyone noble. One has to wait for the second birth.

Jesus says: Unless a man is born again he will not enter into my kingdom of God. He does not mean that you have to die first and then be born again; he means herenow, without dying, without leaving this body, you can be born anew, you can have a new being. That new being is noble, and that new being comes only through bodhi, through awakening, through awareness, through meditation, through enlightenment.

Hence I say that only Buddhas are real aristocrats. Jesus is an aristocrat, Buddha is an aristocrat, Lao Tzu is an aristocrat, although Lao Tzu was born poor and Jesus too was born poor. In the ordinary sense only Buddha was an aristocrat, because he was born as a prince, but Jesus was a son of a carpenter and nobody knows about Lao Tzu's parents; they must have been absolutely anonymous. At least Jesus' father's name is known -- he must have been a good carpenter at least! But Lao Tzu's father, not even his name is known or where Lao Tzu was born, to whom he was born. He must have been absolutely anonymous, poor. But I call them aristocrats, of noble birth because of the second birth.

Sannyas is a preparation for the second birth, for the real aristocracy.

Nityam... Just as the mind is a state of sleep, a dream, so the phenomenon of time is of the same illusory nature. Man lives in time but is not part of time: man is part of eternity. Time is only a dream, eternity is truth. It is just as every night you fall into dreaming and you live in something which is unreal, but while you are in it, it looks real. Only when you wake up in the morning do you become aware that it was all unreal: your suffering was unreal, your joy was unreal. If you were a queen in the dream it was unreal or if you were a beggar it was unreal: all was unreal. And the moment you know that your joy and your suffering, all were unreal, then there is no distinction between joy and suffering -- if both are unreal.

The same is the experience of those who have really become awakened, those who have become Buddhas, those who have become awakened from the continuous occupation of the mind, who have gone beyond the mind. The moment they go beyond the mind, the whole phenomenon of the mind becomes unreal.

The mind lives in time -- in the past, in the future. Time does not consist of three tenses as it is ordinarily thought because the present is not part of time; only past and future are time. The present is the penetration from the above; the present is part of eternity. Hence, to be in the present is to go beyond time and beyond mind, and to be in the present is to be awake. To be awake is to know that whatsoever has been happening in the mind -- all the joys and all the suffering -- are all dreams. Hence the mystics call the world maya, illusion, a dream phenomenon. It is exactly so.

But while you are in it, you cannot accept that this is unreal -- only when you are awake. Then there is no need to convince you; you yourself know that it was unreal.

To be a sannyasin means that you are trying to wake up. Sannyas is nothing but a methodology to help you to wake up. To be in time is to be asleep: to be awake is to be in eternity.

Anand Frauke... Bliss is possible only when one is egoless. It is ego that pretends to be big, important. It

always carries that idea that 'I am more special than others.' Even if it becomes religious, it carries the old aura of holier-than-thou. But then you miss the whole point. Bliss will not happen to such a person who thinks himself big. The bigger the ego, the less is the possibility of God penetrating you. The smaller the ego, the more spacious you are, God can enter; and if there is no ego at all, then you are available to God. In your utter emptiness, the totality of God can descend. That's the experience of enlightenment: when your emptiness meets the fullness of God, when because of your emptiness you become full of God.

Anand Christoph: Carrying Christ in your heart... And to carry Christ in your heart means carrying the essence of all the Buddhas, carrying the perfume of their being, remembering them and remembering that you are also to become one, that you have the same potential.

Innes... Meek, pure, sacred -- they're all possible explanations of Ines. But meekness is not something of a means but the end itself, hence the use of present tense: if you are meek you are already in the kingdom of God. Being meek means being in the kingdom of God. Then there is no question of future -- not that you shall be; you are immediately.

This significance he has not given to any other quality and I totally agree with him, because to be meek means to be egoless. And the moment there is no ego you can't avoid being in paradise; even if you try you cannot get out of paradise. You cannot escape from God; no effort can ever succeed if the ego is gone. The going, the disappearing of the ego suddenly wakes you up and you find yourself surrounded by God from all sides -- engulfed, encompassed.

The second meaning is pure; the person who is meek is bound to be pure. Purity is not something cultivated by the ego. It is something which springs up in you when the weight of the ego is removed. It is like a fountain: it is already there, ready to burst forth, but a rock is preventing it. You remove the rock and the fountain starts flowing. Purity is your inner essence: the ego is preventing it from flowing into life.

And the third meaning is sacred. If one is meek and if one is pure, then one is divine, one is godly, one is sacred. Then one's whole life is a sacred phenomenon. It is no more mundane. He may be doing the same ordinary things, but because he has changed whatsoever he touches becomes sacred. Wherever he moves becomes a temple; wherever he sits it is holy land. His presence makes everything sacred. He becomes alight; and he is not only enlightened, he starts enlightening things and people.

It is a beautiful name, and with these three qualities there bliss is just a byproduct.

Pragyano... Wisdom happens through meditation, and bliss also happens through meditation. Both the flowers bloom on the same branch.

Buddha has said that if somebody is wise and not blissful, then be aware: his wisdom is false. It is knowledge, it is not wisdom. And if somebody is blissful and not wise, beware: his blissfulness is just an illusion. It is not true, because if it is true, it is bound to be followed by wisdom.
Remember these two things, which in the ultimate sense are not two but one.

Devaprem... Because we're all born with the ability to love, nobody has any excuse not to realize God... If one can avoid ego trips, love starts growing of itS own accord, and soon you are uplifted by love. Soon you are no more part of the mundane world; you enter into a new dimension, the dimension of the divine.

Love more, love totally, love unconditionally. Love without asking anything in return and a thousand and one blessings will be yours.

Divyam... God is not a search of the mind, it is an adventure of the heart... philosophy is of no help. Only religion can lead you, can guide you, to God. The difference between philosophy and religion is the difference between the head and the heart; it is the difference between logic and love.

Never think about God in terms of logic. No argument can prove him or disprove him. It is a feeling in the heart; it is the opening of the heart like a flower. It is beyond the comprehension of the mind, it is supramental. It is something so far away from the mind and so above it that the mind cannot conceive what it is all about.

So this is the first thing for a sannyasin to remember -- that God is a love affair. And one has to be utterly blind to jump into it -- blind in the sense that the mind is no more functioning. The heart has its own eyes. The mind looks outward, the heart looks inward. The mind opens to the world, the heart opens to your inner core, and God resides in the innermost sanctum of your being. Everyone is a temple of God.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #56
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[Benoit... God's giving and our ingratitude.]

Each moment is so precious and brings so many surprises, but we are fast asleep. The guest comes, but the host is asleep. The guest knocks at the door, but the host is deaf. Otherwise the whole existence is continuously giving us a thousand and one gifts, and we are not even thankful to it; we go on complaining. Man only knows how to complain, he has completely forgotten how to be grateful. To be grateful is the very source of religiousness, the very foundation, and to be complaining is to be anti-religious.

Religion is nothing but the feeling of gratefulness towards existence, and the feeling can arise only if we become aware of what existence is giving to us. We have nothing to give in return, hence we feel in deep gratitude. We are not worthy of it all, we don't deserve it; still those flowers bloom, still the sun rises, still the moon comes, and the stars... still God goes on giving, whether we take any note of it or not.

Once you start taking note of it, your life will be transformed. Slowly slowly you will see all negativity disappearing, all darkness disappearing, all death disappearing. Then there is only eternal joy. Millions are its forms, but the dance is the same and the dancer is one. That dancer is God. We are part of his dance.

Satyo Nicolaas: the mind loves to live in lies... It can only live in lies. It fabricates fictions and remains surrounded by its own garbage. It cannot withstand truth. It is like darkness: it cannot withstand light. The truth is the phenomenon of the heart, it has nothing to do with the mind at all.

Mind even starts creating theories about truth. All that is guesswork, dreaming; it has nothing to do with truth. It is about truth, and whatsoever is about truth is not truth itself. Mind is very articulate in creating patterns of thought, very logical patterns, very systematic.

Down the ages mind has created many systems of thought, but all are fundamentally rooted in some lie. The structure is so logical that it can befool; it has befooled millions of people. You may never be able to find out that the foundation stone is a lie, that the very premise is a lie. You may be lost in the structure and its beauty and its systematizing, its logic, its reasoning, and the structure can be really complicated.

For example, the Hegelian philosophy. It has a great structure. You will be lost in the jungle of the words and you will never come to know that in the very beginning there is no truth. The seed is missing and the tree is there. The tree is bound to be just imagination.

Truth is the experience of the heart. The experience of love is truth, not the conclusion of logic. So immersing oneself in love, dissolving into love, is the way to truth. It is not a question of thinking about it: on the contrary, one has to stop all thinking so that one can feel more, so that the energy involved in thinking is released and can become feeling, so your heart is overflowing with energy.

In those moments when the heart is overflowing with energy there is a contact with existence; your heart starts beating with the heart of the universe. Those rare moments have truth in them. The experience of the harmony between your heart and the heart of the universe is what I call the ultimate truth. It is a musical experience, a poetic experience, an experience of love!

Sangit Narayana -- from the mire of the mind to the music of the heart...

Music comes closest in expressing God because music has no words in it; it is pure sound. Hence music can penetrate through the mind to the heart. The mind cannot comprehend music; it is beyond it, it is something illogical. And because the mind is incapable of doing anything with music it cannot argue with it; it cannot be for or against it. It is simply impotent in encountering music, and the impotence of the mind becomes the power of the heart. Anything that makes the mind feel impotent and makes the mind feel that it is inadequate is tremendously significant for the heart, because in those gaps the heart can take possession of you. That's the beauty of music: when you are lost in music, you are closest to God. Just a little more, a few steps more, and you will enter into the temple.

Music was invented by the mystics. Basically music was part of religious discipline. Slowly slowly it became separate, became independent, and that was a calamity for both -- for music and for religion both -- because without religion music is just sound without any significance; and without music, religion is nothing but theology, logic-chopping, with no heart, with no beat, with no life. Without music religion is dead and without religion music is mundane. When they both meet, something beautiful is born: an alive religion, a sacred music....

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #57
Chapter title: None

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Anand Norbert... The three dimensions of bliss

The first dimension is peace, absolute peace, as if the lake of consciousness is without any waves, without any ripples even.

The second dimension is joy: joy for no reason at all, joy not caused by anything from the outside, joy simply arising out of you mysteriously, for no reason, with no cause at all -- uncaused joy.

And the third is love, love not as a relationship but as a state of being. Not that you love somebody in particular but that you are love.

This three-dimensionality has to be understood to understand what bliss is all about. This is the real trinity: peace, joy, love.

And norbert means divine brightness. When one is blissful one is luminous, one is full of light. That light cannot be hidden, it expresses itself. There is no way to hide it. Bliss creates in you a light that shows forth. It makes your whole being a flame, and that flame will enlighten your path. It can also help others to find their path.

Unless one knows bliss, meditation, silence, prayer...

It is because of this phenomenon, that God is gracious, that man can hope, otherwise there is absolute darkness. There is only one small sight, a distant, faraway star -- that is God's grace.

Jesus says: "Ask and it shall be given, seek and ye shall find, knock and the door shall be opened unto you." He is simply saying that God is gracious.

Anand Willem... We can choose to accept or reject the gift of bliss...

It is not a question of finding it somewhere other than within you. Each moment brings two alternatives, each moment is an either/or: either be blissful or be miserable. And the decision is yours. Whatsoever you choose, you are responsible for choosing it. The ordinary mind goes on throwing the responsibility on others, hence it remains in misery. Its very vision is fundamentally wrong; the responsibility is one's own. If you are miserable it is what you have chosen to be. If you want to be blissful you have to be consciously, deliberately aware not to choose misery any more.

Each time and each moment wherever the possibility arises of choosing between the two, always choose bliss. Slowly slowly it becomes a natural phenomenon: you simply choose the blissful one. You simply forget about choosing the miserable alternative. Each moment opens two doors: one is heaven, another is hell. People go on entering into the door which is hell -- that too is just out of habit. They have become so accustomed to it, so much so that they can't see the other door; they have become blind to the other.

Being a sannyasin means becoming aware that the other door is very close by. The difference between the door called hell and the door called heaven is not much -- a very small fence divides them. They are not far away; it is not that hell is somewhere deep down below the earth and heaven somewhere above in the sky, no -- they are neighbors.

From this moment resolve to always choose bliss, and whenever you forget and by mistake you choose misery then don't throw the responsibility on others. That creates bondage and then you become a helpless victim. What can you do if others are making you miserable? You lose your freedom. But if you say that "It is my choice to be miserable," even in misery, you are free!

If you consciously enter into a prison knowing that it is you who is choosing the prison, then even the prison is not a prison because it is your choice and you have chosen out of your freedom. Choice is freedom; and when the freedom is there why not choose bliss?

One simply needs to learn the language of bliss. Meditation is the alphabet of bliss, the grammar of bliss, the language of bliss.

Prem Daniel... Love and God are synonymous

Love is a basic need, God too is a basic need; no one can live without God.

The people who try to live without God create their own gods. Money can become your god; power can become your god. Marx, Engels, Lenin -- the unholy trinity -- can become your gods. But man cannot live without gods. Either you go to Kaaba or to Kashi or to the Kremlin; either you go to Mecca or to Moscow. But man cannot live without religion, it is such a fundamental need. The reason why it is so fundamental is that God is nothing but another name for love. The body needs food and the soul needs love.

And Daniel is also a beautiful name; it means God is my judge. The full name will mean: the god of love is my judge. There is no need to be afraid because love can only be compassionate. Love cannot condemn, it is impossible for love to condemn; it can only forgive.

Rejoice that the god of love is your judge. That is the greatest hope for man. Otherwise man commits so many errors: if God is only a cold judge then there is no hope. God is in passionate love with his existence, hence immense forgiveness goes on flowing from him. He comes like a flood and takes all your sins and errors and mistakes away. The moment he starts pouring on you, showering on you, you are cleansed of all dirt, of all dust.

Hence there is no need to be worried, no need to be obsessed by the idea of sin, no need to be afraid of committing errors and mistakes, because God is a god of love and you can depend on his compassion. You can commit as many mistakes as possible, still you are forgiven; you are already forgiven.

Committing mistakes is a way of learning; without mistakes nobody can learn. Committing mistakes is a way of growing; without mistakes nobody can grow. So commit as many mistakes as possible, but remember only one thing: don't repeat the same mistakes again and again, because then you don't learn. Then the mistake becomes mechanical, it starts repeating itself. That is sin. In my vision, that is the definition of a sin: when a mistake becomes so ingrained in you because you have repeated it so many times that now you need not do anything for it; it repeats itself, it has become autonomous. Then it is a sin.

A mistake committed unconsciously many times, repeated many many times, becomes second nature; then it is sin. Otherwise each mistake is beautiful. If done once, and done consciously, you always become more rich than you were before you committed the mistake. You are richer for it: you are more alert, aware. You have seen more of life and slowly slowly as you grow, less and less mistakes... The moment your

growth has reached to the point of the explosion called enlightenment, then no mistakes are committed. Then life is spontaneous, a simple flow... very ordinary, yet very extraordinary too.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #58
Chapter title: None

28 September 1979 pm in Chuang Tzu Auditorium

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Video: No

Prem means love, but love with a difference -- not the love that we know but a love that is almost unknown to people.

People misunderstand their lust as love. The biological urge is not equivalent to love. Love is not biological, but spiritual. The biological urge can become a foundation for it, and it is a very solid foundation, but it is not all. One has to go through it only to go beyond it. If one moves in a circle and never goes beyond it, life is wasted.

Life is not only biological; that is the first plane. The second plane is psychological and the third plane is spiritual. Hence love also has three dimensions: the biological, the psychological, the spiritual.

The biological is well-known; everybody is born with it. It is inborn; one need not learn about it. The psychological is a little more difficult. One is in love with music, that is psychological. Or one is in love with poetry, that is psychological -- it has nothing to do with sexuality. But when one is in love, not with anything in particular but simply in love, when one becomes love, then it is spiritual. The biological has an object -- the other, more particularly, the body of the other.

The psychological has also an object -- refined, more subtle -- poetry, music, painting, sculpture, but still there is an object. It is not visible, not graspable, but the object is there and can easily be comprehended. It is comprehensible although invisible. But with the spiritual the object simply disappears. It is there no more. Love is there like a fragrance arising out of your being, unaddressed, not in any particular direction, not towards something or somebody: you are simply love energy. That's what I mean by prem: the ultimate height and depth of love.

And Paritosha means contentment. One comes to contentment only when one has come to this kind of love, to this plenitude of love, to this height and depth. Then there is immense contentment. All discontent that we have known before disappears. One is soaked with contentment, each fiber of one's being dances with contentment. There is great harmony felt within and without. Love brings contentment, and contentment helps you to drown yourself in existence; then you are no more separate.

The ego arises out of discontent, the ego exists as a discontent. The ego is a complaint against existence. When there is nothing to complain about the ego cannot exist, there is no nourishment for it. The ego exists with "No: I don't want this, I don't want that. This is not for me. I want more; it is not enough." These are the ways of the ego to nourish itself. When you say 'I am absolutely happy with things as they are,' the no has disappeared; yes has arisen in you.

To say yes to existence is to be a sannyasin. To say amen to existence is to be a sannyasin. But that is only possible if one knows the highest form of love.

Love brings contentment, contentment brings God in!

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #59
Chapter title: None

29 September 1979 pm in Chuang Tzu Auditorium

Archive code: 7909295	
ShortTitle: UPSET59	
Audio:	No
Video:	No

[A sannyasin asks of her three-year-old daughter, that she hates going to school and what to do?]

That's very good! Every alive child hates school and education... just teach her whatsoever you can; no need to send her to school. In fact if all the schools, colleges and universities are closed for at least one hundred years humanity will be far better. So don't be worried about it!
(To the child) You are perfectly right!

Prem Ramo: love is God... If there was no love, there would have been no possibility of the idea of God.

Man has stumbled upon the idea of God because of love. In love he has found such rare moments of such incredible ecstasy that there is no other way to explain them than to believe in God. Love is the window from where the first glimpse of God reaches us.

But many people live with closed windows, hence they go on asking "Where is God? What is the proof of God?" And all the time God is knocking on their windows, on their doors. But his knock is soundless: he does not shout, he only whispers. He comes like the sunrays. When in the morning sunrays come they simply wait near your door, patiently. Whenever you open the door, they will enter.

That is one thing, a good thing, about Japanese: they never stay for a few weeks; they stay six months, nine months, one year, two years.

Dwariko... God is the host of the inn called bliss: cross the threshold...

Bliss is the whole alchemy of transformation. It dissolves your ego, it dissolves your mind. It dissolves time: it takes you beyond both mind and time. And that is the world of God, of truth.

Learn to be more and more blissful. Don't search for any reason to be blissful. Those who search for any reason to be blissful can never be blissful; they will always remain miserable.

The first lesson in the art of bliss is that it exists for no reason at all. You can simply be blissful -- no excuse is needed. Of course it looks very mad to the mind. If you start simply laughing for no reason at all, people will think that you are insane. If you start dancing for no reason at all, people will think that you have gone crazy. But one has to be courageous enough to be crazy if one wants to be blissful.

Laugh, sing, dance, for no reason at all... just as birds sing in the morning and the flowers bloom and the stars shine and you cannot ask them why. This first lesson learned becomes the foundation, and then everything else is simple; only the first step is the most difficult.

Anand Duilio: Once you know the art of bliss don't forget to share it...

Share your bliss, because that's how it grows. The more you share it, the more you have it. It belongs to a totally different law of life. There is a law in economics that if you share something you lose it, hence economics teaches you to hoard: only by hoarding can you have it. Economics says: You cannot eat your cake and have it too.

But there is a totally different plane of existence where things become rivers; there is a world where you can eat the cake and have it too! Not only that: the more you eat it, the more you have it! And that is the world of the sacred.

Bliss is the cake. Not only do you have to eat it -- invite people to eat it and you will be surprised: the more you share, the more it is showering on you. Once it is known all miserliness disappears; and not to be a miser is to be religious, not to be a miser is to be open, not to be a miser is to trust. All these things start happening when you learn the art of sharing.

So if you have a song to sing, share it. If you have a dance to dance, share it. Never accumulate your blissful moments -- spread them far and wide. Give your love even to strangers. Don't make any conditions on it: giving is the thing. To whom it is given is irrelevant. If you cannot find anybody, throw it to the rivers, to the rocks, to the trees, and existence will return it a thousandfold.

That's the only way to become really rich. That is the way to possess the kingdom of God.

Gabriele... Discover the truth and become a messenger of God...

Truth is not human. Man cannot invent it, man has to discover it. It is already there -- it is just that we are blind to it, deaf to it. We don't have the right heart to feel it.

Because man cannot create truth, he is more interested in lies than in truth. Lies give him the idea of being a creator; they are very ego-fulfilling. Although they create hell for him -- they create misery to no end -- still, man is deeply interested in creating lies for the simple reason that he feels that he is the creator, that he is somebody, that he is not just part of creation, that he is more powerful than just being a part of creation; that he is separate, that he has an ego, his own identity.

Hence the poets and the painters and the sculptors and the musicians and the actors all feel very egoistic because they can create something. It is very rare to find a humble artist. If you can find a humble artist then you have found real art.

It is because of these egoistic artists that Plato in his Republic denies entry for poets. He says "In my Republic" -- that is his Utopia, his world of vision -- "poets will not be allowed because they fabricate lies." And ninety-nine percent he is right; ninety-nine percent of poets and artists and singers and dancers are living lies. The basic lie is that "I can create something." The basic truth is that God is the only creator; we can be at the most the mediums for him.

Truth is to be discovered, not created, and the only barrier in discovering it is the ego; that is the curtain over our eyes which prevents discovery. One has to be humble, egoless, a nobody, anonymous, a nonentity, and then one becomes a vehicle of God.

Gabriele also means a messenger of God. If truth has been discovered, you become the messenger of God. And gabriele also has a third meaning -- that God is my strength, that I am not separate, that I am just a leaf in the tree of God, that I am part of his will, I have no will of my own.

And this is what sannyas is all about: discovering the truth and becoming a messenger of God.

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Chapter #60
Chapter title: None

30 September 1979 pm in Chuang Tzu Auditorium

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Anand Upale... Bliss is the object of our search...

The problem is that the more you seek it, the less you have it; everybody is seeking it, hence everybody is missing it. It is not something to be sought, it is not something that can be sought, it cannot be made a goal. For certain intrinsic reasons bliss is irreducible to a goal, because the goal is in the future and bliss is always in the present.

The goal is part of the desiring mind and bliss is a state of no-mind. Desiring is a barrier: non-desiring is the bridge. And all goals are egoistic because they are ambitions. Ambitions are shadows of the ego, and wherever ego is bliss is not. When the ego completely disappears, when not even a trace is left behind, bliss is found. Even to say that it is found is not exactly right, because it is our nature; we don't find it because we have never lost it in the first place. We have only become oblivious to it, we have become unconscious about it. We have gone into a deep sleep and we are dreaming all kinds of things. Because of our dreaming and sleep and unconsciousness, the bliss remains unexperienced. Otherwise it surrounds you.

As the fish is surrounded by the ocean, bliss surrounds your being, as the fish is made of the ocean, is born in the ocean and one day will disappear in the ocean... The fish is nothing but a wave of the ocean, a wave that has become incarnate.

That's what we are: waves of the ocean of bliss. Remember it and by and by let the ego disappear, desire evaporate, mind dissolve. And suddenly, you are in what Buddha calls the land of the lotus paradise. That is his name for bliss.

Jesus' name is "the kingdom of God", but it is better to simply call it bliss, because metaphors can mislead.

Prakash Sandesh: messenger of light...

Now even physicists agree with the mystics that the world consists of light, that even matter is nothing but condensed light. Light may become the bridge between mysticism and science because that seems to be the only point on which there is absolute agreement. Mystics have always known that we are made of the stuff called light; science has just now become aware of it. Their approaches are different: science has come to this understanding through objective experimentation, mystics arrived at it through subjective experience.

"Experience" is a religious word; parallel to it is "experiment" -- that is a scientific word -- but sooner or later experience and experiment have to meet. The meeting will release the greatest revolution in human history. That will also be the meeting of East and West, of the feminine mind and the masculine mind, of yin and yang, of the inner and the outer, of the mundane and the sacred.

Try to find light within yourself. When you first enter your inner world you will find only darkness and nothing else. Don't be in a despair because of darkness. Darkness is the beginning of light, darkness is hidden light. Darkness is the womb of light. When you start seeing darkness inside, remember, you are on the right track. You have already discovered the mother; you will find the child soon. Darkness is like a mother to light: light is born out of it. There is no antagonism, no enmity.

First the meditator experiences darkness and if he goes on and on praying, hoping, waiting, soon the dawn... When the darkness is the densest, the dawn is the closest.

Don't Look Before You Leap

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Don't Look Before You Leap

Chapter #1
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1 July 1978 pm in Chuang Tzu Auditorium

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Prem means love, renu means dust -- love dust.

But once dust is of love it is divine. Love transforms it: then it is no more dust; it is dust only if love is missing. If love is missing then man is nothing but dust. Once love enters into life, dust becomes aflame with the divine. The only transforming force is love.

Prem means love, shikha means flame -- a love flame. Love happens like a flame: it is a flame in the heart. It is fire, although cool. It is fire, it burns, but it gives a new life too. It is death and resurrection both.

Veet means beyond, manohar means man -- beyond man. Man is a paradox: he can only be man when he surpasses himself Man is not born as man but only as an opportunity. One can be, one can miss it too. It is not a certainty, it is not a given fact -- it is only a potentiality, and there is every possibility to miss it. The majority of people miss it, and the fundamental reason for their missing is that they think that they are already man. Nobody is born as man. The form is there, but the soul is not. The body is there, but the spirit is lacking.

So as man finds himself, he has to continuously transcend it. In that very transcendence, he really becomes a man; that is the paradox. By continuously transcending, one arrives at one's reality.

I call it a paradox because the being is revealed only through becoming. Man's way to being is through becoming. Never take yourself for granted -- that's where millions are stuck.

A rose bush is born as a rose bush, but not man! A camel is born as a camel, but not man. Man has some speciality about him. He is born as a surpassing, as a transcending energy. There is no end to his growth, he can go on growing; this is an infinite process.

Friedrich Nietzsche has said 'That day will be the most unfortunate when man will not look beyond himself, when man will be smug and satisfied with himself, when the arrow of man's desire will not move towards some unknown star, when man will think "This is all there is."'

I agree totally with Friedrich Nietzsche about this. That will be the most unfortunate day, but that unfortunate day has always been here for the majority. Only a few people have transcended. Those are the Buddhas, Christs, Lao Tzus, Zarathustras.

Become a man who is constantly transcending himself. Let every sunrise see something new happening to you. Keep constantly growing. Never be satisfied with the inner growth. Remain in a constant discontent as far as the inner is concerned. People are upside-down. With the futile, non-essential, trivial, they are very discontented, and with themselves they are very contented. This is being upside-down.

Be contented with the useless. How much money you have doesn't matter; be contented with it. If it satisfies your basic needs, it is enough. Be contented with the house if it gives you a shelter -- it is enough -- but don't be contented with your inner soul, because it can contain god! It is meant to contain god... less than that will be a state of misery.

Deva means divine, sareela means body -- body of the divine. The body is the temple, it is the shrine; god lives in it. It has to be respected... it is sacred. But the religions in the past have condemned it very much. Because of their condemnation man has become split; they have created a conflict in man's being. They have conditioned humanity to think that the body is the enemy -- one has to fight with it, one has to crush it -- that the body is the barrier between you and god. This is utter nonsense. The body is the bridge, not the barrier. It is god's creation. How can it be against god? God has chosen it to live in as consciousness. It's god's play.

Because of these teachings -- utterly false -- man has become almost identified with the mind, and the body has become, slowly slowly, insensitive. Man has become afraid of the body too. Because of the fear, the body has lost its joy, its celebration; it has become thick. And because of the fear, the body lives only at the minimum. The mind does not allow it to dance at the maximum, and only at the maximum dance of the body does the meeting with god happen.

I am all for the body, I am all for the earth. The earth is divine, the body is divine. And we have to search for god, not against the earth but through the earth. The earth has to be used as a passage and the body has to be used as a ladder. Once this is understood, life is no more a struggle. Then it is a dance. The consciousness and the body can dance together, hand in hand, and slowly slowly that great synthesis arises where consciousness and body are not two things but two aspects of one energy. That is the state of realisation, of enlightenment.

It is difficult to drop the conditioning because it is very ancient, but it can be dropped and it should be dropped, because without dropping it there is no growth possible.

And the priests of all the religions have taught it; it is one of their trade secrets. Once a man is in conflict with his body he can never be happy, and when he is not happy he is in the hands of the priests. Only unhappy people go to the temples, to the mosque, to the church, and only unhappy people think of after-life. Only unhappy people think of, create, paradises in their imagination. Only unhappy people can be persuaded to sacrifice their lives for foolish goals. So the basic secret of the priests' power over man is to make man unhappy. And this is the only way to make man unhappy -- to create a division between the body and the man; then he will never be happy. You have broken him into two, you have broken the unity. And joy arises only in unity; out of disunity there will be only misery. A miserable man is bound to seek the priests, somebody who can help. First create the disease and then advertise the medicine; that has been the way of the religions up to now.

When I say 'priests' I don't include Jesus or Buddha or Krishna. They are not priests -- they are prophets. And that is the distinction between a priest and a prophet: a prophet is here to help you to become more blissful and the priest is here to exploit your misery.

So let this be my message: love your body, respect your body. In that very respect you will love others' bodies and you will respect others' bodies. In that respect you will respect the very earth you walk upon. If one is in deep harmony with one's body, one automatically becomes harmonious with nature. The body is the closest point to nature. Then ripples go on spreading and dance arises. That dance is prayer.

[The new sannyasin says she has been living with a man for a year who likes to be with other women also, and she does not know how to handle her jealousy.]

It is always difficult for a woman unless she also starts loving people; otherwise it will remain difficult. He cannot be prevented, and to prevent him is ugly also. Then you are destroying his happiness, and if his happiness is destroyed, he will take revenge on you; he will not feel so loving. If you try to dominate him, to prevent him from going here and there, he will feel suffocated.

The problem is that down the ages man has always lived that way. And woman has never lived that way -- for a few reasons. Firstly: in the old days, the problem was the child -- if she gets pregnant then she will be in trouble -- so it was a question of security, finance, and everything. Secondly: man himself has been teaching woman to be pure, to be virgin, always to love one person. Man has been using a double standard: one standard for the woman another for himself. The woman has to be pure, devoted, surrendered. And man? They say 'Boys are boys.'

Man has kept all freedom for himself. And he could manage to in the past because the finances were in his hands. So financially he was powerful. He was educated, he had the job. The woman had no job, no education. Her whole world was confined to the house. She had no contacts outside the house, so it was almost impossible to fall in love. At least you need some contacts -- only then can you fall in love with

somebody. And man has created big China Walls around the woman.... For centuries Mohammedans have not even allowed their women's faces to be seen by others. And the woman was not supposed to talk to any man. A long repression -- it has gone into the very bones.

Now things have changed. Now the woman is educated, she can have a job. She is as free as man. She can meet people, she can fall in love, she can enjoy life. The problem of pregnancy is irrelevant now; the pill has been one of the greatest freedoms. But the old mind persists, and it is not a small thing -- thousands and thousands of years' conditioning. Your mother and mother's mother and all the women that have preceded you, were all conditioned, and that conditioning has penetrated into you too.

So the problem will be there unless you become very conscious and drop it. Only two are the possibilities: one possibility is to go on nagging your friend, as women have been doing down the ages. That doesn't help; that simply makes the man feel more repulsed by the woman. The more you nag, the more you throw him into somebody else's embrace, because he becomes tired, bored with you, and he would like to go somewhere and meet somebody who will not nag; and it is a relief That is not going to help and that is destructive too.

The other thing is: become courageous, tell him that if he feels like that, then take note of it -- you will also move in the same way. There should not be double standards! If he enjoys loving other women then you will enjoy loving other men. You love him but you will love other people too. Just make it clear to him, and immediately if he is afraid, if he himself is a jealous type, either he will say 'I will stop' -- but then he is stopping on his own.... Or there is no need to be worried -- you start moving also. Nothing is wrong in it!

I am not saying that he is doing anything wrong. All that I am saying is: there should not be two standards, only one standard for both. And each couple has to decide on a single standard; that is the commitment. Either you both decide that you will remain only for each other, monogamous -- good, if you both decide willingly, happily, joyously.... If it is not possible -- one says 'I would like to keep my freedom' -- then you also keep your freedom! Why be miserable? The misery arises because he is having fun and you are just sitting there thinking of him. You also have fun!

And this is not a question which is personal only to you. This is going to be the question for every woman in the future. Gather courage! I will help you -- these groups and meditations will help you. Gather courage, and tell him before you start moving 'This is going to be the case -- don't feel jealous of me.' Because men are even more jealous; their male chauvinistic ego feels more hurt: 'My woman making love to somebody else?' They start feeling as if they are not man enough. But then that is his problem. First make it clear that you are to follow a certain standard. When two persons decide to live together, then a certain rule of conduct has to be evolved. When you are alone there is no question of any rule of conduct. Just have a rule of the game, but it will be applicable to both the parties.

So whatsoever decision comes... either he decides not to go with others -- it's okay -- or if he decides that he would still like his freedom, then you are freed. Then don't be cowardly; start moving! There are beautiful people; why be confined to one? Each person can contribute something which nobody else can. Each person has such a uniqueness. Why not love many people and enrich your love ? In fact this is not against the man you love. My own observation is that if you love many many people you will be loving your lover more also -- this is a simple arithmetic -- because you will become more skillful in love. You will have many aspects of love available to your knowing. You will become more enriched and ripe, mature.

And this clinging to one person is a kind of immaturity. Why should one cling? Love is beautiful and love is divine, and all are the forms of god, so why get obsessed with one form when the form is not obsessed with you? If both are obsessed with each other, it is okay.

This is an old idea which is not scientifically true, that if the man goes and has a little affair with a woman sometimes, then his own woman will suffer; she will not get as much love as was hers. That is wrong. She will not suffer, she will get more.

And soon, seeing other women, meeting other women, again and again the realisation comes: 'What is the point? My own woman can give all this, and in a far more intimate way, with far more devotion, far more commitment. Why should I be moving like a beggar?' He will come home with a greater longing for you.

In fact, modern psychology suggests that if the marriage is to continue, a few side affairs are always good and helpful to keep the marriage running. If there are no side affairs then the marriage becomes really a boring phenomenon. It becomes so heavy -- the same man, the same woman, the same talk, the same love; everything sooner or later becomes a routine. Then the thrill is gone and all is repetitious, monotonous.

Have a good talk with him and make it clear that if he is enjoying, then you are also free. And be free!

Freedom needs a little courage, it needs guts, but you will enjoy it. And it is not going to disturb anything in your relationship; it will enhance it. You will stop nagging him. When you yourself start moving with people sometimes, you will stop nagging. In fact that's why women don't move, because then the nagging will be pointless. And they enjoy nagging -- it gives them power. If they also move they cannot make the man feel guilty. And to make the man feel guilty gives immense power. But this is wrong. Never make anybody feel guilty. If you love the person, why make him feel guilty? If he likes it this way, let it be this way! You also have a few small love affairs. That will make both of you free from each other. And when love is free and is given out of freedom, it has a totally different quality to it. It has something really beautiful in it.

Then there is no conflict, no fight, no jealousy, nothing of the sort. There is a calm and quiet, silent, relationship. When you are also moving into a few new loves and he is moving into a few new loves, both a{e always in a kind of honeymoon; meeting together is always beautiful. Then things never become old and rotten.

Just a little courage... and it will happen! Do a few groups and then we will see, mm?

[A sannyasin says: I have dropped my work.... It is a resistance I think, to the commitment of coming every day and not having a lot of freedom to just... not to come in.]

You will miss something. All those ideas of freedom and doing this and that are meaningless, because the work that you are doing is just a device. It is a commitment to me -- the work is just an excuse. And if you understand the point, you will love it. Then it will not be a work any more. It has not to be work: it is just your love for me.

But if you feel some difficulties, you can drop it. No need to work -- be free, mm? But you have been free up to now and what has happened through that? And what will you do by being free? You will do some foolish things and what else? These are just mind games that the mind goes on giving you. And the mind has to be put aside.

I am preparing you for something great, something which you cannot even dream about. And there is no way for me to tell you for what I am preparing you. It can't be told. When it happens, you will know. So those who can trust will be able to be benefitted. And those people who for some trivia will slip out, that is their decision to slip out.

So think it over -- you can have freedom if you need it.

[Osho checks her energy.]

Everything is goad -- just these few things always come to the mind. Start working... from tomorrow go to work!

And always think that work is a way to commune with me. The more you work for me, the closer you are to me. And soon you will start seeing the point of it. Otherwise how is this Buddhafield to be created? Thousands of people have to work -- I cannot do it alone.

So everybody has to contribute and everybody -has to contribute totally and absolutely. So from tomorrow start working.

[Osho gives a name for a centre in the West.]

This will be the name: Vardan.

It means blessings. Meditation is the greatest blessing there is! All else becomes possible through it. Jesus says 'Seek ye first the kingdom of god, then all else shall be added unto you.' But how to seek the kingdom of god? There is no other way than meditation, because the kingdom of god is within and meditation is the methodology that takes you within. Once you are within yourself, you have all that is needed. One becomes super-saturated, super-contented -- that is real blessing. Then there is no desire any more. Then there is no hunger, thirst for anything any more. One can celebrate... only then can one celebrate.

When there is some desire, how can you celebrate Because of the desire you are poor. How can one celebrate when one is poor ? Celebration is overflowing energy; it is possible only when one is immensely rich. Meditation makes your inner treasure available to you.

That is the meaning of vardan. Help people to meditate.

Don't Look Before You Leap

Chapter #2
Chapter title: None

2 July 1978 pm in Chuang Tzu Auditorium

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ShortTitle: LEAP02
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Video: No

Prem means love, virochan is one of the names of Gautam the Buddha. Literally it means 'the shining one'. Love radiates, love is light. Whenever there is love in the heart, it shines like a sun inside. And it is not only that you can see the light, but anyone who is ready to receive it will be able to see it. And love is true only when it radiates. Then it is a sharing, an overflowing.

Ordinarily what we call love is not real love. We are demanding, we are asking. The ordinary love is a kind of begging -- 'Give me, give me more.' The real love says 'Take out of me, take out of me more.' When love gives, it is true; when it hankers to get it is false. And when love gives it radiates, it pulsates.

Man has infinite potential to radiate love. It is inexhaustible, there is no way to exhaust it. People are unnecessarily miserly about it. They think that if they give love, that much is gone. They will have less because so much is gone. That is utter stupidity. The more you give, the more you have; the less you give, the less you have. The person who never gives love becomes loveless; he has nothing. And the person who goes on giving for twenty-four hours a day becomes an ocean of love.
Become love radiant.

Harikant. Hari is a name of god, kant means beloved... beloved.

The full name will mean beloved of god. And everyone is a beloved of god. We are here because god loved us. Just our existence is enough proof that this cosmos needed us. We are not accidental, we are essential. It is not just a coincidence that you are. You are a must. Without you the universe will be very much less. And it is not a question of becoming egoistic, because this is true for all, not only true for you.

A small pebble on the shore or a grass leaf -- they are needed in existence as much as the greatest emperor, the president of a country or the richest man. All are needed equally. Existence is immense equality. There is no higher and no lower; there is no hierarchy at all. The smallest grass flower and the biggest one-thousand-petalled lotus are the same. God showers on both equally. For god, the sinner and the saint are not separate; there is no distinction. When the sun shines, it shines on both, and when the moon is there in its utter beauty, it is for both.

Once this idea sinks deep into the heart -- that one is not unessential -- a great respect for oneself arises, and not only for oneself: a great respect for all too. That's what Albert Schweitzer used to call 'reverence for life'. And reverence for life is real religion -- when you respect all and everything, with no idea about who is lower, who is higher, who is great, who is small, with no idea about who is needed, who is not needed. When you respect all with any conditions, that's what love is, what religion is, what prayer is.

Chinta means awareness, contemplation; mani means diamond -- a diamond of awareness. And that is the only diamond there is, because that is the only treasure. All else is just illusion, because death will take everything away -- it is momentary. One can brag about one's riches, power, prestige, but then death comes

and in one stroke all is destroyed. The whole edifice disappears in a single moment and all the great castles that you had made in the air and for which you had sacrificed your whole life are gone forever.

The only real wealth is that of awareness because death cannot take it away. And that is the only thing that death cannot take away, because one can be aware even while one is dying. Dying, one can remain aware. Hence in the East awareness is called the real diamond: chintamani. One who has this diamond is rich. One who has not this diamond is poor, is a pauper.

[A sannyasin, returning to the West, asks if she should take a three year course to be a handicraft teacher. Osho checks her energy.]

If you can manage three years training, it is perfectly good, but my feeling is three years will be too long. And don't you want to come back here permanently? Mm? That will be far better -- finish things there and come here!

And all that is there in your energy which you are translating as the desire to do some craft work is: you want to do something with the hands. The energy wants to move from the head to the hands, that's all. Gardening will be good, farming will be good, working with wood, sculpture -- anything with the hands, so the head can be put aside. That's all there is. You are translating it as if it is a need to do some handicraft and teach; but the teaching will again become part of the mind. Whether you teach handicraft or anything, teaching is from the head.

And three years is too long a time. My own feeling is that you go, finish things there, come here, and I will give you some work with your hands. So you become part of the new commune. When are you leaving?

[A sannyasin, just back from the West, says he feels a sense of incompletion about the relationship he finished with his wife two years ago. Osho checks his energy.]

It is just a guilt feeling. Simply drop it. Don't go on carrying it -- it is futile. But that's how people live: they never finish anything, and unfinished things go on accumulating. People remain so involved in the past, that's why they cannot live in the present. One part is hanging somewhere, another part is somewhere else; one part may be still a child, another part has become adolescent, the third part has become young, the fourth part is already old. So man remains a mess, not one piece, and that is the root cause of misery.

And now it is not for you to do anything. The woman has finished with it. Why create trouble for her again? Finish it! Always remember that when something is no more a joy, put a full stop to it, close that chapter..Very few people know how to close things. It is very simple to start a thing -- any idiot can do that -- but to finish a thing beautifully, gracefully, needs a wise man. So it is rarely that people finish things -- everything goes on and on and on, and they are lost in the jungle of it.

It is not love. If it were love I would have told you to approach her again. It is just a guilt feeling somewhere deep down: you are feeling that you betrayed her, that it was not good of you, that you have done something wrong to her and you would like to compensate for it. But you cannot compensate -- you can only hurt her more. Don't open the closed wounds again. If it is finished, it is finished. You can be friendly to her but don't start any relationship with her again.

If you do, you will be hurting the woman that you are living with, so you will create more confusion. Then after two years you will start feeling guilty about this other woman -- then it is too late. There are a few people who always arrive when the train has left. They always reach the station when the train is moving out from the platform. Don't be that kind of a person.

If you are feeling guilty you can go to the woman, apologise. Say to her 'I feel a great desire to apologise.' That's all... that's all that I feel in your energy. And this can't create any relationship. If because of guilt you create a relationship, soon you will start taking revenge on her, because it is because of her that you felt guilty and you got into this mess again.

These are vicious circles. Just a good apology will do. You can cry and weep and you can say 'Forgive me -- I was not up to you.' But what is finished is finished, and it is never good to cry over spilled milk....

[A sannyasin had previously written to Osho about her alcohol problem. She says she wants to be drunk on Osho instead. Osho checks her energy.]

You will get drunk on me -- don't be worried, mm ? And it is very easy to drop your alcoholism... it is not a problem. It is just an old habit -- there is no need in your energy. And it has not got into your system at all. It is just an old habit; one can go on doing it mechanically. When it gets into the system of a certain person then it is difficult to stop it -- it becomes a chemical need. It is not so in you; your energy is completely free of it.

So simply stop it. Don't think that you have to stop slowly slowly; from this moment forget all about it. And for a few days, when doing nothing, sitting alone, the idea will come, but don't be worried about it. Dance, sing when the idea comes, and then in six weeks it will be completely gone. But don't go on prolonging that habit. It is utterly useless, and not only bad for the body but bad for the spiritual growth -- and that is the real thing to be considered.

And whenever you feel that the desire is too much, you can ask for a darshan and just sit there and I will make you drunk!

[A sannyasin, who is leaving, says he doesn't know how to show his parents that he loves them... or anyone else. Osho checks his energy.]

You do one thing -- it is possible, more so, because now you are a new person: when you go back, make it a point that everybody feels that the old person is dead. You are a sannyasin now, with a new name, with a new identity, with a new vision and a new style of life. It is very difficult to change an old person -- that is kind of renovating an old building. It is easier to make a new building. If you were going just as you were of old, it would have been very difficult for you to bring about such a drastic change in your pattern.

You have never shown love. You have always been shy of showing love. You have always thought that showing love is a kind of weakness. You have been strong, hard, independent. Love makes you feel dependent, because love is a need. You have tried to live on your own, as if you don't need anybody, but that is utter nonsense. Even god needs the existence. He cannot be without it; he will be very poor without it. We are all interdependent. Existence is a kind of interdependence. Nobody is independent and nobody is dependent either.

But from your very childhood you must have got the idea that to show love is girlish, feminine -- one has to be a man, hard, strong, of steel. And you have managed. You are carrying an armour around you; you are always surrounded by a kind of China Wall; nobody can penetrate you. But then you will suffer, because you are imprisoned in your own idea of protection and safety, of independence.

Now it is possible to change. Just go and tell them that you have changed completely, you have dropped the old pattern. Now you feel you are interdependent. Now you feel that love is a need, a must, and that the people who don't love are dead. And now you have taken something of the East into you -- that's what sannyas is. So when you go, touch the feet of your mother, your father. They will be shocked and surprised, but tell them that this is the way a sannyasin is supposed to act. Start by giving respect and then things will start happening.

It is really the *first* thing -- how to start -- that is important; then things follow. Start by touching the feet of your father and your mother, and if while you are touching their feet, you feel like crying, cry. Become a child again, and they will be immensely happy. Maybe for the first time they will be shocked a little -- what has happened to their child ? Because they expect you to be just the old; you are not. And then don't stop there. Meditate, sing, dance, hug them, talk to them. Tell them about me and what has happened here; invite them to come here some time.

Now you have a message too -- you have something to convey. Take the books, take the tapes, the music tapes, put the music on, start dancing. Forget all that nonsense that you have been carrying up to now. It is only a question of how to start anew. And my feeling is that if you touch their feet and tell them that now you are no more the old person, if you tell them your new name and tell them that the old is gone, things will start happening. One thing leads to another. If you really want it to happen, it will happen.

And it is worth trying, because there are millions of people who have not loved their parents, and when their parents die they suffer their whole lives with the guilt, because now there is nobody even to apologise to and no way to put things right. The father is gone, the mother is gone, and now you will not be meeting them again. They did so much for you and you have not even thanked them. And in the West it is really becoming ugly, it is taking on ugly proportions.

You go -- I will make it happen. But you start by touching their feet... and that will be the beginning. They will be shocked and they will ask 'What has happened and what are you doing ?' Then things start; tell

them. Be a child again. If you cannot bow down to your own parents, where can you bow down?

You have a very very loving heart -- just a hard crust around yourself. Once that love starts flowing you will not know how to stop it... and there is no need to stop it either. And why should it stop with your parents? It should spread to everybody you come in contact with. And remember: if you cannot show love to one, you cannot show love to anybody else, because it is the same process. If you can show your love to your parents, you can show your love to your wife, your children, your friends -- it is the same process! If you cannot show it to your parents, you cannot show it to your children either.

We go on repeating the same pattern. Your children will not be able to love you and will not be able to love their children; that's how diseases go from one generation to another generation. Break it! This whole thing has to be stopped.

Be a child again and do things that you always wanted to do and have not done -- laugh, dance, sing before the parents. At the most they will think that you have gone crazy. So what? Your orange, your mala, will already prove that you have gone crazy.

Don't Look Before You Leap

Chapter #3
Chapter title: None

3 July 1978 pm in Chuang Tzu Auditorium

Archive code: 7807035	
ShortTitle: LEAP03	
Audio:	No
Video:	No

[A sannyasin who is leaving says she loves her old mother and grown children and is reluctant to stay here a long time.]

Remember one thing always, that unless you follow your desire towards blissfulness, whatsoever you do will be wrong. If you stay there you will take revenge on those people, because it is for them that you are staying there. The revenge will be very unconscious, but you will never be able to forgive them, and that will be more harmful than your coming here.

Never sacrifice your bliss for anything, because if you sacrifice your bliss for anything, you are already in misery and you cannot forgive. The people who sacrifice become heavy on others, because they have sacrificed. They would like others to sacrifice their joy in return. That's why sacrificing parents are the most dangerous parents in the world. The most crippling impact happens through the sacrificing parents. They are good people -- they are the best people you can find -- but because they sacrifice, they expect their children also to sacrifice in return.

And the children have to live their lives -- they have to seek and search their ways. They have to find their god, wherever it is. They cannot borrow your god, they cannot borrow your bliss. They cannot sing your song; they have their own song to sing. But up to now, down the ages, all over the world, this has been the pattern: parents sacrifice for the children -- they remain unhappy; then they force the children to sacrifice, then the children are unhappy... and it goes on and on. Unhappy children will again beget unhappy children. They will say 'We have sacrificed for our parents -- you sacrifice for us.' We learn from others: if you sacrifice for your child, the child is learning one thing from you -- that he has to sacrifice for his children. This is a vicious circle that the whole humanity is caught in. That's why there is so much misery, so much hell.

It can be broken, this vicious circle, only by a simple understanding -- that even if sometimes it makes you feel sad when you have to do something for your own bliss, you have to do it. And in the long run nobody is going to be a loser because of it. If you are happy, you will be more loving towards your children; if you are happy, your children will be more loving towards you. And if you can leave your children for the search that has called you, you are making them independent, and they can leave everything and anything when their call comes. You are making them not only independent: you are giving them their real soul. They will always be happy that they had a mother who was not a martyr.

On the surface it looks very selfish, but my observation is that the really selfish people are the only altruistic people in the world. They don't sacrifice; they don't force anybody else to sacrifice. They live in joy and they create ripples of joy for others too.

And I know -- life is complicated: if you do one thing, you have to leave something else. And one has always to choose -- one cannot have all the things. But always remember: whatsoever feels to be more blissful to you, choose it, whatsoever the cost.

[A sannyasin says: I've become very floaty, very floating, while I've been here... almost a different person.]

That's how it should be! That's the right way to be. Frozen people are dead people. Floating people are alive people.

Float as widely as you can. Don't believe in boundaries, never believe in boundaries, and never allow anything to confine you -- whatsoever it is, howsoever precious it is. Never allow anything to become your imprisonment. Go on floating, moving. The more one is like a river, the closer one comes to the ocean.

The really miserable people are those who are no more rivers but have become tanks, reservoirs. They are not moving, not going anywhere -- they are just stuck, stagnant; they only die. Their life is a monotony, boredom writ large. But millions of people have decided to live that way... for a certain reason: it gives security, it is safe -- one is out of danger.

When you are floating, you are always moving into danger, because you are always moving from the known to the unknown, from the familiar into the unfamiliar. The charted is always left behind and you are going into the uncharted. One never knows.... And the mind is clever only about the past, because it knows it. It is very knowledgeable with the familiar, efficient, capable, but with the unfamiliar it is impotent, it knows nothing. One feels ignorant. That is the fear. One has to learn moment to moment, but that's how one learns. The more you move into the unfamiliar, the more knowing happens. Knowledge will be less but knowing will be more. And knowledge is meaningless -- knowing is the real thing. It gives you being.

This is my whole purpose here: to help you to become riverlike. You have melted, things have started moving. Don't get frozen again, because you will be living with frozen people. And when one is moving and others are non-moving, there is a kind of maladjustment and you always feel as if you are wrong because you are the minority. The majority looks right just because of the numbers. They are wrong -- and the only criterion to judge by is that they are miserable.

Never think about truth in terms of numbers but only in terms of blissfulness; that is the only right criterion. If a man is blissful, peaceful, then truth is bound to be there. If a man is miserable, sad, serious, heavy, burdened, then he must be carrying loads of lies, because lies have weight; truth is weightless. Lies are like rocks around your neck; truth is like wings.

So remain alert. We are in a wrong kind of world. To be just like everybody else is easy because you are never in conflict, you always conform. But when you are different -- when you have started moving in a direction of your own, when you have chosen a life style which is not that of conformity, of convention, but of rebellion -- then you will be continuously in conflict. But that conflict becomes the foundation of all spiritual growth, because through that conflict is the challenge and through that conflict one becomes more aware. Awareness comes only in danger. When there is no danger, there is no need to be aware; one can fall asleep.

When your house is on fire, how can you fall asleep? How can you be unaware? When somebody is going to kill you, you cannot afford to be unaware. You have to be quick, the decision has to be immediate -- you cannot even afford to think and brood because that will take time. When somebody is standing in front of you with a dagger to kill you, you put your mind aside. You act immediately, and your act is total. And it is not out of a conclusion from the mind -- it is existential; it is full of awareness.

Danger is always helpful, so I am sending you into more and more danger. And I will be with you --

don't be worried and don't be afraid. Keep this flame that has started. It is just small, but if you can keep it and help it, it will become a wild fire soon. Not only will it burn you: it will become contagious, it will burn others too. And this burning is a blessing, because one is born anew out of it.

[Another sannyasin says: I feel so good here... I feel so happy I'm floating away.]

You are, and I am watching. You will become more and more happy every day; there is no limit to it.

People don't know how much happiness is possible in life. They have settled for a miserable life, for no reason. It is just that they have never tasted it so they think that this is all there is. But now you are tasting something and it will go on growing.

Just remember one thing: never do anything that disturbs your happiness, because nothing is worth that. Happiness is the only thing, the only god to be worshipped. People are so stupid that they are ready to lose their happiness for any trivial thing. Somebody says something and their happiness is disturbed. Somebody has insulted them, they think somebody has insulted them -- he may not have deliberately done anything -- and their happiness is gone... as if they were just waiting for this man to insult them or say something. They were ready to throw away their happiness at any excuse. Just remember that: there is no excuse. If one is not happy, one is responsible.

And happiness is an unbounded phenomenon: the more you have it, the more it goes on growing. And fresh water is always flowing in, fresh energy is flowing in. One can live in utter bliss, one can die in utter bliss -- and that is the way a man should be. Remaining less than that is missing the whole point of life.

Things are going perfectly well. This is exactly the meaning of... Upasana. Literally it means worship; existentially it means to be so blissful that each act becomes a worship of god. Walking, eating, sleeping -- all can become worship. Only one quality has to be introduced, and that quality is of blissfulness. So go on infusing the quality of blissfulness into each act. And then the whole life becomes a worship -- a twenty-four hour worship, day in, day out. One is constantly praising god.

Only in bliss can one praise god. How can one praise god in misery? One wants to kill god when one is in misery. One is very angry; there is much grudge and complaint. But when one is really blissful and happy, ecstatic, what else is there to do except to be grateful and to praise? So become blissful and praise god -- that's your worship!

This word 'upasana' is very significant. Literally it means: to sit close to god. The more blissful you are, the more close you are to god. When one is utterly blissful, one is in god and god is in one. Then the duality is gone: the worshipper becomes the worshipped, the knower is the known, and the observer is the observed. Then all dualities and distinctions disappear... and that is the ultimate. Keep an eye open for that ultimate...

[Osho gives a 'come close energy darshan' to a sannyasin who is leaving, and working for Osho in the West.]

Everything is beautiful. Go on forgetting yourself more and more in the work -- dissolve yourself completely into the work. The ego is the only problem there is, and all the work in the ashram is nothing but a device so that you can forget the ego. It is all meditation.

[Osho gives a name for a therapy centre in the West.]

Unmada. It means: ecstatic madness, the ultimate, delirious madness that happens when man meets god. It is the fragrance of samadhi. One dances in ecstasy, with abandon. There is no holding back -- there is nobody to hold it either; it is a state of utter let-go. Not that you dance, but god dances through you.

And certainly it is mad. Reason cannot explain it, because for that kind of joy there is no reason in existence at all. Unless it happens, it cannot even be believed that it is possible. And it is mad because the mind simply explodes. After that there is no mind. It is a state of no-mind. But it is not passive -- it is dynamic, it is exploding energy, expanding energy.

Will it be easy to pronounce? -- 'Unmada'. Good. Now let this be the name and let this be the goal. Growth in itself is not the goal: growth makes ecstasy possible. It is a means -- all meditations, all methods are means. And the goal should not be lost sight of. Otherwise sometimes it happens -- it is happening -- that growth in itself becomes the goal. One has to grow so that one can contain god. One hai to become huge, enormous, so that one can contain god. One has to empty oneself completely so that space is possible

for god to enter into. But when god comes in, god always comes dancing... with a flute on his lips. And help many people on the way -- you are ready. Become infectious!

Don't Look Before You Leap

Chapter #4
Chapter title: None

4 July 1978 pm in Chuang Tzu Auditorium

Archive code: 7807045	
ShortTitle: LEAP04	
Audio:	No
Video:	No

Deva is a sanskrit root; it means divine. Hasido is a hebrew root; it means pious -- divinely pious. There is a piety that can be cultivated by man, but deep down it remains an ego trip. Only on the surface is it pious. Deep down it is just the opposite. It is the ego playing a new game. It is not divine. That you can see anywhere in the priests, rabbis, ministers, monks -- the look of holier-than-thou'.

Wherever you find that look of 'holier-than-thou', it is piety full of poison. It is a cultivated practice, it is a character; the person has devoted much energy to it. But it is not out of understanding. It is still the old game. The facade is new, the camouflage is new. The mask is religious, but the man is still not in the nude, is still not exposing his real self to god.

There is another kind of piety -- I call it divine. It does not come out of practice. No cultivation is needed for it; cultivation will be the undoing of it. It comes through prayer, not through practice. It comes through understanding, not through cultivation. It does not arise in you -- it comes from the beyond; you are just the receiving end. It is not your work -- it is a gift. And when piety comes as a gift, it drowns your ego, takes it away forever. Then there is a silence, a purity, an innocence, which is absolutely virgin, uncontaminated by any human hands, untouched, untouchable.

This is the meaning of your name. Never think of virtue in terms of doing; think of virtue in terms of god's grace. Provoke his grace, call him from the deepest core of your heart... cry and weep. Expose yourself in your utter nakedness... don't hide. And one day it starts happening -- suddenly the guest has arrived.

And the very presence of the guest transforms one. But now you cannot claim any authorship -- you will not find your signature on it. You cannot have the look of 'holier-than-thou'. You will be humble; there is no ego to be found any more. You will be egoless in it, and when piety is without ego it is divine. When it is not of you but of the beyond and you are just a vehicle, a hollow bamboo through which it flows, then there is tremendous beauty in it. That is the meaning of your name.

Anand means bliss, sophia means wisdom. But in the West it took a very wrong turn. In the East it became Sufism; it is from the same root 'sophia'. In the West it became philosophy; it is from the same root. In the West it became 'love of knowledge'; in the East it remained 'love of being'. And wisdom is not knowledge. A man of knowledge is not necessarily a man of wisdom. And vice versa: a wise man is not necessarily a man of knowledge. It is very rarely that both exist together.

A man of wisdom is one who knows himself; the man of knowledge is one who knows others. To know others is knowledge; to know oneself is bliss. And to know others without knowing oneself is just futile, a wastage of energy, because your own house remains in deep darkness. Even if the whole world is full of light but your innermost being is in darkness, what is the point of it all?

Jesus says 'If you gain the whole world and in gaining it you lose yourself, what are you gaining? And even if the whole world is lost and you have gained yourself, you have gained all.'

Wisdom is self-knowing, and self-knowing has nothing to do with information; it has something to do with meditation... nothing to do with thinking but something to do with the state of no-thought. If you want to know others you will have to go into thinking; you will have to collect information about them, you will have to enquire and collect data. But if you want to know yourself, you need not collect anything, and even if you want to, from where can you collect? Who can say anything about you? If *you* don't know then who is going to know you?

To know oneself one has simply to go in and to be silently there. When all is silent, that still small voice is heard. When all is quiet, a new light starts arising -- the inner sunrise. When the outer is completely forgotten and you have become oblivious of it, when your whole energy is pouring in, then that which has been asleep for ages is awakened. Just by the pouring of the energy it becomes awake.

That awakening is wisdom. And in that awakening there is bliss, because in that awakening one knows that there is no death, no misery; all those were our self-creating nightmares, that we have always been in paradise, that never for a single moment have we left it. It is just that we had fallen asleep, in a deep slumber, and we dreamed thousands of things and got dragged by one dream into another and it became a chain. But in reality, nothing has happened.

The man of meditation, the man of wisdom, comes to know that in reality nothing has ever happened; all is the same! And all that happens or feels to be happening is part of a dream. Things happen only in a dream; in reality nothing ever happens.

To see that, to be that, is real 'sophia'. So remember it: not the western interpretation of it but the eastern...

[A sannyasin says she sits all day in the ashram boutique, where she works, her fists clenched tight with tension, as if on guard lest someone attack her. And she's become more aware of tension in her belly too.

Osho checks her energy. Calling her back, you suggest she begin to exhale deeply, then allow inhalation to happen of its own accord. This exercise will change the musculature of the stomach, which has become hardened, has lost elasticity, you explain, with the lack of deep inbreathing.]

The majority of people suffer from this rocklike stomach. It is the cause of a thousand and one illnesses -- physical, mental, both -- because the stomach is the centre where your psychology and your physiology meet; they meet at the navel. The navel is the contact point between the psychology and the physiology. So if around the navel the musculature becomes rocklike, you become very divided. Your mind and body become separate; then they are almost two things, with no bridge.

So sometimes you can do a thing which only the mind feels like doing and the body is not ready for. For example, you can eat: the body is not hungry but you can go on eating because the mind is enjoying the taste. It will not know how the body is feeling because the feeling is cut; there is no bridge. Sometimes it can happen that you are so much engaged in playing cards or seeing the movie that the body is hungry and you may not know about it. Then one remains like two parallel lines, never meeting. That's what schizophrenia is, and it is very rare to find a person who is not, in some way, schizophrenic. But one symptom will always be there: a rocklike stomach.

So the first thing to do is: start exhaling deeply. And when you exhale deeply, naturally, you will have to pull the stomach in. Then relax and let the air rush in. If you have exhaled deeply, the air will rush in with such force. It will go like a hammering -- it will destroy the rocklike structure around the stomach... One thing.

The second thing: in the morning, after the motion when your stomach is empty, take a dry towel and rub the stomach, massage the stomach. Start from the right comer and go around, not otherwise -- three to four minutes massage. That will also help to relax.

And the third thing: whenever you can, do a little running. Running will be very good -- jogging, running. These three things, and within a month this rock will disappear. When it disappears, just inform me.

[A sannyasin has something to say to Osho but doesn't know what it is.]

Then just close your eyes and say it with your hands. Let your hands start moving, make gestures with

your hands. Try to say as if you are incapable of speaking and you have to speak by the hands....
Good... very good. You have said it -- no need to worry about words.

Don't Look Before You Leap

Chapter #5
Chapter title: None

5 July 1978 pm in Chuang Tzu Auditorium

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ShortTitle: LEAP05
Audio: No
Video: No

[A sannyasin wants to go home because his father is dying of a brain tumor but is still conscious.]

Then it is good -- you go. And help him to die meditatively. Meditation is a bridge between life and death. It is of immense value while one is alive and it is also of immense value while one is dying. If you meditate while alive, it keeps you cool, detached; you remain the centre of the cyclone. And when one is dying, then the cyclone is at its peak. And if one can still be center, then there will be no need to be born again; the purpose of life is fulfilled.

This is the purpose: the whole of life is an opportunity to distract you and an opportunity to remain centred and not to be distracted. Life is a great challenge to disturb you. If you are disturbed, you are a failure. If you remain undisturbed, you have won, you are victorious. And the final test is death.

So just go and help him to be silent. Put music on -- classical music will be of immense help; tell him just to listen to the music. Tell him just to watch his breath. Tell him to relax, not to fight with death, because death too is divine. And the western mind does not know-how to relax. It knows perfectly well how to fight; it is a warrior and it goes on fighting to the very end. Even against death it goes on fighting. When there is no possibility of winning, even then the old habit persists.

Tell him to relax. Tell him to allow death to possess him. Tell him to invite death; tell him to think of death not as a foe but as a friend. And be as happy as you can be by his side; that is the only way to say goodbye to somebody who is dying. People do just the opposite: around the dying man they become very serious, sad, in despair. They create an atmosphere of darkness. The man needs a little light. The man is going on a long journey -- he needs people to give him a goodbye in celebration. But people make it very heavy. They think they are being friendly, sympathetic, but they are making his journey more difficult. Seeing their sadness he becomes more sad, starts clinging more to life, starts fighting desperately against death, thinking that everybody is so sad that death must be something very bad. Neither the people who are around know what death is nor does he himself know. This is not a good way to say goodbye.

Let there be music, let there be light, let there be laughter. Sing songs, be loving, and help him feel that he is moving into another kind of life -- death is only a door. Only old garments are being discarded, and he will have better garments. If he can go laughing, then you really helped him.

But this is good that you are going. Be by his side and help in any way you can.

Prem means love, pujari means a worshipper -- worship through love. And worship is true only when it is through love, otherwise it is just a dead, impotent ritual. Touch any act with love and it becomes worship. Sit in any place in love and it becomes a temple. Look in any direction with love and you will find god.

People go on asking 'Where to find god?' Rather, they should ask 'Whereto find love? How to be more

loving?' God is revealed to the loving heart. We are blind, not because our knowledge is less but because our love is not there at all. Love is missing; that's our blindness.

Once love starts flowing you have eyes to see, and not only eyes to see the visible but also the invisible. And that is real seeing. If you can only see the visible, it is not much of a seeing -- anybody can do that. If you can only know the knowable, it is nothing -- anybody can do it. When you know the unknowable, when you see the invisible, and when you hear that which cannot be heard, then for the first time you are born. Real life starts then and only then. Before that we are living in the womb, living in an eggshell. The egg has to be broken, the womb has to be renounced.

The meaning of your name is: become a lover and know that love is worship. Never get trapped in any other kind of worship. There are churches and temples and mosques, and so many kinds of prayers and worship continue around the earth, but man lacks something which no temple can provide. The heart is not throbbing with love!

And don't wait for any special occasion to be loving -- all occasions are special. The whole existence is special, because it is permeated by god through and through. So don't miss any opportunity to love. If you see a tree with great foliage, shower your love on it. If you see a bird on the wing, send your love to it. If you see a child smiling, pour your love. Don't miss a single opportunity to pour your love, and the more you pour, the more you will have. Slowly slowly you will see that your love is growing wings. It is turning slowly slowly into prayer.

And it matters not to whom your love is addressed -- it is always addressed to god. You may love a woman, but if you really love it reaches to god. You may love music, but if you really love it reaches to god. Real love always reaches to god. It rides on all kinds of waves but its ultimate destiny is god.

One has to be certain only of one thing, that it is real. What do I mean by real love? I mean a love that asks nothing -- then it is true, then it is real -- a love which only gives and is grateful because its love has been accepted. A heart that goes on giving with no idea of any return is a loving heart.

If you think of something coming back to you, it is no more love; it is a bargain, it is a business. At least with love never do business. At least keep love intact, beyond business, beyond economics. At least let one thing remain virgin and pure.

Accept the mind and its games too as part of nature, because there is nothing unnatural -- there cannot be. All that happens can happen only because nature allows it. Yes, the mind too is part of nature, and mind games too are part of nature. In deciding that they should not be there you are going against nature. In deciding against the mind you have started choosing. And whenever you choose, repression comes in, because that which you have not chosen will have to be repressed, will have to be denied expression, will have to be put aside so it doesn't come in your way again and again. But if it is part of nature -- and all is part of nature -- it is bound to come, it will rebound. It will come back with great energy; it will assert itself. It will take revenge. It will not leave you silently.

The real understanding of nature is that all is natural -- the mind and its games included. Then one relaxes, then it is perfectly okay. Even the mind is perfectly okay -- let it play. If it goes one day on its own, good; that will be natural -- if it does not go it is perfectly good; that too is natural. This I call let-go. This is not deciding, not choosing, not taking preferences. This is living without a bias, without any prejudice for or against. This is simple living, so whatsoever happens, happens. The mind is happening, so the mind is happening -- so what? Don't make a problem out of it. If you make a problem out of it you will be caught in that problem.

Just see a single fact, that all is natural, and then there is nowhere to go and nothing to do. You know that playing chess is a game but you can still enjoy it. You know that these elephants and these horses and the king are all just make-believes -- there is neither king, nor horse, nor elephant, nothing. You are playing cards and you know that the king and the queen and the joker are all jokes. But you can still play and enjoy!

So know perfectly well: the mind plays many games but there is nothing to be worried about; let them also be. Be spacious, allow everything to be. Why be so narrow? Why deny anything? Why destroy anything? And in that total acceptability is transformation -- that total acceptability is transformation. One is transported into another world where no misery is possible, where no anxiety is possible, because no problem is accepted, no problem is created.

Live for a few days without any problem, and see the beauty of it. And more and more you will hear the song of nature, and more and more the existential will come closer and closer. The mind is not necessarily a barrier. It becomes a barrier if we become attached to it. It also becomes a barrier if we become against it. Let it be -- neither for nor against. It is none of your business. Just as leaves grow on the trees, the mind

secretes thoughts. Just as the traffic makes noise, the mind makes noise... but all is okay.

[A woman sannyasin says: I'm miserable. I want to keep being cuddled by a woman and I'm not getting it. I keep withdrawing from everything around me.]

You have to learn to give. You only ask -- and that creates the trouble. It is not a question of man or woman; whomsoever you love, you have to learn to give. Your whole energy seems to demand. And then the other will withdraw, because the other will feel exploited. The other is also there to get, and you just ask and ask. Start giving more. You will get, but one gets only by giving; that's where you have gone wrong.

And that's why you changed from man to woman: it is changing from father to mother. Mothers are more giving. So deep down you have this memory in your body cells that the mothers are more giving, you can demand more from mothers. Hence you have changed from man to woman, thinking that women will give you more. But nobody is your mother and you will not find your mother again. And nobody wants a child -- people want a grown-up person to love. So you have to learn it, and once you learn it you will change from women to men again.

Once you start giving, then there is no point in going on hankering for women; you can love men. But with men this has been the problem. You understand me? Men are also very asking. They have learned their love from the mother; their first experience of love was from the mother, so even if they are husbands, deep down unconsciously they go on asking of the woman, the wife, the girlfriend, that she be their mother. They go on asking. And the women are more giving than men. Seeing this, maybe unconsciously, you moved from men to women because with women you will be getting more. But nobody is going to give you more. You will have to put love out first -- only then will it come back to you.

You can't get it without giving it, so start giving. Just for three months, forget about getting; don't ask. Even if the desire comes with great urge, give. And give to as many people as possible -- to men, to women, give, just go on giving. Be a spendthrift. And love is such a richness that you cannot exhaust it; it is inexhaustible. You can give as much as you want -- nothing is lost; in fact you gain by giving.

For three months make it a point -- this is your meditation for three months: give love and don't ask at all. If it comes unasked, receive it with great joy, gratitude, but don't take it for granted and don't ask. If it comes on its own, welcome it with a thankful heart. The person who always desires, never thanks; he always complains.

So for three months change the whole pattern: give as much as you can. And after three months tell me how you are feeling, mm? Your misery will disappear -- not only that: your interest in women will disappear and your interest in men will come back. And that is more natural. For three months give it a try and then remind me. Everything will be put right.

Don't Look Before You Leap

Chapter #6
Chapter title: None

6 July 1978 pm in Chuang Tzu Auditorium

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Anand means bliss, salama means peace. Bliss can have two expressions: either it can be an ecstasy,

overflowing, or it can be silence, peace, stillness. If bliss flows outward it is ecstatic. If it simply remains in then it is peace, and peace is a higher state than ecstasy. Even if one has attained to ecstatic joy, one has to go one step more, because one cannot remain in ecstasy forever; it tires. All kinds of excitement are tiring; although this is spiritual excitement, still it tires. It can't become a permanent state; you cannot live in it forever -- you will have to rest.

But one can be in peace forever, so that seems to be more natural. Sufis are ecstatic -- they dance, they sing. Buddha sits silently. There is no visible dance, there is no visible song, but there is utter peace. Even dance has been transcended. Even song has disappeared into silence.

So the dance that dances not is the highest, and the song that remains silent is the greatest -- that is the song of the songs. But one has to begin with ecstasy. The right procedure is to begin with great ecstasy -- dance, song, expression -- and then slowly slowly to let all disappear into bliss.

Prem means love, azima means great -- great love. The small love is a bargain; the great love is a sheer gift. The small love is always trying to get more than it gives; the great love simply gives with no idea of getting anything back. When love is small it is always conflict, because two parties are continuously haggling, bargaining, trying to give less and get more; hence the constant conflict between lovers. It is not because of love, it is because of the small love. The small love is only love for the name's sake.

The great love only knows giving. Not that nothing comes back -- a thousandfold it comes back, a million-fold it comes back, but that is not the motivation. If it comes it is a surprise to the great lover; if it doesn't come there is no grudge. If it comes it always comes as a surprise, because one was not waiting for it. If it doesn't come there is no question, because one was not waiting for it; nothing has gone wrong. There is never frustration with great love. With great love there is always fulfillment, always and always. The small love continuously leads one into frustration.

It is because of the small love that millions of people down the ages have decided to renounce the world, relationship, wife, husband, children, and to escape to the caves, to the monasteries, to hide somewhere. They are really renouncing the small world of small love. They are tired of it, they are finished with it, and they don't know that there is another kind of love and that escaping to the caves is not going to help; they will remain small. They can be in the Himalayas but their minds will remain the same minds as they were when they were in the marketplace.

Renouncing the world brings no transformation, but renouncing the small love certainly brings transformation. So slowly slowly one has to grow into giving. A moment comes when the gestalt changes, when you simply give and you are joyous because your gift has been accepted. In that moment love starts taking on the colour of prayer. And unless love becomes prayer, we have not lived it truly. Unless love becomes prayer, we will not know the mystery of life, because love is the key that unlocks the door.

Anand means bliss, nirbeeja means seedless. The word nirbeeja is a very specific word. In Yoga two kinds of samadhi are talked about, two kinds of ultimate states of consciousness. One is sabeeja; it means with seed. Another is nirbeeja; it means seedless, without seed. The sabeeja state of mind is where somewhere some desire is still lurking, the seed of desire is still there. In its time, in its season, it will sprout again. You will be caught in the desire again. For the moment it has left you, you cannot see any visible sign of it -- there are moments when you cannot see any anger, and you can believe also that now it has gone forever -- and then in a certain situation, out of nowhere it comes again.

One day you find that you are no more interested in people, you are perfectly happy alone. The desire for the other has disappeared, and it may look in that moment as if it is gone and you are free from the other. Now there is no bondage, now you can be on your own. You are free, you have freedom, you are no more dependent on anybody else; it is a great release, a great relief. But one day suddenly, out of nowhere, out of the blue, the desire for the other arises. That simply means that the seed was there. The tree had disappeared from the surface, but the seeds had fallen down into the soil. They were waiting for the rains to come, and then they will sprout again, and again the whole journey will start.

Nirbeeja means when the seed is burnt. That is the true state, the true attainment. One has to attain to a bliss where all seeds of desire are burnt, so there is no possibility of any desire arising again. The state is called the state of the mukta -- the state of the free, the state of freedom.

One has to go on watching. Not only the roots and the branches and the foliage have to be cut, but the seeds have to be burnt. And watching, slowly slowly one becomes aware of where the seeds are. If one goes on watching one's anger, sooner or later one will come upon the small seeds, and once you have those seeds

in your hands they can be burnt, they can be destroyed. In fact the very awareness becomes a fire. And when all desires have disappeared, then for the first time one knows what joy is, what freedom is, what liberation is.

[Osho gives a sannyasin a name for a centre.]

This will be the name: Soham.

It is an ancient mantra, it means 'I am that.' It is the ultimate declaration that man is god, that everything is divine. This has been the greatest experience of those who have gone in: a moment comes when the devotee is no more separate from the deity. A moment comes when it is no more a question of 'I' and 'thou', when it is no more a dialogue because there are no longer two persons left. Slowly slowly, as the prayer grows deeper and the ego of-the devotee melts, a moment comes when this declaration comes out of one's own innermost core -- not actually in words but as an existential feeling: 'I am that.' And in that very moment is enlightenment. That feeling precedes the moment of enlightenment.

It is not a question of repeating it. One can go on repeating 'Soham, soham... I am that, I am that' -- that won't help. One has to become so utterly silent that if there is some voice inside, some music inside, it can be heard. This is the music that is heard: soham.

And this word does not belong to any language. Formerly it belonged to Sanskrit, but it doesn't belong to any language really. If you silently listen to the sound of your breathing, you will feel it; this is the sound, this is the music of breathing. If one sits silently and listens to the breathing going in, coming out, this sound will be heard 'soham, soham... ' It is the actual sound of the breath. We don't hear it because we are so much in turmoil.

There are a few labs in the world for some scientific experimentation which are absolutely sound-proof. Once a musician was invited into such a lab which was absolutely sound-proof. He was surprised to hear the sound 'soham'. He looked all around, he enquired 'What is the matter? I don't see any sound coming from anywhere but I hear "soham".' The director of the lab said 'This is the sound of your own breathing. Because all sounds have been cut off, you are able to hear it.'

If everything is absolutely silent, one can even hear the blood pulsating inside one's veins; then again the sound is soham. So this is a pure sound -- it is not a word but a pure sound. And the same sound is heard like a great explosion when one comes closer and closer to reality.

Help people to know 'I am that.'

[A sannyasin couple are present. The woman says: I have this fear... I did T'ai Chi and it led me very deep and there was fear. The husband comments she is divided between being here and at their sannyas centre in the West.]

That's perfectly good -- T'ai Chi you can continue. And it can happen: if you go deeper a certain kind of existential fear can come which may not have any cause; that is possible. But that fear is good; that simply shows depth, the fear of depth, the fear of losing your ground, the fear of losing your safety and security, the fear of losing your identity. That fear is perfectly good -- one has to go through it. It cleanses, purifies. That fear is of death, the death of the ego; but one is born only after that. Then there is no problem. Simply go on working deeper and deeper in T'ai Chi, and while you are here do T'ai Chi, do other groups, do other meditations. And don't be afraid of the fear. Accept it -- it is perfectly good. It is a blessing; it is an indication that something deeper is happening.

Sometimes that too happens -- and [your husband] may be right -- that when you start feeling some unknown fear and you cannot figure it out, you start looking for some outer causes for it. Because the mind feels very restless unless it finds a cause, so any cause will do -- [the centre], work, this and that, relationship. That too is possible. Mm? then one has some explanation. Otherwise one looks crazy if somebody asks 'Fear of what?' and you cannot answer. Just to answer others and just to answer oneself one goes on finding excuses outside, but that is not good.

Stop finding excuses outside. Go deeper into it. The deeper you go, the more it will grow. And there comes a peak when you are almost shaken with the fear. Trembling, you are only trembling, and nothing else is left. Only after that fear, that ultimate trembling, does one face reality, encounter oneself. All fear disappears, then one is absolutely fearless. But before that one has to go to that peak.

Anand means bliss, nada can mean sound, music, song -- a song of bliss, music of bliss. Man exists as potential music. Man is a musical instrument. And if we leave ourselves in the hands of god, he starts playing on our instrument and great music arises. But we have to be in a kind of let-go. Only when we are in a let-go are we one. Otherwise our body functions separately, our mind functions separately, our soul functions separately. And because they function separately, the music is not possible. Only noise is created; there is no rhythm.

When we are in a let-go, in the state of surrender, suddenly we are one. Then you are not body, mind, soul -- you are just one; you function as one organic unity. In that organic unity a certain 'nada', a certain music is heard, and that music is bliss. So you have to become that organic unity.

My whole approach towards life is that of a musician, that of a poet, that of a singer. Joy has to be the taste of religion and beauty has to be worshipped as god. Wherever beauty happens, god is very close by. It may be beauty in sound; then we call it music. It may be beauty in words; then we call it poetry. But all is somehow joined together at one centre, and that centre is a sense of beauty.

But man has been taught down the ages to remain divided. That has been the priests' trade secret: divide and rule. If man remains divided, if his house is divided, you can rule him. If man becomes undivided, he will not bother about any priest, any church. He will not go anywhere to worship -- his whole life will become worship. He will not ponder on great theological doctrines. His sitting, his walking, his eating, his sleeping, will be enough proof of god. His each moment will be so full of divinity that he will not need any other proof, any other argumentation.

And that's my approach: to help you to listen to the inner music so that that can become the proof. And that is the only proof. All other proof is just bogus -- good to convince foolish people, but no intelligent person can be deceived by it.

The intelligent person can be convinced only by something that happens inside as an experience -- so overwhelming, so majestic, so incomprehensible, that the knower is lost into the known. That is nada -- that unity, that rhythm...

[A visitor says: I feel disappointed since I came here -- I expected to find a lot of joy and love... and I haven't experienced either.]

Anybody who comes with expectations is bound to be frustrated -- not only here; wherever you go you will be frustrated. Expectation is the root cause of frustration. Those who really want to come to me should come without any expectation, then only will they find something. Otherwise your mind remains demanding, expecting 'This should be like this and this should be like that.' And I am in no way obliged to do things according to you; I do things in my own way. When you come into my world, you have to fall in harmony with my world. I cannot fall in harmony with your world and your expectations. If your expectations are right, then there is no need to go anywhere -- you are perfectly happy wherever you are. Your mind is wrong. And the same mind is demanding, the same mind is projecting.

It almost always happens: people who cannot love, expect love. And one gets love only when one loves. When they don't get love they become even more rigid, more frozen, and feel that the world is loveless. The world will remain loveless. It is love-full only to those who love. The world is full of music, but you need ears to hear it. If you have not trained your ears and you don't have that musical capacity, then the world is simply noise; there is no music. One can pass through beautiful mountains without becoming aware of beauty. One has to be very receptive for these subtle things to happen.

And this is not only the case with you -- it happens to many people: they come with great expectations. They create their own expectations, they come because of their expectations, and suddenly, no expectation is being fulfilled here. In fact every expectation is deliberately frustrated here. It is part of my work that nobody's expectations should be fulfilled, because if your expectation is fulfilled your mind is strengthened, and your mind is your enemy, your mind has been your hell. Now to make it stronger is not going to help you -- it is going to harm you.

Be here for a few days without expectation... just as if you are in a very strange place. You don't know what it is, you don't know what to expect. Remain open and watch, and you will be surprised at how much love flows towards you. But it all depends on you....

This is how we live -- our whole life is like that. Our minds are very imaginative, and in imagination you are free to do anything. But reality is going to be different from your imagination, and whenever imagination and reality clash, the imagination has to shatter. And it hurts because your ego is involved in it:

your imagination is being shattered.

Do a few groups -- if you have come, do a few groups. Just be here and give me a chance. But don't expect, otherwise you don't give a chance at all; you are already prejudiced. Just remain open. There is no need to agree with me, there is no need to disagree either. That's what I mean when I say 'open'; no agreement, no disagreement -- just an openness to see what is happening here. Maybe it is of some use to you; then you can choose something out of it. Maybe it is of no use to you; then there is no need to choose anything.

But be open. Then only can you have a right vision of things. Otherwise, you live in your expectation, you live surrounded by your mind, and whatsoever you come to know will have nothing to do with reality.

[A visitor says: I want to be here, to be open to you.
Osho suggests groups for him.]

And just be here -- feel things as they are. Just take note of things, be watchful, and participate in things.

It is always of immense value if you don't have any idea a priori. When you function without any prejudice for or against, you always come closer to truth. People who have already decided for or against, will never come to know what truth is. If a conclusion is already there, there is every possibility that you will strengthen your conclusion; you will find only things which help your conclusion.

The mind is very selective -- once a conclusion is there it only selects things which fit with the conclusion. Then we are in a trap, and the stronger the conclusion becomes, the more the mind starts choosing things which fit with it.

Sometimes you also feel that there is something which you are not taking note of: you cannot take note of it, otherwise your whole conclusion will be disturbed. So just for a small thing, why disturb the whole thing? Leave it -- it may be just an exception. So whether for or against, conclusion is dangerous.

An open mind means a mind functioning without any conclusion. So one has to be non-selective, one has to collect all the raw details, whatsoever they are, and then only slowly slowly does a conclusion arise.

Conclusions should come in the end, should not be there from the very beginning. Then one is moving very scientifically, and that's how intelligence should move.

[A sannyasin says she had become spaced out as if she had in front of her two thousand faces, so which to put on! Later she had a fever. Osho checks her energy.]

Everything is perfectly good. It is just that the mind came to a very very abysmal state, and you become frightened -- as if you were going mad or something. But nothing to be worried about. You just came to a precipice, and you looked down and it was a bottomless abyss. You became very frightened and that's why the fever came. It was not bodily at all. It was just that the body was shaken, and there was no way to go back. I never leave any way back! This abyss has to be accepted joyously. Sooner or later one has to jump into it.

But this always happens when for the first time you see the abyss there, and the path back has disappeared and ahead there is nowhere to go, just a deep precipice. And even the bottom is not visible -- if you fall, you are lost. One naturally trembles. That trembling, that shivering, gave you the fever. And the mind started getting crazy ideas, a thousand and one thoughts together -- 'What to do?' 'What to do?' 'Where am I?' and 'Who am I?' A real identity crisis, but something immensely beautiful. You will understand the beauty only when you have jumped into the precipice.
Soon I will push you! But everything is perfectly good -- be happy!

[A sannyasin says he is weaving. Osho says to make it his meditation; it is one of the most meditative works one can do. Weave with meditation and with prayer -- let it be worship.]

[The massage group is present. The leader says it was very unpredictable and a bit chaotic but very real and very beautiful.]

The real is always unpredictable and the real is always chaotic. All order is forced and imposed. There is a spontaneous order in chaos and it has beauty. But because it is unpredictable it cannot be controlled and the ego becomes afraid. The ego always wants to remain in control. It loves order and is afraid of chaos --

chaos is its death. But god is chaos and god is unpredictable.

And when a few people are working really totally, great divine energy is released. The groupleader has to be slowly slowly ready to go with the energy wherever it leads, with no judgement, with no evaluation, and with no effort to control it. The groupleader has to be just a help. He has to facilitate the process; he has not to control it, otherwise he becomes repressive. And that's why the whole society is suffering: everybody is repressive. The politician, the policeman, the priest, the judge -- all are repressive. They have crippled reality to such an extent that only the unreal lives and the real is almost dead.

These groups have to release the reality in people, so you have to withdraw all control. It is dangerous. It is playing with fire, but only fire purifies. Each group has to be a baptism through fire, only then is it true. But good -- you are getting into it more and more.

Don't Look Before You Leap

Chapter #7
Chapter title: None

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[Osho explains the meaning of anand avoda.]

Anand means bliss; it is the ultimate state of nature... Misery is unnatural. That s why nobody wants to be miserable. It is alien. It is an encroachment on your nature; it is something foreign that does not belong to us. We cannot absorb it -- it remains like a poison in our being.

Bliss is our nature. It is not an attribute, not an accidental something that has happened. It is our very being. That's why in nature one feels more blissful -- in the mountains, on the beach, with the trees....

Walt Whitman has said that he sometimes starts feeling very jealous of animals. They are so natural, and because they are natural there is great joy. But this nature that we see outside -- the mountains, the stars, the rivers -- is nothing compared to the inner nature that we are carrying hidden in our being, undiscovered, unexplored, ignored, neglected, inhibited, rejected. We have not looked into our nature. If we go on searching for bliss outside -- we will never find it, because it is the kingdom within. It is not something that we have to seek; it is in the seeker itself It is our very consciousness, our very existence. That is the meaning of anand.

'Anand' is a Sanskrit term, far more meaningful than the English equivalent, bliss. With the term 'bliss' it appears as if it comes and goes: sometimes one is blissful and sometimes one is not. That is not the case with anand. One is always blissful -- one may know it, one may not. The only difference is of knowing, but bliss continues like an underground current. If we know, it becomes manifest; if we don't know, it remains there hidden but it is never lost.

The second word avoda is a Hebrew term. It is one of the most beautiful terms; it is a Hassid word. It means service out of ecstasy. Not the service that the Christian missionary goes on doing, not service as duty but service as ecstasy... sharing one's bliss, sharing what one has attained, overflowing with it. That is avoda, and it naturally follows the state of bliss.

When one feels blissful one cannot contain it. It is so infinite it starts overflowing, it starts moving; it fills all the space possible. Whosoever comes close to a blissful man is immediately overwhelmed.

Something from the blissful man immediately starts flowing. When people are in misery they are in a kind of valley. When people are blissful they live on the hilltop, on the sunlit hilltop. And naturally whenever you come close to a blissful man, something from the hilltop starts flowing towards the valley. That is avoda. It is not a duty performed but love shared.

Duty is not a beautiful word. It means one is doing something because one has to. Avoda is not that one is doing something one has to but because one is so happy in doing it. Just like the flower releasing its fragrance and the cloud raining, just like that it is a natural overflowing when one has it.

[The new sannyasin says: I didn't think I would become a sannyasin!]

Nobody knows!

Things happen... even impossible things happen. And when they happen without your knowing, they have beauty. When they happen without your planning, they happen from the beyond. When you plan then it is your mind; it remains a continuous thing with your mind. When something simply happens -- you have not even thought about it -- then it is far bigger than you and it will go far deeper.

It is not your decision. You have not chosen to be a sannyasin -- you have been chosen. Then the sannyas has a totally different quality. When you choose, it is your choice. When the master chooses, it has great implications and infinite potential. It is good that you have not thought about it. It is good sometimes to allow things without thinking, so something in you remains fresh and young.

Thought always makes things old -- that is the ugliness of thought. It never allows anything young . and fresh to happen -- it always goes through the rehearsal; then the actual act simply seems like a repetition.

Those who come to me with a decision in their mind that they are going to become sannyasins have gone through the rehearsal. They have thought about it, planned about it, expected things through it. They have desired something; there is some motivation. They don't come fresh.

It is good -- I can see that freshness is there; and much more will happen through it. It is not just a ritual. You have fallen in love. And slowly slowly you will become aware of it. It will take time, because to reach from the unconscious to the conscious it takes time.

When somebody decides to take sannyas it is a conscious decision; the unconscious may not even cooperate with it. The unconscious may not even know about it. It will remain a very small thing, because the conscious is a small thing, one-tenth of the total mind; its power is very small, flickering. But when something happens from the unconscious, from the guts, deep down from the belly, from the navel centre, then it takes time because the journey is long. Slowly slowly the conscious mind will become aware of all the implications, of the commitment, of the involvement. Sannyas is becoming involved with me and all that I represent.

But you have started a great journey... and much more is going to happen. Many surprises are waiting on the way. Be here as totally as you can be. Drink of me as much as you can, so when you go, you don't go... I go in you! And this is possible. Good!

Deva means god, dassyo means a slave -- a slave of god. And that's all that one has to become. The whole of religion is nothing but that: dropping the ego, disappearing as your own master, and allowing god to take possession of you. From this moment onwards let god be the master and you just be a shadow.

Then life becomes such a grace; because all tension arises out of the ego... all anxiety, anguish, despair, frustration. All illness of the mind is because we have taken this wrong attitude of 'we are'. We are not -- god is... and this is the meaning of dassyo: 'I am not, you are.' Dissolve yourself as a separate entity. Become part of the cosmic whole.

Don't live as a private person. That's what Greeks used to call idios. From 'idios' comes the word 'idiot'. The person who lives in the ego is the idiot. And the person who drops the ego and lives in god is the wise man.

Prem Yutaka -- rich in love.

Prem means love, and that is the only real richness; all other kinds of richness are deceptive. They are ways to cover our emptiness, our poverty. One can surround oneself with great riches and yet one can remain a beggar. Unless the heart blooms there is no real richness. Only when one starts loving, knows how to love, does one become rich.

The art of being rich is the art of loving. Millions of people live poor lives because they have completely

forgotten how to love. It is very strange, because everybody is born with infinite energy to love. We have an inexhaustible source of love but we don't know how to give it. Instead of giving it we go on asking for it. But those who ask will never get and those who are ready to give all will get a thousandfold.
Anything you would like to say to me ?

[The new sannyasin says: I feel very happy.]

I know... and you will grow more and more in happiness. More is given to those who have. If you want more happiness, have more happiness. And happiness starts flowing from everywhere towards you.

Create that which you want. Life goes on re-echoing it. The whole of life is nothing but a mirror. If you smile, all the mirrors around you smile. If you are sad, all the reflections are sad. This is how man creates his own hell and his own heaven; they are our artwork. And once one knows then there is no need to create hell.
Go deeper and deeper into the heaven that is opening its doors to you. Good!

Anand means bliss, rafia means god -- god of bliss.

Man is a temple and deep inside the temple the god of bliss resides. We need not search for him anywhere else. Just go in and he is there. And he has always been there -- you have not missed him for a single moment; from eternity to eternity he is there but we never go in. We rush in all directions, we travel in all ten directions, but he lives in the eleventh direction. The art of penetrating the eleventh direction is the art of meditation. And this is what sannyas is all about: a pilgrimage to oneself.

Anand means bliss, manja means consciousness -- bliss consciousness. Ordinarily the mind is always conscious of pain, never conscious of bliss. If you have a headache you are conscious of it. When you don't have a headache you are not conscious of the well-being of the head. When the body hurts you are conscious of it, but when the body is perfectly healthy you are not conscious of the health.

This is the root cause of why we feel so miserable: our whole consciousness is focussed on pain. We only count the thorns -- we never look at the flowers. Somehow we select the thorns and neglect the flowers. If we are wounded and continuously hurt, there is no surprise in it; it has to be so. For a certain biological reason it has happened: nature makes you aware of pain so that you can avoid it. It is a built-in system. Otherwise, your hand may be burning and you may not be conscious; it will be difficult to survive. So nature has made it very essential and inevitable that you have to be conscious of the pain. But nature has no built-in mechanism to make you conscious of pleasure, joy, bliss. That has to be learned, that has to be worked out. That is an art.

From this moment start becoming aware of things which are not natural. For example, your body is feeling perfectly healthy: sit silently, become conscious of it. Enjoy the well-being. Nothing is wrong -- enjoy it! Make a deliberate effort to be conscious of it. You have eaten well and the body is satisfied, contented; become conscious of it.

When you are hungry, nature makes you conscious, but nature has no system to make you conscious of when you are satiated; that has to be grown. Nature need not grow it because survival is all that nature wants; more than that is luxury. Bliss is luxury, the greatest luxury.

And this is my observation about why people are so miserable -- they are not really as miserable as they look. They have many moments of great joy, but those moments pass by; they never become aware of them. Their memories remain full of pain and wounds. Their minds remain full of nightmares. Not that there are not beautiful dreams and poetic visions -- they are also there, but nobody is there to take note of them. In twenty-four hours' time thousands of things happen for which you would feel grateful to god, but you don't take note!

That has to be started from this moment. And you will be surprised that bliss grows more and more every day, and, proportionately, pain and misery become less and less. And a moment comes when life is almost a celebration. Pain is only once in a while, and that pain is part of the game. One is not distracted by it, not disturbed by it. One accepts it.

If you enjoy the satiation that comes after you have eaten, naturally you know that when you are hungry there will be a little pain... and that is good. When you have slept a good night's sleep and in the morning you are feeling so fresh and so alive, rejuvenated, naturally if one night you cannot sleep, there will be a little agony, but that is part of the game.

My own experience is that life consists of ninety-nine percent bliss and one percent pain. But peoples' lives consist of ninety-nine percent . pain and one percent of bliss; everything is upside-down.

So this name is going to be your method. Become more and more conscious of pleasure, joy, the positive, the flowers, the white linings in the black dark clouds.

[Amrita] means: immortality, and the secret of immortality. It also means elixir that makes one immortal. This has been the search -- the search for the philosopher's stone, or the search of the alchemist.

Down the ages man has been searching to find how to conquer death. And in fact there is no need to search, because death is an illusion. Death never happens -- it only appears to. Man is immortal. Man need not be immortal. He has not to work for it -- it is already the case, but we don't know the man who is inside us. All that is needed is an acquaintance. You have to be introduced to yourself, that's all. The moment you are introduced you will see that you have never died, and you cannot die -- death cannot happen. Only the body dies and the consciousness continues. It changes houses, it changes old garments for new. The journey is eternal.

There are only two things which arc the greatest illusions in the world: one is the ego and the other is death. And both are joined together, in fact, are two aspects of the same coin. It is because of the ego that the other illusion of death is created. Because we think we are separate from the whole, the fear arises: 'We will die.' The moment we know we are not separate from the whole, who is going to die? There is nobody to die, the whole has continued.

The moment the wave thinks itself separate from the ocean, the fear will arrive that sooner or later it will die, because it will see other waves dying and disappearing. But the moment the wave recognises the fact that it is not separate -- it is part of the ocean, and those waves which have disappeared have not really disappeared; they have gone back into the source, they will come again.... Another season, another wind, and they will be born. And the game continues. It is an eternal play of consciousness.

That is the meaning of amrita -- that death is illusory, the ego is illusory and all is eternal. And the function of the master is to introduce you to yourself.

[A sannyasin says that in the Primal group the idea to have a child kept coming to her though she'd not thought much about it before, thinking it unlikely that she would ever be a mother. Osho checks her energy.]

You can have a child but it is better if you don't. There is no problem bodily -- you can have a child, the energy is there -- but it will be getting into unnecessary trouble. It will hinder your own spiritual growth; you will be distracted. It will be a problem, and unnecessarily. Unless being a mother is going to help you spiritually, I will not suggest you become one. I suggest it only when I see that being a mother is going to help a person.

If it is going to distract you, it will be wasting your whole life, because a child means a great involvement. And it is not a one-day's or a few-days' thing -- years of involvement. By the time the child is on his own, you will be fifty, mm? -- the whole life will be a waste.

Drop that idea. It is possible, you can become a mother, but it is good if you don't, so you can move inwards whole-heartedly.

Don't Look Before You Leap

Chapter #8
Chapter title: None

8 July 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, gatya means movement -- divine movement. Life is a movement, and misery arises because we don't go with the movement. Either we start clinging to the past, then we obstruct the movement; or we start planning for the future, then too we obstruct the movement. To be with the movement one needs to be without past and without future. Then one is movement; one is life and one is god. And once there is no disparity between you and life's movement, there is joy, there is bliss. The harmony between you and the great life is what bliss is.

It is a state of harmony between the part and the whole. Once we start thinking of our own directions, of our own plans and ideas, we are no more with the whole; we have started moving apart. And the farther we are from the whole, the more miserable we are; we cannot live without the whole. Misery is simply an indication that you are not in tune, that you are not in harmony, that your roots are not really in the soil, that- you are getting uprooted.

That's how the feeling of alienation comes in: one starts feeling as if one is a stranger -- but we create it. We are not strangers -- this life is ours, this whole existence belongs to us. But for it to belong to us we have to belong to it. There should be no disparity. We should not have our own ideas. We should simply relax with the whole, go with the whole, go with the flow.

Going with the flow is the meaning of gatya. The English word 'go' comes from the same root 'gatya.'

[A sannyasin is leaving because of his work which is playing symphonic music, but he also wants to be here. Osho checks his energy.]

You can come -- there is no need... And make your music here, so you will not be leaving music; in fact, you will be coming to deeper music. Now I will be your music... Come here.

You have played the outer music and now you are ready for the inner too. And the outer has not to be renounced for the inner; the outer can be absorbed in the inner. That's my basic teaching -- that whatsoever is there has to be absorbed into a higher synthesis.

So you are not leaving your music -- you will be going higher and deeper into it. Whatsoever you have will be there and more shall be given to you.
So go and finish things there. Bring your instruments and come here....

[A sannyasin, who is leaving says: I want to stay open to you. Osho checks his energy.]

It will be difficult for you to remain open always and continuously. Sometimes you will be open and sometimes you will be closed. But that is nothing to be worried about. That is a rhythm, a rhythm just like day and night. Just as in the day the flowers open and in the night they close, just like inhalation, exhalation, you inhale and then you exhale, so you cannot remain open twenty-four hours a day. And don't long for it, otherwise that will create misery and in misery you will become more closed. Misery always closes.

So a deep understanding is needed about this rhythm. One opens, closes, opens, closes; one has to accept it. In fact they are hot opposites but complementaries. The closing prepares you to open again, and the opening prepares you to close again, otherwise you will be tired. Just think of eyes unblinking: for how long can you do that? You will become tired. Your eyes go on working because they go on blinking. We don't pay any attention -- they are constantly closing, opening. That keeps them fresh, keeps them young, untired, vital.

And it is a constant process of cleansing too. When you are open some dust gathers, tiredness settles, you become weary. When one is closed, in rest, silence, one becomes revitalised. Yes, there is a kind of opening that remains twenty-four hours a day too, but that is not part of the mind -- that is something beyond the mind.

Right now you will have to settle with your mind, then one day that too will become possible, but that is transcendental. Then there is no rhythm: it is always the same. You cannot even call it opening -- it is meaningless to call it openness because there is no closing any more. It is a totally different kind of

phenomenon. One simply is -- neither open nor closed. That too comes, that will come, but don't long for it. Right now what is needed, what is a must, is to accept the rhythm of the positive and the negative.

Sometimes you will find yourself very close to me and sometimes you will find yourself very far away. Sometimes you will be coming, coming, coming, so close and so happy and so blissful, and sometimes you will become so far away, so withdrawn, so unhappy about it. But once you understand that this is a rhythm, a natural phenomenon of the mind, then there is no problem in it -- you relax.

One thing more to be remembered: never decide anything when you are in the negative phase, that's all. Never decide anything when you are in the negative phase and then you will never repent; there will be no need to repent.

Decision has to be made only when one is in a positive phase. Mm, just as you decide in the day not in the night when you are deep asleep -- then you don't decide -- always decide when you are happy, open, flowing. Then your decisions will be right; you cannot decide wrongly, it is impossible to be wrong in those moments. When you are negative, withdrawn, sad, depressed, remember only one thing: no decision. Let this pass. Accept it -- it is part of nature -- but don't decide in these moments.

The lucky people are those who have learned the knack of deciding in the positive moment, and unlucky are those who have somehow fallen into the trap of deciding in the negative moment. That is the only difference between the lucky and the unlucky. And anybody can become lucky. It is just a change, just a small change. It is a very little difference, but it makes a lot of difference in life -- the difference that makes the difference.

[A sannyasin says her husband wants to tour India, and though she felt to stay here, she also feels to accompany him.]

You go with him... you go with him. But sometimes come here to stay for a few weeks -- something can be done. And come alone, that will be better, because when you come with your husband, wife, children, it is very difficult to be free... and to be open and to be ready to change, to go into things. It is diff1cult, because all the associations and all the thoughts and the entanglements are there, and you have to take care -- if he wants to travel you have to go with him and travel. It would have been far better for you to be here and travel inwards. So next time when you come, come alone....

If you can manage to be here on the twentieth, [guru purnima festival] it will be good. Mm, because sannyasins will be gathering from all over the world and it will be beautiful to participate in their joy and celebration. If it is possible and it doesn't make much trouble for your husband, then try. And he will also enjoy, if he can come. If it is easily possible, otherwise don't bother, mm? Just for one day, the twentieth, be here from the morning to the night and then you can go back.

I can understand your difficulty -- I can see the difficulty.

[Osho gives another sannyasin an 'energy darshan' after which he says the energy is going well -- just a little more flow is needed.]

You are still controlling, and all control is a hindrance to growth. Be in uncontrol. Be in a let-go so god can take possession of you. Unless you leave control, he never takes control. If you are in control he keeps aloof. When you leave all control, he immediately takes control. He becomes a help only to those who are utterly helpless, to those who are just like small babies. Then god is a mother.

So become very very helpless, with no control, with nobody to control. And then you will be surprised: he has taken all in his hands. And then life has a splendour. Then each moment is such a joy that one cannot even dream of that joy, one cannot imagine -- it is unimaginable. But it happens only when you disappear, and you disappear when your control disappears.

So in the coming three groups leave all control. Particularly in Tantra, be just pure energy -- let things happen. And after Tantra remind me again. But things are moving.... Good!

Don't Look Before You Leap

Chapter #9
Chapter title: None

9 July 1978 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

[A sannyasin, who is leaving, says: It's one year today since I arrived here, and I'm leaving feeling that I haven't done enough work on myself here.]

It is never enough... and it is good that it is never enough. Growth has no end. It is not a journey with a destination -- the journey itself is the destination. We are not going anywhere. We are just learning how to be here, and here has infinite depth. One can go on and on and on; it is inexhaustible.

So that feeling will always be there; it is a healthy feeling. It does not happen to people who have not done anything. In those who do something this feeling is bound to arise, because the more you know of life, the more a longing to know arises. The more blissful you become, the more doors open. One always finds a higher peak challenging.

The mystics have called it the divine discontent. All the buddhas have been saying to people 'Don't be discontented with the world -- be contented with the world -- but with yourself, with the inner, remain in utter discontent.' Ordinarily people are doing just the opposite: they are contented with themselves and discontented with the world. It has to be put right-side-up: be contented with the world and remain in utter discontent with yourself.

If one becomes contented with oneself, that is death. Then there is no more. Then there will be sheer boredom and nothing else. What will you explore then?Just think of heaven -- people who are utterly contented with themselves. A man of understanding will choose hell rather than heaven, because heaven will be utter boredom. Nothing will be happening there, nothing can ever happen there. It will be infinite boredom, timeless boredom. But the reality is that when you reach one heaven, another heaven starts calling you.

This is the beauty of life. It is perpetual movement, and mysteries go on opening up. You cannot come to an end.

Deva means divine, sadyo means immediacy -- the immediate, herenow. That which is herenow is divine. That which is not herenow is unreal, undivine. God has no other tense except the present. You cannot use tenses like past or future for god; you cannot say 'god was', you cannot say 'god will be.' You can only use one tense for him, the present: god is.

And all that is is god! In fact is-ness and god are synonymous, they mean the same thing. In love we call is-ness god, that's all. We personify it. We are more poetic in calling it god. Is-ness will be too naked, too scientific, too bare, unclothed, and will look a little dry; god is more human. But basically they don't mean anything different; they are synonymous.

And this is going to be your path, in fact, this is the only path there is. If one can be immediate, if one can live in this moment, utterly -- with no interference from the past, no interference from the future, if the present can be lived in its purity, in its innocence, uncalculated, unplanned -- that is meditation. To be immediate is to be meditative.

Meditation is not an act; it is just a state of pure is-ness. It is not that you do, but that you are. Mm? these crows and the train -- this is all included in it.

And whatsoever happens always happens in the now, but our mind is never in the now; it is always somewhere else. It goes on desiring, dreaming, it goes on planning. It goes on having private destinies in the future. It thinks in terms of shoulds, oughts, and that's how we go on missing the real. The real knows no should, no ought -- it simply is; it can't be otherwise. To relax into the present is to be free of all worry, is to be free of all mind, is to be free of all prisons, of all slavery, and such great benediction starts happening.

So your name is going to be a constant reminder to you. Don't start moving into the past and into the future. Whenever you catch yourself red-handed moving into the past and into the future, come back to the present immediately. Slowly slowly it starts happening more and more. And the joy of it is such that once you taste it it is bound to happen more and more.

A day comes when all time disappears, when you and the reality are no more separate -- there is harmony. You breathe in it, it breathes in you; there is oneness. You vibrate in it. That is the dance the mystics have been talking about down the ages, the celebration.

[Osho explains the meaning of prem samyo: love is god.]

There is no need to have any other god. And all other gods are poor substitutes for god? Very poor substitutes. If all gods disappear from the earth, it will be a great day. If all other temples are dismantled and only love becomes the temple, only love is left as god, man will become religious for the first time. Because all other gods have become gods of hate. Behind those gods, hatred and violence is hiding. Hence the history of religion has been the history of wars, crusades. It looks so stupid, so utterly absurd, that religion has been murderous, that in the name of religion much blood has been shed -- much more blood than in any other name. Man has become divided because of religions. All other gods have to be dropped.

And love is a natural phenomenon. It is not a theological thing. It is not out of theology that love is born; it is not a thought in the minds of philosophers. Everybody is born with it, everybody comes with the potential for love. If love grows, one grows; if love is hindered, then one's growth is hindered. And the ultimate flowering of love is what Christ-consciousness or Buddha-consciousness is. That's what enlightenment is all about.

So worship love! And there is no need to create a ritual for it; one can be simply loving. One need not go to a certain place, one need not do a certain ritual. One can be simply loving, loving to one and all -- just loving, to these clouds and the rains and to the trees and to the people and to the earth. For twenty-four hours a day one can be simply flowing in love.

Make it a point that even if you touch anything, touch it with great love, with sensitivity, caress it, because whatsoever you touch, you touch god, and with whomsoever you are, you are with god. When you look in somebody's eyes, search for the god, and when you see a flower dancing in the wind, look for god's dance.

God is not a concept but a state of love. When love is flowing twenty-four hours a day for no other reason, for no other motive but just for its own sake -- it is such a joy to be loving; there is no need for any other motivation -- then one is religious and one's life is prayer. You will know all that is written in the Vedas and Tao Te Ching and the Bible and the Koran. You need not go into the Koran and you need not go into the Vedas and the Bible -- you only need to go into more love, and love will reveal all the secrets of all the scriptures.

[A sannyasin, who is leaving, says he will miss Osho.]

Then start a centre! And wherever my sannyasins meet, I am there! Then you will not miss me so much. Should I give you a name? Just a small place will do -- people can meet at your home, mm?
This will be the name: Anugraha.

It means gratitude, and gratitude is of immense value. That is the closest door to the divine: to feel grateful for all that existence has done and is continuously doing. Its blessings are infinite, but man is so ungrateful, so miserly in his thankfulness, that even to say 'I am grateful', seems impossible. And unless one starts feeling gratefulness to existence one remains alienated, one remains a stranger Gratefulness becomes the bridge; then this is your home. The more grateful you feel towards existence, the more you are at home and at ease. The whole dis-ease of the human mind is because gratefulness has disappeared from the world.

Never before was man so ill-at-ease, and the reason is: the modern mind, the modern man is the first on the earth who is utterly ungrateful. We have started taking things for granted.

Nothing should be taken for granted. All is so miraculous, so wondrous. All is such a mystery and it brings such benediction. But to see that one has to become a child again and to look with wondering eyes. Then life starts being alive again. Then trees are no more just trees: they are people -- and mountains are no more just mountains: they arc gods. The earth is not just the earth, but the mother, and the sky is not just a bare sky but the father.

When Jesus used to call to god 'Abba', that is gratefulness. All prayer arises out of gratefulness, and when you are grateful, grace descends. In gratefulness man becomes receptive. The grace is always coming but we are not receptive; when we are receptive, we are fulfilled. It is just as there is a gravitation in the earth, and everything is being pulled downwards, there is another law, the law of grace: everything is being uplifted upwards. But that we have to allow to happen. In gratefulness that happens: one is uplifted, one starts growing wings. Instead of the law of gravitation, one moves into another law, the law of grace.

So this will be the name. Help people. And whenever my sannyasins meet, I am always there.

[A newly arrived sannyasin says: It s nice to be back but it s a little strange too.]

Both are true. To be in a growing commune is always strange, because new things are always happening. And one is never allowed to be settled, because to settle means to get stuck. I never allow my people to settle! They would like to settle somewhere; they would like to feel 'Now the work is finished' -- but I never allow that. I go on goading them. The more you work, the more you are goaded. The more potential you show, the more tests you have to go through.

So it remains strange, a constant change. We are not accustomed to it. We have created a very false world of no change. It is convenient, it is comfortable, it is cozy. We have excluded all that is unknown, mysterious, from our world. We have made a small corner in the world, perfectly clear-cut, categorised, analysed, known, full of light, and we are very efficient in that small corner. But my whole effort here is to take you out of that comfort, that convenience, that security, and to throw you into the dark, into the insecurity, into the unknown. It is strange, but this is how, slowly slowly, one learns to live in danger. And the joy of living in danger is great. To live in convenience is nothing but a slow suicide. The real life consists of danger, of constant challenge, adventure. One has to be spiritually a vagabond, a wanderer.

So that's true, both feelings are true. Whenever my sannyasins come back, they feel good that they are back and they also feel strange, mm? because so much has happened and so much is happening, and now again they have to move into the turmoil of it all and the chaos.

[A sannyasin says: The day I asked for speaking darshan, I felt I ought to be having fantastic experiences here, and in a way, nothing is happening.]

Mm mm. Nothing is the greatest and the most fantastic experience. There is nothing to happen. The very desire for something to happen is a disease of the mind, or rather, it is the disease called mind. Nothing is going to happen; all has already happened.

This constant hankering for something to happen, something fantastic, is just a way of avoiding the present. This hoping for something is nothing but creating a barricade between you and the present. because whenever you think something fantastic has to happen, naturally you start moving into the future. You start creating dreams, and those dreams will never be fulfilled so you will always remain a pauper, a beggar, and you will always feel cheated by life. Nobody has cheated you. It is you and only you who have played the game upon yourself. There is nothing to happen. One has to relax and be herenow. All is happening.

Life does not consist of fantastic things. It consists of very small things, but when you have no expectation, those small things turn into fantastic things.

If you are searching for diamonds on the sea beach and you don't find them, you are frustrated. But if you are not searching for anything in particular, you collect seashells which are immensely beautiful and red stones and coloured stones, and you are thrilled, and you are rich. Just collecting seashells and stones, you are rich. But the moment you start desiring the diamond and you don't find it... and the mind always desires things which cannot be found, because the mind exists only with things which cannot be fulfilled. The mind is a state of hunger. It never asks for the possible, because once the possible is fulfilled the mind will have to die. It always asks for the impossible; that is its way of surviving. It is an eternal beggar. So if worldly

experiences are not happening then some spiritual experiences have to happen, but something has to happen. One cannot relax and just be and let things be. If one does then each moment is fantastic, unique unrepeatable. And we have not earned it -- it is a sheer gift from god.

Drop this idea that something great has to happen. This is an ego trip. See the point, that all desire is stupid. Desire is the way of misery and hell. When there is no desire, in that very state of no-desire, everything is calm and quiet and cool and blissful. Nothing more is needed. That's what Jesus calls 'the kingdom of god'. It is within you and it is now, it is here, and no practice is needed to attain to it. You are not to go through any process to attain to it. All those processes are needed just to hammer the truth into your heart -- that nothing needs to be done. All this doing is nothing but to bring the truth home that nothing needs to be done.

One day when you have seen the truth that nothing needs to be done -- all is and all is perfect as it is -- suddenly the fever is gone, the disease is no more, the mind is not found. The ego has been just your shadow and you have been trying to attain something which is impossible. It is just like jumping over your own shadow -- just as absurd as that.

Just be here, meditate and sing and dance....

[A sannyasin says he is having problems with jealousy and possessiveness in a relationship. It seems to be connected very much with a lot of patterns of holding that I've had; my mind seems to hold all the time.]

These are childish patterns that persist in our mind. It is very rare to really become mature. The child goes on remaining there. One has to say goodbye to the child -- only then does one become mature.

There is a basic cause to it: each child learns in his childhood that he has just to demand and all his demands have to be fulfilled. And they are fulfilled, otherwise he would not survive. He has no responsibility to give anything -- he simply gets; and because of this a very wrong pattern sets in. The child simply gets and there is no question of giving. He becomes very manipulative, he becomes very political: he knows how to manipulate the mother and the father and the whole family.

If it is needed he cries, creates a tantrum, creates such hell that they have to yield, or, if sometimes it helps, he smiles; but these are all strategic, political gimmicks. The whole effort is of dominating, of possessing. And the child wants to be dictatorial -- each child is dictatorial. When he needs her, the mother should rush to him immediately; not a single moment has to be lost. If he needs something, it has to be supplied right now -- he cannot wait. And all these things have to be done because the child is so helpless. That helplessness becomes his strategy and he never learns to give.

Only people who know how to give are non-possessive. Remember it. People who know only how to get are bound to be possessive because, who knows? If somebody else possesses the mother, then? So no child likes the birth of another child. He hates it -- the very idea is repulsive -- because that means division, that means the mother will not be absolutely available to him. Each child wants to kill the new child, has murderous ideas, and that child remains in everybody.

We become mature physically; psychologically we remain immature. So on the surface we pretend that we are grown-up, and nobody is a grown-up. This is one of the basic problems -- that everybody is showing that he is a grown-up and nobody is a grown-up. So it is only a veneer, just a facade, skin-deep. Scratch a little bit more and the child is there and the tantrum. The child wants to possess and dominate and is always afraid that somebody else may take his woman, may' take her man -- then what? And you are needy, you are hungry.

So you have to be absolutely certain that your woman never talks with anybody, never laughs with anybody, never loves anybody. You create a prison around her -- a very subtle prison -- and you are constantly on the watch. Now how can love happen in such circumstances? You are watching her, she is watching you, so both are against each other. afraid, insecure. How can love arise in suspicion, in doubt? Each is like a policeman to the other: every detail has to be known -- what you have been doing, where you have been, with whom have you been, what you have talked about. How is love possible?

Love is a fragile phenomenon. It is not possible to grow in such a hard soil, and it never grows. And because it never grows you are more hungry for it. The more hungry you are, the more possessive you become. You know only one way. So you say that you love the woman, but that's only a saying. If you come to know that she has been laughing with somebody else and has been happier than she ever is with you, you will kill her. But you say you love her!

Your love can turn into hate any moment. It is only love on the surface -- deep down it is hate. Your

so-called lovers all hate each other, but because they need, they go on pretending. They are afraid -- the woman may leave; then they will be lonely. And that loneliness makes them afraid. You will lose your identity -- who you are -- and what are you going to do then? You will feel almost like a small child lost in the supermarket who cannot find the mother. Or you will be like a dog, lost in the paradeground and just rushing everywhere looking for the master and not knowing where to go. Who will take him home?

Unless this needy love is dropped and a totally new love arises in you -- love that knows how to give, love that enjoys giving; not the love of a child but the love of a mature person -- you will remain possessive. You will turn the other into a thing, you will reduce her to the thing, and when you reduce the other, the other reduces you.

The so-called love affairs are almost like enmity. They are not love -- no friendship, not at all. Each is just trying to exploit the other. It is a mutual arrangement of exploitation: 'I will exploit you, so I have to allow myself to be exploited by you.'

Love can be defined... they have in China a very ancient definition -- it is: 'Scratching the other's back so that the other can scratch your back.' That's all. It is difficult to scratch one's own back, so somebody else scratches your back and in return you scratch her back -- a mutual arrangement, but nothing of much value.

If you really want to drop possessiveness -- and it has to be dropped, otherwise you will remain miserable -- then you will have to understand that your child is there and that you have not grown psychologically. That child has to be taken into full consciousness. It functions through the unconscious -- it has to be brought into awareness, into full light. You have to see it and its ugliness. In that absolute clarity you can say goodbye to the child. It is your problem.

Jesus says 'Unless you are like children you will not enter into my kingdom of god.' And he is right. Another saying can be created 'Unless you are childish, you will not enter into the kingdom of hell.' To be like children is one thing and to be childish is just the opposite. And people are childish but on the surface are trying to be brave and courageous and heroes, mm ? just on the surface all that macho. But just hiding behind that is a small crying child whose bed is wet. His mother is not available and he does not know what to do. Or a child who is hungry and is hankering for the breast and the breast is not available... is helpless.

You will have to bring this whole state of your mind into clear light. Awareness transforms. See to it -- bring it out, meditate over it. It is not just possessiveness: behind possessiveness is the child. It is not just jealousy: behind jealousy it is the child. Because a mature person is never jealous -- cannot be. Why should he be?

Nobody is obliged to love you. Nobody is responsible to make you happy. A mature person understands this much -- just bare facts, bare fundamentals: 'Nobody is responsible to make me happy -- it is my business to be happy or to be unhappy. Nobody can make me unhappy or happy and nobody has this responsibility, so how can I be jealous? For what? How can I make the other feel responsible and guilty? The other is free.'

If out of the freedom of the other he or she decides to be with you and loves you, be thankful. If she moves away, it is perfectly okay. If you feel sad, that is your business; that is none of her problem Out of freedom we meet and out of freedom we should remain together. And if out of freedom separation happens, so it happens; it has to be accepted. The mature person accepts life with all its thorns and with all its flowers.

And he never makes the other feel guilty. These are ways of making the other feel guilty: 'You are making me miserable because you were talking to that man and you were looking so happy. That is making me unhappy.' It is not making you unhappy -- it has nothing to do with your happiness. It is your childishness, your immature demands, unhealthy demands, pathological demands, that are making you unhappy.

So just become a little more alert of the child inside. Meditate more on it. Every day for at least one hour sit silently and watch the child, its ways, its functioning, and the whole mechanism of it. And don't judge, don't call it names. Don't condemn it because that is not going to help. That is again childish. Just watch without any judgement, without any evaluation, just watch. Let the child have its full say. See how it functions, how it works, how this mechanism has been functioning inside you. And just watching it you will be surprised: things have started changing. Seeing the stupidity of it one starts changing. It is going to happen.

This is my whole work here -- to make you mature, so mature that you don't need any love. You give, and if it comes in return that's another thing, but it was not the basic motivation behind it. To give love for love's sake is maturity. Much comes in return, a thousandfold comes in return, but that is another matter.

That is nothing to be thought about it is not part of your desire; it is just out of the blue. But you had enjoyed giving. Then one is not jealous.

If you are needy you will be jealous, and the child is needy. It goes on hanging, it goes on finding mother and father figures and goes on hanging on them, goes on demanding as if the whole world exists just to fulfill you! The child thinks of himself as the centre of the whole existence. That is stupid. We are not the centres, nobody is the centre of the whole.

Just watch it, meditate over it. It will go, it *has* to go. It is creating misery and nothing else, so why cling to it? But it can go only when you have become absolutely conscious of it.
This is the alchemy of awareness.

Don't Look Before You Leap

Chapter #10
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The whole of life is a means. And the moment you start thinking of something other than god as a goal, you start going astray.

Money can become the goal, then the person has gone astray. Nothing is wrong in money itself -- it is perfectly good, useful -- but it should remain the means; it should not become the end. And every means has to be dedicated to one goal, and that is god. Eat, drink, sleep, but let every act of life be devoted to the search for god. Only with such utter devotion does one come to know the real meaning of one's being and the real meaning of existence -- and they are both the same. If you understand yourself, understand who you are, you have understood all. The moment self-knowing happens, one has known god too.

Becoming a sannyasin means: now, from this moment, nothing else will be the goal. I am not saying 'Don't do this, don't do that' -- go on doing whatsoever you are doing but let every effort, every act, all that you have, be devoted to one goal. Then your life will have a target and will start moving like an arrow.

Otherwise people are running in all the directions, simultaneously. If they collapse there is no wonder. If they break down there is no wonder; if they go mad, there is no wonder. They are running in all directions... at the same time! They want money, they want power, they want prestige, they want this, they want that, and they want god too. Their life becomes fragmentary, disintegrated. It is a miracle how people go on managing to keep themselves together. But that togetherness is only an appearance. Inside there are a thousand and one pieces of your being. Man is like a mirror which has fallen on the floor and broken into a thousand and one pieces. This is the state of the ordinary mind. Those pieces have to be put together and glued together, and only a goal can glue them together; only a certain direction can make them move together.

So the whole point of sannyas is that god becomes the goal, the only search. In love you will be searching for him. In the world you will be searching for him. In the flowers you will be looking for him. In the silence of the mountains you will be trying to hear him. In the stars you will be exploring him. In beauty, in truth -- everywhere, everything has to be turned into a means. Then the whole of life starts turning towards the centre and that centering makes one full of light, full of joy, full of freedom.

[Osho gives someone sannyas.]

... This is the moment! This is the right time for you to come to me, mm? The energy is absolutely ready and a thousand and one things are possible. It is already flowing -- just a little push and it can become a tremendous force. You are not frozen at all.

It is very rare to find a person who is not frozen. The society functions in such a way that it freezes every consciousness, every child that is born. It makes everybody solid. It values solidity very much, while life is always liquid, while life is always moving and flowing. The way of life is the way of the water; it is not the way of the rocks. Lao Tzu calls it 'the watercourse way': always moving, always moving. It is a flux, and hence the beauty ! Solid things can remain solid only if they die. Death is very solid; Life is very liquid.

The society chooses death instead of life, because death can be controlled more easily. A dead thing can be controlled more easily. Parents want dead children. They can be controlled, they will be obedient, they will never rebel, they will never go beyond the boundary; they will always be afraid. Of course, they will not have intelligence, because intelligence is part of life, part of rebellion, but they will be convenient. They will not create any nuisance for the parents. The parents are not interested in the children and their life; they are more interested in their own convenience.

In the same way the whole of society is interested in convenience. And life is always dangerous, because it is always moving into the unknown. People want reliable machines. The machine can be relied upon -- it is predictable. A really alive person is unpredictable. You cannot say what is going to happen next moment, what turn he will take. A really alive person has no character. Character is a solid thing. He has consciousness but no character. His characterlessness is not something bad; it is something immensely beautiful. His characterlessness is not badness or evil. His characterlessness is simply his living moment to moment, responding to reality as it comes, having no fixed ideas about how to behave, having no pattern, having no philosophy, no ready-made answers to life. That is the supreme-most goodness, that is the summum bonum.

Jesus lives like that, Buddha lives like that; these are characterless people. The people we call people of character are dead people. They have respectability but they are predictable; you always know what they will do. You can decide beforehand; if some situation arises, this will be their answer. Their characters are written large. Their past dominates their future, that's why they are predictable.

A really alive person has no past. He always destroys the bridges he passes over hence he remains fluid. His future is not only unpredictable for others: he himself is innocence. He does not function out of knowledge -- he simply functions out of consciousness, out of whatsoever the consciousness decides in the moment; he has no conclusions.

It is very rare to find fluid people, but once in a while a few people escape, maybe just by an accident, and their energy remains fluid in spite of all that the society has done to destroy it. But with a fluid person much is possible, much is immediately possible.

[Anand Ritu] means the season of bliss... and it has come! You have waited long for it. Many people live their whole lives and it never comes; they don't allow it to come, they don't permit themselves to be blissful. Not that nature is unjust to them; nature is very very socialistic. The sun rises for both the good and the bad, the sinner and the saint, and the clouds shower for the mountains, for the rivers, for the fertile land and for the desert. God makes no differences, no distinctions. His spring is meant for all, but there are millions of people who never allow themselves to be blissful. They have become too attached to their misery. Their misery is their artwork, their creation. Remember it! Misery is our creation; bliss is god's grace. Naturally whatsoever we create we become more attached to.

Every mother knows it, that the ugliest child looks so beautiful to her, and the most stupid and idiotic child she thinks is a genius. They have a saying in Tibet that each crow thinks that her child is the blackest. And that is so about everything: whatsoever you create, you become very attached to; it becomes an emotional involvement. And misery is man's creation....

Bliss is not man's creation at all, that's why there are so many miserable people and very rarely a blissful person. The blissful person is one who drops this nonsense of being attached to his own production and starts living according to nature, not according to his own ideas. Immediately closed doors open and life becomes full of sunshine. Immediately the flowers that have never bloomed start blooming and suddenly the spring is there.

In India the colour of orange is the symbolic colour for the spring. It is the colour of spring. Hence it has

been chosen for those who have decided to be blissful, who have decided to renounce misery. I don't ask you to renounce money, I don't ask you to renounce your children, I don't ask you to renounce your relationship, your house, your life. All that I want you to renounce is your misery. And the real sannyasin is one who renounces misery and starts living in bliss.

And the moment you renounce misery, bliss becomes available; not even a single moment is lost -- instantly! Here you renounce misery and there bliss starts coming; from one door misery goes out and from another door bliss comes in.

And the season has come for bliss. Allow. It is frightening sometimes because one starts expanding and one has become accustomed to small boundaries. One starts becoming indefinable; one starts losing one's old identity. The old labels slowly slowly slip by and disappear. Old masks start falling and one becomes afraid -- maybe one is losing one's face. One is not losing one's face; one is only losing the false faces. And when all the false faces have gone, the original face is there in all its beauty, in all its divinity. And the original face is the face of god; and the original face is not different. My original face and your original face are the same. Everybody's original face is the same; only our masks differ. Behind the masks there is only a single consciousness, one consciousness.

So become courageous enough to open yourself for bliss to enter in. Drop all the old associations with all kinds of miseries, and don't be miserly about dropping miseries; be generous. One can drop them in a single moment too -- it does not need any gradual process. Just seeing the point: 'I am unnecessarily missing. The whole existence is dancing and celebrating, and I am sitting by the side, miserable. I can join in the dance, I can also abandon myself in the dance... ' In a single moment of this understanding the revolution is possible. It is never a gradual process -- it is always a sudden illumination.

Love is my message, my religion -- I teach only love and nothing else. But it is the most difficult thing in the world, because once you are in love, you are in god. Love is the way to god, the bridge.

All kinds of love are good. Love as such is good, so all kinds of love -- from the lowest to the highest, from the sexual to the ecstatic -- all kinds of love are good. Maybe in the lowest god is in a very small quantity, but he is! And even his small quantity is big enough for us; even a single atom of his being is enough power to explode and to transform us. So all kinds of love have to be accepted and rejoiced in. And all kinds of love have to be thought of as prayer. And then a great insight opens up. Then nothing is denied and all is accepted -- not only accepted but welcomed with joy.

The whole existence is a ladder, from the lowest rung to the highest. Never deny the lower; if you deny the lower you will never reach the higher. That has been the dilemma down the centuries: the so-called saints denied the lower and hence they never reached the higher. And the more you deny the lower, the more the lower asserts itself. You cannot simply repress energies; energies have to be transformed, transfigured. No energy can be destroyed.

You can ask the scientist -- no energy can be destroyed; the total amount of energy in existence remains the same. You cannot create energy and you cannot destroy energy. Not even a single grain of sand can be destroyed. The form can be transformed -- it may not exist as a grain of sand, it may exist as something else -- it may exist as electricity -- but it will exist. Only forms change, the content remains. It is absolutely the same. Nothing can be denied and nothing can be destroyed. All has to be transformed, all has to be used. And the lower rung of the ladder is part of the highest; without the lower, the higher will not exist. You have to go through it -- it makes way for the higher.

Once this is seen, life becomes a unity. Then one is not split. Otherwise the so-called old religions have split everybody. They were basically schizoid, and they have transformed the whole of humanity into a kind of schizophrenia. They have forced man to fight with his own energies, and they have brought such a division of lower and higher that every man is in a kind of constant conflict with himself. This is sheer wastage, because this whole energy can become an ecstatic glow.

And this is my alchemical work here. To become a sannyasin means that now you are entering into an alchemic school. It is no ordinary religion -- it is entering into a certain process of transforming your inner energies. And this is my message to you -- that love has to be the key.

Deva means divine, vigyana means science -- science of the divine. That is the exact meaning of psychology -- science of the soul -- although the modern psychology is not worthy of the name because it is not the science of the soul. At the most it is only the science of behaviour. It simply watches from the outside, it does not believe in the inner; and the reality of man is inner. In fact there cannot be any outside

without an inside. But the modern stupidity is this, that it believes in the outside without the inside. It is scientifically nonsense. How can there be an Outside without an inside? They go together, they are two aspects of the same pheno-menon. The body is the outside of you, then what is your inside? There has to be an inside, and there is.

But the methods that are applicable to the outside are not applicable to the inside. The outside functions in its own way. In fact both function in diametrically opposite ways. Different methods are needed to explore the inner world. And religion is the science of the inner. In fact there should be no conflict between religion and science. And if there is some conflict, then there is some misunderstanding. They should be complementary to each other.

And some day in the future, that is going to happen. It should happen. If it does not happen, man cannot survive. This higher synthesis is absolutely necessary now, otherwise the scientific vision of man remains lopsided. And the so-called old religious vision is also lopsided because it denies science. They are polar opposites but all polar opposites are complementaries, and there has to arise an understanding so that both can function together, not in conflict but in cooperation, not as enemies but as friends. And that will be a day of great blessings to humanity and to the earth.

What we are doing here is trying to work out some basic fundamentals of the inner science of man. They are spread all over in the ancient scriptures -- something Buddha has said, something else Zarathustra has said -- but they are all fragmentary. No religion has been absolute up to now; no religion can be absolute. We can hope only in the future some time... when Christianity has disappeared and Buddhism and Hinduism have disappeared leaving behind just a pure science of religion. That is possible... and the time has come to work for it.

And to you this is my suggestion, that while you are here watch what is happening inside you. Watch with a very very scientific attitude. Be very alert, respectful of whatsoever is happening inside, but don't get drowned in it. That is not going to be your path. You have to be more and more alert, more and more aware.

Love is not going to be your path -- your path will be of watchfulness, self-remembering. You will find yourself more in tune with Buddha, with Zen people, with Gurdjieff, rather than with Sufis, Kabir and Meera and other lovers.

I am giving you the name so that this becomes a constant reminder to you -- that awareness is your path and that you have to become more and more scientific in your inner search, your exploration.

Deva means divine, mimanso means enquiry -- enquiry into the divine. And that has been your enquiry -- not only in this life but in your past lives too; that has been a constant undercurrent. You are an enquirer, but one thing has been missing in it: your whole enquiry has been head-oriented. Nothing is wrong in that, but you have put your heart aside. And when they go together only then is there fulfillment. They are both like two wings: the bird cannot fly with one wing.

You have a very soft heart; maybe that's why you have put it aside. This happens many times: a person who is very soft in the heart becomes afraid of it, because it can take you into dangers, it is risky. One surrounds one's heart with the great China Wall of the head, just as a protective measure. You are not really a head person, you are basically a heart person, but you must have become afraid in your childhood and you started moving away from the heart into the head. You have moved into the head too much.

The head can be used -- it is our intelligence; its fire can become our awareness and it is a must in the enquiry -- but alone it remains a kind of logic chopping. With the heart it becomes alive. And when the heart and the head are together a great symphony arises in one's being, and only that symphony can deliver truth.

So the real enquiry has to be of the totality, and a man consists of head and heart. When both are there, functioning together in rhythm, pulsating together, not in opposition to each other but dancing together hand in hand, then only is truth known.

The man of the heart can feel the truth but cannot know it, and the man of the head can think about truth but cannot feel it. The man whose heart and head are both together can experience it, and in experience, thinking and feeling are both involved. Experience is neither feeling alone nor thinking alone.

That is the meaning of the word 'mimanso' -- the synthesis of the head and the heart, and they both have to be put together into the enquiry. Then the enquiry becomes a passionate enquiry, existential, not just intellectual. Intellectual enquiry is very pale compared to the existential enquiry.

And this is going to happen. You have taken the first step -- now I will start working on you!

Don't Look Before You Leap

Chapter #11
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Deva means divine, unmana means no-mind. The state of no-mind is the state of the divine. God is not a thought but the experience of thoughtlessness. It is not a content in the mind; it is the explosion when the mind is contentless. It is not an object that you can see; it is the very capacity to see. It is not the seen but the seer. It is not like the clouds that gather in the sky, but the sky when there are no clouds. It is that empty sky.

Unmana means the inner sky without clouds, unconsciousness without content, awareness -- not of something, but simple awareness, not of something in particular. Because whenever the awareness is of something in particular, it starts moving away from itself; it becomes focussed on the object. It forgets itself It becomes too impressed by the object. When the consciousness is not going out to any object, when there is nothing to see, nothing to think, just emptiness all around, then one falls upon oneself. There is nowhere to go -- one relapses, relaxes into one's source, and that source is god.

Unmana, no mind, is the way to god.

Animals have no mind but that is a state of unconsciousness. Buddhas also have no minds but that is a state of consciousness. There is a similarity between the world of the animals and the world of the buddhas, and dissimilarity. There is a similarity as far as mind is concerned: animals are pre-mind, buddhas are post-mind. But there is a dissimilarity too: animals are unconscious -- they don't know who they are; buddhas know who they are. So in buddhas there is that simplicity of the animal kingdom, and yet that simplicity is not ignorance -- it is luminous, it is full of light. Hence it is called enlightenment. Man is just between the two -- part animal, part buddha -- hence the tension, the anguish of man, the continuous pull from opposite directions.

Remember: there is no way to go back, nothing can ever go back -- everything goes ahead. In the effort to go back one becomes simply stuck, stuck where one is. Man cannot become an animal again.

Walt Whitman writes many times, in many poems that he feels jealous of animals. One does feel that -- I can understand, mm? the beauty, the silence, the spontaneity, the state of innocence, no turmoil, no conflict, no ambition, no politics, nothing of the sort, living moment to moment. One becomes jealous of animals, but there is no way to go back. Walt Whitman cannot go back and become an animal. If he really wants to become as innocent as an animal he will have to become a buddha. The way is ahead, and the path is unmana -- no mind.

[The new sannyasin asks about the problem of his eye-sight. He can only focus through one-eye at one time, and he doesn't trust the doctors.]

I can understand. Start doing a few small things; it will take a little time but things will settle. One is: whenever you go to the bathroom, as many times as you go, just rub your hands hard, make them hot, then put them on your eyes -- just for a few seconds. Then throw cold water on your closed eyes... as many times as you can. This will settle many things.

The second thing: start taking hot and cold baths. Start by cold -- a cold shower or a cold bath -- then a hot shower or hot bath, then cold, then hot. Just go on changing for two minutes, mm? If you do it for ten minutes, then change it five times. Just let the whole body become hot and let it become cold again. And particularly the head, mm? So if you are just sitting in a bath, pour water on your head, otherwise it won't be effective. The whole body has to be involved in it, so a shower will be even better. Mm, you can sit under the shower -- two minutes hot, two minutes -- but always start with cold and always end with cold.

In beginning and at the end use cold water -- just in between you can change as many times as you can; but never end with hot and never begin with hot. These two things you start, mm? -- within three months, things will slowly slowly settle; there will be no need to have any operation. And it has nothing to do with the eyes; it has something to do with the nervous system behind the eyes.

So this cold and hot treatment will expand the nerves and shrink them, expand and shrink them. That will make them again more flexible. They have become a little tight, that's all. It will happen....

Deva means divine, niranjan means unattachment -- divine unattachment. The difference between ordinary non-attachment and divine non-attachment is great. The ordinary non-attachment is cold; it has the quality of indifference. The divine non-attachment is loving, warm; it is not indifferent and cold. It is very easy to become indifferent to the world, cold and closed -- that's what monks have been doing all along -- but this is a way of dying, a way of slow suicide.

Non-attachment is beautiful but it has to be loving, it has to be warm. It has to have the quality of being in the world-and not of it. One has to be in the world -- only the world should not be in oneself. Then one is not lost in the marketplace; one remains alone even in the crowd. Then even in doing day-to-day ordinary things one remains prayerful. Even the noise of the marketplace and the turmoil of the world cannot disturb one's meditation. The whole world just becomes a drama. One acts but one is not serious about it.
This is what I call divine non-attachment.

Anand means bliss, Wajido means god. Bliss is god. Search for bliss and you will find god. Search for god and you will not find anything... because without the search for bliss god remains an empty name. Then the word 'god' has no content in it; it is an empty container. All that is contained in it is bliss. But sometimes it happens: we start looking for the word itself; we forget the meaning of it.

God means bliss, and bliss is something which can be explored. Because misery is something that we already have, we can start dropping it; and the less miserable we are, the more bliss descends in us.

So the search for bliss is a very practical and pragmatic search. It has nothing to do with theology or philosophy. But the search for god becomes theological, intellectual, philosophical. It loses contact with existence. Then it is an utterly futile exercise; then it is gibberish, all nonsense.

Forget god and search for bliss, and you are on the right track. When bliss is found, god is found. And once you are searching for bliss, then there is no theist, no atheist, there is no Hindu, no Mohammedan, no Christian, because the search for bliss is the search of everybody. It is intrinsic in our being. Even the atheist is searching for it, as much as the theist. They start arguing if you use the word 'god'. If you use the word 'bliss' there is no argument. So to me bliss and god are synonymous.

I want to make you more and more blissful, and as a shadow, god comes! You become more and more godful. You need not make any effort for it. The whole effort has to be made in one direction: how to be more blissful. And it is possible.

Just because we are miserable is enough proof that bliss is possible. If a person is ill that is enough proof that he can be healthy. Only a corpse cannot be ill; then, naturally, it cannot be healthy either. If one can feel pain, one can feel pleasure; they both come together. If a man can see that all around is darkness, then one thing is certain: he has eyes. And the same eyes which see darkness can see light. Blind people cannot see darkness. Ordinarily people think that blind people must be living in darkness; they cannot see darkness. Darkness is an experience of the eyes as much as light is.

So right now everybody is miserable. But that is nothing to be worried about. In fact, it is an indication that everybody has the capacity to be blissful.

[A sannyasin says he is afraid of sex and his partner also feels low sex energy. Osho checks his energy.]

My feeling is that your need for sex is almost nil. If you had been in the East you would have rejoiced, because you are a born celibate, and in the East people cherish it. They know the secret of it -- that your

energy is ready to move on a higher plane.

But in the West one starts feeling guilty. One starts feeling miserable, because the West understands only one layer of the energy and only one dimension. And if that dimension is not functioning, the western mind feels at a loss. It feels that life is meaningless -- What are you doing?

Sex has become synonymous with life in the West. It is not; it is only a very small part. It has something tremendously important to contribute but it is not all the story. It is just the beginning. It will be even more correct to say it is just the preface, not even the beginning.

Your interpretation is creating trouble for you. Your need is nil -- your mind says you have to go into it. Your mind forces it and your need is nil, so you become afraid. You know that the energy is not cooperating with you, so it is almost a violence on your being. How can you enjoy it if it is violence ? You cannot be total in it. And you will feel nervous and you will feel shaky, because you are moving into a certain space which is not needed by you. You have to move to some higher spaces. And your energy is ready to take a jump.

This is your conflict -- you will have to understand it, otherwise you will remain unnecessarily miserable. In fact you should be happy that your work with sexual energy is finished and that now your energy is free to do some higher work. And there are layers and layers; there are higher realms available. And you will only enjoy those realms; you will not enjoy sex -- you have to drop the very idea. Once in a while, when the natural urge arises, it is okay.

But my feeling is you have been forcing it; you have made it a will thing, an ego trip. You have to prove yourself. You are trying to perform something, hence you become afraid and self-conscious and nervous. And with all this you cannot go into it, so you try again, and you try more than is needed. And the more you fail, the more miserable you become. Simply forget about it!

And it is good that the woman you are with is also not a sex maniac. It is very good. If she were a sex maniac, then there would have been more trouble. She also wants to put it aside. Once in a while when both are feeling to go into sex, it is good, but that will be very rare. And then there will be no fear, no nervousness, because there will be no question of performance -- you have accepted your state.

And your state is better than that of millions of people. But if you go to a psychoanalyst in the West he will make you feel guilty, he will make you feel very condemned. He will say that something is wrong with you and that much has to be done, because his vision is very very limited, his vision is very framed.

But my feeling about you is that you are ready to go into some new space -- higher, better, superior, more graceful. And when this conflict with sex disappears and you accept the stage you are in, much love will arise in you. And it will not be sexual love -- it will have a different quality: it will be more like friendship, more like prayer, more like creating music, singing a song, looking at the sunset. It will have all those qualities. It will be more aesthetic, less sexual. The sexual love remains a little coloured with violence; it remains a little crude. It can't be very soft; it can't have grace and dignity. It is anger; it is our animal heritage.

So don't feel unnecessarily miserable. In the East, people try hard to attain this state, and if somebody is born with it he is put very high. And their understanding is right, their vision is right. The western psychology is just a very very primitive effort to know man's being. It just knows the abe. The East has known the xyz too. It has known the whole spectrum, from alpha to omega.

Accept it -- for six months simply accept it. And both become more understanding about it. Don't force it. Be very loving, but there is no need for love to be always sexual. They are not the same thing. Sometimes sex is just sex, love is just love. Sometimes sex is loving and sometimes love is sexual but they are not necessarily the same thing -- they are not synonymous. Sometimes they overlap, that's true, but they are different things.

Put more energy into being more loving. And forget this hankering -- this is stupid! If once in a while, not out of your will but because it just happens spontaneously, then it is good. And then there will be no problem. Because it is a question of will you become nervous. Always remember: nervousness comes only because of will.

For example, you can talk perfectly well to people. Just stand on a stage and talk to the same people. Now, if you take these people here, mm ? You know everybody, you can talk with them, you have been talking to them your whole life. Just stand on the stage and say 'Ladies and gentlemen'... and there is nervousness. Because now you are on a will trip. Now you want to perform -- now you want everybody to see that you are a great orator or something. Now you are not simple, you are not interested in communicating; you are interested in impressing. Now it is no more a question of saying something, of

sharing something. It is an ego trip. You want to prove something, that you know more; now you will be in trouble. Your legs will start shaking.

People who have been speaking their whole life.... I used to know one vice-chancellor -- I was a professor in the same university. He had been a teacher his whole life, but whenever he stood up, he would tremble. Once it happened that I was presiding at a meeting which he was to address. I gave him a piece of paper with a note on it. He took the piece of paper in his hand and his hand was shaking so much that the whole audience became aware... because of the piece of paper. Otherwise he used to keep his hands....

Later on he told me 'You played a trick on me. You should not have given that piece of paper to me. You made me look like a fool.' I said 'I never knew why you keep your hands in your pockets when you speak.' He said 'I shake all over. I perspire.' 'Why? These are your students, your colleagues; nobody is your-enemy here....' But the moment you want to impress, then everybody's ego is in conflict with your ego. And the same happens anywhere.

If making love becomes an ego trip and you want to prove to the woman that you are the greatest lover -- never before has there been such a lover in the world and never again is there going to be -- you are going to be in trouble! You will shake, you will tremble, you will perspire... and love can happen in a very spontaneous, natural way. That's why, when you are with her (your partner) you are not so afraid, but when you are with a new woman you are more afraid -- because with her you have become settled. She knows that you tremble a little, that you are afraid a little -- it's okay. She understands and she loves you. But with the new woman, she does not love you, she does not understand you, she has no intimacy with you, and you want to prove that you are somebody special, that she has never known such a man, that you are a man!

That idea of being a macho will create trouble for you. Drop this machismo, and forget all about it. And there is no problem; you are creating it. Put more and more of your effort into meditation. You will be surprised: the energy that goes into sex will start going into meditation, and sooner or later you will be having the same kind of orgasmic experiences through meditation as people have through sex.

The sexual orgasm is bound to take too much energy out of you. It is a sheer wastage. It gives very little and takes very much. In the meditative orgasm, with no energy investment from your side the same quality -- deeper, higher, profounder -- happens. Later on you will find yourself more energetic than before. The orgasm will leave you with more energy, with more vibrant energy than before. And this is possible.

For six months just forget about sex as if it has no meaning. Once in a while if it happens, allow it, but don't think about it and don't just manage to go into it. Don't try at all.
(to his partner) And you help him....

[A sannyasin who runs a large sannyas centre in the West says: I love my community and my family, but yet I cannot float totally with the difficulties there are. So millions of questions arise and no answer satisfies me.]

You are just taking the whole thing too seriously, that's all, and because of that seriousness you feel it as a burden and you create a burden for others too. Let things move in a more relaxed way. Don't make it something that you have to do. Don't make it a point of prestige. You are not to prove anything by it. Enjoy it.... Let it be a play. If something happens, good; if nothing happens, that too is good.

And we are only here on the earth for a few days. Sooner or later everybody is gone, and [the centre] will be looked after by somebody else, so why bother so much? And I am not saying that if you bother less, less work will happen. More work will happen, because in a relaxed mind you have more energy, more creativity, more inventiveness. And when you are relaxed you help others to relax. When you are playful, you help others to be playful, and in playfulness much happens. In fact all creativity is a kind of play. Serious people cannot create anything; their whole energy is lost in their being serious.

So be a little less German... a little less serious. And things will be okay -- nothing to be worried about.
This robe for you....

[A sannyasin asks: About deadness... I feel that many things go, not really wrong, but when I am surprised, I choose the dead.]

Everything is perfectly right. Just start a meditation every night before you go to sleep -- a death meditation. In the beginning, lie down for ten minutes, turn the light off and start feeling that you are dying.

Get into the feeling of dying... dying... dying.... Let the whole body be dead and feel that you are

disappearing from the body, receding, receding, receding. You have left the circumference the body completely -- you are at the centre. Just a small light, at the centre, and all is dead. And in that state fall asleep.

This feeling that comes to you is not anything wrong; it is just a natural indication from your unconscious that you have to meditate on death now. The unconscious is sending you a message of tremendous importance -- that if you can learn how to die consciously, you will know what life is. And man comes to know life only in utter death, never otherwise. The total death is the beginning of resurrection.

Don't Look Before You Leap

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Deva means divine, uparati means indifference to the non-essential -- a divine indifference to the non essential. And that's the whole work of the seeker. We are caught up in the non-essential, the mundane, the trivial. For the moment it looks so important, and the next moment it appears as if it had not happened at all.

When one looks back, one is always surprised: the same things that had looked so important, look utterly futile... and one was ready to die for those things! Just some abusive word from somebody, and the mind becomes focussed on it out of all proportion and is ready to kill or to be killed. After a few minutes, when things have cooled down, it looks so stupid. Even to talk about it, even to say 'I got so disturbed by it' looks silly. But almost ninety-nine percent of our whole life consists of such things, hence it is a wastage.

One has to be very alert and aware. One has to save oneself for god. If we lose our energy in just collecting stones on the beach, by the time we come on the treasure we will not have any energy. We remain beggars when there is no treasure, and we will remain beggars when there is every possibility to become an emperor.

One has to be very conscious of what one is doing with one's energy, of where one is putting it, because once gone it is gone forever. And the time that is passing will not come back; nothing can be recaptured. Once this awareness settles in, a great difference arises.

Just think: if you are going to die tomorrow, then how many things will be important and how many things will be unimportant? It will change your whole gestalt. Just a moment before you were thinking to make a new house, to start a new relationship, to have one child more, to do this and that. There were a thousand and one plans in the mind, all running around.

The moment you become aware that tomorrow you are going to die, all those thoughts simply disappear; they become irrelevant. Something else, that you were not thinking of at all, becomes relevant: 'What is death? Am I ready to face it? Have I done anything to go into it silently, lovingly, in a kind of welcome? Am I ready to face my creator?' Something new becomes important, something that was not at all in the consciousness surfaces and becomes central. All that was in the consciousness and all those desires that were clamouring for your attention are no more relevant -- that is just the market noise.

And this is how it is. Tomorrow is not certain: tomorrow may be, may not be. Death is always waiting tomorrow. About only one thing can we be certain, and that is death; all else is uncertain.

To become a sannyasin means to put things in their right perspective, to bring a balance, to put priorities

right.

Prem means love, kavita means a poet -- a poet of love. And that's my vision of being a true sannyasin -- love and poetry. And in fact, if love is there, there is always poetry. Love blooms in poetry. And by poetry I do not mean anything literal; it is a metaphor with me.

It means a life lived with great sensitivity. It means a life lived not through the head but through the heart. It means a life which is basically rooted in beauty. When life is oriented in beauty, it has poetry. Then one walks poetry, eats poetry, breathes poetry. It has nothing to do with poetry as such. The thing ordinarily called poetry is only one aspect of this life -- this life lived in beauty and grace, life lived in joy and celebration.

The head is serious and sad. Only the heart knows how to dance; the head is crippled as far as dance is concerned. And the head is very earthy; it crawls on the earth. The heart has wings; it soars high in the sky. And that soaring is what I call poetry.

So drop seriousness. Forget that you have a head. Function more and more as if you don't have a head. In the beginning it is just an 'as if'; slowly slowly it becomes a reality. And the day it becomes a reality, you are a sannyasin. This is just the beginning, the beginning of dropping the head.

Anand means bliss, mahbuba means beloved. God creates the world out of his love. The world flows out of his love -- it is an expression of his love, an explosion of his love. He loves every creature... from stones to stars. We are all protected by his love, we are all continuously showered on by his love. Everyone has to consciously become a beloved of god. Once this recognition penetrates the heart, it transforms your whole being. It is as if suddenly a light comes into darkness and darkness is gone.

Just the idea 'God loves me', just the feel of it -- 'He surrounds me like a caress, his lips are on my lips, his heart is in my heart. I am not abandoned by existence; I am loved, cherished by existence. I am not worthless, I am not unworthy...' and the dignity and the splendour starts growing in one.

And remember a great paradox: the real dignity has no ego in it; the real splendour has no idea of any superiority. In fact, the ego is just a cover-up for our worthlessness. Because we think ourselves worthless, we try to prove in every way that we are not worthless. That effort is our ego trip -- 'I am a president of a country, I am not worthless. I have so much education; I am not worthless.' 'Look, I have got so many lovers; I am not worthless.' But deep down we are constantly nagged by our worthlessness. Deep down we know we are worthless, dust unto dust.

That has been taught to us down the centuries. Our souls have been corrupted and poisoned. The priests and the politicians have conspired against the whole of humanity. This is their whole conspiracy: to create the feeling of worthlessness in human beings. If they feel worthless they can be dominated by the politician, they can be dominated by the priest. If they feel worthless they will seek some authority figures to depend on. If they feel worthless they cannot not be independent. That is the secret trick in it. If they feel worth, if they feel loved by god, if they are nourished and cherished by existence, they will not look up to any father-figure, to any authority -- political, religious, or any other.

So the basic conspiracy has been created in every child -- the idea that you are absolutely worthless, that you are not up to the standard, that you are not as intelligent as you should be, that you are not as beautiful as you are supposed to be, that your behaviour is ugly, to improve yourself, to prove yourself. That's what improvement is: an effort to prove 'I am somebody.' The ego is nothing but an effort to cover this inner worthlessness that has been created by the society. My effort here is to give back the dignity that really belongs to you.

Everyone is utterly essential. This existence needs you -- without you it would not be the same existence. And not only does it need you: it needs everybody in the same way, so there is no question of superiority.

It needs even a small blade of grass as much as it needs the sun and the moon. As far as the whole is concerned, everything is absolutely essential -- the great oceans and the small dewdrops. It will miss the small dewdrop if it is not there; it will not be so beautiful. There will remain a hole in it which cannot be filled by the great oceans; they can only be filled by small dewdrops.

As far as the whole is concerned, there is absolute equality. In asserting one's own dignity, one asserts the dignity of the whole of existence of animals, of trees, of people, of mountains, of rivers, of all. So it does not create any superiority complex, because a superiority complex is nothing but an inferiority complex standing on its head, doing sirshasan, a headstand; that's all it is. And it has nothing to do with ego. Ego

simply shows a poor person who has not yet become aware of his inner splendour and the gifts that god has given to him.

Anand means bliss, raje means king or queen. And my observation is that people go on pretending for the whole of their lives that they are beggars... and they are not. They are kings and queens. Even the beggars are not beggars. In fact there cannot be a beggar in existence because god exists. If there were no god then everybody would be an orphan. Then we would be just accidental, driftwood -- a tale told by an idiot, full of fury and noise, signifying nothing. But it is not so, fortunately it is not so. We have significance; we are part of a great destiny that is unfolding. This is our kingdom! And all that we will ever need has already been provided for; we are born with it.

But because the kingdom is inner, we go on missing it. Our search is outer -- this is the dilemma of humanity: the search is outer and the kingdom is inner, so the search and the kingdom never meet. The more you search, the more beggarly you become, because the further you go into search, the further you are going away from your kingdom. When all search stops and all seeking disappears, and one is simply in a state of no-movement -- that's what meditation is all about -- then suddenly the kingdom is there and one starts laughing. It has been a cosmic joke, because the kingdom has always been there! Even when we were rushing and begging each moment, at every door, the kingdom was there inside.

By the 'kingdom within' I mean that our nature is intrinsically blissful. Misery is an accident; bliss is our nature. Misery comes and goes; bliss remains, abides. But because our whole mechanism of senses is out-going, misery becomes very important. When we see something miserable we magnify it. All our senses jump upon it; it becomes the focus of our whole being. And we don't have any sense that goes in -- all the five senses go out.

The inner sense has to be developed; it is a potential. These five senses are actual; we are born with them. The sixth sense is a potential. If one works on it, if one helps it to grow, it grows, and it becomes such a powerful phenomenon that it absorbs all the five senses. That sixth sense is capable of doing all that these five senses can do and plus. It is capable of seeing, and it can see even without eyes; that's what clairvoyance is. It is capable of hearing, and hearing without ears and without sound; that's what telepathy is. When the inner sense starts functioning, all these five senses are nothing compared to its power. And it has something plus too: it can look inside, it can hear inside.

All the five senses are one-way; they simply go out. The inner sixth sense is two-way; it can go out, it can go in. The sixth sense joins you together. The inner and the outer disappear in that bridging, and one for the first time comes to know existence as a totality -- not as inner, not as outer, not as objective, not as subjective, not as I and thou. I and thou both disappear. There is utter unity. That unity is called samadhi, satori, ecstasy, enlightenment, buddhahood, christ-consciousness, or what you will....

But the inner has to be provoked, challenged, helped, and that is possible only if you become intimate with somebody whose inner sense has started functioning, because it is contagious, it infects. That's why I am not interested in people who are not sannyasins. They are keeping aloof -- they cannot be helped much. They are protecting themselves. They have created all kinds of walls around themselves.

To become a sannyasin means you surrender all your protection, you become vulnerable. Only then can that contagious phenomenon happen. Only then can something from me penetrate you. Only then can my music be heard by your potential. And once your potential starts throbbing, is risen, you will be surprised that the whole existence becomes psychedelic. The trees are more green than they have ever been, and love is not just love but prayer too. Ordinary life starts taking on extraordinary colours, and ordinary people start looking divine. Then you see only kings and queens walking around, gods and goddesses.

Don't Look Before You Leap

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Prem means love, diwani means madness -- love madness. And that's the only method to god. If one can be mad in love, then all becomes possible, because only in love are we not tethered to the earth. Suddenly the law of gravitation is replaced by the law of grace. We are not being pulled downwards, we are uplifted; hence the euphoria that love brings. Only in love does one disappear, and that's an absolute necessity for god to be.

When love is there, one is not; the lover and the love can't both exist together. If the lover is there, love is not, so whenever the lover comes in, love disappears. When the love is there, there is no lover -- it is just a state. It has no centre in it, it is a centreless space. It has no ego, no self in it. It is utter selflessness.

And love is mad, because it goes against all calculations. It goes against rules and regulations. It goes against all rituals, formalities. It brings you back to your primeval state. It releases the wild energy in you. It breaks all the walls of civilisation that you have created around yourself or which the society has created around you. It is an explosion into wildness, into nature, but it goes so much against the reason, because reason iS a systematiser, a regulator, a controller. Reason does not believe in freedom; it believes in order.

Freedom is chaos. Of course the chaos has its own order but that is a totally different kind of order; it cannot be contained in the same word. Freedom has its own discipline but that is not a structure. It is a spontaneity; moment to moment it changes its colours, moment to moment it changes its song. It is not pre-fabricated. And it is not responsible for anybody else except itself. It is responsive, but not responsible. It accepts the challenge of life, responds to it with totality, but not with already arrived at conclusions.

So love looks mad to reason, hence reason tries in every way to prohibit love, to inhibit love, to destroy it or to allow only the minimum.

My observation of people is this, that they allow not more than one percent of their love, hence they are so miserable. If they can still live with the misery, it is because of that one percent love that they allow. If that too disappears, then a man is ready to commit suicide; then there is no point to life at all. That one percent goes on giving the feeling of meaning. If one percent of love can give so much significance to one's life that one resists committing suicide, what will happen if one hundred percent of one's love is released? Then one will have life abundant, life eternal.

I am all in favour of the madness that love brings and the love that madness brings.

Prem means love, kabiro means god. God is love, and vice versa: love is god. They are synonymous -- two words for one reality. God is the word of the theologian, love is the word of the poet, but the reality is the same -- two words for the same reality. And certainly the poet's word is far better, because his understanding is deeper. The theologian's word can never have that depth, that profundity. He thinks about god -- the poet feels.

Thinking is always on the surface; feeling, always at the very core of one's being. Thinking tries to prove. The very effort to prove shows that one has not known yet. In fact the theologian is not trying to prove the existence of god for others -- others are just excuses; he is trying to prove the existence of god for himself. When he sees the conviction arising in others' eyes, he feels convinced that he must be right. But deep down there is suspicion, deep down there is doubt. He is trying to hide that doubt from himself. He creates many proofs, arguments, systems, to hide that doubt.

All the systems of theology only prove that the person has not known yet, because when you know, no proof is needed; knowledge is always self-evident. That's why the poet never gives any argument, his statements are non-argumentative. They are pure statements -- he simply declares 'God is.'

And that is the difference between the western religion and the eastern religion: the western religion is too much in the hands of the theologian, hence they have killed it. God has been killed by the argumentative minds. They may be for him, that makes no difference -- god is always killed by arguments; whether for or against it does not matter. In fact the man who argues against god may not be able to kill him, but the man

who argues for him is certain to kill him!

The man who argues against god is really feeling a deep urge to trust and is afraid of trusting, hence he is arguing against. Mm? This is how life is so strange: the man who is an atheist is afraid of his trust, and the man who is a theist is afraid of his doubt. On the surface, the atheist seems to be doubting and the theist seems to be believing. Deep down just the reverse is the case.

But in the East religions have always been in tune with poetry. They have never argued. You will be surprised to know that in the East there exists no argument for god, as exists in the West -- no arguments at all but simple statements. Just as the sun has set, just as there is noise on the road or the call of the cuckoo, or this silence, this-ness -- exactly like that, they simply declare 'God is.' Love always knows without any knowledge to help it. It knows directly; its knowing is immediate.

Start by love and you will reach to god without any effort on your part. Do all that you can do to create love in your being and you will be rewarded by the experience of god.

Soham: It means 'I am that.' It is the greatest experience that is available to human consciousness: 'I am that, I am god.' It is not just a word -- it is a tremendous, ecstatic experience. The word is simply symbolic. It is the greatest equilibrium and the greatest equation. The western approach has never come to this point, or only very rarely, and whenever some western mystic declared 'I am that', he was excluded from the church, haunted, tortured, burned. The church in the West has remained primitive. With all its sophistication and theological investigations and systematisations and rationalisations, it has remained primitive, non-democratic, and it has not allowed the mystic his full say.

When Meister Eckhardt said 'God is not -- I am', the church felt offended. He was a very clever man -- he died; otherwise the church would have killed him. He died in time. There are a few people who don't know how to live and there are a few people who know how to die and when to die! He died exactly in time... just a few days more and the church council was going to decide to exclude him from the church and to torture him, because it was sacrilegious to declare 'There is no god -- I am god!' Had he been in the East we would have worshipped him as a buddha. He is one of the rarest flowerings in the whole history of humanity. Only a few people can be counted at that height, at that peak.

There comes a moment of silence, of such utter silence, that I and thou are no more separate; they are bridged, welded into one.

Martin Buber says the whole prayer consists of I and thou. This is not true. It is only the beginning, the abe of prayer, not the xyz of it. In the beginning the prayer is a dialogue between I and thou -- the ultimate thou: god, existence, whole. But this is Just the beginning. When the prayer reaches to its crescendo there is no I found. And when there is no I, how can there be a 'thou'? Both disappear. That disappearance has been coded into this small word: 'soham'.

This is the goal. This has to be achieved, this can be achieved. Without achieving it a man has not lived authentically, has not lived really, has wasted his energies, gone astray, become too entangled with the trivial, has lost his track.

Meditation is nothing but creating an atmosphere inside you where this feeling can arise: 'I am that' where this truth is heard, this still small voice is heard. That day is the day of greatest celebration when one hears that -- not repeated by the mind t just an outpouring from nowhere. It simply arises from your own inner depths and overwhelms you. It is not that your mind says 'I am that' -- your whole being, each fibre of your body, each cell of your body, your head, your heart, your guts, all are together in a kind of symphony and the experience is 'I am that.' Not inwards -- it is a pure experience. One -knows it, one feels it, one is it; it is in one.

This is one of the greatest mantras, but a mantra that has to be heard existentially, not repeated.

Deva means divine, maya means illusion -- divine illusion. The world is illusory, but it is still divine. The world is a dream but a dream in the consciousness of god. Just as we dream in the night, the whole existence is god's dream; that is the meaning of maya. We are being dreamed by god, that's why we are. He is dreaming these trees and the birds and the stars and the people.

The word is of great potential; it can have many connotations. The English word 'magic' comes from the same root, because the magician creates things out of nothing, and that's how god creates things -- out of nothing. Whenever you find any man who can create something, you will always find something of magic in that man. A painter with an ordinary canvas and colours creates something. That something is not just the sum total of the canvas and the colours.

It happened once that a very very rich man asked Picasso to make a portrait of him. Picasso said 'But it will be very costly.' The rich man said 'You need not worry.' He was one of the richest men in the world, so the price was not fixed. It took six months for Picasso to complete the portrait and when the rich man came, Picasso asked a million dollars. Even the rich man said 'This looks a little too much and I don't see that just a canvas and a few colours can cost so much.'

Picasso said 'That's okay.' He told one of his disciples who was learning painting with him -- 'Go inside, bring a bigger canvas than this, and bring many tubes of colours and give them to this man. Whatsoever price he wants to pay, he can pay.'

But the man said, 'What will I do with the canvas and the colours?'

Picasso said 'That is the point -- it is not just canvas and colours. Canvas and colours are only devices to make manifest something that cannot manifest by itself I am asking the price for that.'

All creation is out of nothing -- it comes from nowhere, from the formless, and becomes manifest. So it may be a painter or a poet or a musician, but whenever you find somebody creative you will have the feeling of magic around him. He will have a magnetic force in him that attracts.

Maya is illusion but not just illusion; it is divine illusion. It has not to be renounced. It has to be lived it has to be lived in totality, because if you live the world in totality you will sooner or later stumble upon the creator of it. He is hiding somewhere here-in the trees, in the mountains, in the rivers.

If I can go deeper into your dreams, sooner or later I Will find you, because it is your dream -- you muSt be there; without you it cannot exist. The dream may be a dream, a mere dream, but the dreamer is true. So I am all for living in the world need to renounce it. It is god's dream, true, but we can find god only through his dream. He has manifested himself in his dream, and the dream is beautiful, psychedelically beautiful; it is utterly beautiful. We have to dig deep into the dream to find the dreamer.

Psychoanalysis is on the right track -- it analyses your dreams to know about you -- and meditation is also is nothing but becoming aware of your dreaming mind. Slowly slowly, the more aware you become of the dreaming mind and the dreams that float in your consciousness and come and go, the more you become aware of the witness who remains. Dreams come and go -- the witness abides. Sometimes it is a beautiful dream and sometimes it is a nightmare, but the witness is the same. How long can you avoid the witness?

Sometimes one dream passes by, another has not come, and there is a gap; in that gap you will become aware of yourself. The psychoanalyst tries to analyse the dream from the outside; the meditator tries to become aware of his dreaming mind from the inside. Of course, the meditator goes far deeper because the psychoanalyst can only interpret from the outside. But the meditator can see it from the inside and the story is very different from the inside. The greatest experience comes when suddenly the gestalt changes. Remaining focussed on the dream, focussed, focussed, one day the gestalt changes and the focussing is on oneself.

The dream is no more there -- only the dreamer is there in its purity.

That contentless consciousness is god. So you have a beautiful name -- keep it!

[A sannyasin, who works in the ashram kitchen says: I can't get angry. Someone gets angry with me, then I get miserable and I start crying. People tell me not to take it seriously, not to take it personally, but it feels very personal. I get very upset.

Osho checks her energy.]

You have to express it. The problem is that you repress it. If it is there too much, just go to the therapy room, cry and weep and really get into it and enjoy it. Rather than thinking that you are doing something wrong, just let it happen. And don't try to be a witness; right now that is not the thing you can do. The first thing, before one can become a witness, is expression. With a repressive attitude nobody can become a witness, because it is almost impossible for them to be together.

You are trying to be a witness just to repress it. The first thing is to allow it expression... and enjoy it! Nothing is wrong in it....

Mm, nothing is wrong in it... nothing is wrong in it. You are not made of wood, that's all. And right now you need not be a wooden buddha! No. Be alive, and if you feel that it creates a scene there, then just go to the therapy room or go to the terrace and really have it. Within five to seven minutes it will be gone and you will come out of it very very clean, pure.

[The sannyasin says: Sometimes I go on crying all day!]

If you repress then it can happen. If you repress then it accumulates -- if you have been repressing for many days then you cry for the whole day and then -it is heavy. Once in a while it is a beautiful thing. It is tiring if you have to cry the whole day, it is exhausting. But once in a while for five to ten minutes, one can cry and enjoy it. And one will feel bathed, clean, pure -- the poison has gone out of the system. One will be more forgiving, more playful.

Just allow it. For one month allow it and then report to me, but nothing is wrong. Good!

[Osho gives a 'come close' energy darshan to a sannyasin.]

Things are good. Just a little fear is there, and fear is always a hindrance to opening up totally. But the energy is very good -- if you can drop the fear completely, the lotus will bloom. But that fear is also natural; everybody has it. It is just to be on guard so that nothing wrong happens to oneself. It is just out of the experience of millions of years that man has become very very frightened deep down, because anything can go wrong. So one keeps oneself shut, closed, unavailable, far away, distant, so that one can withdraw any moment if the need arises. One goes only so far and then one stops, waits, hesitates. This is natural but slowly slowly one learns that it is needless.

To be with a master and to be afraid is contradictory. Then you are not benefitted as much as you can be. To be with the master means to be absolutely vulnerable, to always be ready to die. Yes, exactly that, precisely that: to be ready to die. It is a process of death, but it prepares the path for the new to arrive. Death of you as you are becomes the work of that which you really are. But that is in the future. And to disappear feels frightening. The fear is so natural that one never feels it is there. It is so subtle and it has been always there, so one has become oblivious of it. People feel fear only when there is some extreme fear and very sudden.

One psychologist was experimenting: he dropped a frog into hot boiling water. The frog immediately jumped out of it. The same frog he dropped into ordinary water. The frog remained inside it. Then he started heating the water, slowly, slowly, slowly. The frog remained in it because the heating went so slow that he became adjusted to it, and when the water was boiling the frog was still in it, he wouldn't jump out of it; he died! He was capable of jumping out but the thing happened so slowly that he became accustomed to it.

So when there is some fear that grips you suddenly, you become aware of it. Somebody comes with a dagger and you become aware of it; the house is on fire and you become aware of it. But the fear I am talking about has always remained with you as a shadow, so much so that you have accepted it so you are not conscious about it, but I would like you to become conscious about it. I would like to see you after two months. Just remain conscious and relax more.

The energy is perfectly beautiful and ready to have a great jump, but the fear is hanging around it like a lodestone -- it has to be dropped. Good!

[Osho gives a sannyasin a come close energy darshan.]

Things are getting better every day -- just go on cooperating as you have been. But we have to go a long way yet. The journey has started and that is the most important thing; everything else is secondary.

The past goes only slowly slowly. It hangs around -- it is like a hangover but it has no roots in you any longer... just a hangover, just the dust that clings to every traveller. The road is lost, gone, but the dust goes on clinging. It is just as if you have drunk too much in the night. Now you are not drunk but the hangover is there and you have a little headache and the body is feeling it, is a little hazy, foggy. But the root is cut, and even if the tree still looks green, it is not alive any more. It is dying.

And things are happening -- just go on cooperating. In spite of yourself, go on cooperating!

Don't Look Before You Leap

Chapter #14

Chapter title: None

14 July 1978 pm in Chuang Tzu Auditorium

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Deva means god, kabiro means great -- the great god, or, god is great. Everything else is just a part -- god is the whole.

God is not a person but another name for the totality of all. To live as a part against the whole is to live in misery. To live as a part with the whole, as the whole, in the whole, is to be in bliss.

Man's misery consists in his creating a separation; he creates a distance between himself and the whole that surrounds him. It is as foolish as a fish creating a distance between itself and the ocean. Hence so much misery. The fish can be happy only in the ocean, with the ocean, as the ocean, because basically it comes out of the ocean. It is a wave in the ocean, and one day it has to disappear into the ocean again.

The ocean remains the source and the goal. The fish is a momentary wave -- so is man, so is everything that we can see, we can hear, touch. All are waves, momentary, but beyond the waves there is an eternal ocean. That is called kabiro -- the great ocean. It has to be remembered, and not only intellectually remembered but existentially lived too.

Live always with this mindfulness, that we are not separate, that we cannot be separate, that all separation is just in our mind; in reality it is not possible. But all our misery is also in the mind; in reality it is not possible. In reality there is no misery. Reality is made of the stuff called bliss, hence in the East we have called reality satchitananda. Sat means truth, chit means consciousness, ananda means bliss -- these are the three qualities of reality. This is the eastern trinity, far more important than the Christian trinity. The Christian trinity looks very childish compared to it. Truth, consciousness, bliss -- but bliss is the ultimate peak.

The more we dissolve, the more blissful we become. When one disappears, then there is utter bliss and nothing else.

Nartan means dance, majida means goddess -- goddess of dance. God has to be contemplated on, not as a static thing but as a dynamic phenomenon... not as something still but as something dancing, because god is energy. And now, the scientists agree with it absolutely, that there is no matter; all is energy. To say that all is energy is to say in other words that all is dance. Everything is dancing. The earth is dancing around the sun, the moon is dancing around the earth, and the sun itself is dancing around some unknown sun somewhere -- scientists have not yet been able to discover that centre, but the dance continues. And it is not only that these big things are dancing: the smallest particle, the electron, is dancing, the proton is dancing. From the smallest to the greatest, all are joined in one orgasmic dance.

God has to be thought of as the ultimate dance, the dance of the whole. To think of god as movement, riverlike, dancing, makes the meditator also have a different vision of meditation. Then meditation is not just when you close your eyes and you sit silently. In fact deep down, when Buddha is sitting silently under his bodhi tree, not moving at all, there is dance deep inside him -- the dance of consciousness... invisible of course, but the dance is there. Because nothing remains at rest. 'Rest' is an unreal word; nothing corresponds to rest in reality.

Now, it depends on us: we can make our life just a restlessness or a dance. Rest is not possible, rest is not in the nature of things at all, but we can have a very chaotic restlessness -- that is misery, that is neurosis, that is madness -- or we can create something beautiful out of it. We can be creative with this energy; then restlessness is no more restless. It becomes smooth, graceful -- it starts taking the form of a dance and a song. And the paradox is: when the dancer is totally in dance, there is rest -- the impossible happens -- the centre of the cyclone. But that rest is not possible in any other way. When the dance is total only then does that rest happen.

Science has not come to know about that rest; that's why scientists say there is nothing in reality that corresponds with the word 'rest'. But there is a movement, because there is a centre to this whole dance, it cannot go on without a centre. The periphery is dancing, the circumference is dancing. And to know that centre, the only way is to become a total dance. Only then, in contrast to the dance, does one suddenly become aware of something very quiet and very still. That quietness, that stillness is god.

On the circumference god is a dance at the centre god is just absolute stillness. God is a paradox. God consists of polar opposites. Those polar opposites are complementaries; they are just like two wings of a bird.

So think more and more in terms of movement, dance, dynamism. Let that become your meditation.

Gyan means wisdom, baria means god -- god of wisdom. The most important thing to remember is that knowledge is not wisdom, cannot be wisdom; not only that, it is anti-wisdom, it is the barrier that prevents wisdom from arising. Knowledge is the false coin, the pretender. It pretends to know. It knows nothing, but it can befool people -- it is befooling millions of people -- and it is so subtle that unless one is really intelligent one never becomes aware of it. And it is so deep rooted, because from the very childhood we have been conditioned in it.

To know means to collect, an accumulation, to Collect information, to collect data. It does not change you -- you remain the same; just your collection of information becomes bigger and bigger and bigger. Wisdom transforms you. It is really information... not just information. It forms your inner being in a new way. It is transformation. It creates a new quality of seeing, knowing, being. So it is possible that a man may not be at all informed and yet be wise. Or the man may be very much informed and may be very unwise.

In fact that's what has happened in the world: man has become more educated, more literate. Universal education is available, so everybody has become knowledgeable, and wisdom is lost. Now who cares for wisdom? Knowledge is so easily available in the paperbacks -- who bothers about wisdom ? Wisdom takes time, energy, devotion, dedication. Wisdom requires much sacrifice. It is an arduous and long journey and the task is uphill. Who bothers when knowledge is so easily and cheaply available? And through knowledge you can pretend that you know. You can deceive others but you will not be able to deceive yourself.

So drop all knowledge. Drop the whole thing, the whole endeavour, as futile, and start new ways of creating wisdom.

Meditation leads to wisdom -- learning leads to knowledge. Unlearning leads to wisdom. Knowledge needs concentration -- wisdom needs meditation. Concentration is: moving in one direction with great effort, with a goal, with a greed, with something to achieve. Meditation simply means not moving anywhere at all, but just being here and enjoying the moment; no direction, no goal, no intention, no motivation, no greed -- a state of desireless awareness... not going anywhere but just being here and enjoying the moment for its own sake; that's meditation. And meditation slowly slowly becomes wisdom. Meditation is the seed and the true god is available only through wisdom, not through knowledge.

Prem means love, rafia means goddess. Love makes one a god. Love transforms a human being into a divinity. Without love, man is not even man; with love, man is more than man. Without love, man is just part of the animal kingdom, below humanity; with love man is beyond humanity, has surpassed humanity, is a god or a goddess.

Love is the bridge that man has to pass through. Love joins these two infinities -- the unconscious world of the animals and the conscious world of the buddhas. Those who don't know how to love remain unbridged with god.

And the strange thing is this, that everybody thinks he knows how to love, and it is very rarely that a person knows how to love. What people ordinarily mean when they say that they love is simply that they want others to love them. They want to get love, attention, caring, from others; they want to become the centre of their attention. That's what they mean when they say that they love, that they want to love, but in fact they want love to be showered on them. They are beggars, and beggars can't love; only emperors can love.

Basically love is not a desire to get but a desire to give. And when one gives, much comes in return, but that is another matter; it is just by the way. It is not the motivation; it is not for that that love was given.

Love, to be really love, has to be a sheer gift of joy with no strings attached to it -- conscious, unconscious -- no conditions made. Otherwise love is degraded and becomes a bargain, is degraded and becomes a commodity in the marketplace. And love is prayer: it belongs to the world of the sacred, is part

of the world of the temples; it is not part of the supermarket.

This is the problem: how to learn to give? Our whole mind is nothing but greed. It wants and wants and wants more and more, from everywhere. It is very reluctant to give. Even if sometimes it gives, it gives only in order to get, and naturally it wants to get more than it has given. Hence the conflict between lovers, constant conflict, because both are bargaining, haggling. Both want to give less and get more. Now, this seems to be impossible, so all that becomes possible in the name of love is friction, conflict, anger, rage, jealousy, possessiveness; and all kinds of diseases grow in the name of love. But once you learn how to give, all those diseases disappear, and with that, all that pathology; then one is whole and healthy. And much comes... a thousandfold love is returned by existence. Existence constantly goes on giving to us whatsoever we give to it.

That is the meaning of your name: give, and give so totally that there is no idea of getting anything out of it, there is no idea of return. Give, and be thankful to the person who has accepted your love... because he has accepted it; he may have rejected. So don't wait for him to be grateful! You should be grateful that your love has been accepted, welcomed. Then life starts changing, and one becomes a god, one becomes a goddess.

The day you have learned how to give totally all that you have for no reason at all -- just for the sheer joy of giving -- that moment, the benediction... call it enlightenment, nirvana, god-realisation, or whatever.

Anand means bliss, sikha means a peak, a mountain-peak. Bliss is a peak. It is the highest peak of consciousness; there is nothing higher than that. All else -- beauty, good, truth, consciousness -- are smaller peaks compared to the peak of bliss. Bliss is the Everest of the mountains, of the Himalayas, of consciousness. And the real challenge is to conquer it. The outer Everest has been conquered but the inner Everest everybody has to conquer; nobody else can do it for you. Many have conquered it but it remains personal; it never becomes a public property.

If Albert Einstein discovers something it becomes public property. Then each and everybody following him has not to discover it again and again -- that will be stupid; once the theory of relativity is known, it is known. Einstein may have worked for twenty years on it but anybody of normal intelligence can understand it within hours.

But what Buddha attained or what Christ attained remains personal. There is no way to make it collective. One has to attain it on one's own, and it has to be again and again discovered. Buddhas and Krishnas become witnesses to it. They prove that it is, their being proves that it is; their very existence becomes a loud witness to it, but that's all.

You have to go and trek in the mountains, with all the dangers and the insecurity, and you have to be alone in the search. You cannot go as a crowd, you cannot make it a group experiment. Each one has to go alone and each one has to find a way, because the way does not exist ready-made. By your very search you create it. It is a footpath, not like a super-highway. And each time it disappears; the moment one has reached, the footpath disappears. It is like the birds flying in the sky: they don't leave any footprints. But the challenge is worth accepting, because only in accepting the challenge of this unknown, arduous, dangerous journey does one become a man.

In accepting the very challenge, one becomes a human being. Before that one remains below human Before that one is not born. Before that one only looks like a human being. With this challenge and the acceptance of the challenge something integrates inside; one starts having a centre. And the more one goes into the wild mountains, the more and more centred one becomes. The more one is left alone, the more the soul is born.

George Gurdjieff used to say that everybody is not born with a soul. He is right and he is wrong, both. Wrong because everybody is born with a soul, and right because that soul remains only a potential; it is not actual. Unless you take the challenge, it remains only a seed. A seed is not a tree. It may become a tree, it may not become. The seed has to accept the challenge to fall into the soil, to disappear and die in the soil, to hope, to wait, to trust that out of its death something will be born.

This challenge slowly slowly kills your ego. And when the ego is gone, a new entity arrives -- the soul, the self.

[A sannyasin had written to Osho about feeling guilty about recurrent sickness, and wondering if, in her involvement with a love relationship, she was diverting energy formerly invested in Osho. Osho checks her energy.]

Nothing is wrong with your energy, mm? just your mind goes on playing tricks with you. And the mind can go on playing tricks unless you learn how not to associate with it, how not to get identified with it. It is not a real problem that you are facing, not at all.

A real problem is a problem of the energy. Then it is a hard task, mm? because the energy has to be changed, rechannellised, diverted, refined. And the energy makes its own musculature, so the whole body musculature has to be changed. And the energy makes its grooves; those grooves have to be changed. If a problem is in the energy then it is long work, but your energy is absolutely right.

The problem is bogus -- it is just in the mind. It is as if a man has no cancer but has got the idea, the suspicion, and now the mind is afraid of a cancer which is not there. The mind can create it. If it remains long in it, it can force the body to follow it, but it has not yet in any way been affecting your energy. Your energy is totally flowing and good.

You have to learn not to associate with the mind, because the mind is always old, it knows only the old tricks and it moves on in those same tricks. It is like a gramophone record: you put the mechanism on and it moves.

You will be surprised that now they have discovered how to play the tapes in the brain. Just by touching a particular part of the brain with an electrode, you start having a particular vision, a dream opens up, certain thoughts start moving. If the electrode is removed, immediately all stops. Put the electrode on the same spot again and the same thing is repeated, exactly the same -- the same dream, the same thoughts. So the mind is a kind of tape -- it goes on playing its old tapes -- and you have to learn not to be identified with it.

All that is needed is a kind of witnessing. Become more of a watcher: see the mind talking -- remember that this is a tape, that this is just an old gramophone record. You have moved from it long ago, it has no relevance to you, it has lost all context in your being but it is there. And unless you stop identifying with it, you will go on giving nourishment to it. Stop identifying and the nourishment is stopped. Sooner or later it will fade and fade and fade, will recede and will become disconnected from you.

So it is not a question of solving this problem or that; your only problem is how to get disidentified with the mind. Your energy has become part of my buddhafield -- you need not be worried about it. Your love is so much for me that there is no problem in the energy.

Just remember: whenever the mind starts playing a trick upon you, shake yourself -- give a good jerk or jump or jog, shout -- and tell it 'I know you. Enough is enough!'

[Osho gives a sannyasin a 'come close' energy darshan.]

Everything is perfectly good. Mm? going crazy slowly slowly, that will do it. Your mind is disappearing, that's good.

My whole work consists in that, in taking away the mind. And once the mind is gone all is beautiful, all is immensely beautiful. We are living in such a splendour, in such an utterly wondrous world, but because of the mind the contact cannot happen. The mind goes on keeping us away; it is a buffer. In the name of protection it does not allow contact with reality. It does not allow you to laugh, because if you really go into laughter a moment comes when laughter is mad. Mad means it is existential -- there is no reason to laugh. Laughter is happening of its own accord; it is autonomous. If you allow crying and weeping, a moment comes when it happens of its own accord -- you are no more there. And that is the fear of the mind, that the control may be lost.

My whole approach consists in this: how to help you to become capable of being in uncontrol. And once you know that you can be in uncontrol and yet there is no danger, then infinite possibilities open up. Then there are doors upon doors and one can go into one mystery, into another, into another... there is no end. I am happy.

[A sannyasins says: If you would give me a push over the edge, I'm ready.... All the dreams have been realised.]

That s good! Just wait a little -- the push will come. Whenever it is needed, it will come immediately; you are coming closer to it.

Dreams can be realised, all dreams can be realised The ultimate of the dream, of being blissful, is so

close by that it is very strange how people go on missing it. It is just within reach, and everybody's reach. You have just to grope for it a little bit and it is there.

But people don't grope, or if they do, they grope in wrong directions, so life remains unfulfilled. And to live a life which is unfulfilled is agony, is hell; that is what hell is. It is not a geographical place somewhere; it is a state of an unfulfilled psychology. When there is fulfillment, there is paradise.

So you are at the gate and the gate will open any moment -- just watch!

[An indian sannyasin has been invited to be a part of the ashram, but says, in Hindi, that her parents will not let her come.]

First tell me your desire. I am not going to be guided by your desire, but I just want to know what you want....

The situation is such that if I tell you to go with your parents, you will not be happy. Not that they are not loving -- they are very loving -- but their love won't permit you any freedom. Their love is an old orthodox kind of love and they don't know any other kind, so there is no complaint about them; they know only that. They want to care about you, they are concerned about your life, they want you to be happy. But that has always been the old mind; and particularly about girls, parents are very much concerned. In the East their responsibility ends once you get married.

While you remain unmarried, they remain very concerned: once you are married then that chapter is closed for them. Then it is for you to be in hell or in heaven or whatsoever. And an arranged marriage never brings joy, mm? It brings security -- it is convenient and comfortable -- but it never brings joy. A love marriage brings joy but it never brings security; it is always insecure. So parents always decide in favour of an arranged marriage because they think of your future, security, your children, everything -- except your joy, that is never a consideration. They think security is joy, comfort is joy -- it is not!

Comfort is comfort, security is security. It is not joy. It is good if it can happen with joy, but in itself it is just a futile existence. In a love marriage that you would like to choose, security is not there, comfort is not there. Joy is there, but joy too is very momentary. And the more romantic a love is, the more danger there is of falling from the peak, and then you fall into a dark valley.

If I tell you to go, you will be miserable -- they will arrange for a marriage to get rid of the whole problem. You will be miserable, and then you will throw the responsibility on me because I told you to go. If I tell you to be here, you will be miserable.

The misery will be that they will be angry, they will be hurt and you will not be happy if they are hurt, if they are angry. You will not be happy if they start thinking of disowning you. And here, sooner or later you will fall in love, and love brings Its own problems. Then you will think that I am responsible because I told you to be here. So think of my problem too -- this is my everyday problem! If I say this, you will be in trouble and you will throw the responsibility on me; if I say the opposite, the responsibility will be on me. So now you are grown-up enough -- don't throw responsibility on me; you decide.

If you decide to be here, this is your home -- you can become part of the ashram; you are welcome. If you decide to go with your parents, that's perfectly good, mm? They are my sannyasins, they will take care of you and whatsoever they want to do, they will do. But don't leave it to me, otherwise you will never be able to forgive me. The best way is: you decide yourself And it will be difficult, I know, because a few things will be good here and a few things will be good there -- it is going to be a difficult situation but this is the beginning of life, mm? Now you are becoming mature; this is how life begins. When problems begin and confusion and decision becomes difficult, then too one has to decide. But I am not going to decide for you. That will be very easy but you will remain immature, because then you will depend on my decision. And it is very difficult in life to be happy. So whatsoever decision I give you, you will be unhappy and you will throw responsibility on me. Because happiness has nothing to do with outer things -- it is an art, and very few people are artful, artful enough to be happy. You are a dancer so you know -- happiness is not like a thing but like dance; you have to learn it. It is a very subtle art.

So my suggestion is: you decide. Risk -- whatsoever decision you take, risk will be there -- but from this moment become mature, independent and decide. And remember always: if you go into hell with your own decision you will be happy, even there, because it is your decision; you have chosen it out of your freedom. And even if you are forced into heaven, you will not be happy there because you have been forced into it and heaven will look like a prison.

Freedom is the ultimate value, and slowly slowly all of my sannyasins have to learn to live in freedom.

So let this be the beginning. One thing is clear: if you go there you are going with loving people; there is no problem. If you want to stay here, the doors of the ashram are open for you; any moment you can enter in and be part.

Don't Look Before You Leap

Chapter #15
Chapter title: None

15 July 1978 pm in Chuang Tzu Auditorium

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Deva means god or godliness; saguna means with qualities, with form. God can be conceived of in two ways: with qualities or without qualities, with form or without form. The centre of existence is formless but the circumference is full of form. The world is the form of god and god is the formlessness of the world. Form and formlessness are both together; this is the basic polarity. They are not against each other -- they complement each other, they support each other; without form there cannot be any formlessness and vice versa.

In your name the message is to search for god in the forms, the world -- in the trees, in the birds, in people, in rocks. Search for him in the form, worship him as form, and as the worship deepens, the form disappears and the formlessness surfaces. But one has to work through the form. The formless god becomes an abstract concept, intellectual. It has no blood, no bones, no body. It is like a ghost.

It is impossible to have a contact with the formless. How to conceive of it? Where to look for it? How to pray to it? How to have a dialogue with it? How to say 'thou' to it? Unless the heart says 'thou', worship never starts. And unless there is a possibility of a dialogue, heart-to-heart, man cannot grow in prayer. Although, a moment does come when I and thou both disappear into each other. Then what is left is formlessness; that is the ultimate. But one has to begin from the immediate.

Saguna means the immediate god that surrounds you... in millions of forms. All are his forms. He is a dog in a dog, he is a saint in a saint, he is a sinner in a sinner and he is a rock in a rock. All forms are his. This is the immediate, and it is possible to have a contact with the immediate. We can have a dialogue, we can hold hands with the immediate, we can dance with it, we can sing with it, we can commune with it. Begin with the form and end in formlessness.

Deva means divine, rahimo means compassion -- divine compassion. Compassion is the highest flowering of love. Love remains a little tethered to the earth, it remains rooted in the body, always has something of lust in it; it is mixed with the mud. Compassion is absolutely free of the earth. It is a fully grown lotus -- it has gone beyond the mud. Now there is no lust in it; it is pure love. There is no desire in it, there is no need in it. It is just an overflowing of one's bliss. It is absolute sharing for no other reason but just for the sake of the sharing itself. The sharing is a joy unto itself; it is not a means to anything else.

When love comes to such a height, to such plenitude, it becomes compassion. The word 'compassion' is also beautiful: it is passion but transformed. Passion has come to its ultimate flowering, that's compassion. And that has to be kept as a goal. If once love can become compassion, then one has arrived at the source of it all. Then there is no more search, one is at home in existence. That is bliss... and that is benediction.

Prem means love, samya means god -- love god or god of love. Create the quality of love in all that you do. Even if it is just day-to-day ordinary work, do it with great love, with care, with a kind of caressing. Don't take things for granted -- that's where man goes on missing the mystery of life.

The moment you think that you know, you start missing. Love never comes to know. It is always in the exploration; it is always on the verge of knowing but never knowing. It is always excited, waiting, utterly ready to receive it, but it is a process, a non-ending process. Knowledge ends, becomes conclusions. Love never ends and never becomes a conclusion; it remains flowing, hence it is never exhausted. One cannot come to a full stop because there is none.

Once you enter into the mystery of love, you have entered forever. There is a beginning but there Is no end to it. And love has not to become a focussed phenomenon. It has not to become one thing amongst so many other things; it has to become your undercurrent. If you are eating, eat with love, because what you are eating is god. If you are walking, walk with love, because you are walking on the earth -- it is holy ground; you are walking on god. Even taking a bath, take it with great respect and love for your body, because it is not your body, it is god's body; it is his temple.

Then small things of life which had no meaning before start having immense significance. And the moment small things have significance they are no more small. You have transformed them into great things. It is up to you to live a small life or a great life. If you live without love you will live a life which is very small, petty. If you live with love, through love, you will live a great life, because love makes everything great. Love is the philosopher's stone -- whatsoever it touches it transforms into gold.

The meaning is exactly the same: prem means love, shahida means goddess -- goddess of love. My approach and my message in short is love. Love heals, love brings a person together. Love soothes, calms. Love gives poetry to one's life. Then life is no more prose. You can sing it, you can dance it. And unless life becomes an ecstasy, one has lived in vain. To live ecstatically is to live religiously, but ecstasy is possible only through love -- it is an outpouring of love. So become more and more love.

I am not saying 'become loving'; I am saying 'become love itself', because a loving person can be unloving in some moments, in fact he will have to be. A loving person will have unloving moments too. Just like day and night, the loving person will have moments when he will hate; love and hate go together. But when a person becomes love, then he knows nothing of hate. He has gone beyond the duality -- he lives in the glory of transcendence. Then he does not know anything except love, and slowly slowly he even starts forgetting about love. He becomes love so much that he knows nothing of it; he becomes oblivious of it. Then love follows just like a shadow.

That is the ultimate in love. Keep your being arrowed towards that ultimate.

[Osho gives a sannyasin a come close energy darshan]

The energy is perfectly good. Just one problem is there, that you don't listen to your own voice; and that has to be done. Don't be distracted by anything else -- follow your own feeling. If you are feeling happy, be happy; don't think of anything else. If you are feeling sad, be sad; don't consider others, their expectations. Your energy is flowing perfectly well, but you consider others too much, so sometimes you repress, sometimes you become pseudo, inauthentic. You look into others' eyes and then you try to fulfill their idea of you. Now this is the problem.

Nobody is here to fulfill somebody else's expectations. And the person who tries to fulfill somebody else's expectations will always be in misery because he will not be true to his own self. He will not be respectful to his own self, and to show disrespect to one's self is to show disrespect to god. And the punishment is misery. Respect yourself! That does not mean that you become hard on others -- that simply means that you become soft on yourself. Be tender towards yourself.

You immensely need to grow a kind of tenderness towards yourself. You are very tender towards others but very hard towards yourself. That's what has been taught to everybody, to be hard on yourself and be soft to others; that is utter nonsense. If you are not soft to yourself your softness towards others is just a show, a pretension, hypocrisy. And it is not going to make the other happy either, because he will see through the game; and particularly those who are close to you, who are in love with you, will always be able to see through the game. So you become false and they are not satisfied with your falsity, because falsity can never satisfy anybody. To be really tender and caring towards others, one needs first to be basically tender and caring towards oneself That's where you are a little hard. Relax!

And your energy is going so well that now I can speak through your energy to you, so whenever you hear something from the inside, remember: I am telling it to you! And that is your commitment.

Be polite to others if sometimes you have to go against their expectations; apologise, but don't pretend. This is one of the problems that always comes in relationship: you have to consider the other, continuously, and he has to consider you, and both become false, inauthentic. How can love grow when both are inauthentic, insincere? Love grows in authenticity -- it is a fragrance of authenticity. One needs to be absolutely genuine, only then does love grow. So in the world there are so many lovers and no love at all, because the basic requirement is never fulfilled.

So from this moment, this is your work on yourself: be utterly genuine. And even... it may create a few troubles in the beginning, but only in the beginning. Soon people start understanding -- they can see your truth.... And if you respect yourself, others start respecting you and start respecting the space in which you are. But if even you are not respectful to it, who is going to. be respectful to it?

The old saying in the Talmud is: 'If I am not for me then who is going to be for me?' Then nobody is for you and you are left in a kind of limbo. Be for yourself and only out of that can you be for others too, because then you will have something to share, to give. The energy is perfectly good -- there is nothing wrong in the energy; just your mind goes on interfering with it. Stop interfering!

[A sannyasin says: I can't open up... I feel so frozen. I want to open yet something holds me back.... Perhaps dancing is about the only time that I can really let go.]

Dance will be good, mm? continue Nataraj. You can join the Sufi dancing also and in the night, the music group. And any time you feel that you are getting frozen, start dancing. For five minutes, deep breathing', and then dance. Then go on dancing and when you feel that everything is flowing perfectly well, simply say loudly 'Stop!' and freeze. For two minutes just freeze like a stone. This is going to help you immensely.

This was one of the basic techniques of George Gurdjieff to help people to come out of their frozenness. First he would teach them movement and then in the middle of it he would shout 'Stop!' It was called the 'stop exercise', and they had to stop in ridiculous, absurd postures. As they were, they had to stop. With thirty persons dancing there are all kinds of postures. And they were not to deceive; that was the whole point of it.

You can deceive -- you can find a better posture. So you can tell somebody else to tell you 'Stop' or you can fix the alarm so you cannot deceive. Otherwise you will find a good posture and stand in it and say 'Stop'; that will not help. An alarm will do or any child -- just tell a child and he will enjoy. Tell him to find the most difficult posture and then shout 'Stop!' He will enjoy it! But don't deceive even if you have to fall.

The first thing to get out of this state is to make your frozenness conscious, deliberate. The grip is always unconscious. One it becomes conscious you are out of the grip. So you can enjoy it. Just walking on the road, freeze; doing something, freeze. Just for two minutes remain like a statue, then relax again and start your work. You have to make it very very conscious; it has to be brought to a state where it is no more automatic, where it is no more robotlike but you are the master of it. Then immediately you will be out of it. So for one month do the stop exercise and then report: Good! It will go.

[Osho gives a come close darshan to someone with relationship ups and downs.]

Very good! Things are really good. Just become a little less serious -- be a little more playful. All that is great always happens in playfulness. All creativity is a by-product of playfulness. Seriousness is barren. Nothing is ever born out of seriousness... except destruction. The serious person is destructive to others and destructive to himself. Seriousness is a kind of disease -- one has to get rid of it. Become more playful. Take things non-seriously. Nothing is so important to be worried about.

When you are non-serious, windows start opening. into existence. When you are non-serious, you are non-tense too. When you are non-serious, you are non-possessive. There is no expectation out of life. Then there is no question of being successful.

The serious person always tries to succeed, to prove, to be in control, to possess, to be this, to be that. The serious person is bound to become somehow political. His relationship with existence is that of politics. The religious person is simply playing around, making castles out of sand for no purpose at all? just for the sheer joy of it... collecting shells and red stones on the sea beach for no motive; by the evening he will leave

all of them there and go home. But in those non-serious moments, those holy moments, the beyond opens its doors.

Your energy is good but your seriousness is too much so it does not allow any opening. Your seriousness goes on being your enemy. You have to kill this enemy, you have to uproot this enemy. So from this moment for three months be as playful as possible and after three months, report to me. Good.

[Osho gives a come close energy darshan to a couple.]

Mm, your energies are moving very well and in symmetry and together, in a good harmony. This harmony is really the meaning of being a couple. To be a couple means to be in a harmony energy-wise. There is a synchronicity between your energies. It can grow very much if you don't disturb it. If you don't start small distractions, it can become a really great meditative explosion. Your love can become prayer. It depends on you.

Feel about your relationship that it is sacred... not just physical but spiritual. Think of it not only in terms of sex but in terms of love and of prayer. Even while making love feel you are going into meditation; use that momentum to go into meditation Help each other, and avoid as much as possible unnecessary conflicts. They always crop up and they destroy beautiful gardens. They are like weeds, and if weeds are too many then roses cannot grow.

So just be alert. But the energy is really good and much is possible, much is possible in your togetherness.

[A sannyasin says he wants to return to the West, yet his heart is here, and he is split between the two.]

No, no, you go. It comes to every sannyasin -- once or twice every sannyasin has to go away from me; that is part of growth. Something happens when you are here, close to me, and something happens only when you are far away from me. And both al needed to happen. Finally you are to be here; finally all this going has to disappear.

Once the new commune is ready people won't even leave the walls, they will not go outside the fence of the commune; there will be no need. So before that, finish these comings and goings; that's good.

Don't Look Before You Leap

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Deva means divine, atosha means discontent. One who has divine discontent is the most fortunate, because only those who are afire with a desire to know god will be able to know him. And the fire has to be a total fire; one has to burn at the optimum. Just a little holding back and one misses. The ego has to be completely dissolved into the desire for god. One has to die, and that's the only way to life abundant.

People are in discontent, but their discontent is about things -- prestige, power, money, et cetera. The same discontent has to be turned and focussed on god. Once all the discontent of life is focussed on god, it

creates tremendous energy... energy that can transform you just by its sheer presence. You can ride on the wave of it.

People are discontented about the wrong things and contented with the wrong things too. People are topsy-turvy, upside-down. Discontent ordinarily is extrovert, but people are very contented with their own beings as they are -- no desire, no urge to be transformed, not even a small flicker to be something else, to reach to the peaks of being, to have new plenitudes of consciousness.

People go on exploring the mountains, the Himalayas and the moon, but they never turn in. There they think all is as it should be, or they have not even meditated upon it at all -- that man as he exists is only a potential, just a seed of great possibilities, that man as he is, is not yet actual, not yet real.

The realisation has to happen. And only those who become actual, real, live life in its totality and become aware of the mysteries of existence. Their joy is infinite and their ecstasy unending.

This is the meaning of your name. Let your sannyas become a great divine discontent. God has to be found, and all has to be staked in the risk. My sannyasin has to be a gambler.

And the meaning of satyarthi is of immense significance -- it means a seeker of truth. There are very few people in the world who are really in search of truth. Even those who say they are in search of truth are not in search of truth. They are in search of consolation, they are in search of a beautiful lie, they are in search of a fiction, an illusion. They have already decided what truth is and then they start searching! That is taking the very first step in a wrong direction.

The real seeker of truth moves without any conclusion. He knows not, he starts from absolute ignorance. He has no idea of what truth is. He can't have any idea, because he knows not ! His whole search consists in being open to it, whatsoever it is. He is not in search of a particular truth that the tradition has given to him. He is not in search of a certain idea of truth. He is simply in search of what this existence is, what this now is, what this here is, with no idea, with no prejudice, with no concept, with no a priori conclusion. He opens himself to reality -- naked, utterly naked, indefensible, vulnerable.

The man who has already decided will find whatsoever he has decided, because he will project it, he will invent it, he will create it around himself. But that will be just a mind creation, it will be a dream dreamed so deeply that it looks as if it is real. And the more this so-called truth becomes real, the more he will become real; the more the dream becomes real, the more the dreamer becomes unreal. Both can't be real together; this is something to be understood. Either the dreamer is real, then the dream disappears; or the dream is real, then the dreamer becomes completely unconscious.

So those who have decided according to the Gita, according to the Koran, according to the Dhammapada -- those who have already decided according to some book or some teaching or some tradition, will create it, they will find it. But it will not be truth -- it will be their truth but not the truth, and the truth is nobody's. To know it one has to drop all accumulated mind.

This is the greatest adventure in life; no other adventure can be compared to this. Its ecstasy is great, but courage is needed to be utterly naked with reality, with no mind, to be with reality without the barrier of the mind. That is the meaning of satyarthi: existentially one has to enquire into the reality that is, that which is, that surrounds us, within and without.

There is no need to go to second-hand sources. Truth is available first-hand. Truth is constantly available, immediately available; there is no need to bring in Buddha or Mahavir or Krishna. And the beauty is: when you know it without bringing anybody in, they are fulfilled in you. And if you bring them in, you will be simply creating it; it will be your own script. And existence is so cooperative that if you want to create a dream it cooperates; it is so generous, its generosity is infinite. So even if you are dreaming it helps you to dream.

So there are millions of people who think they are searching for truth. They are not searching for truth; they are searching for their idea of truth. And how can truth be your idea or my idea or anybody else's idea? Truth is simply truth. In fact it cannot be an idea at all, it is an experience.

Let this sannyas become a great enquiry into truth. And the deeper you go into it, the more aware you become of all the blessings that are constantly being showered on you. The more you go into it, the more sensitive you become -- to colour, to taste, to sound, to beauty. Life starts becoming richer and richer and richer. The really religious person is the richest, because his perception is infinite, his clarity is infinite, his depth is infinite, his love is infinite and his sense of mystery is infinite. And these are all the aspects of truth.

Good! Start meditating. Have you tried the meditation here? Choose one, any one.

[A sannyasin, who is a film star, says: I've been talking too much. And I find it very difficult to relate. I talk to the extent of attacking somebody, you know, making him listen... And I just feel that I should keep shut, but I keep wanting to talk.
Osho checks his energy.]

My feeling is totally different. You should continue to talk. There is no need to stop it. It is part of growth. It has two purposes to fulfill. One: it is a kind of catharsis. The silence will come on its own; you should not try to keep yourself shut. If you try to keep yourself shut, it will not be silence; it will be a forced stillness and it will not make you natural, spontaneous. You will start boiling within. That is far more dangerous. It is better to let the steam go out. So one thing: it is going to help a certain catharsis.

It is not accidental. Before one can fall into a deep silence, it always happens: one starts talking too much. The mind starts unwinding itself, that's all. The mind is a mechanism; it has to unwind. It is a tape; it has to be erased, and the only way is to express. Once you have expressed a thing really and totally, it is erased, you are finished with it. That happens to all kinds of creative people. A painter starts feeling such an obsession to paint that he cannot help it. He has to paint. Once he has painted it, he is relieved; a great burden has disappeared.

A poet wants to write, a singer wants to sing. And these are beyond them -- it is not that they are doing something. Something bigger than you, greater than you, takes possession of you. One is possessed.

That's why you are feeling so worried, mm? because you may become very very aggressive while you talk. The other may want to listen or not, but -- you will force the other to listen. Naturally, you start feeling 'This is not good. Why should I do it?' But you cannot help it either. So rather than crying to control it, allow it -- one thing. It will be a good catharsis before a silence descends on you.

And the second thing: what is happening to you has to be told too. And it has to be told from the housetops! You have to become my messenger too. And it has always been so: who wants to listen to truth? People like gossips, not gospels. People are afraid of anything that is true. They are afraid they may get into it and there may be no way of going back. They have always been afraid. So don't be worried about it -- the silence will come on its own Meanwhile two things have to be fulfilled one is your catharsis; another is, I will use that catharsis. If you allow me I can speak through you; then you need not worry. You just leave it to me -- just be the vehicle, the instrument, and then you will not feel any problems.

This is happening to many people -- it is happening to all of my therapists here: slowly slowly they come to understand that they have to allow me then the work takes a new plunge. Then they are not tired, they are not worried. There is no question of them being a success or a failure. They are not concerned about whether the other is helped or not. They are just in my hands, so whatsoever I want they simply do it... and great things start happening. Forget that you are doing it; remember that I am doing it through you, and then the burden will disappear. You will not feel so worried about it, there is no question of being worried.

And on its own, as it has come, it will disappear one day. Then even if you want to say something, you will find yourself dumb. That moment will also come -- wait! -- when it becomes impossible to say a thing; even small things which are absolutely necessary, one simply does not feel like saying. When silence grips, that also comes like a possession. And one has just to be a witness to all these phenomena.

You enjoy it -- while it lasts, enjoy it -- and when silence comes, enjoy that too. And drop the idea that you have to do something -- to control or to shut yourself. No need to control. Find more and more expression, more ways to express yourself. And don't create a contradiction in your energy. If it wants to say something to somebody -- allow it, totally go with it. Be in it and don't withhold yourself. Once a person is not withholding himself and goes totally into his words, those words become fire, those words create conviction, conversion. And it is not a question of arguing; it is only the question of passionate involvement, commitment. You can always see the difference.

When a person of commitment, involvement, speaks, his words simply go like spears into your heart, because they are not only words -- he is not just talking for talking's sake; it is his life and his death. And you being an actor, your art has to be that of extroversion. The whole art of acting is an extrovert art -- of talking, of relating, of acting, of performing. Allow all these things.

And don't be worried about what others say. Never be worried what others say. They have always been saying things. Who cares? You do your thing, you say your thing and don't care about it. First people laugh, ignore, argue; slowly slowly they start worshipping! One just has to go on persisting.

And something beautiful is growing. Your energy is going so well, and I am so happy with the energy that unless I see some problem in the energy, I am not going to say to you to change anything. Just continue as things are going, but go with more relaxation.

Gurdjieff used to say to his disciples 'Don't consider others.' That looks very hard, because we have been taught always to consider others, but Gurdjieff is right: if you consider others you will never grow into truth. Then you will always be polite, a hypocrite, just trying to be good to this and good to that, just trying to be good to everybody. That's what a polished person does, but a polished person remains just a polished person; inside nothing ever happens.

I am very interested in you, and something great is growing. If you can persevere, if you can wait, one day you will be surprised by the explosion. And these are good signs.

Just go and talk and say whatsoever you feel like. I have said so many things to you, that if you just help people to understand them -- whether they understand them or not is not the point -- in trying to make them understand, *you* will understand! And the best way to learn a thing is to teach it.

Don't Look Before You Leap

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Deva means god, nirguno means unconditional, formless, attributeless, qualityless. God can be conceived of either in the form or in the formless, either as the world, the manifested, or as the seed, the unmanifested. The form arises out of no-form and falls back into the formless again. Everything comes out of nothing and goes back to nothing, so nothing is not against existence; it is the very source of it.

This is one of the greatest contributions of eastern insight into life, that even zero is not just zero; it is potential, potent, pregnant, with all. All come out of it and finally goes back to rest into it. Nirguno means that state of ultimate rest when waves disappear into the ocean, when the trees disappear back into the seeds, when man disappears back into god....

The source is our goal -- we have to come back home, and nirguno is the name of that home.

Jaya means victory, deepa means a lamp a lamp of victory, a light of victory. The real victory consists of conquering oneself. To conquer others is not real victory. To conquer others is easy and to conquer others is to become more and more ugly in your inner world, because it comes through violence; it is destructive.

To conquer oneself is creative. It makes one more and more beautiful because it comes through love, through compassion, through meditation.

The effort to conquer others is just an effort to hide the fact from one's own eyes that one has not yet conquered oneself. It is creating a facade around yourself. It is an effort to cover up one's inferiority. And these are the only two ways to live life. One is the way of the politician who tries to conquer others. That arises out of inferiority, all politics arises out of inferiority complex. That is not the way of the really superior man.

The real, superior man conquers himself; that is the way of religion. To know others is not of much worth, because death will take all that know-ledge away. There is only one thing death cannot take away

from you -- that is self-knowledge. And by conquering oneself that light arises in oneself in which one knows who one is.

Anand means bliss, jamia means god. Bliss is the very core of god's existence. It is not a quality among many qualities -- it is his very heart, the spirit. So a man who is really in search of god should be in search of bliss. One can forget about god and if one goes on searching for bliss, one day one is bound to arrive at god. In fact the search for god leads people astray because then they become more and more involved in theologies -- Christian, Hindu, Mohammedan -- and there are a thousand and one ideas about god. It is a great confusion, and rather than arriving anywhere people become more and more confused. Or if they stick to one idea, to one particular ideology, then they start creating a hallucinatory world of their own.

We don't know god so we cannot start by belief. All belief is false. The question is then very relevant: from where to start, the journey has to be started somewhere. My suggestion is: start as a search for bliss -- which is natural, which has nothing to do with theology. Religions have come and gone, many religions prevailed and are found no more, and all these religions which are in existence today one day will be gone and forgotten forever. But one thing continues -- the search for bliss, and not only in man: in animals, in birds, in trees. This is the only search that joins us with the whole of existence. This permeates the whole. Everybody in every way is trying to find out what bliss is, how to be more blissful.

To me, bliss is another name for god. Once you drop the idea of god and searching starts for bliss, you are on the right track -- you cannot be misguided. Because bliss is neither Christian nor Hindu; bliss is neither eastern nor western, neither black nor white. Bliss is simply bliss -- it knows no definitions. It is an simply bliss -- it knows no definitions. It is an ineffable experience.

Prem means love, bodhi means awareness, satva means in essence -- in essence, love and awareness. And this is the highest synthesis that is possible for human consciousness, the ultimate peak. There is nothing beyond it. There cannot be anything beyond it.

It is very easy to be loving -- it is very difficult to be loving and aware. Vice versa is also true: it is easy to be aware but it is very difficult to be aware and still be loving. Loving needs as a requirement a kind of drunkenness. And love is extroversion -- you relate with the other; love is focussing on the other. Thou becomes more important than I. In love the arrow starts moving towards the other; in awareness the arrow starts moving inwards. The thou disappears and only I remains; it is introversion. Love is relating, communicating, communion; awareness is solitude, aloneness, meditation.

Because of this dichotomy a great problem has arisen down the ages: people who have been loving never become aware. They were good people, beautiful people, but something was missing: they were not luminous, their inner soul remained dark.

And there have been people who were aware but then they escaped from the world. They moved into the monasteries, they became monks and nuns, just to avoid love, relationship, people. They become very aware, very luminous, but there is nothing to illuminate. Light is there but it falls on nothing.

The man of love has somebody to illuminate but has no light, and the man of awareness has light but nobody to illuminate. And this is the problem that has to be solved, that has to be tackled: a person should be in the world and yet be not of it. A person should be capable of love and yet be aware. A person should not choose between god and the world; there should be no choice. A person should live choicelessly, without choosing. This is the greatest task and the greatest challenge, but it is possible. The future religion is going to be based on this phenomenon and on nothing else.

The past religions have become out-of-date. Either they were religions of love, devotion, drunkenness, or they were religions of awareness, meditation, but both had chosen sides. And the moment you choose, you become lopsided. The moment you choose, you are impoverished, because whatsoever has been left unchosen will never become part of your being. You will never be as real and as whole and as rich as you could have been.

My whole teaching is: you can eat the cake and have it too. And this is the meaning of your name: you can eat the cake and have it too.

[These words] will become a challenge: be more loving and yet be alert, serve people but be very alert. Communicate with people, relate with people, but never lose track of your own being. The arrow has to be double-headed, pointing to the I and the thou simultaneously.

The challenge is great, but once it is fulfilled life really knows what blessings have been made available for us. In other words, I say that a man, according to me, a total man -- and a total man is a holy man

because he is a whole man -- has to be both Zorba the Greek and Gautam the Buddha. And this is in essence the message for the future: we have to create a new kind of world, a new kind of religion, a new kind of milieu, a new kind of atmosphere, a climate, in which Zorba the Greek becomes Gautam the Buddha.

Veet means beyond, Vitarka means logic, argumentation. Truth is beyond logic, god is beyond argumentatiom... so is love, so is beauty, so is all that is in any way significant -- music, poetry, dance. Remember: that which comes under logic is bound to be ordinary, mundane, of the marketplace. Logic can have a grip only on the superficial. The essential eludes it, it cannot touch the real. It can only go on playing with the imaginary, the man-made. The god-made remains untouched by it, unavailable to it.

So those who want to love, those who want to be blissful and those who want to have a life of celebration, have to drop logic and argumentation, in toto. They have to live without heads. They have to function from the heart. They have to help their heart to spread all over their being.

Prem means love, hasid is a Hebrew word it means pious, pure, innocent. And love is love only when it is innocent. The moment it starts calculating, it is no more love. The moment it becomes contaminated by knowledge it is something else. Love is love only when it is pure. And by purity I mean when it has no motivation in it. Motivation brings impurity. If you love somebody for something then it is impure. If you love for love's sake then it has purity, and tremendous energy is released out of that purity. In that explosion of purity, innocence, one comes to feel that god exists. There is no other way to know god. God is known only when the lightning of love is there, the sudden lightning of love. And the heart is so pure and pious and so innocent that it knows neither past nor future; it knows nothing. It functions out of that state of ignorance.

Blessed are the ignorant, for theirs is the kingdom of god. The knowledgeable person goes on missing. Become a hasid -- pure, simple, innocent, non-calculating.

This will be your new name: Ma Prem Sakina.

Prem means love, sakina is a Hebrew word, it means the in-dwelling spirit. The full name will mean the in-dwelling spirit of love. Love is our very soul. The body lives through breathing; the soul lives through love. Just as the body will die immediately if breathing stops, the soul dies if love stops. And millions of people in the world are soul-less, because love has not happened. They live like bodies, machines. They are zombies, robots, functioning perfectly well, efficient, doing everything as is needed. They do all kinds of things and then one day they die, and without having lived at all, because to live the soul is needed, and that is missing. Love creates it.

It is in the soil of love that the soul arrives. So those who really want to become soulful, godful, have to learn the art of love, and that is the greatest of arts, all other arts are trivial compared to it. One can compose good music but if there is no love in it it will remain just a superficial, technical phenomenon. One can write beautiful poetry but if there is no love in it, it is just language and grammar -- no soul in it. People can go on doing all kinds of things but it will only be an appearance; something inner Will be missing. It may be a beautiful body, a beautiful corpse, but even if a corpse is beautiful, it is a corpse. Sooner or later it just starts stinking and sooner or later we have to dispose of it.

The whole of humanity stinks. It is an ill state of affairs. Everyone seems to be in a very strange space; people are doing all kinds of things and still something goes on missing. The meaning is missed.

Meaning is found only through love. So love more, allow love to happen in life in as many ways as possible. And the moment love starts happening, god has started happening.

Deva means divine, kiran means a ray of light. There is no difference between man and god, no difference in quality. The difference is only of quantity. If god is the sun, then man is just a ray of it; if god is the ocean then man is just a drop of the ocean. The difference is of quantity, not of quality. That is the message in your name. Remember it: respect yourself as one should respect god, and respect others too.

Respect the whole existence. Reverence for life is prayer. And one cannot respect others if one does not respect oneself All is divine. The whole is an organic unity and we are not separate from it. We cannot be without it and it cannot be without us. The ray cannot exist without the sun and the sun cannot exist without the rays; they are involved with each other, they are expressions of the same . energy. So man is part of god, vibrant with god. One is not to achieve god -- one is already it, one has only to remember it.

Your name is to remind you that maybe you are just a ray, but the ray contains all the suns possible. If we can understand a single ray of light we have understood the whole phenomenon of light. If we can know

a single drop of ocean water, we have known all the oceans -- past, present, future, of this earth, of other earths.

So man is a miniature cosmos, a very small world, but one which contains all. The discovery is a great adventure -- to go into oneself is to go into the innermost part of reality, the interiormost part of reality.

Don't Look Before You Leap

Chapter #18
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Deva means god, nimitta means instrument -- an instrument of god. The right way to live is to allow god to live through you. The wrong way to live is to live through will, aggression, violence. The right way is: to be passive, receptive, in a kind of total let-go.

Nimitta means to become a passage for god, to allow him expression through you, to let him live through you. And that is the greatest revolution that can happen in human consciousness. Because these are the only two ways to live: the worldly way is to live through force -- it is a male way of living, the way of yang -- and the other-worldly way is to live in a feminine way, the way of yin, just becoming a passage like a hollow bamboo that becomes a flute. It only becomes a flute because of its hollowness. The bamboo is not the flute, but the hollowness is the flute. The bamboo allows the singer to sing. The bamboo obstructs not, the bamboo creates no barriers.

This is the way of religion: to become a hollow bamboo. And then naturally tensions disappear anxieties wither away and life becomes moment to moment, with no past and no future.

If I am living I have to carry my past with me as a burden, as a constant reference. If I am living then I have to plan for the future, I have to project myself into the future. There is a struggle, there is a possibility of success and of failure, hence anxiety. If god is living through me, then I need not carry the burden of the past and need not project myself into the future. Then I am utterly in his hands. This is conversion, and this is sannyas.

The whole of sannyas can be condensed into a few words of Jesus: 'Thy kingdom come, thy will be done.' And that is the meaning of nimitta -- your name is my message for you. From this moment, allow yourself to disappear. Become more and more empty and let god take possession of you. He is always ready to take possession, but we don't allow.

Jesus says 'Knock and the door shall be open to you. Ask and it shall be given, seek and ye shall find.' The situation is just the reverse: he knocks and we don't open the door. He asks and we don't listen. He seeks us and we go on eluding, escaping...

Deva means divine, spersa means touched by -- touched by the divine. It is happening every moment; we are just not aware. God goes on caressing us in millions of ways. The wind comes and touches you, these are his hands. And the fragrance Comes from the flowers; it is he! Light comes from the faraway stars; these are his love letters.

Once one starts becoming aware of it, one finds he is touching one constantly. When you are waking he is touching you; when you are asleep he is touching you. He is your breath, your food, and he is also your

dreams;; because nothing else exists....

[Osho asks an initiate what his name, Masahiro, means. He replies: right generosity, right knowledge.]

I like the sound of your name... and sound is more meaningful than meaning, because all meanings are created meanings. We give those meanings to sounds. Existence knows sounds, not meanings, because existence knows no language. It is pure music.

I liked your name... not because of the meaning 'right generosity', and not because of the meaning 'right knowledge', because all knowledge is wrong and all generosity which is self-conscious is wrong Knowledge means borrowed, learned from others; it is not your own. That which is your own is not knowledge but knowing. It is a kind of witnessing, just a contentless consciousness.

Knowledge is like the reflection in the mirror. Wisdom or knowing is just the mirror without anything reflected in it. And out of the purity of the mirror, one starts sharing one's life; that is generosity. But I would not like to use the word 'generosity' for it, because the word gives the feeling as if you are doing something, obliging somebody. If you are obliging somebody and you are doing something like a duty, it is ugly. You are no more generous.

Real generosity is always unselfconscious. It is very simple and innocent... one simply gives out of sheer joy.

Deva means god, dasyo means a slave -- a slave of god. Man is not separate from the totality, and when I use the word 'god' I mean the totality of existence, the whole. Man has to exist in tune with it. Whenever there is tuning between man and the whole, there is joy; and whenever there is conflict, there is misery. Misery only indicates that you have fallen apart from the whole, that you are no more in accord, that you have gone on your private trip, that you are no more moving with the destiny of the whole. And whenever you move with the whole there is joy, there is bliss, there is serenity.

These are only indicators, so whenever you find yourself blissful, remember: you must be doing something right -- that is the criterion. Never listen to anybody else; nobody else can be a decisive factor in it -- you and only you, because only you will know from the inside when you feel blissful. Whatsoever you feel blissful in is your religion. Even if you have to go against the whole crowd, you have to. Never for a moment repress your own feeling of joy. And wherever it leads, follow it, trust it.

That's my approach towards life: each one has to find constantly whether he is moving in more blissful states or not. If one is moving in more and more blissful states, one is on the right track. Go into it more, have more of it. And if you are feeling miserable, then look: somewhere you have fallen off the track, gone astray. You have been distracted by something; you are no more natural, you are alienated by nature, hence misery. Look, analyse, and whatsoever you find is the cause of misery, drop it. And don't postpone for tomorrow; drop it immediately.

Life is very short, and much has to be learned; those people who go on postponing, go on missing. Today you will postpone for tomorrow and again tomorrow you will postpone; slowly slowly postponement becomes your habit. And it is always today that it comes; tomorrow never comes. So you can go on postponing ad infinitum.

Whenever you see that something is creating misery, drop it then and there -- don't for a single moment hold it. This is courage: courage to live, courage to risk, courage to adventure. And only those who are courageous are one day rewarded by the whole, by light, love, bliss, benediction.

[The new sannyasin had written about his being homosexual, whether he ought to witness it or really go into it.]

Just listen to your own feelings, whatsoever they are, and follow them. You are not here to live somebody else's life. You can live only one life and that is yours. If you try to live somebody else's life you will be simply falsifying, pretending -- you will become pseudo. And you will not be able to live that life either, because how can you live somebody else's life? And by trying to live that you will go on missing that which you could have lived. You can be only you... and there is nobody else who can be you.

You have to fulfill this great responsibility given to you by god. He wanted *you*. If he had wanted anybody else, he would have created anybody else; he is wise enough. If he wanted a Jesus Christ he would have created Jesus Christ, not [you]. If he wanted a Buddha he was perfectly free to create another Buddha.

He can make as many Buddhas as he wants, but he never repeats. Look: a Buddha comes only once. God is not repetitive; he is always creative, inventive, unique. Respect yourself. This is the way god wants you to be.

Always search inwards, and the criterion is: if ; you feel blissful, then that is the right thing to do. Go on following it and it will reveal to you all the secrets of life. That still small voice is the real guide. Sometimes it will take you into rebellion, sometimes it will take you against the people, sometimes it will take you against the church, against the society; then one has to go, because we are not here to fulfill anybody else's expectations. Even if you are left alone in the world, god will be with you if you listen to your inner voice. And it is always clear and loud; there is no confusion about it. The criterion is blissfulness -- that is the touchstone, and one never goes astray!

So just be yourself, authentically, truly, whatsoever you are. There is no other outward discipline to be imposed on you. The discipline has to come from your own awareness; it has to be your own, not mine.

This is my meaning of sannyas: I give freedom. I am here not to make you dependent on me but to help you to become as independent as possible, to be independent of all that is outer. If I can help you to be absolutely free, if I can help you to become freedom, then my purpose as a master is fulfilled, and your purpose as a disciple is fulfilled.

Prem means love, kavito means poet. Love is the only poetry there is. All other poetry is just a reflection of it. The poetry may be in sound, the poetry may be in stone, the poetry may be in the architecture, but basically these are all reflections of love caught in different mediums. But the soul of poetry is love, and one who lives love is the real poet. He may never write poems, he may never compose any music -- he may never do anything that people ordinarily think of as art -- but the man who lives love, loves utterly, totally, is the real poet. And this is the poetry religion consists of or should consist of.

Religion is true if it creates the poet in you. If it kills the poet and creates the so-called saint, it was not religion. It was pathology, it was a kind of neurosis garbed in religious terms. Real religion always releases poetry, in you, and love and art and creativity; it makes you more sensitive. You throb more, your heart has a new beat to it. Your life is no more a boring, stale phenomenon. It is constantly a surprise and each moment opens new mysteries.

Life is an inexhaustible treasure but only the heart of the poet can know it. I don't believe in philosophy, I don't believe in theology, but I believe in poetry.

Plato has prohibited poets in his republic; in his utopia poets won't be allowed. In my utopia, only poets will be allowed. Why is Plato so afraid of poets? Because poetry is always the beginning of rebellion. Poetry is against politics. Poetry is against the dogmas of philosophy, because it is so fluid that it cannot be contained in any doctrine. It is a dance, alive! You cannot freeze it. You cannot make a law out of it; it remains lawless. But a real world will consist more of poets than of anything else.

Man's heart remains dark without love. It is the dark night of the soul. The moment you bring in a small candle of love everything brightens up; you are no more the same person. That very small light of love brings a transformation. It is exactly like love, light: into a dark room you bring a small candle, and suddenly it is no more the same room; everything is visible. Now you can see the paintings on the wall and the furniture and the doors and the windows. Just a moment before there was nothing, only emptiness. Now so many things have suddenly popped up into existence.

The old scriptures say that the first utterance of god was 'Let there be light.' Once light is there everything is possible; without light nothing is possible. It seems perfectly logical that the world started with the declaration 'Let there be light.' Then everything popped up, millions of things started manifesting themselves.

The same happens in the human heart: without love it remains dark. Let there be light, let there be love, and you are no more the same person. In that light you become aware of who you are; and not from the outside but from the inside you become aware of who you are. For the first time you see all the paintings in your soul, all the possibilities, potentialities, your past, your future, your present. Everything is there -- just light is missing. And that light comes through love!

[The new sannyasin said she had done a Vipassana group in Bodh Gaya, but had much fear and pain, so she discontinued it.]

You discontinued? Good. Do these groups... Vipassana I will give you later on. It is always good to do Vipassana after you have passed through a few cathartic groups; otherwise many i, problems arise. A few people's sleep disappears, a few people's bodies start falling apart, a few people's bodies start feeling many pains and aches. Many things can happen because you have not first thrown . all the garbage that you are carrying inside. And Vipassana cannot throw anything out; it simply makes you calm and quiet, as you are; it makes no changes. It simply makes you calm and quiet as you are. So all the poisons that you have been carrying become calmed down but they will express themselves in your body, in your mind, and they will wait for the right moment to take revenge.

My process is to first go through cathartic experiences. Throw out, vomit all the poisons that you have been carrying through the lives. And when all is cleaned and you are purified of all the toxins, go into Vipassana; then it is of tremendous importance.

Savya means all, sachi means true, truthful.

Man lives in lies, hence there is so much misery. If we can be naked and true there is no possibility of any misery. And we can reach god only in nakedness. We have to drop all that hides us: our philosophies, religions, scriptures, prejudices, conceptualisations: We have to drop all; these are our clothes. Our souls have to be utterly naked, and that nakedness is beauty; in that beauty is bliss. And that is the meaning of your name Savya Sachi -- nakedly true, just like a small child, with no self-consciousness.

The moment self-consciousness enters in, one becomes false. The moment you become aware of what others will think of you, you start being untrue; one starts pretending. One starts performing; one becomes an actor. The world is full of actors -- they are all acting, and out of acting you can never know god. To know truth we have to be truthful. Only the like can meet the like. So be here for these three weeks, and drop as many clothes as possible! And next time come for a longer period....

I can see great potential in you. And the time is right now.... Something has to explode! You have lived the ordinary life enough. Now you owe something extraordinary to yourself, something from the beyond.
Just come close to me! [Osho blesses her.]

Good. These tears are beautiful they are coming from the very core of your heart; this is really what prayer is.

[She says: I love you.]

That I know! Even if you say it in Brazilian, I will understand it... or even if you don't speak. Come close to me. Just raise your hands and close your eyes and if something starts happening in the body, allow it.... With this energy you can go very far away! Open your eyes and look at me. Good!
Your energy is ready to go on a faraway journey....

Don't Look Before You Leap

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And remember that sannyas is a new birth, the beginning of something mysterious in life, something that is very elusive. There is no way to argue it, to prove it, but it is. And unless it starts having its impact on you, your life goes on missing the meaning. Once the unknown has penetrated you, life has meaning, and only then. Meaning simply means the penetration of the unknown into the known. All is not known, and it is good; all can never be known, and it is good. Something is basically unknowable.

To be initiated into sannyas is to be initiated into the unknowable. It is a love relationship -- love with the whole, love with existence as such. And out of love everything grows: prayer, worship, celebration. Love is the source of all.

Remember it and from this moment be in search of the mysterious that is already around you, within you, without you... but of which we have become oblivious. Because it is so much there, we don't pay any attention to it. Attention is paid only when something new happens -- and god is so ancient. If something new happens, immediately your mind becomes attracted. If nothing new happens, then the mind goes to sleep. And god is the most ancient -- he has been your companion forever and forever; hence we have forgotten him. Now he has to be remembered.

Prabhu means god, anubhuda means experienced. God is not a speculation; it is an experience. God is only if experienced: otherwise there is no god. One can go on believing in god, but belief is impotent. It is absolutely uncreative; on the contrary it is very destructive. It destroys the very possibility of moving into experience. It gives you a false notion that you have already known. and you have not known yet. If the idea settles in you that you know, without knowing, the search has stopped. Now you will never go into it, now there will be no more seeking.

Belief is anti-god; even belief in god is anti-god. God is not a belief at all. It is an adventure into the beyond. It is going beyond the mind. It is going beyond the ego. It is transcending your boundaries. In that transcendence, something is experienced; you call it x, y, z, or god. What you call it makes no difference. Whatsoever you call it looks absurd, because the experience is so vast and the words we use for it are so tiny -- they cannot contain it. The word 'god' is very tiny, so is 'nirvana'; it cannot contain the truth of the experience. The experience is as vast as the sky... it is infinite.

Remember it: never be a victim of a belief. All beliefs are irreligious, anti-religious, anti-god. The real man of religion has no belief. He has great trust -- trust in the search, trust in the possibility, potentiality, trust that there must be something beyond, but no belief of what it is. Trust is open courage. Belief is a closed cowardice. Cowards believe -- courageous people trust.

Deva means divine, anand means bliss -- divine bliss. The goal of all life is to attain a state of bliss. Even trees are searching for it, even rocks are moving towards it; it has nothing to do with the human mind. The whole existence is a search for bliss, in millions of ways, from different directions. but everybody, knowingly, unknowingly, consciously, unconsciously, is moving towards one goal. That goal simply means a state of utter rest -- desirelessness; because desire means something is needed.

Rest means one is at home, at ease, relaxed. Bliss is not a state of excitement. It is a state of absolute tranquillity. It is not like happiness, notwithstanding , what the dictionaries say. Bliss is not happiness; it is neither happiness nor unhappiness, because both are states of excitement. Happiness is the excitement that you like and unhappiness is the excitement that you don't like, but both are states of excitement and both tire, both exhaust. After a certain period of happiness you become fed up with it; you want to relax. You want to get rid of it -- you can only tolerate so much.

Bliss is a state of utter non-excitement, absolute stillness. One is never tired, hence it can be eternal. Happiness can only be momentary: bliss can be timeless. Unconsciously everybody is moving towards it.

Sannyas means a conscious movement towards it, deliberate, judging each step, evaluating each move, with a target, with a distant star in one's vision.

Paritosh means absolute contentment, prem means love -- love for absolute contentment. Let that be your work. Let all kinds of discontent disappear. Don't cling to them; they remain only because we cling. Open your fists -- let all the birds of discontent fly away.

For a few days you will feel very alone, because one becomes accustomed to one's miseries; they become companions. One feels full; that's why people cling even to misery. Although on the surface they go on saying 'We want to be happy, and we want to be this and that', deep down they are the causes of their own hell. If they really want to get out of it, nobody is preventing them, nobody can prevent them. It takes

only a conscious decision on one's part of 'Now, from this moment, I drop all discontent.' Then the flavour of contentment arises.

It is the most beautiful thing that can happen to a person, the most incredible experience. And in contentment is found god, because only when one is utterly at peace, can truth reveal itself. When there is no desire, there is no movement in the mind. When there is no desire, there is no frustration either. One is simply as one is. Then one lives in a kind of suchness, in total acceptance of life. The acceptance is unconditional whatsoever life brings, one is happy with it. There is no grudge and no complaint.

This is really how one becomes a temple, and a sannyasin has to become a temple, a shrine ready to be a residence for god.

Sambodhi means enlightenment, satyo means truth -- the truth of enlightenment. And there is no other truth. Other truths are only logical conclusions. They are not real truths -- just appearances of truth. Their truth is not existential; it depends on the functioning of the human mind. Their truth is temporary, it changes. New facts, new data, are collected, then the truth has to be changed. That's what is happening in science every day: no truth has any abiding existence. What was true for Newton was no more true for Albert Einstein. So truth for science remains only tentative, and what kind of truth is a tentative truth? It is only a utilitarian lie -- practical, pragmatic, useful, but it is not a truth.

Truth is only the one that happens when the mind stops functioning; that is the truth of enlightenment. When you are in absolute silence, not a thought moves and the lake of your consciousness is absolutely rippleless, then you become a mirror and then the whole is reflected in you; that is the truth of enlightenment. That's what happened to Buddha under the bodhi tree... that was what Jesus was calling 'the kingdom of god'.

Remember: if something is utilitarian it does not mean it is true; it simply means it is useful. And the ultimate truth of enlightenment may not have any use at all. What can we do with Buddha's truth? You cannot make atom bombs out of it and you cannot run factories out of it. What can you do with it? It has no utility at all! It is just like a rose flower or a sunset and the beauty of it, or the smile of a child or the tears flowing out of joy -- what utility? It has no utility. It is utterly useless. But in its utter uselessness it has tremendous beauty, uncontaminated by the marketplace, and that tremendous beauty liberates.

Jesus is right when he says 'Truth liberates' -- it gives one freedom. And freedom is joy and freedom is benediction.

[A sannyasin couple who took sannyas in the West, come for Osho's blessings.]

Just be here. In fact there is nothing to say but just be here. It is not what I say to you that is going to help; it is what I am that is going to help. It is not that my words can in any way liberate you. Words always create new bondages because the mind immediately reduces them to knowledge. Even if words come from a wordless man, the moment the mind grabs them, it kills them. It reduces them to dead knowledge, it accumulates them as its treasure.

Only being can penetrate being... only the heart can have a dialogue with the heart, and that dialogue is not the dialogue of words but of silence, of love, of prayer. So just be here prayerfully. The more prayerful you are, the more you will get out of it. Just be here in great trust. Because small doubts in the mind block the way to the heart, and those doubts are just meaningless. But the mind is very very skillful in creating doubts; it jumps upon every opportunity. Where it is almost impossible to find something to doubt, even there it finds something. If it cannot find, it creates; if it cannot create, it projects. If it cannot find, cannot create, cannot project, it becomes angry. But it creates smoke around the flame of your being.

When I say 'Be prayerful, be trustful' I mean for these few weeks that you will be here, live without a mind. Be small children again, collecting seashells on the beach -- for no other purpose but just for the sheer joy of it. I am a beach... and the impossible is possible! But it is possible only to those who come close to me without any motivation, for no other purpose.

This is the meaning of the ancient Indian word 'satsanga': to be in the presence of the master, to be with the master, just to be in his company. No question is asked, no question is answered, but being melts into being and something is triggered. The presence of a master is a catalytic agent.

You are both ready and you have come in the right moment, so it is all up to you how much you can make out of it. I am ready to give all; now it will depend on you, on if you are courageous enough to take it in. So be children, be prayerful, and don't be serious at all. Just play around -- and things are going to

happen!

[Osho explains the meaning of prem deep -- light of love.]

The small lamp of love is more powerful than all the suns in the whole of the universe. It is the source of light, the very source of light, because it is god.

We are made of light, and at the very core of our being is love. Love is light condensed, and once that condensed light starts exploding, life becomes a song, a dance. Otherwise life remains misery. It is only love that transforms it and gives it a new world, a separate reality.

Worship love -- worship no other god.

[A sannyasin says: I'm a bit scared of going back to the West. I'm just confused. Everything that I want to happen to me is here. I don't know why I'm going back.]

It happens to almost all sannyasins: once or twice they have to go. When things really start happening, the mind wants to escape. And if you don't go the mind will create so much turmoil, so that won't help either.

Going is perfectly good. Go, let the mind have its desire fulfilled. Next time when you come, the desire will be less or maybe no more at all; but once or twice this is bound to happen. And the fear is also part of it, because you know something is happening and it may not happen there or may stop.

So now you are two persons: one that is growing and coming up and one that is going and dying. The dying person is trying to take you away -- this is its last effort to survive. And the growing person is becoming afraid. It is tender, soft. Maybe it can't grow there or it will be difficult to grow there. Things here are like a nourishment for the new and a poison for the old. There it will be just the reverse: poison for the new and nourishment for the old, that's why the old wants to take you away and the new is afraid.

But this is my observation, that each sannyasin has to go once or twice and then there is no problem. By that time the new has become so strong that it makes no difference whether you are here or there, and the old is gone so there is no urge to go back. Even if you go, you go without any urge; that is a totally different matter.

Right now there is an urge to go, and a very unconscious urge, so you cannot even figure out why. For what are you going ? Things are happening here and why are you going ? It is coming from the unconscious. The conscious mind cannot understand why; it is not a conscious thing.

But my suggestion is always this: go. I will take care of the new, and I can see that the old is on the deathbed and it cannot survive. Next time when you come we can do the post mortem!

This will be the name for the centre: Nimitta.

It means the instrument. Let it become my instrument. Function there as a medium for me, a vehicle. Drop your own will so that I can function through you.

All the sannyasins who are starting centres around the world have to remember it -- that they have to disappear so I can function totally. If they are too much, they start doing things on their own and then things will go wrong. They have to efface themselves, they have to become nobodies, just empty spaces, then nothing is going to go wrong ever; I can take care.

So those who are starting centres have to commit suicide. Right? That is the right word 'suicide'. They have to dissolve, they have to forget themselves. Many times the mind will come back and the ego will come back -- you have to put it aside. You have to constantly remember: 'Thy will be done.'

That has to be your mantra, that is the meaning of nimitta: just become an instrument, a passive vehicle.

Don't Look Before You Leap

Chapter #20

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Nirvana means the ultimate enlightenment, the state when the ego disappears, when man is no more separate from existence -- not even a thin curtain separates him, not even a transparent glass separates him -- when all separation disappears. That meeting with the total, that merger with the whole, that melting into the absolute, is called nirvana.

The literal meaning of the word is beautiful, one of the most beautiful words. Literally it means blowing out a candle. When you blow out a candle, the light disappears and you cannot say where it has gone. You cannot show any direction -- to the east, to the west, to the north, to the south; it has simply disappeared. It has not gone anywhere, it has not moved into some other place. It has gone out of existence. It has moved into nothingness. It is no more.

Exactly like that flame of the candle, the ego disappears. You cannot say where it has gone -- it has not gone anywhere; it is no more. When the ego disappears, all is silence, because all turmoil, all noise, is of the ego. And when the ego disappears there is no longer any possibility of any anguish, anxiety. There is nobody to be anxious in the first place. One feels oneself as pure emptiness, and that pure emptiness has a fragrance to it.

Subhasha means fragrance. The fragrance of inner emptiness -- that is the full meaning of your name. The ego stinks. The fragrance is always of the non-ego. The more a person is not, the more fragrant he is. The more he is absent, the more fragrance is present. That's the fragrance of a Buddha, a Christ, a Krishna. But it has no centre to it -- it happens only when the centre is no more.

This paradox is the whole story of religion: that you are for the first time only when you are not.

[Osho explains the meaning of the word Babu:]

This word is one of the most ugly words possible. It really means 'one who stinks'. 'Bu' means bad smell and 'ba' means with -- with bad smell. Babu means with bad smell.

It is not an Indian word. It was used by Britishers for the Bengalis. When the Britishers came to India and became the conquerors, their first contact was with the Bengalis. The Bengalis eat fish so much that they smell of fish. So they started calling them 'babu' -- with bad smell... fishy! It was a word of abuse, condemnation... but it happens sometimes in the life of words that their meaning almost changes to the opposite. The Britishers were the conquerors, they were the masters, and the people who were associated with them, the Bengalis, became next in importance to the masters. Naturally, because they associated with the conquerors. they became very very important, powerful, so slowly slowly the word lost its basic meaning.

It became important, it became a word of respect, but originally it is an ugly word. So forget all about it!

[Osho explains the meaning of rasendra.]

Ras is one of the names of god; literally it means divine juice. God is a taste on the tongue. It is not a word, it is a taste. It is not a theory, it is an experience. One has to drink it to know about it. It is like wine: one has to become a drunkard. This juiciness is the intrinsic quality of god. God is not dry logic but wet love. God is not like a desert but like an alive river.

Rasendra means god of the divine juice. And in no other country has such a name been given to god, because the god that Jews conceived was a very angry and jealous god... ready to punish, ready to throw people into eternal hell for small mistakes. Adam had not committed such a great mistake. In fact he did

something very natural: I he disobeyed the father. Every child does it, every child has to do it, otherwise a child will never grow. The child has to rebel. Through rebellion he attains spirit. Against whom to rebel? He has to rebel against the father. This is the only way he will become strong. If Adam had not rebelled against god he would have been spineless. Man would not have been born. Then Adam would also have been one of the animals. Animals are animals because they never rebelled; they are still obeying. Man's glory is that he can disobey.

But the Jewish god is an angry and jealous god. He could not forgive -- not only could he not forgive Adam: he has not even forgiven man yet. Generations and generations have passed; he still carries the wound. The Christian god is a little better, but it is the same god -- a little more polished, a little more decorated, a few touches here and a few touches there, with a better painted face. But if you look deep, if you scratch him a little bit, you will find the same jealous person inside.

But in the East we have conceived a totally different kind of god. The god is not a father-figure here -- he is a participant in the game of life. He is a partner, a friend, a lover, a beloved. You can conceive him through love. He is a god of joy and celebration; the flute is his symbol. He is a god of dance. He is a very juicy god. That is the meaning of rasendra!

Deva Ruparahi. It means: on the path of divine beauty.

Deva means divine, ruparahi means: on the path of beauty. And beauty is far more significant than truth. Truth is a logical concept -- beauty is sensuous. Truth becomes a thought -- beauty is a feeling. God should be conceived of as beauty rather than as truth. And god should also be conceived of as beauty rather than as goodness. The moment you conceive of god as goodness, you start becoming very self-consciously virtuous. You start cultivating a character, and a character is always a false thing; it is intrinsically pseudo.

A real man has no character. He has conscience, but his conscience is not cultivated by the society; his conscience is his own consciousness. I appreciate the French language because you don't have two words for conscience and consciousness -- you have only one word; that's beautiful. Consciousness *is* conscience, should be conscience. Just your own awareness should become your conscience. And a man of awareness need not cultivate a character. A character is a substitute for consciousness. Because you are afraid you may not be conscious in a certain situation, you create a mechanical character around yourself. Even if you are unconscious, the character will save you.

If you are really conscious there is no character; your consciousness is enough. If a challenge arises you will be ready to respond to it. Character is a dead thing; consciousness is a flow. Consciousness is always moving with the situation, so one never loses contact with life. But character is a dead thing hanging around you; it cannot grow. It is not like a tree -- it is like a car, it is a mechanism. It belongs to the past, and life goes on constantly moving. Life is movement, process, and character is a dead thing, like a rock around your neck. It never allows you to be truly responsive... it never allows you to see what is the case. Even before the question is asked, the character goes on repeating the answer. Character means a ready-made answer for situations which have not even arisen yet. So a man of character is always falling short. He is never authentic, genuine -- he can't be; he is always false, pseudo. He is plastic, synthetic. That's how the world has become so hypocritical. Instead of character, consciousness is needed.

If you think of truth as goodness, you will create character -- you will try to become good, naturally, obviously -- but if you think of truth as beauty, you will create sensitivity so that you can feel beauty more. You will create a sensate heart, a sensuous body, so you can be thrilled by everything that touches you. A really sensuous body can get into tremendous orgasmic experiences by very small things. Just the wind blowing strong and you are standing naked on the beach -- if you are sensuous, if your body is not dead and dull, if your body is not plastic, if your body is not surrounded by a character armour -- just the wind playing with your body, massaging your body, will give you a tremendous thrill. You will feel aliveness, you will be vibrant. Or swimming in water or just lying down with closed eyes on the cool sand, feeling its touch, its coolness, its smell....

Once truth is dropped, once goodness is dropped, and only beauty becomes your religion, your life starts taking on a new orientation. Again things are wonderful, again things are mysterious, again the existence is permeated by something unknown, unknowable. And that's what religion is all about: to give you a taste, a feel, a touch of the unknown and the unknowable.

My approach towards religion is that of a poet or of a lover or of a child. This is the name for you and the message is there -- decode it in your life. Become more and more alert about the beautiful and you will come to know that in beauty is god. Feel more and more beauty and you will come closer and closer to god.

Truth will take you to theology, philosophy, and goodness will take you to the churches and to the puritans and to the people who are constantly having long faces and the look of 'holier-than-thou'. Beauty will take you to nature -- it will not take you to the saints. It is a misfortune that very rarely are our saints beautiful people. It will take you to the animals, to the birds, tot he oceans, to the mountains -- and these are the real temples. Through these you will come to know, in an existential way, that god is.

[The new sannyasin says he has tension in the right side of his face connected with losing reality and contact with people. Osho checks his energy.]

It has nothing to do with the face itself, but it has something to do with the brain. The right side brain, the right hemisphere of the brain, is not functioning as rightly as it should. The left side is functioning perfectly well. But this is the situation with almost everybody -- it is just that people are not aware of it. You are very sensitive and you are aware of it, that's all.

The right side brain is connected with the left hand. It is the part of the mind that intuits, feels, loves, poetises; it is the feminine part, the mysterious part. The left side brain is connected with the right side hand. It is logic, it is mathematics -- it thinks, it doesn't feel. That is over-developed but that's how it is with everybody. The whole society is working to over-develop the left hemisphere... because it pays! It makes you more efficient, more mechanical, more dependable, more reliable. It is the right hemisphere that writes poetry, paints paintings, composes music. It is non-conformist and very illogical, irrational. The society is very much afraid of it. For thousands of years it has been repressed.

And that's my message in your name: I would like it to function now, and once it starts functioning you will have a new lease of life and vitality. That's why sometimes you feel the paralysis type of thing on the face, but it is happening inside; it is not on the surface.

Do a few groups and then take shiatsu and acupuncture. Before you go, things will be changed.

[A sannyasin, who is leaving says: I have much to resolve and I want to remain creative while I am doing that.]

That's right. In fact only through being creative can things be resolved. To be creative is to be without problems. Problems arise out of not being creative. The energy that needed to be expressed in creativity becomes stuck, and then problems arise. A creative person knows nothing of problems; his life is a constant flow.

Nothing blocks his flow. There are so many people with so many problems, but all the problems can be reduced to one single problem -- that they have chosen a lifestyle that is not creative. And to choose a lifestyle which is not creative is to remain miserable.

Only creators know what joy is. Joy is a function of creativity. Millions of people want to be joyful but they cannot be because they never think of creativity; they only think of searching for joy. They become pleasure-seekers, but the pleasure goes on eluding them. They will die unfulfilled. Joy comes to people who are creative. They need not go in search of it -- it comes of its own accord; it is a gift from god.

Life goes on resolving its problems on its own. One need not resolve them. One has just to be creative and everything resolves itself of its own accord. And then that resolution has a beauty to it -- it has a different quality. When you resolve something, you somehow manage, you patch things up. Sooner or later the problem will arise again, maybe in a new form, from a new direction,! because it is not really resolved; you have simply covered it up. You are befooling nobody except yourself.

Pour your energies into creativity and problems disappear like dewdrops in the morning sun. And life goes on resolving all that needs to be resolved; you need not come into it. Then life is really a benediction, a pure benediction. One goes from one peak to another peak; one is always moving to a higher and higher plane. And the moment you move from one plane to another higher plane, all the problems that belong to the first plane simply disappear, become irrelevant. If you remain stuck on the same plane you cannot solve them. Try it -- and you will be surprised that there was no need to tackle any problem directly. The way is indirect.

You are ready now. Go, be creative. Just be there -- things will be moving as they should....

Don't Look Before You Leap

Chapter #21
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Prem means love, sadhano means on the path of. It is a very pregnant word -- it can mean the form, the practice, the discipline, and all the three are involved. Love is a path to be followed, to be lived. Love is a practice, an art to be imbibed, a knack to be grown. And love is also a discipline.

The root meaning of the word 'discipline' means capacity to learn, and only love knows how to learn because love is humble, because love is empty, spacious. It allows things to happen, it allows things to come in. It is a beckoning, an open door, an invitation... it is trust. Hence there is a possibility for love to know; all other knowing is mere knowledge. Only when love knows is it real knowing, and no knowledge can be a substitute for real knowing. Knowledge is a dead thing; one can accumulate it very easily. It is cheap too and does not change you at all; you remain the same. It is an addition to whatsoever you are.

Love transforms. It takes you into new spaces, into new realities. And it is not information. It is an encounter with reality. It is direct, immediate, with no barrier -- not even the barrier of words. Nothing exists, when you are in love, between you and the one you love; nothing exists between the two.

When nothing exists between two lovers there is a meeting, an overlapping of consciousness, a disappearance of boundaries, a merger; and that merger is knowing. It can happen between two human beings. It can happen between one human being and one animal. It can happen between one human being and one plant. It can happen between any two beings. If love is there it can happen anywhere.

So remember: love is going to be your path, is going to be the art you have to cultivate. It is an art. Nobody is born with it. Everybody is born with the potential but the art has to be learned. It is just as everybody is born with feet but the dance has to be learned; everybody is born with a throat but singing has to be learned. We come only with the raw possibilities -- those raw possibilities have to be polished. Much has to be changed, much has to be dropped. We are like seeds: all that has to happen has to happen. We come only as a blank canvas; the painting has to evolve.

So let love be your art to be imbibed, let love be your discipline, and then nothing else is needed. Then one has come to know all that religion is about.

Chaitanya means consciousness, deva means god. Consciousness is god. To be more conscious is to be more divine, so the only thing that has to be done in life is to become more conscious. That's the way to discover god within you and without you.

Man lives almost asleep. We wake up, but not really. Our inner state remains that of sleep for twenty-four hours a day. Sometimes we sleep with closed eyes and sometimes with open eyes. Sleep is the ordinary state of the human mind. Only rarely does consciousness happen. In very strange situations, in very dangerous situations, just flickering moments of consciousness come, otherwise man goes on living like a robot.

This is the original sin, because we have the capacity to become a Buddha. The word 'buddha' means one who is absolutely aware; not even a small corner in his consciousness, in his inner world, is dark. All is light, and only light that can function inwards is that of consciousness.

Concentrate on that. Do things more consciously. If you are walking, walk very consciously. as if at each step there is danger, as if at each step there is death, as if you are surrounded by enemies and from any corner the enemy will jump and kill you. Sometimes walk like that and you will be surprised at how much light starts growing inside.

That's why I like Friedrich Nietzsche's statement 'Live in danger.' His reasons and my reasons are different but we agree on the statement. His reason is that danger gives you sensation, thrill. My reason is that danger gives you consciousness, awareness, alertness.

Being initiated into sannyas is to be initiated into a world which is not of sleep. You will be doing the same things but with a different quality. You will. walk through the same doors, you will eat the same food, you will live with the same woman, you will do the same work -- nothing on the outside is to be changed at all, but your inner quality.... You will be more focussed, you will live moment to moment, '. you will bring your whole attention into each act. , Whatsoever you are doing will be your devotion, your dedication. And suddenly one finds that a great flame has arisen in oneself.

The colour orange is just a symbol for that flame, that bursting of you, the flame of consciousness, and that's the meaning of your name.

Deva means divine, unmano means no-mind. That is the ultimate state of consciousness -- the state of no-mind. The mind means thought, thought process. When all thought process has dissolved and there is no ripple of thought in your consciousness, that mirrorlike quality -- utterly silent, with no movement, no desire, no past, no future -- is called the state of no-mind.

Consciousness is, but the mind is no more, because *minding* is no more. The mind is a feverish state; it is excitement. Just as the sea is disturbed, so the consciousness is disturbed -- many waves and many winds. When all the winds have disappeared all the waves are gone and the ocean is absolutely still, that is the moment of unmano, no-mind, and that is the moment of truth. That's the moment when one comes to know god and one comes to know oneself -- and they are the same thing. To know oneself and to know god are not two things. God is your interiority. God is the interiority of all -- mine, yours and everybody's.

If the mind is there it keeps you continuously engaged at the exterior; it keeps you occupied at the surface. When it is no more there you simply relax into your source. Nothing to keep you occupied at the surface, where else can you go? One falls into deep rest. That rest makes you aware of who you are, and in that very awareness you have known all the secrets of life; all the mysteries are revealed to you.

This has to be the goal. All the meditations are methods towards it. Remember continuously: the mind has to be dropped into no-mind. One day it happens. And when it happens, life has happened to you, god has happened to you, all has happened. Then looking back, one cannot believe what kind life one was living. It was a dream life -- it had no substance to it. But one can understand that it was dream life, maya, illusion, only when one is awakened. Otherwise, in a dream the dream looks real. Only in the morning when you are awake do you laugh at the whole nonsense and at how afraid you had become, how involved you had become. And by the morning all is gone -- good dreams, bad dreams; dreams of being a sinner and dreams of being a saint, all disappear. The real man of religion is neither a sinner nor a saint. He simply is, indefinable. His is-ness has no attributes to it. He is simply awake.

Once Buddha was asked 'Who are you?' He said 'I am awake.' It looks as if his answer is not to the point, because the questioner is asking 'Who are you?' and Buddha says 'I am awake.' He is not talking about himself at all. He is saying 'In one dream I was an elephant, in another dream I was a tiger, in another dream I was a man, in another dream I was a woman. I have seen all the dreams -- now I am simply awake. All those dreams are gone and I cannot show you my identity, because all identities are dream identities.'
Unmano is your real identity -- no-mind.

[A sannyasin says she has a problem with waking up at three in the morning when her mind becomes very active, and this disturbs her for the rest of the day. Osho checks her energy.]

Do one thing: go to bed a little later -- twelve -- and everything will settle. Don't go to bed before twelve; go at twelve and there will be no problem. You aregoing a little too early for your time. Everybody has its own clock, and if you go according to the body clock, everything feels smooth, relaxed, calm; if you go against the clock then things feel difficult.

There are people who are night people, and you are one. The later you go, the better, and you will feel very relaxed the whole day. Your best time is the night time; your morning will never be so good as your

night. You will feel more fresh, more alive. You can do many more things -- you can sing, dance, play music, read; and there is no hurry. Twelve has to be the limit -- never go before twelve; twelve-thirty is okay, one is okay, but not before twelve. And then this habit will disappear automatically. Your sleep is complete by that time so if you go to sleep again, the second sleep is always troubled with dreams, superficial, hazy. You are half awake, half asleep, and that disturbs you the whole day, that lingers.

After a good sleep, you get up fresh, clear-cut, but if you go to sleep again, even for a few minutes, then you will never feel good the whole day. Something will remain lingering, because you started a process again which remained incomplete. And the body is a mechanism; one has to be very alert about the mechanism.

My feeling about your body is that your energy is the night energy. There are morning people and there are evening people. People can be divided into these two categories very clearly. There are people who are so beautiful in the morning but by the evening they become dull, insipid, lifeless. In the early morning they can get up and they will feel very good, but they cannot remain awake late in the night. And there are people who can go on dancing ans singing and go to clubs and movies and watch tv and the later they go to sleep, the better.

Your energy will be better used. Just try this and things will settle. Nothing to be worried about.

[A sannyasin asks: When I took my sannyas darshan... you said that something would happen, in a matter of days.... Very many things have happened, but I wondered if you would want to explain it a little bit more to me.]

No, many things have happened, mm? -- more than I had expected -- and the time has been used beautifully. No need to go into analysis. And whatsoever has happened will go on growing wherever you are; many more things will be happening.

Analysis always becomes an obstacle. There are a few processes which happen only if you don't understand them. If you understand them, the very understanding stops them, because understanding is of the mind and the happening, all happenings, are of the heart. Once the mind starts trying to understand -- it dissects, analyses, categorises, conceptualises -- it disturbs the whole heart process.

For example, if you fall in love and you start trying to understand what love is, one thing is certain: the phenomenon that was happening will disappear. You may understand many things about love but love will disappear. You may understand its chemistry, its biology, its physiology -- you will understand everything -- and by the end of your life you will have become a very knowledgeable person about love, but one thing you will have missed: you will have missed love!

When love happens it is better not to try to understand it -- let it happen. Live it, enjoy it, celebrate it, but don't try to understand it. These are things which grow in darkness, like the roots of a tree. You should not pull the tree up to see the roots, to see from where life is coming up, from where the juices are flowing. If you do that you have killed the tree. Enjoy the flowers but don't bring the roots to the light. In the sunlight they die. They cannot be exposed to sunlight; they need the dark womb of the soil. They have to remain hidden. They need intimacy, privacy. Make them public and you have killed them.

There are many things which can simply be killed by making them public. If you love a woman, just kiss her in the marketplace and something sacred has been destroyed. Something that was intimate and private and which could have grown in privacy, you have made public.

Have you seen 'Playboy' pictures of naked women? How dead they look! If you look deep into their eyes they look as if they are made of stones, stony. Their faces are inhuman; they have been dehumanised. They have become a public thing. They are exposed to the cameras. Their body is no more a sacred phenomenon. It is not being shared in love -- it has become a commodity; it is a thing. Something has died. All those pornographic pictures are ugly: I have never come across a single pornographic picture which is beautiful. Roots have been brought to sunlight and something has died. Those women look as if they are without souls. The mystery is no more there.

So don't try to analyse these experiences that have started happening. Enjoy them, nourish them, feel grateful that god has become gracious towards you, that you are under the impact of grace, and many more things will happen. But never analyse.

If you are feeling happy, feel happy; don't start thinking 'What is happiness?' otherwise you will destroy it.

[A sannyasin had written to Osho about an experience she had since she was small, of getting bigger and then very small. Osho checks her energy.]

Very good. It is one of the ancient-most meditation methods. You need not be worried about it. Just come close to me. Turn your back towards me, raise your hands.

Perfectly good. Start doing it deliberately. Every night before you go to sleep, first go into it. Grow as big as you can, contain the whole world in you, and then become as small as you can so that you cannot contain even an atom.

It is a great meditation that is happening naturally to you. Very rarely it happens that a meditation comes naturally to someone. That simply means that in your past life somewhere you had practised it and it has become so engrained that your consciousness has carried it even to this life, although you don't remember anything about it. But it is beautiful.

I have talked about it somewhere -- you have not read? I have talked a lot about it. It is very powerful. One can simply disappear, because when you become very huge the ego disappears; when you become very small again the ego disappears. The ego can exist only with your size. It cannot exist that big -- it becomes so dilute, so spread over, so thin, that it disappears. And then when you are so small that nothing can be contained in it, how can the ego be contained in it? Both are points of infinity, between these two infinities is man... and both infinities are good to touch again and again. Slowly slowly you will lose all idea of your size, and that is truth.

The body has size, shape, form; we are formless. We are the smallest of the small and the biggest of the big. That is our true identity. So from tonight start this deliberately and joyously, and after two months report to me.

Don't Look Before You Leap

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Deva means divine, nitamo means virtue -- divine virtue. There is a virtue which is nothing but a social formality, it is just social convenience. It differs from age to age, country to country -- it has nothing to do with the ultimate law; it is arbitrary. It is just like the rules of the game -- if you want to play the game you have to follow the rules -- or like the rules of traffic: 'Keep to the left.' It has nothing of the ultimate about it. It has to be evolved because man is not alone; it is a compromise. When one has to live with many people, one has to compromise. That kind of virtue is not divine.

Divine virtue means falling in harmony with the law of the whole. It has nothing to do with society, history, time; it is eternal. And one has to find it within oneself -- one cannot find it outside. No scripture can give it to you, no priest can supply it, because all scriptures are time bound and all priests are in the service of the society.

It needs great courage and daring to search for real virtue, because once you have found it you will be in a constant rebellion. Your life will have the flavour of rebellion and nothing else, but that is also the flavour of all celebration, of all joy, of all life as such. When a man is really alive, he remains in rebellion. When the

fires of life start disappearing, one starts following the conventions; then only does one start compromising. But one can live so totally that at the very moment of death one remains in rebellion -- to the very last, and that's how a sannyasin should live.

A virtue has to be found within one's own being. One has to learn how to listen to the still, small voice within. The guide is there -- we just have to cool down a little bit, calm down a little bit.

Sannyas is a threshold -- the end of something that you have known, that you are acquainted with, that you have been, that you are, and the beginning of something which you don't know, which you have never been, which you have not ever thought about, which you could not have even dreamed of.

It is a discontinuity. It is not a growth; there is no bridge between the past and the future.

The mind functions as a bridge: it carries the past into the future. And because it carries the past into the future, it contaminates, poisons, the future. It doesn't allow the future its own being, its own saying. It goes on playing the old tapes. It does not allow that which is happening; it goes on covering it up.

Sannyas is the risk of losing the known for the unknown. It is a gamble, but in that very gamble one attains a certain integrity. In that very gamble something is born... something for which one was waiting without knowing, something for which one was searching and seeking without knowing, so something for which one was searching and seeking without knowing, something for which one was searching and seeking but groping in the dark, not exactly aware for what.

One knows it only when it has happened. There is no way to conceive of it, because the one who conceives will be the past and the past has to go for it to happen -- remember that. And hence the new name. It is just symbolic, so that you drop the old identity, so you start thinking about the old name as if it was somebody else's: a character in a novel, in a movie you had seen, a story you had read about, a friend that you had known in the past, but not you, not at all.

Amrit means the essence of immortality, nectar, and majida means god, the majestic one, the one who has all the splendour. God of immortality, god of nectar; that is the meaning. Everybody is carrying that source of nectar within themselves, and everybody is born as a god but has forgotten the way to come to themselves. All that is needed is a kind of remembrance.

George Gurdjieff is right when he names his method 'self-remembering'. That's what religion is all about. It is not something that one has to attain but something that one already has, but of which one has become oblivious. The treasure is by your side but you have fallen asleep and you have dreamed -of being a beggar. Let me shake you out of your dreams.

Once you open your eyes the dream has disappeared. All is yours, and all has always been yours. Even when you were dreaming and thinking that you are a beggar, you were not; that was just an idea, that was just an illusion.

... Now you have come home. And sannyas is not just going to be a formal conversion. It is momentous -- it is going to transform your whole being. You are ready for it. Just a little more and something is there, becoming ripe to fall of its own accord. The real change is always very natural. It makes no sound at all. One becomes aware only when it has happened. It happens so silently; then only is it true. If it makes noise, it is not true. The ego is noisy; it makes much fuss, it brags much. It magnifies things, it creates mountains out of molehills, and naturally gets more and more frustrated.

Sannyas is just the culmination of a journey that you have been on, not only in this life but in many lives. There has been a continuity now something has come to the point of culmination, to a peak. Let this moment be that peak. Die in this moment to the past and be born anew.

And it is only a question of understanding -- not of practice but only of understanding. Only mediocre minds practise. If a person is intelligent he simply understands and all is finished -- just like a flash of light, and one sees it.

And that is possible for you. You have a very very potential intelligence, so the path for you is not going to be of practice. Simply start living from this moment in a new way. And what do I mean by a new way ? I mean live as if all that you needed has happened. It has happened; it may take a little time for you to recognise it, but start living as if all that you desire is fulfilled. In the beginning it is always 'as if', but soon the 'as if' disappears and one understands that it was not 'as if'; it was real. So from this moment live as if all is fulfilled. Nothing more is needed, nothing at all. Life is as it should be and all is perfect, everything is in its place.

This is real conversion -- to feel existence as perfect, with no desire to improve upon it, because all desire to improve upon it is of the ego. The really religious person simply lives, loves, celebrates, dances, sings, eats, sleeps, and all is good and as it is it is good. Live moment to moment in this suchness.

Prem means love, shahido means goddess. Live like a goddess, live as love fulfilled, and you will be surprised that if you can dare to live like that, it starts happening.

Prem means love, kshema means ultimate good -- love the ultimate good, the summum bonum. There is nothing higher than love; love is the highest religion there is. All is contained in that small word. All the commandments and all the scriptures, and all the teachings of all the Buddhas -- Jesus, Buddha, Lao Tzu -- are just streams of the ocean of love.

If you understand Jesus you are bound to reach to the ocean of love. Or if you understand the ocean of love you have understood Jesus automatically. And there is a gap of twenty centuries between you and Jesus but there is no gap between you and your heart. Love is easier to understand than Christ. There is every possibility that in trying to understand Christ and Buddha one may get lost in the jungles of theology. Rather than reaching to Christ-consciousness, it is more possible that one may become a Christian. And to be in Christ-consciousness is beautiful but to be a Christian is ugly. To become a Buddha is beautiful but to be a Buddhist is nonsense. The world does not need Buddhists, Hindus, Christians, Mohammedans; it certainly needs more and more people of the level of Christ-consciousness; and Buddhahood.

The most simple and the most natural way is to find your source of light... and it is not very far away; it is just by the corner. One just has to learn a few steps to come down from the head to the heart. Just a few steps and the world becomes totally different. Then it becomes godful. When the heart is loveful the world is godful. When the heart functions not and one is only obsessed with the head, there is no god.

Friedrich Nietzsche says 'God is dead.' All that really is the case is that Nietzsche's heart is dead, and that is abundantly proved by his madness. A man who lives in the head only is doomed to become mad because he is cut off from the nourishing sources of love. He is like an uprooted tree. How long can it remain green? It is impossible to live without the heart. One can only pretend to live but sooner or later that pretension is bound to collapse.

And what had happened to Friedrich Nietzsche is now happening to the whole world at large. Either the world is going to become totally mad, insane, or we are on the brink of a new revolution -- the revolution that will replace the head with the heart. That is the only possibility and the only hope for man to live in the future.

The head has done enough harm. More cannot be tolerated. Hence my insistence is for love, and I call love the ultimate good.

[A sannyasin couple are leaving. Previously Osho had told the woman to listen to her inner voice and never to compromise to the point of being inauthentic if one is in a relationship.]

(To the man) give her absolute freedom so she can just feel as she wants to feel. Allow her as much space as possible. This is one of the fundamental problems of love. Every lover has to learn it, nobody knows it by birth. It only comes slowly slowly and through much pain, but the sooner it comes, the better -- that each person needs his or her own space, that we should not interfere in that space. To interfere is very natural for lovers, because they start taking the other for granted. They start thinking that they are no more separate. They don't think of 'I' and 'thou'; they start thinking of 'we'. You are that too, but only once in a while. 'We' is a rare phenomenon. Once, for a few moments, lovers come to that point where the word is meaningful, where you can say 'we', when 'I' and 'thou' disappear into each other, where boundaries overlap. But these are rare moments; they should not be taken for granted. You cannot remain 'we' twenty-four hours a day, but that's what every lover demands -- and that creates unnecessary misery.

When you come close once in a while you become one, but those are rare moments, precious, to be cherished, and you cannot make them a twenty-four-hour thing. If you try, you will destroy them; then the whole beauty will be lost. When that moment is gone, it is gone; you are again 'I' and 'thou'.

You have your space, she has her space. And one has to be respectful now, that the other's space should not be in any way interfered with; it should not be trespassed. If you trespass it, you hurt the other; you start destroying the other's individuality. And because the other loves you, she or he will go on tolerating it. But toleration is one thing; it is not something very beautiful. If the other is only tolerating it, then sooner or

later the other will take revenge. The other cannot forgive you and it goes on accumulating -- one day, another day, another day.... You have interfered with a thousand and one things, then they all pile up, and then one day they explode.

That's why lovers go on fighting. That fight is because of this constant interference. And when you interfere in her being, she tries to interfere in your being, and nobody feels good about it.

For example, she is feeling happy and you will feel left alone because you are not feeling happy. You will feel as if you have been cheated. 'Why is she feeling happy?' You should both feel happy -- that is your idea. That happens once in a while. But sometimes it happens that she is happy, you are not happy or you are happy and she is not happy. We have to understand it, that the other has every right to be happy without one... even though it hurts. You would like to participate but you are not in the mood. If you insist, all that you can do is: you can destroy her happiness... and you are both losers in that way, because if you destroy her happiness, when you are happy alone she will destroy your happiness. Slowly slowly, rather than becoming friends, we turn into enemies.

Love is a sacred art. To be in love is to be in a holy relationship. And those moments when you are 'we' will be rare. Then there is no question of interference because you are not separate. Then it is perfectly good to be totally in her and her to be in you; your centres coincide. There is no question of interference, there is no need for any privacy, there is no need for any individuality; but you should not enforce those moments. One has to be very watchful, careful, cautious, because love is a delicate phenomenon: it takes years to create it and it can be destroyed within minutes It is really the most delicate thing in the world. It takes a long time, a | long intimacy to create it.

That's why people who go on changing their partners have only sexual relationships, not love relationships. They make love but they are not in love, and making love is ugly. The very word 'making' is ugly. To make love means to perform it. It is an act, a doing, a self-conscious, deliberate management is behind it -- you are in control -- but it is not loving.

Loving is not a kind of making -- it is a happening, but for the happening you have to wait. And happening takes time; it comes when it comes. You cannot demand it, you cannot make it like instant coffee. You cannot say 'Right now I want to make love.' You can make love but there will be no love in it; it will be pure sexuality. Nothing is wrong in sexuality but there is much more to it which you are missing, which you will go on missing.

When two persons live closely -- in sadness, in happiness, in joy, in misery, in all moods, in all kinds of climates... sometimes it is very cloudy, sometimes the sun is there, everything is sunny -- and when you live in all the climates and all the moods, and you have seen each other in different ways, through different angles, slowly slowly intimacy arises. That has nothing to do with sex. Sex may be a part of it but sex is not synonymous with it. Sex is only a very small part of it, and sometimes there may be no sex in it at all. At the highest love-peak sex completely disappears. It is almost prayer -- two persons are in a prayerful mood together.

Just being together is enough, just being together is orgasmic. Just feeling the presence of the other is enough; there is no need to do anything at all. Sitting silently, feeling the other's presence, some unsung song is heard, some unstruck music is heard. You are transported. But this takes time and it takes much care, much nurturing.

The basic requirement is: the other has to be given absolute freedom to be herself. If she is happy, feel good -- she is happy; if you can be happy and participate in her happiness, good. If you cannot, leave her alone. If she is sad, if you can participate in her sadness, good. If you cannot participate and you want to sing a song and you are feeling happy, leave her alone. Don't drag her according to you; leave her to herself. Then slowly slowly a great respect arises for each other. That respect becomes the foundation of the temple of love.

So I have told her to be absolutely herself and I tell you now that you have also to be the same. Meet, be together, when the moment comes merge into each other, but when the moment is gone be friendly, respectful. Don't treat the other as your possession, and don't ever allow yourself to be treated by the other as her possession. That is humiliating -- that is de-humanising.

If you can take care, something great is going to grow between you two... but that can grow only if you both are very careful. Remember: between you two something is growing which is very delicate, which can be destroyed very easily. But if you can go on creating it and you go on bringing it to higher crescendoes, through it you will know what prayer is and through it you will know what god is.

Don't Look Before You Leap

Chapter #23
Chapter title: None

24 July 1978 pm in Chuang Tzu Auditorium

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Deva means divine, amito means limitless, infinity, unbounded -- divine unboundedness. And that's how existence is. All limitations are our imagination, because things are not separate; things are parts of each other. You see the tree -- it seems so separate standing there alone in the field; it is not. Its roots are in the earth, it is part of the earth. Its roots are joined with all the oceans; that's its nourishment, its life. Its leaves are connected with the faraway sun; without the sun it will not live even for a single moment... and so on, so forth. If you look deep into a small tree, you will find the whole existence involved in it.

So the separation is just our concept. Nothing is separate, neither is man separate. You cannot exist alone, not even for a single moment. If one meditates deeply on it, then one will not say 'I am.' Only god can say 'I am', only the whole can say 'I am.' No part has the right to use the word 'I'. If you cannot exist alone, what claim have you ? If you are joined together and you exist only in relationship, then you are not an entity but a relationship; you are not you. Your wife is involved in it, your child is involved in it; your mother is involved in it, your father is involved in it. The earth, the moon, the sun, the sky, and all the past, the whole past -- not only yours but that of the whole existence -- is involved in you... and not only the past but the whole of the future too. You are just a crossroad; millions of lines are crossing on you. Because so many lines are criss-crossing on you, you look like a centre. Take those lines away and you will disappear, evaporate.

That's how Buddha came to see nothingness in himself, no-self in himself. And that's the ultimate understanding: to see 'I am not. I am only a relationship. I am a father to somebody, I am a son to somebody, I am a husband to somebody, a lover to somebody, a friend, this and that -- all these relationships criss-crossing giving me an illusion that I am.' Take relationships away one by one and you start disappearing.

Man is like an onion: go on peeling his layers and ultimately nothing is left in your hand. But that nothing is you, and that nothing is all, and that nothing is unboundedness, the infinity. That zero contains all -- all the cosmoses that have been, and all the worlds that will be.

That is the meaning of amito and this is going to be your meditation: look into things but always try to find the infinite in them. Slowly slowly the idea of things disappears and there are only events, processes; you are also an event, a process, and interdependent.

That interdependence is freedom -- freedom from the self, freedom from the ego, and once the ego is gone one is unburdened. Then there is no death, because there is nobody to die, there is no failure, because there is nobody to fail; there is no frustration because there is nobody to be frustrated. All anguish is a shadow of the ego.

Shunya means nothingness, zero, non-being; unmada means delirious joy, mad joy, an explosion of joy, uncontrollable. You cannot possess it; it possesses you. The full name will mean the delirious joy of non-being.

The greatest moment in one's life is to see 'I am not.' It looks very strange. Ordinarily we think the

greatest moment will be when one finds that one is; it's not so. If you find that you are, you will be limited. You will have a demarcation around you, you will be confined. Any kind of self is going to be a kind of imprisonment. You will be encaged; and when one is encaged one cannot have joy. Joy is a function of absolute freedom. And the absolute freedom is not freedom of the self; but freedom from the self.

Ordinarily we go on searching for a freedom that is for the self: 'I want to be free' -- this is the worldly search. Hence people desire money because that will make them more free. Prestige, power -- they will make you more free, you will be less limited, you will have a little longer rope. The prison can become bigger but it doesn't disappear. The prison can be so big that you cannot even see the walls that surround you, but still it is a prison.

The real search starts the day one understands this -- that if one is, then one is going to remain a prisoner. Only if 'I' is not found will there be unlimited freedom. Then the whole existence is one's existence, because one is not. One is no more a part but the whole. And there is no distinction between oneself and the reality, there is no boundary line.

In the East this state is called nirvana: the ultimate state where all is extinguished completely, like a candle that has gone out. Then great joy arises. Not that you are joyous -- you are no more; there is only joy. Not that you are joyous but you are joy. That joy is called unmada -- it is a special name for that. It is very maddening. When it happens to a person the person starts overflowing. Not only does that person become joyous; in him, through him, the whole existence attains a new kind of release a new freedom, a new joy. One step more towards celebration has been taken.

And this happens sometimes in ordinary life too, but only for flickering moments. Seeing a beautiful sunset you disappear and you are not there only the sunset is. The watcher is not there; the observer and the observed have become one. You are the sunset; the seer is the seen. In that moment there is great joy. That's why we say 'This is so beautiful, incredibly beautiful.' Beauty is incredible, unbelievable, when you are not... Or sometimes in love one disappears. We call those states orgasmic. In fact all that happens is: the ego disappears for a moment. Suddenly you are one with reality. Nothing is standing between you and the whole. This happens to a person who has been going deeper and deeper into his being so utterly, so totally, that it is never lost again.

In ordinary life these moments come and go -- they become beautiful memories, to be preserved in albums... but that's all. Sooner or later they fade, become so far away from your so-called real life that you cannot even believe that they had really happened. Maybe you had dreamed-about them. Perhaps you had hallucinated. The mind starts doubting.

Unmada is the total orgasmic state. And once it has happened, it has happened forever. One remains in it because one is no more, one cannot get out of it because one is no more. It is as if you have put a sugar cube in the tea and it has disappeared -- you cannot take it out.

Man is miserable, but that is his own doing. He is not born to be miserable; intrinsically, he is made for joy, for bliss. But that remains a potential to many people, and only a potential; it never becomes an actuality. People carry the seeds and die as seeds. That is the anguish of man, the agony.

Unless the seed sprouts and becomes a big tree and invites many birds to sing and winds to dance around it, unless the tree blooms in colour and in fragrance, there cannot be any fulfillment. Flowering is fulfillment. The flower is only a symbol of fulfillment.

But millions of people simply die without ever being fulfilled, and nobody is responsible except themselves.

To be initiated into sannyas is to be initiated into this possibility. From this moment onwards, remember that you are creating your misery. Once this sinks in -- 'I am creating my misery' -- a great step has already been taken, because if you are creating it, you can stop creating it, you can drop it. And in its very dropping bliss explodes -- as if a rock has been removed and the fountain starts flowing. The spring is ready to flow but we go on creating the rock of misery; we go on adding something and more and more to it.

The name will remind you. This is your future, this is your potential.

Right now it is only a hope, but if you work, it can become a fulfillment. And I say to you that it is easy to fulfill it, because it is natural; it is not something far away from you that you have to seek and search for. It is already in you -- it just needs expression, a right atmosphere, a climate to nourish it.

Sannyas is that climate. It is an effort to create a certain vibe around you so that you can start pulsating in a new way.

[A sannyasin asks: I feel I don't know how to love like a tree.]

You need not love like a tree. You are not a tree -- you are a woman... and you need to love like a woman! It will be very difficult for me to teach you how to love like a tree. Don't create unnecessary troubles for me! Just be a simple ordinary woman and that is perfectly beautiful!

Para means transcendental, gyan means wisdom -- transcendental wisdom. There is a wisdom that descends from the above. You can only be at the receiving end. All that you can do is to remain open for it, welcoming, ready to receive like a womb. One has to become a womb for it.

Science is male activity. It is aggressive: it goes in active search of knowledge. Religion is female activity. Hence its beauty, softness, roundness, its delicateness. One has simply to wait. One has to be silent and still, certainly, because that is the only way to be open and waiting.

When the moment is ripe, it happens. It is not your doing -- it is a grace; it comes from god. That's why in the old scriptures it has been called revelation. That is exactly the meaning of paragyan: it is revealed to you -- not that you uncover it; it comes of its own accord... a gift, a grace.

So become mote and more passive. That's what meditation is all about: sitting silently, just sitting, doing nothing, waiting for the unknown to come... waiting with great love, longing and patience... waiting as if it is going to come this very moment, but yet ready to wait even if it comes in eternity. That is the paradox of a longing trust, a waiting heart.

[A sannyasin says: I just don't get along with anybody. I don't know now if I should just accept it and stay on my own or if I should confront it.... I can't find any relaxation in sleeping. I wake up and I'm really scared and off centre.]

There are people who are morning people and there are people who are evening people, and my feeling is that in the morning you will not feel good after sleep, but by the evening you feel good. The night will be beautiful; before you go to sleep things will be perfect, you will be in tune.

There are people who don't feel good in the night but in the morning they feel very good. These are the two categories and everybody has to accept it; one time can be good and one will not be so good. This is the inner biological clock, these are the two polarities. At one polarity you will feel dull, insipid, dead, dragging, and at the other you will feel vibrant, alive, ready to dance. These are the two polarities of your energy -- just like day and night. So don't be worried about it; accept it.

Once you accept it, a few things can be done. Always go to sleep late in the night -- don't go early; twelve o'clock at least. And don't get up early in the morning -- there is no need, because the morning is not going to be very good for you. But go to bed late. Use your night time more because that will be more creative. You can read, you can create music, paint, whatsoever you want; but your energy will be more flowing in the night, so use that time. And don't be bothered about the morning. You can have a good rest in the morning, sleep, then take a good shower, swim, and then when you are out of your sleep and out of that other polarity, you will feel good.

This has to be accepted; this cannot be changed. Once you understand that this has to be accepted, then the only question is how to use your energies. Whenever your energy is flowing, use it.

People go on creating unnecessary troubles for themselves. For example somebody wants to get up early in the morning. He feels tired the whole day but he insists, and he will feel tired for his whole life if he insists, because those inner clocks cannot be changed. They are absolute -- they are in-born, built-in. They are in your very cells -- you cannot change them; there is no way, not yet. Some day maybe, when inner cells can be changed scientifically, things will be changed, but they cannot be changed otherwise. A person can struggle to get up early in the morning and feel good for his whole life because others say it is so incredible, so beautiful. But he will always miss. He will not see any beauty because his own inner being will be at the other pole -- dark, dull. How can he see the beauty of the sunrise and the birds singing ? In fact they appear as if they are mocking him or something.

You should accept your inner clock, and then you can use your time in a better way. There are moments when you are flowing; then much can be done.

It has been found that our examination system is unjust to many people. For example, if the examination is in the morning, it is unjust to the people who are evening people. It is good for the morning people -- they will be at their peak -- but the evening people will be at their lowest; they will unnecessarily be losers. This

is not right, not a scientific system. A person should be able to choose when he wants to be examined -- whether in the morning or in the evening.

So simply start using your night more and more and you will be very happy -- one thing. The second thing: this may be the cause of the first problem. If you are not in tune with yourself you cannot relate with people. That is simple. If you cannot relate with yourself, how can you relate with others? The first relationship is with you; on that relationship every other relationship depends. If you are feeling good inside, you will be more communicative, more easy, more light, able to see the good side of things, ready to go with the other with no reluctance. If you are not feeling in tune with yourself -- you are somehow dragging yourself -- how can you relate with somebody? He will also feel that you are dragging. Your love affair will also be a drag.

So the first thing has to be settled and that will settle the second thing. The first relationship is to be in tune with oneself, to relate with oneself joyously, and then everything else follows easily. Remember: if you are joyous, people will fall in love with you more, because people want to fall in love with joy, not with sadness. Who wants to be with somebody who is sad? For what? He himself can be sad on his own. What is the need to go with you and be sad? That much he can do by himself, that he is efficient in doing. When he is alone he is sad enough. Why should he go with you? There is no reason -- unless you can take him out of his sadness, unless you can transform his energy. Unless you can give him a totally different vision of life he will not go with you, or there will be only a lingering relationship for a few days and then everything flops.

So first get settled with yourself and then don't worry about that. Remember you are a night person; enjoy your nights more. Even if you want to relate with people, relate in the night, not in the morning. Go with friends in the night; in the morning rest, be alone, but there is no need to go with people. Go with people when you are really celebrating. Then things happen... then they start celebrating. And when you enhance somebody's joy, the relationship pays him, and he wants to relate more with you. Become an enhancer!

[A sannyasin couple are leaving; the man says he's feeling nervous. Osho checks their energy together.]

Don't be worried -- I will take care of your nervousness. There is nothing to be worried about. It is just that in going away from my energy-field one feels nervous. It is like uprooting a tree from one place and taking it to another. You are not aware of what nourishment you are getting here. But this is good to sometimes go away from me; it helps you to stand on your feet. And I want you to be independent. I want to support you only so you can be independent.

This is a very delicate matter. It is just like bringing up a child. The mother has to protect the child, but not too much, otherwise the child will never grow a spine. But the child has not to be left unprotected too much either; otherwise he will never feel at home in the world. It is very delicate to keep exactly in the middle -- neither too much protection nor too much unprotection; to strike a balance is very difficult. And it differs with every individual; with each sannyasin I have to function in a different way. People *are* different -- their needs are different.

So I can understand why you are feeling nervous, but it is good. And next time when you come, you will come closer to me. Just going there will bring you closer to me. This is one of the paradoxes of life -- that the more independent you are, the more surrendered you can become.

Don't Look Before You Leap

Chapter #24
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Deva means divine, nartaka means dancer -- a divine dancer.

Dance, to me, is closest to the divine, because dance is the most existential activity. Thinking is farthest from existence. Dance is closest. And between the two is singing -- singing is half-half; half thinking, half dancing. Thinking creates a barrier between you and existence; dancing dissolves that barrier. It is the only activity in which the actor completely disappears into the act. The dancer becomes the dance. Only then is the dance fulfilled -- when the dancer becomes completely oblivious of himself, when he is not, when he cannot find himself; there is only sheer movement, joy, energy, but no centre to it.

And this is the very core of meditation. So while you are here, dance with abandon, dance with totality. Let dancing become the chief work upon your being.

Prem means love, devarahi means a divine pilgrim. The full name will mean a divine pilgrim of love. Life is a pilgrimage, and unless love is attained, it remains only a pilgrimage never reaching anywhere. It goes on moving in circles and never does the moment of fulfillment come when one can say 'I have arrived. I have become that for which I had come. The seed is fulfilled in the flowers.'

Love is the goal -- life is the journey. And a journey without a goal is bound to be neurotic, haphazard; it will not have any direction. One day you are going north and another day you are going south. It will remain accidental -- anything can lead you anywhere. You will remain a driftwood unless the goal is clear. It may be a very distant star, that doesn't make any difference, but it should be clear. Distant -- if it is distant it is okay, but it should be there. Your eyes can remain focussed on it, then the journey of ten thousand miles is not a long journey.

If you are moving in the right direction then the longest journey is not such a problem. But if you are moving in a wrong direction or not moving in any direction at all or moving in all directions together. then life starts collapsing. That's what neurosis is: the collapse in energy, not knowing where to go, what to do, what to be. Not knowing where to go, not knowing what it is all about, leaves a gap inside, a wound, a dark hole, and constant fear will arise out of it.

That's why people live in trembling. They may hide it, they may cover it up, they may not show it to anybody, but they live in fear. That's why people are so afraid of being intimate with somebody. The fear is that the other may see the black hole inside you if you allow him too close an intimacy.

The word 'intimacy' comes from a Latin root: 'intimum'. 'Intimum' means your interiority, your innermost core. Unless you have something there you can't be intimate with anybody. You cannot allow intimum, intimacy, because he will see the hole, the wound and the pus oozing out of it. He will see that you don't know who you are, that you are a madman, that you don't know where you are going, that you have not even heard your own song, that your life is a chaos, it is not a cosmos. Hence the fear of intimacy. Even lovers rarely become intimate. And just to be sexually related to somebody is not intimacy. The genital orgasm is not all that is there in intimacy. It is just the periphery of it; intimacy can be with it, can be without it.

Intimacy is a totally different dimension. It is allowing the other to come into you, to see you as you see yourself, to allow the other to see you from your inside, to invite somebody to that deepest core of your being. In the modern world intimacy is disappearing. Even lovers are not intimate. Friendship is only a word now -- it has disappeared. And the reason? The reason is that there is nothing to share. And who wants to show one's inner poverty? One wants to pretend 'I am rich, I have arrived, I know what I am doing, I know where I am going.'

One is not ready and courageous enough to open up, to show one's inner chaos and to be vulnerable. The other may exploit it -- that fear is there. The other may become too dominant seeing that you are a chaos. Seeing that you need a master, that you are not a master of your own being, the other may become the master. Hence everybody tries to protect themselves, so nobody knows their inner helplessness, otherwise they can be exploited. This world consists of much exploitation.

Love is the goal, and once the goal is clear you start growing an inner richness. The wound disappears

and becomes a lotus; the wound is transformed into a lotus. That is the miracle of love, the magic of love. Love is the greatest alchemical force in the world. Those who know how to use it can reach the highest peak called god. Those who know not how to use it remain crawling in the dark recesses of existence; they never come to the sunlit peaks of life.

That is the meaning of your name. And move in such a way, with such alertness, awareness, that it becomes your experience too.

When I give a name, I give you a message with it. It may contain your whole future. And the meaning will become slowly slowly clear, because the meaning is going to be existential. But love is the key, and from this moment start a pilgrimage of love.

Shambala is a well-known name. It is a mythological city somewhere in Tibet, where only enlightened people can enter. To the unenlightened it remains invisible. No such city exists -- it is a beautiful myth -- although many foolish people have been in search of it. Still people go on searching, thinking that somewhere in some deep hidden valley of the Himalayas the city must exist.

But it is a beautiful myth and of great meaning. There are a few spaces in existence where only enlightened people can enter. To the unenlightened those spaces remain invisible -- not that they are hidden somewhere in the deep valleys of the Himalayas: they are just here by the corner. They are within you. You are the valley where they exist. They exist in the Himalayas of your inner being. But unless your inner world becomes full of light you will not be able to see them.

Jesus goes on repeating and saying to his disciples again and again 'The kingdom of god is within you.' He is talking about Shambala.

Literally also the word is of tremendous significance. Sham means tranquillity, bala means a virgin -- virgin tranquillity. That is the inner space which always remains virgin. That is also the meaning of the story of Jesus' birth from the virgin Mary. It is not a biological phenomenon. It is simply a symbol saying that Jesus comes from that inner tranquillity which cannot be contaminated, which is absolutely virgin. There is no way to corrupt it.

There is a point at the very core of every being which is incorruptible. You can be lost in the darkest of nights, but that point remains out of it. One can become the greatest sinner, but that inner point remains transcendental to it -- yes, even in an Adolf Hitler or Genghis Khan or Tamerlaine. It is intrinsically pure, and that is our witnessing soul... the one who witnesses in you, and witnesses everything. Sadness comes; it witnesses it. Happiness comes; it witnesses it. Dreams pass; it witnesses. Millions of things pass in a procession, but the witness remains there uncorrupted. It is like a mirror: the mirror can reflect ten thousand things but once those things have passed, the mirror is clean and pure as ever.

That witnessing is shambala. That place has to be found, that city has to be searched for. And you need not go to the Himalayas -- all that is needed is to go within oneself.

[Osho explains the meaning of anand nirup -- formless bliss.]

Bliss does not mean happiness, does not mean joy, does not mean pleasure, because wherever pleasure is, there is pain, and wherever joy is, there is sadness, and wherever happiness is, there is unhappiness; they exist in pairs.

Bliss is alone. It is transcendental to all dualities. It is neither happiness nor unhappiness. It is a state of absolute tranquillity, no disturbance at all. Happiness is also a disturbance -- ripples of joy are there, the lake is disturbed -- so is unhappiness But when the lake is absolutely calm and quiet, not even a single ripple, when the lake functions like a mirror and can reflect the whole sky, exactly the same is bliss. When your consciousness is just a lake without ripples, neither good nor bad, in that state of silence one arrives home....

Nirup, means formless. This tranquillity, this blissfulness, this benediction, has no form, no shape. It is neither male nor female, it is neither black nor white. It has no finitude to it, no boundaries around it; it is as unbounded as existence itself. Although it contains all the forms, it itself is formless. Again, think of the lake: all kinds of ripples and waves arise in it and each wave has its own form, but they all disappear back into the lake. Our innermost being has no form, although all forms arise out of it and dissolve back into it. Nirup means that formless source, a state of formless tranquillity.

And the key for you is in your name -- it can unlock the door of existence. Just remember two things. One is: don't get identified with any kind of duality -- pain-pleasure, happiness-unhappiness, good-bad;

remain aloof from both. When unhappiness comes, remember 'I am not this.' And when happiness comes, then too remember 'I am not this.' It is easy to remember when pain is there that 'I am not this'; who wants to be pain? But when there is pleasure one forgets, one tends to forget. But remember, neither this nor that, and slowly slowly you will become aware of a third quality in your being about which you have never been aware before. The day one becomes aware of that something which is beyond pain and pleasure, a great moment has come.

And the second thing: don't get identified with any form. Never think 'l am a woman or a man.' That is only the form of the body; it is not your form. Never think 'I am beautiful or ugly', because that too again belongs to the form, not to you. Never think you are black or white; that too belongs to the pigments of the body. Never think you are a child, young, old; that too belongs to the form. Never think you are ill or healthy; that too is part of the form. Remain aloof, detached, far away, just watching. Childhood comes and goes, youth comes and goes, old age comes and goes -- the watcher remains, and the watcher has no age.

These two things have to be remembered. And much will happen out of that remembrance.

[The Sahaj group is present. One member felt a lot of emotional pain and discomfort in the group. Osho checks her energy.]

Don't take it as a problem -- it is not. You are on the threshold of something very beautiful... very close to a door which can open any moment. The pain is a birth pain. It needs no treatment. It has to be welcomed. It is very sweet; it is not a disease. It always happens when something new is going to happen, because the unknown has to make a way into the known.

It is like a child coming out of the womb, mm? The child has lived in the womb for nine months and it has been a very comfortable home. Now suddenly he has to leave it. He clings. Because of that clinging, the pain arises. Not only does he cling; the mother is also possessive. She has possessed the child so totally -- it has been a treasure in her being. She has felt the child's heart beating, the movement of the child in her own body. Never again will such unity be known. She is afraid to lose that unity; she also tries to hold it. The mother wants to hold the child in the womb, hence the pain; the child wants to cling to the womb, hence the pain.

If the mother is ready to allow, the pain disappears for the mother; and if the child is ready to allow -- which is very rare -- then the pain disappears for the child too. Then birth becomes one of the greatest joys. In fact, if the mother allows it happily, joyously, when the child is coming out of the womb she will come to know the greatest orgasm that one can ever attain to. Instead of pain there will be such tremendous joy. And if the child can allow -- only a few children can.... Only those children who are conscious in the womb, those who are going to be Buddhas in this life, those who have died in the past life fully alert and aware and have entered the womb consciously, deliberately, knowingly, have chosen the womb, can leave the womb. Then leaving the womb is the experience of the greatest freedom possible for the child, because it was an imprisonment; the space was so confined. Cozy, comfortable, but a prison all the same. If the child goes happily with the pulsation, the natural pulsation, then the child will know great freedom; and if the mother allows it knowingly, happily, she will know great orgasm. Both will be enriched. But that doesn't happen ordinarily -- both suffer.

The same is the situation: if you allow, if you welcome it, the pain will change. It is your interpretation -- it is just something 'x'; you are calling it pain. If you welcome it, suddenly it will become pleasure and you will be thrilled -- a great adventure! You are on the verge of something opening....

When a bud opens and becomes a flower, there is a little pain. But a man can consciously open up; then the pain disappears into pleasure. Pain and pleasure are not very different -- they are our interpretations. Allow it.

[The sannyasin says she will be doing the massage group and T'ai Chi Intensive.]

Very good -- both will be helpful. If the pain has not gone after Massage and your acceptance, then take a few sessions of Shiatsu, mm? But good -- nothing to be worried about.

Don't Look Before You Leap

Chapter #25
Chapter title: None

26 July 1978 pm in Chuang Tzu Auditorium

Archive code: 7807265	
ShortTitle: LEAP25	
Audio:	No
Video:	No

Deva means divine, vidroha means rebellion -- divine rebellion. Religion is rebellion, and if it is not rebellion, then it is not religion. It is never conformity, it is never convention. Christ is religious because he is a rebel. Christianity is not religion because it is nothing but conformity. Buddha is a rebel, but Buddhism is not. And only a person can be a rebel, only the individual has the capacity to attain to that. The collectivity, the mob, the crowd, can never be rebellious. The very nature, the very psychology of the mob is to conform, to compromise. To the peaks of rebellion only individuals can rise and soar. Whenever the mob goes into rebellion, it is not rebellion but revolution.

Revolution means changing one slavery for another, changing one kind of structure for another structure, moving from one conditioning to another conditioning -- from a capitalist society to a communist society, or from a communist society to a fascist society. But the structure that comes in is only different in the name -- just the formal and the superficial differs; the innermost core of structure remains the same.

A Christian can be a Hindu, a Hindu can be a Buddhist, a Buddhist can become a Communist, but it makes no difference. Only labels are changed -- the content remains the same: conformity. The mob can never be rebellious, only the individual.

Revolution is nothing compared to rebellion. Rebellion means: one simply sees the point, that by conforming one is losing one's soul. One gets out of it, with no grudge. It is not a reaction. If it is a reaction then you are still dominated by it. If you hate it, you are not rebellious, because hate dominates as much as love. If somebody hates this society, then he is bound to become a revolutionary but not a rebel. He will start thinking in terms of a contrary society, of another order, of another structure, of another kind of morality.

A rebel is one who does not react against the society, who understands the whole game of it and simply slips out of it. It becomes irrelevant to him. He is not against it. And that is the beauty of rebellion: it is freedom. The revolutionary is not free. He is constantly fighting with something -- how can he be free? He is constantly reacting against something -- how can there be freedom in reaction?

Freedom means understanding. One has understood the game, and seeing that this is the way that the soul is prevented from growing, the way one is not allowed to be oneself, one simply gets out of it with no scar on the soul. One forgives and forgets and remains without any clinging to the society in the name of love or in the name of hate. Society has simply disappeared for the rebel. He may live in the world or he may go out of the world but he belongs to it no more; he is an outsider.

And I am not saying that he will not follow the ordinary formalities of the society. Walking on the road he will keep to the left, but he knows it is just a game, and he knows that to live with so many people, a few rules have to be followed, but it has no ultimacy to it. He has great understanding.

The revolutionary has no understanding at all. He is angry. Remember: in anger understanding is not possible. The rebel, rebellion, rebelliousness, grow out of great understanding, not out of anger. And that is the very core of religion.

From this moment think more of yourself as an individual rather than as a Christian, Hindu, German,

Japanese, Catholic, Protestant. Think as an individual, not belonging to any collectivity, not belonging to any mob, not belonging to any crowd. Then one starts living on one's own, and life takes on a different dimension. Then you can soar as high as you want.

With the crowd you have to move with the crowd, and it is very slow. It takes thousands of years to move a single inch. It is such a gradual process, and the crowd moves with such resistance that the very joy of movement is destroyed. The individual is free to go deep into himself, to go deep into beauty, to go deep into love. There is nobody holding him back.

Think of yourself as alone, and in aloneness there is great benediction.

Prem means love, anatta means no-self. Love is possible only when you disappear. The more you are, the less love is possible. When you are occupying the whole space of your being, love cannot penetrate you. One has to completely empty oneself. The emptying of the self is the first step in growing into the world of love. And the world of love is the world of god. The way of love is the same as the way of god.

If you are, god cannot be. You go out from one door and from another door god comes in. The meeting is possible but the meeting never happens as two One cannot meet god as a separate entity. Meeting happens but it is a kind of dissolving. It is not union, it is unity. That is the meaning of anatta: become a no-self, egoless, and in egolessness all is possible -- all that is good, great, beautiful.

The only disease man suffers from is the ego. And it is so easy to drop it. One just has to see the point -- that this is the source of all one's misery, this is how one is poisoning oneself continuously. There is no other hell. Once it disappears... and it can disappear even in a single instant because it is not a real entity. It is just an idea in the mind -- it can be dropped any moment. And the dropping of it is the greatest event in life.

Nothing more valuable can ever happen to a person.

Deva means divine, anitam means amorality. God is neither moral nor immoral. God is beyond. The concepts of good and bad are our inventions -- they don't belong to existence itself; they are man's creations. The society needs them. The sinner and the saint are our fictions.

From the vision of the ultimate there is no sinner, no saint. There is no heaven, no hell, no punishment and no reward. Life is one, absolutely one. And whatsoever appears as contrary is not contrary but only complementary. The sinner is just the other side of the saint, and vice versa -- just like day and night.

Once this understanding sinks deep into the heart, one is freed from duality. Duality divides, makes people schizophrenic, because once you think that something is good and something is bad, you start repressing. You have to repress the bad. And nothing ever changes by repression. On the contrary it accumulates, and in its own time it will take revenge That's how anger becomes rage and ultimately becomes madness. And once you think something is good you start doing it, even though it *is* not coming from your heart -- the hypocrisy....

So the division creates two things in man: repression and hypocrisy. Both are bad -- bad for growth. A man needs to be natural, spontaneous, accepting all his aspects. The dark side has also to be accepted -- it is a side of you and when all is accepted, great transformation happens through that acceptance. Then good and bad join hands; the saint and the sinner meet and merge into one. That's what is meant by becoming integral, and that integration makes you individual.

The word is significant: 'individual' means indivisible...

[A sannyasin, on his first visit here, says: I feel that now I'm here, in some ways I seem to be fighting you.]

That's true -- I can see it -- but that happens to almost everybody, more or less... to women less, to men more. That's how the male mind functions. It knows only one way to relate, and that is fighting. And the more it becomes aware of the possibility of surrender, the more it is in a panic. The more it sees that the door is open and one may get in, it starts escaping. That is one of the problems of the male mind. To become a disciple is very difficult for it, because the first requirement of disciplehood is to say yes, with a total heart and the male mind is efficient only in saying no. It lives out of doubt.

This doubt has also been helpful in many ways, it has paid much. The whole of science has grown out of it, so it is not just useless either. And the mind can convince you that by saying no, by doubting, man has progressed much -- and it is true: man has progressed much. As far as the outer exploration of man is

concerned, doubt is the key. But as far as the inner exploration is concerned, doubt is the block. There, in the inner journey, trust is the key.

Science grows out of doubt, philosophy grows out of doubt, but religion grows out of trust, poetry grows out of trust. Doubt brings violence in life; that's why science has been so violent. It has destroyed nature, it has destroyed the whole beauty of the earth. It is almost helping man to commit suicide. It is a rape -- violent, murderous. And as science has become more predominant, religion has disappeared from the world, because doubt is a block there. When religion was predominant there was no science, because trust is a block as far as science is concerned.

In the future man has to come to a great understanding -- that when you go out, use doubt; when you go in, use trust, and don't become identified with either. Up to now man has not learned this. He becomes identified either with doubt or with trust. If he becomes identified with trust he remains in great poverty as far as the outer world is concerned. That's what is happening in India, in the East: people are starving, poor, and they will remain poor unless they learn how to doubt. They have become too identified with trust.

The West has become too identified with doubt, so now you have affluence, great technology, beautiful buildings and everything, but man has disappeared. Things and things have piled up but the master is found no more; the one who was to use all this is dead! In the inner world there is only a kind of nightmare -- misery, anguish, emptiness, meaninglessness. The West lives in an inner poverty just as the East lives in an outer poverty. Both are wrong.

Man has to learn something absolutely new -- it has not happened before -- and that's my whole approach here. My sannyasins have to learn two things: as far as outer exploration is concerned, use doubt, and be in absolute doubt, but the moment you turn in, turn the doubt off. Learn how to turn it on and off, and then let there be a flow of trust. Fight with the outer and surrender to the inner. And I am not calling you forth from the outside -- I am calling you from your inside; I am your interiority.

But that will also happen -- nothing to be worried about. Just be here, do a few groups. Slowly slowly you will see, you will become infected. So many people are infected -- you cannot survive long!

[Previously Osho had given a sannyasin advice on dropping her alcohol addiction. Tonight she says her boyfriend has fallen in love with someone else. She says: When I'm with my family and in the moment, everything is beautiful, everything is good... and when I'm alone or when I start thinking, then much pain comes.]

And have you done gibberish at all?...

That will help very much at this moment. So whenever you are alone, rather than thinking, do gibberish. Just sit silently and start saying any nonsense that comes -- meaningful, meaningless, relevant, irrelevant, just sounds or whatsoever. And get very passionately into it, as if it is a dialogue.

Much is at stake and that will relieve you of the whole pain. You are going through a very very meaningful process, so don't repress it. This is a way of expressing it. If crying comes in it, allow it. And avoid alcohol, go on avoiding, because that is only a kind of repressing -- that is just befooling yourself. That doesn't help.

You will be able to do it (gibberish). Enjoy it and really get into a passionate dialogue. And whenever you want to do it you can, and each time it will relieve you of the pain and heaviness and the loneliness, and you will come out of it very clean and fresh, as if you have taken an inner bath.

After one month report to me -- but go on avoiding the alcohol. Good.

[A sannyasin says that since the Vipassana group she doesn't feel any more sexual energy and she feels she can't live without it.... Because without that energy my life has no importance.]

That is just a western fallacy. In fact, life begins only when sex is finished, because then you have all the energy available for a thousand and one things; otherwise sex takes all your energy. Don't think in terms of life having no meaning if sex disappears. Then you have all the energy to create meaning! You are free from biology and your energy can move on a higher plane of spirituality.

Sex is a very much lower phenomenon. It is nothing special to humanity; all the animals live in it, all the vegetables live in it. It is only man who has the capacity and the grandeur to go beyond it. But in the West, after Freud, the fallacy has become very predominant that if sex disappears then all disappears. The animal disappears in you, that is true, but the disappearance of the animal can become the beginning of something

great.

And I can understand -- you are not aware of what it will be, so you feel frightened, If you were an Easterner you would have been tremendously happy because of it, because in the East everybody is trying to go beyond sex and they cannot. This is going to happen more and more in the West, because the more sex becomes freely available, the sooner will you be finished with it.

Now see the paradox: the eastern mind wants to go beyond it and cannot. Because he wants to go beyond it he becomes repressive, and the more you repress it, the more sexual you become. And the West is afraid that if sex disappears, all disappears, so have of it as much as you can, squeeze it to the very last, and be in a hurry, because nobody knows -- tomorrow may be death. So people are deeply indulgent in sex. The more you indulge, the sooner you are finished with it. It loses charm, it loses charisma. It becomes such a futile activity, utterly boring, frustrating.

This is one of the reasons why I am all in favour of people going into sex, because to me that is the only way to transcend it. And I am creating a totally different kind of mind which will not be either eastern or western. Sex has to be indulged in because that is the only w ay to go beyond it. If it is happening on its own, feel happy. Don't be worried about it and don't get into a panic. And I will teach you ways to put your energies into new dimensions now. Biology is not all: sex can become love; love can become prayer. There are dimensions beyond dimensions, peaks beyond peaks, and sex is the lowest. And when I say lowest I am not condemning it, remember.

It is simply a fact that it is the lowest peak. That's why it is available through nature -- you are born with it; other peaks you will have to learn and grow to. They have to be earned, one has to become worthy of them. But sometimes it happens that sex naturally disappears -- maybe because of your past lives, maybe in this life you have seen it too much and you are disillusioned. And if you cannot be disillusioned in France, where can you be disillusioned? That seems perfectly logical... absolutely logical! But don't be worried!

[Osho then checks her energy.]

Good. Very good. I don't think you can get it back... and I am happy that you cannot get it back! You can force yourself into it but it will be mechanical. You will be like a zombie -- just doing something, but not in it at all.

You can try, but it cannot be revived The energy has moved from your sex centre. It is no more there; it is moving upwards. You can force it, you can fight with it, but that will not make you happy. It will be a dull kind of activity. It cannot have the old charm again; you have grown out of it.

So rather than putting your energy into creating a hypocrisy around yourself, put your energy into helping the energy move upwards into new dimensions. Create music, poetry, painting, meditation... sing, dance. And you will be surprised: from these activities you can feel such great orgasmic experiences as you have never felt before through sex.

When the painter is lost in his painting, a moment comes when he is no more the painter. Something unknown possesses him and paints through him; there is great orgasmic joy... Or when the dancer is lost in the dance. The orgasm is far more total than the sexual. And it is not confined to the genitals -- it is spread all over the body; each cell of the body participates in it.

Sing, dance, play music. Something greater is knocking at your doors -- receive the guest!

Don't Look Before You Leap

Chapter #26
Chapter title: None

27 July 1978 pm in Chuang Tzu Auditorium

Archive code: 7807275
ShortTitle: LEAP26

Audio: No
Video: No

Deva means divine, anupa means unique. And each individual is unique; they are not a repetition of anybody else. And one should not ever imitate. Learn but never imitate. Learn from the whole existence, but never try to become a carbon copy. That is the only way to reach to god. Only when you are yourself can you reach. If you are somebody else, then it is impossible to make contact with the divine. Only an authentic person can have the contact.
And authenticity means: one should insist on remaining oneself.

[Osho gives sannyas to a small child and speaks to the mother.]

Deva means god, rupo means the form -- in the form of god. Each child comes fresh in the form of god. Children have to be respected immensely; they have to be loved. Don't give your knowledge to them and don't try to give them a fixed pattern. Give them love and freedom.

Anand means bliss, surendra means a god. Existence revolves around the centre of bliss. We remain on the periphery, hence the misery. The farther away we are from the centre of existence, the more miserable we are. And the distance is created by thought; thought is the distance between the center and the periphery. The moment thought disappears, the periphery disappears Suddenly you are at the center, you are the centre, and in that moment all is bliss.

Whenever we touch the centre, even by accident, there is bliss. Misery is basically a shadow of thought: the more you think, the more miserable you are; the Less you think, the more joyful. And if one can drop thinking altogether then all misery disappears of its own accord. It cannot exist without the mind. And the mind is nothing but the process of thought -- it is not a faculty, just the process of thought, just like clouds passing. Clouds can be so thick that you cannot see the sun, although the sun always remains there. Thoughts can be too thick, dense clouds, and you cannot see any bliss in life, although the bliss is always there.

Whenever there is a little thinness in your thinking, whenever feeling takes possession of you and thinking becomes secondary, you become more blissful; but, feeling also is a subtle thought. In the ultimate state there is neither thinking nor feeling; both disappear. These are the three states -- from the mind to the heart and from the heart to no-mind and no-heart. Man is in the world of thinking, and man needs to be in the world of no-thought, and between the two is the world of feeling.

Slowly slowly move from thinking to feeling. Feeling is just midway: It is not exactly thought and not yet no-thought. It is a vague thought, has a very thin layer, very subtle. You cannot be articulate about it but you feel it and you can translate it into thought if you try. It can become thought any moment, it has the seed. But the first step is from thinking to feeling and the second step is into nothingness.

These two steps are the whole journey. From the periphery, from the circumference, you suddenly find yourself at the centre, as the centre. Hence in the East we have always called bliss the ultimate god. Bliss is our name for god.

[Osho explains the meaning of deva punito -- divine purity or simplicity.]

Divine purity reduced to practical life means spontaneity. The spontaneous person is innocent.

He has a quality that only children have, and that is the meaning of purity, innocence. He has the quality that animals have and the trees have and which man has lost.

To be spontaneous means not to act out of the past, because out of the past is all cunningness, cleverness, calculation, arithmetic. When you act in the moment and it has no reference to your past, the action has a beauty, a purity -- the same as a small child's act. Whether he laughs or cries or goes into a tantrum or becomes angry, all his acts have purity -- it is uncalculated. His anger is hot and not cold. The calculated anger is cold. His anger is natural, a responsiveness. He has not brooded over it, he has not planned it. He is just in the hands of nature -- hence the beauty. He is surrendered to his nature; he is not

trying to control his life. And that's what Jesus means when he says 'Unless you are like small children, you will not enter into my kingdom of god.' And the more experienced we become, the farther away we are from the kingdom of god. Those who know are far away -- the ignorant are very close.

So act in the moment, live in the present, slowly slowly don't allow the past to interfere And you will be surprised that life is such an eternal wonder, such a mysterious phenomenon and such a great gift that one simply feels constantly in gratitude. So this is my message for you: live in the moment, herenow. That's why I call it divine purity; the human purity is just the opposite of it.

And remember: impurity is not the real opposite of divine purity; but human purity is the real opposite of divine purity. And by human purity I mean people who are evil but who are trying to be pure by calculation -- the so-called saints who are trying to be pure so that they can have the kingdom of god. But that is a bargain. How can it be pure? It is businesslike -- how can it be pure? They are simply waiting to be rewarded; they are not pure people. If some day they come to know that there no reward, they will drop all their purity. They don't have any joy in it -- they think of it as a sacrifice, as if they are obliging god by being pure They are doing it, they are the doers of it. It is not simple, it is not innocent. It is planned and a very long-range plan, even for after death. They are trying to control not only life but death too... and after death too.

So the so-called saints are never pure, they cannot be; they don't know what purity is. Their character is just a hypocrisy, cultivated from the outside. And because there is a motivation in it, it is impure. Motivation is the poison that makes everything impure. Only the acts which are without any motivation are pure acts, and a pure act is a liberating phenomenon -- it is a moment of truth. That's why I call it deva punito, divine purity -- not something cultivated by the human mind but something received as a gift.

Just live moment to moment and the gift will start arriving, something from the beyond will start descending in you, and the joy of it is infinite. That and only that gives meaning to life, nothing else.

Life is a garden of love, and the moment we forget it, we go astray. The moment we forget love, we fall from grace. That's the original sin. If one can remain loving, and if loving becomes one's very quality, then there is no need for any other religion. Love is enough unto itself, because prayer grows out of it of its own accord. And one day god arrives -- one need not go in search of him. He himself comes seeking the heart that loves.

[A sannyasin asks: I would like to know whether it's better for me to watch negative feelings or to express them, because I feel that when I watch them I manipulate them or suppress them.]

You have to express them. Watching will be repression. Right now watching won't help; only in a later phase. First you have to express them. So whenever you feel that something is accumulating inside, go to the river, or into your room, close the door, beat the pillows, shout -- but express it. Right now just watching won't help; it will harm.

And the more you express, the more you will be surprised that a different kind of watching arises. You will catch yourself red-handed sometimes in tremendous anger. You will see that you are watching -- expressing and watching Not that you have to do it -- it will come of its own accord. One day beating the pillow in great rage, suddenly you will find that you are watching too. But not that you have been trying to watch -- the watcher has come on its own, and when the watcher comes by itself, it has a tremendous beauty. Then it never represses.

A forced watching is always repressive, and you *are* carrying something in you that has to be catharted first....

Encounter [group] has to be done, mm?... But this has to be absolutely clear in your mind, that watching will come; first go into expression. And there is no need to express on people, because that creates unnecessary troubles. They react, you react, then it becomes a vicious circle and there is no end to it.

Whenever you feel something is there, hovering, go to the river and just throw it out completely. For at least one month cathart, and after one month remind me again.

[A sannyasin says she feels she has been helping many people in the West to come to Osho. However she has stopped painting which she used to do.]

It will come, but wait -- don t start yet. First help people and be completely drowned in me and my

work, and one day suddenly painting will be back, and with a new vigour and with a new vision... and it will be something that you have never done before; it will not be your doing then.

In Zen they say: First one has to learn painting, then one has to forget how to paint, and then after years one day, it starts coming through again. When you have completely forgotten the technique -- you don't know how to paint at all, you have no conscious idea -- it explodes in your consciousness. Then you paint like a child. Then the painting is not yours; it is divine. It may be painting, it may be poetry, it may be music, it may be anything There is one kind of creativity that is managed by you, manipulated by you, and there is another kind of creativity in which you are just a vehicle, a passage.

Good, that you have started. Meditate, help people, and it will come one day. And when it comes you will be surprised that this is so new, this has nothing to do with your past. It will use all that you know about painting -- your whole past will contribute to it -- but it will not be just the sum total of it. It will be something plus, and that plus is valuable.

[A sannyasin, leaving for the West, says he feels as if he is going into the water. Osho checks his energy.]

But the intensity is not as much as it should be -- it is very lukewarm, so you feel half-half, divided. Something wants to happen, but energy is not available. So it goes to a point and then disappears; you go to a certain point and then all simply disappears, and you feel like falling back....

Nothing to be worried about. Just a little more intensity has to be created....

Do two things there back home. One thing is: every night stand in the middle of the room and just do latihan.... That's one thing in the night before you go to bed -- just twenty minutes latihan will create great energy. Then go to sleep.

And in the morning when you get up, the first thing to do is gibberish, for twenty minutes. So that will keep your energy at a very high pitch the whole day. For two months these two things: in the night, latihan, and in the morning, gibberish -- twenty minutes each. Then when you come back, the first thing to remind me about is this. Then we will create... just a little more energy is needed.

You reach a point and then-the energy is not available and then you start slipping back -- then you start feeling guilty.... I understand. Now I can see exactly what it is, mm? But it will disappear -- nothing to be worried about.

Don't Look Before You Leap

Chapter #27
Chapter title: None

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Video: No

Krishna is one of the incarnations of god. The Hindu concept of god coming to earth is not like the Christian -- not that god has only one son, not that god only comes in one form, as Christ: god comes in many forms, god comes in every age. God comes in every country, every time, because god is not yet in a state of becoming careless towards man, and will never be. God still hopes that man can be redeemed, that man is not a hopeless case, so god comes again and again.

And whenever there is enlightenment, god takes possession of the enlightened person, because the enlightened person is not a person at all; he is just emptiness. And only in that emptiness can god take possession. So whenever there is this emptiness, whenever the ego disappears, god immediately appears. These are two aspects of the same phenomenon: the ego disappearing and god appearing; the death of the ego is the birth of god.

So in India we have many incarnations of god. Every enlightened person is a god person. His own personality is gone. Now he is just a hollow bamboo, and god can make a flute out of him and can sing his song. And one of the best songs that he has sung is through Krishna... one of the most beautiful, most enchanting.

The very word 'krishna' means enchanting, that which attracts, magical, that which is like a magnet and by which people's hearts are suddenly moved.

And Krishna is also one of the most affirmative expressions of god.

Jesus is a little sad. And who knows? -- Christians may be right; they say he never laughed. At least in the way they have depicted him he seems to be completely incapable of laughter. He may have laughed, but the story that has come through the Christians is not of a laughing Christ, and you cannot think of him as dancing. Somehow they have made him fit with the cross. He looks perfectly made for it; the sadness, the heaviness, the seriousness, go perfectly well with the cross.

Krishna goes perfectly well with the flute, with flowers around his neck, with beautiful clothes -- the clothes of a dancer, with ornaments on his body and with a throne, with all the grandeur, with a crown made of peacock feathers... utterly beautiful, utterly affirmative.

The message is that religion should be a matter of dance, laughter, love. It should not be serious. It should be light -- it should not be grave. It should be capable of loving this world and of affirming life, not negating it.

[The new sannyasin says: I feel as if you know me.... but it's very strange.]

It is, but strange things are possible in life. Life is so full of strange things -- things which one cannot believe but which one has to believe because they happen, things which are incredible. If somebody else tells them to you, you will not believe them, but when they happen to you, you have to believe. And that's why life has value: it is a constant surprise, you can never exhaust it, and each moment something turns up which you had never expected, never dreamed about.

Life takes such sudden turns -- unexpected, unpredictable. That's the beauty of it. That proves it is not mechanical. That proves it is something more than a mechanical existence. It is not repetitive. And strange things are the only proofs that god must be, because strange things cannot be explained by reason, cannot be explained away by reason. Reason simply stumbles over strange things and is at a loss.

In those moments when reason is at a loss something of the beyond penetrates you. And the man is fortunate who comes across such moments more often. And if you become available to such strange spaces, they will come more often, they will happen more. In fact they have always been happening but you were not aware. We only see that for which we are on the alert. We go on missing much just because we are not looking for it!

Scientists say we only see two percent of life; ninety-eight percent is simply passed over. And in that ninety-eight-percent is all that is beautiful, all that is beyond comprehension, all that is strange and mysterious. What we see, the two percent, is nothing but utilitarian -- concerned with bread and butter... small things: the house, the family, the relationship. Sooner or later one settles into a certain pattern and then goes on revolving in the same pattern for the whole of life, and dies.

Remain available to these strange things -- invite them. And when they happen, don't be in a hurry to dissect them and don't be in a hurry to find some explanation for them. Wait! There are not explanations for each and everything. And the things which have no explanations are the real things. They are the doors -- they take you into the unknown

And the things which have explanations are ordinary. Things that can be reduced to knowledge are just mundane, and things which are elusive and go on slipping out of your hands, are mercurial, like mercury, they are the real things. Follow them -- wherever they lead you go with them, trust them, and you will never be a loser.

Prem means love, rajo means the secret -- the secret of love, or love, the secret. Love is the greatest

secret there is, and if one can discover it, one has discovered an inexhaustible treasure. It is oceanic. One can go on and on. It begins but it never ends; it has a beginning but no end.

On the path of love, many things happen of their own accord. It is not the path of effort. The path of love is the path of surrender. You don't do much -- rather, on the contrary, you simply allow yourself to be available for things to happen. You are in a receptive passivity.

The path of effort is to be active, to be searching, to be seeking. Some way or other ego is involved in it -- it is an ego trip. On the path of love one surrenders. One is not even to search or seek. One waits... one is patient, and whenever the time is ripe, things start happening. Love is trust that it is going to happen if one can wait enough.

On the path of love many things grow. Prayer grows... without any effort. The lover comes to know about prayer not through any scripture, not from the church. Those prayers that come from the scriptures and the church are going to be pseudo, false, because they have not grown out of your heart. They are plastic. You have purchased them in the market. They are not real flowers. That is not the way of growing real flowers. One has to become the soil. Roses come but one has to become the manure. One has to die for those roses to come. On the path of love, prayer grows. Suddenly one day you find that the rose is blooming, it has bloomed, and you are full of the fragrance. And that fragrance is always new. It is not the prayer that Jesus did or Krishna did. It will be your prayer -- it will come out of your being; it will have your colour, your form, it will have your signature on it. It will be authentic.

On the path of love celebration grows of its own accord, and dancing and singing, and life is no more a struggle but a let-go. And there are things which happen only when you are in a let-go. All that is great happens only when you are in a let-go. If you are in an effort to conquer, you will conquer only small things.

Conquerors can become at the most Adolf Hitlers, Napoleons or Alexanders. They never become Buddhas -- they cannot. To become a Buddha or to become a Christ, one has to be not in the mood of conquering at all, but, on the contrary, to be conquered by god one has to be feminine. That is the secret of love: to be feminine, to be passive, to be open, vulnerable, ready to absorb, ready to be pregnant, just to be a womb, and all that is needed comes. That's what I call trust -- that it comes; whenever your real need is there, it comes. It never comes by your search. It comes only when your real need is there. When you are really thirsty, your thirst will be quenched.

That's what Jesus means when he says 'Knock and the door shall be opened unto you. Ask and it shall be given. Seek and ye shall find.' But by 'seeking' he does not mean an active search, because he says 'The kingdom of god is within you.' How can you seek it actively? Where can you go to search for it? There is nowhere to go. One has to relax into oneself. The seeking has to be passive, the knocking has to be passive. It has to be a kind of prayer in love.

[The new sannyasin asks how to accept that she is not close to Osho.... It takes so much effort.]

But you will be close! It takes a little time....

Effort will not bring you close to me. Effort is the thing that is keeping you distant. Drop the effort! Just be in a loving space, that's all; be in a prayerful space, that's all... and you will come closer and closer. It is not a question of your having to come closer. You are; it is just that your effort is not allowing you to see that fact. You are so concerned, so worried about being close that you can't see the fact that you are close. Your whole mine is focussed on how to be closer so it can happen. You can go on searching for something which was just around the corner.

Closeness is not a thing that can be achieved by effort. The distance or closeness are not spatial, not in space; they are inner. One can be close to me thousands of miles away physically, and one can be distant just sitting in front of me. So it is not a question of space or time. It is a question of seeing what is the case. From my side I am very close to you. From your side you are still making efforts, and your efforts are your undoing.

Drop the efforts and just enjoy being with me. Forget about closeness, etcetera. Just enjoy. Be happy that you are with me, and suddenly you will see that all the distance has disappeared.

[A sannyasin says he has doubts about being a sannyasin because he just wants to do a little meditation, be with his children -- not striving to make something special of his life.]

It is not special at all. Sannyas is exactly that: to live a very ordinary life. These clothes and this mala are just to remind you so that you don't forget, that you have to live a very ordinary life. One tends to forget. The ego comes in again and again and starts being special. The ego is so clever that it can even try to be absolutely ordinary so that one becomes extraordinary.

It can even hide behind the so-called ordinariness. It can say 'Look! I live a very ordinary life. Nobody lives such an ordinary life. Everybody is after being somebody special. I am not!' But it is finished -- the ego has come in!

These clothes, your love for me, your relationship to me, is just to remind you how cunning the ego is. And they are a protection. You are still in a space where the ego can destroy you; this is a protection. And this idea comes to many people. They think 'Now, meditation is going well, things are feeling good, so what is the need of sannyas?' They don't understand that the more things are going well, the more is the need, because the more you become soft, vulnerable, open, the more protection you will need.

Otherwise you can be easily destroyed by small things that are always there like seeds in the mind. Once you forget about meditation, about me, about sannyas, those small things Like seeds will sprout again and become big trees. The seeds are not yet burned. It may be just that those seeds are playing a trick upon you.

So be ordinary -- there is no problem in it; that's how one should be. Live the ordinary life of eating, sleeping, taking care of your children, loving. Don't make anything special of yourself. But this is precisely what sannyas is! Sannyas is not something special.

And doubts are expected. They will always be coming; until the mind is dissolved totally doubts will go on coming. They will come less and less but they will come. And then there are moods when you are flowing, when you are happy; doubts are less. When you are not flowing and you come into a valley part, dark part, doubts are more. It is like in the day, fear disappears, everything is clear. In the night, in the same room, all is dark and the fear comes back. Doubts always come when you are more unconscious, trust always when you are more conscious.

The totally conscious man is absolutely trustful. You can go on deceiving him but he will not doubt you -- he cannot; it is simply not possible. He will not find anything that can bring the doubt back. You can kill him but he will die in deep trust.

It happened... there is a very famous Tibetan story: A young man came and surrendered to a master, but the master was a bogus one, just a pretender. But the disciple's surrender was so tremendously total that he achieved. The master was bogus, the master knew nothing, but the disciple's surrender was total, his trust was total, and miracles started happening in the disciple's life. Even the master was surprised because he could not believe it -- he himself could not do such things! The disciple was doing things: he was walking on water! The master himself tried, thinking 'If my disciple can walk on water, then why not I ? Maybe I have not tried it yet.' He asked the disciple 'What do you do?'

The disciple said 'But what is there to do? I just simply remember you! I remember your name and everything is possible. I have passed through fire and I was not burned; I have walked on water; I have jumped from the mountain cliff and I was not hurt. Just your name! And you know it -- why are you asking me?'

The master tried but he nearly drowned. He tried saying his own name, he tried to remember himself, but he was afraid; doubt was there. He could not believe that this was possible -- just repeating his name?

So it is not a question of whom you are with. The greater question is: how much trust? But one cannot force trust. If you force, those doubts remain repressed and they will come back; so rather than forcing trust, watch those doubts, become aware. Observe them, take note that they are there, but don't be trapped by them, don't be overpowered by them.

Buddhists have a technique for it. They say: when doubt comes, repeat inside 'Doubt, doubt'... and watch. Whenever doubt comes repeat twice 'Doubt, doubt' and watch. You are the witness and the doubt is there -- and you have named it doubt; just watch. You have labelled it. And slowly slowly you will see that if you are not identified with the doubts, they come less and less and one day they disappear. That day is a day of great liberation when all doubts disappear and only trust is left. That trust will give you all that your life contains in itself. It will give you the whole world.

So the idea is good -- remain ordinary, but don't make much fuss about it, mm? Enjoy it and continue to meditate.

[The sannyasin then says he doesn't feel like doing groups.]

That s the doubt.

I am not saying to you to go into fire and I am not saying to walk on water and I am not saying 'Jump from the cliff, off the mountain.' Just think if I say 'Jump from the cliff, off the mountain!' I am just saying do a few groups, and the 'no' comes.

The I is too strong -- 'I don't feel like it.' If you have not done any groups what right have you to...?

You have never done them, so how can you have some idea of whether to do them or not, or whether they will be helpful or not?... Then why do you decide so absolutely and so easily ? Why do you allow the no to come? You could have said to me 'If they are helpful, I will do them.' But you cannot even ask that.

And you think you will be able to live an ordinary; life! You say that these doubts are there and you ask how to drop them... but you have been nourishing them.... Nourishing them, nurturing them, feeding them. It is up to you. Just be here.

[A sannyasin says that deep inside he always feels sad. Osho checks his energy.]

Nothing to be worried about. It is not really sadness -- you are just becoming less excited, and that's good. It can appear to be like sadness. Many things are so similar that one can get confused.

If a man has always lived with excitement and then it leaves, he feels like falling into sadness. But it is perfectly good. Your fever is disappearing; you are becoming more still, more calm. Don't call it sadness. It is just the silence that comes after the storm... and more silence will be coming.

If you call it sadness you have already taken an anti attitude towards it. In calling it sadness you have already condemned it, and you will hold yourself back. You will try to do something so that you are not sad. But it is not sadness at all -- it is just a meditative stillness, something immensely valuable. Only later on will you be able to see the point of it... when it has come to its full flowering.

It is just as if a man has always lived with fever and then he becomes healthy, the fever disappears. He will think 'What is happening? I am losing my energy, my heat, my life. I am becoming cold. Am I dying or something?' All that is happening is that the fever is leaving him -- he is becoming healthier. It's perfectly good.

[A sannyasin couple have just arrived from the West. Osho had told them to live separately. Osho checks their energy, and says there is no need for them to separate. But give each other as much space as possible, for they love each other deeply and a love of that intensity needs a break. Mini-divorces every day mean there need never be a real divorce. Love is like food, says Osho, and if you go on stuffing yourself with chocolates and with goodies all day long, you'll never experience real hunger. Love is a food... a goodie, beware of it -- don't go on stuffing.]

[Another couple are in conflict. The man says when he is with his partner he feels surrendered to her and its tremendous, but often he needs a few days away from her, and she does not like this.]

(To the man) Simply listen to your feelings. When you feel flowing, flow; when you don't feel flowing there is no need to force it. Don't create unnecessary problems for yourself. And she is perfectly ready to allow you that much space; there is no problem from her side. But be true: whenever you are feeling flowing, flow. Don't play a politician. In times when you want to be with her -- as she is saying -- you say no, but she feels that you want to say yes. Don't play the politician. If you want to say yes, say yes; if you want to say no, say no. Because women are very perceptive. If deep down you want to say yes and on the surface you are saying no, she will be able to feel it. They have a deeper sensitivity to feel, they are intuitive. It is very difficult to deceive a woman, and she is almost always right.

So there is no need... when you love a woman, simply be true. Don't play this male chauvinistic game. The male mind is such that even when it wants the woman to be close, it says no, because it wants to pretend 'I don't need anybody. I am enough unto myself. If you want me, you can come, but I don't need you.' That is foolish -- you cannot deceive a woman -- and that unnecessarily creates complexity. Life as it is is complicated enough; don't make it more complicated. Make it as simple as possible. If there is yes, then yes; if there is no, there is no. Don't create confusion. And she will be able -- she loves you -- she will be able to understand it when you want to say no; she will not feel offended.

Truth never really offends. To be true to a person is really being respectful to the person. If you are not respectful then you have to be diplomatic. Then you have to play; you have to use games and strategies. But

when you love a person simply say.... And it is not in any way condemning her; when you want to be alone it says nothing about her. It doesn't say that she is not worth anything or she is not lovable or you don't love her any more. All that you are saying is 'Right now I am not in a flow.' You are saying something about you, not about her.

And be true to yourself too. When you are not feeling in a flow, if you enforce the flow, it will be false, pseudo, and you will take revenge on her. You will be angry, because it is because of her that you are in this enforced role, as if she had been forcing it on you. And when you are not feeling to move with her, to go into love, to be together, don't feel guilty either. One cannot be in that state of loving twenty-four hours a day. It is a rare moment -- it comes once in a while -- and it is valuable because it is rare. If it is just an ordinary thing, available on order, it will be of no value. It comes when it comes; you cannot order it. It is not in your control, so what can you do? When it comes, go together.

And remember the second part of it: sometimes she may not feel flowing with you. Then be respectful to her feeling; don't disturb her. Don't force her to be with you or to be loving. Just out of your consideration she may go with you, but then it is false, and anything false never satisfies, never. Only truth gives contentment. So what is wrong in it? One day you feel flowing, flow; then for three days it disappears. Perfectly good -- three days are not long. One can wait for the day that will be coming after three days. And don't feel that you are in a miserable state because only once in three days do you feel flowing. You should be happy! There are people who don't feel flowing and months pass, years pass, and there are people who have never felt flowing in their whole lives.

But just be true, and don't be diplomatic... and report to me after six weeks how you are flowing. But things are perfectly good.

Don't Look Before You Leap

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Anand means bliss, rupena means form -- the form of bliss. Each being is a form, a certain form, a certain manifestation of the ultimate reality, and the ultimate reality consists of nothing but bliss, hence the search. We are searching for our home, we are searching for our original source, our original face.

The search is for the ultimate nature, and until it is found, restlessness continues. There is no way to avoid it. No comfort can be of much help. Maybe momentarily one feels calm and quiet but again the restlessness arises. It comes back again and again; it is a goading. It keeps you searching for nature, for tao, and that tao is bliss.

To be unnatural is to be miserable; to be natural is to be blissful. Let nature and bliss become synonymous in your consciousness. And whenever you feel miserable, remember: somewhere you have gone astray from the natural course, you are no more in tune with it. And whenever you feel blissful, remember: you are in tune. So watch, observe your blissful moments so that you can move into them more and more, so that you know how they come. It is not a science -- it is a knack; one has to learn the inner art of it. And the only way to learn is to watch your blissful moments.

There is not a single person on the earth who does not have those moments sometimes. Even though we

have become very unnatural, nature asserts itself; there are moments it takes us unguarded. A bird suddenly starts calling and you fall silent... and suddenly, the benediction of it. Or it starts raining and it takes you unawares. You slip out of your mechanical habit for a moment; you are no more a robot. And the smell of the wet earth.... Anything new, anything that surprises you, brings you out of your robot-like existence, and there is nature in all its beauty.

Those moments are rare because they have to come in spite of us. But watch: see how they come, from where they come, in what ways they arrive and in what receptivity they find you, and find you more often, and what the barriers are that prevent them. And in the same way watch your misery -- how it comes, how it happens. Just watching both, slowly slowly the balance... suddenly one has the knack. Then those moments can be invited more and more, and those miserable moments can be dropped by the way. And once the knack is learned, there is no barrier between you and god.

Anand means bliss, subodha means awareness -- blissful awareness. Misery is unawareness. We create it because we are moving almost in sleep. We are doing things so mechanically that we go on missing the spontaneity of existence. We can't meet in it -- we remain hooked to the past.

Machines have only a past -- no future and no present -- and the mind is a machine, a bio-computer. It has only a past; it functions out of the past. It knows nothing but habits, and out of those habits it goes on responding. Those responses are false. They are reactions, not real responses. A response, to really be a response, has to be spontaneous. It has to be out of awareness and not out of the mind.

Remember to act more and more with alertness. Even in small things -- walking; walk with full awareness. Let the whole world disappear and just be the walker or the dancer. Or in taking a shower, remain there in the presentness of it -- the water falling on you, the cool touch, the joy and the freshness that is coming to the body, the exhilaration.... Remain alert to it all and you are in meditation.

Life has to be transformed into a continuous meditation. Meditation is not a question of something one does for one hour every day, and then for twenty-three hours one can remain unaware, mm? That won't help, and that one hour will be false, pseudo; it cannot win against twenty-three hours of mechanicalness. One has to spread meditation all over one's life. Walking, eating, talking, listening, in whatsoever you are doing, be there in tremendous attentiveness, as if that's all, as if life and death depend on it, as if there is no other moment, as if the next moment is not going to come.

Then the whole energy pulsates in the present moment. That pulsation is subodha, and that's what brings one to reality, to that which is. And it is the only thing that can give bliss, joy, what Jesus calls the kingdom of god. So your name has the message for you.

Life gathers meaning only when it becomes poetry. If it remains prose it remains meaningless. Unless it gets anchored in the heart, it remains superficial. And to be anchored in the heart is to be a poet. To look at life with the eyes of feeling is to be a poet. To be in a romantic relationship with life is to be a poet.

Man can have many kinds of relationship with life. The scientist has one kind of relationship. It is antagonistic; it is not friendly, it is inimical. He is there to conquer life. The very idea is ugly. His effort is a kind of rape on nature. He wants to force life to reveal its secrets; his effort is violent. So it is not accidental that as science has grown more and more, nature has been destroyed; man has been uprooted from all nourishing soils. The ecology is destroyed; and not only the outside but the inner ecology of the mind is also destroyed. When the outer is destroyed, the inner is also naturally destroyed. They go together, they are part of one whole.

If a man has a relationship with life, and the relationship is that of enmity, it will remain a kind of tense affair. Joy will be impossible. At the most one can hope for a comfortable life, but not a celebrant's life, and a comfortable life is nothing but a comfortable death. Life has to be a celebration -- one should not be contented with less than that. Life has to be a dance.

The other polarity is to be related to life as a poet; it is just the opposite of the scientist. To be related to life as a poet means not to bring your head in between but to be in a direct contact with life through the heart. And when the heart functions directly with life, joy arises. Joy then is natural... when the heart is in tune with life, and dances with life.

It cannot happen through logic -- it can happen only through love. And it cannot happen by forcing nature to reveal its secrets. It can only happen by surrendering to nature. Because nature is vast and man is tiny... just a ripple in the great ocean. And the ripple cannot fight with the ocean; that is so stupid. The very idea of conquering life or nature is stupid. The wise man is one who allows life to conquer him, who

surrenders, who is just in a kind of let-go, who trusts. In that trust one becomes a poet.

Science is doubt, poetry is trust. The scientist is inimical; the poet is very friendly towards life. He befriends all. The earth and the sky, the rivers and the mountains, the stars and the oceans -- he befriends all. And the beauty is that when you befriend life, life befriends you and it starts revealing its secrets of its own accord. That is the meaning of the old religious word 'revelation'. You need not force anything.

And the difference is exactly the same.... Just as a man can rape a woman or can fall in love -- from the outside the man raping a woman or making love to a woman may look exactly the same, but from the inside the difference is tremendous; they are just polar opposites. Science is a rape; poetry is a love affair.

My message is: let your life become a love affair with the whole -- call it god or nature or tao; those are just names for the same reality.

Prem means love, suresh means god. Love is god, and to be loving is to be religious. Love need not be Christian, Hindu or Mohammedan; love is enough unto itself. Any adjective to it will be a kind of falsification of it. Love is simply love -- neither Catholic nor Protestant -- and that's the beauty of love. It is indivisibly one. If we think of love as god, humanity becomes one. All the churches have to disappear, all the small theologies have to die for a real theology to be born -- the theology of love.

In the past all the religions have talked about love, but that has remained only talk. They talked about love and they continued to do just the opposite; they created much hatred in the world. It is very easy to create hatred in the name of love. Love for the country can create much hatred, because then you are easily manipulated; the politician can easily manipulate you. And love for the country becomes hate for other countries; that is another aspect of it. Love for Christianity becomes hatred for Mohammedanism, and so on, so forth. Behind the talk of love, hate has been growing. And because it has been hiding behind the curtain of love, it is very difficult to detect it.

Now there are people who love communism, and for communism's sake they are ready to destroy the whole world. There are people who love democracy, and for the sake of democracy and their love they are ready to destroy the whole of humanity. These are all just strategies of the mind, deceptions.

When I say a 'real theology of love', I mean love not for country, not for church, not for this or that, but simply love, lovingness, love without any object. If there is an object, hatred will be the result. If there is no object but love is just your inner state of consciousness -- you are loving -- only then can the world really become one. And it needs to become one.

Much suffering happens unnecessarily in the world because of religions. And to be divided in the name of religion is sheer nonsense, because the very meaning of the word 'religion' is that which joins together. That is also the meaning of the word 'yoga': to join together. So love is the alchemy that joins together, but love has to be without any object -- it has just to be your inner state.

Remember it, make it your life, and much will be the benefit out of it -- to you and to others. Remember always: whenever you are benefitted, others are also benefitted. To be really selfish is to be altruistic, and the greatest selfishness is to be loving, because it gives such joy to you, such fulfillment, as nothing else can. And when you are fulfilled and you are joyous, you create vibes of joy around you.

Naturally you make others happy, without any motivation. Not that you want to make them happy -- nobody can make anybody happy -- but you are happy, and happiness is contagious.

[A sannyasin couple say: We thought we wanted to leave but now, after we made much preparation, we're in a space where we don't know.]

If there is no need, why go unnecessarily? There is no point. You have to be back soon, so just go and come back. The moment you reach there you will start thinking of coming back.

This is your home now. You may consciously know, you may not know, but now you are part of me. The old mind can play tricks on you. This is just the restlessness of the mind that wants you to be moving. It hankers for something new; for some new sensation, and there is nothing new under the sun... or everything is new. It all depends on you. If you know how to see, everything is new; everywhere it is new. If you don't know how to see, everywhere it is the same -- the same houses, the same people, the same streets.

So what is the point of going if there is no need? I don't think you should go, unless the hankering is so much that you will be miserable here; then you can go... and be miserable there! But if you are miserable here, you will be miserable anywhere. And if you cannot be happy here, you cannot be happy anywhere else. Here is a great opportunity for you to grow and to be happy. Rather than wasting energy in coming and

going, become part of the family and relax... and start working.

But if you have to go and finish things there, you can go and finish things and come back.

[A sannyasin is invited to stay forever, but has two children in the West who are at present with her ex-husband, who wants to keep them. Part of her feels guilty and part of her wants to be free.]

He would like to keep them? If you listen to me, my own feeling is that it is better to leave them with your husband for one or two years so you can be absolutely alone here and grow without any barrier, limitation. And then bring the children. By that time they will be a little older also and you will be ready to bring them.

Right now if you bring them, first there will be trouble -- the husband will create trouble. It will not be easy, legal problems can arise. And the second: if you bring them, you will feel hindered by them. He will take perfect care of them; don't be worried about them....

Every mother wants to be with the children -- and every mother destroys them! Just listen to the psychoanalyst: if you ask them one single cause for the misery of man it is the mother... and out of love. It is not that the love is not there -- out of love.

It will be good for you to be free, and it will also be good for the children to be free. They will start growing more individual patterns. The father remains a peripheral influence because he has so many other things to do but the mother remains a very very central influence.

So don't feel guilty. There is no need to feel guilty. And after one or two years, when you feel that now there is no problem -- you have come to your own independence; now you don't need to be free because you have freedom, you are free so you don't need freedom -- then you can bring the children. And they will be more benefitted by you, because you will have something to give them then. Right now what can you give? If you really love them you will be able to give them something later on.

But about that you have to decide; if you feel like bringing them, you can. That is not a problem -- you can bring them. Just go and see what happens... but you have to come back!

[Osho had previously sent a message to a sannyasin to return to the West. Now the sannyasin says he sees how everything is so beautiful here: It's just like a man can see only when he loses something.]

That's right! That's why I sent the message that [you were] to go to Italy, and then I cancelled the message when you saw the point of it. Now you need not go to Italy! Good.

There is no problem in it -- that's how the human mind functions. It is nothing to do with you particularly; everybody's mind functions that way. The mind can be alert either when it loses something or gains something new... only when something happens abruptly. Then in a shock one becomes alert. But then one again relapses into the mechanicalness of it. This has to be watched, and slowly slowly you will become capable.

These are good happenings. This is the meaning of being with a master. That was just a zen stick that I hit on your head, mm? I don't go around carrying a gross stick but I have my own subtle ways of hitting people, whenever they need it. You were asking for it but you had not asked for that much, that I know. You were asking for just a small pat on the head, but that won't do!

It is always so. You love a woman and you understand only when she dies, when you have lost her; and then you cry and weep. It is not because of death that you are crying and weeping; you are crying and weeping because now you see the point, and now there is no point in seeing it -- she is no more. You never loved her though you always talked about love and always quarrelled, never loved. Now she is gone and great love arises, but she is no more there to respond to it. It only happens when people lose something or gain, but the things have to be very abrupt so the mind cannot immediately function in the old pattern. If things change slowly, then there is no problem; the mind will cope.

If I had told you 'You have to go to Bombay,' there would have been no problem; then to Karachi and then to Cairo, and slowly slowly to Rome. It would have been perfectly okay; you would have coped with it. But suddenly I say you have to go immediately to Italy... the change is so abrupt that the mechanical mind simply stops; it does not know how to function. It is in a surprise. But these are the only ways to stop it. Then you see how sensitive you become. The trees are so green -- they have never been so green -- and the roses are so rosy -- they have never been so rosy. Everything is new, every leaf of grass is so tremendously beautiful, so psychedelically beautiful. But then again you will have to go back into the old pattern and

things will settle.

It will happen this way many times. Only then by and by will it sink into the heart that you can live each moment this way. But it will happen slowly slowly -- you cannot force it.

[A sannyasin says her partner of four years has fallen in love with someone else and she realises what she thought was love was just clinging and insecurity.]

No, you loved him... but you are not yet capable of let-go. You loved him, you still love him, but love is not naturally capable of letting the person go when it starts falling apart. That art has to be learned. Love naturally tends to cling. Not that a love that clings is not love, not that a love that cannot allow the lover to go is not love, no. It is love but not a very grown-up love. It is the love of a child to the mother; it is a childish love.

The child loves the mother but the child cannot let her go. He becomes afraid about his survival, his security; the mother is his security. If the mother goes, he simply does not know how to exist even for a single day. So he goes into a panic. This is your child inside that is going into panic.

But just because of it, don't think that you never loved him. You loved him and you still love him, but your love is not a guarantee that he will not move with somebody else.

[What can he do? Osho explains that either he can repress these feelings when they come -- and take that out on her in ways subtle or overt -- or move with others and be overcome with guilt and feel that he has betrayed and made her miserable.]

Remember that love is an unknown energy, an unknown force -- it is not in your control. It is in your control only when you become enlightened, never before it. When you are full of consciousness, when each act and each move of your life is out of full consciousness, then there is no problem. Then one never falls in love. There is nothing like *falling*. One simply loves, one is loving. That is a different thing, a different state of affairs. Before that has happened, love is an unknown energy. When it strikes you, nobody knows, and nobody is capable of controlling it; it is tremendously powerful.

Feel compassion for him and be courageous enough to let him go, because if it is one-sided, it is pointless. If he is not with you and you are with him, you will be miserable, because one needs to be needed and he will not need you any more. And you will feel worthless.

Rather than clinging to it, start searching again. You are alive -- you are not dead! And who knows? You may come across somebody and love will bloom again. It is never finished with one person. Many persons come and go -- love continues. It is good that for three years you remained together. Even three years is such a long time; in such a swiftly changing world, three years is long enough... almost a life!

Feel thankful for all those joys and all those moments that you shared with him and he shared with you -- feel grateful. And don't become unnecessarily miserable. Now the moment has come to share those moments with somebody else. Maybe now they will go even deeper because you will be more experienced, more alert, more conscious, and more aware of the mysterious force called love. Things will go deeper.

In fact it is perfectly good. It hurts for a few days because the mind never wants anything to change. It loves the status quo because it is convenient, comfortable. Now you have to find a new person, you have to adjust to his habits, his ways, and again there will be turmoil, excitement, and the beginning and things, and again a settling. It takes a few days to settle again, to become intimate again. First comes the ecstasy, which is superficial -- the honeymoon ecstasy -- and then comes the real ecstasy which is calm and quiet, what is called 'intimacy'. The mind says 'Why bother? One thing was going perfectly well.' But it is not within your control or within his control. It is no more there. Don't cling to something that has disappeared.

And don't think that you never loved him -- you loved him. We have been taught a very false notion about love -- that love has to be permanent; only then is it true. That is nonsense, mm? It is like saying that if a rose flower is not permanent, it is not a rose flower. If by the evening it withers away, then you can start saying that it was just a dream flower because it withered away. Then you will call a plastic flower a real flower because it never withers away .

Love is a rose flower: it blooms, it withers away. It is born one day, it disappears one day... and that's how it should be.

Life is a flow -- nothing abides -- and that's the beauty of it, the constant ecstasy of it. The mind is always orthodox, it wants to cling. Just let him go and let him go with joy! If he is enjoying his freedom,

you also enjoy your freedom. And I say to you, you will not be a loser. Soon you will find another friend, and then you will feel grateful to him -- that if he had not left you you would never have found this new friend. Never cling to the past; always remain available for the future. And be in the present even if it hurts; these hurts are part of growth.
I will take care! Just start searching, mm?

Don't Look Before You Leap

Chapter #29
Chapter title: None

30 July 1978 pm in Chuang Tzu Auditorium

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Prem means love, mimanso means enquiry into truth. The full name will mean: loving enquiry into truth... and only a loving enquiry succeeds. One can enquire into truth without love; then one is doomed to fail, there is no possibility of success. Love has to be a necessary ingredient in the enquiry. Without love the enquiry remains lopsided: it remains only logic, arithmetic, science, objective. And the objective is only the circumference of our being; the centre is subjective.

The head is not the essential thing in you -- it is the most non-essential; the essential is the heart. So when the heart stops we know that the man is dead. The head can stop but the man can go on living. It is non-essential... useful, but not absolutely necessary. Even a madman lives and even a man of no-mind lives, a Buddha lives. It can be discarded, but the heart cannot be discarded. Even a Buddha cannot live without the heart.

So when the enquiry into truth becomes just a head thing, it never leads you deep into life, into existence. It can give you facts but it can't give you the truth. And facts are millions and truth is one. Only the heart is capable of leading you into the one. It is the flight of the alone to the alone. That's how Plotinus says it: the flight of the alone to the alone. The heart is alone. It knows nobody else; it exists on its own. It represents god because god also exists on his own and alone. The heart is parallel to god. The heart is the small god within you, and god is the great heart in the existence. The heart is a miniature god, and god is a cosmic heart. They pulsate together.

The head is useful in the world. Use it, but don' t become obsessed with it. And if love continues flowing and keeps pace with logic then you have both the wings and you can fly. Then the flight of the alone to the alone is possible.

That is the meaning of Prem Mimanso: a loving enquiry into truth. That's what religion is all about. Philosophy is an unloving enquiry into the truth; religion is a loving enquiry into the truth. Both enquire into truth but their methodologies are different. Philosophy thinks; religion loves. Philosophy systematises; religion dances. Philosophy proposes, guesses. Religion simply takes the plunge into it, immediate, direct. It encounters truth without the medium of thought.

When thought is there, there is a curtain between you and the truth. When there is no thought but only love, there is no curtain. Remember: thought is a wall between you and truth, and love is a bridge. Destroy walls and create bridges.

Anand means blissful; only that much has to be added to Teresa. Because Christians have been very

serious -- Teresa was also very serious -- and seriousness is a kind of disease.

It is in the service of death; it is not in the service of life. But somehow Christianity has become obsessed with death. Maybe it is because of Jesus' crucifixion, and the shadow of the cross has followed it through these twenty centuries. It is not just accidental that the churches also became graveyards. The cross became the symbol of the religion. I call Christianity, Crossianity.

Religion should not be in the service of death. Jesus was a totally different man; he was not a Christian. He was a man who celebrated the earth. He was very earthly -- he was more like Zorba the Greek. Christians have destroyed his image. He enjoyed eating, drinking and merrying. He moved with really beautiful people -- thieves and gamblers and prostitutes; he was really a man of the earth. And he loved all without any judgement. His love was so much that judgement was not possible. He was not bent upon making people afraid; rather, he was helping them to become more and more loving and unafraid.

His god was not a god of punishment but of infinite compassion; hence he said 'God is love.' If god is love then there is no possibility of hell. How can a loving father conceive of his children being sent to hell for eternity? And for sins so small that they cannot even be called sins. Even Adam did not commit such a great sin... just a little disobedience. One should not make much fuss about it.,

Every child disobeys; has to disobey. To be free, to be oneself, disobedience is just natural. If a child continuously obeys the father he will be a dead child, a dummy. Adam did well; because of him man has some grandeur. He was the first man. And my feeling is that god must have been immensely happy. When the child starts disobeying, the father is always happy -- happy that now the child is becoming free of him, is trying to stand on his own feet.

Jesus' god is love but the Christians' god is totally different, just the opposite. It has made people very frightened. Teresa was also very frightened. A beautiful woman -- had she been in the East she would have become a Meera. She would have danced in ecstasy and loved tremendously and immensely. But the Christian theology killed her spirit.

So I will keep the name Teresa, but will make it totally different by adding anand; anand means blissful.

From this moment think of bliss as your religion. And I can see: it can explode in you! Good.

Prem means love, upchara means therapy. Love is therapy. Love heals the wounds, love redeems; love is the only salvation there is. Don't wait for any other messiah -- love is enough. And all the messiahs that come are nothing but reincarnations of love.

To me Jesus is not the son of god but the son of love, a manifestation of infinite love... so is Krishna and so is Buddha. And these people are not philosophers; they are lovers. Plato says that his teaching is not a 'philosophia' but a 'therapia'... and he is right. Real teaching is always a 'therapia'; it is never a 'philosophia'. Buddha is reported to have said 'I am not a philosopher but a physician.' And I always say that meditation is medicine. Both the words come from the same root. And at the very substratum of it all is the energy of love.

If you can love and if you can love totally -- so totally that love is no more a relationship but becomes your very being; not that you love but that you are love -- then life is a benediction. Then all is joy. All wounds are healed; they suddenly disappear as if they had never existed. And the same energy that was creating wounds, misery, fragments in life, neurosis, the same energy starts blooming into the flowers of infinity. All that is needed is to know how to redeem your love energy from wrong patterns of life that are destructive to it.

All that has been taught is against love; that is the misery of man. And there is a raison d'etre behind it: the priest and the politician have been teaching things which are against love, because only a person who has missed love in his life can be reduced into being a slave. If a man knows what love is, it is impossible to reduce him into being a slave. He remains freedom, he remains rebellious. He remains individual. You cannot convert him into a crowd -- he is never a part of collectivity, he is never part of a mob. He has dignity, because he has a soul.

The mob has no soul and the people who join the mob are the people who are soul-less; by joining the mob they get a kind of identity. They became Hindus, they become Mohammedans, they become Christians. At least they can say who they are: 'I am a Christian or a Catholic or a Communist.'

Religion is never a mob phenomenon; mob phenomena are always political. Religion is basically individual. One has to be oneself and one has to learn how to live in the beauty of aloneness, and only love is capable of that.

Once a man's soul is there, once love is there, you can kill him but you cannot make him a slave. You

can imprison his body but not his soul. He will die laughing and loving, and that is the highest beauty one can attain to.

So remember: my whole approach towards life is that of 'therapia'. That's why this may be the only ashram in India where so many therapies are available. My insistence is: to release the energy called love which has been repressed by the society, and to release it unconditionally. It is there, forced by the society, coiled up inside you becoming poisonous; because whenever any flow stops, becomes dormant, it becomes poisonous. When the river flows, remains flowing, it remains pure. Purity is part of flow. And love is such an energy that if it is not allowed it turns into hatred; it turns into its opposite. It is the source of all creativity, but repressed it becomes destructive.

Adolf Hitler once wanted to become a painter. When he was a student he wanted to become an artist He had applied for the art school but he couldn't get admission. I read much into this. If he had got admission in the art school he may have become one of the greatest artists of the world. The energy was there. Offended, it turned against itself; it became destructive. Energy is dangerous if it is not allowed to move in a natural way. Repressed, t is dangerous because it can explode. It can destroy you.

My own observation is that a man of love never knows what jealousy is, never knows what possessiveness is, never knows what hatred is. He can't be that foolish. His energy is soaring so high, is producing such valuable diamonds of experience -- why should he waste it creating stones to kill people and to throw at people?

Being a sannyasin means getting initiated into the world of 'therapia'. I am not a teacher, and I will not teach you any philosophy. I am an alchemist. I will teach you how to convert the lower into the higher, how to transmute the lower metals into pure gold... because they are the same thing. Repressed, the lower becomes ugly; expressed, it becomes beauty. Repressed, it creates hell; expressed, the paradise blooms in you.

Prem means love, varda means blessing. Love is the greatest blessing of life. Those who miss love, miss all. They can conquer the whole world, can become very famous, can have all the money and all the power that the world can make available, but they will remain poor, they will remain beggars. Only when love comes into your being does it enrich you. Everything else is just a cover-up, a deception to create a false idea that you are rich, but deep down you know that you are not. And the more riches you have, the more clear it becomes that you are not. In contrast you start feeling more and more poor.

So the more affluent a society is, the poorer it feels. A poor society never feels so poor because it has nothing as a contrast: it is poor inside, it is poor outside. But when the outside is rich, suddenly with the contrast, you become alert and aware of the inner poverty. That's why it looks almost unbelievable that poor countries seem to be contented. Rich countries become very discontented: the richer they get, the more discontented. It simply defies all analysis and logic and economics and all psychology. A rich country should be more contented. But poor countries like India seem to be more contented. People living in the slums, in the dirtiest slums, seem to be more contented than people who live in palaces. It is unbelievable but it is a fact.

Indians brag about it very much -- they think it is something spiritual. It is nothing. It is not that they are rich inwardly. The only phenomenon is: they are poor outwardly, they are poor inwardly, so they have nothing in contrast, nothing to compare with. But when somebody becomes rich outwardly, the inner world seems to be very poor and pale and dead and dull, stale.

The inner world becomes rich only when love has knocked at the door; and love knocks every day. It comes with every wind that knocks at your door and with every ray of the sun that knocks at your door, with every call of a bird, with every star that rises in the sky. But we are unaware. Our whole mind is occupied with the futile, the non-essential, the mundane.

[These words are] to remind you constantly not to get diverted. Pour your whole energy into being loving, and you will become a blessed being. Love is a blessing and the greatest gift one can receive from god.

Prachi. It is a strange name but with much meaning in it... a direction for you, a whole programme. Your name means: love for the East. Prem means love, prachi means the East, the land of the rising sun. The colour orange that I have chosen for sannyas is the colour of the rising sun. It symbolises the East and it symbolises light. It symbolises that the night is over, that the East has become red and soon the sun will be coming. Love for the East means love for light. Love for the East means love for religion, because the East

is the land where all the religions were born, just as the West is the land where all the scientific discoveries were made.

The West has not given birth to a single religion. It is strange. Even Christianity is eastern. Jesus learned all his secrets in Egypt, in India. Christianity, Islam, Hinduism, Jainism, Buddhism, Sikhism, Taoism, Shinto -- all the great religions were born in the East; it is not just coincidental. The East has not given birth to any scientific enquiry. All that is great in science has been given birth to in the West.

It represents the two hemispheres of the mind, not only of the earth. The East is intuitive, feminine. Its functioning *is* from the heart; hence the birth of all the great religions. The West is reason, logic, obJectivity; hence its approach is scientific.

Science can explore the outer world but leaves man unexplored. It explores things; it cannot explore consciousness. Even if it thinks about consciousness it thinks in terms of it also as being a thing, an object. Even psychology does not go deeply into consciousness but only observes behaviour, from the outside. Even psychology is not really psychology; the word psychology means 'science of the soul'. It is not yet a psychology... very rudimentary.

The objective approach denies that there is any subjectivity in the world. This is such an absurd state. The scientist goes on denying himself. He says 'I am not', he says 'There is no soul inside me.' He believes in the machine he creates but he does not believe in the creator of the machine. His belief in what he discovers and invents is tremendous but his belief is not at all in the discoverer himself.

Religion is an approach towards the very phenomenon of our being. 'Love for the East' means: love for that hemisphere of the mind which is intuitive, which is based on love, which is poetic not mathematical -- which is feminine, not masculine. The West is masculine, the East is feminine, and all that is great is known only when you are in a receptive mood, in a kind of passive receptivity. When one is just feminine, then god descends in one. An active search for god is going to fail. One has to wait, and wait prayerfully.

That is the symbolic meaning of [Prachi]. Become more and more eastern, become more and more intuitive; lean more and more towards the heart. And nothing is wrong in the objective approach -- I am all for science -- but science can only explore the periphery of existence, it cannot touch the centre. And without the centre, what is the meaning of the circumference? Yes, with the centre, the circumference also becomes significant.

We need a world where religion will be the deity of the temple and science will be the temple; but without the deity the temple is empty. The deity can exist even without the temple -- just under a tree the deity can exist. A Buddha statue can sit beautifully under a tree -- no need for a temple -- but if the temple is there, it is beautiful, it adds to the beauty. But a temple without the buddha statue, without a Jesus inside, without god inside, is an empty temple.

That's why in the West more and more people are feeling a kind of meaninglessness; the deity is missing. The temple is beautiful. They have decorated it really beautifully -- the walls are made of gold, studded with diamonds. But it is empty... the master is missing. And the master can be found only if you go inwards.

So prachi or the East stands for all these things. It is a symbolic meaning.

[A sannyasin says: I begin working soon with polarity (balancing). Osho checks her energy.]

I will work with you -- don't be worried. I will work through you.

Everything is perfectly good. It happens to every groupleader when he starts working, because to work with me is totally different from working anywhere else. When you are working in the West, you are working on your own; you are the sole and the whole. When you work here you have to become a non-entity. You have to disappear completely to give way to me. You have to put yourself aside -- you have to become just a vehicle.

That's why in the beginning every therapist who starts working here goes through a few deep changes. But once those changes have happened, for the first time you will know what real work is. Because then it will not be a burden on your head; it will be just play. The responsibility goes totally to me. You can remain there only available, instrumental. You have only to allow me. And when the ego does not function, then the work becomes a meditation in itself.

If the therapy groups help only the people who participate in them, that will not be good for the therapist. The therapist has also to grow. He has not yet arrived -- he has to go a long way. So my way of working is such that it helps the participants, certainly, but it goes on helping the therapist too.

So the therapist is just a representation of me there: his hands are my hands and his heart is my heart. And soon the knack is learned so that you can simply allow yourself to be possessed by me. Then it is a totally different kind of work. The quality is different and the quality simply soars high. What you have not done before you will see happening. Your touch becomes magical, because you are not alone in your touch. Slowly slowly it attains the quality of miraculousness; the more you disappear, the more miraculous it becomes.

You start -- you are ready. Just for a few days it will be difficult because you will have to change the whole pattern of the work.

[A sannyasin, who is a film star, says he wants to quit and be part of the commune. Should he leave his work quietly or announce it?]

Announcing will be perfect.... Announce it and for the one and a half years that you will have to work, do all that you can do. That will be good -- it will bring it to a climax. If you go slowly that will not be good. Knowing that you have to be in it only for one and a half years, put all that you can put into it; bring it to a climax. And always leave things when they are at a climax; never leave things lukewarm. Bring them to a crescendo and say goodbye.

Don't Look Before You Leap

Chapter #30
Chapter title: None

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[A mother has brought her baby. Osho reminds her to enjoy being a mother.]

Don't think of it as a duty. One tends to think of it as a duty sooner or later, and the day you think of it as a duty, something dies, something of immense value disappears; the relationship is broken. Think of it as a celebration. The child is a gift from god. Be respectful to the child... not just loving but respectful also. If there is not respect, then love becomes possessive; if there is respect, how can you possess?

You cannot possess somebody you respect. the very idea is ugly, disrespectful. To possess a person means to reduce the person to a thing. And once the child is your possession, you are burdened. then it is a duty to be fulfilled, and then mothers talk for their whole lives about how much they have done.

A real mother will never say a single word about doing, and not only that she will not say: she never feels that she has done it. She has enjoyed it; she is obliged to the child. It is not only the birth of the child: simultaneously you are born in a new way, the mother is born. One aspect is the birth of the child; another aspect is that your motherhood is born. The child has tremendously transformed you. He has given something to you; you are no more the same person. There is a great difference between, a woman and a mother.

So just be loving, be respectful, and help him to grow in such a way that you don't hinder him. From this very moment, from the very beginning, one has to be alert about it. And remember not to repeat the same pattern that you have learned from your mother. That is very natural because that's what you know about

how a mother should be, and you will repeat your mother's behaviour with him, and that will be wrong. Be utterly new. Forget all that you have learned from your mother; don't follow that. Be utterly new, respond in a new way. Listen to his needs and respond with a few absolutely certain visions.

One is: give love but never give a structure. Give love but never give a character. Give love but freedom has to remain intact. Love should not be an interference with his freedom. Nobody thinks of the freedom of such a small child, but then when will you think? Tomorrow again he will be small, the day after tomorrow.... In fact the mother never thinks the child is a grown-up person and is able to be free. Never. Because the distance between you and the child will always remain the same. If it is twenty years' distance, it is going to remain twenty years' distance. So from this very moment, from the very beginning, be respectful and give him freedom.

And if sometimes he cries, there is no need to be too worried about it. Let him cry a little bit on his own. There is no need to always rush and to always be on your toes to serve him. That looks like love but in fact you are interfering with his freedom. He may not need milk; sometimes the child simply cries. The child simply enjoys crying -- that is the only way to express himself. He has no language -- that is his language; he howls, cries. Let him cry -- nothing is wrong in it. He is trying to relate with the world. Don't try to console him; don't immediately give the breast to him. If he is not hungry, then giving him the breast is like a drug. Mothers use their breasts as a drug. Mm? The child starts drinking, forgets crying and falls asleep. It is comfortable, but you have started trespassing. If he does not want to have the milk -- he is not eager -- leave him. Then he will never need any Primal Therapy. The people who are screaming in Primal Therapy are the people who have been interfered with in their childhood and never allowed to scream.

Allow him everything and let him feel that he is himself. More and more let him feel that he is himself; come less and less in his way. Be a help, nourish him, but let him grow on his own. Even sometimes when you feel that he is going wrong, you are nobody to judge. If he is going wrong, according to you, that is only according to you; that is your opinion. He may not be going wrong. He is not here in this world to follow your opinion. ' And it is very easy to impose your opinions on him because he is helpless. His survival depends on you; he has to listen to you. If you say 'Don't do this', even if he feels like doing it and feels very good doing it, he will have to stop because it is risky to go against you.

The real mother will allow the child so much freedom that even if he wants to go against her opinion, he is allowed. Just make it plain to him 'This is my opinion that this is not right, but you are free to do it.' Let him learn through his own experience; that's how one really becomes mature. Otherwise people remain childish. They grow in age but they don't grow in their consciousness. So their physical age may be fifty and their mind is maybe just eleven, ten, twelve, somewhere there; thirteen is the average mind-age of people. That means they stop at that time; and that is the average. In that average Albert Einstein and Buddhas and Christs are included. If you think of actual persons, the mind-age is very low. It comes to around seven to eight; somewhere around seven the child stops. Then he never grows; he simply follows.

Give your love, share your experience, but never impose anything on him. And then he will grow into a beautiful person.

Anand means bliss, neeru means water -- blissful water. And the water element is one of the most potential symbols; it represents liquidity, flow. Life should not be solid. It should not be like a rock; it should be more like water. Only then is it life. The more you have flow, the more alive you are.

And water always seeks the lowest place; that's its beauty. It is non-ambitious: it does not go up, it goes down. It docs not try to reach to the mountain peaks; it goes to the valleys, to the darkest, to the lowest.

Jesus says 'Blessed are the meek, for theirs is the kingdom of god.' The water represents the meek, the humble. Jesus again says 'In my kingdom of god, the last should be the first and the first should be the last.' He is again talking about the water element but not directly. But Lao Tzu talks directly -- he calls his way 'the watercourse way'.

Be non-ambitious and all is yours. Yours is the kingdom of god. The ambitious simply go mad. Ambition is the beginning of madness; it is ambition that drives people neurotic. It is ambition that drives the whole world into futile directions. The non-ambitious can rest, the non-ambitious can simply sit, meditate. The ambitious cannot clo that -- the ambitious cannot think of meditation at all. He is constantly restless, he is constantly in tension. He is always in the future. He is never herenow. For that, ambition has to disappear. And water represents the non-ambitious quality.

Think of being humble, meek, a nobody, a non-entity. That makes one a sannyasin. That is really the ultimate drop-out. Then you are no more in the crowd, competing, fighting, being violent with each other.

And only then is love possible. How can a competitive man be loving? -- that is impossible. How can the ambitious have love? -- that is impossible. He can pretend but he cannot really be a lover, and only lovers know that god exists. Only in moments of love is god revealed.

So meditate on the water element; find out -- it has infinite qualities, and all its qualities are beautiful.

Anand means bliss, sunito means virtue. Bliss is virtue. Nobody has said that before. There have been many definitions of virtue, but never has virtue been defined as bliss. To me, all those definitions are lacking. All those definitions say something about the symptoms but not about the very central core of it. Bliss is the very soul of virtue. A blissful man is virtuous without any effort on his part. He cannot be anything else.

A miserable person is bound to create misery for others, because we can do only that to others which we are doing to ourselves. If you don't love yourself, you will hate everybody else in the world, notwithstanding what you say to people. You say 'I love', but that will be just hypocrisy. If you cannot love yourself you cannot love anybody else.

Everything has to start with you. If you condemn yourself, you will condemn the whole world. If you think yourself worthless, you will also think everybody else worthless. And if you are miserable, you will give your misery, you will pulsate your misery all around you, and that is sin. Then one becomes a broadcasting station of misery.

To me, the definition of virtue is to be in such a state of joy that joy streams forth from your being all around you... like the fragrance of a flower or light spreading from a lamp.

Don't try to be virtuous; if you try to be virtuous you will become miserable. That's why your so-called saints look miserable: they are trying to be virtuous. Just do the opposite: try to be blissful and virtue will follow like a shadow. Be selfish and you will become altruistic. I teach utter selfishness, because all that is great arises out of it. One has first to take care of oneself, and then naturally one starts taking care of others.

So remember that if you are virtuous without being blissful, you will be a calamity -- to yourself and to others. And if you are blissful, then there is no need to care about virtue -- it follows on its own. And you will be a blessing. Be blissful and you become a blessing to the world.

[A sannyasin says: When I was here last time, much happened. In between I moved closer to you although there were doubts. I came in contact with a Gurdjieff school and started to work with the school, but I felt like a guest and not like a member.]

No, it will be heavy for you -- it won't suit you. It is good work, but it depends... It can suit a few people only, and it won't suit you at all. It is heavy; its whole function is in creating a friction in you, and through friction, creating energy. And it, is a long, arduous trip. A few people reach through it but very few, and the journey is a torture. I don't believe in journeys which are torture, even if they lead to the goal.

My whole effort is to make the whole journey so beautiful that the goal is not something separate from the journey but just a natural culmination of it. It is not separate from the journey -- not that the journey is all hard work and the goal is all joy. The journey has to be as joyful as the goal; the waiting has to be as joyful as the meeting. And when both are possible, why miss one? The journey has to be as tremendously joyful as the goal itself. Heaven should not be there somewhere far away; heaven should be spread all along the way.

I don't feel that you are a person who will be benefitted by Gurdjieff work, no. A little bit is good -- you became acquainted with it and it is good.

But if you can reach to god dancing, then why reach crying and weeping and with wounds?

Deva means divine, homa means sacrifice -- sacrificed to the divine, utterly dedicated to god. And knowingly or unknowingly you have been searching your whole life, groping in the dark -- but groping for god. And whether you grope in darkness or in light makes no difference; groping is significant. The very desire to know, to see, is enough. Even if one never moves a single inch, god starts moving towards the person if the desire is intense, if the desire has a kind of totality in it.

You have desired long; now the time has come to make it total. It has been in the dark up to now; now it can be with a lamp in your hands.

Sannyas is a lamp. Initiation means that from now onwards I will search with method; the search will no more be haphazard. It need not be zigzag any more -- now you can go straight.

Jesus says 'The way to god is narrow and straight'. It is the shortest distance between two points, and it is narrow because only one can pass through it. Crowds don't reach god -- only individuals, only people who dare to be alone.
Meditation is the art of being alone.

[A sannyasin asks about his being alone. He avoids love relationships. Part of it is misery and part he likes very much. Osho checks his energy.]

The time is not yet right for you to be alone; wait a little. But the time is coming. Right now if you move into a relationship it will be good for your energy. That does not mean that you need not enjoy a few moments of aloneness. You can be in a relationship and yet enjoy a few hours absolutely in aloneness. Then there will be no division. Then both your sides will be fulfilled.

What you have been trying is to do one thing: either to be in love and forget aloneness or to be alone and forget love. Your energy needs a little more experience of love; then you will be able to transcend it. You will very easily be able to go beyond relationship. Go on meditating, go on being alone, but still relate, love. Both sides have to be fulfilled.

Ultimately aloneness remains; all disappears, all has to disappear. That too does not mean that when you have really become absolutely alone and absolutely happy with your aloneness, that you will not be able to love. In fact, for the first time one becomes able to love; then love is no more a need, no more a kind of dependence. Then it is pure sharing. Then it is not relationship; it is friendship. Then you have attained something that you want to share with people.

But right now if you try to be alone, you will become dry, desertlike; you will lose aliveness. You will become a Catholic monk or a Buddhist monk or if the worst happens, a Jaina monk. I would like you to first go slowly into relationship. It is a must. One should always pass through it; one should not avoid it. If you avoid it, then something will always remain missing in you... some experience that was needed and has been by-passed. A part of you will remain ungrown, and that is very dangerous. That will go on persisting and will go on dragging you back into the world.

My observation is to let all experiences be lived -- leave nothing unlived. Good, bad -- everything has to be lived so that one day you are simply finished with it all -- and then one is alone! Aloneness is our absolute reality. But then it has purity and then there is no desire to fall back, no hankering, no division.

[A sannyasin who has just arrived wants to leave again. She says: I'm afraid to be alone. I'm afraid that I'll get all blissed out and then I won't want to be with my man and I'll leave my kids.]

If that fear is there, it is better not to go. Because that fear inside you is going to create trouble for you. That means the desire to run away from your man and from your kids is there. It may be unconscious -- here it may be becoming conscious; but it is better to be here and to know it consciously and drop it consciously! Otherwise it will remain there like a wound inside and it will go on growing; if nothing is done for it, sooner or later you will have to drop out of the relationship. .

Some fear is there, some desire is there, because fear is never there without a desire. You want to hide it, you don't want to know about it -- that's why you are escaping -- but it is always good to know something if it is there, because if you know it, it can be dropped.

Nothing can be dropped from the unconscious directly; only from the conscious can things be dropped or changed. Everything has to come through the conscious, only then is there a possibility of dropping it. People go on carrying such fears and desires inside, and then one day those desires take possession. How long can you repress a desire? The more you repress, the more powerful it is becoming. One day suddenly you are so powerless against it, and you have given power to it, that the only way is to follow it.

It is better to be here, to pass through a few groups. Let it surface. And I am here; don't be worried. It can be taken away from you, it can be uprooted. It has to be uprooted, otherwise your man and your kids are in danger. You are escaping so that you need not face your unconscious, but it will have to be faced, and here it can be faced fast. There it will take months and years, but by that time it will have spread all over your being like a cancer, then you will not be able to do anything about it. You will have to follow it.

I don't think that there is any need to drop your husband or your children. This desire can be dropped, this fear can disappear, and then for the first time you will really be able to love. Otherwise this fear is always there like a poison -- how can you love? And you will always be afraid of it. You will remain

half-hearted in your love; it will never be total. It can't be, because it will only be conscious and the unconscious will be against it, and the unconscious is more vital. It is nine times bigger than the conscious, so whatsoever is in the unconscious finally wins; the conscious is doomed to fail. All these groups, all these meditations, are processes to bring all the weeds from the unconscious into the conscious.

If you want to preserve them, that's okay -- your decision -- if you want to drop them, you can drop them. But become capable of both and you remain the master, otherwise you will be just a victim. But Still, if you want to go, you can go. My suggestion is: if you really want to save your relationship and your kids, don't leave but go through a few groups, mm?

[A sannyasin says she feels as though something has opened inside her which she doesn't understand.]

You cannot... and you need not. It is not something that can be understood. It is something that only has to be experienced. Trying to understand means trying to grab hold of it through the intellect. It is something beyond intellect, beyond the reach of the intellect. The intellect is impotent in understanding it.

This is far greater and far vaster than intellect. To try to understand it is just like trying to measure a great ocean with a teaspoon: it is not possible. Simply drop the whole project of trying to understand it. It is a great blessing -- that something beyond intellect is arriving. The opening is in the heart; the intellect has no way to reach there.

Enjoy it... experience it. When it is too much and you cannot contain it, dance, sing, explode into it, but don't try to understand it.

This is the mystic experience -- slowly slowly it will become your greatest treasure....

Eighty Four Thousand Poems

Talks given from 1/4/80 to 30/4/80
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28 Chapters
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Eighty Four Thousand Poems

Chapter #1
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

It is impossible to express the ultimate truth.
It is like a taste. If you have tasted, you know
If you have not tasted
There is no way to convey it.
A man who has not tasted honey cannot be made
To know what sweetness is.
The man who has never seen light is incapable
Of understanding anything said about light.
The person who has known and experienced
Even he finds it almost impossible to express it
Because language falls very short.
The experience is so vast
And language is so small.
The experience is so sacred
And language is so mundane
That there is no possibility of any bridging.

Hence truth has been known many times
And all those who have known
Have tried to express it
But they have all failed.
We are grateful that they tried
Because out of that effort life has been enriched.
We have beautiful scriptures: the sayings of
Zarathustra, Jesus, Lao Tzu, Buddha
Are so beautiful, so precious
That without them there would
Have been no humanity
We would have been utterly poor.
But howsoever beautiful they are
They have not been able to express it.
And they all say that they have failed.
They have tried with their heart
They have tried in thousands of ways
In every possible way.

Buddha spoke for forty-two years continuously
But again and again the same cul-de-sac.
Something seems to be elusive, it escapes.

Just this morning
I was reading a Zen master, Sotoba.
The day he experienced truth
The day he became enlightened
He wrote these beautiful lines:

'The mountain -- Buddha's body
The torrent -- his preaching.
Last night, eighty-four thousand poems.
How, how make them understand?'

The experience is so vast
As if eighty-four thousand poems
Have suddenly arisen in you.
And you cannot express even a single poem!
He says, 'How, how make them understand?

Every awakened person has felt
A tremendous compassion for people
And he has tried his best.
But something in the very experience
Is such that it cannot be expressed.
If one wants to know it
One has to experience it.
Truth can only be an experience.
Then certainly
Eighty-four thousand poems arise in you.
You are full of stars, full of flowers
But absolutely incapable of transferring it
To anybody.
It is untransferrable, it cannot be taught.
But those who are alert
They can catch a glimpse of it.
It cannot be taught but it can be caught.

And that's the whole purpose
Of being a sannyasin:
Being here around me to catch something
Which I cannot teach.

This is a beginning
The beginning of a new life
The beginning of a new vision
The beginning of a new way of being.
You will have to drop much, you will have
To disconnect yourself from all that is gone,
From the past.
Don't carry it any more.
It is an unnecessary burden
It hinders growth, it paralyses.
Slowly slowly it becomes such a mountain
That one is crushed underneath the mountain.

One should be capable of dying to the past
Every moment so that it is never accumulated.
That's the path of sannyas
Dying to the past every moment
So that you are always young and fresh and alive
So that you are always present in the present.
To be present in the present
Is to be present before god.

The first birth is an ordinary birth.
It is only the birth of the body-mind,
Physiological, biological.
The second birth happens through meditation.
Then the spirit is born
Then one becomes a soul.
And that is the real birth
One becomes twice-born.

Remember that sannyas is not something formal.
It has to be such a deep commitment
Such an absolute surrender of the ego
That it gives you a new birth
That you are no more the same
That you become discontinuous with your past.
A new being arrives.

Man is born only as an opportunity.
He has great potential
But remember
A potential is only a potential.
It has to be transformed into a reality
It has to be actualized.
And great effort is needed.
It is an uphill task.
One has to be industrious.
One cannot attain to bliss
By just hoping for it.
Just desiring it is not enough.
You have to put all your energies to the task.
And it is the greatest achievement of life
Hence it needs your total commitment.
Less than that won't do.

Love is the greatest, the suprememost religion.
It is the very essence of religion.
If one is loving then nothing else is needed
No church, no temple, no dogma
No creed, no scripture.

Love contains all.
Love itself becomes the greatest temple
And the greatest scripture.

My effort here is to help you
To become more and more loving.
I don't want you to be Christians
Or Hindus or Mohammedans.
All those ugly things have to be forgotten.
Humanity has suffered much
Through those ideas.
Love -- that is the message of Christ
And that is the message of Buddha
And that is the message
Of all the awakened ones.

The religion of love needs no priests.
And the religion of love needs nobody
To teach you what it is.
We all have an intrinsic feel for it.
Nobody teaches anybody what love is
In fact it cannot be taught
But everybody knows what love is.
Yet very few people make it their religion.
It remains just a fragment of their life.

Let it become the center of your life.
Your whole life should be coloured by it.
Then god is yours.

You need not go in search of him
He will come in search of you.

To me goodness, or virtue,
is not something moral
It has something to do with meditation
Not with morality.
It is a by-product of meditation.
The more silent you are
The more aware you are
The more meditative you are
The more virtuous you become
Without any cultivation
Of virtue on your part.
Virtue comes of its own accord.

Morality is a cultivation of virtue
And a cultivated virtue is not virtue.
It is only a facade, a pseudo coin.
It can deceive others
But it can't help you in an inner revolution.
In fact, it makes you a hypocrite
one thing on the surface
And just the opposite inside.

Meditation functions
In a totally different way than morality.
Meditation starts form your very centre.
It is not concerned at all with virtue
It is concerned with awareness.
But the miracle is, when you are aware
You can't do wrong, you can't harm anybody
You can't be cruel, you can't be violent.
When you are aware you are naturally loving
Naturally compassionate, naturally non-greedy.

And when these things happen
Naturally, spontaneously
They have a beauty of their own.
My sannyasin has to be virtuous
Not through morality

But via meditation.

It is only through awareness
That one becomes noble, one attains to glory
That one comes to know the splendour of life.

Otherwise life is a drag. Otherwise life
Is nothing but a long long boredom.
It is a suffering.
But it is our responsibility
If it is a suffering.
We can change it into a blissing.
All that is needed is that we should bring
three kinds of awareness to our life.
The first is about our actions,
That is the outermost circumference of our life.
The second is about our thoughts,

That is a little closer to the inner world.
The third is about our feelings,
That is still more close to the inner.
And the fourth is awareness of our being.

The three you have to practise
The fourth happens of it own accord.
When the three are fulfilled
The fourth is the reward.

There are only two possibilities open in life.
One is what is known as politics.
Ut us ab effort to rule others
It is ugly, violent.
The very idea of dominating someone is inhuman.
The very idea of possessing people
In your power, in your grip, is to destroy them.
It is to reduce them to things.
Hence there is nothing more ugly
Than power politics.
And all politics are power politics,
There is no other kind.

The other alternative is religion.
It is an effort to be a master of oneself
Not to be a slave of unconscious forces
Instincts, biological urges, emotions.
Man is a slave.
So many unknown, unconscious forces.
He goes on thinking that he is the master.
That is very ego-fulfilling.
But he is not.
When anger arises, are you the master? Con you turn it off.?
Can you say no, and it disappears?
Or when thoughts are moving in your mind
Can you turn the whole process off?
Is it in your power to turn it on or off?
Or are you just a victim?
You cannot even get rid of a dream
What to say of anything else?
If it persists, it persists.

One of the great Russian novelists, Turgenyev
Suffered for his whole life from a single dream.
And a man of the quality of Turgenyev is rare
He was very intelligent.
In fact, if you try to find
ten great names in literature in this century

You will have to find a place for Turgenyev.
One out of ten great names of this century
As far as literature is concerned
is bound to be his.
He has written a few of the greatest works
But he could not get rid of a single dream!
And he tried hard. It became a nightmare.
It was a simple dream, but very nightmarish.

Every night in his dream he would see
a vast desert, unending
As far as he could see, just desert
And nothing else
Not enen a single tree
No Shade, no shelter, no oasis.
And two feet, not the whole man just two feet
With no shoes on, walking, going towards the horizon

And this would go and on.
It became a torture to him.
But it depicts his life
And the life of millions of people.
It depicts life as a desert4rt.
As people live it, it is futile, meaningless
Utterly absurd, ridiculous.
People are going, but not knowing where.
They go on and on
For the simple reason theat they cannot stop
They don't know how to stop.
There seems to be no break in their mechanism
Just an accelerator
So they go on accelerating.

And the second thing it says is
That man is not whole, just parts
Just legs walking, head thinking
Hands doing something else.
There is no co-ordination. Man is not a unity.
So the head may be dong one thing
And the legs may be doing something else
Just the opposite.
One hand may be compassionate
your other hand may be cruel.
With one hand you may be creative
With the other you may be destructive.

But the dream persisted
And the more he tried to get rid of it

The more impossible it became.
Nobody could help him.
A simple thing would have helped him:
If he had enjoyed it, it would have disappeared!
But because he was antagonistic, afraid
The whole day he was afraid
Constantly thinking that the night was com ing
And the dream would occur.
So he was hypnotized g himself the whole time.
For twenty-four hours a day he was talking to people;
About his dream and how to get rid of it.
He was so obsessed,
That very obsession was its root cause.

Man is just a victim
Of so many unconscious forces.
One can become a master
But then one has to transform one's unconscious
Into a conscious phenomenon.

That's the whole purpose
Of sannyas and meditation.
It is an alchemy, a simple method
To bring more awareness to your being.

The more aware you are
The more you are a master.
When you are fully aware
You have attained to the kingdom of god.

There is nothing more divine than light.
Light is a scientific name for god
God is a poetic name for light
But they are really synonymous.
We are born of light, we are made of light.
The whole existence consists of light
And nothing else.
Except for light all is unreal.
To know it is to be transformed
To know it is to be enlightened.

When there is no darkness
There is no fear, no death.
The devil exists only in darkness
Ti is another name for darkness.
And because we are living with closed eyes

We are living in darkness.
Open your eyes and all is full of light.

Sannyas is a process of opening your eyes.
Not only the outer but the inner too.

The ultimate sound is heard only
When the mind is completely silent.
It is the sound of silence.
It is silence dancing, it is silence vibrating.
To hear it is the goal of all meditation.
ONce you have heard it
You are transformed into a totally new being
Transmuted in a new dimension.
You are no more a mind, you become a no-mind.
And that is the most beautiful experience
To be a no-mind, to be utterly silent.
But that silence is not dead
It is so musical that all music is nothing but noise.

Make every effort to be silent
So that you can hear the ultimate sound.

It is this sound
That the Bible talks about
In the beginning was the word,
The Word was with god and the word was god.
To translate it as word is wrong
It would have been far more true and closer
To truth if it were translated as sound:
In the beginning was sound.
Or even silence
Would have been better than word.
'Word' is not the right word.

The people who were writing the Bible
Must have experienced the tremendous silence
That comes out of meditation.

Life is full of divine glory
But we are unconscious.
We are so deeply asleep
That we go on missing the glory of it.
It is the most perfect existence possible,

The most beautiful, the most magnificent.
It cannot be improved upon.
But we are asleep
Hence we cannot have any connection with it.

It is as if it is spring
And the trees are flowering
And the birds are singing
And the wind is dancing through the trees
And you are asleep.
You will not know the sunrays coming to you
Through the trees
And the beautiful patterns
They are creating around you.
You will not see the flowers, their colours.
You will not see the dance
Of the trees and the wind.
You will not even know that you are in a garden!
You will have no connection with the spring.
You will be enclosed within yourself.
You may be having a nightmare
And you may be suffering in your nightmare.
You may be suffering in your nightmare.
You may be screaming, crying and weeping.
It has no relationship with the reality
Surrounding you.
That's exactly the situation of man.
Existence is always in spring
But one has to be awake
To know it, to feel it, to live it.
And once you have tasted of the joy
That surrounds you, you are religious
Because great gratitude arises in you
And thankfulness and prayer.

Eighty Four Thousand Poems

Chapter #2
Chapter title: None

4 April 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

By going beyond all religions
One becomes religious.
The true religion
Is neither Christian nor Hindu nor Mohammedan.
The true religion is a transcendence
Of all creeds, dogmas, scriptures.
The true religion is not a religion in fact
But a kind of religiousness.
It is not a noun but a verb.
It has nothing to do with organisation.
It has something to do with the individual.
It is something inner.
Not that you go to a particular church
And you become a Catholic or you go to the temple
And you become a Hindu -- no.
You go into your own being
And you become religious.
And to be religious is enough.
There is no need for any adjective.
Jesus is not a Christian, remember
And Buddha is not a Buddhist.
And Krishna is not a Hindu.
These people are far beyond beyond all these
Small small sects, doctrines, creeds, churches.
These people live in a kind of
Boundaryless existence, without boundaries.
When you live in a world of no limits
Then you are truly religious.

My sannyas is not a religion.
Ti is a new type of vision: it is religiousness.
You love, you meditate
You make every effort to be authentic.
You try to be responsible, not according
To any commandments given by somebody else
But according to your own inner light.
You become a light unto yourself.

Up to now you have been only formally a follower of Christ.
Now you are really becoming one.
Remember, Christ has nothing to do with Christianity.
The Jews and the Romans only destroyed the body of Jesus. But Christianity has destroyed his very soul. He was not really crucified in Jerusalem, he has been crucified in the Vatican.

So if somebody really wants to be a Christian now, he should not be a Christian at all in the first place.
Avoid Christianity, because it is a fabrication of the priests.
Follow anyone who is awakened and you are following Christ.
Never follow the priests, follow the prophet.
People follow the priests because they are born in a certain community.
To follow a prophet means to choose. It is risky, it is dangerous. One can never be certain, there is no guarantee.
To go with a prophet is going into the unknown.
And this is what is happening right now: You are moving now into a dangerous journey.
But to live dangerously is the only way to live.
All other ways are ways of dying.

In my vision courage is the most divine quality.
Everything else is secondary, courage is primary
Because if courage is there
Everything else follows.
If courage is missing, then all is missing.
Only a courageous person can be sincere
Truthful, loving, religious.
Only a courageous person can go
In search of the ultimate
Because the search is arduous
It is an uphill task.
It is easy to go downwards
Gravitation helps you
But to go uphill is difficult.
And the higher you move
The more and more difficult it becomes.
Before the ultimate is reached
One is tested to the utmost.
Only a few courages people have passed
The ultimate examination of life and existence.
These are the Buddhas, the Christs, the Krishnas.

But everyone has the capacity
To become a Buddha.
If anything is missing it is courage
And courage can be gathered.
Even a cowardly person can gather courage.
He has the ingredients.
He just has to pt them together.

Sannyas is a courageous step.
It may lead you into many difficulties.
Face them joyously, enjoy facing them.
And you will be surprised
That each difficulty becomes a blessing
And each challenge proves a tremendous gift of god

Because it integrates you
It makes you more and more solid.
It gives steel to your spine
It makes you a man of steel.

A man of courage is always a king.
Only cowards are slaves.
But to really be a king one has to be
A master of oneself -- not of others.
That is very easy and cheap
Because there are millions of cowards in the world
Who are really hankering for somebody
To enslave them, who cannot live on their own.
They are always longing
Tor somebody to dictate to them.
They cannot move even an inch in their lives
By their own light.
They want to cling.
They want to be guided, led, like sheep
They always need shepherds.
Hence it is very easy to become
A ruler of people -- that is not worth much.
The real problem, the real challenge, is
To be a master of oneself.
And that is the whole purpose of sannyas:
To make you a master of yourself.

One should not be a slave of one's own unconscious.
That's what people are.
Everybody believes he is a master.
In fact that belief is very dangerous
Because it never allows you to see the truth.
It keeps you befooled.
Somebody insults you and you are angry
And you say, ' I was angry.'
That is wrong because you can say 'I was angry!'
Only if you are capable of not being angry.

But you were not capable of not being angry.
You were possessed by anger
You were not a chooser, there was no choice.
Somebody insulted you, he pushed a button
And the anger came
Just as you push a button and light comes.
It was mechanical. You were not the Master of it.
You behaved like a machine.
When somebody insults you and you are the chooser
Of wether to be angry or not
Then you are a master.

And the same is true for all your instincts:
Greed, lust, ego.
If you are a chooser, then there is no problem.
But if you are not a chooser
But only reacting in a mechanical way
Then you are not yet a man.
Only by becoming master of your own consciousness
Do you become a man.
It happens only through meditation.
There is no other way.

Meditation is the alchemy of transforming
The unconscious into the conscious.
It gives you a tremendous power
Far greater than anger, greed and lust.
Then you can control without repressing.
Then you can direct, channelize your forces.
You can transform your energies into higher realms.
Then life really becomes
A great experiment in growth.

Man remains almost unaware of his glory
Of the great splendor that he brings into the world.
Because he never looks inwards.
He remains a beggar
Although in fact he is a king.
He remains a beggar
Because he goes on looking outside, hankering
For this and that and always for more...
And there is no end to it.
Hence our so-called emperors are also beggars.
Nobody is ever satisfied.
But a person who turns in
Suddenly bedtime contented because he comes across
The immeasurable treasure of his own being.
And the glory is so tremendous
The ecstasy so incredible
The joy so overflowing
That not only does it make one contented.
Whosoever comes in contact with such a person
Starts feeling something of the unknown
Something of the mysterious.
That's how masters have been able
To transform millions of people.
They have become aware of their splendor
And everybody who comes close to them
Becomes aware of the splendor
Not only of the master
But finally of his own self also.

The beginning of disciplehood
Is to be aware of the glory of the master.
And the end is to be aware of your own glory.
They are not two different things.

One can be full of justice
Only if one is free from one's mind, otherwise not.
The mind is always prejudiced for or against
Hence it can never be just.
The mind lives with conclusions.
Even before looking at facts it has already decided.
The mind has decided wether there is a god or not.
A few people are atheists, many are theists
But all are in the same boat
The boat of the mind.
They have decided without ever exploring.
That is the way of the mind
It decides without enquiring.

Enquiry needs intelligence.
Enquiry needs tremendous love for truth.
And enquiry needs as a basic requirement
That the mind be put aside so that you
Can look directly without any prejudice
Coloring your eyes.

And that's what meditation is all about.
Putting the mind aside.
Then one is just, always just.
One cannot be unjust, that is impossible.
Be meditative, be more and more meditative
So that you can know what no-mind is.
Out of no-mind blooms the flower of justice.

A divine voice is always there in the heart
Always calling you.
But you are not available
You are engaged in some mundane affairs
In some ordinary things.
Your mind is full of unnecessary rubbish
Busy without business.
So you go on missing the still small voice within.
Once the mind is silent, once thoughts disappear
Once you are left without any thoughts
Suddenly the voice is heard.
And to hear god directly from your hart

Is the beginning of transformation
It is revelation.
God always comes as a revelation
Never as knowledge but always as revelation.
Remember it.
And it is not far away. He is always there
Twenty-four hours a day
Waiting for you.
But people go on running hither and thither.
They waste their whole life
In such stupid nonsense that it seems unimaginable
That man can be so unintelligent.
But he is.

A sannyasin has to be intelligent.
He has to reconsider his whole life-style.
This is the beginning of a great pilgrimage.

I am not in favour of renouncing the world.
I want my sannyasins to live in the world
But very skillfully.
To live in such a way
That nothing affects you
To live in such a way
That you are in the world an yet not of it.

That is non-attachment.
Renouncing is very easy.
One can escape to the mountains, to a monastery
And forget all about the world and its worries.
That is very easy; any coward can do that.
And to live in the world and be worried
Is also easy; everybody is doing that.

I am telling you to do something
Totally different from both these extremes.
I don't want you to be a worldly man
Although I want you to be in the world.
I don't want you to go to a monastery
Although I am initiating you into a monkhood.
I am trying to give you
A very paradoxical way of life
But it is only through paradox that one grows.
Life is a dialectical process
So the more paradoxically you live
The higher the peaks you will achieve.

Eighty Four Thousand Poems

Chapter #3
Chapter title: None

5 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004055	
ShortTitle: 84POEM03	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

The lotus represents
The ultimate unfolding of consciousness.
The lotus is the biggest flower in the world
And in the East the most respected flower
For two reasons/
One: it grows in the mud, in the dirty mud.
One cannot conceive that out of such dirty mud
Such a beautiful flower is possible.
Hence it represents something in man.
Man ordinarily is nothing but dirt
Just dirty mud
But hidden in it is the possibility
Of a lotus flower.
So just don't condemn the dirt
And don't condemn ordinary humanity.

Secondly: the lotus grows in water.
Out of dirty mud it rises and floats on the water.
It has a very miraculous quality:
It is so velvety that the water cannot touch it.
It remains in the water
But remains untouched by the water.

That is the quality of a sannyasin.
A sannyasin has to live in the world.

Where else to live?
There is no other world, this is the only world.
One has to live here and yet
One can live like a lotus, untouched, unaffected.
Pleasure comes, pain comes,
One simply watches and everything passes by.
Pleasure passes by, pain also passes by.
Soon you realise that nothing remains
Only *you* abide.
The consciousness abides, your witnessing abides.
That is your true self,
That is your real being that abides.
Everything else is like a cloud coming and going
You are the sun. Many clouds will come and go
Don't be affected by them.
The day you don't cling to pleasure
And you are not afraid of pain and
You take both as if they are the same...
In fact they are
They are two aspects of the same coin.
When you are absolutely indifferent to both
Whatsoever comes you accept
Whatsoever goes you say good-by to.
When it comes you say hello
When it goes you say goodbye
Then you are a real sannyasin.

Once Picasso was asked the meaning of one
Of gis paintings that he was just finishing.
He remained silent for a few moments
Then he took the hand of the man
Who had asked the question, a great critic,
Took him outside the house in the garden
Pointed to a rose, and said
'What meaning does the rose have?'
Of course the critic said
'There is no meaning in a rose.'
And Picasso said ;If the rose can exist
Without any meaning why can't my paintings
Exist without any meaning at all?
If god can create things with no meaning
Why can't I create things in the same way?'

It is a beautiful anecdote, of tremendous import.
A rose is beautiful, but it has no meaning
In the sense that a commodity has meaning.
It is not a commodity, it has
No utilitarian purpose, it is non-utilitarian.
You can enjoy it.
But it is not bread, it is not butter
You cannot live on it.

It is sheer joy to see it
There is no end to it; it is an end unto itself.
And that's how life is.
It is not a means to anything else
It is an end unto itself.
It exists for no other purpose
It simply exists.

God creates non-purposively
He creates because he cannot help it.
He is creativity, he is overflowing energy.
He is delight, he delights in playing with things.
This whole existence is his leela, his play.
And that's how a sannyasin has to look at life
And at himself too
With the joy af a poet, a painter, a musician
Not with the eyes of a businessman.
Once you can see life
An having no purpose at all,
Just being for its own sake,
You enter into a world of tremendous celebration.
Then it is all dance and all song and all joy.
That's how my sannyasins have to look at life.

Bela is another flower, one of the most fragrant. It is an eastern flower. It happens only in a hot climate. The hotter the climate, the more fragrant are the flowers. The colder the climate, the less fragrant are the flowers. In fact, many western flowers have no perfume. The cold does not allow their perfume to be released. A certain heat is needed. And the same is true about man. A certain effort that creates heat in you is needed to release your perfume, your fragrance.
It is not just accidental that many more Buddhas happen in the East than in the West. It is the same law. It is just as flowers are more fragrant in the East than in the West. The sun is hotter, it releases the energies of the flowers. In a cold country, in a cold climate, people are bound to become materialistic because they have to protect their bodies, otherwise the cold will kill them. They have to remain so concerned about the body that they become body-oriented. In a hotter climate people need not worry about the body too much; they can live naked. Now, one cannot conceive of a Mahavira happening in the West -- he lived naked. It is possible in India. In fact, to wear clothes in India is uncomfortable, to be naked is far more luxurious.
The East became more and more concerned about something more inner than the body, because the body was not a problem and life was very secure and safe. The climate was such and the soil was so fertile that just a little effort was needed. India is poor today for the simple reason, that the population has grown beyond its capacities. In Buddha's time there were only two crore people in India; now there are seventy-crore -- almost fifty times more, and the earth is the same. So people were very easily happy with their physical life, there was no problem about it. Even just fifty years ago it was the routine thing that only one man in the whole family would earn and the whole family would live without earning. It was enough. People were satisfied with small comforts, their needs were not many, hence their whole consciousness turned inwards. They started making efforts to reach their innermost core.
Bela is an eastern flower just as religion is an eastern flower. Science is a western flower. Science can happen only in a cold climate where people have to struggle with nature, fight with nature. In the East nature was very very co-operative. There was no problem to fight; the idea has never existed. Books like The Conquest of Nature have never been written in India. The very idea was thought to

be absurd. It is not a question of conquering . Nature was already giving so much that people were thankful. But in a cold climate you have to fight, struggle. And the struggle is so long, that it makes your whole consciousness focussed on the poverty. But now it is possible that the East and West can meet. That's what is happening here. Now for the first time it is possible that the earth can become one. Now religion can even grow in the West and science can grow in the East. Remember Bela as representative of the eastern fragrance, the fragrance of Buddha, Mahavira, Krishna, Kabira. The message is to make a total effort to awaken yourself. That very effort creates the heat, the right heat, the right temperature in which the fragrance is released.

Just one Champak flower is enough
To make the whole house full of fragrance.
Just one flower in the garden
And the whole garden will be perfumed.
And it is a small flower.
Appearance-wise it is not beautiful at all
Appearance-wise it is very ordinary.
But don't be deceived by appearances.

It is said that Jesus was not a beautiful man
In fact he was an ugly man.
Many people simply laughed at his ugliness.
They missed the point, they could not see deeper.
If you come across the champak flower
You will see a very ordinary flower
Not worth looking at twice.
But it is the most precious of flowers.
It contains the greatest perfume possible.

So always remember: the appearance
Is not the real determining factor in life.
The container is of no importance
But the content is.
The body may be ordinary, homely, and yet
It may have a soul which is beyond comprehension.
The body may be very beautiful
And bay be utterly empty, with no soul at all.
This will happen many times in your life
You will come across beautiful people
Who have no souls at all
And you will come across people who are very homely
But have tremendous qualities.
Never be deceived by appearances.
Always look deeper, search deeper.
Look at the centre, not at the circumferences.
And the same is true about yourself too:
Don't be too concerned
About the circumference and its decorations.
Think of the centre
Of whether there is a centre or not.

If there is not then create it
Because to live without a centre
Is not to live at all.
Life begins only when a centre has arisen.
And not everybody has got a centre, remember.
A centre has to be created by tremendous effort.

That's what sannyas is all about.

Man is not mortal, he only appears to be.
The appearance is because of the body.
The body is born and one day dies.
Whatsoever begins ends
But there is something within you
Which never begins and never ends.
That's your reality, that's your being.
It is immortal.
There is no way for it to die.
It can't commit suicide.
Death does not exist for it
Just as darkness does not exist for light.
The moment you know yourself
You know that there is no death.
And in knowing it one is freed from all fear
One is freed from all agony, anguish, anxiety.
Knowing this one knows 'I am part of god.'
And that is the ultimate realisation.
Without it there is no fulfilment, no flowering.
Life remains empty.

Be as wide as god himself.
Believe in no limitations, in no boundaries
In no adjectives:
Christian, Hindu, Mohammedan
Jewish, Indian, Chinese, Japanese.
Drop all limitations.
Feel more and more just a pure consciousness
And your horizons will become wider and wider.
A moment comes when you are as big as god himself
Because you are pure consciousness.
Pure consciousness is another name for god.

But we cling to narrow limits
We cling to our prison cells.
We think that these walls that surround us
Are very secure.
Outside the walls there seems to be insecurity
So we don't go out, we remain in our black holes.

Small black holes...
That's what our life has become.
And we go on crawling and fighting
And quarrelling with each other for small things
While the infinite waits to receive us.
God waits to welcome us.
He is ready to take you into his very heart.
But you don't listen to the message of the vast
Of the oceanic
You remain with your small holes
Clinging out of fear
Afraid of insecurity and safety
And believing that these are not prison cells
That these are beautiful palaces.
And you have decorated the walls.
You have painted the walls
You have made it a little bit comfortable there.

But howsoever comfortable it is
A prison is a prison.
It may even be luxurious
But a prison is a prison.

One has to know the unlimited sky
Only then does one know what truth is.

Everybody is born only semi-precious.
But by becoming a sannyasin
You are moving towards becoming really precious!
Just a few things which have gathered
Around the real jewel will have to be dropped.
They are clinging to the real jewel
And we think that they are part of it.
They are not part of it; they may be just mud.
They may have been with the jewel for centuries
They have become almost a part of it.

My work here is to make you aware
Of what is real in you and what is unreal in you
What is essential in you
And what is accidental in you.
Once you are aware
Of the essential and the non-essential
Then the non-essential can be dropped easily.
There is no problem.
In fact the moment you know
That it is non-essential
It drops of its own accord.

The very seeing becomes a transformation.
The very understanding brings its own revolution.
There is no revolution apart from understanding.
Everybody comes here as a semi-precious jewel
And we start hammering and cutting.
The work is hard in the beginning.
It hurts too, it is painful.
But if you are ready to go through the process
One day only that which is real
That which is eternal will be left
And all else will disappear.
That day you have discovered yourself.
And the whole life
Is nothing but a pilgrimage to self-discovery.
In discovering oneself one discovers bliss
One discovers truth, one discovers beauty.
One discovers all the splendours
And the glories of existence.
And ultimately one discovers god.

Nobody is born noble.
The whole idea of aristocracy is sheer nonsense.
One hat to achieve it, one is not born with it.
It is an art to be learned.
One has to be reborn
Only then does one become noble.
One has to become full of light, awareness, love
Then is one noble.
Ordinarily people are so full of poisons
All kinds of poisons
How can they be noble?
Whether they are born in a poor family
Or a very famous family
It doesn't matter -- they are all unconscious
The poor as well as the rich
The anonymous as well as the royal ones.
But one can *become* noble.

Sannyas is an effort to bring
A new life to you
A release of new energy
Which is potentially there but dormant.
It has to be made dynamic.
It is almost frozen; it has to be heated up
Through love and warmth so that it can melt.
People are ordinarily ice-cold in their being.
Their smiles are pretensions.
Deep down they are dead, deadly cold.
Unless your being starts warming up
You are not noble.
And the moment your being warms up

You are full of prayer
Full of love for the whole.
You are full of gratitude to god.
That warmth brings thousands of rewards.
It is the true beginning
The beginning of a real, authentic life.

A humble heart
Is the very essence of religiousness.
But beware of one thing:
That is false humility.
There are thousands of people
Who are deceived by it.
It is better not to be humble
Than to be humble in a pseudo way
Because the person who is not mumble
Sooner or later will have to recognize
That all his suffering is coming from his ego
And for how long can you cling to something
Which goes on giving you suffering? For how long?
The more intelligent you are
The sooner you will drop out of it.

The pseudo humbleness can recreate trouble
For you because it hides the ego
It covers up the ego.
It is like covering your wound with a rose flower
So you don't see the pus
And the stink of the wound
You see the flower
The beauty and the fragrance of the flower.
And meanwhile the wound goes on deepening
Meanwhile the wound is turning into a cancer.
The pseudo-humbleness is created, cultivated.
It is ego standing on its head, upside down.
That's what is being taught
By all the organised religions:
Be humble, try to be humble
Learn manners, etiquette that help you to be humble.
But this is all from the outside.

My effort here is that your heart should open up.
You should not cultivate
The quality of humbleness.
It should be a by-product when your heart opens up.
It comes of its own accord.
A cultivated humbleness is not humbleness at all;
It is just its opposite.
It is not a friend

It is a foe hiding itself as a friend
Hence it is more dangerous than the foe itself.

Real humbleness
Comes through silence, meditativeness, awareness.
It has nothing to do with humbleness directly
It always comes as a consequence.
Be more and more meditative
Silent, alert, watchful
And many things will come
In the wake of your meditativeness.
Humbleness will be the first guest.
Then it is true
And then it has a beauty of its own.

Light is synonymous with god.
The whole existence is made of light.
That has been the experience
Of all the mystics down the ages.
Now even physicists agree with it
In their own way.
They also say existence
Consists of electricity, electrons.
Electrons are nothing but light, pure light.
This is the first time
That mystics and physicists agree an one point.
They have come to the conclusion
Through different directions
Totally different, diametrically opposite.
But how long can you avoid the truth?
If the truth is there
And your search is authentic
Sooner or later you are bound to discover it.
Your path may be physics, it may be mysticism
It may be poetry, it may be music
It may be meditation.
Whatsoever path you have been following
If your search is true, if you are really a seeker
Who is ready to risk all
Then one day you are bound to discover the truth.

Now this is the truth: we are made of light
But we live in darkness, we all live in darkness
We stumble in darkness.
This is very strange: we are made of light

Eighty Four Thousand Poems

Chapter #4
Chapter title: None

6 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004065
ShortTitle:	84POEM04
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Man has to be a lamp unto himself.
Drop the whole idea
That you can get guidance from scriptures
That knowledge is possible by borrowing.
That is one of the greatest hindrances
In the spiritual search.
Nothing is needed from the outside
God has provided you with everything
That you will need on the journey.
The light is there
And only your own inner light can help you
To distinguish the right
From the wrong
Can help you not to go astray
Can help you to always be moving towards god.
Those who depend on others
Are simply wasting their opportunity.

My effort here is not to guide you
Not to give you directions
Not to give you certain character styles
Structures, patterns
But only to help you to be yourself.
I am not here to distract you from your being.
That is what is being done all over the world
By all the so-called organised religions.

The past of humanity has been very uncreative

For the simple reason that religions
Were teaching renunciation, not creativity.
Religions were teaching that the world
Is illusory. If the world is illusory
What is the point of creating anything?
The religions were teaching people
To become drop-outs
They were teaching people to become escapists.
And their impact has been great
They have poisoned the whole humanity.
Otherwise every child is born
With a tremendous capacity to be creative.
But we destroy him, we cripple him
We paralyse him.

My approach is just the opposite.
I would like you to be more and more creative
Because only by being creative
Can you participate with god.
Whenever you are creative
You are part of god, the creator.
There is no other way to participate with him.

So what you create is immaterial,
That is up to you, but create something.
Anyone creative -- a potter -- is far closer to god.
Than a professor, than a priest.
A shoemaker is far closer to god
Than a politician, than a prime minister
Or a president.
If god is a creator, then of course
All his blessings are for those who are creators.
Every sannyasin who belongs to me
Has to prove his mettle by creating something,
Whatsoever it is.
Find out what you would love to create.
There is no need to become world-famous
There is no need to become a Nobel laureate
There is no need that everybody should know
And appreciate your creativity;
That is not the point.
If you are enjoying it
If you are delighted in doing it that's enough.
That means god is happy with you.
If you are delighted that means god is delighted.
It is his delight that reaches to you.

Prayer
Has been very much misunderstood down the ages

So much so that it has taken on
A totally wrong meaning.
Now prayer means saying something to god.
Even a man like Martin buber thinks
Prayer as a dialogue with god.
What to say about ordinary people?
Martin Buber is a rare, intelligent human being
One of the greatest philosophers of this age.
But even he goes on carrying the same old
Rotten meaning of having a dialogue with god --
As if something has to be said to god.
There is nothing to say.
Prayer is not saying something to god
It is listening to god.
When you are all ears, just ears --
Open, available, ready to listen
Ready to be guided, surrendered, in a let-go --
That is prayer.
If this meaning is understood
Then prayer and meditation
Are no more different at all, then they are
Two different names for the same phenomenon.
Both mean silence.
Both mean a receptivity, an availability to god.

What can you say?
And whatsoever you do say will be stupid.
All prayers are stupid!
Man is stupid, so whatsoever he can bring forth
From his mind is going to be stupid.
It will be part of his ignorance
Of his unawareness, of his unconsciousness.
It will be nothing but his desires, demands
Complaints.

One has to be silent
Before existence.
That is prayer. Sitting silently by a river
Or sitting silently by a rosebush
Or sitting silently under the moon
Or sitting silently with a friend holding hands
That is prayer... because god is everywhere.
Wherever you are silent you are in prayer.

Basically prayer is gratitude -- gratitude
For all that god has done for you already.
It is gratefulness, it is a deep feeling
Of thankfulness. Reduced to the minimum
It is a non-verbal thank-you.

You need not say it, you have only to feel it.
The prayerful person is constantly feeling
That everything is a gift of god.
Life is a gift, love is a gift
Consciousness is a gift.
You are here
And becoming a sannyasin is gift!

When each moment of your life becomes permeated
By an unspoken thank you, that is prayer.
Then it goes on resounding in you;
Even while you are asleep it goes on and on
Deep inside you like an undercurrent.
You are not saying it
It is not addressed to anybody in particular
Because god has no address
At least no postal address!
It is unaddressed, unspoken , but it is there
Throbbing in every beat of your heart.
That is prayer.
Feel it, be it, and you will come to know
The greatest experience of your life
The greatest ecstasy.

By worship I don't mean any ritual.
Ritual is not worship.
Love is worship and love is never a ritual.
Rituals are repetitive, formal.
Love is informal, non-repetitive, spontaneous.

Be in love with existence -- that is worship.
And love in as many ways as possible
Don't hold back.
That's my whole teaching.
Jump into life totally, wholly.
When you are wholly in life, totally in life
You become religious, you become holy.
That is the only way to be holy.

Your so-called saints are not holy
They are simply dead.

Dance is the most symbolic act.
Nothing represents god better than dance.
God is a dancer.
And why do I say

That nothing represents him better?
Because dance is the only activity known to us
In which the actor and the action are one.
If you paint
The painter becomes different from the painting.
If you sculpt
You become separate from your creation.
Dance is the only activity
Which is inseparable from the dancer;
You cannot take the dance away from the dancer.
Existence is the dance of god;
They are together.
Hence he has to be found in this dance:
The wind passing through the pine trees
The sound of running water
The song of the birds in the morning
The freedom of the clouds
The beauty of the flowers.
God has to be found now and here
In this very dance.
This whole existence is his temple.
There is no need to make any churches
Any temples, any mosques. The are all false
And they go on distracting people
from the true religion.

True religion
Is a devotion towards life and existence.
Remember it: in every leaf of grass is god.
It is his gesture.
In thousand of moods and in thousands of gestures
He is dancing all over.
He is dancing within you and without you.
Hence I teach my sannyasins to dance
And to dance with such abundance
That you are lost in it.
That will give you the first taste
Of what it is to have a meeting with god
To have a date with god.

My sannyas is not to be serious
It is not to be sad.
My sannyas has to be a song, a celebration
A rejoicing in life.
I don't teach renunciation because to me
God *is* life, and if you cannot find him in life
You will not find him anywhere else.
God is not to be found in the monasteries
Or in Himalayan caves;
He is to be found in life
In all kinds of situations

Which one has to encounter in life.
God has to be found in all
The bitter experiences and the sweet experiences
That life makes available to you;
In the days, in the nights
In the summers, in the winters
In the thorns, in the flowers.
God has to be found here in the thick of life.

A sannyasin is one who goes
With a singing heart into the darkest night.
And if you can go with a singing heart
In the darkest night
Even the darkness becomes luminous.

Light is pure energy
Life has nothing but light in it.
The whole existence consists of light.
Matter is an illusion
It only appears because we cannot see clearly
Because we cannot penetrate deeply --
That's why it appears, otherwise it disappears.
There is only light, an immense ocean of light
And we are waves in that immense ocean.
To know it is not only to be transformed
To know it is to be reborn.
The old dies totally
And something absolutely new arrives
Which is not connected with the other at all --
It is disconnected, discontinuous.
It is the death of the old
And the resurrection of the new.

And once you feel yourself as just light
You will start feeling others also as pure light.
Then life is a dance of light, an eternal dance.
And to know this is to know what delight is.
Delight is the experience
That life is made of the stuff called light.
Then there is only celebration.
When there is no darkness
There is no death, no hell, no misery.
There is eternal celebration, halleluja!
We have been here forever
And we are going to be here forever.

Every person is born with a divine voice
Although we never hear it.

It is a still small voice.
It is the voice of god.
But our heads are so full of other voices --
Voice of America...
And there are a thousand and one voices.
We can't hear the still small voice.
And in our heads all the stations are on
Simultaneously;
It is so noisy inside that even if god shouts
You won't hear.
And he never shouts, he whispers.

Love always whispers
Because to shout is a little violent.
Love knows to wait, hence god waits.
Love knows to hope, hence god hopes.
If not today, then tomorrow...
Some dau you are going to hear.

Sannyas is nothing but an effort
To make your noisy mind a little quieter
So that you can hear your own voice.
Once you have heard it your life is transfomed.
Then you don't need any Bible, any Gita, any Koran.
You have your own Bible, your own Gita
Your own Koran.
There is no need to depend on others.
There is no need to depend on borrowed knowledge.
So become more and more silent;
Less and less noisy so that you can hear
The whisper of god within you.

That's the beginning of a new life
Of a life that is eternal.

It is tenderness that makes you vulnerable
That makes you open, that makes you sensitive
To the mysterious that surrounds us.
People who are not tender
Who are hard like rock, go on missing life.
Life passes by: it cannot penetrate them
They are impenetrable.

One should be like a rose flower, very tender:
The one comes to know
The mysterious and the miraculous.

Life is full of surprises
But only for those who have a tender heart.

But we all have been brought up in such a way
That we become hard, because we have been told
That life is a struggle, it is a conflict
It is a constant struggle for survival
So one has to be hard.
If you are not hard you will not be able to compete.
And that is true: You will not be able to compete
But competition leads nowhere.
It is a sheer wastage.
One should live a non-competitive life
Then only does one know what god is.

Jesus says:
Those who are the last in this world
Will be the first in my kingdom of god.
Now he is teaching non-competitiveness:
Those who are the last in this world
Will be the first in my kingdom of god.
But remember
Don't be the last in order to be the first
Otherwise you miss the whole point.
Enjoy being the last.
And to be the first in the kingdom of god
Is a consequence, it is not a goal.

Life is such a joy for those who are tender
Soft, loving, compassionate, sensitive.
That life itself is proof
In thousands of ways it proves that god is.
But to the hard, to the rocklike person,
There is no proof for god.
God cannot be proved for him
Because he has no sensitivity to feel.
He has lost all feeling
He lives only in the thinking.
He has lost his heart, he is just a head.
And the head is just rubbish!
Be a heart.
Even if you have to lose the head lose the head --
It is worth it.
It is beautiful to be headless
But it is ugly to be heartless.

My sannyasins have to be heartful and headless.
That is the very definition of my sannyas.

There is a peace
That is not imposed form the outside.
One can pretend to be peaceful --
That is hypocrisy, that is ugly.
Real peace arises from within, it arises
Out of understanding, awareness, meditation.
It is not something imposed
It is not like a mask that you wear.
It radiates from the very centre of your being.
One cannot cultivate it.
A cultivated peace is false, is not even skin-deep.
Scratch a little and immediately the ugly
The animal-like, the angry person is there.
All peace is gone.

But a really peaceful person is peaceful all over
From the circumference to the centre.
You can go digging
You will find more and more peace.
The more you dig into him
The more you will find fresh layers of peace.
When you reach the very centre of his being
You will find ultimate peace.
That is another name for god.

Bliss is possible
Only to those few people who are courages;
In cannot happen to the cowards.
Courage is the price we have to pay for it.
A coward is bound to remain in misery
Because a coward cannot drop his clinging
To old patterns; it feels safer to be
With the old, known, familiar.
Even though they are creating misery
It feels more safe, comfortable, cosy
Than moving into the unknown
Into the unpredictable.
Hence cowards go on crawling within their limits
Within their small holes.

Bliss is possible
Only when you go beyond your known limits.
When you go beyond the boundaries
When you start adventuring into the unknown.
That needs tremendous courage
Hence I say courage
Is the most fundamental religious quality.

Jesus is courageous, that is the meaning
Of carrying his cross on his own shoulders.
That means one is ready to die any moment
For one's convictions, for one's commitments
For one's promises.
One is even ready to sacrifice one's life
Joyously, with no complaint, with no grudge.
Just the other day in Rome, the pope
Enacted the carrying of the cross to the hill.
It is a drama.
Thousands of pilgrims were following him
With torches and flags and crosses of their own.
And he carried a beautifully carved cross
On his shoulders.
And it was thought that something
Tremendously beautiful was happening.
It is simply ugly.
It is befooling yourself and others.
Carrying one's own cross is not a drama
It is a risk.
You cannot enact it, you have to live it.
And the drama was not even completed --
At least they should have crucified him!
What is the point
Of carrying the cross to the hill and coming back
All happy that it was a good picnic!

Bliss is not a human achievement,
It is a gift from god.
It comes from the beyond.
We cannot manufacture it
It is beyond our capacities to create it.
But we can be available to it
We can be ready for it
We can be a host for it.

Amd that's what meditation is all about:
Being a host for god
Waiting with great longing but with no anxiety
With great expectancy but no expectation.
The difference is subtle but of tremendous import.
If one can wait in hope, in trust
And one can surrender and say yes to god
One day it happens.
It happens suddenly, it never happens gradually.
It is not that it comes slowly slowly, in parts.
It suddenly explodes.
It suddenly takes possession of you

From all directions
You are engulfed, encompassed by it
The experience of bliss
Is an encompassing experience.
One is drowned in it!
The ego disappears totally
And when you come back you are no more the same,
The old person is nowhere to be found
Not even a trace is found.
In fact it never existed in the first place.
It was just a dream... and you are awakened.

Hence, never make bliss a goal.
People start making bliss a goal.
That is the first step in missing it.
You are moving in a wrong direction.
Bliss is not a goal; nobody has ever achieved it.
It has come to many, but it has always come:
It comes of its own accord.
That does not mean that we have nothing to do --
We do have something to do.
We have to prepare the ground, we have to be
Utterly empty so that it can penetrate us.
We have to open all the doors and all the windows
We have to drop all fear of the unknown
Of the mysterious, of the miraculous.
And we have to be ready to be surprised.
That means we have to drop all knowledge
And we have to start functioning from a state
Of not-knowing.
We have to be innocent.
In a single word 'innocence'
Is the essence of religion.
And then it comes, surely it comes
Absolutely it comes, inevitably it comes
And possesses you so totally
That it does not leave
A single nook or corner within you
Where misery or darkness can hide.

Eighty Four Thousand Poems

Chapter #5
Chapter title: None

7 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004075
ShortTitle: 84POEM05
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Prayer, grace and mercy are three dimensions
Of a really religious life.
A religious life begins in prayer and ends in mercy.
A religious life means a deep "Yes" to god --
That is prayer:
A total yes to god, not holding yourself back,
A whole-hearted "Yes".
And once that "Yes" has happened
Your life becomes full of grace.
It attains to a beauty that is not of this world
That belongs to the beyond
That starts showering on you.
And not only *you* feel it
Even others start feeling it.
It surrounds you.
It is like an aroma, an aura, a fragrance.
It is true beauty.
And when grace has started descending in your life
All your energy becomes compassion, mercy.
It transform your energy.
It makes your life full of love.
There is nothing else to do.
All desires disappear and you are so full of energy
That you start sharing your life, your love,
Whatsoever you have.
That sharing is compassion.

These are the three dimensions.
Between these three is born
The religious consciousness.
Your name contains the whole art of religion.

Matthias was one of the disciples of Jesus
One of the twelve apostles.
He is symbolically represented by a young angel
To signify Jesus Christ's humanity.
He was the most human disciple
Out of all the disciples of Jesus.

Once you become interested in god
You start becoming more and more super-human.
It happens naturally:
You start transcending humanity
You start surpassing humanity.
Matthias remained utterly a human being
And became a representative of Jesus' humanity.
All the twelve disciples represent something.
They are twelve aspects of Jesus.
Nobody represents Jesus in his wholeness
He is so vast
But each disciple can represent him at least
In a single aspect.
Matthias represents his humanity
And that is of great significance
Because in the East
Buddha is thought to be absolutely super-human.

All the stories that we have written about Buddha
Have taken away everything human from him.
He is just an abstraction
He is almost intangible.
He looks more like a myth than like a reality.
And so is the case with Krishna and Mahavira:
Everything human has been taken away.
It is not that they were not human,
They were human, very human,
But the idea was that a ,am of god
Has to go beyond humanity.

For example
Mahavira is said not to have perspired
Because that is too human.
Now, in India not to perspire...
It is a super-human feat!
It is easier to walk on water
Than not to perspire in India!
And he lived in the hottest part of the country,
In Bihar, and he lived naked
And he walked bare-footed on muddy paths
In dirt and dust and in the burning sun.
But the stories say that he never perspired
Never urinated, never defecated.
These are human things too human!
The followers of Mahavira, cannot conceive
Him urinating.
That looks below Mahavira, too below:
He is a god!

You can always think of him sitting
In deep meditation.
That's the only activity left for him.

In that way Jesus is far more human.
He enjoys eating and drinking
And mixing with people and laughing and joking.
He enjoyed company, and the company of all kinds
Of people -- gamblers, drunkards, prostitutes.
He is really human!
And Matthias is the most human of all
His disciples, he represents his humanity.

My effort here
Is to make religion as human as possible.
It should not be airy-fairy!
We have to bring it down to earth.
And I allow my sannyasins to perspire!
There is nothing wrong in it, no sin is committed.
Even a sauna bath is perfectly virtuous!
Perspire as much as you can.

Remember that religion has not to be unearthly.
It has to be rooted in the earth
Only then is it alive.
When it becomes too cloudy, uprooted
It looses all greenness, it looses all aliveness.
It becomes just an abstract philosophy.
That's what has happened in the East.
Hence Jainas cannot believe in Jesus,
Neither can Buddhists believe in Jesus
Because he is too human.
But I am all for Jesus
Simply because he is so human!

We want a religion which is human.
Of course one has not to end with humanity
One has to go beyond it, one has to transcend it
But one should remain rooted.
A tree is rooted in the earth
Yet it goes above the earth.
It reaches into the sky
It whispers with the clouds
It has a dialogue with the winds.
It blooms, but it remains rooted in the earth.

A truly religious person will have wings
And will also have roots
Roots in the earth and wings in the sky.
That is the true synthesis.
And then religion is complete, total, whole.

God loves playfulness.
This whole existence is out of his playfulness.
He loves celebration.
This whole existence
Is in a continuous celebration.
He loves songs and dances.

But our so-called religious people are very sad
Very serious -- pathologically serious.
And I know why they cannot find god:
God avoids them!
Who would like their company?
The moment god gets any news
That they are coming close, he escapes!
He abhors saints like people abhor death.
Even sinners are far better company than saints
For the simple reason that
At least the sinners can sing and dance
And laugh and love.
Saints can't do anything.
They can only remain serious, dead, cold.
God is utterly afraid of your saints!

My sannyasins
Are not to become so-called saints.
They have to become singers and dancers.
I believe in a god who is a dancer
Who is a singer, who is a musician.
His existence is not a business project.
It is out of fun that he creates.

And when you also start living life as fun
You start growing.
When life becomes a non-serious affair
Then you have no limits
Then the whole sky is yours.

That we are beloveds of god
Is something to be constantly remembered.

Man has forgotten it completely, hence
There is so much a feeling of being outsiders
As if we don't belong to the existence
As if the existence does not care
As if the existence is indifferent
As if we are just accidental, not essential.

The whole world
Is dominated ba a dark cloud of alienation.
And the reason is that we have forgotten
A simple truth: God loves us, hence we are.
We are his love-products.
His love is the very base of our life.
We can't breathe without his love
Our hearts will stop beating without his love
His love is our existence.
But because it is so close tu us
It is easy to forget about it.
There is no distance between it and us
Hence we can't see it and we become oblivious
Of anything we can't see.
It has to be consciously remembered, and as
The remembrance deepens all alienation disappears.
The dark cloud is found no more and the world
Is full of sunshine. It is a joy to be
Because this is our home and we are not accidental
We are absolutely essential, we are needed.
We are serving some grater purpose, something
Greater than we are, something bigger than we are.

Man unaware of himself is a beggar.
Man aware of himself
Is the greatest emperor possible
Because the moment you become aware of yourself
The whole kingdom of god is yours.
It has already been given to you
It is just that you are asleep.
It is there, but you are not looking at it.
Your eyes are focussed on the outside.

The whole effort here is
To help your eyes turn inwards.

Sannyas is an inner pilgrimage.

We are born with a great treasure

So vast, so great that it is inexhaustible.
But we live in utter poverty
Because we never dig within our own being.
We go on looking everywhere else.
This is the most strange thing about man
That he searches and seeks everywhere.
He is ready to go to Everest
He is ready to go to the moon
But he is not ready to go within.

The moment you say "Go within"
It falls on deaf ears.
And it is there the treasure is.
So we go on carrying the treasure with us
And still remain beggars.

Sannyas means a radical change
From this stupid approach
From this idiotic behavior;
Your reality is within
And you go on seeking and searching without.
The first enquiry should be made within.
If you don't find it there, then of course
You can go on exploring the whole world.
But that has never happened.
Those who have gone within have always found it.

Meditation is a simple process
Of watching your own mind.
Not fighting with the mind
Not trying to control it either
Just remaining there, a choiceless witness.
Whatsoever passes you simply take note of it
With no prejudice for or against.
You don't call it names
That this should not come to my mind
That this is an ugly thought and
This is a very beautiful and virtuous thought.
You should not judge
You should remain non-judgmental
Because the moment you judge, you lose meditation.
You become identified.
Either you become a friend or you become a foe.
You create relationships.
Meditation means
Remaining unrelated with your thought process
Utterly unrelated, cool, calm
Watching whatsoever is passing.
And then a miracle happens:

Slowly slowly one becomes aware
That less and less thoughts are passing.
The more alert you are, the less thoughts pass
The less alert you are, the more thoughts pass.
It is as if traffic depends on your awareness.
When you are perfectly aware
Even for a single moment, all thinking stops.
Immediately, there is a sudden stop
And the road is empty, there is no traffic.
That moment is meditation.

Slowly slowly those moments come more and more
Those empty spaces come again and again
And stay longer.
And you become capable of moving easily
Into those empty spaces with no effort.
So whenever you want you can move
Into those empty spaces with no effort.
They are refreshing, rejuvenating
And they make you aware of who you are.
Freed from the mind you are freed
From all ideas about yourself.
Now you can see who you are without any prejudice.
And to know oneself
Is to know all that is worth knowing.
And to miss self-knowledge is to miss all.
A man my know everything in the world
But if he does not know himself
He is utterly ignorant
He is just a walking Encyclopaedia Britannica.

Freedom without awareness is only an empty idea.
It contains nothing.
One cannot be really free without being aware
Because your unconscious goes on dominating you
Your unconscious goes on pulling your strings.
You may think, you may believe that you are free
But you are not free, you are just a victim
Of natural forces, blind forces.

So there are two types of people. The majority
Follows the tradition, the society, the state.
The orthodox people, the conventional
The conformists -- they follow the crowd
They are not free.
And then there are a few rebellious spirits
Drop-outs, bohemians, artists
Painters, musicians, poets;
They think they are living in freedom

But they only think. Just by rebellion
Against the tradition you don't become free.
You are still under the rule of natural instincts.
You are possessed by lust, by greed, by ambitions.
And you are not a master of these things
You are a slave. Hence I say
Freedom is only possible through awareness.
Unless one transforms ones unconsciousness
Into consciousness there is no freedom.

And that is where only very few people
Have succeeded -- a Jesus, a Lao Tzu
A Zarathustra, a Buddha
Just a few people
Who can be counted on one's fingers.
They have really lived in freedom
Because they lived out of awareness.

That has to be the work for every sannyasin:
To create more and more awareness.
Then freedom comes of its own accord.
Freedom is the fragrance of the flower of awareness.

Decisiveness is a very essential quality.
There are many people who are incapable
Of deciding, who go on thinking.
They waste their whole life in thinking
Whether to do this or not to do,
To be or not to be.
And they are always hesitating, they can't act
And without action life is futile.
They can't decide, and without decision
There is no possibility of your growth.
Yes, one should look
At all the possible alternatives
But not for too long.
It should not become a habit.
One should look at all the alternatives
And then one should be able to decide.
One should not wait for a perfect decision
Remember, because in life
There can never be any perfect decision.

I have heard about a man
Who was searching for a perfect wife.
He died unmarried obviously.
When he was dying somebody asked
'You travelled all over the world

You searched for a perfect wife.
Couldn't you find a single woman who was perfect?'
He said,'Yes, I came across a few
But they were searching for perfect husbands!.

If one is a perfectionist
One is doomed to fail.
Perfectionists are indecisive people.
Nothing satisfies them, everything falls short.
Their ideal is too high.
Everything seems to be unsatisfactory.

Decisiveness means knowing
That life is imperfect and life is short
Knowing that we have limitations
Yet we have to decide.
Alternatives are limited, we cannot wait forever.
One you decide then you go wholeheartedly into it
You risk all.
One has to be a gambler
Then only something is possible:
Growth is possible
A new birth is possible, a new being is possible.
Otherwise nothing is possible.
Decisiveness is absolutely necessary.

And it is good that you have decided t
To be a sannyasin.
Now go into it totally, wholeheartedly.
Let it be a commitment, a deep involvement.
Don't remain on the periphery
Move towards the very centre of it.
Only then some revolution
Some transformation can be hoped for.

God has no form, neither do we have any form.
The form belongs to the body.
It is as if you look out of your window
And the sky seems to be framed be the frame
Of the window, although the sky has no frame.
If you come away from the window
You will be surprised:
There is no frame around the sky.

Hence a few modern painters have dropped
Framing their paintings, for the simple reason

That the frame is arbitrary.
If you paint a sunset there is no frame
But when you paint a painting you put
A frame on it; it begins somewhere
And ends somewhere.
But the real sunset does not begin anywhere
And does not end anywhere. It is infinite.

Our body and our mind give us a certain form
But that is not our truth. We are formless.
One has to know it; unless one knows it
One is not aware of god
One cannot be aware of god.

God is not somebody sitting there
In the seventh heaven, directing, guiding...
A super-boss or something like that.
God is within you!
If you look in and if you can find
Something which is formless, you have found god.
And then you will come across him everywhere.
In the trees, in the mountains, in the people
You will be able to see the formless.

All forms are arbitrary: reality is formless.
And when one is formless one is oceanic.
That vastness gives so much ecstasy
It brings such blessing, such benediction
That one cannot imagine it.
Unless it has happened.

The sky is not really blue, it has no colour
But because it is infinite it appears blue.
The blue is only an appearance.
Whenever the river is deep it will appear blue
Although the water has no colour.
Depth gives it an appearance of blueness.
That's why in India you will come across
Krishna painted as if he were blue.
Now, nobody is born blue.
There are black people and there are white
People and there are red people and yellow
People.
But nobody is born blue
Except a few blue children who die
Who cannot survive.
But Krishna is painted as if he were blue.
The very word 'krishna' means the blue one.

He is painted blue for the simple reason that
Blueness represents depth, infinity, vastness.

Remember it, the body is not our reality.
It is just a caravanserai, an overnights's stay.
Nor is the mind our reality.
We are as vast as the sky.
Once you know this vastness as your real being
You are freed from all small identities.
From all mediocre, mundane confinements.
You are freed from all prisons.
And that freedom is sannyas.

Eighty Four Thousand Poems

Chapter #6
Chapter title: None

8 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004085
ShortTitle:	84POEM06
Audio:	No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Man can function in two ways.
Either he can function as a thinking machine
Just like a computer...
That's what our schools, colleges and universities
Are preparing people for:
To function as skilful, efficient computers.
But then they destroy your soul.
You become commodities in the marketplace.
Your life becomes a drag.
You can't experience beauty
You can't experience ecstasy
You can't experience love.
No computer will ever be able to feel love

Or to experience beauty or attain to ecstasy.

The computer can do everything
That Albert Einstein can do
But the computer cannot become enlightened.
It cannot do that which only a Buddha can do.

Humanity is dying, and dying so slowly
That we are not even becoming aware of it.
The death is happening
Through a very slow poisoning.
Man is transformed more and more into a biocomputer.

Sannyas is a rebellion
Against this whole nonsense.
My effort here is to bring to your notice
That the heart is your real centre.
Don't neglect it, don't be indifferent to it.
Use the mind but don't be used by the mind.
Use the mind as a beautiful machine:
As a car, as a computer, as a friend
As an air conditioner... but not more than that!

Remain rooted in the heart
Function from the heart.
Let feelings be decisive.
Howsoever illogical they appear, let them be decisive
And your life will have a dance of its own
A beauty of its own, a bliss of its own
A benediction of its own.

Ordinarily people only think, they don't feel.
Even when they say that they are feeling
They are only thinking that they are feeling.
The mind has possessed everybody so totally that
It has not left any space
For the heart to function.
The mind is a dictator:
It has pushed the heart completely
Out of existence.
And the heart is your real treasure.

God cannot be thought, god can only be felt.
Love cannot be thought, love can only be felt.

All that is significant
All that makes life meaningful
Can only be felt.
And we have stopped the heart from functioning.
That is our misery, the root cause of our misery.

My sannyasins have to change
This whole structure, the whole gestalt:
Think less, feel more.
Slowly slowly let the heart be the master
And the mind, the servant -- that's its right place.
It is good as a servant but very bad as a master.

The heart is always true.
The heart is never untrue
And the head is never true.
The head lives in lies, it lives on lies.
It exists in all kinds of falsehoods.

The heart is authentic, it is sincere.
It is simple, it is not cunning.
It is tremendously intelligent but not cunning.
It simply reflects that which is.
That's its beauty and its truth.

God is never known through the head.
Anything that has *any* value
Is never known through the head.
Love, beauty, god
They are all known through the heart.
The heart is the gateless gate to reality.

Move from the head to the heart.

We are all hung up in the head.
That is our only problem, the *only* one problem
And there is only one solution:
Get down from the head into the heart
And all problems disappear.
They are created by the head.
And suddenly everything is so clear
And so transparent that one is surprised
How one was continuously inventing problems.

Mysteries remain but problems disappear.
Mysteries abound but problems evaporate.
And mysteries are beautiful.
They are not to be solved
They have to be lived.

Love is the only nourishment for the soul.
Without love the soul remains weak.
Just as without food the body will be weak
Love is food for the soul.
The ore you love, the stronger becomes your spirit.
And the beauty of the strength that love brings
Is that it is non-egoistic.

One can be strong, but if one becomes egoistic
Then the whole point is missed.
Egoistic strength is self-destructive
Because ego is your enemy.
Making it stronger is cutting your own throat.
It is digging a ditch
Into which *you* are going to fall.
But when your spirit becomes stronger
Through love a miracle happens:
Ego cannot function with love.

The first requirement of love is egolessness
So the ego is cut from the very root.
And when the spirit is strong without ego
And overflowing with love, you have arrived home.
God is no more a far-away phenomenon
He is as close as your own breathing.
That's why Jesus says god is love.

Loneliness is a negative state
It is the negative aspect:
You are missing the other
You are feeling empty
You are hankering for the other
You are longing for the other.
You are nothing but a longing and a waiting
Hence loneliness is misery.
But aloneness is joy, it is the positive aspect.
You are not missing anybody,
You are feeling your own presence.
You are so full of your own presence that

There is no question of missing anybody at all.

Very few people know what aloneness is.
Millions know what loneliness is.
That is very ordinary
As common as the common cold.
Everybody suffers from loneliness.
But only a Jesus or a Buddha or a Lao Tzu

reach to the highest peak of aloneness.

The same difference exists between
Solitariness and solitude.
Solitariness is ugly, solitude is beautiful.
Solitariness is dark and dismal
Solitude is full of light and joy and bliss.

Unless one is absolutely present, alert and aware
One will not know what aloneness or solitude are.
The only way to know them is meditation.
Meditation is the method to transform
Your loneliness into aloneness.
And that is the greatest miracle
That can happen to anybody:
Darkness becomes luminous
Emptiness becomes fulfilment.

To be in total rest is to be in prayer.
Prayer has not to be done.
It is not an activity, it is absolute rest.
One can be in prayer but one cannot do prayer.

Learn to relax.
The more relaxed you are, the closer you are
To your innermost core
Because all activity is on the circumference.
The centre of the cyclone.
And it is at the centre
That one realises oneself
And one also discovers god.

Every human being brings a truth into the world.
Every human being is a messenger of god,
Not only Jesus Christ or Buddha or Zarathustra.

They know they are.
Others don't know that they are.

But the moment you are born
You bring a truth in your being.
And unless that truth is expressed
You will not feel contented.
Unless you deliver the message to the world
You will feel a deep is comfort because
You are not fulfilling your duty towards god.

You have to sing the song of your heart.
You have to dance your dance.
You have to be utterly individual,
Not an imitation, not a carbon copy.
You have to bring out your original face. The moment you are able to reveal
Your original face to the world
Your life is fulfilled.
Tremendous joy arises out of it.

The moon
Is one of the most significant metaphors.
It represents cool energy.

The sun is very hot, feverishly hot; it can burn.
The moon is very soothing.
The sun is passion, mad passion.
The moon is compassion.
The moon represents Buddha energy
The energy of an enlightened one.

One has to move from the sun to the moon.
We are all born with sun energy
Because we are born out of passion.
We have to transform passion into compassion.
We have to bring this heated, feverish state
Of our being to a calm and quiet and cool space.
That's the whole endeavour of sannyas.

Sannyas is a process of surrendering the will
Because the will
Is nothing but an expression of the ego.
And unless you surrender your will
You can't allow god's will

To function through you.
When you surrender your will
When you drop it totally
Then god's will
Can start functioning through you.
You become a vehicle.

That's what Jesus means when he says
'Thy kingdom come, thy will be done':
Not *mine* but thine, not I but thou.

That's the difference between
An ordinary person and a religious person:
The ordinary person is full of I and I and I.
And the religious person
Is full of thou, thou, thou.
Only a little difference on the surface but deep down
There is the biggest difference
As big as one can imagine.

Remember it: the will has to be dropped.

It is difficult because we have been trained
To cling to our will, to enforce it
To strengthen it.
And there are stupid people around the world
Who go on teaching how to increase your will-power.
There are thousands of books in existence
Which sell in millions, teaching people
How will-power can be increased
And how you can succeed in everything
Through the will-power.

It is will-power that brings man
To utter frustration, to utter failure.

Man has to be absolutely empty of his *own* power.
That power trip has to be dropped.
When you are empty
And you can say 'Thy will be done'
You have entered into a new path
A new style of life.
That's what sannyas is all about.

A song of joy
Is exactly the definition of sannyas,
Nothing more, nothing less.
It is precisely the definition: a song of joy.

Sannyas is not renunciation
It is not against life, it is all for life.
I don't divide the ordinary life
From the spiritual life.
They are one, they are inseparably one.
To separate them is to create a split humanity
A schizophrenic humanity.

Life is a unity, an organic unity, indivisible.
Nothing is higher and nothing is lower.
There is no hierarchy.
Everything exists simultaneously
On the same plane.
So nothing has to be renounced
Nothing has to be rejected.
Of course everything has to be transformed
And transformed through love
Transformed through bliss, transformed through joy.

If you can bring dance to your life
You *are* a sannyasin.
There is no need to think of god
There is no need to go to the churches
And the temples.
If you can bring dance to your life
If each moment of your life can become a melody
If it can become a rhythmic experience
Then god is bound to come to you.

Everything is a gift.
We have not earned it, we don't even deserve it.

Seeing a beautiful sunset
Have you ever pondered over the matter:
Do you deserve it?
Listening to a distant call of the cuckoo
Have you ever thought: do you deserve it?
Or the wind passing through the pine trees

Or the river dancing towards the ocean
And the sky full of stars...
What have we done
To have this beautiful universe?

We have not paid for it, we are not worthy of it.
It is out of this experience-
That we don't deserve it
Yet it has been given to us-
That religious consciousness arises
Gratitude arises.
One starts feeling tremendously grateful
To the unknown hands, the invisible hands
that have created this beautiful,
This tremendously, unbelievably
Beautiful existence.
In that gratitude one is religious,
Not by being a Christian or a Hindu
Or a Mohammedan
But just by being grateful.

Learn the art of being grateful.
And there are so many situations
Millions of them.
Every moment you come across something or other
Which can make you feel immensely grateful.
But we have forgotten the language of gratefulness.
Our minds go on complaining and complaining
Asking for more.

The religious person has no complaint
But only gratitude.
He does not ask for more.
He simply bows down to the unknown energy
That has given so much already...
And we had not asked for it.
It has been given out of god's abundance.
His overflowing delight is the cause of creation.
It is out of his blissfulness, his playfulness
That existence has arisen.

Remember:
If you can start feeling more and more grateful
You will be transformed by that gratefulness.
That is the secret formula of inner change
Of a radical change.

One needs to be industrious
One needs to accept challenges which provoke one
For the upward journey.
It is hard, it is dangerous
But it brings out the best in you.
It creates integrity
Ultimately it creates a soul in you.

Georges Gurdjieff used to say
That everybody is not born with a soul.
He is right. Everybody is born only with
The possibility of a soul;
Very few actually attain it.
To actualize your being means tremendous effort.
One has to put one's total energies to the task
Only then...
One has to risk all, only then...
But then life blooms, flowers.
It becomes a joy, a fulfilment, a contentment
A blessing.

Osho asks Gogo, a young German: What is the meaning of your name? Are you a go-go boy?

Gogo: IT WAS THE FIRST WORD I SAID WHEN I WAS A BABY. MY PARENTS GAVE ME THE NAME.

Osho: No, it is beautiful -- it sounds good!
In fact this is the best German name I have come across! It has some poetry in it, some music in it, some laughter in it otherwise German names are so serious: Wolfgang... And in every name there is something concerned with war, battle... It is good -- be a go-go boy!...
Now you have to make it a point
To be constantly blissful.
That is the meaning of anand.
Life should be a dance, a song, a celebration.
And come back -- this is your home!

Man is homeless in this world unless he finds god.
Man is homeless unless he becomes enlightened
Because only in ultimate awakening
Is there shelter.
Otherwise we go on passing
From one caravanserai to another
From one life to another.
It is a long, long weary pilgrimage
Utterly futile, meaningless;

We almost go on in circles
Reaching nowhere, finding nothing;
Always hoping, dreaming
But ultimately
There is only frustration in the hands.

The home certainly exists
But only very few people have found it up to now.
And the few who have found
Have found it in the most unexpected place:
They have found it within themselves.
That's why we remain homeless.

Eighty Four Thousand Poems

Chapter #7
Chapter title: None

9 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004095
ShortTitle:	84POEM07
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Man can live life either as prose or as poetry.
If you live life as prose
Life remains business, arithmetic.
If you live life as poetry
Life becomes an incredible experience
Of beauty, of love, of joy and ultimately of god.

Poetry is a way towards god.
Prose takes you away from all that is significant
From all that is intrinsically beautiful.
It keeps you engaged with the utilitarian .
But beauty has no utility, love has no utility

Bliss has no utility, meditation has no utility.
They are all part of a poetic vision.
Poetry is non-utilitarian.

I would like my sannyasins
To be absolutely non-utilitarian
Because that is the only possible door
To enter into the divine.

Life can be lived either
As a downhill phenomenon or as an uphill task.
If you are moving downhill
It is convenient, comfortable.
No effort is needed on your part, no risk
No challenge -- but no gain either.
You simply drift from birth to death.
Life remains a vast emptiness.
Now you have to make it a point
To be constantly blissful.
That is the meaning of anand.
Life should be a dance, a song, a celebration.
And come back -- this is your home!

Man is homeless in this world unless he finds god.
Man is homeless unless he becomes enlightened
Because only in ultimate awakening
Is there shelter.
Otherwise we go on passing
From one caravanserai to another
From one life to another.
It is a long, long weary pilgrimage
Utterly futile, meaningless;
We almost go on in circles
Reaching nowhere, finding nothing;
Always hoping, dreaming
But ultimately
There is only frustration in the hands.

The home certainly exists
But only very few people have found it up to now.
And the few who have found have found it in the most unexpected place:
They have found it within themselves.
And everybody is searching for it
Everywhere else except within themselves.
That's why we remain homeless.

We are not aware of how precious we are.
We are not aware of the inexhaustible treasure
That we are carrying within us.
And because we are not aware of it
We go on desiring small things
Quarrelling about mundane things
Fighting, competing for something trivial.

The moment you become aware
Of your own inner beauty
All this struggle on the outside disappears.
Life becomes calm and cool
Life attains to a grace.
One is no more interested in the non-essential.

That's what sannyas is all about:
Awareness of the inner, and the transformation
That it brings on the outside.
Inside you become more and more meditative
Outside you become more compassionate.

The universe is vast, unbounded
And so are we because we are part of it.
And the part is indivisibly one with the whole
So whatsoever is the quality of the whole
That is the quality of th part too.

Just remember a very small formula:
That if all the parts are finite
Then the total cannot be infinite.
If the total is infinite
Then all the parts must be infinite too.
And we are part of this infinite existence
We are also infinite.
Hence the Eastern seers have declared
'Aham Brahmasmi' -- I am god.
Al Hillaj Mansoor says 'Ana'l Haq' -- I am truth.

These are tremendously important declarations.
They have declared it
On behalf of the whole humanity.
These are not egoistic assertions
They are simply statements of facts.
And just to feel it,
That you are part of an infinite existence

Which begins nowhere, ends nowhere
You immediately feel uplifted, weightless.
Your small worries and small problems drop.
they become so insignificant
Compared to the vastness that you are.
They lose all meaning
They simply become irrelevant.

So remember it again and again:
Seeing the sky know that you are also the sky.
Seeing the stars know that the stars are within you.
As much as you are within the sky
The sky is within you.
Slowly slowly your whole gestalt will change
And in that next gestalt
Small problems can't arise
They become ridiculous.

Somebody has insulted you --
Now can anybody insult the sky?
If you spit on the sky
The spit will fall upon you.
It is absurd, it is ridiculous,
The person is stupid, that's all.
You will feel all compassion for the person
You will not be angered by his insult.

That's how the real man of religion
Passes through life:
Unaffected, calm and cool and tranquil
Centred and rooted in his being.
Nothing can make him waver, not even death
Because even death
Cannot take anything away from him.
He has become one
With that which is eternally abiding.

Rosemary is a flower
Which symbolises remembrance.

It is very significant to understand
The word 'remembrance'.
The whole religion
Is contained in that small word.
God is not lost but only forgotten.
We have only to remember him.

It is not a question of seeking and searching.
He is already here, he is with us
He is our very life, our very being.
We cannot lose him, there is no way to lose him.
The only possiblility is that we can
Forget all about him and he is so close
That it is very easy to forget him.
There is no distance, hence we become oblivious.

All meditations, all prayers, all methods
Developed down the ages are nothing but
Devices to make you remember
That which you have forgotten.
The moment you remember it you cannot believe
How for so long you remained in darkness
While the light was waiting within you.
How did it happen in the first place
That you remained a beggar
When the whole kingdom of god was yours?
It is the ultimate puzzle, with no solution.
But it is a fact that we have forgotten.

Buddha was asked again and again
'*How* have we forgotten?'
He said,'Don't ask that
Ask how to remember.'
When you have remembered
Then you can enquire how you forgot
Because nobody knows how we have forgotten.
But there are methods to remember.
And that is the real thing.

Sannyas means now it is going to be
A twenty-four-hour-a-day remembrance
In every possible way.
Seeing a flower remember god.
Not only rosemary, but each flower and each tree
And each cloud and each person
Should represent him
Because in fact only he exists and nothing else.

One has to learn to see
Divineness even in darkness.
It is easy to see light as god
It does not need much intelligence.
But to see darkness as god
Needs tremendous insight.
It is easy to see life as divine

But to see death as divine needs
A total transformation of your vision.

Only very few religions have achieved that peak.
Christianity, Islam, Judaism, Zorastrianism --
They all remain confined to the duality
The fight between good and evil, god and devil.
They have not been able to reconcile this conflict.
And this conflict *has* to be reconciled
Because the universe is one
It can't be divided into two.
Darkness and light are not two different forces.
Darkness simply beans less light,
Light simply means less darkness;
The difference is only of degree.
The difference is exactly like that
Between cold and hot.
They are not two things.
It is the same phenomenon, so you can measure it
By the same method, by the same thermometer.

The good and the bad, the sinner and the saint
Are not separate but two sides of the same coin.

This is one of the greatest synthesis
That has been achieved in the East.
This is the ultimate synthesis
Where god and the devil
Are no more thought to be enemies;
They disappear into each other
They become one energy.

And that's what I would like you
To see, feel, understand:
That darkness too is divine, death too is divine.
Even the sinner is a phase of divine energy.
There is nothing bad in existence
Because all is god
All are manifestations of one energy.

The cloud represents a few things.
One: it represents absolute freedom.
It is not tethered to anything.
It is completely free, it floats in freedom.

That's how a sannyasin has to be:
Like a cloud, untethered.

Secondly, the cloud has no fixed form.
It is not static
It is constantly moving and changing.
Not even for the consecutive seconds is it the same.
That represents something very essential:
Life is movement; only death is not a movement.
Only dead thins don't change
Things which are alive are constantly changing.

That's how a sannyasin has to be:
Always on the move, changing
REaching for newer horizons
Exploring for newer pastures.
A sannyasin is as unpredictable as a cloud;
Nobody can say what form
It is going to take next moment.

And thirdly, the cloud has no ego of its own.
It is utterly surrendered to the winds
So wherever the winds take the cloud
It moves without any resistance.
It has no will of its own
It does not insist that
'I want to go to the East or to the West'
It simply goes with the wind
Wherever the wind goes.
That also has to be an essential quality
Of a sannyasin.
He should not have his own will.
His will is surrendered to god.
He says to god, every moment, with every breath
'Thy will be done.'

Gratitude is in essence
The very foundation of all religion.
Gratitude is prayer.
It is trough gratitude
That one becomes aware of the presence of god;
Not vice versa.
People thing that when they become aware of god
They will feel very grateful towards him.
That's nonsense! It can't happen that way.
First you have to learn how to be grateful

Only then can you become aware
Of the presence of god.

Gratitude means that you have become
Aware of one thing:
That the existence has done so much for you
And you have not even thanked it.
On the contrary
You have been continuously complaining.
This is my experience here
Working with thousands of sannyasins:
You go on doing everything for them
But they don't have any sense of gratitude.
And every day I receive letters of complaint
That this has not been done for them
That they are not being taken care of
That nobody is taking any note
That they are here.
But very rarely
Does somebody come to feel gratitude.
We have lost the very sense of gratefulness.
So whatsoever happens to us we accept it
As if we deserve it. We don't deserve a thing!
But we start taking everything for granted.

I am always surprised
By the insensitivity of human beings.
For a few people I have done so much for years
But no sense of gratitude ever arises in them.
And there seems to be no possibility
That it will ever arise.
And if whatsoever has been done for them
Is dropped, if something is no more done
Then they are there immediately
To make a complaint.
They take it for granted
They think they have earned it:
It has to be given to them.

And man has not earned anything
We have not earned these trees
And these flowers and these birds
And these stars and these mountains.
This immensely beautiful existence
Has been given to us.
Start feeling grateful for it!

It is not a question of to whom,

That is not the point, it is irrelevant.
Just start feeling grateful
That you have been showered with so many gifts
From some unknown energy, x y x,
Whatsoever it is.
Call it god, or if that word annoys you
Then call it something else.
But some unknown force
Has been showering its love on you.
Start feeling grateful
And soon you will be connected with it
And soon you will be bridged
And more will start happening.

And you will be surprised
That one cannot feel grateful enough.
It is never enough because the existence
Goes on doing so much for you.
We cannot repay it
But at least we can be thankful.
That is prayer and that is sannyas.

Eighty Four Thousand Poems

Chapter #8
Chapter title: None

10 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004105
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Sannyas is not a religion.
It is not a church, it is not a sect.
It is not an effort to force you
According to some pattern.

It is just to help you to be totally free
So that you can be yourself.

My effort here is
To give you a taste of freedom.
Once you have tasted freedom
Nobody can enslave you.
And the politicians and the priests
Are all for enslaving people.
They don't want people who are intelligent
People who are free, people who are rebels.
They want slaves because slaves can be
Exploited easily, oppressed easily,
Manipulated easily, dominated easily.

And I am creating fire here!
Each of my sannyasin has to prove a danger
To all the old rotten structures of society.
Each sannyasin has to be a sabotage.
That's why I have chosen
The colour of fire for sannyas.
And we have to make so many sannyasins
That they cannot manage so many fire brigades!
Sannyas is a rebellion against all conventions
Against all conformities, against all ideologies
Against all traditions,
In short against the whole past.

Unless one gets rid of the past
One is never available to the present
And only the present exists
And only in the present can god be found,
Not in the past, not in the future either.
Both are non-existential.
Past is no more, future is not yet.
This moment, this now is all there is.

To rebel against the past means
To be herenow
And then life has
A totally different significance:
It is divine, it is ecstatic, it knows no death.

We are all forms of god.
Everything is a form of god
Because nothing else exists.

God and existence are synonymous,
Remember it.
Looking at a tree remind yourself
That you are looking at a god.
Looking at a mountain remind yourself.
Even looking at a dog remind yourself.
Maybe the dog is god a little bit upside down
But the energy is the same
It is one energy.
And the more you remind yourself
The more you will start feeling it.
It is only a question of constant hammering.
And one day when it explodes one is surprised
Utterly surprised that one has been living
Amidst so many forms of god
And yet missing him.

There is no need to go anywhere to search for him
He is all around you.
He is within
He is without.
Make it your meditation.

God has no form although all forms are his.
He has no colour although all colours are his.
He does not exist in some particular place
Because he exists everywhere.
Only because he has no form
Can he manifest himself in millions of forms.
If you have a certain form
Then you are bound to that form
Then you cannot be multi-dimensional.
If you are a man then you cannot be a woman.
If you are a woman you cannot be a man.
If you are a tree you cannot be a rock.
If you are a rock you cannot be a river.
But he is all
Because he is no one in particular.

These two things have to be remembered.
All images are false because god has no form.
Worship him in his formlessness
Worship him an all forms
But don't become attached to any particular form:
Christian, Hindu, Mohammedan.
Let the whole existence be his temple.

I teach a religionless religion

A godless godliness.
I don't make any division between
God the creator and the creation.
It is the same: god is his creation.
God is like a dancer.
You cannot separate the dance and the dancer.

So love him an all forms
And remember that he has no form.
So don't become attached to any form.
If this mindfulness can be carried
You will be surprised:
It will bring you many many precious experiences
And ultimately the goal will be fulfilled,
The goal of realising the formless.
You will realise it within yourself
Because you are also formless.
The body is not you, nor is the mind.
You are the consciousness
Which has no form, no limitation.
It is as vast as the sky.

A humble heart is one of the greatest virtues
For one who is in search of truth.
Only those who are humble can know truth.
The egoists are prohibited.
The ego itself becomes the barrier.
It cuts you away from existence.
Ego means you are thinking
You are separate form the whole.
And you are not!
We are not islands, no man is an island.
We are part of an infinite continent.
The ego gives us a false feeling of separation
And because of that false feeling of separation
Slowly slowly we become enclosed in ourselves.
We become too self-conscious, self-centred
Utterly closed to the world.
Closed to the sun, to the moon
To the wind, to the rain.
We become encapsulated.
That is a kind of living death.
We start carrying our grave around ourselves.
It is a very invisible grave
But it is a grave all the same.

Sannyas means dropping that grave
Coming out of the grave
Just as Lazarus came out of the grave

When Jesus called him, 'Lazarus, come out!'

That has been the function
Of all the masters down the ages:
Calling Lazaruses to come out of graves.
It is a beautiful parable, not history
Bot one of the most is significant myths,
Of tremendous import.
Every sannyasin has to go through that myth
He has to live it.

When you come to me you are in the grave.
When you come to me you are Lazarus, dead.
When you start dropping your deadness
When you start dropping your ego
Which is the cause of your death
You start attaining to a new vision of life
A new style of life.
You are resurrected.
But it needs a humble heart,
One who is not egoistic
One who is ready to surrender
One who can say to god,
'Let thy will be done.'

Jesus says god is love.
I say love is god
Because when you say god is love
It means god may be many more things too.
Love may be one of his qualities
Among other qualities, with other qualities.
But I say love is god, there is no other quality.

So to be loving is to be religious.
To be in real love with existence
Is to be in prayer.
There is no need to go into the scriptures
And no need to learn theology
And no need to ponder over stupid nonsense
Called philosophy.
There is no need.
One has to love the flowers and the birds
And the trees and the stars and the people,
And that's enough!
One has to go on improving one's quality of love.
One has to make it more and more
Unconditional, unmotivated, undemanding
Non-dominating, non-egoistic.

When your love is absolutely pure
You have attained to god.
There is nothing more to it.
You have attained
To the ultimate perfection of life.

Love is the essence
So let that become your path.

Loyalty is one of the qualities
That has disappeared from the world.
People have forgotten loyalty
They have forgotten commitment
They don't know what involvement is any more.
All their relationships are hit and run affairs
Hence they don't know what intimacy is.
And intimacy grows only in time, it takes time.
It is not a seasonal flower
It takes one's whole life.
And one needs to be loyal, only then can one grow.

Maturity means the decisiveness
To commit yourself to something
With your totality.
Yes, think as much as you can
Before you take the jump
But don't go on thinking and thinking forever.
Thinking is only secondary.
It should be a help for the jump, not a hindrance.
And once you have taken a jump
Don't look back, that is below dignity.
Risk all and go ahead. Don't be worried.
Then whatsoever the consequence
Whatsoever the sacrifice...
Only then can one create a soul within oneself.

It comes only at a certain height of effort
At a certain peak of your will.
When you are not holding back anything
Then only does it happen.
But when it happens it is a joy.
It is as if thousands of lowers have bloomed
In your being.
You become full of fragrance
Overflowing with ecstasy.
Unbounded bliss is yours
But the price has to be paid with loyalty.

Silence has two aspects to it.
One is silence of the mind
When thoughts disappear.
That is the first step.
As you start meditating you have to begin
By watching the thoughts.
Just by watching, one day they disappear.
Then begins the second step:
The silence of the heart
That comes by watching the feelings.
It is a more subtle phenomenon
Far deeper than the first
But the process is the same.
If one succeeds in the first
One will be able to succeed in the second too,
It is the same method of watching.
And one day feelings disappear too.
Then the second silence is achieved.

And when both these silences are there
Then for the first time you know
That the watcher also has disappeared
Because there is nothing to watch.
When there is nothing to know
The knower disappears.
That is the ultimate silence.

The first two are steps towards the ultimate
And it is only *that* silence
Which Buddha calls nirvana
And Jesus calls the kingdom of god.

There are only two conditions
To truly be a follower of Christ.

One is: you should not be a Christian
Because Christ was not a Christian.
Neither was he a Jew.
If he had been a Jew
He would not have been crucified.
He behaved in a very non-Jewish way
He rebelled against the Jewish tradition.
And he was certainly not a Christian
He had never heard even the word Christian.
And if he comes back again

He will be crucified by the Christians,
This time in the Vatican.

That time it was through the Romans
And this time again it will be
Through the Italians, the same people.
These Italians are dangerous people
The Mafia is very ancient!

So the first condition is: don't be a Christian
Don't be a Hindu. Don't be a Mohammedan.
If one really wants to be a follower of Christ-
To be religious-one has to drop all religions.

And the second condition is...
Christ became Christ
Only because he dropped his being a Jesus.
One has to drop one's small identity
With the body, with the mind, with the birth
Only then does one become vast.

Christ is no more a Jesus
Buddha is no more a Gautam.
Those were their old names.
When Gautam Buddha came back
After his enlightenment
His father was very angry
Because he had escaped from the house
And after twelve years roaming like a hippie
He came back home.
He was the son of a king
And the king was really furious.
He was the only son.
The old man shouted an told him
'I never thought that you would do
Such a thing to me in my old age.
Feel ashamed of yourself!

And Buddha laughed and he said
'But who are you talking to?
The man who left your palace has died.
I am no more Gautam, your son is dead
I have risen out of his corpse.
I am a totally new person.
Just look again at me!'

When the father became a little cooler
He looked again:
'Yes, this man looks different
He appears the same:
The same features, the same body
But the depth of the eyes
The joy on the face
The aroma, the fragrance that surrounds him
Is totally different.'
He recognised that.
He bowed down and touched Buddha's feet.
He said,'Yes, now I can see
I am unnecessarily getting furious at you.
You have changed, you are radically different.
The same and yet not the same.'

So with these two things fulfilled
One really becomes a follower of Christ.
Why say a follower of Christ?
One becomes a Christ oneself.
And never settle for anything second-rate
When you can be first-rate!

A man without meditation becomes mediocre.
His consciousness gathers rust.
His consciousness becomes covered with dust
He loses all brightness, all intelligence.
Slowly slowly he completely forgets who he is.
He becomes so stupid.
That is the utmost in stupidity,
To forget who you are.
And that has happened to the whole humanity.

Through meditation
Consciousness ban be again sharpened
Dust can be removed
Rust can be washed away.
Your mirror can again become bright.
And when your consciousness is bright
It reflects reality.
And god is another name for reality.
To know god is to know all
Not to know god
Is to live in ignorance, darkness, death.

Bliss is the goal of all life.
Consciously or unconsciously
We are all searching for bliss.
To search unconsciously means
One is not going to find it.
It is groping in the dark
Not knowing what exactly you are searching for
Where you are searching, how you are searching.
One is walking in deep sleep, leke a somnambulist.

Everybody seeks bliss
But very few people have found it
For the simple reason that very few people
Have searched for it consciously.
To be a sannyasin means
Changing your search for bliss
into a deliberate, conscious effort.
So from this very moment you have to seek bliss
In a very conscious way:
Watchful, alert, meditatively.

And we have arranged every kind of device here
To help you to become more alert, more watchful
So that you don't go on falling asleep.
Sleep is your old habit
It takes a little time to get rid of it.
But once you have got rid of it
Life becomes a dance, a benediction.

Eighty Four Thousand Poems

Chapter #9
Chapter title: None

11 April 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Love is the way.
The only requirement on the way is
That your love should be unconditional
That your love should be non-possessive
That your love should be
For the sheer joy of sharing.
It should not ba a bargain and a business.
Then love comes the way to god.

All these things are not different things
They are aspects of the same phenomenon.
In short it can be said
That your love should not be ego-rooted.
Your love should be ego-free
Then love is the surest way to god.
Nothing succeeds like love
In finding god, in finding bliss
In finding freedom, in finding truth.

Gautam the Buddha has called his religion
The noble religion, the religion of the Aryans.
By Aryans he does not mean any race
By Aryans he means the people
Who have attained enlightenment.

Adolf Hitler also used the word 'Arya'
But with a totally different meaning,
He used it as the most noble race:
The Nordics are the Aryans
The purest Aryans, the noblest.

No race is great in itself
And no race has any hierarchy over others.
Blood cannot be decisive, only inner intelligence.
And that can happen to anybody.
To anybody who is ready to work for it
To prepare for it, to strive for it
To anybody who is ready to work for it
To prepare for it, to strive for it
To anybody who is ready to accept the challenge
It can happen.

The challenge is great
Because the world does not like intelligent people.
It likes mediocre people because the mediocre are
Very easily enslaved, very easily dominated
Very easily manipulated.
They are good people but they are pure cow dung!
They don't have any soul.
You can call them holy cow dung
That doesn't make much difference.

Intelligence is rebellious.
Intelligence tries to live
According to its own light
And the crowd does not like it.
The crowd wants you to be a part of the crowd.
It does not like individuals.
That is the challenge.

And if one really wants to be noble
One has to get rid of the crowd psychology
One has to free oneself from all mob attitudes
Rotten traditions, the ugly past,
Stupid institutions, all kinds of superstitions.
And this whole garbage is being forced upon you
From the very childhood.
The day one decides to from it all
One feels so light, one can almost fly.
One feels so weightless, as if wings have grown.
Then you are becoming noble.

My sannyasins have to be noble
Noble in the sense of being
Intelligent, rebellious, non-conformists
Individuals, free in every sense.
Freedom has to be your god
If you really want to become noble.
Worship freedom
And sacrifice everything for freedom
And then nobility is born.
We have to pay that price for it.
But the treasure is so immense
That it is cheap at any cost.
Even if the whole life is lost for it
It is far more valuable than life itself.
It is better to die a noble death
Than to live an ignoble life.

One is not born noble, one has to become noble.
It needs great intelligence
Great meditativeness, great love
To become noble.
It has nothing to do with birth.
It is one of the rarer achievements in life.

Jesus is noble.
Of course he cannot claim a noble birth.
He is not an aristocrat
He is the son of a poor carpenter.
If he had not been born to a poor carpenter
Nobody would have ever heard about Joseph and Mary.
Of course later on people tried to connect
His lineage with King David.
But that is sheer nonsense, it is simply fiction.
To avoid the fact
That he was a poor carpenter's son
They invented the theory of virgin birth.

People can go to extreme lengths
For some stupid ideas.
A simple thing needed to be accepted:
That nobility has nothing to do with birth.
But that would have gone against
All the aristocrats of the world
And they are powerful people.
Those who wield power manage everything.
They manage history, what should be written
And what should not be written.
They distort history, they invent history
They change history.
Hence history becomes almost fictitious.
It becomes all bunk.
It is more hysteria than history.

Remember it
By becoming a sannyasin you CAn become noble
A door opens up for you.
Meditation creates that right milieu
That right climate, that perspective
In which one can find bliss
Because meditation
Makes you more and more conscious.
Ultimately you become pure consciousness.
At that very moment you are bliss too.
Then consciousness and bliss

Are not separate any more
They are one phenomenon.

Whether the gift is god's or not will be decided
Only by your own experience.
But one thing is certain:
That gift is of tremendous significance, of immense value,
Immeasurable value, inestimable value.

What can be more precious than life?
What can be more precious than love?
What can be more precious than
The experience of bliss or silence
Or poetry or music?
There cannot be anything more precious
Than these things.
And life is full of
So many beautiful experiences, one cannot count them.
The whole path of life is studded
With diamonds and emeralds and pearls.
Eighty-four thousand poems every day...
In fact every moment poems are showering on you
From every direction, every dimension.
But we are so utterly insensitive
That we are not aware of anything.
We go on living in our dark misery
In our dark holes.

There are very few men in the world.
There are millions of mice but not men
Because everybody is living
In his small, dark hole.
And if you tell them to come out
They ask: How? How can one come out?
The dark hole is so comfortable, so cosy
And they have decorated it
And they have done great work.
And not only they but their parents
And their parent's parents, they have all lived there;
And they have prepared it for their children.
How can they leave such great work
To which for centuries they have devoted
Their time and energy to create?
And what is the outcome? -- just misery.
And outside there is the whole sky
Available for them.
And the stars are waiting for them
But they will not come out.
And even if they come

They will come with closed eyes
Because they have become so accustomed to darkness
That when they come into the light
Their eyes go blind.
They are so dazzled by the light
That they close their eyes.

Become aware of all this that surrounds you.
And by becoming aware of it
You will become aware of the great giver.
Call it nature, call it god.
They mean the same thing.

Man is like a dewdrop
Existence is like the ocean
And we are trying to keep ourselves
Separate from it.
That is the root cause of our misery.

Only one thing is needed:
A jump into the ocean so the dewdrop disappears.
It does not *really* disappear
It only loses its small boundaries.
It becomes oceanic, it becomes the ocean itself.
But in a sense it disappears.
You cannot find it any more.
It loses its old identity
Its old nameplate and its old address.
It has become part of such vastness
That there is no way to find it.
It cannot stand out, that is the fear.
That's why we go on keeping ourselves
Away from the ocean.

Sannyas means an effort to gather courage
To disappear into the ocean.
And that day is the greatest day in life
When you die into the ultimate
Because then you become the ultimate.
It is not death, it is resurrection.
Time dies, eternity is born.
Finitude dies but infinity is born.
Smallness dies but greatness is born.
It is worth truing!

Purity comes through dropping the ego.

The ego is the course of all inner impurity;
It is the cancer of the soul.
By becoming a sannyasin you are moving
Into a totally different way of life --
The life of egolessness.
From this moment onwards be alert
Not to feed your old ego, starve it.
Don't co-operate with it
Because it lives with your co-operation.
If you stop co-operating with it
It dies of its own accord.
Sooner or later it loses its strength
Its power, its grip over you,
Because in itself it has no substance
It is a shadow.
You pour substance into it.
So once you stop pouring...
Yes, it will go on for a few days
Out of the old momentum.
But soon that old momentum is finished
And then arises a pure paradise within your heart.
Its beauty is indescribable.
Its joy inexpressible.
So remember, this is the sutra for you.
You have to from the ego and then purity will happen.

I am ton saying anything about moral purity;
That is an egoistic effort.
It is ego decorating itself
With morality, character, and all that nonsense.
I am simply saying drop the ego
Cut the tree from the very root
And then comes a tremendous emptiness in you
And that emptiness is pure.
And out of that purity arises
The experience of god.

Prayer has been very much misunderstood
In the past.
It has become part of the belief in a god
Hence those who don't believe in god can't pray.
That has deprived millions of people of prayer.
Prayer has to be freed from the belief in god.
In fact prayer comes first, god comes later on.
God is not a prerequisite to praying
It is a consequence of prayer.
If you are in prayer
You will become aware of the existence of god.
Then there will be no need to believe in god.
All beliefs are false.
You may believe for your whole life

But you cannot make a belief true
Through meditation, awareness, love, intelligence
You can be twice born, you can be born anew
Only then will you be noble.
And everybody should achieve nobility.
Without achieving it if one lives and dies
One has lived in vain and died in vain.

Bliss is the fundamental principle of life.
Animals, birds, trees
Wherever life exists, in whatsoever form,
It is seeking and searching for bliss.
Bliss is the regulating principle.
But it is the privilege of man
To seek bliss consciously.
Otherwise one seeks bliss and finds misery.

Everybody seeks bliss and everybody finds misery.
The reason is not that there is no bliss in life
The reason is that we start in a wrong direction.
And we cannot do otherwise
Unless we become more conscious.

Sannyas means bringing consciousness
To your fundamental search
Making your search a conscious, deliberate effort.
Then bliss is found. It is not very far away
All that is needed is a conscious seeker
Not one who is just groping in darkness.
Just by believing in it.
You can hypnotise yourself
You can think it is the truth but it remains a lie.

God should not be made a prerequisite for prayer.
Prayer is a totally different phenomenon.
It has nothing to do with god.
there is no need to believe in god.
Prayer means thankfulness, gratitude.
What is the need of believing in god
To feel grateful?
Can't you feel grateful for your life
Grateful to existence?
Can't you feel grateful for all these flowers
And the stars and the people and the birds
And this mysterious existence?

It does not matter to whom; that is irrelevant.
The question is not to whom to feel grateful
The question is to feel grateful
To xyz, it doesn't matter.
Call it god, call it existence, call it nature.
Or if you don't want to give it any name
There is no need. But feel grateful
Because so much has been given to us.
Who has given, we don't know.
Why he has given, we don't know.
Wether there is somebody as a person
Who is giving us all this, we don't know.
But one thing is certain
That there are beautiful sunsets.
Whether anybody paints them or not
Is beside the point; they *are* beautiful
They are immensely beautiful
That not to feel grateful is to show insensitivity.

Prayer has nothing to do with religion
Prayer is basically the approach of an artist.
Prayer is an aesthetic phenomenon
Not o religious phenomenon.
But if you start feeling grateful
And thankful towards existence
Slowly slowly you are surprised
That a presence starts surrounding you
Which you had never felt before.
It is only a thankful heart
That starts feeling a new vibe.
That vibe is god.
God only comes at a later stage
But then it comes as an experience,
Then god is liberation, then god is nirvana.

But start by prayer, never start by god
Because that god will be false.
And if you are believing in a false god
Your prayer is false.
First make your prayer as deep as possible
As heartfelt as possible
And then god comes of his own accord.
I am not worried about god
But I am certainly worried about prayer.
If people miss prayer
Then there is no possibility, no hope.
If god is dead that is not our business.
But if prayer is dead
Then it is certainly a question of great concern
Because without prayer all will be lost-

All that is beautiful, all that is great.

So learn to be prayerful.

A sannyasin has to go beyond all hardness
He has to surpass hardness.
The quality of being hard
Has been much praised in the past
Because it was the quality
That made a man a soldier.
And the soldiers were the most important people.
They still are, unfortunately.

A sannyasin is just the opposite of a soldier.
So whatsoever are the qualities of a soldier
Are DISqualifications for a sannyasin.
The soldier has to be hard like a rock
And the sannyasin has to be soft like a rose.
The soldier has to kill, hence he has to be hard.
His whole profession is that of murder
He is a professional murderer.
Destruction is his way of life.

The sannyasin is not destructive, he is creative
He is non-violent.
He is love.
Not violence, not hatred, not anger.
How can he be hard?

The soldier has to live constantly in fear
Hence he has to protect himself
In thousands of ways
Because if you are going to murder people
Then *you* can be murdered

The sannyasin is vulnerable.
Even if he is murdered, and many sannyasins
Have been murdered down the ages,
He dies joyously, with a dance in his heart.
But he does not become hard.
He dies with a song in his being.
His death also is a poem.

So remember that.
Hardness has to be dropped.
Become a little more soft, tender,
Vulnerable, open
Because we are not going to conquer anybody.
In fact we are inviting god to conquer us.

The bee does not cling to any flower.
It gathers from all kinds of flowers
But it remains unattached.
It will go to the rose
It will go to the marigold
It will go to the lotus
It will move from flower to flower gathering honey
But it is not attached, it does not cling.
And that's how a sannyasin has to be.

In fact Buddha told his sannyasins
Never to beg from only one house...
Because his sannyasins were renunciates,
They had renounced life. They lived like beggars
Hence they are known as bhikkhus.
Bhikkhu means a beggar.
He had told them never to beg from one house
But to beg from many houses:
A little bit from here, a little bit from there
So you are not a burden to anybody.

Because of that the Buddhist monks' begging
Is called madhukari.
Madhukari means begging like a bee.
Literally it means begging like a bee.

The second thing to be remembered is that
Although the bee gathers honey from many flowers
It never destroys any flower.
It is very artful, very gracious, it does not hurt
In fact the flower feels tremendously joyous
When a bee comes to it. It is really a compliment.
And the bee is never destructive.
It collects whatsoever it needs
But in such an artful way, with such skill
That the flower remains absolutely the same.

That's how a sannyasin has to be.

Live in such a way that nobody is harmed by you.
Live in a creative way, with skill and art
Live in a sensitive way.
And never become attached.
Enjoy all kinds of experiences, all kinds of flowers
But remain moving, don't get caught anywhere
And then you are bound to reach god.

In ancient mythology
The wolf represents two things.
First, it represents courage
And secondly, it represents grace.
The walk of the wolf is a graceful phenomenon.
To watch it is to watch something beautiful.
In fact animals have a certain grace
Which man has lost.
Because animals still live spontaneously
Moment to moment.
They don't carry the past
They don't have a burden on their head
Hence their walk is light
Hence their walk has the quality of dance.

Man drags, he does not walk.
It is very rare to find a man
Whose walk has the quality of dance.
But that's what a sannyasin is supposed to find.
He has to become again spontaneous
He has to live in the same innocence as animals
With only one difference: he has to be conscious.
Animals are unconscious.

And the same is true about courage:
Animals are courageous
The wolf is courageous
But his courage is instinctive.
Man has to be courageous consciously.

Instinctive courage can't help much.
It is better than being a coward
It is far better
But it will land you in many difficulties.
It will make your life more and more difficult
Because it will be unconscious.

If your courage becomes conscious

Then you start moving
Towards the ultimate peaks of life.
And slowly slowly
Your life becomes an integrated phenomenon.
It has grace, it has beauty,
It has courage, it has joy.
It is no more mundane
It is holy, it is sacred.

Life is music, mind is noise.
And because of the noisy mind we are unable to hear
The music of life.
Unless we stop the mind and its noise
We will never come to know
The beautiful music of life.

So the whole effort here
Is to help you in two things.
First is the negative part:
How to stop the noisy mind.
And the second is the positive part:
How to train your ears so that you can hear
Your own inner music.
If these two things are fulfilled
Nothing else remains.
Life achieves its ultimate peak
Its bliss and its benediction.

Eighty Four Thousand Poems

Chapter #10
Chapter title: None

12 April 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Love is a small word but it contains
The whole of religion and the whole of art.
It contains all that is precious in life
All that is valuable.
That which is not contained in love
Is not of any worth.
Let love be your religion, your god.
Worship love -- and the only way to worship love
Is to be loving.

Be loving to everyone for no reason at all
Just for the joy of loving.
Love the trees and the animals and the people
The stars, the birds, the rocks.
This whole existence is our home
And we are an intrinsic part of it.
It gives us so much and we don't respond.
The moment you start loving it
You will be surprised:
Your love is returned in a thousandfold way.
It starts pouring from all directions
And in all dimensions.
You are simply bathed every moment.
It goes on and on showering.

Then life is a celebration.
And unless life becomes a celebration, remember
You have not known life yet.
It has to be discovered.

(Osho gives sannyas to a young blind woman)

Premdevi means goddess of love.

In fact there is no other god except love.
Love more and more, become love.
Love whatsoever surrounds you.
Love yourself, love others.
Make it a point that every breath, slowly slowly
Becomes full of the fragrance of love.
That is going to be your path to god.

And don't be worried about the outer eyes,
They are insignificant
Love will open the inner eye
Which is the real eye because only through that
Can god be seen.
And you *will* be able to see god -- rest assured!
I cannot give that much guarantee
To people who have outer eyes
Because they have a thousand and one distractions.
You are fortunate, you have nothing to distract you.
You can easily go in, you are already there.

While you are here enjoy the time as much as you can.
Feel it as your home.

God does not exist
Unless your heart is full of love.
Without love there is no bridge
Between you and god.
So wether he exists or does not exist
Makes no difference to you.
Hence the real problem
Is not wether god exists or not.
The real problem
Is wether the bridge exists or not.

People go on talking about god, arguing about god.
All those arguments are futile.
Exercises in utter futility.
The authentic seeker will create a bridge.
Love is the bridge between you and that which is,
Whatsoever it is.
God, nature, tao, dhamma, logos
The universe, existence...
They are different names
But the reality is the same.
One thing is certain
That there is something that surrounds you:
The vast universe.
One thing is certain
That it existed before we were born
And it will exist when we are gone.
What it is, there is no way to know
Unless love creates a bridge between you
And the reality.
Only the heart full of love comes to know.
Knowing does not happen through the head
It happens through the heart

Not through logic but through love.

Love has to be your path, your way, your practice.
There are two paths and there are only two paths.
Either one has to follow awareness
Or one has to follow love.
Both reach the same goal
But they move through different territories.

The path of awareness is a masculine path.
The path of love is a feminine path:
It is far more beautiful, it is far more joyous.
It is full of greenery
And many flowers bloom on the path.
The path of awareness is dry, more like a desert.
But both reach the same point.
A few people love deserts.
Then it is perfectly good for them
To follow the path of awareness.
Buddha follows the path of awareness.
Jesus follows the path of love.
Both reach the same peak.

But if one can follow the path of love
Then why bother about going into a desert?
If it is impossible to follow the path of love
Then only do I suggest the bitter pill.
The path of love is a sugar-coated pill.

Wisdom is a by-product of meditation.
It does not come through learning
On the contrary it comes through unlearning.
Unlearn whatsoever you know.
First become completely empty through unlearning,
Just a clean slat, and then suddenly
A writing starts appearing on your clean slate.
And the handwriting is not yours -- it is god's!
Suddenly from your own inner being
You start having new insights, new visions.
And they are so fresh and so alive
That just to have them is to have
The greatest treasure in the world.
And those insights
Which arise within your own being
Are always right because they are not borrowed.
They are coming from a source deeper than you
Higher than you, far beyond you.
That wisdom liberates.

Knowledge becomes a bondage
Because it is borrowed.
Wisdom liberates
Because it is your own inner nature.

The only condition
That a seeker of truth has to fulfil is:
He should start with an absolutely empty mind
With no belief, with no prejudice,
With no ideology.
Nothing should be accepted a priori.
Everything should be experienced, lived,
And only then accepted.
Those who believe never find truth.
They are not seekers, they are believers;
They deceive themselves.
Belief is a deception; and it is cheap.
You don't have to do anything --
You can simply believe.
That's why millions of people believe,
Only very few people seek.
But unless you seek you cannot find.

Belief is the greatest barrier
In seeking and searching.
Drop believing, start experimenting.
And always start from a state of not-knowing
And then truth is not far away.
But that basic condition has to be fulfilled.

Patience
Is a fundamental quality of the seeker.
Impatience is a barrier in the search.
You can't be in a hurry as far as god is concerned
Because god lives in eternity, and hurry means
You are counting minutes and seconds and hours.
That won't do.
If you want to know god, if you want to know truth
You have to know the way of eternity.
That's why patience is needed.

Forget all about time, don't be in a hurry
Don't be impatient. Wait. Wait lovingly
With great expectancy but no expectation
Full of joy that the guest

May be coming *any* moment.
But don't feel frustrated if he has not come yet.
Keep everything ready to receive him.
Go on preparing.
If he has not come
That simply means you are not yet ready.
So there is nothing to feel frustrated about.
Just look around, prepare and prepare and prepare

The moment your preparation is perfect
Your silence is perfect, your emptiness is perfect
He comes -- immediately he comes!

A sannyasin has to be absolutely peaceful
Amongst all the turmoil of the world
He has to be peaceful in the marketplace.
Because I am against escapism.
It is easy to be peaceful in a monastery.
What else can you do there except be peaceful?
But that peace is dead.
It is closer to impotence.
Then if one is impotent
One can be a celibate very easily
In fact what else is he supposed to do?
But not to be impotent and to be a celibate
Is a totally different phenomenon.

My sannyasins have to live in the world
They have to be part of the world
And yet utterly silent, peaceful.
The world is a great challenge if you can learn
The art of being silent amongst all distractions.
Only then is your silence true, authentic, alive
Can god come to you. God *is* life.
A dead peace is absolutely worthless.
So be in the world but don't be of the world.
Live in the world
But don't let the world enter in you.
Move, pass through the world, but remain unaffected.
It is possible.
It is the greatest miracle but it is possible.
And when it becomes possible
One knows for the first time what ecstasy is.

Sannyas is not for the coward.
It is for the courageous one
Because it is going into your inner world.
No map exists and nobody can accompany you there.

You will be alone, absolutely alone
And it is very dark there
At least in the beginning.
As you go deeper, it becomes lighter.
When you reach the very centre of your being
It is full of light.
But the first experience
Is of immense darkness and aloneness:
No map, no friend, no companion.
Courage is certainly needed.
So gather courage for the journey.

Everybody has that much courage
People just never use it.
The difference between the coward and the courageous
Is not that the courageous has some quality
Which is lacking in the coward -- no.
Both have the same qualities.
The coward does not use it
And the courageous uses it.
And when you use a certain quality
You become capable of using it more.
When you don't use it
When it remains out of use for a long time
It gathers rust, it stops functioning.

Our real being is in our innermost core
It is not somewhere outside.
One need not go anywhere
One has simply to come back home.
Sannyas is not a journey from here to there
On the contrary
It is a journey from there to here.
We are already there and we have to be here
We are always then and we have to be now.

So whether your mind starts moving somewhere
Bring it back here.
When it starts moving to the past, to the future
Bring it to the now.
Remember these two words: 'now' and 'here'.
That is going to be your practice.

Slowly slowly one starts living herenow
And that is the only way we can meet god
Because he is always herenow
And we are never herenow.
The moment we are also herenow

The meeting happens, is *bound* to happen.

Madhav is one of the names of Krishna.
Krishna is one of the rarest human beings
Who has walked on the earth,
One of the very few enlightened persons.
But literally it means the sweet one.
Krishna has been called Madhava
Because the words of an enlightened person
are sweet, they are pure poetry
Because they come from his inner silence.
Even though they may not have the form of poetry
Their spirit is poetic
Their very essence is poetic
Their soul is poetic.
And they are as sweet as honey
Because they quench the thirst
The eternal thirst for truth.
They are a nourishment.

Become silent, so silent that your inner being
Also explodes into eighty-four thousand poems
Of peace, love, sweetness, joy, ecstasy.

My sannyasins have to be poets
Not literally but metaphorically.
Not that they have to compose poetry
But that they have to live poetry.
They have to make life a graceful art
They have to live it skilfully.

People live in a very gross way.
With anger, with jealousy, with possessiveness
With ego, how can you be a poet?
You can be a murderer but you can't be a poet.
And even if you write poetry
Your poetry will be full of blood.
One should remove
All these gross elements from one's being
Because they are destroying so much energy
Wasting so much opportunity.

All these energies should be transformed
Into songs, into joy, into love, into peace.
Then life becomes poetry.
Then it is a sheer joy to be.

Just to be is more than one can ask for
Just to breathe is enough proof that god exists
Because each single breath
Brings so much ecstasy with it.
Life becomes such a harmony and melody
Such a dance
That one cannot believe it is possible.
One can believe it only when it happens.

I say it to you on my own authority
I have experienced life that way
I am experiencing it that way every moment.
And I would like you also to experience it
In the same way.
Become more meditative and it will happen.
It is bound to happen, it is inevitable.

Eighty Four Thousand Poems

Chapter #11
Chapter title: None

13 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004135
ShortTitle:	84POEM11
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Love is the door to the divine.
It is the only way
To relate oneself to the ultimate.
But before you can know what love is
You have to go through many purifications
Because what is ordinarily known as love
Is not only love,
Many other things are mixed in it.
It is very much polluted, it is not pure.

Maybe one per cent of it is love
But ninety-nine per cent is something else.
And that ninety-nine per cent
Is dominating, overpowering, overwhelming.
The one per cent is crushed, destroyed
By that ninety-nine per cent.
One has to drop that ninety-nine per cent.

There is so much jealousy in your love
And jealousy is poison.
There is so much possessiveness in your love
And possessiveness is destructive.
Love is a very delicate flower
And to be possessive
Means throwing a rock on the flower.
There is a deep desire to dominate the other
It is very unconscious, but it is there
And it is very powerful.
Then love becomes just a facade and behind it
You are just on an ego trip.
And the same is also the case
With the person with whom you are in love.
So quarrel arises, fighting arises.
Both become destructive to each other.

After a few experiences of love affairs
One becomes weary, tired. One starts feeling
That love is the greatest nuisance in life.
One feels one's fingers are burnt
One starts avoiding it.
That's what is happening in the West.
People are going far more towards pure sex
And avoiding love, because at least pure sex
Does not have that much trouble, it is simple.
Of course it cannot take you to the heights
But neither does your so called love
Take you to the heights.
On the contrary
Your so-called love takes you to such hells.
Sex cannot take you to such hells either.
It simply keeps you healthy.
It is hygienic, healthy, normal.
It keeps you a fit animal, that's all.

It has always happened in the past also:
Whenever a society allows freedom for love
People become tired of love
Because in the name of love
So much ugliness starts happening that

People start leaning towards pure sex.
It seems more convenient, more comfortable
With no risk.
It can be purchased easily.
It is sellable, purchasable.
Love cannot be sold and cannot be purchased.
It is not a commodity.
Sex is a commodity
It is part of our materialistic world.

Either this happens or
Society becomes very repressive towards love
And forces marriage upon people
So that they stick to one person
And that too not for love but for other reasons:
For progeny, to give birth to children
So that they can take care of your properties
When you are no more
And they can carry your name down the ages.
Love is no more a consideration
Because people have become so afraid of it.
People think of the family, of richness
Of culture, of education, of nobility, aristocracy
And all kinds of things.
They consult astrologers and palmists
But they don't think of love at all
They avoid love.
They take everything else into consideration
Except love -- that's what an arranged marriage is.

So these two things happen again and again.
Whenever love is free
Whenever there is more freedom
Society becomes tired of love.
People start moving towards sex.
Then sooner or later they become tired of sex too
Because it is unfulfilling.
Then they fall back upon the old patterns.
Again they forget the old lessons
They decide to go into marriage.
This is how it moves in a vicious circle.
India has completed th circle manu times
Because it is one of the most ancient societies.
Many times it has seen freedom of love
Many times it has seen freedom of sex.
Then a puritanical, repressive society
Then again a rebellion.
And the same thing goes on and on.
But the reason, the basic reason nobody looks for.
The basic reason is not love
The basic reason is that love

Is mixed with other things.
We have to learn to drop those other things.

Love is beautiful
Love is the greatest gift of god.
But it is like a raw phenomenon.
It has to be polished, refined, cut.
It is like a diamond:
Much has to be done before people can know
Its beauty and its splendour.

And that's my whole work here:
To help you refine your raw love
Into a refined, polished, cultured phenomenon
So that it can become
A source of upliftment for your soul
So that it can become a door to the divine.

Compassion is the transformation of passion.
Passion is using the other as a means
For your own fulfilment.
Compassion is sharing your being, your joy
Your bliss, your love, with others
For the sheer joy of sharing
Because each individual is an end unto himself.
No individual should be used as a means.
That is cruelty, that is animality.

Compassion is the highest form of your energy
And passion, the lowest form of your energy.
The same energy passing through meditation
Becomes compassion.
Meditation is the transforming force.
And when a person lives in compassion
He lives in pure love.
That is true prayer, true godliness.
There is no other god than that purity
Which love brings, which compassion brings.

God is only a symbol
That represents many beautiful things.
Freedom, love, bliss, truth, compassion
All that is valuable
All that has intrinsic value
Is represented by the name god.
God is not a person at all

It is the ultimate crescendo
Of all the beautiful qualities of life
Of all the virtues, of all the values.

And compassion is one of the most important,
The most significant parts,
To be evolved by the seeker.
Be friendly, be loving, be compassionate.
Help in every possible way that you can
And you will be helped.
And you will be helped a thousandfold!
-- What is the meaning of your name, Maji?
-- It came to me in a dream.

It's good.
In Hindi 'maji' means the boatman, the ferryman
One who takes you to the other shore.
Anand means bliss -- a blissful boatman.

Everybody has to take himself to the other shore.
He has to be a boat for himself.
He is the boat and he is the boatman too.
They are not separate.
And once you have been to the other shore
You can help others also.
Those who go to the other shore
And never come back
And forget all about this shore
Are called Arhatas.
Those who come back to help others
To show the way
Are called Bodhisatvas.
They create bigger boats so many people
Can be taken to the other shore.

When Buddha died
His religion was divided into two parts.
It was bound to happen because the Arhats
Behaved in a totally different way.
They wouldn't help.
And the Bodhisatvas were so concerned
For others, for their misery
That they were ready
To go make any sacrifice, to go through any suffering
To help others.

These two sections were known as Hinayana
The section that belonged to the Arhats
Was called Hinayana; the small boat people.
The boat is so small, only you can sit in it
You cannot carry anybody else in it.
And the other section was called Mahayana:
The great boat people.
They created big ships
So thousands could be taken to the other shore.

First become a boat for yourself
And then you can decide
Wether to come back to this shore
Or forget all about it!
A beautiful name has come in your dream!

The lion represents two things.
One: it never moves in a crowd.
It is always alone, it loves solitude.
It is an individual, utterly an individual.
It is not like sheep.The sheep can exist
Only with the crowd, with the mob.
Alone it is very frightened
Alone it is very nervous.
It does not know what to do, where to go.
It depends on the crowd to be led, to be guided.
And the irony is
That others are also dependent on the same crowd.
So everybody is dependent on everybody else
Thinking that others know better.
They all live in an illusion.
But that's the situation
Of the ordinary human being too.
They live as part of the mob psychology
They don't have their own psyche yet.
Hindu -- yes, Mohammedan -- yes, Christian -- yes
But it is very rare to find an individual.
They can become Communistic very easily.
That is another crowd.

My sannyasins have to be individuals.
Each sannyasin has to depend on himself.
That's why I am not giving
Detailed instructions to you
So you cannot depend on anything.
You have to fall upon yourself.
Sometimes it looks cruel
But that's the only compassionate way to help:

Unless you are thrown back again and again
You are not going to be an individual
You will remain part of a crowd.
You can change crowds, that's not difficult.
You can change your affiliations, your labels
But the basic thing is missing:
You don't have an independent soul.
The lion represents individuality.

And secondly
The lion represents immense courage.
It never escapes from any challenge.
It may die but
It will not turn its back.
It is better to die than to be a coward.
To be a coward is a far uglier phenomenon.
Death is not ugly.
Death can be beautiful if you die courageously.
If you die accepting a challenge
Joyously, dancingly,
As Socrates died, as Jesus died, as Mansoor died,
It is one of the most beautiful phenomena On the earth.
Death depends on you.
If you are a coward even life is ugly
What to say about death?
If you are courageous even death is beautiful
What to say about life?

So remember these two things.
Be an individual and be absolutely courageous.
That's the way of sannyas:
Individuality and courage.
Unless one is ready to risk all
One cannot find god.

God is freedom.
Freedom is another name for god
And a far better name!
The priests have used god to create a slavery
In people's minds. In the name of god
They have exploited humanity for centuries.
Hence I insist again and again
That god is freedom, religion is freedom.
And if anything makes you a slave
Then its not religion
And it has nothing to do with god.

Let freedom be the criterion

Always judge be freedom.
Whatever gives you freedom
Will make you more religious.
And whatever gives you freedom
Will bring you closer to god.
And when you are capable of being totally free
You become one with god.

Hence in India we don't talk
About the ultimate as god, but as moksha.
Moksha means absolute freedom.
Buddha never talked about god.
Mahavira never mentioned god
For the simple reason that they saw
What priests have done in the name of god.
They only talked about freedom.

So be free -- free from *all* traditions
Free from all dogmas, free from all churches
Free from all priests, scriptures
Free from all ideologies.
And start living in freedom -- that's sannyas.
To live in freedom is sannyas.

-- What is the meaning of your name?
-- It's a short form of a name of a magic mushroom.
-- Mm! That's good. That's perfectly good! Now you will be an orange mushroom!
An orange mushroom becomes more magical, it becomes more psychedelic.

Good, Swami Filpz -- be psychedelic!

Enjoy life like a drunkard.
And there is no higher psychedelic
Than meditation.
There is no greater magic than meditation
Because it releases your inner sources
Of tremendous joy, insight.
It makes life colourful
It makes life a dreamland.
In fact it is because of meditation
And a desire for deeper experiences
Of one's own being
That people are attracted to magic mushrooms
And marijuana and hashish and alcohol.
And from the very ancient days, even in
The ancientmost scripture of the world, Rigveda
They talk about a certain mushroom called soma.
And the ancient seers were mad about soma.

Aldous Huxley has said
When LSD is perfected totally
It should be again called soma.
His suggestion is beautiful.
But he was in an illusion:
He thought that by taking LSD
He was experiencing the same ecstasy
As Buddha experienced and Kabir experienced
And Al Hillaj experienced.
There he was wrong.
It was not the same ecstasy.
What he was experiencing
Was just a chemical imitation of it
A chemical carbon copy of it.
It was a deception. It was not real gold.
It was glittering like gold.
But it was not real gold.

Real gold has to be found within oneself.
You cannot take it in from the outside.
And it is already there.
Every being is born
With an infinite capacity to be ecstatic
But we never search for it.
We always go for cheaper things.
They are easier and available,
You can purchase them and you can inject them.
Meditation seems to be a long long journey.
And we are in such a hurry.

Drop the impatient mind and search within
And become as silent as possible.
You will come across a source of nectar in you
Which is the greatest magic in the world
Because it releases
The most miraculous experiences in you
It opens the doors af all the mysteries.

Mind lives in time.
Mind divides reality into past, present and future.
Mind functions like a prism.
A ray of light passing through a prism
Becomes divided into seven colours.
That's how the rainbow is created.
The rainbow is created by small raindrops
Hanging in the air.
They function like a prism:

Sunrays passing through those raindrops
Become divided. Otherwise sunrays are white.
But once the white ray passes through a prism
It goes through a great division, a great split.
It becomes seven.

In the same way mind functions like a prism.
Eternity passing through the mind becomes time.
It is divided into three:
Past present and future.
But the whole thing is illusory.
You cannot catch hold of a rainbow.
It is empty, there is nothing.
So is time: time is empty, there is nothing.

One has to go beyond the mind to know the real.
The real is eternal, the real is always now.
The real is never past, never future
It is always present.

And that's the beauty of meditation:
It brings you to the present.
Slowly slowly you settle into the present.
You settle in your own being
So silently that you forget
All about the past and the future.
And this moment becomes so overwhelming
So tremendously overwhelming
That there is nothing beyond it.
To know this moment's totality is to know god.
To go beyond time is to go into god.
To remain in time is to remain in mind.
Meditation means getting out of the mind.
Mind is synonymous with no-time.

Get out of mind and time.
Rest and relax into the now and here
So totally that nothing else is left:
No dust of the past, no smoke of the future.
In that clarity, in that transparent clarity
You become able to see that which is.

In fact god is an ancient symbol.
G used to stand for that
O for which, and
D for is.

It is a code word for that which is.

Eighty Four Thousand Poems

Chapter #12
Chapter title: None

14 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004145
ShortTitle:	84POEM12
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Right religion does not mean a religion at all
But a certain quality of religiousness.
There is no god but there *is* godliness
And there is no religion
But there is religiousness.
It is a quality, it is a feel, not a thing.
Hence no religious person
Can be Christian or Hindu or Mohammedan.
These names are just political strategies
Political games in the name of religion.

True religion has no adjectives
True religion is simply like love.
Can love be Christian or Hindu or Mohammedan?
Can joy be Christian or Hindu or Mohammedan?
Can beauty be Hindu, Christian or Mohammedan?
It would be nonsense to talk of Hindu beauty
Or Hindu love or Hindu joy.

The same is true about religion.
True religion is not religion at all
But a feeling of religiousness
A feeling of gratitude towards the whole.

My effort here is to help you to be religious.
I teach a religionless religion, a godless god.

That you are becoming a sannyasin
Is enough to prove your courage.
To be with me is dangerous.
It has always been so:
To be with any master is dangerous.
While the master is alive it is dangerous
When the master is dead it is very convenient.
When Jesus was alive
There were only a few people with him
Very courageous ones.
But after his death thousands gathered.
Now almost half of the earth is Christian.
But it is pointless.
When the master is dead you can worship
And you can enjoy the feeling
That you are religious
But you are not religious.

Religion transpires only when the master is alive.
It is something that happens
Between an alive master and the disciple.

It can't happen when the master has disappeared

And to be with me is even more courageous
Than to be with Jesus or to be with Buddha
Because they were still talking
In terms of tradition
They were still using the past heritage.

The time has come for humanity
To be discontinuous with the past.
It is absolutely disgusting!
We have to disconnect ourselves from the past
Only then is there a future
Otherwise humanity on this earth is finished.
Within these twenty years it will be decided:
Either
We disconnect ourselves from the ugly past,
Then there is a future and there is hope,

Or
We cling to the dead past and we die with it.

Just as there is a sun on the outside
There is a sun inside too.
The outside sun rises and sets
But the inside sun is always there.
It never rises, it never sets -- it is eternal.
Unless we know the inner light
And the source of it
We live in darkness.

Make every possible effort to move inwards.
In the beginning it is arduous
But only in the beginning.
It is just like learning any art.
Learning to swim is difficult in the beginning
But once you know the knack of it
It is so easy that one wonders later on
Why it was so difficult.
One can simply float in the river.
No need to do anything.

And that's how it starts happening inside:
Just in the beginning there is
A little effort involved, a little struggle.
Soon one can simply float
In the river that moves inwards.
And it takes you
To deeper and deeper realms af bliss
To more and more light, to eternity, to god.

Diligence is what is needed to be a sannyasin.
Only two things are needed:
Intelligence and diligence.
Intelligence without diligence is impotent.
Diligence without intelligence is blind.
One is not enough, both have to be together
Only then is your life enriched.

So be intelligently diligent.
Act, but act through awareness.
Do a thousand and one things in life
But don't be controlled by unconscious instincts.
Then slowly slowly life becomes
Such a divine experience.

It is delicious!
But one has to learn the art of tasting it.
And all other arts are small
Compared to the art of living.
These two things have to be remembered:
Be intelligent and be diligent.

They very rarely happen together.
Intelligent people are not diligent
Then their intelligence is
Just an exercise in futility.
They go on thinking and thinking and thinking
And by thinking nothing is ever achieved.
And then there are people who are very diligent
But without any intelligence.
They go on doing harm to others and to themselves.
They do much, but not knowing what they are doing
They are bound to create more misery in the world
For themselves and for others too.

Remember this
That these two things have to be two aspects
Simultaneous aspects of your growth.
And then life starts growing so fast
That in moments one can make quantum leaps.

Egolessness is the goal of all meditation.
That is the goal of sannyas itself.
the ego is the only problem
And then it creates a thousand and one problems.
It creates greed, it creates anger
It creates lust, it creates jealousy
And so on, so forth.
And people go on fighting
With greed, with anger, with lust
But it is futile.
Unless the root is cut
New branches will always be coming up.
You can go on pruning the branches and leaves.
That is not going to help.
In fact by your pruning
The tree will become more and more thick
The foliage will become more and more thick.
The tree will become stronger.

My insistence is: don't fight with the symptoms
Go to the very root of the matter
And that is simply one -- it is the ego.

Cut it from there and all other problems
Disappear as if they had never existed before.

If you can learn only one thing here
Just to be without an ego
To be as if one is not
To be a nobody, a nothingness
Then the ultimate is achieved.
There is no higher goal than that.
And it can easily be done
Because ego is a false phenomenon
Hence it can be dropped.
It is not a real thing.
It is imaginary, it is a shadow.
If you go on believing in it, it is.
If you look deeply into it
It is not found at all.

Meditation simply means
Looking deeply inside for the ego
Searching every nook and corner of your being
For where it is.
It is not found anywhere.
The moment it is not found anywhere
It is finished and you are born anew.

My effort here is
To teach you not righteousness, but awareness.
As awareness deepens, righteousness comes
But it does not become an ego trip.
It can't become an ego trip
Because the first condition for awareness
Is the dropping of the ego.
If one is not aware and tries to be righteous
Then naturally
That righteousness will be exploited by the ego.
It will make you a puritan
A moralist, a pious egoist.
And that is far more dangerous
Than the ordinary ego.

The ordinary ego is easy to drop
But the spiritual ego is very difficult to drop
Because it is very subtle, it goes deep in you.
It has to be uprooted from your very depth.
The ordinary ego is only on the surface
It is very easily removeable.

Hence I don't teach righteousness
I teach awareness
And righteousness comes of its own accord.

Only the wise can be settled.
The unwise man is always restless.
The unwise is always running hither and thither
Knowing not where he wants to go
Why he wants to go
Knowing nothing, he feels he has to do something.
He can't sit silently.
It is impossible for him to sit silently.
The greatest difficulty for him
Is to do nothing.
Only the wise man
Is capable of living a settled life.

Wisdom arises out of meditation.
It is a fragrance of the flower of meditation.
Then one is always at home wherever one is
And always at rest
And life starts having roots in existence
Hence a feeling of settlement...
All the chaos
And the smoke of the chaos disappear.
Instead there arises a clarity.
You can see things as they are
and you can act accordingly.
And any act coming out of wisdom is liberating.

Purity has nothing to do with morality.
A moral person is never pure.
The pure person is always moral.
Morality is pseudo, it is imposed
It is cultivated, it is a facade, it is a mask.
It does not really purify you
It only paints purity on your face.
It makes you a good actor.
And you have to be very alert about it
Because the Japanese culture
Makes people very good actors.

For centuries Japan
Has lived with a beautiful facade.
People are taught to smile.

Even when they could hit you, they smile.
It is a very polished culture, but very false.
One has to be more authentic.
A little uncivilisedness is not bad
If it brings your natural flavour back to you.

And there is a different kind of purity,
The true purity.
It always comes from meditation.
It is nothing to do with morality.
It comes from inner silence.
As you become
More and more silent and centred inside
Your life starts having an aura of purity.
But that is a by-product.
You are not cultivating it
It is happening of its own accord.
When these things happen of their own accord
They have a beautiful colour, shape, form.
When they are cultivated they are ugly.

Thomas was one of the disciples of Jesus --
One of the twelve apostles.
He has become well-known
As 'Doubting Thomas'.
This time, please don't do that!

The name Thomas is beautiful.
It has to be relieved of the burden of doubt.
Literally it means a seeker of truth.
But one cannot seek truth
If one is full of doubt;
It is impossible.
Doubt is not a bridge, it is a barrier.
It is not a bridge, it is a wall;
It closes you.
It does not make you available to the truth
That is present everywhere.
And because you are constantly doubting
You cannot act; doubt is impotent.
Action needs trust; only a man of trust can act.
And the journey towards truth
Is the greatest act of life.
Tremendous trust is needed.

So try!
Last time you missed -- This time don't miss it!

Rest, relaxation has to be your path.
Relax and rest more and more int yourself.
Don't be in a hurry.
There is no need to be in a hurry.
the whole eternity is available
It is all ours.
Don't be impatient. Enjoy each moment.
Enjoy it totally
Without any worry about the future.

The best moments are those
When you are utterly relaxed.
Doing nothing, sitting silently
Spring comes and the grass grows by itself.

Man ordinarily gathers dust around his being
And loses the brightness which is his birthright.
Everybody is born bright
And everybody becomes mediocre.
By the time one dies, one is almost stupid.
This is a strange phenomenon.
And people call it evolution -- it is involution.

Children are more bright, more alive
More clear about everything
Without any confusion.
As they start growing
They start gathering confusion from everywhere.
We wait until they become twenty-one years of age
Then we give them the right to vote
Because be that time everybody loses brightness
Everybody becomes dull, stupid.
Then you are called adult.
You are really adulterated
Completely adulterated
But people say 'now you have become adult
You have come of age.'
Certainly politicians are afraid
To give voting rights to children
Because they will see through and through.
Voting rights can be given to you
Only when you have lost all capacity to see,
When you are utterly blind.

My effort here

Is to help you to drop your rust, your dust
To cleanse your mirror
So you can again be your original face.

Just as a river dissolves into the ocean
Dissolve into the divine.
Don't think yourself separate from existence.
Meet, merge more and more. We go on insisting that we are separate.
That is the only irreligious act:
To emphasise
Separation.
To emphasise unity is religion.
It has to become a conscious effort.

Seeing a sunset, dissolve into it.
Don't just remain an observer
Let the observer and observed become one.
Slowly slowly you will learn the knack of it.
Then sitting by the side of a tree you can have
A deep feeling of unity with the tree.
And these small experiments can lead you
Ultimately to feel oneness with the whole.
And that experience is god.

My sannyasins have to become songs.
They have to learn playfulness
Light-heartedness, a sense of humour.
And they have to learn how to rejoice
In the small things of life.

There are no great things in life
Life consists of small things.
But if you know how to rejoice in them
You transform them into great things.

In the hands of a Buddha
Even ordinary water becomes wine.
That's exactly the meaning of the miracle
That is said to have been done by Jesus:
That he turned water into wine.
Only fools think that it is literally true.
It is symbolically true.

In the hands of Jesus water *is* wine.

You can get drunk on simple, pure water.
It depends on how you drink.
It does not depend on the drink
It depends on the drinker.
And I am telling you from my experience.
I don't mix soda and whisky
I mix soda and soda -- and it works!

Eighty Four Thousand Poems

Chapter #13
Chapter title: None

15 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004155	
ShortTitle: 84POEM13	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Sannyas means to become consecrated to god
Surrendered to god.
Sannyas means allowing god to live through you.
You simply stand aside
You don't come in between, you don't hinder.
You open all the doors to the sun, to the moon
To the wind, to the rain
To all the messengers of god.
You are simply available to existence
With your whole heart
Without holding anything back.

In that very moment
When you are not holding anything back
Prayer has happened.
In that very moment the ego is no more
The barrier has fallen
And suddenly we are one with the whole.

And to be one with the whole
Is bliss, is benediction.

To remain separate form the whole is misery
Because it is not according to nature
It is not according to the fundamental law.
It is not true -- that's why it creates misery.
When we are one with the whole
We have accepted the truth and dropped the lie.
To be true
Is enough to bring tremendous bliss to you.

Peace is one of the most important things
For a sannyasin to understand
And not only to understand but to be.
It has not to become
Only an intellectual understanding
But an existential feeling --
You have to experience it.

Mind is never at peace.
That is not its nature.
One cannot make the mind peaceful.
All that one can do is to slip out of the mind
And get rooted in the heart.
Suddenly there is peace.
If you try to make the mind peaceful
You will create even more turmoil.
Now this will be a new problem.
Already there are
A thousand and one problems in the mind.
Now a new problem arises:
How to make all these problems disappear
How to create peace.
Hence the people
Who become interested in creating peace of mind
Become *very* unpeaceful
More unpeaceful than the ordinary human beings
Who are never bothered about it.

That's why you will find in ordinary life
Something of peace on people's faces
But the so-called religious seem to be very tense.
Your so-called saints look very tense.
There is great anxiety, great turmoil.
They are constantly living in a nightmare
Of their own creation
Because they are trying to do the impossible.

That is not the way to be peaceful.
You have to change the gestalt.
You cannot make the mind peaceful
But you can slip out of it.
And the moment you slip out of it
It loses energy.
It is *your* energy, it is *your* cooperation
That keeps it going; you go on *pedaling*.
The moment you slip out of it
And you move towards the heart
Suddenly there is peace, with no effort at all.

So my suggestions are totally different
Than the ordinary ideas about peace.
One just has to get out of the mind.
Meditation
Is not a method to make the mind peaceful,
It is a method of getting out of the mind
And entering into the heart.
Suddenly mind loses all turmoil
Because you are no longer there
To help it to go on running.
Without any energy it falls flat.
Maybe for a few days it goes on
Out of the old momentum
But it can't go on for long.

And then you know the secret:
Whenever you want peace, exist in the heart.
And if you want peace twenty-four hours a day
Exist in the heart and use the mind from there.
Then the mind is just a tool, an instrument
A beautiful machine in your hands.
And you are the master.
Mind as a machine is beautiful
But when the machine becomes the master
And the master is completely forgotten
The real master completely forgotten
Then the whole of life is topsy-turvy.

Everything is a gift.
Some unknown source of energy
Call it god, Jehova, existence, nature
Is very generous.
It seems it is overflowing.
It can't contain itself, it has to give
Not because you deserve it

But because it has too much.
It is like a rain cloud, it *has* to shower.

It does not matter where
Or whether the earth deserves it or not
It may shower on a rock.
The rock will not be benefitted by it.

That's the meaning of the word 'gift'.
It is a beautiful word
It has a great message in it.
If we start looking at it meditatively
It can transform your whole life.

And that's what sannyas is all about.
Looking at life in its reality
imply makes one feel grateful
To the unknown, to the unknowable. One bows down.
That very bowing down, that gratitude
Makes one a sannyasin.
And out of that gratitude
A thousand and one flowers bloom.

Everyone is born bright
But sooner or later the whole structure
Of the society, the whole conditioning, is such
That the brightness is destroyed, it is crippled
It is covered with stupid superstitions.

The intelligent child
Finds it difficult to remain intelligent
Because intelligence doubts, enquires,
Argues, rebels.
Intelligence is individual.
Sometimes it says yes and sometimes it says no.
Intelligence lives in its own light
It is not imitative
And the parents don't like that.
They want the child
To be an imitator, a yes-sayer.
Whatsoever they say
He should accept it with no argument.
They know and he does not know
So they have to decide
What he has to do, what he has not to do.
Hence the intelligent child

Finds himself in a difficult situation.
If he wants to be intelligent
He is constantly in trouble
There is trouble in the home
There is trouble in the school
There is trouble in the college
In the university.
Wherever he goes there is trouble.

Unless one is really courageous
Enough to accept all these troubles
And yet to insist on remaining intelligent,
Which is certainly very rare,
One is bound to compromise sooner or later.
The whole pressure is too much.
The child is so helpless
The child is so small, so tiny
And the people who are pressuring him
Are powerful people.
They force him to behave in an unintelligent way
A way against his own intelligence.
Slowly slowly he forgets what intelligence is.
He becomes dull.
The more dull he is, the more he is respected.
If he is really stupid he becomes a saint.
People worship him.

Jesus
Could not become a saint for the simple reason
That he remained intelligent.
He resisted all attempts
To destroy his intelligence
Hence he was crucified.
But the pope in the Vatican
Is not an intelligent man.
Polacks are not known to be intelligent!
Now this is a beautiful combination:
A Polack and a pope.
In fact from now onwards
Only Polacks should be popes.
He is worshipped.
And that happens all over the world.

My sannyasins have to be aware of it
And they have to REclaim their intelligence.
It is still there
It is simply hidden behind much garbage.
That garbage has to be removed
So you can again become bright

So that you can again claim
Another childhood, another innocence.
That innocence brings purity
And that innocence brings joy
And that innocence brings insight into reality.

It is not through knowledge
That one comes to know god
It is through innocence.
It is not through belief
That one comes to know god
It is through intelligence.
Tremendous intelligence is needed to know god.

Excellence is a by-product of meditation
Because intelligence itself
Is a by-product of meditation.
Ordinarily people behave in a very unintelligent way
For the simple reason that
They are living mechanically, unconsciously.
They are not masters of their being.
But slaves of their instincts.
What excellence can they have?
They are not even men yet.

It is only through meditation
That you start becoming a man
You start getting out of the animal kingdom.
Something greater than the animal
Starts happening to you through meditation.
On the one hand it makes you a human being
On the other hand it brings great excellence
In whatsoever you do.
The secret is
That meditation releases awareness in you.
To me awareness is the only virtue
And unawareness the only sin.

Learn to be aware
And all else will follow of its own accord.
God has many aspects.
You can look at god through love
Then god is love.
You can look through beauty
Then god is beauty.
You can look through bliss
Then god is bliss.
It depends from what angle you look towards god.

God is multi-dimensional
But bliss is one of the most fundamental aspects
And bliss is the search for us all.

To be blissful is to be religious.
And when your bliss is absolute
You have arrived home.

Parijat is a beautiful flower
With great fragrance.

Man is also a flower
But we are absolutely unaware of our potential.
We are born as seeds, and unfortunately
We remain seeds. we never grow.
We never grow to the point
Where flowers can bloom in us.

To be a Buddha means to bloom as a flower
To release one's fragrance.
Remember, we are born as seeds.
But we should die as flowers.
Then life has been a beautiful experience
Then life has been
A journey of tremendous fulfilment.
Otherwise it is sheer wastage.

Meditation will help you to move
From the seed towards the flower.

We are not the body and we are not the mind.
We are pure consciousness
And pure consciousness is what god is.

Sannyas is a journey
From the body-mind to pure consciousness.
It is an inward pilgrimage
From the circumference to the centre.
When you reach your own centre
You are surprised:
You don't find yourself there at all
You find god himself.

He is not to be found anywhere else
He is just residing in you at your very centre
Waiting for you to come home.

Innocence
Is the most precious thing to be achieved
Because it is only to the innocent heart
That all that is valuable can happen.
To the cunning nothing happens.
To the cunning love is impossible
To the cunning bliss is impossible
To the cunning anything of value is impossible.
To the cunning money is possible
Power is possible, prestige is possible.
They are all valueless things.
Death destroys them all.
But to the innocent something happens
Which even death cannot take away.

So this is the fundamental quality
For a sannyasin: To be innocent.
Jesus says: Be like small children.
That's what he means:
Be innocent, then god is yours.
Drop all cunningness, all cleverness
All knowledge, all that gives you the idea
That you know.
Move towards god
With a wondering heart, with awe
And then success is sure.

A ten -year old German girl receives her mala
and the sheet of paper bearing her sannyas name: Nirmala. It means purity, Osho explains.
He leans forward to expand on its implications, then pauses, chuckling involuntarily

You are still pure!
Don't allow the world to destroy your purity.
Don't allow the world to corrupt you.
Your sannyas will protect you.

The people who have become grown-up
Are in a difficulty.
First they have to unlearn many things.
You are in a good situation.
You need not unlearn anything
Because you have not learned anything yet.

You can start moving directly towards god!

Eighty Four Thousand Poems

Chapter #14
Chapter title: None

16 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004165
ShortTitle:	84POEM14
Audio:	No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Sannyas is a growth process.
Very few people grow at all.
The average mental age is only twelve years.
The person may be eighty
But he carries the mind of a twelve-year-old.
This is a very strange situation:
He only appears mature
Deep down he remains immature, utterly immature.

Without meditation there is no way.
It is only through meditation
That one becomes really mature, integrated.
It is through meditation
That one becomes really mature, integrated.
It is through meditation
That your consciousness starts rising upwards
That you start creating a bridge to the beyond.

A man is really grown up
When he starts feeling the presence of god.
That is the only criterion.
Remember that as a goal
And put your total energy

Your whole heart into it.
It can still be achieved, it is never too late.
All that is needed is a great intensity.
And if one can know god before death comes
Then death never comes.
The body dies
But now you know that *you* cannot die.
You are eternal.

Everyone brings a truth in his being.
The truth has not to be invented
It has only to be discovered
Or rather, REdiscovered.
We are already in possession of it
But we have become completely oblivious
Of the fact.
We have only fallen asleep
And forgotten who we are.
All that is needed is a remembering.

George Gurdjieff used to teach his disciples
Only one method, the method of self-remembering.
Buddha calls it right-mindfulness
Krishnamurti calls it awareness
Christ calls it watchfulness
Shankara calls it witnessing.
But it is the same phenomenon.
You have to become alert
You have to become more conscious.
Nothing is missing
It is only that you are dreaming
Dreaming that you are a beggar
And you are not a beggar.

Once the dream is broken, once you wake up
Suddenly you find what ridiculous dreams
You have been in.
The greatest treasure is yours
The eternal life is yours
The kingdom of god is yours
The ultimate truth is yours.
And we have brought it with ourselves.
We are it!

So it is not a question
Of seeking and searching somewhere else
It is simply a question
Of putting your total energy into waking up.

Life is like a nightmare:
If you are suffering in a nightmare
All that you need is to put your total energy
Into waking up.
Nothing else is needed.
If you are being chased by a lion
You need not kill the lion
Because there is no lion at all.
If you are being crushed under a rock
You need not remove the rock.
It may be just your own pillow.
All that you need is to wake up!

A middle-aged American woman presents herself for sannyas. She had written to Osho earlier in the year telling of her eight years's involvement with a community of Gurdjieff followers.
Something was still missing, she felt; now she was reaching out and 'planning for a miracle.'
Osho explains that her sannyas name, Anubhuti, means experiencing.

Truth cannot be contemplated on
It can only be experienced.
It is nothing intellectual
It is something existential.
You have to know the taste of it.
You cannot conclude by philosophising.

There are thousands of people in the world
Who go on thinking about truth
And about and about they go
Around and around they go in circles.
Their conclusions are futile.
Howsoever beautiful those conclusions may appear
They don't have any life, any soul in them.

To be a sannyasin means
You are dropping philosophising
You are renouncing the ways of the mind and
You are moving into a totally different gestalt:
The ways of the heart
The way of love, not of logic.

Singing is far closer to truth
Than the process of thinking.
It looks very absurd:

How can you come to know truth by dancing?
But there have been people
Who have come to know truth through dancing.

Jalaluddin Rumi came to know truth
Simply by dancing.
He danced and danced and he danced for hours;
It is said, for thirty-six hours
Without any break.
He fell into a kind of total drunkenness.
He became so drunk from dancing!
And when he came back
He was totally a different man.
Hence he invented a new method.
The whirling dervishes
Are the followers of Jalaluddin Rumi.
Through dancing he arrived.
Nobody before had arrived through dancing.
Rumi stumbled upon a new truth.
Dancing is more existential.

Through singing many have arrived.
Just by sitting silently, doing nothing
Many have arrived.
But if you are thinking, you are doing something.
A state of no-thought is needed to experience.
So I am giving you the name 'experiencing'
To remind you again and again
Not to go into the old grooves of the mind.
Metaphorically, symbolically, be headless!
And here you can see so many headless people
Running hither and thither!

People like Christ cannot be followed.
You can become a Christ
But you cannot be a follower of Christ.
To be a follower is to be an imitation.
It is not the real thing
So it may look paradoxical but this is how it is:
To really be a follower of Christ
One has to cease to be a follower
One has to be a Christ oneself.

And the same is true about Buddha
And Krishna and Zarathustra.
These people can easily be followed.
Their personalities are hypnotic
They have a magnetic charm, a charisma.

One would like to follow in their footsteps.
But they are unique people,
Nobody can follow in their footsteps.
All followers look pathetic.
Mm? -- you wearing the shoes of Christ
Or his garments and carrying his cross...
It may be okay in a drama but in life
You will be simply crazy!

You have to be a Christ yourself.
And remember: Christ does not mean a Jesus.
Christ simply means one who has come home
One who has attained
The full flowering of consciousness.
You can call Buddha a Christ
And you can call Christ a Buddha.
There is no difference.

Remember it
Love Christ, love Buddha, love Lao Tzu
Imbibe their spirit
But don't follow their lives in detail.
Never be a follower.
Always be authentic, true, yourself.
And I say that is the only way to follow them.

God can be your strength only if you surrender.
If you dissolve yourself totally
If you are no more, then god is your strength.
Then he is the one who exists within you.
He is your consciousness
And he is your life and he is your love.
He is all in all.
But you have to disappear, you have to give way.

We are so full of ourselves;
That's why god is not our strength.
And we cannot be strong on our own.
How can a leaf be strong on its own?
Without the nourishment
The constant nourishment of the tree?
How can the tree be strong on its own
Without being nourished
By the earth and the sun and the moon?

We are part of this immense existence

But we go on keeping ourselves separate.
We create a boundary around ourselves --
We defend that boundary.
We say, "Trespassers will be prosecuted."
We don't allow anybody to trespass across our boundary.
Even if god comes, if he want to come in
You won't allow him.
Because his coming in means only one thing:
Your going out.
You both cannot occupy the same space.
You can be there only if he is not allowed in.

He is vast.
When he comes, he comes like a storm.
When he comes, he comes like a flood.
It takes away all garbage, all rubbish from you;
It cleanses you of yourself --
Of the very idea of the ego.
But then a beautiful phenomenon starts happening:
For the first time you don't feel weak
For the first time you are nourished
By inexhaustible sources.
You are as strong as god himself
Because you have become part of him.

Peace is something that you have lost.
It has been stolen by the world,
You have to steal it back.
It has been destroyed by the world,
You have to claim it back.
George Gurdjieff used to say
That the true seeker has to be a little sly

Because the world is very cunning, very deceptive.
If you are not alert it will go on deceiving you,
It will go on cheating you.
It has cheated you of all your treasures,
And it has handed over to you
All kinds of rubbish instead.
You have to be alert,
Very alert and a little sly,
So that you cannot be deceived any more
So that you can detect
Whenever the world is trying to deceive you.
And you also have to be sly
To escape from all kinds of entanglements,
Without creating too much fuss.

It is like a prisoner trying to escape
From goal.
If he makes too much fuss he will be caught.
He has to be very silent, utterly silent
As if nothing is happening.
And he has to do much;
He has to break the wall,
Maybe he has to cut the bars of the window.
He has to make some connections outside.
Maybe he has to throw a rope over the wall,
Beyond the wall,
Climb the rope and jump from the wall.
And everything has to happen
In such a silent way, as if nothing is happening,
As if everything is normal.
Of course he has to be sly --
He has to be a thief!
Of course he is only trying
To gain what has been robbed from him.
But he has to be a thief,
To steal that which belongs to him.

Hence all the methods need great intelligence.
Stupid people cannot get out of the world,
Cannot get out of the traps.
Tremendous intelligence is needed.
And meditation
Certainly releases great intelligence.
It is the only method
Which releases intelligence in you,
Which makes you bright,
Which sharpens your consciousness,
Which helps you to see clearly,
Which makes you more alert, more conscious.
Which keeps you always on guard.

-- How long will you be here?

-- One week

-- Then come back again. One week is not enough to get out of the jail.

One week is enough if you want to get *into* the jail but to get out of it takes time!

Sadhvi means one who is innocent.

That is the secret of knowing the truth:
To be innocent, innocent like a child.
Unlearning is the whole process.
We have learned too much
We are burdened with knowledge
And that is all rubbish

Because it is all borrowed.
Unless something is your own
It has no value, no meaning
So put aside all that is not
your own experience.
Save only that which is your own experience,
Howsoever little it is. But it is enough.
Base your life on that
And you will be putting down a right foundation.

Basing your life on borrowed knowledge
Is making a house on the sands:
It is bound to fall.
It is trying to get to the farther shore
In a paper boat. Scriptures are paper boats.
And now the time has come
When you have to know something on your own
Because only that will be going with you.
All that is borrowed
Will have to left on this shore
But that which is known by you
Cannot be taken away from you.
Even death cannot destroy it -- it is eternal.

And the only way to become innocent
Is to be watchful of the mind --
Non-judgmental watchfulness.
Don't judge: 'This is good, this is bad'
Because the moment you judge
You lose your awareness.
Simply watch the whole process of the thoughts
Whatsoever is passing has nothing to do with you.
You are separate from it.
Don't get identified
Either with good or with bad.
Simply remain aloof, distant
A watcher on the hill
And slowly slowly the procession of thoughts
And memories and desires start disappearing.
One day it happens, the road is empty
There is no traffic.
In that very moment turning in happens.
When there is nothing to observe in the mind
The observer turns upon itself.

That is the meaning of the ancient symbol...
Many mysteries schools have used that symbol:
The snake swallowing itself.
It represents this process.

When there is nothing to swallow
The snake swallows itself.
When there is nothing to observe
The observer starts observing himself.
And that is the beginning of enlightenment.
Then for the first time
Your light falls upon yourself
And it liberates
It liberates you from all kinds of bondage.
So innocence has to be your golden key.

For centuries the religious person
Has been missing a sense of humour.
The saints have not laughed for centuries.
Laughter has lost all connections with spirituality.
Laughter has not been a loser
But spirituality has lost much.
Spirituality has become dull, sad
Serious, ill, pathological.
It has become more and more deathlike
It has lost aliveness.
Without laughter there is no life
And without laughter there is no love either.

My whole effort here is to bring laughter
Back to the spiritual dimension.
The saints should be able
In fact only *he* should be able to laugh totally.
But the so-called saints
Are very afraid of laughter.
They go on keeping long faces
Long faces are being worshipped.
To laugh seems to be mundane.

In fact, laughter
Is one of the greatest spiritual qualities.
In deep laughter the ego disappears
Just as in deep dance the ego disappears.
When you really have a belly laugh
You are no more there, only laughter *is* happening
You are not there as an observer
You are totally immersed in it.
And that gives you a taste of meditation.

That's how your whole life should be:
Whatsoever you are doing
You should be totally immersed in it
Then only can meditation become like breathing.

It can spread all over your life.
Even in sleep it remains with you
Like a subtle undercurrent
Of joy, of peace, of silence.

The ultimate law itself is god.
There is no god as a person somewhere.
'God' is only a way of speaking.
What really is, is a fundamental law
That keeps the whole existence together.
The universe is a great harmony.
It is not a chaos, it is a cosmos.
There is great order
And this order is possible only
If there is something that keeps everything
Connected and joined together.

That something is called dharma, the law.
To know it and to be in tune with it
Is to be blissful.
Not to know it is to be miserable
Because without knowing it
You cannot be in tune with it.
Maybe once in a while
Accidentally you may be in tune
Then there will be a little glimpse of happiness
But that is accidental -- you cannot depend on it.

Meditation brings you a clear vision of the law
And helps you to surrender to the law
Helps you to drop all resistance to the law.
And once you are consciously in tune
With the ultimate law
Your life is bliss, pure bliss
And nothing but bliss.

The moon represents two things
Which are very essential for a sannyasin.
One is that the moon is a mirror:
It simply reflects the rays of the sun.

A sannyasin has to be a mirror
Just a clean mirror so he can reflect
That which is.

And the second thing is that the moon
Not only reflects the rays of the sun,
In reflecting them it transforms their quality.
The very process of reflecting is such
That those rays go through an alchemical change.
When they come from the sun
They are hot, burning hot

When they come reflected through the moon
They are cool. That is the miracle of the moon.

The world is very hot -- it is hot because of lust
Because of anger, because of hatred.
It is hot because of a thousand and one passions.
It is boiling.
A sannyasin has to live in this world
But he can live in it only if he comes to know
The alchemical process
Of transforming *everything*
That comes to him
Into a cool experience.

You can insult the Buddha
But when it is reflected back to you
It comes as a fragrance of a flower.
You can throw an arrow at the Buddha
But when it comes back to you
It is a rose flower.
That's what a sannyasin has to be,
These two things: a mirror...
And not only a mirror but also an
Alchemical process of constantly transforming
Al that is hot, ugly, violent, into cool energy.
The sannyasin lives in tremendous coolness.
He lives in the fire of the world
But he remains cool.

The day it happens
Then you know that your meditation has succeeded
You have achieved the fruit of meditation.

Eighty Four Thousand Poems

Chapter #15
Chapter title: None

17 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004175
ShortTitle:	84POEM15
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

To be a disciple is something of immense value.
It means surrender
It means putting your ego aside
It means a heart-to-heart communion
With the master. It is a love affair.
It is not a question of being convinced
By the ideas of the master.
It is being convinced by the presence,
By the divine presence of the master.
It is being convinced that the master is no more
But god is flowing through him.
Then only can one become a disciple.

To be a student is easy.
It doesn't require much from your side.
But to be a disciple is very demanding.
It requires trust, tremendous trust
But once you have tasted
The beauties of disciplehood
Then there is nothing sweeter than that.

It happened in many other times too:
Many of the disciples of Buddha
Became enlightened but they wouldn't leave him.
And he would insist
'Now that you are enlightened
You have become Buddhas in your own right.
You should go and spread the word, reach people!

But they would say,
'No. We still want to remain disciples
We don't ant to be Buddhas.'

They said to Buddha...
Manjushree, the first disciple of Buddha
Who became enlightened
Fell at his feet, cried and wept.
He said,'I was not thinking
That enlightenment would happen so soon.
Pleas let me hang around!
I don't want to go anywhere.
I am ready to drop this enlightenment
But I am not ready to drop my disciplehood.'
Buddha said, 'That is impossible.
Once enlightened, you are enlightened forever.
There is no going back!'

But there is significance
In his crying and weeping:
He would still like to be a disciple
He would still like to be in the same communion
In the same love affair.
He does not want to come to the end
Of that beautiful journey.

So be truly a disciple.
And the word 'disciple' simply means
One who is capable of learning
One who is available to learn
One who is receptive.

A loyal heart is the beginning of sannyas:
A heart that can trust
And a heart that can be committed
That can get involved
A heart which is capable of dropping all doubt.
Only such a heart
Can become a boat to the farther shore
Only a loyal heart can know what god is.
The doubting person thinks much
But knows nothing.
The trusting person thinks nothing
But knows all.

This is just the beginning,

The beginning of something
That will go on becoming vaster and vaster.
Even the greatest rivers
Start with a tiny spring.
But if one goes on working
If one goes on pouring one's energies
Soon it becomes a vast river.
And only big rivers can reach the ocean.

Man has to become an increasing river
Of faithfulness, of trust, of love
Only then is there a possibility to reach
The ocean, god, the ultimate.
Small faith is bound
To be lost somewhere on the way.
And people have such small faiths, like dewdrops
Just a little heat is enough and they evaporate.
Increasing faithfulness means
Whatsoever happens your faith remains unmoving.
Even if everything goes against it
Your faith remains unmoving.

There is a Sufi parable:
Junaid, the master of Al Hillaj Mansoor
Was seen with a woman by the side of a river.
The woman was pouring some liquid into a glass.
It appeared that he was drinking wine
Because the container was like that of wine.
A few people rushed to Al Hillaj
Caught hold of him and said
'Come here. You trust this man?'
They looked from far away
Hidden behind the trees
Al Hillaj saw the master drinking wine.
He laughed.
Those people said,'Now what do you say?'
He said,'My eyes must have gone wrong.
I don't trust my eyes but I trust my master!'

This is faith!
He cannot deny: He is seeing a woman pouring something
And Junaid is drinking
And he seems to be almost drunk.
But those people were not going to leave him.
They said,'Then you come close, come with us.'
They forced him to go there
But when they went there it was nothing:
The woman was nobody else
But the master's mother.

And there was no wine -- it was only a
Wine flask -- it was pure water.
But Al Hillaj said. 'Even if it had been wine
And the women had been a prostitute
I would have still stuck to my first statement
That my eyes are seeing something
Which is not there, which is not possible.
My eyes can go wrong; my master cannot go wrong.

If such trust is possible, then miracles happen
And miracles only happen with such trust.

Yoshimi means the lucky one.

It is really fortunate to be a sannyasin
It is a rare privilege. It is available to all
But very few will be able to receive it,
Only the lucky ones.
Feel grateful to god that you have been able
To gather enough courage to take this jump.
Feel grateful to existence
That it has brought you here
That something immensely valuable
Becomes possible now.

Sannyas is only a door to the divine
But if you are at the door
The divine is not far away.
Just go on remembering
That you have to go inwards, into the temple.
Because there are a few people who return
Even from the door -- the unlucky ones.
Prove that you are really a lucky one, Joshimi!

And Yoshime also gas another meaning;
It means watchfulness.
That has to be your method
The work upon yourself.

The definition of a sannyasin
Is one who is on guard, alert, aware.
Watchful of the world around

Watchful of the mind inside
Watchful of all kinds of thoughts, desires
Images that float in the mind
Watchful of the watcher too.
And that is the ultimate in watchfulness
In vigilance: To be aware of
Awareness itself.

First become aware of the world --
Which is the easiest -- aware of the trees
And the birds and the sun and the moon.
Then become aware of your body

Then become aware of your mind and
You are coming closer and closer to the centre.
These are all concentric circles around the centre.
Then become watchful of your feelings.
And then finally
Become watchful of your watching.

The day one is capable
Of watching one's watchfulness
Is the greatest day in life.
Paradise simply descends in you
Bliss starts showering like thousands of flowers.

A sannyasin has to become a song
A song in every possible way.
He has to be a celebration.
He has to live life in all its dimensions.
He has to be a dance
He has to create music in his being.
Unless one creates music in one's being
Unless one starts living life as a dance
Unless one celebrates existence
There is no possibility of knowing god
Because god is the ultimate crescendo
Of dance, song, celebration

God is not for the sad people.
It is for those who are capable
Of love and laughter.
This existence is a tremendous play.
Don't take it seriously!
Take it with a song in your heart

Take it joyfully.
Move in the world with a light foot
With a laughter in your heart
And then suddenly the whole existence
Starts turning into a divine experience.
The mundane becomes extraordinary.

My sannyas is not renunciation of the world.
It is rejoicing about the world, in the world.

Everyone is here to become a proof
For god's existence
And unless one becomes a proof
For god's existence
Life is not fulfilled, life is empty and hollow
Meaningless, without any significance.

Become aware of it, that life is carrying
Something tremendously significant inside it
But it is only a seed at the moment.
Sannyas can become the right soil for it.
And in the right season, when the spring comes
You can bloom, you can release fragrance.
Only then is there contentment.
Otherwise people live in discontentment
And die in discontentment.
Their whole life is nothing
But an exercise in futility.

The sooner one becomes aware of it, the better
Because time is very short.
One never knows about tomorrow:
It may come, it may not come.
Hence everything has to be done now.

Now the real battle begins!
It is easy to fight with others.
The real fight is with one's own darkness
The real fight is with one's own ego.
The ego is the only evil, the only devil.
And if you can kill the devil
You become victorious.
But very few people enter into that fight.
They fight with everybody else in the world
They fight many kinds of battles
But the real battle remains unfought.

Sannyas means the beginning of the real war.
It is a war between
Your consciousness and your unconsciousness.
Your consciousness is very tiny
Just one-tenth of your being.
And the unconsciousness is vast
Nine-tenths of your being.

So be a mighty warrior
Only then can one hope to win.
But if one gives a good fight victory is certain.
It may take time, patience will be needed.
But victory has happened.
If it has happened to a few people
It can happen to everybody
Because we are all potentially the same.

Victory can be ugly if it is violent
If it is forced upon somebody; then it stinks
Stinks of blood, murder, death.
But victory can also be a fragrant phenomenon.
Then the process is totally different.
It has not to be forced on somebody.
You have not to conquer somebody
You have to conquer yourself
You have to become a master of your own being
Then victory is fragrant, then it has
The fragrance that is not of this earth
It has the fragrance of the beyond
It has divine fragrance.

The Buddha, the Christ, they are surrounded
With the aura, with that fragrance.
They are victorious people
really victorious people --
Not Alexander and Adolf Hitler.
Their victory is ugly.
Anything that is based on violence
Is going to be ugly.
Unless you have conquered all your ugly desires
Of destructiveness, of ego, of greed
Of jealousy, of hatred
You will not know what love is.
When all these ugly things
Have been dropped, transformed
You will be full of love

Buddha also conquers other people
But not with a sword, he conquers with his love.
Jesus also conquers.
His victory is far more permanent than
The victory of Alexander the Great.
That is very tiny, momentary.
But the victory of Jesus
Will go down the centuries.
He will not be here
But his fragrance will continue.

The fundamental is
First to be a master of yourself
Then you know what love is.
And through love the whole world can be conquered.

Love -- that one word
Contains all that is worth having in life,
Worth possessing in life.
One can forget god, nothing is lost.
But if one forgets love then everything is lost.
If love is there, god is bound to happen
Because god is the ultimate peak
Of the experience of love.
But without love even god is not possible,
Without love nothing is possible:
No bliss, no benediction, no truth, no freedom.

Love is nectar
It gives you the experience of immortal life,
It is the bridge between time and eternity.

Peace is a by-product fo meditation.
It cannot be achieved directly.
If one *tries* to be peaceful
Then the peace will be false.
It will appear to be a flower
But it will not be a true flower
It won't have any fragrance.

Real peace
Arises only as a by-product of meditation
Hence only a man of meditation

Can be a man of peace.
The goal should be meditation
The effort should be *for* meditation.
And when you achieve meditation
When you become more and more calm and quiet
When you become more and more thoughtless
More and more conscious
Then suddenly peace explodes.
It is not that *you* achieve it
It comes as a gift from god, as a reward
For your coming to your centre.
You have left the circumference of the mind
And you have penetrated the very core
Or your being.

Make every possible effort to meditate
So that your name can become a reality.

There are two kinds of mercifulness.
One is when the other is in misery
And you feel sorry and you would like to help.
That is accidental.
You are not really merciful
Only in a certain situation are you affected.
If the other had not been in misery
If the other had not been in a sad situation
You would not have felt mercy.
It is not your state
It is only a momentary emotion.
It is sentimentality -- it is not of much value.

The second kind of mercy is really valuable.
Then it is a state of being.
It does not depend on other's misery
You are simply merciful.
Whether the other is in misery or not
Is irrelevant.
Even if the other is blissful
Still you are merciful
Still you are compassionate.
To be compassionate is your nature now
So you are simply compassionate
Irrespective of what is happening around.
Then only it is no more sentimentality
It is no more just a passing phase
An emotion, a good emotion.
Then it is something solid and substantial.
Then it is intrinsic, not accidental.

This second kind of mercy is possible
Only through deep meditation.
The first can be cultivated as a character
The second cannot be cultivated.
It comes as a consequence of deep inner search.
It is the ultimate result of an inner pilgrimage.

And one thing more: The first kind of mercy
Will make you egoistic, piously egoistic;
Very holy, but egoistic all the same.
And the holy ego is far more ugly
Than any other kind of ego.
The second kind of mercy
Will be absolutely egoless.
It can happen only when the ego has disappeared.
It blooms only when the ego is no more found.
The first kind of mercy you will find
In Christian missionaries and public servants
And the so-called do- gooders.
They are mischievous people.
They are exploiting other people's misery
For their own virtue, for their own paradise.
They are using others as stepping stones.
The second kind of mercy you will find
Only in a Christ or a Buddha or a Krishna --
People who are fully awakened.

I emphasise the second kind.
Make a clear distinction between the two
Because sometimes the pseudo coin
Can go on deceiving you for your whole life.

Nobody is born noble.
That idea is pure nonsense -- that a few people
Are born noble, aristocratic, royal.
That is utter nonsense.
Everybody is born alike
Everybody is born unconscious.
Nobility is attained when you become conscious.
Then one really becomes an aristocrat
An aristocrat of the soul,
One attains a certain aristocracy
A certain nobleness, a certain grace and beauty
But it comes through one's own efforts.
It is impossible to be noble
If you are unconscious.
In unconsciousness how can one expect to behave
In a noble way?

One is like a robot
And robots are not noble, cannot be:
Machines are machines.
It is only through becoming more conscious
That you come out of your robotlike existence
That glimpses of freedom, of love, of joy
Start arising in you.
And these are the things
Which transform your very being.
They give you a new form, a new flavour
A new fragrance.
Then you live in the world
But you are not of the world -- that is nobleness.
You move through the world
And all the fires of the world
But you keep your cool, it remains undisturbed.
That is undistractedness, that centredness
Is nobleness.

Eighty Four Thousand Poems

Chapter #16
Chapter title: None

18 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004185
ShortTitle:	84POEM16
Audio:	No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Bliss is a moon.
It is far closer to the moon than to the sun
Because bliss is peace, silence, calmness
And these are the qualities of the moon.
The sun is hot, passionate.
The moon is compassionate, cool.
Happiness is closer to the sun --
It is an excitement. So is pleasure.
It is even hotter than happiness.

Happiness is just in between pleasure and bliss.
But bliss is absolutely cool, not cold -- remember.
Fully alive but absolutely peaceful
Utterly peaceful.

We cannot understand it
Unless we have experienced it
Because we have known many kinds of joys
But they are all hot.
They are all kinds of excitement.
And that is the difference
Between bliss and pleasure
Bliss is not hot at all.
It is so cool that not only the person
Who experiences it becomes cool,
Whosoever comes close to him
Also feels the coolness
As if a subtle cool breeze
Surrounds the man of bliss.

Remember it
That we have to move from the hot sun
From the passionate, hot energies
Towards the cool energies of the moon.

The moon represents something spiritual
The sun represents something sexual.
The sun represents life
The moon represents something higher than life
Transcendental to life.
Hence in many old cultures the sun was
Never considered to be as important as the moon.
And many ancient calenders are based on the moon
Not on the sun
For the simple reason that
Although mathematically
The calender based on the sun
Is far more scientific...
The calendar based on the moon is not so exact.
In cannot be, it is far more poetic
Not so arithmetical, not so scientific,
It cannot be.
But if we look deep into the human body
Then we will be surprised.

Now researchers are working on it
And they find there is a synchronisity
Between the human body and the moon.

The woman's monthly course, her monthly period
Depends on the moon, not on the sun,
Hence it comes every twenty-eight days.
And now researchers are finding
That there is something
Exactly like it in man's body too
Something like a period, a monthly period.
Of course there is no visible sign
But just as for four or five days
The woman goes into a turmoil
The man also goes into a certain turmoil
Every month, after twenty-eight days.

And now they have found
That many more people commit suicide
On moon-lit nights than on no- moon nights.
Many more people go mad on moon-lit nights
Than on no-moon nights.
And it has been a long, long established fact
That many more people have become enlightened
On the full-moon night than on any other night.

Certainly one has never heard
Of a man becoming enlightened in the day.
Up to now it has not happened.
Something seems to be very deeply connected
With the moon and the phases of the moon.

So remember it, that bliss is a cool phenomenon
And become more and more cool and calm
And quiet and collected.
That is the preparation for bliss to descend.

Remember always
That unless you have attained unshakeable bliss
Life is a defeat, a failure.
Even if you possess the whole world
You have failed.
You may be Alexander the Great
Still, you miss the whole point.
Bliss has to be attained.
And bliss means a joy
That is not dependent on anybody else
That is not dependent on anything at all
That is simply yours
That wells up within your being.

Pleasure is dependent on others
Hence it is a kind of slavery.
It is sometimes nice and sometimes bitter
But it is a slavery
And a slavery cannot be very nice.
Maybe we can manage to sugar-coat it
We can make chains out of gold
But chains are chains.
We can decorate the prison
But a prison is a prison, it is not a home.
Pleasure is dependent on others.

Bliss is independent, totally independent.
That's is beauty.
You can be blissful all alone, by yourself.
It gives you absolute freedom.
That is the goal of sannyas.

Bliss is always unique.
Pleasure is the same -- it is not much different.
You possess a beautiful house
Somebody else possesses a beautiful house --
It is the same kind of thing
Nothing special about it.
Because the house is something outside you
It is an objective thing.
But bliss is a subjective phenomenon.
It is absolutely yours
Nobody can participate in it
Nobody can go with you to share it with you,
You are all alone there.
It is utterly individual
It is absolutely unique , it is virgin.

Everything else in life is used by others.
It is always second-hand, it is never virgin.
But bliss is virgin: nobody can us it
Nobody can have any approach to it.
It is simply unapproachable.
Only you can enter
Into that innermost shrine of your being
In your total aloneness.
You can't even take your friends there.
That's the beauty of it: its utter virginity
Its absolute individuality, its authenticity.

Seek and search for bliss
And don't be distracted
By the small pleasures of life.
Put your whole energy into the real search.
Sannyas is a decision, a commitment
A great commitment to this ultimate search,
This search for bliss
Bliss is god; god is another name for bliss.

The first half of your name, Holger,
Comes from 'holmi'
Which means an island.
And remember, no man is an island.
We are part of a vast continent.
The very idea of being an island is egoistic.
We are not islands, we are part of infinity.
Unbounded we are
There is no definition, no limit to us.
So go beyond the idea of the island.

And the second part, 'geirr,' means spear --
That is even more dangerous.
But the ego is always violent
The ego always has a spear.
Or if it is very modern
Then it has an atom bomb.
But the ego is always destructive.
The spear represents destructiveness.

So you have to go beyond both
You have to go beyond holger.
From now onwards remember
Your name is VEET Holger:
One who is trying to go beyond holger.
You are not to be a spear
You are not to be an island.
You have to be love and you have to be vast
As vast as the whole sky is.

Life can be either just a heap of flowers
Or, it can be transformed into a garland.
If it is just a heap of flowers
It has no organic unity, it is only a crowd
Of many selves, of many I's
All struggling and fighting for supremacy.
Man lives in a constant inner war, and every self

Tries to pull you in a different direction.
You are always falling to pieces.

Life can be lived in a totally different way.
Those flowers which are separate
Can be connected by a thread,
By something that runs through all of them
By a sense of direction, by awareness
By being more conscious.
Then life is no more accidental
Then it is no more a crowd,
You start having an integrated being.
And the more crystallised and integrated you are,
The more joy is possible.
How much bliss you will be able to receive
Depends on your integrity.
The fragmentary person remains miserable
The integrated person attains to bliss.

Sannyas has to become the thread
So that you can join *all* the flowers
Of your life in a kind of togetherness
So life becomes not just a noise
But an orchestra.
Then there is great beauty and great bliss.

Life in its reality is unbounded, it is infinite
It is not confined to the body
Not confined to the mind either.
It is not confined at all; it is oceanic.
Even oceans have certain limits
But life has no limits at all,
It has no beginning and no end.

But we have become too identified
With the body and the mind.
We have completely forgotten
That this is not our reality.
The body is only a caravanserai.
We have lived in many bodies,
This is not the first time
That you are staying in a hotel,
You have stayed in many hotels.
And even though it is a five-star hotel
It is only a hotel.
And you are not it.
You are the traveller, the pilgrim, the life
The consciousness that goes on moving

From one body to another, from
One mind to another, from one form to another.

The day we realise that we are formless
Is a great day. That is the day of revelation.
After that we are never the same again.
After that we are part of god
And god is part of us.

We don't know who we are,
That's the only problem
And out of that one problem
A thousand and one other problems arise.
And people go on trying
To solve those thousand and one problems.
They cannot be solved
Because the root problem remains.
And out of the root new sprouts go on coming up.
We have to cut the root
We have to know the most fundamental thing
Of ourselves, about ourselves: who we are.
And the only way is meditation.

When the mind is absolutely silent
Suddenly, when the noise is no more there,
All is clear, you are transparent to yourself.
Suddenly you see you are godly
And so is the whole existence.
Then there is no problem, no anxiety
Because there is no death.
Everything
That was important before becomes unimportant
And everything
That you had never thought was important
Becomes important. It is a radical change.

No one is less than a god
Because only god exists and nothing else.
In the rock god exists as rock
In the sun god exists as the sun
In man god exists as man
In woman god exists as woman.
These are all his forms. There is no hierarchy:
Nobody is higher and nobody is lower.
The whole idea of hierarchy is egoistic.
Man thinks himself
The highest manifestation of god.
That is all bullshit!

A rose flower is as high as anything can be.
It is a different manifestation
And a different dimension --
There is no comparison possible.

To look at life as one existence
Is the beginning of a great pilgrimage.
And dropping the idea of hierarchy
Is dropping the very foundation of the ego.
Nobody is lower, nobody is higher.
We are made of the same stuff,
Hence the rock is as divine as you are.

Treat the whole existence as divine.
And the moment you start
Treating the whole existence as divine
New visions, new horizons open up
Which were never available to you
Because your eyes were too clouded
With the ego and egoistic clouds
And there was too much smoke:
You could not see clearly.

In the Upanishads the ancient mystics declared
'Aham Brahmasmi' -- I am god.
The great Sufi mystic, Al Hillaj Mansoor
Declared 'Ana'l Haq' -- I am truth.
But remember, they are using the word 'I'
Not to represent the ego,
In their I *all* the 'I' of the world are included
Nothing is excluded.

Sunrise is the color of sannyas, orange is the color of sannyas. It represents the end of the night and the beginning of a new day. Initiation into sannyas is a sunrise and a sunrise that never stops: once it has risen, it has risen. In fact it has always been there. We were just not aware of it. It is eternally there. The inner light is always there: it never rises, it never sets.
But metaphorically we can say it is a sunrise because the moment we become aware is the moment of the beginning for us at least.
Think of sannyas as a discontinuity with the past. Let the whole past be the night and let it be lost in the darkness of the night. It was all a dream. Now start a new style of life, the life of awareness.

Each gesture has its own significance.
For example
Hitler made the fist his symbolic gesture.
That represents violence
That represents the animal side of man.

That too is a mudra, but the ugliest possible.
It is destructive.

Buddha sitting silently
Represents a divine gesture.
And whatsoever he used to say to people
Was at the same time
Also communicated by his hands.
If he was talking about love, his hands
Were showing a certain gesture of love.
If he was talking about nirvana, then his hands
Were showing something about nirvana.

Buddha is the first person
In the whole history of humanity
Who used body language to its utmost.
Only now, recently, within twenty years
Scientists have started to discover body language.

Without saying a word
The body goes on saying many things.
You may be sitting with somebody
Not saying a single word
But if you are not feeling good with his presence
Your body is in a withdrawal posture.
It may not be possible to actually withdraw,
Maybe you are sitting in a train or in a bus
And you cannot escape anywhere
But your whole body will show
That you are leaning away from him.

If you love the company of the person
You may not say a single word
But your body will be leaning towards him.
These are all unconscious gestures.

But when a Buddha uses his body as language
They are all conscious gestures
They are all divine gestures.
The way he walks, the way he moves his hands
The way he eats, are all divine gestures
They are all mudras.
And if one becomes conscious
Of one's body language
It is a tremendous leap into meditation.

So be conscious of your body language
Watch what your body is saying.
Start by being aware of the body
Then move towards a subtler awareness
Of the mind
Then move to the even more subtle awareness
Of feelings.
These are the three layers: body, mind, heart.
And when you have become aware
Of all these three
Then you can take the ultimate jump
And become aware of your being.
That is the fourth
That is self-realisation or god-realisation.

To be a disciple
Is one of the greatest experiences in life
Because it means dissolving yourself
With the energy of your master
Losing yourself in something
Which is *far* bigger than you.
It is like a river disappearing in the ocean.
Tremendous love is needed
Only then can one gather enough courage.
Trust is needed, and not ordinary trust;
Absolute trust is needed.
If it is not whole-hearted
Then you will go only so far.
And with a master
You have either to got totally or not at all;
It is a question of either-or.
Those who go half-heartedly
Are cunning people, calculative people.
They miss the whole opportunity.

By becoming a sannyasin
You are becoming a disciple.
This is the beginning
Of a great experiment in your life
Of dropping the ego
Of dropping all attachments
With your personality
Of dropping all your identity
And moving into the unknown.

Once you have moved
Once you have tasted the freedom of the unknown

Then there is no problem.
Only the first step is the problem
The second step follows easily.
The first is followed by the second
Without any effort on your part.
The first step is the greatest problem
Because the first step goes against
All your past experience.

A disciple
Has to be ready to drop the whole past
And in fact there is nothing much in the past.
We unnecessarily cling to it.
There is only misery, but still we think
'It is our past', so we go on carrying it.
Just look -- what is there to carry?
What is there to cling to?
Seeing that there is nothing to cling to
The past drops out of your hands
Suddenly you move in the present.

And the master can be contacted *only*
In the present because he lives in the present
He has no past and no future.
Unless the disciple also lives in the present
There is no communion possible.

Eighty Four Thousand Poems

Chapter #17
Chapter title: None

19 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004195
ShortTitle: 84POEM17
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Sannyas is a resolution.
It is a resolution to grow
It is a resolution to discover oneself
It is a resolution to find what it is all about.
This life, this existence,
Is it just accidental or is there a meaning?

If it is just accidental
Then there is no possibility of religion
Then the whole endeavour
Is an exercise in futility.
Religion is possible only
If there is some meaning.
Of course the meaning is hidden
And it has to be discovered --
That is a challenge and that challenge needs
A great resolution on your part.
The wavering mind cannot go into this enquiry.
The indecisive mind
Cannot even take the first step.

So let sannyas be a great involvement
Let it be a matter of life and death,
Only then is there a possibility
To discover meaning.
Unless one risks all, one cannot discover it.
And to live without discovering
The truth of life
Is not to live at all.

We are all born as rocks
And we all have to become roses.
The rock has the capacity to become a rose.
It looks impossible but it only *looks* impossible.
It has happened many times;
It can happen to you too.
If it can happen to Jesus, it can happen to you.
And I am talking from my own experience:
Everybody is born as a rock, but very few people
Try to make the best of this great opportunity
And become roses -- very few, very rare people
Others simply live like rocks, rolling stones
Accidentally moving with the river
Hither and thither, gathering no moss
And then dying.
They are born as rocks, they die as rocks.
Nothing happens in your life

Unless you become a rose.

The colour that I have chosen for sannyas
Is the colour of roses;
It symbolises that you are getting ready
For the transformation.
It is an uphill task, no doubt about it
But it is a beautiful journey.
Hard, but very exciting
Arduous, but very ecstatic.

In ancient mythology
The wolf represents two qualities:
One is courage, another is faithfulness.
The wolf is utterly faithful to the master
He is ready to risk his life at any moment.
His faith is absolute:
You can depend on it, you can rely on it.
The same faith is needed in a disciple too.

And remember, faith is not belief.
Belief is something intellectual.
You believe in a certain philosophy
In a certain dogma, in a certain creed --
That is belief, that is of no value at all.
It is intellectual gymnastics.

Faith is of the heart, belief is of the head.
Belief has no value
But faith has tremendous value.
It is a heart-to-heart relationship.
Unless you are related to me heart to heart
You are not related at all.
If you are convinced only by what I say
You will be a believer.
If you are convinced of what I am
Then faith arises.
It is a totally different phenomenon
It is existential, not intellectual.
It is a love affair!

One can change one's beliefs easily
But one cannot change one's faith.
Once it happens, it happens forever.
It colours your being so deeply
That it is impossible to change it.

A Christian can become a Hindu
A Hindu can become a Christian --
That is very easy, there is no problem in it:
One has one belief instead of another.
But a man who has loved Jesus
One who has fallen in love with Jesus...
And that can happen only while Jesus is alive.
Faith can happen only
Between an alive master and a disciple.
Belief can happen
Between a dead master and the follower.
For centuries this can go on happening.
But belief is impotent.

Remember the difference between faith and belief
And try to help faith arise in your heart.
That will be your deliverance
That will be your salvation.

You can bless others
Only when you are blissful, never before it.
You can give to others only that which you have.
Unless you are overflowing with bliss
You cannot bless ; your overflowing bliss
Will be a blessing for all.

Become blissful.
It is our birthright; we can become blissful
We are meant to be blissful.
If we grow naturally it is bound to happen.
It is not something supernatural
It is the climax of our natural growth.

But we never look inwards
We go on searching on the outside.
And on the outside
There is only desert and nothing else.
You may collect a few seashells
And coloured stones an the sea-beaches
But that's all; the real treasure is inwards.

Go in, rest in your own being
And slowly slowly as the rest becomes deeper
As your relaxation
Starts becoming a settled phenomenon
When nothing distracts you

When you become the centre of a cyclone
Then bliss arises.
And of course a blissful person
Is a blessing to the world
Just as a miserable person
Is a curse to the world.

If one can remember only that one is divine
It is enough of a meditation.
If it becomes a constant remembrance
Just like an undercurrent in you
Then nothing else is needed.
And it is not only a question
Of remembering that you are divine.
When you remember that you are divine
You naturally remember that everybody is divine.
You can be divine only
If everybody else is also divine.
You can be divine only in a divine existence.
We are part of one organic unity.

So remember it as often as possible.
Let it become like breathing
And it will reveal many mysteries to you.
When you are looking at people remind yourself:
They are *all* divine,
And the trees and the rocks and the stars.

And when you start feeling surrounded
By thousands of divine forms
Naturally, it becomes impossible to be miserable.
One simply feels as if one is flying
One becomes weightless, one starts growing wings.

This is your meditation, this is your prayer.

Everybody is a man of god
We have just forgotten it.
We have to remember it.It is not something
That we have to create, invent
It is something that has to be discovered.
It is there, just covered with a forgetfulness.

All methods of meditation do only one thing:

They help you to remember who you are
They make you aware of a forgotten language.
And that's what sannyas is all about.

This is going to be your work upon yourself:
Be as blissful as possible, be cheerful
Smile an laugh.
Don't wait for any reason to laugh
Just laugh like a madman, for no reason at all!
Laughter in itself is enough, it needs no reason.
It is so health-giving
It is such a good exercise
For the body and for the soul, both.

So wherever you are sitting
Just have a good laugh
And then others will start laughing
Seeing you laughing for no reason.
Then you will laugh
At those people who are laughing
And then it goes on and on
And there is no end to it.
Stop only when tears start coming to your eyes.
That means full stop!

-- How long will you be here?
-- Six weeks more.
-- That's good! This is your work for six weeks: laugh as much as you can!

The ultimate void is another name for god.
The word 'god' has become ugly.
The priests have exploited the word so much
That it has lost all beauty.
The ultimate void simply means
That from which everything arises
And into which everything disappears finally,
The source and the goal of all.

Meditation is the only way to experience it.
Meditation means moving inwards to the point
Where that ultimate void is still in existence.
Our body has a form, our mind has a form
But our consciousness is formless.
When you move deeper than the body and the mind
Suddenly , you stumble into an ultimate void --
Don't be afraid of that.
It is the most beautiful experience of life
It is *the* experience!

Courage is the greatest religious quality,
Everything else is secondary.
You cannot be truthful if you are not courageous
You cannot be loving if you are not courageous
You cannot be trusting if you are not courageous
You cannot enquire into reality
If you are not courageous;
Hence courage comes first
And everything else follows.
But the so-called religious people
Have been teaching just the opposite.
Rather than helping people to be courageous
They help people to be more and more afraid.
They create fear of god in people
Fear of hell, fear of punishment
And out of fear they hope to create love for god.
That is sheer nonsense, that is impossible.

It is only out of fearlessness
That love can arise.
It is only out of fearlessness
That one can go into the enquiry of the ultimate.
It is a long voyage
And it is a voyage into the unknown.
Cowards won't be able to leave this shore.
And religion means a great longing
For the other shore, the farther shore
Which is not visible from this side.

So gather courage!
By becoming a sannyasin
You are taking the first step
Into something absolutely unknown.
And that is the first step into god.

There is only one victory
And that is over oneself.
All other victories are pseudo substitutes
All other victories are only toys to play with.
Money, power and prestige can keep you occupied
But they are utterly meaningless.
They may attract the childish mind
But they can't attract a mature person.

A mature person becomes interested

In only one thing:
How to be a master of oneself.
Before death comes
This miracle has to be made possible.
No stone should be left unturned.
Every effort should be made to conquer
The unconscious darkness within oneself.
And once consciousness
Has conquered the unconscious, life is a joy
And a joy forever, one that knows no ending.
It is eternal.

Unless you love the world you cannot be creative
unless you love the beauty of the world
you cannot be creative.
If you don't love the beauty of the trees
why would you paint trees?
If you don't love the song of the birds
why should you sing?
If you don't love the music
of the wind passing through the pine trees
why should you play on a violin?

Only somebody who is in deep love with existence
can be creative.
And the old idea of sannyas - of monks and nuns
was very uncreative. They destroyed many people;
many creative potentialities remained
just potentialities because of the old idea.
The idea was basically wrong.
My sannyas has to be creative.

My message is:
To be creative is the only way to be religious.
If god is a creator, then to be creative
is the only way to participate with god,
to participate in his being,
to rejoice in his being.

Osho hands an American woman her sannyas name and tells her that Kirtan means singing in praise of god. Then he pauses and comments
-- Seeing you, I feel singing will be difficult for you, that's why I am giving you the name.
You look serious and you look afraid also.
Drop all this seriousness and all this fear
Be free of fear and be free of seriousness.
Take life as fun -- it is a beautiful play.
So many beautiful games are going on:
If you can participate, good;

If you cannot participate
At least you can be a good spectator.
But enjoy anyway.
Either as a participant or as a spectator
Enjoy!
Don't miss a single moment
Squeeze the whole juice out of every moment
Otherwise god will not forgive you!
He will ask what you did with your life
Why you were serious.

Life is not for being serious:
Dead people can be that
Life is not needed for that.
When you are in your grave, be serious --
Gravely serious!
But right now become a singing, a hallelujah.

The definition of a sannyasin is one who is on guard, alert, aware.
Watchful of the mind around, watchful of the mind inside.
Watchful of all kinds of thoughts, desires.
Images that float in the mind
Watchful of the watcher too.
And that is the ultimate in watchfulness.
In vigilance: To be aware of awareness itself.
First become aware of the world -
Which is the easiest - aware of the trees.
And the birds and the sun and the moon.
Then become aware of your body.
Then become aware of your mind
and you are coming closer and closer to the center.
These are all concentric circles around the center.
Then become watchful of your feelings.
And then finally
Become watchful of your watching.
The day one is capable
Of watching one's watchfulness
Is the greatest day in life.
Paradise simply descends in you.
Bliss starts showering like thousands of flowers.

Chapter title: None

20 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004205
ShortTitle: 84POEM18
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only)

Bliss is the most godly quality in existence
And misery the most ungodly.
But the irony is that people remember god only
When they are in misery.
And that is the most difficult moment
To have any connection with god.
You are as distant from god as possible.
In misery one becomes closed
In misery one becomes without windows
There is no opening and there is no possibility
Of making a bridge with god.

In bliss one opens up
Like a lotus opening its petals.
Then there is a communion with the sun
And the wind and the rain.
The most precious moment
Is when you are feeling blissful --
That is the time to remember god.
But unfortunately that is the time
When nobody remembers god.
Who cares about god
When you are feeling blissful? For what?

This has to be remembered:
When you are feeling blissful,
That is the time to pray
That is the time to meditate.
You are as close to god as you ever will be.
Just a little effort...
And a sudden meeting and a sudden light
And a sudden opening of the heart.

Make it a point
not to remember god when you are in misery.
The natural tendency
Is to remember god when you are in misery.
Millions of people remember god
But very few people have found him
For the simple reason
That they remember him at the wrong time.

Whenever you are feeling good, healthy
Peaceful, happy, cheerful
When you are feeling like dancing and singing
that is the moment -- don't miss that moment!
Make it a moment of prayer and remembrance
And meditation
And god will become a reality to you.

Swami East West.
Just West is half and just East is too
And both have lived separately so long.
You become the meeting place!

Man will be total only when East and West meet.
My sannyasins have to become a synthesis.
They have to absorb
All that is beautiful in the East
And all that is beautiful in the West.
There is much
Which both the hemispheres have contributed
But there is much which is ugly too
And the ugly has to be dropped.
And if they remain separate
The ugly cannot be dropped.
That is something to be understood.

The West is basically
Scientific, materialistic, objective.
Nothing is wrong in being scientific
But to think that science is the end is wrong.
Nothing is wrong in knowing the secrets of matter
But to think that by knowing matter
You have known all that is worth knowing
Is absolutely wrong.
But if the West remains the West
Then that is going to continue, that old idea
Of the materialistic, objective, scientific approach.

The East believes in and has experienced too
Something more than matter, but it became
So infatuated with that something more
That it simply became indifferent to matter,
Which is wrong.

That's why the East is suffering so much
From poverty, starvation, disease:
For the simple reason that the East
Has given its total attention to the spiritual,
Neglecting the material.
It is religious, it is mystical, it is subjective
But at the cost of being scientific.
It goes beyond science
But science is needed, it is a must.

There is a great difference
Between a song and a pice of bread
In fact there seems to be no connection.
But if you are hungry, the song will disappear.
The song is possible only
When you are not hungry
When your body is satisfied;
Only then
Do higher satisfactions become possible.

The East has to learn
Western materialism and the scientific approach
And the West has to learn
Eastern mysticism and the subjective approach.
Then only can the whole man be created.

In *my* vision, up to now the whole man
Has not existed; he has yet to come.
And my sannyasins have to become
The herald of the new man, of the whole man.

Man can know god only
If he is utterly vulnerable, soft and tender
Almost feminine.
Only then can you soak up the presence of god
Only then can you allow it to sink deep
Into your being.

God surrounds you, god is everywhere
But we are so hard, impenetrable, rocklike
And we go on asking, 'Where is god?
What is the proof?'
To the person who lives
In a rocklike, enclosed existence,
Encapsulated in hardness, god cannot be proved
Because god is not an argument
It is an experience.
You have to be very soft, utterly soft.
Then there is no need to ask for the proof.
Each moment there are a thousand and one proofs.
Wherever you turn you will find god
Encountering you, facing you:
In the sun, in the moon, in the flowers
In the birds, in people, in animals.
Once you are soft god is everywhere.
If you are hard god is nowhere.
All depends on your being soft.

Dhyan means meditation.
Rosie has two meanings; one is German. That you have to avoid, that you have to drop completely; it means horse.

But that's how the German language is:
so many wolves
and so many horses, bears...
and all kinds of things
I have to come across every day!
Remember the Latin meanings.
The Latin meanings are very beautiful.
There are two -- one: the flower rose, and the second:
giver of love -- which are both beautiful.

Meditation will help your heart to become a rose.
Ordinarily the heart is like a bud
As if the rose is closed.
When you start becoming a little more aware
A little more silent, a little more peaceful
That bud starts opening its petals.
And when the rose opens, fragrance is released.
When your heart releases its fragrance
That is love.

The heart is a rose

And the open heart is a giver of love.
It gives for the sheer joy of giving.
Wen love becomes a joy in itself,
Not as a means to get something
But as an end unto itself
Then life is fulfilled.
Then love is synonymous with god
Then they don't mean different things.

Jesus says god is love, and he is right
And he is the first person
In the whole history of humanity
Who has said it so clearly.

Sonja has four meanings
All the meanings come from different languages
and yet are interrelated
The Greek meaning is wisdom,
the Persian meaning is purity,
the Hebrew meaning is a seer,
the Hindi meaning is golden.

Wisdom arises out of purity.
It arises out of innocence.
And when wisdom arises you become a seer
You start seeing things
Which you have never seen before.
For the first time you have eyes.
Before it you were blind.
And this is the most golden experience.

So start with the Persian meaning:
Become innocent.
And the Greek meaning
Will come out of that innocence; wisdom.
And it will open you closed eyes --
That is the Hebrew meaning: You will become a seer.
The whole experience is the most precious one.
That is the Hindi meaning.
It is the ultimate experience
The golden experience.

One of the greatest meditations is
To be contented with everything as it is.
Naturally, the mind starts stopping..
The mind can live only in discontent.

In contentment it dies
It cannot survive with contentment.
Create the climate of contentment
And mind surely dies, inevitably dies.

Essentially you are divine
So anything that happens to you
Is only a passing moment --
Don't be distracted by it.

If it is pleasure, watch it.
If it is pain, watch it.
Pleasure passes, pain passes.
These are just like clouds
Moving in the infinite sky of your being.
The sky is not affected by the clouds.
They may be dark clouds
They may be beautiful white clouds
It doesn't matter -- the sky remains unscratched.

To remember that 'I am god'
Means to remember 'I am the sky.'
And all the experiences that happen in life
Are like small clouds: they come and go.
They are not worth paying much attention to.

Take no notice. Let that be your meditation.
Remember always
You are the sky, the infinite sky
No clouds can distort you.
Slowly slowly the clouds will not come to you.
They never come uninvited.
You may not have invited the pain
But you invite the pleasure, and the pain
Is the other side of the same phenomenon:
Invite one and the other comes.
They cannot be divorced, they are always together.

When you stop inviting them
These guests start disappearing.
Soon a moment comes when you remain unclouded
And that's what Buddha calls nirvana
And Jesus calls the kingdom of god.

God is available only to the wise ones
Never to the knowledgeable ones.
The ignorant person *may* know god
But the knowledgeable person cannot.
That is impossible, that has never happened.
The knowledgeable thinks that he already knows
And he knows nothing, he is deceiving himself.
He lives in a great deception.

The seeker of truth
First has to destroy all deceptions
And the fundamental deception is that 'I know.'
The seeker of truth has to start
From a state of not-knowing, of 'I don't know.'
He is neither a believer nor a non-believer
He is neither a theist nor an atheist
He is neither Hindu nor Christian --
He cannot be!
How can a seeker become identified
With any ideology?
He keeps himself free. He is ready to enquire
But he remains unprejudiced.
That's what I call a state of not-knowing.
He always functions from a state of not-knowing
And this state of not-knowing
Slowly grows into wisdom.

Wisdom does not come
From scriptures or from others.
It grows within you.
If you are capable
Of keeping yourself undeceived by the mind
Wisdom is bound to happen.
It is your intrinsic nature
We just never give it an opportunity.
We go on stuffing in knowledge
So there is no space for the wisdom to grow.

Throw all knowledge out
Make yourself spacious enough
For the wisdom to take place
For the wisdom to happen.
And it is wisdom
That brings you ultimately to god.

Meditation

Is only a negative method: it simply helps you
To throw the knowledge out, that's all.
It is like medicine:
Medicine simply throws the disease out,
It does not help you to be healthy.
Health arises in you -- that is your nature.
Medicine only keeps the disease out
t cuts the roots of the disease, that's all,
Then your nature starts functioning.
When your nature starts functioning
Then health is not difficult
It is a natural outcome.

So is wisdom: it is health.
Meditation is medicine.
It keeps the disease of knowledge out of you
It prevents the disease from getting in
From getting roots in you
From making roads in you.
It uproots the weeds, and once the soil is clean
Roses start sprouting of their own accord.

The ultimate music does not consist of sounds
It consists of silence.
It does not consist of words
It is utterly wordless.
It has nothing to do with any instrument.

The Zen people call it
The sound of one hand clapping.
That is impossible: one hand cannot create sound.
You will need two things;
Only then, by friction, can sound be created.
But one hand *can* create silence
And that is the meaning of the Zen expression.
And silence is more musical than any sound.

In taoist circles in China it is said
That when the musician becomes perfect
He throws away his instruments.
When the archer becomes perfect
He throws away his bow and arrows --
They are only for the beginners
For those who are trying to learn.
But when one becomes a master
Then nothing is needed.
One's own being is enough unto itself.
It is the music, the music of all music.

It is the poetry, the poetry of all poetry.
It is the art of all art.

Seek and search for it -- it is not far away.
You just have to learn
How to dive within yourself.
And that's what meditation is all about.

Eighty Four Thousand Poems

Chapter #19
Chapter title: None

21 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004215
ShortTitle:	84POEM19
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.)

God is only for the lions
He is not for the crowd, for the sheep.
He is only for the courageous ones
Not for the cowards.
Cowards cannot know god; they can *believe* in god
But their belief is also because of fear.
That too is part of their cowardice.

Courage is needed to love, courage is needed
To change yourself so that you can love.
Courage is needed to accept your responsibility
Courage is needed to drop all that is rotten,
And almost ninety-nine per cent is rotten.
The coward clings to it, he protects it
He feels secure with it.

Only the courageous have enough guts
To drop all that is rubbish
To drop all that is rotten, to slip out of it
To risk all for the unknown.
To risk the known for the unknown --
That's exactly what courage is.

Each sannyasin has to be a lion of god.

The ultimate goal of all meditation is
To hear the unhearable, to see the unseeable
To touch the untouchable
To experience the unexperiencable.

The ultimate experience of life is a paradox.
It is the sound of silence.
Now, logically that is absurd: either something
Can be sound or it can be silence --
It can't be both together.
But those who have known all agree about it
That it is the sound of silence
It is the sound of one hand clapping.
All those who have known agree about
The paradoxical nature of the ultimate reality
Because it contains the polar opposites.
It is night and day simultaneously
It is life and death together.

Logic divides, experience unites.
Logic creates opposites
Experience makes you aware that
There are no opposites at all, not at all.
All opposites are just complementaries.

Bliss is really the search of everyone
Not only of human beings
But of animals, of trees, of rivers, of stars.
Knowingly or unknowingly
Everybody is groping for bliss.
A sannyasin is one
Who makes it a conscious, deliberate search.
And only those few people have arrived
Who have made it a conscious search.
Unconsciously you can seek bliss
But you will find misery.

It is only through a conscious search that
One can avoid misery and can attain to bliss.
Become a conscious seeker of bliss.

Let meditation be your nest, your home
Your refuge, your shelter
Because without meditation
One simply gropes in darkness
One goes on stumbling, one goes on falling
In the same ditches again and again.
Without meditation one is blind.

It is meditation that gives you eyes
Inner eyes to see, and a clarity.
It creates a perspective, the right perspective
In which things can be seen as they are.
You are no more clouded
The sky is clear, unclouded.
The sun is bright. You are full of light.

Without meditation you live in thoughts
Without meditation you make your home in the mind
There is no other place.
These are the only two alternatives available:
Mind or meditation.
Either make your nest in the mind
Or make your nest in the meditation.

If you make your nest in the mind
As millions have chosen -- because it is cheap
It is easy, it is not arduous, it is downhill...
But then you will miss something
That can give your life meaning, significance
Grandeur, splendour: you will miss godliness.
You will simply drag from one event to another.
Your life will be such boredom,
A tiring phenomenon.
Nothing will ever happen to you
Which can make you ecstatic.
You will live at the minimum, a very lukewarm life.
One can say only that you will not be dead
You will just be living somehow, managing somehow
But there cannot be any rejoicing.

Make meditation your nest, your home:
Move from mind to meditation.

Mind is the process of thought
Meditation is awareness, simple awareness.
Just be aware of your mind
And the process of thoughts
And slowly slowly
You will move away from the mind
And you will enter into a new world of no-mind.
That is meditation.

The day you enter meditation
You have entered the temple of god.

Meditation creates ecstasy in you
Such joy that you cannot contain it.
It starts overflowing.
It is so much that you disappear in it.
You are no more -- there is only joy.
That is rapture.
The ego drowns in the rapture
And is never found again:
It dissolves, disappears, evaporates.
You are left with only a deep joy in the heart
A joy which is not of time
A joy which is not of this earth
A joy which belongs to the beyond
To the farther shore.
And only out of that joy, that rapture
That ecstasy, does reverence arise:
Reverence for existence.

In religious terms
You can call it reverence for god.
Reverence is far more important than god itself.
Without reverence there is no god
If there is reverence, god is bound to happen
It is inevitable.

So my effort here is to create reverence in you.
If reverence arises in your heart, god is:
Suddenly you start feeling his presence.
Everywhere, all around, within and without.
In the moment of reverence the whole existence
Is transformed into godliness.
Then trees are divine and rocks are divine.
Wherever you look with a heart full of reverence
You can only find god and nothing else.
Without reverence
Everything is there except god.

With reverence
Only god is there and nothing else.

The nectar which makes you immortal
Is meditation, it is nothing chemical.
It is your inner awareness.
Once you become awake, you know you are immortal.
It does not make you immortal in reality,
You *are* immortal;
It simply reveals the fact to you.
It makes you aware of it.
It is a revelation, it is a discovery
Of something that has always been there.
But people are profoundly asleep.
They know not who they are
They know not what they are doing.
They go on doing something or other
Just to keep themselves engaged.

By becoming a sannyasin you have to learn
The art of being UNengaged, of being unoccupied
Of remaining alone.
Whenever you can find time
Don't waste it in unnecessary occupations.
Don't kill time,
It is the most precious thing in life.
Once gone, it gone forever.
There is no way to recapture it.

Whenever
You can find time to be alone, to be silent
Be silent, be alone.
Dive deep within yourself
Because it is by knowing yourself
That you will know you are beyond time
You are eternal, you are deathless.
Knowing it, one becomes free of all fear
And to be free af fear is freedom.

Abraham is one of the most important names
In the history of human consciousness.

The mythology is that god chose Abraham
To be the father of a new race of man.
It is as if with Abraham humanity reached
A new height, a new peak: Abraham became

The end of the old and the beginning of the new.
That has to be remembered.

Each sannyasin in a certain sense IS Abraham:
He has to end the old and begin the new.
He has to move into the unknown
Into a new dimension
Into something which has no map, no measure
Into something which is not conceivable
To the mind.
Each sannyasin has to herald a new consciousness.
And particularly
At this moment in the history of man
Something tremendously radical *is* needed.

The whole humanity is rotten
It has lived its course, it is finished.
There is no hope for it, it *has* to die.
The hope lies in something new.
Before the old dies, the new has to be born.

And that's my whole effort here:
To create as many Abrahams as possible.
They will release humanity from the bondage
Of the old, the traditional, the conventional.
They will free humanity
From all kinds of beliefs and ideologies.

Man needs a new impetus to live
A new meaning to live for
A new poetry to resound in his being
And a new dance and a new celebration.

Eighty Four Thousand Poems

Chapter #20
Chapter title: None

22 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004225

ShortTitle: 84POEM20
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Man has four planes.
One is the bodily plane.
Mm? -- that is the most superficial
The material plane, the objective plane.
Millions only live on this first plane
The gross. They don't know that they have
Other possibilities inside them
Other heights inside them
They are not aware at all.

The second plane is
That of the mind, of thoughts.
A few people move into the second plane.
They become great thinkers, philosophers
Idealists, scientists
They use the faculty of their mind
The live in the mind.

The third plane is that of the heart
The world of feelings.
Even less people move to that.
Those are the poets, the painters
The sculptors, the dancers, the musicians --
The people who live in a world of feelings
Of sensitivity, not of thoughts.

And beyond these three is the fourth,
The world of consciousness, pure consciousness
Only the mystics move into it.
And that is where the sannyasins have to go.
All the other three
Have to be slowly slowly left behind
So you can move to the fourth.

Turiyo means the fourth
It means pure consciousness, your very being,

Neither the body nor the mind nor the feeling
But simple being Your pure existence, your isness.
It is called the fourth for the simple reason
That it is not advisable to give it any name.
Hence 'the fourth's it is not a name
Just a number, to keep it unlimited and open
Because any name will become a limitation.
The fourth is only an indicator.
Go beyond the three which have names --
The physical, the mental, the emotional
They have names, they have their definitions
But the fourth has no definition.
It is indefinable
Hence it is called the fourth.
But that is the goal of the mystics
Of the sannyasins
That is the goal of Christ, Buddha
Krishna, Lao Tzu
And that is the goal here.

Gautam the Buddha was called well-gone
Because he would not be coming back again,
That was his last life.
One becomes a well-gone
Only when one becomes enlightened
Then there is no more birth, death
No more the vicious circle of birth and death
The wheel of birth and death.
One has gone beyond, to the farther shore
Beyond the beyond.
One has disappeared into the universal
One need not be born in a body again.

People are born in a body again and again
Because they have desires.
It is because of desires
That they have to come into the body
Because those desires can be fulfilled
Only through the body.
Once all desires have been seen for
What they actually are
Once their meaninglessness is understood
One withdraws oneself from all desiring
One stops desiring.
Seeing the futility of desire, seeing that
It always brings pain and anxiety and anguish
Seeing that desire is hell
One becomes free of desire
One simply lives with no desire for the future,
Neither in this world nor in the other.
Then one becomes a well-gone.

That is the ultimate category.

Remember it -- everybody has to become a well-gone.
If one puts one's total energy into meditation
It is bound to happen, it is inevitable.

Only a man of meditation lives in freedom.
Others pretend, others believe
But the belief does not correspond to reality.
Political freedom is not real freedom
Economic freedom is also not real freedom.
They are good -- I am not against them
But one should not be satisfied with them.
The real freedom is spiritual freedom
And spiritual freedom comes only through one way,
There is no alternative way to arrive at it,
And that is creating
More and more meditative energy in yourself
Becoming more silent, alert, watchful.

Ordinarily man lives like a machine.
The meditator has to learn
Not to live as a machine
He has to de-automatise himself
He has to become something more than a machine
Something more than a computer.
And that miracle can happen.
It has happened to a few people in the past
It can happen to many more people now
Because humanity has come of age.

If in the past there could be only
A few Buddhas and a few Christs
Now there can be many more. The time is ripe
For a great explosion of consciousness.
It has never been ripe, because life is evolving
And we are coming to a climax.
If we don't attain to a radical transformation
Then this same state of evolved humanity
Will become a strain on us.
Man is no more a child
And if he continues to wear the old clothes
Which were made for children
He is bound to be in difficulty.
He will remain unnecessarily crippled
For the simple reason that the clothes are small
And he has become big.

Christianity, Hinduism, Jainism, Mohammedanism
These are all clothes
Made for another state of humanity
When man was more childish.
Now they don't fit, they are utterly out of date
It is ridiculous to see Christians and Hindus
And Mohammedans -- absolutely ridiculous!
They are not contemporaries
They are living a thousand years back
And trying to fit themselves into clothes
Which are not meant for them.
They have grown huge, they have become adults
Those clothes were right for a certain time
Now they are not right at all.

But we have become so attached
To the old, to the traditional
We love antiques so much!
That anything old seems like gold.
Anything new we are suspicious of.
That's why people are suspicious of me
Because I am saying something new
Which has never been said in this way.

The time is right to change all clothes
The time is ripe to change the whole of man
A total overhauling is needed.
And that's what sannyas is all about.

One is strong really, only when one is not.
This is one of the paradoxes of life:
The ego is never strong.
It pretends to be strong but it is very weak.
It is bound to be weak because it is false.
It has no substance to it, it is only a shadow.
How can the shadow be strong?

Man cannot be strong on his own.
He will remain weak, he will remain poor.
He can be strong only if he disappears
And gives way to god.
If he allows god to descend in him
Then he is as strong as god himself.
Then a totally different quality of strength
Arises in you, which is yours in a way

Because it is coming through you
And yet it is not yours
Because it is coming from god.
You are just a vehicle, a medium.

A sannyasin has to become a medium for god.
He has to be utterly empty so there is no hindrance
To god's energy flowing through him.
He has to remove all the rocks
So that the stream of god's energy.
Can flow through him unhindered.
Then you *are* strong
But there is no claim of strength on your part
There is no bragging on your part
There is no pride on your part.
You have immense intelligence available
Great insight is yours, but you remain humble.
The more the strength flows through you
The more humble you become.
The more you become aware that god
Is penetrating you, the more grateful you feel.

Through meditation one dies as an ego
And allows god to live through one.
That's my whole work heres
To help you die as an ego.
That's the only way to know god
And that's the only way to be in communion
With the whole.
And the only way to be blissful, to be peaceful.

The courageous person always leaves the known
For the unknown, *each* moment.
And then his life goes on widening.
Goes on becoming vast as the ocean, as the sky.
And when there are no boundaries left
When you have not only left the known
But you have even gone beyond the unknown
Into the unknowable...
That is the last ultimate step of courage:
Taking the jump, the plunge into the unknowable
Knowing perfectly well that it cannot be known
That i is impossible to know it,
Nobody has ever known it
That its very nature is unknowable
That it is intrinsically unknowable
There is no way to reduce it to the known.

But first start learning
To move from the known towards the unknown
And your life will become a great excitement
A great joy, a great surprise,
Every moment there is something new happening.
And then take the ultimate risk one days
Love from the unknown to the unknowable.

The difference is that
The unknown will become known
And the unknowable will never become the known.
That unknowable is god.

But first learn to
Move from the known to the unknown.
That is learning to swim in shallow water.
And when you have learned swimming
Then go into the ocean with no fear
With absolute fearlessness
And then your life will know what ecstasy is.
With the unknown
You will know excitement
With the unknowable
You will come to know ecstasy.

One of the most essential qualities
For a sannyasin is to be anonymous, a nobody
To forget all desire for name and fame
To live ordinarily, naturally authentically, spontaneously
Not to bother about what others say
Not to be worried about other's opinions;
Their opinions carry no value at all.
They are all asleep, fast asleep.
In sleep they go on saying something
They don't know what they are saying.
They don't mean it either; it is all gibberish.
They are blind, they see nothing.
That is the value of their opinion?
But people hanker for name and fame
They hanker to convince blind people
That 'I am beautiful.'
They hanker to convince madmen
That 'I am a great creator.'

If you understand the situation
In which humanity is and has always been

You will not be bothered about all these things.
There is no need to put any effort into it.
Just live your life
As peacefully and silently as possible
As if you are non-existent.

To live anonymously, to live like a nobody
Is the exact definition of sannyas.
It is dropping the whole ego trip.
And all trips are ego trips -- remember it.
The moment you drop the ego trip
All trips are dropped you relax
You start resting in your being
And in that very rest great joy arises
Overflooding bliss arises
Life becomes a benediction, a sacred phenomenon.

Remember only one thing:
My idea of sannyas is very simple
It has nothing esoteric about it,
It is very scientific
Nothing is hidden in it,
Everything is an open secret.
There is no ritual
But a simple process of meditation --
That is its foundation.

Not even prayer is needed, just meditation.
Prayer is not scientific
And can never be scientific.
But meditation is utterly scientific.
Just as the scientist
Watches, observes the objective phenomenon
The meditator watches the psychological phenomenon.
It is the same process: a detached watching
Unprejudiced observation, with no conclusions,
Because if you have a conclusion already
Then there is no point in watching.
Then you will manage to prove your conclusion
Then the whole process is unscientific.

The essential core of science is that
It depends not on prejudices but on experiments
Experience, on facts, observed facts.
Hence a person who is trained scientifically
Can very easily understand meditation.
It has no superstition about it
It is as simple as two plus two is four.

The only difference between science and religion
Is that science is concerned with the objective
With that which is outside. *There*.
And religion is concerned with *who* observes
With that which is inner, the subjective.

The same process of observation
Has to be turned towards your own mind.
One becomes oneself a lab, a great experiment
Of observation: one watches one's thoughts
Desires, memories, anger, greed, lust
With no a priori conclusion, with no judgement:
This is good, this is bad,.. non-judgmental
Then a miracle happens.
When you are absolutely non-judgmental,
With no prejudice, no conclusion,
When your observation is pure, simple, innocent,
That which you observe starts disappearing.

That's where science and religion
Start differing:
The more you observe in science
The more real the fact becomes.
It was not so real before observation.
You may have missed it
But now you cannot miss it, it is there.
It becomes more solid.

When you watch your mind this is the difference:
If you watch your anger it starts evaporating
It cannot exist.
Slowly slowly the whole mind ceases to be.
When there is no mind left to watch,
The watcher turns upon itself.
That is the moment of realisation
Self-realisation, samadhi.
That if the ultimate goal
Of all mystical approaches.

To know oneself is to know all.
And that is the only thing that I emphasise:
No belief, no dogma, no creed
No church, no religion.
By a simple process of inner observation
You come to realise yourself.
And the moment you know who you are
Immediately you know the essential core
Of the whole existence, of life itself

Because you are part of it.

If we can understand a single drop of water
We have understood all the water
That exists anywhere.
And each man is a dewdrop of god
If we can understand *one* man
And the easiest and the closest
Is your own existence.
Once the mystery is understood
Once the door is open
You know now that you are just a dewdrop
Of the same ultimate reality
That pervades the whole existence.
Then there is no death, no fear, no greed, no lust.
One lives in absolute freedom
Bliss and benediction.

So make it a point that now meditation
Has to be your constant work upon yourself.

Eighty Four Thousand Poems

Chapter #21
Chapter title: None

23 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004235	
ShortTitle: 84POEM21	
Audio:	No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only)

Religion is rebellion:
Rebellion against tradition, convention
Rebellion against the past and the dead.
Unless one is free completely of the past

One never knows what life is.
The past encapsulates one against life.
It surrounds you like the China Wall
It doe not allow you to penetrate the present.

Rebellion means destroying all these walls.
To live in the present is the greatest rebellion
And to live in the present
Is to live in meditation, and to become capable
Of living totally in the present
Is to be able to enter god.
Rebellion against the priests
Helps you to commune with god.
Rebellion against the scriptures
Helps you to commune with truth.

Meditation
Is the only anchor in the ocean of life.
Without it one is always just driftwood.
With meditation you are anchored.
You can stay centred
And you can choose your direction.

With meditation
You start becoming a master of yourself.
Without meditation
You are at the mercy of unconscious forces.
That's how millions of people go on living:
Victims of the winds. They don't know
Where they are going, why they are going
It is just that the wind
Is blowing in that direction.

Meditation is the most essential thing in life.
It is food, nourishment for the soul.
Without it man is without a soul.

Devote your energies more and more
Towards getting deeper into meditation.
And by meditation I simply mean awareness.
A three-dimensional awareness is needed
First, you have to be aware of your actions
Second, you have to be aware of your thoughts
Third, you have to be aware
Of your Emotions, feelings.

Once you become aware of these three dimensions
The fourth awareness happens on its own.
Once these three awarenesses are there
You become aware of your being
You need not make any effort for that.
You just prepare the ground
By being aware of these three things
And the fourth comes as a gift from god.

People are living in their egos
And that is the root cause of misery.
To live in the ego is to live in darkness
To remain in the ego is to remain blind.
One has to come out of the ego.

The idea of god is only a device
So that you can surrender your ego.
It will be difficult for you to surrender it
Without someone there to receive it.
There have been people
Who have surrendered without a god.
Buddha did it.
There is no problem in it
Intrinsically it is not imossible
But it is very difficult, certainly.
With the idea of god...
And god is simply an idea
It is a device to help you surrender your ego.
It feels easier to surrender your ego
With the idea that god will take care.

There is no need to be taken care of.
You are not insecure.
You are not a stranger to existence
You are part of it.
Existence is constantly nursing you
Helping you in a thousand and one ways.
But one is afraid. One thinks
'I have to take care of myself
Otherwise who will take care of me?'
Hence people cling to the ego.

But once the idea is there that there is a god
And you can surrender your ego
That he is omnipotent

And you will be in far better hands
That he is omnipresent and he is omniscient...
Your ego is very limited and small
His powers are infinite
So it is a good bargain:
Drop the ego and let him take care of you!
It appeals to the mind
To our businesslike intellect
To our arithmetic, to our logic.
It seems to be convincing.
But in fact god is not a person
It is only a device to help you to drop the ego.

Once the ego is dropped you will know
That it was a device. But it worked!
Your thorn was false in the first place
No real needle was needed to take it out.
Only a false needle was needed to take it out.
Your disease was false in the first place
Hence homeopathic sugar pills will do.

Seventy per cent of illnesses are false
That's why with seventy per cent of illnesses
any pathy succeeds.
It depends on whether you believe in the pathy:
Homeopathy, naturopathy, ayurvedic...
Or you can invent your own.
Any pathy works if you believe in it
Because in the first place the illness is false.
All that you need is a support
So that you can drop it
A place somewhere to drop it
Just a wastepaper basket to throw in.

That's what Patanjali,
One of the greatest seers of the world
Has said, 'God is a device'.
And I perfectly agree with him
And it is one of the most beautiful devices
Because it makes it easy
It makes surrender smooth.
But the whole purpose is:
One has to drop the ego any way;
This way or that is irrelevant.

Remember this much
That the ego has to be surrendered.
Don't cling to the ego.

And the very surrender transforms you
Opens your eyes, the darkness disappears.
You are full of light, you are light
You are transmuted; you are no more part
Of the mundane, ordinary world.
Suddenly, doors of all the mysteries
Are open for you, the miraculous is yours.
Your life starts taking on
A new colour, a new joy, a new song.
It starts becoming a new dance.

In the East,
we have always looked at existence
as if everything is divine.
In the beginning it is 'as if'.
When you start the journey it is 'as if'.
But when you end the journey
it is the truth:
the sun is god,
the moon is god,
the rivers are goddesses,
the stars are gods,
the trees are gods.
Christianity has condemned this idea very much;
they think this is paganism.
It has a tremendous beauty, this paganism.
In fact the pagan is the only religious person
because he lives surrounded by gods.
He transforms everything into the divine.
And of course when the whole existence is divine,
you are also divine.
You cannot exclude yourself.
The whole existence is divine inclusive of you.
God is no more a person in the East.
It is a quality.
It is life itself, it is existence itself.
So in the East people worship everything.
And that has a beauty --
a tremendous sacredness about it.
They will worship the moon,
they will worship the river --
any excuse is enough!
The point is not the object of worship
the point is worshipping.
Whom you worship is irrelevant.
So in the East,
the father is worshipped;
the mother is worshipped.
There have even been people like Ramakrishna
who used to worship his own wife!
Once in a while he would call to Sharda, his wife,
"Become a goddess, sit upon a throne!"
He had a small throne for her;

and of course the wife had to follow the orders
because in the East the husband is a god!
You cannot say no to the husband.
So she would sit on the throne
and he would worship her.
People would think that he had gone mad,
completely mad.
But he was the most sane person
of those times in the East.
You see the beauty of it?
Any day he would say,
"Sharda, I feel like worshipping you --
come here and become a goddess!"
It is fun, it is play:
there is no need to be fanatics;
in that you can worship only Christ.
You can worship your own child!
There is no question, as the Mohammedans say,
that there is only one god and no other god.
The pagan attitude is that everything is divine.
There is no god because everything is divine.
There is no god but everyone is a god.
Remember it -- the moon is only one of the gods.
The Indian scriptures say
there are three hundred and thirty million gods.
How they manage to count is a puzzle!
It seems to be just any figure --
the biggest figure that they could think of.
In those days India had that size population;
so the idea of so many gods is very good.
Gods everywhere;
in the marketplace,
at the railway station,
in the buses.
Gods fighting, gods quarrelling,
gods talking, gods getting married and divorced --
all gods!
This is a totally different view
than that which Judaism has given to the world;
and Christianity and Mohammedanism
are simply offshoots of Judaism.
There are only two religions in the world:
Judaism and Hinduism.
Judaism believes in one god;
it is very non-democratic, it is dictatorial.
God seems to be like Adolf Hitler
or Joseph Stalin or Mao Tse Tung.
Hinduism believes in a very democratic existence:
everybody is the same, all are divine!
Remember it,
let it become your very feeling about everything --
trees, moon, sun, stars.
And that will help you immediately
to go into deep meditation.
Be here as long as possible.

You will not find more beautiful gods anywhere... and crazy too!

Love is more like a fragrance
Than like a flower or a seed.
These three things have to be understood deeply:
The seed, the flower. the fragrance.

Sex is more like a seed -- very gross
All is just potential. nothing is actual yet.
And the flower, the ordinary love,
Which is a little higher,
Goes a little beyond sex.
It has no sexual overtones any more.
It can be just friendship
It can exist between two friends.
It can exist between husband and wife
In fact unless it does there is no intimacy.

Sex never makes you intimate.
Animals are never intimate.
Sexuality never brings you *really* together.
It brings your bodies together but not you.
You are far bigger than the body
Far more than the body.
When your psyche
Starts coming into close intimacy
That is the beginning of love, the ordinary love.

Sex remains but becomes secondary
Love becomes primary.
This is the state of the flower.

And the third state is
When sex simply disappears and love remains
Just a pure fragrance, not even a flower.
You can catch hold of a flower.

But you cannot catch hold of a fragrance.
You can very well possess a seed
You can even keep it locked in a box.
You cannot lock up a flower.
If you do it will die.
The seed will remain but the flower will die.
It is far more fragile.

You have to be a little more careful.
It is a higher phenomenon, more delicate.
But a fragrance you cannot even catch hold of.
It is already free, it is freedom.
That is the ultimate in love
Where love takes the flavour of prayer.

The majority of people remain at the seed stage.
Only a few arrive at the second stage and
Very rarely does a person arrive
At the third stage; only once in a while
A Jesus, a Buddha, a Lao Tzu, a Krishna.
But that should remain the goal.

Unless you attain to the fragrance of love
You have not known life in its totality
In its wholeness you have not explored it.
You have remained just on the periphery
You have not entered the very core of it.
And at the very core of it is the treasure
The kingdom of god.

Happiness is temporal:
One moment it is there, another moment it is gone.
Hankering for it is futile. Whatsoever you do
It is not going to stay with you.
It is a prostitute, it cannot be yours forever
It promises, it is very generous in promising
But it betrays you every day.
And people are such fools:
They go on believing in the promises
Again and again -- the same promises
For the same kind of happiness.

To become aware of this fact
Is the beginning of the real search for bliss.
Then one does not want happiness
Because what is the point of having it
When tomorrow it will be lost
And again you will be in the same despair?
In fact, in more despair than before
Because you would have tasted something of joy
And that will make you even sadder.

The real search
Has to be the search for something eternal

Something abiding.
And it is there, but one cannot find it
Looking out from oneself -- it is not there.
There you will find only temporary relief,
Moments of happiness And then long periods of misery.
It is a totally futile exercise.
For those small moments one pays so much --
It is not worth it.

With the same energy turning in
You can find eternal bliss.
It is your intrinsic nature.
The whole thing depends on where you are looking.
If you are looking in the outside world
You can find only moments
Only oases in the desert of life.
But if you look in
You will find eternal bliss,
Eternal peace, eternal life.
Once found it is yours forever,
Even death cannot take it away.

A sannyasin has to learn pure acting.
He has to look at the world as a great drama.
A thousand and one plays are going on
And you have to participate in many games.
You are constantly moving
From one stage to another:
From the house to the office
From the office to the church
From the church to the club And so on, so forth.
They are all different stages, different sets
And you have to play different roles
But they are all roles --
Don't take them seriously.

There is no need to renounce them.
To renounce them means
You have -- taken them seriously.

That's why I say never to renounce anything.
Live your role, enjoy it, it is fun
But take it lightly, take it easily.
It is not worth worrying about.
So whatsoever role
You have to play in a certain circumstance
Play to your utmost ability, play it totally
But once it is finished

Whether you have succeeded or failed Is irrelevant.
Don't look back, go ahead:
There are other plays you have to play.
Failure or success are unimportant.
What is important is the awareness
That everything is a game.

When your whole life
Becomes full of this awareness
You are freed, then nothing binds you
Then you are no more tethered to anything
Then you don't have any chains on your hands
Then you are no more imprisoned by anything.
You use masks but you know
That that is not your original face
And you can remove the mask
Because now you know it is a mask
It can be removed, it is removeable.
And now you can know your original face too.

The man who is aware that life is a game
Comes to know his original face.
And to know one's original face
Is to know all that is worth knowing
Because that is the face of god
That is the face of truth
That is the face of love
That is the face of freedom.

Sugata means well-gone
One who is no more part of this world
Who has *really* gone;
What exists here is just a shadow.
He is no more earthly
He exists no more in the body because
He is no more the body, he is no more the mind
He eats, but he eats not
He drinks, but he drinks not
He talks, but he talks not, because even while
He is talking he is absolutely silent
And even when he is eating he is just
A watcher of it, he is not the eater.
While walking he is just a witness
Not the walker.
Doing all kinds of things he is never a doer
Because there is no ego any more.
The ego is gone forever, hence
He is called well-gone
Gone to the farther shore.

He lingers on this shore a little while
To help those who are seeking and searching
For the way
To tell them that he has found it
To convey the message
To tell them that they can also find it
To encourage them
To give them a few indications and hints.
To share his experience he tries to linger
A little bit on this shore, but in fact
Ninety-nine per cent of his being
Is already gone.

When Buddha was dying
His disciples started crying -- naturally.
Even his closest disciple, Ananda
Started crying, tears started coming.
He was older than Buddha,
Buddha was eighty-two, he was eighty-four:
A man of eighty-four crying like a small child.
Buddha said 'Stop this nonsense, Ananda!
What are you doing?'
And Ananda said, 'I can't listen to you any more.
At least in this last moment allow me
To do whatsoever I feel like doing.
Don't say anything.
I am feeling miserable.
You are dying, I have not become enlightened yet
And once you are gone, all hope is gone.
You were my hope!'
Buddha said, 'I am dying? --
What nonsense are you talking?
I died forty years ago,
I died the very day I became enlightened.
Since then only a shadow
Has been lingering with you.'

This is the meaning of Sugatas well-gone.
And that is the ultimate goal for every sannyasin:
He should become a well-gone.

Eighty Four Thousand Poems

Chapter #22
Chapter title: None

24 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004245
ShortTitle:	84POEM22
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Truth is available only to the lover
Not to the logician.
Truth opens itself only when you drop the mind
And listen from the heart.
One can go on thinking about truth and one can
Create great systems of thought *about* truth
But to think about truth is not to know truth.
It is an experience, not a question of thinking
And experience needs a totally different approach.
And for centuries we have been trained
In logic, not in love --
That's why we go on missing truth.

Everybody wants to seek truth It is something intrinsic It is something so deep-rooted in man
That one cannot avoid seeking it, it is a must.
But one can seek in a wrong way
Then one will not find.

Mind is the wrong approach
The heart, the right approach.
The initiation into sannyas means A shift from the head to the heart.

Meditation is alchemical
It transforms your whole being
It destroys all limitations, all narrowness
And makes you wide.

It helps you to get rid of all boundaries:
The boundaries of religion, nation, race.
Awareness helps you not only to get rid of
All kinds of logical, ideological confinements,
Imprisonments, but also it helps you to transcend
The limitation of the body, the mind.
It makes you aware that you are
Pure consciousness and nothing else.
The body is only your house, you are not it.
Mind is only a mechanism to be used.
It is not the master, it is just a servant.

As you become aware
That you are neither the body nor the mind
You start expanding, you become wider and wider
You start becoming oceanic, skylike.
That transformation brings glory to you
And also it brings victory to you.

A man who lives without meditation
Lives in defeat and failure.
A man without meditation
Lives an undignified life because he lives
In prison, in a small dark hole while
His birthright is to be as big as the sky.
Even the sky is not the limit!

Put your total energy into becoming
More aware, more watchful, more alert;
Aware of , your body, aware of your thoughts
Aware of your feelings.
In the beginning it is difficult
Because for centuries, for millions of lives
We have lived in an unconscious way
Hence it has become almost second nature
For us to live the life of a prisoner.

We have forgotten completely
That it is a prison in which we are living.
We have started believing in the chains.
Not only do we rationalise our chains
We decorate our chains, we colour them
We decorate them in beautiful ways.
We not only deceive others, we deceive ourselves
That they are not chains but ornaments.
We can make our chains golden
We can make our chains Studded with diamonds and emeralds
We can make beautiful chains -- very artistic

And then we can fall in love with the chains.
That's what has happened.
And it has been such a long process
That we have completely forgotten
The language of freedom -- we have become slaves.

Sannyas means a tremendous awakening
A great commitment to wake up.
It is an arduous effort, it is an uphill task
But it is worth it.
Because it is only through awareness
That you will know what life is:
Its beauty, its poetry, its significance
Its glory, its victory,
All these can be said in a single word
And that word is god.

God is only a metaphor -- it represents
All that is beautiful and valuable
All that is significant.
It represents eighty-four thousand poems.

Go beyond following.
If you want to be a Christ
The most significant thing to understand is
That following is not going to help you,
It is a hindrance, it is a barrier.
All followers are imitators
All followers are false and pseudo.
Each individual has to be himself or herself.

Jesus is an authentic individual
He is not a follower of anybody.
He is not a follower of Moses
He is not a follower of Abraham.
These were enlightened people, Abraham and Moses.
Jesus loved them, but he was not a follower.
He appreciated the beauty of these people
He appreciated, he imbibed their spirit
But he was not a follower.
He tried to be himself
That's why he was punished.
The society does not like individuals.
It wants followers, imitators, pseudo people.
It is afraid of real human beings
It is perfectly at ease with the phony ones.

The authentic individual is bound to be punished.
That's why Jesus was crucified:
He became Christ. Christ means he attained
Realisation of his own being.

You cannot be a follower of Christ.
You can be a Christ, you can be a Buddha --
They are synonymous.
'Buddha' is the eastern word with the same meaning
'Christ' is the western word
For the same experience.
But never be a Buddhist
And never be a Mohammedan, never be a Christian --
Just be yourself!

My whole effort here is to help you to be free
From all kinds of religions and churches
And Bibles and Gitas and Korans
So that you can grow
According to your intrinsic nature.
Certainly the day you are awakened
You are a Christ.
Why settle for being a Christian?
Christ was not a Christian -- remember.
And if you meet Christ he will immediately say,
'Don't be a Christian.
It is not a beautiful phenomenon to be a Christian.
Be a Christ!'
Christ means the crowned one, the annointed one,
The blessed one.

So you have to transcend all kinds of following.
By becoming a sannyasin
You are not becoming a follower of mine,
No, not at all.

I am not interested in creating followers.
I certainly want to help you to be yourself
But I don't want to force you
According to a certain pattern.

Each sannyasin has to be unique -- remember it,
Because god never creates two individuals alike,
He always creates unique individuals.
Hence a really religious person

Cannot be a follower -- drop the very idea.

Humanity has suffered very much because
Of this whole stupid idea of following others.
Learn to be free. Learn from everyone
From Moses, from Mohammed, from Jesus from
Zarathustra, from Krishna, from Confucius.
Learn from the whole world.
Remain available.
Be a disciple: always open to grow
Always open to receive any challenge
That life gives to you.
Respond totally, accept every challenge.
That's the way of growth -- not following.

Every man is born
With many kinds of bitternesses, many poisons.
Man needs to renew himself, to transform himself
To drop much that is ugly, much that is bitter.

Life is a great art.
One should not take life for granted.
Birth is not synonymous with life
Birth is only an opportunity
Then you have to work upon yourself.
There are a thousand and one things
To be dropped greed is there, anger is there,
Hatred is there, lust is there
And so on, so forth.
And unless these things are dropped
Unless they are removed from our being...
These are like weeds
And we are so full of these weeds
That we cannot grow roses in our being.
We have to take out, uproot all the weeds
We have to change the whole soil
We have to remove all the stones
We have to prepare the ground
Only then are roses possible.

And when roses grow in your being
Your life starts having joy
Your life starts having beauty
Your life starts having grace.
And then you have something to offer to god
Otherwise what is there to offer?

We have so many ugly things
Which cannot be offered to god.
We have to hide them
But by hiding them, nothing is changed.
The more we hide them, the more we repress them,
The deeper and deeper do those weeds go.
Their roots become more and more strengthened
They get more nourished.

Becoming a sannyasin means a commitment
That you will try now for the real birth
And you will deliberately drop many kinds of
Stupid ideas which dominate the mind.
Mind is full of stupidities
And much has to be done.
Man is almost like a raw diamond.
A jeweller can understand the hidden beauty
Of the raw diamond
Ordinarily you will not be able
To see any beauty in it,
It will look like just an ordinary stone
Maybe a little cclourful, maybe a little shining
But nothing very special.

Before the Kohinoor.
The greatest diamond in the world,
Was found in Golconda, in India,
The person who found it in his field
Had it for three years
And had no idea what it was.
He just thought it was a beautiful stone.
His children played with it for three years.
He might have lost it,
The children might have thrown it away,
But somehow it remained in the house.
travelling sannyasin had stayed for the night
And he could not believe his eyes
Because he had once been a jeweller.
He said, 'What are you doing?
You can become the richest man in the world!
I have never come across such a diamond.
This is the biggest diamond ever.'

Then the work started on it.
Now it is part of the crown of the British queen.
The weight is one-third of the original,
So much has been cut and polished. but it has
Become *millions* of times more beautiful

And that's how man is:
Every man is born like a raw diamond.

I can see -- I have been a jeweller!
So when I look at you I can see a diamond,
A great diamond -- but you are not aware
Because you don't have any idea what a
Great opportunity has been given to you
And what you can do with your life.
You can create such dance, such music
Such immense beauty, such incredible ecstasy
Which is unimaginable.
But people die without ever experiencing
Anything worthwhile that
For the simple reason they never
Prepare themselves for it.
Life has to be an art, and one has to work hard.
Only then does the transformation happen.

Once you drop the ego you are godly.
The only barrier is the ego.
Intrinsically everybody is a god
Potentially everyone is a god
But the ego is covering us.
It has to be removed.
It is a thick layer
Of absolutely unnecessary dust
It has *no* meaning at all.

But we are trained for it
The society prepares Us for it.
It serves the vested interests.
Society needs you to be egoists
Because unless you are egoists
You will not be ambitious.
And if you are not ambitious
Then the whole economic structure
The political structure --
All will simply collapse.
They all depend on ambition.
So every child has to be poisoned
Through ambition. And ambition means egos
You have to be the first.
You have to be the president of the country
The prime minister of the country
You have to be the richest man
You have to win the Nobel prize
You have to be Mr. Universe
And you have to be a beauty queen

And all kinds of nonsense!
Only one thing is not allowed you
To be yourself, simply yourself.
Everything else you can try
But never to be just simply, ordinarily yourself.

If everybody is simply himself
The whole economic structure and politics
Will go down the drain.
Who would like to be the president? For what?
It will be impossible to find somebody
To become president
Unless you make it a punishment,
Somebody commits some crime and then
He has to be president of the country.
Somebody commits a crime
Or is found trying to commit suicides then he
Can be punished by being prime minister.
Things like that.., otherwise who would suffer
All kinds of neuroses and psychoses
And tensions and anguish and anxiety?
Who would be so stupid as to waste his life?

The whole of religion is a rebellion Against the structure of ego and ambition.

Learn to drop the ego.
The day the ego disappears all is achieved.
All that's worth achieving
All that will give you bliss and freedom
All that will make you aware
That you are immortal
That there is no end and no beginning
That you are eternal.
Then suddenly life becomes a celebration.

Everybody is born as a rock
And everybody has to become a flower.
Everybody is born absolutely closed
And everybody has to become open
To life, to love, to god
To the wind, to the rain, to the sun.

To be a rock helps you to remain protected,
It is a kind of security -- one is very safe.
To be a flower is dangerous
Because the flower is so fragile, so delicate.

It is dangerous to be a flower
That's why very few people try to be flowers.
They would like to remain rocks.
Rocks live long.
But what kind of life does a rock have?
It has no life.
It lives long because it is already dead.
It cannot die because it is not alive.

Don't be hard, don't be rocklike.
Become sort, vulnerable.
Yes, it is dangerous to be a flower
But the only way to live is to live dangerously.
That's the way of sannyas: to live in danger
To live in insecurity
To live in tremendous trust
That whatsoever happens is good.

Even if the flower lives -only one day
Or for only one moment,
It is far more valuable
Than the long lire of a rock.
A single moment of being a flower and fragrant
And dancing in the wind
And in the sun and in the rain
Is far more valuable
Than to be a rock for eternity
Because that single moment contains eternity.

The rock is a grave, so come out of the rock.
Everybody is born as a rock, remember,
So there is nothing wrong in it.
Everybody is born as a rock
But everybody is born with the capacity
And the potential to be a flower.
This is-' the miracle of life, the magic of life
That here rocks can become flowers.
It all depends on you, on your courage.
Gather courage and then all the mysteries of life
Start opening up for you.

Remember always
Bliss cannot become a goal of your ambitions
It is not an achievement.
On the contrary, it showers on you only
When you have dropped all idea of achievement.
When the achieving mind is no more there
When you have dropped all kinds of ambitiousness

Suddenly, as a gift of god
The grace of god
Bliss starts showering on you.

You cannot achieve it
But you can open up to receive it.
There is no way to reach it directly
One has to be very indirect.
It is the sutbtlest experience of life.
You cannot be aggressive
You have to be very feminine.
You have to learn to wait, to be patient.
Infinite patience is needed.
If one is in a hurry one will miss.
God is not possible if you are in a hurry.
If you are in a hurry
Then it is nothing but the ego.

The ego is always impatient.
It is afraid of death
That's why it is impatient.
It is constantly scared
Because death can happen *any* moment.
Death is always there waiting
It can jump upon you, any moment --
One never knows... Hence time seems to be very short
And much has to be attained.
So be in a hurry, be speedy.

That is not the way to attain bliss.
Relax, rest and trust that whenever you are ripe
And when the season comes and your turn come.
The grace *will* shower on you.
It can't be otherwise, it is inevitable.
God is never unfair
Existence is very just, absolutely just.
But one has to learn how to welcome.
Just keep your doors open and wait.
That's what meditation is all about:
Keeping your doors open with a welcoming heart
Waiting, trusting, praying, but not in a hurry.
Then one day the miracle happens
And it always happens as a gift.

You can never claim it as your achievement
Because it happens only when you are not,
There is nobody to make any claim.
The ego is no more there to claim.

You are simply empty, utterly void.
Absolutely no one is there inside you.

In that very moment the mystery becomes available.
That emptiness becomes the host for the guest.
Your being becomes the host
And god becomes the guest.

Eighty Four Thousand Poems

Chapter #23
Chapter title: None

25 April 1980 pm in Chuang Tzu Auditorium

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ShortTitle:	84POEM23
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Anand means bliss. Ingo means creativity.
Creativity is one of the fundamentals of my sannyas. A sannyasin should not be uncreative -- that has been the traditional way. In all the religions all over the world monks and nuns have been very uncreative. The very idea of religion was to renounce life, and if you renounce life, creativity is renounced automatically.
To be creative means to be in love with life. You can be creative only if you love life enough that you want to enhance its beauty, you want to bring a little more music to it, a little more poetry to it, a little more dance to it. You love life so much that you would like to leave it a little better than you found it. But if you are against life, there is no question of making it better, beautiful, rich prosperous.
You can ignore it, you can neglect it. It is just as if you are staying in a hotel -- who cares about the hotel? You are not going to stay there forever, so why bother? That was the old idea of all the religions: that we are only here for a few days so why bother? Just pass these days somehow -- praying for a better world, the other world -- not for the betterment of this world, not any prayer to create a paradise now and here. The goal of the old sannyas was beyond death.
My sannyas knows only the present -- the now and the here. Of course the other shore is there, but it will take its own course. In the course of time it will arrive. And we have to learn here to be able to live there. If we are uncreative here, how can you be creative in paradise?

Life is a school of learning.
The old saints and the old mahatmas remain the same -- in heaven too! Even if they reach heaven -- and I suspect, I doubt very much that they can! If by some accident they do, they will start renouncing paradise because that's all that they are accustomed to, that's all that they have practised for their whole life -- and not one life but for many lives they have been practising and practising renunciation.
Even in paradise they will find a thousand and one faults. That has been their way here, to find faults -- not to try to make life a little better, but just to find faults so it can be condemned. They will condemn paradise. I don't think they will ever be allowed in paradise -- they are not good company! If they don't go to hell, they must be somewhere in limbo, hanging between the two, which is far worse -- neither here nor there because nobody wants to take them in.
One has to love life enough to beautify it, to pour one's energy into it. Yes, we are here for a few days, but a few days are more then enough. It is not a question of time, you have to do something in these days.
Try to make it a little cleaner. Try to make it a little healthier, try to make it a little hygienic, try to make it a little happier. That very effort will change you. That very idea is what service is.
To be creative is to really be in the service of God. And that is the only true way of prayer and meditation.
If God is a creator, then we can participate with him only when we are creators. In our own small way, painting or poetry or pottery, whatsoever small thing we can do. But while we are creating it, we are participating in the vast process of creation. In those moments we disappear and God is. Creativity certainly brings peace. And if there is creativity and there is peace, one starts feeling existence is full of Godliness. Then there is no need to go to the church, or the temple, or the mosque.
The whole of life is your temple.
The whole earth is sacred.
Wherever you are, you are on sacred ground.

Anand Tom
One can go into the inquiry of truth either out of misery, or out of bliss. If one goes into the exploration out of misery, one has taken a wrong step from the very beginning. The miserable person will never be able to know truth because in fact, he is not interested in truth. All that he is interested in is how to get rid of misery, so whatsoever will help him to get rid of misery he will cling to as truth.

And lies are very comfortable, particularly when you are in misery, lies are very consolatory. So the person who is miserable cannot reach truth... He will find many miseries surrounding him hankering to be consoled, to be covered, to be repressed, to be forgotten. Hence he will quickly choose any lie that can help him. Maybe the help can only be temporary, it can be only temporary. But the miserable person, the drowning person cannot be bothered about whether the lie is only temporary or is a truth that is going to be eternal. He is drowning: Anything that can save him right now, even a straw, he will cling to. Just the very hope that something is there to cling to, that will keep him afloat a little longer.
That's why millions of people are living in lies. For them god is a lie. They believe in god not because they know, but because they are in misery. They believe in after-life not because they know but because they are in misery, and they are afraid of death. They believe in the immortality of the soul, not because they know -- they know nothing of the soul, they have never tasted anything of the soul. They have never gone inwards, but they believe in the immortality of the soul because their life is such a failure; if there is only one life then when are they going to make it? This life is gone, or almost gone, and they know that this much time is not enough for them to make any success out of it. They need more time, hence they create theories of reincarnation, of coming again and again back

into life, of the soul going on, being reincarnated again and again.
I am not saying that these things are not true, but for people these are only lies -- they are believing in them. Every belief is a lie. Even if you believe in the truth it becomes a lie. Belief makes everything a lie. Truth has not to be believed, truth has to be experienced, only then it is true.
Hence the first step has to be taken very carefully. It should not be taken out of misery, it should be taken out of bliss. That's why my effort here is to help you dance, sing, love, laugh. Only then can spirituality have a beginning in your life. It has to be rooted in laughter, in joy, it has to be rooted in your healthy rejoicing in life. Rejoice in everything that surrounds you: the beauty of the sunset and the flowers and the stars; the beauty of a bird on the wing, lonely, far away in the sky, beyond the clouds. Just watching it is such a joy.
Allow every possibility in your life so that you can feel a little more dancing, singing, humming, then only start the inquiry for truth. First clear the ground misery.
But the old religions have depended much on misery because people are in misery, you need not prepare any ground. They are already available, they are miserable. When you say, "We are here to save you, to save you from your misery, and Jesus is the saviour and Buddha is the saviour, and Krishna is the saviour", they are ready to fall victims of whatsoever you say. They want any remedy. They are ill, they are tired, they are weary, they want any support. They are not much concerned whether the support is true or false: they are ready to be exploited. But give them any support and they go on moving from one exploiter to another exploiter: The Hindus become Christians, and Christians become Hindus. This is sheer stupidity. You are simply changing your prisons. The game is the same, only the name changes. The name-plates change, the inside content is exactly the same. But it is easier for the priests because then there is no work to be done in preparation. People are already miserable, and you start exploiting their misery.
My work is hard because the first thing is that I would like you to be uprooted from your misery, then only can my work start. This is a prerequisite, an absolutely necessary requisite. It cannot be avoided. It cannot be put aside, it has to be fulfilled. First you have to become a little happier, you have to learn to be a little more love-full, joyful; your life has to have the color of a little happiness. Then go into the search for truth and you will be moving in the right direction, because then no lie can ever deceive you. You are no more interested in lies, because you are no more interested in consolation and comfort. Now you are ready to know the naked truth as it is. And to be a seeker of truth is the greatest thing in life.

Satbodh

One cannot find truth by mere thinking. Thinking is not the process that leads you to the truth. It leads only to inference. And inferences are just inferences, they are hypothetical. They may be true, they may not be true. They are just conjectures, not real conclusions. But the mind lives in thinking and it goes on believing that its conjectures are conclusions. They are not conclusions.
Truth is achieved only by awareness. It is not a mind process at all, it is a totally different phenomenon. You are not to think the truth, you have to stop all thinking to know truth; you have to forget all about truth, to know truth. You have to unburden yourself of all the theories, hypothesizes, philosophies, ideologies, that you have learned.
The process of achieving the truth is a process of unlearning, it is a process of unconditioning. Slowly, slowly one has to get out of the mind, to slip out of the mind; and one has to become just a pool of consciousness, a pure awareness. Just a sheer watchfulness: doing nothing, just watching, watching all that is happening in the outside world and in the inside world.
When one can just watch without any judgement interfering, without any old ideas coming in, then truth is revealed. And the miracle is: it does not come from somewhere else to you, it does not descend from above; it is found within you -- it is your intrinsic nature. It is really a great revelation to know truth because you are it and you have never lost it -- even for a single moment. You have always been it. It is impossible to lose it, because it is your nature and your nature cannot be lost. That's why we call it nature. That which cannot be lost is the very definition of nature. That which can be lost is not nature but nurture.
Truth is your nature, your very being, your very existence, your very center. It is through awareness

that slowly slowly you reach your own center. When you have arrived at your own center, then you know what truth is. And it is not just knowledge of something objective, something there , but something subjective, something in here . And once known, it is known forever, once discovered, it cannot be forgotten. And to know truth is to be liberated, truth liberates, but remember: only your own truth liberates. Nobody else's truth can liberate you, Somebody else's truth will always become a bondage to you.
So the real master helps you to discover your own truth. He does not hand over to you a theory, a dogma, a creed. He does not hand to you anything at all. He never gives you anything; on the contrary, he goes on taking away all that you have been carrying with you for many many lives. Slowly slowly, he dismantles your mind, he cuts off your head. The day your head disappears you have arrived home. The master does not give you the truth, but he does take away all the lies from you. And once all the lies are taken away, truth is found within yourself. It was lying there, covered underneath the rubbish of thousands of lies.
Sannyas means, putting your head at the feet of the master and praying to him: "Please cut it off!" It is a strange prayer, but that's exactly what it is!

To be a disciple is a great art.
One can even say the greatest, because
Its requirement is the surrender of the ego
Which is the hardest thing in life.
One can do everything *for* the ego:
One can climb mountains and go to the moon.
Everything is easy if it is for the ego.
But to drop the ego is really an uphill task
It goes against our natural instinct.
But it is the beginning of real spirituality.

The first requirement for a disciple
Is to surrender, to say to the master
'Now I am no more, only you are!'
A total yes to the master, an absolute trust --
That's what makes a disciple.
There are many students but very few disciples.
And only disciples can be transformed
Students can only be informed.

Becoming a sannyasin
Means you are taking a great step
Towards the dissolution of the ego.
If one consciously tries to drop it
One *can* drop it.
Certainly it is difficult
But it is not impossible.
And that is a great challenge for the disciple.
It has a great excitement and ecstasy too
Because the moment it is fulfilled
You start blooming like a lotus.

The moment the ego is surrendered
The master and the disciple
Are no more separate entities.
There starts transpiring
Something between one heart and another heart
Something invisible.

Words become more and more irrelevant,
Silence become more and more significant.
It is the ultimate love affair --
A love affair with one's own death
Because in the beginning
Dropping the ego looks like death
But only after that death is resurrection.
When one is born anew
One is born in one's total reality
One achieves the peak of one's potential.

Eighty Four Thousand Poems

Chapter #24
Chapter title: None

26 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004265
ShortTitle:	84POEM24
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

God is immediately available
If we are ready to disappear as an ego.
The ego prevents him penetrating us
The ego keeps him away from us.
Except for the ego
There is no distance between you and god.
The ego is the only barrier, the only wall.

It is of *our* creation
And we can dismantle it any moment.
We have put it together, brick by brick
And brick by brick we have to dismantle it.

We have to be very conscious
Not to feed the ego any more
Not to strengthen it any more
Because it *is* our weakness.
The stronger the ego is, the weaker we are
Because god is less and less available to us.
And he is really our strength, our nourishment
Our very being.
We are rooted in him, but because of the ego
We are not totally rooted in him --
Only very partially;
Maybe one root here and one root there
But ninety-nine per cent of the roots
Have come out of the soil.
That is the misery of man:
Man has become an uprooted tree.

The whole effort of religions is
To help you to get rooted again in god.
God is our soil, is our strength
Is our life, is our very being.
But nothing can be done directly
Unless you remove the ego.
So there is no need to worry about god
No need even to think about god
No need to believe in god.
Do only one thing:
Don't believe in the ego
And start dismantling it from this very moment.
As you start dismantling it
Small windows will start opening
And you will be able to see the sky beyond.
Soon you will be surprised by
How much you were missing
How much light was available
Just knocking on the wall,
How much life was available.
It was just yours.
It was waiting for you
But you were hiding behind a wall
Of your own creation.

Dropping the ego
Is the only method to be really alive.

Sannyas means precisely that.

God is known
Only when you are in deep peace
In profound peace.
Peace attained becomes his temple
And he immediately enters into the temple.
We need not invite him,
In fact how can we invite him?
We don't know his address
We don't know his name.
In fact he has no name, no address, no form.
But we can do one thing
We can make our being a beautiful temple.
That is within our capacity.
We can make it spacious.
We can empty ourselves totally of our ego
Our lust, our greed, our anger.
We can empty ourselves of all that continuously
Goes on accumulating inside us.
It is all junk!

Once we are utterly empty
In that purity of emptiness, the temple is ready.
And immediately, instantly,
Not even a single moment is lost,
God enters into the temple.
Whenever the temple is ready God immediately appears.
Suddenly you are full of something unknown
Something mysterious, something blissful
Something liberating, something transforming
Something eternal.
That experience is multi-dimensional
Hence it is indescribable.
It is so vast, no word can adequately express it
But it can be experienced.

My effort here is not to teach you
Certain principles, morality, ideals,
But to teach you only one thing:
How to prepare the right ground
In which god appears of his own accord.
I don't give you any philosophy
But only a simple technique to cleanse yourself
To purify yourself.
Once you are pure everything else follows.
All the morality
That you have always tried and failed
Starts blooming on its own.

All those beautiful qualities that you
Have always hankered for and found impossible
Simply become spontaneous.
And when those qualities are spontaneous
They have a beauty of their own.
They are not cultivated and artificial
They are not planted from the outside.
They are welling up from your own inner being.
They are like beautiful flowers growing in you.

Man can become a tremendous flowering.
And it is *always* spring
We just have to be in tune
We just have to be attuned with the spring
And immediately miracles become possible.
And remember
You are entitled to all these miracles
Everyone is entitled to all these miracles!

Very few people are capable of seeing.
The ordinary eyes are not real eyes
Because the ordinary eyes can only see
The superficial, the mundane, the ordinary.
We need a different kind of vision.
We need different eyes which can see deeper
Which can see not only the superficial
But the essential
Which are capable of seeing the invisible
The mysterious, the miraculous.

Meditation is the art
Of creating those new eyes, those inner eyes.
We cannot open those inner eyes right now
Because the inner world is so full of
Thoughts, desires, memories, imagination, dreams
That there is no space.
Our inner eyes are too burdened with dust.
All that dust has to be removed.

That's what meditation is all about:
Removing the dust of thoughts
From the inner consciousness,
Cleansing the inner consciousness
As one cleanses a mirror.
Just a moment before
When the layer of dust was there
The mirror was not a mirror
Because it was not mirroring

It was not reflecting anything.
It was non-existential.
Remove the dust, clean the mirror and suddenly
It starts reflecting that which is.

The process is exactly the same.
We have to remove thoughts
We have to remove the whole mind
The process of *all* that mind implies:
The past, the future, the worries
The projections, the ideologies
The hopes, the desires.
They are all different kinds of thoughts
Different kinds of dust
Only colours differ, otherwise they are the same.

Once your mirror is clean you become a seer
And to be a seer
Is the greatest experience in life
Because then you see
That only god exists
And nothing else
And that realisation is liberation.
There is no greater bliss than that
That is the ultimate ecstasy.
And unless it is achieved one has to wander
In search, one has to remain thirsty
And the thirst goes on becoming more and more
And the desert seems to be unending
And there seems to be no oasis at all.

Once you have known that ecstasy
You have come back home.
Then there is rest and relaxation.
Then each moment is pure celebration.

Everyone is unique; uniqueness is universal.
You are nat unique compared to somebody else
You are as unique as the other is.
When I use the word 'unique'
I don't use it in a comparative sense
I am simply stating a facts
No comparison i8 involved.
Everyone is so unique, so individual
That no two persons are ever alike.
Not only right now
Is there nobody who is like you,
There has never been and there will never be.

It is impossible for the simple reason that
God is not an assembly line; god is a creator
And the creator never repeats.

If you go into the garden you will not find
Two leaves similar or two flowers similar.
They may appear similar
If you don't look at them minutely
But if you go into details
Each leaf has its own individuality
Its own authentic signature.

Respect yourself
Because even god respects you.
God has tremendous respect for each individual
But the priests have taught you just the opposite.
They have taught you to be condemnors:
Condemn yourself, you are sinners.
Whatsoever you do is wrong.
And whatsoever you are is wrong.

Nothing is wrong with you except that
You have believed in all kinds of fools.
Except that you have not listened
To your own heart
And you have listened to all kinds of people
Who know nothing.

Drop all that borrowed knowledge
Forget all about these stupid stories
Of original sin
And forget all about your being a sinner.
Nobody is a sinner
Everybody is part of god, an intrinsic part.
Everybody is divine.

Yes, a few divine people are fast asleep --
That is their choice.
And a few people are awake -- that is their choice.
Nothing is wrong even in being asleep
You just have to suffer a few nightmares.
But there is nothing much to worry about
Because those nightmares are just imaginary.
Sooner or later you will wake up.
And if you are enjoying it, enjoy!
It is nobody else's business to interfere.

So I don't interfere in your sleep.
I go on doing my thing and
I allow you to sleep.
I cannot stop myself doing my thing s
I go on speaking and you go on sleeping!
I hope some day you will listen
Something may go into your sleep
Something may hit you, some day, in some moment
And you may wake up!
I would *love* you to wake up
But if you decide not to wake up, you are
Not to be condemned and thrown into hell.
You are suffering enough just by being asleep
There is no need to make you suffer more in hell.

So this i8 the only difference
Between Buddhas and the ordinary people
Otherwise they are all alike
Alike in the sense they all have
The same potential to become awakened
Not alike in the sense of being similar --
They are unique.

Remember your uniqueness.
Love yourself, respect yourself
Respect your own voice;
Listen to it and follow it.
It is better to go into hell
Following your own voice
Than to go to heaven following somebody else'5
Because even that heaven
Won't prove much of a heaven;
You will be just a blind follower.

My sannyasins are not my followers.
They are in love with me
Just as I am in love with them.
They are my friends,
And I respect them as much as I can.
A real master always respects his disciples.
The pseudo master has no respect
For the disciples.
In fact he lives by condemning them.
The more he condemns them
The more he proves that you are lower
The more high he feels;
Naturally the difference becomes greater.

The pseudo master is simply suffering from
An inferiority complex
Hence he tries to prove himself superior.
But a Jesus or a Buddha or a Lao Tzu
Had immense respect for others.

You respect yourself and you respect others too
Love yourself and love others too
And just this simple change in your attitude
Can bring a radical revolution.
It can transform your whole being.

Veet Marcella
Warlike qualities are not good qualities,
particularly in a woman.
They are not good even in a man, but in a woman
warlike qualities are absolutely wrong.
They don't fit with her being.
Her being is made of the stuff called love.
She can only bloom as love.
But for centuries,
we have appreciated warlike qualities;
hence all these names exist
in almost all languages.
They have to disappear.
We can find beautiful names.
So remember it:
All that creates conflict in life
has to be transcended.
That is the way of the sannyasin:
the way of love, the way of peace.
Only love and peace can lead you to god.

The mind is mundane, the heart is sacred.
The mind thinks, but never knows
The heart knows, but never thinks.
The mind is blind, that's why
It goes on thinking and groping in the dark.
But it cannot come
To any conclusive conclusions.
All its conclusions are only arbitrary:
A little more thinking and they will change.
It is all guesswork
And one cannot depend on guesswork
One cannot risk one's life for guesswork.

One has to move from the head to the heart
Only then does real life begin,

Because the heart simply sees what is the case.
There is no question of brooding over it.
The heart
Knows no process of arriving at a conclusion
Because it has *eyes* to see.

When a blind man wants to go out of the house
He immediately starts thinking,
'Where is the door?
Whom to ask?
On whom to depend?
Who is reliable?
Somebody *may* play a trick upon me,
May make me a laughing stock.
Someone may mislead me.'
A thousand and one problems arise in his mind.

But the man who has eyes doesn't think about it.
He simply gets up and goes out the door
Because he sees the door.
He does not think even for a single moment
About the door.
That's exactly the situation of the heart.

Sannyas
Is a radical shift from the head to the heart.
And when you start living from the heart,
Your life is holy.
It has tremendous beauty, grace, an infinite joy!

Eighty Four Thousand Poems

Chapter #25
Chapter title: None

27 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004275
ShortTitle: 84POEM25
Audio: No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

The only experience on the earth
Which can be called divine or godly
Is that of meditation; it is the only experience
That is not of the world, it is of the beyond
Hence it is the only bridge
Between the world and the beyond.
It is something that joins this shore
With the farther shore.
Everything else is worldly.
Unless one enters deeply into meditation
One knows nothing of god.

One may *believe* but belief is a lie.
One may believe very staunchly
But that does not make much difference:
Deep down doubt will always persist.
You can repress it
In such deep corners of your unconscious
That you yourself will become unaware of it.
But still it is there and at any moment
In any situation, it can surface again.
Hence god is not a question of belief.
Those who believe
Are simply deceiving themselves.
God has to be experienced.

Prayer requires that you first believe in god,
Meditation has no such requirement.
Meditation is a scientific procedure.
It simply says: Become more silent
More conscious, more aware.
No implication is there that you have to
Believe in god, in heaven, in an afterlife.
No belief is required, no prerequisite.
Just become more quiet and calm
More centred in yourself
And then slowly slowly
Glimpses start arriving, windows start opening.
And the first glimpse of god is enough --
You are overwhelmed, you are transformed
A new man is born.

Meditation is both a flowering --
A flowering of your consciousness
A flowering of your inner being --
And it is also humbleness because
In meditation the ego dies and disappears.
What is left is humbleness.

Meditation is a miracle,
In fact the only miracle
Because it transforms you totally from
An unconscious being into a conscious being
From machine to man and from man to superman.
And because the first thing that happens
In meditation is the death of the ego
Many things disappear from your life
Of their own accord: anger, greed, jealousy
Possessiveness -- they are all tentacles
Of the octopus called the ego.
Once the ego is dead
All these different expressions of it disappear.
Life becomes tremendously humble
And tremendously beautiful.

In humbleness the ultimate descends in you
In humbleness god knocks on your door
In humbleness you become the host
And god becomes the guest.
All that you have to do
Is go deeper into meditation, into awareness.
Shift your energy from mind to no-mind
From sound to silence
And the miracle will start happening.

Man remains just a rosebush without any roses
If there is no love. And a rosebush without roses
Is empty, is unfulfilled.
Its essential. most important, significant
Contribution to existence is missing.
It is impotent, it is frigid.
When the rosebush is full of roses there is joy
There is dance, there is celebration.

And the same happens to man.
Man is certainly a rosebush
Capable of millions of roses:
Roses of consciousness.

But they all bloom when you are full of love.
It is the climate of love
That functions like spring -- suddenly one blooms.

Those who live without love
Have not known what Spring is
They have not known the peak of their life.
They have dragged, they have vegetated
But they have not truly lived.
Remember, it is through love
That you will bloom, that you will grow
That you will attain to your glory
And to your splendour.

Never forget love, never neglect love
Never miss an opportunity to be loving
Use every possible opportunity to be loving
So that slowly slowly, you become love.
When you are love, you are really a rose!

Love brings grace.
Love makes you capable
Of receiving grace from god.
If you give love to the world
God gives you grace.
Love is the price for attaining grace.
Without giving love, you will not attain to grace.

Empty yourself totally in love
And you will be filled again and again
With more and more grace.
Suddenly one day you discover
The inexhaustible source.
And the more grace you have
The more love you can give to the world.
And the more you give
The more god goes on pouring in you.
Suddenly you become a vehicles
God starts loving the world through you.
That's what grace is.
Your hands become god's hands
Your eyes become god's eyes
Your heart becomes god's heart.
You disappear, you are no more -- only god is!

That is grace, that is beauty, that is freedom

That is truth. All that we can conceive
And all that which is inconceivable
Is contained in it.
It is the most mysterious phenomenon.

But learn to love!

Nobleness is a by-product of blissfulness
A natural consequence.
One need not practise nobleness.
A practised nobleness is false, superficial
It is only a mannerism, etiquette
Nothing much more than that.
It is not even skin-deep
It is just something painted on your face.
A little hit, a little insult
And you will forget all about your nobleness.

There is another kind of nobleness
That happens when you are blissful.
It comes as a shadow of bliss.
The miserable person cannot be noble,
He radiates misery, he radiates complaint
He radiates negativity, he radiates darkness.
All around him there is a black hole.
You will not find a white aura around him.
It is impossible
Because if the heart is not dancing, from *where*
Can he get that white aura of being noble?

So my effort here is
Not to teach you anything cultivated
But to transform you from your very roots.
Learn to dance, sing, enjoy, love
And slowly slowly, you will be surprised:
You are becoming noble
You are becoming less miserly, less greedy
You are becoming more kind-hearted
You are becoming more compassionate
You have started enjoying sharing
Giving, just for giving's sake.

And that's what a ..noble spirit is.
It never harms anybody, it helps
It never hurts anybody, it always soothes.
It is a blessing to be noble, a blessing to all

A blessing to existence itself.

Sunrise is exactly the colour of sannyas
That's precisely the meaning of sannyas.

It is a declaration
That the night is over:
Prepare for the day
The sunrise has knocked on the door.
Come out of your sleep.
Don't go on hiding yourself under the blanket
Any more, howsoever cosy it feels
And howsoever much your mind says,
'Just turn over a little more
Just a little more, a few minutes.'

Don't listen to the mind because
Those few minutes will never end
The mind always goes on postponing.
It wants you to remain asleep because
Mind can exist only when you are asleep.
When you are awake, mind disappears
Just like dreams disappear when you are awake.
Mind is a dream phenomenon
Made of the same stuff as dreams are made of.
So no more postponement -- wake up!

A loyal heart is what is required.
Sannyas is a commitment,
Not a commitment to me
But a commitment to your own growth.

A commitment, a decision that you will make
Every possible effort to change yourself.
And of course, a deeply loyal heart
Will be needed.

The cunning mind cannot do it because
The cunning mind goes on changing every moment
It is not reliable; one moment it is one thing
Another moment it is another thing.
It goes on changing its colours.
You cannot make a solid foundation
On the basis of your mind

Because mind consists of sand
And to make a sandcastle is dangerous,
It is going to collapse sooner or later.
And the danger is
You may be destroyed when it collapses
Because you will be living in it.
Never live in a house made by the mind.

But the loyal heart
Can become the right foundation.
It is like a rock, unchanging.
So let your sannyas be a decision
Of the heart, not of the mind.
I am not interested
In people who become convinced intellectually
That what I am saying is right.
They are not the right people.
Today they are convinced
Tomorrow they may be unconvinced again.
The mind is a flux.

I only trust people
Who come to me through the heart.
Who have a conviction of the heart
Who are in a deep love affair.
It has nothing to do with intellectuality.
It is closer to love than to logic
far closer to love.
Once the heart is ready
Then nothing can prevent it.
Then it goes on risking everything.
It can pass through all kinds of fire
And it will come out of all fires purified,
More glorious, more victorious.
Each fire makes it more and more pure
And each risk gives it
A new dimension, a new quality.

Sannyas is fire
But that is the only way to purify the gold.

Sannyas is a search for the truth.
Not a direct search for god
Because we don't know whether god is or is not.
To start searching for god means
You have already believed that there is a god.
The search is unscientific
From the very beginning,

You have taken something a priori --
That is not the right way to enquire.

The right way to enquire is:
One should search for truth
Whatsoever the truth is.
Maybe there is no god -- that may be the truth
Or maybe there is a god -- that may be the truth.
Truth is vast.
It can either be the existence of god
Or it can be the non-existence of god.
Truth is bigger than god because
It can contain even the non-existence of god,
So it is an open thing.
Searching for truth needs no a priori belief.

Seek and search for the truth.
Of course when you find truth
You will find god -- but that is another matter!
That we can leave for the time being
We can put it aside, that happens on its own.
When you have found truth
You have found god too.
But those who start searching for god
From the very very beginning,
Are never going to find truth
And they are never going to find god either.
Their very first step has gone wrong.

So I am here to help you to enquire
But not to believe
Because I trust so much in truth that
There is no need to believe -- you can enquire
You can go deep in exploration
And you will find it.
The people who preach belief
Are the people who are not really trusting.
They are afraid that if people don't believe
Then they will become godless
They will become irreligious
They will become immoral.
These are cowards -- they don't know that
God does not exist, because you believe in him
God exists whether you believe in him or not.
So why believe? Enquire.
If he is there, you will discover him.
I know he is there, but that is my knowing
And my knowing cannot be your knowing.
And I have stumbled upon this knowing;

Through enquiry, not through belief.

So one has to be courageous enough
So drop all beliefs.
Go utterly empty and naked, open, available
With no prejudice for or against
And you are bound to find the truth
Whatsoever it is, x y z,
Right now it is x y z; ultimately it is god.
When you have arrived, *then* it is god
Not before that.

Anugito
A sannyasin is supposed to be a song. The only requirement from my side is that you become a song, rejoice in life, dance with the wind and the sun and the rain.
It is sacred ground you are walking on -- it is all divine, all around. Not to be a song is to be ungrateful. Not to dance is to be ungrateful.
All that we can do in thankfulness to God is to sing small songs, to dance small dances.
We can celebrate in our own small way.
So let life become a celebration, a rejoicing, an "Hallelujah!"

[Osho had mentioned astrology in the morning discourse in response to a sannyasin who said that an astrologer told him he wouldn't become enlightened this lifetime.
Enlightenment is unpredictable, Osho said, and neither the stars nor the astrologer are enlightened anyway. And, he said, for the fools who are interested we have our own astrologer in sannyasin, Kabir, so why bother going further afield?]

And now you can help them more! First talk about astrology and then finally tell them to go beyond it. So help them to go beyond.
It is good -- for whatsoever reason they come. Don't be bothered by their reason, use that opportunity to help them to go beyond. I will be helping you!

Today you are becoming god's own.
Up to now it has been only a name
Now it can be a reality.
All that is required on your part
Is to drop the ego -- that's the only hindrance
That keeps people away from god.
And the farther away you are
The more miserable you are.
My measuring a person's misery, the distance
Between him and god can be inferred.
As you come closer, misery starts disappearing.
When you really become god's own
There is no misery -- all is bliss and joy.

Make it a reality.
It is not difficult,
Just a little courage is needed
To let the ego drop.
And it is absolutely worthless
Hence any intelligent person can do it.
I don't teach any philosophy here
I only help you to be a little more intelligent
Because once you are a little more sharp
You can see it for yourself --
I need not say it to you.
You can see the utter futility of the ego
And in that very seeing it drops.
And that is the greatest moment in one's life
Because from there real life begins.

Joachim
Everyone is appointed by God. Everyone is given a certain message which has to be fulfilled, although everybody has forgotten the message. Not only has the message been forgotten we have even forgotten the message-giver. We have forgotten that we are messengers, that we bring a seed of great potential into the world; that the world needs our contribution, that we have to bloom, that we have to release our fragrance. And unless we release our fragrance our life mission is unfulfilled.
Once this is understood life starts taking on meaning. Then it is no more the same meaningless jumble of accidents. It starts becoming a rhythm, it starts having a sense of direction.
Sannyas is to give you a sense of direction, a togetherness, a rootedness, an awareness of what you are and what you can be. It is immensely significant to remember that sannyas is not a formality. It is not just a formal thing like being a Christian - because you were born in a Christian home; or a formal thing like being a Hindu.
Sannyas is exactly like when Jesus was on the earth, and a few people started walking with him started moving into danger with him; or when Buddha was on the earth and a few people gathered together around him and risked all! The same drama is being played here again.
You are fortunate to become part of it. Feel blessed. And then slowly slowly you will start remembering what the meaning is of being appointed by God, what the meaning is of every man bringing a message into the world. No man comes empty-handed but very few people ever deliver the message. Those who do are the buddhas, the awakened ones.
My effort here is to make thousands of Buddhas. Less than that won't do!

Eighty Four Thousand Poems

Chapter #26
Chapter title: None

28 April 1980 pm in Chuang Tzu Auditorium

Archive code: 8004285

ShortTitle: 84POEM26
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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Bliss is the only proof that god is.
A miserable person can believe in god
But his belief remains only a belief,
Underneath it there is always doubt.
It is impossible for the miserable
To believe in god.
If god is, then how can there be misery?
That's the dilemma.
God seems to be just an abstract idea
And misery seems so real.
One can force the belief upon oneself.
And miserable people want something
As a support, as a consolation, as a refuge
Hence they start believing in god
3ut basically they cannot trust that god is.
They don't have any proof.

The proof comes only when you are blissful.
The moment bliss explodes in your being
You know god is.
And there is no need to believe:
One simply knows god is, it is an intuitive feel
Your whole being is overwhelmed with the proof,
Now it is your experience.
Even if the whole world says there is no god
It is not going to make any difference to you;
You *know* it.
They can deny
They can go on finding all kinds of arguments
But how can they prove that god is not
When you have tasted something of bliss?
Just as misery disproves god, bliss proves god
And because millions of people live in misery
Millions of people only *think* they are religious.
They are not, they cannot be.
Only very rarely will you come across
A person who knows that god is.

So my effort here
Is not to prove, not to argue for god

Not to convince you that god exists
But to help you to be blissful.
God can be put aside
The whole problem is irrelevant.
Once you start moving in the direction of bliss -
Which is your potential...
You are miserable because
You are doing something wrong with your energies
You are miserable because you have not been able
To create a harmony of your energies
There is a discord, a deep discord in your being
Hence the misery.

Misery simply means you are fragmentary
And all the fragments
Are in constant conflict, in constant friction
You are falling apart.
Your whole life is nothing but an effort
To go on keeping yourself together.
The same energies can become a great harmony.
It is only a question of learning the art.

If you don't know how to play
On some musical instrument
You will create only noise
You will disturb people, that's all
You can drive people mad!
And the same instrument and the same hands
And the same person
Can create such celestial music
But he has to learn the art of playing

Just by being alive
One does not know how to live
Just by being born
You don't know the art of life.
Meditation is the art of life
It is the fundamental art.
One who misses meditation misses all.
Then he can have everything of the world
But he will never have any experience
Of peace, of bliss, of benediction.
And god will remain just an abstract idea.

Once you have started playing rightly
With your energies, creating an accord, a harmony
A cosmos out of this chaos that you are
Suddenly, thousands of proofs

That god *is* become available to you,
Not only that god is, but that *only* god is.
Everything becomes divine
Everything becomes godly.

Let bliss be the goal -- forget all about god.
Once bliss is achieved god *is* experienced
As a consequence, a natural consequence.

Jesus says, 'Blessed are the meek
For theirs is the kingdom of god.'
Because he said that millions of people since
Have tried to be meek, to be humble
But their effort has been wrong
From the very beginning.

First, they tried to be meek so that they
Could enter into the kingdom of god.
Meekness cannot be made a means.
They misunderstood Jesus.
He was not saying, 'Be meek so that
You can enter into the kingdom of god.'
He was saying, 'Blessed are the meek
For theirs is the kingdom of god.'
The kingdom of god is not the end
And being meek is not the means.
Being meek is an end unto itself;
The kingdom of god is its fragrance.
When the flower opens up there *is* fragrance
But because people are always listening
Through a layer of sleep, they always go on
Misunderstanding the Buddhas, the awakened ones.

Many times it happens here:
I say that if you meditate with a goal in mind
Your meditation, from the very beginning
Has gone wrong.
If you are trying to attain peace
Through meditation
You will not even attain meditation itself.
Meditation has to be done
For the sheer joy of doing it
And then peace follows.
I am not saying that peace does not come,
It comes, but it is not a question of your longing.
If you are longing for it
You are not in meditation, you are in a desire.
Now the desire is for peace.

So people say to me,
'Okay, then we will not desire peace
But are you sure: if we do meditation
Without desiring peace, will we attain to it?'
They are still persisting in their stupidity
They are again bringing the same thing in
From the backdoor.
A person who wants
To enter into the kingdom of god
Is not a meek person, he is not humble.

Jesus says, 'Blessed are those
Who are the last in this world, because
They will be the first in my kingdom of god.'
But if somebody wants
To be first in the kingdom of god
He has missed the point. He can stand last
He can be the very last in the world
Just waiting for his chance in the other world
And then he will show all these fools
Who are standing in the queue ahead of him,
'Now see what happened -- you were presidents
And prime ministers and this and that
And I was just a humble person, the very last.
Now this is my reward!
I am the first and where are you?
Now all the Nobel Prize winners
Go and stand at the back of the queue.'
But this is the same game
Played on a different plane.

The message is tremendously significant
But it is bound to be misunderstood.
It is bound to be misunderstood because people
Are not listening to it through meditation
They are listening to it through mind.

Let your meekness
Come out of meditation, out of silence --
Let it come of its own accord
Then it has a beauty of its own.
It is the most beautiful experience
Just to be nobody, just to be utterly nobody.
When one is utterly nobody
When one has effaced oneself,
One is just a pure emptiness.
Of course, god enters into that emptiness.

He is simply waiting for that moment
When you are is empty of yourself
So that he can enter you
So that he can abide in you.

Become a lover,
Not of somebody in particular
Just become a lover in general.
Let love become your quality
Not just a relationship with somebody
Because whenever love becomes relationship
It includes one but excludes the whole universe.
It is a very dangerous bargain:
Choosing one and excluding the whole universe.
And the whole universe belongs to you
You belong to it. The whole universe
Goes on showering its love to you
And it is very ungrateful not to respond.

So love the sun, the moon, the stars
The trees, the rivers, the mountains
The people, the animals -- simply be a lover
And let the whole be your beloved.
That's exactly what makes a person religious.
When your love spreads all over space
When it knows no boundary
When nothing confines it, when it is unlimited
When it is not focussed on any object
But is just a state of being.
Then love is prayer, then love is meditation
And then love liberates.

The ordinary love binds, it creates a bondage.
Of course, the chains are golden
But chains are chains, and golden chains
Are far more dangerous than ordinary chains
Because you become attached to them.
You think they are very precious
You think they are ornaments, not chains.
The ordinary love is a relationship
The real love is a state of being.

That's exactly the meaning of a lover
A love not addressed to anybody in particular
But addressed to the whole.
So whatsoever you touch
You touch with deep love.
And whatsoever you see, you see with deep love.

Wherever you are, you go on radiating love.
Then there is no need to go
To any church, to any temple
Because the whole existence becomes your temple.
And then there is no need to bother about
The Bible and the Koran and the Vedas;
The whole existence becomes your Bible.
Then you can read god's messages
In the flowers, in the song of birds.
Everywhere you will come across immense mysteries.

Love opens doors upon doors, it goes on opening.
There is no end to mysteries.
For a real lover it is an unending journey
Tremendously ecstatic.
Each moment is full of bliss and benediction.

Prem Niraj

Love has many qualities which are also the qualities of a cloud. Hence the cloud can be used as a metaphor. The most fundamental quality of love is that it gives freedom; it is freedom. If it is not freedom then it is not love; it is something else -- beware of it! Something else is masquerading as love. It may even be hatred pretending to be love. It may be jealousy, possessiveness, domination, ego -- it may be any thing, but not love. The criterion to be used is freedom; if it gives you freedom, then only is it love.

Love makes you free. The more you love, the more you are free. Ultimately you have the freedom of a cloud. The cloud is totally free, it has no fixed form, it is constantly changing, it is unpredictable. One moment it looks like an elephant, another moment it looks like a tiger; one never knows. One moment it is moving towards the east, another moment it is moving towards the west. It is absolutely free, it is not rooted somewhere. It has no roots in the earth, hence it has no clinging, it is not attached; it is not obsessed with anything.

Love is also just like that: without any roots without any clinging; floating like a cloud in absolute freedom.

The cloud is full of rain: it wants to share, it wants to rain. And that's what love is too: it is full of joy, peace, and it wants to shower it. It is full of juice and it wants to rain. And to whomsoever is ready to receive love is over-willing to give. It does not feel that the person who receives has any obligation towards it. No, not at all. On the contrary, love feels obliged. that the other helped it to be unburdened. The cloud feels obliged to the earth because the earth helped it to be unburdened. Love is always feeling obliged to everybody. And love never bothers much about whether the other is worthy of receiving it or not. These are miserly things, miserly attitudes. Love is never a miser.

The cloud never bothers about whether the earth is worthy. It rains on the mountains, it rains on the rocks; it rains everywhere and anywhere. It gives without any conditions attached, without any strings attached.

And that's how love is: it simply gives, it enjoys giving. Whosoever is willing to receive, receives it. He need not be worthy, he need not be in any special category, he need not fulfill any qualifications. If all these things are required then what you are giving is not love. It must be something else, and you have not yet known what love is. Once you know what love is you are ready to give; because you know the more you give, the more you have it. The more you go on showering on others, the more it goes on springing up in your being. Once this secret is known...

This is very strange economics. Ordinary economics is totally different: if you give something, you lose it. If you want to have it, avoid giving it. Collect it, be miserly. Just the opposite is the case with love: if you want to have it, don't be miserly; otherwise it will go dead, it will become stale; it will

stink, it will die. Go on giving, and fresh sources will become available Fresh streams will flow into your being. The whole existence starts pouring into you when your giving is unconditional, total.

Eighty Four Thousand Poems

Chapter #27
Chapter title: None

29 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004295
ShortTitle:	84POEM27
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

One can become wise very cheaply
Just by acquiring knowledge.
Then one only appears wise, one is not.
One is not a man of wisdom.
One may be a wise guy
But to be a wise guy and to be a wise man
Are totally different things.

The man who knows much
Naturally starts dominating others
Who don't know so much.
He becomes powerful in a way.
The knowledgeable people, the scholars
The professors -- they are powerful people.
They dominate because they have
A large accumulation of information.
But they are not wise.
Their lives are as full of stupidities
As anybody else's.
There is no difference of quality
They differ in quantity
Somebody knows less, somebody knows more.
The difference is of quantity

But there is no qualitative change.

The great professors, the great scholars behave
As foolishly and childishly in their life
As anybody else.
You will not find any difference at all.
Sometimes they are even more stupid because
They have not learned anything from life.
They have remained so enclosed within their books
They have remained so surrounded
By an abstract world of knowledge
That they don't have any acquaintance
With reality itself.
So when it comes to encountering reality
They prove failures, utter failures
Even about small things.

They are not very intelligent either
They know only that which they know.
If they have to face something new
They are completely at a loss as to what to do.
If it is something old for which they have
Already acquired information
They are very wise
But if the situation is new
The challenge is new
They go completely empty
Their mind stops working.O
And life continuously changes
It is never the same.
It goes on bringing new challenges to you.
It always proposes new questions
And your answers are all old.

Hence the so-called knowledgeable people
Are always lagging behind life.
The more they know, the more burdened they are.
They are carrying such a mountainous weight
That they cannot dance with life
They cannot move with life easily.
Slowly slowly they become almost immovable
They lose all movement, all dynamism.
And that's what death is.
The knowledgeable person dies before his death.
He dies in his books
His books become his graveyard.

Real wisdom is not cheap, not so cheap.

It is a question
Of changing the quality of your consciousness
Not a question
Of acquiring more and more knowledge
But of becoming more and more aware.
This is a totally different gestalts
To acquire more knowledge is
To be concerned with the content.
To become more aware is
To be concerned with consciousness
Not with the content.

It is possible that a man of wisdom
May not be knowledgeable at all.
Jesus was not very knowledgeable.
Mohammed was not educated at all.
He could not read, he could not write.
He had no relationship with the world of books.
Still, he became one of the wisest men on earth
For the simple reason that
He gained more and more awareness
More and more meditativeness.

A sannyasin has to become concerned
With the quality of life, not the quantity.
How long you live is irrelevant
How deeply you live should be the only concern
With what intensity, with what totality
With what awareness, with what love.
And all these energies
Are released by meditation.
Meditation is certainly

The greatest magical force on the earth.
It is the only bridge between this shore
And the farther shore, the beyond.

So put all your energies into one efforts
How to be more aware.
And if one puts one's total energies into awareness
It is bound to happen -- it is our birthright.
But one should not be half-hearted.
It can't happen half-heartedly
It happens only when
You are one hundred per cent in it, into it
When nothing is being held back,
When you have put all your cards on the table
The trump card included.

When you are not hiding anything
When you put yourself in totally
It immediately happens.

And that happening is a great revolution.
It transforms you from the lowest to the highest
From the gross to the subtle
From the visible to the invisible,
It takes you from the mind to the no-mind.
And to live in the no-mind is to be wise.
To function out of no-mind
Is to function out of wisdom.
Then your life has a beauty, a grace, a godliness.
Then whatsoever you do is right.
It can't be wrong
It is impossible to do wrong because
You are so full of light and so full of insight,
Your vision is so clear and unclouded
That it is impossible to do anything wrong.
The right happens of its own accord.
There is no need to cultivate any character.
Just consciousness is enough.
Character follows like a shadow.

Man without meditation is very tiny
Just a very small particle of dust.
But the same man with meditation is infinite
The same man with meditation becomes oceanic.
He becomes the whole.

We are small because we cling to the ego
Our smallness is caused
By our clinging to the ego.
The ego is a very small phenomenon, and we
Are such fools that we go on clinging to it
Thinking it is something immensely valuable.
It is the only barrier, it is the only cause
Preventing our life from gaining
Significance, grandeur, glory.
It is a subtle wall surrounding you
Which does not allow you to have a communion
With the whole.

Once the ego is dropped, you start feeling one
With the trees and the moon and the sun
And the stars and the people.
Suddenly all barriers disappear
Suddenly you are no more a dewdrop

Your boundaries are gone. You have become unbounded.
And that's the experience of god.

God is not a person whom you are going
To encounter some day or meet some day.
God is an experience --
The experience of your dissolution
Of your ego disappearing.
And when your ego is no more there
What is left?
Just a pure vastness, an infinite nothingness is
But that nothingness is not negative
That nothingness is a new kind of fullness.
It is nothingness from the side of the ego
It is fullness from the side of the whole.
It is nothingness from the old vision
But it is a new birth, and a new vision is born
And it is overflowing
It is overflowing with power.
And this power is eternal
This power has no beginning, no end.

And once you know that you are one with it
You have experienced something
Of tremendous value.
Nothing is higher thAn that
More valuable than that.
You are freed from all small identities
You are no more a body and no more a mind.
Once you drop the ego, all small boundaries
Start disappearing of their own accord.
Tremendous bliss is yours, great ecstasy is yours
All that you have to lose is this ugly ego
Which has not given you anything.
And it cannot give you anything,
It can only create trouble, misery, conflict.

The ego is the only hell.
And to be free of the ego is to regain Paradise
Is to regain innocence.

By becoming a sannyasin one is taking a step
Towards this dissolution of the ego.
I don't ask you to renounce anything
Except the ego.
Just be a nobody, anonymous
With no name, with no identity
And all is yours, the whole is yours!

Then there is no death.
Once you have gathered the courage
To drop yourself into the whole
Naturally, there is no death possible:
You have already gone
Something new has taken place.
Time is no more relevant.

The whole process of sannyas is to
Slowly slowly help you to come out of the ego.
The world need not be renounced.
Nothing else has to be renounced,
My sannyasin only has to renounce
The ego and nothing else
Because that is the problem, not the world.
You can escape to the mountains
But the ego will be with you.
You can renounce your family
But the ego will be with you,
Even more than it was in the world.

Sitting alone in a mountain cave
Your ego will have no competitors
It will start flourishing, it will have more space.
You will start thinking, 'I am holy
And the whole world is living in sin,
Only I am going to heaven
And all others are going to hell.'
You will start gaining more strength for the ego.
That's why the so-called religious people
Are not egoless people.
Your saints, your mahatmas are very egoistic
For the simple reason that
They have renounced the world
They have renounced the comforts of the world --
Which are absolutely irrelevant --
And they have not renounced the *real* thing
The *real* problem
Which goes on, persists within them.

Be aware of it and consciously drop it.
All is attained once the ego is gone.
With the ego one is a beggar
Without the ego one is an emperor.

Eighty Four Thousand Poems

Chapter #28
Chapter title: None

30 April 1980 pm in Chuang Tzu Auditorium

Archive code:	8004305
ShortTitle:	84POEM28
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed on to the computer. It is for reference purposes only.]

Meditation is the real beginning of life.
The first birth is not the beginning of life,
The first birth is only
The beginning of an opportunity to live.
The first birth only makes you potentially alive
Not actually alive.
That potentiality
Has to be transformed into actuality
Then only do you become really alive.
And meditation is the art
Of transforming the potential into the actual,
Of transforming the seed into the flower.
It is through meditation
That one attains the second birth.

With the first birth the body is born
With the second, the soul.
And only when we come to know that we are a soul
Is our life fulfilled,
Otherwise it is a sheer wastage.
The seed remained a seed, it never sprouted
It never became a tree, it never flowered.
Nobody rested under its shade
No birds ever came to visit it
No winds danced around it.
There was no dialogue with
The clouds, the sun, the moon, the stars.
The seed cannot communicate with existence.
It is closed, encapsulated within itself.

Meditation opens you up.
Meditation is nothing but
Opening multi-dimensionally to all that is
To the beauty of existence

To the music of the winds
To the freedom of the clouds
To all the mysteries that surround you
To all that is without and within.

When you become open and available to all this
For the first time you realise that
Life is not what you used to think it was.
It is immensely valuable
Each moment of it is sacred
And each moment there is the possibility
Of meeting the divine, of meeting the ultimate.
All that is needed is an opening on our side.
The divine is always available
But we are not available.
God is always knocking on our door
But we are deaf.
He is standing in front of us, but we are blind.

And when you become aware
That existence is divine, it is not just matter,
You also become aware that it is immortal
It is deathless, it is eternal.
Then all fear disappears.
Life for the first time becomes
A dance and a celebration.
And when life is a celebration
I call it religious.

My sannyasins have to become
Songs and dances and celebrations.

A man without meditation
Is a failure, an utter failure.
Even though he may be
The riches man in the world, he is a failure.
He may be Alexander the Great
He may have conquered the whole world --

He is still a failure.

Nothing succeeds except meditation.
Everything fails, sooner or later.
And the sooner it fails, the better, because
Then you have time to do something.
You have time to find ways to be victorious.
The unfortunate ones are those
Who realise their failure
When life has slipped out of their hands.

Alexander himself realised it
But at the last moment.
He died a very disappointed, disillusioned man.
But there was no way out.
Now nothing could be done.
He had been to India
He had met many mystics here
And he had been impressed by one mystic very much.
His biographers remember that mystic.
They call him 'Dandamis' --
It does not seem to be exactly the name,
It must be some mispronunciation
Of an Indian name.
But they say Alexander was
Tremendously influenced by Dandamis.

Dandamis was a naked fakir
And Alexander was so impressed
That he wanted Dandamis to go with him.
He offered him all luxury, all comfort.
He would be a royal guest.
But Dandamis laughed and he said,
'You cannot persuade me
Because I have found the treasure
Which nobody can offer to me any more.
Nothing better can be offered to me.
What you are talking about are toys.
I am finished with all that
And it is better that you also finish
Otherwise you will repent later on.'

Alexander was angry -- he said,
'I am inviting you and if you don't come with me
I can *force* you to come.'
Dandamis said, 'Nobody can force me.
You can kill me but you cannot force me
And remember, while killing me

You will think you are killing me,
But you will be deceived.
You can kill the body --
I am not my body.
Take out your sword and cut off my head:
When my head falls on the ground
You will see it falling
And I will also see it falling on the ground.
You will be a witness to it
I will also be a witness to it.
It is not me!'

When he was dying
Then he remembered this man.
But it was too late.
He had never realised that he was not his body.
The body was dying and he had always lived
With the idea that he was the body.
Now death was too much for him.
And he had seen this man laughing
Inviting death, asking him to take out his sword
And kill him.

He said to his people who were around him,
'I am remembering that man --
He certainly realised something
Which I have missed.
I am a failure and he was victorious.'

It is through meditation that one realises that,
'I am not the body, not the mind either
But just a witness.'
And that witness knows no failure, no frustration.
That witness is god himself.
Seek it and remember Jesus:
Seek, and ye shall find
Knock, and the doors shall be opened unto you.

Consciousness has no boundaries,
It is not bounded by the body or the mind.
It is unbounded
It is as vast as the whole universe.
But because we have become identified with the body
We are suffering.
The root cause of our suffering is that
Such a vast entity is being forced
Into such a small space.
We are imprisoned.

We have to become free of this prison.
And it is only a question
Of changing our attitude -- nothing else.

You will remain in the body
The body will remain there,
Just your identifying changes:
You are no more identified with the body.
You start using the body as a vehicle,
Just as you use a car.
You don't become your car.

Just think of the misery of the man
Who becomes his car.
He will immediately say that he has gone mad.
Something goes wrong in the engine
And he starts crying and weeping
And he goes to the doctor saying,
'Do something.
Something seems to be wrong with me,'
Because he cannot distinguish
Between his car and himself.

That's exactly the case:
The body is only a vehicle.
Use it but don't become identified with it.
And so is the case with the mind.
The mind is only a computer: use it
But don't become identified with it.
Remain a witness.
And the more you are a witness
The more you are free
The more you are unbounded
The more you start becoming oceanic.
Then even the sky is not your limit.

To feel that unlimitedness is to feel god.
That's the ultimate goal of meditation.

The secret of immortality is not such a secret
That it cannot be discovered.
In fact it is an open secret:
Just a little bit of digging inside yourself
And you can discover it.
Just a few layers of garbage have to be removed;
We call that garbage the mind.

Thoughts and desires and memories
Are crowding inside
And because of the crowd
We cannot see our own truth.
Once we are able to create a little gap
A little space
The truth is discovered.

The truth is that we are immortal
The truth is that we were never born
And we will never die
That birth and death are episodes
In our eternal life.
Thousands of times we have taken birth
And thousands of times we have left the body.
It is because of this mind
We go on coming back again and again.
It is because of the mind that
The wheel of birth and death goes on moving.
If we drop out of the mind the wheel stops.
And that's the whole art of meditation
How to drop out of this mind and
How to enter the space called no-mind.

Mind is arbitrary. accidental
No-mind is your real nature, your very being.
To discover it is to discover the Buddha within.
And once you have tasted
Something of your innermost core
You have tasted the sweetest
The-most delicious experience of life.
There is nothing higher than that
Nothing more precious than that,

[Her name, Christa, is a beautiful one, Bhagwan tells a German woman taking sannyas. But it has lost its real meaning and had something imposed on it which is incorrect: the dictionaries say it means a follower of Christ. That's not its true meaning.]

A Christa means Christ himself, not a follower.
It is not a question of following
It is a question of becoming
It is a question of *being* a Christ.

Friedrich Nietzsche used to say again and again
That the first and the last Christian
Died on the cross two thousand years ago,
The first and the last -- and he was right
Because only Christ was a true Christian.

Others have been only followers
And followers are imitators
Followers are carbon copies.

Never be carbon copy; be your original face.
And that's the way of being a Christ or a Buddha.

These words don't belong to any individual.
Christ has nothing to do with Jesus
Buddha has nothing to do with Gautam.
Gautam is one of the Buddhas
And Jesus is one of the Christs.
One can call Jesus a Buddha
And one can call Gautam the Christ --
There is no difference, no problem.
Anybody who has realised himself is a Christ.
Christ simply means the crowned one
One who has been crowned by god himself
One who has come home, one who has been
Received back into the Garden of Eden.
Adam was expelled.
When he returns
Finds out his mistake, his error
Remembers the joys and the beauties of paradise
And comes back, he is received, welcomed.
That welcome makes him a Christ.
Everybody is an Adam and everybody
Has the potential to become a Christ.
Adam means Christ gone astray Christ means
Adam has come back home.

Become a Christ -- never be a follower.
That's the only way to love
People like Christ and Buddha.
Followers don't love
They are not courageous enough to be lovers.
They are cowards, they are hoping to be saved.
They want to throw the responsibility
On somebody else.
They worship in order not to change themselves.
It is Christ's duty to save them.
Their duty is to go astray
And Christ's duty is to save them.
What kind of logic is this?
Why should Christ save you?
You should save yourself.

Learn from Christ

Learn the art of saving yourself
Learn the fact that one man has saved himself
Hence you can also save yourself.
This is the way of the lover
Not the way of the follower.

[His name has two meanings, Bhagwan tells Oscar, an Italian.
The Teutonic meaning is divine spirit, the Celtic, a leaping, bounding warrior.

Just a little change
And both names will fit together.
Leaping, bounding warrior
Has to be changed a little bit:
Leaping, bounding sannyasin!
And then there is no problem --
Then it fits with divine spirit.
A warrior does not fit with divine spirit,
A warrior is basically an evil spirit.

The soldier and the sannyasin are two poles.
The soldier is the ugliest possibility
And the sannyasin, the most beautiful.
The soldier means destruction
And the sannyasin means creativity.
The soldier is violence, the sannyasin is love.
The soldier cannot be divine
Only a sannyasin can be divine.

So we will have to change
The meaning of the word a little bit.
It can be done because no language
Has any absoluteness about it.
All languages are arbitrary
So one can play around!
It is just our agreement
As to what a word should mean.

For me, Oscar will means divine spirit,
A leaping, bounding sannyasin.
Try your best!

[During the course of his talking to Oscar Bhagwan has registered that Oscar is minus one or two teeth.]

[A chuckle overrides his words as he adds]
And don't lose more teeth -- leap and bound, but carefully!

Love is the only thing that is really precious.
All else is mundane.
Love is sacred because it is through love
That one attains to prayer.
It is through love that one creates the bridge
Between oneself and god.
It is through love that we become aware that
Life is tremendously significant, meaningful.
Without love life is empty, meaningless
In fact, absurd.
Without love there is no reason to live --
Why? For what?

One of the greatest existential philosophers,
Marcel, used to say that
The most important problem in life is suicide.
Why not commit suicide?
He used to think that that was
The most important thing to be decided.
Existentialists think that it is just
Because of our cowardliness that we go on living
And they are right
About ninety-nine point nine per cent of people.

It is simply because of cowardliness
That people go on dragging.
They have no meaning in their life
But they are also afraid of death.
Who knows? -- it may be even worse.
At least life seems to be familiar.
And we are not alone:
So many fools are all around.
The ship of life is full of fools.
And there is so much hustle and bustle
And so much occupation that one
Tends to forget all real problems of life.
Small problems are so many
Daily, routine problems are so many --
How to manage bread and butter
And how to manage the ordinary life --
And life's ordinary challenges are so many that
There is no time left to think about whether
Life has any meaning or not.

That's why poor people
Have no problem as far as meaning is concerned.
It is only the rich people
Who start thinking about

What the meaning of life is.
It is the rich countries
For whom the problem becomes really big.
The richer a country becomes
The more and more people start thinking
'What is the meaning of it all?'

Hence I say that
Existentialists are right.
About ninety-nine point nine per cent of people.
But they are not *really* right,
Because that point one per cent
Has the master key.
Buddhas are not many,
Christs are not many
Krishnas are not many
But their life has tremendous significance
Meaning, overflowing joy
Their each breath is a song
Their each moment is full of splendour
Their whole life is nothing but a dance.
Their life (words missing) cannot be contained
In any song, in any music;
Everything falls short.
Their grace is so infinite
Their bliss is so vast.
And this is possible for everybody,
We just have to work for it.

I perfectly agree with Marcel:
Suicide is one of the greatest problems
But only one; the second problem
Which is even bigger than suicide
Is sannyas.
And one has to choose between the two:
Either suicide or sannyas.

Suicide is simply stupid.
Sannyas is the art of transforming your life
From meaninglessness into meaning.
It gives dance to your feet
It changes your life
Into eighty-four thousand songs.
Immeasurable joy, unaccountable bliss is yours.
Just a little work is needed upon on self.
It is worth it -- that work has to be done.

Even Bein' Gawd Ain't A Bed of Roses

Talks given from 1/10/79 to 30/10/79
Darshan Diary
30 Chapters
Year published:

Even Bein' Gawd Ain't A Bed of Roses

Chapter #1
Chapter title: None

1 October 1979 pm in Chuang Tzu Auditorium

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OSHO (TO PIETER): Misery makes you more and more impotent, hollow, it is a kind of negative emptiness. One simply feels useless, meaningless; one does not live, but only vegetates. But that is the story of millions of people: they all live in misery, and to live in misery is to live in hell.

Hell is not somewhere else -- it depends on you. You can live in it right now or you can transcend it. It is our choice; but the choice is such that you cannot make it once for ever, you have to make it every moment. You cannot make it once and then go to sleep. You have to be alert, watchful, because each moment these two alternatives are present: to be miserable or to be blissful. And you become whatsoever you choose.

Choosing blissfulness brings strength, rootedness, centeredness, gives you an inner plentitude, a fullness. Not that misery disappears -- the world goes on living in misery, and you are in the world and you are surrounded by miserable people and they are all like dark clouds, not even a silver line in them -- but it no more touches you, it no more influences you. It no more has any impact on you. You remain in the world of misery and miserable people and yet you are above it.

Life can never be just a bed of roses. The roses come with thorns, because life is a duality. It is night and day, birth and death, summer and winter; it is happiness, unhappiness.

Remember, by being blissful I don't mean being happy. Happiness is another polarity of unhappiness. The happy person is bound to become unhappy sooner or later; the unhappy person will become happy again -- it is a vicious circle. It is like a wheel: you go on moving in the same circle again and again.

Blissfulness is a transcendence: seeing the duality of life, seeing the constant conflict of polarities in life, one becomes only a witness. The world remains the same but you are no more the same; you live in the same world but you are a totally different person. You are reborn.
That's exactly the definition of sannyas: a rebirth.

OSHO (TO MARY): Revolution is concerned with outer things: the economic structure of the society, the political structure, the state. Rebellion is inner: it is concerned with the state of consciousness. Revolution is political, rebellion is spiritual. And a true rebellion transforms you into divinity; it reveals your godhood to you. It makes you aware that you are not the body, nor the mind; that you are nothing but

pure consciousness, that you are only a witness. Once this is experienced, realized, life becomes a play.

Misery comes: you witness it, you don't get identified with it. Happiness comes and you witness it. Sometimes it is cloudy, very cloudy, and sometimes very sunny -- but it is all the same to you because, as far as you are concerned, you remain rooted in your witnessing, which never changes. You remain immovable, unchanging.

Life is a flux: everything is changing, everything is in movement. In life there are no nouns, only verbs. There is only one noun and that is God. Everything else is a verb because nothing else is eternal. Everything is momentary: one moment it is there, the next moment it is gone.

Witnessing all, slowly slowly you are neither happy nor unhappy; that is bliss. You are neither cold nor hot; that is Buddhahood. You are neither man nor woman; that is God-realization.

And remember: even if you have realized God the world continues to be the same. Illness will happen to you, old age will come, and death too. But because now you have a different vision everything happens and yet nothing happens to you.

A Zen master was asked once, "Before you became enlightened you used to say that you were miserable. Now that you have become enlightened -- what is the state? In what state are you now?"

The master said, "I was miserable before enlightenment and I am miserable after enlightenment!"
The questioner was puzzled. He said, "Then what is the difference?"

The master laughed. He said, "The difference is that before I used to get identified with my misery; now I remain aloof, just a witness. The misery comes and goes, clouds gather and disperse -- it has nothing to do with me. Before it used to affect me, now it does not affect me at all. I am just a mirror, I only reflect. If it is sunny I reflect it: if it is cloudy I reflect it."

His answer is tremendously beautiful: "Before enlightenment I was miserable, and after enlightenment I am miserable." As far as the outer world is [illegible]

Even being God ain't a bed of roses, remember. Thorns are always there, but your vision changes. You look in a different way, your attitude is different, your approach is different, because *you* are different. You are on a different plane: a watcher on the hill, and in the valley the same world continues.

The same master was again asked the same question, by another inquirer, and he said the same thing: "I was miserable before my enlightenment and I am miserable after my enlightenment," but when he was asked to explain it further, he said something more, he added something more. He said, "Before, I was miserable for myself, now I am miserable for others." But that is a revolution. To be miserable for oneself is ugly; to be miserable for others is compassion, is beauty, is grace.

This is what I call divine rebellion: moving from identification to witnessing, moving from getting lost in things and the world, to a point where you are always alert, clear, transparent, unaffected, untouched. You become a lotus leaf in the pond: the water can touch it but cannot affect it; in fact it cannot even touch it. It can be as close as possible but the lotus leaf remains utterly untouched by it. It remains in the pond and yet beyond it. This transcendence is divine rebellion.

Sannyas is basically a movement towards such a rebellion, such a radical transformation.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #2
Chapter title: None

2 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910025	
ShortTitle: GAWD02	
Audio:	No
Video:	No

OSHO (TO SONJA): Bliss follows him like a shadow. It is natural, spontaneous, not something cultivated or practiced, because wisdom is nothing but the arising of a witnessing consciousness in you. Wisdom is not knowledge, wisdom is the realization of your interiority. It is not information, it is experience.

You cannot accumulate it from others or from scriptures. Universities cannot give it to you -- nobody can give it to you, you have to arrive at it on your own. It is something hidden in the deepest recesses of your being. You have to discover it. It is not in the books, it is not with the teachers. It is already in you, you are born with it. But we never look in, we go on looking out, hence so much foolishness in the world.

To look in is the first and the last step of intelligence, because once you look in there is nothing worth looking out for. Once you look in, you have seen the greatest treasure of existence; you have encountered God! Now there is nothing more valuable, more precious. All desires simply disappear the moment you look in. Desire simply makes you a beggar, and when desires disappear the beggar is gone: you become a king or a queen.

That's the whole effort of sannyas: to create kings and queens, to give you the key of the kingdom of God. The whole emphasis is on meditativeness, inwardness.

We are accustomed to the outside world and absolutely unaccustomed to the inside. This is the only problem, the problem of all problems, the root problem. You can go on solving other problems and nothing will be solved because you are only pruning the leaves, the foliage -- at the most, the branches. But the root is there and the tree will go on growing. It will bring new leaves, new foliage, new branches. In fact the more you prune it, the thicker they will become.

That is one of the most fundamental things the modern man has to understand: for the first time we are capable of pruning many leaves, we have developed the technology of pruning. That's what is called psychoanalysis: it is the technology of pruning the leaves. The more you prune the leaves, the thicker becomes the foliage, the deeper becomes the problem of humanity, the greater becomes the anguish. More and more people are feeling that the whole thing is an absurd joke, the thing called life; it is ridiculous. So many people are feeling it, to different degrees of course. The more intelligent a person is, the more he feels that life has no meaning. And the reason is that we have forgotten how to cut the root which creates all the problems.

The moment life is non problematic, it has significance, it has a glory; something divine in it starts growing. Once problems disappear energy is released, the energy that was involved in the problems, and that energy becomes your growth. That's what we are doing here. We are not concerned with pruning the leaves: our concern is cutting the very root of all problems.

OSHO (TO SATPRIYA): One word having these two dimensions together is immensely significant, it says many things. One: that truth is not outside you, it is your innermost core, your being, the very ground of your being. It says that truth cannot be a conclusion of thought, it is a realization of your existence. In fact to ask" What is truth?" is wrong. The right question is "Who am I?" By knowing oneself one knows the truth. That's the beauty of the word "sat": it is an indication towards meditation. It says "Look within": you already have it! It has not to be searched for and sought anywhere else, it is *in* you, herenow. Even to say it is in you is not right, just approximately right -- it is *you*. The moment you are left unclouded by thoughts and desires, emotions and feelings, when there is not a wave in your consciousness, when the lake of consciousness is absolutely quiet, you arrive at it. Suddenly it explodes like light inside you, a sudden enlightenment that "I am it." One can say "I am God!" -- it is the same: God, truth, being.

Priya means beloved. One has to become a lover of existence. It is not an aggressive quest, it is a love affair. It is not a logical concern but a loving approach. Existence reveals its secrets only to lovers; to unloving hearts existence is unavailable. The key to open the doors of existence is love. Love existence and you will be surprised that existence starts loving you, because whatsoever we give to existence comes back a thousandfold. Become a lover and you will find you have become a beloved.

So these two things are implied in your name: first is meditation -- go in, because it is there; second is love -- love more and more, become love itself because that which is in is also out, that which is within is also without. But one has to start by knowing oneself first, then it becomes possible to know the whole that surrounds one.

We are just like dewdrops, but the secret of the dewdrop is also the secret of the whole ocean, of all the oceans that have ever existed or that will ever exist. Every person is carrying a deep secret, every person is a miniature existence, a temple of God. But begin from the very beginning: begin with yourself.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #3
Chapter title: None

3 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910035
ShortTitle: GAWD03
Audio: No
Video: No

AKHIL, AND SIX-YEAR-OLD DAUGHTER PREMO:

OSHO (TO PREMO): When did you arrive?

NO RESPONSE. HE TURNS TO AKHIL.

And how long she will be staying?

AKHIL: Forever.

OSHO: That's good! Come here... come close to me!
People who stay forever, I have to change their minds!

ARIANO, AN OCCULT NAME GIVEN TO CHILDREN BORN IN THE AGE OF AQUARIUS.

OSHO: The age of Aquarius represents peace and brotherhood, it heralds the birth of a new man. The past has been very ugly; man has lived in a very aggressive, violent, inhuman way. The whole past history is worth destroying. It is better not to remember it. It is disgusting, nauseating. It seems almost impossible that man can do such things to other human beings.

War has been our way of life in the past. And because of war we have been taught to hate, to be ready to kill, to murder in beautiful names, behind beautiful slogans. The capacity to love has been destroyed, because a man of love cannot be reduced to a warrior. A man of love is bound to become a sannyasin. To be a sannyasin means to live at peace with existence, in deep love and joy and celebration. And that is going to be the way of life of the new man.

The new man has to change many things. First: all the nations have to disappear from the earth, all the churches, all the races, all that divides humanity has to disappear. The earth has to be transformed into one humanity, into one brotherhood, into one family. That is the task before us, and for the first time it is possible to make it a reality.

In the past it was impossible. Dreamers have always dreamed about it, poets and visionaries and mystics have always talked about it, but the basic science and technology needed to do it was missing. Now it is available; the vision can become a reality.

When the first man walked on the moon, the first thing that he realized was not that "I am an American

or a Christian or this and that"; from the moon he could see the earth as one, and a great longing arose in his heart and he called it "*My* earth." Now, this was not possible before.

Means of communication, television, radio, satellites, airplanes, they have reduced the earth to a global village. Science has done its work, now religion is needed to fulfill *its* task. And that's what we are doing here.

Our effort is to create a new man who is simply a human being, with no adjectives attached to him, neither Christian nor Mohammedan, nor Hindu. He is NEITHER Italian, German, NOR French; he has dropped all those nonsensical concepts. He is neither black nor white, because he knows black and white is only a skin-thick phenomenon. The pigment that makes the difference is not worth more than one rupee, and what is one rupee worth? (LAUGHTER)

The new man has not only to drop these unnatural barriers but a few so-called natural barriers too: for example, the idea of being a man or woman. It seems to be biological and there is a truth in it: there *is* a difference between the physiology of man and woman, but that need not make them different species. That need not create any psychological superiority, inferiority. Spiritually they are not different at all. Just because their organs differ it makes no difference. It is not a difference to make much fuss about; it would be sheer stupidity. The new man will be simply man, neither man nor woman.

A great revolution is waiting for us, and it has been waiting for centuries. Now the right time has come, and if we miss it now then we will be responsible; if we miss it man cannot exist anymore. The old ways have come to the very end. Some new way, some new life-style, some new consciousness is needed to prolong life on the earth.

You have a beautiful name, with tremendous significance. Try to make it a reality -- at least in you, because that is the only way to transform the whole world. Begin with yourself; there is no other beginning.

OSHO (TO SAM): The spoken prayer cannot be heard because God understands no language *except* silence. Hence prayer has not to be verbal, it has to be existential. It is not something that you do, it is something that you are.

To be in prayer means to be prayerful... not praying, not saying something, not asking something, but just being totally in love with existence, feeling one with existence. When there is no separation between you and the whole it is the state of prayer. Prayer is the highest form of love, communion, meeting -- a meeting not of I and thou but a meeting in which I and thou both disappear.

That's where I differ from Martin Buber. He says that prayer is an I-thou dialog. That is utter nonsense. He has not known anything of prayer, he is philosophizing about prayer. He is a great thinker, no doubt, but he is not a man of prayer because what he is saying can be said only by a man who is not in prayer.

Those who have known prayer will not say that it is a dialog. It is not a dialog at all because the twoness, which is a must for a dialog, disappears. It is not an I and thou relationship. It is not a relationship at all, it is union, it is orgasmic union. The I is no more there, and when the I is no more there the thou cannot exist. They dissolve into each other, they melt into each other; all limits and all definitions disappear. One knows nothing in prayer, except that one is not.

That nothingness is nothingness from the side of the ego but from the other side it is plenitude, it is fullness, it is wholeness, it is holy.

OSHO (TO PATRICIA): Bliss is the climate I want to create for you -- that's what a Buddhafield means. Where so many people are soaring high, it is easier for you to soar. Even the newly born bird, seeing his parents flying into the sky, gathers courage, starts fluttering his wings, becomes aware of his potential. The flight of the mother, of the father in the sky is very seductive. Sooner or later the child-bird is bound to try it and with a few trials and errors he will be on the wing.

That's what sannyas is all about: it is calling you from the egg, calling you forth to come out, calling you out of your closedness. But it is possible only if you see many people who are open, flowing, joyous. Then suddenly a great inspiration happens, that "If it is possible for others, it is possible for me too," and that becomes the seed of great transformation, a new birth.

Patricia means of noble birth. Today you become Patricia, because this is the noblest birth possible! To be born as a disciple, to be born as a sannyasin, is the *real* birth. The first birth is only physical, this birth is metaphysical.

Jesus says: Unless a man is born again he shall not enter into my kingdom of God. Feel blessed that you are born again. Feel blessed that you are on the gate of the kingdom of God: just a few steps, a little

courage, and you will be able to enter into the temple.

NIYAZ WILL BE STAYING A MONTH.

OSHO: Do a few groups.
Anything to say to me?

NIYAZ HOLDS OUT TWO EMPTY PALMS AND SHAKES HIS HEAD.

Just be available to me... as open as humanly possible. And when I say "humanly possible" the impossible is included in it. That is the dignity of human consciousness: it can do the impossible. And the only impossible thing that is worth doing is the achievement of self-realization, of knowing "Who am I?" -- because in that knowing one knows all. You cannot know anything else before you have known yourself. Without knowing oneself all knowledge is false, remains futile, an exercise in futility. One gathers much information, but no transformation happens; and what use is it if there is no transformation happening?

Knowing is true only when it transforms you, when it takes you beyond yourself, when it helps you to transcend yourself. The greatest glory of man is to surpass himself -- in that glory the impossible becomes possible.

OSHO (TO PATRICK): Bliss is the name given God by the poets and the mystics, and they know what they are doing.

When you say "God," the idea of a person arises in the mind, and with the idea of a person many things follow; one thing leads to another. Then God becomes a father-figure and you start depending on God. God does not bring freedom to you; on the contrary, he brings slavery. But change the name from God to bliss and there is no idea of any person.

You cannot depend on bliss, you have to create it. It is not ready-made, available somewhere. You have to live in such a way that you start attaining to blissfulness. Ordinarily we live in such a way that misery is created. We have to change our ways. *We* have to take a great radical turn, a one-hundred-and-eighty-degree turn, because the way that creates misery is just the opposite of the way that creates bliss. One has to be very watchful about what one is doing, why one is creating misery, what the causes are, and why one gets caught in those causes again and again -- knowing perfectly well that they create misery, that they are destructive, that they bring darkness, that they create hell around one. Knowing it perfectly well, why does one get caught again and again? One has to be very alert and watchful.

Slowly slowly one catches oneself in the middle of being caught, pulls oneself out, stops cooperating with the misery pattern. This is the first step to destroy the grip of the misery pattern over you. Then the second step is not difficult; it is natural, spontaneous, simple. When the misery-creating pattern is dropped, naturally you start feeling a new kind of lightheartedness, a cheerfulness. You feel like singing, dancing, for no reason at all, and you start living in a new way. That life I call sannyas. Sannyas is not a formality, it is a radical change. It is a total change from misery to bliss.

Once you have become alert that misery is your own work, and once misery disappears, bliss arises in you of its own accord -- it is not your work. You can hinder it but you cannot bring it in. Negatively you are powerful; positively, no. Hence all the great masters of the world have been teaching negative techniques, how to remove the obstacles, that's all. Once the rocks are removed your consciousness becomes a stream, it starts flowing. It starts moving towards the ocean, towards the ultimate.

Remember, bliss is the goal. You can live blissfully without believing in God, but whether you believe in God or not, if you are searching for bliss you will find God too, because God is nothing but the vision of a blissful man. The whole world becomes divine for the man who has bliss in his heart. There is no God, but the whole world starts overflowing with godliness.

OSHO (TO SAT DEVO): The false gods are the gods that man has manufactured. The true God is the God that has to be discovered. You cannot believe in the true God -- all beliefs lead to false gods. The true God is an adventure: you have to seek and search and risk. It is an arduous pilgrimage but tremendously beautiful, risky but thrilling, dangerous but very alive.

The people who believe in gods remain as false as their gods. Their gods are dead and those people who believe in them are dead. It is not an ordinary thing to have the vision of God, it is bound to change you. If

you cling to some false notion -- and all the notions given by others are false -- then you will remain false, pseudo. The whole world has been transformed into hypocrisy by the priests, by the so-called great religions, because they are all based on belief, and belief is blind.

One needs experience of one's own. Only trust your own experience, then you are on the right track. In trusting your own experience you will come closer and closer to truth. And when the trust in oneself becomes absolute, unwavering, God is revealed. God cannot be manufactured by the mind; it has to be lived and experienced through the heart. It is a love phenomenon, not a logical conclusion.

OSHO (TO PRAGITO): You are ready for many things! Just don't hold back! All that is needed her is flowing with the energy that is available; nonresistance is all that is needed.

Our mind naturally resists. The mind is a great no-sayer. It is very afraid to say yes because yes means its death. It lives through no, no is its nourishment. And we have lived with the no for so many lives that we have completely forgotten that there is a possibility of saying yes too: yes to existence, yes to yourself, yes to all that is.

To say yes is to be religious. It has nothing to do with belief in a god or belief in a church or belief in a dogma. To be religious you need not have a Bible, a Koran, a Gita: all that you need is a wholehearted yes, a total yes, so that not even a small fragment of no remains somewhere in the heart. When you can say a total yes the yes becomes a flame, a light into you, and it starts guiding your path. No outer guide is needed then; the outer guide is needed only to help you light the candle within.

I am ready to do it. From your side, only one thing is needed: cooperation.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #4
Chapter title: None

4 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910045
ShortTitle: GAWD04
Audio: No
Video: No

TOSHO AND THREE-YEAR-OLD SON, FOREST.

OSHO (TO TOSHO): One cannot achieve contentment directly; one can try but one is bound to fail. The more you try to be contented directly, the more discontented you will become because if something is a by-product there is no way to reach it directly; it has to be achieved in an indirect way.

Achieve love and contentment comes as a shadow. Become love and you will find contentment following you. You need not chase it -- it chases you.

(TO FOREST): The forest gives you a sense of primitiveness, of something very ancient. So it is with bliss. Yet paradoxically, the forest is every moment new, fresh, young. So is bliss: as old as possible, as new as possible, eternally new and eternally ancient.

And the forest is always humming -- the hum of the birds, the hum of the insects, the hum of the trees, the wind passing through the pines. The forest is always humming with joy, always singing -- so is bliss.

And paradoxically again, the forest has a silence in it, a silence that is not disturbed by all the singing that goes on there. On the contrary, the humming joy, the singing birds, the wind passing through the pines, all enhance the silence of the forest. They become the background, the contrast. So it is with bliss: it is

humming, it is singing, it is celebration... and yet absolutely silent.

OSHO (TO JACOB): You've been chasing bliss for your whole life -- and there's the rub: bliss is a butterfly, a bird that can't be caught; you can only wait until one day you find that it has landed on your shoulder.

It happens only when you are in a state of no-desire, with not even the desire for bliss. That is one of the greatest dilemmas.

It is a natural desire to be blissful, it is instinctive. It is not only man who is seeking bliss, all beings are in search of it, but the problem is that the search, the very search, is a hindrance. It takes you away from the moment, and bliss can only be found here and now.

All seeking and searching takes you away from the present. It creates future. Future is not part of time, future is a projection of our desires. Only present exists; past is memory, future is desire. They are not part of time, they are part of mind.

Only the present is time, because only the present is real. There are people who are searching for money and there are people who are searching for God; they are not different people, not at all. They are the same kind of people, although down the ages they have been thought to be *very* different, almost opposite to each other. One is condemned as worldly and the other is praised as spiritual, but the truth is that both are of the same category.

It is not a question of what you are seeking; the object of your search makes no difference -- *you* are seeking, that is more important. You can seek God, you can seek money, you can seek power, you can seek bliss, but because you are seeking you will remain miserable. Modern man is seeking too desperately because money has been achieved. Now money is no longer a relevant goal and the mind feels empty. Now the mind is desperately looking for new objects.

Unless the mind finds new desires and new objects, it cannot exist. It exists through desiring, so it goes on creating new objects for you to desire and to rush and to run after. You are running after shadows; you will not find them. You are running after the horizon which exists nowhere; it only appears to. The distance between you and the horizon will always remain the same because it is just an illusion.

The future is an illusion like the horizon. You have been searching for bliss too seriously and that has made your whole life a long long anguish, anxiety, tension.

My message to you is: drop seeking. There is nothing to be sought, there is nothing worth desiring. Let the future disappear from your being and then it is there! Then you can call it bliss, you can call it love, you can call it truth, you can call it God, or nirvana or whatsoever you wish to call it.

I have felt it more and more with the people who come from Esalen: they are searching for bliss too seriously and getting into unnecessary trouble. Hearing, reading that bliss can be found here and now, they try to be here and now. Now that is absurd! You cannot try to be here and now -- trying is always then and there.

You cannot try and be here and now. It cannot be made a program: it is an understanding, a simple understanding, that there is nowhere to go. The Zen people say: Sitting silently, doing nothing, the spring comes and the grass grows by itself. That has to become your *sutra*.

You have done so many therapies, so many groups, and they are all efforts to find something, to change yourself, to become more integrated, more centered, more rooted, this and that -- just new names for old rubbish. This is the whole old spirituality taking on new names, new labels, because the old labels have become out of date; they are no more "in currency." So people don't talk about God -- it looks a little odd.

To talk about God looks embarrassing. People talk about being centered, rooted, integrated. This is the same old game. And the problem becomes more subtle and more complex, when intellectually you understand that, "Yes, bliss can be found only here and now, so now I will try to be here and now." You are putting legs on a snake. You will destroy the poor snake completely: the snake needs no legs.

To be here and now needs no effort: it is a *simple* understanding -- a nonintellectual, existential understanding. It does not need any great logical mind to grasp it, it is a very simple phenomenon. Looking at the futility of desire, one simply recoils from desiring. Not that one starts trying to be in the present: seeing the futility of desire, the desire disappears and suddenly you are in the present. It is a happening.

My suggestion for you is that something more like Vipassana or Zazen is going to help you. You have done enough of encounter and gestalt therapy -- enough is enough!

But this has been the problem with Esalen people: they come full of jargon, modern jargon, psychological, absolutely up to date. They don't talk about occultism and esoteric, theological things -- they

bring fresh bullshit!

Up to now very few of them have really proved of much worth. The greater lot has proved to be very ordinary -- for the simple reason that they think they understand. The greatest barrier in understanding is to think that one understands.

Sannyas means dropping all knowledge and becoming a child again.

And the second word, "jacob," means: may God protect you. Don't seek bliss, don't be seriously after it -- I am afraid you may be still seriously after it, that's why "jacob" is good: may God protect you! Only God can protect Esalen people -- there is no other hope!

OSHO (TO GAYLE): Without love one simply drags oneself -- SOMEhow. Life is a burden -- how can you dance? Without love there is nothing worthwhile -- how can you dance? For what? -- there is nothing to feel joyous about and nothing to feel grateful for. If you try to dance your dance will be false and phony and it will simply tire you. It will not nourish you, it will not rejuvenate you.

Love is the source of all rejuvenation, the source of nourishment. Just as the body needs food, the soul needs love. One can dance without love but then it will be only technical because the soul will be missing in it; only the body will be going through empty gestures. One can smile without there being any smile in the heart but then that smile will be painted, just on the lips, an exercise of the lips -- good as an exercise but with no value, with no depth, with no roots in one's being.

Learn the secret of love and you will know all the secrets of life. And the secret is simple: drop the ego and love starts overflooding you. Get rid of the ego, the idea of "I," and suddenly you are an ocean of love; the doors have been opened. And the moment you feel yourself like an ocean of love, what else can you do than be joyous, celebrating, singing, dancing? When life becomes a dance it is spiritual. When life becomes a dance you have known God because it is God who dances in you. But you have to prepare the way for him. Love is the path and the ego is the hindrance. Remove the ego.

The whole work that is going on here is to help you to remove the ego, to help you to see the obstruction that the ego creates. Once you have seen it -- and it is a simple insight, it is nothing very complicated, complex, a simple insight -- once you have seen it it is so easy to drop it because it is an ugly thing to carry, an unnecessary load, an absolutely pathological baggage. It is neurosis, it is psychosis, it is schizophrenia. Once you have seen the whole ugliness of it you can easily drop it; it is no more a great sacrifice. In face to carry it any longer will be a sacrifice.

The secret is simple. The keys are always simple: the locks may be complex, but the keys are always simple. And this is a master key -- it can unlock all the doors of the divine.

OSHO: What is the meaning of your name?

NIHAT: I don't know!

That's the right answer!

First: the moment you say "God," it seems a very faraway thing. That's what they have been saying down the centuries, that God is somewhere above, in the sky, *very* very far away. But when you say "love," it is very close to the heart; and God *is* close to the heart. All those priests are cunning and crafty. They have been trying to prove that God is far away, because if God is far away, only then can they be the representatives of God, the mediators, the agents.

If God is far away that makes the pope relevant; if God is very close to your heart what is the need of a pope? There is no need of anybody to mediate between you and God. If God is the heartbeat then the Vatican becomes irrelevant, then all churches and all priests lose their profession. They have a beautiful profession, most prestigious, powerful; who wants to lose prestige and power?

The moment you use the word "God," it gives you a sense of person: God becomes limited, becomes defined. But love is not a person. It is a quality, a presence, a fragrance, not a flower; more unlimited, more unbounded, more infinite.

When you say "God," you simply feel impotent -- what to do? But if love is there you can do something about it. It is your innermost nature to be loving. Hence my whole teaching revolves around the word "love."

Jesus says "God is love." I say "Love is God." And you name, Nihat, is beautiful, the sound of it is

poetic. Meaning is not needed, in fact all meanings are invented. No word has any meaning -- we give the meaning to it. And it is significant sometimes to use meaningless words for the sheer beauty of the sound, for the sheer poetry -- for no other reason.

And you say that you don't know the meaning of it. That's one of the essential qualities of a sannyasin: to function from the state of not-knowing. If you don't know something, simply say "I don't know." If you know, if you *really* know, only the say "I know." Much of the misery of the world can disappear if people become a little more alert. People go on saying things which they don't know, they go on pretending, *as if* they know. Not only do they deceive others, they deceive themselves too.

People talk about God and heaven and hell and the theory of karma and rebirth; they go on talking about these things as if they know. They go on believing in their own false knowledge and because of this false knowledge they will never be able to attain to true knowledge.

So remember it, always be alert: if you know something -- and when I say "you know," I mean *you*, not that the tradition says, the scriptures say, the priests say.... They may know, they may not know -- that is their business. Their knowing is not your knowing. Mohammed knows, Jesus knows, Buddha knows, but their knowing is *their* knowing. Their knowing has liberated them; their knowing cannot liberate you. Only your own knowing is going to liberate you.

So be very alert, and then you will be surprised how little we know. The more you become conscious, the more you will find that you know less and less and less. When one becomes absolutely conscious one is bound for a big surprise: one knows nothing. And the moment of that experience, that one knows nothing, is a great, liberating moment. It is enlightenment. To know that "I don't know," is enlightenment. One is freed of the mind, of knowledge; one is simply freed from all kinds of concepts, philosophies, religions. One *is* freedom! *That* ignorance is beautiful. That ignorance makes you a child again, it is a rebirth.

OSHO: Misery is human, bliss is divine. Animals are unaware of both; they are neither miserable nor blissful, they are living in a kind of deep sleep.

Man has awakened a little bit, just a small part of his being has become conscious; hence the split. Animals are total, there is no split, they are one piece. Man is dual, and the duality arises because a part of his consciousness has arisen from the unconscious ocean. It is just the tip of the iceberg, a very small part, one-tenth of the whole, but it has created a division: the conscious mind and the unconscious mind.

The unconscious mind goes on pulling you towards the animal because it remembers the joys now; it remembers the joys of being animal, of being total. When you were an animal you were not aware of them. It is as old people remember the beauties of childhood. Children are not aware. Only when they lose their childhood do they start remembering that which they had never felt before when they were *really* children.

The unconscious pulls you back toward the animal world; its pull is downwards, backwards. And the conscious is trying to pull you upwards so you become *more* conscious, because consciousness has given you many things. Yes, it has given you anxiety, tension, anguish, but it has also given you music, painting, poetry. And it has given you a dignity which no animal has, the dignity of being conscious. If such a small part can impart so much dignity the desire arises: "If I become fully conscious, how much will now be my glory?" That is the search for buddhahood, of becoming totally awakened, enlightened.

So these two parts go on pulling you. Because of this tug-of-war, misery arises; hence misery is human. And man is always at a crossroad: either you go downwards, backwards.... But you cannot stay there either because whatsoever has happened has already happened and it cannot be undone. You will have to come back again. That conscious part cannot be lost. Hence the only possible way to get out of misery is to become more conscious.

The more conscious you are, the more and more you feel bliss arising in you. The day one is fully conscious and there is no nook and corner of one's being which is dark, when one is luminous, when one has become light, each act is done in full awareness -- one even sleeps in full awareness. That has been the goal down e ages. This is the real search of religion: how to come to a point when you can sleep and yet be alert. Right now the situation is just the opposite: you are awake and yet asleep. The day it happens one has entered into the world of the divine, the world of God, what Jesus calls the kingdom of God, and Buddha calls nirvana.

This has to be your work on yourself: become more and more conscious, make every possible effort in transforming your unconscious mind into consciousness. Walk consciously, sit consciously, eat consciously, talk consciously, listen consciously. Let consciousness be spread all over your life, twenty-four hours a day be engulfed in it. And then one day that blissful moment arrives when it becomes natural, spontaneous. That

day is the day of rejoicing -- one has arrived home!

LETIZIA IS LEAVING FOR A SHORT WHILE.

OSHO: And then you are coming forever? (SHE NODS)
Come forever... that's good!

LETIZIA: I AM VERY MUCH AFRAID!

Everybody is afraid of love, as afraid as people are of death, because love and death are two sides of the same coin. So fear is natural, but the risk is worth taking.
Help my people there. (HE HANDS HER A BOX)
Keep it with you, and whenever you need me put it on the heart: it will immediately make you very much afraid!

OSHO (TO LINO): When did you arrive? (TEARS) Good!
How long will you be staying?

LINO (TEARFULLY): AS LONG AS PO-PO-POSSIBLE!

You will not be able to leave! This is not the way of a person who can leave!

LINO: OHHH!

You are finished! (chuckles) Come closer to me... just the last touch!
Good, so you have arrived! It is beautiful.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #5
Chapter title: None

5 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910055
ShortTitle: GAWD05
Audio: No
Video: No

OSHO (TO MANFRED): Peace cannot be cultivated from the outside, it has to grow within you. It has to be your fragrance; not your character, but your conscience. One can become a man of peace by cultivating a certain character, by imposing a certain discipline, but deep down there will be turmoil, and all that is repressed will wait to take revenge.
If something is cultivated from the outside it always divides you into two. Then the outer and the inner are always in conflict; that is the root cause of all schizophrenia. Schizophrenia is not a disease that happens to a few unfortunate people, it is almost the normal state of humankind. And the reason is that we have been told to cultivate good qualities: virtue, peace, love -- but all these things are impossible to cultivate, you can only pretend. You will be phony, and to be phony is to be in hell, to be phony is to be as far away from God as possible.

Hence I give you the name, Dhyan Manfred. The peace has to arise out of deep meditation. You are not to bring it, it has to happen to you. And if you can be meditative, if you can learn how to be silent, without thoughts, then peace is a natural atmosphere around you. It is a climate that follows you wherever you go. It becomes your shadow.

ANAND LESLIE, A DWELLER NEAR THE FORT OF BLISS.

OSHO: Without bliss one is like a boat without anchor or course, tossed about on the ocean of life. Without bliss a man is almost without any shelter. Without bliss a man is accidental, driftwood. Without bliss a man lives a life of unrootedness. Without bliss a man is without light, without love, without God. It is bliss, the milieu of bliss, that makes *all* great things possible.

Bliss creates a citadel around you. It protects you, and it protects you in such a way that it never hinders your freedom. Otherwise protection can be had at a great cost. One can be protected but one may lose one's freedom. One can be secure but one may be dead because of the security arrangement.

Bliss keeps you alive, more alive than ever, flowing, more flowing than ever. Bliss is a very paradoxical state: it is security in insecurity. It is action in inaction. It is love without love falling to the state of relationship. It is joy unmixed with unhappiness. It is pure paradise. It is innocence that knows; it is ignorance that is full of light.

The whole effort of sannyas is to help you discover your bliss. It is there inside you. You have not lost it, nobody can lose it; it is our intrinsic nature. We are born with it but we have forgotten it, we have lost track of it. We don't know where we have hidden it. It is hidden somewhere inside us, in our deep unconscious. It is hidden like a treasure -- it has to be unearthed.

That's the whole process of sannyas: unearthing the treasure that you are and that you are meant to be.

OSHO (TO LEELA DEVI): The Western idea of God is that of a creator, a serious creator. The Eastern idea of God is that of a player, a nonserious player. Existence is a play of consciousness. It has not to be taken seriously, it is fun. That's why in Eastern religion there is no idea of original sin. There cannot be, they won't fit together. The idea of *leela* and the idea of original sin cannot fit with each other.

Original sin means God is very serious about things. If he is disobeyed he is going to punish you. It is not fun, it is serious work. And it is not only that he punished Adam and Eve, he has been punishing humanity since then. He must have felt really offended, the wound has not healed yet. It seems he cannot forgive, it seems that he cannot even forget. The whole concept is ugly, and because of that concept Western religion and the saints that it has created are very serious, sad, somber people, people with long faces. They cannot dance, they cannot sing -- because it is a question of life and death. God has to be obeyed word for word: a little mistake and you fall from grace.

But in the East there is no idea of God as a dictatorial force: he is just a player. And he is not outside you, he is inside you; he is inside everybody. The whole of life is taken as a game; hence Eastern religion has the quality of sportsmanship. There is no question of original sin, there is no question of sin at all. Yes, mistakes are possible in a game but you cannot commit sins. Errors are possible but you cannot be condemned for errors and mistakes -- they are human. Hence the Eastern God is tremendously compassionate.

The Old Testament God says: "I am a very jealous God." That is impossible for the Eastern mystic to understand -- that God can say such a thing: "I am a very jealous God." If God too is jealous, then what to say about man and his jealousies?

In the East a man becomes divine only when he is no longer jealous, a man is thought to be enlightened only when he is no longer jealous. Jealousy is a by-product of the ego and when the ego disappears jealousy disappears. You cannot offend a buddha. Whatsoever you do you cannot offend him.

In Japan they make a particular doll; the doll is called a *daruma* doll. Daruma is the Japanese name of one of the greatest buddhas of the world, Bodhidharma; from *dharma* comes daruma. The doll has a beauty about it: you can throw it any way but it always lands up in a buddha posture. Its bottom is heavy so you cannot topple it. You cannot put it sideways -- it will sit up again. You can throw it upside down but it will always come rightside up. That doll is a beautiful message. It says that that's how a buddha behaves: you cannot offend him, you cannot topple him. Whatsoever you do he is always okay. He is always in his stillness, in his silence.

This is possible only if life is taken as a *leela*, a play. Your name means goddess of play. Let it become a

reality, let it become your very lifestyle.

OSHO (TO INGE): Close your eyes!

LOVE, THE SOURCE OF CREATIVITY -- PREM INGE.

If you are in love you are naturally, spontaneously, creative; if you are not in love you are not only uncreative, you become destructive.

Millions of people live without love; hence there is so much destruction in the world, so much anger, violence, hatred. Very rarely do you come across a person who is really creative. Even people who are known as creators are not real creators. Out of one hundred poets, ninety-nine are not really creators... composers maybe, but not creators. Maybe they are clever with words, able to arrange words in rhythms, but they are not creative.

Creativity means that you become a vehicle to God. You are no more there. God functions through you. You allow him space to function -- that's what creativity is. When something starts flowing through you which comes from the above, from the beyond, which you cannot claim as your own, then you are creative. But the door to the beyond only opens in love. Then the whole sky is yours and all the stars start dancing in you.

Love deeply. It is not a question of relationship. Love is a way of life. *Be* loving -- to the trees, to the animals, to the birds, to the rocks, to the pebble. It is not a question of to whom, it is a question of your heart throbbing with love. It has nothing to do with the object of love but with the subjectivity of love.

Then suddenly you have the Midas touch: whatsoever you touch becomes golden. Small things in your hands become extraordinarily beautiful. Your actions, ordinary actions, start having the quality of the extraordinary. Then whatsoever you say is poetry and whatsoever you live is music. Even while you are asleep your energy is in a celebration.

Love is my fundamental approach towards life. If life can be looked at through the eyes of love, life disappears and God is found. If life is looked at through the eyes of logic, even life disappears and there is only matter left. These are three possibilities: through logic the world becomes just matter; through love it becomes divine, it becomes consciousness; and between the two, it is life, a little bit of matter and a little bit of consciousness, because we are in a state of hesitation, divided.

It is because we are divided that life is divided in two: matter and mind. It is our division reflected by life, echoed by life. When we are undivided... and there are two ways to be undivided: either be undivided through logic... but then you will miss all that is beautiful, then life becomes very grey; it loses all color and all joy. It is all matter, and matter is meaningless. Matter can't have any meaning. Meaning needs consciousness.

Look through love and matter disappears and we are living in an ocean of consciousness. With that vision, oceanic joy arises in you -- unbounded, infinite. Out of that joy is creativity.
How long will you be here?

INGE: AS LONG AS NECESSARY.

Good... be here as long as possible!

Even Bein' Gawd Ain't A Bed of Roses

Chapter #6
Chapter title: None

6 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910065

ShortTitle: GAWD06
Audio: No
Video: No

ASANGA, SAMAPATTI AND TWO-YEAR-OLD SAMVIDA -- HERE FOREVER.

OSHO: Forever? -- that's good! Start working....

OSHO (TO PATRICIA): It is only through love that one becomes aware of the beyond, of that which trasncends all boundaries, of the divine, of God. The very awareness that God exists brings honor -- nothing else can do it. The moment one feels oneself surrounded by God, then there is glory in life, great splendor.

We are carrying the splendor inside us -- it has to be released. We are unaware of it: of the great dignity of being, the great dignity of just being. Just to be is more than one can ask for. In giving you life God has given you all, and in giving you the capacity to love, he has given you the way to seek and search for him again.

Logic takes you away from God, love brings you closer. It is very easy to be logical; it is very difficult to te loving because logic is an ego trip and love's frist requirement is egolessness. Unless one evaporates and becomes simply a loving energy, a circumference with no center at all, a pure circumference with no ego at all, as if one is not yet born; as if one is still in the womb.

This rebirth is sannyas. It brings glory, honor. It brings tremendous beauty, incredible joy.
It makes life meaningful, significant, a song and a celebration.

OSHO (TO MARION): Man is a potentiality, a possibility. We can miss it millions miss it, and the reason why we miss is very simple: we think that we have already attained life. *We* make birth synonymous with life -- that is our fundamental misunderstanding. Birth is only an opportunity to be alive, it is not synonymous with life. One can live a very unalive life. One can go on dragging; one can go on moving through life in deep sleep, one can be a somnabulist.

In fact that's how man is: a machine. Man is not yet alive, has not yet been touched by God, has not allowed God to touch him, has not been available to God. Hence we carry great seeds which can become trees and can blossom, and a great fragrance can be released into existence. We can beautify existence, we can be a grace and a blessing to existence, but that rarely happens -- only once in a while is there a Jesus, a Buddha, a Zarathustra. But millions and millions of peopleare born and die without living at all.

To be a sannyasin means being aware of this basic misunderstanding. Once you are aware you start seeking and searching for a second birth; and the second birth becomes possible only through meditation; hence in old, ancient scriptures, meditation is called the real mother.

Jesus says to his disciples: Unless you are born again you will not enter into my kingdom of God. In the East, the person who has attained to God is called *dwija*, twice-born. The second birth releases the fragrance.

And by meditation, concentration is not what is meant. Concentration is of the mind. It has its own utility: it is needed in scientific work, in accumulating knowledge. It is useful -- I am not against concentration -- but it has its own limitations. It cannot take you beyond the mind; it is a mind effort.

Meditation is not contemplation either. Contemplation is a little higher than concentration. If concentration is at the very center of the mind, contemplation is at the very cirumference of the mind. It is more subtle. One has to be more artful, more intelligent, to be contemplative. Concentration is a little crude. It is needed by the beginner, in the schools, colleges, universities. But when one has become capable of concentrating one starts moving towards contemplation. Contemplation means an effortless awqareness; concentration is great effort, it is almost forced, violent. Contemplation is nonviolent, more fluid, less enforced, more relaxed.

But meditation is still higher. It goes beyond the mind. Meditation is a state of no-mind; it is neither at the center of the mind nor at the circumference. It is simply not of the mind -- it is watching the mind from the outside.

That is exactly the meaning of the English word "ecstasy" -- to stand out. To stand out of the mind is ecstasy, and that's what meditation is. Just be a watcher from the outside, no more a participant, no more

identified with the mind -- just as one watches the traffic on the road, sitting silently by the side under a tree: who passes is not the concern. One simply watches whatsoever is happening, with no like, no dislike, no justification, no condemnation, with no prejudice at all.

When one can watch the mind without condeming it, without appreciating it, without saying "This is good" and "This is bad," and "This I don't want" and "That I want," without uttering a single statement about the mind, when one can watch it in deep silence, that is meditation. A miracle happens with meditation, and it happens only with meditation: when youa re simply standing out, not participating, no longer active in any way, utterly inactive and silent, the mind disappears. Slowly slowly it goes farther and farther away, slowly slowly you hear only noises coming from a distance; and suddenly a moment comes: there is no mind. It has faded out, it has withered away.

And when the mind is not there and you are left alone without the mind, the fragrance is released. You have come home, you have become fulfilled. The on-ethousand-petaled lotus of your being has opened. You have offered your fragrance to existence. That is prayer. That's the only gift we can give to God, and that is the only gift which can be accepted by God.

HIROSHI, TEN YEARS OLD, HAS BEEN AWAY FOR EIGHTEEN MONTHS.

OSHO: You have grown up a lot!
Just remember one thing: don't be a great fighter with the kids! Right?
You are a warrior... but don't!

Even Bein' Gawd Ain't A Bed of Roses

Chapter #7
Chapter title: None

7 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910075
ShortTitle: GAWD07
Audio: No
Video: No

JIGYASA, WHO WAS RECENTLY VERY ILL, WILL BE LEAVING TOMORROW, SHE TELLS OSHO.

OSHO: Everything will go well. When will you be back.

JIGYASA: AS SOON AS I CAN.

You will be back within three months... you will be perfectly okay. You have come back from the other world, so it is good. I was afraid sometimes whether you would survive or not, but you managed to. Just go and rest and come back!

A SEVEN-YEAR-OLD GERMAN FOR SANNYAS

OSHO: Come here, Andreas!
Sit, close your eyes... REALLY hard!

VEET AMO, HIS FATHER, INTERPRETS.

Mm, he is doing perfectly well.... (TO ANDREAS) It was a great ordeal but you passed through it!

PREM ANDREAS: LOVE IS THE MOST COURAGEOUS PHENOMENON IN LIFE.

It really needs guts to be in love, because to be in love is to disappear as an ego. To be in love is to disappear as an ego. To be in love is to be nothing, nobody. Unless one is ready to be nothing love is not possible. Love grows out of your inner nothingness, it is the flowering of nothingness. It is not an ego trip -- hence whatsoever goes on happening in the world in the name of love is not love. It is just the opposite of it because the basic requirement is not yet fulfilled. The basic requirement is to experience yourself as nothing. That's what meditation is all about: the method of destroying the ego. Once the ego collapses you come face to face with yourself and that experience blooms into love. You start overflowing with grace, with compassion.

Help him from the very beginning to be more and more loving, and the only way to help him is to be loving. Become nothing. Children almost always fall into the trap of the parents. If the parents were wrong somewhere, the children are bound to repeat it -- sooner or later it is going to happen. If the parents are absolutely in a right state of inner being the children will catch hold of it -- it is infectious.

Help him to be courageous and to be loving -- that's all parents can give to a child, the greatest of gifts.

ZAREEN, WIFE OF LOCAL DENTIST, DR. MODY.

OSHO: Hello, Zareen! I have been waiting and waiting for you, but I was absolutely certain that you were coming!
What is the meaning of your name?

ZAREEN: GOLDEN LIGHT....

Prem means love. And love is my message, my whole gospel, the very core of what I have been teaching and doing. *As* far as I am concerned humanity is suffering from lack of love. All other problems arise out of this problem. Poverty can disappear within minutes, poverty is not really a problem -- it is just that love is missing! We have the technology to make the whole Earth a paradise but nobody has that heart that can share, that can make an effort to make the Earth a paradise. On the contrary the whole scientific growth and technology is being used to destroy. Seventy percent of every nation's income is being is being used to destroy. Seventy percent of every nation's income is being wasted on the army, defense. Although the governments call their armies defense, it is a false name: they are all meant to be aggressive and attacking. The defense ministries of all the world are really *attack* ministries, not defense at all.

Man *can* be immensely happy. Nothing is missing, the world is full of all that is needed -- the stars and the trees and the rivers and the mountains. It is just that somehow inside man something very essential is lost. Man has forgotten the language of love. He lives through competition, conflict, anger, jealousy, possessiveness -- and these are the enemies of love. All these poisons destroy the nectar of love.

A sannyasin has to drop all that is against love, that goes against love. Slowly slowly, as the barriers are removed love starts flowing, because it is our very nature. It is not something to be brought in from the outside, it is already there. There are just a few obstructions which we have to unlearn. Once that happens love becomes a golden light. Then your name will become a reality to you.

It is a light that not only lights your path, but can light many other people's path. And it is a light by which one becomes aware of God's presence. *We* are living in darkness; hence we can't see God. We have eyes and God is present but the light which can become the bridge is missing. And love is the only light. It is love that becomes a prayer, it is love that one day becomes the realization, the ultimate realization of God! And certainly when love explodes.... Kabir says, "it is as if a thousand and one suns have arisen suddenly in your being." There is so much light and it *is* golden. But the alchemy is through love, the transformation is through love.

I teach meditation only as a help towards love, as a means -- love is the goal.
Would you like to say something to me?

ZAREEN: YOU SAY TO BE IN THE WORLD AND NOT OF THE WORLD. THAT'S MY BIGGEST PROBLEM, BECAUSE I AM IN THE WORLD.

Now you will be able to be there and yet not there. From this moment I will reside in you. In fact I entered long ago. I am a thief!

You will soon be able to be in the world and not of the world, and that is that is the real art of sannyas. Yes, there will be problems and challenges, but each problem can be transformed into an opportunity for growth, and each challenge brings a new sharpness to your intelligence. Yes, sometimes one feels very shaken, scared, afraid that one may fall, afraid that one may not be able to cope with the reality of the ugly world. But my experience is: as your love grows, as meditation grows, as your understanding grows, all those problems become very small, very tiny. You will see it happen soon.

And finally you are to end up with me here in my commune. That day is not far away.

OSHO (TO SHIGERU): Anything that brings bliss to you is a nourishment to the soul. And it is not only that people's bodies are starving, their souls are starving far more.

So from this moment be alert: choose bliss as much as possible. Avoid misery; never cooperate with any misery that surrounds you sometimes. It's bound to surround you, just like clouds come one day and another day it is very sunny. Watch the clouds, watch the sun, and remember that you are separate from both. Dark moments come, light moments come -- we are moving on a wheel of day and night, birth and death, summer and winter -- but if we can remember that we are not *any* of these then bliss arises. Then one is suddenly at peace with oneself and at peace with existence. That is bliss -- that harmony, that accord, that attunement.

And once you have learned how to be blissful your soul starts growing. Otherwise it remains a seed, it never becomes a tree, and unless the seed becomes a tree and the tree blooms and brings much fruit, life is a wastage.

OSHO (TO WILLEM): The whole attempt to force nature, existence, is futile, because there are secrets which can be revealed only when you are in a nonaggressive mood. There are secrets which are revealed only to the sannyasins and not to the soldiers. There are secrets which can only be revealed to you when you are absolutely absent -- just a nothingness, a prayer, a love, with all the doors and all the windows of your being open... just an awaiting, a receptivity, a womb. Then one becomes pregnant with the unknown and the unknowable God.

That's what the meaning of your name, Satyam, is. Be receptive, be loving, and trust nature that has given birth to you. You are its extension, you are not separate from it. It cares for you; it protects you, in life and in death. It is your security, the only security there is. Feel secure, at ease, relaxed, and one day when the mind is completely silent truth happens. It simply comes like a ray of light into the darkness of your existence, and all is revealed.

DHYAN KIRTI'S FIRST VISIT TO POONA

KIRTI: I WRITE POETRY, BUT THERE IS A LOT OF CONFUSION IN THE WAY; A LOT OF ANGER COMES THROUGH.

OSHO: That will be gone. Just pass through a few groups, mm? You will be exhausted of all anger!

KIRTI: OKAY! (GRINS BROADLY)

Even Bein' Gawd Ain't A Bed of Roses

Chapter #8

Chapter title: None

8 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910085
ShortTitle: GAWD08
Audio: No
Video: No

SILVIA, HERE FOREVER, WITH HIS THREE CHILDREN -- CAPUCINE, NINE, AND HER TWIN SONS, THIBAULT AND JEREMY, SEVEN.
CAPUCINE: LOVE FLOWER.

OSHO: Love *is* a flower, and the most beautiful of all. It is invisible because it grows in the heart, but its fragrance is felt even from the outside. It opens in the heart but its fragrance goes on spreading; it reaches to other people too. And it has so much fragrance that it can fill the whole of existence. Whenever there is a man like Jesus or Buddha whose heart has become a flower of love, the whole existence is blessed.

(TO THIBAULT): Cowards cannot love; only the courageous can love, because love needs surrender, love needs the dropping of the ego. When you can forget yourself totally, then only does love arise. The coward lives in fear, in constant fear of death, and the basic requirement of love is death of the ego. Hence love needs courage. The flower of love can open up only in the soil of courage.

(TO JEREMY): We can forget him, we can keep him behind us, but he is bound to possess us sooner or later. One can escape from God for the time being but he is bound to take over because it is not only that we are searching for God, God is also searching for us.

We are lost children of God, and just as the mother will go in search of the child who has been lost in the marketplace, God goes on coming into the world. Just as the shepherd goes to search for the sheep which is lost, God goes on coming into the world, sometimes as Jesus, sometimes as Buddha.

Love is the base if you want to be sought by God, if you want to be possessed by him. If you want him to become a guest in your heart then you have to create the space called love. Love is the greatest space -- it is the whole sky. In love you become vast, unbounded, and God can enter you only when you are vast and unbounded.

OSHO (TO FRANK): Bliss cannot exist without freedom, neither can freedom exist without bliss. They support each other, they nourish each other.

A sannyasin has to be aware of this because there are people who seek bliss without seeking freedom. They will never find bliss; they will find more and more misery because in their search for bliss they will create many bondages, many prisons for themselves. There are also people who seek freedom without seeking bliss. They will not find freedom. Their freedom will be empty, kind of negative; it will not have anything in it. Without bliss it is just an empty well without any water. It looks like a well but it cannot quench your thirst. In seeking freedom without becoming aware and alert about bliss people go on missing all the possibilities where bliss could have been found; hence they become more and more miserable.

A sannyasin has to be alert that both things are not separate, that if you want to be blissful you have to be free; if you want to be free, you have to be blissful. Let them become one single goal. Search for them together -- that is the only possibility of ever arriving.

OSHO (TO CORDULA): A man without love is dead, is ice cold; his energies are frozen, not flowing. He is not really born yet.

Unless one becomes part of a loving experience, unless one becomes love itself, one is not really born, one remains cold and dead. With love comes warmth and with love life starts moving in you, that's why you become warm. Energies start flowing; you are no longer frozen, the ice starts melting.

Love makes you less and less material and more and more spiritual. Ultimately love brings you to a point where you are no longer a body but only a soul, just pure energy, vibrating, pulsating, in rhythm with the whole. That's the experience that religions have been searching for down the ages. You can call it God,

enlightenment, nirvana, or whatsoever you like, but the experience is of pulsating with the whole; not lagging behind, not pulsating with your own personal rhythm but becoming part of the total so totally that you cannot say "I"; the word "I" becomes irrelevant. You are just a dewdrop falling into the ocean. In that moment bliss arises because you are at peace with the whole, in tune with the whole. This harmony is bliss, this accord is bliss. And then you are no longer just a small heart beating in your body; you become part of the great heart, the heart of the whole universe. You beat with it; its beat is your beat, its life is your life. You become oceanic: the dewdrop disappears in the ocean and becomes the ocean.

The warmth that arises in love is the beginning of the melting. The ego can exist only when you are frozen and cold. As you become warmer, the ego starts evaporating.

Let love happen, because that is true birth; and a sannyasin has to become pure love -- love for love's sake.

OSHO (TO BETH): It is only by becoming blissful that we become ready to receive the ultimate guest in our being. We can become God's houses, his temples, only through great bliss, not through small fragments and the momentary joys which come and go. The great bliss is when one remains, abides in it forever, when it becomes just like breathing: it is with you all the time with no effort. If effort is needed it is a small bliss, a momentary phenomenon. You are bound to lose it because you cannot remain in a strain twenty-four hours a day. It will become a tension on you.

Hence I don't teach that one should try to cultivate bliss; bliss cultivated is a false thing and takes too much toll, and unnecessary tension is created.

Bliss has to be a spontaneous happening. You cannot create it, you can only allow it to happen. So all the work that goes on here is not to create bliss but just to remove the obstacles in its path. The whole work consists in [text missing?] and in creating bridges. Once the walls are gone and the bridges have been made bliss comes dancing to you. And it does not come from the outside; the paradox is that it arises from your innermost core.

Ordinarily we are not bridged with ourselves. That's the whole problem of alienation: we have become outsiders to ourselves, strangers to ourselves. A gap has arisen between our real being and our so-called personality. The personality has to be dissolved, because the personality consists of walls and barriers and rocks. Once the personality is gone you explode in bliss.

That bliss is the great bliss, the real bliss -- *anand*. Then it remains, then it is simply your flavor, then it is simply your life, your being. That is the moment that God enters. Bliss makes you a house of God, a temple of God. Bliss makes you sacred, holy.

But down the ages people have been taught to be very serious, to be sad. Sadness, seriousness have been thought to be somehow religious, spiritual. It was not true, that's why humanity has not been transformed. Only the pathological people became attracted to such ideas -- ill people, somehow unhealthy, unwholesome -- because they could find an excuse for their sadness, a beautiful excuse: that they were religious. They could find a beautiful rationalization for their seriousness. Their disease became decorated with diamonds.

In the past, ninety-nine point nine percent of religious people have been pathological people, really psychotic, neurotic, schizophrenic. I am teaching a totally different kind of spirituality, a healthy spirituality; a spirituality which accepts the world in its totality; a spirituality which does not deny the body; a spirituality which knows no denial, which accepts everything. Of course everything has to be transformed but it can be transformed only through acceptance, not through rejection, not through repression.

And I teach you to be playful, to be cheerful, to be joyous for no reason at all. To me laughter is as valuable as prayer -- or even more valuable because a man who can love and who can laugh and can rejoice is closest to God. He knows really how to pray without praying.

OSHO (TO HELMWARD): God is the protector. Drop all anxieties, because God is the protector. Don't be afraid of anything, because God is the protector. Live in joy because it is *our* world, it belongs to us; it has been given to us by God. Live your life intensely, passionately, totally, because that is the only way to thank God. If we use his gift joyously, that is gratitude.

The modern man is the most afraid man we have ever known in history, the most anxious, anxiety-ridden. The modern man has one thing very specific about him: his anguish. And the reason is that we have denied God, we have declared that God is dead. It is not only Friedrich Nietzsche's declaration; Friedrich Nietzsche only represents the whole of the modern mind.

If we say there is no God then naturally there is anxiety because we are left unprotected. The ancient man lived in tremendous joy because he was absolutely certain that God was there looking after him. He was not alone in a cold world: there was some universal energy, consciousness helping, supporting, nourishing him. He was not uprooted. We are uprooted; hence the foliage has disappeared, the greenness has disappeared, flowers no longer happen to us. There is no fruition, no fulfillment.

This has to be your meditation: that God is there, constantly protecting you. Then whatsoever happens is good because it happens through him. Let this be your trust and your faith and you will be surprised: this trust will become your transformation.

ERNST BECOMES DEVA GITAM

OSHO: Life is not a problem, it is a mystery. A problem can be solved, a mystery is insolvable. A problem has to be tackled through logic and the mind, a mystery has to be encountered through love and the heart. When you solve a problem you feel you have conquered a part of existence. It makes you more egoistic; hence the modern ego. It is too much, it has become a heavy rock. Everybody is carrying it and it is becoming more and more heavy every day because science goes on giving you solutions to problems and indirectly goes on suggesting to you that sooner or later we will have solved all the problems. Then there is no God; if there is no mystery, there is no God. God is another name for the mysterious and the miraculous.

But to approach life through logic means reducing every mystery to a problem. Logic reduces every mystery to a problem because it can only tackle problems, that is its expertise. But life is *not* a problem at all. It is a mystery to be loved, to be lived, to be sung, to be celebrated.

Hence sannyas is not of the head, it is of the heart. It is not science, it is religion, it is mysticism, pure mysticism. Science demystifies life, sannyas *re*-mystifies it. I will take all solutions away from you and I will make you aware of many more mysteries that you are unaware of, mysteries which are going to remain mysteries forever. But once your heart has known how to dance with mysteries without creating problems your life becomes a continuous joy, a tremendous ecstasy.
That's the meaning of your name: become a divine song, a divine celebration.

OSHO (TO PRITO): One has to be two things: at the center, bliss, at the circumference, love; inside, bliss, outside, love. Love is the outside of bliss; bliss is the inside of love. Hence bliss can happen when you are alone, but love needs sharing, love needs togetherness.

The whole past history of humanity is the history of a long failure, an exercise in utter futility, and this has been the reason, because we tried to do the impossible. Either we wanted to save the outside, so people tried to be loving.... But how can you be loving if you are not blissful? And how can you be unloving if you are blissful? They both happen simultaneously.

And that's my effort: to introduce both together to my sannyasins. So in meditation be alone and enjoy your aloneness, but don't become shut up within yourself. Don't become an introvert; that is pathological. Keep your doors and windows open so that the sun can come in and the rain and the wind. And don't become a prisoner of your aloneness; come out of it sometimes, dancing, singing. Love people, relate with people. Both are not opposites but complementaries, and both help each other. The more you love, the more blissful you become; the more blissful you are, the more you can love.

So my sannyasins are not monks. My sannyasins are neither worldly not otherworldly because we don't divide: it is one universe, one solid universe. And we don't divide it into the material and the spiritual, into the lower and the higher, the mundane and the sacred; we simply don't divide. We accept the totality as it is and we try to live it in totality.

If this experiment succeeds, this experiment of living life in its totality, then humanity can be saved; otherwise there is no hope. By becoming a sannyasin you are not only doing something good to yourself; you are doing something immensely valuable to the whole of humanity's future.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #9
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HIS MOTHER ALREADY A SANNYASIN, TWO-AND-A-HALF-YEAR OLD CEDAR.

OSHO: Everybody is happy with you!

CEDAR: I got liddle mala... I got *liddle* mala!

This will be his name: Swami Anand Cedar....

CEDAR: I got liddle mala!

Osho paused and studied the excited pink face.

Can you wait a minute?

(much laughter)

Anand means bliss and the cedar is an evergreen that has a fragrant wood. In the East, particularly in Lebanon, the cedar represents the soul of man. It represents eternity, because it is the longest living tree in Lebanon. It also represents the ambition of man to reach the stars, because it is the highest tree in Lebanon.

CEDAR: Oshoo! (softly, curiously and continuously)

... It also represents essence, because it takes the longest time to grow....

CEDAR: Oshoo... Oshoooo! (wondertruck)

And bliss is also a tree, ever green....

OSHO PAUSES TO GLANCE AT CEDAR AND TURNS TO HIS MOTHER WITH THE SHEET OF PAPER BEARING THE SANNYAS NAME. HE MENTIONS CEDAR INDIRECTLY IN THE DISCOURSE A DAY OR SO LATER:

Just a few days ago, a small boy took sannyas. I had to ask him "Can you be silent for one minute so that I can explain your name to your mother?" But he was not even able to be silent for one minute.

Small girls come and I say to them "Close your eyes and sit silently." They sit so beautifully... they can sit for hours. When small boys come and I say to them "Close your eyes," they have to *clench* their eyes!

They are afraid that if they don't do it enough their eyes will open. They are so curious about what is happening, what is going on outside.

When small girls take sannyas they look at me, and the boys -- they look at Krishna Bharti and his camera! They are looking at people: What is the response? -- are people laughing, enjoying, watching? They are great performers and have great curiosity which constantly keeps them tense.

Osho (to Jeannine) : If it comes, it comes, if it does not come we have to be patient, waiting, trusting. A created love is a false love. Only when it comes as a grace of God does it have beauty and truth. Then it is something which transcends death and time and mind.

When we create love it is just an impotent gesture. We can talk about it, we can even act, but it will be without any soul. We can even deceive others and ourselves -- and that's what millions of people have always been doing. In the name of love something very false is current, because we never allow God, we never become available to him so that he can descend in us. Only when God descends in you does it become love. When God touches your heart you have a totally different beat and a different rhythm. You are reborn; and with you is born love. Then love is nothing but prayer. Then love is a blessing to you and a blessing to the whole of existence.

When God is gracious to you he is gracious to the whole existence through you. In a Jesus, in a Buddha, in a Zarathustra, that's what has happened: the beyond has penetrated into the dark, dismal world, into the world of misery, into the world that we have created. *It* is ugly, it is hell, it is insane. Love brings sanity, health, wholeness; but remember it is always a gift of God. One attains it not by doing anything but by being in a state of non-doing. Just being silent, still, with no effort, with no ambition, with no goal... that's how one becomes rooted in the present. And the present is the door to the divine.

It is from the present that you move into God and God moves in you; that movement of God in you and your movement in God is love. Love is the most precious experience of live. If one has known love, one has known all.

Osho (to Reta) : Unless one is full of light there is no possibility of bliss. Light itself is transformed into delight. Hence those who seek bliss directly can never find it, but those who seek light, they always find bliss. Bliss is a by-product of the experience of light; hence meditation becomes immensely important. It does not give you bliss directly, because there is no way to reach bliss directly. Meditation disperses your darkness. Meditation releases your inner potential of light. You become full of light and the moment you are full of light suddenly there is bliss. It follows light inevitably. Hence the word "enlightenment"; it simply means one who has become total light. And bliss is a by-product, a consequence.

Seek light: you will find both light and bliss. Seek bliss: you will not find bliss and you will remain miserable. The more you seek, the more miserable you will become because the more you seek, the more you will experience the failure, the frustration. The more you seek, the more you will be full of expectation. And each time that expectation leads nowhere great frustration arises.

That is the misery of the modern man: he is seeking bliss *directly*. Hence for the first time man is so miserable. He has never been so miserable before, and ironically, he has all that man has always wanted and never had. Science and technology have made available to man all the comforts possible. Now this is the moment to be blissful but man is living in such despair that his most fundamental question is no more God but suicide. His most fundamental question is no more concerned with transformation, enlightenment, meditation. He is obsessed by madness. He finds himself surrounded by madness everywhere and suicide seems to be the only solution to finishing with all this.

This is the lowest rung of the ladder. Now there is nothing lower than this, hence we are coming to a moment when humanity will either disappear because of the despair -- it will commit a global suicide, a third world war -- or it will start rising on the ladder again to new altitudes of being. But then the search has to be changed: it has not to be a search for bliss but a search for light.

It has always been so -- through the whole past of humanity light has been the search, the goal. It is light that is called god; god and light are synonymous. It is light that is called nirvana; light and nirvana are synonymous.

So remember it: bliss comes only as a consequence. One can forget all about bliss. Meditate more and more, go deeper within yourself so that slowly slowly, the sleeping soul is awakened. When you are awakened there is light the dawn has arrived. Bliss will follow inevitably, just as when the sun rises birds start singing -- not vice versa. It is not that birds start singing so the sun has to rise. The sun rises and the flowers start opening -- not vice versa, that the flowers open and the sun has to rise.

Exactly like that let light happen first and the birds will sing and the flowers of bliss will bloom.

Osho (to Thomas) : Go beyond all seeking, all searching -- that is the only way to find truth.

Seeking is a sure way to miss it because when you seek truth you have already assumed that truth is somewhere else -- hidden, occult, esoteric. You have already assumed that truth is not now and here but then and there. Seeking needs space, distance. Seeking is a journey from here to there, from now to then. Seeking means that you have already put truth somewhere in the future. Seeking needs tomorrow and truth can be found only now and here, *this* very moment. So you have to be here and now and a seeker can never be here and now; he can be everywhere else, anywhere else, but not here and now.

A seeker of truth becomes a philosopher but he never becomes a mystic. The mystic knows and the philosopher only assumes, infers, guesses, argues. The philosopher simply goes on making castles in the air. In fact he has no roof over his head. He makes great systems of thought, he is very skillful with words, but he has not experienced anything. That is the difference between a Hegel and a Buddha, between a Kant and a Lao Tzu, between an Aristotle and a Jesus.

Truth has to be experiences, truth has to be lived, and the only way to experience it is to live herenow, to withdraw all your projections from the future. No past has to be allowed to hang around you and no future either. When you live in the pure present you *are* truth. It is not something outside you, it is the very ground of your being. And that's what meditation is all about: to be here and now.

Seeking is a kind of desiring and every desire brings misery. Non-seeking means non-desiring and the moment of non-desiring is the moment of realization.

Osho (to Christopher) : *Be* a Christ -- there is no need to be a follower of Christ. Go beyond all following. My sannyasin is not a follower. The very idea of following is ugly. My sannyasin is my friend. I am sharing whatsoever I have got and he is sharing whatsoever he has got. And something transpires when you start sharing love: communion begins.

If you want to be a Christ, never be a follower of Christ. To be a follower means to be imitative. To follow is to fall below human dignity. And what can one do by following? One can learn how to be like Christ -- in the way he walks, the way he lives, the way he eats, but these are all outer things and they don't create a Christ.

Millions of people have been following Christ -- not a single one has become a Christ. The reason is that they are followers; their very following is the barrier. One can become a Christ by going in, not by following somebody. Yes, find friends who can be helpful. A real Master is a friend. Because he knows the inner path he can give you a few hints, a few suggestions. He cannot give you commandments, no Master can give you commandments because when you start moving inwards each person has to find his own way. Each person has to really create his own way. And every single individual's experience is going to be a little bit different from everybody else's, it is going to be unique.

So the Master only gives vague hints, not clear-cut commandments. He cannot give you a map, he can

simply describe the beauty of the inner world. His description is bound to remain not mathematical, but only poetic. He will leave it for you to take the hint and then to search for your own path, to seek your own inner being, to explore, to go on an adventure. He cannot give you a guidebook and he cannot be a guide as far as details are concerned because they are never going to be the same. My going into my own being is not going to be the same as Christ or Buddha. You going into your own being is not going to be the same as me going into my being. No two individuals are similar, each individual is a unique creation of God; hence, don't be a follower.

And when one can be a Christ, why be a follower? Transcend all following and then you can love Christ more easily. In fact when you follow somebody you cannot love them. You can respect them but you cannot love them and respect is a poor substitute for love. When you follow somebody you feel offended deep down. You will take revenge -- you cannot forgive the person whom you are following. Hence followers betray.

The greatest follower of Jesus was Judas. He was the most intelligent amongst all the apostles, the most educated, the most sophisticated. In fact he was the only person who could have succeeded Jesus, who would have become the leader once Jesus was gone; he was the only competitor.

And he followed Jesus in spite of himself, in spite of all his doubts he followed. All that following created deep wound in him. If Jesus had told him "You are just my friend, not a follower." Jesus would not have been betrayed. But Judas was offended, the very presence of Jesus was an offense to him. He wanted Jesus to be removed.

But once Jesus was crucified, the next day Judas committed suicide. First he took revenge and then naturally he started feeling repentance. These are all joined together: following, betraying, repentance. He felt so repentant that he committed suicide, thinking "What have I done? -- I betrayed my Master, and for only thirty silver rupees!" But that is not the real thing, those thirty silver rupees mean nothing. The real thing is that he was the greatest follower. He was following Jesus exactly, precisely, step by step, and that was creating great offense in his being, great wounds: one day he exploded. But once Jesus was killed, naturally he started feeling very repentant, guilty. He destroyed himself. A follower destroys his Master and destroys himself. That is the whole essence of the story of Jesus and Judas.

Never be a follower. That way you avoid being a betrayer, that way you avoid being repentant. Be a friend of Buddha's.

Buddha said that "The next Buddha, the next person who becomes enlightened, his name will be Maitreya, the friend." That's a beautiful prediction.

Enough of following! Now the relationship between the Master and the disciple should be of love. It should be a love affair!

How long will you be here?

CHRISTOPHER : As long as I can!

Good. Do as many groups as possible.... It is just a hint!

MIND IS CHAOS...

OSHO (to Siegfried) : Yes, there can be degrees -- more turmoil, less turmoil -- but mind can never be peaceful because the moment mind is peaceful mind disappears.

When all thoughts have gone where is the mind? Mind is nothing but the name of the whole thought process and the thought process is the disturbance. It continues day in, day out, year in, year out, life in, life out, It goes on and on. You are waking, it is there, you are asleep, it is there. In waking you think it is

thinking, in sleep you think it is dreaming -- it is the same process.

Dreaming is a little more primitive language of thought. Thinking is a more sophisticated way of dreaming. Dreaming is pictorial, hence primitive. Thinking is verbal, linguistic, is more civilized that's all, but it is the same phenomenon. When there is no dreaming, no thinking, there is peace; then there is no mind.

Meditation means a state of no-mind, a state of peace, and when peace is victorious in you, you are fulfilled. You have blossomed. You have come to know the meaning and significance of life. And the moment you go beyond mind you go beyond time too, because time is another aspect of the mind. When there is no mind there is eternity. Each moment is so intense. It has such depth that you cannot fathom it. And each moment gives you so much bliss and so much peace and so much love that you cannot contain it: you start exploding. Your love, your peace, your joy, start radiating around you. It creates great ripples in the world, ripples of joy.

It is said that when Buddha became enlightened trees blossomed out of season. It can't be an historical fact -- trees are not so intelligent -- but it is a beautiful way of saying something immensely valuable: that when Buddha became enlightened such great waves of joy and peace started radiating that trees became full of flowers out of season. Trees that had been dead became green and rivers that had been dry became flooded with water. These are just symbols to say that much life happened around. If even a single person arrives the whole existence rejoices.

So it is not only your victory when meditation happens, it is the victory of the whole existence. It is the victory of God through you.

OSHO (to Pratika) : That's exactly what happened to a Sufi mystic, Mansoor -- the *last* thing he did on the earth. He was also crucified and crucified more cruelly that Jesus. He was cut into pieces -- legs first, then hands, then eyes. Before his tongue was cut, he laughed.

Somebody asked, "Mansoor, is this a time to laugh?" He said, "Now there is no more time for me. This is the last time and I am having the last laugh! I am laughing at the stupidity of people; and I am laughing at the joke God is playing with me."

My sannyasin has to become a totally new concept of spirituality, a new vision, a new birth of religion. Bliss has to be his very aroma, flavor. Dance, sing, be cheerful. Be cheerful because God is. Be cheerful because God is not far away; be cheerful that God resides within you. Be cheerful that God has not forsaken us.

OSHO (to Viramo) : From this moment don't relate yourself to your past, be discontinuous with it. And it is easier to disconnect oneself with a single blow. In parts you can never become disconnected and that's what many people try: they leave small chunks but the major part becomes the past and that major part again goes on growing those same chunks. It is like a tree -- you prune it and instead of one leaf, three leaves replace it because the tree also takes the challenge. The tree has to be cut from the roots if it is to be cut at all.

That's what sannyas is: it is totally cutting yourself from the past. Nothing is to be saved. If you try to save something which you think is good, then you cannot drop the bad because they are together, they have an organic unity. That has to be understood: life is an organic unity. You cannot choose a few pieces and drop a few other pieces. Either you have to drop the whole or you have to keep the whole. That's the basic meaning of sannyas -- that we drop the whole, that we start fresh. Then we start life from abc; we become children again.

This will be your new name: Swami Anand Viramo. *anand* means bliss; *viramo* means relaxation.

You have been straining too hard. You have been trying to prove something to yourself and to the world

unnecessarily. We are not here to prove anything. We are here to live, to love, to dance and to sing. If out of that something is created, it's okay, but one should not force oneself to do something, to create something. That becomes a heavy load on the being and it is very self-destructive, it is suicidal. It is slow poisoning of your being.

You are already accepted by God as you are. There is no need to prove anything. You need not be famous. You can live anonymously and your joy will be far more profound. And what is the point of proving yourself to the stupid crowd? Even if they honor you and respect you and confer great prizes on you and awards, what is the point? They don't understand anything.

The last words of Jesus were: Father, forgive these people because they know not what they are doing. So whether they give you a Nobel Prize or they crucify you, it is all the same! My understanding is this, if Jesus had been given a Nobel Prize, he would have prayed the same way -- "Father, forgive these people because they know not what they are doing!" It has nothing to do with crucifixion. It has something to do with the stupidity of people -- they are utterly blind.

Once you forget proving, great relaxation happens. Your whole being comes loose. The stiffness, the hardness disappears, the ice starts melting. You become flowing. That is the meaning of *viramo* and that has to become your life style now.

A sannyasin has to live in deep relaxation, neither worried by the past nor concerned for the future. Then each moment becomes a joy and each moment becomes creative. But is is a totally different kind of creativity, not something forced... something that simply happens, flows out of you. People may understand it, may not understand it. You are happy just because of the flow. Your joy is not in gaining something out of it, your joy is in the very doing of it. And then bliss blooms, if you are relaxed something like a lotus opens up in your heart.

How long will you be here?

VIRAMO: Three months... maybe longer!

Good. This is your home. Think of it as a home now, and do as many groups as possible. And finally you are going to land here!

SAMBODHI : I've come to stay this time!

OSHO : That I know!

SAMBODHI : I wanted to tell you that....

Good Sambodhi you have come home!

OSHO : Anything to say? Osho asked another Sambodhi, wife of Bodhimitra.

SAMBODHI : So much... my heart is so full (quavering).

OSHO : Good, Sambodhi. You are ready for many things!

Chapter #10
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OSHO (to Charlotte) : Charlotte also means of noble spirit. Love brings a new nobility into your being; a new spirituality is born. Love is the seed of all that is beautiful, divine. Love is the only proof of God. If you know what love is, you know what God is; there is no other way to know God.

OSHO (to Tim) : God may not even be mentioned in it, but God enters into it, God becomes the very heart of such rejoicing.

Real worship is playful. It is sincere but not serious, sincere but not sad. The real worship never asks for anything; on the contrary it offers one to the service of the whole. It is an offering, not a demand, not a desire, but a thankfulness, a gratitude expressed.

Hence my sannyasins have to learn how to sing, how to dance, how to love, how to rejoice in the ordinary things of life you transform those ordinary things into something extraordinary, the mundane is transformed into the sacred. That is the alchemy of worship: you worship a stone and the stone becomes God; you worship a tree and the tree becomes God; you dance to the stars and the stars become Gods. Wherever you pour your worship it transforms the object. Immediately it is no more mundane, no more material: it becomes something spiritual, something of the beyond.

OSHO (to Michael) : My effort here is to teach you how to transform love into prayer. Of course I have to begin from where you are. So if somebody is in the biological stage I have to begin my work on him from there. If somebody is a monk -- there are born monks as there are born poets because if somebody practised a certain kind of discipline, monkhood for many lives, he is born as a monk, he is born stagnant, frozen -- then I have to start from there.

And this is our whole humanity -- almost the whole. It is very rare to find a person who is not confined by these two and is ready to just take the plunge into the ultimate, a plunge towards the heights.

But if one remembers continuously that there is a possibility, sooner or later one starts seeking and searching for it. Unfortunately many people are not even aware of the possibility. Become aware that love can take you to the very door of the divine. Love is the most godly phenomenon in existence, the bridge between the human and the divine.

OSHO (to Rosalynne) : People ask for it, hence they never become aware of what it is. People go on seeking to be loved and so they go one missing. Love cannot be begged for, cannot be asked for; it can only be given. In giving it you know what it is and in giving it you get it a thousandfold.

One has to become a waterfall of love, a continuous flow with no conditions attached to it. Give for the sheer joy of giving and you will get so much love that it is impossible to contain it. It starts showering from all directions -- the whole sky opens up. That's the experience of all the mystics of the world and it is possible for every human being. It is just that we start our journey with the wrong step. Ask for love and then your life is going to be a frustration. And if the first step goes wrong then all the other steps go wrong. Then the whole journey is a sheer wastage of time and life and opportunity. The first step has to be right because the first step is almost half the journey and the right step is to *give* it.

The economics of love is very different, not only different but just the contrary of the ordinary economics of life. In the ordinary economics you get things only by taking them: you have to fight and struggle and to snatch. You have to compete and you have to be hard in you competition, only then can you have things: money, power, prestige. But the economics of love is just the opposite. You cannot fight for it; it is not for the soldiers, it is for sannyasins.

The sannyasin is just the opposite of a soldier. He lives in let-go, with no competition, with no struggle, with no ambition. The moment your let-go is total something inexpressable starts happening. That is love. It starts flowing from you just like a waterfall. And it has infinite resources, it can never be exhausted. You can go on giving it, and the more you give it, the more you have it,

OSHO (to Cameron) : You watch happiness coming and going, unhappiness coming and going, the sunrise and sunset, the light and the dark, the cloudy day and the sunny day; you simply watch. You don't become identified, you remain aloof, distant, cool. That coolness is bliss.

And remember coolness is not coldness. Bliss is neither hot nor cold, it is simply cool. From one side you can call it cool: if you compare it with the heat of bliss, with the heat of happiness, then bliss is cool. If you compare it with the coldness of death then it is warm. Those are relative terms but one thing is certain: that it is neither -- it is something different, totally different. And all the meditations are nothing but techniques to attain to this third angle of your life.

And "cameron" is really a difficult word. I must have given at least one hundred thousand names to people, but your name seems to be the most difficult! Vivek was asking me "How are you going to get through it?" It means crooked nose (much laughter)

CAMERON : *What* does it mean?

Crooked nose! (more laughter) But it is beautiful! And don't be worried, because all noses are crooked. The nose represents the ego and all egos are crooked. But once you start becoming blissful... you can leave it to me: I am going to make it straight!

OSHO (to Johannes) : Drop all armor, all defense measures.

We are living behind subtle, transparent iron walls. Unless you become very alert you will never know that you are living in a prison cell. It is not made of bricks, it is made of concepts, ideologies, religions, philosophies; it is made not of bricks but words.

Once you become aware of it you can start dropping it slowly slowly. Or if you are courageous you can simply jump out if it completely, in a single move. And the moment you are free of words and all that words have created -- philosophies, systems of thought -- truth descends in you; it comes as a gift. You cannot think it, you cannot logically arrive at it. You need not go anywhere; it comes to you on its own -- you just have to make a little space for it inside you.

We are too full of rubbish, there is no space; hence truth cannot enter. Truth is not a concept: truth means the whole of existence, it is another name for it. If you are really open, spacious, then the existence starts flowing through you. That is truth. And to become a vehicle of existence is the greatest joy in life.

OSHO (to Susan) : People love only in their search for bliss. People create poetry, music, sculpture, because while creating they feel blissful. If we look minutely, deeply, then each act is a search for bliss.

The name Susan consists of two words.... The first part means white lily and the second part means grace. Bliss will make you a white lily. White represents the whole spectrum of colors, white represents totality. It is the whole rainbow; all the colors of the rainbow mixed together create white. The light is white; passing through a spectrum it becomes divided into seven colors. White represents oneness, totality.

And the lily represents beauty, innocence. To function from innocence, to function from a state of not-knowing, is the right way to function in life. That's what Jesus means when he says: Unless you are born again, unless you become like small children, you will not enter into my kingdom of God. He is saying to function from the state of not-knowing, function from the state of innocence.

The lily simply represents innocence; and certainly wherever there is bliss and beauty and innocence, grace follows as a shadow; it comes of its own accord.

OSHO (to Frank) : Once it becomes a constant undercurrent inside you so that even while you are asleep it goes on there -- not verbally, but just so that the feel is there that bliss is God, that God is not in the churches, in the temples, in the mosques, that God is in your heart, but only when your heart is dancing and singing.... When you are in misery you are as far away from God as you can be.

Don't choose misery -- it *is* our choice. And never make others responsible for your misery -- that is a trick to continue in the old pattern. Be responsible. Remember that "I have chosen to be miserable." It is hard in the beginning to recognize, to accept, that "I am responsible for all the hell that I have created around myself," but it begins a new life. You have taken a great step by being responsible for all your miseries because now you can start dropping them; you can start choosing bliss, joy, celebration. To be responsible means to be free. Responsibility is not a burden but the very essence of freedom. It means that we choose our lives, we create our lives, that ultimately nobody else is responsible -- not fate, not God.

This is the first step of being a sannyasin: be responsible. Once you have understood the phenomenon of responsibility the change is very easy. Don't choose! Life gives you all kinds of opportunities: it gives you thorns and it gives you roses. There is no need to pick the thorns, you can pick the roses.

OSHO (to Prakash) : Your name will remind you again and again that light has to be found. And of course, becoming a sannyasin means moving into the world of mystics. It means moving into meditation, it means going inwards, exploring your own interiority. The day you have come to the center of your being, as a great mystic, Kabir says: "It feels as if one thousand suns have suddenly risen up -- the light is so much, so dazzling." One cannot believe it, it is unbelievable. And when one sees it for the first time, one almost goes blind -- it is too much! Slowly slowly one becomes accustomed to it. Slowly slowly one becomes aware that "I am not separate from it, I am one with it."

Even Bein' Gawd Ain't A Bed of Roses

Chapter #11
Chapter title: None

11 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910115
ShortTitle: GAWD11
Audio: No
Video: No

OSHO (to Barbara) : Man is afraid of love as he is of death. Both are strangers: death takes you physically into some unknown dimension, love takes you spiritually into some unknown dimension. In fact both take you into the same dimension -- death, against your will; love, with your total receptivity, with your welcoming heart. Hence love is beautiful and death is ugly because one resists, fights, one does not

want it to happen. It still happens: you are helpless, but it happens against you. Love happens with your co-operation; it cannot happen against you.

If it is going to happen at all you have to co-operate with the unknown. Once you have known how to co-operate with the love energy that takes you into the invisible, into the mysterious you will be able to relax into death too. Love teaches you how to live and how to die. It not only makes your life a blessing, it makes your death also a blessing.

JOE, SHORT FOR JOSEPH...

OSHO : You also can give birth to a Christ in you -- not literally, metaphorically. You can create a Christ-consciousness in you. In the East we call it Buddha-consciousness; it is the same, it is the same state of being where ego disappears.

The word "joe" or "joeseph" means increasing faith. Love and faith are the same energy -- different expressions of the same phenomenon. Love is the beginning of trust, faith, and faith is the ultimate culmination of love. But remember, by faith I don't mean belief: I mean trust. Belief is very ordinary, it does not transform people; it is a very poor substitute for faith. Belief comes from the outside, others impose it upon you; then you become a Christian, a Hindu, a Mohammedan. These are all beliefs just painted on the outside but deep down you are the same person.

Faith happens in the heart. The heart starts vibrating in such a way that there is a deep synchronicity with the whole. The whole existence has a certain rhythm. When your heart also pulsates in the same rhythm there is a meeting. That meeting is faith, that experience is faith, and it is not possible without love. It is in the school of love that you will learn the art of faith.

Both have disappeared from the world. Love exists no more; in the name of love exists lust. Faith exists no more; in the name of faith exists belief. Lust is ugly because it is an effort to exploit the other, to use the other as a means. And belief is ugly because it is pseudo, phony. But love and faith are immensely beautiful. It is only through love and faith that you will be able to give birth to Christ in your innermost being.

OSHO (to Dorothy) : It need the right soil and a nourishing atmosphere. It needs the sun and the clouds, the rain and the wind. It simply needs the right opportunity to grow. It is there, if it was not there then we would have been incapable of creating it. It is not something that can be manufactured by man. It is far bigger than man, it is far higher than man.

Man can only make things smaller than himself. He can make machines but he cannot create love. He can create philosophies but he cannot create truth. He can create religions but he cannot create God. And whatsoever he creates proves to be very small.

Unless man starts seeking and searching for something that is beyond him, bigger than him, his real life has not started. And the moment you start seeking and searching for the bigger, the higher, the moment your eyes start moving upwards towards the heavens, towards the starry sky, a transformation is made. The very movement of your vision towards the higher is the beginning of something so immensely radical that you cannot conceive it, understand it, unless it has happened.

Let love be the beginning of that radical transformation. Help your love to grow. Feel more, think less. Move towards the heart from the head. Start functioning from the heart more than the head. Be less logical, more musical. Be less calculative, because calculations will not allow you to grow in love. Calculation is good in the marketplace but not in the temple. In the temple one needs to risk one cannot be calculative; one needs to jump into the unknown, one can't be calculative.

That's why the head has condemned love as blind. Not that love is blind; in fact love is the only possibility of ever seeing the truth. Love is our real capacity to see, the real eye, the third eye; but the head condemns it as blind because it goes into things where the head says "Wait! First calculate. Wait, weigh

which alternative is better, which is going to be more profitable. Wait, watch, don't be in such a hurry and don't leap into the dark." And love always happens when you jump before you can think. The head says "Think before you jump." The heart says "Jump before you think."

And then love starts growing. It is the most dangerous way to live, but the *only* way to live. There is no other way. The calculated way, the safer way, is the way to die -- not to live.

So two things to be remembered. One: love is already there in the heart, you just have to move towards the heart to help it bloom. Nourish the heart. Move from mathematics to music and slowly slowly you will see a lotus opening up in the heart. It is exactly like an opening of the lotus. Great fragrance is released -- that fragrance becomes prayer.

OSHO (to Corrie) : You have to become more and more alert in your life, you have to de-automatize yourself. The way we are conditioned is such that we all become machines: we go on doing things but with no awareness. We become so efficient in doing things that awareness is not needed at all.

The body itself starts doing things, it does not need our consciousness. It is like driving a car: in the beginning you have to be very conscious, alert; slowly slowly, as you learn you become less and less conscious. When you have learned perfectly well how to drive then consciousness is not needed at all. Then you can think a thousand and one thoughts; you can dream, you can listen to the radio, watch tv, talk to a friend, sing a song, and still go on driving. Now the body knows the whole trick, you are not needed at all.

This is how our whole life becomes almost an automation. This has to be de-automatized. We have to start becoming alert about small things: walking, eating, taking a bath, chewing food, smelling a flower, touching a rock -- just small things for which no awareness is needed at all.

Make it a point that whatsoever you are doing, remember to do it consciously, as if it is a question of life and death. If you are smelling a rose, smell it as if this is for the last time; tomorrow you may not be here at all. It will bring intensity and awareness both together. It will release great passion to live and great vigilance too. And if one can become absolutely aware one has arrived. To be absolutely aware of all one's acts, thoughts, feelings, is to attain to god-realization.

OSHO (to David) : We are brought up in such a way that we think of existence as an enemy. It has become so deep-rooted in us that we are not even conscious of it. We have been taught to conquer nature. Now, that is stupid. We are part of nature -- how can the part conquer the whole? It is sheer nonsense. And it is not going to affect the whole but it is going to destroy the part itself. It is hitting your head against a stone wall.

We have been taught that life is a struggle -- it is not. We have made it a struggle, that is true, but it was not meant to be so. Life is a celebration, a love affair, a great dance. It is not a struggle, but down the ages that has been our attitude -- for a certain reason: the more you struggle, the more you feel your ego becoming stronger. The more you fight, the more you feel yourself separate, unique. The more you say no to life and existence, the more the ego becomes crystallized. Say yes and it starts melting.

To be a friend to existence means saying yes to existence, yes in all its moods. Sometimes it is cloudy -- still the yes is there. Sometimes it is very sunny and sometimes a dark moment arrives -- misery surrounds you, or anger or rage -- still you say yes deep down because whatsoever life is, is divine. In it's totality it is divine.

Befriend even your anger and you will be surprised because just by befriending it you have changed its whole context. By befriending it you have transformed it, you have released its potential. It is no more a thorn, it becomes a flower.

And the day that one can say yes to each and everything unconditionally -- that's what I mean by befriending existence -- you will melt, dissolve, and disappear. But that is the greatest blessing that can

happen to a man: dissolving, disappearing, because when you are not, God is. The non-existence of your ego immediately becomes the existence of God. God is always there, but hidden behind a curtain; and the curtain is our ego, our eyes are clouded by the ego. The ego wants to fight, it hankers to fight, because it can live only through fight, hate, struggle.

Since Charles Darwin, the word "struggle" has become even more important. For these three centuries the whole of humanity has lived in a certain climate of thought created by Darwin, Nietzsche, Marx, Freud; and they are all in favor of struggle, because only the fittest survive. Marx turns it into "class struggle" and Freud turns it into a "struggle with the unconscious," but for these three hundred years we have lived in such a poisoned, polluted atmosphere that we have completely forgotten how to be a friend to existence. And without being a friend you will never know what religion is, what God is.

Start from this very moment and then there are great surprises waiting for you, *great* surprises. Great miracles are always happening around you but those miracles can be seen only by the friends. Existence is ready to reveal all its mysteries, but those mysteries can be revealed only to a friend. Only a friend can be invited to participate in the secrets of life.

(To UWE):Mm mm. Have you any idea what your name means?

Uwe: Glorious bear.

Dangerous!(chuckling)... Mm mm Close your eyes (chuckling)... still close your eyes!Adding anand to Uwe, a different meaning for Uwe.

Your idea is also beautiful, but a little too German(laughter)... so a little change will be good!

Uwe means possessor -- a possessor of bliss. Bliss is not something that has to happen somewhere in the future; it is already the case. We have simply become dis connected from it. It is still there as an undercurrent but you have forgotten how to connect yourself with it. You have become unplugged and my whole work here is to plug you in again to an undercurrent of joy, bliss, peace, love, harmony.

Meditation is only a method to reconnect you, to give you some idea from where to reach your own nature. We have become alienated from ourselves, we have gone too far out and now we don't know where our home is. Even if sometimes we come across the home by accident, we can't recognize it as our home and we go on searching for it.

The function of a master is to give you a certain method, a device, so that you can become capable of recognizing who you are.

It is just a forgotten language, it can be revived. It is as if you meet a man on the road and you know that you know him, you know that you know his name you say "It is just on the tip of my tongue, but it is not coming" Everybody has known those moments. One feels very strange: one knows and yet there seems to be a block between oneself and the memory. The function of the master is to dissolve those blocks. And the greatest block is the ego, the China Wall, but brick by brick it can be removed.

Once we have removed the ego, the whole sky is open. You can see to the farthest shore, you can see to the ultimate goal; you can see who you are. And seeing that, bliss starts showering; the starts pouring flowers. The whole existence rejoices whenever a man becomes attuned to his own being.

The two step dance of bliss:

(To Allan): The second is very easy: once you know how to be harmonious with yourself, you have learned the basic art; now you can easily be in harmony with the whole of existence. To find god is easy -- the difficult thing is to find your own self. And why is it so difficult? The reason is that down the ages everybody has been taught to live a split life. You have been taught to fight with yourself. You have been told that there is something wrong with you. You have been told that man is suffering from an original sin and that you have to fight hard, otherwise you will be drowned.

So everybody is fighting with himself and to fight with oneself is the most stupid thing a man can do. It is like fighting with himself and to fight with oneself is the most stupid thing a man can do. It is like fighting with your own shadow, it is like making your left hand fight with your right hand. The only result will be that your energies will be dissipated and you will create a split personality, you will become two... if you are fortunate; otherwise you will become many. But one thing is certain: you will not be one.

The politicians want it this way because a split person is easy to dominate. The priests want it this way because a split person is always ready to bow down to them. The state and the church are both for split people because when people are fighting within themselves they can't be rebellious. They don't have enough

energy to rebel, they are engaged in an inner conflict. It has been a very cunning device to protect the establishment, to protect the established interests, the vested interests. Everybody has been conditioned to fight himself. This is a great strategy and it is time we got out of it.

Don't fight with yourself -- that is one of my most fundamental teachings. Love yourself because it is only through love that you will become harmonious, that you will become one. Don't condemn yourself. You have been given a beautiful body... That is another meaning of Allan: handsome one. You have been given a beautiful mechanism called mind, if you use it rightly it is of tremendous importance; if it becomes the master then it is dangerous. If you remain the master then there is no problem, it is a beautiful servant. And you have been given a soul -- a piece of god. One cannot ask for more.

Love yourself and love the whole the whole of yourself, don't divide -- "I will choose the good ones, the good things, and I will deny the bad things." That's how split is created. Be harmonious with yourself. To be harmonious with oneself is the first step and the second step is to be harmonious with the whole. With the first step you become a sannyasin, with the second step you become a Buddha. There are only two steps; the whole journey is complete in two steps.

But remember the word" harmony " -- that has to be your mantra. Remember it constantly, don't forget it for a single moment, so that you can pull yourself out of the pattern that has been imposed upon you. And once you have started enjoying harmony there is great joy. Bliss is nothing but harmony: harmony with oneself and the whole.

(To Ratnaka): If we only know the body then we feel small. Hence a great inferiority complex arises in people. And psychoanalysts can't help much because they can't help you to know your oceanic existence, they have no idea of it. They can help you to become adjusted to your complex, they can help you to live with it, but they can't dissolve it. And there are afew people who may harm you by helping you: they may create a superiority complex in you just to get rid of your inferiority complex. These people are called positive thinkers but it is the same old disease now standing on it's head, nothing is changed. Now you will suffer from this, but the suffering will continue.

Only meditation can help because it gives you an experience of the bodiless consciousness, of the mindless consciousness. Once you have tasted the infinite sky within you there is no question of inferiority and no question of superiority either because you are not smaller than anybody else and you are not bigger than anybody else. Then the whole is one: there is nobody left to feel inferior or superior.

That's exactly the work we are trying to do here: helping you to become aware of the infinity of your being. That brings bliss, that brings eternal bliss.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #12
Chapter title: None

12 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910125
ShortTitle: GAWD12
Audio: No
Video: No

OSHO (to Denis) : Love is the inner wine. It is getting intoxicated without any help of chemicals, drugs: it is getting intoxicated by sheer being. Just to be is so intoxicating once you become aware of it, of what a great gift has been given to you. We don't deserve it, we don't deserve life; we have not earned it, it has been simply given to us but we take it for granted and hence we go on missing its intoxicating joy.

My sannyasins have to become gods of wine. I teach intoxication, celebration, joy. Love brings all these things into your life. Love is the alchemy that transforms your energies into wine. Wine is symbolic: it is a symbol of getting lost in the ecstasy of existence, it is the symbol of getting so lost that only God remains and you are no more. It is the art of dying, drowning, being absorbed by existence.

It is a beautiful name -- let it become a reality. Don't leave it as a name, let it become your inner experience. Be intoxicated with the earth and all its joys, and the sky and all its stars. Be intoxicated by the wind and the rain and the sun. Be intoxicated by people and animals and birds. Be intoxicated with flowers and rivers and mountains. Any excuse is right, but be intoxicated!

OSHO (to David) : Only by being truthful can one become beloved of God. Only by being authentic does on become available to God. God is always available to us but we are closed -- and every lie goes on closing us more and more. Truth gives you an opening. The moment you lie, you shrink, you hide; you don't want to be exposed.

One lie needs a thousand and one other lies to protect it; it is a non-ending process. Truth needs no defense; it is not a continuity. The moment you assert something true you need not carry its memory with you; there is no need to remember what you have said, what you have been. But if you are lying, by saying or by being, you will have to remember it; otherwise you can do something against it and you will be exposed. The man of lies goes farther and farther from God. God's love goes on showering but we become unavailable.

Be truthful, authentic, sincere at *any* cost; whatsoever the sacrifice it is worth it because there is nothing more precious than love of God.

OSHO (to Jamie) : People who love according to tradition -- church and state -- have no need of God, they have already created their own protections. But the person who rebels against church, state, the past, has no protection other than God. To feel protected by man and man's institutions is a great illusion: the real protection comes only from God. Man is momentary, he himself is going to die, and such is the fate of all the institutions that he creates. Man and his institutions are nothing but dreams.

One can befool oneself but one cannot befool existence. One lives in a fool's paradise thinking that one is protected and secure because one has a bank balance and one has a beautiful wife or husband and one has intelligent children and parents and one belongs to a world religion -- Christianity, Hinduism, Islam. One can remain in this deception and lose one's whole life; when death comes it is too late. You are disillusioned but now nothing can be done: you are already gone.

Rebelling against tradition simply means that we no more trust human institutions, we only trust in God, we only trust in existence. Existence is our security, existence is our protection. Then even death cannot destroy anything because with this trust you start moving beyond time into eternity.

OSHO (to Nico) : We create it with great effort; great effort is needed because it is unnatural. To remain miserable one has to put all one's energies into it. That's why a miserable person cannot do anything else. He is so engaged, his whole energies are absorbed by his misery, he has a full-time job. A blissful person can do many things, he can be creative: he can create music, poetry, dance. He can do a thousand and one things because all his energies are free.

Bliss demands only one thing and that is the decisive factor. Misery allows you the ego and takes everything else. Bliss does not allow you the ego and gives you everything else, the whole existence. You have to decide. Either you choose the ego... then the kingdom of God is not yours; then you live in an egoistic, illusory world, surrounded by an ocean of misery.

The ego can exist only in hell. That context is a must for the ego to exist. Any moment bliss can be victorious over you if you surrender the ego, if you drop the idea of "I," the idea of being separate from

existence. You will be overflooded with bliss and you will have inexhaustible energy for creating.

My sannyasins have to be creative, because my experience, my observation, is that only by being creative do you come closer to the creator. It is simple mathematics: by being creative you come closer to the creator. By being non-creative you go slowly slowly farther and farther away from the creator. Hence the moments of creation are the moments of prayer. When one is absolutely absorbed in some creative work one is no more; God is! Then God is flowing through you; then God is creating, not you. You become simply an instrument, a medium, a vehicle.

A sannyasin has to be a vehicle for God. A sannyasin has to be a bamboo flute: hollow, so that God can sing a song through you. And God is always ready to sing a song; he is a singer, a dancer -- but you have to be utterly empty of the ego, a hollow bamboo. Then the miracle is possible: you can become a flute on the lips of God.

The thirst for real happiness can't be quenched by the ocean of otherness, you have to tap the inner spring within yourself. Those who wait on the seashore for joy are standing on shifting sands.

OSHO (to Gay) : Their happiness depends on others, hence it creates dependence. The husband is happy because of the wife and the wife is happy because of the husband. This is what I call false happiness because you cannot depend on the other, there is no guarantee. The other may turn his back on you at any moment -- the other is not reliable.

One has to find happiness which arises within oneself. Then it is true because then it gives you independence. You can go on sharing it with your friends, with your husband, with your children, but then you are not getting it from them; you are sharing whatsoever you have already got.

Usually, just the opposite is the case: neither are you happy, nor is the other person happy. You depend on him -- who has no happiness of his own -- for your happiness; he depends on you for his happiness -- and you don't have any happiness of your own. Two beggars hoping that the other is an emperor, both will be disillusioned sooner or later. And the sooner it is, the better, because then you can start searching in the right direction. The right direction is inwards.

There is a bliss that arises in you. Like a fountain it wells up within you, like a flower growing on a tree it grows in you; it is your fragrance. And when one is happy not depending on anybody else -- one is simply happy by oneself -- it is true happiness. Then it has a quality of spirituality because by being truly happy you become rooted in God, you become centered in God.

OSHO : Just to visualize the beyond is enough because in visualizing it you become it. So whenever you have time, sit silently, go beyond words, beyond mind, beyond body, beyond the world of objects. Leave everything behind. Go on moving till you can find a place, a space where only your consciousness exists and there is nothing to be conscious about; where there is no content but only consciousness, a mirror mirroring nothing. That is our real home.
How long will you be here?

DHYANO : Six months.

Good. The beyond is going to happen!

DHYANO : Thank you!

OSHO (to Dhyanprem) : Meditation means a state of no-mind. We live in the mind and because we live in the mind we never become aware of our true reality, of our true identity. The mind goes on giving us new ideas about who we are. Rather than allowing us to explore who we are the mind fabricates, manufactures ideas. It is a machine for manufacturing ideas. It can talk about love without knowing anything about love; without ever experiencing it, it can talk about love. It can talk about meditation, it can talk about God, it can

talk about anything under the sky. It needs no experience; it can simply go on playing with words. It is clever with words clever with logic-chopping; it can go on splitting hairs. It can go on so deeply into analysis that you will completely forget that the very premise was only guesswork, that the beginning step was wrong.

Be a lover of meditation. Meditation means believing in experience, not in speculation. Trust only experience, *your own* experience and nobody else's, then you are on the right track. And once you are on the right track, moving in the right direction, however slow the movement is, even if you go at a snail's pace, you are bound to arrive, because God is not far away: it is at the very center of your being!

MAHAMAYA, THE NAME OF BUDDHA'S MOTHER, MEANS THE GREAT MAGIC.

OSHO : It is symbolically meaningful too, a great metaphor: to give birth to a Buddha is the greatest possible magic in the world.

It is a traditional Buddhist idea that once a Buddha is born the mother dies. To give birth to a Buddha means getting ready to die. That too is a metaphor, a beautiful metaphor: you have to die, only then can your consciousness become the consciousness of a Buddha; you are the mother, the womb. Once Buddha-consciousness is ready the egg has to be broken and thrown away. The egg was needed only to protect the growing bird within; once the bird is ready to be on his own wings the eggshell is of no use. Up to now the eggshell has been a protection, a nourishment; now it will be a prison cell.

To give birth to a Buddha each of us has to become a mother and each of us has to be ready to die -- because only then is the Buddha born. Right now we are eggs called egos. The egg has to be broken, the ego has to be shattered, so that the Buddha-consciousness within you can be freed.

That's the function of a Master: to destroy all the barriers between you and your potential, between you and your growth. And certainly to be with a Master is the greatest magic in the world because to be with a Master means to be ready to die. To be with the Master means to be ready to give birth to a Buddha.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #13
Chapter title: None

13 October 1979 pm in Chuang Tzu Auditorium

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ShortTitle: GAWD13
Audio: No
Video: No

HERBERT, NILGE, AND FIVE-YEAR-OLD ALEX.
ALEX: A HELPER OF MANKIND.

OSHO : The only way to help humanity is to be blissful. There is no other way. If one is miserable and tries to help others one will make them miserable too, because we can give only that which we have. In all our relationships we give ourselves as we are. Hence my sannyasins have to be blissful so that they can spread bliss everywhere, in all their relationships and in whatsoever they do.

HERBERT MEANS GLORY....

OSHO : The moment God touches you, you become glorious. Without that magic touch you remain meaningless, you remain dark, you remain hollow. With the touch of God, suddenly you are overflowing with joy, overflowing with love, overflowing with grace. Life is precious only if it is lived in tune with God, otherwise life is hell, otherwise life is far worse than death.

Not to be in tune with God is hell, and to be in tune with God is paradise.

NILGE HAS NO IDEA OF THE MEANING OF HER NAME.

OSHO : Because we don't know the meaning of nilge, one thing can be said about it; that bliss is also an unknown phenomenon. It is Turkish! (LAUGHTER) Even those who know Turkish don't know exactly what the meaning of bliss is because it has never been expressed in any language, it is inexpressible. But it can be lived and experienced, and that is the real thing: to live it, to be it. Who cares whether it can be expressed or not? All that is great is inexpressible.

Words are made to express mundane things. The moment you enter into the dimension of the divine words have to be left behind. With the divine communion happens in silence. Nothing is said and nothing is heard but a flame jumps from the divine to your heart and you become aflame with God. That is bliss.

OSHO (to Hayden) : When you are empty of all rubbish, garbage, when it has been burned, you are available to God, because God can enter into you only when there is space.

Ordinarily everybody is so full of rotten furniture that God cannot enter; there is no space. Sannyas means creating space for God to enter you. God has been knocking on your door, as He has been knocking on each door, on everybody's door, but rarely does He find a door open and rarely does He find people awake, and rarely does He find space enough for Him to become a resident within your being. He is ready to become a guest, but you have to become a host first!

OSHO (to Jutta) : Unless you love the existence of God, you have not prayed yet. Unless you love his trees and birds and animals and people and rocks and rivers, you have not praised him. The only way to praise him is to love his creation. And love has to be unconditional, without any demand and without any motive. Then love brings great freedom and great bliss. Then love opens the doors of paradise for you.

OSHO (to Pramano) : God cannot be proved logically, neither he can be disproved logically. Logic is quite irrelevant, so those who go on arguing for and against are simply wasting their time. It is not a question of logic at all. It belongs to a totally different dimension, the dimension of love.

Love more and you will be able to see God more. Love totally and you will be able to see God absolutely. It does not matter whether you believe in God or not. Even if you believe, if you don't love you will not come across him. Or, you may be an atheist -- but if you love, you are bound to meet him. So the whole thing hangs upon one single phenomenon: the phenomenon of love. Love is the only proof of God. Love and know it.

OSHO (to Devagyan) : The only preparation required is to put the mind aside -- that's what meditation is all about: a strategy to stop this constantly chattering mind, this crazy mind, that goes on and on for no reason at all. It is busy without any business.

I am not saying that the mind has to be destroyed; it has only to be put aside so when you need to you can use it. It is like your car parked in the garage: when you want to use it you can take it out of the garage, then *you* are the master. But ordinarily the situation has become just the reverse: the car insists on *not* going into the garage. The car says "I am not going to stop," the car says "You have to run with me," and it goes on running twenty-four hours a day. Even while you are asleep the mind goes on and on. Ordinarily once it

starts in childhood it never stops before death, unless somebody starts moving into meditation.

Those are the very fortunate few people who enter into meditation. Then mind stops and suddenly they become aware of the sun that was hiding behind the clouds of the mind. That awareness of the ultimate light, of the ultimate sun, is divine knowledge.

OSHO (to Rick) : There is no devil. But the priest were trying to be very logical. It was because of the demand of logic that the devil had to be invented. In experience, in ordinary experience, we are always encountering polar opposites: the negative and the positive, life and death, love and hate, happiness and unhappiness, day and night. We are constantly encountering opposites, so it is impossible for logic to conceive something which has no opposite to it. Hence the devil: the devil is a fiction, a fiction just to satisfy our logical minds -- otherwise God has no opposite. So it is with bliss, so it is with real love, so it is with real beauty, so it is with real truth.

If beauty has its opposite in ugliness then it is not real beauty. If truth has its opposite in untruth then it is not the ultimate truth, and our search is for the ultimate. Our quest is for the ultimate, for the one, because by knowing one all is known, and by becoming that one all problems are resolved.

OSHO (to Sangit) : The accord between you and the whole is so total that you start dissolving into it and the whole starts dissolving into you. The dewdrop slips into the ocean and the ocean slips into the dewdrop. They lose their separate identities, they become one.

That is the goal of sannyas: disappearing into God so that God can disappear into you; melting so totally that nothing is kept back, no holding back; plunging so totally into existence that there is no plunger but only the plunge, that there is no jumper but only the jump, that there is no dancer but only the dance.

And then things are totally different; the same world is no more the same. Then each moment is sacred and each opportunity to grow, to grow in more blissfulness, in more light, in more truth. Then life is a constant pilgrimage, unending. Revelations upon revelations, peaks upon peaks, go on appearing before you. Life is *really* life then; otherwise people only vegetate.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #14
Chapter title: None

14 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910145
ShortTitle: GAWD14
Audio: No
Video: No

Veet Robert : Beyond fame.

OSHO: One has to go beyond it to become wise because name and fame are so momentary, just like soap bubbles: one moment they are there, another moment they are gone. It is like making sandcastles or writing your name on water; it is all futile. It is the extrovert mind which wants to be famous, well-known, which is afraid of being anonymous.

One has to go in to know oneself and once you know yourself, once you know who you are, there is no need to be worried whether anybody else knows you or not; it is all irrelevant.

Sannyas makes one anonymous; sannyas creates nobodies, nothingnesses, because it is only in nothingness that God is possible.

OSHO (to Frederico) : You are loving and yet unattached. You can dance yet there is no fever in your dance. You can sing but there is a distance between you and the song. You always remain a witness.

To be peaceful and blissful together is one of the fundamental teachings of my sannyas. Many have tried to be peaceful without bliss and many have done the reverse too, but all efforts up to now have failed because they have been partial.

My effort is to give you the totality of life. Unless one is total, whole, one cannot be holy.

OSHO (to Peter) : By denying love to people they have starved their souls and when a man is weak in the soul he is ready to become a slave. He is ready to become dependent. He can be manipulated, oppressed, exploited, forced to do ugly things that he would never have done if he had a strong spirit.

Hence my insistence on love: we want a new world, a new earth, a new humanity, based on love. Just strong bodies are not enough, a strong body makes you a strong animal, that's all. A strong spirit is needed, then you start feeling the presence of God. And once the presence of God is felt you start living authentically from your inner being, then you don't follow any outer commandment, then nobody can exploit you. Yes, they can crucify you but they cannot destroy your spirit. They can destroy your body but they cannot destroy you; and one can go to the gallows dancing and celebrating because one knows that the soul never dies.

But this can be known only when the soul is strong enough to know. And except for love, there is no nourishment for the soul. Be loving... be love!

OSHO (to Udana) : So you have come! That's good! This has been a long search, of many lives, but if one goes on and on, one day one arrives. Now this is your home... think of it as your home, your ultimate home!

Close your eyes.

SHE REMOVES HER SPECTACLES....

This is the right way - to remove spectacles when you are looking at me! All spectacles are barriers. Then you cannot see what is; you only see what your specs allow you to see.

Very few people are capable of seeing that which is. Before it reaches their being it is distorted. The mind plays all kinds of tricks. First it prevents the major part... almost ninety-eight per cent of reality is debarred, the mind only allows two per cent to enter in. Only that which fits with the mind is allowed. Only that which strengthens the mind and the ego is allowed, and then too the mind colors it, it gives it artificial flavors; it makes it adjust totally to itself. Hence it becomes an accumulation for the mind but not a revelation for the soul. Otherwise each moment is a revelation, and at each moment reality is available in its totality. But *we* are not available to reality.

All concepts, all philosophies, religions, theologies, ideologies are barriers. And the real has to pass through so many barriers that by the time it reaches you it is no more the same.

To be a sannyasin means removing all spectacles, removing everything that can distort, that can project; letting your eyes be naked. Being with a Master means being with naked eyes, a naked soul, with nothing to

hide, with nothing to cover. When the disciple is totally nude before the Master, only then something of immense value and beauty transpires. It is a love affair. The greatest love affair that can happen on earth happens between the disciple and the Master.

This is your new name: Ma Prem Udana. Prem means love; Udana means richness.

Love really is the only thing that is valuable. Everything else is valueless. Yes, things have prices, but no value. Love has no price but it has value. It is not a commodity so it can't have any price. It is an experience, and the experience is so inner that it is not marketable. This is the only experience that is not available in the marketplace. This is the only experience which is not of the world and yet exists in the world; hence it becomes the bridge between God and man. It is the boat that belongs to the other shore but which can arrive on this shore. It needs great courage to be loving.

The original root of the word "courage" is very beautiful: it means of the heart. Mind is a coward. Courage is never of the mind, it is always of the heart. Minds are cowards; hearts are courageous. Minds are always conformist, conventional, because mind is nothing but the past-memories. It had no idea of anything new, unknown; it can't have. Only the heart can penetrate the unknown, only the heart can move into the uncharted. Hence the word "courage" is beautiful; if we go to its root, only then is it decoded: it means of the heart, a quality of the heart.

Love is the quality of the heart. Love is courage and love is richness. Logic is poor. However skilful one becomes in logic one remains poor: the scholars and the professors are the poorest people in the world. Only lovers know the richness of existence, the poetry, the music, the creativity of life. Love is the source of all that is good, all that is worthwhile, all that is meaningful, significant. Love gives dignity, glory, and opens the doors to the mysteries. Love is the key, the master key; it can unlock all the locks, it can help you to enter into the innermost shrine of God.

Let love become your life. The color orange is the color of the heart, the color of spring, the color of flowers, the color of the sunrise -- the color of life, the color of blood. So it is not only that you have to be in orange clothes, you have to become orange. And only love can do the miracle! It is going to happen because I can see you are ready... ready for the plunge, ready for the quantum leap.

How long will you be here? How long will you be staying?

Udana : Until the twenty-seventh.

The twenty-seventh? Then come back soon... and finally come back forever. Good Udana!

OSHO (to Margaretha) : If man lives unconsciously he is bound to live in anger, hate, jealousy, possessiveness, and so on and so forth. All that creates hell, he will have to live in it. Our unconscious way of life creates hell around ourselves. Hell is not somewhere else. If you are in sleep, unconscious, it is around you; it is not geographical, it is something psychological.

To be a sannyasin means a commitment, a decision that "Now I will try to come out of my sleep," that "Now I will transform my unconscious into conscious," that "Now I will live more and more in alertness and less and less in mechanicalness." Once this decision penetrates your heart, once this commitment grips you intensely, passionately, things start changing. Slowly slowly the sun rises out of the dark night of the soul.

And only when one is full of light.... The first child of light is love. And love contains all that is beautiful, all that is divine: compassion, prayer, creativity, grace. They all follow love, you need not think about them, they are by-products, consequences of love. But love itself happens only through light. All meditation techniques are devices to bring you out of your sleep, to help you wake up.

OSHO (to Aige) : Your heart starts pulsating in a different rhythm. The whole world remains the same

but your eyes are no more the same; hence you start seeing things which you have never seen before and you stop seeing things which you have always been seeing. So in a sense the world remains the same and in another sense it is no more the same, because when the seer changes, the seen changes.

When love makes you beautiful it creates a beautiful world around you too. We are really living in such a beautiful world totally unaware of it, oblivious to the great treasures of life and existence. Love opens the doors, invites you in. Without love you remain an outsider to existence; with love you become and insider.

OSHO (to Layen) : A man who cannot love himself is always in conflict with himself, and to be in conflict is to be in misery. One who is in conflict with himself cannot be relaxed with existence either. So one step wrong, the first step wrong, and the whole of life goes wrong.

I teach you to be selfish. I teach you self-love because it is only through self-love that you will be capable of loving others. Self-love is not against altruistic love, in fact it is the beginning of it. To love oneself is the first step every sannyasin has to take. It goes against all the old teachings, traditions, conventions. But I can't help that, I have to say the truth; I am not here to confirm any tradition, I am not a respecter of traditions and conventions. I respect truth even if it goes against the whole of the human past. Love yourself: that will create the first harmony; then love others - which becomes easier - that creates the second harmony. If these two harmonies are there, there is no need of any religion. These two harmonies are really two aspects of one harmony.

And to be harmonious is to be religious. To be harmonious is to be blissful.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #15
Chapter title: None

15 October 1979 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

JUDITH, AND SAEEDA, HER EIGHT-YEAR-OLD DAUGHTER. JUDITH BECOMES MA VEET ABHILASHA: SURPASSING DESIRE.

OSHO : There are things you can get only if you desire them and there are things you can never get if you desire them. And the second category of things is really valuable. If you desire love you will miss because desiring is part of the mind and love is part of the heart. If you desire meditation you will miss because desire is a thought and meditation is a thoughtless state of consciousness. If you desire God you will miss because God is not an object, God is not a thing. God is your very interiority, he cannot be reduced to an object of desire. When all desires have left you what is left behind is God.

Going beyond desire is becoming a sannyasin and going beyond desire is the only way to find God. (A PAUSE)
And what is the meaning of her name, "Saeeda"?

ABHILASHA : I'm not really sure, I think it means love.

Who has given it to her?

ABHILASHA : Her father and I.

And from what language does it come?

ABHILASHA : From Sanskrit.

"Saeeda"? You think it means love? so let us make it mean love!

ABHILASHA : Sure! Such a beautiful meaning!

Yes. The meaning is good. Whether it means it or not, it doesn't matter. (CHUCKLES) My feeling is it comes from *Sayeed* Arabic. "Sayeed" means the family of Mohammed; the direct descendents of Mohammed are called sayeed, and saeeda is the feminine of sayeed. That too is beautiful. To belong to Mohammed is one of the greatest ???s in the world. You have come to another Mohammed.

Good. This is your name: Ma Anand Saeeda. Anand means bliss, and if saeeda means love, good; if it means one who belongs to the family of Mohammed, then too it is good. At any cost, be blissful!

OSHO (to Aleksis) : It is only through meditation that one can become a help to others because meditation gives you centering, rootedness, individuality, authenticity. It gives you consciousness, love, compassion. These are all the flowers of meditation. And you can give to others only that which you already have. If you don't have love flowing within your being you cannot share it with others and if you are not full of light, if you yourself live in darkness, you can't help others. It will be like a blind man leading other blind people.

Nanak says: In the world, the blind are leading other blind people and all are falling into wells! Mankind really needs help: it is always in a crisis. And today the crisis has reached its peak, its climax; more will be unbearable. Humanity is on the verge of going insane or committing suicide. We are preparing for that: all the world governments are preparing to commit the third world war, and that will be the *last* war.

Once Albert Einstein was asked "Can you say something about the third world war?" He said "I can't say anything about the third, but I can say something about the fourth."

The questioner was surprised. He said "If you can't say anything about the third what can you say about the fourth?" Einstein said "One thing is absolutely certain, that the fourth is not going to happen -- that much can be said about it -- because the third will be the end; there will be no fourth world war."

We are heading towards that. Mankind has always needed help; today it needs it more that ever. But only those few people can be of help who enter deep into meditation, who become aware of themselves, who come to know who they are, and through it become aware of the presence of God. Then whatsoever they do is going to be a blessing to humanity.

Otherwise whatsoever you do is going to be a curse. You may intend to do it right but because you are not right your intentions are of no use. First you have to help yourself. First you have to wake up and then whatsoever you do -- and when I say whatsoever I mean whatsoever -- that will be a help, a blessing. Hence my insistence is not on making people public servants. I don't preach service to humanity because I know if you can meditate you are bound to become a helper. That is a natural consequence of meditation. Buddha says: Meditation naturally brings compassion; if it does not bring compassion then it is not meditation at all.

OSHO (to David) : Only one requirement, only one basic need has to be fulfilled before one can become a beloved of God, and that is: one has to learn how to be blissful. People know how to be miserable; they are really experts, very skillful, in finding ways and means of being miserable. If they cannot find ways they invent them. If they cannot even invent they become very miserable because they cannot find any excuse, they cannot invent any -- that is enough for them to be miserable!

The whole world consists of miserable people -- and it is their own choice. Misery gives them a few things and bliss takes those few things away; and we are brought up and conditioned in such a way that we desire those things. Misery gives you ego. The more miserable you are, the *more* you are. The more blissful you are, the less you are. When the bliss is absolute you have evaporated. Then God is!

When misery is absolute, *you* are absolute. The ego needs a hell around itself, the ego can only be an island in the ocean of hell. And we have been taught the ways of the ego, we have been told to be strong egos. Even modern psychology goes on saying to people that they need strong egos. One needs the strength of consciousness, not of the ego. Real strength comes out of consciousness, not out of ego; ego is always weak because it is always false. The false can never be strong. How can the false be strong? The shadow can never be strong. You can go on pouring your energies into the shadow -- they will all be wasted. This is the single most important phenomenon to understand: if one wants to be blissful one has to be ready to drop the ego. And the moment you drop the ego bliss happens and bliss prepares the way for God. It is misery that keeps you away from God and keeps God away from you.

In the modern world God has certainly disappeared. He seems to be no longer relevant, seems to be an almost useless hypothesis, for the simple reason that misery has never been so strong and the ego has never been so insane. And we are in the grip of the insane ego.

My whole work here is to pull you out from the mud and the mire of the ego. Sannyas means dropping the ego, existing egolessly, then bliss arises from your innermost core. It is our nature. Misery is artificial just as the ego is; bliss is natural. And only when we are natural is God possible: we become capable of understanding, of seeing, of receiving God into our being. Bliss makes us the host, and God is always ready to become the guest!

OSHO (to Karmen) : Veet means beyond; sansaro means the world. My sannyasin has to be in the world and yet beyond it. To escape from the world and be beyond it is simple and easy, that's why it was chosen by all kinds of religious people in the past: escape was their pattern. The Catholic monk, the Buddhist *bhikkhu*, the Jaina *muni*, the Hindu *sadhu* -- they all escaped from the world thinking that if you are not in the world you are beyond it. It seems logical, but it does not happen that way because life is not logical.

To be impotent is not to be celibate. To be poor does not mean that you are beyond desire for riches. You may console yourself: you don't care for riches... and one needs such consolations otherwise life will become unbearable. And those people who escaped from the world were consoling themselves thinking that they had gone beyond. But this is not true transcendence. The true transcendence has to be in the world, amidst the fire of the world.

The real sannyasin has to be a lotus in the lake: in the lake and yet the water touches it not. Then there is beauty, then there is grace, and then there is tremendous freedom. When you escape from something you are afraid of it, and in fear there is no freedom. And whatsoever you have escaped from will remain a repressed desire in your being. And if some opportunity arises it will assert itself again -- forcibly! But if one lives a very ordinary life in the world, does not go to the monastery or to the Himalayas, goes on doing the same mundane things that one was doing before, and yet becomes distant, aloof, cool, silent, unperturbed, then something of immense value has happened. Then nothing can disturb you any more. Nothing can tempt you anymore.

In all the ancient traditional saints' lives you will come across the phenomenon of temptation; it was natural, it was psychological. They had escaped from women, from money, from power, from prestige; now

these things were all there in their unconscious, accumulating. And accumulated they become tremendously powerful, so powerful the one day they explode. That is temptation.

But my sannyasins will never come across temptation because I never tell them to leave anything. The devil will not be able to tempt my sannyasin. For my sannyasin there is no devil, only God is!

OSHO (to Clair) : Mind is always confused -- mind is confusion. The heart is always clear. The heart knows nothing of confusion. The mind never comes to any conclusion; it cannot by its very nature. It goes on hesitating, pondering; indecisiveness is intrinsic to the mind and doubts go on arising.

The man who lives in the mind -- and the majority of humanity lives in the mind -- lives a very indecisive life. To live through the heart is to live a life of decisiveness, of commitment, of involvement. The heart has an insight of its own, a way of seeing, of understanding of its own. It has its own reasons which our reason is not aware of at all. Love is the fragrance of the heart and the logic, the stink of the mind. Move from the mind to the heart -- that's what sannyas is all about, falling from the head into the heart, dropping the logic and living through love. Then God is so close, so available, and life is a tremendous ecstasy, unbounded bliss, infinite joy.

OSHO (to Yoganando) : The real bliss happens only when you are ready to dissolve into the whole, just like ice melting and dissolving into the sea, losing its identity, definition, personality, ego. From this very moment this is going to be your work: dissolve yourself and you will find infinite bliss, you will find eternal life.

Don't cling to the ego. The ego is the only barrier, don't nourish it any more. Enough is enough. Let it starve and die because its death will be a resurrection of your real being.

OSHO (to Premanando) : It is possible to be loving and not blissful, but then love is false. It is also possible to be blissful and not loving but then bliss is false. If bliss is really true it is bound to be loving, and the same is the case with love: true love is bound to be blissful; they are always together. Whenever you find them separate, that's a clear-cut indication, a foolproof indication, that something pseudo is there.

A miserable person cannot be loving and a loving person cannot be miserable. Remember this as one of the basic principles of the higher mathematics of life. Create both in you: be loving and be blissful. And both are possible, we are made for them. We have an inbuilt capacity to grow these flowers together. And when they bloom together there is great celebration, not only in you, but the whole existence participates in the celebration.

JANINE BECOMES VEETGYAN.

OSHO : Veetgyan means beyond knowledge. Beauty is beyond knowledge, love is beyond knowledge, God is beyond knowledge. All that is really significant is beyond knowledge. That which is within knowledge is ordinary, mundane -- utilitarian but of no real significance. It can't make you grateful to God. And sooner or later one starts feeling bored with that which knowledge makes available. It makes only toys to play with and how long can you go playing with toys? Sooner or later one becomes mature.

Sannyas is a step towards maturity. And the first thing to understand is that there are things which are beyond knowledge, which can only be lived. You can live love but you cannot know what it is. Hence millions of people have loved but nobody has ever been able to define it. You can meditate, you can become meditation, but you cannot express the real experience of it; nobody has ever been able to, not even Buddha or Lao Tzu or Jesus.

Once a disciple asked Jesus, "What is prayer?" Rather than answering him he fell on his knees and started praying. The disciple said, "But I want to understand first." Jesus said, "There is no possibility to understand first. First you have to go into it." Prayer is existential, not intellectual. All knowledge is intellectual and the whole of life is existential, hence knowledgeable people go on missing life.

Take a plunge into life. And even if one has to drop the whole mind for the plunge, it is worth it, because mind anyway is worthless.

OSHO : Asmito means a very subtle ego... not the ordinary ego, not the gross ego. There is no single word in English for it because the West has not yet penetrated to that depth where one becomes aware of *asmito*.

In English there is only one word: "ego". In the East we have many words for it because it has different layers. Ego is the most gross phenomenon. If you drop the ego, if you renounce the ego with effort, if you practice egolessness, humbleness, humility, then you will attain to asmito; that will be a subtle ego. Saints have that ego. Then one becomes egoistic about being egoless. One starts feeling "How humble I am!"

I have heard a story. Three Christian monks meet on a crossroad. They are coming from one town, going to their separate monasteries and for a while they sit under a tree to rest and chitchat.

One monk says, "One thing I must say: as far as our monastery is concerned, nobody can compete with us in the world of knowledge, scholarship. We have produced the greatest scholars."

The second said, "That may be so but we don't give any value to scholarship -- mere scholarship is rubbish. The real thing is austerities, the real thing is to be an ascetic. Nobody can beat us as far as asceticism is concerned. Our renunciation is total."

The third one smiles and says, "You both may be right, but as far as humbleness is concerned we are the tops!"

This is asmito. Now even humbleness.... "We are the tops...." Now the ego has taken such a subtle turn that it is standing on its head, it is doing a headstand. It is the same phenomenon but now it has taken a more subtle route to capture your being.

So first one has to be aware of the ego and then one has to be aware of its subtle ways, its cunning ways to come through the backdoor. Asmito is ego coming through the backdoor and catching hold of you again. And now it is so subtle that nobody will be able to see it *except* you, and you can only see it if you are very alert, very watchful, because now it is only a shadow. But it is enough, enough to create a barrier between you and God, enough to keep you in bondage, enough to create hell for you.

STEPHEN BECOMES ANAND SAGARO, OCEAN OF BLISS

OSHO : Come closer! Don't be afraid. You will have to come much closer!

Man appears to be just a dewdrop, and millions are deceived by the appearance. In reality the dewdrop contains the ocean. The dewdrop is not a mere dewdrop, because it contains consciousness and consciousness in oceanic, it is infinite. The dewdrop is only a miniature of our total reality, of our wholeness. Man appears very small, helpless, but at the innermost core he is omnipotent, omnipresent, omniscient. Once we reach to the center of our consciousness the greatest surprise of life happens: suddenly you see yourself as vast as the sky -- or even vaster than the sky! That experience, that mystic experience has been called God. God is not a person. God is not somebody, but is the oceanic experience of bliss, that unbounded experience of bliss.

God is only one of the names given to it; and in fact not a very good name because the very word gives you an idea of a person, while there is no person but only a presence, there is godliness in existence but no God. Once we understand that, our efforts to reach to truth change radically, then worship becomes irrelevant, then prayer is not of much use, then the only way we can attain to the ultimate experience is through meditation and love -- meditation when you are alone, love when you are together. Meditation is the inner side of love, and love is the outer side of meditation.

That is my whole religion: meditation and love, and I see that that is going to be the religion of the future. I can predict it because all other religions are outmoded. They have lived their life, in fact they have lived longer than their life. They are living a post-mortem life, a posthumous existence. They should be dead now; they are a burden. The pope of the Vatican and shankaracharya of Puri -- these people don't belong to the twentieth century at all. They go on talking nonsense, they go on talking a language that was relevant and meaningful twenty centuries , thirty centuries, forty or fifty centuries ago.

The world has changed enormously; man has come of age. Man needs a totally new kind of religiousness, and that's what sannyas is: it is heralding a new religiousness, a new humanity.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #16
Chapter title: None

16 October 1979 pm in Chuang Tzu Auditorium

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ShortTitle: GAWD16
Audio: No
Video: No

OSHO : Anand means bliss; stefano means a garland.

Man can be either just a heap of flowers or he can be a garland. And there is a great difference between the two. A heap of flowers has no integrity, there is no center to it, it is just the circumference. There is nothing that can hold it together, it is just a crowd. The garland means that the heap is no more a crowd. It had found a thread that runs through all the flowers and makes them one whole, one piece.

To be just a heap of flowers is to be in misery and to become a garland is to be in bliss. Man ordinarily is multi-psychic, a crowd. There are many men in one man, and they are all running in different directions. Each moment a different man is on top of you, manipulating, enforcing his will, and the next moment he is gone and somebody else has taken his place.

Buddha says man is like a wheel with many spokes. The wheel is moving -- one moment one spoke is on top, the next moment it has gone down and another spoke is on top, and so on, so forth. This way of life is sheer wastage, because you can't know who you are, you are lost in the inner crowd of millions of thoughts and desires and memories and imaginations and dreams. One has to become a center, a crystallized soul, and that is possible only if you can find a thread.

It can be found either through love or through meditation; there is no other way. These two are the only possible ways. In intense, passionate love the crowd melts and you become one. In the heat of love your fragments disappear, you become an individual, literally. Individual means indivisible.

Or it can be found through meditation, through awareness. If one remains aware in each moment, in each act, then awareness becomes the thread running through your whole life. Day in, day out, slowly slowly, you are no more a heap of flowers but a garland. And only a garland can be accepted by God

Life is an opportunity to become a garland. We bring with us the whole potential to be that but we never work it out. Being a sannyasin means the beginning of great work upon yourself -- and the work is of love, of meditation, of becoming an integrated soul.

George Gurdjieff used to say that people don't have souls. He was right in a sense, because people don't have a center. They are many. Unless you become one you can't have a center and without a center how can you have a soul? The soul grows at the center of your being. But people are hollow at the very center, empty, and that emptiness comes because we are not working out our potential.

They say that even the greatest geniuses actualize only fifteen percent of their potential; an Albert Einstein for example, actualizes only fifteen percent. Giants of science, literature, music, art never go beyond that limit. Only a Buddha, a Jesus, a Krishna reach the ultimate limit. They actualize their totality, a hundred percent, and that is the goal of a sannyasin: self-realization.

OSHO (to Jagdish) : My sannyas is totally different from the old idea of sannyas. In fact it is diametrically opposite to it. The old idea of sannyas was life-denying. It was basically anti-life hence it failed. It could not succeed. It was bound to fail, nothing which goes against life can ever succeed. It is trying to swim upstream. Yes, for a few months you can fight and you may even win a few battles, but you cannot win the war. Ultimately you will become tired and the current will take you away.

But there is a great attraction in going upstream, in going against life. The attraction is that it creates ego, the more you fight with the natural instincts, the more you create ego. Ego is an unnatural phenomenon, no animal knows anything about it. It is an absolutely human invention. No animal can know about it because no animal ever tries to go against nature. All animals -- and trees and rocks and mountains and rivers and stars -- they all live in absolute harmony with nature, hence there is no question of ego. When you live in harmony with nature, how can you think of yourself as separate? The harmony is so deep: you dance with the rhythm of the whole, you sing the song of the whole, you pulsate in tune with the whole. You cannot feel yourself separate in any way. It is only man that has the capacity to fight against nature, and because he has the capacity to fight against nature he can create a very dangerous thing: the ego.

And once you have created the ego it needs constant food. You have to go on fighting more and more and more. The fight can be worldly, the fight can be other-worldly, but the fight is necessary for the existence of the ego. That's why the ego always requires more and more and more and is never contented: because contentment will mean suicide. It can exist only with discontent, it can exist only if it goes on goading you.

If you are after money then it says "More." If you are after power, it says "More." If you are after meditation it says "More." It never bothers about what the object of your desire is; its only interest is that you remain trapped with more. *More* is its gestalt.

The old sannyas was egoistic -- it was bound to be. Of course those egos were very subtle, they were not as gross as when you have much money, or you are a prime minister or a president of a country. These are gross ways of the ego; the politician is the grossest human being on the earth. The saints have very subtle egos: they are holy, holier-than-thou. They look at other people as sinners. It is these egoistic people who have created the idea of original sin; they *had* to create it to condemn others and to feel good that they had overcome it.

In fact they called people who were living naturally sinners, and people who were living ascetic lives, unnatural lives, perverted lives were worshipped as saints, mahatmas. This whole trip of the past has failed, utterly failed. We need a new concept of sannyas, because sannyas in itself is such a beautiful phenomenon. If one particular idea of it has failed there is no need to lose hope. We can give a new color, a new shape, a new form, a new gestalt to sannyas. That's what I am doing here.

My sannyas is life-affirmative. It is yea-saying to existence in all its beauty, its variety and richness. It is

saying yes to the body, to the earth, to the mundane life, to ordinary life.

The moment you say yes to ordinary life you have transformed its quality, it is no more ordinary. It becomes extraordinary. The moment you say yes to the mundane life it becomes sacred. It is yes that confers sacredness on everything.

My sannyas means YES, a total yes! Such affirmation that there is no denial -- subtle, gross, conscious, unconscious -- on any plane. It means flowing with the river not fighting with it, because it is already going to the ocean.

Nature comes out of God, goes back into God; there is no need to be impatient. The old sannyas was very impatient, and impatience is one of the qualities of the ego. There is an old story....

A very old saint is chanting under a tree, but his face is angry. Although he is chanting there is no grace; although he is calling God's name and praying and bowing down, there seems to be no surrender. His surrender is also a way of fighting, a way of will: he is trying to achieve something through it.

Narda passes him -- he is going to paradise -- he asks the old man, "I am going to God; have you anything to ask? I can ask for you, on your behalf...."

He says "Yes, certainly I have something to ask. For three lives together I have been doing all kinds of austerities, I have gone through all kinds of sacrifices. I have tortured myself as much as is humanly possible. I have fasted, I have stood for years, walked for thousand of miles, done all kinds of pilgrimages, and nothing has happened yet -- no enlightenment! Ask him how much longer I have to wait? I am getting tired of it. I have heard that God is just, but lately a great suspicion has been arising in me: Where is justice? What more does he want me to do? I have put everything at the stake. I have renounced my family, all my worldly things, and still I am not getting anywhere."

Narda says "I will ask."

Just as he moves away from the old saint, he comes across a young man, a young sannyasin -- he must have been *my* sannyasin, it can't be otherwise. He is dancing, with his ektara, a one-stringed instrument, he is singing and dancing, and he is utterly blissful, ecstatic.

Narda asks him, just jokingly, "That old man has something to ask and I am carrying his message to God. Have you also got something to enquire about, young man?" But the young man does not listen. He is not there. He is so utterly lost in the dance and the song that Narda has to shake him physically to bring him down to earth.

The young man says "Why? Why are you disturbing me? What do you want?"

He says "I am going to God -- don't you want to enquire about anything, about yourself, your future, your enlightenment?"

The young man says, "He knows far better, so whatsoever is right will go one happening. Whatsoever is right has been already happening. I have no will of my own and no questions."

Narda came back. He saw the old man and told him, "I asked God and he said three more lives."

The old man had been worshipping the statue of God; he threw that statue away... he was really mad, and he said, "This is too much! I can't wait that long."

Narda went to the young man and said "Although you did not ask, out of curiosity I asked myself. When he said three lives for the old man, I asked him `What about the young man?' He said `It is better not to ask,' and now I know why he said it. But I insisted, so he told me, `That young man will have to be born again as

many times as there are leaves on the tree under which he is dancing.'"

And the young man bowed down and he said, "So it is not very far! Because in this forest, how many trees are there? And how many leaves on each tree? And if you think of the whole earth, how many leaves! And if you think of *all* the earths in the universe, how many leaves! Just these few leaves on the tree? Then it is not too far. It seems I have almost arrived." And he started dancing again!

And, the story says, he immediately became enlightened. Even against the statement of God, he immediately became enlightened!

That patience, that trust, that surrender, is sannyas! Trust life, surrender to life, love life, because life is God to me. And the whole rainbow of life, all the seven colors and all the notes of music, from the lowest to the highest is nothing but pure God! And if we can love life there is no need for any other worship, there is no need for any other prayer, no need for any ritual, any religion.

Secondly, my effort here is to create a religionless religion. By religionless religion I mean religion which will not be Christian, Hindu, Mohammedan. It will be pure religiousness, a quality of your inner being that has nothing to do with any creed, dogma or belief. Hence my religion cannot have any adjectives. And if we can conceive a religionless religion then humanity is ready for a great step into the unknown. It is finished with Christianity, Hinduism, Mohammedanism; they have done their work and they have done their harm too and humanity needs to say goodbye to all of them. We need a universal, diffused kind of religiousness... a quality, not a creed.

And I am happy that you have come! Much is going to happen for me and for my work through you! Become a conscious vehicle, a medium for me. I need thousands of mediums because I am not going anywhere -- even to come out of my room is too much effort. So I need many many many people, people who are so attuned with me that they can speak on my behalf, they can allow me to speak through them. And you have to be one of them. Remember it -- it is a great responsibility.

OSHO (to Zeno) : Let bliss be your meditation. Think of bliss and of blissful moments. Stop thinking about misery. Don't go on remembering miserable things; as they happen, forget all about them. They are not worth collecting. People collect garbage. People are *really* insane, they go on throwing away gems, diamonds, emeralds, and they go on collecting garbage.

People collect all that is miserable and they go on forgetting that which is blissful. Naturally their life slowly slowly becomes pessimistic, hopeless; then they live in despair. That is their own choice. If every child were taught to drop miserable moments and make a treasury of all blissful things that happen.... And millions of blissful things happen but when we have been brought up with a very wrong approach towards life: we collect wounds, not flowers. If somebody insults you, you remember it for years; but the beautiful sunset that you saw today is already forgotten; and the sound of running water that you heard this morning is no more part of your memory. And the distant call of a cuckoo... it is as if you never heard it. You bypass all that is beautiful. A rose calls you and you don't listen. A star waits for you to see it and you don't see; instead you go on collecting thorns, wounds, insults. People are such great collectors of pain.

We have to change this whole gestalt. Collect all that is beautiful and you will become what you collect. You will become what you contemplate. If you contemplate misery.... People go on contemplating misery; they go on looking at their wounds again and again, they don't allow them to heal. Of course they remain wounds. And when you are too obsessed with wounds, you attract wounds; you become a magnetic force for wounds.

This is one of the key points to remember: you attract things -- things don't just happen to you, you create the right context for them to happen. If a gambler comes to this town he will soon find other gamblers and other gamblers will find him. If a drunkard comes to this town he will soon find *his* company. There is an inner law: we attract that which we are. If we are miserable we attract more misery.

Be blissful. Invest in bliss, don't invest in misery. And collect small things... a bird on the wing, and for a moment the silence and the joy; for the moment you become the bird, the observer becomes the observed -- that is meditation. The humming of bees around a rosebush and suddenly you are transported into another world: the world of roses and bees. You are no more part of the ugly world that humanity has created. Cherish these moments. The silent lake in the night and the stars reflected in it -- keep it in your heart.

This way, slowly slowly, you will create a magnet within you which attracts more and more bliss. And once you have learned the secret of attracting bliss you are pulling God towards you, because bliss is nothing but the beginning of God entering you. It is his first contact with you. To be blissful means you are moved by the presence of God. You may not yet be aware of God; you may be simply moved by the sunset or the bird on the wing... or the fresh dewdrops in the early morning sun. You may think that you are moved by these things -- that is not so: these are just visible signs of something invisible, visible signatures of something invisible. Slowly slowly you will become aware that it is not just a dewdrop, God is looking at you. It is not just a rose flower, it is God flowering. And once you start becoming aware of God's presence surrounding you life is transformed.

That day one really becomes a sannyasin. This is just the beginning... a formal beginning, a gesture on your part that you are ready to commit yourself to this great pilgrimage. But real sannyas happens the day you become a magnet which attracts bliss, and ultimately God himself, towards you!

OSHO (to Dhyano) : There are only two ways to reach God: one is love, and the other is meditation. Love means dissolving yourself into existence so totally that no ego is left behind. Meditation means detaching yourself from the world so totally that you cannot nourish your ego any more. The ego needs the world. The I cannot exist without the thou: the I can exist only in context with others.

If there is nobody else your ego disappears. So really both ways are ways to let the ego disappear. In love you merge yourself with the whole; in meditation you become a witness of the whole, so total a witness, so detached, so distant, so cool, that the world disappears from your vision. When the world disappears from your vision and you are in total aloneness that means you *are* but you are no more an ego-entity.

In love also you *are* -- more so than ever before -- but not as an ego-entity. You cannot say "I am"; at the most you can say "am". It is a kind a amness, ISness, pure isness. And that is how it happens in meditation. Both ways are different in the beginning but as you come closer to the peak they come closer. When you have reached the peak they are one and the same. If one follows the path of love ultimately one comes to know that the people who were following the path of meditation have reached the same place, the same space, and vice versa.

If you follow love one day you attain meditation automatically, or if you follow meditation you attain to love automatically, because a man whose ego has disappeared can't be anything but love.

It is the ego that destroys love, that hinders love. When the ego is not there, there is nobody to hinder, there is no obstruction; your energy starts flowing.

Your name contains both ways to God; you can choose either love or meditation. There are only two kinds of religion in the world: a few religions follow the path of love, a few religions follow the path of meditation. Jesus, Krishna, Chaitanya -- these people follow the path of love. Buddha, Mahavira, Lao Tzu -- these people follow the path of meditation. *My* effort here is to create the great synthesis, to create a religious consciousness which accepts both as valid.

Even Bein' Gawd Ain't A Bed of Roses

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DHYAN ELLEN : MEDITATION IS LIGHT AND THAT LIGHT IS GOD.

OSHO : Man without meditation is man without light. Man without meditation is in a dark night of the soul; not even a ray of light is possible without meditation. Meditation is the method to ignite your inner soul, your inner flame; and once you are full of light within the whole existence is full of light for you. That experience of light within and without is God. That merger of the light within and without is God. That merger of the light within and without, that meeting, that orgasmic togetherness, oneness -- that is God. Hence all the scriptures of the world say: God is light.
It would be better to say: Light is Gods

DEVA ELLEN : DIVINE LIGHT.

OSHO : We are made of light. That is our true substance. The stuff the universe is made of is light.

Mystics have known it for centuries, now scientists also agree. From different paths they have arrived at the same conclusion: the mystics went in and at the innermost core of their being they found light, and the scientists have penetrated deeply into matter and at the deepest core of matter they have found light That is the first agreement between religion and science, and that is going to become the foundation of a great synthesis in the future.

If we can agree on one point totally we can agree on everything else too. And it is something fundamental. But science thinks light is material and religion thinks light is divine, that's where they are not yet in agreement. That too is bound to happen sooner of later; the most alert scientists have become aware of that too.

Eddington said in the last years of his life: "When I was young existence used to appear like things to me but the deeper I went into its mysteries, existence no longer appeared like things; it appeared more like thoughts."

Albert Einstein, just two days before he died said, "The more I have known, the more I have become aware of the mysteriousness of existence. It is unfathomable."

Matter simply means that which is measureable. The very word "matter" means measurable: it comes from measure. If Albert Einstein says that the mystery unfathomable he is just coming closer to the declaration of the mystics that existence is basically unknowable. We can merge with it, we can experience it, but we cannot know it. Knowledge means knowing something from the outside as a spectator; experience means entering into it, not being a spectator but a participant.

Those who have participated in the mystery of life have all said one thing: it is divine. By divine they mean it is conscious; it is not an unconscious jumble of matter, a jumble of unconscious atoms, but an ocean of consciousness.

For centuries science has been denying that existence is light, that it is made of light. Now that they have agreed upon the first point the second is inevitable. They will have to agree with it because light is no more matter. When something is not matter then what is it? It can only be energy.

Existence appears so harmonious, so rhythmic.... It is not a chaos, it is a cosmos. That means there is tremendous intelligence behind it. That intelligence is written all over the place, on every leaf of every tree, on each pebble on the seashore. To become aware of the intelligence is to become aware of God, but the best and the shortest way is of the mystic.

The scientist's way is the longest. He comes to the same conclusion but he lags centuries behind. Mystics have known these things for ten thousand years at least. Science is lagging ten thousand years behind. Science should learn more from the mystics: from Buddha, from Zarathustra, from Jesus. It should become more and more open to these really mysterious people. It should allow itself to go with them a little more, it should take a little more courage to go into the unknown. Then the second thing is bound to happen

But my work here is that of a mystic, not of a scientist: I help you to go in. Now the methods are absolutely known. How to go in is an open secret. All that is needed is your decision to go in; and sannyas is your decision to go inwards. Now devote your energies more and more to the decision you are committed to. This is the greatest moment of your life. If this decision is followed up it is going to transform you, it is going to give you an insight into the eternal.

OSHO (to ?????? Joekes) : Bliss is a happening, it is not something you can do. It is not within your capacity or anybody's capacity to create it. It can't be made by man; man has to learn how to receive it. Man has to be open and available to God. That's exactly the meaning of prayer: to be open and available, to allow God to do something to you. The moment you allow God to do something to you bliss happens. It needs great trust and surrender.

One has to put aside one's ego. The ego is a great doer; one has to put aside all doing. Then sitting silently doing nothing, suddenly it is there. And once you have known the knack of it, once you have known that sitting silently doing nothing it comes of its own accord, you have come across the greatest secret of your life. Then you know the key, the master key, which can unlock all the doors of existence.

OSHO (to Rosa) : Rose has two meanings. Both are beautiful and both are deeply related to each other. The first meaning is rose and the second meaning is giver of love.

Bliss is a flowering of your consciousness. But the flower blooms only when you become available to God. Just as in the morning the flower opens up because he is available to the sun, God functions almost like sunrise for our consciousness. People who are closed to God never bloom. Once the rose has opened up it releases great fragrance. That fragrance is love. Hence the second meaning is also of great importance: giver of love.

Become a rose of bliss and you will also become a giver of love. Remember, only a blissful person can love. The miserable person can try but he is doomed to fail because we can give only that which we already have.

OSHO (to Riet) : Anudasi means a slave -- a slave of love. But the miracle is that one who is a slave of love becomes a master of love. That's the only way to become a master. There has never been any other way and there will never be.

To surrender in love is to conquer. To disappear in love is to be. Love is the most paradoxical

phenomenon in life. Try to conquer and you will be defeated, try to possess and you will lose it, try to dominate and you will not find it. And that's what millions of people go on doing; hence they live without love, without the taste of love. And not to taste love in your life is not to love at all.

The taste of love is the taste of God. but one has to understand its paradoxical nature: surrender and it is yours, die and you are resurrected by it.

TO JEANANNE -- NOW MA PREM SONO:

OSHO : Love is the real gold, in fact the only gold. Except love, all is dust. Those who live without love are living in mud. They will never know anything divine, they will know only dust and dust and dust. They will never see anything of the beyond. They will crawl on the earth, they will be living dead. They will never look upwards, the sky full of stars will not be for them. They will not see the sunrise, they will not see the beauty of existence, the ecstasy that is all over the place.

Trees are dancing and birds are singing and there is great joy. But only a person who knows love is capable of understanding all this, of becoming part of this celebration.

Love more and more, for no reason at all, for the sheer joy of it, for the insight that it brings. Love is the bridge between human and divine. If we can love, that is religion enough. More than that is not needed, more than that is superfluous, more than that is pure ritual; it is meant for stupid people.

The intelligent person will live a life of love because that is the only spiritual life. He will not be a Christian or a Mohammedan or a Hindu; he will be simply a lover, a lover of existence. But through his love he will come to know God, through his love he will BECOME God!

OSHO (to John) : Premgyan means wisdom that comes through love. Knowledge comes through logic, wisdom comes through love. Knowledge is available in books, in the college, in the universities, but wisdom is not available anywhere *except* within your own being. For knowledge you will have to go to others; for wisdom you will have to dig a well deep into your own consciousness. And the deeper you go, the fresher are the water you will find.

Meditation is only a technique to dig a well inside your being. Knowledge is borrowed, hence it burdens. Wisdom is yours, hence it liberates.

Even Bein' Gawd Ain't A Bed of Roses

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HARVEY WAS A BLIND POET-SAINT....

OSHO (to Harvey) : Bliss needs a kind of blindness. One has to be blind to the mundane, only then one has eyes for the sacred. One has to be blind to the superficial, only then one has eyes for that which is profound and deep. Unless one becomes blind to the circumference one cannot know the center. Just like Harvey, in India there has been a poet-saint, Surdas; he was blind, and a great saint and poet.

It seems almost mysterious that a blind man can be a poet, because poetry needs eyes to see nature: the sunrise, the sunset, the flowers, the stars, people.... How can a blind man be a poet?

But it happened many times. The blind man can be a poet of the inner, not of the outer. Because his eyes are closed to the outside world the whole of his energy moves inwards. There is no outlet for it so it turns upon itself.

And just to be a poet is not of much value unless one is also a saint. Without being a saint poetry is only a skill -- beautiful, utilitarian, gives people entertainment, helps them not to be bored with life, helps them to carry on even though life is a burden -- but really poetry arises when you are a saint. And by saint I don't mean recognized by the church -- that is the English meaning of the word "saint" : sanctified by the church. In that sense Jesus is not a saint because there was no church to sanctify. By saint I simply mean one who has realized the truth of his being. He does not depend on any church, his authority comes from his own experience: he has seen his innermost core. It almost always happened that a saint becomes a poet. The poet may become a saint, may not become a saint, but it happens more often that the saint becomes a poet. Not that he starts writing poetry, but that he starts living poetry. Whatsoever he says is poetry, his *prose* is poetry, his very being is poetry.

Be blissful, be poetic, be a saint in *my* sense of the word: realize yourself -- because except for that nothing is worth realizing. Becoming yourself. Be what you are meant to be in your total authenticity and great joy comes of its own accord. When one is oneself joy comes as a shadow, bliss follows one. When one is not oneself misery is the outcome. Misery is a distance between you and your real self and bliss is *no* distance between you and your real self.

OSHO (to Anne) : To be blissful is to be prayerful.

Things that are thought to be prayer are not prayer, they are mere rituals, formalities. Prayer is not an imaginary dialogue between you and God. You are not asking for anything from God; on the contrary you are simply grateful. He has already given you too much -- more than you deserve, more than you are worthy of. Real prayer is nothing but a thankfulness, a deep, deep, thank you. It is non-verbal because God does not understand any language. To use language is not of any help, it is a hindrance. God understands only one language, the language of silence. Hence even your thank you has to be just a silent one, not a thought but a feeling in the heart.

Your whole being pulsates with gratitude -- that is prayer but that is bliss too. They are two names for the same thing. If a man is prayerful and not blissful, he is not prayerful, he is deceiving himself. If a man is blissful and not prayerful, then his bliss is phony, because if you are really blissful you are bound to be grateful.

Prayer and bliss are two sides of the same coin. Attain to both because one attained and the other left behind is not meaningful. One has to live both simultaneously, than there is great beauty, great grace.

MA PREM DENISE: DIONYSIAN LOVER

OSHO : Denise is the name of the god of wine. It is one of the most ancient mythological names. It comes from Dionysius. Dionysius was worshipped with dance, song, music.

My own approach is exactly the same. Now you have come here to fulfill your name. My commune is dedicated to Dionysius, to dance, to music, to poetry, to love. In fact that is real wine: to be lost in music, to

be lost in dance. The wine is only a symbol, the symbol of being drunk with the divine. It has nothing to do with ordinary wine.

And there is no better symbol to represent God than wine because it symbolizes getting lost into the unknown. It is drowning yourself in something very mysterious: you know nothing of it. Your reason is incapable of understanding it. It is a jump with no support from your rationality -- it is very irrational.

And that's what sannyas is all about: an irrational jump into something which you cannot be certain of -- you cannot know what it is exactly. There is no way to be aware of it unless you *are* in it and to be in it is the only way to know it. Hence one has to take the jump without the mind's support.

The mind is very calculative; it takes each step calculatingly. Sannyas is not of the mind, it is of the heart. A calculative man cannot become a sannyasin, a calculative man cannot become religious at all. He cannot dance, he cannot sing, he cannot rejoice, because all these things need a kind of divine madness.

I teach divine madness. This is really a madhouse. It is only for people who are ready to go on this pilgrimage towards God and who are ready to risk all, particularly the ego... who are ready to become drunkards. I am a drunkard and I help people to be drunkards.

So the time has come for you to fulfill your name. It is a beautiful name, one of the most beautiful one can have. But the Christians have condemned Dionysius very much, so much so that he is no more talked about -- he has disappeared. They condemned him as if the very idea was of indulgence; they have condemned him because his whole approach is life-affirmative and Christianity is life-negative. Hence the worship of the cross.

The church is more concerned with the cross than with Jesus. They have to worship Jesus too because he is hanging on the cross -- what can they do? (LAUGHTER) But basically they are worshipping the cross. If Jesus was not crucified there would have been no Christianity; hence I call it "crossianity." It is not Christianity really. It is worship of death, it is not worship of life. Dionysius is the god of life and love.

Try to understand the way of love and the way of bliss and the way of getting drunk. God is always available, it is just that we have to know how to drink out of him.

And all these meditations here and all these therapy groups here are preparations. Therapy groups prepare you negatively, they simply help you to drop all that hinders. Their work is to dismantle you, to destroy, because the old has to be destroyed before the new can be built. Their work is to uproot all the weeds so that roses can be planted. Therapy groups do half the work, that of destruction, uprooting the weeds, removing the stones, preparing the ground. And the other half is done by meditation: the planting of roses.

BRUCE, NOW SWAMI DEVA ANUBODH.

OSHO : The animal is absolutely unconscious; and the Buddhas, the Christs, the Zarathustras -- they are absolutely conscious. Between these two is the human being: a little bit conscious, just a little bit. The majority, the major part of his being is unconscious. Man is in the middle, hence human agony, tension, anguish: he is neither animal nor god. He has been an animal in the past, he can be a god in the future, but right now he is just pulled in both direction simultaneously.

The pull of animality is powerful because that is our whole past, we are deeply rooted in it. The pull of the divine is not so powerful, cannot be, because we have not tasted anything of it. Every day the pull of the divine becomes greater and greater when you live with a Master. When you start imbibing his spirit, when slowly slowly his awareness merges with you, provokes you, challenges you, hammers you, when his presence becomes a constant call to wake up, then slowly slowly the divine pull becomes greater than the animal. And the moment it is greater than the animal the transformation happens immediately: you simply start moving in a direction you have never known existed.

And as you start moving into the divine dimension the animal fades far behind. It remains just a memory, footprints on the sand of time, and slowly slowly with the winds they are gone.

Anubodh means awareness; that is the goal of a sannyasin. Awareness is divine, unawareness is animal, and to be in between is human. Humanity is only a bridge, it is not a place to make your house forever, it is a caravanserai, a motel. You can stay overnight, in the morning you have to go.

One of the greatest moghuls that ruled India was Akbar. He was one of the greatest kings in the whole history of humanity, his empire was immense. But he was also a seeker -- which is very rare. It has happened only once or twice in the whole history; in India it has happened twice. Once it happened with Ashoka and he became the torch-bearer of Buddhism. It is because of Ashoka that Buddha became a household name all over Asia.

And the second was Akbar. His search for truth was great, and he was not a fanatical Mohammedan -- which is rare, to be a Mohammedan and not to be fanatical is very rare. He listened to all kinds of spiritual masters. He was planning a new capital for himself: he wanted to move away from Delhi. The whole history of Delhi was so full of blood and bloodshed that he wanted to move away from it. He planned a new city, Fatehpur Sikri. He was going to make a really beautiful, aesthetically beautiful place.

As you enter Fatehpur Sikri you have to cross a river, and on the bridge he wanted something to be written as a welcome. He enquired of Hindhu saints, Moslem mystics, Christians, Buddhists, and finally he decided on one of the sayings of Jesus. It is not recorded in the Bible, but Sufis have carried it for centuries and it is certainly authentic. Out of all the scriptures of the world, he loved this saying very much: Life is a bridge. And it was to be put on the gate where you enter the bridge to cross the river to go into the city: life is a bridge -- pass through it but don't make your house on it. It is a saying of Jesus.

Unfortunately he died before the capital could be moved to Fatehpur Sikri, so it was never populated. It was built but it remained empty. That is the only town in the whole world where nobody has ever lived. The whole town was ready, everything was ready, but Akbar died.

Although he had chosen the sentence, my feeling is he could not understand it himself. He liked the quote but he could not understand it. If he had understood it he would have dropped the whole idea of planning this city -- because that is how one makes houses on the bridge. He himself was thinking that he was going to live forever. Fatehpur Sikri was made in such a way, it was as if Akbar was going to live there forever. By the time the city was ready -- it took thirty years to be built -- Akbar died. But the saying of Jesus stills hangs on the bridge.

Man is really a bridge, a bridge between the animal and God.

Once Buddha was asked "Can you say your whole philosophy in a single word?" He said "Kshanikvad." Kshanikvad means: Move on. He said "This is my whole philosophy: go on moving, don't become stagnant. Kshanikvad -- move on, become a river of movement. Then one is certain to reach the ocean one day."

Even Bein' Gawd Ain't A Bed of Roses

Chapter #19
Chapter title: None

19 October 1979 pm in Chuang Tzu Auditorium

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OSHO (to Diane) : Only the blissful one knows that God is -- and that knowing is enough to transform you totally, to give you a new lifestyle, to give you a new birth, a new being.

The only change, the only conversion needed is from misery to bliss; and it is our choice, hence it is not difficult. It is *we* who have chosen to be miserable. The very idea has to be said even if it hurts. Lies are very consoling; truth is never a consolation.

Truth brings transformation, not consolation, and each transformation is a process of great suffering because one has to change everything that one was before. One has to put everything into a new pattern. One has to start learning and living with a new vision. It is arduous. The mind resists change, the mind wants to go on repeating the old pattern. The mind moves in a vicious circle and it never wants to get out if it; hence everybody is caught in the misery. Once you start choosing misery you are caught: the mind goes on repeating the same thing again and again.

The dewdrop slipping from the lotus leaf is afraid; it is scared, it is hesitant. It knows that once it drops into the ocean it is lost; it will not have its own identity. It clings to the leaf.

Kahlil Gibran says: Every river, before it meets the ocean, hesitates, looks back. All those beautiful mountains and the plains and the people and the trees and the birds, the whole life of the river... and now suddenly a moment has come when it is going to disappear. It can't do anything, it has to disappear. But man can do something -- that is the trouble. Man can turn back, man can run away. Many times in our lives we come very close to the ocean but because of our old patterns we start running away. We cannot gather enough courage to lose our identity, and without losing it one cannot feel bliss -- and bliss is the door to the divine.

Being a sannyasin means taking a jump into the ocean -- not looking back, not even giving a second thought. As the ocean comes close, dance, rejoice and melt into it.

OSHO (to Riet) : Ego is also powerful but its power is ugly, it is the power of Genghis Khan, Tamerlane, Adolf Hitler, Joseph Stalin. The power of egolessness is beautiful; it is the power of Buddha, Jesus, Zarathustra, Lao Tzu. The power that comes through ego is momentary. The power that comes through egolessness is eternal because it is God's, it is not yours; you are just a vehicle. And the same is true about richness.

Bliss brings an inner richness. It has nothing to do with money, nothing to do with possessions, because one can possess the whole world and yet remain a beggar. The vice versa is also true: one may be a beggar and yet be infinitely rich.

Jesus says: Blessed are the poor in spirit for theirs is the kingdom of God. One may not be rich in the eyes of the world, one may be absolutely poor but the whole kingdom of God belongs to such a person, one who has no ego. One who is ready to possess nothing is capable of possessing all, is worthy of possessing all.

Bliss brings both power and richness, but of a different dimension. onThe name of that dimension is God.

OSHO (to Richard) : You have to be porous, vulnerable, open so that God can reach you from every

nook and corner, so that he can penetrate every cell of your being and every fiber of your body, mind, soul. But for centuries we have worshipped the hard person for a certain reason: we needed soldiers because society has been created around the idea of war. The whole past of humanity is subhuman. In fact humanity has not yet happened or it has happened only once in a while in individuals -- a Buddha here and there.

Once George Bernard Shaw was asked by somebody "What's your opinion about civilization?" He said "It is a good idea -- somebody has to practice it." It has not happened yet; it is only an idea, nobody has practiced it. In fact we have been practicing just the opposite: we have been practicing, teaching UNcivilization.

If a man is a Mohammedan, a Christian, a Hindu, this is uncivilized. It means we have divided humanity and wherever there is division there is conflict and violence. If we have nations -- India and China and Brazil -- that means that we are yet uncivilized. Nations can exist only in an uncivilized world; a civilized world will not have any need of nations, will not need boundaries. Everybody will be a citizen of the world; there will be no need for visas and passports and the whole ugly business. Our nations are nothing but big prisons. When you cross the boundary of one nation then you know that you have been a prisoner.

There are religions, there are nations, there are ideolgies, and they all divide. The politician and the priest and the pedagogue, they all know the secret; the only way to rule people, to oppress people, is to divide them, to divide them in as many possible ways as you can manage. The more divisions are there, the more politics is there; the more divisions are there, the more politicians are there. The more divisions are there, the more employment priests have.

Humanity in the past has been very hard, rocklike. We practised it. We forced every child to become hard because life is a struggle. We have given every child a project of ambition. And anybody who is ambitious needs to be hard because he will have to fight and the fight is going to be tooth and nail. The fight is going to be hard; you have to prove your steel. You can't exist like a flower, you can only exist as cold steel. Hence in the past we have respected the hard person, the stubborn person; wehave respected these people.

Stalin's real name was not Stalin;"stalin"was given to him because he was a man of steel. We have respected these men of steel very much; they have been our heroes in the past. Because of these people and because of this idea of struggle, hardness, man has become closed to god, to beauty, to love, to grace.

Go beyond all hardness. Become soft, become more feminine. Learn to hug and kiss. Learn to melt into people. Don't be steel, be a flower -- that is message.

My orange people are flower - people. In India orange is the colour of spring .It is the colour of flowers, of spring, of youth, of love, of joy.

(To Veetgyan) Only the insignificant can be caught in the net of knowledge, the significant escapes. To catch hold of the significant one has to learn a totally different strategy.

Ordinarily we are aggressive -- that is the way to conquer the insignificant. To get hold of the significant one has to learn wu-wei: action without action, effort without effort, because the significant only happens when you are in a state of let - go.

Divine bliss he called her -- the cosmetologist from Canada -- and said that the pursuit of anything less is futile because all else is afleeting and futile phenomenon.

(To Divya)There are only two types of people in the world: the happiness seekers and the bliss seekers. The happiness seekers are the worldly people; the bliss seekers are the other- worldly people the truly religious people. Their search is for the eternal. They are not satisfied with the momentatry, they are intelligent enough not to be deceived by the momentatry. They are aware and alert :they will not stop at anything less than the eternal. And if you don't settle for anything else ,sooner or later you are bound to find the eternal. It is within everybody's grasp but we remain occupied with happiness and we go on missing the oppurtinity of getting to the real, to the eternal.

The defnition of the real is: that which is eternal; and the definition of the unreal is: that which is momentatry. The unreal exists in time and the real exists beyond time.

Being a sannyasin means becoming a seeker of the divine, of the eternal, of the timeless, of the deathless.

(To Satyo):The East has risen to the highest peak of religious conciousness. The Christian feels hesitant

about saying "I am god";he even feels hesitant about saying "I am Christ ".These things look like blasphemy. So is the case with Judaism and with Islam -- these three religions are not born in India. But all other religions that were born in India say that unless the separation between I and Thou disappears totally you are still living in illusions. Separation is illusory, non-separation is truth. The Upanishads say:"Aham Brahamasi",Iam god .Jesus says it again and again but Christians have completely forgotten. He says: I and my father are one. But they think it is right for Jesus to say that because he is the only begotten son of god, it is a blasphemy for anybody else to say it. Everybody is a son of god and everybody has the birthright not only to say it but to be it.

My function here is to help you to know that you are god, that you are truth. But to know it becomes possible only when you come across a source of bliss within yourself. At the innermost core of your bliss you will find a flame -- timeless, deathless, a flame of pure conciousness. That is god, that is truth, the ultimate truth. Knowing it, one is liberated: liberated from all chains, from all slaveries. Knowing it, one has known allthat is worth knowing.

(To Rajesh):Love becomes a mirror inwhich you can see your original face; and the orginal face is not that of a beggar: it is the face of the king of kings. Seeing it, one is freed from all desiring. Seeing it, one starts enjoying rather than desiring. Seeing it, one knows that "The whole belongs to me; there is no need to possess anything because all is already my own." One can enjoy the sun and the moon and the stars without possessing them. In fact the moment one becomes interested in possessiveness one loses all possibility of enjoying them.

The greatest seers of the world have enjoyed the world most for the simple reason that they were not possessive. They knew that "It is already ours, so what is the point of claiming?"They knew that "Each moment god goes on showering millions of gifts on us, without our asking."

Jesus says: Ask and the doors shall be opened unto you.... But he says "ask".A great Sufi mystic woman, Rabiya, says: Don't ask, look! -- the doors are already open. And Rabiya is saying a far higher truth. Not that Jesus is not aware of it ... but it depends on the audience. Jesus must be talking to very ordinary people; Rabiya is talking to a great seer, Hasan. She said this in a particular reference.

Hasan was praying before a mosque and crying and weeping and saying to god: Open the door!Rabiya was passing by. She came upto him, laughed, shook Hasan and said: What nonsense!The doors are open!It is because of your asking that you can't see. You are so full of desire that you can't see. You are so full of desire, you are so full of your own prayer, that you can't see: the doors are already open, they are never shut!

Because Hasan was a great adept, already on the way ,very evolved, Rabiya could say it. Jesus was talking to very ordinary people, unconscious people, hence he says: Ask and the doors shall be opened unto you. Seek and ye shall find. Again the same thing is there. Jesus is not so fortunate, he could not get the cream. He has to talk to the common crowds and the common crowds did what they could: they crucified him. Lao Tzu was not crucified, Rabiya was not crucified, and they were saying more revolutionary and rebellious things: Do not seek, and find.

Seeking is a sure way of missing, says Lao Tzu, because in seeking you have already assumed that it is not yours. In seeking you have already accepted that you have lost it. In seeking you already have declared that it is far away. It is within you, it is your very nature. Look within and you will find it in its whole glory.

This is possible through two things: either love or meditation. To you I suggest love. Let love be your mirror. For a few people meditation becomes the mirror -- it depends on the types. For you, definitely it is going to be love. So love more. Become so loving that it becomes your twenty-four-hour-a-day climate and you will find your original face. The original face is always of the king of kings -- that is another name for god.

(To Sarit):Love is not something static, it is dynamic. It is not a thing, it is a process, it is a movement. Because we go on trying to behave as if it is something static we destroy it. We want to cling to it, want it not to change, to remain the same forever and forever. When somebody says to you "I will love you forever and forever,"you feel great joy; but what he is saying is utter nonsense because he cannot even promise for tomorrow. What to say about tomorrow? -- even the next moment one never knows: the ways may part.

Love is a dynamic force .It is a constant movement and it is always moving into a new territory. If one understands this, love never creates misery. It always gives you more and more joy and more and more understanding; it becomes amirror in which you reflected in your total nudity. And there is no better mirror than love to see yourself, who you are. And not only are you reflected in it but the whole universe is reflected in it; it becomes a great understanding about existence itself. But one requirement has to be

fulfilled: one has to be alert that it is amovement, a process. It is a riverand because it is a river it is beautiful, clean and pure. The moment it becomes a pool it becomes muddy; soon it will start stinking.

That has been one of the greatest calamities in humanity's life: we have thought of love as something static so that we cling to it, we can hold it in fists. It can't be held in your fist; it is mercurial. Enjoy it while it is there and when it is gone, feel grateful -- whatsoever it has given to you is precious. But don't cry, don't repent; it is absolutely unnecessary. It is crying over spilt milk -- nothing can be done about it. Move ahead. A real lover knows this secret; hence his love is always flowing, relaxed, blissful.

(To Dhyan Sadhan): Learn how to be joyous alone -- not that you have to avoid relationships but relationships are going to be secondary. The primary thing for you is to sit silently more and more, doing nothing just sitting silently, watching your breath. As the breath comes in, you watch; as the breath goes out, you watch. Simply be a watcher: the breath goes on coming in and out. Many times you will forget, the moment you remember that you have forgotten, come back, again start watching. This simple method is going to transform your whole life. This is how Gautam the Buddha became enlightened, through this method.

More people have become enlightened through this method than by any other method in the whole of history because it is simple, natural. It needs no arrangement, no special situation; you can do it anywhere. Walking you can do it, working you can do it, sitting in a train or in a plane you can do it, and nobody will become aware that you are doing something special -- it is so inner and so natural. Just stick to it and something great is going to happen to you through it.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #20
Chapter title: None

20 October 1979 pm in Chuang Tzu Auditorium

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(To Victoria):The real victory is not something outward, itis inner; it is victory over one's own self. Then one may be a beggar and yet one can be a emperor. Otherwise our so- called emperors are nothing but beggars. It is not poverty that makes a beggar, but misery, and it is not money that makes one rich, but bliss.

A blissful person is never without grace -- it is impossible. If the heart is dancing with joy a certain graceful vibe will surround you. If the heart is singing, the song must pulsate around you. You will have a climate of joy -- that is grace -- and that makes one beautiful.

Any other kind of beauty is only skin-deep. Only beauty that arises out of bliss is real beauty because it comes from your very depths. It is not skin-deep; it has no superficial show, it is not showy. And it can be seen only by those who have real eyes to see. Not everybody may be able to see it, not everybody may be able to feel it, but those who have eyes, some intuitive capacities, some poetic vision, they will be able to see the beauty.

It is said that Jesus was an ugly man, but nobody -- particularly those who came close to him, who became his disciples -- was ever of his ugliness, he looked so beautiful. Hence the contradictory stories about Jesus. One legend says he was very beautiful, immensely beautiful; another legend says that he was a

very ugly man. Down the ages there has been a controversy going on because he couldn't be both, but I say he could be both. He may have had an ugly face and still the inner dance, the inner song, the inner joy was making his whole being, even his body, luminous. So those who were really intimate with him would have become aware of his beauty, and to those who werefar away, observers, spectators, he may have looked ugly.

Bliss brings both a beauty to your being and a certain climate of grace around you.

(To Sahajo): If you practice it you miss it, because the practiced bliss is only a false thing, it is pseudo. It is a performance, it is not authentic because if we do something, it becomes practiced. And practice leads to a false phenomenon, a pseudo kind of bliss -- like the smile of Jimmy Carter. All the politicians know how to smile but their smile is political, diplomatic. It is not coming from their being, it is just a painted smile on the lips.

Nothing can be done about bringing bliss into your life directly, positively but something can be done negatively; the hindrances can be removed, the obstructions can be removed, the rocks can be removed. And that is the real work. The work that a sannyasin enters into is that of removing all that prevents the spontaneity of your being, and there are many things that prevent it. The mind that constantly moves in the past and the future is a hindrance; it has to be removed. One has to learn not to live in memories and one has to learn not to live in dreams because the spontaneous is possible only in the present.

The spontaneous is possible only if we don't carry a priori ideas about it, otherwise it will not be spontaneous; our idea will be imposed on it. One has to be ready to be surprised by it, one has to be innocent, not knowledgeable. Knowledge has to be removed. One has to function from a state of not knowing; one has to know only one thing, that "I am ignorant." One has to know only one thing, that "I don't know anything." Knowing that, the spontaneity arises and the spring starts flowing. You are just a witness to it, you are not the creator of it. And when such bliss arises in you god has arisen in you, god is resurrected in you. Otherwise he is dead in you.

(To Yoganando): Meeting with god does not require you to renounce anything except the ego. The ego represents all that is false in you, represents all that is ugly in you, it represents all that is miserable in you - so it is not really a renunciation. Renouncing misery is not a ascetic, renouncing misery is really moving towards more joy.

Real sannyas is always hedonistic because there cannot be any greater bliss than meeting God. Buddha, Christ, these are the real hedonists because they have tasted the nectar of existence. In fact they can say, "Eat, drink and be merry". But when Buddha or Jesus say "Eat, drink and be merry", they mean "Eatgod, drink god, and be merry!"

(To Roland): Because we become confined to the mind we become very small. It is as if by looking through a keyhole you become a key hole. You forget that you can't be the keyhole; you are looking through it. We are looking through our eyes and our eyes are not more than key holes; we are hearing through our ears and our ears are not more than key holes.

The mind through which we approach reality is itself just a keyhole; but we are transcendental to all these keyholes, to all these mechanisms. We are transcendental to the biology, to the physiology, tothe chemistry. Our real land, our real country, can be known only when we become unidentified with everything that we are not.

Let this be your meditation: "I am not the body, I am not the mind, I am not even the heart -- these are the contents of my awareness, I am pure awareness, I am just awareness." This becomes the key: you can unlock the door, you can come out. There is no need to go on looking through the keyhole -- the whole sky with all the stars belongs to you. That is our real country, our divine country. We are citizens of a divine existence but are unconscious, asleep. We have forgotten who we are.

Sannyas has to be the beginning of a remembrance. It is an effort to remember yourself. Sannyas can be defined as a quest of "Who am I?"

(To Stans): It is moving from the head to the heart. It is dropping logic and entering into the world of love. It is forgetting the ways of thinking and learning the ways of feeling.

Ordinarily we live in the head. We have been taught to live there; from the very childhood everybody is taught to live in the head. The heady people are thought to be very significant, and the people who live in the heart are thought to be not only simple but simpletons.
This society condemns the heart and the heart people. And because this society condemns the heart and the heart people it is a heartless society, it is a dead society. By becoming a sannyasin you are entering into a living commune, into a totally different kind of society -- the heart society -- with people who are not concerned with logic at all, whose whole concern is love.

Only such a person can know God. It is in total devotion and trust that God is experienced. There is no other way -- there has never been, there will never be.

(To Enrico): Man is capable of becoming a host to God, a home to God. And unless one becomes a host and a home to God one remains unfulfilled. Without allowing God in, one remains in a deep frustration, because the moment God enters into our being we become God. That is our ultimate destiny. Only with its fulfillment is there contenment and the joy of arriving.

(To Nadia): Love is the only hope, the only possibility of salvation, the only ray of light in the dark night of the soul, because love is the only phenomenon that is in the world and yet is not of the world. If you can catch hold of this small thread of love it leads you to God.

It is as if you go on following a ray of the sun and one day you reach the sun by following the ray. Just as the sunray originates in the sun, love originates in God. Love is God's ray, and if you make your heart open to be available to it, immediate transformation starts happening: you are no more the same.

Love brings such a new energy into your being that you were not even aware of. You had never dreamed about it, you could not have conceived it. It is so mysterious, so thrilling, so ecstatic, that it almost drives one mad; that's why people say "Love is mad, love is blind". But the madness that love brings is really a higher form of sanity. And the blindness that love brings is real insight because the blindness of love can see God and the madness of love can take the ultimate plunge into God.

Swami Sannyas Rene!

Sannyas in my approach means a life-affirmative, a life-enchancing, life-affirming, attitude. In the old days sannyas was negative; it was life-denying, it was against life. The old meaning of sannyas is renunciation of the world: my meaning of sannyas is renunciation of the mind.

If you renounce the world you remain the same wherever you are. You can be in the caves, in the Himalayas, but you will be the same person. Just by leaving the home and the family and the market-place you can't change. Transformation is not so easy. You have to change your mind and that can be done anywhere; it can be done in a Himalayan cave, it can be done in your own house. And my observation is that it can be done more easily in the market place than in the Himalayas because in the Himalayas there will be no challenge. Life will become dull; it will lose sharpness, it will lose intelligence. Dropping the mind in the world is of great importance. It is not easy, not cheap; it is ardous, difficult, but once it is achieved it is forever yours. then nobody can take it away from you.

So my meaning of sannyas is dropping the mind and rejoicing in existence; not renunciation but rejoicing. To me life is God -- there is no other God.

And Rene means reborn, a new birth. Sannyas is a new birth because it is a new way of life, a new approach -- more artistic, more poetic, more loving, more compassionate. If you worship life, if you love and respect life, if you feel grateful to life, of course you will live differently. Then each small pebble on the seashore is a diamond because it is full of God. Then each leaf on every tree is divine. Then each drop of water is nectar. Then the people by whom one is surrounded are nothing but many gods and goddesses in different forms, in different garments but it is the same universal life energy, the same elan vital.

Sannyas is a rebirth. It changes your values: mind things become valueless. Mind is to obsessed with money, power, prestige because all those things give the mind a great strength: ego. Dropping the mind is dropping the ego. Dropping the ego means money is no more relevant: one can use it if one has it, if one does not have it one need not worry.

One can live in poverty beautifully and one can live in richness beautifully if one is alert enough; then poverty is richness. And if one is unconscious then even richness is poverty. It all depends on you, on your consciousness and on how you approach life.

Approach life with great love and you will be surprised: love starts returning to you from every nook and corner of existence. It not only responds, it responds a thousandfold; you start feeling showered by love.

And the moment you start feeling showered by love great gratitude is bound to arise in you. That gratitude is religion. Christianity, Hinduism, Islam -- these are not religions but creeds created by cunning priests. Real religion knows only one thing: gratitude -- gratitude to existence, gratitude to all, gratitude to the whole.

Unless you have experienced meditation, your potential remains in embryo.

Unless one is spiritually born, life is not what it should be; it goes on missing something significant. It remains superficial, it has no depth -- it can't have depth. It is just a tale told by an idiot, full of fury and noise, signifying nothing. Only when one is spiritually born does life have significance, and with significance arises joy; with significance one starts feeling that life is a gift, a great gift. With the feeling of significance one also feels great gratitude arising towards the whole.

That gratitude is prayer.

Meditation means getting out of the mind, becoming a cool observer of the mind. Just as a child is born out of the womb of the mother -- that is physical birth -- the spiritual birth is getting out of the mind; that is the womb for the spiritual birth. Getting out of the mind, becoming aware that "I am not my mind", that "Mind is a machine, beautiful, useful, but I am not it; I am the consciousness, the witness -- this is the birth I am talking about. One really becomes well-born.

Jesus says : Unless you are born again you shall not enter into the kingdom of God. He is talking about the same rebirth.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #21
Chapter title: None

21 October 1979 pm in Chuang Tzu Auditorium

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OSHO (To Atha): The other is there, and the very presence of the other makes one tense. And one is afraid: the other may start dominating, so it is better to dominate than to be dominated. The other may start being possessive; it is better to possess than to be possessed. That's how the mind calculates and the conflict starts. Lovers are intimate enemies.

But love is a good learning. It is just as when one goes to learn swimming: one cannot immediately jump into the deep river, one has to learn in shallow water first. Once you have learned how to swim you need not remain confined to the shallow waters, you can go to the deepest part of the river.

Love as relationship is a shallow phenomenon. Learn something from it, learn swimming and then go to the deepest experience of love: love as being. That is the meaning of your name -- let it become your experience too.

OSHO (to Erma): This is your new name: Ma Prem Erma. Prem means love. Erma means noble. It is love that makes one noble. Nobility has nothing to do with nation, caste, religion; it has nothing to do with these accidents. These are all accidents: birth, race, caste, family.

Nobility has to be earned, it is not already given. One has to become worthy of it -- love makes one worthy. Love prepares you because love helps you to drop the ego. Ego is the most ignoble thing in existence. Love helps you to surrender the ego. and in surrendering the ego a great grace arises. One becomes noble not by birth but by a new birth in love.

STANLEY MEANS A STONY FIELD, AND "VEET" MEANS BEYOND...

You can't find anything harder than logic, arithmetic, calculation. The head represents all that is hard, rocky in man. The heart is a flower, the head is a stone; and to be a sannyasin means moving from the hard towards the soft, moving from logic to love.

So go beyond the stony field and enter into the soft soil of love. Live through love, not through calculation. It is a gamble, but it is worth gambling. Even if you lose all in love you gain. You may gain everything through calculation, through the head, but ultimately you will be a loser.

PREM AILEEN, STANLEY'S WIFE

It is love thats brings both light and joy. Love is the key to the door of the divine.

Remember it, remember it constantly. And not only in the head, let it spread all over your being: every fibre, every cell of your being should be able to remember. Then only does one become suffused with love. Then each act is a love act; then each contact is a love contact. Then walking, you walk in love; sitting, you sit in love; sleeping, you sleep in love. Then love becomes your climate. The day it happens is the greatest because that is the day that one becomes aware of God.

THE OLDER DAUGTHER, ANAND MARIANNE: BLISS, REBELLION AND PRAYER.

If one really wants to be blissful one has to learn how to be a rebel and one also needs to know how to pray. Rebellion without prayer becomes egoistic: rebellion with prayer becomes religious. It becomes humbleness, humility. Bliss is very close by if one is ready to rebel against the stupid traditions, conventions. But rebellion has to be with prayer -- otherwise it becomes political and a political rebellion is not a true rebellion.

(To Abbigail): Come here! You can open your eyes now! (chuckles) It was really *too* long!

This is your name: Ma Prem Abbigail. Prem means love. Abbigail means source of joy. Love is the source of all joy in life. Become love!

DEVA SUNDERAM: DIVINE BEAUTY

OSHO: Sannyas means inner enquiry. It is the beginning of a great journey into one's own being, into one's own life source.

As you go more deeply in, you come across three things: satyam, shivam, sundaram. Satyam means truth, shivam means virtue, sundaram means beauty. Sundaram is the last stage. Satyam comes first, truth comes first: one becomes authentic, sincere, true. Then comes goodness, virtue -- shivam. Being authentic transforms your character, makes you good. And the moment truth and goodness have arrived you are ready to receive the ultimate. The ultimate is beauty.

The poets are far closer to the ultimate than the philosophers because te philosophers go on thinking in terms of truth, and that too, intellectual truth. Poets think in terms of beauty. God is more beauty than truth; he is truth only because he is beauty.

Love beauty in all its aspects. That is your worship, that is your prayer. Live beauty and you can't go astray.

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Even Bein' Gawd Ain't A Bed of Roses

Chapter #22
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Audio: No
Video: No

OSHO: Love is the most intoxicating phenomenon. It is the wine that wells up within. It is not something chemical that comes from the outside, it is not even part of the body, not part of the mind either. It is the dance of the heart in tune with the whole. Love is your heart in deep harmony with the heart of the universe. Then there is great intoxication. And yet the intoxication does not make you unconscious; on the contrary it makes you more conscious than ever. That's the paradox of love: on one hand one is intoxicated, on the other hand one has never been so aware before. It is an intoxication that makes you wake up.

HER SIX-YEAR-OLD DAUGHTER: PREM GARIMA, GLORY OF LOVE.
NENE BECOMES MA PREM KUNDAN

OSHO: It is by passing through the fire of love that one becomes one's real self. Cowards are afraid of love as much as they are of death. It needs courage to go into love because it is a kind of death, in fact a deeper death than the ordinary death. Ordinary death only changes your body, your form, but not your substance. Ordinary death only changes your shadow, your personality, but not your essence.

Love changes your very being, it gives a new birth. Hence the fear; hence many decide not to move into love. They can find many excuses. They can say "Love is blind": that is a rationalization of the cowardly mind. They can say "Love is animal": that is again a rationalization of the so-called religious mind. They can even deny the reality of love; they can say it is all poetry, just a fiction created by some imaginative people.

Either the coward finds some rationalization, some excuse, or he finds some substitute. For example, sex can become a substitute for love, and by just going into sex one can think, "I am a great lover". Or people can find even more subtle substitutes for example, somebody is greedy for money -- money has become his love object. And he is not aware that he has fallen in love with something absolutely false. Or power can become his love affair. But these are strategies of the mind to avoid.

Beware of all these strategies and take a jump into love. It is fire. It will burn you, it will destroy you but it wil also give you a new birth, a resurrection.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #23
Chapter title: None

23 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910235	
ShortTitle: GAWD23	
Audio:	No
Video:	No

[MS PAGES 18?-188 MISSING, OCTOBER 23RD 1979)

ANNA MEANS MERCY...

OSHO: Mercy can be of two kinds. It can be very egoistic, then it only appears as mercy but is not; unless mercy is absolutely egoless it is not authentic. And the difference is very subtle: from the outside there is no difference at all but one can feel the difference inside.

If mercy arises out of your bliss then it can never be an ego trip. If you share your bliss you feel thankful to the person who receives it, you feel humble. Bliss never makes anybody egoistic; on the contrary, dropping of the ego is the basic requirement of being blissful. Unless one drops the ego one is never blissful. Bliss happens within you like a flame of light and mercy is the radiation of it. When your bliss starts reaching to others it is mercy, compassion.

But the false and the pseudo coin which is cheaper to attain is also there. And thats's what so many religious people go on doing -- the Christian missionaries, et cetera. Their mercy is not out of joy, out of ecstasty; their mercy is a means. They are using mercy as a means of attaining something in this life or in the other life -- but it is not an end.

The person who is merciful towards the poor, the starving, the ill, and is using it as a means of attaining heaven, of attaining God's grace, is exploiting these people. In fact this type of man will never like the world without the poor, without the ill, without the starved, because where will he show his mercy then? And how will he attain to paradise? -- his whole ladder to paradise will be lost.

So these people who go on serving the poor and the ill are the people who would like the poor and the ill to remain forever. They would not like the world to be really happy because the happy person does not need your mercy. They would not like the pain to disappear totally, the suffering to be gone forever -- then who will need you? Then you will feel absolutely futile. That was the meaning of your life; you were dependent on those people.

In fact one of the so-called Indian saints -- his name is Karpatri, he is very famous in the Hindu world -- has written a book against socialism. The most fundamental argument that he places against socialism is

that if nobody is poor then what will happen to service? If nobody is poor then what will happen to charity? Without charity nobody can enter into paradise, so the poor are absolutely needed. He is, in a way, a sincere man -- that he das said so. Mother Teresa of Calcutta won't say so, she is not so sincere. But the reason is very clear: the religious people would not like the world to be a *really* happy place.

If the world is happy and people are enjoying themselves and are blissful, who cares about the other world and heaven? -- we can make heaven here. Hence all these religious people are against me because my whole effort is to make you blissful here and now. I don't teach any service to the poor and I don't teach any service to the ill and the starved. I only teach bliss, and if out of bliss service comes it is beautiful. If out of bliss you start serving people that is spontaneous; there is no goal to it, it is unmotivated. And when it is unmotivated it is beautiful.

Just recently Mother Teresa got the Nobel prize: everybody is praising her -- and the whole thing is stupid! *How* has she contributed to world peace I am unable to understand. By serving the poor of Calcutta, the beggars and the widows and the orphans, how has she served world peace, the cause of peace? By serving them, by helping them to continue to live, the world war is not postponed. And by serving them the poverty is not destroyed either.

In fact these are the people who function as agents of the status quo, of the vested interest. They go on consoling the poor -- thats is the only way to avoid the revolution. Console the poor, serve the poor, give them little bits and they remain as they are. Tell them "You are suffering because of your past karmas," tell them "You are suffering because God is testing you," tell them "You are suffering because God is purifying you". These are beautiful strategies to keep the poor poor and to keep the rich rich.

It is not an accident that Krishnamurti has not got the Nobel prize -- and he will never get it, yet he is one of the men who has served the cause of world peace most. Gurdjieff never got the Nobel prize, he would have never got it. Ramana Maharshi never got the Novel prize. There is no possibility for such people ever to get Nobel prizes because they don't serve the vested interest. They *really* create great vibrations for peace, love, joy; they create great light, great understanding in the world. But the vested interest -- the politicians, the rich, the priests -- are not interested in these people; they would not like them to exist at all. They are interested in people who console the poor because that is an anti-revolutionary act, consoling the poor. The consoled poor can never rebel. And the mercy that is shown by such people is a strategy for them too: by serving the poor they are trying to reach heaven.

I don't teach service -- I simply teach bliss. Be blissful and out of that much is going to happen. But that will be natural, so there is no need to talk about it at all; it is going to be a by-product. Service, compassion, love -- these are by-products of being blissful.

OSHO (TO CARL): Be strong in meditation. It needs great courage, guts, strength to go into the unknown -- and meditation is the door to the unknown. On this side of meditation is knowledge. If you enter meditation you enter into the world of no knowledge, the world of experience -- existential, not intellectual. On this side is intellect; on the other side of the door is existence itself. On this side people argue about, discuss, think, guess, what truth is, what God is; on the other side people simply taste, know -- not as knowledge, but as experience.

God can never be known as an object of knowledge, God is known only as your own subjectivity. God is known as the knower, never as the known... and so is truth and so is beauty and so is bliss. All that is significant is part of your interiority, of your inner being. These are different aspects of your subjectivity -- you cannot know them in the scientific way. The scientist remains a spectator, outside, and goes on experimenting.

Meditation is a totally different kind of activity to science. Science is mind activity, concentration of the mind, trying to get some secrets out of the objective world. Meditation is dropping the mind, moving into no-mind and feeling your own being. But to feel one's own being is to feel the being of all because at the centre we are all one. To know oneself is enough, more than enough: you have known the whole mystery of

existence. But let me repeat: it is not knowledge. It is a kind of knowing but closer to love than to knowledge, closer to feeling than to thinking.

The only door that one has to pass through from the known into the unknown is meditation; there is no other door. By "meditation" I mean getting out of the grip of the mind, becoming more and more thoughtless, desireless, creating a space around yourself where nothing moves -- no thought, no feeling.

One day it happens: there is pure space surrounding you, infinite space, and you are just like an island in that infinite space. That moment, when you are utterly alone -- no thought is with you, no desire, no emotion, when you are absolutely alone in that absolute emptiness -- meditation has happened. You have crossed the barrier; you have entered into God.

OSHO (TO PREM ANANDO): Remember these two words. They are two keys for you, two fundamental laws to be followed, to be lived. These two words are going to constitute your whole lifestyle, your very religion. If you can attain to two things, love and bliss, there is no need to search for God; God will come searching for you.

And these two things are not difficult to attain, they are simple, very simple. One just needs a little courage because the basic requirement for both is the droppig of the ego. The idea of separation, the idea that "I am separate from the world, from existence," is the root cause of all misery and the root cause of all hate, anger, rage.

Love and bliss are two sides of the same coin. If you dissolve your ego, if you melt and merge into existence you will be surprised: from one side love is arising in you, from another side great bliss is overflowing. They happen simultaneously. But the only demand is to drop the idea of separation. It is simple if one has courage; if one is cowardly it is the most difficult thing in the world.

Surrender the ego -- that's what sannyas is all about. Give it to me. I don't ask for anything else: just give your ego to me. And once you have given the ego things start happening which you have never imagined; because the rock is removed mysteries start opening their doors to you. Then the whole temple of existence is yours. The ego is a false entity, a toy created by us, and we become so entangled with our own toy that we forget what is real; the unreal becomes the real.

From this very moment remeber that you are not separate from existence. And don't only remember, experiment. Being one with the tree ou are sitting beside, being one with the river you are swimming in, being one with the person whose hand you are holding... Slowly slowly experiment. Being one with the rock you are sitting on, being one with the faraway star you are looking at the night. Slowly slowly the knack of immediately merging into the object is learned. The observer becomes the observed, the knower becomes the known. Then watching a rose flower you become a rose flower, there is no separation. In that moment you will come to know two things, love and bliss -- bliss for yourself, love for all.

OSHO (to Sarito): To be blissful needs only one thing: the art of being in the present. Drop that which is no more. Because it is no more you are unneccessarily clinging and wasting your time with shadows. And don't get involved with that which is not yet, because it is not yet there is no point in being worried about it. But people are crushed between these two rocks: the past and the future, the no longer and the not yet. The present is just a small moment between the two, sandwiched between the two. And it is so small that unless you are really alert and awake you will miss it. It is so quick , so fast that if you are not aware, by the time you do become aware it is no more. It has already slipped by, it has already become the past.

One has to be quick of foot to keep pace with the present. It is a movement, it is a fast-flowing river. If one can remain in touch with the present, moment to moment, bliss goes on showering like rainfall. There is no need to hold onto it, there is no need to plan about it; all that is needed is to enjoy it in the moment, and each moment brings it so why be worried about holding it?

Man is the only animal on the earth who goes on missing something very essential, very essential for

growth, very essential for understanding; and man is the only animal who *can* understand and who *can* grow. No other animal can understand and grow so they miss the opportunity. The tree is never concernend with the leaves of the past year... it is always growing new leaves. it is only man who goes on counting the leaves which are no more; even when they have fallen from the tree he goes on accumulating them. It is all rubbish.

Why not grow new leaves every moment? Because you become so covered with the old leaves you destroy and kill the new leaves. You don't allow them space to grow. The tree is not concerned with the future spring, this moment is enough; hence there is no worry, no tension. The tree is dancing in the wind and in the sun and in the rain.

A sannyasin has to be like that: dancing in the rain, in the wind, in the sun. To be free from the past and from the future is to be free from world. That is *true* renunciation. that is transcendence, and that's what I teach.: transcendence -- not of the world but of time. Time consists of past and future. Present is not part of time, present is part of eternity: a ray of eternity penetrating the darkness of time.

Live in the light of that ray and you live with God and you walk with God and you breathe God in and out. Then life is a constant celebration, an ecstasy.

AVINASH AND AVABHASHA, MARRIED TWENTY-FIVE YEARS, WITH THEIR TEN-YEAR-OLD DAUGHTER, BINU, WHO HAS'T MET OSHO BEFORE.

OSHO: Do you have something to say to me?

BINU: Love you-oo! (TEARS AND LAUGHTER BOTH)

Even Bein' Gawd Ain't A Bed of Roses

Chapter #24
Chapter title: None

24 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910245
ShortTitle: GAWD24
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Video: No

(TO DEVAPRIYO): We are not abandoned by God. He has not deserted us. We may have deserted him, but he still looks after us, he is still care-full, he still cares. His love is infinite. Irrespective of us and our ideas he goes on showering his love, his compassion.

Friedrich Nietzsche says: God is dead- and he represents the mind of this century. Yes, for millions of people this has become their philosophy of life -- that there is no God. We may not believe in God; that makes no difference to God, he still goes on nourishing us. And by God I don't mean a person. I have to use the old word, "God," and I have to use the pronoun "he," but in fact I don't see that there is any person. Yes, there is a presence, but no person. There is no God sitting on a golden throne somewhere in heaven, controlling things, but the world is full of godliness.

H.G.Wells has said about Gautam Buddha -- a very pregnant statement -- that he was the most godless man, yet the most godly. He never believed in God as a person, but he believed that the whole existence was divine. There is nothing that is mundane; everything is sacred, absolutely sacred. There is nothing lower, nothing higher; there is no hierarchy.

And existence cares. When I say God cares I mean that existence cares for you, it is not indifferent. Let this be the foundation of your sannyas and then the temple can be raised very easily. It is easy to raise the temple once the foundation is rightly put. This is the foundation stone: remember that existence loves you, cares about you, is concerned about you; that you are not alienated, that you are not a stranger, that you are part of this great symphony, this orchestra, this celebration that goes on and on and knows no ending.

(TO KENNETH): All beauty is divine. Wherever beauty is God is. To worship beauty should be the only prayer. God is more available to the poetic mind, to the person who has aesthetic sensitivity, because he can feel beauty.

To the philosopher God is very far away. He thinks in terms of logic and logic is dry. Logic is like a desert: no greenery, no flowers, no birds singing; it is empty, hollow. Hence philosophers are continously missing the point. Poets are far more fortunate.

I would like my sannyasins to be more and more poetic and less and less philosophic. God is not a question of speculation but of experience. And when you experience God you experience the whole universe as a beautiful phenomenon, as exstasy, as celebration.

JOCHEN BECOMES KAVYO ..: Composing or not composing poetry is beside the point -- but *living* poetry. Buddha lives poetry, Jesus lives poetry, Zarathustra lives poetry. It is their very life: it is not something that they do, it is something that they are.

If one wants to be a poet one has to learn a few fundamental things. The most fundamental is that one has to drop thinking and move more and more towards feeling. One has to be less intellectual and more aesthetic, less of the head and more of the heart. Ultimately a sannyasins has to be totally headless.

There is an ancient meditation technique: Look into a mirror and go on trying to imagine you don't have a head. It takes three months to nine months and one day the miracle happens: you are standing before the mirror and the mirror does not reflect your head. Not that the mirror has changed but your idea of yourself has changed so much that you can't see the head any more. In ancient days this was one of the techniques used because after it one becomes absolutely ecstatic.

It is the head where all the disturbances happen. The head is hell and the heart is heaven. The distance is not much, just a few inches; one can jump it in a single leap. And the time has come!

To be a sannyasin means to be ready to take this jump. Move from logic to illogic, from rationality to irrationality. It is a kind of superior madness, but that has been always the way of the mystic; he is madly in love with God but his madness is a superior kind of sanity Our so-called sane people are not really sane, just normally insane.

You have been searching for long -- now the time has come to be totally committed and involved. A little search is not going to help; it needs your totality.

How long will you be here?

KAVYO: A year or six months.

OSHO: Good. do as many groups as possible... and lose your head! (LAUGHTER). My people are very very skillful at cutting off heads. Soon you will be running around without a head.

TO GISELA: To be a sannyasin means that from this moment your focus will be inwards, your central search will now be bliss. Yes, other things are needed: one needs a house, one needs food and one needs money and one needs clothes; one should pay attention to all these things but they should not become all and everything. Some space, some time should be given to the inner exploration. That's what I call meditation: it is sitting with yourself, being with yourself, available to your own subjectivity.

That availability, that openess, opens you not to your own self but to the very self of existence. And unless one knows what this life is all about one lives in vain. Unless one tastes the mystery of this immense beauty and ecstasy that surrounds one -- it is alreay there, you just need to be alittle more alert and sensitive to it -- life remains empty. One is born and yet not born, one lives and yet one is dead.

Seeing oneself one is born anew. Meeting with oneself is a rebirth, the *real* birth. One becomes twice born.

Jesus says: Unless your are born again you shall not enter into my kingdom of God.

VEET SANDEHA MEANS GOING BEYOND DOUBT...

It is trust, it is love, it is surrender: it is a courageous leap into the unknown, a quantum leap.

One who thinks too much cannot become a sannyasin; his thinking will be a barrier because thinking is basically rooted in doubt. Without doubt there is no thinking: doubt triggers thinking, thinking is impossible without doubt. Sannyas is an effort to cleanse your mind of all thougts, to empty your mind of all conditionings, to decondition you, to dehypnotize you.

Society hypnotizes everybody, conditions everybody. One person is a Christian, another is a Hindu-these are nothing but social strategies to keep people slaves. A sannyasin goes beyond all boundaries: of being a Hindu or a Mohammedan or a Christian, of being blacik or white, of being Indian, British, French. Even the boundary of being a man or woman is finally transcended. One simply *is*. One simply feels a tremendous amness, isness.

Hence sannyas can be rooted only in trust. Just as doubt is very fundamental to thinking, trust is fundamental to no-thinking. Doubt creates mind, mentation; trust creates no- mind, non-mentation. An no-mind is the goal. To function from a state of no-mind is to function truly, is to respond truly, spontaneously, naturally. It brings great freedom and great joy and great benediction.

Go beyond all doubts, go beyond all thinking and thoughts and ideologies. Go beyond Catholicism and go beyond communism so that you can be on your own. I am not giving any ideology here, I am not converting you to an ideology. This is not a conversion: I am not imposing any beliefs on you. On the contrary my effort is to take all beliefs away from you, to leave you without belief, because wherever belief is doubt is; they are never separate.

The believers are all doubters and doubters are all believers. Somebody believes in God and somebody believes in no God -- but both are believers. Even the communists who think that they are non-believers are not non-believers, they are believers. They believe in no God, they believe in no religion; they have created a religion without God and they have created their own trinity -- Karl Marx, Engels and Lenin. They have created their own worship and their ritual. It is a religion without religion, it is a religion without God, without soul... a very hollow religion of course, but is is a religion. It has become the opium of the people now.

I take away all ideologies. My work is basically to destroy and shatter them so that you can be freed. One you start seeing things as they are without any barrier of doubt and belief, without any thinking, you have come home. Then you can have a communion with reality. You can call that reality God, *nirvana*, enlightenment, truth -- these are just names. Any name will do because reality has no name of its own. It is

nameless, it is a nameless experience.

Deva means divine. Sierra means a chain of mountain peaks which suggests a saw. The word comes from the Latin for saw; the teeth of the saw. The peaks of the mountains suggest the teeth of the saw. It is a beautiful name.

Man is not what he appears to be on the surface. On the surface he appears to be so flat but inside he is a chain of mountains. When you reach one peak, another peak higher than that is waiting for you ahead, challenging you. You think that this is goint to be the last, but once you have arrived on the other peak, other peaks are wainting for you still higher. There is no end to it. Man is an infinite journey, unending, with no beginning and no end -- a chain of peaks.

Of course each peak is followed by a valley so one who wants to live only on the peaks will be in difficulty. One has to accept the valleys too. There are sunny days and there are cloudy days, there are highs and there are lows. The moment you become capable of accepting both and are not disturbed by the valleys and the darkness and the sadness and the failure and death itself -- because that too is a valley -- you will rise again like a peak.

When one can accept failure and success *equally* one has really become a sannyasin. When one can even enjoy moments of sadness... because sadness has a certain silence, a certain beauty of its own. Just as darkness has its own beauty, its own deep deep relaxation, rest.

If you can see the peaks and the valleys as part of one another, as two aspects of the same coin, a great equilibrium arises in you. You become balanced; nothing can disturb you, neither unhappiness nor happiness. Nothing can become a distraction. You become centred and to be centred is all. You attain integrity. You become for the first time a soul, a self.

How long will you be here?

SIERRA: Five months.

OSHO: Good. Do as many groups as possible and see as many valleys and as many peaks as posssible!

INGRID-NOW MA PREM MANISHO

Jesus says: Truth liberates. But something has to be added to it; it is only half a statement. Truth certainly liberates but it has to be your own. If it is somebody else's rather than liberating, it creates a bondage.

My truth will be a bondage for you. I cannot give you my trith; I can only show you the way that I have traveled. You will have to travel the way and one day come upon the truth on your own.

Mind is always imitative. Mind is a monkey, literally a monkey. It is curious, very curious about everthing, but it has no perseverance, no patience. It goes on jumping from one branch to another branch. It never sticks to anything; it never digs any well really deep but goes on scratching the ground here and there. That is not the way to dig a well. One has to be totally involved, one has to put all one's energies to the work. Mind cannot do that; only the heart is capable of doing it. It is the heart that gets involved and committed.

Mind is always a Judas, it can never become a Christ. Judas was the most knowledgeable disciple of Jesus. All the other apostles were illiterate; he was the most cultured. And it is natural, not accidental, that he betrayed Jesus. The heady people are always betrayers: they don't know the beauty, the grace, of love, of commitment. They are traitors -- the head is a traitor.

Be of the heart! Slip out of the head and move towards the heart. Think less, feel more, and finally, even

feel less: *Be* more! These are the three stages: thinking, feeling, being.

We are at the point of thinking but we have to be at the point of being. Then there is wisdom, wisdom that liberates: liberates one from the body, liberates one from the world, liberates one from all limitations, liberates one from personality and makes one capable of merging with the universal. Just as a river disappears into the ocean, the man of the heart disappears into God.

ANAND VEETRAGO: TO GO BEYOND ATTACHMENT IS THE ONLY WAY TO KNOW BLISS.

Attachment is the root cause of all misery -- and our mind is such that it starts clinging to each and everything. It starts becoming identified, attached, it does not know how to keep a distance; hence the misery.

Kahlil Gibran says that if the lovers are to be really blissful they should be like pillars in a temple: they support the same roof but they are not too close to each other; there is a distance. They are supporting the same roof but the pillars are separate from each other. So lovers should be: supporting the same love. But a distance is needed between lovers, a certain space of his own is needed for every being. Lovers encroach upon each other's space and the moment they start encroaching, trespassing -- they think they are permitted, they think that is their birthright -- love starts becoming ugly. A love that could have become a door to the divine becomes a door to hell.

Jean-Paul Sartre says: The other is hell. It is true and not true -- true if you look at the experience of people. The other *is* hell everywhere; it is because of the other that you are in misery. But still it is not a very deep and profound statement. The other is not hell. You *make* the other hell because you become attached to the other. You come too close, you start overlapping his being. You start clinging, you don't allow him freedom to grow and move. You become an imprisonment; hence the other becomes a hell. Otherwise, the other in itself is not hell. It is your attachment that creates hell. not the other.

Love deeply but remain unattached. Love your own body too, but remain unattached. Love all that is available -- people, birds, animals, trees, rocks -- but always keep a distance, a kind of aloofness. Remain cool, and remember to be cool does not mean to be cold. To be cold is dead; to be cool is the quality of a Christ, of a Buddha. They are not cold, they are not hot either. They are simply cool, like a cool breeze: very refreshing, rejuvenating, neither hot nor cold.

This has to be your work: don't be hot, don't be cold -- be cool!

Remain cool, unperturbed, undisturbed, and the technique to do it is non-attachment. Don't be attached to anything -- that is your meditation. That is the whole program for your life. It can transform you from an unconscious being into a conscious being.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #25
Chapter title: None

25 October 1979 pm in Chuang Tzu Auditorium

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ShortTitle: GAWD25
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Video: No

(To Nandan): Bliss is a garden where many many flowers bloom. Bliss is not a desert where nothing grows. Yes, the desert also has its own silence, but that silence is dead. The silence of the garden is full of the dancing trees, birds singing. It has a musical quality to it. The desert seems to be fast asleep; the garden is awake. You can feel the liveliness of the garden, the youth, the celebration.

My sannyasins have to become gardens of joy. In the past sannyas was something like a desert. Yes, they lived a detached life, aloof, aware, but utterly cold. They were living corpses just awaiting their death, dragging themselves somehow, hoping for paradise.

I am giving you a totally new concept of sannyas. There is no other paradise than this moment; paradise is always herenow, so it is not a question of attaining it after life, it is a question of attaining it herenow. Not that there is no after-life, there is- but unless you attain it here you will not attain it there. This is the basic condition that has to be fulfilled: one has to live on the earth as if one is living in paradise, then one is capable of entering into paradise. Those who are already in paradise will be able to enter paradise, nobody else. Those who have alredy tasted the joy, they become worthy.

This earth, this life is an opportunity to become so alert, so sensitive, so harmonious, that you can start feeling joy everywhere, that you can start feeling the dance of existence -- not only feeling it but becoming part of the dance; you dissolve yourself into it. Moment to moment one has to go on dissolving more and more. The day you disappear God has happend to you. God never happens before that.

To be is to miss God. Not to be is to attain God. Hence to be or not to be is the question-and to be a sannyasins means choosing the path of not to be.

(TO DESIREE): It is not only man who is in search of God, God is in search of man. If only man were in search there would be no possibility of ever finding God because man's capacities are very tiny. It is just like dewdrops in search of the ocean: it may get lost anywhere. There are deserts and deserts to cross and the journey is long, arduous, and the address of the ocean is not known, nor is the direction. Neither does there exist any map.

Yes, sometimes there are guides -- Buddhas, Christs -- but the way they have reached the ultimate can't be your way. They moved from a different point, from a different angle, from a different space. Each individual has to find his own way. And the way is not ready-made, it is not like a super-highway already there that you just have to walk on. It is by moving towards God that you create the way, the way is created by you. It is like a footpath in the jungle of life: there is no direction, no map; no guide can hold your hand. Yes, they can indicate a few things, they can give you a few hints which will be helpful on the way but they cannot give you the exact map-that is impossible.

So if man were alone in his search for God it would be impossible. But it has happened to many people for the simple reason that God is also searching for them, is also groping for them. Once you start groping then your hands are going to meet somewhere. It is not only that the dewdrop is moving towards the ocean, the ocean is also rushing towards the dewdrop. The dewdrop may not be able to cross the deserts but the ocean can.

To know this to trust that God loves you, is a great foundation. Then the whole of your life can be built accordingly, then your life can become a temple- but the right foundation is needed. Never forget for a moment that God is searching for you, that he is calling you, that he is calling everybody, that he is searching for everybody.

Jesus says: Just as the shepherd goes back into the forest to look for the lost sheep... That is his way of saying that God also comes to seek and search for those who are lost. God is a shepherd, and when the shepherd finds the lost sheep he carries the sheep on his shoulders. he is not angry; on the contrary he is

immensely loving because one who was lost is found.

So no one need lose heart, no one need lose hope. God is searching, calling, coming to you in many many ways- you just have to start looking for him also, then the meeting is inevitable.

(TO IGOR): Ordinary peace is negative, it is empty. The ordinary peace is just what they say when the world is at peace between two world wars, but that is much of a peace. The better expression is "cold war", because when there is no war people are preparing for war, getting ready for a new war. After every few years humanity needs to go insane, that is a kind of catharsis. Then for a few years they behave as if they are sane because they have catharted, thrown out insanity; then again they accumulate it.

So ordinarily when we say that a man is very peaceful it simply means that he is not a nuisance, that he will not create any trouble, that he is not troublesome, that you can trust him- but this is not true peace. This is a very negative definition of peace. The real peace is an overflowing joy. It is a state of plenitude, of fullness. The fullness is such that it start reaching others.

Love brings that kind of peace. Without love one can attain the negative peace but not the true, the positive. Without love that is impossible. Unless love becomes your centre your peace will be that of the cemetry: noiseless but without any music. It is not worth desiring much. It is a kind of death - not life, not eternal life.

And it also brings a prosperity, with a new meaning. Love gives you inner wealth, growth, centredness, rootedness, integrity. It gives you insight, it gives you wisdom. It makes you aware of the deathless element in you and it also makes you aware of godliness pervading, permeating, the whole existence. It has nothing to do with ordinary peace -- money, et cetera. Love brings both.

Let love be your only law and all follows of its own accord.

SUDHAKAR, A MOON OF BLISS.

OSHO: The moon represents a few things of tremendous importance. One is: it is cool. The sun is too hot. The sun also gives light but its light is fire. It is passion, the sun represents passion. The moon represents compassion, it is cool. Love is there but like a whisper, not like a shout. And bliss has to be less and less fire and more and more light. It has to become more and more like the moon.

In the East the sun represents male energy. The sun is he and the moon is she; the moon is feminine energy. And bliss can be attained only if you are as receptive as a woman. It is not a question of conquering bliss; one cannot conquer bliss. And male energy is always trying to conquer, to achieve, to reach. it is aggression.

Feminine energy is non-aggressive. So is the moon; it is non-aggressive.

The sun also represents the ego for a certain reason; because light comes from the sun, it feels "it is *my* light." The moon simply reflects, the moon is a mirror: it simply reflects the sunlight; hence it knows " I am nobody - all is God's. I am no one - just a mirror reflecting the beauties of God."

That's how a sannyasin has to be: a nobody, a mirror reflecting all the beauties and *all* the joys of existence, never for a moment thinking in terms of being a doer or in terms of being the source, but always thinking in terms of nothingness, nobodiness.

To be nobody is the greatest experience in life. To be a nothing is to make God penetrate you because when you are totally nothing all can enter you. For the entry of the all you have to be a total nothingness.

That's what sannyas essentially is: it is effacing the ego and moving into an egolessness. The day the ego dies you have arrived, arrived home. Then there is no more wandering, then there is no more journey. Then

there is nowhere to go, then all is yours. When you are not you are a king and when you are you are a beggar.

TO TEN-YEAR-OLD PREM JYOTI

OSHO: I have chosen the color orange: it represents the flame of love. One has to become a flame of love- only then is life beautiful, rich, joyous. And not only is one's life full of joy: when you are a flame of love you shed light on other's paths too and people can become aflame with your love; their inner candles can also be lit through your flame. Then you are tremendously happy because love creates bliss, and also you make others happy because love knows how to give, how to share.

Love people, love animals, love trees, love rocks. Love as much as you can, and the more you love, the more God will be available to you because God is love. God is another name of love.

(TO VEETKAM): Bliss is possible only when one goes beyond desire; hence bliss cannot be desired. If you desire it you will miss it. Bliss is the very understanding that all desires are futile - the desire for bliss is included. Desire as such is futile. To know this is the beginning of bliss and to be absolutely rooted in this understanding is to be blissful. So nobody can desire bliss - that will be a contradiction. And nobody can attain bliss, nobody can achieve it, because all attainment, achievement, is a projection of desire.

When desire disappears from your being totally bliss arrives -- not from the outside but from the innermost recesses of your own sources it starts welling up. I am not saying to drop desires because one can drop desires in order to attain to bliss; then again one misses because that is a subtle desire. The desire deceived you again. It has come back in a subtler form, it has come in again through the backdoor.

I am saying try to understand the futility of desiring, the frustration of desiring, the tears that desiring brings and the anguish that is bound to happen. Watch all the desires and see that they are all doomed. Suddenly a great understanding arises. In that light, in that understanding, desiring disappears, the hindrance is removed, the rock is removed -- and from your innermost core bliss arises.

It is our intrinsic nature. We are missing it because of desire. Desire is going astray from yourself, going away from yourself- non-desire means coming back home.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #26
Chapter title: None

26 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910265
ShortTitle: GAWD26
Audio: No
Video: No

(TO LEELA) Those who take life seriously become pathological, because life is not a serious phenomenon, it is all playfulness, from the top to the bottom. It is a song to be sung, a dance to be danced, a love to be lived -- but with utter playfulness. The moment you become serious you become blocked, the flow stops; you are cut off from the universal energy. You cannot dance when you are serious because

seriousness is basically sadness. Seriousness is also calculation, business: one is always looking for the motive -- why? One is always asking "Why do it? What am I going to gain out of it? What will the profit be?" These are businesslike attitudes. They are good in the marketplace but they are absolutely wrong when you start moving inwards. The more you move inwards, the more life appears as fun, as tremendous fun. A sense of humor is needed and a sense of playfulness.

In the past just the opposite has been the case: the saints have been very sad and very serious, as if life was a burden, a heavy burden; they were carrying mountains on their heads. They were not free like children, playing for no reason at all, playing just for the playing itself, playing for play's sake... no idea of gaining anything out of it.

Now modern science says that man's head, his brain, is divided into two hemispheres. The left hemisphere of the brain, which is joined with the right hand, is calculative, mathematical, logical, businesslike. The right hemishpere which is connected with the left hand, is playful, poetic, aesthetic, innocent.

Religion belongs to the right hemisphere, science belongs to the left hemisphere -- and to be a sannyasins means to move from the scientific approach to the religious approach, from the left hemisphere to the right hemisphere. It is a movement from logic to love, from seriousness to playfulness. Love will give you the key for transformation because love is the most basic play, a natural sport; but people take love very seriously also. In fact they don't take anything more seriously then they take love. And they make such a mess of their lives just because they take it too seriously.

Let this be my message for you, let this be the foundation for your sannyas: playfulness has to be the color you dye your whole being in; let it vibrate through each fibre and cell of your being. And whenever you find yourself serious, drop seriousness immediately. Don't allow it to remain with you for long because the longer it is there, the deeper its roots start reaching into you. Drop it immediately! Our roots have to go into a totally different direction; the direction is playfulness. That has to be your dimension.

The West has not understood the idea of playfulness, leela, much. The Western God is too serious, very angry; he makes much fuss about small things. Adam and Eve had just playfully eaten from the tree fo knowledge and this old guy made so much fuss! (LAUGHTER) He cannot allow such small playful things -- he becomes mad! He drives them out of heaven, closes the door and Christians say that now the door is being guarded with naked swords so that Adam and Eve cannot enter again easily.

This attitude of the Christian and the Jewish God seems to be very old fashioned; it does not have any ingredient of love in it. The father has to be more loving and the ultimate father has to be an ultimate source of love. He cannot forgive just a small act of disobedience -- what kind of father is he? And not only Adam and Eve have to suffer, since then humanity has been suffering. Because *they* committed the sin, we have to suffer; we are their inheritors so we are born in sin. This whole approach is psychologically neurotic.

God is love, compassion. The East never thinks of God as so serious, but playful! Hence the Christians can never understand the Eastern idea of God. In fact they cannot even conceive it, and they become very angry when they come to know the Eastern idea of God. The Eastern idea of God is not that of a creator but that of a flute player, a dancer, a singer. He has created the world out of the sheer joy of creating. It is like child painting, with no idea of what he is doing -- just throwing colors on the canvas. Something evolves out of it but there is no preplanned motivation. That is the Eastern idea of God: God is playing; he has energies -- what to do with those energies?

The ancient Eastern parable says that God was alone and he got fed up with his aloneness, he was too bored with his aloneness. This seems to be very human. He wanted to create something to play with so that he could have some company, and of course he created a beautiful woman. The Western God first creates a man; the Eastern God first creates a woman. That seems to be more psychological. If God is male then the Western God looks homosexual! (laughter) This seems to be very natural, that God creates a woman just to have company! And he immediately falls in love with the woman.

Now that is inconceivable with the Western approach. Christian missionaries have been condemning it like anything because they say that woman is his daughter! Yes, legally... because he has created her he is the father and the woman is the daughter. But the Eastern God doesn't care -- he falls in love with the woman. And the play starts; the woman starts escaping, as every woman is bound to do, and God follows (LAUGHTER)...

That's how the whole creation comes into life. The woman goes on hiding in new forms; that's how all female forms are created -- and God goes on searching for her. Whatsoever form she takes, he takes the same form -- of course he is male so he takes the male form. This is how existence goes on spreading -- the play still continues.

This seems to be more poetic; less legal but more human. And there is no question of sin anywhere! In the East there exists no idea of original sin.

To be a sannyasin means to start looking at life in a new way. It is a play. Play it as skilfully as possible but don't get serious about it. When it is a play, whether you succeed or fail makes no difference. All that is needed is that one plays totally -- success or failure are just immaterial.

Each moment of play is joy. Who cares about the ultimate result? In fact there is no ultimate result. All result are immediate, intrinsic to the moment.

How long will you be here?

LEELA: I don't know.

OSHO: Do as many groups as possible ... and remain playful!

(To Christy): Christy means one who loves Christ -- and one who loves Christ automatically becomes graceful. To love Christ means to love the highest peak of consciousness; it is to love the ultimate truth. The West calls it Christ, the East calls it Buddha, but it is the same thing, the same phenomenon, the same awakening. One gets rid of all unconsciousness; one becomes full of light, and when one's inner core is full of light it starts radiating around one's being. That is grace. The love of the ultimate immediately brings a transformation to your being.

By becoming a sannyasin you are now taking a step towards actualizing your name. Up to now it has only been a name -- now it can become a reality.

LET LOVE BE YOUR PROTECTION, HE TELLS LESLEY.

In fact exept for love there is no security, no safety. Without love life is empty, without love one is already dead; one is not born. One is living like a robot. It is love that brings something of the beyond, of God, into your life. Just a touch of God and the whole of life is transformed; just a drop of God in your heart is enough.

Love is nectar. Love is God pouring into your heart. It is impossible to contain it: once it has happened to you it starts flowing in all directions. You have to share it. And I call it the only fort, the only safety, the only shelter, because death cannot destroy it. Death will destroy everything else; but there are a few things which are all joined together, which are different aspects of the same phenomenon, that it cannot destroy. One aspect is love, another aspect is truth, another is beauty, another is bliss -- but they are all faces of God.

The moment one starts living close to love and starts coming more and more close to love, one starts feeling the real beauty of existence and the great benediction that we are. Gratitude arises naturally. You feel like bowing down to some unknown energy that has given birth to you. Prayer suddenly stirs in your heart. That prayer is neither Christian nor Hindu nor Mohammedan, it is simply an expression of a grateful

heart. It is a thankfulness. It may be silent, it may be a song -- it can be either, either a song or a silence -- but one thing is certain, it is going to be absolutely yours. It will not be a repetition of Christ or Buddha or Krishna; it will be absolutely original.
How long will you be here?
LESLEY: I'm going tomorrow.
OSHO: You are going tomorrow? Next time come for a longer period. Now you are caught in the net!

ANAND PUJARI, A REMINDER THAT BLISS IS WORSHIP.

Just by being blissful one is constantly worshipping God. There is no need for any other ritual. There is no need for any mantra, any chanting. Nothing but a dancing heart is needed.

And remember that you are not the body, you are not the mind: you are beyond both. The more you remember it, the more blissful you will become. Sometimes a curse proves to be a blessing. It will be difficult for you to identify with your body; that is a good thing, of great significance. When the body is perfectly okay you can easily get identified with it. When the body is in some trouble you cannot get identified with it. Use this opportunity. Remember that "I am not the body," and slowly slowly the distance will grow. The body will be there -- take care of it, it is a God's gift -- but "I am not it," that has to be remembered continuously. The more the remembrance is there, the more you will feel cheerful, silent, joyous, for no reason at all.

Bliss is joy without any cause. If there is some cause it can be taken away; if it is uncaused nobody can disturb your bliss. Because it is not caused it cannot be uncaused; because it has not been given by somebody or some situation or some circumstance, it cannot be taken away either. It has arisen in the innermost core of your being.

Bliss follows witnessing -- and that is going to be your meditation. Witness your body as separate, witness your mind as separate. Remain rooted in witnessing: "I am only a watcher." That is going to transform your whole life, it is going to give you the ultimate.

How long will you be here?

PUJARI: Many months.

JACQUELINE AND HER TWO CHILDREN. SHE BECOMES MA ANAND DHAMMO.

The moment we lose contact with the whole misery arises; misery is nothing but separation. In other words misery is nothing but the ego, It is the ego that gives you the idea of being separate from the whole; it makes you an island and to be an island is to be in hell.

Man is so vast -- he cannot be contained by a small island. Man is as vast as the universe itself. The whole belongs to us and we belong to the whole. The moment this understanding arises one relaxes with the whole, in the whole.
Then one is no more fighting, one flows; then life is no more a struggle but a rejoicing. Bliss arises when you are in tune with the ultimate law. Bliss and misery are by-products. Separate from the whole, misery arises; one with the whole, there is bliss.

Bliss is another name for being one with the whole.

What is the meaning of his name? (HER SON, AJNA)

DHAMMO: It's the fith chakra, and also the name of his father.
OSHO: Mm mm... So would you like him to have the old name as it is? (A PAUSE)
(TO AJNA): Would you like a new name or the old?
AJNA: New one!

OSHO: Good! What about YOU? Do you want a new name or the old one?
LEHLAH-TUI: New name!
OSHO: New? -- good! Close your eyes.

Anand means bliss. Amrit means nectar. Bliss makes one immortal. Bliss is something that even death cannot take away from you. Everything else will be taken away, but bliss will go with you. Bliss will give you a glimpse of God -- and God is nothing but eternity, that which remains forever and forever.

... AND HERS.
Anand means bliss. Amrita means nectar, that which makes one deathless, that which makes on live forever. One day the body disappears; but the body is not you, you are beyond the body, something more than the body. The body is made of earth but you are not made of the earth; you are made of the same substance as God.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #27
Chapter title: None

27 October 1979 pm in Chuang Tzu Auditorium

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(To Hanny): Existence goes on pouring out its abundance -- not that we deserve it, but because it has to much and it has to shower it. It is just as a rain cloud has to shower -- whether the land needs it or not, that is not the question. The rain cloud is heavy, it has to unburden itself. So it is with God: he has aboundant energy, infinite love, grace. He *has* to shower. He is a rain cloud, and he has showered on everyone. It is he who breathes in us, it is he who lives in us.

To become aware of it is to be prayerful. Then there is no difference between prayer and meditation; then they are only two names for the same phenomenon. Let this kind of prayer happen to you, allow it to happen. Don't prevent it -- that's all that you can do. When it wants to become a flood, go with it, be drowned in it; don't resist.

Jesus says: Resist not evil... not even evil. But people are such that they resist even God! People exist through resistance. Their very lifestyle is of resistance, and prayer happens only to those who have learned the art of non-resistance. Don't fight -- let things happen and accept whatsoever happens joyfully, cheerfully, gratefully.

(TO MASSIMO): God is great -- not you, not me. Our minds think just the opposite: deep down everybody thinks himself to be great. One may say so, one may not. but it is written all over: in the eyes, on the face, the way people walk and sit. You cannot hide the ego; it goes on pulsating around you.

There are only two ways to live: either you live with this idea that"I am great" or you live with the idea that "God is great." To live with the idea that "I am great" is to live in misery, in conflict with others, because they also think the same about themselves. It is to live in struggle, in violence, in war. That's how

man lives. That is the secret of creating hell on earth.

There is an Arabian parable that whenever God makes anybody and sends him on the earth, he whispers in his ears: "You are the greatest -- MASSIMO." He has been doing that to everybody -- it is a joke played on humanity. It is good that God has a sense of humor (LAUGHTER).. but people are foolish: they go on believing in it for the whole of their lives.

To be initiated into sannyas means that you drop that idea. From this moment God is great -- you are nobody, a nothingness. Efface yourself totally, be utterly absent, because that is the condition to make God present in you.

(To Hildegard): Rejoice, because God protects you. We are not unprotected, we are not insecure, we are rooted in the ultimate; God is our security, eternity is our home. Yes, we can lose things: we can lose money, we can lose power, we can lose prestige, because they are all worthless. But whatsoever is of worth -- love, prayer, meditation, compassion -- we cannot lose. Nobody can steal them, you cannot be robbed of them: God is always protecting us!

In fact this should be the definition: whatsoever can be lost is useless, is meaningless, because God does not protect it, does not think it worth protecting. What can never be lost is meaningful, significant, because God protects it.

Remember this and only pour your energies in the direction where significant things are, where real roses are blooming. They are protected by God. Only the unneccessary is not protected, only the rubbish is not protected; and because we go on gathering rubbish we are always feeling insecure, afraid. Even people like Alexander and Napeleon are very insecure, constantly afraid that they may lose. They have robbed others; now they are afraid that any day somebody is going to rob them.

But a Buddha, a Jesus, a Zarathrustra, do not in any way suffer from anxiety. It is impossible for them to be anxious, a tremendous trust has arisen in them. Existence itself is guarding them because whatsoever they have gained is something of the inner. It is impossible to destroy it; even death is impotent, even death cannot destroy it. Hence I say "Rejoice," because God is our protector, always and always. Each and every moment whatsoever is precious and worth protecting is protected, whatsoever is not worth protecting is not protected.

Don't become attached to the worthless otherwise you will be in misery. Live in the world of the eternal and then there is no misery, there is only joy!

(To Sumbanthan): There have been many saints but very few of them have been blissful. Almost ninety-nine point nine percent have been sad, serious people. Their sadness, their seriousness came from their wrong approach towards life. They were good people, they tried to be good, they tried to do good to others too, but they were not men of understanding. Their virtue was borrowed; it was not their own experience. They lived according to the dictates of others. They were imitators, and imitators always become sad because to be an imitator means not to be your own self-that creates sadness. You are always false: you do what you don't want to do and you don't do what you want to do. You are living somebody else's life; you are not living your own life. How can you be blissful? How can you feel joy? You are pseudo, phony. Joy belongs to the authentic.

So it is good to be a saint, but with the condition that you be blissful. Otherwise it is better to be a sinner and to be blissful. If sadness is a necessary condition for being a saint then I will say to forget all about sainthood; then it is pathological. Then it is better to be a sinner but to be blissfull -- because God loves the blissful. He is not sitting there and counting what you are doing and what you are not doing; your individual acts mean nothing.

Your TOTAl being means something -- who you are, not what you are doing. You may be chanting and worshipping God, but with sadness: your prayer is never going to reach him.

Unless your prayer has the wings of bliss it cannot fly to the unknown. It will remain crawling on the earth in the mud. The moment you are blissfull-you may not be praying; you may be simply cleaning the floor or watering the plants in the garden, but with a song in your being, joyfully, with a dance in your feet, a gratefulness surrounding you- your prayer is reaching God. Although you have not said it, it will be heard. Unsaid prayers are also heard and so many sad prayers are never heard. The question is not whether you say it or not; the question is how you live, who you are: sad, serious, a long face, or like a child, bouncing with joy.

My whole effort here is to create saint with a difference, a new kind of saint who can dance, sing, love, and live totally, who is not against life, who is all for life, for whom life is synonymous with God.

(TO HARVEY): We are fed with lies since the first day of our birth; with our mother's milk we are poisoned with lies. They become our second nature. That's why when one starts seeking and searching for truth a great struggle arises in one's being. One is going against the tradition, one is going against the society, against the conditioning, against all that one has believed in.

The search for truth means going against all your beliefs; only then can you search, seek. If you remain with your beliefs there is no possibility of ever discovering truth. And when truth starts happening the first taste is bound to be bitter -- not because truth in itself is bitter but because we are not accustomed to it, we are not familiar with it. Our whole mind is nourished on lies: political, religious, philosophical. Lies and lies and lies -- that's how we are made.

The coming of truth is shattering; it is like thunder, it is like lightning. And it is so new in the beginning, such a shock, that it feels bitter. But as one starts becoming acquainted with it one feels it is the sweetest thing in the world; it is nectar itself. But this is the irony: lies appear sweet and truth appears bitter.

Harvey is also the name of a blind poet of France. He was not only a poet but a mystic too. Sometimes it happens that what people with eyes miss, blind people find more easily... because our eyes are extrovert and our eyes take us outwards. Eighty percent of our energy goes out through our eyes. So it has happened many times in the past that a blind man has become awakened sooner, more easily awakened, than the people with eyes because eighty percent energy remains inside him and because he cannot look out he starts looking in. Hence blind people are very sensitive to sound. Because they cannot see their ears become their eyes.

There is a difference between the ears and the eyes: eyes are male, aggressive; ears are female, non-aggressive, passive. Ears simply receive. Eyes go on attacking; aggressiveness is their very role. Hence a blind man sometimes finds it easier to be feminine, to be earlike; and because his whole energy moves inwards he can come upon himself easily.

To be a meditator really means to be blind to the outside world for at least a few hours every day. To be a meditator means to become feminine for at least a few hours every day.

(To Dharmendra): To be a king of the ultimate law one has to learn the secret of surrender. One has to learn the art of meeting and merging with the whole: one has to lose one's identity.

We are brought up with the idea that we are separate, separate from the whole. Our whole education is centered on that point. It creates the ego, and the greater the ego is, the farther away we are from the ultimate law, the universal law. The more we become persons, personalities, the less is the possibility of being with the universal law. The universal law is what religious people call God. God is only a personified name for something impersonal.

One has to unlearn the art which we have been taught: to create the ego. One has to go in just the reverse gear, slowly slowly dropping the ego, the idea that "I am." One day it happens that you find yourself absolutely empty, and that is the moment when suddenly the revelation comes to you that "God is."

While you continue with the idea of I, God remains only a belief, a superstition -- that kind of God has no meaning. But when you come to inner emptiness and you see "I am not".... On one hand you see "I am not"... and immediately, instantly there is the revelation that "God is." Now God is mo more a belief, it is an experience.

By dropping your ego you become divine. It is through surrender that one conquers. That is the religious paradox: conquering through surrendering, gaining ultimate life by dying to the individual ego.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #28
Chapter title: None

28 October 1979 pm in Chuang Tzu Auditorium

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ShortTitle: GAWD28
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Video: No

(To Barsro): The other way is the way of egolessness, the way of the religious mind: to become a part; in fact to see that we are already part, it is not a question of becoming. It is just seeing that we are waves in the same ocean, not islands. The moment you drop that feeling of separateness, all fear, all anxiety, all anguish disappears. Life becomes pure joy. Even death is no more possible. The wave is part of the ocean whether it is there or not there; the wave comes and disappears but it never dies. It remains: sometimes visibly, somestimes invisibly. So man is sometimes in the form, sometimes in no form, sometimes abiding in a body and sometimes just abiding in the universal consciousness -- but there is no death. Death is the shadow of the ego.

If death is there one cannot live joyously; one is always haunted by death. To live joyously one has to cut the very root of death, and the root is in the idea of separation. The whole transformation consists of a single step: from the ego to egolessness.

So don't be an outsider any more: become an insider. This is your home. This existence belongs to us, we belong to it. We are its flowers! Sometimes we are not there in a manifest form but that does not make us dead. Sometimes we are there in the potential form, in the unmanifest, like seeds. Both are good: to be is good; not to be is good -- because to be is a dance, a song, a celebration; not to be is a rest, a relaxation.

ANAND MEANS BLISS.

In Latin Paul means small, little. a nobody. One can be a nobody only if one drops the idea of "I am." To be a nobody opens the door for bliss. We are too burdened with the idea of I. It is like a rock: it hangs around our necks and does not allow our hearts to bloom.

The second meaning comes from Greek, in Greek Paul means rest. Again, one can rest only if there is no ego. The ego never allows rest; it keeps you rinning hither and thither. It keeps you chasing shadows: money, power, prestige, it never allows you any relaxation, any rest.

Both meanings are beautiful and my sannyasin has to be a Paul in both ways, Latin and Greek: he has to be anonymous, a nobody, and he has to be at utter rest. Then bliss is yours, then God is your, then all is yours!

Even Bein' Gawd Ain't A Bed of Roses

Chapter #29
Chapter title: None

29 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910295	
ShortTitle: GAWD29	
Audio:	No
Video:	No

ms pages missing 258 -261
OCTOBER 1979

(To Dick): That will always keep you a beggar, desiring this and desiring that. Desire is beggarly; to be desireless is to be a king.

And the person who knows himself becomes desireless. Knowing oneself is such a great ecstasy that there is nothing more to life. One cannot imagine anything more, one cannot think that it can be improved upon. It is the last world, it is the ultimate.

Becoming a sannyasin means that now you will be looking in, now you will start learning the ways and the methods of the inner world. You will have to start from abc because for many lives we have gone on living with the outer. The outer is the only reality in our minds. The inner, the very word "inner" seems to be empty, as if it means nothing, as if it contains nothing. It contains *all* -- it contains God itself. It contains bliss, it contains love, it contains eternity, life abundant.

Start looking in. Find a few moments everyday when you can sit silently and look in... doing nothing else, just watching inside. In the beginning it is dark; in the beginning there are only thoughts and desires. Don't be worried; don't feel a failure. Don't feel frustated that there is no ecstasy arising. It needs only a little patience; soon the thoughts will be gone. They are just old visitors and you have always welcomed them. Now you are becoming a sannyasin and they don't know about ! (LAUGHTER) Mm?- just out of old habit they will go on knocking on your door, hoping that you will receive them in the old way. Sometimes they will knock very hard thinking "What has happened to you? Why are you not paying attention? Why are you not listening?" Slowly slowly they will understand that the man has changed, that he is no more the same person, that it is futile. And then they start dispersing, dissolving.

If one can only sit silently for a few minutes every day -- morning, evening, whenever one can find time -- and just look inside, at whatsoever is there, watch it with no judgement... Don't condemn, don't appreciate. Don't say "This is good," don't say "This is bad." Just remain non-judgmental because only in being non-judgmental can one be a watcher. Then within three to nine months a few glimpses will start happening. Even a small glimpse of your own self is such a tremendous phenomenon that you cannot believe what miracles become possible through it. It is sheer magic!

How long will you be here?

DICK: It's a good question, Osho. The twenty-eight of November I'm officially going back....

OSHO: Don't be worried about "officially," because all my work is unofficial! (CHUCKLES)

(To Bruno): God is not only light, God is also darkness. Light and darkness are not opposites, not enemies, but complementaries. Light cannot exist without darkness; darkness cannot exist without light. They are interdependent, so much so that they are inseparable. The deeper you look into the reality of light and darkness, the more you will be surprised, the more you will become aware that they are two aspects of one mystery, two sides of the same coin. But down the ages in all the scriptures of the world God has been made synonymous with light. That simply shows our fear of darkness, nothing else. It is out of fear that we have been talking about God as light.

Once the fear disappears darkness is as light as light itself; then darkness is luminous, it has its own beauty. Light has something beautiful about it: you can see more clearly. That's why one feels less afraid. Darkness you cannot see at all; hence the fear. But darkness has a depth, an infinity. Light comes and goes; darkness remains, it is eternal. Life needs a cause, some fuel; it may be the sun, the moon, the starts, or a candle, but some fuel is needed for it. Darkness needs no cause, it is always there.

Light has the quality of momentariness and darkness, the quality of eternity. Both are together: the moment represents eternity; eternity consists of nothing but continous moments, it is the flow of moments. The East has loved darkness too, as much as light. Krishna is called the dark one; the word "krishna" means bruno. It means exacty the same as bruno: of dark complexion. And Krishna is painted as dark. It really gives him depth.

He is full of light but he contains darkness too. In the West God and the devil are completely separate; they are enemies. In the East it is not so: the devil is part of God, an intrinsic part of God, they are not separate at all.

My effort here is to give you the totality of truth, not just a part of it, because if you remain clinging to a part of truth you will remain fragmentary, you will never become total and whole -- and unless you are whole you are not holy. My sannyasin has to learn to be whole because that is the only way to be holy, and to be whole is the only way to be healthy.

Rembember it in all contexts -- that the opposites are not opposites but complementaries. It will enhance your understanding greatly; it will make you capable of loving the opposite too. That's what Jesus means when he says: Love your enemies as yourself. He is saying something of tremendous importance but in the language of the common people. He is saying that opposites are not opposites but complementaries. Your enemy is not your enemy, he is part of you -- love him as yourself. He is trying to convey a very philosophical message in common language, in the language of the masses. But Christians have taken it literally, they have forgotten its essential core.

Live life in its totality, accept each and every thing even if sometimes it feels very difficult to accept the opposite. That is your problem -- you have to solve it. That is your prejudice -- you have to dissolve it. The day one becomes capable of seeing God and the devil as the same, friend and enemy as the same, life and death as the same, one has transcended, one gas gone into the beyond, one has become part of God.

(To Boudewyn): This is your new name: Swami Prem Ashen. Prem means love. Ashen means hope. Love is the only hope for transformation. Love is the very alchemy of transformation; but it is not easy to love, it is the most difficult thing in the world.

Everybody thinks it is the easiest thing because everybody thinks that he loves. Parents think they love, children think they love, wives think they love, friends think they love -- everybody thinks that he loves.

That is one of the barriers -- the idea that we know what love is, that we are already loving. That prevents people from knowing what love is.

Love is not something biological. We are very confused about love: we think it is a biological urge. It is something spiritual. Yes, it can express itself biologically too, but it is not rooted there. It arises at the center of your being and spreads towards the circumference, but it does not arise from the circumference. On the circumference there is only lust and lust is mistaken for love. But nobody wants to see the truth because lust is very easy; it is a downhill thing. Love is an uphill task: you have to rise towards the heights. Love requires great determination; love requires great consciousness. Love requires the ultimate sacrifice of the ego. When one is ready to sacrifice the ego and one is ready to be totally aware, out of that stage of egoless awareness a fragrance is released within your being. That is love.

Only a buddha knows what love is. Love is the only hope because it its through that experience that god becomes a reality to you. Then God is no more a concept, an idea, no more something metaphysical; it becomes concrete, tangible. You meet him wherever you go, you see him whatsoever you see -- he surrounds you in all possible ways. He comes in the wind, in the rain, in the sun. He smiles through a flower; he dances with the tree, *in* the tree. Then he is all over the place.

Once you have love released in your being you become capable of seeing God. God cannot be proved by argument -- God can only be known through love. And to know God is to be liberated. Hence love is even more important than God because without love there is no God; with love God is bound to happen. It is inevitable.

(To Pragyano): Knowledge is heavy; wisdom is cheerful. Knowledge is heavy because knowledge is heady; wisdom is cheerful because wisdom comes from the heart -- and the heart is always cheerful. It is its intrinsic quality. Just as the head is always serious, the heart is always playful. The head cannot be playful and the heart cannot be serious. The head even becomes serious when it is playing; even play takes on a serious quality.

For example, chess is a head game; people become very serious. There is no cheerfulness in it, it is all calculation and mathematics. It is impossible for the head to be cheerful -- that is not its nature. And just like that, the heart cannot be serious. It is sincere, certainly, but serious, never. It is always dancing, singing; exstasy is its very nature. Wisdom arises out of the heart; hence wisdom is a song, a dance, a celebratrion.

I teach my sannyasins to be cheerful, playful, singing, dancing celebrants in every possible way. Use every opportunity to be cheerful, don't miss a single opportunity because that is how slowly slowly one becomes rooted in the heart -- and to be rooted in the heart is the whole secret of being religious.

The society trains you to be in the head and the function of the Master is to undo that training. The Master is always against the society, the church, the state. If he is not against the church and the state and the society he is not a Master at all; he is only a priest. He is simply serving the vested interests. The real Master is always in rebellion. He teaches rebellion -- and this is the greatest rebellion: to come from the head to the heart and to live from there, to function from there. Then life has a totally different flavor. A great sweetness surrounds you. Even in death that sweetness is not lost: a great perfume arises out of your being. Life for the first time is felt to be worth living and death worth dying. Then whatsoever happens has significance. With the head, life is meaningless and so is death.

To be a sannyasin is an effort to create significance and meaning in your life. It is one of the greatest things in life because this can change the whole course of your being. For thousands of lives you have followed a certain course; this can become a turning point -- it all depends on you. I will do whatsoever I can, just don't resist. Cooperate! To be a sannyasin means just a gesture of cooperation from your side that you will not be fighting with me but going with me, flowing with me. That is surrender, that is trust. That is love, that is prayer.

SATYAM PRASADO.

Meditation only helps you to become spacious. Meditation only clears your doors, your windows. It throws out all furniture and makes you ready for the guest. And God is infinite -- he will need infinite space in you. We are capable of creating infinite space in ourselves because infinity has nothing to do with the outer. The outside is infinite, the inside too is infinite. If we just drop the idea of being a body and mind we start becoming bigger. The boundaries start becoming bigger and bigger and bigger, and one day all boundaries disappear and you are as huge as the sky. That is the moment when the gift suddenly pours into you.

Truth is a gift, not an achievement; hence one has to be humble, non-aggressive. One has to forget the achieving mind completely. One has to be feminine, like a womb -- waiting. One has to become a great awaiting. And it happens when the time is ripe so one cannot be in a hurry; impatience never helps. One should be humble and ready to wait. When the time is right it is bound to happen. The spring will come and the flowers will bloom. It is inevitable. Sow the seeds and wait!

(TO FRIZANTINO): Love without peace is feverish, restless. And a feverish, restless love cannot soar very high, it remains crawling on the earth; it is ill. It is more lust than love. It is more instinct than intuition. It is more body than soul. It is more earth than sky. It continously creates a storm within your being, upheavals upon upheavals. Hence love without peace is not going to fulfill anybody.

And peace without love is dead, cold... ice cold. Nothing can grow out of it: it is barren, it is impotent. Peace without love can help you to go upwards but you will not have any roots in the earth. And a man to be fully contented needs both: wings and roots.

To be really total one needs to touch both depths and heights. Peace can take you to the heights, love takes you to the roots; and where love and peace meet, that is the point to be attained because that is the meeting of God and world, earth and sky.

My whole effort here is to help you to come to that point. I am not in favor of one against the other. I want you to be both together, simultaneously full of love and full of peace. Then love is healthy, whole, and peace is alive and warm -- and that is the greatest magic in life. One cannot ask for more.

(TO HARRY): Without love we are homeless. Without love we live only on the superficial level, and our life without love can consist only of anxiety and anguish, insecurity and death. It is love that introduces you to the world of the deathless. It is love that takes you into a different dimension: the dimension where all is secure, safe, where one is protected, protected by God himself. And when one feels that one is protected by God himself, when one feels that "God is my home," all anxiety naturally disappears, all fear disappears.

To be fearless, to be free from fear is to be religious. Ordinarily people are religious because of fear. That is false religion. The real religion is not rooted in fear but in fearlessness. Only love can give you that insight which makes you fearless. If there is no death there is no fear. If we are not the body there is no fear; if we are not the mind where can fear exist? We are eternal consciousness-beginningless, endless.

Love is the first acquaintance with God; the first encounter with God is love. And as you move deeper into love you become more and more acquainted with God. Finally one knows that God and love are only two names for the same reality. Love is our home because God is our home.

Sannyas is a search for the home, for the true home. We have lost track of it: we have gone so far away from ourselves that we cannot even remember who we are. We can't remember where we got lost, where we went astray.

The function of the Master is to remind you of where you went astray, where you got lost and to show you how things can be put back into the right order again.

The function of the disciple is to become so attuned with the Master that there is no question of obedience or disobedience. Even the person who says "I am obedient" is not yet one with the Master. One who is obedient can be disobedient any day, any moment. It is not a question of obedience or disobedience: it is becoming one with the Master. Then whatsoever is the Master's will is your will too; there is no separation. There is only union and that union is the beginning of the greater union -- union with God.

(To Annette-Christine): Prayer is the only way to follow Christ or Buddha or Krishna because it is only in prayer that we are no more the body, no more the mind; it is only in prayer that we are pure consciousness.

Prayer has not to be just verbal. A verbal prayer is a pseudo phenomenon: it pretends to be prayer but it is plastic; it is not a real flower. The real prayer has nothing to do with language at all because God understands no language. There are three thousand languages on earth and scientists say that there are fifty thousand earths in existence with life on them. You can just imagine God going mad -- he has to understand so many languages. God understands only one language; the name of that language is silence -- and silence is neither German nor English nor French.

Anybody who falls into silence is no more part of any nationality, any linguistic group, any race, any religion. Silence knows no boundaries, it is infinite and to be in silence is to be in prayer.

Learn to be silent -- that is the only way to follow Christ. One cannot follow Christ by becoming a Christian. That is the sure way to miss him. One has to forget all about churches and bibles, dogmas, creeds; they are all manmade, manufactured by the inventive mind. Silence is not manufactured by man; it is a divine gift. When you are silent you are in tune with God.

THE TWO MEANINGS OF SYBILLE:

If you surrender your will totally to the whole and you allow the will of God to function through you... That's what Jesus did in the last moments of his life on earth; his last utterance was "Thy kingdom come, thy will be done." He dropped his will totally. Just a moment before a little will was lingering. Before he said this he looked at the sky and said "Have you forsaken me? Why are you forcing me to see all this?" That simply shows that there was some expectation and that Jesus was frustrated, that there was something he wanted to happen and it was not happening, that God was not going according to his will. He understood immediately; he was a man of great intelligence. He immediately understood his failure, that his surrender was not total, that something was missing. He was surrendered, but a part -- maybe a very tiny part -- a fragment was still there which is not surrendered. Otherwise who is saying "Have you forsaken me, and why?" -- because whatsoever God does is right.

The question that he has forsaken you does not arise. The question arises only when you were expecting -- maybe unconsciously, vaguely -- that this is going to happen and it is not happening. Instead of being crowned he was being crucified.

But he understood, and at the last moment he dropped that small fragment also; then he was not holding anything back. Immediately he corrected himself. In that moment he really became Christ. In that moment he became a Buddha. The surrender was absolute, irrevocable. The surrender was so whole and so total that there was no question of coming back out of it; there was nobody left to come back to.

That is the first meaning. Bliss is possible only if you surrender yourself totally. It is exactly in the same proportion: the more you surrender, the more blissful you are; the less you surrender, the more miserable you are. The person who is not surrendered at all lives in hell; and the person who is wholly surrendered has entered paradise again.

And the second meaning comes from Latin. It means one who has the capacity to see the reality, the seer, the Buddha, the awakened one, the wise one; all these meanings are there in the Greek root A person who has surrendered himself totally naturally becomes a seer. He automatically becomes perceptive because

all the illusions disappear when the ego is dropped and all the dreams and the dust of the dreams disappear when the ego is dropped.

The dropping of the ego is the dropping of all barriers. Then your eyes are absolutely clear, utterly empty; you only see that which is, and that is God. That which is, is another way of saying God.

Krishamurti loves to say "That which is.: He avoids using the word "God." Instead of the word "God" he uses that which is"; but in fact that is exactly the meaning of the word "God" -- you cannot avoid it. In the ancient Hebrew symbols "g" stands for that, "o" for which, "d" for is: that which is.

JULIE HAS ANAND ADDED...

Bliss is never old; bliss is always young, always fresh, because it is not part of the past. It arises moment to moment -- it is a present phenomenon. It has nothing to do with memory, with mind. It is this moment in all its beauty, in all its silence, in all its innocence. When you are in tune with the moment there is bliss. Because it has no past it cannot be old.

It is because of this phenomenon that in the East we have always depicted Buddha, Mahavira, Krishna, Rama as young. You will not find a single statue of Buddha in his old age: not that he never became old -- he became old -- but no statue has ever been made of his old age because that is not true to his Buddhahood. Only his body became old; his bliss, his innermost core, his reality remained young.

Live moment to moment and bliss will be there and youthfulness will be there. And one who knows how to live in the moment knows how to live in eternity because the moment is not part of time. Past and future are part of time; the present is transcendental -- it comes from the beyond.

SOME MORE ON BLISS: SWAMI ANAND SAMADHAN

(To Samadhan): It is not the solution to any particular problem, it is a solution for all problems. Those who try to solve single problems are never going to succeed because there are millions of problems. You can go on solving; there will be no end to it. New problems are arising every day: you can solve a few but meanwhile many more will have arisen.

One can go crazy in trying to solve problems individually. It is like cutting the leaves of a tree. The tree is huge and you go on cutting the leaves and new leaves go on coming up. Instead of one, three leaves will pop up; you cut one and the tree will respond with three leaves. It will become thicker, the foliage will be thicker because the tree takes on the challenge; you cannot defeat it so easily. But cut the roots and the whole tree is gone, all the leaves will fall on their own. But roots are invisible and leaves are visible; hence many people go on pruning the leaves for the whole of their life.

The case is exactly the same with man: the root of all problems is the mind, but the mind is invisible. The body is visible so people go on doing things with the body. They will stand on their heads and they will think they are doing something -- yoga -- that they are becoming spiritual by standing on their head. They are looking silly, that's all. You can go on distorting your body this way and that -- that is not going to help.

A young man came to a Zen Master. The Zen Master asked "Have you ever been to another Master before?" and the young man said "Yes, I have been to a certain Master."

The Zen Master asked "What have you learned there?" The young man said "I will show you." He sat in the Buddha posture and closed his eyes. The Master hit him hard on the head with his staff and said "You fool! Get lost! Get out of here! We already have so many stone Buddhas in our temple -- what are we going to do with you?"

Just sitting like a Buddha is not going to heip. It is easy to learn because the body is visible but inside the mind is going crazy -- and you are sitting like a Buddha. You can fast, you can learn exercises, you can chant mantras, because these things are visible-but the real thing is to become a witness of your mind. Mind

is not visible; it has no weight. Thoughts are not things; they are weightless. That's why you can contain millions of thoughts. If they had weight it would be impossible to contain so many thoughts in the head; the head is so small.

As many weightless thoughts as you like can be contained. In fact they say that a single man's mind is capable of containing all the libraries of the world. Thoughts are weightless, they don't occupy space; hence it is great work to be alert about and watchful of these invisible things that surround you; but that is the way to cut the root. And once you have seen the mind in all its functionings, in all its craziness, and you have become detached, aloof, you have seen that "I am not it," immediately bliss descends, showers on you. In that showering all problems disappear.

Become a witness and you will attain to bliss -- and bliss becomes the solution, the ultimate solution.

ANAND DHYANO

Meditation means a state of no-mind. Meditation simply means being utterly still with not a single ripple of thought inside, no desire, no memory, no projection of the future... just being herenow so totally that there is no distraction. Not that in meditation one avoids distraction. If you try to avoid distractions you will be more distracted.

There is a certain law -- the science of hypnosis calls it the law of reverse effect. If you want not to be distracted then you will be surprised: you are more distracted. If you try to sit still, if you force yourself to be still, then... the music is going on and that distracts, somebody's radio is on, the children are laughing, the wife is working in the kitchen and there are sounds from the neighborhood and a dog starts barking... There are a thousand and one things going on -- you can't stop the whole world. And one feels really strange because when one was not trying to *not* be distracted one was not even aware that so many things were going on around. The train passes by, the airplane goes on making noise -- all kinds of things go on happening but because you are not trying not to be distracted, they can't distract you. Sit for a few moments and try not to be distracted and everything starts pulling you into different directions. This is the law of reverse effect.

So when I say that meditation is a state of non-distraction, I don't mean to try non-distraction -- no. Simply sit and allow everything, whatsoever is going on. Who are we to stop it? Then the music comes and passes through you and you remain still. The airplane goes by; the noise is heard, but there is no response, no reaction in you. The world continues outside but inside the world stops.

This happens not through effort, but through awareness. One has to sit silently, be vigilant -- whatsoever is happening, watch, with no judgment. Don't say that is is good, don't say that it is bad. It is hard in the beginning because our minds are so judgmental; we are continously judging. It may be conscious or unconscious but the judgment is continous. But slowly slowly one becomes aware that judgment is futile and that judgment is the cause of all disturbance. When you judge that something is good you want to cling to it; when you judge that something is bad you want to throuw it away -- when you want to throw something away it will cling to you, the law of reverse effect will function. When you want to cling to something it will try to escape from you, the law of reverse effect will function. This is one of the most fundamental laws for all meditators to understand.

And once you have dropped all judgment there is a gap between you and your mind. The mind is there, you are here, unconcerned. Slowly slowly the gap widens One day the mind has faded so far so far away it does not matter at all. Then simultaneously a coolness, a stillness, great bliss arises in you.

(To K....): Bliss is a by-product of awareness. One cannot be blissful while one goes on functioning like a robot -- and people function like machines. There are very few men on the earth; the crowd consists of machines, of course biologically produced, not manufactured in the factories... But sooner or later they are going to manufacture children in the factories too. And they will succeed. They will not succeed in creating a Buddha, but they will succeed in creating the so-called ordinary human being because the ordinary human

being is not a human being at all, he functions mechanically.

Man is born only when he becomes a vigilant spirit -- that is the real birth. The first birth is only physiological. One has to be twice-born; the second birth makes one spiritual. Sannyas is a second birth. From this moment on live your life a little more alertly, more vigilantly, and you will be surprised that just by becoming a little more alert great changes start happening on their own You cannot do a few things when you are alert and you can do a few things only when you are alert. When you are alert things that were important before are no more impotant and things that you could never have imagined become so essential so significant. The whole gestalt changes.

It is just as a man asleep lives in a totally different world., in the world of dreams. Shake him, wake him and all that world disappears as he wakes up. He enters a totally different world, the waking world. But our wakefulness is not much of a wakefulness; it is only sleep with open eyes.

Real wakefulness comes only through meditation. Unless the inner eye opens up you are not awake. And the only way to open the inner eye is to start becoming more alert in small ways. In walking, walk with awareness; in eating, eat with awareness, listening, talking, become more alert. Don't go on in a sleepy way; don't remain a somnambulist any more.

Sannyas is the coming out of somnambulism, sleepwalking. That's what we are doing. Once we come out of sleepwalking a totally different world of great beauty, of great joy and of great benediction... deathless, is awaiting us. Misery has never entered that world. It knows nothing of misery; it knows only bliss. Bliss is its very climate.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #30
Chapter title: None

30 October 1979 pm in Chuang Tzu Auditorium

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Footes?...(WHISPERS) What is the meaning of your name?

FOOTES: Um... it means *me*!

OSHO: Mm..mm...(THOUGHTFULLY). This is your new name, (A PAUSE): Swami Veet Footes.
Now it means go beyond "me"! (lAUGHTER)... because that is the only problem, the me. It has to be transcended. It is our prison, not our reality. It is the only barrier between us and God. The idea of I, me, mine, keeps us separate from the whole, does not allow us to merge, meet, melt. Life is ecstasy only when one is capable of totally merging into the whole, otherwise life is hell. But it is not the fault of life, it is the fault of a wrong idea of ourselves. We think of ourselves as islands and we are not islands; we are part of the continent called God.

ANAND YOGO -- BLISSFUL UNION.

Bliss is a meeting of the part with the whole. It is the ultimate union, the dewdrop slipping fromthe lotus leaf into the ocean, becoming one with the ocean. Yes, in a way the dewdrop disappears, but only in a way; in another way it attains the oceanic infinity. In one way it dies. It is no more confined in its smallness, in its boundaries; it leaves that body. But its soul spreads all over the ocean. It disappears from time into eternity; it resurrects in eternity.

Sannyas also is a death and a resurrection: a death as a person and a resurrection as part of this cosmic reality. It is a state where one is so utterly attuned, in harmony, on accord that one feels no separation at all. That state of non-separation is bliss.

Once it has happended it remains forever; you cannot lose it. It is the point of no return. Somebody asked a great Indian mystic, Kabir, "What happened to you when you came to realize the truth?" These are the exact words that he said: "The dewdrop disappeared into the ocean and the ocean disappeared into the dewdrop."

(To Sagaro): He has no boundaries. All boundaries are fictitious; all boundaries are created by us, they are pseudo. They are boundaries just like the boundaries of nations: they are only on the map. The earth is undivided, so is consciousness, it is an undivided phenomenon. There is no I, no thou, but only he. And that is God; that unbounded oceanic feeling is God.

Meditation is only a door to escape from the prison that we have become, to escape from our smallness, to escape from the darkness that we go on living in. We have lived that darkness for so long that is seems that's all that life is meant to be. Life is much more. It is not a misery; it is bliss. It is not matter, it is consciousness. It is not death; it is eternal life.

EWALD BECOMES ANAND GYANO.

Wisdom is always a state of bliss. If it is not then it is not wisdom -- it is mere knowledge. It is bliss that makes the difference between knowledge and wisdom. Knowledge is never blissful; it is tense, it is not relaxed. And it CAN'T be blissful, it can only be a great burden because it is borrowed. It cannot be blissful because it does not allow you to enter into your own being, rather it takes you away from yourself. The more you accumulate information, the less and less you are aware of yourself. You become too occupied with the outside world, with what people say, with what people have written. You become too concerned with the Bible and the Koran and the Gita, and you forget yourself completely. And the real source of wisdom is within you.

Yes, Jesus is right when he says that the kingdom of God is within you; it is not in the Bible, not in the Koran, not in the Gita .One can know all the scriptures of the world and yet will remain as ignorant as ever -- in fact one will be in more difficulties than before. An ignorant man is at least humble: he knows that he knows not. But the knowledgeable man becomes very egoistic -- and ego can only create misery. It is beyond its capacity to give bliss. Bliss comes only when ego is gone; and the knowledgeable person is the most egoistic person in the world. Political power cannot give you as much ego as knowledge does.

Turn in. Listen to your own heart. Start reading your own being, studying your own being, all the scriptures are contained there. They have arisen from there. You have the source of all bliss, wisdom, love within you. All the riches that you will ever need are inbuilt. You are not to achieve them, you have only to discover them. They are already there -- just a few layers of rubbish, of dust have to be removed. Once the dust is removed the mirror reflects the reality; that reflection is wisdom. In that wisdom one feels immensely joyous for no reason at all. Then just to be is enough to be blissful. One need not be rich, one need not be famous, one need not be powerful; one needs nothing -- one is enough unto oneself.

ANAND SUNDARA: BLISS AND BEAUTY.

Bliss brings beauty -- real beauty, not something superficial; not of the body but of the soul; not that it

decorates your circumference, but it transforms your center. It is only through bliss that one really becomes beautiful. All other kinds of beauties are ephemeral, shadows; one moment they are there, another moment they are gone -- but the beauty that comes through bliss is forever.

It is a spiritual phenomenon but it affects everything: your mind, your body, your all. A spiritual person may not be physically beautiful but once he attains to his innermost core even his non-beautiful body starts becoming luminous, becomes surrounded by a grace, an aura. It is said that Jesus was an ugly man, but the disciples never felt like that; they had never seen a more beautiful man.

Kahlil Gibran has written a small parable. Jesus is passing by the garden of Mary Magdalene. He is tired; it is hot, the sun is like fire. He wants to have a little rest so he rests underneath a tree. That tree is part of the garden of Mary Magdalene. She looks out of the window. She has never seeen such a beautiful man before -- and she was one of the most beautiful women of those days. Even kings used to knock on her door.

She came to Jesus and said to him "I have never seen such a beautiful person in my life. Come into the house; rest there, be my guest!" Jesus said "I have already come into your house and I have already become a guest. There is no need for me to come into the material house and physically be your guest. I have already penetrated your heart. I will remain part of you."

Jesus may have been an ugly man, yet he was beautiful because now a totally different kind of beauty was arising like a perfume. And when the perfume is really strong one tends to forget the flower; one becomes engulfed in the perfume. Bliss brings that perfume, that beauty.

Sannyas is an enquiry into bliss, into how to be blissful. It is not difficult to be blissful. In fact to be miserable is a very difficult thing: it is something impossible that man has managed to do. It is impossible because it its against our nature. We have succeeded in doing the impossible.

Napoleon said " There is nothing impossible." I agree with him, because if man can be miserable then of course nothing is impossible -- because this is the hardest thing to manage. It is against our intrinsic nature -- our nature is blissful.

Each child is born blissful. is cheerful, and each child is beautiful. Later on that beauty disappears; that cheerfulness, that bliss disappears. We start educating him in our ways of misery. We give him ambition and ego and all kinds of nonsense and soon he is just like us. When he is just like us we say "Now he has come of age." It takes almost twenty-one years for us to make a mess of a child -- then we give him the voting right. Now we can rely on him: he is just as insane as we are. Before that there is danger because he is more sincere, more innocent. But up to now the society has managed to destroy every child.

The function of a Master is to undo what society goes on doing. Now you are becoming a sannyasin so you have to cooperate with me in undoing many things, so that the unnatural can disapear and the natural can start flowing again. That is bliss. To be natural and spontaneous is to be blissful, and to be blissful is to be beautiful, is to be graceful.

My sannyasins are not renunciates. They have to rejoice in the beauty of existence. Ecstasy has to be their contribution to the world -- ecstasy in ordinary life. They have to transform the mundane into the sacred.

TOSHO IS LEAVING...

So if you leave, come back, mm?- otherwise stay. (LAUGHTER)
So you have not decided yet whether to leave or not, mm? Just toss a coin and I will manage something! (MORE LAUGHTER)

TOSHO: Then I'll stay.

OSHO: That's good! I have done it -- stay!

HAREESH TOO.
And when will you be back?
HAREESH: I trust that you will bring me back... whenever!
OSHO: *Forever*?
HAREESH: Forever... or whenever!
OSHO: Wherever you are, you are with me and working for me so... no question.
HAREESH: I *wanted* you to say something to me -- and you've said it.

Far Beyond the Stars

Talks given from 1/7/77 to 31/7/77
Darshan Diary
28 Chapters
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Far Beyond the Stars

Chapter #1
Chapter title: The moment you become part of the community, you dissapear

2 July 1977 pm in Chuang Tzu Auditorium

Archive code:	7707025
ShortTitle:	STARS01
Audio:	No
Video:	No

[Rama prem. It means love for god, and create that love more....]

It is there, it is just like a small drop; it can become an ocean, it can become bigger than you. And when it is bigger than you and when you are drowned in it, you have arrived.

It is there just like a small drop trickling but it can grow: all great rivers arise out of a small drop trickling. The ocean is nothing but drops and drops and drops. Right now it is a small drop like a small seed but it can become a big tree. One just has to be a little more careful about it, more conscious of it, more protective of it. It can be destroyed by carelessness; many people's love for god is destroyed by carelessness.

[A sannyasin tells Osho he is scared of him.]

Mm! That's very good! That's a good indication. When you become scared of me that means you are coming close to me! Then only does one start feeling as if one will be burned. A master is a fire. You come close -- first it is warm, then it becomes fiery, but you cannot go back because that fire has a great magnetic attraction too.

In fact where can you find a place to die which will be better? So be consumed! Let this fire consume you... and out of that is the resurrection. Out of that you become totally new. Out of that you become impregnable, invulnerable.

This is the paradox: you have to be absolutely vulnerable to become invulnerable. You have to die to attain deathlessness. You have to go through fire to become real gold.

You need not be afraid: only that which is not true will bum -- that which is true will remain. Truth cannot be burned, only the false, but we are too attached to the false, hence the fear. The ego will be in danger. You will not be in danger but because you think you are the ego, the fear arises. Just a little detachment from the ego is needed.

I am going to destroy the ego... and it is good that it is destroyed -- the sooner the better -- because only when it is destroyed will you be able to see who you are.

The ego is very very ordinary and the being is tremendously extraordinary. The ego is just a shadow, it is not really you: it is a reflection in the mirror. I am going to destroy the mirror and the reflection will be destroyed but you are not going to he destroyed at all.

But it is natural, mm? -- when somebody hits the mirror and the mirror is falling into pieces, you will see that *you* are falling into pieces because your image will be falling into pieces. But only later on when the mirror has fallen down on the ground into pieces -- your image has disappeared -- suddenly you find that you are still there; you are not your image!

But that happens, in primitive societies it happens.... People are afraid, if their photograph is taken they are afraid, they are afraid that if somebody burns the photograph, then? Or if somebody insults the photograph, then? Still in primitive communities in india, if you go to an aboriginal society, they don't want to be photographed because they feel that you are imprisoning them. Then the photograph will be with you and whatsoever you want to do with the photograph you can do. And sometimes death *had* happen ed with the idea of it.

In the primitive society this goes on: somebody makes an image of someone, does some mantra and things, and kills the image with a sword. the man comes to know and he falls dead, with the belief that he has been killed!

Still in civilised countries effigies are being burned. That is just a primitive idea, as if by burning the effigy you are going to destroy the man.
I will destroy your effigy but not you... mm? Good.

Far Beyond the Stars

Chapter #2
Chapter title: One needs the courage to be oneself

3 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707035
ShortTitle: STARS02
Audio: No
Video: No

[Osho explains the meaning of prem veeresh. Prem means love and veeresh means courage, and you have to imbibe the spirit of love and courage. Love is the basic quality of the religious man, and out of love, courage grows.]

When I was a small child at school there was a wrestling competition for the whole district; I have never been able to forget that incident.

There was a wrestler, the most famous wrestler in those parts, who was defeated. He was going to be the champion, the district champion or something, and he was defeated by a totally unknown man! The whole crowd laughed in ridicule, people enjoyed it like anything! And I was surprised, everybody was surprised; in a second everybody fell silent, because he also clapped and laughed... the man who had been defeated! He laughed so uproariously that the whole crowd fell silent in embarrassment; what was the matter with this man? And when they fell silent he laughed even more!

Later on I went to him; he was staying just in front of my house in a temple. And I said, 'This is strange -- and I loved it! It was very unexpected!'

He said, 'It was so unexpected, that's why I also laughed! It was really unexpected. I had never expected that I would be defeated by an ordinary man of whom nobody has ever heard! The whole thing was ridiculous, that's why I laughed!'

But I have never been able to forget his face, the way he laughed and the way he clapped and the way the whole crowd fell silent. This man defeated the whole crowd and their ridicule... he participated! But great courage is needed!

To me he was the winner, and I told him, 'I am a small child and I cannot say much, but to me you are the winner and I will remember you.' After twenty years I visited his town and he came to see me. He was a very old man now, and he said 'Do you remember me? I have not been able to forget your face either -- a small child coming to me and saying "You are the real winner; the other is defeated. You have defeated the whole crowd." I have not been able,' he said, 'to forget your face either.'

A great courage is needed in life to be yourself, in failure, in success, in appreciation, in condemnation, when you are going very high and when you are going very low... and all climates come.

[A sannyasin has recently separated from her lover, and said she still feels very sad. She has tried to make new friends, but feels lonely and sad.
Osho checks her energy.]

A few things, mm? The energy is in a perfectly good space. I can understand why you are feeling lonely but my suggestion is, don't stuff it with anything too fast; let it have its time. You need it -- this is a very necessary gap, otherwise what happens is that one relationship is there and it ends. You start feeling lonely; you jump into another relationship. All the rubbish of the first goes on being carried into the second. There has never been a space to clean: one guest has left, another has come in the house, and you had no time to clean. And that is very bad -- it will destroy the other relationship That's how it goes on happening with people.

When you say good-bye to one relationship it takes a little time. It is not so easy to really say good-bye, mm? It goes slowly, slowly, slowly, slowly; slowly, slowly, again you become an individual.

When you are in a relationship you lose your individuality, you become part of a dyad. Then [you and your lover] are really one individual; that's the meaning of the couple. They suffer together, they are happy together; they are involved in every way with each other. They penetrate each other, they become members of each other. A few parts of his life will get into your parts, a few parts of your life will get into his parts. Mm? it is just as if you have one suitcase his clothes and your clothes are all in it together: everything is mixed up and in a mess.

When you get out of one relationship it is wiser to come out of it completely -- slowly, slowly, you again emerge as an individual, because all relationship is against individuality. Hence, for thousands of years, people have left the world of relationship and gone into loneliness, because all relationship is basically against the individual. The relationship encroaches on you, the other starts overlapping you, and then you don't know who you are. Everything becomes coloured with the other... even small things start becoming coloured with the other.

If you are sitting in a room and there is a chair and [your lover] used to sit on the chair, suddenly, [he] is there. [He] is no more there, just the chair, but [he] has got involved with the chair. You have always seen him sitting on the chair; that chair was special and he loved it very much. Now that chair is no ordinary chair; for you at least, it has a psychological vibe. So to get out of these vibes it takes time... and you are coming out perfectly well.

When you start becoming an individual you start feeling lonely, you feel lonely. This is not tripping; this is therapeutic... it is not bad.

First, really become lonely! That means that the appetite has arisen again. There are two types of people:

one person eats exactly at the time he always eats, he does not wait for the appetite. His lunchtime is there so he eats; he has forgotten what appetite is. All rich people forget what appetite is -- before the appetite arises, they eat. A better way of eating is to wait for the appetite. It may not come at twelve -- it may come at two or three or it may not come for one day. Next day it will come; it cannot remain not-coming forever.

When the appetite comes food is joy. When the appetite comes, when you have become individual and you start feeling really lonely, you are virgin again. That's what I mean by being individual. Again all that was your past has disappeared -- those dead leaves have fallen. It is no more part of you: you are out of it as a snake moves out of the dead skin, the old skin.

Then it will be easier to find a person You will have better eyes and a better perspective and a better flow. And it will be easier for somebody else to find you: your very appetite will attract somebody. Right now you will be searching out of misery, not out of appetite -- and these are different things.

Right now you will be simply searching for a substitute for [your lover]. [He] is missing; you want another [lover]. Let [him] go completely, be clean of him, and then you will be looking for somebody new. Somebody new is better because you have lived with [your lover], and if you get [him] again that will be miserable. Mm? again the same thing, the same trip will come in.

Wait. My feeling is that the energy is perfectly good. You are just coming out of the relationship; you are emerging: the flood is going, receding. Soon you will become an individual again, as you were before you ever fell in love with anybody.

A person becomes a virgin many times in his life if he can simply wait. Virginity has nothing to do with your body; that is a foolish attitude about virginity: virginity is the purity of the soul. One again becomes virgin in the sense that one is completely finished with the past. You are as fresh as you were when you fell in love for the first time.

Each love is for the first time -- remember! And if the love is not for the first time then you are seeking a substitute. You are just missing somebody and you want to put somebody else in his place so that the chair is not empty... but that will not happen. lust wait.

And become happy with your loneliness -- because this is good... I was waiting for it. The best thing in life is to attain to your individuality again and again and again; then by and by one becomes capable of a great art. One can fall in love, one can be in love, and remain intact in one's individuality -- that is the lesson! Mm? then love is just joy, it is never pain; then it never brings any hell.

You are always in it and yet out of it; you never get too overwhelmed. You go into it, you go dancing into it. You enjoy it as much as possible but you remain capable of getting out of it any moment if the climate changes. If something goes wrong you can get out of it with no scar.

So wait a few weeks. Go on meeting people, be friendly, but don't be hankering -- hankering is wrong.

Far Beyond the Stars

Chapter #3
Chapter title: Love is the natural meditation

4 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707045
ShortTitle: STARS03
Audio: No
Video: No

[A sannyasin says: If I run a group and the group goes well I feel good, and if not, I feel bad. I wanted to ask you how to avoid this... how can I avoid this dependence?]

Rather than avoiding it... Because it can be avoided but then you will miss something; then the quality of the work will suffer. You can do it in a very detached way; then you will not feel good or glad about it: you simply do your duty, indifferent. You have no involvement in it, you don't really become a participant. You remain an outsider, a spectator: whatsoever happens is not your business.

This can be done, many people have done this in their life, but then joy disappears. Sadness will disappear, when you fail with somebody there will be no sadness, but together with sadness will go the joy too... and that is not my choice

Rather than avoiding it... We have done that in the east too much; the whole of the east for at least five thousand years has been doing it. It is a very simple trick to avoid pain, but once you avoid pain, unwittingly you have closed the door to pleasure too. So the east is not miserable and is not happy either. This is a very deadly state of affairs.

It is better to be sometimes in pain and sometimes to be in tremendous joy than to become so indifferent and dull and dead. That creates a kind of crust around you and you become indifferent to everything; whatsoever happens is okay. You withdraw into yourself.

That is very disrespectful to people, disrespectful to the work, very destructive to the creative possibilities. It immediately closes all potential for growth and you will become a zombie! Nothing will affect you: if something goes well, it is okay; if something goes bad, that too is okay.

I am not for it -- my whole approach is to make you great participants! So the first thing to be understood is: don't try to avoid it, rather get more involved. When pain comes feel it, when pleasure comes feel it. You will become more sensitive through that. Pain too is good! That has to be evolved, that is what real religion should be or is.

Joy is good... so is the state of sadness: both are aspects of the same energy and both go together like two wheels of a bullock cart. You take one wheel off -- the bullock cart stops, falls down; they go together, they help each other. When something goes really deep, when somebody is helped and you see some person flowering into health, into well-being, you feel joy. That is very natural... it is how it should be!

Then you are not only helping the patient, the therapist is also being helped: both grow through it, both attain something. Of course when the patient attains nothing you feel that you have failed. Nothing is wrong in it. Feel pain because that pain will help you not to commit the same mistake again. That pain will help you to grow more understanding, to find new techniques, new ways to help the person. That will become a creative process.

When you fail you have to see why you have failed. Don't try to dull that pain of failure.... And don't call it dependence; it has nothing to do with dependence. When a painter succeeds he feels joy! When he fails he feels sad; this is how it should be. It has nothing to do with dependence: you are simply in love with your work.

So the first thing is: not to avoid involvement. Get involved, really involved, and the more you get involved, the less will be the possibilities of failure. Because are *really* involved therapist is bound to transform the energy of the patient; there is no way the patient can avoid or escape. If he escapes from one door you attack him from another door, you corner him somewhere.

And basically he is with you. Superficially he may defend and he may try to prove that you have failed. Superficially he will cling to his illness. Everybody clings to his misery; that's why he will do all that he can do superficially so that you don't succeed. Every patient protects and defends, but that's how you learn the art of his defensiveness and how you find ways and means to destroy that defensiveness.... But deep down he is with you because he wants to be healthy, he wants to be whole; he wants to attain a well-being otherwise he would not have come in the first place!

He is split, that is true; he has two layers. Deep down he wants to become healthy; he is tired of the way he is but up to now he has lived that way. That way has become his very style, that has become part of his ego, so he will not be easily available... although he wants to be, mm?

See the dichotomy of the human mind: although he wants to be cured, he wants well-being, he wants a new way of life, he wants to tackle his problems in a new light and with a new consciousness -- all that he wants, that's why he has come to you -- the moment you start hammering on his armour he starts shrinking and protecting because that armour is also his. His deep consciousness is ready to move into the future; his superficial consciousness is clinging with the past. So watch it... and you have to be really involved!

If you are indifferent you will not be helpful at all -- then you will fail more and more. If the failure does not bring pain to you why should you bother to succeed? Then it is his business! If he wants your help he

will take it, if he does not want, he will not. But people are not so simple and so uncomplicated.

They want your help and yet they will destroy your help; that's how things are. They desire to be helped and they will create all kinds of hindrances. This split is so deep that just by saying, it cannot be dropped; you will have to work on it... so get involved in it.

The patient is your painting, the patient Is your poem, the patient is your music. If the instrument is not cooperating with you, you fix it: you tie the wires or loosen the wires. You do everything... you are involved in it! You are not dependent on the instrument. You don't say, 'I don't care; if the wires of this guitar are loose it is okay. I don't bother, I am not dependent on this instrument'... but then the music will be destroyed.

You have to be involved in it! When you have taken the responsibility of helping a man, then it is your business too as much as his. And sometimes there are moments when it is more your business than his, because your responsibility is greater than his.

He is in a mess, he goes on destroying his own well-being; he is neurotic. You are not in that mess, you can see the whole point more clearly than he can. He is too close to it; you have a little perspective, a distance -- you can see it. Your responsibility is great so don't become indifferent and don't withdraw into yourself.

If the patient is trying to defend himself and trying to make you fail, let it be a challenge. That will create a real therapist in you. Give him a good fight! Now it is not only a question of him, it is your problem also. If you don't give him a good fight you are failing. When therapy fails it is not only that the patient has failed to cooperate -- on a deeper level it is the therapist who has failed to participate. And remember: the responsibility of the therapist is more always because he is in a better position.

In Soviet Russia, when a student fails the teacher is thought to be responsible -- that's right, absolutely right -- and he has to answer for it. That should be the case all over the world.

When a student fails the teacher has a responsibility. What was he doing for the whole year? The student has come from a lower class, he has passed the lower examination so he was capable of understanding whatsoever was being taught. Somehow the teacher has been missing his responsibilities, avoiding. That is the only country -- in that way I appreciate the soviet system -- where the teacher has to be responsible: he will have to answer if a student fails.

One of my friends was there, he was a professor in Leningrad university in Russia. He was a professor of sanskrit and he had only seven students. As things go in India -- he was a professor here before he went there -- you can't pass all the students. That is a tacit understanding -- that all cannot be passed, a few have to fail, otherwise people will think that you are biased; you have passed all the students.

So when he checked the papers he found that they were all passable, but thinking that people would think he had been too biased.... He was their professor and the examiner too, because in the soviet system they say that the person who has been with the students for the whole year knows the students far better than anybody else. In india it is not so: the teacher cannot be the examiner because he will be partial. A new examiner has to come who does not know the students at all so he can remain impartial.

He was the teacher and he was the examiner, it was on his recommendation they were to be passed, so he was very much afraid because they were all passable. He told me that he failed two and passed five. He was immediately called up by the head of the department who said, 'You will be in trouble! Why did these two students fail? What were you doing the whole year? Your salary will be reduced!'

My friend could not understand it... what was this? If two students failed that was their responsibility -- how was he concerned? But the attitude was: what had he been doing for two years with these two students? If they were not up to the standard he should have worked more on them rather than on the other five: the weaker should have got more attention.

I understand -- this approach is far better: the teacher should be responsible for the taught, the healer should be responsible for the healees and the doctor should be responsible for the patient.

So don't try to avoid and don't try to withdraw yourself. Get more involved, and the more you are involved, the less is the possibility of failure. And each failure when it brings pain, has to be accepted. That is part of life, part of the game -- you can't always succeed. And that will not be much joy either, if you always succeed. Sometimes failure is a good change... so pain is good, pain is as good as pleasure.

This is my approach: accept pain and pleasure both, and when pain comes start finding ways to do better next time; that will help you to grow. Otherwise you will become an Indian, and I don't want to make you an Indian at all, mm?

Your work is good -- work with greater involvement, with greater commitment, mm Good!

[The therapist who gives individual primal sessions was present with her client. She says that it could have gone on longer, and she used some esoteric group techniques as well.]

One thing: no process is ever complete and cannot be by its very nature, so do the utmost you can -- bring it as close to completion as possible -- but no process can ever be complete because life goes on.

The process has a limitation with those seven days or seventy days or seven years -- that doesn't matter -- but life will go on beyond the process. So all processes have a limitation. They help, they give you a new insight, you can change your life through that insight, but no process can give you the real thing so that you can feel 'Now it is complete'. And it is good that it is so, because if the process can give you the real thing what will you do in life?

The process can give you only a taste of it, a very tiny taste of it; then you have to develop that taste in your life, you have to make your whole climate according to it. And then too it will never be complete until you die, because even if it is complete the day before you die, then what will you do about that one day? So each process has a certain limitation, but we should try to bring it to its utmost, to its maximum, to its optimum.

But you will always feel that; in fact the more you succeed with a person, the more you will feel it. Because things were going so well and the person was succeeding and cooperating and things were happening; then suddenly you see that it is not complete. If the person were not going anywhere you wouldn't bother -- you wouldn't expect it to ever be complete: you would know from the very beginning that it would not be complete.

But when a person is really going into it and still you come to a point where you feel 'Now, the process is finished'.... It is not a question of just extending time. Again after two days you will feel the same, after years the same will be felt, because life goes on and the process ends somewhere; life will go beyond it.

So all that has to be understood, and you have to make it clear to every person who passes through primal therapy that this is just to give him a glimpse, a faraway glimpse of the Himalayas; then he has to travel. It is just that the window opens for a second; then he has to come out of the house, to travel... and the journey is long.

The therapist has succeeded if he opened the window for a single moment. That is enough, more than enough... even that seems impossible. If the therapist has created the desire that the process should continue more, enough! Then he has succeeded: the patient has felt something is happening.

Now, that something that is happening has to be taken care of by the patient -- the therapist cannot go on too long. And sometimes to go on too long with a patient can be dangerous, can be harmful: the patient may start depending on the therapist. The therapist has not to become a substitute for the therapy.

It happens -- a psychoanalyst becomes a substitute. Whenever you are going to be analysed it is good, you feel good; when you stop the analysis you again start feeling bad so you have to go again. It can be prolonged for years, and it will always remain the same. Then you have become addicted to the therapy, to the therapist, to a particular process: it has not been of help, it has become a crutch.

So sometimes if you feel to and it is possible, it can be extended for one day or two days; but always remember the process is never going to end. You will never feel that now your work is finished with this person; it cannot be so. Nothing ever ends in life -- this is something to be understood.

We say 'a child is born'. We should not say that -- language creates the trouble: the birth continues. The child is not just born at a certain moment, at seven o'clock in the morning, and then starts living, no. He will continue to be born till he dies, so it is a continuous birth process for seventy years.

The first day is not the birthday, it is just the beginning of the process of birth, and then he will be born and born and born and born. Again and again in a thousand and one ways he will go on growing. The process ends only at death, and that too, only apparently.

Those who have known deeply, they say it never ends: beyond this life it will continue into another life. It ends only when a person has attained enlightenment; then the life wheel stops. Then there is no birth and no more birthing.

So all these techniques are helpful, are of tremendous help, but to just give a glimpse. And when that glimpse comes the person naturally feels something more is possible. The person is thrilled: something is stirring. He can feel it, he can feel the kick inside. It is almost like when a woman feels the kick of the baby in the womb for the first time. Now she becomes alert: life is there. Something exactly like that clicks sometimes -- with that click, more desire arises to have more of it.

Make the person very, very alert about it, that this has to be followed in life. Mm? whatsoever you have understood, experienced, whatsoever has become clear to you, whatsoever clarity has come, transform that clarity into your day-to-day life rather than thinking that it can be completed; it cannot be completed.

But if you have time you can give... one or two days more -- it is perfectly okay, mm?

[The client then says: The reason I felt to ask to continue a couple of days is that I feel as if I'm using my energy against myself.]

Mm mm, everybody is doing that, everybody is doing that... otherwise we would not be in misery at all! On one hand we go in this direction, on another we pull ourselves into another direction, so we never go anywhere: we are stuck. You are moving for the whole of your life and yet are stuck, going here and there but never really going anywhere because we go on destroying whatsoever we create; our energy is against ourselves.

We are self-destructive, we are suicidal people. Man is the only animal who commits suicide... and that suicide is not only for those who really commit suicide. Mm? -- slowly, in a very homeopathic dose, everybody does it. On one plane of your being you love a person -- on another plane you hate; you go on destroying your love.

And that happens in therapy very much. You have gone into the therapy to cooperate, but your whole past is there, it cannot be just dropped like that. It is there... it will put up great resistance. The therapy is against it: the therapy is trying to take you out of your past, to bring you out of your attachments in the past.

Even if the therapy takes you to the past it is only to take you out of it. If it makes you travel backwards it is just to see where you are clinging, where you are still hooked, so that you can unhook from that point and your energy can start flowing.

So therapy is against the past, primal therapy particularly is against the past; it makes you free of the past -- hence it takes you into the past so that once you have gone into it thoroughly, intelligently, deliberately, you can destroy all the places where your energy is caught. Once those spaces are destroyed your energy is fully available to grow, to move into the future -- you are free of the past. To be free of the past is to be free.

So the past will give all kinds of resistance. It is your ego! The whole past, whatsoever you have done, whatsoever you have thought, whatsoever you have been, that is all your ego. You will not relax easily. It is as if relaxing against yourself, but by and by one understands that the past is not you.

You are always the potential, never the actual. That which has become actual is no more you; it is finished. It is as if you travelled on a path for two miles... now it is finished. Yes, your footprints are left on the path but that is not you -- you are here. And if you look deeply into yourself you are only the potentiality to go on moving.

You are the present and the future -- you are the future through the present. The past is no more and you are not it, but we are identified with the past so whenever there is a conflict between past and future this will be so. One part of you, your real being, will go with the future and your unreal being will go with the past, and there will be great tension in you.

But to understand it is to go beyond it. You have done well -- you can have one or two days more, mm? It will be good.

[A sannyasin was in the massage group and feels that still, after the groups he has done here, he has much anger and hate inside: I hate everything -- the people and everything.]

Very good -- something is happening! There are people to whom even hate doesn't happen. You are alive! If hate is happening, soon love will be coming.
Just let me see your energy -- raise your hands....

These are the three states.... People can be very cold, then nothing comes: no hate, no love -- they are just frozen. That's how you are -- frozen deep down, very frozen.

There is some reason why you are frozen: you must have controlled yourself too much, you must have disciplined yourself in some way; you have never allowed yourself any foolish thing. And the only way not to allow oneself is to become just like an ice block, then you are in control. And the society also likes such people, who are ice blocks, because they are predictable, not dangerous. They will not become saints but they will not become sinners either. They are very good people, respectable people. They never go to the

extremes: they are never hot so extremes are not possible.

Millions of people live in this cold -'fridge'. That's why when you start moving into encounter or groups like that which stir you, which try to melt you, hate first will come -- anger, aggression, violence -- and then you will become afraid and will shrink again because that will create fear.

You want love, you want compassion, you want good things; everybody is searching for good things, and in the search you find these things! You shrink back; you say 'Something is going wrong'... but that is the way one can move towards love. First will come hate -- if you can pass through the hate courageously, hate itself turns into love. First you will pass through anger, violence, aggression, and the same energy turns into compassion. Nobody can become a saint without becoming a sinner, otherwise adam would not have been expelled. There is no way to become a saint before you go into the world of sin.

So you are just living in a cold space... but it is good that something has stirred. Right now you controlled again -- nothing was coming: no anger, no hatred, nothing. Mm? you are afraid of that. You have to drop that fear, otherwise you will never come to love... and not to love is to miss the whole of life.

[Osho suggests he do individual primal therapy and turns to the primal therapist....]

Go deeply. He has great potentiality because he is a land which has not been used for any crop, so he is cold but has great potential. If once he accepts seeds he is going to yield a great crop.

(to the sannyasin) So in a way you are in a bad shape and in a way in a very good shape! Mm? the potential is there ready to explode. If you help it a little you will flower.

Do primal, mm? Nothing to be worried about -- I am here! You are going to melt!

Far Beyond the Stars

Chapter #4
Chapter title: Will divides, awareness unites

6 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707065
ShortTitle: STARS04
Audio: No
Video: No

[A sannyasin asks about the pattern her relationships seem to fall into: I feel very attracted to a kind of power, aura, and then in the end it's very destructive for me.... I find myself loving that person a lot and then they tell me that they don't really think that they're interested in me.]

There are a few things to be understood.... One is, you have a subtle perceptivity, you can feel people's auras -- and that disturbs. Whenever a person has that, it is a disturbing phenomenon.

If you can feel the aura of the person in some way, you know something about the person that the person himself does not know. You are bound to get in difficulty because you will react to the knowledge that comes through the aura, and that person does not know anything about it so he will not feel related to you. You will be missing the target -- he will be by the side. You are aiming at his unconscious and he does not know anything about it.

This happens to perceptive people: if you know more than the person himself knows, then it will be a difficult relationship. If you feel more than the person does about himself, then it is going to be on the rocks. And this happens to many women, women are more intuitive than men, they see more than the man knows about himself. And that creates trouble... that creates a kind of embarrassment too.

When you can see through the person it is very embarrassing -- the person will never be able to forgive you. Somehow he also feels that you are right but still he cannot accept it. He will start avoiding you, he will start getting further away from you.

Ordinarily women are more perceptive but you are extraordinarily perceptive -- you can feel exactly. That capacity can become of great benefit to you, it can become a great harm; it depends how you use it... and you don't know how to use it. Up to now it has been just there, accidentally.

Now, we will manage: it can be used in a very very creative way. But always remember the distinction -- that when you see something more in the person of which he is not aware, it is better to keep it a secret. Don't bring it in; don't let the person be aware that you know something of which he is not aware. First he will deny it, he will reject it, he will fight, he will be resistant, and then he will be angry. And if you persist, sooner or later the relationship will be broken.

Your relationship can only go well with somebody who has the same perceptivity, who can see into you, also, in the same depth. Then there will be no problem; then he will be able to see himself also in the same depth.

You can relate only with a certain kind of person... otherwise you will not be able to relate with anybody and everybody. They may be good people but you will not be able to relate with them; something is missing.

It is almost as if a person who has eyes wants to relate with a blind man. Something is missing with the blind man. If the man with the eyes is moving with the blind man, the blind man will feel angry many times because he will stumble and the other will not stumble; he will start feeling very very jealous. He cannot believe that you have eyes any more than he has, that you are more talented in any way. And men particularly are very hurt when they see that the woman is very talented.

This has been one of the greatest calamities in human history: because women have never been appreciated for their talents, they have by and by retarded their talents. Because a retarded woman was appreciated more, a foolish woman was appreciated more: she just had to have a beautiful, proportionate body and no mind, nothing more. She should be a cow -- with no intelligence, with no inter-penetrating awareness. That was expected, otherwise the man would feel embarrassed, hurt.

So women have learned a trick down the ages -- that the rule of the game is that the woman should not show her talents. If she is intelligent she should pretend she is stupid. If she is creative she should not do anything. She should confine her creativity to small household things -- the drawing room and the kitchen and things like that. She should not do anything that can hurt the ego of the man: she should not write poetry, she should not be a painter, she should not sculpt -- otherwise the man feels inferior.

This male ego does not allow a woman to have any say... and she has a few qualities which the man does not have and cannot have in that proportion. All that is intuitive is more available to women than to men; all that is intellectual is more available to men than to women. Man appreciates intellect, naturally. he has intellect so he appreciates it, and he condemns intuition: he calls it blind faith, nonsense, stupidity, superstition. He condemns it because he has not got it.

In the middle ages the women who were called witches and were burned were really very perceptive women. The male could not tolerate it, the priest could not tolerate. The whole church has remained male-dominated, the whole christian community is male. Not a single woman is involved in the trinity; the whole hierarchy is male.

It was not really against witchcraft, it was against woman. One day or other when history is written rightly, it will be shown that the movement was not against witchcraft. Witchcraft has nothing to do with it; it was man against woman. It was intelligence against intuition; it was reason against something which is irrational but very powerful.

Those witches were burned, killed, murdered, tortured, and out of fear the woman shrank from the world into her own self. She became afraid! If she showed any kind of talent she was thought to be a witch. If the man showed the same kind of talent he became a saint. He was worshipped as a miracle-man and the woman would become a witch. She was in the hands of the devil and the man was a specially sanctioned person from god himself... and it was the same quality!

You have that quality very clearly there so you need to be a little more alert. Don't bring it into your relationship otherwise relationship will not be possible. Mm? avoid it -- if you want to relate with a person keep it aside. You can use it with people to whom you are not relating sexually or in any other way. You can use it and it will grow... and help it to grow.

You can become a perfect witch! Mm? (laughter) And we will need them soon -- witches we will need!

We are going to open witches' covens.

[A sannyasin says he noticed in the vipassana group, and in other groups, that something stops him being total in things.]

If you are alert, by and by it will go -- only alertness is needed. There are a few things which start changing when the alertness starts growing; this is one of them. It is not needed that you do anything else, because if you do something, if I tell you to do something, you will do that half-heartedly too, mm? So it cannot take you out of the problem -- the problem persists. The only thing that you need is to watch.

When you see that you are doing something half-heartedly, watch, watch it perfectly. Out of that watchfulness you will see that a little more energy is moving towards work. But go on watching. Don't force, because the moment you force it, it may shrink back. Enforced, it is not going to change, by will power it is not going to be changed -- just by awareness.

There is a difference to be understood: will always divides and awareness always unites. When you are aware, you are one; when you will something, you are two. It is as if the moment you will, you become the rider on the horse. The horse and the rider are two: the rider trying to force the horse in some direction and the horse resisting.

When you try through will, you are a rider on the horse, you are divided into two: then your mind is one and your body is another. There is a continuous conflict, a fight, and that fight dissipates much energy. Rather than helping it, it makes you more and more weak, and again and again you will feel frustrated. Because the horse is powerful, the real power belongs to the horse. The rider has no power really; it is just a mind thing. The real power belongs to the horse but the rider has the idea 'I am the master'. The idea of the master is in the rider and the real power is in the horse, so again and again the rider is going to be frustrated. And the more you get frustrated -- the more you feel it is impossible, that you cannot do it, it is not going to happen -- the more you will lose confidence. This is what happens to people who try will. I am not for will at all, because will divides you.

In awareness, the rider is no more separate from the horse. You are a centaur, one whole: that horse is nothing but your legs and the rider is nothing but your consciousness; you are one. Awareness in a sudden enlightening, makes you one, and out of that oneness by and by you will move more totally into things. So just keep alert -- don't force, don't be a fighter. What can be done?

If you are doing something and only half-heartedly -- you are dancing and you feel that you are dancing half-heartedly -- watch. Okay, go on doing it half-heartedly and go on observing that half of your being is not participating. lust watch: the horse is dancing and the rider is not participating or the rider is dancing and the horse is not participating. You become a watcher -- this watching will break these two.

One day out of watching comes fusion. Suddenly you are one, and in that moment you will see that you are dancing totally or you have stopped totally; both are good. I am not saying that you should dance totally -- that is not the point; even if you stop totally, that's good. To be total is good. Either go totally, or stop totally -- either way you become integrated; half-heartedly, you never become integrated. So don't bring will in -- bring more awareness.

Far Beyond the Stars

Chapter #5
Chapter title: Sannyas is pure adventure

7 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707075
ShortTitle: STARS05
Audio: No
Video: No

First, a few things about sannyas.... It is an initiation into the formless. It is not an initiation into some rigid form, it is not giving you a certain discipline -- on the contrary it is an initiation into freedom, into a formless creative chaos.

The old concept of sannyas all over the world was to give you a rigid discipline, to give you a character, to give you a certain form, a pattern, a life style. My sannyas is not like that at all; it is a radical charge. I don't give you any character, because to me the man of character is a dead man.

I would like to take all character from you so you are left in a creative chaos... so each moment one has to respond to life, not out of a certain pattern. The pattern comes from the past, and if the pattern predominates, the past predominates, and to be guided by the past is to be guided by death. The past is dead.

To respond in the moment without any pattern, just out of spontaneity -- whatsoever the feeling of the moment decides, to act just like that -- is what I call 'creative chaos'... a characterless consciousness, a present without past, a freedom unhindered by any discipline. This very process of relaxing into freedom is what brings a person to reality. The more we are, the less the reality is; the less we are, the more reality.

We are a kind of resistance: what we call the ego, the personality, is nothing but a kind of resistance to reality. It is a kind of frozenness, it is a kind of fear and greed. It is a kind of private idiocy -- that you would like to live your own life. It is against the universal and the total, hence it brings misery.

Sannyas means: now I will live in the universal. I will not have any private opinion of life -- I will let the whole decide; I will not pretend the part is the whole. I will no more be decisive on my own. I will allow the decision to arise in my consciousness and take possession of me.

To live that way is to live the life of a sannyasin. It is utterly beautiful, utterly blessed, but great courage is needed because you don't have a guide, you don't have a particular form; you cannot depend on the past. One has to move from the unknown to the unknown and one never knows what is going to happen next moment, where one is going to land. There is no security in it, no safety in it; it is pure adventure.

So I don't make you a hindu, I don't make you a Christian or a Mohammedan; I simply make you a non-being. And there is every possibility that the freedom can grow in you. Just a slight push, just a little courage. And you are on the brink; the jump can happen any moment. It will not need any preparation -- it will need only courage.

In fact, preparation is a kind of cowardice: people prepare to avoid the fact that they are cowards. When you are not a coward there is no need for any preparation. And all illumination is sudden, it is not gradual. It is not that slowly, slowly, you become blessed, no. Just a single moment before you were in misery and a single moment afterwards all misery has disappeared: it is a quantum leap.

This is the very revolution that this new kind of sannyas brings into life. So from this moment keep a little alert not to allow the past to interfere. Let the present moment be decisive; let it gain more power. And don't think too much of the consequences. The man who thinks of consequences becomes a coward.

This moment, whatsoever feels right, do it -- whatsoever the consequences. Don't be too considerate of the consequences. We consider the consequences too much and we go on missing the opportunity. The opportunity is only for those who can take it, so don't be at all concerned about the consequences and the results; they come on their own.

If one acts totally in the present a beautiful future is automatically created. If you have been loving in this moment, the next moment is going to be of greater love, obviously, because it will grow out of this moment; it cannot come from anywhere else. You need not worry about it.

A man who becomes courageous enough to live in the present starts creating a future without even thinking about it. And a man who is not courageous and goes on thinking about consequences, pros and cons -- what will happen if he does this and what will happen if he does that -- goes on missing the present. And naturally he goes on missing the future too, because if you don't sow the seeds now there is not going to be any morrow.

Tomorrow again you will be thinking about another tomorrow because when tomorrow comes it comes as today. You become accustomed to the habit of thinking always of the tomorrow and the tomorrow never comes. So only this moment is, and to live in this moment as if it is absolute -- no past, no future -- is what sannyas is all about.

It needs tremendous courage and it is the greatest adventure there is, but it brings great ecstasies -- unimagined, never even dreamt about. It brings great joy, great celebration... and unmotivated, uncaused:

one simply feels joyful for no particular reason at all.

When joy is without any reason it is divine; when it has some reason it is ordinary, it is just worldly. You have won a lottery and are feeling happy; a friend has come to see you and you are feeling happy -- but your feeling happy is dependent on causes. Those causes will disappear soon and then you will become unhappy. So the same causes that create happiness will create unhappiness, and one goes on moving in this vicious circle.

The search is to find a joy which is uncaused. One simply is joyful for no reason at all... one is joyful because one is.

Prem means love, madhu has two meanings -- one meaning is honey, sweetness, another meaning is wine -- and love has both the qualities: it is sweet and it is intoxicating. It is as sweet as honey; in fact there is no other sweetness in life except love. It is only love that makes you sweet, it is only love that gives grace and dignity. It is only love that takes away all bitterness of life: through it all thorns simply disappear and one starts blooming into a thousand and one lotuses.

It is the only honey and it is a wine too. It makes you intoxicated with life -- and to be intoxicated with life is to become religious, because to me life is god and to be utterly intoxicated with it is to be in god.

Deva means divine, pushava means celebration. And religion to me is not a fast but a feast. It is not serious, it is festive. So don't think about religion or about your sannyas in a serious way. Take it easy... in a playful mood.

It looks profane to think of god as fun but god is fun. And once we start thinking of god as fun, we can relax; the tension disappears and the guilt too. Otherwise god becomes such a serious affair that people become very sad about it. When they cannot find a way they become more and more repressed, depressed. and more and more they start feeling that they are unworthy and a great guilt arises. They start feeling that they are condemned, foredoomed. And the whole nonsense happens because from the very beginning they have been taught or they have been thinking that god is a serious affair -- god is not!
This whole existence is a very non-serious play, it is leela.

So that is the meaning of your name and that meaning has to be brought to your consciousness more and more. Mm? you have to absorb it. So dance, sing, celebrate -- let that be your approach towards god.

[A sannyasin says: Osho, for a long time I've been feeling relatively negative.... Just lately I've been having positive feelings... but I find that I'm being more selfish, more arrogant... How can I destroy my ego and yet retain my competence?]

Nobody can destroy the ego because the very effort to destroy it will create a new ego. One can only understand the ego, and through understanding it disappears. It cannot be destroyed, it simply disappears.

It cannot be destroyed because in the first place it is not an entity, it is like a shadow. You cannot fight with the shadow: you cannot have a sword and kill the shadow, you cannot burn the shadow. The fire will be impotent, the sword will be meaningless. The shadow cannot be killed that way and if you fight the shadow with a sword you will finally come to the conclusion that the shadow is very strong, more strong than the sword.

If you try to destroy the shadow by fire you will naturally conclude that the fire is impotent, the shadow is so strong it cannot be burned, but the reality is that the shadow is not, that's why it cannot be burned and cannot be cut by a sword. One has simply to understand: the ego is not an entity, it is not something that you can destroy. You cannot shatter it on the floor. It is nothing, just a shadow, so you have to look into it, that's all.

So don't be in any hurry -- just go on looking. When it arises, just watch where it is, what it is, and watch very very carefully, patiently. The more alert you become about it, the more you start recognising it and its subtleties -- because it is very subtle. It comes in a very round-about way, it comes very indirectly. It never confronts you from the front, it comes from the back door.

So just watch it, become more and more watchful. The more you watch, the less it will be: one day when watchfulness has become perfect, it is not there. And you will laugh then, you will say 'It was never there, I was just not alert!'

To me the ego is absence of alertness -- just as darkness is absence of light: you bring light and darkness disappears. Don't fight with darkness otherwise it will never disappear. Just bring light, burn a

candle, and that will do!
So become more and more alert about it -- one thing, mm?

And negativity always comes to everybody. It is only after negativity that the positivity arises. To some people positivity comes first, then they become negative; to some people negativity comes first and then they become positive. But everybody who is around here has to pass through both the phases; they are like day and night.

So don't be worried about that either, it is natural: the mind changes its climate. Sometimes you will be negative, and when you are negative you will be very very negative, mm? because you are an extremist -- that I can see. When you are negative, you will be very very negative; when you are positive, you will be very very positive -- you will never be lukewarm... but perfectly good!

Enjoy while you are positive and enjoy while you are negative. Enjoy the no when you are negative and enjoy the yes when you are positive... and both are beautiful! Nothing is wrong in the no, no is as beautiful as yes.

Enjoy both and remain watchful. By and by for a few times you will move in the wheel -- positive/negative, positive/negative -- then you will see the whole pointlessness of it. When you see the pointlessness of it a totally different quality comes to your mind which is neither positive nor negative; only that day do you become my sannyasin!

By being positive you don't become my sannyasin -- don't carry that idea in your head. Many people think that when they are positive they are really with me. They are not, because the positive will be superseded sooner or later by the negative: the day will end in night.

And those who are negative feel very much disturbed that they are not with me. They feel so far away and so against and they start feeling guilt. Nothing to be worried about! The night is going to end in day soon; every night ends in morning.

But whether you are in the positive or in the negative, both ways you are not yet with me: you are in your mind. Listening to it, seeing it, going into it many times, you will become capable of coming out of both. That's what transcendence is: when you come out of both. And then you are with me -- nobody can take you away from me; all barriers have disappeared. Then there is no yes and no no. There is pure love... without any conditions. That's going to happen -- don't be worried!

[The leader of the chanting group says that someone has told her that the sanskrit words used in the mantras are being mispronounced. She's been having difficulty in being both spontaneous and correct.]

Don't bother too much about sanskrit and grammar and language; that will destroy the whole joy of it. You will become too much concerned with the rules of the language and the pronunciation and this and that, and that is not the real thing.

So last time (when the group came to darshan) it was not as it could have been. Invent! The english language is as divine as any sanskrit: any sound which feels aesthetic and beautiful, any sound which creates a thrill and joy in the heart, will do.

Even if it doesn't belong to any language -- that is not the point at all -- you can find just pure sounds that are more deep-going. Because when you use a certain word it has certain meanings; those meanings create a limitation. When you use a pure sound it has no limitations: it is infinite.

For example, if you say 'ram' it has a limitation: the hindu idea of god and everything is there. If you say 'allah' it has a limitation: the mohammedan concept is there to define it. If you say 'aum' the whole indian mind is behind it. For centuries they have repeated the word, they have put much energy into it, they have put much meaning into it. All that meaning is *put* in.

But you can find any sound which has no meaning, which belongs to no tradition; you can be inventive, and then there are no rules and no limitations, and no problems. and you can go more deeply into it. The whole thing is how to be lost in it, how to become the sound. When you are thinking about the grammar you cannot become the sound. Mm? the mind goes on keeping watch -- something may go wrong. You cannot go very deep.

So forget all grammar, forget all language; use any words and any sounds that you feel like. the whole point to remember is that the people who are chanting should be completely lost in it; they should become drunk.

So the best was your 'allah', mm? that day -- that was the best -- because people were *really* getting into it, and the reason was that no Mohammedan has been teaching you! Otherwise there are flaws, and then if a

Mohammedan comes and he feels that this is wrong and you should not say it this way, then you will be disturbed.

[The Indian] disturbed you because she told you that sanskrit language has to be pronounced this way and that -- she disturbed... no need! It is good for her because for her it is not a problem but for you it will become a problem and it will not lead you where I want you to go. And for everybody it will become a problem.

And the second thing: when you come next time you should not do too many, mm? because when you do too many you don't get into it. Two are enough; fifteen minutes each will do. And when you are doing it there (in Radha Hall where the groups practise) do four -- fifteen minutes will do, or even sometimes thirty minutes... because the longer you go the deeper you go. In fact near around forty minutes one enters the unconscious depth.

So there is no need to change, because we are not worried about how many mantras you chanted; that is not the point. One mantra will do, but if you get into it then let it be there and go on and on and on and on so you completely lose yourself in it.

So when you do it here, you can do either one mantra or two at the most.

[She then asks if they can use percussion instruments.]

You will become like the music group...

Mm, then it will lose its distinctiveness....

It is better to keep to sound, only sound, because that again is a different thing. Then you become more interested in the music and the music affects you -- not your own sound. And chanting should be free of all instruments so a person can do it anywhere. If he is sitting in the forest or on the river bank or in his bedroom, he can do it. It should not be attached to anything that is needed; it should not have any requirement, just his own sound is enough.

Don't do that, mm? Just sound is good.

The whole point is: don't be too much worried about the letter... just the spirit. You can use words, I'm not saying not to. You can use hindu words, you can use christian words, you can use mohammedan words; that is not the problem. Just don't be too much worried about the letter. And if somebody comes, tell them that Osho is not insistent upon that, his insistence is to go into it and forget about yourself -- so we are not worried about the grammar.

Many people will come, particularly these people. There are always stupid people who look for the non-essential. If they see that you are doing a mantra and that you are not pronouncing it rightly they become too concerned -- as if something is going very very wrong or some sin is being committed. Don't be bothered by these, just tell them that you are not concerned. That's what I am saying, that if you invent some words, some sounds, that will be perfectly good. Then nobody can come and say 'What are you doing?' You are always right, mm?

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Far Beyond the Stars

Chapter #6
Chapter title: Sipping tea can be prayer

8 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707085
ShortTitle: STARS06
Audio: No

Video: No

A few things about sannyas.... The oldest concept of sannyas was very life-negative, it was utterly against life, but my idea of concept is absolutely life-affirmative. Nothing has to be dropped, everything has to be transformed. All that is available is immensely valuable: anything denied will never allow you to be whole, and if you are not whole you can never be holy.

So the old sannyas was an unholy sannyas: it accepted only part of life, it denied the remaining part. It accepted the mind, it denied the body; it accepted love but it denied sex; it accepted god but it denied the world... and they are all together. There is no demarcation between where the world ends and god begins. God is in the world, the world is in god. In fact these are two terms for the same phenomenon. Looked at rightly it is god, looked at wrongly it is the world. The world is only a distorted vision of god... but there is no other world! It is god reflected in a distorted mind. Once the distortion disappears and the mind is at peace, the world becomes divine.

So the old sannyas was an unholy sannyas because it never led anybody to the wholeness of life. It was very perfectionistic -- I am not perfectionistic at all.

Perfection is a kind of neurosis. The moment a person tries to become perfect he is getting ready to enter trouble. He is bound to become more and more mad and he will lose all contact with real life. He will start living an unreal life, the life of the ideals, which is just fictitious. And because of those fictions he will condemn himself because he will always feel he is falling short, that he is never up to the mark. So great guilt arises... and all the old religions have done that: they have created a guilty humanity. Rather than transforming humanity they have made humanity very poisoned.

They have not been of help, they have been of immense harm, and the fundamental harm is: if you can create guilt in a man, no more harm can be done. That is the last harm that you can do to a man. He will never be at ease with himself, he will never be at home with himself, and he will be constantly fighting.

Life is a mystery to be lived, a song to be sung... not a war to be fought. Life is not your enemy. You come out of life, you are part of it, it is your mother, and you will be going back to it.

So my sannyas is absolutely life-affirmative, hence it is wholistic rather than perfectionistic. I don't want you to become perfect human beings; they are bores. It is very difficult to tolerate a perfect man. Just be total and whole... that is very different. You can be whole right now, listening to me, you can be whole. Drinking water you can be whole if your drinking is total. Making love to your woman you can be whole if you are totally in it. Totality is not an ideal; it is not somewhere in the future to be fulfilled. Each moment of life it can be lived and can be lived very easily.

So, my sannyas is life-affirmative: I am utterly in love with life. It is non-perfectionistic, it is non-guilt-creating; it does not teach you to condemn anything in you or in anybody else. It makes you more and more aware of all the limitations of life and yet helps you to enjoy within all those limitations. They are there but there is no need to be worried about them... in fact those limitations are protections.

Let this sannyas be a great love affair with life itself... and there is no other god. If you can find life, you have found god....

Deva means divine, praghosh means a declaration -- a divine declaration. And that's how each sannyasin has to be; but this is not to be an ideal! Each moment of life -- cleaning the floor or taking a shower or just chit-chatting with a friend or sipping a cup of tea -- ordinary things of life have to be declarations of god.

Yes, you can drink the tea in such a way that it becomes prayer, that it becomes a great gratitude towards god. And that is the meaning of praghosh....

So get in tune with the new name; let the old slip out of the mind. Sometimes miracles happen only by dropping the old name because our whole identity is attached with it. With the dropping of the old name, the whole past becomes irrelevant. You become discontinuous with it; you start from abc again. Now you will have to find out who this praghosh is. Again you will have to look, again you will have to search. The known, the familiar is no more there; you again become unknown. That's the beauty of the new name -- it is a new beginning, a new birth.

[A sannyasin says that he's been doing Sufi mediations with Ilyat Khan for the past four years. Very good! says Osho, and suggests that he do the hypnotherapy group here. It will give you much clarity about what you have been doing, Osho says, because in the name of many meditations we are really using

hypnosis. Once you consciously know that, things become different.]

Anand means bliss and maya means magic. And bliss is almost a magic -- it is not a science, it is not even art; it is just magic.

If you want to be blissful you can be this very moment: just by desiring it, it is there. People are so miserable because they want to be miserable. That is their magical trick, that is the magic they are playing on themselves... notwithstanding what they say.

They may go to many people -- to the psychoanalyst, to the guru -- to find out ways to get out of their misery but they don't want really to get out of it, because if you want to get out of it nobody is barring the way. The door is open; you can simply get out! It is not even locked and nobody is guarding it; nobody is going to prevent you. It is your magic that you have played upon yourself. Misery is magic... so is bliss.

The day somebody understands it he can create his own reality. Then it is up to you: you can be blissful, you can be miserable, you can create hell and you can create heaven -- whatsoever you want.

The word magic is meaningful. It is the oldest science in the world, and the people who lived with magical ideas were the liveliest people -- the pagans.

Once this is understood -- that we create our world, that it is our mind-projection, that whatsoever comes on the screen is projected by us -- once this is understood, then there is no problem. If you want to see a horrible thing you can; that is your decision, your joy to see it.

That is the exact meaning of the word maya: that the world is magic -- you create it. And everybody lives in his own world, it is not one world: fifty persons are sitting here, there are fifty worlds sitting here and each is living in his own world. We never come across each other's worlds but sometimes if we do, there is always clash. That's what happens in love: two persons come very close -- their two different kinds of magic start clashing.

There are as many worlds as there are people -- and when I say people I include the trees and the rocks and the animals and the birds, because they create their own magic! A tree lives in its own magic world.

This, rightly understood, becomes a great key, it becomes a great secret; then you can change and transform.

And my feeling is that you can do it very easily, that's why I am giving you this name. Start playing around with this idea. One morning, decide to be miserable... and be miserable! See how you can create it. Another morning decide that you are going to be happy and blissful, and create it. Within a month you will be surprised at how strange it is, that you can do it.

The day you create the blissfulness everything in the world helps your bliss, and the day you create misery everything in the world helps your misery. The world is always there to help you. God is always available; whatsoever you decide, he is ready to help you. He will not even prevent you from going into hell! That is the dignity of man, the freedom -- if you want to go into hell you are free. He will not force you into paradise; if you choose on your own accord, that's good.

This is one of the very fundamental things: magic first came into the world, then it deteriorated into religion and then religion deteriorated into science. We are living in the most deteriorated concept of the world.

The people who had lived with magic were immensely powerful people because they were their own masters. Still a few primitive societies live in magic. In india there are a few primitive tribes in the dense forest and in the hills which live in magic still.

I would like you to become a magician -- that's why I am giving you the name!

[A sannyasin had previously written to Osho saying that what Osho has shown him is so far beyond him, that he doesn't see how he can ever reach that point. Osho says, you miss the whole point if you make totality an ideal. The mind always wants more and that creates discontentment; don't try to be inhuman. It is not a question of being aggressive towards the beyond, Osho says -- it is only a question of letting it happen to you. So rather than thinking how much more intensely you should work on yourself, think about how you can do it more relaxedly. Rather than asking for more, feel grateful for what has already happened.]

[A sannyasin, who has studied martial arts for many years, asks how he can develop the yin side of himself... the emotional side.]

Continue -- I think it is perfectly good for you. The opposite can also be learned... and learning the

opposite is of immense help because they are polarities. If you simply know the male energy and you don't know the female energy in your being, you are always half....

You have to know both. So there is no problem; it is simply a change of gestalt....

You can do both: you can learn feminine ways of being and you can learn masculine ways of being. And by and by you will come to a higher synthesis of both, which will be neither masculine nor feminine -- which will be a kind of transcendence. and that is the real point. Then you don't know who you are, man or woman, and that is a great experience when you don't know who you are. Then things start happening without any self-consciousness. You can forget all that you have learned and still nothing is forgotten.

The basic thing is the same, the secret is the same whether it is masculine energy or feminine energy. Once you have learned both you will come to know the basic secret -- that the basic secret is not different.

It happened once that a great dancer came to a master....

The dancer wanted to learn swordsmanship, and the master looked at the dancer and he said 'You are trying to deceive me: you already know it!' The dancer said 'No, sir! I have never learned anything! I don't even know how to hold the sword.'

But the master wouldn't believe it; he said, 'No, I can see it. It is in your aura, it is in your energy. Don't try to fool me. You know it!'

But the man denied it again and again. Then the master started thinking and he said? 'Maybe you are right but have you learned anything else?'

The man said, 'I am a dancer.'

And the master laughed. He said 'That explains it. If you have known the secret of dance you have known all secrets, because the secret is not different.'

In Japan they say: 'Even a man who knows the art of the tea ceremony knows all that martial arts can teach'... because the basic equilibrium is the same. You have come to a moment where you drop yourself, where you are in an utter let-go... when the sword moves on its own -- you don't move it. It is exactly when the dance happens on its own, when you are nowhere to be found, when you are completely empty that something happens -- out of that emptiness.

If the self comes in you are not a great artist yet: the self will be a disturbance. If the idea comes to you to protect yourself, to defend yourself, or to defeat the enemy, you are not a master yet. When no idea interferes -- when you don't know who the enemy is, when the enemy is no more like the enemy because the self is no more there so the other cannot be there, when the self and other are lost -- then there is something. That something can be found in many ways -- feminine ways, masculine ways.

So learn both... and don't be puzzled, they are not opposites; they are complementaries. And by learning both you will come to a higher synthesis.

One can create a kind of dialectics in one's energy....

Dialectics means that you can use two opposites for a higher synthesis.

For example these two hands are opposites but they can be used to hold something.

Dialectics is when the thesis and the antithesis are used to create a synthesis, something higher than both -- which is in a way the secret of both and yet beyond both.

Don't be worried about it, mm? continue... continue.

Far Beyond the Stars

Chapter #7
Chapter title: When the abyss is your home

9 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707095
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Video: No

Deva means divine and himani means coolness -- mm? divine coolness. And that is the whole secret of bliss: if one wants to be blissful in existence, one has to be cool. The moment we become hot we lose our centre; the moment we become hot we start moving towards the periphery. The hotter you are, the further away from yourself; the cooler you are, the closer. When it is perfectly cool, utterly cool, you are centred.

So keep it as a key, and whenever you start feeling that you are getting hot about anything -- anger, passion, lust, greed, anything -- just remember; that very remembrance will suddenly click something in you. Relax and start feeling cool. It is only a question of learning the knack of it.

All the mind moods depend on us -- we are the masters. Even when we are working like slaves we are the masters: even being the slave is our choice. So just watch: it is very unconscious -- this getting hot, getting feverish. Mm? somebody says something, you start boiling and you are not even aware of it. By the time it comes to the very surface you are hot all over. You become alert -- but then it has done the harm already; something inside has burnt. There is no need to be so destructive; each heated state of mind is suicidal, so learn to be cool more and more, mm?

The word 'himani' comes from the same root as himalaya, that's why we call the mountains the Himalayas. They are the coolest and the purest and the most silent existence on the earth.

Inside also there exists a Himalaya, the Himalayas within. There is no need to go to the outside Himalayas if one can move within-wards. Mm? the coolness that is there in the Himalayas is just an outside coolness. Yes, there is a silence and there is peace, but it is only in the circumstance, the moment you come back to the plains it will be lost. But if one goes into the inner himalayas the change is not in the circumstances: the change is in the psychology itself. The change is not outer, it is interior; then you can go anywhere.

There is a zen saying which says 'Even in the fire the man who has attained satori remains cool.' Even in the fire.... The whole house can catch fire -- everything is burning, your body is burning -- but still the man who knows his inner world remains cool. Nothing is disturbed at all... not even stirred.
To attain to that is the goal and to be cool is the way.

[A sannyasin says she feels terrific inside and is experiencing a sensation of movement going up and down. Osho checks her energy.]

Everything is perfectly good. Energy is coming up: it will spread by and by all over the body, and when it spreads all over the body in a balanced way you will feel immensely blissful.

In the beginning when it starts coming out of the hara -- it comes from just below the navel, two inches below the navel; there is the source of life and death -- when it starts coming out of the hara, it is too much, mm? it is unbearably there. One can feel very heavy. One does not know what to do, one feels as if one is going crazy, but by and by it spreads all over the body.

And when it has spread all over the body in equal proportions it gives a new kind of feel, a very orgasmic feel to the body: one feels as if one is making love to the universe. The orgasm continues; then it knows no end.

That's what mystics have called the ecstasy. It is just like sexual orgasm, but sexual orgasm lasts only for a single moment or a few moments at the most. It is like a peak and the moment you have attained it, it is already gone, so in its wake it leaves much frustration, much sadness. Each love act ends in deep sadness: one never really feels so sad as after making love, mm? because the vision, the peak and then suddenly the valley -- the contrast.

Ordinarily we go on living in the valley, we are accustomed to it; there is no comparison, it is the only thing that we know. Then the peak suddenly arises. Then you fall back into the valley so it is darker than before. The spiritual ecstasy has the same quality of orgasm but non-temporal, it is not momentary. It is just like breathing continuously for twenty-four hours: one is simply in it.

Very beautiful energy is being released by the hara. Allow it, don't stop it. The mind tends to stop it because it becomes afraid and scared. The mind starts feeling stoned by it, mm? -- it is almost as if one is drugged. So don't listen to the mind; help the energy to spread.

And do one thing before you go to sleep every night. When you lie down on the bed, just put your box below the navel, two inches below the navel. Feel me, and just allow the energy to move all over the body --

just as your hands are moving.

These are called 'mudras' in yoga. They come out of energy moving into the hands and they have a particular language. Just by the movement of the hand the kind of energy that is inside can be deciphered, because the hand moves only in a particular way when a particular kind of energy is inside.

In India they have developed a perfect science, the language of mudras. That mudra, that particular gesture, happens only in a particular state, otherwise not. So just as they are happening in the hands, they will start happening in the legs, they will start happening in the face, in the eyes.

Every night make it a practice for ten minutes at least to sit or lie down in the bed and allow the whole body to move into orgasm. Let the body have great ecstasy and let it do whatsoever it feels like doing. Don't hinder it even if sometimes it feels very crazy, mm? -- because you will start doing contortions of the body, postures of the body. Allow them; nothing is crazy.

And once you have allowed these gestures, these postures, then the energy will start making roots into the body; that's how it makes the roots. Once it has made the roots all gestures will disappear. Then there is no movement in the body; the energy has moved to every nook and corner.

But things are going perfectly well.

[A sannyasin has difficulty expressing herself so a therapist explains she wants to go back to being a child... to play and be a child. Osho suggests groups.]

And the idea is very good, the feeling to go back and become a child is of great importance. It simply shows that you are trying to relive your past and you are moving backwards to a point from where your growth stopped.

It always happens to everybody. A child grows up to a point, for example, seven years, and then from that time he starts becoming more and more a civilised being, so he loses his natural track. He starts pretending, playing games, showing off. From that time he is never real again.

And whenever through rolfing or primal or encounter or through some understanding attained by yourself you feel that you are false, the desire will arise to go back and become a child of seven so that you can be true again. And from there you can grow again.

So it is a good desire, perfectly good. Allow it....

Something is being released in your being. Allow it; become a child of a few months.

For a few days it will be there and then it will go and you will come back. Then you will come back whole-heartedly to the present. It is a hang-up: something is hooked with the past, it has to be broken. Only you can go and you can break it, nobody else can go for you, because nobody else can go inside you; it is available only to you. Only you can go backwards, reach the point, unhook yourself from that space and flow again. Then you will become really young for the first time.

That may be the reason why, when somebody loves you, you shrink back and cannot totally love somebody, totally trust somebody and go into it whole-heartedly; that may be the reason. Your child inside is very much afraid of love. Maybe people who were around you made it very heavy; many times parents do that. They make their love so conditional: they say, 'Do this, then I will love. Do that, then I will love. If you follow, then we will love, otherwise no love.' So love becomes too much like a bargain to the child and he becomes afraid of love.

So whenever again somebody will love you the idea will arise that now there is going to be some bargain, there is going to be some conditioning, there is going to be some bondage. You will become afraid and you will shrink back -- that's possible.

If that happens, how can you flow into love? And without flowing into love, one never lives, one simply drags. So go into it!

[A sannyasin says: I keep telling myself that I've got to just allow things to happen.
Osho checks her energy.]

It is going to happen, mm? and you will be able to allow it. You are getting ready, that's why you are feeling unsure.

In fact you have always been a doer, you have never allowed; this is something new. You have always been a very very strong doer, almost masculine. This is the great change that is making you very unsure: for the first time you are becoming feminine, and with the feminine one becomes fragile. With the feminine one

becomes vulnerable, with the feminine one becomes soft. Your securities, your safeties, will not be working around you any more. They are not needed at all but you will feel unsure. Mm? you have become acquainted with a certain ground and I am trying to take it from beneath your feet.
You have to be left in a vacuum.

[Osho says that tao needs to experience this period of the great doubt -- where one has broken bridges with the past but can't see what lies ahead....]

But this moment has to be passed... this is part of growth. Once this is passed you will stop hankering for surety and security. And when one stops hankering for security and surety, there is security: the security of insecurity. It is a very very paradoxical state, the security of insecurity.

The security of the secure is nothing, it is just bogus. They believe in the bank account, they believe in the balance, they believe in the house, in the wife, in the children. This security is not very secure. The security of the secure is not much, it is just a make-believe.

The real security is of the one who has accepted insecurity; now nothing can make him insecure. Even insecurity itself is totally accepted; now who can take it away?

And that is the whole point of sannyas -- to bring you to a point where no security remains but suddenly the hankering for security also disappears. Then there is no fear.

The fear does not arise out of insecurity, it arises out of the longing for security. See the difference clearly: the danger does not arise out of insecurity, the danger arises out of our clinging with the past, the secure. Once that clinging has gone, once you have accepted a fact which is obviously there, that nothing is secure, once this has got deep into your heart, you have swallowed it, digested it, then there is nothing to worry about; suddenly you are secure.

So this miracle happens: the secure people are never secure and those who have accepted insecurity become secure. That is the meaning of all the zen paradoxes when they say 'The river stays and the bridge flows.' Life is really absurd! Those who succeed fail and those who accept failure have succeeded.

Jesus says 'Those who are first here will be the last in my kingdom of god, and those who are the last will be the first.'

This is going to happen.... So you are on the verge... and I am not going to console you, I am not going to support you. I am going to throw you into this abyss because once you accept this abyss there is no more any abyss. Suddenly the abyss is your home.

Things are going perfectly well. It will take a little time but you are getting ready to allow things. Your doer will disappear.

[A sannyasin says she's done three groups here and has been feeling much pain and a sense of dying. She can't go through this feeling, and senses that the breakthrough won't happen in groups....]

I think you should do a few groups more. You will not be able to do it in the groups but groups will make you ready to do it somewhere else, otherwise you will not be able to do it anywhere else.

This has to be understood: sometimes, in fact in the majority of times, the real thing doesn't happen in the group but the group prepares you for it.

The group is an artificial situation, a created situation, but it intensifies everything. It may not happen there because you are so consciously doing it there, but it creates the seed in you. Then one day suddenly out of nowhere it may happen... but without the group it will not happen there either.

So your feeling may be right -- it may not happen in the group. To a very few people it happens in the group but groups help it, and then it can happen anywhere. Sometimes, for years people have to work, and then one day not doing anything, just lazying around or lying down in a swimming pool, it happens. But never think that if they were lying there in the swimming pool from the very beginning it would have happened. No! All those things that they did before functioned, brought it to a particular. point.

It is as when you heat water: up to ninety-nine degrees it is not evaporating, at one hundred degrees it evaporates. Up to ninety-nine degrees it was not evaporating, it will evaporate only at a particular degree, but these groups will bring you to a ninety-nine-degree point; they will bring you closer and closer to the happening. Sometimes it happens in a group too... but very rarely. But every kind of group prepares you; it gives you a little heat: you go one degree, two degrees more into it, but everything helps finally.

If you don't want to do groups there is no need to, but my suggestion is that if you can do a few more

groups it will be helpful. Even this insight has come through the group -- that it will not happen through the group. This is a good insight... it may be true!....
It is getting closer, mm? Before death happens one has to get ready for it.

[A journalist, who came to do an article on Osho, has decided to take sannyas.]

Good! I was waiting and waiting for you!...

I recognise my people when they come to me. And it is very natural to hesitate, very natural to think and waver; it is very natural to be a little scared, afraid. These are all natural things and they are good. Because once you have wavered, thought about it again and again, and in spite of the wavering and in spite of the fear you decide, it is going to stay because you have seen all that wavering already; nothing more can be there.

People who take the jump sometimes without thinking what they are going to do start repenting later on, start thinking how to escape, how to get out of it. They are not very reliable people; a responsible person always thinks. Thinking is not necessarily negative; it brings you to a positive conclusion too. Rightly applied it simply makes you aware of the whole situation, and when you decide, seeing the whole situation, the decision is going to be more valid.... You have looked all around, you have thought in every possible way. Yes, there are pros and there are cons but you have looked into them. Now nothing is left, nothing new can disturb you.

And something very essential is going to happen to you through sannyas. Because it is going to happen, the idea has been haunting you from the very moment you came. Your unconscious has felt something. The conscious takes time. The unconscious is intuitive -- it jumps without a process, so it concludes immediately; but the conscious mind follows a little bit slowly. It has to be more cautious... and it is good.

Raise your hands and close your eyes and just feel as if you are a tree in the wind. Let the wind blow, let the wind sway you. Don't hold yourself: just become like a small, small, innocent tree, with no mind at all.

Satya means truth or true and ananda means bliss -- true bliss. And there are many untrue blisses in the world which only appear to be blissful from the distance: illusions, mirages. The closer you come, the more frustrated you feel. Once you have become really close, the mirage disappears and again the old mind starts looking for another mirage somewhere else.

The bliss that is in the future is illusory; the bliss that becomes available right now this very moment is true. All that is true is in the present; all that is untrue is either in the past or in the future. The future and the past are both lies: one is no more, one is not yet. Only this moment is all there is, so never be deceived by the future.

And there are only two types of people in the world: a few people are deceived by the past -- their golden age is always in the past; and a few people are deceived by the future -- their utopia is in the future... and both are deceived. There are only very rare, fortunate people who are not deceived by the past or by the future... who live in the moment like the lilies in the field, who don't think of the morrow, who are utterly satisfied with this moment whatsoever it brings. Yes, sometimes it brings sadness but to be satisfied with sadness is blissful. That may look paradoxical but it is true.

If you can be contented with your sadness, suddenly you will see a bliss arising out of it. Bliss has nothing to do with happiness or unhappiness, bliss has something to do with contentment. If you are contented even with unhappiness, there will be bliss; if you are discontented even with happiness, there will be un-bliss, there will be misery.

So bliss is not equivalent to happiness, bliss is the attitude of contentment. Whatsoever is... sadness, it's okay. If there is unhappiness it's okay, one accepts it. What else can one do? -- one is helpless. Out of that acceptance, suddenly a great bliss arises. That bliss comes only by being true.

We have been taught to be untrue in a thousand and one ways: we have been taught how to wear masks, how to have false faces, how to act, how to play -- all games. And because of those games and those lies, we become unavailable to bliss. Bliss is whenever we are true, whenever we are authentic, whenever we are not pretending, whenever we are absolutely the way we are and there is no hide-and-seek game going on.

If one can be just the way one is, suddenly there is benediction, there is bliss, there is great blessing.

That is the meaning of 'satyananda': bliss is through being true, through being authentic.

Far Beyond the Stars

Chapter #8
Chapter title: The victory that comes through surrender

11 July 1977 pm in Chuang Tzu Auditorium

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Video:	No

Jayananda. It means victory and bliss... but this victory is something very paradoxical: it comes only when you stop desiring it; it comes only when you accept your utter defeat.

So there are two kinds of victories in the world: one is that which comes through desire, aggression, fight, mm? -- the worldly victory. One has to conflict with a thousand and one things, one has to prove one's ego in many ways and one has to be really violent. One has to use all sorts of means, good and bad, because the only goal is to be victorious; nothing else matters.

So the worldly victory is political: it depends on violence, it depends on destruction. It depends on others' miseries. You cannot be victorious in the world without creating much misery around you, so it is ugly in a way. The more a person becomes victorious, the more ugly he becomes, the more and more he loses his soul, the more and more he becomes a disaster, a calamity, a plague.

There is another kind of victory -- the inner, the divine. It comes not by desiring, not by fighting: it comes by surrendering... it comes by accepting one's total helplessness. But it has a beauty because it does not depend on anybody's misery; on the contrary, whenever somebody becomes victorious in this inner way the whole world becomes victorious in him..Not only is he blessed, the whole world is blessed in his blessings. His celebration is the celebration of all. People may know, may not know, but even his presence, just his presence, is a great enhancement to human consciousness.
So become victorious in the inner way....

Prem means love, samveda means consciousness -- love consciousness... and that is the only consciousness there is. Without love there is no consciousness, without love we exist as unconscious life, asleep. Only love awakens! Only love brings the challenge to be alert, otherwise people go on dragging themselves like zombies. Only love brings radiance, vitality. Only love brings a dance in your life... and following that dance comes consciousness.

[A sannyasin had previously asked Osho about a dizzy sensation in his head since he was laid up with an illness. Osho told him it was just energy in the head not being properly channelled and suggested he do the tantra group. He missed the group, and says the sensation has been getting worse and is accompanied by much fear and panic. He is returning to England and wants to know if he's going to be okay....]

No, it will be okay, there is not much of a problem. Tantra would have really helped. Somewhere your sexual energy is not flowing as it should but that is not very abnormal because that has become the normal condition of humanity, mm? Nobody's sexual energy is flowing as it should, so it creates many problems.

If the sexual energy is flowing perfectly well then everything hums rightly, everything remains in accord. Then you are simply in tune, vibrating, and there is a kind of equilibrium. Once the sexual energy is getting stuck somewhere there are repercussions all over the body. And naturally they will come first in the head, because sex is one pole and the head is another pole -- it is a polarity.

That's why people who are too heady start losing track of their orgasmic qualities. People who are too

heady forget about their sexual energies; they are neglected. If not repressed, they are neglected, otherwise they are repressed. They remain in their head, their whole joy is there; their whole body suffers and the head becomes like a dictator.

The society has emphasised sexual repression for this reason too, because if energies are repressed at the sex centre the head becomes powerful. These two centres are competitors: if sex is powerful, the head remains impotent; if the head becomes powerful, sex becomes impotent. These are like the two sides of your being -- and they are always in conflict.

So, the society wants the head because it can be used for many things; it is very useful and sex is very useless. It may make the person joyful but it has no social use. In fact a joyful person is too dangerous to the society, because he does not bother about the society, he does not listen to the ambitious goals that the society goes on proposing -- to earn more money, be successful, become a chief minister or a prime minister. A really sexually healthy person does not bother a bit about all this nonsense because he is so happy; why should he become a prime minister? For what? Nothing more can be added to him.

So sex has to be repressed, then all energies are moving in the head. That's what is happening: somewhere sex is still not flowing so more energy is moving in the head -- it creates a headache. But it is not much of a problem.

Just start doing two things, mm? One is, every morning after your sleep, just stand in the middle of the room and start shaking the whole body. Become a shaker, mm? -- shake the whole body from the toe to the head and feel that it is almost orgasmic... as if it is giving you a sexual orgasm. Enjoy it, nourish it, and if you start feeling that you would like to make a few sounds, make them, and just enjoy it -- for ten minutes.

Then rub the whole body with a dry towel and take a shower. Do this every morning and within two, three weeks, the balance will come.

And next time you come, do Tantra, mm? Good!

[A sannyasin, returning to the West, says he feels energy in his throat and belly. Osho checks his energy.]

Mm mm... it is there, but nothing to be worried about. Start doing two things. One is: whenever you feel a choking in the throat start chanting loudly. Any sound that you feel like, any gibberish will do, mm? or if you feel like singing a song, sing, but in that moment you should start using the throat. It is good to just create meaningless sounds, they are more helpful, because with meaning, things become very very limited... so 'ahhhahhh' or anything that comes at that moment. Just feel the body and allow it and sway. It will go.

When you feel it in the stomach do another thing. Just close your eyes, put your hand where you are feeling it, and start moving upwards with your hand slowly and bring it to the throat.

It is the same thing. Sometimes it is not coming to the throat -- bring it to the throat, and when it has come to the throat, make a meaningless sound. If it is in the throat, it is good, make the sounds; otherwise first bring it to the throat.

It will come up. Just direct it, say to it 'Come on!' Call it upwards and bring it to the throat. Collect it there and then burst into a song.

This will disappear: it will take at least three, four weeks to go, but it will disappear, and once it is gone you will feel very very free.

[A sannyasin says that since taking sannyas and coming to Osho everything became very clear for him, but now he has to leave he is beginning to feel the way he did before taking sannyas.]

Mm mm, it happens many times, many times it will happen; it happens to everybody. You come close to me and then as a natural rhythm you go far away too; you come close again, you go far away too -- this is a natural rhythm. Sometimes you will feel so much for me and sometimes you will not feel anything at all, but both are part of growth and one has to pass through both.

To pass through the positive is not much; it is more important to pass through the negative. Once you have passed through the negative and you have still remained with me, then there is no way to go away; then you will come closer and closer. Each peak of closeness will be bigger than the one before and each valley of separation will be deeper than the one before. But once you have understood that with the peak going higher the valley also goes deeper, then you accept it.

Prem means love, astha means trust. There are mysteries in life which are available only to love, which are not available to reason, and the people who live confined to only their reason live a very very starved life. They miss the really *real* -- they only live on the surface. they miss all that is beautiful because they miss inner sensitivity, inner receptivity.

One become vulnerable only through love. And when you are open the winds blow through you; then god comes in many many ways -- in the crying cuckoo, in a flower, in this moon, or in the roaring sea, sometimes very vocal and sometimes very silent. But if one lives only confined in the head, one goes on missing; all the great messages are missed.

It is as if the diamonds were very very close, available, and one continued to collect pebbles on the shore. One can collect many pebbles on the shore -- that's what reason goes on doing: trivia, detail, the superficial reality, the peripheral. Reason goes only skin-deep, it never touches the core of reality.

So these are the three very important 'h's': head, heart, and hara. People who live in the head only live ten percent. People who live in the heart live ninety percent, and people who live in the hara live a hundred percent.

The head is reasoning, analysis, concept-formation, logic. And you have a very analytical mind; that's why I'm insisting that something is there, ready to explode. But you will have to allow it... and when the reason is very much trained we don't allow: a trained reason becomes a hindrance for the flow of the heart.

The head is reason, the heart is love, the hara is trust. All trust arises out of the hara. The hara is just below the navel, two inches below the navel... and these are the three centres of consciousness.

The child is born -- at that moment only the hara functions. Then the child grows and his heart starts functioning. Then the child is conditioned by the society, educated, cultured his head starts functioning. From hara to head is what we call 'the social trip'; from head back to hara is what I call 'the sannyas trip'.

So that is the meaning of sannyas. You will have to allow the heart a little more, and when the heart is throbbing with joy and is delighted with life, then allow the hara: slip even deeper, deeper than the heart.

There is a point in our being, the centre-most, the very core, which is neither thinking nor feeling... which simply is. That is the meaning of the word 'be-ing' -- it simply is. The heart feels; it has gone a little further away from being. Feeling has entered, something is stirred. Silence is no more a silence; emotion has entered.

Then you go into the head: something even more foreign has entered, thought, which creates great turmoil. From the head it seems almost impossible to reach to the hara. Mm? between them is a bridge, the bridge of the heart.

Your name means, first, prem -- love, and then astha -- trust. In the head you already are -- start slipping a little deeper: start looking at life without bringing your head in. The head is useful, use it when it is needed: when you are doing some puzzle, some problem, when you are facing some objective reality, use the head. It is good, it is a great detective; it works perfectly well as far as the objective search is concerned.

But when you are looking at a flower forget the head, otherwise the flower will disappear and there will be left only trivia, the chemistry of the flower. The psychedelic existence of the flower will disappear and you will find only a few elements out of which the flower is made... which are not really the flower. The flower was made out of them, but the whole is not the sum total of the parts -- the whole is something plus.

If you see a beautiful man or a beautiful woman, the beauty is not just the sum total of the parts. It is something that is hovering around the sum total but it is something bigger, something greater, something higher. Yes, it is certain that if you take the parts away it will disappear; you will never find it. When the whole is functioning and humming, it is there. If you dissect the flower the beauty will disappear; if you dissect the song the rhythm will disappear. If you dissect a face the grace will disappear; if you dissect a child life will disappear. And the head goes on dissecting. It knows only one way: how to dissect, how to cut things into parts.

Use it when it is needed. It is a butcher, it is a murderer... it is very very german. It is very useful, there is a dimension where it is very useful, but to be confined to it is to live a very impoverished life. Start looking at other things....

The song is there, the dance is there, the flower exists and the sun and the moon and people. Look at them! Eyes are there -- look into them... and don't look with a deceptive mind: just have a look with great love. This will be your first step towards sannyas: be more loving; relax your hardness, become more loving.

And then the second step -- when you have started loving more: look into the aesthetic world, the aesthetic dimension of life. Start in some moments just being, not even feeling. Sitting silently, doing

nothing, just be... as if there is nothing to do; in fact there is nothing to do. All has already happened or is happening or is going to happen; one is not needed to push the river. Sometimes just sitting silently, idle, lazy, just be... and see the world happening! Then you will know what trust is.

Trust is not belief, trust is not faith even, because in fact trust has nothing as an object to believe in -- it is a totally different quality of your being. The mind reasons, the heart feels, the hara trusts. If you are in the head you are bound to think; if you are in the heart you are bound to vibrate with love, feeling. If you are in the hara, suddenly all stops, everything comes to a halt as if nothing has ever happened, as if not a thing has ever happened, and all is utterly quiet and silent.

There is something that is called trust; it is something one should not miss. To know it is to know god, to know it is to know samadhi... to know it is to know the 'summum bonum', the highest good that is possible to man.

[The new sannyasin says she is a psychotherapist in the West.]

So, really in the head! But the work is good, mm? One can go beyond it, one needs to go beyond it, otherwise the psychotherapist is in a great danger... more in danger than the patients he helps.

[Osho says that more psychoanalysts commit suicide than any other profession -- and it's easy to see why. Being with neurotic people they unknowingly begin to adopt their ways. Meditation is a must to keep one unstressed and able to be of help to others, so astha should do at least one meditation a day, Osho suggests. And love is the key....]

Give them love and you will find your therapy succeeding... and really succeeding: not only helping the symptom to disappear but helping the cause to disappear. But for this you will need to go deeper into your being. The deeper you are, the deeper you can help.

If you can go to your hara you will be of tremendous help. So next time when you come here, be here for a longer period so that you can really go into a few groups, a few meditations, and you can find out what meditations will suit you.

Continue one meditation for at least six months while you are there, so that when you come back sannyas will not be just formal -- it will have happened!

Far Beyond the Stars

Chapter #9
Chapter title: Every pain can become a satori

12 July 1977 pm in Chuang Tzu Auditorium

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[A sannyasin who came to Osho because he has cancer of the foot, has just discovered that it has now spread to the rest of his body. He says he feels strangely at peace. He is returning to the West.]

Mm mm, no, nothing to be worried about; just go. But this time don't be scared of the operation: if they suggest any operation, go through it. If they want to remove anything, let them. Mm? don't be worried, and accept it so totally that you come out of it very much benefitted and enriched.

Every pain can become a satori... satori, a samadhi, it can become a breakthrough, because it is really the points of pain which become breakthroughs. It is through pain that one transcends, never through pleasure, because in pleasure one indulges and one becomes more and more oblivious of one's being. When everything is going well, who bothers? Then one is on a merry-go-round, lost. But when pain is there, suffering is there, one naturally becomes more alert, more aware -- one has to be: the pain is a great challenge.

If you accept pain, if you don't deny it, if you are not scared of it, if you accept it as part of life with no judgement, with no idea of whether it is good or bad -- it is simply there, it is a fact, neither good nor bad.... Once you accept the facticity of it you start transcending, you become more alert, more a witness. The pain is there but you are no more identified with it.

The leg may be cut but you will remain intact. Nothing will be cut from you, your consciousness will not lose anything in it... and that is the real thing. The cutting of the leg is almost just as if you cut the sleeve of the shirt -- mm? inside you remain intact: you are not your shirt, the sleeve is not your hand. In exactly the same way, the leg is not you, the body is not you. Even if the whole body disappears nothing disappears -- one remains. So let this be a great experience.

My whole approach is to accept whatsoever life brings: accept it with gratefulness, with thankfulness. Don't have a grudge. It is very natural to have a grudge but through having a grudge you miss the point.

You can be very very angry inside: 'Why has this to happen to me? Why not to others? What have I done -- what karmas, what wrong have I done in my past lives? Why should it happen to me? I am so young and the whole life is there. The leg has to be cut or something else has to be removed -- why am I suffering?'

Don't ask that 'why'. Things are for no reason at all. That is the highest understanding: things are, for no cause at all. There is no karma, nothing... these are just explanations to console people! They bring consolation, nothing else; they don't bring any understanding.

Now, if you go to some old orthodox indian mind, he will say 'It is because you have done something wrong in your past life.' It explains; an explanation helps you to be consoled a little because somehow the 'why' is answered.

You may have murdered somebody so now you can see that there is no need to be angry: you did something wrong, now you suffer for it. You sow and you reap accordingly, so it is okay; it is just that one has to pay. Then it becomes rational but in fact nothing is explained. Why did you murder in the first place? The question remains the same: Why did *you* murder? -- nobody else did. Then again go to another past life in which you were a criminal or you were aggressive or this and that, but it is just postponing the question; 'why' remains the same. It simply goes one step back and stands there 'Why? Why was I aggressive and others were not?'

So if you look deeply it is simply foolish, the explanation is foolish, because it leads to no explanation. It only satisfies stupid people who can't see far enough, who don't have a vision to see the whole, so they just push it a little back, saying that in the past life you did something wrong. But why in the first life did you do wrong? There must have been a life which was the first -- then how did it happen in the first life? Ultimately the total, the whole, remains responsible.

Then the grudge is there, and with a grudge you cannot grow because you cannot relax. It creates anguish, tension, anxiety, and with all that anger, anxiety, anguish, how can you pray? How can you thank god?

He has given so many things but you will remain confined to the leg. He has given you beautiful eyes -- you will never thank him for that but you will be angry about the leg. He has given you a thousand and one things which are functioning perfectly; you will never thank but curse him. The curse can go so deep that in a moment of deep anger one can say that there is no god: 'If there is god, it cannot happen to me because god must be compassion, love... at least just. He is not even just -- it is better to drop the belief.' Then everything is accidental: one suffers but there is no need to be angry with anybody because there is nobody.

That too happens to people: when they suffer they deny god or they find explanations somewhere so that the 'why' can be pushed backwards. But neither denying god nor pushing away the 'why' is going to help. The thing that is going to help is to accept that things exist for no reason at all; it is just as it is. It is a mystery -- that's what I mean when I say it exists for no reason at all. If there is a reason there is no mystery.

It is mysterious... it is unknown. And all those who claim that they know are just on ego-trips. Not a single thing is known and not a single thing can be known. All our knowledge remains superficial, just an acquaintance; it never solves the mystery. So this has to be understood -- this I call understanding -- that

not a single thing is known and not a single thing can be known... that ignorance is utter and ultimate but it is innocent and very intimate.

Things are as they are, and we have to accept; what else is there to do? In that acceptance is transcendence. Then you don't have any grudge; you are happy the way you are. And who knows? Life is so mysterious that one never knows.

Once it happened that a young blind man came to me. He travelled from Kashmir -- a very poor boy, with no money, with dirty clothes. I was surprised; I asked him, 'You are blind, has somebody come with you?' He said, 'No. I need not have anybody because I am blind so everybody helps me.'

He was so happy! He said, 'Because I am blind, everybody helps me. Somebody gives me food, somebody buys a ticket and this rickshaw-walla has brought me here and he is not ready to take money for it!' He said, 'If I had eyes it would have been difficult for me to come to you -- I am blind, so everybody just has compassion for me. I am never in any trouble: wherever I am, somehow somebody starts helping me!'

Now, this I call acceptance. This young man has the capacity to become spiritual. He has found something beautiful even in his blindness. He is thankful to god that he has made him blind.

Just try to understand. Once you accept, doors start opening. So simply go. Not for a single moment be worried, there is no need to worry; there is nothing to worry about. The whole body is going to go one day, mm? -- sometimes it goes as a whole, sometimes it goes in parts, that's all! So nothing to be worried about.

Go and surrender to the doctors and tell them that whatsoever they want to do, you will let them, and enjoy this whole trip. Meditate in the hospital: Lying down in your bed, relax, accept and enjoy whatsoever is available. You will come out of it more whole, more healthy, more yourself. And I am with you!

(Osho gives him a box) Keep this with you, and whenever you need me just put it on your third eye, mm? and keep it in the hospital with you. Just keep it under your pillow so I will go on working on you.

[Deva means divine, Osho explains, and veepul means vastness, infinity, unboundedness....]

And let this be your discipline: always look for the vast and wherever you can find the vast, become dissolved in it.

Watching the vast ocean by and by become one with it.... Watching, lose the watcher: let the observer become the observed so that you are no more standing aloof, separate from the ocean. You have become part of it: the ocean is within you and you are in the ocean. Those big waves are arising in you, that roaring sound is your sound.... And you will find great glimpses of meditation through it.

Just looking in the night sky, become it -- the whole firmament, all those stars, are within you. Wherever you have a chance, wherever the vast is close by, invite it to come within you and by and by start losing your boundaries with it.

Those boundaries are just make-believe: we have boundaries because we believe. Those boundaries exist only in our belief; they are not real. Even in this moment you are not separate from me and I am not separate from you.

These trees are not separate from us, and this noise is our noise, because existence is one, it is all together.

But it is so vast and our minds are so small that we cannot conceive it, so we conceive small boundaries, we create very tiny boundaries and we live hidden behind those boundaries. Come out of them!

That's what religion is all about: dropping beliefs in boundaries, dropping beliefs in limitations and by and by allowing a merger, a melting.

Sometimes for a single moment the merger happens and then there is great joy. In the beginning it will be only for a moment but once you have tasted it, it will be coming more and more. Sometimes it will stay a little longer and you will be thrilled you will not be able to believe that this can happen. When it happens it is incredible, unbelievable, but once it has started happening, then more and more is going to come because you become more and more capable of absorbing it, of allowing it.

God need not be searched for, god only needs to be allowed. He is searching for you; from every nook and corner of existence he is trying to approach you, to find where you are lost.

In the bible there is an old story.... When Adam disobeys god and eats the fruit of knowledge he becomes very much afraid, naturally -- sooner or later he will be found. He starts feeling guilty just like a small child who has committed something which the father has said not to do. Mm? just like the small child he is afraid and he is hiding... and because he is hiding he has been found. If he were not afraid, if he were not guilty, it would be possible that god might not even suspect.

But god comes, looks around. Adam is hiding somewhere and god starts searching -- where has he gone? All over the garden he goes on calling him, 'Adam, where are you?'

And my feeling is that since that time he has been calling, 'Where are you?' From every nook and corner he goes on calling, 'Where are you?'... and every Adam is hiding.

Come out of this hiding and start merging, melting!....

[A sannyasin, who is setting up a weaving workshop for sannyasins, says: I find that there's a conflict. You talked before about art being between science and religion. My mind starts thinking and then I can't tell it to shut up when I'm working. I have the need to work things out with the head and then it won't stop.]

There is not really any necessary conflict between religion, science and art. We have created the conflict, that's true, but there need not be, and in a real person there is none.

Religion is the goal, science is the technique, art is the way. In a *really* integrated person that's how it happens: he uses all the science that is possible to move on the way. Science makes it quicker to move; it helps tremendously. If science itself does not become the end it is of great value. When the means start pretending to be the end, then the trouble arises.

Science is not the goal: science cannot give any value to human life but it can enhance values. It can create a better world in which values can exist more easily. It can destroy poverty, it can destroy illness. Just by destroying illness nothing is achieved, but when you remove the weeds from the garden there is a possibility for the roses to grow better.

Just by removing the weeds, roses will not grow -- that's true: you will have to bring the roses too. Just removing the weeds is not enough; it is necessary but not enough Then you have to bring the rose bushes, you have to plant the rose bushes. But once the weeds are removed there is more possibility of bigger roses flowering.

Religion is the ultimate goal. Science can make the earth so beautiful, so happy, that prayer will become easier. When a person is starving it is difficult for him to pray. In fact to expect prayer from a starving person is cruel; it is hard. When the person is well-fed, well-sheltered, lives in convenience and comfort, it is easier for prayer to arise. Prayer is like a rose, it is the ultimate luxury, but the basic necessities religion cannot provide. That's why religious countries have remained poor, the east has remained poor.

That's a great experience for the whole world: why has the east remained poor? Religion cannot provide the basic necessities, it has nothing to do with them; to ask that from religion is nonsense.

If you want to make a house you have to ask the architect, not the mystic. If you want to grow more food you have to ask the agriculturist, not the mystic. And if you want to create factories to produce more things, to help people live better, if you want a better standard of life you have to ask the scientist.

When all have done their work -- the architect has made the house and the road, the scientist has made the factory and the technology, the agriculturist has done farming -- when all have done their work, then comes the mystic; only then can he come! He is the last! Only then does prayer and god become meaningful and significant.

You don't play a guitar before a starving and dying man. He will kill you, he will destroy your guitar; he is not ready to listen to music. You are offending him by playing music.

So there is not necessarily any conflict, not for me at least. My whole approach is that science is the servant and religion is the master; religion should remain the ultimate value. It is not against science: science paves the way for it. And art should be the middle-man between the master and the servant... the manager.

Art is the bridge. When somebody lives comfortably, when basic necessities are fulfilled, then art is needed. Look at it in this way: science is like the body, art is like the mind, religion is like the soul. When the body has its desires fulfilled the mind starts asking for something -- good music, painting, art, sculpture, novels, poetry. When the body is fulfilled the mind starts asking for new things. When the body is fulfilled the desires of the mind arise, never before it. That is a higher desire, the desire of the mind.

To ask for Beethoven, Wagner, Mozart or to ask for Shakespeare or Milton, is a higher need; to ask for bread is a lower need. That's what Jesus means when he says 'Man cannot be satisfied by bread alone.' Yes, bread is needed -- he is not saying that man can be satisfied without bread; nobody can be, even jesus needs bread -- but that cannot be enough.

Once bread is there, once your stomach is contented, a new desire, a higher desire, arises in your mind; you start desiring beautiful music and poetry and song and dance. Now what else is there to do? The body is

fulfilled; psychological need arises.

When psychological needs are fulfilled -- you have Beethoven, Mozart and Wagner and Shakespeare and Milton and Tennyson -- then suddenly a still higher need, the spirit, the spiritual need, arises. You start asking, 'What is prayer? What is meditation? What is god? What is the ultimate meaning of life?' Now, even music is not enough, painting is not enough; you want the ultimate meaning of life.

So there is a hierarchy: the science is the base, art is the structure of the temple and religion is the golden peak. There is no need to be worried. Don't look at them as if they are enemies; they are not.

Look at life with a total vision and let everything be absorbed in it; then you have a richness. There are religious people who are against science. They are foolish people -- I don't give much value to their standpoint: they have been the cause of the east's misery, starvation, poverty, ugliness. And there are scientists who are against religion. They also are foolish, they are saying that bread alone is enough. A good house is needed, bread is needed, wife, children -- finished; there is no higher need. They don't know anything about man, they are utterly ignorant of man's real needs. Both are wrong.

A great synthesis is needed between religion and science and art, between east and west, between man and woman... between all, a great synthesis is needed.

So here, living by my side, being my sannyasin, by and by look with a synthetic vision, mm? and then these conflicts will disappear.

Have you found some other weavers?

[A sannyasin couple say they would both like to do a group together.]

My feeling is that you still should continue to do a few groups separately, mm? Become a little stronger, because to do a group together needs more strength. It can shatter the relationship if you are not strong enough. That's why I don't allow people to do groups together, mm? -- because a relationship is a very fragile thing. The most fragile thing in the world is a relationship between two human beings. It is very difficult to have a relationship, it is very easy to destroy it.

A group is a hard thing for a relationship because sometimes what happens.... The whole approach of the group method is that you have to be true and our so-called relationships exist on lies -- not deliberate lies, not that you are lying deliberately... poetic lies. They are not deliberate in any way relationships move on these lies: these lies function like a lubricant.

In a group you have to be true or you will miss the group process. You have to be true, you have to be utterly true; you have to be very sincere and honest. Then many things will bubble up, many things will surface which may destroy your relationship. If you are not strong enough the relationship can simply disappear. If you are very strong the group process will help your relationship to become even stronger.

This is strange but this is how it is: a weaker relationship will die, a stronger relationship will become more strong. This is the strange arithmetic of life, but that's what Jesus says -- that those who have, more will be given to them, and those who don't have, even that which they have will be taken away.

So if you are really strong then nothing can destroy your relationship: everything that can destroy it will help it to become more strong, each problem, each challenge. You will find you have come out of it stronger, integrated. But if the relationship is fragile, as ninety-nine per-cent of relationships are, then once it is broken, it is like glass broken: you cannot put it together. You can glue it together but a glued mirror is a glued mirror; it will never be the same again.

So why are you in such a hurry to glue it together?

[The couple say that they did primal and marathon groups together in the West, and the relationship was better for it.]

Then you can do a group. I'm not.... That's not a problem for me. If you have done a group before and you feel the relationship becomes stronger, try it again! But here groups are different.

The groups you have done in the West are so-so, lukewarm. Here, things are really strong, because I don't believe in homeopathic doses, I believe in allopathic doses, mm?

But try -- nothing wrong. Try them... it is worth trying, so both book for Encounter together, mm?

[Osho suggests some groups they should first do separately.]

And don't be worried -- we will see. I will tell [the group leader] to be really hard on you! If you can survive after [his] group, then you are really married! In fact every person who wants to get married should pass through some group like Encounter. If you can pass through the encounter and come out alive and safe, only then should you get married, otherwise not.

In a better world every magistrate will ask first, 'Have you done the Encounter together?' A certificate will be needed, mm? Do it! Good!

[A sannyasin, who is a teacher in the West, feels he doesn't get enough time to himself, so he thinks to leave teaching and find other work. He works five to six hours a day plus many conferences.]

I understand, but in a school you get so many holidays. I don't know how many in Germany, but in India you have at least six months... per year. The reason is that there are so many religions and every religion has its festival days and all festival days have to be.... So the total amount of freedom in a school is more here than anywhere else. But my feeling is that everywhere the total amount of freedom is more in a school than in any other job: you have summer vacations and this vacation and that, and christmas vacations.

Count all that, then you will not find more than six hours or five hours per day. And this much we should not worry about.

The few things that you can avoid, avoid. For example, conferences cannot be a must, many of them can be avoided; at least you can be there but not present. I have been a teacher so I know how to be.... You can simply sit and meditate there and let the conference continue!

If you have a few hours free in the day, then make it a point to move somewhere or to just close your eyes and sit in the staff room and meditate.

Soon people will start feeling that this man is a little eccentric, so allow him... and with this dress (indicating the orange robe) it will be easier, mm?

When you go back just pretend that you have gone completely bizarre.... Berserk!... Mad! That will help, mm?

[If he can't adjust he should seek other work Osho says, but suggests he try to work something out first.]

[A sannyasin asks about writing poetry. After he's done groups and is in a meditative space, he finds that words come to him easily -- as if they're not from the head at all. It can happen, Osho nods. The groups cleanse your inner passage: they flood you with emotion and then you start overflowing. All the accumulated dust and various blocks leave your system, so for a few days after the group your system is clean, innocent. In such a state, Osho continues, you can receive messages from the beyond. In fact that beyond is your within, the deepest core of your being. The words will be not from your head but from your very centre... the words will have a poetry of their own.]

[A non-sannyasin visitor, wrote to Osho a few days ago because the violence in the group upset him. You're new here, says Osho, that's why you don't understand it. We are born with the capacity to love, but the anger, destructiveness and violence we are forced to repress as children, impedes its flow. It cannot be unblocked unless violence is released and experienced consciously -- and the groups provide a setting in which that can happen....]

So we have three kinds of groups here. The first kind of groups are hell groups, mm? You passed through hell, and this man, (the leader) is a devil! The second type of groups are purgatory -- a little mild. Once you have passed through hell, you pass through those. The third kind of groups are like heaven -- relaxing, peaceful, loving: hypnotherapy, vipassana. And these three groups have to be passed through in that sequence: hell, purgatory, heaven. When you have passed these three, I am the fourth and the last: nirvana!

So it is natural that you became disturbed, it is natural a few people become disturbed. But one has to pass through it. It is very deliberately so. mm? Good!

Far Beyond the Stars

Chapter #10
Chapter title: Meditate on the early morning....

13 July 1977 pm in Chuang Tzu Auditorium

Archive code:	7707135
ShortTitle:	STARS10
Audio:	No
Video:	No

Deva means divine, and aruna means early morning, dawn... the sun is just going to rise, just before sunrise. Mm? the East becomes red but the sun is not yet on the horizon -- it is coming; it is very imminent, just within a second it will be there but it is not there yet. That is the most precious moment in twenty-four hours. The night is no more, it has gone, and the sun has not yet appeared. Between the two there is a different quality of light in existence. Darkness is not there, and because the sun is not there the light is not coming from the sun; it is a very diffused light, a very cool light. With the sun things will become hot; more energy, more heat will be there.

So this cool light is very symbolic of the inner experience of light. Sooner or later you will understand the meaning of your name. It is light with no heat in it, it cannot burn. It can only enlighten; it cannot burn. It is almost like moonlight but still with a difference: the moonlight is a reflected light; it is not original. The moon has no light of its own: it simply reflects the sunrays. The sun has its own light, it is original.

This inner light is also original: it is not a reflected light; it is not the reflected glory of anything else or anybody else. It is your own, authentically your own, but it needs no fuel. The sun needs fuel, so every day the sun is becoming exhausted and tired, every day its treasure is being spent. Sooner or later, one day -- scientists say in somewhere around four thousand million years time -- the sun will be spent and will become a dark hole. No more light will be coming: it will have given all its heat to the world and it will die. Stars are born and stars die. Whenever there is some source it cannot be infinite.

This inner light has no source, hence it is infinite; it does not depend on any kind of fuel so it is inexhaustible. It has been there for eternity and it will remain there for eternity. We may look at it, we may not look at it, but it is always there. When one starts turning inwards one starts feeling it.

Because of this inner experience, in the east the early dawn became of tremendous importance, the most auspicious moment... very symbolic of the inner. The night is no more and the sun has not come yet: it is an interval, a gap, where gears change, where day is born and night disappears.

Because of this gap, this moment is for prayer, for meditation. The same happens inside, a gap arises, and the outer gap can be of help for the inner gap, because outer and inner are not really two; they are joined together.

So whenever it is possible, get up early in the morning and meditate on the early dawn. Once the sun has come up there is no need, but just before the sun is coming up look to the east and be filled by it, be possessed by it, dissolve into it. Drink it and become it....

[A sannyasin says: I feel all the inner organs are not well balanced -- I can feel them separately and especially around the stomach.... Whenever blocks happen, there is an enormous pain especially around the stomach.
Osho checks his energy.]

Things are perfectly beautiful. The stomach is disturbed because it is going to settle on a higher plane. It has remained disturbed for long; you were just not aware of it. Awareness is coming so you have become

alert that it is disturbed. Soon these fragments which are functioning separately will fall into one unity.

Everything is on the right track. You are in a process of dismantling, mm? -- the old structure is being destroyed, and that's a must before a new structure can be built. The old building has to be removed because in the same place the new building will be built. So there will be a time, an interval, where you will feel lost, but don't be worried!

Your sannyas has done many things to you and many more are going to happen, so be happy and be receptive. Your energy was previously moving more in the head, now it is moving more in the stomach. That's a good indication, a great shift, because from the head the energy has to be called back to the stomach.

In ancient japan they used to think that we think from the belly. That moment is coming soon -- when you will start thinking from the belly! It is strange when it happens for the first time, but nothing to be worried about!

[A sannyasin says that in the mornings she feels very depressed and asks Osho to suggest something for it. She has done primal and is having rolfing sessions.]

One thing more to start doing in the night: every night just before going to sleep, lie down on the bed and for five minutes simply repeat that in the morning you are going to feel incredibly happy. You have just to create a climate, that's all.

Mm? it happens to many people, that the morning is depressing. It should not be so because the morning is the most alive time in twenty-four hours. One should be really more flowing, ecstatic, in the morning than at any other time, but it doesn't happen. Many more people are very dull, sad, depressed -- it takes many hours for them to come out of it; near about the time the afternoon is passing they become alert and awake. That creates another problem....

By the evening you become alert and awake, you would like to stay awake longer in the night, so people are very very happy in the night, which is a time to rest, but they are excited and happy so they cannot rest. If they go to sleep, sleep is not easy; thoughts continue because they are excited.

Now this is a very topsy-turvy state of affairs. In the morning you should be excited, full of energy, just bursting forth -- that's how it should be naturally -- and by the evening you should become slow, ready to go into sleep, no thought, no excitement.

But that is not happening... and particularly in the west, not at all. The morning is the dullest time -- the night and the club and the dance and this and that is the exciting time. So it is a vicious circle: when you are too excited in the night you cannot sleep well, when you cannot sleep well, in the morning you feel depressed. When you are depressed in the morning, again by the time you are awake and alert and alive the day has passed. So the vicious circle goes on; it has to be broken.

The most precious time is the morning. God is closer than ever in the morning, prayer is easier than ever in the morning; meditation simply happens without much effort in the morning. At other times you will have to make much effort and you will have to fight, will will be needed; in the morning surrender will do. But this is happening... the whole society is neurotic, not natural; everything has gone unnatural.

[When she makes the suggestion, she should simply feel that it is going to happen, not command that it should, Osho stresses, otherwise she will create a split inside herself and will be divided into the one who orders and the one being ordered. She should simply give herself the suggestion with the trust that it is going to happen... should just gently persuade herself....]

With this climate in the mind, that it is going to happen, you will be happy in the morning, very happy.

The second thing: in the morning, the moment you feel that you are awake, don't open the eyes; first create the climate again that you are happy. Don't say 'I should be', just 'I am happy. I am happy' .... Create that climate. Turn over this side and that and let it surround you. The earliest moment in the morning when you are just awake is the most potential moment, if you suggest anything it goes deep into your unconscious; just as in the night the last moment you are awake is the deepest-going moment.

These two moments are the most potential moments because you are very close to the unconscious. When you are falling into sleep you are leaving the territory of the conscious and coming closer to the unconscious. Soon the curtain will drop and you will go inside the unconscious, so you are very close. If by the time the curtain is falling you go on feeling that you are going to be happy, it is going to happen,

because once the unconscious has heard it, it works. It is in the unconscious that it works.

And it is exactly the same in the morning: you are again coming out of the curtain -- the curtain opens, you will be coming out. At that moment if you again feel that you are happy and the unconscious hears it, it becomes a seed-thought: you will feel that way. Just try it for seven days and if it starts working, continue it, because it costs nothing!

It takes only four, five minutes in the night and one minute in the morning but it can change the total quality of your life.

Far Beyond the Stars

Chapter #11
Chapter title: The key is in your hands

14 July 1977 pm in Chuang Tzu Auditorium

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Video:	No

Deva means divine, manoj means out of the mind, born out of the mind, so the whole name will mean, born out of the divine mind.

And that's where we come from, that's the stuff we are made of. We can forget about it but we cannot be other than it. We can remain oblivious of it, for many lives together we can go on ignoring it, but it remains there.

The english word 'ignorance' is very good -- it means the one that has been ignored: 'ignor-ance'. So, we can ignore it and we can remain in ignorance. The moment you look into it, the moment you stop ignoring it, it is there. It has always been there, it has been always yours; you just have to knock, you have to ask for it.

Just for the asking it was going to be yours, but you can keep it behind yourself. One can go on having the key and may not unlock the door. That's how it is: every man is born with the key and the treasure, but we never manage to unlock it, we never use the key. The key is attention and the treasure is god.

Once you become attentive about yourself you will come to realise god. You are the lock, the ego is the lock. Behind the ego is god, the treasure, and in your hands there is the key. That key is what attention, meditation, dhyana is called... to become more aware, aware of one's own being.

We are aware of other things. Passing through a garden you see the trees but you don't see the seer. Moving on the street you see the traffic, you see everybody except yourself moving there; you just go on missing yourself. Your attention is everywhere all around... just not turned inwards.

To change the attention from the object to the subject is the whole of religion.

[The new sannyasin asks why the foundation's symbol is yin.]

In fact the reality is a transcendence of both. Yin and yang, the out-going and in-going, are only aspects, not the total. The totality is bi-sexual, it is neither yin nor yang. The totality is trans-sexual, it is neither man nor woman. So only on the surface are you a man and somebody a woman, but the deeper you go. the more you will come to know that the deepest core is neither this one nor that.

People are extroverts ordinarily, hence they need introversion; that is the meaning of the symbol. People are in the outside. they are already there; people are yang. The yin is needed for balance. Once the balance has happened neither yang nor yin is needed. Then you simply transcend both, and when you transcend both

you really arrive at the reality... which is neither.

How can reality be male or female? And how can reality be divided into the outer and the inner? The reality is one. This door you are seeing... does it lead in or out? If you are standing outside it leads in; if you are standing inside it leads out, so how will you define this door -- in or out? Will you call it an entrance or an exit? From one side it is an entrance, from another side it is an exit; it is both! It is neither, that's why it is both; it depends on you, where you are.

Because people are yang all meditations belong to yin. People are out-moving, out-going, wasting their energy in the objective world, in the world of ten thousand things. Hence meditation teaches them how to come in. Once you have come in you know that there is no out and no in. Then you can be in the marketplace and meditate: you can go outwards and remain in... then divisions disappear.

So that symbol is yin, mm? just to help people who have become too yang. Good.

[A seeker who is visiting the ashram for several months, says he has been meditating here, but has not done groups. He was in primal therapy in the West for two years.]

Very good! After primal there is nothing left except sannyas! The other day I was reading about janov, the founder of primal therapy. He has become very disturbed by a fact that people who have gone through primal have become apolitical; they are not more interested in politics.

I was surprised that he is surprised. that has to happen, that *should* happen. that is not something to be disturbed about; that is something he should be happy about! We need a world without politics, and if anything can help people to become apolitical that will be a blessing. But he has become very disturbed, he thinks that something has gone wrong. But soon he will find one thing more: people who have gone through primal will not only become apolitical, they will become sannyasins!

That is a second step: when you are no more political nothing is left than to be religious.

[The seeker says: All my early childhood I was thinking about the reason of living, thinking 'What's the goal? What's the meaning of life?' When I was seventeen suddenly thinking stopped, and I knew that there is nothing, there is no god.... It was so frightening for me that since that day I have never been aware again of myself, of what's going on.]

It has been a great revelation; you simply misinterpreted it. Because you interpreted it as emptiness you missed the whole point. You had come very close to god! That is the face of god -- emptiness.

God has no human face, god is a facelessness. When you look into god it is empty: you will not find anything there. You can look into my eyes and you will find the same emptiness.
You simply misinterpreted it... but that happens, mm?

[The seeker says: I know it was the deepest depth I saw -- that there is nothing, absolutely nothing.... And why was it so? Why was it not a joy?]

That is your interpretation, that's where interpretation comes in.
The experience was of pure emptiness. It is neither good nor bad.

Mm mm, so that's why you became afraid, because you have been brought up in a christian atmosphere where god has always been thought to be something positive, joyful, this and that. There was nothing so you became trembling. You are still trembling, and many years have passed but the shock is still there in your body; you have not been able to forget the shock.

If you had been in the East that would have been a satori, a samadhi. If you had been by some accident a buddhist, you would have danced! There would have been another kind of interpretation because you would have been brought up for this experience, you would have been trained for this experience -- that this is what god is; this is the ultimate illumination: emptiness.

It depends on the interpretation. That's why I say that Buddhism is a higher standpoint than any other religion, because all other religions prepare you for childish things and then when you come against reality you are shattered. They simply give you toys to play with, and when the reality erupts it is terrific and you cannot tolerate it.

Only Buddhism prepares you exactly for the reality as it is, but then it doesn't appeal to people. Why bother about emptiness? This is the problem.

[The seeker answers: I knew that was the only and the first time I was really in reality.]

You were in reality... but you missed it! You missed it because of your christian mind, because of your whole upbringing. There was no thought at that moment but once that experience became part of memory the whole past interpreted it.

When you say it was empty and it was nothingness and there was no joy in it, this is all interpretation. Once you know that that's how reality is, then great joy will arise out of it -- not that there is joy but because you have come across reality you will feel great joy arising in you. But your background didn't allow that joy to arise. rather it created the trembling... and you are still trembling.

If you are here go through groups, through meditations. I will try to help you to move again into that same reality. It will be difficult this time because you will hesitate to go. That time it happened....

Mm, you were not aware, it happened out of the blue, so you could not prevent it. This time you will try to prevent it because you are still trembling. When you come closer to it you will start escaping.

So it will be good if you are here for three, four months. Do a few groups and this whole atmosphere will help you to go into it again and to have another vision of it, with a new interpretation. Listening to me, the new interpretation will enter your being.

Once you can see emptiness as all, as the face of god himself, it brings great celebration. But in fact you were fortunate to have it that way, mm? It was a great blessing... it was a gift, and it will be coming again.
Do a few groups, mm?
So what should I do about your sannyas?

[Osho gives him sannyas.]

Prem means love, shunyam means emptiness -- love for the emptiness. And create great love for it: just nourish and cherish the idea that it is coming again... just make way for it. And this time, very happily welcome it and dissolve into it.

It is your very being, it is the very ground of all being. The whole existence arises out of that utter emptiness and dissolves back into it. We are all waves of that emptiness.

But the indian word 'shunyam' is not just empty. The english word 'empty' is negative, the eastern word 'shunyam' is not negative: it is very positive. It means full of emptiness, not empty of anything but full of emptiness, full of nothingness, bubbling with nothingness, exploding with nothingness. But nothingness is not thought of as nothing but only as no-thingness. You will not find anything there, that's true.

[The new sannyasin says: Not even I was there.]

Yes, that's right, because you are also a thing. All are things -- all disappear into that.
No, nothing remains. Only nothing remains, and only nothing is true....

You are not there because you cannot be in front of nothing -- you disappear. You can be only with things, you exist only in relationship with things because you are also a thing....

You *are*; whether you allow it or not you are part of it... we are part of it, we are it! This time it is going to happen in a different way, in an eastern way, you will see.

[A visitor says he has done many things in his life, always changing from one thing to another.

Osho says that's not a bad thing; in fact it is the people who are fixed who get into trouble. It's easy to find yourself when you've lived a fixed, unchanging routine, but the self that you find will be simply dead.]

[Another visitor says she is very confused since she came to Poona.

That's very good! says Osho. That's the right beginning. That's what happens in Poona -- first, confusion!

He goes on to say that everyone is confused but we pretend we aren't and cover it up with masks and hypocrisies. the situation here doesn't bring confusion, Osho explains; it simply destroys one's pretenses and efforts to hide the confusion that was already there.

It is as if someone who is ill goes to a doctor who confirms the illness. The man will feel confused -- he was perfectly okay before and now this doctor is creating trouble -- but the illness was there all along. So

you have come to the doctor, chuckles Osho. People who start getting confused when they come to me are my people... they give a right indication. Give me an opportunity to destroy you so utterly that the new can be born. Once the disease is diagnosed, it is better to take the whole treatment, mm? Become a sannyasin!]

[A sannyasin who has completed the groups Osho suggested, says she feels beautiful, more open and accepting, and moving into more relationships. But in her present relationship, she says, at first she felt no expectations and then jealousy came up -- she is afraid to allow it in case it destroys the relationship.]

No, don't repress, otherwise the relationship will never be really a relationship. Jealousy is not good, but a repressed jealousy is far more dangerous than an expressed jealousy. No jealousy is the best thing to have, but if it is not there then the next choice should be jealousy expressed; the next best is jealousy expressed.

Hope for the first but you will have to try the next; the first comes very very late in your personal growth. it is indicative of a very very integrated person, that he doesn't feel jealous. Only a person who has accepted himself so totally and one who is so happy with himself and does not have any idea of comparison with anybody else can be non-jealous. jealousy arises because of comparison.

For example, you love a person and the person loves you and then one day you see him being attracted towards some other woman -- and comparison comes in. So he is deserting you; so he has found somebody who is better than you? Then has he found somebody who is more beautiful than you?

You may not figure it out so clearly but that's exactly what creates jealousy: the very idea that somebody can be better, that somebody can be more beautiful, somebody can attract your man more than you yourself. That creates a kind of inferiority inside and you start being jealous. You will create all sorts of hindrances possible to destroy this possibility.

No jealousy is possible only when you have come to accept yourself so utterly that now there is no comparison; you don't compare yourself with anybody. Even if your man moves to somebody else it does not create any comparison; it is just a simple fact that he became attracted to that woman. It does not bring you into any conflict with the other woman; it does not say anything about you. If it says anything, it says something about the man, nothing about you, it has no reference to you at all.

But that is possible only when you have become so integrated that you can live without a lover, you can live without being loved and you will be as happy as when you are being loved, when love is no more a necessity but just fun. If you are loved, good. if you are not loved, perfectly good -- you don't hanker for it.

There is no ego need in it and you don't make it an ego trip. You don't say that this man loves you -- that means he has chosen: you out of all the women of the earth and you are the topmost. And when this man chooses you and you choose this man, this man is the topmost in the world and he has chosen the topmost girl in the world. Naturally then one feels very good: so the two topmost persons are together!

If you start becoming interested in some other man he feels hurt, because what will happen to the topmost man now? He is no more the topmost. Or if he starts being interested in some other woman you are no more the topmost girl any longer.

This is all that goes on in the name of love and relationship. But one has to accept the reality -- you cannot do that which is not possible right now. So right now two things are possible: expressed jealousy is possible, repressed jealousy is possible. Repressed jealousy is very dangerous. Expressed jealousy is thrown out of the system: you are finished with it, you get rid of it; you don't accumulate it. Repressed jealousy goes on being accumulated: it becomes more and more like a volcano -- one day it explodes. One day for no reason at all it will explode: any small thing will become the last straw on the camel and it will happen. Then you will look foolish and stupid because it is out of all proportion.

For example, your boyfriend is reading a book and he is not looking at you; now this becomes the last straw on the camel. You take the book and throw it away and say 'While I am here, why do you go on reading the book?'

This is out of all proportion. The book is not a woman, but this becomes just an excuse and all that he has been doing and all that you have been repressing has exploded. Now, he will think this is very strange -- just for the book! And you will also feel very strange, feeling that this is not the real reason.

That's how relationships become very stupid, because in the right moment you repress, then in some wrong moment it comes up. It is better to bring it up when it is alive, at least it will be in context; it will not be stupid, one thing.

And when you always bring it up, it never accumulates, it never becomes volcanic. It is better to say to your man if you are feeling jealous, that you are feeling very very jealous! There is no need to make him

feel guilty -- simply state the fact. You are not saying that he should not do this -- remember; there is no need. If he wants to move with another woman he will move. What can be done about it? One is almost helpless.

Before he became your boyfriend he must have loved other women, so he has moved from them: some day he will move from you too. One comes to accept realities, that it's okay. If he were not a mover he would not have come even to you in the first place, he would have been stuck with one woman forever, but he is a mover so you could get a chance. Now he's moving, so it's okay.

Don't make him feel guilty -- simply state your jealousy. Say, '[I am] feeling jealous. Nothing is wrong about you; whatsoever you are doing, you are doing. What can you do? If I cannot stop my jealousy, how can you stop your lust for others?' You understand?

'If I cannot stop my jealousy, what can you do? When a woman passes by and suddenly you become interested, what can you do? You are helpless, as I am. So I understand; please try to understand me too.'

This is what I call the basic understanding that is needed in every relationship: don't make him feel guilty, that's all. He does not make you feel guilty and ask why you are feeling jealous; one should not feel jealous. That is not the point, that one should or should not; one is feeling.

But don't repress it; if you repress it your love will become poisoned. So when this man is holding your hand, your hand will be cold if you have repressed jealousy. Your hand will not have the flow of energy, it will not have any warmth. How can you be warm with this man? You know well that he is destroying your happiness so you become cold; you hold yourself. He may be loving to you, he may be making love to you, but you remain cold, you don't show any sign of love. You simply pass through it as if you are at the most tolerating all this nonsense; you start showing boredom.

This will be automatic because that jealousy is there in your stomach -- it will poison. It is better to get rid of it. Right now you have to go through it, get rid of it: when you are feeling angry, be angry! Don't accumulate madnesses, drop them. Whenever they are alive, lively, warm, go into them. And this will not destroy your relationship, no -- this will make it more warm, hot.

Don't be worried whether it is going to last forever or not; nothing lasts forever. So if it is going to last for a few days, let it be hot -- why make it cold? Otherwise before it is finished, it is finished!

One day, through learning, through experiencing many relationships, one becomes mature. Then jealousy disappears. Then you are simply happy if this man comes and shares his energy with you, or if he wants to share with somebody else you are happy That is his freedom, you have nothing to do with it. We are only our own masters and nobody should pretend to be a master to somebody else. When freedom is left intact love grows infinitely.

So at this moment you can do only one thing: don't make him feel guilty, that's all. If jealousy is there, say so: be angry, break a plate, mm? slam the door. Do all the things that are needed.... And no woman has to be taught about that -- they are born with the ideas!

Keep this with you (Osho passes her a box) and whenever you are feeling very jealous and very angry put it on your third eye. It will help you, mm? Good.

Far Beyond the Stars

Chapter #12
Chapter title: With me, nobody is going to be a loser

15 July 1977 pm in Chuang Tzu Auditorium

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ShortTitle: STARS12
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Video: No

[A sannyasin, returning to the West, says: I'd just like to ask you about sannyas for my children. I have two children, six and eight, and they're probably going to come back with me in January for about six months.

I have some doubts about sannyas, that it seems to be another form of baptism to put on them. Could you say something?]

No need to make them sannyasins just now; that will be a baptism and that is not good, mm? Let them come, let them feel. If they decide on their own, that's good; don't decide for them. Anything decided by somebody else is ugly; it is a kind of imprisonment, an indoctrination.

So whether it is christian or hindu or mohammedan doesn't matter. It can be my sannyas -- it doesn't matter. If it is enforced by somebody else, with good wishes; that is not the point; that is not doubted at all.... When you want your children to be sannyasins you want it with good wishes -- you feel that will be a blessing for them, but that is your feeling -- and even if it is right, it is wrong to impose it on them... unless they decide on their own. So all that we can do for children is to just bring them into the situation where they can feel.

And children are very perceptive... more perceptive than they will ever be again. Their eyes are more clear, they can see truth more easily than grown-up people because grown-up people have learned many things; the grown-ups naturally are conditioned more. Their mirror is no more a mirror: it has many clouds around it and much dust has gathered.

So if you feel that something good is happening anywhere and you would like to share it with your children, bring the children to the situation and help them to be there, that's all.

Never for a single moment enforce anything... don't even persuade. Don't even utter a single word about sannyas -- let them come. They will be able to see, and if they feel, that's good; then they have the right to move into it.

There is another kind of indoctrination which is anti -- you can prevent them: when they want to do something, you prevent them; that too is the same. If the son of a mohammedan wants to become christian he will be prevented. That is in a negative way but again you are forcing something.

If you love the child you love the child's freedom too. And never for a single moment think 'How can children think?' 'How can they decide for themselves?' That is one of the oldest pieces of nonsense prevalent in the world -- that people think 'How can the children think for themselves? We have to think for them!'

If they cannot think for themselves then nobody else can... and I am not saying that they will always think rightly. Freedom to think implies freedom to go wrong; that's part of freedom. If you always insist for the right then you don't give the freedom at all. If you say only right should be done, then you decide what is right and you decide what is wrong and then again the freedom is crippled. Freedom means to do anything they want to.

So bring them here, let them feel, and if they start feeling something then it is good. Mm? the day they want to take sannyas don't even come with them -- let them come alone!

[A new sannyasin says: I want to be near you and I'm fighting it. I'm a big fighter!

I allow all kinds of fighters around here chuckles Osho. Come and have a good fight with me. The more you fight, the sooner you will be defeated!]

[A sannyasin says: I have so many problems with my mind in every meditation -- I can't stop it!]

I understand. Start doing one thing: every day, for one hour in the morning and one hour in the afternoon, sit and say whatsoever comes in the mind, loudly, mm? so that not only do you think it, you hear it. Whatsoever it is -- if nonsense comes, let it: you are not to edit it and you are not to make it beautiful because it is not meant to be a performance; it has to be that which is inside. If a few words come -- and they will -- if the sentence is not even complete and the words stop, then stop; don't complete it. Then if something else comes, say that. But whatsoever comes, just watch it, articulate it, say it... whatsoever it is!

You have that garbage in the mind, it has to be thrown. You don't throw it so it goes on revolving inside. Nothing is a problem; you are creating a problem.

People go on keeping that garbage, they don't throw it. It is as if you are accumulating garbage in your house and you don't throw it outside so it stinks and when it becomes too much you are disturbed. Wherever you move it is always there and everywhere you come across it. It has to be thrown!

The mind creates a certain garbage just as the body does -- it is part of life. You eat something: a part of it is digested -- becomes your blood, your bones, your flesh, your marrow -- but ninety percent of it is just rubbish that has to be thrown out. If you don't throw it you will accumulate it in your stomach and then you will be creating poison for your body. That's what happens when somebody is too constipated, he starts creating toxins in the body; then the poison will circulate in the blood. The same food that was going to be nourishment will become a deathly poison... the same food! So one has to go on throwing it out.

The mind functions in exactly the same way on a subtle plane. You hear somebody talk, you are hearing me talk, you read a book, you are in the market, you listen to people, you see a movie, you listen to the radio, you read the newspaper, all this is going in. Part of it will be digested -- a very small part of it is worth digesting; the remaining -- what will you do with it? It will go on revolving.

That's why you know that the content is not important: the content is not important. When somebody is constipated it is not that he is holding gold in his stomach -- it is just rubbish, excreta. And that's what goes on moving in the mind: excreta.

One has to understand the process: just as you cleanse your body, you cleanse your intestines, just as everyday you throw the excreta out of the bodY and that keeps you healthy, in the same way mind needs tO be cleansed every day. So this will help you -- one hour in the morning, one hour in the afternoon.

First many thoughts will come, mm? After a few days you will see thoughts are not coming but only fragmentary words... not even thoughts but just words. Then by and by you will start feeling that even words are no more coming but sounds -- gibberish. When gibberish starts coming, come back; then you have touched the right level. Now thoughts are not coming, words are not coming, gibberish is coming. That means that much is cleaned and then meditation will be easy.

This you have to continue at least for six months -- this will be your meditation -- and you will be completely freed.

[A sannyasin says that he was waiting for discourse one morning and felt strange. The next thing he knew he was lying in someone's room and they said he had had an epileptic fit.
Osho checks his energy.]

No, it was not an epileptic fit at all, it has nothing to do with epilepsy....

Nothing to be worried about mm? It was not epileptic at all, but it can appear to other people from the outside like epilepsy, because from the outside sometimes a satori looks like epilepsy; from the outside the symptoms are almost the same.

Even up to now doctors suspect that Ramakrishna used to have epileptic fits. Even about Ramakrishna they suspected epilepsy because from the outside the symptoms are almost the same. It is a particular kind of satori -- what we call in India 'bhaw samadhi'; it is an emotional satori .

There are two types of satoris -- one that happens through the intellect.... Then one remains alert -- not only alert: one becomes tremendously alert. That's what happened in zen satoris. The whole approach is through the intellect -- through the koan, the intellectual puzzle and thinking and meditation. They are all bringing a focal point where the mind comes to the most intense of tensions, beyond which there is no more to go. It comes like a peak, like a sexual peak, and then from there everything explodes. But the person remains very very conscious -- in fact more conscious than ever. It is a flash of consciousness -- that is zen satori. But they are not aware of another kind of satori, because zen is half of the path... what in India we call 'gyana yoga' -- the path of knowing; zen is that.

There is another path -- the other half, the other aspect of reality -- 'bhakta yoga', the path of devotion. On the path of devotion, when a satori happens it happens through the heart not through the intellect. It happens through the emotions, and when it happens through the emotions one goes unconscious -- it is a flash of unconsciousness. Both are satoris -- one happens from the head centre, another happens from the heart centre -- but this satori is not so much known in the West.

And you are a devotee, you have a very very vibrant heart. So coming from the Himalayas you may have gathered it and then here, close to me, it came to a peak and you went flat. But it was perfectly good, mm? -- it has nothing to do with epilepsy. If it happens again, tell people who are around you not to be worried, mm ?

It can happen again sometime, mm? so just keep a small card as diabetic people do -- just a small card saying:

This is a bhaw samadhi. Please don't think it is an epileptic fit and don't treat me in any way. Just let me rest.

[The sannyasin says: It felt very very strange for quite a long time after... I didn't know where I was. I was very vulnerable too.]

Mm mm. It is strange... it is strange. But it has been a good, beautiful experience... very valuable. Next time it will take you deeper and next time after it you will not feel so strange, you will feel very grounded and very rooted.

This time you became puzzled as to what it was. When you came back and people told you it was epilepsy, you became disturbed -- the interpretation became a disturbance; it is not. Good!

[The Enlightenment Intensive group is present. A group member asks Osho: Did I miss? Osho replies, no, not at all! With me, nobody is going to miss. It is going to happen sooner or later -- it is only a question of time. With me, nobody is going to be a loser!]

[Another group member says: During the group I found out that I was really afraid of death and I really understood the energy.... Now I have lost this understanding.
Osho checks his energy.]

Good! It was a real glimpse but just a glimpse. It was good to begin with. More glimpses will be needed; then it will become your insight.

Just like lightning it happened, for a moment it was there, but that's how it happens for the first time; one should not hope for more. If even for a single moment you have seen your fear and your death it is of tremendous importance. More glimpses will be coming soon so when it happens next time accept it.

Everybody is afraid of death; it is a basic fear. It is not that one is a coward -- it is basic to life. It is life-protective: it is a strategy to protect life. Accept it, and if you accept it you will be able to go deep into it.

The day the glimpse becomes an insight, the fear disappears, because then it is revealed that life and death are one and the same thing. They are not two but two aspects of the same coin -- not opposites but complementaries....

[Another participant says since the group she's had the feeling that she doesn't understand what people are trying to say when they talk to her. It just seems like a foreign language and makes her feel confused....

Yes, after this group it can happen, but that's a good sign, mm? -- that means the gestalt of your mind has started changing. Nothing to be worried about.

The first thing: when people are saying things they may not be saying anything! They may not have anything to say: they may simply be hiding the fact that they have nothing to say through words. So it is not necessarily that there is some meaning... very rarely. Out of one hundred people you will find one person, and out of a hundred of his sentences you will find only one sentence which really has any meaning.

So after a group it can sometimes happen: you start seeing into things so you will feel that there is no meaning -- why is this man talking? You understand the words of course, you know the language, but there is nothing, no content in it: he is just throwing empty containers at you. What does he mean?

And then one becomes disturbed -- maybe something is wrong with you? He must mean something when he is saying something. Not necessarily... people go on talking, meaning nothing! If you insist on knowing their meaning they will be puzzled and embarrassed, they will not be able to figure out what they are really wanting to convey to you.

Man lives in such a madness that all conversations are just called conversations -- there is no conversation going on. One person throws his garbage at the other, then the other throws his garbage back on him. That is a mutual arrangement -- you empty me, I will empty you -- and both feel good.

That's why sometimes when somebody does not give you any chance to empty, you feel bored, mm? he

becomes a little taxing. He goes on throwing his garbage and he doesn't give you any chance to throw yours; you feel bored. Boredom means: please give me a little chance too.

It may be a beautiful insight -- don't be afraid of it. Just watch, look into it. And after intensive enlightenment it can happen. This is a kind of disorientation with the old habit, with the old idea that when somebody is saying something he must mean something. That is just not true.

Far Beyond the Stars

Chapter #13
Chapter title: No answer is needed....

16 July 1977 pm in Chuang Tzu Auditorium

Archive code:	7707165
ShortTitle:	STARS13
Audio:	No
Video:	No

Deva means divine, nirvakar means purity, innocence, virginity....

It is a very very important term in the East -- nirvakar. It means your originalness, the way you essentially are, uncorrupted by anything foreign from the outside... Like the mirror when nothing is reflected in it: a mirror not reflecting anything, not even a reflection corrupting it. That's the state of nirvakar, innocence, purity... and that becomes possible again through meditation.

Meditation is nothing but an effort to drop all the foreign elements so that you can see yourself as you were before you were born, mirrored in its purity. It is a great silence and a great joy to be there, and once you start abiding there, there is no death and no time. All fear, all greed, all anger, disappears: one is just there with no idea, no desire.

This is the goal towards which sannyas moves: the utter purity of consciousness.

[A sannyasin, just arrived back here, says that when he was away he felt very close to Osho. On the way back to Poona, he felt hesitation about being with Osho again. Now, he says, I feel more and more confused.

It's natural, says Osho. When you are far away there is no fear; my existence is just your idea. When you come close you are facing me, not your idea, and you cannot manipulate me as you can your idea of me. I will shatter your ideas and you, and it is only through that shattering that a new consciousness will be born.

First the master is a cross and then a resurrection. Who wants to come close to a cross? I make it as comfortable as possible, but what to do? A cross is a cross!]

[Another sannyasin, who has also just returned to Poona, says he was feeling angry with Osho until he heard what he just said and then he understood some of his feelings.

Osho says that one does feel angry with the person one loves; by and by anger disappears and only love remains but in the beginning things are mixed because the mind is mixed....]

It is as if you dig a well, mm? -- for many feet you will find only rubbish, heaps of rubbish, junk; even clean earth will not be found. Then after a few feet you start finding clean earth but dry. Then by and by you come across wet earth: now this is the first indication of water but you cannot drink it. It is just wet earth but it is an indication, there is still too much earth. Then you dig a little more and find dirty water, still not drinkable, mm? much dirt in it but now it is water. Then you go on digging; as you go deeper the fresh springs of water will become available. That's how it happens between the disciple and the master....

I am trying to dig a well in you. First only rubbish comes up -- hence all these groups; they help. Mm? that is the spade work: they throw all kinds of junk from your mind. Once the dry earth is available meditations start working. After the wet earth is found, silent meditations are needed... no more active meditations. Once the muddy water is found even silent meditations are not needed: one has just to wait and sit silently. The mud settles if you wait; if you go on doing something the mud will be continuously created by your doing.

Once the muddy water is available one need not do anything -- then non-doing is needed. That's what Lao Tzu calls 'wu-wei', non-doing. Sitting silently, doing nothing, the grass grows by itself... if you can sit silently with tremendous trust that the mud will settle on its own accord.

All these stages one has to pass through. Only finally does pure love become available -- pure water, crystal clear. Then there is no anger, no confusion: all foreign elements have been discarded. But on the way you have to pass through all these things, so don't be afraid about them and don't disown them. Don't say that something is wrong, because once you say something is wrong you start repressing it; that has to be understood.

Once you say 'One should not feel angry at one's master' then what will you do with that anger? And it is there! Just by saying that one should not feel it, it is not going to disappear. You cannot do any magic -- it is still there.

You can do only one thing by thinking that one should not be angry at one's master, that this is not right, this is ugly -- you can do only one thing: you can put it by the side where you don't look at it or you can throw it in the basement. So when the well is dug deeper, again you will have to come across it. Or if you hide it so permanently that you never come across it, then something of your being will remain undeveloped, discarded, disowned.

That part of being is your being and you cannot grow without it growing with you because the growth is organic. If one part remains retarded and other parts grow you will become a monster: one hand goes on becoming bigger and bigger and one hand remains small; one leg becomes very big and another leg remains small. You will be a monster and you will be in much trouble and much pain and anguish; it will be difficult to even live.

That's what has happened to millions of people: they have become monsters because much has been disowned. The disowned cannot grow because it cannot come to light. The disowned cannot grow because you never give any nourishment to it, you don't look at it! You have discarded it completely but you cannot cut it because it is you.

So never disown anything: if the anger is there, own it, accept it -- it is part of growth. Be humble before it, know well that one has to accept it, one has to go through it. Go on working but never disown anything.

Sooner or later you will find that you are growing organically in a deep balance -- there is an equilibrium. No part is growing at the cost of another part. No part is denied so no part can take any revenge any time. Nothing is repressed so by and by the unconscious disappears, because when there is no repression the unconscious cannot exist: it exists through repression. And when there is no unconscious your whole house is full of light.

That's what joy is, that's what ecstasy is. That's where we are all trying to move to, to that ecstatic point where no darkness remains, nothing unconscious remains.

So nothing to be worried about, it is perfectly okay. Feeling angry at me is perfectly okay! Good!

[A visitor says she has thought about sannyas but feels confused and frightened. Osho says, You can wait a little but from my side you are already a sannyasin! There are a few things to be aware about, in regard to sannyas. Firstly, you can never be ready; one can only be ready by being in it. By taking sannyas you simply show your willingness to be ready; the real sannyas happens sometime after you've taken it. Secondly, if you wait to be total in your decision to take sannyas you wait forever because the mind is never total about anything and cannot be. And sannyas is not something you can think about; it is a love affair. Either you are in love with me or you are not. And lastly, it is better to take the jump without thinking...]

... because when you think too much and then you conclude, you miss something very very essential -- the thrill of the unknown, the thrill of trust you miss. A moment was close where you could have trusted but you didn't, you trusted your own mind. So you thought: you thought of pros and cons and you made a long list, mm? and then you decided whether to take it or not to. If you decide not to take you don't miss anything, but if you decide to take then even your surrender is through your will. Then it is your decision:

because it is your decision something is missed.

Let it be an adventure into the unknown. Just look into my eyes and go into it rather than thinking about it. At least do one thing in your life that you have not thought about. You have been thinking your whole life, you have been doing things through your thinking -- where has your mind led you? What has it presented you with? What gift has it given to you? Where are you? Where do you stand through all your thinking? Just look at it! You will be adding one thing more to it, in the same way.

I would like you to take something new, something that you have never done before, something that you will be doing for the first time. And maybe that will change your whole gestalt, your whole life pattern, your whole life style, because you will be tasting something new for the first time -- that yes, that too is possible: surrender is possible too. One can live without thinking and one can let things happen rather than deciding and doing them.

My suggestion is: let it happen. But still you are free; if you want to think about it, you can.

Deva means divine, sambara means discipline -- divine discipline. That means, a discipline not imposed by you, a discipline not managed by you... just a surrender on your part, on your part just letting go. And the moment you let yourself go totally, with no condition, god starts disciplining your life.

Except for man, god is managing everything and everything is going so beautifully, so rhythmically. Trees have that discipline, and the clouds and the stars and the whole cosmos is perfectly balanced, disciplined... except for man. Except for man, nothing seems to be neurotic. From where does this neurosis of man arise? From the effort to discipline oneself, the egoistic effort to cultivate a certain kind of life.

So this, your jump into sannyas, is a beginning. Now relax and let god discipline you. Be a tree or a rock or a river. Forget that nonsense that every human being is taught -- that you have to discipline yourself. Be a chaos, and then discipline comes, a discipline descends which is not of your mind, which is something of the beyond, something transcendental. And only that which comes from above is beautiful. That which we cultivate and manage is ugly; it is very mediocre.

That is the difference between a real saint and a false saint. The false saint is one who has disciplined himself according to a certain code of conduct -- buddhist, hindu, christian, mohammedan -- who lives according to principles, whose life is secondary, whose principles are primary. He lives according to the books; he lives a pseudo life. It is a hypocrisy, well-managed. It is a kind of repression because his real life is repressed and only an unreal life is managed on the surface. Deep down he remains very very ugly; on the surface very painted. This is the false saint.

The real saint is one who knows nothing of principle, who has not even known about the word, that one has to conduct one's life in a certain way. One is not, so how can one conduct one's life? One is one with the total. One is in a great, deep, at-one-ment, in tremendous accord with the whole of existence, so one lets the whole have its say. One flows with the river; one does not push. One does not even swim -- one simply floats with the river.

You lose all ideas of separation, you become one with the river. One does not know that one is separate from the river; one becomes just a ripple in the river. Mm? then there arises the great saint, the sage, who does not know anything about how to live -- he simply lives.

When hungry he eats, when sleepy he sleeps. He does not manipulate himself; he has no dictatorial mind in him. He has no mind: he is just empty of mind, just like a hollow bamboo so god can use him as a flute and whatsoever songs he wants to sing, he sings.

[A sannyasin says: I look inside but really, I don't have anything to ask you... or even to say really. But something is there... there's still a question, a question mark.]

I know that question mark! When questions disappear and only a question mark remains it is a great indication that you are on the right track. Soon the question mark will also disappear. First questions disappear, then the question mark is bound to go sooner or later because the question mark cannot exist long without a question. The question mark starts feeling foolish when there is no question, just the question mark. It becomes irrelevant with your being: sooner or later it will be dropped.

Simply go on as you are, things are going Perfectly well. You need only my blessings -- no answer is needed. Good!

Far Beyond the Stars

Chapter #14
Chapter title: While you are here let your head disappear

17 July 1977 pm in Chuang Tzu Auditorium

Archive code:	7707175
ShortTitle:	STARS14
Audio:	No
Video:	No

[Osho gives someone sannyas.]

Sit here! Raise your hands and close your eyes and just think of yourself as a tree. Forget that you are in the human body but are in the body of a tree and these hands are like branches in the sky.

It is raining and the tree is feeling very very delighted. It is windy and the tree starts swaying. Just be the tree and allow . the body to feel like the tree: if it starts swaying trembling, shaking, go with it.

Deva means god, arpita means surrendered -- surrendered to god, surrendered to the divine. And that's my basic teaching: all that I teach is how to surrender, nothing else is needed.

Man cannot do anything on his own accord. Anything done by man goes wrong because the moment you do something the doer arises, and the doer is the problem, the ego. So doing is really the very undoing of man. You have to become a non-doer. You have to allow god to do things through you: you have to become a vehicle, a passage.

You can become -- the energy is there; that kind of energy is there which can be very easily moved into a let-go. Of course you are afraid and you are holding it. The energy was vibrating but you could not sway, you could not go with it; you prevented yourself -- the doer came in.

You could not relax. And it is not that the energy was not there: the energy was there, the energy was ready to sway and dance in the winds-but you could not allow it; you tried to control it. That control has to be dropped.

Once that control disappears man starts blooming. That control is crippling everybody... and we have been taught to control. We have been taught to manipulate our own being, and that is the basic reason for all kinds of schizophrenia. Because the moment you control, what happens? You are divided in two -- the controller and controlled: you are never one then.

There is always the top dog and the bottom dog and the top dog trying to control the bottom dog. The problem is that the bottom dog is more strong than the top dog, because the bottom dog is natural and the top dog is social. The top dog is education, conditioning, culture, civilisation, and the bottom dog is natural, biological; it is very ancient, it is very eternal.

The top dog has only just now come into existence, is a very late arrival, is very very junior, and the bottom dog is very ancient and very powerful and very strong. The weaker tries to control the stronger so problems are going to happen. The stronger will subvert, will sabotage all efforts of the top dog to control it: it will find all strategies, all techniques, to avoid being controlled. It will find loopholes; it will assert itself. It will find weak moments and then it will jump upon you.

For example, if one is trying to control sex the idea to be celibate is a very poor and weak thing and sex is tremendously strong. You are made of it, you are born out of it; every cell of your body is a sexual cell.

But the weaker pretends to be the master. And why does it happen that it manages to be the master? Because it is articulate, that's all. The bottom dog is dumb: it is powerful like a wild animal but dumb. And the top dog is very weak but very articulate, logical, rational, can convince, can argue; it is a professor!

So the bottom dog cannot argue, that is true; it cannot defend itself, it cannot prove itself. Then it finds very very subtle ways to sabotage... and life becomes a conflict.

The top dog is never going to win, it cannot win in the very nature of things. That becomes the frustration of the whole life, the whole life feels frustrated. You are defeated every time. Every time you decide no more sex you will be defeated; every time you decide no more anger you will be defeated. Every time you decide no more this and no more that you will be defeated.

And continuous defeat naturally frustrates, that's why so many people look so miserable. Nothing is wrong with them -- it is just that they are not winning, hence they are miserable. And they cannot win because they have chosen such a wrong conflict that it is not possible. They can win only with the bottom dog, with the bottom dog's help; they cannot win against it.

This is one of the basic secrets of life: that you can be victorious but never against your instinct -- always through it, always with it. So befriend your bottom dog; don't try to control it. It is beautiful, it has nothing wrong in it.

It has to be helped -- it is dumb, so you can become its mouth. Then there is no conflict. One becomes a unity and unity is beautiful. Then one is organic, and in being organic there is grace, there is elegance; a luminosity arises in the being.

So this has to be remembered: while you are here let your head disappear! Let your body be accepted, welcomed. Let your pure energies be allowed to have their way and to have their dance. Once this happens you will never be neurotic, you will never be mentally ill; you will never be a schizophrenic, a split personality. And when one is one there is joy.

Joy is a by-product of being one integrated individual; joy is a by-product of being an organic whole. One simply starts feeling delighted for no reason at all, the reason is nowhere else to be found. It is in your inner unity; you become a chorus or you become an orchestra and everything fits with everything else; you become one piece....

That is the meaning of 'arpita' -- to be so utterly surrendered to life, to nature, to god....

[Osho gives a sannyasin a name for a centre.]

Autara. It means god's coming downwards... and the descendence of god.

There are two concepts in the East: one is of man rising and becoming a god. That is a Jaina and Buddhist concept: there is no god at the top, mm? the gods are here. They evolve, they evolve, and at the ultimate peak of evolution one becomes a god. So there are millions of gods; as many people evolve, they all become gods.

And the Hindu concept is that god is on the top and he descends. When you are ready it is not that you grow; when you are ready you disappear. Suddenly god descends, it is a descendence.
And it is of tremendous importance, this idea of 'autara'.

Far Beyond the Stars

Chapter #15
Chapter title: Now begin the enquiry into god

18 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707185
ShortTitle: STARS15
Audio: No
Video: No

The new name is of tremendous significance: it is closing accounts with the old, getting out of the old continuity.

The name is the only continuity: everything else goes on changing, only the name remains continuous, and because of the name, the fallacy exists that we are not changing. The child changes into a young man, the young man changes into an old man, life changes into death. Everything goes on changing, it is a flux. Only this false name remains static... but that creates a great illusion: that gives you the idea as if you are permanent.

The body goes on changing.... First physiologists used to think that in seven years the whole changes completely; now they say it changes in one year. Whatsoever is true, it changes: by and by the whole body is renewed again and again and again. You don't have the same body; you will never have the same body again. It is exactly as old heraclitus says: you cannot step in the same river twice. You cannot be in the same body twice, next moment it is something else. The ganges goes on flowing, it is never the same; just the name ganges remains the same. And that creates a false illusion of our being permanent, of there being some entity, something static that exists.

There is no entity that exists. It is all liquid, there is no solid thing anywhere; there is no substance.

And just like the body, the mind goes on changing even faster than the body. The body may take one year to change; the mind changes every moment. Just a moment before there was anger and now it is not there. Now you are so loving and one moment afterwards you are so sad, so unhappy. The mind goes on changing every second but the name gives you a false idea that there is something substantial that continues to be the same.

This name becomes the ego: the name almost becomes identical with the ego -- my name, my family's name, my country's name, my religion's name. They have become so important; people fight for them, people kill each other for them... for names!

And the reality has nothing like the ego. That is one of the deepest revelations in life, that nothing is static, everything is dynamic; god is change. That's my approach -- that god is not something absolute, not something that remains the same. God is this whole totality, this flux of totality... millions of forms changing into millions of other forms. This whole movement, this whole energy, is god! All these changes together is what god is.

Hence, this is very important, to change the name sometimes, mm? That gives you a break, a breakthrough, a gap. From this moment you can start thinking about yourself in a new way. With the new name you start again from abc. With the new name whatsoever you do will not be an addition to the past; it will be something separate, utterly separate. And the beauty of it, the newness of it, the freshness...

Deva mimansa. The name means enquiry into god -- deva means god, mimansa means enquiry. And that's the only enquiry worth calling an enquiry. That is the only enquiry that is significant, that is meaningful; all other enquiries are trivia. The only thing to know is to know god because to know god is to know oneself and to know all.

One of the most important indian scriptures, 'Brahmasutra' starts with the sentence, 'Athato brahmajijnasa': 'Now, begins the enquiry into god.' It is the only book in the world which starts with the word 'now'. No other book starts with the word 'now', because it looks as if one is in the middle. 'Now, begins the enquiry into god' -- it feels as if something is missing: something must have preceded this now. Nothing has preceded this now.

This 'now' is very significant. It simply says, 'You have lived a life of illusions -- now, begin the enquiry into god. You have lived a life of worldly pleasure, pain, misery, problems; you have searched in many directions and you have found nothing -- now, begin the enquiry into god. You have lived through the ego, you have lived through the self and you are tired. You have come to a cul-de sac and there is nowhere to go any more -- now, begin the enquiry into god. You have accumulated money, you have power, you have fame but nothing has been of any fulfillment -- now, begin the enquiry into god.'

This 'now' is significant: it does not mean that the book starts in the middle, it says enquiry into god starts in the middle of life. It cannot start from the very beginning, that's not possible. A child cannot enquire into god, he has first to enquire into life. He has to go astray; every adam has to go astray. Every child born of human beings has to lose god, has to go far away. Only then, when darkness becomes too much, anguish too heavy and the heart starts sinking, does one start thinking of doing something utterly different from what one has done. Then comes that moment -- now, begin the enquiry into god....

My feeling is that now the moment has come. Let your whole energy be devoted to this enquiry... this is

the only thing worthwhile. If one can know what god is, one need not know anything else, and if one knows everything else and has not come across god, all that is just absurd, meaningless; it is not going to take you anywhere.

[The new sannyasin says she is in primal therapy; she has been in psychoanalysis and done psychodrama.]

Primal therapy? Very good. Mm mm, that's one of the good things to do and to be in. It certainly prepares people for me because after primalling only sannyas is left!

Mm mm... it is great. There is much great insight possible through it... but it is only a beginning. And Janov has fallen into the very ancient trap: now he thinks that this is the end; that's where things go wrong.

Primal is a beginning, mm? it cleanses you, but then something has to be sowed in that clean heart, otherwise you cleanse the ground, you prepare the ground, but it is not yet a garden. When you are preparing for a garden you cleanse the ground, you uproot the grass, you throw the weeds away, you remove the rocks, but it is not a garden yet. Mm? you have to bring rosebushes. So primal is a good cleansing but is just a beginning; then you have to bring rosebushes.

Now this orange is your rosebush. You have to sow some new seeds of being and life otherwise you will again accumulate the same rubbish... because a land cannot remain fallow for long. If you don't sow rosebushes the weeds will start growing up again... and the weeds don't need to be brought, mm? they grow on their own. The rosebushes don't grow on their own, they have to be protected, brought, cared for and loved... only then.

Now Janov has fallen into the old trap -- it is one of the oldest traps that the human mind always falls in: when you discover something valuable you start thinking, 'This is the end. Now nothing else is needed. This will do.'

That happened with Wilhelm Reich. He thought if a person can have a beautiful orgasm then nothing is needed: to be orgasmic is enough. A good insight, to be orgasmic is very very helpful, but it is not enough. Just to be orgasmic is not going to lead you anywhere.

Marx thinks that once people are well-fed and they have good shelter and good clothing, all is solved. It looks very very simplistic. Nothing is solved, but that doesn't mean that people don't need good shelter and don't need good food -- they do. Something is solved; it is a good beginning.

The same thing happened with Freud and the same thing has been happening down the ages: every thinker when he stumbles upon something valuable, gets into the trip and starts thinking that now he has come to know the whole and the all of the truth. Now this is going to solve all of the problems; now this is going to become the panacea that humanity has been searching for forever.

Nothing ever proves the panacea, nothing will ever prove the panacea. All that you come across remains partial, and one....

Nothing is ever the ultimate cure -- everything helps towards it. It is always arriving but it never arrives, so one has to remain open, open-ended; that's one of the greatest signs of a healthy mind.

So never think that anything is the end, nothing is ever the end; everything is again a new beginning. A new door opens, a new journey starts, a new peak is arrived at, but once you have come upon the peak you will see greater peaks are waiting for you just further ahead. When you have climbed those greater peaks again you will find still greater peaks waiting for you ahead. It is a non-ending pilgrimage, this life.

Deva sumargo. It means the right path to god -- deva means god, sumargo means the right way. And man has to become the way, there is no way to be travelled: man has to become the way for god to come in. It is not that god is somewhere and you have to travel. You are not to go somewhere, you have to disappear herenow. The moment you are not, the moment you disappear, you become the way, and through that way god comes in.

Man is the hindrance. Man cannot travel towards god -- man himself is the hindrance; how can he travel? Wherever he will be it will be impossible for god to enter into him. Man can only become a vehicle, a passage, a hollow bamboo, so the song can descend and it can become a flute. The flute is nothing but a hollow bamboo, but great music is born out of it, out of that hollowness. The moment man becomes hollow he becomes a flute and god's song starts flooding him.

And you can become that passage very easily. You have the capacity to imagine, to visualise: you don't have a mind which is too much burdened with reason and analysis. You still have intact your intuitive

capacities; you may not be using them but they are intact there. They just need a little tapping and they will start functioning.
So you have to become the way for god!

[The new sannyasin says: I'm a nurse. I've been working in a therapeutic community up until a while ago. I stopped to look after myself right now.]

Your energy is perfectly on the right track... it is on the way to become very orgasmic.

Everybody is born to become orgasmic. If we don't it is our own fault, we cannot complain against life. Life has given everything that is needed to become orgasmic, to become ecstatic; nothing is lacking. But if we don't use all those potentialities, if we don't make them actual -- if the seeds remain seeds and they never find soil anywhere, they are never watered, nobody takes care, and even if sometimes they sprout they are trampled on by the animals or children -- then nobody is at fault except ourselves. Our responsibility is tremendous... and the responsibility is not towards anybody else, the responsibility is towards your own being, towards your own destiny.

A great promise is what man is. The jewish Torah says that man is a promise, man is not yet. Man can be, but that is the encounter with all one's capacities, potentialities.

[A sannyasin who is a doctor asks about studying acupuncture.]

The idea is good, mm? worth trying, but remember one thing -- that acupuncture is utterly eastern. So when you approach any eastern science with the western mind you miss many things. Your whole approach is different: it is methodological, it is logical, analytical.

And these eastern sciences are not really sciences but arts. Even to call them sciences is not right: they are arts, intuitive arts. The whole thing depends on whether you can shift your energies from the intellect to the intuition, whether you can shift from male to female, from yang to yin, from the active, aggressive approach; on whether you can become passive, receptive. Only then do these things work... otherwise you can learn all about acupuncture and it will not be acupuncture at all. You will know all about it but not it. And sometimes it happens that a person may not know much about it and knows it, but then it is a knack, just an insight into it.

So this is happening to many eastern things: the West becomes interested because they are profound the West becomes interested in an eastern thing but then it brings in its own mind to understand it. The moment the western mind comes into it the very base of it is destroyed. Then only fragments are left and those fragments never work. And it is not that acupuncture was not going to work; acupuncture can work but it can work only with an eastern approach.

So if you really want to learn acupuncture it is good to know about it but that is not the most essential thing. Learn whatsoever information is possible then forget all the information and start groping in the dark. Start listening to your own unconscious, start feeling en rapport with the patient. It is different....

When a patient comes to a western medical man the western medical man starts reasoning, diagnosing, analysing, finding out where the illness is, what the illness is and what can cure it. He uses one part of his mind, the rational part. He attacks the disease, he starts conquering it: a fight starts between the disease and the doctor. The patient is just out of the game, the doctor does not bother about the patient. It is as if the disease exists on its own without the patient. He starts fighting with the disease, the patient is completely neglected.

When you come to an acupuncturist the disease is not important, the patient is important -- because it is the patient who has created the disease: the cause is in the patient, the disease is only a symptom. You can change the symptom; another symptom will come up. You can force this disease by drugs, you can stop its expression; then somewhere else and with more danger, more force, with a vengeance, the disease will assert itself. The next disease will be more difficult to tackle than the first. You drug it too, then the third disease will be even more difficult.

That's how allopathy has created cancer. You go on forcing the disease back from one side, it asserts itself from another: then you force it from that side. The disease starts becoming very very angry... and you don't change the patient, the patient remains the same so the cause exists and the cause goes on creating the effect.

Acupuncture deals with the cause. Never deal with the effect, always go to the cause. And how can you

go to the cause? Reason cannot go to the cause, the cause is too big for the reason: it can only tackle the effect. Only meditation can go to the cause.

So the acupuncturist will feel the patient. He will forget about the illness, he will forget about treating him, he will forget his knowledge; he will just try to get in tune with the patient. He will fall en rapport, he will start feeling a bridge with the patient. He will start feeling the disease of the patient in his own body, in his own energy system. That is the only way for him to know intuitively where the cause is because the cause is hidden. He will become the mirror and he will find the reflection in himself.

This is the whole process of it, and this is not being taught because it cannot be taught. So my suggestion is that it is really worth going into. First learn in the West for two years, then for at least six months go to some far eastern country and be with some acupuncturist. Just be in his presence, just let him work and you watch... just absorb his energy.

And then you will be able to do something, otherwise it will be difficult. It will be difficult but worth devoting your energies to, mm?

So whenever you can manage, come. And start acupuncture!

[A sannyasin says: Last year I smoked hashish... I felt like some energy was coming up from my legs. I was so overwhelmed that I tried to stop it.... And sometimes after that without smoking or drinking it would happen.

Osho checks his energy.]

Come closer, raise your hands and allow that energy to come up... it will start coming. And if something starts happening in the body you allow it.

Let me be your hashish!

Next time it happens don't be afraid at all. It is nothing to be afraid of, it is something very beneficial, but it is better to get into it through meditation than through hashish....

Without drugs it can happen. It can happen; it has nothing to do with the drug, the drug can only trigger it. But it can be triggered by many other things, and it is better never to take the help of the drug because then one becomes dependent, and all kinds of dependence are a slavery. It is better to remain the master of your home.

When a thing can be done very easily without any dependence it is better to do that in your freedom -- otherwise, more and more of the drugs will be needed and it will be less and less effective because the body becomes accustomed to it.

And then there are other consequences of the drug. It is very destructive to the chemistry of the body, very destructive to the consciousness and very destructive to the subtle nervous system of the mind and the brain. It creates a dull mind, it creates stupidity, stupour; it makes a man mediocre because it is very very violent on the system.

And this can happen in any way. Just allow it -- when it happens, just allow it; don't be afraid. And once you drop the fear it will be coming more and more.

[A sannyasin says: I feel sometimes it's very difficult for me to be really open and loving with a man and I worry about it.

Osho checks her energy.]

It will go... nothing to be worried at all. Leave it to me, it will go. And this is the place where it is not possible to continue in that way.

It is in a way a natural defence of the mind... and there is nothing wrong in it. One cannot be open in this horrible world every moment of one's life, one cannot remain vulnerable, because then one will be exploited. One will be exploited very much, oppressed, because there are wolves all over. The world is not yet really such a place where people can always remain open. Mm? they have to see: sometimes they can open when the right situation and the right person is there and sometimes they have to remain closed; that is a natural protection.

But here we are creating an alternate world; there is no need to be in any way protective. Nobody is going to exploit, nobody is going to oppress you. My whole idea is, sooner or later, to create a small world of our own where everybody is allowed to be utterly vulnerable with no fear... where nobody is the enemy and nobody is competing and nobody is in any ego-trip... where everybody is as open as you are. When

others are open it is very easy to be open. When everybody is open around you how can you remain closed? It is impossible to remain closed! It is so foolish and meaningless.

Just the opposite is the case right now: everybody is closed and you try to be open. It is very difficult. To be open in the marketplace means danger: then all kinds of infections will enter in you. And you cannot even be open to your friend because when you open the door the enemy is also standing outside; so you are always afraid. If the door is open the enemy will also enter and sometimes may enter before your friend.

So one is suspicious, one lives in suspicion, and when one lives in suspicion how can there be a really beautiful life? This world is not yet the place for people to open and bloom -- that's why so many millions of people remain buds. They never open, they die. They are born as buds, they live as buds, they die as buds. They never see the light, those petals never open, and they have never that joy that comes when you release your fragrance to the winds.

But it will become very very easy, and once you start enjoying it by and by you will be capable of going into the world too. But that is a next step. Everybody needs an alternative world, a small world where one can learn to be open. Once you have learned to be open, once you have seen how beautiful it is to be open, then you can take all the risks -- they are worthwhile. This is going to happen... nothing to be worried about!

[A black American who is a centre leader in the States says: There are many Afro-Americans... and by using your meditations they are beginning to come. But there's a block: they are afraid of eastern things; they are not so relevant to black American or African things. The dance and the music brings them but there's still a block.]

That will be possible, mm? -- soon those blocks will disappear. Those blocks are there for a natural reason: they have been exploited so long that they have become afraid of everybody. And naturally when a society is repressed too much, exploited, oppressed, it clings to its own world just for a protection. So they are afraid of everybody... but tell them that I am a black man!

And you people will be able by and by.... Once people start coming... a few people will come, then it will be dissolved, mm? With me, everybody can feel at ease and at home, because I belong to nobody so I can belong to everybody. I have no religion and no country and no colour so whosoever comes to me, I am of his colour and his country and his race and his religion, and there is no problem.

It is going to happen, many more Africans will be coming. Don't be worried. Good!

Far Beyond the Stars

Chapter #16
Chapter title: I am not a guru -- at the most a friend

19 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707195
ShortTitle: STARS16
Audio: No
Video: No

[A new sannyasin reminds Osho that he had darshan with him a year ago but did not take sannyas because he had just left the Israeli army and wanted to see a bit of life.]

Mm mm, good, but that was not the right time -- one has to wait for the right time. Many times people come to me but still they don't come to me. They can talk but they are not talking. Only when the right moment arrives, when you fall en rapport, when something clicks in the heart... then the communication!

Otherwise we can talk and we can meet together but togetherness does not happen that way. It happens somewhere deeper, in your very depth of being. When it happens there, then only is it of any meaning.

So many people will come and will go back and will have to come again. Later on they cannot believe why they missed for the first time, why they couldn't get into it before. It was not right... but now the moment has come! Good!

[Another sannyasin says she is off touring. Osho tells her, you can go, but it is just the mind that is restless. You can go South, you can go North, but unless you go inwards nothing is going to happen. Things are the same everywhere -- the same nonsense, the same illness, the same madness. The houses may be a little different but the people who live in them are just the same: they fight and quarrel, are angry and possessive and full of hatred. Love has disappeared; they are tired and fed up. The real problem, he continues, is that man is not happy with himself. One has to learn the art of being happy by oneself, then one can travel. Then wherever you go you will carry a heaven around you. Right now you don't have those eyes that can see beauty, you don't have those ears that can hear music....

[A visitor says he will be staying another two months, but is unsure whether to take sannyas.]

Wait, mm? There is no hurry about it -- let it come.
Let it come. It is nothing to be forced upon yourself.

And not only this, but never force anything upon yourself: anything forced remains superficial. Let it come from the very core of your being. It is coming, I can see it on the way: soon it will come and erupt in your consciousness. When it comes by itself... And it comes; one has just to be a little patient.

Being here with me, how can you avoid sannyas? It is going to happen, that's what you have come for, but this is how life is so mysterious. You are not accidentally here; you may think so but you are not accidentally here. There are connections, nothing is accidental, and there are deep causes.

So it is going to happen, it has already happened somewhere deep down; the news just has to reach to you and sometimes the news takes time. It is a very old kind of communication system, it doesn't travel very fast!

There is a parable in Friedrich Nietzsche's 'Thus spake Zarathustra'.... Zarathustra comes down from the mountains and he meets an old hermit who is praying to god. Zarathustra laughs and says, 'Have you not heard the news that god is dead? To whom are you praying? You surprise me! Have you not heard the news -- that god is dead?'

The hermit is puzzled. What nonsense is this man talking? But this man looks very authentic, Zarathustra himself... one of the most godly men who has ever travelled on the earth. The hermit is shocked and doesn't say a single word. Zarathustra looks at him and he says, 'It seems I have come a little early; the news has not arrived. And the wonder of wonder is that it is you people who have killed him... and yet the news has not arrived? Man has killed god and the news has not yet reached man. It takes time....'

It is a beautiful parable. Somewhere in the unconscious you are already a sannyasin. And Zarathustra is right -- somewhere in the unconscious, man has killed god. Not that he has killed god -- how can you kill god? -- but he has become godless, that is the meaning. And it is not suddenly this century that has become godless, it has been coming and coming for three, four centuries. For three, four centuries the human unconscious has been preparing the ground for godlessness.

We cannot take the whole credit for it, mm? It is three hundred years work of millions of people: Marx and Freud and all kinds and all sorts of people have been working hard to make man godless. And now when it has happened even man is puzzled, even priests are puzzled -- and they have been the murderers. They are puzzled, very much puzzled: what has happened? Their hands are red with god's blood, they are the most responsible people, but even they are puzzled because the news has not reached them yet.

In the same way many things happen. Between the conscious and the unconscious there is a vast difference. and we have made our life in such a way that we don't allow the unconscious to have its say: we protect ourselves from the unconscious. The unconscious is like a wilderness and our conscious is like a small english garden -- well-groomed, prepared, symmetrical, the lawn and the buses and everything cut in size and shape and everything man-made. And just beyond the fence is the wilderness. If you allow it it will run over the man-made garden; it will destroy it.

And that's how it is: the unconscious is vast and tremendous, uproarious like a sea, and we live in a small, small corner of our being where we have made everything clear and everything is put in the right

order and disciplined and controlled. Somehow we go on managing that small area of our being and we are very much afraid so we create great walls around this area. We don't even want to remember that there is a wilderness outside which is waiting and knocking on the doors and wants to come in.

That's why the unconscious sometimes takes so much time to reach to the conscious. That's why it tries to convey its messages through dreams when you are fast asleep, when the conscious is no more functioning and the guards are a little sleepy.

But it is coming -- it is just on the door and any moment that you slip, it will be in. And I hope you slip soon!

[The visitor says he has done some kabbalistic groups and they were very good.]

They are good. That is one of the most secret sciences and much is possible through the Kabbalah, but the Jews have completely forgotten about it. And because they have forgotten Kabbalah they are a people without religion -- the only race which is without religion.... Because Kabbalah is the basic, fundamental, essential religion for them and they have forgotten about it. It is almost as if Hindus forget about Yoga -- then it will be a meaningless religion. It is as if Buddhists forget about Dhyana, Zen -- then it will be meaningless.

Exactly like that, once Jews have forgotten Kabbalah they have forgotten everything. Then you go on carrying your dead scriptures and.... But that is history, it is not religion, and kabbalah is one of the most fundamental sciences ever developed for human transformation... it is almost a science.

[A sannyasin said that he imagines he is being asked to leave India because of a past experience in the States with a guru, and he feels this guru is still watching over him.]

It is just your imagination again... just your imagination!

[The sannyasin answers: But nevertheless I feel physical sensations.]

Yes, you can create them because imagination is a great power. The guru has no power but imagination is powerful. The power of the guru is nothing but the power of your imagination, and the real guru will make you alert about and aware of your own power.

The pseudo guru will pretend that it is his power; it is your imagination, and you are free to give as much power to your guru as you decide to do. If you want to you can give him all power; it is your projection. But imagination is a powerful faculty, the most powerful: reason is just impotent in comparison to imagination.

All that happens through imagination; nothing happens through reason. First it happens through imagination; then reason comes in and figures it out, that's okay. Reason comes only secondary: it gives explanations, analysis, makes things clear, de-mystifies things, but nothing ever happens through reason.

Just the other day I was reading about Albert Einstein. He says that his theory of relativity didn't happen through reason. He relates a very strange phenomenon. He says, 'It happened in my body... it was kinesthetic.' He says, 'Obviously, naturally, I was very much puzzled.' He could not figure out what was happening. It was something of a bodily sensation and he could not even find where to put it, how to pigeon-hole it, into what category, and what concepts to use for it.

For months he remained dismayed but he continued to search and seek to put it into rational terms. But this is very strange that he says, 'It happened first in my body, a bodily sensation, and then for months I had to find words and language and mathematical formulae to put it in order.'

All that happens is intuitive. It is your power; please don't bring that guru in! Nobody has power over you except yourself. You can give this power to somebody, then he has power over you, but my work here is really to make you free of all kinds of gurus.

I am not a guru, at the most a friend, and I would like you to be unburdened of all the gurus... and I am included! If you start giving power to me, I don't like it. It is your power. Because if I accept -- and it is very flattering... When you go and give some power to somebody it is very flattering to him, he will not be able to reject it. He will accept it with a smile. You are falling into his trap on your own. Why should he say 'This is your power'? Gurus have exploited people as much as leaders have... but these are not really gurus.

In the East we have two words, 'guru' and 'satguru'. The guru is just a teacher, the satguru is the master.

The master is one who makes you utterly free of all kinds of entanglements, who makes you really free of all kinds of bondage. He will not allow you to put any kind of projection on him; he will not function as a screen.

It is your imagination and that very imagination is telling you to go away, to do this and that. That imagination will create many troubles for you because the imagination is there, the power is there, but you are not yet in a state of meditation. Imagination becomes very destructive if there is no meditative quality around it -- then it can go berserk.

The same imagination can become madness. Madness is imagination gone berserk, that's all. Mad people are very imaginative people: they could have been great poets or painters or inventors or mystics. Many mad people have the qualities of the mystics and all the mystics have the qualities of mad people; it is the same imagination.

Imagination alone is dangerous, imagination plus meditation, then you are in a right balance. Then the meditation will never allow you to go beyond the limit and it will use your power of imagination in a creative way.

[The sannyasin says he has done nine groups but no meditation, except everyday living.]

That's very good, but for a later stage. That's very good, mm? but just wait a little. Become first a paramahansa, then...!

Just do a few meditations -- you need meditation, you need it urgently, because this imagination is.... And you have a powerful imagination; it can drive you anywhere. If you don't do meditation and you simply eat and sleep, then what will you do? You will imagine, you will dream.

Put your energies into meditation, at least one meditation. For twenty-three hours be la y, one hour pull yourself out of it. And I don't feel that this is the time for you to go -- be here.

Prem means love and prateeksha means waiting with infinite patience. Love waits, love can wait infinitely, only love can wait. If you love, you have such trust that you can wait.

And god comes only to those who know how to wait. God never comes through desiring, he comes through waiting. Waiting is a passive desiring: you desire and yet you don't desire; you desire and yet you don't say 'right now!' You say, 'Whenever it happens, I am happy and I am contented. Whenever you decide, that's the right moment: this life or another life, it doesn't matter. I will be waiting, I will wait forever!'

Time becomes irrelevant for one who can wait; hurry is no more there. And when there is no hurry and no time-consciousness, in that very instant god happens. God can happen this moment. We just need to be utterly silent and waiting.

So this is the paradox: if you ask that he should happen right now you will have to wait very long... maybe forever; if you are ready to wait forever he can happen right now. In fact if you can wait he has already happened in that very waiting. He comes so silently, even the footsteps are never heard.
So meditate over it and allow that feeling of waiting....

Far Beyond the Stars

Chapter #17
Chapter title: We can all become gods....

20 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707205	
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Audio:	No
Video:	No

[Osho explains to a new sannyasin, You are ready for me, and for many more things! Having a new name is significant, because it is my reading of you and it has a message. It is like a seed that I have put in your hearat. Soon you will find many things arising out of this small seed. A name given knowingly, with an insight into your being, can become your whole future.

In the East, names, and particularly sannyas names, are not just labels. How can you label a person? The name can become a map, a guide, a finger pointing to the moon.

Deva Neelamber: divine blue sky....

'Neel' means blue -- that is the symbol of depth. And vastness is always deep -- the vastness cannot be shallow; only the limited is shallow. How can the unlimited be shallow? When the river is deep it becomes blue. That's why the sky looks blue. In fact it is not: there is no colour in it; it is colourless. But anything deep gives an appearance of blueness.

Because of this idea in indian mythology we have painted Krishna as blue, which is very rare because blue human beings don't exist! Black human beings are there and white human beings are there and yellow and pink and many shades of colour, but blue human beings don't exist, have never existed.

And Krishna we paint as blue. If you have seen some pictures of krishna that looks very absurd. Why blue? -- just to indicate depth, just to indicate the skyness of his being... that he was as deep as the sky. The blue is just symbolic, it doesn't show reality; it is just a metaphor.

And once there is depth and there is infinity there is divinity. Divinity comes into existence only when there is depth and infinity -- then everything is holy, everything is godly.

In the East we don't bother about god as a person -- our interest is really very different from the western interest in god. In the West god has just become almost a replica of man. Mm? the bible says god created man in his own image. the truth seems to be just the reverse: man has created god in his own image.

In the East we don't bother about god as a being, as a person, not at all as a human being. Our idea of god is more of *godliness* rather than of god. the idea is more of quality rather than of an ego. So the eastern god is not the western idea of god; it is godliness. We can all become gods because we can all become godly.

In the West it is very difficult, mm? -- even to say that one is god is very heretical. Christians will never forgive you; they cannot tolerate that. Even Jesus is not god, just the son of god, mm? Only that much they have relaxed their rules for Jesus... not much. But in the East it is not in any way sacrilegious because everything is divine, you are divine, but with the christian idea of god as the creator of the world you are certainly not the creator of the world.

But that is not our idea of god at all. Nobody has created the world; god is not a creator standing aloof. God is not like a painter; god is like a dancer. The world is divine -- he is herenow.

In the East we don't use the pronoun 'he' for him, we use 'it', 'that'; we take all personality out of him. Then what is left? -- infinity and depth.

So become as infinite as the sky and become as deep as the sky. This is the message.... And meditate on the sky as much as you can, mm? It will come closer -- just befriend it.

[The new sannyasin says he has been a 'serious student' of Ken Keyes who wrote 'Handbook to Higher Consciousness' and developed the Living Love method.]

Write to him! He sends his books to me and he seems to be very interested....

Just write to him some time. He should come and be here for a few months, mm? he will enjoy it. He is a *really* good man....

That's very good, to be related to him is good. All his 'serious students' are going to come to me sooner or later.

[A sannyasin says he is interested in mime. Osho says mime can be of tremendous benefit and a great way to meditate. If you become absorbed in what you are doing a great silence descends in your being.

Acting helps you to be aware of the great drama that life is; that's what meditation does too. If you know that all is just a drama, nothing disturbs you....]

In Japan, when wrestlers fight, this is a ritual -- that first they will bow down to each other; it is very symbolic.

The zen explanation is that whether you are defeated or you become victorious does not matter, and you both need each other, you both depend on each other. If you are defeated and the other has become victorious, the other has to bow down to you because without you he could not have been victorious. His victory depends on your defeat so he is dependent on you -- he has to be thankful. He cannot take it that this is his victory, he cannot be victorious alone; without you he will be nowhere, so he has to thank you and feel grateful. So even victory does not create an ego-trip. And if you are defeated and you know this is just a game, nothing serious to be worried about -- no problem arises.

In Mexico they have been studying some school children. The ancient tradition in Mexico is that the father has to give rewards, toys, things, to every child irrespective of their success or failure in life. One child has come first in the class, he gets a reward, and the one who has failed also gets one. And there is no difference -- it is irrelevant. That's tremendous insight: it doesn't matter whether you fail or you succeed -- all is a game; you are rewarded all the same.

And the psychologists who have been studying this have come to feel that the mexican children are more at ease with life -- unworried, non-tense, more relaxed. The civilised child becomes very very tense from the very beginning five years old, six years old -- and he carries the whole burden of the earth. He is so tense and so worried and afraid about whether he is going to make it or not.

You have destroyed his childhood and you are creating the poison of ambition. You are making things very serious: if he comes first it is something great, if he comes second he has not been up to the mark, and he will carry that wound always. If a child has not been able to always come first he will carry the inferiority complex, and when the child comes home as a failure nobody even looks at him, everybody's eyes are condemning. We make things unnecessarily serious.

Life should be taken as an acting, so acting is good because in acting you learn how life should be taken. Join the mime group and I will suggest a few other groups....

[A visitor says that he wants to overcome a disease he has -- of being cowardly. That we can destroy easily, says Osho; that is not a problem! He asks him if he has done any groups. The visitor replies: I had hoped that in studying psychology, philosophy, I could find my groups.]

No, that won't help much, mm? The psychology and philosophy that is taught in the universities and colleges is all just humbug, mm? just rotten old crap... nothing worth much. You will know what psychology really is through a few processes -- because it is a question of going into your own being, only then do you know how the psyche functions, how the mind really functions. You have to go into your own mind. You cannot read it through a book, and whatsoever the book is going to say will be just superficial. It can say something about your behaviour but it cannot say anything about you because from the outside only behaviour can be watched.

These so-called psychologists go on watching the behaviour of rats and rabbits and this and that, and they go on applying that to human beings. It is very insulting and humiliating: man is not a rat. In fact, even rats will feel insulted if you study man and apply it to them: they will say that rats are not man... so different.

And what can you study from the outside? A man may be smiling and in the heart he may be carrying deep wounds. Those wounds you will not be able to see, nobody can see them. You can see the smile may be just pseudo, a mask.

The innermost core remains unavailable to the outside spectator. That is the difference between psychology and meditation: meditation takes you deep into your being and makes it possible to see how your mind functions. And to know how your mind functions is to be liberated from it because the very knowing, the very understanding of how it functions -- how you get angry, how you are sexually aroused, what really happens inside -- starts changing you. When you start seeing it exactly and understanding it, you have a transcendence.

You start looking at it and it becomes far away. It cannot manipulate you any more: the anger will come, it will surround you like smoke, and you will watch it. Sooner or later it will dissipate and will go and you will remain as you were -- untouched, uncorrupted by it. Once you have seen that you can simply watch and things come and go and nothing disturbs you, you have come home; you have become centred.

And what about your sannyas?

[The visitor says: I just want to wait, please.]

Wait. It is going to happen within a week -- count seven days, mm? That too is part of your cowardice, nothing else!... Otherwise you want it right now, but just the cowardly mind.... Wait, mm? Good!

[A sannyasin says she's been having a lot of headaches lately and difficulty in sleeping. She wakes up in the early hours, is wide-awake and can't get back to sleep for hours. Osho checks her energy.]

Just two or three things....

One is, that on the whole you are going very well, so that may be the cause, mm? You are a miserable type -- you enjoy misery. Even when you are not miserable at least you go on keeping the mask of being miserable.

In the day time you are a little more happier so that misery takes revenge in the night, nothing else!

Drop that! That misery does not pay. But you have learned the trick somewhere so you just keep yourself miserable even when you are not. For these few days since you have started doing the tantra group you have been looking very good. That may be the cause: the whole day's relaxation and you have carried the habit of being miserable for long, so that may erupt in the night, that can disturb the sleep. But it will go, nothing to be worried about... nothing to be worried about at all.

It is just a change that is happening in your gestalt, mm? For these two months you have been really good; I have been happy about you for these two months. The tantra group has been of great help to you; it has relaxed many things in your being and you are enjoying it tremendously. Whenever you enjoy something tremendously it makes you happy and one feels worthy and meaningful, significant, one feels as if one is needed, and that has been of great help to you. So that is the reason.

And something is changing inside that can create a little headache or something. So don't take it amiss -- these are good indications; they will go.

In the night if you suddenly feel awake, just do a few exhalations from the mouth. Just exhale from the mouth and don't inhale; let the body inhale. So inhalation will be very small, because if you take deep inhalations it will keep you awake longer.

Exhalation is very very helpful for falling into deep sleep. Let the body make small inhalations and you take deep exhalations, and soon you will feel tired... but do it by the mouth. It is almost like yawning when you feel sleepy, you yawn; if you yawn, you will feel sleepy -- they go together. The best way to fall in sleep is to start yawning and suddenly you will feel the mechanism starts working.

So if it happens next time, simply lie down on the bed and yawn; enjoy it and just exhale. Within five to seven minutes you will fall asleep.

Just in the interval the change is happening, mm? you are going to become a little happier soon. And drop this mask -- it is not needed. You must have learned it from [your former husband].

Nothing to be worried about. After one month, tell me, just report to me how things are. And there is no need to be reporting misery -- you can report happiness also; nothing is wrong in it!

Far Beyond the Stars

Chapter #18
Chapter title: You have known me, heard me -- you cannot go back

21 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707215
ShortTitle: STARS18
Audio: No

Video: No

Deva avigan -- divine harmony... and that's what has to be attained....

That's what is missing everywhere in every human being: people are in discord, in conflict, in division. Man is not one, man is a crowd, and that is the problem. So one part of you is going north, another part going south, and there is constant friction. That friction destroys your energy: you go on losing, wasting energy. And that energy is precious; that energy is life, that energy is god.

Through conflict one never reaches anywhere, one cannot. It is only through accord, harmony -- when your whole being pulsates in one rhythm, when all your parts function like an orchestra, in total unity, unison; only when the hand is not against the eye and the eye is not against the ear, the heart is not against the head and the head is not against the belly, when they are all in a deep friendship, in a great love and there is no higher, no lower, and you don't have any preference for any part of your being, not a special liking, a meaning, a prejudice, when you are absolutely impartial, all parts are accepted joyously, each part is given the same value and no part is more important than the other -- that one can reach.

But down the ages just the opposite has been taught to people, mm? -- that there are higher parts and lower parts; the lower has to be condemned and repressed and the higher has to control the lower. There is no higher, no lower: the body is not divided anywhere. It is the same blood that circulates all over. There is an inner unity... but ideas have corrupted the human mind.

There are many parts which are not accepted: the genitals are not accepted. When you think about yourself you only think of your face, you don't think about your whole body. There are millions of people who don't know how their body looks, they have never looked at their own body. The naked body is not accepted: just the face they can recognise. If you cut off their head, their head will not be able to recognise their own body. And a few parts are completely disowned; naturally one loses all song, all accord, and becomes discordant. When you are in discord you are in misery: misery is nothing but discord in being.

Out of accord, harmony, bliss is born. Bliss is not a goal waiting for you somewhere, it can be achieved right now. Just all your parts have to sing a chorus together -- altogether together. Nobody is a master and nobody is a slave: they are all tremendously valuable and they are all equal.

Once this equality is understood, and condemnation dropped, judgement thrown away, you start falling into unity. A great silence arises and a great bliss and a great benediction; that is the meaning of avigan.

'Gan' means song, 'avi' means in organic unity -- a song in organic unity -- and once the song of your life is an organic unity it becomes divine. Then you have learned to read life rightly.

Just the other day I was reading somebody's article and I liked it.... The person says that if you read 'evil' backwards it becomes 'live'. If you read 'live' backwards, it becomes 'evil'. So if you live wrongly life becomes evil: devil is nothing but god upside-down. Once things are put rightly, nothing is evil: even evil becomes pure love once rightly understood, managed rightly... and to be in accord is to manage life rightly.

[A visitor says, between sobs: think I am already a sannyasin but there's something in me that is resisting too...]

It is very small resistance, there is nothing much, mm? You can become a sannyasin; that resistance will go.
It is very bogus, this resistance is very small -- nothing important, mm?

Become a sannyasin! Raise your hands and close your eyes and if something happens allow it.

[The visitor is shaking with tears and laughter.]

You cannot deceive me by your resistance! Come here! I have taken that resistance, don't worry!

Prem Manoj. Prem means love and manoj means born out of the mind, mind born. The whole name will mean 'born out of the love-mind'. And there are two minds: one is the logic, the logical, the rational, the masculine, the aggressive mind, argumentative; another is the love-mind -- the heart, the emotional mind, the receptive, the feminine. and your growth is going to happen from the love-mind... mm? your sannyas is coming from your love-mind. Resistance is from the head, and that is not your mind; that's why I say it is

small, it is nothing to be worried about.

There are head people; if they have resistance in the head then I tell them to wait, otherwise that will be forcing something on them. They have only their head, they don't have any heart pulsating, so their idea of sannyas is from the head and their resistance is also from the head. Both are on the same level; it is going to be a great conflict in them.

But when the heart is ready and only the head resists, it is nothing to be worried about because all energy comes from the heart. Once it is functioning then the head can be put aside. The head has no power: the head has power only when the heart is not functioning. Then it becomes tremendously powerful, immensely powerful; it exploits the whole energy of the being. But your heart is pulsating perfectly.

Your sannyas is through the heart and resistance through the head -- that I will take care of. Don't worry, mm?

[A sannyasin who has just done the Leela group says: yesterday... I felt that I was a totally new person. Today everything... It is as if walls closed and again I am grabbing for what has been.]

It happens, mm? But whenever it happens, this next thing also happens: whenever you feel the door is open, great greed arises in the being. Whenever you have a new lease of energy you desire more of it. It is human and natural to desire more of it -- it is so tremendously beautiful; how can one manage not to desire?

But the moment you desire, the doors will not open. They never open through your desire: they open only without any desire on your part. They open suddenly, they open unexpectedly... it always takes you unawares.

You relaxed in the leela group, you were not expecting anything, you simply relaxed: you were playing and relaxing and playing and suddenly it opened. There was no desire, there was no expectation, there was no demand, and you were not even waiting for it -- hence it happened!

But when it happens, naturally the desire arises, and the moment desire arises desire becomes the wall. When it is closed, naturally you struggle hard to open the door. You know that the door exists, you know it has happened and you struggle and you fight... but you are fighting in vain: the more you fight, the more impossible it will become for the door to open.

It opens only when you are not fighting... it opens only when you are not! So don't fight, accept it. For that much be thankful to god, that for a few days it opened... that's all! And start working again, start moving again; one day again you will find that it has opened, and you were not waiting for it.

Suddenly walking on the road not even thinking about it, it is there, again it is there... and next time it will be more intense, more deep, and wider will be the impact of it. Next time be a little more alert; when it happens take it very very easily, don't grab it. Don't start hoping that now this will remain with you, now you will gain it again. Don't try to possess it, that is the point.

We destroy many things in life through possession. We destroy love, we destroy meditation; we destroy all that is beautiful and true through possessiveness. Once it is there, we grab. We grab out of the fear that if we don't grab it may be lost... but in grabbing it is destroyed. It is so fragile, you cannot grab it. You have to remain like an open hand; you are not to become a fist. If you become a fist you will lose it.

So next time take it more easy... as if nothing much is happening, it's okay. You will lose it next time also. By the third time you will be able to take it very very unselfconsciously... just as a natural thing. The breeze has come, mm? you take it, you don't even think about it. It is beautiful, suddenly the breeze is there, but you don't become very self-conscious about it.

You know that there is nothing that you can do about it: it comes when it comes. It rains when it rains; what can you do about it? When you know that you can't do anything about it then why be in any way possessive? When the door opens you will enjoy; when it does not open you will enjoy that too -- that should be the attitude.... But it has been good!

[A sannyasin says that since he planned to leave he's been having horrible nightmares about Osho and the ashram. He feels he's trying to create a distance between his heart and Osho's so that he can actually get himself together to leave. He says he wants to make money while away and to stay here longer next time....]

Things are going perfectly well and because things are going perfectly well there is this trouble. When somebody is really becoming very close to me it becomes difficult to go, very difficult, so your feeling is

right that you have to create a kind of distance, otherwise how will you be able to go?

There are only two possibilities: either you become completely one with me -- then you can go, then there is no problem; or you have to be very distant from me, then you can go.... And you are just in the middle: you are neither very distant nor one with me yet. You are on the way to being one with me, but on the way; that's why your mind is creating horrible nightmares and things.

You have judged it rightly, that it is to create a sort of distance. You can go back, that is easier, and create the distance; then you can go easily; or you can come closer to me and drop the distance completely. Again you can go, but I am coming with you so there is nowhere to go away and no problem. Now it depends on you -- both are the possibilities.

You have chosen the easier possibility but it looks easier only in the beginning. It is impossible: it appears easy but it is impossible. If you have come two steps towards me there is no way to go backwards. It looks easier because the old situation is known to you, familiar: you know where you can move in the old, but you cannot move in the past; it is no more there. That place, that space, exists not. You cannot go anywhere now; that bridge is broken.

It feels to the mind that you can go back and create the same distance as there was: you can again become a stranger to me as you were before. That's how the mind and the logic works: it says 'You were a stranger one day -- you had not heard about this man, you had not known this man. You can again move into that same space'.... But how can you move into that space?

You have known me, you have heard me, you have loved me -- something has grown in you... you cannot go back. It looks easy but is impossible. It appears easy but that is a false appearance; don't be deceived by the appearance! The other looks harder and impossible but it is not.

Come closer, then those nightmares will disappear. Because you are trying the impossible those nightmares are there; it is creating a great stress on your mind. And these are the only two alternatives: one is an impossible alternative but appears easy; the other is not impossible but appears difficult.

Basically it is not a question of choice: you cannot choose, you can only delay, but you will have to choose .the second thing. So rather than wasting time in nightmares and horrible dreams and ideas, in the few weeks you are here just get into things more totally. Before you go move totally into me. Then you will be going, in a way, and in another sense you will not be going anywhere. Only outwardly you will be going; inwardly you will remain here... and that's the right way to do it.

And this time work hard there so you can come for a longer period or even if you can manage to be here permanently, you can come.

Just try to come closer to me rather than fighting and going far away, mm? When you want to go physically far away, come spiritually close -- that is the way, mm? And see me when you go! Nothing to be worried about.

Far Beyond the Stars

Chapter #19
Chapter title: Happiness is a gift that only you can give to yourself

22 July 1977 pm in Chuang Tzu Auditorium

Archive code:	7707225
ShortTitle:	STARS19
Audio:	No
Video:	No

[A sannyasin married couple bring their one-year-old daughter for sannyas.]

Deva tara... It means divine star. Tar means star, mm? -- the english word 'star' comes from the sanskrit root 'tara'. In sanskrit it is 'sitara'; from sitara it has become tara in Hindi and star in English. But tara is also the name of a tantra goddess.

There are two traditions of tantra -- one is Hindu, another is Buddhist. In the Buddhist tradition tara is the name of the tantra goddess. And every Buddhist tantrika has to practise the idea of the goddess with the beloved.

When a tantra worshipper is making love to his woman, first, for months he has to visualise the woman as being the goddess Tara. By and by the visualisation becomes settled; by and by he completely forgets that she is a human being. When she is no more a human being, only then is love allowed, not before it. The master goes on watching, the master has to observe, and until the moment that the master allows them to move into love-making they are to remain celibates because before that moment it will not be love; it will be simply lust.

So every day for hours the practitioner will sit in front of the woman. The woman will be on a high pedestal, sitting naked, nude, and he will simply sit and look at her for hours together and imagine -- in the beginning it is imagination, visualisation -- that she is divine, that she is not his woman, that she is the mother-goddess Tara.

And by and by, months, sometimes years pass, by and by the body is no more human -- it is no more made of bones and skin and blood; it starts becoming golden.

In fact it is so; the visualisation does not create a projection -- it simply helps you to see the reality as it is. It simply helps you to drop the concept, the hypnotic concept, that the body consists only of the physical. Once you are helped through imagination this body no more really seems relevant; there is another body hidden behind it that starts being realised.

And this happens not only to the man: the woman is also continuously meditating on the same phenomenon -- that she is no more a human being, that she is no more a woman and the man in front of her is no more a lover but a child and she a mother-goddess.

They both go on creating this harmony; one day it happens and it happens together -- to both of them. That's the beauty of it, it synchronises: when it happens, it happens to both. And then there is no doubt about it. It is not that the man is still uncertain as to whether it is his imagination -- if he is uncertain, it has not happened. When it really happens there is no uncertainty, no doubt -- it is one hundred percent so. And suddenly both become divine; it is a transfiguration. In that moment one can see their auras meeting, and the master then allows them: now they can move in love. Now there will really be love, no lust, it is no more sex. It is something divine, something of samadhi.
So that too, is the name Tara, mm....

[The couple as about their marriage. They're both feeling fond of each other but there is no sexual attraction now. Osho says this is perfectly natural and understandable. Sex is the desire to explore the other; once his or her territory is known sex is finished. Then one looks around for the new, the unfamiliar, the uncharted. Osho suggests that at this stage in their relationship a new element can arise -- of friendship. He advises the two remain together as friends, allowing each other the freedom to have lovers if they want....]

Deva means divine and sugatta is one of the names of Buddha; it means well-gone. 'Gatta' means gone, 'su' means well. The english word 'go' comes from the same 'gatta'.

And it means one who has gone so perfectly that he will not be coming back again -- that's the meaning: so well gone that he has not left any roots in the world... no desires left, no clinging left, no mind left, so there is no possibility of his coming back.

Hence Buddha has been called sugatta, and everybody has to become that. Because this world is misery -- it is 'dukkha' -- it is pain, it is suffering, and it is a vicious circle. One suffering creates another and that creates still another: it goes on moving like a wheel and we are caught in the wheel .

You can change from one spoke to another, that will not make any difference because the wheel is the same and it goes on moving. One has to jump out of the wheel then one becomes sugatta -- well-gone; one will not be coming back. The day Buddha became enlightened he looked at the sky, laughed loudly and said, 'Builder of the houses, now you will not need to build any more houses for me -- I am finished!' That was his first statement: 'Builder of the houses, you will not need to build any more houses for me. I am finished with the world, I am not coming any more.'

These bodies are our houses into which we come and Buddha is saying that now there will be no need to

create any more bodies for him -- he has destroyed all his desire to live; the lust for life has disappeared utterly.
That is the meaning of sugatta -- so get into tune with it!

[A sannyasin couple have returned from running a centre in the West. They say that they learned a lot from the experience: We became very unaware and we can see it now. A lot of things dropped once we came here... so it has been a teaching.]

Living is always a teaching, and living together with somebody in love is a great teaching. The greatest teacher you can find in the world is love: it teaches you sometimes very painfully and sometimes very pleasantly. Sometimes the journey is just beautiful and sometimes very rough, but it teaches you all the same in all the ways, and both ways are needed.
But it is good -- you are back; now many more things will happen.

[The woman says: I don't want to leave you again!]

There is no need! You wanted to go so you went, mm? If you had asked me I would have said don't go but you wanted to go. But it was needed, otherwise it would have remained in the mind to go. Now it is good... there is no need to go.

[She then says that she and her partner have decided to live separately but she cannot imagine not having a sexual relationship with him.]

Mm, there is no need to imagine it right now -- when it happens it happens! Right now there is no need even to imagine it and there is no need to create it; when it happens, it happens. Wherever you are, in whatsoever space, be happy there. It is very good....

If you can be very very independent of each other there will be more possibility of love, because when you are independent, when you are no more in any need of being dependent and keeping the other dependent, then all diplomacy drops.

And really only two independent persons can love. Dependent persons hate each other; how can they love? You can never love somebody you are dependent upon. If you think your happiness is dependent on him you will never be able to forgive him because he is exploiting you: he is the master and your happiness depends on him. And if he feels that you keep the key of his happiness how can he forgive you? It is impossible to.

When both are independent and happy on their own and out of happiness both sometimes meet and are together, then love really flowers. Then it has no smoke around it, no jealousy, nothing of that kind of poison; the flame is pure.

So this is the space right now -- you need not imagine anything else, mm ? That will also happen some day when there is no need to imagine it. And one should not jump ahead, never, because that creates problems. Move slowly, move with your pace, and never make any ideals. Never be afraid of anything because there is nothing to be afraid of. Life belongs only to those who are utterly unafraid to accept whatsoever it brings.

Take it as a gift, be thankful, enjoy it, celebrate it, and when some other gift comes enjoy that too. Sometimes you may not be even able to understand that this is a gift, sometimes it looks like a curse, but life never gives anything except gifts. It is your misunderstanding.

Life always gives you blessings; how can it curse you? We belong to it, we are part of it: in being cursed, life will be cursed. It is impossible for life to curse anybody, it always comes as a blessing, but our understandings are tiny, our expectations are many, and if it goes against our expectations we think it is a curse. But all your expectations are not good for you, so who knows?

Finally, when one becomes more and more mature, one starts looking back-wards, looks retrospectively, and then one is simply surprised that everything was as it should be: there had never been any curse... all was a blessing.
Much more is going to happen, mm? Good!

[A sannyasin says she thinks it is time to go inside and stop depending on external things to make her

happy. She asks what she can do to help this.]

This is a great insight that has happened to you -- now keep to it! Don't forget it the moment you go out of Lao Tzu house, mm?

Just one thing -- don't forget it; just remember, that's all. It is such a simple phenomenon if you can remember one thing -- that in life nobody else can make you happy or comfortable or anything; it is not possible. That gift can be given only by yourself to you, nobody can give it to you. And because people go on begging from others, they suffer, because....

And those others are not really doing any harm. They cannot give and you cannot receive it, that is not the way to get it. You go on begging and they go on pretending that they are going to give. They cannot give and you cannot get; then there is frustration and anger, rage, madness and then things.... Then you start again begging somewhere else with somebody else but you do the same thing again.

Again the same thing will be repeated; it is the same story played on different stages with different people... but it is the same story, not an iota is different. Again you will have the same illusion -- that [your partner], has failed, now [another lover] will give you happiness; now the right man has come.

If you want to learn this illusion you can go and make Divya your master. Every week she finds a man and she writes a letter, 'Osho, this time I have found the real man! Incredible! It has never happened before and it is happening now!'

She forgets that she writes every week, and every week it is a different man. Again, within three, four days, it is gone, and then she forgets about that man, that incredible man. Again it is happening and it has never happened like this before and this time she would like to remain with this man forever and forever... and she forgets! The miracle is that she forgets that it is the same letter she writes once or twice every week. You can ask her if you want to create this illusion -- then she is the master, Divya.

Then drop it and just remember: don't ask for any happiness from anybody -- nobody can give it. Only you can give that gift to yourself, it is a self-gift.

So give that gift to yourself and be happy! When you are happy... I am not saying not to relate with people but now you relate from a totally different dimension: you relate from happiness. Now you relate from unhappiness, you relate like a beggar. Begin to relate like an empress or emperor: you are not seeking anything from anybody, you are sharing.

When love is not a seeking and not a need but a sharing, it has tremendous beauty. Then nobody is worried about whether it is going to last forever or not -- why? If it is there only for this moment it is perfectly good -- one shares. If tomorrow you meet again with the man and he is ready to meet you, you share again, otherwise good-bye! You thank him because there was a moment when you shared and it was a happy moment; you don't want to make it a permanent thing. The idea of making something permanent arises only because you are in need. You are afraid: this man has given you happiness; tomorrow, if he says no -- then you will be again unhappy. So make arrangements that tomorrow he cannot escape: lock the door! Once the door is locked that energy is no more there, even in this moment, because love happens only in freedom.

Once the door is locked, once the man starts feeling that he has been caught, once the woman starts feeling she has been caught, finished! Now, it may take years for them to recognise the fact, but it is finished right now! It depends: if you are very stupid it will take many years; if you are intelligent a few months; if you are very very intelligent a few days. If you are really alert this very moment you will be able to see that you have killed it. The child is no more alive, it is a corpse, because you tried to possess it.

And why does one want to possess? The reason is because you think: 'Who is going to provide for me tomorrow? This man has provided happiness for me today.' The moment you recognise that this man has not done anything, you have given a gift to yourself. Then there is no fear; tomorrow again you can give it to yourself. Sometimes you can give it together with somebody, sometimes you can give it when you are alone. Nobody is giving it to you, it is only you giving it to yourself.

Sometimes we give indirectly: we give the gift to the person and then he gives it back to you. He gives a gift which is really for himself, to you and you give it back to him. This is just via the other but it is your gift that you give yourself.

Once this is understood then there is no need to go such a long route -- a short circuit. You can simply give the gift from one hand to the other hand and you are as happy as you are with anybody else: alone you are happy.

So just remember it; nothing else has to be done. When you next start creating the illusion again,

remember about Divya... and relax! I am not saying to become a nun, I am not saying that. I am saying to become an individual, not a nun. Become an individual. Love out of joy but not out of need. Love not as a beggar, love because you have too much and you would like to share with somebody. Don't try to hold anybody and don't try to cling, otherwise this will happen again and again. Then you will have many loves in your life and many lovers.

Sometimes such an individual person, such a free person who is capable of giving happiness to himself, such a person can love the same person for many years but each time it is a new love affair because he does not connect it in time; he does not think of the morrow. Today he is finished with today.

Such a person goes to bed and he has finished with this world, this world of today. Tomorrow morning he will rise again into another world. Even if the person is the same, for such an individual she is not the same. So maybe the person is the same or maybe the person is not the same, it doesn't make any difference: a man who is happy goes on loving; a woman who is happy goes on loving.

And don't ask anything out of love. It is good that one loves... in loving, one is blissful. Thank the other that he accepted; thank the other that he danced with you for a moment, sang with you for a moment, and then be finished. No need to prolong it, no need to say 'What about tomorrow? What about the day after tomorrow?'

Don't bring in the future -- remain free. Tomorrow is going to bring its own joys. Why make a repetition of today? Who knows? -- better joys are waiting for you tomorrow.

So be thrilled with the future but without any expectation... with no hope, with no demand, just a thrill. The new is going to happen, the new is bound to happen!

Very good... the insight is good, but I am afraid -- will you be able to keep it? That's the problem. Try to keep it. Whenever you start slipping out of it you Can just ask for a silent darshan, mm? and sit here. The moment you see me you will remember, mm? Good!

[A sannyasin says: I've become a sannyasin... after fifteen months!]

That's very good! It is early -- people take fifteen lives! Fifteen months is fast.... Very good! Whenever you really become a sannyasin it is always early, mm? because sometimes it happens after thousands of lives. One never becomes mature enough to understand what life is, mature enough to rejoice in it... mature enough to go with it whole-heartedly wherever it leads, and strong enough to surrender!

It is not the weak who surrender, the weak cannot surrender: they are so afraid of their weakness. They protect themselves, how can they surrender? They defend themselves, how can they surrender? It is only the very very strong people who are capable of surrendering -- because they are not afraid!

And when one surrenders one becomes a sannyasin. It is a surrender, an utter surrender ro life, and a trust... a trust which needs and knows no conditions, an unconditional trust. Good.

Far Beyond the Stars

Chapter #20
Chapter title: Being lost is the beginning of finding oneself

23 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707235
ShortTitle: STARS20
Audio: No
Video: No

[A sannyasin, who is returning to the West, says he is feeling emotionally exhausted since he completed

the primal group two months ago: I feel there's just big wounds inside me, and I'm just a bit afraid that they won't heal when I go back to the west. I feel very vulnerable.]

Wounds heal only when they are open -- wounds never heal when they are protected, defended. It is painful; to have an open wound but that's the only way it heals. So don't try to close it again. Remain vulnerable, mm? -- let the wind and the sun rays touch it, play with it. Yes, many times it will hurt, but remember only one thing: this time let it hurt but don't create a wall to protect it. Those walls ultimately become our imprisonment.

First we create them so that we are not hurt. It looks very rational to create a wall around oneself, an armour, so one is never hurt. Good -- it feels very reasonable, logical -- but by and by they not only protect you from being hurt; they also protect you from being communicative. Then nobody can communicate with you: you become unapproachable, unavailable, and then you are a prisoner inside.

Yes, you will not feel much hurt but you will not feel blissful either; how can one feel blissful in a grave? And this is a self-created grave. It is suicide... a slow, gradual, suicide. That's why you can't see it, because it comes so slowly and so logically that you never become aware of what you have been doing. If for your whole life you have been protecting your wounds and then suddenly they are open, one feels exhausted; hut it's natural. It is such a new phase: you have again become a child, vulnerable in exactly the same way as when you were a child. You don't feel strong enough, you feel helpless.

But remain that way this time -- don't miss this opportunity -- then you will start growing from your childhood towards maturity... and that is a totally different route. The maturity that you think you had was just a false maturity: hidden behind the wall was a child -- that's how it has come out. If you were really mature then by destroying your walls, your protections, why should you feel such a situation? Why should you feel so much like a wound and vulnerable?

Hidden behind was a child and you were wearing the mask of an adult man. Now the mask has been torn apart and suddenly you look in the mirror and you are a child -- helpless, exhausted, afraid, scared of the world. How are you going to manage? Because you don't know how to manage the world without the mask... you don't know how to talk to people directly, immediate, without the mask. You are afraid people will cheat you because they will see that you are a child. You can again start wearing the old man but you will be back in the old rut. It has not helped... it is not going to help.

This time be vulnerable; don't commit this mistake that you had to commit when you were a child, because that was not done consciously, you had to do it. The whole society and the family and the whole system that surrounds a child helps to create it. The first time you did it unconsciously. You were not at fault, you can be forgiven. But if this time you do it you are at fault, you cannot be forgiven.

Let it be so. If you feel helpless, say 'Okay, so I am helpless but I will not create a wall. This time I Will grow in my inner strength.' These are two different things. To grow in inner strength is one thing; to remain weak inside and just to create an iron wall around yourself is a totally different thing. It simply gives you the feeling that you are strong because the wall is there and you are protected and nobody can come and hurt you. But if nobody can hurt you, nobody can love you either because hurts come from the same window, from the same aperture, as love, as joy, as friendship, as celebration.

If you are too much afraid of thorns you will miss the roses too because they are there together... and what is life without a rose?

I was reading a book in which the author plays with the word 'eros'. He says, 'If something goes wrong, the same word "e-r-o-s" becomes "sore", "s-o-r-e". If everything goes right the same word becomes rose, "r-o-s-e"; those letters remain the same'. I liked the play with the word... it remains eros, those four letters.

If you go on protecting yourself and your energy, your eros energy will become sore. That's what has happened: it has become a wound. The same wound can become a rose, it can become a flower, it can bloom with great joy, but then you will need open sky and winds and the sun. Yes, there is danger. You can put the rose in your protected home under the shelter; it will die! It needs all the challenge of the open world; all the dangers are needed. Those are nourishing dangers: they are nutritious, they are essential vitamins.

Something very essential has happened, I can see it: you are like a wound. This is the same energy that can become a flower but for that you will have to be courageous enough to remain open whatsoever comes. Accept it if sometimes you feel hurt. Nothing is wrong in feeling hurt: it simply shows that one is alive. To feel hurt shows that you are not dead.

It is very very good and indicative that the person is still alive. Many people have become dead. The

only way they know how to protect themselves is to become completely insensitive so nothing hurts; they grow a thick skin around their consciousness. They become thick, dense, mm? but nothing hurts. Then you remain protected, certainly, but you are no more living, you are no more celebrating this life. This eternal celebration goes on and you remain far away stuck in your fear, stuck in your defence, stuck with yourself.

My suggestion is: be courageous. This time don't protect... and if you don't protect you will start growing because the same energy that you put into your protection and into creating the wall will fall into your being and will start helping you grow and you will become mature.

That's what the difference is between right education and wrong education: wrong education gives only a false idea that you are strong and behind it you remain weak. Right education will really make you strong without creating an armour around you. You will not need the armour because you will be strong. Only weaklings need armour -- why should a really strong man need any armour? He will trust himself and he will trust life and he will play a thousand and one games with life. Sometimes it will be dangerous too but he will be adventurous.

So, this time don't fall back into the old pattern. And this is good, that you are going, mm? There you will be really hurt by many people... and this is going to be a blessing to you. Accept those hurts... respond!

If sometimes you feel hurt and you feel like crying, cry like a baby; what can you do? And sometimes you feel angry, then be angry. Don't hide it: be true to your feelings.

I don't see that your emotional energy is exhausted, no, only your repressive energy is exhausted... and these are different things. Emotional energy is there, really coming up for the first time, and that's why you are so afraid. You are not only afraid from the outside, that is a secondary fear; you are more afraid from the inside, and you have not even mentioned it.

You are more afraid from the inside because if all these emotions.... The armour protects you from the outside and the armour protects you from the inside too: it does not allow anything to enter in you so there is no need to respond. Somebody insults you and you are dense; it does not reach you. Somebody dies and you are thick, it does not penetrate you so you remain perfectly okay; no emotional response is needed.

Now if somebody dies you will feel almost like dying. If you love somebody and he dies or she dies, for a few days you are going to be really in death. When a beloved dies, for a few days at least one has to go with the beloved into deep depth, into deep death... into those gloomy nights, into that shaken, shocked, uprooted world. And you will feel a thousand and one things, small things: sometimes just a bird crying in the trees and you will feel so full of joy that you will cry -- for no visible reason.... Sometimes just a breeze comes and you are surrounded by the cool breeze and you feel so joyous that tears come.

These are the basic fears, more primary than fears from the outside. This is what you really mean when you say you have become like a wound. Everything is going to hurt, but by and by through those hurts, through your real response for the first time without any mask, you will start growing in strength; you will become more integrated.

And I don't mean that when a man becomes really integrated he is never disturbed -- I'm not saying that He is disturbed but that is momentary... he is totally disturbed, but that is momentary. He is innocently disturbed but he is total in it: it comes and it goes and after one second he is out of it. These disturbances disappear only when you are no more.

These are the three stages of human life: the disintegrated human being -- a crowd, split... a polypsychic state, many minds, many selves, not one self. Then there is the second state -- the integrated human being: one self has arisen, strong, really strong, self-confident, trustful, loving, alert, aware. All those small selves have dissolved into it; a big self has arisen. Those small selves are no more there; a new self with a capital 'S' has arisen. This is the second state -- that has to happen to you if you allow: if you give this gift to yourself this will happen.

And then the third state is when the self disappears and no-self arrives; then there is no disturbance, nothing. There is no outside, no inside: all has disappeared... the whole drama has disappeared. This is the total end... this is what nirvana is, but on the way to nirvana, from the third stage one cannot jump to this highest state of no-self. From many selves one cannot jump to no-self -- from many selves one has to come to one self and from one self to no-self.

... Really be courageous and allow this wound to heal on its own -- don't create any armour for it!

[A sannyasin says she is feeling weak and helpless and lost like a child, and feels that she is rejected. This causes a lot of pain which she finds difficult to simply sit back and watch. Osho says that sitting back and watching won't help; that will just be a trick. When you really start growing, he explains, First you

regress to the point where natural growth stopped....]

If you really want to grow, you will have to move back to the point where you stopped being natural. That is the whole point of primal therapy. And my family is a primal family -- the therapy is on-going; you may know it, you may not. And this is only the beginning: soon, when things will really take shape, you will see incredible things happening for no reason at all. Just the vibe of the commune will create those things.

So, if you are doing primal therapy you know why it is happening. But you are not doing a primal therapy, you are just working in the garden. But it is going to happen in the garden -- it is my garden! It is going to happen to everybody whether they are doing groups or not. If you become associated with me, to become associated with me, you will have to fall back to your reality. Now this is the beginning....

All those years that were false are a barrier between me and you, and you think those years are of wisdom, strength, knowledge, hence you are feeling weak, otherwise you are not weak at all; this is just a wrong interpretation.

But naturally, a four, five year old child, seems lost because he does not know anything. All that has been imposed on you is disappearing; all conditionings are being washed away so you will feel lost. But this is the beginning of real search, the beginning of finding oneself. Being lost is the beginning of finding oneself... so don't be worried.

And if weeping and crying comes, which is natural to a child, allow it. It will disappear when is work is finished but till its work is finished you need not stop it. That stopping is harmful, it will stop your growth.

So first you will fall back, you will regress, and then by and by you will start growing again -- from five to six, from six to seven... and it is not going to take that much time. Mm? you can just jump years in months because your body is grown-up; the mind just needs to come up and be with it. The mind is hanging somewhere around the age of four and the body has become forty; that gap has to be fulfilled. Once the mind comes close to your body age and both are synchronised you will feel tremendous joy and health. That's why you are feeling ill and you are feeling weak and exhausted: it is the gap, the yawning gap, and it seems unbridgeable.

Right now it is unbridgeable but it will be bridged, so just relax; continue working. And that's why the feeling -- that you feel rejected, unworthy, unaccepted; that's how every child feels because a child has no utility in the world. He is not an engineer, not a doctor, he is not a bread-earner. He is just dependent on others for everything; he demands and demands and he is nothing and not doing anything for anybody. He is a dictator, and he feels 'I go on demanding but I don't do anything'. He suspects that everybody hates him... that is your suspicion -- but nobody is hating you.

Here at least in this community nobody is worried about anybody else. People are working on their own growth -- they have their problems; who bothers about [your] problems? Only I can bother because I have no problems so I have to create some problems for myself to hang around a little bit more, otherwise who bothers? They have their problems to solve. And my whole teaching is be selfish -- first solve your problems.

Nobody is rejecting you, this is your idea, but it comes to a four, five year old, child; it feels 'I am rejected. Nobody loves me.' No proof is enough proof for a child that people love him because deep down he understands he is useless, just a nuisance around the house. That consciousness is there in the child so he himself feels he is unworthy but he projects it onto others, that others think he is unworthy... and that's what you are doing. But it is natural at that age, at that age it is natural.

So you will project that nobody loves you, everybody seems to be against you; everybody is rejecting you and you are left alone. Nobody is left alone -- I am with you and that's enough!

Nothing to be worried about. Just enjoy this space and soon vou will start growing. Good!

[A sannyasin, says he feels shy and embarrassed when he feels good and people say nice things about him. It is so with many people, nods Osho, because to feel happy feels unreal. Happiness is so rare... just like an oasis.]

Far Beyond the Stars

Chapter #21
Chapter title: A space created for people who want to be spontaneous...

24 July 1977 pm in Chuang Tzu Auditorium

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[Osho checks the energy of a sannyasin who has come to darshan for the first time.]

The energy is perfect... just on the verge, mm? Something is going to happen, it can be predicted. Very few people are on the verge, so much has to be done before they can come to that, to the verge, because only from the verge is the jump possible.

And you are just standing on the precipice -- a little push and you will be gone... gone forever!

The energy is really good and it is coming closer to me every moment. Not only physically have you come here, psychologically also you have arrived. Many people come physically and it takes a long time for their psychology to come too; the psychology lags behind. Mm? the body can come very easily; there is no problem.

The earth has become very small, you can travel from one corner to the other within hours. Physical travel has become very very easy but psychological travel has become more difficult than ever before. Physically people are very crowded, close... psychologically they are very closed. It has happened in the reverse: as they have come closer physically, they have gone farther away psychologically.

People live together and yet live alone... even lovers are living alone. Living together, that togetherness makes that aloneness even more clear-cut -- it gives a context. When you are alone, you are alone, there is no background to it: you are like a white line drawn on a white wall. But when you are living together with a person thinking that you are in love and still you live alone, then you are a white line drawn on a black board. You have a context in which the aloneness becomes very very painful, penetrating. The other simply defines your aloneness, that's all. The other marks the boundary and says, 'There you are alone -- I'm here alone.'

But you have come psychologically too. Your psychology arrived before you came... and that's how it should be: the mind should come first. The body is not a problem at all, the whole problem is with the mind, and when the mind is ready the body never creates any obstacle. The body is infinitely surrendering; it is always ready to go into a let-go. That's why it is easy for the body to go into sleep; it is not so easy for the mind. The body falls into sleep, the mind continues dreaming. If the real world is not available for it to go on and on, it creates a world of fantasy, but it goes on.

And the same happens in meditation: the body is very ready. The body is very innocent, and all the so-called religions have been condemning the body and praising the mind. The body is utterly innocent. It has not known anything that is wrong, it has not done anything that is wrong; it cannot in the very nature of things. It is still in tune with nature.

The mind has gone far away and has lost all contact with nature because it has lost contact with the body itself and the body is in tune with nature. The mind is not even in tune with the body; how can it be in tune with nature? And when you come to a master the whole problem is of the mind... but that will not be so difficult for you, mm? your mind is with me and things will happen easily....

[A seeker takes sannyas and her body reacts with some vigorous movements.]

Good! Come here! You can go crazy! But it is beautiful, mm? Only people who can go crazy are real people, others are just dummies, because when you have energy only then can you go crazy. And the same energy can be transformed: the same energy that becomes insanity can become super-sanity, but the energy is the same.

So it always happens that very creative people are almost always prone to go mad because they have too much energy: if it is not used it will drive them berserk. And all the people who are mad are really people who could have been used in a better way. But the society has not yet allowed, has not yet evolved the methods, techniques, to help these people. They are very potentially powerful people.

That is one of the new insights in western psychiatry. Now a few people like r.d. laing and others have started feeling it, that mad people are not just mad: they are carrying some great energy in them and that has to be used rather than throwing them into madhouses and torturing them; this is just foolish.

It is just like the lightning in the clouds, it is the same electricity, but for thousands of years man was afraid of it. All the world over there are mythologies -- people were afraid of clouds, thundering, lightning; people used to think that it was god being angry. It was not anger or anything, nobody was angry, nobody is there to be angry; it was pure energy. Then by and by we learned: only in this century have we been able to learn how to use it. Now the electricity has become a domestic servant -- now god is no more angry. Now god is serving in many ways, in a thousand and one ways; now we cannot live without this servant, electricity.

In exactly the same way, many energies are still there which have not been used and we don't know how to use them. Craziness is one of the very potential energies of humanity. It can create great painters, it can create great poets, it can create great inventors. All that is great comes out of it but if something goes wrong then it can destroy you too. It is fire: you can cook your food but you can burn your house too. And you have great possibilities of going crazy but we will use them, mm?

Prem means love, asashya means total, entire, complete. And this is the way I am indicating that your energies should move: be more loving. Let that be your meditation: love. For twenty-four hours remember one quality -- that of love. Even if you touch the chair, touch with great love, almost caressing as if it is a person. If you look at a dog, look with great love. Hidden behind the body of the dog is god.

Just go on finding ways and means to be loving. The more loving you are, the more your energy will start flowing in the creative dimension. Love is the channelization of energies into creativity. When people love, they become creative; when they don't love, they become destructive. They can be destructive to others, they can be destructive to them-selves, either they become murderers or they become suicides, but the energy is the same as that which could have been a blessing... to themselves and to others too.

So just let this path be created slowly, slowly: move in love. This whole world has to be your object of love: all kinds of people, all kinds of animals, all kinds of trees, all kinds of situations, but remember only one thing -- that you have to exhale and inhale love.

Even sitting silently, you are not doing anything, inhale with deep love. It is god entering you, it is life entering you. Exhale with love; you are pouring your being into existence again. Let it be a prayer, a chanting. And then in small acts... You are taking a bath, standing under the shower, stand with great love; this body is your temple. You are also a god, a goddess, and the god is thrilled with the cold water. Let this be a joy and let this be a love.

Then by and by slowly, slowly, you will feel small things trigger off something very deep, unimaginable small things trigger. You are passing and you look at the tree and a flower opens... and something opens in you too; you will feel infinitely grateful to the tree. You are just passing and a bird flies above you, and suddenly something starts flying in you too... because we are connected. We are interrelated with everything that is, that has been, that will be: past, present, future -- it is all one unity.

Small things become points from where great things jump into you. Small trivia . from the outside look ordinary; once love energy meets with them, they becomes extraordinary. So that is the message....

[A sannyasin says for several years he has much energy in his neck and throat which seems somewhat blocked. Osho checks his energy.]

It is there... it must have been from your very childhood. You have become aware of it recently but it must have been there.

From your very childhood your expressiveness has never been as it should be. You have felt hindered from every side: you have not been able to say what you wanted to say, you have not been able to do what you wanted to do. It has been always lukewarm... you could not do anything intensely.

That unexpressed energy is there in the throat. The throat is the centre of expression: it is not only the centre of swallowing in things, it is the centre of expressing things too. But many people use the throat centre only for swallowing things, that is half the use, and the other half, the more important, remains starved.

So do a few things.... It has nothing to do particularly with the throat, it has to do with your total personality so don't remain obsessed with the idea that the energy is there in the throat so what should you do with the throat. That is just symbolic; that throat is simply indicating something: it is a message from the unconscious that you need to become more expressive.

If you love a woman, say the things that you want to say, even if they look foolish; sometimes it is good to be foolish. Say the things which on the spur of the moment are born in you; don't hold them back. If you love a woman then go totally into it, don't remain controlled. If you are angry and you want to say something, then say it really hotly.

Only cold anger is evil, hot anger, never... because cold anger is really dangerous. And that's what has been taught to people; remain cold even when you are angry, but then that poison will remain in your system. It is sometimes good to shout and so on and so forth, with every emotion.

My feeling is that you always withhold: if you want to hold somebody's hand you think thrice. By that time the moment is no more there; it is gone. You think too much, and when people think too much they become non-expressive. Thinking is just moving inside round and round and round; that's what is creating the trouble in the throat.

To start with, in these few days that you will be away, every night just sit in your bed and just start swaying, mm? And the swaying has to be done in such a way that when you move to one side, one buttock touches the ground or the bed. So sit on something hard, and when you move to the other side then the other buttock touches the ground. Only one should touch at one time, not both together. That is one of the very ancient methods to hit the energy from the base of the spine.

Something is there in the throat, some energy is there in the throat, and this much energy you have become capable of controlling. Now more of a flood is needed so that your control becomes less and the energy is more and you cannot control it so the dam bursts. Do it from fifteen to twenty minutes.

Have you been doing chanting here?... No? Next time you come, do the chanting, and particularly when they do 'allah, allah...' and they sway. But remember this, that only one buttock should touch the ground at one time. So really sway from this side and that, so that one buttock leaves the ground. That movement and the touch of the ground hits the base of the spine, it vibrates the spine at the base, and once the energy is stirred there, it will start rising.

First you will feel very much in trouble because more energy will be coming and the throat will become more suffocated, so don't be afraid. This much energy you have now, you can control; you have become accustomed to it. You need more energy... so much so that you cannot control.

And after ten minutes of this exercise, just sway and start saying 'allah, allah...'. Say 'allah' when you go to this side, then 'allah' when you go to this side, and by and by you will feel more energy coming and the 'allah' will become more and more loud.

A point will come after ten minutes when you will be almost shouting 'allah'. You will start perspiring, the energy will be coming so hot, and 'allah... allah' will become almost mad.

When the dam is broken one goes mad. Those two words are very good -- they have the same letters. If you read it backwards it is 'dam'; if you read it from this way it is 'mad'.

So while you are there, do it, and if you enjoy it... You will enjoy it; it will be weird but you will enjoy it. Then you can do it twice -- in the morning too: twenty minutes in the morning and twenty minutes in the evening. And then when you come back report to me how you are feeling.

More energy is needed... more than you can control, that's all. But it will go. Come back soon! Good!

[A sannyasin says that while she's been in the West she has been reading 'The Book of the Secrets' (one of Osho's books), and wonders which meditation technique out of the one hundred and twelve described is suitable for her. She says she hasn't actually tried any because she's afraid of leaving her body....]

It is good to try a few. Whatsoever appeals to you while reading, try. Try it for at least seven days, and if

it is going to fit you seven days will be enough to turn you on; then go into it. If it doesn't turn you on it is not for you -- then forget about it.

But it almost always happens that if you are reading minutely, carefully, you will be attracted only by the technique that is going to work on you because the appeal is not in the conscious mind; the appeal is in the unconscious. Suddenly you fall in love with a technique: suddenly something clicks and you feel, 'This is for me.'

And 'The Book of the Secrets' is really made in such a way that if you go on reading the right technique will click. Out of those one hundred and twelve techniques at least four, five techniques, will immediately click with you and out of these four or five you have to choose one. And it is better to go according to your liking.

There is no need to be afraid -- that is the whole purpose of my being with you: there is no need to be afraid. If you want to go out of the body, go out of the body. Just before you leave the body remember me and say to me, 'Osho, after fifteen minutes I would like to be back in the body' -- and within exactly fifteen minutes you will be ! Don't be worried -- try it here.

[Osho says that if she wants to try the out-of-the-body technique while she is here, she should contact the sannyasin who was running the soma group, which, among other things, used techniques to facilitate the experiencing of astral travelling.]

[A sannyasin says she feels that groups are created situations and that life itself can be used instead to gain similar experiences and to put insights gained into practice. Yes, but will you be able to do it in life? Osho asks. The idea of the groups is that they offer you a unique opportunity, they give you a safe place in which to do those things that society won't tolerate....]

If in this ashram you suddenly start dancing nobody is going to take any note of it, but if you do that on M.G. Road then the police will immediately come in -- they will think you are crazy... and you are not doing anything really crazy; you just wanted to be spontaneous. Now how are you going to be spontaneous on M.G. Road? It will be difficult! But here you can be, this is a special space: it is created for people who want to be spontaneous. Nobody will interfere and everybody will be sympathetic, everybody will give you support. Good -- if you feel like dancing, dance!

The world is not so supportive... it is very very murderous. It wants mechanical people, it doesn't want spontaneous people. It wants stupid people, it does not want intelligent people. It does not want any kind of awareness in people because people who have awareness are very dangerous, rebellious, unpredictable; one never knows what they will do, how they will behave. They themselves don't know because they will behave out of their awareness: whatsoever the moment brings, that moment will decide. They don't carry a plan and a blueprint.

So the society is completely against buddhas. The society wants people who are stupid, mechanical, robots... hence there is no possibility really to work it out in the wider world. Only after working through many groups, by and by will you be able to learn subtle techniques of how to move into the world and yet remain alert... how to manage in spite of the world; the world will be against it. That has to be learned, it is a knack, so you don't come into conflict unnecessarily with the police and the state and the people; you by-pass them and they don't become too attentive to you. You don't create any kind of situation where you become noticed. That has to be learned by and by, and you start going and doing things by yourself -- hiding in fact.

That is how all great religions by and by became esoteric -- they had to become; they went underground. On the surface they maintained the social etiquette and the mannerisms and this and that. Deep down they continued to work, but the work became underground.

Sufis say to their disciples to maintain on the surface that they are ordinary men, absolutely ordinary. They should never allow anybody to know that they are doing something special: not even their wife or their husband should know... not even their children.

And sufis have existed in a very ordinary way: somebody is a shoemaker and somebody is a carpenter, and nobody knows; the customers come and go. Somebody else is just a beggar, and nobody even suspects.

Great masters exist that way, and you have to find out.... If a disciple wants to find out, it is almost impossible -- next to impossible at least -- to find out the master, because he will be hiding somewhere in a very ordinary life. The reason is that the society is against it.

You decide, mm? My suggestion is that it is good to pass through a few more groups, different kinds of groups, so you learn different sides of your awareness. There are many sides: awareness is a multi-faceted phenomenon. One group tackles it from one side, another group from another side, another group from still another side. And when you become alert about this diamond of awareness, all the facets of it, then you can be capable, at least one can hope that in real life you will be able to experiment with this awareness a little, and then by and by it will grow.

These groups are not for your whole life -- these are not *life*, that's true. One has not to become group-addicted... one has not to become a groupie. Just do a few groups and then when you have learned the knack, try it in life, because really the thing has to be decided in life. So your intuition is perfectly correct, I approve of it, but it is a little too early.

But if you have some idea that it is not needed then don't do it right now. When you feel it is needed, then do.

[A sannyasin describes an experience in the enlightenment intensive group. At one stage they were doing a breathing exercise. He held his breath and started to faint but in fact he, his consciousness, didn't faint but remained separate, alert.... He found it frightening.]

It has been good... it has been really good! Next time it happens, allow it -- relax into it. For the first time the fear enters....

Yes, it is frightening because one feels one is almost going into death, but it was really beautiful. If you are feeling faint and at the same time aware, it is tremendously meaningful. That means you are simply dropping out of the identity. Only the identity is fainting, only the ego is fainting, the self is fainting, but something behind the self, which is more than the self, is alert. You fainted and god remained alert.

And because of this dislocation, fear arises. Dislocation is the same as it happens in death, so you became frightened and you pulled your whole being back out of the experience of fainting. The fear created an alarm and you could not fall to the very bottom of it. Next time it happens go to the very bottom -- nothing to be afraid of. It is so beautiful, but fear comes the first time to everybody....

It comes immediately but you are not there to recognise it. When you become alert, when you come into yourself, then you will be able to recapitulate and recognise that the fear is there, but the fear comes immediately.

It is not like fear -- you cannot call it fear: it is just frightening. You cannot verbalise it, you cannot put a name to it, but it is simply scary. You don't want to go into it any more, you start running back to your old identity and the old self. But it was good.

Far Beyond the Stars

Chapter #22
Chapter title: My work is with individuals

25 July 1977 pm in Chuang Tzu Auditorium

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Video: No

[Osho explains the meaning deva aukash. It means divine space....]

Create more and more space within yourself. Remove all furniture, remove everything from the inside;

let there be just pure emptiness. When nothing exists, god exists: nothing is synonymous with god.

When you cannot find anything within yourself, not even yourself, then god is... that very space is divine. To be is to be cluttered, to be is to be part of the junk, to be means to be occupied. Thoughts occupy, feelings occupy, memories, dreams, desires; a thousand and one things are clamouring within you and they don't allow the space to exist in its purity.

This has to be remembered: whenever you are sitting, just sit silently like a statue. Just feel spacious... that you are space. I am not saying that from the very beginning thoughts will disappear or feelings won't arise. They have their momentum, they have been always there, so they will continue for the time being, but you remain indifferent, unattached. If a thought arises let it be so but keep your space undisturbed. The thought will arise like a bubble on the surface of your space and will be gone because no thought can stick for long; it is very momentary.

So no need to be antagonistic; if a thought arises just watch it very indifferently, as if you are utterly unconcerned. If it arises, okay; you don't have any prejudice, you don't have any liking, disliking.

When you like and dislike, you invite, you attract, you rebel, you react. When liking and disliking is no more there, a thought will arise out of the old momentum. The old habit dies hard... it will come because of the old habit; you remain unconcerned. It will come and it will go. You will see it coming, confronting you, waiting for your attitude of being friendly or antagonistic, or something. The thought will wait and look at you, but don't be concerned at all. If it stays, good, if it goes, good: don't have any say, don't say anything, and you will see it going.

When it has gone there is again silence. Again a thought will arise, but if one remains indifferent by and by bigger intervals will happen: a thought will pass and another will not be coming. There will be a bigger gap and the gap widens and by and by and slowly, slowly, one day one is simply surprised: minutes have passed and not a single thought has arisen, no desire has arisen, no dream has flashed. Then you will have for the first time the taste of what I mean by space, spaciousness, emptiness.

And once you have tasted it, it is incomparable. No life experience can be compared to it; not even the orgasm, the sexual orgasm, has anything in it compared to that inner space. It is very orgasmic, it is tremendous joy and at the same time very cool -- great ecstasy without any excitement. And that is the beauty of it: when excitement comes, ecstasy is disturbed.

When the mind is no more there -- when the tiny mind has disappeared, that tiny self is no more there, when nothing defines you and you are infinite -- you are out of your small self, you are standing as if out of yourself, out of the old self and just watching the thoughts unconcerned. This is going to happen.

So give more and more time to it. Whenever you have any time, just sit silently; this way is perfectly good. So your name is your meditation too.

[Deva veda -- divine wisdom. These words are tremendously significant, Osho says. Both deva and veda consist of the same four letters just arranged in a different way....]

'Veda' means wisdom, knowing, seeing; the literal meaning is the capacity to see. The English word 'video' comes from the sanskrit root 'veda': the capacity to see, the clarity to see, the transparency of seeing. And when one is absolutely transparent, whatsoever is seen is called 'deva'. 'Deva' means that which arises when there is capacity to see. That's what god is: when you have the right eyes god immediately arises in vision.

It is not really god who is hiding, it is we who don't have the right perception. It is almost like a radio: you have to tune it to a certain station. The station was there, the vibrations were there, the radio waves were there, the message that was delivered on that particular wavelength was passing through the room. The radio, the mechanism was there -- all that was needed was to put the mechanism into a certain state, to tune it to a certain wavelength, and immediately you start catching that station.

That is exactly the case with humanity: we have all that is needed to see god, nothing is missing. God is present, ever-present, around us: not for a single moment is he absent, he cannot be by the very nature of it. That which is is god so how can it be absent? And we have the capacity to receive; just the tuning is needed.

So 'veda' means tuning yourself rightly. Through meditation, through prayer, through love, through devotion, worship, one brings one's needle to the right place. The moment this capacity to see is attained, immediately god is known.

'Deva' means god -- the literal meaning of the word is: the shining one. The English word 'day' comes from deva, the shining one.

But if your eyes are closed, even if the sun is there you cannot see it. The shining one is present, but you are keeping your eyes closed. Open the eyes and it is there -- it has always been there. So all that is needed is to learn how to see. [These words carry] both the polarities: the seer and the seen....

Start meditating and start mixing with people. That is one of the most essential things: to start meeting, mixing, becoming friendly, participating in all that goes on around here. That creates many possibilities, so don't remain aloof.

One can come here and can remain aloof. One can go on keeping a subtle armour around oneself; then it takes unnecessary efforts to break that armour. There is no need: this is your home and my people are your people now, from this moment. Mm? this is your orange family, so mix with people, be friendly, be loving, participate in all that goes on here. Mm? just lose your... that quality that everybody carries of being an island. Lose that quality and become more and more continental. That will be of great help and within two, three weeks, things will start happening. Good!

[A sannyasin asks Osho to forgive her for having thrown her mala. It happened at the end of a group when she went crazy: The thing that I loved the most in the world, I threw...]

Good! Nothing to be worried about. When you love me sometimes you become angry also... that's natural. You can throw that mala -- nothing to be worried about....
Let me hold your mala -- that will do.
Next time if you feel like sometimes throwing it, you can.

And if you will get disturbed, kiss it (the locket) and that will do! Right? But don't tell everybody otherwise they all will start throwing!... I wanted to drive you crazy and it happened...

[Osho gives a seeker sannyas.]

This will be your name: Swami Prem Avdeepa. It means to burst out in a flame of love -- prem means love, avdeepa means to burst out in a flame.

Love is a flame; wherever life is, love is. If love is not there then life is not there. It is the flame of love that makes life really alive, otherwise the lamp is there but unkindled. And it happens exactly like a bursting forth. Love is not a gradual process; either it is or it is not; you cannot have it in small installments. It comes totally -- the whole descends. That's the meaning of bursting forth into a flame. It is sudden... in a single instant it happens. Just a single moment before it was not there, a single moment afterwards it is there... and it is a total revolution.

Just a moment before there was darkness and darkness and nothing else, and once the flame is there all darkness disappears and it is light and only light; one cannot even imagine that there was darkness just a single moment before it. So it is going to happen to you like a sudden flame -- that's why I am giving you this name....

There are two kinds of people: a few people grow very gradually -- step by step they go; they go in a very calculated way -- and there are a few other people who simply take a jump, a plunge. They don't go slowly, they don't go gradually, they don't go calculatingly. These are the gamblers, they are not business-like: they risk.

You belong to the second type, that's why I am giving you the name, 'prem avdeepa'. So keep it in mind, remain alert about it. Meditate, do growth groups here, and wait for the moment -- it will happen suddenly. Suddenly you will become aflame with a new kind of life-energy. It is there like a bud, mm? I can see it, it is there like a bud.

If you cooperate the petals will open and there will be great joy in your being... and that's exactly what you have come here for....

[A visitor says, I'm worried about the misery of the world -- people who are poor, who don't know how to get out of their misery. I wonder what I can do. If I become a sannyasin I will be only for me and not for all the other people.
Osho asks him, you don't have any problems about yourself?
The visitor answers, Yes, a lot of problems.

First solve them, Osho suggests... because this is one of the basic problems in the world -- that people, to avoid their own problems, start solving others' problems. It is one of the most ancient strategies of the mind

to protect itself.

What you say looks relevant, true, things are there, but meanwhile you are missing your own problems... and those are the only problems that you can solve. Other problems are too big, almost eternal, and you will be here only for a few years.

You are part of this world: if you can drop your problems one millionth of the world has gone beyond problems... that much the world has improved. And if your mind is transformed you will have, the clarity to see how to help people. Once you have clarity you can decide how to use your life. I am just here to help you be aware and alert and meditative. Each person is so unique that he will find his own way to help....]

My work is with individuals -- I am not concerned with the society and the world. That is how it feels good to me, mm? I'm not saying that this has to be your life also, no. This is how I feel good, this is how I work. This is how it has happened when I came to my own being... this was the way I started functioning.

One never knows.... When you come to your being, what you do will be decided by that moment. And right now there is no need to worry about it, right now you cannot do anything. Right now you can get worried, troubled, you can become anxious, you can go crazy -- the problems are big -- you can become a politician or you can become a missionary but you remain yourself, blind .... and a blind man leading the blind is a dangerous man.

That's what is happening all over the world: people who don't know who they are are trying to help the whole world to come to a state of peace, silence, bliss. They are mad people, and whatsoever they do, notwithstanding their good wishes... I'm not suspicious about their good wishes -- the good wishes are there -- but adolf hitler was also full of good wishes, joseph stalin was also full of good wishes, and the path of hell is paved with good wishes.

And I'm not suspecting.... But these people have been trying to improve the world. In fact it is because of these people the world is not improving -- it cannot improve because of these people. They don't know who they are, they don't know where they are standing; they have not even an inkling of their consciousness. They are unconscious, intoxicated with utopian ideas and trying to force those ideas on people.

I am not a political man, I am very very apolitical. I am not in any way interested for or against. I simply help my people who come to me and then I make them free. I don't say to my sannyasins: don't go into politics. If you feel like going, go; that is your freedom.

But my feeling is that a man who has a quality of meditativeness will do good wherever he goes; bad cannot happen through him. And I trust his meditativeness, so whatsoever he chooses is right.

Different people naturally, choose different things to do; they have different personalities. You cannot become a singer suddenly, but if you have that capacity to become a singer and meditation happens, the first thing will be that you will start bursting into song. Because the capacity is there and meditation has happened, the capacity and the meditation will join together and immediately you will become a singer -- or a dancer or a painter or a social reformer, a revolutionary... it depends.

And the world is rich because there are so many kinds of people. Meditation does not make all people alike, in fact. just the contrary: it makes everybody absolutely individual... it gives you uniqueness.

Right now, get out of your personal neuroses. First clean your heart and clean your mind; that can be done and that is more feasible. It is not such a big project as you have in the mind: your project is almost unfulfillable -- my project is something which can be fulfilled.

But after my project is fulfilled you can go and choose your direction in life. Yes, one has to do something; after one has attained to meditation one will have to do something. In fact you will feel more, you will become more sensitive. Right now this whole idea of helping people may be just an ego trip. Then it will not be an ego trip, the ego has disappeared. Then you will be really helping and you will not enforce anything upon anybody... otherwise good people sometimes become do-gooders, and that is dangerous.

The first thing first: become a sannyasin, meditate, clean your heart. The world can wait -- don't be worried! Don't be worried that by the time you become cleaned the world may not have any problems and then what will you do? Don't be worried! They will wait and by the time you have really become a meditator the problems will be more than they are now; you will have enough opportunity to serve.

Prem means love, avadhyan means meditation, mm? and these two qualities you have to grow by and by: be more loving and be more meditative. And for the time being forget about the world. When these two qualities have really grown, then I will send you into the world -- then go into the world and do whatsoever

you feel like doing, but then whatsoever you do will be right because you will be right.

It is not a question of right action, it is always a question of right being.

There is a very old egyptian saying: Even the right thing becomes wrong in wrong hands. And the contrary is also true: Even the wrong thing becomes right in right hands.

Ultimately things are decided by the quality of your being -- not what you do but what you are; that has to be remembered....

[A sannyasin says on two occasions he's had the experience of being sucked down into a whirlpool of energy. He went through it both times, felt he 'died', but then nothing happened afterwards; he came back and he was himself again. He says he is afraid of the point at which he dies, and wants to overcome this fear.]

It is something beautiful, nothing to be worried about, but it is not happening in its totality; that's why you are missing. You just go only so far and then you slip out of it.

You are not really going to the very bottom of it, otherwise you will come out of it totally changed; you will come out of it rejuvenated, fresh, a new being. It is something very important this is what happens in deep meditation -- but you are not going into it fully because you don't know how to go deeper into it; it is just happening and you don't know anything about it. It takes you in only a little bit because you are not prepared to go deeper. And that preparation is needed: once you are ready to go deeper it will take you deeper.

This is the hole one has to go into but we slip out from the middle. It will be frustrating and you can become a little worried and scared also because it is something that is happening without your will and you are not in control so it is scary and strange. But when you come next time, remind me again, and be here for at least two, three months; then things will clear.

It has to be total, that's all. And once it has been total it will never happen again. Unless it is total it will happen again and again, and to stop it is not good.

[He answers: It felt total already.]

No, if it were total there would have been no problem. It is not total; you don't know what total is. If it had been total then there would have been no problem; all problem about it would have gone. When it is total you will be able to compare; you will be able to see that it was not total.

The total will be really a death and you will start again very new, discontinuous with the past; there will be no link between the past and you. Right now the link remains: you come back to your old self; you don't come back to a new space. You go into it and then it is new, but when you come back you come back to the old space again. If it is total you will never be the same again: you cannot find the old man anywhere. Even if you search, you will not find.

This is what the zen people call satori: the old simply disappears as if it was a dream and it is no more. You are awakened to a new reality....

[The sannyasin is leaving and will return in a year. Osho suggests that he visit the centre near him, and when he returns, to be here for at least three or four months, and then things can be done...]

And you are on the right track. You are fortunate that it is happening on its own. It must have something to do with your past life: you must have meditated or done something. But when you come we will go deeply into it; right now it will not be good, mm?

[A seeker has been undecided about taking sannyas for a year. He explains, my heart wants it and my mind is against it.

Osho advises, Whenever there is a conflict between the head and the heart, listen to the heart. The very decision to go with the heart will start a change and then many more things will happen.

Nobody has ever attained to ecstasy through the head; the intellect is very barren. No life is born out of it, no love, no celebration. So choosing between the head and the heart is really choosing between death and life: the best of the heart is the best of life. So whatsoever you say! -- if you choose the heart, become a sannyasin!]

[Another sannyasin asks whether she should return to the West to do a probationary officer's course. Osho asks about her feelings, then agrees that it is better not to do it. He says, Choose something else... choose something joyful. This is just nonsense -- drop out of it! There are born social workers; you are not. You can easily become a happier person than a social worker!]

[A nine-year-old sannyasin tells Osho that some years before, in Germany, his mother had walked out on the family, his father and brother and himself. Sometimes she visits them, but he misses her and would like her back.
He is crying. Osho holds his hand and touches his head.]

... We will try! Nothing to be worried about. I am your mother!
Whenever you need your mother, just remember me, and I will take care of you... and you are coming finally to stay with me here in India! You want to stay in Germany or come here?

[The child replies: Come here!]

So then why bother about the mother! Soon you will be coming here, mm? And next time your mother comes to see you, tell her about me and tell her to come here and meditate and become a sannyasin!
Give her some books and give her one of my pictures -- then I will start haunting her!
Mm? and I will pull her here; don't be worried. What is her name?...
You enquire of your father, if you have a picture here, next time bring it. I will start working on her, mm? Don't be worried -- be happy. Good!

[The young sannyasin asks for groups to do.]

Groups you want to do? Mm! Next time we will be starting a small group for children. I will make you the leader -- you wait!

Far Beyond the Stars

Chapter #23
Chapter title: The unfamiliar has to be invited, the unknown has to be loved...

26 July 1977 pm in Chuang Tzu Auditorium

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[A sannyasin who is leaving says: I'm a horrible kid, she says, embarrassed -- I'm always wasting everything!]

Stop doing that, because it is wasting a great opportunity; you are not wasting anything else but your own opportunity. Life is very precious and these moments may not be repeated. Sometimes the door is open -- one should use the chance to get in....

[A sannyasin couple with their child are present. the woman says she is afraid of everything.

Osho says: All fear is basically the fear of death. Once you accept that death is part of life, the fear disappears. If you simply start accepting whatsoever is the case, great love arises... not only that one loves life; one can even love death, because death is the peak of life; it is the greatest orgasm. Do you enjoy your sleep or not?
She nods a yes....]

Death is the great sleep -- mm? when you have just a small sleep, for few hours you disappear... and how beautiful it is in the morning! In death one goes into deep sleep for a longer period, and one comes out of it rejuvenated: a new life starts. If you accept death, death is not the end of life but the beginning of a new life. Then the whole perspective changes.

Start accepting it -- it is great! And this time it will happen... this fear will go away. Good!

[Her son is fast asleep on her lap -- Osho looks at him.]

Mm! fast asleep! This is how one should love death too! Now he is not afraid; sooner or later you will make him afraid: your fear will start entering him. So before he becomes infected by your fear, drop it! Mm? Good....

Deva sampitta -- divine togetherness, divine integrity....

Ordinarily man exists like a crowd, in fragments -- one part going this way, another part going that way. That's why there is no progress, no evolution, because one part goes on annihilating the work of the other part. By one hand you make, by another you dismantle: with love you create something and with jealousy you destroy, so man remains in a mess.

There is great energy available to every human being, but something can be created only if it functions in an integrated way. If one is together only then can one arrive somewhere -- body, mind, soul, all should be together -- but ordinarily we are taught conflict. The soul is going its way, the mind is fighting the body, the body is fighting the soul. It is always a war, hence there is no peace, no silence.
This word 'sampitta' means togetherness.

[Deva sambodh -- means divine awareness. Osho says, Awareness can also be wrong. Many times we think we are aware but we are aware in a very very wrong way....]

For example, when you are self-conscious, you are aware but you are aware in a wrong way. The emphasis is on the self and not on consciousness; then it becomes wrong. You become nervous, you are afraid. You start wearing masks, you start pretensions: you become pseudo.

The emphasis should be on consciousness and not on self. A really right awareness is unselfconscious. It is consciousness but it has no self-consciousness in it: the self is missing, the self is simply not there. When awareness is without self it is right -- then it is called sambodh. When it is with self then it is wrong -- it is ill, sick.

[The new sannyasin says she has done hypnotherapy and tantra -- the latter was difficult for her....]

You could not relax in it? That's what my feeling is. You are too self-conscious, and when one is self-conscious one cannot relax. That self becomes a tension: it does not allow you to be true and authentic and sincere. That's what my feeling is... otherwise everything is right. Once this shell of the self is broken the bird is ready to come out and fly into the sky. And the shell is not very strong either -- it has a very thin layer which can be broken very easily. So with just a little effort you can come out of it. It is not going to be a very arduous thing, it is not going to be a very uphill task because I don't see that you have a very strong ego, just a fragile ego but very sensitive.

So tantra may have been a little difficult because you have to lose your self-consciousness in it, you have to become utterly spontaneous. You have to forget the body, the mind, the divisions of body and mind. You have to forget all the old concepts of the moralities, the religions... and they all clamour inside the mind saying that this is wrong and that is right and this should not be done.
But it is good that you did it... soon things will change.

[Osho suggests that she do the intensive enlightenment group followed by encounter....]

Encounter, I hope, will do the work, mm? -- and the shell will be broken. Once it is broken you will find such beauty and such joy arising in you that you cannot even imagine it... you have not dreamt about it.

[To a newly arrived sannyasin Osho says, Much is going to happen! You are ready for many things. Just remain available, open, indefensible... don't defend! That defensiveness is the only barrier....]

God is not happening to many people because they are defending themselves, and how can god happen if one goes on defending oneself? We have created so much armour with which to defend ourselves: we don't allow love to happen, we don't allow prayer to happen, we don't allow surrender to happen; we don't allow anything to happen. Our whole life structure is fear-oriented: just defend yourself and go on defending; one day death comes and one is finished. All defence leads to death. Nowhere else, and meanwhile one loses all possibilities of life.

Life is for those who can remain in a kind of indefence, in a kind of vulnerability, in a kind of openness. All that is needed is that much. Mm? don't cling to security and don't cling to the known. The unfamiliar has to be invited, the unknown has to be loved and the stranger has to be allowed to become your guest -- then one starts growing.

With the strange, with the unknown, unfamiliar, is growth. With the known and the familiar and that with which you are acquainted, there is no growth: there is only repetition... and a repetitive life is a dull and stupid life. Live dangerously, live non-repetitively -- only then do you live!

So here, become part of my family, forget the whole west. Relax, remain open and let things happen. The mind may come in many times to defend you; put the mind aside. Say that if death comes it is okay but you will not defend.

Once defence is dropped all problems disappear and life takes on a new quality -- the quality of joy, celebration, ecstasy....

[A sannyasin, who is very esoteric, asks about her relationship -- they had a higher plane relationship and never did work out their sexual problems. She wonders if they should be together....]

Yes! The higher plane finally comes lower! Wherever you start, finally you come to the earth -- that's how relationships go! You can start in heaven but finally you will descend to earth.

So it will be difficult because you are really a spiritual person... it will be difficult for you to come to the earth! Mm? With occult bodies it is okay but with the real body it will be difficult! But if you can go into it, it will be a good experience, because this body is as good as any other body -- mm? those subtle bodies and astral bodies are good, but this body is good too. So don't have any condemnatory attitude about sex. If you have a condemnatory attitude then please don't go into it. Just from the very beginning say, 'I am not for it', but don't go into it with a condemnatory attitude otherwise you poison the whole relationship from the very beginning.

One should go into love with great reverence. You will be surprised from where this word 'reverence' comes: it comes from the same root as venereal disease. Veneration, venereal, reverent, reverence -- they all come from the same root. The original meaning was love, 'venereal', but love can go very high; then it becomes reverence. It is the same thing, flying: it becomes respect. When it settles back on the earth it becomes love; love and respect are two aspects of the same energy.

So I can understand your problem, mm? -- it was reverence, the relationship was of respect, and now it is settling on the earth and becoming venereal so you are a little puzzled. But the body is also as divine as the spirit... and sex is as spiritual as anything else! This is what I call a total perspective of life, balanced.

If you can go very very joyously and reverently, then go into it, otherwise it will not be good. Just tell him 'I respect you -- you are a holy man and I have always looked towards you as a master. Now, this is impossible.' It is very easy to move from the lower to the higher -- the so-called lower; for me there is nothing lower. It is easier to move from lower to the higher. It is difficult to move from the higher to the lower because one feels one is falling down, but that is just an idea. I don't see that there is anything wrong... but you have to decide.

If you have a small poison inside and you see that this is not good then don't go into it, because with that idea you will never be total in it; it will never flower. And when it does not flower you will feel more

depressed and you will say 'I knew from the very beginning that this is bad. Now it has led me into this frustration.' It is self-defeating if you go with the idea that something is wrong; then it will prove something is wrong because whatsoever idea we carry becomes a thing sooner or later.

If you can go with great prayer and respect, only then go: never enter into the shrine of love without respect. Otherwise, just tell him that this is not for you -- he can find somebody else. You decide, mm? Good!

[A sannyasin body therapist says that one of the people who took part in their encounter group in the West was sent to a mental hospital a month later and then committed suicide. She felt shocked initially but has recovered now except that whenever she thinks about it she feels depressed....]

Nothing to be worried about it, mm? Things happen! The person was going to be mad, whether he was in the group or not won't make much difference because you cannot drive a person mad unless he is carrying madness in him: you cannot create madness. Can you drive me mad?

You cannot create madness -- madness is there: the person must have been carrying it like pus, a great wound. Your group touched the wound, scratched it: the pus started coming out. You have not created it but you made it possible for the man to know his reality. And the suicidal instinct must have been there. Nobody can commit suicide, nobody can be persuaded to commit suicide unless the instinct is there, unless the idea is there, very deep-rooted.

Things happen only because they are going to happen. The very idea that you have done something is wrong -- it is an egoistic idea -- but remember it when something positive happens; then too remember it. If somebody attains a satori in your group don't feel that you have done great things. Yes, that was also going to happen!

So never take the credit for good and never take the credit for bad, otherwise you will not be able to work at all. One should continue working, go on doing whatsoever you feel is good. Whatsoever happens is god's responsibility.

This idea, that you are responsible, is a very egoistic idea... and ordinarily people think this is a very religious idea. It is not! People think [you are] a very religious being: the man became mad and she is feeling troubled by it; how much she feels for him! And you don't feel an iota, you are not worried about his being mad: you are worried because you have driven him towards madness. You are worried about your self-image! It is not that you are worried about his suicide; you are worried that you have some responsibility in it.

Just see exactly what your worry is. It is your self image: you are afraid you have fallen short. Mm? this man went mad so you are a part in it. This man committed suicide so you are a part in it... and how can [she] do such things? She is a great do-gooder!

Just drop that idea. What can we do? Go on doing whatsoever you feel -- that's your thing to do. Whatsoever happens, happens. Once this is understood, then no self, no doer, starts being accumulated. Otherwise, good and bad -- many things will happen! If you start taking credit for good and credit for bad, you win be constantly in anxiety and you will never know a single moment of peace. Accept it -- that whatsoever happens is god's responsibility.

This is one of the most fundamental things for all those who are helping in my work in any way to understand: you should not become the doers. Do -- but just be the vehicles.

And what is wrong in being mad? Are you thinking that the people who are not mad are very happy? We have very tacit concepts in the mind, that people who are not mad are naturally very happy.

So what is really wrong in being mad? Who knows? -- that one month may have been the only month of joy that he knew. Almost always mad people are happy people -- you will not find normal people so happy! This may have been the only time of his life when he was unworried and happy. So what is the point of living thirty years if you are unhappy? It is worth choosing one month of being happy.

And why should one consider suicide wrong? These are just concepts. We have accepted the idea that life -- whatsoever it is, howsoever it is -- is good: it is not so. There are a thousand times when life is not good.

Just think if Adolf Hitler had committed suicide in 1930: would it have been bad or good? It would have been perfectly good! And if [you] had helped him to commit suicide the world would have been benefitted! Or you can think about benito mussolini!

Nothing as such is wrong, nothing as such is good. Sometimes suicide is good and sometimes life is

good; who are we, and how to decide? So don't bother about these things -- just leave it to god; it is so complicated. Mm? if the man were alive he may have committed a few murders -- then?

[Osho says there is a sect of Jainas in India that don't believe in doing anything for anyone -- even giving a dying man a drink of water -- their rationale being that no one knows what might happen out of their action. If that man later commits a theft or murder, then the crime is on their heads too.]

Now you will be afraid whether to lead a group or not again because somebody can go crazy. There is no need to be afraid, otherwise you will destroy your own life.

It is your joy that you make a certain thing -- the encounter group -- available to people. If people choose to be benefitted by it, let them be. To some people life will be enhanced, to some people life may not be enhanced.

There are millions of people in millions of situations: it is a very complicated affair and nobody knows what will lead to what. So one has to surrender everything to god and one goes on doing one's own work.

Far Beyond the Stars

Chapter #24
Chapter title: Spirituality is a vision of living this life with totality

27 July 1977 pm in Chuang Tzu Auditorium

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[Osho gives a seeker sannyas.]

And just start visualising a bluish light at the third eye... just a bluish flame. Forget everything and let that flame be there, the only focus... the whole consciousness focused on it....

Prem means love, chinmaya means consciousness -- love consciousness. And these are the only two things worth having... all else is just meaningless. Love for others and consciousness for oneself, and life is perfect! They both go together, perfectly well together -- in fact they cannot exist separately: they are like two wings of a bird.

If somebody tries to be just conscious, meditative, without love, he falls into a kind of selfishness; that has happened in the East. And if somebody tries to just remain in love and forgets about consciousness, he becomes a christian missionary... and both are incomplete. The East has suffered from one excess and the West has suffered from another excess. And the perfect human being comes only when both the wings are perfectly balanced: love for others, consciousness for oneself. When you look at the other then you become love and when you close your eyes you become consciousness, just pure consciousness.

This is the whole man, the holy man, and the future will depend on this man. If we can produce holy men on the earth then there is a possibility for humanity to continue a little longer -- otherwise it seems almost impossible.

And both the experiments have failed: the Buddhist experiment has failed, the christian experiment has failed. Buddha has not failed, Christ has not failed, but these experiments have failed because they were lopsided.

In the East, particularly in India, you can see that love has completely disappeared. Nobody has any

concern for anybody else: if somebody is dying it is his karma; if somebody is starving it is his karma. Nobody has any compassion, people are hard. They are thinking of their salvation: they will meditate, they will pray, they will go to the temple, they will go even to the himalayas. And they are immaculate meditators, but something is missing; concern for the other is missing.

So the whole religious mind in India has become very very self confined: one has to look for one's own goal. This is a failure, an utter failure, because unless your meditation brings compassion it is not on the right track.

Buddha has said that -- that perfect samadhi will automatically result in perfect karma. Meditation will bring compassion... on its own accord. Buddha has said, 'Let that be the criterion: compassion, let that be the criterion of whether meditation has really happened or not.'

But in the East people have become very hard... and in the West the other side of the coin: christianity became too much concerned with compassion, with service. Serve poor people, serve ill people, create more hospitals, more schools, this and that. The whole concern became non-meditative so the inner is missing and only the outer is there.

Somewhere we have to create the balance so that both can go together in deep harmony, supporting each other, helping each other. They help each other -- they become great supports to each other.

[Before giving sannyas to a seeker Osho talks about the significance of disconnecting oneself from the past, that when you die to the past, the future disappears, and that rather than trying to solve problems, one can simply drop them.

Osho explains the meaning of deva aretha -- divine no-discipline... not to create scriptures, armour, character, around oneself. Consciousness has no character. It does not depend on memory; it can use memory but it does not depend on memory. It functions on its own -- it goes directly tot he thin; it responds directly.... so depend more and more on consciousness, on being more and more aware, conscious, alert. Become more like a mirror....]

[A new sannyasin says he has no idea how long he will stay here.]

Mm mm, that's right -- that's perfectly right. One day that idea will also disappear! When you have found your real home that idea will disappear.

Everybody has a deep longing for the home but it has nothing to do with the physical home. The physical home has become just an object for a deep longing for the home -- it is just an excuse. Because we don't know the real home we create a small home and we cling to it. This gives a sort of consolation, it makes one feel that one has a home. In fact, we don't have any home on this earth. The home exists not here -- the home is somewhere inwards, very deep in the innermost core of your being, but to go there is a long journey and arduous and dangerous.

This is simple, to create a home and to feel that one is at home. And in this world you are never at home ! To convert a house into a home is a psychological trick -- it helps; it is like a tranquilliser. It is like the blanket of linus: it helps one to feel secure, to feel that one is not uprooted, that one has roots, that one has somewhere to go, that one belongs somewhere. Hence we create countries, nations, motherlands, fatherlands, churches, temples and a thousand and one things, but the search is for the home... and you cannot find it anywhere outside.

One day that idea will also disappear; when you start looking for the right home all ideas about the outside disappear.

And I am not saying that you have to leave your outside home -- there is no need -- but one comes to know that this is not the home. It is perfectly good as a house, comfortable.... Make it as comfortable as possible. I am not ascetic at all and I am not against the world, I am all for it. But still the truth remains that the home is not there outside: the home is some inner thing, inner phenomenon... the kingdom of god is within.

Be here as long as you can and as long as you feel will be good.

[Osho speaks through a translator to a Japanese seeker who has no understand of the English language, and consequently of what is available in the ashram. Osho suggests to one therapist present, and to the translator, that special groups are arranged in Japanese, Italian and German for those who cannot follow english.]

[Osho says about vipassana that it is the very source from where zazen has come -- it is the original Buddhist meditation; zazen is a by-product of vipassana.]

[Another sannyasin says he had some questions but since being in front of Osho they have disappeared.]

That's very good -- so kind of you! Good!

Questions are meaningless. It is very good to be related with me without any questions -- it goes far deeper. Through questions you can be related with me -- it remains intellectual. A question basically is part of the intellect, and if I answer, the answer will reach your memory and become part of your intellect.

It is better to be related without any question, to be related directly with me, not with my answer... it is far more enriching. Good!

[A sannyasin asks about her illusions of spirituality and reality... she still has desires which are somehow not spiritual...]

You have a very wrong idea about spirituality -- you have very old rotten ideas about spirituality... very orthodox ideas about spirituality.

Spirituality has nothing to do with other-worldliness. Spirituality is all inclusive, it is not an exclusive thing: it is not against anything, it is not a choice at all. Spirituality is a total vision of living this very life but in a more total way. It is not against life at all... but you have that idea, that christian idea.

[She replies: All my life people have been saying -- and I know this; I'm even doing primal therapy and I know it. I can analyse the whole thing and still it's happening -- 'You should know better.']

That too is again the same thing: nobody knows. You can do primal therapy, you can analyse, you can help people, and you never know anything -- not a single thing is ever known. Not a thing is ever known... everything remains unknown. This is all a game, the game of knowledge. You can go on playing it, and while you are playing you can be very perfect in it, but how can you play the game for twenty-four hours a day? Sometimes you are on a holiday and then again it is there... and you know that you don't know. When you are playing the game you forget. It happens in every game....

You are playing chess and you forget that it is a game; it becomes your very life. When it is finished, then you know, then you start laughing at the whole thing -- it was just a game. But at the moment when you were playing it took a very serious turn.

So when you are primalling people it is a perfect game and you do it well....

There is no other way to be other than the way you are. One can go on suffering and suffering and suffering, but one day one comes to simple fact -- and then it is very ridiculous; one simply laughs at the whole thing. You cannot be anybody else other than who you are; there is no way. You can try and you will fail. You can only be the person you are, that is the only possibility -- there is no improvement ever.

Once this is understood there is nothing to worry about and nothing to compare with -- then life becomes total. Accept even this! What I am saying is to accept even this: accept that [you are] this way, that she is hankering for something and she knows that there is nothing. She knows this and still she remains ignorant. This too is okay.

I am not saying to change this, otherwise you will again be in the same trap. I am not saying to drop anything, I am saying simply that this is the case, this is how you are and this is the only way you can be... so be and let all that comes be enjoyed.

The problem is not there; you want a problem to be there so you can fight. You want the problem to be there -- if it is not there you will create one because the problem gives you something to do and to remain occupied with.

There are very few people who can live without problems because to live without problems means to live unoccupied -- nothing to do, nowhere to go, nothing to expect tomorrow; all has stopped completely. To live in that vacuum is difficult. It is difficult -- that's why we go on creating problems. If one problem is solved, we will create another.

And spirituality means simply that there is no problem... there has never been from the very beginning. We create problems like toys to play with. And I am not saying there is anything wrong in it -- if you are

enjoying, enjoy it! But you cannot improve... the very idea of improvement is a mad idea, it drives people neurotic.

And I don't see what you are missing -- what world you are talking about that you are missing and what life you are talking about that you are missing. In fact here in this community, people are living at least seven lives simultaneously... and soon we are going to make it a bigger thing so you can live seventy lives, mm?

[She wails: I'm tired of hearing about spiritual talk and about ego and about this and about that!]

Who says to listen? Don't listen! Who says? You can come with earplugs. I will send you earplugs -- I have good ones!

Do you think I hear you? Otherwise I would go mad! Who bothers about what you are saying? I go on saying whatsoever I want to say -- you need not hear anything! Good!

Far Beyond the Stars

Chapter #25
Chapter title: The significance is not in the goal but in the journey

28 July 1977 pm in Chuang Tzu Auditorium

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[A new sannyasin says he's been doing zen meditation for two years... he was frustrated; it was only discipline.]

It is... but we will change it. Once you have passed through a few cathartic groups, you will start enjoying the same zen meditation.

The technique is very significant but one has to approach it in a right way. Sometimes the right thing also turns into a wrong thing if you are not ready for it; if you are ready for it then things are different.

Zen simply approached without any catharsis, without any primal therapy, encounter, and things like that, is just discipline -- dry, dull, boring, frustrating. But once you have gone through catharsis, you have thrown out all the rubbish that one naturally carries, then those same techniques will fit and will be of tremendous significance. So do a few groups here, mm?

And right now stop your zen meditations. When you are ready I will tell you to start, and you will see the difference then, mm? First one has to get ready. Zen is very very significant but you have to be ready for it. You started without getting ready -- that's why it has been frustrating.

[Osho explains the meaning of deva sandhan: god, the goal -- and unless god is the goal one remains frustrated. Joy arises only when there is significance in your life... when each act contributes to its total quality... when you move in a direction and you feel that something is growing, one is arriving somewhere....]

There are three kinds of goals: one, the very very small range goal, the mini-goal. One is feeling hungry and one wants to eat -- that's a mini-goal; within an hour, once you have eaten, it is finished. Again after eight hours you will feel hungry and again it will be there -- thousands of times it will come and go -- it is a

mini-goal. It gives satisfaction; not fulfilled it gives dissatisfaction but nothing arises out of it. In itself it is meaningless -- one can go on eating and defecating, eating and defecating, but life has no sense.

Then there are short-range goals: one wants to become a doctor or one wants to become an engineer or one wants to become a wife or a husband or a mother -- small range goals; they help a little bit. For a few days or for a few months or for a few years, one has a certain aim and one has drive but once one becomes a doctor, then what? Suddenly one falls flat and then comes to feel that it doesn't make much difference whether you are a doctor or an engineer or a carpenter -- it only helps your mini-goals: you can get food, shelter, a car. So the short-range goals only help mini-goals and mini-goals are meaningless. Naturally the short-range goal is also not of much use....

God is the really major goal, the only ultimate goal. There are mini-goals and minor-goals but god is the ultimate goal. And the beauty is that you are always coming closer and closer but you never really come. It is never exhausted, hence it is the ultimate goal.

You will be growing towards it and you will find every day that you are coming closer, and the closer you feel, the more happy. But it never happens that one day you can say that now you have arrived. If you have arrived, it was not the ultimate goal -- it was again a short-range goal, the second type of goal. Then again the question will come: now what?

God is the goal that is never achieved, hence it always remains significant. The significance is not in the goal but in the journey... but the goal makes the journey possible. So one should choose a goal that can never be achieved really, the impossible should be chosen... and god is the impossible goal, the absurd goal. We call it a 'goal' because we try to achieve, but it is not the goal because it is never achieved, hence it is the absurd goal, and only a very few courageous people choose it.

Millions of people remain with the first type of goal -- the mini-goal -- eating, drinking, merrying. The other kind of people, a minority, choose slightly bigger goals: becoming famous, becoming a president of a country, a doctor, a scientist, a poet, a painter -- things like that. But that is a minority, not more than five percent of people; ninety-five percent remain with the first, five percent choose the second type.

Very rarely does a person choose the meta-goal, the ultimate goal. Great courage is needed... almost absurd courage is needed. That is the meaning of your name, 'deva sandhan'.

[A sannyasin who is teaches martial arts in Taiwan says: I found in the encounter group I did, that certain emotions brought out anger, and I could see how to use T'ai Chi for love, but things like pain and fear, I cannot come in contact with.]

T'ai Chi can be used for many many things, and for this also, because each movement of the body can have some relevance to the emotions. That's why they are called 'emotions' -- because they are connected with body motions: each emotion has a particular body gesture related to it, corresponding to it.

[Osho describes the James Lange theory that was evolved in the beginning of this century which proposes that in a situation that could be fear-provoking, it is the running away that causes fear, not the other way round. There is some truth in it, Osho says, because the fear and the running are deeply connected...]

When you become angry your eyes have a certain gesture, your hands have a certain gesture, your teeth have a certain energy, your jaw is more aggressive; you are ready to destroy, to be aggressive. The energy accumulates in the hands and in the teeth, because when man was an animal that was the only way to be angry. Still animals are angry with their teeth and with their nails; we still carry that mechanism.

If you try to be angry without using your hands and your teeth and your eyes, you will be in an almost impossible situation -- you cannot be angry. That particular gesture in the body is a must. And what precedes what cannot be said, so lange is also true. In fact it is just like saying: 'Which comes first? -- the hen or the egg.' Does fear come first and then the gesture of being frightened, or does the gesture come and then the fear? They both come together; they are simultaneous.

You can work it out... but t'ai chi masters will not be of much help because they have not used it in that way. T'ai Chi has many potentialities which have not been used in the past. In fact, T'ai Chi has been used to repress, not to express.

All the eastern techniques are in a way repressive. Rather than expressing your anger, your sadness or your negativity, the techniques have been made in such a way that you can very very politely persuade them

to go into the unconscious, to the basement.

So T'ai Chi masters won't be much help... but you can work it out on your own. Learn T'ai Chi from them but then you can work it out in a very cathartic way and you can throw negative emotions through T'ai Chi movements; they can be thrown out. You can develop that thing and it can be helpful for others too. It can become a new dimension in T'ai Chi. I have always been thinking that some time or other, that dimension has to be developed in t'ai chi. As it is, it doesn't exist right now.

So don't talk about it otherwise they will say no... because the east is very orthodox. They have a certain use and they have used it down the ages and they have become very fixed; they are not even exploring new possibilities.

The same is the case with yoga in India -- it has become a frozen science: for three thousand years, not a single development. So is the case with T'ai Chi: for three thousand years not a single improvement. It remains exactly where it was three thousand years before... as if three thousand years have not passed.

The East is very very orthodox: once it finds that a certain thing works it uses it only in that way. The west is very very exploring, hence the West could reach from the bullock cart to the space jet. The East could not, the East still carries the bullock cart; it is the same bullock cart! In the same bullock cart Buddha was moving, in the same bullock cart Patanjali was moving, in the same bullock cart Lao Tzu was moving, and in the same bullock cart the East is still moving.

[The sannyasin asks: How to use the movements to cathart?]

Do it alone -- don't talk to any t'ai chi master... the first thing, mm? Don't talk about that.... Just learn T'ai Chi with them and alone in your room try it.

Just stand, hold your energy in the hara, concentrate at the hara, and then just whatsoever you feel like... If it is anger, mm? -- for example if it is anger, then just feel the energy arising from the hara taking the form of anger like flames, spreading all over the body. Then relax and let the body move with those flames.

You will find that gestures start -- they may be more like latihan, subud, they will be more like subud movements. But if you know t'ai chi, they will take the t'ai chi form easily.

So just like flames -- if you are thinking about anger, then think of flames.

[The sannyasin asks: Then you watch the movements and you trace them back?]

Yes, trace them back.... Trace the energy, yes, and just go with the energy and allow the energy to take its own shape and start moving.

By and by experiment and you will be able to fix the movements, that these are the movements that always come whenever you think of anger, and whenever you think of flames arising in you and taking shape, then this happens. But you try with anger for a few days so you come to an exact formulation. Then try with some other things -- sadness, hatred, jealousy -- but remember not to get confused. If you try with anger then try anger only for three weeks, so it settles. It settles so much that you can tell somebody else to do the movement and if he does the movement, he will suddenly say that anger is arising in him and anger is being thrown out. You follow me?

Then you try something else when you have come to a fixed pattern about anger. And whatsoever your negativities, you can search....

[The sannyasin says: In t'ai chi some of the forms take an hour -- there are many many more movements. When you can separate the parts, when you link it together, you just let each one go out as it goes out?]

Simply let it go out, let it be dissolved into the cosmos. Don't make a circle, don't take it in; simply let it out. It moves into the existence and disappears... you have poured it into existence.

[The sannyasin asks: And this can also be done silently?]

Yes, quietly you can do it... you can find your own ways. These sciences -- t'ai chi, yoga or things like that -- are arts, not really sciences, and everybody can play around and find out their own ways. One should be very very free about them. They are not very fixed things... they have great freedom in them.

So learn the art and then use it in your own individual way -- give it your own flavour. And never

become an orthodox follower of these things otherwise rather than helping they constrict you. They help in a certain limited way, but if you can improve upon them, innovate, then you can be benefitted tremendously.

Go and learn and experiment. Mm? I would like many people to go everywhere and learn everything and then innovate.

[The sannyasin asks: Osho, I have been doing this for nine years... in teaching it, is there not a danger of anger or something coming out and then it going very far?]

No, no danger, not at all... not at all. Catharsis is never dangerous -- repression is always dangerous... and people never feel danger with repression, and with expression they always feel danger!

The very english word 'expression' is negative because people have never been allowed to express. The word means express, it means 'squeezing out... ex-pressing'. It is not very positive: it is as if somebody is squeezing something out of you and you don't want it... just as you squeeze juice from the fruit and the fruit naturally does not want it. It is not a very positive word.

The sanskrit word for it is 'abivenjana' -- it means flowering, like a bud opens... not squeezing but like a bud opening. Not that somebody is doing something to it -- on its own accord it opens. It has a grace and beauty.

Repression has been the accepted mode -- people have been taught to repress -- and it has been thought that a repressed person, a controlled person, is a good person; there is no danger. And in fact this has created all the danger! The controlled, the repressed, is the most dangerous person in the world because he is carrying a volcano which is going to erupt one day or other.

There is a certain limit to which you can repress things, then they explode. If you don't express, they explode. If you express, you remain the master; when they explode they become the master. You are no more the master... the key is no more in your hands.

That's what madness is: explosion. Had you been expressing all these things there would have been no need for going into madness; madness is the last natural resort. The man has been repressing and nature comes to a point where it cannot tolerate it any more -- it explodes. That is dangerous, when you explode in madness or you explode in violence: you murder or commit suicide.

Every ten years the society needs a great world war and small wars in between so we can explode. This society is a dangerous society, it is a mad society... and the whole thing depends on repression. With expression there is no danger because if you go on expressing you never accumulate these negative things inside: they never become a wound in you, they never grow like a cancer and they cannot spread over your whole being. You always remain the master.

A little anger here and there is not bad; it simply shows that one is alive, and if one is really alive, then even one's anger has a beauty to it. And it adds something to the personality, it enriches it; without anger something will be missing.

Mm? just think of Jesus with a whip in the temple, throwing the boards of the money-changers. That flair makes Jesus rich, gives him a quality of youth, of rebellion... makes him powerful. That anger is not bad -- it is very creative. A little anger here and there, rightly used, gives a little salt to your personality. You are not without salt; you have some taste. But if the anger accumulates and then explodes like a cancer and pus starts oozing out all around, then it is ugly.

Repression is dangerous, always dangerous -- expression, never. So whenever there is a choice always choose expression and help people to express. There is no danger....

[An ashram therapist says he's had an intermittent fever for the past few weeks with weight loss of forty pounds and a sensation of weakness. Osho checks his energy, and says that everything is okay... the energy is returning, and that he began to hypnotise himself into believing he was weak when he noticed he was losing weight....]

Once I told two young men -- both were my students in the university -- to go on a fast for seven days. And one I had conditioned, talked to for a long time, that every day he would become stronger and stronger through the fast, and the other just the opposite, that he would become every day weaker. They both had their minds conditioned, and it happened exactly the same way: after seven days one was really feeling younger -- as he had never been. He was just flying... he was very alive and very very strong. The other was simply dead after seven days of continuously fasting and with the idea revolving in his mind that he was

becoming weak, he was becoming weak....

And there are a few things which are very very suggestible. One is: when you are hungry you become very very suggestible -- that's why many religions have used fasting as a process for hypnosis. When a person is hungry he is very suggestible; when a person is full he does not bother, he is less suggestible. When a person is hungry and empty he takes anything in -- that's why he is suggestible. He wants anything to stuff in: anything you give he stuffs in, keeps it in the stomach... any idea and he will take it in. When a man's stomach is full he does not take things so easily; he does not swallow things so easily.

Poor people are very suggestible people -- you can provoke them for anything: communism, fascism, anything, any nonsense idea can be put into their minds. Well-fed people are not so suggestible.

Karl Marx declared that rich countries would become communist first but he was proved wrong, his prediction went wrong -- only poor countries started becoming communist; not a single rich country has turned communist -- because he didn't know the basic idea of hypnosis. He must have known much about economics but economics is secondary as far as the mind is concerned; hypnosis is far more primary.

You cannot hypnotise a person who is living perfectly conveniently, comfortably, has good food, has good shelter, wife, children -- you cannot hypnotise him.

Russia turned communist first... and that was the poorest country. Then China turned -- it was again another poor country; now India, the third poorest country in the world can turn. Only poor people are suggestible. Marx was thinking that America would turn or Germany or England -- they have not.

So when you are hungry, it is very easy to be hypnotised... or when you have not been allowed to sleep well you are very suggestible. Keep a man awake for three days, don't allow him to sleep, and he becomes absolutely suggestible.

So a few religions have used fasting and a few religions have used vigilance -- both are tricks. Mohammedans have used vigilance: keep alert the whole night and go on repeating a certain idea. You can create your visions very easily.

Jainas have used fasting and Mohammedans have used vigilance but both are the same trick. Both are very very important. So hindus say to pray before you eat and to pray before you go to sleep. Those two moments are very suggestible -- put the idea in at that time. Before you eat, put the idea in the stomach and then eat; press it down with the food. And before you fall asleep, put the idea in; then it is very close to the unconscious. Fall asleep and then it goes on reverberating in the unconscious: the whole night the vibrations will be there and it will condition you.

When a person is ill he is more suggestible than when he is healthy. In these few months while you were losing weight, you became very suggestible and you continued to suggest to yourself the idea that you are becoming weak. And that is the western logic -- if you are losing weight you are becoming weak; in fact it is not necessarily so.

If before the age of thirty-five you are losing weight maybe something is wrong, but after thirty-five it is perfectly good to lose weight because your body does not need so much weight.

So start suggesting to yourself that you are perfectly good and you will be perfectly good within a week. It is nothing, you have just put the idea in your mind. Start feeling good! Mm? follow emile coue -- that you are getting better and better every day and feeling perfectly good. Enjoy and feel good! Weight is not the problem at all.

And if you feel good, soon you will come to your normal one hundred and sixty-five pounds; there is no problem in it. And I don't see that you should be troubled or anything. You need not go to doctors -- you don't have anything. Just enjoy this lightness that has come.

[The sannyasin then says that he just stopped smoking recently after fifteen years.]

For three weeks you will be in trouble... at the most: Three weeks is the time for all kinds of mind change. If one can persevere for three weeks, then anything can be changed. The whole problem arises between those three weeks.

So just for three weeks remain alert and don't relax, and don't say that once in a while nothing is wrong. That 'once in a while' is more dangerous, because the continuity of the habit.... And it is good that you have dropped it.

But that too can give you a kind of feeling, mm? because there are chemicals in smoking, in tobacco, in coffee, in tea, which give you a false feeling of strength -- just a false feeling; it is not true, it is just illusory. So when you stop that the illusion disappears. You have lived for fifteen years in that illusion; then

suddenly you feel very very weak... but after three weeks it will go.
Things are good. Good.

[A sannyasin says she was counselling and running groups before she came here, but she didn't believe in the philosophy behind what she was doing. She says she believes in the philosophy here and wonders if there is a branch of psychology she can pursue that would be more in keeping with what is happening here.]

Really, nothing yet in existence; mm? -- just a few beginnings in the West but nothing in particular that has taken the shape. There are a few beginnings here and there; many people are working and groping in the dark. Something is going to materialise soon but not yet. But in a way this is a very very potential situation. One can contribute much in these days of transition. The future of psychology is going to be altogether different to what it has been up to now: a great change is going to take over -- almost a new birth for psychology. Any day it is possible: the coming twenty, twenty-five years, this last part of the century will see a new psychology being born.

So you cannot find a ready made thing, but in a way that is far better. You can help, you can become a contributor... and that is more exhilarating, more ecstatic, to contribute to the birth of a new science. You have been here -- you will be going to the east now. Look! There are in the East many trends developed down the centuries. Just be an open mind and find out as many things and absorb them. And don't be in a hurry to formulate; first absorb, absorb as much as you can, digest as much as you can. And don't be worried whether two things are consistent or not -- just go on absorbing. Out of the criss-crossing of many things, a synthesis arises on its own accord... not a synthesis made by you but it comes out of the meeting, the cross-breeding of many many trends.

So in the far East you will be moving.... India has worked down the centuries for at least five thousand years and has worked out a totally different outlook -- a totally different image of man through yoga, tantra. In the far east, taoists have developed a totally different image of man... zen has evolved many things. And these techniques -- T'ai Chi Chuan, Aikido, Karate -- all have fragments.

Just go and absorb all of them, and soon you will start feeling new glimpses of new things fitting together; then start writing them and work out your own plan. That will be very very satisfying to you. Rather than borrowing a ready-made branch of psychology from somewhere, why not evolve one? That is more satisfying... and whenever a person evolves something on his own, it works miracles. In fact it is the man who works miracles, not the science.

My suggestion is -- and this is my suggestion for everybody -- always work a way out for yourself, and when you have found something on your own you will have tremendous power, and through that power you can help many people. So rather than borrowing, why not invent?

And these days are very pregnant... very few people are fortunate enough to live in such pregnant times. When a science settles then there is no scope for invention.

For example, it is very difficult to invent anything in mathematics: now the science is almost settling. Only once in a century will a person be able to invent something -- it cannot be a day to day thing: once in a century, Albert Einstein. Now after Albert Einstein it will take a hundred years for another man of such genius to come to invent something that becomes an addition, a contribution.

To invent something in physics is more difficult -- the science is settling -- but with psychology the scope is infinite; nothing is settled yet. In fact psychology is still in the womb, the child is not born yet. There is great scope and great freedom.

So rather than looking for a settled thing somewhere, a ready-made formula, roam around the world... and the east has many things to teach. Remain acquainted with the western methodology and the eastern insight -- eastern insight and western methodology, eastern heart and western reason. If they just criss-cross something very beautiful can come out of it... and that will be very satisfying, it will be a great contentment.

[A sannyasin, who has completed individual primal therapy, says he feels really cleansed and clear. But he has to leave soon to do one year in the army...]

In fact it can be a very very good training. If you take it positively it can be very good. It can give a tone to your personality, it can give you a certain integration. If you take it positively it can be of tremendous value but if you take it negatively it can be very destructive -- it depends on you. Otherwise one year of military can be very good.

One year live very surrendered, do things as you are ordered to, drop your mind completely. Thinking is not needed in the army -- you can pull the head away. You can make that one year an experience of non-thinking, an experience of no head... and that can be very great experience for meditation....

My suggestion is -- you do it. It is very good; after one year you will come back very very strong.

[The sannyasin says: I am a little afraid because I get very angry the minute somebody tells me.... I'm very sensitive.]

If you go with that idea, with anger, then it will be destructive. Then you will be continuously fighting and continuously angry and complaining and feeling bad and thinking 'Why have I come?' and 'Why has this been enforced?' then all those negative emotions will be very bad, like wounds, and you will carry those wounds your whole life, as if you have been humiliated.... That is your interpretation.

If you understand me, what I am saying is that you just go and for that one year remain surrendered. There is no question to ask: whatsoever they say you follow... and that will give you an insight of surrender. Then you will be able to see: yes, the head can be put aside -- and then it doesn't disturb at all. Then everything can be enjoyed.

And if you can enjoy it in the army, you can enjoy it anywhere then, because that is the worst place! It is good to have the training in the worst place because then nothing can be worse than that. Mm? you have lived in hell and happily; then finished... all hell is finished! Then wherever you are, you will always be in a better position.

In the ancient days that was one of the fundamentals of education. Even the sons of emperors and kings had to pass through very great hardships. They had to live the life of a very ordinary man, and they had to pass through all ordinary hardships; no special concession was given to them.

In the East, particularly in India, every child had to go to the forest to live with the master and for twenty years, twenty-five years, he had to go through all kinds of hardships. Food was not for taste but only for nourishment... no comforts, no luxury. After those twenty-five years of hard living, poor living, whatsoever life was going to give was a great joy -- it was a very psychological experiment. Whatsoever life was -- a small hut, a bed to call your own, ordinary food -- was great joy compared to those twenty five years. The whole life was full of joy because in the basement of life, they learned what hardship was. Now the whole thing has turned upside-down....

The student in the university lives in a very comfortable way, lives on government money, public money, lives like a prince, and then after twenty-five years comes into life and becomes a clerk or a station master... and life is never satisfying. It is always comparatively less than it was in the university. One is frustrated... one carries a continuous complaint and grudge. The university gives so many promises and all are shattered. The university gives so many hopes and nothing is fulfilled later on.

The eastern method was just the opposite: the university was not going to give any hope -- the university was going to give you a hardship, as much as possible, as much as a man can tolerate. Then whatsoever life was going to give was good, far better, and there was contentment.

That one year can be of tremendous education. My suggestion is -- if you can go positively, go; if it is difficult to go positively, then avoid, don't go. But if you listen to me, my suggestion is always to go through as many experiences as possible. The army is an experience -- a totally different kind of experience. It will not be available anywhere else. The experience of a civilian is one thing, the experience of an army man is totally different. He lives in a totally different world, and it is good to know it -- that that world is also there.

And it is only a question of one year. Don't miss it! And after that, come here, so you will be coming fresh without a head and we start working on you, mm? See me before you go, mm? Good!

Far Beyond the Stars

Chapter #26
Chapter title: Become a part of the family

29 July 1977 pm in Chuang Tzu Auditorium

Archive code:	7707295
ShortTitle:	STARS26
Audio:	No
Video:	No

[A sannyasin who is a teacher says she gets angry with her students. No, we will take it away, promises Osho. The problem is not with the students -- it is with you. The expectations create trouble, and teachers down the ages have enforced things; now they can't do that.

Drop the expectations! Children are children -- they are not dead: they are the most alive people on the earth. We are going to destroy them sooner or later; all the teachers together are going to destroy them. Children are more oppressed than any other class of people because they are so helpless: they cannot even rebel....]

I was also a teacher for many years... but a different kind of teacher. My children were absolutely free to do whatsoever they wanted to do. If they shouted, I would join them! Why should I be just standing there? Then they would become silent because that is... they could not believe what was happening! If they laughed, I would laugh. I would tell them so many jokes that they would say, 'Stop, sir! Our bellies will burst! You make us laugh so much that we start crying!'

I was turned out from one college because so many students who were not my students would come to attend my class... but my doors were open. It was a crowded class, and students from other classes would come. The principal was of course angry and the other professors were angry and they said 'This is not right. Our classes are empty and people are there and they make so much noise! It is such a celebration -- what is going on? And why do you allow people who are not your students?'

Just be here and just look into your problems, into your expectations, into your ego trips, into your obsessions and into the ideas that have been put into your mind, for which you have been conditioned.

Once they are dropped one cannot find a better job than being a teacher. Otherwise it is very ugly: if you cannot drop these things I will tell you to get out of it, to do something else that you can love and with which you are not angry. But first we will try -- if you can drop these things... and these can be dropped. I can see that you are a perfect person -- you can see things clearly; you have just not been courageous enough to drop them.

Once you see that the children are victims of the society, the family, the teachers, you will love them; you will feel much compassion for them: you will be for them and with them! You will become part of them, and once you are part of them you will see how much they can love you. Nobody has really been there to whom they can show their love and their respect, and they have great reverence in their minds, in their hearts, but nobody seems to be worthy.

Your old teacher has to go, and that old teacher is not good -- it is making you disturbed and it is making those children also worried because when a teacher is angry, students cannot feel good. They also feel guilty that they are making you angry, that they are doing something wrong, that they should not be doing such things.

You are creating the guilt feeling in them: you are getting angry and they are becoming guilty, and this is how all neuroses arise. Our schools, our colleges, our universities, are breeding grounds for neuroses.
But I will make you a different kind of teacher. Mm? just be here!

[Osho suggests groups for her and she says she did Encounter in the West, and Tantra with Y -- .]

No, but *here* it will be totally different... you don't know what it is here, mm? Just the name is the same -- the quality is totally different!...
What can Y -- know about tantra? Nothing!...

He may know something about yoga but nothing about tantra... and both are such different approaches -- yoga and tantra -- antagonistic, diametrically opposite.

But in the West it is happening -- anybody who goes from the East knows everything, mm? And it is so

simple to become a master in the West. Just to be an Indian is enough to be a master -- nothing else is needed; that is enough qualification, mm? I know many masters!
Book for these two and then we will see, mm? Good!

[A sannyasin says that he doesn't really enjoy sex but does enjoy meditating. Should he only meditate he wonders, or does he have to go into relationships and work on his sexuality? Osho checks his energy.]

Good! You need not be worried about sex -- you can by-pass it; you are really finished with it. It will be a drag on you and it will be a wastage of energy.

I can understand your problem because in this life it seems too early to be finished with sex, but in your past life something has happened so that you are already finished with it. You can go into sex but that going will not be joy; it will be a kind of work.

You can go into it through will -- but when you go through will, sex has no joy in it, no delight in it, and afterwards you will feel very very exhausted. You will have headaches, will feel frustration, body aches, and for two, three days you will not feel good; for two, three days, you will fee that something is missing... you will remain disoriented.

Simply by-pass it -- that is not for you. Put your whole energy into meditation. It is perfectly right, this is the right time to go into meditation.

You are born old... but that's very good! There are a few people who are not old even when they are ninety -- they are really pitiable. It is perfectly good. Good.

[A sannyasin says she finds it really hard to be here... near to Osho. Osho checks her energy.]

Good. Nothing is a problem -- this is natural: this is going to happen to everybody who is really going to stay here forever! This is a natural resistance of the mind. The mind tries hard to drag you away and you know you cannot go; even if you go, you will have to come back. So there is a conflict inside: one part understands perfectly well that this is your home; another part that is not yet relaxed, not yet with me -- a very minor part, nothing to be worried about -- goes on trying to pull you away. Once you start understanding it, it will disappear.

Start doing something in the ashram, start working -- that will help. Become more a part of the family... that's what is needed.

And soon we will be moving to a bigger place and many people will be needed for many things, so start working a little, mm? Find some work and start. Good.

Far Beyond the Stars

Chapter #27
Chapter title: Everybody is carrying a sun within him

30 July 1977 pm in Chuang Tzu Auditorium

Archive code: 7707305
ShortTitle: STARS27
Audio: No
Video: No

[Anand suriya. Anand means bliss, suriya, the source of light: the sun, blissful source of light...]

And everybody is carrying a sun within him. If we are living in darkness it is not because we don't have

light; it is because we never look at the light. The light is in and we look out, hence the darkness. The light is behind the eyes; unless we turn our eyes to the inner source we remain in darkness. The outer light cannot help: unless the inner being is bathed in light, life remains a groping, a stumbling... meaningless, inconsistent, sort of mad.

Once the inner light is known, felt, lived, life starts becoming a consistency. There arises a subtle poetry in it; it is no more a jumble of words; it starts falling into a rhythm, starts becoming a song. And that's what sannyas is all about: creating meaning in a meaningless, accidental life, bringing a subtle consistency into the inconsistent events of the outer life, creating an inner source of light so wherever one is, one is never in darkness.

And that source already exists, it just has to be tapped. Because we have not looked at it for many lives, our eyes have forgotten how to turn backwards: they have become fixed, they have lost the capacity to move backwards. It is almost like paralysis: you have the limb but it is paralysed; you cannot move it. The eyes are there, the source is there, but the eyes cannot move towards the source.

The whole process that goes on here is nothing but loosening your eyes, losing your fixation, making your eyes more fluid, more liquid, so they can easily turn backwards. That is the whole secret: once you can see within then nothing is missing.

That's what jesus goes on saying again and again -- 'The kingdom of god is within!'

[A sannyasin, recently returned from the West, says he'd like to work in the ashram. Last time he was here he was a guard in the Vrindavan juice bar, and would like to do that again.]

Guarding can be very very useful -- it can become a great meditation if you do it rightly, because all that is needed for the meditation is a requirement for being a good guard. For example you have to be alert, very alert, you have to be watchful about who is passing and what is happening all around... and that's what meditation is!

There is a hassidic parable.... A hassidic rabbi could not sleep one night, so in the middle of the night he came out of his house and walked on the road. There he met another man who was guarding a rich man's house, so they walked together, and the rabbi asked him, 'What kind of work do you do?' And he said, 'I am a watchman.' The watchman asked, 'What kind of work do you do?'

And the rabbi laughed -- he said, 'I am also a watchman hut not as good as you! I fall asleep many times. My alertness is not perfect -- I miss. There are gaps in my watchfulness.'

Meditation is a kind of watchfulness and a sitting, just looking around with no purpose -- because there is no purpose. If anybody passes by you have to look without any purpose, without any judgement; you have just to see. That is another quality of meditation: to look at things without any kind of prejudice -- good or bad -- without any judgement. And then sitting there the whole day doing nothing the energy settles -- it is not hectic; it rests.

That is another quality of meditation. That's why zen people call their meditation 'zazen'; zazen means sitting and doing nothing. The very word zazen, means sitting doing nothing. The work of a guard can become zazen.

That's very good.... If you liked it, try it here. Mm? that will be of great importance. And anything basically can be transformed into meditation, one just has to look deep into things and find some ways to transform it into a meditation. A gardener can become a meditator, a farmer can become a meditator -- it doesn't matter what kind of job one chooses, but the job can be transformed into meditation. You just have to contemplate a little and you will find keys, because from every door one can enter god.

[A sannyasin therapist says, I'm very insecure still. You have to learn what my groupleaders are doing here, says Osho: let me be the guide. Just become my vehicle and you will never be afraid. Whenever you feel you are stuck close your eyes, take the locket in your hand and remember me. Just a single minute of remembrance and you will suddenly find that the key is in your hands.

Osho goes on to say that it is not that he will actually come and do something, but through trusting in and surrendering to the thought of Osho, one's worries and tensions dissolve and one is open. Through that opening the unconscious can immediately share its wisdom with one....]

That is the whole secret of the guru, of the master: he simply helps you to relax. Your love for him, your trust in him, helps you to become unselfconscious... and when you are unselfconscious everything is

available to you. Everything that is available to me is available to you when you are unselfconscious.

Even if I say that I come it is the same thing. I can say 'Yes, I will be coming' -- and I am not lying! It is the same because my deepest core is available to me. Even if I come and make my vision available to you it will not be better than your own inner core can reveal; it will be the same! Our conscious minds are different, our unconscious mind is not different -- it is one.

When I use the word, unconscious, I am not using it in the freudian sense -- the freudian unconscious is pathological. It is a very very small part of the conscious mind, repressed; it is not really unconscious. It is the conscious mind, the basement of the conscious mind, where we go on throwing things -- rejected, denied, parts of our being.

The unconscious is exactly what god means; it is better to call it the super-conscious. But with the super-conscious another problem arises: you again become conscious and the self enters; that's why I continue to call it the unconscious. It does not function as a conscious entity, it has no self in it. It is what Buddha calls 'anatta', no-self. It is what Lao Tzu calls the void, the emptiness, inner emptiness.

So try here, start here: whenever you feel, just remember me. Relax, and you will be surprised how much great wisdom everybody is carrying in him and how one never allows it to function in one's life....

[A sannyasin, who is deaf, cannot lip-read what Osho says because of his moustache and beard -- so he writes down his questions and answers for her. She says she came to Poona with someone, who was unable to come to darshan because of perfume. The sannyasin says her friend is afraid of Osho. Osho writes: Tell him I am not going to make him a sannyasin... he will come once he knows I'm not going to seduce him into sannyas, he will come!]

[Another sannyasin says his wife is resistant to Osho and to sannyas. Osho says, People who are against me are going to become sannyasins! They have already taken some emotional attitude: they are already in a love/hate relationship. They start with hate -- that doesn't matter! If she is against it, I will see: she will become a sannyasin!]

[A sannyasin says she is not feeling happy, she is judgemental towards herself; feels scared and stupid.]

No, no, nothing to be worried about. Mm? just being okay is not enough. Just being okay is just tolerable. Unless one is ecstatic, one is not living rightly; something is wrong.

Ecstasy is just natural; to be okay is to live below nature. To be okay means just pulling somehow, dragging hopelessly... but there is no need. and being close to me if you only remain okay, then where are you going to be happy?

But small things are disturbing. You have a very very subtle ego that is creating trouble. And it is a choice -- you choose the ego rather than ecstasy -- so nobody is at fault. It is your choice -- you can drop the ego and choose ecstasy -- but one has to be conscious of why it is happening.

For one month live without the ego, don't allow the ego any support from your side. Wherever you feel the ego is arising, drop it immediately -- immediately drop it. Just live as if you don't have any ego and the ecstasy will happen... it will start happening right now!

And where are you working?

[She answers: In the canteen.]

That's the perfect place to drop the ego -- if Deeksha (who is in charge of the kitchen) cannot help you to drop it, nobody can! So just surrender to Deeksha, mm? Deeksha is the dragon-master! When I don't succeed with somebody, I send them to Deeksha!

Just go and surrender to Deeksha, mm? And just utterly, unconditionally -- whatsoever she says -- do it, right or wrong. No reasoning, no logic has to be allowed; all reasoning, all logic comes from the ego. Don't ask why. Even if sometimes you see it is absolutely wrong, then too, you are not to interfere. That will be a great discipline... and that's all that is needed.

You need just a little hammering on your ego, and once it is dropped [you are] perfect.

[A sannyasin says: I feel very hard inside and very untrusting, and at the same time very fragile. Sometimes I drop that completely and I feel that I come to a deeper being, but very often I find myself back

in the first thing. It is as if there is a big load of misery that I'm carrying. I know I make it, I create situations for it to be there....]

You make it and you make it perfectly well. You are very skillful, efficient -- you do a good job of it -- and you will have to unlearn it. You are really skillful at it, so unlearning is going to be difficult, because when one becomes very very skillful in anything -- even if it is creating misery -- one becomes attached to it; that becomes one's knowledge, one's art. That becomes one's ego.

When you do something very perfectly you don't want to lose that art -- and that's the trouble. It is as if a painter has become famous and he is doing perfectly well, and then you say to him, 'Drop your painting and start writing poetry'. He will hesitate; it will be very difficult for him because he is already famous and he is doing well. And the same happens with misery: by and by one becomes so knowledgeable about how to create it, so perfect in doing it; then it becomes difficult to unlearn it. And it is not only a question of unlearning it; one has to learn how to be blissful -- another art, totally different, diametrically opposite.

But if you see the point then there is no problem. The sooner you do, the better, because the more you remain in it, the more skillful you become. It goes on accumulating -- every day you are becoming a better hand at it. One day passes, and in that twenty-four hours you have learned the trick more.

So the moment you see it, don't postpone -- drop it then and there. And it is good to be ignorant, it is better to be without any art than to be very very artful in creating misery. You see it and there is no problem in it: you see how you do it, you see that you do it.

[The sannyasin answers: Oh, I see that I do it, but... I don't see how I do it.]

Yes, I understand... because you are so skillful you cannot see the how: you do it so fast.

When a person is learning something he goes slow, his movements are slow. If a person is learning to drive you can see what he is doing, all his actions are very slow movements. It is like a film being moved on the screen very slowly, you can see every movement. But then one becomes skillful, one becomes unconscious -- it becomes automatic: one goes on doing but not consciously, that's why you cannot see it.

So just do one thing for a few days: whenever you feel you are becoming miserable, go slowly into it, don't go fast; make slow movements, T'ai Chi movements.

If you are feeling sad, then close your eyes and let the film move very slowly. Go slowly, slowly into it, having the vision all around, looking, watching what is happening. Go very slowly so that you can see each act separately, each fibre separately. If you are getting angry -- go very slowly into it.

For just a few days do slow movements, and in other things also, you slow down. For example, if you walk, walk more slowly than you have been walking up to now. From this moment when you leave here, lag behind. All the sannyasins will be going their normal pace -- you lag behind; just go slowly. Eating, eat slowly... chew more. If you take twenty minutes, take forty minutes; slow it down fifty percent. If you open your eyes fast, slow down. Take your shower in double the time that you usually do; slow down everything.

When you slow down everything, automatically your whole mechanism slows down. The mechanism is one -- it is the same mechanism you walk with, it is the same mechanism you talk with, it is the same mechanism you become angry with. There are no different mechanisms; it is only one organic mechanism. So if you slow down everything, you will be surprised: your sadness, your misery, your anger, your violence -- all are slowed down.

Buddha used this very very deeply for his disciples, for himself. He told them to walk slowly, to talk slowly, go into each movement so slowly... as if you have no energy. And that creates a tremendous experience: your thoughts slow down, your desires slow down, your old habits all slow down.

For example if you smoke cigarettes, then your hand moves very slowly... goes into the pocket... takes the cigarette out... puts the cigarette in the mouth... takes the matchbox. And you go slowly -- it takes almost half an hour for one cigarette!... You will be surprised... and you will be able to see how you are doing things.

Just slow down for three weeks... but slow down. For three weeks simply slow down and then report to me how things are. This has to be broken -- it can be broken. You know that it is you who creates, now you have to know how you create... and once you know the how, it is for you... If you want to, you can create in a better way; if you don't want to create, you can stop! It will go, mm? Good.

[An indian sannyasin, who is a filmstar, says she is miserable. Osho tells her that she is happy by nature

but she uses sadness to get sympathy when she cannot find love. This morning (in the discourse) I was watching you: half the time you were sad, then half the time you were perfectly good. You forget, it seems! When you forget, you smile; when you remember, you are sad!

Osho continues that because she is not getting love, she uses sadness to get sympathy, but people are only attracted to happiness and if she drops being miserable, she will get as much love as she wants... more than she needs. I don't see that there is anything barring the path, Osho says, the door is open, and you miss the opportunity -- that this is possible. You can miss the possibility, you can miss the opportunity that I am for you....

Osho had suggested groups for her including Encounter, but she said she ran away because she was afraid she would snap, go mad.]

You will have to go into a few groups, and once you have done one or two groups you will be surprised at how simple it is to get through things and how simple it is to take yourself out of your old patterns. It is so simple and people are so easily growing.

And that's what I mean that you can miss this opportunity.

There is one parable....

One man asked Jesus, 'You always talk about the kingdom of god -- what is this kingdom of god?' Jesus said that the kingdom of god is like the feast that was given by a rich man to celebrate his daughter's wedding. A rich man invited a few people for a feast, but one invited person said, 'I am too busy. Some guests have come and I cannot come.' Another said, 'Tomorrow I am leaving for a far-away journey. Sorry -- I would have liked to come -- but I am preparing for the journey and I cannot come.' A third said, 'Tomorrow there is a case in the court and I am so much puzzled and so worried, that this is not the right time for me to come to a feast'... and so on, so forth: nobody turned up.

When the messengers came back and the rich man said, 'Where are the guests? -- because the feast is ready and we are waiting,' the messenger said that somebody had said this, somebody had said that. They all had excuses so nobody is coming.

So the rich man laughed and he said, 'Now go into the streets and find anybody -- whosoever is willing. Find anybody, even beggars will do, but the feast is ready, the food is ready and it cannot be wasted...'

Jesus said that the kingdom of god is like this rich man's feast: god goes on inviting people and they go on finding excuses. They say 'Tomorrow I am going for a journey.' 'The guest has come and I am too busy.' 'I have purchased land' or 'Tomorrow there is a case in the court'... and they find excuses.

You are one of those people who go on finding excuses... and later on you will repent....

When I send you into a group, there is meaning in it. Ordinarily I am not sending Indians into the groups, you know. Very rarely do I send Indians to the groups. You may be the third or fourth person I have sent to the groups. I am not sending them because they are repressed people and they will not be able even to understand the language of the group.

You can understand the language; you have been brought up in a western way... and there is some problem. Your mind is western but your unconscious remains eastern, and there is a conflict. Consciously you seem to be of this century -- unconsciously you are not... and I would like to bridge that gap. Once that gap is bridged you will feel very very easy, relaxed; a let-go will happen. And that is possible only through groups, otherwise it is not possible. A group can do within a few days that which you cannot do in many months work on your own self. And who will work?

You will be working and again you will find the same excuses; today you are tired you cannot meditate, and tomorrow something else: you are working and you are going somewhere else. You have to take hold of your life if you really want to do something with it, otherwise it will be a wastage.

So even if it looks hard you have to go to at least two groups, to go through two groups, and then if you don't want any more I will not tell you to do more, but two groups you have to go through. So let it be a torture but go through it; let it be a punishment, but go through it.

And my feeling is that you will come out, and once you are out you will be a totally different person. But you decide... whatever you feel like.

And you become so afraid of the group, that you have even stopped coming here. You must be afraid that whenever you come, I will say 'Go to the groups!'...

Something has to change within you -- then you will be able to see things in a clearer way....

Far Beyond the Stars

Chapter #28
Chapter title: Life is eternal dance, a non-ending hallelujah!

31 July 1977 pm in Chuang Tzu Auditorium

Archive code:	7707315
ShortTitle:	STARS28
Audio:	No
Video:	No

[Osho suggests groups to a newly arrived sannyasin, who replies that he has been running groups himself in London. Osho stresses the importance of his putting aside all his knowledge, for it is a barrier. When people become knowledgeable they lose the childlike quality of innocence and the ability to wonder, to be surprised. They cling to their knowledge, hence to learn the new is difficult. They become efficient in what they know -- but are dead, unlike children for whom each day brings new mysteries to be wondered at....]

So just do this group as if you don't know anything about groups... and you will be thrilled; you will learn more than anybody who has not known anything about groups can learn. Later on when you have passed through this experience, you can sort it out -- of course, you can sort out what has happened more efficiently than anybody else. Use your memory when you are looking backwards, when you are recapitulating, when you are considering what has already happened, but never bring in your memory when something is happening.

That is the difference between these two words, 'experience' and 'experiencing': when you are experiencing something, when it is in the process, don't bring in your knowledge. When it has become an experience, you can bring in your knowledge, your expertise, your know-how... and it is perfectly good. Experience means the process is complete -- now it is a dead thing; now you can dissect. Experience is a dead thing, a body, a corpse -- you can dissect it -- but never dissect an alive body; that will be murder.

Never dissect experiencing; when you are experiencing something just go into it whole-heartedly with no knowledge, with utter ignorance. When the experience has been transferred to the memory and it is no more happening, it is no more a process but has become a thing, then you can dissect and then you can bring in all your expertise, all your knowledge, all that you know. You can focus your whole past and your whole experience onto it, but don't bring it in while you are passing through an experience.

This is my observation -- that people who should be able to go deeper into life don't really go, because the thing that can take them deeper becomes a barrier; they don't know how to use it. They use it in the wrong moment and then it becomes a hindrance. If used in the right moment it can become a great help.

Good... it is good that you have come. Much is going to happen. Just don't resist me... just remain open to me!

[A sannyasin says for a couple of weeks he's been feeling hazy... as if there is a veil over his eyes or he hasn't quite woken up. Osho checks his energy.]

Good! Just accept it, mm? -- it is nothing bad. You are just starting to grow something mystical in your eyes -- very good! The eyes are becoming a little more poetic. The logical mind is getting uprooted, hence you are feeling hazy; the logical mind is being shattered. The defined world of concepts is becoming confused; a chaos is arising, a beautiful chaos, and chaos is always creative.

You are slipping out of the hold of the logical... and it is a great blessing to slip out of it. It will look like

a kind of haze, a kind of madness. You will start thinking: what is happening? Are you losing clarity?

A different kind of clarity is going to arise but before it arises, you will have to lose the old clarity.

[The first kind of clarity was of the head, says Osho, the new will be of the heart -- and you are just in the middle of the two....]

One day, suddenly you will find that another clarity has arrived, a totally different kind of clarity. It is not the clarity of conceptual minds, it is the clarity of the loving heart... not the clarity of thinking but the clarity of feeling... not the clarity that language brings but the clarity that comes in silence....
Just go into it -- accept it and enjoy it. Things are good!

[A visitor says she would like to take sannyas but is afraid she cannot dress in orange and wear the mala at home in the West: otherwise I'd take it right this minute!]

No, you will not be able to do that! You can wait if you want to, but if you become a sannyasin you will not be able to do anything that can make you hypocritical... that I can see. You have a very sincere heart and if you commit yourself to something you really commit yourself -- that's why the fear.

Deceptive people are not afraid. From the very beginning they have the idea in the mind 'What is the difficulty?' Here they can wear orange, the mala, be a sannyasin, and feel good, be at home with people, and when they go home they can drop it; that is there in their mind from the very beginning. These are the deceptive people, dishonest people -- they are not afraid; they are ready.

But whenever an honest person comes, the problem is natural. One has to think what one is going to do there; will one be able to remain true to the commitment? It is a love affair... and I know when I see people who are in love with me!

[She laughs: I knew that if you made me laugh it would be all over!]

Mm! So what should I do? Would you like to wait or?... Become a sannyasin! There is no point in waiting, so you can suffer a little -- an orange dress for me... I don't ask much!...

Anand means bliss and leela means play... and don't take life seriously. The moment you start taking life seriously it becomes serious -- *You* make it serious and then there is sadness. Take life as a play and then there is no seriousness and no sadness. And when you are playful whatsoever happens is good, even to fail is good; there is no obsession to succeed. That obsession comes from seriousness. In a play it is good: to fail is good, to succeed is good. Both are the same -- it doesn't matter... all that matters is the play. The end doesn't matter, the result is meaningless.

It is like one is going for a morning walk: it does not matter whether you reach somewhere or not -- there is no destination. You can go to the north, you can go to the south, you can go this way or that and you can turn back from anywhere. It is not work; it is just play. You are enjoying the walk itself, not that you are going anywhere.

That is the difference between a serious life and a playful life.... The serious life is always end-oriented, result-oriented, and when you are too much result-oriented you miss the whole joy, because the joy is in the journey, not in the goal. The joy is in the very walk and the birds and the trees and the sun rays and the people passing by: the joy is in the process. When your mind is too much concentrated you don't listen to the birds, you don't take any note of the people passing by. The sun doesn't exist and you don't know whether the wind is there or not: you are just rushing towards the end.

The western attitude is end-oriented -- hence so much anxiety and so much hurry because one has to reach fast: time is short and time is money. The western mind thinks in terms of how to reach faster.

The eastern mind thinks in a totally different way. It is not a question of reaching somewhere -- the existence is not going anywhere: it is simply herenow... it is simply a joyful dance. The joy is in the very activity itself.

This is the meaning of leela, and this is one of the most pregnant terms in the East....

We call the world god's leela; in the East we don't say 'god's creation' -- no, creation stinks of work. So the old biblical story says that for six days god worked hard and on the seventh day he rested. Of course when you work hard for six days, the seventh day you rest. But in the East god has not created the world --

he is playing a game! And it is not finished: it is a continuity, it is an on-going thing. It is still playing!

The Christian god is a dead god: in six days the world was completed; now he is no more needed! Even if he died after seven days, it doesn't matter to the world. It is as when a painter dies, his painting will exist: the painting has no need of the painter any more.

So if the West has become atheistic it is not just an accident, it is basically the christian attitude that god's work is finished. Then whether he is ill or healthy, whether he is still alive or not, who bothers?

In the East we say that god has not created the world like a painting -- he is the dancer... nataraj. If the dancer stops, the dance disappears. It is not like a painting -- the painting can exist without the painter; the dance cannot exist without the dancer. So he is still in this breeze, in this tree, in your eyes, in my eyes, everywhere. He is still working, he is still playing, he is still creative... and there is no end to it! He is happy! Not that something will be created and then he will be happy; it is out of his happiness that this world is created. This is a totally different dimension.

There are moments when you sing because you are happy... then it is play. And if you sing because you want some result, some prize then it is a totally different thing, and the quality of the song will differ. When you simply sing in your bathroom it has an utterly different quality, mm ? -- it is just out of joy... it is divine ! And when you go and perform on a stage and sing, you are paid for it; then your heart is not in it. You cannot be totally in your work -- you can only be totally in your play.

[The new sannyasin says she has done EST and some TM.]

EST? That's very good....

TM is okay to begin with -- that's good -- but est is really good. TM is okay, it does bring many people to meditation, gives the idea of meditation, and if it doesn't work then they start looking for some other technique. That's the only utility of tm: it introduces people to meditation and then they start looking... and that's good! Then they are condemned about meditation.

But EST is really meaningful. The meaning cannot go very deep -- it is like lightning. It is a very concentrated effort to break down the mechanism of the mind, the old pattern and the old gestalt. For a moment there is a lightning-like flash... and it changes the quality of your life.

But it is a very small dose. These small things can give you a glimpse but they cannot transform you in your totality....

To be transformed in totality the whole life has to be devoted. Meditation has to become your very style of living -- not that you do it sometimes for twenty minutes: it has to enter into your ordinary life. It has to become like breathing. Not that you do a group and then after a certain process you come to a point and you feel something, but that your whole life becomes a process and each day brings you a new satori, a new light, and each day goes on becoming accumulative: more and more light, more and more light. No day is without new experiences, and you are growing.

[Osho had sent a message (see July 30th) to a visitor that he would not give him sannyas, because the visitor was afraid to come and see him. Tonight the visitor asks for sannyas!]

Hello! Come here! Very good! No more afraid?

That's good. I knew it... you will be coming soon... because people who are afraid are already in love. In fact a person who is indifferent to me, will not be afraid -- why should he be afraid? If you are really not indifferent, then naturally fear arises because if you come closer something is going to happen and who knows what? It may be good, it may not be good, so fear arises. When you want to go into something, only then fear arises; if you don't want to go into something there is no point in fear -- you can by pass it.

When [your friend] told me that you are afraid, I told her to wait... soon things would start happening.

[Osho tells him not to put himself down as being cowardly because fear is part of intelligence. You are taking a jump into an abyss, a totally new dimension, an experience for which a language does not even exist... a place beyond the mind. You move into a more poetic dimension but one where the mind cannot label, analyse, control, and so naturally the mind feels impotent and fearful....]

In India we have a saying that camels don't like to go to the Himalayas because there they feel very much confused. They like to live in the desert because there *they* are the mountains and they are the masters.

Coming to the Himalayas, of course they feel confused -- such huge peaks and they are nobody!

The mind is very at ease with science, with mathematics. The mind is afraid of poetry and more afraid of religion because religion is the ultimate in absurdity. It is almost going into a vuluntary madness. Hence mystics and poets tend to be a little mad, but all joy arises out of being intoxicated with something or other. It may be god: when you are intoxicated with god, there is joy!

When you are left alone in the tiny room of the mind, yes, everything is defined and clear but you are bored to death because there is no more to it -- everything is already known!

Hence a great meaninglessness is arising in the west -- particularly in the minds of those who are very very clear, logical, thinkers -- a great boredom: what else to do? Everything seems to be finished. They have explored the small room totally and they don't go beyond the boundaries. Great mysteries are waiting, but those mysteries are so big that they will possess you; you cannot possess them.

When you come to god, god will possess you -- you cannot possess god. When a small, tiny river comes to the ocean, the ocean will possess the river; the river cannot possess the ocean. The part cannot possess the whole, hence the part is always afraid: if the river trembles and thinks thrice about coming too close to the ocean, it is just natural.

Sannyas is entering into the illogical, into the paradoxical... but life is there! With the mind there is only death, only death.... The mind functions perfectly well with things; with persons it cannot function at all because a person is a mystery. And the mind goes on keeping to the earth. It looks only a few feet ahead and goes on keeping to the earth: it never raises its eyes to the sky, to the mysterious stars, because then there is fear. then man feels so tiny, so lost, that it is impossible even to think that he can be the master.

To come to know that we cannot be the masters because we are not masters -- we are parts of an infinite whole -- is a great relaxation. Then tension disappears, anxiety is no more relevant. Then we are in the bosom of the whole and the whole will take care....

This is what religion is, this is what trust is -- that the whole will take care. We come out of the whole and we go back to the whole... and it is the whole's business to take care of us. We need not be worried, we need not create private worries.

And this is my observation -- that misery is private; joy is universal. Misery is man-made; joy is natural. Joy already exists, you need not create it: we are simply to participate in it. Misery we have to create; misery takes much effort. Great work is needed to become miserable and people do great work to become miserable. Joy needs no work, and if it looks at all that joy needs something to be done, it is only because we have done so much to create misery that we have to undo it, that's all; otherwise joy is simply there. Once we have undone the mechanism that creates misery, joy is there -- an eternal festivity, an eternal dance... a long, long, non-ending hallelujah!

So you are entering into a great, festive dimension. it will not be logical -- no, i cannot promise that! It will not be possible for you to define it. But anything that can be defined is small, tiny, trivial, mediocre. Search for the indefinable, search for the oceanic, search for the vast and the enormous. Search for something in which you can be lost....

That's what meditation is and that's what sannyas is....

Fingers Pointing to the Moon

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NEITHER HOT NOR COLD

The moon is very symbolic. It symbolizes two things particularly. One is light and coolness. The sun is also light, but very hot. The sun is fire; it can burn, it can kill. The moon is very soothing; it can revive, it can rejuvenate, it can bring you back to life, to abundant life.

The sun represents passion. Passion is hot, feverish, fiery. The moon represents compassion. Compassion is cool, non-feverish, just a subtle well-being. And a sannyasin has to learn how to be cool without being cold.

It is easy to be cold. It is as easy to be cold as it is to be hot, so it is not difficult to move from hot to being cold. That's what your so-called monks and nuns have been doing down the ages: from being hot they became cold, from being one extreme they became the other extreme.

The cooler you become, the more graceful you are; the hotter you are, the uglier you become. Passion is hot, it makes people ugly. When a person is full of lust you can see that his eyes and his face are all distorted. They are no more human, they look animal. He has fallen below humanity. The greedy person -- look at his face, his eyes -- he is a disgrace. But when there is no greed, no anger, no lust, and one is very cool... I don't mean cold, because the cold person is also ugly. Hate is cold, lust is hot.

One has to be neither hot nor cold; one has to be exactly in the middle, the golden mean has to be followed. That is the path of the sannyasin: to be cool in all circumstances. It is like walking on a tightrope: you should not lean too much towards the left not too much to the right, otherwise you will fall. Keep your balance and remain in the middle, and then there is great grace, great beauty.

That is the beauty of a Buddha, of a Lao Tzu, of a Jesus. It has nothing to do with their body; it comes from their innermost core, it radiates from there. Of course it affects their body -- their body also becomes luminous with it, bathed in it. But it comes from far deeper sources than the body. It comes from their inner balance, their inner coolness.

The second thing: the moon is a mirror. It simply reflects the rays of the sun. It not only reflects them but transforms them from hot to cool; it is a great transformer. But it is a mirror, it simply reflects.

And that also has to be the very being of a sannyasin. He is a mirror. He does not project, he simply reflects whatsoever is the case. He has no ideas, no opinions, no prejudices; he lives an un-prejudiced life. He lives without any ideology, without any dogma and creed. He simply reflects the reality moment to moment and responds to it accordingly. He does not carry the past, he does not answer out of the past; he responds to the present. He is always fresh, as fresh as the mirror. He never becomes contaminated, he never clings to any reflection, he never accumulates memories; hence he does not create a mind. Mind is memory.

A sannyasin lives in a state of no-mind. He functions from a state of not-knowing. And that has tremendous beauty because it is true reality and it is in tune with reality. One cannot commit any error, it is impossible; whatsoever happens is right. One never feels guilty, one never repents; one never looks backwards, not does one look forwards. One simply looks inwards.

The moon also represents the feminine. It is not masculine. The sun is masculine energy, aggressive, violent. The moon is receptive, the moon is like a womb.

A sannyasin also has to be feminine. Whether he is man or woman is irrelevant. The biological, the physiological, is not relevant. A psychological femininity is needed. One should not be aggressive, one should not be ambitious. One should learn to wait. One should be patient, one should be a womb to receive god.

To be a sannyasin is to be a child of the moon.

DRUNK WITH THE DIVINE

Our being is tremendously sweet, it is delicious, but we have not tasted of it at all. We are running from one object to another object, from one desire to another desire like crazy dogs, and we have completely forgotten where our home is. We are lost in our desires, we never come home. For the whole day we are fantasizing, thinking, and in the night we are dreaming. This is our whole life.

Meditation helps you to come back home. It is a journey towards the source of your being, it is a dropping of thoughts and desires and memories and all that keeps you away from yourself. The moment you enter your own being it is so sweet, it is nectar. And it is very intoxicating too!

So Madhu has two meanings; one is honey, the other is alcohol. Whenever one comes back to one's own source, one is full of sweetness and absolutely drunk, drunk with the divine. Of course that state of drunkenness is so totally different from any kind of drunkenness that one may have experienced before that it is not right to call it drunkenness. But there is no other word; so it has to be expressed in a paradox: it is drunkenness plus awareness. One is absolutely drunk and fully aware. That is the state of the Buddha, the Christ.

Every sannyasin has to keep it as a goal deep down in his heart. Less than that is not going to suffice. One has to be a Buddha because that is one's total potential. And unless you achieve one hundred per cent of your potential you can never feel fulfillment.

SANNYAS MEANS ULTIMATE SANITY

Man either can be just a heap of flowers or he can become a garland. If one is just a heap of flowers then one is a crowd. Then there is no unity, then there is no togetherness, there is no center. One is only peripheral.

The whole art of religion is to create a garland out of the heap of flowers. Meditation becomes the thread that runs through the flowers. It is invisible, but it gives them a certain unity, a certain integrity. And once you know that you are integrated, life has a different flavor. You are no more insane; the crowd is gone. The noises have stopped; there is silence and there is sanity.

Sannyas means absolute sanity, ultimate sanity.

FALLING IN ACCORD WITH EXISTENCE IS PRAYER

Prayer is a state of being. It is not something that one can do. It is something that one can only be. If you do prayer that is going to be false. If you are prayer, then only is it true. And the difference is immense. In the mosque, in the temples, in the synagogues, people are doing prayer -- just repeating traditional words. They are beautiful words, but words are words. They are not the reality. The word 'fire' is not fire and the word 'god' is not 'god' either. So one can repeat beautiful words, hallowed by tradition, but they are empty unless one is prayer.

What do I mean when I say 'unless one is prayer?'

I mean when one's heart is absolutely silent, utterly still, then a harmony arises between you and existence. you fall in step with existence; a subtle dance starts happening between you and existence. You are dancing together. That dance is prayer, that harmony is prayer, that falling in accord with existence is

prayer.

Then whether you say something or not is irrelevant. One can say something, one may keep absolutely silent, one may not say anything, but one thing is certain: if you say something in those moments, those words will not be from the memory. Those words will not be borrowed; they have to be authentic, they have to be spontaneous, they have to arise in that moment. They have to be part of your feeling, not part of your thinking.

Then whatsoever you say -- just any word will do, any gesture will do, even silence is perfect enough, more than enough... but one feels grateful, one feels surrendered and one feels in a great blissfulness. That's what I mean by being a prayer.

WITH MEDITATION LIFE IS PARADISE

There is nothing more valuable than meditation. The people who have not tasted meditation are the poorest in the world. They may have all the riches, but still they are beggars because they have not known the real treasure yer -- the treasure that cannot be destroyed by death, the treasure that cannot be taken away from you, the treasure that you are.

We are carrying an inexhaustible treasure of diamonds but we are not exploring it. We have completely forgotten to explore our own inner world. We have become too obsessed with the outside. We have become so outwardly, so extrovert, that not only do we not explore the inside, we don't believe that there is any inside. That's what people say when they say there is no soul, no god. In fact they are saying there is no interiority to man. They are saying there is no interiority to existence. They are talking nonsense because the outer cannot exist without the inner, nor can the inner exist without the outer.

In the ancient days the so-called saints talked nonsense: they said the outer is false, the inner is true. Now the pendulum has moved to the other extreme. Now people say that the inner is false, only the outer is true. Both are wrong, both are lopsided, both are extremists.

My approach is that both the outer and the inner are true, and one has to be aware of both, then only is life really balanced, harmonious. Then life is a synthesis and a song.

Turn in, search inside. Our true reality is there. And the wonder of wonders is that the moment you know your own treasure, the whole existence becomes infinitely more beautiful because it starts reflecting your richness. Existence is like a mirror: it reflects you. If you are rich, fulfilled, contented, it reflects your richness, fulfillment, contentment. If you are poor, ugly, depressed, it reflects that. It simply goes on echoing you. The same existence becomes hell for a few people and becomes a paradise for a few other people. It all depends on you.

The whole magic is in the art of meditation. Without meditation the world is a hell, life is hell. With meditation it is paradise.

BE COURAGEOUS AND FACE YOURSELF!

The treasure is within and we search outside, hence we are doomed to fail. Everybody fails. Those who fail, of course they fail; and those who succeed, they also fail.

We have a saying that nothing succeeds like success. I don't agree with it, I say nothing fails like success. You can ask Alexander the Great and all others Alexanders -- they have all failed because whatsoever they succeeded in was worthless. It was not in any way enhancing their being, it was not making them rich in their being. They remained as poor as ever. In fact a poor man never becomes aware of his inner poverty. Only a rich man has that privilege; he becomes aware of his inner poverty because he has the possibility to compare and contrast. On the outside he goes on heaping up treasures and inside he can see the emptiness, the absolute emptiness.

Sannyas means turning in... and suddenly you are the master. Nothing is lacking, nothing is missing. All that you need is already there within you. Just a little turning in and a transformation happens. It can happen in a single step. It need not be gradual, it can be sudden, like lightning. It all depends on how much courage you have to move in. Be courageous and face yourself.

IT IS TIME TO LOOK WITHIN!

That's the only difference between the religious person and the non-religious person: the non-religious person goes on seeking somewhere else, everywhere except in his own being. He seeks and searches everywhere. He has reached Everest, he has reached the moon; soon he will be reaching the stars. It is some vague search. He is not even clear about why he is doing it, why he is going to the moon.

We have not been able to make this earth happy yet. Half of humanity is dying, starving, and the other half which is not starving is not in any way happier. Maybe physically they are getting nourishment, but psychologically they are becoming so insane, imbalanced. The earth is in a chaos and we are putting so much money and so much intelligence and so much effort into reaching the moon. For what? What are you going to do on the moon?

Some vague desire.... We have not found it here, maybe it is somewhere else. Let us go to the moon and then to Mars and then on and on.... And there is no end to the universe.

The religious person is one who searches within in the first place. And that seems to be very logical: before you go searching anywhere else, at least have a look within. If it is not there, then go somewhere else. But anybody who has ever looked within has always found it there. There has never been an exception. This can be said to be one of the most fundamental laws of life, it is unexceptionally proved: whosoever has looked within has become rich, has found an inexhaustible treasure. He has found the pearl, he has found the divine, the eternal.

So now it is time for you to look within. Devote as much time and as much energy as possible so that in this very life you can find yourself. Blessed is the man who dies knowing who he is, because then there is no death. He only leaves the body, an old garment, and becomes free of all bondage. He moves into the universal soul. He is not only free, he becomes freedom. He not only achieves truth, he becomes truth.

TO RULE ONESELF IS DIVINE

To rule others is destructive, it is inhuman. To rule oneself is divine, it is creative. The people who rule others are only apparently rulers; deep down they are slaves of their own slaves, because their kingdom depends on others. Anything that depends on others is not much of a kingdom.

Alexander is not a real ruler, nor is Napoleon. Any day that the kingdom is lost they are beggars. And even if the kingdom is not lost, one day they die, and they go empty-handed. They cannot carry anything of that kingdom away with them.

A Jesus, a Buddha -- these are real masters. Nobody can take away their kingdom. Not even death can destroy it. These are the people who are full of joy, these are really rich people.
Become rich in the inner sense of the word, become a master.

THE DEEPER YOU GO THE MORE INTELLIGENCE IS REQUIRED.

Sannyas is only for the intelligent because it requires more and more intelligence each day. The deeper you go, the more intelligence is required. But this is the beauty of the whole process, that when you accept the challenge more intelligence is created in you. You have it potentially. It manifests only when the challenge is accepted.

Sannyas is a challenge to transform your potential intelligence into actuality, into a reality.

SANNYAS IS A GAMBLE

Bravery is one of the most neglected qualities as far as religion is concerned. And it is very surprising, because without courage nobody can ever be religious.

It is not dispensable, but it has been ignored, neglected. In fact cowardly people have been praised too much by the priests because the cowardly are ready to become slaves. They are ready to be exploited; not only ready, they are asking to be exploited, to be oppressed. They are hankering for somebody to lead them. They are afraid to be themselves, they are not ready to take the responsibility. They want somebody else to take the responsibility.

And that's what the priests want and the politicians want, that people should not be their own leaders; they should always be in need of somebody else to lead them. Hence the churches and the temples and the synagogues are full of cowardly people. In fact the brave people avoid churches and temples; you will not

find them there. But only they are the right people to be there, because religion is the greatest adventure in life. The cowardly person cannot go on such an adventure. He clings to the familiar, he is afraid of the unknown. And god is unknown, not only unknown, but unknowable.

Religion is rooted in courage because it is moving into the world of the unknown, it is entering into the mysterious and miraculous, it is getting into something where your intellect will not be of any use. It is going into the dark. But those who have entered into the darkness of the heart have come out of it luminous. They have come out of it enlightened.

But before one can be enlightened one has to pass through a very dark night of the soul -- and that is where courage is needed.

It needs guts to go into the uncharted sea without any map... because no map exists. In the very nature of things a map is not possible. Life is so vast, it cannot be contained in any map. And it is so changing, it is so dynamic, that any map is going to be wrong. By the time it is made, life changes; it never fits, it is always out of date.

So one has to go without maps and one has to go knowing perfectly well that one is risking, risking the safety of this shore for the unknown shore, which may exist, may not exist. But the courageous heart feels intrigued by the unknown, feels immensely attracted by the unknown. It is a challenge. And fortunate are those who accept the challenge, because in that very acceptance they become integrated. In that very acceptance their souls are born. They are no more empty bodies.

Life is not for cowards. Cowards only pretend to live. They go on moving in such a way, so cautiously, so afraid of committing any error, so scared of going astray that they cannot live. Life needs a little foolhardiness, a certain quality of totality, a certain madness to jump into things.

Unless one is a gambler one misses the whole joy of life. I teach you to be gamblers. Sannyas is a gamble. You are risking your life with a dangerous man: (laughter) You are trusting somebody who is not to be trusted at all! He can cut off your head... so be ready!

TRUST MEANS A READINESS TO ENQUIRE INTO THE UNPROVABLE

Rudi literally means the wolf, but symbolically it means courage and loyalty. In ancient times the wolf was thought to be the very incarnation of courage and loyalty. And those two words are worth remembering. Only the courageous one can be loyal -- the coward always betrays.

Judas must have been a coward; how can you betray a man like Jesus otherwise? And for only thirty silver coins! That must really be the ultimate in cowardliness. It is as if he was trying to find an excuse to betray -- thirty silver coins was enough.

He was the most educated disciple of Jesus, the most scholarly, the most clever, the most argumentative and logical. If he had not betrayed him he would have been the successor. He would have easily dominated the other disciples. They were simple people -- loyal, faithful, but simple. He was cunning and clever. But cowardliness always hides in cunningness and cleverness. Those are not the signs of a courageous person.

The courageous person is intelligent but not cunning. He is brilliant, sharp, he has tremendous clarity to see things as they are; he need not be clever and cunning. Cleverness and cunningness are poor substitutes.

And to be loyal means trusting the invisible, trusting in love, trusting in god, trusting in the mysterious and the miraculous. There is no way to prove it; one can feel it but there is no way to argue about it. Nobody can prove it, nothing valuable has ever been proved. Whatsoever has been proved is mundane, ordinary. You can prove a stone but you cannot prove the beauty of a flower; that has to be experienced. And it depends on you: however much of a poet in heart you have, that much beauty you will be able to experience. It depends on how capable you are of seeing colors, how clear your eyes are. You need the eyes of a painter, then only will you be able to see the proportions, the color, the dance of colors. It depends on how sensitive you are, then only will you be able to feel the delicateness of its petals. The existence of a stone can be easily proved; anybody can hit you on your head with a stone and it is proved. You will have to accept that, 'Yes, the stone exists.'

That actually happened. Berkeley, one of the English philosophers, was proposing a philosophy that the world is illusory. He and Doctor Johnson were going for a morning walk together and he started talking about his philosophy. Doctor Johnson took a stone, a big stone, almost a rock, and hit him hard on the feel with it. Blood started oozing out of his feet and he screamed. Doctor Johnson said, 'Now what do you say? -- is this rock real or not?'

Yes, a rock can be proved to be real very easily; but beauty cannot be proved, love cannot be proved,

prayer cannot be proved, meditation cannot be proved, god cannot be proved, bliss cannot be proved. Trust means a readiness to enquire into the unprovable, a readiness to go into the uncharted, a readiness to risk the familiar for the unfamiliar.

Both these qualities, courage and loyalty, are of tremendous significance for a sannyasin.

ONLY IN DEEP COURAGE IS ONE'S REAL SPIRIT BORN

Sannyas is only for the courageous. For cowards there are many temples, churches, mosques; the whole earth is full of cowards. It is the cowards who have become Christians and Buddhists and Hindus and Mohammedans.

The courageous person will never become a Christian, he will become a Christ. He will never become a Buddhist, he will become a Buddha. He will not become a Mohammedan, he will become a Mohammed. And when one can become a Christ or a Buddha, why bother about something third rate -- being a Christian or a Buddhist? And that is not going to satisfy. But then one needs courage -- to be a Christ is risky. One has to carry one's cross; visible or invisible, the cross is there.

By becoming my sannyasins you will be carrying a cross wherever you go. It is far more subtle than carrying a wooden cross. Your very presence will offend people, your very presence will create discomfort in them. You may not do anything to them -- just sitting silently with your closed eyes is enough to provoke them.

Jesus was not doing any harm to anybody. The poor fellow was just talking, and talking about beautiful things. He was not dangerous at all in that sense. Telling a few parables, explaining them... why did people become so antagonistic to him? His presence irritated them; somewhere deep down something happened to them. They could not tolerate him.

His presence proved to them that their lives were meaningless, his was the true way to live. That was the offence. His joy, his blissfulness, was a constant reminder to them that 'You have not lived the great opportunity that has been given to you to the full. You have not become grown up, you are still immature, you are still worried about toys. You have not done the real thing, you have been fooling around. And here is a man who has done it. This man has to be removed, otherwise you will not be able to sleep peacefully again. His presence is a challenge.'

That's why it is dangerous to be a sannyasin: your presence will be a challenge everywhere. And you are taking a courageous step -- but only in deep courage is one's real spirit born. The greater the danger you enter into, the greater will be the birth. You will become integrated, you will become something solid, something substantial -- otherwise people are only shadows.

NOBODY EVER DIES

No one is new. No one can be new because nobody ever dies. We have all existed from eternity and we are going to exist to eternity; it is impossible to die.

One changes the body just like old garments, but one remains. And that which always remains, the ancient one, the abiding one which never changes, which is beyond time and beyond change, which is always now and here, is your reality.

It is like the ocean: the ocean remains, the waves go on changing. Our body changes, our mind changes, everything changes except one thing within you. And that one thing has to be discovered, because that is your reality. To know it is to know all. To know it is to live in bliss. To know it is to go beyond fear. To know it is to know god.

DIVINE MADNESS: A BRIDGE

Deva means divine; avril means april.

I don't know why april is associated with fools... because they go on being born all the time, all year round. But it is beautiful to be a divine fool. That's what Jesus is, that's what Francis is, what Buddha is, what I am!

It is better to be a divine fool than to be humanly clever and cunning, because that divine madness becomes a bridge. It is the ultimate in sanity.

THIS IS THE TRIBE WHERE YOU REALLY BELONG!

Sabine has no special meaning. It is the name of an old Italian tribe. It simply means a woman from the tribe of the Sabines. But it sounds beautiful... and that is far more important, because meanings are arbitrary, sounds are natural.

If man disappears from the earth there will be no meaning in any sound, but there will be sounds. The wind will still pass through the pine trees creating great music, and the waterfalls will go on falling on the rocks, creating great sound, and the clouds will come and the thunder, and the birds will sing. Everything will continue but nothing will have any meaning. Meaning is arbitrary; it is man's creation.

Sounds are natural. Hence music comes far closer to god than mathematics because mathematics is man's creation. Without man there would be no mathematics, but without man music would continue. Hence when you listen to music you don't bother about the meaning -- just the sound. If it rings bells in your heart it is enough. You don't ask, 'What is the meaning of this sound?' The question would be absurd.

A philosopher asked Picasso, 'What is the meaning of the painting that you are doing right now?' Picasso looked outside the window -- a beautiful rose flower was there -- and he said, 'What is the meaning of that rose flower? If the rose flower can exist without any meaning, why not my painting? If the rose flower has no obligation to be meaningful, what is the need for my painting to be meaningful?'
He is right.

Sabine sounds beautiful, it has some music. So your name -- if you want some meaning -- will mean divine music, divine sound, or a divine meaninglessness! (laughter)

How long will you be here?

-- I don't know... till the end of this month.

Mm mm. Then come back again, Sabine. This is the tribe where you really belong!

THIS VERY LIFE IS DIVINE

At the very center of our being is light. As we go away from the center towards the circumference, darkness deepens. The farther away we go from ourselves, the more we are in darkness; the closer we come to ourselves, the more we are in light. When we have gone very very far away, all is darkness. That's where people are living, in absolute darkness; hence the feeling of meaninglessness in life, hence so much desire to destroy oneself.

There is a deep desire in everyone to commit suicide for the simple reason, that life seems to be meaningless. People go on living, not because they love life, they go on living just because they are afraid to commit suicide. There is a desire to; and in many ways they do commit suicide. Monks and nuns have committed psychological suicide, they have renounced life. And these suicidal people have dominated humanity for centuries. They have condemned everything that is beautiful. They have praised something imaginary and they have condemned the real; the real is mundane and the imaginary is sacred.

My whole effort here is to help you see that the real is sacred, that this very world is sacred, that this very life is divine. But the way to see it is first to enquire within. Unless you start feeling the source of light within yourself, you will not be able to see that light anywhere else. First it has to be experienced within one's own being, then it is found everywhere. Then the whole existence becomes so full of light, so full of joy, so full of meaning and poetry, that each moment one feels grateful for all that god has given, for all that he goes on giving.

Sannyas is simply a decision to turn in, to look in. The most primary thing is to find your own center. Once it is found, once you are centered, once you are bathed in your own light you have a different vision, a different perspective, and the whole of life becomes golden. Then even dust is divine. Then life is so rich, so abundantly rich that one can only feel a tremendous gratitude towards existence. That gratitude becomes prayer. Before that, all prayer is false.

Prayer is possible only when you have experienced light. Then you know in deep gratitude just to say thank you -- thank you to the unknown, to the unknowable, thank you to the mysterious, the miraculous, thank you to the eternal.

EVEN DARKNESS IS ANOTHER FORM OF LIGHT

God is never experienced as a person because he is not a person. All ideas about god as a person are childish. They are only metaphors, parables; don't take them literally. When one enters into the world of god one simply experiences light within and without. All, everything, disappears into that light, everything melts into that light. Then rocks are light, condensed light, and trees are light and people are light and you are light. The whole world becomes a dance of lights and lights.

That's the experience of god. God is only a symbol. It is good to remember that, otherwise people start imagining: they imagine god in a Christian way or in a Hindu way -- but all those are just poetic metaphors. The reality is that when you enter the deepest core of your being you explode in absolute light. The whole universe becomes simply light; hence the word 'enlightenment.' One who comes to know himself, comes to know himself as light. And the moment you know that you are light, you also know simultaneously that all is light. All darkness disappears. All death disappears because death is another form of darkness. All fear disappears because fear is rooted in darkness. Even darkness becomes luminous, even darkness is another form of light.

Keep it as a seed in your heart. One day it is going to become a reality. Is is a reality -- we just have to discover it.

MEDITATION: A WAY TO DISCOVER YOUR WAY BACK HOME

For god there is no darkness. For light there is no darkness. Darkness exists only when light is absent; hence they never meet. Light does not know that darkness exists at all. How can light know? -- because when light is present, darkness is not. Darkness is only an absence. God knows no darkness. And we know only darkness -- that's how we have become unbridged with god.

We also have to reach a point where darkness disappears and only light remains. That day -- when darkness disappears for you -- is of great celebration, is a day of great blessing. It is possible only when you realise that you are light.

Meditation is only a way, a method, a technique to discover your way back home. It is inside you. It has always been there and it will always be there. You can go on wandering everywhere, you will remain in darkness unless you come back to your own being, unless you turn in and see your own self. The moment you see yourself all is light.

And from that moment there is no darkness, no blindness. Everything is as clear as it can be. All problems disappear. Life becomes a sheer celebration.

Meditate more and more. Make it a point that whenever you have time, you give it to meditation. The first preference should be meditation.

THE STUFF CALLED GOD

People are ready to go anywhere except within. They are going to the moon...

In Japan a company is selling tickets for '85 to go to the moon -- and all their flights are fully booked. What are people going to do on the moon? There is nothing. They will only feel homesick, that's all. But people are ready to go anywhere -- they never think of going within.

Whenever you have time, forget the outer -- it is superficial -- and dive deep into the inner, and you will find the light, the light that is our very life, the light that is the stuff we are made of -- and of which the whole universe is also made.

In the old days that stuff was called god. Now that word has become a little dangerous. People don't like that word; it looks a little old fashioned. It smells of priesthood, churches, and the smell is not good.

So I don't say that you will encounter god within. But I can't help it: you will! That light is what god is. And unless one knows that one is something eternal which cannot be destroyed by anything, one remains on the circumference, accidental.

So make it a point now to give more and more emphasis to the inner, more and more time and space to the inner. And it is only a question of remembering; slowly slowly your consciousness takes a turn. And when you start facing yourself you are facing the greatest phenomenon, the most exquisite, the most beautiful experience of life, because you are seeing life in its intrinsic grace and splendor.

About this same thing Jesus says: The kingdom of god is within you.

THE DARK NIGHT: THE WOMB FOR THE DAWN

Man is born with a very small flame of god within him; he is hidden behind layers and layers of darkness. So whenever one enters oneself, first one has to pass through a jungle of darkness -- and that's what scares many people. Many people try to go in but then they escape again, because that darkness makes them really afraid. It looks like death.

The Christian mystics have given it the right name: the dark night of the soul. But one has to pass through the dark night, otherwise there is no dawn. The dark night is the womb for the dawn. The master is really needed to help you while you are passing through the darkness. Once you have seen your own light you can say goodbye to the master. Once you have seen your own light there is no need for any help. You are grateful to the master, but you have come home, the journey is over.

While you are reaching towards that inner flame... it is really an arduous path with many pitfalls. Moving in darkness one stumbles, moving in darkness one gets hit, moving in darkness one falls and has to rise again. One needs constant encouragement, one needs constant support, one needs somebody to prevent one from running away and escaping.

That's the function of the master, to go on holding your hand, to go on telling to you, 'Don't be afraid -- the goal is not far away -- it is just around the corner.' It is never around the corner, remember (laughter)... but the master always says it is just around the corner. One day it is! (laughter) But one has to wait for that day, one has to be patient.

THE SMALL STAR WITHIN CAN EXPLODE...

Bliss is a small star within our being. It is so small... that's why we go on missing it. It is atomic. But just as the atom can explode and can create great energy, can release great energy, this small star can also explode and can create eternity, infinity, it can open up doors to god. But right now it is just like a small seed.

And we go on searching for it in the outside world. It cannot be found there because it is not there at all. You have not lost it there, it is lost within our own being. But it is so small and we are so full of garbage. That's what meditation is all about: digging into the garbage of the mind for something which is really precious and not part of mind, digging for something which is eternal, timeless, deathless.

It is there but it is a very tiny seed, a small star. I call it a star because it is luminous, and it can be found because it is luminous. We just have to dig deep. The garbage is very ancient, for lives and lives we have been piling it up; but howsoever ancient it is, it can be broken through. One can go beyond it, one can find the shining star. And once you have found it, it starts growing into something vast. Just your becoming aware of it is the beginning of its growth. Then it fills you, then it starts overflowing. Ultimately it fills the whole universe. You become the center. Everyone is the center of the whole universe. Everyone is the center and the circumference is nowhere.

Buddha says that when he became enlightened the whole universe became enlightened with him. Now this is a very strange statement. Buddhists have been arguing about it for centuries: what does he mean? -- because existence has not become enlightened, there are millions of people as unenlightened as ever. And he says that the whole existence, not only human beings but trees, rocks, animals, birds -- everyone became enlightened the moment he became enlightened.

He is saying something about that experience when his inner light exploded and filled the whole universe. He has seen it happening, he is saying it truly. He is not wrong, he cannot be wrong. It is impossible for a Buddha to be wrong. Sometimes he may appear very wrong but then something must have been misunderstood by us.

He does not mean that the whole universe has become enlightened -- now there is no need for anybody else to become enlightened. He simply means that 'I am filling the whole universe. So much light is happening that I don't see any darkness anywhere. All is god.'

Right now bliss is just a small star, but it can become an unbounded source of light. And when it becomes that, life is fulfilled, one has arrived. Before that all is futile, meaningless.

AN UNENDING PROCESS...

Once your inner light is found your life is nothing but pure bliss. It is not only bliss for yourself, it becomes contagious, it starts affecting other people. Those who are receptive will start feeling something when they are close to you. Their hearts will respond, some bells will start ringing in their beings, a kind of synchronicity....

One man becoming blissful can trigger a process in thousands of people. Hence my interest is not in the society, but in individuals. If I can transform a few thousand people, that will do: they will ignite thousands more. And it is an unending process, it goes on and on. Jesus is dead but still the fire lives. Buddha is dead but the fire is being transferred from one hand to another hand. It goes on and on.

It is not in organized religion, it is not in the Christian church that you will find the flame of Christ. You will find it in a very different kind of people. In George Gurdjieff you will find it, or in J. Krishnamurti you will find it... people who have nothing to do with Christianity at all. You will not find Buddha's flame in the so-called Buddhists, you will find it in me -- and I have nothing to do with Buddhism. It is never found in the organized religions; organized religions are pseudo. But it goes on from one individual to another individual in very subtle ways.

Become blissful, become luminous. The flame is already there. You have not to do anything, you just have to discover it. It is within you so you have not to go anywhere else. Just be in silence, be still, looking in, searching.

You will have to pass through a big crowd of thoughts and desires, but it is not as big as it appears from the outside. Yes, you have to push and pull a little bit and you have to force yourself inwards a little bit. But it is a beautiful game, it is fun! To meditate is fun. And once you have been able to pass through the crowd into the open space of your inner being you will see the flame. That's your inner being. That flame is part of the great flame of god, part of the universal fire.

MAKE A GREAT DECISION...

Life is an opportunity, an opportunity to realize yourself. One can miss it -- many miss it. Only a few very rare people fulfill it. And those few people who fulfill it are the ones who enter into their inner world.

To go on remaining concerned about money, power and prestige is a sheer wastage. One's primary concern should be to know 'Who am I?' Don't feel contented till you have known it. Make a great decision at the innermost core of your being: 'I have to attain it' -- because that very decision becomes a seed.

EVERYONE IS A HIDDEN GOD OR GODDESS

Man ordinarily lives for name and fame. And that is a very futile kind of life, because both are false. Neither the name has any truth about it... You are born without a name -- nameless is your reality -- and you will die and you will go nameless again. But between these two namelessnesses you hanker for a name. One is ready to die for one's name; that is so stupid.

The name is a lie; it is utilitarian, but still, a lie is a lie. And so is fame. What does it matter how many people know you? If you don't know yourself how can anybody else know you? The whole world may know about you but if you are not acquainted with your inner being you are empty.

And this fame cannot become a substitute for self-knowledge. That's what people are trying to do: not knowing themselves, they create a substitute, they make every effort to be known by others. That is not a true substitute. You can be known by others but you will still remain ignorant.

And if you yourself don't know who you are, what can others know, how can others know? Whatsoever they know is going to be superficial.

The first thing is to drop the very desire for name and fame, then one starts turning in. Name and fame keep you hanging outside. When both are dropped there is nothing outside left to hang onto. One has to turn in, one has to explore inside.

Sannyas is inner exploration. It is the greatest adventure there is because it brings you to the truth of your being, it reveals your reality to you -- and that is tremendously beautiful, that is divine.
Everyone is a hidden god or goddess.

ONLY BUDDHAS ARE VICTORIOUS

The only possible victory in life is inner. Those who struggle on the outside are doomed to fail. Outer victory has never happened, it cannot happen. All the Alexanders are failures; only Buddhas are victorious.

Let sannyas be the beginning of an inner journey. Turn inwards more and more. Enjoy the outside world -- but the outside world is not all. It is only the circumference of our life, not its center. And unless you know the center you will be able to know even the circumference.

Once you know the center of your being even your circumference becomes luminous.

A PEACE WHICH SINGS, DANCES AND CELEBRATES...

Man only thinks that he dies; death is a fallacy. No one has ever died and no one has ever been born. Birth and death are both episodes in eternal life. Birth is not the beginning and death is not the end. You were before birth and you will be after death. To remember it, to realize it is the whole purpose of religion.

To experience immortality is the only way to get rid of all fears and anxieties, because they are all rooted in the fear of death. Once you know there is no death and no birth you are free from fear, you are free from hell. You are free from all kinds of nightmares. A great peace settles in, and that peace is not the peace of a cemetery, it is a peace which sings and dances and celebrates. It is a peace full of life.

A SANNYASIN IS ALWAYS YOUNG

Life is a journey, a pilgrimage. It is not static, it is dynamic; it is always moving towards the unknown. But because of our fear, we cling to the known and do not allow life to move, do not give it enough freedom to go rushing towards the unknown, to go dancing towards the ocean. It is like a river, but we make it a pond. And to become a pond is a death; to remain a river is to remain alive.

Ponds never reach anywhere. They only dry up; they become muddier and dirtier, and they stink because they are stagnant. They can't remain fresh, they can't remain pure. The river remains pure, fresh, flowing. And there is joy because there is always a surprise awaiting you, there is wonder -- what is going to happen next? Every moment life is a surprise, a non-ending surprise, a non-ending suspense -- a mystery which knows no beginning and no end. But one should remain without any fear, without any clinging.

That's what sannyas is all about: remaining flowing, never allowing yourself to become stagnant -- remaining dynamic, young. The body is bound to become old one day but the spirit need not be old. It becomes old only if we allow it to become old.

A sannyasin is always young. Even in death he is on a pilgrimage, he is ready to explore even death. Death does not come to him as an end but only as a new beginning -- a new door opens up.

ONLY WHEN YOU ARE ORIGINAL DO YOU REJOICE

Wisdom is our nature. It is not a question of becoming more informed, more knowledgeable. On the contrary, the less knowledgeable you are, the better. The less informed you are, the better, the more innocent you are, the better, because then you have that much less of a burden.

Those who are knowledgeable will have to put their knowledge aside if they really want to be wise. It is not ignorance that hinders wisdom, it is knowledge that hinders wisdom; hence knowledge is real ignorance.

The first thing you have to learn as a sannyasin is that all that you know is not real knowing; it is not your knowing, hence it is not real knowing. Put it aside -- it is all garbage -- so that you can know.

You are looking through others' eyes -- how can you see? You cannot see through my eyes -- that is impossible. You have to have your own eyes to see. And it is true not only for the outer eyes, it is also true for the inner eyes.

You cannot live in a borrowed way -- and that's what people are doing. That's why their life is just an imitation, a carbon copy. It has no beauty, no joy. You can't see any dance in it, any celebration in it. Only the original dances, sings, because only when you are original do you rejoice.

Clean yourself of all borrowed information and knowledge, unburden yourself, and then your own nature will start surfacing and a totally new kind of wisdom happens: a great clarity and insight into things, into problems, into life. And one is so clear about everything and so absolutely certain, so unconfused about everything that life is no more a problem. There is no problem any more. Everything is absolutely clear, nothing is a riddle, nothing has to be solved. There is no question left.

When all questions have disappeared and you are simply living out of your own natural wisdom, your own authentic wisdom, life is a joy. Before that life is hell.

My whole effort here is to destroy knowledge so that your wisdom is freed from the burden of knowledge, from the burden of words. Your silence has to be freed from the burden of words, your being has to be freed from the burden of mind, your wisdom has to be freed from the burden of knowledge.

And the day it happens is the greatest day of your life; you are really born.

So start working towards it.

MEDITATION IS A DOUBLE-EDGED SWORD

Knowledge is not reliable. Howsoever knowledgeable one becomes, the doubt continues like an undercurrent. Knowledge cannot destroy doubt. Who knows? -- maybe Jesus was right, maybe he was not. Just by believing in him how can you be absolutely certain? Certainty is not possible. One can shout, 'I am absolutely convinced,' but the more one shouts, the more one shows that something is wrong somewhere. By shouting loudly the fanatic is simply trying to convince himself that he believes, that there is no doubt in him. In denying his doubt he is simply indicating that doubt is there.

Knowledge cannot destroy doubt. Doubt disappears only when wisdom arises in you.

Meditation is the technique to get rid of knowledge on the one hand and to help your nature start growing on the other hand. Meditation is a double-edged sword, it works in two ways. On the one hand it helps you to get rid of all the nonsense that others have taught you, and on the other hand it helps your inner nature to assert itself.

And when your nature takes possession of you, you are free and there is no doubt left. It is simple because you know; from where can the doubt come now? Only when you know do you know, otherwise not.

Trust only your own knowing. Be a light unto yourself.

WISDOM IS THE EXPRESSION OF YOUR SELF-BEING

Wisdom is absolutely individual. You cannot get it from anywhere else -- from the scriptures, from other people, from other peoples' experiences. If you gather all that, it will be knowledge, not wisdom. Wisdom is possible only if you go deeper into your own being. Wisdom is the experience of your own nature, it is the expression of your self-being. It is the flowering of your own consciousness. It is not information, it is transformation.

And that is the whole effort here: not to make you more informed -- about god, about truth, about love -- but to make you more aware of your own potential. My approach is to help you to be yourself. Anything else is a distraction.

And you are not to search anywhere else, you have to seek within, because all that one needs is already there. It has not to be invented, achieved, it has only to be discovered. Even while you are not aware of it, it is there, it is yours. The moment you become aware you start using it, otherwise it remains unused.

Everybody is born wise but everybody is behaving as if there is no wisdom in their own being. Everybody is gathering knowledge in order to become wise. That is the most stupid thing one can do. Knowledge will keep you unaware of your wisdom. Knowledge has to be dropped, unlearned, so that you can become purified of all information, so that your nature can express itself in its true form, in its authenticity.

That truth liberates, that truth becomes your freedom, your bliss.

If you really want to find greatly stupid people, you will have to go to the universities: Ph.Ds and D.Lits. There you will find really stupid people, so burdened with knowledge that they have completely forgotten who they are. They are carrying so much rubbish, all borrowed, nothing of their own. And this is one of the fundamental laws of life, that truth cannot be borrowed. You cannot say to somebody 'Can I borrow your truth?' That is impossible; it is untransferrable. There is no way to give it to anybody. You have to unburden yourself of all borrowed knowledge. When all that rubbish is dropped and burned, utterly burned, then your nature starts asserting itself -- and that brings wisdom, insight.

INTELLIGENCE GROWS ONLY IN DANGER

Sannyas is not for the mediocre, sannyas is only for the intelligent. The mediocre lives according to others; the intelligent person is one who lives according to his own light. Whatsoever the risk, he is capable of taking it, because he relies on his own intelligence. He knows that the greater the challenge, the greater will be his intelligence; hence he accepts challenges, he is never afraid of challenges. He lives in danger because intelligence grows only in danger, in insecurity.

When there is no danger, no insecurity, intelligence dies. That's what I mean by a mediocre person: one who has allowed his intelligence to die, who has allowed his intelligence to gather rust.

Meditation is the way to sharpen your intelligence more and more. And the more intelligence you have, the closer you are to god.

SANNYAS: RENUNCIATION OF STUPIDITY

One needs to be more intelligent to go inwards than to succeed in the outside world. In the outside world not much intelligence is needed. In fact to be more intelligent may be a hindrance there because it is a very stupid world. To compete with these stupid people you have to be stupid, you have to be mediocre. But for the inner journey great intelligence is needed.

Only the intelligent ones reach the ultimate peak of life. And intelligence is not something which is any one person's possession; everybody is born intelligent. But to compete in the outside world everybody becomes unintelligent, has to out of necessity, because the more stupid you are, the more successful you become.

This is a learned thing, this stupidity that prevails in the world. It is not natural, it can be dropped.

Sannyas has to be renunciation of all kinds of stupidities, superstitions, beliefs. One then starts becoming more and more sharp. And only when you are totally sharp can you cut the Gordian knot in a single blow and you can be free from all bondage.

MAN: AN UNOPENED SCRIPTURE

Man is an unopened scripture. We go on reading the Vedas, the Bibles, the Korans, but we never read our own inner being. And all that is contained in the Vedas, in the Bibles, in the Korans, is contained within you, and is contained within you in absolute purity. Vedas are contaminated; Bibles, Korans are all contaminated. It is the nature of things: the moment you speak a truth it becomes a lie, utter it and you have already made it false. It remains true only when it lives in deep silence within you.

My effort here is to help you to read your inner being, because only there will you find the virgin truth, unpolluted, uncorrupted by words, language, scholars, priests, interpreters, commentators. It is only within your own being that you will find the still, small voice of god. Just one condition has to be fulfilled: you have to become silent, noiseless, so that you can hear it, so that you can read it.

SUDDENLY YOU HEAR A CELESTIAL MUSIC...

When the mind ceases completely and all its noise disappears, then suddenly you hear a celestial music that you have never heard before within yourself. It has always been there but because of the noisy head it was impossible to hear it. That sound, the sound of silence, is called aum.

The word 'aum' is made of three syllables: a, u, m. And these are the seed sounds. All other sounds are by-products of these three sounds: a, u, m. Aum is the basic sound; it divides into three: a, u, m -- the first trinity. And then out of a, u, m, all sounds go on growing, then the whole world of sounds.

In the Bible it is said: In the beginning was the word and the word was with god and the word was god. They are talking about aum -- that is the word. It is a wordless word, it is a soundless sound, but it is the most mystical experience of life, the most liberating experience of life. Once you have heard it you have known all that is worth knowing.

DON'T FORGET ON THE WAY...

Every being brings a message from god, but forgets it on the way. The distance is so great that by the time he reaches earth he forgets the reason why he has come and for what, what he has to do. Not only that: he forgets who he is and he forgets all about from where he has come. And he starts creating arbitrary purposes, just to keep himself occupied somehow.

Unless we find our true purpose life remains futile. One has to remember the true purpose, the true meaning. And people are like unopened letters: they have not opened themselves, they have not read the message that they contain within themselves.

We are making every effort here to help you to read your own heart, because it is there that the real Bible, the real Koran, the real Gita, exists.

Meditation is only a way to help you look into your own heart. It is a device. Once you have learned how to look into your own heart meditation is no more needed. Through your heart you are directly connected with god. Then you can dial him -- g, o, d -- any moment. Your heart is always in connection with the divine. But we live in the head, and the head has no connection with god.

Move from the head to the heart. Feel more, think less, so that one day you can feel totally without thinking at all. That day is the day of arriving home.

How long will you be here?

-- This is my last day.

Come back again for a longer period....

(to her retreating back) And don't forget on the way!

START LIVING IN YOUR OWN LIGHT

Every being is unique. God never creates carbon copies, he always creates originals. He only believes in the original. He is truly a creator, he never repeats. But man goes on living in imitation. We are trying to be somebody else -- which is impossible. Whatsoever you do you are going to fail. You can only be yourself; there is no other possibility. But we are all trying to be somebody else. That is the whole story of our failure, the tragedy of life.

My work consists in helping you to respect yourself, to love yourself, to accept yourself and to be yourself, because that's the only possibility; you cannot be otherwise. And there is no need to be otherwise -- god has created you unique.

I am not giving you a certain character or a certain style of life, but only an insight, an awareness, so that you can decide your lifestyle, so that you can live in your own light. And the moment you start living in your own light, bliss is yours.

LOVE YOURSELF AS YOU ARE

Priests down the ages have condemned man so much that everybody feels rejected, everybody feels that 'I am just junk.' Slowly slowly the priests have destroyed all self-respect. They have created a division in every person: the condemned part and the condemner.

The condemner they call your conscience and the condemned part they call your instincts. This division keeps you constantly in a quarrel with yourself, in a disharmony. You are at daggers with yourself -- and that is no way to know god.

The first lesson is to love yourself as you are, because god loves you as you are. That does not mean that you have to remain the same forever. In fact this is the first step of transformation: if you love yourself you will be able to grow quicker, faster.

Now scientists have discovered that if you love a plant it grows faster than other plants which are given the same water, the same soil, the same fertilizers, but which have one thing missing: love is not given. The gardener never says hello to them, that's all. Their growth is prevented. They feel unloved, uncared for, not needed. And that's what has happened to humanity.

My effort here is to remind you that god loves you, that you are a beloved. If god loves you, you have to love yourself. If even god can love you... You can't have better standards than god, you can't have more perfectionistic ideas than god.

Love yourself -- and that does not mean to just fall asleep. When you love yourself the journey begins. Because you love yourself you would like to make yourself more and more precious, more and more joyous, more and more conscious, more and more worthy of god.

ONLY THROUGH LOVE TRANSFORMATION HAPPENS

Manfred means man of peace. That's precisely the definition of a sannyasin: one who is at peace with the world -- and not only with the world but with himself too.

The old concept of sannyas was only half... sannyasins were at peace with the world but not at peace with themselves. They were taught for centuries: renounce the world -- so there is no conflict obviously -- and to fight with yourself because there is something in you which is wrong, it has to be destroyed; something which is evil, it has to be killed; something which is animal, which has to be controlled, repressed. So the old concept of sannyas all over the world -- Hindu, Christian, Mohammedan -- was rooted in self-condemnation.

It has created a civil war within you, between the lower and the higher. But the division is arbitrary because man is one, there is nothing lower and nothing higher. But for centuries that stupid idea has dominated the world and has created a schizophrenic humanity. It has entered the very bloodstream of humanity. Science has polluted the outer atmosphere, and religion has done far bigger harm: it has polluted the inner being of man.

My effort is to change the whole idea, to bring a new idea of sannyas to the world. You have to love yourself, you have to be very friendly to yourself because it is only through love that transformation happens. It is only through love that understanding grows. Nothing has to be killed, everything has to be transformed. There is nothing evil in you. There is no devil anywhere. You are only raw material. If skill is used you can be transformed into a god.

DROP ALL GUILT AND DIVISION: ACCEPT YOURSELF.

The whole purpose of all religious endeavor is to create a state of peace within you. Ordinarily man is constantly in a turmoil, in inner conflict, in a kind of civil war, and the war goes on and on. It destroys your whole life because it dissipates your energy. This war has to be stopped.

The so-called organized religions have not been helpful; on the contrary, they have created this inner conflict more and more. They have made it more acute, more chronic, more canceric, because they create guilt. They divide every human being into the lower and the higher, into the good and the bad. And once you are divided you are bound to be in struggle, a struggle with yourself. You cannot win, you cannot be defeated either. You remain in a limbo, fighting and fighting: no defeat, no victory. Nothing comes out of it -- simply a frustration, a boredom.

That's what has happened to the whole humanity.

This is not the way of the Buddhas. The Buddha may be Gautam Siddhartha or Jesus Christ or Zarathustra or Lao Tzu -- it doesn't matter who the awakened one is, but this is the way of all the awakened ones: not to create conflict in you. But the priest lives on it, his whole business depends on it. The more you are in conflict, the more he flourishes, the more clients he has. This is his trade secret: to create guilt in people and through guilt to create division in people, make them schizophrenic. Once they are in inner turmoil and fight they are bound to come to the priests.

Now the same people are going to the psychoanalyst; the psychoanalyst is the modern priest. And the priests have understood it; they are studying psychoanalysis, they are becoming psychoanalysts. Now every religion is trying to exploit psychoanalysis, because they are seeing that their clients are moving towards psychoanalysis. The business is the same, the secret is the same.

My effort here is to destroy this whole business. I want you to love yourself because only through that love does peace descend. I want you to accept yourself in toto, as you are. Not that that means there will be no growth: in fact once you accept yourself as you are a great explosion happens, because the energy that gets involved in conflict is released and that energy is available for you. That makes you strong, that makes you more intelligent, that makes you more alert, that makes you more alive, that creates a soul in you.

So this has to be your first lesson in sannyas: accept yourself, love yourself, drop all guilt, don't divide yourself. There is nothing higher, nothing lower; all of you is divine. The lowest is as divine as the highest. Matter is as divine as consciousness. Matter is one aspect of god; consciousness, another aspect. There is no question of lower and higher, there is no question of hierarchy.

Just by understanding it you suddenly see great peace settling inside. And with that peace is the beginning of a radical change, of a revolution, of a new birth.

YOUR CONSCIOUSNESS SHOULD BE THE ONLY DECIDING FACTOR

Never be worried about what other people say about you, never take any note of it. Always think of only one thing, that 'God is my judge. Am I able to face my god?' Let that be the criterion of your whole life and you will not go amiss.

But people don't think of god at all. They think of other people, what others are thinking about them. If they think you are good they feel puffed up, your ego feels like a balloon becoming bigger and bigger. If somebody says something against you, criticizes you... just a pinprick is enough and your balloon starts disappearing, because there is nothing but hot air in the ego; it is utterly empty.

So people have to constantly be satisfying other people, their demands have to be fulfilled. You have to do what they say is moral whether you feel it is moral or not. You have to follow what they say is good. You have to be simply a sheep, not a man.

By becoming a sannyasin one declares to oneself that 'I am no more concerned about what others say about me. My whole concern now will be: "Am I able to stand before god?"' Then do only that which will enable you to look into the eyes of god. And you will not need to hide and escape and pretend and deceive.

This single criterion can become the center of your whole change. Your whole life will be lived in a totally different light. You will have a real perspective. You will not be confined by societies and their changing mores and moralities. Morality changes like fashion: something is good today and tomorrow it becomes bad.

For centuries war was good, now it is bad. For vegetarians, non-vegetarian food is the greatest sin. For the non-vegetarians no problem arises at all. They look at vegetarians as a little bit eccentric, crazy, crackpots, nuts!

If you look around the earth there are thousands of moralities and thousands of ideas which conflict with each other. For Hindus the cow is the mother. Everybody laughs about the idea but no Hindu will laugh about it; it is the sacred animal. And the situation is the same everywhere. The Chinese eat snakes, and it is thought in China that that is one of the most delicious foods. It may be, who knows? -- because I have not tasted it! (laughter) And they think the whole world is simply foolish missing such a pleasure, such a great opportunity. There are tribes that eat cockroaches (squeals of horror)... and very religiously. Now people are here who, if they come across a cockroach, escape. They only stop in Goa, they don't stop here at all!

These opinions are irrelevant to the real problems of life. One has to be on one's own feet and the only consideration should be: Whatsoever I am doing should be according to my light, my inner light. My consciousness should be the only deciding factor. Then god is your judge!

SANNYAS IS A BRIDGE TO GOD

You are divine and you are formless.

God is not something quantitative, god is only a quality. God is not something material, it is only a presence. It is not like a flower, it is more like fragrance. One can feel it but one cannot catch hold of it. One can enjoy it, one can love it, one can dance with it, but one cannot possess it. One cannot put it into a bank, one cannot treasure it, because god is not one's property. That's the meaning of formlessness.

Never think of god as a person. Think of him only as a presence surrounding the whole existence. And then there is no need to go to any temple, to any statue; wherever you are you can bow down in deep love and gratitude, and your prayer is accepted. Wherever you are in gratitude you are connected with god. Whenever your heart is full of thankfulness and surrender you are bridged with god.

Sannyas is a bridge to god.

We have become unbridged. God is not far away, but we are disconnected. We are no more plugged in. The socket is there, the plug is there, both are available -- you are there and god is there -- somebody just has to give you a few hints about how to put the plug back into the socket. You need an electrician, a Haridas (the main ashram electrician). That's my function.

MEDITATION BRINGS GREAT UPSURGE OF INNER HEALTH

Meditation brings a tremendous well-being, a great upsurge of inner health. Without meditation a man is

ill. Something is missing in him; he is not whole. Without meditation a man is insane because there is no inner harmony in him. He is a crowd of thought but he has no center. And well-being arises only when you are centered, grounded, rooted.

Man without meditation is like a tree which has been uprooted from the soil. As you move into meditation you become rooted in god again. God is our soil, god is our nourishment. Meditation is only a way of getting rooted in god. And once you are in tune with god there is great joy, there is great peace, great health, great well-being. You start feeling a beautiful music happening within you. A melody, a meaning, arises in your life.

WHENEVER LIFE IS SPONTANEOUS YOU ARE ALWAYS IN TUNE

We can live our life in two ways. One is the way of reaction and the other is the way of spontaneity. Reaction means we never look at the situation, which is constantly changing. We go on responding with our old ready-made patterns, answers. Of course they never fit; we always go on lagging behind. That's what gives people a feeling of failure, otherwise there is no need to feel a failure. Nobody is a failure. Only this pattern -- that we act out of memory, not out of consciousness -- creates an illusion of failure.

Spontaneity means acting out of consciousness, not allowing memory to interfere, being just like a mirror, reflecting that which is. One has to be very very silent, simple, innocent, unknowledgeable, to be spontaneous.

I don't teach knowledge. I teach methods of becoming ignorant again, of becoming children again, how to attain to childlike innocence. Then your life is spontaneous, and whenever life is spontaneous you are always in tune. There is great fulfillment and such contentment arises out of that tuning with existence, such joy and such music and such poetry is felt at the deepest core of your being, that one cannot imagine it unless one has experienced it.

That music is what god is all about. But it is possible only if one is spontaneous; it is not possible for people who live out of memory, who go on reacting.

Don't react; respond, reflect, and be in tune with that which is. Never carry ready-made answers. Let the situation be there, and you be there: be conscious of it and let the answer arise out of your consciousness, out of the present.

When one lives moment to moment and goes on dying to the past and goes on throwing the past away and keeps oneself fresh... that is the way of true spirituality.

RELIGIOUSNESS IS ALWAYS MOVEMENT

Two things have to be remembered. One is that faith does not mean belief. Belief is of the mind and faith is of the heart. Faith is a love affair and belief is only an intellectual conviction. Belief can be easily destroyed by arguments; faith can never be destroyed. No argument can destroy faith because it is not based on arguments in the first place. But belief is based in arguments.

Belief is philosophical; faith is religious. Belief is a false coin. It looks like faith but it is fake. Somebody believes in god -- that is not faith. Jesus has faith in god, not belief. The pope believes in god -- it is not faith. He has not experienced it himself. That is the first thing to be noted.

I am all in favor of faith but absolutely against all belief systems.

The second thing is that faith is never static.

Belief is always static. Faith is like a river: moving, dynamic, alive, increasing -- like a tree growing, new foliage coming, new buds opening, new flowers. It is always a movement from one peak to another peak, from one perfection to another perfection, from one joy to another joy, from one mystery to another mystery. It is a non-ending pilgrimage.

Belief is dead, it is like a corpse. It never moves. It is like a pond, stagnant, it stinks. And the world is full of believers; that's why there is so much misery, so much ignorance, so much superstition. The whole earth is stinking for the simple reason that people have lost all contact with real religiousness.

Religiousness is always movement. Buddha used to say that the religious person lives in verbs, not in nouns. In fact nouns don't exist in reality, only verbs. Nouns exist only in dictionaries and human languages. They are our inventions. For example a tree: it is a noun, it is only part of our language. If you look at a real tree, it is not a tree, it is a treeing, because it is constantly moving. When you are looking at it a few old leaves are falling, new leaves are coming out. It is treeing, it is not a tree.

We say river -- that is a noun -- but no river is a river, all rivers are rivering, moving, going towards the ocean.

Faith is always increasing, and the person who lives in faith grows, grows to ultimate heights. And the person who lives in beliefs is a dead person. He trusts in something which is dead, and the ultimate result is that he becomes dead himself. Avoid beliefs and risk everything for faith.

THE WHOLE SKY IS YOURS

God is oceanic, infinite, unbounded. We have fallen apart because we have become identified with boundaries, with the boundaries of the body and the boundaries of the mind. These boundaries are keeping us away.

Just get rid of these boundaries. I'm not saying to get rid of your body. The body is perfectly good, use it; it is your house, live in it. But don't think that you are the body. You are in the body but you are not the body. You are in the mind but you are not the mind. And the moment you become disidentified with these boundaries, suddenly the gestalt changes, you start feeling unbounded. And that's what god is.

You start becoming oceanic, vast. Then there is no need to seek and search for god anywhere -- you become it. And that is the only way to know god. The only way to know god is to become god. There is no other way. One cannot know god without becoming god. That will all be mere information, about and about, around and around...

My approach is not that of a philosopher. I am utterly existential. I want you to become the experience itself, because only the experience is going to liberate you. All theories and all philosophies and all ideologies only become new boundaries. You become more and more confined. You become a Christian; now you are smaller than the whole humanity. Then you become a Protestant; you are even smaller than the whole Christianity. Then there are sects and sub-sects, and people go on dividing. People seem to be so interested in being small. They are afraid of being vast. They are afraid to cope with vastness so they go on limiting themselves.

The smaller the unit, the better they feel. And that is sheer stupidity. We are not small. It is going against nature, and anything that goes against nature creates suffering, creates hell.

Go beyond all the boundaries. The whole sky is yours.

DON'T LEAVE THIS LIFE WITHOUT EXPERIENCING THAT YOU ARE GOD!

In the East we have many names for god. Because god has no name you can give it any name; any name is as valid as any other. God is a nameless experience, but we have to call it something -- x y z, just to communicate.

Govindo is one of those names. It will remind you that in your true reality you are a god. You may have fallen asleep and you may be dreaming that you are a beggar, that you are a man or a woman, that you are white or black, that you are this and that, that you are poor or rich -- but all those are just dreams. When the mind stops dreaming only one thing remains, and that is "I am god."

To die without knowing this is to have lived in a futile way. One is fulfilled only when one knows "I am god". And it is not a question of believing. The priests have been saying for centuries that the kingdom of god is within you -- but that doesn't help. You need to experience it on your own. Being Christian does not help, only being Christ can help. Buddhism is not going to give you the inner kingdom; it can be attained only when you become a buddha.

My effort here is not to create Christians and Buddhists and followers, but to create buddhas, awakened people, who are not following anybody but are simply living their true nature with authenticity, with responsibility, with joy.

Belief is easy; you can start believing that you are a god. That will simply be megalomania, that will simply be madness. It is a question of experiencing.

When you believe that you are a god, when you believe that "I am god", the "I" is very important and god is just a shadow. When you experience that "I am a god", the "I" is just a word, a utilitarian word; only god is real. "I" has to be used just for the purpose of communication, otherwise there is no I. That's the difference between the madman and the mystic. The madman can also declare "I am god", but he is simply declaring "I am". And this is the ultimate ego, to declare that "I am god." The mystic also declares "I am god," but he says "I am not, hence I am god."

So I am not saying to believe it. I am saying that the name will remind you that you have to experience it. Don't leave this life without experiencing it. This is an opportunity to experience your reality.

SANNYAS MEANS USING EVERY POSSIBLE METHOD TO GROW

To be a man is a great gift, but very few people realize it. You could have been anything in this vast universe -- a rock, a cabbage, a potato (laughter)... anything! And there is no court of appeal! Whatsoever one is, one is; nothing can be done about it. What can the poor potato do about it? (laughter) But very few people realize that they are human beings and that they have tremendous potential to grow.

The beauty and the grandeur of being human is that it is only through being human that one can reach to god. It is a first basic requirement. No other animal has any approach towards god, only man -- and not even all men. Only people who are really alert and aware -- those very few people create a bridge between themselves and god. Without that bridge life is meaningless and a great opportunity can be lost very easily.

Becoming a sannyasin means recognizing that life is a great opportunity and that to be human is a great gift. And we are not going to loose the opportunity; we are going to make the best out of it.

Unless one realizes one's godhood nothing is achieved, life has been a failure. And one can realize it, it is every man's birthright, but one has to claim it, one has to work for it, one has to be very creative about it. That's what sannyas is all about: becoming alert about the great opportunity and using every possible method to grow: to grow beyond humanity, to surpass humanity, to become divine -- because that is our reality.

MEDITATION TRANSFORMS THE ANIMAL INTO THE HUMAN AND THE HUMAN INTO THE DIVINE

Man ordinarily is not even human. He is just like other animals. It is only through meditation that he first becomes human. That is the beginning of meditation. And when the meditation has become total, when you have achieved meditation so entirely that there is no need to meditate anymore, when you have become meditative -- it is there like breathing or your heartbeat, always surrounding you within and without -- then you become divine.

Meditation has two steps. One is the beginning, it transforms the animal into human. And the second, the ultimate, the crescendo, the climax of meditation, the peak, is when it transforms the human into the divine.

Unless one meditates one has no proof of god. One has not even any proof of humanity. As far as ordinary human beings are concerned, they are not human beings. They are so cruel, so ugly, that in fact they are far worse than animals.

Now, no animal can compete with Adolf Hitler or Joseph Stalin. No animal has done anything wrong like Genghis Khan or Tamerlane. No animal has killed its own species; it is only man who kills other human beings. No animal kills its own brothers and sisters -- impossible. Only man is a cannibal. He can eat human beings, either really or metaphorically -- and that's what people have been doing down the centuries.

Just the other day there was a question, a very beautiful question -- I forgot to answer. Somebody asked, 'What do you think, Osho, is a blow job vegetarian or non-vegetarian?' I simply forgot about it! (laughter) Talking to you about cannibalism, I remembered.

It depends: if it is being done by a cannibal it is non-vegetarian (uproarious laughter).
(chuckling) Go deep into meditation. Good, Michel!

Fingers Pointing to the Moon

Chapter #2
Chapter title: Doing

3 March 1980 pm in Chuang Tzu Auditorium

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SANNYAS IS A CONCENTRATED EFFORT TO USE THIS OPPORTUNITY TO LIVE

We are all strangers on this earth. Our real home is on the other shore. We are here only to be ready to grow, to experience, to mature, so that we can be accepted on the other shore. We come into this life just as children are sent to school. It is a learning place, it is not our home. Learn as much as you can, experience as deeply as possible. Let your life be multi-dimensional, but remember one thing, that this is not our home. So don't get attached, don't become possessive, don't start clinging, otherwise who will go to the other shore?

When the evening comes the child returns to his home. For the whole day he is in the school, in the evening he comes back. The school is a necessity. Our life is a necessity; without it we cannot grow. With all its pleasures and pains, with all its foolishnesses and wisdoms, with all the joys and miseries we slowly slowly learn balancing, centering. Passing through many many agonies and ecstasies, something inside us matures, integrates. And when we are ready the boat arrives from the other shore to take us back home, but only when we are ready. Otherwise we are sent again and again, until we learn the lesson.

I have heard a story about a great musician. He was singing a song, and the people who were listening to him were great lovers of music. He finished one song and the whole crowd said, 'Again, once more.'He sang it again, very happy that he had been received so well. When he finished it the whole crowd shouted even more loudly, 'Again! Once more!'He sang it again. When he finished for the third time the crowd shouted even louder. Then he said, 'But I have to sing other songs too.' Then one person in the crowd said, 'Until you sing it right, we are going to say "Again, again, again."

That's what happens in life: we are sent again, again and again. You can die, but you will be sent back until you have learned the lesson. And the lesson can be learned.

Sannyas is a concentrated effort to use this opportunity to be, so that this life can be the last life. And then you can live on the other shore, in eternity, in timelessness, where no birth, no death exists, where all is bliss, where all is truth, where all is love.

THE MASTER KEY TO THE DOORS OF THE KINGDOM OF GOD

It is only through meditation that one becomes a king, that one becomes a master, master of oneself. But that is the only mastery. There is no other mastery in the world. If you are not a master of yourself you may possess the whole world but you are a slave, you are not a king.

Alexander the Great was not a king, although he conquered the whole world. Gautam Buddha was a king, although he renounced the world; even in his renunciation he was kingly. He possessed nothing, but he possessed himself -- and that is the only true treasure, the only true kingdom. All else is momentary, all else is just a dream.

Wake up from your dreams and make every possible effort to get deeper into meditation, into awareness, into witnessing. Become more and more conscious and you will become a king.

Everybody has the potential to become a king. If we miss, we miss only because of our lethargy. We never make any effort, we never try to go inwards. Or if once in a while we try, within minutes we are tired and again we start running and rushing into the outside world.

A persistent effort is needed and perseverance is needed and patience is needed. Victory is bound to happen, but it happens only when you are really ready. That readiness comes through intense effort. Make

every effort to be meditative -- that is the key, the master key to the doors of the kingdom of god.

SANNYAS: A CONVERSION FROM THE OUTSIDE TO THE INSIDE

Dipak means a small lamp. It is burning there within you, it has always been there; we just never look at it. We are keeping our back towards it, hence we live in darkness.

Darkness is our own creation. If we turn in all is light, if we look out all is dark. Darkness simply means that we have become focused on the outside and forgotten the inner world. Sannyas has to be a conversion from the outside to the inside.

And it is easy. Once you start making efforts it is not difficult. All that is needed is a little exercise of those limbs which because of non-use for so long have become paralyzed. The neck is so stiff it cannot move, the eyes cannot move inwards. Not that they don't have the capacity, it is just that the capacity has not been used for so long that it has gathered rust. A little effort, a little exercise -- that's what we are doing here: just a little exercise so that limbs which have remained unused for a long time start moving again. And then things become easier.

Light is our very nature and light is the nature of the whole existence. Existence consists of light, it is made of light. That's why all the scriptures of the world say god is light. And now modern science also agrees that universe is made of electricity, electrons. Those are scientific terms; light is a more poetic term.

So make it a decision that from now onwards you have to make all effort to turn in.

MEDITATION IS THE SEED OUT OF WHICH GROWS THE TREE OF BLISS

Teresita... look at me. (She closes her eyes.)

What is the matter? Whenever I say to the Italians 'Look at me,' they all close their eyes! (laughter) That too is a way of looking. It may be the best way to look at me! But invariably it happens, so it cannot be just accidental.

Your name: Ma Anand Teresita. Anand means bliss. Teresita means a reaper.

Bliss is like farming. It is a crop. You have to work hard because the soil of the heart has to be prepared, the weeds have to be uprooted, the stones and the rocks have to be removed and only then can the seeds be sown.

Meditation is the seed out of which grows the tree of bliss. And in the right time when you are ripe, ready to receive the ultimate guest, only then does the flowering happen. Then your whole being is full of flowers, your whole life becomes fragrant.

Very few people have been able to reap the crop of bliss... only once in a while a Gautam Buddha, a Jesus Christ, a Lao Tzu -- people who can be counted on one's fingers. It is a tragedy that so few people have been able to attain to their ultimate potential while everybody is capable of it. But millions of people remain deserts. Nothing grows in them because they never make any effort to grow something in themselves. They never pay any attention to their inner space.

Become aware that you are containing an infinite universe within you. It is far more beautiful than the world outside. And your real contentment and fulfillment is going to happen within, not without.

THE WAY TO SEEK AND SEARCH FOR GOD IS MEDITATION

Murad, come here. What is the meaning of your name? (Murad looks blank.)

This will be your name: Swami Deva Murad. Deva means god. And I suspect that Murad means 'ambition for,' desire for, search for, a deep longing.

So your name will mean a deep longing for god. (Murad rises to leave.)

Wait a minute! (laughter) A deep longing but not in such a hurry! If you are in such a hurry you will miss! You will have to learn a little patience.

There are people who are not concerned about god at all, they are indifferent to god; hence for them there is no possibility of finding him. There are people who are against god. They are a little better than the people who are indifferent, because those who are against can be converted. Those who are saying no, some day may say yes. Hence the real problem is not the atheist. He can start searching for god, maybe he is already searching in a negative way, in a wrong way. And there is a third kind of people, the positive

seekers, who are constantly seeking and searching for god.

The more conscious your search is, the sooner it is going to be fulfilled. But the search has to be very conscious and alert. One should devote one's whole life to a single purpose: the search for god, the search for truth. You can go on doing everything that you are doing but you have to make everything only a means to the ultimate end, only then can the murad be fulfilled, can the deep longing be fulfilled. And without its fulfillment there is no meaning in life.

Unless god is experienced meaning is not experienced. God symbolizes meaning, significance. God symbolizes the fact that life is not accidental, that there is a great hidden force behind it, that it is moving, that it is growing towards a peak, a peak of bliss. It is not just an accidental phenomenon, it is not a chaos, it is a cosmos.

And the way to seek and search for god is meditation. So focus your energies on meditation, give more time and space to meditation.

THOSE THAT HAVE SEARCHED WITHIN HAVE ALWAYS FOUND THE REAL HOME

God is our home and we should not depends on any other home. We make many homes and we never look at the real home. The homes that we make are all arbitrary, they are sandcastles, or palaces made of playing cards: just toys to play with. They are not real homes, because death destroys them all.

The definition of the real home is that which is eternal. Only god is eternal; everything else is temporary. The body is temporary, the mind is temporary; money, power, prestige -- all are temporary. Don't make your home in these things. I am not against these things. Use them, but remember that they are just a caravanserai; they are good for an overnight stay, but in the morning we have to go.

Unless we find our real home we have to go on travelling, we have to go on journeying. And the most surprising thing is that the real home is not far away. We go on missing it because it is very close; it is not even close, it is within ourselves.

Search for it withinwards. Those that have gone in have always found it. And I say it on nobody else's authority, I say it because of my own experience. And I don't want my sannyasins to believe in it -- I want to help them experience it.

TRUTH HAS TO BE DECIDED BY YOUR OWN EXPERIENCE

The most divine experience of life is the search for truth. It is even more divine than attaining the truth itself. The journey is so beautiful. The very pilgrimage, each moment of it, is full of bliss. But very few people seek truth. People seek money, people seek power, people seek prestige, respectability and all kinds of rubbish, because the whole crowd is seeking these things and ordinarily people are imitative. You simply imitate the people you are surrounded by -- unless you become aware that the crowd may be wrong, that numbers can't decide what is true and what is not true.

Truth cannot be decided by voting, otherwise a Buddha, a Jesus, a Zarathustra, would all be defeated. They would be proved to be untrue. They wouldn't get many votes. Truth has to be decided by your own experience, not by the approval of the crowd. And the crowd never approves the truth because it is very shattering to the lies in which the crowd lives. Lies are cheap. There is no need to seek them, you can invent them, that's why they are so simple and easy. Any stupid person can do that -- to lie does not need much intelligence. But to be truthful not only needs intelligence, it needs guts too. It requires courage. It requires tremendous courage to risk all.

By becoming a sannyasin now you are really becoming a seeker of truth. Now your name will be not only a name, it will become your reality too.

TO BE REBELLIOUS IS TO BE RELIGIOUS

Sannyas is essentially rebellion -- rebellion against the mob psychology, rebellion against the past, rebellion against history and time, rebellion against tradition and scripture. Because it is only through getting rid of all these that one becomes free to be oneself. And unless one is oneself one never grows, one remains childish.

Maturity comes only through freedom. Freedom is an absolute necessity for growth, and life is an

opportunity to grow. So don't be afraid to rebel. To be rebellious is to be religious. That is the only way to find god.

ONLY THROUGH FIRE YOUR INNER GOLD IS PURIFIED

Donal is a form of Daniel, an Old Testament prophet. He was thrown into a den of lions because he refused to betray his faith, but he emerged unharmed.

It is a beautiful name because it symbolizes the whole history of seekers and how the crowd has behaved with seekers. The crowd has always been against true religion. It is not against Christianity; it is against Christ. It is not against Buddhism; it is against Buddha.

Christianity is a distortion, so is Buddhism. Christ is crucified and the pope is worshipped. The people who crucified Christ did not harm his truth much, because if you destroy the body that does not mean that you destroy the spirit. But the real destruction has been done by the Christian priests for these two thousand years. They have really been the murderers.

The Jews and the Romans succeeded in destroying the body of the Christ, but only the body. And that is not much, because the body is going to die one day sooner or later; it makes no difference how long one lives. Buddha lived eighty years and Jesus lived only thirty-three years, but Jesus said in three years what Buddha said in forty years missionary work. Because truth is so simple, you can say it in a single sentence or you can go on saying it for your whole life. It is so simple that it can be contained on a postcard, yet also it cannot be contained even in the whole of the Bible or the Vedas.

But the crowd has always been against the person who has realized truth. It is good that the people threw Daniel into a den of lions. If he had been thrown into a den of human beings he would have been killed. Lions are more compassionate. They must have felt for the man, they must have seen his simplicity; they may have fallen in love with the man.

But man is more cruel than lions -- that is the meaning of the story. Whether it happened or not, that is not the point. I can't see it actually happening, but the meaning is that lions are more civilized than human beings. Human beings are far more cruel, particularly to people who attain to truth. Why? For the simple reason that humanity lives in lies, and anybody who attains to truth becomes a danger to all your investments, to the whole edifice you have made.

You are living in sandcastles, you have been making houses of playing cards. And the moment there is a person like Daniel or Buddha or Mohammed, his very presence makes you aware of your stupidity, of your whole life's futility and meaninglessness. And that hurts, hurts deeply. Rather than changing your life you would like to destroy the man, you would like to remove the man so that you can be at ease again with your lies.

Remember that. That is going to happen again and again. That is going to happen forever. The crowd will remain the same. It has not changed in five thousand years time and I don't see any hope of the crowd changing. The crowd psychology will continue to be the same; hence anybody who is interested in god, in freedom, in truth, has to accept it as a matter of course.

So if you have to suffer as a sannyasin, don't blame me! (laughter) It's natural. Accept it with no complaint, no grudge, with deep thankfulness, because that is how the crowd recognizes you: it says, 'Yes, now we recognize you, that you are on the right path.' The moment that the crowd starts torturing you, starts going against you... That's its way of declaring that, 'Now this man is coming closer to the truth,' -- very close to the truth that they don't want to see.

But it is beautiful to suffer on the way towards god, far more beautiful than to be happy in the world of lies. It is better to suffer and sacrifice on the way towards god because each suffering will create integrity in you, each suffering will bring a blessing in disguise. It is passing through fire -- and it is only through such fires that your inner gold is purified.

DON`T LEAVE ANY STONES UNTURNED TO CREATE YOUR SOUL

Pleasure is momentary, bliss is eternal. To live in pleasure is to waste one's life. It comes and goes. You don't gain anything out of it, at the most it keeps you occupied. It kills time, but that is stupid because time is the most precious thing. It is not to be killed, it has to be used -- once gone it is gone forever. Very few people use it rightly. Those who use it rightly become Buddhas, and those who go on killing it in unnecessary occupations live as fools and die as fools. And the world is full of fools.

To be initiated into sannyas means to make a decision that now you will get out of the mob psychology of foolishness, that now you will start striving for something eternal, something that is going to abide, something that cannot be destroyed even by death. A man has lived rightly only if he has something which death cannot snatch away. Then he has lived truly, he has loved truly. He has attained a soul.

Many people are just hollow, there is nothing inside them. They somehow manage to go on dragging themselves up to their grave. But their whole life is a tale told by an idiot, full of fury and noise, signifying nothing.

Create something significant, create some meaning in your life. Create some beauty, some love -- something that is not of time, that belongs to eternity. That is bliss.

It is possible, it has been attained by a few people but to achieve it is everybody's birthright. If we miss, we miss because of our own irresponsibility.

Be responsible. And when I say to be responsible I don't mean be responsible to somebody else. Be responsible to your own being.

You have to create a soul, you have to become integrated. Unless that happens don't leave any stones unturned. Make every possible effort, make every sacrifice needed. Risk all! But if you can gain your soul then you have used the great opportunity of life. Then great gratitude arises because only then does one know how much god has given to us of which we were unaware, how much which we never discovered has been waiting for us inside our own being.

Being here with me means moving into a new world of exploration, the inner world. It is the greatest adventure of life.

BLISS IS THE GOD OF ALL

Bliss is the god of all. A few people knowingly seek it and many unknowingly seek it. But everybody seeks it. It is the god. The theist seeks it, the atheist seeks it, the agnostic seeks, the Catholic, the communist -- everybody seeks it. Human beings, animals, trees -- everybody seeks bliss. Bliss is the god of all.

But there are two kinds of seekers. Very few people seek it deliberately, consciously. Very rarely will you find a person who is a conscious seeker of bliss. Everybody is seeking bliss, but unconsciously -- and that makes all the difference. If you seek it unconsciously you will never find it. It can be found only through being more conscious.

If one can become totally conscious there is no need to go anywhere, one will find it here and now. Suddenly it explodes. It depends on the intensity of your consciousness. Just as at a certain temperature water evaporates, at one hundred degrees, there is a certain intensity of awareness at which you find bliss. Suddenly the ego evaporates, and with the ego evaporate all its miseries and all its pathological obsessions, its whole hell. Suddenly you are out of the prison, under the starry night, unbounded. Suddenly you are on the wing and the whole sky is yours.

But the miracle happens only through consciousness. A sannyasin has to become a conscious seeker of bliss. Everybody is a seeker of bliss -- all that we have to add is consciousness.

LET YOUR SANNYAS BE A TOTAL JUMP INTO THE SEARCH

Unless one achieves bliss one's life is a failure. It may be a poor failure, the failure of a poor man, it may be a rich failure, the failure of a rich man, but failure is failure all the same.

And bliss is possible at any moment. One need not postpone it for tomorrow. We just have to be totally, passionately interested in discovering it. It should not be just a so-so search, it should not be lukewarm. It should be passionate, intense, total. It should be a commitment. That's what sannyas is, it is a commitment. One takes a decisive step that 'I am going to find,' that 'I am determined to find,' that 'I will not leave this life unless I have found it.'

It is said about Buddha that before he became enlightened, he sat for seven days under the same tree with the determination that 'I will not rise again, I will not move from this tree, I will not change my posture unless I attain it.' Such totality! For seven days he didn't move; he sat and sat and sat. And just by sitting there it happened. That's why in Japan they have a beautiful word for meditation, 'zazen.' It means just sitting. It comes from that story of Buddha. If one can just sit with totality, that's enough.

So let your sannyas be a total jump into the search, into the enquiry, the enquiry of 'Who am I?' And it is possible. It can happen any moment. Whenever your totality becomes really total, it happens immediately. It

is always a sudden, enlightening experience. It comes out of nowhere but it transforms you forever. It transports you to a totally different plane.

JUST A SMALL CANDLE INSIDE IS ENOUGH

Just a small candle of love inside is enough to transform you. More is not needed. That small flame will burn all that is false, ugly. That small flame will soon become a fire and it will burn all that is gross. Only the pure gold will be left behind. That is our truth -- and to know the truth is to be liberated.

Jesus says: Truth liberates. It certainly liberates, but a borrowed truth cannot liberate because in the first place a borrowed truth is not a truth at all. The moment you borrow it from somebody it is a lie. You have to experience it on your own, you have to discover it on your own. Unless it is your own discovery it is of no use, it is unnecessary burden.

My effort here is to help you to discover your own truth. I am not going to give any truth to you or any theory about the truth. I am here only to give you a few hints, just fingers pointing to the moon. You are not to cling to the fingers. You have to look at the moon and forget the fingers.

THE MATHEMATICS OF THE INNER WORLD: ALL OR NOTHING

Courage is the most fundamental quality required to create religious consciousness. God is not for the cowards, and it is very ironical that only cowards go to the churches and the temples and the mosques. The courageous avoid them. In fact only the courageous go into the real adventure for the search of god.

To be a sannyasin means to use all your courage for the search for god, to use all your energies, to risk everything that you have, that you are.

Unless one risks all, nothing is achieved. The mathematics of the inner world is: All or nothing. It does not believe in half-hearted measures. And only a very courageous person can put all at stake, only a gambler, not a businessman, never a businessman. Hence god is not for the businessman, it is only for the gambler.

Sannyas is for gamblers, gamblers and drunkards, all kinds of dangerous people, because the very effort to know god is the most dangerous pilgrimage one can go on. It is going into the unknown, into the beyond.

PRAYER IS THE FRAGRANCE OF MEDITATION

Life has many beautiful things but nothing can be compared to the beauty of meditation. There are many beautiful flowers and beautiful stars and sunrises and sunsets and beautiful people, but the flower of meditation, the star of meditation, the sunrise of meditation, is incomparable because it leads you into the world of god. It takes you beyond your mind projections. And once you have known what meditation is, once you have tasted the silent nectar of it, then whatsoever you see is transformed through your seeing. The same trees, the same birds, the same people, are no more the same. Everyone seems so luminous, so full of juice, so full of eternal life; one is surrounded by gods and goddesses.

Then life is really worth living. Then each moment is such a joy and such a gift that one is constantly thanking god, is constantly grateful. That gratefulness is prayer. Prayer is the fragrance of meditation. One cannot really pray if one has not meditated.

ONLY IN TREMENDOUS DANGER THE SOUL IS BORN

Life is for the courageous. The coward only vegetates. The coward goes on hesitating, and by the time he decides, the moment is lost. The coward only thinks to live but never lives, thinks to love but never loves. And the world is full of cowards.

The coward has a basic fear, the fear of the unknown. He keeps himself within the boundaries of the known, of the familiar. Courage begins when you step beyond the boundaries of the known. It is risking -- it is dangerous. But the more you risk, the more you are. The more you accept the challenge of the unknown, the more integrated you become. It is only in tremendous danger that the soul is born, otherwise a person remains just a body.

For millions of people the soul is only a possibility, not a reality. Only a very few, courageous ones have

been soul-full.

THE COURAGE TO GO BEYOND THE KNOWN

There is only one courage -- the fundamental courage, the courage in which all other courage is rooted -- and that is the courage to go beyond the known, to go beyond the familiar, to go into the uncharted. That's what sannyas is.

No map of the other shore exists; no definition of god exists; no proof exists that god even is. Still, the courageous one goes on seeking and searching the unknown, even the unknowable.

The coward lives in a cosy, dark hole -- familiar, safe, secure, but for how long? Death comes and destroys everything. Seeing this -- that death is going to destroy everything -- why not inquire into the deathless? Why not risk all? When death is going to take it away anyway, why not risk all? When death is going to take it away anyway, why be so cowardly?

All those who have risked everything have witnessed that the other shore exists, although it is impossible to communicate anything about it. All those who have gone beyond the known have come with great tidings, with good news. That is the meaning of 'gospel.' But it is only for those who are courageous. Others will hear it, but they will not listen to it. Their fear is far greater than their search for truth.

The inquiry into truth needs only one quality, and that is courage. Nobody can prevent the one who has courage from knowing the ultimate bliss, the ultimate peak of life, of love and awareness. One day the courageous one becomes the awakened one -- only the courageous one.

Cowards go on worshipping in the temples and the synagogues and the churches. These people are worshipping their own imagination. They don't know anything about god, they believe. They believe in order not to inquire, they believe because they are afraid to inquire. They believe so that there is no need to inquire.

But one knows only by inquiring, and inquiry means gambling, risking. But it is worth taking a risk -- the adventure is tremendously beautiful.

YOU HAVE TO BE THE LAB, THE SCIENTIST, AND THE EXPERIMENT

Sannyas is the science of bliss. It is less a religion and more a science. Religions depend more on belief, science depends more on experiments. And my emphasis is also on experiments. You have to experiment. You are not to believe in me, you are not to believe in my words. Accept them only as hypothetical, so that you can experiment.

A hypothesis is not a belief. It is simply knowingly accepting that it may be true, it may not be true. The experiment will prove whether it is true or it is untrue. A belief means that we have accepted that it is true before experimenting. Once you have accepted something as true you cannot experiment, you are already prejudiced. Your experiment is going to be that of a prejudiced mind and you will only try to prove what you have accepted. You will not look at facts which go against your belief and you will collect only those facts which support your belief. Then anything can be proved.

In fact believers never experiment out of the fear that -- who knows? -- if you experiment your belief may be proved wrong. Believers believe; that is their way of avoiding experimentation. And belief has dominated humanity for centuries. Even very intelligent people have lived superstitiously.

For example Aristotle, the father of Western logic and philosophy: he writes that women have less teeth than men. That was the belief in Greece in those days. He had two wives, not only one, he could have counted their teeth any time. It would have been a simple experiment, no sophisticated instruments would have been needed. But he never counted them, it never occurred to him. He simply wrote whatsoever was prevalent. And it seems that nobody had ever counted them, otherwise how could the belief exist? It is so stupid! Men and women both have the same number of teeth.

You can ask our Devageet (the ashram dentist)... if he has ever counted or not! But that's how people have lived, very superstitiously.

My effort here is to create a science of inner experimentation. You have to become the lab for your own experiment. You have to be the scientist, you have to be the lab, you have to be the experiment, because in the inner world only you are there, nothing else. You have to be all.

It yields great treasures. Once you start going in at each step there is a discovery. It is far more valuable than discovering America. In fact the world would have been far better if America had not been discovered!

(much laughter)

TRUTH IS EVERYBODY'S BIRTHRIGHT

Meditation opens the door to the world of truth. To live in the mind is to live in lies. To live in the mind is to live in opinions, beliefs -- which are all lies. Because unless you have experienced something it remains a lie. Only your experience makes anything true, otherwise not. Truth has to be experienced, only then is it true.

Meditation is the only way to experience truth. And when you have experienced truth it is possible to commune truth to others. It cannot be communicated -- that is true. There is no verbal way to communicate it, but one can radiate it. One can create a certain vibe in which people start growing towards it. That's what has been done down the ages by all the awakened ones: they have created a certain energyfield, a buddhafield, in which people start growing towards truth.

Truth is everybody's birthright.

FIRST JUMP -- THEN THINK TO YOUR HEART'S CONTENT

Man is a bridge between the animal world and the world of the gods. Man is just in between, he is a passage. Hence man is not really a being. A dog has a certain being, a lion has a certain being, a rosebush has a certain being, a rock also has a certain being. Man has none. Man is a becoming, not a being. Man is the only being who is not a being but a becoming. Man becomes a being only when he has transcended humanity, when he has become a Buddha, a Christ. Then he attains to being, but then he is no more man. He has passed over the bridge.

Pass over the bridge, remember -- don't make your house on the bridge. It is something to be passed over, something to be transcended. And that is the beauty of man. No dog can be anything else than a dog; no rock can be anything else than a rock. They have a fixed being; there is no possibility of growth. Only man grows. Only man has the possibility of adventure, of journeying into the unknown. The greatest beauty of man, the greatest grandeur, is that he can surpass himself.

And that is what sannyas is: an effort to transcend yourself. It looks almost impossible. If you think about it, it is impossible. If you take the jump it is possible. So for those who go on thinking about it, it becomes more and more impossible. The more you think, the more impossible it appears. It is for the courageous ones to take the jump.

It is said, 'Think twice before you jump.' And I say, 'First jump, and then think as much as you want!' -- twice or thrice, as much as you want, be at ease, think to your heart's content -- but take the jump first!

Fingers Pointing to the Moon

Chapter #3
Chapter title: Celebrating

5 March 1980 pm in Chuang Tzu Auditorium

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THE ART OF BEING TOTAL

To live blissfully is the only true prayer, the only true religion. Religion has nothing to do with god and all the mythologies that have been created around the concept of god. It has nothing to do with after-life, with hell or heaven. It is simply the art of living here and now totally. And to live totally is to be blissful, to live partially is to be miserable. Anything that you do half-heartedly will bring misery to you because it will divide you. It will create a split, it will create a subtle schizophrenia.

And we are continuously doing things half-heartedly. Not one thing but almost everything we do is half-hearted. Hence we become divided into thousands of fragments, we become a crowd. Our center is lost in that crowd. We become many voices. There is no silence, no music, no song; nothing is possible with this crowd inside. And the way that we have created this crowd is that we have been doing everything half-hearted. So one part goes on doing something, another part goes on undoing it. One part goes to the north, another goes to the south. One part wants to do something, another part resists doing it.

Sannyas means becoming aware of this situation and changing the whole gestalt. The gestalt that you have lived up to now has to be changed totally, radically. It is not a question of whitewashing, it is not even a question of renovating the old ruins, it is simply demolishing the whole structure and beginning from abc.

Start doing things, small things, totally. You have gone for a walk: then be total in your walk. Enjoy it, as if life consists only of walking and nothing else, as if walking is the ultimate. You have gone to swim; then swim and forget everything. Then there is no past and no future, only you and the water and the present moment. In this way you will learn slowly slowly the art of being total. Then go on applying the same art to your whole life. One day the miracle happens, when all the parts melt into one unity. That unity is your soul, that harmony is your soul. And when you are in harmony you know that the whole existence is in harmony. You know only that which you are. You can't know more than that.

To be in harmony within oneself is to know the ultimate harmony of existence. One can call it god, nirvana, truth, or one can be simply silent about it because no word is adequate enough. Nothing can express it, nothing can explain it. The mystery remains a mystery.

UNLESS RELIGION BECOMES A CELEBRATION THERE IS NO FUTURE FOR RELIGION

Barbara literally means a stranger. And that is true: we are all strangers in this world, we are here only for the time being. This is not our home; at the most it is a caravanserai.

I am not against the world. Use the caravanserai as much as you can, but don't fall into the fallacy that it your home. Tomorrow you will have to leave it, and if you start thinking that this is your home it will create misery. If you know that it is only a serai there is no question of misery; you simply say goodbye and you never look back.

Barbara also has a symbolic meaning. That too is beautiful. The symbolic meaning is coming with joy. Sannyas is possible only if you come with joy.

Religious people have lived too seriously for too long. Their very seriousness has destroyed religion on the earth, because when something becomes too serious healthy people don't get attracted towards it. It attracts only the unhealthy, the pathological. It does not attract the young people, the alive people. It attracts only the dead, the old. And that's what has happened to religion.

In the churches, in the temples you can see almost dead people sitting there, people who have died long before; they are just living a kind of posthumous existence. Temples and churches are full of ghosts, and the reason is that religion has become too serious. People are religious because life is such a misery. They are tired of the misery; it is such an agony that they want to escape.

That is not my vision of religion. Escapism is not religion. Life is not misery, life has its own joys; of course they are temporary, momentary. But even a momentary rainbow is beautiful. Just because they are momentary I would not like to destroy rainbows.

A dewdrop shining in the morning sun is tremendously beautiful, although it is only for the moment,

soon it will evaporate. But if dewdrops disappeared from the world the world would be a little less than it is. It would lose something tremendously significant.

I am not against the world and its joys -- on the contrary. Life is so joyful, even though it is temporary -- how much more joy is possible if we attain to eternity!

So my sannyas is rooted in joy, not in misery. We have tasted a little bit in life, we would like to know the whole of it. Life has only given us glimpses, faraway glimpses. We would like to reach those peaks.

My sannyas is a search for the ultimate blissfulness; hence only those who come to me with joy will be able to understand me. My effort here is to make religion more like a song, more like love, more like laughter, more like play. Unless religion becomes a celebration there is no future for religion. Each of my sannyasins has to become a proof of it, a living proof of joy. That is the meaning of your name -- let it also become the meaning of your life.

REACH GOD SINGING AND DANCING

Become a song. Drop all seriousness.

When one can reach god singing and dancing, it is foolish to go with a long face. And as far as I know, he avoids long faces. He is afraid of your so-called saints. Saints are not good company to keep. Sinners are far better as far as company is concerned. They laugh, they smile, they play; they are non-serious.

My whole approach is non-serious. It is playfulness. I want religion to become more and more playful. I would like churches and temples to become playgrounds, theatres, where people can dance and sing and can have disco parties! If the whole earth can laugh loudly god is bound to come to earth immediately. He has been avoiding earth for many centuries because of the saints.

So please don't be a saint! That's the meaning of your name: don't be a saint, be a singer!

How long will you be here?

-- Now I don't know.

-- That's good!

-- I have a ticket for Sunday but...

-- Tickets won't work any more!

-- No!

BE UTTERLY DRUNK WITH THE JOYS OF LIFE

Dionisio is one of the most beautiful names. It means the god of wine.

The true god is bound to be a god of wine. A god that can't make you drunk is not worth calling god. Except for Dionysius, all gods are false! -- and he has disappeared from the world. Religion has been taken over by sad people, serious people -- and seriousness is a kind of disease, it is pathological.

Health is never serious. Health is laughter, health is singing, health is a dance. The healthier you are, the more you take life as a play. The whole existence becomes fun.

That was the religion of Dionysius but the serious people drove him out of existence. All the churches, all the temples and all the mosques are full of psychologically ill people.

The healthy person feels almost repulsed by religion, for the simple reason that the healthy person wants to live totally. Health means life; it is never renunciation. Renunciation is a kind of suicide, a slow suicide. Renouncing life means you are against god, because he is the creator of life and you are renouncing it.

I am all for Dionysius. Live totally, be utterly drunk with the joys of life, with the beauty and the blessing of existence. It is tremendous, it is overwhelming. Love life -- that is prayer -- and live with such abundance, with such totality that you can be absolutely lost in the whole. That's my definition of being holy.

My effort here is to revive Dionysius. It is a very difficult task because all the priests and all the politicians are against it. They have great investment in seriousness; their egos are involved.

If people start laughing and dancing and taking life as fun, then where will all these so-called holy people and saints and the pious people and the moralists and the puritans be? They will have to be thrown on the junk-heap. We can save a few specimens in the museums...

The future belongs to Dionysius.

How long will you be here?

-- One month.

-- That's good. Do a few groups... and get drunk!

A SHIFT FROM THE HEAD TO THE HEART

Mind is very cunning, it is never simple. The heart is never cunning, it is always simple. To be simple means a shift from the head to the heart.

We live through the head. That's why our life goes on becoming more and more complicated, more and more like a jigsaw puzzle: nothing seems to fit. And the more we try to be clever, the more in a mess we are. That has been our history: man has gone more and more insane. Now the whole earth is almost like a madhouse. The time has come, if humanity is to survive at all, for a great shift to happen: we have to move from the head to the heart. Otherwise the head is ready to commit suicide. It has created so much misery and so much boredom and so many problems that suicide seems to be the only way out. The whole earth is preparing for suicide. It is going to be a global suicide, unless a miracle happens.

And this is going to be the miracle -- if the miracle happens this is the miracle -- a shift, a great shift, a radical change in the very outlook: we will start living from the heart. We will drop the whole universe of the mind totally and we will start afresh like small children. That's how a sannyasin has to be: he has to live from the heart. He has to feel more, think less, he has to be more sensitive and less logical.
Be more and more heartful and your life will become a sheer joy.

SANNYAS IS THE VERY SPIRIT OF FESTIVITY

My approach towards life is not of logic but of love. Through logic it is not possible to know life and its meaning; it is only through love that life reveals its secrets. Hence it is not syllogism that is going to help you; it is singing, dancing, celebrating.

We have lived too long in the head. The heart has been abandoned; we have deserted it -- and it is our true home. The heart only knows songs, it only knows how to dance, it only knows how to love. That's why we have abandoned it, because the heart cannot help you to be very rich, it cannot help you to be president of a country or a prime minister, it cannot help you in any ego trips. It is absolutely non-ambitious. It is perfectly happy as it is, it is utterly contented.

A sannyasin has to move from the head to the heart; a sannyasin has to become headless and heart-full. Then one can start singing like birds in the morning for no reason at all, just for the sheer joy of it. A new day has started, the sun has risen and the birds are happy welcoming the new day. They are rejoicing: the darkness is over, the night is over. They are celebrating, they are in a festive mood. And a sannyasin is always in a festive mood. He is the very spirit of festivity. The dimension of a sannyasin is the festive dimension.

So more and more sing, sing madly, dance. Dance as a drunkard and sing as a madman, and you will not be far away from god. God is very close when one is drunk, very close when one is utterly mad.

The clever never know anything of life's secrets -- they are too clever. Life reveals itself only to the simple ones. So be simple, be ordinary, and become a song.

THE INEXHAUSTIBLE SOURCE OF ENERGY WITHIN YOU

Bliss is possible only when the mind is put aside, when the mind is no more interfering, when the mind is no more playing its games, when you have seen the strategies of the mind, its tricks, through and through, when you have become aware of how the mind has been deceiving you for so long. And don't fight with the mind, because if you fight with the mind... That is its last strategy; if you fight with the mind you have to remain entangled with it. If you have to fight with the mind you have to use the same tactics as the mind.

So the whole art is seeing through and through, and then without any fight simply putting it aside; just slipping out of it as a snake slips out of its old skin, without any fight. And the moment it happens, for the first time you feel that you are infinite. It was the mind that was giving you a definition, a limitation. It was the mind that was framing you, otherwise you are the unframed sky.

And the moment limitations disappear bliss arises. Bliss is freedom, freedom from all limitations. The body is a limitation, but it is easy to know that `I am not the body.' You can feel it very easily, that you are not the body. When you are feeling hungry you know that hunger is in the body and you are a watcher.

When you feel thirsty you know that the thirst is in the body and you are the watcher. When you drink water and the thirst is quenched you know that the body is satisfied and you are the watcher.

It is more difficult with the mind because it is very close. Somebody insults you and you become angry; to watch in that moment seems very difficult. You are so enraged that you forget all about watchfulness. And those are the moments in which to be aware. When anger possesses you, greed possesses you, lust possesses you, be watchful. Go on reminding yourself `I am not this.' Keep your coolness. And you will be surprised that if you can keep your coolness even for a few seconds, the anger disappears like a cloud that has come and gone. And a great peace arises, the peace that is always there when the storm goes, the silence that follows the storm.

When lust takes possession of you watch and see, soon it will be gone. Nothing remains forever, in the mind everything is continuously changing. Just wait and watch, and when it is gone you will feel so strengthened, so full of vigour, so full of energy that you will be surprised. And this is the energy that could have been lost in lust, in anger, in greed.

And when you go on becoming more and more full of energy. When you start overflowing with energy great delight arises. Energy, overflowing energy, is a delight. It is bliss. And when you have come to know the inexhaustible source of energy within you that is no-mind, you have discovered god. It is not somewhere in the skies, it is within you. It is your very being.

FROM PROSE TO POETRY... FROM HEAD TO HEART...

A sannyasin has to be a song. He has to change his life-style from prose to poetry, from mathematics to music, from logic to love, from head to heart. Then one encounters the beauty of existence. And god is nothing but another name for the beauty of existence.

People are missing god because they are trained in logic, mathematics, and those are not the right ways to approach beauty. If you ask a mathematician about the beauty of a rose flower he will be at a loss to answer. He can give you all kinds of measurements, but beauty is immeasurable. If you ask the scientist he can show you all the elements the rose flower is made of -- how much earth and how much water and how much air -- but beauty will not be a part of it at all. Beauty will escape him.

It is only the eye of a poet that can catch hold of the mysterious. It is from the vision of a musician that beauty cannot escape; it is caught. And god is the ultimate beauty, the beauty of the total universe.

We have to learn different ways of approaching life. That's why I say move from prose to poetry, from mathematics to music, from logic to love ... in short from head to heart. Then suddenly you will encounter god everywhere.

How long will you be here?

-- Four days.

-- Four days! (laughter) Are you missing spaghetti or something? (much laughter)

-- I haven't got any money.

-- Mm! (a pause) Then come back again.

And we have an Italian Momma who is doing great things here!

-- What does the Momma do?

-- Spaghetti! All our sannyasins are full of spaghetti!

And come back; money or no money, don't be worried! For Italians I have a soft heart!

WE ARE NOT ORPHANS -- EXISTENCE CARES FOR US

One can be blissful only if one understands this fundamental law of life, that god is our protection, that we are not orphans, that we are not accidents, that existence cares for us, that existence showers love, that existence is absolutely concerned about our welfare.

Once this is understood, not only intellectually but existentially, once this is felt, once this becomes your own experience, life takes an absolutely new turn. One starts feeling blissful for no reason at all. Whereas before misery existed and persisted for no reason at all, now bliss exists for no reason at all. It is the same energy that was becoming misery because we were feeling alone, separated, afraid of this vast existence, struggling on our own with a small energy against the whole, knowing perfectly well that we were doomed to fail. That is why people are miserable.

An irreligious person cannot be blissful; it is impossible. At the most he can be resigned to the

anxieties, to the problem of life. He can accept them in a cold way. He can be indifferent to them, he can practise a certain indifference but he cannot be joyful, he cannot be blissful.

Blissfulness is basically religious. It is only through religion that bliss starts growing in you. And the reason is that the moment you see that you are protected -- that this is your home, that you are surrounded by energies which are not antagonistic to you but very friendly, very loving, that you are needed and loved -- immediately a great explosion of bliss happens.

THE HEART IS ABSOLUTE POSITIVITY

Mind is incapable of praising. It can only complain, it can only find fault. It lives in fault-finding, its very existence depends on negativity. It counts the thorns in a rose bush and avoids the roses.

The heart can praise, can only praise. It is absolute positivity. It knows how to rejoice with the roses.

To praise god means to live your life through the heart and not through the mind. Then your whole life becomes prayer. And unless your whole life is a prayer nothing is going to help. These small prayers which people do in churches and temples are utterly meaningless.

PRAISE BECOMES A BRIDGE BETWEEN YOU AND EXISTENCE

Bliss is like fragrance and the praise of god is like the flower. When you praise god something inside you opens up like a bud and the fragrance is released. That fragrance is bliss. And your heart opens only when you are ready to praise.

There are only two types of people in the world, those who complain and those who praise. The complainers remain miserable because their heart never opens up, never becomes a flower. Their very approach is negative. They only look at the darker side of things , they never look at the brighter side. They count thorns, they never praise the roses.

To praise god means to praise this existence. There is no other god. This whole existence -- the stars, the trees, the people, the animals, the birds, the mountains, the oceans -- this totality is what god is. God is not a person, just a name for the whole.

When you start praising the beauty of the flowers and the silence of darkness and the joy of a river rushing towards the ocean, something starts opening up within you. You also start growing, you are no more closed. The praise becomes a bridge between you and existence. You become more and more sensitive, more and more poetic, more and more aesthetic. Your sensibility makes you aware of the immense beauty that surrounds us, and of the great mystery which is unfathomable, which has no beginning and no end.

The feeling that we are part of this great mystery creates great rejoicing. Praise is prayer, and bliss is the fragrance of prayer.

DANCE IS AN END UNTO ITSELF

Nartano means the dance. And that's what a sannyasin has to become.
Life should be light, not heavy. One should not carry a burden. The past creates the burden and cripples you. You cannot dance if there is too much past.

People are carrying mountains of the past and they are crushed underneath, they cannot dance. One has to put aside the whole past, one has to be light, then one can dance. And when one can dance like a peacock under the clouds, one has to know what prayer is, what meditation is.

Dance is one of the most significant experiences, literally, because it is the only experience in which you can be utterly lost and yet you are perfectly aware. The dancer loses himself in his dance and yet is absolutely aware. It is a very strange and paradoxical experience; hence it is of great significance.

That's how god happens: one is utterly lost and yet fully aware; in one sense drunk, absolutely drunk, in another sense absolutely awake.

Dance gives you the first glimpse of it. So while you are here dance more and more, and enjoy dance, literally, actually. And then metaphorically also, make your life more like a dance rather than like running.

People are running hither and thither, not knowing why, for what. They just go on gaining more and more speed, thinking that if you have more speed you are bound to achieve -- not knowing what exactly it is

that they want to achieve.

Dance is a totally different kind of experience. There is no achievement, there is no goal. You are simply enjoying the experience itself. You are not going anywhere. There is no destination in it. It is means and it is the end also. It is an end unto itself.

WE ARE MADE OF MUSIC

Deva means divine; sangit means music -- divine music.

It is always there, it is just that we are so noisy that we cannot hear it. We are so full of garbage that we go on missing that which is precious. We are so full of hot air that we never become aware of the beauty, the joy, the dance, the music, that existence is.

The stars are dancing in deep harmony. The whole existence is an orchestra and everything is in tune with everything else. Nothing is separate, everything is meeting and merging with everything else. It is a tremendous symphony.

To be a sannyasin means to fall in tune with this symphony. Be more silent so you can hear the music. Be more still so that you can feel that which surrounds you, within and without.

We are made of music. That is the realisation of all the mystics of all the ages.

LIFE IS GOD

Life is divine. Up to now all the religions have been anti-life. Not that Jesus and Buddha and Krishna were anti-life, but Christians and Buddhists and Hindus have been anti-life. The awakened ones cannot be anti-life, but the priests that gather around them have always felt that if they were for life then the whole business of religion would stop. Then people would say 'You are not needed. We can live our lives without you.' Hence the priests have to be against life, only then can they create a business out of religion. So they condemn life in every possible way. And they have created a very poisoned atmosphere around the earth, they have poisoned everybody's mind.

My effort here is to help you to get out of that conditioning. I want to declare that life is god, that life and god are synonymous. Life is god's manifestation. Renouncing life means renouncing god. If you renounce his visible form you are automatically renouncing his invisible reality. The invisible can be found only through the visible; the visible is the entrance. Life is the door to god.

Rejoice in it -- it is a blessing. Make it a dance, a song, a celebration. Love life, worship life, let your life be as sincere, as authentic and true as possible, and let it be as total and whole as possible. When life is whole one is holy. For me, that's the only way to become a sage, a true sage.

BECOME A CELEBRATION

Man ordinarily lives a life which is a drag. (laughter) He lives in such a boring way. Seriously and heavily, he somehow goes on pulling himself towards the grave. There is nowhere else to go. With such great effort the result is the grave!

There is another way of living: one can dance and sing. And the moment you start dancing and singing and enjoying life, death starts disappearing. You start having experiences, glimpses of eternity, of the immortal, of the divine.

So become a song and then all bliss is yours. Become a celebration. My sannyas is simply initiation into a life of love and laughter. It is difficult for a Japanese (laughter) ... very difficult to laugh. But I will corrupt you! -- don't be worried. My people will seduce you. The whole climate here is corruptive and seductive!

ALWAYS ENTER UNKNOWN TERRITORY

Life should be lived like a river, not like a pond. One should be flowing, moving, dynamic. One should be always moving into the beyond, always entering into unknown territory. Life can only be blissful if it is an adventure. And the river is a symbol of adventure: it goes on and on seeking and searching for the ultimate merger with the ocean. Until it reaches the ocean it never stops for a single moment. And it

dances the whole way, it sings the whole way, it laughs the whole way!
The whole pilgrimage is a celebration. Remember it.

People have become stagnant pools. Now their life is simply going nowhere or going around in circles. Their life is a repetition, a dull, dead routine; and then they feel bored. Everywhere you can see people's faces bored, utterly bored. Boredom is one of the greatest problems facing modern man, for the simple reason that people have stopped flowing and growing, people have stopped seeking and searching. People are no more adventurous; they have become things, machines!
Never allow that to happen to you.

PLUG YOURSELF INTO YOUR OWN BEING

Bliss makes one an emperor. You can possess the whole world but you will remain a beggar if deep inside you bliss is not happening. If deep inside you there is misery, suffering, anguish, anxiety, then you may sit on a throne of gold but it is irrelevant. It is wasting your life. And that's what millions of people go on doing. They have all become achievers: achieve this, achieve that. They keep themselves engaged so that they don't have to look in, because there they find great misery, great anxiety. They want to remain oblivious of it so they go on from one conquest to another conquest, from one desire to another desire, endlessly. But their whole life is futile.

Unless your inner being is full of bliss you have not lived at all. And the way to bliss is not difficult; it takes a little perseverance, persistence, patience, but it is not difficult. If I can attain it, you can attain it. In fact to use the word 'attain' for it is not right. It is already there, we just have to become connected with it. We are disjointed; we have to plug ourselves into our own being. We have to become rooted, that's all.

And that's what meditation is all about: getting roots in your innermost being. Once your roots start growing, your branches become green, new leaves start coming, you gather great foliage, joy, life, and birds start singing around you, and flowers are bound to happen. Once the roots are healthy, flowers are bound to happen. And when a man flowers no other flower can compete with it, because it is a flowering of consciousness.

Bliss is another name for the flowering of consciousness. And the moment you have tasted bliss, you have tasted deathlessness, eternity, you have tasted god. After that, life is a celebration, an eternal delight.

Spring represents abundant life. Spring is the peak of life. Life celebrates, dances and sings, when the Spring comes. Sannyas has to be a Spring to you, because it is the beginning of abundant life.

We are living in tiny cells while the whole sky is ours. We are living by a small light, by candlelight, while all the suns and the stars belong to us. We are poor just because of our own decision to remain poor; otherwise we are not meant to be poor, we are not meant to be beggars. The whole of life and all that it contains is ours. We are as vast as the universe, as eternal as life. All the depth of god is ours, and all the height.

Sannyas is only a beginning, and beginning of coming out of your prison cell, the ego, the mind. It takes a little time to get accustomed to the open sky, to the insecurity of it and the beauty of its insecurity. It takes a little time for the eyes to become adjusted to so much light, to so many colours. The old cell seems to be cosy, familiar, and we have lived in it for lives. We have decorated it and we have furnished it according to our needs. It seems familiar; one feels good in it, just out of habit.

But we have suffered enough: it cripples us, it paralyses us. It gives a certain false sense of safety and security, but it is really a grave. It is not life, it is death. Millions of people are not alive. They only appear alive, otherwise they are dead. They don't know what life is. Just to be able to breathe is not life. Unless you start experiencing god never believe that you are alive.

Only with the experience of god does life begin. Before that all is preparation for that ultimate experience.

Grace is inner beauty, the beauty of the soul. Just as the body has a certain beauty of its own, the soul also has a beauty of its own. And just as a body can be ugly, a soul can also be ugly.

We take every care of the body to make it more beautiful. We never take any care of the soul; hence it is almost always ugly. It is very rare to find a person whose soul is beautiful, because nobody takes any care. No beauty parlours exist for the soul, no cosmetics, no beauticians. Nobody has any idea that the inner world also needs care, nourishment, nurturing.

So on the surface we go on becoming more and more beautiful, and deep inside there are only wounds,

ugly wounds where flowers could have been. On the surface we have many things that help us to be beautiful, to be healthy, to be hygienic, but our inner world is completely neglected, as if we have abandoned it. We don't look at it. Only weeds grow there, no roses, It is a very upside-down situation, a very topsy-turvy world: people thinking too much of the physical, which is momentary, and not thinking at all of the soul, which is eternal.

I am not against the body. Take every care of the body -- it is a beautiful gift of god. But it only a very small fragment, it is not your real being. It is your house -- decorate it, clean it -- but it is not you. You also need a bath. And only when you start becoming beautiful inside does grace arise.

The inner world is full of jealousy, hatred, anger, violence, ego -- and these are poisons. These keep you ill. They never allow your soul to be healthy and whole.

One has to uproot all these weeds. This is what sannyas is all about, uprooting all these poisonous weeds from the inner world and preparing the inner world for roses.

And the miracle is that the moment you have uprooted all the weeds, roses start growing on their own. God starts descending in you. You become worthy, you start deserving god. You become a host and he becomes the guest. And then there is great grace overflowing.

To be graceful is to be blissful, because one has come home. One has achieved the unachievable, one has fulfilled one's destiny; hence one can rejoice and celebrate.

Man is also a flower, a flower of consciousness; hence it is invisible. It is not an ordinary rose, not an objective rose, but something that belongs to subjectivity. It is something inward, it consists of consciousness. But very few people become flowers. Many remain buds, they never open up; hence they never become aware of the meaning of life.

Only when a flower opens, blooms, releases its fragrance, is the meaning of life realised. Then one knows one's significance. Then one comes to feel that one is not accidental, that one is very intrinsic to existence. And the moment it is felt there is great rejoicing.

From now onwards you have to be a farmer of the inner world. You have to cultivate your own heart. You have to sow the seeds of bliss so that one day you can reap the crop of bliss.

It happened that Buddha was passing by the side of a farm. The farmer was sitting just near the fence. Buddha was also tired so he sat by the side of the farmer. The farmer said 'I cannot understand you people. You never do a thing, you simply go on wandering from here to there. All that you do is sit with closed eyes under trees. What kind of work is this? What are you doing? We are working from the morning till evening. You people are just lazy!'

Buddha laughed and he said 'That's not right. I am also a farmer, but my farm is invisible to you. My own being is my farm and I saw the seeds of bliss. When you see me sitting with closed eyes underneath a tree, do you think I am being lazy? I am doing the hardest work that a man is capable of. I am working. I am doing as much as you are doing, even more, because at least you sleep at night; I am not allowing any sleep to my being. The body sleeps, but I continue to work in my consciousness. I remain aware, alert twenty-four hours a day. Even in my sleep I have to be watchful because the thing that I am growing needs constant watchfulness.'

I don't know whether the farmer understood it or not, but Buddha was saying something very significant.

How long will you be here?

-- Two days.

-- Two days? That's great! There are a few people who stay only one day! Next time come and stay for at least three days! Slowly, slowly...?

Bliss and freedom are always together, inseparably together, inevitably together. If one is blissful one is always free, and vice versa; if one is free one is bound to be blissful. They are like two sides of the same coin, achieve one and the other follows.

There have been two kinds of seekers in the world: those who seek bliss and those who seek freedom. But they both arrive at the same point, at the same space, which is both together, simultaneously. It is blissful freedom or freedom-full bliss. And that's the goal of sannyas.

These two words can help you tremendously. If you can keep alert not to create bondage for yourself and not to create misery for yourself, god is not far away. It is just around the corner.

Bliss can only come through wisdom. It is a by-product. You cannot achieve it directly. You have to be wise and then bliss comes of its own accord. But by being wise I don't mean that you have to be knowledgeable, that you have to know the scriptures, that you have to collect much information.

Knowledge is not wisdom. On the contrary knowledge is a hindrance to wisdom. Wisdom comes to the innocent ones, wisdom is a state of innocence. One who knows that he knows nothing has started moving towards wisdom, because now he will be full of wonder, full of awe; the whole existence will appear in a totally different light to him.

When you approach existence through your knowledge you demystify it, because your ego says 'I know, I know everything.' And when you know, the wonder dies; when you know, there is no awe; when you know, your life loses something immensely valuable. It cannot move in the dimension of the mysterious. Even ordinary things, the rocks, the trees, the people -- everything is simply mysterious. And to experience that mystery is to experience god. Knowledgeable people never experience god. A sinner can experience but a pundit, never...

And I feel a little apprehensive about you. Why have you shaved you head?

-- I never did it before... until my baby was born. Then I got the idea from him.

-- The baby gave you the idea?

Yes, my baby.

-- The baby also seems to be dangerous! Some ancient Hindu is born to you, it seems. he must have been a Hindu mahatma in his past life. If the idea comes from the baby, beware of the baby! He may give you more ideas! Watch out!

This happens: when people come from the West to India.... There they are in a certain bondage called Christianity. They are simply changing prisons, changing from one prison to another prison.

My sannyas is neither Christian nor Hindu not Mohammedan. It is simply freedom from all creeds and all dogmas.

So start growing your hair... otherwise you will look out of place here!

How long will you be here?

-- As long as possible.

-- Yes. You have to be here until your hair has grown!

The desire to rule is something very essential, but it can take two routes. Either it can become a desire to rule over others -- then it leads you into politics and into all kinds of violence, struggle, or it can become a desire to rule over oneself -- then it takes you into religion. It is the same desire but it can have a totally different meaning. It all depends on how you interpret it.

The majority takes an extrovert interpretation, hence the majority lives in misery and creates misery for others, because to rule over others is ugly. If you succeed you destroy others, and by destroying others you cannot create yourself. That is not the way to be creative. First you destroy others, then ultimately you will destroy yourself.

That's why the story of Adolf Hitler is very significant. First he destroyed millions of people, pushed the whole world to the very fringe of destruction, and then he committed suicide. It is the whole story of the politician. Very few politicians live the whole circle -- that is another matter. But politics is ugly.

An introvert interpretation is needed, and that's what sannyas is: a desire to rule over oneself, a desire to become a master of oneself. It has tremendous beauty. Not only are you blissful, but you create opportunities for others to be blissful also.

Man lives in defeat unless he finds bliss. He lives in failure and frustration unless he finds bliss. And bliss is not far away, it is within you, it is very close by. It can happen right now. No time is needed for it to happen because it is not a question of travelling a long distance. It is not a question of distance at all; it is your nature. You have just to relax within yourself, rest within yourself, and suddenly you start feeling it, being it. And the moment you start feeling bliss within yourself is the moment of victory. Not that you have conquered the world: you have conquered something far more valuable, you have conquered yourself. And nobody can take away this victory from you; not even death can destroy it.

But people go on searching for money, power, prestige; and everywhere they find frustration, everywhere they find failure. Their search is doomed from the very beginning because what they are searching for is inside them, and they are searching for it outside themselves. It cannot be found there because it is not there, it can only be found within. They are running hither and thither, going everywhere

except in.

They go everywhere. They are ready to go to the moon, to Everest; they are ready to travel ANY distance. They have completely forgotten just one thing, and that is how to sit silently within themselves, utterly in tune with their being.

Just still, silent, doing nothing. Then each breath is such bliss, then each moment is so pregnant with beauty and benediction that one cannot imagine it. One has to feel it to know it -- there is no other way.

That's what we are trying to do here. it is an experiment in helping people to go in.

Victory is our birthright. All failure is false. We fail only in dreams; if we wake up we are victorious. And if we wake up all the failures look so ridiculous, so impossible.

It is said that when Bodhidharma became enlightened he laughed loudly. His friends asked 'What is the matter?' And he said 'I am laughing at all those thousands of lives I have been asleep thinking I am this, thinking I am that, trying to achieve this, trying to achieve that, and always failing. Now I know that it was only a long, long nightmare. My reality is totally different from that dreaming.'

Our reality is made of the same stuff as god. We are parts of god so how can we be failures? But we are trying to live as egos -- that creates the whole trouble. Then we are doomed to fail.

My effort here is to help you wake up so that you can come to know that this whole kingdom is yours and nothing is missing. From the very beginning nothing is missing, from the very beginning all is as absolutely perfect as it can be. The moment one realises it life becomes a celebration.

Bliss has no boundaries. That's why many people have decided to remain in misery -- because misery has boundaries and you feel safe with the boundaries. To move into the unbounded needs courage, it needs guts because you are taking the greatest risk of your life: moving into a vast ocean with no way, with no idea of where you will land. But once you start moving into the unknown, great joy is yours. Ecstasy is a by-product of adventure. When the adventure is for the ultimate, the ecstasy is ultimate.

And god is the ultimate adventure. |It brings great bliss, great benediction. But in the beginning it requires that you risk your total being. Less than that won't do.

Sannyas is taking a jump into the unknown. But I can assure you that without taking this jump into the unknown a man remains only a seed. He never becomes a tree, never comes to bloom, never becomes able to release his fragrance to the winds.

Bliss is an ocean, unbounded, infinite, with no beginning, no end. So don't waste your time with whatsoever begins and ends, it is not bliss. It is deceiving you, it is a false coin. You can call it pleasure, happiness, or whatsoever your like, but it is not bliss. It only appears to be bliss -- but remember that all that glitters is not gold. It is just a soap bubble shining in the sun. Maybe it looks very beautiful, all the colours of the rainbow are in the soap bubble. And it is good if children make soap bubbles, but it is very sad to see even old people playing with soap bubbles. It is a pity that people grow only in body and not in soul. Their body becomes old but their being remains childish.

Sannyas means a conscious effort to grow. And this has to be your criterion: anything that is not unbounded is not worthwhile, anything that is not eternal is not worthwhile, anything that is momentary is not worthwhile. In this way you negate the temporary and slowly slowly your consciousness starts rising towards the eternal.

Bliss is with the eternal. Bliss means a state of such peace, silence, that knows no disturbance, no suffering, no misery, that knows no darkness. All is light, and forever and forever.

Bliss has no form. It is not a thing, it is an experience like love. It is not like a flower, it is more like fragrance. You can feel it but you cannot catch hold of it. You can feel it but you cannot treasure it. You can feel it but you cannot show it to others unless they also are ready to move in the same space as you are in.

Hence it is unprovable. The sympathetic ones will feel it; they don't need any proof. The unsympathetic ones will ask for proof -- and there is no proof possible because it is not a thing. You cannot show it to them. If they ask 'What is bliss, where is it? Show it to us,' you can't show them anything.

And never try to define it, because it is indefinable. The very effort to define it destroys it. Never talk about it to unsympathetic people, because in the beginning it is very fragile. Talking about it can be destructive. They can argue against it, they can create doubt in you. It is very fragile in the beginning; hence for centuries schools have existed, mystery schools where the disciples only talk about their experience

either to the master or to fellow travellers, because they will understand,. And they will help to strengthen it, they will support it, they will vouch for it. 'Yes,' they will say, 'This is how it happens. This has happened to me too.'

Sannyas is another effort to create a great mystery school on the earth again, because the old mystery schools have disappeared. Instead of those mystery schools we have bogus organised religions.

Jesus lived in the mystery school of the Essenes, he was brought up by the Essenes. That's why Christians don't have any records for eighteen years of his life: from the year he was twelve up to his thirtieth year, they don't have any records. For those eighteen years he lived secretly with the mystics.

In the past there were many mystery schools in the world. There were Egyptian mystery schools, Indian mystery schools, Tibetan, Chinese, Japanese, Jewish. Now they have all disappeared. Instead of those beautiful schools there are hocus-pocus pseudo organisations.

Becoming a sannyasin means you are entering again into something mysterious. As you go deeper in yourself you will become more and more aware of what sannyas is, of what this communion of fellow travellers is, how a new family is being created, a universal family, a world family. Schools have never existed in this way. All other schools were local schools. There were Indian and Egyptian schools , but they were all local schools. Once in a while a few seekers travelled from one school to another: they were guests. But this is the first time an effort is being made to create a universal school.
The whole earth is going to be our field.

So be aware of the great importance, of the significance that sannyas is going to have in your life. Be alert, because this is just a beginning. Many things are going to happen to you through it.

Bliss is always perfect, it is never otherwise. It is just like a circle: a circle is always perfect, if it is not perfect it is not a circle. Perfection is intrinsic to bliss.

Don't seek perfection, seek bliss, and you will find perfection. If you seek perfection you will simply become neurotic, because perfection is a shadow of bliss and you can't seek the shadow. You can only seek the substance; the shadow comes with it inevitably.

Millions of people try to be perfect. They drive themselves crazy and others too. All perfectionists are neurotic people because they make great demands upon themselves and upon others. They are cruel. They cannot forgive. They cannot forgive themselves, hence they cannot forgive anybody else. They can't accept human limitations, they can't feel compassion for human frailty. They can;t accept the idea that to err is human. That is against their idea of perfection. Of course they remain miserable because they cannot achieve perfection. Nobody has ever achieved perfection this way, there is no direct way to perfection.

But one can find bliss. That's how a Buddha, a Jesus, a Zarathustra, become perfect: not by seeking perfection but by becoming blissful they are suddenly perfect. Nothing is missing. All suddenly fits together, the whole jigsaw puzzle suddenly fits together.

Bliss brings you a new vision of seeing, of being. Bliss away all your garbage, cleans you. It is a shower, it purifies you.

I am not teaching my people to be perfect. I am teaching my people to be blissful, to be totally blissful -- and then perfection comes of its own accord.

Pleasure is animal -- and millions know nothing more than that. They are only human animals. Happiness is human; very few people rise to that. Pleasure means exploiting the other, using the other as a means. Happiness means sharing. In pleasure you simply take, you don't give. In happiness it is both give and take; it is fifty-fifty. You give because you want -- it is a bargain.

Bliss is divine. You simply give; there is no question of getting anything back. You give for the sheer joy of giving.

Pleasure is physical, happiness is psychological, bliss is spiritual. One has to rise from pleasure into bliss. They all look alike but there are subtle difference, they are very subtle, but very important differences. If you slowly watch them within yourself then you will be able to see those differences: when it is pleasure, when it is happiness and when it is bliss.

Be alert and watchful and witness. And when you have found what is only pleasure don't hanker for it, don't desire it. Remain a little detached from it. I am not saying to repress it, just keep a little distance. Remain unco-operative, don't give energy to it. Give al little more energy to happiness -- but that too only for the time-being. When you have started feeling some glimpses of bliss then the whole energy has to be given to bliss. Then withdraw all your energy from pleasure and happiness and make it one-pointed, moving

upwards. Then it becomes a peak, a very orgasmic peak.

Pleasure is momentary, happiness can last a little longer, but bliss can be forever. it is eternal.

Bliss is our home, that's why nobody can be at ease with misery. It is impossible to be at ease with misery because it is not our home, it is not our nature.

We are not meant to be miserable, hence our whole being rejects it. Our very nature is bliss, that is our home; but we have forgotten the way home, we are lost in the jungle of the world. So many things are attracting us, alluring us, fascinating us; we are running hither and thither and there is no time to come back home. The world goes on and on promising many things to us. Of course no promise is ever fulfilled, all promises are false. The goods are never delivered but we are such fools that we still go on believing. We go on being deceived again and again, still we go on believing.

Sannyas means a reconsideration of your whole life structure, a reconsideration in silence, in meditation, in contemplation.

One has to be cool enough to see what one has been doing to oneself, where one is moving. Is it possible that the world can fulfill one's desires? Has it ever been possible? Has anybody ever achieved anything in the outside world? There has not been a single person in the whole world, in the whole history of humanity, who can say that 'The world has not deceived me,' that 'I am fulfilled,' that 'I have arrived'. Not even Alexander the Great can say that. Only the few people who have moved inwards say they have found the home, they have found the ultimate resting place.

It is within you. Call it the kingdom of god, call it bliss, call it your self-nature -- these are different expressions for the same thing. But sannyas should become a radical change in your life-style. It should not be extravert any more.

Meditation is the only possibility for being joyous. Meditation is the door to a blissful life. Those who have not tasted meditation have not tasted of bliss either. They are synonymous, two sides of the same coin. You fulfil one side -- that is meditation -- and the other side comes as a reward, inevitably.

Without being meditative one can go on searching, looking everywhere, from one life into another life. One will find only frustration, misery, pain, suffering, hell. One will not find god, one will not find truth, one will not find bliss. And the irony is that if you had looked within you would have found that it has always been inside you. Meditation means looking within.

It is our nature to be blissful. We have forgotten how to commune with our won nature. We have forgotten the language the very language of being in touch with ourselves. My whole effort here is to help you to get in touch with yourself. And the moment you are in touch with yourself you are in touch with reality. That is another name for god.

Meditation is possible only through love, not through greed. Many people start meditating out of greed, they think they will get this and they will get that. They are interested in esoteric powers, in miracles, in all kinds of stupid things. But then meditation is not going to happen at all. From the very beginning they have taken a wrong step.

Meditation has to be your love affair, not your greed. Greed kills love, greed is poison to love. One loves for love's sake -- for no other reason, for no other motive. If one can meditate for the sheer joy of meditating, then something happens some day which is incalculable, immeasurable. It takes you beyond time, beyond mind. It takes you to the infinite, it takes you to the other shore. But these are all by-products.

You should not hanker for the other shore. If you meditate just to go to the other shore, meditation will never happen. If you simply meditate, meditation is going to happen and the other shore will follow as a natural course.

One should not meditate to achieve anything. Much is achieved, but that is not to be your motive. It has to be left to god. You meditate and whenever you are ready... whatsoever you are ready for, is bound to happen.

Nature is very generous. It is very just too, it is never unfair. If you are worthy of something you will get it, you are bound to get it. Not even a single moment will be lost; you will get it immediately. If you don't deserve it.

It is only in deep meditation that one becomes aware of god and also becomes aware that he is constantly watching you. Not even for a single moment are you left alone. He never abandons you. You can go astray, you can runaway from god as far as you can, but he follows you like a shadow, he remains in the

deepest core of your being. And he is the only judge, so don't be bothered about what others say.

There are different kinds of moralities in the world. According to one society something is good, and according to some other society the same thing is bad. If one decides from other people's opinions then it will be impossible to know what is right and what is wrong.

The only way to decide is to face your own consciousness. Let decisions come from there. Hear your own inner voice, because that is god's voice. When your head is silent, the heart speaks -- and the heart is only a vehicle of god, god speaks through the heart. And he always guides you; his guidance is always available. And if he says something is right, it is right, even if the whole world says it is wrong. And if he says something is wrong then it is wrong, even though he whole world says it is right.

Let god be the ultimate judge, the ultimate deciding factor in your life, and then you will know that life is a bliss. Then life is a constant rejoicing.

Only a meditative person knows the difference between aloneness and loneliness. The non-meditative person knows no difference because he has no taste of aloneness. All that he knows is loneliness. Whenever he is not with somebody else, not engaged, occupied, he feels lonely, he feels suffocated in his loneliness, he feels miserable. He does not know that one's own company can also be a joy.

That's what the whole art of meditation is: to be joyous in your own company, unoccupied, unengaged, to be alone and yet utterly blissful.

Once you have understood the beauty of aloneness you will find how much you have been missing in the past, because to be together with somebody, howsoever beautiful it is, is nothing compared to the beauties of being alone. It can't have that silence, it can't have that peace, it can't have that overwhelming experience of the mysterious and the miraculous. It can't have that purity and innocence. It can't give you the sense of the eternal, the deathless, that which is beyond time.

Only when you are utterly alone do the mysteries of existence open up their doors for you. For the first time you are allowed as an insider into the mysteries of god.

Learn the art of being alone. And am not saying not to be together with people. One who knows how to be alone can be with people and yet remain alone. He can be in the crowd and yet remain alone. His aloneness remains untouched, his aloneness remains non-wavering. Then that person has a certain solidity about his being. You can feel his substantiality. You can feel his presence -- he has a presence. Ordinary people don't have any presence, they are hollow, non-substantial. They are just empty shells, containers without any content, bodies without any souls.

The soul is born only in aloneness, out of the womb of deep solitude the soul is born. And only with the birth of the soul do you start seeing that which is, experiencing that which is.
God is another name for that which is.

Bliss is bright, it is luminous, it is light. Misery is dark, misery is black. When you are miserable you are in a gloom, you are surrounded by a dark cloud. Even others can feel it. The miserable person creates a certain vibe around himself. He is walking death, a black hole. He sucks people's energy. He is destructive. He himself may not destroy anything, just his presence is destructive. And the opposite happens when you are blissful: you are creative.

You may not create anything in particular; your very presence, your vibe, your radiation, nourishes people. You are bubbling with joy. It is shining. You cannot hide bliss, it is impossible. It is such a bright sun that it shines forth and those who have eyes will be able to see it from thousands of miles away and will be pulled by it like a magnetic force.

That's how all the Buddhas down the ages have been working: in a subtle way their magnetism starts pulling people. Even unknowingly, unconsciously, people start travelling towards that light, the source of that light.

Now all kinds of communications are possible. The earth has become a small village, but in the days of Gautam Buddha or Lao Tzu it was not so. Still, from almost every part of the world people travelled to Gautam Buddha. There were no aeroplanes, no trains, no cars, no telephones, no postal system -- nothing of the sort. But in some mysterious way people travelled from all nooks and corners of the world.

Something invisible starts stirring people's heart. Those who are ready, those who for lives have been waiting for some light, for someone who is awakened, start moving towards him. They may not be alert as to why it is happening or how it is happening. They may be surprised themselves: 'What are we doing?' Many sannyasins here are surprised at what they are doing, at how they have arrived here. And they are

puzzled when they become sannyasins -- they had never thought, not even dreamt about being a sannyasin *ever* in their life and suddenly something has possessed them.

Bliss has that magnetic energy. It is like a sun -- very invisible but very powerful. And it is impossible to hide it. Many times, many awakened ones have tried to hide it so that they are not bothered by other people, but nobody has ever been successful in that. Sooner or later people are bound to arrive.

Become blissful so that your bliss can become a blessing to the world. That's the only way we can thank god, that's the only way we can pay him back. He has given so much and we are so poor. But there is one way in which we can really show our gratitude -- and that is by becoming blissful and by sharing our bliss, by becoming luminous, by becoming alight for ourselves and for others too.

Bliss is a by-product, a by-product of the experience of inner light. Ordinarily we are full of darkness inside; hence nobody wants to go in, everybody wants to remain occupied with the outside. But that darkness is only a layer that we have accumulated, it is not our inner reality. We have to pass through that darkness to reach the centre, but the moment we reach the centre everything explodes into light. Our inner centre is full of light, full of divine light, eternal light. It is light.

To know it, to be it, brings great bliss. Then life is no longer ordinary, nothing is ordinary any more. Everything becomes suffused with the sacred, everything starts overflowing with beauty, benediction. The whole existence is transformed just by your reaching your inner core, because your vision is no more the same; you have a new vision. With the new vision the world is no more material, it becomes divine. It is full of godliness. Everything becomes simply god. That is the goal of sannyas.

It is within our reach. Because it is within our being we have not to go anywhere to seek it. We have just to be silent and still, so that we can settle inside at the centre. The more restless we are, the more on the circumference we are. The more still we are, the closer we are to the centre. When we are absolutely still, when nothing is moving, then we are centred. In that very moment you are reborn. Darkness disappears; the sunrise has happened, and bliss follows just like a shadow of the experience.

The awakening is called enlightenment because it is an experience of being full of light, overflowing with light.

Bliss happens only in innocence, in a state of not-knowing. The knowledgeable goes on missing, the knowledgeable person is the most far away from god. Even the sinners are not so far away. That's the whole meaning of the biblical story. The original sin was eating from the tree of knowledge, eating the fruit from the tree of knowledge. But the meaning is missed. It is so clear that that is the greatest sin, the original sin. But the religious people are very knowledgeable people; they go on committing the original sin.

Jesus says, 'Be like a child, only then will you enter into my kingdom of god.' That's the meaning of innocence. Drop knowledge, become a child again, full of wonder and awe, and you have taken the most important step towards god. Then everything else is easy, then everything else follows of its own accord.

Every child comes full of joy but we have created a society so pathological so miserable, that soon the child learns to be miserable, soon he starts forgetting the language of bliss. And the moment he learns the art of being miserable we think that he has become part of our society, he has become civilised, he is educated. Till we destroy his capacity to be joyous for no reason at all, we are not at ease. But every child comes with joy, brings joy, is full of joy -- and that joy has to be regained.

That's what sannyas is all about: it is an effort to attain a second childhood so that you can laugh again, so that you can dance again, so that you can wonder again, so that butterflies again become significant and life takes on a mysterious colour and everything becomes extraordinary.

The moment a person becomes a child again he is a sage, because he is again full of joy, he is again full of god. Joy is synonymous with god.

To be blissful is to be virtuous, to be miserable is to be in sin. It has been said down the ages that if you sin you will be miserable, and if you are virtuous you will be rewarded with bliss. I say to you just the opposite: if you are miserable you are in sin, if you are blissful you are virtuous.

Bliss is not a reward; bliss is a way of life, just as misery is a way of life. There are only two ways to live: to either live miserably or to live blissfully. And the choice is yours, the freedom is yours; you are free to choose. But remember you are not free not to choose, you will have to choose -- that is inevitable. But the freedom is there: one can decide to be miserable, then one can learn the whole art of being miserable. And there are so many people who can teach you how to be miserable; they are teaching already.

The whole society lives in misery and poisons every child. It teaches you ambition -- ambition is one of the causes of misery; it teaches you ego, pride -- that is one of the causes of misery; it teaches you guilt. It creates so much guilt in people that they become incapable of living, they become paralyzed. It makes you so afraid of life that you stop being alive, you somehow manage to live at the minimum. That seems safer, because if you live at the minimum, you will not commit many mistakes. The more you live, the more danger there is of committing more mistakes, of going astray. So people have become stagnant pools, dirty pools -- they stink. The whole of life is being managed by miserable people. They are the politicians and the priests and the professors, and they are the powerful people. It is very rare to find a person who has chosen to live blissfully. It needs tremendous intelligence to go alone; not with the crowd, not on the super-highway, but alone into the jungle where no path exists; where you have to create the path by walking, where you have to find your way, no map is available, where on each step there is danger and you are so alone that you cannot take shelter in somebody else. Hence very few people choose the path of bliss.

But once you have chosen the path of bliss, life starts happening to you in a multidimensional way, you start becoming richer every moment. And then danger is no more danger, it has a beauty of its own. It sharpens your sword, it sharpens your being, it gives you integrity. Then insecurity is not a question of fear -- you love it. You love it for its own sake, because the more insecure you are, the more your life is full of thrill and adventure. Then you don't hanker for safety, because you know that safety is death. Then you live dangerously because that is the only way to live.

To be a sannyasin means choosing to live blissfully, choosing to live dangerously, choosing to live not according to the crowd but according to your inner light, risking; because unless you risk you can't be an individual. You will remain just a small part in the big machine of the society, a cog in the wheel. You will not be your own self -- and not to be your own self is hell. To be your own self, to taste the joy of freedom, to open your wings to the unknown sky is the only way to know god.

It depends on us -- whether to be miserable or to be blissful. Basically it is our decision. People have decided to be miserable, that's why they are miserable. Nobody can help them unless they decide to snap out of their misery. Then it can happen in a single moment. Both possibilities are always there.

Sannyas means that from this moment onwards, you will always choose bliss instead of misery. Make it a conscious effort in every situation to find something which is blissful, and choose it. I have never come across a single situation in which bliss is not present. Of course misery is also present, in the same proportion. That's how life keeps balance, just like day and night. But it is for you to choose; there is no need to choose misery. You can let it pass. You can simply say, "I am fed up with you and I have decided to choose to be blissful."

Nobody is hindering us. We are our own enemies. We go on always choosing misery instead of bliss for a simple reason, and the reason is that the ego feeds on misery, it thrives on misery, it dies in bliss. When you are crying it is there, when you are all laughter it is no more there. When you are sad it is there, when you are rejoicing you cannot find it anymore.

All the awakened ones say, "We have looked inside ourselves but we don't find it at all," for the simple reason that it is not there, they have stopped feeding it, nourishing it.

Give it a try and you will be surprised that there is no need to analyze the misery, no need to go to its roots and causes as to why it is there. There is no point in thinking about it, about how to get out of it. All those efforts simply perpetuate it. One simply walks out of it.

Buddha used to say: It is as if your house is on fire. Then what do you do? You don't consults ancient scriptures to see what people used to do in the old days in such situations. You simply run out! Even if you are in your bathroom naked, you will forget all appropriateness. You will jump out of the window. You will forget to take even the towel with you. (laughter) This is not a time for etiquette! And I don't think anybody is going to take any note of it.

Buddha used to say that the situation is the same. We are living in misery. To live in misery is to live in a house which is on fire.

Jump out of it! And just across the road is the palace. And it is waiting for you, it belongs to you.How long will you be here?

-- For a long time.

That's very good. I don't think that you will ever go back! I know my people!

Fingers Pointing to the Moon

Chapter #4
Chapter title: Waking / Watching

7 March 1980 pm in Chuang Tzu Auditorium

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Sannyas is a decision to wake up, whatsoever the risk. And whatsoever the cost. Once you have become absolutely decisive. It is not difficult. But it all depends on you.

I can help. I can show the way. But you have to follow it. The Buddhas can only show the way.

Sannyas is a deep, profound art of acting in the world. The world is a great drama, it is a vast stage, and you are only playing a role. There is no need to be serious about it. The role may be that of a beggar or that of an emperor; a role is a role -- it makes no difference what role you are playing. One knows that this is just acting, one never becomes identified with it. One plays it as efficiently as possible, but it does not create any worry. There is no anxiety.

Sannyas is not renunciation of the world but only renunciation of getting identified with the world. Don't get identified with anything. Keep your distance. go on doing whatsoever is needful. Whatever role god has placed you in, do it beautifully, joyously, but remember always: it is only a stage, and the moment the curtain falls all roles disappear and only pure consciousness remains.

If one can do that one has really become a sannyasin.

Meditation is the only method for inner illumination. Meditation is the only bridge to move you from darkness to light. Meditation is the only process to transform your life from mechanicalness into real life. And by meditation I simply mean awareness.

Learn to be more and more aware: aware of your body, aware of your mind, aware of your heart, aware of action, thought and feeling. These are the three dimensions to which awareness has to be brought. And when you are aware of all the three you will become aware of the fourth -- that is awareness itself. The fourth is the transcendence. The fourth leads you to god.

No awareness has two functions: one, it cuts you off from that which you are not, and secondly, it connects you to that which you really are.

Our real being is never born and never dies. Birth and death are only episodes in the eternity of life. Life is not confined between these two episodes. The idea that life means the span between birth and death has created great anxiety in man, because then life seems to be so short and there are so many desires to be fulfilled. It seems impossible that one can manage them. Failure seems to be absolutely inevitable. Whatsoever you do you are going to fail, and death is always hanging just in front of you, like a naked sword hanging by a thin thread. Any moment it can happen: just a breeze is enough and the sword will fall on you.

Hence the great hurry and speed and the great worry that 'I have to do things and live fast. Who knows whether tomorrow comes or not?' So people are running with such speed that they cannot see anything, they cannot taste anything. They have no time. They cannot enjoy anything; the shadow of death is always over them. They cannot relax, they cannot just sit silently.

And the greatest experiences happen when you relax, when you simply sit doing nothing, when you absolutely disappear in your rest. Then bliss happens, truth happens, god happens. All these thing have become almost impossible.

Modern man is living in such a hurry that he cannot sit, he cannot rest. He has become incapable of rest. And once you are incapable of rest you are incapable of all that is valuable. And the reality is that we need not be so worried about anything. Life is eternal. We have always been here and we always will be here; we *are* immortals. The body is going to change, the mind is going to change, but we are neither; neither the body nor the mind.

It is only in deep meditation that one discovers this simple fact, that we are not the body and the mind; we are awareness, consciousness. We are the witness of the whole game. Once you have known that witness you have tasted something of the nectar. This is the nectar alchemists were in search of.

Peace is not something that can be cultivated from the outside. Many people cultivate it from the outside, then they have a peaceful outside, but it is only an appearance. Deep down they are just the opposite, they are sitting on a volcano. It can erupt at any moment.

So, I am not in favor of cultivating peace as a facade. Peace should be an inner worth, not an outer cultivation; only then it is true, only then it is liberating. And the inner peace comes only as a by-product of meditation. You cannot achieve it directly; it is a consequence of meditation. The more meditative you become, the more peaceful. When the meditation is absolute, peace is absolute.

And by meditation I mean a state of no-mind. Mind is always unpeaceful, it exists in conflict. Mind is a kind of insanity; there is no sane mind as such. The sane person is one who has gone beyond mind, one who had a taste of no-mind, one who lives in no-mind and uses the mind as a servant or as a mechanism.

To live in the mind is to be insane, to go beyond mind is to be sane. And to be sane is to be peaceful. They are the same.

Meditate more and more. Meditation has to become the very foundation of sannyas. Whatsoever you are doing, do it meditatively, watchfully, alert, aware. Watch your body, watch your mind, watch your heart. These three watchfulnesses make the whole of meditation.

Actions have to be watched, thoughts have to be watched, feelings have to be watched. Just by watching, slowly slowly mind evaporates. And the day that mind is not found within you, peace is found. That day is of great benediction.

You have to create a peaceful state within. This is the work that you have to do upon yourself.

Usually man's inside is a constant conflict. It is an ongoing civil war. We have to disperse the whole crowd from inside -- the crowd of thoughts and desires and memories and imaginations -- so that we can know who we really are.

We are lost in this crowd, and this crowd is constantly fighting. The fight makes so much noise that one cannot enter into one's own being. The crowd can be dispersed very easily, and with the crowd all conflict disappear. The fundamental work is of being watchful.

Make it a point to watch whatsoever goes on inside you. Watch as much as you can, without any judgement. It is a simple watchfulness, no evaluation is implied. Then one starts feeling a miracle happening: watchfulness is so magical that it simply helps the crowd to disperse without making any effort to disperse it. The crowd starts escaping from you of it s own accord.

When you are left alone there is peace. That peace is the bridge between you and god. That peace will allow you to know yourself and also the whole existence, because man is a miniature universe. To know man in his totality is to know the whole existence.

Man lives either in pain or pleasure. He goes on moving like a pendulum, between pleasure and pain. Each pleasure brings its own pain, and each pain brings its own pleasure. They are not opposites, they are two sides of the same coin. The moment one becomes capable of seeing this -- that they are complementaries, not opposites -- one stops choosing. When you choose pleasure you have already chosen pain. Choose one and the other comes with it automatically, they are inseparable.

Seeing this one stops choosing. One becomes a choiceless witness. Then whatsoever comes one simply watches. One neither hankers for pleasure nor does one try to avoid pain. If pain comes one is a witness, one is not in a hurry to get rid of it. If pleasure comes one is a witness, one is not greedy to prolong it. In that understanding peace happens.

Peace is the flowering of choiceless awareness. And unless one knows what peace is, one knows nothing.

(To a five-year old) Become more and more silent. And it is easy to be silent when you are young. The older you grow, the more the mind collects word, knowledge, noise.

Children can be silent easily. So this is the right time for sannyas. Ans sannyas is nothing but the science of silence. So just sit silently, dance, sing, but remember one thing: deep inside one has to be utterly silent.

Yes, sometimes thoughts come. Watch them and they will go. They come and go -- there is no need to be worried about them. Yes, sometimes there is inner noise; just remember to watch. It comes and goes like a breeze and one remains untouched.

Slowly slowly the knack is learned. It *is* a knack. Once you have learned the knack you can be silent anywhere. Sitting in the marketplace one can be silent. The whole world may be in a turmoil but one can be silent. And that is the beauty of meditation, that it gives you a centering, a grounding. And in that silence one comes face to face with god.

There is a beauty which is not of the body -- and that is the true beauty because it cannot be taken away, it cannot be eroded by time, it cannot be destroyed by old age, it is not even affected by death. It is abiding, it is forever.

My whole interest is in helping you to find that beauty. And it is everybody's potential, it is hidden in everybody's being -- we have to discover it.

Put more energy into entering your own self. Whenever you have time just close your eyes and relax inside. Doing nothing, just slip inside, with no struggle, no conflict with the mind. Let the mind go on chattering -- remain unconcerned about it. It's okay, it has nothing to do with you. Don't fight with it, don't try first to make it silent, because that fight takes so much time and so much energy.

There is no need to waste that time and energy with the mind. Just tell the mind 'Please go on. Do whatsoever you want to do and let me do what I want to do, as if we are separate.' Start with that, that 'We are separate.' The mind is continuously chattering; let it chatter. It is traffic noise happening somewhere else. Then it is very easy to relax and rest in your being.

And as one starts quietening, as one becomes more and more still, one discovers the inner beauty. And to find it is to find all. To miss it is to miss all.

Man ordinarily lives like a robot. He goes on doing things but he is not there. He eats, he walks, he talks, he listens -- but he is not there. The mind is roaming all over the world: from the outside you may be sitting at the table taking your breakfast, but inside you may be on the moon... or any other stupid place. Not that one has to be on the moon -- there are so many stupid places in the world, one can be anywhere. But one thing is almost certain, that you are not at the table. It is just a routine, automatic; you go on stuffing.

You go for a walk; you don't look around, you don't see the green of the trees, the red of the trees, the gold of the trees. You don't see anything. You don't see the sun, you don't see the birds, you don't see the people passing by. What to say about others? There are people who may not have looked at their own wife for years or at their own husband or at their own children for years. Not that they don't live together; they live together, they sleep together, they make love, they go on producing children -- but all mechanically. Even while making love there are not two persons in bed, there may be many. The husband may be thinking of some other woman, the woman may be thinking of some other man -- so at least four are always there (laughter). And they are just going through empty movements.

People are saying hello to each other, "How are you?" and talking about the weather, but it is almost as if a kind of tape recording is inside them. They don't mean anything, they are not interested at all. It has to be said so it has to be said; it is just a mannerism, etiquette. And this is our life. There is no wonder if we go on missing the beauty of it.

To be a sannyasin means to start living in a totally different way. We have to de-automatize ourselves, we have to become a little more slowed down in every act. So you have to be aware. When you are walking, don't walk at the old pace, with the old speed; slow down, so much so that you have to be alert, otherwise

you will gather your speed again. That is automatic.

Buddha insisted very much that his disciples walk very slowly, for the simple reason that if you walk very slowly you have to be constantly alert. The moment you lose track of alertness you start walking the old way, you go fast. The machine starts functioning again.

Buddha used to tell his disciples to breathe very slowly, for the simple reason that if you breathe very slowly you will have to be conscious about it.

So do everything very silently, very slowly, very peacefully, gracefully, so that each act becomes a deep meditation in awareness. If we can transform our acts into meditation, if meditation can be spread all over our lives, from morning to night... The moment you wake up, remember the first thing: get out of the bed, but be very alert.

You will forget many times in the beginning; remind yourself again and again. Slowly slowly one gets the knack of it. Once you have got the knack of how to be aware in your day-to-day life, you have the secret key. And that is the most important thing. There is nothing more valuable than that secret key.

Meditation brings fragrance because it helps your inner being to blossom. Meditation is like spring: thousands of flowers of your consciousness start blooming, all the buds open, your potential starts becoming actual. You are no more just a hope, you become a reality. You are no more just a dream, you become absolutely concrete. But it happens only through meditation -- and meditation means getting out of the mind.

Watch the mind so that you can start feeling you are separate from it. That's the whole secret: whenever you watch something you become separate from it. The watcher cannot be the watched. When you are the watcher and the mind is the watched, you have created the right distance. From that distance perspective happens. You can see things more clearly, you have a wider vision. All your prejudices and memories and thoughts and concepts are no more a hindrance. Then suddenly one starts feeling that one is opening up to one's ultimate flowering. Great fragrance happens to the man of a meditation, and great music and great poetry. His whole life is grace.

Remember two words: one is gravitation, the other is grace. Gravitation is the law of the earth, it pulls things down. Grace is the law of heaven, it pulls things up. Science discovered gravitation; religion discovered grace.

Ordinarily we are born and we live under the law of gravitation. Our whole life is a downward pull. We begin in birth and we end in death. We begin as fully alive and we end as a corpse. This is the downward flow.

Unless one starts moving inwards the grace, the second law, cannot function. If we remain identified with the body then the law of the earth prevails; the body is part of the earth. When we start moving inwards -- that's what meditation is all about -- we become aware of something which is not part of the body. It is in the body, it is not the body. The body is only a temple, it is not the deity.

Once you have become aware of the inner deity that resides in the body, the second law immediately starts functioning, you are pulled upwards. Life becomes more and more abundant, more and more rich, more and more infinite, more and more perfect. It moves towards the sky, it starts becoming as vast as the sky, even the sky is not the limit. But the secret is meditation.

Man is not only a man. He is a hidden god, a potential god. The god has to be discovered. It is not available there on the surface. One has to dig deep to find it. It is hiding in the deepest cave of your being, in your very heart. It is such a precious treasure that it has to be in the deepest cave. It can't be just available on the outside.

If you have a great treasure you will keep it in the most secret place of your house, in the innermost chamber. You may dig a hole in the earth and hide it there.

God is our treasure you will keep it in the most secret place of your house, in the innermost chamber. You may dig a hole in the earth and hide it there.

God is our treasure, it is our life, our love, our all and all. It can't be available on the surface. On the circumference we are only partially manifest; at the centre we are totally manifest. But people go on living at the circumference, worrying about money and power and prestige and all kinds of stupid things which don't really matter, which can't make you blissful.

The only possibility of being blissful is to discover your godhood, and the method is meditation. By

meditation I mean watching your mind, simply watching your mind -- not doing anything, not interfering with the mind, not judging -- remaining absolutely silent and looking at the mind, whatsoever goes on: the traffic of thoughts, desires, memories -- aloof, cool, just looking at it unconcerned, detached. Slowly slowly that traffic disappears a window opens into god. You become aware of a godliness which was always there, within and without, but of which you were not aware. You were fast asleep.

Man can live in freedom only if he is meditative, otherwise not. Meditation is the source of all freedom. Without meditation you are a slave, a slave of your own instinct, a slave of your unconscious desires. You may think and believe that you are free, but you are not.

Somebody insults you and you become angry. Are you free to be angry or *not* to be angry? You are not free. He has simply pushed your button and you have behaved in a mechanical way. You are predictable. It was not within your capacity *not* to be angry. You see something and greed arises. You are not free, you can't do anything about this greed. Or lust arises and you are simply a victim of it.

It is only through meditation that slowly slowly more consciousness is created within you, more light is created; more watchfulness, witnessing, happens. And that is the miracle of awareness: if you become aware of anger you become a master of anger. Then it is up to you whether to be angry or not. You are absolutely free to be this way or that way.

To people who have not meditated may go on believing that they are free but they are deceiving nobody else except themselves. Be more meditative and you will know how to live in freedom. And of course, life is life only when you are able to live in freedom.

Nobody need be a failure. If we are failures it is for the simple reason that we go on looking for bliss and for truth in the outside world -- where they don't exist. Our search is right but the place where we are searching is wrong.We have to turn the same search inwards.

Religion is subjectivity. We have to get rid of the objective search, we have to become less concerned with objects and more concerned with our won interiority. Our fundamental question should be 'What is this that is within me? Who is this that lives within me, that I am? Who am I? Certainly I am not the body, certainly I am not the mind either because I can watch the mind, I can watch the body. The only thing I cannot watch is the watcher; hence only one thing is certain, that I must be the watcher, the witness, the awareness.'

You cannot go behind awareness. You can go behind the body, behind the mind, you can see the mind and its functioning. Anger comes and goes and thoughts pass and desires come and dreams pass -- and you can see the whole scene of the mind just as if you are watching a television screen. You can see your body: the stomach is hungry, your head has a headache, your legs have gone to sleep. You can watch all these things but you cannot watch the watcher. That is the only thing you cannot go behind. Everything else can become and object.

That which can become an object is not you. You can never be an object, you are always the subject, irreducibly the subject. Hence the real search is for this subjectivity. To know it is to be victorious, to know it is to know all that is worth knowing.

Man can exist in three ways: either like an animal or like a human being or like a god. Ordinarily people live like animals; there is not much difference. The only difference is that man is a worse animal than other animals, he can fall lower than any other animal. He is more cunning, more corrupt. He misuses his capacities. Rather than being creative he becomes destructive.

Adolf Hitler could have become a Buddha, he had the same potential. Judas could have been a Jesus, he had the same potential, the same energy. But energy is neutral; it depends on how you use it, how you decide and choose to use it. Life is your choice. You are free to choose, but you are not free not to choose; you will have to choose this way or that. Even choosing not to choose is a way of choosing. It is inevitable, you cannot avoid it.

The people who exist on the lowest level are the people who have not chosen... because choice means struggle, effort, it is an uphill task. It seems better not to choose and to remain as one is born. One is born as an animal. Very few become human beings. Humanity exists only in name, it has not yet arrived.

Only those people are human who have chosen, who have become decisive about their destiny, who have a sense of direction, who are creative, who are constantly discovering, exploring new ways of being and growth, who are not satisfied with the instinctive, who want to be intelligent in their lifestyles. They are

human beings. And very few human beings rise to the ultimate, to be divine.

The only difference between the animal and the human is that the animal is absolutely unconscious, the human is a little bit conscious. And the only difference between the human and the divine is that the divine is absolutely conscious. Man exists between the two: the absolute unconsciousness of the animals and the absolute consciousness of the Buddhas, of the gods. One can either move downwards, fall back into darkness, or one can start climbing.

Sannyas means the decision, the ultimate decision and commitment, that 'Unless I achieve absolute awareness I am not going to rest.' Only in that ultimate awareness is true rest possible because true contentment is possible, true bliss is possible.

Ordinarily man is very cruel, more cruel than any other animal, more animalistic than any other animal. Man in his unconsciousness is far below the animal kingdom, because no animal kills its own species except man, no animal kills just for play. Amongst animals there are no hunters. They kill when they are hungry, otherwise not. Man kills just as a game. That seems to be the ultimate in cruelty; destroying life just to keep yourself occupied. But as you become more conscious of your cruelty, of your violence, gross and subtle, you start becoming more and more compassionate. Not that you cultivate compassion. Just by becoming aware of your cruelty, violence, ugliness... the very awareness brings new changes in you. And the energy that was involved in cruelty, in violence, starts changing. The same energy becomes purified, the same energy becomes compassion. No other animal is compassionate either. Hence man can fall below the animals and can rise above the gods. That is the beauty of man, his splendor, his glory; he has a vast spectrum, the whole universe is available to him. He can be the lowest and he can be the highest.

To be initiated into sannyas means becoming dedicated to the goal of the highest. It is a decision that "I will not rest content until I have reached the highest transformation."And if you decide totally, it starts happening. Nothing is missing except the decision, except decisiveness.

It is easy to rule the world, it is easy to rule others. The real problem is how to rule oneself. Others can be ruled through violence. Even a stupid, a very stupid person can do that. These people -- Genghis Khan, Tamerlane and Nadir Shah, Adolf Hitler and Joseph Stalin -- are not very intelligent people. They are stupid people, the most stupid one can find in the whole of history. They could rule others because they were so stupid and insensitive that they could destroy easily, they could be violent and murderous very easily. But violence is not needed to rule oneself. Great love is needed, great intelligence is needed, understanding is needed, awareness is needed -- that's why it is difficult.

History is full of great kings and rulers, but history is not so full of great Buddhas, the awakened ones. The awakened ones can be counted on your fingers, for the simple reason that they moved in a direction where a radical transformation is needed: from unconsciousness to consciousness.

And that's the whole effort of sannyas: your unconsciousness has to be transformed into consciousness. When not a bit of unconsciousness remains inside, when you are full of light, you have become a master, a real master.

Atmo means the Self, the Self with a capital 'S' -- not a lower case 's' because the lower case 's' means the ego. With a capital 'S' I mean the supreme Self. It is another name of the god within you. And Dieter means a king, a ruler.

The moment you know your supreme Self you become an emperor. Before that one remains a beggar. Self-knowledge makes you aware of your kingdom for the first time. The kingdom is not of the outside. All outside kingdoms are false, they are sandcastles, or houses made of playing cards: at any moment they can disappear. Just a little breeze is enough to destroy them.

But there is another kingdom too, the kingdom of the within -- and that is the true kingdom, the true treasure. To know it is to possess it. The very knowing is its possession. It is ours, we have just forgotten about it. It is not lost, simply forgotten; hence religion is basically nothing but a remembrance. Meditation, prayer and all other techniques are just helpers to remember who you are.

The moment you have remembered, recognised your reality, you don't have any desires because all is fulfilled. All that you ever needed is already available. God has given it to you from the very beginning. God does not make beggars, he only makes emperors.

We have two words which are very different but which appear very similar. One is self-consciouses, the

other is self-awareness. The meaning is exactly the same as far as language is concerned, but existentially there is a great difference. Self-consciousness is a disease. The emphasis is on the self. You become self-conscious only when you are nervous, afraid. If you suddenly have to go for an interview you become self-conscious, or if you are suddenly asked to deliver a lecture standing on a podium you become self-conscious. Facing so many people who are all focussing on you creates great trembling inside.

It is said that the mind starts functioning the moment the child is born till one day you stand on a podium to speak, then it stops. Then suddenly you don't know what is what. Suddenly all thoughts disappear. Those are the only moments you know of no-thought. But you miss them because you are so afraid and trembling and perspiring. That is self-consciousness.

Consciousness is not important, ego is important -- that's why you are trembling. You want to have a certain image; now you are afraid whether you will be able to manage it. Facing so many people you are afraid that if something goes wrong you will be exposed, that you are not so intelligent, that you are not the person that you pretend to be, that you are standing almost naked before eyes which are looking at you like -rays. You become very concerned about the ego, how to protect your ego. That is a kind of dis-ease.

Self-awareness is totally different. It has nothing to do with the ego. You have two selves. One is the false, the ego, which is only a belief. If you look deeply into it you will not find it anywhere. The other is your real self, your original face, your essential nature. To be aware of it is to be aware of the tremendous mystery that life is.

And the only door goes through you. You cannot approach that mystery from anywhere else because the closest thing to that mystery is your own being, your own heart. You have to enter from there.

Once you have known the mystery of life through your own being you will know it everywhere. Once you have known it within you will know it without too. But the first work has to be done in your inner world. A sannyasin has to become a lab, a great experiment. He is the experiment, he is the instrument of the experiment, he is the lab, he is everything because inside you there is nobody else, nothing else. You are all: the experimenter and the experimented upon and the experiment.

Once you start moving into the subjectivity of your inner world, of your interiority, you slowly slowly become acquainted with the miraculous. And to be acquainted with the miraculous is to know that which is worth knowing; otherwise one can go on accumulating knowledge which is worthless, which is simply junk.

Meditation is the process of achieving immortality. Meditation is the only alchemical secret. It transforms mortal beings into immortal beings. It transforms dust into the divine. Meditation is a bridge between the earth and the heaven.

And by meditation I don't means concentration. That has to be remembered. Concentration is a misunderstanding about meditation. Concentration is of the mind. It is tense, it is a strain. It needs great effort. It is violent, and I am against all violence, even violence against yourself.

By meditation I mean a relaxed awareness, a very restful awareness; no effort, no straining. Meditation does not mean focusing your mind, because whenever you try to focus the mind, tension is bound to arise because the mind naturally wants to flow. It is unnatural for the mind to force it to stay stuck somewhere. It does not want to be dormant, stagnant, it wants to move. It *is* movement, and nothing is wrong in its movement. Of course it is a little monkey-ish; it moves too much from one branch to another, from one tree to another -- and that is tiring.

But concentration is like when you force a child to sit in the corner of a room and be silent. Tell him to be silent, 'Be quiet, don't move,' and see what happens to him. He will force himself, he will close his eyes, his eyes will be clenched shut and he will be boiling within. He will be restless and he will want to jump out of himself. And that's what happens to people who try to concentrate.

Meditation is a non-focussed awareness. Meditation is more like a mirror: you simply watch whatsoever goes on happening in the mind. A thought comes, a thought arises, stays there for a time being, then moves, goes out, comes in from this door, goes out from another door; even another thought arises. There is a constant procession, a traffic of thoughts, desires, memories, imagination. And you are just a watcher, cool, unconcerned, indifferent.

That watchfulness is meditation. You are neither for any thought nor against any thought. You are not choosing anything, you are just in a state of choicelessness. You cannot be distracted. A man who concentrates can be distracted, *will* be distracted, by anything. The phone starts ringing and he is distracted; the neighbours put their radio on a higher volume and he is distracted. Everything is distracting.

But a man of awareness, a meditative person, is never distracted because he watches everything. He will

watch the phone ringing, he will watch the child crying, he will watch the neighbours and their radio getting louder and louder. He has nothing to do with it. He is cool and calm and open from all sides. So whatsoever happens -- the train whistles, the aeroplane passes by or there is a distant call of the cuckoo -- everything is included.

Concentration means only one thing is included, everything else is excluded. Meditation means *all* is included, nothing is excluded; you are simply resting within yourself.

It is a knack. If you go on doing it, slowly slowly the knack is learned. And the moment you have learned the knack of meditation you are a new being. It is a new birth, the real birth, because in that very moment you know you are neither the body nor the mind, you are pure consciousness. In that very moment you know that this pure consciousness was before birth and is going to remain after death. It is immortal.

This is the discovery of immortality. And to discover immortality is to discover god, to discover immortality is to discover eternity. Otherwise everything is momentary, everything is passing by. We go on clinging to things but they will go out of our hands and then there is misery. When you know that you are eternal you don't cling to anything. And you understand; a great understanding arises that life is only like acting, playing a role in a drama. And that's what sannyas is all about.

Nothing has to be renounced, everything has to be understood. And the very understanding transforms you, helps you to transcend all that is ugly, miserable, dark.

Bodhicharya means the life of the awakened one, the behaviour of the awakened one, the character which comes when your consciousness is released.

That's the difference between morality and religion: morality tries to change your character without bothering about your consciousness; hence morality creates hypocrites. It only gives you a beautiful painted facade, but behind the facade you are the same ugly person.

Morality creates a kind of split in you. You remain unconscious within but on the surface you start acting as if you are conscious; that creates schizophrenia. Hence in a certain sense the whole humanity is schizophrenic. That's what morality has done to humanity.

Religion is totally different. Religion tries to transform your consciousness first. It makes you more and more alert, more and more aware, more and more silent, more and more watchful. And out of that watchfulness a new character starts emerging. Then there is a unity between the inner and outer, a great symphony. You are one, one piece. And that harmony between the within and the without is felt as bliss, as joy, as peace, and ultimately it is through that harmony that one experiences god.

Bodhicharya means character arising out of consciousness. I am against cultivating character. My whole effort here is to help you to be more conscious and then your consciousness will decide what you have to do, how you have to act.

I don't give you ten commandments, I give you only one commandment: Be aware -- and all else follows of its own accord.

When morality comes following you like a shadow, it has a beauty, tremendous beauty of its own.

Peace is possible in two ways. One is to cultivate it from the outside. But that is a false peace, it is only a mask. Deep down you go on boiling. You have repressed all your discontent, but it is there, it can explode any day. You have a painted face. You look sane but only on the surface, deep inside there is insanity. This is not the peace I teach, this is the peace that is being taught by the so-called organised religions.

They teach you to repress, they teach you to cultivate, they teach you to create a certain character through will. But anything that is achieved through will is achieved through the ego. It can't go very deep -- the ego itself is a very superficial phenomenon. It can give you a beautiful facade, that's all. People will think you are a saint, very holy, and because people think you are a saint you will also think that you are a saint; how can so many people be wrong about you? That is a mutual game people go on playing with each other, and it satisfied only your ego: you start feeling holier-than-thou. It feels good, but only on the surface; deep down you know you are sitting on a volcano.

But you can't talk about it, you can't say anything to anybody about it. That will expose you. So you live a double life, one on the surface, one inside. Every night in your dreams the inside erupts, that's why your dreams are all nightmares.

That's why psychologists enquire about your dreams, not about your waking hours: because your waking hours are false, pseudo. Your dreams are still truer because your priests have not been able to change them, they are far more authentic. This is very ironical, that dreams are far more authentic than your

waking life. In fact it should be the other way round but it is not so.

The second way to attain peace is meditation: not cultivation of peace but awareness of your thoughts, awareness of what you are doing, thinking, feeling -- a three-dimensional awareness. One dimension is action, the second dimension is thought, the third dimension is feeling. All these three dimensions have to be watched silently, with no judgement. Slowly slowly a miracle starts happening: the more you watch, the less there is to watch. When your watchfulness becomes perfect, your mind stops completely, ceases completely. And in that cessation of the mind is peace.

Peace comes as a by-product of meditation; then it is true, then it is a bridge between you and god.

It is possible to cultivate a certain purity. That's what so-called religious people do: they cultivate character. Without becoming conscious they impose certain rules and regulations on their behaviour. They are behaviouristic. Pavlov and Skinner and company have discovered behaviourism just recently, but the saints have been behaviouristic for centuries. They just go on changing their behaviour: do this, don't do that. Rather than transforming the being they only cultivate the outside, they create a facade.

Georges Gurdjieff used to say to some people sometimes 'You have a beautiful facade.' That's what is respected by the society. People call someone a religious person, saintly, a mahatma, if he has a beautiful facade. The society is not concerned with more than that. You should have a beautiful facade, that's all. Who cares about your inner world? -- that is nobody's business. Your behaviour is good, that's all. Don't do anything wrong. If you are wrong in your inner world that is for you to worry about.

My whole concern here is to change you, not your behaviour... because the behaviour can easily be changed, very easily. That's what behaviourists are saying.

In Soviet russia they are trying and they have been successful... For example somebody wants to drop smoking -- it is so easy. There is no need to go on sermonising against smoking and writing on each packet that smoking is harmful to your health. All nonsense! Who reads it?

Simple methods can be used. A device can be used: the moment you smoke you get an electric shock, every time you smoke you get an electric shock. Within three days you will be finished with it; you will not smoke again. The same can be done with your sex; everybody can be made celibate. Then the moment you make love you get an electric shock. So all kinds of foolish things that have been done for years -- practising yoga and standing on your head -- are nothing but primitive methods of conditioning.

In a developed world with new technology these things can be done very easily. Just by giving electric shocks everybody can be made so afraid of sex that even to think about it will be enough to give them a shiver in the spine. That's what your so-called saints have been doing down the ages, making people afraid. Their methods were crude, ugly: creating fear because of hell and hell-fire. We can use quicker methods, speedier methods. But the person is not changed, the person remains as dark as ever.

I am not concerned much about what you do, my whole concern is what you are. My effort here is to change your interiority, your vision. And that happens only through meditation, that happens only through being more aware, more alert. When you are more alert, more conscious, a purity starts happening to you, and innocence starts flawing through you which is uncultivated, unconditioned, which is natural and spontaneous. That I call divine purity.

One does not become holy by cultivating a certain character. That is bogus holiness, that is only superficial, on the surface; deep down you remain the same. You will get respect, you will become very respectable. You will be known as a saint, a mahatma, but *you* will know that all that is only a pretension, a hypocrisy, because you have not changed even an inch.

One can cultivate a beautiful facade, but that does not make any inner revolution. The inner being changes only through meditation -- not by cultivating a character but by creating more consciousness.

So it is not a question of doing good and not doing bad; it is a question of becoming aware of whatsoever you are doing, good or bad. The emphasis is on awareness, not on goodness, because if you are aware you cannot do bad. It is impossible. To be aware and to be a sinner is impossible, just as it is impossible to be unaware and to be a saint; one can only pretend.

My sannyasin has to drop all pretensions, all hypocrisies, all facades, all masks. I am not giving you any ten commandments: Do this and don't do that. A single commandment is enough, the eleventh commandment -- that is, be aware. And then do whatsoever you want to do. Remain aware, and you will become holy, because you will become whole. Awareness heals, makes one whole. And to be whole is to be holy.

The real virtue arises out of meditation. The unreal virtue is a cultivated phenomenon and the unreal virtue is a conditioning of the society, of the parents, of the teachers, of the priests. The real virtue arises out of your own insight. So the most important thing is not to be virtuous, the most important thing is to be insightful so that you can see what is what, so that you can see what is right and what is wrong on your own, so that you have the capacity of discriminate. And that is possible only when your mind is completely silent, when there is no noise within.

Out of that silence arises clarity, and that clarity brings virtue. One need not bring it; it comes of its own accord. And when it comes of its own accord it has a beauty of its own.

Wisdom is a by-product of meditation. It does not come in any other way. It does not come through accumulating information. It comes only through the transformation that meditation brings to you. And meditation means a state of no-mind, a consciousness without content.

That's the goal of sannyas. We have to become more and more aware of thoughts, desires, imagination, memory, because this is the secret, that if you watch your mind, slowly slowly it evaporates -- just by watching. One day it happens that there is no mind; you are left absolutely alone, in solitude. There is nothing surrounding you, infinite nothingness.

You are fully aware, absolutely aware, but there is nothing to be aware of. You are pure light, but the light is not falling on any object; there is no object left. That is meditation or a state of no-mind. And wisdom is a by-product of it.

Bliss is possible only through the heart, through a generous heart, through a great heart. The head is very small. The head cannot contain bliss, it is too small for that big a phenomenon. It can contain misery perfectly well; misery is also a small thing -- but for bliss to happen you need something more spacious.

The heart knows no bounds. But very few people are aware of their heart, very rarely are people aware of the heart. They think that the blood-pumping system is their heart. Medical science has been a great blessing in many ways, but as far as the concept of the heart is concerned it has been a curse. The heart has disappeared. The heart that Buddha talked about, the heart that Jesus talked about, the heart that people like Lao Tzu and Zarathustra lived through, has disappeared. Instead there is just something physiological, just a blood-purifying system, a mechanism which can be changed, substituted by something plastic, by something synthetic.

This is not the heart of Jesus, of Buddha, of Kabir. They are talking of something else. By heart they don't mean lungs, they don't mean the breathing system. They mean something totally different. The heart is symbolic for them. It is a metaphor.

It is coming down from the world of thoughts into the world of no-thought, from mind to no-mind. It is a transformation from content to consciousness. It is a total change of gestalt. We are focussed on the contents. We go on being worried about thoughts, designs, memories -- these are contents.

Once we start looking not at the contents but at the one who is the watcher, once we start watching the watcher, once we start becoming aware of one who is aware within us, then we know what the heart is. Then we have moved beyond body-mind complex. Then we have something so vast that bliss can descend in it and dance in it. Then we can become a host to the ultimate guest, to god himself.

Discontentment is human, contentment is divine. Animals know neither contentment nor discontentment; they simply go on living mechanically, unconsciously. It is the great privilege of human being to be aware of discontent. To be aware of discontent means there is a possibility to grow towards contentment. But very few people make any effort towards inner growth. Their whole life is rooted in a misunderstanding.

They think that if they have a bigger house or more money or more power or more prestige they will be contented; that if they become famous, if their name is known all over the world, then they will be contented. That is sheer nonsense.

How can a bigger house make you contented? You will remain the same. The house can be small or big, it may be more comfortable; you will be comfortably discontented, that's all. In fact when you are in much discomfort you don't feel much discontent, because your whole energy is involved in fighting with discomforts. That's why poor people don't feel so much discontent. rich people feel discontent. richer countries are very restless, because they have all the comforts. Sitting on their comfortable sofas, what else do they have to do? They start thinking about their life situation -- what they are doing, where they are

going, what is happening to them. And nothing is happening and they are going nowhere. A great discontent arises in them.

I am not against riches, not at all. I am all for riches because they help you to be aware of discontent. I am all for comfort so that you can think about the *real* problems of life. A man who is hungry thinks of bread. A man who is naked thinks of clothes, but a man who is well-fed, in fact perfectly fed up, starts thinking 'What is this life all about. What am I doing here? Why am I here at all?' He starts thinking about the meaning of life, and then a turning point is possible.

Nothing on the outside can ever make you contented. contentment is possible only through inner growth.

Inner growth can be helped in many ways. Down the ages meditation has been found to be the most essential part of inner growth because it helps you to cool down, it helps you to become more alert. It helps you to be more loving, it helps you to be more detached. It helps you to become clear about things. It gives you clarity, transparency. Slowly slowly you become a mirror and you start reflecting things as they are.

And the moment you start reflecting things as they are growth has started, you are no more the same person. Your consciousness is becoming richer, more intense, more alive. And it is only through that growth that one day you start touching the world of the divine. That is our ultimate goal, that's what we are all seeking. And unless it is achieved there is no bliss, no benediction, no meaning in life.

Meaning happens in life only when god enters you. When you become pregnant with god, only then is there meaning -- and great meaning and eternal meaning.

Man can exist on two levels, either on the level of passion or the level of compassion. Passion means a state of unconsciousness. Man is almost like an animal, just at the mercy of unconscious instincts, a victim of natural forces, not his own master. And when one lives in passion one has to live in jealousy, possessiveness, anger, hatred, greed; these are all part of passion. Passion exploits others, it sucks others; it is like a parasite. On the second plane, as you start rising into meditation, into awareness, into consciousness, the energy that is involved in passion starts changing into compassion. Just bring consciousness to all your passions and a miracle starts happening within you, a great alchemical change. That which was dust starts becoming divine, that which was useless, just rubbish, starts becoming golden. The night itself turns into day.

The whole secret is consciousness. Become more conscious of your anger, of your lust, of your greed, of your jealousy, of your possessiveness, of your violence and cruelty. Become aware of all that you are. Don't avoid anything, don't hide anything from yourself. Be utterly naked before yourself, because in that very nakedness the first glimpse of transformation happens.If one goes on avoiding something inside then the transformation is not possible. It is just like heating water, at one hundred degrees it evaporates, not before that. So unless you are totally naked before yourself transformation is not possible. That total nakedness creates a one-hundred-degree temperature and a quantum leap and a jump from the lowest to the highest, a sudden transformation from passion to compassion.

Compassion gives, shares. It is a giver. It gives for the sheer joy of giving, for no other reason. With compassion, anger, greed, jealousy, possessiveness, all disappear and different qualities appear: grace, love, prayer, intelligence, understanding.

The secret of transforming your energy from passion to compassion is hidden in the art of meditation. Become more aware, alert, watchful. Become less sleepy, more awake, and then the miracle happens.

We are carrying many poisons within ourselves. It is unconscious, because nobody can carry them consciously. If we become conscious we will immediately drop them. The moment you become aware that you are carrying something poisonous, you will not wait even for a single moment. You will not ask even how to drop it, you will drop it. There is no question of how, you will simply jump out of it.

It is as if a snake crosses the path -- you don't ask what to do, what not to do, because there is no time. You act immediately -- you jump out of the way. It is so dangerous that you cannot just sit there and philosophize that out of one hundred snakes ninety-seven are non-poisonous; so there are ninety-seven chances that this snake is non-poisonous -- why be afraid? Only three per cent of snakes -- which are very rare -- are poisonous.

People die not because the snake was poisonous but because it was a snake! That is enough to kill them. The fear kills, the idea kills. They become hypnotized by the very idea: "A snake -- I am gone!"You don't sit there and philosophize, because snakes are not philosophizers and they don't know what per cent is

dangerous and what per cent is not dangerous. And they will not wait for you thinking, "Just wait. Let this man first decide what he wants." You act immediately.

We are full of jealousy, full of possessiveness, full of hatred, full of greed. These are all poisons, poisonous snakes. These are the snakes I am talking about -- the three per cent. When you see them clearly, you jump out of all this nonsense; in a single blow one cuts them out. It is not a question of deciding what to do, not a question of willpower -- "I will conquer my possessiveness." That is not the way. Your willpower is not going to function at all. It is simply a question of understanding, of awareness.

I don't teach willpower here. Willpower is a bogus thing. All these people -- Dale Carnegies and Napoleon Hills and these American philosophers who go on talking about how to grow rich through willpower, positive thinking, and how to win friends and influence people... are all talking nonsense. The only thing that man needs is awareness.

I teach awareness.

So here your whole work is to be more aware of all that is within you, that's all. As you become aware changes will happen automatically, naturally, spontaneously. And whenever a change happens spontaneously it has a beauty of its own.

-- How long will you be here?

-- Two weeks.

-- Come back again for a longer period. This is too American!

The greatest warrior has nothing to do with war. He has nothing to do with fighting others. He has something to do inside himself. And it is not a fight, although it brings victory; it is not a war, not a conflict. But one has to be a warrior because one has to be very alert just like a warrior. One has to be very watchful, very meditative, because if one is moving in the darkest continent in existence... Ultimately there is light, infinite light, but first one has to pass through a great dark night of the soul. There are all kinds of pitfalls, all possibilities of going astray and there are all kinds of inner enemies. They have not to be killed or destroyed; they have to be transformed, they have to be converted into friends. Anger has to be transformed into compassion, lust has to be transformed into love, and so on, so forth. So it is not a war, but certainly one needs to be a warrior.

That's how, in Japan, the whole world of the samurai, the warrior, came out of meditation and all kinds of martial arts became paths towards inner peace. Swordsmanship became one of the most meditative things in Japan. One has to be very alert because a single moment of unconsciousness, and you are finished.

The real swordsman becomes so alert that before the other person attacks him he knows. Before the thought of attack has even crossed the other's mind, he has prepared himself. He is ready. His watchfulness becomes so deep that he starts reading the thoughts of the other.

It is said that if two real samurais fight nobody can win. The fight can continue but nobody can win because both will be reading the other's mind. And before you can attack, the other is already there to defend.

Swordsmanship became one of the greatest sources of enlightenment. It seems strange, but Japan has done many really strange things. From tea drinking to swordsmanship, everything has been changed into meditation. In fact the whole of life can be transformed into meditation, because meditation simply means becoming more aware.

So go inwards and be more aware. One day victory is yours -- that is absolutely certain. You just have to fulfil the requirement: you have to be totally aware.

God cannot be proved. No argument is possible either for or against. But if one grows in consciousness one starts feeling god. As you grow in consciousness more and more, you become aware that things are disappearing; matter is disappearing, and instead of matter the universe starts appearing to be divine, to be consciousness.

It is a simple law: the world appears to be matter because you think of yourself as the body. Whatsoever you are, you will think the world is. If you think you are the body, the world is matter; there is no god. If you think you are a soul, if you experience yourself as consciousness, immediately the world is experienced as consciousness. The world is a mirror; whatsoever you are it reflects back. So you get only that which you deserve.

Become more conscious and the world becomes conscious with you. When you are at the peak of your consciousness the world disappears as matter, it is transformed into godliness. That is the ultimate

experience of truth, of love, of bliss.

The sleeping person cannot be blissful. The unconscious person cannot be blissful. A great awakening is needed. And we *are* asleep. We are snoring. As far as our souls are concerned we are almost in a coma. We have to be shaken to the very roots. We have to be awakened. We are as if dead, we only appear to live. That is only an appearance. Deep down there is no life flowing, deep down there is nothing; hence everybody in some saner moments feels the meaninglessness of life. It is not the meaninglessness of life; it is because of our sleep that the life seems meaningless, otherwise life is meaning, life is significance, life is poetry, great poetry.

Hidden behind life is the great poet -- call him god or the universal soul or the supreme self -- but there is certainly a great artist behind. So much creativity is there and we don't feel any meaning. We are somehow cut off from the main current of life, as if we have become small islands and we are no more part of the vast continent. We have become dead weights.

Meditation is an effort to wake up. It is a process of alarm. So this has to become your central, your most important thing in life from now onwards. Nothing else is more important than meditation because that is the only way that you can be awakened. Nobody else can do it for you, only you can do it for yourself. So you have to learn how to be silent, how to be peaceful, how to be still, how to relax, how to disappear for few moments into nothingness.

Slowly slowly one becomes capable of going into nothingness and coming out, going in and coming out, just as you go into your house and come out of your house. That day when you can go into nothingness easily and can come out again into the ordinary world-work, do your things, earn your livelihood and whenever there is time close your eyes and disappear into nothingness, you have really become a sannyasin.

My sannyasin is not to renounce life. My sannyasin has to create a great synthesis between the sacred and the ordinary, between the inner and the outer. And where both these meet god is found. At the meeting point god is found the meeting point is god.

(To Svarupo)

Bliss is not an achievement, hence one cannot be ambitious for it. One cannot even desire it. To desire it is to miss it. It is already the case. We have it but we are oblivious of the fact. It is like a king who has fallen asleep and is dreaming that he has become a beggar and now is very worried about how to regain the kingdom, what to do, where to find the army, how to plan... there is no money, it seems almost impossible... and he does not want to remain a beggar either. He tosses and turns in his sleep but in the morning he wakes up and laughs at the whole dream. While he was dreaming that he was a beggar he was still the kind.

The dream cannot destroy the real. It can cover it, it can create a kind of fog around it, but it cannot destroy it.

That is our situation. Our nature is bliss, but we have fallen asleep, we are unconscious. We are dreaming a thousand and one things and we are desiring, planning how to attain things, how to be happy, how to be blissful. There is no question of how; no how is needed. You are already it. All that is needed is a little tossing and turning in your sleep so that you can wake up. A little effort to wake up is needed. Just remember it. Even remembrance takes one a long way.

You may have experiments or you may not have, but thousands of people have experimented and found it correct, that if you want to get up at five o'clock in the morning, just as you are falling asleep, repeat your own name three times and tell yourself 'Svarupo, you have to wake up at five. don't forget -- remember.' Say it three times and fall asleep. You will be surprised: at five o'clock exactly, your eyes open up. A certain undercurrent remained, it worked.

That's the whole function of a master: to create a certain undercurrent in you which can help you to wake up. So all kinds of devices are used. To give you a name is also a device. To give it a meaning is a device so that it becomes an undercurrent in you. Whenever anybody calls you Svarupo, something inside you will stir the memory that 'Bliss is my nature,' that 'I have not to seek it anywhere else,' that 'I have not to seek it at all,' that 'I have only to wake up.'

And this constant hammering can break the fog that surrounds us. It is only a fog. It is not very solid, it is not very substantial -- a very shadowy phenomenon. If one really intends to wake up, pulls oneself together, and gives a good shout, one will wake up.

Buddha used to call it the lion's roar. He said that nothing else is needed. Just pull yourself together and give a good shout, so piercing that it goes down your spine, reaches to the lowest chakra and stirs your

whole being.

and the moment we are awake all miseries and all sufferings look so absurd, so foolish, so ridiculous that one wonders 'How did I suffer? And what was suffering? For how long I suffered -- and all was false. There was no substance in it; it was just an idea, a dream.'

Hence the mystics call our world an illusion, maya. Suffering is illusory, bliss is our true nature; remember it. And remember it again and again and again.

What else can a messenger from god bring to the world except bliss? Bliss is the only message. It is bliss that everybody is seeking -- knowingly, unknowingly, consciously, unconsciously, rightly, wrongly. But bliss is the only goal of all life.

But one can seek where it cannot be found. For example one can seek it outside oneself. That is an exercise in futility; nobody has ever found it there. All those who have found, have found it within themselves. One can seek it in money, in power, in prestige. One is seeking the right thing but in the wrong place.

One has to turn inwards. It has to be found not in money but in meditation, no in power but in peace, not in prestige but in becoming more and more aware, alert, watchful.

Sannyas has to be a turning point in your life. It is the beginning of a new chapter. Let this be the first lesson: turn in, make every effort to turn in, don't miss any opportunity. And we have made all possible opportunities available here. They are all devices to help you wake up. Wake up to your own being and then the greatest revolution in life happens. When your inner light burns bright you have arrived.

We are born as kings and queens. Because we are part of god we can't be otherwise. If we have become beggars, that is our own responsibility. We have forgotten our real nature, we have forgotten the very language to understand it; hence the whole misery, the poverty, the spiritual emptiness, meaninglessness. One can go on stuffing oneself with things -- that is not going to help. The more one feels stuffed with things, the more one feels empty, because no thing from the outside can fulfil your inner need, your interiority remains hollow. And that is where the wound is which hurts.

It can be changed, it can be healed. And the only way to heal it is meditation, because meditation is the language with which to commune with yourself. Meditation means silence. Meditation means a thoughtless awareness. Meditation means just absolute stillness, so that there is no distraction and you can settle into your own being, you can relax into your own being. The moment you relax into your own being, the first taste of richness, of immense richness, the first taste of your kingdom, the first taste of something that is beyond time, happens. And that is the point from which no return is possible. Then the whole past becomes meaningless, futile, a nightmare. But one is finished with it, one is fully awake and all those dreams are gone.

To be a sannyasin means to be committed to this goal of awakening.

The only misery in life is to be ignorant of one's own being. The moment you know who you ar all misery disappears -- just as the moment you bring light in, darkness disappears. Suddenly you are a king. Not only that, you come to know that you have always been a king. Even when you were thinking that you were not, you were a king. You had forgotten the treasure, the kingdom, but it still belonged to you; you were carrying it within yourself.

That's the whole purpose of all the Buddhas: to remind you that the kingdom of god is within you.

We are temples of truth. We are unaware, unconscious, but that makes no difference; truth is still there. We have fallen asleep but the truth is there. Any moment that you decide to wake up it is yours.

Truth is something that cannot be lost, there is no way to lose it. It is intrinsic to your being, it is not accidental. It is not a property that you can lose, purchase, borrow, or give to somebody else. It is your very existence, hence it cannot be borrowed and it cannot be given.

But that's what people go on doing: they think that by reading scriptures they will know the truth. You cannot borrow it from Jesus or Buddha or Krishna. They think 'Somebody will have compassion on us and he will liberate us,' so millions of people go on waiting for the saviour, for the messiah.

Nobody can liberate you, except yourself. And it is good that nobody can liberate you, because a liberation that comes from somebody else will not be much of a liberation. It will be a new kind of bondage.

This is something very basic to my approach, that one has to go into oneself, not into the scriptures, to

know the truth. The real Bible is within you. It does not consist of words, it consists of wordless silence. You have to go very alertly because the deeper you go, the more is the temptation to fall asleep, because our consciousness is only on the surface. The deeper we go, the thicker are the layers of unconsciousness.

All the methods, all the devices called meditations, are nothing but strategies to keep you alert when there is every temptation to fall asleep. If one can go alertly to the very core of one's own being, one discovers the temple of god. And then one laughs at the whole joke that 'I was searching and searching everywhere for millions of lives, and god was hiding within me!'

We are part of the ultimate truth. We have not lost it - there is no way to lose it. That which can be lost is not truth. Even if you want to lose it you cannot lose it. But you can forget all about it.

So there are only two possibilities: either you forget or you remember. Sannyas means the beginning of remembrance. All the methods and meditations and therapies here are nothing but different ways to shake you up, to wake you up, to make a little alert so that you can remember who you are. The moment one knows 'Who am I?' life is a blessing, a benediction, a celebration.

The truth is not somewhere else. The truth is not there or then, the truth is now and here. The truth is within you, you are it. Hence the journey of sannyas is not of achievement but only of remembering. That for which we are searching we never lost in the first place, we have just forgotten it. Hence all that is needed is a little more alertness, awareness. That's what I call meditation.

It is through meditation that one recognises the truth of one's own being, and that is the truth of all. Lies are private, truth is universal. Your lie is yours, but your truth is not yours. Lies are many, truth is one. So the moment you recognise your truth, you have come home. You have recognized the very truth of the whole -- and that liberates.

Meditation is the only divine phenomenon. Meditation means getting out of the mind. One can use any device to get out of the mind. There are two basic devices: one is love, the other is awareness. And all other devices are part of these main alternatives.

But the essential thing is to get out of the mind so that you can know that 'I am neither the body nor the mind.' The moment it is known, all misery, all suffering, disappears like a dream -- one is awakened.
Asleep we are in the world, awakened we are in god.

Your name: Swami Buddha Hagen. Buddha means the awakened one. It has nothing to do especially with Gautam Siddharth; he is only one of the awakened ones. It is just like Christ, it is exactly equivalent to Christ. It has nothing to do with Jesus. Anybody can be a Christ and anybody can be a Buddha. The essence of both is the same: one has to become awakened.

Ordinarily man is unconscious. Just a very small part has become conscious, a very tiny part, very flickering. Any moment if there is any small incident you are unconscious. Somebody treads on your toes and you are unconscious; somebody hits you and you are unconscious; somebody insults you, looks at you with anger and you are unconscious; a beautiful woman passes by and you are unconscious. Your consciousness is not much, it is just a very peripheral phenomenon. Within, you are carrying a vast continent of unconsciousness. That has to be transformed.

When your whole being becomes conscious, when nothing can make you unconscious, when even in deep sleep the consciousness remains as a subtle background, as a back-drop, then one has come home. That is the meaning of Hagen; Hagen means home. If one is awakened one has come home. If one is not awakened one goes on wandering everywhere except towards home. Sannyas is a return journey home.

Hagen also means refuge and that too is beautiful: take refuge in awareness, take shelter in awareness. Let awareness become your home. Then there is no death, no misery, then one lives life in a totally different dimension; in the dimension of eternity. Then life is bliss, freedom, love, god.

We have the potential to be fully awakened. We may not actualise it -- that is responsibility. We have the seed and the soil and the climate and everything that is needed, but still you may not drop the seed into the soil. You may keep the seed, you may treasure it behind locked doors, in an iron safe. Then the potential will remain only a potential -- your life will remain only an opportunity unfulfilled.

That's why millions of people are in suffering. There is only one suffering I know of, and that is not to be that which you are capable of being. That is the only suffering in the world; all else is very minor,

insignificant. The real suffering is to go on missing the opportunity to transform your potential into a reality.

Your name will remind you again and again that this is your potential. Unless you become a Buddha, an awakened one, life is going to remain a hell. Life is hell for everybody except the Buddhas. Only a few people know the paradise of life. Others are absolutely unaware of the splendour and the great blessings and the benediction that existence is.

We have forgotten who we are. All that is needed is remembering. We are not to search and seek, we have just to remember, because whatsoever we are, we are. Even if we have forgotten it, it is not destroyed. Even if we have forgotten, it is there.

The whole religious process is that of remembering. Buddha calls it right-mindfulness; Gurdjieff calls it self-remembering; Krishnamurti calls it awareness -- these are different names for the same thing. It is something we have known and have forgotten. It is just on the tip of the tongue; a little effort and it will become a reality, just a little effort.

Sannyas means that now you will make your life an effort to remember the reality of your being. In knowing it one becomes blissful, in knowing it one transcends death, in knowing it one knows god.

Let blindness be your past. It need not be continued. Everybody is born blind and everybody has the capacity not to be blind. Everybody is born blind because at birth we are bound to be unconscious, unaware. It is only through life and its experiences, good and bad, painful and blissful, that one slowly slowly wakes up. It is only through a rich life -- and by rich I mean a lived life... One who has been in the thick of life one day becomes capable of opening his eyes.

In that very moment one passes through a radical transformation. Then life is no more the same again. When you are with closed eyes all is dark. When you are with open eyes life is all colour, all light. God is the experience of existence with open eyes. Those who deny god are simply saying that they are blind. Not only are they blind, they are stubborn too. They are insisting that they are not blind but that there is no god.

Friedrich Nietzsche says god is dead. The reality is that Nietzsche is mad, that he is blind. If one keeps one's eyes closed, the sun may be there in the sky showering light but you live in darkness. Just a small curtain over your eyes is enough to prevent you from seeing the truth.

Sannyas is a deliberate effort to open your eyes. And it is time; you are ripe enough, mature enough. you have lived all kinds of games. It is easy now to get rid of them, it is very easy to slip out of them. As one grows old, if one is a little intelligent, a little alert, it becomes easier and easier to stop playing foolish games.

Life is the greatest teacher. It prepares everybody to take the ultimate jump from darkness into light. let sannyas be that ultimate jump.

We are made of light, the whole existence is made of light, and yet the very puzzling phenomenon is that we live in darkness. It is really unbelievable how we manage to live in darkness. It is a feat! It is almost as great a miracle as Jesus walking on water. We are all doing a great miracle, one even greater than that: we are made of light and yet we are living in darkness.

The reason is that we never watch ourselves. We watch everybody else, we go on looking here and there. Our eyes are constantly running from one object to another object, but they never become still and silent to have a little glimpse of our own being.

and just that little glimpse transforms, wakes you up. Sannyas is a deliberate effort to awaken, to come to know that 'I am light.' Then there is no death, then there is no limitation to you. Then you are unlimited, then you are freedom -- and the joy of freedom is infinite.

The lotus is the symbol of the ultimate unfolding of consciousness. It is the most beautiful flower in the East, the most fragrant, and it has become the symbol of ultimate awakening, ultimate awareness.

It has become the symbol for certain reasons. One is that it grows out of dirty mud. It is such a revolution -- to see the mud, and the lotus growing out of it -- it is unbelievable, it is a miracle. One cannot believe that such dirty mud can create such a beautiful flower.

Man in his unconsciousness is nothing but dirty mud. Seeing man, one cannot believe that Jesus or Buddha or Lao Tzu could have been possible. That's why so many people doubt the very existence, the historical existence of Jesus and Buddha and Lao Tzu and people like that. They doubt for the simple reason that all around they see a humanity which is nothing but dirty mud, and they see people throwing dirt on

each other, enjoying mud-slinging. How can they believe that a man like Buddha really did happen? It seems improbable, it seems impossible, it seems only a myth -- maybe a wish-fulfillment, maybe a fictitious story to keep man's hopes alive. Their doubt has a reason in it, it is logical. These people seem to be so exceptional and they happen so rarely, only once in a while, but you come across dirty mud every day.

The experience of ordinary humanity is so bitter that one cannot believe that there was a man like Jesus who loved for no reason at all, whose love was just unmotivated, who loved for the sheer joy of loving, who died because he loved too much, who was ready to die for his love.

But it happens. That's why the lotus has become a symbol. If the dirty mud can produce a lotus, the dirty humanity can also produce a Buddha, a Jesus, a Zarathustra. And it is everybody's potential.

The second important thing about the lotus is that it grows out of dirty mud and floats in water. It is a water flower, but the miracle is that the water never touches its petals. Even if it rains there will be drops of water on the petals but they will be separate. You can see them resting like pearls. The lotus is so velvety that they don't touch it, it remains untouched; hence it has become the symbol of sannyas.

A sannyasin is a man who lives in the world but remains untouched by it, who remains with all kinds of unconscious people -- one has to remain with these people, there are no other kind -- but who remains untouched, unaffected. One remains absolutely still, restful, cool, as if nothing is happening anywhere. One remains in time and yet beyond time, in the world yet not of the world.

Fingers Pointing to the Moon

Chapter #5
Chapter title: Sharing

9 March 1980 pm in Chuang Tzu Auditorium

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Love is my message.
But don't cling to the word 'love'
Don't make a gospel out of it.
It is to be experienced.

My function here
Is just to point towards god.
You are not to become attached to me
And my words.
You have to remain absolutely free
So that you can move towards the moon
The ultimate experience.

All gods other than the god of love are false, created by our crafty, cunning mind. They are just pseudo realities, they exist only as concepts. But the god of love is not our creation, on the contrary we are his creation. The god of love is not our creation because it is beyond the capacity of the mind. It is of the heart. Everything else falls within the territory of the mind. Only love is beyond its reach.

That's why love is the only pure experience. Mind has not been able to corrupt it, pollute it, contaminate it, poison it. Mind is very afraid of love because to be in love is dangerous for the mind's existence. Mind calls it blind, mind calls it mad. These are condemnations so that you don't move towards it.

Even the ordinary love of two persons is beyond the comprehension of the mind -- and I am talking about the ultimate love, the love between you and the whole. That is absolutely beyond mind, mind cannot have any idea of what it is. But that's its beauty: mind cannot create it, it cannot visualise it.

Move from logic to love and you will be moving from this shore to the other shore. The name of the journey is sannyas.

The most godly experience in life is that of love. Everything else falls short. It is only on the wings of love that one approaches close to god.

Logic is very heavy. It keeps one tethered to the earth. Love is very light, so light that it makes you free from gravitation. When one is *really* in love with existence itself, when one becomes love, one starts rising upwards. And that's how one comes closer and closer to the ultimate.

It is only through the window of love that we have our first glimpse of the existence of god, that god is. And with that glimpse life starts having a different flavour, a different meaning. It is no more confined between birth and death -- it becomes eternity.

It is only when the heart is full of love that many flowers bloom. Everything that is valuable happens through love. Anything that is really of any significance cannot happen otherwise, it always grows in the garden of love -- all the roses and all the marigolds and all the lotuses. Compassion grows in the garden of love, meditation grows in the garden of love, creativity grows in the garden of love, sensitivity grows in the garden of love, awareness grows in the garden of love, and, ultimately, god grows in the garden of love.Devote yourself to love. Let love be your religion. That's my religion. If people ask you what your religion is say "Love;" not Christianity, nor Hinduism, nor Mohammedanism nor Judaism, but love. We have to spread the flower of love all over the earth.

Love has to be your path. Be consciously more and more loving. Avoid anything that is anti-love. Don't cooperate with any idea that is anti-love, and pour all your energies into anything that is loving. Slowly slowly, the shift happens, the gestalt changes.People are too invested in anti-love activities. Religions teach them anti-love, religions teach them to be against other religions; nations teach them to be against other nations; races teach them to be against other races. And all this creates a state of insanity. The whole of humanity is quarreling, constantly quarreling. Sometimes it is hot war, sometimes it is cold war, but it is war all the same.My sannyasins have to love the ways of love. My sannyasins are not to be part of any organized religion, they are not to be part of any fanatical nationalist ideologies. They have to look at the earth as one, undivided, they have to look at humanity as one family. And then, slowly slowly, love animals, love trees, love rocks -- let the love grow on growing.When you can love the whole of existence for no reason at all but the simple joy of loving, you will have discovered God.Each step towards love is a step towards God.

Love and only love is full of justice. Without love there is no justice possible. It is only love that gives you clarity, understanding, insight. It is only love that makes you compassionate, and out of compassion the flower of justice grows.The man of love is always just, always right. He cannot do wrong. It is impossible for him to do wrong, because on the tree of love the wrong cannot grow; it is not in the nature of things. Wrong grows only when your love is missing. When you live without love then whatsoever you do is wrong and unjust -- unjust to others and unjust even to yourself.You may even try to do the right thing, but you cannot do the right thing if your heart is not full of love. Your intentions may be good but your actions and the consequences of the actions will not prove to be right. The world is full of people who try to do good but only succeed in doing more harm. The good-doers, the public servants, the people who believe in service, the missionaries, all go on doing whatsoever they think and believe is right, but the total result is that the whole world is in a mess. These missionaries, these do-gooders, prove very mischievous -- unknowingly, of course. Their intentions are not bad but intentions are impotent.The real thing is love. If love is there, if

overflowing love is there, then your life will have grace, beauty, your actions will have compassion. That's the only way for a man to be right.My emphasis is not on rules and regulations and commandments and ethical codes and morality. My emphasis is on love. If love is there all is well.

Love is the only helper of mankind.Without love mankind is lost.Without love there is no light. Without love there is no poetry.Without love there is no laughter.Without love there is no meaning.Without love all that is significant disappears.Then life is simply garbage, a drag, a boredom. It is love that makes life flowing, growing, gives it a sense of direction, gives it a center.When you have something so valuable in your life that you can sacrifice your life for it, only then has your life any value. Love makes you aware of something valuable, far more valuable than life itself.One can sacrifice only for love. But love cannot be sacrificed for anything because love is never a means, it is always the end. Everything else can be sacrificed for love. This is my whole teaching.Be a warrior in the service of love. People are warriors but not in the service of love. They are in the service of hate, in the service of all kinds of ugly things: nationalism, imperialism, socialism, communism, capitalism, Mohammedanism, Christianity, Hinduism... People are ready to sacrifice for all kinds of stupidities. But their fight is in vain, they are simply destroying themselves.The God they are serving is their own creation, it is their own projection. The true God means only one thing -- love. Jesus says God is love. Love is the only real statue of God, the real image of God; all other images are false. Serve love, and serve with totality. In that very service one becomes love itself. And that is transformation, that is a new birth, a birth into godliness. Love is the bridge.

Man is powerful when he is with god. Whenever he is not with god he is absolutely powerless. Plugged into god you have infinite power; unplugged you are just empty. And unfortunately millions of people are living their lives unplugged; hence so much misery, so much feeling of impotence, so much feeling of emptiness, so much feeling of futility.

Everybody once in a while finds life utterly absurd. There seems to be no sense in it. One goes on living because one is afraid to commit suicide, one is afraid of death -- at least one is acquainted with this empty life. One never knows what is going to happen in death and after death, so it is better to go on dragging yourself for the time being and hope for the best. But people are unplugged, that's the whole problem.

Religion simply means the art of getting plugged in to god again. Then you are so full of power that it starts overflowing from you. You can share it and it is not exhausted. In fact the more you give it to others, the more you have it.

Lust is not love. Lust is untrue love. It is only an appearance of love, a facade, a strategy. But there is no truth in it. The moment your lust is fulfilled, your love is finished. Your love was only a diplomacy.Real love is a totally different phenomenon. It is not lust in the first place. Lust uses the other person as a means. And love? -- love respects the other person as an end unto himself. Lust is momentary, it is instinctive; it is the lowest phenomenon of our life. And love is non-instinctive, it is conscious; it is the highest phenomenon of our life. Lust is the lowest rung of the ladder and love, the highest rung of the ladder. It is the same ladder.So I am not saying to be against lust. We have to make it a stepping stone, we have to use it to go beyond it. Use it to go beyond it, but don't remain confined in it. The moment you start loving for the sheer joy of love, for no instinctive urge, then something tremendously beautiful opens up in you.That is the only proof of god. When one starts loving one knows that god is. There is no other proof; love is the only proof. Hence Jesus is right when he says that god is love.

Love is a paradox. It is the most fragile phenomenon in existence and yet the strongest. It is as fragile as a flower and as strong as a rock. Those who have tasted of love have tasted something of deathlessness. Those who have missed love have missed all: they may believe in god but they know nothing of god; they may pretend to be religious but they cannot be truly religious.

God, truth, bliss -- all that is really valuable is born out of love. Hence love is the only shelter in this homeless world, love is the only home, the only protection, the only castle. Remember it and try to live it.

It should not remain just an intellectual understanding, it should become your very being. Then each moment is divine and each breath is such a bliss and each beat of the heart brings so much benediction that one cannot believe it, one cannot imagine it. Even when it starts happening one is constantly taken by surprise, because as you grow deeper in lover, more and more goes on happening.

For me love is the only true prayer and the only true bridge to god. Take shelter in love. Let that be your

only religion.

Friendship is the very essence of love, the purest form of love. Love has something earthly about it because love has something biological about it. Friendship is beyond biology. It is love without the earthly element of lust in it; hence friendship is one of the greatest *achieveme3nts in life. And if one can be friendly, friendly to all, friendly to everything, even to oneself -- which is the hardest, remember... It is easy to be friendly with others.

Jesus says: Love your enemies as you love yourself. But to love your enemies is easy -- to love yourself is the most difficult phenomenon in the world -- because enemies are far away and you see only their appearance. You see your reality from within and you know all its ugliness, all the anger and the hatred and the jealousy. It is impossible to accept all this.

But once you start accepting life as it is, once you start becoming friendly to everything -- whatsoever god has giving to you -- even friendly to your sex, to your anger, to your greed... It is only through friendship that they can be transformed; through enmity there is no transformation possible. And if one lives in friendliness towards all this very earth becomes paradise. Then not only is one changed through one's friendliness, one's total universe is changed. It is no more the same universe because your eyes are different; they have a clarity, they have insight.

It is out of friendliness that one comes to feel the invisible. And the name of the invisible is god or truth or tao or dhamma. They are different names for the same invisible reality which surrounds us. We cannot touch it; it is intangible. We cannot see it with the ordinary eyes. But when your heart is full of love, pure love, that is friendliness. It is seen, it is known, it is realised. And that is the goal of sannyas.

I am creating here: a world of love. Love is its foundation.Become more and more loving... not for any particular reason. Start enjoying the very phenomenon of love. Share whatsoever you can share. Don't be miserly, don't hoard, because the more you give, the more you have. The more you give, the more you get; the less you give, the less you have. And if you don't give at all, you have simply an empty shell, hollow; there is nothing inside you. Life happens only to the givers. Love is the art of giving.I teach only two things: love and awareness. Awareness is something that you have to do inside your being, and love is something that you have to do with others. Love is relating with others, it is bridging yourself with others. And awareness is bridging you with yourself. If one can fulfill these two simple processes of love and awareness nothing else is needed. This is my whole religion. These two words contain my whole philosophy of life.You start with love, and the other will come of its own accord -- the other always comes. If you start with awareness, one day love comes. If you start with love, one day awareness comes.

There are only two possible ways to reach to god. One is meditation, the other is love. They are not really as separate as they appear, in fact they are two sides of the same coin. But to a few people meditation appeals, it suits them, and to a few other people love appeals and suits. So there can be only two kinds of religions in the world: the religion of the meditators and the religion of the lovers. Both reach to the same peak but through different routes. Let love be your route. Love more and more. Enjoy loving. Let love love itself! Let love be your beloved, and then you are not far away from god. He is just around the corner. The meeting can happen at any moment.

Love has to become your meditation, it has to become your work upon yourself. It is the greatest work one can do, but it is arduous too because you have to drop your jealousies, you have to drop your ego trips, you have to drop your possessiveness, you have to drop all kinds of politics of dominating people. Only then can love well up within you.

Love is there -- everybody is born with it. Inexhaustible sources of love are there but so many rocks are preventing its flow. And rather than removing those rocks we think they are very precious, we protect them.

One has to consciously remove all rocks on the path of love, only then one day will love start flowing. And the day it flows from your heart you start expanding, you start becoming bigger and bigger, you start becoming oceanic. The small dewdrop disappears, you become something vast. That vastness is god, that infinity is god.

Love is the surest bridge to god. If anything succeeds, succeeds absolutely in finding god, it is love.

There have been religions which concentrated only on awareness; for example, Buddhism, Zen, Tao.

And there have been religions which have concentrated only on love; Sufism and many many Hindu sects of devotion, bhakti.

My effort here is to create a synthesis between love and awareness, because if you are simply aware and not loving, you become dry, you lose all juice. You become stonelike.

It is not an accident that Gautam Buddha was the first man whose statutes were made in marble and stone. He looked like stone, he looked like marble, so still, so silent, almost cold. That too has a beauty of its own but the beauty is that of a desert, no the beauty of a jungle.

There have been lovers, the Sufis: Jalaluddin, Bahauddin, Al Hillaj. These people are pure love, drunk with love, but something is lacking. They are much too drunk with love, the awareness is missing. They are beautiful people. If one has to choose then their company is far better than the company of the Buddhists. As far as company is concerned, Bahauddin is a better friend, to be with him will be an ecstatic journey. If you want to worship then Buddha is perfectly good. But to be with a Buddha is going to be a little hard, difficult; it is living in a desert.

Both have their beauties but my feeling is that both are one-dimensional.

There is a possibility of a new religion in the world, a new kind of religiousness rather than a religion, which combines the beauties of both. You have a beautiful garden and also a patch for a desert in the garden; you can make a beautiful oasis in the desert. You can enjoy both. And my approach is: when you can enjoy more, never settle for less!

Be a loving awareness. Love and be aware too, and you will find a far richer experience than has ever been found.

My sannyasins are moving towards a tremendously new synthesis. It is not visible, it cannot be visible on the surface; it is something inner. You know it only when you experience it. But you can also feel the vibe around if you are sensitive and receptive. You can see here people who are utterly drunk, drunkards, and yet fully alert.

One becomes a beloved by loving more, because existence always returns whatsoever you give to it, and returns it a thousandfold. If you pour love into existence love is poured on you in many many ways, from many dimensions, from all directions. You give just a little and you get so much, it is unbelievable.

But people don't give at all. They go on holding back, and holding back is the only cause of misery, is the only cause of premature death, of untimely death. Hence the earth is full of dead people; they walk, they talk, they do all kinds of things, but they are dead. They are living a posthumous existence. They died the day they started holding back.

Start pouring again. Don't be a miser at all, because to be miserly is to be miserable. As far as love is concerned be a spendthrift. And existence returns whatsoever you give to it in so many ways and with such grandeur, glory, splendour, that one cannot even see the relationship. Because what we give are just stones and what we get are diamonds, there seems to be no relationship.

But only a giver gets, only a lover becomes a beloved. Remember that simple law and that can transform your whole life and being.

Very few people are capable of giving love. Although everybody wants to be loved, nobody is ready to love. This is the whole misery of the world. Everybody wants to be loved and nobody loves; hence everybody suffers. Everybody remains a beggar, begging for love. In fact one need not beg for love because love is our intrinsic nature. We can give it, and it is by giving it that it grows. The more you give, the more you have it. And when you start giving it you become aware of such an inexhaustible source within your own being, that you can give to the whole world within any conditions, without even thinking about whether the other is worthy or not. There is no need to worry about that -- giving in itself is such a joy.And the miracle is that if you give, the whole world loves you; if you beg nobody loves you. Nobody loves a beggar, remember it. Emperors are liked, not beggars. And as far as love is concerned one should learn the art of being an emperor, never a beggar. Give, and the world will respond. Ask, and there is no answer; beg and the whole world turns its back towards you.

Ester is a beautiful name. From one source it is the name of a plant with every green leaves and fragrant white flowers. The evergreen leaves represent love, symbolise love. Love is always green. It never dies, it is always alive. If it is at all, it is forever. If it disappears that only means it was never there in the first place. Those evergreen leaves symbolise the ever-flowing life juices of love.

And the white flowers are also very significant. White is the combination of all the colours, the synthesis of all the colours. White in itself is not a colour; it is the ultimate synthesis of all the seven colours. The whole rainbow has merged, mingled into oneness, and out of that oneness arises white. White symbolises union, the ultimate union. Love is ultimate union.

From another source ester also symbolises love. It comes from the name of a goddess, Ester, who is a goddess of love. But the first is far more significant; the second is only mythological. The first is far more real.

Become evergreen love. When the season is ripe, when the time has come, you will be showered with white flowers.

God gives many gifts but meditation is the greatest, because one becomes aware of god only through meditation. There are many other gifts: life is a gift, love is a gift, joy is a gift, creativity is a gift. One remains with these gifts but never becomes aware of the hand that gives them gifts.

It is only through meditation that you become aware of the hand, the hidden hand, the hidden energy, the unmanifest source of all. Hence meditation is the greatest gift, because it not only gives you joy, love, peace, silence, it also gives you the giver; it gives you god himself.

Beatriz is a beautiful name. It means one who is capable of blessing others.

It is possible only when one has achieved blissfulness. When one is overflowing with bliss one can bless others, not otherwise. If one is miserable one goes on making others miserable. Even though one does not want to, it is almost inevitable because you can only give that which you are. In your relationships you are bound to reflect your being, you are bound to share yourself.

It is impossible to remain miserable and to go on pretending that you are happy. Those pretensions are not going to help anyone. Everybody will be able to see through them, nobody is deceived. And unconsciously you go on creating the vibe of darkness, of misery, of sadness, around you.

The same happens when you become blissful; you start showering flowers of bliss, a great fragrance is released from you. And it is possible to be blissful, it is possible to be a blessing to the whole existence. Remember it -- it is within your capacity, it is within everybody's grasp. If we miss it, we miss only because we never make any endeavour to get it.

We use the expression 'falling in love' because our ordinary love is certainly a fall. It is falling from consciousness into unconsciousness, it is falling into the hands of blind biology, blind nature, blind instincts.

But there is another kind of love too, which is not a fall but a rise. Only that love, which is not a fall but a rise, can fulfill. And the distinction between the two is simple: when you are falling you are becoming more unconscious, when you are rising you are becoming more conscious. Let that be the criterion, the touchstone. Everything that helps you to be more conscious is good, is virtue; anything that helps you to be more unconscious is vice, is sin.

Learn the alphabet of the new love. It has to be unconditional. Don't make any condition, don't ask for anything in return. It has to be unmotivated. Let it be for the sheer joy of giving. It has to be a gift, not a bargain. And then slowly slowly you will see that you are growing wings, that you are rising towards the sun.

And the unconditional love, the unmotivated love, is never a bondage; it never creates a prison for you, it always helps you to be more free. Ultimately it gives you absolute freedom -- and that is the goal of sannyas.

Love more and more, for no other reason than for love's sake. Be in love with love itself so that you can love people, trees, birds, rocks, starts, clouds without any motive. When on learns to love without motive a miracle happens: one becomes love. If you go on loving for some motive you never become love.

This is the whole secret on the path of love: unmotivated love transforms your whole being into love energy, and to become love energy is to become divine. Nothing more is needed. That is more than one can as for, that is more than one can dream of. It brings absolute fulfilment, it brings flowering. You bloom. Flowers of consciousness start opening within you.

Love is true when it is unconditional, love is true when it is non-possessive. Love is true when it enjoys

giving and is not hankering to get something, when it is not a bargain, when it is not business, when it is for the sheer joy of sharing.

Share whatsoever you have. Share your life with people, with animals, with trees, with stars, with clouds, mountains, rivers. Share, because this whole universe is our family, we are part of it.

And the miracle is: the more you give, the more you get. But don't desire. Love is true when it is not a desire, when it is unmotivated. And if love is attained then there is no need for any other region -- it is enough. it will give you all that is needed. It will give you truth, it will give you god, it will give you liberation.

People are very bitter. Even if they are sweet sometimes, their sweetness is diplomatic. It is not their true face, it is just a facade. They smile because smiling pays, but deep down they are only thorns; inside their being there are no roses. They maintain a certain surface, a certain superficial beauty. They cultivate a certain character -- appealing, influential, attractive, but that is all part of their ambitious ego. And ego can never be sweet -- it is pure poison. You can sugar-coat it, that is possible, but it can never be sweet.

A sannyasin has to drop all superficial smiles, all facades, all cultivated so-called manners and etiquette. He has to be more spontaneous, he has to be really loving -- not in a diplomatic way, not with any motive, not to get anything out of it, but just to share his being.

And the moment one starts sharing one's being without any motive life becomes a sweet fragrance. It is all honey. Then everything remains the same, yet nothing is the same any more. When your heart beats in harmony, in love, in joy, when you are no longer greedy, when there are no desires and no ambitions, and when there are no ego trips any more, one is simply, ordinary, but sweet. That taste is the taste of god.

The Eastern mystics have defined god as satyam, shivam, sunderam. Satyam means the truth, shivam means the good, sunderam means the beautiful.

The Christian trinity looks very poor -- this is the true trinity. These are the three approaches towards god, three doors to enter into the ultimate.

Either you enter as a seeker of truth... That is the approach of the philosopher. And by philosophy I do not mean that which is taught in the universities. That is not philosophy at all. By philosophy I mean the original meaning of philosophy: love of wisdom. Lovers of wisdom enter from the door of truth. It is a different path but they reach the same peak, the peak is the same.

And the person who enters through the door called good is the person who tries to live a life of simplicity, innocence, purity -- the virtuous one. And by the virtuous I don't mean the moralist. The moralist is an egoist. He is cunning, calculative. His morality is not much, his morality is just a policy; hence he says 'Honesty is the best policy.' It is politics. He is playing a game. He is trying to deceive even god. He is only pretending to be good, he is not good.

To be virtuous is totally different. It is not a question of having a good character. It is a question of having more consciousness in your being, not conscience but consciousness. Conscience makes character, consciousness creates virtue. When you are alert, more alert than people ordinarily are, you have the capacity to see what is right and what is wrong. And each moment you decide; you don't carry ready-made answers.

The man of so-called character lives out of ready-made answers; hence he is never in tune with life, never in step with life. His answers are old and life always raises new questions. But the virtuous man is spontaneous. He enters from the door of good.

And the poet and the painter and the sculptor and all those who love beauty enter from the third door. If one can enter from the third door, my preference is for the third. If it si impossible then my next preference is fo the second door, the door of spontaneous virtue. If that too is difficult, then only should one choose the path of wisdom, because that is the hardest path, the most arduous. And there is no need to be a martyr unnecessarily. When one can go easily, when one can go dancing and singing, why carry a cross?

Let that be your path -- creativity. Create something beautiful, out of your being create something beautiful. And whatsoever you do be creative -- that will be your religion, that will be your meditation.

In the past religion has not been creative. That's why religion has existed for thousands of years but has failed, utterly failed. It has not been able to transform human consciousness, not at all. Just a Jesus, a Buddha, a Lao Tzu, here and there -- this is not success. Out of millions of people one person, Jesus... it does not prove anything. The exception simply proves the rule. And what did we do to these people? -- we poisoned them, we killed them, we crucified them. We are closer to Judas than to Jesus. The whole

humanity is closer to Judas than to Jesus. If Jesus comes back we will kill him again.

Religion has failed for the simple reason that it was uncreative. Anything uncreative cannot succeed. God is a creator. The only way to succeed in god's existence -- and there is no other existence -- is to be creative.

Create beauty, appreciate beauty, love beauty. Let beauty be your god. Worship beauty.

In the past all religions have been very uncreative; that's why they became a dead burden on humanity. My effort here is to create a new quality of religiousness, and that quality has to be rooted in creativity.

God is the creator, and the only way to know him to be a creator; there is no other way. When you create something you participate with god. When the painter is lost in painting he is part of god, he is no more himself. When the musician is lost in his music he is part of god, there is a meeting and a merging. In those moments he is vast, enormous. He is not ordinary, he is not human. He has transcended all limitations.

And it happens in all kinds of creativity, so it does not matter *what* you create, just create. Let creativity be your prayer, your worship, your religion.

Meditation brings many flowers, many gifts. One of those gifts is creativity. Suddenly you are so full of energy that you would like to create something, paint something, sing something, play on the guitar or on the flute. When one is overflowing with energy, the energy is bound to be creative.

It is a strange phenomenon that the uncreative people are the people who are lacking in energy, the destructive people are the people who are lacking in energy. They are impotent people. Because they cannot create they start destroying. Destruction is easy -- anybody can do it. How much energy is needed to destroy a painting? A painter may have worked on it for months, but to destroy it... just a child can destroy it. How much energy is needed to destroy a flower? The gardener may have worked for years...

Destruction needs no energy; hence my observation is that Adolf Hitler and Mussolini and Josef Stalin are not really powerful people, they are people who are lacking in energy, they are impotent people. Because they cannot create they have to destroy, that seems to be the only way to prove themselves. Those who can create will not bother to destroy at all. But to create one needs great energy, more energy than you need for your day-to-day activities, so much energy that you cannot contain it, that it starts overflowing.

When it starts dancing on its own then something beautiful is going to be born out of you. If your meditation does not make you creative then it is not meditation; then you are taking something else as meditation.

Creativity has to be the criterion. My sannyasins particularly have to prove their meditation in their creative acts. To be creative means sharing your joy with others. To be creative means bringing something from the unmanifest into the manifest world. Creativity means sharing something with god, because he is the creator and whenever you create something you are participating with him. You become a partner -- of course a small partner, but a partner is a partner.

Fingers Pointing to the Moon

Chapter #6
Chapter title: Allowing

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GRATITUDE IS THE ESSENCE OF PRAYER

Man has only to allow; bliss is always established by god. We can create misery but we cannot create bliss. Misery is within our hands, bliss is not. Bliss has to be allowed to happen. It is not a doing, it is a happening. The moment you surrender, misery starts disappearing and bliss is established through surrender.

Man can achieve many things, but there are a few things which are unachievable: bliss, truth, love. These are the things which happen. You cannot be aggressive. You can only let them happen, you can allow them to happen. You can only be receptive.

If you are simply receptive money will not happen. It won't come and start rushing towards you. Even if you have some, it will leave you; somebody else will possess it. Political power will not happen. You have to fight for it tooth and nail, you have to be absolutely mad for it. The maddest is going to win. And you have to forget everything: you have not to worry about what is good and what is bad, only then you can win in the struggle for money, power, prestige. The law is that whatsoever leads to achieving your end is good.

But there are a few things which cannot be achieved in this way -- and they are the real things. So this has to be used as a criterion: that which can be achieved by you is bound to be unreal. The very idea of your ego is unreal, so whatsoever it achieves is unreal. Only things that come to you from the beyond, things which shower upon you, are real. They are gifts of god.

So one has to learn to be a little feminine. The outward aggressiveness is masculine. That's why it is a man's world and why man has dominated down the ages. And unless women also become ugly like men they will not be able to dominate in the outside world. Unless they also become cruel, violent, aggressive, unless they also loose their grace, they will not be able to succeed. And even if they lose all their grace they will be second-rate men; they can't be first-rate because that will not be natural to them.

That's what is happening through the liberation movement: women are only becoming second-grade men. It is not liberating them, it is simply making them imitators, and all imitation is ugly. A woman has to be a woman. She is equal but she is not similar to man. She has a totally different dimension of existence.

Science is masculine, religion is feminine. Science is aggressive, it is an effort to conquer nature. And religion is receptive, it is an effort to be pregnant with god, to allow god to happen.

Friedrich Nietzsche has criticized Jesus very much, and one of his greatest criticisms was that Jesus is feminine, womanish. And I agree with him. I agree with him, he is right, his insight is right -- but his criticism is wrong.

Jesus is feminine, Buddha is also feminine, Lao Tzu even more so. All the great religious people have been feminine -- feminine in a very spiritual sense, not biological. They were receptive people, they made themselves utterly silent and open and they waited. They were patient.

One has to learn to wait, pray and wait, meditate and wait, and then bliss starts happening. Out of nowhere it comes. It is a gift of god. And when something has been felt as a gift of god, gratitude arises. And it is gratitude that is the most significant religious quality.

Gratitude is the essence of prayer.

LIFE IS GOD'S GRACIOUS GIFT

-- (Mukta whispers to Osho as he leans forward, 'She is Joke -- pronounced Yo-ka.')

Yo-ka? Come here!

You have a beautiful name. Mukta destroyed the whole beauty of it. I would have read it as 'joke'. (much laughter)... but she said yo-ka! (more laughter)

Joke is a form of john; it means god's gracious gift. Life is a gift, but very few people recognize it,

because god goes on giving us life without making any fuss about it. It is given so silently that we never become aware that something precious has been given to us. And god does not even wait to be thanked. He does not make a show out of it. He does not even whisper "I am giving you the most precious thing in existence -- life, consciousness, love." He really knows how to give. That is the art of giving: the person to whom the gift is given should not know about it, otherwise it will be a little humiliating, he may feel embarrassed... Hence god gives anonymously, in such a way that the people who are the receivers never become aware of the gift, unless they make a deliberate effort to wake themselves up.

Sannyas is a deliberate effort to be conscious of what has been given to you. And if you become conscious of it, you become capable of receiving more. If you become grateful for it, you become worthy of receiving more.

The person who thanks god for all that is happening to him goes on receiving more and more, because a thankful heart becomes more and more open, a thankful heart becomes more and more receptive.

So your name is beautiful. Remind yourself that everything is a great gift. Everything that has happened to you is a great gift -- all the pains and all the pleasures, all the agonies and all the ecstasies, all the ups and all the downs. Everything is beautiful because everything is contributing towards your growth, towards your ultimate flowering.

BECOME A HOST FOR THE DIVINE

The walk of a wolf has a beauty of its own. It is graceful, very alive, full of vigor. It has an inner strength, courage. The wolf represents all these things: grace, courage, strength. And these are all gifts of god.

We can only be receivers, we can't be achievers. All that is significant has to be received. All that we achieve is insignificant. Remember that distinction: whatsoever man can achieve is going to be mundane and will be taken away by death; whatsoever comes to man from the beyond cannot be taken away by death. It is immortal, it is eternal.

To be a sannyasin means to be constantly in a receptive mood, with doors open, with a welcoming heart, vulnerable, unafraid. To become a host for the divine -- that's what sannyas is all about.

SANNYAS IS AN INVITATION TO GOD

Sannyas is an invitation to god, that 'I am ready,' that 'I am open,' that 'I am available,' that 'if you come, you are welcome,' that 'if you come my doors will be open and I will be waiting for you,' that 'if you come you will not find me asleep; I will be awake and I will be ready. I am ready to be your host.' That's what sannyas is all about, an invitation to god so that he can become a guest.

But he is always ready to become the guest. All that is needed is that we should be ready to be his host. The moment we are ready he suddenly appears at the door. Perhaps he was already standing there but because we were not ready we could not see. Perhaps he was knocking on the door but we were not receptive so we could not hear him.

Remember it, and let this invitation become an undercurrent, day in, day out. Not so much verbally but existentially, become an invitation. And no invitation has ever been rejected by him.

SURRENDER AND YOU WILL BE VICTORIOUS

The law of bliss is simple, and anybody can become its master. But very few people try it, very few people even think about it. It is so simple -- that is one of the troubles. We are always interested in the difficult, in the complex. The complex is a challenge for the ego. The obvious, the simple, is not a challenge at all. The ego is not interested in the obvious and the simple -- and god is obvious and very simple. Unless you also become simple you will not be able to commune with god.

This is the simple law, that if you want to commune with god... God is not a challenge. It is not a question of achieving something unachievable. It is not a question of walking on the moon or reaching Everest. It is not far away from you, it is your ordinariness. Your very ordinariness is your godliness.

One just needs to relax, to be in a let-go and accept life joyously, with no desire to achieve anything. The desire to achieve creates tension, anguish, anxiety, and in that anxiety we go on missing that which is

very close by. We remain occupied with the anxiety and remain oblivious of the truth that is within us.

Relaxation is the law, let-go is the law. God is not a question of conquest but of surrender, hence the ego is not interested in it. It is interested in conquest. Without god our life is nothing but a defeat, a failure, a frustration. Only when god enters into your life is there meaning and joy and love and laughter. With the entry of god some celestial music starts happening within you. Your heart becomes a temple and your life starts having a beauty, a grace.

The simple law is: Surrender and you will be victorious. If you want to be victorious you will be defeated. You will never be victorious. But remember, god has to be invited and we have to prepare for the great guest. We have to learn how to be a host. Sannyas is nothing but the whole art of being host to the ultimate guest. And then all victory is yours.

THE SECRET OF LET-GO

God is always ready to give. He is always ready to share his being, his bliss, his truth, but we are unavailable, we are very closed. We don't give him any way into our being, we don't open even a single window. Out of fear we keep all the doors and windows closed; hence the wind and the sun and the rain... nothing can reach us.

God comes in many ways, in thousands of ways, but he just remains standing outside. And he is so polite that he will not even knock on the door, he will not ring the bell. He is so silent that you will not hear his footsteps. He will wait, and he can wait because he has infinity. But we lose much because our life is short, our time is very small and it is slipping out of our hands every moment.

And the older we grow, the more closed we become because the more afraid we are: death starts knocking on the door. Death is not polite. It is very noisy, it is not silent. If you don't open the door it will force the door open, it will pull you out. So as we grow older we become more and more afraid, we become more and more enclosed, encapsulated, and god becomes farther and farther away.

He is always close but we are not available. He is near but we are far, far away from him. The strange phenomenon has to be understood because much depends on that understanding. He is very near but we are very far away; he is always available, we are never available.

The whole effort of all the masters down the ages has been to help you to become available, to help you to gather courage so that you can open your doors and windows and you can allow him -- not reluctantly: you can welcome him. The moment you are ready to welcome him he immediately transforms your being. And that transformation is bliss. His grace showers on you, cleanses you, purifies you.

Man alone, on his own, cannot do that. It is impossible for man to cleanse his own heart, to purify his own being. It is like pulling yourself up by your shoestrings. It is impossible. You can try to jump a little bit but you will be back on the same earth again. You may even fall and have a few fractures.
Man has to learn the secret of let-go.

SANNYAS IS AN EFFORT TO BE WITH GOD

Manuela is a prayer. It is a prayer for god. It means 'god be with us.'

But in fact the problem is not that god is not with us, god is always with us, the problem is from our side, we are not with him. If god were not with us we could not exist even for a single moment. He is our life, he breathes in us, he beats in our hearts, he is our consciousness. He is always with us, but we are not always with him.

The moment we are also with him a radical change happens. Then you become aware of the meaning, of the significance, of the song of life. Then you become aware of how much has been bestowed upon you, how much has been given to you. Then great gratefulness is felt, and that gratefulness is the essential core of religion, the very soul of religion. Everything else is ritual. To feel gratitude is to be religious.

But the prayer is good: it is a longing of our heart to be with god. But we don't know what to do, so we pray, 'God be with us.' But an empty prayer is not going to be fulfilled. You have to learn how to be with god, you have to practise your prayer, you have to come to a point where you deserve to have it fulfilled.
That's what sannyas is all about: an effort to be with god.

PRAYER MEANS LISTENING TO GOD

Prayer does not mean saying something to god, asking for something, prayer means listening to god. If you have to say something it can only be a thank you. A simple yes is enough.

But organized religions all over the world have been teaching people unnecessary prayers. And people are repeating those prayers, parrotlike. They have lost all meaning, they have become pure ritual, they are only formal.

Being here with me you have to learn the true prayer. It consists of silence, it consists of deep listening. God wants to convey something to you. He's searching for you, but he never finds you because you are always so busy. Whenever he rings you are engaged.

Be silent, more and more unoccupied, more and more available, and soon you will start hearing the still, small voice within.

God does not speak from the outside, he speaks from your innermost core, he is already there. And to be connected with your innermost core is true prayer. The moment you are connected... it is so blissful, so ecstatic that you can only bow down in deep gratitude. There is nothing to say, or only a deep yes. One may cry in joy or dance almost like a drunkard -- that is okay, that is absolutely right. But a Christian prayer, a Hindu prayer, a Mohammedan prayer, are all nonsense. Prayer cannot be Christian or Hindu, just like love cannot be Christian or Hindu.

'Prayer' is one of the most beautiful words, but tremendously misunderstood. and the misunderstanding has been perpetuated by the so-called religious people: by the priests and the rabbis. They have been telling people that prayer means a dialogue with god; if you have to say something to god. That is utter nonsense -- we have nothing to say. On the contrary we have to listen to god; that is prayer -- not saying something but listening.

Saying is aggressive, listening is receptive. Saying is masculine, listening is feminine. We have to be just all ears. When you are just all ears, listening from every pore of your body, you are in prayer. And then certainly god speaks. And he speaks from the innermost core of your own being.

But we are continuously full of chatter. Even in the churches, temples, synagogues, we are chattering. In the name of prayer we go on chattering. We go on talking, saying things to god. He knows; there is no need to say anything to him. But we need to listen to him. It is a very still, small voice, but if you are silent it is heard.

And once you have heard the divine voice within you, you are no more the same. That is the moment of rebirth: you are born anew.

SANNYAS: A NEW BEGINNING

It is very rare to find a person who is ready to learn. A teachable spirit means one who is ready to learn, who is humble enough to learn, who is ready to accept his ignorance.

People pretend to know without knowing. They become unteachable spirits. The knowledgeable person is impossible; he cannot be taught.

A great musician used to ask a double fee from the disciples who knew something about music, and those who were absolutely ignorant he was ready to teach for half the fee. People were puzzled and they asked 'What is the matter? Are you mad? People who have learned so much about music, they should be taught for a lesser fee.'

But the master said 'That is not so. First I have to take away their knowledge -- that takes much time. First I have to destroy their knowledge, and that is more difficult than teaching. Those who are ignorant are available, immediately available. They are like blank sheets of paper, you can write upon them. But the people who come with knowledge have already written many things on themselves. First they have to be cleaned, and that is an arduous effort.'

I agree with the master. That man must have known more than music, he must have known something deeper than music. He must have known the very secret of being a master.

So really be a disciple. Drop all that you know, unlearn it, so that I can start. It is always good to start afresh. That's what sannyas is: a new beginning, a discontinuity with the past, a death and a rebirth.

IT IS ALL YOURS!

All that we have is a gift from god. If we recognise it as a gift gratitude arises; if we don't recognise it as a gift we live in ungratefulness. And to be ungrateful is to be irreligious, to be grateful is to be religious.

Religion has nothing to do with churches and temples and rituals and all that. It has something to do with gratitude. It is essentially gratefulness that is the foundation of true religion.

Look in, look out, and everywhere, in thousands of ways, you will find the grace of god showering on you. Don't remain blind to it. Become more sensitive to it. To be totally sensitive is all there is in meditation. Meditation means opening up, becoming sensitive, receptive, seeing things as they are. And then naturally one starts feeling tremendous thankfulness arising, from every pore of one's soul, mind, body, from one's totality.

That moment is the moment of transformation.

Everyone is favoured by god equally. There is no partiality in existence. Existence is absolutely impartial. But that does not mean that it is cold. It is very warm, loving, protecting, caring. But we are not open to its warmth, we are closed.

The problem is with us, not with existence. Hence the whole effort down the ages has been a single one: to help people to open up so that they can commune with the stars and the clouds and the sun and the moon -- because this totality is what god is. There is no god other than this existence. And unless you are open, fearlessly open, you will never become aware of what you are missing. You are missing life, you are missing love, you are missing truth.

Sannyas means the longing to commune with existence. Gather courage and open yourself to all the beauty and the blessing and the benediction. It is all yours. Just for the asking it is yours.

WE ARE NOT ORPHANS

God is the protector. We are not orphans, we are not insecure, but we unnecessarily become worried about security, safety, and we create so much worry that we go on missing the joy of life. The whole energy becomes converted into worrying. Rather than becoming a celebration it becomes misery, anguish.

One of the most fundamental things to understand is that we are protected. There is no need to worry about it, no need even to think about it. Then the whole energy becomes available. And to be full of energy is to be full of delight.

William Blake is right, he says 'energy is delight.' That's a great insight. He is one of the most insightful persons that the West has produced. His words are very pregnant. Just being full of energy for no reason at all, overflowing with energy, one feels blessed. But our whole energy goes into worrying: we create a thousand and one worries. We create our own enemies, and then those enemies become parasites.

In a single blow drop worrying, drop all anxiety and anguish. That's the beginning of sannyas: leaving everything to god. If he can take care of the whole existence he can also take care of you. And then one lives a carefree life. Not careless but carefree; very careful but not anxiety-ridden, careful in the sense of being alert, aware, conscious.

NOTHING EVER GOES WRONG

One of the most important thing to understand is that whatsoever we can do is going to be very small, tiny, momentary. It can't last. It is like a sandcastle, or like paper boats: you can play with them but they cannot take you to the other shore.

Man's hands are small. He has to learn to depend, to rely on, to trust in god. All that is great is always a divine gift: love, beauty, bliss, truth, freedom -- they all come to us. We have to be on the receiving end, we have to be humble, receptive, open, welcoming.

Everything is happening on its own. We need not be worried about anything -- the whole universe is running so smoothly. Seeing its beautiful harmony one should drop all worries. There is no need to be worried. Nothing ever goes wrong, all is always right. Yes, sometimes we feel that things are going wrong. That feeling comes because we have a certain idea of how things should be. If they are not going according to that idea we feel miserable.

Drop that idea and then everything is absolutely right. If you don't have a certain idea of how things

should be, then everything is as it is and one starts living in suchness. That is Zen.

This is going to be your path. Become more and more silent, cool, alert, aware, unworried, unhurried, with no idea of the future, with no burden of the past, living in the moment, living the ordinary life with great joy because it is god's gift; it can't be ordinary.

It looks ordinary because we have created great ideals about how life should be. We are creating all our frustrations by creating expectations. Drop all expectations, and frustrations disappear like shadows as if they had never been there, like dreams. And to be without expectations and without frustrations is to be really alive, fully alive, totally alive.

BECOME A WARRIOR FOR GOD

In a way everyone is a warrior. Either one fights for one's own ego or one fights for god, not for one's own ego. That's the only difference between the sinner and the saint. The sinner fights for his own ego, the saint fights for god; he has no ego of his own. He is god's warrior, he is just a vehicle, a medium. He allows god to take possession of him. He leaves everything, surrenders everything, to god. He lives in a let-go. His only prayer is 'Thy kingdom come, thy will be done.'

Let that be your path: become a warrior for god. That's what a sannyasin is, a warrior for god.

To fight for the ego is doomed because the ego is false and the fight is foolish. You are fighting for something which does not exist in the first place. To fight for god is tremendously beautiful and it is bound TO Succeed.

One of the great mystics of the Upanishadas has said 'Satyameva jayate' -- truth is bound to win. Truth wins. There is no possibility of it failing, it is impossible. It is not in the nature of things for truth to fail. Truth is always victorious.

To be with god is to be with truth, to be with god is to be in harmony with the whole. And then there is no defeat, no failure, no frustration.

BE A CLOUD

A cloud is absolutely free, tethered to nothing. The whole sky belongs to it. And it is so free that it has no destinations, because destination also becomes a bondage: you have to go only in a certain direction, you can't go in other directions. The cloud is utterly free, it can go anywhere; there is no destination, there is no destiny.

And the cloud is so free for the simple reason that it exists in a let-go. It allows the winds to take it wherever the whole wills, it has no will of its own. It is free from its will too, it is free from its ego too. It is always available. If the winds are going to the East, it goes to the East as dancing as it goes to the West. It has no preference, no choice. Its existence is that of choicelessness. And that's exactly what a sannyasin has to be: a cloud.

Man can move towards god in many ways. There are wrong ways also, just as there is a right way. Wrong ways are many, the right way is one.

It is just as diseases are many, health is one, hence health has no name, diseases have names. Somebody has T.B. and somebody has cancer and somebody has something else; there are thousands of diseases.

But health has no adjective to it. It is simple because it is one. Whenever you are healthy you experience the same thing as anybody else who is healthy will experience, but when you are ill you are privately ill. Illness has something private about it, it is personal. Healthy is impersonal.

There are many wrong ways towards god but only one right way. The wrongs ways are... One can move towards god through fear. One will only think *that* one is moving, one will never move. That's why it is wrong. How can you go toward god if you are moving out of fear? The natural tendency when you are afraid is to escape. You can go away, farther away from god, but not closer to him. And all the religions have been teaching people to be afraid of god.

Religious people are defined as god-fearing. Now, that is ridiculous -- a religious person never fears god, he loves him. Fear is not a bridge. If you fear god, deep down you will hate him; deep down he is your enemy, he can't be your friend. And how can you surrender out of fear? The surrender will be superficial. You will wait to take revenge.

It is because of these religions that the modern mind has taken revenge. It is because of the accumulated

fear of centuries that Friedrich Nietzsche has to declare 'God is dead and now man is free.' This is the whole sentence. People quote only half of it -- that god is dead. The other half is as important, even more IMPOrtant than the first part: god is dead and now man is free. Free from what? -- free from fear. There is nothing to fear now if god is dead.

And the next sentence Nietzsche says, 'Now you can do whatsoever you want to do' there is nobody to hinder you. You are no longer in a prison.'

Nietzsche is just the opposite of all the priests who have been creating a fear in people's minds. This is the outcome; Nietzsche is the by-product. And our century is atheistic for the simple reason that we have become tired of remaining afraid.

Man can also move towards god through greed. That is the wrong way again, because greed means you want to exploit. Greed means you are motivated. You have certain desires to be fulfilled through god, god is not your goal. You want money, you want power, you want paradise, you want all the pleasures of paradise. And because they can be got only through god, out of compulsion you surrender to god. But god is a means, not the end, and to reduce god to a means is ugly, it is disgusting. God is the ultimate end, there is nothing beyond it.

And so on, so forth ... these are the wrong ways. They appear to be ways but they are not ways they are walls. The only right way is love.

Love more, love deeply, love for love's sake, and you will be surprised that slowly slowly something new starts happening around you: the presence of god is felt.

Whenever you are in a loving space god fills it. And once you have tasted the joy of being filled by god you would like to remain in love twenty-four hours a day. Then love becomes your natural state and god becomes your inner experience. It is only through love that people have reached god. Others have been wandering astray.

Love is my message, but don't cling to the word 'love', don't make a gospel out of it. It is to be experienced.

The words of the buddhas are just fingers pointing to the moon. Don't cling to the fingers, they are not the moon. Look towards the moon, to where the fingers are pointing.

My function here is just to point towards god. You are not to become attached to me, you are not to become hooked on me and on my words. You have to remain absolutely free so that you can move towards the moon, the ultimate experience.

Gerald means a heart full of love, loyalty, trust.

That's exactly the definition of a religious consciousness. These qualities are needed. Without these qualities one can never become aware of god, of love, of beauty, of the tremendous splendour of existence.

Existence is known through the heart, not through the head. And the heart approaches existence in deep love, trust. There is no other way to commune with the whole.

These qualities slowly slowly transform you. They transform you from a doubting confusion into an absolute certainty of knowing. They take you out of the chaos of the head into the harmony of the heart. Remember them.

Meditation should not be forced. It should be helped, it should be invited, one should prepare oneself to receive it, but one should not force it to happen. It is a delicate matter.

It is as if a bud has come to the rose bush. You can force it open, it can be opened forcibly, but it won't have the same beauty. You have killed something, you have destroyed it, you have been violent. You should have waited. And waiting does not mean that nothing has to be done. Water the bush, put fertilizers in the soil, protect the bush with a fence. Take every care so that the bush is nourished, is strong, because the more nourished the bush is, the stronger the rose is going to be, the longer it is going to stay on the stem. The richer the soil is, the more fragrant the rose is going to be. But these are indirect methods to help. You should not simply go and force the bud to open. One can fORCe it, and one will have a certain kind of flower, but it will be half-dead, stillborn; almost from its very birth it is dead.

Exactly that is to be remembered about meditation. It is also a very delicate flower, so do everything to help it, to nourish it, but don't try to force it. That's what people do: they bring in their will power. That is violence, will is violent. Don't bring in your will power. Leave it to god. Be in a surrender, clean yourself of all thoughts, of all desires, become more alert, more watchful, more silent, more together, more graceful, more harmonious. Do all these things ... and then one day suddenly the satori, the meditation. Suddenly you

find that you have changed. Wings have grown on you, you can fly. Gravitation has no power over you any more.

When meditation is spontaneous it has tremendous beauty because it is alive. And only an alive meditation can liberate you, not a forced, dead meditation.

Bliss is a sun that rises within you. Ordinarily man lives in a dark night, never knowing any dawn, never knowing any sunrise, just stumbling in the darkness, falling here, falling there, getting wounded.

If you look at man's life, the whole life is simply a groping, and is of absolute futility because through this groping he never finds the door. The door can be found only if your inner being becomes full of light, if the sun rises.

It happens through meditation. Meditation is the beginning of a sunrise. It is an invitation for the sun to rise within you. It is inviting light. It is inviting silence, peace. Ordinarily we never think of these things: peace, silence, stillness, light -- and these are the real Treasures. They constitute our real kingdom.

So from now onwards meditation has to be your way. Invite more and more peace, more and more silence, stillness. Don't miss a single opportunity to be silent, to be still. Don't miss a single opportunity to relax and look in.

And one day it happens. It never happens gradually, it happens suddenly. You suddenly see the eastern hemisphere inside you becoming red; the sun is rising, the night is over. Then real life begins. Then each moment is so precious, so ecstatic, that each moment contains eternity. Then there is no past and no future, the present is all. Then one knows that one never dies, one is never born. One is always here and now.

Samarpan means surrender. Stephen means a crown, a symbol of victory. Your name is paradoxical. But life is a PAradox, and unless one understands the nature of paradox, one never understands the nature of life.

One is victorious only if one is ready to surrender. If one tries to be victorious one never succeeds. If you want to gain abundant life you have to be ready to lose all, you have to be ready to risk all, to not withhold anything.

This is the way of love and this is the way of god, this is the fundamental law of existence, of tao. In love if you try to conquer you will destroy the whole phenomenon and the beauty of it; if you surrender victory is yours. When two lovers surrender they are not surrendering to each other, remember. That is a misunderstanding. They are simply surrendering to the god of love or the law of love. They are both surrendering to something invisible: the phenomenon of love. In that very surrender both become victorious.

But if both are trying to be victorious then there is no possibility. They will destroy all love. Millions of couples go on destroying their love for the simple reason that both are trying to conquer, to dominate, to possess.

And whatsoever is right about love is right about god too, because god is nothing but ultimate love. If you want to be victorious in life learn the art of surrender.

Sannyas is the first step of surrender. And it is so beautiful to surrender to the ultimate, to the whole. All anxiety disappears, all anguish disappears, all problems are cut from the root in a single blow. You are suddenly free from all misery. It exists only because you are trying to be on your own, separate from the whole, trying to be the ego, fighting for yourself, fighting for your place.

The person who surrenders says 'I am no more. Thy will be done, they kingdom come.' And immediately, instantly, this whole existence is his kingdom. Immediately he is a king, he is crowned.

Man can fight against god or for god. One thing is certain, man has to fight. That is inevitable, one cannot avoid it. But the choice is between these two: either you are on god's side or you are against him. Those who choose to be against him choose to be miserable; they are basically fighting against their own nature, because god is nothing but your nature. They are in an inner turmoil, a civil war. They are destroying themselves. They become many, fragmentary, divided. There is a quarrel continuously going on underneath. It is an almost constant undercurrent.

Those who choose to be with god choose to be blissful. The moment you are with god you are no more; hence there is nobody to worry, to be anxious, to be afraid, to be greedy. They whole has taken over, you have surrendered.

This surrender is sannyas. It is surrendering to the whole and allowing the whole to live through you. Bliss starts happening, immediately silence descends. One suddenly feels so peaceful ... one has never

known it before. One has never even dreamt about it, one could not have even conceived that it was possible. And the whole phenomenon is a simple change of gestalt: not to fight against god but to fight for him.
Sannyas means becoming a soldier for god.

Only creators know what bliss is. To create anything, to enjoy creativity, is to allow bliss to happen. One cannot approach bliss directly, there is no direct route. While you are absorbed in creativity bliss comes silently and possesses you. Bliss is very shy: if you try to grab it directly it escapes. Bliss is very feminine. There is no way to be aggressive with it.

It happens only when you are in an absolute surrender. And that's what creativity is. A painter lost in his painting is utterly surrendered. In that moment he is not, he has disappeared. Painting is happening as if of its own accord; he is not doing it, there is no doer. If the doer is there then bliss will not happen. Then he is not really an artist, not a creator, he is just a technician. He knows how to paint but he has no vision.

When the painter gets lost in his painting, when the dancer gets lost in his dance, bliss happens. It comes silently, you can't even hear its footsteps. It comes and possesses you.

Once this secret is known then creativity becomes real worship. Then one need not go to the temples, need not go to the churches, need not bother about god at all and need not bother him. One goes on doing the few small things that one can do, whatsoever they are, but one does them with absolute love, with totality. And one gets lost in them. And slowly slowly twenty-four hours of one's day become creative. Even cleaning the floor becomes creative, even cooking food becomes creative, washing the clothes becomes creative.

Creativity has nothing to do with what you are doing but with how yOU are doing it. It is not concerned with the what but with the how: the energy you are bringing to it, the love you are pouring into it.

So this is my message for you, this has to be your path: let creativity be your meditation, your prayer. Let that be your route towards god.

Victory and bliss both happen together, both are two sides of the same coin. The moment you become victorious over yourself you become blissful too; or vice versa, the moment you are blissful you are victorious. A miserable person remains a slave.

So there are two possible ways to climb the ultimate peak. One is the path of will. That means trying to be victorious over yourself. Finally bliss will be yours, but will come as a consequence, as a by-product. You will find it only on the peak when you have arrived. The second path is of surrender. You start by surrendering to god, rather than trying to be victorious over yourself. By surrendering to god bliss starts happening right now, this very moment. And as you become more and more blissful, your start climbing higher and higher. Ultimately victory is yours but that is a by-product. You meet it on the peak.

You can choose between the two. My suggestion is always for surrender ..... But you are Japanese, and Germans and Japanese are difficult people! You may like the path of will -- that is the path of the samurai. So you can decide -- a few samurais are also needed here! I leave it to you!

How long will you be here?
-- I'm leaving tomorrow.
-- That's what samurais do! (much laughter) They are always on the go! Then come back again ... and the sooner, the better!

A loyal spirit is the very fundamental of religiousness.

Science depends on doubt, it is rooted in doubt. Religion is rooted in trust. If you trust and you want to make a scientific discovery, you will never succeed. And in the same way, if you doubt you will never be able to grow in a religious way.

Doubt is a perfectly adequate method for extrovert enquiries, it is the right method. I am not against doubt. It has tremendous importance. The whole edifice of science stands on it: doubt and doubt, unless you stumble upon something that you cannot doubt. But still that is only a hypothesis. That means you are still not going to trust it absolutely. Who knows? -- tomorrow some new facts may turn up, so keep the doors open for doubts. For the time being, use it hypothetically; for the time being this is true, but only for the time being. Science never comes to truth, only to approximations, hypotheses.

Religion is a totally different endeavour: it begins in trust. It needs faith, such faith that no doubt ever arises. Not that one has to repress doubt; if you repress it, it will be there.

One has to watch, one has not to co-operate with doubt. It will arise; we are trained in doubt, so it will arise. Just watch it. Be alert that you are not caught by it, that's all. Don't repress it and don't follow it, neither be inimical to it or friendly. Just remain neutral, utterly neutral, and slowly slowly doubt disappears.

Without being repressed, when doubt disappears all clouds disperse and the sun of trust is out of the clouds. And that is the beginning of god in your life. You have moved on to a different plane, into a different dimension.

Your name is beautiful -- you have to make it your very life. Become trust, and see miracles happening.

Science can do miracles through doubt, religion can do miracles through trust. Both are valid, but both are different directions, different dimensions. Both are valid in their own spheres. Neither religion should interfere in science nor science should interfere in religion. On the contrary they should co-operate, compensate each other, become complementary to each other.

That is my vision of a new religiousness -- where science and religion live together in a deep co-operation and become complementary to each other. Bliss happens only in a state of deep trust. Only one who is capable of trusting in existence is worthy of receiving bliss. It is not a question of trusting in any church, any religion, any sect, any doctrine or dogma. The question is of trusting existence.

The moment you trust existence a great peace descends in you; you are at home, at ease. You are not an outsider, a stranger any more, you are part of this whole mysterious universe, an essential part. You cannot be substituted by anybody else. The universe needs you as you are and loves you as you are.

Once you start trusting you start opening up. In distrust one closes -- naturally, in defence one closes, one if afraid to be vulnerable. In trust one opens up; there is nothing to fear, this is our home. The trees and the stars and the sun and the moon are all part of our family, our brothers and sisters.

Saint Francis used to call trees brothers. Even his donkey he used to call 'Brother Donkey.' Cats he used to call sisters.

The universe is a family. The experience is possible only when you trust -- and after that, bliss is inevitable. Without it misery is our fate, it cannot be avoided. With it bliss is natural, it comes of its own accord.

The journey towards oneself needs great patience. But we have become so impatient. Particularly in this century man has lost the unhurried way of life. He is always in a hurry, he wants everything immediately. He thinks that everything is like instant coffee.

But there are a few things which need great patience. Not that they cannot happen immediately -- the paradox is that if you are patient enough they can happen immediately, instantly. But if you are in a hurry it will take an infinite time for them to happen, or they may not happen at all. The impatient one may not ever get them and the patient one can get them immediately.

So this is to be understood from the very beginning of the journey, that it depends on you. If you are impatient the journey becomes very long; if you are patient the journey becomes very short. If you are absolutely patient, if you can say, "I am ready to wait forever," there may be no need to journey at all. Just sitting silently, doing nothing, spring comes and the grass grows by itself. It may happen like that!

(To an Indian sannyasin) Remember a few things ... the most important is meditation -- that is the very soul of my sannyas. So find time, space, and make it a point to meditate. In the beginning it is difficult, but remain patient; all that is needed is patience. And remain hopeful, optimistic, because it is only a question of time.

It is as if you sow seeds; you can't expect the sprouts the next day. They will take their time, they will come only in their own time. They don't follow your expectations, they follow a certain law of their own. They have their intrinsic law, their own nature. They will wait for the right season, maybe for the clouds to come, for the rain, maybe for the Spring.

Every man has the seeds of meditation but one cannot predict when they will start growing. One has to be patient and one has to go on meditating without any concern as to whether one is succeeding or not. And one day, suddenly, out of nowhere it starts happening. It always happens like a miracle. It does not grow gradually, it is always a sudden phenomenon. It is like water: you heat it, you go on heating it; only at a certain degree does it evaporate. At ninety-nine degrees it is still water -- hot water but still water. At one hundred degrees suddenly it is no longer water. And that's how meditation functions.

So don't lost heart. That is one of the basic reasons why people start meditation and don't succeed. Many

STARt but after just a few days they think 'We are not succeeding.' It is not a question of succeeding or failing. Just go on doing it irrespective of what is happening -- just as every day you take a bath, you go to sleep. You don't bother about whether you are succeeding or not, whether you are gaining something or not. A bath is good in itself, it has intrinsic value.

Soon meditation becomes like an inner bath. You feel better, you feel more centered, more rooted, more grounded. And if one can keep waiting, one day suddenly it comes like an explosion, like lightning, and from that moment you are no more the same. From that moment you do not need to do meditation; then you are in meditation whatsoever you are doing. Then breathing is meditation, walking is meditation, sitting is meditation, eating is meditation. Then meditation simply becomes your very nature.

So that is the most important thing to remember: meditate.

And the second thing is: spread what is happening here, because India is missing it. India is lagging behind. I feel sorry that India is behaving in a very stupid way. It seems that only when the whole world is turned on will Indians start ... but by that time it will be too late.

So help Indians to understand what is happening here. Right now all they are doing is trying to misunderstand as much as they can, doing hard work to misunderstand; they are putting great energy into it.

People like you can be of immense help. So for yourself, meditation; and for others, help them to understand. I would like many many Indians to enter on the path.

Love is the only golden experience of life. Everything else is valueless. Value comes out of love. The more you love, the more value your life has. The more you love, the more the world starts changing into a golden experience. When your love is absolute the world is solid gold. Then all that is ordinary disappears into an extraordinary beauty, indefinable, unexplainable.

Sannyas is a process of alchemy. The effort is to change whatsoever is gross in you into the subtle, whatsoever is matter in you into consciousness, to change dust into divinity. It is a transformation of the baser metals into gold. It is not a formality. I am not teaching a formal religion, it is absolutely informal. I mean business! You have to go through a great change.

There are ups and downs, agonies and ecstasies on the way; you have to pass through both. And you have to remain alert not to be attached to anything, because if you become attached to anything on the way you will never reach the goal. Remain detached and go on moving.

One day, one arrives. And the strangest thing is that one arrives where in the first place one never left. One arrives at one's own nature. The goal is the source and the source is the goal. That's how life becomes a complete circle, a fulfillment, a contentment.

There is nothing more valuable than meditation because it leads you to your inner treasure, it leads you to the inner kingdom of god. It transforms you totally, from the world of beggars to the world of kings.

Here ordinarily even kings are beggars. Anyone who has not tasted meditation is bound to be a beggar. He may be a rich beggar, that is possible. He may have much money and power and prestige, but deep down he is as poor as anybody else, maybe more so. But the meditator is really rich. He may not have anything or he may have the whole world, that makes no difference. His inner world has been revealed to him.

The moment you know your inner beauty all desires disappear, because then there is nothing worth desiring. You already have it, you already have more than you can ever imagine.

Worshippers are many, the world is full of them. Churches, mosques, temples, synagogues, are all full of worshippers, but I don't call them worshippers. Their worship is only ritual. They are simply following a tradition. They are worshipping symbols. Their heart is not full of love, they don't really have a thirst for god; they are simply performing a social duty. Maybe they have become addicted to it, if they don't do it they feel something is missing.

It is like smoking or drinking: one becomes addicted. The ritual becomes part of your mechanical life. If you don't do it, it haunts you for the whole day. So people do their prayers, they worship, they go to the temples, but it is all superficial. It does not transform them. If the worship is real it is bound to create a new being out of you. It is going to be a rebirth.

I am not interested in rituals. I don't teach that you should do a particular prayer, that parrotlike you should repeat certain formulas in Arabic, in Hebrew, in Sanskrit -- in some dead language, long-forgotten. I don't teach any gibberish. I simply teach you to love the beauty of existence that surrounds you. That is true worship because god is manifest; in thousands of ways he is available. In the trees, in the flowers, in the

birds, in the mountains, in the sun, in the moon, in people, in animals, feel him. Rather than believing, feel the beauty of existence, feel the splendour of the universe, the splendour of a night full of stars.

If that cannot create awe in you then nothing can create awe in you. No Bible, no Koran, no Geeta is going to help. If a beautiful sunset cannot help you to bow down on your knees, then no temple, no church, is going to help you. If a distant call of a cuckoo has no magic for you then you are dead, then worship cannot happen to you. Worship is possible only when the heart is throbbing with life.

Love life, and out of that love, slowly slowly you will find a gratitude arising -- that gratitude is worship -- a prayer arising, a silent prayer, a prayer of thankfulness for all that some unknown force has done for you and is constantly doing for you.

Fingers Pointing to the Moon

Chapter #7
Chapter title: Dissolving

13 March 1980 pm in Chuang Tzu Auditorium

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THE WHOLE SPRING BURSTS FORTH WITHIN YOU

Your path is to efface yourself totally, to annihilate yourself totally, to become more and more a nobody, a nonentity.

Sannyas is fulfilled only when you are a nothingness, because in that nothingness all becomes possible. In that nothingness the whole descends in you. Only nothingness can manage to have the whole inside it, only nothingness is enough to contain the whole. That's the meaning of surrender: being nobody.

It is hard in the beginning because we have lived according to the dictates of the ego for so long that it has become absolutely mechanical; we go on living robot-like to its dictates. Only in the beginning it is hard. Once you start getting out of the ego a little, once a few glimpses start happening to you then there is no problem; then you know the beauty and the benediction of being nobody. With just a little taste things become very simple and easy, then life becomes very smooth. Then to become ordinary is so blissful. Then not to be becomes such a rejoicing, and it brings so many flowers. The whole spring bursts forth within you.

But we have to create that space. It is difficult in the beginning but not impossible. And the function of the master is to help you when it is difficult and hard-going. Once it becomes smooth then there is no problem, no help is needed.

SANNYAS MEANS KNOWING THE TRUTH BEFORE DEATH KNOCKS AT YOUR DOOR

-- (to Surrenda) What is the meaning of your name?

-- For me, it's surrender.

-- Surrender? (a pause) Mm mm! Is it Dutch?

-- No. A little girl told me her name -- it was Surrenda. It was the most beautiful name I ever heard, so I gave it to myself.
-- Mm mm. That's good. So let it be Surrenda, Ma Surrenda. It does not mean surrender, but let it mean surrender! (laughter)

You must have heard wrongly. Surendra is the right word. Surendra means the goddess of goddesses. But there is no need to be worried about it. All meanings are arbitrary, so I accept your meaning. Let it be surrender.

And surrender is certainly beautiful. There is nothing more beautiful than surrender, because it is only in surrender that you will know who you are. Otherwise people go on believing in their egos. Surrender means surrendering the ego, the false self, the pseudo self. And when the pseudo is surrendered the real surfaces, then the real is discovered. To discover the real, the surrender is the essential process, the surrender of all that is false. And the ego is the most false thing in existence.

It is the most illusory thing. It exists only in our heads and nowhere else. It is not even a shadow, because a shadow needs some substance, a shadow has to be a shadow of something. The ego is not even a shadow. It is just a false idea propounded by the society. But one can believe in it. And if you believe in it, it becomes a reality -- for you, at least. You can destroy your whole life serving something which does not exist at all. And one comes to know it only when death knocks on the door. But then it is too late.

Sannyas means knowing the truth before death knocks on your door so that something can be done, so that you can be prepared, you can be ready for the eternal journey.

THE MOMENT EGO IS DROPPED ALL FIGHT DISAPPEARS

Sannyas means going beyond all fight. It is relaxation. It is a state of rest and peace. It cannot be achieved through fight, it can be achieved only by renouncing fight. It is a let-go.

There are two kinds of fighters in the world: a few fight with others, a few fight with themselves. Those who fight with others are thought to be warriors, the soldiers, the great generals. And those who fight with themselves are thought to be saints, mahatmas, ascetics.

I am creating a new kind of religious quality here, that of non-fighting. There is no need to push the river, relax with the whole, let it possess you. The moment you drop your ego all fight disappears. Fight only feeds the ego. It never leads you anywhere, it simply goes on puffing up your ego. There are worldly egos and there are other-worldly egos, but they are all egos.

My sannyasin has to be utterly egoless. Only then will he be able to feel the tremendous harmony of existence. One certainly becomes victorious, not through fight but surrender.

Meditate over this paradox because this paradox contains the most secret key.

EACH SANNYASIN HAS TO BECOME A BLESSING TO HIMSELF AND A BLESSING TO THE WHOLE EXISTENCE

Life can be either a rotten, stinking phenomenon or it can be an explosion of great fragrance. It is the same energy. What we do with our energy all depends on us. If we allow our energy to remain confined in the mind, moving in a vicious circle, going around in circles, then sooner or later we start feeling rotten, bored, meaningless. All poetry disappears, all beauty disappears, all joy disappears. One simply starts wondering why life exists at all, what the purpose of it all is. There is no answer, and the question becomes heavier every day. It becomes like a rock on your chest.

It is killing millions of people. Of course they go on living somehow, dragging, waiting for death to deliver them from life, hoping that death will come and they will finally be delivered. This is not because of life, it is because of us.

We could have lived in a totally different way, we could have changed the whole gestalt. We could have lived without the mind, we could have lived through meditation, through no-mind. And then great fragrance, great meaning, great joy happens on its own accord, because when you are a no-mind you are in deep harmony with existence. The conflict disappears. When you are a no-mind you are no more, hence there is nobody to fight. A deep let-go comes naturally -- and in that let-go is the meeting. Call it the meeting of man and god or part and whole, but the dewdrop disappears in the dewdrop. Then life is vast, has tremendous significance. Then life is a constant joy, a continuum of celebration.

And that's my message: each sannyasin has to become a celebration, a fragrance, a song, a beauty, a

grace, a blessing to himself and also a blessing to the whole existence.

SEE THE POINT AND DROP IT!

One has to go beyond all countries and lands and races and churches and religions. We have to lose all our boundaries, only then can we know the unbounded. People are Christians and Hindus and Jews and Mohammedans and Indians and Germans and British. These people cannot know god, they are too attached to small boundaries. A sannyasin declares that 'I belong to no boundaries,' that 'I belong to the unbounded,' that 'The whole earth is mine, and not only this earth but all the earths that exist elsewhere too,' that 'This whole universe is mine,' that 'I am universal,' that 'I am not ready to be confined in any prison, howsoever beautiful it is, howsoever easy and comfortable it is. I am going to be in the infinite whatsoever the cost.'

One has to leave all small territories, small identities. One should not be British and should not be French and should not be Indian. To be a man is enough.

In fact when you move a little higher even that idea drops. One is neither man nor woman, one is simply consciousness. And that is the ultimate goal. When all identities have disappeared, when you don't have any boundaries, then you are free, liberated, then you are as vast as the universe itself. And only in that vastness is contentment, because in that vastness is freedom. Otherwise we are imprisoned. We have made so many prisons, that we are feeling suffocated. But still we go on clinging to the walls which are creating the suffocation because we have been told that those are not walls, we have been told they are very precious; one should be proud of being British or Japanese or Chinese, Hindu, Christian, Mohammedan. One should be proud!

We have been told to be proud of prisons. That nonsense has to be dropped -- and not slowly. See the point and drop it. Let the seeing itself be the dropping. That's what I call sannyas. It is a sudden understanding. A sudden seeing which immediately becomes your life.

GO BEYOND PARROTLIKE TENDENCIES

(to Sittich) You have a very beautiful name and yet a very dangerous one too. So I have to add something to it. This will be your name: Sw Veet Sittich. Veet means going beyond; Sittich means a parrot. I am not against parrots (laughter) ... parrots are beautiful people, but people should not be parrots! Because if people are parrots they become scholars, they become pundits, they become priests.

Parrots are perfectly good. They are neither scholars nor priests, nor pundits, they are simply people and good people. And they don't believe what they repeat.

The danger with man is that if he repeats something constantly he starts believing in it, he becomes auto-hypnotized by it. No parrot ever believes what he repeats. He knows it is a repetition, he knows it is just to satisfy the foolish owner. So he goes on doing all kinds of things, whatsoever is expected. He is simply obliging.

A parrot is neither a Christian nor a Hindu nor a Mohammedan, but if you teach him Christianity he will repeat Christianity, if you teach him Hindu mantras he will repeat Hindu mantras. He is not serious about it. But man becomes very serious. If you go on repeating Christian formulas you will become a Christian. You will forget that the only way to be a Christian is to be a Christ, there is no other way. The only way to be a Buddhist is to be a Buddha, there is no other way. You cannot imitate, you cannot go on repeating, parrotlike. You can't just be a mechanical reproduction, you have to experience on your own.

So love parrots but don't be a parrot. Go beyond parrotlike tendencies. They are very deeply rooted in humanity. The whole humanity functions in a parrotlike way; we all function as conditioned beings. Somebody is conditioned as a Communist and somebody is conditioned as a Catholic. One person is conditioned by the Vatican, another is conditioned by the Kremlin -- but it is the same, it makes no difference.

A sannyasin has to become unconditioned and has to remain unconditioned. I don't want to re-condition you. My whole effort here is to simply uncondition you and then leave it to you. Then you can live out of that unconditioned state of your consciousness and your life will be a benediction.

My function here is to help you unlearn, simply unlearn, to negate all that has been forced upon you whatsoever it is -- Christian, Mohammedan, Buddhist, Communist, whatsoever it is -- to unburden you. And then I don't want to teach you anything, I want you to live in that state of unconditioned consciousness. To function out of that state is such an ecstatic experience, so beautiful, so tremendously beautiful and so

divine, one cannot imagine it. To know, one has to experience it.

GOD IS SO VAST HE CANNOT BE REDUCED INTO AN IDEOLOGY

There are many gods -- Hindu, Christian, Mohammedan. There are as many gods as there are religions, sects and subjects, and there are three thousand ideologies about god in the world, so there are three thousand concepts about god. All are false, because god is so vast that you cannot reduce him to an ideology. God is so infinite that you cannot make an image of him. God is so mysterious that no word, no concept, no theory, is adequate enough to explain it.

Everything that man has done to explain god has been destructive. Rather than making the world more religious, it has made the world less religious, because all those ideas are so inadequate that they can only satisfy fools.

If you have a little intelligence then no religion can satisfy you -- just a little intelligence, not much! Then no religion can satisfy you. All religions have flaws, and such stupidities have been perpetuated.

For example, the virgin birth of Jesus Christ... now that is a very essential thing. If you are to be a Christian you have to believe in it. If you don't believe in it you are not a true Christian. So there is only one way: if you want to be a true Christian you have to say goodbye to all intelligence! You have to be simply stupid, only then can you be a good Christian. And the same is true about all religions -- such foolish ideas. But that is bound to happen.

The real mystics have remained utterly silent about god. Buddha, whenever he was asked, smiled but never answered. He would not say yes, he would not say no, he would simply smile. it would be a very knowing smile, a very inviting smile, very seductive -- but he would smile. He would ask you to be with him, to sit in silence with him, to share in his meditations, and maybe some day you would find the answer. But he had not given the answer himself. To me he seems to be one of the most honest persons who has ever walked on the earth, because nothing can be said about god, only silence... because the true god is known only in silence.

So drop all ideas of god and become more and more silent, and one day it is bound to happen: when the silence is total he comes so silently, so invisibly, that you are in for a great surprise. You don't hear his footsteps. One moment he was not there, the next moment he is there and you are overflowing with him. And you are no more the same person, and neither is the world the same.

FROM MIND TO NO-MIND

The god of meditation is the only true god. All other gods are inventions -- inventions of crafty priests, inventions of greedy minds, inventions out of fear. The only true god, which is not an invention, is experienced through meditation, because meditation requires you first to drop all thoughts; thoughts about god are also included in it.

When all thoughts and all desires have been dropped, then whatsoever you have come to know is not part of your mind because we have put the mind aside from the very beginning. Now there is nobody to create anything. Now you will know that which is. Otherwise the mind always goes on projecting.

Meditation means functioning from a state of no-mind. And sannyas is the journey from mind to no-mind.

THE VERY GOING IS A TRANSFORMATION

God is not for the cowards, although cowardly people tend to be religious because they are so afraid; they think that god is a good shelter, a good investment. But god is not a shelter and not an investment either. God is risk, god is danger, god is adventure. Hence the real god is not to be found in the churches and the temples and the mosques. You can find the real god only when you drop all that is familiar and known, all that gives you the feeling of security and safety, and you go into the uncharted sea.

The very going is a transformation. The very going means trust. Leaving all securities, all safeties, is real sannyas. To live in insecurity is to really live -- others only die.

RELIGIOUSNESS IS THE GREATEST ADVENTURE

Sannyas means courage more than anything else, because it is a declaration of your individuality, a declaration of freedom, a declaration that you will not be any more part of the mob madness, the mob psychology. It is a declaration that you are becoming universal; you will not belong to any country, to any church, to any race, to any religion. You will be religious but you will not be Mohammedan, Hindu or Christian. You will love Jesus and Buddha and Mohammed because you will be religious, but you will not belong to any dogma or creed and you will not belong to any state, any nation, because all these boundaries are false, all these divisions are ugly. The earth is one, and sannyas is a declaration of the oneness of humanity.

It certainly needs courage. It also needs courage because it is getting rid of tradition, of the past, of history. It is trying to live in the present according to your own light, not being dominated by the dead, not being dominated by history. To be free of history is such a tremendous joy. But it is a risk also, because then you are left alone, then you don't have any guidelines, any maps to follow. But that's the beauty of it too: when you don't have any guidelines your own consciousness rises to take the challenge. When you don't have the map you start exploring on your own. Then life becomes an adventure.
And religiousness is the greatest adventure, the adventure for god.

ONLY IN DANGER ALL THE RUBBISH DROPS

Only the courageous ones can be initiated into the inner journey, because it is moving from the known into the unknown. Only the courageous ones have been called. Yes, sometimes a few cowards also come with the courageous ones (laughter) ... but they escape. They can't stay here -- it is dangerous.

So remember it: don't escape! (laughter) But I trust Germans, so I hope you will fulfill your name.

The only way to live life truly is to live dangerously, because only in danger all that is rubbish drops and all that is intrinsic and essential grows, because danger becomes a challenge. And it is only in great, challenging situations that your potential becomes actual. If there is no challenge your potential remains asleep.

We are providing every kind of challenge here. The fortunate ones are those who don't miss those challenges; the unfortunate ones are those who go on missing them. So accept all the challenges. Even if you are trembling within, in spite of all the trembling, accept the challenge. And the challenge will give you a new kind of being. It will give you a spine of steel, it will make you a man of steel.

And every sannyasin has to be a man of steel. I don't mean that every sannyasin has to be Joseph Stalin! -- Stalin means man of steel.

EACH MOMENT DIE TO THE PAST

Adventurousness is one of the most essential qualities for those who want to live life in its totality. And to live one's life in totality is to be religious, to live it whole is to be holy.

Life is a great adventure, but people are so afraid that they cling to the familiar, to the known, to the well-defined, to the logical. They never go beyond the boundary of the mind. If you live in the mind you are living in a grave. If you go beyond the mind you are really born, you have come out of the grave.

One can live each moment with such intensity, with such adventure, that each moment becomes a great gift of god because it brings so much joy, so much ecstasy. But one has to be ready to go on dropping the past. One should not allow the past to be accumulated. That becomes a prison wall around you.

Each moment die to the past and remain fresh, and your life will be a great adventure. And it is only for the adventurous people to know what truth is. The non-adventurous live in comfortable lies.

Unless you are a rebel you will not attain to fragrance. It is only through rebelling against all the rotten traditions that one becomes fragrant. Tradition stinks, and if you remain part of it you continually stink.

The past is dead, it is a corpse, and to live clinging to the past is disgusting. But that's what millions of people are doing. We have to get rid of the past. You are, only when you are free of the past; for the first time you are, for the first time you are an authentic individual. And that authenticity brings fragrance. Your heart opens up into a beautiful flower, you become a lotus.

THE MIND HAS TO CEASE FOR THE TRUTH TO BE

Knowledge that is borrowed from others is untrue, knowledge that is gathered from scriptures is untrue. It may have come from a very original source, from a Jesus, from a A Lao Tzu, from a Zarathustra -- it does not matter, because truth is untransferable. There is no way to express it. So whatsoever information you gather from scriptures, and from others is all rubbish. One has to unlearn it. Slowly slowly one has to unburden oneself.

When your being is totally unburdened, when your slate is completely clean, when there is no writing on you, then suddenly an invisible writing starts appearing. Your own being becomes your scripture. Then for the first time you come across the Bible, the book of the books, then for the first time you read the Vedas, never before that. This can happen only through meditation; not by studies, not by logical, intellectual understanding, but by becoming more and more thoughtless, alert, silent. You can only be on the receiving end inside.

But if you are full of knowledge it is difficult: your knowledge will hinder it. It won't allow it to happen. Your mind will go on continuously fabricating, manufacturing. The mind has to cease, completely cease for the truth to be. One has to become again ignorant, innocent, childlike. Then something immensely beautiful starts growing in you. Call it wisdom, call it true knowledge, call it realization or whatsoever you will, but remember one thing: true knowledge has to happen within you; it is always yours, it is never borrowed, it cannot be learned from others.

You have to dig deep within yourself -- it is already there.

THE MOMENT WE ARE IN STEP WITH LIFE, LIFE IS GOD

Life is something tremendously beautiful but we are unaware of it, we are blind to it. It is glory, but we are not sensitive enough to feel it.

Life is perfect but our sensitivity is almost nil; hence the whole problem is how to create more sensitivity, how to become more alive, how to be more open, vulnerable, so that wee can feel the life that surrounds us. The moment we are in step with life, life is god, and there is no other god.

And life knows no death, no birth. It is eternal, and we are part of that eternity. But we have gathered much rust around our mirrorlike being so that it reflects nothing. Our mind is like a layer of dust on our consciousness; hence nothing is reflected and we cannot see that which is. We only see the dust; we only see our thoughts, our desires, our memories, our dreams -- and they are not the reality. Unless all this dust is cleaned away we will not be able to reflect that which is.

The whole process of sannyas is that of cleansing, that of dropping all rust, all dust. As one becomes more and more silent, peaceful, alert, sensitive, life becomes more glorious, more beautiful, more blissful. It is a great gift. But we are wasting time and opportunity, we are not approaching that which has been given to us. We don't deserve it.

THE HEART LEADS YOU SLOWLY SLOWLY TOWARDS THE OTHER SHORE

The heart is always pure; there is no way to make it impure.

And the head is always impure; there is no way to make it pure.

And these are the alternative ways to live: one either can live in the head or one can live in the heart. If you live in the head you may be successful in life, you may become very rich, powerful socially, politically, you may become very respectable, world-famous. But deep down you will be all tears and nothing else because you will see the futility of all that you have attained; you have wasted such a precious life for rubbish. Death takes everything away.

This is the criterion: anything that can be taken away by death is not worth bothering about much. Anything that cannot be taken away by death -- that is something to create, to discover. One can sacrifice everything for it, it is worth sacrificing for.

The heart cannot give you any outward success but it can give you a deep inner peace, a great joy, a blissfulness, a blessedness, a benediction, and it can slowly slowly lead you towards the other shore, towards god.

When you are absolutely pure the ego disappears. You are, and yet you are not. In one sense you are not,

not as you have always been; in another sense you are and for the first time you are. But you are no more an ego, confined in the body-mind complex.
You are infinite.
You are as vast as god.

You are one with god. Only the door of the heart can become the door of god's temple.
Move from the head to the heart.

WHEN YOU ARE NOT GOD IS

It is only in the experience of blissfulness that one feels one is no longer human, one is divine. The moment your heart is dancing with bliss you are like god.

In misery you are far away from god. Nothing keeps people from god as much as misery does, because misery closes you, misery makes you more and more self-centered, self-conscious. And to be self-conscious is not to be conscious, those two things are totally different. When one is conscious there is no self; when one is self-conscious there is no consciousness. When one is self-centered one cannot look towards the vast existence that surrounds one. One lives an encapsulated life, without windows and without doors; one is hiding in a black hole. How can one connect, commune with god?

It is only when you are singing and dancing, when there is laughter and joy and celebration, that from your black hole you come out under the sky full of stars. Only in moments of bliss you do forget that you are. And those are the most important moments, when you forget that you are, because when you are not, god is.

A CONSCIOUS EFFORT TO REACH THE TARGET

We have to create a space within ourselves, a pure space which contains nothing. We are too full of rubbish. All this rubbish has to be removed, thrown out. We have to empty ourselves totally. Once you are utterly empty you are in for a great surprise. The moment the emptiness is perfect, the gestalt changes; it is no more emptiness. You are full of something which you had never known, never tasted, before. You are full of god.

So on the one hand you become empty of your mind, your ego, memories thoughts, desires, and on the other hand you become full of god. And to be full of god is to be full of bliss, to be full of god is to be full of life. To be full of god is to be full of eternity.

That's the ultimate goal that everybody is seeking, knowingly or unknowingly. Sannyas is a conscious effort to reach the target. It is within your reach -- just a little effort is needed.

WE CAN RECEIVE GOD'S GIFT ONLY WHEN UTTERLY EMPTY

All that is great is always a gift of god. It is never our achievement, in fact it happens only when we are utterly absent. Love happens when you are absent, truth happens when you are absent, bliss happens when you are absent. When you are too full of yourself nothing happens. Then gifts go on coming but you are not ready to receive them. The ego is very non-receptive. We can receive god's gifts only when we are utterly empty; the emptier you are the better.

The whole process of sannyas is nothing but emptying you of yourself. Then gifts go on coming. So much happens, and without any effort, that it seems unbelievable, incredible. One becomes aware for the first time how generous existence is. God is not miserly. He gives, and he gives so much. He is willing to give everything, but we are not ready to receive. We don't have any space to receive his gifts.
So start emptying yourself and you will be moving on the right way.

CONSECRATED TO THE MIRACULOUS

There is a flowering inside. Roses bloom inside, and roses which are imperishable, roses which are not gross, which are made of grace. Gravitation has no effect on them. They come from the beyond, they descend on you, they shower on you. But one has to be receptive; one has to become an absolute nonentity, a nobody, a nothingness. Only in that nothingness do those roses bloom. One becomes a garden, one

becomes a paradise. The word 'paradise' means a walled garden.

It is within our capacity. If we miss it then we are responsible, nobody else. Missing it simply means that we kept ourselves engaged in futile things, we wasted our energies in trivia.

A sannyasin has to be very discriminating, very alert, so that no energy is wasted. And you will be surprised: almost ninety per cent of our energy is a sheer wastage; if you watch your life you will be able to see that there is much which is non-essential, which can be dropped. You go on doing it out of habit; otherwise there is no reason for it.

The essential is very small. And when you do only the essential and the non-essential is dropped you accumulate great energy, you become a reservoir of energy. Out of that energy roses bloom.

So two things have to be remembered: one has to become a nobody, utterly empty of the ego, and then one has to accumulate one's energy so that one's emptiness becomes a lake of energy. Then the impossible becomes possible. Then all beauty is yours, and all grace and all truth and all freedom.

Consecrated to god is exactly the definition of sannyas. One starts living not for the ego but for the whole, one starts living as a vehicle of god, one becomes just like a hollow bamboo so that god can transform one into a flute. One empties oneself of oneself.

That's all that needs to be done: one has to empty oneself of oneself. And when one is empty something mysterious starts happening, unexplainable. Something from the beyond starts descending in you, some unknown force starts singing through you, dancing through you.

That unknown force is god. God is not a person; it is only a name for all that is mysterious, for all that is beyond comprehension, for all that intellect is incapable of understanding. And to be consecrated to the miraculous, to the mysterious, is the only way to live a beautiful, graceful life. Otherwise people are only dragging themselves. Their life is not a dance, it cannot be.

Unless god dances in you there is no possibility of any dance. Unless god rejoices in you there is no possibility of rejoicing.

Remove yourself so that you don't come in between you and god. Put the ego, the very idea of I, aside and be utterly empty, receptive. And the moment your emptiness is total, the whole starts showering millions of joys, millions of flowers upon you. The splendor is infinite.

On our path nothing else is to be done, only one thing -- that we should be nothings, nobodies, nonentities.

THE SANNYASIN HAS TO DROP THE COIN ITSELF SO THAT BOTH SIDES ARE DROPPED

There are two things a sannyasin has to go beyond; one is name, the other is fame. They are two sides of the same coin; the name of the coin is the ego. It hankers for name and fame. And the more you feed it, the more hungry it is. Its thirst is unquenchable. It is like throwing butter on the fire to put it out: your butter is not going to put the fire out, it will help it; it will become fuel for it, food for it.

But millions of people live for name and fame. And hiding behind these two is the ego which goes on asking for more and more.

A sannyasin has to drop both. He has to drop the coin itself so both sides of it are dropped. A sannyasin has to live anonymously. He is nobody, he is just a pure nothingness. And in that nothingness miracles happen; even the impossible becomes possible. In that nothingness you become the space which is needed for god to descend in you.

The moment you have achieved this inner nothingness you are ready to be the host to the ultimate guest.

SANNYAS IS FULFILLED WHEN EGO DISAPPEARS

Paula has two meanings; one comes from Latin, the other comes from the Greek. The Latin meaning is 'small', and the Greek meaning is 'rest'. Both are beautiful.

One has to be so small that slowly slowly one disappears, one is no more, one becomes a pure nothingness, a nobody. Sannyas is fulfilled when the ego disappears. The ego is always trying to be big. It is always going on trips, its whole effort is to be big somehow. If it cannot be big, at least it can pretend to be big, at least it can appear to be big.

It is like a balloon which wants to go on becoming bigger and bigger and bigger, and there is nothing in it, just hot air. A small pinprick is enough to finish it: all its greatness disappears in a single moment. A single moment of understanding is enough to kill the whole ego. All its games and trips disappear like

dreams, as if they have never been there; they don't leave any trace behind.

And the other meaning, rest, is also tremendously significant. Whenever the ego dies, there is rest. In nothingness rest grows. Rest means to be at ease with oneself and to be at ease with the universe. Rest means to be in a state of total relaxation, with no tension, no strain, no anxiety, no anguish.

Your name defines the whole of sannyas. Begin by becoming smaller and smaller and smaller so that one day nothing is left, only nothing is left. Then the second thing starts growing of its own accord: a great harmony is felt. Suddenly you are in tune with the whole. That is rest. All restlessness disappears with the ego, it dies with the ego -- it is a by-product of the ego.

DROP THE EGO AND ITS MISERIES - IT IS A PARASITE

Bliss is beauty; misery is ugliness. It not only cripples your body, it cripples your very soul. It paralyzes, it poisons, it is very destructive. But people cling to misery because it gives one thing which bliss can never give. That thing is the ego.

Ego thrives on misery. Misery is food for the ego, nourishment. In bliss ego dies, disappears, melts, is no more found. And to be without ego is beauty. To have no ego, just to be a nobody is the ultimate beauty. Think of it, contemplate on it -- just to be a nobody. And as the ego goes all the fuss that it creates disappears, and all that was unnecessary but which appeared very necessary because of the ego is no more needed. Life becomes the essential, not the accidental; life becomes intrinsic; it consists of only that which is absolutely necessary.

That's what I call sannyas. It is not renunciation of the world, it is renunciation of misery. It is rejoicing. It means becoming more and more blissful, more and more dance-full, more and more song-full. Sannyas means making your life a celebration. For that, space is needed.

If you want to dance you will have to remove the furniture. And our beings are so full of furniture, rotten furniture of no use at all, bur we just go on keeping it in case we need it sometimes. It leaves no space to dance. In fact it leaves no space for us to enter; our inner being becomes so full of rubbish that we have to live outside. We become so full of ego that we can't enter in. We are even debarred from our own being. Sannyas means seeing clearly that this is being stupid.

In my vision the problem is not of making sinners saints, the problem is of making stupid people a little more intelligent. So it is not a question of sinners versus saints, it is a question of stupidity versus intelligence. That's a great change that I want to bring into the world of religion.

Be more intelligent and look into things and whatsoever seems to be creating misery, drop it -- and don't drop it slowly. The moment you see that it is creating misery, in a single blow cut it off. Even if it hurts -- it may hurt -- so what? It hurts because it has been there for so long. It has become a part of you and now you are cutting it off: it hurts. It is like taking pus out of a wound, it hurts. But that's the only way for the wound to heal: the pus has to be taken out. The ego is the pus and the ego has made us wounds. Rather than being blissful beings, rather than being flowers, it has reduced us to wounds, to crippled, ill people, pathological people.

Drop the ego and drop the miseries on which it lives -- it is a parasite. And start moving more and more into bliss. In the beginning you will feel it is a little difficult. It is just as when one starts dancing; in the beginning it is a little awkward. One needs to learn the art, and then grace comes. Then you can dance as if you don't have any body.

And in fact you don't have any body, any mind. You are neither the body nor the mind but a pure consciousness. That is experienced only when you become a dance, a celebration.

ONLY THAT WHICH IS OF THE SPIRIT IS ABIDING

Beauty is of the outer and grace is of the inner; hence the grace is the real beauty. What we call beauty is superficial. And unless a man is full of grace his beauty is only skin-deep, or maybe not even that. Scratch him a little and his ugliness comes out. He is just painted on the outside, but inside he is boiling with all kinds of scorpions and snakes and monkeys and dogs and cats. Inside he is still in the jungle. There is no peace, no silence, no joy, no grace.

Grace means to feel in harmony with existence, to be in tune with existence. When you feel the tuning ego disappears. Ego is ugly. When there is no ego and you are one with the whole there is grace, and so much that it starts overflowing you.

If there is inner grace, even an ugly body looks beautiful. And if there is no grace inside, even a beautiful body does not look beautiful.

Grace is of the spirit, and only that which is of the spirit is abiding. Only that which is of the spirit is real treasure. It cannot be taken away, it cannot be destroyed. Fire cannot burn it; even death cannot destroy it.

A sannyasin has to be full of grace. I am not against physical beauty; it is good as far as it goes, but it does not go far enough. It is beautiful to have a beautiful form but it is nothing compared to the inner beauty, to having a beautiful being. And one can have both, there is no conflict. In fact it is easier to have both together than to have one. Whenever the inner happens, the outer follows, but not vice versa: the outer may be there, the inner is not necessarily going to follow. The inner has to be created through great effort, through meditation, through awareness, through love.

BLESSED ARE THE IGNORANT

Jesus says: Unless you are like small children you will not enter into my kingdom of god. That's what is meant by innocence. Unlearn the ways of the world, unlearn cleverness, cunningness, diplomacy, politics. Unlearn so that you can be clean, empty, silent, again, so that you can function from a state of not-knowing. That is the greatest thing in life: to function from a state of not-knowing. Then one is living moment to moment; one is not living through the past, through memories, through knowledge. One is encountering reality like a mirror -- reflecting it and acting out of that reflection.

That is the way of sannyas. It means responsibility, not in the moralistic sense but in the sense that one becomes more and more responsive. One does not react, one responds.

Reaction is via the past, through the memory. The mind is there and you are never functioning directly, you are always using mind as a mediator. When the mind is put aside and you function directly, immediately, and there is no mediator, that is response. And to be responsible is to be religious. But only an innocent person can be responsible, only children can be responsible.

Beware of accumulating knowledge. And whenever you see that something has become accumulated, immediately drop it. It is poison -- don't carry it. Keep yourself clean and empty. Keep yourself ignorant and function out of that ignorance. And you will be surprised, because "Blessed are the ignorant for theirs is the kingdom of god."

THE EXPERIENCE OF WONDER AND AWE

Wisdom to me is equivalent to innocence. Not equivalent to knowledge. Wisdom is anti-knowledge; knowledge is anti-innocence. The knowledgeable person becomes less and less innocent. His ego becomes more puffed up. He starts thinking that 'I know' -- and that is the subtlest ego. The innocent person knows that he knows not. And that is the beginning of wisdom: you again become a child.

Drop knowledge, and wisdom is yours. But that price has to be paid; one can't have both. It is better to be a fool and wise than to be very clever and knowledgeable.

Saint Francis used to call himself the fool of god. He is right. By 'fool' he means wise, unknowledgeable.

Sannyas begins in unlearning and ends in total nothingness. When you know nothing you are nothing. When you know nothing the ego evaporates. When you know nothing then the whole existence is full of wonder and awe. The experience of wonder and awe is the fundamental religious experience. That is truly the encounter with god.

TO GROW BEYOND LUST INTO LOVE

To love needs great strength, not only physical but spiritual too. Weaklings cannot love. They can lust but they cannot love. Love means sacrifice and the first requirement of love is the dropping of the ego. And that is the most difficult thing in life: to become a nobody, to be just a nothingness.

Unless one is ready to be a nobody, a nothingness, love cannot grow. Love needs space, and if ego is filling you, if you are too full of yourself, there is no space for love to grow. We have to uproot the ego totally; hence strength is needed.

But once you put all your energies in a concentrated way it becomes possible. It is within our capacity to grow beyond lust into love.

Lust is something biological; love is spiritual. Lust means using the other as a means; love means that the other has to be respected as an end unto himself, herself. Lust exploits; love gives and gives unconditionally, it gives without any idea of return. But the beauty and the miracle is that the more you give, the more you get. The more you give without any motivation, the more you become full of love.

Suddenly one becomes aware of an inexhaustible source within oneself. You can go on sharing, you can give your love to the whole universe, still you will not be empty. Just be empty of the ego and you will never be empty of love. You can go on giving as much as you want, you can go on overflowing. That's why Jesus says god is love. He makes god and love synonymous. It is true: if you have known love you have known god. If you have not known love then all that you think about god is just nonsense, it has no meaning, no significance. You are simply using words with no content in them.

But if you love, then for the first time 'god' becomes a meaningful word of tremendous import, pregnant with the ultimate significance of life.

THROUGH FIRE THE GOLD BECOMES PURE

It is love that makes one noble -- not birth, but love. Nobody is born noble -- the whole idea of aristocracy is sheer nonsense -- but one can become noble. One has to be very alert, sensitive, creative, only then can one be noble.

It is easy to paint a picture, to create a painting, it is easy to sculpt a statue. The hardest thing to create is your own self, your own being. Even to sculpt out of granite is not that difficult. The greatest problem arises when you start cutting chunks of your being which had been there for many many lives. You have believed in them as if they are part of you; they have almost become your second nature.

One's real being is lost in many unreal things; for example, the ego is one of the greatest problems. It is unreal, but it is covering our reality. It has to be dropped -- and it is the hardest task, very painful, because we have always thought 'This is what I am'. It feels like death.

We are identified with the ego, and with the ego there are many things: anger and hatred and jealousy and possessiveness and greed -- the whole train. The ego functions like an engine and there are many many compartments following it. Once the ego dies the whole train stops.

The ego is the energy of all that is nonsense in us, of all that is stupid in us, of all that stinks in us. And all this has to be cut out.

It is not like dropping your clothes, it is like peeling your skin, it is painful. Hence very few people grow, because very few people are ready to go through pain. But pain is the only way to be born. One has to accept the challenge. It is through the fire that the gold becomes pure and it is through pain that one becomes integrated.

And only when all that is wrong in us has been dropped is nobility born. One really becomes a noble soul. Then one is an aristocrat -- not by birth but through love.

NO VIRTUE IS GREATER THAN THE VIRTUE OF BEING COURAGEOUS

Man can enter into the infinite only if he has courage. Nothing else is more important. No virtue is greater than the virtue of being courageous. If one is not courageous one may be very virtuous, very religious, one may perform all the rituals but one will remain unbridged with god, because all that one will be doing is out of fear. It will not be an exploration, an enquiry into the unknown, it will simply be an effort to make one's life safe and secure. It will be out of cowardliness -- and god is not for cowards. Although religion and the so-called religious people are rooted in fear -- hence they are called god-fearing people -- that is not the true definition of a religions man.

A truly religious man is not god-fearing but god-loving -- and fear and love are poles apart. When there is fear love is impossible. If you love somebody how can you be afraid? Fear exists only when love is absent. Love dispels all fear.

Hence I say that courage is the greatest virtue because it makes you capable of loving the unknown, it helps you to go into the enquiry of the uncharted, without any maps. That very gesture on your part creates integrity. It is a great challenge to accept. To accept it means to be reborn. It is a death, a death of the old pattern, the old person, and the birth of a new way of life.

That's what sannyas is all about: it is rooted in courage. And I teach love for god, love for truth, not fear of god. That is an ugly thing.

ECSTASY -- THE LAST BUS STOP

Love is the only home. Without love a man is homeless. Without love a man is simply driftwood, with no direction, with no sense of meaning in life, with no shelter anywhere. Without love a man remains accidental. He has no intrinsic value. That's why millions of people continuously feel life is utterly empty. Not that life is empty, life is overflowing with joy, but we are not bridged with life. Our hearts are not dancing in tune with existence.

To dance in tune with existence is what I call love. If you are in tune with one person, that is love in a very small way. If you are in tune with many people, that is a little bigger; it becomes friendship. If you are in love with the whole existence, that becomes immensely vast; it is prayer. But the basic note is the same: to be in tune with the other.

And remember, the goal is to be in tune with the whole. So be so much in tune that you disappear; only the harmony remains, only the symphony remains. That symphony is ecstasy. Not ecstasy in the Greek sense...

(turning to his right) What do you mean by 'ecstasy', Mukta? I have heard they say 'bus stop'...?

-- I don't know (she replies in laughter)... I've forgotten!

-- Somebody has informed me that in Greece a bus stop is called 'ecstasis'. (laughter) And in a sense it is a bus stop (more laughter) ... because the is nowhere to go. It is the terminus, the last bus stop!

LIFE IS A MYSTERY TO BE LIVED, NOT A PROBLEM TO BE SOLVED

(to Ulrich) This is your new name: Swami Kavyo. Kavyo means poetry. I hope you are not Italian?

-- No.

-- That's very good... because I have heard that in Italian 'kavyo' means guinea pig. (much laughter) Is it true, Lalita? (the translator sitting in the front row.)

-- Yes!

-- That's good. So there is no problem about it. Life should be looked at not as prose but as poetry. That's the religious approach, the approach of the mystic. He looks, not with questions in his eyes, he looks with wonder, he looks with awe. He does not think about existence, he *feels* it. He opens his heart, rather than using his head he throws the doors and windows of his heart open, he allows the sun and the wind and the rain to come in. That's what I mean by poetry.

The mystic is a poet in the ultimate sense. He may not write poetry, that is irrelevant, but he lives in poetry, he is poetry. Where else can you find more poetry than in a Jesus or a Buddha or a A Lao Tzu. Although none of them has written poetry, they lived poetry.

My sannyasins have to become living poetry. Forget all about your head. Become headless and heart-full. There are no problems in life; all problems are fabrications of the mind. Life is a mystery to be lived, not a problem to be solved.

Live it, enjoy it, sing with it, dance with it, sway with it! Don't try to be philosophical, be poetic, and all joy will be yours. And you will be able to attain the ultimate treasure, the kingdom of god. It is available only to the poets.

MEDITATION IS THE MOTHER OF ALL INTELLIGENCE

Meditation is the greatest courage in life because it is going into your aloneness, where nobody can accompany you, where you have to go alone. Not only can nobody accompany you there, even your body will not be there, even your mind will not be there. Your whole identity, your ego, will be absent. All these things will have to be left behind, only then can you go in.

Going in is going through a great identity crisis. That's why very few people try it. It is going through a death. But those who are courageous enough to go through that death fearlessly, joyously, are reborn, are resurrected. They attain to a totally new kind of life. They go beyond time, they become part of eternity. They are no more small, tiny, encaged, imprisoned. They are vast, as vast as god. And only by being vast do you know what god is.

When you can feel stars moving within you, then only do you know your reality. And it is tremendously

beautiful. It is so perfect that nobody can imagine anything more perfect than this. No improvement is possible. Then one rejoices, one celebrates. Then life is a sheer dance, a sharing of joy. But first one has to have the courage to die in meditation and be born through meditation.

Meditation is the mother of all intelligence. It is out of meditation that brightness happens. One becomes sharp like a sword. One becomes penetrating like an arrow. One becomes transparent, because meditation means the death of the mind.

Mind is a kind of fog, and when the fog disappears your inner shining, your inner light, your inner moon, shines in its total beauty and brightness.

THE DEATH OF DARKNESS AND THE BIRTH OF LIGHT

God is light. The experience of god is the experience of an inner explosion of light; all darkness simply disappears. The mystics down the ages have been saying about it that it is as if suddenly thousands of suns have arisen in the inner world. The light is so much, so dazzling, that it is almost unbearable in the beginning. Slowly slowly one gets accustomed to it. And as you get accustomed to it, you are not more; only the light remains. When the darkness has gone you are also gone. You are part of darkness; the ego is nothing but condensed darkness.

To experience god is to experience at the same time the death of the ego. It is a death and a resurrection: the death of darkness and the birth of light.

ONLY THROUGH THE DISAPPEARANCE OF THE SEED DOES THE TREE APPEAR

God is unbounded, infinite, vast. God is oceanic and we are like dewdrops. We have to learn the art of disappearing into the ocean. It needs guts, because to disappear into the ocean means to die as a dewdrop. Because unless one dies as a dewdrop one cannot be born as the ocean. When the seed dies as a seed a great tree is born. The seed disappears; only through its disappearance does the tree appear.

The ego has to die, only then are you reborn. Sannyas has to be both a death and a birth, dying to the past so that you can live in the present.

THE BEGINNING OF A NEW DAY

Sannyas is the beginning of a new day. It is a new birth. It is becoming discontinuous with your past.

Renounce the past as if it had never existed. Start from abc, fresh. Let it be a sunrise. Only then will you be able to grow. If you carry the whole burden of the past it is crippling, it is paralyzing, it is poisonous.

THE NIGHT IS OVER AND THE SUN HAS RISEN ON THE HORIZON

Jesus says, "Unless you are born again you will not enter into my kingdom of god."

There is a physical birth -- everyone has passed through it -- but it only gives you the body-mind complex. It only gives you an opportunity to be born spiritually. Unless the second birth happens one has not really lived. One was only an opportunity, just a seed, but the seed never became a sprout, never became a great tree. No spring happened for the seed, no flowering, no fragrance.

Sannyas is the process of rebirth. My whole effort here is not to give you a formal kind of religion, not to give you a church -- a dogma to cling to, but to give you a new being, a new humanity, a new consciousness.

One has to pass through two things. The first is a death, the death of the old, the death of the past, the death of the way you have lived up to now. And the second is a rebirth. Start afresh, as if you were born today. It is not only a metaphor, it is so: you are born today. Let this sink deep into your heart so that you can become discontinuous with the past. Then the night is over and the sun has risen on the horizon.

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Prem kutera. It means a small shrine of love, a small hut of love, a small space for love. Prem means love and kutera means a small place. And that's all that a man needs to be fulfilled: if one can become a small shrine, nothing is lacking.

The very phenomenon of love integrates you, and when love is missing, you start falling apart -- it is the glue that keeps you together. In fact it is the glue that keeps the whole existence together; otherwise stars will fall apart, the trees will fall down, the earth will not care and no child will grow in a womb.

It is love that keeps everything going, and the misery of man is that he has forgotten the language of love. The reason why he has forgotten the language of love is: he has become too identified with reason.

Nothing is wrong with reason but it has a tendency to monopolise; it clings to the whole of your being. Then feeling suffers -- feeling is starved, and by and by you forget about feeling completely. So it goes on shrinking and shrinking and shrinking, and that dead feeling becomes a dead weight, that feeling becomes a dead heart.

Then one can go on pulling oneself just somehow -- it will always be 'somehow'. There will be no charm, no magic, because without love there is no magic in life, and there will be no poetry either; it will be prose, flat. Yes, it will have a grammar but it will not have a song in it. It will have a structure but it will not have substance in it.

This calamity has become too much: as man has become more and more capable of using reason, he tends to forget love, feeling, emotion, more and more.

By becoming a sannyasin you are taking a risk, the risk of moving from reason to feeling and trying to bring a balance. When feeling and reason are balanced one is free. In that very balance is freedom, in that very balance is equilibrium, tranquility, silence -- otherwise one is lopsided.

When the head is too much, and it is too much, it is very murderous. It does not allow anything which is not profitable, it doesn't allow it to exist. And all joy is profitless, all joy is just playfulness, it has no purpose. Love is play, it has no purpose; so is dance, so is beauty. All that is significant for the heart is meaningless for the reason.

So sannyas means a radical change, and in the beginning one has to put much investment into the heart so the balance is achieved. One has almost to lean too much towards the heart. One has to go to the other

extreme to make the balance. By and by one comes into the middle, but in the beginning one has to go completely to the other pole because reason has dominated too much. Just by going into the middle, the domination will not stop.

That's why I say that sannyas is something only for those people who are really courageous -- for madmen only -- because the price of admittance is nothing but your mind: the reason-dominated mind, the logic-dominated mind, the mathematically-dominated mind.

When that is dropped prose is no more at the centre but poetry, purpose no more at the centre but play; money no more at the centre but meditation, power no more at the centre but simplicity, non-possessiveness, a sheer joy of life, almost a madness....

To become a sannyasin is to almost become mad as far as the world is concerned. So you are entering into madness. But that madness is the only sanity there is!

Deva sarven. It means 'all is divine' -- deva means divine, sarven means all. And let this be your attitude, imbibe this attitude as deeply as possible. All is divine, so wherever you are looking you are looking at god, and whatsoever you touch, you touch god. Whether you love or hate it makes no difference -- it is god. In the friend, in the enemy, it is always the same.

Imbibe this... Let it go deep into your heart so it becomes almost an atmosphere around you, so that you need not hold it, it is there! It takes a little time, mm? -- first you have to allow it to sink in.

Touching a rock, remember it is divine -- and the moment you remember, the quality of the touch will change immediately and you will be able to see it and feel it. The rock will start responding in a different way. When you look at the tree remember that all is divine, and you will see that the tree is different because your vision is different, because your eyes are different, because you are different.

You are your world, so when you change your attitude you change the very world in which you exist. We cannot change the world -- that's what the politician has been trying to do, down the ages, and he has failed utterly.

The only way to change the world is the way of religion: change your vision, and suddenly you live in a different world.

We don't live in the same world and we are not all contemporaries. Somebody may be living in the past -- how can he be your contemporary? He may be sitting by your side and he may be thinking of the past; then he is not your contemporary. Somebody may be in the future, already in that which is not yet. How can he be your contemporary?

Only two persons who live in the now are contemporaries, but in the now they are no more there -- because you are your past and your future. The present is of god; it is not of you, it has nothing to do with you.

When two persons are absolutely in the herenow, they are not -- then god is. So we become contemporaries only in god. We live in the same world only when we live in god, otherwise we never live in the same world. You may live with a woman for years, and you live in your world and she lives in her world -- hence the continuous clash of two worlds colliding.

By and by, one learns how to avoid this collision. That's what we call living together: trying to avoid those tricks that we learn, trying to avoid the collision, trying not to come to a clash. That's all that we call family, society, humanity... all bogus!

You cannot really be with a woman unless you both live in god. There is no other love, no other family and no other society.

By becoming a sannyasin you are entering a new world and you are entering a new family; you will be learning new ways of being. Let this be your first fundamental -- it can change you tremendously, utterly -- that all is divine!

So from this moment remember it as much as you can. It is natural that you will forget many times; don't be worried about that. The moment you remember again let it be there. Don't repent about why you forgot for one hour. That is natural -- it is so long a habit; for many lives we have lived in that habit.

So it is natural. Don't repent, don't feel miserable and don't feel guilty. If you can remember even for a few seconds in twenty-four hours, that will do -- because truth is so potential, so powerful, that a small drop of truth is enough to destroy your whole world of untruth. Just one ray of light is enough to destroy the darkness of thousands of years.

So it is not a question of quantity, remember. It is not a question of you remembering for twenty-four hours -- how can you remember? I never ask anything that is impossible, I ask only the very very possible.

By and by, I push you and push you and one day you suddenly see that the impossible has become the possible.

So just whenever you can remember.... Holding the hand of a friend, remember -- and see the transformation, the metanoia. Suddenly you are different, the person is different and the whole relationship changes in that moment.

For an outsider it is still the same -- you holding the hand of the same person, nothing has changed -- but for you everything has changed. And if the other person is also a little alert he will see and feel the change, that some different energy of a different wavelength has started flowing from you, that you are broadcasting something new which was not there a moment before.

[In response to Osho's query the new sannyasin said he had been doing all sorts of work -- cooking...]

It is good to be in many things -- that gives a liquidity. A person who has been in one thing, and only one thing, becomes very fixed and change becomes difficult. It is very good that people go on changing from this to that job; that keeps them fluid.

In a better world everything will be more mobile than it is, and persons should be changing continuously so that nothing becomes a fixation -- a fixation is a disease.

Each new job, each new work, brings a new quality to your being -- it makes you richer. So it is good... and to be a cook is really good, better than to be a professor!

[A visitor who made films said she was stuck in her work, but she was unable to explain what was happening to her.]

You have come home you may not be able yet to realise it. There comes a moment when you have to really go into it... and that moment has come. That's why you were feeling stuck in your work, in your film.

Things go only up to a certain extent, and then unless you change, everything starts falling apart. If you are not integrated, whatsoever you are doing cannot have real integration, can only be put together superficially, just put together And that putting together will be just a mechanical unity, not an organic unity.

It will be just as you can put a car together -- but you cannot put a flower together that way, a flower has to be grown. It has an organic unity, an inner unity -- it has a centre and the centre comes first, then the petals.

In a mechanical unity parts come first, then the whole. In an organic unity, the whole comes first and then the parts.

So you have come to a point where you can no more continue the way you have been. Now you need a radical change, a radical change of your own being; only then will things flow again and the flow have an organic unity.

Otherwise one can write poetry and there will be no poetry in it. And one can write a story, it will not have any centre; it will be much ado about nothing -- a tale told by an idiot, full of fury and noise, signifying nothing.

The significance comes from the person, the poet; it is not in the poetry. If the poet has something overflowing, then the poetry becomes luminous, then it has a glow, it has a subtle unity. It throbs with life, it has a heart, it beats... you can hear the beat of the heart. Then it lives and grows... it goes on growing. It is almost like when a child is born to you, you may die but the child goes on growing. The real poetry will go on growing even when the poet is gone.

That's how a Kalidas or a Shakespeare goes on living. The poetry has something organic in it; it is not just put together.

So unless you take courage for this quantum leap you will remain stuck -- nothing will satisfy you any more, and all that you have been doing up to now will look futile. It is just as if a person has been fast asleep and has been dreaming irrelevant dreams. But when you are asleep, even irrelevant dreams look relevant, inconsistent dreams look consistent, absurd dreams have a certain unity too and look meaningful. Only when you awake in the morning does the absurdity become clear.

That moment of awakening has come! You can use this moment to become more awake or you can become afraid of this and fall asleep again .nd start dreaming. And these moments are rare, very few and far between. A man may not have more than four, five moments of such a type in his whole life. So one

moment missed is a great thing, because then it will take ten years, twelve, even fifteen years before the second moment comes.

So my suggestion is that you forget about your work right now, forget about what you are doing right now -- concentrate more on your being. That is the thing, the most fundamental right now.

Do a few meditations here, do a few groups here, and let the feeling for sannyas come. If it comes, allow it and help it; if it does not come there is no need to force it.

And you will become more aware. I can see the possibility very clearly -- but that possibility is just a possibility; it can be missed. I am not saying that it is inevitable, that it is going to happen. It can be missed, hence it is even more precious. It is not just going to happen on its own; you will have to cooperate with it.

Unless you allow it to happen, it will not happen. If you resist it -- it is very delicate -- it will disappear. Your sleep is like a rock and this new possibility is just like a small flower: the rock can crush it, and the rock will try to crush it.

So if you have the feeling for sannyas right now, become a sannyasin, otherwise wait and meditate and let the feeling come. What do you say?

[Osho gives her sannyas.]

Deva means divine and tanmaya means absolutely absorbed in -- absolutely absorbed in the divine. And that is to function as a key for you: your path is going to be that of total involvement1 absorption. Your path is going to be that of being lost....

So here, doing meditations, keep this continuously in mind, that you are to lose yourself. If you are dancing then dance so totally that only dance remains and you are not there. If you are humming, hum so totally that humming is there but you are not there. And it happens: a moment comes when the humming goes on as if on its own accord. You are not doing it, it is happening. And the dancing happens on its own accord.

Whenever you have that feeling, things will start changing in your life immediately. From that moment things will be totally different, the world will have a different taste -- the taste of tao.

So being lost is the key for you. You are not to become an observer, you are not to stand aloof and see. Awareness is not going to be your way -- awareness will come at the last moment. When you are completely lost, suddenly you will see that you are lost, you are not there, and yet there is a suffused awareness, a twilight awareness -- not very hard but very soft. And it is not coming from you; you are not there. It is coming from nowhere or it is coming from everywhere, which means the same. But you are not to look for it and you are not to practice awareness. You have to practice losing yourself, getting lost -- that is the meaning of tanmaya.

It is one of the most beautiful words I am going to give to you. It is the last stage of love where the lover is lost in the beloved, the devotee is lost in god or the disciple is lost in his master.

For Madmen Only (Price of Admission: Your Mind)

Chapter #2
Chapter title: None

2 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704025
ShortTitle: MADMEN02
Audio: No
Video: No

Prem means love and aja means unborn. And that's how we exist: we are born like seeds -- something has yet to flower. The love has yet to happen, it is not yet born; it is there, hankering to be born, it is still in the womb.

Every man is love unborn, hence the misery, the anguish. Because the seed cannot be contented as the seed. It wants to become a tree, it wants to play with the wind, it wants to rise to the sky -- it is ambitious! It wants to flower, to spread its fragrance to the wind -- it is ambitious!

Each human being is born with a great ambition: the ambition is to flower in love, to bloom in love. So I see each human being as a possibility, as a potentiality, as a promise. Something that has not happened has yet to happen, and unless it happens there can be no contentment, no peace; there will be agony, suffering, misery. Only when you have come to a blooming where you feel that now you are fulfilled -- that now you have become that for which you were born, that you have attained your destiny, that now there is nothing any more -- only when ambition completely disappears because it is fulfilled, is a person in bliss, never before... and then a person is in god.

So when your love flowers you become part of god. Otherwise there is a separation, a gulf, and it can be bridged only through love: only the rainbow of love can become the bridge to it.

[In response to Osho's invitation to say something, a sannyasin says: Now that I'm sitting here it just seems to be a lot of rubbish.]

Right... very good! To understand rubbish as rubbish is something very valuable -- then you can drop it very easily. And if a question is felt as rubbish, you have come to the answer.

Ninety-nine questions out of a hundred are rubbish, and because of these ninety-nine questions you cannot even manage to ask the really valuable question. Because these ninety-nine clamour around you, shout, are very noisy, they don't allow the real question to arise in you. The real question has a very silent, still, small voice, and these unreal ones are great pretenders. Because of these you cannot ask the right question and you cannot find the right answer.

So to know rubbish as rubbish is a great insight. Then it starts slipping out of your hands -- because you cannot hold it long if you know it is rubbish. The very understanding that it is rubbish is enough for your hands to start becoming empty, and when your hands are empty of the rubbish, only the one, the real question, is left.

And the beauty of the real question is that if only the real question is left, the answer is not far away, it is just inside the question. The very centre of the question is the answer. The question is just a capsule in which the answer is hidden, a hard shell that protects the soft answer within. It is just a crust that surrounds a seed.

[The sannyasin then says: Just one thing -- I feel that maybe I need to move more on the outside. I feel blocked from the inside at the moment.
Osho checks his energy.]

You are right, mm? A little outward movement will be helpful, that will give balance.

It is always good to have balance in life -- a little in, a little out. One should not become fixed to anything, in or out, because we are neither in nor out, we are both.

In is also ours and out too is ours. We are transcendental to this duality of in and out, so if you are trying to be in too much, you will become blocked. If you are out too much, then too you will become blocked. So neither be an extrovert nor be an introvert; both are perversions -- excess is always a perversion.

Be in the. middle, so you are available to both the sides. When you need to go out you can go, the in will not hold you; and when you want to go in, the out will not hold you. This is freedom.

A person who is not free to move according to the moment and the situation is a slave. There are two types of slaves: the extroverts and the introverts. The extroverts are the slaves of the outer: they cannot go in, they don't know how to go in, they have completely forgotten the route. If you talk about going in they simply look at you, bewildered. They don't understand what you are talking about; you talk nonsense, it seems to them. It is nonsense to them -- it makes no sense to them, so it is nonsense.

A person who has become too introverted starts losing relatedness, responsibility, activity, and misses much. He becomes closed in himself, he is like a grave.

The extrovert becomes the politician, the introvert becomes an escapist -- and both are ill, both are

neurotic.

The really healthy person is not fixed anywhere. He exhales, he inhales; he exhales freely, he inhales freely. In and out are just like breath coming in and going out, breath coming in and going out, and he is free in both. By being free of both he is beyond both, he has a transcendence. He is the total person.

[A sannyasin says: There are just all these fragments and I don't know what to do with them.]

You cannot do anything; just remain as you are. Just as they have fallen apart, they will start becoming integrated.

A man can have two sorts of unities. One unity is of the ego, and the whole work here is to shatter the ego. When the rope of the ego is cut in many pieces, the parts that it was holding before start falling apart.

Then there is another sort of unity, the organic unity, which has nothing to do with the ego but has something to do with the innermost core of your being. When the ego disappears there is a period in which you will remain fragmentary. If you do something deliberately, you will again bring the ego back -- because all that you can do will be of the ego. So you simply have to wait.

It is just as if you have sown the seeds on the farm, and now you wait for clouds to come and the rains to come. the right season to come, and then they will sprout. Mm? you cannot go and persuade them and force them -- that will not be of any help.

Once the ego has broken, one falls into pieces -- it is a great achievement. Then you will see by and by that a new organic unity is arising and your fragments are melting and becoming one with a totally new sort of unity that has never been there before.

But that is something that you cannot do. At the most you can only allow space for it to happen.

For Madmen Only (Price of Admission: Your Mind)

Chapter #3
Chapter title: None

3 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704035
ShortTitle: MADMEN03
Audio: No
Video: No

[A sannyasin who is returning to the West says: I feel vulnerable and somehow strong... I just hope you'll be with me... through all of this turbulence.]

Yes, I will be with you. And this is really important, to be vulnerable and strong. There are people who feel strong only when they are not vulnerable; that strength is bogus. It is just a facade, a camouflage; they are weak -- -persons. Then there are people who are vulnerable but they feel weak. These people, who are feeling weak when they are vulnerable, cannot feel vulnerable long: sooner or later that weakness will make them so afraid that they close.

So this is the right mind -- to feel vulnerable and strong. Then you can remain vulnerable and each day your strength will grow, and you will become courageous enough to become more and more vulnerable.

A really brave person is absolutely open -- that is the criterion of courage. Only a coward is closed, and a strong person is as strong as a rock and as vulnerable as a rose.

Paradox is there -- and all that is real is always paradoxical.

So always remember: when you feel something paradoxical don't try to make it consistent, because that will be false. Reality is always paradoxical: on one hand you feel vulnerable, on another hand you feel strong -- that means a moment of truth has arrived. On one hand you feel you don't know anything, on another hand you feel you know all -- a moment of truth has arrived.

On one hand you always feel one aspect, and on the other hand just the diametrically opposite aspect, and when you have both these aspects together always remember that something true is very close by.
So feel exhilarated -- this is beautiful. And I will be with you....

[A sannyasin says: ... my heart is opening up. I feel very weak and defenseless, vulnerable.

I find it hard to maintain being vulnerable and being open because I don't know what's happening to me.]

I think you have some attitude of rejection towards your weakness. You don't want to be weak, you don't want to show your weakness. You want to show strength, you want to be a strong man. That deep desire is creating the trouble but that desire is just an ego desire.

We are weak! It is just natural: we are born one day and we will be dying another day -- how can we be very strong?

And existence in the body is very precarious. Any moment just a little more oxygen, or a little less oxygen, and you are gone! A little less sugar in the blood and you are gone... a little disfunctioning in the brain and you are gone! So how can one be strong?

Life exists in vulnerability... it exists in danger, insecurity. There is no security and there cannot be. Security is only for dead people. They are very strong. Can you kill a dead man? -- you cannot. Can you destroy a dead man? -- you cannot; he is very strong.

The higher the quality of life, the weaker. Look at a roseflower, look at a poem, look at a song, look at this music [from the ashram's music group which can be heard in the distance] -- it vibrates for a second and it is gone! Look at love: one moment it is there, next moment it is not. Look at meditation....

As you go higher you will find that things become more and more vulnerable. So vulnerability is nothing wrong; it is understanding how life is. To pretend to be strong is foolish because it is wrong. Nobody is strong, nobody can be strong; it is just an ego game. Even Alexander is not strong: one day comes and all his strength is gone.

So just learn to accept it and then there will be a very very deep understanding and a deep flow of energy. You will not feel it as a problem. It is not a problem; it is something very significant happening to you -- don't make a problem out of it.

... Just don't do anything about it. It is there -- enjoy it! If it is weakness, it is weakness. Let it be as it is.

Don't try to improve, don't try to do anything about it. Accept it totally and suddenly you will see it is not a problem at all. Rather than being a problem, it is something to be happy about, to celebrate.

[A couple ask about doing the mother-son, father-daughter meditation: where the two play daughter and father and son and mother.]

Do it alternatively: one day you be the father and she is your daughter, the next day she is your mother, you are the son. Mm? that will be a more harmonious experience and the change will help you.

It is always good to feel each other from different angles, because a man has multi-aspects. And when we are related only in one way, sooner or later that possibility is finished -- one starts feeling a little bored because it becomes repetitive. And always playing the same game, the same game, it loses taste and meaning.

This type of exercise is of tremendous value -- each couple should learn it.... Because she is not just your beloved -- no person can be defined by any single relationship, a person is such a vast entity. She is a mother too, she is a daughter too, she is a sister too. She is the whole humanity -- so are you!

Each person carries a world within him, and if you really want to know the person you have to know him from all the angles possible. Then two persons can remain charmed by each other for infinity, because then no role is ever fixed. And after a few days when you are again wife and husband, for a change sometimes, then it is beautiful, it is something new! Then it is as if you are meeting after many many days.

So make it alternative... and the other exercise will be even more meaningful, because a woman naturally tends to be a mother. Even a small girl tends to be a mother -- all the games of girls are of being a

mother -- and a man, even an aged man, tends to be a child. So whenever a man falls in love he becomes a fool -- immediately -- because he becomes a child, and he starts doing things he himself will think are foolish.

Man is basically a child and a woman is basically a mother, so the other one you will enjoy even more. And different kinds of love will arise because a mother has a different kind of love flowing -- it is non-sexual, it has more of compassion in it and no passion; it has a different flavour.

And a child has no sexuality, at least not that he is aware of. His relationship with the mother is certainly more deep-rooted than any other relationship, because a child lives in the mother's womb for nine months. (To the man) So when you think about her and meditate on her being your mother, you become very deeply rooted in her -- there is no other way to be so deeply rooted in a woman.

Go on playing this game. This is a very beautiful process, and it will help your meditation.

But change it: one day this way, another day... otherwise this will become fixed. Change is always good, and always find ways and means to relate with the person in a new way, in a new situation. Never get into a routine. Then the relationship is always flowing. There are always surprises, and it is good to surprise the other and be surprised by the other; then the relationship is never dead.

Once surprises are finished and you know the whole map of the woman and the woman knows the whole map of you, then the relationship is almost finished. You can carry it on, but it will be just a duty now; it will not have that charm, that magnetism. That romance will not be there... it will not have any poetry. It will have a certain grammar and structure but it will not have any poetry.

You continue, mm? make it a point. And many things are involved in it. This is not a simple process; there are great implications in it. Every girl wants to make love to the father.

... Every girl wants to compete with the mother and possess the father. And girls, small girls, start becoming very coquettish, they start flirting -- and the father is their first love object, naturally.

And it is so with the boy too: the boy wants to make love to the mother and he wants to compete with the father.

He is very disturbed in seeing that the father is more deeply related with the mother: their intimacy is too much and he is not allowed in that intimacy.

Even fathers start feeling jealous of the boy, of the son, because the son is so close to the mother, continuously hangs around the mother, and the father starts feeling as if the son is some other man. The small boy tries to pretend that he is a man; he wants to possess the woman.

These are fantasies from the childhood If husbands and wives can fulfill these fantasies, their minds will uncoil and these deeply repressed things will disappear. They will become more open, more simple, more innocent.

Nothing is wrong in the girl's idea of possessing the father. It is simple, very simple -- because that is the first man she has come to know and naturally she falls in love. That is her first love, and so is the boy's first love his mother.

In fact every man is searching for his mother again and again in every woman. Whenever you fall in love with a woman, watch deeply, analyse it and you will always find that some characteristic that has appealed to you, belongs to your mother: the way she walks or the way she looks or the eyes or the voice or the way she gets angry. Something is bound to reflect your mother -- that has attracted you.

And so is the case with the woman: she is always searching for the father that she could not get -- and it hurts. It was a failure, her first love affair was a failure: she could not possess the father. In the nature of things the father cannot be possessed, so she will find a man somewhere -- someone who is fatherly or who gives some impression of the father.

You will he surprised -- it happens here every day and it happens all over the world: a woman tends more to fall in love with a married man than with an unmarried man, because the father, the first love affair, was with a married man. She feels more attracted towards a married man than an unmarried man; the unmarried man does not feel to be very attractive. In fact because he is unmarried it simply proves that no woman has yet been interested in him -- it is not worth trying.

And so is the case with a man -- a man also tends to fall in love with a married woman. She feels more attractive because the first love affair, in the deep unconscious, was with a married woman, with the mother. Just today I was reading....

After the wedding, the father-in-law was kissing his son's beautiful wife rather too ardently.

'Say, pop' called the jealous groom, 'have a heart. After all, it was I who married felice.'

'What's wrong with my kissing your wife?' replied his pop. 'I have often caught you kissing my wife!'

So this is very good -- it has many implications -- continue it.

[A visitor who has been studying yoga asks about it. She says: I was always doing yoga without really discipline.]

You can continue that way. Sometimes it happens that when you do something on your own it may go well, and when you follow a rigid structure it may not fit you. So you have learned, you know. Now follow your feeling, you need not follow any structure.

In fact everybody has to create his own yoga, because everybody is so different -- how can one follow just a dead rule? The dead rule is just an indication.

It is just as when you purchase material from the shop and then you cut it according to your body and make a dress out of it.

So these rules that are given by patanjali are just material -- you have to cut it and make something out of it for your own use. Nobody can give that to you ready-made.

That's why I am not much interested in yoga. I am more interested in Patanjali -- he gives the basic philosophy of it. If you have understood it, then you can find out your own way. So just don't bother about it.

For Madmen Only (Price of Admission: Your Mind)

Chapter #4
Chapter title: None

4 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704045
ShortTitle: MADMEN04
Audio: No
Video: No

[A sannyasin returning to the West says he will stay with his brother: My brother is a carpenter on the river -- he works with boats.]

Very good. Just be there, mm? by the river. It is good to be with a carpenter; people who work with their hands are beautiful people. It is not just accidental that Christ was born to a carpenter. It would have been difficult for him to have been born to a moneylender or something like that -- it would have been impossible. That would have been really a miracle!

It is easier to be born of a virgin, not such a great miracle, than to be born of a moneylender or to be born of a politician -- that would have been a greater miracle.

So just go, meditate, sit by the river, mm? and help your brother.

[The sannyasin then says: One day I felt very foolish doing meditations -- they all seemed.... Well, I just felt foolish... and foolish to be sitting here in front of you asking questions.]

Mm, it is a good experience. Sometimes it comes -- because in fact it is foolish. To be seeking is foolish, because that which we are seeking we already have. To meditate is foolish because meditation is not something that you can do -- it is a state of non-doing.

To ask is foolish, because the answer cannot come from the outside -- the answer can only come from your own heart. In fact it cannot come as an answer, it will come as a growth. It will be a blossoming, a blooming of your being.

So in a way it is foolish, but those moments when you feel that it is foolish are very rare moments of wisdom. You cannot feel foolish always, otherwise you will become enlightened!

In the Zen tradition this incidence is repeated again and again in every age with every master: somebody comes and says he wants to become a buddha and the master hits him very hard -- because the question is foolish.

Sometimes it has happened -- not always, because it depends on what type of person is being hit -- if he is really ready and on the verge, sometimes it has happened that with the first hit of the master the person has become enlightened.

He was able to see in that hit that it was foolish to ask how to be a buddha, because he was a buddha!

Now, to ask how to be a buddha is to ask a wrong thing, and if you try to become a buddha you will go astray -- because you are already that!

So these things are going to happen to ever sannyasin by and by, some day or other. Meditating, suddenly there is a ray of light and you see that it is foolish. Sometime sitting just in front of me asking something -- suddenly the realisation that it is foolish: what are you asking? What can be asked and what can be answered?

But those are very rare moments of wisdom when you feel foolish. It is only a wise man who can feel foolish. Fools never feel that they are foolish; they think they are wise. Mm? that is the definition of a foolish man: he thinks he is wise. And a wise man is one who has come to know that everything is foolish. Very good! Just go and sit by the side of the river and be foolish!

[A sannyas couple ask about their relationship. She says they seem to love each other at different times -- they don't really meet. The man says he wants them to surrender to each other.]

The first thing: you cannot surrender to each other. You can both surrender to love but you cannot surrender to each other -- and if you want to surrender to each other you are heading for difficulty. That is one of the greatest mistakes that lovers commit -- and almost all lovers commit it: they think that the surrender has to be to each other. Then in the name of surrender a subtle domination starts.

The surrender has to be to the god of love, not to each other, otherwise there will be difficulty, much difficulty.

How can you surrender yourself to her and how can she surrender herself to you? She will find a thousand and one defects in you and you will find a thousand and one defects in her. One can surrender only to something perfect. It is very difficult to surrender and more difficult when you are in love, because when you are in love you have accepted the other's equality to you.

You can surrender to a master -- you can go to a buddha and a christ and you can surrender -- because from the very beginning you have accepted that the other is higher. Surrender is easier -- you have already made way for it.

But when you fall in love with a woman and a woman falls in love with you, you have accepted the equality of each other; in the very love, equality has been accepted. Now, it is very difficult to surrender to an equal person. So there will be difficulty and unnecessary clash. If you want to surrender and you cannot, you will feel miserable because you will feel defeated and you will feel guilty that you cannot surrender. Because of this idea of surrender you will poison your whole love affair.

Then a very subtle game can start: in the name of surrender you can start dominating and she can start dominating. And women are very very clever in doing that -- in dominating through surrender. They will touch your feet -and their hands are on your neck.

And there is a reason in it: because a woman is a softer sex, more delicate, her ways of dominating are delicate. When a man wants to dominate he will just be aggressive, violent, he will shout. When a woman wants to dominate she will cry and weep. But don't think that she is not trying to dominate -- those tears are to dominate. And of course she succeeds in a better way, because the man cannot cope with it. If the woman starts fighting he can cope with it. If the woman hits him, he can cope with it -- he can hit harder; he has more musculature, a bigger body.

So the woman has to go through the non-violent way. That is the very ancient-most way of the woman -- the non-violent way. She wants to dominate you but not through means that you can sabotage -- you cannot

even sabotage her efforts. Now, if you really want to defeat her when she is crying, you have to cry more loudly -- that you cannot do, that is difficult, so you have to surrender. And through crying the woman doesn't seem to be trying to dominate -- that is the beauty of it -- but it is subtle domination.

Then you can go on playing the game that you have surrendered to her; now she should surrender to you. Look, you have surrendered to her -- now what is she going to do? She should surrender to you! You have surrendered more and she has not surrendered yet. Mm? then the ego starts playing games. No -- don't bring in surrender. You cannot surrender to her, she cannot surrender to you.

And there is a still deeper layer to it. This is my experience -- and I have observed so many people, thousands, single and couples.... One observation: if you are related to a woman sexually, she cannot respect you and neither can you respect her. Respect is difficult because, down the centuries, sex has been condemned so much that it has gone into the guts, into your very blood.

If a woman finds you sexually attracted to her, she already knows that you are ordinary. If you feel a woman sexually attracted to you, you know that she is ordinary. In fact the charm starts disappearing.

If a woman can pretend that she is not sexually interested in you, you will fall at her feet -- she is a goddess! And if a man can play the game of not being sexually interested, the woman can fall at his feet -- he is a god!

But when you are sexually related you suddenly know that the other is as much in need as you are -- how can you surrender to a needy person? You use him, he uses you, so why surrender? What is the question of surrendering? If he gives you something, you give something to him.

[The man says: Because I feel I hold on, I hold back.... I don't want to hold back so much, that's what I mean.]

That is a different thing. First drop this idea of surrendering. You surrender to love, she surrenders to love -- there you will meet. But she is not surrendering to you and you are not surrendering to her, so you cannot say to her that you have surrendered, now she should surrender -- that game cannot be played.

You cannot dominate through surrender and she cannot dominate through surrender, because you are both surrendered to love. Now, there is no way to dominate love. You are surrendered to something higher than both of you -- that is the meaning of 'god of love'.

The very myth, that there is a god of love, is beautiful, it is a tremendous understanding. Then two lovers can surrender to the god and they remain independent. And when you are independent there is beauty -- otherwise you become just a shadow or she becomes a shadow.

If she becomes a shadow she will never be able to forgive you -- because who wants to become a shadow? If you become a shadow you will never be able to forgive her. If she becomes a shadow, in that very moment you will start losing interest in her -- who loves a shadow? If you become a shadow she will start losing interest in you. We want to love real human beings, not shadows.

So the first thing, very basic: don't think in terms of surrendering to each other. How can you surrender to each other? That is not the question at all -- -forget about it, but both surrender to love. Then you cannot say anything to her and she cannot say anything to you and there is no need to become anybody's shadow: you remain yourself, she remains herself. In fact, by surrendering to the god of love you become authentically yourself and she becomes authentically herself.

You are never as authentic as when you become authentic for the first time. Two authentic beings can love and can love deeply... and then there is no need to hold back.

In fact, why are you holding back? There is some fear that if you don't hold back, if you give all, she will dominate -- then you have nothing else to give. So we give only in parts... we keep the carrot dangling -- that's why we hold back. We keep the mystery.

You don't allow the woman to enter into your whole being and know It totally, because once she knows you totally she may become disinterested. You keep a few comers aloof so that she goes on thinking: 'What are those corners? What more have you to give?' And she goes on and on searching and seeking and persuading and seducing.... And in the same way she is keeping much, holding back.

There is some understanding in it, an animal understanding, that once the mystery is known the mystery is finished. We love the mystery, we love the unknown: when it is known, mapped, measured, finished! Then what else is there? Your adventuring mind will start thinking of other women and she will start thinking of other men. That's what has happened to thousands, millions, of husbands and wives: they have looked into each other totally -- finished ! Now the other has no soul because the mystery is not there -- the

soul exists in mystery.

This is the logic in it. But when you are truly independent and you are not worried that she can dominate and you are not surrendered to her but to the god of love, then you can open yourself totally. Because then it is not a question of her being with you or not being with you.

Let me underline this idea: when you are surrendered to the god of love, then it is not very very important whether she remains with you or leaves you or whether you leave her or remain with her. One thing is important, that love remains.

Your surrender is towards god, not towards her. And her surrender is towards love, not towards you. So the only question is not to betray love. Lovers can change, love can remain. Once you have understood that, there is no fear.

I am not saying that you have to change -- there is no need -- but this has to be absolutely understood: lovers can change and yet love is not betrayed. You will still be loving -- somebody else, some other representation, some other form, but you will still be loving, she will still be loving. Love has made you so happy that you cannot betray it.

Once this is understood, taken for granted, then you can open totally. And in that very opening you become one. When two persons are open they are not two. Only two closed persons are two -- two open persons are not two. When the walls exist two rooms are two -- when the walls disappear, the two rooms are not two. How can they be two? Without the walls the room is one!

And that is where the fulfillment is. That's what every lover is seeking for, searching for, hankering after, dreaming about, desiring, but not understanding rightly -- you can go on seeking and searching in a wrong direction.

So the first direction is the idea of surrendering to each other. The second wrong direction is becoming afraid that she may leave you or that you may leave her. Both are wrong, and once those wrong attitudes disappear you can really be open -- there is no fear then; why be closed?

She may not be there the next moment, so why not allow her to see you totally? She may not meet you again -- there is no necessity, there is no inevitability. This may be your last meeting, this moment may be the last moment -- next moment she may die! Next moment she may become attracted to somebody else. Next moment you may die, next moment you may start thinking of some other woman.

So the next moment cannot be predicted. This is the last moment -- why not open? Why not totally give whatsoever you can give? so there is no repentance later on that you could not give to that woman, you were holding back.

When there is no fear of the future, when you are not trying to manage the future, you don't want the future to be a certain way -- you never know. When you remain in ignorance about the future, there is an opening.

And the surrender is not for each other, so there is no fear of domination. You can relax, she can relax. In that relaxation two energies meet and mingle and a single moment can become almost an eternity. A single moment can be so fulfilling that you may live for lives and Not be able to get that fulfillment.

And I am not saying that there is any necessity for you to separate. My whole understanding is: how can you separate then? When you have known that unity of being one, when you have known the ecstasy of it, how can you separate? Not that you have to remain together, but how can you separate? Then something of the eternal has penetrated -- you are joined by god.

That is the meaning of the old term 'married in heaven' -- not in the church! If that one moment of eternity happens, then you have known the other and the other has known you. And this knowledge does not destroy your mystery -- in fact for the first time it opens the door to the innermost mystery.

This knowledge does not destroy the unknown. This knowledge proves that the unknown is unknowable!

[Another couple said that they wanted their relationship to go deeper. The sexual side of their relationship has not been happening. They are more like brother and sister.]

No, you have not been able to understand what is happening -- you have missed. You both have failed to look into what is happening. If love goes deeper this is what happens!

If love goes deeper, husbands and wives become brothers and sisters. If love goes deeper the sun-energy becomes moon-energy: the heat is gone, it is very cool. And when love goes deeper this misunderstanding that is happening to you also happens... because we have become accustomed to that fever, passion, that

excitement, and now it looks all foolish. It is foolish! Now if you make love it looks silly; if you don't make love you feel as if something is missing because of the old habit....

So you will have to understand this coolness that is coming. And of course when you start feeling as one, a fear arises. A fear about what is happening -- because if you become too much one person you will start forgetting the other. The other can be remembered only as 'the other'. Psychologists say that when a child starts learning, he first utters the word 'daddy' not 'mummy'. And that hurts the mother, because she has been taking care of the child and she carried the child for nine months, she is with the child for twenty four hours, but when the child utters the first word he calls 'daddy'. The father is just on the periphery and the mother is so close -- the child is betraying her!

But there is a reason to it: the mother is so one with the child that he cannot call her yet -- that's the reason. She is so one with the child that he does not have the feeling that she is the other. Daddy is not felt as being one with the child so much; he comes and goes in the morning to the office, then he is no more there. Then he comes in the evening and sometimes comes and plays with the child, and then he is gone -- so he is on the go.

He can be thought of as the other. Sometimes the father is not there, but the mother is always there; the child never misses her. In fact sometimes the child will go away -- he will fall asleep. When he closes his eyes she disappears, but otherwise the mother is there -- so he cannot think of the mother as the other.

So first he will call 'daddy' and then, by and by, one day he will learn the word and will call 'mummy'. The third thing is that he will learn his own name... because that is the most difficult thing for the child.

Now he can understand that the mother is also separate. Sometimes he is hungry and she does not come from the kitchen and sometimes he is wet and she is talking to somebody He starts feeling that she is other -- not absolutely one with him. But he is one with himself, so the last thing he learns is his own name.

So when two lovers start becoming one, the fear arises: 'Are you losing the other?' In a way you are, because the other will not be felt as the other -- hence the idea of brotherly and sisterly love. Why? The brotherly and sisterly love has no excitement; it is a cool thing. It is very cool and calm -- no passion, no sensuality, no sexuality.

And another thing: the brother and sister have not chosen each other; it is a given phenomenon. One day you suddenly found that you are a sister to somebody or a brother to somebody; you have not chosen. Lovers you choose. In choosing a lover there is some ego. With a sister, with a brother, there is no ego point -- you have not chosen; it is god's gift. You cannot change, you cannot go to the government office, to the judge, and say that you divorce your sister and that you don't want to be a brother to her any more. Even if you decide not to be a brother, you still remain a brother -- it doesn't make any difference. There is no way -- it is irrevocable, you cannot revoke it.

When a husband and wife start feeling so much, a fear arises -- have you started taking the other for granted? Has he become a brother or a sister, and so is no more your choice, no more your ego, no more the ego trip All these fears arise, and the past....

You know now that it is foolish, but still the past habit.... Sometimes one starts feeling that one is missing something -- a sort of emptiness. But don't look at it through the past. Listen to me and look at it from the future.

Much is going to happen in this emptiness, much is going to happen in this intimacy -- you will both disappear. It will become absolutely non-sexual, all heat will be gone, and then you will know a totally different quality of love. That quality that will arise in you I call prayer. But that is still in the future, that has not yet happened -- you are on the way towards it. The past is gone and the future has not come.

This interim period will be a little hard, but don't think of the past. It is gone and it is gone forever -- even if you try you cannot bring it back. It will be so foolish, it will feel so silly. You can drag it back, you can try, but you will fail and that will create more frustration So don't even try. Just be loving in a new way... Let this new-moon love happen.

Hold each other, be loving to each other, care, and don't hanker for the heat -- because that heat was a madness, it was a frenzy; it is good that it is gone. So you should think yourselves fortunate -- don't misunderstand it.

That is going to happen to each lover here -- if he really listens to me and goes deep.... This is the depth you are asking for when you say that you want the love to go deep -- this is the depth! The passionate love is a periphery, the compassionate love is at the centre -- that is the depth.

Just enjoy it: feel blissful, meditate together, dance together. If sex disappears, let it, don't force it. If sometimes it happens, let it happen; if it disappears, let it disappear. By and by, it is going to disappear.

Mm? don't be worried by it. It has not given anything, it cannot take anything away. And it is good that you feel it is silly now.

[The man says: I'm getting very bad-tempered. I don't know whether it is the heat or what it is...]

No, my feeling is that because of this new phenomenon which you cannot understand, you may be getting angry -- you may be thinking that something is going wrong. The heat that was being used in the sexual relationship is not being used now in sex -- that too can become anger; the same energy can move in towards anger. So be aware of it -- if you make it anger you will miss. Then again you will get hot through anger but the heat will remain.

Use that energy for more meditative purposes: dance, sing, sing together, dance together. Sometimes sit together, just hold hands, feel the energy, sway together. Make it more subtle now.

It will be coming, mm? Don't be worried. Good!

For Madmen Only (Price of Admission: Your Mind)

Chapter #5
Chapter title: None

5 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704055
ShortTitle: MADMEN05
Audio: No
Video: No

[A sannyasin, who is leaving, says: It's bothered me for a long time that I feel I never meditated... I opened a lot but I never go inside at all.

Osho checks her energy.]

Mm mm, just come closer. Raise your hands, close your eyes, and if something starts happening in the body energy, allow it. I would like to see where your energy is moving.

... Good! Nothing to be worried about. Simply go on opening, that's your meditation, and forget about going in. Your energy needs to go out. In fact you have always remained closed -- so your real problem is not to go in, your real problem is to go out.

Basically you have remained in, so this is not the moment to go in. The energy has to go to the outermost periphery. Only from there will it start travelling in, not before that. Before that you can force it, but anything forced is useless, meaningless. It is violence, it is ugly and it cripples one -- it doesn't help growth.

So one very fundamental thing to be remembered: follow wherever the energy is going, rather than forcing the energy to follow you. You are secondary, the energy is primary. The energy is bigger than you; you are just the tiny mind. The energy has existed eternally; this tiny mind has come just now. It may go off again and the energy will Continue. You have attained to many minds in your past, as everybody has. Those minds are being used and then dropped, and the energy goes on.

It is like a wave, a great wave moving, and the mind is just like a small straw. The mind is very tiny, but our whole effort in life is to make the wave move with the tiny straw. We want the dog to wag with the tail. The tail wags with the dog -- vice versa is not possible.

So simply listen to what the energy says: if it is going out then that is right, if it is opening then that is

right. That is what is needed, that is what should be. Go with it, and go with it whole-heartedly.

If you start shrinking and you start thinking about how to go in, you will create a division in the energy -- a part will have started moving against the whole. Then there will be conflict, friction, tension anxiety. Simply go with it.

One day suddenly you will see that when the opening has come to its perfection, the energy starts moving inwards on its own accord -- not that you move it in. It is just as when you exhale deeply: you throw all the air out, then the next step, to inhale, is going to be automatic. What can you do?

When you have really exhaled, the whole of the air has been thrown out, the necessity is created to inhale; now your whole body will be hungry and thirsty for air. You need not inhale -- you can simply wait and watch and you will see: the body has started inhaling. With a great rush the air goes into your being.

The same happens in the energy: you go to the outermost periphery, go on opening, then one day you come to the last point from where there is no going ahead. Then the tide turns in, the same energy starts moving homewards.

So simply go with it. Don't create any anxieties and don't create any problem, mm?

... When you come next time I have the feeling your energy will start moving. But don't force: simply go on as it is. Just enjoy this opening, mm?

Keep this box with you and whenever you need me, just lie down, put this box on the heart, remember me, and if something starts happening in the body, allow. Mm? not that you have to do something -- just go with the body. If the hand starts moving, go with it, or if nothing happens remain with that nothing -- no interference. And things are going well. Good!

[A sannyasin therapist says: For about the last five years I've been doing the same kind of work, group work, and in the last year or so it's felt old to me, it's felt stale... I love the work that I do and I want to keep doing it, but I feel that I need something new to do with it. I was wondering if you had anything to say.}

Mm, it is a good feeling, it is a very good feeling -- don't take it negatively. It simply says that you have to be more inventive, innovative, that you have to discover new ways of work, of caring, of helping, that you have to be more creative.

It always happens -- when you start work, new work, you are very creative, you are deeply involved in it, your whole being is in it. It is a kind of honeymoon: energies flow and each small thing seems to be beautiful; whatsoever happens is a great reward and one feels thrilled.

Then by and by you become acquainted with the territory. Then rather than being inventive and creative you start being repetitive. That too is natural, because the more skilled you become in any work, naturally the more repetitive you become. Skill is repetitive.

So all great discoveries are made by amateurs, never by skilled people -- because a skilled person has much at stake. If something new happens then what will happen to his old skill? He has learned for years and now he has become an expert. So experts never discover anything; they never go beyond the limit of their expertise. On the one hand they become more and more skillful, on the other hand they become more and more dull and the work seems to be a drag. Because now there is nothing new which can be a thrill to them -- they know already what is going to happen, they know what they are going to do; there is no surprise in it.

So learn a lesson, that it is good to attain to skill but it is not good to settle with it forever. Whenever the feeling arises in you that now the thing is looking stale, change it, invent something, add something new, delete something old. Again be free from the pattern -- that means be free from the skill; again become an amateur. That needs courage and guts, to become an amateur again, but that's how life becomes beautiful.

So never get fixed. Of course to be fixed has much security, because you know where you are -- you can depend on it, it is dependable, reliable. When you start something new it is not dependable. One never knows whether it will turn out right or wrong, whether one is going in a direction which will bring fulfillment or is moving into a cul-de-sac -- one never knows!

This path may not lead anywhere, you may just come to the end of the road. The old is known -- you have travelled on it, you can go easily, you can go with closed eyes. It does not create any anxiety; you are well-skilled in it.

So skill has something in it, and that is security. It misses something, and that is adventure. So all secure lives will be non-adventurous and all adventurous lives will be insecure.

If you really want to live, then remember: life is with insecurity, life is always when you are moving

into something unknown, when you are always risking. It is a gamble! Then there is thrill, again and again there is thrill, and each day brings something surprising.

And that's how one should live -- because security means you have already died before your death.

Look at experts -- famous, world-famous experts -- you will always see that their eyes are dull and dead and that their faces have no glow. They go on doing things like robots. If they are replaced by a robot they will not be missed -- they were just mechanical.

So don't become mechanical. Your work is good. Find new ways in it, try new methods in it -- at the risk of being an amateur, at the risk of being laughed at, at the risk of being a failure. Sometimes you may fail. I am not saying that you may not fail -- with the new there is always danger -- but then there will be thrill. And that thrill is worth the risk -- at any price it is worth it.

So just look into your work and find out how you can go beyond the boundaries that you have made in these five years.

And there is so much to be brought into growth work, into group work, there is so much: infinite is the possibility. And all that is already available is nothing, it is just a beginning! The east has been working for thousands of years and it has invented so much. One feels that there is no end to it. one can go on inventing.

So just look around: whatsoever you have been doing, that is not the end. Open it up again, let the journey start again. Bring in new things -- sometimes bizarre, eccentric, sometimes almost crazy: they all help.

In fact all inventors are thought to be crazy people, eccentric -- they are, because they go beyond the limit. Mm? they find their own pathways. They never walk on the superhighway, that is not for them; they move into the forest. There is danger: they may be lost, they may not he able to come back again to the crowd, they are losing contact with the herd....

So the urge is perfectly good, the impulse is beautiful. Don't try to crush it and don't try to repress it -- allow it. This is the life impulse -- it is asserting itself against your dead pattern. This is you, this is your future. which is saying 'Nonsense! Now stop it! Enough -- you have done enough! Now do something else.'

So either bring something new into the old work so it becomes new and growing, is not mechanical but becomes organic -- or change: change the whole thing and start doing something new, absolutely new. But that is a second choice: if you cannot change your work, then change it altogether, drop it. Learn from ABC and become a potter or a musician or a dancer -- anything! I'm not saying what to become. Anything will do: a painter, a vagabond, a beggar -- anything will do!

First try to bring something new into your work. If it cannot be done, if your habit has become too dead, then drop the whole habit; then it is not improving. But I don't think it is so. Mm? it can be improved: you can bring new visions, new doors, windows, into it -- new spaces can be opened.

Always remember this impulse -- this will come again and again -- and always trust it: it is your life! It is life saying to you that this habit is too dead now -- either leave it or life will leave you.

A really authentic man goes on changing; that's why a really authentic man can never be consistent. Consistency belongs to death, not to life. A really alive man goes on moving from one extreme to another. He implies all contradictions and he is available for anything; wherever his life impulse leads him he is ready to go.

Ordinarily the mind will say that this is wrong -- you are now established, you are a groupleader, you are this and that; you have a certain name, a certain fame and so many people know you, your work is going well and it is paying you well, things are settled, why bother? Your mind will say this. Never listen to the mind, the mind is in the service of death.

If you listen to the mind it will say, 'Better that you commit suicide -- then you will be perfectly safe. Life is dangerous, accidents are possible if you are alive. If you are dead, resting in your grave, there is no fear, no accident is possible. Today you have name and fame and prestige -- who knows about tomorrow? So it is better to die and your name and fame will always be there. If you are alive you may destroy something, things may go wrong.'

The mind is in the service of the past, and this impulse that is arising in you is in the service of the future. So there will be a conflict -- but always trust this small, still voice within you.

This is god's voice. It never allows you to become dead, it always pulls you out. If you don't listen for a long time, by and by you forget about it. It goes on knocking, but the knock becomes smaller and smaller and almost inaudible.

And I am here to change everything! Good!

[A sannyasin leaving for the West, asks Osho if the names he gives sannyasins are an indication of how they were or what they can become....]

The name can say many things, and I give names to different people for different reasons. I have given it to you as your goal. It means divine homelessness. And homelessness, the space we call homelessness, is a space where you don't belong to anybody and nobody belongs to you. It is utter unattachment.

Ordinarily we are all seeking homes -- home means security, safety. Homelessness means insecurity -- and when you are really happy in being homeless, your happiness cannot be destroyed. Nobody can take it away, because it is not caused by anything.

When one is really homeless, one lives moment to moment. Then one is not planning for the future, one cannot plan for the future. So all this is implied in homelessness.

It is the ultimate goal. That's what buddha calls 'nirvana' -- an absolute space with no centre at all, a centreless space.

For Madmen Only (Price of Admission: Your Mind)

Chapter #6
Chapter title: None

6 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704065
ShortTitle: MADMEN06
Audio: No
Video: No

... Dweepam -- and this is a special word in the buddhist tradition.

Buddha says to his disciples again and again 'Become an island' -- and by that he means to remain in your aloneness totally. Just like an island unconnected to anything, just you yourself in your absolute aloneness -- then you become an island. And that very possibility of becoming absolutely alone becomes the door to the divine.

If you are related to the world too much, you cannot be related to god. If you are related to things too much, you cannot be related to yourself. If you are related too much without, you cannot be within.

So a feeling of unrelatedness has to be developed, and this is going to help you tremendously. Not that you have to leave all relationship -- no, not at all -- not that you have to leave your parents, your wife, your child, your friend. Nothing has to be left, just the idea of relationship has to be dropped.

Be with your woman but let there be no idea of relationship. Let there be two alonenesses together, let there be two individuals together, but don't lose your independence and don't force the other to lose her independence.

Two islands can be together, very close, but yet they remain islands.

Kahlil Gibran used to say that lovers should be like pillars of a temple: they hold the same roof. In a way they are together and yet far apart.

So be in the world but not of the world; that is the meaning of being an island. Move in the world but unconcerned, unidentified.

The East has developed a symbol for it, the lotus flower -- it remains in water but remains untouched by the water. And that is what Buddha means when he says to become an island.

This word 'dweepam' comes from the buddhist tradition, and I am giving it to you for a certain purpose. The buddhist way of life is going to suit you perfectly -- so read more about Buddha, imbibe the spirit. Read

more about Zen, Zen methods of meditation, and they will be of tremendous value to you.

... Deva gatha. It means a divine story... and life is a divine story! We may understand, we may not understand: if we don't understand it we remain miserable, if we understand it suddenly all misery disappears. The moment you start feeling the hand of god in your life as if he is writing your story, then things have a totally different meaning. Without god's hand life has no meaning.

The moment it becomes clear to you that it is god who is writing you, the story that you are, then suddenly everything becomes meaningful. Everything falls into a gestalt, together, and all the pieces that were fragmentary before become a whole -- an organic unity arises out of it.

The purpose of meditation is to make the hand of god visible to you. It is there, but invisible; one has to learn how to make it visible. Once you can see god's hand in your life, all fear disappears, all pain disappears, all negativity disappears. Then the dark night of the soul is over. The morning has knocked at your door....

For Madmen Only (Price of Admission: Your Mind)

Chapter #7
Chapter title: None

7 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704075
ShortTitle: MADMEN07
Audio: No
Video: No

[The Primal therapy group is present. Osho asks the leader for comments. The leader says it was a very soft group, influenced by a new co-leader. He then asks about a personal problem.]

Mm! First you talk about the group, mm? and when you want to talk about yourself, come separately -- always remember this!

[The therapist says: This is in relation to the group.]

It is nothing to do with the group, mm? it has something to do with you. So whenever you want to talk about yourself, come separately. That is more helpful to the group.

If the groupleader starts talking about his own problems he loses much in the eyes of the group, and then they cannot think how he can help them. It becomes more difficult for them to work with you and to work according to you.

And there is no problem -- even a person who has problems can help others, even an ill person can help an ill person, but it is better if the doctor doesn't start talking about his illness in front of the patient. Sometimes a doctor who has suffered from the same illness may even be more helpful to the patient than any other doctor, because he knows more about the illness from his deepest core. But if the patient is suffering from diabetes and he comes to know that the doctor himself is suffering from diabetes, he will think 'It is better to go somewhere else.' Then the doctor is no longer credible, he cannot be relied upon.

So your problems are your problems. Naturally your problems affect the group, but that has also to be learned. A groupleader has to learn many things, and the most difficult thing is that he should put aside his own problems. When he is a groupleader he should function as if he has no problems. And you will be surprised -- if you can function as if you have no problems, you will find that you don't have any problems!

Because all problems are make-believe -- you believe in them, that's why they are there. It is an auto-hypnosis: you go on repeating a problem again -- that you are this way, you are inadequate and you are not capable. You repeat this, it becomes a mantra -- it goes on sinking into your heart and it becomes reality.

At least in the group put aside your problems, function as if you have no problems, and suddenly you will see that you have a totally different quality: you don't have any problems.

And that may be very helpful for your own problems also. If you can see this happening, then it is up to you once out of group you take up the problems again or you drop them forever.

A problem can be dropped so easily if you understand that it is you who is holding the problem, not the problem holding you. But we cannot live without problems, so we go on creating them. One feels so alone being without problems -- there is nothing left to be done. What to do? With the problem you feel very happy -- something has to be done ar d you have to think about It: it gives you occupation.

So let this be a rule, not only for you but for other groupleaders also. In fact no other groupleader is doing this; that's why I am saying this to you. When they come with the group they talk about the group and the problems of the group. If they need some help for themselves they can come separately, mm?

Of course you can help in spite of all your problems. All people who are helping are helping with all their limitations. Do you think that Freud had no psychological problems? He became the founder of psychoanalysis and really helped millions of people -- one of the greatest benefactors of humanity -- but he had problems. In fact if he had gone to a psychoanalyst he would have been given all the labels that psychoanalysis can give; he had all the problems!

He was fortunate that he had not to go through psychoanalysis. He was the only psychoanalyst unanalysed. Of course he could not be analysed, but he had all the problems.

You have all the problems that all humanity has: unless you transcend your humanity, you don't transcend your limitations.

This continuous idea that you are inadequate and you are incapable and you are this and that -- this too is basically very egoistic. You want to be very adequate, but why? You want to be really tremendously capable, but why? Why can't you be satisfied with all the inadequacies and limitations that are there?

Once you accept them you will see that you are starting to flow more easily And your work is going well, you are helping people; there is no doubt about it. Your help can become even deeper, but just put aside your problems in the group.

And next time when you have some problem, come separately.

[A group member, who is a visiting journalist, says: I've been afraid of opening. I know I hold on very tight but I want to let go.]

Mm mm.... If you want, it can happen very easily, there is no problem in it. Life is really very simple and very uncomplicated -- we make it complicated. If you want to open, if you want to relax and be in a let-go, there is nothing that is barring the way, there is nothing like an obstacle, there is no china wall around you. Maybe that is the fear: you know that it can happen.

... The only way to get out of the fear is to let it happen, because once it has happened you will be simply surprised that there was nothing to fear. It was so beautiful -- why were you afraid? But the mind is afraid of the unknown and the only way not to be afraid is to make it known!

Otherwise the mind continues being afraid, continues being afraid, and it creates so much fear -- all futile, much ado about nothing, unnecessary fuss. It creates so many clouds of fear that one is simply paralysed and cannot move.

So just take a step; become a sannyasin! And it is better to take this step while you are with closed eyes. Close your eyes, mm? it is a blind man's step!

[Osho gives him sannyas, and he begins to cry.]

Good! come here! Allow -- if something happens in the body energy, allow it.

That nightmare is over! Now there will be no fear, mm?

[The new sannyasin says he wishes to return to the West to tell his parents the many things he didn't say to them before.]

You can go but there is no hurry. It is better to go in a more calm and quiet and collected state -- that state is coming. Just going won't help. Going in a totally different space, with a new energy, with more love, with more contentment -- that's your name -- will be helpful, mm? Then one can relate to one's parents.

That is the most difficult thing in the world: to relate to one's own parents. To forgive them is one of the most difficult things, because they have given birth to you -- how can you forgive them?

Unless you start loving yourself, unless you come to a state where you are thrilled by your being -- how can you thank them before that? It is impossible. You will be angry -- they have given birth to you and they didn't even ask you. They have created this horrible person, this nauseous being But you *hate*. Why should you suffer because they decided to birth to a child? You were not a party to it. Why have you been dragged into the world? So, the rage.

If you come to a point where you can love yourself, when you feel really ecstatic that you are, where your gratefulness knows no limitation, then suddenly you feel great love arising for your parents. They have been the doors for you to enter into existence. Otherwise this ecstasy would not have been possible -- they have made it possible.

Only then is there a new relationship. Otherwise each society in the world has been training children to be respectful to the parents, because each society knows that if the children are not conditioned to be respectful they will kill their parents!

[Osho says that on the surface one might show respect but underneath one continues to hate them.]

But if you can celebrate your being -- and that is the whole purpose of my work here, to help you to celebrate your being -- then suddenly you can feel your gratitude for parents, their compassion, their love. You can not only forgive them, you can feel tremendously grateful, you can bow down at their feet. Once you can love your parents, there is god -- never before it.

And it is not just accidental that god is called 'the father', it is not just accidental. Or in some countries god is called 'the mother' -- it is not just accidental.

When you have come to know your father and your mother and you have loved them, suddenly the whole existence becomes fatherly and motherly. It is through your father and mother that you will know that existence is not aloof, it is not indifferent to you -- it cares, it loves you; you are not just accidental.

For Madmen Only (Price of Admission: Your Mind)

Chapter #8
Chapter title: None

8 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704085
ShortTitle: MADMEN08
Audio: No
Video: No

[A sannyasin says: It's been a strange time here for me. I've been feeling the West a lot and so have decided to go back. I also feel sad about it sometimes.]

No, there is no need to be sad -- go to the West. One day the west will disappear from the mind, but it will take time. You are conditioned by the west, brought up in the west, brought up by the west -- it is not so easy to get out of any pattern, any culture, any civilisation; it is not so easy.

You can come from one country to another country very easily, travel has become very very easy, but

you don't come out from your conditioning -- that is your real country!

It is not the West that attracts you, it is your conditioning -- so a thousand and one things will remind you to go to the west, small things. It is too hot and the idea comes to go to the west, the food is not the way you would like it to be and you think to go to the west. Each and every thing -- but it has something to do with your conditioning. It is very difficult to come out of the conditioning, but by and by one starts learning.

When you can come out of your conditioning you are a free man, you are a universal man. You are neither Western nor Eastern, neither English nor Indian nor German nor Japanese -- you are simply a human being. And that is a great freedom, that is real freedom! Then you don't carry a crust around you. You are not in a capsule, the capsule has broken. You don't have an eggshell around you.

When the bird is in the egg he cannot fly -- and that is the situation. When a man is Indian or German or English or American he is in an eggshell. He cannot fly, he cannot open his wings, he cannot use this tremendous freedom that existence makes available.

There are layers upon layers of conditioning. One is conditioned as a german, one is conditioned as a christian, one is conditioned as a catholic and then there are other sects, and so on and so forth. One is conditioned as a man and another is conditioned as a woman. I am not talking about the biological difference -- that's okay, that has nothing to do with conditioning -- but the man is conditioned as a man. You continuously remember that you are a man, that you are not a woman, that you have to behave like a man -- that you are not to cry, that you are not to weep, that tears are not to be allowed, that that is just feminine, it is not expected of you. This is conditioning, this is a crust around you.

A really free man is neither man nor woman -- not that the biological difference disappears, but the psychological difference disappears. A free man is neither black nor white -- not that the black becomes white and the white becomes black: the skin remains as it was before but the psychological colour is no more there.

When all these things drop you are unburdened. You walk one foot above the earth; gravitation doesn't function any more for you. You Can open your wings and fly any moment and there is no limitation.

So, many times you will be coming and many times you will be going -- but coming and going, coming and going, you will become looser and looser. One day the boundaries will be blurred, you will not know who you are: eastern or western. That's what I am trying to do here.

But it is good to go sometimes. Next time you will hanker less, because when you go you will not find in the west anything that you have been fantasising about. That is just fantasy that arises out of conditioning. When you go to the West you will say 'What is there? Why was I hankering so much? What was there to desire? Why have I come back?' And suddenly you will start thinking of coming back immediately.

So just go and don't feel sad. It is natural, it is a natural process of loosening. By and by the structures no longer carry any meaning for you. And unstructured is what freedom is....

[A sannyasin gives a very poetic description of a beautiful experience he had in a group. At the time he felt crazy, and wanted to share his experience with others.

Osho gives him a 'come close energy darshan'. He calls a sannyasin woman over to help.]

It has been really beautiful!

Raise your hands, this way. Sit back to back and hold his hands, mm? And if something starts happening in both of your bodies, allow it, but don't leave each other's body and don't leave the hands.

... It has been really good!

Do one thing: any time you feel closer to that state, allow it again. You will be able to feel it again, but always remember to allow it only when you are alone. Close the door, sit in the middle of the room, allow it to happen -- it will come -- and go into it as deeply as possible. There is no need to hold back.

Whenever you want to come back out of it, just hold the locket in your hand and give an order to yourself 'Come back!' -- and you will be back. So there is no problem of fear that you may not be able to come back. Just hold the locket in your hand whenever you want to come back, and give the order.

One has to learn to order the mind. It follows -- it is very very obedient if you know how to order it. Don't fight with it, and there is no need to control it. In the very control there is fear. It is because of fear that we control and because of fear that the mind becomes the master and you become the slave.

And you are afraid that if you go beyond a certain limit you will not be able to control. But you are infinitely capable of controlling. The moment you say 'Stop!' it will stop. So just take the locket in your

hand and say 'Come back' and you will come back. But allow it only when you are alone, or, if you have a girlfriend, then use the same posture. Then too it will be very easy and the energy, the feminine energy, will be very helpful.

By and by, the same state can be created in the girl too, and when you both feel simultaneously, there will be a great understanding about the male and female energy. You will be able to see her energy melting into your energy, your energy melting into her energy.

But while you do it with a girl or with any woman, any friend -- there is no need for her to be a girlfriend, any woman can do -- never take your hands off: hold the hands, and the backs have to be together... Whatever happens.

If you feel that something is going to be too much and it will not be possible to hold the back and hands together, then stop it -- do it alone.

But this will give you a very very deep experience of feminine energy and male energy and their meeting -- and a different kind of meeting: the meeting of the energies, not of the physical bodies.

For Madmen Only (Price of Admission: Your Mind)

Chapter #9
Chapter title: None

9 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704095
ShortTitle: MADMEN09
Audio: No
Video: No

[Osho asks a sannyasin couple who is leaving when they will be coming back. The man answers: God knows... maybe fall.]

In the fall? Have you heard the famous Mulla Nasrudin story?

Mulla had saved up to buy a new shirt. He went to a tailor's shop, full of excitement. The tailor measured him and said, 'Come back in a week, and -- if Allah wills -- your shirt will be ready.'

The mulla contained himself for a week and then went back to the shop. 'There has been a delay, but -- if Allah wills -- your shirt will be ready tomorrow.'

The following day Nasrudin returned. 'I am sorry,' said the tailor, 'but it is not quite finished. Try tomorrow, and -- if Allah wills -- it will be ready.'

'How long will it take,' asked the exasperated Nasrudin, 'if you leave Allah out of it?'

So it is better to leave god out, mm? It is dangerous to bring god in. So if you leave god out, when will you be coming?

[The man answers: I don't know!]

Mm, that's better! Ordinarily that's what we do: whenever we don't know, we say 'God knows!' In fact to hide the fact that we don't know, we say 'God knows!' It is better to say 'I don't know', because the moment you say 'God knows' ignorance appears as if it is knowledge -- it is very dangerous.

[A sannyasin asks: I don't know what I have to do, or if I have to do nothing. I don't know if I should just wait at this point.]

Mm mm. If you can do nothing, that is the best, mm? Doing is next best, nothing is the best -- and I would like you to do nothing. It needs much courage to do nothing. To do does not need much courage, because the mind is a doer. The ego always hankers to do something -- worldly, other-worldly, the ego always wants to do something. If you are doing something the ego feels perfectly right, healthy, moving, enjoying itself.

Nothing is the most difficult thing in the world and if you can do that, that's the best.

The very idea that we have to do something is basically wrong. We have to be, not to do. All that I say to people to do is just to help them to come to know the futility of doing, so that one day out of sheer tiredness they flop on the ground and they say 'Now it is enough! We don't want to do anything.' And then the real work starts.

The real work is just to be, because all that you need is already given, and all that you can be you are. You don't know yet, that's true. So all that is needed is to be in such a silent space that you can fall into yourself and see what you are. It is not a question of seeking and finding, it is a question of not seeking *and* finding!

The very urge to seek, postpones: tomorrow becomes important. And tomorrow never comes -- it cannot come, in the very nature of things.

When you seek, the future is important, the goal is important. And when you don't seek, the present moment is all that is there -- all in all. Then the moment is the only reality and you have to be here. Now that is your choice: if you want to be sad, you can be sad; if you want to be happy, you can be happy. And there is no future, so you cannot postpone -- you cannot say 'Tomorrow I will be happy.'

Through tomorrow we destroy today; through the fictitious we destroy the real. So you can say 'Okay, if I am sad today, nothing to be worried about -- tomorrow I will be happy.' So today can be tolerated, you can bear it. But if there is no tomorrow and no future and nothing to seek for and find, there is no way to postpone -- the very postponement disappears. Then it is up to you to be happy or not to be happy. And the moment, this moment, you have to decide. And I don't think anybody is going to decide to be unhappy. Why? For what?

The past is no more and the future is never going to be, so this is the moment. You can celebrate it: you can love, you can pray, you can sing, you can dance, you can meditate, you can use it as you want. And the moment is so small that if you are not very alert it will slip out of your hands, it will be gone. So, to be, one has to be very very alert.

Doing needs no alertness, it is very mechanical. But don't use the word 'wait' -- because that means the future has entered again from the back door. You follow me?

If you think that you should just wait, then again you are waiting for the future. So doing or waiting are not separate things. There is nothing to wait for. The existence is as perfect this moment as it will ever be. It is never going to be more perfect, remember -- god is not going to be more perfect. This moment existence has all the perfection that is needed: you are perfect and so is everybody else.

If you can live this moment in its perfection, in its beauty, and celebrate it, there is nothing to wait for. It has already arrived!

So simply do nothing, just celebrate... and celebrating is not doing anything. Small things have to be celebrated -- sipping tea has to be celebrated. Zen people have made a tea ceremony out of it. That is the most beautiful ritual that has ever evolved in the world. There are many great religions and many great rituals are born, but there is nothing like the tea ceremony -- just sipping tea, but celebrating it! Just cooking food and celebrating it ! Just taking a bath -- lying down in the tub and celebrating it or standing under the shower and celebrating it!

These are small things -- if you go on celebrating them, the total of all your celebrations is what god is! If you ask me what god is, I will say the total of all the celebrations -- small, mundane celebrations.

A friend comes and holds your hand. That will be part of your god, so don't miss this opportunity -- because god has come in the form of the hand, in the form of the friend. A small child passes by and laughs. Don't miss this, laugh with him -- because god has laughed through the child. You pass through the street and the fragrance comes from the fields. Stand there a moment, feel grateful -- because god has come as fragrance.

If one can celebrate moment to moment, life becomes religious -- and there is no other religion, there is no need to go to any temple. Then wherever you are is the temple and whatsoever you are doing is religion.

So no need to do...

[An visitor asks: Osho, do things in nature's pattern happen exactly the way they're meant to be or do we have a choice, free will?]

There are two planes of thought: the highest plane is that everything is happening as it should -- nothing ever goes wrong, nothing has ever been wrong, nothing can ever go wrong and effort makes no difference. That is the highest truth, that everything is as it is, and to understand this is to become silent.

The moment you understand this, there is no turmoil. Then whatsoever happens there is an acceptance, because this is how things are bound to happen. There is no fight; a great surrender comes. Everything is god's will and we don't have any other will: his will is our will.

This is the highest truth. But if people cannot understand this, then there is a lower truth which is just for the name's sake a truth -- it is not true, it is a fiction, a fiction to help people.

To those who cannot understand this high stand-point, to those who still live in their egos, it is said 'Yes, you have to do, and by doing, things will happen. If you work hard you will be awarded, rewarded; if you don't work hard you will miss. It is your will, and wherever there is will there is a way....' These are lower truths. A lower truth means a lie -- but there are people who need that lie; they cannot understand the highest truth.

So if you can understand the highest there is no need for the second. The second is just a lie, a consolation for people who cannot relax. They have to do something or other; they will burst forth if they don't have anything to do!. For them, the lower truth.

One day they will also realise that it is all nonsense; things happen on their own accord, nobody is doing anything and nobody can do. But the day they understand this, the higher truth penetrates their consciousness.

So if you can understand the highest, there is no problem -- simply relax. That does not mean that one stops doing. One goes on doing but one knows that it is god who is doing. Then if you succeed, it is god who succeeds; if you fail, it is god who fails -- and how can god fail? So it must be some misunderstanding. Then there is no problem, no anxiety.

There is one province in Russia -- a very small, hilly place where people have lived the longest. There are still two thousand people over one hundred and fifty, and five thousand people over one hundred. There are a few who are nearing two hundred and one person who has gone beyond two hundred.

The whole scientific world is puzzled as to why they live so long. And they are poor people -- their food is not very rich, they don't eat much, they continuously work hard. Even after one hundred and fifty years they work continuously; they don't have any idea of retirement.

So scientists have been searching for any clues. One of the clues that they have found is that those people believe in fate. They have never bothered about will; they believe it is god's will. So they do their work, they do all that can be done, but they don't have any tensions, they have no anxieties. Not a single man suffers from insomnia and it has not been known in that community that anyone has ever gone mad.

By the evening, as the sun sets, they take their food and go to sleep. The whole community falls asleep and in the morning they start working. But the idea is that it is god who works.

The moment you can understand that it is god who works, all anxiety is dropped; then there is no anguish.

So live according to this highest truth! When one has to choose, why not choose the highest?

For Madmen Only (Price of Admission: Your Mind)

Chapter #10
Chapter title: None

10 April 1977 pm in Chuang Tzu Auditorium

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ShortTitle: MADMEN10
Audio: No
Video: No

Prem means love, ketan means house -- a house of love or a temple of love, a shrine.

Man can function from three centres: one is the head, another is the heart and the third one is the navel. If you function from the head you will go on spinning thoughts and thoughts and thoughts. They are very insubstantial, dream-stuff -- they promise much, they deliver nothing.

The mind is a great cheat but it has tremendous capacities to delude, because it can project. It can give you great utopias, great desires, and it always goes on saying 'Tomorrow it is going to happen'... and it never happens.

Nothing ever happens in the head -- the head is not the place for anything to happen.

... The second centre is the heart. It is the centre for feeling, one feels through the heart. You are closer home -- not home yet, but closer. When you feel, you are more substantial, you have more solidity; when you feel, there is a possibility that something may happen. There is no possibility with the head, there is a small possibility with the heart.

But the real thing is not even the heart. The real thing is deeper than the heart -- that is the navel. It is the centre of being.

Thinking, feeling, being -- these are the three centres. But certainly feeling is closer to being than thinking, and feeling functions as a method. If you want to come down from the head you will have to pass through the heart -- that is the crossroads from where the roads separate. You cannot go to being directly, there is no way; you will have to pass through the heart. So the heart has to be used as a method.

Feel more and then you will think less. Don't fight with thinking, because fighting with thinking is again creating other thoughts of fighting. Then the mind is never defeated. If you win, it is the mind which has won; if you are defeated, you are defeated. Either way you are defeated -- so never fight with thoughts, it is futile.

Rather than fighting with the thoughts, move your energy into feeling. Sing rather than think, love rather than philosophise, read poetry rather than prose. Dance, look at nature, and whatsoever you do, do it through the heart.

For example, if you touch somebody, touch through the heart, touch feelingly, let your being vibrate. When you look at somebody don't just look with stone-dead eyes. Pour out your energy through the eyes and immediately you will see that something is happening in the heart. It is only a question of trying....

The heart is the neglected centre: once you start paying attention to it, it starts functioning. When it starts functioning, the energy that was moving in the mind automatically starts moving through the heart. And the heart is closer to the energy centre -- the energy centre is in the navel -- so to pump it to the head is hard work in fact.

That's why all the education systems exist: they teach you how to pump the energy from the centre to the head and how to by-pass the heart. So no school, no college, no university, teaches how to feel. They destroy feeling, because they know that if you feel you cannot think.

If you feel too much then the energy will be stopped at the heart centre; it will never go to the head. It can only go to the head when the heart centre is completely denied. It has to go somewhere, it has to find an outlet. If the heart is not the outlet, it will go to the head.

In fact, the whole educational system which has developed all over the world is just to teach you how to avoid the heart, how to become more and more heady and how to pump the energy directly to the head.

So love is denied, feeling is denied, condemned -- it is almost a sin to feel. One has to be logical and rational, not emotional. If you are emotional, people will say you are childish -- in a way they are literally true, because only a child feels. A grown-up person, educated, cultivated, conditioned, stops feeling. He becomes almost dry, dead wood -- no juice flows any more. Hence there is so much misery: misery is because of the head.

The head cannot celebrate, there is no celebration possible through the head. It can think about celebration -- it can think about and about and about, but it cannot celebrate. Celebration happens through the heart.

So the first thing for you is to start feeling more and more.... Become an abode of love, a shrine of love, a house of love; this is the first step. Once you have taken this step the second will be very very easy.

First, you love -- half the journey is complete. And as it is easy to move from the head to the heart, it is even more easy to move from the heart to the navel. In the navel you are simply a being, a pure being -- no feeling, no thinking; you are not moving at all. That is the centre of the cyclone.

Everything else is moving: the head is moving, the heart is moving, the body is moving. Everything is moving, everything is in a constant flux. Only the centre of your existence, the navel centre, is unmoving; it is the hub of the wheel.

Once you enter that, you have entered samadhi.

Sannyas is the first step towards samadhi...

It means pain of bliss -- and bliss is very very painful. Not because it is painful, but because it is so unknown and so strange that when it happens for the first time, it is almost as if one is dying. It is a death -- the old dies and disappears -- and it is a birth too; the birth is also painful. The new is born. So you are completely destroyed and completely re-created.

So bliss has a pain -- sweet of course, delicious of course. One is fortunate if it happens.

It is just like when a woman gives birth to a child -- she is tremendously happy and yet in pain. But she is happy that the pain is there, because that pain is not just pain -- great life is going to happen through it, a new life is going to happen through it, god is going to create something out of it. That pain is creative.

Anand means bliss, the ultimate state of consciousness where all is joy, uncontaminated by any opposite, by any contrary. It is pure joy -- you cannot even call it joy, because to call something joy you have to remember suffering. So in English there is not really any word into which to translate 'anand'.

In Sanskrit we have three terms: one for suffering, one for joy and one which transcends both -- that is anand. It is neither suffering nor the so-called joy: it is a totally different kind of joy which has no memory of suffering at all, which is completely uncontaminated by the opposite. It is pure oneness and there is no duality.

Ordinarily it is difficult even to conceive of it. Unless you taste it, it is difficult even to understand it. Because all that we can understand needs at least two things, the opposite is a must. We can understand the figure only because of the background. We call this moment night because of the day, we call somebody good because of the bad, we call somebody beautiful because of the ugly. The opposite is a must, the opposite defines it.

But anand means the state when there is no opposite, when you have come to the one, when there is no possibility of the other.

The ocean of god has only one shore. It is very illogical -- because how can there be only one shore i God is illogical. And the state of bliss is illogical. Those who are attached too much to logic can never achieve it, only for crazy people does it open its door....

Fakir means one who has nothing, a beggar. Bliss means one who has all, all that is worth having, and fakir means one who has nothing -- and both these things are two aspects of the same phenomenon.

When you have bliss, you need not have anything at all. You can be a fakir and an emperor -- because you have all that you need, more than you need, so nothing else is needed. Renunciation comes easily when a person has tasted bliss -- then he can renounce anything, because there is no problem.

People are attached to things because they don't have anything within their being. They hope that through things they may have something, so they go on increasing the things around them. They have much and they don't have anything. And the real man has nothing around him and has all.

So anand means you have all that one can ever have -- you just have to look into it. It is there, it is in your very heartbeat. And the word 'fakir' means not to be attached to things. Use things but don't be attached to them; use the world but don't be used by it. The world is very good as a slave -- as a master it is very lousy!

Deva means god, arpitam means surrendered, offered, dedicated. And life has to become a dedication, only then is there meaning -- otherwise it is meaningless. Meaning comes through dedication, and the greater the object of dedication, the greater will be the meaning. So if one is ready to surrender then it is better to surrender to god than to anything else, because anything else will be less.

There are people who are dedicated to countries -- the fatherland, the motherland. That is a very tiny

thing to be surrendered to, and foolish, and some adolf hitler will exploit it.

Then there are people who are dedicated to churches -- Hinduism, Christianity, Islam. Better than a country, but still a dogma, a creed, a man-made thing, and something which basically divides humanity. One becomes a Christian, another becomes a Hindu, and there is division, there is conflict, there is violence -- and the beauty and the irony of it is that the violence is in the name of love!

So never dedicate yourself to anything which divides. To dedicate oneself to god means to dedicate to all -- to the whole, to the totality. And by 'god' I don't mean that somebody is sitting there in the sky and managing the world -- that is a very childish concept of god. It is good for helping children to understand, but it is simply stupid. There is nobody, there is no person there.

The personality of god is diffused in the whole of existence. He is not somewhere, he is everywhere! He is in the stone and he is in the flower, he is in you and he is in me... he is in the lowest and he is in the highest, he is in the atomic and he is in the cosmic.

The personality is diffused. He is like salt in the ocean: taste it from anywhere and it is salty, taste existence from anywhere and it is divine.

So god is not a person. It is better to say that existence is divine; there is no divinity. And when I say 'offered to god', I mean offered to divinity, offered to this divinity of the whole -- and that's what a religious person really is.

[A sannyasin asks if polarity massage can be helpful for sannyasins.]

The idea is absolutely true, very fundamentally true, and can be developed very deeply -- so start working on it. All energies are polar, energy is polar, and the only problem in life is how to create a balance between the polarities.

Man is man and woman too -- now the problem is how to have a balance. If you become too much of a man you become too crude and rough, too gross. If you become too much of a woman, you become too soft.

Imbalance gives you a state which is not conducive to happiness. Balance is conducive to happiness -- so whenever your energies are fifty-fifty, meeting and merging into each other, creating a symphony, a harmony, then you are open to god. Much bliss is possible and the whole existence can pour into you; you are available, receptive.

All the traditions of the world have been working in different ways. In india we call it shiva-shakti, in china they call it yin-yang -- or you can call it negative-positive, man-woman. It doesn't matter what you call it -- but one thing is certain, that all things consist of opposite poles, they exist through polarity. Once the balance is lost, there is hell; the balance gained, the paradise is reclaimed.

So start working, mm? then I will see how the work is going. And then if something is needed, I will tell you to add it. But the framework is perfect -- you start, mm? Good!

For Madmen Only (Price of Admission: Your Mind)

Chapter #11
Chapter title: None

11 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704115
ShortTitle: MADMEN11
Audio: No
Video: No

[A new sannyasin asks: What is de-materialisation? Is it possible?]

Everything is possible, possibilities are infinite. Materialisation is possible and de-materialisation is possible. In fact it is happening all the time.

There was a time when the earth was not there, then it materialised. And there are stars which are disappearing, de-materialising. Now physicists say that when a star de-materialises it leaves an empty hole in its place, a black hole -- just emptiness is left and the whole of the matter simply disappears.

So it has nothing to do with any occult, esoteric religion. It is a scientific fact that out of nothing matter arises and again one day when matter becomes very tired -- and it is not a metaphor when I say 'when matter becomes tired'; it really becomes tired, tired of being -- then it disappears into nothingness. Now it is a scientific fact. It has nothing to do with so-called miracle-creating people -- it has nothing to do with that; it is a simple fact.

Matter has two states: one, the invisible state, and the other, the visible state. The invisible and the visible go on changing -- when matter is tired of being visible, it becomes invisible; when it is fed-up with being invisible, it becomes visible.

So don't look at things through occult nonsense; be more scientific. And now science is on the verge of mysticism. What physicists are saying today was absolutely inconceivable just fifty years ago.

If the physicists of fifty years ago come back again on earth, they will not believe what nonsense these physicists are talking about. To say that matter disappears into nothingness and nothingness materialises again seems almost a mystical statement.

That's what buddha has said, that out of nothingness existence is born and then it again disperses into nothingness -- nothingness is the very source.

But don't get interested too much in such questions. They are futile, they don't help you in any way. Always remember to be very pragmatic, always remember to be very practical. Ask questions that are going to help you grow, to help you mature, to help you become more aware, more peaceful, more blissful.

Intellectual questions are just meaningless: you can go on playing such questions and answers and you will not arrive anywhere -- it is a sort of intellectual gymnastics.

I am answering you just because I have a deep respect for everyone. If anybody asks anything, only out of respect do I answer, but if you listen to me don't ask such questions; they are not of any relevance.

The only relevant and important thing is how to attain to clarity so that you can see what is.

[As Osho initiates a new sannyasin, he says:]

Raise your hands and close your eyes and if something starts happening in the body, go with it. Just feel yourself not as the body but as energy, as tremendous energy: energy arises and energy starts dancing and you dance with it. If your hands start moving, spinning patterns, allow; if the body sways, allow; if the head starts moving, allow. Simply go with it -- don't resist and don't hold. That will give me a glimpse of where your energy is....

Come here. Good -- but you are holding back the energy, mm? It can simply explode, and the experience will be of great significance. And it will explode. In the beginning everybody holds it back unconsciously -- not that you are deliberately doing it. It is there just ready to dance, it can immediately overflood you; but we have been unconsciously trained to hold back, we have been trained to control.

Through subtle conditionings we have been taught never to go out of control in anything -- in laughter, in crying, in love, in anger -- never to go beyond the limit. There is a limit to everything and we have been allowed only up to the limit and then we have to hold back.

After a long conditioning it becomes almost automatic, like a thermostat. Mm? you go to a certain extent, then suddenly something goes in the unconscious. something clicks and you stop.

Here, I will teach you how to un-control, because only in un-control will you become free. And when the energy is moving spontaneously with no mind behind it to manipulate, to direct, to dictate, then there is tremendous bliss.

The trees are more blissful; they exist on a lower plane but are more blissful. And so are the animals; they exist on a lower plane but are more blissful. And the reason is that they don't know how to control.

Man can be more blissful than the trees and the flowers and the birds, but man has to avoid one trap, the trap of controlling himself.

Once you start controlling yourself you are in conflict. Then one part wants to explode, another part

goes on keeping it down, and so you become divided. That is the basic root of all schizophrenia -- you become split, you fight with yourself. To control oneself is to fight with oneself. To control oneself is to fight with oneself, and then energy is dissipated.

You have great possibility -- it will happen. Just remain alert, don't cooperate with this control.

This will be your name: Swami Anand Chetan. Anand means bliss and chetan means conscious -- conscious bliss. Man can have two types of bliss. One is unconscious, you have it in deep sleep. In the morning you can even recapture a little glimpse of it -- you can look back and feel that something was happening which was very peaceful, rejuvenating, energising. Something happened in deep sleep and you feel the after effect even during the day. You have been somewhere, but in an unconscious state.

Sleep is unconscious samadhi -- it is unconscious meditation, it is meditation allowed by nature. But people are losing even that. Even sleep has become too full of dreams, that means too full of the mind, too full of the conscious, too full of the rubbish that one gathers during the day or during a life. People are dreaming for almost the whole night.

And even if they are not dreaming, the dreamless sleep is not very deep, it is very superficial. So thousands of people are more tired in the morning than they were when they went to sleep. This is absurd, but this is happening. Then tranquilisers are needed and sleeping pills and this and that -- a thousand and one devices are created.

Now electro-sleep is being invented, so each night before going to sleep you can fix an electric instrument and it will vibrate your mind and give you sleep. But that sleep will not be the natural sleep that nature allows you. It will be forced -- even sleep will be forced, even sleep will be manufactured by you. It cannot be of any real significance, it will not have any rejuvenating quality. At the most it will give you a rest, but it will not release new life.

So in sleep sometimes we feel blissful, or in alcohol or through drugs we sometimes feel blissful -- these are unconscious ways of being blissful. In making love sometimes one feels blissful -- that too is an unconscious, biological way to fall into silence. But these unconscious ways are not worth much and they are momentary: one pays too much of a price for them.

The whole of yoga is nothing but an effort to create bliss consciously -- that can be done. That is the meaning of your name, 'anand chetan': bliss, conscious.

Much work has to be done; you will become conscious. The energy is there, it is unusually there; in that way you are fortunate. If you work, soon the flow will be coming. You can nope for much and the hope will be fulfilled.

[A visitor said that a sannyasin had told him 'Osho will fix you up.'... A part of me still doesn't want to be fixed up but I became aware of a helplessness; I couldn't do anything by myself.]

That's very good, that's a great beginning -- to feel helpless. That means that the ego can be dropped. It can be dropped only when you feel utterly helpless, when your world is crumbling and you see that everything is collapsing and that on your own there is no way. But that's a great moment in life: that moment of crisis is the moment of spiritual birth too.

It is painful because it is almost like dying. To feel helpless feels so humiliating, but that is the natural thing -- man is helpless! Nothing is wrong in you. That is the very state of life: life is helpless.

If you start feeling that helplessness totally and you accept it rather than rejecting it... rather than thinking that it is something which has to be solved, you start thinking that it is how things are -- it is not a problem to be solved, it is a mystery to be lived, this mystery of being helpless... then surrender comes naturally, surrender comes spontaneously. Surrender becomes the door to come out of it.

Mm? take a jump into sannyas.

You can wait, mm? You can wait, but it is going to happen. For me it has happened, I have given you sannyas; now it is for you to take it any day you feel like, mm? Good!

[A sannyasin had written to Osho saying he would like to ask his partner to marry him, in front of Osho.]

I have to do all sorts of things: marriages, divorces. Very good! Just remember one thing: never become serious about it. Take it very very playfully. Marriage becomes poisoned the moment you take it seriously.

The moment you start taking the other for granted you are already in trouble; then sooner or later you

will be on the rocks. Never take the other for granted; that is very insulting! To take the other for granted means that the other has become a means, is no more an end. If the other's freedom remains intact, the marriage is beautiful. Never interfere with the other's freedom.

The mind is very political -- it wants to dominate. So marriage becomes a game of domination: who dominates whom, and how. And the whole time, for twenty-four hours, husbands and wives are trying to find new ways to dominate. Naturally, beauty is crushed, love is crushed and killed, and the whole thing that started as a beautiful experience becomes ugly.

Never take the other for granted and never interfere with the freedom of the other. And the way to do it is not to become dependent on the other, because to become dependent is a subtle way to dominate.

... don't become dependent, remain happy on your own. Your happiness should not be dependent on [her] and [her] happiness should not be dependent on you. You should be independently happy and sometimes sharing your happiness. But it should not be the case that you cannot be happy alone.

If you cannot be happy alone you will start taking revenge, because then she becomes dominating. She is needed for you to be happy, so your happiness is no more a free experience -- it is a sort of prison. And we can never forgive a person who becomes very essential to us; it is impossible to forgive that person.

So you remain happy on your own, she remains happy on her own. Remain individuals, that's what I mean. Ordinarily the wife does not like the husband to be happy on his own and the husband does not want the wife to be happy on her own. If the husband sees the wife happy on her own, he feels hurt. So she can be happy on her own? -- that means he is rejected or he is not needed. The wife cannot see the husband smiling with anybody else, laughing, talking, enjoying.

The wife cannot even tolerate the husband watching TV and being happy; she becomes jealous of the TV. If the husband is reading the newspaper and is feeling very happy and at ease, she will come and throw away the newspaper, will take the newspaper. The newspaper becomes a competitor: 'I am here and you are reading a newspaper! How do you dare!' This makes things ugly.

And if the husband can be happy only with you, he cannot be happy. If you can be happy only with the husband, you cannot be happy, you cannot be very happy. It is so absurd: it is as if the husband demands that when he is not at home you should not breathe, when he comes home you can breathe -- you must always breathe with him. Your life is together, so you should not breathe alone. And the wife thinks that when you go to the office you should stop breathing. When you come home you can breathe as much as you want, but nowhere else!

That's what is happening with love -- you cannot be loving anywhere else, you cannot be joyful anywhere else. So if the husband cannot be joyful anywhere else, how out of the blue can he be joyful with you? Then to be miserable becomes his habit. For twenty-three hours he is miserable and for one hour the wife allows him to be happy -- so he pretends, and deep down he remains miserable.

My idea of marriage is that two persons who are happy on their own join together to share their happiness -- but they remain independent, they remain individuals. Then there is never any need of divorce. The so-called marriage creates the divorce.

Divorce will disappear only when this so-called marriage disappears -- when marriage is not a legal bondage, when marriage is just a decision taken out of happiness, out of love and for the moment! There is no promise for the future, that tomorrow you will remain married.

The moment you promise for tomorrow you have already sacrificed even today, and then you will become afraid about tomorrow -- what is going to happen?

If love remains, good; if it disappears, good. And the god of love is very whimsical: it comes when it comes, it goes when it goes. You cannot order it to come now -- you cannot put it on and off like that. When it is there it is there. It is like a breeze: suddenly it is there and suddenly it is gone. So never promise.

This marriage is not a promise for the future; it is just a commitment to this moment. Obviously the next moment will be born out of this moment, and if this moment has really been of value to you, the next moment you will be together -- even more together than this moment. If this moment has been of great happiness, the next moment is going to be of even more happiness because it will grow out of it. It does not come out of the blue, it grows out of this moment. But people promise for tomorrow because they are afraid. Their life is not a growing life, hence the promise.

All promises are false, and an authentic person will never promise anything -- because how can one promise? One is so helpless; who knows about tomorrow? You may die! She may die! She may fall in love with somebody else -- she is an alive person, mm?

So just no promises, mm? Good!

[The Encounter group is present. One member said he had a pattern, in everything he did, of only going so far and then cutting off.]

It is a pattern of almost ninety-nine percent of people, it is a script every child is prepared for -- only to go to a certain extent and not beyond. So everybody more or less is in this trap. A difference is there, but that is only of quantity, not of quality -- of degrees.

You must have had a very disciplined childhood, the parents must have been disciplinarians. They must have been good people, hence the harm. Good people are dangerous! They are too good and they also try to make the children too good. It is out of their love, but all that comes out of love is not necessarily good.

They wanted it for you, but they can do only that which they know; whatsoever their parents have done to them they have done to you. Now you have to go through a process of deconditioning.

So I will suggest that the tantra group will be very good, mm? because basically somewhere the fear is of sex -- as I can see it right now. Mm? all other things are just expressions of it.

The whole humanity has lived very sex-centredly, so everything hangs there. If you can achieve a total orgasm things will immediately change. If you can go into the sex experience deeply, then you will be able to go deeply anywhere else -- the depth of your sex experience will decide the depth of all of your experiences.

If one cannot go deeply into the sexual experience then one can never go deeper into anything else, because that is the most fundamental experience and the most natural experience. Your biology is ready for it, you are not expected to learn anything about it.

For example, if you learn music it is not in-built, you have to learn it. Sex is built in. If you learn poetry or painting or dancing, you have to learn it. Sex is just there -- the script is already given in your biology, it is not a mind thing.

So if you cannot go deeply into sex -- which is such a natural thing -- how can you go deeply into music and how can you go deeply into dancing? If you hold yourself back in sex, you will hold yourself back in dance too. You will not be able to go into any relationship either, because everywhere the relationship tends to become sexual. People are so afraid....

In the West, people have become so afraid even to hold the hand of a friend because somebody may think that you are gay or something! -- you are holding the hand of a man! Or if you hug a man, you will look all around: is somebody looking or not? Otherwise they will think you are queer or something. Just a simple expression of love, and people have become afraid.

If you relate to a woman you are afraid -- because sooner or later, if you go deep enough in the relationship, the sex problem is going to arise. So you go only so far. You say hello and good-bye and there it ends. Then, by and by, one becomes afraid. And the modern mind particularly becomes afraid, because so many things have become known and the knowledge has not helped you to go deep, it has helped to make you afraid.

Now a man is afraid to make love because he worries about whether he will be able to make it or not. Never before in humanity's history was man afraid, but after Masters and Johnson every man is afraid of whether he is going to make it or not, whether he will be man enough. The woman is afraid -- is she frigid? The woman is afraid of whether she will be able to have the orgasm or not. If she cannot have an orgasm, it is better not to go into sex at all because then it is very humiliating, or she has to pretend.

And the man is so afraid and nervous and trembling inside about whether he will be able to prove to the woman that he is the greatest man in the world. What nonsense! Just being yourself is enough -- you need not be the greatest man in the world. But that fear cripples you, paralyses you.

So almost ninety percent of males suffer from premature ejaculation because of the fear, the trembling. Then it becomes a self-defeating process: once you fail or you don't feel that you have really succeeded, then the fear settles in, then you auto-hypnotise yourself more and more. Then one day you start living out of fear instead of out of love.

So my suggestion is that you do Tantra, mm? And after Tantra do Hypnotherapy, these two; And then remind me again. Things will change -- nothing to be worried about,, mm? Good!

For Madmen Only (Price of Admission: Your Mind)

Chapter #12
Chapter title: None

12 April 1977 pm in Chuang Tzu Auditorium

Archive code:	7704125
ShortTitle:	MADMEN12
Audio:	No
Video:	No

[A sannyasin says: I have a very beautiful relationship... I don't know what to say!]

That's very good! Don't destroy it, that's all, because beautiful things are destroyed so easily. The more beautiful, the more dangerous, because they can be destroyed more easily. The more beautiful, the more delicate -- so handle with care! Otherwise almost always it happens that people destroy beautiful things, and they do it so unknowingly that they don't even feel responsible for it.

Love is always beautiful in the beginning because you don't bring your destructive energies into it. In the beginning you bring your positive energies into it -- both pool their energies positively, the thing goes simply fantastically. But then by and by the negative energies will start overflowing; you cannot hold them back forever. And once you have finished with your positive energy, which is very small... and the negative is very big, mm? The positive is just a small quantity, so within days the honeymoon is over and then comes the negative. Then hell opens its doors and one cannot understand what has happened -- such a beautiful relationship, why is it on the rocks?

If one is alert from the very beginning, it can be saved. So pour your positive energies into it, but remember that sooner or later the negative will start coming in. When the negative starts coming in you have to release the negative alone. Go into a room, release the negative; there is no need to throw it on the other person.

If you want to scream and shout and be angry, go into a room, shout, be angry, beat the pillow. Because nobody should be so violent as to throw things on other people. They have not done anything wrong to you, so why should you throw things on them? It is better to throw all that is negative into the dustbin.

If you remain alert, you will be surprised to see that it can be done; and once the negative is released, again the positive is overflowing.

The negative can be released together only very late in a relationship -- when the relationship has become very established -- and then too it should be done as a therapeutic measure. When the two partners of a relationship have become very very alert, very positive, have become consolidated as one being and are able now to tolerate -- and not only tolerate but use the other's negativity -- they have to come to an agreement that now they will be negative together also, as a therapeutic measure.

Then too my suggestion is to let it be very conscious, not unconscious; let it be very deliberate. Make it point that every night for one hour you will be negative with each other -- let it be a game -- rather than being negative anywhere, any time. Because people are not so alert -- for twenty-four hours they are not alert -- but for one hour you can both sit together and be negative. And then it will be a game, it will be like a group. After one hour you are finished with it and you don't carry the hangover, you don't bring it into your relationship.

The first step: the negative should be released alone. The second step: the negative should be released at a particular time with the agreement that you are both going to release the negative. At the third stage only should one become natural, and then there is no need to be afraid. Then you can be negative and positive and both are beautiful -- but only at the third stage.

If in the first stage you start feeling that now anger comes no more -- you sit before the pillow, anger does not come. It will come for months, but one day you will find that it is no more flowing, it has become meaningless, you cannot be angry alone. Then the first stage is over. But wait for the other person also to feel whether his first stage is over or not. If his is also over, the second stage starts. Then for one or two hours -- whether morning or evening, you can decide -- you become negative, deliberately. It is a psychodrama, it is very impersonal.

You don't hit hard -- you hit, but still you don't hit the person. In fact you are simply throwing out your negativity. You are not accusing the other, you are not saying 'You are bad'; you are simply saying 'I am feeling that you are bad.' You are not saying 'You insulted me,' you say 'I feel insulted ' That is totally different, it is a deliberate game 'I am feeling insulted, so I will throw out my anger. You are closest to me so please function as an excuse for me'... and the same is done by the other.

A moment will come when again you will find that this deliberate negativity does not function any more. You sit for one hour: nothing comes to you, nothing comes to him. Then that second stage is over.

Now the third stage -- and the third stage is the whole of life. Now you are ready to be negative and positive; you can be spontaneous.

This is how love becomes a marriage.

[She answers: I feel we are right now in this third stage. I feel I can be negative with him right now.]

If you feel that, do it, mm? Then after three weeks, report to me. Every lover feels that; that's the whole misery of it. Every lover feels that they are settled, that the third stage has come, that this is going to be forever. Then try it! Perfectly good -- with my blessings, try, mm? But this is the foolishness of every lover. This has nothing to do with you; it is the euphoria that love creates.

Just today I was reading about a man....

He went to the doctor, his wife was pregnant, and this was his thirteenth child. So the doctor said, 'It is a little too much now. And you are so poor, you are unemployed. Your wife is dying because of these pregnancies every year. She has almost become old in middle age. You cannot support these children, you cannot educate these children -- you don't have even a shelter! So why can't you stop? You cannot support them! Next time when you start making love to your wife, think again! Use birth control measures -- remember that you cannot support them!'

The man said, 'When I feel like loving my wife, I also feel that I can support the whole of india!'

And he is right! Those moments are mad moments. Each lover feels that this is something which is going to be eternal, this is something which has not happened to anybody else, and this is going to be there always and always. Each lover feels this, and that's how each lover destroys it. It is not going to be so -- it is never so.

This is a common hypnotic state. So if you want, you can try it, mm?

For Madmen Only (Price of Admission: Your Mind)

Chapter #13
Chapter title: None

13 April 1977 pm in Chuang Tzu Auditorium

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ShortTitle: MADMEN13
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Deva means divine, varsha means rain -- and you have to keep that continuously in your awareness, that god is raining on you. And it is not imagination, it is the truth: god is raining every moment. We live only because he goes on raining; the moment the rain stops, we disappear. It is a subtle energy rain -- it is invisible, but life is continuously being given to you.

It is not that one day life was given to you and then god stopped giving life to you, and that a certain quota has been given, so when you finish it, you are finished -- no. Each moment life is being renewed.

We are given only one moment at a time, so to live rightly one needs only to know how to live rightly in the moment. One need not worry about the whole life. If you can take care of the present moment you have taken care of your whole life; then everything will fall into line by itself. If the now is beautiful you have opened the door of the shrine -- everything will be beautiful, and more beautiful every moment because the next moment is born out of this moment. If you live god this moment, you become capable of living him more in the next moment -- you can contain more of god the next moment.

So just think of god showering on you like rain. And when it is raining sometimes just go out and stand in the falling rain with closed eyes: let that be your meditation. Feel, with every raindrop, god bringing freshness, life, to you. In the morning when the sun rises, feel, mm? -- the sunrays are raining on you, in the night the moon. And you can find a thousand and one ways, because he is raining in a thousand and one ways every moment.

If we become aware of all that he is giving, there will be tremendous bliss. Then there is no point in being miserable. Man is miserable because he does not know what he has got, he does not know what is being given to him every moment, he does not know that he deserves nothing and all has been given to him.

The moment we see that we don't deserve anything and yet so much has been given, gratitude arises. That gratitude is prayer.

[The new sannyasin says: I weave tapestries.]

That's very good! That's very meditative work -- Sufis have been doing it for centuries. So now you will be making new patterns and new colours, mm? with more meditation, more love. It can become a great work of art.

[Osho recommended that she do the relationship group, saying that if you know how to relate you have taken one step towards god....]

.... because people are divine. And when you know how to relate -- even how to relate with things -- your whole life changes. When you put on your shoes you can relate with those shoes in a very friendly way, or you can just be indifferent or even inimical. Nothing will be different for the shoe but much will be different for you.

Don't miss any opportunity to be love-full. Even putting on your shoes, be loving. Those moments of being love-full will be helpful to you. Relate with things as if they are persons. People are doing just the reverse -- they relate with people as if they are things. A husband becomes a thing, a child becomes a thing, a wife becomes a thing, a mother becomes a thing.

People completely forget that these are alive beings. So ordinarily people relate to people as if they are things -- they use and manipulate. A religious person will relate even to things as if they are persons -- even with the chair he will have a certain loving relationship, and so with the trees and with the birds and with the animals and with people.

When your quality of relating changes, the whole existence attains to a personality. Then it is no more impersonal, indifferent -- an intimacy arises.

[A sannyasin who is leaving said she feels more security in the ashram and at the same time she wants the freedom of going elsewhere.]

You can go -- nothing is wrong in it, mm? -- but that's how the mind remains in conflict. It is a double bind: you want both security and freedom. And it is not only your problem; it is everybody's problem, more

or less. People are in a double-bind -- they would like to love and they don't want any dependence. They would like to love and be happy but they don't want to feel miserable if love disappears. They would like to have much money but they don't want the problems that come with money. They would like to be as free as a beggar but they don't want to be a beggar. These are double-binds.

And one always remains in misery unless one sees that this double-bind will always keep one miserable. So one has to drop the whole double-bind mind.

The very idea of being free has so much appeal because the ego cannot ever be free -- it cannot be. The ego is a bondage and it wants to be free. It is not possible; if the ego is there, you will be in bondage wherever you are. A new bondage for a few days may not look like a bondage; one you settle you will see it is again the same.

The ego cannot be free and the ego wants to be free!

If you really want to be free you will have to drop all ego desires -- and this desire to be free is an ego desire.

That is the whole secret of discipline: discipline makes you free -- not the way you want freedom but the real way in which freedom comes. The ego wants freedom and the ego cannot be free.

A man who is ready to surrender to a certain discipline is ready to surrender the ego and the whole nonsense of desiring freedom. He says 'Now I will be a slave,' and in that very surrender the ego has been dropped. And when the ego is dropped there is freedom. Now this is very paradoxical but this is how it happens.

If you want to be secure and free, how is it possible? How will you manage? Drop the idea of security and freedom, and you are free and secure. In that moment the very insecurity becomes your security. Insecurity is security and discipline is freedom.

Once you drop the idea of security, freedom... because they are both of the same mind: one part of the mind, one pole of the mind desires freedom, another pole desires security. And the whole mind has to be dropped, not part. This is the whole misery: we want to drop the part, and the part can never be dropped -- either all or nothing. Can you drop one aspect of a coin and keep the other?

And when you see that this is not possible, you put aside the whole mind. And that's what I have been emphasising, that is the meaning of sannyas -- to put the whole mind aside and to live so totally in a discipline. But the discipline will not be felt as discipline, because if the ego is not there, there is no problem.

If the ego is there, again and again you will feel, 'This is discipline and I don't want to be disciplined, I don't want to remain in a structure.' This is the 'I' that says 'I don't want any discipline' and this 'I' which goes on hankering for freedom can never be free.

So only those who really want to be free have to surrender their freedom, have to surrender their ego. Once the mind is put aside with both the polarities together, suddenly a new vision arises. And then one can live. One can live in discipline and freedom: one can be free and it will not go against discipline.

A free man can live in a prison and will be absolutely free, and an unfree person may be free under the sky, absolutely free, but will remain unfree. Meditate over it....

Freedom is freedom from yourself. Freedom is an inner dimension, it is an inner quality of being.

If you put me in a prison, what difference will it make? It will not make any difference. I am so free that I will adjust to the prison; a free man can adjust to anything. Only an unfree man cannot adjust, because he has a certain structure, and that structure will not fit with anything. It will fit only according to its desire, that is its bondage.

Surrendering means surrendering the ego and living without the ego. Go, try, but come back!

[A sannyasin who is leaving says she is worried about seeing her father again: I really want him to approve of what I'm doing. I feel even though he was here and he's been talking about you as well, I still feel he's so disapproving of it all, of what I'm doing.]

Mm mm. It has nothing to do with you. Every father will feel that way, because these so-called love-relationships -- the father's relationship to the children, the mother's relationship to the children or children's relationship to their father -- are all possessive relationships. We don't yet know how to relate and not possess, so wherever there is a possessive relationship there will always be a problem. Now suddenly he will see that you belong to me more than to him. Mm? -- that creates the problem. Nothing is wrong with the person; any father will do the same.

Suddenly he sees that between him and you somebody else is standing. That's why fathers never like it if their daughter falls in love; they hate the lover, they never like him. If they find a boyfriend for the girl then it's okay -- their possessiveness remains.

So down the ages they have been doing that: the father has to choose the boy. In india they still do: the father has to choose, then it is okay. But if you choose, his possessiveness is damaged. You are becoming free, you are trying to be yourself. And that is disobedience, that is rebelliousness: the egos of the parents start hurting.

That happens in the ordinary love relationship, so what to say about when you fall in love with a master? Then your parent's whole possession is at stake. If you were a christian, then christianity is at stake. He has believed in his church: now his church is at stake, his religion is at stake -- his father's, his father's father's -- his whole tradition is at stake! Mm? it is difficult for him to accept it easily.

So try to understand what his problem is. When you understand the problem of the other, when you stand in his shoes, you start feeling compassion rather than fear or anger. Just think about it.

Look at it in this way: after ten, twelve, fifty years, your child goes against me. You are trying to bring him up as a sannyasin and suddenly he goes to somebody else and denies me and says 'I don't believe in Osho, I believe in somebody else.' How will you feel? You will feel hurt! You will feel the child has betrayed you. Look at it in that light.

Mm? your father has believed in jesus or in buddha or in somebody, has lived according to a certain religion, has believed in the bible -- now suddenly here comes Sahajo in an orange dress with a strange man's locket on her mala, doing crazy things and calling them meditations. Now his whole tradition, his whole family tradition, his whole mind, feels shaken. So he feels angry -- it is but natural!

So first feel compassion for him; his reaction is just natural. And if you feel compassion there is a possibility; if you feel fear, then fear can turn into anger any moment. It is very easy, fear and anger are not very far away. Anger can become fear, fear can become anger. In fact, whenever there is a situation in which you feel fear, the same is the situation for anger. If you are powerful, more powerful than the other, you feel anger; if you are less powerful than the other you feel fear. Of course before a father you are not more powerful -- so you feel fear, he feels anger.

One day you will be more powerful. He will become very old; then he will not be a very strong man, he will not have much power, prestige, finance. You will be more powerful one day; then he will fear and you will be angry!

Fear and anger are the same. Just watch two dogs trying to figure out who is more powerful. Both try to show it: they play a game, they exhibit their power, they bark and they jump and they each try to show that they are more powerful than the other. Then within seconds it is decided. They are not as foolish as human beings; they take just a few seconds to decide who is more powerful. They judge -- and immediately they have judged, one startS showing fear. He puts his tail under his leg, shows his back -- finished, the game is finished. The other knows 'Now I am powerful and the other one has shown fear.' Just a moment before, he was showing anger.

Whenever there is a dangerous situation there are two possibilities: fight or flight. Fight means anger, flight means fear. These are the two alternatives. So the fear can turn into anger, anger can turn into fear. And both will make you distant from him -- and that's not good. In fact you have something now to share with him....

[She answers: Yes, I feel that, but he ties me up in knots with his intellectual questions.]

No, if you understand the whole thing, things will be very simple. He can, he can disturb you very easily, because before him you simply feel tiny. When you face a parent you are simply reduced to your childhood. You start feeling helpless, because for years you have felt helpless before him. Whatsoever he has been saying was the right thing, the rule, the law. If he said no it meant no, if he said yes it meant yes. And you have always obeyed -- or even if you have disobeyed, that too was centred on him: obey or disobey, but he was the source of it, the centre.

So when you face one of your parents again, suddenly you are reduced to being a child and you start behaving in a childish way. That has to be remembered -- and this encounter will be good. Remember that you need not be a child again, because you are no more a child.

Secondly: you have to have more compassion. If he is angry, that is natural; there is no need to react to it. It means that you have to be even more loving to him than you have ever been before. Your love will

convert him, not your argument. Argue you cannot; it is very difficult to argue with parents. Mm? there is such a gap. They don't speak the same language; they may appear to speak the same language but they don't.

The gap is such that it is impossible to bridge it. You say something, he will understand something else; he will say one thing, you will understand something else. So argument will not help. Be more loving. Hug him as you have never hugged him, hold his hand as you have never done before. And I know there are many problems which are not concerned personally with you, they are concerned with our whole up-bringing.

A father is always keeping a distance from the daughter. He is afraid that if he is too intimate sexuality will arise. And the daughter is also a little afraid, so they keep a distance. They talk, sometimes they hug also, but only for a moment and then they are separate. The daughter is also afraid because she is also aware, although very dimly, of her own unconscious.

Freud's contribution about this is great. He says that each daughter, in the unconscious, wants to seduce the father. And naturally, each father deep down would like to make love to the daughter, because his wife is no more so young, and the daughter again reminds him of his wife when she was young, healthy, radiant, flowing.

Looking at you your father will see your mother's face of those days when he had fallen in love with her. It is difficult to forget it -- you remind him again. Mm? it is a nostalgia... it is natural.

That's why all the societies insist that nothing, no intimacy, should be allowed between father and daughter, mother and son. Only up to a certain age is intimacy allowed and then it is not allowed -- because the fear is very deep-rooted. All the societies have come across the fact that there is a fear.

And children are very very seductive. Mm? the small girl always wants to compete with the mother, she wants to possess the father. Why does the mother go on possessing him? She even starts flirting in her own childish ways, and the mother feels jealous!

Once the child, the girl, becomes a little grown-up, the mother starts becoming a little more jealous and afraid of her. But all these things exist only in the unconscious. We never bring them into the light, and hence their great power over us; once brought to light they start dying. And now you are capable of getting rid of these taboos and repressions. Yes, now you can he free of them. Becoming aware of them is to be free of them.

So very much intimacy is never allowed. This is ridiculous! This fear does not allow us really to relate. So drop all fear. When you go, be really loving to him. Your love will show that you have changed. Nothing else ever shows one as much as love. You can know much more but you remain the same. You can collect much information -- that will not help. But if your love has changed, if your energy is more flowing, if your love is fearlessly there, if you are ready to become intimate without any fear of any sort, if you open yourself, you help the other person to become open. Your vulnerability provokes his vulnerability. Authenticity calls to authenticity.

If you are open, you challenge him to be open. If you hold his hand, you will feel he wants to take it away from you... unconsciously. He will become a little fidgety. What if somebody comes and sees? Just watch all this and relax into it and help him also to relax. Once the relaxation has happened, all fears disappear.

So be loving, be more meditative while you are there. Sometimes invite your father to meditate with you or just to sit silently, looking into each other's eyes. Just look into his eyes for five or ten minutes every day -- sit silently and see what happens. This will be more communicative.

And you are ready to do something, that's why I am saying these things; otherwise I would not say it. You are ready: if you just start, things will be flowing. Dance around him, don't argue. Just let him see how joyful you have become. And every parent feels joyful when he sees that his children are becoming joyful, celebrating, happy. Then he will not bother about whether you are a christian any more or not.

And let him feel that for the first time you have come closer to jesus. Let him feel that for the first time you are able to love your mother, your father, your family -- you never loved them before. Then coming to me is no more a betrayal; in fact, by coming to me you have come closer to them. This is the basic thing that has to be conveyed, communicated -- that by coming to me you have come closer to them than you have ever been before, and that I am not standing between them, that I am not a wall but a bridge. The bridge and the wall both stand in between. Just let them feel that your master is not a wall, that he is a bridge.

[A visitor asks: What is the relationship between ecstasy and enlightenment? What is the relationship between the ecstasy that I felt at that point and enlightenment?]

Mm mm. Enlightenment is not a state of ecstasy, it is beyond ecstasy. Enlightenment has no excitement in it; ecstasy is a state of excitement. Ecstasy is a state of mind -- a beautiful state of mind, but still a state of mind. Ecstasy is an experience. And enlightenment is not an experience, because there is nobody left to experience.

Ecstasy is still within the ego, enlightenment is beyond the ego. It is not that *you* become enlightened: you are not, then enlightenment is. It is not that you are liberated, it is not that you remain in that liberation, liberated: it is a liberation from yourself.

[The visitor continues: I've been studying T'ai Chi for a year, a year and a half.]

T'ai chi is very good -- continue. T'ai chi is very good, looking into yourself is very good. I think just a little balance is needed, because T'ai Chi or looking into yourself are inward-going methods. If you balance them with some outward-going methods, the progress will be more harmonious. Otherwise one can become lopsided. They are good, nothing is wrong in them, they are very good -- but the benefit will be more if you can balance them.

It is almost like breathing in and breathing out: if you only breathe in and you never exhale, that will not be right. In fact to breathe in really deeply, you have to exhale deeply; the deeper the exhalation, the deeper will be the inhalation. And the situation is exactly the same between in-going methods and out-going methods.

So do a few in-going methods and a few out-going methods.

[The visitor adds: I've been studying with Oscar Ichazo. I've done his forty-day training.]

Good, that's very good! Just a little more balance... I can feel that just a little more balance is needed. You have become too self-centred. And it happens -- people who become interested in their own nature and want to know who they are, interested in self-knowledge, become self-centred; it is just natural.

And when you become too self-centred, the very self-centredness becomes the last barrier; that has to be dropped. All chat you have been doing is right; something more is needed. Nothing has to be changed in it, something has to be added to it, and that will bring balance.

Buddha used to insist on meditation and compassion together. He used to say 'When you meditate and feel ecstasy, immediately shower ecstasy on the whole existence. Immediately say "Let my ecstasy be of the whole existence."' Don't go on hoarding it, otherwise that will become a subtle ego. Share it, immediately give it, so that you are empty again. Go on emptying, never hoard. Otherwise hoarding can be the same: as you hoard money, you can hoard ecstasies, peak experiences, and the ego can be strengthened very much.

And this second type of ego is more dangerous because it is more subtle -- it is a very pious ego, very pure poison. So whatsoever you have done is good, you have been moving in the right track. I would just like you to balance it with some activities which are meditative but out-going.

For example, dance will be very helpful because it is out-going. You expand, you move towards the periphery, the energy flows from the centre towards existence. When you are sitting in zazen -- just sitting and doing nothing with your eyes closed, watching your navel or watching your breathing -- the energy moves from the periphery to the centre.... Both have to be balanced.

And this is my experience with all Arica people: they become too method-oriented and somehow start missing love. Love is an out-going thing.

.... And if love is missing you will start feeling dry, the juice will not be flowing. You will become more silent, you may be a little more collected, calm, quiet, centred, but the juice will not be flowing. You will not feel like singing and dancing, you will not feel like celebrating. And unless you celebrate, you go on inhaling but you don't exhale.

So my emphasis is on both. If I see a person going outwards too much, I try to balance him by inward-going methods. If I see the reverse, then I balance him by outward-going methods.

... Almost all groups are out-going... all that are available in America are outward-going, so a few outward-going groups will be good. We have both types of groups because I have to balance many types of people; those who have never been in any inward-going journey need outward-going groups.

[Osho suggested he do one group. The visitor then said he was due to leave soon but could possibly stay

longer...]

It will be good if you stay -- you will need to. So if you can manage to stay a little longer it will be good. At least do two or three groups, and that will give you a glimpse of how energies can become balanced and how it is easier to move in both ways. And that brings a subtle freedom; you are not fixed anywhere.

When you cannot go outside your house you are a slave, when you cannot come inside the house you are a slave. When you can simply come and go as you wish.... When it is too hot you come in, when it is becoming too cold you go out. When you feel you need the sun you-go out, when you feel that the sun is too much and that now you need shade you come in. And you are free -- it is your house.

And don't make any distinction between in and out -- in fact there is none! The reality is not divided between in and out; it is in/out. Out is one polarity, in is another polarity of the same energy, and it vibrates, it swings between the two. These two are like two banks of a river -- and life flows between the two; it cannot flow with one bank.

[The visitor says: I was afraid to drop my ego because I feel that I have to plan, because I have to have enough money to live.... I'm afraid to just drop it, for I fear I will have no one to give me guidance on where to go.]

In fact, if there is no ego you have more freedom to decide about your future, you become more of a master. When the ego is not there to interfere, your mastery is not less, it is more. And surrender does not make you a slave, it makes you a master.

The ego continuously interferes. What is the ego really? It is all your past experiences accumulated. The past is never going to be repeated in the future, that's the problem. And the ego is always trying to do something according to the past -- which is not going to be possible, so the ego is always frustrated.

The ego means to live according to the past: you have to live in the future, and live according to the past. They never fit together, there is always something or other going wrong, your plans never come together. Whatsoever you propose is disposed -- and then frustration.

... When you stop the ego, when you drop the ego, you are free to live in the future; You are free to think about the future without the past. You have more freedom and more possibility of being fulfilled, of succeeding, and there is less frustration.

If you don't succeed there is no problem, because you know that the future is an opening. It can be dropped; and it is wise to drop it. It is just an unnecessary burden to carry and it doesn't help. It simply goes on promising that without it you will not be able to do anything; it simply threatens you.

Try -- for three months drop it and live freely. In three months the world will not disappear; and what can you lose in three months? Just try for three months and you will be suddenly surprised at how free you become and how life becomes a joy, and how things start falling into place according to you.

A man without the ego is a man flowing with the current of life. A man with the ego is a man flowing up-current, trying to swim up-current -- of course, he is bound to be defeated, mm? Good!

For Madmen Only (Price of Admission: Your Mind)

Chapter #14
Chapter title: None

14 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704145
ShortTitle: MADMEN14
Audio: No
Video: No

[A visitor says: I have come here with an open heart... and I wish to know.]

Good -- the heart is ready for many things and very very hungry for something to happen. Not only open, but waiting too -- and nothing has happened for the whole life.

You have come into this life with a great thirst for something to happen. The thirst has always been there in the corner. Sometimes you have forgotten it, sometimes you remember it, but you have been feeling that something is missing. You don't exactly know what it is, you don't know where you can find it, you don't know what you have to do about it. It is a very happy situation -- very few people are so hungry. But just hunger won't help. It is a must, it is needed, but it is not enough: something will have to be done.

The food has been prepared, and all the ingredients are available: the flour is there, the water is there, the salt is there, but you will have to mix them -- and make chapatis. Everything is there!

[The visitor says: I was a student of Gurdjieff's teachings for five years.]

Very good! That is the best thing that is available to the west. So you have come to the right person now. After Gurdjieff there is no way except me, so that's perfectly good!.... Very good, but now something more is needed.

[The visitor says: At one time I saw god -- that was when I first met Gurdjieff... and I know it is the only way for me to walk. What can I do to go back?]

There is no going back, and there is no need to go back. You have to go forward, not back.

And that experience that happened was just a glimpse, otherwise it would have transformed you utterly. It was just a glimpse -- it happens sometimes.... Meeting a person like Gurdjieff, sometimes it can happen. Something is just triggered off in you, the very presence functions like a catalytic agent... but it was not your thing, so you missed it.

It can happen many times with somebody....

There is a sufi saying that two persons were travelling in the night. One had a lamp, another had no lamp, but while they were both walking together both paths were lit. The path of the one who had no lamp was also lit, and he was very happy. He never bothered about any lamp -- what was the need?

But then they came to a crossroad, and the man who had a lamp had to go his way. Suddenly there was darkness. Now the other man suffered very much. He started crying and weeping, saying, 'Why didn't I learn how to make a lamp? Why didn't I ask that man how to light a lamp? My own lamp -- even if it were small -- would have been better, but I never thought about it. I was thinking that everything was going so well, so what was the need? The path was lit -- but now' ....

So it happens many times: if you come to a man who has his inner light burning, sometimes suddenly a door opens and your path is lighted and you see all that you could not even believe a second before -- it is there! But this is not your lamp, so this will become a memory and will haunt yoU. Again and again you will think about how to go back. There is no going back, there is no need to go back. You have to go forward. You have to attain to your own light; and that can be done. There is no possibility of going back, and even if there were, the same experience wouldn't satisfy you any more. It would just be a repetition -- it wouldn't give you that thrill: the thrill was in the novelty of it.

Now the same experience is not going to give you any joy. You will say, 'This I know -- but what more is there? What is new in it?' And if it is repeated a few times you will get bored with it: you will not call it an experience of god any more.

One has to go forward, and each day there are new experiences. God is so eternally new that you never have the same glimpse again. He has so many millions of aspects that each day you can have a new vision -- so why bother about the old? There is no need.

Be here for a few days, do the camp, do a few groups, and then if you can come back for a longer time it

will be very helpful -- then come back for a longer time.

[The visitor answers a question from Osho: I wish to become a therapist.]

That's very good. That's good work, mm? It may not help the patient but it will certainly help you! You will become more understanding. Helping problem-people, one starts understanding one's own problems. Helping neurotic, psychotic people, you start seeing your own neurosis, psychosis.

It may be helpful to the patient, may not be -- that depends on the patient -- but it will certainly be helpful to you, and it will be a support to your inner work.

Prem means love, ashoka means a state of no misery. It is a Buddhist word. And Buddha never says that the ultimate state will he of bliss, he says it will be a state of no misery -- he always uses the negative. There will be no pain, but he never says there will be happiness -- for a certain reason....

He has come to know -- he has observed thousands of people and he has come to feel -- that the moment you say that there will be happiness, people become greedy; and greed is one of the barriers to attaining it. If you say that there will be great bliss then desire becomes aflame -- and when the desire is there you cannot attain that bliss. So he dropped the words 'bliss, happiness, joy, delight', he dropped all the positive. He said 'Ashoka: there will be no pain, there will be no suffering.'

He says that's all he promises, that there will be no suffering. That's a beautiful attitude, mm? because that doesn't help your greed. Otherwise you start thinking of god, heaven, paradise, and a greed starts to arise; it is very subtle. You want to be, to possess, all that is available, and that very ambition will be the barrier, because only a non-ambitious man can attain. When there is no desire, you attain.

So ashoka is a beautiful word, and it is a name of one of the greatest emperors of the world. He was a follower of Buddha and he tried to spread Buddhism all over Asia, and in such a way as no other religion has spread -- with no sword, with no military, with no army, with no bribery either. He just used to send messengers with deep love, with deep meditation, to go and meet and mingle with people, to let people feel his disciples' energy. If the people became interested in that energy they would start meditating. Nobody else has ever done that.

Buddhism was spread all over Asia, and spread with such love -- nobody was converted forcibly; it was a real conversion of the heart.

... And love is a state of no suffering.

For Madmen Only (Price of Admission: Your Mind)

Chapter #15
Chapter title: None

15 April 1977 pm in Chuang Tzu Auditorium

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Deva means divinity, divineness, and siddhen means one who has arrived. And that's my basic teaching and basic message, that we are not to go anywhere, we are already in the state, we are already there, we have already arrived. There is nowhere to go; we just have to see where we are. The difference is only of being aware or unaware. If you become aware then you suddenly recognise that you were already there

where you have been trying to reach.

One is born as one should be -- nothing has to be added and nothing has to be improved. And nothing can be improved. All efforts to improve create more mess and confusion and nothing else. The more you try to improve upon yourself, the more you will be in difficulties, because the very effort goes against your reality. Your reality is as it should be, there is no need to improve it. One simply grows in awareness, not existentially.

The situation is as if you have not looked into your pocket and you think you are a beggar, you go on begging, and in the pocket you are carrying a valuable diamond which can give you enough treasures for your whole life. Then one day you put your hand in the pocket and suddenly you are an emperor. Nothing has changed existentially, the situation is the same -- the diamond was there before, the diamond is there now: the only thing that has changed is that now you have become aware that you possess it.

So all growth is growth in awareness, not in being. Being remains exactly as it is: a Buddha or a Christ, you or anybody, have exactly the same state, the same space -- but one becomes aware and becomes a Buddha, the other remains unaware and goes on begging and remains a beggar.

Your name, 'deva siddhen', means that god has already been attained, that god is our reality, that we are in god and god is in us. We are not to go anywhere else; the treasure is within.

[Osho suggests the new sannyasin, who has done groups in England, do some groups while he is here....]

The first group you do is Sahaj, it means spontaneity, and the second group you book for is Vipassana. Vipassana is a Buddhist meditation, mm? very different from the groups that you have done. Sahaj and Vipassana are contradictory: Sahaj leads you into deep uncontrol and Vipassana gives you a great discipline. And if we can manage both the polarities, balance arises. If you can be as uncontrolled as you like and as controlled as you like or as the situation demands. then there is freedom.

There are a few people who cannot control themselves -- that's not good. There are a few people who cannot be spontaneous, they control too much -- that too is not good. A real man is free, either to control or not to control. He will look at the situation and respond accordingly; he has no fixed idea.

So do these two groups first, Sahaj and Vipassana, and then by and by I will give you other groups, mm? While you are here much has to be done.

Prem means love and shakya is one of the names of Buddha. He belonged to the Shakya clan so, particularly in Japan, he is also called Shakya.

[The new sannyasin says he has been involved with Subud for seven years: Initially I had quite a few experiences through it, quite different ones as well. It's been very quiet for the last year, or so it seems.]

No, it has been good; it has purified your system and now much more is possible. Subud is very good in purifying the system. We collect many subtle poisons which can be released very easily through Latihan. In fact there is no other way to release them than through Latihan. They are not physical, so yoga cannot be of much help. They are not even psychological, so therapies also cannot be of any help. They are more astral.

So Latihan is very good for cleansing the body, but there it ends. Then one feels quiet and one feels a subtle calmness, but that cannot be the end. One starts feeling that one is missing something -- in fact more so than before, because those poisons were there before and you did not have clarity to see things. Now you have more clarity, naturally you will feel that you are missing.

A clouded mind never feels that it is missing anything, it is not aware at all. So whenever you pass through such a system as subud, one day or other you will feel that the system has done something, but now what?

And it is not yet a perfect system -- it is just a beginning, and it cannot be perfect in the very nature of things.

There are two systems in the world, two types of systems in the world, because there are two types of masters. One type is like Bapak Subud for whom it happened suddenly. He was not preparing, in any conscious way at least, not in this life at least -- it simply happened out of the blue. So he knows the end result, and he can figure out a little about the process; but he was not consciously working for it, so there is no scientific procedure.

For example, for Patanjali it is a totally different thing. It did not happen suddenly out of the blue: he was working consciously for it, step by step. He knows the whole path, so he can give you the whole map. If you are somewhere he can immediately figure out where you are and what is needed to be done now and what will help you to go ahead. You are never stuck, because the whole system is available; the person himself has passed through it.

It is as if a man walks upwards towards a peak, goes through all the difficulties that a mountaineer has to pass, makes his path, finds it, many times goes astray, again comes back, many times encounters a dangerous situation, and then one day he reaches the peak. This is one way.

Then another man takes a hop by helicopter to the peak. Now, this second man cannot be of much help. Maybe he has seen a few things from the helicopter, so he can help you to proceed -- but the man who has been walking the whole way will be of tremendous help.

And there are two types of systems, because this phenomenon happens in two ways: either you have been consciously working for it and then it happens and you can see immediately that your work has concluded in it....

Sometimes it happens that you had been working in your past lives but you are not aware of that in this life. It is as if only a small thing was missing, so you could not attain in the past life. Now just by accident that missing thing falls in line with you -- suddenly, just a small thing was missing: it is there, and it happens. Now you are jumping onto the peak -- and you don't know how you have come to this point, so you can help a little bit but not much.

That's the problem with Subud, mm? -- it happened suddenly. For Mohammedans and Christians and Jews, the concept of one life has become so fixed that they cannot even look into their past lives; the very idea is sacrilegious -- as if you are going against Islam or against Christianity if you start working that way.

If Bapak Subud had been a Hindu or a Buddhist, things would have been different. On the day it happened, the first thing that would have come to his consciousness would have been: 'Now I have to look backwards, go backwards, and see how I attained' -- because nothing really can be accidental. Even things which appear to be accidental cannot be accidental; they must have a cause-effect chain. So if he had been a hindu or a buddhist or a jain, the first thing would have been to connect with the past lives, to go back immediately.

Even in small things Buddha goes back -- in very small things he immediately goes back. For example, a man took sannyas, became an initiate. He was a very rich man's son and he had lived in tremendous luxury and then got fed up with it. One day, listening to buddha, he became thrilled with this idea.

But it was just a fantasy -- as people fall in love, people fall in love with masters too, but then the honeymoon is over. So after three or four days the honeymoon was over and the young man started thinking what nonsense he had done! Mm? he had been living in comfort, in luxury, with beautiful women, riches, everything, and now he was just a beggar and he had to beg for his own food and had no place to stay. At night, ten thousand monks were staying around Buddha. People were sleeping everywhere, and it was so noisy that he could not sleep the whole night -- he had never slept with so many people!

He was a young man, so he had a place just on the outermost area; the elders were in better spaces.

The fourth night, he became very much disturbed and thought, 'Let the morning come and I will say to Buddha "this is not for me. I cannot sleep -- so many mosquitoes and no space and people go on coming and going."

The next morning he came to Buddha. Buddha looked at him and he said 'So, again the mosquitoes?' The man said 'What do you mean, "again"?'

Buddha said 'In your past life too, because of mosquitoes you could not meditate... for such small things.' The young man was suddenly shocked; he closed his eyes and the scene opened, he was transported into his past life. He could see that he had become a monk, but the mosquitoes were too disturbing -- they are the oldest enemies of meditators -- so he had left. He opened his eyes, bowed down to Buddha and said 'No, no more! This time, no! I am going to stay!'

So in India we have been looking back about small things, mm? because nothing is accidental. Each thing is so connected, it is almost a chain.

So Bapak Subud missed one thing -- he could not go into the past, his mohammedan conditioning became a barrier. There is no other life, so, finished; accidental, just grace.

In fact there is nothing like grace -- not that grace does not happen, but it happens according to the laws of cause and effect. It is not something extra that happens, no. One has to pass through a cause-and-effect chain and come to a state where grace can become possible. But the grace is not just an eccentric idea of

god, so that it happens to anybody. A great preparation is needed -- one has to become the right vehicle for it.

So, good; Latihan has done much good for you. And my own feeling is that every seeker should pass through Latihan. It is of tremendous importance, and now much can be done.

[The new sannyasin says: I've got a small pottery at home -- my wife and myself do a little. But it's very new and it's quite difficult to make a living out of it.]

It is difficult, but it is very good for your inner centering. Pottery is one of the most valuable things that I would suggest to anybody to do. So even if it is difficult to get a living out of it, continue it and by and by make it your whole job. Even in you have to keep yourself in difficulties, it will be very good.

[A sannyasin described a traumatic incident with another sannyasin: I said she could stay at my place. I was just trying to be very loving and open and then one day I cam home and she was trying to commit suicide.]

Mm, she is mad!...
That can shock you and can disturb your energy.

[Osho gives her a close up energy darshan.]

Your energy is good, nothing to be worried about. She must have disturbed you -- she can disturb people, she has a very weird vibe.

Now, always remember that it is not yet possible for you to be open to everybody and to be vulnerable. One has to be very cautious. One day, when you have become really strong enough, then you can be open to everybody -- there is no problem -- but right now it can be very disturbing.

You yourself are very tender and soft; that strength is not there yet so that you can bear all sorts of assaults on your energy. And she *is* weird....

So next time don't do this. It is better to remain aloof from people right now. When things are happening inside it is better to keep to yourself. If you feel that somebody is really helpful, that his vibration is good for you, it is okay, otherwise not.

[A sannyasin says: I think about sex too much, I drink a little too much. Once you said in a lecture to crystallise your ego, and to me that was to go to the West and get into a rock and roll band. I succeeded, and it's been really terrific.

I just wonder about that life-style and... if it's helping spiritual growth. It's good, it's intense, it's what I want to do, but sometimes I think maybe it's making me more neurotic.]

Mm, you continue it -- nothing to worry about. Whatsoever you like, do it! Just one thing one has to remember: never be serious about it, be playful! If things are going well, good; if sometimes they don't go well that too is good -- that has to be remembered.

Neurosis comes only when you cannot accept failure, otherwise there is no question of neurosis. It never comes when one is succeeding, one is never neurotic when one is succeeding. When things are going perfectly well, one is at the top of the world, why should one be neurotic? The problem arises only when suddenly you find that you are no more at the top. Suddenly things are no more the way they used to be. You are in the ditch, dark and dismal, and now things are not succeeding. At that time, neurosis enters. The same energy that was becoming ambition and on which you were riding, turns against you in failure, starts killing you, starts destroying you. And then neurosis arises.

If every neurotic person were to succeed there would be no neurosis in the world. When Hitler was successful he was not mad; nobody ever suspected that he was mad. But in the last moment he himself knew that he was mad -- he committed suicide.

If a neurotic person can have his way it will never be found out that he is neurotic -- so a few neurotic people are never found out. The problem arises only when you are not succeeding.

One has to be just playful while one is succeeding. Develop that attitude of playfulness. Success and failure is not the point -- to enjoy whatsoever you are doing is the point. You are enjoying it -- so, good, but

be playful. It is a game!

Each success is followed by failure, each day is followed by a night and each love is followed by a darkness. If one can remember this -- that this is how things are, polar, and that the polarity changes and the wheel goes on moving.... The spoke that is up will not always be up -- it will have to come down, otherwise the wheel will stop moving. And the spoke that is down will not remain down, it will come up.

Life is a progression, a movement, nothing is static. Now you are young, one day you will be old. Now you have so many friends, one day you will not have any friend. Now you have money, one day you will not have any money. These things are possible.

If you are playful, nothing is wrong. Then do whatsoever you want to do -- just one quality has to be developed: playfulness. To me that is the greatest virtue. Continue, enjoy, and side by side start doing my work also....

Make it an orange group -- then it will be my work too: you can enjoy it and the work can happen. Very good -- don't get out of it, be in it. Just be playful in it!

[The sannyasin says: Sex is a big thing for me because I'm married but I don't stop desiring other women.]

No, it is not an exception -- it is the rule. A married person is in trouble. It is not a question of your having a beautiful wife, it is a question of her being a wife. All beauty becomes irrelevant. Who wants to love a wife or a husband? A wife is an institution, so is a husband. One wants to love a woman, not a wife -- and a woman is a totally different thing. But we are in such a hurry to turn every woman into a wife; then we are in trouble, because the beauty is only when something is not attainable.

When the woman is unapproachable she is tremendously beautiful. When she is in your hands, the illusion by and by fades away; then it is a mirage. Others' wives will look beautiful -- that's how the mind functions. That which is distant is beautiful, that which is not available is enchanting, that which you cannot have creates fantasies in you.

If the institution of wife and husband disappears from the world, sex will almost disappear, ninety percent of it. It is the institution that goes on keeping people sexual. It is the institution of marriage that keeps on making prostitutes, keeps on having a thousand and one sorts of professions in the Society. The root cause is somewhere in the institution of marriage -- because you are tethered together tied together, and you would like to be free. You feel responsibility and you feel the foolishness also -- you have a beautiful wife: why? But it is not a question of why. She is a wife, she is available, she is yours, you take her for granted, that's why.

The other woman is not your wife, and who knows? -- she may have some ways of loving which you are missing. Who knows? -- there may be something more to love, and maybe your wife is not capable of delivering that or maybe it is not happening between you and your wife and it may happen with somebody else. Who knows? These doubts and these desires go on playing havoc.

I will suggest some groups for you. The first group is Centering -- twenty-third to twenty-ninth of April, mm? and the second group is Tantra -- the thirtieth of April to the second of May. The third group is Leela intensive -- the fifth of may to the tenth of may. These three groups will help tremendously. Good!

[A visitor says: I want to know why I came. I never meditated or anything before.]

Mm mm. Just close your eyes and raise both your hands. If something starts happening in the body energy you allow it -- any trembling, shaking.

Good... very good! Come back. So you belong to me -- that's why you have come! You may not be aware, but you will become aware soon. In this life you may not have even thought about meditation, but you have been working through many lives. The work has never been completed, it hangs incomplete, but it is in the unconscious. You are not aware of why you have come and why you should be here at all, but you will become aware soon. Some day suddenly it will surface into consciousness; then everything will fit together.

[A visitor says: There are many voices in me that say I am always doing the wrong thing all the time.]

Mm, I understand. You are not critical, nobody is; it is just that your parental voices are too strong

inside. They are critical, they don't enjoy you enjoying your life. So kill the parents, get rid of them.

This critical voice is never yours. Mm? you were a child and the father said 'Don't do this' and the mother said 'Don't do this.' Whatsoever you wanted to do was always wrong. And whatsoever you never wanted to do, they wanted you to do -- and that was right.

Mm? so you are in a double bind. The right is there, which you don't want to do -- so if you do it, you do it as a duty. Then there is no joy; you feel that you are destroying yourself, you are wasting your life. If you do that which you like, you feel guilty, you feel that you are doing something wrong.

So you have to get rid of your parents, that's all. And it is a very simple thing, because you are now a grown-up -- they are not there, it is just inside your own mind.

By 'killing the parents' I don't mean to go and kill the parents -- I mean kill this.... This is absurd -- just a hangover of the past. You are no more a child: recognise the fact. Take the responsibility into your own hands, it is your life. So do whatsoever you like to do, ant never do anything that you don't like to do. If you have to suffer for it, suffer, but don't do it; do only that which you enjoy. If you have to suffer for it, suffer for it. One has to pay the price for everything; nothing is free in life. Then that is the price.

If you enjoy something and the whole world condemns it, good! let them condemn. You accept that consequence because you like it so much, it is worth it.

If you don't like a thing and the whole world says 'beautiful' it is meaningless, because you will never enjoy your life. It is your life -- and who knows? tomorrow you may die. So enjoy it while you are alive! It is nobody else's business -- neither the parents nor the society's nor anybody else's. It is your life. And when you die the society will continue, so don't bother about the society.

When you die, only you die -- nobody dies in your place. Your death will be absolutely individual. Death proves only one thing, that each individual is individual. And death is going to be yours, so how can life be of somebody else? You cannot live a borrowed life; you have to live your own life.

Death will be yours -- nobody will die for you. So you have to live for yourself; you are not to live a pseudo-life, a pretentious life.

That's all my teaching is: to make you so aware of the foolishness that we go on doing. This is just foolish, a hangover from the childhood. Nobody is there, just a tape inside which goes on playing itself again and again.

[Osho gives her sannyas.]

Now I am giving you a new birth, so you can forget the past and the past childhood and the parents and the way you have lived up to now and the way you have been up to now. Let it be a clean break. Feel discontinued with the past and start living from this moment. This is your birthday. Forget the old birthday -- it has nothing to do with you, because you never lived your life, so it was not your life. You were playing a role in a story; the script was written by others.

By your becoming my sannyasin, I make you free to write your own story and to play your own role. I make you absolutely free to do whatsoever you want to do. I don't give you any discipline. I simply give you a love, a respect towards life.

It is your life -- you have to be respectful towards it. It is your life -- you have to trust it and you have to go with it, wherever it leads. Even if you have to go astray, go. There is nothing wrong in going astray, because only those who go astray come back. Even if you have to commit an error, do it -- because only by mistakes do we learn, and there is no other way to learn.

Those people who never commit mistakes never learn anything, they never grow. All growth needs the courage to commit mistakes.

From this moment only do that which you like to do, whatsoever the cost.

[A visitor asks: Many of the meditations done here involve a great deal of physical activity, and I'm wondering about how long distance running is.]

It is very good, really good! If you can do that, it is a perfect meditation. Jogging, running, very good; swimming -- anything in which you can get totally involved, lost. Only the activity remains, you are not -- the ego cannot function. When you are running there is really only running, there is no runner. And that's what meditation is.

If there is only dance and no dancer -- meditation. If you are painting and there is only painting and no

painter, then it is meditation. Any activity which is total and in which there is no division between the doer-and the done, becomes meditation.
Good -- if you like running, nothing better. Good!

[A sannyasin says: Sometimes I feel I am not surrendered enough and other times I just accept.]

Just accept that too, mm? Surrender also grows by and by, it also takes time. The first time you take sannyas surrender cannot be total -- or very rarely. Sometimes it is total, but very rarely. It is a beginning of surrender. Then it grows; slowly you surrender more and more. The more you understand me, the more it becomes possible. The more you understand yourself, the more it becomes possible.

In the beginning there is a reluctance to surrender -- it feels as if you will be losing your personality, your individuality. In the beginning you feel 'Why? Why should I surrender to anybody else?'

By and by, you start understanding that the other is not the other. You are not surrendering to me -- you are surrendering to your own future, you are surrendering to your own potentiality, you are surrendering to your own centre. I am just a via-media... through me. I am just a postman -- you write a letter and I deliver it back to you. Your letter is self-addressed.

Finally, by and by, you become alert that the surrender is not against your individuality. In fact it will give you real individuality. One day you will recognise the fact that you have surrendered to yourself -- I was not there at all. But it was needed in the beginning, otherwise it would be difficult for you to touch your own feet; it would look very foolish. So you touch my feet -- that's all just in the interval.
One day you will be able to touch your own feet. Good.

For Madmen Only (Price of Admission: Your Mind)

Chapter #16
Chapter title: None

16 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704165
ShortTitle: MADMEN16
Audio: No
Video: No

Prem madhi. It means love mind. The mind has two aspects: one aspect which thinks, another aspect which feels. And the reality is known not by the thinking aspect but by the feeling aspect.

The joy of life is also attained through the feeling aspect. If a person becomes addicted too much to the thinking aspect he becomes dry. Then there is no joy in his life -- he lives, but only for the name's sake. Then his life is just superficial, he goes through empty gestures.

Only feeling gives substance and makes life solid, gives significance, meaning and a poetry.

So shift the emphasis from thinking to feeling -- feel more. The energy should move more and more into feeling -- and the more you feel, the more you are; the less you feel, the less you are. If you can feel totally then you are total.
That is the meaning of 'prem madhi' -- the love aspect of the mind.

[A sannyasin asks if she is ready to lead groups in the West. Osho checks her energy.]

You are ready, mm? Just start, and you will become more and more ready every day.

There are a few things we can learn only when we do them -- and there is no other way to learn them,

doing is the only way. But it is good to feel whether one is ready or not, because to be a therapist, a groupleader, is a very great responsibility. One who is not ready should not move into it. It should not be an ego trip -- otherwise rather than helping, you can harm.

Only somebody who is not on an ego trip can be of help. The egoistic person can be a do-gooder, but deep down he will harm. He will poison the system of others too, and in subtle ways he will start dominating -- because that is the only way he can feel fulfilled as far as his ego is concerned.

If he becomes a therapist he will dominate the patient, if he becomes a groupleader he will dominate the participants, if he becomes a teacher he will dominate the students. Wherever he is, that is not the point -- he will try to dominate. If he is a husband he will try to dominate the wife and destroy the wife -- because domination destroys; there is nothing more destructive than domination.

So particularly when one is thinking to become a groupleader or a therapist and wants to move into some therapeutic dimension, one should be perfectly aware of whether one is ready or not. Otherwise in the name of therapy you can go on playing a game. It will destroy others and finally it will destroy you, because one has to pay the price.

No destruction is without a price: when you destroy somebody, you are destroying yourself meanwhile. Maybe right now you are not alert, but one day you will find that the same ditch that you have dug for others has proved your own grave. So it is always very very essential to feel, to know, to be certain.

And that is the whole purpose of being in the proximity of a master -- because there are points where you cannot really feel exactly. How can you feel unless you move into it? One never knows when the ego will pop up, what situation it may be waiting for to pop up in; one is never certain beforehand, and cannot be.

But I can see through and through. The desire to be a groupleader is not coming out of your ego, it is coming out of your love. It is coming out of your heart, not out of your mind -- it is coming out of your energy. Mm? you are feeling some energy and you want to share it.

And there can be nothing better than a group situation where you can share with people who are ready to be vulnerable, to move into unknown dimensions, who are ready to investigate, explore, hidden spaces of their own being. Only with them can something be shared, because only those people are ready to grow -- you can share your energy only with those who are ready to grow. If somebody is not ready to grow, you cannot share. If your energy is growing, you cannot share with a non-growing person.

So, by and by, I am going to create thousands of groupleaders -- because once the energy starts flowing, each sannyasin whose energy is flowing will need some work where he can share his energy. Either he has to move into therapy, into group work, or he has to move into some creativity -- painting, dancing, singing, music, pottery, weaving, spinning. Or he has to move into nature -- farming, gardening.

Either with nature you can grow easily, because nature is continuously growing, or you can grow in a creative act -- painting, music. dancing -- because these are processes, they are growing. Or if you have more feeling for human beings, then in a group situation.

Very good -- go and start working. Keep this with you (giving her a box). And whenever you are in the group and you feel stuck, just put it on your third eye and let your body move and immediately you will feel flowing.

If you feel stuck for an answer and you don't know what to do, just remember me and the answer will be there.

[Osho suggests a sannyasin who is leaving to the West, to start a centre there.]

I know! Start! Just start -- I will do the remaining work. Don't be worried.

This will be the name -- I am giving you one of the most beautiful names, 'tat' -- it means 'that'. In the East we prefer an impersonal indication for god. If you call god 'the father' it becomes too human, seems to be anthropomorphic, seems to be in the image of man. So we don't like to call god 'the father', we like to give god an impersonal indication: 'that'.

You must have heard the famous Upanishadic saying, Tat-tvam-asi -- 'that art thou'. Tat -- 'that', tvam-asi -- 'thou art'.

Each human being is that, but of course not yet aware of it. We go on thinking we are this -- the body, the mind, the name, the family, the bank balance. We go on thinking we are this -- and we are that, not this. So tat is very symbolic.

If you call god 'the father' he becomes a man. And the idea is male chauvinistic, not good -- the woman

is kept outside of it. If you call god 'the mother', as many have, then the man is put outside. But if you call god 'that', nobody is out of it. Man, woman, animals, rocks -- nobody is out of 'that'. Even things are not out of it -- 'that' includes all. It is simply a finger pointing to the unknown.

And in English when you write tat you can explain it as a short form of 'that art thou' too. Mm? it can become the whole formula: 'that art thou' -- tat. Good.

[Osho suggested a sannyasin do the Primal group followed by the Tantra group, as she had a chronic habit of scratching....]

Primal is a process of cleansing -- it will bring everything to the surface and release it. But that's only half....

You will have to learn to love your body too -- that is another part, the positive part of it. The negative part is that the poison -- whatsoever you have accumulated, tensions, anything -- has to be dropped. And then the next thing, which will be preventive for the future, is to start loving your body, to feel for it. It is your body -- you are enshrined in it, it is doing great service to you. One has to feel very very grateful to the body. One has almost to take care of it as one takes care of a beloved.

So in Tantra you will learn the positive part: how to be loving, caring, and how to be happy and blissful with your body. Very few people are happy and blissful with their bodies, because all the so called religions have taught that the body is the enemy -- so it has gone deep into the guts, it has entered the bloodstream.

You may be aware, you may not be aware, but deep in the unconscious thousands of years of conditioning have made it almost certain that everybody is against the body. At the most, you tolerate it. To even think in terms of loving your body feels embarrassing, feels awkward, strange, weird.

But if you start loving your body it can yield so much pleasure and so much happiness, and can lead to new pastures of being. New spaces can open.

The body is the greatest gift of god.

For Madmen Only (Price of Admission: Your Mind)

Chapter #17
Chapter title: None

17 April 1977 pm in Chuang Tzu Auditorium

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ShortTitle: MADMEN17
Audio: No
Video: No

[A sannyasin with her baby, who has a spinal defect, says: She hasn't been well. I think she hasn't decided whether she wants to stay her or not in this world.]

Let her decide -- give her freedom.

[She asks: How can I watch all these problems? How can I be aware? It's hard.]

It is hard, but people don't listen to me, so... You take the responsibility, then you... People don't listen to me. If I tell them not to have children they get angry, mm? Just yesterday one woman wrote a very angry letter because I suggested to her that it was better not to have a child -- now she thinks I am a monster!

Then it is her responsibility. Whatsoever you feel, do -- and even if it is hard, you have to watch it. What

can you do? It is better to be alert from the very beginning. To give birth to a child is to give birth to a thousand and one responsibilities, and one never knows... there are bound to be problems.

When a person is alone there are no problems really. The only problem is that he feels lonely -- and that is not a big problem at all, because if one starts being a little alert of that loneliness it turns into aloneness and one can enjoy it. But when a person is alone he feels lonely, he feels he is miserable. Then he finds a partner, falls in love, this and that. Only when he has got into a relationship does he remember how happy he was before -- but now it is too late!

And even if he becomes alone again he will start suffering again from the loneliness -- because people's memories are very short; they don't remember. Again he will start looking for a woman or a man; and whenever there is a relationship there is trouble. But troubles don't stop there: once you are related with a man, you start thinking of becoming a mother -- then the third person enters in. Now, the third person is even more dangerous -- because the man you choose you choose knowingly, knowing what type of man you are choosing. But the child? -- you cannot choose the child. One never knows what type of child will enter you and what is going to happen; it is a blind game. The child comes in. Then one feels it would be better if one were without a child, but now it is too late.

Now be alert next time you start thinking of becoming pregnant. And that's how the mind works. The mind will say, 'Maybe this child didn't turn out very good -- why not have another?' And so on and so forth; one goes on wasting one's whole life. And there is no end to it!

Now the child will grow, there will be growth problems, the child will start doing things which you don't like, the child may turn out to be a criminal. Or one never knows, it is unpredictable. One goes on and on, and goes on getting involved.

Keep alert and learn a lesson from it, that these foolish things have to be avoided if you really want to grow, otherwise the whole energy and time will be wasted in these things and growth suffers.

And why do people choose these things? First, they are lonely. So they w ant to avoid themselves, they want to escape from themselves. It is not love, it has nothing to do with love they simply don't want to be lonely. It is an escape. So they find somebody -- and that person also is lonely and seeking, searching for somebody. Now two lonely persons meet -- it is not going to give any joy; they are too needful. They will exploit each other, dominate each other, be jealous, and always afraid that the other may leave and then again they may be lonely. So they cling to each other, and the more they cling, the more heavy the relationship becomes and the more they start thinking it would have been better if they were alone.

But now they are entangled, committed. They have promised; now it is difficult to go against the promises, so they carry on. Then they start thinking 'Why not have a child?' That child is again a trick to escape -- to escape from the relationship.

First you escape from yourself, fall in love, then the relationship becomes heavy. You want to have a child so that you can escape into the child, so you can forget about the husband, so you can look after the child and you can live through the child and you can hope and dream through the child. That is again an escape.

These are ways how one goes on escaping. So just be alert -- whatsoever you have done, you have done, mm? so be watchful. And next time be mindful! Nothing can be done now about the past, but about the future much can be done. Let it be a great lesson not to get entangled unnecessarily. And when you get into any responsibility, think over it, meditate over it. Only get into it with full awareness that there may be problems.

Always hope for the best and expect the worst. And keep both in mind -- that the worst is going to happen, is possible: expect it, so that when it happens there is no misery. Hope for the best -- because without hope it will be difficult for you to live right now. You can live without hope only when you have disappeared. Then one can live without hope and without frustration, because when you don't hope there is no expectation and there is no frustration. Then whatsoever happens one accepts it.

But right now just be alert and do whatsoever you can do for the child. Mm? it is your choice, and maybe it is something which is going to help you in your growth. So use the opportunity! Always use all the opportunities for growth. There is not a single opportunity which cannot be used as a jumping-board for growth. Now the child is there; the child is not according to your expectations. So learn one thing, that to expect is bad and that the world is not here to fulfill your expectations. So learn one thing and a beautiful thing can come out of it.

Now the second thing. Who knows? -- all the limitations that the child has may prove good finally. One can never say -- the handicap may prove good. Just think, if adolf hitler had been born blind it would have

been a great blessing to the world, or if he was crippled it would have been a great blessing to the world. But he was not crippled, he was not blind, he had enough energy: the whole world suffered.

So we cannot know the future. Whatsoever has happened, accept it and use it for more awareness, for more alertness. Next time, before entering into any responsibility, meditate, and remember that what you are hoping for may never turn up and something just the opposite may turn up: are you ready to accept the opposite?

If you are ready, then go into it. If you are not ready, it is better not to enter into it. So use this opportunity -- and to me, each opportunity can be used.

You are feeling angry: watch the anger and analyse the anger. Enter the anger and try to find why you are feeling angry. Somebody has insulted you, but why does the insult hurt you? Because finally it is your interpretation -- nobody's insult can hurt you unless you decide to be hurt by it. So you have decided to be hurt; it is your ego. You were not expecting this; you were thinking that he would praise you, and he has insulted you. So now never expect praise, and if somebody insults you then see -- it will not hurt.

Whatsoever happens around you, you are continuously interpreting. Now the child is not healthy -- that too is your interpretation. Who knows?

Just a few days ago I was talking about Asthavakra, mm? His name means he was bent in his body at eight points -- his whole body was like a camel. He could not walk properly, impossible; in eight places his body had something wrong. He was a caricature -- but he proved to be one of the greatest mystics of the world.

The father must have cried and wept, the mother must have beaten her head when she saw this child: all wrong, nothing right. But this child proved to be one of the greatest seers india has produced. And his book, asthavakrasanta, is incomparable in the whole world's literature. No bible, no koran, no veda, no gita, has anything comparable to it. It is simply transcendental! So, one never knows....

The child is not according to your expectation, that's why it hurts. Drop the expectation. Now the child is there: it is god's gift -- enjoy whatsoever has been given. Accept it in deep humility and gratitude, and then see what happens, mm? Good.

Prem jiten. It means conquered by love. And that's all that one has to do -- allow love to conquer one. And love is something that is bigger than you: you cannot possess it, you can only be possessed by it. And people who try to possess love kill love. Then in their hands something else is left; it is not love -- maybe a corpse, something dead. Only something dead can be possessed, only things can be possessed. Even if you possess a person, the person becomes a thing immediately. If you possess the wife, the wife is a thing, no more a person. If you possess a friend, the friend is a thing, no more a person -- just like the house and the car.

All that is great and all that is beautiful, one has to allow. You cannot possess it, you can only be possessed -- and that is the fear. We want everything under control. And god cannot be under control, love cannot be under control, truth cannot be under control. So we are even ready to accept lies, but at any cost we want to control, we want to remain in control.

This ego is the only barrier -- and the ego is the idea to possess, to conquer, to have. Yes, you can have many things, but you will have a dead world. You will have king midas' world: whatsoever he touches turns into gold -- but he cannot eat gold, he cannot drink gold, he cannot love gold. And the ego has that touch: whatsoever it touches becomes a thing. And you need persons, not things; you need the whole world to be full of personality, throbbing with life and aliveness.

So I am giving you this name just as an indicator, to remind you again and again to learn to dispossess and to be possessed. Learn to surrender, open the gates of your heart so that the whole can overflood you, so that you are almost drowned and taken away.

And that is the state of the mystic when he is possessed by love -- he is a drunkard. And you can become one! That is everybody's birthright. If we miss it, nobody else but ourselves is responsible. We could have it -- it was ours just for the asking.

[The new sannyasin said he had been training as a therapist but he dropped out, because he felt he was in it for the wrong reasons and not out of love for it.]

That's very good -- that feeling is very good. In fact that's what is happening in the west. And therapy is a function of love; it has not much to do with the technique. You can be a gestalt therapist or you can be a

primal therapist or you can be anything else: if you love, techniques work. In fact love works; the technique is just an excuse. The therapist works, not the therapy.

So sometimes when there is a man like Perls, something starts happening. It is not gestalt, mm? it is the personality of the man -- his tremendous courage, compassion. He tries to help; he tries to reach the other person.

But our logical mind says that it must he the gestalt therapy that is helping; and that has been the fallacy down the ages. It is not christianity that helps, it was christ. And it is nothing to do with buddhism, it was buddha. For twenty-five hundred years people have been thinking that it was Buddhism that helped people. It was not Buddhism, it was Buddha. If Buddha had been saying something else, that too would have been of help. Even if he had said just the opposite to whatsoever he said, then too it would have helped. It was the person, it was the life force of that man, the compassion and his love and his understanding, that helped.

But our minds immediately catch hold of the techniques, of the superficial. Then the superficial becomes important and we lose contact with the primary, the essential. And there are problems: the essential cannot be taught, only the non-essential can be taught. So you cannot teach Fritz Perls -- you can teach gestalt. Fritz Perls happens when it happens; there is no way to teach that! But the society cannot depend on such accidental happenings. The society wants to be certain about something, so it starts teaching, and only the non-essential can be taught.

So all teaching goes against the teacher, because the teacher brings the essential and the teaching teaches the non-essential, only the periphery. And by and by the periphery becomes so loaded with knowledge, information, research, that the essential is completely lost track of.

It is very difficult to find out what buddha said, what type of man, what manner of man he was; it is almost impossible. Two thousand and five hundred years of scholarship -- it is such a big jungle you cannot find where Buddha is sitting, where his bodhitree is.

And you will find thousands and thousands of pretenders. Sometimes pretenders are so skillful that they can even defeat the real Buddha. That too is a problem -- because a real Buddha has all the limitations of reality and the pretender has none of the limitations of reality. A Buddha is spontaneous, so he can err -- but the pretender never errs because he rehearses, he practises.

[Osho recounts how, when Charlie Chaplin entered a competition that was set up to find the person who could best imitate Charlie Chaplin, Charlie Chaplin only came second!]

The real can be defeated by the unreal because the unreal can practise. For the real there is no way to practise -- one has to live moment-to-moment; whatsoever situation comes he will respond. The unreal knows all the situations beforehand and he knows beforehand how he has to respond -- he has a script. So the teaching becomes of the non-essential, and teaching falls into the hands of the hypocrites.

It was good that you realised it. With that very realisation, much more becomes possible. In fact, from that very moment the journey has started towards reality. To know the false as the false -- to feel that something is a pretension and you don't have anything to give, so how can you give? -- is to start moving towards the real. Mm? it was a great moment of blessing that you recognised that, and now things can move in a totally different direction. It is good that you have come!

So meditate here, feel my presence, drink me as much as you can... become a drunkard!

[A visitor says: I'm on a honeymoon with me. It's exciting.]

Mm mm -- one can be on this honeymoon for the whole of life. One should be, but religions have destroyed the very possibility -- christianity more so, and particularly catholicism. They have really poisoned all life sources, and guilt is the poison.

They have fabricated the whole thing, the whole conspiracy, with such skill, with such efficiency and expertise, that it is very difficult for a man to see through and through what has been done to his life. In fact the moment you ever become aware of the whole nonsense that has been done... To have that moment of awareness becomes almost impossible, because the conditioning penetrates to such deep layers of the unconscious.

... and once the guilt is dropped, life is really a honeymoon; it is a tremendous joy. And one has to be selfish! All teachings about being unselfish and sacrificing to others and doing this and that are simply idiotic -- and they don't help anybody! You don't become unselfish, you remain selfish; it is just that you

remain guilty. They don't destroy your life, they just poison your sources.

So if you are alert, and these moments are beautiful, get rid of it forever -- because these habits follow you; even dead habits follow you.

[The visitor adds: I want to say about sannyas that I couldn't make up my mind. What is happening is that I am already a sannyasin to me, to my very existence. I have felt really a lot of pressure here at the ashram of "When are you going to do it?" It happens a lot.]

They know better... they know better!

There are a few things to be understood. It is very simple but very deep-going. It is as if a person decides alone to himself that he will not smoke, and he says nothing to anybody: there are ninety-nine chances that he will smoke. Now the second person decides that he will not smoke and he goes and tells everybody -- to ali the friends, to all the society, he goes and says that he has decided not to smoke. There are ninety percent chances that he will still smoke.

First there were ninety-nine chances that he would smoke; now there are ninety chances that he will still smoke, but there is nine percent less possibility.

The third possibility is that he joins a society of non-smokers where nobody smokes. Now there are ninety-nine percent chances that he will not smoke.

Gurdjieff used to say that if you want to do something, find a few friends so that you can do it together.

It is almost as if you are imprisoned in a gaol: you want to escape, but to escape alone will be very difficult. If you make a gang the possibility is more: you can kill the guard -- alone it will be very difficult; you can break the wall -- alone it will be very difficult. But still there is a possibility you may not be able to succeed, because your gang will be a small gang of prisoners, helpless prisoners. The forces who manage the gaol are bigger than you.

The third thing, the best thing, is make contact with people who are outside, who are already free, who are not in the gaol, who can supply things to you, who can manage, who can give you the map, who can bribe the guards, who can take the gaoler away for a picnic, who can manage a thousand and one things.

Sannyas has nothing to do with orange.... you will have to wear orange. But sannyas has nothing to do with orange: it is just a declaration, a gesture, that you are not alone, that you are part of my family.

It is a gesture that you are ready to stake your life with me, that you are ready to gamble. It is a gamble -- who knows? I may be wrong. Who knows? I may not really be out of the gaol, maybe I am just pretending... I may be the gaoler himself! Nobody can ever be certain about it. So it is a gamble, it is a trust. Trust is always a gamble.

Just the other day I was reading -- it has come to light only within these last ten or twelve years -- that if somebody has taken LSD and is high on it, turned on, sometimes it happens that if you love the person and you just sit by his side, you turn on. Now, you have not taken LSD, but if you love the person something telepathic happens, something communicates with your inner being.

His state of being turned on, somehow becomes an opening to you -- if you love the person. If you are in a communion with the person, you suddenly feel that you are on the LSD-trip yourself.

This has happened only within ten, fifteen years since drugs became so available to the new generation, but in the east we have always known it. And exactly the same is the situation with spirituality -- more so.

A man is turned on: we call him the master. Just being in tune with him, suddenly your lives are turned on.

Sannyas is just to fall in tune with me. These are outward gestures of falling in tune with me. They simply show that you are ready -- for the inner you are ready, and you are even ready for the outer. If the master says to go and dance naked in the streets, the disciple dances. Not that this nakedness is going to help in any way, but the gesture that he follows the master....

[Osho recounts the tale of Ibrahim, a Mohammedan king, whose task, before being initiated by a mystic, was to dance naked in the streets of his own kingdom, beating his head with a shoe.

He followed the master's order without demurring and returned a transformed being....]

So these things are just gestures. Not that by wearing orange you will become enlightened, not that by becoming naked or beating your head with the shoe you will become enlightened, but these are gestures of falling in tune with me. Even if I say something which has no logic in it.... Why not green, why not white,

why not blue? No logic in it -- it is illogical.

I could have chosen green, but that would have been the same. I had to choose some colour -- but this is just a gesture to make you part of a family, to make you part of me, so you become associated with me, so your responsibilities are my responsibilities, so we are staked together, so our commitment is together.

If you want to think, think about it. But the better course is to jump without thinking -- and the benefit will be far more. But if you feel like thinking, you can think for a few days.

[A sannyasin couple speak to Osho. The woman says she has difficulty adjusting to rest and work hours in her work and relationship.]

My feeling is that if your body rhythm does not like getting up late in the morning and going late to bed, then it is better to follow the body rhythm. Otherwise you will become irritated, and you will start taking revenge on him [the boyfriend]. It will be very unconscious revenge and that will destroy the whole beauty of the relationship. He will not even be able to know why you are getting irritated, why you said certain things. Because the body rhythm is very very important to understand. And it cannot be changed, that is one thing about it -- there is no way to change the body rhythm. It settles the moment you are born.... You will never be able to change it.

[She answers: I don't know why I do this... not allow myself to have enough sleep -- I think I must do this thing and this thing... especially things that you have given me.]

No, no -- nothing. I give you this work: to sleep as much as you can... Now there is no problem; you have to follow my instructions.
So now this is work and you have to do it!

So just watch your rhythm. If you feel like going to bed early, then go early and get up early in the morning. And once you have understood what time suits you, it is better to be regular about it. If it is possible, then be regular; if sometimes it is not possible then it's okay, but don't make irregularity a normal routine.

And the body rhythm is more important than you are aware of. It creates many difficulties in relationship. People start trying to adjust to each other -- rather than adjusting to their body rhythms, they start to adjust with each other, naturally. The wife thinks to adjust with the husband, the husband thinks to adjust with the wife -- but this adjustment is impossible. So sooner or later they start taking revenge, and that is very unconscious. Small things can destroy beautiful things; very small things, not very big, just very small things can destroy.

So just listen to your body, and then adjust the relationship according to the body rather than adjusting the body according to the relationship. If it is difficult, if [he] feels to go to bed late, he can go. Mm? then see him in the day, meet him in the day. If it is not possible in the night, then let it be day. But first... and he has not to be forced either, mm? otherwise the other extreme can happen, that he has to go early with you and he has to get up early. That will disturb him.

And this is something, that whatsoever you do, there is no way to change the rhythm. The rhythm is a fixed thing It gets into your system the day you are born and it leaves you only the day you die.

Now much research has been done on body rhythm, and there seems to be no possibility to change it. It is something in the very cells; the cells are programmed. And it is beyond the conscious control. You can force -- one can force oneself to be awake or go to sleep and take a tranquiliser and force sleep -- but you cannot change the inner structure of the cell, it is there.

Many experiments have been done on animals and on birds. There are birds who fall asleep as the sun sets. So this has been the understanding, that it is the sun: when the sun sets they feel that the darkness has come, they fall asleep. So they were put in artificial chambers and deceived. When it was night outside there was light in the chamber, and when it was day outside there was night in the chamber. They were there for months together. They became neurotic birds -- they started committing suicide or killing each other -- but the body rhythm could not be changed.

They would fall asleep while it was day in the chamber and they would become awake when it was night in the chamber. And of course it was very strange for their bodies to be awake in the night -- they started feeling something eerie, something weird, and that started telling on their systems, and they became very irritated.

Many things happen when an animal becomes irritated, his sexuality becomes perverted. Animals become homosexual when their body is too irritated, or they start masturbating. Ordinarily they are never mad, but they start becoming mad. Ordinarily birds never commit suicide, but in those chambers they tried to commit suicide; the whole thing became too heavy. And it was a simple thing, they just had to adjust their body rhythm -- but what could they do? It is impossible, unless some day in the future they can change the very programme of the cell. It is not possible before that, and one should not try.

So simply follow your own rhythms -- there is no obligation to adjust with the other -- and then you will feel more loving. In fact, love gives freedom to the other to be the way he is -- the way he feels happy, the way he feels blissful. Love gives freedom; it never forces the other to adjust to a certain artificial structure. Even if you cannot see each other as much, it is good, nothing wrong. Even seeing each other for a few hours is very good, but giving freedom to each other to be themselves is important.

For Madmen Only (Price of Admission: Your Mind)

Chapter #18
Chapter title: None

18 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704185
ShortTitle: MADMEN18
Audio: No
Video: No

Deva means divine and shravaka means 'who has heard' -- one who has heard the call of the divine.

And always remember that we start looking for god only when he has called us. It is not otherwise, that we start looking first. It is always he who takes the initiative. We may not be even aware of it, but unless he calls, nobody moves towards him. Unless he has chosen you already, you cannot choose him.

[A sannyasin, who is returning to teach six-seven year-olds at school, said she did not want to force them any more, for example, to be silent.]

So, one thing: every day, at least twice, give them fifteen or twenty minutes to go berserk, to go completely mad and do whatsoever they want to do -- to jump and scream and shout... just twenty minutes in the morning before you start your class. You also participate, then they will enjoy it very much -- also shout and jump and participate, then they will be really into it. The moment they see that their teacher is into it, they will simply enjoy the whole trip. Just fifteen minutes will do: just for fifteen minutes tell them to be as noisy as they can be and do whatsoever they want to do. Then just tell them to stop and for five minutes remain silent; this will be a great meditation to them.

And if you feel it works, then once more, somewhere in the afternoon before they leave, do it again. And within two or three months you will see such a change coming to the children... unbelievable.

Their pent-up energy has to be released. In fact they have so much energy and we are forcing them to sit and they cannot, so they are boiling! They find any chance and they will start doing mischief. Just allow them... try, mm? It will be a great help, and you will see: their intelligence will become better, their concentration will become better, their hearing capacity will become better, their understanding will become better, because they will be no more burdened. Their love and their respect for you will increase tremendously, and then they will listen to you -- and there will be no need to force them: just your saying will be enough.

You can say to them, 'Wait! Soon your period for being mischievous is coming. Just wait one hour more!' They will understand that the time is coming and then they can do it, and that you are not prohibiting them forever. They will soon learn the rule -- that there are times when they can be mischievous, noisy and do whatsoever they want, and then of course there is time to read and study.

If some problem arises with the school authorities, talk to them, and by and by tell them. They will also be very much helped; other classes will also be helped. Just tell them that this is an experiment, and to allow you to do it for six months. Then they can come and see what has happened to the children -- whether their reports are better, whether their intelligence has grown, whether their understanding is deeper. Tell them to watch, and then if they feel it is good this can become the thing for the whole school. The whole school can gather for twenty minutes twice each day. And it will be great joy -- you try!

[A sannyasin says: My main emotions seem to be pain and sadness, and I feel difficulty in expressing love and joy.... I'm fighting to keep my ego or something... I don't know.]

Nobody can kill the ego, because the ego is not. If it were there you could have killed it. It is a shadow -- you cannot kill a shadow. Even to fight with the shadow is foolish, you will be defeated -- and not because the shadow is very powerful but because the shadow is not! If you start fighting with a shadow, how can you win? It is non-existential; and so is the ego.

The ego is the shadow of the self. Just as the body creates a shadow, the self also creates a shadow. You cannot fight with it and you cannot kill it; in fact the one who wants to kill it is the ego. One can only understand.

If you want to kill the shadow, bring light in and the shadow will disappear; bring in more awareness and the ego will disappear.

And the second thing: if you are imprisoned in sadness there is no way directly out of it. First the sadness has to be turned into anger. Sadness is negative anger: you are angry with the world, but negatively -- that's why you are angry with yourself. Just try to understand. There are two types of anger. The positive anger is against somebody else; the positive anger becomes sadistic -- you start torturing the other. The negative anger turns upon yourself; it becomes masochistic -- you start torturing yourself. But both are anger; what you are calling sadness is nothing but anger.

If you think about it as sadness your diagnosis is wrong, and then you will try to solve a problem which is not there. The problem is anger; you have turned it upon yourself, then it becomes self-pain. You wanted to hurt everybody but you became afraid, so you started hurting yourself.

The destructive energy has moved upon yourself, it has become suicidal. So, the first thing: it is not sadness, it is anger -- negative anger. So the first thing is to turn it into positive anger, because only the positive can be released -- the negative cannot be released.

[She answers: But in positive anger I want to hurt people, I want to kill.]

Nothing to be worried about. That is better, that's far better.

[She says: I'm afraid of it.]

That's why you have turned it upon yourself. That is far better, and there is no fear -- because if your anger turns outwards it can be thrown even on a pillow, but if it turns inwards you cannot throw it. Then any object will do, that is not a problem; we can find objects and it can be done.

When you want to shout, you can shout. But if you want to shout inside, how can you? So the shout remains unexpressed and goes on revolving inside your being. You want to shout -- but how to? You are alone.

So the first thing is to make it positive; and it is very easy to make it positive, it is not a problem. And once it is positive, to release it is so simple. It is just a child's game to release the anger once it is positive. If it is negative, it is very difficult. Then it goes on hiding inside: you cannot bring it out, it goes into the innermost cave of your heart.

First: positive anger is better than negative. Second: positive anger can be very easily released. You can hit the wall and the pillow, you can just take a stone and throw it to the other bank of the river and that will do; you will suddenly feel a release. You can go into the jungle and shout and scream .

Just a few days ago I was reading a man's autobiography. He had ulcers and the doctors failed to find any physical cause. One psychoanalyst suggested beating the pillow. The man laughed -- because he is a politician, a well-known politician, so he laughed. He said, 'Are you kidding? That won't help! A pillow is a pillow!'

The politician was against Richard Nixon, so he said. 'Really, I want to kill Richard Nixon himself, and the pillow won't do! I am against Nixon!'

So the psychoanalyst said 'Go into the forest and chop wood.'

The politician laughed and said, 'This is all nonsense. This is not going to help.'

Then the whole thing dropped. After three months this politician went to the hills to visit a friend and suddenly something went wrong and the electricity was not available for one week, so they had to chop wood.

Now he had completely forgotten about the psychoanalyst and his suggestion. They had to chop wood for the food, kitchen, heating; the whole day they were chopping wood. After two weeks when he went back and went to the doctor, the doctor was surprised: the ulcers had disappeared! Then suddenly the politician remembered that that psychoanalyst had said chopping wood would be good!

Now, he wanted to kill Nixon -- but the energy is not worried about whether you kill Nixon or kill a tree! The energy has nothing to do with Nixon or a tree!

You will be surprised that woodcutters never suffer from many diseases, hunters never suffer from many diseases. Those are the diseases from which people suffer because they are angry and they cannot throw it out. They go on swallowing it down, they go on stomaching anger, and then it becomes too heavy in the stomach. Then ulcers or stomach cancer or things like that start happening.

I will suggest that you do a few groups.

Primal therapy will bring the negative to the positive, and Tantra will help to make you a little more loving. Just book for two, mm? and then I will tell you to do a few more groups. Things will change. Good!

[A sannyasin had reportedly 'freaked out' one day when working in the canteen and was called to darshan....]

[She says: All this comes at a time when things were going really well... I know my negativity and my resistance.]

Those have to be dropped, for certain reasons. Now a second phase of my work will start soon and I would like only people who are really surrendered, and no negativity.

Otherwise others will have to go, I will by and by send them. Now my work will take another shape; everybody will not be allowed. Up to now I was allowing everybody. If I have to work deeply then many people will have to go, and your number is in them.

So either you change... and I am not saying to try to change -- simply drop it, it is nothing to be bothered about. Then you are part of the family. But this way you cannot continue any more.

You have continued to be negative, continuously; every month you create something or other. I am not asking for explanations; you are simply to drop those negativities. And not before me -- simply surrender to Laxmi, so no problem comes to me. Whatsoever you say, listen to her, and no more anger and no more fight -- because we want to create a greater harmony here. Just one person can disturb the harmony.

And people who are negative.... There are two or three people more -- you are the first, number one. You can be happy about that, that you are the topmost. But those two or three people, once you are settled, their number will be coming. You can spread the news that there are two or three more people.

I am not saying to go -- I would always love you to be here -- but I would like you to change now. Mm? it is time enough. And I will not give you more time, that you have to change in two or three months -- no! Simply change tonight: tomorrow morning simply go and surrender to Laxmi.

And this is going to be the pattern of the work: whoever is working under someone has to surrender to that person. If somebody is working under you, he will surrender to you. The immediate person in charge of the work has to be surrendered to, because soon I will be settling for a different kind of work.

Mm? now the time is arising and so many people are here; I will have to choose. If you want to become part of the inner circle, drop all this nonsense! This is just to bring things to a climax -- that's why I told you to leave. Either leave or change.

So what do you want to do?

[She says: I feel very much a part of the sannyas family but I have naturally a very social energy, a very out-going energy... and some people here are very quiet and introverted.]

No, no, that is not a problem. Go, be out-going, use your energy -- that is not the problem. Just don't become negative. Your negativity is not allowing you to drop completely into the family. You are a sannyasin, in that way you are part of the family, but your negativity is keeping you away, unbridged. Remain out-going; that is not a problem: whatsoever is natural to you is good! You are not supposed to become silent and in-going, no.

[She says: Sometimes I like to dance, to go out.]

Mm, that is not a problem. Dance as much as you want but don't dance negatively! Sometimes you go in the office and you dance negatively -- that has to be stopped, mm? completely, in toto. So just do that. Good.

For Madmen Only (Price of Admission: Your Mind)

Chapter #19
Chapter title: None

19 April 1977 pm in Chuang Tzu Auditorium

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ShortTitle: MADMEN19
Audio: No
Video: No

Bodhi means consciousness, awareness, and dhara means a river: a river of awareness. And awareness *is* a river -- it is a stream, it is a flow. It lives only when it flows; when it is not flowing it is dead.
So whenever the consciousness is not flowing, a person lives a dead life.

It is as if the sap in the tree is no more flowing; just like the sap, consciousness is your inner juice. When it is flowing you are fully alive; when it is flowing perfectly, you live totally. When the flow is less, life is less; when the flow is stuck, stagnant, you are no more living, you are only dragging.

And the whole effort of all the religions is to bring the consciousness flow to its optimum, to its maximum. And people live at the minimum; that is their misery. Whenever you live at the maximum you are blissful -- but people live at the minimum. They will do only that which is absolutely needed. If they are poor it is no surprise; they will remain poor. They will love only to that extent which is absolutely needed, and that too as if with great reluctance -- because they have to. The flow is not there; it is as if it is a duty, not a joy.

Mm? the mother loves the child because she has to, the husband loves the wife because he has to, the wife takes care of the husband because she has to. This 'has to' is killing people. It should not be that she has to care, not that she has to do it as a duty, but that she is so overflowing that the sharing is natural. When you are overflowing and you share out of your overflow, you feel grateful to the person who became the opportunity for you to flow into him -- not vice versa.

If the mother really loves out of overflow then she will feel grateful to the child, because it is the child who has made her the mother, it is the child who has brought a new consciousness to her being. It is the child who has allowed her to see a new aspect of her life; she will feel grateful. But ordinarily the mothers don't feel grateful to the child. In fact they want the child to feel grateful because they are doing their duty,

and so on and so forth.

We live at the minimum, and life happens only when you are at the maximum. When you exist at one hundred degrees, not lukewarm -- from there the transformation, the evaporation.

So one thing to remember with the name is to become a flow and never to feel miserly -- not to think that if you give too much, if you flow too much, you will become empty, no! If you hoard you will become empty, if you hoard you will become poor. If you give you will become rich. The more you give, the more you get -- and we have infinite sources available.

The only thing to be remembered is to go on giving and sharing, and every day you will find new energy arising, new love, fresh love arising. And a man or a woman remains virgin if he or she goes on giving, because the new energy is always virgin -- it is uncontaminated by the past. Only stagnant energy is no more virgin.

Prem means love, mala means garland, mm? And life can become a garland of love -- each act of love can become a small flower in the garland. The only thing that is needed is a thread running through all the flowers that joins them altogether, otherwise the flowers will be a heap.

There are people who love, but their love is not a garland -- it has no unity, it is fragmentary; so they become a heap.

Love can become a great experience if it is not just a heap of unrelated moments, if something like a thread runs through all the experiences and joins them together into a higher unity. Then many experiences o f love joined together start becoming prayer. That is the meaning of becoming a garland of love.

Each experience of love is a small experience of prayer. Whenever you are in love you are in prayer, but it is a very small glimpse. If you don't put all the glimpses together you will never be able to see what was really happening.

Everybody goes through many experiences, but the wise man is one who makes a unity out of his life, a synthesis -- who puts his experiences together and finds what is the most essential thing that has been running through all his life. One love here, one love there -- just memories unconnected... then one becomes fragmented. If all of these experiences become one, a unity, they help you to become integrated.

[The new sannyasin says: Almost every seven years of my life I've gone through a death cycle -- my mother died, my father, my uncle -- and I just wanted to understand, because I feel in a way that I fear death, and I don't want to fear it because I've had so much death. I want to understand it.]

In fact there is a seven-year cycle in each life, mm? We change each seven years -- one cycle is complete. And all great changes happen between the end of the one cycle and the beginning of the second cycle.

First, at the age of seven the child is no more a child; a totally different world starts. Up to then he was innocent. Now he starts learning the cunningness of the world, the cleverness, all the deceptions, games; he starts learning to be pseudo, he starts wearing masks. The first layer of falsity starts surrounding him.

At the age of fourteen, sex, which was never a problem up to now, suddenly arises in his being. I am not talking about america where things have become so artificial that even a child of nine years will start thinking of sex -- through TV and the movies and the whole socially-repressed sexuality on the one hand, and on the other hand through all the advertisements and all the exhibition that goes on in the name of a thousand and one things but which deep down is sex.

So in America something is happening, immature sexuality is happening -- but that is an abnormal state. Otherwise at fourteen the child becomes sexual. And his world changes, utterly changes! For the first time he becomes interested in the other sex. A totally new vision of life arises and he starts dreaming and fantasising. And this way it goes on....

At the age of twenty-one, again: now a power trip an ego trip, ambition -- now he is ready to go into some power trip, to attain more money, to become more famous, this and that. That is the age of twenty-one; again a circle is complete.

At the age of twenty-eight, again he becomes settled, starts thinking of security, comfort, bank balance. So hippies are right if they say 'Don't trust anybody beyond thirty.' In fact they should say 'twenty-eight', because that is the time from where a person becomes straight. Up to twenty-eight he can be a hippie or this and that, mm? That's why you don't see old hippies: by twenty-eight they have gone back into the old world; they become part of the establishment.

By the age of thirty-five again a change starts happening, because thirty-five is almost the peak of life. If a man is going to die at seventy, which is normal, then thirty-five seems to be the peak. The bigger circle has come to half and a man starts thinking of death, starts being afraid. Fears arise. This is the age, between thirty-five and forty two, where ulcers and blood pressure, heart attacks and all sorts of things happen, mm? -- because of the fear. Fear creates all these things -- cancer, TB. A man becomes prone to all sorts of accidents because the fear has entered into his being. Now death seems to be coming closer: he has taken the first step towards death the day he passes thirty-five.

At the age of forty-two a person starts becoming religious. Now death is not just an intellectual thing; he becomes more and more alert about it and wants to do something, really do something -- because if he waits any more it will be too late.

Jung said that all his life he was watching thousands of mental patients, and after all that observation he says that at near about forty to forty-two, every person needs god, and if you cannot supply god he becomes mentally ill. That is happening in the west, because religion has become irrelevant -- or people think it is out of date, we are not a religious age, we are scientific and rational people. But the body and its rhythm function in the old way, the same way.

At the age of forty-two a person needs some religion, just as at the age of fourteen he needed a woman or a man to relate to. Sexual relationship was needed; exactly the same happens at forty-two -- now a religious relationship is needed. One needs a god, a master, somewhere to surrender, somewhere to go and unburden oneself. If one cannot find anybody then one will follow Adolf Hitler or Joseph Stalin and make gods out of them. If you cannot find even them, you will go to the psychoanalyst and go from one therapy to another therapy -- in search of the guru! But the psychotherapist cannot be the guru, he himself is moving through the same problems... And so on and so forth.

At the age of forty-nine a person becomes settled about religion. The search is over; he settles. At the age of fifty-six, if things go naturally and a person follows his rhythm, a person will start attaining a few glimpses of the divine.

At the age of sixty-three, if everything goes naturally, he will have his first satori. And if this happens at the age of sixty-three, that he has his first satori, he will die a beautiful death at the age of seventy. Then death will not be death -- it will be a door to the divine, it will be a meeting with the beloved.

So you have noted it well, it is perfectly true. So just think about these things that I have talked of to you and work out your life in such a way that things flow naturally.
And much is going to happen -- death and the fear will also disappear.

[A new sannyasin said he had been studying Indian music and making instruments: I don't know if I've been doing the right thing in using it as a meditation; it's a mind thing.]

It is a mind thing, but it has brought you here, mm? so everything is helpful. Music in itself is not much but it can become a door to something which is really great. Once you have contact with that, the beyond, then your music will have a luminosity to it. It won't be ordinary -- something will penetrate it.

Music can become a vehicle for meditation, but the real thing is meditation. If it is there then you will have a music to your life: whatsoever you touch will become musical and your whole life will have a rhythm, a harmony.

But good! the art that you have learned is good -- we will use it, mm? You will make musical instruments and you will create much music -- it is good!

Prem vineeto... It means love humbleness, loving humbleness. And essentially love is humbleness -- there is no other kind of humbleness. If humbleness is cultivated without love, it is just a face for the ego, just another trick of the ego. When humbleness comes naturally out of love, then it is tremendously beautiful. So fall in love with existence -- and the beginning is to fall in love with yourself.

Once you are in love with yourself you start feeling in love with many many people, and by and by that space becomes bigger and bigger. One day you suddenly find that the whole existence is included in it, that love is now no more addressed to anybody in particular, that it is simply there for anybody to take -- it is simply flowing. Even if nobody is there to take it, it is flowing....

Then love is not a relationship, it is a state of being. And in that state of being is humbleness, true humbleness. Jesus is humble in that way; the pope is not humble.

Once each year the pope washes the feet of a poor man -- but that is just show, that is not humbleness.

Once a year he touches one poor man's feet: that is just a gesture, a meaningless gesture.

The so-called religious people are almost always egoistic people. Even if they pretend to be humble, you can see through their humbleness.

There is a very beautiful anecdote about a mystic who came to see Socrates....

The mystic used to say that he was the most humble man in the world. He used to wear a gown full of holes -- dirty, rotten, very ancient. When he came to see Socrates, Socrates looked at him and said 'But through the holes of your robe, only ego is looking at me, nothing else.' And he was right!

So somebody can cultivate poverty and become very egoistic about it, somebody can cultivate humbleness and become egoistic about it. To me, real humbleness arises as a fragrance of love. It cannot be cultivated, you cannot practise it, there is no way to learn it. You have to go into love and one day suddenly you find that love has flowered -- spring has come and love has bloomed and there is a certain fragrance which was never there before: you are humble!

It is not that you practise it -- one day you are suddenly surprised that it is there. And the taste of that humbleness is that we are all one, so how can we be superior or inferior? Remember, a humble person does not think that he is inferior. A humble person knows no superiority, knows no inferiority; both have become irrelevant.

A humble person knows only this much, that this whole existence interpenetrates, is interdependent, we are all together. He is not separate, the other is not separate, so how can he be superior and the other inferior? How can he be inferior or the other superior? There is nobody superior and there is nobody inferior. You participate in the greatest saint and you participate in the greatest sinner. In that light of understanding, ego is not found.

So humbleness does not mean that one is egoless, humbleness means that one searched and could not find the ego. So the humble person is neither ego-full nor egoless. A humble person simply says that he looked deep into himself and could not find any ego -- so he cannot be either ego-full or egoless; he is simply he. This is what he is, this is how he is, and there is no claim.

But this happens only out of love -- so grow into love!

For Madmen Only (Price of Admission: Your Mind)

Chapter #20
Chapter title: None

20 April 1977 pm in Chuang Tzu Auditorium

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ShortTitle: MADMEN20
Audio: No
Video: No

Deva means divine, jayana means victory. And there is only one victory in life, and that is with god, with the divine. Alone we are defeated, with him we are winners.

Man alone cannot win, there is no possibility. Man alone is doomed, man alone is simply helpless. To be with god is to be victorious, because the total wins finally, not the part -- and god means the total or the whole. With the whole there can be no defeat -- there is no possibility of any defeat. Whatsoever happens to the whole is victory; wherever it goes is the destiny. The part can go astray.

That is the whole meaning of the word 'faith': to join together with the whole. And that is the root meaning of the word 'religion': to tie oneself together with the whole.

Immediately one starts winning, because then there is no possibility for any defeat, the very possibility disappears, and whatsoever happens is bliss. With god all is bliss; man alone is just misery, man alone is in

hell. Hell is a state of loneliness.

The old descriptions of hell are all absurd, meaningless -- torturing, etcetera. No need to go that far, just make man lonely -- enough, no other torture is needed. Man alone in a dark cell -- nobody to commune with, nobody to share with, nobody to love and be loved by -- not even somebody to fight with. It is enough of a hell, more than any torture anybody can invent, because when you are lonely you start dying; and the problem is that you cannot die. You suffocate, you are on the verge of death and you cannot die, because death also happens through the other -- in love, never otherwise. Because death is a dissolution, dissolving into the other.

So either death happens in love or in prayer. All that is beautiful happens in a togetherness.

[The new sannyasin says he has booked for groups.]

Now they will have a much deeper impact, mm? The moment you become a sannyasin everything immediately changes. You become more open, more available, less inhibited, and you can cooperate with the processes that these groups are meant to be; and a group process cannot do anything unless you cooperate.

By becoming a sannyasin you show the gesture of your being ready to cooperate; and then through small processes great happenings are possible. All great things happen through very small things. A great tree arises out of a small seed -- the seed just has to fall into the soil and cooperate with the soil, not to fight with it.

Sannyas simply means that now you start a life of cooperation. To be a sannyasin means not to be in conflict.

When Charles Darwin wrote his thesis about evolution and the survival of the fittest, there was another man, Prince Kropotkin, in Russia, who was writing a quite diametrically opposite thesis: the thesis that evolution happens through cooperation. People have not heard much about Prince Kropotkin; his thesis is far superior -- and finally he will win! It will take time, but darwin cannot be the winner.

The very idea that one evolves through conflict is violent; it is a very lopsided idea. If you look through the eyes of Darwin, the whole life is just a survival of the fittest. And who is the fittest? The most destructive, the most violent, the most aggressive is the fittest. So the fittest has no value; it is not even human -- the fittest is the one who is the most animal-like.

Christ cannot survive, he is not the fittest. Buddha cannot survive, he is not the fittest. Buddha will be the most helpless man -- Jesus was. Then Alexander survives, Adolf Hitler survives, Joseph Stalin survives, Mao Tse Tung survives; these are the fittest. Then only violence survives, not love. Only murder survives, not meditation.

The whole vision, the darwinian vision, is a very very inhuman meditation about life, an undivine vision of life. If you go into the forest and look through darwinian eyes, you will see conflict everywhere: each animal killing other animals, species destroying other species, trees destroying animals, animals destroying trees. Everybody is in conflict, it is a nightmare.

And if you go to the same forest and look through the eyes of Kropotkin, there is tremendous cooperation. These species have been living in deep cooperation too, otherwise nobody would have survived. If there were only violence, and violence were the only law, nobody would have survived; it would not have been possible for even the victors to survive.

If killing is the only rule, then who can survive? First you destroy somebody else, then you destroy... you go on destroying. Finally Adolf Hitler is left alone: he commits suicide, because he becomes accustomed to destroying. Now nobody else is left to destroy -- he destroys himself; that's actually what he did. But the world survives, beautifully!

Violence may be part but is not the whole; deep down is cooperation. And the higher you grow, the less and less violence, the more and more cooperation there is. That is the ladder of growth.

A moment comes when a person is no more in any conflict with anything -- that's what I mean by sannyas. One is in love, in love with life as it is. One is in love not only with life but with death too, because one is simply in love. And then millions of things become possible through cooperation.

So now the groups will be of a totally different value.

[A sannyasin, returning to the West, asks Osho how she can help to continue the growth that has started here.

Osho suggests she do at least one meditation each day...]

... And there is no need to move through the fixed form, mm? You can become more spontaneous and it will go deeper in you. I have a feeling that you are not a person who likes structures very much.

So unstructure it. Because no technique is so important as you, and man does not exist for the techniques, the technique exists for the man.

All the old religions emphasise too much the importance of the method and the technique. I don't care a bit: my whole emphasis is on the person.

So it will be easier for you -- you can de-structure it, mm? you can just have the feel of it and you can grow your own meditation out of it.

But make it a regular thing. If you can choose an exact time for it every day it will be even more helpful.

[Osho says it is important to meditate at the same time each day, for the body/mind becomes accustomed to and attuned with a certain routine....]

The same is true about meditation and far more deeply, because meditation works on three layers: your body, your vitality and energy, and your mind. Meditation works on these three layers and helps you to reach to the fourth layer, the no-mind. So a great synchronicity is needed. When your body is also ready to meditate, your vitality is also ready to meditate, your mind is also ready to meditate -- when these three all synchronise into one unity then meditation simply goes without any effort. It is very smooth, you simply slide into it. Then the task is not uphill, it is downhill.

Mm? it is almost like driving a car downhill: you need not put the engine on, there is no need for petrol -- the car slides down; the gravitation is enough.

So make it a point to meditate at a regular time, every day the same time, to create the same situation, and in the same room. In the East in the past, we used to have a separate room for meditation. Each family who could afford it would have a small temple, their own. A public temple is a public temple; one needs one's own temple, it is a private phenomenon. And people would go there only to pray or meditate, not for anything else.

Richer families, kings and others, used to even have personal temples. The king would have his own temple -- nobody else would go into the temple, only he would pray there. That was his absolutely private space, and he would never do anything else there.

So the place -- the incense burning there, the colour, the sound, the air -- everything becomes associated with the idea of meditation. If you have been meditating in the same room, the same place, every day at the same time, then the moment you enter the room and you take your shoes off and you are getting ready, you are already in meditation. The moment you enter the room and you look at the walls -- the same walls, the same colour, the same incense burning, the same fragrance, the same silence, the same time -- your body, your vitality, your mind, start falling into a unity. They all know that this is the time, time to meditate. And they help, they don't fight with you. One can simply sit there and go into it easily -- more easily, more silently, more effortlessly.

So if you can manage, have a small place -- just a corner will do -- and don't do anything else there. Otherwise the space becomes confused, mm? This is difficult to explain, but the space also becomes confused.

If you use the same room to make love, the same room to fight with your husband, the same room to beat your child, the same room to eat, the same room to do this and that, the place becomes confused. The place doesn't have a certain vibration, but all sorts of vibrations:

Now psychologists say that you should not do anything else in your bedroom -- just sleep there. So the moment you enter the bedroom the body suddenly gets the message: this is the place to sleep.

People become aware of this. You sit in a certain chair and you feel at ease, and whenever you sit in that chair you are again at ease; it has become associated, the body knows. With the chair now you have a certain vibe. So it is better not to allow anybody to sit in your chair. It is better to keep things for their particular use.

So make a small corner, meditate there, and every day try to do it regularly at the same time. If sometimes you miss, nothing to feel guilty about -- it's okay. But even if out of one hundred days you can make it regularly for sixty days, that will be enough, that will do.

Start Kundalini, and by and by start making your own innovations with it. And much will be happening

-- I'm coming with you!

[A sannyasin, returning to the West says: My heart is starting to sing.]

To sing? That's very good! That's what I would like, mm? That's very good. So help it! because the heart needs much help from you. It is a very neglected part of our being and there is no help coming from anywhere else for it. Your work will not help it, your family will not help it, your society will not help it, your state will not help it -- only you can help it. And even when you are helping, you will sometimes be thinking whether to help it or not -- because it has no utility in the world, it is very non-utilitarian. It is beautiful but it has no utility.

It is like a beautiful flower: you cannot eat it, you cannot earn much money out of it. You can enjoy it, you can have great celebration through it, but that is not utilitarian. Money-wise it means nothing -- and we live money-wise, that's why we cannot live wisely.

So great help will be needed from your side. When the heart starts singing, pour all your energies into it. Help it to sing, so it sings and starts dancing -- because its singing is going to be your joy; there is no other joy. And its dance is going to make your life a delight; there is no other delight.

So find some time to sing and be with your heart, and start talking to your heart almost as if you are talking to a friend. Have a dialogue sometimes with the heart: just sitting silently, say hello. And don't feel crazy -- nothing is crazy about it. You can have a talk, and soon you will see the responses start coming. Then you will be surprised that the heart can say things which you had never thought. The heart can make visions available to you which you have never dreamt of, never even heard of.

The heart is like a seed -- carrying much, but nobody has opened the seed and nobody has helped it to grow.

[A sannyasin, leaving for the West, said that he was apprehensive about going back to work in construction because he had problems concentrating and remembering things. About his work, he said: Well, sometimes I love it and sometimes I hate it.]

Mm mm. Then you really love it! (a chuckle) Because memory or remembrance depends on the interest you take in your work: if you are interested in it you will be able to remember very easily, if you are not interested in it then the problem arises. Concentration follows interest, it is a shadow of interest.

If you feel that concentration is missing, nothing can be done directly on concentration; something will have to be done on interest. And once you look at a problem wrongly you cannot solve it.

For example, a child sitting in the school suddenly starts listening to parrots screeching outside the window and he completely concentrates on listening to that. The teacher shouts 'Concentrate here!' -- and he cannot concentrate on the blackboard, his mind goes on again and again to the parrots. They are so joyful and he is really interested in them, so his concentration is there.

The teacher says 'Concentrate !' He is concentrating -- in fact the teacher is distracting him from his concentration. But the teacher is wanting his concentration for something for which he has no interest; that's why he finds it difficult to concentrate.

So always remember: if you feel that you go on forgetting things, that simply means that somewhere interest is missing, or you have some other interest. Maybe you want to earn money out of it, your interest is in the money but not the work -- then you will start forgetting things. So just watch your interest.

And whatsoever one is doing, if one is doing it with deep interest, there is no need to worry about remembrance -- it simply comes. You forget only the names of those people you are not interested in, you forget the phone numbers of those people you are not interested in. If you are interested in a person you don't forget his name; for years you will not forget. It is the same mind, but when you are interested in a person you are wholly focussed on him.

When somebody is introducing a person, if you are interested in the person you will hear his name with both your ears, you will repeat it inside two or three times. You will love to repeat the name, and it will be there; it will cling to your memory.

Somebody is introducing somebody and you are not interested at all: you don't hear in the first place. The name has been uttered: of course you have ears, so you have heard it -- but you don't hear it, and within seconds it is gone. In fact it has never been there; in the first place it never entered your memory.

It is from the door of interest that anything enters into the memory. Create more interest and let the

interest be directly in the work, not in something else that will result out of the work.

There are people who are interested in writing poetry, but their interest is not in the poetry but in the fame that they will have when they become a great poet. They will not even remember their own poetry. If they are interested in the poetry itself they will remember it. Years will pass and it will be there -- luminous!

Just go back and look into your past sometimes: what do you remember? You will see that there are things that you remember for years. Now, you may not even be able to find out why you remember those things, but you must have taken deep interest in them and so they are deeply engraved on your memory.

A face -- sometimes even a face of a stranger -- and you don't forget it, it is engraved there. Sometimes a small incident -- you were a child collecting seashells on the beach and it is so fresh in the memory, as if it has just happened or as if it is already happening right now. You can close your eyes and you can even smell the sea beach, the salty air... you can feel the texture of the seashells that you had collected, you can feel the breeze... you can again live it! It is not only a remembrance: you can relive it. You must have been tremendously interested in those seashells. They have gone so deep that years have passed and millions of things have been collected in your mind but still that sea, that beach, those seashells, that moment has remained so alive and throbbing -- even if you want to forget it, you cannot.

My understanding is that I have never seen a man who has any fault with memory. The only problem is that he has no interest in something and he tries to memorise it; then nothing happens.

So this time go and try to take interest moment to moment: get absorbed in the work, let it be a meditation, and then see what happens. You will remember, you will remember small details. And don't be bothered about memory -- forget about memory, memory will take care of itself. Simply take more interest in whatsoever you are doing.

Change your emphasis from memory to interest, and one day you will be suddenly surprised: you are not forgetting things as you used to.

When I was travelling in india for fifteen years continuously, I used to remember thousands of people's names. For five years I might not visit their town and then suddenly one day I would be there and I would remember all those people! Hundreds of people -- and they were surprised how I could remember their names. But that was not a problem at all. They thought it had something to do with memory. It had nothing to do with memory -- I have a very lousy memory -- but I had a deep interest in people!

So whenever I am talking to one person I forget the whole world. Then that person is my whole world -- at least for that moment, only he exists. So if you meet me after many lives somewhere, I will remember you. That one moment of total attention, that one moment of love, that one moment of focussing on you, that one moment when you become my world, is enough! You are engraved forever, enshrined forever -- it is impossible to forget!

So just start taking more interest. Remain in the moment, take more interest in whatsoever you are doing. And after two or three months you will see that the memory is simply following -- it comes.

There are no techniques to improve memory, and all the techniques that have been invented and are talked about are useless. The only technique that works is not a technique at all, because it has nothing to do with memory; it has something to do with interest.

So, one thing first try to take interest. If it is impossible then change your job. These are the two alternatives: first, for four or five months, six months, take interest, find new ways to become interested in it. Don't just go on doing it as a work -- love it, make it a hobby, play with it!

And construction, architecture, can be of great interest -- it depends on the person. One can be deeply in love with the work -- it is very creative, you can do a thousand and one things, you can be very inventive. Never before was man so able to do so much, as far as construction is concerned. So many new materials are available, so many possibilities.

There is no need to repeat the past, mm? We can create so many new things that have never been dreamt of by man. Cities can float in the sky. There is no need really now to be on the earth; if we are, it is just because we lack imagination. Otherwise there is no need -- cities can float in the sky, cities can float in the sea. Earth-bound, we are just foolish.

Now every possibility is there -- millions of doors have opened, we just have to use them. So many synthetic fibres are available; many things can be done with them which were not possible before.

So just take more interest, love the work, get into it, become more inventive, innovative, think of new ideas, get involved, become committed. And you will see that the memory just follows.

[A sannyasin, leaving for the West, says: I've been going through a lot of doubts about sannyas... It feels

good here being surrounded by sannyasins and being here with you. But I feel going away -- when I'm on my own, away from you -- it won't feel so real.]

Mm mm. It will become more real -- just go. Because to be close to me has nothing to do with physical closeness. If you love me you will find me there too, as close as here and sometimes even closer -- because there you and I will be alone, and here I have so many sannyasins, mm? So naturally, here you can have only a part of me, not the whole. There, I will be wholly yours!

It is a question of love: love knows no distance, no space. If you love me you will find me there. If you don't love me, then even here you will not find me. If you love me, even when I am gone from this body you will find me -- I will remain available to you. If you don't love me.... There are many people who are just neighbours to me here, and no contact will become possible.

So it depends -- it all boils down to love. Just go, mm? Don't be afraid -- go and see. Continue to meditate and remember me.

[A sannyasin, with an arm in plaster, said she felt very destructive, especially when surrounded by people, but she doesn't know the cause of it. She wondered if she should do Primal therapy. In response to a question from Osho, she says she is in a relationship.]

That's good -- because relationship will help you, and [he] is perfectly good.

These problems are not really caused by anything. There are two types of problems: one is when it is caused by something in the past -- then Primal therapy can be very helpful. But I don't see that that is the problem. It is as if a person became afraid of water when he was a child. Maybe he was playing around the river and fell into the river and became very much afraid. Now he cannot go near the river -- just seeing the water, he starts trembling.

Now, this kind of problem can be helped very much by Primal therapy, because it is not fear of the water, it is just a past experience. The child was very small and helpless and fell into the river and it was almost as if he was going to die, so the fear has entered very deeply. Now just the closeness of water is enough to make him tremble -- he again becomes a child, not knowing what is happening. And he knows there is no need to be afraid, but that will not help. So he has to go through the past experience -- to relive it, to unwind it.

Then there is a second type of problem: somebody is afraid of going into the river because he does not know swimming. Now, this man cannot be helped by primal therapy. He is afraid because he does not know how to swim, that's all. And his fear is right -- otherwise he would die if he were not afraid.

So if you want to take him into the water he says 'No, I cannot go, I am very much afraid.' But his fear is of a different kind: he does not know how to swim.

Now, if you put this man into Primal therapy nothing will happen, because it is not a question of the past. His problem belongs to the future: he needs to learn how to swim, he wants to learn that. Once he knows how to swim the problem will disappear.

Your problem is of the second type: you need to know how to love, how to give; nothing is being held over from the past. And because you cannot love, because you cannot allow one person to be close to you, how can you allow many persons? -- then you start feeling afraid.

You are afraid of relationship, you are afraid of love, and the reason is that you don't know how to love. The only way to know how to swim is to start swimming. [He] is very good -- let him be the guide, you just be a follower. Just tell him to lead you into love, to help you to go into love more and more.

And you just do one thing: don't create any trouble. If you can do that, once love starts flowing, then there will be no trouble -- just in the beginning.... At least you will have to trust the guide, so that when he puts you into the water you don't start screaming and hitting him. That much you have to do -- and it is a simple thing!

Love is such a natural thing that everybody can grow into love. So first try to love. Start giving! If somebody asks for one thing, give two, mm? If [he] wants your coat, give him your shirt too. If he wants you to go one mile, go two miles with him. Just try it -- and you will enjoy it! Once you have started enjoying, the problem disappears.

Report to me after one month. For one month try -- rather than going into Primal therapy, go into love therapy. Then we will see, mm?

For Madmen Only (Price of Admission: Your Mind)

Chapter #21
Chapter title: None

21 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704215
ShortTitle: MADMEN21
Audio: No
Video: No

[A sannyasin says: I feel very lost and I cannot get out of it. I am in a trap. Sometimes I think it is just mind. I see that everything that happens is my responsibility although I think all doors are closed.
Osho checks his energy.]

Everything is going so beautifully well -- you unnecessarily become worried. The energy is flowing perfectly well, but you are too greedy -- you want it too soon. That creates the trouble. It takes time, it takes its own course. And these things are such that if you are in such a hurry you may create trouble: you can go mad if things go too much!

So allow it to work slowly, otherwise you will not be able to bear it. If you want too much too fast, I don't think you will be able to bear it -- you will go berserk!

So I am going very slowly with you because you are just on the brink -- a little push and you will be gone. But I have to give you homeopathic doses -- very slowly, very slowly. You want them fast, and you don't understand -- if they happen fast I will have to prevent them immediately, otherwise you will not be able to come back to your sanity again.

To go into deep meditation is to take a great risk. If you go slowly, good -- by and by, you absorb it and become capable of tolerating it. If it happens too suddenly, you will not be able to understand what has happened and you will never be able to come back to your sanity.

In India, down the centuries, too many people have gone mad. You can still go and find many mad sannyasins and the reason is only that there is nobody to look after them, nobody who can prevent their energy when it is not needed and release it again when it is needed. That's the whole function of a master.

And I cannot listen to you -- because if I do, then if you go mad, I will be responsible, not you. So simply accept the growth that is happening and happening slowly -- it is good. Slowly slowly, you will get in tune with it. Mm? you cannot run right now; it is better to walk. When you are able to run, I will tell you to run.

So simply enjoy whatsoever is happening and feel deeply satisfied with it. A great contentment is needed right now that will help the energy to settle. Once it has settled, another step; then again deep contentment, again it settles, then again one stop -- but step by stop. Otherwise everything is going perfectly well.

... Whatsoever you are doing, continue -- just don't be greedy and don't be too much after it. Go slowly, gracefully. There is no hurry -- eternity is available.

[The sannyasin asks about a dream in which Osho died.]

No, no, I will not leave you here!

... It is because of your greed that you are afraid that I may die -- it has nothing to do with me! Your dream is your dream! It is because of your greed that you are afraid I may die. then what will happen to [you]? -- so just grab it fast! That's why the dreams, mm?

[A japanese sannyasin asks about translating Osho's books. She has difficulty with some words which don't exist in Japanese.

Osho suggest that she not translate too literally, but rather put more effort into conveying the sense of what is being said. He says the language should be simple, uncomplicated, so that the book is a flow and easily understandable....]

[Another sannyasin asks if his way is love or meditation. Osho suggests that he does not choose between the two; both are necessary for a balance. They are like the two aspects of breathing: love is exhalation, meditation is inhalation. Move with the energy, feel your way through your heart, not your mind.]

[A sannyasin says that he doesn't let go, especially with women. He became aware of it when he began mixing with people, having been in isolation for a time. He doesn't have a woman; his friends tell him he should have...]

No, no, don't listen to anybody. This is foolish, this is simply foolish....

These friends are foes! You have to listen to your own being. If you feel good alone, then why bother? Can't you see how miserable people are who are together?...

So why bother? If you are happy alone, then don't create a problem out of it -- there is no problem! In fact that may be the only problem, that you don't have any problem, so you are feeling 'What to do?' If you have a woman then there are problems and fighting and anger and this and that and one becomes miserable: one is occupied.

Hell is a great occupation, a continuous occupation. Sometimes it is anger, sometimes it is jealousy, sometimes it is possessiveness, sometimes in rare moments it is love too -- and it goes on and on. And you are never left time to think about what is going on. There is no time left to think whether you are in misery or not.

But you are happy -- I don't see that it is a problem at all. These friends all get ideas, and once they get ideas they start manipulating everybody. Now they get ideas that relationship is good, love is good, so what are you doing? They are making you feel guilty.

[The sannyasin answers: But in the groups they said the same too -- the groupleader told me that as well.]

Nothing to worry about! You can say, 'If I am feeling good, then who is the groupleader, and why?' Even if god himself comes and says it -- mm? Keep to yourself. Tell him, 'You can go on relating -- I am happy, why should I worry?'

If *you* are unhappy, then only does the problem arise. If you are feeling that you are really miserable... and don't be mistaken about it. Others are saying you are miserable -- and you may start feeling miserable because this one and that one says so, and they are in the know. The groupleader has said so, and so have many friends, and all are of the one opinion -- so how can so many persons be wrong? They must be right. Then you start feeling miserable -- but that is not true misery.

Forget what they say. Simply silently feel for yourself. If you are feeling miserable, then there is a possibility to relate. If you are not, there is no need. Just wait -- some day the possibility may arise. But before that, don't force. Nothing forced is ever beautiful. And I see that you are perfectly happy -- nothing to worry about. Just enjoy your aloneness, mm?

For Madmen Only (Price of Admission: Your Mind)

Chapter #22

Chapter title: None

22 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704225
ShortTitle: MADMEN22
Audio: No
Video: No

Prem Saraha. I'm talking about saraha these days (in the morning discourses). Prem means love and saraha means one who has attained the target -- one who has attained the target of love. It is still a possibility, but it can become actual; I give the name with a great hope. It is not yet actual but it can become actual, with just a little effort and a little awareness.

Man is not aware of how much he can be, and he goes on living at the minimum. Now psychologists say that even very great geniuses use only fifteen percent of their intelligence -- so what to say of the ordinary, the average person? He uses near about five to seven percent of his intelligence. And that is about intelligence; nobody has bothered about love.

When I look at people I see that rarely does a person use his love energy -- rarely. And that is the real source of joy.

We use seven percent or at the most fifteen percent of our intelligence. So even our greatest genius lives at the minimum; eighty-five percent of intelligence will be sheer wastage, he will never use it. And one never knows what would have become possible if he had used one hundred percent of his intelligence.

And we are not using even five percent of our love -- we are not using it at all. We go on pretending the game of love but really the love energy is not used. And that is the only energy that makes a man closer to god.

Intelligence brings you closer to the outside reality and love brings you closer to the inner reality. And god is the innermost core of existence -- so the only way to know god is love! There is no other way, love is the only way of knowing.

[A sannyasin said she had had a wonderful marriage for ten years with her husband until their young housemaid committed suicide because of her love for the husband. Since that incident nothing has been the same....]

First thing: it has nothing to do with the girl's suicide; that is just an excuse. It almost always happens in every marriage -- you cannot live forever in happiness. It was easier to be happy when you were not married. Once you get married, things become difficult; it is a natural process. It has nothing to do with the girl and her suicide, it has nothing to do personally with you or your husband; it has something to do with the very process of marriage. Once you understand that, things will become clear.

When two persons are in love they are free, individuals. They have freedom, love is not a duty. It is out of their freedom that they give to each other, and they are free to say no. If they are saying yes that is their decision -- it is not an obligation, it is not a fulfillment of any expectation of the other. Because you enjoy giving love, you give. And any moment you can change, because no promise has been made, no commitment has been made. You remain two free individuals -- meeting out of freedom, loving out of freedom, but your individuality and your freedom is intact. Hence the beauty!

The beauty is not only of love, it is more of freedom than of love. The basic ingredient of beauty is freedom; love is a secondary ingredient. Love is also beautiful with freedom, because freedom is beautiful. Even love becomes beautiful when it is with freedom. Once the freedom is gone, love becomes ugly -- and then all the ugliness enters it. And then you will be surprised at what happened. Where has that beauty gone? Where has that love energy gone?

Once you get married you are settling, you are dropping your freedom for convenience sake. You are thinking more in terms of security than in terms of freedom -- that's what marriage is. Marriage is the victory of security over the insecurity of freedom.

So of course you will have to pay the price. Security is never free, nothing is ever free; we have to pay a

price for everything. For every choice we have to pay a price.

So once you get married, freedom is lost. With that freedom, seventy-five percent of love will disappear. And the joy of it, the sharing of it, will disappear -- now it will be almost a part of duty.

And the more you live together, the heavier becomes ordinary reality on the romantic quality of your affair. Small things which had never bothered you before will start bothering you. You want to go to one movie and he wants to go to another, and there will be conflict. It had never bothered you before; wherever he wanted to go you were ready to go, wherever you wanted to go he was ready to go. It was just joy to be together, wherever -- the movie was irrelevant. Now to be together will be irrelevant, the movie will become more relevant -- because you are together for twenty-four hours a day. In fact you are going to the movie to avoid each other.

First you used to go to the movie to meet each other -- the total quality is different now. First you used to go to the beach, to the mountains, to be with each other! Now you would like to go somewhere where you can avoid the other. It is becoming too much -- being twenty-four hours together, it is getting heavy.

And then small things, very small things... the husband has left his clothes on the floor. Now, lovers will never think of these things -- but married people will start thinking, 'This is not right -- he should be a little more careful. I have told him so many times!' And this may create a conflict. Or he may go on smoking -- and you don't like smoking, you hate the smell of it.

When he was kissing you before, he was smoking then also -- but the kiss was so precious that you never bothered about the smell. Now, by and by, you are becoming -accustomed to the kiss; now it is nothing new, it has no mystery left, it is just routine. It has been taken for granted; now the smell of smoking that comes from his mouth is too much.

Small things -- your perspiration, your body smell, this and that and everything. And now, by and by, you are acquainted with each other's body, each other's possibility, each other's love-making -- so the curiosity, the exploring mind, is no more there. It is almost a repetition every day. Who loves repetition? Repetition kills everything.

Now he will start fantasising about other women: they will look more beautiful, more charming. Not that they are, but they will look it, because they are not accessible, they are far away. And you will start thinking of other men. Deep down in the unconscious, other people will look more beautiful, other couples will look more happy, and you will start thinking 'Why are we not happy? Why is everybody else happy? Look -- people are smiling, and we are not smiling. Why is this happiness not happening to us?'

And deep down you start becoming interested in others. It is natural, nothing is wrong in it, nothing is immoral in it -- it is part of the security. You become dull, you are not interested. It is almost like going and seeing the same movie again and again; for how many days can you remain interested? And if you get married to a movie, then won't you go crazy? It is simply amazing that people are married and not mad! Or maybe they are, but the madness is so much the norm that you cannot think about it as madness.

So the first thing: drop the idea of that girl. That has nothing to do with you or with your love affair, your marriage. That was her thing, mm? she must have been mad. That is her business, it is nothing to do with you. She must have been suicidal -- she would have committed suicide somewhere else. It doesn't matter where, but somewhere, in some way, she would have found a reason. Because she had never been in love. Your husband did not know anything about it -- she was not even old enough to fall in love and do such things. But she must have been suicidal -- any excuse was enough.

She must have been fantasising in her mind, and the fantasy was destroyed. That is her problem -- that is not your problem, not your husband's problem, that is just an excuse.

You are again trying to believe that your marriage is perfectly good. Because of that girl and because she committed suicide, everything has gone wrong. You are still trying to delude yourself, you are still trying to protect the marriage. In fact that girl's suicide is functioning as a protection. You can throw all responsibility on her -- she is like a scapegoat.

Forget about it -- she has nothing to do with it. Encounter the situation: it is marriage itself! It is the suicide that you both have committed by marriage; that is the real problem.

[She answers: Our marriage is very open.]

No marriage is open, otherwise why should you bother about marriage?

[She says: The energy -- it is a matter of the energy that we had running between us.]

The moment that energy is not running between you, that simply means you are stuck together. What I am trying to say is, don't try to protect it. Rather, look into it, into where the problem is -- otherwise you will never find the cause. You can find false causes, because you don't want to touch the real cause. The real cause is that both of you are no more in love. It is hard' to say it that way, but the truth has to be accepted. That's why the energy is no more flowing.

And it is very difficult to be in love for a long time. It needs a great transformation in your being -- only then can you be in love for a long time. The ordinary love is a very momentary thing; it comes and goes, it starts and it ends, it has a beginning and it has an end.

So, rather than rationalising, just look into the phenomenon that you are no more in love. It will be hard! It is not the otherwise -- not that the love is there and the energy is no more flowing. How can it happen? Love is the energy: if love is there, energy will flow.

Maybe you are in love with your past love -- that's possible. Maybe you are in love with your past memories -- how beautiful things were and how energy was flowing and now it is not flowing. It is a hangover from the past. You are continuously thinking about the past, and you want the present also to be like the past. But it cannot be done. The present is totally different from the past -- and it is good that it is different! If it were just a repetition of the past you would be fed-up, completely bored.

So both look into the reality and try to find out the truth. If you are not in love any more, then one thing can be done: you can be friends. There is no need to force -- and love cannot be forced. If you force it, it will be a hypocrisy and it will never satisfy anybody.

So just look into the thing. You have been lovers in the past, so at least you can be friends. Just look into it! Maybe if you decide to be friends, love may start flowing again -- because again you will start being free, again you will start becoming individuals, again the security will be gone, again those elements which have destroyed your love will disappear. There is a possibility love may start flowing again.

Just as you got married one day, now get divorced and just be friends. First your love happened -- you were friends, you just came together. Love arises out of friendship, and then sooner or later it becomes a relationship and there is no friendship -- then it dies. If you really want to revive it again.... And I am not saying that it is a certainty -- nobody can say anything about it -- but there is a possibility that it may revive. Or even if it doesn't revive, you can revive a love with somebody else, your husband can love somebody else.

Always remember one thing: to be in love is good -- that is great virtue. If it is not flowing with one person, then it is better to let it be flowing with somebody else. But don't get stuck -- otherwise you will suffer, you will make him suffer, you both will suffer. And the problem is that if you suffer long enough, you will become addicted to your suffering. Then you will start feeling a sort of enjoyment in your suffering itself. You may become masochists, and then it will be very very difficult to get out of it. Right now the problem is not big.

[In response to questions she tells Osho her husband is in London; he is not a sannyasin.]

Go back and talk to him and tell him to be truthful. Mm? you have loved each other -- at least this much you owe to each other, to be truthful, to be absolutely truthful. Put all the cards out on the table and don't try to hide; because that is not going to help. Only truth helps. Lies never help -- they can only postpone the problem, and meanwhile the problem will be getting more and more roots in you. So the sooner the better....

Go and tell him to be honest -- even if it hurts. Tell him that it will hurt but nothing to be worried about. You have been happy together; if it hurts, that too has to be faced. Be absolutely true -- no finding of scapegoats, no witch hunting, no rationalisation. Just be true. Look into yourself, show your heart, and help him also to be true. If love is finished, then be friends, there is no need to force it. Maybe, some day again....

It happened once, an indian film actress asked me.... The problem was exactly the same, and I suggested divorce -- because there was no meaning in carrying on in it for too long. They got divorced. After seven years their daughter was getting married, so they met again. For seven years they had never met -- and they fell in love again with each other!

She came running to me and she said 'This is impossible, but it has happened! For seven years we had not even seen each other, not even written a single letter, but our daughter was getting married, so we had to be together -- and suddenly...!' They got married again!

But I told them to be aware now: the same thing could repeat itself again.

Love needs so much awareness to keep it flowing -- and we are not so aware, so again and again it stops.

Just go and don't be worried, mm? If one door is closed, another will open.

Never betray love. Lovers change -- that is not a problem, that should not be a problem; we should not become attached too much to persons. Let there be only one commitment, and that has to be to love itself! Be in love with love, and everything else is secondary.

And be courageous -- that courage will help. Otherwise you will both pretend that because of this and because of that... and you will go on being miserable. Never remain in misery for a single moment. Live dangerously -- because that is the only way to live. And now that you are a sannyasin I hope you will be courageous enough to face it. If it is no more there, it is no more there.

And maybe just making everything open, looking at things again with fresh eyes, something may happen! It may be there -- maybe it is burdened too much with nonsense. If you are putting things openly you may become unburdened, he may become unburdened, you may start feeling for each other again. But next time, if you do start feeling for each other again, don't do the same that you have done before.

Each marriage kills love. Very rarely have I come across a marriage which has not killed love -- it is a miracle It is not the rule, it is the exception -- and the exception simply proves the rule.

Don't be worried, mm? Just go with courage.

[A visitor says he enjoys his work as a university professor very much. His conflict is: am I greedy for wanting more or is it for my growth?]

Remember one thing: we can never have the world the way we like it, so we have to like it the way it is. If you really want to be happy, then start liking it the way it is. Because we only have a Very short time here. If we start thinking about the perfect situation, we will miss the opportunity of being happy. So make the best that you can of it: it is an imperfect world, and nowhere can you find a situation which will ht you perfectly.

For example, you make friends and they move. In some other situation you will make friends and they will never move, and then you will be stuck. That too can all be very very burdensome -- just having the old friends, everything dust and dirt and old.

If you are in a situation where you cannot have new friends every day, then use the beauty of old friendship as much as you can. If you are in a situation where friends change every day, that's perfectly good -- you have the opportunity to make new friends, fresh friendship. And fresh friendships have a beauty of their own. Life is more alive, there is more adventure. To be friendly with a stranger is more adventurous, to trust the stranger is more adventurous and more dangerous, ant to go on finding new persons to love and be friendly with will help you to flow more. I can understand.... Again and again they will be gone -- by the time things are settling and you are feeling that now things are becoming secure, they are gone. But it is good!

I myself have never lived a long time in any town. The moment I saw that now things had settled, I simply moved! Nobody will think that I can move from poona, but any day I can move -- now things have settled!

Nothing to be worried about -- enjoy it! My approach is that whatsoever you have got, make the best use of it. And don't hanker for the impossible; it never happens and in the search for it you lose all that could have happened. To seek the impossible is to miss the possible -- and the possible is all that is!

So enjoy new people, new friendships, fresh relationships -- it is a more dynamic way of life, more flowing. It is not like a stagnant pool: it is a river.

Always look from an angle from which you can find more happiness in it and more joy. Ordinarily our mind always finds faults -- hence it makes us miserable. Misery is an attitude.

If you are lazy, then don't find fault with laziness. Find the philosophy of it -- read Lao Tzu, tao, and enjoy laziness! If you are active, then don't find fault with it; forget Lao Tzu and Tao -- that has nothing to do with you, that doesn't relate to you. Then Nietzsche will be good.

But always find the thing that will make you more happy; and it is available everywhere! If a man has decided to be happy, then in no situation can he be made unhappy. And if a man has a wrong attitude then in no situation will he ever be happy. Happiness is an attitude, so is unhappiness.

So first try this -- start enjoying this situation that you are in. And if you find it almost impossible, then

change the place; don't remain in it for long, either enjoy it or move. And the mind is always in a dilemma, because half of it you like and half of it you don't like. But then one has to choose.

[The visitor answers: That's the rub -- making a choice is very difficult.]

It is not difficult -- you can consult the 'i ching' or you can just toss a coin. It is not difficult -- it is such a simple thing. Just toss a coin, and whatsoever the coin says, move with it. Try, mm? And come back for a longer time.

[A sannyasin says that he keeps looking at the whole sexuality and wants to get out of it but doesn't know ho. He feels the homosexuality is not natural.]

There is no need to get out of anything....

Enjoy it! Why get out of it? If, by enjoying it, one day you are out of it, that too is okay -- but there is no need to get out of it. Whatsoever comes natural is good -- easy is right.

... The unnatural cannot happen -- that's my definition of nature. How can the unnatural happen, just tell me? If it happens it must be natural -- otherwise how can it be? And it is happening only to man because man is more alert and conscious, because man is more intelligent -- he finds out new ways to relate.

Now, if you watch animals you will see that they always make love in a certain posture, in a certain way. It is only man who has found many postures, many ways -- this is man's intelligence, his creativity. No animals have any choice about how to make love. Mm? they don't have any vatsayana's 'kama sutra'.

It is said that the original 'kama sutra' had eighty-four thousand postures. Now it has only eighty-four but the original had eighty-four thousand! He must have been a rare genius, this man vatsayana. And you can go to khajuraho some time and see all sorts of weird and bizarre postures. You cannot even believe how they are possible -- a man and woman standing on their heads and making love! This is man's creativity, great intelligence -- no animal can think about it. It is only man who can think about it, who can find novelties.

So nothing to be worried about! In fact when you are in love with a woman or a woman is in love with a man, it is a biological phenomenon. When a man is in love with a map or a woman is in love with a woman, it is more psychological than biological. In fact it shows that you have, in a way, gone beyond the ordinary biology. You have taken a step aside -- you are fed-up with the ordinary biology, you want to relate in a certain new way which only man can do.

So always look at things in a very positive attitude. It has happened to you, it must be something in you that has evolved into it. Now don't bother what others say -- nobody has the right to interfere with your life. It is your life, and if you decide to be homosexual it is perfectly okay. Accept it in deep love and gratitude.

If some day you find yourself turning and moving and changing into a heterosexual, perfectly good! A man who is a fixed heterosexual has a certain limitation, a man who is a fixed homosexual has a certain limitation -- the man who is bisexual is more free. So the future is going to be bisexual. Even the revolution that homosexuality brought into the human mind is outdated -- the future is going to be bisexual. A man will be capable of relating in both ways, and he will have more freedom, more possibility to choose -- no fixed attitude, no fixation.

It is possible that some day in the future psychoanalysts will say that in the past people had fixations -- somebody was a homosexual, fixed; somebody was a heterosexual, fixed -- now people are more free. That will become the normal, healthy consciousness -- freedom. That too is a freedom.

Always look at things so that you can find something good to be happy about. Life is short, and happiness is very difficult, so don't miss any opportunity to be happy.

Ordinarily we go on doing the opposite: we don't miss any opportunity to be unhappy -- everything makes us unhappy! Heterosexuals are not happy and homosexuals are not happy. The homosexual is worried: how to get out of it? And do you think that heterosexuals are very happy? They don't seem to be happy at all. They are burdened with a thousand and one problems. People who are bachelors are unhappy, they feel they are lonely. And people who are married are unhappy -- they think why did they get tied in the first place?

Everybody is unhappy here; and my whole approach is to make you happy. Now there are two ways: either I should tell you 'Do this, then you will be happy.' Then you will never be happy -- this is what has been done to humanity. There have been people who have been saying 'You can be happy, but do this first.

First be heterosexual then you will be happy.' Now they have created unhappiness for you.

For the heterosexual they say 'Become celibate, then you will be happy.' They always have clues for people. 'Whatsoever you are not' they go on saying 'be that and you will be happy.' And you cannot be that, so you are never happy. And you never see the trick of it, that this is the whole process of making you unhappy.

I want you to be happy right now, so I cannot say 'Be that.' I can simply say 'Whatsoever you are, be happy in it'! If out of happiness it changes, good; if it doesn't change, very good. Relax!

For Madmen Only (Price of Admission: Your Mind)

Chapter #23
Chapter title: None

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Deva means divine and yashodara means the glorious one. Yashodara is the name of the wife of Buddha, too. And that is the true reality of everyone: the glorious one is sitting inside you, waiting for your knock. It is not far away, it is very close by -- just a slight turn and the meeting happens. It is not hard work, either.

The very idea of hard work is egoistic. To attain to god is simple, has to be simple. The very idea of much effort is an egoistic idea -- the more effort you make, the more you will be and the less will be god. It happens only when you are not, it happens only when the effort is almost absent. Even when following the path of effort, a moment comes when the effort has to be dropped -- and then is grace.

So god is never attained through any effort; it is through effort that we go on missing. But we have to make effort, that I know, otherwise we will never understand how to drop effort.

You have been in the gurdjieff work, so you know what is meant by making hard effort. Mm7 gurdjieff was the hardest task master, but the whole work consists of bringing -- you to such a pitch of work, to such intensity, to such fire, that nothing can be done beyond it -- and that is the moment when one can drop it, never before.

To drop effort one has to go through it absolutely, totally. So effortlessness is not a sort of laziness: it is the ultimate in effort.

The gurdjieffian work ultimately ends in something like zen -- it has to. But many of Gurdjieff's followers have missed the whole message. Followers always miss. The effort became the whole and sole thing -- the tree became all, and the flowers have been lost and forgotten completely.

The tree exists for the flowers, not vice versa. Flowers don't exist for the tree; they are the ultimate expression of the tree. The roots exist for the flowers. Although it is true that the flowers cannot exist without roots, they don't exist for roots; they are the end in themselves. Roots have no end, they are means -- hence roots are ugly. Out of the ugly roots come the most beautiful flowers. That's why roots go on hiding themselves underneath the ground, in the darkness: they are means, they are not ends.

And still I will repeat: though flowers cannot exist without roots, they don't exist for roots -- roots exist for them. The higher cannot exist without the lower, but the higher does not exist for the lower -- the lower exists for the higher.

So gurdjieffian work got lost in the hands of the followers who thought that the roots were all: work and

work and work, and the quality of play is completely forgotten. Just hard work -- it appeals to the western ego very much. That's why Gurdjieff had no effect in the east. You cannot find a single eastern disciple of Gurdjieff. That is something very strange, because his whole teaching came from the East. He collected all his teachings and methods and techniques from the east, but in the east his impact is nil!

What happened? The east should have been more interested than the west. But the reason is, his idea of work appealed to the western mind, which is utilitarian, which is a work mind: do, and anything can be gained out of doing.

But in the east, down the centuries we have felt that the ultimate is never done by doing. When doing disappears and only pure being is left, then it happens -- and it happens of its own accord. You can invite but you cannot pull, you cannot force it to happen.

So in the East we call the spiritual work 'leela' -- play, not work. Never before in the east has it ever been called 'work'. Mm? the very word 'work' does not fit; work means something that a man can do. It is grace, it is something that happens.

But I am not saying that the work is not needed -- it is needed, it is certainly needed. It is the very roots, but it is not the end. And one day one has to forget the roots and flower! One day one has to forget the whole anxiety of working, attaining, reaching. One day one has to relax so utterly that there is nowhere to go, nothing to find, and in that rest, in that moment, in that pause, suddenly it is there. It has always been there, but we were never so relaxed, so we didn't see it.

[The new sannyasin said that she was with the Gurdjieff group, but left when they denied her experiences of inner kriyas and cosmic consciousness. With the guru Muktananda, she experienced kundalini. She asks Osho: where to go now?]

The first thing to understand: whatsoever experiences happened to you happened because of your work in the Gurdjieff group. They are not unrelated; it is not that they have no reference. It is the whole outcome of the work. It has nothing to do with muktananda or anything else, it has nothing to do with them.

... It is out of your twenty years' work that those things started happening. But Gurdjieff was very much against talking about them. And there is a reason not to talk about them, there is a very significant reason -- because people's minds are so imaginative that when you talk about these experiences only one may be benefited by your talking, ninety-nine will be befooled. That's what is happening with Muktananda and those kind of people.

The mind is such an imaginative faculty that if you talk about Kundalini then everybody's Kundalini starts rising! If you talk about blue light then everybody starts seeing a blue light! People are stupid!

So Muktananda-type people are not helping people really, they are just supporting their imagination. It is not work at all and it is no work at all. It is just playing... with people's dreams and their imagination -- and foolish people are all over the world. And who does not ant to have great experiences? The ego feels very good -- and if they are happening so cheaply, with no work at all, so that you just sit and the kundalini rises, and the blue light.... You can see any kind of light and you can see any kind of energy rising, and you can manage it so that you can almost feel that it is real.

Gurdjieff never talked about these things because he was a real master. He knew that when it happens the disciple will come; it is not to be talked about. If you talk about it then a hundred people will come, and only one will be true and ninety-nine will be just fools -- so why invite those ninety-nine fools? He was not interested in idiots at all.

And the whole following of people like muktananda are simply idiots! Gurdjieff would not have even allowed them in the premises, these types of people -- he would have thrown them out! He was really interested in only very sincere people, sincere in the sense that they had come to work, not to imagine -- who had come to change, who were ready to be transformed, who were ready to die for it, and did not just have foolish ideas in the head. You can hypnotise people by just talking about things, and they start... there is no problem in it.

So he worked on people and waited -- when those experiences happened the disciples would have to come and tell the master. They would resist for so long that if they were imagining things those things would be dropped. The disciples would try not to say anything. These are foolish things -- maybe they are just imagination.

So for years they would not say anything to the master, but if they are real you cannot drop them. If they are unreal, they will disappear. The unreal comes into existence and disappears easily -- it is a dream. But if

they are real, they will persist -- they will go on hammering on your head. One day or other, in spite of yourself, you will have to go to the master and say 'Now this is happening -- and I don't want it to happen, I don't like it happening, and I know that this is all imagination, but it is happening and for years it has happened. Now what to do?'

Then Gurdjieff would start work on another plane. But that thing is lost -- it is always lost when a master is lost. Then only the visible part remains, the invisible part is lost; and the invisible is the most valuable, the invisible is personal.

So there were a few people to whom Gurdjieff had said that these experiences were right -- but this was his personal communication, and they were also told not to say it to others. He never wanted any fantasy to be allowed, otherwise fantasy runs riot, it goes mad.

It is good that you have come here.... And it is out of your twenty years' work that these experiences have come. Feel grateful to Gurdjieff!

... It has a reference, it has a continuity.... And now much more can happen. Now the work can start on another plane.

How long can you stay here?

You come back again, mm? Longer will be good. and much can be done. But keep in mind that your work is not lost; all that you have done will be used. That has become your foundation -- and you have a very solid foundation, so feel happy about it!

And here you meditate, you dance, you sing, and relax, mm? The work part is almost over has to be....

[She asks: Should I still observe impartially?]

You continue...

Yes, it is very good -- you continue. That you continue, but become more and more playful, more and more childlike. And much is going to happen. Good.

[A sannyasin says: I feel good if I sit near and see you.... And I want to ask you: is life beautiful? Is this life beautiful?]

It depends! If you sit in front of me it will be beautiful. If you keep me in front of you, it is beautiful. Forget me, and it is no more beautiful. It depends on awareness: if you are alert, life is beautiful, if you are asleep, it is not. So no snoring any more, mm? Then it is really beautiful!

But always remember, in itself life is neither beautiful nor ugly; in itself life is neutral. We make it beautiful, we make it ugly; so it is not really a beautiful or an ugly life, it is what energy we bring to it. If you pour beauty into it, it is beautiful. If you simply sit there and you want it to be beautiful, then it will not be -- you have to create beauty.

Beauty is not there like an object, like a rock. Beauty has to be created. You have to give a vision to reality, you have to give colour to reality, you have to give a song to reality -- then it is beautiful.

So whenever you participate in creating beauty, it is there; whenever you stop creating, it is not there. Beauty is a creation, so is ugliness. Happiness is a creation, so is misery.

You get only that which you create, and you never get anything else. That is the whole philosophy of karma: you get only that which you do. Life is just a blank canvas -- you can paint a beautiful scene, a landscape, or if you want you can paint black ghosts and dangerous people. That's up to you. You can make a beautiful dream or a nightmare.

Once this is understood, things are very simple. You are the master, it is your responsibility. If you enjoy being in hell, it is your choice: you can have a hell as horrible as you want. If you don't enjoy it, you can come out of it immediately; not a moment's waste is needed. No need to postpone: you can come out of it right now, and you will find that heaven is there.

Ordinarily we think that life has some objective beauty and objective ugliness. No! Life is just an opportunity. It gives you all that is needed: now do it yourself! It is a do-it-yourself: it supplies all -- you have to make things out of it.

[The relationship group is present. A group member says she is afraid; afraid of being rejected. The group leader comments that she's afraid to accept love, and is very rejecting.]

If you reject and if you enjoy rejecting, then don't be afraid of being rejected -- because rejection will bring rejection. You get only that which you give: the world simply echoes you. If people reject you, that simply means that you must be rejecting them. They simply react; they function like a mirror.

So if you don't want to be rejected, stop rejecting. It is such a simple thing: don't reject! It is a vicious circle. I can understand: you reject because you are afraid they may reject you. So it is better to reject from the very beginning -- at least you have the upper hand, that you rejected first. So now there is no possibility of them rejecting you -- you have already rejected them. But if you reject, then how can they accept? So you have created the possibility for them to reject you. Now you are in a vicious circle.

Because you are afraid of being rejected, you- are creating their rejection continuously. If you are really interested in being accepted by people, then stop rejecting! Even if they reject, you stop rejecting. That is their problem -- if they reject, that is their problem. They will not be happy; nobody is ever happy through rejecting. They will suffer -- that is their problem, nothing to do with you. You go on loving people.

If you love, sometimes it is possible that they may reject you. They may be just like you -- afraid that if they accept you, you may reject them. So they may reject you. But how long can they reject? Once, twice, thrice -- by and by, they will see that anand goes on loving them. So the fear is unbased; she is not going to reject them. Even when they are rejecting her she is not rejecting -- so why should they reject? Their fear will drop, they will start accepting you. You have to start it, otherwise your whole life will become a misery: And it is a simple thing....

So the first thing to do is, start loving people, saying yes -- even if they say no, knowing that they may say no. Okay! If they say no they will suffer from their negativity -- why should you bother about it? Say yes and enjoy the freedom that yes brings. Say yes and enjoy the life that yes brings. Yes-saying is a great, blissful state. Start slowly.... Drop all cautions -- cautious people don't live.

Those who live are the people who can live in danger. Gamblers live, cautious people don't live -- they do business, they don't live. They hoard money but they don't live, they protect themselves but they don't live. If you really want to live you will have to be ready to move into danger. And this is the greatest danger: rejection.

Millions of people miss love because they are afraid of rejection -- and because of their fear of rejection they are rejected. Now they are creating their own problem. Get out of this vicious circle!

And I am not saying to try to do it: simply get out of it. From this moment simply drop it. For one month live without rejection and see what happens. Let it be an experiment -- it will be a great experiment in living. For one month just accept people even if they reject you. Say yes even if they say no, love even if they don't return love. For one month be a spendthrift, and after one month tell me.

You will have a totally different face. You will have a radiancy, you will have a flow in life and fear will disappear. If you can give love, fear cannot exist.

[An italian group member had difficulty relating in the group because she could not speak English.]

Do one thing. It can be used in a very very significant way -- this not knowing English can be used. Try to relate through touch, through smile, through eyes, holding a person, hugging a person, start relating through the body. Laugh, weep, cry, gestures (Osho was gesticulating as he spoke) -- look at my hands, mm? Think that you are dumb. What can you do? -- you have to relate in some way or other. Find ways and means, and it will be of tremendous significance. Because language is not always communicative.

Ninety percent of language is just an avoidance of relationship. We create a great wall of words to hide the fact that we don't want to relate. So don't be worried about it. You can use this situation in such a beautiful way that you will be surprised! You follow me?

If you want to say something, that you are feeling sad, then why say it? Be sad! They will know what you mean without language. If you want to say that you are very very happy, then why say it? Be happy! And happiness is neither Italian nor English nor German -- they will understand. You can dance when you are happy and they will understand. When you are angry you can simply hit somebody -- why say it? That will be more true and more authentic and real. And it never misses: they will understand immediately that you are angry.

Language is a way of saying things which we really don't want to say. For example, I am angry at you and I don't Want to be angry, so I simply say 'I am angry.' It is a very impotent way of saying that I am angry. I love you and I don't want to really say it, so I simply say 'I love you.' Just words! If I love you I will say it in some more real way -- why through words?

My approach is always that any situation can be used in a tremendously beneficial way. Now, this is a situation: you don't understand english. Perfectly good! Don't get depressed about it.

[In your next group] try -- through gesture, through the face, through the body, through touch, expression, but no language, mm? And you will enjoy it, because you will have a new feeling and you can innovate new ways.

For example if you are lost in China and you are feeling thirsty, what will you do? Show it to me!

... You will have to show the whole thing -- what you want, what you are feeling....

[She walks among the group peering between people as if looking for something.]

That won't do either! (much laughter) You have to show that you are thirsty, that your throat is dry, that you will die if you don't get water. You have to show that the water is needed, that you want to drink it; you have to do something. something.

Next group, try, mm? Forget language completely, and you will be really happy finding ways to relate. You must have been a child once, and you must have related. You were hungry -- you had to say something. You were thirsty -- you had to relate to the mother. You were feeling cold -- you had to cry. So find ways!

And in the ashram also, when you need something, try! Let others also enjoy -- try! Mm? Good!

[A couple who did the group speak to Osho. The woman says: The group was really hard for us and just very scary. Feels like everything's turned upside-down. A lot of anger and hate has come up between us.

The leader suggested we do the one hour of looking into each other's left eye and we did that last night. It was really heavy. Phew!

The man said: I feel like something just incredible is starting. I'm very scared and I don't want to turn back. I've been sort of playing a game with you -- trying to be very cautious -- and I think I'm tired of that.]

Very good! If you are tired, then it is very good, mm? Don't turn back -- even if you want to, you cannot now.

One day or other everybody will feel that he is unnecessarily avoiding and playing games. You are bound to get tired, because this being cautious is not going to lead you anywhere. This is simply wasting a great opportunity, but everybody will do it in the beginning. The mind is very clever -- at least it thinks it is clever.

So, good that you have seen the tiredness of it and the futility of it. Now let it slip! Don't be cautious; just be true and let things happen. Good!

(to the woman) If anything comes closer to your reality it is always scary, because we live in illusions, we live in fantasies -- we don't allow reality to have any say. Now, just looking into his eyes for one hour you will start seeing a thousand and one things that you have been avoiding -- they come up. And it creates fear, because your self-image starts falling down.

You start seeing the anger, the hatred, the jealousy, the politics, the dominating tendencies of possessiveness. And you have always thought that you were such a beautiful woman, so graceful, so great -- and that image is falling into pieces. You see a bitch instead of a great image. It scares you. But one has to see the reality, because growth comes only out of the experience of the reality -- even if it is the experience of a bitch inside one. Through that bitch you will become a goddess -- not through those false images.

One has to base one's life on reality. Howsoever hard, rough it is, one has to make one's base on that. On fantasies nobody can grow; because of the fantasies they remain immature.

So it has been good, you have both come across some space. But much more has to be travelled, mm? And start loving the real -- start being real with each other. Hiding helps nobody. And whatsoever you hide will come out -- and will come out some time, some day, somewhere, where it will be absolutely irrelevant, because when it was relevant then you repressed it. It will erupt in some moment, in some weak moment when it is absolutely irrelevant. Then it looks almost mad!

Be true to the moment. Yes, sometimes one is angry and sometimes one is jealous and sometimes one is in a fighting mood, but these are human limitations -- accept them. And if you know your human limitations, you will be able to forgive him too, because he also has human limitations. Then you don't ask for perfection. And when he accepts his limitations, he will understand your limitations.

Being true always helps one to be more compassionate towards the other. Perfectionists are never compassionate -- they cannot have any compassion. If they cannot have compassion on themselves, how can

they have compassion on others?

For example, if you see a beautiful man passing by and suddenly you feel sexually interested in him, what are you going to do with this idea that has arisen? Will you tell [the partner], or will you just drop it and not look at it again? If you don't look at it again, if you repress it, you will forget about it. Then one day you find [him] looking at a beautiful woman: now you are very angry.

If you had accepted your own desire, you would have had much compassion on him. You would have seen the fact that 'Yes, the same has happened to me too, so nothing is wrong in it -- it is human!' Then there would be compassion, and out of compassion, understanding.

Seeing oneself, one sees the whole humanity. And I am not teaching you here to become saints -- no, not at all. I am here trying to teach you to be real human beings with all the limitations, frailties -- so that you can have compassion for the other. And in that understanding and compassion grows love.

So just be alert about your realities, express your realities to the other. Don't try to hide -- there is nothing to hide. If you sometimes feel interested in a man, that's natural; you have not committed any sin. And what can you do if you feel interested? It is better to say it rather than hiding it. Telling it you will be relieved, telling it you will also help him to understand his limitations, telling it you will also tell him that you trust him. And you will tell him everything, whatsoever is in your mind. You will not hide anything from him, you will not have any privacy.

Two lovers, if they have privacy, are not really lovers. Lovers should not have any secrets -- there is no need.

You can trust that he will forgive you, he will understand you. He can trust that you will forgive him. And this is how two persons come close and closer and closer and one day become almost one!

Yes, it is hard, but growth *is* hard. Nothing to be worried about.

For Madmen Only (Price of Admission: Your Mind)

Chapter #24
Chapter title: None

24 April 1977 pm in Chuang Tzu Auditorium

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Deva means divine, mantra means chanting. And if we look into life it is a constant singing. Basically it is sound -- the existence consists of sound, eternal sound. And whenever we are close to that sound we are happy, whenever we fall in tune with that song we are happy and blissful. Whenever we are out of step we are unhappy.

Happiness and unhappiness are indicative -- they simply show whether you are going in tune with the universal symphony or you have gone out of tune with it. Are you still chanting with god, hand in hand, step in step? Or have you become a private individual and started your own song, separate, egoistic? Then there is unhappiness and misery.

This existence is an orchestra and we have to be in tune with it. That tuning with it is what religion is all about.

So all the religions have used chanting, singing, in some way, in some form or other. And that is why music has so much appeal for the human mind, for the human heart -- because sometimes listening to beautiful music you start slipping into that universal harmony, particularly so with the classical music, eastern or western.

Listening to Beethoven or to Mozart, one starts moving into a different world; a totally different gestalt arises. You are no more in your thoughts -- your wavelength changes. That great music starts surrounding you, starts playing on your heart, starts creating a rhythm that you have lost.

That's the definition of great music, that it can give you a glimpse of how one can exist, totally, with the whole -- even for a few moments. And great peace descends and there is great joy in the heart.

You may not understand what has happened, but the great master, the great musician. is simply playing on a very fundamental base. The fundamental base is that existence has a certain rhythm. If you can create music according to that rhythm, those who participate in listening to that music will also start falling into that rhythm.

'Mantra' means finding out how you have become separate, and dropping those wrong ways and finding out how you can again become one with the whole.

So try it -- you can do it in many ways For example, if you are sitting by a waterfall just listen to the sound of the waterfall and become one with it. Just feel that you are also a waterfall and you are not separate as a listener, as a watcher, as a spectator. Close your eyes and feel that you have become one with the waterfall -- start falling with the water, deep inside. Forget your ego. And there will be moments, a few moments, when suddenly you will find that there has been a participation, that you could get the chanting of the waterfall and you were in tune with it. Great ecstasy will arise out of those moments. Sometimes listening to the birds, do the same.

And while you are here, join all that is available -- music, dancing, sufi dancing. They will all help you, mm? Sound is going to be your door to god, that's why I am giving you this name.

[A visitor describes certain experiences she had of kundalini, astral projection, a voice speaking about pranayama. She visited gurus in India but felt restless with them.]

Those experiences were good but that is just a beginning and one should not be satisfied with them, mm?...

They are beautiful and they are fearful also....

Any experience which is true will be both. If it is only beautiful and not fearful, then it is just fantasy. If it is only fearful and not beautiful, then too it is just fantasy. When it is both together, it is real. Because for fantasy it is not possible to create both together -- that is intrinsically impossible for fantasy.

Fantasy can do one thing: it can either create hell or it can create heaven. Fantasy is very consistent; it cannot create the paradox. It is very logical, and reality is very illogical. So whenever reality erupts, it will have both the polarities in it -- that is one of the criterions of reality. If it has not both the polarities together, then it is a mind-construction.

The mind plays safe and it always creates a consistent thing. Life itself is very inconsistent and contradictory -- it has to be, it exists through contradiction. Life exists through death, so whenever you are really alive you will feel death too, immediately, just there.

Any moment of great life will also be a great moment of death.

Any moment of great happiness will also be a great moment of sadness.

This *has* to be so....

So let this be remembered always: whenever you have a contradictory experience -- two things which don't fit together, which are there and are polarities and diametrically opposite to each other -- then remember, it must be real; you cannot imagine it. Imagination is never so logical.

It has been a good experience, and you can base your work on that experience and you can grow. But much will have to be done. Yoga is very good, you can continue it -- but alone it is not enough. Many more things have happened to the human mind which are not included in yoga, because yoga is a very ancient science -- five thousand years old -- and it has remained stuck there. A great science, but these last five thousand years are not included in it.

These five thousand years have been of tremendous evolution -- many things have happened of which Patanjali was not aware. And nobody can blame him, because how could he be aware? Such things have happened which were not even possible to think about; so much repression has happened. Patanjali was working with very simple people, so the whole system was developed for innocent, simple people. It was not developed for christians -- certainly not. It was not developed for twentieth century, modern man, whose whole heart is repressed, whose emotions are all dull and dead, who lives only in the head and whose whole body is cut off. Modern man is a monster. His life is not spread proportionately all over the body -- he is just

confined to the skull.

Now, yoga functions all over the body, and the modern man is confined in the skull, so there are bound to be problems with yoga. Unless you start spreading all over your whole body yoga will not be able to help much, and sometimes it can even be harmful if precautions are not taken.

Before one enters into yoga, one should pass through a few cathartic processes so that all poison that is there has been thrown out. Once the body is unburdened of repressed emotions, yoga comes easy and is of a great value and can lead you very high.

[Osho says that many practitioners of yoga spent their entire lives just working on the body and breath -- which are simply the foundation of yoga.]

One has to work on these aspects then move to meditation, samadhi....
So, good! If you can stay here for the time being, do a few groups, mm?

Prem means love and tantra means expansion -- expansion of love. And that has to be remembered. Mm? the more you expand your love, the more will be the possibility of your growth. So have a quality of love always around you -- walking, walk lovingly; talking, talk lovingly; even when you are sitting alone, sit lovingly. Remember that god is present everywhere, so we have to go on offering our love to him, in whatsoever form he appears -- in the form of a man, in the form of a woman, in the form of an animal, in the form of a cloud, in the form of a bird... whatsoever form, but we have to offer our love to him.

Even towards yourself you have to be tremendously loving, because you too are god's form. One has to love oneself, one has to love all. Love is prayer. And the more you love, the more you will feel your consciousness expanding, becoming bigger -- because whomsoever we love becomes part of our being, we include him. Mm? a bird on the wing, and we look at the bird with great love -- suddenly we are not two: the bird is inside us and we are inside the bird.

That is the meaning of love, that we include the other in our existence, that the other is as precious as our own being, that the other is not thought of as alien, that the other is part of us, that the other is yourself.

The more love grows, the more 'I' starts disappearing. Instead of 'I', 'we' becomes more and more potent; we start thinking in terms of 'we'.

For example, you are sitting by the side of a tree and you are feeling happy. A man who does not know how to love the tree will say 'I am happy.' A man who knows how to love the tree will pat the tree, hug the tree and say 'We are happy.' And there is a great difference!

Once that 'we' becomes mote important than 'I', the ego starts disappearing. And the disappearance of the ego is a great step in spiritual growth. Love functions as a medicine: the ego is a disease. So love more, just be loving -- for no reason at all! Not that the other person has done something, that's why you have to be loving; or the other person will do something to you, that's why you have to be loving -- no! For no reason at all. It is not a bargain, it is a sheer joy.

And fear will come many times, but now you need not be afraid, because you are not alone. So whenever you have such experiences -- they will be growing, more and more they will come -- just take the locket in your hand and the fear will disappear. The fear has to disappear, otherwise the fear will not allow you to go deeper into it.

The kundalini is arising -- on the first rung is much energy. By and by, it will move up the ladder. The more it moves up, the more fear will arise. So you will need me more and more.

Just remember me -- whenever you feel something is happening which makes you scared, just take the locket in the hand. That is the significance of the locket, that I remain connected with you. And change to orange, mm? Good!

[A visitor says: I felt greatly drawn towards you for over a considerable period and I also feel a very strong resistance and a fear. Can you say something about that in relation to me?]

Just this morning I was talking about this -- the same problem. It is natural: if you are attracted towards me you will feel afraid that this man is dangerous. To go too close means that you may disappear! I am like an abyss: if you come closer, you will be gone, gone forever, and there will be no possibility of going back. So fear is natural. Who is not afraid of an abyss, who is not afraid of nothingness? And here nobody is sitting talking to you -- just a nothingness!

So it is natural. But you cannot escape, either! Now wherever you go -- you can escape to the very farthest comer, you can go to the moon -- I will haunt you. So the better way is to come really close and to see what it is.

And you will not be a loser! You will disappear but you will not be a loser. In fact by dropping into the ocean the river disappears on one hand, but on another hand it becomes the ocean itself.

Every river must feel shaky when it comes close to the ocean -- naturally so. But there is no going back, either. How can the river go back? So let the fear be there, let the resistance be there: in spite of them take the jump.

What do you say? Become a sannyasin and forget all about it!...

It will be coming -- if you want to wait, you can wait. It will take a few days for you to recognise it. I have recognised it, mm? For me you are a sannyasin. You can take a few days -- you will be missing that many days, that's all.

And any day you feel like becoming a sannyasin, come back, mm? I will be waiting. Good!

[A sannyasin who is pregnant had written to ask Osho for any words he might say on childbirth.]

Just remain prayerful, meditative and delighting. When you start feeling that the child is coming, relax absolutely and help the child, don't fight it. Mm? we have been conditioned in such a way and we have been told that childbirth is very painful to the mother. That idea has been repeated so Long that it has become very deeply rooted in us. It is an auto-hypnosis; there is no pain really. You believe, then it is there.

In fact, there is a possibility of great ecstasy when the child is born. Once you can know that ecstasy, no love-making will ever give you that much ecstasy again -- it is simply tremendous! So when you start feeling that the waves are coming, just cooperate, enjoy, start moving with the child, help the child -- and wait with great expectation, that great ecstasy is going to be there. You will feel a great orgasm coming all over the body.

Don't be shy -- if you want to sing, sing; if you want to just utter gibberish, utter gibberish; if you just want to make sounds, make sounds; if you want to sway and move, sway and move. Don't bother about what others will say -- just go into whatsoever spontaneously happens, and you will have known a great experience!

In fact, that should be a must -- because if the child's life starts with your pain, a conflict has started. The beginning is bad, and you will never have a real friendship with the child. He will look like the enemy: he has given you so much pain. So the very beginning of your relationship will be poisoned.

If the child can give you great ecstasy, you will be grateful to him. And then there is the possibility of great friendship, of great love.

So it is a must -- not only for your being, but for the child's existence in the future, it is a must. What I am saying is that if it happens then the child will be very sane and will not have many kinds of mental illnesses that are naturally there with every child, with every human being, because the very beginning is wrong. The birth of a child in pain is a bad beginning, not a good start -- the relationship is already of the enemy.

So for these six or seven days, just relax, prepare, be joyful, meditate, pray to god. Just remember me, and when the child is coming take the locket in your hand and be ready for a great orgasm. And if it comes -- it will come, I will see that it comes -- don't resist! If you resist, it will be destroyed. It cannot come against you, it can come only through your cooperation.

The primitives know how beautiful it is to give birth to a child. Never again does a woman come to that peak -- because it is the same energy source from where you attain the sexual orgasm. The child will be pushing the same energy source, will be trying to Come out of the same tunnel from where you attain your sexual orgasm.

In fact, why has this idea of pain arisen? My understanding is that sometimes if pleasure is too much it looks like pain -- it is unbearable, then it looks like pain. That's why this idea that childbirth is painful has arisen in the human mind. It is really too pleasant -- it is such intense pleasure, more than you have ever known before, so you misinterpret.

It is unbearable; the happiness of it is so much, intolerable, you start feeling that you will die. So the idea of pain has arisen. And once it has arisen, by and by, it has got into the deepest unconscious and from there it is functioning. Just remember for these six days, every night when you go to sleep, remember that it is going to be a great day, a great experience, and the highest peak that you will ever attain. And it is going

to be so!

Let that day be of great ecstasy and meditation, of great joy. And if you can attain to an orgasm it will be a blessing to the child, because he will be coming out of a great orgasm, and you will feel grateful, always grateful towards him. You will always remember that day -- it is impossible to forget it. And your relationship with the child will have a different quality.

Everything is good, mm? Do you have a box with you? Keep the box just under your pillow, mm? so I will go on watching from the box. Good!

[To the father of the baby: Be there and help her to be ecstatic -- and don't be there with a long face!

... Tell jokes and enjoy, mm? Don't be there with a long face -- there is nothing to be sad about.

... And a few sannyasins can be there. You can put on some music and incense and dance and sing. When a new guest is coming...!

Invite a few sannyasins -- they can dance and create joy and some energy there. Very good!

[A sannyasin asks: When I'm in your presence or sometimes just in the presence of people who are trying to be awake, I feel a kind of fine radiation that helps me to be awake.... Is there anything to be done or to be understood about that that could help me, more than just basking in it?]

Mm mm. Whenever you feel that you need more awareness, just remember me, just visualise me. Close your eyes and feel my presence, and the same will happen! The physical presence is not needed, and once it starts happening without the physical presence it will be very easy for you to drop even that remembrance.

It is natural -- whenever you are in the presence of a person, you are pulled up. His powerful vibe takes your vibe, hooks your vibe and takes you up. But this can be done even when the presence is not there.

So, back home, whenever you feel like it, just sit silently and keep this box in your hands and feel me. Immediately you will see that that radiation is there -- because space and time do not matter. That's how, if a person still loves Christ, he will be helped; how, if a person still loves a buddha, he will be helped. A buddha can almost be contemporary if you are in love with him.

And just don't be worried about this, that you should do something -- nothing to be worried about. Bask as much as you can, and by and by you will be able to see that that presence is available everywhere. It is there in the silence of the trees, in the silence of the stars.

This world is full of god -- it is so crowded with god that there is no other space. You just need to become a little alert about it, and from everywhere god is pouring.

So don't be worried about for how long you should bask. Continue -- it is yours. And, basking, basking, a day will come when suddenly you will find others have started basking in your presence. lust continue to meditate -- nothing to be worried about. Good!

For Madmen Only (Price of Admission: Your Mind)

Chapter #25
Chapter title: None

25 April 1977 pm in Chuang Tzu Auditorium

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[Osho gives a name for a centre in the West.]

This will be the name: shraddhan meditation centre. Shraddhan means trust. And that is the most significant quality for a seeker, to be able to trust -- because the whole movement is into the unknown. Unless you trust you cannot go into it. It needs tremendous courage to trust. Doubt is very easy, any fool can do that -- but to trust needs great courage. Through doubt we protect ourselves: we make our life secure so that nobody can cheat, nobody can deceive us. Through doubt we create a citadel around our being, an armour.

So from the citadel we are continuously watching people with distrust. Even if we trust people sometimes, that too is very conditional. It is as if I take my hand out of my armour, you take your hand out of your armour, and we shake hands. But our armours remain -- and at any moment, if the possibility arises where you feel afraid or I feel afraid, we can withdraw. Even in our love we trust only this much, we never drop the armour.

And 'shraddhan' trust, means to live vulnerably, to live in a way as if the whole existence is our family -- with deep friendship, with a feeling of at-one-ment with existence. Who is going to deceive you? There is nobody else to deceive you; the other exists not. That is the meaning of trust, that the other is not. So how can the other be thought of as the enemy? The whole existence is very very affectionate towards you -- but you come to know that affection only when you start flowing towards existence. If you are closed, existence remains closed -- just because of you! Because you create a citadel around you, you create a barrier and the existence cannot reach you. And existence never interferes; it allows you total freedom. Even if you want to remain a prisoner in your own mind, it allows that too. If you want to become an island, it allows that too. God allows everything -- even to go against him, even to betray him.

Trust means that we have come to recognise the fact that we come out of this existence, we remain rooted in it, and one day we disappear in it -- so how can there be any enmity? So why doubt? One drops the armour. In that very dropping of the armour there is a radical revolution: suddenly you are back home. The enemy was never there; it was only in your eyes, it was a projection. It was out of fear that you created the enemy; once the fear is dropped, there is no enemy. Nobody can deceive a man of trust -- it is impossible!
I'm not saying that if you trust, then nobody can cut off your pocket....

[In India, pickpockets literally cut off the pocket of a person they are robbing, rather than just taking the contents.]

[Osho recounts the Zen anecdote about a burglar who entered the house of a Zen master to rob him.

The master not only made no move to stop him, but aided him in his search, suggesting things he might take.

The burglar, wondering what kind of man this was who would help himself to be robbed, took the possessions, but was hailed by the zen master as he made off. The master said the thief should thank him -- which he did, leaving more mystified than ever!

In due course the thief was captured, but pardoned when the Zen master, called as a witness, said he had given the things to the man and had been duly thanked....]

So the thief was released. He followed the master and the master said 'Where are you going? If you are coming to take something, please give me a few days!'

The thief says 'I am coming forever! You have robbed me -- you have stolen my heart.'

So it is not that a man of trust cannot be deceived, but he will not take it as deception. His compassion will remain the same, his love will flow the same way.

Trust is the greatest quality. When a man is in trust, trust-full, he is religious.

[A sannyasin said she had been sick with hepatitis, and watched the changes she went through: of wanting her mother to look after her; and of feeling inside a thick fog which was clearing. She also asked about her path and whether to continue with painting and embroidery; and also that she was not interested in any relationship.
Osho checks her energy.]

So the first thing: something really *is* changing, and very deep down. Help it, don't get scared. When the change starts coming you may start feeling very scared, because it will give you a totally new being -- you

will never be the old again. So it is going to be a death and a birth. It may take months, but that is not the question. Allow it -- not only allow it, welcome it, nourish it, take care of it as a very very welcome guest. Become the host, let the change be the guest; take every care of it!

One has almost to take care of it as one takes care of a small boy: you have to mother this change. As one takes care of a small plant, one has to protect and water it. And it is so delicate: anything can go wrong. So just protect this and pour all your energy and affection and love onto it. Just think that you have a baby, you are pregnant. This change has to be taken as a pregnancy -- the first thing.

And the second thing: it will be good if you start painting a little bit, or knitting. Any creative work will be good because any creative work is helpful for inner growth.

Creativity is a food, and people who are not creative rarely grow -- it is very rare -- because they are starved. We come close to god only when we create. If god is the creator, then to be creative is the way to participate in his being. We cannot create this universe but we can create a small painting -- we can create small things. And it does not make any difference whether you create a big thing or a small thing. Creativity knows no quantitative valuation.

A man steals two rupees; he is a thief. And another man steals two lakhs rupees; he is also a thief. Degrees differ, but the inner quality is the same.

So creativity is not concerned with quantity, it is concerned with quality. And it has nothing to do with what others say about your creations -- that is irrelevant. If you enjoyed doing your work, that's enough; you are already paid for it.

And the third thing: right now, if you are not feeling like relating with somebody, moving into a relationship, there is no need to force -- not at all. It almost always happens that when some change is happening inside, you will not feel like being in a relationship, because it is the same energy that a relationship takes. And if you are in a relationship your growth will stop, because it is the same energy that the growth needs. So now the growth and the relationship will become competitors.

It almost always happens that very creative people don't become related. Their relationship is also very strange and momentary, and their relationship is very eccentric. They are not good householders, they cannot become good husbands and good wives -- not possible. They are not even good mothers and good fathers. Their relationship is on and off, and few and far between are the moments when they can relate -- otherwise their whole energy is taken up by their inner work.

Poets or painters, scientists or mystics, may relate sometimes, they may be friendly, become a lover, but it is nothing like a continuity in their life. It is just accidental -- it does not make their essential core. And the reason is because their whole energy, the same love energy, is taken by their creativity, by their inner growth.

So right now if you start hankering for some love relationship, if you start thinking 'Something is wrong -- why don't I relate with people?' you will disturb the whole thing. Just wait -- if relationship happens on its own it is good, but you need not make any effort whatsoever for it.

If it comes some day effortlessly, it is good. Then it will not take much energy; it is effort that takes energy. And wait -- if it is not happening, very good, nothing to be worried about. When inner work is complete you will have enough energy released -- then you can relate.

Things are going very well. And your hepatitis has been really good, it has helped your body to be clean. That's why things have started happening -- you are unburdened. Good!

[A visitor said that he had always been a rebel, and in coming to Osho he feels in a strange position.]

There is no pressure there. Your resistance is giving you the feeling of pressure. It is as if you are pressing against the wall and then you feel the wall is pressing against you....

It is just resistance... it is just resistance. Just leave the wall. And the wall will not follow you and will not chase you and the wall is not concerned at all, not concerned at all! It is your self-creation -- the pressure. The wall is there but the wall is not pressing you....

You are afraid of the wall -- you are afraid that maybe the wall will crush you, so you are protecting...

And you are forcing the wall away, because you are afraid the wall may come closer. It is not coming at all -- it is simply there! You need not be worried about it, don't take any note of it. You are too interested in it; you are almost hypnotised by it....

That is a hypnosis! You are hypnotised. And if you go on pressing against the wall, naturally you will feel the pressure. You will feel the pressure as if it is coming from the wall -- it is your own pressure

reflected....

First you have to understand this, that the pressure is created by you. That is very basic. Once you understand this, the pressure will disappear and you will be free. And you are free!

Nobody is trying to do anything to you. People are interested in doing things to themselves; they are not worried at all about anybody else here. Everybody is so engrossed in his own work -- nobody is interested at all in anybody else. In fact people are almost indifferent.

But you have a certain idea that you are not to follow the mass, you are not to follow the crowd -- and this is not a crowd at all! They are all in orange but it is not a crowd! They are all very unique individuals. They relate to me directly. The organisation is just for the name's sake -- it is nothing.

There is no mass trying to force you into a certain direction. Once you understand that, the pressure will be gone. And the pressure can be dangerous: if you are thinking about it too much you can be crushed just because of your idea.

It happened once: I had a friend, a very simple, innocent man, and he was a professor of English. He was really innocent, and on a celebration day he took some drug. He had never taken it before but some friends forced him.

He went outside the house and started shouting and screaming. The police caught him and for the whole night he had to be in the prison. Next morning I went and took him away from there, but he became so scared that he started thinking that the police were going to catch him again.

I tried in a thousand and one ways to convince him that nobody was interested at all, that he was not a criminal or anything. It was just a small incident -- if the police had known that he was a professor in the university they would not have even bothered him. Not knowing, they simply took him. The moment I told them that he was an innocent man and it was just foolish of him, they released him.

But he wouldn't listen. A policeman walking on the road and he would hide in the house: 'The policeman is coming!' A police jeep going outside and he would start shaking and trembling and saying 'They are coming!' It became so much -- and he used to live with me -- that I started becoming tired of him.

He would not go to the university, he took leave -- because to go to the university he had to pass a few roads, and if he saw a policeman anywhere he simply lost all his sense. He became almost paralysed -- just seeing a policeman! Now, how to convince him?

In the night he would come and wake me saying, 'They are coming! I have heard the knock!' By and by, his imagination started working so much that he started imagining a thousand and one things -- that they had a big file against him, and this and that -- and he started imagining things that he had never done.

I had to ask a police inspector to come and give him a good beating. So the police inspector came. I told him the whole story; he understood it. I told him 'Bring a bogus file -- he wants a big file, and we will have to burn the file. Give him a good beating. I will persuade you and give you ten thousand rupees -- because he thinks that less than that won't do! He has ten thousand rupees, so I will give you the ten thousand rupees -- and later on you can return them, but now take those ten thousand rupees. He has collected ten thousand, he thinks less than that won't do.'

So the policeman came; he gave him a good beating. And when this poor fellow was being beaten he looked at me, and I could see how happy he was! He was saying 'Look! You were wrong -- this is the file! Look! The police have come, and you were just talking nonsense to me.'

And when I gave those ten thousand rupees to the policeman and the file was burnt in front of him, he was happy -- then he dropped the idea. But those six months were maddening! When, after two or three months, I returned those ten thousand rupees he could not believe it. When I told him the whole story he could not believe it.

You are under the same pressure; it is just your idea. Simply drop it! Nobody is pressing you -- one thing.

The second thing: this distinction between truth and image can be carried to the extreme and can become a very absurd situation. In fact the image is as much true as the truth itself. It is of course true as an image, it is not true as truth The dream is also as true as the reality.

If you stand before a mirror it reflects you -- it is a true image. Certainly it is an image, but what is wrong in it? It reflects you. And you can move towards yourself from the image, but then you are not to move in the direction of the image; you have to go exactly in the opposite direction.

If you go in the direction of the image then you will have to enter the mirror -- you will not find

anything there, and the mirror will be destroyed. But that is foolish! That is not the image's responsibility, that is your foolishness if you start moving into the mirror to find the truth of the image.

The image simply indicates that to find the truth you have to go against it. The image can be used as a way towards truth, it can be used as an indicator towards truth. It depends on us: the image has nothing to do with it, it is not responsible at all.

If I look in the mirror and I can see you, then I know you are in the room. I can find you -- the mirror has helped me to find you, the mirror is not the enemy. We have a mirror in the car to be able to see behind; it helps you. You are backing the car, it helps you.

My whole stand-point is that everything can be used for truth and everything can be used against truth. It depends on you. If you are intelligent you can use the image also, as an indicator.

[The sannyasin said he is cautious because the image of 'truth' is an escape.]

If you are too cautious, you will become too tense. You will not get truth -- you will even lose the image. Don't become tense, because truth happens in a relaxed state of mind.

[The sannyasin says: I can be relaxed... looking at the stars or the trees... because they're not telling me what is.]

Nobody is telling -- or they are also telling you! The roseflower is constantly saying what it is!

... In a different way, because he does not speak the human language, he speaks the language of the flowers. Man speaks man's language, man is not a flower.

There is a Zen book, 'The flower does not talk'. And I am going to write a book, 'The flower talks too'! Just the language is different.

... If you become alert that man speaks man's language, then you see that stones speak stones' language. You don't expect a stone to speak man's language, you should not expect a man to speak stones' language.

[The sannyasin says: But man can speak from the heart, and usually he doesn't.]

He has a head too!

... The head is just a mirror -- and the head can be used as a servant to the heart. In fact the heart cannot speak, it is dumb. It is always the head which speaks -- the head is the mirror.

Even when you say 'It is the heart speaking,' it is the head speaking. It is always the head, because the heart cannot speak; there is no speech possible through the heart. But the only thing is, if the head is speaking just from itself... then it is bogus.

... That means a mirror is reflecting something which is not there... But it is not happening so! And you can become too tense about it.

Drop tensions! Become more and more relaxed with human beings too -- because it is very easy to be relaxed with a pine. The real problem is to be relaxed with a human being!

And unless you are relaxed with a human being, your relaxation is not of much use -- not much use.

So it is good that you feel relaxed with trees and stars, but start being relaxed with human beings too. You have a certain antagonism about human beings and that antagonism simply shows fear -- you are afraid. And fear is not a good quality; through fear one never reaches to the truth.

You are protecting, you are continuously on guard. This much cautiousness is not good; one needs to be without any guard sometimes. Mm? by and by, relax the guard.

And nobody is going to destroy anything, because that which is cannot be destroyed -- the first thing. Truth cannot be destroyed; at the most one can look in the wrong direction, that's all. And that too is not to be worried about. One should take things very easily.

My feeling about you is that you are too serious about it. That will give you a headache The head is enough -- plus a headache it is too much!

For a few days relax and start listening to human beings too! They also are trees, they are also stars -- of course higher, more evolved, more complex, so naturally there are more problems.

Sitting with a stone is very easy: the stone will not interfere, will not argue. If you say something it will not deny it. If you are going outside, the stone will not say 'Where are you going?' If you start talking to another stone, the stone will not say 'Where are you going?' The stone will not feel jealous; it will not say

'You belong to me. Where are you going? With whom are you talking and laughing? This is not good!'

... You are tense. This human reality has to be accepted. And nothing is wrong in it -- this human chattering is also good.

When parrots chatter we say 'Beautiful!', and when women chatter we say 'Ugly!' (laughter) This is not right, this is unfair. What I am saying is to simply have a more relaxed attitude about things.

For Madmen Only (Price of Admission: Your Mind)

Chapter #26
Chapter title: None

26 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704265
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Video: No

[A new sannyasin tells Osho she is unsure as to whether she should complete the last two years of her psychology degree....]

My feeling is, if you can complete it, it will be good. It may not be very beautiful to study, you may not enjoy it very much, but the ultimate result will be good. Studying psychology can be of help. Even though the psychology is not very correct it still gives you a certain understanding about the mind and how the mind functions. It is not very great, it is not very deep, but it can still give you a framework -- and with that foundation you can start working on your own and much can be known.

The mind of man is one of the most unknown things in existence. And psychology is very new, just like a child. It is just the beginning of the science -- not even much of a beginning, groping -- but this groping will become a science one day. And that's how something becomes a science.

For three thousand years man has been thinking about matter. Now he has been able to enter deeply into it and has come to know about the atom -- but man has talked about atoms for many centuries. Democrates talked about atoms two thousand years ago. He had no idea of physics -- just a groping. Of course his talk about the atom is just so-so, just talk. Mm? he is simply throwing arrows in the dark. His definition of the atom is not of much value, but that he could even speculate about them two thousand years ago, before einstein, is of great value.

Exactly the same is the case with psychology -- it may still take two thousand years for the einstein of psychology to be born. Then freud will simply be a democrates who had been talking about the mind in the dark -- but he started it. Democrates started the idea of atoms; it remained an idea for two thousand years, but then because of that idea something happened. Without democrates there would have been no einstein -- he is the foundation. Howsoever immature he looks now, democrates is the foundation.

And exactly the same is the case with psychology. It is almost like democratian physics -- it will take a long time, but it is good to understand it.

There are many things we live without understanding We talk about love -- I have given you the name 'total love' -- everybody talks about love, but if you insist on asking 'What exactly do you mean by love?' a person is at a loss. He will not even be able to define it. We love, we know we love -- sometimes it is there and sometimes it is not there. We know it, but if we have to pinpoint it, suddenly it is mysterious.

Everybody talks about time, but if you ask what exactly time is, then even the greatest physicist is incapable of defining it. And so is the case with anger, with jealousy, with sexuality, with hatred, with all that we call our mind. Nothing is known.

Our knowledge is almost like a man who drives a car and who knows how to drive it but that's all. So he knows how to push a button and how to sit at the steering wheel, how to push the clutch, change the gear, and he thinks he knows everything about the car! He is not even aware that that is not the car -- the car exists under the bonnet, and if something goes wrong then just removing the wheel or changing the gear won't help.

Almost exactly like that we are living -- like a driver who does not know anything about the inner mechanism. If things go well it's okay, you can drive, but if something goes wrong you are stuck. And much has gone wrong as far as man is concerned. So just being a driver is not of much help; you have to be a mechanic, you have to know the technology of the human mechanism.

So, if you are not too much against it, my suggestion is that you finish it. It will pay later on. And then you can enter into your own work upon it. It is one of the greatest adventures -- to go in -- and this studying of psychology will give you a jumping-board.

But still, if you don't feel like it at all, don't do it. Nobody should do anything which is not one's feeling. but if you have even a little bit of a feeling for it, it is better to finish it, mm?

[She asks: Maybe I can finish it here, in India?]

That's a far better idea! You can come and study here -- so you can be close to me and study also. That's very good.

Prem Sital. It means cool love -- prem means love, sital means very cool. It doesn't mean cold, it simply means cool. and there are three possibilities of love....

Love can be very hot -- then it is passion, lust. Sexuality is on top of it; it is very physical, the lowest rung. Opposite to it is cold love -- it is wrong to even call it love. It is dead love. It is a corpse, a corpse of lust. Sex has died and a coldness has entered. To call it love is a misnomer, but it is called love. It is very indifferent.

Between these two -- the dead love and the passionate love, the hot love -- just exactly in the middle is a point of transcendence where love is fully alive but lust is gone. Then it is cool love. It is not cold, because it is fully alive. It is not hot, because it is not lust.

From that midpoint there is a transcendence, and love becomes more and more prayerful. It takes the form of compassion more and more. That has to be remembered -- that is one of the great experiences of life, to attain to cool love.

[The new sannyasin describes some experiences which happened to him during meditation.]

Mm mm, that's very good. All the experiences have been good and significant -- but don't analyse them. Don't try to know what they are; just remember they have been good, then more and more experiences will be coming. If once you turn upon them and start analysing them, the process will stop.

This is something very valuable to be remembered, that when something unfolds inside you, don't jump upon it intellectually. Otherwise you will kill the flower. You will take the petals apart to see what is inside, what it is, but in that very dissection the flower is gone.

And the irony of it is that if you want to know what a flower is and you take the petals off, you will never know what the flower is. Whatsoever you come to know about it this way will be about something else -- maybe about the chemical constituents of the flower, the physical constituents of the flower, the colour and this and that, but it will have no reference to beauty. That beauty disappeared the moment you took those petals separately; the moment you dissected it you destroyed it.

Now whatsoever you have is just a memory of the flower, it is not the real flower. And whatsoever you know through it, you know about a dead flower, not about an alive flower. And that aliveness was the very stuff, the real stuff, that was growing, unfolding, releasing fragrance. And so is the case with the inner unfolding.

Meditation will bring many new spaces. And this has been very good! But if you turn upon it and start thinking about it -- what it is, why it happened, what it meant in the first place -- you bring in the mind. And the mind is poison. Then rather than watering the flower and the plant, you poisoned it.

The mind is very very good as far as machines are concerned, because it can take them apart and put them together again. That is the difference between a mechanical unity and an organic unity. Mm? you can

take a car apart and put it together again -- nothing is lost, because there was no soul to be lost in the first place.

You cannot take a flower apart and put it together again. Even if you put it together again it will not be the same flower -- the soul is gone; it will again be just a memory of the old. It may look like the old but it is not, because it will not grow any more.

So the mind is very very clever as far as machines are concerned. That's why in the west where the mind has been developed to its uttermost, mechanisation has developed, technology has developed. In the East, technology has not developed, mechanisation has not developed, because we never bothered much about the mind. The mind is a mechanic, it is a technician: once you give anything to it, it will take it apart, put it together again and will see how it ticks, will find clues as to how it ticks, and will make it tick.

This is good as far as dead things are concerned, but whenever you come to an organic unity, the mind simply destroys, it is not creative there.

Meditation is just the diametrically opposite dimension to the mind. So please, don't bring the mind in. Enjoy! They have been good experiences. More and more experiences will be coming of far more significance -- this is just a beginning. Remain open and available; if you think, you will become closed.

Remember the difference between enjoying a thing and thinking about it. When you are enjoying some food you don't think about it, you don't analyse it; if you analyse, you will destroy all its taste. When you are loving a woman, when you have fallen in love, you don't analyse love; if you analyse, love will disappear. Then you will be thinking about hormones and chemicals and a thousand and one things, but never about love. And if you say to your woman that your hormones are attracted towards hers and it is just a chemical phenomenon, the woman will never look at you again. Even when a great chemist falls in love he keeps silent about his chemistry and his knowledge about chemistry; that won't help.

So love, beauty, god -- they are not things to be thought about, they are experiences to be enjoyed. Taste them, be drunk with them! Next time when light comes again, dance! Let it fill your whole being from the toe to the head! Let it vibrate through all the cells of your being! From the mind to the body let it resound, let it give you a shower! And it will cleanse you, it will purify you, it will bring back your innocence.

And many more experiences will be coming. Just go into them with great trust -- just as a small child, holding the hand of his father, goes anywhere the father is going. Now your hand is in my hand -- that is the meaning of becoming a sannyasin. Leave it to me, the analysis part. Simply enjoy and go into it.

[A sannyasin asks about relationships, her marriage, and whether becoming enlightened is more important.]

Love is crazy, so you cannot make it sane. Love is insane -- and that is the whole beauty of it! It is not rational, it is not even reasonable. And this happens to everybody: sometimes you feel like being in it and sometimes you don't feel like being in it. Sometimes you want to go away from the love object and sometimes you want to dissolve into the love object. Both are right -- you are not to choose between these two. They are both together, two aspects of the same phenomenon.

You have to understand; it is not a question of choice, just a question of understanding. It is like day and night together. You cannot always be in love -- that is difficult. Impossible! Sometimes one needs rest from love too.

So both these things will come up and down. Sometimes you are deeply in love and you don't bother about freedom. Sometimes you need your space and you think about freedom, and you don't bother about love. But both are true; one has to come to an understanding.

So if you are living with [him], create understanding, talk to each other, and understand that sometimes he needs his space. And this is a problem: it may not happen at the same time to both of you. Sometimes you want to be with him and he wants to be alone -- nothing can be done about it. Then you have to understand and leave him alone. Sometimes you want to be alone but he wants to come to you -- then tell him that you are helpless!

So just create more and more understanding. That's what lovers miss: love they have enough, but understanding none, not at all. That's why on the rocks of misunderstanding their love dies. Love cannot live alone without understanding. Alone, love is very foolish; with understanding, love can live a long life, a great life -- of many joys shared, of many beautiful moments shared, of great poetic experiences. But that happens only through understanding.

Love can give you a small honeymoon, but that's all. Only understanding can give you deep intimacy.

And each honeymoon is followed by depression, anger, frustration. Unless you grow in understanding, no honeymoon is going to be of any help; it is just like a drug.

So try to create more understanding with [him] too. And even some day if you separate, the understanding will be with you, will be with him, and that will be a gift of your love to each other. Lovers can separate, but the understanding that has been gained through the other, in the company of the other, will always be with you. That will remain as a gift -- there can be no other gift. If you love a person, the only valuable gift that you can give to him is some quantity of understanding.

[The Hypnotherapy group is present. One member says that although his physical body is relaxed, inside he feels tense or falls asleep.]

Sleep is a great spiritual activity -- don't be worried! It is far better than your waking hours; waking hours are more worldly than sleeping hours. Sometimes in sleep your mind completely stops, there are not even dreams, and you are very close to home.

Patanjali says that sushupti, the dreamless state of sleep, is almost samadhi -- almost. Just a little thing is missing, awareness -- that's all. If you add awareness, it is samadhi. Everything is ready: the mind has stopped, dreams have gone, thoughts are no more there, the whole body-being is relaxed. You are ready, just a little ray of awareness....

So don't be worried about sleep -- enjoy it! Sleep is divine, more divine than any other time in twenty-four hours. So accept it, otherwise that will create a tension in you.

And continue to do the exercise that I have given to you. Even if you fall asleep, nothing to be worried about. If one falls asleep meditating, the meditation goes on resounding down into the layers of one's unconscious. If doing prayer you fall asleep, the prayer continues in a subtle way.

Have you ever watched one thing? -- whatsoever is your last thought in the night will be your first thought in the morning. Watch it -- the last, the very last, when you enter into sleep. You are standing just on the threshold -- the last thought will always be the first thought when you again stand on the threshold and you are coming out of sleep.

That's why all the religions have insisted on one praying before one goes to sleep, so the last thought remains of prayer, the last thought remains of god, and it goes and sinks into one's heart. The whole night it remains like an aroma around you -- it fills your inner space, and in the morning when you awake, again it is there.

Eight hours of sleep can be used as meditation. Now modern man has not much time, but these eight hours of sleep can be converted into meditation. So don't be worried about it. My whole approach is that everything can be used and should be used... even sleep!

And that tension will disappear. You are creating it, it is not really there. Because you want to do certain things -- you are too ambitious about spirituality, and that ambition is your tension. Relax about that, too! It will happen when it will happen. When the season comes, when the spring comes, it will happen!

And there is no way to force it before its time. So whenever the time is ripe it will happen. Forget about it and in the meanwhile, enjoy. If you enjoy, the spring comes sooner, because your very enjoyment brings the climate closer and closer.

Ambition has to be dropped and then tension disappears. But I can understand your difficulty. Everybody is ambitious -- about the world or about god or about nirvana, but ambition is there. Slowly slowly, understanding arises and one drops the ambition. It will happen!

For Madmen Only (Price of Admission: Your Mind)

Chapter #27
Chapter title: None

27 April 1977 pm in Chuang Tzu Auditorium

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ShortTitle: MADMEN27
Audio: No
Video: No

[A sannyasin asks: In the lectures, I don't know, but it seems that you have looked at me very furiously, angry -- was this real? Was this just me? I don't know.]

It must have been you. You must have some resistance, you must be afraid of me, so you projected it. Otherwise why should I be angry with you? There is no reason at all.

You must be somehow afraid. When one is afraid one projects anger. If you are afraid of me you will think I am angry. Then you can rationalise your fear. Mm? then you can say 'This is why I am afraid -- because he is angry.'

If I am not angry then why should you be afraid? Fear becomes irrational -- and fear is irrational! But then you cannot support it and you start feeling restless about it and there is no explanation, so it becomes difficult. The mind goes on finding explanations.

You are afraid -- that means somebody is angry, and that's why you are afraid. But it is your fear. Don't try to rationalise it; rather, try to understand it.

And it is natural, the fear is natural. I am not saying it is something wrong, I am not saying that it should not be -- it is just natural. Man is brought up in such a way that he is continuously afraid, and my feeling is that you must have been very much afraid of your father.

[He answers: That's right. I wanted to do the Primal but I couldn't.]

So it happens: if you have been very much afraid of your father you will project on me. Mm? I am your substitute father, so you start feeling that I am also angry. Your father wanted to make you in a certain way, and I am also trying to transform you in a certain way, so there is a similarity -- but it is just superficial.

I am trying to make you just yourself. Your father was trying to make you something else. Your father was trying not to allow you to be yourself, and I am trying here to help you to be yourself. In fact I am doing only that which has gone wrong with you. If you understand me rightly, I am undoing that which your father has done to you. So I am not your father! I am an anti-father.

But it is natural, because the father was the most important figure in your childhood. And whenever you come around somebody whom you look up to, whom you feel is very important to you, again a subtle idea of the father will come and you will start projecting. Then all the fears that were associated with the idea of the father will start surfacing in you.

Try to understand it: every child is angry. This is such an ugly society, this is such an ill society, that every child is angry. And it is not that the fathers and mothers are not doing anything for you -- they are doing their utmost, but they themselves are in such a mess. They try to help you and they simply mess you up.

I am not saying that they are not doing their work -- they are doing too much. And they want you to be happy, but whatsoever they do makes you unhappy. They cannot help it, they cannot do better than this, because their own father and mother, their own society, their own tradition, has destroyed and corrupted them utterly. They can simply give you their disease, that is your heritage.

Each generation gives its disease to the new generation. This is what we call society, civilisation, culture. There is something so basically wrong that every child is angry. For everything the child is angry. He wanted love, he was never given it -- or whatsoever was given was never satisfactory, or whatsoever was given was only superficial, it was not real and authentic. Or even if authentic love was given, it was never given enough. The child is still hankering to hold his mother, the child is still hankering for the father to pat his back and say he is a good child. Nobody loved him; everybody tried to manipulate him.

From the first day the child is born, the manipulation starts. Immediately the doctor smacks the child, training has started, the artificial has entered. The child is immediately taken away from the mother. The child wants to be close to the mother. For nine months he was in the womb, he was part of the mother -- he wants to be with the mother. But the child is taken away.

Then, by and by, the child has to be forced to be alone. The mother will come only when there is some need, she will come only at a particular time. There will be a certain schedule for how many times she has to give her breast -- then she will come and give the breast.

In the middle of those periods, if the child wants the mother he is simply helpless. He cries, screams -- but the mother has been taught not to listen too much to his cries, otherwise he will start dominating her. So the child cries in his crib, cries deeply, feels helpless, feels that nobody is listening and nobody is coming, that there is nobody to look after him, nobody cares. By and by he falls asleep out of tiredness, exhausted... by and by he stops crying. There is nobody to listen and nobody ever comes. The mother comes when she wants to come, not when the child wants her to come. He closes up.

You have not cried -- crying will help you very much. If you cry, your anger, your fear, will dissipate and disperse. No child has been allowed to cry and no child has been listened to; so one closes, one becomes hard. One starts thinking 'What is the use of it all? Why should I cry? I should become hard!' But the more hard you become, the less sensitive you are. The more hard you become, the less flowing; the more hard you become, the more dead. So one drags through a dead life and is afraid to cry.

It is very difficult to find a man brave enough to cry easily, naturally, and to let tears flow -- very difficult. He has become very adamant that it is useless, it is meaningless. There is nobody to respond; the whole sky is empty, and one has to be on one's own.

This hardening is there -- that I can see. And behind that hardening is fear, anger, frustration. Next time you come, do the primal, mm? It has to be done -- it will be of great help.

[The sannyasin then says he has not been able to sleep well for two years. In reply to Osho's question, he says he has not been in a love affair since two years.]

For two years you have not been in any love affair? That's bad! You need the warmth of a woman -- that will give you sleep too. There is nothing like a woman if you need a good sleep. She will be your mother, she will give you warmth. That's exactly what you are missing.

So find a woman, find a friendship; that will help your sleep. That will help your anger to come to more normal proportions too -- your fear will be less. When love is there, fear is less. And it will help your mind also -- it is continuously chattering. It will be helpful.

Find a woman, don't be afraid. That must be a fear again!

... if you can find a woman... and there is no problem in finding one. One has just to open a little, just approach a little -- because women need as much love as you need! They are seeking a friend as much as you are. So one just has to take the initiative. Before you come back, this is your meditation: find a woman and go whole-heartedly into it. That will help many things and many blocks will disappear.

Keep your heart open: if some love affair happens, don't be shy and don't be afraid. All women are not your mother! Once a boy has become afraid of the mother, he is afraid of all women. Once a girl has hated her mother, she will hate all other women. It is just that a programme is there in your mind.

Try to open a little, mm? and continue to meditate. Good!

[A sannyasin says that he lives in the forest and kills animals, including his chickens and rabbits, in order to eat -- but he doesn't feel right when he kills.]

No, it is better to drop it....

It is better by and by to drop it. You will not be able to kill soon -- soon you will become almost incapable of doing that....

You wait! I will see to it. Yes !

[He asks: How about fish?]

All has to go by and by. I am not saying to drop it immediately, but the mote happy and joyful and silent you will be, the more impossible it will become to kill.

[The sannyasin says: I've lived with the Eskimos in their villages and I've been with them when they kill, and there's such great happiness when they kill.]

Because they don't understand anything....
They don't feel bad because they are not yet that aware...
They are happy -- animals are happy.

But the happiness that I am talking about is a very different happiness. Eskimos are happy like small children, but that happiness is not much; it is just basically ignorance. There comes a happiness which is not ignorance but awareness, and then things are totally different.

I'm not saying to stop, because I never say to stop anything. I'm saying simply: go on meditating, go on loving more and more, and by and by you will see: it will become impossible. And the day it becomes impossible is a great liberation. Then you will have a totally different vision of reality.

When you kill animals or fish or anything, you cannot love god. Why don't you kill man?...

It is the same! Why can't you become a man-eater? There have been tribes, cannibals, and they were very happy. Whenever they found a missionary -- they were really happy, mm? it was really a great day. They have the real taste of christianity! Nobody knows what christianity is -- only they. But we don't kill man because that will be a very ugly act against god, against ourselves.

So the more you become alert, the more and more you will find this. You love a dog -- you cannot kill and eat him. You love your horse -- you cannot kill and eat him. Wherever some personal intimacy arises it becomes difficult to kill. Any personal intimacy with any animal, and you will not be able to kill. You can kill only because you remain impersonal.

But when you really become a meditator you will find a personal friendship arising with the whole existence. It even becomes difficult to cut a tree! And that is a great experience, to be in such love with existence.

There is no problem -- because you can eat without killing, so eating is not a question. Just for a small taste on the tongue, killing life is simply absurd. You are not dying: if you don't eat animals, you are not going to die. Fruits are enough, vegetables are enough, a thousand and one things are available -- you are not going to die. So just for the taste... and the taste is just on the tongue; once you swallow it, all is gone.

But I am not saying to you stop it, because I never support any repression. If you have the idea to eat meat, you have to continue. Only when you become capable of love, more love, will you become incapable of killing. Then it is good, then it comes on its own accord.

That's why, in India, if you talk to a Buddhist or to a Jaina, they cannot believe how Jesus could eat fish or could eat meat. It is impossible for them to conceive of it -- a man like Jesus? And they have something in it!

They cannot conceive of Buddha eating meat, because that is going against the whole idea of love, compassion, friendship.

Mahavira would not even eat a green fruit. He was the ultimate in that understanding, nobody has ever surpassed him. He would eat only ripe fruit which had fallen from the tree on its own accord. Because he would say that if you take a green fruit which is not ripe from the tree, it hurts the tree. Why hurt? When ripe fruits are available, when trees are dropping them by themselves, why be in such a hurry? And he lived beautifully -- there is no problem.

And for the first time science is making it possible that the whole of humanity can live without killing. Up to now it was not even possible, but now synthetic food will be available. Now we can create more food in millions of ways. Food can be created out of seawater and food can be created in many more ways. Now there is no need -- if just out of old habit man continues, that's okay, otherwise there is no need. Man can live and will live a higher quality of life -- of more love, of more compassion, of more joy.

But I am not saying to stop, remember. I am not saying to stop it -- but when the idea comes, then don't go on forcing just because of old habit.

If you start feeling that you cannot kill animals, then stop -- not before it! If one day suddenly you cannot eat fish, stop, but up to then you can continue. Mm? that day will come!
... I am not going to allow you to remain an eskimo, mm? Good!

Deva means divine and anima means the power to become infinitely small, the power to become almost a nonentity. And that's the way to god.

Not to be is the way to god. To be is to be in the world, to be is to be an ego, to be is to be separate from the cosmos. Not to be is to be one with the whole. And in the effort to be is the whole anxiety, in the effort to remain separate is the whole insanity of man -- because we are doing something which is not possible, we are doing something impossible. If we go mad doing that, it is just natural.

We are part of the whole, there is no way to exist separately. And that's what man has been doing down the ages -- trying in every way to exist separately from the cosmos. This megalomania of man -- that he has to be superior to the whole, that he has to be separate from the whole, that he has to be in control of the whole, that he has to conquer the whole -- has been a great disaster. It has not happened, because it could not happen, but in trying to achieve it man has lost all joy, all capacity to celebrate.

In trying to be, man has become simply a dead and dull thing, a very much afraid and scared being -- because he is constantly afraid of being lost in the whole, so wherever there is a possibility that his boundaries may be blurred, he avoids that possibility. He will not love, because in love the boundaries are blurred. He will not become deeply intimate with anybody, because in the intimacy again boundaries are blurred.

He cannot pray, he cannot surrender, he cannot accept, he cannot trust -- because wherever he comes across this phenomenon that his separation will be lost, he will no more be an entity, a trembling arises in the heart. He slinks away, shrinks away.

This word 'anima' comes from yoga. Mm? they say there are eight special powers of the yogi. One special power is 'anima', and that is his power to become infinitely small, almost a nonentity, 'Almost', I say, because even when you have become a nonentity your essential being is there, your essential consciousness is there -- in fact it is more so than ever.

It is paradoxical: when you try to be, you become a nonentity. And when you start becoming a nonentity, you are for the first time.

So we can say if you really want to become, drop becoming. We can say if you want really to be, eternally to be, then drop all the efforts of being -- accept non-being.

That's what Jesus means when he says 'Those who try to save their lives will lose, and those who are ready to lose them will be saved.' And sannyas is a beginning of losing oneself....

For Madmen Only (Price of Admission: Your Mind)

Chapter #28
Chapter title: None

28 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704285
ShortTitle: MADMEN28
Audio: No
Video: No

Anand means bliss, mani means diamond -- bliss diamond. And everybody is carrying that diamond within his soul. If we are feeling like beggars, it is just because we have not looked into our being, otherwise everybody is born an emperor. God never creates any beggar, that is an impossibility -- god cannot do that.

There is an anecdote about a great saint who used to say that god is omnipotent, he can do all things. One day a man came -- a crazy type of man -- and when this saint was saying 'God can do everything, he is omnipotent, all powerful, ' that crazy man started laughing and he said 'Can he create a beggar?' The saint remained dumbfounded, then he said 'No, I am wrong -- he is not all powerful because he cannot do that.'

God cannot create a beggar, because god can only create himself. When a painter paints, he paints his own life, he paints himself -- it is his autobiography. If you look deeply and if you search rightly, through the painting you can know everything about the painter: was he a madman, was he happy, was he sad, was he a man or a woman, young or old, fulfilled or frustrated? If you go deep into the psychology of the painting you will start finding hints about the painter.

When a writer writes a novel it is, in a vicarious way, his life story. Howsoever he tries, there is no way to hide it -- just remove the superficial and you will find his heart beating there.

God creates: he can create only himself, there is no other way. This world is his autobiography -- each human being is his poem, a song.

So we are carrying the most precious diamond possible -- but if we don't look within we remain beggars. The diamond is within, and our eyes are outwardly focussed. Our kingdom is of the within, and we are looking for it in the without -- hence we go on missing. So our eyes just have to be turned in....

[The new sannyasin said she had done groups in the States but they were not "formal" groups.]

It will be good if you do a few groups here -- that will be of tremendous help. And it is good to do them in a formal way, because your mind is a structure; it can be destroyed only by an anti-structure. Yes, one has to go beyond structures -- this structure and the anti-structure, both have to be left behind -- but right now if you simply yell without any structure, it may give you a little relief but nothing of much value will happen out of it.

There is a method in yelling too, there is a method in being mad too. When you are mad with a method it will bring you to new spaces of being. Yes, that method has to be dropped finally.

It is almost like there is a thorn in your foot and you take it out with another thorn -- then you throw away both. The mind is structured, it is the thorn in the flesh: it can be taken out only with another thorn. And the other thorn has to be more strong than this one, otherwise it will not be of much help.

So something very powerful and very structured is needed to destroy this old structure. Once it is destroyed, then the other structure is not to become your structure -- that has to be dropped. Then one is free and can live an unpatterned life . . . one can become a bee and collect much honey from every source.

Anand means bliss, madhu means honey -- so become a bee and collect as much honey as you can! And it is all over the place. It is the very stuff that the existence is made of: it is made of sweetness! The taste of existence is delicious, but we have forgotten how to taste it, we have forgotten the language of sensitivity. So we are like blind men passing through a garden: thousands of flowers are there, but for the blind man no colour exists.

And it is not only a blindness of one sense, all of our senses have gone blind. We hear only the very superficial; the deeper is missed. We touch but we touch only the body; the spirit is missed. We see but we see only the surface, the form -- and the formless is missed. And in the formless is bliss, in the spirit is bliss. So one has to see so deeply that the eyes can penetrate the body and reach to the very heart, to the very core. And this is possible.

We are using our senses only at the minimum. When they are used at the optimum, you don't see any world around you -- you see only god! God and the world are not two things. When senses are functioning at the minimum, god looks like the world. When senses are functioning at the optimum, the world disappears and there is only god.

So one has to live so intensely, so totally... and that's how one becomes a bee and collects much honey.

... Do a few groups here too, mm?

Much is going to be happening -- you are just on the verge, you don't even need a push. Just the feeling that somebody is there who will look after you, is enough -- and I am there to look after you. From this moment you are not alone!

And that's all that you need, just the confidence that now you can go into the unknown, that there is somebody who knows where you are going, and there is somebody who will not allow you to go astray -- that there is somebody, if something goes wrong, who will put it right -- that's all. Otherwise, you are just on the verge. Your energy is perfectly beautiful.

Good! You have come home!

[In the morning discourse Osho had spoken of a group in the West called action analysis. Tonight a sannyasin, who had lived with this group, said: I learned very much about myself, but nothing really changed for me.]

It cannot happen, mm? It is a good start but something is missing in it. I looked at the literature you sent.

It always happens that whenever people stumble upon a small truth they exaggerate it, and they try to

make out of that small part a whole philosophy. And then they forget that the partial truth is not the whole truth; and once you start thinking of the partial as the total, you are getting into trouble. This has happened millions of times on the earth....

Each time a man comes across a fragment of truth, the mind jumps upon it, starts spinning and weaving a philosophy out of it -- and then exaggeration and absurd claims follow.

The action analysis is basically right, but it is not the whole thing. In fact it is not even inside the temple -- steps are a must, but if you stand on the steps and you think that you have entered the temple then you are just fooling yourself.

Steps are needed -- without those steps nobody will be able to enter into the temple -- but those steps are not the temple. They are needed but they are not enough. But it happens always....

The basic idea is perfectly right, that one has to come to release all sorts of repressions. And one has not to be miserly about that: one has to throw out everything, one has to vomit everything. Whatsoever the society has forced inside, all has to be thrown out; it is a cleansing process.

In yoga we call it rechan, a catharsis -- it cleanses the body. Vomiting is good when the body is poisoned, but if you think that vomiting for the whole life is life, then you are going to be crazy. Vomiting is good in fact just because you can eat again, because the poison is thrown out. If a person thinks that because he feels very good after vomiting then he will go on vomiting, he will go crazy. That's what is happening.

It is happening in many other places also. Wilhelm Reich and Lowen and bio-energetics and many groups are evolving in the West which have taken a very small part, the part of vomiting -- that things have to be catharted and one has to allow all emotion to come up. Very good to cleanse the system, but then what?

Then the real work starts. When you have cleansed the system then the container is ready: now you have to invite something bigger than you, so it can fill the container. That is where they are missing -- they think that there is no need of any mysticism. That is foolish.

Mysticism simply means that something more than you is needed -- that's all that mysticism means. It means that you are alone, you need the support of the whole existence. Alone you are nobody, empty. With the support of the whole existence you are tremendously precious. You will cleanse your body so that existence can penetrate you. You will become a vehicle to something greater than yourself -- call it god or call it anything you like, that is not the point; 'xyz' will do.

That idea -- that action analysis is enough of a religion, that nothing else is needed -- is foolish. It is going beyond the limits, it is claiming too much. And in the west, because the only mysticism that people know of is christian, people start talking as if they understand all sorts of mysticism.

Christian mysticism is not much of a mysticism. If one wants to understand mysticism one has to come to the east. And we have developed such varieties of mysticism. Buddhist mysticism has no god in it, not even the concept of the soul. It is one of the deepest sorts of mysticism -- no theology of god, no theology of the soul, no theology at all. A non-philosophical approach -- very existential, does not depend on logic, logic-chopping, verbalising, theorising, no! It depends on experience. And experience can be gained through action analysis.

So I was really feeling sorry for the group -- good people, on the right track, but still gone astray. Sometimes it can happen that you are on the right track, but if you become stubborn and you don't move from there, even the right track cannot do anything. Sometimes a man who has been moving on the wrong track may arrive -- at least he is moving; some day he may find that this is wrong, but he is moving, so he can move any way. But a person who is on the right track and is stuck and thinks 'Now this is the end'.... Man's mind cannot comprehend the total, so there is no end.

So write to your friends there -- let them come. It is a good process, but something plus is needed.

One thing I felt very sorry about in that group... I doll t ordinarily feel sorry for any group, because if some group is going wrong then there is no question of feeling sorry -- but I really felt for that group. They are good people, on the right track -- just standing on the steps, just a knock and the doors can open -- but they are not knocking, because they say there is no temple and there is nobody inside.

One thing I do not like is that they say there is no need for any mysticism. They don't know anything about tantra -- tantra is the deepest core of mysticism. They think only of repressed christianity, repressive christianity. They don't know that in India we have tried all that can be tried; now Tantra is the ultimate in that effort.

Tantra is not life-negative at all; it is absolutely life affirmative. It affirms life with a total heart, but still it says that this life is just the beginning of life -- there is much more to it.

That's why although you were there for one and a half years.... It has helped -- your body is cleaner, you have become a better container. But just to become a container will make one start feeling frustrated. Then what next? The container needs to be filled with something.

You have prepared the ground, but it is not the garden -- you have to sow the seeds. You have removed the roots, you have removed~the old grass -- that's good, that was needed; without removing it, if you throw the seeds they will be lost in the weeds. You have removed all the weeds and now you are sitting, and you think this is a garden -- but there are no flowers. Just by removing the weeds, roses will not come.
Catharsis is removing the weeds; then you have to sow the seeds.

That's one thing. Another thing: they think that all art will disappear if a person moves through action analysis. That too is foolish. Yes, much art will disappear, but not all art. Ninety percent of art will disappear if a person really goes into a deep process of cleansing, because ninety percent of art is insane. That art will disappear, but ten percent of art which is really art will not disappear -- in fact it will become more and more strengthened. Zen art will not disappear.

Yes, if Picasso goes through action analysis, his art will disappear -- that is certain. Salvador Dali's art will disappear, vincent van gogh's art will disappear. Maybe if Nijinsky goes through action analysis he will not dance any more -- it is possible.

But Zen masters' art won't disappear. In fact it appears only when you have become absolutely clean, because it is not out of madness, it is out of fullness; so there is a distinction.

When you look at Picasso's painting, if you look too long it will drive you crazy. It comes from a crazy mind. It is almost as if he is relieving his craziness in painting -- it helps him. It certainly helps him, otherwise he will go insane. He can relieve his madness on the canvas and he feels relieved; it is a sort of safety measure.

But if you watch too long, from that painting you will start feeling certain weird vibes -- they are there. And you will start feeling a strain on you, a tension, an anxiety. You will not feel graceful, you will not feel blissful; you will feel tom apart, you would like to escape from this painting.

But if you look at a Zen master's painting, you would like to sit in front of it for hours, for days, for months. One can be lost in it, one can attain to samadhi through it -- because it comes out of samadhi, it comes out of the ultimate understanding, it comes out of love and compassion. It comes out of health and sanity: it will give you sanity. Meditating on it, you will start feeling the rhythm of the painters.

These two things are just dangerously wrong. Otherwise, action analysis is a beautiful process. And it is good that you have been there, mm? Tell your friends to come here.

... Become part of the orange family here, relax, mm? and think more in terms of something that is going to descend in you. Be receptive, be welcoming, be open. Catharsis you have done enough -- now you need just an opening. If love happens, allow it; if prayer happens, allow it. And drop these ideas, that mysticism and art will disappear. Mm? one and a half years is a long time -- they must have put these two ideas into your head very deeply. Simply drop them, because those are the two most creative possibilities.

If poetry enters your being, if art and music and dance enter your being, you will be more ready for god. In fact before god comes, music comes, poetry comes, painting comes, dance comes. They are the angels of god: they come first, they prepare the ground, and only then does god come. Art is the beginning of mysticism.

It is just as when a guest is coming to your home and you decorate the home and clean it, make everything right and then wait.

Art is decorating your inner being for that great guest to come. So both are needed -- otherwise you have followed a very right track, mm? and things will fit with you.

For Madmen Only (Price of Admission: Your Mind)

Chapter #29
Chapter title: None

29 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704295
ShortTitle: MADMEN29
Audio: No
Video: No

Deva means god or divine and pashianti means clarity, vision. capacity to see. Capacity to clearly see god -- that will be the meaning of the whole name.

Everybody is born capable; somewhere on the way we lose the capacity. Every child comes with a very clear vision of god, but by and by we force him to forget; we force him to remember the world and forget god. We change his gestalt: we try to focus him on things -- money, power, prestige, ambition. By and by, we orient him towards matter; and his orientation towards the divine becomes more and more foggy, unclear, and is lost.

Somewhere near the age of two or three, the vision is no more there. That's why if you try to remember your past, you can remember at the most up to the age of three -- at the most, otherwise up to the age of four. It is very rare to remember beyond the age of three because at that moment your gestalt changed: you became focussed on matter, you started speaking a different language, you started becoming alien to your own being, you started being unnatural, patterned, so a rift, a great rift happened.

The child was natural, spontaneous, the child was living moment to moment, the child had an authenticity. He was never false, he was never untrue; he would never deceive anybody. He had no politics, he was not yet a politician; he had his original face.

By somewhere around the age of two to three he started wearing a mask, he became a human being. That is the fall Christians talk about. Up to that age he was part of god, he lived in the garden of eden.

Adam was expelled near about the age three. Every adam is expelled -- and it is not the serpent who seduces him, it is the society. It is not the devil -- it is the priest, the parent, the civilisation. It is the collective mass that seduces every child. In the name of education, in the name of training, in the name of doing it for his own good, a great rift happens. Suddenly the whole dimension changes, the child is no more spontaneous. He starts feeling awkward, embarrassed, starts feeling shy, ashamed.

Mm? that is the story of Adam's expulsion -- when he ate the fruit of the tree of knowledge, the first thing he remembered was that he was naked. He started feeling ashamed because he was naked.

Watch the day that a child starts feeling ashamed of his nakedness: that is the day that the rift is happening. That is the time when the child will fall from his divine innocence into human knowledge, into human calculation, human cleverness, cunningness. That is the meaning of the fruit of the tree of knowledge: the child has become a knower, now he knows.

And the most ancient meaning of the word 'know' is sexual. In the old books it is said 'Adam knew his wife.' The day a child becomes aware of his sexuality, knowledge has happened. The day a child recognises that he is a boy or she is a girl, or that he is meant to be a boy, meant to be a girl, this way and that, and starts thinking of himself as a sexual being, the child has entered into knowledge.

All knowledge starts with sexual knowledge, all knowledge is based on sexual knowledge, and then innocence is no more there.

I am saying this to you because sannyas means falling back into that innocence. again.
Sannyas means again entering into the garden of eden.

Sannyas means that we have known and recognised the fact that the society has corrupted us -- now we will not allow the society to corrupt us any more. Now we will live out of innocence and not out of calculation.

That's what sannyas is all about, that now we will trust rather than doubting. Even if we are deceived, it is worth it -- but we will trust! Even if a thousand and one times we are deceived, our trust will not be broken. Now we are going to stake everything on trust and with that stake.... It is a gamble, it is the most adventurous journey possible that a man can ever think of.

Once that stake is made clearly and consciously, once that commitment is made clearly and consciously, suddenly a change of gestalt. Again you are no more focussed on matter -- you are unfocussed from matter and your focus changes towards god. It is a sudden illumination, a satori.

Sannyas has infinite significance. It is not a change only of the clothes -- it is a change of your inner

being. It is a new dimension entering into a new world -- new in a sense because you have forgotten about it, otherwise it is the same old world that you were born in.

So this is just symbolic, the name, and I can see the possibility of the new gestalt arising very soon. It is one of the most beautiful names I am giving to you.

Deva means divine, archan means prayer -- a divine prayer. Prayer is something that you cannot do, but that you can be. It is not a question of doing, it is a question of being. A man can become a prayer. Nobody can do prayer -- what will you do? But one can become prayer, one can be prayer-full.

The idea that prayer can be done has misled people. It has created the sunday religion, that once a week you go to the church and do prayer and you are finished with religion. That's a very easy way to get rid of religion. You feel good: you have done the prayer, or at the most if you are very sincere, you can do it every night before you go to bed. You can just say a few ritualistic words which have been taught and which you have learned like a parrot. It is parrot-like, it is not prayer.

You can repeat it mechanically, fall into bed and go to sleep. You can finish it in a hurry, but it doesn't change your being, it doesn't change your style, it doesn't bring any light to your life, it does not create any love.

If this type of prayer was really creating love then the world would have been totally different: there would have been no Christian wars, Mohammedans would have been peaceful people, then Hindus would not have fought and killed. But that has not been the case.

Hindus and Mohammedans and Christians and all, they have been killing each other -- and they are all people of prayer! They all go to the temple and to the mosque and to the church. In fact they fight because of the mosque, because of the church, because of the temple; they fight because they are people of prayer! This is absurd, this is patent nonsense -- if any nonsense can be patent, this is it!

Prayer has not changed the world -- that simply means that prayer has not existed yet. There have just been a few people sometimes, here and there, few and far between. Those few people have really been the solace of humankind, but their way of prayer is not of ritual, it is not parroting. They live it, they move into it, they breathe it!

So when I am giving you the name 'deva archan', it is an indication to be more prayerful.

Walking, walk prayerfully. Talking, talk prayerfully -- because you are talking to a god! Listening to the wind passing through the trees, listen carefully -- because you are listening to god. Listen prayerfully -- because all is god, and all ground is holy ground, so each step has to be taken very very carefully, very lovingly, very respectfully. So whatsoever you do, do it prayerfully.

You are always in the temple -- the whole earth is a church of god! We are never out of it anywhere; we are always in it.

This remembrance -- -that god is everywhere -- will change you.

For Madmen Only (Price of Admission: Your Mind)

Chapter #30
Chapter title: None

30 April 1977 pm in Chuang Tzu Auditorium

Archive code: 7704305
ShortTitle: MADMEN30
Audio: No
Video: No

[A sannyasin, who is leaving, says: Would you say something about dying? I'm very much engaged with

that. I awoke last night and suddenly I saw how absolute it was. I've never seen it before like that -- I could hardly get any air.
In response to Osho's query she says she likes Kundalini meditation best.]

So continue Kundalini in the morning, and in the night before going to sleep, start a death meditation. Just lie down, put the light off, and start feeling that you are dying. Relax the body and feel that you are dying, so you cannot even move the body -- even if you want to move the hand, you cannot. Just go on feeling that you are dying -- a four or five-minute feeling that you are dying, dying, and that the body is dead.

And through this five-minute experience of dying you will feel a totally different quality of life. The body is almost dead -- it is a corpse -- but you are more alive than ever!

And when the body is dead, the mind by and by stops thinking -- because all thinking is associated with life. When you are dying, the mind starts dropping. After two or three months you will be able to die within five minutes. The body will be dead and you will have just a pure awareness, a luminous awareness. Just something like a blue light, that's all. You will feel a blue light just near the third-eye centre, just a small blue flame. That is the purest form of life. And when that blue flame starts being felt there, just fall asleep.

So your whole night will be transformed into a death meditation, and in the morning you will feel so alive, more than you have ever felt -- so young, so fresh, and so full of juice that you can give to the whole world. You will feel so blessed that you can bless the whole world.

And this death meditation will make you aware that death is an illusion. It does not really happen -- nobody has ever died and nobody can really die. Because we are too much attached to the body, it seems like death; because we think the body is our life, we think it is terrible.

And this is one of the greatest preparations for death. One day death will come: before it comes, you will be ready, you will be ready to die!

When buddha was dying, he asked permission from his disciples. He said, 'Now I am ready to die. Within a few minutes I will disappear into myself. If you have to ask something, you can ask it.'

They had nothing to ask, because for the whole life he had been talking to them. And this was no time to ask anything -- even if they had many questions, this was no time to ask them. They started crying and weeping. He said, 'Don't cry and weep -- because my whole message for the whole of my life has been this, that nothing dies. I'm simply going home... I am turning in.'

Then he sat in his posture, closed his eyes, and it is said that people could see that his body started dying. They could see that the body was becoming a corpse -- and he was alive! The body turns into a corpse: that is the first phase, buddhists say, of death.

In the second phase, his thoughts started disappearing. Those who were very very aware, those disciples who were real meditators, could see his thoughts disappearing, falling from his head just like old leaves falling from a tree. They could see that the thoughts had been renounced: the second stage was fulfilled.

Then the third stage: his heart, his feelings, started disappearing. They could see the smoke arising and the cloud arising, and everything was gone.

And then the fourth stage: he disappeared into the unknown. Those who were enlightened amongst his disciples could see even that, that his drop had fallen into the ocean.

These four stages: first start a simple meditation of five minutes of dying. Then just watching for the blue light to appear at the third eye. Then go to sleep. By and by, you will be able to see all these four stages. Slowly, slowly, you will become aware -- and that will be the greatest preparation. And then you can really die!

Some day when death comes, you can accept and welcome and go into it with great love. Then death is the door to the divine.

The Further Shore

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Darshan Diary

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The Further Shore

Chapter #1
Chapter title: Blessings on your journey to the further shore beyond darkness

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[A sannyasin says: Just that I hope to make more progress with myself. I've been working on myself, and I hope I get somewhere with it.... It's so joyous being here.]

You will grow every day. Just relax and meditate and sing and dance and forget the whole world! This community is to forget the whole world. Now this community is your world and nothing else exists, so get lost in it, utterly lost.

And you will grow.... Growth is very easy if we allow it to happen, and the way to allow it to happen is to be joyful, cheerful. Growth happens in laughter... growth happens in innocence. Growth happens when you are dancing and singing. When you are moving, your spirit moves too. When you are not moving, your spirit also gets stuck.

Spiritual growth is just like a shadow: if you dance, it dances; if you become sad, it becomes sad; if you laugh, it laughs. So let laughter be your goal. Mm? -- that is the virtue to be learned. Never be sad! Let there be a thousand and one reasons to be sad, but don't be sad; find a way to be happy and to laugh. And if one is insistent, one can find something to laugh about and something to be happy for in every situation.

It is only a question of our choice. The world consists of both things: of bliss, of misery. If you want to choose bliss, it is available; it is only a question of choice. You have to just shift your awareness and it is there.

So if sometimes you find some cause to be unhappy, immediately start looking for something to be happy about; there is no reason to be unhappy, and you will always find something to be happy about. I have never seen any situation in which something cannot be found.

There are people who can find something wrong in every situation and who will be unhappy. And there are people who will find something good in every situation and who will be grateful... and that's what I call being religious.

The irreligious person goes on looking for the negative, for the dark, for the black side. He is negative; he lives in the no. The religious person lives in the yes. His life is nothing but a'yea-saying'; he says *yes*! And he always finds something or other to be happy about.

There are thorns and there are flowers -- it depends on you what you are going to choose. So be careful and choose flowers.

It is going to happen... growth is going to happen!

My blessings for your journey to the further shore beyond darkness!

Prem means love and pranava means the primal sound. The mystic experience is that life consists of a subtle sound. The basic element, the basic constituent of existence is not matter, it is sound. It is not even

electricity as physicists say; it is harmony. But the sound is not a word; it has no meaning, it is meaningless. It is pure music. That's why we become thrilled so much by music. It touches something primal in our energy.

The language of music is universal -- it simply goes deep into the heart. It knows no east, it knows no west, it knows no white, no black. It recognises no one as a Chinese, no one as an Indian, no one as a German. It simply goes deep into the heart; it is universal.

In fact this cuckoo (whose song is coming from somewhere in the garden) you can understand as much as another cuckoo can; it is universal. The wind passing through the trees creating a certain music is understood by everyone. If we don't understand then the problem is with us, with our noisy mind. Once our noise settles the messages are very loud and very clear.

The whole existence speaks. Even when it is silent it speaks... even silence carries a message. The whole existence is very vocal, and the ultimate source is pranava. This is the soundless sound, the sound of silence. That's what one has to seek and to become one with. And it is just there, close to your navel, just two inches below the navel.

So for you, my specific suggestion is that whenever you have time, just close your eyes, go into your belly. Settle just two inches below the navel, abide there, and you will attain to great joy.

The juices will start flowing, and you will feel tremendously satisfied for no reason at all; you will feel a wave of contentment continuously arising. And whenever you feel that you are distracted, disturbed, tense, just close your eyes and go back into the belly; settle there.

The West thinks that the mind is in the head, but the east has been thinking for centuries that the mind is in the belly. When the western people came across this idea for the first time, they laughed; they thought this was foolish!

Buddhist scriptures say that man thinks through the belly. They mean something else. They don't mean the thinking that we know as thinking: they mean universal consciousness. By the mind they don't mean the brain. The brain is in the head but it is just an instrument in the hands of the mind, and the mind is in the belly.

Freudian analysis comes a little closer to it in the concept of the unconscious, but it is still far away.

Our existence is rooted in the belly. There we are one with the whole; it is from there that we live. So go there again and again. Whenever you feel distracted, just go -- and you will be able to. Close your eyes and just settle there.

That is your centre, and by and by you will start hearing a sound. I'm not saying that you have to create this sound -- it is uncreated -- but by and by, the more you settle in the belly, the more you will hear a sound which is very strange.

When it happens for the first time it is unbelievable; one feels 'Have I gone crazy or what?' It fills you from the toes to the head; ripples of it come. It surrounds you, it overwhelms you and it is really great! You forget the whole around you. You become that sound, you pulsate with it.

That sound is very close to the sound 'aum'... Not exactly 'aum' -- this is just an indication of it -- but very close, almost like it. That's why 'aum' became one of the most important sounds in India, mm?

There have existed three religions in India: Buddhism, Hinduism, Jainism. They differ in all their concepts -- their philosophies are absolutely contradictory to each other, they refute each other -- but about one thing they are in agreement, and that is the sound 'aum', because you cannot deny the existential.

That sound exists in the mohammedan 'amin' and the christian 'amen' -- that 'aum'. The sound is so subtle that you can hear it as 'amen', or 'amin' or 'aum', but it is the same sound; these are interpretations. That sound is called 'pranava'.

[A sannyasin says he has a problem relating to women. Whenever something starts developing between him and a woman, part of him seems bent on destroying it: I'm just forming a big knot in here (touching his belly), you know. The energy's just imploding and getting hard and cynical about everything, and I feel pretty stuck with it.]

Basically that is the human dilemma -- every human being is in that -- because half of man is still animal. Only half of man's being has arisen above the animal, so there is a continuous conflict. One part of you wants to do this; another part wants to do that. One part wants to create; another is ready to destroy. One wants to love; another is ready to hate. One is very very kind, compassionate; another is very cruel, hard, violent, aggressive. But this is how it is, and whatsoever you choose, the other will create the trouble.

If you choose your animal part, then your human part is against it. The animal part also has a few beauties in it. It is wild, free, amoral, spontaneous. It knows no boundaries, it is unconfined. It is sheer delight in a way. If you choose it, the human part feels very very disturbed, miserable, because your spontaneity tends to become indulgence, your freedom becomes licence, your amorality tends to become immorality, your freedom becomes a danger to others. You start becoming anti-social; you can become criminal any moment.

So the human part starts being afraid; it freaks out! It starts creating trouble. It says, 'What are you doing? Pull yourself up, control yourself, discipline yourself.'

If you follow the human part it is more civilised, more graceful, more tender, soft, delicate... it has many virtues. If you listen to it, the animal part rebels and says 'What are you turning into just a slave? In the name of softness you are becoming lousy, dull, dead. In the name of discipline you have turned into a slave. In the name of morality you have lost all your spontaneity. In the name of society you are no more an individual! Where is your freedom? Where is your soul?'

So this is the human dilemma, mm? Don't look at it as your personal problem; that is not the way to look at any problem. No problem is personal in a way. Each problem is everybody's problem, more or less. A difference of degree may be there but that is not of much importance. Look at each problem as human -- then it is easier to solve because then you can stand aloof. Look at it from a distance, then you are not involved personally. You can be more an observer and you can come to more impartial judgements. So don't take it as personal; that is one of my basic approaches. Always treat a problem as universal, as human, then things are easier. Then you can look at the totality of it.

When you think 'It is my problem', you are too worried; in that worry, you cannot think. Worry is one of the basically destructive qualities of the mind which does not allow thinking. Worry is not thinking. Thinking is never worried; thinking is a very relaxed phenomenon. Worry is too tense; it cannot think. It moves into the same groove again and again and again. It is simply confusion gone berserk. Everything rushes in, rushes out, but there is never any conclusion. It is like a wheel that goes on moving in the same rut.

So don't be worried about it.... Look at it from a distance. It is everybody's problem; this is how man is. At this point, man is at the middle stage: he is no more an animal, he is not yet totally man, so there is a tension in the being. Now, this tension has to be solved but in such a way that the solution is not more dangerous than the illness itself.

So you have to choose all the qualities of the wild animal in you. They have many qualities; the wild animal is not just to be condemned. It has something very beautiful, tremendously beautiful: the spontaneity, the freedom, the wildness, the simplicity, the innocence. They have to be chosen, they have to be absorbed into a higher synthesis. And the human also has something to say....

From the human take awareness, and from the animal take spontaneity. From the human take responsibility, from the animal take innocence. Start working on a higher synthesis then both will be satisfied and will not be at each other's neck. Your conflict slowly, slowly, will cease, and you will come to a point where both have become a support to each other. Otherwise you can become schizophrenic, you can split in two.

Become a triangle. Right now you are only two angles; the third angle is missing. Join these two angles and the third, the higher angle. Let the lower two become the base and let there be a pyramid; the higher angle has to be created.

Love; love with responsibility and yet be wild in your love, be spontaneous in your love. I am not saying the path is going to be all roses, no. The higher your target, the more difficult is going to be the path, the more thorny will be the path; it is an uphill task.

Many people have chosen the easier way. A few have chosen to be animals; they become criminals. They fall out of society, they are the drop-outs. They don't bother about any humanity or anything. They simply want to live and do their thing, so they are doing their thing. But they are not the real flowers. They may be carrying flowers in their hands and in their buttonholes, and they may even be called 'the flower generation', but they are not flowers because they have not bloomed. They are just drop-outs; they are cowards.

The word 'hippie' is good. It means one who has shown his hip, an escapist who has run away from the battle of life, from the challenge of life -- a run-away, an escapist, a coward. These are the people; they have always been there.

Certainly the animal part has an attraction, naturally, obviously, but one never feels fulfilled with it:

something goes on gnawing at your heart. You can never be at ease with the lower. You can slip into it; but again and again you will find that you are bigger than it, it cannot contain you. You have to come out of it and you feel confined too much. It is a regression.

It is as if you have become grown-up and you are still living in a child's skin; it is a bondage. Nobody can go back; the animal is gone forever. Man cannot move backwards; the only movement possible is forwards.

If innocence is to be attained, it has to be higher, not lower than man, not lower than you are already. On some higher peak the innocence has to be attained again. Man has to become a child but not by becoming childish. Man has to become a child by becoming a saint.

So this is one -- people choose the animal -- but that is not my choice; that has not helped anybody. The other choice, and that too is simple and comfortable, is that people become bourgeois, mm? the middle-class bourgeois mind.

They look for comfort -- a small house of their own, a car of their own, a family, children, a little prestige, holidays, radio, TV -- and they are finished. They live a life of comfort, security. It is not that they are criminals; they have simply made compromises -- but they have sold their souls.

I am neither for the criminal, the drop-out, nor am I for the bourgeois, because the bourgeois is missing his whole life, the joy of it. I am for a higher synthesis: one has to go beyond both these. So those who are with me are on a dangerous trip.

And it is not an easy thing; it is arduous. It is simple, but it is not easy. By simple I mean that if you understand it, it can be done, it is not impossible. But it is not easy: it will take its toll. You will have to pay the price for it, and you will have to pass through many many turmoils, many crises, many critical moments.

So don't be worried. Take it as a challenge and not as a problem. *Never* think in terms of problems -- always think in terms of challenges. This is a challenge!

You love a woman, and then one part of you starts destroying it. So choose something from the part that is destroying it. Choose something from that destructive part which can help love -- and there is something in it: the energy, the spontaneity of the wild animal, the force of aggression. Choose that part of it, and it will be satisfied because you have chosen something from it; you have not denied it completely.

Go on loving, become more aware and more alert, and when something starts destroying the relationship listen to it, meditate over it. What exactly is it that is trying to destroy it? What is the message? Go into it and don't be judgemental. just go into it: what is the message? What does it want to convey?

If you really want to destroy something and it is too much, then destroy something else. There are many things to be destroyed. The destruction can be channelised: jealousy has to be destroyed, not love; possessiveness has to be destroyed, not love. If you are too much in the mood to destroy, I will give you the whole garden; there are so many weeds! Destroy the weeds -- but don't destroy the roses! Let your destructive feeling be fulfilled, let the destructive quality be employed.

So look: if you want to destroy something, then destroy! There are so many things to be destroyed. Why not fulfill that desire? But there is no need to destroy the roses; that is simply foolish.

My feeling is that you have not watched it; you have not tried to listen to the message of it, you have not allowed it to say what it wants to say. You have been pushing it away; you don't want to listen. Then sometimes in unaware moments it catches hold of you, it possesses you, and then it destroys the roses. It *will* destroy the roses....

Listen to it and put it to some job. The world needs so many things to be destroyed and demolished. Use that energy and you will be fulfilled, and it will not be destructive to the roses, to your love.

In fact, if you can enjoy jealousy, your love will flower, your love will become more and more refined. If you just remove the weeds, your roses will grow higher, the bushes will become thicker, the flowers will grow bigger, because the same soil is supporting the weeds. Remove the weeds!

[A sannyasin says he is disturbed because although much has been happening, he doesn't feel connected to Osho.]

That too will happen -- wait! Lots of things have to happen before that can happen.

[He answers: But it seems the last time that I was here I felt my connection with you was much stronger.]

Many times you will feel it and many times you will lose it -- because it happens on many layers. A man is not a single layer, a man is many layers... you are many people.

On the first layer the connection happens. Then my whole work is to destroy that layer so that you can penetrate to the second layer. When that layer is destroyed, many things will happen; then that connection is gone. Again, you feel that you are not connected to me.

Now this time it will happen on a deeper level, and it will take a longer time to happen, but when it happens you will feel thrilled because then you will see that the first was nothing. But this will happen many times -- nearabout seven times. Again the second layer will be destroyed, because that is the only way to reach to the third; again you will feel lost.

There are many people who unfortunately escape. When the first layer connection is broken they think that the connection is broken; now there is nothing to do -- they escape. This has to be consciously understood: it will happen at least seven times.

When all the layers are gone and you have penetrated to your being, to your very core, you are connected to me forever; then there is no problem. Then 'I' and 'you' are not two: 'I' is 'thou' and 'thou' is 'I'. Then there is no problem. We are one.

At that point, the whole existence is one. But before that point many times you will be joined, many times you will be disconnected. It is a constant shunting.
Nothing to be worried about.

[The sannyasin then says he was a therapist leading groups in the West. He would like to lead groups at the ashram, but is not sure if it is just an ego-trip.
Osho checks his energy.]

Everything is going perfectly well, and you can become a good therapist... but don't make it a trip, don't make it an ego-game. Slowly grow into it. If you try to play it as an ego-game you will be very very disturbed by it; it will be a tension on your head. Just let it grow as a hobby, slowly, by the side, unconcerned, as if it is just a play.

And wait.... My feeling is that first you should start in the West. Here it will be difficult for you to start. First start in the West; there it will be easier. Next time you come I will give you some groups to do here, but first start in the West.

Here you will find it difficult because the people who are doing groups have done so many. Here everybody is almost a therapist! So it will be difficult for you: it will make you very self-conscious. It will make you tense, and because of that tension you will not be happy. You can do it but you will not be happy... and then it is pointless. If you are not happy, it is not going to help anybody.

The healer should be a very very happy person: flowing, cheerful, at ease. The therapist should be such that in his contact everybody becomes relaxed. Mm? and that is the very quality of happiness: if you are happy, people feel relaxed with you. They start opening, they open up. They have nothing to hide from you, they are not afraid of you, they don't defend themselves.

If you are too much of a groupleader they start defending. When they start defending you become more aggressive; when you become more aggressive, they become closed. A groupleader has to be a person who is not really a leader at all -- at the most a facilitator, at the most a coordinator, at the most a midwife, but not a leader. The very word 'leader' is political and dangerous; it is an ego-word.

You can become a therapist, the possibility is there, and I will make one out of you, but wait. Here just relax, don't become tense about it. Next time you go to Europe, continue working there. Mm? Good!

The Further Shore

Chapter #2
Chapter title: To be with a master is just a device

2 June 1977 pm in Chuang Tzu Auditorium

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[A sannyasin says he is continually changing his mind about staying or going to the West: So there's never an acceptance of the way the thing is. It's always wanting the other, and then as soon as that possibility happens, I don't want that either.]

One has to go through this suffering; this is part of human growth. By and by one learns that it is futile, but one always learns the hard way because one learns only by one's own experience. A thousand and one times you will experience the stupidity of it. Only then slowly, slowly, does it penetrate into the unconscious and become an experience.

Just by passing through a certain situation, it does not become an experience. It touches you only superficially and passes by. But many times it will touch on the same track again and again and again. Hammering one day opens your deeper realm to it. Then you see it as if in a lightning flash and it is absolutely clear. In that moment something is transformed. You have experienced the stupidity of it, the futility of it, the fruitlessness of it. Then it will not bother you again.

When you are here with me, you forget your mind. That happens to everybody who is in love with me. When I am here I become more important, your mind becomes less important. That's what love means: you love a person -- the person becomes more important than you. Then I overwhelm you and your mind has no say in it, so you feel perfectly good.

One day you will learn that it has nothing to do with my presence. In fact, the basic mechanism is that whenever your mind has nothing to say, has no say, you will be at ease. This is just a device -- to be with a master -- to see the fact of it: if the mind is put aside even for a few seconds, you are totally different. Then there is no misery, no dichotomy, no tension. Everything is good. You are blessed and you can bless the whole existence.

See the point of it! The master is just an excuse to put the mind aside. The basic phenomenon is that the mind is put aside; that is to be remembered.

Whenever you are able to put the mind aside you will be in the same space. Experiencing again and again that the mind only brings misery, that the mind is hell, that the mind promises heaven but never delivers it.... Mm? that's what is happening. You are here; the mind says heaven is there. Heaven is always somewhere else; it is never here. That's the mind trick. It says it is there, not here; it is that, not this.

The mind needs distance to function; it cannot function in the present. Whenever you are in the present you are happy.

Heaven is here, now is enough. But the mind needs distance, so it goes on putting heaven there -- the further away the better. Then you reach there in the hope that you will find peace and you will find happiness and you will find this and that, but the moment you reach there, that *there* becomes *here*; it is no more there. And the mind cannot be happy in the here so it again projects onto somewhere else.

Maybe the place that you have left becomes your projection, but see what the mathematics of the mind is -- that it has to project somewhere else, either in the past or in the future, but it cannot exist here. So it always postpones; the mind is a postponement, a perpetual postponement. The mind is tomorrow, tomorrow, tomorrow, never today. But this has to be seen again and again; there is no easy way to learn it. Otherwise wisdom is always available -- buddhas have always said the same thing -- but it has to be learned the hard way. You will have to pass through the misery of it, you will have to be deceived by the mind.

Many millions of times you will again and again hope with the mind and again and again you will be frustrated. You will move with the mind and it will lead you into a ditch. It will again and again land you in more misery. Only out of that continuous failure will you one day see the whole point.

Then it is no more intellectual, it is not even understanding. It is your very being; the arrow has penetrated the very heart. Now it is not a proposition, not a hypothesis, not somebody's advice, not something that you believe in, not an inference. It is your existential experience. You have seen it, it is

finished! That very day 'there' disappears, 'that' disappears, and with that disappearance there is no mind: you are, only you are.

That state of no-mind comes sometimes when you are close to me. But go, there again see the game of the mind, and come back! Mm? one has to pass through that misery. It cannot be avoided, because if you avoid it, then whatsoever I am saying will always remain a belief: it will never become your own authentic understanding.

[A sannyasin says he has just split with his partner so he is feeling unsettled. Osho says it is natural to feel uprooted, but to be always moving, never static, is good. People usually die around thirty, he says, and are buried some forty years later. Never become a family man, bourgeois; avoid middle-classness like the plague!

The sannyasin then says that in the West he became more aware of unconscious conditioning of society, which seems to become stronger as he gets older. He is frightened by it.]

It is there, mm mm. It is there and it becomes stronger the older we become.

... There is no need to be frightened; just awareness is enough. Fear never helps. If you are frightened the system is winning over you, because if you are frightened there is a possibility for the system to overcome you. The very fear will make you weak.

There is no need to fear: it is a dead system -- you are an alive individual.

That has to be remembered again and again, mm? One keeps forgetting, that's natural, but if you remember it again and again that's enough, that will do. The older you are, the more you start looking for comfort, convenience and things like that. These are the ways of the system to catch hold of you; these are the briberies of the system: that's how it bribes people into things.

A younger person is more stubborn, a younger person is more foolish, a younger person is ready to take risks. The older you become, the more you feel that how you were living is difficult now. It is better to settle, have a wife, have children, have a small house, a car. It is enough; one should start settling. The system starts becoming powerful.

The system is never powerful on young minds... and a mind can remain young even when the body becomes old. The mind and body need not be old together. In fact the mind has no inner necessity to be old; it can remain young forever. The body has an inner necessity to be old, it cannot be young forever, but the mind can be young forever; there is no necessity for it to age. If the mind becomes old, it is just our mistake. We were not aware enough to keep it young.

So just remember: remain young! That's the whole message of sannyas. It is anti-system, it is against establishment. Good.

[An ashram resident had left and now wished to return, and was told it was not possible yet. He said he felt like there was something basically wrong with him, maybe a negative attitude.]

Nothing is basically wrong with you; nothing is basically wrong with anybody anywhere in the world! Nothing is basically wrong... and the negative is just a shadow of the positive.

If you pay too much attention to the negative, it becomes important and then you tend to forget the positive. It is a shadow phenomenon: you walk in the sun and a shadow is created. But somebody can go on looking at your shadow and forget about you. The shadow cannot exist alone, it exists with you. That's why it is negative: it cannot exist on its own.

The positive can exist on its own; the positive is not dependent on the shadow. You come into the house: the shadow disappears and you are still there. If the sun sets or clouds come over the sun you will be there and the shadow will disappear. The shadow was a by-product, it cannot exist on its own: it is not possible that you disappear and the shadow exists.

So the negative is never a problem; it is always with the positive. In fact it shows that the positive is there.

When a man doubts, it simply shows that he trusts! Without trust doubt cannot exist! Trust can exist without doubt, certainly, but doubt cannot exist without trust. So when somebody doubts, my whole effort is to bring to his notice that the doubt exists only because he trusts.

You need a shift in consciousness: don't look too much at the shadow -- it is meaningless -- look at the positive. Get in tune with the positive. Nothing is wrong.... And even this leaving the ashram has been of

great help.

Sometimes things help in such a mysterious way, sometimes curses become blessings. One just has to use the situation... and you have used it very beautifully. There was no necessity to -- you could even have escaped, you could have taken it absolutely negatively but you didn't: you remained positive.

[The soma group is present. One member said it was an incredible trip, almost like an explosion: I never experienced so much love for my parents.]

We are carrying incredible worlds within our souls, and we are not aware of them. We have the seeds of incredible experiences of love, ecstasy, but we have never allowed them to explode over our being, we have never allowed them to pulsate us. The whole effort here is to make you able to pulsate, to vibrate with your inner rhythm, with no inhibitions, with no taboos.

And the day you can feel love for your parents, you feel love for the whole existence. The day you can feel love for your parents is the day you understand that god is! God is dead because parents are dead!

Once you start feeling how grateful you are to your parents.... They have given you birth, they have brought you in life; it is because of them you breathe, you love, you see, you hear. These green trees, those flowers, this wind -- all this is possible because of your parents.... Then you start feeling a great gratitude arising towards the whole.

Psychologists say that god is a projection of your father. In a very roundabout way they are right. They use this thing as if they are condemning god -- that is not true, but god is in a way related to the feeling that you have for your father, for your mother. Once you are cut from your parents you are cut from existence itself. Then you become an island; you don't have any continuity with the totality. You are a freak, a stranger, you don't know why you are here. There is no meaning, because meaning exists with the whole.

When you are related to your parents, you are related to the whole past. It is infinite! When you are related to your parents you start feeling related to the future too. Because if you are related to your parents, only then can you be related to your children; there is no other way.

If you are not related to your parents, how can you be related to your children? If you are cut off from your parents you will feel cut off from your children. They will be just accidental. You can tolerate them at the most but you cannot really love them.

Love exists with this continuity: in the past, the parents -- in the future, the children. And when you see this continuity -- that one day you were not, one day you will again be no more, but this life into which you come and disappear continues, this ocean of life continues and you are just like a wave in it.... That oceanic existence is what god is.

Primal therapy should become part of all theologies, all religions. Each temple should have it as a basic process.

There was an ancient university, Nalanda, in India -- a buddhist university: never again and never before has there ever been a thing like it. Thousands of students lived residentially; it was a huge campus, of miles. There were four gates to the university and great scholars were the gate guards.

The examination before one entered into the university was taken at the gates. Mm? -- sometimes for months the student had to wait outside the campus. Unless he was able to satisfy the gate guard that he was worthy enough, there was no way to enter the university. Not even a visitor was allowed to get in; even a visitor had to pass through certain examinations. Sometimes years had to pass before a student could enter!

To me, each temple should have gates where one has to pass through primal therapy. Unless one has passed through primal therapy one should not be allowed to enter into a temple, because there will be no relationship with god.

You have passed through a very beautiful experience.

[The tantra group is also present. One member says: I'm always hanging between polarities. I never know what I want; it makes me very crazy. I feel it must be related with my belly. It's always cold, always cold. And now I've been crying for eight months: I'm always crying and crying.

Osho asks several questions, and checks her energy.]

Just a few things to be understood: one is that you have done enough crying. [The group leader's] suggestion is right that crying will help; ordinarily it does -- but you have done it for so long that it has become habitual. It won't help now. If you had not done it for so long it would have helped. Mm? -- it has

become habitual now, it has become a rut. You can cry but it will not go deep. You know how to do it so you will do it, but it will go only so far, and it has been going that far all this time.

So for a few days stop crying completely. Instead of crying, start laughing, mm? Laughing will shake your belly more than crying; it shakes the belly more than crying. It will make the whole belly throb and will bring warmth to it.

Sometimes crying can even create coldness, because crying has become very much associated with sadness. People rarely cry when they are happy; they cry only when they are unhappy, so it has become associated with unhappiness. Unhappiness is cold, happiness is warm. People laugh when they are happy.

Laughter is going to help you right now, so stop crying completely. Whenever you feel crying comes, start laughing. Mm? -- tickle yourself and start laughing. Laugh as much as you can. Laugh so much that sometimes laughter brings tears, and that will be of tremendous help. Then tears will start becoming associated with laughter... and that is one of the revolutionary steps -- to make tears come out of laughter.

After one month report to me. After one month we will see whether now crying will be good; but right now laughter is good. In the morning when you get up, the first thing to do is laugh.

Just sit in your bed and start laughing for no reason at all. And really laugh so hard that you start feeling that the belly will burst: hold your belly and laugh. You will find it difficult only for two, three days, then it will become very easy -- because the whole thing is so ridiculous that one starts laughing at one's own laughter! But that is the first thing to start in the morning.

And in the night the last thing before you go to sleep, have a good laugh, mm? -- that will warm your belly. It *is* cold, but nothing to be worried about; it will be warmed up!

[Another group member says: In the group many people told me that they love me and I was seeing that I don't love myself enough.]

There are very few people in the world who love themselves -- only very rare people -- so relax! You are a normal person; very abnormal people love themselves! People don't become aware of it, but this group has made you aware of it. You have a clear-cut intellectual understanding: that's why it became very very crystal-clear to you that you don't love yourself. Even others could see it, mm? It is on your face, written on your face, that you don't love yourself. You are an honest person.

It is very rarely that people love themselves, but it is not written on their faces. They keep two books: their real book is hidden, the unreal book is on their face. You don't have two books, you have a single book. You don't make double entries, so it is written on your face. It is good. You are a sincere person, and with a sincere person there is a way. With the insincere there is no way.

If you recognise the fact that you don't love yourself then there is a possibility that you can... because this is sheer stupidity not to love oneself. If you don't love yourself then who is going to? If not you, then who? And if not now, when?

The first and the most fundamental thing is to love yourself -- then others will love, they will follow, but nobody is going to break the ice if you don't love yourself. But it is good that you have understood it.

So start loving, learn to love yourself, be more soft with yourself. You have been taught to be hard.

You have tried to discipline yourself, you have tried to be in control. But it is there; it will come up.

From this moment, start loving yourself, be more tender to yourself. Don't be hard, don't be cruel! Give a little joy to your body, to your mind. It is your mind and you have to take care of it. It is your body; treat it as a temple. And small things make much difference....

You take a shower every day: you can do it very unconcernedly, you can do it very lovingly. You can feel the water falling on the body. You can enjoy the feel, the freshness, the joy that comes to the body -- how every cell of the body starts feeling fresh. You can enjoy it is your body: your body is feeling good. When you eat food you can just go on stuffing like a duty....

From this moment start doing just small things, mm? and within three weeks you will see that that thing which was hidden inside has come up.

[Osho reiterates what he has said often before, that we are conditioned from an early age to love everyone -- parents, siblings, teachers, priests -- but not to love ourselves.]

So start loving yourself, and if somebody loves you... and there are so many people to love! There are two needs which are love needs: one is to love somebody and one is to be loved by somebody -- and both

are basic needs. Love is a double-edged sword: it is not only that somebody should love you; it is also that you should love somebody.

So start loving yourself, and if somebody comes and takes the initiative in loving you, feel grateful and don't think that she or he is wrong. You are wrong, because god never creates anybody who is not worthy! Worth is intrinsic in life. You are a worthy man, you are an end unto yourself.

... Treat yourself really well. Join the music group in the night, dance, sufi dancing.
Very good! The group has helped you.

[The sannyasin then says: I have been almost impotent all my life and I think that if I cleared my mind....]

Yes, it will go! Impotence is almost always a psychological phenomenon. If you don't love yourself, what will you do with potency? It is useless! So when you don't love yourself the body dries up.
Start loving and you will start flowing. Nothing to be worried about.

The Further Shore

Chapter #3
Chapter title: In this community everything is allowed

3 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706035	
ShortTitle: SHORE03	
Audio:	No
Video:	No

[A sannyasin who has just completed the primal group says: I feel very young and unable to be grown-up. And it frightens me... My body feels very unloose -- as if it's not me. I feel very separate from it and with what's going on in me.]

I can see it... mm mm. The primal succeeded, that's why you are feeling like this. The process of the primal is to bring you back to the point from where you lost track of your natural life.

For example, a boy or a girl grows up to a certain age naturally -- four years old, five years old, at the most seven years old, in more primitive societies, ten, twelve years. It depends on many things -- the parents, the society, the culture -- but somewhere between the fourth and the fourteenth year....

[She says: I feel about twelve.]

You feel about twelve? Exactly right! Somewhere there you lost track of your natural growth and you started growing an artificial being. That is the whole social effort; socialisation they call it. At that age, somewhere neat twelve, you became a social being; up to that moment you were a natural being. So a rift happened.

So the primal worked. You should be happy that it worked. It creates trouble, but if you can take the courage and start growing towards your natural inclination, soon the trouble will disappear and you will attain to an authentic being. And this will not take long.... Consciousness can grow very fast. Now your body is grown-up; just your consciousness is hanging behind.
How old are you as far as the body is concerned?

[She replies: Thirty-two.]

Thirty-two? Mm -- so there is a twenty-year gap between your being and your body, but that twenty-year gap can be covered in twenty minutes even... sometimes twenty seconds, sometimes one second. Sometimes it may take twenty years; it depends how courageous you are. If you become frightened and you start playing the old game again, then you can destroy the work that primal has done.

Be courageous! -- that's my whole idea here. Be courageous; in this community everything is allowed.

Nobody is trying to control you and nobody is imposing any goals from the outside. You will be loved as you are; you will be loved more if you are really true, so become spontaneous. Start moving, behaving like a twelve-year-old girl.

It will be embarrassing; nothing to be worried about. Start falling in love, in puppy love, again, mm? -- which you missed in the past. Fulfill it, let that be completed. Become shy like a twelve-year-old girl; start fantasising and dreaming like a twelve-year-old girl. Allow it, don't repress it any more because then you will undo the whole thing. And I can see even on your face that that child is there; in your eyes the child is there.

Your body is grown-up so the body will pull you, but you have to resist that temptation. Sometimes you will look foolish, mm? -- if you behave like a twelve-year-old child you will look foolish -- but nothing to be worried about: be foolish! There is nothing wrong in it; sometimes it is very very beneficial.

It is better to be foolish and true than to be untrue and wise, because ultimately truth is wisdom and untruth is stupidity. Go with truth; even if it is foolish in the beginning you will find that by and by it turns into great wisdom.

So start behaving like a twelve-year-old child. For a few days forget your age... and you will become younger. It will be greatly refreshing for your body energy, it will be a rejuvenation. Because we are as old as we think we are. If you can really trust that you are twelve, you *are* twelve, and the body will start behaving like a twelve-year-old's.

There will be problems; they have to be faced. No need to hide, no need to escape from them. Be natural, spontaneous and allow all kinds of dangers. I am here to protect you, mm? Soon you will bridge the gap of that twenty years.

Once that gap is bridged, you will be back into this body, thirty-two years old, with a thirty-two-year old consciousness also. Then there will be a synchronicity between you and your body. That's why you are feeling separate; they are falling apart, they are not together. The bridge is broken, that's why you are feeling disconnected. They are good indications, tremendously good indications; the therapy *has* succeeded.

You will be connected again and *really* connected this time. The other connection that was there was not a real connection; it was just so-so. It was a kind of identity rather than a connection. You were not rooted in it. How can you be rooted in it? When you are twelve years old, how can you be rooted in a thirty-year-old body? That twenty-year gap is there. You can deceive, you can pretend, you can believe, but the gap is there.

Now that gap can be bridged: the opportunity has opened up -- now the wound can heal. So don't hide that wound again. Let it be opened, allow it to be in the sun and the air, and let it heal. The connection will come but you are not to bring it. You have to simply wait.

[Osho suggests the tantra and leela groups. She says she is afraid of tantra because it feels too grown-up!]

... That's my whole approach: whenever I see that somebody is frightened of something, I push.

If children are allowed total freedom with sex, tantra will not be needed at all. Children are more sexual than grown-up people... repressed, but more sexual. In fact their sexuality is *total* sexuality... and that has been one of the basic misunderstandings in the modern world. Even freud was not able to understand that point.

A child is not genital. His sexuality is total, his whole body is sexual. You see a small child sucking his thumb or toe. Sucking the toe is almost as joyful as masturbation for a small child. His whole body is genital, each cell of the body is sexual. His sexuality is not confined yet, not local yet; he is sexual all over. You tickle him from anywhere and he is sexual.

Because of this, there has been a great misunderstanding about the children: people think they are not

sexual. They are not genital, that's true. Later on the sexuality will come more and more to the genitals, will become narrowed, confined, local.

Then your head is not sexual, your hands are not sexual, your body loses its erotic quality... and that is not good! That's why people cannot attain to a total orgasm. How can you attain to a total orgasm if your body has lost erotic qualities? You can attain to total orgasm only when the whole body functions erotically.

Women are more erotic than men -- their sex is less local than man's. Man's sex becomes very very localised: his whole idea of sex is genital -- the remaining parts of his body become dead and dull. That's why women remain more beautiful than men, remain more alive than men, remain younger than men and live longer than men.

One of the reasons is that their sexuality still remains unconfined to the genitals -- not totally unconfined, but still unconfined, more unconfined than man. They have more erotic zones in the body still alive. A woman can be as erotic in her ear lobes or in her neck as on her lips or breasts. Man is completely dead and dull. But a child, boy or girl, is completely erotic, totally erotic.

The society makes sex localised. It is afraid of that much eroticism, it is afraid of that much joy all over the body. So it helps to cripple it and forces sexuality to be in the service of generating. It is no more fun and no more joy. It is just to give birth to children.

The society is interested in the society living; it is not interested in the individual and his joy, so all so-called religions preach that you should make love to a woman only when you want to procreate.

Mahatma gandhi in India used to say that if you make love to a woman not for the specific purpose of procreation, it is adultery; you are committing a sin. Now this is absurd, patent absurdness, but this is what the popes and the saints and the so-called religious people all over the whole world have been teaching down the ages. This is a trick to transform the whole of sex and its joy, into work, to destroy its fun its humour, to destroy its delight, to reduce it to something ugly -- procreation; the very word is ugly.

Yes, if a child comes out of your delight, good, but if just to create a child you make love to a woman, then it has no fun, no delight in it. You are treating the woman as a factory, you are treating yourself as a factory.

So all societies cripple sexuality; they force it down to the minimum, and that minimum is the genitals. Then the whole body becomes non-erotic -- society is unafraid.

The tantric approach is to let that sexuality spread all over the body again, to let the whole body become erotic. Once the whole body becomes erotic all your activities attain to a quality of delight. You eat but you eat in a different way: your eating has a sexual joy in it. It should have! You see, but your eyes have a sexual joy in them, a sexual light in them; it should be so! You hear but your ears are erotic. Mm? -- the words go in like ripples of joy. You touch, but your touch is sexual, sensuous, alive, throbbing, pulsating. Whatsoever you do becomes a joy... and life can become a celebration only when the whole body functions joyfully.

That's what the meaning of tantra is: tantra means expansion. The very word 'tantra' means expansion -- that which has been confined has to be expanded again.

Don't be afraid, mm? First do tantra and then do leela. Leela will help you to be more playful.

And behave like a twelve-year-old child. You can have a small board on you saying 'I am twelve years old. Treat me that way -- don't treat me as a grown-up'. People will enjoy it!

[The enlightenment intensive group is present. One participant, returning to the West, says she does not love her family to whom she is returning shortly. She discovered that she knows nothing -- does not know what love is, what attachment is.

Osho says this is a good situation. Now her mind is a clean slate, the old building is demolished. All false distinctions have to be done away with before we can see clearly; this is the first part of the work. Then only can the second phase, of creation, begin.

And families, he says, enforce love. When you are small, your parents demand love and respect from you. You may not feel it, but you compromise between your real feelings and what is expected of you because you are dependent on them for your survival.

The sannyasin says that she is repeating exactly the same pattern with her child. Osho says of course we will repeat the same patterns -- unless we ourselves change....]

Passing through groups these structures are destroyed. Again you are thrown back into your childhood, again you are made available to alternatives, again you start seeing for the first time without any prejudice.

Now your life is not at stake: if you don't love your parents, your life is not at stake. Now you can afford not to love. To understand this -- that now you can afford not to love -- will give you a freedom. And this very freedom can grow into love again, but that will be totally different love and it will not be a discipline. You follow me?

Now you are free to decide: if you love, you love; if you don't love, you don't love. And I'm not saying that if you don't love you are committing some crime. What can you do? Love is not something that one can do. If it is there, it is there; if it is not there, it is not there, and there is no condemnation in it.

So for the first time you are capable of taking account of your life. You can see whether you love or you don't love... now no more deception. If you don't love, you don't love. And don't think that you are committing some crime or some immorality; it's perfectly okay.

If you accept this, then love can grow.

[She says: It was actually my husband I was talking about, not my parents.]

It is okay, husband or... that doesn't matter, that doesn't make any difference. That too is the same game we go on playing. Because we are very very repressed, all our games are false games.

Take hold of yourself, of your freedom. There is no need to disturb anybody, because they will not be able to understand; they have not passed through the things you have. There is no need to disturb anybody -- just keep this in your inner world. Become more and more alert and watch.

If love grows, allow it to grow; if it doesn't grow, don't be worried. But don't force it, that's what I am insisting on: don't force it this time. Wait, let the right season come for love to grow. If it grows, good. And it *always* grows: if we can wait, if we can be patient, it always grows, because nobody can live without love. Love is such an inner necessity. It is like breathing: you cannot live without breathing, you cannot live without love.

So just wait. There may be an interval of a few days, a few weeks, and in that interval don't say anything to anybody. On the surface go on playing the same game, but now this will be a game and you know that it is a game. Simply go on playing the game in the same way, inside go on watching. Inside you know that now you are completely...

[She says: I can even pretend that I love as long as I'm alert about it being a game.]

Pretension is not the right word then, mm? It is just a game... it is just a game. Pretension means that you have taken it seriously. This is just a game. And I am saying to continue to play the game so that you can have a little chance to grow into love. The love will come... and I'm not saying that it will come for your husband; it may come for your husband, it may not come. It may come for somebody else. I'm not saying anything about for whom it will come. One thing is certain: love will come. It is possible for your husband, maybe, for your children, for your parents, maybe not. I'm not predicting for whom it will come. I'm predicting only one thing: that it will come! Your commitment should be towards love.

It is going to come, so wait... just to give it a chance. If you start telling people then you will get disturbed, they will get disturbed. Then you will create so much misery that you may lose this space that has become available; hence I say go on playing the game.

And when you know it is a game you can play it perfectly; there is nothing serious about it. It is almost as if in a drama you are playing the role of a wife. It is just acting, not even pretending; it is different from pretending. In the pretension you are also deceived.

My feeling is it will take at least a few weeks for you to be clear, and then things will become very very authentic. You will know what love is. Once you know what love is, then you will know what attachment is, because when you know the real coin you can immediately recognise the false, not otherwise. First taste the real and the unreal is revealed.

When will you be able to come back?... because you need to be here. Something has to be done still: half is done, now the creative part has to be done.

And don't destroy what has happened to you. Be watchful and careful about it. It is of great importance. This state where you are not certain what is what is a great beginning. Don't again become certain in a false way. Unless certainties arise of their own accord, wait. Whatsoever it costs pay the price and wait.

[Osho reminds her to continue meditating, and suggests that it will be helpful if she maintains contact

with sannyasins living near her.]

[Another group participant says: I was wondering who I was following -- is it you or myself?]

Yourself... and even if meanwhile you are following me, that is only to reach to yourself. It is just as when you look in a mirror: at whom are you looking -- the mirror or yourself? In a way you are looking at the mirror, but in the mirror you are looking at yourself. That's exactly the relationship between a master and a disciple: the master is a mirror!

You *are* looking at me, but only to look at yourself. If you forget about looking at yourself then I am no more a mirror to you, I am just a wall; then the relationship is meaningless. Unless a mirror reflects you it is not a mirror. You surrender to me so that I can give yourself back to you.

So finally you are following yourself, mm? -- I am just a 'via media'... and that has to be remembered. I only reflect you, I throw you back on yourself. I am a mirror; that's the only function.

If I can fulfill that, if I can make you aware of your real face, my work is finished. Then there is no need for the mirror: you know your face, the mirror can be forgotten.

The Further Shore

Chapter #4
Chapter title: Religion is a courting, not a conquering

4 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706045
ShortTitle: SHORE04
Audio: No
Video: No

Jivan kavya: life poetry.

And poetry is the right approach towards life: prose is not the right approach. They are worlds apart -- poetry and prose -- and they are the two approaches to know.

By prose I mean the logical approach, the argumentative, the rational, and by poetry I mean the feeling approach, the aesthetic approach, the intuitive approach. Prose is male, poetry is female... and life is known only through the female. It is through the feminine that life exists -- the very centre of it is feminine, and sannyas has to be more and more feminine.

That is the difference between religion and science too: science is more male-oriented, religion is more female-oriented. Religion is soft, science is hard. Science is more like aggression, an effort to conquer nature; religion is more like courting with nature, not conquering, persuading nature, loving nature. Yes, love too conquers, but in a totally different way.... So become more and more poetic.

[The vipassana group is present. One participant says she sees things when they come within her range of vision but feels nothing inside in response...]

I can understand. This is good; this is the first step. First one has to see things clearly, only then in the next step does feeling arise. If without a clear vision feeling arises, it will be more like sentimentality than like feeling. It will not be real feeling; it will be emotional, sentimental. It will make things foggier for you; it will not help.

Good -- at this moment you need a clear vision, a clarity to see things as they are. Yes, the bird is

singing, the trees swaying, the wind is passing through the trees and you see thoughts passing by. You simply see them, you don't have any feeling for them. Good -- because right now if feeling comes you will be clouded; then the clarity will be lost.

Right now, go deep into this clarity. Let things be absolutely clear, crystal clear, and don't hanker for feeling so fast, don't be in a hurry. Once the clarity is complete, total, you will find one day that suddenly feeling is arising. And you will be surprised because that will be a totally new thing that you have not known before. Then you will be able to understand the difference between a sentimental state of mind and a feeling state of mind.

A feeling state has no fog: it is as clear as this clarity -- when a thought passes by and you see it. Exactly in the same way a feeling passes by and you see it; you remain a witness.

My feeling about you is that methods like vipassana will suit you very very deeply. In fact you are not an emotional type at all. So once you understand that that is not your type, things will be very easy. You are a born buddhist; you cannot be a sufi. Yes, you can be a zen nun but you cannot be a sufi, you cannot be a devotee. But there is no need; that is enough! You will go through it, you will reach by going through it.

So don't become worried about it, otherwise you will be disturbing the process; simply get in tune with it. That's how it should be. It's perfectly right.

[Another group member says she thinks that feelings are egoistic; then she thinks, well why not be egoistic?]

Feeling is not egoistic, nor is thought. A feeling can exist without the ego; in fact it can only exist perfectly when there is no ego. A thought exists very very clearly when there is no ego. Ego has nothing to do with feeling and thought. It is something else. Ego is the notion of continuity. Try to understand....

One thought passes by, another thought passes by, then another. Each single thought is atomic; it is not related to the other, there is no bridge. Mm? -- they flick: one thought gone, another, another, they go on. The ego is the idea that they are joined together, that there is a continuity, that there is a substance behind them.

Let me tell you one famous story of a buddhist monk -- his name was Nagsena....

A king had invited him to come to his palace so he came, but he said to the messenger, 'Tell the king that because he has invited me I will come, but in fact there is nobody there inside me. Tell him that Nagsena exists not! Of course he has invited me so I will come, but tell him this much -- that there is no Nagsena to come.'

The king was very puzzled -- this was stupid or absurd or mad! If there were no nagsena, then who was going to come? But he waited; then Nagsena came. He came in the chariot of the king -- the king had sent his chariot, a golden chariot with many horses.

The king came to the gate, received Nagsena and said, 'I welcome you, but I'm puzzled. Since that day the messenger came back I have been thinking and thinking. What do you mean -- that there is no Nagsena? Then who has come?'

And Nagsena said, 'Yes, coming is there, going is there, but there is no Nagsena. The dance is there but there is no dancer... the running is there but there is no runner.'

The king said, 'I cannot understand these puzzles -- I am a practical man. Please be practical, don't talk in abstract things! How can there be running without a runner and how can there be dance without a dancer?'

So Nagsena said, 'Look at your chariot. If we take the horses away, are the horses the chariot?'
The king said, 'No -- horses are horses; they are not the chariot.'

And Nagsena said, 'If we take the wheels of the chariot away, are the wheels the chariot?'.
And the king said, 'No, the wheels are wheels; they are not the chariot!'

In this way Nagsena went on. He said, 'If we take this away and that away and that away, and nothing is the chariot, the whole chariot disappears!' Then he said, 'Now where is the chariot? -- because whatsoever we have taken away you said was not the chariot: the horses are not, the wheels are not, the axles are not.... So according to you, sir, the chariot must be left behind! Where is the chariot now?'

It was just a combination: there was no self, there was no ego, there was no substance. Things were joined together, they have been taken apart. There was no soul in it!

This is the buddhist's idea of'anatta', no-self. It is one of the greatest insights in existence. The ego is not the thought, mm? -- the thought is the wheel, the thought is the horse. Neither is it the feeling. The idea that

everything is being centred on something, everything is being held by something... that something is the ego -- and that is simply a notion. The ego exists not!

To look into it is a great liberation, mm? -- then you simply relax: whatsoever is happening is happening. You are not; you are just a combination. The combination will fall one day and nothing will be left behind... there is nothing behind!

This insight is what buddha means by 'shunya' -- to look into zero. The ego is a false notion, and it creates worry because you think 'How am I going to be tomorrow?' And then you worry: 'Yesterday was not as good as it should have been. I suffered so much. Tomorrow I am not going to suffer, I am going to enjoy'... and this and that, and a thousand things arise around this idea of the ego. And it is not! It is simply emptiness!

As you proceed deeper into meditation you will come more and more to see it -- that there is just a pure nothingness inside, just pure sky. In that pure sky is freedom, liberation. Not that you become liberated; you disappear, hence liberation!

Christianity says you become liberated! Buddhism says *where are you?* -- hence liberation. The difference is tremendous! The christian standpoint is a very childish standpoint: you still remain but you become liberated. Buddha says you are the prison: when you disappear there is liberation. Not that you are liberated; your disappearance is liberation. One is freed of oneself. Not that one is free; one is freed from oneself.

Just go on looking at thoughts, looking at feelings as things arise, with no idea of I.

It is almost like this: when there is lightning we say 'It is lightning'. What do you mean? Is there something else also, the 'it'? There is only lightning; there is nothing behind it. It is not that 'it' is lightning. When we say 'It rains', what do we mean? Is there something that is raining? There is nothing; it is all rain! There is nothing behind it.

Buddha says: There are only processes, and there is no substance behind anything. And modern physics agrees absolutely with Buddha: matter is not! It is only energy running, running fast! There is no substance in the world; It is exactly like modern physics: modern physics says there is no matter and buddha says there is no self. It is all energy formation, processes of course, verbs of course, but no noun and no pronoun.

It is such a great insight that intellectually it is not possible to understand it. One has to meditate more and more, then one day suddenly it dawns on you. Suddenly one sees -- yes, where am I? All the layers have been looked into and just emptiness in the hands... but that emptiness is all!

[A sannyasin asks about her relationship: I just feel like I want my own space... and I'm perfectly happy living separate.]

I can understand, but one thing you have to understand which will be helpful later on, is that people want their own space but when they have it they start feeling sad; what to do with that space? They start inviting somebody into that space.

You start inviting somebody into that space and you feel very good. The person comes into your space and, of course, he starts overlapping your space. You feel very good in the beginning; then by and by he becomes a permanent resident there in that space and you are no more alone. Then you feel interfered with, trespassed on: you start feeling that you are no more as free as you used to be. You start hankering for that space again, and a very imaginary nostalgia arises. Now you want your space back. Then there is fight.

You invited the man, now you start pushing him away. Once you push him away, for a few days you will feel good again, mm? -- you have freedom -- but once he is *really* away, then what to do with that freedom? You are left alone with your freedom... to do nothing!

This is the human dilemma: freedom wants love, love wants freedom. When you are in freedom you want to grow into love; when you grow into love the freedom is lost. Then you start asking for freedom, you start destroying the love.

This has to be understood. Once you understand it there arises a subtle understanding, and that understanding helps you to make a certain synthesis between freedom and love. That synthesis has completely broken in the western mind.

The western mind, particularly the modern generation, has completely lost track of that synthesis: how to be with someone and yet be free, and how to be free and yet be with someone. That is-one of the greatest arts. It comes slowly. It is very delicate; it is like a knack. And that has to be learned, otherwise again and again you will be in a turmoil.

Once you are alone it will be good for a few days because you will compare it with that situation where the other was there and you were hampered. You wanted to do this thing and you could not do, you wanted to rest one morning and you could not rest, you wanted not to go anywhere, to sleep the whole day, and you could not sleep.

Now you can sleep, now you can do whatsoever you want. Now your bathroom is free, mm? -- the other's things are not there. Your room is completely free and he has not thrown his clothes anywhere; now things are clean. But only for a few days and then you start missing the other.

Where is his toothbrush? Where is his towel? you start feeling lonely, alone; you start feeling that somebody should be there. Yes, it is alone but now it is no more warm! Those small things were making it warm. Somebody was there to look after you, somebody was there to be looked after. Now nobody disturbs your sleep; now there is nobody in the morning to give you tea. There is nobody to look after, nobody is ever ill, nothing -- but then what to do? Suddenly you are there left alone with nothing to do.

For a few days, in comparison with the past, these days will look good, then by and by when the past is forgotten these days look very very ordinary, lonely. Then you hanker for the other. You invite somebody to bring some coziness and warmth into your room. Again comes the man and naturally warmth, and you feel very good; you are again full and flowing. But again things are there and he is there with his ugly habits: he smokes and things like that. And the whole game starts again!.... So just look into it.

One has to come to an understanding... and it is time now, mm? -- you should come to an understanding. These two polarities cannot be lived separately; they have to come to a compromise. And I don't see that there is any trouble: one can be free with somebody and one can be with somebody and yet be free. Love and freedom can grow together... of course it needs great art.

A childish person can either be in love or can be free... but you are no more a child -- you should by now start becoming a grown-up, mm? So think over it. Good.

The Further Shore

Chapter #5
Chapter title: I accept you as you are. I love you.

5 June 1977 pm in Chuang Tzu Auditorium

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[A sannyasin says: I'm going back to pursue my study of astrology and to try to use it as a medium to communicate with people -- not for its predictative qualities but just as a psychological tool.... in pointing out blocks and indicating how best we can use our energy.]

Just remember a few things, mm? It will be good for you and good for people; you can go into it as totally as possible.

One thing which is very fundamental has to be remembered, and that is: whenever we are doing anything -- astrology, future suggestion, horoscope-readings, palmistry, i ching, tarot -- anything that is concerned with the future, it is basically a reading of the unconscious of the person. It has nothing much to do with the future. It has more to do with the past, but because the future is created by the past it is relevant to the future too.

Because people live like mechanical things, the predictation is possible. If you know the past of the

person, unless the person is a buddha, you will be able to predict his future because he is going to repeat it. If he has been an angry person in the past he is carrying the tendency to be angry: that tendency will have effects in the future.

Ordinarily, an unconscious being goes on repeating his past again and again: it is a wheel-like phenomenon. He repeats it -- he cannot do anything else: he cannot bring any new thing into his life, he cannot have a breakthrough. That's why all these sciences work. If people are more aware, more alert, they won't work.

You cannot read the horoscope of a buddha or read his hand because he is so free of the past and he is so empty in the present that there is nothing to read!

It happened in buddha's life that a great astrologer came across him... and in a very strange situation. The astrologer was one of the most famous, and he had devoted his whole life to astrology. He was returning to his village from varansi. On the way, when he was passing a river, he was surprised to find on the wet sand the footprints of somebody who should be, according to his astrology, the king of the whole world. What was the king of the whole world doing here in this small village on this small river bank? And why should the king of the world be walking on the bank, barefooted?

In indian astrology they say that on the feet of a 'chakravartan'... chakravartan means the emperor of the whole world, one who rules all the six continents; chakra means wheel, one whose wheel moves all over the world, whose chariot nobody can stop. So, on such a man's feet there appears a chakra, a wheel. Mm? -- you must have seen the wheel on the indian flag. That is the wheel that appears on the feet of the great emperor who rules the whole world; that was on Buddha's feet. And it rarely happens: only after millions of years does a person have that symbol, according to astrology. And the wheel was so clear on the wet sand; this astrologer could not believe his eyes!

He followed those footprints -- he forgot about going to his own village -- and he found Buddha sitting under a tree. He was a beggar, he had a begging bowl by his side and he was sitting in meditation! The astrologer looked at Buddha's feet: yes, the wheel was there. He looked at his face: yes, he should be the world emperor; all thirty-two indications were there.

He looked at him from every angle. Buddha fitted the description exactly -- as if the books had been written after observing him; there was not a single flaw. What was he doing here, sitting under this tree, this poor tree in this poor village, with not even an attendant to look after him? Why should he be carrying a begging bowl?

The astrologer sat there, waited. When Buddha opened his eyes he said, 'Sir, I am puzzled. You have destroyed my whole life's effort! My science must be wrong, utterly wrong; I have wasted my life! I am carrying these ancient scriptures with me. If you say that they are wrong I will throw them in this river and get rid of them... the sooner the better! What is the point of them? -- because you have all the indications of a chakravartan, of a great emperor. What are you doing here? You go against my whole science!'

Buddha laughed and he said, 'Yes, there were two possibilities: either I would have become a chakravartan or a buddha... and this is far better! But remember that your books are applicable only to a man who is not awakened. If I had been asleep, I would have been an emperor. I am no more asleep. I have become fully enlightened. About me your scriptures are meaningless, but there is no need to throw them because there is almost no possibility of you coming across a buddha again. About others your predictions will be right. You can go and you can practise.'

All these sciences about the future are basically concerned with the past, and because people live through the past and the past goes on being repeated in the future, your yesterdays go on becoming your tomorrows. And all your yesterdays are contained in your unconscious. If you fall in tune with a person, if you are really en rapport, any astrology, eastern, western, will do, because they are just devices.

The basic phenomenon is to fall in tune with the energy of the person, and to fall in tune so deeply that his unconscious, her unconscious, starts revealing itself to you. His or her unconscious starts stirring your unconscious and in your unconscious, things start arising -- visualisations. Those visualisations will be meaningful, you can be of great help, but remember you are not predicting the future!

Make it clear to people that you are simply showing the tendencies, the possibilities; these are not certainties. Because what happens sometimes -- and that is the thing that I would like you to remember -- is that if you say that something is going to happen, you help it to happen, because then the man becomes certain. Then rather than helping him to become aware and get rid of his past, you help his past to be repeated more smoothly.

If you say to a person, 'You are going to commit a murder'... and you are not saying anything wrong;

you are simply looking into his tendencies and this visualisation -- that he is going to murder -- comes to you. But this has not happened yet and there is a slight possibility that he can get out of it. If he meditates, if he becomes aware, he can get out of it.

But if you say, 'You are going to commit a murder and it is certain' -- that's what astrologers and horoscope readers and tarot card readers go on doing -- you give a suggestion to him. If the murder was ninety-nine percent possible, now it is one hundred percent possible because now the person accepts the idea. It becomes an auto-suggestion: now he repeats it again and again; now he knows that he is going to do it.

And if he goes to some other -- -and every possibility is there that he will, because nobody believes in one person: he will go to some gypsy reader, he will go to some tarot reader -- they will all say the same thing.

Now they have different methods, but all methods are devices to fall in tune with his unconscious. They will all read the same thing, and each time it is repeated that you are going to commit a murder it becomes more and more certain. Because maybe one person was wrong but how can seven persons be wrong? Maybe one person was just saying things to befool you, but how can seven persons say it?

They are such different people, they don't know each other, and their sciences are different; they don't understand each other's science. Somebody is looking at a tarot card, somebody is looking into the i ching; somebody is looking into a horoscope according to the ancient sanskrit sources, somebody is looking into something else. Somebody is a crystal-gazer and somebody does nothing -- just closes his eyes, feels your pulse or looks at your shadow, measures it and decides accordingly.

Now there are a thousand and one methods.... If this man goes to many people and they all say the same thing, they are hammering the idea, he is going to commit murder. And he will have this excuse -- what could he do? it was predicted, it was predestined. Now all these people have become a part of the murder. If I were the judge, all these seven people would be as responsible for the murder as this man, even more responsible than this man.

So each person who is working in any way with people's futures should be absolutely aware that when they are predicting something which can go wrong, they should make the person alert that this is not a must, this is only a tendency; this can be avoided, this *should* be avoided! In fact, this is the whole point of making you aware that you have a murderous instinct. Now don't remain unalert, otherwise you will commit murder! Become aware; this can be avoided.

And if you see that there is something good that is going to happen, insist that this is going to happen. Drop the negative: make him alert so he can get out of the negative. Help the positive: insist that this is possible. He should make it certain, should work for it; he may miss it if he doesn't.

So this is the thing: you have to work with the negative so that it doesn't happen, and you have to work with the positive so that it happens. And make it absolutely clear that nothing is absolutely certain: all are just possibilities, probabilities. If you don't do anything they will happen. If you go on living in an unconscious way, the way you have been living up to now, they are going to happen.

So if you can use this for making people more alert and meditative, more responsible for their lives, more clear that this is their past -- the future has not happened and the past will try in every way to make the future almost like the past; now they have to escape from the clutches of the past -- you can be of great help, you can be a blessing to people.

And you have the energy -- start working! Get into it as deeply as possible.

[To a sannyasin leaving for the West, Osho suggests he start a centre in his own home. People are thirsty, thirstier than ever, Osho is saying; man has never been in so much suffering and yet so affluent. Both these things make it possible for modern man to take a quantum leap into the unknown. Osho gives him a box and a special meditation to be done with it....]

Whenever you need me, just hold it in your hand. Don't put your hands on it very tightly -- just loosely so the box is inside there and a space is around it.

Then close your eyes and just feel yourself rooted in the earth like a tree, mm? -- your roots are in the earth. Feel very grounded, and then start feeling that your branches are in the sky; a great wind is blowing and the tree is swaying.

Start swaying. Forget that you are man: simply remember that you are roots and branches and a great tree. Keep this in your hand and go on swaying.

It will give you tremendous energy... and you will feel me there immediately. And start this small centre, so help people.... And when you help people, you are helped.

[A sannyasin says: I used to relate to you as an authority who was going to tell me what to do, and that's still there somewhat. But when I relate to you in that way, there's a big no in me. I don't want that but nothing has really come to replace it.]

That happens: if you look to me as a great authority, one day or other you will rebel against me and the no will come. Don't look to me as a great authority -- I am not!

The very word 'authority' is not right for me; I am not authoritative at all! I am not giving you any commandments, I am not saying to you to do this and not do that; if you do this you will be praised, rewarded and if you do that you will be punished and thrown into hell. I'm not saying that. I'm not saying that if you do this you will be virtuous and if you don't do that you will be a sinner. I'm not condemning, I'm not judging you at all. How can I be authoritative?

I accept you as you are; my acceptance is utterly total. I love you. I am not an authority. If I suggest something it is out of love, not out of my authoritativeness.

And it is up to you to accept that suggestion or not. If you accept, good if you don't accept it is as good as the other. If you don't accept my suggestion I am not angry. It is your choice, it is your freedom to accept it or not to accept it.

An authoritative person is one who if he says something and you don't do it, you go against him, he is angry; he will punish you.

In the old testament the jewish god said 'I am a very angry god and if you don't follow me I am going to crush you!' That angry god gives ten commandments to the jews, and says 'I am not only angry, I am very jealous! If you worship other gods, then I will be very bad to you. You will have to suffer much: I will throw you into eternal hell!' Now this is authoritativeness.

The eastern world is totally different. A buddha says 'Be a light unto yourself. The buddha says, 'At the most I am a friend. I can indicate the way; I cannot force it on you. If you choose, you choose out of your freedom, and when you choose the responsibility is yours.' That has to be remembered!

With an authoritative person there is one good thing: you are not responsible, he is responsible. That's why people like authoritative persons -- because you can throw all responsibility you have just to follow the orders. If he says go this way, you go that way; if something goes wrong, he is responsible.

That's why people want authorities -- somebody to tell them that this is to be done, this is not to be done. They want leaders. They want leaders like Adolf Hitler or Joseph Stalin or Mao Tse Tung, who are very arrogantly authoritative, who think that they are infallible. Mm? that is one of the concepts of christian popes -- that they are infallible.

But people want these people. Why? because they can throw their responsibility; they can become just slaves. Then there is no problem for them, there is no anxiety; the leaders will look after everything.

People don't want to be free, they want to be slaves. Whatsoever they say, deep down they want to be slaves, so they are searching for authorities. But when you fall into the hands of an authority, this dichotomy will arise.

One part of you wants me to be authoritative so that you can throw the responsibility. Another part of you, your real part, your authentic part, wants to be free, so it says no! So this conflict will be there... but I am with your 'no', because that is more beautiful.

So listen to me but there is no necessity to follow me. And when you are not forced to follow you can listen better because then there is no problem; you are just listening. If the thing appeals to you, good, but when it appeals to you, you will be following your own mind -- because it appealed to you. You will not be following me and the responsibility will be yours.

My whole effort here is to make you as responsible as possible. I don't want to make you cripples, I don't want you to become dependent on me. How can I want that? I love you! I love you so much I would like you to be as independent as possible, pure independence, because then only is a person beautiful; then he has a soul!

So just because of your idea of authoritativeness the 'no' is coming. Drop that idea and the no will disappear. Do you understand what I am saying? Drop that idea. I am not an authority at all! Once you drop that idea then from where will the no come? There is no possibility for the no then; I am just a friend.

It is for you to listen or not to listen; it is for you to do accordingly or not. But whether you do or not, if

you listen to me lovingly your understanding will go on growing... and that's the real point. And you will be acting out of your understanding. How can you act otherwise?

That's why I go on speaking: morning and evening I go on speaking. My whole effort is to make your mind more clear, more understanding, so that you can act on your own.

Nothing to be worried about.... But I am with your no -- remember that!

[The sannyasin adds that he lets someone be in control of him and then feels good when he breaks away -- then he does not know what to do with his freedom.]

Yes, that's how it is.

Just see it -- that this has become your pattern and this has to be broken. You will have to remain in a vacuum for a few days, only then will it be broken, otherwise not.

This is a trap: you do this, you feel good. Mm? -- somebody is your authority and you are following and everything is going perfectly well. Then the problem arises and your inner spirit starts rebelling. Then too it is good because you feel energy, power, in that no also. But that power can be felt only when there is an authority so you are in a double-bind.

Without the authority you cannot say no. If you drop the authority, no disappears. Then again you are at a loss, then there is no more energy. Again you will start seeking authority: when the authority comes, the no comes. You have to see this vicious circle: the authority brings the no, the no brings the authority.

Seeing it you will understand that you have become too much dependent on your parents in your past and that pattern goes on repeating itself. You have not yet been able to be free of them; you have not killed your parents yet.

Just a few days ago in these talks (the morning discourses, currently in hindi) I was talking about Buddha's sutra. Buddha says to his disciples 'Do you see that sannyasin?' One sannyasin was going far away for some work, and Buddha says 'Do you see this fortunate man? He has killed his father and mother and has become perfectly happy since then.'

Of course the disciples are disturbed and puzzled about what he is saying -- 'He has killed his father and mother and since then he has become very happy.'

So they ask, 'What are you saying, sir? This is the greatest crime in the world -- to kill one's father and mother! How can he become happy by killing his father and mother?'

And then Buddha explains.... It is not the outside father, not the outside mother, but the impression inside; he has completely destroyed the parental hold inside.

That's what Jesus means when he says, 'Unless you hate your father and mother you will not be following me.'

Christians have never been able to explain that. They always feel a little embarrassed whenever the question is raised as to why Jesus said it. A man like Jesus who talks about love and compassion saying 'Unless you *hate* your father and mother'?

My feeling is that he is repeating the same Buddha sutra. He has been here, he has lived in a buddhist monastery, and he has diluted it. Buddha says 'He has killed his father and mother', and Jesus has diluted it; he has made it softer. He says 'Unless you *hate*'... but he is saying the same thing.

And my whole approach is that unless you are free of your father and mother they will go on creating problems for you. And they are not wrong; it is simply you, it is a question of you.

It was needed once -- it was needed that your father should be authoritative, that your mother should be authoritative -- otherwise you would not have grown at all. Mm? -- you were simply so unaware of the world and its problems. They had to prepare you.

The child cannot understand reasoning and cannot understand arguments and cannot go deep into analysis and causes and things like that. He has to simply be told 'Do this!'. You cannot philosophise, you cannot sermonise, and you cannot go into the deep causes of it; the child will not understand. You have to be very clear.

Now psychologists say that because of this, women have become very very authoritative -- because they have to deal with children. The father goes to the office or to the factory or somewhere else for the whole day; the mother has to be with the children. She has to become an authority because the children are continuously nagging her. Now, if she goes on explaining she won't be able to do anything... and explanations won't help either. She says 'Keep quiet! Stop! Don't ask nonsense questions. This is so, and it is so because I say so!'

But by and by the woman learns this idea and then with the husband also she is the same: she has become authoritative. She forgets then that with the husband she has not to be authoritative, but with the husband also she is authoritative. She says 'I am saying this, so this is so. We have to go to this movie and not to any other place. We have to do this.'

Psychologists have observed that before marriage women's voices are not so solid, not so certain; there is a certain hesitation. After marriage, and particularly after children are born, their voices become very very solid and very authoritative.

But they have to be authoritative, and because they do it unconsciously they help and harm the child. They help for the time-being, but later on that authoritative voice goes on ringing in the head, and you will always be searching for a father or mother figure -- somebody who will take responsibility for you. You will remain a baby, you will not grow. Growth will look like pain... and why grow when you can find a father? But constantly you will feel that you are childish, so there is an urge to grow; how can you drop that urge to grow? -- so a conflict continues.

Try to understand it; just look into it and remain in a vacuum. This time drop the idea that I am your authority, and see that as you drop the idea the'no' starts disappearing. Because it cannot exist without the positive -- it is the shadow of the positive -- it disappears. Then remain in a vacuum.

... Remain with yourself. Even if you do something wrong, nothing is wrong, even that is good -- but do it on your own. For a few days, for two, three months, simply be on your own. Listen to your heart and go accordingly. Okay, if you commit a few mistakes nothing to be worried about. One has to commit many mistakes to learn; in fact one learns only by committing mistakes. Never commit the same mistake twice, that's right, but commit new mistakes every day, find out new things to do, and explore new ideas new dimensions. And go on committing mistakes; nothing is wrong in it.

For two, three months, remain in vacuum with yourself, and then the possibility will arise that you can look at me as a friend and not as an authoritative figure. Then I will be of greater help to you because I will not be your enemy, I will not keep you in your childhood: I will be an opening towards your maturity. And that's the whole function of a master: to help you to be mature. But out of one hundred so-called masters, ninety-nine are simply giving you substitutes for your father.

[It is not just coincidence that 'pope' means father, that 'bapu' (the name Mahatma Gandhi is known as) means father, that christian priests and god too, are known as father, Osho continues: it is all a projection of the same idea....]

Drop that idea! Let god be your friend... and then there is freedom, and with that freedom is growth.

[A sannyasin asks about her meditation: Lots of times when I'm meditating, I get scientific information more advanced than what we have here.... I see things like ufo's and new sources of power, and many things like this that come through all the time. I'd like to turn this into useful information that we could use here on earth.]

The first thing: meditation has nothing to do with any information, and that is all just your imagination. I received your letter but I didn't say anything because I didn't want to hurt you -- and you had just come.

That is just imagination; those advanced masters that are guiding you from the planets are just imagination. If you want to go on playing with imagination, perfectly good. It is your own mind.

Meditation has nothing to do with these things. You can enjoy them -- these are ego-trips and very cunning trips -- nobody can prevent you, nobody can prove anything against them. You can go on believing in them but finally they lead to madness, nowhere else. These things are pathological, neurotic; I am absolutely against them.

You can believe anything that you want to believe: you can believe in advanced masters guiding you and informing you. And the ego feels very good that they have chosen mandira as a specific channel, a special vehicle on the earth; so you become very special. Your own mind goes on spinning and weaving things and stories. The mind is a great dreamer, it can dream about anything, and down the ages it has been dreaming. The unconscious is a great reservoir: once you are in the mood to receive, then the unconscious starts releasing dreams -- but they are not meditations!

Meditation is a state of mind where there is *no* thought, no vision, no experience, no feeling. Meditation is a state of mind where no content, no object exists. You don't hear any information, you don't receive any

information. Meditation is an absolute silence. Stars are not speaking. The whole world has fallen into silence, the whole world has stopped. In that stopping is meditation.

But because of your ideas you think that the meditations here are not that much advanced. Now this is just an ego-trip. If you want to enjoy it, you are free to, but I am not a part in it at all.

I was afraid from the very beginning when you came, mm? I could see that that is a possible danger for you but I was waiting for the right moment, then I would tell you. It is dangerous.

There is a very famous sufi anecdote.... A man in Bagdad declared that he was the new prophet and that god had sent him to transform the whole world. Mohammedans were certainly very angry. They couldn't believe that somebody had come more up-to-date than Mohammed.

And he said 'Of course I am far more advanced. I am coming after one thousand years and god has improved much upon the last version; I bring a far more advanced gospel to the world!'

So he was caught, thrown into prison, and the caliph who threw him into the prison went to see him after seven days to see what was happening. He had been beaten very much. He was tied to a pillar and kept hungry for seven days; he had not been allowed to sleep either.

He was tortured tremendously and the caliph said, 'What do you say now?' He said, 'What do I say? In fact when god was sending me to the world, he said "Beware! they will torture you; they always torture my prophets!" So this simply proves that I am the prophet!'

And when he was saying this, another man who was tied to another pillar, started laughing very uproariously.

The caliph looked and he said, 'Why are you laughing?'

He said, 'This man is just mad -- I never sent him!' (laughter) He was caught a few days before; he had declared himself to be god. He said 'This man is just a fraud! I never sent him. In fact since mohammed I have never appointed anybody as my prophet.'

Now, you can believe these things and once you believe.... Now look at this man who says 'Your torture has *proved* it!'

These people have always existed -- and you have a tendency.... You can enjoy it and you can find fools who will enjoy it and listen to you. They will think that you are receiving great information from planets and from great masters and this and that.

The whole theosophical movement depended on such sheer nonsense. Madame Blavatsky used to receive written letters from the masters... and later on the house was searched and it was found that in the ceiling they had made a special place. Letters were dropped from the upper room, they would come from the ceiling and suddenly....

They were from the master, Master KH. Kautami was the name of the master, the highest master, the master of the masters, who lived somewhere on some planet; he was sending those letters. Thousands of letters were received and every kind of information was in them -- *every* kind of information, mm? -- from the very mundane to the suprememost: whether you should eat meat or not...

And whatsoever Blavatsky wanted, she manipulated it through those letters. If she wanted you to do certain things, the letter would come next day '[You] should do this'. Now KH orders; you have to do it!

These things have always existed in the world. Don't get into them -- get out, otherwise you can go almost mad. And once you start listening to them.... They are very very sweet, one can enjoy them infinitely, and they are very ego-strengthening. Mm? -- god is speaking to you!...

One man came to me in Bombay. He brought a very big suitcase with him; he received messages from god every day. He said, 'Nobody listens to me and people think I am mad. My wife takes me to the psychiatrist. I heard about you and I thought you are the right person; you will understand. Now look!'

He opened his suitcase. There were thousands of pieces of paper. I looked at them -- all kinds of nonsense -- and he said they were 'special information'. Two plus two is four -- that is special information that has come to him. And anything, whatsoever comes to his mind, he writes, and he thinks it is special information.

Forget all this! It is time to get out of it otherwise you will be wasting your life.

And I was worried because you came with dharma, and dharma also has this kind of nonsense in his mind. He was doing this nonsense here with people before. And there are always gullible people: if you talk to them about these things they will be impressed; they are always there. The world is so full of fools that it is the easiest thing in this world to become a guru, very easy! Here there are so many sannyasins. Anybody can start playing things and directing people, and they become impressed.

You have a tendency. This tendency has to be completely cut; only then will you be able to meditate.

And don't think these things that you are taught here are not advanced! In fact meditation is neither advanced nor not advanced. Meditation has only one taste. It has no categories, it has no divisions, no steps; it is a jump. A jump into no-mind is what I call meditation.

And these things are just a help: dancing, singing are just to help. Of course they look mundane -- dancing, singing. One thinks, 'How can these be very far advanced meditations?' They are just devices so that you can throw your body and mind into some act in a total way; then you stop and silence becomes more possible.

The real meditation starts only when the activity has stopped. For example in the morning meditation, breathing is not meditation, just a preparation. Catharting is not meditation; it is again another preparation. The mantra'hoo' is not meditation. It is again a deeper preparation for it.

Meditation starts when you stop and you fall silent and become frozen. In those few seconds there is a possibility that you may have a little glimpse, a little breeze of meditation. But once it starts coming then you can drop these methods; they are not a must. Once you have known that this space exists, once you have gone into it many times and come back and you have become acquainted with the path that leads to it, then there is no point. You throw the guide, you throw the guidebook, you throw all maps! You know the path: you close your eyes and you slip into it, and whenever you want you can slip into it; then nothing is essential.

But in the beginning when you don't know this, the map and the guide, music and dance and everything, is helpful; these are just arbitrary helps.

So don't think that these are meditations. The map is not the real country, and neither are these real meditations. The map is just an indication. Once you have known the path then you can travel it all alone. Then there is no need for anybody and then there is no need to *do* anything... because meditation is not an act. You cannot do it... it is nothing to do! How can you do it? It is like love: you can be in love -- how can you *do* love?

But my suggestion is, drop those things; they will not be helpful, mm? They can drive you crazy -- and crazy in a very wrong sense, crazy in a pathological sense.

Completely cut them off. Listen to me. And don't listen to people like that; those kind of people are always there.

The Further Shore

Chapter #6
Chapter title: Love utterly, totally... Love madly.

6 June 1977 pm in Chuang Tzu Auditorium

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Audio: No
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[A newly arrived sannyasin says she did encounter group in Germany and felt she was on the point of exploding but kept control, she held back from the point of total let-go. Osho checks her energy and says that she is controlling a lot, but reassures her that something can be done; it is not a problem....]

You have lived a very controlled life, knowingly, unknowingly. You have tried to be wise, you have always tried to be on the safer side. You have never taken any risk; maybe sannyas was your first risk.

And without risk. Life happens not. Without risk there is only death and nothing else. Only with risk one is born: the greater the risk, the greater will be the birth. The greater the risk, the greater is the possibility to

live.

But down the ages we have been taught to live a controlled life, a very disciplined life -- always manipulating from the head... never allowing the body to have its say, never trusting the body, never trusting the instinctive. And if you don't trust the instinctive, you cannot trust the intuitive either, because they are both alike; this has to be understood.

The reason is just in the middle: below it is instinct, above is intuition. If you don't allow the instinctive, which is below it -- you have to lose control in the instinctive also -- then you cannot allow the intuitive either. It is above, but in the same way you have to lose control.

Samadhi and sex are similar in that way: in both you have to lose control. Sex is lower than reason, samadhi is higher than reason, but in both directions your reason has to be dropped.

Reason is as destructive to sex as it is to samadhi. It does not allow your body, it does not allow your soul. The mind is just in between: below it, body, above it is soul, and the mind is just between the two. It is a holy ghost.

And you have lived too much in the mind so your body feels static -- non-dynamic, not moving, not dancing -- like a statue. That has to be changed; you have to bring more dance to your body. It is your body. You have to bring more movement, more dynamism, otherwise the body will become more and more lethargic, sleepy. And our contact with life is through the body. With nature we are joined through the body: with the trees and with the mountains and with the ocean and with the stars.

If your body remains lethargic, unmoving, then you are no more in contact with the stars, you are no more in contact even with the earth, you are no more in contact with the air. You become separate, you become an island, and you suffer unnecessarily... because joy is being in contact. Joy is with the trees and with the wind and with the rains. Joy is with other bodies; joy is in love, in song, in dance, in celebration. Joy is in sensitivity, and that you have missed in your past.

And because of this, the other possibility, the higher possibility, remains closed. If you cannot allow even the lower, how will you allow the higher? Now this is one of the basic things that I want to bring to everybody's notice. In the past the religious people have taught: don't allow the lower so that the higher can be allowed. They were absolutely wrong... and human history has proved that they were wrong.

If you don't allow the lower you will not be able to allow the higher because they both come in the same way: they are both irrational and they both need a state of chaos, not a controlled state. They both exist in freedom. Nature and god both exist in freedom, and all control is of the mind.

You have lived a very very controlled life, a life of character. Mm? -- you have armour. I can almost see it around your body like a shell -- just like a soldier in the past used to wear armour to protect himself. You have been protecting yourself *against* life. God is nature multiplied a thousandfold, a millionfold.

One learns through the instinct how to be natural and spontaneous. Once you have learned that, the same has to be applied to the higher. And the higher and lower are not higher and lower in any evaluatory sense. I am not condemning the lower; it is not *low*. I am not saying it is bad; I am simply indicating the position, the physical position -- just as feet are lower and head is higher, that's all. I don't mean that the head is better, good, moral and that the feet are immoral or bad. It is just in a physical sense-that the head is higher than the feet, that's all -- not high, just *higher*; the feet are not low, just *lower*.

So allow the body to have more say, mm? And in these three months that you will be here, take a jump. I will help you. These groups will bring you out of your shell. The armour has to be broken. Once it is, you will feel so free and so alive... and that's all sannyas is about.

... Be more loving; that is your prayer. Forget everything else, just be loving. Love utterly, totally... love madly and the thing that you want to happen will start happening....

[A participant in the tao group. He discovered much fear: fear of anger, fear of women, fear of people bigger than him, fear of risk-taking. Osho says in fact you are afraid of life. You are afraid of women because they are life. Life is through the polar opposite. This is why in the east bramacharya is used as a means to disappear from life. Fear of anger is fear of love. You only get angry when love is there, otherwise you remain indifferent. Reduce all these fears to fear of life and see that it is just a habit you have got into, and destroy this habit by moving into the opposite of it.]

... And start one small meditation which will help you to change your balance -- from fear to love.

You can sit in your chair or you can sit in whatsoever posture you feel to be comfortable. This way is perfectly good (his legs are folded under him). Then keep your hands (Osho demonstrates) like this: the

right hand has to be underneath the left hand, mm? -- because the right hand is joined with the left brain, and fear always comes from the left brain. The left hand is joined with the right brain, and courage comes from the right side.

The left brain is the seat of reason, and reason is a coward. That's why you will not find a man brave and intellectual together. And whenever you find a brave man you will not find an intellectual. He will be irrational, bound to be so. The right brain is intuitive... so this is just symbolic, and not only symbolic: it puts the energy into a certain posture, into a certain relationship.

So the right hand goes underneath the left hand and both the. thumbs join each other. Then you relax, close your eyes, and let your lower jaw be relaxed just a little -- not that you force it... just relaxed so that you start breathing by the mouth. Don't breathe by the nose, just start breathing by the mouth; it is very relaxing. And when you don't breathe by the nose the old pattern of the mind does not function any more. This will be a new thing, and in a new breathing system a new habit can be formed more easily.

Secondly, when you don't breathe by the nose it does not stimulate your brain. It simply does not go to the brain: it goes directly to the chest. Otherwise a constant stimulation and massage goes on. That's why breathing changes in our nostrils again and again. Breathing through one nostril massages one side of the brain, through another, the other side of the brain. After each forty minutes they change.

So simply sit in this posture, breathing by the mouth. The nose is dual, the mouth is non-dual. There is no change when you breathe through the mouth: if you sit for one hour you will be breathing the same way. There will be no change; you will remain in one state. Breathing through the nose you cannot remain in one state. The state changes automatically; without your knowing it changes.

So this will create a very very silent, non-dual, new state of relaxation, and your energies will start flowing in a new way. Simply sit silently doing nothing for at least forty minutes. If it can be done for one hour that will be a great help. So forty minutes to one hour, mm? -- forty to sixty minutes: start with forty minutes then by and by reach sixty. Do this every day for one hour, and then tell me after three weeks how you are feeling.

And meanwhile don't miss any opportunity; whatsoever opportunity comes, go into it. Always choose life and always choose doing; never withdraw, never escape. Enjoy any opportunity that comes on your way to do something, to be creative... and after three weeks tell me. Good!

The Further Shore

Chapter #7
Chapter title: Even in your deepest sleep I am there

7 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706075
ShortTitle: SHORE07
Audio: No
Video: No

[A sannyasin who is leaving says she is afraid she will forget Osho.]

You will not slip back... and you will not forget me; don't be worried. But the fear comes to everybody. It is natural. Here you live in a different climate: for twenty-four hours you are thinking of me, remembering me. You are with my people, surrounded by them, mm? -- the whole atmosphere has a certain vibe to it.

Naturally the fear comes. Going back to the West, you will be in a foreign land, and the old mind can pull you back. But it does not happen. The fear is natural but it doesn't happen, because you have not chosen

me out of some forced thing. You have not been forced to choose me; you have chosen me on your own accord.

For example, you were a christian but that was not your choice. You can forget christ -- you cannot forget me; I'm your choice. When we choose out of love, it abides, because only love is eternal in life; everything else is non-abiding.

Your parents made you a christian or a hindu or a mohammedan. That was not your choice; it was forced on you. In fact you were waiting to rebel against it. It was not so with the people who had directly chosen jesus, mm? -- the immediate disciples. It was not so with them: it was their choice. They had chosen jesus against the whole world; they had sacrificed everything that they had for jesus. They were *real* christians.

But out of tradition, out of conditioning, out of the family, it is just accidental that you become a christian, somebody becomes a mohammedan. But you have never thought about it; you have never fallen in love with Jesus or Mohammed.

So in fact, all remembrance is superficial. You pray and sometimes you go to the church and sometimes you look in the bible, but it is *never* enough; it is so-so. It is never intense, it has no soul in it... it is a formality, so you keep on forgetting.

You cannot forget me; I am your choice -- nobody has forced you to come to me. In fact, you have chosen me against the whole world. It is a sacrifice to choose me. It is out of your own courage and out of your own adventurous spirit that you have joined hands with me. How can you forget?

It is natural that the mind starts thinking... but it never happens. Mm? -- I am sending so many people to the West; it never happens. It can happen only if somebody has chosen me for some other ulterior motives.

For example, perhaps your boyfriend was here with me and you were simply dragged in because the boyfriend insisted, because you wanted to be with him; so you took sannyas. Then it is bound to happen: you will forget, because you never really remembered.

We forget only that which we have not really remembered. Once the remembrance has happened, really, authentically, forgetfulness is not possible. You cannot forget me even in your deepest sleep. Even then I am there.

If somebody comes for some other reason -- somebody is ill, thinks that if he takes sannyas, his illness may go -- then there is a possibility, every possibility in fact, that he will forget me; he had never chosen me. You need not remember your doctor, mm? When your illness is okay, you forget your doctor.

These are ulterior motives. When you choose out of love, you choose without any motive, unmotivated. You simply love me; that's why you have chosen me. How can you forget it?
Go and try! Try to forget, and you will not succeed!

[A sannyasin with kidney stones had gone to a psychic healer in the philippines. He thought he had been healed until he returned and found the stones were still there.]

I knew it from the very beginning but I didn't say anything to you because you were so keen on it, and it is better to learn by experience.

Out of one hundred healers, ninety-nine are bogus. Yes, it is not that nobody is a true healer; there are a few healers who are true healers, but it is very rare to find them, almost impossible. And the pretenders can pretend so well. Sometimes they can pretend even better because they are pretenders. They learn the whole trip very well.

But it is good, mm? It was a good experience. You had to pass through it -- some karma! Now have a normal operation, mm? And don't be afraid of it. Because of that fear you went there; it was unnecessary.

Whenever it is a question between science and magic always choose science. It is better to choose science -- more reliable. Even if sometimes magic works, it only works rarely.

[Osho says that he should have conventional surgery done now. If there had been only one stone it might have passed out by itself, but seven are too many to leave in so it is better to have them removed. But you enjoyed the trip, says Osho, chuckling. And someone had to go; now nobody else will need to!]

[A sannyasin, leaving for the West, says he is confused.]

You are in confusion... but everybody has to pass through it, so it is not unexpected. Whenever you start

changing, each step will be of great confusion.

Confusion simply means that the old is no more true, and the new has not happened yet. If the old were still true there would be no confusion. If the new had happened, then again there would be no confusion. The familiar is no more relevant and the relevant has not yet become familiar. Between this familiar and the unfamiliar, between the known and the unknown, one passes through confusion. But this confusion has to be accepted, almost welcomed, because this is how one grows, evolves.

Scientists say that when for the first time monkeys got down from the tree and walked on the earth, they must have been tremendously confused because they were familiar, accustomed to walking on fours; now they were trying to walk on two. From being four-legged animals they were trying to become two-legged.

Just imagine what confusion they must not have passed through.... And all the monkeys must have laughed at the ridiculousness of these monkeys who were trying to stand on their two legs. Nobody had ever done that. It was ridiculous, it was sheer nonsense! And whenever there was any possibility of forgetting, these new monkeys would again start walking on fours; they would forget.

Whenever there was some strain or some stress situation, they would forget the new and start moving in the old way. If somebody suddenly attacked them, they would run on four legs, not on two, because in that state of fear they would fall back on the old and the known, on the safer. But by and by they persisted, and by and by man became a two-legged animal. And out of that, all that has happened to humanity has happened.

Just by standing on two legs man became a different kind of animal. His vision became vast: he could see far away to the horizon. His hands became free, and because of his hands' freedom he could invent tools, instruments... the whole of science. Arms, att, painting, all became possible because two hands became free: they were available to be used now for anything he wanted.

With a monkey or any four-legged animal, all his four legs are involved in walking; nothing is free. They cannot paint and they cannot play a guitar and they cannot sculpt, and they cannot do anything. With those two hands freed, the whole humanity came to a totally different kind of existence; a new mind came out of it.

And when man stood on two legs his whole chemistry changed. But it was very very confusing -- for thousands of years the confusion remained.

Still, when a child is born, he walks like a monkey in the first stage; he has to learn walking like a man. Just watch a small child walking on two legs, and you will see what difficulties man must have faced.

And the same happens when you start becoming a sannyasin: in a spiritual realm, not in a physical, the same happens. You start working on a state of no-mind. That is a great jump, a great leap.

Man has functioned through the mind. The mind has some capacities, it can do many things, but there are a few things it cannot do. It cannot give you silence, it cannot give you rest. It cannot give you peace, it cannot give you bliss. It cannot give you truth, it cannot give you god. It cannot give you freedom.

So when you start meditating you are again doing something on similar lines -- in the inner world Other monkeys are walking on four legs; you start walking on two. This is in the physical body. Other men are thinking with thoughts; you start dropping thoughts so your mind becomes free of thoughts.

When the mind is free of thought it is almost like hands free of work. When the mind is free of thoughts, the mind is free of work, free of occupation. In that freedom many things become possible: the vision becomes clear and absolute, and you can see into the deepest mystery of life.

But before it happens there is bound to be a period of confusion, great confusion, and the old will go on hanging around you. Many times, in stress moments, you will again be caught in the old -- because that is safer. You know it, you know how it works; you are efficient with it, you are skilful with it.

So many times when you are too confused you will start catching hold of the old; but remember not to catch hold of it again and again: learn the new! It is hard, certainly arduous, but go with the new, and by and by the new will become familiar. Confusion *will* go.

Now the confusion can go in two ways: either you settle with the old again -- but you will not grow so what is the point of that non-confused state if you don't grow? -- or you become more and more familiar with the new. Then you will not be confused but you will grow.

And this step has to be taken many times in life. Whenever you start becoming settled, take a jump again, become confused again. Live in the chaos again and again till nothing is lost, till you disappear completely into the chaos. That's what Buddha calls nirvana.

So go, mm? Don't be worried -- I am with you. Continue to meditate, and come whenever you can come.... Good.

The Further Shore

Chapter #8
Chapter title: You are entering a chaos

9 June 1977 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Savya means all, sachi means true... and that's your path too: become as authentic as possible. Let authenticity be your god; don't allow any falsity to abide in you. The moment you feel something is false drop it immediately, instantly, whatsoever the cost. The moment you feel that you are wearing a mask, throw it away. It is not easy, I am not saying that. It is difficult, it is arduous, but the pay-off is tremendous.

Once you start feeling your authentic face, life takes on a new dimension. Then you are no more in the old rut; you have taken off. You no more walk on the same ground; the whole sky is available to you. All becomes possible through authenticity, through being truthful, through being true.

Man is lost to god and god is lost to man because of inauthenticity. A great china wall surrounds you and all, of false masks, of pretenses, of hypocrisies; that's how we have been brought up. It is an unfortunate fact but it is how humanity has lived up to now. It has lived in falsity, it has dealt only in counter-coins, pseudo coins, counterfeits, for so long that if sometimes the real coin comes in your vision you can't recognise it.

When a Jesus is there, people deny him; when a Socrates is there people want to kill him. They have lived so long with masks that any man with an original face is a danger to them. And by becoming a sannyasin you are entering a great, dangerous path.

From this moment onwards you will be participating in me; that's what sannyas is all about. It is participating with a man who is no more on the earth. It is participating with someone who is no more visible, who is no more tangible, who is, but *is*, indefinable. You are entering a chaos, a creative chaos: you will be born out of it.

And I am giving you one of the most beautiful names 'savyasachi'. Let it resound in your being, and whenever somebody calls you 'savyasachi', remember! Don't become accustomed to the name, don't allow it to become a mechanical habit. Let it be a continuous remembrance again and again and again. Let it hit you hard, and become true to the name.

[The new sannyasin says he can be here for three weeks only, but perhaps next time he can stay longer....]

Good -- you will be staying longer! And even these three weeks will become an intense experience... it is going to become a great joy. You have *really* come.

Many people come; very few people *really* come. And sometimes even those who really come, they miss, because once they have come they think the work is finished. In fact, the work starts... now it starts!

Coming to me is a long journey. Many times you will feel that you have come and again I will make you aware that it is yet to happen; it is always 'yet'. One is arriving and arriving and one never arrives. But that's the beauty of it -- it is an eternal growth -- and once you have understood that the goal-oriented mind disappears. Then the journey itself is bliss. Not that you are going somewhere, not that somewhere else is

heaven: there is nowhere else, there is no there-then. It is all here and it is all now.

But still one grows -- not in the future; one grows in the present, one goes deeper and deeper into the present. The growth is of a depth, not of extension... and there is no end to it because inside we are an infinite abyss. We go on falling and falling and falling and the bottom never arrives. The bottom exists not.

The day we understand that -- that there is no goal -- there is great freedom. One is liberated: in being liberated from the goal, one is liberated. That's what I mean by salvation. Now you don't work for any goal. You work to be celebrating here.

These three weeks are going to be of great joy and great intensity; just cooperate with me. Relax completely for these days you are here and try to be true to your name. Mm? -- just move moment to moment and for the first time, try to have a taste of truth. And be truthful, whatsoever it is.

If you are not feeling like smiling, don't smile; if you feel like crying, cry. When you are really feeling like crying, then that is the thing to do; when you feel like smiling, then that is the thing to do. When hungry, eat; when feeling tired, sleep. Just go naturally. If you don't want to make love to your woman, don't apologise. When you want to make love, only then.

By slowly arranging your life truthfully you will suddenly see that things start falling into a new gestalt, into a new pattern, and life becomes poetry. It is poetry! All that is needed is available; it is just not in the right place: things are scattered and life has become a junkyard.

By being truthful you create a centre, a magnetic centre, and on that centre, things start settling.

There are only three magnetic centres available to man. In India we have called them 'satyam', 'shivam', 'sundaram'. 'Satyam' means truth; that's what I am telling you. 'Shivam' means good, virtuous. 'Sundaram' means beauty. Truth, goodness, and beauty -- these are the only three centres through which a man can transform his life... and truth will suit you perfectly.

There are people whom truth will not suit, aesthetic people: beauty will suit them more. Their truth is beauty; your beauty is truth. And there are other people also whom truth will not suit, to whom beauty will not appeal -- only goodness. They are the people who have created god in the world; their vision has come to the ultimate peak in god. God is *the* good, the 'summum bonum'; there is no higher good than that.

And these are the three possibilities for every human being to create a centre. Let truth be your centre!

Prem means love and pashya means one who has got eyes -- one who has got eyes for love, one who is capable of seeing love, one who is capable of discovering love. And that is one of the greatest blessings -- to be able to see love. Because whatsoever you can see, you can become. If you cannot see it, you cannot become it: becoming starts by seeing. If you can see love, then you will start becoming it, you will become love. If you can see beauty, you will start becoming beautiful. Whatsoever you see, ultimately, you turn into. And you have a possibility for great love... so recognise that possibility consciously.

Sometimes it happens that we go on stumbling in an unconscious way; then much energy is wasted. We are not going in one direction: we go one step towards north, another step towards south, not knowing what we are doing. Once you have a clear-cut vision and a sense of direction, things grow fast.

Love is your direction. Be more and more loving, and be unconditionally loving; don't be a miser in love. The misers are losers, because the more you love, the more you get... but don't love to get because that is again a miserly mind. Simply love and forget about getting back anything; return or no return. That is not relevant at all.

In the old testament they say to do unto others what you would like them to do to you. That is not very loving; it is very economical, it is miserly. Mm? -- do unto others what you would like them to do to you. It is a bargain, it is conditional, it is business-like... but jews have always been business-like: even about the highest things they will bring in business. On the surface the dictum looks very very profound... it is not!

Love for no return, love with no idea of any return. Not that nothing is returned, it returns a thousandfold, but that should not be in your mind. Simply give, enjoy giving. That's the basic, the very essential, very core of love: enjoy giving!

People enjoy getting. Even if they give, they only give to get: their mind is focused on giving more and they feel very wise if they can give less and get more. They are cheats.

A lover is one who gives, who simply gives, who goes on giving, who keeps no account, who never remembers what he has done. Then love is returned a thousandfold. It is not a result, it is a natural consequence; it happens on its own. If you ask, you hinder it.

I was reading a story.... A very rich woman went to a doctor: she had appendicitis and the appendix was to be removed. The doctor knew that she was the richest woman of the country, and when the operation was

done, the woman completely cured, she came to thank him. She brought a purse, a purse made of very rare pearls, and she presented it to the doctor; but the doctor said 'What about my fees?' The woman asked 'What are your fees? How much are your fees?'
He said 'Five hundred rupees'.

So the woman took back the purse, opened it and gave him five hundred rupees. The purse was carrying almost fifty thousand rupees!

And that's how it happens in life: we ask for such a small thing while a millionfold was going to come, was going to happen. So never ask; just go on giving and then love becomes prayer.
Let love be your prayer....

Deva praveeta -- pregnant with god...

Every being is pregnant with god, and unless you give birth to god, there is no bliss possible. Unless you become god, there is no contentment. And god is not something outside you; it is your very inside, mm? That's the meaning when I say you are pregnant.

Everybody is pregnant and has been pregnant since the very beginning. We are carrying the load of pregnancy, but we are afraid to give birth because the birth is painful.

By becoming a sannyasin you are accepting me as your midwife. Now you can relax, you can trust; now you can allow the child to be born. And that child is you... that child is your ultimate growth! That child is your peak consciousness. And unless we give birth to ourselves, we remain unfulfilled.

There are two kinds of people: once-born and twice-born. Once-born remain miserable, the twice-born become blissful.

So be consciously ready for it. Much has to be done as a preparation, but the child is there, the seed is there. Just a little readiness is needed, a little courage, a little adventurousness and a little acceptance of the pain that is bound to be there. But that pain turns into such bliss. That's why I am giving you that name.

[A sannyasin, returning to the West, says she will be working on a farm.]

There you can grow your meditation also... more easily than anywhere else. With growing things, one grows more easily. If you meditate with trees you will grow faster. And not only that: if you meditate by the side of trees, the trees grow faster. Your growth vibrates them, their growth vibrates you.

Where things are moving fast -- a river, a farm, trees -- where everything is moving and nothing is static, you are pulsated from every direction. A vortex of energy is created around you and you are taken by it, possessed by it.

To meditate in a concrete house is different. Nothing is growing there; everything is dead, concrete. Nothing vibrates, nothing cooperates. There is no sensitivity around you; there is no feedback.

When you meditate by the side of a tree, the tree is happy. Now these are scientific facts -- no more just poetry. The tree feels happy: your meditative energy, your alpha waves, make the tree very very joyful. And in return, naturally, the tree starts showering its energy on you.

Be with growing things, be with children, be with trees, be with rivers. Be with growing things and you will grow.

And whenever you can find time, meditate, and whenever you cannot find time, be total in your acts. Then it is meditation -- and meditation has to become a twenty-four hour thing, only then will it transform you. A one-hour meditation cannot be of much help. Yes, it is good in the beginning, it is good to start with, but it cannot be of much help, because in the other twenty-three hours you will be destroying it. How can you hope that one hour will be able to win over twenty-three hours of destruction?

It is as if you paint for one hour and destroy it in the other twenty-three. It will never be complete, it will never be completed. Meditation has to become almost natural like breathing. Rather than it being something that you do, it has to become something that you are.

So be very very loving to the plants, loving to the soil, to the earth, loving to the animals that will be there on the farm, loving to the people who will be working there. Just be loving and be totally in whatsoever you are doing, be lost in it, and then slowly, meditation becomes no more an activity. It becomes your natural rhythm; you are in it. Then it spreads all over your life.

Yes, even when you are asleep it will be there; it will be there surrounding you. It will be there in your dreams, it will be there in your dreamless states. It will be like breathing: whether awake or asleep, you go on breathing. And meditation is a higher form of breathing.

Your body lives through breathing, your soul lives through meditation. People who don't meditate and people who don't know what meditation is, don't have any souls -- cannot have. They have only bodies; the soul is just a possibility. It can happen but it has not happened.

[A sannyasin says: My heart is bounding in my chest and contracting as if there's a big weight on it.... Whenever I go deeply into meditation it intensifies.]

Right. No, it is very clear.... And what you are doing is wrong. In fact, you are avoiding it, you are denying it; you don't want to go into it. You will have to go into it; there is no other way. One goes through it and then beyond it. You cannot avoid it, you cannot by-pass it. You cannot find a-short-cut so that you can avoid it; that is not possible.

Yes, it is fundamental, and the more fundamental a thing, the less is the possibility of avoiding it. If the thing is not very fundamental it can be avoided. When the thing is *really* fundamental, how can you avoid it? It is *there* at your deepest core. At the most you can forget it, but it will come again and again and it will come with a vengeance.

That's why in meditations it is more intense -- because you come closer to it. It is not that the meditations are not working; it is *because* they are working that you come closer to it. That's why in leela you came closer to it and it became very intense. That's what is needed: it has to be allowed its full say. It has to be allowed to possess you.

... You are not in it yet; you are just on the periphery. You go on watching it. Watching is not a way to go into it -- no. Watching means you are keeping it separate: watching is a subtle way of keeping things separate. Watching can never lead you into it.

You have to drop watching. You have to become it, you have to get identified with it, then you will go into it. And once you are into it, you have lived it, you have suffered it, you have really become sad, and miserable, a totally different kind of watching will arise; you will be coming out of it.

And there are two different things one is where you are just outside the door, another is where you have passed through it. In both ways you will be out of it, but in the first you will be missing; in the second, you have crossed it.

It is the dark night of the soul; that is the word christian mystics have used for centuries. One has to go into this dark. One has to feel completely abandoned by god. One has to feel that there is no happiness, no joy, nothing, only this sadness. This sadness is all, and you are this sadness.

Don't listen to what I was saying to somebody else just a few minutes before about not being identified with your misery. Don't listen to that. That was for that particular person: that was for ananda para, not for you. You have to go into it, get identified with it.

Your watching is your undoing. You watch, you remain alert, you keep aloof -- and this is not the right moment for that. One day I will tell you to watch, but not now. Right now go into it, let there be a great jump into it -- become mad.

Nothing is wrong! If god is sending sadness this moment, then it must be needed: somehow, somewhere, there must exist a need for it. Nothing happens without your need. You may not understand the need but that is not the point; god understands more. Trust and go into it!

I think that if you can go into it totally -- yes, it will be a hellish experience -- you will come out of it so flowing, so alive, and then it is finished forever. This way it will cling, it will hang on and on and on -- and *one* day or other it has to be reckoned with.

... A one-month experience of misery and sadness will pay you so much that you cannot imagine it. If it is possible there... I think it will not be possible there -- you will not be able to go through it there -- so come back.

[A sannyasin said that she had trouble relating, and understanding her emotions. She also felt bad about making too much noise in a group.]

No, you really need to make more noise; then it will be connected. You repress because you are afraid. And even [the group leader] made you afraid that you were making too much noise. When you feel that you are making too much noise, you don't allow it to its total intensity. When the total intensity is not there you will feel that it is separate: it goes up to here and you are there and there is a distance between the noise and you.

If it goes deeper, the distance will be lesser. If it goes completely to the centre the distance will be lost and you will not find the trouble that you are thinking -- that your thinking and emotions are separate.

You really need to go into a primal scream. Do primal.... And don't be afraid, because if you are afraid and you don't allow it, it will not be connected with you. It is there it is going to come in a big way. It is not a small scream; it is *really* primal! It is going to shake both you and your therapist!

Nothing to be worried about, the problem is not there. It is just that you have never allowed it in your life. For your whole life you have been a disciplinarian: you have been trying to have a certain pattern of life, a certain character; you have an armour. Mm? -- that's why the group people felt put off.

You have to go totally into it, otherwise it will be as if you are pretending: it will seem that you are doing something; but it is not the real thing. The real thing is not allowed: you won't allow it, others won't allow it. The real thing is not allowed and the unreal nobody likes... so that is the trouble.

And your scream is going to be a *real* scream; it will come from your very guts. You will be surprised at how volcanic the scream can be. But one scream and you will be totally connected, and then there will be no problem.

So book for individual primal, mm? and really go into it. Don't consider what others say; it has to be gone through. It is your scream, it is your problem. If [the group leader] feels you are making too much noise, that is *his* problem -- not yours. He can worry if he wants to but you need not!

The Further Shore

Chapter #9
Chapter title: Meditation is a way of living

10 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706105
ShortTitle: SHORE09
Audio: No
Video: No

[A visitor, a poet and teacher of creative writing, said he felt very moved by Osho's books, but now he feels confused. He will stay for the camp.]

Very good! So do the camp, mm? and get into meditations, because the thing that has brought you towards me is a deep desire somewhere for meditation. It may not be very conscious but we are all groping towards something -- we don't know what. We only know that the groping is there, we only know that something is missing. We don't know what exactly... and how can we know unless we find it?

This is the paradox: we will be able to know what was missing only when we have found it. Before it we cannot even know what is missing; there is no way to know. We have always missed it, something is missing, hence the groping, hence the enquiry.

Whatsoever we are and wherever we are, this is not the space in which we are meant to be; that is the situation. Something is not fitting, we are not falling into an organic gestalt. The joy is missing. Yes, there are many pleasures and many miseries but the joy is missing.

The pleasures are also superficial, as are the miseries. Yes, one can forget oneself in those pleasures for the time being, and then again one feels empty. And when one looks back those pleasures also seem to be just ways of escaping from something. They help us to relax a little bit but they don't help us to celebrate existence. They function more or less like intoxicants. They are good to help one forget oneself and one's miseries and worries but again when one comes back the miseries are there, the worries are there.

And even if one lives a life of a merry-go-round, finally one feels 'What is the point of it all?' Even if life was good, pleasant, then too there seems to be no profound meaning in it.

That's what I feel -- a search for the profound meaning, something that will make everything luminous, something that will give the touch of divineness to every small act of life so that each moment becomes a fulfillment. And that I call the desire to meditate.

Meditation is not just a method -- it is more a new way of living. A method helps, a method prods us, provokes us, challenges us, but finally it culminates in a new style of being. And everybody is in search of that: the religious people and the irreligious people, the theists and the atheists, the educated and the uneducated, the poor and the rich, man and woman; everybody is in search of that.

So it happens not only to you; it happens to many people, particularly to people who live in the world of intellect. When they read they are tremendously thrilled; things seem very clear because their intellectual perception is very clear. As far as intellect is concerned they are efficient people; they can go with the logic.

But when you come really across a person of religion you will be confused, you will be very mixed up... because a religious person, howsoever intellectually he talks, is basically a non-intellectual. When you look at me you are looking at an irrational man. When you read my books you are reading something rational.

My assertions can be rational but I am not. So whenever an intellectual person comes to me this happens almost always, without exception. Books make him very very clear. With me, he starts feeling confused, mixed up... because I am more than the books! And the other part that is missing in the books is the real part; the part that is creating this confusion is the real part. The books are just invitations to come to this part: to the non-rational, the irrational, the absurd.

God is an absurdity; it is not a logical proposition. No argument can prove it and no argument, of course, can disprove it. All argumentation is futile -- only experience is of value... but experience is no argument! In fact experience is the failure of argument.

The intellectual mind wants first to be logically convinced then it will take the second step; but there are things which cannot be logically proved. First you have to go into them and then you become logically convinced -- but that is a secondary thing. The experience comes first and the logic comes later, not otherwise.

So when you come to me, I am there, very absurd. If you start feeling love for me and if a trust arises -- which I can see... it *can* arise! And when it arises in an intellectual person it is of tremendous depth because it arises against your own mind. The pull has to be greater than the mind, only then does it arise: it is moving to the opposite polarity.

You have used your intellect but you have not used your intuition at all, so in an intellectual person there is a great need for balance. Once he starts falling into some trap somewhere, where he can be pulled towards the intuitive, towards the feminine, towards the illogical, then a great revolution is on the way. An intellectual *will really* start participating with somebody's being. He goes to deeper depths of irreason than an ordinary, non-rational person can go.

It is almost in the same proportion: if you have gone too much into the intellect, to the same extent you can move in the opposite direction; if you have not gone too much into the intellect, you cannot move to the opposite so deeply. It is like a tree: the higher it goes, the deeper go the roots -- in the same proportion. If it is thirty feet high, the roots go down thirty feet. When the tree is only one foot, the roots cannot go down thirty feet: the roots will go, at the most, one foot.

But when you read my books the logic comes first. When you come to me, experience comes first, the person comes first. And I am an illogical person, so I confuse. Be here and I will confuse you more and more! But out of this confusion, something great can be born. In fact, everything that is ever born is born out of confusion, out of chaos, really.

When you are in chaos, there is a possibility of a star. When you are settled, very logically settled and everything looks fine, your syllogism is perfect, nothing is born. The mind is not very creative, it is very repetitive. All creation comes from beyond the mind, and whatsoever is produced by the mind is at the most a composition, not a creation.

Always, whenever something *really* creative penetrates you, it comes from beyond the mind. It may be a scientific discovery or it may be the birth of a poem, or the birth of a painting or a song or a dance -- it doesn't matter -- but it always comes from somewhere that the mind doesn't know; it comes from out of the blue. It comes through the mind but it doesn't come *from* the mind. It passes through the mind, it takes the shape of the mind, but it never comes from the mind itself.

So when you read my books or you are just aware of what I say, it will not be confusing. I try hard even

then but it is very difficult to confuse intellectual people just by books! But when they come, then it is going to happen. You are fortunate: it is going to happen!
Be here, and give me a chance!

[Another visitor says: I've been searching for something most of my life... I have very low energy.]

In the search it does not matter -- low or high energy. It matters only if you are a low energy person and you choose some high energy method: then it will be difficult. In the same way, if you are a high energy person and you choose a low energy method, it will be difficult. If you choose the right method there is no problem at all. There are low energy methods, there are high energy methods, because the whole humanity is divided in two categories -- the low and the high. When I say low and high, I don't mean any evaluation.

The low energy person is a passive person and the high energy person is an active person. The difference is of passivity and activity; the difference basically is that of male and female, yin and yang. But for the passive person there are beautiful methods -- as beautiful as those for the active person.

Lao tzu is for you, tao is for you. Mm? -- tao is the ancientmost lazy man's guide to enlightenment! (Laughter) There is no problem in it. There are certain methods that will suit you and which are only for the low energy person -- for a person who cannot go in active search for god, who can sit silently, who can open his heart and wait for god to come to him.

And god comes... because you are not only in search of him; he is also in search of you. The fire is on both the sides. It is not only that you are athirst; he is also athirst. It is not only that you are aflame with desire to know; he also wants... the same desire.

Existence is reciprocal; there is a synchronicity. Whatsoever is happening in us must be happening somewhere in existence also, otherwise it could not exist in us either. If we are thirsty, there must be some water. In fact before the thirst is created, water is created. Before the child is born, the mother's breasts are getting ready: they are becoming bigger, the milk starts flowing.

This is synchronicity, this is the harmony of existence. If you are searching for something, then something is searching for you. What name you give that something does not matter: you call it god, you call it truth. God is a better word because to think that truth is searching for you looks a little illogical. Truth searching for you? It does not fit rightly. Truth has no personality in it, it is very impersonal. God is a person, truth is a person; then it becomes god.

I don't see that there is any problem, mm? -- you have just to avoid active methods. You have to avoid aggressive methods, you have to avoid aggressive religions; they are not for you. It is not that they are wrong. They are simply not for you; they are for somebody else.

You have to fall in tune with passive methods. Buddhist vipassana will help: just sitting silently, waiting. Mm? and the way you are sitting is just a zen posture.

[The visitor said she had done some TM and zen. At first she liked TM, but then it did not seem enough.]

Right, exactly right. It is a very shallow method: it works only so far. If somebody is really going to do it, within three months he will be finished with it. If you don't really do it, then you can hang around it for years. If you are *really* doing it, within three months you will be finished because then it never leads you any further. It is a very very elementary method. It is good because many people need elementary methods; then they start searching for something deeper. In the beginning the deeper may not be of any use. It brings many people to the search, but it itself is not enough; that's exactly how it is. But it scratches the ground, that's good.

Do a few meditations here... and when I say 'passive', I don't necessarily mean that if you are sitting then the method is passive. Sometimes while you are dancing the method can be passive and sometimes sitting you can be very aggressive. So when I say 'passive' I mean the attitude -- not to hanker for it, allow it to happen. Don't be greedy for it, don't go to grab it. Open your heart and wait. Learn waiting.

So do a few methods here -- dancing, singing, sufi dancing -- and just float very easily. Don't make a strain on yourself; that will not help. Just go very very lightly; don't take it seriously. If you take it seriously it becomes active; if you take it as fun it remains non-active, it remains passive.

Take it as fun rather than thinking that you are doing something great -- very religious or something. Drop all that nonsense! You are just enjoying this dance. It is beautiful to dance, it is beautiful to sing; it is

beautiful to be with so many people and to just feel their vibe.
If you can allow it to happen, it will happen.

[The visitor said she had done some groups, and some sufi, but not the whirling.]

No, I don't feel that it will suit you -- it is very drastic; it won't suit you. It will create nausea and dizziness in you... but you can try. It will create much nausea and dizziness if it doesn't suit, and a very deep trembling and weakness. If it suits it is great but it very rarely suits. That's why it never became a very very prevalent method; even in mohammedan countries it never became very prevalent. Only a few mad people have been doing it; it never suits the greater majority.

But try -- if it suits, then there is nothing to compare with it. First, you are a low energy person so it won't suit. You are a passive person, it is a very active method so it won't suit.

But zen can suit you. And sooner or later the world is going to be divided between zen and sufi. These are the two competitors in the world; the coming future will be divided like that.
Do the camp and then we will see what can be done!

The Further Shore

Chapter #10
Chapter title: When the time is right, the fruit falls down

11 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706115
ShortTitle: SHORE10
Audio: No
Video: No

[A sannyasin says that although everything is fine he feels he is still missing something, maybe laughter.]

That feeling of missing something continues to the very end; it goes only at the last moment. You are not missing anything really, mm? -- you are growing rightly, you ate moving in the right direction. That laughter will also happen in its own time; nothing to be worried about.

This feeling, that something is missing, is also true because something is missing: the ultimate is missing. Everything is good, everything is joyful, things are as they should be; but the ecstasy, that explosion where you utterly disappear and only god remains?... for that one has to wait. It is coming, it is on the way, it may come any day; it can come any day.

So until and unless it has happened you will have this feeling that something is missing. It is fortunate that you feel this. There are millions of people who don't feel that they are missing at all... and they don't have anything! You have many things and they don't have anything!

They are not enjoying their work, they are not happy with their relationship; they have no music in their life, they have no dance in their life. Somebody is accumulating dead money and thinks he is doing great things. Somebody is just rushing into political power and thinks, 'What else can life give?'... They have *nothing* and still they don't feel that something is missing; they are the unfortunate people.

Those who are close to me by and by will feel this; everybody is bound to feel it one day or other. When things start settling and you are joyous and everything is as it should be, then suddenly, everything fits -- but something somewhere is missing.

You don't know what it is... how can you? Unless it happens you will not be able to even know what was missing. You have never known it before so you cannot recognise what is missing.

If you come in the room and you see that the TV is not there, you know the TV is missing because it *was* there; you knew it. You see your chair is missing; you know it. You come into the house and your wife is not there; you know your wife is missing because you *knew* her.

But this is something which you have *never* known, so you cannot really feel what it is exactly. It will remain vague, it will just be a cloudy feeling, a misty feeling that something is missing -- 'xyz'. That xyz is what god is. When we say god is missing, it feels as if we know what is missing. We don't know; god means 'x'.

It is good that you have started feeling it; it happens only when everything is okay. Then only does one feel that 'x' that mysterious phenomenon which people down the ages have called god, truth, satori, samadhi, enlightenment, nirvana; these are just names for that something is missing. Yes, it is missing, but you cannot do anything to have it.

You can only go on growing in the harmony in which you are already growing. Become more and more harmonious, and the more harmonious you are, the more you will feel that it is being missed, because you will become more alert that there is nothing else you need -- only this something. Then the thirst becomes one-pointed.

Money is not needed, power is not needed, prestige is not needed. The thirst becomes by and by very one-pointed towards that 'something'. And that 'something' will happen only when the thirst has become so total that you cannot say 'I am thirsty'; you can only say 'I am thirst'. Then you don 't know who you are: you are just a thirst, a burning thirst.

It will happen, but before that everything else has to settle in a deep harmony. God is the last thing to happen: before it we have to get ready. We have to become the host; we have to prepare a thousand and one things.

When the king is to come one has to prepare a thousand and one things. When we invite the king and we have lived the life of a beggar we have to prepare many things. The house has to be prepared, flowers and incense....

The guest comes at the right moment: whenever you are ready, it is there. It has always been there, just waiting for your readiness. Whenever the time is right the fruit falls down. It will happen....

Just enjoy your work, get into it more and more, and this will remain there by the comer that something is missing. Good -- there is nothing to be worried about. It is missing, and you have to go on preparing. Things are going well, subhadra, mm? Laughter is on the way; it will be coming!

[One ashram group leader had written to Osho about an experience during his group. He suddenly saw that everything -- body, mind, feelings, experiences, interactions -- were all kept going by the mind. It was all just illusory -- and he found with this realisation that he could neither speak nor move for what must have been over an hour.]

Your experience was great! If it comes again, allow it... but go on doing your work. In those moments you will feel that it is all nonsense, meaningless -- it is! But many other people have to be brought to this same experience, so one has to continue the nonsense. Whenever you feel it coming, enjoy it. And it is very good if you fall silent sometimes. Let the whole group feel your silence, let them be also silent; that will be a device, but don't stop working.

And the greatest thing to understand is that one has to attain to a higher synthesis. For example, when you are working the silence disappears; when you become very very silent, the work disappears. This is good in the beginning, but finally a moment has to come when you are working and yet you are silent; you are talking and you are silent.

I go on talking and I never utter a single word! You go on working and yet you are passive; you are not working at all. That is the synthesis that has to be attained. Otherwise these spaces can become very escapist. They are so beautiful, why bother to come out of them? Why go on doing the group and helping people? What is the point? But then these people will never reach these spaces... and through helping these people you will attain to greater spaces.

So when it comes for one or two hours it is okay. but then pull yourself together, start working, and remember that the inner silence remains untouched: you work on the outside and inside is absolutely silent.

And that will give you *more* joy, because then nothing can disturb it. Then even in the marketplace it

will be there. Even in the very thick of life, in the turmoil, in the noise, in the day to day world, it will be there. It does not need any special arrangement for it: it becomes very very ordinary... and that is the thing to be remembered. It was a mini-satori, but it has to become very very ordinary.

So don't become attached to it, don't hanker for it. When it comes, enjoy it. Yes, give it one hour, two hours -- that's all; not more than two hours. Then start getting into work, move very slowly, protect it and keep it inside; it is there. Go on working and you will have a tremendously new experience -- that inside everything is silent and outside there is much activity.

Then the wheel moves, but at the very centre the axle remains unmoving: that is the centre of the cyclone. The centre is possible without the cyclone very easily, the cyclone is possible without the centre very easily, but when the centre is there with the cyclone, it is something of great importance. That should be the point to be remembered.

And it will happen any day, so just go on and don't be worried... ant don't be frightened of me!

[The group leader asks about his work in the group. Sometimes he feels his tempo becoming slower, but wonders if the group benefits more when he is more active.]

It depends... it depends on the group, and it will be different for different people. The extroverts in the group are benefitted more by your activity, the introverts will be benefitted more by your slow-going energy... and they are both there.

Mm? -- that's why I say that whenever it happens it is good for one or two hours; then pull yourself back again, mm? And there are more extroverts. Introverts are few and far between -- they have disappeared from the world; the world is missing them. Because they are missing, the balance is lost.

More and more people are extroverts, particularly people who are in your group. They are western people; they are more extrovert. But even these extroverts, working, meditating, by and by become introverts, and sometimes they too are at a stage where they can turn very easily into introverts.

So it depends -- but don't make it much of a consideration. If sometimes you feel like moving in that space for one or two hours, then give that space to the group as a device. Let them also fall silent, let them move slowly; let them keep pace with you. That will be enriching, that will be an enrichment.

The Further Shore

Chapter #11
Chapter title: Nature is the temple of god

12 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706125
ShortTitle: SHORE11
Audio: No
Video: No

Anand means bliss, giten means consciousness -- bliss consciousness. And these two things have to be remembered: on one hand, remember to be more conscious; on the other hand, remember to be more blissful. These are the two wings, and if you can attain to these two wings god is not very far away; the whole sky is available. Then you can fly, you can take off. And they both go together very easily, because whenever you are alert, conscious, you are naturally more blissful.

Only in unalertness does one fall into misery. Misery goes together with unconsciousness; it cannot exist with consciousness. Just as darkness cannot exist with light, in the same way misery cannot exist with consciousness. Consciousness is like a lamp burning bright: it dispels misery and naturally makes it easy to

become more blissful. And the other way round is also simple: if you are more blissful you will be more conscious, because when you are blissful that very state keeps you alert, alive. That very state gives you a sharpness of being.

Misery dulls you, deadens you. Misery collects like dust around your mirror and you start reflecting less and less. A moment comes when you are just a layer of dust and there is no reflection left.

So these are the two wings to be grown. The bird of sannyas lives on these two wings: bliss/consciousness. That bird of sannyas is cal!ed truth. This is the indian trinity: bliss, truth, consciousness. Truth is just in the middle, bliss is on one side, consciousness is on the other side. If you become blissfully conscious or consciously blissful, you attain to truth. Truth is the synthesis of these two, the highest peak of these two. One has to start with these two.

One cannot seek truth directly; there is no way to. In the first place, we don't know what truth is. In the second place, we don't know where it is. In the third place, even if sometimes we come across it accidentally, we will not be able to recognise it because we have never known it before. Previous knowledge is needed to recognise it.

So even if you come across god you will not be able to recognise him. In fact we come across god many times: even in an ordinary life god goes on making contact with you. He comes in many ways but how to recognise him? We don't know his face, we don't know his name, we don't know how he looks. So one cannot move directly towards truth.

That's where philosophy goes astray: it looks directly into truth; it tries to find out what truth is... it cannot. Religion goes indirectly, religion goes in a subtle way. Religion does not try to reach in and grab truth; religion tries to grow wings. Religion forgets about truth, remembers consciousness, blissfulness.

So by and by the more you become soaked with consciousness and bliss, the more clear becomes your vision. You attain to clarity, you attain to the third eye. The third eye simply means that these two eyes of consciousness and bliss meet and mingle and become one.

There comes a moment when a synthesis arises between these two, then they are no more two. They become integrated in one phenomenon; that is the third eye. And with that, one knows god. With that, one has *always* known. With that one has never missed for a single moment. With that one has lived in god....

[A sannyasin is returning to his farm in the West. He loves both being on his farm and doing wood sculpturing, he tells Osho. Osho says it is a blessing to be in contact with nature....]

It helps growth, because nature is the temple of god; all other temples are false, man-made. A man-made temple cannot be much of a temple, and because of the man-made temple there has been much violence in the world. Love has not grown out of it. Churches and mosques and temples have created more misery rather than bringing more bliss. The only temple that can help people to grow and to be more loving, is nature. So it is always my feeling that if you are doing something natural -- farming, gardening -- it's tremendously beautiful, mm? That's what a religious man should do.

And when you are close to nature you start feeling life more... because it is pure life! It is life being manifested in millions of forms. It is impossible to miss it! How can one miss it and how can one go on avoiding life? -- it is everywhere! But in a man-made city you can forget all about god.

God does not exist in a man-made world. He is excluded, he is not allowed in. In a modern city you can live for months, for years, without thinking of god, without thinking of life. Everything is concrete; everything is mechanical. Even people have become robots; they don't give any indication of being alive.

It is very good to be on a farm with animals, with trees, with sky, with the sun... and wood-carving is also very good, very meditative.

[A sannyasin, newly arrived from the States, says she'd like to surrender but she keeps on having doubts. Osho replies that you can't do anything about surrender. Will and surrender are a contradiction in terms; you can only wait for it to happen. If you try to do anything, doubting will continue because your mind will put up a fight....]

And a surrender done with all these doubts is impotent, because for surrender to be meaningful it has to be total: a half-hearted surrender is a misnomer. Just as there are no half-circles -- a circle means a whole circle -- there is no half-surrender; there cannot be. It is something else; it is not a circle. You cannot call it half-circle; it is just an arc.

Surrender, to be meaningful, has to fulfill a few conditions: first, it has to be total. So while doubt persists one has to wait. It has not to be done against doubt: it has to be done only when doubt has disappeared. Then the second thing becomes natural: it happens -- you don't do it. The very doing shows that there is doubt so you have to *do* it against the doubt, you have to make an effort.

Surrender is a happening. When the time is ripe, suddenly you find it happening! Yes, if you want to prevent it, you can, that's true, but you cannot do it -- remember! You can kill it but you cannot create it. Man has more capacity for destroying than for creating.

There is a beautiful parable in Buddha's life.... He came across a murderer; the murderer was one of the most famous in the whole of human history. He had decided to murder one thousand men, and he was such a dangerous man that even kings and armies were afraid of him. He was simply mad, and he was a very very strong man: he was almost a wild animal.

He had taken a vow that he would kill one thousand people and he was going to prepare a garland of their fingers. He had killed nine hundred and ninety-nine people, but by that time everybody became alert and he was at a loss to find the one-thousandth person. Mm? -- people started not moving wherever they would hear that he was. Traffic on those roads would stop... the rumour would spread.

Buddha was passing by and people told him 'Don't go on that road. That madman, Angulimal, is there, and he has been waiting for months to kill one man to complete his vow. He will not see that you are a buddha and he will not see who he is killing; he has no eyes to see. At this moment, even if his mother goes there -- even she has stopped meeting him -- he will kill her too!'

But Buddha said,'If I had not known I may have gone on some other path, but now that you have told me and I know, I have to go. Otherwise what will that poor man do? He has been waiting for months and nobody is going near him. Just out of compassion his vow has to be fulfilled. I am going!'

His own disciples started disappearing! Five thousand sannyasins had come with him: when he went into the forest, by and by they all disappeared; he was alone. When he came to face this man, Angulimal, he was alone.

Angulimal looked at him. Angulimal was certainly mad, but still he felt compassion for this man, this silent man walking so silently, so peacefully, so innocent like a child. He shouted at Buddha, 'What are you doing? Where are you going? Why are you coming close to me? -- I will kill you! I am feeling compassion for you -- I've never felt this compassion for anybody. Simply go back! I am a dangerous man: if you come close to me, if you take a single step more, I will kill you. Go back! Escape from here!'

But Buddha said, 'Where can I go? Death is everywhere, so wherever I go I am going to be killed. What is the point of my escaping, angulimal? It is good -- you can kill me! Somebody has to become instrumental, so you be the instrument!'

And he goes on coming closer -- but his face, his silence, his love.... He is showering his love, and Angulimal becomes a little disturbed. He says, 'Stop! Don't move any further! I tell you I am a dangerous man! I am a madman! Have you never heard about me? Can't you see this garland of fingers around my neck? I am waiting for one more man!'

And Buddha said, 'What nonsense are you talking? I stopped moving long ago; I have not moved for years. You are running; I am not moving at all!'

Angulimal laughed; he said, 'I think you must be mad, more mad than me! You are walking towards me and you say you have stopped; I am sitting here and you say that I am running!'

And Buddha said, 'Yes, because my mind has stopped. I am not going anywhere; I am no more after becoming. Where to go? What to attain? I'm not rushing and running! I'm simply herenow! You are sitting visibly but invisibly there are a thousand and one desires. You are running in all directions, angulimal! I am still unmoving, you are moving!'

This way, a dialogue arises between these two persons, and Buddha comes closer. The closer he comes, the more difficult it becomes for Angulimal. It is a great challenge.

Then he forgets about killing Buddha. Buddha says, 'Have you forgotten that you have to kill me? Don't waste time in talking, because many people, my followers, are coming; it will become more difficult for you. Do it!'

'But just before you do I would like to ask one thing: why do you do it? What do you want to prove?'

Angulimal said, 'I want to prove that I am the strongest man in this country -- not only of this time, of all times. I want to leave my name in history as the greatest murderer!'

Buddha laughed and he said, 'Good! Before you kill me, will you do one small thing for me, a dying man -- my last wish?'

Angulimal said, 'Of course, what is it?'
Buddha said, 'Cut off a branch of this tree and give it to me.'

Angulimal cut the tree with his sword, gave the branch to Buddha, and Buddha said, 'Now, join it back on the tree.'

Angulimal said, 'What are you asking? That cannot be done. I can cut the whole forest, that's simple, but I cannot join this branch back to the tree; that is impossible!'

Buddha said, 'Now kill me, but remember that this can be done even by a child. Destruction can be done by anybody. When you create, only then are you a man. If you cannot join this branch back on the tree, don't kill people. You cannot create people; creation is very limited -- destruction is unlimited.'

Our capacity to destroy is *far* bigger than our capacity to create... and there are a few things which cannot be created at all. For example, we cannot create love: when it happens, it happens. We can *prevent* it happening. We cannot create surrender: we can prevent it happening. We cannot create anything that is *really* of any value, but we can prevent everything -- and that's what we go on doing.

So the first thing: surrender has to be total. The second thing: it has to be a happening, not a doing on your part. A surrender done, is already dead. You cannot do it so don't try!

You have come here. Just wait, be here, and don't be in a hurry; there is no hurry. Just listen to me, feel me, and if you don't think about surrender the doubts will start disappearing soon. If you think too much about surrender those doubts will go on persisting. When you are not thinking of surrender what is the need for those doubts to come? There is no need! And then one day, unaware, it is there. Then it is such a joy!

Remember only one thing: don't prevent that moment. You can prevent it: you can close your door; that is within your capacity. At that time, remain open and let it happen.

It is a death to the ego, so you cannot do it. You are the one who is going to disappear in it, so how can you do it? But it is going to happen; I can see it on the way.

... just enjoy being here and don't think of surrender at all. It is on the way; it will knock at your doors. When it knocks, receive it.

[The sannyasin says she is a gestalt therapist.]

Very good! That may be one of the causes of why surrender is difficult.

... That can be one of the causes, but nothing to worry about. We can destroy that gestalt!

It happens that when you become very very efficient in reasoning, rationalising, thinking, intellectualising, and when you start knowing all kinds of explanations, it becomes more and more difficult to surrender because you start feeling that you know already -- and you don't!

That is one of the greatest miseries that is happening to the modern mind all over the world. Modern man is in such bad shape; it has never been so before. And the reason? -- such an explosion of knowledge, and knowledge is so easily available.

You can go to college, you can go to university, you can go to the library: everything is available. And that gives you a false sense of knowing. It creates a very very subtle ego inside, and then you are trapped. But it will go, mm? I have killed so many therapists -- don't be worried!

[A sannyasin had left a few days previously but had a strange experience at Bombay airport. He became afraid the plane would crash and he would die, so he returned to the ashram.]

It will be okay -- just be here for a few more days. Sometimes it happens....

It had nothing to do with your travelling, it had nothing to do with the fear of death; it is something that is happening within. It looks like death, and one can become very very frightened about it. One can interpret it as if it is going to be something -- some accident is going to happen, something is going to go wrong; so you became afraid of the airport. Next time there is no need. If you feel it again, just take the locket in your hand, remember me. There is no problem in it.

It is not a question of physical death; it is a question of a greater death than the physical. Mm? -- your ego is standing just on the verge so it is feeling giddy.
Be here for a few days and then go again, mm?

[A sannyasin had experienced much happiness and bliss and openness after the hypnotherapy group. She says she is afraid of this feeling.]

Yes, it is happening... and when it starts happening, one starts getting frightened too. When consciousness expands you start feeling fear because you don't know what is going to happen now, where it will lead you.

With old familiar boundaries you feel okay. You are acquainted with them and you have gained a certain skill, a certain efficiency with them; with them you know who you are. With these new boundaries expanding your identity will be disappearing. You are in an identity crisis -- so the fear! Mm? now you don't know who you are because your boundaries are no more the same.

Much happiness is ready to explode, and you are pushing it away because it can be too much; you may go mad -- that is the fear. But nobody ever goes mad out of happiness: people only go mad out of misery. And nobody ever goes mad out of widening horizons. People go mad only when they are crippled and shrunk in and forced inside themselves, when they are chained from everywhere, enwalled, enclosed; then they go mad.

And if it feels maddening, then it is okay: be mad! Mm? if you want to call it mad, it is good; a few saints have called it madness too. But things are going very well. Do this camp as totally as possible and the energy will settle after the camp.

Just enjoy this new consciousness. And don't be worried -- I am here. That's my whole function here: to destroy you and to create you again! Good!

[A sannyasin said that four days ago he started feeling strange. He was in Lonavla (a nearby hill station); he nearly got killed; fell in love; and has waves of energy rushes from the chest upwards: It's *beautiful* but it's terribly frightening.]

So next time you start feeling the wave just close your eyes and go into your belly, two inches below the navel. You can put your hand there so that you can feel. Just two inches, around two inches below the navel, is your hara centre. So just go there and start feeling that all those waves and all that energy is moving towards the navel, that the waves are accumulating there. The fear will disappear and you will have tremendous joy, almost orgasmic joy.

The energy is there but right now it is very wild. It has to be a little educated that's all; it is a wild, primitive energy. In the beginning it is always so: when for the first time the energy erupts it is very primitive. It has to be a little cultured that's all; you have to teach it a few things.

The first thing is: move it towards the stomach. If it goes towards the head it can create problems you can become very much frightened -- because the head cannot contain that much energy. The stomach can.

In Japan they have two types of dolls. Zen masters keep these dolls to show to their disciples, particularly to western disciples. One doll that they keep on one side is a very beautiful doll but its head is very heavy -- made of heavy metal. The other doll's stomach is very heavy; it is made of metal. On the surface they look alike, but if you push the first doll it falls and it cannot get up because the head is too heavy. If you push the other doll it falls and suddenly gets up and sits again in the buddha posture.

This is to show where the energy should be -- in the stomach. There it can be contained and there you can contain the whole universe. So Japanese say 'think from the belly'. They mean let all your energy be concentrated in the belly: your real mind should be there.

The brain cannot contain much and it does not need much: it lives on a very small quantity of electricity. With more electricity in the brain you start feeling terrified; everything goes berserk. It needs a very very slight quantity, a homeopathic dose. Just a little more and it becomes difficult.

That's why you cannot sleep without a pillow, because if you sleep without a pillow more energy flows towards the head -- with a pillow, less energy. So you can have a better sleep with a pillow. If you keep your head lower than your bed you will not be able to sleep the whole night because energy will be flowing to your head.

That's why, in yoga, they invented the head stand posture -- because of this energy. When it is arising too much and going upwards and they cannot manage it in the head, they stand on the head so it starts going upwards to the feet. Then there is no problem... otherwise it can destroy the subtle mechanism of the brain.

Just start keeping it there. And sometimes if you enjoy, you can stand on your head too; that will be helpful. But never stand for more than five or seven minutes -- at the most seven, mm? -- because if you stand for more than seven the energy starts moving towards the head. It will move upwards only from five to seven minutes mm? -- then it knows that the head is not there. It starts moving towards the head and of

course it comes in a more rushing way because gravitation helps it. So never more than seven minutes; from five to seven minutes you can do it.

And whenever you feel that it is coming, just close your eyes... and you will enjoy it! It is a beautiful moment! For this I sent you to Lonavla, mm? It is good when it happens in the hills and mountains.

The Further Shore

Chapter #12
Chapter title: Each individual is a gift of god

13 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706135	
ShortTitle: SHORE12	
Audio:	No
Video:	No

[Osho gives a sannyasin a name for a centre in the West.]

This will be the name: neerava. It means such a silence that sound is not a disturbance to it.

There are two kinds of silences: one silence which can be disturbed by sound.... That's not very deep, that's not really silence; it is just absence of sound. It has no positive quality to it; it is just absence of sound. Mm? sometimes when there is no sound, the traffic has stopped, it is night, you suddenly feel a silence. But it is not that it is silence: it is just that you are missing the usual noise and you become aware of that missing thing. If you look deeply into it you will find the missing noise is creating this silence; it has no centre of its own.

Then there is another kind of silence -- a real silence. It has nothing to do with either the presence or the absence of sound. The sound can continue, the traffic can go on, the marketplace and all sorts of things go on, but a really silent man remains silent. The noise comes, passes by him: he remains undistracted, nothing distracts him. Inside he remains untrembling.

The centre of the cyclone -- that is the meaning of neerava. That is the true silence, and that is the goal of all therapies, all meditations... because only out of that silence does one become healthy; only out of that silence does god start working through you. When you are full of noise you don't allow god to function.

When you are full of silence there is no hindrance, there is no obstruction for the whole to take possession of you. Then the whole can flow through you. You don't give any resistance; you remain open.

And all the effort that is made through therapies, meditations, is nothing but to help the person to come in contact with this innermost core of his being. Healing is through that. The healer cannot heal -- the healer can only make the person aware of a healing source within himself. The physician only sends him back into his being.

The whole problem is that people have lost contact with their own soul. That soul is silence, it is utter silence.... So start a small centre.

You can continue therapies, some meditation and some work, and once you start people will start coming.

[A sannyasin has brought his girlfriend, who is not a sannyasin, to see Osho. She is too scared to take sannyas.]

That happens to every potential sannyasin. Whosoever is going to become a sannyasin, becomes afraid, mm? -- so you are fortunate that you are afraid. People who are not going to become sannyasins don't feel

any fear. Why should they? They have no possibility to grow in that direction.

Fear comes because you become alert that here is something that you can get involved in. Mm? -- the more you are here, the more afraid you will be. When the fear becomes too much one becomes a sannyasin! Then there is nothing else to do.

If you want to get rid of fear become a sannyasin today -- otherwise you can wait but those days will be of fear.

[Another sannyasin says that he would like to have a longer relationship with a woman than he has had to date, but he finds many resistances within himself, like his immaturity, so it hasn't happened yet....]

Mm mm... you have some wrong notions about relationships. Only immature people relate. When you become mature (chuckling) what is the point of relating? So don't make that a problem. Immaturity is okay, perfectly okay. And how is one going to mature? You have to relate with people; through that will come maturity. And when you have really become mature there is no need to relate or anything. Then one is perfectly happy with oneself. One can give one's love, but there is no relationship. So relate as much as you want because soon this immaturity will go!

The second thing: a relationship has nothing to do with period, time. Whether longer or short, that is not meaningful at all. The question is of intensity and depth.

Even if the relationship only lasts for twenty-four hours, if you really go into it, it is tremendously fulfilling. And it may last for twenty-four years and nothing happens. You can see so many dead husbands and wives living together for years, for centuries it seems, and nothing has happened! Length is not the question -- quality, not quantity.

So the second thing: drop the idea of longer or shorter; that is not your worry. If it stays, good; if it disappears, good.

And what can you do? Right now if you are immature, you are, so you have to relate in this immaturity. In fact the very desire to have a long relationship is part of immaturity -- otherwise one moment of love is quite enough.

A mature person is independent; an. immature person is dependent. It is because of the dependency that we long for a longer relationship. We want a long relationship so that we can depend on the same person forever, so that there is no need to face new challenges, new problems. If we are with the same person, having the same problems, we can become acquainted with the relationship, skilful in it.

The right thing is to relate with many people before you start settling with someone. Know as many women as possible before you choose a woman to stay with for your whole life.

My own observation is that people should not get married before thirty-five years of age. By that time they are experienced enough: by that time they have known so many women that they can choose. And the same is true for women.

The world is big and there are so many different kinds of people. Why be in a hurry to settle for a long relationship?

And each individual is beautiful -- a gift of god!

... Relate, relate with strangers, and don't hanker for any stable relationship right now. When the right person comes along, things will settle on their own. And why be in such a hurry to settle? Remain a vagabond as long as you can afford to! Right? Good!

The Further Shore

Chapter #13

Chapter title: Unless you meet god how can you be satisfied

15 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706155

ShortTitle: SHORE13
Audio: No
Video: No

[A sannyasin says he has a lot of tension in his back and neck -- tension that is so painful at times that it totally occupies his attention.... It comes in the silent parts of the meditations.
Osho asks him for details, and then checks his energy.]

It is concerned with meditation, so don't think about it as a disease or as if something is wrong, mm? -- it is perfectly good. It will disappear; you need not be worried about it. When it comes next time, just close your eyes and concentrate there where it is; focus your whole concentration there.

First you will find a big patch of pain: go on focusing and you will find that it is shrinking, becoming smaller, smaller, smaller. Go on looking deeper into it; forget everything and don't try to evade it. Don't try to prevent it being there. Don't condemn it; it is something beautiful that is happening.

Once it goes the energy will rise higher. It is just passing a certain block, so you feel the pain. Go on looking, and by and by you will be able to see that the spot is shrinking and is becoming smaller, smaller and smaller. Then it will become just like a pinpoint: it will be almost impossible to keep alert of it. For moments you will miss it, again it will be there you will miss it, again it will be there. The smaller the area of pain, the more intense it will be. When it is there just like a pinpoint it will be very very piercing and sharp.

When you have come to the final atomic state of it.... Mm? this is bringing it to an atomic state; that's what in homeopathy they call potency. The smaller dose has more potency, so the homeopath goes on making the dose smaller and smaller and smaller. And that is exactly what modern physics has found -- that the atom has the most vital energy in it.

And that's what you have to do: go on making it smaller and smaller, smaller and smaller. When it becomes just an atom... by atom, I mean when you cannot make it smaller, it cannot be divided any more, you have come to the last particle of it. That is the meaning of the word atom: no more divisible. You have come to the last, the ultimate unit: then it will become very sharp -- sharper than you can imagine, incredibly sharp. It will cut you like a sword, but then immediately it will disappear, disappear forever, and the block will have been crossed.

It will take some time, but go on doing it. And don't take it as something wrong. Be happy about it! Have a very very positive attitude about it -- it is not negative. Nothing to be worried about! Good!

[The tantra group is present. One participant says she feels an underlying sadness in everything, but there is no reason for it. Osho checks her energy.]

Don't make a problem out of it; it is not a problem at all. It is very very natural to you... it is exactly your pace.

There are different wavelengths with people. For a few people, sadness is not a problem. In fact, it should not be called sadness as far as they are concerned: it is a kind of sobriety, it is a kind of calmness, quietude. you can force yourself to come out of it but that will take effort and you will feel tired. Simply relax into it. This is perfectly okay; nothing is wrong in it.

One of the greatest problems that faces every human being is not to compare with others -- otherwise you will create many problems.

Somebody has a great laugh and you start comparing: 'I never laugh like that, so something must be wrong!' But it may not be natural for you to laugh that way; only smiling may be natural to you. You can force the laughter; then you will destroy your smile. That laughter will be shallow and false and violent.... It depends on different people. People are so unique that nothing about you is comparable with anybody else.

So just look into yourself. My feeling is that your sadness is not sadness: it is just a kind of silence, a kind of at-ease inside you. But when you see other people dancing and bubbling with joy, you start comparing -- out of comparison, the problem.

Just think: if you are alone in the world and there is nobody else, will you call this sadness? You won't... it is not! Yes, some people are sad, then they have to be brought out of it; but you are not sad that way. Your

energy is perfectly okay. You are not a very extrovert person mm? -- more of an introvert. You want to be with yourself more and then you feel easier, at home.

Yes, good -- you can talk to people and meet with people, but too long with them and you start feeling a little restlessness. In the crowd you feel you are missing something; alone with yourself, you feel happier. Certainly your happiness will not become a belly-laughter -- no; it will be at the most a smile, but that's how it has to be with you.

One person's medicine is another person's poison... so never compare. Just look inside: if things are going well and you are feeling okay, it is perfectly okay. Drop that idea!

[Another group member said she cannot find satisfaction in anything she does. Throughout her life she has felt a dissatisfaction -- in alcohol, in drugs, and now with food... I'm too afraid of facing this feeling.]

Mm mm -- no, nothing to be worried about. Nobody is ever satisfied; people only differ in degrees of dissatisfaction. And the reason is that unless you meet god, how can you be satisfied? Drugs won't do, food won't do, sex won't do.... It is a deep urge for god, for the whole, so you can try everything and everything fails. Everything is *bound* to fail, because only god can succeed.

Nothing is wrong with you, nothing is wrong with your effort to satisfy yourself. That's how one stumbles in the dark, gropes in the dark. There is no other way -- this is the only way: we are in the dark, we find ourselves in the dark and we want the light so we start groping. Sometimes we find them, small candles, very momentarily. One moment the light is there, another moment it is gone. How can one be satisfied? One needs eternal light.

Our hunger is for god -- hence the continuous dissatisfaction. And it is good that you are aware. The really unfortunate people are those who are not aware of this. They are unsatisfied but they go on pulling along somehow. They think 'Maybe a little more money, and satisfaction will be coming; another drug, a better drug, or better food or a more beautiful woman, or something'... but their mind remains the same. They have not yet looked deeply into it; they have not seen the fact that nothing satisfies and nothing is going to satisfy.

Yes, it is very very difficult to face it because that means that one feels utterly frustrated and hopeless. So we avoid facing it... but my whole effort here is to bring you to this comer, to *force* you into this comer so you have to recognise this fact -- that nothing is going to satisfy! Out of that great dissatisfaction something is born. That's what god is....

The Further Shore

Chapter #14
Chapter title: Become a child, full of wonder

16 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706165
ShortTitle: SHORE14
Audio: No
Video: No

[A sannyasin, returning to the West, says she is confused.]

Confusion remains, and one has to learn to live with it because life cannot be sorted out; it is so big. The confusion arises because of our impossible effort to sort everything out; it is too big for that! There is no

way to know everything so something or other always remains unknown. That unknown goes on creating confusion.

So one has to learn to live with it, then by and by it disappears and instead of confusion a totally different new thing arises... and that's what is called wonder. It is the same energy that becomes confusion or wonder.

When a child has the same energy he simply feels wonder -- because he is not in any way concerned about solving anything; he is ready to accept the mystery of it. He has no conflict between the known and the unknown; he does not make any distinction between the real and the dream.

Sometimes it happens that a child may have been playing with a toy in his dream and when he awakes he cries for the toy and asks, 'Where has it gone?' We go on saying that it was just a dream but he says, 'But where is it now?' He makes no distinction between the dream and the real, he does not make distinctions. If you don't make distinctions confusion cannot arise.

So the more a person is trying to solve things, the more confused he will become. Intellectual people become more confused than emotional people. Then there are gut people also. They never become confused: they simply like things as they come.

The moment we think about life as if it is a problem, we are in confusion. The moment we start thinking that it is not a problem to be solved but a mystery to be lived, that there is no way to know and whatsoever we know will remain very very limited; the unknown will remain unlimited.... We can create a small candlelight around ourselves but the whole existence remains dark. How can you be unconfused? You will remain confused if you don't accept that darkness, if you don't accept the mystery of life.

Yes, there are problems and there are many things which one would like to sort out, but they cannot be sorted out. This is what I call learning to live with it. Once you start learning to live with it, by and by confusion disappears, because confusion is an interpretation, and instead of confusion the same energy becomes more and more full of wonder. You are simply surprised by the mystery of life, you are simply surprised that nothing can be solved. You are simply surprised that it is not a puzzle; it is a mystery. And the mystery is more fundamental than us -- because we come out of it.

The mystery was there before we came in, the mystery will be there when we are gone, so the mystery is infinite. We are just small waves of the ocean. Confusion arises and the wave sometimes goes mad. It is not an accident that great thinkers in the West -- a Friedrich Nietzsche or a Mayakovsky -- people who were really of great intelligence have almost always gone mad.

Now my feeling about Nietzsche is that had he been in India he would have become a buddha. His intelligence is superb, incomparable -- but he simply went into a madhouse, a mad asylum, and died as a madman. In India the same energy would have been transformed with a totally different outlook. He would have become a poet. He had that quality and unconsciously many of his writings are more poetic than philosophic: 'Thus spake Zarathustra' is great poetry, as great as Bhagavadgita. But he went mad, because a wrong notion exists in the western mind that everything has to be clear-cutly solved; everything has to be reduced to statistics. No comer of mind should be left in the dark. Everything should finally be decided in black and white, only then can we be at ease. Then there is confusion.

Become a child: don't try to solve it -- it is too big and in trying to solve it you will miss your life. Those beautiful moments which could have been of tremendous joy will be lost in trying somehow to manage the problems of life, to solve the confusions of life, the riddles of life, and it will be a burden rather than being a celebration.

Don't be cerebral, don't be in the head. Start enjoying more, laughing more. Start approaching the mystery of life more innocently... with no concept of finding the answer. There is none, there exists none. The answer is no answer. The wise man drops questioning. The moment you drop questioning there is no confusion; suddenly it disappears. The confusion is created by our questioning mind.

My whole effort here is to create an unquestioning consciousness -- a great trust, a deep acceptance, a reverence for life. In fact, the very effort to solve it is disrespectful. It means we want to reduce god to a syllogism. We want to reduce love into chemistry. We want to reduce everything into the manageable... and wherever we find that things are unmanageable, beyond us, cannot be grasped, we are in confusion.

Turn this confusion into mystery -- it is the same energy, and mystery is such a joy! Confusion is such a disease, confusion creates hell!

Wherever you are, continue to meditate. And let this be your approach: create more wonder in life, remain surprised, and remain available for more and more surprise. Let each moment be an encounter with the mysterious. Continue to meditate and help my people wherever you are.

Keep this with you (Osho passes her a box), and whenever you need me, just put it in your hands, sit silently, and remain completely unmoving, just like a buddha statue, as if you have become a stone statue. Do this just for three minutes and you will feel me whenever you need... and come back!

[Osho tells a sannyasin he should be total in everything he does here. You can bring a horse to the water but you can't make him drink, he says... this reality may be dull, but with a slight change of emphasis, a slightly different perspective, another reality becomes available to you. That's what these groups here are about: they give you insights into other dimensions of your being, give you glimpses of other ways of being and experiencing life... can bring a radical change in you.]

I have looked into you, and there is not much of a problem. You have a simple being, not very complex; that's why I'm saying just to do. And doing will be enough... things will start happening.

[The sannyasin says he is a gardener.]

Very good! That may be one of the causes why you are so simple. Gardeners, farmers, fishermen, woodcutters, have a totally different kind of energy -- the best kind of energy. When a politician comes he carries such a nuisance inside him, such a deceptive kind of energy. He does not know what he is saying, he does not know what he is. He is one thing, he goes on saying another and does something else again. He is so divided: he is *many* people, he is a crowd.

When a man who is a money-maniac, comes to me, then it is very difficult, very. very difficult, because he knows only one value -- that is money. Now, by meditating you cannot get money, so he cannot get into meditation, howsoever much he wants. His only value is money: all that counts in the world is money. Now, out of meditation money is not going to be produced. Although he has come to meditate he cannot because his whole orientation is against it.

A politician cannot go deep in groups because he is afraid to lose the ego, and that is his whole stake in life. He wants to make the ego more and more strong; he wants to become more and more successful. He wants to be the first man in the world; he is ambitious. He is violent, he is aggressive -- and all these groups teach you how to love, how to be non-violent, how to be non-aggressive and how to drop ambition and the ego.

Now, even if he comes for some reason -- maybe he is getting a little bit too worried, maybe he cannot sleep, maybe his health is deteriorating, maybe he is getting heart attacks and blood pressure and this and that -- and he wants to be helped, he cannot be because the basic foundation of his life energy is so wrong.

It is not an accident that jesus could have as his followers only people like you: farmers, fishermen, woodcutters. Not that there were not professors available, not that there were not great rabbis and religious priests, not that there were not politicians; they have always been here. The world has never been in such a state, in such a blessed and blissful state, that politicians were not there; they have always been there. They didn't turn up, and sometimes even if they did come, they were not able to connect with Jesus. Only very simple people...

The people who collected the gospels were very illiterate, uneducated people, simple people. That's why the christian gospels have a beauty which the Vedas don't have, which the Dhammapada is missing -- because the Vedas were written by great scholars, very literate people, trained philosophically, theoretically, logically. They don't have that simplicity, that down-to-earthness, that concreteness. They don't have that natural, metaphoric mind. When a farmer thinks, he thinks about trees and plants and animals.

Just the other day I was reading....

Two small children were asked to make a sentence to explain the word 'slow'. The child who came from the city said 'Slow means travelling in an old ford'. The boy who had come from a village was a farmer's boy. He said, 'Slow means a cow walking while she is pregnant.'

Mm? now, the difference: a ford and a cow pregnant. Such an alive phenomenon -- a cow pregnant, and a dead mechanism -- some old T-model ford....

A different kind of mind exists when you are with nature: researchers call it the metaphorical mind. It is not mathematical; it lives in metaphors. That's why jesus talks in parables. People ask him intricate, complex, philosophical questions, and he answers in such a simple metaphorical way: he tells a story or a parable.

Very good. Just be totally here and allow me to do something.

[A sannyasin who has returned from the Himalayas said it was easy to be high there, to feel thankful -- here in the city with the smog it is difficult.]

That has also to be learned... because if you cannot be thankful here, the quality is of the mountains. It has not entered you, it has not become part of you. To be in the mountains is good, but then one has to keep those mountains inside, the himalayas within, and then you carry them wherever you go. And that is the criterion, that is the test!

You can also be that high here; only then does that highness have any value -- otherwise you will lose it again. Then it is a drug trip... so it is again the same thing. At a higher altitude the gravitation is less. When people are not there, people's vibes are not there.

When you live with the trees, with the mountains, stars, moon and sun, naturally, you live beyond human society. You live with far simpler organisms: trees, animals, birds. They don't have a mind, they don't create the mind-wave around you, so you are alone there. You don't have anything to make you disturbed. Nobody insults you, nobody scorns you, nobody disturbs you.

[The sannyasin says: My wife!]

That is not much... that is not much... and in the mountains even the wife becomes silent, because the mountains will affect her too. There is more oxygen, there is pure air; these all make chemical changes. You feel more at ease, more together... but then it is nothing: if you come back and you lose it, it is meaningless.

You have to come to the world and go on having and containing that silence. So, go many times to the mountains but go back again and again to the world. That day you can carry the mountains into the marketplace is a day of great blessing.

So never become an escapist... because that happens to many people. Once they start living in the mountains they become afraid of the world -- and all kinds of fear is poisonous. Then they have not become free; they have instead become afraid.

There are many sannyasins, old, ancient sannyasins, living in the caves; they cannot come back to the marketplace. They have become very afraid. Now they are afraid to lose their peace... but this peace is *worthless*! You should go where the challenge is and see whether you can retain it. If you can retain it, then something has happened; if you cannot retain it, then it is meaningless. It is good to practise in the mountains but the examination will be in the plains.

So come back again and again to poona, come back to the world, and try to keep your quality. It *can* be kept; you just have to be alert about it. It can be kept. Just keep your consciousness vibrating in the same way it was vibrating there; don't get distracted by people.

It is very easy to throw the responsibility on the smog and the people and the market, but that is not the thing. You throw the responsibility on others; you are just finding an excuse to lose your high! Keep your high. Let people be there, let there be smog. What can you do?

The smog is there, the people are there, and they are the way they are -- keep your cool!

... Next time, try it. And you can create it here again! Just try one meditation every day....

For one hour in the morning, just sit with closed eyes. Forget Poona and visualise the mountains: just visualise the mountains, relive being there. And every night before you go to sleep, do it again for ten minutes. In the morning go to the river, sit there, and for one hour visualise that you are in the mountains again. Move in the mountains, smell the mountains -- the fresh air, the trees, the flowers... Listen to the sounds. Just be there again.

And it is not to be just a memory trip: relive it! Don't go on standing outside of it and looking at it like a film being played on a screen, no! Be part of it, a participant in it, not a spectator but an actor in it. Be on the stage. Live the whole thing: you are moving on a mountain path, it has rained and the earth is wet. Smell the new rain, the trees and the wind.

You will be surprised: you can catch hold of it, of that spirit again. And in the night before you go to sleep, just for ten minutes sit in your bed, again visualise, and go into sleep.

Go into sleep thinking of the Himalayas, being in the Himalayas, fall asleep in the Himalayas. And in the morning you will be surprised! Do this for one week and then report. It will be far more valuable if you can create that here... and it can be created!

I am in the himalayas here so there is

Just do this experiment for seven days, then write a letter, mm?

Prem means love and tao means the ultimate law -- the ultimate law of love. And that is the only law: all else is just arbitrary, all else is utilitarian. Only love is non-utilitarian. All else exists for us. It is only love for which we exist. Love is the end, the 'summum bonum'.

Once we start falling into love energy we start growing. The more we are resisting love energy, inhibiting it, we remain stuck.

And tao is the chinese word but the best yet used for the ultimate. Christians use 'god' but that has been so much misused: it has fallen into wrong hands and all associations have gone wrong.

The indians have used 'dharma', but that too has become dirty. 'Tao' remains one of the purest words ever used for the ultimate because 'tao' has no meaning so nobody can corrupt it. When a word has a meaning it can be corrupted. Tao is just a sound: it does not say anything; it simply indicates. It does not say; it shows.

And the basic thing in tao is to go with the whole -- never to go against it, never to push the river and never to try to go upcurrent. Mm? -- that's what ego is.

Whenever we are pushing, trying to prove something, trying to get something, trying to fight for something, trying to struggle, whenever there is some kind of will, we are against tao. Tao is will-lessness: just going with the current wherever it is going, moving with the river....

[Osho suggests some groups to the new sannyasin who assisted therapy groups in the west. She says: I have this idea about therapy -- I don't want therapy... but I'll do them.]

Mm mm, it is not therapy, because you are not a patient and it is not therapy. The word is ugly... but this is a necessary evil with language: whatsoever word we use it is never true to the fact.

Now, therapy is ugly. It presupposes that somebody is abnormal, ill, diseased, that somebody is not in the right shape, that somebody is a case, somebody is mental or something. It presupposes a division between the patient and the doctor. It is one of the dualities, as there are other dualities, and naturally the doctor is the knower, he is the authority, he is in the know, so he manipulates the patient, he dominates the patient, he oppresses the patient. In the name of helping him he exploits the patient.

So you are right -- the word is not very good but any word.... And because the human mind lives in dualities, it immediately creates that class: the dominator and the dominated, the oppressor and the oppressed; it always creates that classification. It has nothing to do with words; it is the mind. It always makes one the master and another the slave, and then the whole nonsense goes on persisting. Names change, labels change, but the same thing continues.

To me, the reality of therapy is love. It is not that the therapist is the knower, no, and it is not that the patient is ill. All that is the case is that the therapist, or whatsoever name we call him, is able to become available to the energy of the whole; he has learned that art. Through his availability he helps the other, whom we call the patient, to become available to that healing energy. The therapist is just a door, and he is as much helped as the patient... sometimes even more!

My own observation is that the therapist grows faster than the patient. And if he understands this too -- that therapy is a function of love, that you simply become a bridge, a vehicle, between the healed and the real healer, god...

The Further Shore

Chapter #15
Chapter title: To have to risk all

17 June 1977 pm in Chuang Tzu Auditorium

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[Osho explains the meaning deva savya -- all is divine. Without any exception, all is divine; the moment you exclude something you have not understood this. Everything that god has given you, Osho continues, has to be used and transformed because nothing is without meaning or significance....]

[The new sannyasin says: I changed my mind several times!]

It happens... because it is difficult for the mind to decide anything; it is natural for it to waver. The moment the mind becomes non-wavering, it disappears.

[The mind lives through division, says Osho, and can rule you because it always divides you over every issue, large or small from god and sannyas to what dress to wear today. Understanding this, you begin to look somewhere deeper. Decision never comes from the mind; it comes from somewhere deeper, somewhere higher... it comes from your core. This decision has been waiting there, Osho says, growing there for your whole life...]

There are three kinds of people who take sannyas: one, who takes it from the decision of the mind. His sannyas is not of any worth because it will change any moment; the mind changes so it cannot be of worth. You are making your house on the sands, on shifting sands. This house is not going to be a real shelter. Or, you are making a house of playing cards: a small breeze and it will be gone. People who take sannyas through their mind decision, really don't take it.

Then there are people who take sannyas from something deeper than the mind but who are still not aware from where the decision is coming -- just like you. There is more possibility that their sannyas will become a very very radical change in their life, but there is also a possibility that they may get into the trap of the mind again, because they are not conscious and they cannot clearly separate what is mind and what is not mind. They can fall back, they can go ahead: both doors are open.

And then there is a third kind of sannyasin who knows perfectly well that it has nothing to do with the mind; then there is no falling back. The second can become the third very easily. That's what I'm trying to make you clear about -- that it is not of the mind, so now the mind cannot disturb it. If it has been taken by the mind, the mind can drop it. If it has not been taken by the mind, then the mind is impotent to do anything about it: it will go on growing.

You have been waiting for it: now the opportunity has come use it with your total energy, with your whole heart. Many times it happens that the opportunity comes and passes by. We have been waiting for it for years, and when it comes we are paralysed.

Somebody asked one great millionaire, morgan, what the secret of his success was. He said, 'When the opportunity comes, I immediately jump into it'. The man who was asking obviously was a failure in life, otherwise why should he ask what the secret of success was?

He said, 'That's right, but how do you know that the opportunity has come? Opportunities come to me too, but by the time I jump they are gone. How do you manage?'

Morgan said, 'I keep on jumping. I don't wait for the opportunity, I keep on jumping! So whenever it comes, it finds me jumping. I immediately get into it; it is not a question of waiting.'

And my feeling is that opportunities come every moment, because god is. Just don't miss it this time!

[A sannyasin couple are leaving for the West. The man says he tries to stop himself from getting high -- for example, dropping out of the meditation camp half way through; and continual calamities in the relationship.]

Many people do that; it is nothing special. Drop it! It is very ordinary, it is just the average mind, very mediocre.

There is a constant fear in everybody, in almost everybody, of Really getting high. The fear comes

because the moment you get high you cannot remain in your ego. When you get high you cannot remain in your finite, limited world; it starts being shattered. When you invite the infinite and it starts coming -- and it comes like a torrent, a flood, you start feeling 'I will be washed away' -- then you start clinging to the past and stop doors opening.

It is the fear of the infinite, it is the fear of god himself -- but the fear will continue unless you look directly into its face. If you want to remain the way you are, then it's okay. Nobody is trying to change you; why should anybody try to change you? If you feel happy the way you are, then this is the way you have to be. If you don't feel happy, take courage. Then you will have to jump, you will have to take the risk... and the risk has to be taken.

So just see that these two possibilities are there. You can remain the same; then there is no risk, it is safer. But you remain the same: you are not happy so you remain unhappy, you are miserable so you remain miserable. But there is no risk in it. This alternative has one thing good in it: it is very convenient: no risk, no change, no drastic change of your life style. You are very protected in this way. You have nothing to protect but you are very much protected. You have nothing to live for but life is secure.

The other alternative has great potentiality in it, but that potentiality starts with risk. One has to be a gambler and one has to risk all. You cannot just risk partially; it doesn't work. Then you remain in two boats, always ready to jump back whenever things become too much. The old boat has to sink so that there is nowhere to jump. The old bridge has to be broken so that you cannot turn back. It is risky, a gambler's risk. It needs courage, needs youth, a young mind, needs to go into danger, insecurity... but once you start moving, there is great joy, there is great celebration.

So these are the two alternatives: with one there is no risk. There is security, but no joy. With the other there is great joy, great possibilities of celebration, but there is risk.

Ordinarily we would like to have all the joy with all the security -- and that doesn't happen. That's not the way of life, and nothing can be done about it. That's what we want: we want the impossible. We want security, safety, control, and we want joy, celebration and great adventure. Both things cannot happen together, you cannot have both: they don't come in the same package.

This has to be deeply understood... and then one has to choose! And don't go on wavering: if you choose to remain the same, be the same. Then forget all meditations, all groups. If you don't want to be the same, if you are fed up with your misery, then take the jump! And I cannot take the jump for you; you will have to take the jump. I can show you the way but you will have to travel. So make it very clear!

Things are very clear really, but how do things continue? Things continue because we go on hoping for the impossible, we go on hoping against all hope. We think there must be some way that we can remain secure and can also enjoy new pastures of life.

It has never happened! It is not going *to* happen because it *cannot* happen; in the very nature of things it is not possible. Seeing this, one takes a decision... and decision is always good. This indecisiveness is bad, because indecisiveness by and by makes you lousy. You lose sharpness, you lose keenness, you lose clarity, you become more and more cloudy. Much smoke comes around your flame and the flame cannot be seen.

Decisiveness brings light. Even if you decide to remain the same, even that will bring light to you; things will be clear. Even if you decide wrongly, then too decision is good. If you decide rightly it is a great blessing, but if you decide wrongly, then too it is better than the indecisive state of mind.

Decisiveness is always good; man is born through decisiveness. Remaining wavering, doing things half-heartedly, doing and not doing, just going so far and then turning back, is a sheer wastage of energy. And if you remain This way too long, it becomes your habit. Then it becomes a deep rut in your mind: again and again you do the same thing and the rut goes deeper and deeper and deeper. Stop it!

[So when you return from the West], come with decision. And the first thing you have to tell me when you come back is this, mm? We are going to decide -- next [time] you come and either this way or that we will decide... but we will decide! And I'm not saying to decide for adventure; no, I'm not saying that. I am saying to just decide: whatsoever you want, decide about it, but decide, mm? so something starts happening. It is time.

And the same thing will be in your relationship -- because this indecisiveness of the mind will have its repercussions everywhere, whatsoever you do. Mm? my feeling is that when you are in love with her (looking at the woman), then too you are not totally in it, and when you are angry at her, you are not totally angry at her.

When you are angry, deep down, you go on telling yourself, 'This is not good. Don't be so angry. Anger is not good.' That anger is there but you are never really angry... and then in everything you will remain

only half-hearted. So things go on, somehow, but it is not a dance; it is a kind of dragging.

And every love affair brings all problems up. Mm? -- it is a great meditation. It brings up all that is there inside you, it stirs everything up.

So, good -- I am always in favour of love affairs because they bring everything to the surface. If somebody is alert and wants to do something, love is a great opportunity because it brings things to the surface; you can change them. When you know them, you can change them. When they are in the unconscious, underground, you don't know them so how can you change them? They go on manipulating you from the back.

So decide about that too. When you are angry be really angry, and when you are in love be wildly in love! In both things go totally. And don't be afraid about anything; there is nothing to fear.

She will be also very happy... because to live with a man who can be total in anything is a great joy. Yes, even to suffer the anger of a man who is total in his anger is a joy because of the heat of it, the warmth of it.

Have you not watched the ugliness of a man who wants to be angry and remains polite? He is very ugly, he is very cold. Nobody can be happy with him and nobody is befooled by him: everybody feels that he is angry. You cannot befool a woman particularly. You may be able to befool a man more easily, but not a woman, because women deep down are still in their intuitive being; they have not become as heady as man. You can deceive a man very easily but before a woman you stand naked: she functions almost like a mirror.

No need to be afraid; when you love a woman there is no need to be afraid. There is no need to hide and there is no need to repress. Just be true and authentic. If love survives your authenticity, then only is it worthwhile. Don't be afraid. If the love cannot survive the authenticity, then it is not worthwhile.

Remember this as a criterion: only that love is worthwhile which can survive your authenticity, which does not make you a hypocrite, which helps you to become more real. That love is worth something!

If the love can survive only with lies, hypocrisies, pretensions, it is not worthwhile; it is not love at all! So there (in the West), let it be a long love meditation till [you return], mm? If love survives it will be something valuable; if it disappears, that too is very good. My feeling is that it will survive. Go into it!

[The woman says: I don't know! I feel stupid -- I never know what to say!]

No, that's perfectly okay... that's perfectly okay.

Help him to be authentic, mm? -- and through his authenticity you will be helped to be authentic yourself.

Make love a situation to grow. Don't allow love to become a bondage, don't let love chain you. Let it be a freedom: help each other to be more and more free and more and more true.

If we cannot help the other person we love to be true, then it is not love. Mm? -- the only gift love can give is the gift of truth. All other gifts are just false substitutes. Lovers go on giving gifts to each other -- sometimes soap, sometimes perfume, sometimes this and that... all nonsense! If you want to give a real gift to the lover, then help him to be true! And by helping him to be true you will be helped to be true, because truth helps truth, lies help lies.

Bring one lie into your life and a thousand and one will follow. Bring one truth into your life and you will find a queue is standing there; many more truths are ready to come in. The same attracts the same.

So don't make love just an ordinary phenomenon of a man loving a woman, a woman loving a man; don't make it an ordinary phenomenon. My sannyasins should make love a great opportunity to grow towards spirituality. Make it a jumping board for the unknown; help each other in every possible way, and remain totally open.

The moment you hide something from your lover it simply shows that you don't love him enough yet -- otherwise why hide? Lovers should not have any secrets; they should be utterly open to each other. Then you will see that when you are utterly open fight by and by disappears, argumentation disappears. Otherwise out of twenty-four hours lovers spend twenty-three hours in fighting. This is such a costly affair and such a foolish thing!

For twenty-three hours fighting and for one hour they are somehow loving... otherwise they are continuously arguing and nagging, trying to dominate, possess, manipulate, to do a thousand and one things which are not love at all. It is a miracle how love survives all these tricks and politics. Drop all possessiveness, drop all politics. Help each other and respect the other's freedom so that he can respect yours. Good!

Prabhu sharan. It means at the feet of god. Prabhu means god, sharan means at the feet... and let that be your way of life, let that be your very path -- deep humbleness. Just think of yourself at the feet of god everywhere, and let everybody's feet be god's feet.

Nothing is a problem with you, things are very simple with you. You have a very simple heart, it can suddenly start moving, but this attitude will help you tremendously.

I will start working on you from this very moment. Just think of yourself as being at the feet of god -- each moment let that be your.... Breathe it in, Breathe it out; let that be your very climate. And things are going to happen! Good.

The Further Shore

Chapter #16
Chapter title: There are not golden rules

18 June 1977 pm in Chuang Tzu Auditorium

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[Osho tells a sannyasin there are some things about his energy that it will be helpful for him to know. You haven't allowed yourself to ever be wild, you've always had a subtle control inside you -- and that can be a hindrance to spiritual growth...]

There is a subtle difference between repression and control. Repression is not having understanding of what you are doing; you simply repress something. Control is a little more intellectual; you feel convinced that this is the right thing to do, so you control.

You are not repressed but you are controlled. Intellectually you understand what is the right thing to do and what is not, and you try to do the right thing. By and by that has become a habit, the very style of your life. That's why you are not streaming, not flowing, not dancing. And unless you dance, unless you go wholeheartedly with your energy -- even if it takes a wild form, even if it becomes almost maddening -- you will not grow. One has to go with it totally, and one day a different kind of discipline arises. There are three different things: one is repression without even intellectual understanding; another is control with intellectual understanding; the third is discipline with spiritual awareness... and that is what is needed. We substitute it by control or many more people substitute it by simply repressing.

You are in the second category, the controlled category. It is better than people who live with repression but one step more is needed: you have to drop control and you have to come to an inner discipline -- which is not a kind of control at all. It is simply your awareness: you know and your act follows your knowing. The act is spontaneous like your shadow follows you; it follows your knowing.

So while you are here, relax control; that is the first thing. The second thing: whenever you feel that you can go a little more, try. For example, you are dancing and you feel that if you try a little more you can go a little wilder. Then try it -- because we never know how much we can go unless we try.

Slowly, slowly, you take one step, two steps, three steps, and you become more confident and a great trust arises in energy -- that wherever it leads it is good. The day that trust arises the transformation starts.

We have been taught not to trust the energy, not to trust life. We have been taught just to trust reason which is a very small fragment and which is in the service of the society. All that is vital, alive, has been

denied, and dead reason has been given full rein.

So when you are doing the dynamic meditation or the kundalini or some other meditation and you feel that you can go a step more, then go. That one step will make it possible to go one step more, then go. That one step will make it possible to go one step more and so on and so forth: one step leads to another. Soon you will be going far away from your self-drawn boundaries.

Once you start going beyond the boundaries you start expanding. That's what expansion of consciousness is, and that's what man is always hankering for.

There is no need to be small; you can be the whole! Even the sky is not the limit: you can be as big as the whole existence, but for that great courage is needed.

We live in a very very shrunken state with small boundaries which we hide behind. Come out! Those caves will not give you light; in those caves light never reaches. Come out in the open!

So first, relax control; second, whenever you feel a boundary try to go at least one step beyond it; and third, don't be afraid of the wild and the mad.

If a person remains afraid of the wild and the mad he cannot expand. And the fear is unnecessary... in fact the fear is very dangerous. If a person remains afraid of the wild and the animal and the mad, then all madness goes on accumulating. Layer upon layer you are piling it up: one day it will be too much. One day it will be so much that you will not be able to control it. It will explode and then you will be nowhere. That's how madness happens.

Madness happens because of the control. These people in the madhouses are very very controlled people: their madness is the conclusion of their whole life's effort.

A man who allows madness, allows wildness, never accumulates any madness and is out of danger. Rather than having it wholesale it is better to have it retail. It is very good to be angry sometimes rather than not being angry for ten years and then one day murdering a man. In those small homeopathic doses anger is good; nothing is wrong. If you don't use it in small doses, one day it will be so much that your system will not be able to bear it. These three things, remember.

[Osho explains that prem means love, abhinivesh means devotion... and that's what his path is going to be. Start looking at life through the eyes of devotion, and there are different ways of regarding life....]

When a scientist looks at a certain thing he looks with a rational eye; he wants to know what it is. When a poet looks at the same thing he looks with the aesthetic eye; he wants to enjoy it. When a devotee looks at the same thing he looks with the eye of devotion; he wants to worship it.

It may be a rose flower.... A scientist looking at it, thinks of the chemicals, elements, composition, colour, of how it is made, of what it is made. He starts analysing, dissecting in his mind, categorising, labelling things, thinking of what species it belongs to, from what country it comes.

When a poet looks at the same rose flower he is not worried about what country it comes from; he is not worried about the composition, about the chemistry of the rose. He is simply interested in the alchemy of the rose, mm! -- the beauty of it, the joy of it. In the scientist's mind the rose becomes an analysis; in the poet's mind the rose becomes a song... and it is the same rose!

It can be looked at with the eyes of devotion too. A devotee looks at the rose as if it is god manifest; for a devotee everything is god manifest. God is green in the trees, red in the rose... god is a cloud in the clouds and light in the sun rays... god is a child in a child and very very old in an old man. Everything is divine; that is the vision of the devotee.

So for a devotee the rose comes as an incarnation of god. He wants to worship it. He would like to bow down to it. He would like to surrender to it: he would like to dance and surrender around it. For the scientist the rose becomes analysis, chemistry; for the poet it becomes a song or a painting. For the devotee it becomes god himself!

The devotee's vision is the greatest vision. All other visions are partial; the devotee's vision is the total vision.

That is the meaning of abhinivesh. Attain to this vision, start looking at life with worshipping eyes -- and you will be surprised that that capacity exists in you. You have not used it yet; nobody has told you to use it.

It happens many times that we have a certain thing there already, but if nobody tells you you will not become aware of it. By becoming a sannyasin you are simply saying to me, 'Now if you tell me something, I am going to follow it'. That's the meaning of sannyas.

This is what I see -- that you can become a devotee. You may not have ever thought about it, it may not have even dawned in your dreams -- but start, and you will see it growing. And once it starts growing it is such a joy that nothing else is comparable to it.

A devotee forgets about everything else. He says, 'Everything is so divine, nothing else is needed'. He is moving from one temple to another, from one god to another god. His whole life is worship, his work is worship... he lives in the atmosphere of worship. Create it!

[A sannyasin says: I just want you to see my heart.]

This is right. The real thing cannot be said. The real thing is not a thought; that's why it cannot be said. The real thing is inexpressible by its very nature. And you are right: it is there in the heart. Only the heart counts, only the heart has any value.

[A sannyasin says she's always hard on herself, always fighting with herself, and she's sick of it. She has a certain discipline -- that she shouldn't smoke, shouldn't eat certain things, and when she goes against it she gets angry with herself, tries to rationalise away what she does. Really tired of it? chuckles Osho, Then drop it!]

... It will not become a discipline. If you drop it through understanding that it is meaningless, it does not create another discipline. If you force it, if you force it out by creating another discipline, then the other becomes the discipline. If through seeing its stupidity you simply drop it, it does not create another discipline. The difference between these two is tremendous.

If you see that the patterns you have lived in up to now are simply confining -- they are not liberating and they have made you hard towards yourself.... If you are hard towards yourself you will be hard towards other people too. That's the natural consequence of being hard towards oneself. You will be harder towards others than you are towards yourself; it is the natural corollary.

If you are soft towards yourself, only then are you soft towards others. If you love yourself tremendously, only then do you love others tremendously. If you are too much of a disciplinarian, too much of a perfectionist, then you will always be expecting others also to be perfectionists: they should do this and should not do that.

Whatsoever your expectation is of yourself it is bound to be your expectation of others also, and if they fall below it a deep condemnation and judgement will be there. You will not be able to love human beings -- you can only love saints... and they are not available. Then you cannot love anybody and you start living in a loveless world.

You cannot love yourself and you cannot love anybody else: you become more and more hard, you start becoming more and more steel-like.

Seeing this -- that this is death, seeing this -- that it is harmful to you, you can drop it. I'm not saying to practise dropping. If you practise, then the other thing becomes a discipline. I'm not saying to practise dropping; I'm saying to drop it suddenly. Be finished with it this very moment.

It will haunt you for a few days, it will come again and again in the mind, but say that you are finished. Don't create the new discipline; just go on saying to the old that you are finished, good-bye! You have nothing to do with it. And start relaxing, start loosening up.

Life is only when you are relaxed, when there is no should and no should-not, when the 'ought' disappears, the prison disappears, when you start floating with things, when you accept limitations, when you accept imperfections, when you accept that life is like that.

There is only one golden rule -- that there are no golden rules. Once this becomes your understanding.,. I'm not saying to create another pattern, a new structure around you; start living without a structure. Now you will have to watch because the mind is such that it can easily move to the other extreme.

For example: if you have been dieting, eating this, not eating that or not eating much, then one day seeing the futility of it you drop it, you will start eating too much. If you start eating too much, sooner or later you will fall back to the old pattern again, because when you eat too much you will start feeling fat; you will start feeling a stomach trouble and this and that. Then you will say that the first discipline was far better.

So in fact if you start eating too much that means that the old discipline is creating this to bring you back home. It is a trap.

Mm? -- if you have lived without smoking, with a very strict rule to never smoke, and then the next day thinking that now you have dropped it you start smoking the whole day, you become a chain smoker. You start coughing, the heart feels it and the lungs feel it. After two, three days, you feel tired of smoking and you say, 'It was better not to smoke'. This smoking too much is just a trick of the old mind. The mind says, 'So you want to drop the discipline? Now go and do the other and see what happens, and then you will choose me again.'

So if you *really* understand that the discipline is meaningless, don't go to the other extreme; otherwise sooner or later you will be in the trap. There is nothing very much wrong; occasionally one smokes -- there is nothing very much wrong. It is just innocent stupidity; that much I allow! It is just foolish, but one should not be wise twenty-four hours, mm? -- that becomes heavy. Yes, once in a while it is okay.

And you are not harming anybody, just doing a innocent thing: taking smoke in and throwing it out, taking it in and throwing out. It is like a transcendental meditation. You are doing a japa with the smoke: in/out, in/out, in/out. Once in a while it is nothing to be worried about. One should be so relaxed in life.

If one day you eat too much, nothing wrong. The body is so adjustable that it can always allow a few holidays. Mm? -- you go for a picnic and you eat too much: it is perfectly okay, but don't make it a daily thing; then there is trouble.

One should live in such a relaxed freedom that occasionally everything is allowed -- but nothing is made into a habit. This man I call a free man. A free man has no character; character is always binding. The good man's character binds him and the bad man's character also binds him. The really free man has no character -- he is simple freedom: he lives moment to moment. He is responsible but he carries no rules and regulations; he depends on his consciousness.

So if your consciousness allows you some day -- friends have come and the ice-cream is really so tasty -- one can eat a little more; nothing is wrong. But this should not become a habit, then there is no need for dieting. But the mind is always happy moving from dieting to over-eating, then from over-eating to dieting; this way it goes on like a pendulum.

What I am suggesting is to let the pendulum hang just in the middle so the clock stops. Don't go to the extreme; remain in the middle. Try it! It will be a great experience.

There are two types of people who miss life: one is the person who goes into indulgence too much and one is the person who goes into discipline too much. These are the two persons in this life. One misses by going to the left too much, one by going to the right too much.

The rich man, the *really* rich man -- rich in the sense of being more conscious, more free, more alive -- is the man who always remains in the middle.

Have you ever seen how a tightrope walker walks? He keeps balance by continuously balancing himself. Sometimes he leans towards the right, just for a single moment, and then he leans towards the left immediately; then again to the right, then again to the left he goes on. He keeps a pole in his hand to keep balance. But he never leans too much to the right, otherwise he will fall, and never too much to the left, otherwise again he will fall.

The man of understanding is a tightrope walker. Great joy is there, great dance is there, but one should be in the middle, just in the middle. Just to keep in the middle sometimes you can lean left, right; that's perfectly okay.

Try it, and from tomorrow you start living. Mm? but don't go to the other extreme. Good.

The Further Shore

Chapter #17
Chapter title: Allow nothing to happen

19 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706195

ShortTitle: SHORE17
Audio: No
Video: No

[Osho explains the meaning of deva vanya: a wild forest! Drop civilisation, drop culture, he says to her, and become more and more natural. That's your religion... that has to be your religion....]

Start learning the language of nature again: talk to the trees and talk to the rivers and talk to the rocks. Start communing with nature... and that can be done in a thousand and one ways. Every moment there is a possibility to do it; one just has to be heartfully in it.

Just saying a hello to a tree is enough, but it should come from the heart. And sometimes even that is not needed, but just to stand by the side of the tree with closed eyes feeling the existence, the being of the tree. It has almost the same being as you have -- a different form, but the essential is the same. Touching a rock you are touching a being.

Start opening these doors of perception. Don't remain confined to human beings; that's an unnecessary bondage. And the irony is that those who are not in tune with nature will not be in tune with man either. Those who are in tune with nature will be in tune with man too, because finally man is nothing but a fragment of nature, a kind of natural growth.

If you avoid nature, if you forget nature, if you are cut off from nature, if you are alienated from nature, naturally by and by you will be alienated from man himself and finally, ultimately, alienated from your own self. Mm? -- that's what has happened to the modern man: everybody has become a stranger in his own home!

This world is ours -- it belongs to us and we belong to it -- and we have become strangers. We don't understand its language, we don't understand its rhythm, we don't understand its pulse. We have become minds too much.

By being natural I mean: start dropping out of the mind. Become more and more silent and more and more communicative in silence. Start growing into feelings, emotions, sentiments, sensitivities.

Yes, sometimes it is good to cry. When you see a rose flower it is good to cry out of joy, out of gratitude. It is good to sing a song or dance a dance, to give thanks to god that the rose exists and that you have been given an opportunity to see it, to dance around it and to have a little chit-chat with it.

[A sannyasin couple are leaving for the West. The man says: I see that the whole time I was here, I was waiting for something creative to come up, and nothing came.]

Then nothing is very creative!

It is *really* creative! I am trying to create nothing and you go on expecting something. Something will always be less than nothing, remember. How can something be more than nothing? You want to settle for very small, tiny things, but I will not allow you to settle for small things. Settle for the whole! Nothing is the right thing to settle for; less than that will never be satisfying. But people are looking for something....

If they can paint a picture they think something creative has happened. Mm?even mad people do that perfectly well. Painting is not such a big thing; sometimes mad people do it far better! If someone puts a few words together and a poem comes up, they feel something great has happened. It is nothing: even computers will soon be writing poetry!

Don't wait for something to happen; allow nothing to happen. Nothing is infinite! Something is bound to be finite, and anything finite will not satisfy you because your being is infinite: only the same can satisfy the same.

It is difficult, I understand, because there is a stigma in the western mind about nothingness: nothing carries a connotation of negativity.

In the East that is not the case. Nothing is the supermost, the highest good, the 'summum bonum', god himself. Nirvana means nothing. We have put nothing at the highest.

When a person is ready to go with nothing, then it has happened. Then he will never be worried, he will never be in anguish, he will never be miserable. You cannot create any hell for him; it is finished, finished forever. The man who lives in nothing, in tune with nothing, has arrived! What can you do to disturb his

nothing? You cannot take nothing away.

Something can be taken away -- remember. If you have money the robbers can take it, or if robbers miss, the government will take it or the communists will be coming. Something will happen, something is bound to happen.

If you have prestige it can be destroyed very easily because it stands on the very flimsy world of public opinion. If you have political power you can fall into the dust any moment. In fact all those who have political power finally fall down; their own power becomes destructive to them.

It is always possible to lose something: you cannot lose nothing because you don't have anything to lose. So the man who has nothing is the richest man. He is the emperor among emperors a king of kings.

And nothing is creative. Of course its creativity is not that of a painting or a poem or this and that. Its creativity is such that each moment of your life becomes luminous. It creates you, it creates the man.... And then you love in a different way: you love creatively. Then you are angry in a different way: you are angry creatively.

Even if you go to sleep, you go to sleep in a different way: you go to sleep creatively. Your creativity surrounds you each moment; each step, each inch of your life becomes suffused with it. It creates you, it creates a buddha.

But I can understand: everybody is looking for something, and if that is not happening one starts feeling a little restless. Everybody is hoping for something... and my whole effort here is to destroy all hope, to snatch away everything that you can hope for, to take away all props that support your mind and keep it afloat, to take all the props away so that the mind falls and is destroyed, is shattered.

In that very moment -- when the mind falls and is shattered -- a great laughter arises in you. You will laugh your whole life. The laughter will never stop.

[The woman says: It feels like a coffee mill in my head with so many questions going around and around.

One question is: what is my investment in putting myself down and saying 'I don't deserve things and I'm not equal, I'm not mature, I'm...'?]

These are the ways of the ego... these are very subtle and cunning ways of the ego. You want to be very perfect, the ego wants to be very perfect. Then the by-product is that whatsoever you are, you will feel that you are not up to the mark, that you are below the mark. You put the mark high, very high: you want to be at the top; then this is the by-product of that. You start feeling you are not mature enough -- because you have a very very high ideal of maturity that you cannot fulfill. In fact you will never fulfill it; nobody has ever been that mature -- then you start feeling bad....

And this is your investment: the investment is that you have a very subtle ego and the ego feels very good when you feel 'I am not mature'. Now this is a very tricky way. Ordinarily a man who is an egoist declares, 'I am the most perfect man'. Then it is very direct, gross; it is not very subtle. You are also declaring the same: you are declaring, 'I want to be the most perfect woman; in fact that is my potentiality. I will become it one day, but right now I am not, so I have to suffer and I have to really suffer so that I become perfect'. This is your investment.

You cannot drop it unless you bring down that high ideal. That's what I mean by: 'When you see a buddha on your way, kill him'; this is what I mean. Kill him immediately, slay him! By buddha is meant all kinds of ideals.

Now you have impossible ideals in your mind -- that you should be this and you should be that.... And you are not -- nobody is for that matter -- then you feel bad. When you feel bad you go on decorating the ideal more and more so that one day you will reach to the ideal and you will show the world who you are. You see the trip? This is your investment.

It is an ego-game on both the sides: first it makes a great ideal, then it feels bad. The ego creates ego-trips and then it feels miserable!

Drop the ego and the goal disappears and the misery too; they go together. It is one game: they are not separate.

And start living life as you are. What can you do? -- if you are not mature, you are not mature. How is an immature person expected to suddenly be mature? How? It is just as if you are asking a small baby to become old! How can the baby become old?

Yes, you can create misery for him. He may pretend sometimes: he will sit in the chair and take a

newspaper and start reading the newspaper as old people doubt that's all he can do; he will remain a child. Sooner or later he will throw the newspaper and will run outside into the garden and do the things that he really wanted to do. How long will that maturity be there?

A child has to be a child. When you are a child, be a child so that when you become old you don't repent that you didn't enjoy your childhood! Otherwise this is what happens: when you are a child you want to be old; when you are old you would like to become a child again.

Mm? -- that's why so many poets all over the world in all the languages, go on singing songs about childhood. They have missed! Now they have become old and now they are thinking, 'What beautiful days those were -- those days *of* childhood, that innocence, that freedom, that unworried state of mind, no responsibility.' Now they are hankering for it; now it is a nostalgia.

When they were children they were thinking how to become grown-ups; now they are grown-ups they are thinking how to become children.

This is the moment: enjoy this ungrownupness, this immaturity, otherwise you will miss something. Immaturity has its own beauties just as childhood has its own beauties. Maturity too has its own beauties just as old age has its own beauties, but there is no need to hanker for the other when you are are away from it.

While you are young, enjoy your youth with all its immaturities, with all its flaws. Enjoy it with all its limitations because youth is flying! Soon it will be gone and you will become mature and then there will be no way back. You will be caught in maturity and then you will suffer and say, 'Now I have become mature -- I cannot fool around the way I used to like to.' You would like to become immature again so you can forget all these things which wisdom brings.

While you are immature enjoy it; when you become mature enjoy that too. This is my philosophy: wherever you are at the moment, let that moment be your totality. Don't create an ideal against it, above it, otherwise you start feeling that you are falling short.

All idealism is a kind of neurosis and all perfectionistic people tend to become mad. So drop this completely. Enjoy these foolish days; these are beautiful days! Soon they will be gone: before they are gone drink their juice to the utmost so there is no need to look back. When maturity comes enjoy that.

And then a man can enjoy the whole life from the beginning to the very end. He can enjoy childhood, he can enjoy youth, he can enjoy old age, he can enjoy success, he can enjoy failure; he can enjoy everything t:hat happens! He will enjoy life and he will enjoy death too. And when the whole life is just a continuity of enjoyment it is sacred! This life I call holy because it is whole!

The Further Shore

Chapter #18
Chapter title: In the darkest night, search for and find a star

20 June 1977 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

Anand means bliss, mahamani means the cosmic mind -- bliss mind. And all depends on the mind. Ultimately all is our attitude. If we suffer, we suffer because of our wrong attitude, because of our wrong mind. Because we have created a mind which suffers, because we have cultivated a suffering mind, we suffer. If we create a bliss-mind, bliss follows. Ultimately everything can be reduced to your attitude, to your approach. The same thing can be a source of suffering or of bliss: it depends on how you interpret it.

So remember not to go on interpreting negatively; start interpreting positively. Even in the darkest night go on searching for and finding a star; it is always there. In fact millions of stars are there, and the darker the night, the more they are there, the more brilliant they are. Don't look at the darkness, look at the stars, and then you will see the darkness is not against the stars. It gives a contrast; it is complementary. That's why in the day you cannot see the stars: the day is against them. The night is not against them, the night is in total support. Death is in support of life.

So never look for the wrong; if you look it is there. If you look too much in darkness and look for the darkness, stars start disappearing, and then there is only darkness and gloom and suffering and hell -- and you have created it!

If you look at the stars, by and by it is not only that you see the stars; by and by the meaning of the darkness is transformed too. You start looking at darkness as something beautiful, something that allows the stars to be. Then the darkness becomes the very mother of the stars.

And that life that can see darkness as the very mother of light, that consciousness that can see nothingness as the source of all, that can see the thorns as protection for the rose, is religious. Then those thorns are just servants -- serving the rose, helping the rose to be there; they are not against it, they are not enemies.

Once you start looking at the positive, all negativity disappears..The things are still the same but a new gestalt arises in the mind, a new pattern. That pattern is what religion is, and this is my message in your name.

[Osho explains the meaning of prem sambodhi -- love enlightenment. Enlightenment is coming to a state where no darkness exists, when the dark night is over. And it is going to be through love, that light is going to happen through love. So be more loving, singing, dancing, chanting: these are helpful things on the path of love. Bring more and more love into your life, he says. Let that be your religion and enlightenment will follow. When love becomes very very dense, a light is created. So go on becoming more and more intense in love and you will see by and by that love itself starts becoming a light within you.]

Veerendra. It means divine courage. Deva means divine, veerendra means courage. And that's exactly what is needed; for everybody it is needed. We all live like cowards. We have been brought up to live like cowards; we have been conditioned to be cowardly. We have been taught always to think first of security, safety, and only then to take any step. And the ultimate result is: we never take any step, we never move into any adventure... and god is the greatest adventure there is! Going to the moon is not so dangerous, going to everest is not such a problem, but going withinwards is.

That is where the unknown is not only the unknown but becomes the unknowable... and the mind simply feels tremendously frightened of the unknowable. It can deal with knowledge, with the known it is very very skilful. It can even deal with the unknown because the unknown can be transformed into the known any moment, but when it comes to deal with the unknowable the mind is utterly at a loss. Then it simply refuses to move a single inch: it says 'no'.

The first preference is for the known. If you insist and force it too much it can move towards the unknown, but to the unknowable it simply says an absolute'no'... and that's where courage is needed. And unless we know the unknowable -- which is a contradiction in terms but that is the only way to express it -- when we come to know the unknowable, only then have we come to know ourselves... because our very being is made of the unknowable stuff: god itself.

So I would like to give you a special meditation that you can do before you come back again. This is a buddhist meditation; the method is to penetrate the unknowable. So each day, sit silently, close the doors, put off the phone, and tell everybody that for one hour you are dead to the world -- whatsoever happens: even if the house catches fire you are not going to come out.

Take a shower, have loose clothes if it is too cold to have no clothes on, otherwise be naked, and sit down; this way will be perfectly good (he is sitting relaxedly with his legs crossed). If this feels a little strenuous and difficult then you can sit on a chair. To be comfortable is the point, so that you can remain in that posture for one hour at least.

Then close your eyes, relax the body, and start destroying your relationships. Think: if you are not the son of your father, then who are you? -- disconnect it. This is part of your identity, that you are the son of a certain man; disconnect it.

Think: if you are not the husband of your wife, then who are you? -- disconnect it. If you are not a father

to your children, then who are *you*? -- disconnect it. If you are not a friend to your acquaintances, then who are you? -- disconnect it. If you are not the citizen of the united states, then who are *you*? -- disconnect it. And go on disconnecting whatsoever you can find: all kinds of connections are there, all kinds of relationships are there. You belong to a certain church, you belong to a certain country, you belong to this, you belong to that club, you are a professor, you are a therapist, doctor, this and that; go on disconnecting.

For twenty minutes work hard to disconnect all relationship -- you are left floating in the unknown -- and then ask 'who am l?' Now those answers won't do -- that you are a son of a certain man or the husband or the father... your job, your education. We have disconnected them already... we are finished with them! Now there is no way to fall upon those relationships.

With those relationships has disappeared your so-called identity: the way you have come to know yourself, the way that you have become. Once that known is destroyed you are suddenly floating in an unknown ocean. Your mind will try to make this unknown ocean known again; it is still not the unknowable.

From the known you have moved to the unknown. Your mind says 'Yes, you are not this, you are not that -- you are a soul, you are consciousness, you are awareness', but these are again the trap of the mind. So forget all these things also, drop them! You don't know.

Buddha says you are an awareness, but who knows? -- he may be cheating. And these buddhas are not reliable people at all. Somebody has told you that you are a soul -- you are not the body; but you don't know that yourself. Unless you know it is not worth anything. Somebody has told you that you are an immortal soul and that when you die you will go to god, but this is all rubbish, told by others. It maybe so, it may not be so; you cannot be certain about it.... And if you cannot be certain about it, it has to be discarded.

We are in search of something indubitable, we are in search of something very foundational and essential which cannot be discarded by any effort. So first deny the known, then deny the unknown, and then you start entering into the emptiness of the unknown.

It will be frightening for a few days, it will be almost like a death -- it is called in zen, 'the great death' -- but after a few days, if you go on gathering courage and entering it, within three, four weeks, one day it will suddenly be there. Suddenly all has disappeared; you are no more here. You are no more the same person: a new gestalt has arisen.

Nothing can be said about it; you will have to experience it. Only experience is the proof of it, and only by experience one knows it; there is no other way to know it. So continue this.

Even if for a few seconds that feeling of the unknowable arises, that will do... even if for a single moment in one hour's time you enter into that world of nothingness, of nobodiness, of no-self, what zen people call anatta, non-ego. It is pure emptiness, no boundaries; the drop has simply disappeared into the ocean.

Sometimes it will be very hard in the beginning: you will start perspiring and your heart will palpitate and you will feel very uneasy and restless. Don't be worried -- within three weeks all that settles, and once it has settled things start becoming smooth and something starts flowering inside you.

And I can see, it is waiting there like a bud, ready to flower any moment. A little climate just has to be created for it. Mm? -- now you have to be a very very careful gardener: this flower of being is ready to flower.... And courage will be needed, courage is the only need.

If you ask me the definition of a religious person, I don't say that he has to be virtuous, no... not necessarily so. But I say that he has to be courageous, necessarily so. Courage is the greatest virtue and the basic virtue; all other virtues follow it: they come like shadows, as consequences.

So this will be your name: swami deva veerendra. Get in tune with it and forget the old. Mm? -- it is finished!

Prem means love and prama means knowledge -- love knowledge, knowledge that comes through love. There are a few kinds of knowledge: one knowledge that comes through intellect, head, logic, and another kind of knowledge that comes through loving, through feeling, through the heart. The second kind of knowledge is the real knowledge; the first kind is only called so; it is not real knowledge. It is very very indirect, it goes about and about: it never goes directly to the heart of the thing. It is not immediate... it is from the outside.

You can study a man from the outside, you can study everything about the man from the outside -- his height, his weight, his heartbeat, cardiograph, pulse, blood, urine -- you can examine everything but still you will be missing the real man.

If you fall in love with this man you will not know what his cardiograph is, what his pulse rate is, you will not know his chemistry and physiology -- but you will know him. Love simply goes direct into the being of the man... and you will come to know him in a totally different way. Mm? -- that is the way a mother knows a child, a lover knows a beloved, a friend knows a friend.

The same kind of knowledge is possible with existence itself. That's what prayer is: it is an effort to know existence through love....

[A sannyasin returning to the West says she's excited about it, and scared too....]

Both are good! Excitement always brings the other thing also. Excitement also brings a certain kind of fear in the wake of it. That's why people don't get too excited; they pull it down, they repress it. It brings all kinds of emotions. With excitement you will feel more sensuous, more sexual, more fearful, more loving, more angry, everything!

Excitement suddenly brings energy to all kinds of emotions. It is like a flood; it makes you alive.

Hence people love to be excited and are always afraid too, so they only go in little doses: they only go so far and then they stop. But excitement is life. That is the only difference between a dead body and an alive man: the alive man can get excited and the dead man cannot, that's the only difference.

Excitement is the very nature of life. One has to learn how to be excited and yet remain harmonious, silent, at ease, at rest. Excited and yet at rest: that is the highest harmony that has to be achieved. But it cannot be achieved by destroying excitement; that's what people have done. They try to remain at ease, and their method is to destroy excitement. Then you are at ease -- but you are dead too!

So I am all for excitement and yet I will insist that one go on remaining silent at the same time. There is excitement all around; and at the centre, at the centre of the cyclone, everything is calm and quiet and collected and nothing disturbs it. When this silence goes together with all the sound and the fury and the noise and the dance of excitement, when they are together, balancing each other, then there is beauty. It is beatific.

So don't stop the excitement: let it go, let it go to the very end. Let it be to the very excess, yet remain more and more alert, see what is happening; watch it as if you are standing outside it. That is the very meaning of the word 'excite': it means it is outside you. It is not inside you, it cannot be; the innermost core is never involved.

A zen master was passing across a river, a small river, and his disciple was asking a few questions. When they were crossing the river the disciple asked a question, saying 'Master, what is the way to cross the river?'

And the master said 'Cross it in such a way that the water does not touch your feet'.

The disciple was very surprised because he looked down and even the master's feet were wet! So he said 'Sir, excuse me, but I see that even your feet are wet.'

And the master said 'I am not: it is only on the surface. Deep inside I am as dry as ever; the water has not touched *me*.'

Now, there are two ways to remain untouched by the water: one is, never to enter into any river -- but that will be suicidal because the whole life is the river; then you are hung-up on the bank. That's what happens to your so-called saints in the monasteries and to monks and people -- catholics and hindus and jainas. They are just dead, just hanging on the bank, always afraid that if they get into the river they will get wet. That is not the way... that is what is called 'throwing the baby out with the bathwater'. You have thrown your life also just because of the fear that you will get wet.

Get into the river, go in as deep as possible, and become a lotus. Cross all kinds of rivers and enjoy all kinds of experiences. East and west, here and there and everywhere, meet all kinds of people, fall in all kinds of love, enter all kinds of madnesses, have. a taste of everything that is available in life... and yet remain a lotus. Be watchful so that inside remains always alone, far away, a watcher on the hills. It will happen; it will start happening by and by....

The Further Shore

Chapter #19
Chapter title: The courage of a madman is needed

21 June 1977 pm in Chuang Tzu Auditorium

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ShortTitle:	SHORE19
Audio:	No
Video:	No

... Let the past be dropped as if it were part of a dream, as if it belonged to somebody else, as if you had seen it in a movie that you were just a witness to and not a participant in -- just a watcher, a spectator, standing aloof.

That is the best way to drop all the burden that the past naturally creates. There is no need to fight with it. In fighting it you remain attached to it; in fighting it you remain obsessed with it; in fighting, it remains. At the most you can press it back into your unconscious, but it will be there. It will move into the underground of your being, will become part of your basement but will go on affecting your life from there. So the best way is never to fight. To fight means one is ready to get defeated; it is self-defeating. The best way to win is not to fight. Just drop it! Just have the awareness that you are a watcher... and that's how it is!

Whatsoever has happened to you in your life and whatsoever you have done, deep down your inner being has been just a witness to it; it has never been a doer. It is always transcendental. When you are angry, it is standing far away and looking at your anger. When you are cleaning the floor, it is standing far away and looking at you cleaning the floor. You are young and it is looking, you become old and it is looking; you are happy it is looking, you are unhappy it is looking. It is always just there, standing by the side; it never gets involved. It remains pure and untouched by all experience whatsoever: neither good makes it good, nor bad makes it bad.

That purity, that innocence, is always there. It is ours to claim: it has just to be recognised. So with the new name forget the old and drop the past.

... Prabhu means god and praveeta means pregnant -- pregnant with god. And you *are* pregnant with god; that has been your search for many lives. You have been groping in the dark but the search has been there. And unless god is born in you, you will never feel contented, you will never feel satisfied. Nothing less than god will help, nothing less will do... and that can happen!

That is the easiest thing in the world to happen because it is our innermost nature. We are made in the image of god, we carry the seed inside: it just needs right soil, right nurturing, right nursing, and it will sprout. That's what I mean by pregnant. Everybody is pregnant with god but very few people are fortunate enough to give birth.

You can become one of those fortunate ones. Just trust and courage -- almost the courage of a madman -- is needed. The courage of a fool is needed because it is such an impossible adventure that clever people cannot go into it; their very cleverness prevents them. Calculating people cannot have any god; their very calculation is against them.

Only people who are innocent childlike, in a way primitive, mad, can take the jump -- because they can trust that the impossible is also possible.

The moment you believe that the impossible is possible it becomes possible -- because it is *all* our belief. As a man thinketh, so he becomes. It is all our idea: if we think we are unhappy, we are unhappy; if we think we are not unhappy, we are not unhappy. It is just that we go on creating a certain vibe around ourselves by thinking it continuously. If somebody lives in misery it is his own fiction.

It is just like people who go to the movie to see a horrible film: they know it is horrible but they want to

see it. And they suffer in the film; they go through all kinds of torture because they become identified. Still they pay and go; they pay for it! They know it is just a film, and it is horrible, but they want to see it.

It is exactly the same case in life: there are people who want to remain in misery; that is their decision. There are people who don't want to remain in misery; that is their decision. And you choose your life; it is all your choice. The moment you want to change, you can change it -- just like that.

So let this sannyas be a radical change in your pattern of life. From this moment think of god, from this moment look for god, from this moment whatsoever you see, try to find god in it. It may be a rock, but god is rock in a rock. It may be a tree, but god is tree in a tree. It may be a child giggling, but god is child in a child, god is giggling in giggling.

Go on looking for god. By and by you will see that this whole universe is his temple and we are not to go somewhere else to find him. He is here, he has always been here... just a recognition was missing.

[The new sannyasin asks about returning to the West to finish a book she is writing about Francis Bacon: It's a historical study about what historians can do to the reputation of a man who was loved in his time.

Mm... good! Bacon is one of the most important persons to think about. Good! -- go and finish it.

The Further Shore

Chapter #20
Chapter title: Become an instrument to me

22 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706225
ShortTitle: SHORE20
Audio: No
Video: No

[A sannyasin who is leaving for the west says he has a hard time accepting everything about himself and finds it particularly tricky relating to people -- especially to strangers and to groups of people: I don't know whether to just accept it, or to try and do something about it...]

Accepting it *is* doing something about it. Acceptance is not mere acceptance: it is the very method of changing it. The moment you accept anything, it starts coming into the conscious. It leaves the unconscious, it starts coming to the light because now you are not denying it so there is no need for it to hide. Now you are not against it and there is no need to go on living underground: it can come and face you.

And when things come to the conscious and you see them clearly.... And they can be seen clearly only when you accept. If somewhere you have any kind of denial, rejection, you cannot look into the eyes of a thing. You avoid, you don't want to see; you're afraid.

Acceptance makes you unafraid of any fact -- if it is there. the moment you see that it is there and you are no more repressing, it comes up, it surfaces; it comes into the light. You can see it through and through and that very seeing is a transforming phenomenon. You will never be the same again once you have seen the facts about yourself in their utter nakedness.

That's what the whole method of psychoanalysis is. It tries to analyse your dreams, because dreams come from the unconscious. Dreaming is nothing but an effort of the unconscious to bring a few facts about you to your conscious, but you are so much against them that it cannot bring them directly. It brings them through a myth, the myth of the dream. It brings them in a poetic form so you cannot immediately reject

them. By the time you see what they are you would have faced them already.

[For example, Osho continues, when you are a child you might think of killing your father, because it is the father who doesn't allow you freedom, who is continually enforcing discipline on you!. You resent the father but you can't do anything about it, and the very idea makes you feel so guilty that you repress it. Later on, when you are older, a situation may arise where you are in conflict with a father-figure -- perhaps the boss in your office. Again the idea to kill your father might arise, again you repress it. Then you dream that you kill the uncle; that is safer. The uncle resembles your father but is not, so it is more acceptable to you.]

This was a message garbed, coded, masked, to tell you that now it is time to get rid of father-figures. You need not be afraid of the boss, you need not be afraid even of god -- because god is again the projection of the father-figure, the ultimate projection, the father of all. You need not be afraid: now you are mature enough, you can get rid of these things. That's what the unconscious wants to relate to you: to drop this garbage now. But it will come in a story-form and you will have to analyse it. You may not be able to; you may have to go to some expert who will analyse it.

The whole psychoanalysis is simply this: decoding your dreams that the unconscious can clearly give you the message. If you don't repress the unconscious, if you accept you yourself, there is no need for psychoanalysis at all. A man who accepts himself totally need not be psychoanalysed; there is nothing to analyse! His unconscious will not garb his messages. He will get direct messages, and direct messages are very beautiful; they immediately bring about a transformation in you.

So the first thing is to accept. Through acceptance you don't need any Freud, any Jung: you yourself become your own psychoanalyst. In fact, psychoanalysis is not needed; things become very simple. No expert is needed, no expertise is needed. The unconscious reveals itself... and when the unconscious reveals itself, naturally, it is unburdened.

And many things, almost ninety percent of the garbage, are there because you repress. When it comes to light you see the futility of it, and rather than repressing it you simply throw it out. That is the whole effort of groups like encounter: you throw it, you don't put it back inside.

If you are really angry at your father, then you write 'father' on the pillow and you beat the pillow; you are nasty to it, you kill it. Act it out -- and suddenly you will feel a great relief. Something was boiling: it has been thrown out. You will feel clean as one feels after vomiting: relaxed, the strain gone, the nausea disappears.

Yes, exactly, that's what encounter and groups like that are -- an effort to vomit the emotions. So first accept, then no need for psychoanalysis; if you deeply accept then no need for encounters. Then you yourself become capable of throwing whatsoever is useless. There is no need to put it back -- it is not worth saving and why waste space for it? Have a cleaner space inside. Why carry rubbish and junk?

So ninety percent can be thrown just like that -- as every morning you throw all that is garbage into the garbage bin. The ten percent that remains is very significant. It is not to be thrown; it is your own nature telling you to do a few things that you have never done. But before the garbage is thrown you will never be able to sort it out -- what is essential and what is non-essential and what is significant and what is insignificant.

For example, you feel afraid of relationship, you feel afraid of people, you feel afraid of strangers. Mm? -- that's a message from the unconscious that from your very childhood you have never allowed any deep involvement with people. You have never really loved somebody. Maybe you loved so-so but you were never so involved as if it were a life and death problem. No, you never put yourself totally at the stake.

So by and by you have become a little alienated, you have become a little lonely. The bridges are broken: now you don't know how to relate to strangers. And because you cannot relate with a stranger, to be with a stranger feels embarrassing. Something has to be said, some relationship has to be made, otherwise you feel restless; one feels something has to be done!

Another human being is there sitting in front of you and you can't even say 'hello'. You will feel embarrassed, *he* will feel embarrassed, and his embarrassment will make you feel even more embarrassed. The more embarrassed you are, the more nervousness will arise, and you will start trembling, shaking, and then it is even more difficult to say hello. Your throat is dry, you cannot open your mouth. Even if you want to talk, suddenly no word seems to be available, the mind simply goes blank; hence the fear!

So my suggestion is: there is no need to start with strangers, but love your friends a little more, put a little more energy into that love. If you can love your friends, one day you will understand a miracle. The

miracle is: if you love your friend deeply you come to know that he is your friend and yet he is a stranger. Human beings are such mysteries. We only pretend that we know each other; in fact, there is no way to know each other. All our knowledge is just on the surface. It never goes to the heart of the other person.

When you love a friend deeply you will become aware that you love him so much but still he is a stranger. You have loved him so much but that has not made him known to you. In fact that has made him even more unknown -- even unknowable. His mystery has grown dense, his mystery has become deeper.

So if you love a friend you will find finally that he is a stranger... and that very day, when you look at a stranger you will find he is a friend too. That is the miracle I am talking about. If you can find the stranger in the friend, you will find the friend in the stranger; then those two things are not separate. You follow me? Those two things are two aspects of the same coin.

Each friend is a stranger and each stranger is a potential friend... and there is no antagonism. By friendship the stranger is not destroyed: the stranger remains a stranger. And by being a stranger he is not your enemy; he is just a potential friend -- you can befriend him. He is as ready as anything, he is waiting as much as you are. He is as much embarrassed as you are because a bridge is not being created; he is as nervous as you are.

When you know yourself rightly, you know everybody because they are all alike. Even the very very powerful people are as nervous as the powerless people, even your great leaders are as nervous. They simply go on putting on airs, deep down there is the same human being... fragile.

Just the other day I was reading about a zen master who was a master to a chinese Emperor. It happened that the Emperor was defeated and had to escape into the mountains; he took the master with him. The master was surprised because this man was absolutely a different man, he was no more an emperor; all that he was putting on disappeared. He had never seen the Emperor walking, and he saw him running -- just like an ordinary man! They were travelling miles every day, and running!

The Emperor felt very hungry, and the master was surprised because that was one of the problems of the Emperor -- that he has lost his appetite; all emperors lose their appetites. Now after running for miles, by the evening when they reached a small village he was so hungry that he said, 'Master, find something, anything will do; I am so hungry!' They could not find anything: it was such a small, poor village, that only sweet potatoes were available. In china, sweet potato is not thought to be human food; it is given only to pigs. And that was the only thing available; one poor man offered some.

The Emperor ate them and he liked the sweet potatoes so much that he said, 'I have never eaten anything so delicious!' He ate like an ordinary labourer, with his hands -- no golden spoons, nothing and he slept a very sound sleep. That was another problem: he was suffering from insomnia for years. Mm? -- that's also part of being an emperor. The appetite always goes when you are rich, sleep goes when you are rich. These two things god allows only to poor people!

He slept... he snored! The master was awakened two, three, times in the night because he was snoring so much! He had never heard him snore, mm? -- people like emperors don't snore! Even in their sleep, if they sleep at all, they follow a certain etiquette, they remain appropriate.

Now this was too much -- snoring like a labourer, a farmer, a fisherman -- and in the morning the master said to the Emperor 'What were you doing? You snored!'

The Emperor said, 'Forget all about it! I am feeling so happy, I have never felt so happy in my whole life. It is good that the kingdom is lost. I have become alive!'

After one week of running towards the mountains, all airs, all that pretension, all that pseudo-personality disappeared, and the Emperor was just as a human being -- as any other. Even the master started forgetting that he was the Emperor.

After two, three weeks, things changed: the enemies left, the Emperor came back, and within a single moment -- as he entered the capital and was received with a golden chariot -- all those airs were there again. The master could see that he was a totally different man! Suddenly everything changed, and next day the Emperor was suffering from loss of appetite and after two, three days he was saying that sleep did not come.

And the master said, 'But now you know! Don't ask me and don't bother me about this nonsense! Now you know all this can be changed.'

The Emperor said, 'That almost seems like a dream that we had; it is not possible. Now I am an emperor.'

Remember: each human being -- maybe the human being is Alexander the Great or just a beggar on the roadside -- each human being is as fragile as anybody else. Deep down he is the same -- the same consciousness, the same fear, the same death, the same lust, the same love: *all* exists the same.

So don't be worried about that. Accept yourself, allow your unconscious to be revealed to you. This is how each human being is. By knowing it, you become a separate kind of human being. By accepting it, cherishing it, you bring a revolution to your life. And when you look at others with that understanding, you will not find strangers; you will find all are friends.

Everybody is looking for a friend. Everybody is hiding behind a wall and waiting for somebody to say 'hello', somebody to say, 'Why are you there? Come out! I am waiting for you!'... somebody to hold hands with. Everybody is waiting for that -- somebody to hug, somebody to love and be loved by....

There is nobody who is in any way different from you. Once you understand yourself you have understood the whole humanity. In that very understanding a great vision arises in which we are all brothers and sisters and we are all in the same boat. Then fear disappears; there is nobody to be afraid of. Nervousness disappears; what is there to be nervous about? We are all in the same boat.

So this is what I mean by acceptance. Acceptance is not just acceptance: it is a way of changing the whole situation. Accept it, allow it, and you will see many things are useless, just hang-ups from the past; they can be thrown easily. Just by seeing them -- that they are hang-ups from the past -- you get rid of them. Nothing else is needed in just seeing that.

And the remaining are messages of tremendous import from your deepest core, from your navel to the head -- which has gone very very far away. Those messages are very significant; they have to be understood. By understanding them you will be creating a bridge between your unconscious and conscious. By understanding them you will become more one, more individual. The division, the split will disappear. You will start feeling a new centre arising in you -- the centre which is called integration.

And neither a psychotherapist is needed for it nor does one *really* need to go to encounter groups. If you can do it yourself it is simple. When you cannot do it yourself, then I say, 'Yes, take the help of somebody who knows better'. Otherwise it is simple -- you can do it... and start doing it!

[A sannyasin who practises Postural Integration in the ashram says that he his work has become mechanical and he feels stuck: When my heart is into it, when it's fresh, I get a lot of energy out of it and I feel really good, but when it's not I get really drained.]

There are a few problems, mm?

One is, that you have to be a little more inventive about it; there is no need to follow a very very rigid pattern. You can make it a little loose and you can put a few changes here and there, and in fact it will be helpful to because each person is such a different person that no structure fits all people.

So this is my first feeling -- that sometimes when your structure fits with the people you start flowing; when it doesn't fit you start feeling stuck. You could not flow with [your girlfriend] at all, not at all: your energy and her energy are totally different. That's what I wanted to see.

So when the person you are working on flows.... Your understanding is just the other way round: you think that because your heart is in it he is flowing. Just the other way is true: because he flows your heart gets into it.

And any rigid structure will not allow all persons to flow into it. You have to be a little more inventive, you have to be a Little more intuitive, because rigid structures come from the head, liquid structures come from the heart. You have to see the person, you have to feel the person!

Sometimes just let the person lie down there, close your eyes; just feel the person all over the body. Just go feeling, groping in the dark, just touching the body here and there. Have a feel of the person, and out of that feel let the structure grow. Whatsoever you know will be used; it will only be a difference of arrangement. All techniques that you use will be used, but sometimes putting a thing here and putting a thing there and changing the arrangement can make such a lot of difference.

And be a little inventive too. No technique is complete and no technique will ever be complete. When man is growing, techniques have to go on growing. When man has not finished yet how can techniques be finished? So be a little more intuitive, more fluid, and let there be more play.

In zen, they say that if you want to become a real painter, for twelve years learn painting then for twelve years forget all about it. Throw the canvas, throw the brush, throw the colours and forget all about painting. For twelve years do something else -- gardening, farming, anything will do -- and after twelve years start painting again. And then there will be something original... because when you don't know the technique you may be original but you will be amateurish and your art cannot be very valuable; it will be childish, juvenile.

When you only know the technique your art will have the technical quality in it but it will not have the genuineness of the heart. The technique has to be known and then forgotten so the technique enters in your bloodstream -- it becomes part of you; you don't know what it is.

Now you are again like a child with all the know-how; you are again like a child. First you learn, then you unlearn. Now you are again like a child but not really a child; you have all the expertise hidden in your bones. It will work but it will not work any more like a technology. It will not dominate you, it will not be predominant, it will not be dictatorial. It will simply serve you, and it will serve in a very unconscious way... and then original things are born.

So everything has to be learned and then forgotten, unlearned. Then one is innocent and yet technically correct; that is the right process.

Start being a little more inventive, intuitive, liquid... go by the feeling. Mm? -- you are too much in the technique and you just follow a rigid pattern. Sometimes it fits; when it fits you feel very happy. Naturally, when the patient starts getting well the doctor feels happy. When the students start learning, the teacher feels happy. When the trees start flowering the gardener feels happy... naturally.

When you see some human being flowing, mm? you start flowing. Your work is bringing fruit, your work is meaningful, it has certain significance. You feel fulfilled: so you are not working in vain, you are not just wasting your energy.

Become more innovative... one thing.

And the second thing: your own love is not flowing very deeply so if you can find a woman to flow with that will help... that will help tremendously. Otherwise you will feel that all work by and by becomes a drag. You are not yet capable of being flowing without love. One day you may be but right now love is almost like food.

Mm? if you don't get food for a few days, then it will be difficult to do your postural integration. And that's what is happening: you are not getting love and you are not sharing love. Something is missing in your heart; that's why the heart does not flow.

It happens to people: when their love is not flowing their work is not flowing. When their love is flowing their work also flows. So the second thing: fall into love... fall into love like a fool. Don't be worried; go into it!

And the third thing: start becoming more like an instrument to me rather than doing things on your own -- and that will help tremendously. Before you start your work on somebody, just close your eyes, remember me. Repeat 'Osho, Osho, Osho...' three times, loudly, and tell your patient also to repeat that. Then start working; leave it to me.

Become instrumental, become a vehicle, just a passage, and there will be more enjoyment and there will be more flow. There will be new sources of energies flowing in you; that is the way to tap the infinite source.

Man always feels exhausted after a time, becomes tired; work becomes repetitive. Of course for three and a half years you have been doing the same work; it is natural. Let god do it now.

These three things, mm? And after one month report to me.

[The sannyasin says he has been in a relationship with his girlfriend for four months: so you kind of blew my mind when you said that my energy wasn't with her.]

It is not! It is not... and that may be the reason why it is not. If you are with a woman long enough you are not in any poetic relationship any more. Things have settled: you have become a husband and a wife.

That's what happens, and here it happens within three days, four days... not more than that. Within seven days divorce comes, and that too in very orthodox people, very conventional people. They stay together for at least seven days; otherwise in one day also, love is there and it is gone.

That may be the reason why you could not flow with her energy. It is very difficult to flow with the energy you have been with, with the woman you have been with -- very difficult. It is very difficult to turn on to the wife or the husband... very difficult. Any other woman may do it very easily, any other man will do it very easily: the new provokes excitement. Maybe just because you are acquainted with each other's energy, that's why it.... You should have told me before!

But do these three things and then you tell me, mm? Good!

[The girlfriend then says their relationship has been really beautiful: I do feel there are places where our

energies don't meet. We didn't fall headlong in love with each other but what's been growing between us has been really beautiful, so....]

Mm mm, go into it! Sometimes your energies may not go together and yet you can be in love. You cannot be in love headlong, that's true.

... When you fall headlong in love with somebody it will be finished soon. It will be too romantic and romance does not last. When you fall in love with somebody not headlong, not madly, the romance is not there; it is more on the earth, it is more down-to-earth, more practical. It can last long; it can become a very very stable thing.

That's why in the East we completely cut the idea of love. For many centuries in the East love was not necessary; in fact, it was avoided. Persons should get married and then they should love -- not love first and then marriage. If love is there first, then marriage cannot last long; that is the trouble with love. It goes so high and you cannot remain on that height for long -- sooner or later you fall flat on the ground.

Mm? -- that is the misery in America: a love marriage cannot succeed. A love marriage *is* beautiful -- it really takes people on a trip -- but it cannot succeed, mm? It cannot become an institution, it cannot create a family; the family will always be on the rocks.

This is the human dilemma: marriage succeeds, marriage is practical, mm? mathematical, calculated -- it succeeds. It is good for a family, for children, for society, for the state, it is good, but for those two persons it never goes to the stars. It is simply moving on the ground -- good; it is what is called happy marriage.

Mm? a happy marriage is not a very happy affair. A happy marriage means that things are going well, things are okay... but for things to be just okay is not enough. It is lukewarm, comfortable, convenient, but it never drives you mad!

That may be the reason. You can stay together and it may become a good, happy marriage....
And I'm not saying drop out of it, no!

Once you know that your energies are not meeting something can be done to help them meet. That is not a problem: it is not such a thing that nothing can be done about it. If you don't know, then nothing can be done about it. It is good: by accident you have come to know that your energies are not meeting. Now much can be done and you can make them meet.

But you will have to be into it more consciously; they will not meet on their own accord. You will have to move towards him a little and he will have to move towards you a little and you will have to meet. You will have to make a little effort -- but good! I am not against it and I am not saying to drop out of it.

Give it a try for one month more but for this one month try more consciously. For example dance together, sing together; do many other things together. Massage him, he can massage you, mm? Let your energies meet and mingle not only sexually -- in other ways too! Massage is perfectly good, dancing is good; go swimming together, hold your hands in the water, take a sunbath together. Let your energies meet in many other ways. Sex is okay, but let it be multi-dimensional.

And when you know that, your energies are not meeting then you can do something consciously to create a situation so that they start moving. And when you know that they are not meeting you can avoid many situations of conflict, nagging, fighting... because that won't be good for you.

When energies are not meeting fighting is very bad. When energies are meeting very much fight is okay, it can be allowed because the affair can afford it. If you start fighting there is nothing much to hold you together, nothing is at stake; you will say good-bye. Knowing this, you can create a situation.

So avoid all negativities. I never say to avoid negativities when people are in a romantic love -- I say go into them: be angry, fight, throw pillows at each other and do all kinds of things. But when energies are not meeting, then you have to be very very alert: the negative cannot be allowed. Do more positive things so that you start coming closer to one vibe.

And just sex won't do. You will have to make other non-sexual approaches, then in the sex also it will happen; otherwise just sex won't do. But one thing is good about it -- it can be stable... and I think you need something stable. Mm? -- you have been in many affairs: now you need something stable too.

The Further Shore

Chapter #21
Chapter title: People who are full of wonder are people of god

23 June 1977 pm in Chuang Tzu Auditorium

Archive code:	7706235
ShortTitle:	SHORE21
Audio:	No
Video:	No

[A sannyasin is returning to the west. Osho gives him a box, saying that whenever he needs him, he should hold the box in his hands, close his eyes and feel Osho. Don't remember me, Osho reiterates, feel me....]

Remembrance is just memory. *Live* it rather than remember it. For example, just this moment, close your eyes and have the feel here. Mm? -- the birds, the air, the silence, my presence. Feel it for three minutes... Let the whole envelope you...

So just create this atmosphere. Any moment that you need me just hold the box in your hands, close your eyes: relive this moment. And at least every night before you go to sleep, relive this moment in your bed and fall asleep so when you are moving into sleep, you are moving into your sleep with me. And that helps, that helps tremendously -- because when you are very very deeply asleep many many things are possible in that moment.

When you are full of thought you are far away from me. The distance has nothing to do with space; the distance has something to do with too many layers of thought. You can be ten thousand miles away but if there is no thought between me and you, you are just in front of me. You can be here, and if there are many mountains of thought between me and you, you are far away.

So when you are awake and so many thoughts and the mind noise and the ordinary traffic of inside goes on, it is difficult to make a contact. When you are going to sleep and thoughts are disappearing and by and by silence is settling and you are relaxing, you are getting ready to go into rest, then there is more possibility.

And if you go on remembering me while falling asleep there is a certain moment when the gear changes, when you are no more awake and you have fallen asleep. If in that moment of gear change the remembrance remains, then that thought pulses through you the whole night. It hovers around you, it lives in you. Your dreams will be saturated with it and when you are without dreams your sleep will be saturated with it.

The last thought in the night is always the first thought in the morning -- always; it stands there, it remains there the whole night. You can observe it: you can just note what the last thought in the night is and then early in the morning recall it. You will see that the first thing that happens in your mind is the last thought -- that with which you had said good-bye to the mind. It has been there, it is waiting for you. You fell asleep and the guest was waiting for the host to come back.

So fall asleep remembering, reliving me, and that will be of much help. Continue to meditate and come as soon as possible, mm? I will be waiting!

[A nine-year-old sannyasin asks: What's enlightenment?]

Mm! you want to become enlightened? (he nods) I will make you and then you will know what it is, mm? It is easier to become it than to talk about it. It is difficult to say what it is.

It is like a taste: if you taste something you know what it is but you cannot explain it to anybody else. At

the most you can say good, bad, but that doesn't explain anything, mm? If somebody asks you 'What is the taste of this chocolate you are eating?' how will you explain it? The only thing possible is that you can give the chocolate to the person, mm? and say, 'You eat also.'

That's what I can do, mm? It is a chocolate -- enlightenment! It tastes good! I will give it to you.

Very good! Start meditating: you can go to all meditations and meditate, Very good!

[Another sannyasin says: I don't know about me.]

So nothing to be worried about! There is in fact no need to know anything, mm? Not knowing is not a bad state; you are not in a bad shape by not knowing. People are in a bad state because they know too much about themselves. There is no need really to know.

You are! And this -- your being -- cannot be made an object of knowledge. You are always the knower; you never become the known. You cannot be reduced to an object; you are not a thing! So the more you know about yourself, the more you will come to feel that you are unknowable. Finally, only mystery is left there, nothing else. Finally one is there, one has come home, but one knows not a thing. Knowledge is not something very important; this state of not knowing is *very* potent.

Nothing to be worried about! I am taking all your knowledge away from you. I would like to make everybody here a non-knower. And remember, non-knowledge is not ignorance; there is a difference -- these are three separate things.

Knowledge is the presence of information, ignorance is the absence of information, and non-knowing is neither presence nor absence: it is beyond both. The non-knower is neither knowledgeable nor ignorant. He has dropped all knowledge but he does not suffer from lack of knowledge. He enjoys his not-knowing, he is tremendously happy with his not-knowing. That's where you are getting confused....

Because of this non-knowing you start feeling as if you are ignorant; that is not the thing. Non-knowledge looks like ignorance; it is not. Just get deeper into this not-knowing, move deeper into this mystery. This is you! And there is no way to know it. Nobody has ever known it and nobody can ever know it because that one who knows always remains the knower and cannot be converted into the known. This is impossible to do.

So relax into it, abide in it, rest in it and enjoy it! With non-knowing all life becomes wonderful; with knowledge wonder disappears. When you know too much you lose surprise, you are not surprised when you know too much: you know everything. Then nothing seems like a mystery and nothing is miraculous.

When you don't know a thing everything is mysterious: the green trees, the red flowers, the birds in the sky and the clouds. Everything is mysterious and everything is so mysterious that you are surrounded by mystery continuously and each move is mysterious. One is simply surprised at how life goes on, how one goes on breathing. Even *that is* a surprise! One is constantly full of wonder and that feeling of wonder is really the feeling of god.

People who are full of wonder are people of god. They are the chosen people.

So don't be worried about this non-knowledge. It is not ignorance: it is opening the door of wonder to you.

What are you doing?

[She answers: Cleaning.]

Very good! That is the best thing one can do! That's very good -- that's all I do: cleaning! All kinds of rubbish I go on cleaning. Very good, Good!

[A sannyasin who practises massage in the ashram says she has reached a stasis in her work: I don't get high from it any more and I don't get upset by it any more. It's just as if it's really in between, and I've never experienced anything like that before.

I'm thinking maybe it's the time to stop... or it's the time to start. I don't know!]

No, this *is* the time to start, mm? because high and low are momentary things and this will become a permanent thing. This is more right, more balanced. A high is an imbalance and a low is also another kind of imbalance, and one goes on moving like a pendulum -- from high to low, from low to high; that is not a very restful state. There is excitement but there is no rest, and finally one gets tired of it.

This is far better. This is more calm, more silent, more tranquil; this is equilibrium. Equilibrium means exactly that: everything is equal. If this happens, good; if that happens, good. If things go right, good; if they don't go right, that too is good. This is not a bad state -- this is very healthy and whole, so no need to be worried.

This is the time now when you start your massage in a better situation. And you will be of great help, because when you are very high you can excite the person but you will not help him to fall into rest -- and the deepest massage is to help him to relax, to fall into rest. If you are excited you will excite him: one person very much stirred, naturally stirs the other. We are so much joined with each other that if you are too much excited, excitement is catching, infectious.

And if you are massaging with excitement you are throwing great energy into the other man. He will become excited: he will feel very good, but that was not really the point of massage. The very innermost core of massage is to help him to come to equilibrium so he feels completely at ease, silent, peaceful, unmoving. To bring the man to that rest is the highest goal of massage.

In the west that is completely lost. In the west massage has become just a kind of excitement, and hence, naturally, it has fallen even more. It has become sexual because when a massage is excitement, naturally it will become hooked with sex because sex is excitement. If massage is excitement and sex is also excitement they both become hooked, so in the west massage has become a sexual game.

The eastern way of massage is totally different, and that's what is happening now. I was waiting for this moment. I had not talked about it because if I talk about it you may start pretending it, but this has now happened naturally on its own. I had not even given you a single hint about it. If hints are given about these things the mind is so cunning that it can manage, it can pretend. It can say, 'Now it is happening'; it can imagine, it can project, and then you miss the real thing.

Now the real has happened and the mind is puzzled about what is happening because now there will be no excitement and there will be no low also. When the high disappears the low disappears: when there are no mountains there are no valleys either; one starts moving on plain ground.

But this is the point: the other person is ill, his body is ill because he has lived a life of excitement; it has tired him. That excitement has created many blocks in him.

For example, if a person gets sexually excited again and again and the sexual excitement has almost become local, then there will be trouble because one part of the body becomes excited and the other parts remain cold so the energy does not flow. One part becomes excited, another part becomes the block, so one part starts flowing, another part remains frozen; then he is in division.

Somebody lives in the head and gets very excited about new thoughts, so the head becomes very very hot and the whole body becomes cold so the wholeness is lost... and so on and so forth.

Massage means: a method to bring the man to his totality, to his wholeness, so the flow is equal. All the parts are nourished equally and the energy flows equally all over the place. No part dominates... no part functions as the dictator. The body becomes more democratic: each cell receives whatever it needs. And that will be more possible in that state when you are not excited. As excitement is catching, so is equilibrium.

When you are moving very silently, unexcitedly, almost unconcerned, a pool of silence goes on falling on the man. It will function like a lullaby. Mm? -- his own excitement will start settling. This will be far better and this way you can do much more work. When excitement is there you will soon get tired, and when excitement is there you have to pay for it again and again with a low; a low is bad.

Now you will not have any low, you will not have any high. You can go very silently and you can do great work without getting tired. Work does not tire; it is excitement that tires.

So perfectly good... Everything is perfect -- just go ahead and continue your work.

[A couple who are initiates of an indian swami are present. The man said he wanted to do groups, but had to restrain himself from having kriyas and giving shakti in front of non-initiates. He asks Osho for advice on how to do the groups under these condition.]

First thing: these ideas that you have got will not help you in you growth -- these ideas that you should not move into kriyas.... You have to drop it, otherwise you will never grow. These kinds of things have existed down the ages. These are tricks to manipulate people and to keep them in control through fear: these are very subtle tricks to keep people in control, to make them afraid. Once you are afraid, you are possessed by the man or whoever has made you afraid. Now a few things....

Shakti is neither yours nor mine nor anybody else's -- it is a universal force. It has nothing to do with

anybody: it is all over. It is in the trees, it is in the river, it is in the ocean, it is roaring in the ocean. It is in the clouds, it is lightning, it is electricity, it is gravitation. All that is is one energy, one shakti. It is in you, it is in the woman, it is in the child. It was there in all the people who participated in the group.

And you become afraid.... If you start controlling, you remain isolated from this vast energy that is available. Kriya is one of the most essential things to go through; it cleanses you. If you stop kriya, if you stop expression, if you hold it in, you are just a miser and nothing else. But this miserliness exists in many sects. They are very much afraid -- as if they are losing something. You cannot lose!

The more you give, the more you share, the more you express, the more you will be getting, because you are joined with an infinite source. It is almost like a well: you go on drawing water from the well and new water is constantly flowing.

If you become afraid... If you initiate the well and tell the well not to allow anybody to take any water out of it otherwise it will become empty one day, it will die. If you say that when it needs the water it will not have any, so it shouldn't give water, it shouldn't allow anybody to draw water... If the well becomes an initiate like you and becomes afraid and does not share and does not give water, what will happen?

The well will become sooner or later stagnant. Its water will become poisoned, its water will no more be fresh and flowing, and because no new water is coming those small fountains that bring the water by and by will be blocked.

Allow the well to be shared by as many people as possible and the well will remain fresh, the flow will remain fresh. And the ocean is always there sending you new sources.

So with me if you have to work here, kriya is a must.

... Yes, it must be there, without it there is no growth. Without it you become an island -- isolated, separate, cut. When you allow it you become part of the whole: you become a continent.

I know that type of group exists in India -- very miserly-type people -- but they have existed long. I am not in favour of those people.

... I am not concerned with your guru; I am just concerned with you. If you want to choose that way, it is open for you; then you leave. With me there is no go because it is so contradictory that you will be constantly in trouble... so you choose! I'm not saying to be here and do this; I'm not saying that. I am simply making it clear to you that here kriya is a must. Here kriya has to happen: the more it happens the better.

If you want to be here, then you have to follow me. If you are afraid, then you can go to your guru and do whatsoever you like; then that is not my concern. And I am not saying that you should not go there; I am not saying that. You can go -- that is your choice -- but I should make it clear to you that if you choose that kind of thing you will never grow.

[The visitor then says: ... in my groups I had kriya once or twice -- I experimented -- and I found that I lost very large amounts of energy after the groups.]

That's what I'm saying: you have been taught to be very miserly! You have not lost anything; it is just your idea. It is exactly as in india people think that if you make love, you lose energy... so they do! Nobody else in the whole world does: in the West nobody loses any energy by making love. In fact people get energy by making love, and the whole modern science is in favour of it: by making love you get energy; you don't lose. But the whole hindu mind is a miserly mind, a very miserly, hoarding mind. One drop of semen should not be lost, otherwise you lose energy.

These people are constipated, their whole mind is constipated, and then they are afraid. When you are afraid and this idea goes deeper into you and one day you make love, suddenly the whole mind jumps on you, takes you by the neck, and says, 'What are you doing? You are losing energy!' You start feeling afraid and you start feeling that you are losing energy... and naturally you feel frustrated that much energy has been lost... but that is your idea! Once it has been accepted it becomes an auto-hypnosis.

So the kriya that happened is happening to everybody. Nobody is losing energy -- only you are; then something is wrong with you!

Thousands of people are coming and working here with kriyas. Nobody has come and told me that he loses energy; they are gaining energy by it. Here you come and say that you are losing energy. Then you have something in the mind which is creating the idea.

And if you become afraid of losing energy you will shrink. you will go on shrinking. Then in each small thing you will start feeling that you are losing energy. Then you are in your grave; you will not be able to live.

Life means share, life means express, life means give and take: give and allow somebody to give to you.

But I know these people are there. To me these people are neurotic. If I have my say I will put them into hospitals: they have to be psychiatrically treated. They are simply insane people, but their insanity is very traditional, very scriptural; they can prove it by scripture and this and that.

So you have to think over it, mm? otherwise you will be in trouble. I don't want to create any trouble for you. If you are too much into that idea please escape from here as fast as possible! If you are courageous enough to get into this new kind of energy phenomenon, then you are welcome -- enter into it -- but drop all those ideas.

It is just as for thousands of years people have been telling children that if you masturbate you lose energy, you will become weak in mind, you will become weak in heart, you will go crazy or you will become stupid, and this and that; you will be ill and all kinds of things.

That used to happen in the past... because when you tell a child that if he masturbates these things are going to happen, each time he masturbates these ideas will be there: 'Now you are doing it again you will go mad, you will become stupid, you will become silly, you will go crazy, you will go blind, and this and that.'

If he does not masturbate, then the energy is continuously there. Mm? now the society creates such trouble. A boy becomes sexually mature at the age of fourteen, and marriage is allowed somewhere after ten years -- at twenty-four or twenty-five years of age or even later. Now what is that boy expected to do for these ten years?

Sexually he is mature at fourteen -- he will become marriageable at twenty-four; these ten years are going to be torture. Now he cannot make love to a woman -- that is immoral; he cannot masturbate because he will go mad. And people *have* gone mad... not because of masturbation but because of the idea that is constantly there. Now, nobody goes mad. Now even doctors suggest that masturbation should be done; it is healthy, hygienic. The whole modern research says it is hygienic and the whole past and its nonsense says it drives people mad.

You have been with people who don't know a single thing about all the modern research that has gone into human energy. They are still living at least three thousand years back; these are primitive people.

It is for you to choose, mm? If you are feeling that you are growing there, go and work on that way. When you are finished with it, fed up with it, tired of it, when one day you see that nothing is happening and you are being more suffocated inside, then you can come, if I am here, and work. Or if you choose to work here now, just throw these things away. Put them in a handkerchief, burn the handkerchief and be finished. Only then will you be able to do anything here, because all these groups are cathartic and all these groups are kriya groups.

My whole work is parallel to latihan. The kriya *has* to be allowed: it is only through kriya that you pulsate, that you start streaming, that you become more alive.

So you choose, mm? it is for you. It is a problem for you -- you choose.

[The woman also asks: is it not possible to take the groups and to be here, to do that, and control our kriya?]

I'm not saying don't do it -- if you want to do it you can, but you will not be profited so much as would have been possible. It will be at the most twenty percent; you will miss eighty percent of it. But it is up to you: if you want to do... I'm not saying don't do the groups -- it is up to you, but you are doing two contradictory things, and that is unnecessary.

It is as if somebody is driving a car and goes on accelerating it and braking it. You are heavy on the mechanism; they should not be done together. When you want to brake you should leave the accelerator; you should not press the accelerator. All these groups are accelerating and what you are doing is braking in the middle.

It is for you to choose, but you are doing something opposite and that is bad on the system, it is not good on the system. And the profit will be very very small: you will lose eighty percent. But if you want to do it, it is perfectly okay; even twenty percent is better than nothing.

[She then asks which groups are more likely to bring kriyas.]

Leela may be heavy because it is an energy group; it is a pure play of energy.

There is much possibility for it if you allow. If you don't allow then there is nothing; you can simply

remain frozen. Your cooperation is needed; nothing will happen without your cooperation, so you can do it. If you feel like going into it, you can; if you don't feel like going into it, you can pull yourself back.

... My whole work here is totally different to the old concept, it is totally revolutionary. I am against all this nonsense.

I would like to lead people more into kriya -- more than they are going -- but the government won't allow it. A thousand and one problems are there, otherwise I would lead them completely into utter madness! Only from there, you jump! Only from there does one simply explode into another dimension.

Miserly, lukewarm -- nothing happens. One has to go to the peak -- to the peak of all your effort and all your energy. When everything is vibrating and nothing is repressed in you, then you are on the verge: just a single step and you enter the divine. It is from the extreme that the jump happens; it is never from the middle.

So it is for you to choose. Think about it; if you feel like being here, you can be. If you feel like doing half-heartedly, you can do that.

... it is up to you! I don't suggest anything. I have made it clear to you that if you go whole-heartedly you will be more benefitted. If you can't go whole-heartedly and still you want to do it, you can. A little benefit will be there; that too is good!

And my feeling is that if you are here for four, five weeks, you will drop all this nonsense that you are carrying in your heads. This is simply nonsense; this is no initiation... nothing at all.

And even if you go from here I am going to haunt you! It is not going to be so easy; once you come here it is difficult. I will continue to haunt you.

So do whatsoever you feel like, mm? Good!

[A sannyasin says: I feel happy to be here!]

Right... Become more happy, mm?

People are very very reluctant to become happy. They have almost to be forced into it; they are so reluctant to be happy. They are so happy to be miserable and they are so unhappy to go into happiness; they find a thousand and one reasons not to go into it.

Go into it more, mm? There is no end to it, you can go on and on: it is a non-ending bliss. One just needs courage to go on, and higher and higher peaks are always available. So allow yourself a little more. People are very very hard in allowing themselves. they cling to their misery, to their past, to their patterns, and because of that clinging things don't happen. So drop that clinging, and the new sprout that is coming up, help, water, nourish in every way so that soon it becomes a tree.

Man can become such blissfulness that there is no way to imagine it... we don't know what is possible for us. We are just living like caterpillars; we don't know that we can become butterflies. We go on groping int he dark and crawling on the ground. and even if a butterfly comes and tells you to get out of this, you cling. You cling to your shell; you think it is your home.

It is only a temporary home; it has to be left again and again. We will make many temporary homes and we will destroy them. No home is a permanent home. Man is a wayfarer, a pilgrim, and all homes should be like tents: in the night you fix them, by the evening you have gone to sleep, by the morning you take them away and you move on. No home should be more than a tent -- just an overnight stay.

So, much more is possible, mm? Don't be satisfied with this small bit that has happened. Learn the taste from it and go ahead!

The Further Shore

Chapter #22
Chapter title: Walk, enter -- the way is here

24 June 1977 pm in Chuang Tzu Auditorium

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ShortTitle: SHORE22
Audio: No
Video: No

[A new sannyasin says he is a musician. Osho says, perfectly good -- that will fit with me!...]

People who are in any way concerned with art are my people, because to me art is closer to religion than anything else. A mathematician is far away; a musician is very close. A logician is very very distant but a poet is just by the comer. Very good! Mm? now your music will start becoming more and more of the inner.

Meditate and it becomes inner... and the inner music is the real music; the outer is just an echo. The appeal of the outer is also because of that; it gives you a certain taste of the inner. Listening to great music people immediately start feeling a kind of relaxation... a rest arises, their mind stops and they become more and more heart-full.

That's why they love music, but that is nothing compared to the inner music when it is heard. In fact, only when it is heard do you understand what you were doing outside. It was just a haphazard way of finding the inner; in a stuttering way you were doing something of which you were not aware.

And then your outer music will also become very very rich. When you have heard the original, then the echo becomes more and more understandable.

[A sannyasin returning to the West says: I feel very full and enriched. I gained very much.]

I know! I am coming with you. And this can go on growing wherever you are. One just has to be a little more careful in life, that's all... just a little more careful so that old habits don't destroy you, that's all. When something beautiful is growing it is like a rose-bush: you just have to be watchful so the weeds don't start growing around the bush; otherwise they will choke the rose, they will kill the rose. They will take the juice from the earth and the flowers will not come up as big as they could have. And weeds are very persistent. If you throw away a rose-bush it will not grow by itself again. All that is good is very very non-persistent, fragile, has no resistance, simply surrenders, but all that is bad is very persistent, very stubborn. You throw the weeds and again next month they are there. You throw them again, and again they are there; they will go on fighting to the very\end... and that's how the mind is.

Now the rose is coming up so you have to be careful. In fact people who don't have any inner experience, to whom nothing has happened inwardly, can afford to be careless; they have nothing to lose. But once something starts happening you have to be very very careful because now you have a responsibility to yourself. Otherwise this richness will disappear, and once it disappears one starts thinking, 'Was it a dream?' One cannot believe; it was so impossible that one starts thinking, 'I must have imagined it. I must have been seeing dreams!'

Many times god comes very close to people -- almost within reach: just a little groping and you will find. You feel the fragrance, you feel the silence, you feel the bliss, but those weeds are very persistent and they go on pulling. And once they have pulled you back you will forget this fragrance, and even if you remember or are reminded by somebody, you will say, 'Yes, it was there but it must have been imagination or something. How can it be real?'

The weeds become so real that they start posing as the only reality. They not only destroy roses, they make you believe that roses are just imagination or dreams, fantasies; they are not reality.

So when something starts happening -- and now it has started happening and it will go on growing -- you have to be very watchful and not waste it on small things. Those weeds are very small.... Somebody says something and you get very much disturbed. It was such a small thing: if you think about it for a second you will see how trivial, how useless; what does it matter?

I have heard about a zen master.... A woman came to him. She was a very simple, innocent woman -- a villager, a farmer's wife -- and she said, 'Master, I don't know how to grow and I don't know what to do. I am very ignorant, uneducated, so I cannot even ask the right question. Just give me something, some small thing that I can do and I can understand.'

The master looked into her, and she had the potential, great potential. He said, 'Do only one thing -- this

is your meditation. Whatsoever happens, simply repeat one thing: "Take no notice".' So she followed that -- a simple instruction.

The next day her son died -- he had been ill for many months -- and the whole house started crying and weeping. The husband was beating his chest, children were crying and the neighbours gathered. She was sitting there silently and somebody said, 'Have you gone mad? Your son is dead!'

She said, 'Take no notice.'

After a few days the house caught fire: everybody was running about and it was a great mess. The whole town was trying to put the fire out and she was standing outside just looking at things. Somebody said, 'What are you doing here? Do something! Fetch something, whatsoever is valuable!'

And she said, 'Take no notice'.

After a few more weeks one of her sons fell into the well. People tried to pull him out, and she was laughing! The husband thought, 'Now it is absolutely certain that she is mad!' And he asked, 'Why are you laughing?'

She said, 'Take no notice'.

He said, 'You have gone mad and you are driving us all mad! Who has taught you this "Take no notice"?'

So she took him to the master and she said to the master, 'I am immensely happy. Nothing makes any difference to me any more but my husband thinks I am mad. Say something to him; help him too.'

The master looked at the woman and said to the husband, 'Don't be worried. Her first satori has happened. She is not mad! I have never seen such a potential woman before. Within two, three months, she has come close to home... and just by a single thing, but she *really* followed it.'

By small things life is destroyed and by small things life is saved; in fact there are no big things. So just take care and don't get into small things. And you will be surprised that ninety-nine percent of your life, everybody's life, consists of foolish things: quarrelling with the husband or with the child or with the friends... for nothing! If you think about it, if you pay a little attention, you yourself will laugh: it is so ridiculous!

So just watch and it will go on growing.

[The sannyasin adds: I wanted to ask... I feel very lonely in my community. There is no support yet.]

Create it! Just start talking to people, giving books to people, and people will start coming. It is everybody's need. They have just to know where they can quench their thirst, that's all; they *are* thirsty. Soon you will find that friends are gathering and when they gather they will be a great help to you.

You don't have any centre there yet?

Should I give you a name so that you start a small centre for me?

[She answers: People were coming but I felt it was egoistic on my part to help them and I pushed them away.]

No, no, no. Just give all your ego to me and start work, mm?

This will be the name for your centre: abyo namdam; it means welcome. So everybody is welcome there, and people will be coming soon. Just start, mm? Good.

[A visitor says: I can't find the way.]

The way is here! There is no need to find it. Just walk, enter -- the way is here. Courage is needed, the way is not needed... the way is available. Become orange!

Just courage is needed; the way is not the question!

[He answers: I've got some fear.]

So it is not a question of the way; it is the question of fear!

With fear nothing ever happens. To get attached to fear is one of the most stupid things a man can do, because through fear nothing ever happens. Fear cripples you, paralyses you, *kills you*. What can happen with fear? You will shrink, you will become more and more closed. Fear won't allow you any adventure in

life -- and life is adventure. It is only for those who are courageous enough to go into the unknown, the uncharted sea. One has to go without any map... One has simply to go!

Fear keeps you rooted in the past; fear is destructive to the future. So if you want to be afraid, only be afraid of fear and nothing else. One should fear only fear, that's all.

[The visitor says: I'm a teacher... It's difficult.]

Good... you have a good job...

I am... I have always been a teacher, so I don't see how it is difficult, mm? I never wanted to be anything else!

That may also be because of the fear -- because fear never allows you to learn anything and without learning how are you going to teach? Fear makes you so self-conscious that you will be afraid of the disciples, students -- you will be continuously afraid of what they are thinking about your performance.

Fear turns everything into a performance; life becomes bogus. Fear simply means that you are so concerned about the self -- how you look to others, what their opinion is. Is some boy giggling and laughing? Is he trying to ridicule you? There is fear and you start trembling and you lose all consciousness; that may be the same thing.

Drop fear -- I will make you a great teacher!

[Osho gives him sannyas.]

... So forget the old name and forget all fear with it -- and it is only a question of forgetting.

Man is nothing but the mind: if you think you are a coward you are a coward; if you think you are brave you are brave. It is thinking that makes it so: as a man thinketh, so he becomes. It is simply a question of his own thinking, but when you think something again and again it gets more and more deep in you; it becomes a rut in the brain cells.Immediately, whenever any situation arises, the deep-rooted habit starts asserting itself and you think you are that. You are not!

You are not your habits because you are not your brain and you are not your thoughts. You are this awareness that feels that there is fear. So you are not fear -- you can see the fear. You are somebody else: the watcher.

Deva means divine and rasen means juice -- divine juice. And it is there... it just has to start flowing. Once it starts flowing you will be in such a rejoicing.

Every human being carries such great joy but does not allow it to happen... carries an ocean of joy but remains a poor man, remains a beggar. So drop beggarly ways! From this moment you are a king, a master of yourself.

The old habits will come again and again but you have simply to say 'No, nothing doing! I am free of you' -- and soon you will see that they have stopped coming. When you don't receive them they don't come; when they are not welcome they don't come.

[The enlightenment intensive group is present. One member asks: I want to know -- since you are a mirror -- who I am....]

Mirrors don't speak! They simply show. You have to look in the mirror, otherwise...

[The sannyasin continues: I want to know how to work past the limit of curiosity to attain the core of my question.]

It is going to happen, mm?... it is going to happen -- wait. It is not a question that can be answered.

It will happen; just keep it inside you. Just go on holding it there: 'Who am I?' Not that you have to repeat it continuously. No, in some moments simply just once remember 'Who am I?' and leave it there. Before you go to sleep in the night, just remember 'Who am I?' and fall asleep. In the morning when you are waking up, just remember 'Who am I?'... and don't even think that the answer has to come.

It is not that the answer has to come; it is not that somebody says, 'You are xyz', or something. If some answer comes like that, know it is wrong; all answers are wrong. It is not a question to find an answer for.

One day you will suddenly find, 'Yes, it is there!' You *know* it... and in that moment the question disappears. Not that you receive an answer -- the answer is never received and the question also disappears -- but you have the taste of it.

A disciple came to a zen master. He had been meditating for three, four years, and he would come again and again and ask, 'Sir, am I not ready yet?'

His question was the same as this 'Who am I?' -- and the master would say 'Wait! The answer is to come; go on questioning.' By the time nine years had passed, one day the question disappeared. He tried to formulate it and he could not remember what it was. For nine years he was asking 'Who am I?' and suddenly one day he fell into such a new space that he could not remember what the question was! For nine years he had asked!

Then he knew, and he came laughing. The master said, 'So now, now tell me: What is the answer?' And he said, 'It is like when you drink water: you know whether it is cold or hot.'

It is not a question that has to be answered. It is a question that explodes into no-question. Go on with it... this group has been *really* good for you!

The Further Shore

Chapter #23
Chapter title: Doing is okay -- non-doing is okay

25 June 1977 pm in Chuang Tzu Auditorium

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Video: No

[A fifteen-year-old sannyasin tells Osho he left school, in the West, because he had some problems there. Very good! says Osho, the earlier the problems start, the better, so one can start solving them. He suggests some groups and then asks him if he has anything to say. I always imitate people -- talk the way they do, make the same gestures as them, the body says. It just happens. Do it more perfectly, that's all, says Osho -- make it an art. If it is unconscious it is bad, so do it very consciously and you can become a great actor. It can become a great experience because your consciousness will grow: you will have to be aware when you are studying someone. Osho tells him to select one sannyasin each day to imitate. Make it perfect, he adds, improve it. Do it so that the person feels as if he is imitating you!]

[The tantra group is present. One member says he's feeling confused about what to do when desires come up. When he plays them out he sees that he's doing and not letting things happen. If on the other hand he doesn't go with them, he condemns himself for not following what he's feeling.]

The way you are trying you will remain trapped. The trap is created by your effort, the very effort is creating the trap. You misunderstand the whole approach. When I say, 'Let things happen', I don't mean don't do, otherwise how will they happen?

I am simply saying that while you are doing things let them happen through you. I'm not saying to just sit silently and let things happen; then how will they happen? The food will not cook by itself -- you will have to cook it, but while cooking it you need not become a cook. You can remain floating; you can allow god to cook food for you, through you: you become an instrument.

This is one of the basic problems that has faced humanity always, and people have always got trapped in

it. If you say to them to do, they do too much; out of doing the ego arises and they are trapped. If you say to them, 'Let things happen', they simply become lazy, they drop all doing; then nothing happens. They are trapped and then they think nothing is happening.

When I say to let things happen, I mean let things happen through you. They cannot happen from anywhere else, they will not happen out of the blue. You will have to do but you need not become a *doer*. Doing will be there, the doer will disappear -- that's the whole point -- and then you are never trapped.

And sometimes you would like to do too much because in that moment it may be your natural desire to do. Then go into it -- just don't become a doer; don't pay too much attention to doing. Doing is okay; just remember that you are not to become an ego. Don't say, 'I have done this'. Keep the attitude, 'It has happened through me; god has done it'. When you paint a picture, just say, 'God has painted through me; I was instrumental'. When you write a poem, just say, 'God has written it'; don't sign it. That's all... it is simple.

The way you are taking it you will be trapped... and you are not a man who can simply relax: you have energy, you have more than enough energy. It needs to flow, it needs to become great foliage around you, it needs to bloom. So if a tree starts thinking that it has not to do anything and it starts pulling itself in and flowers don't come, the tree will say, 'The flowers are not coming'. The tree has to flower -- it just need not do it deliberately; it need not become a doer. You follow me? Simply allow!

Sometimes one feels like being lazy; then be lazy. That's what god wants you to do in that moment. And sometimes one is feeling so full of energy, overflowing; one wants to do many things. Then do many things and enjoy doing it!

Sometimes enjoy non-doing -- when it comes easily; don't force it. Sometimes enjoy doing -- when it comes easily; don't force it. Let things come easily; doing or non-doing, that is irrelevant.

Sometimes sit silently and enjoy if that is that moment's desire. Listen to each moment and don't get fixed. And never allow the ego to arise out of anything whatsoever. Watch that the ego does not arise, and then everything is right, everything is okay. Doing is okay, non-doing is okay.

The Further Shore

Chapter #24
Chapter title: The beginning is half the journey

26 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706265
ShortTitle: SHORE24
Audio: No
Video: No

[A visitor says: For a long time I've been trying to understand 'tat twam asi'. I've been meditating on it and intellectually I can't get any understanding about this phrase.]

Intellectually there is no way to understand it; it has nothing to do with intellect and it is not a philosophical statement. It is just an exclamation, a realisation. It is not a theory -- it has no logic behind it; it is very illogical but it is an experience, an existential moment when you see it as: 'that art thou'. It is a realisation that you are not separate from existence. 'That' means the existence; you and the existence that surrounds you are not separate.

But this is an experience; there is no way to understand it intellectually. Intellectually you *are* separate... in fact it is intellect that makes you separate, so how can you understand it intellectually? It is asking the

very disease to prescribe the medicine. It is intellect that makes us separate. When you are deep in your sleep, you are 'tat twam asi'. You don't know you are separate; you are that, that is you.

When you are awake and intellectually functioning it is very difficult to think that you are that. How can you be this rock and how can you be this tree and how can you be me? And the walls -- how can you be them? You are certainly separate. If I am killed you will not be killed; if I die the whole existence is not going to die, so how can you be one with it? You are certainly separate.

Intellect creates separation, so intellect is the instrument to separate thou from that. Now you are trying the absurd: you are trying to understand intellectually; then it becomes just a philosophy. Even if you understand intellectually it is of no use. Intellectual understanding is not an understanding at all. The only understanding that can be called understanding is non-intellectual, intuitive.

So the first thing that I will suggest to you is to drop that idea. That idea is not of any use; simply forget about it. If you go on remembering it and repeating it and trying to understand it, you will miss it forever. Simply forget about it!

Get absorbed in things. Sometimes dancing, become the dance and you will know. Not that somebody will shout at you 'tat twam asi'... not that it will come like that statement written somewhere inside your mind. No god is going to give it to you as a commandment, nothing will happen, but you will simply know.

So start getting absorbed; that is my suggestion. Forget this thing. You are making an unnecessary problem for yourself, you are creating a confusion and a mess.

The Upanishads are not books to be read... they are not ordinary books at all -- they are fire! One should not read them. They can only be lived and known.

My own approach is that people who become great readers and students of the upanishads miss the whole point. First you should allow that experience to happen and then you should go to the Upanishads; then you will find affirmations there.

Get lost in dance, sing a song and get lost in it, go swimming and get lost in the river, running on the beach forget everything: just become the running. Then from many doors you will have that feel, and it will not become a syllogism 'tat twam asi' -- no. You will have that feel in many ways1 through many doors -- just a glimpse, a lightning. And then one day, reading the upanishads, you come across this sentence, 'tat twam asi': suddenly you know that this is so. Now the upanishads have confirmed you.

Maybe you were not able to form this mahavakya -- this great sentence -- 'tat twam asi'; that art thou. Suddenly it clicks, but the experience is needed first -- and people are doing just the opposite. First they read the Upanishads and then they try to find the experience. This is standing on your head; this is putting the bullocks behind the cart.

Forget it. You are getting into trouble... you can get into far more trouble.

Simply forget all these Upanishads. That's why zen people say 'Burn all the scriptures'. They know, they know exactly what is to be done with the scriptures. Scriptures are dangerous. Burn them and move into existence!

From there god will make the first approaches towards you; god will become available from there. 'That' means god, and once you have tasted it....

Everybody is not so articulate as the seers of the upanishads so maybe you have tasted it but you cannot make a poetry out of it. But reading poetry suddenly you recognise 'Yes, this is what I wanted to say myself', but this is secondary -- this is not primary; the scripture is secondary.

Nobody comes to truth by reading the scriptures. But you can come to truth directly and then you can read the scriptures... and all scriptures say the same thing. Start meditating!

... Gather courage and become a sannyasin, mm? Just *to* become a scholar needs no courage. It is a very cowardly business, this scholarship. Gather courage and become a sannyasin. I am here, ready to take you to 'that', mm? Good!

[A sannyasin says: I find it very difficult to communicate with women. I'm constantly with them, but... as soon as I get close to a lady I just clam up, and then there's nothing there.]

And would you like to communicate and to become friendly?

[He answers: Yes, sure.]

Just come closer. Raise your hands and close your eyes, and if something starts happening in the body,

you allow it....

One is: it is just a question of habit, it is not a very deep-rooted problem. You can become a great lady-killer, mm?... just a question of habit; you have formed a wrong habit. Maybe it is because of circumstances -- your mother, your parents, your society -- so you have carried that up to now. It just needs a deliberate effort to drop it... even if you have to *force* it to drop.

So for three weeks, do one thing: force it to drop. Go, push yourself into communication. Don't wait for it to happen -- no, don't wait for that; it won't happen. All these years you have made a habit; that habit has to be destroyed. It is just like a conditioning around you -- you have to make a conscious effort to break it. And within three weeks it will go; it is nothing much. Your energy is there, perfectly good; just a crust is around you. If you cannot break it here, you cannot break it anywhere else in the world, so don't miss this opportunity.

And it is not only a question of being able to communicate with women.... If you cannot communicate with women outside, you will be incapable of communicating with your inner woman -- and that is the real problem. I am not much interested in the outer woman -- if you communicate or not communicate, that does not matter much -- but if you cannot communicate with the outer woman you will remain cut in two inside. Your man part will not be able to meet and mingle with the woman part within you. Hence my emphasis so much that people should fall in love, move in love, communicate. Meeting with the outer woman you come closer to your inner woman, and when you can love a woman outside, your inner distance becomes very very much less.

Sometimes, making love to an outer woman, suddenly you are not only dissolving into the outer woman, inside also you start dissolving... and that is of ultimate value. The outer woman will disappear, the outer man will disappear, but once that inner integrity has arisen, then there is no need for the outer; you can forget about communicating outside.... Because communication brings many problems too; complications are there.

A woman is not just beautiful, neither is a man just beautiful; they bring a thousand and one problems with them. But once the inner integration has started happening you can afford not to relate outside. Right now you cannot afford that. Right now your energy is flowing, but there is a split: your woman is standing aloof, your man is standing aloof; they are not talking to each other.

This ice has to be broken, and the only and the easiest way is to break it with an outside woman. So you start looking.... And now these people (indicating the group) have heard so they will spread the news -- that somebody is looking for a woman... because women here are looking for men! Men are proving real cowards!

So just let this rumour be spread, then many women will start attacking you! And I don't have ordinary women here: they are very dangerous ones!

Just get out of it... try to get out of it. Whenever you have an opportunity, force yourself to get out of it, that's all! If you are walking with a woman, why not hold her hand? If you can hold her hand, hold it; if you can hug the woman, hug -- don't miss that contact. Be more physical in relating -- that will break the habit, because the habit has entered into the body; it is no more just mind. You will have to do something. It has become muscular; it is almost physical now. So hold her hand, hug the woman, go swimming with a woman, invite a woman to dance.

Do whatsoever you can for three weeks... and don't bother very much that you have to wait for a perfect woman to appear. Any woman will do; you are just to break the habit so any woman will be helpful. So don't be too much concerned about aesthetics and morality and this and that. Just be simply communicative with a human being.

Say something to people. If you cannot say something, at least listen to them! Listen attentively -- and that is communication... sometimes more effective than talking to them. If you can listen attentively people really feel very very loving towards you... because nobody is listening to anybody: everybody is ready to say something but nobody is ready to listen. Become a good listener if you don't find something to say.... And women are great talkers; they will enjoy you very much, mm?

Just listen, just provoke them to talk. Start from this very moment, mm?... just look around and start! And there is no problem, not at all. And after three weeks, tell me.

I will manage to have many women follow you. Just after three weeks you will come and say 'Enough, Osho!'

It is going to go! Just sit here and have a look. If you feel attracted to somebody, start communicating; don't be worried! This is the most auspicious moment to start. Good!

[A sannyasin who has Hodgkin's disease and TB says: I'm really scared about the idea that I might die... I tried witnessing it and it just stays there....]

No, no, witnessing won't help because you will be using witnessing just as a trick to avoid it. Just accept it and then it will disappear. So what? One is going to die, so one is going to die. What can you do about it? Accept it, and simply by accepting it there is no problem in it. And then it will become a great experience.

You are not going to die, mm? you will live -- but this experience will become of great value. Very few people are so fortunate to go through this; don't miss it! Everybody dies but death comes to very few people this way. Death takes you very unawares: one day you are caught in it, it doesn't give you any chance to think about it. Then there is no opportunity to grow into it. You are fortunate; death is coming making much noise.

And it is a bogus death; it is not coming either. It is just your fear... but the fear has to be accepted: yes, it is okay. If you are going to die, you are going to die. What difference does it make whether it is today or tomorrow or the day after tomorrow? It does not make much difference. Some day one has to die... any day is a good day. Just by postponing it for a few years, what difference will it make?

How many years more do you want to live? Just tell me *exactly* -- and then don't change it!...

It does not make any difference whether you live for fifty years or seventy years or one hundred years: one day one dies. So don't miss this opportunity. Accept it! -- it is perfectly okay. And the moment you accept you will suddenly feel that the fear has disappeared.

Fear is because of non-acceptance -- fear is not of death, remember. Everybody here is going to die but nobody is afraid. Fear is of non-acceptance: these people here are not thinking of death so there is no question of rejecting or of accepting. For you the problem has arisen of what to do now? Death is there. Do you accept it or *do you* reject it? If you reject it you will not be able to sleep.

Last night I had to come to you because you wouldn't sleep.

[The sannyasin later confirmed experiencing Osho's presence in his room the night before.]

For two, three, nights you have not slept -- but that is not going to help. That is bringing death closer unnecessarily... and death is not there! I don't see it coming so soon. Mm? You have to do many many things for me, so it is not so easy.

But don't miss this opportunity! Accept it, and in that acceptance you will find such freedom, such silence. Later on you will see that this opportunity was really an opportunity; you would have missed it! No, just accept it... and sheela, you too accept it. What to do? [You are] going; then one has to say good-bye!

What can be done? Man is helpless. So serve him and love him and do whatsoever you can do for him, but be happy and make him happy. I don't see that there is any problem right now -- but this problem will come one day or other, so why not tackle it right now? Be finished with it, so whenever it comes next time it will not be a problem. And next time I may not be here, so why not use me this time and be finished with this problem? Accept it, accept it in toto. When one totally accepts death, it becomes almost impossible for death to come.

And your disease is more or less concerned with your mind. You were perfectly healthy three, four, days before. You have never been as healthy as you have been for the past two, three, months, but within three, four, days you are down... and this is just a mind thing; this has nothing to do with your disease! It is just because the x-ray people have said that the shadow is bigger, mm?

If you had not gone for the examination you would have still been perfect. Your weight is going well, your allergy is less; I don't see you looking as you were before. Mm? you are looking perfectly healthy -- you have never been so healthy. Now there is no point in death coming when you are becoming so healthy; there is no point.

But whatsoever it is, accept it... and take it easy! If you are going to die, don't be worried -- I will take care: you will have a good death! If you are going to survive, you will have a good life. Either way I promise you, so just don't be worried at all.

And you have created this problem unnecessarily. You should have asked me about stopping your medicines. I am here, and this is a vital thing. You should have asked me... you stopped your medicines. It happens almost always that whenever people are becoming better, they think, 'What is the need of the medicine?' But your problem is such that the need of medicine may remain for your whole life. But what is

wrong in it? Just as you take a cup of tea every day, you can take a few medicines; there is not a problem in it! There is no need to stop it; you created this unnecessarily.

So now accept it, mm? and tonight, just relax. Entertain the idea of death. If it is coming, let it be beautiful -- make it a joy; give it a good reception. At least get ready! I don't think it is coming but why not get ready? Some day it will come, then you can use that reception again. I may not be here to tell you next time. It is better you prepare now.

And the doctor's suggestion is right: on the second, doctor paymaster comes, so show him everything, and if he feels that some test is needed, go to the states; let it be tested. Nothing is a problem -- I don't think there is any -- but you can create the problem!...

And I will tell everybody. They will help you; don't be worried, mm? So tell everybody wherever you go, so that everybody asks, 'When are you going to die?'

Nothing to be worried about, mm? -- this thing will go. But if you get into fear too much, you may create some complication. From this moment drop creating more complications, and the best way is to accept death. Just try: tonight, just accept it. And that's exactly what I mean when I say, 'entertain the idea' -- the idea that you are going to die. How beautiful! Then all problems will disappear and you will be moving to great rest and silence.

What is there to fear in death? That's something strange -- that people go on being afraid. People should be afraid of life because life brings problems. Death brings no problems; it simply solves all problems.

Accept it, mm? Up to the second, completely accept it... and you will be surprised: that shadow may disappear if you accept it. If vou don't accept it, then the tension, the strain, may create more shadow on the chest.

Start laughing and enjoying and dancing and meeting people, and talk about death and tell them, 'I am going to die -- have you any suggestions?' *you* have to prepare for it, so ask people their suggestions and ideas about death, mm?

... Have you a box with you?... Whenever you start thinking against death, just put it on your heart and it will help you to die, mm? Accept the idea and tomorrow morning you will be flowing again. When I take care of you, you need not be worried. Good?

The Further Shore

Chapter #25
Chapter title: We are coming closer to a better world

27 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706275
ShortTitle: SHORE25
Audio: No
Video: No

Ram is one of the names of god. In india we have one thousand names for god. The basic idea is that all names are of god -- obviously, because there is nobody else other than god so all names are his, all forms are his. It is god manifest in everything.

Ram is one of the names of god, and the indian term ram, if read backwards, becomes 'mara'; that means death. So life and death are not two separate things. If you read this one way it is life, god himself, if you read the other way it is death itself... so life and death are two aspects of the same coin.

There is a story about valmiki; he was an uneducated man, very rough. He was a robber and a murderer, and he was going to rob a saint. The saint laughed, and he said to the man, 'Why are you doing all this, for what? You will not be here forever.' And the robber said, 'I am doing it for my children, for my wife; my

parents are old.'

And the saint said, 'You go and ask them if they will share the bad karmas that will arise out of your acts. Are they ready to share those effects?'

The robber laughed; he said, 'You seem to be a very cunning fellow! I will go home to ask and you will escape.'

So the saint said, 'You can tie me to this tree with ropes and I will wait.'

So the robber went home; he asked his wife, 'Will you share my bad karmas?'

The wife said, 'What nonsense are you talking? I am your wife; you have to look after me. I don't know what you do, I don't care what you do. How you earn the money is your business. Why should I share your karmas?'

And the children simply refused. They said, 'What, *us*? We don't know anything about your business, about what you do.'

And the old parents said, 'We are old; it is your duty to serve your father and mother. It is your choice: if you can't serve in the right way, it is your choice. Why should we share?'

The man was very much disillusioned: so they were all ready to take the money, but nobody was ready to share his bad karmas!

He went back to the saint and he said, 'Initiate me into sannyas -- I am finished with all this nonsense! I was thinking they are together in everything with me, in good, in bad, in happiness, in unhappiness, but they are only with me if they feel that I have money and I am happy and I am giving them something. Teach me something.'

So the saint -- his name was narga -- told him, 'Just repeat the word "ram"; go on repeating it as much as you can. Forget everything and just repeat the word "ram, ram, ram..."'

The saint went away and when he returned after three years, this man had become enlightened -- just by repeating the word 'ram, ram, ram'. But he was an uneducated man so when he was repeating 'ram, ram, ram...' continuously, it became 'mara, mara, mara....' He forgot that he had to repeat 'ram' so he was repeating 'mara, mara, mara....' He became enlightened -- even by repeating wrongly, but he became absorbed in it.

The saint was surprised because he himself was not yet enlightened, and he said 'I have been doing everything rightly and you have not even been able to repeat the name rightly! This is a miracle! How did it happen?'

So god came in a vision to the saint, narga, and he said, 'It does not matter how you repeat it -- all names are mine! The question is what energy you pour into it. The question is what focusing you bring into it, what consciousness you bring to it. This man is simply incredible! In these three years, not for a single moment has he been thinking of anything else. Day in, day out, even in his dream he is just continuously repeating, "ram, ram, ram...". Even in his sleep his lips are moving; even when he falls deep in sleep, something deep inside his heart goes on repeating "ram".'

In India, this is one of the most loved names of god....

[Osho gives an initiate the name prem nandan -- love bliss. Get more into love and joy, Osho says to her. Nobody is stopping you: you can be as loving, as joyful, as you want to be. Love and joy go together; it is one dance. Become more loving and you will see that more love follows: it is a by-product, a shadow, of love. Happiness cannot be sought directly. Something has to be done with your love energy and then joy follows. So let love be your prayer and joy will start flooding you!]

[A sannyasin says he has a sensation in his belly. He says he feels like throwing it out when it becomes very intense and yet it isn't anger. It's as if emotions come and go but have no labels, no definitions; they're just feelings. Should he keep it in or let it go?

Osho checks his energy.]

Mm, it is perfectly good! Try to hold it inside, just try to hold it inside. It is beautiful energy. It has nothing to do with anger, nothing to do with sadness, but it can look like anger because it is very vital like anger, and it can look like sadness too because it is very weak like sadness. Still it is neither sadness nor anger. It is pure energy that the system is releasing. And this is a beautiful moment; you should hold it.

And if it wants to come out, then allow it very graceful expression -- smiling, dancing, but very graceful; don't be violent otherwise it will be a wastage. If you are very graceful, very smooth, very silent --

even in your expression -- then it is not wasted. It will go and spread all over your system, it will reach to every cell of the body. So movement you can do, but very very graceful movements like a dancer.

Just the other day I was reading about a zen master who was a dancer, a great dancer, and he used to teach his disciples meditation through dance.

One day he was called by the Emperor to dance before him; he went. The Emperor enjoyed the master's dance so much that he asked again and again for more and more and more. Half the night had passed when the emperor released him and said that now he was perfectly happy. He gave the master many presents, valuable diamonds, much money.

The master had to take all those valuable presents back to his monastery; it was outside the town. A robber started following him -- it was a good chance -- but the master was walking so gracefully that the robber could not dare to attack the man! The grace was such, the very movement of the master was such, that the robber became hypnotised and he completely forgot that he had come to rob this man.

And when he reached the monastery, he realised. that he had followed this man almost magnetised; he could not go away either! He fell at the master's feet and said, 'I came to rob you but you have robbed me. Now initiate me! What kind of movement is this? You reduced me to being almost like a moth -- just like a moth who goes on rushing towards a flame knowing perfectly well that only death can happen there, but there is some immense attraction.'

The robber said, 'I knew it -- that you were going towards your monastery and there would be thousands of monks, your disciples, and I would be in danger, but something pulled me. I could not rob you, I could not go back.... The movement was so graceful! How did you manage it?'

This is the energy by which it can be managed. When this energy starts spreading all over your system, a very unknown grace arises.

So one thing to be remembered: no violent catharsis. First try to hold it as much as you can... to relax into it... just go into and relax into it with not even a movement of the body. But when you feel it has become too much and it is unbearable -- there will be moments when it becomes unbearable -- then stand up and allow slow movements, very slow movements. Just allow a slow movement of the hand with it taking hours to come to this point... very slow movements -- as slow as possible, as if there is no hurry. Walk very slowly, make small dances but very slowly. Smile, don't laugh. Make everything very very soft.... And things are going very well.

[Osho suggests some non-cathartic groups for him.

The sannyasin then describes an experience when he was working long hours cleaning pots -- he became completely detached: It was as if I were on the ceiling, looking down at me working, and then I get quite frightened.]

Very good... very good!...

I understand; there is no need to explain it. This witnessing will happen many times, and it will grow. As your energy is there more and more, it will grow.

For a few moments you will simply disappear up beyond the roof. And the work will continue but you will become very detached. You will be doing it almost like an automaton, robot-like. Mm? the body is doing things and you can see that you are not doing and yet it is happening; you will be able to do that. It is very beautiful, mm? This is what is called witnessing. Just conserve energy. Very good.

[Another sannyasin asks for advice on returning to the west to commence a three-year ecology course. Osho checks his energy.]

My feeling is that you should do your ecology course, mm? It will be good for your growth too -- so it is not only for the future: it will help you. It will give you a vision and a perspective, and you will become a better sannyasin out of it.

So go, join the course, mm? and each year whenever you have vacations you can come for one or two months and that will do. I will give you enough in that time so that for one year you will never run out of gas! Mm? Good!

[A sannyasin couple who have been together seven years are experiencing differences when the woman has become involved in groups. Osho gives them an 'energy darshan' together.]

There is nothing wrong with your energies, mm? I think that will always be your way -- that sometimes fooling around will be helpful, and then you will be more into each other again. There are many types of couples....

One type of couple needs a few holidays from each other -- and you are that type. So if you are together for too long you will feel bored; she particularly will feel very bored. And when she is bored, of course you can't be happy; it is impossible. When you love a person and the person is bored, feeling unhappy, you start feeling unhappy. When you are unhappy, she will feel the relationship is even more meaningless and she will start feeling guilty too that she is making you unhappy because she is bored. So a vicious circle arises and things go on becoming more difficult.

For a couple like you the best way is to have a weekend apart. So sometimes she can be with other people and sometimes you can be with other women. And this will not destroy your relationship, this will enhance it.

There are people whose relationship will be destroyed immediately. They can't have any weekends; they don't love that much. Really that is not a very ideal couple: they don't love very much, they are more possessive. Love is less, so they are substituting love by possessiveness, and more than being in love, they are on ego-trips.

That type of couple has been predominant down the ages and they have created a great morality around themselves. They think they are the ideals: everyone else who is not according to them falls below, is a sinner or a criminal or immoral. They have nothing but condemnation for people other than their own type.

And because these people are very possessive, very dictatorial, they have dictated their whole philosophy to the society too. These people are dominant types, very articulate. They make the law, they make all kinds of rules and regulations in the world; naturally they have them made according to themselves.

The world has not existed for all kinds of people up to now: it has always been dominated by one type and naturally the other types suffer. But now we are coming closer to a better world where other types will be accepted... a more fluid kind of world where, if it gives you joy, everything is right. If you don't create any trouble for anybody, then whatsoever you are doing is good.

So this is my feeling about you -- that it will be good if sometimes she is having an affair and you are having an affair. Go with understanding, and after each affair you will feel yourselves closer than ever. All boredom will disappear and again you will be in love. (To the woman) After each love affair you will find more in him and he will find more in you. And those love affairs will not destroy you; they will enhance.

To me this type is the majority in the world. That's why the world is in such misery -- because the very minor type has been dominant and the majority has been crushed. They cannot even say... you cannot say this to your lover -- that because you love her so much, you would like to sleep with somebody else. Just even to say this seems to be nonsense, absurd, but there is great logic behind it.

It is always good to move with somebody else, then suddenly you will see the beauty of the person you are living with. This change of taste will bring the old taste back again and you will start hankering for it. If you do it with understanding, there will be no trouble and no problems.

There need not be any divorce between you but mini-divorces will be very helpful. Divorce happens because we don't allow the mini-divorces. I am all for mini-divorces... it is nothing wrong. It is very natural and human really; we have made very inhuman ideas.

You eat the same vegetable every day, every day, for seven years. Just think of it! If you start becoming crazy, bored and not in the present, do you think something is wrong with you?

Nothing is wrong; it is simply an inhuman idea. Man has not been looked into when the ideals have been decided. They have not been decided according to man; they have been decided according to a few types and if you don't fit then you are wrong. That's where people like jesus bring a new revolution into the world. He says, 'The sabbath is for man'... not man for the sabbath. That's what I am saying to you.

You are together to be happy; there is no other reason to be together. If the relationship is becoming unhappy, then find a way: create happiness again. My feeling is that persons will never get fed up with each other if sometimes they have a little freedom to move and they can be on their own... and without any guilt, otherwise guilt creates trouble.

If she has to go with somebody like a thief and has to hide it from you, that becomes bad, that is heavy on the heart. If you have to go with some woman and you have to do it in secret, that too is heavy and that creates a thousand and one lies, and sooner or later those lies will be found out.

In fact, the reason why they are caught is very beautiful.... (to the man) If one day suddenly you find that she is very happy with you, that will be the reason -- that she has been with somebody else. If suddenly the wife finds that the husband is too happy with her today, then something is wrong! That's a sure sign that he has been somewhere else. His zest is back, his enthusiasm is back; he is thrilled again, he is young again. The gap that the other woman has created has become a mini-divorce... and mini-divorces are a must; in a happy life they are needed.

And if this happens with understanding, then no guilt is created. When you understand each other, more love flows. When she can understand that if some day you start feeling like going with a woman... it is human, it is perfectly beautiful. If you don't feel like that, then something is wrong really: that means you have indifferent to women, how can you be loving to her? She is a woman!

And this is what is being done: the wife continuously goes on looking to see if the husband is interested in some other woman. If she feels he is smiling, if she feels he is looking at somebody more attentively than is allowed, she is against it... but she does not know; she is suicidal. She will kill her husband's interest in other women -- but she is also a woman!

Sooner or later when all interest in women is destroyed, the interest in this woman will also disappear; then her whole effort has been suicidal. Then she is worried and she feels that now there is no love flowing; what has happened? And she has done it! In the same way the husband goes on doing the same thing to the wife.

[We have such neurotic egos that we demand the other only love when with us and no one else. But love is like breathing, Osho says: it is the spiritual breath. The body lives through air and the soul lives through love....]

We have killed people's soul, utterly destroyed them. People are just zombies, just dead bodies walking around, managing somehow, dragging somehow, waiting only for death, and there is nothing else to happen.

Understand it, and if you love each other -- and that is my feeling, that you love; that's why I am saying this -- it is possible. Only if you love is this understanding possible.

You love each other, you understand each other, you give total freedom to each other. It is perfectly good sometimes if she moves with somebody and it is perfectly good when you want to move with somebody. You will find that you are becoming again fresh, young, green. Love will start flowing again... and then there is no need to separate.

The need to separate arises because you don't allow her to be free, she does not allow you to be free; then finally every marriage is on the rocks. Either accept this deadness or escape from it. And I think the people who accept it are impotent people but those impotent people have dominated the whole world.

And when a certain philosophy continues for many centuries it becomes part of our presuppositions; we don't think about it. Now nobody thinks about it; we simply accept it and we believe in it: it is part of our blood and bones.

It is very natural. If you live with a person for seven years and you are not fed up, then something is wrong; if you are not bored, then something is wrong.

[The man says: Well, we have had a relationship in which we have separated and come back, separated and come back.]

Yes, that's very good! That's why you have been together for seven years. Allow it now with great understanding. In fact, help each other to be free and things will be perfectly okay.

[The woman asks: Do you think we should live together... because we're not living together?]

That too, is for you to decide. Sometimes if you feel like not living together that too is perfectly okay, because that too is again just an idea. Living together is not the point; the point is being together. Living together is very simple; if you are not together, what is the point? You can live in the same room, you can sleep in the same bed, but you are not together -- that's pointless!

Sometimes when you feel like being together, be together. When you feel like moving alone, perfectly good; accept it with great love and understanding. And I don't see that there is any problem, mm?

The Further Shore

Chapter #26
Chapter title: To me, this and that world are not separate

28 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706285	
ShortTitle: SHORE26	
Audio:	No
Video:	No

[A visitor said he had been, for a short time, in a seminary in rome monastery in Thailand.]

... This is also good, mm? -- nothing is bad, everything helps. Do a few groups here -- that will help you to come out of the monastery. Because it is very easy to escape from the monastery but to escape from the monastic mind is not so easy. That you are still carrying inside; it has to be taken out of your system.

When you strive very hard for something it gets into your blood and bones. You can escape, but something of it will continue in your system. That has to be thrown out, otherwise one day you can again become a victim of something.

And enlightenment is not attained by striving for it -- no. Striving itself is the greatest impediment. You don't attain it by making effort; you attain it by relaxing all efforts. It happens. It is not an attainment really, it is not an achievement... and the achiever's mind never reaches it.

It is a relaxation: when you are not striving for anything, not thinking to achieve anything, not even thinking about enlightenment, then it happens. It takes you always unawares: when you are really looking for it hard, it goes on eluding you. That is not the way to get to it. It is very elusive, mercury-like.

When you are simply sitting open, living your ordinary life -- eating when hungry, and sleeping when feeling sleepy, loving when love arises; when you are living a very very ordinary life, with no hankering that you have to become this and that, that you have to become a buddha, when you are not trying to become anything, when you are happy the way you are, when you are immensely at ease with yourself -- then it happens!

It is a happening; it is not a doing. Nobody ever attains it. In fact it attains you, not that you attain it. When you are available it simply jumps on you, surrounds you, overwhelms you, overfloods you and takes you away... and you are gone!

... You have come from there [the buddhist monastery]; that is very good. There you would have been striving and striving... there you would not have ever been able to relax.

Buddhists monasteries no more follow Buddha, buddhism no more belongs to Buddha. They have all become ego-trips. That's how it happens to every religion: when the master is gone it becomes corrupted... and the master has been gone so long, two thousand years have passed. Great corruption has happened; it is no more Buddha.

If you want to find Buddha never go to a buddhist monastery. You can find him anywhere else but never in a buddhist monastery. If you want to find christ never go to a christian monastery. You can find him anywhere else but not in a christian monastery; that's how things are.

Do a few groups, start meditating here. Vipassana is good -- you have learned it, that is good -- but it should be done in a totally different atmosphere. The method is of tremendous importance but before one can do vipassana one should go through some cathartic methods so all poison has been thrown out. When there is no poison, do vipassana and great things will be possible through it. But you have learned, that's good; it will be used!

Whatsoever you have learned there will not be lost -- it will be used in some higher synthesis; don't be worried, mm? Do a few groups.

[Osho suggests cathartic groups and the visitor says he feels misunderstood.]

No, no, not at all... not at all, not at all! I have understood. You may not have been able to say what you wanted to say but I have seen what you want to say.

[The visitor answers: I did not want to say anything.]

Then perfectly good! Then how can one misunderstand you, mm?

... If you don't want to say anything, then there is no problem... but as I see it you have strived hard, and striving always fails.

... It has not left you yet! You may have left it -- that I am not saying -- but that doesn't matter: it is there!

Do you think everything has gone from your mind?

... It is there. It has to be dropped, it has to be completely cleaned. Be here -- it will be cleaned, mm?

And think of sannyas. Whenever the idea comes, think of it, mm? But this is a totally different kind of initiation. It has nothing to do with Leaving the world; it is not a renunciation. It is a different way of living in the world: going nowhere else, being here, but being in a totally different way. It only changes *you*, it doesn't enforce any change in your circumstances. You can be a householder, you can be a husband, you can be a father; whatsoever you decide to be, you can be. This sannyas does not exclude anything; it is not monastic. It is very 'this-worldly' because to me this and that world are not two separate worlds; there is just one world.

One can live rightly in it and then one grows; one can live wrongly in it, then one does not grow. One can look rightly into it and one finds god herenow. One can go on being blind and one goes on missing god. Then people start projecting god as being somewhere else -- some heaven, some nirvana, some moksha, somewhere else... but it is *here*!

This world is nirvana and there is no other world and there is no other nirvana.

So if you want to become a sannyasin,, think about it, or if you are ready right now, take a jump right now.

[The visitor says: I am already there! There is no jump to take.]

Then why have you come here? For what?

[The visitor answers: Just for fun.]

But I don't have time for fun. There is no need to come here. Why? You should ask whether I want to have fun with you or not.

There is no need to come. If you are there already, perfectly good! I am happy about your being there. Remain there happily! There is no point -- even being here has no point, mm? Then that's good.

The Further Shore

Chapter #27

Chapter title: Love is the bridge between the human and the divine

29 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706295

ShortTitle: SHORE27
Audio: No
Video: No

Keshava.... It is Krishna's name and literally it means 'the long-haired one'. He has many names, each name to indicate just one of his qualities.

He is called 'the long-haired one' because he was one of the greatest incarnations of the feminine spirit, of yin. That's why you don't see the beard and you don't see the moustache -- just the long hairs. Not that he had no beard, he was not suffering from any hormonal deficiency, but it is not depicted to show that the spirit is feminine, that the man is passive, that even in his action he is deeply in inaction... what the Chinese call 'wu wei': action through inaction. He is doing but he is not a doer.

And Hindus have called him the greatest avatara, the most perfect, because when a man is a man perfection is not possible. One can be perfect only when one is in rest, passive. One is perfect only when one is not -- so much in rest that one is not. There is no tension: even the tension of the ego, even the feeling that 'I am', has disappeared. Everything has relaxed... only in that relaxation can god come and bloom in his totality. If you are still there, then in the same proportion that you are, god will not be expressed through you.

So Rama is called a partial incarnation of god, Krishna is called the total incarnation... and the meaning is significant. He is the incarnation of the feminine spirit. He is a very very feminine man, very beautiful, very soft, very round -- hence 'the long-haired one', to show his softness, to show his feminine beauty.

Mm? you must have seen: even his clothes are very feminine. He wears ornaments too and his clothes are very fancy -- not as a male ordinarily wears clothes; all the clothes that he uses are feminine. His dance, his song, are all feminine... he is the most feminine of men.

But a question can be asked -- has been asked many times down the ages -- that if god wanted to reincarnate, to come down to earth, and if only in passivity it can be allowed totally, then why didn't he choose a woman? There is some reason in it.

Action has not to be discarded; action has to be absorbed in inaction. Action has to be there but has to come out of the inner nothingness. So god can come only when the duality is there and yet transcended. Hence krishna is a man yet feminine -- paradoxical and yet transcendental, combining both. If you want a parallel from the woman's side, then you will have to find someone like Joan of Arc: a woman, but very male. If she had been in india she would have been thought of as an incarnation of god. The West missed; the woman was of tremendous value.

It was the same synthesis from the other side: she was feminine but she absorbed the whole male qualities. She became a warrior, lived like a man: she dressed like a man, she walked like a man, she behaved like a man. You will be surprised that not a single man had fallen in love with her, she was so manly. To think of her as a woman was difficult.

To me, Krishna and Joan of Arc are the polar opposites. Krishna is a man and full of the femininity, overflowing with it; that is the meaning of the name keshava.

'Kesh' means hairs and 'keshava' means the long-haired one: Krishna the feminine one. A good name... a beautiful name. Create that synthesis in you, fulfill your name. Become more and more passive, become more and more soft, and create softer qualities: love, compassion, sympathy, empathy. Create more grace.

[The sannyasin is unable to speak.]

You have said it without saying and I have heard it. Mm? just get in tune with things here. Eat as much as you can of me and drink as much as you can of me -- let that be your sadhana here. Many things are going to happen....

Ananda means bliss and anuloka means a small world -- a small world of bliss... and that's what everybody is meant to become. It depends totally on you; the energy is available. You can make a small world of misery or you can make a small world of bliss out of it... and both are made of the same energy, the same stuff; it is the same brick.

Rightly put those bricks make bliss; wrongly put they create a mess. And if a man knows how to put

things rightly even poison becomes nectar... and vice versa. So nobody is really poor -- everybody is born rich -- but a few people never put their energies in a right way. They have a beautiful instrument but they only create noise -- they never learn how to play it.

Life has to be understood like a very subtle musical instrument -- and meditation is the way to play upon it.

Would you like to say something to me?

[The new sannyasin says: I came here because I love a girl who took sannyas last night.]

Mm mm, very good. That's very good! Your love affair has brought you to a greater love affair! Each stone becomes a step and you go higher.

Just be here, mm? Just be in love with me and soon you will see that your love will change: it will have a different depth and quality.

[A sannyasin who is leaving says she feels very scattered, that she doesn't feel ready to surrender: I run myself in circles... I'm always running.]

Nothing is wrong in it!

Just enjoy it; that's the way you are! Trying to do something against it will simply create a conflict and anguish... and through conflict, one starts doing violence to one's own natural flow.

That's the way you are; nothing is wrong in it! You have energy, you are overflowing too much with it, so you go here, there and you go on running... but nothing is wrong. Running is a spiritual activity!

You have to learn to accept it; that will be your surrender. Surrender is not something that is against you. How can the surrender be against you7 You are thinking as if by surrender it is meant that you have to change your natural way totally; that is riot right. Surrender means to be totally natural.

If you surrender to me, that simply means I will tell you to be totally relaxed with your being. If it takes you to the north, go to the north; if it takes you to the south. go to the south. Let it have its joy and one day you will be finished with it, but that will not be by force. That will come through more awareness, experience... and that has nothing to do with fighting.

Run as much as you want: just remain alert and don't create any fight with yourself. I am against all fight. Fight creates split and a split inevitably leads towards schizophrenia, madness. Be together... and by being together I don't mean that you have to put all your fragments together.

If this is the way, that your fragments are scattered, then be scattered and accept the fact of scatteredness, and in that very acceptance you will see something like a unity arising. It will not be a forced unity, it will not be like one thing; it will be more like an orchestra: many instruments playing but in deep rhythm, in a togetherness.

If unity is not like an orchestra it is going to be very dull. There *are* people who are not scattered but they are very dull people, stupid people. The day you feel that a kind of transcendence has arisen, all your fragments are still there but they move in a certain rhythm together; they have all fallen in one wavelength. They have not become one; now they simply sing together -- a chorus has arisen. The singers are scattered but they are singing a chorus, together. In the song they are together, otherwise they are all separate.

That sound cannot come by effort, by discipline. It comes only through deep rest, relaxation with your being. The way you are, accept it. And you have all the blessings: you go as much as you want to go and come as much as you want to come. Soon it will disappear, but don't force it otherwise it will linger; it will continue in your unconscious.

The desire is there so let it be finished. Every desire has to be lived to its extreme. Desire is the way towards desirelessness. So if you go half-heartedly this desire will continue for a longer period.

[She answers: Not only do I go with my energy but I often stop half way with it. I have so much confusion!]

Yes, I understand; it is there.

It is with everybody! It is just that when there is a low-energy type person it is not so prominent -- it is there; but when there is a high-energy person it is very prominent. Mm? you are a high-energy person. Feel grateful to god that you have enough energy to rush all over the world. So rush! -- nothing to worry about!

[Osho explains the meaning of prem anudharma. Prem means love and anudharma means religion -- religion of love. That's my religion... and my sannyasin has to be an incarnation of love in all dimensions of life. That is the quality I would like you to grow. By becoming loving you will become my sannyasin....]

I don't ask you to be prayerful -- prayer comes on its own when one is loving; and I don't ask you to go into a temple, because those are just outer things. The inner temple consists of love. And I don't ask you to think of a god. Only contemplate love and by and by you will see that god is becoming more and more visible to you. It is through love that we reach god; there is no other way.

The english word 'religion' is not as good as 'dharma', because religion gives the feel of a doctrine, a dogma, scripture, theology. Dharma exactly means 'the way'; it does not give the idea of a dogma. Religion means christianity, islam, hinduism; dharma does not mean, cannot mean, islam, cannot mean christianity, cannot mean hinduism. Dharma means the essential of all religions, the very essence of religion... just the fragrance of all the religions, the core of it.

And if you want to know the core of religion, there is no other way to know it except through love. Love is the bridge between the human and the divine. The moment you are totally in love you are no more here. You are no more part of the world of things -- you are raised high; you move into another dimension, you are transported. When you fall from love you are again in the world of things. When you rise in love you are in the world of persons; that is the revolution.

When you are in this world without love you live among things; even persons are like things then. Your wife is a thing, your friend is a thing; you use them. But when you rise in love even things are no more things. Even the chair has a personality, even the pillar is no more just a thing. You cannot neglect it, you cannot ignore it.

Then the whole existence is full of personality... throbbing with it. Everything has a soul because everything deep down exists in god, everything participates in god. How can it be otherwise? Everything partakes of god. In that very partaking it becomes a person.

So that is the meaning of your name. Let this be the meaning of your life too. It needs only a little alertness and things start changing.

The Further Shore

Chapter #28

Chapter title: The more you flow into existence, the more it flows into you

30 June 1977 pm in Chuang Tzu Auditorium

Archive code: 7706305
ShortTitle: SHORE28
Audio: No
Video: No

Deva shakta. It means divine energy. And you have to play with your energy as much as possible. Create more and more loving intimacy with your energy, allow it all kinds of play. Sitting silently, let kriya happen and don't inhibit it, don't repress it; that is the way to commune with god. Don't be miserly; be open and flowing. The more you flow into existence, the more existence will flow into you: it is always in the same proportion. Whatsoever you sow, you reap and whatsoever you give, you get.

So if you want to get more energy give more energy; if you want to get more love give more love. If you want the existence to shower on you in great torrents of bliss, then make people blissful wherever you go. With whomsoever you commune remember only one thing: make people blissful, bring some joy to them...

and it is so easy to bring joy to people.

It is so easy to be kind and loving, it is so easy to be happy; it costs nothing, but just miserliness has been taught to us. We very reluctantly give ourselves to anybody -- not even to those who we love. With them too, we are holding, as if, if we lose something we will never get it again. We are hoarders, and out of hoarding fear arises, and because of fear you become more of a hoarder. By and by you lose contact with divine energy, and it is available everywhere! You just start pouring: from one end you start pouring and from another end you start getting it. And when energy circulates it keeps you vibrant.

It is like the circulation of the blood. When new fresh, air goes on coming into your room, your room has a liveliness. When a pool becomes stagnant it starts dying; it becomes dirty, unhygienic.

Close the doors and windows of the room and you are closing doors to life and to the sun and to the air. Soon you will be living in stale air, and nobody else is responsible except you. Those windows are there to be opened! These senses are our windows, this body is our house; we have to open all these windows.

Pour yourself into existence and you will be surprised: the moment you pour yourself, something goes immediately into you from some unknown source, something is poured into you, because nature abhors a vacuum. That is a very simple scientific law, and it is as exact about spirituality as it is about the material world: nature abhors a vacuum.

So create as much of a vacuum as you can and you will be filled by more and more energy, and fresh energy, vital energy. And once you have learned the secret you become an emperor. That is the meaning of the word'swami': you become a master. You know now there is nothing to lose: the more you lose, the more you get.

Jesus says, 'Those who are afraid to lose themselves will lose and those who are ready to lose themselves will gain'! He is proposing a very fundamental law.

Prem means love, shakti means power. Love is the only power there is; all else is impotence and all else makes us weak. All else that is known as power is only pretension.

Money is not power, prestige is not power, respectability is not power, political status is not power. These are just ways to hide our impotence, these are ways to cover the impotence that is there. These are ways to hide our deep-rooted inferiority complex from the world; but they only hide, they never destroy it.

So others may think you are very powerful because you have a big car and a big house and a big yacht and this and that, and a big bank balance. Others may think you are powerful, but you know; how can you deceive yourself? You can deceive the whole world but you cannot deceive yourself because you know that deep down you are just nothing. All those things are there outside. Others may be deceived because they watch from the outside, but you know yourself from within and there the yacht cannot reach, the car cannot reach, the bank balance cannot reach.

So a very very strange phenomenon happens: the richer a man becomes, the poorer he starts feeling. In contrast to all his riches all around he starts feeling very very poor. The more powerful a man becomes, the more powerless he starts feeling within himself. Now he has the contrast: he can see how powerless he is. So all so-called superior people suffer from inferiority. Their dreams are full of inferiority, shadowed by inferiority.

There is only one thing that makes a man really powerful, mm? -- that is love.

And another strange thing: when love makes you powerful you become humble. A powerful man is always humble. A powerful man is naturally, inevitably unpretending; he is not presumptuous. He does not claim... he need not claim. He never tries to prove; he is so there is no point in proving.

People who try to prove are the people who know they are not. The man of power is unassuming. The really powerful man is one who has no need to prove to anybody that he is powerful. Even a small child can slap him and he will not retaliate because he has no need even to defend. He *knows* he is powerful -- he will not feel insulted; nobody can insult him.

People can insult you only because deep down you know their insults are true. But when you know they are not true, then they don't relate to you, they don't refer to you; they are just pointless, meaningless.

So love gives power but in a very new way. The quality is different: the quality is that of a humble man.

Jesus is powerful but so humble. His disciples were waiting thinking that he might show them some miracle when he was crucified. They thought he was the man of power -- and they *knew* that he was. They had seen a thousand and one miracles just happening around him; now was the time to prove his power! They were hiding there in the crowd, waiting -- waiting for the right moment when jesus would prove that he was the son of god and would descend from the cross, untouched, whole.

But jesus simply died. Nothing happened. That is the miracle! He didn't try to prove; that's the miracle. If he had done something he would have been an ordinary man on a power trip. If he had tried to prove his power he would be no more special than those ordinary disciples; the logic would have been the same. No, he simply relaxed and died; he died like such an ordinary man. That is *real* power.

To me, his resurrection does not matter much; that seems to be the story that is needed by the disciples. Whether it happened or not is not the point, but it was needed by the disciples very much. If he didn't resurrect there would have been no christianity.

So whether he resurrected or not is pointless. The disciples managed a story that he resurrected -- then everything was okay: he did the miracle. He had come out of death: he proved his power.

So christians are very defensive about resurrection. If you disbelieve the resurrection you cannot be a christian; the whole christianity topples down because it depends on power. And the *real* miracle and the *real* power happened on the cross in the moment jesus said, 'Thy kingdom come, thy will be done'.... That was the prayer of a humble man, of a *really* powerful man. In that moment he proved that he was the son of god; no other proof was needed.

So, when power comes through love, it is humble. It has no qualities of the so-called powerful man; it is unassuming. It does not leave a trace behind it. It leaves no shadow even, it makes no shadow: it moves as if it is not. That's the beauty: love makes you egoless, and then comes power. If power comes before love the ego will absorb it and will become very very stubborn.

So always approach shakti power through love; that is one of my fundamentals. Approach knowledge through love, approach power through love, approach god through love... approach *everything* through love and you will never be in any way going wrong. Approach everything through love and that will be a great protection.

Love protects and keeps you on the right track because a loving heart cannot go wrong; that is impossible.

[Osho explains the meaning of anand yatra: a journey to bliss, a pilgrimage to bliss. My whole effort here is to make you pilgrims on the path of bliss. To me bliss is god. To me, to be blissful is the only virtue, and to be miserable, the only sin.]

People think that they are miserable because they have committed sins in the past; that is not true. By being miserable they are committing the sin right now, and if you cannot start being happy you become virtuous because a happy person cannot harm. Only a sad person can harm, only a sad person becomes a sadist: only a miserable person starts looking for other's misery. And a miserable person wants everybody to be miserable; only then does he feel good, comparatively. If he sees that everybody is miserable, then he can relax; then he can say 'So I'm not wrong in some way; this is how things are'.

A happy person creates a happy world around him because happiness can exist only when there are many people happy. It cannot exist alone like an island. If you want to be happy you would have to make your husband happy, your children happy, your mother, your father happy, your neighbourhood, otherwise it will be impossible because we are related with everybody. A happy person learns one basic thing: that you can remain happy if you create a happy world around you... and that's what virtue is.
So let this sannyas be a pilgrimage towards being more and more blissful.

Get Out of Your Own Way

Talks given from 7/4/76 to 2/5/76
Darshan Diary
25 Chapters
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Get Out of Your Own Way

Chapter #1
Chapter title: None

7 April 1976 pm in Chuang Tzu Auditorium

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[To a sannyasin, a film-producer who is returning to the States, Osho said that meditation could be introduced to many people through the medium of film and television....]

Books are very old media. The days for books are gone. People don't have that much time to read, because reading is active; you have to do something. Television is perfectly okay. You have nothing to do; you simply sit and see.

So something that is active is not going to spread very fast -- rather, something that people can simply sit and see. And eyes are more powerful than ears. When you listen to something you tend to forget it, but when you see something, you remember. Seeing is the most primitive language, so through TV the most primitive has become the most modern.

Children see... their language is pictorial. If you talk about mangoes, you have to show them the picture; the picture comes first. Through the picture they learn the word cat. By and by the picture is forgotten; superimposed by the word. Then we talk about a cat, never realising that there is no corresponding picture inside.

Mind has become more verbal on the superficial level, but deep down it remains pictorial. If you think of love, you start visualising... imagination starts working. Hence the appeal of pornography -- because you can see something. And it has been realised for centuries that the eyes are very potential. That's why we say, 'Never believe a word that you have heard. But if you have seen it, then it is true.' But why? Why so much preference for the eyes and not for the ears?

Whatsoever is seen, people think is true, so TV is used by all sorts of people; because when people see, they believe. Seeing is believing. The moment you see, you cannot doubt -- hence all the advertising that goes on. In fact TV shows are not meant for shows; they are just in between two advertisements. The real thing is the advertisement.

When you are relaxed and in a passive mood, anything that is said to you or you see, impresses deeply. You are vulnerable, almost in a hypno-sleep. And when you are watching for hours together, the eyes become focused, hypnotised. TV is the latest hypnosis. People become almost glued to their chairs; they cannot move -- and then the advertisement.

In the past also, we have always talked about seers. Those who have realised the truth, we call seers. In India, philosophy is called vision -- darshan. The truth has been seen. But why seen? Why not heard? Why not touched? Why not smelled? Why not tasted? Because eyes are just a member of this whole operation of senses, but they are very dominating.

Almost eighty percent of your personality is dominated by the eyes, so the book is almost out of date. Now people would like to see, and soon people will be seeing books also; they will not be reading. Sooner or later books are going to disappear. There will be microfilms of books so you can just put them on the projector and see the books moving on the screen; you can simply sit.

Film is one of the most potential things that man has yet invented. It has given people their childhood again... again they can think in pictorial language.

So go back home and think about it, mm? And continue meditating....

[A sannyasin said that he felt he was destroying his body through smoking cigarettes and taking hash... He enjoys the dreams it creates.]

That is just dreaming. What is the point?

Stop it, mm? It is destroying not your body but your brain, because all chemicals which affect your consciousness in some way are destructive to the brain. The body may not be destroyed -- you have a perfectly good body -- that is not the point. But if you take hash too long, it is going to affect your mind, your consciousness. It will make you more dreamy, sleepy. You may have very beautiful dreams but what is the use of beautiful dreams? One has to stop all dreaming.

And all that drugs can do, at the most, is to give you beautiful dreams. That is true too only if everything goes right; otherwise they can give you nightmares. But it is useless wasting your energy and time and opportunity. Dreams are not the goal. They have to be dropped. One has to come to a point where one attains to a non-dreaming consciousness. That will not be possible through hash. And it will become more and more impossible even with meditation if you are on hash too much.

All religions have been against drugs for a certain reason. The antagonism is not because drugs as such are dangerous. No. The antagonism is because drugs are substitute meditations. They give you a false idea of meditativeness, of visionary experiences -- but those are just dreams. The real thing you can find through meditation, so why be bothered by drugs?

I am here to give you the ultimate in drugs, so why be bothered about hash? Drop it!

It will take a little time, and it may be a little difficult -- because habits struggle hard. But to fight with habits is beautiful in itself. The more you fight with dead habits, the more alive you will become. And the more you win over your habits, the more you will see that you are becoming truer and truer.

So hash has to be dropped first. Then we will think about cigarettes and smoking; that too is useless, mm? Just try....

[A sannyasin said her relationship was going much better since she and her man had decided to have no secrets between them....]

It's very good never to keep any secrets. If you love a person, open your heart completely, because even if you keep a small secret, that remains like a barrier. It may not be visible, but underneath it separates you.

All secrets are like walls. If you drop all secrets, suddenly you are unburdened and the other comes closer and closer. Love should not have any secrets. The intimacy is so much that the secret cannot be allowed to stand between two persons. So that's very good.... Just open. What is the fear? If you love the person, what is the fear?

Because we don't love, we go on keeping our secrets. We are afraid that if we tell everything, the other may not like us, may not love us; may go far away. But if it is going to happen, it is going to happen. By keeping your secret you are not going to change it. In fact he may go sooner because you will remain closed. If you have a secret you cannot allow the other person to the innermost core of your being.

So just drop all secrets. That's the beauty of love... that all secrets can be dropped, all privacy can be dropped. Nothing exists between two persons, nothing. Then they can flow into each other and an understanding arises. One feels unburdened and clean....

[The ashram's music group played at darshan tonight.]

Very good! You want to do one more?... Bring a greater climax, mm? The whole point is to lose oneself. The climax will come only when you are not individuals... just the group soul has evolved and things are controlled not by individuals, but by the group soul.

So just lose yourselves -- then the climax will come. You cannot bring it, you can only allow it. So allow it this time.

[One of the singers, said that a lot of the heaviness she felt she had been carrying around all her life was disappearing and that she was feeling many physical changes in her body...]

There is nothing to be worried about, mm?

Music helps to bring you in tune with yourself. If you are really involved in the outer music, it brings you in contact with the inner music. So just remember one thing -- forget yourself while singing, and just be totally possessed... as if you are not there, but just a vehicle for something unknown, something from the beyond. Lose control.

It will help... you will become completely fearless. Fear arises because we are not in tune with ourselves. In a harmonious moment there is no fear. Fear is a discord, a disharmony in the being. Fear simply shows that we are not happy. In deep happiness there is no fear. It simply disappears, as darkness disappears when there is sunrise.

So get more and more in tune with music, singing, dancing, and you will be unburdened.

This feeling that some changes are happening in the body may be true, not just imagination, because when you change inside, your body also changes. The body has to readjust again with your new being. So allow it, whatsoever it is. Sometimes you may even feel painful, awkward, strange, difficult to accept, but still accept it -- whatsoever it is. Always trust the body... the body never lies. It is the only truthful thing left to man now. So just listen to it and follow it. Lose yourself more in it.

[A musician says he has been composing songs with one of the singers and that it seemed different from the group's approach.]

You can do it, mm? Individually, or whenever you feel with somebody that you have a certain at-one-ment, you can make dyads, couples or three or four persons, and you can evolve. But in this group, you have to work totally differently. No individuality should be brought in... as if the whole group is one individual. Because if you all start being individuals, then there will be no group soul possible, and the beauty is in the group soul. I would like your group to increase by and by and become bigger. So the initial group should be so much in tune that when a new individual joins, he simply falls in line.

You are going to be the very base of a bigger group which will be coming soon -- so-get ready! If you are not in tune, when new persons come they will not be able to get in tune. They will get into your disharmony, and they will go on their own way. Then everybody is moving away from each other and the group disperses. You are all playing and singing solo, so it is not an orchestra.

I know it is difficult to be in an orchestra and spontaneous, but that difficulty has to be faced. And once you know the knack of it -- how to be spontaneous and yet not out of tune, how to be spontaneous and yet flowing with everybody else, flowing in your own way and yet with everybody else.... It is a little complex and subtle -- but that's the beauty of it. By and by your group will become bigger and bigger. When a hundred persons will be singing and playing together, you will create a pinnacle of energy, a tower.

And that has to be so... Like a pyramid, mm? On the base you are a hundred. When you join together, the pyramid becomes smaller and smaller and smaller. Then comes the peak where every individual is lost; just the point is left. There will be a pyramid of music, singing, ecstasy.

So do whatsoever you feeL like doing separate4. You can form your own small music friendships, but that is separate. When you join this group you have to follow a certain discipline, and yet you have to be spontaneous. It looks paradoxical, but soon you will have the knack of it. Once you know how to dissolve yourself, once you are not there, you will simply be surprised, amazed, mystified, that somehow the whole group is moving in one way, and spontaneously.

Then you will feel an expansion of consciousness, because you are not there as an individual; you have joined together with a collectivity. No more islands... everybody has melted. And then the whole thing becomes intuitive. When you are separate, you are in directions. When you are not separate, you become intuitive. You are joined by a telepathic cord which surrounds you like a climate . . .touches you all... plays on your hearts, together. That climate takes over, and you are possessed. You have to learn it once and then you will know that everybody is moving together and yet nobody is forcing.

Have you ever been in a crowd which is going to kill somebody, or going to bum a temple or a church or a mosque? or in a crowd which is protesting, shouting, screaming? Suddenly you will find that you have started shouting and screaming; that you are getting hot. What has happened? Just a moment before, you were cool and calm, and you were going to your job or somewhere else. You meet this crowd and people are shouting, and suddenly you feel you have fallen in tune.

Have you seen soldiers walking in a rhythm? The military scientists say that whenever an army is passing a bridge their rhythm should be broken, otherwise the bridge can fall. Sometimes it has fallen,

because the rhythm is such a thing that the whole bridge starts shaking -- so soldiers are not to move on the bridge in step.

Nietzsche writes somewhere, 'I have never seen a greater music -- greater than when I see an army marching together.' He was a military-minded man. But he is indicating a certain truth. The truth is that whenever so many people are together, individuals disappear, egos disappear. An egoless consciousness arises which is bigger than all; bigger than the totality of all. It can be destructive... it can be creative.

Hitler used it in a destructive way. He created a mass-mind. That mass-mind was complete4 mad. It almost brought the world to destruction, to total destruction -- almost to the very brink. But the same thing can be creative. That's what I want you to be.

If a collective soul can be destructive, why not creative? If people can move with such totality, such involvement and commitment that they are not there and something bigger controls them, then why cannot the same be used for creativity?

And this is my understanding: if it is not done for creativity, again and again it will be used for destructiveness. If you cannot create groups which can enjoy being together in music, in poetry, in singing and dancing, people are going to shout in the streets, scream, go berserk, destroy... unless we can create just a parallel world of people who are creative in their togetherness. Individuals have been creative, but the problem is this -- that groups have been destructive and individuals have been creative. The individuals are bound to fail.

When a Hitler comes, he creates a group. When a Mozart comes, he plays individually. When a Mussolini comes, he creates a destructive harmony. The same is to be done by a Buddha also... exactly parallel. And if you can give people a creative togetherness, who is going to be destructive? Nobody. In fact the whole charm of the destruction is not in destruction -- it is in being together.

Let this be nailed into your heart -- that the whole charm is of being together. People are fed up with themselves. They want to lose themselves somewhere, in an orgy -- that is the attraction. But if you can give them a creative togetherness, they will not go in a destructive direction. There is no need -- they will be so fulfilled.

So this is just a beginning, remember. Everything that I am doing is a beginning. You may not be aware of what is going to happen.

More and more people will join, so let the base be perfectly solid. When new people come, you Will be twenty. When one new person comes he is bound to flow with the twenty -- if the twenty are in harmony. If these twenty are not in harmony, he will go on his own way. Then it becomes a crowd. It will be destructive... it will create chaos. Even music can be destructive.

Have you come across the latest research about music? Indian music and western classical music is creative. The modern western music is destructive. If western classical music and indian music is played around plants, they grow fast. If modern pop music is played, the plant doesn't grow at all; it stops. It doesn't come to bloom... it becomes crippled and something in it dies.

The modern music creates anxiety, anguish. So music can be destructive, can be creative. Everything can be either this or that. Togetherness can be creative or destructive.

This group has to be very disciplined and yet spontaneous. It will take a little time for you to feel, but once you feel, once the vision has come to you and you have a glimpse, then you will be simply amazed how many treasures were already there and you never looked.

Get Out of Your Own Way

Chapter #2
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[A sannyasin studying acupuncture, said that he was a little dubious about the value of what he was doing...]

Just these weeks you spend here will create much. It will give you more confidence and centring.

And everybody hesitates in the beginning. It is good... only fools don't hesitate. You are moving in a very delicate world. When you touch anybody's body or you work with needles, you are working on God. One has to be very respectful, very hesitant. One has to work not out of knowledge but out of love. Knowledge is never adequate, is not enough, mm?

So feel for the person. And always feel inadequate, because knowledge is limited, and the other person is an entire world, almost infinite. Man is never going to know man totally -- that's impossible. Once you have known something totally, it is exhausted, already dead -- has become an object. And man is not an object.

People can see you but they never see you. Just a part, the visual part -- a very small part, almost negligible -- they see. They touch you but they never touch you. They touch only the periphery, and you are there somewhere deep in the centre where nobody enters except love.

Man is a mystery... and is going to remain a mystery forever. It is not something accidental that man is a mystery. Mystery is his very being. If it were accidental then some day the mystery would dissolve; we would come to know. But the very thinking that one day man will be known is sacrilegious. That means man disappears; he has become an object like a table or a chair or a house. You have known him. In knowing him, he disappears; then he is no more. He is reduced to an object. Impossible! It is not going to happen -- ever.

Whatsoever science goes on doing, it is bound to be a failure. And now even scientists are feeling the inadequacy of knowledge. Leaving man aside, even matter has defeated them. Now they are not as certain as they used to be hundreds of years ago, or even thirty years ago.

Now matter is a mystery again. We are back into the poet's world, and physicists talk as if they are poets or mystics.

Eddington has said that when he started working as a scientist, he used to think that someday or other, matter will be known absolutely. In those days, science used to divide the whole world into two compartments: the known and the unknown. The known -- that which we have known; and the unknown -- that which we are going to know ... but nothing unknowable.

But in the end, when he was dying, Eddington said, 'Now I feel totally differently. After a whole life's effort of coming closer and closer to knowing, I have come closer and closer to more and more ignorance. Now matter looks more like thought than like a thing.'

With Eddington's assertion, physics died. Since then, physicists have never been certain again. Then Einstein came, and things started disappearing more and more.

[The sannyasin says: Some western scientists have tried to do the same thing with acupuncture as with everything else.]

They will do it with everything. They will do it with everything because they have a certain attitude about life and they want to look at life through that attitude. They have done that to acupuncture... they are doing that even to meditation. They are trying to make it an object, trying to observe it from the outside... not tasting it from the inside.

That is the whole scientific dilemma -- that science tries to see from the outside, and believes only whatsoever can be known from the outside. She is still afraid of the inside statement; not yet trusting the inside statement. But scientists will have to come to realise that. More and more limitations of their methodology will be revealed. More and more they will come against walls which they cannot penetrate.

Science is doomed to be a failure. When I say that, I don't mean that science is not going to be useful. It has been useful, it will be useful, but it cannot be ultimate. That dream is shattered. Religion is, and is going to remain, the ultimate, because it accepts a different category -- of the unknowable.

Man is not the unknown. He's all three: known, unknown, and unknowable. And the real essence remains the third -- the unknowable.

Whatsoever you do, it will elude your grasp... you will not be able to grab it. And the more you try, the more you will find that it has slipped out of the hands. That's the mystery ... and that's the beauty. That's the grandeur, the splendour.

So be hesitant; don't be worried about that. That's good. It shows that you respect the fact that you are moving on sacred ground. When you touch another's body you are almost entering the temple of God. The body is the temple of God. So first pray and then move, mm?

[A sannyasin who is leaving says: When my heart hopes, I will come back.]

Very good! Your heart I am keeping here! (laughter) Only you are going. So whenever you need your heart, come back. I can always lend it to you, but I can never give it back to you. You can borrow it for a few days, that's all!

And start a small centre for me, mm? so just a few friends can meet and talk and listen to the tapes and read, meditate. Then things go on.... I will give you a name for the centre.

This will be the name: Deepam. It means the light, the lamp. In India we have a special lamp which is called deepam. It is made of mud. The very poor people in the villages use it -- just a small cup of mud filled with oil. So deepam means an earthen lamp, but you can tell people it means light or lamp, mm? And I am coming, don't be worried!

[A sannyasin, also studying acupuncture with the sannyasin Osho just spoke to, said that they hoped to work together sometime.]

That will be very good... It can be very helpful. If you finish the course first, next time when you come I will tell you how to work together.

If a couple can work together in deep love, acupuncture will be more successful than a single man working alone, because it is a question of yin and yang.

Every patient has a man and a woman inside. If only a man is working, it will be easier for him to find the female points in the body, very easy. But it will be very difficult for him to find the male points, unless he is a homosexual. And if a woman is working on the body, she will be more perceptive about the male points than the female points. So if a couple can work in deep togetherness much can happen.

It has not been tried. Even in China it has not been tried; it has just remained a possibility. But if you are both working together, learn together, be together, and whenever you treat a person, treat him together. Move In deep harmony, as if you are one. That is possible. Once you finish your acupuncture, then both come and I will teach you how to be together so that your energy functions as one unity... and tremendous are the possibilities.

Man alone cannot be a good healer, and woman alone cannot be a good healer, because alone they are half; alone they are not whole. They themselves are not healthy, so how can they help health to happen to somebody else? Health is nothing but wholeness. The very word health comes from the same root as the word whole or holy; they belong to the same root.

So if you can function as a whole, together, meeting and merging, surrounding the patient from all sides; if you can pray and move together, you can bring something great to the very science of acupuncture. I am talking about something absolutely new. The concept exists but it has never been actualised, mm? Very good.

[The Aum marathon group are present. The group works on negativity. Recently Osho suggested it was followed by a positivity group. The groupleader, Veeresh, said that people were not totally responsive, and that he himself was becoming insensitive.]

A few things.... Firstly, whenever you are working on people's negativity, with their negative emotions, their negative, darker side, moving through a deep negative catharsis, they will swing towards the positive automatically. So when a person becomes really angry, where can he go? A moment comes, a climax comes when he has to come back from anger. And then compassion arises... he relaxes. Tension brings relaxation. It is always the opposite that comes up, always. That's why all the groups in the West insist on being

negative. Because through the negative, the positive comes up.

If you really go deep in your sadness you will start feeling happy, because how far can you go? There is a limit. Sooner or later you touch the bottom. Then you start moving to the opposite because now there is no further movement, no further space, so you turn back. You come to a dead end and then you turn back, because the energy needs movement. You become sad, you become angry, or whatsoever, and you go into it. Then a moment comes when you are against a wall and there is no door. So you move back, you move to the opposite.

So if you go deep in hate, you will come up with love. If you go deep in sadness, you will come up with happiness. If you go deep in anger, you will come up with compassion. If you go deep in no, you will come up with yes. That's why the whole western encounter movement is basically centred around the no, because it brings the yes.

When you start working with the positive you will have this problem. Suddenly you will see that just by the side of sadness, happiness is existing. And if you make a man really happy he is bound to become sad, because a dead end will come. If you laugh too much you are bound to cry... tears will come. If they are not coming, that simply shows that you are not laughing totally yet, that you have not travelled totally in the direction of laughter. You have not come to the dead-end... it is not yet the climax. Once the climax comes, the wheel moves, has to move, and the spoke that was on top starts moving towards the bottom.

This is the whole wheel of life... the wheel of day and night. When the day ends, night comes. When the night ends, day comes. This is the very wheel of life and death.

So I wanted to start this positive group. It will make the wheel turn completely. I was not hoping that by doing the positive group you would come to some very positive understanding. No -- rather you come more to the negative! But I didn't say anything to you because I wanted you to move into the unknown and see what happened. This has happened. That's why you are a little uncertain about what has happened. It is exactly what I was hoping was going to happen.

Now if you feel it correctly, it will be good to do the positive first and then the negative. Do the positive -- that will bring the negativity. In fact it will be negative! And when you do the negative, it will be positive. Do you follow me? Because by your doing you bring the other. It is not always that which you do that happens. No. If you want to relax, tense yourself as much as you can and relaxation will come. We always do it wrongly. If you are feeling tense you want to relax, and you by relaxation. It is going to fail. If you are feeling tense and you want relaxation, you will become more tense.

If a man is unable to go to sleep, don't tell him to lie down on the bed and to tell the body to relax -- all nonsense! Tell him to tense the body, jump and jog and to go around the block four or five times; to breathe deeply and to make his body as tense and trembling as possible. For ten minutes let the whole body perspire and then lie down on the bed. Forget about relaxation -- it is bound to come; you need not bother about it. This is one of the greatest understandings in the very core of life.

So first do the negative -- that will be positive. Force people to be happy and high (laughter). The leader has almost to be a buffoon, and a positive group means a circus. Bring them to such happiness that tears start flowing.

And now if you are capable and Sudha (the assistant) is courageous enough, don't make the gap. There is no need. Those three days (between the marathon and the workshop) will be a disturbance. So bring up the negative and then move to the negative group immediately. Otherwise that gap will relax people and you will be missing much unnecessarily. When the climax is coming, when you are making them happy and laughing and enjoying and they are almost on the verge of exploding into crying and being sad and miserable and going to hell, immediately bring hell. So next time try with no gap.

It is going to give you tremendous results, and the wheel will move completely. Anybody doing the Aum marathon will feel a completion which is not felt in the other groups. Something remains hanging as if something has remained incomplete. No group is complete unless the positive and negative exist together and are joined together. No man is complete unless he has been to hell and heaven both.

Nietzsche used to say, 'If you want to go to heaven, you have to go to hell. And if a tree wants to touch the sky, it has to send its roots to the very hell. The higher the tree rises, the lower the roots have to descend.' That means the higher the tree wants to go, the lower it has to go. The higher and lower are not two separate things, but two polarities of one phenomenon. The positive and negative are not two separate things, but two polarities of one energy. They are just like negative energy and positive energy, minus and plus electricity.

And the second question that you raised about yourself is very meaningful. It has to come to anybody

who is working with people and working with human consciousness. By and by you don't love a person, you simply love. Maybe that love is focused on a person, but by and by it becomes more like a quality than like a relationship. That's how it should be. When you love a person, that is only a learning ground, a schooling, a discipline. You love a person to learn how to love. By and by love spreads far and wide. That person remains significant because that person became the door, and from that door you start moving this way and that. This is going to happen -- there is nothing to worry about.

Love becomes more important than the lover, than the loved. By and by it becomes like your quality. It surrounds you every moment of your life. If you play with a dog, you are in love with the dog in that moment. If you hug a tree you are in love. It is not a question of a tree or a dog or a man or Asha (Veeresh's partner). It is a question of your quality.

If you are loving, what can you do? If you hug the tree, you love the tree. So first a person loves another person, then by and by it starts spreading. First you love one person, then you love other persons. First you love another human being, then by and by you start loving other beings -- a dog, a tree, a rock. And then a moment comes which is the final moment of love, when you simply love. Even if you are sitting in an empty space, you hug the empty space -- not even a tree is there to hug. You are simply hugging -- there is nobody. Do you understand me? Simply hugging... because now hugging is not an act. It is a climate that surrounds you. You hug emptiness... you love and kiss emptiness.

And this is where love becomes prayer. Then a new name is needed because the old name will create trouble. It becomes prayer.

It is just like when a flower opens and the fragrance spreads. The flower remains attached to the tree, but not the fragrance. The fragrance is like a cloud moving with the wind in all the directions. The flower may die, but the fragrance will go on and on spreading to the very end of existence.

A person who has attained to love may die -- his love continues. Buddha is dead, his love continues. I will be dead, my love will continue. And those who will be sympathetic, those who will be receptive, will be able to receive it any moment, anywhere.

So you should be happy that you have become capable of hugging trees and dogs. One should be capable. It is not a question of your activity -- just the way you are. You touch the chair, you touch it lovingly. Wherever you touch, your touch makes it an object of love ... your touch transforms it. It becomes almost a person.

Just see the opposite. When you look at a person with hatred you have reduced him to a thing. That's why hatred wants to kill, because the hatred cannot accept that the other person is a person. He should be reduced to a thing; should be killed. Then the other is just like earth or stones -- dead. Hate reduces the other to a thing. Love reduces nobody to a thing. On the contrary it raises, uplifts, even things into persons.

So whatsoever a person who loves has touched, becomes a person. You can talk to the trees if you have love. You can talk to the rocks if you have love, because then the rock is no more a rock. It has a personality of its own, unique. No other rock is like that This rock is not a carbon-copy of another rock. It has an individuality of its own. Touch it... feel it. You will never feel another rock giving you the same sensations, ever. This is what personality means, individuality -- that everything in this existence is unique, incomparably unique, unbelievably unique.

[A sannyasin says: I feel the groups are just opening me up, splitting me up... but not clearing me up... I won't let a woman get near me, and that I'm afraid of being possessed.]

This is just the beginning. One has first to understand many things. The very understanding helps. So don't think that this insight is nothing -- it is valuable, immensely valuable.

If you understand that you don't allow a woman to come close to you, next time a woman approaches you, you will allow her a little more. This understanding will help a little more. You will feel that there is nothing wrong; she has come so close and yet everything is going so beautifully, why not a little more? This insight will help you to move... and one moves cautiously in the beginning. It is natural.

There is no need to be worried that the insight has not yet become a realised truth. No insight can immediately become a realised truth. An insight is just a glimpse. A window opens -- now you have to travel. An insight gives you a vision of the far away. You can close the window and can forget about it. You will remain in the same room. But you can jump out of the window... nobody is hindering the path.

You can run towards that far-away peak. It will take a little time. It will be hard, arduous, but it pays; it pays tremendously. The closer you come to the peaks, the more you are transformed. So whatsoever you

have learned... you may have seen only a few glimpses which show something about how you are -- but they are valuable. Once you see that this is how you are, what you are, already a possibility of change has opened. Now it is up to you to use it.

A group cannot give you life -- it can only give you insights. Then you have to implement these insights. You have to go into life and see how you can work with these insights now. Old habits will come in the way. They will try to create confusion, but don't listen to them. Put them aside. Tell them, 'I have been working with you long enough. Enough is enough! No more of that nonsense. Let me try the new insight.' Whenever there is a fight between the old and the new, always choose the new -- because the old you have tried and it has not done anything.

The old has much appeal because it is the familiar one, the easier one. You have been on it for so long that you can move in it like a robot and there is no problem in it. The territory is known and you have the map. You can move with blindfolded eyes. You know where to turn right and where to turn left, so things are easier. With the new, things are harder, but with the new there is the possibility of your becoming new.

So never listen to the old. Always choose, vote for the new... go with the new -- even if you go astray sometimes. Sometimes you may go astray, but there is nothing wrong in it. Even that is better than going with the old. Just being repetitive is the worst thing in the world. If your virtue has become repetitive, I will say choose a new sin. But at least let it be new, because that will renovate you, renew you, release new life in you. So choose the new, move with the new. Implement it... allow women to come dose!

And whatsoever insight you have gained, before it disappears give it roots in your being.

[An assistant says: In the group I really feel a lot of love for people but then somehow when I come out, I'm very negative with my partner].

There is going to be a difference in the group and outside it, but there is no need to be disturbed by it. The difference is natural. The group is a special situation... the world is not like that. If the world was like that, there would be no need for the group! The group is needed to give you a glimpse of the world as it should be, but it is not.

So don't expect when you move out that the world is a group -- then you will be in trouble. Learn whatsoever happens in the group, absorb it, but when you come out of it don't expect that the world is going to be the same. You have to move cautiously in the world so that whatsoever you have learned can become part of you. It is not going to become part of the world. The world is not going to be changed by [your being in the group. The world is big and vast. Only you are going to be changed.

So whatsoever you have learned, there are two parts in it. One is something that you can carry out in the world, that belongs to you; and something that cannot be carried out into the world, that belongs to the group. In a group there are two persons -- you and the group. So whatsoever you can carry out -- your awareness, understanding -- carry it out. That will change much. If you are changed you will have a different world around you. The world is not going to be changed. Don't expect that the world is the group. That part has to be left. This discrimination has to be continuously made, and one has to be alert about it.

And of course, in a group, love is not a commitment ... it is a game, so it looks beautiful. But when you come out and you are with [your partner], it is not a game -- it is a commitment.

Many people find it very easy to love strangers, because there is no commitment. I know one woman who will make love only to strangers in trains, in hotels. She will not even ask the name of the man. What is the use of asking the name? -- just a casual meeting and then finished. That simply shows that she is very immature; she is not ready to commit herself. And unless you are ready to commit, you never grow.

A group is a game... three, four days meeting strange people, every type of person, and everybody open and things opening and the whole milieu is such that one moves with the stream. It is very good; there is no problem in it. Everything can be sweet and everybody can be sweet. But when you live with a person, there are problems. Problems of actual life -- struggle, conflict, jealousy, possessiveness, everything.

So take your understanding from the group and use it with yogi. That is the real group... that is going to be a permanent group. It is a marathon. Marriage is a marathon -- just two persons doing the whole marathon! (laughter) Everybody trying to be the leader and the other being made to be the led.

I have been watching that in the West it happens very often that people who go to the groups almost always bring more trouble when they come out. Many couples break, separate, after the group, and they think this is being very sincere and authentic. They think that they were not sincere, and that's why they were together. Now they are being authentic, so how can they be together? They become very realistic out

of the group and they start saying things -- nasty things. And they think this is being authentic, true! This may simply be being violent. A group has to give you insight, compassion.

I am not saying that every couple has to remain together -- no need. But I am not saying the opposite either -- that every couple has to separate. One has to be understanding. If some relationship is such that it is simply destructive and it is not helping either you or your partner, and you have tried all the ways and it doesn't work, doesn't click, then better to separate. But if you feel that you love and you feel that there are beautiful moments also, that there are moments when you flow into each other and everything looks just heavenly, then think again. Separation is very easy -- to be together is very difficult. And sometimes separating from one and another and another, you may get into the habit of separation.

There are people who are divorce-addicted, so even before the marriage they are thinking about how to divorce. The moment they think of marriage, they also think of divorce -- as if their meeting is only for separation; separation is the goal. Don't become that way, mm? Because in three weeks you wrote me one letter saying that things are not going well with [your partner] and everything is disturbed. Then you wrote to me just after one week that things are going tremendously beautifully and you have decided you will never separate from him. And now just one week has passed and again you are there. So just watch what you are doing.

If you go on this way nothing will settle. This is taking the plant up again and again and looking at the roots to see whether they are growing or not. The plant will die! And nobody else will be responsible.

So when you are with a person, try to be a little more alert. He has difficulties, you have difficulties -- everybody has difficulties. So don't be cruel and don't be violent and aggressive. Try to understand -- as you have difficulties, he also has difficulties. Sort them out together; figure out where the problem is It is easier to sort them out together rather than separately. And don't hide problems... everything should be opened. There should be no secret.

In the group Learn things, but don't expect things from people that you have seen in the groups. You will never find that anywhere -- and then you will have to go again and again into groups. There are many people who live from one group to another. Their whole Life consists of marathons, encounters, tathata. That's not life! These are holidays from life... Sundays. Don't make the week a week of sundays, or else it will be difficult to live. One day it is good to go to the beach and rest in the sun, but for *six* days even God has to work!

[A sannyasin says: At the moment I feel like I'm drifting.]

So drift!

You must be resisting -- that's bad. Drifting is not bad. But don't resist... at least enjoy that. Always do whatsoever you want to do, but do it totally.

I never say what to do -- that is not my way. I say whatsoever you do, do it, but do it totally. If it is good it will become part of you. If it is not good you will come out of it. That is the beauty of being total... that is the secret of being total. You cannot be totally with the devil. You can only be totally with God. So totality is the criterion.

I don't say don't commit a sin. I have no commandments. I don't say, 'Do this. This is moral and virtuous' -- nothing I say whatsoever you want to do, do. If you want to be a thief, be a total thief. If it is virtue it will become part of you. If it is not virtue you will come out of it. If you want to be angry, be totally angry. If It is worthwhile you will enjoy it. If you feel it is simply nonsense, it will simply drop of its own accord.

Totality is the criterion. So drift -- but don't resist. If you want to resist, then resist it totally and don't drift! rm not saying drift. Remember always that I never give you direction. Who am I to give you direction? And people who direct you are manipulators. I simply give you an understanding.

So choose. With one foot on one boat and another foot on another boat you will be in trouble. And the boats are moving in diametrically opposite directions; you will be tom apart That's what is happening to millions of people -- torn into pieces, everything falling apart. Then life becomes a misery, has to become.

Life is happy when you are together. Happiness is a function of togetherness. Misery is a function of dividedness, fragmentariness. So just decide.

Good... the group has given you a good vision.

[A group member says: During the last night of the group I was vomiting and I had diarrhoea, and very much pain...]

That can happen, mm? When something is released in the mind, the body also releases. There is always a parallel holding in the body. In people who repress, the intestine always holds something which should not be there -- much toxins, poisons. It has to be that way because when the mind is holding some poison -- anger, sadness, hatred -- a parallel poison has to exist in the body to support it, otherwise the mind cannot hold it. The mind and body are not two; each corresponds with the other.

So it happens almost always that when the mind releases something, suddenly the body releases -- diarrhoea, nausea, vomiting. They are very good indications.

In India, Yoga has been working for centuries. They start from the opposite end. First they cleanse your intestine. In Yoga there is a method where the yogi has to vomit every day in the morning.

[Osho went on to describe this method, as he had done in a former darshan when he suggested that a sannyasin do it in order to remove some blocked energy. (See 'Above All, Don't Wobble', darshan Wednesday, January 21st.)

The next thing is to cleanse the intestine, and there are many yoga postures which give a deep massage to the intestine and help it to release whatsoever toxins it holds. And it can hold toxins. Sometimes in post-mortem examinations the entire intestine has been found to hold forty, fifty year-old matter; it clings to the sides of the walls. That creates tremendous poison. But that is part of the mind. Yoga starts with the body; it is body-oriented. First it cleanses the body and the stomach, and then the mind becomes very easily able to release, to cathart.

Now the western methods start with the mind -- catharsis -- and then the body releases. But both are absolutely right. You can start either from this way or from that, because both belong to the same family.

[A group member said she was very slow and therefore might be missing something.]

There is nothing to be worried about. There are people who are fast runners and people who are slow walkers. Because you compare, the problem arises. When you see somebody running fast and you are walking slow, you compare.

You say, 'He is running so fast that he must be getting many things, and I am missing.' But you don't know the runner. He looks at you and thinks, 'Maybe she is enjoying the scenery more because she is moving so slowly. She must have got something, that is why she is moving so slowly and so happily.'

Don't compare. You have to keep your pace. You are nobody else -- you are you. So whatsoever is natural to you, that's the way you have to grow. Never compare, and never hanker for one hundred percent. In life, only death happens one hundred percent. That too, the physicians say is difficult to determine -- whether the person is one hundred percent dead or not. They have not yet been able to demark the line where one can say a person is really dead. Exactly when? When the heart stops, then? When the mind stops, then? When the breathing stops? When? Nobody knows exactly where the line is. But at least death seems to be one hundred percent. Everything else is always approximate.

So don't ask too much; that creates frustration. Whatsoever you receive, enjoy it and feel grateful for it. Thank God that you are a slow walker. Perfectly good! You can enjoy the scenery more... the smell of the earth... the flowers. A runner never enjoys it. He is simply running -- mad! But don't say anything to the runner, mm? because I have to console him also! (much laughter)

[A trainee therapist says: I tend to come on more as a therapist than just as a loving type of person.]

When one first goes on the therapist trip it is a little difficult... it happens to everybody. The therapist takes so much possession of you that you look at everything from that angle -- even one's own love-affair.

I have heard about one psychoanalyst who married a very ugly woman... very very ugly. And everybody was simply surprised; they could not believe it. He was a young handsome man -- flourishing, successful, with a good practice, a name, academic recognition, everything. What had happened to this man?... a very ugly woman. It was almost Impossible to look at her directly -- with one false eye, all teeth false.

So friends asked him, What have you done?' He said, 'I know she is ugly. One eye is false... all her teeth are false. She stinks (laughter) and she has very bad breath. You cannot sit close to her. But boy! what nightmares she has, what nightmares!' A psychoanalyst -- more interested in nightmares!

So this is a honeymoon with therapy, mm? Don't be worried... it goes. Every honeymoon ends -- even with therapy!

[A group member says: I found the first part of the group horrible... I split up with the person I was with before the group... I cannot let myself be close to anyone.]

That has to be so -- it was the negative group. It has to be horrible...

You have to be close to yourself, that's all. Then the other thing always happens on its own accord. The group may have been horrible but I can see that it has given a grace to your face. It may have been horrible but it has made you more centred, more collected.

Sometimes a bitter medicine also helps. You did well in swallowing it -- and this Veeresh-medicine is a little bitter! But once you become accustomed to it, it is good.

The whole thing is that you have to be closer to your own feelings, then you will be closer to anybody that you love. If you are not dose to yourself, you can never be close to anybody else. If you don't love yourself, you cannot love anybody else. So be selfish. That's my whole teaching: be selfish.

The first thing is to love yourself. Once you love yourself, you can love... you become capable of love. Then it is for you to decide whom you will love or not love, mm? But it has been good...

Get Out of Your Own Way

Chapter #3
Chapter title: None

9 April 1976 pm in Chuang Tzu Auditorium

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[A sannyasin about his responsibilities as a father as he would be separating from his wife. His wife and he had arranged that the three boys would live with him, while the girl would live with her mother.]

Much will have to be done, because when the mother is not there, your responsibilities become greater, bigger. You will have to be both father and mother. But in a way it can be a great challenge and a growth for you.

When you are just a father, your innermost core is not involved in it... just the periphery. The father is a peripheral thing. It is institutional; it is not natural. Fathers exist only in human societies -- society has created it. It has no natural instinct; it is just a conditioning. So when you are a father, nothing much is involved in it. When a woman becomes a mother, something tremendously meaningful has happened to her. But nothing much happens to a man who becomes a father.

For a woman it is almost a new birth. Not only the child is born; the mother is also born. The mother gives birth to the child, the child gives birth to the mother. Just before it, the woman was just a woman. Now she is a mother. It is something which is very difficult for a man to understand unless you are creative.

If you have given birth to a painting or poetry or something, then just a little glimpse can happen to you. When a poet has given birth to a poem, he feels tremendously happy. Nobody else can understand what has happened just by composing a poem. But it is not just a poem. Much was in turmoil within him, and the poem has settled many things.

The poem is only the outermost expression of something. Some deep harmony has happened in him. The

poem is just an indication that something has fallen in line within his being. The poem brings news to the world that a man has become a poet. It is just a very small fragment of the fragrance that has happened inside the poet. He is no more the same person. He is no ordinary mortal human being. He has competed with the gods. He has given birth to something . . . he has created.

But it is nothing compared to a woman when she becomes a mother -- nothing. A poem is a poem. The moment it is born it is already dead. When it is inside the poet it has life. The moment it is expressed it is a dead piece of furniture. You can hang it on the wall. You can throw it on the rubbish heap, or whatsoever you want, but it is no more alive.

When a woman gives birth to a child, it is life. When she looks into the eyes of the child, she looks into her own being. When the child starts growing, she grows with the child.

So up to now you have been just a father. It was a duty, but nothing much was involved. Now you will be both. You will have to be both -- mother also. And if you can be a mother to your children, then don't be bothered about responsibilities -- they will be fulfilled. Just start thinking in terms of being a mother. Become more feminine, more receptive.... You will have to become less and less a father, and more and more a mother. This is going to be a great challenge and a great transformation for you.

If you can use the opportunity, you can almost achieve to a great satori through it, a great samadhi. Through it your inside will come to a reconciliation. The reconciliation will be within you -- the man and the woman within you, the yin and the yang within you will come to a meeting, a crystallisation. And by and by you will lose the notion of who you are -- man or woman -- because you will be more motherly, and yet you will be a father. This can become a very alchemical situation.

And my whole effort is always to give you an insight, in whatsoever situation you are in, that can become a point of growth. So just try to look at your children as if you are a mother. If you cannot do it for twenty-four hours, then at least for a few hours. And then catch hold of the man. Because it is totally different.

When you are a father you would like to dominate the children. You would like to make them like you. You will become dictatorial. When you are a mother you would like to give them freedom to be themselves. You will not impose yourself upon them. You will be a help in need, but your deepest desire and your prayer will be that they should become themselves. You will not be ambitious through them -- a father is always. a mother, never.

She loves the child just for the being he or she is. There is no expectation. She is not going to fulfill any ambition through the child. In fact women are not ambitious at all. That is male aggression, male violence -- doing something, proving oneself.

But you can divide your time. You can have a certain programme in your mind -- that when the sun sets you will be a mother; up to sunrise. The whole day you can be a father, the whole night you be a mother. The woman is more like the night. She surrounds you... engulfs you... drowns you, and without huffing you, without even touching you. When darkness surrounds you, you cannot even touch it. It is there, but it is almost as if it is not. Its very presence is through absence.

So when you are a mother become as absent as possible. Don't try to prove anything. Just be a help -- and that too, very indirectly. Don't think in terms of responsibility. Think in terms of inner growth. Once you think in terms of responsibility, duty, you are already moving into anxiety. You are already losing a great opportunity. You have taken a wrong step.

Responsibility -- one feels burdened. Duty -- one feels one has to do it. Duty is a dirty word, a four-letter word. Love, not duty. You enjoy and you love.

And enjoy the whole situation that has happened. Then someday you may feel grateful to your wife that she left and allowed you to become a mother; otherwise it would have been impossible. And not only in this case -- in every situation in life, always try to find a way how to use it for growth, how to become more yourself through it.

A man is half and a woman is half. When both become one, the perfect man is born. And the whole is beautiful because it has grace. The whole is beautiful because it is at home. The whole is beautiful because it lacks nothing. The whole is beautiful because all the opposites have come to an inner reconciliation, a synthesis, a harmony. Then man is not a crowd but a crystallised being. Then all the noises inside have fallen into an orchestra.

And once you know how, you can slip from man into woman, because the inner soul is neither -- or both.

So drop the word duty, and forget all about responsibility. Love is enough.

And meditate deeply -- that will make you strong enough to face this situation and to grow out of it, mm?

(to a new sannyasin) Forget the old name, mm? Just by dropping the old name, many things drop automatically. The moment you can think in a new language, the past drops as if it never belonged to you.

And every moment the past becomes a burden. One needs to be unburdened again and again and again. It is just as rubbish goes on accumulating in the house; one has to throw it out every day. The same happens in the mind.

So this will be your new name: Ma Deva Pujan. Pujan means worship, deva means divine - divine worship, or worship of the divine.

[Pujan said that as she had heard of Osho through her husband, from whom she was estranged, she felt some resistance.]

It happens every day.... Because he has hurt you much, it is natural not to trust. And because he is my sannyasin, automatically one starts thinking about me also through him. But you can be directly related to me. [Your husband] need not be in between you and me. And always remember that nobody knowingly hurts anybody; it all happens in the unconscious.

Nobody wants to hurt anybody -- but it happens, that's true. So never carry wounds. It is not only a question of [your husband. If you carry the wound and the hurt feeling, you will become incapable, by and by, of loving and trusting -- and that is bad. It is not only that [your husband] has hurt you -- he has hurt love. Whenever you move in a love relationship again you will shrink, you will become afraid. Or you will move up to an extent, and not more than that. And that is bad. Persons come and go. One should never become distrustful of love.

Love is bigger than the whole world. One [husband], a thousand and one [husbands] come and go, but nobody should be allowed to disturb the trust in love. Because if that is allowed, you lose all meaning in life. Always remember that when one door doses, another door immediately opens. So don't go on sitting by the closed door. Look somewhere -- one door has opened for you.

Life is always ready to give you more and more and more, but we become clingers. If we are thrown out of one house, we think that now there is no home. It may be that you are just being pushed from one house so that you can enter a palace. One thing is taken away so that you have space enough for another thing to enter.

Always trust life, and always remain open, flowing. Never carry wounds from the past. The gone is gone -- why carry it? If somebody has given you love and pain, why remember the pain? Just remember the love that he gave.

Man is very very helpless. Even if you want to make somebody happy, some inner mechanism does not allow you to. Even sometimes you may have wanted to be with someone but something inside takes you away in spite of you -- as if you are driven, possessed. I see so many people destroying their relationships. They cry and weep -- they don't want to do it, but they feel helpless.

Remember that only a very small part of the mind is conscious -- one tenth; nine tenths is unconscious. And everybody is ruled by the unconscious.

For example, a man falls in love with you. You think he falls in love with you? Something in his unconscious is stirred by you. That's why people say, 'We don't know why we have fallen in love.' Hence the word 'fall' -- because one is almost helpless; one cannot do anything about it. Something from the unconscious arises and clouds the whole being.

[Osho went on to say that we find rationalisations for why we are particularly attracted to someone -- but they are just rationalisations, for the ego feels unsettled if it can't find any reason for why one fell in love. One day someone has attracted something in your unconscious so that you believe you are in love, and the next day somebody else stirs something in your unconscious -- and again you are in love. You feel guilty, but you are helpless....]

This is how man is -- almost a mechanism, not yet conscious.

And that is my whole effort: to make you so conscious that unconsciousness no more dominates you. You become master of your being.

Then you love a person because you want to, not because the unconscious forces you. Your love has a totally different quality to it. You possess it -- you are not possessed by it. Then love can be a life-long thing, or even can go beyond life, can become eternal.

In the East, and particularly in India, where we have been working with human consciousness for so long -- for almost ten thousand years -- we have tried, and succeeded in many cases, with a couple dying and then being reborn again in the next life and falling in love again. We have managed that for a series of lives the couple remains the same. But that has to be very conscious, absolutely conscious.

Right now you don't know. You may go out on the street and you see a man and immediately something stirs in you. And you are not in control, so what to do? You are in love, madly in love. You try to control it, you try to avoid it, you want to go away, but something like a magnet pulls you. This is what is happening.

In the West, because people are so free now, and everybody is moving in a permissive society, the unconscious has full play. I don't see that any permanent marriage is going to be possible in any way soon; it will be almost impossible. If a couple remains for two, three years -- enough; more will not be possible. Three years seems to be the most, the average limit.

But don't be angry and don't complain... and don't have a grudge. It has nothing to do with [your husband. [your husband is helpless. He is a beautiful person but as helpless as you are!

And now you are here I will take away the whole of the past, mm? Just be here for a few days... be totally here. And you will be going a total4 different person. The person who had come is not going to be the one who goes -- somebody else.

[The mother of a sannyasin says: I came here because my son is here... I came here angry at you for taking him away. I'm not angry now. But I want to be able to let go of him.]

Very very good!

I understand. It is always a problem. One day or other every mother has to face it.

[Osho went on to describe the various stages of separation of the child from the mother. (See 'Be Realistic: Plan For A Miracle', Monday March 15th.)]

This is a natural process -- hard. Hard for the mother. Hard for the child also, because he would not like to hurt you in any way. But one has to go away from the mother.

It is just as if a seed falls under a big tree -- it will not be able to grow. The seed has to go far away. Every tree finds a way to send its seeds far away, so that they can find a ground of their own and be independent.

Rather than fighting with him, simply let him go. It will be difficult, hard. Cry and weep -- but let him go. And if you allow him to totally let go, he will never go so far away. Because when a mother allows, the whole point of fight is not there. When a mother fights, then the fight arises.

That is part of being a mother. And a mother is expected to be wiser than the child -- has to be. So if he is going to do something foolish he can be pardoned. But you cannot be pardoned that easily. You have to allow him. And I don't say that it will not hurt. It will hurt, but life hurts in many ways. That too is part of growth.

You will become stronger if you can let him go. So simply let him go -- and help. Cooperate with his going. Then he will not go anywhere; he can remain near you. He can remain with you -- and free.

[To her son:] Give her a good fight, mm? (laughter) That is going to help her. If you give her a good fight and she allows you, she will fulfill her motherhood. And if she allows you to go, then there is no point. How can you fight?

But don't relax too soon -- otherwise her motherhood will remain unfulfilled. It is difficult for you to fight with a mother. Who wants to? It is fighting with yourself, with your innermost core of being. It is as if you are cutting your own body. Who wants to fight with a mother?

But if you don't fight when the need is there, you will never be independent. And if you don't fight, you will never give her an opportunity to let go. If you give a good fight,.you are fulfilling your sonhood; if she lets you go she is fulfilling her motherhood. And if both are perfect and total, both will feel the fulfillment. And then you come closer -- closer than ever. A new sort of closeness will arise. You will become friends. And to find a mother as a friend, or to find a son as a friend, is one of the greatest and most beautiful things in the world. You cannot find such a thing anywhere else.

And this is my whole work, that I have to say to you to give her a good fight and say to her to let you go, mm? (laughter)

[The Tao group is present. The group leader said: The energy of the group was beautiful and people went very deep. But I just don't seem to have any energy.

He described a spinal complaint he had developed... Osho suggested he see the appropriate doctor, but also said he felt Rolfing might help.]

Because I have been watching your mind, and my feeling is that your mind goes up and down so much that it can create trouble in the body. The body cannot change as much as the mind. The mind can change in a second, but the body is very slow-going, very orthodox. It does not change so easily and so fast. If you change your mind so many times, the body has to linger, and sometimes the alignment will be lost.

For example you are happy. The body parallels your happiness -- the body is happy. Then you become unhappy. The body cannot change so fast. It remains happy, you become unhappy, the adjustment is lost. By the time the body becomes unhappy, you become happy again; again the adjustment is not there. So Rolfing may be helpful.

And the second thing I will suggest is that even if you cannot remain happy for long, remain unhappy, but remain that for a long time; make it permanent. Give the body a chance to adjust.

[The group leader said he did feel high when people were working in the group, but when the group was finished, he went down.]

Then that may also be one of the things to be considered -- because in the West you were working continuously. Here sometimes you work and sometimes there is no work. That too can create a misalignment in the body. If a person has become accustomed to activity and activity brings you happiness, then inactivity will destroy you.

There are types. There are inactive people to whom activity is just a burden. They carry it somehow, but they become unhappy when they are active. When they are not doing anything they are happy. Then there are the active types; they are happy only when they are doing something. They are the ones who are creative.

[The groupleader said he was only high when someone was actually working when he was in touch with their energy, but that after that his energy would go right down.

Osho said that he should then simply sit near people when meditations were happening. or join another group and just sit in it, inactive. Osho said this would revitalise and nourish him.]

[A sannyasin says: I'm losing understanding.]

That's very very good! (laughter) You had understanding before?...
You must be losing the thought of understanding.

One can never lose understanding. But everybody thinks that he understands. Then one day when understanding starts, you feel as if you are losing understanding. If you think your illness as health, then when illness disappears, you will think your health is disappearing.

Very good! Lose it! It is not understanding. That which can be lost is not understanding. That which cannot be lost, whatsoever you do, which is impossible to lose, only that is understanding. So all that can be lost is borrowed. Drop it -- the sooner the better! It is better to be ignorant but to be on one's own than to have borrowed knowledge and understanding and information. All rot, mm? Get out of it. And it is losing itself, so that's very good.
You are getting better every day, mm? There is nothing to worry about.

[A sannyasin says: Everything is so new and I'm feeling like I've never felt before....]

Very good! Much more is going to happen -- just remain open. Opening is just the beginning. You have opened the door, now much is going to happen... much you have never dreamt about, much that you cannot imagine. All that you know is irrelevant. When the door is open, something from the unknown comes in.

So just remain open, and enjoy the very feeling of openness. Get in touch more and more with your feelings. Forget thinking completely. Let the whole energy move through the heart. That is the way of God. Mind is the way of man, and heart is the way of God.

Move more in feelings. Trust them more and they will lead you into mysteries -- which are the real goal of life.

Get Out of Your Own Way

Chapter #4
Chapter title: None

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[A sannyasin says: I want to feel more of an intensity with you, but things seem cloudy. Nothing is wrong, and nothing is especially right.]

That's how it should be. Because anything special is not going to last. Anything special is a sort of excitement. No excitement can become a permanent thing. It is a honeymoon... it ends. It has to end. So there is no need to hanker for anything special. Just allow it. This is good.

There is no need to feel my presence too much because that can become heavy... that can be even destructive. One should become more and more normal, natural. And the relationship with me should almost become as if it is no relationship. Then only will you be in tune with me. Then there will be no excitement. There will be a very silent flow, almost invisible, imperceptible. If you would like to pinpoint it, you will be unable to. That's why the mind says it looks like cloudiness. It is not cloudy.

When the mind is absolutely clear one cannot pinpoint where one is. When you are really silent you are not even aware that you are silent; you cannot be. Only a mind which is disturbed can be aware of silence. A silent mind does not know. A healthy person does not know that he is healthy. The problem arises only when you fall ill -- then the question of health arises. If the question arses to a healthy person, it simply shows that he must be hiding some illness somewhere which wants to erupt.

Lao Tzu has said, 'When I look around, everybody seems to be talented, so intelligent. I am muddle-headed.' And he was one of the most perceptive men in the world ever. He says, 'I am such an idiot that I have nothing to prove, nothing to say, nothing to be, really.'

So if you feel that everything is flowing silently, the river is flowing silently and there is no noise, it simply shows depth. When a river is shallow it makes much noise. When the river is really deep, there is simply silence. You cannot see whether it is moving or not because the movement is so subtle. So this is good: don't create a problem.

The mind is a problem-creator. Problems arise in the mind as leaves come out of trees.

If for a few days there is no problem, one starts feeling uneasy. That's what has happened. I have been watching. There has been no problem...

[The sannyasin asks: But what's the point of my moving into the ashram or not?]

This is the point -- that if you are out there you will have a certain excitement, this way or that. Sometimes you will feel too much in contact with me. Sometimes you will feel too far away. I allow people

to move into the ashram so that they can forget me completely. Then I become part of their being, and there is no need to remember me.

You eat something. When it is in the mouth you will feel the taste. You enjoy n or you don't enjoy it, but once it is down the throat you forget about it. It has started becoming part of you. Now I am almost down the throat so you will not feel me. But now I will function better inside you. I will become your blood and your bones. One has to forget about eating. Continuously remembering that now it is in the stomach, now it is being digested, now it is moving in the intestine, you will go crazy. You just taste it in the mouth, that's all.

So when people come to me in the beginning there is much excitement, resistance. People move to extremes, then by and by they settle. Once they settle, the real work starts.

That is the point of moving in the ashram -- that I become so much part of you that you need not remember me. To remember, a certain separation is needed. To remember, a certain distance is needed. When you are really dose you forget. But nothing is wrong in it. The mind may create a problem, so put the mind aside.

[A visitor says he is afraid; he wants to take his time; he doesn't want to take sannyas just to be part of a crowd.]

... But always remember, trust in the unknown. The known is the mind. The unknown cannot be the mind. It may be something else but it cannot be the mind. One thing certain about the mind is that mind is the accumulated known. So, for example, if you come across a fork in the road and the mind says 'Go this way, this is familiar' -- that is the mind. If you listen to your being, it would like to go to the unfamiliar, to the unknown. The being is always an adventurer. The mind is very orthodox, very conservative. It wants to move into the track, the trodden path, again and again -- the path of least resistance.

So always listen for the unknown. And gather courage to move into the unknown. That's what I feel -- that you want to move, but the mind says, 'Take your time.' It is not really you who wants to take your time; it is the mind who wants to deceive you.

One can become part of a crowd, and that's not good. Others have taken sannyas, others are taking sannyas, and then you feel that you also should take it and you become an imitator, a carbon-copy. That's not good.

But you may resist only because others are taking sannyas; so how can you? Then again you are following the crowd -- in a negative way. If nobody was doing it then you would have done it. Then again the nobody is the point of reference. Others are still in the mind.

So a person can be a conservative or a person can become a rebel. But the real revolution happens somewhere when you are neither. Because to rebel against the crowd is, in a subtle way, being decided by the crowd again. It is more subtle than the first. The first is plain -- one simply follows the crowd. Everybody is going there so you also feel like going. Everybody will be pleased and you will not feel like an outsider; you will be accepted by the herd. That's okay. That's plain and simple that one should not do that -- not at least with me. I would like to relate to you.

If you come to me because of others, that crowd will always be between me and you and it will be impossible to relate to you. I will always have to go via the crowd; you will have to come via the crowd. We will not be in direct communication. The telephone line will not be direct, and it will not be of much help. When the message moves through the crowd it automatically changes. Nothing can be done about it.

So you have to be immediate to me. But remember, the mind can say, 'Don't follow the crowd. You have to be yourself. Because the crowd is doing this, don't do it. Take your time.' Then again you are being decided by the crowd. The crowd is in your mind. You are deciding negatively, but the crowd is controlling you still. Drop that too. Forget the crowd!

... The very effort to be free of the crowd is doomed to fail. The very effort to be free from somebody is going to be dominated by somebody. You can go away, but you can never be free; that is not the way of freedom.

Never think in terms of being free from; always think in terms of being free for. And the difference is vast, tremendously vast. Don't think in terms of from -- think for. Be free for God, be free for truth, but don't think that you want to be free from the crowd, free from the church, free from this and that. You may be able to go far away one day, but you will never be free, never. It is going to be some sort of suppression.

Why are you so afraid of the crowd?

... If the pull is there, then your fear simply shows your pull, your attraction. Wherever you go you will remain dominated by the crowd.

What I am saying is, just look at the facts of it -- that there is no need to think in terms of the crowd. Just think in terms of your being. It can be dropped right now. You cannot be free if you struggle. You can drop it because there is no point in struggling.

The crowd is not the problem -- you are the problem. The crowd is not pulling you -- you are being pulled, not by somebody else but by your own unconscious conditioning. Always remember not to throw the responsibility somewhere on somebody else, because then you will never be free of it. Deep down it is your responsibility. Why should one be so much against the crowd? Poor crowd! Why should you be so much against it? Why do you carry such a wound?

The crowd cannot do anything unless you cooperate. So the question is of your cooperation. You can drop the cooperation just now, just like that. If you put any effort into it, then you will be in trouble. So do it instantly. It is just on the spur of the moment of spontaneous understanding, if you can see the point that if you fight, you will be fighting a losing battle. In the very fighting you are emphasising the crowd.

That's what has happened to millions of people. Somebody wants to escape from women. In India they have done that for centuries. Then they become more and more engrossed in it. They want to get rid of sex and their whole mind then becomes sexual; they think only of sex and nothing else. They fast and they will not go to sleep. They will do this and that pranayama and yoga and a thousand and one things -- all nonsense The more they fight with sex, the more they are enforcing it, the more they are concentrating on it. It becomes so significant, out of all proportion.

That is what has happened to christian monasteries. They become so repressed, just afraid. The same can happen to you if you become afraid too much of the crowd. The crowd cannot do anything unless you cooperate, so it is a question of your alertness. Don't cooperate!

This is my observation: that whatsoever happens to you, you are responsible. Nobody else is doing it to you. You wanted it to be done, so it has been done. Somebody exploits you because you wanted to be exploited. Somebody has put you into a prison because you wanted to be imprisoned. There must have been a certain search for it. Maybe you used to call it security. Your names may have been different, your labels may have been different, but you were hankering to be imprisoned because in a prison one is safe and there is no insecurity.

But don't fight with the prison walls. Look inside. Find out that hankering for security and how the crowd can manipulate you. You must be asking for something from the crowd -- recognition, honour, respect, respectability. If you ask them, you have to repay them. Then the crowd says, 'Okay, we give you respect, and you give us your freedom.' It is a simple bargain. But the crowd has never done anything to you -- it is basically you. So get out of your own way!

If you listen to me, I would like you to take a jump into sannyas. That will help. And let that moment be a dropping of the crowd: for, against -- both! From that moment don't think in terms of for and against. Just don't think of the crowd -- think of yourself. The time is short and life is so valuable. Why waste it on foolish things -- fighting with the crowd, escaping from the crowd? It is not worth it! You are giving it too much importance.

But if you want to take time, you can take -- that's up to you. But the mind can go on postponing -- the mind cannot decide. It is impotent as far as decisions are concerned. It can brood, worry, but it cannot conclude -- that is not the capacity of the mind. Always watch: your conclusions come from beyond the mind or below the mind. They never come from the mind.

If you fail in love with a woman and you ask the mind, the mind will say, 'Think, wait, postpone. There may be some other woman better than this, and who knows that you are not imagining things? She may not be so beautiful. Watch out! Take time and be clever, calculating.'

If you listen to the mind it will go on postponing ad infinitum. But you don't listen to the mind -- and it is good that you put it aside. There are moments when you put the mind aside. You say, 'No, I have fallen in love.' The mind says, 'Are you a fool? You are becoming blind You say, 'Accept it. I am blind, but I am going.' And it is good. . .this is courage.

Being with me cannot be a mind relationship. It is falling in love. . .in love with something impossible. . .in love with something absurd.

Have you heard Tertullian's dictum? -- 'I love God because God is absurd. He cannot be -- impossible.' That is his credo absurdum. 'I believe in God because God is unbelievable.' Tremendously beautiful... that's

what a lover says.

I found that the aggressiveness I've had before in the form of intense energy, seems to be a cover-up for life. When it's not there I feel a lot of fear. I feel fear sometimes when I see that I have no control over anything at all.]

But what is the need to control? And how can one control? Life is so vast that we can only be controlled; we cannot be the controllers.

The fear arises because you ask the impossible. The fear arises because you ask something which is not possible at all, which is not in harmony with the real. How can you control things? Just think of the immensity, the tremendous vastness of existence, and of how everything is so interconnected. How can you control it?

These are the two attitudes. The non-religious attitude is somehow to control, somehow to manipulate, somehow to dominate, somehow to boss. The religious attitude is understanding -- seeing the fact that the total is so vast and you are so tiny that even to say tiny seems to be too big... almost a non-being.

Buddha has called the innermost core non-being, because he said that to call it 'being' is too much; it is almost as if not. Even a drop is bigger. If you compare a drop with the ocean, and you compare a man with the totality, the drop is tremendously bigger than man -- proportionately, relatively. Man is not even a drop in this totality. Just think of a drop of water trying to control the ocean. And we are not even that! So fear arises.

But you are creating the fear -- it is your interpretation. A religious man is unafraid, fearless. Not that he is brave -- no. He is unafraid because he has dropped that whole nonsense of controlling. He allows himself to be controlled. A religious man is possessed by the whole. He says, 'I am nobody, so take possession of me and lead me wheresoever you will. Thy will be done. Thy kingdom come.'

That 'thy' is not a tiny god sitting somewhere, as christians think, with a crown on his head, on a golden throne with foolish angels all around (laughter).

That 'thy' is this totality. There is no throne and no crown, no monarch, no king -- nothing: no king and no kingdom. That 'thy' is this vastness, this immenseness of existence ... this isness that surrounds you out and in, within and without. How can you try to control it? What are you asking?

Fear will arise... death will follow you like a shadow, because you know one day or other you will have to fall down and disappear.

But a religious man, in deep prayer, accepts even death. He says, 'I am just a wave. It was your play to have me. I am here, but when you are finished with the game I will retire. I will go back to sleep, deep sleep, into the ocean. Whenever you need me you can raise me again. I will be ready, but it is none of my business to bother about.' That's how one becomes fearless.

So just see the point -- and float, flow, and a deep relaxation will come to you. will surround vou. Your whole being will become graceful, because when there is no fear one is graceful. Then there is no dichotomy. There is no fight, no struggle... one simply accepts. One is in total acceptance. Just try to see that.

And if you want to be afraid, then it is okay. If you choose, then it is okay, otherwise there is no need. You live in total relaxation. Not trying, you become so calm and quiet. But just a tiny part struggling, the old taste continues, haunts you. One has to resist that. The ego enjoys fighting very much -- struggling, conquering. Drop that ego! Drop fighting and the ego drops.

People come to me and they ask, 'How can we drop the ego?' They are asking again for a new fight. They say, 'How can we drop the ego? How can we fight this ego? Then again another ego will arise -- the ego of the humble man, the ego of the simple man, the ego of one who has renounced; religious, prayerful -- but the ego will arise again. And the second ego is going to be more subtle than the first, more poisonous, because it is more pious. And when poison becomes pious, of course it becomes more dangerous.

So simply look at the fact and float... and accept, mm? Then see what happens.

[A sannyasin says: I can feel myself moving from anger into sadness. I don't know whether I should try and get the anger out or just let it explode inside.]

Anger and sadness are both the same. Sadness is passive anger and anger is active sadness. Because sadness comes easy, anger seems to be difficult. because you are too much in tune with the passive.

It is difficult for a sad person to be angry. If you can make a sad person angry, his sadness will disappear immediately. It will be very difficult for an angry person to be sad. If you can make him sad, his anger will disappear immediately.

In all our emotions the basic polarity continues -- of man and woman, yin and yang, the male and the female. Anger is male, sadness is female. So if you are in tune with sadness, it is difficult to shift to anger, but I would like you to shift. Just exploding it within won't help much because again you are seeking some way of being passive. No. Bring it out, act it out. Even if it looks nonsense, then too. Be a buffoon in your own eyes, but bring it out.

If you can float between anger and sadness, both become, similarly easy. You will have a transcendence and then you will b able to watch. You can stand behind the screen and watch these games, and then you can go beyond both. But first you have to b moving easily between these two. otherwise you tend to be sad and when one is heavy, transcendence is difficult.

Remember, when two energies, opposite energies, are exactly alike, fifty-fifty, then it is very easy to get out of them, because are fighting and cancelling each other and you are not in anybody's grip. Your sadness and your anger are fifty-fifty, equal energies, so they cancel each other. Suddenly you have freedom and you can slip out. But if sadness is seventy percent and anger thirty percent. then it is very difficult thirty percent anger in contrast with seventy percent sadness means forty percent sadness will still be there and it will not be possible; you will not be capable of easily slipping out. That forty percent will hang over.

So this is one of the basic laws of inner energies -- to always let the opposite polarities come to an equal status, and then you are able to slip out of them. It is as if two persons are fighting and you can escape. They are so engaged with themselves that you need not worry, and you can escape. Don't bring the mind in. Just make it an exercise.

You can make it an everyday exercise; forget about waiting for it to come. Every day you have to be angry -- that will be easier. So jump, jog. scream, and bring it. Once you can bring it for no reason at all, you will be very happy because now you have a freedom. Otherwise even anger is dominated by situations. You are not a master of it. If you cannot bring it, how can you drop it?

Gurdjieff used to teach his disciples never to start by dropping anything. First start by bringing it in, because only a person who can create anger on demand can be capable of dropping it on demand -- simple mathematics. So Gurdjieff would tell his disciples to first learn how to be angry. Everybody would be sitting and suddenly he would ay, 'Number One, stand up and be angry!' Looks so absurd.

But if you can bring it.... And it is always available, just by the comer, you just have to pull it in. It comes easily when anybody brings an excuse. Somebody insults you -- it is there. So why wait for the insult? Why be dominated by the other? Why can't you bring it yourself? Bring it yourself!

In the beginning it looks a little awkward, strange, unbelievable, because you have always believed in the theory that it is somebody else whose insult has created the anger. That's not true. Anger has always been there; somebody has just given an excuse for it to come up. You can give yourself an excuse. imagine a situation in which you would have been angry, and become angry. Talk to the wall and say things, and soon the wail will be talking to you. Just go completely crazy. You have to bring anger and sadness to a similar status, where they are exactly proportionate to each other. They will cancel each other out and you can slip away.

Gurdjieff used to cal this the way of the sly man -- to bring inner energies to such a conflict that they are engaged together cancelling each other, and you have the opportunity to escape. Try it, mm?

[A sannyasin said that he was having difficulty sleeping. Osho said that sometimes people think they have not slept, but in fact they have slept most of the night. He recounted a story...]

I know one man who used to say that he had not been sleeping for years. I was staying with him -- it was the beginning of the rains. In the night the roof fell in -- and I had to wake him! He was fast asleep and snoring!

[The sannyasin said that when he went to bed at eleven, he was tired but he just couldn't sleep, because he had a lot of energy.

Osho suggested he do several things. Firstly he should go for a long and brisk walk between ten and eleven o'clock each night. Osho said to breathe deeply with the emphasis on exhalation rather than inhalation. After the walk He should take a shower and then just simply sit on his bed, but not at any cost

should he lie down till twelve o'clock when he should go to sleep.

Osho said that he should rise at seven in the morning to attend the discourse, and that he should have no rests on his bed during the day. He told him to try this for ten days and then to report back.]

[A therapist says: For the past few days I have been really happy and high, but it's something I find hard to accept.]

Yes, it is difficult, because we create an image. Sad people create an image of sadness, and it looks so against yourself to be happy that one cannot believe it. But change the image, mm? There is no need to fulfill the old image -- no need. Throw it away, but remain happy now. It will be difficult... I understand the difficulty. If you make a poor man rich, he will continue to live like a poor man.

I once used to live in a very rich man's bungalow. A friend of mine came -- a very poor man, a vagabond, a wanderer. I managed to get him the best room in the house, the best! It was really royal. Everything was the best it can be in India.

In the morning I went to see him and he was lying on the floor! I said, What are you doing?'

He said, 'I couldn't sleep on such a beautiful bed! I tossed and turned and sleep wouldn't come. It was too soft. I had to come down on the floor, and then I slept really beautifully.'

So we create habits, and habits follow us. So if you have been sad, unhappy, you have created a habit of being unhappy. Try to break out of it. Don't listen to it. It will say many times, 'What are you doing? It is not like you. Be unhappy as you used to be. That was so good.'

[She then says: But I keep, thinking that I want a man to be with and not a lot of men.]

Wait a little. That may just be a trick of the mind to create unhappiness, because it is very difficult to be with a man and happy.

If you want to be more happy, remain alone. When your happiness is really settled, crystallised, when you feel that even living with someone is not going to disturb you, then it is okay. Live with any man you feel like. Otherwise it may be just a trick to fall into another trap so that you can find reasons to be unhappy. To be with someone and happy is very rare.

[Osho went on to say that when you meet someone else, problems are not just doubled but multiplied. He said that when we are unhappy we tend to attract unhappy people, so it was better that she become happy, and then she would find happy people being drawn to her...]

... and if you cannot manage to find someone who is happy, I will manage telepathically! (laughter)

[A visitor says: I don't have any trust in myself or in anybody else...]

If you don't have any trust in yourself, you cannot have trust in anybody else, because the basic trust is lacking. The basic trust is trusting oneself -- then you can trust others. If you love yourself, you can love others. If you don't love yourself, you can't love anybody else.

If you are avoiding -- and this is an avoiding -- if you are escaping and putting yourself at the back, opportunities will never come to you. They will just by-pass you. You have to be a little more courageous, more adventurous. One has to come in the front and take an opportunity -- and jump into it. But it happens to many people from a wrong upbringing.

You must have been taught to be a back-seater. To go to the back, be humble, just efface yourself. That may have been somehow fixed in your mind; any past situation may have caused it.

It will be good if you can go through a few groups. They will be helpful.

... I understand that that problem is there, but that can be solved.

You have to pass through primal-type experiences which will take you back into the past and uncondition the mind from there. It is not a problem right now. Somewhere in the past, in your memory, is the problem.

The memory is entangled; it has to be untangled there. So whatsoever you do will not be of much help. You will have to pass through an experience in which you go backwards and relive your life. That's why I suggest Primal Therapy.

If you can do Primal, it will cleanse your mind and you will be able to accept yourself, trust yourself. Then everything grows out of that. One is not worried whether one is going to be rejected.

It is always fifty-fifty. If you make a move there is a fifty percent possibility of being rejected, and a fifty percent possibility of being welcomed and accepted. If you don't make the move, you are rejected one hundred percent. So it is for you to choose: one hundred percent rejection or fifty percent rejection. And that is the risk, all the risk.

If you go and tell somebody that you love him, he can only say that he doesn't love you. But there is no necessity that he will say no; he may say yes. But if you never go, nobody loves you.

So that is for you to decide. What is the point of choosing one hundred percent rejection? Choose the lesser evil, mm?

[The Vipassana group was present. Osho has said of Vipassana:

It is the only ancient method which does not use imagination. It is very austere, pure. The whole emphasis is just on being alert, that's all, so that nothing passes without your knowledge. You don't do anything to the facticity of life: you don't touch it, retouch it. You don't project anything. Life is no more a screen and you no more a projector. You are simply witnessing, whatsoever it is, with no judgement on your part of good or bad, beautiful or ugly.

[A group member says: It was beautiful... and everything was like a celebration.]

Very good! Continue that celebration... don't stop it. One day or other the group ends, but there is no need for the celebration to end. You can make it the very style of your life.

... help it to go on. Help it to go on... because the mind tends to fall into the old pattern. Whatsoever you have learned in the group -- the silence, the celebration, the inner joy -- continue.

The group is just a beginning, a triggering. Then you move on your own. Continue on your own for a few weeks. And if you feel that the light is getting dimmer, and you are not feeling so much energy, repeat the group once more after a few weeks or a few months. Then it will pay more, and it will go deeper. Vipassana is not a group that one can do once and then be finished. It is a life-long thing.

In buddhist countries, people will do Vipassana almost every year, for three weeks -- all sorts of people. It is almost as people go for a holiday in the West to tour this country and that -- which is foolish. In buddhist countries -- Burma, Thailand, Ceylon -- when people have time and they can have a holiday, they will go to a buddhist monastery to do Vipassana.

Every year they will come again and again. And this happens from the lowest, the poorest man, up to the prime minister. The burmese prime minister continued it the whole time he was prime minister; every year he would go. Then he resigned, and now he has become a buddhist monk. He is in India. Nobody would recognise him... he is just a buddhist beggar! The Vipassana experience was greater than his premiership, than all his politics.

So make it a point. When you feel that things are becoming dim, cloudy, and you cannot feel the same energy, the same vitality, then do it again. You can do it alone. Go to a retreat in the mountains and just be there for three weeks doing it on your own, whenever you feel the need.

[A group member says: I felt at times very sensual, very female. And something that is somewhat distressing is that thoughts of violence arise -- against you and against myself.]

Just watch it, mm? Don't get distressed by it, because if you get distressed by it, it will continue. It means you are being too impressed by it; you are paying too much attention to it, feeding it.

Just be aloof. Just a craziness of the mind. Watch it... don't pay much attention. Whenever you love a person, you hate him also deep down. If you love me, you hate me also.

That's what is coming up, surfacing. The hate says, 'Kill this man!' and the love says, 'Rather, it will be better if you hit yourself.' But there is nothing to worry about. Just take it as a normal thing; it happens to everybody. Sometime or other this dichotomy of the mind surfaces. Be indifferent.

And in Vipassana it can happen sometimes that one feels very very sensual, because you are so silent and energy is not dissipated. Ordinarily much energy is dissipated and you are exhausted. When you simply sit, not doing anything, you become a silent pool of energy, and the pool goes on becoming bigger and

bigger and bigger. It almost comes to a point where it is overflowing... and then you feel sensuous. You feel a new sensitivity, sensualness, even sexuality... as if all the senses have become fresh, younger, alive... as if the dust has fallen from you and you have taken a bath, and are being cleansed with the shower. That happens.

That's why people -- particularly buddhist monks who have been doing Vipassana for centuries -- don't eat much. They don't need to. They eat once -- and that too a very meagre meal, very small; you may call it at the most a breakfast... and once a day. They don't sleep much but they are full of energy. And they are not escapists -- they work hard. It is not that they are not working. They will chop wood and work in the garden, in the field, on the farm; they will work the whole day. But something has happened to them, and now the energy is no more being dissipated.

In the West you eat almost five times. The eastern mind cannot conceive of it. What are you doing -- five times? Two times is enough! Buddhists cannot believe it -- five times? Once is enough! But the West is so active, so hectic, that the energy is being dissipated. Everybody is boiling and destroying their energy. There is so much worry and tension that everybody is almost always on the verge of breakdown.

Now psychologists say that out of four persons, three persons are somehow mentally ill. Three out of four is too much! Then the fourth also seems to be a little suspicious.

I was reading an anecdote about a great psychoanalyst who was teaching his disciples for months. He was talking about abnormalities. One disciple said, 'You have been talking so much about the abnormal mind. Please tell us something about the normal.'

The man looked puzzled, and he said, 'If you can find somebody normal, bring him and I will treat him!'

Nobody is normal... normality is almost abnormal. Abnormal has become the norm.

So it happens, if you sit.... And the posture of sitting is very very energy-conserving. The lotus position in which buddhists sit is such that all the ends of the body are meeting -- feet upon feet, hands upon hands. These are the points from where the energy moves and flows out, because for the energy to flow out, something pointed is needed. Hence the male sexual organ is a pointed thing because it has to leak much energy. It is almost a safety-valve. When the energy is too much inside you and you cannot do anything, you release it sexually.

In the sexual act a woman never releases any energy. So a woman can make love to many persons' in one night but a man cannot. A woman can even conserve energy if she knows how; she can even get energy.

From your head no energy is released outside. It has been made by nature in a round shape. So the brain never loses any energy; it conserves -- because that is the most important, the central management of your body. It has to be protected -- so it is protected by a round skull.

Energy cannot leak out from any round thing. That's why all the planets -- earth and sun and moon and the stars -- are all round. Otherwise they will leak energy and will die.

When you sit, you become rounded; hands touching hands. So if this hand releases energy, it moves into another hand. Feet touching feet... and the way you sit becomes almost a circle. Energy moves within you. It is not going out. One conserves it; one becomes by and by a pool. By and by you will feel almost a fullness in your belly. You may be empty, you may not have eaten, but you feel a certain fullness. And then the onrush of sensuality. But it is a good sign, a very very good sign. So enjoy it.

For at least one hour every day, simply sit and let that feeling come to you. It will make you more vital, more alive.

... it is happening. And whenever it happens, you will feel an immediate shift. If you are male you will feel female; if you are female you will feel male. You will immediately feel something strange.

The moment your circle gets together somehow, the other, the denied part, erupts into consciousness. If you are man, then for the first time suddenly you feel woman spreading all over you and you will feel feminine. If you are a woman, then suddenly you will feel something happening as if you are changing. A denied part that has been in the basement and was not recognised.... Because all the societies in the world force a pattern on every child. They teach the boy that he is just a boy. 'Don't be sissy, don't be girlish.'

Every boy is both, and every girl is both. To girls they go on teaching, 'Don't be a tomboy. Don't do this, don't do that. This is for boys -- not for you.'

Biologically, the difference is only of emphasis. Man and woman are not two sexes. The division is not so clearcut; they are not water-tight compartments. They overlap... they penetrate into each other. Man and woman are one sex -- emphasis is different. Man is more man and less woman. Woman is more woman and less man, but the difference is of degrees, not of quality.

But the training is such that a boy is taught that he is not a girl at all, so he goes on denying. That goes

into the unconscious and goes on accumulating -- the other part, the denied part. Everybody has to prove his malehood -- that he is a man. Men don't cry, they don't weep so easily because they have been taught that tears are only for women. They miss much.

So when it happens that you become a totality, when even if just for a single moment your circle fits, suddenly the emphasis will change -- the denied, fresh part which has never been used, which is brand new.... Your man part is almost used; you have used that part for thirty, forty, fifty years. Your woman is completely fresh, young, virgin. When she erupts, the old man will be completely thrown off the throne; it will be so vital.

So there is no need to worry about it, no need to think about it. Just every day for one hour, sit and enjoy and get into it... let the feeling possess you.

[Another group member said that he had unpleasant sensations and wanted to control his breathing.
Osho said it was that need to control that created the unpleasant sensations of fear...]

... because whenever you are controlling something which has to be natural -- and in Vipassana particularly, it has to be natural; that is the very base -- you are creating a contradiction in the energy. So there is nothing to worry about. Continue for at least one hour every day.

[Osho said that natural breathing was when the belly goes up and down and the chest is completely relaxed....]

But a wrong notion entered into the human mind, and that was to have a small belly and a very protruding chest. The idea came from the body of the lion. The lion has a very small belly and a very big chest.

Somehow the human ego got identified with the lion, and the lion has a very small belly because he eats only once in twenty-four hours, and he lives only on meat, so much food is not needed. A lion's intestine is very small compared to that of a man; one fourth, not even one fourth. Man is a vegetarian, and if you eat vegetables they need to be longer in your intestines; only then they can be absorbed because they have much roughage.

If you eat meat it has no roughage; it is already digested food. The animal has already done the work for you. You are a sucker. You simply eat it and it is already eaten food, digested, completely digested. So a very small intestine is needed. But the foolishness of man is this -- that he has tried to have a small belly like a lion.

Everybody has been taught to pull the belly in and not to breathe from the belly, but from the chest. So chests have become bigger and bigger -- just like Mr Universe's. Then the belly goes in. But they are ill people; they are not natural. They are ugly really. In a better world, when man has become more natural, they will simply laugh. It will look ridiculous that people tried to be like animals.

So man destroyed his very system of breathing. And then women got the idea that they had to have big breasts and a small belly. That started their unnatural breathing. Whenever I say to somebody, if she is a woman, to breathe naturally, after just four or five days she comes back and says, This is difficult because it seems the belly is growing bigger.' It grows bigger -- but it is worth it.

Get Out of Your Own Way

Chapter #5
Chapter title: None

11 April 1976 pm in Chuang Tzu Auditorium

Archive code: 7604115
ShortTitle: GETOUT05

Audio:	No
Video:	No

[A sannyasin said that she had been practising Yoga for about ten years. Osho said that it would be helpful for her if she did a few growth groups while she was here, as though there are many benefits in Yoga, it is slightly repressive...]

The more you train your body, the more you are able to control it, the more repressive you become, unknowingly, because all sorts of control brings repression.

When Yoga first developed, people were very simple. They had nothing to repress really, so the system functioned perfectly well. The system is five thousand years old, and man was in a totally different world. Now the whole world has changed. The mind of man has changed, the body has changed, but the system continues to be the same. It has not evolved with man. A system cannot evolve on its own. It always clings to a particular time -- and man goes on changing.

So now, because so much has been culturally repressed, religiously repressed, every person is already repressed. When he starts Yoga, he starts controlling, and then all that is repressed becomes part of him.

So Primal Therapy will be very very helpful; it will bring things out. And something like Yoga plus some cathartic method is needed so you become disciplined, and yet you are not repressing. Then there is a perfect combination. That's what I am doing here.

All these methods, dynamic meditation and others, are all cathartic, so you become empty, and then you control yourself. When control happens in emptiness, it is tremendously beautiful. But when you have the whole marketplace inside and you control, you become almost imprisoned in it. Your own control becomes a great load on your being. It doesn't give you weightlessness. It doesn't allow you to fly into the sky. It makes you more and more rooted in the earth. You become heavier and heavier and heavier.

So every practitioner of Yoga, particularly in this modern world, needs to work simultaneously on catharsis. Both the works should go together, so you go on controlling and you go on throwing out all the rubbish. A day comes when discipline is there, but there is nothing to discipline it. One is innocent. Then discipline becomes spontaneous. There is no sting of control in it. One feels disciplined and yet free. And unless a discipline becomes freedom, it is dangerous.

[A visitor said that she had been attracted to Osho because she had heard that he spoke on Zen, in which she was interested, having read something about it.]

Do something about it!

... because reading won't help, and reading can sometimes give a very wrong impression about it. It is something which cannot be said, and the moment you say it, you falsify it.

It is not an ordinary religion. It is tremendously extraordinary. And it is so paradoxical that if you read it, it looks almost absurd. Only through feeling can you realise that it is not absurd... that it is the greatest sanity possible to humanity. If you read, it looks almost mad, crazy.

Maybe because of that craziness, many people become interested in it. In the West, people are burdened too much with reason. They are fed up with it. The whole logical effort has proved almost imprisoning -- categories, divisions, clear cut definitions. The western mind seems to be fed up with all that, with the whole aristotelean attitude. So now the pendulum swings to the opposite, and Zen seems to be very appealing and interesting. But if it remains only that -- interesting, amusing -- then it may humour you a little, tickle you a little, but it is not going to be of any help.

Move into it. It will need effort... you will be put to task, your mettle will be put to test. And it is arduous. Many people go through books and they think it is going to be very easy. It almost seems like some type of hippiedom. It is not. It is one of the most arduous efforts ever made by human beings.

It talks about spontaneity, but to achieve that spontaneity, one has to pass through years of training and discipline. That spontaneity is not available right now. right now if you become spontaneous, you will just be a victim of the lower self, the instinctive. Then you will not be rising higher in your consciousness, and you will not become integrated. On the contrary, you may just become a driftwood.

Many people become interested in Zen, but when they go into the real Zen they become afraid. So if you

are really interested, go before the interest wanes and disappears. And don't make it just an intelectua amusement -- it is not. It is a very great discipline. If one can pass through it, one achieves something which even death cannot destroy. And only that which death cannot destroy is to be called an achievement. All that death can destroy is just playing around, fooling around, because sooner or later death comes and takes everything that you were thinking you had achieved.

I was just reading about a great mohammedan calipha, a king, Harun-al-Rashid. He had a buffoon in the court, as was the custom in the old courts. He asked the buffoon, 'Don't you sometimes think that it would be good if you could become an emperor yourself?'

The buffoon said, 'No, never. I have never even dreamt about it. Nobody can tell me that I have ever been greedy in that respect.'

Harun-al-Rashid said, 'Why? Everybody wants to be somebody.'

The buffoon said, 'Think of yourself in a desert, thirsty for one glass of water. How much will you be ready to give?'

Harun said, 'I will give half my kingdom.'

And the buffoon said, 'If you are not satisfied and another glass is needed, and the same price is asked, what are you going to do?'

Harun said, 'I will give the other half.'

The buffoon laughed and said, 'So your whole kingdom is worth nothing more than a glass of water!'

All that we achieve in life is dreamstuff, unless you come across something -- something which is deathless and which death cannot destroy. But to come to that, one has to work hard. It is an uphill task. So don't remain just interested -- move into it.

Whenever a good interest is there, do something to materialise it. Otherwise things come and go like fashions. I have seen many people who have become interested in Zen; then by and by they become interested in other things. The mind goes on changing. You can go on changing like that every six months, two years, three years.

Then a new phase comes, a new thing becomes prevalent. People start talking, gossiping about it -- sometimes about meditation, sometimes about this and that. Everybody becomes interested -- as if it is new movie on the TV and everybody is talking about it. One has to know about it to be respectable, to be part of the high-brow society. Just like that, Zen has become an interesting subject. It is not an interesting subject. It is one of the most arduous things.So go to Japan, mm? It is good.

[A sannyasin says: I really want to stay here... in your energy.]

That's all there is to be done, and is needed to be done. Just to be near me is enough. If you don't do anything else, that will do.

Just be near me -- that is one of the doors to the divine.

Effort is needed because people don't know how to be near someone who has disappeared. They don't know how to be in the presence of one who is not. And it is difficult in a way, because if you come too close to me, you will be almost on the brink of an abyss. One feels afraid. So it is good to watch the step and remain a little far away. But come, by and by, as dose as you can gather courage to.

I cannot come close to you, because I am not there. You have to come dose to me. I'm available... you can take as much as you want. But you will have to come.

There is a very famous sufi story. A sufi master was meditating, doing his evening prayer, in a small village on a hill-top. He was sitting by a wall and he saw another man sitting on the wall. Just by the side of the wall a small freshwater spring was flowing. The man was throwing bricks -- taking them out of the wall, and throwing them into the spring.

The sufi master was watching, and he asked the man, 'What is the matter? What are you doing?'

The man said; 'I am very thirsty.'

The Sufi said, 'If you are thirsty, why don't you come to the spring? You can come down from there -- it is just a few feet down. Why are you throwing these bricks?'

The man said, 'I am trying to bring the spring closer to me, brick by brick. By throwing the bricks, the spring is getting higher and higher, and sooner or later it will come. Moreover, when the brick falls and the water splashes, it gives me tremendous pleasure just to sit here and hear the sound of the water. And I am not going to remain thirsty forever -- water is here.'

So if you are close to me, even the splash will make you happy -- but it is not going to quench your

thirst. And don't throw bricks at me because that will not help (chuckling). I am not going to come closer to you... you have to come closer to me!

So that's the only thing one has to do. Perfectly good! Do it with my blessings. Just be here -- nothing else is needed. All else is just an excuse for you to be here. I tell you to do meditations, I tell you to do the groups, this and that. That is just an excuse for you to be here, to be close to me, because it will be very difficult for you just to be here, not doing anything. Then you will find a thousand and one excuses to go away.

So I go on creating methods; they are toys so you can play with them, and can remain engaged. But meanwhile, all the time, something very different is happening -- you may be aware or not. And that is, remaining dose to me, something is changing all the time. You are engaged with the meditations... I am engaged in something else. That's your being open to me, just your being here. By and by, when you will understand, there will be no need to do anything... just being here.

This is what is called satsang -- to be in the presence of one who is not. By and by you become one with his being.

By and by you give space and you receive me. You get out and I come in. And this can happen any moment because no effort is needed, just a tacit understanding, mm? just a tacit love.

[A sannyasin says: When I'm making love I feel a small resistance... but I just keep going and then it goes away.]

That resistance will go, mm? It is always there, and particularly when you are in a love relationship. When you are with a stranger there may not be any resistance because there is no need. He may be close physically, but he is far away.

The resistance starts the more you feel close to a person, because it seems he is coming so close you may lose yourself in him, or he may almost trespass your being. When the boundaries of two personalities start coming very very close, fear arises about what is happening. Are you going to be engulfed? Are you going to be completely eaten? dissolved? A certain resistance comes.

That's why people make love but very few attain to orgasm. Particularly women... they very rarely attain to orgasm. Even if they attain, it is not total -- just a fragmentary orgasm. If the resistance is there, orgasm cannot happen because your energy is divided. You want to go and meet the other person deeply, totally, and still you are holding yourself back. So you are doing two things together which are opposite, contradictory. And orgasm is possible only when you are one flow of energy, a total energy flow.

So by and by drop that resistance also. And this is going to help you finally with me. Because if you have resistance in love, you will have more resistance in trust. One has to learn how to drop resistance in love. Then one becomes capable of prayer.

You will be capable of understanding me, of being here and feeling my presence totally, when your love has become completely flawless. Prayer is a higher stage of love -- when there is no physical, no mental thing about it... it is pure spirit.

So first sex has to become orgasmic. Then love has to become non-resistant -- only then prayer arises. These are the steps.

Just remain alert and drop all resistance. Whenever you feel that resistance is there, just relax the body and exhale. Exhalation will help immediately, because whenever we resist something, we keep, we hold the breath in. That is the physical part of resistance. Whenever you are resisting somebody you will not allow a deep breath; you will hold the breath. If you relax the breath, the resistance will be relaxed immediately.

So whenever you feel the resistance is there, just exhale deeply and imagine that the whole resistance is being thrown out with the breath. Breathe it out.

And things are going really well. Just don't create any problems, mm? Sometimes the mind wants to create problems -- resist the temptation; don't create the problem. If you can remain non-problematic for a little while, much will happen.

[A sannyasin says: ... it seems I have been dreaming all the time in this way.]

Everybody is dreaming. But once you understand that you have been dreaming, then the possibility is there for you to wake up. And you can awake -- there is no problem. When you see that you have been dreaming, then just make yourself more alert; dreams will disappear.

But everybody is dreaming, and everybody has to come to a point where one understands that the whole life up to now has been just a dream.

... Just do one thing: whenever you feel that you are dreaming, just watch your dreams. Close your eyes and watch your dreams with total attention; don't try to stop them. U you stop them, they again move into the dark comers of your being and they watch and wait there. Whenever they feel that you are again in a sleepy mood, they will bubble up.

So don't in any way stop dreaming, otherwise the dreaming will continue, and will haunt you. Never stop a thing; let it complete its course. Just close your eyes and see your dream. It is a beautiful film. Just be a watcher, a witness. The problem arises when you become identified.

You can go to a movie and try. Go and sit there, and continuously for two or three hours as the movie goes on, you have to remember that it is just a movie, that nothing is there in the screen -- only shadows -- and don't get identified.

Somebody is getting killed on the screen. Don't get identified in any way, don't get shocked. Something terrible is happening to somebody. Don't start crying -- because nothing is happening and there is nobody. Something else happens and the whole hall laughs and you also start laughing. Catch yourself redhanded. What are you doing? Laughing? And there is nothing to laugh at! -- just a projected film.

The same is the case with the mind... it is also a movie, and your mind functions as a screen. Your desires go on projecting onto it and you are a witness. Of course it is a very very close affair and it will be difficult in the beginning, but it can happen.

And when it happens, one simply awakes out of a great sleep of many lives. Then one simply laughs! The whole thing was so absurd, simply ridiculous!

And watch your actions. If you are feeling angry, close your eyes and watch your anger. There is no need to do anything, because the moment you do, you are identified. Just catch hold again and again before a thought becomes a deed. Remember, either the thought will become a deed, or it will dissipate, disappear, evaporate.

If you become unconscious, the thought tries to become deed. If you become conscious, the thought disappears.

[The Enlightenment Intensive group was present. A group member said he had a sensation of fear in his left temple; he was trying to watch his mind and became frustrated with himself.]

Mm mm, I understand.... The group has been very good for you, but sometimes this happens, because this group is basically Zen. The whole function of this method is centred in the rightside brain.

The rightside brain is the receptive, the intuitive, the poetic The leftside brain is reason, logic, science, prose. When you move to the rightside brain it is a change of gear, because for your whole life you have lived from the left side.

Your leftside brain is the trained, disciplined brain. All the universities exist for the left side. All the churches, theologies, dogmas, exist for the left side. They are all afraid of the right side. The right side seems to be dangerous, because the right side knows no logic, no reason, no categories... it is wild.

So when the shift happens, the left side starts feeling very afraid. It rarely happens so physically as it has happened to you. You felt it exactly on that side -- the fear, the anguish, the anxiety. This is a beautiful indication that the shift has happened, otherwise it won't happen; this anxiety won't come. But don't be worried -- it is only in the beginning.

Every day for at least one hour, simply sit. Do something that you were doing in the group that took you the highest, and just move from the left brain to the right. Let the left feel a little deserted; it will feel a little deserted. Soon your whole being will become so enriched that the fear will disappear.

The leftsided brain is very logical. Once it sees that there has been no trouble, there has been no loss, that it is profitable and you are being enriched, the fear disappears. Even the logical mind starts helping the illogical mind.

Then the logical becomes the means and the illogical becomes the end. Your prose also becomes, by and by, more poetic. But it will take a little time, so don't be worried. It has been very very good.

[A group member said she had tension but was not sure where in the body.]

.... sometimes it happens that the mind goes on avoiding the real place. The mind tries not to know it.

Whenever one is holding something, it is almost always in the stomach. These may be the consequences of it, the by-products, but these are not the places where you can hold. Holding is always in the stomach, and these places can show the tensions.

[Osho checked her energy and said that twice a day before she took a bath. she should take a rough, dry towel and massage her stomach firmly for three to five minutes. This should be done before the bath, and done firmly enough to make the area hot, and then she should take a cool shower....]

Once the stomach energy moves rightly, these symptoms will disappear. The problem is not there, but the mind is so cunning that it will not allow you to know the real cause. It tries to hide the real cause so you can go on struggling with the consequences, and nothing will happen.

[Another group member said he felt completely empty... and his vision seemed distorted.]

Good. Emptiness is tile goal of the whole effort. We are trying to make you empty. And when such a great thing happens inside you that you feel empty, everything will be affected; the vision will be affected. But that will settle, mm? Within a week the vision will be okay and everything will come back.

Continue to feel the emptiness... don't let it go now. Whenever you feel that it is slipping out of the hands, dose the room and sit, and again dip into it. Catch hold of it and bring it back home. In the day, two or three times, relive that experience of emptiness, so that it remains fresh and flowing. Soon you will see that when you really become in tune with emptiness, it is being filled by something unknown.

Emptiness is the first step. The second step follows itself if you fulfill the first. Something starts descending in you.

But when emptiness comes, things will happen. Sometimes one loses the alignment of the body, sometimes the vision. Sometimes the hearing is affected, sometimes the taste disappears, sometimes one cannot smell. It is such a critical moment that the whole body goes through a change, and the change is great.

And the mind is connected so deeply with the eyes, that eighty percent of the information the mind receives comes from the eyes -- eighty percent -- and twenty percent from the rest of the body. So from each of the other senses, there is only five percent.

So when the mind feels empty, the eyes lose alignment. Sometimes there is distortion. You will see double vision ... you can see things round shaped which are not round shaped. So just remain a little alert.

[Osho suggested to him that three or four times a day he should rub his eyes until they were hot and then splash them with cold water. He said that whenever something in the body is disturbed, the thing that brings it back to normality is a hot sensation followed by cold. When the eyes are made hot, they expand. When they are made cold, the fibres shrink. Through the action of expansion and contraction, flexibility is retained.]

Get Out of Your Own Way

Chapter #6
Chapter title: None

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ShortTitle: GETOUT06
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Video: No

[A sannyasin said she had been having very frightening dreams, since childhood, in which she was being cut into.]

This will go... this will go. You have to do one thing -- do it consciously. It will be difficult, but you have to do it consciously. Whatever one avoids in the day, comes in the night. The night is just a completion of something that has been left incomplete in the day. The mind tends to complete things -- it is a perfectionist.

Do one thing about this nightmare. Every day -- the evening will be good -- for half an hour sit in your room, close the door, and imagine all sorts of things that come into the nightmare. Create a nightmare consciously. And not just so-so; make it as intense as possible. Give it as much energy as possible and let the imagination have full play. Make it so real that you yourself almost forget that it is imagination. Only then will it disappear.

And don't say that this is imagination, silly. Then again it will come back. If you can live it every day for half an hour, you will exhaust the source. It will soon disappear in the night and the nights will become calm and quiet. So continue it until it disappears in the night completely, then tell me. It may take two, three or four weeks, but still continue. Even if you feel that it is silly, you have to continue. If it is not coming you have to force it to come.

If it has remained there since childhood it must have deep roots. They have to be pulled out. And do it well. If you cannot do it well, I will have to tell Pujari to bring the snake!

[The snake that Osho was referring to is used in the Tathata group as a tool to help people get into and overcome any phobia they may have about snakes. He is actually a rather harmless-looking snake (see 'Nothing To Lose But Your Head').]

Then he will put it on you! So if you want to avoid this (chuckling), make it real! Otherwise, Pujari has a good snake. Have you seen it? And he does things!

[The Soma group, which was present tonight. A group assistant says that some problems came up which would be better dealt with in Encounter or other groups.]

They will be solved. And if they are not solved by the end of the group, you can suggest to the person to do Encounter or Primal or whatsoever you feel.

In fact this should be made a point to all the groupleaders -- that if they feel the person needs some other group, after the group they should suggest that to the person. But there is no need to suggest it in the middle of the group because the problem may disappear.

This is going to be so because everything is so interlinked. The same will happen in the Encounter group; they will feel that a problem can be solved in the Soma group. Every group has its limitations, and no group can be total, because if it is total it will be too long. It will be almost as long as life (laughter). Only then it can be total; otherwise not. There are problems which can be solved only in life; no group can solve them.

So don't expect the impossible. Whatsoever can be done under the limits, you have to do. And don't be too worried about too many problems. Because this is my observation -- that if you wait just a little, ninety-five percent of problems disappear on their own. Nothing is to be done; they disappear on their own. It is just as they say about the common cold. If you treat it, it takes seven days. If you don't treat it, it goes in one week -- but it goes! (laughter)

More problems are like that. They are momentary.

It happens every day -- somebody has a problem and he goes to the office for an appointment. After two days the appointment is given. By the time he comes, he says the problem is gone! Just time. The mind is so momentary that whenever something arises, it takes it and becomes excited about it.

There is a very old sufi story. A king called his wise men and said, 'I would like some advice from you. In just one simple sentence, give me a sutra which can be used in all situations of life, and which is to solve all the problems of life -- a masterkey.'

The wise men were very much afraid. What to do? They couldn't begin to think about it. How to make just one small maxim which is going to solve everything? They asked for time. The king waited months and then said, 'What are you doing? Bring that advice!'

In this time they had been searching for somebody who could help, and they found a sufi master. The sufi master told them, 'No need to say anything. This is the advice.' He wrote it on a piece of paper, put it in a locket, and gave it to the wise men. He told them to give it to the king and to tell him not to open it unless he felt it was absolutely necessary. 'If it is not absolutely necessary, if he can tackle it by some other means, then don't use it. This is a masterkey. It is very valuable. Don't use it on ordinary locks which can be opened by other means.'

The king was very happy. He waited for an opportunity but it never came. He waited and waited, but whatsoever problems came, he would think, 'This is not absolutely necessary. I can tackle it.' And as time passed, he could tackle it.

He became very curious about the locket. What advice was there? But he had made a promise. He had promised that he would not open it unless it was an almost life-and-death problem. Then came the time.

A neighbouring kingdom defeated him. He escaped into the forest, into the hills, with the enemy following. He could hear their footsteps of the horses coming closer and closer and closer. He came to a precipice -- now there was no go. He could not go back and the enemy was coming. They would be there within seconds. And he would die if he jumped. Now was the moment.

He couldn't find any solution, so he opened the locket. There was a simple sentence: 'This too will pass.' Just this much was written on it.

He said, 'What type of person is that old man, befooling me? There is nothing in it, and I was thinking that it was a great secret -- This too will pass.' But it happened that while he was reading it, suddenly he became aware that the horses seemed to be going further away, not coming closer. They had missed the path -- and they went away.

He folded the paper and put it back into the locket. After two days he was saved by his friends, and they recaptured their kingdom. There was great jubilation and ceremony and he was received in the capital. Flowers were being thrown and the whole path was decorated with flowers.

The king became so happy, so exalted -- as if he would burst with happiness. Suddenly he felt again that he was in danger. The happiness was too much. He looked at the sutra again, the same sutra: This too will pass.

When he came to his palace he enquired who had given this advice. He went to the sufi master and became an initiate; he dropped his kingdom. He said, 'The man who has given such great advice is the. man to be followed. I surrender myself to you. I have understood. Everything is going to pass -- even this life is going to pass -- so I have come in search of that which is not going to pass. Show me that.'

So this happens. Almost ninety-five percent of problems will pass; they just need a little time. Don't be worried about them. Then five percent are left. Four percent can be solved by methods. They are like diseases which can be cured by allopathy, homeopathy, naturopathy -- anything. They just need the attention of the therapist.

So it doesn't matter what type of medicine is being used. If the doctor knows how to tackle the patient, how to give attention to him, how to be caring about him, these four percent will be solved -- even by placebos, by false medicines. That's why so many pseudo-gurus exist in the world. They cannot exist unless they are helping some way. How can pseudo-gurus exist so long? And so many of them! These pseudo-gurus are placebos.

Placebo is a medical term for a false medicine which is not medicine but sugar pills. You say that this is aspirin and the person believes that it is. It helps... the belief helps, not the aspirin. In fact many experiments have been done and sugar pills have been shown to help as much as aspirin; just the same percentage. If five percent of headaches are cured by aspirin, five percent are cured by sugar pills. Aspirin is a sugar pill.

That's why whenever a new medicine is invented it cures many people. But by and by, as time passes, it doesn't cure so many. By and by it relapses -- and again a new medicine is needed. Whenever a new medicine comes into existence, everybody is so hopeful -- the panacea has been found. This hope helps so many people.

But then there are pessimists in the world, hopeless people. You give them any medicine and nothing works on them. Then they say, 'I have taken this panacea; this is nonsense.' They create disbelief in others, and then the medicine by and by disappears.

Many times, millions of times, panaceas have been discovered and lost again and again. After each two

years, something is invented -- penicillin or something, erythromycin -- and the whole world is agog, ready to receive it. Now the last thing has come! But those pessimists are dangerous people. They will fail every medicine and every doctor! But they keep balance. They don't allow you to go too far into your belief; they bring you back.

So four percent of problems will be solved by any method. Even by no-method, by Zen, they can be solved. It is not a method at all. If you just tell the person to sit facing a wall, they will be solved.

So ninety-five percent just need time -- 'This too will pass.' Four percent need the care of the therapist, of the doctor, of the guru, the nurse, the wife, the husband -- some care, somebody to pay attention to you and sympathise and give you hope and confidence. Then they will go. And one percent never goes.

That one percent is the real problem. That' goes only when understanding arises. Nobody can help that, nobody. That one percent goes only when you try to understand, when you rise in awareness, when you become so understanding that you don't create that problem. Otherwise it remains, it continues. This has to be understood. So if you are a therapist, never be worried. You cannot do anything about that one percent, sq forget all about it.

So for ninety-five percent just give time, and for the four percent, pay attention, be careful. Be careful and loving -- this is the whole science of medicine. But it is needed because people are not alert, aware, conscious. If they are conscious, then there is no problem, mm? Good.

[A group member said that she enjoyed the group, but since then she has felt out of touch with things; as if everything is a dream and she is very detached.]

Nothing is wrong... just a detached state of mind is arising -- very very cool; and that's good. But it is always shattering because it is cool -- it is not hot. And the whole western training is for being hot.

You don't know that emotions can exist in a cool state also. Then they are more beautiful than they ever are in a hot state, because when you are hot, you are feverish. When you are cool, you are collected... a tranquillity exists within you.

But it is difficult to conceive of a cool welcome. We say a 'warm welcome'. Somehow, all that is hot is thought to be alive; that's not true. There is a love which is cool, absolutely cool. The love of a buddha... you will feel the coolness of it. It is like a great tree, and you are sitting under the shade of it, and a cool breeze is blowing. Or you are under a cool shower... or in a small pool of cool water in the hilly... everything silent. And the coolness is not only outside. It has entered you... you have become one with it.

When this happens for the first time, one feels very much afraid, as if life is going out of one's hands, as if one will never be able to love again, never be able to be excited again. So one feels scared -- but there is no need to be.

And in this state everything will look like a dream, far away. Nothing will look real -- nothing is real. Only the seer is real -- everything seen is dream.

This is the goal of all meditation -- to come to a realisation that everything is made of dream. When everything is a dream you need not be excited about it. Everything is good; good and bad lose their distinctions. One goes inwards more and more. Because there is no reality outside, the inner becomes the real. If the outer is real, you move in the outer and you forget the inner. The inner becomes dream.

So people who are outgoing, extroverts, always think introverts are dreamers -- closing their eyes and watching their navels, 'lotus-eaters'... just dreaming. But people who have gone deep inside themselves, think others are just stupid; victims of hallucinations, illusions. Nothing is real... only the seer. Everything is a projection.

So this will come. Allow it, and allow it happily; don't get depressed. Otherwise you will start getting out of it; you will struggle against it. You will resist it as if you are slipping into death. Don't be worried -- you are coming to terms with life as it is. Feel happy... feel coolly happy.

In the beginning it will be difficult. But soon when you have tasted it and you are drunk with it, you will not be ready to give it for anything whatsoever.

[One of the leaders said that they had prepared a meditation method during the course to show to Osho. The group made their way to the lower porch and knelt in a circular formation with their eyes closed.

The exercise, which is sufi-based, is set to music by Ravel, especially composed for this and other sufi exercises. The meditation begins by moving the arms upwards, heavenward, on the in breath, until one's body is completely extended upwards, palms and face, upturned.

After a minute's pause and holding of the breath, the body slowly comes down to the ground, foreheads making contact with the earth, and hands and arms outstretched -- this with an exhalation of breath.]

It is a very good meditation -- it can be done every day.

Just two or three things. When you bring your hands up, when you open them, let them be touched by everybody, they should not be separate. When they are spread, everybody touches. There is no need to hold -- just touch. That will give tremendous energy.

And it should be done in a circle... in a closed circle, so that when you touch, the whole energy becomes a circle. Alone, you cannot go far, but together you can go any distance. The total is more than the total of the individuals. So touch hands.

When you come down on the earth, what do you do inside?

[The group assistant said: Just breathing right out.]

Breathing right out -- nothing else? Because if you feel surrender, it will help. So breathe out and feel surrendered to God. Just like a wave rises and falls back to the ocean, so when you fall back into the earth, you are like a wave which is disappearing. Then again you rise as if a completely new wave arises. Feel new... totally new, fresh -- then again, fall.

Soon you will have the feeling of a great oceanic energy surrounding you. You will become just waves coming up and falling down, coming up and falling down. You will almost hear the sound ... and the feeling. And the last time when you fall, remain in that posture for at least five minutes. Don't be in a hurry. At least for five minutes remain relaxed, gone... disappear.

It is a very good meditation. It will be helpful. Make it a point to do it every day. It will be best to make it the last meditation every day, mm? Good!

Get Out of Your Own Way

Chapter #7
Chapter title: None

13 April 1976 pm in Chuang Tzu Auditorium

Archive code: 7604135
ShortTitle: GETOUT07
Audio: No
Video: No

[A sannyasin said she was uncertain whether she should be in a relationship or not and whether the man she was with was the right one for her.]

Ordinarily a relationship always disturbs. Unless you are capable of remaining alone, a relationship always disturbs.

It is almost like a banker. If you have money, the banker will give it to you. If you don't have it, they won't give it to you. When you have, everybody is ready to help; when you don't have it, nobody is available! So the bank goes on giving to people who are rich.

It is exactly the same case with relationships. If you are happy, relationships will make you happier. If you are happy alone -- that means, if you are not in need of a relationship -- then only a relationship gives you happiness. If you are in need of it, then you will become miserable -- because all dependence brings misery.

The moment you feel dependent on someone for your happiness, you start feeling miserable, because slavery is the thing most hated by the being. Ordinarily all relationships turn into slaveries, sort of bondages, imprisonments.

I was worried that sooner or later you will get into trouble (chuckling),because when one is feeling good, one forgets what type of misery a relationship can bring. This is how the mind functions.

When you are alone, you have a fantasy about what happiness will come to you when you are in a relationship. When you are in a relationship, you start thinking that it is better to be alone.

My suggestion is that if you can remain without a relationship, it is going to be very helpful to you. Basically there is no need, but in the western world a new thing has happened, just the polar opposite of the eastern mind.

The eastern world thinks that if you move in a love relationship, something is wrong. So the eastern mind has always appreciated the celibate. the one who lives alone and is not in any way moving into a relationship. If you move into a relationship, you are almost something special -- which is foolishness. In the West just the opposite has arisen.

If you are not in a relationship, something is wrong. If you don't move into a relationship you are committing some sin against nature, or at least against psychology.

So the western mind goes on thinking that whenever one is alone something is wrong, and that one should move into a relationship. In the East people go on thinking about how they can move out of a relationship. They are both wrong. One should live where one is happy. One should be selfish. I teach you absolute selfishness. One should just think, 'In what am I happy?'

What psychologists and theologicians say, and what the East says, is all mumbojumbo. Drop it! Don't be concerned. Nobody has considered you. They may have considered other people but nobody has considered you. No theory exists for you as yet. And all theories are averages, just analysations of particular phenomena.

You are rare -- no theory exists for you. Don't consult any psychologists or any priest. Simply look at yourself. In what you feel happy, blissful, tuneful, harmonious -- that is your way. If you were feeling good -- and you were, you were flowering.... Now suddenly this relationship and you are disturbed and the energy is flowing no more.

If you drop out of it, it will be good. You can leave it to me, and when I see that now you are so happy alone and there is no need for a relationship, I will tell you to move into a relationship. When you are lonely enough I will get you a man (laughter).

First get established in your being... grounded... so settled that now nobody can disturb you. Open the windows and let the wind blow, and enjoy it. First be grounded so deeply that nobody can pull you down.

[A sannyasin who is involved with a married sannyasin, expressed concern about returning to the West. She said she was usually in a triangle situation....]

People learn these roles. Once they learn them they become efficient. Then you cannot change the role because you have not been so efficient in other roles; that's the problem. You must have learned how to become part of a triangle so you become like a buffer between two persons.

And you enjoy it also, because it gives a certain power. When somebody is interested in you and he has a wife, you feel more powerful. There is a competition; a subtle competition between you and the wife. Triangles are always dangerous. It is better not to get into them.

The basic urge to get into a triangle is not love, it is something else. It is power. You feel more powerful because you can pull [your boyfriend] from his wife towards you. And the wife is also feeling powerful -- she pulls [her husband], and he is just a football between the two of you. When he is hit by her, he comes to you. When you hit him, he goes there.

It cannot become a very mature love; it is childish. But it is difficult to get out of any triangle. You were happy when he was not here, and you are again happy now he is gone. All those days in between were unhappy. But still you cannot drop out of it because you have learned the role. You know how to play this tape so you play it again and again. You can go on playing it unless you become courageous enough and you stop. Whatsoever brings misery, stop it immediately. Otherwise one becomes accustomed to misery, habituated to misery.

If something is miserable, get out of it -- whatsoever the cost. In the end you will find it has not been costly. In the end you will feel thankful to God that you came out of it.

And this is not only with [your boyfriend]. For the whole life remember it... Let it be a deep tacit understanding. Whenever you feel that something is becoming miserable, then have enough courage to get out of it. You only know how to get in and you don't know how to get out -- as if your house has only an entrance and no exit.

But I'm not saying get out of it -- because if I say that, you will cling more. I'm not saying anything. I'm simply saying to become understanding and see the whole point. You cannot be happy in it. You cannot become very intimate because the third person will always be there. He is not ready to leave his wife, and he is not ready to leave you. And neither of you are ready to leave him -- then what can be done?

Become a little more courageous. Tell him that either he decides or you decide. Tell him that if he loves you, to get out of it -- because the wife must be suffering. She must be suffering more than you because she has more vested interest. You must be the enemy and she must be suffering because of that tension. And you are suffering.

I cannot see how a man can be happy between two suffering women. It is difficult enough even with one suffering woman. But by and by we become immune and we accept misery as our fate, as if it is a destiny. But enough! Go back and decide something.

The whole point of being with me is to be courageous enough to take your life in your own hands. See what you have been doing to it. And don't be destructive in it. Love yourself -- and everything else follows.

[Another sannyasin said she was always fighting with her Indian boyfriend, but was afraid that if she topped she would be dead again.]

But why fight? Rather than getting out of the relationship, decide not to fight! What is the point of fighting?..

Don't take a settled, harmonious life as being a dead one. A few people think that fighting and getting excited and shouting and getting angry is life. This is not life. It gives you a false illusion of being alive because you scream and shout and fight and then things settle. Then again you learn and you ask each other's pardon -- and the game goes on.

Again you fight. There is divorce -- mini-divorce -- and then you get married again. This is just sheer excitement, fever. It is not a healthy state; it is unhealthy.

When two persons feel harmonious, loving and caring about each other, helping each other to grow, and are creative, of course everything becomes silent. It is as if there are not two persons but one. You can interpret it as deadness, but that is your wrong interpretation. It may be just stillness.

So change your interpretation and drop fighting. Sooner or later you will have to find somebody else, because you cannot be alone right now. And there are only two possibilities: casual relationships which never go very deep, and which destroy much. By and by one starts loving the casual thing because there is less responsibility. That is dangerous, because unless love grows very intimate, it will not come to fruition; it will not be fulfilled. You will not come to know what it really is. You touch the periphery... it is a hit-and-run affair.

[She answers: You spoke the other day about the indian mind and I thought I am also false and indirect and that is why I am attracted to Indians.]

That is not the point. Your attraction for an Indian is for a different reason. You would like to have a stable relationship, and that is more possible with an Indian than with a Westerner. You would like to have a more loving and an intimate and caring relationship, and that is more possible with an Indian. Your attraction towards an Indian is not bad at all.

I understand the problem. You have been brought up in the West and you feel attracted towards Indians, but your own western ways will create trouble. If you find a Westerner, your western ways may not create trouble, but your inner desire which is seeking an Indian will not be fulfilled. So you have to think about it.

With an Indian you can settle and things will grow very deep. Indians have believed for centuries that love is only for once. It is not a casual thing, changing every day. It is not like a fashion -- somebody comes along with a better face, a fairer colour, and everyone changes. They believe that love should be a very permanent thing, and it is very meaningful. If it can become permanent it is very beautiful.

Your desire is not wrong; it is absolutely in the right direction, but your western upbringing is a problem. No indian woman will hit her lover; impossible. But you hit! That comes very easy to the

Westerner. You have to drop that, otherwise an Indian will simply feel puzzled at what is happening; what type of love this is.
So just try for a few more days, mm? And then I will see. Don't be worried.

[A sannyasin says: I'm finding myself in emptiness a lot. I feel like I just want to die... I've tried to enjoy it... I've tried to just give in to it -- and that doesn't work either.]

Don't do anything -- there is nothing to do. When one wants to die, one dies! What is the point of doing? If the desire is there, it is there; there is nothing wrong in it. When you start doing something you have already taken the standpoint that something is wrong in it.

It may be simply that you have come to feel the illusoriness of life, and the desire for it has disappeared or is disappearing. You interpret it as a desire to die. It is not a desire to die. This is how the mind goes on giving wrong interpretations. When life seems illusory, when nothing seems worthwhile -- and nothing is -- then suddenly the mind says, 'What is the point of living? Die!' -- as if death is going to be more meaningful than life! When life is not meaningful how can death be meaningful? When even life is illusory, death is going to be more of an illusion. So what is the point in choosing?

One simply understands that life is illusory. Finished! No enlightened person has ever committed suicide. They should all commit suicide because they say life is meaningless; it is an illusion; there is nothing in it. So why should they go on living?

They go on living because they say in death also there is nothing left to be chosen. The whole of life is meaningless -- death included! So there is nothing to do. When death comes they will accept. If it is not coming they will not do anything to bring it about. That would show that they are now clinging to death. First they were clinging to life, now they are clinging to death -- but the clinging continues.

So drop that clinging. It is beautiful... just say that life is finished. But when death comes, it will come. Of course you will not try to avoid it. You will say, 'Come in, no need to wall at the door... no need to even knock. No need to even ask permission: "May I come in, madam?" No need. Come in' -- that's all.

Then one becomes absolutely serene and tranquil. One lives, but as if in a drama. Nothing to choose, nowhere to go. Whatsoever happens, happens. One simply floats with it. While it is life, one is alive. When it is death, one is dead.

Somebody asked Lin-Chi, 'What did you used to do before you became enlightened?'
He said, 'I used to chop wood and carry water.'

And then the man asked, 'What have you been doing since enlightenment?' Lin-Chi said, 'I am doing the same -- chopping wood, carrying water. But before I used to do it with great expectations. Now I simply do it -- there is nothing else to do! I chop wood because I know how to, and I know how to carry water. The activity remains the same -- the quality of awareness changes.'

Get Out of Your Own Way

Chapter #8
Chapter title: None

14 April 1976 pm in Chuang Tzu Auditorium

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Video: No

[A couple were at darshan together. He said that he felt some frustration in their relationship -- over just little things.]

Relationships bring up many things which are hidden in you. A relationship never creates anything. It can only bring out something which is already there.

So never throw the responsibility on the other. The other is, at the most, a help to show the undercurrents of your mind. And that's how a relationship helps. It is almost a mirror -- but you see your face, and Geeta will be seeing her face. Whatsoever we do, we are the source. So whenever you feel angry, remember -- it is you who is feeling angry. Never make the other feel guilty. That's the strategy of the mind. That's how one goes on avoiding one's own encounter.

When you feel angry just say, 'I am feeling angry.' Don't say; 'You have made me angry.' And that is the same with all emotions. You are feeling sad. Say, 'I am feeling sad,' but never say to the other, 'You have made me sad.' Nobody can make you sad; nobody can make you happy. If you decide to be happy, you are. If you decide to be unhappy, you will become unhappy -- it is your decision. So use the relationship as a mirror and become more and more aware and alert.

But always fall back on yourself; then it can become a very very great situation for growth. And if you love, love is capable enough of surviving everything: sadness, anger, unhappiness, a little conflict here and there. If love is there it will survive all. And through surviving all these situations it becomes intense... more understanding, more mature.

These things are not against love -- if it is there. If it is not there, then there is no point. If you love the other person you are ready to pass through all these dark nights because you know the morning is coming... it is always there. If you love a person you can be patient. And love is so valuable that anything else is, at the most, a cost to be paid for it. But it is worth it.

The problem arises only when you don't have love. Then there is only anger and sadness and unhappiness. If you see that in some relationship, drop out of it. To be miserable is not only bad for you, it is bad for the other. Just for the other's sake, get out of it. Don't cling, and don't continue in it because that will be destructive.

And once a person learns how to cling to misery -- that means once a person starts taking a morbid interest in misery, in fact has learned how to be happy in unhappiness -- then it is very difficult. You may change the partner but with the other partner you will do the same. Or you may be alone, but with yourself you will be the same. So just watch, mm? Love and watch and be aware.

[The sannyasin says he is trying to find a reason for the conflict, and is frustrated by his girlfriend.]

No, nobody can frustrate you -- that's what I'm saying. Always remember that you are your world. If Geeta is there it is your choice. Basically you have chosen her, allowed her in your world. And if you feel frustrated, just look into it; somewhere deep down you are frustrating yourself. You don't want to succeed in your analysis.

For example when a person is angry, he tries to analyse and go to the very root of it. It may be just a manoeuvre, just a superficial thing. He may not really want to go deep into it, because he may find something which he is not yet ready to face. Because behind every anger, you will find the ego.

So whenever there is anger, the mind doesn't really want to go into it, because if you go into it you will find yourself the culprit. So you will learn a thousand and one things to avoid. You can go on playing the game that Geeta is not allowing you. How can she prevent you? Nobody can prevent you from your inner analysis, nobody. Go into your anger and find the root of it. You must be trying to find the root in her; then she will frustrate you because she will want to find the root in you. There can be no conclusion. When you are angry go into it alone, because it is your question; Geeta is not related to it at all. When she is angry, she has to go into her anger.

My emphasis is that the individual is wholly and solely responsible, and it is all his game that he is playing. If he allows others to participate, that too is part of the game. Always try to find out how you are helping to create the problem -- because that's all that you can do. Then drop your participation.

And the remainder is [your girlfriend's]. If she wants to continue to be angry, she will continue. But if she sees that you are not getting angry, not participating, she will start thinking. If you are getting out of it, she will start thinking about how to get out of it. You will give an opportunity to her.

... The problem is not really in the relationship, it is in the related persons, and reflected in the

relationship. For example if you are an egoistic person, and you are sitting alone, there is no problem. How can you create a problem? You need the other to create it. Then somebody passes by you. He may not pay any attention to you, may neglect you, but now you are angry. He has annoyed you, hurt you, irritated you.

Relationships can bring things out. A relationship is not creative; it is reflective. So just for three or four weeks, whatsoever the problem, immediately go in and find the cause within yourself, mm? Then we will see....

[A sannyasin reports on a meditation Osho had given her (see April 4th, 'Be Realistic: Plan For A Miracle'): I haven't been happy like this for so long. It usually only lasts a day.]

More happiness will be coming, because once you have the opening for happiness, then there is no end to it. It goes on growing. Once you open yourself to unhappiness, that goes on growing. It is just a turning within you, a tuning within you... as if you tune the radio to a certain wave-length and it catches a certain station.

Exactly like that, if you try to tune yourself towards happiness, you will become receptive to all the happiness that the world makes available. And it is tremendous; nobody can exhaust it. It is oceanic... it goes on and on and on. It is wide... knows no beginning and no end. And the same is with unhappiness; that too is unending.

So the question is not how to change unhappiness into happiness; the question is how to turn your face. Ordinarily people are keeping their backs to the source of happiness, and focusing their eyes at the source of unhappiness. They become unhappy.

This I call the conversion, the turning; a complete turnabout, so you live in a totally different direction. All meditations are nothing but just a help to turn you to something of which you have not been at all aware. It is just so close. You are unnecessarily thirsty, and just by your side a pure spring of water is flowing.

Once you know it you go deeper and deeper into that direction. A moment comes when you forget that unhappiness exists.

[A sannyasin says: I feel I can go deeper into myself when I do meditations at home, alone -- not in the ashram.]

Very good... you continue them. There are people who find it difficult to do a meditation with a group, and there are people who find it easier to do it with a group. One has to find one's inclination. If you feel it better alone, do that.

Nothing else matters... only meditation. Howsoever it happens, allow it to happen. If it happens in the day, then the day. If it happens in the night, then night. If it happens in the city, then the city. If it happens in the mountains, then the mountains.

Everything else is irrelevant. The only thing relevant is that it should happen. Techniques are also irrelevant. Whatsoever technique fits you, that is the technique for you. So don't be obsessed that this technique has to fit. Basically, you are the end -- the technique is just the means.

Be selfish and always find out in what situation, in what way, by what method, you are feeling better, calmer, more collected, centred -- that's all.

[The T'ai Chi group was at darshan tonight. They gave a demonstration.

A member of the group said that if she did the exercises dynamically with confidence, she experienced a lot of tension in her stomach.

Osho suggested that each night, for fifteen nights, she should make her stomach as tense as possible for two or three minutes, bringing the tension to such a climax that she felt like bursting, and then she should relax it.

He said she must also be breathing incorrectly; that she should breathe not from the chest but the belly....]

Watch a small child breathing... that's the right and natural way of breathing. The stomach goes up and down and the chest remains completely unaffected by the passage of air. The child is in t'ai chi. His whole chi, his whole energy, is concentrated near his navel.

By and by we lose contact with the navel. We become more and more hung up in the head and the

breathing becomes shallow. So whenever you remember during the day, take the breath in as deeply as possible, but let the belly be used.

[Another sannyasin said that she had been trying to breathe in her belly, but that when she did she felt she wasn't getting enough air.

Osho told her to not worry about its being not so deep. The main thing was that breathing should be natural. He said the breathing should not be forced in any way... there was no need to make any effort...]

Everybody breathes rightly in sleep because the interfering mind is not there. The belly goes up and down and it automatically becomes deep; you need not force it to become deep. Simply remain natural and it becomes deep. Depth is a consequence of its being natural, and if you insist for depth, it will never come, and your breathing will remain unnatural.

[The group leader says now she is doing T'ai Chi most of the time her energy oscillates between being really chaotic and open, and feeling blank and dull.]

It is something that is very complicated... and the complication is that T'ai Chi, or methods like that, are taoist. And the whole tao attitude is that the mind has to be dropped. One has to become as mindless as an idiot. So dullness in fact is not bad on the path of Tao. The problem is arising because the very word dull is condemnatory in the western mind.

In Tao, to be dull is perfectly good ! Lao Tzu says that everybody is so intelligent; he is so muddle-headed. 'Everybody seems to be so clever and I am just a stupid man.'

I could see that you have the capacity... you can become as dull as Lao Tzu (chuckling). But your western upbringing is contrary. To be clever is a talent in the West. To be clever on the path of Tao is foolishness. To be intelligent, bright, sharp, is a sacred value in the western world.

Lao Tzu will laugh. He says, 'Just be like an idiot!' The values are so different that when a western mind starts doing T'ai Chi or things like that, this trouble arises.

Whenever your energy is flowing, a certain dullness is bound to come; the sharpness is bound to be lost. You will look idiotic, but your upbringing comes into it. You are tom apart between two things.

So drop the western mind completely. Be dull, and be happily dull. The whole effort is to drop the mind so completely that you exist like trees, like clouds, like rocks, and you have no mind of your own; that's the whole effort. That's why the movements are so slow, because the mind is in such a hurry. These movements are against the mind. The mind wants speed. That's why the western world has invented more and more speedy vehicles. All these movements are so slow that the mind cannot cope with them. By and by it gets fed up and drops -- 'This is foolish. I cannot work with [you]!'

You are going so slowly and the mind says, 'Be in a hurry! Run fast!' If a taoist competition is to be made, the one who can walk the slowest will be the first. That's what Jesus means when he says, 'In my kingdom of God the last will be first, and the first will be last.' The idiots will be the geniuses and the talented will prove dull.

But the mind is speed, because the mind is afraid of death -- and the fear of death creates speed. The mind says, 'Time is short and you have to do so many things -- do them fast! Run! Death is coming!'

If you slow down in your movements completely, your mental movements will also completely slow down. It is working through the body for a no-movement state. The body moves so slowly that the mind has to slow down with it. If for two, three hours every day one goes on doing T'ai Chi, then the mind cannot go on moving at such a mad speed; it will have to slow down. It will become more and more in tune with the body. Then worry will stop and you will be able to sleep deeply. But you will feel a certain dullness. That dullness is felt because of your comparison with the western mind.

The East looks dull, so lazy; nobody is trying to do anything. Somebody says to you, 'I will be coming at two,' and he will not come even at six, and when he turns up at eight or even the next day, he is not worried at all that he was not in time. Nobody worries about time. Time is a western concept... eternity is the eastern concept. The East says that life is so eternal, why be in a hurry? Move, don't move -- it makes no difference. In this vast eternity why be so worried about time? Where are you going? The East is simply sitting.

So these movements are a strategy to help the mind to calm down, lose its speed ... come back to earth. Become a perfect idiot! If you can become a perfect idiot, you have attained, and there is nothing more to attain. One simply enjoys! Logic is not needed, reason is not needed; mathematics is not needed, so why be

bothered about intelligence?

And you will have those blanks. Those blanks are good. You call them blanks because of the conditioning. They are not blanks, they are deep restful spaces. They will be coming, so enjoy them, cherish them, nourish them, and help them to come more and more. Pray for them and be grateful for them. They will be coming more and more, and it will come one day that you simply become a long blank. Then they are not like intervals. They become your very life... a deep emptiness, abyss-like.

This is what Lao Tzu says is the peak. This is a totally different orientation. That's the eastern way. The West dominated the East for three, four hundred years. The East never even gave a good fight, never. Just think! India's such a vast country, and it was ruled by England, such a small country.

Such a great mass of people and dominated by a small group of people. But India has its own ways. It will not give you a fight, but it will sabotage you. The fight will not be direct; it is indirect. Now through meditation, through religion, through spiritual technique, the East is exploding over the West. Suddenly the West is feeling uprooted.

This is the way of the weak, the way of the feminine, the way of the child -- the passive way. And the West is going to be in deep trouble. This infiltration of taoist and eastern attitudes in the West is going to create trouble because your whole training is for speed, intelligence, calculation, this and that. And these are totally, absolutely opposite values.

But they are becoming more and more attractive because the wheel is turning. The West is fed up with its speed, fed up with its material progress... fed up with its technology... fed up by this and that, and reaching nowhere. And that is what Tao has always been saying -- 'Where are you going? There is nowhere to reach. Just be here and enjoy.'

And what do you need intelligence for? All intelligence becomes exploitive. You want intelligence so that you can dominate others... you can dictate... you can own and possess. But if you don't want to possess, and you don't want to dominate anybody, if you are not in search of finding and creating slaves, life does not need any intelligence. Trees are perfectly happy, birds are perfectly happy, animals are perfectly happy. Intelligence seems to be almost superfluous.

So these techniques will bring your sharpness, by and by, to a point where you will lose it. So allow it. Don't try both ways, otherwise you will be in conflict and you will be divided.

Forget all about intelligence and this and that, and be a blank. I will help you so you become an absolute blank. In that absolute blankness everything is possible. It is not negative; it is the most positive thing in the world, because out of nothingness, everything manifests. That nothingness is God.

So when that blank comes, enjoy it. Dive deep into it... dissolve yourself in it... become one with it. Then you will know much which is higher than intelligence. Be nothing, and then for the first time you will be.

Teach T'ai Chi and go on developing it on your own, because you have enough basic understanding. Just go on moving further and further into it. For at least one hour practise on your own so you can go on developing higher and higher and deeper and deeper.

Get Out of Your Own Way

Chapter #9
Chapter title: None

15 April 1976 pm in Chuang Tzu Auditorium

Archive code: 7604155
ShortTitle: GETOUT09
Audio: No
Video: No

[To a sannyasin who said he was studying Yoga but had never done any groups, Osho recommended he do some groups, saying that otherwise Yoga could make one very repressed....]

Yoga is good, but something more is needed. Alone, it has crippled the whole country. This country has suffered too much.

It creates a very stiff, structured being. Very good as far as society is concerned. Society can rely on such people, trust them; they will never harm anybody. They will be innocent as far as the outside is concerned, but they will harm themselves; they will destroy themselves. Somehow they will become suicidal.

So these three things are necessary. Hatha Yoga is good in order to have a very disciplined being. Encounter, marathon, and groups like that are good to cleanse your being. And then above those two a continuous awareness is needed so you don't get into the same mud-holes again. Otherwise, howsoever you are cleaned, it makes no difference.

In India they call it the way of the elephant. The elephant goes and takes a bath in the river and then come out and throws dirt on himself. He simply forgets. But this is how the mind functions. Sometimes you are tired and you meditate and feel good. Sometimes you join in a few groups, and many things are released and relaxed. And once out of it, you again start throwing dust on yourself.

[A visitor who had been involved in Arica and had studied Hatha Yoga, said that he felt he was stuck. Osho checked his energy.]

Something has to be done with your love energy.

Love and meditation are just like two wings, and if love is stuck, meditation is stuck. If meditation is stuck, then love will be stuck. They go together. So one has to be very delicately balancing.

There are people who have moved in love but they don't know anything about meditation -- then love is going to be frustrating. One way or other they will feel that it has turned simply into a hell, or at the most, just a comfortable life, but nothing valuable: nothing one should live or die for. It has not given any meaning, any substance. One day one feels empty.

Love gives much turmoil, excitement, thrill -- and in the end you have empty hands if it is not joined with meditation. This happens almost always -- that when a person is frustrated with love, he becomes interested in meditation. Then he avoids love because he is fed up with it so much and he just wants to meditate. That too is not going to fulfill you. It may give you a silence, a stillness, but that stillness will be something dead. It will not throb with life... because without love, nothing throbs. Love is the very beat, the pulse; everything pulsates with it.

So my whole effort here is how to give you both. Otherwise both are lopsided and create a sort of imbalance. You have to sort out your love affair, otherwise that will work like a load and you will not be able to soar high in meditation. It is the same energy that has to soar high, and if it is loaded with anxiety, conflict, trouble, then it is not overflowing and it cannot soar high.

And the second thing -- about your meditation. Arica is a very good technique but only a beginning. I have never come across a man yet who has come to any fulfillment through it. It begins ... and the word arica is good -- it means the door. But it is only the door. You can enter through it but you cannot reach anywhere. Good -- it introduces a new world to you -- but if you are caught by the door and you cling to the door, you will not be able to go deeper.

And it is very structured... too much technique. Maybe that's why it is so appealing to the american mind. The american mind is now one of the most addicted to technology -- material or spiritual, it makes no difference. But technology has a certain magnetic force for the american mind. Arica is just technique -- and that too, not very synthetic -- eclectic. One thing from one place, another from another place... hotch-potch.

It is good that you were in it... it has prepared you for something. And there are many schools in the world who simply prepare people for something else. Even the leaders who are working in those groups, leading those schools, may not be aware that they are simply preparing for somebody else.

So now you have to make a very unstructured life ... more spontaneous. And meditation should not be made a technique. I will give you a meditation that you can start doing. Have you heard about Subud?

[Osho described latihan meditation -- which is part of the evening meditation done at the ashram, and which sannyasins also do as an individual meditation.

Osho told him to stand in a room with the light off, to close his eyes, and to imagine that energy was being poured into him from above and he was becoming possessed He said he would probably experience some bodyjerks -- and he should allow them and not resist. The idea is to let oneself go, to not do anything...]

... because once the doer enters, you will not be able to unstructure completely. It is as if God -- if you have any trust in God -- or life, or the whole... as if a drop of water is being caught by the ocean and churned... or a leaf in a strong wind. A godly wind blowing and you are just a leaf.

It will break many layers in you. Your body will feel loose, and much will loosen inside also. Do it for at least ten days, for twenty minutes. And just after feeling for two or three minutes, it starts. It is already; it is just that we have never left ourselves in the hands of the whole. We are always trying to go upstream. Just go with the river.

[A sannyasin said that he had always felt a negativity which was connected with his deep envy of people who could love. In reply to a query from Osho, he said he was envious of the babies and liked the idea of being at a mother's breast.]

Something went wrong with your mother. The relationship with your mother somehow misfired. Deep down you are hankering for a mother, and because the mother frustrated you, you have a hatred for women. Now this is an ambiguous situation: a desire to be mothered, and a hatred for women because the mother frustrated you. So there is a contradiction in your energy. You would like to come close to a woman but the fear that you may be frustrated again, closes you. This fear has to be dropped. It will be difficult for you to drop it, but through a group it will become easy. A group gives you a situation, a special situation which is not possible in ordinary life. So it may be difficult in the beginning; the first two, three days, may be very hard for you. But if you can pass through these two, three days, you will start flowering. By the end you will be able to make a few contacts with some women in the group. You will be able to find a mother in the group.

Once a woman can take you dose and you can feel again like a small baby and again secure, then the relationship with your own mother that has been broken will be erased. That wound will be healed. Once that wound is healed you will become available to women and women will become available to you, so there will be no problem.

Then you will not be seeking a mother. That's why I insisted in asking how you feel about breasts, because if a man is attracted too much towards the breast, it simply shows that he has not yet become mature. And almost ninety percent of men are attracted too much.

Almost the whole of humanity is immature. If you are attracted too much by the breast, that shows you are seeking a mother; not a beloved but a mother. And to seek a mother is to a different than to seek a beloved. If you are seeking a mother you will be frustrated by every woman, because she is seeking a lover, not a son. She would like to have a son through you, but not you. She is seeking a lover and you are seeking a mother, so somewhere, sometime or other, the conflict is going to arise.

You would like her to mother you, to surround you, to give you her sympathy -- that's her milk. You are not asking for love, you are asking for sympathy, you are asking to be cared for, and no woman will be able to do that. Or if some woman is also seeking a child then maybe you will fit. But then too it is going to be frustrating because you are now mature. Your body is mature, and it is just that the wound from childhood has not allowed the mind to float with the body, to flow with the body. They are in different states; they are not together.

So if you can find a woman who can mother you,. then your body will feel frustrated. Your mind will feel very good, but the body will feel frustrated. Your mind has to be made contemporary to the body. The other way is not possible; your body cannot be forced back and made contemporary to the mind. But the mind can be brought up... it can grow. Sometimes it can grow in a single moment of awareness. In a single understanding, it can jump years. It is already ready.

So do a few groups, mm? And every night before you go to sleep, find a bottle, a milk bottle for children, and put it into your mouth. Curl up like a small child, and then start sucking the breast.

[Osho said he should do this each night and then again first thing in the morning just for four or five minutes, using warm milk...]

Something deep down will be satisfied.

Psychologists say that people smoke because it is a substitute breast. The smoke goes in warm, like the milk, and the cigarette functions like a breast, a nipple. It is a very dangerous substitute -- that's why I say a bottle of milk will be better. Cigarettes will disappear from the world once the relationship between children and their mothers is transformed... becomes more of love and understanding.

But right now it cannot be helped. Nobody is responsible. The mothers are as much conditioned by their mothers and fathers, and so it goes on and on. But if you become alert, it can be changed.

Get Out of Your Own Way

Chapter #10
Chapter title: None

17 April 1976 pm in Chuang Tzu Auditorium

Archive code: 7604175
ShortTitle: GETOUT10
Audio: No
Video: No

[A sannyasin said he was feeling a little apprehensive about going, saying that he hoped he would not lose that which he had gained while he was here.]

You can never lose that. Whatsoever is attained is attained forever. There is no way to fall back. If you fall back that simply shows that you were imagining that you had attained something. It was not an attainment.

If something real has happened, it has happened forever. It becomes a permanent part of your being. But if it disappears, that simply shows it was not worth much; it was just dreaming. So never be worried about it. If it disappears, good. You got rid of something which was not there. If it remains, perfectly okay.

So whatsoever happens is good. The opening is real -- don't be worried. It is going to become bigger and bigger. And the fear that I see in you is not that it may close someday but that it will become bigger. That's the real fear.

It is difficult, but that's the real fear. And it always comes, because it means that you have to change with it. When your vision changes you cannot remain the same. And when you have to change, a thousand and one things have to be changed. You have many investments in the past -- many clingings, many attachments -- and when suddenly you change, everything has to be dropped. That's a little hard but nothing can be done. Once you start seeing things, the transformation follows as a natural phenomenon.

So the fear comes. The fear is of dying to the past and being born in a new future. But just go, and continue to meditate, mm? And at least if you cannot meditate or do anything, just for one hour -- and this will help -- sit in the corner of the room facing the wall. Sit in the comer so that it is just in front of your eyes; very close, almost touching you.

Just look at the wall ... become quiet and go on looking. There is no need to stare, otherwise that will create tension. Simply look as if not looking at all. What can you do? -- your eyes are there so you go on looking.

If you can sit every day just for forty minutes, the opening will grow. Then there is no need to feel any fear.
Something really good is happening!

[Osho recommended to a newcomer, that she combine her meditation with groups, saying...]

If meditation and groups can be done together, then many things start happening very intensely and very fast.

Both the dimensions are, in a way, polar opposites, but they function like two wheels of a cart, or two wings. Meditation makes you more and more silent and groups make you more and more loving. This is one of the most important things to remember: if love is alone, without silence, sooner or later you will lose track of it. In the beginning everything will be good but by and by everything will become bitter. A mind which is not silent can only hope but cannot love. It can desire but cannot love. It can dream, but when the actuality has to be faced, it flops. Only a silent mind can be loving and can move deep in love.

If a person simply meditates and love is not growing side by side, his silence can become a sort of insensitivity. He can become isolated; can move in an inner space so far away that all contact with the world is lost. That too is dangerous, because then silence will be there but there will always be a subtle feeling of sadness also. Make silence a celebration.

Silence has to become part of a loving personality and has to cooperate with love. In the East, people have tried much with meditations. That's why the East became a little aloof, detached, indifferent to life, and love disappeared.

These growth groups are all western, and the West has been working hard to find some centring in love. They are beautiful. To me, to meditate and to go through a few group processes makes you a complete man. East and West meet and a synthesis is created.

[Osho talked to a therapist who is the mother of a sannyasin living here, saying that as she became more integrated, her work would become more and more intense and beautiful and she would be able to help people more...]

And as a sannyasin you will become a tremendous help. It has happened to many groupleaders -- and almost half of the groupleaders are sannyasins now. The whole group is going to become sannyasins -- they cannot avoid it. They can delay, that's all.

And once they have become sannyasins, their whole work has taken on a very different quality. If you are confused, your work will remain a little hesitant, and knowingly, unknowingly, you will go on creating confusion in others also. Once you are settled.... And . a decision like sannyas settles tremendously because it is almost deathlike; it is moving into the unknown; it is trusting something and you don't even know what it is. The very trust changes you. The very step into the dark and the uncharted, brings up all the courage that has always been there but was never used, was never given a situation to explode.

Go and do the work... and the work is perfectly good. You can help me also through your work. But if you go as a sannyasin I will be coming with you, and it will be better. Otherwise I will haunt you -- I will be coming all the same!

Get Out of Your Own Way

Chapter #11
Chapter title: None

18 April 1976 pm in Chuang Tzu Auditorium

Archive code: 7604185

ShortTitle: GETOUT11
Audio: No
Video: No

[A sannyasin says: When I am by myself I feel I can let go in some ways and love people but as soon as I come into their presence, the shutters go up.]

Mm... mm. It is difficult to love real people because a real person is not going to fulfil your expectations. He is not meant to. He is not here to fulfill anybody else's expectations. He has to live his own life. And whenever he moves somewhere which goes against you or is not in tune with your feelings, emotions, your being, it becomes difficult.

It is very easy to think about love. It is very difficult to love. It is very easy to love the whole world. The real difficulty is to love a single human being. It is very easy to love God or humanity. The real problem arises when you come across a real person and you encounter him. To encounter him is to go through a great change and a great challenge.

He is not going to be your slave and neither are you going to be a slave to him. That's where the real problem arises. If you are going to be a slave or if he is going to be a slave, then there is no problem. The problem arises because nobody is here to play a slave -- and nobody can be a slave.

Everybody is a free agent... the whole being consists of freedom. Man is freedom.

So remember -- the problem is real. It has nothing to do with you personally. The problem has to do with the whole phenomenon of love. Don't make it a personal problem, otherwise you will be in difficulty. Everybody has to face the same problem, more or less. I have never come across a person who has no difficulty in love. It has something to do with love, the very world of love.

The very relationship brings you to such situations where problems arise... and it is good to pass through them. In the East people have escaped just seeing the difficulty in it. They started denying their love, rejecting their love. They became loveless and they called it non-attachment. By and by they became deadened. Love almost disappeared from the East and only meditation remained.

Meditation means that you are feeling good in your loneliness. Meditation means that you are related only to yourself. Your circle is complete with yourself; you don't go out of it. Of course ninety-nine percent of your problems are solved -- but at a very great cost. You will be less troubled now. The eastern man is less anxious, less tense... almost lives in his own inner cave, protected, with eyes dosed. He does not allow his energy to move. He makes a short circuit... a small energy movement inside his being and he is happy. But his happiness is a little dead. His happiness is not a jubilation... it is not a joy.

At the most you can say that it is not unhappiness. At the most you can say something of the negative about it, as if you say that you are healthy because you don't have any illness. But that is not much of a health. Health should have something positive, a glow of its own -- not just absence of disease. In that way even a dead body is healthy because it has no illnesses.

So in the East we have tried to live without love, to renounce the world -- that means to renounce love -- to renounce the woman, the man, and all possibilities where love can flower. Jain monks, hindu monks, buddhist monks, are not allowed to talk to a woman when they are alone; not allowed to touch a woman, not really allowed to even see face to face. When a woman comes to ask something they have to keep their eyes down. They have to look at the tip of their nose so they don't see the woman even by mistake. Because who knows, something might click... and one is almost helpless in the hands of love.

They don't stay in people's homes and they don't stay long in one place because attachment, love, becomes possible. So they go on moving, wandering, and avoiding -- avoiding all relationships. They have attained a certain quality of stillness. They are undisturbed people, undistracted by the world, but not happy, not celebrating.

In the West just the opposite has happened. People have tried to find happiness through love and they have created much trouble. They have lost all contact with themselves. They have moved so far away from themselves that they don't know how to come back. They don't know where the path is, where their home is. So they feel meaningless, homeless, and they go on making more and more love efforts with this woman, with that man -- heterosexual, homosexual, autosexual. They go on trying every way and again they feel empty, because love alone can give you happiness but there will not be any silence in it. And when there is

happiness and no silence, again something is missing.

When you are happy without silence your happiness will be like a fever -- excitement... much ado about nothing. That feverish state will create much tension in you, and nothing will come out of it, just running, chasing. And one day one comes to realise that the whole effort has been baseless because you have been trying to find the other, and you have not yet found yourself.

Both these ways have failed. The East has failed because it tried meditation without love. The West has failed because it tried love without meditation. My whole effort is to give you a synthesis, the whole -- which means meditation plus love. One should be able to be happy alone and one should also be able to be happy with people. One should be happy inside and one should also be happy in relationships. One should make a beautiful house inside and outside too. You should have a beautiful garden surrounding your house and a beautiful bedroom too. The garden is not against the bedroom; the bedroom is not against the garden.

So meditation should be an inner shelter, an inner shrine. Whenever you feel that the world is too much for you, you can move into your shrine. You can have a bath in your inner being. You can rejuvenate yourself. You can come out resurrected; again alive, fresh, young, renewed... to live, to be. But you should also be capable of loving people and facing problems, because a silence that is impotent and cannot face problems is not much of a silence, is not worth much.

Only a silence that can face problems and remain silent is something to be longed for, to be desired.

So these two things I would like to tell you: First start doing meditation ... because it is always good to start from the nearest centre of your being, and that is meditation. But never get stuck in it. Meditation should move, flower, unfold and become love. So for the second thing, do a few groups here.

And don't be worried... don't make it a problem -- it is not. It is simply human; it's natural. Everybody is afraid -- has to be. Life is such that one has to be. And people who become fearless, become fearless not by becoming brave -- because a brave man has only repressed his fear; he's not really fearless. A man becomes fearless by accepting his fears. It is not a question of bravery. It is simply seeing into the facts of life and realising that these fears are natural. One accepts them!

The problem arises because you want to reject them. You have been taught very egoistical ideals -- 'Be brave'. What nonsense! Foolish! How can an intelligent man avoid fears? If you are stupid you will not have any fears. Then the bus driver goes on honking, and you stand in the middle of the road unafraid. Or a bull comes charging at you and you stand there unafraid. But you are stupid! An intelligent man has to jump out of the way.

If you become an addict and start looking everywhere for the snake, then there is a problem. If there is nobody on the road and then too you are afraid and start running, there is a problem; otherwise, fear is natural.

So when I say that you will get rid of your fear, I don't mean that there will be no fears in life. You will come to know that ninety percent of your fears are just imagination. Ten percent are real so one has to accept them. I don't make people brave. I make them more responsive, sensitive, alert, and their alertness is enough. They become aware that they can use their fears also as stepping stones. So don't be worried, mm?

Saurabh means a very great lake, a very silent lake, and deva means divine... a divine lake. And become one, mm? Become more and more silent, and always keep this image of a deep silent cool lake inside.

Remember it, and when you go to sleep at night just feel as if you are sitting by the side of a very great lake... you cannot see the other shore. It is so silent that there are no ripples on it. Just go on remembering it, feeling it -- the coolness of it, the peace, the silence -- and fall asleep. Do that every day, just for two or three minutes before you go to sleep, and much will happen through it.

[A sannyasin says: I feel I'm dying.]

Very good! Accept it, allow it.

Death is the door. If you can accept it and allow it, for the first time you will become alive through it Death can only destroy that which is not you. It can never destroy that which is you. It always purifies that which is you; the essential is purified. It is as if gold is passing through fire. It is difficult because one thinks oneself to be that which one is not. One clings.... Allow it.

If you can see death, death cannot see you. So see it, and enjoy it. Don't be worried! And laugh at it -- there is nothing serious about it.

[Osho touches his head. The sannyasin says that since a man died in front of him while he was working he cannot feel the fear that was in him.]

It has gone -- very good.

When your energy starts moving upwards and it passes through the moon centre, one feels as if death is happening. The lowest centre is the sun centre and higher than that is the moon centre. When you pass through the moon centre.... The japanese call it hara; that's why they call suicide 'hara kiri' -- destroying the hara centre. So when the energy starts moving just below the navel, you feel as if death is coming. It is nothing.

Once it has passed the moon centre you will feel more alive than you have ever felt. You will feel as though you are being born for the first time... as if your whole life up to this moment has been a dream. That is going to happen.

So just feel my hand on your head, because that is the last centre, sahasrar. If you can feel my hand there, the energy will be sucked up more and more.

And there is no need to remember my form because my form is not me.

[A sannyasin, who is a film star, says: I see the futility of it all.]

I understand. It is futile. Understand that it is futile... but everything is futile. If you start dropping out of things, then by and by you will see that everything is futile. The wife is futile, the children are futile; the family is futile. Then one goes on shrinking, because wherever you go, everything is futile. One day one feels, 'What is the use of eating? Why get up every day in the morning?' That will become a suicide.

Die -- but don't commit suicide because that will be a slow type of shrinking in. If you see that something is futile, understand it is futile and don't get disturbed by it. Whether you succeed or fail you know it is futile, so success and failure become the same. But now you are no longer worried. One goes on doing the same things; knowing it is a dream, one goes on enjoying it. What is the point of disturbing it? It is just a dream so why disturb it?

The very idea that something is meaningless is a deep desire for something meaningful -- and there is nothing meaningful. Everything is meaningless except the witness. So the witness can be anywhere.

I don't see that there can be any better profession for witnessing than acting. Actors can move into meditation better than other people because their whole art consists of just creating a dream and being someone, knowing you are not that person.

You are playing the role of Rama. You know you are not Rama; you are acting it. The witnessing remains there spontaneously. So whatsoever you are doing on stage, bring the same quality into the world also. When you come home, then too remember that this is acting. Be a husband and remember that this too is acting. Be a father and remember that this too is acting.

If the twenty-four hours of your day become an acting, your quality as an actor will become superb and your witnessing will increase.

Have you heard about one actor who looked like Abraham Lincoln? When they were celebrating the one hundredth year of Abraham Lincoln, this man was called to act as him. For one year he travelled continuously all over America acting as Abraham Lincoln. It got into his head. He started walking like Abraham Lincoln, stuttering like Abraham Lincoln... the dress and everything.

When after one year the job was finished, he continued to be Abraham Lincoln. People tried to persuade him, the family tried to persuade him that this was foolish and he was becoming the laughing stock of the country. But it got so deep in his head that he started saying, 'What do you mean? I am Abraham Lincoln!' He almost went crazy! Everybody tried to persuade him. He was psychoanalysed, this and that; hospitalised -- nothing happened.

Then one psychoanalyst tried the lie detector that they use in America in the courts. The person stands on the mechanism and if he says something untrue, the machine gives the hint. When you say something untrue, your breathing is different, your heartbeat is different. Your whole inner system changes and the machine catches the jerk.

A few questions have to be asked: What is the time? -- and you say nine o'clock or ten o'clock or whatsoever and there is no need to lie. And then you are asked what colour the tree is and you say green; there is no need to lie. Many questions are asked in which you cannot lie and the detector goes on giving the rhythm. Then suddenly you are asked, 'Who are you? Abraham Lincoln?' If you are Lying the detector will

show that the rhythm has been broken; suddenly the graph has jumped and it is no more rhythmic.

This man had become so fed up with everybody trying to persuade him that he decided that today he would say he was not Abraham Lincoln. When he was standing on the machine, he was asked, 'Are you Abraham Lincoln?' He said, 'No, I am not' -- and the detector said he was lying! (laughter)

He had got so identified. That is what is happening to everybody. But an actor has to change roles. A business man has to remain in the same role for his whole life; a doctor has to remain in the same role -- but an actor has to change every day. Even in one day he changes twice, thrice. This is very good. One remains mobile, liquid, and one never gets an identity of who one is.

This is my observation from working with so many people -- that a good actor can become very easily meditative. People are sometimes surprised that actors become so interested. The reason is their profession. Their very work by and by will give them the feeling that they are separate from their roles. One day or other they will see everything as a role.

So I would like you to remain there (in the film world). Don't get disturbed -- enjoy the whole thing. It is nonsense but why not enjoy it? It is futile but why ask for more? Why shouldn't it be futile?

Whatsoever it is, enjoy it as a gift. The day I feel that now there is no growth for you there I will tell you to get out of it. But be there, because much is possible there which will not be so easily possible outside.

[A sannyasin says: I never thought that I was afraid of anything, but at home when I was meditating, I just couldn't do it. I tried again and again and I failed three times.]

Fear is there with everybody, but ordinarily we live just on the surface of the mind and have repressed the fear deep down. If it is there on the surface one will not be able to function well, so one has forced this deep down. When you move in meditation you move deep, and then the fear which is suppressed, is stirred. It comes up, surfaces. Many more things that you have suppressed and of which you have become completely oblivious will all surface.

It is as if a house has remained uncleaned for many years. Nobody has moved and the dust has settled and gathered -- layers of dust. Then you go in and just by your movement the dust is stirred. Otherwise everything is okay. If nobody moves, everything seems to be silent; there is no dust, nothing.

Meditation is a movement into the unconscious, and the dust of this life and the dust of many lives is there, piled up, layer upon layer. So everything will come up but don't be worried, and don't brood on it. Accept it -- it's good... a good indication that you are moving in.

It is as if you are swimming just on the surface and everything is good. Then you dive deep and suddenly at the bottom, fear arises, and you want to come back again to the surface.

It is exactly the same with meditation. It is going into your unconscious... diving deep. One feels suffocated, perspiring, and then suddenly a trembling and you are back. That's why you tried that day again and again and you could not get it, because once you are afraid, it is difficult

These problems will come. Just go on reading my books and listening to my tapes, because I am talking about all these problems to everybody. Sometimes your problem will be there and it will be solved, and you will feel okay, mm? Good.

[A sannyasin says: When I sit before you my questions seem...]

So always keep me before you! There is no need to be anywhere else -- you can always keep me before you. I am available.

Whenever a question comes, immediately bring me, remember me, and the question will go.
You have found the key, so now there is no problem.

[She answers: My heart starts beating fast when ...]

That's good, very good. The problem is when you sit in front of me and the heart doesn't beat at all (laughter).

... Just feel me -- nothing more is needed. I am the answer -- don't worry about other answers.

Get Out of Your Own Way

Chapter #12
Chapter title: None

19 April 1976 pm in Chuang Tzu Auditorium

Archive code: 7604195	
ShortTitle: GETOUT12	
Audio:	No
Video:	No

[A sannyasin commented that he was very surprised to read in the Rajneesh newsletter that Osho had said that about half of the Westerners who come here are homosexual.

He seemed unclear as to whether he should try to change his own homosexual relationships or remain as he was.

Osho said that these kinds of issues are not serious problems. He told him to simply accept his homosexuality, and said that for him, it was perfectly okay. He said that this must be the way God wanted him to be, and that one should never distrust life by condemning or rejecting any aspect of oneself.

Osho went on to say that formerly homosexuals tried to have heterosexual relationships because of the pressure from society, but this has changed...]

The coming century will have another problem to face, and that will be that people who are not really homosexuals will be trying to become homosexuals. They will be just trying to prove that they are avantgarde, progressive, liberated, uninhibited and they have no taboos; that they are more liquid and not fixed in one form of sexuality; that they are bisexual and this and that.

When I see that somebody is rationalising about his homosexuality, when I look into him and see that his being will flow easily, naturally, towards heterosexual relationships, then I say to him to drop his homosexuality. If sometimes I see a person whose heterosexuality is not. natural to him, then I am perfectly happy for him to be homosexual.

My statements are made to individuals in particular contexts, so never get worried about them, otherwise it will create problems.

For example, I am saying to you to accept it. Somebody else may read this and say 'perfectly okay', and he may not be the right person. He may not be able to be helped by this attitude. This attitude may become poison to him.

But for you I feel it is perfectly good. Simply accept it and just float with it.

[A sannyasin says: I feel more alive now but my mind is still with me. And before I always used to have trouble with my body -- I was afraid of falling, but now I don't care. I like to go really mad in meditations.]

Don't disturb your feelings because of the mind. The mind is going to remain there. All that can happen is that you start feeling separate from it by and by.

When you are separate from it, the mind continues its work but it is no more a distraction to you, no more a disturbance. It is just as if you are driving a car and the engine goes on making a certain noise. There is nothing to worry about; no need to be concerned.

Once the concern is dropped much of the trouble disappears. The trouble is not in the mind. The trouble is in the attitude towards the mind -- that you want to put it right and change it: make it peaceful, this and that. There is no need. Just accept it. Enjoy the meditations more. The mind drops not by effort but by more enjoyment. It disappears if you become really celebrating.

If you have now become capable of being more and more available to your inner madness, the mind will drop because the mind cannot win against madness. That's why I insist for mad methods. The mind can only be defeated if you are ready to go mad, because that is the last thing that the mind cannot conceive, cannot comprehend and cannot absorb. If you are ready to do that, the mind remains and goes on working in the comer. It is good as a slave... but a very bad master. So put him in his right place, that's all.

If it creates trouble sometimes, that too is not a big problem. If you have a slave, sometimes the slave is bound to create a little trouble. Sometimes the slave is ill and not feeling good. Sometimes the slave goes on its own and does something; that's natural.

[The sannyasin said he was unclear about whether to be with people or alone.

Osho said such an issue couldn't be resolved by choosing one alternative, as both are valid needs. It is like trying to decide between eating and sleeping -- both have to be integrated. He said that to do either to excess is foolish and that one has to learn a balance -- this is the art of living....]

I have heard about one sufi mystic, Byazid. He came back home one day and he was very hungry, so he asked for food. The friend and disciple who was looking after him said, 'There is nothing in the house, and I have no money sol couldn't purchase anything.'

Byazid said nothing. He simply sat there, prayed to God and thanked him. The disciple couldn't believe what he was doing, for what he was thanking God. That was his master's usual habit -- to thank God after he had eaten, but today he had not eaten and he was still hungry!

So the disciple asked, 'For what are you thanking God?'

Byazid said, I am thanking him that at least I have a good appetite! Food will be coming tomorrow, but I have a good appetite. Think of those people who have food and no appetite. Are they, or I, more miserable?'

So always remember: two valid needs are not to be chosen in opposition And life has many valid needs. They are not contradictory to each other, but if you try to fix them in one time, they are contradictory.

Spread them and make your life more rich. Move with people... love people. Friendship is good, love is good -- but in proportion. Never take too much of anything. Be alone for a few hours and together with people for a few hours.

[A sannyasin says: I have been doing the camp, and there's a lot of irritation and intolerance coming up. It comes when people are standing very close to me -- I feel a wave of anger.

I have a boyfriend, but it's very difficult for me to open myself.]

Basically it is not a question of people. If you can love one person, you will love all. If you cannot love one then you cannot love anybody. Loving one person opens a door. Seeing one person -- the mystery of his being, the grandeur, the depth -- suddenly you become aware of the mystery of everybody else. Just a few days before, this person was also a very closed thing. Then you loved him and he opened. Now you can see how much depth and how much beauty he has... how much grace is hidden inside him.

Depth upon depth and doors upon doors go on opening, and you never come to an end. The discovery remains continuous. Then suddenly you become aware that every other person is the same. You don't know that, that's why the irritation. Because you don't know, you felt anger. My suggestion is that you need a deep love relationship.

And the problem is that you can't open or you can't get too much involved. For that I will suggest a few groups here. You may have done them in Germany, but now you are in a totally different state, more fragile. When one is more fragile much can happen.

[Osho checks her energy and suggests some groups and Rolfing.]

When you have lived with a certain problem for too long, the problem is not only of the mind; it becomes part of the body. So you can change the mind -- in a group you can feel a certain change coming -- but out of the group again everything disappears and you are back. The body is very persistent and a group can only change your mind, not your body.

It can give you a new attitude with which to look at things, a new vision, a new glimpse. It can open a new window, but after the group it will be closed again unless your body also changes in the same way so there becomes a permanent base. If the body goes on behaving in the same way and the mind starts thinking

something new, it is not going to last very long. The body always wins finally over the mind, because the body is very very strong. The mind is just a minute part of the body.

In Rolfing the work is done on the body, not on the mind. These two groups will work on your mind in a certain way. They will help you to be more aware of the block, and will make it more emphasised. You will almost start feeling where it is in the body. Rolfing will relax the musculature, and once that is relaxed, problems are solved very easily.

It is almost as if you spill water here on the floor and it moves in a particular line and goes out into the garden. Then everything dries and nothing can be seen, but a dry line remains there. If you pour the water again, it will fall into that same dry line, and move along that path.

That's how, if the mind has been moving in a certain way for many years, a dry line, a channel in the body, is created. Then whenever you have energy, the energy will move through that channel again and again and again. You can understand what is happening but you feel almost helpless.

So book for these groups and for Rolfing. You are going to change completely, mm? I will not send you back without your changing!

[Another sannyasin says that, like the previous sannyasin, he also feels irritation with people getting too close. I've never allowed myself any deep commitment... it's intensified here because there's such a loving atmosphere. That creates a kind of pressure. In the past I tended to run away to escape from these situations...]

This time don't escape!...
This time it has to be resolved.

And the case is different.... When people don't like other people, there are two possibilities why. One: they may not have loved anybody in their life, or may not have loved very deeply; their love has remained an almost superficial thing. Another possibility -- which I see in you -- is that you have not loved yourself.

If you have not loved yourself, how can you love others? Impossible. So your problem is deeper than hers. Her problem is a little on the surface; your problem is more at the centre. She loves herself but she has not been able to love somebody else. You have not loved yourself, so your problem is more deep-rooted. In a way it can be easier to solve because your problem is totally with yourself. Her problem has something to do with others, so she will have to find somebody whom she can love and who can love her.

You need not go anywhere. You can become your own laboratory because your problem is confined to you. You have to learn how to love yourself. You have always been a disciplinarian... trying to discipline and control. You never allowed yourself freedom, never allowed yourself spontaneity. Once you become controlled too much, deep down you hate yourself. How can you love anybody then? You hate everybody. Your hatred becomes a projection, and you go on projecting on others.

[Osho suggested that he do the Primal group because that would help the deep self-hatred come up to the surface...]

Once something is exposed, it evaporates. Hide a thing and it remains with you. Expose it, it evaporates. It is just like taking the roots of the tree out of the earth. Once you have exposed the roots to the air and to the sun, the tree is dead. If the roots remain deep down in the earth, you can go on cutting the tree again and again, but again it will sprout.

Never fight with branches. The whole effort in these groups is to make you alert not to fight with branches and leaves. It is futile. Bring the roots up and see exactly where the problem is. Your problem is with yourself. So in Primal bring it out.

If you hate yourself, then hate. Don't avoid it, and don't be polite. Accept that you hate... let it be there and function. Let it be active so that you can see how it functions, how it possesses you, how it manipulates you. The very understanding of how it functions, becomes a freedom.

Truth liberates, but the truth has to be brought up and out of the dark comers of your being.

Sannyas is not life-negative -- my sannyas is not. It is a simple inner trust. It is a gesture of surrender -- that you love me and will allow me to love you... that if I shower my love on you, you will receive it in gratefulness.

Two piece robes divide the body into upper and lower. Below the belt is sex, above the belt is acceptable. When you wear a one piece robe, your body is one -- nothing higher or lower. When your body flows as one, you will feel a certain aura of energy around you. The orange protects and seals this in.

One can meditate and can become enlightened in any colour. I am giving you something irrational just to test whether you are ready to go with me.

I put a mala around your neck just to make a fool of you. People laugh at you -- they think you have gone crazy. That's what I want because if you can go with me, even while I am making you almost mad, then I know that when the real crisis comes, you will have trust. These are crises artificially created around you. They are tremendously significant, with no reason. Their significance is deeper than reason.

My meditations are not just techniques. Joy is more basic. So while doing them, don't carry any seriousness in the mind; don't carry the idea that you are doing great religious work. No -- you are enjoying them like a dance, a song.

Get Out of Your Own Way

Chapter #13
Chapter title: None

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Natyam means a drama, and anand means bliss -- the drama of bliss. That is what life is meant to be -- a game and play, a game and play of bliss.

From this very moment, start being blissful. Don't wait for any reason -- there is no need; just start being blissful.

[A sannyasin said that he experienced fear in the Enlightenment Intensive group he had done in the West.

Osho suggested he do some groups here, and then went on to say that there was no need to fear now...]

I am here. You can go to the farthest end possible.

I know the fear is always there, but once you have gone to the farthest core of your being and come back, all fear disappears. The fear is of the darkness within you. There are dark corners inside and one is afraid to go into them because they look like black holes. One may completely disappear; one may not be able to come back -- that's the fear.

Because of the fear we go on following the travelled path, just the routine. We never go off to the side... we never move into the wilderness -- and each human being is a wild phenomenon. These superhighways just pass through one. You can find towns and cities, people and marketplaces on them, but you will never find God. For that you have to get down from the superhighway. You have to find something of your own. One has to have the courage to be lost... then only one finds.
But don't be worried. Just trust me and go in.

[A sannyasin describes some vivid dream experiences:... my tongue seemed to slip back into my mouth,

and I had something like a cosmic orgasm.

And another time I was in a whirling vortex. It was as if I was in the middle of a chakra.
In another dream there was a very long snake, and it became very alive...]

Nothing to be worried about -- these are all good indications. The snake is very symbolic. On the lowest rung it is the symbol of sexual energy, and on the highest rung it is the symbol of kundalini. It is the same energy, and that's why kundalini is called serpent power. Kundalini means a snake sitting, coiled up... almost sleeping.

When it starts rising, it is a tremendous change in your life. If the energy remains at the sex centre you are just for the name's sake a human being. If the energy starts going upwards.... They call it urdhwaretas -- an upward journey of your energy. As it goes up it passes through many centres, and those centres are vortices of energy. When it passes one centre you will have certain types of experiences, visions, dreams. When it passes another you will have different types of experiences and visions. There are seven centres.

The first is the muladhar and the last is sahasrar, and there are five others. The sixth is just between the two eyebrows, and one is just in the throat. That throat centre functions when the tongue goes back. So you can continue practising this... it is one of the most meaningful processes. And if it happened to you easily in a dream or vision, it will come easily to you.

[The sannyasin asks if people cut the skin under the tongue.]

Yes, they cut it, but there is no need to if it happens so easily to you. It needs to be cut when the tongue does not move in naturally. By and by, little by little, they go on cutting it so it is easier.

The tongue moving in becomes a bridge between the throat chakra and the ajna chakra, between the two eyes. That always brings a very very deep orgasm. It almost feels like a cosmic orgasm. Soon this will start happening while you are perfectly awake.

This throat centre is very very meaningful because it is the first centre that starts functioning in the child. The first contact of the child with the world is with the throat. He sucks the milk and the air, and both pass through this chakra first, so this chakra starts functioning first. That's what Freudians call the oral stage of the development of the child's mind. Then comes the anal stage in freudian psychology. Then comes the third stage, the erotic, the sexual stage. Freudian psychology remains confined to these three centres.

But the understanding is perfectly true. The first is oral, and that's how the child comes in contact with the world. When Jesus says that you will not enter the kingdom of God until you become like babes again, he is meaning that you will have to fall back to the oral stage again. And that is the meaning of this chakra. You will have to become like a small babe again.

When the tongue goes inside, this chakra functions tremendously, and one feels very innocent -- like a small child. One feels so blissful for no reason at all. So this chakra is very very important.

Just go on trying to bring that feeling that came to you in the dream. Soon it will start possessing you and your whole body will start shaking and go into an orgasm. Allow it and don't get scared... don't feel afraid. Whenever this happens you will feel a sudden energy arising from the sex centre upwards. This is what comes in the dreams as a snake.

If a person is too attached to the sexual centre he will have sexual dreams. If you close your eyes -- and anybody can do this -- and just concentrate near the sex centre, suddenly you will be filled with sexual fantasies -- immediately. If you move upwards to what I call the hara, just two inches below the navel, and concentrate there, suddenly you will feel as if darkness and death is surrounding you.

That's why many times in sexual orgasm people become afraid of death, because the two centres are very close and sometimes the sexual ripple is so much that it goes on touching the hara centre.

That's why so many people are afraid of sex, afraid of women, afraid of men, afraid of getting into too much intimacy. When their sex centre functions perfectly well, its vibrations start moving towards the death centre -- it is very dose. Once the death centre starts functioning, the fear arises.

That's why in deep fear, animals defecate immediately, and sometimes human beings also. They urinate and defecate because once this hara centre moves fast, it needs space. If there is anything in the stomach, in the intestines, it has to be thrown out, otherwise there is no space for this centre.

In fact the word centre is not the right translation for chakra. Chakra means a wheel, and not a stationary wheel but a dynamic one. It is a vortex, like a whirlpool. The word chakra is a very very dynamic energy movement. Each chakra has its own colours, so when you concentrate on a certain chakra you will have

certain colours in your dreams and visions. As you move upwards they change. In fact in yoga psychology, a person's dreams, fantasies, visions, can indicate where his energy is exactly, at what centre.

So go on working at it, and become more and more receptive towards dreams. Keep a diary, and with no interpretations simply note down the dreams, as factually as possible. Don't delete anything, don't add anything. Whatsoever has been, just note it down and forget about it. By and by your diary will become a great discovery because you will see changes happening continuously. Then you can determine exactly where your energy is moving right now.

In Yoga they give particular colours and emotions to each centre. And a few things happen to a particular centre that never happen to any other centre. Those happenings come to your mind only when the energy is moving through that centre and that centre is moving fast and creating great energy fields in you and around you.

So this is very good, mm?

[A sannyasin said she felt fear about returning to Poona for ever.]

Mm, mm (chuckling). Nothing to worry about... the mind always feels afraid of any change. And this is a drastic change -- to leave your life there, your work and everything, and to come here. It is a drastic, radical change, and the mind is always afraid.

The mind is always afraid of any commitment. Playing around is one thing. You can come here for a few days and go -- that's one thing. You are just a tourist, a visitor... just curious. But when you are coming forever, dropping everything there, the mind starts feeling, 'What are you doing?' Security, safety, the future, the past -- everything arises, and everything creates fear.

But it is good that one goes in spite of the fear. If one listens to the fear, it becomes stronger and overpowers you, possesses you, and you become a slave. If you just watch the fear and still go on . doing whatsoever you wanted to do, putting the fear aside, you soon emerge as master.

Many situations have to be encountered. They are good -- howsoever painful it is when one is passing through them. Finally they are beautiful and good because this is how one grows. If there is no problem, no situation, no crisis, no challenges, you will never grow. Growth needs challenges, crises, problems to be faced, encountered, transcended. So the fear is natural.

Fear is not really the problem. When fear becomes so powerful that you cannot do anything against it, then it is a problem... then fear is a neurosis.

[She replies: I began to feel more suicidal than I've ever felt before.]

Everybody has that instinct. When too much fear arises, that instinct also arises in consciousness. But it is there; it is part of your being, everybody's being.

As we want life, and the lust for life -- eros -- is there, in the same quantity there is the death instinct, the instinct to die. Whenever there is such a problem which makes you very troubled, rather than facing it the mind says, 'Why not commit suicide so you will be out of fear? Why not destroy yourself? Then there will be no need to face the situation.' It is just fear persuading your death instinct.

Many times people commit suicide because they were not capable enough to cope with life so they copped out. It is natural... in deep fear the death instinct is stirred. I was thinking that the more you delay, the more problems you will have to face, but in a way it was good, mm?

But it is all over... the nightmare is over. Don't be worried.

[A couple sit in front of Osho. She said that when her boyfriend was with another woman, she realised how little love she had left for him as she had thoughts of leaving him. She said she felt she was functioning from a different centre now; that she felt more independent, but also felt at times, alone.

Osho said that such situations had to be faced and were useful for growth as they brought about a crystallisation in one. For this reason he had not summoned her earlier though he knew she was going through pain, because he wanted her to go through the experience.

Osho said that she should take care not to carry any grudge, for all of us move so unconsciously and cannot help ourselves in our many changes of mind and passing desires. He said that she should be compassionate and help her man and bear in mind that just as she became unconscious in her anger towards him, she should appreciate that her boyfriend was also moving unconsciously in search of love.

If love happens between two people it is beautiful, but we should not take it for granted and think that because a person loved us one day, he will feel the same the next.]

There was a mohammedan mystic, Hassein, who had a very beautiful son -- a very very intelligent and talented boy. Everybody loved the boy, but one day he suddenly died. He was just twenty and almost the whole town was in love with the boy.

Hassein looked at the corpse and never cried. Not even a single tear came to his eyes; rather, he started laughing. People could not believe it. They asked, What has happened? Have you gone mad? Has the shock been too much?'

He said, 'No, it is not the shock. I was feeling very very unhappy, miserable, and then suddenly I remembered that when this child was not there I was perfectly. happy. I was alone and this boy was not with me, and there was no problem. I never missed him when he was not there. Now he is gone again, and I am again in the same position. A dream is over, and the one who gave it to me has taken it back. Who am I to say it is not good?'

So always feel grateful. From wherever you find some source of happiness, feel grateful, but don't expect that tomorrow that source will be available or should be available. Otherwise you will fight for it.

I know you have passed through pain. I knew what was happening every day, but I didn't call you because I wanted you to pass through it. You have passed through it and you have survived -- and in very good shape.

Good, now love from this different standpoint. This will be more of a friendship and less of a dependence. You will be sharing more without asking that it should be returned.

Love can exist in two ways. One is as a bargain: you give love so that love should be returned. Our eyes are on the return, on what comes back -- whether it comes back as much as it should, or less. It is a bargain.

Then there is another love. You simply give because giving is so exquisitely blissful, so tremendously blissful, that you give and forget about it. If it comes back, okay. If it never comes back, you never expected it in the first place.

[Her boyfriend said that he was feeling very confused. He said that sometimes lately he had felt very far away from Osho and that his body was upset and ill too.

Osho talked about the nature of the mind, saying it is a wanderer, that it is not a crystallised entity, but fragmentary, made up of many parts, so one should be aware of this and not be deceived by the mind.]

And when you feel sexuality arising, rather than just moving into another relationship, because that is not going to help.... This relationship has not helped so how can the other help? You can go into a thousand and one relationships, and you will get more and more confused and fragmented. You will fall apart all over the place, but it is not going to help.

Rather, when you are feeling sexuality, close your eyes and meditate on it: where is it coming from, why is it coming, how is it coming? See that somehow the relationship with the woman with whom you are living is not very deep, not very satisfying.

Make it more satisfying, make it deeper. Make it more open and vulnerable. It is almost as if you eat something and you are satisfied. Then more food can be brought to you but you will say, 'Thank you, I'm full.' If you are satisfied with a woman and another woman passes by, you say, 'A beautiful person, but I am full. I'm completely satisfied.'

Somewhere discontent is there -- so that has to be tackled. It is not going to be of any help to move into another relationship because with the same mind moving with you, the discontent will continue. Discontent is within you. It is somewhere in your relationship. The way you relate is not total.

So make it total... make it more meditative. And don't hide. Tell [her that this is how things are happening, so then she can be helpful and you can move into a deeper relationship; you can make everything as deep as possible. Rather than being attracted to every passerby -- you will become a driftwood if you do that -- tackle the problem where it is. It is somewhere deep inside you.

It can create many problems. It can create bodily, physiological problems. You will feel depleted. dissipated.

And of course you will feel far away from me, because being close to me depends on your state of mind. If you are flowing, open, happy, you will feel close. If you are closed, unhappy, in conflict, misery, you will feel far away.

The distance between you and me will depend on your inner quality of mind.

So make it a point that whenever you feel anything arising, tell [your woman]. You are in a relationship, so tell everything; don't hide it. And if you have this problem again, come together. It can be resolved; there is no problem in it.

She loves you and you love her, mm? But the mind goes on. It is a wanderer, a vagabond, so don't listen too much to it. Otherwise it will take you from here to there and never allow you to settle anywhere; never allow you to be at home anywhere. And your body will be disturbed. It looks disturbed. Your health has not been good -- it cannot be in such a state of mind.

(turning to the woman) And... help. This happens -- that when he is going through some crisis, you are fighting and doing things. They don't help; they destroy. When he is moving in such a problem, you have to be more loving and you have to tell him to open his heart.

If you start fighting, the problems become more because the relationship becomes even more unsatisfactory. One wants to finish it and go away from it. But this is how the mind goes on in contradictions When there is a need of love, people start fighting. When more compassion was needed they start hitting each other, so whatsoever was left they destroy.

Open your heart, and next time things will be better. Make your love relationship more conscious. Give more and ask less... and be alert, caring. If care does not arise with your love, these problems continue. If you care about the person you love, even if the mind starts thinking about somebody else you will drop that subject then and there because you care about the person. You would not like the person to feel hurt or to be miserable.

If love is just an indulgence and not a caring, just a self-gratifying thing and not a sharing, these problems continue. For three weeks, now move into the diametrically opposite dimension. Fall into love more and more and take care of each other, be alert. Don't do anything that hurts... and see how things go. Then tell me.

It will be okay, mm? Nothing to worry about.

[A sannyasin said that she had dysentery and had fasted off and on in an effort to clean her system.]

Fasting is a total science and one should do it under proper guidance, otherwise it is always harmful.

When you fast, pressure is lost and much excreta remains in the intestine. That becomes dry. Because there is no pressure on it to move, excreta clings to the intestines and becomes dry.

So if you do too much fasting, rather than cleaning it makes your whole system more toxic, and when you start eating there will be trouble. Because of that dry excreta in the intestine you will not be able to digest well, and the movement of the intestine will be hindered. As a hectic effort of the body you will have dysentery. That is an effort of the body to throw excreta out somehow; that's a defence measure. Once you have that, your appetite will be disturbed. You will not be able to eat well and again the excreta will become dry. Again you will eat, and this circle will go on.

To do fasting, many other exercises should be done with it. Fasting should not be total. You can be on just fruits, just vegetables, or on juice, but there has to be something. And with fasting there should be something like an enema to clean the intestine, otherwise this problem arises.

But there is no need for fasting. In fact the body is made in such a way that you can go on eating and there will be no problem. Don't eat too much or too little... just remain in the middle.

Get Out of Your Own Way

Chapter #14
Chapter title: None

21 April 1976 pm in Chuang Tzu Auditorium

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Video: No

[A sannyasin said that he had decided some time ago to dedicate his life to music. He went on to say that he played drums and had been part of a group in Australia.]

Really devote yourself to it... religiously devote yourself. Sacrifice your whole being.

Music is a very subtle meditation. The seven notes of music are concerned with the seven chakras of the body and each chakra has its own note. If you concentrate on that chakra, you will start hearing that note arising within your body. The second chakra has two notes, the third, three. One is important, the other two are just part of it but create a harmony. It goes on becoming a greater harmony, rising higher with each chakra. On the seventh chakra it is an orchestra.

Each chakra has its own form, its own music, its own taste, its own smell. The deeper you move inside yourself, the more you find the whole world, because if it is not within you, you cannot see it without either. Something is needed to correspond.

Your eyes can see things because your eyes correspond with the light outside. In fact they are part of the sun. That's why you can see in the light and you cannot see in the dark. Your eyes are the most responsive part of your body for light; your ears, for sound.

We know only five things in the world because we have five senses. Not that there are only five things -- there are millions -- but we can know only that which is also within us; otherwise there is no way. to know it. If a man loses his capacity to smell, the whole world becomes smellless and all perfumes are alike; good or bad, the odour is alike.

If you lose the sense of taste, as it happens after a long fever, then everything is tasteless. If you become deaf, there is no sound in the world, and if you are blind there is no light. Whatsoever you know, you know through something that exists within you. Everything can become an inner growth and an inner discovery. Music can become tremendously helpful, but then one has to become completely lost in it.

So play the drums... and just remember one thing: by and by lose the player completely so that there are only drums and playing, and the player is no more. You will start hearing the drums within yourself. You will be playing outside on the drums and something corresponding to it will start happening within you. Then for the first time you will become a drummer. Then you are in tune.

Music was basically found out by meditators, by deep inner investigators, and they have used it for centuries. The quality of the mind determines what centre it will hit. Jazz, modern music, hits the sex centre immediately. It is sexual, pronouncedly sexual. It excites, thrills... almost massages the sex centre from within. It makes people more erotic. If this can happen, then the other thing is also possible.

There are a few compositions in the world which can hit the hara and a person can die immediately. It makes people so silent that even life starts disappearing, because life is also a tension. Death is absolutely non-tense. Only death is absolute relaxation. Life cannot be absolute relaxation.

It can be, at the most, relative -- more or less tense, but it will remain tense. So there is music that can create such a deep response that a person simply disappears.

In India there is a story of a great musician. He had become one hundred years old and there was great celebration. He had a thousand disciples from all over the country and they all came to pay their respects. Maybe this was going to be his last birthday and he would not be among them again.

They had brought many things. Even kings were among his disciples, emperors -- very rich people -- and rich gifts were there. A beggar, who was one of his disciples, had also come.

Somebody asked, just jokingly, what he had brought as a present. He said, 'I have brought myself.' Then he went to the master and played on his sitar. He died there playing. The master had even yelled just in the middle, 'Stop!' but by that time he was gone.

So play deeply, meditate daily. Devote your whole life to music... devote it completely. Surrender to it. And don't think of it as a hobby. Hobby is a profane word. Think of it as prayer, and go to your drums with deep respect. First bow down to them... they are the doors... and be respectful to them.

If you are not feeling good, if you are feeling angry, don't play. If you are feeling sexual, don't play.

Choose the most silent, blissful moments to play, so as the playing becomes more and more associated with blissful moments, it will create more bliss.

If you play when you are in anger you may start hating the drums. Subtle anger, catharsis will be there. It may be good for catharsis, but not good for growth; not good for the inner growth of musical sensitivity.

In India, real musicians will play only in the morning, at three o'clock, when everything is absolutely silent and rested and the whole cosmos is full of energy and waiting for the sun to rise. Ordinarily musicians go on playing late into the night -- almost a music marathon -- but then that music is more or less sexual and erotic. Just early in the morning is best.

And when you get in tune with it then any moment is right, mm?

Anand means bliss and sudas means a very good servant... a good servant of bliss. Let that be your goal; nothing else is important. Whatsoever gives you bliss, serve it. And wherever you can find bliss just bow down, surrender.

Sudas means a deep surrendering... a deep surrendering to bliss.

[Sudas said there were many things in his life he felt he had been a servant to -- for example, taste.

Osho said that there was no need to be concerned about that because these things would start disappearing of their own accord.]

Even the effort to drop them is not needed. Just a little understanding is enough; just a ray of understanding and Things start changing.

This is my observation, that one should never make an effort to change anything, because that effort is going to make things difficult rather than easy. It is the same mind that makes the effort.

For example your mind is attached to something, and now the same mind tries to detach itself. At the most it can repress, but it can never become a real detachment. For the real detachment to happen, the mind has to understand why the attachment is there. There is no need to be in a hurry to drop it; rather, see why it is there. Just look into the mechanism, how it works, how it has come in: what circumstances, what unawareness has helped it to be there. Just understand everything around it. Don't be in a hurry to drop it, because people who are in a hurry to drop things don't give enough time to understand them.

Once you understand, suddenly you see that it is slipping out of your hands; so there is no need to drop it. Nothing is there for any other reason than a misunderstanding. Something has been misunderstood, hence it is there. Understand it rightly -- it disappears. All that is creating trouble is just like darkness. Bring light to it -- and simply light, because with the very presence of light, darkness is no more there.

Just float with me, mm? If you can float with me a little longer, the mind goes away by itself.

[To another sannyasin Osho said to bear three things in mind on returning to the West.

First he said that when the fear of death came -- and it was going to come soon -- he should go into it and not be afraid, because this barrier had to be passed by every meditator...]

And the second thing. I am always available to you wherever you are, so have a small room in the house -- a very small room will do -- and keep it just for me. Don't do anything else in there.

You can listen to my talks and hang my picture there, and I am going to give you a box, so keep that there. Whenever you want to be with me there, listen, read, meditate, but let that small place be just for me. Soon you will feel that it has become tremendously charged. Whenever you need me, move into that room and I will be there.

And the third thing to remember is that many things happen through meditation, but you have to implement them in your life, otherwise they disappear. A certain experience flowers, you see something -- try to implement it in your life.

If you feel very loving, then be loving; don't keep it to yourself. Somehow relate it to people. If you relate, it will grow. If you keep it to yourself, it will disappear because it needs roots somewhere. If you feel like sharing, share; don't just go on postponing it. Whatsoever happens inside, try, make every effort, to do the same outside also.

That's how a religious style of life is created. But first it should happen on the inside, and the outer should follow like a shadow. One has to remember the outer. If you forget about it, you become lopsided. Many things go on happening inside and you never implement them so they disappear. You have to give

them roots in the earth.

So whatsoever experiences come, find out ways and means to bring them into your real life. If you are feeling a deep gratefulness during meditation... suddenly one day you feel God showering on you and you feel grateful... then remember that and feel grateful with whomsoever you come in contact -- as if all the forms are of God. Remain grateful for as long as you can remember. If you forget, okay. When you remember again, feel grateful for small things.

Somebody just smiled at you -- feel grateful. Somebody said hello -- feel grateful, because there is no need and no necessity that somebody should say hello. If you can watch and hear and feel grateful, you will almost hear it as if it is coming from God. It is coming from Him. He uses many people as His vehicles.

So whatsoever experiences happen, you can always find a way to make it part of your ordinary life, the real life. Religion should not remain fictitious, and it should not become just part of your dreams. It should be brought to actual reality.

Once it comes to the actual reality you can forget about it and it will continue. It will hover around you... it will become your aura and you will always be in contact with it.

Get Out of Your Own Way

Chapter #15
Chapter title: None

22 April 1976 pm in Chuang Tzu Auditorium

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Video: No

Prem means love and sadhu means two or three things. One is, being unattached to the world, a deep non-attachment, a renunciation. It also means goodness ... a very good man whose goodness is not just a discipline of morality but which has arisen through his being; whose goodness is simply his nature, spontaneity. Of course if goodness comes that way, one becomes unattached to things, to the world.
Prem Sadhu will mean love and spontaneous goodness.

Prem means love and gyan means knowledge -- knowledge that comes through love.

There are two types of knowledge. One needs no love -- the scientific knowledge. You need not love the object you are going to know. In fact if you love, scientific knowledge will not be possible. For scientific knowledge an absolutely non-emotional attitude is needed. You should not be loving. You should be completely aloof, indifferent -- not for or against. So for scientific knowledge a detached attitude is needed.

Religious knowledge is totally different. If you are detached you will never be able to know what religion is. You have to be deeply in love with it because this is a knowledge that comes through deep participation. You cannot remain out of it. The knower becomes part of the known. In fact the more the knower dissolves into the unknown, the more he comes to know. A moment comes when the knower is completely lost. Only then knowledge is perfect.

This name -- Prem Gyan -- will mean knowledge that comes through love, personal knowledge; not objective but subjective knowledge. All that is beautiful comes through love and all that comes without love is dangerous. It will bring Nagasaki, Hiroshima. It is going to be destructive because in the first place it has not been through love.

If the seed has not been loving, the fruit is going to be poisonous. That's why the whole scientific effort, and such a tremendous effort leads nowhere but to deeper and deeper misery -- to war, to technology, to

ecological destruction. In fact it is sabotaging the whole life rather than enhancing it.

Sooner or later ... the last part of the twenty-five years of this century is going to bring a revolution in the scientific attitude. It has to learn something from religion;p only then science can be a help to humanity, otherwise it is going to destroy everything.

[Osho recommended to a sannyasin who was returning to Germany that she continue at least one meditation a day.]

Just make meditation part of ordinary life. Don't think in terms of your doing something religious. Just as one takes a bath every day, takes food and goes to sleep, so meditation should become just an ordinary part of one's life. Then it grows faster. When you make it something special, it becomes an ego-trip.

And there is no need to be serious. about it. Enjoy it, and if you enjoy it you will find it is going deeper every day. Let it be a fun. And anytime -- but at least once in twenty-four hours. It will cleanse you, prepare you, cleanse you of the past and integrate you for the future. Every twenty-four hours we go on accumulating much dust, and meditation is just an inner shower; it cleans away the dust.

When you are feeling good, healthy, and a well-being is surrounding you, you gather less dust. When you are feeling very very good and somebody says something which otherwise might have irritated you, it will not irritate you so much. When you are feeling good you can forgive easily. When you are feeling bad it is difficult to forgive. In fact when you are feeling bad you try to find some excuse somewhere so you can be angry, irritated, and you can throw the responsibility on the other.

But when one is feeling good one is not worried. The same situation which ordinarily creates anger will not create anger. The same situation which ordinarily does not create much enjoyment, much joy, will create much joy.

If you continue meditation, by and by it cleans you every day of the past, and prepares you for the future. It gives you a deep rootedness in the present... it is therapeutic.

[An actor said he was now trying to work differently, presenting ideas from his unconscious spontaneously to the audience. He said he tended to be self-conscious and asked for Osho's help.]

Much can be done... much can be done. But before you can do anything for others, you have to do it for yourself, otherwise you cannot be spontaneous.

Spontaneity is possible only when you have attained to a certain inner flow of energies, otherwise you can be spontaneous but it will not be impressive; it will not be a performance.

Two things have to be looked to when you are doing it for people. You have to be spontaneous, and at the same time it has to carry some meaning for people. Because it has to carry meaning, people have to plan, to rehearse beforehand, so that they can see and feel whether it is going to have any meaning for people or not.

If you are going to be absolutely spontaneous you will have to go deep in meditation -- and not alone. Your whole group will have to go into meditation and then a tremendous quality will arise in your work. But for that, very great preparation will be needed -- more than what you do in rehearsal because that is superficial preparation. Unless you are prepared very deeply, you cannot be spontaneous. You can be spontaneous but it will not be a performance.

[Osho suggested that he do a few groups here which would open him up more. Osho said for him to participate in the group rather than being an observer; not to try to learn but to forget all about performance...]

... so you can get into the feel of your own being.

If you are in touch with your own being, you will always be able to touch other people's hearts. In fact that is secondary. If you are deeply in touch with yourself, you will immediately become in touch with others' hearts and being. If you can feel very happy in some spontaneous act, others will also feel happy. But the basic problem is you. Happiness is infectious... silence is also infectious. Spontaneity is infectious, but it has to be there in the first place. And you cannot fake spontaneity.

In these groups forget about performance -- just be a human being.

That is a problem with people who do acting, drama, dance, performance. The problem with them is that

they remain manipulating. They go on watching out of the corner of their eyes -- 'Yes this is good; this can be done. This is not good; it cannot be done. This will appeal to people; this won't.' If you continue that, you miss the whole point.

First be really spontaneously human. Get in touch with your feelings and let them explode. Once it has happened you can create a situation in which, with others also, it can happen.

The idea is very very good -- but much effort will be needed for it. It is not ordinary; much effort will be needed, and you will really have to grow. Then it is not only performance -- it is going to be an inner growth.

[A visitor said that though he had been in contact with thinkers and philosophers and had read extensively, he could not discover why he was, what he was doing here.]

Nobody can ever come to understanding through books. Books can only talk about and about. They cannot deliver you the real thing. But that is nothing to complain about because that is the very nature of words. Words cannot carry the meaning. If I say something to you, only that word reaches you, but the meaning that I wanted to give to you remains with me.

Unless you meditate deeply, understanding will not arise. Nobody else can give it to you; you have to earn it. Through arduous effort, struggle, sacrifice, you have to earn it, only then problems will disappear.

The basic problem of why you are here, which has come to your mind, will disappear only when you have reached to the very core of your being, never before it At the core you will know that you have always been here. It is not a question of why you are here. You have always been here in different forms.

The form has been changing but you have always been here. The form will go on changing but you will always remain here. You are part of this whole. The river falls into the ocean, and again the ocean rises and becomes clouds. Again it becomes a river and falls into the ocean, then becomes clouds again. It goes on... it is a wheel.

You have been here many times. You will be here many times. In fact you have been here for eternity, and you will be here for eternity. There is no beginning and no end to existence... it is eternal.

I can say that to you, but it will not bring understanding. When you come deep within yourself and you open the innermost shrine of your being, when you enter into that innermost shrine, suddenly you will realise that you have always been here -- sometimes as a plant, a rosebush... sometimes like a bird, a cuckoo... sometimes like an animal, a tiger -- in millions of forms... and now as a man.

Sometimes you may be a god... sometimes enlightened like a Buddha. This goes on and on. There is no question as to why you are because the question basically will mean why is existence at all? -- because you are existence.

This form that is surrounding you is not you -- it is just your house. For the time being you are in it, but you are the formless abiding in the form. Just as you go on changing clothes, people go on changing bodies, changing minds. But something is absolutely eternal in you -- that has to be searched for. That's what meditations are about, so meditate more.

Reading is not going to help. Meditation is going to help... Aikido (which the visitor had said he was studying) is going to help. It is very meditative; you can go on working through it.

[A sannyasin said: It's very difficult for me to surrender... I'm always alone and I don't like it.]

Mm, mm.... Firstly, the problems are not separate. Because you are afraid of love, you are also afraid of surrender. Surrender is a deep love, a total love ... more total than any love.

If you are afraid of love you will also be afraid of surrender because that is dissolving yourself completely. That is the fear in love also, that makes you want to escape. You want to protect, secure yourself, and remain safe... and every love is an invitation to danger. It is an adventure and one never knows where it will end and what will come out of it.

Very clever people, very calculating people, never get into love. They become misers. That miserliness will bring only misery, because if you don't love you won't get it. You will remain alone, and that loneliness will not flower.

A person needs a relationship, because a relationship gives situations to flower and grow. There is sometimes pain also, but pain is part of growth. So don't be afraid of pain. I'm not saying that all and everything will be just flowers and flowers. There are many thorns in love and one has to suffer -- but they

are worth it.

Just gather courage... and don't wait because time will be passing and you will become more and more addicted to your habit of escaping from people. Just dare a little. Next time somebody approaches, don't escape; rather, you approach somebody. Why wait for somebody to approach you?

In the beginning you will feel very nervous and very afraid, but once you have the taste of it the fear will disappear. And if you can move into a loving relationship. that will help surrender most.

Always remember that the mind is naturally divided. It always says two things together: Surrender, don't surrender. Love, don't love. Do this, don't do that. Now it is for you to choose. You are not these two minds. You are the awareness that is watching both. One mind is saying to surrender, another mind is saying don't surrender. Now you have to judge. You have to look into these and to think of pros and cons. You have to meditate on it.

If you don't surrender, what is going to happen? If you surrender, what is going to happen? Just think about it, meditate on it. If you feel that it is good to be on your own, then be on your own; don't be worried. But you have been on your own and where have you reached?

If you have been on your own and you have not reached anywhere, then try surrender too. Give it a try. Who knows? maybe it will be helpful. And if it is not helpful, you are always free because nothing can be absolutely binding. You can be on your own again. You can come with me for a little while, you can be with me on the path for the time being and if you feel that no, you would like to be on your own, go on your own.

Particularly with me there is no problem because my whole effort is to make you so strong that you can be on your own. In fact I ask your surrender just to make you ready to be on your own. So there is no problem. I am not against you. My asking for surrender is just so that you don't create any trouble and disturbance and so I can work faster.

But think about it, mm? First think about love and then about surrender.

[A sannyasin said she was having difficulty in her relationship with her parents -- that they had virtually disowned her as she had become a sannyasin and was living with an Indian.

Osho first talked about what she felt was a problem in relating to people and being accepted. He then talked about her relationship with her parents....]

And about your parents, don't be worried. Are they Catholics? Mm... so they must be troubled.

Send them my books on Jesus, mm? And tell them that I am a Catholic (laughter).Tell them that I am a little eccentric about orange but otherwise I am a Catholic. We will persuade them, don't worry!

Don't hurt them in any way. They are not understanding what is happening to you, what you are doing here. So write them good letters, quote the bible (chortles of mirth) so they will think, 'She is becoming a real Catholic!' Persuade them.

One has to learn salesmanship, mm? Then we can sabotage them from within! (gales of mirth)

Get Out of Your Own Way

Chapter #16
Chapter title: None

23 April 1976 pm in Chuang Tzu Auditorium

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Video: No

[The divine healing group is present and gives a demonstration. Osho has spoken on healing recently, saying:]

The healer is not really a healer because he is not a doer. Healing happens through him; he has just to annihilate himself. To be a healer really means not to be. The less you are, the better healing will happen. The more you are, the more the passage is blocked. God, or the totality, or whatsoever you prefer to call it, is the healer. The whole is the healer.

An ill person is one who has simply developed blocks between himself and the whole, so something is disconnected. The function of the healer is to reconnect it. But when I say the function of the healer is to reconnect it, I don't mean that the healer has to do something. The healer is just a function. The doer is God, the whole.

... Healing becomes almost an experience of prayer, an experience of God, of love, of the whole.

[A sannyasin says: I have trouble with a continuous internal dialogue which gets particularly heavy at night when I'm trying to sleep. It's always been there, but since I've been in Poona I haven't slept for more than an hour each night.]

It could be due to the meditations. If something is there, it is aggravated, and then it is suppressed.

Ordinarily whenever we want to stop something, we try to fight it -- that's wrong. When you want to stop a thing finish it. If something is there it must have a cause inside. Rather than repressing it, allow it.

Through allowing, it will disappear. It wants to communicate something to you. Your mind wants to talk to you. Something you have not been listening to, not caring about, have been indifferent to, wants to relate to you. You may not be aware of what it wants to relate because you have always been fighting and thinking it is crazy, trying to stop it or convert it into something else. All diversions are sorts of repressions.

Do one thing. Every night before you go to sleep, for forty minutes sit facing the wall and start talking -- talk loudly. Enjoy it... be with it. If you find that there are two voices, then talk from both of the sides. Give your support to this side, then answer from the other side, and see how you can create a beautiful dialogue.

Don't try to manipulate it; because you are not saying it for anybody. If it is going to be crazy, let it be. Don't try to cut anything or censor anything, because then the whole point is lost.

Do it for at least ten days and then tell me how you feel. For those forty minutes, in no way try to be against it. Just put your whole energy into it and within ten days something will surface which has been trying to tell you something but you have not listened; or which you were aware of but didn't want to listen to. Listen to it and then it is finished. Why so much inner dialogue? It cannot be unnecessary; there must be something in it. There is.

The whole of psychoanalysis is nothing but a bringing up of your dialogue. The psychoanalyst in fact does nothing; he simply sits at the back. The analysing is simply Lying on the couch uttering whatsoever comes to him. Freud called it 'free association' -- whatsoever comes in the mind with no systematisation, no rationalisation. Even if one feels that it is almost insane, one has to say it. The psychoanalyst's presence makes you feel that somebody is listening, that's all. It is a very costly remedy -- which you can do alone!

But there are people who will not be healed unless they pay for it, and pay tremendously. For years in and years out the patient goes on coming every week -- twice, thrice a week -- and for one hour goes on talking and talking and talking. When this whole inner talk is expressed, much is released; he feels good. He thinks he is feeling good because the psychoanalyst has done something. Nobody has done anything. The psychoanalyst has simply been a sympathetic ear. He has heard you, so you don't feel that you are talking to a wall.

In your life it is a problem. If you want to talk to your father, he is not ready to listen. If you want to talk to your mother, she is not ready to listen. Or if they are ready they have conditions on what should be talked about and what should not be talked about. They go on saying, 'You are perfectly free -- say whatsoever you want,' but they have conditions that a few things are not to be told. In their eyes you can feel that they are insisting that you say only that which is allowed.

And even when they are listening, they are not listening. They have a thousand and one other things to

do. You want to tell something to your wife and she is not listening. In fact if you start saying something a conflict arises. She starts reacting rather than listening She will not listen in the first place because she has her own things to say to you, and you are not ready to listen to her, because you have your own things. Both of you are boiling inside so much that nobody can just be a sympathetic listener.
I have heard a joke:

"The vacationing bartender's replacement proved to be a friendly, talkative type who seemed to have an inexhaustible store of jokes and witty sayings. But his chatter didn't seem to go over with the customers.

Finally the owner called the young bartender into his office. 'Kid,' he said, 'the thing for you to do is listen. Let the customers do the talking. If they wanted to listen, they'd go home in the first place.'"

Nobody is ready to listen -- that's why we need professional listeners. A psychoanalyst is nothing but a professional listener. In fact you are healed by your own talking.

So start this talking to the wall -- and be totally in it. Keep the lights either off or very dim, mm? If sometimes you feel like shouting and becoming angry in your talk, become angry and shout, because it will go deep only when it is done with feeling. If you are just on a head-trip and you go on repeating words like a dead tape, that won't help and the real thing won't surface.

Talk with feeling, with gestures... as if the other is present there. After near about twenty-five minutes you will warm up. The last fifteen minutes will be tremendously beautiful; you will enjoy it. After ten days you will see that by and by the inner talk is disappearing and you have come to understand a few things you have never understood about yourself.

[A sannyasin says: You were talking in the lecture about floating and I was aware that there was something for me in this, that I must proceed with this living in insecurity.

I'm so attached to the basics -- just eating and smoking... I couldn't catch all that you were saying though....]

Soon you will understand... it is coming out. You have felt it -- good. It is not clear but it will become clear. Just go on listening to me more attentively, mm? Things are going well.

When one has learned how to live in insecurity, insecurity disappears -- and that is the only security in the world. In living through insecurity, insecurity disappears.

One cannot make life secure because that is not the nature of life. Insecurity is inbuilt in it, intrinsic to it, because life is change, continuous change. Security is possible if everything is permanent and nothing changes; everything is static. Life is dynamic, river-like. No other day is going to be the same again... no other moment is going to be the same. Everything will go on changing and changing and changing. If you try to become secure, the only way is to become almost dead. Life goes on changing but you remain static, almost frozen.

That's what people have done with their money, their power, prestige, this and that; they have become frozen. Life goes on changing but they don't change. That's what they call their security -- but it is death, and a very ugly death at that.

The only way to find an attunement with life is to live life as it is without asking for any security. Soon you get in tune with insecurity without asking for any security. By and by you start enjoying it too... you feel unburdened. Then suddenly you are secure because nobody can take your insecurity away from you! So just float. Whenever I feel that now you have lived insecurity enough, I will make you secure (chuckling). Don't be worried, mm?

[A sannyasin says: I've got a lot of rubbish in my mind... just floating thoughts.]

Mm... watch them. There is no need to become serious about them, to get identified with them. They don't belong to you.

It happens sometimes that the thoughts of the person who is sitting by your side may be passing through you and you may have just caught them. Every mind is broadcasting and every mind is also receiving. The minds are both broadcasting and receiving stations simultaneously. So it is not your own rubbish; it is everybody else's also. It is a great exchange that goes on continuously between heads.

If you try to get rid of it you will be in trouble. Just don't pay much attention. Relax and accept it; it's okay.

[Osho said that as naturally as blood circulates in the body, so thoughts circulate in the mind, and that one should simply remain a watcher. Suddenly moments will come when there is no thought -- and these gaps are tremendously blissful.

Fighting with a thought is useless; one needs just to let the mind do its thing...]

Many times you will forget, but for that never repent. Laugh at the ridiculousness of it.

[The sannyasin replies: Yes, I always seem to be laughing but it still keeps coming.]

Then your laughter is not really laughter. You are serious. You say it is still coming -- let it come!

Your laughter is also a sort of repression. In your laughter you are waiting for some sort of result: 'It should not come now -- I am laughing; I am not serious. Now it should not come!' But this expectation that it should not come, makes you serious. Your laughter will become serious. It won't have that quality of laughter which I mean.

Laugh at the ridiculousness of it -- that you know that it is useless and still you get into it! You know that it is almost mad, yet still you get into it. Don't laugh at the mind -- laugh at yourself.

Soon the gaps will come, but they never come by fight; they always come by one being relaxed, watchful. It will happen....

[A sannyasin says: I'm just drinking beer all the time, and resisting. But I enjoy resisting. But there is something wrong in the mind.

His girlfriend said that they had a problem because of this. She wanted to do the encounter group, but he did not.]

He has done much good for you. It is difficult to be with [him], but you have been. It was a great challenge but you faced it. He is even feeling a little tired and [you are] not. That's something! (laughter)

Never mention the Encounter group again. Whenever he says you can do it, you can, but that's for him to decide, mm? His fear is just part of love. Whatsoever he is afraid of can happen in a group, because a group is an opening and a dropping of all taboos.

So what he is saying is possible. The whole point of the group is that you relax completely. Whatsoever happens in the moment, you live it. You don't follow some ideology, morality, immorality. You just respond to the moment. You can say no, you can say yes, but the response has to come from the moment -- not from your past ideas or future fears of what he will think or what others will say.

If you think that, an Encounter group will be useless because you are not part of the ongoing process of revealing yourself, becoming vulnerable. Try to understand his heart. Because he loves you he would not like you to be in a situation where something can happen that can destroy your relationship. But the fear is there because there is a possibility. He is aware that the relationship is not going very well. If it is going really well, there is no fear. So it shows love and fear both. He wants you to be with him, and he knows that the relationship is going in such a way that anything can become a divorce.

Doing a group is dangerous because you have to face the truth. If you are living in a relationship which is not happy and you are simply clinging to it, the group will bring you to the point where you realise that your relationship is an absolute burden, a load, and it is not helping your growth. It is killing you, poisoning your being, your whole system. If you understand that, it is possible that the relationship might drop; you may change your partner. Many relationships do drop after the group.

So his love is there and his fear is there. I am in support of his love but I am not in support of his fear.

[To the boyfriend] If you are afraid, do something.

... Firstly, there is no point in continuous fighting and conflict, because we are together with somebody to be happy, to share happiness, not to share misery and pain.

I am not saying that there are not moments of pain. In the best of relationships there are moments when there is pain, but those are rare moments and they don't destroy the relationship. On the contrary they bring a little salt to it; .they make it more tasteful. They give variety to it.

But if it is a continuous fight and misery, then drop out of it. Take the courage and say, 'What is the point of being together? I make you unhappy; you make me unhappy. We are not in this world just to be unhappy.'...

[A sannyasin who is returning to the West said he felt he had had his fill of active meditation, and now he should simply be in a state of waiting. He also expressed doubt as to whether he should ask questions, or remain with them.]

It is a right understanding, absolutely right. It will happen in waiting. Doing is not a question. If you have been a doer, then doing has to be dropped absolutely... only waiting.

And there is no need to be worried about questions. They will disappear. They are never solved, but when your consciousness rises a little higher, they disappear. The basic thing is how to raise the consciousness a little higher from the plane it is on right now.

It is as if you see a dream, a nightmare in the night, that somebody is sitting on your chest or you are burdened with a rock or thrown into an abyss. You are worried, burdened with questions, and you scream.

Then you awake and your eyes are open... the dream is gone. With the dream, all the problems of the dream are also gone. It is not that now you have to solve them. Now it is a different consciousness. You are awake, so that the problems that were there when you were asleep are simply not there.

Get Out of Your Own Way

Chapter #17
Chapter title: None

24 April 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says she hasn't the courage to take risks.]

But that may be your thing -- not taking risks. There is no need to take risks. If that is your thing, it's okay. If that is not your thing, there is no need. Always remember that when I say 'Do your thing', I mean do it -- whatsoever it is. It may be a surrender to me, but if it is your thing you have to do it.

You have to feel whatsoever is pleasurable to you. Whatsoever gives you joy, peace, that's your thing. There is no other criterion. This is again taking a criterion from the outside -- that one should take risks, that one should be courageous... but why? If you don't feel like it, there is no need to be anything. If you feel good floating the way you are, perfectly okay. If you feel that something is wrong... and that has to be your feeling, not your idea, because listening to me may give you wrong notions, wrong ideas, wrong interpretations. That's what has happened.

When I am talking to so many people I have to talk in a general way; it cannot be personal. It cannot fit you exactly. You have to understand this. I say 'Take risks', but this may be your risk -- not taking risks. That is a risk! But others are taking risks and moving into danger and you feel competitive. You think you should do it too. Why? You see that others are very brave and courageous and you feel like a coward -- then be a coward!

But even in the words, the condemnation is hidden. The moment we say, 'Be a coward,' it seems that something is condemned. No, not at all. There is nothing like condemnation in it. That's your way. If you want to take flight, then take flight.

Always remember that whatsoever feels pleasant to you, is you. So let that be the only criterion inside. Always go on moving and judging from the innermost criterion whether it is feeling good, if you are happy.

The problem will arise many times because you will not be able to distinguish between your feelings and your thoughts. So there you have to be a little watchful and see.

A feeling is a total thing. A thought is a head thing. A feeling surrounds you, envelops you. A feeling is something that goes to your very guts... it moves in your blood... it breathes in your breathing. A feeling is a total thing.

For example right now sitting before me, a certain feeling is surrounding you. That is not a thought -- that's a feeling. Later on you will remember it, and then it will be a thought. Later on you will start brooding about it; then it will be a thought. Thought is either of the past or of the future. Feeling is always of the present, so feeling knows no comparison. Feeling knows no planning. Either it is there or it is not there.

Be a feeling being.

And never compare with others because they may be doing their thing. Somebody is writing poetry and is becoming famous, and is applauded, appreciated. That may be his thing. Your thing may just be to remain unknown. So you come into the world, live in the world, and you leave the world as if you had never come. But that too has a beauty of its own. Who has said that only famous people are beautiful? Just come in like a small whisper. Nobody hears when one passes by... not even the dust is stirred. One leaves no footprint, nothing... as if one had never been. That has a beauty of its own.

Those also serve who stand and wait.

But these things should come to you from the inner core. Listening to me, the mind catches hold of certain ideas and then one starts thinking. Listen to me, understand it, and forget all about it. Digest it and forget all about it so that it becomes part of you. Then it will start functioning from your centre.

You are growing perfectly. If you have to listen to me, and you ask me, I will say that I am perfectly happy with you. I don't see anything wrong... but the head goes on comparing: others are doing this and that and you have not yet proved yourself, your mettle; you have not shown the world who you are. What is the point? Why bother?

I don't see that there is a real problem. If there is I will tell you. Simply be happy! That's what I mean by being yourself. Be as if you are alone in the world. What will you do then? Everybody disappears and you are alone in the world. What will you do?

Just today I was reading a joke. A pilot of a spaceship landed back on earth, and suddenly he saw that there was nobody at the airport. He looked all around, went into the airport -- nobody, not a single soul. He went into the city -- not a single soul. Suddenly all souls had disappeared, the whole town empty! He took the airship to another airport. He went from New York to California, to England to the Continent, to India and to China -- and everywhere the same thing. Suddenly all human beings had disappeared.

He became very miserable. He went home to his apartment on the thirtieth storey of a building and jumped out of it because there was nothing to do. Alone what can you do? He committed suicide. But the moment he jumped he became more miserable, because suddenly the telephone started ringing (laughter). But it was too late -- he had jumped!

So what will you do if you are alone in the world? Commit suicide? If that idea comes, you must be committing suicide right now, knowingly, unknowingly. If you think that if the whole world disappears you will meditate -- so beautiful... nobody to disturb you -- you must be meditating right now. Or if you think you will sing or dance, that's what you are doing right now. If you are doing something for other people, then of course you will commit suicide.

I will not commit suicide. But people who are performing for others -- what will they do? They will go mad immediately, because there is no audience; performance is not possible. They have been just actors, trying their whole life to prove something to people. Now those people have disappeared, so there is no point.

All your political leaders will commit suicide. What will they do? There is nobody to vote for them, and nobody to pay attention to them, nobody to garland them -- nobody! Suddenly they are left alone. They will not feel any worth in their being.

That's what I mean when I say listen to your own being as if you are alone In the world. People are there -- good; so far, so good. If they are not there, you will be just like a river, flowing. The river will not bother whether people come to swim or not. And the sun will go on shining. It will not bother whether the beaches are full of people taking sunbaths or not. Flowers will go on flowering... birds will go on singing. Just mad people will be in difficulty; otherwise everything will be as it is.

So whenever you feel confused, always think whether you would be doing whatsoever you are doing alone. Then it is perfectly right -- continue it. If you feel you will not be able to do it alone because you

depend on others' appreciation, certificates, this and that, then you are not doing your own thing. You are doing something else which is expected of you.

[A visitor said she feels androgynous, and rebellious against female roles... and now she would like to be more positive.]

I understand (thoughtfully). Mm mm... but remember one thing -- reaction is not revolt. I call what you have done a reaction, not a revolt.

In reaction you just go to the opposite extreme. In fact the same society that you are thinking you are revolting against goes on controlling you in a negative way. It decides what you should do. If the society expects this, you will not do this. You will do just the opposite -- but the opposite is decided by the society. If the society says, 'Don't do this,' and you do it, then too, the society has been too important to you because it has decided your action by saying not to do it. This is reaction.

Reaction appears to be like a rebellion, but it is not. It is a pseudo-rebellion, a false coin, a counterfeit, and it can never be satisfying. Again and again you will feel that you have been against the society, but you have not been able to get rid of it.

It is said of Mulla Nasrudin, that from his very childhood he was thought to be a difficult child; they called him contrary. If you say to him 'Sit down' he will not sit down. If you want him to sit down, tell him to stand -- and immediately he will sit down. Contrary.

One day he was crossing a small stream with his father. On his donkey they had loaded bags of sugar, which were leaning too much to the right and there was fear that they might fall into the river.

The father wanted to say, 'Balance them -- pull the bags to the left, but then the contrary mind of Mulla Nasrudin would do just the opposite; he would pull the bags to the right. Then they would fall into the river sooner than they would have done.

So the father said, 'Pull the bags to the right, Nasrudin. They are going to fall to the left side.' He knew that he would pull from the left just to go against him. But this time something happened. Nasrudin pulled to the right, and all the bags fell in!

The father said, 'What have you done? This is not like you!'

Nasrudin said, 'Am I just going to be a reactionary all my life? By telling me to pull to the right, you want me to pull to the left? Now I am an adult. You have forgotten that today I completed my twenty-one years!'

Become an adult now. You revolted -- you thought you revolted, but it is not a real revolution, otherwise you would have been tremendously happy. A rebellious man is the most blissful man in the world, but a reactionary is not.

So don't think in terms of what the society has been expecting of you. Think in terms of your inner being; what you would like to do. Now enough is enough! Why allow them to dominate forever and ever? Now become a real rebellious mind, and just do whatsoever makes you feel good. Even if society says, 'Do it, it is good,' if you feel good, do it! That is what revolution is -- to listen to the inner voice.

Don't let society decide for you any more. Otherwise those who are obedient follow society, and those who are disobedient also follow the society -- in the opposite way, but both are followers of the society.

A truly rebellious person does not bother what society says. He listens to his own heart and then decides. If it falls in line with the society, so far so good. If it doesn't, there is no problem; he is ready to be alone and to walk alone. Many times you will be walking with the society, because all that society says is not wrong; many things are true.

If you think that whatsoever society says is wrong, you will be unhappy because you will miss many truths. If you think that whatsoever society says is right, you will be miserable because you will think many wrong things to be right and you will be in their grip.

Forget all about society... enough! Just listen to your heart and you will see that many things that society says are perfectly true, so go with it. Many things are perfect nonsense, so never go with them.

But my emphasis is not on following or not following the society. My emphasis is on following your own inner voice. Try to find out who you are, what your own feelings are.

[Osho went on to reiterate what he had said in a previous darshan -- that because homosexuality is considered avantgarde, and bad people become homosexual. The reverse may also happen in the future. If homosexuality becomes the accepted form of sexuality, people will become heterosexual and consider

themselves great revolutionaries.]

I am not saying whether homosexuality is good or bad, whether heterosexuality is good or bad -- these are foolish statements. Just listen to your own being. If you feel good, whatsoever it is, without any conditions, move with it. Be selfish. Let that be the deciding factor: be selfish. Always listen to your own self, its happiness, and wherever you can find it, find.

This is the beauty of it. If you are selfish you will become very altruistic because you will find that you can only be happy when you make people happy. You will find by experimentation that you can be peaceful only if you don't make other people around you disturbed. Otherwise you cannot be peaceful. One who is really selfish becomes automatically altruistic. A really selfish person becomes a servant of the people.

So this is what I would like. Drop the society as if it doesn't exist. It is not worth that much; you have given it too much attention.

[The sannyasin said that it was difficult to live in society. For example she likes to swim naked, and sit in cafes. But because she is female she gets hassled.]

But the problem is.... Just listen -- somebody wants to expose his genital organs to you in the street. He is an exhibitionist; he wants to undress before you. He says this is his life and he enjoys it. What will you say? Will you not feel offended?

Yes, then the question is, the moment the other enters, you have to think about him also. If there is nobody, swimming naked is perfectly good. But if there are other people there, you are exposing your naked body to them and they don't want to see it. Because they are repressed, they are afraid they may do something.

They are not afraid of your naked body. They are afraid of their repressions! They are afraid that they may forget everything -- they may rape you! They are afraid of their own desires, inhibitions, and they know if somebody provokes them too much they may forget all etiquette, all formality, all religion, all morality. They may forget that they are human beings; they may become just like animals. They may jump on you and rape you.

So they are afraid of themselves, but they don't want to accept that so they say, 'Nobody can swim naked -- it is obscene.' They throw the responsibility on the naked person. It is not the responsibility of the naked person. But when you are in the world with people, you have to watch.

You would like to walk in the middle of the road because you feel like it, but then the whole traffic will be disturbed. If the policeman comes and tells you to walk to the right, you may say, 'It is not my liking. I want to walk in the middle.'

It happened that when Russia became independent of the Czar in 1917, an old woman started walking in the middle of a Moscow street. The policeman came and said, 'What are you doing lady? You will be killed! Walk by the side of the road!'

She said, No more of that nonsense! I always wanted to walk in the middle. And now the country is free, revolution has happened, I am going to walk in the middle of the road!'

Then it is nonsense and you have to be stopped. You want to dance naked in the street, but you are not alone. There are other people and they are involved. This street is not only yours; it is common properly. This river is not yours.

So if you want to be naked, move to a lonely place. Go to the Himalayas somewhere, where there is nobody, and do whatsoever you want to do. I know you will not enjoy nakedness there.

That's what I mean when I say you are a reactionary. You would like to be naked here where you can hurt people and say, 'I want to do my thing. Who are you to prevent me?' Go -- there is no problem. Who is saying to you that you have to be in a city? There are still forests, there are still mountains. Go before they disappear! Just go -- and do there whatsoever is your heart's desire.

But I know you will not enjoy it because what is the point of freedom when there is nobody to prohibit you?

... Then in order to be free, you will miss many other things of the society. Everybody has to decide about that. If you want all the benefits that society is giving you.... You will not have electricity there. You cannot have air-conditioning there. You will have to seek and search for your food like a hunter. It will not be available in restaurants, and you will not be able to sit in a restaurant and watch people. So you will suffer there with no restaurant and nowhere to sit and no one to watch.

Life has to be an awareness -- that if you live in a society there are a few benefits: a restaurant to sit in, a road to walk on, food, and other facilities. If you want to be alone and to enjoy swimming in the river... but that cannot be your whole life. You will feel hungry after one or two hours. Sooner or later you will feel hungry to see people, because that too is part of being human.

When you see people, something is satisfied deep down, because we are born in a society, we live in a society. Deep down we are connected with society... we live in an ocean of consciousness. You will feel impoverished in a forest. Sooner or later you will feel fed up with the trees because they don't talk, they don't answer; they don't respond. Sooner or later you will become fed up with the birds because they go on singing the same thing again and again. Then you will start hankering for the society. So one has to decide. Benefits are there, and a few limitations are there. One needs to decide and choose.

Living in society is a responsibility. You are not alone so you have to look to others and they have to look to you. It is a relationship, a subtle relationship. So just decide.

If you feel that this is too much, that these limitations are too much and you are ready to forego all the benefits, then move. But if you think those benefits are worth something.... Talking to a human being is a great thing, a valuable thing; talking to somebody who can understand you. Talking to somebody who has understood life is a great benefit. Trees cannot give that to you.

Swimming in the river is a very very small thing. Life is very big. Just for swimming naked one cannot lose the whole life. And it is always a choice. You have to lose a few things to gain a few others. Don't be too obsessed with small things.

You can close your room and move naked, and there is nobody to disturb you. You can be naked in your bathroom and enjoy it. But there must be something of an exhibitionist...

So you can go and lie down on the terrace in the sun. There is no need for anybody to be bothered that you are naked.

[She answers: I know it's a question of compromise...]

It is not a question of compromise! It is a question of understanding. Compromise is not the right word... it is a question of understanding.

For example you have come to me. If you are here for one hour, you are losing many more things. In that one hour you could have done many other things. You could have gone to the movie; you have missed the movie. You could have gone to see friends. You could have gone to a coffee-house; you have missed that. You could have danced; you have missed that. You could have read; you have missed that. You have missed a thousand and one things to come to me. You may not be aware, but you have missed -- because there were millions of alternatives. This is how life is. You cannot do all the things together. It is not a question of compromise... it is a question of alertness.

If you become alert, things become very easy and one finds a way. One always finds a way. That's what one should try to do -- to live life as much as possible... to gain as much out of life as possible. Out of everything, going on choosing the best -- the best that is humanly possible so you become enriched. But the attitude of just being against society is not going to help. Society does not bother about it, and you will be crippled by it.

Forget about rules, forget about society. Just think about yourself, your possibilities, alternatives -- what can be chosen and what will be the best choice. If you feel that you have made a mistake, change it. Learn by trial and error. That's how it has to be. Don't get obsessed by small things; they are not that important. Life is a big thing. It is not equivalent to going naked in the sun or the river. It is a very big, very complicated thing.

[A therapist says that when she is with people she feels shrinking... and crazy. She has been doing bio-energetics.]

That's why you have become aware of the energy; otherwise people are not really aware. It always happens to everybody, but people who are working on energy systems -- bio-energetics, acupuncture, yoga -- become more alert about certain phenomena which are happening to everybody, but about which people are not alert.

A certain space Is needed by. everybody. Whenever people encroach on that space your energy shrinks; it becomes almost panicky inside.

That space is becoming less and less every day. The world is becoming too crowded. Everywhere -- in the train, in the bus, in the theatre, on the street, in the shop, in the hotel, in colleges, in schools, the crowd is too much and the necessary space for the growth of the individual has disappeared. A deep stress has arisen in every human being. They call it the 'stress syndrome'. Now it has become almost normal.

Everybody is stressed, but because it has become normal, people are not aware of it. It creates many sorts of inner illnesses; particularly tenser types of diseases come out of this stress. For an uncivilised person, a primitive person, it is almost impossible to have tension. A person who lives in the wilderness cannot have tension.

[Osho said that scientists have found that it is inherent in all animals to protect a certain territory in which to preserve their well-being.]

Watch people in the train standing side by side, almost being crushed by each other -- shrunken, hard, frozen, not moving, because they are afraid. If they move, the energy moves, so they remain frozen. as if they are dead, so they cannot feel the presence of the other. That's how bodies have become more and more deadened, insensitive.

Because you have been working in bio-energetics, the passage has become clear and you can feel it. Now you have to do something about it, otherwise it will create problems.

There are two things you can do whenever people are close and you feel the first sign of panic, fear and strain. Exhale deeply and throw the air out. Just feel that the whole stress is being thrown out with the air. Then inhale deeply. Take in fresh air and feel that your chest, your inner passage is expanding. Just seven breaths will do, and suddenly you will see that there is no problem.
Do this for at least two weeks...

The most important thing is the idea that with the exhalation you are throwing out stress.

Breathing can be used to invite many things, to throw many things. It is the most vital part in you. It is you. So whatsoever you do to your breathing, you are doing to yourself, mm?

[The Enlightenment Intensive are present. A non-sannyasin group member said he had left after the first evening. Osho said this was all right.

A sannyasin participant says: I couldn't find myself. I just had feelings of frustration and dislike for myself.]

Forget about it. I think some time later you will have to repeat it. It is a very very powerful method and its benefits are tremendous, but one has to be in right tuning with it.

For example he (the visitor) was feeling that it was not for him, so there is no point, and forcing yourself is not of much use; nothing will come out of it. But if one can do it without any effort of the will, if one can simply surrender to the process, much comes out of it.

The frustrations were there because there was some expectation in you that something was going to happen. That created the whole trouble. If you have some expectation you will be frustrated and nothing will come out of it. But one has to learn by doing it; there is no other way. So forget about it. Whatsoever it could do it has done.

But always remember while doing the meditations or a group, never go with an expectation. Just go to see what happens, and allow it to happen. Don't go on looking out of the corner of the eye and don't go on waiting for something to happen, because that will become a constant barrier and it won't allow you to be there totally. It won't allow you to be herenow. That expectation will constantly hover around your head and you will say, 'It has still not happened. Up to now it has not happened and one day is gone. Another day has gone -- what are you doing? Nothing has happened!'

That becomes an auto-hypnosis. Nothing has happened and the time is running out! You miss.

In the Tao group, simply do it. If the mind says that nothing is happening, tell the mind that nothing is going to happen! For what are you looking? Nothing is the goal! Once you cannot be frustrated by the process, you will be tremendously benefited by it. That's the rule: if you cannot be frustrated by it, you will be benefited. The frustration. simply shows that you've a deep desire, a deep undercurrent of desire, that is frustrating you -- not the group.

But it is nothing to worry about. It happens to almost everybody in the first group. And this is an intense group. One starts rationalising, in many ways, about what is the point and why are you wasting your time.

Many times the idea will come to leave; that's natural.

But one learns, mm? So in the Tao group, don't carry any expectations and much is possible.

[Osho enquires of the visitor is he is doing another group, and he replies: the Tao group.]

That will be good. This time, even if a slight idea enters into the mind to leave, there is no need to fight with the idea. Just be indifferent to it.

You left this group. What did you do in these two days when you left? What have you attained in these two days? I am just asking you to ask yourself. Whenever we are leaving something, we should always think, 'What are we attaining by leaving?' It is better to go through it.

Maybe you won't gain anything, but maybe something will come out of it. Whenever it is a question between doing something and not doing, always choose doing. If you don't gain anything, it is almost as if you have not done it; nothing is lost. But one never knows... there are surprises in life.

Sometimes something happens that one was never expecting. And sometimes something happens which is almost beyond intellect, or below intellect. Something simply takes possession of you, so non-intellectual, that later on you may not be able to even believe that it happened.

Get Out of Your Own Way

Chapter #18
Chapter title: None

25 April 1976 pm in Chuang Tzu Auditorium

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ShortTitle: GETOUT18
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[A sannyasin leaving for Scotland said he was feeling apprehensive about going home.

Osho said it was good to pass through different situations, changes, otherwise one began to stagnate and to have a false sense of security. Life takes care of one, and though there may be change and upheaval, things always settle again, and slowly one begins to have a trust in life...]

And once this happens, you are free of tomorrow. Tomorrow is the anxiety. If it is settled you feel there is no problem. If it is not settled there is anxiety. With the dropping of anxiety and fear, one is free of the future. In fact one is free of time itself; suddenly you are no more part of time. A timelessness enters your being. Then whatsoever happens you are calm and quiet. And you accept... you know that life will protect you. Even in death you know it must be the way of life to drop unnecessary things, to drop rotten things; to drop that which is no more needed... to make you new. Then death is resurrection.

[A Japanese sannyasin who does not speak English says through an interpreter: In your lectures I don't understand anything so when I'm sitting there I try to receive things into my body, and then after the discourse I try to listen to my body.]

Absolutely right... that's the real way. Words are not very important, but the vibrations that you feel from me. You have stumbled on the right thing.

The body absorbs those vibrations and you can listen to them later on. So while listening to me, drink me, and then later on you can feel your body and they will be there. Perfectly good.

[A sannyasin says: I'm just able to see only a little bit, that's all.]

Right! But even a little bit is very good, mm? Because then more becomes possible. In the beginning it is always a little bit, but once you have the knack of it, it grows.

You are beginning to see... You will know more and more.... And you are getting in tune with me...

[The Encounter group was present at darshan tonight....]

The whole point of the group is that you relax completely. Whatsoever happens in the moment, you live it. You don't follow any ideology, morality, immorality. You just respond to the moment -- not from your past ideas or future fears.

[A visitor who is a group member said: I'm full of hate and anger, but I've not worked in the group yet... I don't want to show myself to others.]

But you have to decide about it.

This is one of the most basic things to understand -- that you are responsible for yourself, nobody else. You have to take the responsibility. If you want to grow, open. If you don't want to grow then remain closed -- but it is your responsibility.

When I use the word responsibility, I don't use it in the ordinary sense, in the sense of duty -- no. It is exactly the opposite of duty. Duty is always something that you don't want to do and you do it. The duty to your father, the duty to your mother, the duty to the country, the duty to this and that is that which you don't want to do, but you do it because it has been forced on you, taught to you, and if you don't do it you will feel guilty. If you do it you will not feel happy but at least you will not feel guilty. You will gain nothing out of it.

When I say responsible, I mean respond to the situation in which you find yourself. If you don't respond, that is your decision. Remember always that if you don't want to grow, there is no way to help you. It is nobody else's business. The groupleader, the group, will help, but if you want to hide there is no way to enter you.

If you see that it is foolish to hide, foolish to hold on, then drop that nonsense. And don't ask how to drop it. There is no how to it. You simply see the point -- that it is useless -- and you drop it. By dropping it one learns how to drop it.

Whatsoever you are trying to hide is not worth it. It is not a treasure to hide! It is your disease. And why be afraid of these people? They are not sitting there like judges. You will never find another opportunity in life where people are not judging you. That is the whole point of the group -- that the people who are there are not judicial. They are not in any way condemning you.

If you show your anger and your hatred and your real face, they will not say that you are bad, that you are a criminal, a sinner. They are not popes and priests, and they will not judge. In fact they will say that you are true. They will appreciate that you are honest, sincere about yourself; that you are conscious and can open your heart with no fear. You are not a coward.

This is the beauty of a growth group -- that it gives you an opportunity that is not available in the ordinary world. If the world would grow rightly, this opportunity would be available all over the world -- everywhere: in the marketplace, in the temple, in the church, in the school, in the college, in the university. Then there would be no need for groups and you would be accepted everywhere. Nobody would be judging you and everybody would be trying to help you. People will appreciate that you are sincere.

This is not possible in the outside world, hence groups have evolved; just twelve or twenty persons in a group, a closed family, in which everybody is ready to open. But when others are opening, it is easier to open; it becomes infectious. When you see that somebody has opened and nobody has condemned them, nobody has taken any judgement about it, and by opening the person has come to feel a freedom... you can see on the face, you can feel the vibe, you can see some changes happening around his space. He is no more the same constrained being. He is like an opening flower, and you can see the after-glow that comes after opening. You can see the relaxed grace, the dignity that comes to a person.

If you go on seeing this happening and you cannot open, where will you open? It has to function like a chain. One person opens and suddenly another starts feeling that something beautiful has happened and

thinks, 'Why shouldn't I take courage?' He opens and then a third takes courage. This is a chain-reaction.

That's why person-to-person therapy has failed. People have been in psychotherapy for ten years, twelve years, even fifteen and twenty years, and nothing has happened. Within a ten-day group, that can happen which cannot happen in ten years of psychoanalysis, because there is no situation really -- just the therapist and the person. It is not an environment in which somebody can flower, can take hints from others, can see what flowering is; can actually be a witness when somebody flowers and opens, and can see how beautiful one becomes. Suddenly the ugliness disappears from the face.

So don't miss this opportunity. Just watch people... they are just like you; they also have the same problems. Nothing human is alien. Whatsoever problem you have, they are just the same; maybe degrees differ. When people are being angry and their hate is coming up, their sexuality is coming up, their greed is coming up -- they are crying and weeping and laughing and things are opening, pent-up energies are finding release -- watch! Get caught up in the flow! Ride on the wave! Take a jump!

It will happen. There is no technique in it, just courage! And if it is not going to happen in this group, then in the next -- but be yourself. Don't let it continue this way otherwise you will miss the whole of life. A person who is closed is almost dead. He lives just for the name's sake. You will miss -- and it is nobody else's responsibility.

It is not my responsibility to open you. If you remain closed, you remain closed. If you open you have done something beautiful and good to yourself. It is absolutely selfish. So remember this, because we have been trained to have a certain idea which particularly psychology has given us. If you are not feeling good, you say, 'My mother was not good to me -- it is her responsibility.' Freud shifted the whole responsibility onto the mother. And poor mother! Now nothing can be done; the mother is no more there. You cannot become a child again, so it Is finished. You accept yourself whatsoever you are -- doomed!

Freud says it is the parents, Marx says the society, and there are others. analysts, who find out something or other, but nobody says that you are responsible. That's a very tricky and fishy affair.

And you are responsible -- not your mother or your father or the society. I know that they have given you a certain environment, but still it is your choice. In the same environment somebody else has grown in a different way.

I have grown in the same atmosphere in a different way. Why can't you? Your brother in the same family may grow in a different way to you. So it plays a part, but it is not very basic. The basic thing is your attitude.

There are people here who think that it is my responsibility to help them become enlightened. If they are not becoming enlightened, I am the culprit! What am I to do about it? And they create all sorts of barriers -- and then I am responsible! They will go and say that they have been here for one or two years and nothing has happened.

Your responsibility is absolute. Once you understand that, suddenly now you will see that something has to be done, because there !s no point going on throwing responsibility on somebody else's shoulders. It is foolish because you are wasting your life. So from tomorrow morning you start opening in the group.

(addressing the rest of the group) And help him, mm? Force him into the whirlpool... jump on him! (laughter) And break his ice. He is such a good person... he will grow into a beautiful man. Just try, mm? It will happen.

[A group member says: I am starting to open myself, but I have much fear in doing it... just after one or two hours I lose that contact again.]

It is natural. It is so with everybody because we have not been in touch with ourselves for so long -- maybe for many lives -- so we have forgotten the language of contact and of connectedness, of integrity, of being at home. We are continuously wandering here and there.

The fear is also natural. When you come in contact with yourself, you come in contact with a voidness; that's the fear. Everybody has an emptiness at the very core of one's being, just like the hub of a wheel. The wheel has spokes and they are all joined at the hub, but at the exact centre of the wheel, there is emptiness. That emptiness holds the wheel. In exactly the same way, your whole life-wheel is centred on emptiness, on non-being.

But these words are very very scarey -- emptiness, non-being, nothingness, death -- because we have misunderstood them. We have become afraid to go into the emptiness so we go on moving on the wheel and never come home. We go on finding new occupations, new engagements, new business; something to be

engaged with. If you are alone and you start feeling that you are falling into the emptiness, you start reading the newspaper, cleaning the house; you start doing this and that -- preparing tea, smoking cigarettes -- something, so that you can hold onto the wheel. Action is on the wheel, Inaction is at the centre. But that inaction has to be lived.

That's the whole effort here -- to throw you into your emptiness. Once you enter into it, you will laugh at the whole absurdity of what you were doing up to now. You will see that this emptiness Is absolute fulfillment. It is absolute fulfillment.

It is exactly like when you make a house. What do you call a house -- the walls or the emptiness inside? The walls are not the house... they simply protect the emptiness. You live in the empty house, you don't live in the walls. You make a wall, but you cannot pass through it, so you make an empty space which we call a door, and you pass through that. We make a vase or a pot, but it is the emptiness inside that is used. This is the real significance of the pot -- that inside it is empty and just has a mud wall around it. Exactly the same is the case with your body.

The body is just walled emptiness. Deep inside you are empty, pure sky where nothing ever stirs. One has to taste it to know what it is. Once you have known it, it is deep rest. It is life ... it revives you, rejuvenates you. It is just as in the night you fall asleep. Where do you go? Have you ever thought about where you go when you fall asleep? You go to the emptiness.

If a man is going to live for sixty years, for twenty years he will be asleep. Twenty years of emptiness are needed for this life -- to revive you again and again. Each morning you are again fresh and young; again moving, doing. By the evening, tired again, you fall into sleep. Sleep means falling to the hub.

It is the darkness of your inner being where you move and rest. You almost disappear. In deep sleep you forget your name. You forget who you are -- man or woman. You forget black and white, your language, the society that you belong to, whether you are rich or poor, old or young; you forget everything. Suddenly, in the emptiness, there is no identity, and out of that identityless state, you gain life.

So just allow it and take courage. Enter into that emptiness. Fear will remain until you enter -- so don't ask me what to do with the fear. Fear will remain. In spite of the fear you have to enter.

Once you enter, fear disappears -- once you have known that you can come out of it and go into it again; disappear and appear again; go into chaos and come back again into a system; move into disorder and then can become ordered... just as every night you go to sleep, arid in the morning you are back.

There are a few people who become afraid of sleep. In fact that's my observation -- that people who suffer from insomnia are really suffering from a deep fear of sleep. They don't want to sleep, that's why sleep has disappeared. They go on saying that they want to sleep and sleep is not coming, but that is not the case. Somehow they have become afraid of sleep. They are afraid to move into the darkness of their innermost core. Because of that fear they cling.
Drop that fear... disappear. I am here to bring you back.

[A groupmember said that she wanted to be near Osho in the ashram, but did not like the routine.]

It is... it is me. All that routine is also me (a chuckle).

You decide. Once you are in the ashram you have to follow everything absolutely. I don't tolerate any nonsense at all. You have to follow absolutely -- otherwise be outside. There is nothing to be worried about.

... Feel that for yourself, mm? Because if I say something, that will create a conflict in you. Just be patient and feel. If you feel good outside, it is good. If you don't feel like falling into any routine, that too is good. But don't come to the ashram half-heartedly. That will create trouble.

[She replies: I so much wish I could be total in one thing, but there are always so many voices.]

Just try to listen to the chief and main voice. It may not be total, but at least the chief voice! Tonight, sit on your bed and listen, mm?

[A sannyasin says: I've done a lot of groups in the West, and it seems like I'm right back at the beginning... For most of the time I feel dead in my body.... but I feel that this is more real.]

It has brought you to your real situation. And it happens that when you are doing groups for the first time, you are excited, full of so many expectations, as if enlightenment is going to happen through them,

mm? (chuckling) One is excited and passionate and in fever. When you have done many, that expectation, that excitement, goes and you become more cool and calm. You see things more in their reality than through your expectations and projections.

This is the real thing. You are dead in many parts of the body, and the group has brought you to a deep understanding of this. So use this insight and do something to bring life to your body.

T'ai Chi will be very good... the music group and the ethiopian dance group will both be very good. These three things will be very helpful to help more life flow into the body.

This is a simple mechanism. If you dance, first you have to make an effort, but by and by your energy takes it over. Then you don't dance, the energy dances; you simply forget. If you sing, a moment comes when the shift occurs. You are no more singing -- the song is singing in you. So, T'ai Chi will be very good to bring energy to the body.

Remember, the body is never dead. At the most it is frozen, so it can be melted. The right word for it is what you call hibernation. The frogs after the rains go into hibernation. They move into the earth and lie down there. Right now, in summer, they are in hibernation; they are almost dead. If you dug them out you would find them almost dead; but only almost dead -- not really dead. If you put them in a pond they would become alive. They are simply waiting for the rains to come. When they hear the thunder they will come out of their sleep. It is a very deep sleep. The same happens to many animals.

In the siberian snow, animals go into hibernation. When everything freezes, they also freeze inside and they wait for the right moment to come back, to return.

The same happens to the human body. If you don't use a certain limb, that limb goes into hibernation. Not that it is really dead, because if it is really dead, then there is no way to bring it back. You have not used the hand for so long, the energy has not moved into those meridians, those passages, so the limb has frozen. Let energy flow again in that limb, and it will become alive again.

T'ai Chi is very good to bring the body back slowly, to fill the body again with chi, with energy. But there are very slow movements in T'ai Chi because the work is very very slow and very cautious. You are working with a very dangerous thing, mm? your own life energy, so one has to be very respectful. You are moving on sacred ground. You have to take your shoes off with deep respect. This is one way... the other is ethiopian dance. It is totally different.

T'ai Chi hits the very core of the small nerves, of which there are millions in the body. By and by it infuses life into those small nerves, the body cells, and makes them alive.

Ethiopian dance, or things like Karate, are very vigorous. There is a sudden onrush of energy, and it is so much that it by-passes the small cells, but for the bigger musculature it is perfectly good and very very helpful. Both are needed, so join both, and the music group.

Sound is very very helpful. If it is harmonious you Will start a soaring of energy within you. Music is very simple, but very deeply ecstatic. It is very sexual and very sensual.

Sex is ordinarily local, confined to the reproductive system, but music spreads it all over your body... spreads it into every part of your body and gives it a very subtle glow.

So join these three groups, mm?

[A sannyasin says: I'm discovering a lot about myself. I seem to always be creating problems.]

But that is nothing to worry about, because if you can always create problems, the same energy can be used to destroy problems. If you are feeling happy, you can create sadness; the same skill can be used.

The mind cannot function when you are happy... it is not needed. The need is only when you are unhappy. Mind has a function, and the function is to help you to be happy, so it is needed only when you are unhappy. It is just like a doctor; he is needed only when you are ill. If you are not ill the doctor is not needed.

If you are rich the doctor will not allow you to be healthy because it is against his whole interest. Once rich people get ill, they never get healthy again! Only poor people have the possibility of getting better again, because no doctor wants them to come again and again; every doctor wants to be finished with them.

The mind is needed when you are unhappy. Once the mind sees that you are feeling too happy, he immediately changes into unhappiness because the need for the mind is finished. A happy man becomes more like a no-mind.

So just try to understand this and don't be worried.

[A group member said: I feel free, but lost and confused about myself. Does it have a lot to do with my own self or my being japanese, my conditioning and background?

No, it has nothing to do with your self. Everybody's self is perfectly beautiful. No problem exists as far as the self is concerned. All problems are of conditioning. Your innermost core is completely beyond problems. It is absolutely innocent. It knows nothing of problems. But the wheel goes on moving around it, that's the whole thing.

Every country has a different structure -- every religion, every society -- and it goes deep; so deep that you almost start feeling it as yourself. From the very beginning you become aware of it. And nobody teaches you how to go into yourself. The whole society teaches you that this is yourself. It is all conditioning.

The whole spiritual work consists of trying to decondition you. Once you can see yourself for even a few moments, absolutely unconditioned, in your true nature, you will never get trapped. Then you can use the conditioning -- because it has to be used. When you speak you have to use a language, and that's the conditioning. You will have to move in a society and follow the rules. But all the time you know that you are beyond it. Then nothing disturbs you. It is just a game, and every game has rules. One has to follow the rule, but one is not to get identified with it.

I was reading a joke just the other day. A man stayed in a haunted house. Of course he was trying to be brave, but fear was there. Just in the middle of the night, suddenly he saw out of the blue, a beautiful lady. He became scared!

When the beautiful lady came close, she took her head off and put it on his pillow (laughter). He ran! He jumped out of the bed and ran downstairs and there the whole family was gathered playing some card game.

He said to them, 'Look, I can't believe my eyes!' He was trembling and perspiring. He said, 'A lady came just out of the blue, and can you imagine what she did? She took her head off and put it on my pillow!'

They said, 'This is nothing -- anybody can do it.' And they all took their heads off!

So when you are in a ghost country, you have to know their rules. (chuckling) That was nothing for them! They were all ghosts -- the whole company!

Get Out of Your Own Way

Chapter #19
Chapter title: None

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[An assistant groupleader says: I'm not feeling unhappy or happy.]

If you want to be happy then who is blocking the way?

... That can be an even bigger problem. If you feel unhappy, it is easier to feel happy, but if you are not feeling unhappy, it will be more difficult. This will create a sort of numbness.

Unhappiness is a very passionate thing -- at least one is feeling something. It is easy to move from hell to heaven, because one gets fed up with hell. One wants to get away, to get out. But if you are not feeling unhappy there can be more trouble, because then there is no motivation to go beyond it. One simply feels

alive, so so, lukewarm... one can carry on. Then one starts living like a zombie. Whatsoever happens is okay. If nothing happens, that too is okay. Then one simply loses contact with life.

This is a good insight -- that you understand that there is nobody in the way, that it is only you. But this insight will not be of much help because there is actually something in the way, though it may not be somebody.

As I see it, I have never come across a neurotic person; there are none. People only have neurotic styles. Nobody is neurotic -- just the style. And that style is in the way. We all learn some style of life. If you have learned something which makes you numb, you will have to unlearn it. If you don t unlearn it, it is in the way. If you have learned to be unhappy, you will create unhappiness again and again -- and at the same time feeling resentful, because who wants to be unhappy? But a wrong style of life, a wrong attitude has entered somewhere into the makeup of the mind. It goes on influencing you.

If you feet that you are not unhappy, don't settle for it. It is not happiness... certainly not happiness. And it is not better than unhappiness, remember. It is worse! And one can settle in it. One can never settle in unhappiness; that is the problem.

So don t settle in it. And I will suggest a few things for you to start doing, because this numbness has to be broken. You have tremendous possibility in you. Once this numb style is broken you will start flowing. And to be with Veeresh is a great opportunity -- you can use it. But sometimes it happens that if you are too close you start taking things for granted.

[Osho suggested that she take up some vigorous physical exercise -- swimming, running, horse-riding -- to get the body energy flowing. He said that whenever she felt the numbness she should immediately do something -- sing, dance -- to erode the habit. One has to have a substitute style -- one cannot simply break a style without replacing it, otherwise one will fall back into the old ways. Osho suggested that She start doing a headstand every morning and evening; initially for two or three minutes, gradually increasing the time to ten minutes....]

You need to be put upside down. As I see, if you have become numb, by and by blood circulates less and less in the very subtle fibres of the brain. If you stand on your head it will become an on-rush of energy -- not only of blood, but of sexual energy also, because then it is easier for gravitation to pull things towards the head.

At least become unhappy if you cannot become happy. Cry, weep, mm?

[The Aum marathon group is present. The leader says: This group is amazing... The first part was the positive, and as you said, and the negative came up. And in the second part, the negative, all of a sudden I started to fall in love with the people.]

Good. That's how it happens. That's the polarity and one of the very basic, fundamental laws of life.

If somebody is crying, help him to cry well, and soon he will laugh. If somebody is miserable don't try to bring him out of it; help him to sink in. Soon he will come out of it completely freed. If somebody is dying, help him die. He will resurrect. Just let life work. Simply understand the law and don't go against it, that's all. This is the law: never enforce and don't be bothered about the opposite. The opposite is coming on its own. It is just like a swinging pendulum.

And the circle has to be complete -- both yin and yang -- and then a person is at peace. One should be capable of being negative totally, of being positive totally.

Ordinarily the whole humanity has been taught to be positive and not to be negative. The result is that humanity has become negative. People don't know what joy is. They have forgotten the very language. You talk about bliss, and they simply listen to the word; they don't have any experience of it. And they have been taught continuously to be blissful, joyful. They only know what angerand sadness is. They have been taught to cling to just one polarity and have not been allowed to move to the other polarity. Life exists between these two poles... in the movement is life. And a real life implies both.

A real life is so comprehensive that day and night, summer and winter, god and devil, all are in it. A god who is without the devil is not much of a god; he will be a very poor god. And a devil who has no divinity in him will simply be worth nothing. The day is rich because you have rested deeply in the night... the darkness allowed you rest. There are joys of work, but if you have worked hard, only then is the night beautiful. Otherwise you just go on changing from side to side the whole night and there is no sleep.

This is what I mean when I say be a whole person. Nothing should be excluded... nothing should be excluded. Everything should be included, and in that inclusion of everything, you start soaring. Otherwise every human being is crippled because something has been excluded. Somebody has excluded his anger, somebody has excluded his sex, somebody has excluded something else

No human being seems to be whole, but wounded, cut, fragmented. Let this be your whole work in the West. Help people to become whole. Just tell them that whatsoever is in you has to be included in your higher synthesis... it has its role to play. In the higher orchestra of your being, nothing should be left behind. All notes have to fall in tune, in harmony. Then something arises which is more than the total of all -- and that is the whole. The whole is more than the total. Whole and total do not mean the same thing.

Total is the way towards the whole, but the whole is more that the total. If all your parts are added together it will be total. If all your parts fall into a symphony, then it will be whole.

A room has furniture. You can throw the furniture in a chaotic fashion -- everything topsy-turvy. Then it is total. It is difficult to live in such a room; chairs are upside down and everything is in chaos. Then you arrange everything and the same room becomes liveable in. Now there arises a harmony, a new value, which is more than the total -- because it was total before too.

A man can be total and may not be whole. That man will go mad. This is my observation -- that there are two types of persons. One type is people who are too cultured and civilised; who are not mad, but are fragmentary; a few parts have been denied. They are not vital, because how can you be vital when one of your wings is cut, one leg is cut, one hand is cut, one eye is missing? You cannot be vital. These people live at the lowest, the minimum; afraid that if they live a little more, those parts which have been excluded will have to be included.

So this civilised person lives a life which is very superficial, non-vital. If you tell the civilised person to include all without giving him a harmony, he will go mad. That is what is happening in the West. Christianity has made people adjusted to the lowest possibility and fragmented them. Now with the new ideology of licence, freedom, dropping of all the taboos, living. Life in its totality, here and now. many people are going crazy. They become total but they don't know how to become whole, so chaos is created instead of a cosmos. This cannot go on very long. Sooner or later they will again fall into the same trap; they will go to church. When you get fed up with madness, you again start cutting things to make yourself sane.

This is a vicious circle which has been going on for centuries; it is nothing new. Phases come: phases of discipline where people become fragmented, and phases of freedom when people become mad. This can go on and on; there is no end to it.

You get out of this wheel if you become whole. Then you are not just total, but something new, something more than the total, something higher than the total, superior to the total.

And I am going to help you continuously wherever you are -- now space will not make any difference. Just go on working as if you are working here. Go on calling me and I will be there. Much has to be done....

[The leader says: Last year when I was in Europe and working, I introduced a lot of people to you.
I find that people get turned on to me and think they're related to me rather than you.]

Whenever people think that, just tell them that you are part of me. Drop the division. Somebody turned on to you is turned on to me. Drop the duality from the mind and then work becomes easier.

Allow me to work through you. And many more people will be coming through you, mm? I am not going anywhere, I will be sitting here, so you all have to go and work and spread me as far as you can.

[A group assistant said: I realized that I really like working more than any meditation.]

Very good. If you love some work, it is the most beautiful meditation... there is nothing else like it. In fact meditation is a substitute when you don't love your work. Then something has to be found which you can love.
If you love your work there is no need for meditation.

[A sannyasin says: I've decided to stay although there is a man in the States whom I love very much, and I feel a lot of sadness about not being with him.]

If he can come it will be good. ,If he cannot come, don't be worried.

I can understand the sadness, but always remember that love is possible only if you become very very open. Otherwise one can only think about love, but it never becomes possible. A certain readiness, a ripeness is needed for love to happen. One can be in love and not ready. You go on beating the bush around and around, but you never hit the target. Then love brings more misery than happiness.

Ordinarily it is thought that everybody is born ready for love. That's absolute nonsense. Even if one can become ready by the time one is going to die, then too one should be happy that it has happened early. People simply live without knowing what love is and then they die.

I have heard about a man who went to his doctor. He was very old, and when the doctor examined him he said, 'Your body is ageing too much, and you are almost eighty. I think you will have to cut your love life in half.'

The old man said, 'Okay; but which half? Thinking about it or talking about it?' (laughter)

But this is the whole of the love life! People think and talk about it. So even if you feel sad there is nothing to worry about.

Be here, meditate more... feel me more. Allow me to help you more. And dare! You have been hiding and trying to avoid a few things. That is at your own risk. Don't avoid -- it is very costly. Just plunge in, and take the danger that life is... accept it -- and then you will become able to live. One can find lovers any day. The basic thing is to find love and that is a quality in you that has nothing to do with the other.

One should really be sad if one has not found love within one's own heart. Lovers are always available; if one is not there, there is another. That's not a big problem. First create the quality and then it will come.
It will come. It comes only when you become very meditative.

[An assistant leader of the Aum says: Sometimes in the group there are certain responses that you have to give the participants which is from the head. If I'm telling somebody, I can't meet their eyes... it's not real I don't know if that will disappear.]

It will disappear. One thing has to be remembered: even a thought can be real. All thoughts are not necessarily unreal -- but this is how the human mind goes on creating unnecessary problems.

Now the emphasis in the West in growth groups, in the new trends in humanistic psychology, is that the feeling is true and the thought is not true. Just the opposite was the case a hundred years ago. The thought was true and the feeling was not true. Now you have simply put things upside down.

The first attitude was wrong; the second is also wrong, because thought has also to be included. Otherwise you will again create a part human being, not whole, because where will you put thought? Thought as such is not phoney. So how to decide whether thought is phoney or not?

If thought is in cooperation with feeling it is not phoney. If thought is trying to dominate feeling, then it is phoney. All domination is wrong. If things are cooperating and nobody is trying to dominate anybody, then everything is true.

So remember, rhythm is true. To be non-rhythmic is untrue. So if thought is in rhythm there is no problem. Don't think it is phoney, because thought is also yours as much as your feelings. The head is also yours. The problem is not the head. The problem is that your head has become your whole being and the whole body is excluded.

Don't go to the other extreme; don't exclude the head. Accept the totality: your head, your hands, your body, your feelings, your thinking -- everything has to be included.

Man is such a rich possibility, and everything has to be helped to fall into a rhythm. Just think, if your legs want to go the West and your hands don't, then you are in a dichotomy. You are in trouble... your being is contradictory. One hand wants to do something and another hand doesn't want to do it. With one hand you give, with another hand you snatch away. Then you are divided. But if both your hands are ready to give, your legs and eyes and your whole body are ready to go in one direction, you are in a perfect harmony, a beautiful graceful phenomenon.

Here, don't take any head-trip. Leave everything to me. Whenever you feel that you have become tense or anything, just relax, remember me, and leave it to me. I will be there to help

[A sannyasin says: I'm afraid of wanting and asking for love... and I'm afraid of men.]

You have only now become aware? But once you become aware, it can be dropped. The fear can

continue if it is unconscious, but once you become aware that fear is there, then the choice is between love and fear.

Who is going to choose fear rather than love? It is impossible. Nobody can choose it. So just remain alert and see the absurdity of it. Fear cannot give you any happiness. Love can give you tremendous happiness... infinite possibilities to be happy. So there is no point in choosing fear. But it was in the unconscious; it is in everybody's unconscious.

It is good that it has surfaced and you are alert. Watch it -- there is no need to do anything against it. If you do something, it may go into the unconscious again. Just watch and wait, and within a few days you will feel it is becoming fainter and fainter and fainter without any sort of doing on your part.

Let it remain on the surface and evaporate, and remain with it for three weeks. There is no hurry for love -- first we have to evaporate the fear. When I say evaporate, I mean let it evaporate by its own energy... you simply remain a watcher.

[A group member says: It was terrible... I just abandoned all hope and went in. And I've never experienced such love and such highs...]

The group has made you aware of both possibilities -- the highest and the lowest.

That is the success of a group -- that it makes you aware of how deep you can fall and how high you can rise. It points to both the ends. If it is going to be beautiful, it is going to be terrible. It is good that you have become aware.

To abandon hope is the greatest thing in the world. If you can abandon hope, all misery is dropped that very moment, because U is hope that brings all the misery. It is hope that brings the misery, the desire. It is hope that destroys the present. It is hope that goes on postponing your life... always tomorrow, tomorrow, tomorrow, and life is herenow.

If one can abandon hope, one does not become hopeless, because hopelessness is part of hope. You hope and it is not fulfilled -- you feel hopeless. But if hope is abandoned, you simply go beyond hope and hopelessness both. Suddenly you are here because there is no future, because there is no hope. You are not in despair. You are simply free for the first time from the past and the future. This moment is the only reality then. You live it... you live it without any thinking. You live it like an authentic animal... as a man should be.

Then there is no fear because there is nothing to lose. The hope is abandoned, and there is no greed because there is nothing to gain. Hope is abandoned. You are, and this moment. So one dances, one eats, one loves, one lives... and one lives without any hope. Life becomes tremendously beautiful. Look at the trees, the animals, the birds, the rivers, the rocks. They are uncontaminated by hope. Hope has not entered yet so they are beautiful. Man's mind is polluted by hope

It is difficult to understand because we live by hope. We cling to hope... that is our only pleasure. It is worth nothing, but only the pleasure of fantasy, of trying, of imagination -- that tomorrow everything is going to be good, and this and that... and it never happens. But again you go on thinking and thinking and thinking. It is living a world through thoughts, ideas, in the head... not really connected with reality. Abandon hope -- nothing is more beautiful than that.

It has been really good for you. That's why you are feeling so terrified. It is terrifying. In christian theology they call God not only luminous, not only mysterious, but they have a word 'tremendum' -- mysterium plus tremendum. God is terrifying. If you face God you will be reduced to ashes... He is fire. But that's also how life is. That's why we live with blinkers... we don't face life.

You felt very good with the eye meditation because a certain encounter with reality came through it. Continue that meditation.

... And never again hope... drop it! Howsoever hard it is, drop it and you will rise to a totally new plane of being. Hope is hell.

Get Out of Your Own Way

Chapter #20
Chapter title: None

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Video:	No

[A small boy sannyasin asks what it means to be enlightened.]

(chuckling) Very good! I will make you enlightened and then you will know!

The word means when the inner light bums and you are full of light. It is just like a small lamp inside which is not burning yet, mm? It has to be kindled and then you will be full of light. You will become!

[The child's mother is returning to Holland, and says: I wrote you a letter about feeling exhausted, and after I had written the letter it was better.]

Mm mm, it always happens. Just write to me and forget all about it. Whenever something is a problem, simply write it as clearly as possible.

... Yes, when you are also in Holland. If there is some problem, just write it down as clearly as possible. I insist for clarity so that the problem becomes clear to you. When you describe it perfectly, in that very description you start being aloof. It is no more your problem... it is as if it belongs to somebody else. Give that problem to me as a gift and forget all about it, and you will not find it haunting you anymore. !n fact all problems exist because we are not conscious of them. Just become conscious.

That's what the whole psychoanalysis is. The psychoanalyst is not doing anything -- just helping you to become conscious; bringing whatsoever is hidden in the unconscious to the surface. It comes to the surface and you see it. In that very seeing, ninety percent of the problem is almost gone. So whenever you have a problem, the first thing is to become clear about it. Never be vague.

... write to me -- then you will be able to be clear. If you try to be clear inside yourself, it will be difficult in the beginning. If you have to say it to somebody else, immediately the mechanism functions, and the feeling is transformed into thought.

There are four levels of consciousness. In India we have particular names for them. The first we call para, the second pashyanti, the third madhyama, and the fourth vaikhari.

Vaikhari is like a flower... the word means flowering. When you express something in thought it is vaikhari. Just below it is madhyama. Madhyama means the medium, the bridge. The thing is clear to you as a feeling but it has not yet become a thought.

A feeling needs to become a thought only when you want to convey it to somebody, otherwise there is no need. So the fourth stage of flowering is when the fragrance starts spreading, moves away from the flower. The third stage is of madhyama. ,It is like a bud whose petals are closed. The flower is not yet available to others. The fragrance is inside, hidden. If you don't express, it will remain like a bud.

That's why expression is tremendously useful. If you are feeling very very angry, just express it on a pillow, but don't just go on feeling. Beat the pillow... be angry. Let it come to a flower.

Suddenly the fragrance is gone and you will feel unburdened. The whole method of psychoanalysis is bringing a thing from madhyama to vaikharia, from the bud to the flower.

Below the madhyama, there is another space we call pashyanti. Feeling is still not clear. ,It has not even

become a feeling yet; just a vagueness, mm? Sometimes it looks as if it is there; sometimes it is not there. It is like a plant whose buds have not yet come... they are hiding inside the plant. You know they will be coming. You feel the first footsteps, but very vague, far away. That is the state of no feeling -- just sheer existence. Below even that is para.

Para means not even existence. A thing is still in non-existence. Pashyanti is like a seed... everything is closed, and the plant has not sprouted yet. When the plant has not sprouted, buds cannot be. When buds are not there, the flower is not possible. Pashyanti is like the seed and para is the very source. In scientific terminology you can call it the black hole... the non-being. Even the seed has not come up.

Or think of it in this way. Somebody dies and the soul roams around, wanders around. This is para. Then the soul is conceived in a womb; this is pashyanti. Then the child grows and the mother starts feeling the existence of the child after a few days. That is madhyama. One day when the nine months are over, the child is born; this is vaikhari.

These four stages apply to everything: non-being, being, feeling, thought. If a person moves from the para to vaikhari, then only he feels fulfilled. Otherwise one feels very meaningless. So whatsoever the thing -- anger, happiness, laughter, crying, sadness, whatsoever -- bring it to vaikhari. Never leave it somewhere else, otherwise it will be a hangover. It will persist until it has been completed. ,If you can bring your madness to vaikhari, madness will disappear and you will be unburdened.

A madman needs nothing else but expression -- and the expression is not allowed; the society is repressive. That's why I insist so much for dynamic methods so that things are brought out; one is relaxed. One feels cleaned, bathed, pure... one feels spacious. That's what happened to you.

You wrote the letter and the feeling became thought, the bud flowered. In that very flowering the problem disappeared, almost disappeared. And if it remains a little, that simply shows that a few petals could not flower; nothing else. You could not express it as totally as it needed to be expressed.

When you write to me, wait, don't be in a hurry. Write one day, and then wait until tomorrow, and again look at the letter. You will see that many things have to be added, and that a few things are useless and can be deleted. Second day, third day, fourth day, fifth -- do this for seven days -- but don't send the letter. Ninety percent of your letters will never be sent (a chuckle). Just by writing for seven days you will see that the problem has disappeared.

You will see the change in how dear you become every day. Many things which you were thinking are part of the problem are not part of the problem, and you will become aware of this. Many things that you were thinking were not important become important by the third day. By the fourth day you see it in a different perspective. By the seventh day, either the problem is solved completely, or the problem is such that it has to be accepted and there is no solution for it. Then too, it is solved.

There are only two types of problems: problems which can be solved, and problems which can only be accepted because they are not really problems but are part of life.

Somebody dies and you feel sad. It is not a problem because the person cannot be revived. One has to accept that death is part of life, and sadness by and by disappears. People remain sad for long if they cannot accept the fact of death, if they go on saying, 'No, how can he die? It was not the right time for him to die.' They are trying to deny the facticity of death. In their minds they are still thinking as if the person is still alive, or at least should be alive. They cannot accept that death has happened. Then they have not accepted the problem.

So there are problems which can be solved; you will become aware of them within seven days. If the problem is such that it cannot be solved, then too you will become aware that this has to be accepted but the problem disappears.

[She also says that she feels sad at leaving.]

Don't think about the future. Whatsoever happens is good and helps in a certain way. It was needed otherwise it would not have happened.

So never hope that this should happen and that should not happen -- no. Always remember that whatsoever is bad never happens, and whatsoever is good happens, and will happen. Go happily, mm?

[A sannyasin said that at the end of Kundalini, her body starts really shaking and becomes more sensitive.]

This is one of the basic problems -- that we have been taught to control everything, so a very subtle control mechanism exists.

You may not be consciously controlling, but a very subtle mechanism goes on controlling. One is always on guard and holding. Holding has become so habitual that there is no need to do anything; it simply goes on happening. You will have to consciously de-control, uncontrol.

Help the vibrations, and if the hand is shaking go into it and shake more. Even exaggerate it so that soon the de-control will settle in. Once the energy flows without any control, it purifies you, transmutes you. By and by it starts moving into higher places.

Right now it is moving at the sex centre. That's why so much control has been taught in the world because people are afraid of sex. Left uncontrolled it may create chaos. So women have been taught not to even move while making love, but just to lie down like a corpse, to just remain passive. Man became aware that if women move they can go wild, almost in that moment insane, and the man will not known what to do.

So just to be safe, man has taught woman not even to move. It has been taught that that is their grace and dignity, and all sorts of nonsense. Grace is energy. A corpse cannot be graceful. Howsoever graceful a state you are lying in, your corpse will not be graceful. Only an alive person, throbbing with energy, almost wild.... That wildness need not be insane. It can become insane if you go on controlling and then it bursts forth. But if you move with it, you remain the master.

Don't be afraid -- move with it. Any moment you want to stop it, stop it. You simply say stop and it stops. It cannot go on on its own, and that is a fear. So don't be afraid.

[A visitor says I'm a bit confused about some of the things you say about Sai Baba.]

There is no need to be confused -- you can believe in him.

... Wherever there is confusion, leave me immediately and believe in whatsoever you want to. If you can be with me whatsoever I say, if you can be here without any inner conflict, only then be here, otherwise there is no need.

I never try to solve your confusions -- never. I create them -- that's my whole device. If you feel confused you have to decide this way or that. There is no necessity to be convinced with me... no necessity. If you feel that you have a better thing to be convinced with be with it. But if you come with me, come totally. If you want to disagree, disagree completely. There is nothing wrong in it -- at least you disagreed totally. That totalness will be with you and you will not be confused, but don't agree half-way.

And I make no concessions... no compromises. I'm not a democratic man... almost dictatorial (laughter). So just feel what feels good for you because ultimately it is a question of your well-being. If you feel good, good.

... Then just be here... and those confusions will disappear by and by. I will create so many that you will not be able to carry them all. You will have to drop them! (laughter)

[The visitor said he had been practising zazen for some time. Osho said that was very good and that he should continue but add some cathartic methods too. Osho said of zazen that it is one of the most beautiful things that has ever happened on earth but alone would not be helpful for the visitor...]

Zazen will help you to not collect any more dust but the dust you have collected will not be thrown out by it. For that you need catharsis, acting out. So try to manage both together; then yin and yang, male and female both come together and you become a more whole person.

[Osho went on to say how the older methods were passive, and if one practised only them, one became more and more estranged from the world, relationship, etc.

The perfect balance is when you can be silent not only in a monastery, but in the marketplace....]

If you can remain silent while you are speaking, can run, and at the same time remain immobile within, you have a richness which the person who can only run will not have, nor the person who can only sit and not run. The richness comes out of polar opposites.

So add a few dynamic methods. Zen plus Sufi -- that is exactly the right combination. If you can make a synthesis out of these two, you will be moving in the right direction. Then nobody -- not even I -- can

confuse you!

[The visitor says he has trouble making a decision because his mind changes all the time. Osho said this was quite natural and was the nature of the mind.]

My suggestion is always that whenever you have alternatives to choose, always choose the unknown, because the known you have already lived. The known is known, so you will be simply repeating.

Anand Parageet. Anand means bliss, para means transcendental, and geet means song -- song of transcendental bliss, or song of transcendence.

[The ashram's cook says: Every day I just start crying, even when there's nothing wrong. I just have a lot of emotion there, and a whole spectrum of up and downs.]

There is nothing wrong in it -- just enjoy it. It is good... just like a passing breeze.

If you feel like crying and you feel good afterwards, it is very therapeutic. In fact the best way is to cry for no reason at all. If there is some reason, it never flowers perfectly. The reason is there and it goes on nagging. It is never pure crying. But when there is no reason, you simply feel like it... you look at the moon and it is so beautiful that you feel like crying. Perfectly good.

You are just sitting doing nothing, and suddenly tears start filling the eyes... beautiful! We continuously condemn everything. If tears are there we condemn. What is wrong in tears? It is good, an unburdening.

If you enjoy crying, soon you will see that laughter starts coming in the same way. That also is very difficult. If suddenly you laugh for no reason at all, people will think you are mad. If you are crying for no reason at all, nobody will think you are mad. They will think that there must be some reason inside. But for laughter some outside reason is needed... nobody laughs for inner reasons. Laughter needs somebody else to be there to make a situation; a reference is needed.

If you cannot allow crying without any reason, you will never be able to allow laughter without any reason. When laughter comes out of nowhere, out of the blue... simply flowers in you uncaused, it is tremendously beautiful. It is holy, sacred.

And it can happen that you shift: for two minutes you are crying and for two minutes you are laughing, and again for two minutes you are crying. You will be afraid of what is happening and will wonder if you are going mad. The wind can blow strong and then stop, and there is silence; then again it blows. Simply watch these things and become a witness... don't be disturbed and distracted or worry about what others will think.

I was reading a story the other day.

A man walked into a bar, ordered a drink, and proceeded to laugh out loud for about two minutes. When all eyes were upon him, he abruptly stopped laughing and started crying and sobbing. After about two minutes of this, a smile came into his face and he again broke into uncontrollable laughter. This was followed with another bout of crying. And then more laughter.

After about twenty minutes of alternate laughing and crying, he looked up at all the enquiring faces and said, 'Please forgive me, but my mother-in-law has just driven over a cliff in my new car!'

[A sannyasin says he is so much in love with his new girlfriend he rarely comes to the ashram, but still wonders if he should participate more in ashram activities.]

If you are continuously together in your room, sooner or later you will get fed up with each other. This growth will not go on for very long. Soon you will grow like separate branches.

If you want to be together for a long time, don't be together too much. When people are in love, they are almost mad. They think this is sadhana and everything is perfect. Nonsense!

It is good but it cannot be a substitute for sadhana. It can be a help, it can be a hindrance, but it can never be a substitute for sadhana. And if you think it is a substitute, it will become a hindrance. Soon you will feel lost in the desert.

Make it a help. It is good to be with the beloved -- just enjoy being there but continue meditations, otherwise you will feel guilty. The guilt has a message. It is not wrong. It is simply saying that you also know what you are doing. It is a sort of infatuation, not a sadhana. Every man and woman fall into the trap,

but sooner or later the honeymoon is over and the marriage starts, and then there are troubles.

This is not the first time you are feeling this. We go on committing the same error again and again. With how many women have you felt this before?

[He answers: Osho, it never went this far. This is love...]

It has always been this far. You may have forgotten, because the mind tends to forget situations. That's why you can repeat Just think again, relive those moments and what you were saying to other women, and you will find yourself saying the same things to this woman.

And remember this time, because next time you will say again, 'This time, Osho, it is really wonderful. That time I may have been wrong, but this time I am not.'

I am not saying that there is something wrong in love, but in being so infatuated you will soon get frustrated. If you really want to remain in love, then too much infatuation is not good. Move on plain ground . .. be a little more practical. Look at the foolishness of the mind and the illusions it creates. One day or other these illusions are shattered and then you are standing naked in the streets. Then everyone feels cheated, robbed, betrayed.

This is not only a question of you... it is everybody's question. So your heart knows it. When you come to the ashram and see people growing, doing this and that, meditating and flowering, you feel a jealousy arising; a guilt arises that you are not doing the right thing. I am not saying don't be in love. Be in love, but never make love an alternative to meditation; it is not.

Love and meditate -- they are two different things. Some day a higher synthesis comes, but that day has not come yet. When love becomes meditation, meditation becomes love. That is very difficult to attain -- only when all polarities dissolve.

This is a deep polarity -- love and meditation. Meditation is happiness in your absolute aloneness; love is happiness with somebody else. In love, the other is important; in meditation, only you. Love is I and thou. Meditation is complete... getting out of the I-thou world. It is just being yourself -- not even I.

Meditation is solitude, love is relationship. They are totally different; diametrically opposite. When people start moving into meditation, they start moving out of love. This I watch happening every day. When your love becomes a frustration, you come to me for meditation. Meditation is needed -- one is feeling very unhappy. And when you start a love relationship, you simply forget all about meditation. You think of love as meditation.

Be balanced -- both wings are needed. Love, meditate, and don't create a conflict between them. When it is time to meditate, meditate. And there is enough time -- twenty-four hours. I am not saying to meditate for twenty-four hours. Give just two hours for meditation; a few hours for love, and a few hours for other things in life.

Never make anything monotonous, otherwise sooner or later you will get fed up with it. That guilt has a message -- don't try to get rid of it. Try and listen to the message... and start meditating.

Get Out of Your Own Way

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[A newcomer, asked Osho what he should do in the time he was here.]

Start the meditations and do one group, Aum marathon. It will stir your energy, your bio-energy.

We have been taught to live at the minimum and the society is absolutely afraid to allow the maximum possibility, so we have been taught, somehow, to lower our energy. We live just at the minimum, the lowest. The Aum marathon is to stir your whole energy so that it moves in a circle.

Once the energy is moving in a wheel you can see what your problems really are, because with that moving energy, problems start moving. They are scarey in the beginning because you were never aware that they ever existed. Suddenly they surface... but they have been existing there in the basement. They are dangerous if they are in the basement because they go on manipulating you, and you don't know from where you are being manipulated. They go on affecting your life tremendously, but they are just below the surface so you never know how, where your life is moving, or who is moving it and what the motivation is. Things simply seem to be coming out of the blue... the whole thing seems to be accidental. It is not. These repressions go on manipulating you from the unconscious.

The Aum marathon is an energy experiment to bring your negative and positive, all sorts of energies, to the surface again. For the first time you can face yourself as an energy system and with it all the problems arise. Then we can solve them.

Once the disease is known, once it is diagnosed, then changing is not difficult. The most difficult part is the diagnosis: how exactly to know what the problem is. This is my observation, that the mind has become so cunning in hiding, that when there is a problem, it never allows the actual problem to come to you; it changes the problem.

If you want to kill your father, the mind dreams of killing your uncle, not your father. The uncle looks like the father, is a little fatherly, and yet he is not the father. The mind diverts your attention to something similar -- but the problem is pseudo. You wanted to do something and this may not be the real desire. You may really have wanted to do something else, but the mind played a trick and distracted you.

Many people feel that their problem is religious and it is not. Sometimes it is sexual, sometimes it is some sort of obsession, neurosis, or something else. Many people think that they want to be silent, peaceful, and they think this is their problem. But the deeper you go, you find that that is not the problem. The problem is greed or ambition, or something else. They have become so afraid of facing reality that they go on deceiving themselves, because when the problem is falsified, treatment becomes impossible.

You have a headache and yoU say you have a stomach ache. All the treatment goes to the stomach and the head is saved, the headache continues. This treatment can be dangerous, because if there is no problem in the stomach and some medicine is given, problems will arise. If there is a problem, the medicine will solve it. If there is no problem, it will create a problem, an illness. It will become toxic, poisonous or something.

So the basic thing is to first face the real problem, naked. The Aum will help you do this, so do it as totally as possible. And don't be afraid, because when things start bubbling up, one wants to escape, one wants to drop it. One feels, 'I was better before. What is happening?'

If you can pass through these five days.... It is almost a hell because the whole basement has to be opened and all the nightmares brought to your consciousness, but it is a great discipline. After five days you will feel so relieved, because once you understand where your problem is, you have almost solved it in a way.

[A sannyasin who has been to Goa says: I feel the same wherever I go. I change places but it doesn't change me.]

This is a good insight -- to understand that change of place does not help. No outward change can be of help.

You can change the clothes, your job, the town, everything outside, but nothing changes inside. And in changing these things much energy and time is wasted. The deep urge is for inner change. People go on changing their jobs, their house, their wife, their husband, but really they want to change themselves. But that seems almost impossible. They may not have felt directly what their desire is and they go on projecting. They say, 'If I change this then things will be better.' They never are, because it is you, finally, who decides the mood, the climate of your being. The space in which you live is you and everything else is secondary.

I'm not saying to live in a horrible place. Live as comfortably as possible, but comfort is not a state of bliss. It is good as far as it goes but it is never satisfying. It is necessary but not enough.

... Nothing is wrong in seeing so many countries, but remember, this is not going to help. If you are in contact with yourself, go on travelling; there is no problem in it. But don't hope that anything is going to come out of it. Enjoy it... it is fun... but don't think that you are going to become centred, liberated through it. And remember always, it may be a way of distracting yourself.

You may be basically bored with yourself, so when you have been in a town for a few days or a few weeks, you feel finished and that you have seen everything. Now the desire arises to go somewhere else. This gives you a thrill, a sensation -- a new town, new people, new food, new climate. After a few days the sensation dies and everything becomes old. Again you have to be on the move.

Remember it should not be an escape from yourself; otherwise it is okay. Go on searching your inner being, because unless you have found the inner country you will not feel satisfied. And once you have found that, wherever you are, you are surrounded in bliss. You carry your paradise around you... it is part of your being. By and by you will start feeling that there is no point in unnecessary wandering here and there because the real scene is inside.

There is a very famous sufi anecdote about a sufi mystic, Rabiya-el-Adavia, one of the rarest women in the whole history of human consciousness. Only a few women can be counted as high as Rabiya. Another great mystic, Hassein, was staying with her. It was morning and the new sun was arising, the birds were singing... flowers were there, and it was tremendously beautiful. Hassein called from outside, in the garden, 'Rabiya, come out. It is beautiful! The day is beautiful.'

Rabiya said from inside the house, 'Hassein, rather than calling me out, you come in. I am seeing the one who has created the outer scene. You are seeing the beauty of creation -- it is beautiful! But I am seeing the beauty of the creator.'

Hassein was hoping that this was not going to be so significant. He had just mentioned casually to Rabiya to come out. But when he went in, Rabiya was in a tremendous, graceful state. She was swaying with eyes closed, and tears of happiness were flowing. Hassein was simply hypnotised... he closed his eyes....

He writes in a letter that for the first time he could see something of the inside communicated by Rabiya... something was transferred. Some grace fell over him also.

So always remember that the outside world is beautiful, but don't be caught there, because the real beauty is waiting inside. Go on travelling if you enjoy it, but take it as fun. Continue travelling inwards... that is the real pilgrimage.

[A homosexual said that he wanted to be finished with his homosexuality, but had no desire for a woman.]

If the desire disappears completely, that is the best thing. There is no need to force, so just wait and be a witness. Much has happened, much is going to happen. Simply watch.

When these changes happen they are not to be interfered with, otherwise something will stop and the whole process will become a troublesome thing. Simply float with it, and after three weeks things will have settled and you will come out of it almost new.

[The sannyasin then asks about his relationship with another man.]

Watch that too... don't do anything. If it is disappearing, it will disappear. If it continues, that too is okay. don't try to do anything... don't try to pretend. Simply accept it and become passive.

If anything happens on the full-moon day, that simply shows that your path is going to be the moon path. That means receptive, passive... just like the moon. The moon has no energy of its own. It is just a reflector -- it receives and gives back. It has nothing of its own. The moon is non-aggressive.
So simply be. Nothing on your part is needed to be done.

[The Primal group leader says that in the group it is easy, but outside the group he is withdrawn especially sexually from women.]

Mm mm... sex is one of the most basic problems. To solve it, one has to solve many things because

everything is interconnected. If you are afraid of death you will be afraid of sex. If you are afraid of darkness you will be afraid of women. And if you are afraid of sex, that simply shows that you are afraid of life.

So sex is just a focusing of many problems -- afraid of life, afraid of death, afraid of darkness, afraid of surrender, afraid of let-go, and in short, afraid of leaving yourself in an uncontrolled state. But everybody has been taught to control. The whole society goes on teaching every child to control. A controlled and disciplined personality is the goal.

That is creating the trouble. Then you create a conflict; the mind becomes the controller and everything else becomes the controlled. A rift arises in your being. Of course the greatest attack of the mind is on sex because that is the most uncontrollable energy in you.

The mind feels impotent when the sexual urge arises, so the mind is the greatest enemy of sex. That's why all religions all over the world are so inimical towards sex. They are all head-oriented. The mind says that somehow sex has to be controlled -- as if everything is at stake there. Once you have controlled sex, you have controlled the body, you have controlled life; you have controlled death. Everything is controlled and you are the master. But this never happens. It cannot happen because the mind itself is nothing but an instrument of sex. This is the thing to be understood.

The mind exists for the sexual energy but not vice versa. It is an extension of sexual energy... to protect. It is exactly as Gurdjieff used to say -- that you put a guard on your house to protect you, but he has a bayonet, and one day he suddenly jumps on your heart. You have given him a job to protect you, but he becomes more and more powerful and one day he jumps on the master. He wants not to protect but to control. This is what is happening.

The mind is just a guard on the outermost boundary of your being, just a guard's post on the boundary to look out for any danger... a radar to look all around and see that everything is clear and to give the sign.

I will suggest a few things. Every day for one hour, simply sit and let God breathe you.

[Osho went on to describe this meditation to him, saying that his breathing should be absolutely passive, as if he was being breathed by God. rather than being the doer. His inhalation would be God's exhalation; God's inhalation, his exhalation. (Osho has recounted an old indian story about God's nose being discovered by a seeker, and his being breathed by God. See darshan, March 31st, 'Be Realistic: Plan For A Miracle'.)

Osho said that control comes through the way we breathe and that if one breathes deeply in love-making, one will go almost wild, because the sex centre is massaged internally by the breath. So everything -- sex, anger, violence, crying -- has been repressed.]

The second thing -- whenever you can find time, go into the darkness. Go to the river bank alone, and just sit. If you feel afraid, feel afraid, but don't escape.

Soon you will see when fear by and by settles down, that darkness is so cool... and so warm at the same time. It is a womb... it surrounds you. It enhances your life energy. Out of darkness you will come more relaxed, vital, rejuvenated. These two things you start, mm?

And if a chance arises and you are with a woman and you start feeling afraid, just immediately remember to let God breathe you. Nobody will be able to know -- it will just be your inner feeling. Suddenly you will see that the fear has disappeared. And next time when you make ,e to a woman, just think of her as the dark night -- she is. Let her surround you, and you will be dissolved in her... lost.

Things will change. These problems are created problems -- a certain upbringing, conditioning, and a thousand and one things, but nothing very much.

[The Primal Therapy group was present. Osho, in talking about the particular function of Primal, says:]

A Primal Therapy group will take you back on an inner journey. It will help your unconscious pains to bubble up, to surface. Of course it is going to be painful, but once you are relieved of that pain, you will feel a certain cleaning; you will become bathed and cleaned. Your energy will be flowing more easily. Those wounds have disappeared, those blocks have been dropped. You will find fresh life coming to you.

[The co-leader said he was feeling very angry. Osho suggested it was because his girlfriend had returned to the ashram. The co-leader said he felt very good with her and cared for her a lot.]

I see many things connected. It happens many times that when you love a person, you show your loving side to her. The other side remains, but you don't show it to her because she has been away for a few days, so of course you feel more warm and caring. But then you will take revenge somewhere with the people you work with.

Whenever there is love, there is also hate. When there is caring, there is anger also. When you take care of a person, somewhere or other you will balance the accounts. Either you have to balance with the same person; or you have to balance it somewhere else. Otherwise you feel lopsided.

So if you are feeling too loving and warm with her, you will throw your anger somewhere. You will carry it inside and whenever you find the opportunity, you will throw it. This has to be understood, because if you don't understand it, it will be impossible to go beyond it. What I am trying to point out to you is that whenever you love a person, simultaneously you are creating a certain energy, a negative energy. That is part of it -- be alert. Use that negative energy also in a positive way.

You can go into a garden and dig a hole or you can chop wood, or clean the floor. Gurdjieff used to say to his disciples that if they are feeling angry, to chew their food as much as they can. That is violence, anger. Kill the food... destroy it completely. That is what chewing is -- destroying.

Energy cannot be just positive. Side by side, the negative has to come up to the same point, the same level. If you don't use it, either you will start fighting with Veena or somebody you love, or you will start finding some other ways somewhere else. This is what people are doing. This is the whole politics of emotions. If people are angry at home, they throw their anger at the office. A teacher comes angry from the house and beats his students.

If you are aware, that energy can be used. It is beautiful energy. Negative energy is also beautiful energy. It just has to be used in a creative way. Destruction is also needed for creation. Use it, otherwise it starts spreading all over your being, and whenever you find an opportunity, it will start flowing there. Of course to fight and be angry with the one you love creates too much inconvenience, but in a group you can be angry easily. There is no involvement, nothing. You can simply say, 'What can I do? I am simply being authentic. I have to throw my anger.'

If you feel angry, use it, but don't be angry in the group because that is pointless. How can you help people if you are angry? It is not possible. You have to be very cool and collected, and only then you can help.

[Another groupleader says: I see that my way is through involvement, but... I just became disconnected.]

So get involved! Where can you find more opportunity to get involved? There are so many beautiful persons, so many problems that have to be solved, so many people drowning. You have to jump in and bring them out of the river. Get involved!

[Osho had previously told him to be a hedonist. He found it difficult to be a hedonist and stay involved.]

So, it is not a question of being disconnected or anything. You are simply lazy.

And you rationalise it. You are plain lazy. There isn't much of a problem, because to get involved one simply has not to be lazy! Involvement makes you active. You simply avoid doing; somehow you pull out. Come out of your laziness, that's all.

The mind never allows you to see the real problem. It goes on clouding it, mystifying it. It is a great mystifier.

Laziness can be destroyed only in one way: don't be lazy. Whenever you catch yourself red-handed being]azy, pull yourself out and move into action. If you cannot do anything else, jog for fifteen minutes, and just bring energy into a movement. Otherwise, by and by your wheels will get rusty and will stop moving. That is the cause, maybe, of why you feel a little disconnected.

The body is a very beautiful and complicated mechanism. Millions of wheels are moving in the body. If they all move together in unison, the body works like a beautiful clock... it ticks beautifully. But if one wheel is clogged, somewhere else something else is stopped, and then the whole clock is affected and you feel disconnected.

And when I told you to be a hedonist, you must have thought I was telling you to be lazy. You must have misunderstood, but your mind interpreted it, because lazy people think they are being hedonistic. The lazy person can never be a hedonist.

To be a hedonist you need much work so that energy flows high and remains always flowing and is never frozen. To be a hedonist is a great effort; much work is needed.

It is not that you go and drink and sleep with girls and you think that you are a hedonist. That is not hedonism at all. What does drinking have to do with hedonism? A real hedonist cannot drink because drinking will make him insensitive and he will not be able to enjoy so much. It dulls the mind. Drink does not makes you more aware -- it lessens your awareness.

Will you think that somebody in a coma is enjoying bliss? Or an alcoholic lying down on the street is in a blissful state? He is simply avoiding situations where pain was possible, pleasure was possible. He is avoiding both. He is not a hedonist, because a hedonist is one who moves into situations where he chooses pleasure, makes all effort to choose pleasure, and all effort to drop pain. It is a constant struggle to remain happy.

It is a great balance... just like walking on a tightrope. Every moment one has to balance oneself against pain... in favour of heaven against hell. Hell is just there, yawning open by your side. If you mistake your step, you are gone.

It is not that one simply lies down in the bed, with wine and women, and one is a hedonist. One is simply a fool! The real hedonists are buddhas, because they become so conscious that each small experience brings tremendous joy. When Buddha looks at a flower, it is almost paradise. When you are drunk, somehow stumbling towards your home, who bothers about the rose that has flowered by the side of the road?

A hedonist is not a person who goes on sleeping with any woman, here and there. He's just suicidal... he is wasting his energy. He is not going into any deep intimacy, because joy comes out of intimacy. He is just a hit and run affair. So you misunderstood me.

But I know that's how things are here. I say something and you people misunderstand and start doing your own thing. But that's how you will learn -- there is no other way. I have to go on taking risks and saying things, knowing well that something is going to go wrong, but that's the way you will learn.

When I say to be a hedonist, I say be joyful each moment and exploit every moment as joyfully, as intensely, as possible because it will never be coming again. It is gone forever. And learn the art of loving -- only then can you be happy. Just indulging never makes anybody happy. Great art is needed.

To paint, one needs to learn the art of painting. To swim, one needs to learn the art of swimming. People think that to be blissful there is no need to learn anything. It is the greatest art. Painting and music are nothing compared to it. They can become parts of its greater harmony, but they are nothing... just fragments.

So get out of your laziness. Don't find excuses for being lazy -- and don't be foolish. I have not told you to be foolish, I have told you to be a hedonist.

A hedonist is the wisest man in the world. Meditate on it, mm? (chuckling)

[A group member says that he has been accustomed to discipline and control and it is difficult for him to suddenly become aware of his feelings in the group.]

No, there is no problem... and one cannot suddenly start feeling. It will melt by and by, mm? And don't take it seriously.

Don't be in a hurry, because you have been controlling for the whole of your life, and now to lose control is not easy because the musculature of control has become fixed. It is as if you have been holding your hand as a fist for many years and now suddenly you realise that it has to be opened. But now the hand is almost paralysed; it has not been used, so treatment will be needed. Blood circulation has to move again. The muscles of the hand have shrunken inside because they have not been used and the energy has not moved in them. It will take time.

But once you have understood, much can be done. Don't try to open it right now. Let this understanding be there -- a tacit understanding -- that the hand has to be opened. Now many things wi!l have to be done to open it.

And don't feel that you are heavy on the therapist or anything. They are there to help... in fact you are a challenge! Whenever somebody very stubborn comes in the group, the groupleader has to be happy. Now there is a challenge... he has to work hard and find ways and means. He has to devise many things. If he succeeds he will feel tremendously happy.

So you are just a challenge -- not a load or a problem. A real therapist will be happy seeing someone come who is going to be trouble. It is perfectly good. So don't feel guilty.

Are you going to do a few more groups?... Then I am going to give you a few meditations to do on your own which will allow you, by and by, to de-control. This group has done something but more is needed.

And never feel a pessimist -- there is no need. Within a month you will be flowing; there is nothing to worry about. Just give it a little time.

[A sannyasin says: My mind tells me one thing, my feelings tell me another, and the therapist is telling me something else. I'm going mad!]

So go mad -- that's the right thing to do.

I can understand where the problem is arising from. This is a situation in which you will have to choose. Your mind says one thing, your feelings say another, and the therapist says something else. Now you will have to choose. If you don't choose you will remain in confusion.

The therapist cannot be chosen because he is outside you; he cannot always be there to help you. Feeling and the mind remain. If you choose reason you will feel less confused because reason is a great control, a great repression. It avoids all those things which can create trouble. It chooses only a few things and makes a very systematic whole out of them. So reason can give you a feeling, a false feeling, that of course you are sane and not mad. But just underneath lurks madness. So this has to be understood -- a delicate point.

If you choose reason, you will immediately feel everything is okay; you are not going mad. But some day you will go mad because you are hiding madness... accumulating it. It will become a reservoir, and one day or other it will throw reason completely. It will explode.

If you choose feelings, right now you will feel you are choosing madness, but later on it is going to give you a great pay-off. If you choose feelings you will not suppress madness, and then there is no possibility of your going mad. That's what I mean when I say go mad. Choose feelings because feelings are not repressive. In the beginning it will feel very very dangerous -- but courage is needed. Once you start moving with the feelings, soon we will see how mad you can go, because you will not be repressing anything.

And another thing, reason is a good slave but a bad master. Once you follow reasons, they become masters and they try to enslave feelings. If you follow feelings, they become the master, and by and by reason becomes the slave -- which is the right place for it. Then things fall into harmony.

So the therapist has to help you. You are not to follow or to listen to him. Don't listen to the therapist and don't listen to your head -- listen to your feelings. That is the whole work of therapy -- to bring you to your own feelings. Once you know and can feel them, then go with them.

Get Out of Your Own Way

Chapter #22
Chapter title: None

29 April 1976 pm in Chuang Tzu Auditorium

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ShortTitle: GETOUT22
Audio: No
Video: No

[A couple ask Osho about their relationship. He wants more space amd freedom. She says her whole life revolves around him. At first she wanted to blame him or herself for the problem, but then she realised there was nothing wrong with them.]

There is nothing wrong. In fact there is never anything wrong with anybody. The problem arises because

of a certain misunderstanding.

Nothing is wrong in his desire to be alone and nothing is wrong in your desire to be with him, but both desires cannot be fulfilled together, so the problem arises. My suggestion is to let him be alone. It will be hard in the beginning but by and by you will see the beauty of it. The more you force yourselves to be together, the more he will move away from you. He will even start hating you. Love can turn into hate very easily. Hate is just waiting by the corner.

If you insist too much and he feels imprisoned -- because he wants his freedom and does not want to be responsible, answerable about where he has been, and with whom -- the relationship will be destroyed completely. You do it unknowingly. It is natural to ask, 'Where have you been?' but he starts feeling guilty that he should not have been out for so long. The more you try to possess him, the more he will be escaping.

Have separate rooms and just be friends. Whenever he wants to see you, he can come to your room. Whenever you want to see him, you can invite him, and if he is willing he can come; or sometimes he can invite you. In fact lovers should be friends -- and that's one of the most difficult things to learn in life. Lovers would like either to be lovers or to be enemies -- but never friends.

Love turns into hatred more easily than into friendship, and it should be that it turns into friendship more easily.

Look at his problem and try to understand it. Nothing is wrong in wanting a small place for oneself in which to be alone. Space is needed -- it is a very basic need. Because it is not understood, millions of people are separate. Nobody understands that space is needed. No husband and wife should live together in one room. Marriage will be smoother... life will be more joyful.

In fact nobody should take anybody for granted. If you want to make love to him, you have to start wooing and cooing as one does in the beginning. If you meet a stranger, you don't ask him immediately to come to bed with you. That will be too much. It will be offending, and it will be against all dignity, all grace. You make friends, you talk, you persuade, you seduce.

If somebody, a stranger, comes up to you on the road and suddenly says that he would like to sleep with you, you will hit him on the face! He can ask the same thing but some preliminaries have to be fulfilled; then nothing is wrong. The same thing should be the case between a husband and wife, between a boyfriend and a girlfriend. Never take the other for granted because that creates the trouble.

Rabindranath has written a novel -- one of the most beautiful novels. A young man has just come from Oxford and falls in love with a woman. The woman is a poet, an artist, and a little eccentric. She insists that she will be his wife but that they must never live in the same house -- that is the condition. They must not live in the same room, not even the same neighbourhood.

They have a lake and there are two small villages -- one on this side, another on that. She insists that she will live in one village and he in the other and sometimes they can meet casually on a full-moon night -- he on his boat, she in hers. Or sometimes he may be on an early morning walk and he finds her sitting under a tree. Sometimes she will invite him to her place, sometimes he can invite her to his, but otherwise they should live in separate worlds.

The boy cannot understand -- the whole thing seems to be nonsense. One marries to be with someone and this seems absurd! But I can feel that the girl is right. Just think of the beauty of it -- that you continuously love the person as a stranger.

In fact that is the case -- nobody knows anybody. You don't even know yourself, how can you think you know [your boyfriend], or how can [your boyfriend] think that he knows [you]? Nobody knows anybody.

Just being together, encroaching on each other's space, we start feeling bored. We start feeling unfree, imprisoned, and then the resistance starts. If resistance comes it kills love. That's what [your boyfriend is saying. He feels love for you. It is not that he does not love. If he does not love there is no problem -- he is simply finished with you. He loves you -- that's the problem -- and he still wants to be alone. These two things seem contradictory ... they are not.

In fact for a person to be loving he needs his own space. Otherwise he will not be loving. He can pretend, he can be a hypocrite, a liar; he can show whatsoever you expect and give it to you, but the gift never comes from his heart. Give him space, leave him alone. And let this be the rule -- that whenever he wants to be with you he has to ask. That too he has not to take for granted -- you may refuse. That doesn't mean that you don't love. You may not be in the right mood for love; you may not be feeling like being with anyone.

Let things remain free. When you need to meet sometimes, love is a spontaneous happening: two strangers meeting, two strange energies. When you are alone, you create a certain appetite for each other.

[Osho said that a balance should always be maintained in being with someone and alone, just as one keeps a balance between eating and fasting. One becomes lopsided because of the fear of being alone, and in that fear, one clings and tries to prevent the other from leaving. The more you cling, the more the other starts escaping.]

This is my observation, that I rarely come across a couple, one of whom is not trying to escape. If the woman tries to escape, the man clings. If the man starts to escape, the woman clings. You are never in a state of equilibrium -- both just being together.

So be separate, and don't take it as a sign that he does not love you. This is my understanding, that when a person loves you, only then can you overtake, trespass his space, otherwise not. If a stranger comes and sits by his side, [your boyfriend will not feel in any way trespassed upon because he is only physically dose and [your boyfriend is not in any way answerable to him, responsible. He may be even sitting too close, touching his body, but still there is no problem. People In trains sit so dose, stand so close together -- in the marketplace, in the movie -- with no problem.

The problem arises when somebody enters your inner space. If you are by his side he will not feel free. There is something inside being penetrated . . he feels hooked. So don't do this to anybody. Simply be separate And this is not separation... this is just living separately.

This is not an end of your love-affair. In fact it may be the beginning. So don't take it in any negative way, ant don't feel sad, otherwise that may destroy things. Separation cannot destroy. It will make more thirst, more hunger for each other.

Now he is fed up -- whenever he comes and opens his door, you are there. Soon he will become fed up because when he opens his door, nobody will be there -- just the colt bet and the furniture, and nobody even to ask, 'Where have you been?' He will come in the middle of the night ant there is nobody to ask, Where have you been?'

So let him cry -- he will cry! That's what is going to happen. Let him feel what loneliness is and then he will run to your room!

Love is greater than these ordinary things, mm? These are human limitations ant love is not destroyed by them. Accept that he needs loneliness and give him it, mm?

[A sannyasin who is leaving says went deep into negativity in the Aum group and is afraid she is stuck in it.]

No, no ... I will take you out of it. The journey has started, but nobody can go too far in negativity -- even if you feel you have -- because negativity is against life. Your deepest centre remains out of it. Howsoever sad and unhappy and miserable you become, !t remains on the periphery, because the innermost nature is of bliss, of happiness, so there is no way really to be in hell. Hell remains just on the fringe, on the boundary, and once you understand it, things start changing.

[Osho went on to talk about relationships, as at her first darshan (see darshan, Friday April 9th) she had mentioned her husband, also a sannyasin, who had left her, and through whom she had heard of Osho.]

Move into a relationship, and don't be afraid. It is as if you were eating a certain fruit and it has gone out of season. You don't starve yourself, you change your fruit; you and something else which is available. The same should be the attitude about love.

One should always be loving. Lovers can change but one should never betray love itself. Don't cling to unhappiness; don't start pitying yourself -- that's very dangerous. Once you start pitying yourself, once you start hankering for sympathy and start investing more and more in your sorrow, you will not be able to come out of it. Drop it! All this is nonsense!

God gave you one person -- he has taken that person away. Find another person, and remain available, open. If you are too much in sorrow and sadness, you will become closed. Then it will be difficult for another person to enter into your being, to become deeply intimate with you. And another danger: if you are too sad you may attract somebody who loves sadness.

Be an emperor, an empress. Never be less than that. Be happy, flowing, dancing, so that you attract another soul. The soul will be attracted because of your dance, because of your singing, because of your

happiness.

Be happy, so somebody very ordinary who loves happiness, who is selfish and is interested in his own happiness rather than trying to help somebody, is attracted to you. Go from here happy, dancing, and ready for a new love-affair.

... It is there... you just have to allow it. That's why you are feeling fragile. There is nothing wrong in it. Fragility is not weakness; it is being delicate. Misery makes people hard, happiness makes them fragile. Happiness makes them open and sensitive... vulnerable. They become like a lotus flower. When you are unhappy you become like a rock.

You can kill somebody, but you cannot give life. And nobody can kill you... you become harder and harder and harder. Miserable people become so closed, so windowless, that they become hard. Remember this mathematics -- if you are miserable, you attract misery. So never for a moment settle in misery. Even if it comes, let it just be a momentary thing and get out of it as soon as you can.

Somebody is waiting, I know... somebody is always waiting. Come back soon. And whenever you need me, put this (a box) on your head and wait. Allow me to work inside you. And be loving, and open and fragile.

[A visitor said he was experiencing something like kundalini energy rising in his body, but his friends had thought him ill and had taken him to a doctor who gave him tranquillizers.
Osho checked his energy.]

Good... nothing is wrong, and there was no need for any medical treatment. The problem is not with you; it is with the people you are living with. Nothing is wrong.

The kundalini has started working. When these phenomena happen and you are in a certain sadhana, under someone's guidance, then you know it is alright because he goes on saying to you that everything is okay. But it happened when you were on your own. Something which remained incomplete from your past life has started working. You have not done anything particular in this life, but something from your past life was waiting for the fight moment. When the right moment was there, it started. I feel that the friends' presence may be a cause Of it, but it is good. It is perfectly good. One should be happy about it.

If you go to a doctor, he has a different philosophy about it. He does not believe in any kundalini. He simply looks into the physiology and he will see that something has gone wrong. You need a deep rest, tranquillizers, or something to make you completely unconscious so that a discontinuity can be created and you can forget all about these movements and things.

But that can be dangerous because that is creating a contradiction in your being. Your energy is rising and you are relaxing it. But don't be worried about it. I will give you something to do and soon the movement of the head will stop. It is moving because the energy comes up to a certain point and does not go beyond it so it starts revolving there. The energy needs to become a circle. Then everything calms down and there is no strange phenomenon. Nobody can see anything strange from the outside.

[Osho suggested he do the forthcoming meditation camp, in which time the energy could be allowed to do as it wanted....]

... otherwise it will take many years and will create trouble again and again. People will not listen to you, and even if you say that everything is alright, they will think that you are mad. They will force you to go to a doctor.

[Osho said the Nadabrahma meditation would be particularly helpful and that he should allow himself an hour each day in which time he should give his energy permission to work. If he did this, it would not disturb him for the remaining twenty-three hours.

The visitor said he was not ready for sannyas because there would be objections from his family about the wearing of orange clothes.]

Sannyas will be helpful -- and these clothes are meant for a particular thing in the body. The shades of red have been chosen for a particular reason.

When kundalini is rising, the red rays should not enter into the body, and the on4 way to protect the body is to wear red clothes. The red cloth reflects back the red rays and absorbs others. Only the red has to

be avoided. And this will help the kundalini to Integrate. If red rays enter the body, the energy starts floating towards anger, sex, violence, and things like that. If the red ray b not entering the body, the energy floats upwards easily, very easily. So at least at home, start using orange.
Then I will make you a sannyasin... you are going to become one.

And tell your friends to choose -- either you will become mad or you will become a sannyasin! And just start doing things in front of them. Even if the energy is not coming, just do things (laughter). And they will bring you here (more laughter). Be a little playful... be a real actor!

[An Indian sannyasin said he was feeling more and more like a woman... and though his wife was having an affair, he did not feel jealous... he no longer felt like being active in love-making and wondered if he should give up sex. Finally he said that he would like a meditation to do just before going to sleep.]

The first thing, don't force sex, because when your wife is not emotionally involved with you, it is a dull thing. For her also, it is just a duty to be fulfilled, and duty is a four-letter word, a dirty word. Your sexuality will disappear by and by.

I'm not saying to force celibacy -- no. If it happens sometimes, it is okay, but there is no need to force it. And this understanding that the key is in sleep, is right, because samadhi is nothing but sleep with full awareness.

The fear is also very indicative, because sleep is also like death. When you put off the light and sleep, a little death happens every day. Because of that little death, every morning you are fresh and alive. You have been somewhere into the unknown. You have dropped into the abyss of your being and come back home again. So the fear is natural -- nothing to worry about. When you put the light off, remember me -- but don't make it an obsession.

Once it happened that a professor came to me who was frightened of putting off the light. I told him to remember me... and he started enjoying it. It almost became a meditation. His wife came to me and said, 'He is going mad. At least fifty times a night he puts the light off and then on again!'

When I asked him, he laughed and said he enjoys it because when he puts the light off he remembers me, and with the darkness falling all around him, suddenly I surround him. He puts it on again to enjoy that! So do it once, mm? Not even twice -- and then go to bed.

Get Out of Your Own Way

Chapter #23
Chapter title: None

30 April 1976 pm in Chuang Tzu Auditorium

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ShortTitle: GETOUT23
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Video: No

[A sannyasin said he had learnt a form of massage based on the acupuncture points which worked on the blood circulation and the nervous system. He said he would like to share this.]

Share whatsoever you know and want to share. It is always good to share, because the more you share, the more you know. By sharing, all that is beautiful grows... and it grows only by sharing. Sharing is a method to help it grow. So never be a miser about what you know... just be a spendthrift. The more you give, the more you will get.

It happens almost always that in worldly affairs the law is just the reverse: if you give too much you become poorer and poorer. In the ordinary world one has to hoard and be a little miserly, otherwise you never have anything. In the spiritual world just the reverse is the law: the more you hoard, the less you have. The more you share, the more you have.

Jesus says that those who have will be given more, and those who have nothing, even that which they had will be taken away. People who share have more, and they continuously get more and more. People who hoard, shrink... a subtle death happens inside them. They become like rocks, insensitive. They live just on the periphery. Nothing can be given to them because they don't have any space to hoard it. Out of fear they have shrunken.

When you share, you open like a flower... all the petals open. When you don't share, you are like a frozen bud, closed... caved into yourself.

Life is in relationships -- it is not in being an island. It is being related in as many ways as possible. You will have a greater life if you have a greater network of relationships all around you. If you can be related to infinite points around you -- to trees, to rocks, to rivers, to stars, to men, to women, to children, animals, birds -- the bigger is your relationship, the greater your life.

A person dies if he is alone. If he is related, he spreads into his relationships and never dies -- never dies. He continues to live in millions of ways. So before one disappears one has to spread one's being, so much so that it becomes part of existence.

You have learned so many things, you have been doing so many things. This is an opportunity, with so many people here, to share whatsoever you have learned.

Do one group that starts on the first -- Soma. Nothing like it has ever existed before -- not at least in the West. You have to do all the groups here because the quality is going to be totally different. You may have done many encounter groups, marathons, in Europe, but when you do groups here you will see the difference. You will be more appreciative and benefited more than people who have not done any because you will have a perspective and a comparison.

In the West, groups are working, but one basic and very essential thing is lacking, and that is the presence of a master. There are groupleaders -- they may know a little more than you participate -- but the difference between you, the participants, and the leader, is not of quality. It may be of quantity. You may know ten things and he knows twenty things. If you make a little effort you also will know twenty things.'You have problems, he has problems. Technically he knows something, he can be helpful to you, but one thing remains -- that he has his own problems yet unsolved. So he can help you a little bit, but that little bit is not going to transform you.

When I say that the master is missing, I mean a person who has no problems. He has a totally different quality to his being. He can see through and through. He can penetrate you to your very core of being. And because he has no problems he can share some space with you that nobody else can share.

And it is not a question of solving problems. They are never really solved. You solve one problem, another arises. Rather, the question is how to drop problem-making. The question is how to drop this continuous creation of problems; how to stop this whole mechanism which goes on creating new problems. You solve one, it creates another; it immediately substitutes another problem. It never leaves a single moment in between where you can be without a problem.

To share a space with somebody who has no problems will give you a taste of how it feels to be without a problem. Once you know that taste, something has started happening in you which is not a therapy, which is not in any way interested in making you adjusted to the society. In fact it is not concerned at all with improving you. When you share space with a master, you suddenly realise the thing -- that there is nothing to be improved and there is no problem to be solved. In fact there has never been any problem from the very beginning. You have been creating and you have been solving -- but your innermost core is still virgin. Not a single problem has entered there.

Just a glimpse of it, a far-away glimpse, as if you are seeing the Himalayas from thousands and thousands of miles away... just a far glimpse. And you are no more the same person. Something has got into your being, entered... you are pregnant. This insight will grow -- not that it will help you to solve problems; it will help you to drop them. Suddenly you will understand that there is a way of living, totally different from the way of problems, of questions and enquiries... a way of simply being herenow, with no anxiety, with no interference from the past and no interference from the future. This moment is all.

Much is going to happen in this time. Now the whole situation is ready -- you have just to enter.

[A sannyasin said that she was feeling very lethargic, having recently been hospitalised with a variety of illnesses.]

Nothing is intrinsically wrong in weakness and nothing intrinsically good in strength. Sometimes strength can become a curse and weakness can become a blessing. It depends how you use them. If you ask me, I will say use weakness when you are weak and use strength when you are strong.

[Osho said that all situations that seem positive can be misused and all seemingly negative situations can be used for growth -- a theme that he enlarged on in a former darshan (see Be Realistic: Plan For A Miracle', March 24th).]

One great english philosopher. Joad, fell ill, very ill, and a follower of Gurdjieff visited him. Joad had never bothered about Gurdjieff, but he was weak and ill and Lying in bed with nothing to do.

The disciple said, 'Why not try self-remembering?' Joad was not interested, but just to be polite he said, 'Okay, what do you mean by self-remembering?'

The disciple explained, and even while he was explaining this Joad was not thinking to do it, but he was listening just out of politeness, english politeness. When the friend left and he was alone and Lying down, out of curiosity he thought, 'Why not try it? There is going to be no harm in it.'

For twenty-one days while he was in bed he tried self-remembering. The more he tried it, the more he enjoyed it. The more he tried, the deeper he went into his own being. That illness became a blessing.

When he was able to leave his bed he told his friends, 'In my life nothing like this has ever happened. I thank God I was ill otherwise I would never have listened to this man. Ill and lying in bed with nothing to do, I simply tried out of curiosity, but something clicked.'

Many times a person has to be ill -- it is part of the body, part of life. Many times one is sad. There is nothing to worry about -- use sadness. When you are sad, relax, because it is easier to relax in sadness than in happiness. When you are happy you are excited. So when you are happy, celebrate, dance, sing.

Use sadness... ride over it. And once you know that everything can be used, you are never unthankful to God. Whatsoever comes -- poverty, richness, happiness, unhappiness, health, illness, life, death -- one simply takes it as an opportunity and immediately starts using it and being creative about it.

[A sannyasin says: I still haven't dropped my mind... And sometimes in the last stage of the meditation I just space out and when I come back I have the feeling I was somewhere deep, but I wasn't completely there.]

Exactly... it has to be that way. When you space out for the first time, you don't have the vocabulary to remember it. It is so unfamiliar that you cannot recognise it, because to recognise it you have to have had some experience of it. For the first time you are entering the space, so the thing is so novel, so unique, that you cannot put it into any category.

That's why everybody who goes into depth for the first time, comes back dazed and wondering whether he has been asleep or unconscious. But one was not unconscious, one was not asleep -- that one can feel. One was alert, and yet there is nothing recognisable, nothing which one can catch hold of, can grasp and say, 'Yes, this was happening.' Not even a dream was there... nothing. It was pure nothingness. You don't yet have the right language and- grammar to catch hold of it with.

Sooner or later you will develop a language, and everyone has to develop his own. Then too it will never be possible for you to express it to somebody else, but you will become more and more alert and you will see what is happening. Going again in the same direction, travelling the same path again and again, you become aware of many things of which you were not aware the first time. So this is good....

And as I see it you are in difficulty with your mind because you are trying too hard to drop it. That is creating the tension.

There is no need to drop it... it drops on its own. You cannot drop it because even the idea of dropping it is a mind idea. Who wants to drop it? It is again the mind.

It is as if a dog is trying to catch its own tail. The more the dog jumps, the more the tail jumps. The dog becomes almost crazy because he feels the tail is playing tricks with him. The tail is doing nothing! The mind is not doing anything. Just the idea to drop it is creating the trouble. Forget all about dropping and clinging.

Let it be as it is -- you simply accept. One day you will see that it is not there. You will be surprised, you will be taken unawares. Suddenly you will look around and it will not be there -- the mind has disappeared! But it always comes as a surprise. You cannot do it... it happens in some moment of inner tuning. So forget all about it.

First I tell people to drop their minds -- that's how they start on the path. Then when they become too obsessed with dropping it, I have to tell them to drop the idea of dropping the mind. These are all devices to bring you to a certain inner space.

Things happen on their own. The mind drops but nobody ever drops it. There is nobody else but the mind to drop it. All action is of the mind... the being is absolutely inactive. Being has no idea, nothing like that. All choices are of the mind. The being has no choice, it is choiceless.

To choose to cling or to choose to drop -- you are in a trap, in the mind. Just see it and leave it there. What harm is the mind doing to you? Nothing much; it creates just noise, an inner talk -- okay. Just accept it and don't pay much attention to it.

Go on doing your meditation -- things are going well -- and forget all about the mind. One day you will come running to me, mm? Then don't tell me, 'Bring my head back!' Once dropped, it goes forever! Then you can use it but it is never there. So don't be worried about it.

[A sannyasin says: I feel that I take myself too seriously, that everything is so difficult, so important...]

Just remember one thing -- you can tell yourself to be very important, but everybody else is also as important. There is nothing wrong in it. Never put yourself higher than anybody and never put yourself lower than anybody -- then whatsoever you do is right. If you feel like being a queen, be a queen. Walk importantly... think importantly. Write on your forehead: 'I am very important'.

... Just today I was reading about a Frenchman, Teilhard de Chardin. He writes a letter to someone in which he says:

> To the full extent of my power
> Because I am a priest
> I wish from now on to be the
> First to become conscious of all that the
> World loves, pursues and suffers;
> I want to be the first to seek
> To sympathise and to suffer
> The first to unfold and sacrifice myself
> To become more widely human
> And more nobly of this earth
> Than any of the world's servants.

The person who quotes this says, 'Look how humble this man is.' But this is not being humble; it is not humility at all. The whole trip is an ego-trip! First you want to be the first in the world. Then you become humble but the idea remains. Now you want to be the first among the servants of God. The whole thing is the same, nothing has changed. First you wanted to be the richest man, now you want to be the humblest. But you go on comparing with others, and you don't want to be behind anybody.

This is a trick of the mind. Jesus says, 'Those who are the last will be the first in my kingdom of God. And those who are the first shall be the last.' Now listening to this, people like Chardin will ask God, 'Make me the last in the world, but let me be the utterly last. Nobody should be behind me.' But what is the difference in it? You are asking to be the first in the kingdom of God. Here also, when you are asking to be the last you are asking something superb for yourself. Why not be in the middle... why not be anywhere God places you? Even if He places you in the first row, let it be so!

Relax, and whatsoever is happening, accept it. If you feel like being serious or important, be. Don't take your seriousness very seriously! Be serious -- there is nothing wrong in it, but always remember to never make it a comparison. Never compare. Don't think in terms of who is behind you. who is ahead of you. Nobody is behind you and nobody is ahead of you. Everybody is single and unique. We are not related in

that way. In fact we are standing in a circle.

You will always find someone standing in front of you and someone at the back of you, but everybody is standing in a circle! Once you have a greater perspective, a bird's-eye view, you will simply laugh at the whole thing, because people are standing in a circle.

There is a certain spider, an african spider, which is a very obedient follower; it always follows the leader. If there is a leader of the gang, all the other spiders will follow in a line.

A scientist was making some experiments and he put a group of spiders in a big round plate. The leader started walking and the others started to follow him... soon they fell into a circle. They went on walking and walking and walking because there was no end to the line. They walked for sixty-eight hours until they fell dead! When somebody is moving in front of you, you have to keep moving. They were all thinking the same thing so everyone kept moving.

The whole of humanity is moving like that. It is a circle -- we are not standing in a line. Everybody is always placed in a situation; somebody is ahead, somebody behind. But never compare... just look at yourself. If you are tired, get out of the circle, rest. If you are feeling energy, enjoying movement, move, but go with your feeling.

The trouble with you is that you are thinking that you are serious, and if you start thinking against it you will become more serious. You will be doubly serious. You have to take your seriousness non-seriously -- then you have cut the roots.

But enjoy it -- there is nothing wrong in it. I also need a few serious people around, otherwise how will people laugh, and at whom? (laughter) A few people are needed to play the serious role also!

[The Vipassana group are present and the group leader says people seemed tranquilised, and asks if he should restructure the group to four days watching the belly and two days simply witnessing.]

Mm mm... those days will not be enough. For anything to start functioning, at least a seven-day period is a must -- for anything whatsoever. If you divide the time into four and four and two, nothing will happen and it will be a mess.

The idea is good, but in the group simply continue and don't be worried about a mantra... just continue as you were doing. Later on I am thinking to have a zazen group. In this group, nothing is to be done -- just witnessing. So plan and think about zazen. There are a few sannyasins who have done zazen in Japan or America, so contact them and find out exactly what they have been doing.

This group is perfectly good. It goes only up to an extent, but it goes well. If you mix it, it will be disturbed.

[The group leader had emphasized disidentification in the group, with mixed results.]

No, so don't do that -- let them be identified with tranquillity, otherwise it will become a tension. It cannot go to the very core of being, but nobody can go to the very core of being so easily.

We will make it a point that after Vipassana, people will do zazen. Just continue like this, because the results have been very good.

[The assistant observed that the balance of sexes in the group did not affect it much, except men had more willpower and women were more passive.

Mm, that's right. It is good if men and women are mixed but don't be worried about it. In fact Vipassana was developed in absolutely male groups -- a woman was not allowed. When women were doing Vipassana separately, men were not allowed.

There is something in it -- your feeling is also true. When women are around, you feel stamina because men start trying to prove themselves, nothing else. Once women are there, men will overdo. That's natural -- something has to be proved with so many women around (laughter). If only men are there, they will be less bothered. Nobody to look at them... nobody to appreciate them (laughter). Whatsoever you do is okay... they will relax more.

If women are there, men will work hard. And when men are working hard, women follow and also work hard. If women have a separate group of their own they will be completely staminaless. Both the sexes create a challenge of energies. Whatsoever it is you are doing,. if male and female are mixed, the output will be better and more because everybody is in a certain competition. If there are five men and five women, every woman will try to be more graceful and beautiful and silent (giggling), and every male will try to

prove that he is a real male; the other four are just so-so (chortles).

Even in meditation that competition continues. It is very subtle and is natural -- that's how the positive and negative energies function. So don't be worried about it; that's not a problem.

[A group participant said that at the end of the group he had a heavy pressure in the forehead.]

There is nothing to worry about. Energy hits on these centres, and when it hits hard for the first time, it is almost unbearable. It distracts everything.

Have you done any Yoga? A headstand, shirshasan, will be helpful. Just stand on your head for three minutes in the morning, three minutes in the evening. When you stand on your head, energy rushes down forcibly because of gravitation. It is going up right now but it is going against gravitation so the force is not very great. It is struggling against a block which it cannot break, so tension arises.

There are only two ways to relax: either the energy relapses back or the block is broken. It is not good if the energy goes. It has to come up and break the block. And there is nothing like a headstand -- it is a block-buster. The whole energy moves towards the earth with such intensity that even if there are rocks there they will be broken.

[A group participant said he had been expecting a lot from the group, but felt discouraged with meditation.]

This is what I wanted -- discouragement! (laughter) It is a great thing!

Whatsoever we do ordinarily, we do with deep hope and expectation. Our whole activity is hope-oriented. So now hope is disappearing; that's what you are calling discouraged. But blessed are those who are hopeless, because when hope disappears,.all frustration disappears. When hope disappears you start living in the moment because there is nothing to hope. And that is the greatest meditation -- to just live right now.

Even to meditate is a hope, a desire. If you are really discouraged, perfectly good. Just drop all meditations and live moment to moment.

If you feel like doing, do. When I say drop meditating, I don't mean to repress. If you want to do the Dynamic meditation, you don't have to repress; do it. But if you don't feel like doing it, don't.

This is something very beautiful if you can use it. And don't get discouraged because hopelessness is not really discouraging. It simply says that up to now whatsoever you were hoping was wrong. Hope as such is wrong because it throws you into the tomorrow, into the future. One just lives with expectations. Something is going to happen tomorrow, the day after tomorrow, next year, next life. Because of this you go on postponing.

Whatsoever can happen is happening right now and you are looking somewhere else. People always live somewhere else. Somewhere else is their abode.

But this is good... perfectly good. Simply live moment to moment, and enjoy the moment, because what else can a hopeless man do! Do this for three weeks and then tell me. Something beautiful can flower out of it.

[The sannyasin adds: When I hear your discourses all kinds of problems arise about sex, about this and that. Must I change or must I simply accept what I am?]

Accept totally what you are.

No, no need to force anything. And don't bother about what I say (laughter). Don't bother. Whatsoever you feel is good, continue. Don't allow me to distract you.

I try in many ways to distract people from their path -- just go on, stubborn. Just go on feeling your own feelings. To accept oneself is absolutely good, mm? So no need to worry about it.

Just listen to me and remember,'Now this man is again distracting me.' (a chuckle) And just get settled in your own centre!

[Another group member said:... the course was ten days of some kind of high-voltage tension. Tonight I just feel like relaxing and doing and celebrating.]

Very good. That is one of the beauties of Vipassana. After ten days one is bound to feel good. It is just like climbing a mountain, and when you reach the top, you lie down and feel relaxed and thank God that somehow it is finished ! (laughter)

Get Out of Your Own Way

Chapter #24
Chapter title: None

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Dharma Deepam. It means light of religion, light of the law, light of the ultimate. Dharma means many things, but basically it means exactly what Tao means -- the fundamental law of existence. It is used for religion because religion is also a fundamental law, life.

The english word 'religion' has very wrong connotations with it -- sectarian, moral, theological; less concerned with the spontaneity of existence.

[The new sannyasin says: I feel very honoured to be here listening to you.]

Mm, that's very good. Much is going to happen.

Change to orange and completely forget the past -- as if it never belonged to you. That is the meaning of changing the name. One gets identified with a name, and, dropping it, suddenly one feels free; the identity is no more there.

It is almost as if you are in a strange country where nobody knows that you are a very rich man, very educated, a doctor, a professor, or an engineer, a scientist; nobody knows that you are an artist or a painter. Nobody knows anything about you and suddenly you find yourself in a strange world. You are reduced to non-being. People don't look at you. Nobody pays special attention to you because nobody knows who you are. Suddenly the whole identity that you have been carrying forever, collapses. For the first time you really start being the one you are -- unlabelled, unnamed, unknown. Not only unknown to others but even to yourself.

The whole effort of changing your clothes and your name is just to give you a discontinuity with the past. Once the discontinuity is there, ninety percent of your problems disappear. Those problems belong to your identity, not really to you. You, simply put aside the memories and the loaded past. You say, 'I am no more that. That man is dead.'

So this is a day of your rebirth, your death and your resurrection. Take it as deeply as you can so the break happens easily. Just forget and start from this moment looking at your past as if it belonged to somebody else, or as if you had read a novel or seen a movie, had been in a dream, and suddenly it has disappeared; you are no more in it.

When Buddha became enlightened, a very great and learned brahmin approached him. Buddha was looking so god-like, so tremendously beautiful and graceful, that the brahmin asked, 'Are you a god?' Buddha said, 'No.' The brahmin asked, 'Are you a great saint?' Buddha said, 'No.' Then the brahmin asked, 'Then who are you.?'

Buddha laughed and said, 'I am aware.' Just this much -- 'I am aware.' He has said a tremendous thing.

He says, 'How can I be identified with any label -- god, saint, sinner, this and that? I am aware -- the

dream is finished.'

All identities are dreams -- sometimes beautiful, sometimes nightmarish, but all dreams. So whatsoever you have been up to now, get out of it as a snake gets out of the old skin. Don't move in the old shoes anymore -- get out of them -- and suddenly you will see that ninety percent of the problems have disappeared. The ten percent which don't disappear are real problems. They are blessings, because through them one grows.

The ninety percent of problems which are not real, are bogus, are simply distractions and cunning devices of the mind to avoid the real problems. Whenever there is a real problem, the mind creates many other problems which are false, pseudo, and you become engaged with the false problems. Then you start working on them -- and they can never be solved because in the first place they are not your problems. They are not problems.

This moment becomes your death and also your birth. Let it penetrate deeply.

And I can see that the energy is beautiful. Very few people are so blessed... whose energy is flowing really in harmony. Just become more and more tuned with me here, and with the milieu we are trying to create here, the ecology of human consciousness that we are working with here; become in tune with it. Just become part of it and much will happen.

[A visitor, said that the only meditation she had done prior to those happening here, was colour meditation, and that she had done some Encounter groups when she was younger, more as a gesture of breaking out of the institution than of anything else.]

Mm mm... because it is not a question of breaking out of an institution. The question is of breaking out of the mind. The mind is the real institution, and it is inside, not outside.

It is not a real problem to live in an institution, or to live in a certain society, in a certain tradition. The real problem is inside man. One has to live in one's mind, and that is institutional and very orthodox That is the real imprisonment.

So it will be good if you can do a few groups here. There are a few groups which can bring you out of your mind. That's why I think you were not enjoying these meditations, because these meditations can be enjoyed only...

[She answers: I enjoy the meditations. It's more or less the feeling around the ashram and Poona.]

Mm mm, maybe. If you enjoy meditations, then continue. And these are irrelevant things -- Poona or the ashram or the people. Never pay much attention to irrelevant things because sometimes they become so important, and one becomes so obsessed with them that one misses the essential.

Once a man came to me, a very learned man, a vice-chancellor of a university, and he said, 'Everything is good. I love your books, I love your talks, but your long skirt...' What nonsense! But it was a real problem. He said, 'I feel silly, but the moment I see your long skirt, rm disturbed. Why this long skirt?'

So I told him, 'I can make it short, but then when somebody is disturbed by my short skirt, what am I going to do? Then someone may be even disturbed by my skirt! If I am to satisfy everybody, it will be impossible for me to live!' He said he understood but still, somehow, it obsessed him.

I have seen many people getting too interested in unnecessary things. Poona is irrelevant. You are here to be with me. The ashram is also irrelevant, but sometimes these things become very very meaningful. There are people who say, 'We don't like this organisation, the ashram and routine. We love you but we cannot stay because this is too much of a regimentation.' Then they are paying too much attention to something which is not of any value.

Just be concerned with the essential in life, and always go to the root of the matter. Don't be bothered by the non-essentials. They are always there and they cannot be satisfactory according to everybody's heart's desire; it is impossible. When there are so many people, it is almost impossible to drop all sorts of formalities because then it becomes a chaos.

[Osho said that he had tried to help people without the structure of an ashram, an organisation, but it because impossible to communicate in depth with individuals.]

If you try to manage things, then a certain organisation enters. If you drop all organisation, everything

becomes chaotic, so that nothing can be done. Just try to understand things, and look at the essential.

I will suggest that if you do a few groups here, they will be very very helpful. Try at least one and we will see, mm? See what you can allow, and when you allow, see what happens. If you go totally into anything, you simply get out of the mind. The mind can never be total in anything. It is always divided, fragmentary; that's the nature of the mind. So whatsoever you can do totally, immediately you get out of the mind. And those few moments of getting out of the mind are of real freedom.

Then you are out of the institution... the most subtle Institution of your own thoughts. We have many groups for different types of people, for different problems to be tackled, and different approaches to enter a certain person, to go into the very core of his or her being.

Just be here and don't look for the non-essential. Just remember me. Right!

[The companion of the former visitor said that he also had done colour meditation in the past.]

Colour meditation is good, and it can help up to a certain point but not up to the very end, because it is in fact imagination.

Nothing is wrong in imagination. It is the only creative faculty in you. Colour meditation is imagination, and you can imagine beautiful colours; you can have very very beautiful experiences through it; it is very poetic, romantic -- but one has to go beyond it because reality can never be known through imagination.

You can come to love reality through imagination but you can never know it. You will have deeper experiences of reality, but those experiences will remain subjective. You will go on projecting something. If you look at a rose flower, and if you have a trained imagination you will see tremendous qualities in the rose, of which nobody else will be aware. You will almost see a dance of energy there, the aura of the rose and the subtle colours ... you can almost touch the fragrance of it. It becomes almost tangible and the roseness of the rose has a depth when you have imagination. It opens new doors, and one rose can become the door for the whole existence. But still it is imagination. In fact you are not knowing anything about the rose, you are knowing something about your imagination through the rose. The rose is just an excuse.

So, good -- I am all in favour of imagination -- but one has to learn one day to drop it so that you can see that which is, not that which you impose on something. Reality is something totally different from what we dream, imagine... than we can ever think about. It is totally different and it has nothing to do with the mind.

Something like Vipassana will be very helpful. We have a group for buddhist meditation because that is the only ancient method which does not use imagination. It is very austere, pure. The whole emphasis is just on being alert, that's all, so that nothing passes without your knowledge. You don't do anything to the facticity of life: you don't touch it, retouch it, you don't project anything. Life is no more a screen, and you are no more a projector. You are simply witnessing, whatsoever it is, with no judgement on your part of good or bad, beautiful or ugly.

But before you do Vipassana, do some very imaginative thing because you have been doing this colour meditation, so something on the same lines will bring your imagination to the very brink, beyond which it cannot go. And that is my emphasis always. If you are doing something, go to the very extreme of it. Never leave it in the middle, otherwise you will have a hangover. Go to the very extreme of it explore the whole possibility and potentiality of it. Only drop it when you see that now it is a used possibility, now there is nothing more in it and you have exploited it completely. You have taken all that was possible to take from it. Only then move somewhere else.

First go through the group we call Hypnotherapy -- that is completely imagination, but it brings the imagination to a total focusing. Use your imagination as totally as possible so that you can enjoy the whole scenery of imagination. Once you have enjoyed the whole scenery, you can come out of it very easily.

[A visitor said that he had been working with Arica for four years and would continue in that work on his return to the States.]

Arica has a few very beautiful methods, but always remember that the method is not the ultimate thing, and one has to go beyond methodology.

Because the West is so technically minded, the techniques appeal very much. Arica has very beautiful techniques, eclectic, from many schools, from many esoteric groups, so work hard on them. But remember one thing, that no method can lead you to the point where you can become spontaneous. All methods can give you a certain glimpse, but never the truth.

Glimpses are good because that's how one learns and reaches closer to the truth, that's how one comes to feel what truth is. Then truth becomes a great desire, a burning desire in oneself. Methods can create thirst but they can never quench. So use all methods that you can learn but always remembering that truth is beyond methods. It cannot be within methods because it cannot be caused by anything. It is uncaused. You have not to do anything to achieve it. You have just to be... it is already showering on you. Not for a single moment have you missed it. It is impossible to miss it because it is our very nature.

So don't get too attached to methods otherwise they will become the barriers. Use them but with the awareness that this is just a device, is arbitrary. It is just like a staircase: you use it to go upstairs but the stair is not the goal. Use it -- and leave it. When a person has become completely free of methods, he rests in his own being.

That thing has yet to penetrate the western consciousness. Transcendental meditation, Arica, Scientology, and a thousand and one methods are prevalent and people go on moving from one methodology to another, everybody thinking that through methods truth can be achieved. Through methods, at the most you can be prepared to receive it, but it comes on its own. It comes when it comes -- it cannot be forced. And a forced truth will not be much of a truth.

I see many people who have not known any methods, and people who have known methods and have started clinging to them. Both are lost. The first group can be forgiven, but not the second. The first has not even started; nothing can be said about them. But the second has started, has moved a few steps, and now is clinging to the staircase.

So remember, one has to come to no-method and one has to come to no-effort. One has to come to no-will, because whatsoever you will, is going to create a certain ego. Whatsoever you do is going to create a certain tension. One has to come to total surrender, then God wills... then the whole works through you. You simply float, not even worried where the whole is taking you and leading you. Each moment is tremendously beautiful in itself.

[A sannyasin said she wanted to start a centre in Oxford, England, and also to introduce Osho to Ronnie Laing.]

That would be very good. He might be interested. Just let him feel me through you.

... He is one of the most beautiful people alive there, so he has to be interested. Just go and start working on him. And I will give you a name so that you can start a small centre in Oxford.

This will be the name: Shunyam.

It means the emptiness, the void, the nothingness. This is a buddhist word -- shunyam -- for the ultimate reality. Buddha says there is no god, there is no creator, that there is, in fact, nobody. The whole is a nobodyness.

In English there is no word to translate it because all english words that can give an indication about it are all negative. The word 'empty' feels as if it is empty of something. It is not in itself a positive feeling.

When you say that the room is empty, you mean that the furniture has been removed. Shunyam is a positive emptiness. It is not empty of something. It is full of emptiness. The room is full of roominess. Maybe the furniture is not there, but that's how it is full of roominess. When furniture is there, it occupies the room; the room is occupied and destroyed. When you remove everything from the room, roominess enters back into it; the room becomes full of emptiness.

So shunyam is a positive word. Because of this word, many in the West have misunderstood Buddha. They think he is a negative thinker, a pessimist, because in the West the word 'empty' has always been used in a condemnatory sense. They say that the empty mind is the devil's workshop. In India we say that the empty mind is God's workshop. But this emptiness is totally different, mm? It is full of emptiness.

There is an anecdote in Buddha's life about a great philosopher, not a disciple of Buddha, but a seeker, who said to Buddha, 'I have not come to listen to any words from you, and I have not come to listen to your silence either. So don't tell me anything through words and don't tell me anything through silence.'

Buddha kept quiet. A few moments passed -- the man was thrilled, ecstatic. He touched Buddha's feet and he said, 'Your compassion is great, and you have given me what I asked you for.' In deep respect, gratitude, he left Buddha.

Buddha's own disciples could not follow what had transpired between the two. In the first place the man had said not to say anything through silence -- and Buddha had kept silent. The man had posed a very difficult dilemma -- not to say anything through words and not to say anything through silence and yet to

say something! What transpired between the two? Even the disciples could not understand.

When the man left, the chief disciple, Ananda, asked, 'We cannot understand what has happened. The man asked you not to be silent and you remained silent -- and still he received the answer!'

Buddha said, 'There are two types of silences. One is when you want to say something and you are not saying it.' In English you have the expression 'a pregnant silence'. Something is there and maybe the quality of it is such that it cannot be said. It is inexpressible but it is there. Buddha said,'That man told me not to be in a pregnant silence, an eloquent silence, so I didn't say anything through words and I didn't say anything through silence.

'But there is another silence, which is simple. It is not absence of saying, not empty of saying, but simply full of silence. I remained in it and the man followed and understood.'

Ananda said, 'But we could not follow and we are your disciples. How did it happen?'

Buddha said, 'There are a few horses of good breeding for whom only the shadow of the whip is enough.'

So shunyam means, not empty of anything, but full of emptiness.

The East has always loved shunyam. A man is not made of body, but is the inner emptiness. When we say we live in a house, we live in emptiness. If the house is really full we will not be able to live in it. We pass through the door because it is empty. We cannot pass through the wall because it is full. The whole emphasis in the East is for shunyam -- emptiness, but full of its own nature. You wanted to say something else? One thing is still there.

[The sannyasin then asked: I used to go outside my body and I didn't know anything about it until I heard you talking about it. It used to happen when I was frightened, and I wouldn't have any control over it. I'd go about four feet away from my body.]

Yes, allow it -- it is beautiful, very beautiful. Simply enjoy it so it happens more and more. By and by it will become more and more smooth and you will be able to go further and further away from the body. One can almost float in the sky.

You are separate from the body. The body is just an abode in which we are staying for a time being. So enjoy it and whenever you have time slip into it. If it is happening naturally, it is beautiful. It is a great meditation and will help tremendous growth in you.

... We have a certain attitude about things. For example if you accept the idea that you are separate from the body, when the thing happens you will become aware of it. If you reject the very idea and think that it is foolish, the thing will happen but you will bypass it. You will not recognise it or take note of it, because it will go against your mind.

... Then you will lose it. If you understand it and allow it, you know the path and how it happened. It is a knack, and you slip into that knack again and again and again and it happens more and more.

People who have an idea that they have lived only once, are living only once, and that there are not many lives, also slip, sometimes, into their past lives, but they will interpret it in a certain way. They will say, 'This is just dream or fantasy, just nonsense, rubbish!' In that way they will block the door.

There are people who sometimes move into deep meditation but they remain completely oblivious of the fact. If you ask them, they will say, 'Maybe I fell asleep,' or, 'I don't know what was happening!' The mind only selects those things which it accepts. That's why an open mind is needed with no dogma cluttering it. Then whatsoever happens, one is available to take note of it, to enjoy it, and if it is life-enhancing, to move into it. Then more and more things will happen.

It is a chain. If you go one step into it, another step becomes available. If you go two steps, a third step becomes available. And only one step becomes available at one time. If you don't take the first step, the other steps are simply closed for you.

Whenever it happens, push it back a little further. You feel it is four feet, try to make it five or six. If you feel it is in the room, just try to get out of the room. By, and by you will feel that a freedom is coming and you are becoming attuned to the phenomenon. Sometimes try to go out of the town, and then to Poona (laughter). Come from Oxford, mm?... because time and space are not barriers for it.

[A sannyasin who is maintaining silence said that most of the time she felt marvellous, but sometimes around people anger arose. She asked: Is there something that is short-circuiting or something?]

No, no, nothing. Because you have been always very cultured, polite, controlled, disciplined, these wild pockets are there and you have bypassed them. You have controlled your life in a certain way, in a perfect way. But those pockets are there and now you are relaxing more, so those pockets are starting to get back into your system. There is nothing wrong in it, but just remember one thing -- never throw your anger on anybody.

If you get angry at persons, you will never get totally angry and guilt arises, because the person is not really the cause. You can see that; you are alert enough now. You can see that the person is not the cause and that you have your own anger inside. You are just seeking some excuse.

Use the anger in some activity. I would like these wild pockets which are being left outside your personality to be reabsorbed. You will become more whole. Nothing has to be left out, absolutely nothing. Everything has to be absorbed, reclaimed, and everything has to find a place in your totality.
But don't be worried -- everything is going well.

[The Enlightenment Intensive group are present.

[A group member said that at first he wanted to leave and then it got better and better and better.]

Very good! Now tell everybody this, because many people would have left. The idea comes to many people in the beginning when it is difficult. Westerners particularly have become much too addicted to convenience and comfort. Anything that looks hard, seems impossible, they try to get out of. But if you go into things, they become easier.

Always remember that things which are easier in the beginning always prove useless because they don't give you any challenge. they don't test your mettle or give you any opportunities. If you can work through things that are hard, the very thrill gives a challenge to your whole being. The very decision that you are going to stay, to stick at it, gives you a sudden upsurge of energy and growth.

After each hardship you will find that you have learned something. You will come out of it more integrated. Never choose the easy -- it is dangerous. If you do, you can live and die conveniently, but you will not grow.

[Another group member said he also nearly left and then later something very special happened for him.]

It has been very good. Always remember that all that looks horrible is not necessarily horrible. They say that the path to hell is full of well-wishers. The opposite is also true: the path to heaven is full of hell.

This is my observation, that if you are seeking heaven you will fall into hell. If you are ready to face hell you will rise into heaven. That's how the polarity of life functions.

So whenever you see that something is going hard, don't be worried too much. It is a challenge to be faced, to be lived through. And all beautiful experiences happen only when you have passed through hardship,. through horrible experiences. Those horrible experiences prepare you... they cleanse you. Pain is a cleansing process and it prepares you for greater and higher and more refined pleasures.

[A sannyasin who left the group said: I sometimes get myself into situations where something just goes click! and then I walk away.]

Sometimes let it click and don't go, don't walk away. Break the habit, otherwise you will miss many things in life. Only you will be responsible, nobody else.

The same thing would have happened to you even better than to him if you had stayed. The moment comes to everybody when one feels to just walk out, to be finished, because it is too much and you ask yourself why you should unnecessarily torture yourself. That comes to everybody.

Everything is at a cost. If you want higher blessings, you have to earn them. Do another group, and next time when it comes, just watch and tell it to go away and that you are not coming. You will feel so happy if you don't follow the urge because then you will have a certain mastery over your mind. Suddenly you will feel that yes, you are a little higher than your mind, that something is beyond the mind.

So there is nothing wrong -- whatsoever happened, happened, but next time, just tell the urge to go. Go outside, spit it there, and come back. This group may have given you many beautiful experiences.

[A group member says: I feel a lot of aggression and I'm sometimes very afraid of the power inside me. I feel that I'm dangerous to myself and other people and so I'm holding back all the time.

Osho suggested that he do the Aum group and then said that all people are dangerous and it was good that Prakash had come to recognise it. Osho said that creativity and destructiveness were both aspects of the same energy. The key lay in being able to transform energy into creativity. Osho said he would give Prakash some creative meditations after he had completed the Aum marathon.]

[Another sannyasin said he had had a fever, and that his energy had changed from being aggressive to being passive. When he returned to the west he wanted to just sit in his treehouse, instead of working as a therapist.]

The fever was not just a fever. It is some change that is happening so you are feeling hot because of it. Don't be worried about it -- it will go. Then it is gone you will feel very very different.

For three weeks you rest, and then you will feel a great upsurge of energy. When the energy comes, move into work.

There has always to be a rhythm between work and play, action and no action, between sun and moon. If you get addicted to relaxation and silence, that will not be good and not very fulfilling to you. You will become more and more still, but you will also become a little dead. That is the problem with the moon centre. When the energy moves into the moon, one becomes silent, but if it is not also joined by the sun centre, by and by sensitivity is lost. Then a silence is attained which is more empty than full.

So move into energy, into the sun centre. Do things, but when you feel tired and spent, don't go on forcing. When you are not feeling like doing, move into your treehouse and rest, and forget all about work and everything. Make it a rhythm. It will be better if you make it a small rhythm: work for five days, rest for two. If you have two months' rest, rest will become a habit and it will be difficult to go into work. The mind will say, 'Leave all this nonsense. It is all maya.' But look at me -- I go on working on you (chuckling). And it is all maya!

Never become an escapist. Much work has to be done for me. That's why I am sending you there, otherwise I would have told you not to go. I am sending you for a purpose.

A few times you can come and go and then finally you can settle here. You can have a tree and make a small house, and you can live with your snake there. [The sannyasin has a pet snake.]
Or you can even find an Eve -- that will be complete.

Get Out of Your Own Way

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Santan means silence and anand means bliss. These two things have to be remembered. Be as peaceful and silent as possible. Let it become a climate around you. Walking, feel as if you are surrounded by a deep silence.

In the beginning it will just be 'as if', but every idea becomes a reality, and every reality was just an idea in the beginning. Sitting, feel as if you are surrounded by silence and peace. You will forget again and

again. Just remember again, and don't be worried about forgetting; it's natural. Whenever you remember again, start feeling it. Relax... feel the silence surrounding you. Out of silence, by and by some moments of bliss will arise. When they arise, sway with them, let your energy flow with them.

[A visitor said that in the Encounter group there had been much violence directed at persons, instead of on a pillow. He himself had much violence and had hurt someone. He was very shocked and had decided to leave. He felt this structure could lead to someone getting killed. He had decided to leave the ashram.]

No, it has never happened, and it is a very rare possibility. There are a few things to be understood.

The society has conditioned you to repress violence not against pillows, not against the wall -- society has repressed your violence against persons, so pillows are a very poor substitute. The whole mechanism of the Encounter group is to relieve you of all the repressions that society has given to you.

I understand your problem because there can be so much violence repressed that it can become almost murderous. But there is another in-built mechanism in the human mind. If you go on repressing your violence, one day it can explode and can be murderous, but that will be unconscious. If you allow this explosion consciously -- and that is what an Encounter group is supposed to be for: to consciously allow it -- you will go to a certain extent and suddenly compassion will arise. That is an in-built mechanism in all animals and in man also, but man has completely forgotten about it.

Have you ever seen any animal killing its own species? No animal kills its own kind -- only man. No dog will kill another dog. They fight, they can fight very violently, but they will never kill. They will go up to a certain extent. One dog may hold another dog's throat in his mouth and you will be thinking that now he is going to kill the other dog, but at a certain moment the whole energy turns back; something stops the dog from within.

The same happens in human beings if repressions are allowed. And that's the whole theory behind Encounter groups. If you are allowed your violence, you may feel that it is going to be too much, that you can murder. But you cannot murder because you are a human being and you also carry, howsoever repressed, an inner mechanism that will not allow you. You will go to a certain extent, almost to the brink, and suddenly a compassion will arise in you and you will see the whole absurdity of it. This person is completely innocent. You may be carrying violence against other persons -- maybe against your father, your mother, brother, enemies, friends, society -- but not against this person who has accidentally met you in an Encounter group.

So you may go to a point and then suddenly -- and it happens only when you are at the extreme point -- the inner mechanism that has been non-functioning, starts functioning and you see the whole nonsense of it and a deep compassion arises. Many people become afraid, but nowhere, not even in the West, has any Encounter group come across a murder yet.

Just two or three days ago I was reading the memoirs of one of the very perceptive men in the West, Fritz Perls, who started Gestalt therapy. He was a very strong man; tall, well-built and very powerful. One very tiny man in a group told him that he had an obsession that some day or other he would kill someone by suffocating them. He said this came to his mind so much that he was almost afraid to come near people because any provocation and he might suffocate and kill them.

So Perls said, 'I will lie down here and you suffocate me, kill me. Be finished with your obsession -- you have carried it too long!' Perls lay down and the man started suffocating him, holding his throat and pressing it really hard. Even Fritz Perls says that there was a moment when he thought this man was really going to kill him! He went to the very extreme. But just on the verge, suddenly he relaxed and started crying. Compassion came to his mind.

The whole encounter philosophy believes in this compassion within you. It is a tremendous trust in you. The society does not trust you -- that's why it teaches you to repress. Society condemns you and kills you as a murderer, as a thief, an immoral man, a rapist, and a thousand and one things. It thinks only of the worst possibility and it goes on repressing you. The encounter philosophy believes and trusts in your deep humanity, in the divinity of your innermost grace, in the dignity of your being, so it allows.

Risk is there. Sometimes if somebody is really mad, maybe out of one million, there is a chance that somebody may commit a murder. But that risk has to be taken, otherwise the whole therapeutic work of Encounter is stopped. That risk has to be taken. It has not happened and I don't see it ever happening. It is just a theoretical possibility. I have never seen a man go so completely mad. Even the mad people in your mad asylums are not so mad. They have compassion, and even more compassion than your ordinary

humanity which is outside the asylums.

You have repressed much and it came to be provoked, and you became afraid; that's natural. But I feel that if you had continued, the compassion was bound to come. I will tell those people to be a little more alert, but too much caution cannot be used, otherwise the whole point is lost. Then the group becomes almost a part of your society. Then the group also represses you and is no more therapeutic.

Whatsoever the society has done to you, the group is trying to undo. It is risky certainly, but the risk is because of society and its repressions, not because of the group.

If the whole world functions on the philosophy of Encounter, there will be no murder, no violence, no war. But it is not, so there is murder, war, and every violence going on, and we are prepared for that violence.

Moving in an Encounter group, violence sometimes arises, but it is dearly faced. We have a given society with a given structure. It has corrupted your being and created such barriers that your inner functioning is stopped. Man has lost the touch and connectedness with his being.

[The visitor asks for advice to improve. He has done TM meditation in the past.]

TM is a repressive method. That may be one of the causes why the Encounter created trouble. It is a repressive method and it gives you a false type of silence. It gives you a certain peace, but it doesn't change you. You remain in turmoil deep down, and just on the surface you have a painted side.

It will make you more efficient, but efficiency is not a value at all. If you are a murderer, you will become a more efficient murderer. If you are an exploiter, you will exploit more efficiently. In the West, efficiency is thought to be a great value.

TM can give you an efficiency, and of course a certain illusion of improvement because it is very ego-enhancing. You feel more controlled. Now I understand what the problem was in the group and how you could not manage to be in it or benefited by it.

[The visitor then said he has long training in Aikido, and that to express violence is against Aikido training and principles.]

But the training is not simply not to attack. The training is dropping the idea of attacking and this was the situation to know whether your training has worked or not. When nobody is beating you and you don't attack, it is meaningless. When somebody is attacking you and you remain alert, you keep the flame of alertness and don't attack, only then is the training and discipline worth something. Then you have learned something; otherwise it is useless. When nobody is attacking you, what is the point? The provocation is the test.

It will be difficult for me to suggest anything because all my methods are cathartic. You have to bring all that is inside, out, so that you are relieved and the tension is completely lost. You should not carry anything.

Both these trainings are in a way dangerous, because they both try to make you very disciplined and controlled, but you are sitting on a volcano. Both falsify your being because they don't allow your natural spontaneity to function. If you are continuing in them, don't ask my advice because that will create more contradictions in you.

But if you ask my advice, I'll suggest you do Dynamic meditation. Only that will help. But you are going so soon. You needed to be here for at least a few days to do one camp. One camp would have given you much insight.

Some day or other you will be in great trouble because you look very repressed, controlled, disciplined. It gives a good feeling and people will appreciate you. It gives you a personality. That's why control became so important all over the world and people have tried to control themselves.

The whole thing that I am doing here is showing a way to remain in uncontrol and yet disciplined, uncontrolled and yet aware. Then there is a beauty. If you are simply controlled and not aware, you are already dead and all your sensitivity will be lost. If you do Dynamic meditation for at least three months, you will see things disappearing and a totally different quality will happen to you. You will be silent, aware -- with no control and yet in control because there is nothing to control.

There are two different types of control: a person who has many things to control and is controlled, and another person who has nothing to control, so is controlled. He is completely empty and void and quiet

inside.

I will suggest you do few other groups in the West -- Encounter, marathons, Gestalt, Bio-energetics. TM is just useless, but if you are feeling good, continue.

[The previous visitor's wife said she had also been doing TM but had not found it helpful.]

TM can help a certain type of peacefulness. It is not very deep and it is not worth much, but if you are not getting into anything, you can try it. You have misunderstood the whole point.

Boredom is part of it. The mantra is meant to create boredom, because when the mind is completely bored it stops the inner chattering. It is just as when a small boy is not going to sleep and the mother sings a lullaby so the child starts feeling bored; the same line is repeated again and again and again. The child wants to escape from there, but where can he escape to? He escapes into sleep.

TM is nothing but a lullaby. You can use a certain mantra or word continuously and you create a lullaby within you. Now there is no escape from it because you yourself are doing it. It is not the radio that you can turn off, or the traffic noise against which you can dose the windows. You yourself are doing it so there is no escape. If you go on doing it, doing it, the mind starts feeling bored. The mind is always interested in something new. It is not interested in repetition. If you go on repeating you will slip into a sort of sleep -- that's what they call meditation.

That sort of sleep is artificial. It is basically a hypno-sleep. In Yoga we call it tandra: artificially created sleep. But it gives rest. Nothing is wrong in it. If you simply want sleep and rest, it will give it to you, but you have to try it for at least three months continuously, every day, twice a day.

If you cannot get into TM, you cannot get into anything else because it is the most superficial meditation there is. I will suggest that you get into it because if you cannot, it will be difficult for you to get into anything else.

Dynamic meditation is a totally different thing. It is not interested in making you silent. No. First it is interested in making you open. It may take many weeks for you to open, and then all the rubbish that you have been carrying has to be thrown out. It is dirty work, but if one really wants to be clean it has to be done. Cleaning is always dirty work, but if you want a clean and new being inside, you do it. If you cannot even do TM, then you will not be able to do Dynamic.

So try TM first and be finished with it. When a certain little silence comes to you, then only will you be able to do some harder method which will really relieve you of your tensions. He (indicating her husband) needs to go beyond TM; you need to go into it. But try, mm? It will come.

[A sannyasin says: I seem to like problems... I seem to always manage to create them.... but the trouble is I can't stop it]

No, no, I'm not saying to stop it. Create problems and enjoy it, but know it is you who is creating them. It is your game, so play it.

Nothing is wrong in it if you play knowingly. Everything is a game. If you play it knowingly you are not affected by it. U you like creating problems and solving them, very good... very intelligent (laughter). Create bigger problems and more complicated so that it becomes more and more difficult to solve them.

In English we translate the indian word 'maya' as illusion. It comes from the latin root 'ludere' which means to play with, a game. The english word 'illusion' means playing a game. It does not mean the unreal, but simply to play a game. That is exactly the meaning of maya -- to play a game.

So play it willingly. I am not saying to stop it. What will you do if you stop it? Even God cannot stop it! (laughter) But have good and beautiful games. You are the creator -- why not have beautiful and more aesthetic games? Enjoy decorating them and making them more complicated. Make them so complicated that even you cannot solve them -- and you have made them! Do it deliberately. The whole thing is how to do things deliberately.

For example somebody stutters. I tell him to do it deliberately, consciously, to stutter more, to exaggerate it. It happened once that a student was brought to me and I told him to do it deliberately and he couldn't. He tried hard but he couldn't.

Once you start enjoying a problem, you have already killed it because the whole thing was that the problem was heavy on you. It was creating trouble for you. Now you are enjoying it so the trouble is no more there. You have taken away the very ground and the problem will be dangling in a vacuum... it will

fall by itself.

[The Tathata group is present. One group member says: I had this terrible realization that I've been totally false and fake for as long as I can remember. I felt slightly suicidal about it.]

To realise that one's whole life has been fake, false, is a very shattering experience. The whole life collapses and suddenly you are nowhere, the whole identity gone. You were clinging to it and thinking it a great treasure and it proved to be just rubbish. It is natural that the stomach feels nauseous, numb. You have been through death. So it is perfectly good -- you are still alive!

(warmly) Come here... come here. Mm! The group has been really significant for you. Very few people go to that extent of realisation. People go a little bit, and that too almost intellectually. They say, 'Yes, I understand that I have been a fake,' but this is not felt; it is still in the head. It is again a new fakeness. It has not been understood physiologically... not in depth. They have not felt the tremor. Once you feel the tremor, this sickness will come. This sickness is a sign that you have passed through death. Just take a little rest for two or three days and you will come out completely new and fresh.

Don't get into the old pattern again because it is very tempting. You have practised it so long that it has almost become second nature and almost robot-like. You have put your whole life into it so it will tempt you again, because without it you will have to be more aware. Without it you will feel a little haphazard. Without it you feel less efficient and you will continuously feel the need to think and be aware of where you are going, what you are doing, what is happening. The mind will say, 'Why bother so much? Just take back the old cloak, and hide in it. Cover yourself under the old blanket and everything will be okay and as it always has been.'

Don't listen to the mind.

It. has been a really shattering experience -- that's how it should be for everyone. This sickness is very healthy. It simply shows that the system is trying to throw out all that is toxic, poisonous. So don't take any medicine, simply rest.

[A sannyasin said he realised he had been continuously depressed over the last two years; and lying to himself and his girlfriend. He would like to be able to 'rub out' those two years.]

You have come to an insight but you have not been able to absorb it as he (the previous sannyasin) has. You have seen it but you still want to reject it, and that's creating the trouble. You have not accepted it. If you don't accept it, you want to erase it. If you accept it, what is the point of erasing it?

If it has been so, it has been. How can the past be erased? It can only be understood. Accept it, and once you accept through understanding it is erased because then it becomes just like a nightmare, nothing else. It was a dream that you saw.

Once you understand, you are out of it. But this very effort and the idea of how to erase it, shows that you have not accepted it. You are still rejecting it and still trying to somehow convince yourself that it has not existed, that it is not part of you -- maybe just an accident, chance, coincidence, but it was not essential to you, it never belonged to you. You were carrying it but it was not essentially part of you. That's what is creating your puzzle.

So don't try to erase it and don't try to reject it. Don't try to say that it never existed. Don't even wish it because now nothing can be done; it has happened. Whatsoever has happened cannot unhappen. We cannot move time back. But there is a way to move ahead in time with such deep insight that whatsoever has happened in the past has been used and integratedly used.

For example you were sad for two years, and now you recognise the fact and accept the facticity of it. You understand it without any rejection, condemnation. That understanding will change your future. You will never be depressed again in the way you have been in the past. And if your future changes, that's the real change.

And what will you do by changing the past? You can be hypnotised and given the suggestion that these two years never existed. The suggestion can be given so deeply that you will forget all about these two years and that they even existed. But that is not going to help. You will commit the same mistake again and again. Your future will be a repetition of the past that you have forgotten.

I would not like to erase them. I would like to focus on them. Bring your total awareness to the past. This has been your life. If it was wrong, one has to look at it deeply, very deeply, so it is never repeated.

The past is meaningful only if you understand it; then you don't repeat it. They say about history that it has to be learned so we don't repeat it. Otherwise we will commit the same mistake again and again.
It has been good but you are still struggling. You don't want to accept it.

[Another group member said he had imagined part of the group structure was not to sleep at night, and at the end of the group he was shattered.]

You overdo things... that too is a subtle ego. The ego is always overdoing because it is always trying to perform, to prove things -- if not to others, then to oneself. You need a little relaxation.

Overdoing is not going to help. Your top-dog is too strong and it goes on torturing the under-dog. The under-dog wanted to sleep but the top-dog was not willing. The top-dog always enjoys some type of domination. It feels good and ego-enhancing that you will not sleep, will not eat, you go on a fast, or you stand in the sun. The top-dog is always masochistic.

Always listen to the under-dog. That is the real oppressed human being. This top-dog is just a sucker, an exploiter. Whenever you run into any conflict, decide in favour of the under-dog. If you have to decide whether to go to the movie or to the meditation, if the under-dog wants to go to the movie, go to the movie and forget about meditation.

Never give any chance to that top-dog to become any stronger because the under-dog is your nature. Try to become more ordinary. You are trying to become extraordinary -- that is creating the trouble.

You are doing the Tao group next? That will be good because it will not be overdoing. Just really relax in it and float. And if you want to fall asleep, fall down then and there, but don't overdo that!

[A assistant said he had given massage, and disappeared into it. However, afterwards much aggression came up.

Osho suggested that after he had completed his massage, He should immediately take a shower and while doing so, imagine that all anger and violence was being washed away. He should recommend that the people he works on do the same too, immediately the massage is over...]

While you are doing massage, it is not one-way traffic. The energy is not only moving from you; it is also moving from the other person to you, because the contact is for both.

If the other person starts catharting, he will be releasing much energy and you will absorb it. You will feel violent or angry for no reason. Massage stirs many things inside and if it is really deep, and if you become possessed, it stirs many things. One has to be alert.

[Massage is available at the ashram through two sannyasins. Osho said, at the introduction of massage into the ashram:]

Massage is something that you can start learning but you never finish. It goes on and on, and the experience becomes continuously deeper and deeper, higher and higher.

Massage is one of the most subtle arts -- and it is not only a question of expertise. It is more a question of love. Learn the technique and then forget it. Just feel, and move by feeling. When you learn deeply, ninety percent of the work is done by love, ten percent by the technique. By just the very touching, a loving touch, something relaxes in the body.
Massage is needed in the world because love has disappeared.

[Another group member said: Since the group I've been enjoying myself very much. Thank you!]

That's very good. Enjoy -- and don't feel guilty about it, mm? People start feeling guilty when they enjoy because everybody has been taught that there is something wrong in enjoying life; something basically like sin when you enjoy something.

So don't feel guilty. Just enjoy and be happy. Enjoyment is a virtue, and only virtuous people are able to enjoy. Those who enjoy I call virtuous.
If you go on enjoying more and more, one day you will become a saint!

God Is Not For Sale

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Prem means love, and tyagi means renunciation. Tyagi means one who has renounced -- love and renunciation. I make a special condition for renunciation -- and that is love. A man can renounce out of anger, a man can renounce out of hatred, a man can renounce out of frustration... but then it is meaningless. Unless you renounce out of love, renunciation is of no use. If you renounce, and there is no love in your renunciation, it is a struggle. If there is love, it is a surrender.

The old renunciation used to be out of hatred for the world. The old renunciation was anti-life, negative. I teach a positive renunciation, a life-affirmative renunciation, a life-enhancing renunciation. So your renunciation is going to be a profound yes to life. Certainly when you say yes to life or yes to God, many things start dropping on their own accord. Not that you really renounce them; they simply become irrelevant So never renounce a thing unless it has become irrelevant. What I am saying is, never renounce a thing as an effort, as a struggle; don't use your will to renounce anything. Just be in a let-go.

The old renunciation was a sort of a price that one had to pay for God. It was a bargain. You had to renounce the world if you wanted to enter the kingdom of God. It was a price to be paid. But to me, God is not for sale, and there is no price to be paid. God is not a commodity. There is no way to achieve God or to purchase God. Neither knowledge nor austerities nor renunciation is going to be of any help. Anything that you can do is not going to help. You have to be just passive and receptive. You have to be feminine, then God penetrates you. It is a gift, a grace.

Remember, God is not for sale, so there is no way to purchase Him. You cannot do anything on your own that will be of any help to attain to God. All that you can do is not to stand in the way, not to resist -- that's all that man can do... to be absolutely relaxed, deeply non-resistant
And this is what, to me, is prayer -- a state of let-go.

Prem means love and sagara means ocean -- ocean of love. And this is also going to be your continuous work -- to become more and more loving. Go on sending love messages all around: to people, to animals, to trees, to rocks. Even if you are sitting in an empty room -- to things, to furniture, to the door, the wall. To the very emptiness, just go on sending vibrations of love... as if one is in love with existence itself, as if the

existence is your beloved -- and much will happen out of it.

In the beginning it will be a little difficult because ordinarily we think of love only in terms of a relationship. I am talking about a totally different kind of love which has nothing to do with relationships. It is a state of energy, a loving state of energy.

If a few people are sitting silently, you can watch. Somebody is in anger; his energy has the quality of anger. Somebody is simply compassionate; his energy has the quality of compassion. If you watch people you will be able to see what kind of quality their energy has. You come across somebody and suddenly you feel a tremendous attraction. That man has a loving energy around him, so whomsoever comes into his sphere of vibration will feel attracted. Somebody else -- and you suddenly feel repelled; you simply don't want to see him. You simply don't want to come too close to him. There is a certain repulsion; his energy is repelling. It does not want to communicate, it doesn't want to share. The person is insensitive, dull, unrelating, almost dead. So watch people and you will see that it is not a question of relationship -- that when you insult somebody, he becomes angry. There are people who are simply angry. There are people who are simply loving. There are people who are simply indifferent.

I am talking about that kind of quality. So simply from this moment, start feeling loving for no reason at all but because the very feeling is such a beatitude. It is its own value, its own result. The result is intrinsic to it. The more loving you feel, the more happy you will feel. One day suddenly you will see that people are unhappy because they have no loving state of energy, that's all. A happy person is one who has a loving energy. An unhappy person is one who has a non-loving energy. It has nothing to do with circumstances; it has nothing to do with what people do to you. It has nothing to do with that. In fact you invite people to do whatsoever they do to you. That depends on your energy and its quality.

An indifferent person forces people to be indifferent towards him. An angry person forces other people to be angry towards him. A loving person simply persuades others to be loving towards him. Your energy is your life. So if you feel miserable, that means that you have created a wrong type of energy in you. If you feel happy, energy is flowing, streaming. So just start being in tremendous love, as if you have fallen in love, with existence for the first time. Touch the trees, hug the trees Even open the door with loving care. Love your own body. Love everything! And by and by it becomes ingrained so that even if you touch the chair, you touch with love. It is not something that you do. It simply becomes your way of life.

[A sannyasin describes an experience: I seemed to start getting a migraine just before the lecture... After the lecture finished I found I couldn't hear anything -- I couldn't hear myself talking -- and I felt I was going off into some kind of space. I couldn't remember anything... couldn't even remember your name!]

(chuckling) Very good -- I have no name! You came to know me for the first time. It was something beautiful, but when for the first time it happens, one is really in shock and one cannot figure out what it is. You have a tendency towards migraine but people who have no tendency towards migraine, even they have migraine when it happens; even they have a great headache.

Krishnamurti has suffered for forty years with this migraine. It started with his first satori and has not left. But whenever he has it, immediately after it he enters into a different world. So it was really beautiful. A mini-satori you had! I call it mini so you don't get too high about it! It was good.

So just take it very positively, because this is the possibility -- that sometimes when things like this happen you can become so afraid that you take the negative part as very important... that the body became numb and there was headache; then the eyes could not see, then you could not remember. Everything went topsy-turvy -- you cracked up. But if you look into this too much you will forget exactly what was happening. It was an impact of great energy on you.

And I was aware that something was going to happen from the very beginning; you were in a certain space. It is almost an LSD trip without any acid.

And it is very shocking. When you take LSD you know what you have done; you wait for it. This comes so unexpectedly... it comes without any warning. You were not expecting it and then suddenly it is there. It disturbs the whole body, because a distance arises between you and your body so that the old contact is lost. That's why you could not get up; you could not talk -- or even if you were talking, you could not hear yourself talk. Your memory was not functioning. Everything went abnormal because something new penetrated, and the impact was so much that the body could not tolerate it and the mind could not bear it But this is how it happens for the first time.

By and by, when it comes next time, you will be able to cope with it more easily and you will be able to

look at the positive aspect of it. It is as if I throw a knife at you, and the knife hits you hard and you feel pain. You miss the knife completely. You feel the pain and you don't see the knife because the pain comes to you first. It is like a knife -- and you have missed that completely. You simply felt the pain of it, the impact of it, and it was so destructive. It has to be destructive. All creation is preceded by destruction.

So it was very very good. You entered a new space. It will be coming. There is no need to expect it, there is no need to long for it, and when it comes there is no need to feel afraid about it. Good, Maneesha... everything is good! You can go and rest now.

God Is Not For Sale

Chapter #2
Chapter title: None

13 October 1976 pm in Chuang Tzu Auditorium

Archive code: 7610135
ShortTitle: SALE02
Audio: No
Video: No

Prem means love and pradeepam means flame -- a flame of love, a light of love or lamp of love. And sannyas is nothing but coming closer to me so that your unlit flame can be lit. Just coming closer to a flame is enough. In a certain moment the flame jumps from one flame to another. Suddenly there are two flames. Nothing is lost in the original flame. Out of one flame, out of a small candle, you can light a thousand candles. Nothing is lost in the original. That's the beauty of love -- you go on sharing and nothing is lost. In fact the more you share, the more you have. So first be courageous enough to come closer to me so that your flame takes its own life, so that you are lighted again. And then help others... share your light with others.

Much is going to happen... a great potentiality is there in you. Never think that the actual is the end of life; the actual is a very tiny part of the possible. The possible is vast -- the actual is very small. The actual has a definition. The possible is infinite; it has no definition. So live with the actual but always remain open for the possible. And there is no end to it. One can simply go on growing and growing from one perfection to another perfection, from one door of mystery to another door of mystery. The journey is eternal.

So remain alert about the possible. That's what has happened to the modern mind. The modern mind has lost track of the possible; it has become too involved with the actual. The vision is lost, the hope is lost. And if the modern man feels so hopeless, so meaningless, nobody else is responsible for it. The modern mind goes on looking only at the actual. The actual is very small. One gets fed up with it It is boring because it is repetitive. Once you raise your eyes to the possible, you are facing the infinite horizon. Then vast is the sky and infinite is the possibility. Then you are never in a fed-up mood, and you are never in a state of hopelessness.

The hopelessness arises if you are obsessed too much with the actual -- and the modern mind is obsessed with the actual. That's the difference between a religious man and a non-religious man. I don't call the non-religious, irreligious, because the word irreligious has a condemnation in it. Non-religious is a neutral word -- no evaluation, just factual. The non-religious is one who has not yet become aware of the possible. The religious is one who has become aware of the possible. And that's what meditation is -- a door into the actual towards the possible... a projection of a bridge from the actual to the possible. It is a great dream, but the dream can be fulfilled.

So dream with me now! Hence forward, dream with me, and come closer and closer and closer.

[A sannyasin who has trained in psychotherapy, was unsure as to whether she should study medicine or not. Osho suggested it would be better not to undertake the extensive training medicine required, but said that he could do much as a psychotherapist.]

It will be good for your own growth also. Just remember two things. One is: psychotherapy is not yet complete, so don't depend on it totally. It takes people to a certain point -- so help your patients to reach that point through psychotherapy, but whenever you feel that things have got stuck, then introduce meditation immediately. No need to introduce meditation in the early stage; it may not be of much help. First try to work through psychotherapeutic methods and give as much help as possible through that, but then you will always come to a point where you will feel that nothing much can be done through psychotherapy. ThaYs the right point to introduce meditation.

So don't go on repeating the same thing whether something is happening or not. Otherwise psychoanalysis goes on for years and then people simply get so stuck that they change the psychotherapist, that' s all.

In a different garb, different terminology, again the same game starts. And there are many people in the West whose whole lives are being wasted in therapy. Therapy can be very helpful but one needs to know its limits. If you know the limits you can be very helpful. If you forget the limits you can be very de'structive.

Then psychotherapy itself becomes like an occupation for the patient he starts depending on it. It becomes an escape so he can avoid life, because he says that he is under therapy and he is not yet healed and there are a thousand and one problems yet to be solved. Unless they are solved, how can he participate in life? And that can become a disease in itself.

Sometimes medicines can create a greater disease than what they were meant to cure. Psychotherapy itself can become an illness, can become a neurosis. There are many people who are suffering from it. So the first thing to remember is that it is incomplete. And a scientific mind always remembers where there are limits. A scientific mind is never a fanatic mind. A scientific mind never claims more than that which is feasible.

Ordinarily the mind tends to claim absolute things -- that yes, psychotherapy can do everything! Then not only is the patient in -- the therapist is also in. So know the limits... and you will always come to experience them. When therapy stops and you feel that now nothing is happening, immediately introduce meditation, and suddenly there will be an upsurge of energy in the patient.

Deep down every person needs religion. Without religion no person can really be healthy. The unhealthiness comes into life because we don't know how to be religious. That dimension is completely lost. We have forgotten the very language of being religious. Religion is now only a formal thing.

So when a person is psychologically ill, he is also religiously ill. On the surface it is a psychological illness; in the depth it is a religious illness. He is in a state of turmoil and he cannot figure out why he is, why this existence is, what the meaning of life is. These problems are so big that he cannot even raise them, so he raises small problems which he hopes will be solved. His basic problem is that he has not been able to feel the significance of life. He starts thinking, 'Maybe I am living with a wrong woman.' Now this is a problem that can be solved. But he is living with a wrong lifestyle; that is a big problem and it will be very difficult to solve. Even to recognise it needs courage. So people go on finding small problems. They are substitute problems; they are not real problems.

You can change the woman, and nothing will change. Another woman, and after a few days, the same problem. A person thinks that maybe it is the wrong job he is doing and that is why he is not happy; he should change the job. Or maybe it is the wrong car and the wrong house and the wrong neighbourhood; he should change all these things. The whole basic problem is that he is wrong.

So give a person psychological help to a point and then immediately introduce meditation to him. Suddenly you will see that his psychological problems are just pseudo problems. His real problem has arisen, and that real problem is that he was seeking some meaning in his life -- sometimes in the form of money, sometimes in power, prestige, love, rebtionships, this and that. The basic search is for meaning: how to make life meaningful, how to live so that you can feel that existence needs you. That's what meaning is -- so that you can feel that you are needed.

There is a great need to be needed, and that cannot be fulfilled. There may be a man who needs you, but that cannot be very satisfying. You can have children -- they need you -- but you know that soon they will grow up and will be gone, and then? So women almost always become psychologically ill when the children

have all left and gone to the university or to their own lives. Now meaning is lost. They were living for these children; there was a certain sort of meaning. Now that is no more there.

If a person is in love with a woman he feels a certain meaning. . . that there is something to achieve. Then when he achieves the woman, suddenly the meaning is lost Now what to do? Now they are both stuck together. Now there is only one way -- to find another woman, to chase another woman... to become occupied again. But this is a vicious circle; one goes on and on and on. And people who are very intelligent become ill sooner than those people who are stupid.

Remember that -- that people who are psychological ill are more intelligent than the common lot, so be very respectful towards them. They are really the cream. They are ill because they can understand that their life has no meaning. There are millions of stupid people who cannot even feel that their life has no meaning. They are just mechanical parts. Things go on moving and people go on moving almost oblivious of the fact of why they are.

The more intelligent a person, the more possibility there is of him falling victim of a psychological mness. So psychological mness is really a symptom of a great intelligence, and a great respect should be shown to the patient. He is not in the same boat as a physically ill person; he is not really ill in that way. It is not right to use the same word for both. The psychologically disturbed person is a very intelligent, sensitive person who goes on feeling that something is missing, and then the feeling becomes so throbbing and vital that he cannot do anything; he has to solve it. Then he finds pseudo problems and he brings them to the analyst, and the psychoanalyst tries to solve them.

You can help him to solve them but that is going to be temporary relief. He will be readjusted to the society again and within a few months, a few years, he will be back again. You never see any psychologically disturbed person permanently cured. Again and again he has to knock at the door of the psychoanalyst. What is the problem? Why cannot he be cured permanently? His problem is basically religious.

So on the surface you just console him, rationalise things, put things right. It is a whitewash: the surface looks good. He goes back into life and again problems arise because deep in the depth they are never tackled.

Introduce meditation if you feel that the person is an intellectual type, or introduce prayer if you feel that the person is an emotional type: both are the same. But immediately introduce religion and then you will be of tremendous help. And create this sense in the psychologically disturbed person -- that he is not ill, that he is not neurotic or crazy, he is not nuts. He is an intelligent person who has become aware of a basic problem of life; he is sensitive. Give him the feeling that he is not m and immediately you will see that he is healing faster than ever. The very idea 'I am ill' creates illness, and the idea is absolutely wrong. Particularly for psychological disturbances it is totally wrong.

So let this be your work. If you feel that you are alone, you can have a few sannyasins to help you. Make it an absolutely orange group and create a prayerful, meditative atmosphere. Let your clinic be more like a temple, and you can bring tremendous energy to help people. This is the second thing.

And the third thing. First I say that psychology is not enough -- only religion can make it a complete whole -- and the third thing that I would like to say to you is: man is not enough. So whenever you feel that you are not enough, when you feel that psychology is not enough, introduce medibtion. But even while introducing meditaton and prayer, there may be some times when you feel absolutely helpless -- then invoke God. Have a small sitting with the patient, have a few sannyasins around and invoke God. Say, 'We are helpless. Now only you can help. Now only existence itself can help. We surrender.'

You can introduce a totally new dimension to psychotherapy in the West I would like many of my sannyasins to go and work on these lines. You can work out details. I am always there to help you.

So simply go... and go absolutely confident. Start working, and much is going to happen. It is going to give you an inner growth. It will be helpful for others, but that is not so important It will be helpful for you too; that is more important And whenever you need me, just keep this on your head...(Osho passed Neerjo a small wooden box containing several of his elegant grey-white beard hairs) close your eyes and remember me. Suddenly you will have an energy experience and you will be in contact with me. Good.

In reply to Osho's query, a visitor from Spain, said that she worked as a waiter; that waiting was hard.]

Mm, waiting is difficult, but if you can introduce meditation in your waiting it won't be so difficult, one can even enjoy it. So learn at least one meditation and continue it.

You need a deep inner contact with yourself -- and that will become the contact with God also. We cannot be in contact with God unless we are in contact with ourselves. The only way to reach God is through yourself. And whatsoever dreams you have, they are beautiful dreams, but if you really want to actualise them, great work is needed to be done. Waiting is good, but just waiting won't do. You have to work also and wait, otherwise waiting can become just being lazy. Work hard and wait -- both are needed. Working hard means that you really intend to do something, and waiting means that you know well that man is helpless. Unless God helps, nothing is possible. We work to show our sincere intention -- nothing else. All spiritual pratices are nothing else. They don't lead you anywhere -- they simply make your prayer meaningful. They simply show God that you really mean it. You are ready to do whatsoever you can, knowing well that just your doing is not going to help.

Our hands are very small and the sky is very vast How can we hold the sky in our hands? But we try. Knowing well we are bound to fail, we try. That effort shows that we are not asking out of laziness. We have done whatsoever we could -- now we ask God to come and help us. And immediately whenever a person has done all that he can, God's grace becomes available and things start happening.

They never happen to a person who simply goes on doing and never asks God's help. They never happen to a person who goes on asking for help and never does anything about it. The grace comes to a person who has synthesised these two things -- will and surrender, effort and prayer, work and waiting.

God Is Not For Sale

Chapter #3
Chapter title: None

14 October 1976 pm in Chuang Tzu Auditorium

Archive code: 7610145
ShortTitle: SALE03
Audio: No
Video: No

Deva means divine and dheeraj means patience -- divine patience. And that is very significant to remember. On the path nothing more is needed than patience. Man can do everything that he is capable of, but still there is no necessity that the ultimate happens; it may happen, it may not. We can grope in the dark; the door may open, it may not So if one has not infinite patience, one starts getting tired of the search. There is no short cut to it -- and there cannot be because of the very nature of things. The journey is long and many times one starts losing hope. Those are the moments when patience will be needed.

Patience is nothing but a fragrance of trust. The night is dark but one trusts that the dawn is coming. Each moment it is coming closer and closer. Maybe the night is actually becoming darker. In fact it becomes darker before the dawn comes, so the actual may not be helpful to the possible. The actual may be saying, 'What are you doing? What are you waiting for? The night is getting darker than ever before. The dawn must be going further away and the distance is growing greater. This is simple logic: the night is getting darker so the dawn cannot be very close. You are losing track! There is no point in waiting any more. '

The mind will try to frustrate. The mind will bring a feeling of hopelessness, because once a person becomes hopeless all search is lost. Then he simply leads a routine life, a mundane, mediocre life. He simply goes on repeating empty gestures which have no significance. One simply goes on doing things because what else to do? One needs to be occupied, so one goes on repeating the same thing again and again and again. It creates tediousness. Repetition creates boredom. But the base is that once you become hopeless

about the dawn, then the night has taken complete possession of you. That is the dark night, and everybody has to pass through it.

Patience is of two types -- the positive and the negative. Negatve patience simply means a sort of lethargy, not doing anything, just waiting for some miracle to happen, waiting for Godot... not doing anything for it to happen; not being in any way creative about it -- just sitting, lazing around, and just thinking that some miracle will happen, and knowing well that it never happens. Then a sort of dullness arises, a sort of stupidity, insensitivity, a deadness. I am not talking about that patience. That is not really patience -- it is a dead corpse.

The real patience is positive, active, creative. The real patience is not just a laziness. It is radiant with hope. It is throbbing with life and zest and enthusiasm.

The english word 'enthusiasm' is very beautiful. It comes from two roots: 'en' and 'thus'. 'Thus' comes from theos -- that means God. That is the meaning of deva. When somebody is full of God, he is full of enthusiasm. To be full of God means to be full of hope -- that the actual is not the end of the world, that all that has happened is nothing compared to that which is going to happen, that the past is very limited and the future is endless and the actual is only a very tiny part of the possible. The possible is vast like the sky. The actual is just your house -- nothing much... a very tiny island in the ocean of the possible.

The real patience is a deep enthusiasm. One is throbbing. Mm? -- just as one waits for one's beloved. It is not dullness; every pore of your being is alive, aflame. Anybody passes on the road -- a postman passes by or just a stranger -- and you rush to the door. Maybe she has come? Your waiting is not just a dullness. You wait with alertness. You wait with trust. You know deep down that it is going to happen. It has not happened yet but there is a tremendous certainty in the heart of hearts that it is going to happen. That's what enthusiasm is.

So be positively patient. Work hard. Patience is not a substitute for work. You have to work hard but you have to trust that just by your own work much cannot happen. Man's hands are very small and the existence is very big; we cannot contain it. Our efforts are very tiny, and that which we are desiring is infinite. So do all that you can do. Never relax in that, but still remember that only by your own doing it cannot happen. Your doing is needed and your waiting also. Your doing is needed and your passive, alert, patience also. When these two things meet -- the effort and patience of man -- grace descends.

The meeting of patience and effort is the opening of the door. Then suddenly the clouds start opening and the sun is there, bright and full of light and full of delight

I give you this name so that it becomes a constant remembrance, a fragrance around you.

[A sannyasin says: Whenever I do any kind of creative work, like writing or preparing a class, a tremendous tension builds up and I get all this nervous energy that I can't apply to my writing. So I start straightening the room or doing anything to kill time. If somebody walks by I start talking to them and I just go into a kind of a frenzy so that I can't work, or my work is very tense.]

I understand. In fact it is not only your problem; it is the problem of all creative people as such. Deep down it is a question of creativity itself. Ordinarily one can create only in a frenzy. So all creative people are crazy people -- they live in a frenzy. There are bouts of energy when they become very creative, then gaps of laziness when they simply rest; they cannot do anything. And all creative people are a little imbalanced. If a person is really absolutely normal, he cannot be creative.

So normal people have not created anything in the world. A Van Gogh or a Picasso -- they are bound to be a little neurotic. So if you drop your creativity, you can drop your frenzy. But then you will settle on a very normal level and it will not be satisfying because you will feel that something is missing. Something that you could have done, you have not done. Something that was your destiny, you have been avoiding. No one can feel at ease if he avoids his destiny.

The other way is that you be in a frenzy and create, but then too you will be in trouble. Now you will feel happy that you are doing something but you will never have a moment of peace. You will be fulfilling your destiny but it will be like an obsession. You will be almost possessed. All creative people know well that they are almost possessed when they create something. They cannot say that they are doing it -- they are being forced to do it. They even sometimes resist and in spite of themselves they have to do it.

My suggestion is, don't settle against creativity. Move into creativity. But I am not saying that there is no possibility to transcend that obsessive turmoil, that frenzy. There is no need to fall down and settle below; there is a way to go beyond. And if you want to settle, then settle beyond. The way is that you accept

this frenzy very delightfully. It is part of the deal. If the going is rough, the going is rough; it is part of the game. If you continuously hanker to be at ease, it is a problem. If you can enjoy that feverishness, that frenzy, there is no problem.

When a river falls into a waterfall there is a frenzy, but the river goes on singing and dancing. When there is a cyclone there is a frenzy, but that too is needed -- it is welcome. When the ocean waves are in a wild roar that too is part of being the ocean -- and it is beautiful. The problem arises if you start hankering for the opposite.

So for one month do one thing. Simply accept this frenzy; welcome it and go with it. Don't create any conflict with it. When you feel like talking, talk; nothing is wrong in it. When you feel like writing something, write. Even in the middle of the night, write; nothing is wrong in it. Just go with it -- don't be dragged by it, otherwise you will feel troubled. Just go with it -- and when I say go with it, I mean go so happily that sometimes you are going ahead of it and the frenzy is coming just following you, dragging behind. Don't drag behind. For one month enjoy it, and then tell me how it is.

I would like you to settle, but not against creativity. I would like you to settle beyond it so that you can remain creative and yet you can remain happy and peaceful. So I will not suggest that you drop your creative activity. All creative activity is like a demon -- it possesses you, it drives you crazy. It crushes you into new modes of being. It destroys you, renews you. Because somethiny new is going to be born out of you, you are to suffer the birth pangs. Just go with it, and happily. For one month drop all resistance and then tell me. Good.

God Is Not For Sale

Chapter #4
Chapter title: None

15 October 1976 pm in Chuang Tzu Auditorium

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ShortTitle: SALE04
Audio: No
Video: No

[A visitor says: : I feel very close to you. I've been on the spiritual path for about twenty years... I've had many masters. When I first read the first few words of 'My Way: The Way of the White Clouds' I knew it was for me!]

(a chuckle) Good, very good. One has to learn from many sources, and one should never be closed to any possibility. One should trust in life itself, and in many forms you will be helped. All the forms are of the divine, so never make any conflict between masters. One comes across many masters, and each master has to function in his role in your growth, then he departs. But he prepares you for another; it is a chain.

Howsoever diverse the paths may look, they lead to the same goal. And once that understanding arises, then you are not close to one master -- you are close to all the masters: past, present and even future. Just being close to one master one becomes close to all, because they are the windows of the same palace. Different windows and different views of course, but all are windows of the same palace, of the same temple.

Once you have looked into the temple from any window then all the windows are yours. Then it is never a question of either/or; that question never arises for a true seeker. If it arises, the seeker is not yet religious; he is yet a politician. In politics the question is always of conflict -- one against the other; it is always a

tug-of-war, and it is always to choose one against the other. Politics is conflict.

In religion when you come close to one master, you have come close to all. If you understand Jesus, you have understood Buddha and you have understood Lao Tzu.

A christian monk visited a zen monastery -- he was one of the early Christians who visited Japan. He went to a zen master and he started reading from the new testament 'The Sermon On The Mount'. The zen master listened, and when he said, 'Blessed are the poor in spirit. Blessed are the meek, because they shall inherit the earth,' the zen master said, 'Stop! Whosoever said that is a Buddha.' He had never heard about Jesus; he had never read anything. 'Whosoever said it' -- you need not even mention the name. That is the true affinity.

So, good. All the masters have prepared you to come to me -- that's very good! And much is possible. One should never be satisfied in the search. Be absolutely contented with the world but never be contented with yourself, because the more you grow, the more you know there is. When you reach one peak, suddenly higher peaks confront you and greater challenges. It is a non-ending, eternal process. One is always arriving but never arrives, and it is good that one never arrives, otherwise after that there will be only boredom and nothing else. So God in fact is not the goal but the journey.

And if some seeker starts loving the very journey, the very joy of it, then he has arrived. He will go on seeking -- and he has arrived. Then the very journey is such a delight; who bothers about the goal? And each step is so tremendously beautiful, so incomparably beautiful, that there is no comparison with any past experience. It is so unique. And there is no comparison with any future possibility, it is so unique. Each experience and each moment and each step is a glory unto itself. When one starts loving the seeking itself, one has arrived.

So never be satisfied as far as the inner journey is concerned. There is always much more to happen, and we go on unfolding.

So be here and enjoy!

[A sannyasin says: A couple of times some strange things happened in my body. It feels like raining... as if rain is coming up from somewhere inside. I feel very good but I feel like crying. I want to really freak out. I feel very grateful but when it happens to me I can't allow it. I want to totally freak out, and of course it's difficult.

Osho checks his energy.]

Good, mm.... Something beautiful is ready to happen, but you are not to freak out. You have to contain it, hold it, so that is your work now. Whenever you feel that something is happening, some energy is arising -- whatsoever form it takes but anything which is not day-to-day; anything you feel is extraordinary -- become absolutely quiet. Breathing should be made as slow as possible, and if possible, no movement of the body. Simply hold it there in the belly, just below the navel, two inches below the navel. You can even put your hand two inches below the navel and feel that the energy is going there.

If it feels like rain -- and it can feel like that when energy enters you -- then absorb it. Let the raindrops fall in the belly below the navel. That's the hara centre. That is the only place where energy can be contained, nowhere else. Anywhere else you will feel like freaking out because the energy will become like a tension, a restlessness. You will feel good but you will feel like doing something so you can be relieved of the burden of it. It will be too much and you will start shrieking because of it. You will want to do something so that you are relieved of this new energy that has suddenly entered in you, but releasing it is not going to be of any use. It will be a wastage.

It is precious energy -- it has to be contained in the hara. So just open your belly inside and let it fall there. Once you start feeling that it is coming below the navel, you will immediately feel that there is no need for any freaking. The grace is there, the happiness is there, but there is no need even to express it. And it has to be contained, so go on containing it, holding it. One day you will feel a totally new dimension of it. That is when the hara is so full that it starts over. flowing. But then it is not like freaking out. It is grace... it is fragrance. It is peace and silence. Then wherever you are, you will suddenly feel that people have become aware of your space. They will suddenly fall silent if they were talking. Or if they were quarrelling, suddenly in your presence they will stop. Somebody was angry -- suddenly in your space he will be bewildered as to what to do; where is his anger? Your overflowing energy has changed it. But that is very subtle -- it is not like freaking out.

It is like a flower opening so silently that it makes no sound, and yet the fragrance starts spreading to the

winds... goes to the far away lands. In the beginning, if the energy has not reached to the hara centre, then anywhere else it will be like a hangover.

[The sannyasin answers: I've just allowed it to move to here (indicating his chest) because I've been really afraid to let it go deeper.]

You have to allow it. If you are afraid it will not go. And the fear is natural, mm? because the hara centre is the death centre also. The word 'hara' means death. That's what Japanese call suicide, 'hara-kiri'. They commit death by hitting a knife into the hara centre. It is a death centre too; it has to be because it is the life centre.

So when this energy enters there, both things are stirred -- your life and your death. Because of life being stirred you feel very good. Because of death being stirred you feel afraid and apprehensive. So that's natural, but you have to understand it and let it go. Help it to go, guide it. By and by you will become alert that it is so beautiful. Once the energy makes contact with the hara, you will suddenly feel a transformation happening in you; you will never be the same again. And then freaking out simply disappears, because there is no need -- you can contain so much.

One day there will again be a release of energy, but that will have a totally different quality to it. Then it is not freaking out. It has no violent expression. It is a very soft, subtle vibration. You lose nothing in that, and others who are around you simply gain. They become aflame and aglow. In the East that's what we call satsang. Whenever a person has too much energy in his hara centre, then just sitting by his side is enough. Just being in his presence is enough. You start flying... the gravitation no more affects you; you become weightless.

So this is something tremendously beautiful, and it is just on the verge so help it. Fear will be there -- that's natural -- and it will go only when the energy has touched the hara centre and you know that there is going to be nothing wrong in it, no harm in it. So from this moment, whenever you feel, just try to guide it, take it there.

[The sannyasin adds: how to work and do something which requires great effort on one hand, and yet to do it without any effort.]

The problem arises because of the logical mind, because the mind says that these two things are contradictory. If you make effort, you make effort; how can you make it effortlessly? If you become effortless, there is no effort; all effort disappears. So the mind divides these two -- effort and effortlessness. But try to understand in a different way.

A child is playing and he is absolutely absorbed in his play -- so much so that even if a neighbour's building falls and collapses he may not even hear the sound. He is absorbed... maybe making sandcastles, but he is absolutely absorbed. There is effort, tremendous effort -- the child is perspiring -- and yet there is no effort because the child is simply playing; there is no motive. Or a painter is painting.... You are a jeweller; you are making something. You are absolutely absorbed in it. Then effort is there and yet it is effortless. It is not a tension on you. It is not a duty that you have to do. You are delighted in doing it. You are making love to a woman you love. There is effort -- you may start perspiring; your breathing may go berserk but still there is no effort. You love the woman. You enjoy; you are absorbed in it. You are completely drowned in it. It is a play and there is no motivation in it. You are not doing it for any other reason; you are doing it for doing's sake. Then there is tremendous joy in it.

When we say effortless effort, we mean doing something with no other motive than the very pleasure of doing it. Then suddenly you will see that the contradiction has disappeared. For example I am talking to you. There is effort and there is no effort, because I am talking for no other purpose. Talking is effort -- but there is no effort because I love it, because I love you. I would like to share something with you. While I am talking I am complete4 lost in it. There is nobody standing behind; I am not talking with only one part of me. When I am talking, I am just the talking. The effort is there and yet there is no effort. The contradiction exists only for the logical mind, because the logical mind cannot understand play; it can understand only work. It can understand rest; it can understand work. It cannot understand work which is rest too.

So whenever work becomes play the contradiction is gone. And when contradictions are not there a harmony arises in the contraries. You have something of the beyond penetrating you... a ray of light

God Is Not For Sale

Chapter #5
Chapter title: None

16 October 1976 pm in Chuang Tzu Auditorium

Archive code: 7610165
ShortTitle: SALE05
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Video: No

[A visitor says: I've been here for five days and have been running the gammit of feelings from thinking you're a phoney, to laughing at you. Now I'm at the point where all I have to say is -- *good, lord*!
Osho had recounted a joke at the morning discourse that went like this:]

A man went to a ranch to buy a horse, pointed at one and said, 'My, that' s a beautiful pony right there. What kind is it?'
'That's a palomino,' said the rancher.
'Well, any friend of yours is a friend of mine. I would like to buy that pony,' said the man.
The rancher replied, 'I gotta tell you sir, it was owned by a preacher man. If you want the horse to move, you say, "Good Lord!" If you want the horse to stop, you gotta say, "Amen!" '
'Let me try that horse,' said the buyer. He mounted and said, 'Good Lord!'
The horse promptly moved out and was soon galloping up on the mountains. The man was yelling, 'Good Lord! Good Lord!' and the horse was really moving. Suddenly he was coming up to the end of the cliff and panic-striken, he yelled, 'Whoa, whoa.' That did not work, and then he remembered and said, 'Amen. '
The horse stopped right on the end of the cliff, and, wiping his brow with relief, the man said, 'Good Lord!'

Mm (chuckles). Good! Very good. But before you say it, orange will be good. Then you can say 'Good, Lord', and jump into the abyss! Get into tune in things here. And that's what you have been doing your whole life, so you can easily get into this community, very easily. You are ready, absolutely ready. So should I give you sannyas today? (she nods) Close your eyes!
This will be your sannyas name: Ma Deva Varta. Deva means divine, varta means tidings, divine tidings. And tremendous is the possibility.

[VARTA: My hope is to work with alcoholics and help them in some way.]

Mm, you can work, and you will be ready to work in many things. The basic problem for the alcoholics is that they have somewhere missed love in their life; that is the basic problem. Alcohol is not the problem, never! It is just a symptom. The problem is they wanted to be loved and nobody loved them.

[VARTA: Most of them are searching for God.]

Yes, they are searching. In fact, the search for love is the search for God. They are not two different things... only two different names. And love is a better name than God because it is less theological, more

human. Jesus says, 'God is love,' and I say, 'Love is God.'

... In fact they are one, not interchangeable. They are not two things. If they are two, they can be interchangeable. They are not two at all -- just two names for one phenomenon. A person goes into drugs or alcohol or things like that; he has not loved, and that's why he could not love. Then the whole life is futile and meaningless. He wants to drown himself somewhere; he wants to commit suicide. This is a slow suicide. He simply avoids life. He wants to drown, he wants to forget everything. His search is for the meaning of why he is here. He would like to become part of some context where meaning becomes possible, where he feels relevant. That's what happens when you love: suddenly you become relevant in this irrelevant existence. Suddenly you are needed. and your need to be needed is fulfilled. Suddenly you are not just uselessly here, not accidentally here. Somebody needs you. Without you the world will not be so beautiful.

The moment you can feel.... Even if a single person will miss you, the world will miss you. If somebody will be crying and weeping for you when you are not there, even if a single person -- a woman, a man, a child, a friend, a mother, a father; anybody -- even if a single soul will feel the gap, then you were needed; you were not just accidental here. You were essential to existence and you were significant. Once a person starts feeling significant these problems start disappearing.

So you can work. Help them to find their love. Love them. That is the only way to help. And help them to meditate. My meditations can be of tremendous value to such people, because just telling them to sit silently won't help. They need something very active that can bring them up from their morose state. They need something very dynamic, like a whirlwind, so that they can be pulled up from their dark holes in which they have settled. They need something wild. Civilised things won't help much, because in fact it is civilisation that has put them in their dark holes. So civilised measures are of no use at all.

In fact the more you talk in terms of civilisation, the more you make them feel guilty and alienated. And that's what religious people have been doing to them.

It is sprinkling salt on their wounds. You are the culprit... the religious people are the culprit They have driven them to that comer and now they come like missionaries to help. Now they become the people who are to solve your problems. Mm? First they throw you down into the hell and then they are ready there to help you, to serve you. The whole thing is a game and a very ugly game at that.

So these dynamic methods can be of tremendous help. Catharsis will be very helpful. If they can shout and scream and they can jump and dance, suddenly they will start coming out of their slumber, out of their unconsciousness. Music can be of tremendous help -- wild music. It can stir them. Sophisticated music cannot be of much help because they have gone too far for that. The sophisticated music goes only skin-deep. They need wild primitive music which can stir their souls again and can become a challenge to their being. And love.... Love them. Love can do miracles!

[A seeker says: I don't know about sannyas. I have been with Baba Muktananda. Also before that, another. I never surrendered.]

Mm. But now the point has come!
And you cannot escape!

Surrender happens. It is not a question of doing. You can go to a thousand and one masters but it will happen only with one. And you cannot do it; it is nothing that you can do. If you do it it is not of much use, because you're doing.... How much use can it be? It simply happens. It is a love affair. And it is natural that a seeker has to go to many people. Somewhere something clicks; it can click anywhere. It depends on the type of the energy the master has and on the type of energy that you have. If they meet, if they are of the same wavelength, then surrender happens. Then suddenly you feel pulled.

... Good, you have come home. And this will be your new name -- so forget the old name, forget the past, forget all those wanderings -- Swami Sudhananda. Sudha means pure, and ananda means bliss, pure bliss. Sudhananda means pure bliss. And you may not be aware of it but it is very close by, this pure bliss. You may be aware of only the dark night, but the dawn is very close by. The darker the night, the closer the dawn. I can see it just on the horizon.

This is what surrender is. It has nothing to do with your beliefs. It is a blind love affair. You fall in love with a woman -- not that you manage, not that you do love; you simply find yourself in love. The same thing happens on the spiritual path also. Suddenly you are in love with a god and there is no escape. Even if you want to escape, there is no escape. Suddenly your whole life up to that moment becomes just a

progression towards this point. You may have gone to this master, to that -- all that has helped you to come to me. So be grateful towards all of them; they help in their own ways. Otherwise you may not have been here. Now be grateful, but forget the past.

God Is Not For Sale

Chapter #6
Chapter title: None

17 October 1976 pm in Chuang Tzu Auditorium

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Jaina is one of the most important concepts in the East. It means the conqueror of one's own being. Literally it means the conqueror. And deva means divine -- one who has become a god, or divine, by conquering himself. And there are only two possibilities to conquer: either you conquer others or you conquer yourself. Those who conquer others ultimately come to know that their whole effort has been in vain. They have simply lost their soul and nothing has been attained. Their hands are empty in the end. They come empty, they go empty. And their whole life is nothing but a tale told by an idiot, full of fury and noise, signifying nothing. They make much noise certainly, they create much trouble certainly, they make much news certainly -- but the whole story is just a tale told by an idiot.

The wise man tries to conquer his own being. The wise man's kingdom is his own being. He wants to become the emperor, not of others, not of things, not of anything that is outside, but of all that belongs to his inner being.

Deva means divine, and uruvara means fertility, creativity, possibility -- a divine possibility. And that's everybody's possibility. We never claim it; our treasure remains unclaimed. We never ask for that which is already given to us -- and of course we never use it. We are emperors who somehow have come to believe themselves to be beggars. So this has to be remembered by you -- that each moment of life has to be fertile. Never miss a single moment without being creative.

The total result is God. God is not something that happens somewhere, some day. It happens in small bits and pieces. The total result is God. So it has to happen each and every day. In fact each moment of life has to become fertile and creative. So just remember that. Don't kill time as people are doing all over the world. Killing time means committing suicide. Killing time means killing the possibility in which you could have grown. And unless you try to grow, it is not going to happen.

Nature has brought you up to a certain point from where the growth has to be taken into your own hands. Nature has brought you to be a human being; more than that is not the capacity of nature. Up to the human being there is evolution. Beyond humanity there is revolution. Evolution means that which has been happening in spite of you; you were just riding on the wave. But there comes a moment -- and humanity is that moment, that boundary line -- if you don't start moving on your own you are stuck. The wave of nature has brought you to the very maximum, optimum limit. More than that is not possible. Now you have to travel, and you have to make effort; you have to be creative. And when I say creative, I don't mean just painting, poetry, sculpture -- no. These are very ordinary creativities.

You create a painting or you create a poem or a song but you don't create yourself. The poet remains as unfulfilled as the non-poet and the painter remains as empty as the non-painter. The painter may have

painted a beautiful picture but he has remained as ugly as anybody else. So if you love some poet's poetry don't go to see the poet; otherwise you will be frustrated. The poetry may be beautiful, but when you go to the poet you will find an ordinary human being -- even sometimes more ordinary than the ordinary ones. If you love a painting, love it and forget the painter. Never go to see the painter -- otherwise you will be frustrated. You may find a crazy man or a maniac... because they have been creating something, certainly, but they have completely forgotten that the basic and the most primary creativity has to be concerned with one's own being.

You have to be creative about your own being. You have to give birth to your self. That's what sannyas is all about.

[A sannyasin says: I am pregnant and I want to ask you if I can be a good mother and if the child can be okay.

... I wanted a baby so much; that's why I don't know. Maybe I'm not strong enough -- that's why I wanted to ask you.

Osho checks here energy.]

You have a very great desire to be a mother. So be, mm? But be knowing that you are taking on a great responsibility. To become a mother is one of the greatest responsibilities in the world. So many people are on the psychiatrists' couches and so many people are in madhouses and so many are out of the madhouses. If you go deep into the neurosis of humanity you will always find the mother, because so many women want to be mothers but they don't know how to be. Once the relationship between the mother and the child goes wrong the child's whole life goes wrong, because that is his first contact with the world, his first relationship. Everything else will be in continuity with it. And if the first step goes wrong, the whole life goes wrong.

The desire is there -- I can feel it... a tremendous desire to be a mother. Nothing is wrong in it, but one should knowingly become a mother. You are taking one of the greatest responsibilities that a human being can take. Men are a little freer in that way because they cannot take the responsibility of becoming a mother. Women have more responsibility. So become a mother, but don't take it for granted that just by being a woman one is necessarily a mother -- that is a fallacy. Motherhood is a great art; you have to learn it. So start learning about it!

A few things I would like to say to you. First, never treat the child as yours; never possess the child. It comes through you but it is not yours. God has only used you as a vehicle, a medium, but the child is not your possession. Love, but never possess the child. If the mother starts possessing the child then the life is destroyed. The child starts becoming a prisoner. You are destroying his personality and you are reducing him to a thing. Only a thing can be possessed: a house can be possessed, a car can be possessed -- never a person. So this is the first lesson -- get ready for it. Before the child comes you should be able to greet him as an independent being, as a person in his own right, not just your child.

And the second thing: treat the child as you would treat a grown-up person. Never treat a child like a child. Treat the child with deep respect. God has chosen you to be a host. God has entered into your being as a guest The child is very fragile, helpless. It is very difficult to respect the child. It is very easy to humiliate the child. Humiliation comes very easy because the child is helpless and cannot do anything, cannot retaliate, cannot react.

Treat the child as a grown-up, and with great respect. Once you respect the child, you don't try to impose your ideas on him. You don't try to impose anything on the child. You simply give him the freedom -- freedom to explore the world. You help him to become more and more powerful in exploring the world but you never give him directions. You give him energy, you give him protection, you give him security, all that he needs, but you help him to go farther away from you to explore the world.

And of course in freedom the wrong is also included. It is very difficult for a mother to learn that when you give freedom to a child it is not freedom only to do good. It is also necessarily the freedom to do bad, to do wrong. So make the child alert, intelligent, but never give him any commandments -- nobody keeps them, and people become hypocrites. So if you really love the child, the one thing has to be remembered: never, never help him in any way, force him in any way, to become a hypocrite.

And the third thing: don't listen to the morality, don't listen to religion, don't listen to culture -- listen to nature. Whatsoever is natural is good -- even if sometimes it is very difficult for you, very uncomfortable for you. Because you have been not brought up according to nature. Your parents were not bringing you up

with real art, love. It was just an accidental thing. Don't repeat the same mistakes. Many times you will feel very uneasy....

For example a small child starts playing with his sexual organs. The natural tendency of the mother is to stop the child because she has been taught that this is wrong. Even if she feels that nothing is wrong, if somebody is there she feels a little embarrassed. Feel embarrassed!

That is your problem; that has nothing to do with the child. Feel embarrassed. Even if you lose respectability in society, lose -- but never interfere with the child. Let nature take its own course. You are there to facilitate whatsoever nature is unfolding. You are not to direct nature. You are just to be there as a help.

So these three things... and start meditating. Before the child is born you should go as deeply as possible in meditation. When the child is within your womb, whatsoever you are doing continuously goes as a vibration to the child. If you are angry, your stomach has a tension of anger. The child immediately feels it. When you are sad, your stomach has an atmosphere of sadness. Immediately the child feels dull, depressed. The child totally depends on you. Whatsoever is your mood is the mood of the child. The child has no independence right now: your climate is his climate. So no more fighting, no more anger. That's why I say that to be a mother is a great responsibility. You will have to sacrifice much.

Now during these coming seven months you have to be very very alert. The child is more important than anything else. If somebody insults you, accept it, but don't get angry. Say, 'I am pregnant, and the child is more important than getting angry at you. This episode will pass and after a few days I will not remember who has insulted me and what I have done. But the child is going to be there at least seventy, eighty years in the world. It is a big project.' Even if you want, note it down in the diary. When the child is born, then you can be angry, but not right now. Just say, 'I am a pregnant mother. I cannot be angry -- that is not allowed.' This is what I call sensitive understanding.

No more sadness, no more anger, no more hatred, no more fighting with Anand Veda. Both have to look to the child. When a child is there you are both secondary; the child has every preference. Because a new life is going to be born... and it is going to be your fruit. If from the very beginning anger, hatred, conflict, enters into the child's mind, then you are causing hell for him. He will suffer. Then it is better not to bring a child into the world. Why bring a child into suffering? The world is tremendous suffering.

In the first place bringing a child into this world is a very risky affair. But even if you want that, at least bring a child who will be totally different in this world -- who will not be miserable, who will at least help the world to be a little more celebrating. He will bring a little more festivity into the world... a little more laughter, love, life.

So for these days, be celebrating. Dance, sing, listen to music, meditate, love. Be very soft. Don't do anything hectic, in a hurry. Don't do anything in a tension. Just go slowly. Slow down absolutely. A great guest is to come -- you have to receive him. Good, be a mother! Good.

[A sannyasin says: I tried to run away several times from you.]

That's a good sign. Those who are in love with me, they always try! But there is no way: the more you try, the more you will be caught. One can never escape from love. It is impossible; it just does not happen. If I love you, how can you escape? I know that when there is love a fear arises -- a great fear arises in the being -- because you start losing your individuality, your ego, your definition. Love is a sure super-kill. So one becomes apprehensive. One tries to protect oneself -- and naturally. The instinct is there to protect oneself.

But when you go away, when you try to go away, you find it impossible, because now you see that even if you can have your ego, it is worthless. Dying in love is better than living without love. Dying in love is better than laughing without love. It is even better to be in hell if you are in love, than to be in heaven without love. Once you have tasted love, you become an addict. I make addicts out of you. And yet there is no remedy for it -- no antidote exists.

But it is good! It simply shows a strong person -- that one tries to escape. I enjoy it!

[The sannyasin adds: And it's got deeper -- my relationship with you... and consequently my relationship to everything.]

With everything it deepens. If it deepens at one point, it deepens at all points. If you can love a single

person you have fallen in love with the whole universe. The one person becomes the door, becomes the opening. A real love, whenever it happens, is always a love for the all. Of course one becomes the triggering point, that's all. Then by and by it is a chain, and one after another doors open.

[The sannyasin says: I have a home, a physical home... and I want to be free of it because I identify with it, you know. I really have a security attached to it.]

Mm. All attachments become sooner or later burdens on the soul, and it is always good to get free. Whenever you start getting attached with something too much, take it as an indication that now it is time to get out of it. Otherwise the thing will become more important than you. Use things, but never be used by anything, because if you possess things too much, for too long, they start possessing you. The possessor himself becomes the possessed.

So you simply go. It will need courage, but I have an absolute feeling that the courage is there, and you will be able to do whatsoever you want to do. The fear will be there, problems will be there -- naturally -- but in spite of them, whatsoever you want to do you will be able to do. I would not have said this one month before; then you were wavering very much. Now you have become centred, you have found a centre within your being. If you had asked me one month before, I would have told you to wait a little more, not to go so early. But now you can go.

It will be good if you finish everything, mm, so you can be totally here. I need you here. And while you are there, put my crazy ideas into a few people's minds. mm? Good! (chuckle) Good.

God Is Not For Sale

Chapter #7
Chapter title: None

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Video: No

Anand means bliss and dhara means river -- river of bliss. And become more and more river-like. Never allow anything to become stagnant Never allow anything to become frozen. The moment you see that something has become frozen, do something and get out of it.... Because that frozen thing is nothing but a dead part which has no more any life. Life is always streaming. Life is always in being a river. So whenever you feel that something is becoming dead, stale, stagnant, no more flowing, there is no more movement, then whatsoever the risk, get out of it.

If it is love, get out of it. If it is meditation, get out of it -- whatsoever it is. Remember only one thing -- that life is in flowing. And if you can become a total flow, immediately God is there. In being a total flow, one becomes divine. And when I say in being a total flow, I mean nothing, not even this self -- the idea of being myself -- is there, because that too is a dead thing and stale. When you are simply a process, a tremendous movement, a continuous going and going, river-like tumbling towards the sea, rushing towards the sea to dissolve, then you are alive, and you are alive at the optimum. Less than that is never blissful. And never settle for less than that. Be a river -- let that be the goal.

Prem means love and subhadra means grace. Grace in love. And let that be your very discipline. Become more and more loving, become more and more graceful. Walk as if you are dancing; bring grace to it. Eat as if you are invited by God Himself and it is a feast. Talk to people as if you are singing to them. And then grace will arise.

Everybody is carrying within himself that fragrance, but people don't allow it The petals have to open, the heart has to bloom, and then the grace spreads. And when grace spreads, that's what prayer is. Then you are offered to God -- you have become an offering. Then your whole life becomes sacred. And only love can bring grace. Unless you love tremendously, grace is not possible.

Whenever a person is non-loving, you will immediately see some awkwardness in him, something rough, primitive, something unrefined. When love arises in the heart everything becomes refined; everything becomes subtle, graceful. Love brings grace, and grace gives you more opportunities to be loving. And they play upon each other. Love brings more grace, more grace brings more love, and it goes on to a very high crescendo. And the final crescendo is what God is.

God is not a person. It is your song come to its fulfillment It is your being arrived home. God is a state of tremendous contentment, of tremendous fulfillment, of a tremendous at ease. One has done whatsoever one wanted to do; one has been whatsoever one was destined to be.

[A sannyasin returning to the West, says he may continue to do medicine, but feels ambivalent about in case he causes some damage. Osho checks his energy.]

Mm. . . the ambivalence is there, not because you can do any harm to anybody but because you have a very soft heart. That's why the ambivalence is there. And in fact this soft heart is needed for a medicine man. Medicine is not an ordinary profession. It is not just technology, because human beings are involved. You are not repairing mechanisms. It is not only a question of know-how; it is a deep question of love -- and that's why the ambivalence is there. But it is a good indication. You should go headlong into medicine.

Only people of your type should go into medicine, because you feel you can do harm; you are afraid because something may go wrong. You are playing with human beings and their lives, and it is a complex phenomenon. Sometimes one can commit errors, and those errors can prove fatal to somebody's life. But go with deep prayer. Go with humanity, humbleness, simplicity. That's why you are feeling a little divided about whether to go into it or not. You are the right man to go into it.

People who simply go into medicine as if they are going into engineering, are not the right people to be doctors and physicians -- they are the wrong people. Those who are not ambivalent are the wrong people. They don't care; they will treat human beings as mechanisms. They will operate on human beings as a motor-mechanic is doing with a car. They will not feel the spiritual presence of the patient. They will not treat the person, they will treat the symptoms. Of course they can be very certain; a technician is always certain.

But when you are involved with human beings you cannot be so certain. Hesitation is natural. One thinks twice, thrice, before doing anything, because a precious life is involved -- life which we cannot produce, life which gone once is gone forever. And it is on an individual who is irreplaceable, unique, like whom has never been there, and like whom there is going to be never again. You are playing with fire! Hesitation is natural. But to decide not to go into medicine is not good.

Go into it! Go with tremendous humbleness. Have a deep reverence for the patient. And while treating him, just become a vehicle of the divine energy. Don't become a doctor. Simply become a vehicle of the healing divine energy -- just instrumental. Let there be the patient -- have great reverence for the patient; don't treat him like a thing -- and let there be God, and with deep prayer, allow God to flow through you and reach to the patient. The patient is ill; he cannot connect with God. He has fallen far away. He has forgotten the very language of how to heal himself. He is in a desperate state. You cannot blame him; he is in a helpless state.

Somebody who is healthy can be of tremendous help if he becomes a vehicle. And if the healthy person is also a man who knows, it can be of more importance, because the divine energy can give you only very subtle hints. They have to be decoded by you. If you know medicine, you can decode them very easily. And then you are not doing anything to the patient -- it is God who is doing. You make yourself available to God and you make all your knowledge available. It is God's healing energy in conjunction with your knowledge that helps. And it never harms; you can be harmful. So drop yourself. Let God be there. Go into medicine, and go on meditating.

And do you know that both the words come from the same root? -- medicine and meditation. Yes, they come from the same root -- because both are healing forces. Meditation is an inner healing force, and medicine is a healing force from the outside. In the ancient world the medicine man and the sage were not two different people. The physician and the master used to be the same person.

[The sannyasin replies: I think it's one of the things that disturbs me... What is required to be the sage?]

No, no, nothing is required to be the sage. Something just has to be dropped. Nothing has to be added to you. To become a sage is via negativa. You have to simply drop a few things, that's all, and you become the sage. You are a sage burdened with too many things, that's all. Drop the things and you are the sage. The sage is not like an achievement

It is just as when the room is full of furniture. When the room is too full of furniture there is no room in it. Room means space, and if you have collected all sorts of junk there and all sorts of furniture so that it is impossible even to move -- it is impossible to live in it because there is no room in it -- you have destroyed the room by too many things. If I say a new room is needed to live in and you ask how to create a room, I say there is no need: the room is already there. You simply discard a little junk, throw a little junk, renounce a few things, and the room will become available.

That is exactly the way of being a sage -- via negativa. You negate a few things -- and the most important is the ego. If you negate the ego, you are a sage. So there is nothing to be added to you. It is not that you plus something will be the sage. You minus something -- the ego -- and the sage happens. And with the ego many things go automatically: the anger, the violence, the aggressiveness, the possessiveness. They all disappear with the ego. They are shadows of the ego. Then you are just an emptiness. That emptiness in itself is a great physician, a great healing energy. Just by your touch, just by your presence, the patient can be healed. And if you know medicine also, you can be of great help.

My suggestion is that you go into medicine. In spite of the ambivalence, you will never repent -- go. If you don't go you will repent for your whole life and you will always, again and again, start missing it. Find out ways of learning more and more about medicine.

[A visitor says she had been practising bhakti meditation. Osho checks her energy.]

A few groups will be very helpful. Energy is there but you are holding it, and you have never allowed it to have its course. You have been, rather, a sort of controller, a disciplinarian. You have been trying to remain in control -- and that control is very very dangerous. All control has to be lost. One has to become possessed by the divine; it is really a possession. If you go very cleverly you will never reach. It is only for mad people who can rush into it, not caring at all about what is going to happen. It is for gamblers!

It is going to happen. Just be here, do a few groups. And what about sannyas? That will be very helpful.

[The visitor says she can't take sannyas because her teacher is the divine mother.]

You can have as many teachers as you want learn from everywhere, and don't cling. One should remain always open to learn. And if one becomes closed and one feels that one has a teacher.... If you really have a teacher, why have you come to me? It is not helping you at all -- otherwise why should you come?

[She replies: To learn some tantric yoga.]

If your teacher is enough then there is no need to come to me. And if your teacher is not enough, then be prepared to move beyond your teacher!

This is how the mind goes on playing tricks. You go to a doctor and you say, 'I cannot take your medicine because I already have a doctor.' Then why in the first place did you bother to come? You follow me? Because if you already have a teacher and you are completely satisfied, I am not going to disturb you. Why should I disturb you? You are going perfectly well. Go with my blessings. I should not interfere at all.

But if you feel that your teacher has not fulfilled you -- and I have an absolute guarantee that it has not been fulfilling, otherwise why should you be here? You should not be here! And if it has not been a fulfillment, one should be able to go beyond and one should learn more.

Learning is possible only when you are related to me, otherwise not. You can be here, you can meditate,

but you will remain an outsider. And if you are not ready to move into a deeper, intimate relationship with me, then it is impossible for me to give you something of that which I can give to you. So decide about it. You can be here; you can listen to me. You can meditate, you can do few groups, but you will not be related to me.

And nothing has happened to you -- that's why you are here. Maybe your teacher helped this much -- that you could come to me. That's enough! Be grateful to the teacher. Always be respectfull to the teacher, but if it is not helping and the revolution is not happening, one has to find somebody else. If it has not happened in one temple, then one has to go into another temple, because the real thing is not the temple; the real thing is the happening.

Do a few groups and pin the music group here. After the camp, you join the music group -- continue the meditations, and book for hypnotherapy. Think about sannyas, mm? and whenever you have gathered courage, come back!

God Is Not For Sale

Chapter #8
Chapter title: None

19 October 1976 pm in Chuang Tzu Auditorium

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Anand means bliss and subhan means well-aware -- awareness of bliss. That you have to develop. Ordinarily we are more aware of misery. We are more aware of pain, more aware if something goes wrong, more aware of illness, disease, less aware of health, well-being. That creates much trouble, because if you are too much aware of pain you help pain to be there, you feed it. Awareness is food, and if you are too much aware of pain pur whole vision of. We is upside down. You think life is not worthwhile... oceans of misery, and only here and there an island of bliss. So it doesn't make much sense whether it is there or not It is so rare that it can be counted out; it need not be counted in.

It is as if somebody goes to a rosebush and counts the thorns -- and there are many. Then one starts disbelieving the rose. How is the flower possible amidst so many thorns? The flower seems to be an impossibility, an improbability. It cannot happen the way things are. And if you start disbelieving the flower, the flower disappears from your vision, because only that which is believed appears in your vision.

Once you trust something, you are available to it. Once you distrust you become unavailable, closed. Then your mind does not allow it into your being. Even if you see it, you don't see it And even if it is there, it looks unreal. The thorns become too real and the flower becomes too unreal. Then you start expecting thorns because you know that they are there... and when you expect, you invite. This is a vicious circle.

I am giving you this name for a shift. Wherever you are, always look for the flower. Even in great disease there is health. Only a healthy person can be ill, remember. A dead person cannot be ill -- nobody has ever heard of that. Only an alive person can be ill. And remember that life must be more than disease. Once disease is more than life, you die. But still we don't look at health. A small thing -- a headache -- and you forget ali the blessings of life. A headache is enough to create a disbelief in you about God.

Simone Weil has said somewhere that for thirty-five years she suffered from a migraine, and those were the years that she became more and more anti-religious, more and more atheistic. But she never came to feel any association between migraine and God; nobody would be able to make any association. Then the

migraine disappeared, and, with the migraine, all her atheism also. Then suddenly she became aware. A trust started arising in her being, and she became one of the most significant religious people of this age. She became very very intuitive, and very intimate with reality. And only later on she could feel some association. The headache was so much -- how can you believe in God with a headache? A small thing is a headache, but it can destroy much, because we pay too much attention to it.

Because of too much attention, it becomes magnified, multiplied. It looks so big, out of all proportion. So when you are having a headache, remember how many parts you have in the body which are not in any pain. Just count the blessings, and suddenly you will see that the headache is very minute, that it does not matter really. And once you can feel that it doesn't matter much, it doesn't -- and it starts disappearing from your vision. Because you start paying attention to something else it is no more fed by your energy. This is one of the keys of religious life.

Somebody has been a friend to you for many years, and he insults you one day and all the friendship is gone. You never count all the blessings that came through him. Just one remark. . . maybe he made it never meaning it. Maybe he made it in a certain state of irritation, anger. Maybe he was not aware of what he was saying -- and there are dark moments for every being -- but you simply forget the whole relationship, the whole love, the friendship, the beautiful moments. Just a small remark! Maybe it is not even a remark -- a look, a gesture, and all simply disappears. And that becomes the most important thing. This is the way to be unreligious.

Always count the blessings -- and they are infinite. Become more and more aware of the days and less and less concerned with the nights, and one day you will see that days and nights are not antagonistic to each other -- they are complementary; pain and pleasure are part of one whole. And when you can see that pain is also an intrinsic part of pleasure, then you have no grudge, no complaint And that's what I call prayer.

When a consciousness is there without any grudge, without any complaint, then a gratitude arises. Then whether you believe in God or not is not of any importance. That very gratitude -- that life is good, that you are happy that you are, that you are happy that an opportunity was given to you, that you are happy that the moon is and the stars are, and flowers are, and rivers and mountains and people, that you are simply happy, that you are blessed and you can bless others -- is prayer.

This is the meaning of your name -- anand subhan. So from this moment let there be a great shift of awareness. Start counting flowers!

[A visitor said he was experiencing difficulty in getting into the meditations.

Osho said this was a problem of the modern mind -- to become involved in anything. We are spectator-oriented, and we have become like voyeurs]

Then everything is just there outside -- nothing touches you. This is very dangerous. That means that life will pass by and you will remain untouched by it You will live and yet you will not live you will simply think you lived. There will be no difference between whether you really lived or you dreamed about it There will be no difference between whether you really lived or you read about it in a novel or saw it in a movie.

One has to get out of this frozen state of being a spectator. Start moving, because that will bring life to you. Life is only for those who are committed, involved. So start doing small things. In the beginning it will be difficult just because of the old habit But nothing is a problem. Create a new discipline. When people are dancing here, dance; don't watch. When they are singing, sing; don't watch. Go swimming, go for a long walk or run, but get involved in something. Be active! When you are active, energy flows, your frozenness disappears, your blocks melt -- you start vibrating. That is the difference between a corpse and an alive man; a corpse cannot do anything.

So do! And the only way is to start doing it -- there is no other way to learn. That idea that you have to learn how to do, may be again a postponement, may be again a trick of the same mind. The mind says, 'First I have to learn -- then I can do.' But I'm telling you that you can start right now. Maybe your dance will not be very perfect, but there is no need. Your singing may not be of a great singer, but there is no need. Go swimming -- your strokes may not be perfect, but there is no need. And the river doesn't bother whether your strokes are perfect or not. Start moving into life.

And it is just a question of courage. Certainly when you get into things, you get into troubles also. It is very easy to sit before the TV and see people loving each other; nothing is at stake. You can turn it off any moment But if you fall in love with a woman you cannot turn it off so easily. There will be anxiety and

turmoil and conflict and struggle, but that is beautiful -- that is what life is! It will create many troubles but it will bring many pleasures also. There will be many ups and many downs. Those downs are worthwhile because they are what life is all about.

Even if you can have a few moments of love with a woman and days of conflict and fighting and nagging, it is worth it; then too, it is worth it. One has to pay for everything. So just start getting into it. Tomorrow morning, start dancing, do the meditation, and just try!

In the beginning you will feel a little hesitant, apprehensive. Again and again the old habit will take possession of you. Force yourself a little into it! And do a few groups.

[The visitor answers: I do many things, I'm always moving in action, but I take nothing seriously and that seems more the problem than finding things to do.]

No, as I see it, that is the problem. You may be acting too much, and that may again be a way to escape from real action. You can be occupied in many things; that may be again a trick to avoid real situations in life. A person can do many things, because one has to do, otherwise what to do for twenty-four hours? I am not talking about that I am talking about involvement I am talking about commitment And remember, seriousness is not needed -- sincerity is enough. When you become serious, there is sincerity plus sadness. Sincerity is enough. And when I use the word sincerity, I mean that it you are authentically interested in something, then on4 go into n, otherwise there is no need.

If you are not interested in anything authentically then wait No need to go into anything. But I have never found a person who is not authentically interested in something or other. It is impossible. You will immediately drop dead if you are not interested in something or other. If you are interested in love move into love. If you are interested in meditation move into meditation. If you are interested in prayer move into prayer.... Whatsoever it is, but go into it

And by being sincere is meant that you go totally into it; that you don't hold anything. You simply allow your total being to go into it. You take the risk and you don't move cunningly, cleverly, calculatingly. You go like a fool -- that's what I mean. Whatsoever the consequence, without any consideration for the consequence, if you love the thing, you go into it. If it brings suffering, one suffers. If it brings death, one dies. But one tries to live through one's authentic passions, desires.

The first thing in life is to find out what your authentic passion is, what you would really like to be, so that you can feel fulfilled, so that you can feel that you have arrived, so that life can be felt as a blessing and not as a curse. Many people avoid being sincere and take things what you call non-seriously, just so that nothing gets too much. They always keep the door open to escape so that if some problem arises and they are moving into deeper waters they can always escape. They always keep an emergency escape available. A really sincere person has no emergency escapes. In fact there is no way back. You can only go ahead.

You may be doing many things, but as I see it that is more in order to avoid the real situations of life than to do.

Try with sannyas! Take a risk and become a sannyasin -- or would you like to think about it first?

... Good! This will be your name: Swami Deva Ashawa. Deva means divine and ashawa means wine. That's what I would like you to be -- a divine drunkard. And the possibility is there (laughter), so don't get scared! You are ready for many things, you just have to take courage. Your energy is very innocent and pure, but you have been avoiding. Now this becomes your first commitment, involvement.

Now your bogie is hitched with my bogie (laughter). It is a sort of hitch-hiking, mm? And change to orange!

[A sannyasin asks a question on behalf of Geetam Rajneesh Meditation Centre: They say that there's only one thing that's separating them from enlightenment. They want to know the difference between spontaneity and irresponsibility.]

Mm, mm.... It is a significant question, and it has to be understood. My whole emphasis is on spontaneity, but there is every possibility that people will misunderstand it It is very difficult to understand a truth. It is very easy to misunderstand it When I say, 'Be spontaneous,' only the words reach you, and you supply the meaning to it.

People have been brought up in a very repressed structure. Their freedom has been crippled. They have never been allowed any freedom. In fact everybody has been conditioned to be a slave. It may not be said,

but it is so. Morality, politics, society, culture, civilisation -- they are all different ways of creating a slave out of a human being. The freedom is denied -- and they all say that it is for your own good.

Spontaneity is not allowed; individuality is not allowed. To be natural almost seems to be a sin. One has to be social -- and the social is more valued than the natural. Nobody is allowed to live the moment; everybody is forced to live in the future. The present has to be sacrificed always for the future -- and that future never comes.

When I say to be spontaneous, I mean be in the present. Never sacrifice the present for the future, because there is no future -- only the present is. When I say to be spontaneous, I mean to be natural. Don' t be bothered too much about what the society says. Listen to your own instincts, to your own intuition. Listen to your own body, your own mind, your own being.

Your master is within you. Take your guidance from there. And wherever it leads is good. Wherever it leads, there God is to be found.

Naturally these are dangerous statements, because you can take them on their surface value. You can start feeling that now there is no need to be responsible. But in fact if you understand me, I am saying that this is what responsibility is. You have been taught a very wrong concept about responsibility -- as if responsibility is a duty to be fulfilled, an obligation. When I use the word responsibility, I mean the capacity to respond -- and that is possible only if you are spontaneous. If you are available to the moment, only then can you be responsible.

The responsibility is not towards God. The responsibility is not towards the society. The responsibility is not towards the state. The responsibility is towards existence itself. I am teaching a greater responsibility. The lower responsibilities will take care of themselves. If the higher is fulfilled, the lower will be fulfilled automatically, but not vice versa. You can fulfill the lower; the higher will not be fulfilled by the lower.

So when I say to be spontaneous, I mean to be aware of your innermost core. Be aware that you are part of such a great existence, such a beautiful cosmos. Be aware that you are a part, and you have to function in tune with the cosmos, that's all. If you are functioning in tune with the cosmos, you will never be against society. You will never be against anything. You will be only against those things which create slavery in you, that's all. And about that too you will not become a political revolutionary; you will not start fighting against them. You will simply avoid them; they are not worthwhile. This is the difference between a revolutionary and a rebel.

I value the rebel more than the revolutionary. The revolutionary is the political person. He is more concerned in changing the structure of the society. The rebel simply says 'I am here only for a few days, I will not be here forever so who bothers about the structure? I am here to live my life as truly as possible, as freely as possible. So I will live my life and I will not allow anybody to interfere in my life, and I will not interfere in anybody's life.' A rebel is an individualist A revolutionary is again trying to control the society, and whenever a revolutionary succeeds, again another orthodoxy succeeds. Whenever a revolutionary comes into power he is no more a revolutionary. The rebel can never come into power because the rebel never seeks power.

To be rebellious is to be against power. To be revolutionary is to be against those who are in power and to make all the efforts so that one can be in power. A rebellious person is one who says that power is not life. Life can go by without being worried about the power and the power structure. Let, stupid people fight for power. The rebel lives his life, but living is very responsible.

So tell them, write to them, that when I say to be spontaneous, I mean be responsible to the cosmos. I make your responsibility greater, not lesser. Man-made laws are just man-made laws. When you start falling in tune with the cosmos you are fulfilling a greater responsibility -- and that responsibility is neither against you nor anybody else. It is for everybody' s welfare, but that is not the goal of it. The welfare is just a natural outcome, a consequence, a by-product

So tell them to meditate. Tell them to listen to their hearts; tell them to feel life more and more in all its forms, and to be responsible. Respond with your totality.

It is, in fact, one life. We are not separate: we are members of each other. We overlap each other. If I hurt you, I hurt myself. If I make you happy, I create happiness for myself. When you are blissful, I am also blissful. When you are in misery, it is impossible for me not to be affected by that misery.

There is a story about Buddha, that when he reached the doors of heaven the doors were opened and the gatekeeper welcomed him and said, 'Come in!' Buddha said, 'I am not coming in, because there are so many people who are still struggling in misery, in ignorance. Unless they have all passed through this gate, how can I pass? I am part of that whole.' The story is beautiful.

We are all together... we are in one boat. And when I say 'we', I not only include man, I include animals, I include trees, I include insects, I include rocks, rivers, stars. I include everything. When I say we, I mean the whole. So be responsible towards everything, every living being -- even to things that you don't think are living: even to chairs, shoes, houses. It is not a question of for whom you have to be responsible -- you have simply to be responsible.

But this responsibility has to be out of your awareness, not out of the dictation of some politician or some priest Not from Moses, not from Manu, not from Mahavir, not from Mohammed -- it has to be your own response. And this is the criterion: if the person is becoming more and more spontaneous, he will become more and more responsible. If responsibility disappears and the person says, 'I am spontaneous, that's why I cannot fulfill any responsibility,' he is deceiving himself. He is just following himself -- and not fooling anybody else but himself Responsibility is the criterion to judge whether the person is really spontaneous.

A spontaneous person will always be responsible. He will act out of freedom but he will never act out of irresponsibility. He will be tremendously careful because he will see the value of life. He will have a reverence for life in whatsoever form it exists. And because this is not an outward discipline one has to continuously balance oneself. If you start falling to one extreme immediately balance yourself.

These are the two extremes: either a person becomes a slave, loses his freedom, and then fulfills all his responsibilities, or -- if you free him -- he becomes irresponsible, starts indulging in all sorts of crimes against life, against himself, against the cosmos. Just in the middle, where freedom is absolute and responsibility is also absolute, where freedom and responsibility don't mean two different things, but are one -- that is the point at which to remain balanced. And it is not that once balanced you are balanced forever. You will have to balance every single moment of your life.

I am not giving you any dead codes. I am simply giving you a few indications about how to live a dynamic life. Many times you will err -- to err is human. Many times you will fall into pitfalls -- it's natural. They will all help you to become more and more attuned, more and more balanced, more and more integrated.

[A sannyasin says: In the meditations... I've felt really bad about myself, worthless. I feel sick in my stomach all the time. It's not physical but I just feel sick of everything or something.

Listening to you in the lecture sometimes I feel so sick of your words. I'm so sick of hearing those things!]

Then don't hear! There is no need. If you feel sick of my words, forget about them. I' m not here to make you sick. Anything that makes you sick, drop it!

... It has nothing to do with anything in particular -- that I understand. But a moment comes in meditation when the whole life that you have lived up to now simply appears meaningless. All that you have been simply seems to be nauseating. All that you have been doing seems to be irrelevant, and as Soren Kierkegaard has said, 'a sickness unto death arises'. One simply feels fed up with life, fed up with everything. There is nothing wrong in it; it is a good indication.

If you can live with it for a few days, if you can be with it, it will disappear. And when it disappears you will have a totally new feeling of your being. A fresh being will arise out of it. But if you try to escape from it and you try to get occupied somewhere and forget about it, you will hit back into the old pattern again. It will disappear but it will come again. So the only way is to be with it.

And my words are not creating sickness. My words are making you more and more aware that the life that you have lived and are living is just futile. It is doomed to fall. So the more you listen to me, the more angry you will feel, because I am creating more and more that sickness unto death.

Now there are two ways. One is that you can fall back into the old pattern: stop listening to me, stop meditating and get involved in other things. You will forget about it and you will be back to your old self -- if you think that it is worthwhile, that old self. If it is not, my suggestion is that you live with this sickness. Simply live with it with no condemnation, with no attitude about it. It has simply happened so you have to live with it. What to do? It is there.

So befriend it. Just be friendly with it It is your companion for a few days. Hold its hand and move together. Be sick. Feel sick. Let it be there. It has nothing to do with the body, it is absolutely psychological -- but it comes. It comes only in rare moments when you are very close to home. It comes when something can really happen. You can stop in it if you start fighting with it

Jean-Paul Sartre has written a book, 'Nausea' . He himself got stuck there; he got stuck in this situation. He made a whole philosophy about it. Now nausea is his philosophy -- that life is meaningless. It seems to be the ultimate truth to him -- that man is doomed. That is the only truth about man. Not that man is sick but that man is sickness. Man himself is sickness -- that is his conclusion. He got stuck there. He was courageous enough not to escape to his death from there but he could not find a way to go beyond it so he got stuck in it

So either you can fall back to the old self -- which is meaningless and will never be satisfying; once you have known that life is meaningless it can never have any meaning again, not the old meaning certainly -- or you can get stuck in it If you fight with it you will get stuck in it If you condemn it, if you are in conflict with it, you will get stuck in it -- that's how Sartre got stuck in his nausea.

Don't fight with it; don't fall back on your old self. Befriend it That is one of the oldest experiences in the East. For the West it is very new; for the East it is as old as man. Seekers have always come to a point where this life becomes meaningless and they have to befriend this sickness; they have to absorb this sickness. And once it is absorbed they come out of it very healthy. The very sickness becomes a healing force. One is surrounded by a benediction. But this has to be befriended, so befriend it Don't have any anti-attitude. If this is so, let it be so. Accept it. Welcome it in fact. Go with it and live with it. You follow?

When you are sitting alone and you feel sick, accept it This is part of it. The old house is crumbling, collapsing, and the new house is not yet on the horizon. You cannot see anything of it because you are the old house, so you will crumble and disappear, and in your disappearance arises something which is completely discontinuous with your past. That is the new being, the spiritual being. Then one can live again. Befriend it, and after one month tell me. Mm? Good.

God Is Not For Sale

Chapter #9
Chapter title: None

20 October 1976 pm in Chuang Tzu Auditorium

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[A therapist, recently arrived back from the States, was at darshan tonight Osho suggested he begin to plan a new group, commencing with just a vague idea of what he wanted...]

.... There is no need to have a very fixed notion about it; just a hypothetical idea... just the direction, the line -- like a vision -- and then start working. It will start getting more and more solid and dear and defined. After two, three groups it will have arrived. Then you also will be surprised -- because there are two different ways of working....

One is always to plan everything beforehand. Another is just to have a vague notion and to move into the act and let the activity itself determine the course. Both are totally different. The first is very efficient, but dead. The second is not so efficient, but very alive. And whenever there is a choice between efficiency and life, always choose life, because a machine can be efficient, so efficiency is not a very great value. In fact the machine is more efficient than man. Scientists go on thinking that they are going to make man too, but as I see it they can never make man because they cannot make such an inefficient machine -- that's impossible! That's the beauty of man.

So if you plan everything from the beginning you don't allow the group to grow as an organic phenomenon. You have a fixed notion -- you follow your notion. You don't give freedom -- you impose the structure. I'm not saying that there should be no structure, because then you start moving in all directions. Then you are spread too thin.

It is as it a river is lost in a desert. A direction is needed -- but just a direction, and very flexible like a river, not like the track of a railway line... every freedom for the river to move. Even if the river is going to the east, sometimes it starts going to the west. Again it takes a turn and starts moving towards the east. It takes a thousand turns; it has no fixed plan. It has no absolute blueprint with it. It simply goes on groping -- and then it is beautiful.

So just have a vague hypothesis, mm? like a dream. Move with that dream-like hypothesis and be ready to drop anything that doesn't fit with the dynamic process. And if something new arises, remain open. Don't say no because this is not in your plan, in your chart; never say no. Then within two, three groups you will see that things have settled. And this settlement is organic; it is not mechanical. Then too when everything is settled always remain open. Otherwise for the participants the group is always new because they are new, but for the leader, by and by it becomes old. So the participants are benefited but not the leader. By and by he starts repeating then it is no more help to him. I would like the leader also to be benefited as much as the participant.

So use every experience of the past group just like a jumping board. It has not to be repeated. If it repeats itself, that's another thing. Then too you will be surprised that it is repeating itself; that will be a new experience. You are not repeating it, but the consciousness of the group is moving in such a way that it is being repeated. Then even that repetition is very beautiful and unique because you will be surprised by it. You are not doing anything to force it into the past, into the past experience. Maybe the past experience was very paying -- still you are not forcing it.

Man's responsibility is not towards the past. Man's responsibility is towards the future. This should always be remembered -- that we are responsible for the future... for the moment that is just dawning on the horizon, that is just coming into being... for the child that is yet to be born, for the generation that has to come.

All the old societies were past-oriented. They were very respectful about the heroes of the past and past glories and history and this and that The new humanity is not going to be so respectful towards the past. I am not saying to be disrespectful. I am saying that respect should flow towards the future because that's how nature moves. Nature is always in favour of the future. God goes on killing old people and goes on giving birth to new babies. It is very uneconomical because an old person is very efficient -- a seventy, eighty-year-old has learned so much, and now suddenly he is gone. There comes to replace him a small baby with no experience, with no past -- only with a future.

That's the definition of a child and an old man. The old man has a past and has no future, and the child has only a future and no past. If you can always remain responsible towards the future, you remain a child, as fresh as dew. Even at the moment of dying -- you may be one hundred years old -- but if your responsibility is towards the future you are young. Even in death you are young. You don't bother about life. When death is coming, you pay your respects to death.

So be faithful to the sun that is yet to rise and always remain available to new possibilities, to new doors. There are an infinity of doors and infinite are the possibilities. If you don't become too closed with your past, life never repeats itself. Even when you feel that it is repeating, it is not. It may be similar but it is never a repetition. Something new is always happening because God is in favour of the new, in favour of the baby, in favour of the vulnerable, the fragile; not in favour of the strong and the hard and the rock-like. He goes on destroying all hard-earned, experienced people, and goes on replacing them with absolutely inexperienced ignorant babies. His trust is with them because they bring the future into the world, because they bring the new into the world.

So in a group experience the leader has always to remain open. Move from the past experience but never be confined to it. Use all past experience but use it as a jumping board. That's what I would like to introduce into all the groups by and by. They should not become a dead dogma; they should be more flowing. And even the leader should not be in such a situation that he can predict. When the leader can also be surprised the group is going perfectly beautifully.

And I am not interested much in the result I am more interested in the process. I am not a businessman. A businessman is interested in the result. I am interested in the process. If nothing results, nothing results; that is not relevant. If the process was enjoyed, it is enough -- more than enough. If the people enjoyed the

group while it was going on.... There may not be any visible outcome from it; they may not be able to pinpoint what they have gained out of it, but if they can say that they have enjoyed it tremendously -- they don't know what has resulted from it, but while it lasted it was a beautiful experience.... If they can say that, the group has been a success.

That has to be learned about the whole of life. And for that, these groups are just training grounds. By and by you stop thinking about results and you start living in the moment, in the process.

The result-oriented mind is a stupid mind. It goes on sacrificing the present for the future. Sacrificing! -- and the sacrifice is absolutely non-creative. It goes on postponing. This is not respect for the future -- it is just a way to avoid the present. The result-oriented man always puts his hopes in the tomorrow. He simply hopes -- he never lives. He thinks he will live. Tomorrow he is going to live, or the day after tomorrow, or in old age; or after this life, in heaven, he will live some day.

And while he is thinking and dreaming and hoping, life is slipping by. He is not living it -- he is indifferent to life itself. He lives in a sort of apathy... uninterested. His interest is in the future. His interest is in the goal, not in the journey, so he moves amidst beautiful scenes but he lives in apathy. He cannot see the trees, he cannot see the birds. His whole mind is fixed somewhere beyond the hills. When he has arrived there he is going to relax and live and see the beauty of nature -- and the beauty of nature is all around him! Right this moment a breeze is passing and touching him -- but he is apathetic. A flower is calling -- he has sent his message with the fragrance -- but the man is dead to it. A bird is inviting, but he has not heard it. His whole mind is focused somewhere in the tomorrow.

Be respectful towards the future but never try to live in the future -- live in the present In fact that's what I mean by being respectful towards the future.

And love the process so deeply that if there is no goal it doesn't matter.

For example, you are listening to me, I am talking to you. If nothing happens out of it, that is not the point. But I loved it while I talked to you. While I talked, only you existed for me in this whole world and everything else disappeared. While I talked to you I really talked to you. It was as if that were the very goal of my life. And if you listen to me also with that passion and intensity, then who bothers whether anything happens out of it or not? Not that it is not going to happen. If you have been so passionately in the moment something is bound to happen out of it because in that passion, seeds are sown in the heart. They will sprout one day or other, but that is not relevant in any way. One has not to think about it.

In Japan the zen people have a very beautiful saying. Somebody asked a zen master, 'What is the definition of a sage?'

The master said, 'A sage is one who hopes that the rains will come after the summer and that winter will follow the rains.'

The man was puzzled, because this is how it happens, so what is the point of saying it? He said, 'Are you in your senses? What are you saying? -- "A sage is a person who hopes that summer will be followed by rains and rains will be followed by winter"?'

The master said, 'I am talking in my senses. Yes, That's exactly what I mean.'

And the man said, 'That's how it happens!'

The master laughed and he said, 'The sage is one who always hopes only for that which already happens. He never hopes against it He simply hopes that two and two will be four, so of course, all his hopes are fulfilled. How can you frustrate a sage? -- because he only hopes for that to which life is already moving.'

So just have a vague idea and start. Good.

[In speaking to a sannyasin, recently arrived from London, Osho suggested he join the ashram's music group....]

Music is very unwinding -- and that's all that is needed. The mind needs an unwinding. We go on so feverishly in life that the mind gets no opportunity to unwind itself.

Just the other day I was reading about a man who was very much worried. His friend asked him, 'You look so worried -- what is the matter?'

The man said, 'You don't know how worried I am! If something wrong happens today I will not have time to worry about it for at least one month!'

Things go on accumulating and the mind is never allowed any time to relax. The only time that it relaxes is in dreaming. Dreaming is nothing but an unwinding process. It tries hard to unwind the tensions that you accumulate in the day, but it is not enough.

The old idea was that if a man were not allowed to sleep for a few days he would go crazy. Now scientists have discovered that sleep is not the real thing. The real thing is dreaming. If a person is not allowed to dream for three weeks he will go crazy. You can disturb a person's sleep and he will not be affected. If you disturb his dreams he will be very much affected because in dream the mind is trying to cathart itself; throwing rubbish out, unburdening itself. I call dreaming an unwinding process. And dreams stop only when somebody has become enlightened, never before it, because then there is nothing to unwind. One simply lives so relaxedly that no tension accumulates. Then there is no dreaming, no fantasy.

But music is very helpful. And this is my experience -- if you have nightmares and you start learning to play on some instrument or you start dancing, your nightmares immediately disappear and you start having sweeter dreams, because music unwinds very very deeply. And if one can be lost in music one will have less and less dreams and deeper and deeper sleep.

So we have a continuously on-going group for those who want to unwind themselves in music and dance. From tomorrow start doing that, mm? Good.

[A sannyasin says: About a month ago you gave me a meditation for raising the energy from my sex centre to my third eye point (see 'The Great Nothing' Wednesday Sept. 22). I've been doing that meditation, and now what I'm experiencing is a lot of pulsating energy at my third eye point... particularly in your presence and in and in meditation. I'm here to ask if I should keep doing this meditation or do something else with it.
Osho checks his energy.]

The method has done its work; there is no need to continue it The energy is flowing. You have to forget about it now.

This has to be understood -- that energy works in two ways. First, you have to be actively working on it -- pulling it up, forcing it to move -- because the passage has not been used so it has many blocks. Once the energy has started moving, the second step is to become completely forgetful about it.

It is just as when you eat: once you have swallowed it, you forget about it. If you continue to remember, 'Now where is my food? -- in the stomach, in the intestines? What is happening there? Are juices coming or not? Is it being absorbed or not? Am I digesting it rightly or not?'... If you become too concerned about the stomach, the stomach will get disturbed. You can try it; you will feel such a heavy stomach as you have never felt And you are not doing anything -- you are just being too worried about it. The stomach needs to be left alone, so once the food is swallowed, you forget about it.

Now the energy has reached to the point where you can forget about it. You have swallowed it. Just as food goes down the throat, energy comes up the throat. Once it has passed the throat centre you need not be worried about it. If you become worried your third eye centre will start aching. That aching is not coming because of the energy but because you have become too conscious of the movement of the energy; that's natural. Now you have to forget about it. The energy is moving on its own and it will go on working.

The music group will be good for you too. Whenever you feel like singing, you can sing. If you feel like playing on some musical instrument, you can play. Do you like any instrument?

[The sannyasin says: I prefer singing.]

That's very good. Then singing is the best. Just sitting silently, sing. For nobody -- just an offering to God. But sing as prayerfully as possible. And there is no need to be in a hurry because you are not performing. You can go at ease, at your own pace. You can go very slow and you can enjoy every nuance of the sound. Start singing and forget about the energy.

When you are completely absorbed in singing and you have forgotten the body, the energy, the mind and everything, then the energy will work beautifully. Now the passage is open, energy is flowing. If you remain concerned about it you will be the barrier and then the energy will start feeling sore; it can create a wound. If you become too concerned about the stomach you will start getting ulcers.

So it is good that you worked; and you did well. Now completely forget about it. Sing, dance. Lose yourself in anything that you love or like, mm? Good!

God Is Not For Sale

Chapter #10
Chapter title: None

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Anand means bliss and shunyam means emptiness, nothingness, nobodyness. And that's what bliss is. When you are empty, only then are you full -- never before it. When you are not, only then you are -- never before it. Your very absence is the door to the presence of God One has to annihilate oneself utterly; nothing less can help. One has to disappear. And once you start moving inwards, you start disappearing, because whatsoever you are is only the surface, the circumference. Once you start moving towards the centre, the circumference goes on disappearing. Then the whole universe is your circumference. Either the whole is your circumference or there is no circumference.

This is the meaning of the word shunyam. Literally it means the zero. The concept of zero was discovered in India. Even the mathematical zero is an indian concept, and the whole of mathematics has evolved out of the concept of zero. Without the concept of zero, mathematics cannot exist And all the basic digits -- one, two, three, four, five, six, seven, eight, nine -- are also indian. Even the terms are sanskrit terms. But everything, the whole of mathematics, can spread if there is zero. If there is no zero you are stuck at nine; then you cannot move ahead.

With ten you start repeating again -- one with zero. Zero itself is the basic source. Mathematics starts in zero and ends in zero. Zero is the beginning and zero is the end, and just in between is the whole play.

Shunyam means zero, so start living as if you are not -- and immediately you will feel a tremendous relief because the burden, the tension, the anxiety of being, simply becomes irrelevant. We are tense because we are trying to be: to be somebody, to be somewhere, to do something. We are carrying a whole load of anxieties but the basic anxiety is how to be. To be or not to be -- that is the question. And if you decide to be you will always remain empty. If you decide not to be, suddenly you are empty, but that emptiness has a fullness of its own. It is profound presence... you can call it God's presence.

But emptiness is not empty and nothing is not just nothing. We call it empty because there is nothing that you can conceive of right now. All that you can conceive of will be annihilated, eliminated. All that you have been and that you know will not be there -- hence we call it emptiness. Something so totally new is going to be there that it is incomprehensible right now. In fact it can never be reduced to any understanding whatsoever. It is always the transcendental. It is always the beyond

So start living in such a way... very relaxed. Carry no tension. The world is already going on without you. When you were not here it was going perfectly well. You will not be here one day and everything will continue so why be worried? These few moments that you have got to be here, enjoy. And nothing depends on you. Once you understand that nothing depends on you there is no point in being anxious. Suddenly there are no roots for anxiety. You have cut it from the very root

So one thing -- start living as a nobody. That's what sannyas is an about

And the second thing start living moment to moment -- because the ego can only project into the future or into the past. The present moment is always egoless. It has never known the ego. The ego has never been able to corrupt it -- it is incorruptible. So just remain true to the moment, whatsoever it is. Just be in it, neither carrying the memories of the past, nor plans for the future... as if this moment is all -- and it is. This

moment is all. This moment is eternity. Once you start living moment to moment you will feel the zero arising in you. With great energy the zero will start possessing you.

And the third thing that I would like to say to you -- because this is your day of rebirth.... The third thing: enjoy, celebrate, because that is the only way to know the truth.

There have been many mystics who have said that when you attain to truth you will be blissful. I say to you that if you are blissful, only then can you attain to truth. So don't wait for when you attain to truth to be blissful. There is no need to wait, because that is again moving into the future and moving into desire and motivation. I say to you: start being blissful and truth will take care of itself. Whenever it wants to come, it can. Or when it wants to delay, it can. Who bothers?

Joyousness should be the only prayer and celebration is the only sanctity. If a man is happy, I call him a saint, and I don't believe in any other virtue. A miserable person is a sinner. Again all the old religions say that if you sin you will be miserable. I say to you that if you are miserable, you are a sinner. Drop the misery and the sin disappears.

To be miserable in this beautiful world is to be in sin. To be miserable in such a great celebration that goes on and on from beginningless time to beginningless end, from no beginning to no end, is just to be separate. To be separate is to be in sin. Participate! Participate in the celebration that is going on in the stars, in the rivers, mountains, flowers, animals, man, woman. Become part of this orchestra, and you will become virtuous.

I count happiness as the only virtue. I am a hedonist, and I call misery the only sin.
So these three things.... And soon the shunyam will take possession of you!

[A sannyasin says she wants love.]

Mm, mm.... This is a very complicated question. Everybody wants love and only a few people get love -- and those people are the ones who are not worried about getting it; they give it. The only person who gets love is the one who gives it, and the people who are always wanting love are the people who are very miserly, who never give love. And if you don't give love, it will not be coming to you. It comes only when you give.

So the desire that people should love you is a wrong desire. It is a very frustrating desire: it will make your whole life miserable. The more mature a person is, the more he thinks about how should he love people. That is his problem: how he should become more loving. Naturally to a loving person, love comes -- it is a response, it is a natural response. It is an echo... it has to come. And without your making an effort to love people, it is not going to come. When it doesn't come you become more and more obsessed with it -- that nobody loves you. You are just sitting there waiting for somebody to love you. But why should somebody love you? Just because you desire it?

They are also the same type of people. They are also sitting there and waiting for somebody. They are waiting for [you] to come and love, and [you] is waiting for them to come and love. People are just sitting in their own places and nobody is moving. And for women especially it becomes even more of a problem because for centuries they have waited; they have never taken any initiative. They have missed much, because much of the beauty of love is in the initiating -- when you make an endeavour, when you approach a person, when you make yourself available, when you shower somebody with your love with no idea of return, because who knows whether the other will return it or not? It is a gamble. It is a groping in the dark. One can never be certain. But one trusts life and one gives love.

And when you love, love comes -- there is no other way. Once you are obsessed too much with the idea that you should be loved, that you need love, you are holding a wrong concept. You can go on sitting with that concept -- nobody is going to come to you, because once people become suspicious that you are waiting for love, they become afraid. They will avoid you; they won't come on your path. They will say goodbye from far away. At the most they will say hello and escape because they become intuitively aware that somebody is there ready to exploit them. Your desire to be loved appears to the other person as an exploitation. The other becomes afraid because he sees that you are going to use him as a means. He starts feeling that he is going to become a victim.

So people who are asking that they should be loved are never loved. At the most people can show sympathy to you, and sympathy is very ugly. Who wants sympathy? Sympathy is for those who have failed completely in love. Those who have no hope now -- only they settle with sympathy; at least something is good. But I don't see that there is any need for you to settle for sympathy.

My suggestion is that you change your desire. Rather than your needing love, start thinking in terms of wanting to love -- and see the difference. Immediately there will be a radical change. Just change these words, focus on this new idea -- 'I want to love people' -- then who is preventing you? You can go on loving as many people as you want. In fact so many people are hungry for love; everybody is hungry for love. Have you seen people who are not? Rarely. Otherwise everybody is hungry, everybody has an appetite for love, and nobody feels that enough has happened to him.

So change your desire, otherwise you will be in misery. And right now it is just the beginning of your life. If you were old enough and far gone, I would not have suggested.... I would have sympathised with you. I would have said, 'I love you, [you]. I am deeply in love with you.' I would have said that if you were old and far gone. But I will not sympathise, because the fire is still there. You can light it... it can become a great flame! But you are asking a wrong question.

[She answers: Maybe I put it the wrong way. I didn't mean that.]

No! Even if you had put it another way you would have meant this -- because I have been watching you. It is not a question of how you put it I never bother about how you put it. In fact I never bother about what your question is. I go on saying what I know is the question.

I have been watching you from the very beginning, and I was going to tell you some day or other. Today is the right time -- you have got the question. Everybody thinks that way, [you], and that's the misery of life. If you think in terms of needing love, that means that you are saying that you are needed; you are in deep need of being needed. You already accept that you are worthy and people have to love you -- and if they are not loving, they are responsible. Why are they not loving such a beautiful girl, such a worthy person?

It is not a question of your worth -- everybody is worthy -- but the approach is wrong. For a few days try to look from the other side at what I am saying. Start loving people -- take the risk. Start sharing with people. Find people, and don't be bothered much about whether they are worthy or not, because that will be your deep-rooted idea: 'How can I love unless there is some absolutely perfect person?' But perfect persons never happen; they don't exist. So you will have to love imperfect people. And if you love an imperfect person, even in your imperfect love relationship, perfection starts arising. You make a person perfect by loving him. Nobody is perfect -- perfection comes out of love. So love! Start loving!

Even if sometimes you make a mistake and err, if you fall into a relationship with somebody and you repent later on, there is nothing wrong. Get out of it -- it is never too late. But just don't go on sitting there waiting for Godot. Start taking the initiative. Much is the possibility... much love will happen to you, much love will come to you, but I cannot guarantee it.

I can guarantee one thing, that if you love you will never be miserable. Happiness comes to people who love, unhappiness to people who don't love. And I have come across cases when a person was in deep search for somebody to love, and waiting and waiting, and then somebody happened but by that time the person who was simply waiting and never took any initiative, had become cold, closed.

So even when the lover is there you remain closed. He can go on knocking on the door, and you have forgotten how to open the door. There are many people who are locked inside their own beings and cannot get out and cannot allow anybody to come in... imprisoned.

Love -- that will help you to come out. Allow people to go in, and the other remains open. Start loving. And your illness may be nothing. It may be just that you go on gathering love energy and then it is too much and you cannot contain it; then it becomes nauseous. It can happen in meditation. If a person has not been sharing his love energy, nausea can happen in meditation. The stomach can get disturbed very deeply, because meditation immediately hits on love energy. The whole work is on love energy. So dance, sing, join the music group, and start moving -- don't go on sitting.

Have you read this Samuel Beckett's play, 'Waiting For Godot'? No? Two vagabonds, two hobos, are just sitting and waiting for Godot. They don't know exactly who this Godot is, but what to do? If you have nothing to do, you have to wait for somebody, for something, for the future, so they go on waiting.

One asks the other, 'When is he coming?' And the other says, 'I hope he is coming today' -- and he never comes. Again and again they become very frustrated and one says, 'Let us leave now.' The other says, 'Yes, let us leave now' -- but they never leave. They simply sit there; they don't go anywhere. They say, 'Let us wait one more day. Maybe tomorrow he is coming.'

Somebody asked Samuel Beckett, 'Who is this Godot?' He said, 'If I had known him, I would have written it in the play itself I don't know! '

Don't wait for Godots. People are very shy -- search for them, seek them. And it is good to seek and search and explore. It is very good to find and discover a person rather than just sitting there. And if sometimes somebody comes to you, you will always find that he is a wrong person, because only a wrong person can come to somebody who has never gone to search for anybody and is just sitting. You follow me? Try to become more active, and plunge in headlong. There is nothing to save.

In my home town where I lived for many days there is a church, and there is a big sign, 'Jesus saves'. One day I was passing and I looked at it and saw that somebody had written something below it So I went closer and just underneath, 'Jesus saves', somebody had written 'but not like my wife' !

There is nothing to save. Be a spendthrift. God is very extravagant. Mm? -- you can see how extravagant. One star would have done -- but millions of stars. One type of tree would have been enough to make the earth green -- but millions of types, millions of trees. One animal would have been enough, but millions of species. God is extravagant. He is not a miser.

Be extravagant in your love, and you will never be unhappy. Start exploring right from this moment, and when you have explored a few people, tell me, mm? (she grins) Right?! After darshan immediately start looking... maybe somebody is here. One never knows -- people are hiding behind masks!

[A sannyasin said that he had become conscious of the activity of his mind which seemed to have increased. Previously he had been with the Hare Krishna movement Sri Aurobindo's teachings. Now he said he felt thoroughly confused.

He then tells Osho he likes the dancing meditation best. Osho checks his energy.]

Good.... Dancing is going to be your way; singing is going to be your way, and devotion -- not knowledge. You are a heart person. Knowledge will only confuse you. The mind is not the trouble. Your problem is not how to know more; your problem is how to love more, how to feel more. So anything that helps your heart to flower is good. Join the music group and dance with complete abandon. And while dancing, be prayerful... Let dance be your prayer. It is an offering to the feet of the divine. Sing -- whatsoever you want to; that is not the point. The words are not the point, but while singing, be lost.

I can understand from where your problem is arising. There are two types of meditations here. One type is meant for the devotional, for one whose path is going to be surrender. Another type is meant for the person whose path is going to be of effort, will. And you have to do both meditations here; then only is it possible to feel exactly the direction in which your destiny will be. So drop all meditations that need effort now. Do anything that you can do effortlessly, in a very graceful way, soft -- not violent, not aggressive, but very passive, feminine, and suddenly your problems will start disappearing or your energy will start falling in tune and you will be together.

In fact your first approach was intuitively right. The movement in which you became involved was not right but your intuitive understanding was absolutely right. You became part of the Hare Krishna movement; that was very intuitively right. You were moving in a right direction. It was a hunch. Of course the movement is not right. It has lost all spontaneity; it is just a dead routine, a dull routine. It has lost all intelligence and it is very orthodox. In fact a devotee can never be orthodox.

The heart has never been known to be orthodox. It is only the mind that can be orthodox, traditional. The heart is always rebellious. Rebellion is in the very beat of the heart. Rebellion is its climate. A devotee can never be part of a tradition, can never be part of such a foolish movement as Hare Krishna. It is absolutely stupid. But there are many stupid people in the world -- they also need something. But your intuitive understanding was right in your moving towards it. We never move towards something without any reason.

Because you got frustrated there, because you could not feel at home, because you could not attain that for which you were seeking, you moved to the opposite direction. That too is logical. When you go to the south and you don't find your home there, you start moving north. If you go to the East and you don't find peace, silence, bliss, you start moving to the West, because the mind thinks in polar opposites. If devotion is not for you, then you start moving in a totally diametrically opposite dimension.

Sri Aurobindo is a great scholar, a great man of knowledge, but not a seer. A really great scholar, a great philosopher, very erudite, very subtle, but not a man of real understanding, not a man of an enlightened understanding. So he can pour much knowledge into you -- concepts, theories, dogmas -- and he can convince you. He is very argumentative and his argument is very subtle. Particularly for the western mind he has a very great appeal, because he himself was brought up in the West; his whole training was western.

From the very childhood he was brought up and educated in the West. His understanding of the East is not so deep as his understanding of the West. So he comes with a western mind and pours his western training into the eastern concepts. When his western mind starts working on the eastern concepts, he spins and weaves beautiful theories -- verbose, hegelian-type, very long, one can be lost in them. It is very difficult even to read one page. You will lose contact with what he was saying in the beginning because one sentence can go on and on for one page, with clauses and sub-clauses; very dialectical, very rational -- but just intellectual.

You moved from the Hare Krishna movement to Sri Aurobindo -- it was a very logical movement But now you have come to a man who will confuse you -- and that too is natural. Both those standpoints are very clear. Prabhupad is very clear because there is nothing to be clear about. He has very childish concepts -- primary, just ABC; nothing much to it It is meant to be for juveniles, retarded persons. You got fed up there. You were not meant to be in that movement; you are more intelligent than that. Then you moved to the opposite direction, to one of the greatest giants of intellect -- Sri Aurobindo. He is just the polar opposite of Prabhupad. If Prabhupad is just a primary teacher or kindergarten teacher, Aurobindo is a professor of a university. But that too could not help you, because you are not in search of intellectual systems. Your search is really profound and of the heart.

Now you are facing a man who belongs to no tradition. You are facing a man who belongs to no particular path. In fact I have no philosophy, no ideology. I am absolutely open. I see into you, and whatsoever is good for you, I say. I don't bother whether it goes against my own assertions or not I am absolutely concerned with you and your welfare. I may not say the same thing to somebody else because his needs may be different.

So when people come to me for the first time they are bound to become confused because I'm vast. I move with ease on all the paths and all the possibilities of human consciousness; with all the facilities I work. And I go on devising things -- whatsoever is needed. But my whole standpoint is that the man, the seeker, is important -- no other thing is important. I have no fixed ideologies to give to you; I have no structure. I will not force you into any structure, to fit with any structure. I simply listen to you, to your heart, and I create a structure for you. And in fact each individual needs something uniquely for himself. No system can be of any help.

So in the beginning a person is bound to be very much confused with me, but that's a good sign. If you are confused, that means that I have started working on you. That means that I will have to sort things out now. And you will have to cooperate with me so that things can be sorted out.

This is my suggestion: start moving into dance, music, more and more, and forget about the mind. Start feeling more and more. Sit by the trees and feel for them. Sometimes cry, sometimes laugh... sometimes shake hands with a tree, hug the tree, embrace the tree. Go to the river, be with the river, with people, but one thing -- feel. Thinking has not to be used too much. Put the mind aside.

[The sannyasin said he would like to go to Goa for a few days as funds were too low for more groups.]

Good. In Goa we have a small centre, so go there and meet sannyasins. And Goa is perfectly good for you. Dance on the beach; sing on the beach. Be madly in love with nature and enjoy. Don' t take this seeking too seriously. Be more playful! Swim... and swimming is prayer. Lie down on the beach and take a good sunbath, and that is prayer. Gossip with friends and enjoy, and that is prayer.

Prayer is not a particular thing to be done. It is a quality to be brought to every ordinary activity that one is doing. A man of prayer can touch anything and that thing becomes sacred, holy. Good, Murti.

[A sannyasin says: I just think I feel so blocked -- not particularly towards anyone. I haven't been able to relate to anyone.]

For a few days, forget about awareness. Drop the whole idea of awareness. For a few days simply get more and more involved, lost. If you are dancing just be the dance; no need to watch it. You have done a wrong sort of watching, so if you start watching there is every possibility that you will continue the wrong sort of watching. What you have been thinking is watching is not watching. It is self-consciousness -- it is not consciousness. The emphasis is more on the self, not on consciousness. Self-consciousness is a disease. Consciousness is a totally different thing. In consciousness there is no self.

So you have got into a wrong pattern. Before I can start a new way of awareness, for a few days

completely forget about it, have nothing to do with it. For a few days be completely lost; that will help. Dance and abandon yourself in it. Be a drunkard and whirl and whirl and go into it. Lose all self-consciousness in it. One day you will suddenly see the difference. . . that all self-consciousness has gone -- even the dancer is not there, there is only dancing -- but still there is a subtle transcendental awareness which has no tension in it. It is simply there with no effort. Not that you are managing it, manipulating it -- it is simply there in spite of you. That glimpse will help you to know what right awareness is, and then things will be simple for you. So right now stop being aware. That is making you serious.

And the second thing: people expect too much. People who expect heaven always fall into hell -- that is the law. Expect heaven and hell is certain. Don't expect heaven and there will never be any hell. You must be expecting too much out of sannyas, out of meditation, out of this and that. That expectation creates frustration, so drop that expectation.

There is nothing to be gained. One has to learn only one thing -- that there is nothing to be gained, that life is not goal-oriented, that life is just sheer delight Enjoy sannyas. Don't make it a means towards some end -- that you have to attain something and it is not happening. Then you have corrupted sannyas. You have misunderstood it.

When I make you sannyasins, I am declaring that you are perfect from this moment. Now there is no need for you to become perfect -- you are perfect! Start enjoying your perfection. Do you see the difference?

When you get initiated somewhere else they say, 'Now you start the work. Now much work has to be done. You have to grow and develop, and this and that and become virtuous and moral. You have to become a holy saint, and there are millions of steps and many lives will be taken.' Then you start on the long journey. Your mind will feel very happy because step by step, slowly, slowly, you will see that something is happening -- at least if not today, then tomorrow it will be happening.

With me it is totally different. When I initiate you it is a declaration that you are perfect Now the work is finished -- enjoy! It is very difficult to accept it. I am saying that you are perfect at this moment Sannyas is a declaration that you are ready to enjoy from this moment. Relax and enjoy!

I teach you enjoyment. I don't teach you the achieving mind. That achieving mind is the disease. Ambition is the root cause of all disease. I don't make you ambitious -- I simply say that there is no need to be ambitious because all that you need is already given; God has already provided it. By your very birth you are a god or goddess. You have just to claim it and it is yours -- just for the asking.

Have you not heard Jesus' saying, 'Ask, and it shall be given to you'? Between the asking and the giving there is no work. He simply says, 'Ask and it shall be given to you. Knock, and the doors shall be opened unto you.' Between the knocking and the opening of the door there is no work; you knock and the doors are open.

I give you everything that you always needed -- and without any work! That is my whole effort here -- to make you aware that nothing is needed; all is already provided. God is the infinite provider. For every possibility, for every probable situation, He has already managed. Whatsoever you will ever need, is always with you -- just ask. Sannyas is an asking, a knocking on the door.

But I can understand your problem -- it is a problem of the majority. When people take sannyas they think they will attain something by taking it. By taking sannyas you are dropping the achieving mind, and you are saying, 'Enough is enough! We have tried enough. Now we drop all that nonsense. Now we will dance and sing and rejoice and praise God's beauty, and God's grandeur and His blessings. '
From this moment, try this. I don't see that there is any problem.

God Is Not For Sale

Chapter #11
Chapter title: None

22 October 1976 pm in Chuang Tzu Auditorium

Archive code: 7610225
ShortTitle: SALE11
Audio: No
Video: No

[A sannyasin says he has always had trouble with relationships, including the present one with his girlfriend.]

Mm, mm. A relationship is always a problem because the other becomes the mirror and the presence of the other help you to see your own face in many ways. And the same happens to the other -- you become the mirror. Nobody wants to know his real face. That's why down the centuries people have been escaping to the monastery. These are the cowards! They are avoiding relationship, because in a relationship they are reflected as they are. Alone, they can think of themselves whatsoever they want to think; they can create any image about themselves. So the first problem with relationship is that relationship reflects you and you reflect the other person. And your totality comes up -- you are not just the surface.

The deeper you get involved in your relationship, the deeper feelings it will bring up. If you are really into a relationship it will shatter you. All your images will be shattered. All your faces will be tom. All your masks will start dropping. And whenever this happens the person starts to take revenge on the other. That's why [your girlfriend] goes on saying no. Behind her no there is yes. In fact, she wants to say yes -- that's why she says no -- but she is afraid of her own totality.

People have cleared a little ground of their being and they try to live comfortably there. Mm? -- the whole is like a vast canvas. They don't even want to remember. And whenever you are in love your deepest feeling is stirred. With that feeling all other feelings are stirred. Love is almost like a backbone to the feeling body. If your backbone is taken out you will be spineless . . . just a heap, a blob. Your spine holds you together. Exactly in the same way the feeling body is held together by the spine of love. If you are not in love you can control your anger very easily. In fact, if you are not in love at all there will not be any opportunities to be angry. You can control your sadness very easily if you are not in love. You can manage your life very conveniently; that's what is being done in monasteries.

The so-called saints are nothing but people who have come to know one thing about themselves: that if they love, all chaos comes into being. If they don't love the whole chaos disappears. It is a very cheap way to become peaceful. But this peace I don't teach because this peace is the peace of death. I teach you living peace. I would like you to pass through the chaos and transcend it -- rather than escaping from it. Escaping is not going to really change you. You have to pass through these situations.

[Your girlfriend] is almost crazy. She can drive you crazy! But that is the beauty of this relationship: if you go with her, either you will go insane or you will attain to real sanity. Both are worth it, because to be just lukewarm and sane is meaningless. If you fall in love, you also fall in anger, you also fall in hate, you also fall in jealousy, you also fall in possessiveness; you fall in a thousand and one things.

Love is simply a door. With love you open Pandora's box. You know the story of what happened when Pandora's box was opened? Everything started coming out of it. The box was closed; only one thing remained in and that was hope.... A beautiful story. So when you love somebody everything comes up. Only hope remains deep down. If you can hope, there is no need to be afraid. If hope also disappears there is no point in relationship. Then get out of it. But again you will have to get into some relationship.

Unless a person has come to know his total being he will again and again go into a relationship. Going into a relationship is just a way to find your soul. to find who you are. I think [your girlfriend] is perfect. Don't drop out of it easily -- struggle.

[The sannyasin asks: What about when I'm attracted to other women? It makes for such a fight.]

It will be, it will be a trouble . . . it will be a trouble. One woman is enough trouble! If you are attracted to too many women, you invite trouble. Then accept it, and enjoy it. You are inviting it.

My feeling is this, that if you can stay with one woman for a little longer period, it will be more helpful. Otherwise the chaos will be too much and you may not be able to manage it. I'm not saying to be with one

woman for your whole life -- I'm not saying that. If it happens, good. If it doesn't happen, there is no need to feel any guilt. But to be moving with many women at one time is bound to create much trouble. And it is useless. It will make you very very anxious, full of anxieties, tensions, because each woman helps to bring out something in you which no other woman can do. Each single woman arouses in you a different quality, a different facet. She reflects a different face of you. That's why there is so much attraction for other women also. One wants to know one's many faces, the many varieties of one's being. But then those faces will be too much and you will not be able to cope with it.

First get settled with one woman and let one woman reveal whatsoever she can reveal to you. You help her also so that much can be revealed to her in her being.

If you are moving with too many women you will never go deep with one woman. The relationship will remain superficial and you will start becoming split inside your being. One part will love one woman and another part will love another woman. You never love two women with the same part -- no. It is almost exactly like the mind. If you do mathematics, you do it from one centre. If you do poetry, you do it from another centre. If you become angry, you become angry from another centre. If you play on a guitar, you function from another centre.

The mind has many centres, specialised centres -- and the same happens between.... One woman will play on a particular centre, another woman will play on another centre. And it is so with man. Each is so unique it has to be so. So it is as if you allow many women to be around you and they all go on playing on different parts of your being. These different parts will start falling apart because there will be no unity. I will not suggest that you do that.

You move with one woman -- with whomsoever you choose. Before choosing, think, meditate, feel. Once you have chosen, at least for a longer period remain with one woman and forget about other women so that the relationship can go deeper. Otherwise it will be spread too thin and you will never become intimate, deeply intimate. And the most beautiful experiences happen only when the relationship becomes tremendously intimate . . . when two persons are so close that there is no privacy . . . when two persons are so close that trust is infinite. If your woman can still doubt you, she will not allow you to penetrate her deepest core of being. If you still doubt your woman, how can you allow her your whole mystery? -- that's not possible. And if you go on moving with so many women, nobody will trust you.

So at the most you can have some sexual variety -- which is really meaningless; it does not make much sense. In the darkness of the night all women are alike and all men are alike. As far as sex is concerned there is not much difference; all bodies are alike. The difference arises as you go deeper; on the surface there is not much difference. Then you start feeling different nuances of personalities. Love is really different. One person loves in his own way. And prayer is absolutely different for each person; it is absolutely unique. Nobody can pray the way I pray. Nobody has ever prayed, and nobody will ever pray that way.

So my suggestion is, choose one -- [your girlfriend] or anybody. And problems are going to be there, so face the problems. Love is not cheap, and it is good that it is not cheap. The modern man is trying to make it very cheap; the modern man wants to make it at no cost. But then it will not give you much; maybe physical release but nothing compared to that which was possible. The possible is always the hard way. [Your girlfriend] can be a good challenge. Take it as a challenge that she says no. Sometimes she says yes, sometimes she says no -- take it as a challenge. Love her so deeply that she has to say yes. And for a few months forget that any other woman exists. Let [her] be the only woman in the world, and then you will see that you are getting into it, deeper, more in tune, and one day suddenly it happens when two hearts meet in absolute trust, with no shadow of doubt, you have tasted for the first time what love is.

Otherwise as I see it, millions of people die without knowing anything about love. They may have lived with many women, many men; they may have children, families; they may have a so-called good family life -- but they have not known love. Once you know love, your whole being becomes aflame with new light, a new elegance, a new grace. You walk on earth like a God -- so at ease, so at home. But the way is that the intimacy should begin with one woman. So never two women at one time. Try it! Good!

[A sannyasin says: I always forget what I want to say every time I'm here!]

Mm. It happens . . . it is natural. When you are with me you are in my light. Then you are not walking in the dark. When you have gone away from me, you are in your darkness -- my light is no more.

It is as if two travellers are moving in a dark night -- one has a lamp, the other simply walks. The light is on the road, and there comes a point where they depart. The man who has a lamp says, 'Now I have to go

south,' and the one who has no lamp says, 'I have to go north.' Then suddenly he is in darkness. He may have completely forgotten that there is darkness because light was always available.

So you have to learn how to kindle your own light When you are with me, of course things seem simple, because they are simple! When you are with me problems simply dissolve, because I have no problems. Just sitting, listening to me, you start rising higher and higher in your consciousness. From that point, all the problems that you may have brought here seem to be absurd, pointless. They are left far be-hind. They belong to the valley, and you are moving towards the peak, and the sunrise is there. But when you are gone, again, by and by, you relapse into your being -- again the valley, again the darkness. Again the problems are there all jumping around you, crowding you, closing in on you from everywhere.

So when you are here with me you have to learn one thing: that problems are never solved; one has only to rise higher in consciousness.

If a child has a certain problem at the age of seven, it cannot be solved really. When he becomes eight years old, one year has passed -- the problem disappears. When he becomes twenty years old, all the problems of the childhood simply disappear -- not that they have been solved; he has gone beyond them. When he is young, he has different problems. When he becomes old those problems disappear, become irrelevant. He cannot even remember that they were there.

No problem is ever solved. The only way to solve it is to go to a higher state of consciousness. So rather than getting obsessed with a problem and enquiring about how to solve it, put your whole energy into raising your consciousness. Become more alert and more aware. Here with me you start vibrating with my awareness. You simply forget your old habit. You start laughing with me. But back in your old pattern again the problems are there, and all that has happened while you were here with me looks like a dream; it is no more real.

So don't listen to what I say. Rather try to understand from where I am saying it, where I am standing and where you are being pulled by my presence, what peace starts happening to you when you are here. Listen to that! What I am saying is not to be bothered about much.

One sufi mystic, Byazid, used to say to his disciples, 'If you don't do what I tell you to do, don't be worried about it. But always do what I do.' You follow? He used to say, 'There is no need to pay too much attention to my words. You will not be betraying your master if you don't follow what he says. But you will be betraying him if you don't follow what he is.'

So while sitting here with me you can do two things. One -- you can just listen to my words and try to follow them. Then you have left the essential and chosen the non-essential. Try to feel the vibe that comes to you while you are in my presence, the peace that descends in you, the presence of being that is suddenly illuminated in you, the breeze that passes through your being. Feel it -- that is me! That is my real message.

And carry it more and more within your being. When I am not there try to fall into that tune again. Sitting alone in your room remember me and try to fall in tune with me. And sooner or later you will become capable -- because it is not a question of distance. If it can happen here while you are sitting three feet away, it can happen when you are three miles away; it can happen when you are three thousand miles. It is only a question of getting the knack of it And that is the real point to be understood; everything else is just an excuse.

So when you go from here today just try to carry that grace that has happened to you. Hold it . . . remember it. You will feel it is very elusive. If you forget for a moment, it is gone. Remember -- still on the road, remember it. Hold it again. Catch hold of it then move. Move slowly so you don't forget it. Tonight you will be able to take it home. Walk as a pregnant woman walks. A child is there and she has to be very careful; she cannot slip and fall. And it is not only a question of her own body -- another being is there, and very fragile.

When you are here with me you become pregnant with my presence. Take it very slowly, carefully. Handle it with care. And tonight you will be able to carry at least a little part of it Then go home and sit and again revive it; again relive it -- again it will be there. And once you have learned how to relive it, then try to be more and more in it. And problems will simply disappear. They are never solved -- one out-grows them. It is a question of growing. Good!

[A flute player in the ashram's music group says: I have no inclination at all to be in the music group. I don't want to play. It hasn't happened at all recently. I've just not been going . . . I've not been pulled to go.]

Mm, mm. No, you will feel the pull. There is a certain block in you. You are a solo player -- you like to

play your flute alone. There is a beauty in solo playing. And when there is a group it is a totally different experience. The solo players feel difficulties because they have to adjust to other people. They don't have as much freedom as they have when they are alone playing on their instrument

There are cases on record where solo players even have thrown their instruments because that too was a disturbance. You have to adjust to the flute -- then too your freedom is curtailed. You cannot be absolutely free; the flute is a limitation. Then by and by one goes on receding into oneself. But I would like you to play alone and to play with the group also. That will give you more richness.

And one should be capable of adjusting with people. It is not only a question of music; it is deeper than that Mm? -- otherwise you will become a monk. By and by that sets the trend in a certain direction. Then you will not want to mix with people, because whenever you mix with people you have to compromise. Alone you are absolutely free. Then by and by you will start receding from relationships, because that too is a compromise. One feels responsible for the other, one has to consider the other, and it is not always according to you. It is not always the way you would like it to be. Sometimes you have to go against your will: because the other is going, you have to go.

So it is not only a question of music -- it is a question of your whole life. And I never help anybody to become a nun or a monk. My whole effort here is that you should be capable of going to the interior-most core of your being, and also capable in that same way to reach to others, to their very core of being. One should be capable of swinging from one polarity to the other; then one is richer, more complete, more whole.

You are not alone -- you cannot be here in the world alone; you could not have been born. Two persons were ready to play on each other's body -- the music of their love, sharing their energy, and you entered into the world out of that meeting. And one is absolutely part of the whole. Sometimes you play on the flute absolutely alone -- one needs freedom -- but one needs love also.

Freedom alone without love is desert-like, barren, futile. Of course the desert also has a beauty of its own but just a desert is too monotonous. Love gives you more greenery, more colour. Relationship brings more colour to life. So sometimes move into a desert, be a desert dweller. Sing your solo song -- not for anybody, because there is nobody to even listen to it. When you are playing for somebody to listen, again there is a limitation. You have to listen to the listener; you have to compromise with the audience. So sometimes be a desert dweller -- just alone, absolutely alone, singing for yourself, playing for yourself, dancing for yourself, so you can be totally free. But what will you do with freedom? One day when you have attained it, come back, mix with people and share it.

So this should be the way: the garden of relationship and the desert of meditation; both should go together. I would like you to continue when you come back (from Goa). There you play alone and then you can continue. And start enjoying it. It will break a certain block in you. You will be freed from your subtle ego. And that subtle ego is like a very silent but nagging noise inside. It will never allow you to be really in your music totally. Nothing is wrong -- so many people are playing; mix with them. That too is a training, a discipline. You have to be continuously alert to watch your step. You should not lag behind; you should not jump ahead. An orchestra is a training, a great training in dropping the ego.

God Is Not For Sale

Chapter #12
Chapter title: None

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[A sannyasin with a small child says that her husband has sent her away. He loves her but cannot live with her any more: He wants his silence, and the child and I are too much of a disturbance, I think.]

No, no, those are simply excuses. If you love, you accept everything that comes out of it. You love the child and you love the child's crying too; it is no more distracting. Love makes everything acceptable. But if love is missing, everything is a problem. If you can love a woman, she can never hinder you on the path of spirituality because love is always a good help and spirituality is not at all opposed to love. He must have some wrong notions in his mind.

[She says: I really feel that I cannot love as deeply as it should be. Maybe I'm afraid of love -- I don't know.]

That 'should' is poisoning your love. You think you don't love as you should love. That 'should' is a very poisoning thing. Never have any 'should' because that becomes a condemnation.

When you have some ideal of how love should be, if you fall short of it.... And you will always fall short of the ideal because the ideal is just utopia, imagination; it has nothing to do with reality. In fact the ideal is always unreal -- that's why it is ideal. It does not happen in the nature of things. It is a wish, a hope, but it is never fulfilled. And once you have a certain idea that it should be like that, you will always feel as if you are falling short and there will always be a condemnation arising and self-hatred. Then you are in a conflict.

The conflict is not created by the way you love him. You love him the way you can. The conflict arises out of a should. Drop that should completely.

[She explains: Yes, but this should doesn't come from my part; it comes from him. He always says to me, 'You don 't love me as I would be loved' -- or something like that.]

No -- just accept that this is the only way that you can love. You need not accept that ideal of his.

True love never believes in ideals and the idealist is never a lover. True love is based on the reality; it is very down to earth. It knows that there are flaws in human beings -- no human being is perfect -- so how can love be perfect? Your love is bound to have all the imperfections that you have. All your limitations are bound to shadow your love. You have many flaws; everybody has flaws. If you don't accept those flaws you are living in an ivory tower, and because of that you will always feel that you are not as you should be. If you love, you simply love the way you can -- there is no other way. So the first thing to learn while you are here is to start accepting yourself and never be deceived by anybody else's ideals.

If somebody says that you should be like that, you can immediately understand that he is trying to create a trouble in your life. Prevent it then and there! Don't allow it to corrupt you. Just say, 'This is the way I am. Either you love me or you don't love me.' Never hide your faults and never try to pretend the ideal. That destroys everything. Be real. In a real person there is anger, in a real person there is sadness, in a real person there is unhappiness. The real person has bad moods, good moods. The real person has many changing climates.

In Japan, in zen monasteries they don't have trees. They make rock gardens. The reason why they developed the rock garden is because the rock garden never changes. It remains the same; no climate affects it Trees change with every mood of the climate. Sometimes it is raining and they are very happy. They become very bushy and they bring great greenery. Sometimes it is summer and they don't feel good. Reluctantly they exist and complaint is written large on their faces. They go on complaining to the sky, 'This is not good and we don't like it at all.' Sometimes the leaves are falling -- it is fall -- and the trees are sad. Sometimes it is spring and the trees are dancing and become very poetic. To avoid these climates in zen monasteries they developed the rock garden. It remains unaffected by the climate. It has no moods... it is a dead thing.

Man has always tried to become something like a rock -- permanent. But the more permanent you become, the less alive you are. An alive person is continuously changing. There are moments of happiness -- one has to share those -- and there are moments of sadness also. Love is bigger, vast... can contain all contradictions.

So the first thing: just learn to be true. If he has ideals that is his problem; that has nothing to do with you. Simply assert your reality. If he remains with you, good; if he does not remain with you, that too is good. But you need not manage yourself according to his ideals. If you try to, you will become unreal. When you become unreal your love becomes unreal. It is a vicious circle. Then he feels that you don' t love him. Do you see the point?

He says that you don't love him so you try to pretend -- and pretensions cannot be satisfying. Then he feels even more that you don't love him so he brings a bigger ideal, a bigger should. You try more -- you become more unloving because you become more unreal.

Just tell him, 'This is my reality and I have decided to be real. I will not pretend and I Will not be a hypocrite. If you choose to be with me you choose a contradictory being. Sometimes I will be angry and sometimes unhappy and sometimes happy. Choose me totally; don't choose me in parts. I am all that I am and I am going to remain this way.' This is what you need to learn -- and suddenly you will see that your relationship is changing, because when you become real your love becomes real. Then it is his problem.

He is obsessed with ideals, spirituality, this and that. They will all disappear, because my sannyasin cannot remain with ideals for too long. My whole approach is non-idealistic. It is a realistic approach, empirical, down to earth.

So here just enjoy, dance -- and be real!

Deva means divine and neelama means sapphire -- a divine sapphire, a divine blue diamond. I would like you to concentrate more on the colour blue -- the blue of the sky, the blue of the river. Whenever you have some view of something blue, just sit silently and look into the blue of it and you will feel a very deep tuning with it. A great silence will descend on you whenever you meditate on the colour blue.

Blue is one of the most spiritual colours because it is the colour of silence, stillness. It is the colour of tranquillity, rest, relaxation. So whenever you are really relaxed, inside, you will suddenly feel a blue luminosity. And if you can feel a blue luminosity you will immediately feel relaxed. It works both ways.

[She asks: What about the colour green?]

Green is also good, but not for you. It depends.... Green is also a colour of peace, but for different persons. It depends on where one's energy is, what colour one falls into. All colours are beautiful but it depends on the person -- it is not a question of the colour.

Green is very good but for you blue is going to be the helpful colour. It will function like a companion on the way. Good.

[A sannyasin says: Life's very intense at the moment. I spend a lot of time at the ashram and I feel a lot more in my heart.]

Mm mm, it is a good sign. Something is happening -- only then one gets mixed, confused, otherwise not. If you just go on living the way you have always lived you have a clarity -- not the clarity that I talk about, but you have a certain clarity. The old habits, the same pattern -- you go on following them; you move smoothly. When you come in contact with a person like me and if the contact really hap-pens, you will feel confused and mixed up, because the new will start happening and the old is there. You will be hesitating, wavering as to whether to continue with the old or take a jump into the new. Everything will become a chaos... that's a good sign.

Jesus is reported to have said, 'I don't bring peace to you -- I bring conflict. I don't bring peace to you -- I bring a sword.' Christians have been in a difficulty to explain that because Jesus saying that he brings not peace but war looks just... not right! 'I bring a sword,' he is saying. 'I am here to destroy you -- to destroy all your peace and to create a great conflict in you, to create a great chaos.' And that can only be done by a living master.

Now if you follow Christ and you are a Christian, he cannot bring conflict to you. In fact you will gain much consolation from him. You will feel more peaceful with him; and then the whole point is lost.

I also bring conflict to you. When you are with me there is bound to be a great divide in you one day or other -- your past and your future completely falling apart. If you go with your past, you miss me. That too you cannot do. If you go with me, you will miss your past. That too seems to be very risky, because that's all you have. Your past is all that you possess. If you go with me, if you choose to go with me, you become a

beggar. You become poor in spirit because your past becomes meaningless, irrelevant. Your past drops. Then you don't know who you are because you can only know through the past. You don't know what your identity is because your identity comes through the past. You don't know then whether you are a Christian or a Hindu or a Mohammedan.

That's my whole effort -- to help you to come to such a critical point where you have to decide either for the future and gamble with the whole past, or to completely close off the future and move with the comfort and convenience of the past.

That's why you are feeling mixed up. So don't feel in a hurry to settle things. Allow this confusion to go to the very roots of your being so that you are divided clear-cut into two parts. In the beginning it wiO feel almost as if you are becoming schizophrenic, becoming split, but this split is needed.

Once you have decided to get out of the past the confusion will disappear and there will come the clarity that I call clarity. A clarity not because you are efficient in your doings, a clarity not because the path is familiar, a clarity not because you have certain skilful mechanisms -- a clarity because now you don't have any mind so there is nothing to cloud you -- just a tremendous openness... immeasurable.

That clarity is not really yours. When you are not, that clarity is. That clarity comes only when you have disappeared completely. You are the hindrance. The clarity can come any moment. The moment you decide that you are ready to disappear, the moment you decide to drop fighting, the moment you surrender, the clarity will be yours.

But don't be in a hurry. I'm not saying to do it. I'm not saying that -- because you can do it in a hurry and then again and again you will go back. Only when the fruit is ripe is it good for it to fall and disappear into the earth -- but only when it is ripe. An unripe fruit is not good; it is not good for it to fall.

So simply wait, watch. Let the confusion be there. Don't try to sort things out, don't try to figure things out, because whatsoever you do is not going to help now. Simply watch. This is a great parting of the ways. The way you have walked up to now is no more going to be your way in the future. You have come to a crossroads. A great decision, a moment of decision is bound to create much turmoil. So simply watch. There is no need to do anything now.

One meditation you can start every night before you go to sleep.... Just sit in your bed -- sit in a relaxed way -- and close your eyes. Feel the body relaxing.... If the body starts leaning forwards, allow it; it may lean forward. It may like to take a womb posture -- just as when a child is in the mother's womb. If you feel like that, just move into the womb posture: become a small child in the mother's womb.

Then just listen to your breathing, nothing else. Just listen to it -- the breathing going in, the breathing going out; the breathing going in, the breathing going out. I' m not saying to say it -- just feel it going in; when it is going out, feel it going out.

Just feel it, and in that feeling you will feel tremendous silence and clarity arising.

This is just for ten to twenty minutes -- minimum ten, maximum twenty -- then go to sleep, mm? And tell me after fifteen days.

Just let things happen as if you are not the doer. For fifteen days become completely dead. That will be a very necessary thing for the fruit to ripen and to fall on its own accord.

[The sannyasin queries: But when you say, 'dead'.... I do various things about the ashram . . .]

No, do them! That's not the question. Don't make effort to help or do anything about this confusion. I' m not saying don't eat, don't take a bath -- I'm not saying that. Whatsoever you are doing, do. Just don't do anything about this confusion. About this confusion, just be dead, mm? Good.

God Is Not For Sale

Chapter #13
Chapter title: None

24 October 1976 pm in Chuang Tzu Auditorium

Archive code: 7610245
ShortTitle: SALE13
Audio: No
Video: No

[A newly arrived sannyasin says: I have been able to start witnessing myself. I don't know if it's really witnessing but it feels as if it's something like that.]

Very good! That's the only barrier -- the subtle ego. It comes everywhere and it is so subtle that unless you are very very aware of it, it will go on deceiving you. It can take many garbs. It can play many games; it is very inventive. It can even become humbleness, it can become simplicity, it can become sannyas. So only watchfulness is the key.

A few things to be remembered: don't condemn it, otherwise your watchfulness will be corrupted. Once you condemn a thing you have become afraid of it. Once you have condemned a thing you have accepted the power that the thing has over you. You are already in a defensive mood, and when you are defensive, your defeat is certain. When you condemn a thing, you have already accepted that it exists. That very acceptance gives it life energy. Because the ego is not a thing; it is not substantial. It is just a shadow. In fact it does not exist. It exists only like a shadow -- it has no matter in it.

But if you become afraid of your shadow and you start running, the shadow will follow you. Your mind makes it run faster -- only then can you defeat the shadow; otherwise it is running very fast with you. But that is not the way: by running faster you can never win. The shadow is your shadow, so wherever you are it is there. The mind can say to you, 'Fight with it. Take a sword and cut it into pieces.' You can only cut something which is -- you cannot cut something which is not. Absence cannot be cut, only presence. So if you try to cut it, again your energy will be dissipated and by and by you will start feeling that it is hopeless, you cannot win; you are doomed.

So never fight with it; never escape from it. No need to condemn it. Just watch it whatsoever it is. Don't be in a hurry to drop it, because if you are in a hurry to drop it you will not be able to watch it. It is there -- there is no hurry. You have simply to feel what it is. So make it a point that you have to see what it is in its various forms. In its different disguises, different names, you have to see it. And whenever you see it, just remember one thing -- laugh!

Nothing kills the ego more than laughter. If you can laugh at yourself, it is finished. We laugh at others; we never laugh at ourselves. And the person who has learned to laugh at his own being, at his own ridiculousness, is getting out of the game. Laughter is the best way to get out of it.

So whenever you see it.... And it is a beautiful phenomenon because it is so subtle; it can pretend anything. When you find it, when you catch it redhanded, just relax and laugh. No need that the laughter should go outside. A smile will do; even an inner smile will do. Just a smile -- just see how beautiful it is, how ridiculous it is, how subtle it is. And by and by you will see that the laughter has completely destroyed it; it has disappeared. The shadow disappears when you sit under the shadow of a tree. When there is no sun falling on you, the shadow disappears. If you find shelter in laughter, the ego has disappeared.

So good, the last darshan has been tremendously beautiful for you because you were turned out. Sometimes things happen in such mysterious ways. If you were not turned out, you may not have learned. Sometimes one learns through misfortunes, miseries, pain, suffering. Sometimes one learns through ridicule. Life is mysterious, but one can learn from everywhere

Anand means bliss and sonal means golden -- golden bliss. All that glitters is not gold; only bliss is gold. So be more and more blissful and you will become golden. With being blissful, in the innermost core of being, the sun starts rising, the gold spreads all over the being -- one becomes radiant.

This orange colour is nothing but a symbol for the sun, for fire, for light So change to orange and wait for the inner dawn. It will be coming soon -- you are ready!

[To a sannyasin, who said she was about to commence the Vipassana course]

Good. That will bring you here more, and to now more. Just learn one thing, that if you are here and now, misery cannot exist Being here and now has nothing to do with being here, now -- you can be here and now anywhere. That is your inner state. You can be here anywhere and you can be in the now anytime. Whenever you are in the herenow, you will be close to me; thousands of miles away doesn't make any difference.

Whenever you need me, just be here and now and suddenly you are close to me. There comes a moment when the past and the future completely disappear. Then you are in me and I am in you. That has to be learned, and then you will be blissful wherever you are and whatsoever you are.

Bliss is a very unconditional thing. It needs nothing to be blissful. Of course to be miserable many things are needed. Misery needs many conditions to be fulfilled. Misery is very hard. One has to work hard to be miserable. To be blissful is very simple -- maybe that's why so many people are miserable, because the difficult becomes a challenge.

And the simple... who bothers for the simple? The simple seems too obvious, not worth achieving. That which is very far away and very difficult to achieve gives a challenge to the ego. The ego is always interested in the difficult, in fact in the impossible. And God is just here... very simple. We exist in Him, we are born in Him, we die in Him. We have not left His being for a single moment because we cannot be without Him. We breathe in Him. Each breath is His breath, and each beat of the heart is His beat.

But it is so close that the mind is not interested. The mind is always interested in the faraway -- hence the mind remains miserable. Bliss is herenow. The mind is always there and then. So only learn one thing -- if you have learned one thing, you have learned ali: whenever you start feeling miserable, remember, you must have moved from the present You must have fallen a victim of imagination or memory. You must have gone into the spinning, the weaving of dreams, projects, plans. You must have moved away.

Whenever you are miserable that simply means that you are not yourself Some idea has taken possession of you; some idea has displaced you. You have wavered from your centring. Whenever you are yourself -- centred, unwavering, here and now -- misery is impossible. To be is to be blissful. Not to be is to be miserable. And the way to be miserable is to go away -- either into the past or into the future, but never to be herenow. And when I say herenow, I don't mean two words; they are one word.

Albert Einstein coined a new word. He used to call it 'spatiotime', because he came to feel, observe, through his scientific research work, that time is just a fourth dimension to space -- time is not a separate thing; that space has three dimensions, and time is just the fourth dimension of space. The division exists in our mind -- the division is not existential. In existence itself, time and space are one. It is closer to reality.

'Spatiotime' is a scientific term. When I say herenow I translate it into ordinary human language, but I use herenow as one word. Here means space; now means time. Now is the fourth dimension of here... just another aspect of here. If you can be here you will be in the now. If you can be in the now, you will be here. So if you can manage one, the other will follow automatically.

And in Vipassana remember it -- many moments will come when you will be thrown so totally into the herenow that you will find who you are for the first time. Vipassana is one of the deepest-going methods, so be in it totally. Good.

[A visitor says: I have studied psychology and I work with drug addicts.]

That's very good. Bring some meditations to your drug addicts! It will be very helpful, because anybody who goes to drugs is really in search of meditation. He is searching in a wrong direction, but his search is right. The direction is wrong, certainly wrong, but his desire is right his desire has to be respected.

[She answers: Yes. I love these junkies very much!]

Mm, because they are the people who are in search of some other kind of experience which is not available in ordinary life. They are fed up with ordinary life; it is too routine and too dull. They stumble upon drugs because that seems more available; meditation is not so easily available. Drugs are very cheap and easy; meditation is very hard, difficult. One has to grow into it. It takes months, years, sometimes lives. People are not ready to wait that long -- not at least in the West. People are in such a hurry.

Christianity and Judaism have created a very wrong notion in the minds of people -- that you have only one life. Because of that concept of one life, time is too short and many things have to be done. A person

has seventy, eighty, or ninety years at the most to live. Thirty years will be lost in sleep: eight hours per day. One third of life goes in sleep, one third of life goes in work, offices, factory. There is one third of life left and that is taken up by so many routine things -- shaving, bathing, having lunch, supper, fighting, loving. One day one finds that the whole life is gone and there was not a single experience that you could say was worthwhile.

And as people come closer to death, they become more hectic. They start searching hectically for some way to get out of this rut, this mechanical dull life. . . colourless. Every morning rushing to the same commuter train. Every evening coming to the same house, the same wife, the same children... and the same old story. By and by intelligence disappears -- people become like robots. They get up, they go to the office, they work, they come home, but the zest for life is no more there. They simply go on dragging themselves from here to there, from there to here, knowing well that they are simply moving towards death.

These are the people who one day or other become victims of drugs, because drugs can give you a vision. At least they can give you a totally different dream world which is really more beautiful, more colourful, than this ordinary world. Meditation can also give you a better world -- not a dream world. Meditation gives you a clear insight, vision, so that this same ordinary world becomes suffused with extraordinariness. It gives you such clarity that this ordinary black and white world becomes psychedelic, more colourful. Ordinary sounds become musical, ordinary people become so extraordinary because you can see through them.

Drugs deceive people. They don't give them insight In fact they destroy their insight completely, but they lead them to a dream world, and that dream world is at least better than this ordinary routine world. These are the people who are basically in search of meditation. Help them. They can become great meditators. Good.

God Is Not For Sale

Chapter #14
Chapter title: None

25 October 1976 pm in Chuang Tzu Auditorium

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ShortTitle: SALE14
Audio: No
Video: No

Deva Nisarga.... Nisarga means to be natural, to be spontaneous, to be simple and poor. And blessed are the poor -- only they shall inherit the kingdom of God. Only the poor are rich. This inner poverty is really an inner richness. When you simply move with nature, by and by you disappear. You are so poor that even you are not there -- the poverty is total. When the poverty is total, there is nothing to possess and nobody to possess it. That's what Jesus means when he says 'poor in spirit'. A man can be poor but may not be poor in spirit. He may not have anything to claim as his own but at least he has his ego. He may not have possessions but he has the possessor.

The inner poverty, the poor in spirit, means that even the possessor is gone -- no possessions, no possessor. Then you cannot be against nature because there is nobody to be against Then nature simply flows through you. You become like a, cloud: wherever the winds take it, it goes. It has no idea of its own. It has no destiny, no private goal. It has not planned any journey, so wherever it lands it is beautiful, because there is never any frustration. Frustration comes out of a private goal.

Whenever you come across a man who is frustrated, it simply shows that he has a private goal against the universe. Naturally he is frustrated. When you move with the universe, there is no frustration; there is tremendous fulfillment. Each moment is joy because everything is going right Nothing can go wrong because whatsoever is happening is how it should happen.

That is the meaning of nisarga. It is one of the most beautiful terms in Sanskrit. And I would like you to disappear completely, to die completely. And it is possible -- that's why I am giving you this name. You are just on the brink of it, on the very edge. A slight push and you will be gone. So just remember it, and this name will become a continuous reminding -- what Gurdjieff calls self-remembering.

That is the meaning of changing the name. Ordinarily names are meaningless. They don't have any relevance to your being because they are given to you by people who cannot read your being. Maybe they like the sound of the name, maybe they like the dictionary meaning of the name. Maybe the name was very popular. They heard it somewhere -- some famous man also had the same name: some actor, some actress, some author, some musician, some singer, some poet It was famous in the same way and so the parents gave it to you. But they cannot read your being. When a master gives you a name, it is not ordinary. It has tremendous significance. It is like a seed which will start sprouting. In the right season and in the right climate it will become a big tree.

This is going to be your path. Tao is your path -- to be natural, to be simple. Struggle is not for you. A profound surrender -- and out of that surrender your being will be born. And you can do it, you can do it very gracefully.... I have been watching you. Good.

[In explaining the meaning of her name to an indian woman, Osho said...]

Love is as eternal as God. In fact God and love are two names for one energy. And energy is always a process -- dynamic, moving, river-like. It is not a thing. You cannot demark it You cannot draw circles around it; you cannot define it. It remains indefinable, it remains elusive. It is like mercury -- the more you try to catch hold of it, the more difficult it becomes to catch hold of it.

So anubhuti is really a very different quality of experiencing. And I am giving you this name so that you can learn how to be always in process; how to always remain growing. There should never come a moment when you think, 'Now I am a grown-up. ' One can grow to the very last moment of life -- even beyond that. Even in death one can grow. People who stop somewhere in life and think that now they have grown enough, they are dead. Then they live a posthumous life. They don't really live. And this happens in all the dimensions of life.

A real man of knowing never comes to a point where he can say, 'I know.' It never becomes knowledge; it always remains knowing. It always remains learning. He goes on learning and learning and learning, and he never accumulates; he is always like a clean slate. Time writes many things on it but he goes on washing it, and again it becomes clean so that more can be written on it.

So remain a process. Whether it is love or it is knowledge or anything else, always remember that life should not be confined and one should never demark. And any time that you come to a limit, you have to take a jump. You have to go beyond it. All limits have to be broken. No limit has to be accepted. Once you accept the limit, you are dead. So never accept any limitation on your being and you will be growing and growing. That unlimited process is what God is all about.

God is not a person sitting somewhere. It is just the very life process.

If you can remain in a process, and you are always available for the unknown, the unfamiliar, the strange, the mysterious, and you never become closed.... Experience makes you closed -- in experiencing you remain open. It is a tremendous opening, a vulnerability. Experience is like a seed -- closed from everywhere; like an egg, closed from everywhere. Experiencing -- anubhuti -- is like a bird, not confined to anything. Even the whole sky is not the limit, and one can always transcend oneself.

Nietzsche has said somewhere, 'The day a man thinks that all that he wanted to know he has known, all that he wanted to be he has become, then he is no more a man. He has failed. The day a man stops transcending himself, he is below human.'

This is the glory of man -- and the danger, and the poetry and the struggle -- that man is a transcending, a self-transcending animal. So whatsoever is attained, whatsoever becomes a transcendence, immediately one has to transcend it. Before it encloses you, before it becomes a burden, before it kills you and poisons your being, you have to get rid of it.

This is what I call sannyas. It is not that one day you renounce. No -- you have to renounce every

moment. Accumulation is natural. The way things are, one accumulates. If you have lived twenty-four hours, then in twenty-four hours you have accumulated something or other. It may not be money but then it is experience, knowledge. With just the very process of time, you accumulate.

A sannyasin is one who goes on renouncing every moment all accumulations, and always remains open, vulnerable, ready to learn... ready to be in some new way, never settled. A sannyasin is a wanderer -- and the wandering is infinite. This is the meaning that I give to the word 'sannyas'.

In India we divide in two ways: the sannyasin is one who has left the house, who is no more a householder. And one who lives in the house is a householder. These are very ordinary meanings but beautiful meanings are hidden inside. I don't say leave the house but I say never make a house. Nowhere should you make a house. Live in the house -- that's not the problem -- but never become so attached to anything that it becomes a confinement.

A householder is one who is settled, who lives a life of security, safety, who has dropped all danger, who lives with a bank balance, who lives with insurance. But if you have life insurance you are already dead; then you have stopped living.

A sannyasin is one who goes on wandering... a constant vagabond, a gypsy, who makes no household anywhere. Even if he lives in a house he knows that it is a caravanserai; it is an overnight stay -- and in the morning we have to go. So he never clings with anything; he never clings to any relationship. He always remains open. If it is there, good. If it is not there, goodbye; that too is good.

[A sannyasin says: I feel more and more settled and very good, but why do I have all these terrible nightmares? I have such nice days and then in the night I have such horrible dreams.
Osho checks her energy.]

Just come back -- I will tell you what it is! Nothing is wrong in it.

It always happens when you start settling. It is your whole past trying to fight with your future. It is your mind trying to fight with your meditation. It is your ego trying to fight with your being. So it is going to be horrible, but you will win over it; nothing to be worried about. And it is good that it is happening because it happens only when the mind becomes absolutely afraid that now it is going to go; then it gives you the last Fight. It is the last bout of energy.

It is a good indication -- one should be happy about it. It never happens in the early stages. It happens only when meditation is really going deep and one is flowing, becoming silent, settled, centred. Then the mind becomes apprehensive. Now, if the mind has to give a fight, he will have to give it right now. Now or never -- that becomes the problem for the mind. It will create all sorts of nightmares -- and it can create. It itself is a nightmare. It can give you great nightmares, black holes in your being, and can make you very afraid. It can make you so afraid that you can forget all about your centring, meditation. If you forget about it, the mind has conquered you again. This is the last temptation of the devil.

So simply watch it. When it happens, it is okay; nothing wrong in it. Don't even pay much attention to it; just neglect it. Nothing kills the mind better than negligence, indifference. Don't become too concerned about what it is, why it is happening, because if you ask why, if you become too concerned, you pay it attention, and that's what the mind wants in fact -- that more attention be paid to it. You have always given attention to the mind -- everybody does. One day suddenly you start becoming a no-mind. Then the mind of course feels offended, humiliated. The mind feels that its prestige, its power is going. It starts breathing hard... it starts dying. It tries to cling to you. It is the last effort.

So simply watch -- there is nothing wrong in it. It is just a dream. The mind cannot create anything more than a dream -- whether it is a nightmare or a very beautiful dream that you have become a queen and that you have great power and great riches, or it is a very horrible dream.
Have you read Kafka?

... The dream can be like a kafkan story. Have you read his story, 'Metamorphosis'? Read it. It will give you much insight into your nightmare -- and you may start dreaming it too; it is very dangerous! Kafka lived through all these nightmares. He could not understand them himself, because no atmosphere of meditation existed around him. If he had been to the East he would have become a Buddha, but he died burdened with his nightmares. He couldn't figure out what was happening. He became more and more involved in the nightmares; he became pathological.

So now if you pay too much attention to your nightmares, you will become pathological. It will create a pathology, a sort of illness, a disease. Don't pay any attention to it. Whenever you have something horrible,

just come and relate to me. You can just go into that horrible state and I can see it. Now it is for me to pay attention to; don't you be worried. That's what the privilege of a sannyasin is -- that you can simply give all your nightmares to me! You can keep all beautiful dreams to yourself.

Once you are completely relaxed about it, once you are not disturbed by it, it will go. Then the points is not there. The mind stops knocking on the door when you don't pay any attention. When the guest is not welcome he forgets about you.

[The Hypnotherapy group are present. Osho checks the energy of one participant.]

Come back. I am happy! Very good. Now you do the music group, and dance -- and go crazy! Just have a mad dance. Dance is going to help you tremendously. There is nothing like dancing.

There is a very inner process of dancing and it is concerned with a certain fact about the body. The body is the only object in the world that you can see from both sides -- from without and from within. You can see no other object from both sides. If you see a rock, you see it from without.

So when you dance others will be seeing your body from the outside; it is not their body. There will be movement, rhythm, dancing steps; structure or no structure but there will be movement. This is how others will watch you. If you start watching from within you will be surprised that the more the body dances, the more you will see inside that there is no movement. The body movement becomes a contrast to see the non-moving element within you. It is as if somebody has written with white chalk on a blackboard. You can write on a white wall too, but then it will not be seen. You have to write it on a blackboard. In the contrast the white becomes clear, loud.

When the body is in a whirlpool, is simply moving, enjoying movement, suddenly you can become aware of the inner witness who is a non-mover, who has never moved, who is the unmoving centre of the moving world. But when the body is in movement you can see it in contrast. Ordinarily we move -- we walk, we talk, we take a bath, we go to sleep -- but these movements have become routine. When you are in a dance and you go faster and faster and faster, and a moment comes when the movement is no more routine; suddenly you are going absolutely crazy -- you become aware of the non-moving inside you. You see your own body moving. You become a witness; you start hovering beyond the body. That's why the Sufis became so interested in the whirling dervish dance. The more you whirl, the easier it is to know the non-moving centre inside you.

So start dancing -- you are ready for it now.

[Another group member says: I had a terrible experience of body pains in the neck that came in the relaxation exercises. I did not know that I had them.]

It can happen sometimes. Sometimes when you relax, you can become aware of many tensions in the body of which you were never aware, because you were never relaxed. So you were attuned with your pain. Now the body relaxes, but those parts cannot relax because they are loaded. When the whole body relaxes, the parts that are loaded with some tensions cannot relax. Then suddenly you become aware of the pain. In relaxation many people become aware of certain things that you may have carried your whole life.

One becomes adjusted -- one has to become adjusted otherwise life would become very difficult. There are so many aches and pains in the world. One has to learn to cope with them, one has to learn to forget about them, one has to drop them into the unconscious -- but they remain there. Sometimes in relaxation exercises, rare phenomena happen. Somebody may be sixty years of age and suddenly he starts feeling a pain in his leg that he had when he was five years old. Fifty-five years have passed, and now suddenly the pain is back. The pain has remained all along; he had just dropped it from the conscious. He has stopped paying attention to it.

Now scientists say that we only allow two percent of information to reach to the mind. Ninety-eight percent is blocked by the mind; it is not allowed, otherwise people will go mad. So much will be there that they will not be able to cope with it. Just a hundred years ago scientists used to think that the mind was a mechanism to bring in information from the outside world to the inside; now they say that is wrong. The mind is a mechanism to prevent too much information from the outside, and to select -- it is a selective mechanism -- just to select that which is needed, otherwise forget about it. Only two percent is allowed.

So this must have been part of the ninety-eight percent that your mind has been denying. But when you relaxed, you became aware. It is good. Go into massage, and particularly of those parts. No Rolfing -- just

massage. Good!

[Another sannyasin says she has a pin below the navel. Osho had previously given her a laughing meditation for this, but she was unable to do it in case of waking everyone up.
She then asks if she should do good deeds.]

No, you are not to become a doer of good deeds. Good deeds will happen through you but you are not to become a doer. And virtue cannot be practised. You cannot be virtuous by effort, by doing. Virtue can only be spontaneous, natural. Virtue comes out of understanding; it is not a question of doing anything. So be aware of it -- beware of it, because you can become a do-gooder, and that is a very dangerous thing. Never be a do-gooder. These are the most mischievous people in the world. Because of them the whole humanity has been suffering for centuries.

Never be a do-gooder. You are not obliged to do any good in the world. You have just to be here happy, silent, peaceful, loving, and then virtue happens, good happens. But it happens completely on its own accord. You cannot claim that you have done it. If you can, it is mischief. The ego will be strengthened throughout -- 'I have done this' and 'I have done that'. The ego is always seeking and searching for something to do.

Virtue is when the ego is not, so virtue cannot be a doing. It happens... it is a happening. And that is my basic standpoint -- that one should never try to discipline a certain character. One should never try to do good. One should never try to follow certain ideals. One should never be a perfectionist. Perfectionism is the root cause of all neuroses and do-gooders are dangerous because they humiliate other people. By doing good, they start feeling great. And to whomsoever they do good. they humiliate.

You are not here to do good to anybody, and remember, whenever you start thinking in terms of doing good, you start thinking in terms also of others doing good to you. That is natural; that comes as part of the logic: 'When I am doing so much good for people, they have to do good to me.' Then you start demanding.

You see demanders everywhere. A mother does something for the son and then goes on demanding -- 'I have done so much for you; now you do for me. That s why children can never become capable of forgiving their parents. It becomes very difficult to forgive their parents. Children hate, they are annoyed by their parents. Not that they don't love, but the do-gooder is heavy.

You cannot live with a saint. You can pay your respects but living with a saint for twenty-four hours you will feel like committing suicide. Saints are not good people to live with. You can go and listen to a sermon but saints are such great do-gooders that they will humiliate you on each and every step. They will make you feel so guilty. They will make themselves bigger than life and you will be reduced to being just worms of the earth. It will be difficult to be with them. Nobody wants to live with a saint. It is better to live in hell than to live with a saint. If there are only saints in heaven I am afraid how people will manage to live there. It will be one of the most boring places in the world. Saints are very boring.

So never become a saint. To feel 'holier than thou' is a great sin. And do-gooders think that they are doing their duty; that they are great public servants and all that nonsense.

To be happy is to be virtuous. To be celebrating is to be virtuous. To be loving is enough. Duty is a dirty four-letter word. Loving is enough. So simply love, enjoy -- and out of it much virtue is going to happen, but that has nothing to do with you. That will happen on its own accord.

Have you watched it? Whenever there is a happy person there is virtue. Whenever somebody is singing and dancing, there is virtue. When two people love each other, there is virtue. When two friends sit silently and watch the stars, there is virtue. I teach this virtue.

And for your pain, take massage. Join the Alexander technique, because the pain is very deep-rooted. It must have remained from your very childhood. And as I feel it, it has something to do with your sexual energy. Some pent up energy is there which has lost its way. It cannot move up, cannot move down; it is disconnected. So it is there, heavy, and the pressure goes on becoming more and more. Simply do the Alexander technique and then tell me. It will go.

[A group member says she feels peaceful but is still closed.
Osho checks her energy.]

Very good! Come back. Everything is going perfectly well. This closedness will disappear. Just start one meditation and drop the sufi meditation; it has done its work.

Start doing a very simple method at least six times a day. It takes only half a minute each time so it is three minutes a day. It is the shortest meditation in the world (she laughs). But you have to do it suddenly -- that's the whole point of it.

Walking on the street -- suddenly you remember. Stop yourself, stop yourself completely, no movement. Just be present for half a minute. Whatsoever the situation, stop completely and just be present to whatsoever is happening. Then start moving again. Six times a day. More you can do but not less. It will bring much opening. It has to be done suddenly.

In my childhood when I entered high school, I had a teacher who was a little eccentric about a few things. One was that whenever he took the attendance, he would not allow anybody to say, 'Yes, Sir.' When he called the names he would insist that we would say, 'Present, Sir.' And I loved it, because I started meditating. This is what I used to do: when he called my name, I would say, 'Present, Sir,' and I would be really present. I would forget everything and just stop and be present, pure presence.

He became aware by and by that I was doing something else. One day he called me after the class and said. 'What are you doing? You seem to be mysterious. When you say, "Present, Sir," what do you do exactly? -- because suddenly your face changes, your eyes change, your movements stop, and I have started feeling some energy coming towards me. What are you doing? I feel very pulled,' he said, 'and sometimes now I have even started remembering you. In my home sometimes I suddenly hear you calling, "Present, Sir," and something happens to me. But what are you doing?'

If you just become present suddenly, the whole energy changes. The continuity that was going on in the mind stops. And it is so sudden that the mind cannot create a new thought so immediately. It takes time; the mind is stupid. It cannot work without time, so when you do it suddenly.... Gurdjieff used to call this exercise, the 'Stop Exercise'.

His disciples would be working -- somebody might be digging in the garden, somebody might be cleaning the floor, somebody might be cooking, and suddenly he would shout loudly, 'Stop!' And everybody had to stop -- whatsoever he was doing. If your mouth was open and you were going to say something, it had to remain open; you were not to close it. If your eyes were open they had to remain open. If you were moving and you had taken one step up, it had to remain there; whether you feel or not, that was not the question. You were not to manage anything; you were simply to stop as you were.

It was one of the most beautiful methods that he developed. In that stopping, suddenly the mind stops, and for a single moment there is a clearing. All thoughts disappear -- there is emptiness, and in that emptiness there is an opening.

So start this -- call it 'Present, Sir' or 'Stop Exercise' as you like. Anywhere, the moment you remember, just give a jerk to your whole being and stop. Not only you will become aware. Soon you will feel that others have become aware of your energy -- that something has happened; something from the unknown is entering you. That will open your closedness.

There is something that man can do but there is something that only God can do. Whatsoever you can do, you have done. It is as if a tree has brought buds -- that's all the tree can do. But for the opening of the bud, for the petals to open, it will have to wait for the sun. Then with the sunrise the petals will open. This 'stop' exercise is to allow the sun to enter you. It is always there but you are so occupied with the mind that the rays of the sun never enter you.

So six times or more... and don't prolong it because after half a minute the old mind will come back and the whole thing will be destroyed!

God Is Not For Sale

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Deva means divine and batohi means the wanderer. And life is a divine wandering. There is no goal to it. One is not going somewhere -- that's why it is endless. It is not a journey -- it is a wandering. A journey has a direction, and a journey has a destination in it. Wandering has no destination and no direction. A journey imposes a sort of imprisonment on you; it does not allow freedom. If you are going somewhere, you cannot be free.

If you are going nowhere, just going for going's sake, then you are tremendously free. Then all directions are available and all dimensions are available. You are not stuck. You can over flow in all directions. To me, life is a wandering, and I would like you to become a wanderer -- not a wayfarer but a wanderer... a gypsy of the soul.

Then each moment is beautiful. When you are not going anywhere, there is no tension. The tension comes when you are going somewhere. The tension comes from the future. The tension comes because you have to reach somewhere. Who knows? -- you may not be able to reach. Who knows? -- you may not have chosen the right direction. Who knows whether the destination exists or not? So when you have a destination you are bound to have worries; a thousand and one sorts of worries will engulf you. They will abide in you and destroy you.

They will destroy your peace and they will destroy your love. They will destroy your being. They will suffocate you, and you will always be in trembling, wavering whether to choose this path or that, because nothing can be certain. Maybe the path that you have chosen is the wrong path. Maybe it does not lead to the goal that you would like to reach -- it leads somewhere else, or maybe it leads nowhere. It may be just a circular phenomenon.

Once I happened to be invited by a VIP, a politician, a very important man. We were both waiting for the elevator to come and he went on ringing the bell but the elevator was not coming. We had to wait for at least five minutes, but it was too much for the VIP. He fumed and fussed and he became more and more angry, firey.

He felt humiliated -- 'Where is the operator7 Why hasn't he returned immediately?' Then the elevator came and the VIP was very angry. He said to the operator, 'Where have you been for so long?'
The elevator operator said, 'Sir, where can one go in an elevator?!'

The answer was almost a zen answer... I loved it! Where can one go in an elevator? You can go up and down -- that's what happens in life. Ordinarily people are just going up and down. Sometimes good, sometimes bad, sometimes high, sometimes low -- but where can one go? So the fear always remains. If you have a destination, the fear is there that you may be in an elevator, just going up and down and going nowhere. And your trains are nothing but elevators put horizontally. Even in your trains you are not going anywhere. If you go on and on you will come to the same place -- the earth is round.

So a person who is trying to achieve something in life remains tense, remains worried, remains in anxiety and anguish. I teach you wandering, not journey. Don't think of reaching anywhere. Drop the achieving mind and start celebrating. Wherever you find yourself, that is the place for you... at least for that moment. Next moment you move. And each place is beautiful, incomparable. It is not in comparison to any other space any other moment.

Each moment in itself is tremendously beautiful. Not that the previous one was not beautiful, not that the coming one will not be beautiful... each moment is more beautiful than the other. One lives in the moment -- and that is the life of a wanderer. And I mean an inward wandering. So just start floating, fixing no goal, not getting obsessed with any improvement, by any spirituality, by any liberation, moksha, nirvana -- nothing of the sort.
I declare you free this very moment -- now celebrate this freedom!

Deva means divine, marga means the way -- the divine way. And each person has to become a way for the divine... a passage, a vehicle, an opening for the divine to descend to the earth. We are both the earth and the sky. A part of us belongs to the earth, and a part of us belongs to the sky. We are just the meeting of

the opposites, the meeting of two infinities. You can call it matter and mind. You can call it man and woman. You can call it the earth and the sky... the visible and the invisible. But man is a meeting of two dimensions, and we exist only on the boundary. Many of us have completely forgotten that we have to become a channel for the sky also. We have become too obsessed with the earth. We have forgotten the sky element in our being. We are too much identified with the earth element -- that's all that ignorance is.

A man becomes wise as he starts moving towards the sky, as he starts opening towards the sky. Not that he denies the earth -- never make that mistake. Many people have done that too. First they deny the sky, they deny God, they deny the soul; they deny love, prayer, meditation -- everything. They simply accept the materialistic world.

Then one day, fed up, frustrated, tired, they move to the other extreme: they start denying the world. They say, 'This is all illusion, maya -- only God is true.' That is another extreme, another excess -- and excess is always untrue. The balance is what truth is.

So there is no need to deny the earth element. There is no need to deny the body. The only thing to be done is to accept the sky also... to become more available to God... to become a way for God to descend to earth. The moment you have become an opening there is tremendous rejoicing, because the earth flowers in your body and God flowers in your being and both meet -- and that meeting is orgasmic.

That is the whole philosophy of Tantra -- that deep inside you the man and woman can meet; deep inside you the darkness and light can meet. And in that meeting something new evolves -- that which is beyond both, that which is within and yet beyond.

That's what I feel -- you are too much burdened by the earth element. But don't deny it; it is perfectly okay. Just bring in more sky... bring a little more love, prayer, meditation... a little more worship, a little more of the unknown.

This is not only your problem. My feeling and my observation is that almost all women are too burdened with the earth. They lean towards the earth. They are more earth-rooted, more realistic and more materialistic. But nothing is wrong in it. There just has to be a balance. Men are leaning towards the other: more sky-oriented, more abstract, living in ideals, in ivory towers, in philosophical ideas. That too is imbalanced. Nothing is wrong in it but I would like them to be more rooted in the earth.

A perfect man should be like a tree -- roots deep in the earth and branches reaching to the heaven. And the higher a tree has to go, the deeper it has to descend into the earth. The deeper it descends into the earth, the higher it can go into the sky. So they look opposite but they are not; they are complementary.

Just start meditating and you will become by and by, slowly, slowly.... The blocks will dissolve and the opening will be there, and more and more of God will be flowing in you.

[A sannyasin said that he had spent a lot of time with an older friend whom he would be leaving behind in India. He said that when he was with his friend all his problems seem to disappear and he felt very good, but when he was alone he was invariably back in his mind and continuously thinking.]

Mm mm, I understand. But remember one thing -- whatsoever happens when you are alone, only that is true. Everything else is just a reflection. When you are left alone, that is your reality. When somebody else is leading you, that is not your reality.

Dreams can be very nice but they are not real. By the morning you will be awake and you will find that you are not the thing which you were thinking you were. Then there are problems to be faced. All leaders have done that to the world. The world suffers too much because of these nice people, these so-called leaders.

People can convince you that your problems are meaningless and their argument can be very convincing. They can have a charisma; they can have a magical personality. They can impose themselves upon you so much that for that moment you are not -- only they exist. Then suddenly everything is beautiful, because they have helped you to forget yourself. But it is sweet poison. By and by you will become more and more dependent. By and by you will start feeling that when you are alone you are just horrible, and when you are with your leaders, with some friends, with some lovers, you are so beautiful. But that beauty is not you -- it is a reflected glory. It is false because it was borrowed.

I would like you to encounter your problems, not to forget them. The only way is the hard way. The only way to grow is to grow through pain. These tranquillisers won't help. They can seduce you into sleep but they cannot help you to be awake. If you listen to me, your problems are more beneficial than your so-called friends, because those problems are real. If you struggle with them, if you encounter them, sooner or later

you will attain to a peace that is yours. It has to be earned; you cannot get it cheaply.

And remember, God is not for sale. People have tried all sorts of shortcuts. People want to somehow get the beautiful, the true, the good, as cheap as possible. People want everything wholesale.

I have heard about a business man's wife who was dying.

The wife lay dying and her husband was breaking up emotionally. 'Please, sweetheart, don't die. Remember, it took me a year to buy you the right kind of a mink coat, wholesale. Please, baby, if you'll live, I'll buy you a dozen times as much jewelry, wholesale!' sobbed the husband.

'All right, dear, ' spoke the wife faintly, 'I'll try my best not to die. But if I should die, make me a promise... bury me retail.'

The mind is like a businessman -- it wants, everything wholesale. It wants everything cheap, at a bargain price. And this is the cheapest way. You can come and be a satellite to somebody's personality. Somebody is magnetic, somebody is very happy -- you become a satellite... you start reflecting his glory. When you are by his side, everything seems to be good. But this is not going to help you. You have to become your own source of light, you have to become your own flame. It has to be yours. The truth has to be yours. God has to be yours -- and you have to earn it.

I don't feel that you are going into some bad situation. You will be alone there; face your problems. No problem is meaningless: it is there because it has some work to do in your being. For example, if sex is there and it goes on knocking at your mind, that simply shows that you have been neglecting it so it has become a problem. Now don't neglect it -- listen to the message.

People come to me, and the more I observe their problems, the more I see that those are not problems. Out of one hundred problems, ninety percent are just their body, their mind shouting, 'Do something!' because they are being neglected. It is just as if a person sits without eating anything. How long can he sit? Sooner or later the stomach will start screaming, 'Give me some food!' You can call it a problem. You can say, 'I was sitting so silently. Now this stomach is creating trouble for me.' The stomach is not creating trouble for you! You are creating trouble for the stomach. The stomach is simply giving you a message. First it gives you it politely; then of course it has to create trouble for you, otherwise you won't listen to it.

So by and by people have starved their instincts, starved their bodies, starved their minds. Everything seems unnourished. That's why there are problems. So rather than solving them, first listen to them, to what they want to tell you. They must be carrying a message, so first decode them. Listen to their message. If you feel that it has to be done then don't bother about what the priests say and what the politicians say. It is your problem -- it has nothing to do with them. Listen to the message and follow it.

When you have started listening to your problems, ninety percent will disappear because you will be carrying out the message. Whatsoever they wanted to say, you have listened to and you are doing accordingly. Then ten percent of problems remain. They are very beautiful problems. They are challenges for your being. Those ninety percent are just ugly; you create them unnecessarily.

In India there are many people who think that sex is a sin. Now young men come to me.... A student in the university came to me and he said, 'Bad thoughts come to me.' Now what to do? He calls it 'bad thoughts', 'evil thoughts'. I asked him, 'Tell me exactly what you mean?' He said that if he sees a beautiful woman passing, a desire arises; he calls it an evil thought.

It is just natural! There is nothing evil in it. Once you call it evil you have made a problem out of it. It is simply natural. Your being wants a companion -- a beautiful companion of course: somebody you can share your energies with, somebody you can trust, somebody who trusts you, somebody before whom you can open your whole heart, somebody from whom you have not to hide anything, from whom you need not hide anything, somebody before whom you can be absolutely nude and yet unafraid and unashamed. This is a great need -- listen to it. But they call it 'an evil thought'. Now they are creating a problem.

Ninety percent of your problems will disappear if you follow the message that is being given to you from your unconscious. The unconscious is wiser than your conscious. The conscious is just a very new comer. The unconscious has lived for long; the unconscious knows better how life should be lived. Then when the ninety percent of problems which you have created, or the politicians or priests.... And maybe these are the same people in whose companionship you think you feel very good -- these may be the same people. The same nice people may be the cause of your whole trouble.

A priest can be very beautiful, can be very impressive, can have a great impact on you -- and may be the cause of the whole trouble. You may create problems rather than solving them. In his presence maybe you don't feel those problems because you are so overwhelmed.

Next time you come, you will have only ten percent of your problems left; they are growth problems. So

there are two types of problems -- starvation problems, which are simply foolish; which exist because politicians and priests have created them.... And they have created them because without them they cannot manipulate people. Without making you feel guilty, the priests cannot manipulate you; they cannot be powerful. Once they make you guilty, you are under their power. Then you are a slave. This is the whole game: priests go on creating the problems and priests go on giving you solutions for those problems. They are the culprits and they pretend to be the physicians also.

So go and help people there -- and become more and more attuned to your own being.

[The sannyasin says: I always feel guilty because I am afraid whenever I do something that it will be wrong. I try to control myself....]

You need a little discipline -- the discipline of uncontrol. You need a little more freedom for yourself.

... That will go. Once you have become my sannyasin you cannot remain in this hell for long. I have already started pulling you out of it. Just meditate and become a little more courageous.

This is nothing but a sort of cowardice. Cowardice controls people. Control is a beautiful name for cowardice; you hide cowardice behind the label of control. Never hide it. If you are a coward, you are a coward. But there is no need for control -- because that can become so beautiful that one forgets what one is hiding behind it. Everybody is a coward more or less, but I have never seen anybody who is absolutely a coward, so a little possibility exists for courage in everybody.

Just take that little part of your courage and start using it. Move with it, make friends with it. Fall in love, fool around. Do things that you always wanted to do but your guilt wouldn't allow you to. Before you get rid of all these things, you have to do everything. The way to heaven goes through hell, and virtue comes only when one has passed through sin. Every saint has a past, and every sinner has a future.

Continue to meditate and whenever you can come, come back!

[A sannyasin says: I'm going back to Bombay tomorrow. I just wanted to ask you about my meditation. I've been doing the Gourishankar followed by a hot and cold bath as you told me to do. I feel to do meditation but I have this problem that my whole body starts throbbing.

If I don't meditate, the whole Bombay scene and work gets too heavy for me. And I don 't seem to be able to sleep very well.]

Drop Gourishankar. Start another meditation. And many times meditations have to be changed, because the body, the mind, go on changing. So sometimes one meditation helps, sometimes another. One has to be very much aware, otherwise one can get attached to meditation too. When something becomes uneasy, there is no need to carry on with it. Never be a masochist; don't torture yourself in any name whatsoever. People have tortured themselves very much in the name of religion, and the name is so beautiful that you can go on torturing yourself.

So remember -- I teach happiness, not torture! If you feel sometimes that something is becoming heavy, becoming rough going, just tell me -- it has to be changed. You will have to change many times. By and by you will come to a point where no change will be needed. Then something will fit absolutely -- not only with your mind, with your body, but with your soul.

Now it is a very complicated thing. Sometimes something fits with the soul, does not fit with the body. Sometimes something fits with the mind, does not fit with the soul. It is complicated because there are three layers of your being. If it were a question of one layer, there would be no problem -- one thing would fit. But there are three demands and on different levels and different planes. So it may be fitting your mind -- as I see, it fits with your mind, so you feel good and Bombay does not bother you. But it doesn't fit with your body so the body starts getting into trouble. Then again if the body is in trouble, the mind will be in trouble. So you choose one thing to avoid one problem; another problem arises out of your choice. So change it. Start one simple meditation.

[Osho said that he could do the meditation sitting in a chair, or in whatsoever position was comfortable; comfort should be the prime consideration, otherwise trouble is created for the body. Lights should be dim so there is no tension for the eyes and breathing should be left completely to fall into its own natural rhythm. Our breathing is affected by many different emotions through the course of a day -- sadness, anger, happiness. In this meditation it should be just natural -- not particularly with an effort to be deep. Each day

there will be a slight variance as one may not have slept so well or something may be happening in the body which affects the rhythm.]

Within three, four minutes you will feel that the body has relaxed; the breathing has come into a rhythm. Then with each outgoing breath, simply say, 'Osho' inside; not very loudly -- just a whisper, but inside so that you can hear it. When the breath comes in, just wait. When the breath goes out, you call, and when the breath comes out, allow me to come in. Don't do anything -- simply wait; so your work is only when the breath goes out.

When the breath goes out, go into the universe. The outgoing breath is almost like dropping a bucket into a well. And when the breath comes in, it is like the bucket being pulled out of the well. This is only for twenty minutes. So four, five minutes to get into it, and then twenty minutes to remain in it. So in all twenty-five minutes at the

... You can have music, but something classical. Try without it also. In Bombay there is so much traffic noise, but try both ways. Try without music. If you feel good, good. You can try with music also, but the music has to be forgotten. You are not to consciously listen to it, otherwise this meditation won't work. Let it be just a background. It is there, it will be relaxing, but you are not to listen to it. So put on some music that you have listened to many times so you know what it is; there is no curiosity. Never put on new music, but something that you have listened to thousands of times. You are almost fed up with it, bored with it; you already know what it is. Then it becomes just a background -- and that's a good background. Just like incense, music is a good background. But the whole point is that you are not to listen to it.

You can open your eyes after twenty minutes and look at the clock, but have no alarm and don't tell anybody to knock after twenty minutes. That will be very disturbing because you will be in such a deep state of sleep and awakening both. You will be so relaxed that anything sharp can go through you like a knife and can be very disturbing.

[The sannyasin asks: And incense? Use the incense like music -- as a background?]

Yes, just as a background. It will become a background. Fragrance always becomes a background. Nobody attentively smells; it is a very unconscious phenomenon. Maybe for the first time when you enter a room, you smell, but after two, three minutes it becomes a background; one settles with it.

The nose is not so nosey, and the mind does not function much from the nose. In fact because the mind cannot function much from the nose, the nose has become almost dull, because the mind doesn't need it; the mind can go on without it very well. So people don't have noses. And don't be deceived by appearances -- the nose exists there physically, but the smell capacity is completely lost.

So smell, fragrance, music -- everything in the background. Just close your eyes and go into it.

... You can do it anytime. You can do it during the day, in the night. It's no problem.

God Is Not For Sale

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[A sannyasin says he feels divided between following his feelings and making more effort.]

You simply follow your feelings. And who has said to you that it is easy to follow the feelings? It is the most difficult thing in the world, otherwise so many people would have been following their feelings; nobody follows. Priests have been teaching people that it is very easy to follow your feelings -- it is not. I never see a person who has been following his feelings! If it were really easy you would come across many more people who follow their feelings; you don't come across them. Rarely it happens that a person is feeling-oriented and fully in tune with his feelings and his heart. People try to fight -- that is easier.

To follow the feeling is the most arduous thing in the world, because when you want to follow your feeling you become an individual -- that is the difficulty. You become rebellious, that is the difficulty. Then you don't want to listen to anybody else's commandments. You don't want anything to do with scriptures, traditions, religions, churches -- you want to follow your feelings.

Churches exist by confusing you. Unless they confuse you they cannot exist. The whole trade of the priest is based on confusing people about their feelings. First they confuse you; when you are confused, then of course you have to go to them and ask for advice. And their advice is more confusing, so there is a vicious circle. You have to go again and again -- and the more you go, the more confused you become. By and by you lose all contact with your feeling part. Your head starts weaving its own things and completely forgets about the heart. A split arises. Listen to the feeling.

And this is also the head that says, 'This is easy to follow the feeling. Make an effort.' The head is always happy with effort, because when you are making an effort there is a possibility for the ego to grow. When you are simply following your feeling the ego has no way to survive. It starts feeling suffocated. Fight, and the ego can exist. Float, surrender, and the ego has no way there. That's why ascetic people have the most refined egos in the world -- because they fight too much. They can claim that they are superior, holier than thou, because they have been fighting with their sex, they have been fighting with their love, they have been fighting with their body, fighting with their hunger. They have been fasting and doing this and that and a thousand and one things. They have not even been sleeping; they are averse to comfort. They have done so many things so they are holier than you -- and they are simply neurotic; they are masochists. They need psychiatric treatment. Out of one hundred saints, ninety-nine need psychiatric treatment. Rarely do you come across a saint who is really healthy and holy.

So just follow the feeling. If your head says it is the easy way, let it be easy -- but follow it. The easy is the difficult because the natural has become the very distant. The obvious is completely forgotten. Far away seems to be close. Man tries to reach the moon and is not worried about reaching within himself. The moon seems to be closer than your own being. Man is ready to take all sorts of risks to go to the moon -- for what? But nobody is ready to go within oneself. Maybe people think it is so easy; it is not so easy. The moon is easier, space travel is easier; inner travel is difficult. When you go out you can use technology. When you go in you cannot use any technology; no technique as such exists.

When you move into the world of the feelings, you move into chaos. Feelings are irrational; they don't have any system. When you go into feelings you don't know where you are. You can never be certain. Everything is changing, every moment -- it is a flux. Everything is liquid, and nothing is certain, nothing is solid. One moment there is one thing, and another moment something absolutely new arises -- even diametrically opposite. One moment it is anger, another moment it is love. One moment it is happiness, another moment you are so low, so sad. There is no consistency. The world of feelings is very contradictary; of course, very alive, but very contradictary.

One who is ready to go into it is ready to go into chaos. It needs courage. With the reason, with the head, everything is clear-cut, formulated. There is a framework and there is consistency. The head is very rational, linear. That's why so many people live in the head and nobody bothers about the heart. Of course, if you live in the head you only live for the name's sake. You live a dead life. The head is a great machine, maybe efficient; it finds out great scientific systems and theologies and philosophies, but it has nothing to do with love, nothing to do with life. It is a mechanical thing. People choose the head because it is really the easier... nothing is at stake.

Whenever you go towards feelings, you start feeling disturbed. You are coming close to an earthquake. You will be sitting on a volcano -- it can explode any moment, and you are always moving in danger. Go

with the feelings. Just do what you feel like doing and be in a deep relaxation -- at least for one month, and then you tell me how you feel. For one month give it a chance, mm? Good.

[The encounter group is present. A participant says: I feel really good inside, and I can go inwards and feel energy all over my body. But I don't seem to be able to... I don't seem to be expressing outwardly.]

No. Then don't be in a hurry. Let it be centred and settled. You will be able to express; expression is never the problem. First the experience has to be there. Expression follows the experience automatically on its own accord. Once you have something to say, you will find the way to say it. The basic thing is, have you something to say? Then you will find the way. Then it is better to say that it will find the way to be expressed. So that is not to be worried about. Don't think about it right now -- right now feel it more and more.

Go to the inside well-being that you are feeling again and again. Enter into it from different doors... touch it in different moments. Suddenly walking on the road, close your eyes and touch it. In the marketplace, somebody insults you -- close your eyes and touch it; see whether it is still there or gone. Something sad happens; try to touch it. Something happy happens; again feel whether you have lost it in happiness. Is it lost in the fever of happiness or is it still there?

So first go on trying to touch it again and again and feel it. The more you feel, the more it will become settled, crystallised, defined. And one day suddenly you will see that it is coming in your expression, in your relationship, in your communications. It is pouring itself on its own accord -- not that you have to do something about it. Let there be poetry in your soul and you will start singing one day or other. Let there be dance in the soul and you will dance.

The body always follows -- it is a beautiful slave -- but that is not the point. Right now if you start thinking about it, you will create trouble, and in that trouble you may lose contact with what is happening. So for the moment tackle one thing at one time. We will see about expression later on. First experience it more and more, mm?... go deeper into it. There are many layers of it -- you have touched only the first layer. There are depths within depths.

This well-being is just like a chinese box -- you open one box, there is another box; you open that, then there is another box. Or like an onion -- you peel it, another layer. You peel it, and there is an even more fresh, young and virgin layer. You go on, you go on, you go on, and one moment comes when the whole onion disappears and only emptiness is left in your hand. That is the real thing: emptiness is left in your hand. Suddenly you have disappeared. Suddenly you cannot find yourself. You look around here and there and you are not.

From that moment expression will take its own course. Never try to force it. When the energy is available it finds its own way.

[Another group member said he could not get in touch with his feelings, his anger. His sexual interest disappeared when he recently split up with his girlfriend.]

Nothing to be worried about -- you have become a buddhist! Don't be worried! (laughter) I am speaking for you every day. There are very few buddhists here, and I need them! (laughter) Perfectly good -- at least I can rely on you! (laughter)

Sometimes it happens with meditations that we can feel like this, because sexuality, anger, jealousy, hatred, are all on the same track. It is the same energy that you have been using as sex. Then you start meditating, and the same energy is involved in a new effort. It starts taking a new route; it starts disappearing from the sex route. It is a diversion of the same energy. And by coincidence, at the same moment the girl left you. So that was a blessing, otherwise she would have tried to force your energy into the old pattern. You are really fortunate. Women never leave in such beautiful moments! They cling in such moments. They may leave you when you are full of sex but they never leave you when you are not full of sex -- then they cling.

It was simply good. The girl left you, so that door was closed, and the meditation camp started -- and you have done really well. Very few people do it so totally. Very few people feel impotent when they meditate, but this happens to rare people. The whole energy has moved, and it has moved in such a sudden way that certainly you feel as if you have gone impotent.

You have not gone impotent -- meditation never makes anybody impotent -- but if the energy moves in a

sudden shift, it feels like that. Don't be worried about it. Take it very positively -- it is a very positive phenomenon. And use this opportunity, otherwise you may become miserable: 'What is happening?' -- and particularly to a western mind it looks like misery. If it happens to an Indian, he will feel so grateful to God. and he will think, 'What beautiful karmas have I done in my past life?' Because whenever an Indian feels that there is some sex desire, he feels that he is a sinner; evil thoughts are coming to him.

Now in the West the swing has moved to the other extreme. If you don't feel sexual, you feel that something has gone wrong. Nothing has gone wrong. Neither sex nor the disappearance of sex, is wrong. Sex is beautiful, a natural thing, but not the end. There is more to life than sex. That 'more' is trying to happen to you. Once it has happened the sex energy will become available again. Then it will be your choice: if you want to move into sexuality you can. But now it will never be an obsession -- it will be your choice. Do you see the difference?

Once the energy has worked its way into new chakras it will become available again, because it has not gone anywhere -- it is simply working, moving into a new space. Once it has broken the path, it will be there but now there will be a change -- a great change, a blissful change. You can be sexual if you want to be, otherwise there will be no obsession. And when sex is just a choice, there is no neurosis in it. When you have to be in it and you cannot get out of it, then it is a bondage. You should feel blessed.

And that may be the cause of why you cannot get in touch with your anger, because sexuality, anger, jealousy, hatred, are all on the same track. Teertha, this has to be understood. This can happen to many people in meditation camps, and it will be happening more in the future. They are all on the same track. If energy disappears from sex, it disappears from anger also. Not that anger has completely gone, but energy is no more available for it. It is there -- when energy will start moving on the same track again, he will be able to be angry, but then too it will be his choice. If he wants to be angry, he can be. And who wants to be angry? Once it is a choice, who wants to be angry? A great freedom is going to happen if you go on working positively.

Right now don't get into any relationship, otherwise it will be a great contradiction in your being. Right now be a buddhist monk, and listen to whatsoever I am saying (in the morning discourses) very carefully -- it is for you. When I say 'monk', you remember -- I am talking about you. Just go on meditating, and feel very happy. Drop that western concept that when sex disappears there is nothing left in life; life is finished. Even old people go on pretending.

Just the other day I was reading.... One man, eighty-five years old, went to his psychiatrist and said, 'What is happening to me? I am becoming impotent and I cannot make love to my wife. Something has to be done.'

The psychiatrist said, 'You are eighty-five, now it is time to get out of it.'

But the man says, 'It is not the time, because I have a friend who is ninety-five, and he says that he still makes love to his wife every day.'

The psychiatrist said, 'Who is preventing you? You can also say that. Nobody is preventing you!'

Even at the age of ninety-five people go on pretending and saying. The western attitude about sex is not true -- neither is the eastern attitude. In fact as far as sex is concerned, up to now on the earth no sane society has existed -- either people are against it or too much for it. A sane person is one who takes things as they are: neither condemns them nor values them too much. Sex is good, healthy, hygienic, but there is more to life than sex. And when that more opens its door for the first time, you are really moving into a meaningful existence, into some sort of significance. Otherwise you are in a rut.

Simply meditate. Don't become involved with women otherwise you will feel in difficulty and you will start pulling your energy towards a sexual track. That will be dangerous; it can create very great conflict in your being. Simply enjoy as you are. And right now anger will not be available, and all other feelings which are connected with sex will all disappear. New feelings will arise. You will be able to feel compassion more, sympathy more. You will be able to feel silence more. You will be able to feel more calm. and quiet. Enjoy these. These exist on this track -- a calmness, a very collected feeling, an indifference, as if nothing matters. Mm? The world seems to be very distant, and you are alone. Enjoy this aloneness, and meditate.

[A sannyasin said that today: Something strange is happening in my body, as if I want to leave it behind me... something funny is happening. It's sort of annoying me, and frustrating.]

Mm, mm. When did you start feeling it?

[Today -- after this afternoon's work.]

Today? Don't stop it. Even if it is very strange and weird, let it, allow, let it happen. That may be something important that is happening. Sometimes it can happen. In a group process you can become so aware that a great distance arises between you and your body. You start feeling as if you are getting out, or getting away. The identification becomes loose; that's what is happening. You are feeling a little loose -- but it is very good. The identification has to be completely broken. One has to be so capable that if one wants to jump out of the body, one can. The body should be just like a dress: you can be in, you can be out. Nothing to be worried about. But I can understand, in the beginning it can be very strange.

Join the music group, mm? and in music, simply feel as if you are not the body. Let the body dance separately, and you dance separately. It can actually happen. You can see your own body dancing there -- but don't get scared, I am here! That is my whole purpose of being here. Mm? Good!

God Is Not For Sale

Chapter #17
Chapter title: None

28 October 1976 pm in Chuang Tzu Auditorium

Archive code: 7610285
ShortTitle: SALE17
Audio: No
Video: No

[A sannyasin had previously written to Osho about a fever which she gets in the late afternoon and in the night. Osho checks her energy.]

Good. Come back! Do two things: one, tomorrow when you feel this heat coming to you, just go to the bathroom, rub your whole body with a dry towel. Rub your whole body so it becomes really more hot. Mm? Almost rub it so much that you start perspiring. Start from the feet and go on rubbing upwards. Let the body feel as hot as possible. Then it will not take four hours; within fifteen minutes it will be finished. It has to become very intense.

And it is very good. Some poisons in the body and in the mind are being released. It is simply good -- nothing wrong in it, nothing like a disease. You are throwing something out. So help the process -- rub the whole body, mm? and then take a cold shower. First rub the whole body, perspire. If you feel like dancing and jumping, dance and jump; anything that you want to do, you can do. The whole point is to perspire, because through perspiration many toxic things get out of the body. And the mind wants them to be released from the body. Only when they are released will the mind be able to release something.

The mind and body correspond with each other. If the mind has to drop something, the body also has to drop the corresponding part of it in the body. Your mind wants to release certain heat and the body is just helping it. So rub it and then sit under the shower and let it be cooled; or you can lie down in the tub and let it cool. If you don't have a tub in your bathroom you can go to somebody's bathroom who has a tub, mm? But continue it at least for fifteen days.

And crying is okay, dancing is okay, but no anger. Mm? Anything that you can do alone is good. Crying is very good -- deeper than anger, and dancing is perfectly good, but no anger, no fight. And after fifteen days, tell me. But things are perfectly well, mm? Good!

[The leader of the ashram's T'ai Chi group: I wrote to you about the group.]

Yes. A few things I would like to say to you.... Music can be very distracting in T'ai Chi, because the whole point of T'ai Chi is to be centred, to be aware, to remain with your energy, and remain very soft. When there is music, music has tremendous power over the mind. There is nothing else like music. Once there is music, you start being pulled and pushed by it. Then you lose that softness, that slowness that is the very base of T'ai Chi, and you tend to forget your centring. You become more and more aware of the music, and less and less aware of your inner movement of energies. And it is so subtle that a small distraction is enough. You may enjoy it more -- that is not the point. You may enjoy it more; the T'ai Chi people may enjoy it more. It will be less boring, there will be more entertainment, but you miss the central thing. And T'ai Chi is not to be an entertainment. So first let me tell you something about boredom.

Boredom is part of many eastern methods. Nobody ever says it because people simply become afraid the moment you say that boredom is part of it. But boredom is part of many eastern methods; almost all the eastern methods are based on boredom. In a zen monastery the monk lives a very boring life. The same routine -- exactly the same every day: year in, year out -- no change. Even to avoid outer changes they have made rock gardens, because trees will change. The whole atmosphere of a zen monastery has to remain absolutely the same -- no changes.

When a person is absolutely bored the mind starts dropping, because the mind exists, feeds, on sensations. When there is something new the mind is alert. When there is nothing new the mind does not bother. If for years you live a boring monotonous life, certainly the mind has nothing to do there. By and by the mind disappears; the mind cannot exist. And that is the root of all mantras, chantings -- they also bore the mind.

When you are doing a T'ai Chi class, it is a very boring phenomenon. Even people who are watching it will feel sleepy because the movement is so slow and the same and the same. It functions like a lullabye on the mind, and the person who is doing it also feels a little sleepy. He cannot fall asleep because he has to move. So two things are there -- monotony, every possibility that he may fall asleep.... But he cannot fall asleep because there is movement. So the movement does not allow falling to sleep, and the slowness of the movement does not allow the mind to get into some entertainment. These both function against the mind. The mind cannot fall asleep and cannot have any entertainment. The mind has no exit, no way. By and by the mind disappears. There is pure energy, just like the oceanic waves continuously coming, knocking, shattering on the rocks. Again coming, again coming, year in, year out, for millions of years... a very monotonous process, but tremendously beautiful.

So music will be an entertainment. People will enjoy it, they will love it, but then the T'ai Chi is lost. So no music right now. I can allow music only for very advanced T'ai Chi practitioners. Then it can become a work for them -- and the work is that they have not to listen to the music. They have to forget the music. The music will pull them but they are not to listen to the music; they have to remain centred. But that is only for a very advanced practitioner. In the beginning the music is very powerful.

It is as if you are meditating and beautiful food is just put before you, and you start smelling the fragrance of it and the saliva starts flowing in your mouth; it will be distraction. It can be used when a person is a very highly evolved meditator; then it can be used as a test. Then the food can be there, a beautiful nude woman can stand there, but it doesn't matter. He will look not at the woman -- through the woman.

There is a story about Buddha. He was sitting under a tree near Bodhgaya, and a few young people, rich people, had brought a prostitute to the forest. They got drunk and they took off the clothes of the prostitute. But seeing them completely drunk, she escaped. Early in the morning they became aware that the woman has left them so they started searching. They came to Buddha.

They asked, 'Have you seen a woman -- a very beautiful woman and nude -- going from here? She must have passed this place because this is the only way to go to the town.' Buddha said, 'Somebody passed. It is difficult to say whether the person was a man or a woman. Very difficult to say whether the person was dressed or not dressed. Very difficult to say whether the person was beautiful or not beautiful. I looked through... I was deeply in meditation. Somebody has certainly passed -- that much I can say. But who -- man, woman, beautiful, ugly, dressed, undressed -- I cannot say certainly.'

They said, 'You were sitting with open eyes?' He said, 'I was sitting with open eyes, but I was not looking. The eyes naturally reflected somebody passing by. The eyes noted that somebody has passed, but I was not interested' -- and when you are not interested, then nothing distracts... but that's a very high state of

meditation.

So right now, don't introduce music. Later on, when a few people have come to a very advanced stage, then I will tell you -- for those few people you can introduce music. But then the point will be that the music remains in the background, and they don't allow themselves to be distracted by it; they remain with their energy. So the music will be not a support, not a help, but just a test. Right now it will not be good. And if you introduce music people will start almost dancing. Music makes people dance... music has tremendous power. It simply hits your energy and you feel like dancing.

And music helps people to abandon themselves, to forget themselves. So there are two types of meditative techniques. One is to forget yourself -- then music is perfectly good. That's what prayer is -- so in prayer you can use music. But in awareness you cannot use music, because that is self-remembering; you have to remember yourself -- that you are, where you are. You have to remain there, continuously rooted in your being; not going here and there.

So for T'ai Chi, centring, awareness, self-remembering, are the right words to understand. For prayer, for sufi dancing, for whirling, it is totally different -- just the diametrically opposite. You have to forget yourself. It is a self-forgetfulness. You have to drown yourself and you have to become drunk. And music is wine -- nothing like it. Nothing makes a person more drunk than music.

There is a very famous story about a Lucknow king. He was a great lover of music, and he invited a very great musician to the court. But the musician was an eccentric person. He said, 'I will play on my sitar but with only one condition -- that nobody should be allowed to shake his head. People have to remain like statues. If somebody shakes his head, the head has to be cut.'

The king was surprised but he was also a madman; he said, 'Okay.' He informed the whole town that only those should come who were perfectly in control, otherwise they would be playing with their life. Many thousands of people wanted to come but they were afraid -- but a few people came; a few hundred people came. And the musician started playing. Half an hour passed and ten, twelve persons were just drunk with the music, shaking their heads; their energy moving. The king was surprised -- 'Can music be so powerful? These people are risking their lives!'

After the programme those ten, twelve persons were caught, brought before the musician, and the king said, 'Now what do you say? Should we cut their heads?' The musician said, 'No. These are the real people for whom I would like to give a special programme. I wanted to know the real people. A person who can risk his life -- I would like to play before him. These are the real drunkards!' People were sitting so stiff because even sometimes you might move for some other reason, and there might be some misunderstanding. People were sitting just like stone statues, but ten, twelve persons....

The king asked those twelve persons, 'Were you not aware? Why did you shake? Why did you move? Why were you influenced by the music when your life was in danger?' They said, 'We don't know. We tried to keep ourselves completely in control to a certain moment -- beyond it, we were not there. So we cannot say that we moved our bodies. The bodies moved, that is certain, but we have not moved. We tried everything that we could do not to move, but then a moment came and we were helpless.... The music was so beautiful and so penetrating, that in that moment all idea of life and death disappeared. In fact the idea of self disappeared, so there was nobody to control. It happened on its own accord. We are ready -- if we are to be killed, we are ready.'

Music has a tremendous power. It is alcoholic; through sound it intoxicates you. Through subtle vibrations of sound it makes you abandon yourself. So it is good for whirling, for sufi meditations, for bhakti devotion, prayer -- perfectly good -- but not for T'ai Chi. T'ai Chi is a taoist method. Music has no relationship with it. So right now you drop that idea.

God Is Not For Sale

Chapter #18
Chapter title: None

29 October 1976 pm in Chuang Tzu Auditorium

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Prabhu means divine, and vairag means renunciation -- divine renunciation. And renunciation can either be human Qr it can be divine. When it is human it is futile. When it is your doing it is not of much worth. But when it is God's doing it has tremendous value. So I don't teach that you have to practise renunciation. I simply teach surrender and to just start moving with His will. Wherever He leads is the destiny. Even when His ways are sometimes contradictary, inconsistent, don't mistrust.

The path is zigzag; it is not straight. It cannot be because it is not logical. It is not rational, it is not linear; it is not one single line -- it is very complex. It is just as if you move in hilly country, in the hills. Sometimes you are going towards south, sometimes you are going towards east, sometimes you are going up and sometimes you are going downward, going down, but still you are moving towards the peak all the same because the path goes round and round. Many times you come to the same view, of course on a different altitude. You come again and again many times to the same point but never on the same altitude. The path is zigzag, round-about, multi-dimensional, circular, because the path is towards the peak of human consciousness.

If you practise renunciation it never goes beyond you. Whatsoever you practise remains below you. If you are angry, whatsoever you practise will be poisoned by your anger. If you are violent, you may practise love, but in your love there will be violence. It is natural because it is your practice. How can you practise something which is beyond you? How can you reach for something that you have never known before? You move always in the known. You move in the past, in the mind, in time.

That's why I call it a divine renunciation. It is not that you renounce -- you simply annihilate yourself. You simply say to God, 'I will not stand in Thy way. Now I am available, and wherever You lead, I am ready to go. If it is life, I'm ready. If it is death, I'm ready. If it is pleasure, good. If it is pain, good. Now I have no say of my own.' This I call divine renunciation. It comes like a light. It comes like a ray from the unknown into the darkness of your mind. Then something of the beyond penetrates you.

Man can be saved only from the beyond. That is the meaning of the christian myth that Christ is the saviour. If it is understood rightly it means that only from the beyond is there a possibility to be saved. That is the meaning of Christ being the son of God: it means that he comes from the beyond. That is just a metaphor that he is a ray from far away, that he is not part of this earth. He is on the earth but he is not part of this earth. He comes from some unknown source. And only that which comes from some unknown source can take you to that unknown source.

Divine renunciation means that you simply leave everything in God's hands... you relax. That's what I see as your direction for the future. You are not to struggle for it and you are not to make arduous effort for it. Simply relax into a deep prayer and the help will be available. It is always available, only we never listen to it.

[A sannyasin says she wants to be strong in spirit.]

... You will have to understand the paradox. If you want spiritually to be strong you have to be absolutely weak. That's why I was insisting on knowing what you meant by being strong, because if you want to be strong in the world, there are other ways. You have to have a very strong ego, will power, resistance. violence, aggression, ambition, competition, greed. You have to develop all sorts of diseases if you want to be strong in the world. But if you want to be strong spiritually there is no problem.

You have to drop all these diseases and you have to drop the very idea of the ego. One is simply nobody -- and out of that nobodyness a strength arises which is not of this world, which is totally different, which is not in fact your strength -- it is God's strength through you. That is the meaning when Jesus says, 'Be poor in spirit.' and 'Blessed are the poor in spirit because they shall inherit the kingdom of God'.... 'The poor in spirit.' One has to be spiritually non-existential -- just a nobody. And out of that nobody-ness you are strong.

Then nobody can defeat you because there is nobody to be defeated. Nobody can kill you because there is nobody to be killed. But this is a totally different kind of strength.

Jesus is strong in this sense. He was crucified. His disciples were waiting for some miracle. Their idea of strength must have been a wrong idea -- not at all spiritual. They were thinking that Jesus will show his power -- he will do some miracle -- but nothing happened. Jesus simply died in a tremendous surrender, in a total let-go. And at the last moment he uttered the words 'Thy kingdom come. Thy will be done.' He simply annihilated himself completely. He became nobody, an emptiness. That's his beauty. If he had done some miracle he would have been an ordinary man, because then he would have relied upon his own will. He trusted God. He said, 'Do whatsoever you want to do. If you want me to die on the cross -- that's perfectly okay. If it is your will for me to die, then I welcome it. If you want me to survive, you decide. I am nobody to interfere.'

The spiritual strength arises when you stop interfering with God... when you don't have any will of your own, when you simply trust. Trust is power, but not your power -- it is always God's power. You become a vehicle, a passage.

Kabir has said that a man becomes like a bamboo flute -- empty, just a passage. And once you become a bamboo flute -- completely empty -- God starts singing through you. So don't hinder Him, and never ask for any strength of your own, because your strength will be poisonous. Only His strength can be a saving force. Man's strength is suicidal. The stronger the man becomes, the more dangerous he proves to be to himself and to the human society.

That is the difference between science and religion: science tries to make man powerful; religion tries that the man should be completely powerless so that God's power can flow through him. So be empty! That's what sannyas is all about. And if in that emptiness you feel that you are defeated, then that is God's will. Enjoy your defeat... celebrate it! And that will be your gift.

[The Tao group are present. The leader says: People were crazy. It was a particularly crazy group. So I liked it very much.]

Because if in the group people remain sane, nothing will happen. Sanity is their problem. They have been brought up to be sane; they have been disciplined to be sane. They have been forced and imprisoned in sanity. Sanity is a very narrow thing, and they have lost contact with their vast being. Only in craziness are they able to make contacts again. Only when they are crazy can they reclaim the discarded. Because it is discarded it looks crazy. Because it has been rejected they have denied it. They have closed their doors against it, and they have completely forgotten about it. When it erupts into consciousness, when it again possesses the consciousness, it feels crazy. It is natural -- it is not crazy. In a natural world no person will be insane.

In primitive societies it still happens. If you go to a deep primitive community living somewhere in the Himalayas, you will not find a single crazy person in the whole community. It is miraculous! Why is nobody crazy, nobody insane, nobody mad? -- because the whole community is so natural that craziness is accepted! It is not denied; it is not condemned. Either you can say that nobody is crazy or you can say that the whole community is crazy -- but there is no division; that much is certain. Between sane and insane there is no division.

The more cultured and civilized a society is, the more is the possibility of people going insane. That's why America is more prone towards insanity than any other country. The more cultured, the more educated, the more civilized, the more affluent, the narrower people become. You start moving in a tunnel which goes on becoming narrower and narrower and narrower. You start feeling suffocated.

Those who are courageous run out of the tunnel, and the people who live in the tunnel, they call them crazy. They force them into hospitals, into mental asylums. They force them to be treated. But it is really unjust. The society takes revenge on these people because they don' t conform to the narrow tunnel, and they want a vaster and bigger life, a fuller and richer life. They are punished for it.

Here in our group this should be one of the points to be remembered -- not that you have to directly put some pressure, but just help, persuade. Let there be a climate where people can come out of the tunnel easily, where they feel that they will be accepted even if they go crazy and that nobody is going to condemn them. Mm? Just a tremendous feeling that they are accepted and welcome whatsoever they are. And that is one of the purposes of the groups. Very good!

God Is Not For Sale

Chapter #19
Chapter title: None

30 October 1976 pm in Chuang Tzu Auditorium

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Video: No

Anand means bliss and shantam means silence. So you have to be blissful and very silent. Happiness has a fever in it; it is never silent That's the difference between happiness and bliss. Happiness is tense. One really gets tired of everything -- even happiness. One cannot remain happy for a long time; you will get fed up with it. You would like to relax -- you would like to move to the opposite. Hence misery follows happiness. It is a must; it is a necessity -- just as night follows the day. The day you work hard; in the night you relax into oblivion.

So whatsoever we call happiness, pleasure -- they are all very tense states. One is constantly excited. Excitement tires, and excitement dissipates energy. And to be excited means that you are not centred. To be excited means that you have gone out; you are wavering. To be excited means that the lake of your being is disturbed too much. Maybe you like that disturbance so you call it happiness, but all the same it is disturbance. The lake is not silent. There are too many waves and much excitement and much turmoil and much chaos.

Pain also is excitement and pleasure too. Hence both are convertible. Pleasure can become pain; pain can become pleasure. And many times, if you observe minutely, you will see this happening: pleasure turning into pain; pain turning into pleasure. That's why sadists and masochists exist in the world. They have come to know how to make pain a pleasure. The masochist tortures himself. There comes a moment when the very torture gives pleasure. The sadist tortures the other. And once you have learned how to create pleasure out of your pain, of course you would like to remain in your pain. That's why so many people are miserable -- they have learned a wrong trick. Whenever they are miserable, they are happy. This is their dilemma. Whenever they are happy, they are miserable because they don't know what to do with this happiness. With pain they know what to do. With pain they become important, significant. They are moving on familiar ground and they know how to change it into pleasure. And the same is true about pleasure: every pleasure automatically changes into pain if you go on watching.

You have met your woman or your friend after many days, and you hug and you kiss, and the friend goes on holding you, and he doesn't allow you to get away from him. There will come a moment when you will see that now the hugging is no more pleasurable; it is becoming painful. Now it has no beauty in it; it is becoming ugly, nauseating, horrible. And if the friend goes on, goes on, you will be on the verge of exploding. You will say, 'Stop! Enough is enough!' But the first experience of being hugged by an old friend was pleasurable. Just after a few moments it starts turning into pain. All love affairs eventually turn into pain because each excitement is bound to tire you, dissipate your energy.

Bliss is a totally different quality of happiness. It is non-excitement, it is not feverish; it has no passion in it. It has compassion but no passion. That is the condition of shantam. So you have to seek from this moment a state of bliss which is also a state of silence and peace. You have to become a lake with no ripples, with no waves. And when Silence is absolute, there is tremendous bliss. It has nothing to do with all the pleasures that you've known before. You cannot even call it pleasurable; you cannot even call it pleasant. It is a totally new experience. It is neither pain nor pleasure. It cannot be either because it is not

excitement. It is a totally different state of being. . . non-excited being. No ripples, no movement, a tremendous presence, a great centring. Time disappears when excitement disappears. And once there is no time, there is peace. Peace is timelessness.

And when time disappears, automatically space disappears, because they both are together. They are aspects of the same phenomenon. In a state of silence, there is no time and no space. Suddenly you are somewhere in a transcendental world of no time and no space.

This is the meaning of your name -- anand shantam. Start by being more and more silent. Start by being shantam and bliss will follow like a shadow.

[A visitor says he leaves sannyas to Osho.]

That's very good! That's better. Rather than choosing, to be chosen is better. And it is certainly difficult in the state of confusion in which a human being exists, to decide what to do, what not to do. In fact any decision creates more confusion and a person becomes divided. A part of the mind says, 'Go ahead,' and a part resists. And any conflict, any split inside is bad. Any conflict creates a violence inside. So that's better.

In the East that has been one of the traditional ways. A disciple goes to the master and says, 'If you feel that I am ready, then accept me. If you feel I am not ready, then just say to me. I will come again whenever I am ready and you accept me. ' A disciple simply goes to the master and he leaves it to the master -- whatsoever he wants to. That's more of a surrendering attitude.

It's good. Close your eyes. And if something happens in the body energy, simply allow it . . .

This will be your name.... Forget the old completely -- as if it never belonged to you. Let there be a discontinuity. This moment is historical. One phase of life ends -- another begins. So don't carry the old load with you. Simply get out of it as a snake gets out of its own skin, not even looking back. Simply slip out of the past. Nobody ever becomes victorious fighting with the past, because if you have to fight with it, you have to remain with it; you cannot get out of it. Just slip out of it with no fight Just say goodbye and silently get out of it -- with no effort; because wherever there is effort, there is clinging. So make no effort

That's why I have made sannyas such a simple process. Traditionally it was very complicated and you had to train yourself for years and discipline yourself for years, and then sannyas would be given to you. I have made it absolutely simple for a particular reason. It should be simple. It should not be a discipline; it should not be practised. It should be spontaneous.

This will be your new name: Swami Deva Prasuna. Deva means divine and prasuna means flower -- a divine flower or a divine flowering. And that's how I see every being: every being is almost like a bud. A human being is like a bud. When it flowers totally it becomes divine.

So be more open and don't hold yourself. Just relax and it will open on its own; you will become a flower. And there is no need to force the petals -- they open on their own. You have to do only one thing: you are not to force them. You are not to hold out, resist them -- that's all. If you don't hinder they will open on their own accord, in the right time, in the right season. And everything has its season and its time. So there is no hurry either. I am not in a hurry. Move patiently, but remain more and more open.

[A visitor says: Many things to learn... Many fears to overcome.]

Mm, mm. They can be overcome, because the innermost core is always beyond them. They may surround us but they can never encroach on our being. They always remain far away. Even when death is just there in front of you, then too your innermost core remains a watcher on the hills, and everything is happening in the valley. Because we are too much attached to the body and to the mind they appear too close; otherwise no fear, no problem, is close. They are as far away as galaxies.

The eastern psychology has been working on these lines for centuries: how to create a distance between the consciousness and the body, between the Consciousness and the mind. That's the only problem. In the East we have never tackled problems separately. That's something new to the West -- they are trying to tackle problems separately.

Somebody is obsessed with fear, somebody is obsessed with sex, somebody is obsessed with greed, somebody with anger, somebody with something else -- a thousand and one problems are there, and each problem is being tackled separately as if it has its own existence. Then even if you solve it, nothing is solved, because by the time it is solved you become aware of other problems. And in fact it is never solved -- it simply disappears into some other problem; it starts hiding behind some other problem. You solve sex;

it moves into anger. Anybody who is fighting with sex will become more angry, more irritated, more aggressive, violent Now sex is hiding behind violence. You try to solve it from violence; it will move somewhere else -- because all problems are one problem deep down, and unless you tackle the one, nothing can be solved. You can go on playing around and wasting time. And the deepest problem -- the only one problem -- is that we are identified with the mind, and through the mind, with the body. This is the only problem -- the identification with the mind... that we cannot be just an observer.

When anger arises I forget that it is just an object in front of me. I become one with it; I lose distance. Suddenly I am anger. The reality is that I am the watcher; the anger is just a content passing by. I am the watcher, the witness. If only the witness can be helped to come and to take roots in you, then it is not a question of what problem. Anger comes, greed comes, irritation comes; whatsoever comes one simply remains aware and knows this too will pass and that this is just a passing thing. It has nothing to do with you. You are the one who always remains. Problems come and go. You are the one who never comes and never goes.

In your long life there have been so many problems. Now you cannot even remember them. They came and they went away. They have not even left a trace behind. When they were there they were so important. When they were there, it appeared as if they were not solved, how would you be able to live? The whole life was at stake. Now they are gone -- not even a memory is left The problem that is facing you right now will be the same. It will go, and after one year you will not be able to remember it

This distance has to be created. This is what meditation is all about -- creating a distance between the content and the container.

There is a very famous sufi story. A great master died. All his disciples were always very curious about one thing, and he had never revealed it to anybody. He had a book and he used to hide it and keep it under lock. Sometimes he would go and open the lock and look in the book, and again lock it Everybody had tried to find out what was in the book.

The moment the old man died they all rushed towards the lock. Everybody was waiting: 'What is there? There must be something very precious...' They opened the book -- they were thrilled -- but the book was empty. And just on the last page there was one small sentence written by the old man that said, 'If you know the difference between the content and the container, you are wise.' And the whole book was empty!... Very indicative.

Once you have known the difference between the content and the container, your life is empty of all problems. So whenever you can come, come. Mm? Good!

God Is Not For Sale

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This will be your name... and to explain this a few things have to be understood. There has been a perennial debate down the centuries about man's being -- whether man comes into the world with an essence or just comes without any essence and accumulates essence through actions, through lifestyles, through experience... whether man comes like a seed or comes empty. The seed has the whole tree existing in it

already -- it may not be visible but in essence the whole tree exists in the seed. The growth of the tree is not something new. It was already there -- it is simply unfolding. The seed unfolds its essence and becomes existential. So essence precedes existence -- that has been one school of thinkers.

There is another school -- and very prominent in the modern world: the school of the existence, existentialists. They say that man comes as an existence, with no essence; existence precedes essence. Man is not born like a seed. He comes hollow, empty. You have to create your own essence. Man comes without a soul, and the soul has to be created by doing. Your action will give you your soul -- not that you already have it

I am giving you a name: Swami Deva Mahasatva. Deva means divine and mahasatva means the great essence. All the religions of the world belong to the first school -- that man is born like a seed. And that seems to be scientific too. The existentialist's attitude has a flair to it looks more intriguing, more interesting, but is not true. Life is an unfolding. If you don't obstruct its way, the seed will culminate into a flowering, but the flowers always existed in the seed.

Now there are even scientific proofs about it. You may have heard about kirlian photography in Soviet Russia. Now very sensitive films exist which can take a photograph of a seed -- but not only the seed: the sprout which is not yet in existence is also photographed. They can photograph a bud, and not only the bud but the possible flower which is going to happen after a few days or a few hours is also photographed. But the sensitive plate can take it even before that. When it becomes visible to the eyes -- the aura around the flower -- the energy around the flower can be photographed. Before the actual petals open there is an opening of the energy. The energy petals open first -- they make the way -- and then the actual petals follow it.

There is a possibility that some day you will be able to photograph a small child and you can see how he will be when he is a young boy, how he will be when he is old... because life is an unfoldment.

Mahasatva means the great essence that we are carrying within ourselves -- divine, great essence. Deva means divine and mahasatva means the great essence. It is a responsibility, a great trust God has trusted you with a treasure that you have to unfold. The only sin in life is if you don't unfold your destiny. If you die like a seed, how will you stand before God? How will you answer Him? You will be totally ashamed that the opportunity was given to you but you could not fulfill it You got distracted... you got entangled too much in side tracks and you lost your real destiny.

In the East we say, 'Unless you unfold, you will not be allowed to enter into the other world You will be thrown back again and again into this world.' It is almost as when a student goes to the school and fails: he is to go again into the same class, pass through the same course, the same training. If he fails again he has to go to the same dass again. Many people are stuck that way. For many lives they have been men and they have not crossed the class. It has to be transcended. That's the responsibility of being a man.

You cannot condemn a dog, you cannot make a dog feel ashamed. You cannot say, 'You are not fulfilling your destiny,' because consciousness is not yet there, so responsibility is not possible. Man is responsible because he is conscious. He cannot be allowed to be frivolous. He cannot be allowed to continuously distract and entertain himself in futile pathways.

I give you this name so that it becomes a constant pinching arrow in your heart and goes on giving you pain unless you really unfold. So this name is your destiny, your path, your self-remembrance.

[The new sannyasin says: I started as a behavioural therapist... I got fed up with the behaviourism... so I just did what I thought was right... Relaxation exercises, Psychodrama.]

That's better -- continue. And when you come next time, go through all the therapies here. Then try to develop something of your own. You have the potential.

And this is my understanding -- that any technique developed by anybody else cannot make you a real therapist. You can borrow it, but it is almost as if somebody is copying a painting of Picasso. You can copy it -- you can copy it perfectly well. You can be such a perfectionist that even the original may look a little faulty compared to the carbon copy, but then too the carbon copy is a carbon copy and there is no life in it. Truth has always to be discovered -- you cannot borrow it.

That's why it happens that when somebody invents, discovers a technique, in the hands of that man the technique has a magic. For example, Gestalt therapy: it was a magical thing in the hands of Fritz Perls... a really magical thing. The magic comes from the discovery, because the man and his technique are not two things. He has grown up with the method. The method is almost like blood and bones. It is part of him; the

method is not separate. The originator has grown, and the method has grown out of so many life situations, observations -- pain and suffering and pleasure. It has grown; it has seasoned through experiences. It is not a hot-house plant. It has really grown in the rains, in the hot sun, in the winter, in the cold, in the snow, it has grown. It has encountered life, and out of that total encounter, it has a conclusion. The same is true about Psychodrama: to Moreno it was an insight. The same is true about Psychoanalysis: to Freud, it was his own experience. It was something authentic that was rooted in him. It is true about everything.

Now a problem arises. When a method has been successful -- Gestalt has succeeded and it has been helping many people -- many other people will start imitating it, they will start borrowing. It will not be in their being. It will not be connected to their roots. Their own core will remain aloof. Then the magic is lost. This is something very significant to be understood. People are surprised at what has happened and why it used to work.

For example, Mesmerism worked tremendously in the hands of Mesmer. It was his life work. And once Mesmer was gone, Mesmerism was gone. Many people tried -- it became very ordinary. It had no miraculous power in it. It lost its spirit... just a dead corpse. Then people start condemning it because it didn't work any more. It happened like that with Freud's Psychoanalysis. By and by it has become antique, by and by it has become a museum piece. People talk about it, people read about it -- now it is academic. But the charm, the thrill, the sense of discovery is no more there -- cannot be there.

Always remember it. Each therapist, if he is really a therapist, has to develop his own technique, his own methodology, his own philosophy, his own view. Learn from everybody -- nothing is wrong in learning -- but never depend on that learning alone. Otherwise you will always go on missing something. It has to be your life work, and it has to have your total energy in it, flowing. That is possible only when it is your own growth.

For example, it is almost like this: a woman is barren but she can have a child, she can adopt one. She can pour all her love into it but still the child is not hen. At the most she can become a very good nurse but she will never become a mother, because the mother is born only when the child is born. Those two things are two aspects of the same coin, two sides of the same coin. When a child is born, it is not only the child that is born; the mother is also born. On one side the child, on another side, the ordinary woman is no more an ordinary woman -- she has become a creative force. She is now a mother. She was a woman, but passing through those nine months -- the discomfort, the inconvenience, the pain, the dreams, the struggle, the future, the insecurity, the anguish, and the constant apprehension of whether this child is going to be worthwhile, whether this child will be really worth having, and then the pain of birth, and then the birth.... This whole process is involved; then a mother is born.

Before you can feel a deep connection with the child, an inner connection with the child, a physical connection is needed. It is a must. You can adopt a child and you can show all the love that you are able, but something will be missing. The same happens with techniques. When a technique is born and you father it and you mother it, it is your own child; it is your own continuity. It is your own expression... it is your own poem that has come out of your being, and there is fulfillment

People are not helped by the techniques as such, in fact. People are more helped by the therapist. When the therapist is fulfilled and infinitely confident about himself, his confidence becomes catching. His own thrill and sensation catches the patient too. Just seeing the therapist so happy and his eyes glowing with discovery, his hand having a touch of confidence, and his knowing where he is moving and what he is doing, the patient is at rest; he can trust. And out of that trust he is helped. It is not therapy that heals -- it is the therapist, the personal contact of the therapist that heals. But that is possible only when you have your own child. Mm? otherwise you yourself are wavering.

When you come to a patient you think about how to help him: whether gestalt will be helpful, whether psychodrama will be helpful, whether jungian or freudian or adlerian techniques will be helpful. You are wavering -- you are not certain. You are not certain about yourself. Your uncertainty will become a barrier. You are not growing, you are not streaming, and this patient is at the most a duty: you have to do it But when you have discovered something it is almost a love affair. It is worship, it is prayer. You will feel grateful to the patient that he had come to you. So that's what I suggest.

Continue whatsoever you are doing, learn from everywhere, then when you come next time go through all the groups here. Then meditate and start working as if you don't know anything. Learn everything and then forget it; don't try to carry it. Learn everything and then forget it. Then reach the patient, empty, meditative, loving, and let things happen on their own accord. Within a few years you will be able to develop something of your own. That will be a fulfillment to you and a great blessing to your patents. Mm?

Good, Mahasatva.

Anand means bliss, and surya means the sun, the source of light And you have to make it a point when the sun is rising early in the morning to just watch it... very early when it is just on the horizon, just for two, three minutes -- and that is going to help you tremendously. But never at any other time because then it becomes too hot -- just the early rising sun. It has no heat in it; rather it has a very cooling effect on the whole system.

So make it a point to get up early -- and in India the morning is the best time. Each country has its own different time. India is the best in the morning, just before sunrise. That time is the most peaceful and the most alive. So just see -- just look silently. No need to stare -- you can blink your eyes. Just look and see. No need to think about it, no need to verbalise. Don't say, 'It is beautiful.' Don't say anything at all. Just be there, present, open to the sun, and much will start happening through it. You will feel that something is opening inside you. The sun will become a provocation.

As the sun provokes the buds to open and the birds to sing, it can open the heart also, because we are not different from the trees and we are not different from the birds -- we belong to the same earth.

Maybe on a little higher altitude, but we are the same. If the sun can bring song to the birds, why not to man? If the sun can bring life to the trees and the buds start opening and sharing their fragrance with the winds, why not man?

This was very early recognised in India, and surya namaskar -- salutations to the sun -- became a ritual in India. People go to the river, they take their bath, and wait for the sun to rise on the horizon, and they say hello. The sun is our life source. If the sun dies, all life will disappear from the earth within ten minutes. Within ten minutes, because the light takes ten minutes to reach to the earth. If the sun dies, it will take only ten minutes for the news to reach to the earth that the sun is dead. Suddenly all life will immediately disappear. All song, all love, all life will simply stop. The sun is our life... it is our very vitality.

As I see within you there is a tremendous possibility through the sun. So make it a point to get up early while you are here these two months. Find a place by the side of the river somewhere, and just sit there and wall for the sun to come on the horizon. Just go on looking for two, three minutes; at the most, five minutes. If you enjoy it you can be there longer. And join the music group, then the camp, then these two groups, Sahaj and Tao. Good!

[A sannyasin says: For the last five weeks I have been in this relationship with.... I even can't say our 'relationship' because it was nothing static. Every moment was new. We could unlock on many levels yet. So it's a whole new thing for me.]

Very good. There are many levels. The body is not all, and sexuality is just the beginning of a relationship. But many people end there, and many people never come to know that there are deeper meetings, communications, communions. Many people never know what it is when two hearts meet. People don't know even what it is when two minds meet. And when two vitalities meet and two persons meet, there is a point where two selves simply dissolve into each other and nobody knows who is who. The man becomes the woman, the woman becomes the man. Then there is something of the unknown. Love almost becomes prayer.

But many people end with the body. It is very unfortunate. It is almost as if somebody is carrying a flute -- and just carrying it. He has no idea what it is meant for. He never sings through it. He does not know even that it is meant for a song, does not know that it can create beautiful music... does not know that this ordinary hollow bamboo can become the passage of a tremendously beautiful melody. He is not aware at all. He goes on carrying it.

There is an old sufi fable. In a very ancient family there was some organ, some musical organ, but people had completely forgotten how to play it. Generations came and people even forgot that it was a musical organ. It was gathering dust. It was a very big organ and it was taking up much space. One day the family decided to throw this nonsense. What was it for? Nobody could answer. It was a nuisance because somebody -- the cat -- would jump on it and there would be noise. Sometimes the rats would run over it and there would be noise -- sometimes in the middle of the night. Sometimes children would start playing with it and there would be noise. They said, 'This is just a nuisance. Why should we keep it?' They took it out; they threw it on the road. They had just reached home when a beggar started playing upon the organ.

Time stopped. They simply turned. The whole traffic stopped, people came rushing from their houses;

they forgot everything. For one hour the beggar was playing on it. It was so beautiful, so enchanting -- they were just hypnotised. And when the music ended the family demanded their organ back.

The beggar said, 'It is not yours, because a musical instrument belongs to one who can play with it. There is no other ownership. It may have remained in your house for many centuries but it doesn't belong to you. You are not worthy of it. I am the owner!' And of course the whole crowd agreed with the beggar -- that he was the owner -- because what does one mean by ownership? A musical instrument belongs to one who can play with it.

And that's how it is: life belongs to those who can go deeper and deeper and deeper into it. Many people are simply carrying musical instruments like burdens. Their body is a burden, their mind is a burden. About the heart they know only the word; they have never come across it. Beyond the heart they simply think is death and nothing else.

Love can open many doors. If love is there it always opens many doors. So when one is in love one should be as open as possible, as unafraid as possible, so that love, the arrow of love, can penetrate one very deeply, and can touch layers which have never been touched before. Very good.

God Is Not For Sale

Chapter #21
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[A sannyasin says: I feel if I don't ask you whatever comes up -- every week almost something new comes up -- I'll go off the track; I'll go off on some incredible ego trip.]

Mm, mm. Even the fear of going in a wrong direction is an ego trip. Why are you so afraid of being in a wrong situation? -- because the wrong situation is very ego shattering and the right situation is very ego enhancing. In fact to think of the future is to think in terms of the ego. So remain with the moment If it is needed for your growth -- that you should go in a wrong direction -- it will happen. And you cannot avoid it, because avoiding it will be avoiding your own growth. You cannot avoid anything. So whatsoever is available, enjoy it to your total capacity; respond to it totally. Let this moment give all that it can give to you. And the next moment is going to be born out of this moment

If this moment has been rightly lived, from where will the next moment come? It will grow out of this moment. It is going to take on the same quality. It is going to be a continuity with this moment. The next moment is not coming out of the blue. It grows out of you like a leaf grows out of the tree. It comes from your roots... it is nourished by your life juice. So if this moment is lived rightly.... And when I use the word 'rightly', I don't mean in the sense puritans use it; I don't mean the meaning that moralists will like to enforce on it.

To live rightly means to live totally. It is not being virtuous; it is just being whole. The right is not against wrong or against sin. The right is only against being partial. Don't be partial, don't be fragmentary. And the right has nothing to do with any goal, any perfectionist's ideal. The right has something to do with the feel of this moment If you feel good, it is right. Easy is right. Happiness is right

So celebrate this moment, enjoy this moment, delight in this moment -- and the tomorrow will take care

of itself. Think not of the morrow. The moment you start thinking that you may go wrong, that you have to go right, the ego has entered. It is the ego that is worried about its decoration -- morality, good, virtue, respectability... some shoulds. So just remain with the moment, as much as possible and everything will go right If this moment is right, everything is going to be right

This is the definition of being right if you are happy in this moment nothing is going to be wrong. Happiness is a sure indication that things are flowing with the total; you are one with the universal.

Happiness arises only when there is a harmony between you and the whole... when there is no conflict, when there is no pain. Then there is sheer joy -- and the joy is incredible because you cannot even find any cause to it. You cannot explain why it is there. It is there unexplained, and it is utterly there, for no reason at all; it is simply there. It is there like a mystery. So live in the moment and by and by start dropping these tensions of the future. If you go wrong, you go wrong; nothing is wrong in it. Don't be a coward -- be courageous. In life a few wrong things happen. In fact they are part of life.

You cannot weave a cloth unless the thread is put in such a way that each thread is crossed by another thread, the vertical is crossed by the horizontal; otherwise the cloth will not exist. A good man is simply good. He is a heap of thread; he is not a cloth. A bad man is simply bad. He is again a heap of thread; not a cloth. A whole man is both. He accepts God and devil both, day and night both. And in that acceptance is transcendence. In the very acceptance you are neither good nor bad. You have gone beyond both; you become a witness. And that's what real sanctity is.

So don't try to be good and don't try to be right. Don't try to avoid the wrong and don't try to avoid the bad, because then your life will lose all salt. You will become tasteless. Saints are tasteless -- at least so-called saints. A real saint has tremendous contradictions in him; he is paradoxical. He is both sweet and bitter. He is as dark as the darkest night and as full of light as the noontime. He's simple like a child. You can almost call him a fool. That's what Saint Francis used to call himself -- and he is as wise as there is the possibility to be.

In the Old Testament there is a saying: The wiseman, the perfect man, is as cunning as the snake and as innocent as the dove. This is the contradiction -- as innocent as the dove and as cunning, sly, as the snake -- but both meet, and in that meeting both change their qualities; in that meeting both negate each other. When both the plus and minus come together they negate each other. And out of that negation a zero experience is born. When God and devil meet they negate each other. They are equal forces, and when they are negative, you are empty. That emptiness is absolute. It knows no limit; it is immeasureable. And in that emptiness is what in the East we have called the witness, the witnessing consciousness.

My whole effort here is to help you to become that emptiness. So I am not worried about going wrong. Sometimes it is good to go wrong. It is very good to go astray sometimes. It is not always good to remain good, so don't be worried about that. It is as it should be. Nature takes its own course. Simply remain with the moment. Live the moment with your total being involved in it, committed to it, absorbed in it. Become drunk with the moment, and then whatsoever happens will be good. Even if it is not good, it will be good. At least eventually it will prove to be good. Even if you go wrong sometimes, finally you will find that that was also part of being right. It was needed. Life is really a mystery, and the mystery is because of this paradox.

If you love somebody and you are together for twenty-four hours, your love will lose charm, the magic will be gone. But sometimes you are separated. You fight; you go on your own way. When you are separated, again a desire to meet arises. Again you come... you come fresh. The old is dissolved by the fight. You have become discontinuous with the past. Now it is a new moment again -- fresh, young, virgin. You fall in love again. You will fight again.

One day when you look at the whole phenomenon you will see that fight was part of love -- otherwise love would have died long before. It was the fighting that wouldn't allow it to die. The fight creates separation, the separation creates desire to be together again. You come together again. In being together again there comes a moment when it becomes flat, becomes monotonous. Again a desire to separate arises. You move again... you fight for small excuses. That's why lovers always say, 'We have been fighting but there is nothing much to fight about.' In fact when they look, when they think about it, it seems ridiculous. The reason seems to be absolutely absurd, or so tiny -- but that is not the point. They don't know the real reason. The real reason is that they want to create hunger again. Separation gives hunger.

This is how it goes -- exploding, imploding, exhaling, inhaling. This is how it goes -- happiness, unhappiness; good and bad, right and wrong. So don't be worried about it. Simply trust life. I teach you trust -- trust in life. So if sometimes life leads you into some wrong ways, go. Don't resist that moment; just go

totally so whatsoever life wants you to learn from that experience is learned, and you can come out again.

In Jesus' life he used the parable of the prodigal son very much. That's what I am saying. A man had two sons and he divided his property among these two -- half and half. One remained with the father -- was a good young man, very virtuous, obedient, served his father, increased the money that had been given to him, was respected by everybody. But the other, the younger one, left the town. He gambled, he drank; he moved in wrong company. He destroyed all his money, he destroyed all his character, he destroyed his health.

One day news came that he had become a beggar. The father sent a message that there was no need for him to become a beggar; he could come back home. The son came back and the father arranged a big feast for him. The fattest lamb had to be killed and the best wine from the cellar had to be brought. He invited many guests to receive the son on his coming back.

Somebody went to the field where the older son was working hard in the hot sun, and said, 'Look at the injustice! A lamb was never cut for you. The old wine was never brought for you, a feast was never given for you. Nobody gathered to welcome you. Now look what has happened! This is absolutely partial. And that vagabond who has destroyed the whole money earned by your father with much hard labour is coming back a beggar. His whole life savings he gambled. Now he is coming like a beggar but he is going to be received like an emperor!'

Of course the son felt bad. He came home and he said to the father, 'This is too much!' And the father laughed and he said, 'You are with me so there is no need for any welcome. Not that I love you less, but the one who was lost is coming back. He needs love, he needs acceptance. He has to be welcomed. It is not unjust to you. He is wounded and he needs rest and love. Love will be his treatment.'

So nothing wrong in.... What Jesus is saying through this parable is that those who go astray will also be received by God. They will be really welcomed. This parable is very dangerous. It says that those who are good, they are just so-so -- but those who are bad, once they come back home they are going to be received with a great feast because they took the risk of going astray. They are becoming grown up. They have become more experienced, they are more mature. They staked their life, they risked their life. They were lost, and they are being reclaimed.

So never be afraid that something may go wrong. Simply trust. If it goes wrong, that's what is needed. Go prayerfully into it and you will see that your prayer, your acceptance, your trust, has changed the whole quality of it. It has transformed it utterly. The wrong also becomes right when you trust life. And when you don't trust life even right becomes wrong. So it is not a question of right and wrong.

And whenever you have a question, ask. Don't be worried about it -- whatsoever it is. Mm? Good.

[A sannyasin, who is a dancer, says: Since I came to Poona I have been sick four times. There is no desire to do any activities. I thought I was going into a more devotional path but now I think I can go into meditation.]

Mm, mm. A few things to be understood. First: this moment is precious. When energies start moving inwards and one wants to be just alone, silent, and everything seems to be distraction -- even one's own hobbies, one's deepest interests, even they look like distractions -- this moment comes. Energies are simply moving inwards. But you have to do one thing: enjoy this inner movement of the energy but keep in contact with your music and your dancing, because soon, when this process has ended, you will move into another phase when the energy will move outward. It is an inner rhythm.

When it moves outward, if you don't keep contact things will become difficult. So right now give as much time as you like for simply sitting but keep a minimum contact at least with your dancing, your music, your training. Fix a few hours. For those few hours completely forget about this inner-going energy. That will keep you in balance and it will be very paying.

If for example you give four hours in twenty-four for your music and dancing, then twenty hours are yours. If you give these four hours -- which will be a little difficult because the energy is moving inwards, and you are going outwards -- this will make you capable of certain things in the future. When energy moves outwards you will be able to give at least four hours for inner work, and that will become a balance.

It is just like the symbol of yin-yang. The symbol is in a circle... as if there are two fish -- one is white, one is black -- and each are turning into the other. But the deepest symbol in it is that the white fish has a black dot in it and the black fish has a white dot in it. These are the four hours I am talking about. When the energy is moving inwards you are a white fish, but let there be a black dot; that will keep you in balance. When energy is moving out you will be a black fish, but then let there be a white dot in it; that will keep

balance. Otherwise both will fall apart.

And once a person starts falling apart, it is dangerous. It has happened to many people. All the old monasteries are full of people who have completely forgotten how to get out. And that is not good -- because silence is good, but if you cannot get out.... If out of your silence a song is not born, then it is dead; it is barren. You remain a seed and you never flower. You have something but you never share.

Silence is good. It is good only because it can become the womb for a song. And song is also good, because song can be possible only if there is silence within. So one has to keep balance. It is exactly like a tightrope walker. When you see that you are falling towards the left, start leaning towards the right. Right now you are falling inwards; keep a little leaning towards the outer. Otherwise you can turn into a monk in a month -- and that is a wastage. One person becomes useless again. It is uncreative.

There are people who live only in the outside. They create much noise but no music comes out of them because music needs grounding in silence. They make much fuss in the world. The politicians, the generals, the money-mad people -- they make really much fuss in the world. They have caused the world to be in a neurotic state, but nothing comes out of them. And people who have renounced the world, they don' t make any fuss. They keep quiet but their quietness is dead.

My approach towards life is paradoxical because life is paradoxical. I would never like you to move into one extreme totally. Keep contact with the other; always keep balanced. And always remember that whenever one process is becoming too much, start leaning towards the other process.

So continue -- you have to create a discipline. Decide to put aside a few hours for your dance, for your singing, music, and the remaining is for your inner being, so let it move there. After a few weeks, one day suddenly you will see that the tide is turning, the climate is changing. And when the climate changes, again you have to keep balance. Those four hours that you were giving to music and dancing have to be given to meditation; and then you can give twenty hours to the outside activity. But this has to be the balance.

Always remember the yin-yang symbol -- it is really beautiful. But the most important part is the white dot in the black fish and the black dot in the white fish. Then one is together -- and that togetherness brings strength, that togetherness is power.

The oldest jewish word for God is Elohim. It comes from the same root as the mohammedan word for God, 'Allah'. It comes from the root el. El means power. Elohim means the one who is powerful. Allah also means the one who is powerful. Allah is the totality of the whole universe -- all yin, all yang meeting, all feminine, all male energy meeting, life and death meeting. That is the total energy of Allah, Elohim, God.

The same can happen on a small scale. Man is a miniature, a small yin and yang. You can become a small circle, but the moment you become a small circle, you become powerful, and suddenly all God's power is yours. So just keep balance. Balance is the word to be remembered.

And the illness may be part of this process, because you have lived a very outward life. You have lived actively and now suddenly you are moving into an inactive and passive, meditative life. That change is too much. It can make you ill many times; the body will need adjustment. So if you keep outside contact you will not fall in so easily. But continue, otherwise you will lose much and I don't want you to lose anything. When we can gain everything without losing anything, why be foolish? Meditation is possible with your dancing; there is no problem in it. In fact, it is more easily possible than for a non-dancer.

I make people dancers who don't know anything about dancing. You know much about it, you have a feel for it; you have a potential for it. You should not lose contact. Mm? Good!

God Is Not For Sale

Chapter #22
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[The mother of a sannyasin said that Osho's discourses had helped her to understand Jesus teachings: But when I go back, catholic students will ask me the difference between Osho Christ's teaching and Jesus Christ's teachings. And there is one point, if I may ask, I would like enlightenment on.

We are taught that the kingdom of heaven flowers in a love which shows itself in good works, in caring for the poor and the sick. Sometimes I get the impression with your lovely orange people, that good works are bad words... and please I would like enlightenment.]

I understand. Christ has been very much misunderstood. In fact whatsoever Christianity is saying about Christ is more about Judas than about Christ. Let me tell you one parable that you must be aware of.

Jesus came to a house and a woman -- not a good woman, a prostitute -- came and poured very precious perfume on his feet.

Judas was standing there and he said, 'You should stop her because this much money is wasted. This can be given to poor people.'

Jesus said, 'When I am gone, poor people will always be there. You don't understand her heart. Let her do whatsoever she is doing.'

Now ask your christian theologians, 'Is Judas right or is Christ right?' If you think socialistically, Judas is right, because that would have been good work. The money should go to the poor. There may have been beggars in the town, may have been hungry people in the town. And it was precious perfume; it could have been sold. Judas was a communist. But Christ is not worried about that Christ is worried about something else. He is not as worried about the body as he is about the heart He says, 'Look at her heart. Look at her love!'

My own approach is that the first thing to be done is to be done with the heart. When your heart flowers, nobody knows what shape it will take and what life will start happening to you. If your heart's flowering leads you into the service of the poor -- good. But if it doesn't, there is no need to force your being. Just because preachers say that you should go and serve the people, you should not do it as a duty -- you should do it as your love. If your heart opens and flowers and you suddenly feel a tremendous urge to go and serve the people, then it is perfectly right. But it should not come as a commandment -- it should be something intrinsic. Sometimes it happens and sometimes it doesn't happen, because everybody is so unique.

Sometimes it happens when the heart opens and one is in meditation or in prayer, and one has the first glimpse of God -- sometimes it happens that one goes to the poor, serves them. Sometimes it happens that one simply starts dancing and singing and simply forgets everything about the world -- the poor and the rich and all the nonsense; that too happens. Sometimes it happens that one never goes anywhere -- simply sits under one's tree, like a Buddha, unconcerned. The whole life seems to be just a dream; the poor and the rich together -- all are in a dream. And a man of enlightenment simply sits there... because the dream is a dream. Whether you are poor in your dream or you are rich, doesn't matter.

I'm not saying that one should follow any pattern; one never knows what will happen to a certain person. He may take the flute and go on singing -- because in the world there are so many people who need song, who are so poor because they don't have any song in their life. Or somebody may start painting. It is unpredictable. But the basic thing is the opening of your heart. Then leave it to that opening itself; wherever it leads you is good. First open yourself to God; then whatsoever direction God leads you, you follow.

You don't carry any of your mind. Otherwise what happens is that a reversal takes place. People think that a good man, a religious man, is one who serves the poor. Then a reversal happens: you start serving the poor and you think you have become a good man -- that's not necessarily so. You can serve the poor man your whole life and you may not have any glimpse of God.

I have seen many public servants -- in India there are many because the country is poor -- but they are all politicians. They serve people but they have their motivations. I have seen many christian missionaries in India; they also serve, but they have their motivations. They are bound to have their motivations because they don't have any prayer in their heart, they don't have any meditation. They have not contacted Jesus at all. They have been trained -- they have been trained to be missionaries. Their whole motive is how to

convert the poor to Christianity. They make hospitals, they distribute food, they distribute medicines, they open schools. They do many things -- good things -- but deep down the hidden motive is how to convert these people to Christianity. And all these things are just bribes.

You will be surprised that in India not a single rich man has become Christian. Only the very downtrodden, the very oppressed, the very poor uneducated -- they have become Christians. Why? -- can't your missionaries do anything to bring Jesus to other people? No -- because their whole approach is of bribery. You can bribe a poor man. You can tell him that his children will be well-educated -- become Christian. And of course they see it. And I am not saying that they should not become Christian; I am not against it. I say it is good! Become Christian -- at least your body will be taken care of. Hindus are not bothering about your body at all; become Christian. But this has nothing to do with religion. They become Christian because they have their motives: good service, a good house, better medicine, better education for their children, better employment; they have their motives. The missionary has his motive. And nobody is concerned about Christ, nobody is concerned about religion. The missionary has the motive of how to convert more people.

A good man is not necessarily in the service of the poor. And the person who is in the service of the poor is not necessarily good. Many good people have never served the poor; still they were good. You cannot say Buddha was not good because he never opened a hospital and never went to the orphans and to the lepers; you cannot say that only because of this he was not a good man. You cannot say that Lao Tzu was not a good man because he never served anybody. And you cannot say that the people who are serving are good just because of their service. They may be politicians; they may have motivations.

So my concern is not what you do after you have opened. My concern is that you should be open first -- and that is basic and central. One should be very selfish before one opens, otherwise one can waste one's life. One should put one's whole energy into one's own opening. Once it has opened, then I don't say any guidelines. I say now you can have your guidelines from God Himself

A master is needed only to help you to open -- then the work is finished. Then you are face-to-face with your God. Then you can forget about me. You can simply move with your God wherever He leads. Mm? If He leads into dance, dance. If He leads into singing, sing. If He leads into poor man's service, serve. And if He says, 'Simly sit under a tree -- that's how you are going to serve me,' then sit under a tree and let your vibration surround the whole earth. But it depends; it is individual. And I have no enforced discipline about it. So your question is very relevant....

[A sannyasin says: I want to move deeper into sex... I feel my orgasms are very weak, and it happens too soon.]

Mm mm. In fact there is no standard and there is no way to judge what is soon and what is not. In the West particularly, because there is too much talk about orgasm, many problems which have never existed before have arisen in people's minds.

Somebody can continue in the sexual act for minutes, somebody can continue even for hours, and somebody can continue only for seconds. Now if you know that somebody can continue for minutes and you are a seconds man -- you continue only for few seconds -- you will feel that you are missing something. This is foolish; nothing is being missed. Your orgasm, the experience of orgasm, is going to be the same whether it is after three seconds or three minutes or three hours or three days. The orgasm has nothing to do with the prolonging of the process. Orgasm comes at the very end of the process so whether the process was three seconds or three minutes is irrelevant. It happens in a split second. Those three minutes or three seconds make no difference. You follow me? It is the last peak. Your peak comes faster than others, but nothing is wrong in it. The peak comes!

And if you start comparing it with others -- which is now possible because of Masters and Johnson and others, and much research is going on on sex, and they are creating much confusion in people's minds.... It depends; everybody's body functions differently. Nothing to be worried about And the problem becomes doubly complex: when you start worrying, your capacity will become disturbed. The more you worry about orgasm, the further away will be orgasm. It won't happen easily. So the first thing is not to worry about it, not to think about it.

All sorts of animals are having orgasm, mm? -- from the smallest to the biggest elephant, and nobody is worried because they don't read any Masters and Johnson. And they are an enjoying! In fact man is the only animal who becomes impotent No other animal becomes impotent, because they don't worry about it Worry

makes one impotent. If you go on constantly worrying about it, it can create impotence. First you start feeling that you are weak because you compare. Then you become disturbed about it Then you think you are missing something -- your orgasm is not really as it should be. Then by and by every process will be disturbed.

These processes are unconscious processes. You should not bring any deliberate effort to them. Your orgasm is your orgasm and your time is your time. And everybody has his time so there is simply no comparison with anybody. Burn all the books that you have and forget about it.

And the second thing to remember: they have created another problem in the western mind -- that the man has to satisfy the woman and the woman has to satisfy the man. Now both are disturbed. So the man is looking to see whether the woman is satisfied. If she is not satisfied, something is lacking in him; he is not man enough. And when you start feeling that you are not man enough you are going in the wrong direction -- more and more difficulties will arise. You will start becoming shakey; you will lose confidence. And the woman goes on looking to see whether she is satisfying the man or not. If she feels the man is not satisfied or if she feels the man has not attained to that ecstasy that is preached all around the world now, she feels that something is missing in her. Now both become disturbed and a beautiful act of love is corrupted.

These are not the things to be worried about. They take their own course. If you love the woman, you love the woman. If she loves you, she loves you. And everything is satisfying when love is there. There is no need to fulfill some standard, because there is no standard. Forget about it, otherwise you will get into trouble. Simply forget about it. Simply enjoy. Whenever it is there, good. If it comes soon, it comes soon. That is your way; your body functions that way.

Sometimes it happens -- life is so complicated -- that if a man has too much sexual energy his orgasm comes faster because the energy is overflowing so much. In young age orgasm comes faster. In old age, by and by it is delayed. It always happens that a old man can satisfy a younger woman more easily than a younger man, because the old man has not so much overflowing energy. The orgasm will come very slowly. If you want to become old I can do some magic and I can make you old (chuckling). But then don't complain to me!

It is just that you are young and you are healthy. In old age you will bring again another problem -- that it takes too long! Don't be worried. A few things should not be done in a deliberate manner -- at least not love. Let it be spontaneous, and whatsoever is needed will happen. The body is very wise and the body knows its ways. Simply forget about it for one month; completely drop it out of the mind.

When you feel like loving, love. And go wild! Time is not the question. Before making love, dance, sing, then make love, and after love, pray, because that is the most beautiful moment to pray. The whole energy is released and one is in a different kind of place... a beautiful place, naturally created by the sexual release. When the sexual energy is released you are almost in a temple, so that is not the moment to go to sleep. That is the moment to listen to beautiful music or to pray or to dance or to just sit silently and watch the stars. Just become silent and aware -- be wild! Mm?

And whatsoever you are doing is just the opposite: you are becoming too civilised about it. It is not a question of know how and there is no technique for improvement. All techniques will be destructive.

Once people get into techniques their whole love energy is lost; then it becomes very mechanical. Simply accept your being, this is the way it comes to you. You have more energy -- not that you are weak.

And this is not the question for you to be worried about -- whether you satisfy her or not. And she should not worry about you -- whether you are satisfied or not Simply think of yourself, and if you are satisfied -- finished. And she has to think about herself, she is satisfied -- good. Sometimes dissatisfaction is there too; that is part of life. Sometimes you make love because the woman wants. Sometimes you make love because it has become a routine, a habit. Sometimes you make love because if you don't the woman may think that you don't love her so it has become a duty. Sometimes you make love -- you don't know why. Maybe you had nothing else to do -- the electricity and the TV was not working. .

It happened in an american city. For nine days there was no electricity and all the women got pregnant. Yes, it actually happened, because there was nothing to do. Nothing to see -- what to do? When the room is dark, what to do except love? These things will never bring satisfaction.

Make love only when there is tremendous desire and passion, otherwise simply say, 'Excuse me, it is not there, so what is the point?' Pretending is not good. And if you stop pretending, you will find that your depth of love-making has increased very much. Then there is another problem: people are making love too much. They have made it almost routine. The idea that sex is very hygienic has been given by medical authorities. If you don't make love every day something will go wrong. Now they say that even a heart attack is possible

it you don' t make love enough. So they go on giving all sorts of statements.

People have lived for years without making love. Love is not that much of necessity. It is a luxury, and it should be used as a luxury. It should be a rare thing, a feast It should not be made routine; it should not be everyday food. One should preserve it for some rare occasions when you are really flowing, when there is a different space. One should keep it as a present for rare moments, otherwise life becomes very boring. Mm? just as you eat every day and you drink your tea and you take your bath, you make love also. Then one finds it boring -- everything is the same.

Let love be something special -- it is special. And wait for right moments. People almost always choose the wrong moment. My observation is: whenever the couple fight, after fighting they make love. First they become angry then they fight with each other, then they start feeling guilty about why they are doing this to each other. Then they start hating themselves for not behaving rightly. Just to compensate they make love. This is almost a routine: couples fight and then they make love. You cannot find a more wrong situation in which to make love. How can it be satisfying?

Wait for the right moments. There are a few spaces -- they come; nobody can manage them. Sometimes they are there. They are just divine gifts. One day suddenly you feel you are flowing, not on the earth... flying. You don't have any weight. Some day you feel that you are so open that you would like to give everything that you can give to your woman; that is the right moment. Meditate, dance, sing and let love happen amidst dance, singing, meditation, prayer. Then it will have a different quality -- the quality of the divine. And I teach you that

Love can have the quality of the devil -- that's how it is there in the world, ninety-nine percent. Love can have the quality of God, and unless you make your love divine, it is not going to give you any contentment. You can have a longer period of love-making or a shorter; nothing will help. When love becomes divine, it simply makes you so contented, so tremendously at ease and at home.

For one month simply go very easily. Whatsoever I have said, meditate on it, mm? And after one month tell me. Mm? Good.

[A visitor says: I have heard about you in Germany. I've read books of some people, of Wilhelm Reich -- 'Sexual Revolution'.

So what have you done about those books? Have you made any sexual revolution? (laughter)

... No. Don't do it, because Reich died in a gaol, mad! Reich is good -- nothing is wrong in him -- but he was very incomplete. He had a few glimpses and then he tried to make a whole philosophy out of it. That always happens. Whenever a person stumbles upon a fragment of truth he starts thinking that he has found the whole truth. And when you claim that the part is the whole, things go wrong. The part is the part, and if you restrict your claims to the part nothing will ever go wrong. But this is very difficult. Even a fragment of truth is so convincing that when it falls upon you, you are so dazzled by it that you think the whole truth has been achieved by you. Then the ego takes possession of it and you start claiming.

Reich was one of the very very talented, intelligent people of this century, but he got into trouble because he started claiming a small truth, a part-truth, to be the whole. It made him insane. This is insanity. He lost all sense of humour. He became a prophet -- and then things went wrong. Paranoia came in: he started thinking that everybody was trying to kill him and that he was a great prophet and they were against him. Who were they? Nobody knows. When you start thinking like that you create those people that you think are are against you -- and he did. Somebody is going to fulfill the role. If you become afraid, then somebody is going to make you afraid. This is how the mind goes on in a vicious circle: first you become afraid then you create somebody who makes you afraid; then you are convinced that your fear is right. Then fear can do anything.

Just the other day I was reading a sufi parable. A very cruel king called a sufi mystic to his court and said to the mystic, 'I have heard that you have mystic powers. Perform them before me in my court! And if you try to hide anything from me, you will be hanged immediately. So choose: either death, or show your miracles and your magic powers!'

The mystic was going to say, 'I don't have any mystic powers. I'm just a poor mystic, doing my prayers.' But when the king said, 'If you don't show them you will be hanged,' he immediately closed his eyes, opened his eyes, looked at the earth and said, 'I can see the hell fire just underneath -- hidden in the earth.' Then he looked upwards at the roof and said, 'I can see heaven -- God sitting on the throne, and angels singing and dancing.'

The king said, 'How can you see through solid objects? What is your trick? What is the secret?'

And the mystic said, 'There is no secret You need only to be afraid -- then you can see anything! (laughter) I am simply afraid that you will kill me! Only fear is needed,' he said, 'then you can see heaven and hell and everything.'

And once you start seeing, there is a tendency to find proof for it -- and the proofs are always available. Do one thing: start a few groups here, and join the music group.

[A sannyasin asks about a problem with her mother: She feels like I'm rejecting her and she's in real pain about it. Well, I am too. And I realise I'm in a big lock with my mother. I'm always causing her pain or I know she's always feeling pain because of me, and I'm always feeling pain because of this. I realise that I've pushed it so deep that it doesn't even come up in me. In the Intensive not once did it come to my consciousness. I feel I want to be myself with her, and when I'm myself it seems to hurt her more.]

Mm mm. It will be a little hard for you to understand, but if you don't become yourself you will go on hurting her. The day you decide that now you will be yourself -- whether it hurts her or not -- she will stop getting hurt, because then there is no point This is a very psychologically tricky thing. The mother knows that if she feels hurt she can hurt you; hence she feels hurt She knows she can control you, dominate you, by feeling hurt Once she comes to know that you have decided to be yourself -- whether it hurts her or not is irrelevant; it is not the issue at all for you -- she will immediately drop getting hurt, because then there is no point. You follow me?

If you really want not to hurt her, decide that you will not think about her at all. You have just to be yourself. You are not here to fulfill anybody else's expectations -- the mother, the father, the brother, the husband, whosoever. And if you become yourself you will start helping her. She will feel good because you will no more hurt her. Right now if you try not to hurt her, you carry the old thing; the old trick still works. And mothers become very proficient in it; that is their way to dominate their children. They feel hurt, they cry and weep, and the child feels, 'I am bad. I am guilty.' This becomes a power.

There are two types of people: one who dominates you by being powerful. They are not so dangerous. You can protect yourself against them; you can fight with them. Then there is another type of person who becomes very helpless, who makes himself so weak and through weakness controls you -- because when the other becomes so weak, so helpless, so hurt, you start feeling guilty. You feel, 'What have I done? I should not have.'

Stop it! It has gone on long enough. Simply stop it Be a little hard. And it will be good for you and good for your mother. You will understand soon; you will see that the problem has disappeared. You are watering the problem. You may write letters 'I am sorry mother,' and this and that and all nonsense, and she will feel powerful that she still has a hold on you. Now that means that next time whenever you do something that she does not like, she will again be hurt

Simply tell her that this is meaningless, that she has made you intelligent enough, mature enough to decide for yourself. You are sorry that she feels hurt but you feel pity that she is doing unnecessary harm to herself. You are going to remain a sannyasin and you are going to be yourself now. Don't give any hint that you are crying and weeping. And that will be good for her also. Otherwise this is a very subtle form of control. This is not good for you and this is not good for her.

But write to your mother. Write one day, then wall next day and again read it; again improve it. It should not give any feeling that you are hurt and crying and weeping. It should simply give a solid feeling that you have become mature; you are no more a child. That's all. And see how it works, mm? Good!

God Is Not For Sale

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Deva means divine and arpita means offered -- offered to the divine, an offering to God. And that's how life has to be. If it is not an offering one remains miserable. If it is not an offering one can never feel any meaning. Meaning comes only when you are joined together with something bigger than yourself; then suddenly there is meaning. When you are alone you are meaningless. So there is some meaning in love, there is some meaning in prayer, because they relate you, they take you out of your loneliness; they become bridges. An offering to God is the greatest bridge there is. Then you join with the whole, and with that very joining there is transformation. Then you are no more the old self. In fact you are no more the self at all; that privacy disappears. You are no more enclosed -- you are simply open, and there is great trust.

The modern man is missing meaning because the modern man has forgotten how to offer himself to something bigger than himself. Many substitutes have been found. Those substitutes are very dangerous. Somebody offers himself to a political party; becomes a communist, or becomes a nazi, a fascist, or something else -- that is an effort to find something bigger than himself. But a political party is a political party. It has nothing to do with the eternal; it is very momentary. Then people offer themselves to nations: somebody is offered to India, somebody to the fatherland -- Germany -- somebody to some motherland, and somebody is offered to some church -- christian, mohammedan; but these are just poor substitutes. If one is going to offer, let God be the only altar. Nothing else will be helpful. Let the ultimate be the altar and become just a flower on that altar.

Deva adheera means a tremendous longing for God -- a great desire, a very intense desire that one can shake one's whole life for a burning desire for God. It is there -- you are not yet aware. It is just there coiled up. Any moment it can uncoil, and then you will see your whole life in an altogether different light The whole past will become meaningless. All that you have alone is not of much worth. Once this desire bursts forth you will have a different meaning and a different direction and a different destiny. Suddenly everything will start fitting together.

As I can see up to now you have not been together. Things have been falling apart. Somehow you go on holding them, but they are not together; the unity is missing. You are not yet an individual -- a crowd: one desire going this way and another desire going that way, something pulling down, something pulling up. You are being pulled and pushed in many directions.

I give you this name so that you start being conscious of a deeper layer of your desire, a deeper layer of your being. And once this desire takes possession of you.... And it is almost like a possession, it is almost like a madness. That's why people go on repressing it. To have any dialogue with God one has to be mad. To be mad means that one has to risk one's whole being, one's whole mind. All that one has, one has to put at stake. It is a gambling... one never knows what is going to happen. Nothing is certain and nothing is predictable, and yet one gathers courage and stakes everything for the unknown.

Just start meditating here, do a few group, and any moment it will come up, surface, and then you will see your life in a totally different context and everything will fall together. Once a great desire arises, all desires simply function as fuel for it. Then they become tributaries -- just as a big river comes from the Himalayas and all small rivers just go down and meet with the big river and dissolve themselves. All small desires are just like small rivers, small streams: they don't have enough energy to reach the ocean by themselves. Hence no desire ever gives you fulfillment because fulfillment is at the last moment. That is when a desire dissolves into God; that is when a river disappears into the ocean.

We are hankering for that ocean of bliss with small desires: somebody for money, somebody for power, somebody for prestige, this and that. But these are tiny desires; they don't have enough energy. They go only so far and then they disappear in the desert They don't have enough power and enough water to reach to the ocean. They need some big river so they can join together with the river.

This desire is going to be your Ganges, your big river. And all small desires have to be sacrificed to it;

let them be tributaries.
Do you have something to say? Don't be shy -- whatsoever it is!

[The new sannyasin asks about her relationship with her boyfriend: I feel energy there but I don't know which direction it's going -- I just don't know. I'm a bit frightened by it.]

Mm mm. Let it take its own course; don't try to control it. Just go with it. Whatsoever direction it takes you, explore that direction. Don't inhibit, because once the mind comes in, it corrupts everything. Sex is pure, love is pure. When the mind comes in it corrupts it. So simply go with it. Accept the invitation and follow it, trust it. It is your energy, so why be afraid? And if you are afraid of sexual energy it will be very difficult not to be afraid of divine energy, because sexual energy is just a fragment of the divine energy. It is a small quantity of the same energy.

The divine is tremendous and the sexual is not tremendous, but one has to move with it -- that will teach you the first lesson. It is just as somebody goes to learn swimming: first he learns in shallow water. Once he has gathered confidence and once he has started enjoying swimming, he starts exploring deeper waters. Then he can go anywhere. Sex energy is just like being on the bank in shallow water. You learn how to love, you learn how to pray. If one is stuck there something has gone wrong. If for his whole life somebody starts swimming and continues just in the shallow water, it is stupid. Nothing is wrong when you are loving, but when you have learned then you go and you explore the unknown.

Sex energy is just a given quantity of divine energy in which you can learn how to swim. When you have learned, then go farther. Move into love. Love is a bigger space and prayer is the biggest space, but the energy is the same. The depth differs but the water is the same. And learn from the very beginning to relax with it The problem is arising because you would like to control it, you would like to guide it. You would like to move the way you want to move, in the direction you want it to move. You want that the mind should remain the manipulator, the dictator.

The mind does not know anything. All that the mind knows is borrowed. And the mind is a very late-comer. Sexual energy has existed for millions of years. It exists in the animals, it exists in the insects, it exists in the birds, it exists in the trees. It has existed in millions of forms, and then it has come to you -- to man, to woman. It has such a great experience behind it that it is wiser than the mind.

The mind is just man-made and a very late arrival. It is too corrupted and conditioned by the politicians and the priests. The mind starts playing the game of being the dictator and it wants everything to be according to it. That's what creates misery and neurosis.

Here with me you have to learn the ways of the energy, the way of the body, and you have to unlearn the way of the mind. I am with the body, with energy, with everything -- except the mind, because the mind is not in a right state. There comes a state of mind when I am for it. That is thoughtless -- when the mind is simple, pure energy itself... just an awareness, just a diffused light, just a witnessing. Then it is good. But these conditionings of controlling, inhibiting, repressing -- these are dangerous. Because of them many people are in mad-houses, and those who are outside are just outside; otherwise there is not much difference between the inmates and the outsiders.

Simply go with it. Be spontaneous, be natural, mm? Rather than being a modern woman, be Eve -- as if you have come into the world for the first time and you don't know what is what, so you have to explore. Begin from the very beginning. So let your man be Adam and you be Eve. Mm? Good!

[A sannyasin asks: Last time you were talking about aloneness, and I was just wondering about what happens when the sex urge comes. What to do?]

No, don't make a problem out of it. Aloneness is something which you can carry anywhere and everywhere. Even in a sexual act you can remain alone and you can remain far away -- millions of miles away.

[The sannyasin replies: That feels wrong somehow.]

No. You just try it. For you it will be tremendously helpful. Don't judge it from the very beginning. Let the body be totally involved. I' m not saying to make the body rigid; let the body be totally involved. Let the mind be involved, because the sexual urge only reaches up to the mind, not beyond it. It has a body part and

a mind part. The body part needs the involvement of the body, certainly. If the body is not involved you will miss the whole point of it. The body has to be involved. If the mind part is not involved the sexual act will be very very dry. It will be like prostitution.

If the mind part is not involved.... That's what the prostitute goes on doing -- she keeps the mind away. Just the body is available like a mechanical thing, and she simply keeps herself away from the body. She does not bother what you are doing to the body; she is separate. If the mind part is not involved there will be sex but there will be no love. So let the body be involved, let the mind be involved, but there is still something left -- and that is your awareness. It is not the mind -- not at all. It is not the body.

Let that awareness be there -- sharp, alert. That has nothing to do with sex and sex has nothing to do with it. Sex does not reach up to that point. Awareness has no sexuality in it; it is neither of man nor of woman. It is simply beyond the gender. In fact it is beyond desire -- it simply is . It needs no gratification and it needs no fulfillment, because it is fulfilled. It has no greed; it has no future; it has no time. It is simply there, timeless.

So when I am saying to be away, I mean to be aware. I don't mean don't go into the act whole-heartedly. Go whole-heartedly! Even when you are whole-hearted the awareness is beyond it. Your whole-heartedness simply means the body and the mind. In fact they are not two; it is better to say bodymind rather than saying body and mind. They are one. Let it be involved -- let it be totally involved. In fact if the bodymind is totally involved there will be a context In this involvement you can see your aloneness more purified because the contrast will be there. Two opposite polarities will be there. That is the whole message of Tantra, that is the whole meaning of Tantra.

Tantra is not repressive; it does not say to repress sex. It does not preach celibacy or anything like that. It is the sanest approach to life yet evolved. It says to move into sex, to move into anything you want to -- there is no problem in it -- but just remain alert, remain watchful. And that too has not to become a tense state... very very relaxed.

Just go on seeing what is happening -- what the body is doing, what the mind is doing. Not that you have to verbalise it. You are not to evaluate it, you are not to judge it. You are not even to label what it is. Simply go on seeing whatsoever is. You remain with it and yet you remain far away. This experience can grow slowly, slowly. Just think -- one day you were a child, then the body changed; you became a young man. But have you changed? Has that awareness inside you changed? It is the same. You may be young, you may be old. You may be ill, you may be healthy, sometimes poor, sometimes rich, sometimes famous, well-known, sometimes thrown into oblivion -- nobody bothers about you, sometimes a somebody and sometimes a nobody. But watch -- one thing remains constantly the same: it is your awareness. In that awareness you never grow. It is not that when you were a child the awareness was small and when you became older the awareness became a little bigger or became more grown up -- no. The body has grown up, the mind has grown up, but the awareness is just the same. It never grows... it never accumulates anything.

When you become old, the mind becomes even more burdened with experience. The body will get tired but the awareness will still remain fresh and the same. Even when you are dying, if you have learned how to be aware, only the body will die, only the mind will disappear, but the awareness will still be there. You will see your own mind and body disappearing like smoke.

Everything changes... everything is in flux. Only one thing remains, and that one thing is you. The Upanishads say, 'That art thou.'

In life everything is changing each moment; nothing remains the same. Every day life goes on slipping out of your hands just like the flicking numbers of a gasoline pump. Days after days, nights, days, months, years, and if you trust the eastern sage, he says that lives also have just been running out of your hands. But one thing has remained always the same -- that's you. And when I say you remain alert, I don't mean the mind, I don't mean the body. I simply mean you: this unchanging, this eternal... this is what we call atma -- the real self

So always remain alone there -- and that aloneness has to be tasted more and more. Through that aloneness you will become able by and by to forget about sex. I' m not saying forget about it; it happens on its own. So I'm not creating any problem for you. By and by you will see the futility of it, the whole ridiculousness of it, and you will get out of it. Not that you will have to do anything for it. Suddenly one day you will find that it doesn't interest you. And when it doesn't interest you, it doesn't happen like a sadness -- it happens like a freedom. You feel as if you are out of the prison for the first time.

[The sannyasin says, about the box Osho had previously given him: And a strange thing happened to it. I

was meditating once, and at the end of the meditation, I suddenly had an urge to get the box and open it, and it was empty (laughter). There was nothing in it!]

Mm! That's how it has to be. That's what my whole effort is here -- that one day you open yourself and you find that you are empty. That's perfectly good. It has become a great satori for you! Good.

But it is not empty. Look again! It is not empty. The word 'empty' is not the right word. It gives the idea as if there is nothing. But nothing too is, and in fact nothing is more existential than anything else.

The whole cosmos has come out of nothing, and the whole cosmos disappears one day into nothingness. Nothingness seems to be the source of all. So you look again, mm? Good,

[A visitor says he is not sure about sannyas: I read your books at home, and was very delighted. I saw that it had something for me. And then I came here. And now I'm enjoying very much your lectures every morning, and I'm enjoying the meditation, but I don't think that I want to change my life the way that you suggest, because I'm content with my life as it is.]

Mm. There is no need then... there is no need. If you are really content with your life, there is no need. But think again about whether you are really contented, because sometimes with just the fear of change you start creating an illusion of contentment. Just the fear of going into the unknown and you think, 'I am better with the known, so what is the point?' It may be just an escape from the unknown. If you are really contented, there is no need at all. But just think over it: are you really contented? Is it not some type of escape, a rationalisation? You may be afraid of the unknown, of the unknown way of life that sannyas is.

And nobody knows what sannyas is -- not even l! It is just pushing you into the unknown, into an insecure way of life. It is a quantum leap. It is a jump into the darkness of the night. But it makes you tremendously free. I don't know where your freedom will lead you because I don't know what you are going to do with that freedom -- nobody can say anything about it. If something can be said about freedom, it is not freedom. Nothing can be said about it. We can hope for the best, but nothing can be said about it.

Sannyas is just a gesture that you would like to move in some new way, in new styles, in new spaces, in new places within you. You don't know where to go, so here is a man who says, 'I have been to some tremendously spacious places -- come with me! ' It is a trust. And when there is trust, doubt always arises. When there is no question of trust, there is no question of doubt. Doubt arises only when you have to trust. So doubt is just reasonable. Nothing is wrong in it... natural.

And I know you are going to become a sannyasin. You cannot remain without becoming a sannyasin. Whether you doubt or not, it is irrelevant. I can see a person who is going to become a sannyasin. So think about it, meditate about it, but don't make it a problem. If you don't become a sannyasin, nothing is wrong, mm? You are accepted as you are. Meditate, do a few groups here, and listen to me, and just be with me. Sannyas is going to happen, so it will happen.

If you want it to happen right now, it can happen -- that will be helpful in a way. It will not create any trouble for you then. Then there will be no doubt. Mm? once finished, finished (Michael laughs). If you want to continue doubting, you can continue.

... The more you doubt, the sooner trust will arise. Be finished with it -- it is better to finish it. And I will find a name and wait for you (laughter). Good!

[A couple, who are representatives from EST say they have enjoyed Osho's lectures. They ask Osho if he has a message for Werner Erhardt, the founder of EST.]

Just tell him that I love him!

... And EST is doing good work. In fact it is the only movement in the West which is on the right lines. Much more has to be done but the direction is absolutely correct. Much is still missing, but that is natural.

There are physical barriers, there are mental barriers. There are many therapies in the West which concentrate on the physical barriers: Wilhelm Reich, Rolfing, Bio-energetics and others. It is good work to break the physical barrier but it is not enough. You can break it by deep massage, but if the mind remains the same, the mind will again create the same armature, because it was the mind that created it in the first place. The body follows the mind, it takes its instructions from the mind. The mind is the computer that goes on feeding instructions.

Unless the mind is changed, unless it is completely washed away and renewed, unless there is a

psychological breakthrough, the physical work can only help so far. EST work goes deeper because it directly hammers on the psychological barrier. But you can break the barrier for a few moments and there will be a great relaxation and great blessing. One will feel simply weightless, mm? It will be a sort of mini satori. But again the mind will close unless you become established beyond the mind.

These glimpses are good -- they give you a view of the Himalayan peak, but the peak is very far away. It is beautiful even to see it when clouds disperse and some day the morning is dear and the sun is rising, and you can see from thousands of miles away Everest standing in its fantastic glory. In that moment there is a meeting. But again the distance will again be there. And if you go on doing this breaking on the mind, by and by those glimpses will also lose charm. You will become accustomed to them; they will become ordinary life experiences. Those glimpses are good, but then you have to go beyond them in search of the peak.

EST is doing good work in helping the psychological barrier to dissolve for a few moments, but then something deeper and higher is needed. This is good to give a glimpse to a person -- his whole life will never be again the same. But now a problem will arise: a deep urge to know more, to go deeper, to reach to such a state where there is no problem of falling back, to come to a point of no return -- and that will create anxiety. That anxiety is also creative. Then people will go on searching for something deeper and higher.

Tell Werner that something more is needed, and urgently needed, before EST becomes established too much. And that's what is happening -- it is becoming really established too much. And once it becomes established too much and it has its own vested interest, then it won't bother. It won't bother to go beyond it; it won't take the risk. That has happened to all the religions.

Once something starts working and once something sells, it becomes difficult to bring some new, some unknown direction to the work, because it may disturb the whole thing. When some product is selling you lose interest in innovations. Right now it is still vulnerable, right now the crust has not settled yet.

The man is very intelligent, and I hope that it will not become a dead thing soon... that it will remain alive. He is still searching -- that's a good sign.

... Just tell him from me that the work is still psychological. It has not yet reached any point where you can call it spiritual.

... The spiritual is something beyond the psychological. Psychological work can help as a stepping stone but it is not the goal. The goal is beyond the mind... the goal is the no-mind.

[The visitor says that EST helped him to watch himself, to watch his mind.]

Whatsoever you are saying is still part of the mind.

... you are watching, and this watcher is part of the mind. The mind is very cunning, very subtle. It can watch -- a part of the mind can watch the other parts of the mind working.

And that is the greatest complexity about mind. Many times one can be deceived by it because it almost seems to be the watcher. But in the East we have been working for many centuries. The mind is such a great deceiver that it goes on deceiving you to the very last This is the last deception that the mind can give you: 'Now this is no-mind. You are watching it; now you have become a watcher.' It is almost as if in a dream you dream that you are awake. You can dream in a dream that you are awake -- there is no problem in it. And when you awake you recognise that that was just a dream that you were thinking you were awake.

So just tell him this much.... I trust the man's intelligence, and I trust his openness. Only once I became a little... I was surprised when I found that he is interested and impressed by Muktananda; then I was a little surprised. But then there is only one explanation possible. It happens many times that an intelligent person can become interested in a stupid person because the polar opposite has an attraction. Otherwise -- I know Muktananda. I have not seen Werner, but whatsoever I have heard about him and whatsoever I have read about him is tremendously valuable. But knowing Muktananda.... When I came to know that Werner is interested in Muktananda, that was almost a shock to me because Muktananda has nothing.

But it happens sometimes that the polar opposite attracts. It happens many times that very intelligent people can become interested in stupid people.

[The visitor says: It's shocking to me! He married us.]

He may have, mm? Stupid people can perform a marriage -- that's nothing. Just tell Werner this much -- whatsoever I am saying to you. Just tell him this much. Much are the possibilities with his work, and help

his work.

And tell him, EST originally does not come from latin; it comes from sanskrit. It comes from a sanskrit root, asti. From sanskrit it has become 'est' in latin.

Asti means it is; is-ness. The english word 'existence' also comes from asti. And the hindi word 'astitva' that means existence -- it also comes from asti. Asti is the root of all the words that belong to this category -- existence, est. And it is really meaningful. a very significant word. But I' m not aware that he's aware that it comes from sanskrit.

... You just tell him.

But something more is urgently needed. If it is not supplied soon. the pattern will become fixed. And the pattern has its own ways of getting fixed and solid. It is very difficult -- when something succeeds. it is very difficult to prevent it from not getting solidified: it is very difficult.

When something fails there is no problem. When true religion fails, there is no problem. But if anything starts succeeding, immediately problems arise.

But something beyond is needed. And it will be better if he looks to and searches with the zen masters than with indian swamis. He will be on the right track.

[The visitor says: He went to Japan about a year ago and he spent time with a zen master there.]

That's good. He should look more in that direction, because indian swamis -- and particularly swamis who go on travelling America -- are just rotten. So Werner should look more into Zen, and should start searching for something that can give a higher altitude, a second training to EST graduates.

[The visitor says: Tomorrow we're leaving here and we're going to visit with Muktananda... He married us in America, and we're going to visit with him.]

You go. And when you need a divorce, come to me!

... Because I am more interested in divorce than in marriage -- because I am more interested in freedom than in imprisoning people.

Marriage is a murder of love, but indian swamis are very interested. Immediately they see one man and woman together they are ready to.... Because they cannot tolerate that without marrying each other you are making love to each other, or being together. It is difficult for them. They are very sex-obsessed, very antagonistic to life and love. So whenever you feel that you would like to be free, I can divorce you.

When love becomes duty, it becomes ugly. If you have to hug your wife because she is your wife, all beauty is gone. You have reduced something divine to something very ugly, earthly. It is a crime. Yes, marriage is a crime. And in a better world marriage will disappear -- and with marriage many other things: many neuroses, many psychological problems. And with marriage will disappear the family. Go and ask the psychotherapist -- all those who are suffering are suffering because of a certain pattern of the family. It has to go.

But nothing to worry about If he has married you, don't take it too seriously. Remain unmarried. Don't say it to anybody -- no need -- (laughter) but remain unmarried. Mm? Good, and come back again for a longer time!

God Is Not For Sale

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Deva means divine, natya means drama -- a divine drama. And that's what life is. It should not be taken seriously. The moment you take it seriously, you miss. It is a drama. Taken as a drama it is tremendously beautiful. One has nothing to lose in it and nothing to gain; it is simply fun. And once you start looking at life as fun, as humour, as joy, as play, all worries disappear on their own accord; all problems by and by become irrelevant. Because whenever there is a wound of seriousness surrounding that wound, problems, anxieties, worries collect. They feed on the wound of seriousness. Whenever that wound is healed, when one has forgotten all seriousness in life, one lives in a totally different way. Then life is sheer joy.

With seriousness one gets entangled in knots. The pure flow of life is lost. Any moment that you become serious, suddenly you are out of tune with God. Laughing, you are with God, and God is with you. Serious, you are a thousand miles away from God. One thing is certain -- God is not serious; otherwise, so many flowers, so many stars, and so much joy in the world would not be possible. God is not like some serious headmaster in an old type of school. He is very joyful... there is so much laughter. Only man has forgotten that.

And priests have created such stupid ideologies that they make man more and more serious. They talk more about sin than about joy. They talk about hell, they talk about fear; they talk of going wrong. They create so many problems that one is bound to become serious. Each step is dangerous with the priests. They don't allow fun, they don't allow laughter, because if you can laugh you will start laughing at the priest too -- that's the fear. He can exploit you only when you are serious.

When life is a very serious thing you are available to all sorts of exploitation. Let fun loose in the world and there will be no politician and no priest to exploit you because who will bother about them? In the East this has been one of the greatest insights into life -- that life is a leela, a drama, a play.

So from this moment, start looking at life as a game. Whatsoever it brings, it is beautiful. Even sometimes pain, if taken nonseriously, is beautiful. And if you take even pleasure seriously, it is no more beautiful. Seriousness is as if your soul becomes a dosed fist it cannot hold anything. It is so closed and there is so much tension. It is not a healthy hand. When the fist is there the hand is very tense and very unhealthy. An open hand is wholesome, healthy, alive, flowing.

So when one is serious all the petals close -- one becomes like a fist. Good if you are going to fight -- then the fist is needed. Good if you are angry -- then the fist is needed. Good if you are going to murder somebody -- then the fist is needed. But when you murder somebody, even before you have thought about it, you have started murdering yourself. When you think of poisoning somebody, you have already poisoned your life stream. Your anger will go on the other later -- first it poisons you. So be like an open hand, with no tension.

If pain comes, that is part of it. If pleasure comes, that too is good. And always remember that it is a drama, and that everything comes and goes. Nothing remains -- only the watcher... only you remain. The nights come and the days come, and sadness and happiness and unhappiness, and sometimes high and sometimes low, but all these things come and go. Nothing abides.

[Osho recounted the story of the emperor who asked his wisemen to find him a maxim that he could refer to at ail times. They pondered and brooded for days and nights on end until finally they presented him with a ring, on which was inscribed the words 'This too will pass'.

See 'Get Out Of Your Own Way,' April 12th where Osho tells the story in detail.]

So let this message be inscribed on your heart This too will pass. Then nothing is serious; everything is passing. Only the watcher remains. And I can see the possibility, that's why I am giving you this name -- you can do it very easily! It will come very naturally to you.

Anand means bliss, and manjusha means a treasure chest -- a treasure chest of bliss, a treasure of bliss. And it has a certain message for you. Ordinarily we are always seeking, thinking that something is going to happen from the outside. We are waiting for something to come and enter us and fulfill us. That's where

man is wrong. It is not like that -- that something is going to come from the outside, in. Just the reverse is the reality: something is waiting inside you, imprisoned inside you, and wants to be released, wants to get out.

This is the meaning of your name -- that the treasure is within. Not that it has to come from the outside, not that you have to invite it -- it is already there. You have to learn how to share it. You have to learn how to bring it into your life so it does not remain hidden in the core but comes to the surface too. It is just like a flower it opens and the fragrance is released. It does not come from somewhere else. It was always there hiding inside it. Once it opens, it is released.

In Robert Browning's very famous poem there is a sentence with these words, 'the imprisoned splendour'....

> "Truth is within ourselves; it takes no rise
> From outward things, whatever you may believe.
> There is an inmost centre in us all,
> Where truth abides in fullness; and around,
> Wail upon wall, the gross flesh hems it in,
> This perfect, dear perception -- which is truth.
> A baffling and perverting carnal mesh
> Binds it, and makes ali error; and to *know*
> Rather consists in opening out a way
> Whence the imprisoned splendour may escape,
> Than in effecting entry for a light
> Supposed to be without. "
>
> Robert Browning

Everybody is carrying his own splendour imprisoned inside himself. So barriers have to be removed -- not that something has to enter in you. Barriers have to be removed so that something that is inside already, flows out -- is no more frozen, starts melting... becomes love, becomes compassion, becomes prayer.

Ordinarily whenever we find that somebody is very happy, we think that something has happened to him. It is not really so. It is not that something has happened to him and that's why he is happy. He is happy because he has come to his own treasure -- which was always there -- and now he has become capable of, and courageous enough, to share it with others. He has opened and flowered.

In the old churches in India they put the weather vane on the church building. Sometimes it points to the north; that does not mean that it forces the wind to flow towards north. It simply indicates that the wind is flowing towards north. It is not the cause of it; it is simply an indicator. Exactly the same is the case when a person is happy. It is simply an indicator that now he has hit upon his own heart, that now he is himself. Happiness is a function of being oneself. Now he is no more a beggar.

Whenever you see somebody with grace, with beauty, with silence, remember -- it is not that he has found something; he has simply recovered something, discovered something in himself.

These are the two types of people: one, who goes on rushing into the outside world. Somewhere they think there will be the space which is going to satisfy them. They run in vain and they accumulate more and more misery. And there is the second type -- the wise -- who never rushes outwards; he rushes in. He looks inwards and finds the treasure there. And everybody is carrying that treasure.

[To a sannyasin, leaving] Keep this (a box) with you and whenever you need me, just put it in your hand. Just make a cup of your hand.

This posture of the hands being like a cup, like a receptacle, is very meaningful. It makes you receptive, it helps you to be receptive. It is one of the old, ancient postures -- all Buddhas have tried it. Whenever you are open, or you want to be open, this posture will help. So when you need me just sit in this posture with the box in your hand. With dosed eyes just wait for me -- not doing anything, just waiting.

You can call me just two or three times, loudly, 'Osho, Osho, Osho...' Then sit silently and wait. Be a receptacle, a receiving end. Just as you wait on the phone: you have rung, you wait on the phone. Exactly in

that mood simply wait, and within two, three minutes you will see a totally different energy surrounding you, filling your inside... falling into you like rain falls on the earth and goes on penetrating deeper and deeper, and the earth soaks it. But do it only when you need. Don't make it a habit and don't make it a routine, otherwise it does not work that well. Just when you are really in need, helpless, and you don't find any way out in a certain situation -- only for those rare critical moments, use it.

Postures are very significant. If people don't make a fetish out of them, they are very significant. They help to set a trend in your body energy. For example with this posture it is very difficult to be angry. With a fist and with teeth clenched, it is very easy to be angry. When the whole body is relaxed it is very difficult to be aggressive, violent, and it is very easy to be prayerful. So I can see exactly that this is the right posture and the right energy. Whenever you need, dose the room, sit silently, and wait for me, and I will be just as present to you as I am here. And come back in March, mm? Good!

[A sannyasin says: We just wanted to know how to be more open for the joy and for the pain of relationship.]

A few things.... One: start being honest, true. Start dropping deception, masks, faces. They have become very very habitual, so unless one deliberately drops them, they are never dropped.

And much pain will come. For example, you are going with her (the woman with him) and you see a beautiful woman and you say to her that you are pulled by this woman and her beauty, a great desire to possess her has arisen in you -- not that you are going to possess her, but the desire has arisen. Ordinarily you feel it is better not to say such things to your woman. Even if she catches you red-handed -- and she will catch you many times, because your eyes will show.... When you look at another woman who is beautiful and attractive and suddenly a desire arises in you.... And it is unconscious, you cannot do anything right now about it; if it arises, it arises. To do anything is possible only when it has arisen, not before it. But it has arisen, so it has arisen. You can repress it but you cannot do anything else.

Even if the woman catches you, you would like to pretend that no, it was not that -- you were looking at something else. Don't be untrue. Then you will be vulnerable to pain. And start by being vulnerable to pain -- because everybody wants to be open for pleasure and nobody wants to be open for pain. And the arithmetic is: if you are open to pain, only then can you be open to pleasure. If you are not open to pain you cannot be open to pleasure. That's why there are so many people in the world, each hankering for pleasure, and everybody is in pain because they have taken a wrong step from the very beginning.

And let her also be true, allow her truth. Don't force her to repress; allow freedom. By and by you will learn the bitter-sweet taste of it; it is bitter and sweet both. And if you can become available to pain, nobody can prevent you from becoming available to pleasure. You have earned it. By going into pain one earns and learns how to be in pleasure.

So just start opening by and by. And there is no need to do it all of a sudden and too much, mm? because that can destroy a relationship.

Go in homeopathic doses -- slowly. Just show a little part of your real face -- not the whole face at a time. By and by let the mask slip, let the mask be loose. And she will also feel very happy by and by, because when you start becoming open, you help her also to become open. It works in a reciprocal way: she becomes open, you become more courageous.

And when this opening brings pain you will see a new quality to pain -- a quality that is very refreshing. It is painful and yet cleansing, painful yet worthwhile. It brings something... some integration, some clarity, makes you more aware. Pain always makes people aware. When you consciously go into it and there was every possibility that you could have avoided it.... The woman was not with you and you came home and you told her that a beautiful woman passed on the road and suddenly a great desire arose in you -- and you didn't know from where.... Now there was no need -- she was not with you; you could have easily avoided it. But it is not good to avoid. When you have given your heart to a woman you have to share everything that arises in your heart. There should not be anything private. Everything should be shared. Pain and pleasure -- both should be shared.

This authenticity will bring an intimacy which is not the ordinary intimacy of married couples. They are not intimate -- they simply pretend to be intimate. Their intimacy has motives in it. Maybe to pretend to be intimate is good for the children. To pretend to be intimate is good for their own financial affairs, future securities, respectability in the society, but intimacy is not there. It is more a formal thing. It happens always....

You may be fighting with your woman and a friend knocks on the door -- suddenly you start smiling. The mind comes in and everything is going so beautifully, and just a moment before you were ready to kill each other! What happened? This is just a social face. You are not only deceiving the friend -- you are deceiving yourself too.

So I am telling you to move into pain. It is arduous, dangerous. One never knows what will happen but one thing is certain -- that if you can move into pain, pain will cleanse you of many impurities, of many gross elements in you... will make you more subtle, will make you more aware. And through pain you will become available to pleasure also. When one is ready to suffer pain there is no point in repressing pleasure.

We repress pleasure because we are afraid that if we allow pleasure to have total possession the pain will also come with it. It is its other part -- the other aspect of the coin; it will come. So people don't go into pleasure totally. They go very very guardedly. Even while making love people don't abandon themselves; they remain in control. A subtle control, a remote control, they continue. They keep the button in their hand somewhere. If something goes too far and they are crossing the boundary, they turn it off. But they never go to the very end of it.

The fear is that if you go too much into pleasure you may be entering the forbidden territory of pain -- it is there.

So start with pain. And if you can be open in pain.... And if you want some time to cry, cry! Where else will you cry if you cannot cry before your woman? Forget all nonsense that has been taught -- that a man never cries. If a man never cries, he is not a man. Either he is inhuman or he is superhuman, but one thing certain: he is not man. Cry sometimes. Share your sorrow, your sadness. Weep like a child. And the same I am saying to your partner -- she has to do the same. And by and by you will see that a great intimacy is arising which has nothing to do with society. And in that intimacy much happiness will happen. You will explode into happiness.

But begin with pain, and always remember that everything has to begin in pain. Meditate together and open your hearts as they are. Sometimes wrong, sometimes rotten, sometimes not worth showing to anybody -- but at least to your beloved, you should show. In this way you will also help her to show everything. And when all the cards are open -- you are not even hiding a trump card -- intimacy arises on its own accord. What is intimacy?

Intimacy is, 'Before you I will be absolutely nude. I will not hide anything.' That's all intimacy is. It is, 'When you are in the room, I will be as if I am alone.' Your presence will not make me repress something. Your presence will not make me change and show something else which is not there. I will be as natural as I am in the bathroom when I am alone! Then there is intimacy.

It is a risk! One never knows what will come out of it. But one thing can be aid, whatsoever comes will be beautiful. If separation comes out of it, it will be beautiful, better, more beautiful than the so-called marriage. If marriage comes out of it, it will be tremendously beautiful.

Whatsoever comes out of intimacy is good, because intimacy is good. Try ... it will be hard....

[A sannyas couple returning from the West said they had trouble with their families and had to marry in order to settle it.]

Mm! So nothing to be worried. Marriage is just a joke -- nothing to be worried about. Don't take it seriously, mm? Once you start taking marriage seriously, marriage is on the rocks. Take it as just a joke -- because nobody can be married. How can one be married? One can be in love -- that's natural -- but marriage? Nature knows no marriage. It is social and it is an institution, and it is good not to live in an institution. It is one of the ugliest institutions.

So, good that you have done it for the family so that they are happy, but don't you take it seriously otherwise you will become unhappy. Then your parents will be very happy if you become unhappy. That's what they are trying to do. Love is not accepted because love is very dangerous. People are very worried if two persons are in love and not married; they are worried very much. It should not be a concern at all, but they are worried very much. They cannot believe and they cannot trust. They cannot allow that you should be happy and without any responsibility; that is the problem. Deep down the problem is that two persons are happy and without any responsibility. That cannot be allowed. So they have to get married and they have to become responsible and heavy and burdened -- then it's okay. Then nobody bothers whether you are happy or not; nobody ever asks. Once you are married the society is at ease. They have forced you into a prison; now it is up to you to make what you make out of it.

Never take it seriously, because it gets into the mind. The mind is made by the same society, so it gets into the mind. One starts leaning on the other more. One starts taking the other more for granted. One starts behaving more and more like a wife and like a husband -- not as two human beings, not as two strangers.

When two strangers are there, it is beautiful... something transpires. When there is a husband and a wife, two mummies, two dead things are there. Nothing transpires between a husband and a wife except conflict. So beware! Keep your happiness, and keep your freedom. And it has been just to satisfy your parents, so good. But you should not take it in any way into your mind.

[A sannyasin said he found the vipassana group helped him to see himself. He then said: I have real trouble with is my sexuality. In the West you go out, be aggressive. Here I find I'm afraid to be aggressive, but sitting with my sexuality is very uncomfortable. I don't know how to balance that.]

Mm mm. Accept that too, very naturally. There is no need to be aggressive, but one can take initiative without being aggressive. One can be very soft in approach. But accept it, don't repress it. Then it will go. It is going to go one day, but if you repress it it may continue for a long time. So no need to repress it. When things ripen, they disappear, so never be in a hurry. You can find some friendship, some woman, some love affair, but even in your love affair remain cool and collected, remain calm; don't become feverish. You will enjoy it more and you will gain more out of your sexuality, because when you become aggressive much of your sex energy is being wasted in aggression. It is the same energy.

When you chase a woman it is the same energy that you are chasing with. So it happens many times that if you chase too long, by the time you reach the woman you are finished. You are no more really interested by the time you get her, because it is the same energy! The very chasing is sexual. So be soft but take initiative. Move very slowly, move very meditatively. When you are going to make an approach to a woman, remember Vipassana: go very slowly, breathe very softly. And you will find a better woman, always, because you find the same type as you are. Wherever you are, you will find the same type of woman willing to go with you.

And women are very very intuitive; they live by hunches. And in fact they don't go with you -- they go with your energy. So the higher the energy, the better woman you will find. The lower the energy, the worse woman you will find. And there are many people who go on seeking: somebody seeks a perfect husband and somebody tries to seek a perfect wife; it is not possible. You be perfect, and then suddenly one day the perfect woman is there, or the perfect man is there, because it is your being that attracts. But I am not saying that you simply close your eyes and sit under a bodhi tree. Make approaches; right now there is no need to sit under a bodhi tree. One day you can sit under a bodhi tree. Right now if you sit, you will be sitting on a repression and that energy will accumulate and will distract you.

So sex is natural, healthy. It disappears one day; then too it is healthy and natural. But one thing add to it: don't be aggressive. Be very soft in your approach. Be delicate, that's all. Mm?

[A sannyasin asks: : Two things I'd like to ask. One of them came at the end of the last Soma group. I found I went very easily and very deeply into the death experience. I just didn't want to come back. When I did come back, I felt a lot of frustration And then afterwards I had hepatitis. There were times I felt I just really wanted to be dead It was really strong.]

Mm. It happens if you go into death meditation very deeply for the first time. The charm is so much and the pull is so great and the silence and the peace that comes is such that one doesn't want to come back. . But one has to come back. And you are not ready yet to go deeper than you want. One can go only to a certain extent. When your capacity grows more you will be able to go deeper. And death is an endless abyss so one can go on and on. But you have tasted something of it; that very taste can create trouble. When you come back you feel frustrated because it was so beautiful and you were going so deep -- now you are back again.

And the desire to die may have created your illness. If you start desiring death you will not be able to go again into that same depth because desire will disturb.

These are the problems in meditation: when you go deep, a desire arises to go to the same depth again or even deeper. But now the desire is a new element. It was not there when you went for the first time. You were not aware at all of where you were going. You were simply going into the unknown with no desire... at the most an enquiry, exploring, not knowing where you are going and what is going to happen -- good or

bad. But then the experience was so beautiful that it has created a desire in you. That desire is wrong because it can be very dangerous to health and it is not helpful to meditation. If you go into that death experience again you will not be able to go to the same depth because this desire will constantly be there.

Death can be deep only when there is no desire. To be absolutely desireless is to be in nirvana, to be in total death.

But now this desire has to be understood. Otherwise you will create two types of trouble. The trouble will be that you will not be able to enter deeply into meditation. Another trouble will be that your body will lose aliveness, resistance, because when one starts thinking of dying the body starts cooperating with that death desire. The body is such a great servant -- it simply follows you.

If you really think you want to die, immediately the body can stop working, because what is the point? The body is alive because you want to be alive. It is your energy that the body lives by; it has no other energy. If you are withdrawing yourself and retiring and you think that there is no need.... This happens to retired people: they all die before their natural death. A person becomes retired. He may have been a president of a great corporation or a mayor or a prime minister, governor of this and that, or anybody, but he was somebody in the world -- maybe just a foreman, but fifty labourers were working under him. Now he is retired... suddenly life loses meaning. Nobody pays any attention to him. He has no power over anybody. A desire arises because what is the point? Why go on? Better to die and be finished with it all.

Psychologists ay that life becomes shorter by at least ten years when a person is retired. If the person was going to live to ninety years, he will live eighty years. And sometimes it has happened that if a great desire arises to die, you can simply stop breathing. Not that you will stop; the breathing will stop on its own. And my feeling is that that deep experience created the trouble.

The stomach is the first organ that is affected. If you want to die, the stomach feels, 'It's okay. There is no need. Why bother?' So this is bad for your health. And I am not worried about the body. Even if it is bad for health, and good for the inner journey, I will be ready -- let it be so. But it is not good for the inner journey either. So you drop that desire. You will be able to go deeper, but forget about it.

And death is not against life -- don't take it that way. You are misinterpreting the whole thing. Death is depth of life... it is a dimension of life. So when you want to die, don't think in terms of being anti-life or that you don't want to live, otherwise who will die? If you don't live, who is going to die? If life disappears, who is going to go deep in death? It is life that goes deep. Death is just depth to life. Life is just the surface of death, and death is just the depth of life. They are together just like the ocean -- on the surface waves and deep down no waves at all, but both are together.

So my suggestion is that you become more alive and more healthy. Be more vital so that next time you go into depth you can dive deeper, otherwise you will not be able. And desire will not help -- only energy will help. So create more energy. If you really want to taste what death is, you are longing for a very very deep phenomenon; much energy will be needed. So eat well, breathe well, exercise well, be more vital and alive, and next time you will be able to go deeper. But the experience has been very good.
You followed what I said? Good.

[The sannyasin then asks: Every time I get to the meditation... I feel I want to do music and writing... start composing.]

Allow it... allow it. That's part! Mm? your creativity comes up -- that's part of meditation. Meditation makes people creative. If it does not make you creative, it is not meditation; it must be something else. You are being conned and swindled. Meditation is bound to create such creative energy. What will you do when you go into meditation? -- because meditation is going into being, but being is not enough. If being were enough there would have been no world. How and why did God create the world? He was not happy with His being alone. Being was there, but He created.

This whole creation is God's being expressing itself. Creativity is expression. Meditation takes you to your being, but then what will you do? It is tremendously beautiful -- that space is beautiful -- but that very space needs to be shared. So somebody will start dancing, somebody will start composing music, somebody will do poetry, somebody will do painting. And if a man like me comes who cannot do anything, he will go on talking (laughter). But something has to be done. So allow it, mm? Good!

God Is Not For Sale

Chapter #25
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[To a sannyasin leaving for the West.]

Continue to meditate. There are many temptations for dropping meditation, and they are not all from the outside; many are from the inside. The mind tends to be lethargic and it can always find good reasons, so don't listen to the mind. Even if the reason seems to be perfectly right, be irrational but continue to meditate, because only those moments which have been used for meditation are the saved moments -- all else is lost. This one understands only at the end, but then it is too late; you cannot do anything about it.

This is one of the human dilemmas: that we become wise when all time and energy is lost. When time and energy was there we were foolish. The mind is very foolish and yet very rational. In fact its foolishness consists of its rationality. Sometimes the mind will say 'What is the point? Nothing is happening.' Sometimes the mind will say 'There are better uses of your mind -- there is a good movie, there is a good concert, or friends are meeting to gossip. Why waste time in sitting silently doing meditation? You can do it tomorrow. ' That tomorrow is very risky. The mind always says 'You can do it tomorrow' but tomorrow never comes.

So for these nine months make it a point not to be tempted by the mind. There is no need to repress the mind -- just don't cooperate with it, at least as far as meditation is concerned. Twenty-three hours be with the mind -- it is more than enough -- and tell the mind, 'Only one hour I want for meditation; twenty-three are yours. But don't encroach on that one hour.' And don't allow it to encroach on that one hour. And remember, if the twenty-three hours given to the mind are not giving any satisfaction, what is going to happen if you give one hour more? It is not going to make any substantial difference.

And the results of meditation come very slowly. It is a very very slow-growing tree, because it is the tree of eternity. And once results start coming you will know that every moment that you had put to meditation has come to fruition. But before those fruits arrive there is much labour, much arduous effort. A gardener works for years, then a tree comes. He can simply hope and wait.

This word 'wait' is very beautiful. It comes from a jewish root, a hebrew root which means exactly what the word religion means -- to bind together. And religion is waiting -- waiting for the unknown... not knowing exactly whether it is going to happen or not Nobody knows, and there is no guarantee. It may happen, it may not happen, but still one has to risk.

One thing is certain, that if you don't make any effort, it is not going to happen; that much is certain. If you make effort there is a possibility that it may happen, it may not happen. And the choice is between these two. If you don't make any effort, it is certain it is not going to happen. Nothing is going to happen without meditation -- no beauty, no truth, no love. Nothing is going to happen -- that much is certain. But the other thing is not certain. Only this much can be said -- it is possible. So one has to be available... hoping for the best, and ready to accept the worst.

And don't go on judging every day whether something is happening or not. For nine months simply forget about the result. When you come back I will ask and then think about what has happened. For nine

months simply devote your time, at least one hour every day. If you can manage more it is very good, but one hour is a must.

This is your box, and this box will keep an eye on you -- whether you are doing meditation or not! (laughter) Mm?

... You can choose any, mm? But continue one for nine months. Go on hammering on the same spot with the same method so it goes deeper and deeper and deeper. One day the crust is broken and you simply start floating into a different dimension.... And come back!...

You have a centre there around you?

... So sometimes go there, mm? And keep contact with sannyasins. That is helpful, tremendously helpful. Whenever you feel alone, find some orange people. Just being with them will be helpful. You will be recharged again.

And it is natural -- when you are alone and the whole world is a totally different world and nobody is in tune with you, you feel lost in a desert. It is always good to find a group of kindred souls where everybody is seeking the same, everybody is moving in the same direction, and certainly a great affinity has arisen within the group; the group has grown a soul.

When people are moving in the same direction, with the same effort, with the same master, with the same method, they grow a group soul and that group soul is very nourishing. So sometimes when you feel starved and unnourished and you start feeling that you may be lost, that things are becoming too much -- go, find a group. Just be there for one or two days and you will be charged again. You will again feel floating, again hopeful and out of that depression.

The world is big, and we have to make small pockets. That's why I am insisting so much for the orange clothes -- so you will be able to recognise people wherever you are. Even on the road, suddenly in an unknown, strange town, you will see an orange person and immediately you will have an affinity, a feeling that he belongs to you and you belong to him, and all strangeness disappears. He is a member of your family. So keep contact with sannyasins, mm? And come back. Good!

[Osho gives sannyas to a seeker.]

.... Very good. You are in the flow. Just a little more cooperation on your part, and nothing much else is needed. Things will start happening. You are just very close to the main road; just a few steps and you will be in the stream. And those few steps are not going to be difficult at all.

There are many types of people. There are a few people who are very far away from the river. To come to the river, to relax, to let go, they will have to walk miles and miles. Then there are people not only far away from the river -- they are rushing even farther. Their back is towards the river, and even if they want to reach to the river, they rush in the opposite direction, so each of their efforts becomes their undoing. Then there are people who are very close to the river but who cannot surrender, cannot be in a let-go. So they may be just on the bank but they are as far away as anybody else.

I have come across a few people who are standing in the river and yet untouched by the river -- stiff, frozen, protecting themselves... protecting themselves against the river of life. Crying and weeping and asking for more life, afraid of death and praying to God, and standing in the river -- not allowing themselves to be taken by the river to the ocean. You are very close... just a few steps. So it is not going to be a difficult journey at all.

You just have to remember: easy is right. So don't strain. While you are here, do things without any strain. Almost let them happen rather than doing them. Allow them to happen. The action mode is not your mode, the reception mode is your mode. Just become a receptacle.

This will be your name: Ma Anand Mudita. Anand means bliss, mudita means joy. And both have a different meaning. Anand is bliss, mudita is joy. Joy is something that you have to do, and bliss is something that happens when you are joyous. So they don't mean the same thing. In the dictionary they mean the same but in actual life they are totally different. Mudita is to be practised; blessing happens. One has to remain joyful, one has to learn the ways of joy, and one has to go on moving in the direction of joy as much as possible. When you are moving in the direction of joy, one day you will suddenly see a dove descending on you -- that is bliss. For that you cannot do anything. It is beyond human hands... it is beyond human reach. It comes as a gift.

So joy is human, bliss is divine. Joy is a preparation, a prayer, and bliss is the fulfillment of the prayer: the prayer has been heard, one is rewarded. Joy is the way that man has to approach God's temple, and bliss

is the gift that God gives to those who come closer to Him.

So be joyous. Let joy be your secret sadhana, your discipline. Whatsoever you do, do it joyfully, in a humming way, singing and dancing. If you are preparing food, prepare it singing, joyfully, as if you are preparing for the greatest of guests... as if God Himself is to come and be a guest While eating, eat joyfully, because in fact within you it is God who receives the food. It is He, it is His life. It is His hunger and it is His satisfaction. We are just vehicles.

So bring joy to small, very ordinary, mundane things. Cleaning the floor, do it joyfully, because this floor belongs to God, belongs to His earth.

Eckhardt used to say to his disciples, 'I am ecstatic because I walk on God's earth. I am ecstatic because I walk in His moonlight. I am ecstatic because I drink from His rivers. I am ecstatic because I am a small particle in His being.'

Once you understand this, suddenly it is very easy to be joyful; there is no need to be miserable. Misery is a misunderstanding, a mistake. Joy is understanding -- erasing the mistake, putting things right. In joy you have to put yourself together and you have to create a centre which always throbs with joy. Whatsoever happens in the outside world makes no difference -- inside one remains joyful. And then one day something happens which is from the beyond. It penetrates your soul, goes to the very core.

[A visitor said he wished to make a film on indian spiritual teachings: I'm continuing my sadhana, and I think my main difficulty is reconciling the action with the natural desire to be peaceful and quiet. I would rather meditate and contemplate than act, and that requires overcoming some inertia. I wondered if you might have any suggestions.]

Mm mm. You are unnecessarily creating a conflict between action and peace. There is no need. Action can become as meditative as inaction. And that will be the right course for you to follow, rather than waiting for some time when you can be totally at ease and relaxed. It may not come; there are a thousand and one things to be done. And this whole attitude may be just a simple device to postpone. It may be just a trick of the mind. The mind says, 'How can you be peaceful, quiet and calm unless you live a quiet and calm life? And your work is such that it is not possible -- so when it is possible, then. ' It may be just a trick. There is no need to divide life into two parts.

Action can be meditative and inaction can be as tense as anything else. Just by sitting silently nobody becomes silent. In fact when people sit silently they become more full of turmoil than ever. When people go to the temple or to the church and just sit silently and try to pray or meditate, those are the wont moments in their life -- when all thoughts and all waves and all desires simply jump upon them. There is almost an attack... it becomes a war.

In fact action and inaction are just like in-breathing, out-breathing. You cannot only in-breathe, otherwise you will die. You cannot only out-breathe, otherwise you will die. There has to be a balance between in-breathing and out-breathing. In fact both are the same. So when you are doing something, do it meditatively. Even if you are hurrying, hurry slowly. And it can be done, because it is something that you bring to the action -- it has nothing to do with the action itself You can see people sitting silently and very tense, and you can see somebody else going to his work but non-tense. It is some inner quality that has nothing to do with the outer thing.

So try two things. One is: whatsoever you are doing, do it as if it is God's work. Then you will be less tense because it has nothing to do with you. If it succeeds, God succeeds. If it fails, God fails. The moment we become the doer, tension arises. Tension is the shadow of the doer. It has nothing to do with the doer -- it has something to do with the idea of being a doer.

If you are doing, there is bound to be tension and anxiety and turmoil, and the peace will be lost. When God is the doer you simply say, 'I am just a servant. Whatsoever life leads me to do I will do. ' Once you relax your concept of the doer, the ego, there is a quality of peace to whatsoever you do. You can even go to the war front and fight and kill and be killed, and there will remain peace -- it will remain undisturbed. And this is true peace.

The peace that comes sitting in a himalayan cave may not be true. It may be just the peace of the Himalayas; it may not have anything to do with you. It may be just the coolness, the beautiful snow peaks, the silence, the eternal silence. It may be the Himalayas, but not you. And the Himalayas are big and vast. They can overpower anybody.

There is a very famous story in India. A monk lived for thirty years in the Himalayas, and he became as

quiet as the snow peaks and as cool as snow. He was almost a zero, a nobody. Then a desire arose in him and he thought, 'Now there is no need to be here. Whatsoever I had come for has happened so now I can descend back to the plains.'

There was a great fair, a religious gathering, a kumbha mela, so he descended to the mela. There were millions of people, and nobody knew the man -- it was such a big crowd. When he entered the mela, somebody stepped on his toe and within a second all those thirty years disappeared -- that peace, that coolness, everything. He jumped on the man, and was ready to km the man. He became so angry, 'What? Don't you know who I am?'

Then suddenly he realised, 'What am I doing? What happened to my peace?' And then he bowed to the man and touched his feet. The man was puzzled as to what had happened, because just a single moment before he was about to kill him, and then he touched his feet and said, 'You revealed a bigger truth to me than even the Himalayas could reveal. I am the same old man. Now I am not going to the Himalayas. I will live in the marketplace and try to be silent. ' If silence is possible in the marketplace, then it is yours, something that you have earned, and it cannot be lost. Just go on dropping the doer and let the work be God's.

And the second thing which I think you have been doing, and which can be the tension and the reason for all your tension, is that you are trying to be aware. Rather, be lost in the act, because in that effort to be aware there is again an effort, and there is a certain subtle doing in it. When you try to be aware, in that very effort there is tension. As I see it, this will be better for you -- that you leave the action to God. Just become a vehicle, and then whatsoever you are doing, get completely lost into it. Be drunk with it! And then you will see by and by a silence arising around you within and without, which has nothing to do with your sadhana.

In fact, sadhana itself is a tension: 'Doing something is wrong; one should not get into it; one should move to a peaceful place and relax.' And when you condemn something and still you have to do it, there is conflict. So my suggestion is, if you try it for six months you will have a taste of a totally different quality of being.

Drop the doer and let the doing be total, and you be drowned in it -- be a drunkard. And for six months, you see what happens.

[A sannyasin says: Something happened in the Enlightenment Intensive group but it's so vague, I'm not sure what it is. I'm not sure exactly, but I feel some different energy or... I can't explain but....]

No, I understand. Right -- it can happen sometimes in the Intensive group. The process can go so deep that when you come out of the group you cannot come out so easily -- it continues. And it is very beautiful. Certainly it is very vague -- it has to be. One is entering a new territory; one is becoming acquainted with a new kind of energy. One is moving without any map, and the eyes are not attuned to this new phenomenon, so everything looks vague. It is almost as when a child is born: he opens the eyes but he cannot see because his eyes will need training; he has never seen before. So you can see the child -- that his eyes open -- but he doesn't see much... just blurred colours, no shape, everything like a flux, unfocused, because his eyes are not yet focused. A great alignment is needed before he will be able to see. It will take months, then by and by he will be able to focus. The first thing he will be able to see will be his mother's face. And once the mother's face has focused, then other things by and by will fall into line.

Exactly the same happens when you enter the inner world. Again you are a child, again you are just born, again eyes are not trained for it -- hence this vagueness. It has nothing to do with the energy that is surrounding you. It is very clear. It is a point from where reason has to be completely dropped, otherwise it won't allow you to go further. Don't analyse and don't be bothered what it is; there is no need. You are not required to label it and you are not required to categorise it. There is no need to create any clear picture about it.

Just let it be as it is. Simply go on watching, seeing it, enjoying it, delighting in it, and allowing it. And wherever it leads, go, trust.

[The primal group was present. The leader said: It was an all male group... eleven men.

I have a question about what it is to be a man. I don't even know what the question is, but it's something like: what does it mean to be male?]

Mm mm. It means many things, but fundamentally it means outgoing energy, aggressive energy -- energy that takes initiative. Feminine means in-going energy, receptive energy that waits, never takes the initiative. So it is a play of out-going and in-going energy. They fit together because the out-going needs an in-going energy to fit and the in-going energy needs an out-going energy to fit. They fit together; they become a complete whole. That is the symbol of yin and yang: one moving into another. The woman is the dark and the man is the white.

The white has clear-cut form. The dark is more infinite, without boundary. A woman is formless, a man is with form. That's why a man has a very clearly defined ego. Woman does not have a clearly defined ego. In fact without a man a woman is simply at a loss to know who she is. Only with the man, with the male energy, does she become defined; then she knows who she is. The man not only defines himself -- he defines the woman he loves. And the woman is indefinable. Not only is she indefinable -- when somebody falls in love with her, he too also becomes a little indefinable.

The woman is like the dark night -- nothing is clear. You cannot sort things out, you cannot see what is what. There is quiet and there is calm. All things grow in darkness. The seed has to go into the darkness of the earth, and the child grows in the womb of the woman, in the darkness of the womb. No light penetrates... no sound penetrates.

Man is like the day -- clear-cut. You can sort him out but he is shallow. Form has to be shallow. If you want definition you have to be shallow. So man feels as if he is half; he feels shallow without the woman -- that's why there is so much hankering for love. With a woman, he has found the roots in the earth again. Alone he seems uprooted. Woman seems completely vague without a man. Once there is a man who loves her, she gathers definition. She becomes more definite, determinate. Both need each other. It is a game, and the game is universal. It may be positive-negative electricity, it may be day-night, it may be life-death. It is the same game -- male and female energy.

Man is more like life and woman is more like death -- hence the fear. Man loves the woman and is always afraid of the woman... is ready to worship her and is ready to km her... always enchanted, attracted, and always apprehensive and escaping. This is the whole charm, because the woman is like death. So howsoever powerful a man is -- maybe he is a Napoleon or an Alexander -- it makes no difference. He may fall in love with a small girl, but that girl will become powerful and overwhelm the man. Napoleon was so powerful -- but nothing when he would come to Josephine; then he was nobody. That whisp of a woman would become tremendously powerful, because she is death, she is vast, she can surround you, engulf you. You simply disappear in her. But that is her beauty too. So when you come tired, you can rest in her. When you are too worried, she can just overwhelm you, and you can become drunk in her warmth and be completely lost. She is like a sleep, a rest, a home.

Man is aggressive, so even when he loves there is some aggression and violence in it. The woman wants the aggressive man, the man of initiative. But that is the problem too. She would like to have the most aggressive man in the world, but then she would like him not to be aggressive because she is afraid of his aggression. She will love -- these are the contradictions, and these contradictions make life beautiful and rich -- she would like to love the most aggressive man, and yet she would like to turn him into being just a shadow to her. Now these are contradictions, difficult paradoxes. Very difficult to manage -- but somehow life manages.

Man and woman are not only biological; biology is just one expression. Man and woman are not confined to the body; the body is just one expression. The whole existence is divided into man and woman. That's why Hindus have always laughed about Christians and Jews, because their god seems to be almost homosexual: God the father, and Holy Ghost, and Jesus -- and all male. It looks half, it looks incomplete -- the woman is missing.

The Hindus have always laughed at the whole idea. They cannot even believe how for centuries millions of people have believed in a god who has no feminine energy, who is simply male energy -- monotonous, ugly. And that's why the jewish god is a little too cruel -- always ready to kill and destroy and throw you into hell fire. It seems there is no compassion -- maybe just, but not compassionate. There seems to be no mercy; he seems to be merciless. The hindu concept of God is very different: ardhanarishwar -- half-man, half-woman. It seems to be truer, more scientific, closer to reality.

So the whole universe is divided into male and female energy, and they go on converging into each other. And that's how the leela, the play, continues. So there are many dimensions, but in everything you will find the same phenomenon. So meditate over it. Good.

God Is Not For Sale

Chapter #26
Chapter title: None

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[To a sannyasin, recently-arrived from the West:]

These groups are just processes to unburden you a little, because God is not very far away; you just need a weightlessness. All that is needed is wings. He is very close, but everybody is so burdened -- rocks upon rocks, and we cherish those rocks as if they are treasures. And underneath those rocks our wings are becoming destroyed and we cannot fly.

Man's destiny is to fly, to ascend as high as possible. Man has not been given wings as far as the body is concerned, but as far as the soul is concerned, he has the greatest wings possible. Man is a spiritual world with great wings which can take him to the farthest end of existence itself.

But then unburdening is needed. And this unburdening has always been the most essential part of all religion. That's what Jesus means when he says, 'Blessed are the poor in spirit, for theirs is the kingdom of God.' Poor in spirit means those who are unburdened, completely unburdened.

The Eskimos have a very beautiful tradition that every year, every person has to give as a gift to somebody -- friend, neighbour, anybody -- the thing that he likes most. It is tremendously significant. Every year, the first day of the year, the Eskimos give gifts to people -- but you have to give only that which is your most cherished thing. We also give gifts, but we only give gifts which are useless, which we don't use any more, which are not of any utility. Or somebody may have given those gifts to you; now you don't know what to do with them so you give them to others. Gifts go on moving from one person to another. But Eskimos have a very spiritual tradition. If you know that you will have to give after the year anything that you love very much, you will not gather in the first place, because it is so futile and it is so painful. Eskimos live very unburdened.

And these groups are to take away things which you have forgotten and are cluttering your unconscious. Sometimes they are painful because sometimes the thing that is being taken away, you may think is very important, very essential to you. It is as if you are losing something precious. It may be just a coloured stone, but you think it is a kohinoor. It is painful. And by and by we become accustomed so much to things that it seems to lose them we are losing some part of our being.

Once a person has come to a point where nothing is cluttering his soul, then there is no barrier between him and God. Then he is on the wing -- and that's all meditation is: to put you on the wing.

Much is going to happen -- just cooperate with it, mm? Good!

[To a student from Turkey]

.... And there is no need to believe. The only need is to be ready to experiment, that's all. I don't insist for any belief. Just a hypothetical, experimental trust is needed... that one wants to try. There is no need to believe that this is good, right, wrong or that this will help or not. Just see where it leads, what happens.

And if you can move with an open mind, it is going to happen.

The old religions insist that first you have to believe, then only will things happen. If first you believe and then things happen, those things are not true. It is your belief that is creating them. If I give you a glass of water and say that it is very sweet, first believe, and then you will see the taste of it. If you really believe, you will create the taste of it -- it will be sweet. And if it is not sweet, I can always say that you did not believe; the belief was missing. So it was a very good game -- with the old religions it was a very good game. If something happens, good. If nothing happens, you were not a true believer. This is very tricky and cunning.

I have dropped all sorts of beliefs. One simply needs courage -- no belief is required. One simply needs readiness to go into different spaces in which you have never been before. I know they are there, but that is my knowing. It has nothing to do with your knowledge or with your belief. You simply move and see. If the space happens, then believe, but then there is no need to say that you believe; the belief comes automatically. When you have known something, there is no need to say, 'believe'; the very knowledge becomes your faith.

So old religions say to believe first; experience comes later on. I say experience first and faith takes its own course. It comes on its own. So do the meditations and do these groups, mm? Good!

[To a sannyasin who had previously written to Osho about his relationship:]

This happens in every relationship one day or other -- and one has to go through it. When you love a person, unknowingly, unconsciously, you start clinging. Not that you do it; it happens. It is also natural. And when the other person seems to be getting interested in somebody else or something else, you start feeling hurt. And the problem becomes doubled because you know that this is not good. Otherwise there was no problem. You will feel hurt and you will take revenge on [your girlfriend] and you will fight and be nasty to her, and things will go that way. The problem is double, because you understand that this clinging is not good, that this effort to possess is ugly. So your pain is doubled. First the pain when you become afraid that she is taking too much freedom or she is so free. The fear is that she can be happy even without you, and you know you cannot be happy without her so you feel like a loser, left behind.

If only this were the case there would not be much trouble -- it happens. Now the case is more complicated because you understand too -- at least intellectually -- that this is not good. Why should you possess, or why should you come in her way? In fact love should give freedom, and if she is happy you should be happy. If she feels like moving with people and feels happy being with people, good. You should feel very good because that's how a lover should feel. So a guilt arises. The pain is there and then the guilt Then you become very much burdened.

So the first thing I would like to say to you is: drop that guilt. Just be natural. If you feel that you are hurt, say so. If you feel like fighting, fight. Just be natural. That guilt is making you religious, and that guilt is creating trouble. And [your girlfriend] will enjoy it if you start fighting. In fact she may only be requesting you in this way to fight with her -- provoking you. Her interest in other people may not be of much significance. It may be just that she wants to be possessed. Every woman wants to be possessed, and every woman fights and tries to be free. And every man wants to be possessed and tries to be free. Now this is one of the human dilemmas, human paradoxes.

Each woman wants to be possessed and then she feels good. If you don't try to possess her, she feels as if you are negligent or you don't care. If you are not possessive, she will feel you are not caring at all. You don't bother if she goes with somebody, is happy with somebody -- you say, 'Okay, very good.' She cannot understand that [you have] become a sage. She will simply understand -- a natural human understanding -- that [you are] no longer interested. That will make her feel very hurt.

Now if you possess her, she will fight for her freedom and she will say, 'What type of love is this? You are becoming possessive, and see what Osho goes on saying every day, "Don't be possessive." ' If you possess there is trouble, if you don't possess there is trouble. So when there is going to be trouble any way, be natural and let the trouble be (laughter).

From this very moment fight, and she will be very happy, because she will feel very very loved. Mm?

... It is good! Simply fight, and she will be very happy. When the man starts fighting a woman feels very happy that he wants to possess her totally.

... Just start fighting. And love needs a little fight -- it is a natural ingredient. Otherwise love becomes very cool, and it is very difficult to understand a cool love... very difficult. People understand only hot love.

Cool love is very rare, and very difficult to understand. If fight disappears completely and you are always good and not fighting, she will start feeling that a coolness is coming in. If you don't fight with her, you will start fighting with yourself; that will depress you. It is always good if there is a choice to fight with yourself or the other, to always fight with the other, because at least it is a good division of labour, mm? Doing both things -- fighting with oneself, and... it is double work. Let it be shared. And if love is there it survives everything.

My feeling is that sometimes love dies if there arises a feeling of coldness, indifference, negligence, carelessness. Then love dies. Nobody has ever seen love dying out of fight. No, in fact fight functions like fuel: it warms up things... it brings a little spice.

So this is my feeling -- I have been observing for many days, mm? what is going on I have been watching. Mm? [Your girlfriend] is a great witch! (laughter)

... She would like you to fight for her, and she will be very happy. So don't be very generous, and don't be a sage; just be human. I don't see that there is any problem. This is the problem, mm? that you tend to become very wise. And no woman loves a very wise man, because a wise man understands so much; no woman loves a wise man. A woman wants somebody to fight with, to fool around with, to nag, to be nagged, to chase and to be chased; it is a game. A wise man is so wise that he stops chasing and stops being chased. He simply stands there like a spectator, he becomes a witness. So drop that.

For two months simply be human and natural -- and no repression, no guilt. Just let things take their own shape. And everything will come... in tune. There is no problem in it. Good.

[The girlfriend now says: I never allow him to be angry with me. And if he does get angry with me, I become very cool, and I don't react.]

Mm. But then look inside yourself. If you don't allow him to be very angry, by and by you will start feeling that he is cool. You will start feeling that he is cold. If you want his love to be warm enough, anger has to be allowed. And nothing is wrong in anger.; it is just a concept that anger is wrong. It solidifies many things; it functions like a cement If a couple has stopped fighting completely, you can be certain either they both have become Buddhas or the marriage has disappeared and love exists no more -- and the second possibility is more possible.

When a couple stops fighting that simply means that now they are finished. They have dropped the hope -- if you hope, you fight. And nothing is wrong in fight, except we have been taught that something is wrong. Nothing is wrong in fight. It is a game, and a very warming game. It burns many things inside you, otherwise they go on accumulating. If you don't fight, what will happen to your natural chemicals that are needed to be absorbed in fight; what will happen to them? You will accumulate them. They will poison your system and they will make you very sad and depressed. You will start losing charm in life, and you will start feeling as if everything is flat. And that is bad. Life should remain a mystery and one should remain flowing.

If your anger is stopped, your love is also stopped, because flow is one process. That is the whole effort here. Flow is one process: if your love is flowing, your anger is flowing, your hate is flowing. It is not possible to freeze one emotion and allow other emotions to flow. They freeze together or they flow together. It is one river. It is not possible to freeze a few waves in the river and allow other waves to go on, because the temperature will fall together. If a few waves have become frozen, others will become frozen sooner or later. If you have a choice -- 'I like these waves, and I don't like those waves' -- then either the whole river will freeze, or you will have to accept an the waves. It is the same mind that waves in anger and waves in love.

So that may be the cause. If you stop him from being angry, by and by you will see that he has become frozen. Then he will lose warmth, he will lose interest He will become a spectator, not a lover. So why be afraid of anger? I would have thought otherwise -- that [your boyfriend] would be afraid of anger. Why should [you] be afraid of anger? You can always win over him -- he is a very simple, poor man! (laughter) If there is a fight, you are going to be victorious -- he will not be able.

[She asks: But should I fight also?]

There is no question of should -- whatsoever is natural. If you don't feel, there is no need. But you should not stop him! That is for you -- if you don't feel like fighting, that is for you. But if he feels like

being angry then you can enjoy it even better because you are not involved in it.

I don't think that you don't feel to. Your stopping him may be just a security measure so that he does not create anger in you. You may be afraid that if he is angry you cannot control yourself: sooner or later you will explode. So just to avoid that situation you prevent him from being angry. So if he is not angry, there is no question. You are avoiding the very cause. Mm? Let us watch. I don't see that you would not like to be angry. Anger is so beautiful and sometimes so enhancing... makes one fresh. But I understand that these words have become so much associated with wrong theologies, philosophies. Everybody thinks anger is bad.

Nothing can be bad that has been given to human beings, and there must be a creative use somewhere. I cannot accept that God is a fool, and He goes on giving things to people which mahatmas don't like. Gurdjieff used to say a very significant statement -- that all your so-called saints are against God. It seems true -- because God still goes on creating people who have natural capacities to be angry. There have been thousands of years of teaching that anger should be completely dropped, but God never listens to these preachers and prophets. It seems He never reads Bibles and Geetas and Vedas. He never reads all this. He goes on doing the same trip again and again.

Every child comes -- again he comes with anger, tremendous anger. A child again comes -- wild, uncivilised, primitive. God loves primitives, otherwise by this time He must have learned to produce cultured people. What is the point of producing?... and the society has to work so hard for twenty-five, thirty years, and even then you cannot be certain whether you have really made the man cultured, civilised.

Culture is man-made, so don't listen to culture too much. Listen more to nature. If he is angry and if he feels angry, he has to be allowed the space to be angry. Love allows everything. And if you feel angry, be angry. There is no need to be afraid of it. Otherwise you will start feeling bored with each other -- you may say so, you may not -- and when you start feeling bored, of course your interests will start moving somewhere else because one cannot remain in boredom. One has to find some interests somewhere.

So now he will be listening to me and not to you. He will be enraged sometimes. So it is for you to decide. If anger comes, allow it. Don't be afraid! What can you do in anger? At the most you can kill [him]! So nothing! -- you will be helping me; there is no problem. And who has ever killed?

In fact the murderers are those people who go on repressing their anger; then one day it is too much -- it explodes. If you go on living your anger, your love, your hate, all sorts of things every day, then you are finished; you never accumulate. Then anger is just a flare-up. If every day, just as you breathe, you love, you become angry, then you know not to accumulate. Somebody says something: you become angry for a second and then it is gone, because you don't have much repression there so there is not much energy available. One remains like a child: in one moment angry, in another moment loving.

Rather than becoming sages, become children. Mm? And two months now... it is up to you. He is not going to listen to you -- he will be natural. Mm? if you want to be natural, you also be natural. Otherwise it is at your risk. For two months, try being natural, mm? Just be natural -- and you will enjoy. It is a tremendous joy to be in such a trust where you can be angry too and nobody will condemn you and the other will not think that you are a rotten human being. One will simply know that this is how human nature is. So there are ups and downs, highs and lows, and one goes in all, and the journey is together.

Socrates, before his death, said at the conclusion of his Apology, 'And now as I leave you, care for my two sons -- trouble them as I have troubled you.'

So many times I have to create trouble for you -- because I know it is only possible to grow through troubles and turbulations. Growth is not easy. It is a great sacrifice and comes through much pain and much sorrow. So if you avoid sorrow and pain and trouble, you will become a hot-house plant good to look at but not really alive, not really juicy. So for these two months simply be natural, and after two months you both have to come and report to me. Mm?

[The Soma group is present. The group leader asks about the interaction between herself and one of the assistants. She says that the assistant does not give her the help she expects.]

Mm. It will always be so, because there is always a conflict of personalities. When you need some helpers you have to adjust, because they cannot be exactly like you; they have their personalities. So you have to watch their personalities and give them work that they can do, and then there will be harmony. So just find out the work that he can do and can do easily and can remain himself.

... Settle it for once. There is nothing much to solve; settle it for once. And he will become more

responsible once he knows what he has to do. And once he knows that he can be himself and you are not impinging on his personality, he will become more surrendered. Otherwise there is bound to be a deep resistance, and that resistance makes you annoyed, irritated, and creates anxiety in you, because in a group you need somebody who has no resistance to you. Different personalities is not the problem.

You can live with different personalities. In fact different personalities bring colour. And it is good -- if he is exactly like you, you will not be able to tolerate him at all. It will be just like seeing your face in the mirror the whole day -- it will not be possible; it will be too monotonous. It is not difficult to be with different types of personalities. In fact, it is easy to be with different people and different types of personalities.

Just one thing has to be made clear between you both. He is afraid that [you are] too powerful, too dominating, too demanding, and he feels that your demands are right -- that is not the point. They are justified -- whatsoever you want him to do is right; he should do it. But deep down he feels afraid that he will become a slave. And I can understand your problem. Your problem is that you would like him to cooperate on his own rather than being pulled and pushed, because when you have to pull and push every time it is irritating, because he knows the process now -- he is there every month -- so he must take more initiative and be a help. So you can forget completely that he is different, and he will simply cooperate. Your desire is that he should cooperate; if he does not cooperate you become too demanding, too enforcing. His fear is that if he cooperates too much, he will be devoured; he will be completely gone and [you] will make him a slave.

Now these fears, if known, can be dropped. (to the male assistant) [The leader] is not to devour you, she is not going to make you a slave, mm? You need not be afraid about that. (to the leader) Once that fear is gone, his cooperation will well up, it will be spontaneous, and then you will be happy. If he cooperates because he is coerced into cooperation, you cannot be happy, because you know that this is bad -- that you have to coerce him. That's why you feel so tense. You don't feel tense because he is not working well -- you feel tense because you have to force him. And in that very forcing you start thinking, 'Am I a masochist or what? Am I simply torturing him, destroying his personality? Am I violent?' That is creating the trouble.

So just sit together, say everything -- whatsoever you feel about him and he should say everything he wants to say about you -- and settle. (to the assistant) One thing: she is not going to dominate you. Let there be cooperation; there is no fear of domination. Start taking initiative. And that is my guarantee -- that she is not going to make a slave of you, so drop that fear.

That fear is there, lurking in you continuously, so because of that fear you resist every move. Even if you do something, you do in such a way that she can feel that you are just doing it for doing's sake -- as if you are obliging her or you are pulled out of your being, dragging. You would not like to do it on your own because you are set, so you feel you are doing okay. So she feels only outwardly you cooperate; inwardly you don't cooperate. And that's what you also meant, 'We don't fight' -- but there is a fight. And the fight is natural. I'm not saying there is anything wrong in it -- it is bound to happen. Whenever two types of persons work, it is bound to happen.

(to the leader) And of course you are more powerful, so he is in a minority, a minor group, like negroes in America. So he is afraid -- and minorities are very afraid and very sensitive. They cannot cooperate easily because cooperation means domination. So they will not lose a single moment when they can rebel, and they can show you that they don't care a bit about you -- who are you?

And your whole effort is different -- it is not for domination. You simply want the group to run in a more harmonious way. So once things are dear there is no problem. (to the assistant) Cooperate and drop the fear of domination. (to the leader) And you simply show him once and forever that this is his work, and forget about it. And for three months let him do, and after three months tell me how things are going. Now these three months are his responsibility. He is not responsible to you -- he is responsible to me. So after three months he has to report to me. But make it clear what is his work, and then it is finished; then he is a responsible man. And he is conscientious and he understands what is to be done.

Once the fear is gone that he will be dominated. he will start cooperating. Only a free person can cooperate. If the fear is there that one is not a free person, what is the point of cooperation? That is cooperating against yourself, cooperating with the enemy. So I don't think there will be a problem -- by the next group it will be solved.

[A Indian visitor says: I'm a doctor by profession. Things happen as I want, but after the happenings again I want something more, and I am dissatisfied. So satisfaction is there and then again I want to do

more. Again dissatisfaction comes.]

Mm mm. It is natural. It is a rhythm between satisfaction and dissatisfaction. If you become completely satisfied what will you do tomorrow? There will be nothing left except to commit suicide.

This is the process of life: you feel hungry, you eat. There is satisfaction, a fulfillment, a well-being; then again hunger arises. That hunger is not against you. It is again creating a situation in which again satisfaction will become possible, so what is wrong in it? If you never feel hungry, if your appetite disappears, you will never feel satisfied with food, because that is part of hunger. You desire something -- desire means hunger; then you start working to fulfill it. If you feel hungry you go to the restaurant or you go to the fridge or you manage somehow. You eat and then you feel good. Again hunger will come to give you this feeling of fulfillment and goodness again. So nothing is wrong in it!

So simply live it easily, accept it. And that acceptance will give you a tremendous understanding -- that this is how the wheel goes, the wheel moves: one spoke of hunger, another spoke of fulfillment; again another spoke of hunger, again it will be followed by fulfillment. This is the whole process of life. All that is needed is to become aware of it.

I am not in favour of you dropping out of your life, dropping out of your pleasures. There is no need, because if you start that, the mind will remain the same. If you drop, that dropping will again give you the satisfaction that you have done it. Now it is again a new fulfillment of a new desire. But then a desire will arise: now drop more. So the mind remains the same.

You have one thousand rupees; the desire arises to have two thousand rupees. You have two thousand; a little satisfaction -- have three thousand. Then one day you have millions of rupees and you think it is just a wastage, so start renouncing: distribute the money. You give one thousand rupees; you feel very good. Now you think it is better to give two thousand; again the reverse process. Go on giving. There is no end to it.
Just become aware that this is how the wheel of life moves -- in duality.

[The visitor asks: Then what is the meaning of it?]

There is none! There is none! These are absurd ideas in the mind. Why should there be meaning in the first place? Who promised you meaning? Why should there be any meaning? A rose is there -- what is the meaning? The moon is there -- what is the meaning? Somebody is singing a song -- what is the meaning? Meaning is absurd.

[The visitor then says: That means I have a desire in the morning, fulfilled by the night, and then next morning a new desire.]

Why are you worried about tomorrow? Fulfill it today, then again it will be there. And it is good that tomorrow comes -- otherwise commit suicide; then there will be no tomorrow.

What I am saying is that life consists of dualities. The day comes and the night comes, and again day, and again night What you need is to become aware of this duality. There is no question of choosing between this and that; there is no need to decide anything. Just become silently aware that this is how life is. Then there is great acceptance. You accept the hunger and you accept the satisfaction too. And then you know that each satisfaction is going to bring another hunger, but you know that each hunger will bring another satisfaction, so what is wrong? If you want to play, continue. If you don't want to play, simply jump out in the ocean, or in the river. But that is not going to end it because you die here, and there you are born. So again the wheel moves.

The wheel only stops for those who have become so fully aware of hunger and satisfaction, discontent and contentment... become so aware that both are almost the same to them; there is no difference. If hunger is there they know that satisfaction will be coming. If satisfaction is there they know hunger will be coming, and they know everything comes and goes. They know everything comes and goes and they remain abiding in their consciousness.

This is what in India they have called 'Kutastha' or 'sakshin' -- pure consciousness, the very centre of consciousness, rooted consciousness. This is the witnessing, and this witnessing will make you aware that there is no meaning, yet life is tremendously beautiful. It is not meaningless. There is no meaning -- no definite meaning that you can pinpoint -- but it is not meaningless; it is not chaos. It is a tremendous, a beautiful harmony... harmony of the opposites.

Ordinarily the mind wants to have satisfaction forever. But that will be a dead state. Just think about.... You feel a sexual desire towards a woman. Then you make love to the woman and you remain hung-up in your orgasm forever, forever, forever.... What will happen? You will start seeking the police if you cannot escape from the woman. And if the orgasm remains and remains and remains -- what you will do? It is beautiful that it disappears within seconds and you can go and rest and sleep. Again tomorrow the desire will arise.

I am not against desires and I am not against dissatisfaction, because I am not against life. And I don't impose any meaning on life -- it has an intrinsic beauty. I don't call it meaning, because meaning is a dirty word. Meaning means it has some utility. It has no utility. Ends and means are the same, the way and the goal are the same -- they are not separate. The way is meaningful because it leads to the goal, but what is the meaning of the goal? The goal cannot have any meaning. God cannot have any meaning. Meaning will mean that God has something else beyond Him. There is no meaning -- that means there is nothing beyond this existence. It is all! And nothing is wrong -- it is simply beautiful! Just enjoy this movement in the wheel. And enjoy it non-tensely -- that's what I teach.

Other teachers teach you, 'Drop out of it because what is the point of getting satisfied. Dissatisfaction will be coming sooner. 'I tell you that it is coming, but still I say to enjoy it while you are satisfied. And when hunger comes enjoy hunger too, because hunger is a friend. It brings satisfaction. Pain is also a friend because it brings pleasure. Separation is also good because it brings you close again. Marriage and divorce -- both are like in-breathing, out-breathing. So accept it, and enjoy it! And the only thing that is needed is to go on watching it -- the whole game of it -- choicelessly; don't choose.

In India we call those people wordly who choose satisfaction, and we call those people other-wordly who choose dissatisfaction, but both choose. My approach is that of choiceless awareness: you simply watch, and let things happen. Waves come and go and you just sit on the bank. Sometimes it is calm and quiet; enjoy that. Sometimes it is very wild, and there are great tidal waves; enjoy that too. Enjoy both the tide and the ebb, and go on sitting on your bank. By and by you will see that you are neither satisfaction nor dissatisfaction. You are the one who goes on looking at it. That is freedom... that is nirvana.

God's Got a Thing About you

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God's Got a Thing About you

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Video: No

Deva means divine, aikanta means aloneness. Self-knowledge is possible only in deep aloneness. Ordinarily whatever we know about ourselves is the opinion of others. They say "You are good" and we think we are good. They say "You are beautiful" and we think we are beautiful. They say you are bad or ugly... whatsoever people say about us we go on collecting. That becomes our self-identity. It is utterly false because nobody else can know you, can know who you are, except you yourself. Whatsoever they know are only aspects, and those aspects are very superficial. Whatsoever they know are only momentary moods; they cannot penetrate your center. Not even your lover can penetrate to the very core of your being. There you are utterly alone, and only there will you come to know who you are.

People live their whole lives believing in what others say, dependent on others. That's why people are very afraid of others' opinions. If they think you are bad, you become bad. If they condemn you, you start condemning yourself. If they say that you are a sinner you start feeling guilty. Because you have to depend on their opinions you have to continuously conform to their ideas; otherwise they will change their opinions. This creates a slavery, a very subtle slavery. If you want to be known as good, worthy, beautiful, intelligent, then you have to concede, you have to compromise continuously with people on whom you are dependent.

And another problem arises. Because there are so many people, they go on feeding your mind with different types of opinions -- conflicting opinions too: one opinion contradicting another opinion. Hence a great confusion exists inside you. One person says you are very intelligent, another person says you are stupid -- now how to decide? So you are divided. You become suspicious about yourself, about who you are... a wavering. And the complexity is very great because there are thousands of people around you. You come in contact with so many people and everybody is feeding his idea into your mind. And nobody knows you, not even you yourself know, so all this collection becomes jumbled up inside. This is a maddening situation.

You have many voices inside you. Whenever you ask who you are, many answers will come. Some answers will be your mother's, some will be your father's, some will be the teacher's, and so on and so forth. And it is impossible to decide which one is the right answer. How to decide? What is the criterion? This is where man is lost... this is self-ignorance. But because you depend on others you are afraid to go into aloneness, because the moment you start going into aloneness you start becoming very afraid of losing yourself. You don't have it in the first place, but whatever self you have created out of others' opinions will have to be left behind. Hence, it is very scary to go in. The deeper you go, the less you know who you are.

So in fact you are moving towards self-knowledge, but before it happens you will have to drop all ideas about the self. There will be a gap, there will be a kind of nothingness. You will become a non-entity. You will be utterly lost, because all that you know is no more relevant, and that which is relevant you don't know yet. This is called "the dark night of the soul" by the Christian mystics.

It has to be passed, and once you have passed it... there is the dawn. The sun rises and one comes to know oneself for the first time. The first ray of the sun and all is fulfilled. The first songs of the birds in the morning and all is attained.

Be here as long as you can. Much is going to happen.... You are already on the way and things have already been happening; much more is going to happen. You have come in the right time.
Just be here as totally as possible. You have come home.

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Deva means divine, paresha means the beyond -- the divine that is beyond, the divine that is transcendental.

We can have it but we cannot understand it. Understanding is impossible. The instrument for understanding is very tiny and the reality is vast. Thought cannot contain truth, but the heart can feel it. Love can know it, but not knowledge. And the whole problem for a spiritual seeker is how to drop knowledge and how to become more loving. It is very difficult to drop knowledge. It is very difficult because we have been, from the very beginning, conditioned by knowledge. In the very milk of our mothers we have been fed with knowledge. This whole society depends on knowledge, not on love -- the schools, the colleges, the universities. And the misery is that even the churches, the temples, they also depend on knowledge. And knowledge is all garbage; it is not for the true seeker.

For the true seeker, the beginning is renouncing all knowledge and disappearing into the heart, moving from the head towards the heart. That brings transformation. The head is within you but the heart is not within you. The head is within you but you are within the heart; the heart is bigger than you.

When I am talking about the heart I am not talking about the physiological part called the heart. When I say "the heart" I mean God. That's why Jesus says: God is love. We are surrounded by the heart, the divine heart. Once we get down from the head trip, suddenly it is all ours. All the doors open and existence starts revealing its mysteries.

That is the meaning of the word "revelation." Knowledge is not possible -- revelation is possible. Knowledge is man's effort to know, and revelation is God's will. Man can only remain available, that's all, and whenever one is ready, God reveals himself. The first step towards readiness is to drop all knowledge, even the so-called spiritual knowledge, because whatsoever we have learned from others is not going to help. It will become a barrier. You will have to go to God naked, like a small child... innocent, ignorant.

The state of not-knowing is the state of the real seeker. When you can say deeply, profoundly, "I don't know," then God is closest to you. That's what Socrates means when he says, "To know that I don't know is the beginning of knowledge."

This is the meaning of your name, Deva Paresha: God is beyond all knowing but is perfectly within loving. So change your gestalt from knowing to loving. Think less, feel more, and God is not far away, he is very close by. He is already searching for you, he is already groping for you. It is not a one-way affair -- not that man is seeking God and that God is hiding -- God too is seeking man. In fact, man is hiding; sometimes behind money, sometimes behind knowledge, sometimes behind power politics, and he has found a thousand and one ways to hide himself.

Be here... much is going to happen! Remain courageous, because when things start happening, fear arises.

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This will be the name for the center: Sadhana.

It is a very significant word and very difficult to translate. No single word in English exists which can be equivalent to it, but the meaning can be understood. It means seeking, searching -- but not only intellectually: existentially. One can seek only through the mind; that is philosophy. One can think about truth and God and great things sitting in one's armchair; that is speculation, that is not sadhana.

When one not only thinks but lives and transforms one's life also in order to seek, in order to search; drops everything in one's life which becomes a hindrance in the search and chooses only that which is a help -- when the search becomes one's whole life, one's only life, one's only love, one lives for it and one is ready to die for it -- then it is sadhana. So it is not just inquiry. It is not just intellectual speculation; it is not philosophizing only. It is philosophizing through the being, and the difference is great.

For example: David Hume is a great philosopher but only a philosopher. He has the same kind of intelligence as Buddha, the same penetrating genius, but no attainment. He just goes on thinking and thinking, goes on sharpening his intellect. But if you look into his life it is as ordinary as anybody's. You will not find that sharpness in his life too. If he argues, you will find he is sharp, he is a sword; it is very difficult to win an argument with him. But if you don't argue with him then he is just ordinary. If you don't know what he thinks you will not feel the presence of the person in any other way.

But when a Buddha passes by... he has not uttered a single word and suddenly you feel something of tremendous power; some silence starts enveloping you. If he looks at you, you know he has looked deep down into your heart. If he touches you, you know he has touched your whole being: you start vibrating in a new way. He is not just a philosopher: he has lived his philosophy. The search has not been only of the intellect: it has been existential. Whatsoever he has thought, he has practiced. And whatsoever he has found through practice as true he has declared to the world, otherwise not.

Something may look very logical and true in thought, and may not be so in reality; the reality may be just the opposite. Reality has no obligation to follow logic -- it has its own ways. One has to put aside all logic and look into reality. When reality is the only criterion... For example, if I speak about meditation... A philosopher can also say something about meditation, about what it is.

Once it happened: A Jaina nun wrote a beautiful book on meditation, a really beautiful book on meditation. When I passed through the book I was surprised. I was surprised because there were a few faults in it which are possible only if the person has never meditated. Just a few -- three, four faults -- not much in a book of four hundred pages. Otherwise, it appeared as if the person who had written it knew what

meditation was experientially, not just intellectually; but those four faults were enough. Then I forgot about the book.

While I was traveling in Rajasthan, in one town the nun came to see me. I had completely forgotten about the book and the name of the nun; and she asked me how to meditate. Looking at her face I remembered that I had seen a picture somewhere, and then the memory came, and I asked her, "Have you written a certain book on meditation?" She said, "Yes, I have." I said, "How could you write that book if you have come to ask me how to meditate?"

She said, "I have been studying meditation. I have studied all the books that are available on meditation, your books too, and that was a kind of thesis. I have accumulated material from every source; whatsoever looked beautiful, I chose it and I made a consistent whole of it. But as far as I'm concerned, I don't know what meditation is because I cannot get rid of thoughts."

This is not sadhana -- this is philosophy. Sadhana means: whatsoever you think is right, you try to practice it. Unless your practice proves it, you will withhold the conclusion; you will not say whether it is right or wrong. When you have practiced it and when you have experienced it and tested it, then you will declare whether it is right or wrong; because the criterion is experience.

So sadhana is more like science than like philosophy. Just as science experiments in the outside world, sadhana experiments in the inside world. Sadhana is the inner science of the soul. One becomes one's own lab. One changes one's whole life into experimentation. Great risk is there, because one never knows what is going to happen. But only those who are ready to risk are ever able to attain anything in life; they are the fortunate ones who can risk.

So help people to risk, to search, to seek, to experiment.

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[A sannyasin says that when he came five weeks ago he wanted to meditate... but his thoughts always go to his home, to the things he hasn't finished. Now he wants to go back to finish his things and then come back here.]

Good. Go and finish things and come back. That will be very good; then it will be easier to drop the thoughts. It is always good to finish things. People go on accumulating incomplete experiences. Anything incomplete hangs around you and tries to attract your attention; that's why it has been difficult for you.

If a person lives every day, moment to moment, finishing things, never accumulates piles of incomplete experiences, never accumulates files, letters which have not been answered, problems which have not been solved... Then they stand in a queue and they all hanker for attention. They say, "Complete us!"

It is always good to finish things and it is good to finish them every day. Never postpone, never say, "Tomorrow," because tomorrow you will not be free. When you say to a thought, "I will do it tomorrow," then tomorrow that thought will come like hammering and will say, "Now, you had promised -- fulfill it." And you have been promising your whole life, so a crowd is waiting.

To live rightly means to live every moment so deeply, each thing without postponing it, so that either it is finished or you come to the understanding that this is not a thing to be finished, it cannot be finished -- then too it is finished. You need not give any moment to it again. There are things which can be finished and there are things which cannot be finished, but to see it is of great help. Something cannot be finished, something is humanly impossible to finish. Then too it is finished; you put a full stop to it. There is no need to open the file again. Either you answer the letter or you throw it in the wastepaper basket, but don't go on accumulating.

I have heard that Albert Einstein had the habit of accumulating letters. For months together he would accumulate them. Just on his table above his head they would all be hanging, and people would ask, "Why do you go on accumulating them?" He would say, "Tomorrow, tomorrow." Then one day he said, "I answer a few and the remaining ones I have to throw, because the time has past -- now the answer is not needed. My not answering them has already answered them."

But then why go on accumulating? If you don't want to answer something throw it right now! They are hanging there -- they will be heavy on you, they will continuously attract your attention, and the load will go on becoming bigger and bigger. So learn one thing: always finish things. The man who can finish everything by the time he goes to bed, who can say goodbye to the day that has passed and is ready to fall into sleep with nothing hanging around, is the most blessed man in the world. The next morning he will be waking up fresh, will open his eyes, look at the world... if there is something to be done, he will do it, but

there is nothing pending on his mind. When nothing is pending, clarity is there and that clarity is of great significance. Then each morning he is new, fresh, available to existence, and existence is available to him. So go and finish things and come back!

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[Osho explains the meaning of anand diya: lamp of bliss.]

The meaning is simple but the search for it is difficult. The meaning you already know, but the real meaning you will know only when you come across the inner light. The light is there -- it has not to be invented, it has only to be discovered. It is hiding behind the clouds of thought. As thoughts start disappearing you will see the flame coming out, and when the flame is smokeless then the bliss is infinite.

To search for the inner light, to know it, to be it, is what religion is all about. A few religions have called it God -- the inner light they called God; a few religions have called it enlightenment, a few religions have called it nirvana. That is only a difference in names. But one thing about which all the religions agree is that the inner experience is that of infinite light... light and light and light, and without any center.

We consist of light, we are made of light, and not only us: the whole existence consists of light. Each particle of matter is nothing but condensed light. The day one comes to know one's own light, the whole existence becomes full of light, all darkness disappears. Even in darkness one knows that darkness too is a form of light and nothing else. That's why there are a few animals, a few birds, which can see in the dark night. Owls can see in the night. For us it is dark; for them it is not dark. They have more penetrating eyes, that's all; they can see perfectly well in the night. There is no darkness anywhere. Our eyes are limited, that's true, so we see only a certain part. If we can see the whole, then there is no darkness at all -- there has never been any darkness, there cannot be.... But you will have to live to find its existential meaning.

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[A sannyasin who has been leading groups in the West asks what to do besides the three groups she's signed up for.]

Do these three, mm? -- then I will give you a few more. Then if you feel like it you can start leading a few groups here too. But first pass through groups so that you can feel the whole work that is going on here and then you can start doing something.

[The sannyasin then asks about her relationship: We are hanging on to each other too much and that each of us has to go his own way, but I am very much afraid.]

One can stay on one's own and still be loving to the other. It is not against love to be on your own; just don't cling. Clinging is not love. Love, enjoy the presence of the other. Share your joy with him; enjoy his being with you. Let each moment be of great sharing, but there is no need to cling.

Clinging means you bring the future in. Whenever the future comes in clinging starts . Clinging means: "What about tomorrow?" Clinging is future-oriented; it prepares for tomorrow. It says, "We have to be together tomorrow!" Today is unimportant for the clinging mind. Today is okay but the real thing is tomorrow. And tomorrow never comes!

And whenever it comes it will be today again and you will be again thinking about tomorrow. So the clinging mind never really lives; it only thinks that one day it is going to live, but it never does. It is continuously postponing life: preparing for tomorrow and missing today, and today is all there is. Tomorrow is not and is never going to be.

A non-clinging mind lives today, this moment, en joys it and leaves tomorrow free. When it comes we will see. If we are together we will enjoy; if we are not together, so we are not together. Then I will enjoy something else; you will enjoy something else. We will be separate, and we will be enjoying separately. But why miss today?

The clinging mind is a foolish mind. It is the very core of stupidity. The intelligent mind lives this moment and waits for the next moment to come. When it comes we will see. What can we do right now? Who knows? -- tomorrow you may come across a better person, he may come across a better woman. Tomorrow you may die, he may die. Tomorrow you may not be able to communicate. Life may disrupt you, throw you away into separate islands. Who knows about tomorrow? All that is certain is this moment; not

even the next moment is certain.

Jesus says: Think not of the morrow. Look at the lilies in the field, how beautiful they are, because they live right now, herenow.

So I am not saying to be on your own, I am not saying to drop him or separate from him. There is no need to drop; that is going to the other extreme of clinging. Either we have to cling or we have to drop. Can't you stop in the middle? -- no clinging, no dropping. Only a clinging mind can drop. How can a non-clinging mind drop? -- because he clings not, so there is nothing to drop either.

Be in the middle. The golden mean has to be remembered, otherwise the mind goes from one extreme to another extreme. It moves like a pendulum, and always remains in anxiety. Stop the pendulum in the middle and the clock stops. Stop the mind in the middle and time disappears, time stops.

You need not be separate from him -- be with him -- just don't cling. Can't you be together without clinging? That is the point! To be separate is easy, to be clinging is easy. The real work is to be together but without clinging at all... just being together like two trees standing side by side. They have their roots in the earth but are swaying in the sun and dancing in the wind and in the rain, and enjoying being together -- not clinging to each other at all. Be like two trees together and you will come to know much joy that you have not known.

I can see from your face that you have suffered a lot, and you can be very joyous. And if celebration does not happen here with me, it cannot happen anywhere else. So don't miss this opportunity. Be together, enjoy being together; share your love, your poetry, your music, your silences -- but don't cling. Let the future take its own course. If tomorrow you are together, share again; if you are not together then you are not together. Nothing can be done about it.

We cannot plan and we cannot make it a guarantee. In trying to make the future guaranteed and secure, people destroy all beauty of life and all benediction. So I have not said to separate. This is how the mind goes on interpreting and hearing something which I am not saying. But you are new -- just go on listening to me for a few days and things will be clear. Good.

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[A sannyasin who is leaving says: I feel like I'm opening and I feel very fragile and scared and feverish.]

It happens when one starts opening; it is a good sign, a confirmatory sign. Soon the fever will be gone and the fear also. It is just a toxic energy in the body that is being released. One certainly starts feeling fragile but fragileness in itself is not weakness; in fact, it is strength.

[And in the beginning, He says, it looks like weakness but it isn't so, for water is stronger than rock and woman is stronger than man, and man created the fiction of masculine superiority because of crude animal strength. Fragileness is a totally different kind of strength... and we have passed the time of muscles; now that work can be done by machines.]

The feminine energy has a great future ahead. And man will have to learn how to be more fragile, how to be more feminine, how to be more delicate and graceful. So don't be worried -- something beautiful is happening, and soon you will start enjoying it.

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[A sannyasin, who is leaving to earn money, says:I'm a bit afraid to lose my center, this being meditative.]

I will take care. Just do one thing: for fifteen minutes every night when you go to bed, just lie down on the bed and for five minutes, turn the light off and relax. Start from the toes: start feeling that they are going numb, heavy, getting sleepy, almost dying. And then go on. Now half the legs are dead, heavy, dull. Then the whole of the legs are dead, heavy, dull, asleep -- completely asleep, numb. Go on. For five minutes going on bringing the sensation up to the head. The whole body is like a corpse.

This is just for five minutes. And within a few days you will be able to do it in two, three minutes. But go slow, so really the whole body becomes almost like a dead body.

Then start breathing deep and long breaths. Inhale deeply and exhale deeply. With inhalation, visualize light -- create light, golden light entering from the head. When you inhale, just visualize light entering from

the head, great golden light, as if a sun has risen just above the head. And within a few days you will be able to see it entering. It is coming like a flood, going in, going in. The body is dead, almost like a hollow bamboo and the light is passing through, and it goes out from the feet. In one inhalation, this whole visualization. It enters as the breath enters in, it goes out from the feet.

And as you exhale, visualize again a dark, dark light entering from the feet -- just darkness entering from the feet, coming up, going from the head out.

So with inhalation, gold light entering in from the head, going from the feet out. And with exhalation, darkness entering from the feet and going out from the head. This for ten minutes. And then just go to sleep. You will remain centered twenty-four hours a day. And whatsoever you want to do, you can do. There will be no problem at all.

This balances, this is a polarization of the feminine and the masculine inside. This is one of the most ancient methods to bring centering, balance, in the being.

Just this much continue, and whenever you can do some other meditation in the morning, you can. But this has to be done as a regular thing.

And finish things soon and come back!

God's Got a Thing About you

Chapter #2
Chapter title: None

2 September 1978 pm in Chuang Tzu Auditorium

Archive code: 7809025
ShortTitle: ATHING02
Audio: No
Video: No

Deva means divine, surupa means beauty -- divine beauty. This is one of the most fundamental things to be remembered always -- that the innermost core of everything is beautiful. Even when the circumference is not beautiful, then too the center is always beautiful. But because we cannot see the center and we become acquainted only with the circumference, sometimes we start thinking: this is ugly, that is bad, this is sin and that one is a sinner. That simply shows that we have not been able to penetrate to the very core of the person or the thing. If you look deep down in a sinner you will find a saint, and if you cannot find a saint that simply shows that you have not yet reached to the core of it.

When the eyes become really penetrating the whole existence becomes beautiful; even ugliness is transformed into beauty.

One has to go on working and digging and transforming oneself to the point where everything is known as beautiful, nothing remains ugly. When ugliness simply disappears, when one cannot see sin existing, and the whole existence takes on the quality of holiness, that is the moment of enlightenment. Then suddenly the joy is infinite, because then one lives surrounded by beauty; wherever one is there is heaven.

Even if you throw a man like Buddha or Jesus into hell, you will not be able to torture him there. You will not be able to make him miserable there; he will find something utterly beautiful there too. There too Jesus will thank God for the beauty of hell, and Buddha will be able to meditate amidst all the fire of hell; those flames will become petals of lotus flowers. It depends on the vision, it depends on how you look at things. There are people for whom even flowers are thorns, and there are people for whom thorns have become flowers.

Sannyas is an initiation into this art of transforming the whole existence into a beatitude. And that is the meaning of your name -- let it become your life too.

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Deva means divine, abhinavo means new, newness, freshness -- divine newness. The word "new" comes from the same root: navo. Life is constantly renewing itself; not even for a single moment is it the same. If it appears the same to us, that simply shows that we have missed seeing the change that has happened. Maybe the change was too fast and we could not see it; maybe the change was so quick, and we were not alert -- we were asleep. Maybe we were occupied with something else. That's what is happening: because the mind is constantly occupied with the past or with the future, it goes on missing the change that is happening right now.

Everything is changing. Trees are growing, so are the mountains; rivers are flowing and so are the mountains. Everything is in a flow -- nothing is stagnant. The child is growing, the young man is becoming old, the old is moving every moment into death. Death is becoming life, and life is becoming death; day's turning into night and the night is turning into day. It is constant -- the wheel goes on moving, but we go on missing it because we are never herenow; hence the boredom. We think everything is the same.

In the morning you leave the home, and by the evening when you come back do you think that it is the same woman that you left in the morning? It is not, it is not possible. Much water has flowed down the Ganges. The woman has become eight hours older so much has changed in her. She is not the same woman that you think you left, but because you are so occupied you never give her a look.

In fact, if a person is told to recall the face of his wife, he will not be able to remember it because for years he has not looked at the face of the woman. And if he recalls it at all it may be the face that his woman had thirty years before, when they got married, when they were in love, and when he had seen the woman for the first time. But it can't be contemporary, not at all. It cannot be of the immediate moment.

People start taking each other for granted. They start taking everything for granted -- the trees and the stars and the sun and the moon -- then life becomes a boredom. Then they are utterly bored and dragging and they don't see what the point of it all is.

Life can become a celebration, but one has to see the newness, the constant renewing energy of life. Each moment it brings something new into existence which was never before and will never be again. Each moment the old disappears and the new is born. Only in meditation can one see it, because in meditation one becomes unoccupied.

That is the definition of meditation: to become unoccupied, to be empty, not to be occupied at all. And these are the two occupations: the past and the future. The moment you are not occupied you are out of time; then you are herenow, in this immediate moment. And when eyes open to this immediate moment, it is simply unbelievably beautiful. It is a constant wonder. There are surprises and surprises at each step, with each breath. Then life takes on a new color, a new vigor. Then you are also fresh, because nothing ever gets old.

To remain in this freshness is to be spiritual. Then one is always young. Even in death one is young, even in dying one is fresh. Even the moment of death will bring only new surprises, that's all. New doors will open, new mysteries will be revealed. Then life is a joy, and death too.

This is the alchemy of transforming life. So start becoming more and more unoccupied and available to the present.

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[A sannyasin, who teaches yoga, says she finds it too strict and rigid. Osho checks her energy.]

Your feeling is right. The energy is going so beautifully -- not only fine but divine. Anything forced on your body will create a split. No need to do anything like that. Go on doing the way you feel like doing; your yoga is also perfectly good. Your awareness is going well, your energy is going well. Iyengar can be a disturbance in this moment, because he has no insight as far as energy is concerned. He is a good teacher of body postures, but that is an outer form of yoga -- not its internal spirit, not its interiority, but only the external. It is good for the beginner -- a well-trained body is helpful -- but now it will be a hindrance. Now you need a more fluid body, more flowing, no rigidity.

So just meditate, do a few groups, and continue your work as you are doing. Now my feeling is for you not to go to any teacher in yoga. It is very rare to find a yoga teacher and a spiritual man together. For centuries it has not been happening, because the people who become interested in yoga get lost in the physiology of it. They never reach the point where they should start meditating. They become too obsessed

with the physical well-being that yoga brings, but that is just body. It gives good health, a good body, a good body feeling, but that is nothing if you don't use it to go somewhere else. Yoga is only a porch, not the real temple. And once you have started enjoying something of the inner temple, then it is better not to force anything upon yourself.

Now you will be able to develop your own yoga, so go on teaching and inventing and become more inventive, creative. A real yoga teacher has to be as inventive as a poet; he has to continuously devise. There is no need to always follow the old pattern. See the person, listen to his rhythm, his body, his energy, and find something for him that will suit him. Because all those yoga postures and the whole system is just an outer form; it is not meant to be followed exactly, literally. One has to understand it and then one has to listen to one's own body.

And your feeling is perfectly right -- it is good that you asked and you didn't go; otherwise your energy could have been disturbed. Anything enforced on you will create a split and will be a disaster. And you know more than enough; with that knowledge you can go on inventing. Now be a teacher on your own -- forget all about learning from others. Learn from people you teach... Learn from their experiences, learn from their growing energy, their changing energy, learn from their deepening awareness. Listen more to the disciples you teach, their experiences, their growth -- watch it.

A teacher has to be like a gardener: he has to look around the plants to see how they are growing, whether they have enough space or not, if more water is needed or less, if more sun is needed or less, if a little bit of pruning is needed or not. Look to each plant with no prejudice, with no fixed idea of how things should be.

That is what is wrong with all traditional yoga teachers: they have a fixed idea about how things should be. The man has to fit with their idea; they don't change their idea to fit with the man. They are disciplinarians; it is a kind of regimentation, and basically inhuman.

So you need not go anywhere -- just meditate. Things are going perfectly well. Now teach yoga and teach more meditations to people. Let yoga be just the beginning and then slowly slowly persuade them towards meditation. And you can be of great help.

God's Got a Thing About you

Chapter #3
Chapter title: None

3 September 1978 pm in Chuang Tzu Auditorium

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ShortTitle: ATHING03
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Video: No

[A sannyasin brings her baby and says she has been screaming a lot which upsets her.]

That is part of being a mother....
It is not an easy job....

But now it is too late! Every woman wants to become a mother without knowing the responsibilities. It is a long commitment. And remember: never think of what is right and what is wrong. Do whatsoever is spontaneous. If you decide what is wrong and what is right you will go nuts. And then she will suffer. Just be spontaneous. Sometimes to be annoyed is perfectly right... perfectly good -- nothing is wrong in it. The whole idea of right and wrong is wrong. You are a mother so you know from your inward core what to do and what not to do; this should not be decided by the mind. It is just like a cat knows how to catch the rat...

no school is needed for the cat.

So just be a good mother to her and by "a good mother" I mean a spontaneous mother. And sometimes screaming is good, because life will scream at her, so she has to be prepared for that. Her husband will shout, so she has to be prepared for that....

When she is relaxed, be relaxed; when she is annoyed, be annoyed, but don't make it a program -- that you have to do this. Whatsoever happens, let it happen.

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Anand means bliss, dharmo means religion -- the religion of bliss. And my religion contains only one word: that word is bliss. To be blissful is to be religious. To be sad is to be irreligious. So whatsoever makes you blissful is right; that has to be imbibed more. Whatsoever makes you sad has to be dropped.

People have learned the ways of being sad because when they are sad and serious they look important. When they are playful, happy, joyous, they don't look important. The priest is serious, the professor is serious, the politician is serious, and they have become the models; people are following them.

Follow children -- non-serious, playful. Become a child again, and then there is no need for any Bible or Koran. Then there is no need to go into any church or temple; wherever you are is the temple. Joy is the temple of God. Laughter is prayer. And if one can live in a laughing way, dancing way, one has known how to live.

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Prem means love, abhijat means aristocrat -- the aristocracy that comes through love. Love makes one an aristocrat because love is the greatest luxury in the world, the greatest richness. The person who knows how to love is the most affluent person; all others are poor, all others are living in ghettos. Only the person who lives in love lives in a palace. He is really an aristo; all others only brag. He may not have anything, he may not possess anything: he may have no bank balance, no security. He may apparently be a beggar, but the way he walks, the way he looks, the way he sits, is that of an emperor.

To attain to inner aristocracy is the whole effort that I am making here -- to help you to become the aristocrat of the inner, to become spiritually rich, because no other richness helps. It may hide your poverty for a time being but again and again your poverty erupts. The truth cannot be forced down for long; it asserts itself again. And all your richness remains just like a thin layer around you and deep down -- the black hole of poverty.

There is no need for this to happen. It happens because we have never made any efforts for the inner. The efforts that we make for the outer are so many and the efforts that we make for the inner are none. If we make the same efforts for the inner as we make for the outer, each person would be transformed into a Buddha. Each person has the potential of a Buddha. Less than that should not satisfy. One should not feel contented with less than that. Unless the Buddha ariseS in you, unless your soul awakens and the inner celebration starts... you have to work hard, you have to dig deep. One has to find one's original face; that face is always the face of an emperor.

So I teach richness, luxury, affluence. And the outer is only a substitute; the inner is the real thing. Those who are lost in the outer and have forgotten the inner are to be pitied; they are simply wasting their lives. They will repent, but then it will be too late. They will repent at the moment that death knocks at their doors but then nothing can be done. It is good to become aware before death comes. It is good to be initiated into some inner journey before death comes and destroys all that you have made. It is good to create something that is beyond the grasp of death. And that's what sannyas is all about: a search for something deathless.

It is there. One just has to look for it, thirst for it. It is not far away either -- just a one-hundred-and-eighty-degree turn and you are face-to-face with it.

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I don't ask you to change your situation: I ask you to change your psychology. Be in the marketplace and yet be not of it; live in the world, but don't allow the world to pollute you, poison you. This is real transformation -- not of the situation but of the spirit.

Henry Thoreau has made a very significant observation, that birds in caves don't sing. They cannot -- there is nothing to sing. They need the open sky and the sun and the moon and the breeze and the trees and the color of the world... then they sing. If birds cannot sing in caves, the human soul cannot sing in caves

either. The human soul also needs this tremendous multiplicity, this multi-dimensional existence, to sing. And when a man forgets how to sing, how is he going to pray? Because prayer is nothing but singing at the maximum. Prayer is nothing but singing come to its crescendo.

The old so-called sannyasins who lived in the caves lived like corpses. They were not alive people; they committed a kind of suicide. They lingered on, they were breathing and in a sense they were alive, but that life was more like vegetating than life.

Live totally, live joyously, live alert and conscious, but live in the world, accept its challenges. I am saying it to you because in the Indian mind the old sannyas concept has gone very deep; it is almost in the bones. It is not conscious any more; it has become part of our collective unconscious. The moment you hear the word "sannyas," the idea that arises is of escape. And to escape seems to be easy and cheap, but it is the way of the coward, and a sannyasin cannot be a coward. A sannyasin has to be courageous, a sannyasin has to be a warrior. He has to be in the world, struggling, accepting challenges that come every day, answering. And in those very situations, integration happens; one becomes more and more solid, crystallized.

Life is a school for crystallization, so those who escape life escape from the school itself. And God will be very angry with them, because God sends you into life to learn something -- and you escape. It is as if your parents send you to school and you escape; you say, "I have renounced the school." The school has to be transcended, not renounced. You have to pass through all those examinations. They are hard; the harder they are, the better.

So this is my message to you on your sannyas birth: change your psychology but don't be bothered about the situation outside. It's perfectly okay; as it is, it is perfectly good. Then the whole emphasis is on the inner change. Then you don't become occupied with outer changes -- what to eat, what not to eat, where to live, where not to live, how long to stay in a place, how many things to keep -- because if there are so many things you may become attached -- to look at a woman or not, to touch a woman or not. Then there are a thousand and one problems, and one becomes so occupied with all that nonsense that no time is left to work for the inner journey.

So no need to be worried about those things. Put your whole energy into meditation. Let meditation explode in you and all else will follow of its own accord. All the changes come to the person who meditates, and they come without any effort. And when they come without any effort, they have a beauty. They are not forced changes....

So whenever you can come, come for a camp -- do at least one camp so you can do all the meditations.

Go to the center... and start meditating. Would you like to say something to me?

[The sannyasin asks: When I am looking in the mirror I feel that the reflection is not mine. Why is it so? I am looking daily in the mirror. I feel that whatever I am looking at is not me.]

It's perfectly beautiful, this experience -- because you are not your body, you are not your face. Your body is just like your clothes, it is just your garment. Go on looking; the feeling will become more and more clear and loud. One day you will suddenly see that whatsoever you are seeing in the mirror is not you at all, and that will be a great insight. It is not you! People think that they are seeing themselves in the mirror because they are identified with their bodies.

Something is changing inside: the identification is breaking It is a beautiful sign....

It should not be thought of as a trouble but as a blessing. Yes, when you look in the mirror and you feel this is not you, it is very disorienting. Nothing to be worried about -- enjoy it! This is how it should be; this is truth. If you think you are mirrored in the mirror, that is a lie... although an accepted lie and everybody believes in it. You will feel at ease with it, because everybody also thinks that way. Otherwise this is a lie we have agreed upon.

You are not it. It is just a reflection of your body, not your reflection. Your consciousness cannot be reflected by the mirror; there is no mirror to reflect it.

If anything comes to reflect consciousness -- the closest to the mirror -- that is love. Only in very deep love do you sometimes feel some reflections of your being which are not of your body but of your consciousness. But those too are very rare, because love, to go that deep, needs great courage, great surrender... and people are not ready to surrender that much. They want the other to surrender; then it never happens.

But once in a while it happens to lovers; they can function like mirrors for each other. And when two lovers are in deep intimacy and have become mirrors reflecting each other, a great experience happens,

because if two mirrors are reflecting each other nothing will be reflected. Infinity will be reflected. There will be no end to it. This mirror will reflect that, and that mirror will reflect this mirror, and so on and so forth, ad infinitum. If two mirrors are facing each other they will create an infinity. And that's the beauty of love: at its climax, when two persons become really intimate, they reflect each other and suddenly persons disappear; there is only presence and infinite presence. Only love comes a little bit close to the mirror, but the ordinary mirror cannot do that.

The experience is something beautiful, very significant. Disorienting, I understand, but if once you understand that this is right, the disorientation will disappear and it can become a meditation for you. Make it a meditation: whenever you have time, just look at the mirror and see that it is not you. Now see it consciously; don't avoid it. In fact, make it a meditation: sit before the mirror for as long as you can, continuously seeing that this is not you. And this can give you a great satori, a great insight, one day. Suddenly you will see that your body has disappeared: there is only consciousness, pure witness.

Make a meditation out of it. It has been used in the past as a meditation.

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[A sannyasin, who is leaving for London, says: Here or in London I really have to go inside.]

You have to go inside -- that's true. Wherever you are, you have to go inside. That's perfectly true. So make all effort to break the walls. Be almost like an army attacking a castle. It is really a castle, because the mind defends -- it throws you out, it does not allow you in. It creates a thousand and one excuses to bring you out again. So one has to be very watchful; otherwise the mind brings distractions, allurements. The moment you start going in, the mind creates many allurements, and at the slightest hint you are distracted. You forget all about the inner journey and you have moved out, and as far away as possible. Each thought takes you away from yourself.

Whenever there is a thought you are away from yourself; when there is no thought you are in. That is the meaning of being in: a state of no-thought. Then you are in. There will not even be the thought, "I am in." If it is there, you are not in yet. If you are thinking, "Look, Dharmen, how beautiful -- I am in," you are not, because this is a thought. When you are really in there is no Dharmen, no in, no Out, no thought, no experience, nothing. Not even a spiritual experience is there. All has dissolved. Nothing is. One is in a state of no-where-ness. Then one is in.

But that's what has to be done, so whether here or in London, it makes no difference. All the difference that is possible is: here I go on hammering on you again and again to remind you; but that can be done there too.

Help my people there!

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[A sannyasin says she is frightened because her head is turning all the time; it fades away and comes up and fades away.]

Whenever it happens, just watch it. There is no need to be worried about it. Worrying will make the problem worse. Trying to stop it will create more trouble. Simply be aloof and watch it happening as if it has nothing to do with you. A kind of indifference -- as if it is just the road and the traffic is passing by and you are sitting in your house looking at the road.

And that's exactly how it is: the mind is just the way along which the traffic of thoughts passes by. Sometimes there are rush hours and sometimes the road is empty, and you are sitting there deep in the heart watching it. And when I say "watch it," I mean don't judge -- don't say it is not right, it should not be -- because then the watching disappears. It has nothing to do with you.

In the fall the leaves fall. What can you do? In the spring the trees bloom. What can you do? So there are seasons in the mind. Sometimes it is empty, sometimes it is full, sometimes it is very noisy and sometimes it is silent; this is a rhythm. You are neither the silent mind nor the noisy mind -- you remain the watcher of both. So don't choose.

That's where you are creating the problem: when it is silent you become identified. You think, "So this is who I am -- so beautiful!" If you become identified with the silent mind, then of course when it is noisy you will feel troubled. Don't get identified even with the silent mind, because the mind is the mind; silent or non-silent makes no difference. When it is silent then too know it is just the mind so it's okay. When it is

noisy, it is the mind; you are away from it.

Develop this aloofness, this distance, and things, will change slowly slowly of their own accord. But . whether they change or not is none of your business; just leave it. Leave it to the mind itself. Don't interfere. Don't come in. Your energy is going perfectly well -- only this watching has to be added.

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[A sannyasin, who has just completed primal therapy, says that since a bike accident when she was eight she feels pain and numbness in her left side including the tongue and leg. Osho checks her energy.]

No, no, nothing -- both of the hemispheres of the brain have lost the bridge. It is there but not much traffic between both. But it will be put right....

That falling off the bicycle has hurt deeply. Both brains have fallen apart; that's why [your primal therapist] felt the split. They have to be brought together. A few things will be helpful. One is: acupuncture will be helpful. Have you tried acupuncture?...

Here you try acupuncture, one thing. Shiatsu, the second thing. And the third thing is: if you can manage, have a hot and cold bath together. Start with hot -- a hot shower so that the whole body becomes hot, really hot, as much as you can bear -- then a very cold shower. Two minutes hot, two minutes cold; two minutes hot, two minutes cold, four, five times. Begin with hot and end with cold. That will help immensely.

Something inside the brain has just stopped functioning -- just the link. Both these brains are linked. Either some blood has become a clot there or something else, but this change from hot to cold, from cold to hot, will help immensely. So these three things you do.

It will be okay -- it will take two, three months but it will go. Nothing to worry about. It has been there so long, that's why it will take a little time. But there is no need to be worried. Good!

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[A sannyasin, who is leaving, says in the groups he has done he became aware of energy blocked in his head, tightness in the throat, chest and shoulders.]

There you can do Rolfing -- that will be helpful -- or Postural Integration. Either one will do. Some work, deep work, on the body is needed.

Everybody carries many blocks but ordinarily we have repressed those blocks so much that they don't surface. But when you go through groups you start relaxing; your repression is removed and the blocks start surfacing. Nothing is wrong in their surfacing, because unless they surface you will never drop them; unless they really become a problem you will carry them for your whole life. And carrying those blocks is carrying an unnecessary load. But they are there -- almost everybody has them, because our social conditioning and upbringing is such; we have not been brought up in freedom. We have been inhibited in so many ways that in fact it is a miracle how we survive all these inhibitions, repressions, taboos. How we are alive at all -- that is a miracle, because there are so many rocks inside the being, and life is disconnected, disrupted.

The wounds are deep and it will be very difficult to see them, so the mind has learned a trick: not to look at them. Slowly slowly we forget all about them. They remain there because just by forgetting them they don't disappear. They go on working from the unconscious; they go on affecting your life. But you are unaware; you go on blaming others, and you don't see what is happening inside, how you are destroying your own life. But when you pass through meditations and therapy groups, slowly slowly you start looking at your own self. You are less afraid. You want to be acquainted with yourself, and then all those wounds and blocks start coming up. It is frightening in the beginning, but it is good, because once you know them they can be dropped.

Rolfing will be of immense help. And at least one meditation you should continue -- which you choose. Whichever one do you like the most?

[The sannyasin answers: Sometimes Vipassana, sometimes Kundalini.]

If you can do both that will be very good, because they have different ways of working. In the morning you can do Kundalini, in the evening you can do Vipassana. Or in the evening you can do Kundalini, in the morning you can do Vipassana. If it is possible to manage two, then it will be perfectly good. If it is not

possible, then choose one. But at least one meditation has to be a must. And next time you come, these things will be dissolved.

God's Got a Thing About you

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Prem means love, amiro means rich, richness -- richness that love brings. And in fact, except for love nothing else ever brings richness. And all other riches are substitutes. People search for them because they have missed love. The person who is too obsessed with money is of necessity the person who is empty of love. The miser cannot love. In fact, because he could not love he became a miser; the miserliness is rooted in his lovelessness He has to hold on to something. When love is there, you need not hold on to anything; love is enough unto itself. It gives you such richness that one can be poor and yet rich. Without love one can be very rich but remain poor.

The people who seek power are the people who are incapable of love. That's why it is very difficult to find a politician who has a loving heart. It is impossible. If he has a loving heart, why should he be in politics in the first place? Love would have been enough. Love gives power -- such immense power; why should one go into politics? Because love is not there and love's power is missing, and one is feeling empty, impotent, one wants to fill that black hole with something or other -- money, power, name, fame, anything. But nothing can ever fill it. It remains empty. It goes on asking for more and more and more. It cannot be filled by anything else, because it is meant to be filled only by love.

Only a loving person is a full person, overflowing. Love gives richness, and a richness that is inexhaustible, a richness that is eternal, a richness that even death cannot take away. Love conquers time and death both; love makes you immortal. In the moment of love one can easily die with no complaint on the lips. In the moment of love one is unafraid of anything; even death creates no tremor. The lover can die laughingly... because he has loved! Life has been such a boon, such a blessing, and death cannot take anything away -- he has tasted something of the eternal.

The really poor people are those who are missing love; and the whole earth is full of those poor people who are starved. Sooner or later the outer poverty is going to disappear -- now we have enough technology to make it disappear -- and the real problem is going to arise. The real problem will be the inner poverty. No technology can help. The outer starvation will go -- we can feed people, we are capable of feeding people now -- but who will feed the spirit, the soul? Science cannot do that. Something else is needed and that is what I call religion. Then science has done its work; then only can religion enter into the world.

Up to now religion has been only a freak phenomenon -- once in a while a Buddha, a Jesus, a Krishna. These are exceptional people; they don't represent humanity. They simply herald a possibility, a future. But that future is coming closer. Once science has released the potential powers of matter and man is physically satisfied -- has a shelter, has enough food, has enough education -- then for the first time he will see that now a new food is needed. That food is love, and science cannot give it to man; science has no ways to understand love. That can only be done by religion. Religion is the science of love.

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[A sannyasin is here with the whole family before leaving. He says: I very much feel the desire to come here for good and still I'm scared to break everything and give up things.]

It comes to everybody, that fear, because we are settled; to move into some new space is always a little frightening. But it has to be done. And you will have to do it -- you can delay it a little longer, that's all. So the sooner you do it, the better; otherwise it will linger and remind you continuously. You cannot be there long now.

There is nothing to fear. In this life we don't have anything that we need to be afraid of losing. Even this life is going to be lost, so there is no need to cling to any security. And now the whole family is ready, so no problem.

Think of coming forever!

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[An ashram therapist, who is leaving, says: I catch a lot of things (energy) from other people and I don't know if I have to protect myself or just to let it happen.]

It happens when the energy starts changing and the new spaces arise. They are very delicate, very soft, and can be easily disturbed. They are like a rose flower, and the situations all around are like stones, so if you throw a stone at a rose flower, the rose flower is gone; the stone remains the same. The higher the qualities that arise, the more one has to be alert, aware and watchful. But I will not say to protect, because that can become a dangerous thing again.

People know only one way of protection and that is to become hard on the outside, to create an armor, a hard crust so nothing enters inside. That's what many monks in the past have been doing. That seems to be the easier way. Inside is very delicate, very soft, feminine, so outside they become very masculine. But that too is dangerous because then you become closed. And that soft energy needs flow, that soft energy needs constant communion with the universe. All the windows and the doors should be open so that the sun can come in and the wind can come in and even rain can come in and you are constantly exchanging energy with the existence. Otherwise the inner energy becomes stagnant. If you grow a hard crust to protect it, that will destroy it. It will become stagnant, stale, and soon you will see that the hard crust has won over it and slowly slowly it has also become part of the hard crust. A constant exchange with existence is needed so that the energy continues renewing itself, remains fresh, just as flowing water remains fresh, alive; stagnant water goes dead and becomes poisonous sometimes.

So "protection" is not the right word. It is dangerous to use that word because that will mean to close yourself, to become hard, not to listen, not to be sensitive, to just bypass people, remain indifferent. Yes, in a way it will be protection -- you will not be disturbed from the outside, but the inner has started dying. You have become a prisoner, afraid of life.

That's how the monks have lived down the ages -- Christian, Hindu, Jaina, Buddhist -- all the monks. Why have they moved into the monasteries? So that they can protect themselves there. In the world they felt unprotected; they disappeared behind the monastery walls and they started growing a very hard crust. They became stony, and the more stonelike a monk was, the more he was praised. They became utterly insensitive, their poetry died. Their whole life became just a calculation -- how to reach heaven -- just a businesslike phenomenon with no music in it.

So I will not say that, to protect, no. Be watchful. That is a totally different thing, and that is real protection. Just watch. Something starts happening, starts affecting you -- watch it. Let it affect you but remain watching; don't lose that consciousness. Something is affecting you -- be alert about it. Let it affect you, don't protect against it, but just watch. Go on seeing that it is affecting you: somebody has insulted you and it hurts. Just watch that it hurts with no judgment of good or bad. Don't say that you are disturbed, don't say that he had done something wrong to you, don't say that you should have protected yourself.

Don't be worried that something is lost, your energy is disturbed, now how will you gain the old space again? No valuation at all, no judgment. Just watch it -- that you are feeling hurt, so you are feeling hurt! And you will be surprised: the more you watch, the less you feel hurt, and still you remain open. The more watchfulness arises like a pillar, the less and less you are affected. And there is no hard crust to protect you at all.

This watchfulness arises in the center of your being and the hard crust has to be put around the circumference; that is like a fencing wall. They are totally different, but you are watching, and in

watchfulness nothing affects you. In the beginning when the watchfulness is not really deep, things will affect you, so nothing to be worried about. Watch that too -- that you are affected. Somebody insults you and you feel insulted. Watch both, and when you see that watching is helping and that that hurt feeling is going, watch that too. Soon you will see that the wound has disappeared... watch that tool

Just go on watching whatsoever happens, so you will be able to avoid two extremes. One extreme is protection: that creates armor, makes a man insensitive, dull and dead; that is the way of the monk. The second extreme is to allow it to happen, to indulge in it; that is the way of the worldly. Somebody insults you, and you feel insulted, so you fight and get involved in the whole mess of it. People know only these two ways; they are cheap. Either they become part of the ordinary madness that exists around or they create a China Wall around themselves and become an island hidden behind the wall. Both are dangerous. In one way they lose their delicateness because of the wall; in another way they lose their delicate energy because they themselves become mad. The third is exactly the middle; neither indulge nor protect, just watch... a silent witness to whatsoever happens. And you will see: the witness always remains unaffected. This will be a great experience.

And going will be helpful. Here you are protected in many ways. Here you live with people who are also growing like you -- you get all the support possible. The whole atmosphere is full of a growing energy, and each understands everybody else. Sometimes because of this the new people who come to the ashram think that people are indifferent. People are not indifferent -- they are very loving here. They look indifferent because they don't want to interfere in anybody's life. They know the other is growing into a delicate space; it is better to bypass, not to disturb.

For the newcomer, for the spectator, it looks as if people are just living their own lives unconcerned about others. That is not true. In fact because they are concerned they are not interfering. But back in the world nobody will consider you, nobody will be concerned. They will all be throwing stones at you, in many ways -- unconsciously. Not that they want to hurt you; they have just become accustomed to throwing stones at each other. That is just the way life is; they do it out of habit.

One day I was staying in a temple and a bird entered. All the doors were open and all the windows were open, and the windows were so high that they were almost touching the ceiling... just one foot below the ceiling. But the bird would not go out of the windows or out of the doors. The bird was trying to fly upwards and was clashing with the ceiling and hurting his wings. And I helplessly watched. "What has happened to that bird -- can't he see the windows open and the doors open?" I wanted to say to the bird, "Just one foot below the window is there," but the bird was fighting madly with the ceiling.

He knows only one thing: he knows how to escape upwards; that has become habitual. The sky was always available to him: if there was some danger he has always escaped upward. Here also he is trying the old instinctive pattern, but now there is a ceiling, no sky. Not that he is knowingly doing it....

Nobody is knowingly doing things to himself or to others -- people are just doing things habitually.

So go into the world. They will be throwing stones and you will find many situations very difficult. Just watch, and you will gain much through that watching. And when you come next time you will find that your energy, the delicate energy, has become a settled phenomenon. It becomes crystallized through witnessing. Then it is delicate and yet strong; and the miracle is that the more delicate it is, the more strong it is.

Mm, so nothing to be worried -- I will take care.

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[A sannyasin says: I feel something coming up in me but I don't know what it is. I feel very excited.]

Enjoy it! It is something good coming up. It is the same energy that moves downwards through sex. It is the same energy which, when it starts moving upwards, has a totally different quality. And in the beginning one cannot understand it because one has always known it flowing downwards. It is strange to feel it coming up in waves. If you allow it, if you don't repress it, it will soon reach to the highest center and your whole being will feel really ecstatic. In the beginning it will be exciting; in the end it becomes ecstatic. Allow it, help it. When it comes, sway with it, dance with it. Help it in every way... cooperate with it.

The mind will tend to repress it because the mind always represses anything that is new. The mind is always in favor of the old, so whatsoever new happens, the mind immediately jumps upon it and tries to kill it then and there. It is very afraid of the new because it does not know how to tackle it. The old it knows, the old it has tackled; it has become acquainted with it, it knows all the ins and outs of it. With the new the mind is impotent, utterly ignorant. So remember that -- that there is always a conflict between the mind and

the new, and life is always new and the mind is always old. That's why life and the mind never meet.

So when life brings some new energies to you, enjoy, cherish -- put the mind aside. Feel exhilarated. Dancing, swaying, singing will help very much and the energy will start finding more and more paths upwards. The higher it comes, the more ecstatic you will feel. When it comes to the third eye center, for the first time you will start feeling exactly as if you are moving in a deep sexual orgasm, with no sexuality in it -- just orgasmic. Your whole body throbs with some unknown blessing.

So allow it.... This upward journey...

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[A sannyasin says: It's about relating. I feel the deeper I go into my feelings without concern for where the other is, the more I feel lost, unloving and alone. Yet the feeling stays and there is nothing, but it's all.]

You have to explore it. If you feel lost, feel lost; if you feel nothing, feel nothing. If you feel utterly empty, alone, go into it -- don't be afraid. This is how it happens in the beginning: the first experience of the inner world is negative. There is a reason why it is negative in the beginning. In fact it is not negative, but our interpretation is negative.

We have always lived with others. From the moment the child leaves the mother's womb, he is never alone -- he is with the mother, with the family, with friends, with people. The circle of acquaintances, friendships, relationships, goes on becoming bigger and bigger, and a crowd gathers around him. That's what we call life. And the more people are there in your life, the more you think you have a rich life.

When you start moving inwards all those faces fade away, all that crowd disperses. You have to say goodbye to everybody: even to your closest friend, your lover, you have to say goodbye. A moment comes where even your lover cannot be with you. That is the moment when you are entering again the same space as you were in the womb of the mother. But then you were not acquainted with the crowd so you never felt alone. The child was perfectly happy in the mother's womb because there was no comparison, all was joy. Because he never knew the other he could not feel lonely or alone -- he had no idea. That was the only reality that he knew.

But now you have known the crowd, relationships, the joys and miseries of relationship, and both are there. Moving again inwards the world starts disappearing, becomes like an echo, and soon even the echo disappears and one is utterly lost. But this is just an interpretation. If you can go on a little bit more, suddenly you will find yourself -- and for the first time you will find yourself. Then you will be surprised: you were lost in the crowd; now you are not lost. You were lost in that jungle of relationship and now you have come home. Then again you can come back into the world, but you will be a totally different person.

You will relate but you will not depend; you will love but your love will not be a need. You will love but you will not possess; you will love but you will not be jealous. And when love is without jealousy, without possessiveness, it is divine. You will be with people. In fact only then can you be with people because you are; now you can be with people. First you were not, so the whole idea of being with people was just illusory, a kind of dream.

Unless you are, how can you relate? Unless you are, how can you be with the other? It is just a fiction that we create; it is a delusion.

Unless you are centered, unless you know who you are, you cannot really relate. All the relationship that goes on without self-knowledge is just an illusion. The other thinks he is relating to you, you think you are relating to him; neither do you know yourself nor does he know himself. So who is relating to whom? There is nobody! Just two shadows playing a game. And both are shadows so there is no substance in the relationship. That's what I observe continuously: people relate but there is nothing substantial. They relate because they are afraid that if they don't relate they will fall into loneliness and feel lost, so they jump again and start relating. Any kind of relationship is better than no relationship; even if it is enmity it is okay; at least one feels occupied. Your so-called love is nothing but a kind of enmity, a polite way of fighting, struggling, dominating, a civilized way of torturing each other, nagging.

So you have to go into this space. Gather courage and go into it. Even if it feels very sad and very lonely, nothing to be worried about; we have to pay this price. And once you have reached your source the whole thing will change completely, and you will come out of it as an individual. That is the difference I make between an individual and a person: a person is a false phenomenon, an individual is a reality. Persons, personalities, are masks, shadows; individuality is substance, it is reality. And only individuals can relate, can love -- persons can only play games.

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[A sannyasin says he had a skiing accident three years ago, and recently he feels a pain when he talks. Osho checks his energy.]

It is just that your body energy has lost balance. It is not yet balanced. And it can affect the mind too. It works both ways: the mind can affect the body, the body can affect the mind. But when something is in the mind it is more difficult to change it. When something is in the body it is easier to change it; because it is in the gross it can be tackled more easily.

Have you done any body work?... Because Rolfing will be of immense help, and acupuncture. But I would like you to do it here. It is a totally different experience, mm? -- one can relax here more easily with sannyasins. And unless you are in a let-go nothing reaches to the deepest core, because a subtle protection goes on. When you are being Rolfed by a stranger, unknowingly, unconsciously, deep down you resist. When you are being Rolfed by a sannyasin you can relax more easily, and the deeper your relaxation, the deeper the Rolfing process will go. It is so with acupuncture and it is so with all body work: a great trust helps immensely.

So nothing to be worried about. Simply accept it for the time being, and don't make it much of a problem, and when you come back remind me again. Rolfing and acupuncture -- two things have to be done. And it will be gone....

God's Got a Thing About you

Chapter #5
Chapter title: None

5 September 1978 pm in Chuang Tzu Auditorium

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Veet means beyond, jay means the idea of victory -- one who has gone beyond the idea of winning. The idea of winning is the basic problem. It creates the whole politics of life. It creates violence. And one suffers infinite misery because of it, because this game of life is not a game in which anybody can be a winner. There is no question of winning and no question of losing All is as it is; we are not going anywhere. And because it is one energy, who is going to win and who is going to be defeated? The whole idea of winning is as stupid as somebody trying to defeat his left hand with his right hand. You can pretend, but you know that it is utterly ridiculous; the same energy is behind both hands.

That is the meaning when Jesus says, "Love your enemy as yourself," because he is yourself. This whole existence is a unity. And the moment we start thinking in terms of winning, we create conflict. It is fighting with our own energy; that fighting brings frustration and life becomes unnecessarily bloody. It loses joy because you cannot win, and without winning you cannot be joyful.

Once this idea of winning is dropped, life takes on a new dimension. Then it is a festival, then it is just play. It is delight.

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Prem means love, utsavo means celebration. Life is love and love is celebration. Celebration is the very core of religion, the soul. Without celebration religion becomes a corpse. And that's what has happened to

religions in the past again and again: they become serious. And the moment they become . serious, only the dead body is there.

Religion remains alive only through celebration. When Buddha is there, there is celebration. When Krishna is there, there is celebration. When Jesus is there, there is celebration. The moment the Master leaves the body the disciples become very serious, they become fanatics, and they start becoming missionaries: they want to convert the whole world. They start arguing, proving, disproving; they create theology. And slowly slowly the soul dies -- they become too engaged with other things. Religion lives only through celebration, as celebration. But this point has been missed again and again; that's why so many religions were born but they all died, and they all died a premature death. It was not necessary to die; they could have lived and served humanity.

I want to make it very conscious in my sannyasins not to be serious; be sincere but don't be serious. And remember continuously that existence is in a constant celebration. When you are in celebration you are in tune with existence, in tune with God, in tune with Tao. When you become serious you fall apart.

The old proverb is right: When you laugh the whole world laughs with you, but when you cry, when you weep, you weep alone. People are ready to share with you if you are happy. They themselves are in enough misery -- who wants to be with a serious man? The serious man is heavy.

It is said that you cannot live with a saint twenty-four hours a day: you will die of boredom. But of course, these are not saints about whom that is said; otherwise you can live with a saint for eternity and you can go on celebrating. But then the saint has to have a different taste, a different flavor to him. That flavor is called "utsavo."

My sannyasins have to be laughing, dancing, singing. That is their prayer. If you can laugh a heartful laugh, it is prayer. If you can dance to abandon, it is prayer. If you can sing your being, that is prayer. And there is no need to take religion seriously. Seriousness is pathological. Children are not serious, because they are very close to the source of life. The birds are not serious; nobody has ever come across a bird who is serious. The trees are not serious; nobody has ever seen a tree serious. It is all joy... it is continuous celebration.

Even when a flower is dying and the petals are falling there is no seriousness at all; even in the dying flower you will see joy and beauty and thankfulness. And that's how a man should live and should die. Dancing one should live, and dancing one should die. I teach the dancing God.

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[Deva means divine, abhar means gratitude...]

To live in gratitude is to live in God. To live in gratitude means to see the gift that existence has given to us. It is so immense, so invaluable. We have not eamed it... we are not worthy of it. It has been showered on us for no reason -- it is very unreasonable! Because it is unreasonable, gratitude has to be there. If we had earned it there would be no need to be grateful. We have not paid for it; it is just out of God's overflowing energy that we live, that we love. It is so mysterious to be.

It is not the "how" of existence that is a mystery, but that it is. It is almost unbelievable that I am, that you are, that these people are, that these trees and these stars are. There is no reason for it to be. It is very unreasonable, it is very illogical. If it were not there we could not have complained about it. It is there but we have not given thanks for it.

To see it and to start feeling grateful is the beginning of sannyas. Feel grateful for everything that has happened to you and that is happening and that is going to happen. Feel grateful for very small things, because they are not small. Just a rose flower you have seen in the early moming.... It looks so small but it contains the whole existence, the whole universe. And what beauty, what benedictionl A child has laughed looking at you. It is God laughing -- it is his gesture. You see the sunset in the evening.... It seems impossible that people don't bow down when they see the sunset. It seems they have become hard stones. It seems their hearts beat no more; otherwise they would have cried out of joy. Tears would have come to their eyes, tears of bliss and gratitude.

This is my message to you: learn to be grateful, and once you start being grateful you will be surprised -- every day there are a thousand and one occasions to be grateful. Then each moment, each occasion of being grateful, becomes a contact with God.

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[A sannyasin says she has been very angry with her nine year-old son, since her daughter was born. She doesn't love him so much. Osho elicits more details and checks her energy.]

Do one thing: whenever you feel angry with him, go into the room and instead of being angry at him, throw the anger on a pillow -- beat the pillow, bite the pillow. Try it for a few times and you will be surprised: it will change your relationship with the child.

It is not really a question of loving or not loving. If you don't love him then it is even more essential not to be angry. If you love him, then anger can be tolerated because you compensate with love, but if you don't love him then your anger is just unforgivable. You follow me?

If one loves then, yes, anger also can be accepted, because you will compensate for it: you will love him more after anger and there will be no problem and the child will understand. But if you don't love the child and then you are angry, it is really unforgivable.

All that you need is expression of anger. It accumulates in you, and he has become just an excuse: you don't find anybody else there to throw it on so you just throw on him. Children generally become scapegoats because they are helpless. You may have been angry with your husband but he was not helpless. You may have been angry with your father but he was not helpless. All that anger has accumulated; now it is channelized towards this helpless child, because he cannot do anything. You can be angry, you can afford to be angry. And you are feeling guilty because of it, because this is irrational. But simply stopping won't help, because you gather anger in you and it has to be thrown out.

So make it a point for one month: whenever you feel angry with him just leave him there, go into the room, beat the pillow, throw the pillow, bite the pillow. Within five minutes you will feel that the anger has gone and you will feel after that anger much Compassion coming for the child. So just for one month try and then it will be so simple. For one month it will be an effort, mm? because that habit will say, "Be angry at the child," and the mind will say, "This is foolish, mad, to be angry at the pillow." Just for one month.... Once you have seen the beauty of it -- that nobody is hurt, anger is released, and on the contrary you feel compassion for the child, and love will arise....

And your understanding is not accurate when you say you don't love the child. If you don't love him you will not be so angry either; they go together. So once this anger is expressed -- not on the child but somewhere else, in a vacuum -- your love energy will surface and you will start loving the child. First it will be compassion, then it will be love.

Anger is nothing but love upside-down, love gone sour, that's all. It has to be put right-side-up and it becomes love. You can't be angry with a person you don't love at all. Impossible. There is no point in being angry. So anger and hate are not really opposites of love. The real opposite of love is apathy, indifference. If you don't love the child you will be indifferent -- who cares? Anger means care. You would like the child to be like this and he is not and you become angry. You would like him to do this and he is not doing it and you become angry. If you don't care, then let him do whatever and go wherever he wants, and whatsoever happens to him doesn't matter to you. Mm, deep down there is love but something has gone wrong.

And my feeling is that it has nothing to do with the child; it has something to do with your husband, with your father, with your mother... but all that accumulated anger. For example, think of this child: he is suffering your anger for no reason at all. He cannot afford to be angry with you right now because he knows he will be defeated, he will suffer more. You can make him suffer. He will go on suppressing the anger and this anger some day or other is going to be thrown on somebody. If he can find a woman he will torture her. But if the woman is powerful, as women always are, then he will not be able to torture the wife; he will torture the son. He will have to look somewhere for some excuse, and he will have to throw it. If he cannot throw it on the child, on the wife, then on the servants or in the office -- if he is a boss he will torture somebody who is just below him. And that will be unjustified, because really he wanted to torture you but that he could not do. This is how things go.

There is a famous story about an Indian king who had a joker in his court, as in the ancient days every king used to have -- a fool in the court to bring balance. They used to have wise people in the court and to bring the balance a fool too. That was part of great wisdom, because sometimes the wise man might not say the thing that was needed. He might think about whether to say it or not, about how it is going to affect him, his future. But the fool would not bother and he would simply say it; and sometimes fools have saved great situations.

The king was standing in the court talking to his courtierS and the fool was standing by his side. He did something or said something and the king was very angry, so he hit him on the head. Now, the fool wanted

to hit the king back. Although he was a fool and he could have done it he was not that much of a fool. So he hit the person who was standing by his side -- it was the Grand Vizier -- and the Grand Vizier said, "But why are you hitting me?" The fool said, "I cannot hit the king and I have to hit somebody. If you are too disturbed you can pass it on to somebody else." That's how it happens in the world: you pass it onl "The king gave it to me, I have given it to you, you pass it on."

This is how from generation to generation anger passes, hatred passes, jealousy passes; all kinds of poisons go on accumulating and one generation gives it as a heritage to another generation. That's why humanity becomes more and more burdened every day. Don't do it to the child because you will spoil his whole life, and he has not done anything wrong to you. Somebody must have done wrong to you but that is not his fault.

Just try for one month and you will be surprised: this one month will change the whole pattern.

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[A sannyasin, leaving, wonders why she's always afraid of Osho. I feel that I'm leaving because I'm running away from you.]

That's a good sign, a very confirmatory sign!...

You cannot run away, because I will follow you wherever you are and I will not leave you so easilyl That is not possible. Each escape will bring you closer to me. Soon you will understand that escaping is futile.

And fear is very natural. Something is going to happen -- something so tremendous and so unknown to you that the mind is afraid and frightened. I can see it coming. So fear is very natural. When the beyond starts penetrating, when heaven penetrates the earth, fear arises, great fear arises. But now you cannot do anything. You can be afraid -- it is going to happen, in spite of all your fear, so why not enjoy? Why bother about it? When it is going to happen it is better to enjoy it.

Soon the fear will also disappear. It is the first reaction of the mind. When facing the unknown the mind always becomes afraid. The unknown brings a risk. Who knows what will happen in the unknown? Nothing can be predicted and the mind is incapable of seeing into it. It shrinks back. It says, "Better to be with the known, at least it is familiar -- maybe it is miserable but it is familiar." That's why people prefer misery rather than bliss, because misery has one good thing about it: it is known. Bliss is unknown. And to choose the unknown against the known is the meaning of courage.

Courage means nothing else, just this: choosing the unknown against the known. And the known has everything in its favor because it is known -- you have lived it, you have tasted its joys and its miseries, its pleasures, its pains; you are perfectly acquainted with it. It is secure, familiar. You know where you are moving, you are acquainted with the ground; the whole map is known. It is almost like your home. Even in the dark night you can move without stumbling and can find the door. The known has everything in its favor. The unknown has only one thing in its favor -- that it gives growth, nothing else; but that is more than enough. With the unknown is growth; with the known one is stuck, stuck in security. With the unknown one grows -- in insecurity; all growth is in insecurity. All growth is in risking.

And I am the greatest risk you can find upon the whole earth. I am not a consolation, as other so-called saints are. They console you, they are like lullabies: you go on suffering and they console you and say, "Don't be worried -- the soul is immortal and God is looking after you. Everything will come out right ultimately. You are safe -- just pray and believe in the Bible or in the Koran, and Jesus Christ will take care of you." They console you. I take all your consolations away, I take all your props away, because the moment all your props are gone and you collapse is the great moment of your birth, rebirth.

So fear, Vadan, is absolutely understandable. But you have crossed that point from where one can go back. You cannot go back, so it is better to enjoy the journey now. And don't hanker for the past and the old. The gone is gone. Let it slip out of your hands. Don't waste time, because you don't know what is going to happen to you. I know, and I say, "Don't waste time," because once it has happened you will cry and weep -- because how much time you wasted unnecessarily! -- it could have happened long before.

So you can go and come back. Good!

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[A sannyasin, leaving, says he feels very vulnerable and unstable.]

It is good! It's how it should be. Stability is death. Instability is life. How can you feel stable if you are growing? A growing thing cannot be stable. Only a dead thing is stable. So when a person starts growing he becomes unstable. And the other thing is also part of it: vulnerability.

Growth means that you are absorbing something new every day, and that absorption is possible only if you are open. You have lived closed your whole life; you were not available to the sun and the wind and the rain. Now your windows are open and the doors are open: sometimes the rain comes in and the wind comes in, the sun comes, and life moves within you. So you will feel a few disturbances: your newspaper will start moving in the wind, the papers on the table will be disturbed, and if the rain starts coming in, your clothes may be wet. If you have lived always in a closed room you will feel, "What is happening?"

But something beautiful is happening. It is good to be available to the wind, to the rain, to the sun, because this is what life is. So rather than becoming worried about it, dancel Dance when the storm comes, because silence will follow it. Dance when challenges come and disturb your life, because in responding to those challenges you will be growing to new heights. Remember: even suffering is a grace. If one can take it rightly it becomes a stepping stone.

People who have never suffered and have lived a convenient and comfortable life are almost dead people. Their life will not be like a sharp sword -- it will be blunt. It will not even cut vegetables. It will be of no use in the war. Intelligence becomes sharp when you face challenges. Pray every day to God, "Send me more challenges tomorrow, send more storms..." and then you will know life at the optimum.

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[A sannyasin, leaving says: I have changed very much in the days I have been here, this month... but I feel like an instrument that cannot be tuned. Something is missing.]

You *have* changed -- I can see it....

There has never been any instrument which could not be tuned. It takes time and patience, that's all. But if you don't want to be tuned, that is another thing; otherwise there has never been an instrument which could not be tuned. Maybe, also, you expect too much too early.

Life is a very very patient affair. Things grow slowly, and everybody has to follow his own pace. Whatsoever has happened is perfectly good. Much more will be happening, but don't ask for perfection -- that is a neurotic desire and it makes the person feel very very sad unnecessarily. Feel grateful for that which has happened and go on working on yourself; much more will be happening, but don't ask for perfection. In fact there is no perfection ever. Even when the instrument is tuned it can be tuned more.

There is no limit to growth. You can never come to a point where you can say, "Now I can put a full stop." And that is the beauty of life, that there is no possibility to put a full stop anywhere. It goes on growing... waves upon waves go on rolling. It is an unending process. People who become too interested in perfection miss much. They miss the joy of gratefulness, they miss the joy of thankfulness.

Don't be worried about the instrument -- it will be tuned. But I am not saying that you will come to a point where you can say, "Now there is no need to go anywhere, there is no need to grow." That point never comes. Life is an eternal pilgrimage. Each goal that you attain becoms the beginning of a new journey. All goals ultimately prove only resthouses for an overnight stay and in the morning we have to go again....

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[A sannyasin had previously written to Osho about her studies; if she continues psychology it will take her perhaps seven years; but she feels to do something with her hands instead.]

My feeling is that you finish psychology. If you have not started the other course yet, finish psychology. You will not be satisfied by something with the hands. You have the intellectual type in you. So nothing is wrong in it -- you will be satisfied. Continue studying psychology and finish it as fast as you can. That can be of much use later on.

Psychology has many insights which can be used and developed, and particularly right now psychology is in a growing mood. Mm, many branches are growing and much can be done. It is not yet a fixed science so there is much possibility for innovation. Once a science becomes fixed then there is nothing much left: one has to study it, information has to be collected, that's all. But psychology is still growing and has to grow much. It will take centuries for it to become a science, so there is much possibility to discover, to invent, to innovate, to explore -- much possibility, and you will enjoy it.

Do it!...

It will be good if you finish your studies there and then come and be part of the university. That will be good. You can come in your holidays sometime and go again. But this will be good: first finish your studies there, then you can become part of the university, mm? Good!

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[A sannyasin, leaving, asks for advice on how to live her day-to-day life? She is going to study oriental art.]

Yes, that s perfectly good -- I will need you, so finish it. And put your whole energy into leaming it... not just for the degree's sake, because to get a degree is very easy. Mm? any mediocre person can do that. Put your whole energy into it, make it your life work, because I will need many people in the new commune, and you will be needed for the Oriental art. We are going to make it multi-dimensional, and art is going to be the most important thing that is needed there.

So make it your life work, your devotion -- not just for the degree; the degree is immaterial, mm? Drown yourself in it completely. Continue to meditate and let your leaming about Oriental art be your full-time meditation....

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[An elderly sannyasin, who is invalided with arthritis, says that during the groups she has done, much pain came up and the sensation that she's dreaming herself. Osho checks her energy.]

The energy is perfectly good; don't be worried at all. There has been a change in the circulation of the energy, and whenever a great change happens one can feel nausea because the whole body feels very disturbed. It can feel almost like one has gone through surgery. But it is something good. Within a week it will settle, and you will feel such a well-being as you have never felt before. It will take a few days to settle, but the energy is going perfectly well; the group has been helpful.

And this feeling that all looks like a dream and you yourself look like a dream is of great value. This is the truth. We are living in a dream and we are dreams. This is the beginning of seeing what reality is. Before one can know the real as real, one has to know the false as false. Before one can realize the light, one has to see the darkness and realize it. The negative has to be experienced first; then only can the positive be felt. The experience of the negative prepares one for the experience of the positive.

The Christian mystics have the right name for it; they call it "the great dark night of the soul." Before the moming a dark night of the soul passes... but the energy is perfectly good.

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[An Indian asks, partly in hindi, about falling fits which he has in the mornings in the bathroom. Osho checks his energy.]

You need not worry -- it is a very good meditative space; it is not harming you at all. So rather than worrying, enjoy it. It is not harming you, and if you go to the psychiatrists they will not be able to find anything. But experts have one difficulty: even if they can't find anything they will do something; otherwise they look fools. So they will give injections and medicines and they will disturb the whole thing. This is something like meditation... a natural meditation is happening.

You need not be worried. Enjoy it -- forget thinking about it as illness. It is wellness, it is a fit of wellness. Drop that interpretation and you will be surprised: once you drop that interpretation you will come out of it so flowing, so energyful, so rested, as if you have gone to the deepest core of your being. And that's what is actually happening.

This is what was happening to Ramakrishna and the doctors were thinking that he was having fits. These are not fits. It must have something to do with your past life: you must have meditated deeply and something of that meditation has been carried in your deep memory. And because in India the meditation time is early moming, it still carries the same program. That's why it happens in the toilet every day -- no other time.

Just enjoy it, and after two, three months report to me again. You will become flowing, more healthy than you have ever been.

Keep this box under your pillow in the night, so I will continue to work on you. Good!

God's Got a Thing About you

Chapter #6
Chapter title: None

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Sagar means ocean, sundar means beauty -- oceanic beauty. And remember that beauty is something of the wild beauty is never civilized. The moment you civilize it, it becomes ugly. There is no way to civilize beauty. Beauty has to be intrinsically wild, because beauty is part of nature. It is not nurture; it is nature. That's why trees are beautiful, animals are beautiful, birds are beautiful. It is impossible to find a bird which is ugly or a deer which is ugly. Nature is spontaneously beautiful.

Only man becomes ugly. And the dilemma is that it is only man who tries to be beautiful. In that very effort to become beautiful, ugliness enters. The very idea to be beautiful shows that you have accepted that you are ugly; the idea is oriented in your self-condemnation. One thing is certain: the person who is trying to be beautiful has accepted his inferiority, his ugliness, his worthlessness. Now he is trying to hide it, to cover it, to improve upon it. Man is the only animal who tries to be beautiful and man is the only animal who is ugly.

So the first thing to remember in life is that the more close to nature you are -- to the wild aspect of it, the wild ocean or the wild mountains or the wild jungle -- the more beautiful you are. In beauty there is joy. And out of beauty arises love, out of beauty arises expression, creativity.

Only a beautiful person can be creative, because he accepts himself. He is so glad to be himself, he is so grateful to be himself, that out of this gladness and gratitude and acceptance, naturally creativity arises. He wants to do something for God because God has done so much for him. He would like to paint a picture or to create music or to make this world a little better or to help human beings to grow. But he would like to do something because God has done so much for him. Just out of thankfulness creativity is born -- that is the real source of creativity. But that is possible only when you accept yourself, when you are not trying to hide behind masks, when you are not trying to create a camouflage, when you are not creating a personality but are allowing your essence to have its say.

Animals don't have any personality. I am not talking about tamed animals; they start having a personality. A wild dog has no personality, just essence; but once the dog is tamed he starts becoming political, he starts becoming diplomatic. He starts being a person; he is no more an individual. He pretends: you hit him and still he goes on wagging his tail in your praise -- this is personality. He would like to tear you into pieces but he knows that you are the boss and he knows his limitations. He knows that soon it is going to be suppertime and he will be in difficulty; he will be beaten, punished. He knows his helplessness so he creates a persona, a mask. He becomes false, he starts pretending, he becomes civilized, he becomes educated... and loses beauty.

Beauty is of the wild and beauty is of the vast. The ocean is wild and vast. You cannot see the other shore. You can never see the other shore of beauty. You can feel it but you cannot grasp it. You cannot hold it in your hands. You can live it, you can enjoy it, you can dive deep into it, but you will never be able to fathom it; it is unfathomable, it is immeasurable. Beauty is oceanic, vast, tremendously vast. Beauty has depth, just like the ocean; and the deeper it is, the more divine. Depth means divine. Depth is the dimension

of the divine.

The civilized person lives on the surface: he is a swimmer, not a diver. He knows perfectly well how to manage himself on the circumference. He is very well acquainted with the circumference -- its ways, manners, etiquette and all. Just below him there is immense depth but he remains oblivious of it.

Beauty is of the depth: the deeper you become, the more beautiful you are. And then the beauty is not of this world, because depth is the dimension of the divine. The deeper you go, the more something from your innermost core starts welling up. Beauty is not a make-up, it is a welling-up. Make-up is on the surface.

Just the other day I was reading about a man who was saying to his friend, "I have found the best contraceptive in the world." The friend asked, "What is that? And the man said, "I simply tell my wife to remove her make-up. Once she removes her make-up I am no more interested in making love to her."

So people are making love to the make-up? That is exactly what is happening: people are making love to the personality -- which is make-up, which is just a garment around you; it is not you. Hence even love becomes ugly, superficial, mundane, has no more the quality of prayer, intimacy, has no more the quality of eternity.

So these three things I want to remind you of by giving you this name: beauty is wild like a wild ocean, beauty is vast like the vast ocean -- you cannot see the other shore -- and beauty is of the depth, never of the surface. If one attains to beauty, one has attained to beatitude, one has attained to benediction.

This is what is called "preparing oneself for God": become beautiful.

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[A sannyasin had previously written about a conflict between his partner's desire to share totally, and to sometimes be alone. He also has a male lover. He will be channeling Osho in workshops in the west and wants Osho's blessings.]

It is happening, and now you have to be very very conscious of it, mm? I will not say what is happening, because giving it a name destroys. Labeling a thing creates a limitation, so I say, "It is happening." Now you have to be very very cautious because when one has something that is just growing, one has something to protect. There are millions of people who need not be cautious, need not be careful, because nothing is happening; they don't have anything to lose. They can live in a reckless way, they can live accidentally. Now you cannot live accidentally, and if you do you will destroy great possibilities which are just coming closer and closer every day. You will not be able to know what is going to happen unless it happens. But I can see that they are coming closer, and the first rays of the light have already dawned. So now be very careful -- you have something to lose. And that is a great fortune, to have something to lose.

One day it happens that you cannot lose it. Once it has settled and become crystallized and has become part of your being, then there is no need to be careful about it; then there is no way to lose it. But in the beginning it is just like a small sprout, just two leaves sticking out of the ground -- tender, soft, can be crushed very easily. And the world is hard and the world is stony. It is a miracle if those two leaves can save themselves and can one day become a great tree. It is a miracle, because out of one thousand chances, nine hundred and ninety-nine point nine chances are that they will be crushed.

It is said that if one thousand people start searching, sooner or later nine hundred leave the search because they are very impatient. The hundred that continue start achieving something, but ninety out of the hundred are not careful enough, so whatsoever they achieve is crushed by the circumstances. They are far worse off than they were before because now they have tasted something. Now they cannot be happy in the ordinary life -- they have seen something Of the extraordinary, so they will remain miserable, more miserable than the ordinary person who has never searched. And out of the remaining ten who go on working, go on growing, nine go astray, because there are a thousand and one labyrinths that can take you to dead ends. So if one thousand start moving towards God or truth or whatever you will, one arrives! It is a rare phenomenon. Once something has started happening, be very alert.

And remember another thing: the new energy that happens is always delicate compared with the old personality. The old personality is very strong because you have been feeding it for so long. So you have to consciously feed the new and you have to consciously stop feeding the old. And the best way will be: if you can disappear completely and allow me to work, you will not feel burdened; otherwise you will feel burdened. Just disappear... just say goodbye to yourself.

Now work for me, and don't bring yourself in. That will be the greatest protection for the energy that is growing. And when you start working for me, when you allow me to work through you, then don't be afraid

of whatsoever happens, because with me risk is continuously there. But through that risk you will grow, you will mature. Risk is the fire that ripens the inner being. So no more hiding!

[He was not been wearing his mala in the West.]

Sometimes it looks very logical, convenient to hide, and the mind can say, "Osho is within and why bring Him out? I am working for Him, but silently I will work, indirectly I will work"... but then you will come in.

Now you have to work very directly -- you have to function as a sannyasin, absolutely as a sannyasin, and whatsoever the cost it has to be paid. You will feel sometimes ridiculous, sometimes you will feel very odd. Sometimes circumstances will force you in every way to yield... circumstances in your mind too will conspire against you, but now you have to stick to the new that is happening. That is the meaning of risk: choosing the insecure against the secure, choosing the inconvenient against the convenient, choosing the unknown against the known. But it is only through risking that one learns living and loving.

Life has to be not a convenience but an adventure and a deepening adventure every day, an exploration -- for no other reason than for exploration's sake. This is my basic meaning of sannyas: to live a life of exploration, an open-ended life, not oriented out of the past, not oriented in the past but oriented in the future, not pushed by the past but pulled by the future.

One Indian mystic, Ramateerth, used to say that he was sitting somewhere and he saw a man pushing a door. The door was not opening and Ramateerth started laughing, so the man asked, "What is the matter?"

He said, "Why don't you read what is written on the door? On the door it is written 'Pull' and you are pushing -- it will never open!"

Life's door is such that nothing is written on it, but only those who understand this secret, that there are two possibilities to live: one is being pulled by the past, pushed by the past, manipulated by the past; the other is being allured by the future, enchanted by the future....

So now you have to risk a little more than you have risked up to now. And you will enjoy it, because each risk brings so much joy, each risk brings so much integration. One starts feeling aflame, and now the right time has come to become aflame!

So this time go like a mad sannyasin -- not hiding, not working indirectly but directly. Jesus says to his disciples: Go and climb onto the tops of the houses and shout from there -- because people are deaf. Unless you shout they will not listen. Even if they listen when you shout, that too is a miracle.

And the last thing: if you start working directly, many things in you which need to be changed will change. More clarity will arise. And helping people to meditate, helping people to understand, helping people to become more vulnerable and open, will help you to become more vulnerable and open. It is a fundamental law of life: whatsoever we do to people returns to us one thousandfold.

Buddha is reported to have said, "If you really want to meditate help people to meditate, and you will find your meditation becoming deeper, easier, more spontaneous." And the best way of learning is always to teach. So you have to become a teacher on my behalf and let me function through you. And more and more will be reaching to you....

[The partner of the above sannyasin says she wants to be with him more, and he wants more space.]

It has to be understood and it is not only with [your partner]: it happens to every couple. It is one of the most important things to be understood in a relationship; if you don't understand it then the relationship is on the rocks.

And this is very fundamental: people have a need to be together as much as they have a need to be separate and on their own. It is a rhythm. To be together too much is tiring. To be together too much is nauseating. And it doesn't mean that the other person does not love you; that is a misunderstanding. If [he] wants to be alone for a few hours, wants to be just left to himself, it does not mean that he is not in love with you. It simply means that he loves you; that's why he needs the space....

Whenever one partner wants to be left alone the other feels rejected. The other feels, "I am not needed. There are moments when he wants to be with himself more than with me." And lovers cannot understand that. "How can it be? -- that he needs to be with himself more than he wants to be with me? If he loves me, then he would like to be with me."

This is a very ancient misunderstanding created by the romantic poets, and those are the last people to

understand anything about love. Never understand anything about love from the poets; they are the last people to have any insight into love. In fact, they write poetry about love because they have missed love in life; it is a substitute. They romanticize it.

The idea has penetrated deep into human consciousness that if you love a person then he will love you twenty-four hours a day. That is utter nonsense. If you really love a person then there will be moments when you would like to be absolutely alone. If you don't love, you can live together twenty-four hours a day -- then there is no problem, because even with the person you are alone. There is no problem. One can live in the crowd twenty-four hours a day and there is not much of a problem, because one is alone in the crowd. Where else can one be more alone? Commuting in a train with thousands of people you are alone. In New York, in Bombay, in London, walking on the streets you are alone. The moment you are with a friend whom you love, you are not alone.

That is the meaning of love: you are together. When you are together then you would like to be alone sometimes, because each thing moves in a rhythm. It is just as you take food but you cannot take food twenty-four hours a day; you have to have a six, eight-hour gap. You have to fast for six, eight hours between two meals.

Love is food, it is nourishment. So when you are in love with a person a moment comes when you are saturated, satiated. Now that is the moment to get up from your dining table. In fact, before that -- if lovers are conscious, as they should be, at least my sannyasins should be -- before your stomach is absolutely full get up. Leave a little space in your stomach. And the same should be the rule with your lover: when you start feeling that now it is coming to a point of satiation, leave each other alone; otherwise beyond that point it becomes nauseating.

Nobody says so, because it looks so hard and ugly to say to the lover that being together becomes nauseating. But I have to tell you the truth. The truth is: there is a point when being together becomes nauseating and it only becomes nauseating when you are in love, otherwise not. Because in love you are eating each other, actually, literally: you are feeding on each other's energy. That's why love is so nourishing. But then a point comes beyond which, if you go on eating, you will have to vomit. That vomit is the fight, the clash.

And the problem is more so with men than with women; that too has to be understood. A man's love is only part of his life; he has many more things to do. A woman's love is her whole life. If she does something else that is only because she loves -- she cooks, she prepares the home, she cleans; she does a thousand and one things. Maybe she composes music, poetry, paints, but deep down she is doing all this because she loves. These are just her expressions of love. If she loves the man then she will paint the walls and put paintings on the walls and she will make the house beautiful. But her whole concern is not the beauty of the house; her whole concern is the man she loves.

Love is a woman's whole life. For man, that is not so. For man love is one of many things. He would like to write poetry, not because he loves; he would like to paint, not because he loves -- painting has its own value utterly separate from love. Tired from painting, from music, he would like to fall deep into love in a kind of oblivion; that is his rest. See the difference: man's love is his resting place. When he is tired of the world, of a thousand and one things, he wants to fall into a woman's energy, into her warmth, and disappear.

But remember: he loves only so he is rested and can paint again and can write poetry and can play music or dance. Love is a basic need for him to do other things. For women it is just the opposite: she will do other things because she loves. If she does not love she will stop doing everything.

With man, if it becomes a choice of love or poetry, he will choose poetry; he can renounce love but he cannot renounce poetry. It is not a coincidence that all the great scientists, all the great poets, all the great mystics, were unmarried people. Out of necessity they had to remain unmarried, because the demand of the woman is one of total love and they are already committed to something totally. They can love the woman and they will enjoy the love but they cannot choose the woman against painting -- that is impossible. They would rather choose painting and let their love suffer.

It happened to Soren Kierkegaard, one of the great Danish philosophers: he renounced his love. He was in great love with a woman and they were just on the verge of getting married. Suddenly, for no reason at all, he escaped. He remembered the woman his whole life, and he loved the woman his whole life, just in his mind. It has been a mystery: why did he escape? The woman was really one of the most beautiful women. And he never loved any other woman -- his devotion to that woman was such that he could never love anybody else. The reason he writes is that he had to choose between philosophy and the woman. He

knew that he was in love and that the woman was in tremendous love, and that sooner or later conflict would arise. The woman would become jealous of his philosophy, the woman would think of philosophy as another woman, and then he would not have time for it. So he said, "It is better to sacrifice my love and suffer, rather than sacrificing philosophy." He suffered... it was a great sacrifice.

Man and woman are made differently by nature, and we have to understand that difference. Nature has taken every care that the woman's whole life should be of love, because the woman has to be the mother. If her whole life is not of love she will be incapable of carrying the child in her womb for nine months. And it is not only a question of nine months; after nine months the real problem arises: to take care of the child, to help him grow. If her whole life is not of love, she will not be able to help the child to grow.

If it is left to men, the population of the world will immediately start falling. They will kill their own children. They will murder their children, they will poison their children. They will not be able to tolerate the suffering that one has to go through when one brings up a child; that is impossible for them. The child does not become a grown-up within days; it takes years, almost twenty, twenty-five years, and then he will be able to stand on his own. The woman has to pour her love.

Man is just instrumental in creating the child. Nature has not bothered much about man. Woman is the favored sex; man is just peripheral. It happens in nature...

The woman's interest in the man is just to become pregnant. Her whole function is to be a mother. There are many species of insects -- spiders particularly -- in which while the male is making love the female starts eating him! He is lost in lovemaking and he does not know that he is committing suicide. The moment the female feels that she is pregnant, she starts eating the male partner. She eats him! He is lost in orgasm... he is not aware of what is happening. He is finished! Now he is no more needed. And that's how it is in man: nature does not care a bit -- once the woman is pregnant natures does not care a bit about the man. He can drop dead or can go to parliament... whatsoever he wants to do.

This difference has to be understood, and once this difference is understood things become very clear. I can understand your mind, your heart, your feeling: you would like to be more and more with him. And I can understand him too: he would like a few hours to be utterly his own so he can forget all about you and can do something else.

Once this understanding is there the problem disappears. Otherwise people go on fighting, clashing -- consciously, unconsciously, directly, indirectly -- and creating unnecessary trouble which can be immediately avoided.

Relationship needs great understanding, only then does beauty arise out of it, and bliss. You both are people of understanding... and I would like you to be together. All these things can disappear -- just bring in a little more conscious effort to understand and see. Leave him alone when he wants to be alone, give him as much solitude as he needs, don't interfere 3 in his solitude. And never feel that it is a rejection; it is nothing to do with you. It is just his basic need. He is a talented person, and much creativity is possible through him. If you don't interfere and if you allow him a little space your love will help him to be creative; he can grow into a beautiful flower and he will feel grateful to you.

And I understand you -- in those moments when he wants to be alone, you will feel sad. That has to be accepted.

... And again that is not a problem with you alone; that is also a problem of every couple. Again the same question: the woman is monogamous and man is not. And nothing can be done about it: this is how things are. You will not find any man who is monogamous, and if you find a monogamous man you will not be interested in him, because he will not be a man, not much of a man. He will be just a henpecked husband. He will follow you like a shadow, and who loves a man who follows you like a shadow?

These are the dilemmas of human life: a woman wants somebody who is really a man, but a real man is going to be polygamous. So the dilemma is that if you can find a real man he will be polygamous. And if you want to find a monogamous man who will simply be obedient to you, and whatsoever you say he will do and will be always behind you like a shadow, then he will be an orderly, a servant; he will not be a husband. You will not be satisfied with him.

Now, this is a dilemma. You can find a person who will fit with your monogamous idea but then you will not be interested in him; and you will be interested in a person who cannot be monogamous. Just see! It is happening all over the world and has always been happening: many women, many beautiful women, will flock to a film actor or to a singer, a musician... and those are the people who cannot be monogamous. They look very beautiful and they are heroes but once a woman can catch hold of the man, she will suffer, because that man cannot be monogamous. She was attracted only because so many women were attracted --

it was a competition; to conquer that man was something worthwhile -- but the moment she has conquered him misery starts. If you can find a talented man, in some way significant, creative, powerful, this problem is bound to be there. That too has to be understood.

What I am saying is simply that man and woman are poles apart; they are made in such a way that they are not similar. And the attraction between them is because they are not similar. But that is the problem: because they are not similar they become attracted to each other and when they are together, their dissimilarity becomes the constant clash.

Just accept him -- if you love him, accept him, accept his whole life as it is Don't try to change it. Changes will come, but don't try to change him at all. Why waste time in changing him? He loves you -- that is enough. Let him love somebody else if he loves; that is his business.

Again, a great misunderstanding continues in the world, that love is of a limited quantity. People think, "If I love two persons then the love will be divided; if I love three then it will be still more divided. If I love five then each will be getting a very small portion." It is not so. Love is not a quantity. In fact the more a man loves, the more he has. Love does not come under the ordinary law of economics. Love is not part of the economic world; it is a very strange phenomenon. It is like knowledge.

For example, if I know something and I tell it to one person, do you think I will not be able to tell it to another person because now I have told it to one? Will it be less? In fact it will be more because I will become more articulate with the second person. I said it to the first person -- that was the first attempt; I may not have been so articulate. With the second I will be more articulate, with the third even more, with the fourth even more. The more I become experienced in expressing it, the more the people who come later on will get. It is exactly like this: I love one person; I may not be so articulate. When I love another, I may become more articulate, because that experience helps. I love the third person -- it is not being divided; one can love the whole world! And I say it from my own experience: I love you all! And the more I love, the more I see that the love is coming, it goes on coming.

But these are our hangups from the past; these are materialist hangups. We think in terms of money: I have five rupees with me. If I give all the five to [you], she will have five; if I give five to [your partner] then I will not have anything else. It is not money; love is not money, love is not property. Love is not quantity. Love is a totally different phenomenon. Once this is understood the misery disappears.

Let him love! It is good! So he has some other person also to practice on a little bit. He will be more loving to you. And I know, these are difficult ideas; what I am saying seems very hard, because the heart is made by the past. But we are to prepare for a new world, a totally new world, where things will be put in their right places.

[She asks: Am I to be a mother to him -- love his lover, love everything?]

In fact there is only one kind of love -- there are just different dimensions, and a real love has to be all the dimensions of it. You have to love him as a wife, you have to love him as a mother, you have to love him as a daughter, you have to love him as a friend... all the possibilities. Then love is rich. Why get fixated? Love has to be all kinds of things, then it is rich. When you love your child, that is one aspect of love and it has its own beauty. Sometimes even your husband is in need of that kind of love. He is tired, exhausted, lost, feeling lost in the world; he would like to be a child.

And these needs differ. For example: he is ill -- when he is ill he wants a mother, not a wife; when is tired he needs a mother, not a wife. When he is full of energy he does not need a mother, he needs a wife. And these needs change moment to moment. But remember, love has to be all kinds of love. We cannot divide love into categories -- that this is the love for the child and this is the love for the husband and this is the love for the friend. Then love becomes very very tiny and then again problems arise.

For example: if you love him only as a husband then he will need somebody else who can love him as a friend, he will need somebody else who can love him as a mother, he will need somebody else who can love as a daughter, and then problems arise. Be all to him. And you contain all possibilities. You are a mother, you are a sister, you are a daughter, you are a wife. Let all those possibilities flow, and whatsoever the need of the moment, become that.

(To the man) And whatsoever I am saying to her, I am saying to you too. I am not only saying it to her. You also have to be all kinds of love to her.

I see great possibilities between you, but just more and more understanding.... If you really want to go with me deep into reality, all these things have to be understood.

God's Got a Thing About you

Chapter #7
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Shunya means silence, shabdo means sound -- the sound of silence. There is a sound of silence, and once it is heard then one has heard all. That is the fundamental of existence. Existence is constituted of that sound of silence. The Bible calls it "the word," "logos," and the Zen people call it "the sound of one hand clapping." Now, there is no possibility of one hand clapping and creating a sound. It simply says, indicates, the paradox: when one falls utterly silent inside then a music is heard. That music is not constituted of any sound -- it is soundless -- still it is music. It is the greatest mystery that one can come to. In the East it is represented by the word "aum." It does not mean anything. It is simply a symbol for that soundless sound.

One has to become more and more quiet, thoughtless, because the music is there but we are so enveloped by the noise of our own minds that we cannot hear it. This constant inner talk has to stop and then suddenly that soundless sound explodes in you. And that is a great ecstatic experience -- incomparable, unique; there is nothing like it. And once it has happened, you become it. Then you can live in the marketplace but you are not there. You can act in a thousand and one ways but you remain inactive. You can get involved in every kind of situation yet you are a witness. And that's the beauty. The most important thing in life is to attain it; then the whole of life is just a drama.

One plays but one is not worried. One lives moment to moment and one has no will of one's own. Then God's will is fulfilled. That's what Jesus means when he says: "Thy will be done, thy kingdom come." But for his kingdom to come we have to disappear utterly as a noisy place. And that's what meditation is all about. The whole effort here is to bring your mind to such a stop that you can hear your own innermost core -- the still, small voice of the heart.

[The new sannyasin asks: Why is it so difficult to love?]

Because we have been brought up not to love. Our whole conditioning is against love, and the conditioning is great -- twenty years of conditioning, twenty-five years of conditioning. You will have to drop that conditioning, then love will arise. Love is our nature, so even though the conditioning is deep we still hanker for it. It is like a hungry man who has been hypnotized and told in hypnosis for twenty years continuously, "You are not hungry." That will be the situation for him: he will feel hunger and still his mind will deny it. His mind will say, "You are not hungry... because of those twenty years of conditioning, of constant suggestion, mind-wash.

And the society up to now has existed on the foundation of hate, violence, aggression; it is afraid of love. And once love explodes in the world this so-called society is going to disappear, so there is going to be a great clash.

For example a loving person cannot be persuaded to go to war; it is impossible. The different states cannot exist if the person is loving, because where will they find their armies? From where will Adolf Hitler find his Nazis and Mussolini his fascists? From where? It will be impossible. Everybody has to be so starved of love that love goes sour and becomes hate. Then one is just boiling within; everybody is just a

volcano, ready to explode at any excuse. That's why every ten years we need a great war. That is a catharsis: it helps people to relieve themselves of all the anger, all the hatred, that they have accumulated.

Love is the right direction for your life. If the right direction is not given, then love itself turns into hate. Hate is nothing but love standing on its head, upside down.

Now just think: if the whole world is loving, the states cannot exist, India cannot exist, Germany cannot exist, England cannot exist, America cannot exist, China, Soviet Russia... none of these can exist, because then people will be so loving that they will see the whole stupidity of war. "Why should we fight? Why should we kill each other? We can make this earth a paradise."

And the energy that we put into war is tremendous. Almost ninety percent of human energy is being wasted in war. War has been our constant history -- chronic. In three thousand years man has fought five thousand wars. The earth seems to be mad! -- as if we are here only to fight and kill each other and murder each other.

Now, this kind of world cannot allow love to grow. It depends on hate. The politician cannot allow love to happen. The priest cannot allow love to happen. If the priest allows love to happen then how will you manage your crusades and holy wars? If love is allowed, love will not know the distinction between a Christian and a Hindu and a Mohammedan. Love will not know the distinction between a Jew and a Jaina. Love knows no distinctions. Churches will start disappearing. Churches can exist only if hate exists.

Now this is very strange: all the churches talk about love and all the churches create hate in the world. The history of religion is more bloody than the history of anything else. And there is a biological reason also for how it all started, because the question arises: if man is by nature loving, then why did he manage such a kind of society in the very beginning? It was a question of survival. We have forgotten all those days, but five thousand years back man was constantly afraid of being killed by the animals. He was in constant fear. He had to fight back; to survive he had to constantly kill.

Now all those days are gone -- there is no need to kill. In fact, there are not any animals left to kill. Now we are trying to protect them, whatsoever is left. But the old habit persisted. First we were fighting with animals, for centuries, for millennia; then it became an instinct -- fighting. Then we started fighting with people, tribes, nations, ideologies, religions. The fight Continues -- we only change the labels.

But my understanding is that now the future is not going to follow this past. A great revolution is on the way. And this will be the revolution -- that man will start loving and will drop all the nonsense that comes as a hindrance to love; and there are a thousand and one kinds of hindrances.

This is my problem. Because I teach love the government is against me, the politicians are against me, the priests are against me. And I am not teaching people to murder each other. I am simply teaching people to be more loving. Why are they so against it?

Their very foundation is based on hatred. They hide it. They write in big letters: "Love is God" -- but behind it are only bayonets, atomic bombs, hydrogen bombs, super bombs -- piles upon piles. Man has accumulated so many bombs that we can kill each person seven times. Now this is futile. One person is killed in one go; there is no need to kill him seven times. But just in case one might survive... we will not allow him to. And this goes on! Each country goes on giving the major proportion of its wealth to war -- even a country like India which talks about nonviolence, which talks about great ideals, Mahatma Gandhi, et cetera. But seventy percent of the wealth of the country goes into war efforts -- and a poor country, starving! But that is not the point: war has to be looked to first. You can die starving, that's okay, but we have to make bombs!

This is an utterly neurotic world in which we are living. So unless you become very alert and drop all the conditionings that your society has given to you, you will not be able to love. And all these groups that are being run here are basically meant for that. So in some groups I even allow fighting. Anger has to be expressed. It has to be vomited out, because if you don't vomit it out, it will remain in your system, it will poison you. Now that becomes a problem.

People go on asking me, 'Why is violence allowed?" It is not violence -- it is catharsis. But society forces you to repress. It is as if you go to the hospital and you say to the doctors, "Why do you take pus out of people?" What can the doctors do? -- the pus is there, it has to be taken out. It hurts when the pus is taken out but it has to be taken out, otherwise it will go on growing: it will become cancerous. So anger, violence has to be thrown out. Devices have to be found so all that the society has repressed in you can be taken out again and you are left clean, clear. And then you will suddenly see that the space that is clean starts changing its color, its shape -- love arises, wells up. And when love arises it knows no qualifications; it is neither Christian nor Hindu. When love arises it knows no conditions. It is simply love. And that love

redeems, liberates.
Just be here -- the taste of love will come to you.
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[Osho explains that prem sugata means well-gone in love... and that's the door to the divine, for the face of love is God's countenance. He walks on earth as love; that's why you cannot hear his footsteps. He whispers as love; that's why unless one is very very silent one will not be able to hear him. All that one needs is to be open...]

[The new sannyasin says that she's studying in the Berlin and afraid of people; afraid to be lonely; afraid she will be more of an outsider as a sannyasin.]

I am with you! And you will never be lonely. My sannyasins are there and Berlin has a big number of sannyasins. Soon we are going to turn on the whole of Germany -- just wait. My eyes are on Germany! Don't be worried at all.

[She adds: It hurts very much.]

It is so for everybody, mm? because you feel that you will be left alone. But you will not be left alone -- in fact more and more people will be asking you, "What is sannyas? What are you doing? What has happened to you?" People who have never approached you will be approaching you, and you will feel more at home than ever. Just go and see!

Now you have something to share, and when a person has something to share, people start coming. You don't see me around, I never leave my room, yet people go on coming from faraway lands. I don't know exactly where Germany is because my geography is poor! I can never figure out where is what. I never leave the room but still people go on coming -- and more and more will be coming. When you have something to give you are not alone.

The really lonely people are those who have nothing to give. Beggars are lonely, emperors are not lonely. When you have nothing to give nobody comes to you. Even if people come to you, soon they start escaping from you because you start exploiting them: you're like a vacuum and you start sucking them, so nobody wants to come to a person who sucks. People naturally like to come to a person who showers his energy on them.

Just go and be loving and you will see: many many people are coming; new people, strangers who you would never have expected to be so friendly with you will become friendly. This life is very strange: when you want people to be with you, nobody would like to be with you; when you are able to be alone, people start coming to you. If you need people, people will avoid you, because need means you will suck them. When you don't need and you are perfectly happy being alone, enough unto yourself, you will suddenly wonder why people have started coming towards you. Because they will see that they can come and share something from you.

So just be there, loving, happy, meditating, and soon you will see that people are coming and you will not be alone, never. None of my sannyasins have ever felt anywhere in the world that they are alone. Everybody going for the first time wonders, "What is going to happen there?" because here there are so many sannyasins -- you are in a family and everybody understands you and there you will be really an outsider. No. My sannyas is basically a science that makes you rooted in the world. You will never be an outsider, nowhere. Everywhere you will create a homely atmosphere. Love has that secret.

So just go with great love and great readiness to share with people. And right now Germany is agog with my name, so don't be worried at all!
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[A couple are leaving. The man says: I feel like I am leaving a lover and I feel very sad but I'm still torn to be in the West.]

No, I would like you to be there, mm? Right now you have to be there for my work, so don't think that you are going, think that I am sending you. And it makes a lot of difference. When you are going you may feel sad; when I am sending you there is no question of feeling sad.

This is your home, but a few people who can do much work there will be needed. And finally you have to come and be here, but then others will take on the work. Right now, continue to work....

For the time being be there and whatsoever you can do, do it totally so that others can take over the work and then you can work here, mm?

[The woman says: I feel that I'm pregnant since we've been here. Is there any meditation or thing to do that will be helpful for the baby or for us?]

Just remain as happy and loving as possible. Avoid negativities -- that's what destroys the mind of the child. When the child is in formation he not only follows your body, he follows your mind too, because those are the blueprints. So if you are negative, that negativity starts entering in the build-up of the child from the very beginning. It becomes almost built-in, and then it is a long, arduous journey to drop it. If mothers were a little more careful, no primal scream would be needed. If mothers were a little more careful, psychoanalysis as a profession would disappear.

Psychoanalysis is doing great business because of mothers, because according to psychoanalysis man's only problem is the mother. If all the schools of psychoanalysis could be reduced to one single problem, it would be the mother. The mother is really of great significance because for nine months the child will live in the climate of the mother; he will imbibe her mind, her whole mind.

So don't be negative. Be more and more in the yes mood -- even sometimes when it looks hard. But that much sacrifice has to be made for the child. If you really want to have a child of some value, of some integrity, of some individuality, and a happy child, then that sacrifice has to be made. That is part of being a mother -- that sacrifice. So don't be negative at all; avoid all negativities. Avoid anger, avoid jealousy, avoid possessiveness, nagging, fighting, avoid these spaces. These you cannot afford -- you are creating a new being! The work is of such importance that one cannot be silly and stupid.

Rejoice more and more, pray, dance, sing, listen to great music -- not pop music. Listen to classical music, which is soothing and goes very deep into the unconscious, because the child can hear it only from there.

Sit silently as much as you can, enjoy nature. Be with trees, birds, animals, because they are really innocent. They are still part of the garden of Eden -- only Adam and Eve have been thrown out. Even the tree of knowledge is still in the garden of Eden; only Adam has been thrown out. So be with nature more, and relax so that the child grows in a relaxed womb, non-tense; otherwise from the very beginning the child starts becoming neurotic.

(to the man): And help her in these days so that she can be more positive. Don't provoke her into negativity. Give her more and more time so that she can sit silently, be with the trees, listen to the birds, the music. Avoid any situation in which you think it can become a provocation for her to become negative. Be more loving, rejoice in each other's silence more, because you are both giving birth to something which is divine. Each child is divine, and when something great is going to happen, a great guest is going to come to your home, you don't fight. And this may be the greatest guest that will ever come to you, so for these nine months be careful, cautious, watchful.

Be more loving and less sexual. If sex happens out of being loving, it's okay -- but not for sex's sake itself. From the very beginning that gives the child a deep-rooted sexuality. Sex is perfectly good in the context of love, as part of love -- just as you hold hands and hug each other, as a part of love. One day you make love too but as part of love. It is not sexuality then; it is just a communion. You have not been thinking about sex; it has happened on its own. Playing with each other, being with each other, it has happened. You were not thinking of it, you were not brooding about it.

If for these nine months you can avoid sex as sex, that will be a great gift to the child. Then his life will not be so obsessed with sex as people's lives are. Either they become too indulgent -- which is obsession -- or they become too repressive, too holy, too saintly; that too is obsession. In the world only these two types of people exist, and both are ill, both are pathological; the sinner and the saint are both pathological.

A totally different kind, a third kind of human being, is needed. And that third kind of being will have this quality: no obsession with sex this way or that -- neither against nor for; he will be exactly in the middle. Out of love sometimes he will move into sex, but then sex has a spiritual quality. It is not for sex itself. Because there will be no obsession with sex indulgence he will never become repressive. And because sex will have a spiritual quality it will give him glimpses of samadhi and he will start moving upwards, very slowly, very gradually, with no fuss about it. Otherwise spirituality makes so much fuss.

A real spiritual person will not make much fuss; there is no need. He simply enjoys it, so he is not renouncing, he is not doing something great. He does not expect the whole world to give him attention and come and pay homage saying, "You are a great man because you have renounced this and you have renounced that." He does not renounce anything at all. He enjoys everything and because of his total enjoyment his energy starts becoming more and more delightful, and finally more and more lightful.
So just these hints -- you have to work them out. Good!
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[A sannyasin says: When I'm happy, I start dreaming and I can't stop dreaming. then afterwards I get depressed, I feel I've wasted time.
Osho checks her energy.]

Make dreaming a meditation. Don't be worried -- it is not bad at all. Enjoy it. Make it a really beautiful trip, as psychedelic as possible, colorful.

It is not really dreaming, but you have a certain quality of being a visionary. That is a good quality, and if you help it you will attain much through it. Whenever dreaming starts and you are happy that simply shows that you are a visionary. Otherwise after happiness there is no necessity for dreaming. When you are happy and flowing and together, something deep in you which is always there starts flowering. Visions look like dreams but there is a difference between the two: the dream is an unconscious activity and the vision is a super-conscious activity. Neither is conscious. The dream is below conscious, the vision is above conscious. So both look as if something is going wrong because you are going beyond your limitations of consciousness, but they are totally different.

Your visionary, if given support, can create a great painter, can create a great poet; it has much potentiality. You can be very creative, and that's what it needs. It is not to be stopped or prevented; rejoice in it. And soon you will see -- if you cooperate, soon you will see that you would like to do something. For example, you may like to paint or you may like to write poetry or something. You may like to dance, sing, but some creativity will come out of it.

Dreaming is never creative. Modern psychology still has no idea of the vision and the quality of being a visionary, but there is really so much difference between the two that it has to be taken note of.

A dream arises because of repression. You repress sexuality: you will have a sexual dream; you go on a fast and you will have a dream in which you are eating. Dreaming comes out of repression. And visions? They don't come out of repression, they come out of your potential. Your super-conscious is trying to convey a message to you not to remain confined to your personality where you are right now; much more is possible. You can grow, you can become wider, you can expand.

So just allow it and cooperate with it and go with it the whole way. Don't stop yourself. The farther you go, the better. And then you will not feel sad. It is your interpretation that is making you sad. After the trip you will feel really relaxed, replenished, rejuvenated.
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[A couple have been running a sannyas centre in the west, and ask if they should work there or be part of the new commune in Poona. The man says he likes to do his own thing.]

That's very good -- that's what my feeling was. Mm, because the way you asked the question shows much about it! So you run the center, make it an ashram. That is my work. Here you will be doing my work, and there you will be doing my work, and if you can do it on your own better, that's far better, mm? Make it a really big place now so that much can happen there....

We need many ashrams around the world, mm? And you will be able to do perfectly well, so nothing to worry about. Good... good.
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[A sannyasin keeps thinking about an experience she had when she took sannyas -- an experience of seeing a light. It was beautiful but it has never happened again.]

Remember one thing: if something happens never ask for its repetition; otherwise it will never happen again. If you ask for it to be repeated, it cannot happen; if you forget all about it, it will happen many times.

This is one of the fundamental laws.

When you took sannyas and something happened, you were not expecting it; it came out of the blue. You were completely innocent. Now you are knowledgeable; that is the difficulty. That is the difference that is not allowing it to happen again. But this problem arises for every person. When for the first time something of the unknown penetrates you, you were not expecting, you were not asking, you had no idea of it. You were taken aback. You were in a kind of awe... innocent, available. Once it has happened you become knowledgeable; now you know -- now you know the beauty of it and the benediction of it. You would like to repeat it, you are greedy for it; now the mind is asking. In that moment there was no mind, hence it happened. Now the mind is there and it won't allow it to happen.

So forget all about it, and not only about this experience. On the spiritual path many experiences will happen, but once they happen, feel grateful to God and forget all about them. Never carry the idea in the mind... not even a lurking desire somewhere in a nook or comer; otherwise the greedy mind will not allow it to happen again. The mind is the barrier. It happened for the first time because there was no mind; now it cannot happen because the mind is asking for it. And it is beyond the mind so the mind cannot do anything about it. It can only feel frustrated.

When you have forgotten it, one day suddenly it will be there again. God always comes suddenly. One has to remain in a state of ignorance... one has to remain in a state of no-knowledge. So just wait!

That was just a beginning and you became too attached to it. Much more is to happen -- that is nothing, that is just a drop of the ocean. The whole ocean is waiting for you, but you have become so attached to that drop that you want to repeat it. You have been caught by the mind, and the ocean is there. Forget that drop. Many more drops will come, many more rivers will pour into you, many more oceans one day will enter you. But one has to continuously remember not to ask, not to desire. Yes, when it happens, feel grateful, thankful, and then simply forget all about it so you remain clean, you remain innocent.

It was something beautiful but much more is on the way.

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[A sannyasin is leaving to run a center. Help many people towards me, Osho says.]

You can do much. You are not yet aware of your own potentiality: you can be of great help to people. But there are a few things which we become aware of only when we start doing; there is no other way to become aware of them.

Many people have many hidden qualities but because they never use them, they never become aware of them. Psychologists say that people use only five percent of their potential. Even the people who are very very talented -- we call them geniuses -- they use only fifteen percent of their potential. It is such a sheer wastage. If ninety-five percent of one's potential is wasted then how can one be really happy? And if one day man can live at the optimum, at one hundred percent, this very earth will be paradise.

Only very few people have lived totally, and it is only because of those few people -- a Buddha, a Jesus, a Mohammed, here and there -- that life still has some joy, some beauty, some celebration... only because of these few people. They are only drops in the ocean, but still if life has any color it is because of those few people. They can be counted on the fingers. Just imagine if everybody is living at the optimum, what kind of life this will be! Angels will long to be born on earth...

Help people, and that's how you will find your Own potential, your possibilities. Compassion helps one to bloom as nothing else does.

God's Got a Thing About you

Chapter #8
Chapter title: None

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Prem means love, tosha means contentment -- and that is what has to be taught to her. The only way to teach love to a child is to be loving, there is no other way. Shower as much love as possible, and let it be unconditional, with no expectations. Just give it for the sheer joy of giving... not even for the future, hoping some day she will return it. The moment the idea of return enters into the mind, love dies; it becomes a bargain. And love is not a bargain, it is not a business. So be as loving as possible. And it will be a growth for her and a growth for you too.

And a second thing: be very contented with her. Never think about how she should be -- this is discontent; and the moment the mother starts expecting the child to be somebody in particular, the child's natural growth is hindered. And the child has to yield to you because the child is helpless. You can force a certain pattern on the child, but all patterns bring slavery, all patterns create prisons, and if we really love we cannot create a prison for the child.

Create freedom. And to create freedom only two things are needed: give love and be as contented with her as possible. Love her as she is -- that is what contentment is. Don't demand: "You should be like this, then you get my love." And if we can teach the child two things -- love and contentment -- the child will live a life of fulfillment, of love and contentment. These are the great values.

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Prem means love, devo means god -- love is God, and to know what love is, is to know what religion is. There is no other religion except love. All other religions are mind creations; only love is God-given. We are born with it -- it is a seed in our hearts.

God is not without, God is within. He is not in the churches, in the temples: he is in your heart. And the heart knows only one language -- the language of love. So when a person knows how to love he knows how to be religious. And the religious person is not a Christian, nor a Hindu, nor a Mohammedan. He is just human.

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Anand means bliss, jayo means victory -- bliss is Victory. A person who has not known bliss has lived his life in vain. It was utter defeat, failure -- just a dark night, the dawn never came to him. But unfortunately that's how millions of people are living in the world and they have always lived that way. And because they are in the majority, it appears as if their life is the normal life. It is not.

Humanity is living in a state of neurosis -- it is not normal at all. Only once in a while is there a normal person -- a Buddha, a Zarathustra, a Jesus -- but people think these people abnormal. And because the majority consists of neurotic people it is very easy to crucify a Jesus; he is utterly helpless. It is as if a man with eyes comes into a valley of blind people and the blind people feel very offended by the very idea, the arrogance of the man, when he says that he can see. They can see. They destroy his eyes and make him blind because his presence is a disturbance.

Jesus must have been heavy on people's hearts -- heavy because he was healthy, normal, natural. If Jesus is right then everybody else is wrong, and that is too much to accept; the crowd, the mob cannot accept it. It is better to destroy Jesus and be finished with him. It is better to poison Socrates and be finished with him. And man has not grown at all; he still remains the same. He still behaves in the same way. But to really live means to live a life of joy, bliss, celebration. That's what I teach.

My teaching is not other-worldly; my teaching is utterly this-worldly, because my own experience is that the other world is hidden in this world, that the other world is not transcendental to this but is immanent in it, that this world is the way to the other world, that the other world is nothing but the death of the same world, this world. This contains that.

So I am not saying to be blissful after death. When I say "Be blissful," I mean right now, this moment. Not even a single moment's postponement is needed. To postpone is dangerous because one never knows: a second moment may come, may not come. Never postpone blissfulness for tomorrow, because the tomorrow

never comes. Live it right now. Life is short and fleeting: we cannot afford to postpone. We have to squeeze the juice of each moment totally; only then does one come to flower. Only then is one victorious.

Not by having much money is one victorious, no. Not by having political power is one victorious, no. One is victorious only when one feels deep down in one's heart a great welling up of joy... when one's whole life is a song, when one's every moment is serene, calm, quiet, when each movement has tremendous grace. And this is possible. I am not talking about the impossible -- I am talking about the very very possible, which is just within your grasp. It is not far away and it is everybody's right; if we miss it then we are responsible and nobody else.

So let sannyas be the beginning of a life of bliss. And remember: misery has to be created, bliss is natural. Misery is man-made, bliss is God-made. To create misery one has to make much effort. To allow bliss to happen one has just to relax and be in a let-go. Surrender, and one is blissful; fight, and one is in misery. Think yourself separate from existence and there is no misery; drop the idea of separation, start feeling in communion with existence -- with the trees and the rocks and the moon and the sun -- and there is bliss. Bliss is nothing but a byproduct of when we drop the idea of the ego. It is a state of humbleness, simplicity, egolessness.

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[A sannyasin, leaving, says he has a weakness in his body and general pain. The doctors have diagnosed nothing and he thinks it is psychosomatic. He will return here next year.]

That will be good, because some body work will be needed -- Rolfing, Postural Integration, Acupuncture, Shiatsu.

All problems are psychosomatic because the body and the mind are not two things. The mind is the inner part of the body, and the body is the outer part of the mind, so anything can start in the body and can enter into the mind or vice versa: it can start in the mind and enter into the body. There is no division, t here is no watertight compartment.

So all problems have two edges to them: they can be tackled through the mind and through the body. And up to now this has been the practice in the world: a few people believe that all problems are of the body -- the physiologists, the Pavlovians, the behaviorists.... They treat the body, and of course in fifty percent of cases they succeed. And they hope that as science grows they will be succeeding more, but they will never succeed more than fifty percent; it has nothing to do with the growth of science.

Then the other party is there which thinks that all problems are of the mind -- which is as wrong as the first. Christian Science people and hypnotists and mesmerists; they all think problems are of the mind... psychotherapists. They also succeed in fifty percent of cases; they also think that sooner or later they will succeed more and more. That is nonsense. They cannot succeed more than fifty percent; that is the limit.

My own understanding is that each problem has to be tackled from both sides together, simultaneously; it has to be attacked from both the doors, a double-fronted attack. Then man can be cured one hundred percent. Whenever science becomes perfect it will work both ways.

So when you come back we will start working both ways. The first is the body, because the body is the portal to the mind -- the porch. And because the body is gross it is easily manipulatable. First the body has to be freed of all its accumulated structures. If you have lived for so long with the feeling that you are weak, then it must have entered into the body, into the very structure of the body. First it has to be relieved from there; and simultaneously your mind has to be inspired so that it can start moving upwards and can start dropping all the loads that keep it down.

It will take at least three months and then things will disappear; nothing is a problem....

Meanwhile continue to meditate. Next time you come, the first thing to remind me of it this problem. It will take three months but it will be gone.

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[A sannyasin is a lecturer in the west and asks about Krishna -- as a teacher.]

Each Master of that category has a special message -- for example, Jesus' message is service and redemption through service. Buddha's message is meditation and redemption through meditation. Krishna's message is celebration and redemption through celebration. He is the most celebrating person ever, the most aesthetic god. His vision of reality is not that of truth but of beauty. He is not a philosopher but a lover, and

he loved tremendously.

His whole approach is that if you can love totally, that total love will bring freedom to you. But to love totally is one of the most difficult things in the world because it demands that you drop your ego totally. He says to his disciple, Arjuna: Sarva dharman parityaj -- abandon all the religions, abandon all the doctrines, abandon all the scriptures, and surrender in love! -- Mamekam sharanam brij.

If one can abandon all the scriptures and all the religions and all the doctrines and can surrender only in deep love, then all is fulfilled. If you really want to understand Krishna, you will have to understand love, because he is the incarnation of love. You will have to understand celebration. He is hallelujah embodied.
But good... your interest is very good.
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[To a sannyasin visiting for the first time:]

All that is needed from your side is receptivity. And you can become so rich that you could have never dreamt about it. But a few people miss because they are not receptive, and there is no way to give to them if they don't want to take: They go on rejecting, their "no" has become chronic -- they cannot say yes even to joy!
So just be in a yes mood and much is going to happen.
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[Another sannyasin, arriving, says she's feeling terribly happy...]

You will become more and more happy. There is no end to happiness, just as there is no end to misery; it is the same energy. If we start moving in the wrong direction it starts becoming bitter, sour, poisonous; it creates hell. And when I say, "When we start moving in the wrong direction," I simply mean when we start moving separately from existence, when we start thinking of ourselves as if we are islands. We are not -- we are part of the whole. And to move in the right direction means to allow the whole to live through the part, to be in constant communion with the whole. Surrender to the whole is the right direction, and then there is joy and joy. Even the sky is not the limit.

[Osho then explains the meaning of deva surya.]

It means divine light, the divine sun, the source of all light. Existence consists of light and nothing else. And the moment you know, there is delight; the moment you understand that all is light and there is no darkness, in the same moment you know that there is no death either, because death is darkness and light is eternal.

The mystics have always come to one conclusion, that our innermost core consists of nothing but pure light. Now modern physics is absolutely in agreement with the mystics. Modern physics says there is no matter but only electrons; electrons are light particles, just pure energy, no matter in it. But that has always been the experience of the people who have gone deep into meditation: they entered within and found that there is nothing but light. Science has entered from without, penetrated matter and found that there is nothing but light. About one thing religion and science agree, and about one thing only -- that all is light. But this is a great agreement.

The future is going to use this agreement as a foundation. The temple of knowledge in the future will be raised on this foundation, because on the basic thing the mystic and the scientist have agreed. Now it is only a question of agreeing on details; that is not difficult. The greatest agreement has already happened. Now those who understand, for them science and religion are no more in conflict.

Your name means divine light. Think of light, contemplate light, feel light. And wherever you see light, be delighted. Dance, sing, and slowly slowly you will imbibe it more and more.
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[A sannyasin described a sensation rising in her throat -- a feeling as if she's being choked. Osho checks her energy.]

It will disappear. The energy has started moving upwards. Up to the throat the passage is clear; beyond

the throat the passage has to be made, has to be made clear. And this is almost always so. Many people have the passage clear up to the throat, because up to the throat we use the centers, the chakras; beyond the throat we don't use them. So when the energy starts moving upwards, then it feels as if one is choked. But this is a good sign.

Soon the energy will penetrate the sixth center, the third eye center, and then the choking feeling will disappear. Then you will feel so unburdened, so much so that you can almost fly, as if gravitation means nothing. But this will continue for a few days -- don't be worried. The group has been very good.

God's Got a Thing About you

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[Osho reminds someone who is leaving of the importance of meditating regularly so that it becomes one's climate; then only does it go deep. Through whatever you do a subtle current of meditation has to continue; only then does meditation become a transformation. So by the time you come back the thread will be there; then higher planes can be made available to you, He reminds her.]

I can give you insights only if you are ready for those insights. And there is no end to its planes -- it is a non-ending work, and the higher one goes, the higher one can go. Each door is just the beginning of another mystery, and beyond that mystery, again a door. Each peak leads you to another peak which is higher than the first. But at one single time you can see only one peak, and it always seems, "If I reach that peak the goal is attained"; the moment. you reach the peak, another peak is waiting for you, challenging you, ahead of you. But this is beautiful -- so life never dies, remains an eternal pilgrimage. And the greatest thing to create in life is a subtle thread of meditativeness...

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[A sannyasin says: I tried to kill my girlfriend a few nights ago, says he, but you saved her. I am going through a lot of changes. Been fighting you... I never did what you told me to do -- any of the groups or meditation camp -- but I sure do love hanging out in your presence.]

Nothing to be worried about. These are all pains of growth. Negativity comes, comes first. These are indications that you are no more static. Life has started moving, hence you will find many rocks. When the river does not move it finds no rocks, no mountains, no waterfalls, nothing -- no problem arises. When the river is non-moving there is no problem at all. That's how millions of people have decided to live, without problems, but they are stagnant people -- getting dirty, dull and dead every day. They only evaporate. Only mud will be left in the end, and they will never know the joy of meeting the ocean. They will never know the joy of expansion and they will never know the joys of the journey that a river passes through: the mountains and the valleys and the plains and so many climates and so many people. They will never know life as an adventure. And the reason why they have decided to remain static is that this is the best way to avoid problems. Avoiding problems one never grows. One grows by facing problems, by encountering them, by taking the challenge, by risking. "Risking" is one of the most important words to remember in life

-- nothing is more important than that.

In *my* vision of religion, risking is as important as prayer, or even more, because only those who risk can pray. And risk means remaining ready to face new problems every day. Risk means leaving the old, the convenient and the comfortable status quo, leaving the old security and moving into spaces into which one has never moved, so one knows nothing about them. It is taking a chance. You may come out better, you may come out worse -- that is the risk. But my observation is that those who can risk that much always come out better... even if they come off worse, it is still better, because the flow has started.

The value is not in the outcome; the value is in the process, the flow, liquidity, movement. The outcome may not be so good. You may not find life more comfortable than it was before; in fact you will find it less comfortable, less convenient but more alive. The depth will be deeper. You will be able to be joyous more and you will be able to be sadder more. You will be able to reach higher peaks of ecstasy and deeper depths of agony. When you are happy you will be really happy and when you are unhappy you will be really unhappy; heaven and hell grow together.

Growth means growing into heaven and hell together. If somebody wants to remain always in heaven he will never grow; he will remain juvenile, stuck, dependent. His life will be very shallow. He will not know anything of value. His life will be non-essential. He will live in the non-essential; he will never come across the essential.

So risking is very important; risking is sannyas. It means dropping the known, the well-founded, the well-acquainted, for something one knows not how it is going to turn out, dropping the house in which you have lived long, and in which you have known many beautiful moments, and the security, and the safety and the shelter... dropping that house and going into the open, under the sky, becoming a vagabond, a gypsy.

That is risky, but through that risking, integration arises. And because I force you to risk, the mind resists. So I will say, "Do this," and you will not do it; you will try to resist. You are avoiding some risk. You are avoiding some hazards of growth. But fighting with me is really pointless, because I am not your enemy. In fighting with me you are fighting with your own future. So sooner or later one starts understanding that this is just absurd. I am not a father to you. I am not trying to make you into a certain kind of person. I have no investment in you, nothing at all. This is my joy, not my investment in you. This is sheer joy that I want to share and I want to help you to become yourself. I have no idea of what you should be, not at all.

But every child comes across a father figure in the beginning and that becomes a stereotyped fixation... and the teachers and the priests. Finally you have Come to me after all these experiences... and these were the people who were all trying to make you a certain kind of person. I am not trying to make you any kind of person; I am simply helping you to go beyond personality, to be essential and not to be accidental. I am simply helping you to have a release from your past. I am not creating a prison for the future; I am leaving the future open. Hence it is more risky to be with me. But your ideas of the priests, of the father, of the mother, of the teacher, of the professor, are all such that they were all trying to manipulate you, so one learns to say no. When you come to me, naturally, that no arises; it is because of your past experience. But I am a new kind of person whom you have to become acquainted with. You have never come across me before, so your past cannot give you any clues about me.

You will have to learn slowly slowly that I am not that kind of person; I am not trying to impose anything on you. Even if I suggest "Do this," that is just to help you to become unburdened. All these groups and all these meditations are not creating a structure for you; they are simply trying to destructure you so that you are again free, again naked, again like a child. Whatsoever the society has been doing to you, I am trying to undo it so that you can be yourself again. Then it is your life: then you move on your own.... But in the beginning everybody finds a little negative mood arising.

And when you start growing then all the repressed violence will come up, all the anger will come up; these are the problems. And they have to be thrown out -- hence in the groups sometimes violence erupts.

Now, rather than following my suggestion, you tried to kill your girlfriend. That may not have happened at all if you had gone through some groups. Your violence would have been dissipated, and it would have been dissipated under guidance, under care. Now, it exploded on your girlfriend -- with no guidance, with nobody caring. You could have killed her and then you would have repented your whole life; you could have killed her and you could have killed yourself too in it. Then you would have remained stuck with guilt. Then with no other woman would you have ever been able to connect really deeply. Forever you would have lived in a kind of loneliness. Even if you loved another woman you would have always remained afraid of yourself: you can do it again! This need not have happened if you had gone through a few groups.

People are so much against violence and ask why violence is allowed in Encounter or in Leela or in Primal Therapy. It is allowed because people are carrying it, and it is better to release it, cathart it, in a certain structured atmosphere, rather than letting it erupt in some moment of unawareness. Once it is released you are unburdened; once it is released you become more loving, more compassionate.

So next time you come, do a few groups. Things are happening and much more has to happen. Just drop this negativity -- that is just fighting with your Own future; it has nothing to do with me.

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[A sannyasin asks what "Sadhana" -- the name of a new center means.]

It means practicing truth, practicing love. One can think about love -- then it is not sadhana, it is poetry. If one lives love, then it is sadhana. One can talk about truth; then it is not sadhana, it is philosophy. When one lives truth, it is sadhana. Sadhana means transforming values of beauty, goodness and truth into life, making your life a great experiment in truth, love, beauty. Not just speculating, not just contemplating, but making it existential. There is no single word which can carry the meaning of it.

That's why I am trying to explain to you what it actually is. One thinks about water, then it is not sadhana; but when one drinks, it is sadhana. One can have a beautiful library of books on cookery; that is not sadhana. One can be very learned about foods; it is not sadhana. But to cook is sadhana. To practice, to bring things into life, to invite heaven onto earth -- that is sadhana.

It is one of the most potential words. It has not existed in the West, nothing like it has existed, that's why Western languages don't have a particular word for it. The difference is actually like... there are two kinds of physics -- one is called theoretical physics, pure physics. It needs no experimentation, no lab, nothing; you simply speculate, you think and you create hypotheses. Then there is another part to it -- the practical physics -- which implements, experiments, and unless a thing is proved through experimentation, it is not thought to be true. Logically it may look true but unless existence supports it, it is simply a hypothesis.

Philosophy is a hypothesis, religion is sadhana. It has to be practiced, it has to be tasted to be known, it has to be lived to be known. So help people to live meditation, help people to live prayer, help people to live love.

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[A sannyasin says he feels a conflict between being with his three children, aged eleven to fifteen, and being here. He is not living with his wife, whom the children stay with.]

I don't think there is a problem. Unless you want to make it a problem there is no problem. Whenever you want you can go and see your children and whenever they can come for some holidays, they can come and be with you. That will be far more enriching to you and to your children. So once in a while they can come here and be here for a few weeks with you. That will be sharing something with them, giving something to them to live for in their lives.

So you can go and finish things and come back. Let this be your home and whenever the children want to come, they can. And you can always go whenever you feel like being with them -- you can always go. So I don't think there is a problem; or, there is a choice. There is no question of choice either; you are not renouncing the children.... And if you are there just because of the children, you will never be able to forgive them. That will be more dangerous to them than your coming here.

This is something to be understood: whenever you sacrifice something unwillingly, because you have to, you carry a wound in you. Almost all parents carry the wound, because they say, "We have done this for the children and now see what they are doing to us." And whatsoever you did was done from your side -- the children had not asked for it; they may not even be aware of it!

In your mind you have made a great sacrifice, certainly. If you decide to be there you will be continuously thinking in your mind that you have made a great sacrifice for your children, and they will never know about your sacrifice. You will always carry a wound and you will never be able to forgive them. You will be really angry at them, feeling, "It is because of you that I missed an opportunity, an occasion. Where I really wanted to be I could not be because of you."

And sooner or later they will desert you, because children have to desert the parents; otherwise they will never grow. Sooner or later, just like birds leave the nest and never come back, the children will have to go; they will find their girlfriends and boyfriends and they will move. They will not think that you have done

something great for them or anything. In fact, if they can forgive you for giving birth to them, that's more than enough, more than one can ask. Then you will feel very bad: "I have made so much sacrifice -- my whole spiritual life I have sacrificed for you; this is ungratefulness." To you it will look ungrateful. All parents feel it, and the responsibility is not of the children at all; it is the parents' own mind game that they go on playing within themselves.

My own observation is it is very essential to see that you don't sacrifice anything for the children. Then your love for them will remain intact, and your love is all that they need. Their love will remain for you because they will never feel your anger, they will never find anything in you that hurts them because of them, and they will not find that you expect anything of them. Then it will be easier for them to love you.

And they can always come -- this is the place for them too. Once they come they may decide not to go at all! So you can come -- there is no problem in it.

God's Got a Thing About you

Chapter #10
Chapter title: None

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[A sannyasin and her two children are leaving. She asks about being frightened of other people. Osho had previously told her to be alone, but she wants love from other people.]

That is where the problem is: you want love from other people, and that is the wrong beginning; that is getting out of the bed from the wrong side. The desire to get love from others creates problems You should long to love others. The desire should come to love, to give love; only then will the problem disappear. And that's why I have told you to remain alone. If you remain alone long enough the desire to love people is bound to come, because it is there in our hearts. Imposed on it is the other desire which is very superficial.

It is like you eat your food every day at a certain time. Looking at the clock you are reminded that you must be hungry, you have to be hungry. The mind creates hunger and the hunger is false. If you had not looked at the clock or if the clock had stopped or was showing the wrong time, you would not have felt any hunger at all. So it was not coming from your body; it was imposed from the mind. If for two, three days you go on a fast, all impositions of the mind will disappear. Then the real appetite will arise which will have nothing to do with the clock, with the time. It can arise in the middle of the night, and then it will be something real coming from your very core.

So is the problem of love. The false desire, the mind desire, is to get love from others. It is really not love but getting attention from others. Love is only a name. What the mind really wants is attention from others: people should praise you, people should say how beautiful you are, people should look up to you, people should depend on you, people should feel happy because of you. The ego can feel very very gratified through it. This is not love; this is just a hankering for attention.

I have told you to starve this desire. If you can wait a little longer one day you will suddenly see, and when that desire comes, that you want to love people, then move. Then come out of your seclusion -- you have stumbled upon the right appetite for love. And when you love people, they naturally respond; they are just people like you. But when you approach a person with the deliberate desire to get love from him, he shrinks back. That too is a natural reaction. That means he is afraid of your exploitation, that he does not

want to be trapped, that he does not want to be exploited in any way whatever. So he starts shrinking, and the more he shrinks, withdraws, the more you jump, because you see that you are losing your victim. And the more after the person you are, the more he will escape.

When you go to give love, just a totally different response arises. The person feels loving towards you because you have not come to exploit; it is not an ego need. You have come to share, to give; you will feel thankful if he accepts. And if he does not accept you will not feel rejected, because that is his freedom -- to accept or not to accept. Up to now this has been your problem, that you are hankering to get love from people and you are afraid of people because they will reject. Both these things are together: if you are hankering for love, how to get it, you are going to be rejected; you are creating rejection yourself. Change this! Go and give and forget about getting anything in return. It comes, a thousandfold it comes, and then its coming is beautiful because you were not expecting it even. It Comes without expectations; then it is a great joy, a surprise.

And once you have learned the art of giving, you Will be getting so much love that you cannot contain it.

But for that moment to come, continue to be alone a little longer. And this is the criterion: if this mind of "I would like to be loved by others" continues then you still have to remain alone. One day this desire will disappear and another desire will take its place; that will be a transformation in you. From that moment onwards there is no need to be in seclusion; then start moving. You are no more dangerous; to others and to yourself you are no more dangerous.

Your being alone has helped you. It has settled you -- it has made you calmer, quieter. Just a little more... a little patience.

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Veet means beyond, martyo means death. The really real within you is beyond death. The one that dies and is born is not your reality. The one that is born and dies is just a garment, a house in which we live for the time being. But when you live in a house from the very beginning to the very end, for your whole life, a great attachment arises; one almost completely becomes identified with it. You have not seen yourself separate from your body, so you start thinking, "I am the body, I am the mind. I am that which I appear to others, I am that which I appear in the mirror." It is not you. The reflection that you see in the mirror is not you. You are the one who sees the reflection, you are the consciousness which is aware of the reflection in the mirror and who is aware of the person of whose reflection it is; you are that awareness, that witnessing.

This is the whole process of becoming enlightened. Go on disidentifying yourself from things to the point where nothing remains to be eliminated any more. The Upanishads say it is the method of neti, neti: not this, not this. I am not this, I am not this -- and one goes on eliminating. A moment comes when nothing is left but just the watcher, and the watcher CannOt be eliminated; that is impossible. You cannot go beyond the watcher. If you do you will still remain the watcher; if you again go beyond the watcher you will still remain the watcher.

So that is the only reality you cannot get out of. You cannot see the watcher. Anything that you can see, you are not. But you cannot see the watcher -- hence you are it. And that is beyond death, that is immortal, that is eternal.

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Deva means divine, agneya means fire. Sannyas is initiation into divine fire. Hence I have chosen the color orange: it represents fire. And unless one is consumed by the divine fire, one remains miserable, because one remains confined in the ego. To be consumed, destroyed, burned as an ego, is the beginning of a totally new kind of life -- the life of egolessness, life not separate from existence but one with it.

The moment the ego dies, God is born in you. The moment you are not, God is. Sannyas is the greatest risk possible. All other risks are partial. This is total. You will be required slowly slowly to drop all -- your beliefs, your assumptions, your prejudices, your concepts, your philosophies, your ideologies. All that you have always thought as yours has to be sacrificed in the fire of sannyas, utterly burned. Nothing has to be saved from it: the whole past, in toto, has to be thrown into the fire.

This is the offering a disciple is required to make. And once you can offer all your assumptions, prejudices, beliefs, purity arises in you, because all the luggage of the mind is thrown out, all garbage burned. Great silence, great emptiness, great no-mind opens its door. And in that very space, one comes to know who one is. One comes to know what this existence is all about.

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Prem means love, amaro means deathless, eternal, non-ending. Love that begins and ends is just a name... for something else, not for love. Love that begins and never ends is the true love. It knows no end: it goes on becoming deeper and deeper. It is moving into an unfathomable sea; it is going into the immeasurable. That's why Jesus says, "God is love," because "love" is the only word that can indicate something about God -- his unfathomable, immeasurable quality.

What we ordinarily know as love is something else -- maybe lust, maybe the desire to possess, maybe an ego trip or maybe just a biological urge: nature wants to reproduce through you, nature is using you as a vehicle. But it is not love.

And I am not saying that it is something wrong. It is perfectly okay as it is, but one has to remember that there is a different world of love than we have come across yet. One has to keep searching for it, one has to go on seeking for it. If one starts thinking, "This is all that we know and this is all that is possible to know," then the search stops and one may remain confined in the same circle, moving again and again in a repetitive, monotonous way, tired, bored. Just to keep you alert that there is something else which your soul needs and that it will remain discontented until it gets it.... That love knows no ending. That love can exist only in a state of no-mind.

This love, the so-called love, is a relationship between two minds. That love is a state of no-mind; it is not a relationship at all. It is just when your thoughts have disappeared. You are utterly herenow, overflowing with energy, for no reason at all; because if your love has any reason it is bound to end. If your happiness has any reason it is bound to end; if your happiness has any reason it cannot last long. The happiness that has no reason lasts long; and if there is really no reason at all it can last forever.

There is a certain kind of love which has no reason for it. Just because the mind disappears, your being starts overpouring itself into existence. It is undirected. It is not towards a particular person, it is not addressed. It is unconditional. You are simply joyous in sharing yourself. Love for love's sake -- that's what it is actually -- and that is the highest quality. And in that highest quality of love, in that supreme transformation of love, one comes to know God. In fact, God is another name for that state of love.

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Deva unmad -- divine madness.... God is not the conclusion of any logical process. God is a quantum leap of the courageous heart. God is never arrived at by reasoning, and those who search through reason search in vain; those who search through reason are bound to come to the conclusion that there is no God. It is as if somebody is trying to listen with their eyes. Eyes can see but cannot hear, so if somebody is trying to listen to music through his eyes he will not be able to, and the natural conclusion will be this -- that there is no music.

Reason is capable of knowing the visible; it is incapable of knowing the invisible. Reason is capable of exploring the tangible, the gross, the material. It is impotent in going into the unknown, the mysterious. And God is a mystery. God is not a fact but a mystery, and God cannot be known through mathematics but only through madness. But that madness is real sanity. Blessed are those who are capable of becoming mad for God, because only they find the truth. Jesus is mad... so is Buddha. These people are not sane in the ordinary sense of the word.

Just think of Buddha renouncing his palace, his Child, his woman, his treasures, his empire, and becoming a beggar in search of God. What can there be that is more like madness?

Jesus is ready to be crucified for God -- must have been a madman -- and, dying on the cross, still praying for the people who are killing him and saying to God, "Father, forgive these people because they know not what they are doing." Must have been mad! Certainly not sane in the ordinary sense of the word -- sane in a totally different sense, but he will look insane to everybody in the world, to the worldly mind.

The search for love is of the heart. The search for God also belongs to the heart, and the heart functions in a mad way. Its way is of poetry, its way is of song and dance. It knows nothing of logic. To drop logic is the greatest sacrifice one can make for God. In dropping logic the mind disappears. And the very moment logic is dropped you start moving into a totally different world. A new dimension opens up. You function under a different law -- the law of grace.

And to be initiated into sannyas means getting ready to take this jump into madness. To be with a Master means allowing his presence to work on your heart and putting your mind aside. I function not: through my logic but through my presence. I function not as logic but as love, so only those who are really

courageous enough to go mad with me will be able to attain anything.

And I can see: you can do it! It is possible -- make it actual. The seed is there -- just a little work and it will start sprouting. And life becomes celebration when one starts living without the mind, in trust, in love.

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Deva means divine, svarno means gold -- divine gold. Man is in a raw condition; much has to be transformed before a man really attains to his destiny. Man is gold which has yet to be purified through fire. And unless it is purified, a great hankering, a great thirst, a great hunger, continues deep down in the soul, because one can never feel at home unless one has come to one's true nature. The gold simply represents one's true nature, the highest -- it is symbolic. Much mud is mixed with it, although even if the gold is deep down in the mud it remains gold. But the desire to get rid of all that is foreign, to get rid of all that is not one's real essenCe, is natural. But to get rid of the unreal one has to go through many pains, growing pains. Hence I use the word "fire."

The journey is not easy -- the journey is arduous because one has to drop many cherished things and one has cherished those things for long, maybe for lives together. To drop them means becoming poor, becoming a beggar. That's what Jesus means when he says, "Blessed are the poor in spirit for theirs is the kingdom of God." To be poor in spirit, that is the fire.

One has lived with great ideas, opinions, knowledge, and one has been clinging to them because they were all that one had. But to be initiated into a path of purity, into a path of transformation, all that rubbish has to be dropped. I cannot give you anything, because you need not have anything from the outside. That which you need is already there -- it is already the case -- but I will have to take many things from you, things which are not your nature.

Hence the Master's work is really not of giving something to the disciple but of taking everything that the disciple has, leaving him utterly poor in spirit; and that is the journey and the arduousness of it. When a disciple comes to a Master he comes hoping that he will get something; a real Master is bound to frustrate it.

Only the pseudo Master gives you solace; the real Master gives you fire. Only the pseudo Master pretends to give you something -- knowledge, wisdom, enlightenment. The real Master knows that nothing can be given to you because in the first place all that you need is already there. It is hidden behind a great heap of rubbish; the rubbish has to be taken away. But you have cherished that rubbish very long, you have saved it like a treasure, so when it is being taken away it hurts, it leaves wounds. One wants to escape from a real Master. A thousand and one times one wants to escape from a real Master. A thousand and one times one is frustrated with the real Master, because basically he never fulfills your desires.

You come with one idea; he has some totally different idea of how to do things. He will not fulfill your expectations -- he will not fulfill your expectations about how a real Master has to be either. He is going to shatter all your ideas. When a disciple comes to a Master he has many ideas about how the real Master should be, how an enlightened person should be. You cannot tame God, you cannot tame real enlightenment -- there is no way; it remains wild. So he has to frustrate your desires, he has to frustrate your expectations, he has to frustrate your idea of a real Master. It is hard, and only the very courageous remain long enough to be transformed.

I am saying it to you, because it happens to every disciple -- it is going to happen to you too: a thousand and one doubts will arise. The Master really makes trust almost impossible, but when it is impossible and still you trust, then it works; only then does it work. If the Master makes trust very simple and possible, if he fulfills all your ideas of being a Master, then trust is cheap, very cheap... meaningless too.

So this is going to be a really great transformation -- sannyas is alchemy, [this is the meaning of] "Svarno." The baser metal has to be transformed into the higher metal, gold.

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Deva means divine, unmana means no-mind. Animals have no mind, man has a mind, Buddhas again have no-mind. In a sense the state of the Buddha is similar to the state of the animals, but only in a sense -- in the sense that he also has no-mind. He is as mindless as the animals, as the trees, as the rocks. But there is a great difference too: trees are unconscious and he is fully conscious. No-mind can exist in two ways: unconscious and conscious.

In deep sleep it happens: when dreams disappear you are in a state of no-mind -- the mind is not functioning any more; there is no activity going on, all has utterly stopped. You are again like a tree. But this i unconscious.

In samadhi, in the highest form of meditation, the same thing happens: the mind stops functioning... but you are conscious. That is the only difference, but the difference that makes the difference. One is fully alert, luminous. One is there witnessing, watching, but there is no cloud of thought. The sky is utterly empty: as far as you can see you cannot see any content.

This contentless state of consciousness is the goal of sannyas. And to achieve it is to achieve bliss, is to achieve truth, is to achieve liberation.

That's my whole work here: helping you to slowly slowly drop chunks of the mind. By and by the mind erodes, and one day suddenly the clouds are no more there and the sun is shining bright. That's the day when the golden flower blooms.

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[A sannyasin says she doesn't know what her question is, she wants to hear Osho speak, but doesn't have a question. He checks her energy.]

The energy is perfectly good. There is no confusion in the energy -- the energy is flowing perfectly well. The mind is a little confused but the mind always remains confused; that is the nature of the mind. When confusion disappears, the mind disappears. In fact to use the phrase "confused mind" is not right; it is repeating the same word twice. It means "confused confusion."

The mind is confusion -- more or less is possible. Sometimes it is more confused, sometimes it is more cloudy, sometimes it is less cloudy. And the most surprising thing is: when it is more cloudy you don't feel that it is cloudy, because you can't see sky anywhere so you cannot contrast it. When it starts becoming less cloudy, then you start feeling that there is confusion because there are a few gaps of the sky here and there.

So when a person starts getting deeper into meditation then he starts becoming aware that the mind is very confused. Otherwise the whole world is confused and nobody is aware of it; confusion is taken for granted. They have never known anything else; all that they know is confusion. And they have not known the contrary so they cannot call it confusion either.

Just think of a man who has never known light. Can he call the night dark? How can he call it dark. If sometimes he starts having a few experiences which are of light, then the darkness explodes in his being; for the first time he becomes aware it is there.

That's what is happening. Your energy is flowing perfectly beautifully, and because the energy is flowing perfectly beautifully there are a few gaps of pure sky arising, a few moments when you can see the sky and the clouds are not there. Now those clouds will give you the impression of being confused. Don't be worried -- just go on meditating, just go on loving, just go on enjoying being. Soon these few clouds will also disappear.

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[A sannyasin, arriving, says he *thinks* he has something to ask, but doesn't real *feel* to.]

Wait. Mm? The feeling will come, then you can ask. It is only good when the feeling comes and when you are really burning with a question, when it is almost a thirst -- not only a question but a question of life and death -- then only can something be said which will reach to your heart. Otherwise people simply ask out of curiosity -- that is of no use: asking for asking's sake.

Ask only when it is really very decisive, when much depends on it. So let the feeling come. It is good to wait for the feeling to come, and it is good to ask a single question but a question that will change your whole life rather than asking thousands of questions, futile, which are not going to make any change in you because you never felt very much that they were needed. One asks just by the way. Avoid those things.

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Yuthiko is a flower of tremendous beauty, of great fragrance. And life also has to become a flower. We are born only as a potential, and unfortunately many die without ever actualizing their potential. That's what hell is: to live, and without living one's total flowering. To live lukewarm is hell. It is very frustrating. To live in an orgasmic way, to release one's total fragrance to the winds is nirvana, is enlightenment. If you can release your total potential you are free, and freedom is the taste of God.

So don't take yourself for granted. Much has to be done: the ground has to be prepared, the seeds have to be sown... nourishment for the seeds, manure, water. And if one can bloom then one has worshipped God!

That's the true worship: showering your flowers unto his feet.

God's Got a Thing About you

Chapter #11
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Anand means bliss, devada means God-given. Bliss is never attained through human effort. It is a grace, not an achievement, so the achiever's mind goes on missing it. And our society creates the ambitious, achieving mind; hence so much misery in the world. It is a natural consequence of our approach towards life. We are aggressive towards life, and bliss comes only to those who are receptive.

Man has to relate to existence not in a yang way -- not like a man -- but in a yin way, like a woman. It is not a question of grabbing; it is a question of allowing. Bliss comes in a tremendously deep let-go. One need not move anywhere; it comes. All search is futile. Those who search for it search in vain, because the very search means the aggressive mind, the mind that wants to achieve, to control, to manipulate, the mind that wants its will to be done. Bliss is elusive for such people. Bliss becomes like a horizon: it is just there, luring you, but by the time you reach it is no more there. Bliss is like a pot full of gold at the rainbow's end, but when you reach you will not find anything -- even the rainbow will not be found there; it only appears to be. From far away it is; the closer you come, it disappears. Man has to live in a totally new way to be blissful, and the new way is of let-go.

Sannyas is the beginning of a let-go. Sannyas is a learning how to be feminine, how to be a womb, how to allow God to give what he always wants to give. But the seeker and the searcher goes on missing. Bliss is a happening. It takes you unawares, it comes as a surprise. It comes in moments when you were not asking for it, not even expecting, and suddenly it is there. Because when you are not expecting, when you are not asking, when you are not aggressive, when you are not desirous, you are available to God. When you are desirous of something, you are unavailable. Desire is the barrier.

So remember this: bliss is a gift, a sheer gift... just grace. It is not through effort, not through discipline. It happens the moment you are ready to allow it.

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Anand prageet... means "a song of bliss." Man can live in such a way that life brings only miseries. Man can live also in such a way that he becomes a magnet, and from every nook and comer of existence bliss starts flowing towards him. And it all depends on you; it is just your decision about how to live. It is your life and it is your freedom.

People have decided to live in misery because misery seems to be convenient, comfortable. People have decided to live in misery because misery gives them something that they are asking for: attention, sympathy. People have learned to live in misery because it can give them many excuses. If they are not succeeding they can say, "What can I do? I am in such misery, in so much pain, so much illness, disease -- how can one expect me to succeed?" If they are afraid to accept a challenge they can hide themselves behind their misery. If they don't want to go on an adventure -- and life is continuously an adventure -- they can always fall upon their misery; they have some very valid excuse. Misery is an alibi to avoid life.

Misery is a psychological device of man to avoid God. So man goes on talking about how to drop it but

he never drops it. He simply asks how to drop it so that he can pretend that he wants to drop it -- but what can he do? His fate is against him, God is against him, life is against him -- he is a victim! And that is not the true case. Nobody is a victim here and if somebody is a victim, he is a victim of his own mind; it is self-imposed victimization. He is suicidal, and he goes on doing the things that create misery.

Just the other day I was reading about the Feat Russian novelist, Count Leo Tolstoy. He was going shopping -- he was one of the richest men in Russia -- and just on the way a great insight happened to him that what he was going to purchase he did not really need. Then he started wondering that if he did not need it in fact, then why was he going to purchase it? Then he remembered: because his neighbor had purchased something, and just because of the neighbor he was going to purchase it. He saw the whole stupidity in it -- he tumed back. He came home laughing, almost a mad laughter. His wife said, "What has happened?" And he said, "A great insight has happened to turned And this is not only a single case in my life: I have been doing things which I don't want to do, which I don't need to do. I have been just imitating people." And that insight became a great turning point in his life. It was just a small thing, but from that moment he started watching each act, seeing why he was doing it, for what. Was it really needed? And you will be surprised: ninety-nine percent of the things that you go on doing are not needed at all, and they bring misery. And sometimes it happens that because you go on doing so many things which are not needed, you don't have energy enough to do things that you need. Life becomes a chaos.

My teaching is: start being more alert about what you have been doing to your life, and in just becoming aware insights start happening. And the moment you see the futility of a certain thing, it drops of its own accord. Slowly slowly one comes to understand that bliss is not so difficult as we had been thinking all along; it is simple. We just have not to put too much investment in misery, and then life becomes a song of bliss.

Life has to become a song of bliss. It is meant to become a song of bliss. And unless it becomes a song of bliss, one should not be contented, one should not sit contented. One should do everything that one can do to understand, to change, to be new. And this is what sannyas is all about: changing your program.

The program that people are carrying creates misery. We change the whole program. We drop the old program, we give you a new program, a new insight, a new way to work things out, and soon it starts happening: life starts taking on new colors. New dimensions suddenly open up, new mysteries become available. And then life is no more a drab and dull affair; it becomes a great exhilaration. That is what I mean by the song of bliss: an ecstatic life. And it is your birthright, it has to be claimed.

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Prem means love, prabuddha means God-given. *All* is God-given. Remember it: all is God-given. Life is God-given, love is God-given, light is God-given. We don't have anything of our own; hence the falsity of our ego, hence the pretension and the lies of the ego. It gives the illusion that you are creating something. Man creates nothing -- man himself is created by God, and if something happens through man, it only happens through him. But the doer is always God.

Once we understand this, all anxiety disappears from life. Then there is no problem left. A problem is a by-product; the problematic life means an ego-oriented life. Once this trust has arisen -- that all is given and done by God -- we disappear. Then only he is. Then whatsoever happens is good: we cannot expect otherwise; there is nobody to expect. Then whatsoever happens is welcomed; there is nobody to reject it. And that's the state of the religious mind.

Then the day is good and so is the night. Then life is bliss and so is death. Just think of that moment when one can accept death too as beautifully as life.That is serenity, tranquility, silence. And only out of that silence does one become aware of that which is. Truth is reflected in that mirror of serenity. The ego creates much fuss -- it keeps the mind wavering, waving. Nothing can be reflected; all is distorted by the mind.

Sannyas means a surrender to God, saying to God, "Thy will be done. All is yours -- I am yours, so whatsoever will happen from now onwards is good."

One drops all valuation, judgment, and to live without judgment is to live in beatitude.

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Prem means love, satsang means a communion with the Master -- a loving communion with the Master.

Sannyas is a declaration from your side that you are ready to receive. If the door is knocked on you are ready to open it. If you are called forth you will not hesitate. If some risk is to be taken you will not only

take it, you will take it willingly. And then communion starts.

Communion means a state of love between the Master and the disciple where all conflict has been dropped. It is the ultimate in a love affair. Lovers fight, but the disciple and the Master live in such a communion that there is no fight, no question of fight; there is no argumentation. The disciple simply drops all his logic, all his mind, all his ideologies, all his past. He simply cleanses his heart. He says, "I am nobody and I am here. Pour into me whatsoever you want to pour into me, make whatsoever you want to make of me -- I will not resist."

Once this has started happening, miracles follow. And the Master has not to do a thing -- that is the beauty of it. The disciple just has to be receptive, and without any doing on the Master's part things start happening. The Master is a constantly available presence -- just as the sun is. You open your eyes and your eyes are full of light. The sun has not to do anything in particular. It was already light; you were just keeping your eyes closed. The sun was already showering its treasures on you, but for you it was all darkness. You open your eyes and you are full of light.

The Master is a presence; the Master is not a doer. The real Master never does a thing but his presence functions as a catalytic agent. Much happens through his non-doing. That is the paradox of the existence of a Master: without doing, much happens. So the whole thing depends really on the disciple: if he is receptive things start happening; if he is not receptive nothing happens. When nothing happens he throws the responsibility on the Master. The Master cannot do anything against you. In fact he cannot do anything because it is not a question of doing at all; it is simply a question of receiving, of taking it in.

That is the meaning of satsang: to be in the presence of the Master, in a loving communion. It is a very special word -- it cannot be translated into any Western language, because nothing like this has ever happened there; it is uniquely Eastern. In fact, the relationship between a disciple and a Master is an Eastern phenomenon, a contribution of the East to the world of consciousness.

In the West, at the most, the teacher and the student exist. The teacher teaches, the student learns. The Master is not a teacher; the Master simply imparts, shares, and the disciple imbibes, drinks. It is on a totally different plane. The student and the teacher communicate; the communication is verbal. It is a dialogue, it is transmitting some information. The teacher knows and the student does not know; he collects information, he becomes more knowledgeable. It is a transfer of knowledge.

Between a Master and a disciple the question is not of knowledge but of being. Not that the Master knows more than the disciple -- sometimes it happens that the disciple may know more, but knowledge is not the question at all. The Master is more than the disciple, not that he knows more. He has more being, he has more soul. It is not a question of his memory, that he has more information fed in his memory cells, no. It is a question of his existence; he has a totally different kind of existence -- integrated, centered, rooted. The teacher has knowledge, the Master knows. Knowledge means about and about.

The Master has perception, his own experience. He does not know about God -- he knows God, he is God! When you know about, you remain different from the knowledge, separate from the knowledge. When you know God then the knower and the known become one. The Master is divine. He has not known God as a separate entity; he has recognized God as his own innermost core... not as the known, but as the knower, as a witness of all. He has being. Being cannot be learned. Knowledge can be learned; being has only to be drunk.

That is satsang: the disciple drinks. The Master is like alcohol; the disciple becomes more and more drunk, more and more drunk. The disciple slowly slowly abandons himself completely; he forgets all about himself. In that forgetfulness he remembers for the first time who he is, because that which was forgotten was only the personality, and now arises the essence, the soul, the being.

In the East for thousands of years this special phenomenon has been in existence: the disciple sits by the side of the Master, just imbibing. Just being with him is enough -- just to pulsate with him, vibrate with him, sway with him, just to have a dance with his being. This is not communication; this is communion. It is not from mind to mind; it is from heart to heart, it is from soul to soul. It is immediate.

Sometimes words may be used but they are just devices. Sometimes silences may be used; they are also devices. But that which is important is something so mysterious that no word can contain it. The very look of the Master's eyes in your eyes, the very touch of his being, the very touch of his presence, is enough to stir something that is fast asleep in you. The Master awakes you. His only message -- conveyed through words, through silences, through love -- is simple and single: Wake up!

That is the meaning of your name. This is one of the most beautiful names I can give to anybody.

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[Two new sannyasins returning to the States to teach a class in psychic development, ask about two people being both lovers and co-leaders.]

It will be difficult work, very difficult -- unless you can drop all jealousy. Then there is no problem. The whole problem will hang around jealousy. If you can drop jealousy, then working together in the group will be of immense help. Mm, you can both support each other greatly; and the group will be benefited more than it can ever be benefited by a single person if the couple can work in the group. But the problem is not that (to her). The problem is: you may feel jealous. Sometimes he will be very loving to women, and he will have to be, otherwise his whole group is destroyed. You will be very loving to the men and he will feel hurt. If you can drop jealousy.... The whole matter will hang on jealousy.

So try. For one month, four weeks, try: drop all jealousy and go into it. Forget that you are lovers -- just be helpers to each other, co-leaders in the group. And keep completely alert that you are not to interfere in any way and he is not to interfere with you in any way, not even unconsciously. And after the group, never try to bring the group into your relationship That is the second thing to remember: don't start talking about what he was doing to that woman and how he was looking at her.... Never bring in the group. Once the group is finished, it is finished; then you are lovers. Then forget all about the group. It should not be brought into other moments in your life.

If you can keep these two things -- which will be difficult -- if you can keep them you can grow really very very deeply. The group will be benefited and your relationship will become very integrated, because it will be a great challenge for the relationship. It will be continuously on the rocks. If you can understand and allow it to happen, then it will become very deep and very integrated. Either it will dissolve or it will become one of the most intimate relationships -- both are possibilities.

So for one month, try. If you can do it for one month then it is good -- you go on. It can be done; it will just need alertness so that jealousy is not brought in, and it will need alertness so that you don't bring the group into other moments in your life. My feeling is, try -- you may succeed! And whenever there is any risk, it has always to be tried. If you feel it becomes too heavy and difficult, then it is better to drop working together in a group. Mm? But a chance has to be taken. And I will support you -- if you are really ready to go on this adventure it will be good.

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[A sannyasin says he carries a grudge against God, because he was brought up to see God as authority. He has just become aware of it.]

Mm, it is good that you have become aware -- this is the beginning of its going. Once you become aware of a certain thing that has been there for a long time and was unconscious, it is the beginning of the end. Just remain conscious of it -- don't repress it. The mind will tend to repress it because the mind wants to be without problems, and the easiest way for the mind to be without problems is not to solve them. That is the long, arduous path. The easiest way is to repress them, to throw them into the basement so that one becomes oblivious of them. But they remain there and they go on growing there, and sooner or later they will be back again with more power, more vengeance. The mind finds a short-cut in repressing problems; and that's how problems become chronic. They could have been easily dealt with if one had not been in such a hurry to repress them, but the mind is not interested in solving them.

There is again something very significant to be understood: the mind is not in favor of solving problems because if all problems are solved the mind dies. Its whole function is only if problems are there. It is as if there is no patient in the town -- doctors will die! Now, the profession of a doctor is a very paradoxical profession he helps the patients to be healthy but he is also afraid that if everybody is healthy then what is going to happen to him? So he wavers. He wants both: he wants people to be ill, he wants people to be cured by him, but he wants them to fall ill again otherwise his own life will be in danger.

Such is the situation of the mind: the mind wants to solve problems but does not want to solve them forever or in toto; then the mind is no more needed. So the way that the mind has found of tricking you is to drop the problem into the unconscious as if it has been solved. It has created a basement -- it throws it there. You become oblivious, you think the problem is solved. The problem is not solved and the mind has saved itself. It has saved itself from the anxiety of facing the problem -- it has saved itself from the anxiety. If it is solved then its utility is no more there. It is a very tricky situation, and the mind has found a very beautiful

middle way: never solve a problem but never allow the problem to remain too long -- otherwise one wants to solve it -- so throw it into the basement. That's what you have been doing with your grudge.

It happens to almost every child who has been brought up in an authoritarian way: he becomes a nay-sayer; his immediate response is always no. Yes becomes difficult because he has suffered so much and yes has been forced on him so much. Against his will he has been forced to say yes, and when he was helpless he has said it, but when he is no more helpless he does not want to say yes. Now, a great problem is there: life happens only when you say yes, love happens only when you say yes, God happens only when you say yes. And you have become incapable of saying yes, you are afraid of saying yes. With yes all the wrong associations are there -- all those humiliations in which you were forced to say yes. You wanted to do something and your parents never wanted it to be done that way and you had to follow the parents... you followed grudgingly. The grudge is there, the wound is there. Now to say yes reminds you of those authorities, those violent authorities that tortured you in your childhood.

So it is understandable, the grudge is understandable, but to remain under its impact is dangerous. It means that your parents destroyed your childhood, and now your childhood and its memories are destroying your youth. And then your youth and your childhood together will destroy your old age, so your whole life becomes just a wasteland. You have to come out of it. You have to learn to say yes, not because somebody else is forcing it on you but because it is your own innermost desire to be in a mood of yes, because only in a yes mood do you expand.

When you say no you shrink. The person who goes on saying no starts breathing shallowly. He cannot breathe well, because to breathe well the chest expands, and that is possible only with a yes-saying attitude. The no-saying person shrinks, becomes hard, unflowing, rigid. And he is afraid to say yes just because of past associations.

You have to see it: it is finished! Nobody is forcing anything on you; now it is your life. You have to decide again whether to live a life based on no or to live a life based on yes. Decide! A life based on no is already poisoned because no is death, not life. Yes is life!

You will have to become conscious, but it is good that the grudge has surfaced. Now don't repress it again.

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[A sannyasin, who was in primal therapy, became closed. Osho checks her energy.]

Nothing to be worried about. You just need a little softer process. Primal was a little hard and you could not open, that's why.... That made you afraid, and when one is afraid one closes up. And the more you closed, the more they tried to open you and they became hard... So it became a vicious circle, otherwise you are not a German....

You were afraid... just the idea of Primal therapy must have made you afraid from the very beginning, so you went into it with fear... and they started trying and they felt that you were closed to they tried hard. The harder they tried, the harder you became!

Nothing to be worried about. Mm, you need something softer -- Now start working, mm? -- start working.

God's Got a Thing About you

Chapter #12
Chapter title: None

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[To a new sannyasin Osho says:]

Just do a few groups, meditate and forget everything of the past. for the time that you are here, be totally here, as if the past has never existed; then the benefit will be immense. If we can put the past aside great transformation is possible, and immediately possible. The past functions as a barrier and it is a big load that we have to carry. Ninety percent of our energy is wasted in carrying the load of the past, and the little bit that remains becomes obsessed with the future. So for the present nothing is left -- and only the present is. There is no way to be in the past and there is no way to be in the future; the only way is to be in the present. Even when we are not in the present, we are in the present. We cannot leave it, but in our imagination, in our memory, we can wander. While we are wandering in our imagination and memory we are in the present, but that wandering takes so much energy, dissipates so much energy, that nothing is left for the reality.

So the most fundamental thing for being here is: to be here... and to be now. Once you have tasted living moment to moment then you will never again allow the past to take possession of you, or the future. And the future is nothing but a reflection of the past, a projection of the past. They both remain together and they both go together. And between the two the present is almost crushed. That is where God is crucified: between the past and the future. Jesus was crucified between two thieves. To me that is very symbolic: one thief is the past, the other thief is the future. They are thieves because they steal your life energy. They leave you empty, hollow. And between these two thieves, God is crushed.

All that sannyas means is to start living moment to moment, as if there has never been any yesterday and there is going to be no tomorrow. When this day is enough unto itself great celebration explodes. And nothing else has to be done; it happens of its own accord. We just have to become available herenow... and the meeting. The real in you starts meeting with the real outside you; the present in you meets with the present outside you. That meeting is the union of the devotee with God, of the seeker with the truth. And once that union is tasted then one can never be a victim of old illusions again.

So while you are here just forget the whole past. Be here and live day to day. Within a few days you will see what unburdening happens. One becomes so weightless that one can almost fly. And much is going to happen -- just get ready for it!

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Veet means beyond, sandhano means seeking. God Cannot be sought; God is beyond all seeking because God is in the seeker himself.

If God were outside then he could have been sought, then we could have searched for him and found him. But he is not separate from us, so it is as futile as searching for oneself. The more you, search, the farther away you will be. The more you search, the more maddening will become your search because more frustration will be coming. Each step will take you into a new failure.

The search for God can become a cause for madness because God is not an object, God is not there so that you can seek and search and find. God is in the seeker himself, God exists as you, not separate from you; it is your very consciousness, it is your very life. It is at the very center of your being; hence God is beyond search. When all search ends, when seeking ceases, God is found.

There is a famous saying of Lao Tzu: "Seek and you will certainly miss. Seek not and it is here and it has always been here." The greatest moment in life is the moment when all seeking disappears, when one is simply herenow -- no desire to find anything, no expectation of finding anything, no movement of the mind, no motivation; one is just simply breathing, sitting silently, doing nothing. In that very moment one becomes aware for the first time of one's own existence, because the whole energy starts turning in; there is no way to go out.

When there is a search, energy is moving out; all seeking is extroversion. The moment you think of searching for something you have moved away from yourself -- the desire has come in and the goal is there far away and you are no more herenow. When all desire disappears, where can you go? Where can the energy go? Then the energy leaks no more: you contain your energy and with no effort it is contained. You become a reservoir, and suddenly the very pulsation of energy, the turning-in of the whole flood of your consciousness, makes you aware of something which has always been there but of which you were not

aware because you were keeping your back towards it.

God is our withinness. Jesus says, "God is within you..." It will be even better to say, "God is our withinness." To say "God is within you" again keeps a little distance between you and God; then you are the container and God is the content... still a subtle difference, a little distinction, a separation. I say "God is your withinness," not something within you but your very within. God is your inside, hence it cannot be searched for.

That is the meaning of your name and that has to become your work on your being. Great joy arises when one has nothing to seek, when one is utterly contented as one is. Something immensely beautiful explodes... as if a lotus blooms within and life becomes all fragrance.

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Anand means bliss, rahimo means compassion -- a blissful compassion. Bliss is spontaneously compassionate. Suffering is never compassionate. The man who suffers is always angry with life. The man who suffers would like everybody to suffer. He has a grudge against life. He cannot feel compassion.

Usually people think just the reverse: they think that if a man has suffered he will feel compassion for others' suffering. That is not so. The man who has suffered becomes hard, insensitive; he cannot feel compassion. That you can see everywhere in a country like India: people have lived in poverty so long, they have suffered so much that they have become oblivious of poverty. A beggar may be dying on the road -- nobody feels anything for the beggar. If suffering made people compassionate then India would be the most compassionate country. It is not?

Suffering has made people hard, suffering has dulled their sensitivity, suffering has made them thick. Just to protect themselves they had to become hard: they have grown a hard crust around their hearts. If they continuously feel for everybody who is suffering it will be impossible to live. Suffering is all over the place. They have invented beautiful theories to protect themselves: if somebody is suffering he is suffering because of his past karma. It has nothing to do with the person who is suffering but it gives a good explanation to the person who wants to avoid compassion. This theory is just a protection, otherwise you will have to be compassionate; and if you are not compassionate you will feel guilty and that will be heavy on you. People have lived in poverty, starvation, suffering, for so long that others have to invent theories to console themselves, to defend themselves. They have to create an armor, a psychological armor.

My own observation is that only bliss makes a person compassionate. If he has known joy he will feel compassion for those who are in suffering. If he has not known any joy he accepts suffering as life. Why should he feel compassion7 There is no reason. He has suffered, everybody suffers -- life is suffering -- and because he has not tasted anything contrary to it he cannot feel it.

The East has talked about religion for so long but has no compassion. The West is not so religious, not at all, but more compassion is arising, and the reason is: the West has tasted something of the joys of life. They are not much, they are only on the circumference, but still some pleasure on the circumference has been tasted. Suddenly, when a person comes from the West to the East and sees poverty and starvation, he feels aghast; it is inconceivable to him. He cannot believe his eyes -- how people are tolerating this and why nobody is doing anything to change it. This is only because on the circumference the West has attained a little affluence, a little better standard of life.

When one comes to know the innermost joy, when one knows something of God, something of love, something of meditation -- when one has flown high or has tasted something of the deepest in one's consciousness -- then a great compassion arises. One would like to share all that one has; one would like to pour one's whole being. One would like the whole existence to become enlightened. One would like everybody to dance and sing and celebrate. But that happens only when you have come to know something.

So I make bliss a prerequisite of being compassionate. I don't teach compassion to people. I teach bliss. Compassion comes of its own accord. Many people come to me and they ask why I am teaching you to meditate and dance and sing when people are in suffering. I should teach people to serve, to be compassionate, to do something. But I know that is not the right way. Unless they have tasted something of joy they will never feel compassionate. And if they are convinced logically, rationally, to feel compassion, their compassion will be a kind of obligation to the people and they will feel very egoistic about it. They will go on an ego trip, and when you are on an ego trip it is not compassion -- it is destruction.

So I don't teach compassion at all, I don't talk about compassion at all, but I teach bliss, and compassion comes as a shadow. And when compassion comes as a shadow it has a beauty. Then you don't oblige anybody; you don't become a great public servant. Then you are not on an ego trip for humanity's salvation.

Then all that is nonsense. You simply do whatsoever you can do because you enjoy doing it, because it is your sheer joy that wants to be shared; it has nothing to do with the other. You don't want even a thankyou from the other; you don't wait for him to feel grateful to you. And when you can be loving and compassionate without obliging the other, then compassion is really beautiful -- a benediction to you and to others too.

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Deva means divine, kavido means poet -- a divine poet. The moment doubt dies poetry is born. Doubt creates philosophy -- trust creates poetry. And poetry is my message. Philosophy has to be discarded. It is all rubbish: it only burdens the head. It does not give wings to the heart, and to know reality and to live reality wings are needed. One has to be capable of flying against the whole gravitation of the earth; that's what poetry is.

Poetry means something upon which gravitation does not work. Poetry means something miraculous. Poetry means something which should not happen in reality but still happens -- the unbelievable. Poetry is not the logical approach towards reality. And you have suffered from logic enough. It is time to get rid of that old disease. Enough is enough. It has wounded you enough, and the time has come to be healed and to be whole again.

By "poetry" I don't mean literal poetry, because to me if someone lives lovingly his whole life becomes poetry. Whatsoever he does is poetry; he cannot do otherwise. If he sits silently there is poetry in his silence. If he moves into the garden, walks into the garden, poetry is walking into the garden, among the trees. If he talks, he talks poetry; if he listens, he hears poetry.

Poetry is a totally different orientation from logic, just the opposite of the rational mind: it is the intuitive mind, the feminine in you. The logical mind moves step by step to a conclusion. It is very cautious, very careful; hence its achievement is always trivial. It cannot take quantum leaps; it moves very gradually. It crawls, creeps; its attainment is not much. It is so cautious that it remains confined to the world of security. It never risks -- and life is risking. And the more you risk, the more you live, the more alive you are; the less you risk, the less alive you are. And a person who never risks has not lived at all or has lived in vain.

Sannyas is a risk. Now, this moment, you are on a threshold, entering into something about which you cannot be sure -- what is it? There is no way to be sure of it before you have tasted it. This is the meaning of risk: going into something unknown.... Leaving that which is known for that which is unknown. This takes courage too, this takes daring, because the known feels comfortable, convenient; one is efficient with it. In the unknown one will be an amateur, unskillful, can become the laughing stock, can commit many errors, may look ridiculous. This is all implied in the word "risking." But only through risk is poetry born. Poetry is the flower of risk. It blooms only through risk.

Risk means sacrificing the past for something unknown, for which no guarantee can be given. I cannot give you any guarantee, I cannot promise you anything. All that I can say is this: that all that you have known up to now will be taken away, all that you have been up to now will be destroyed, that I am going to be a fire to you, but only out of that fire... the purity.

You thought -- I was watching -- you were thinking many doubts, naturally, and it is always good to go through those doubts, because when you have gone through them again and again and it is the same vicious circle and it takes you nowhere, then the intelligent person, seeing that it is just the same circle he is moving in, jumps out. That is the definition of intelligence. To see the vicious circle of one's life is intelligence.

The unintelligent goes on and on, year in, year out, life in, life out, in the same vicious circle, thinking, waiting, as if something is going to happen, and he goes on moving in the same rut. He is just like a broken gramophone record.

Intelligence consists in seeing the point that one has lived this way, one has worked this way, one has listened to one's mind, one has followed one's mind. Where has one arrived? What has happened...? Seeing it, like lightning -- that nothing has happened, that one has given enough chances to this mind -- now try the opposite, now try the unknown.

Sannyas means this intelligence: giving a chance to the unknown, giving a chance to a path that you have never followed. All that is old will drop, all that you have gathered will be taken away and all that you have been will go into flames. Then only for the first time will you see what your original face is... who you really are....

But there is no hurry because you have enough time. There is no hurry, so go slowly.... My feeling is the

slower you go, the better.

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[A sannyasin who is leaving says that the longer she stayed here the less she missed her children.]

That's very good -- nothing wrong in it. One feels guilty about these things because our expectations are such that we think that we will miss very much and when we don't it feels as if we are not loving or something. That is not the point. If you live in the present -- and that's my whole approach here -- you will not miss anything. The present is so overwhelming that you will not miss the past, you will not think about children or family or home or the future or anything; the present is so overwhelming and so enchanting. It has nothing to do with your love.

People miss because their present is empty, so they fill it with something: they think about the children, about the mother, about the father, about the husband and about the wife and a thousand and one things, and they create a great turmoil in themselves. That has nothing to do with love. It is just that because they are feeling so empty they would like to stuff themselves with something or other.

This happens to many people here: once they start getting in tune with me and with things here, they stop missing. And that's a good sign. That doesn't show that you don't love. In fact... Life is so strange -- it has its own strange mathematics. If you are thinking too much of your children here, then when you go back home suddenly you will be surprised that there is nothing much. If you have not been missing here and you go back home and you have learned how to be in the present, you will find so much in your children that you have never found before, because again you will be there in the present. Back home with the children you will love them. If you had been fantasizing about them then your love energy would have been exploited by the fantasy. When you go back home nothing is left.

Fantasy is one of the greatest problems to be solved. When people live in fantasy they stop living in reality, because you have only so much energy. When you stop living in fantasy you start living in reality, because now you have so much energy left for reality.

Psychologists come across this phenomenon again and again: if a person has been in a romantic love affair and has been prevented by the society -- by the parents, by the culture, and there have been a thousand and one hindrances to getting to the woman and he has been fantasizing and fantasizing, because so many barriers had to be crossed and it was almost impossible -- and then he makes it, then he finds it very frustrating; the woman is not worth it. He lived in such fantasies, he created such a fantastic image of the Woman, now the real woman looks very pale, ordinary, nothing. And this is how millions of marriages fail, because the society creates fantasy. It keeps boys and girls separate; it helps to create fantasy.

For thousands of years it has been keeping man and woman separate. It gives great scope for the imagination to play, and when they meet, the reality is not satisfying; it can't be. They have already lived in their fantasies -- they are spent; now the reality looks very ordinary, mundane.

If no fantasy is allowed -- women and men live together, nobody is hindering them, they are allowed all kinds of meetings possible and there is no need to fantasize, because when you can attain the real, why should you fantasize? -- then love brings greater fulfillment, not frustration. Frustration is always proportionate to the fantasy; the higher the fantasy, the deeper the frustration.

Now, here you were living in a totally different reality -- oblivious of the past and the children and everything. Don't feel guilty that you have not missed them; it is good. So when you go back home you will find them; you will really find them and they will find you. And you will not be angry at them. If you have missed them here you will be angry. When you go back home and you see that these are the people who didn't allow you to be totally here, a deep anger will be there.

This is how things should be: when you are here enjoy this moment, enjoy me, these people, this situation. When you are back home, enjoy your children, your home, that moment, that situation. Back home, don't miss me -- that's all! When you are here don't miss your children.

That's how it has to be learned... and don't feel guilty if you don't miss me!

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[A sannyasin says she wants to live in the commune here, but is concerned about her fourteen-year-old daughter who is not interested in sannyas, and is staying with her grandparents. Osho checks her energy.]

Leave her there... leave her there, unless she wants to come. Never force. Simply be loving to her and

don't try to persuade her. Every possibility is that she will come with you but it will depend on your not forcing.

The new generation is very much of a different quality. It can follow love but it cannot be forced, |and that's good! A new kind of humanity is being I born: it is not obedient, and it is a good phenomenon. It is through obedience that the whole of humanity has suffered in the past. It is through obedience that I people have followed stupid politicians, stupid priests, superstitions. It is because of obedience that intelligence has not grown.

Now this is for the first time in human history that children are no more obedient; they think on their own. This is a good sign. It hurts the parents because sometimes they would like the children to be with them; and the parents may be right too. For example, now you would like the child to come with you because you know that here she will be growing more, but that is your will and your wish. Unless she feels, it has not to be imposed.

So just be loving -- let her feel that you have become more loving than you have ever been. That will be the only proof for her that something has happened to you. Let her see the change -- and children are very perceptive: old people are not so perceptive. Children are clean and their minds are mirror-like; they see immediately. And the change is happening! Just allow her to feel it. Be loving and be totally freedom-giving.

Simply say that you are going, but don't persuade her, don't say that she has to come; tell her that whatsoever she decides is good. Don't cry, because that is a subtle way of manipulation. Don't make her feel guilty; those are all strategies and are not good.

If you want to cry, cry alone, but not before her. That is your problem: that has nothing to do with her. Don't make her feel guilty; otherwise out of guilt she may start thinking, "Okay, so I will come with you," but then she will never come. Even if she comes that coming will not be of any use.

Simply be loving, give her total freedom. Let her feel what has happened to you through sannyas, what has happened to you through falling in love with me, and if that brings her that is good. If that doesn't bring her then leave her there; sooner or later she will come.

And the second thing: just because of her don't force yourself to live there, because then again you will make her feel guilty: "It is because of you that I wanted to go and live there in the new commune and I have not gone. I have sacrificed for you." And it always happens: whenever parents sacrifice, they take great revenge. They can never forgive the children because they have sacrificed. They would like the children also to pay them back, and the children are not going to. They will be living in a totally different world; they have different values. Your values are not going to be her values. The gap has really happened, but it can be bridged, and remember the gap can be bridged only from the parents' side. It cannot be bridged from the children's side because they are immature. What do they know of life and love? By the time they know they will no more be children.

It is the parents' responsibility to be so loving, so freedom-giving, that the children slowly slowly start feeling that it is not a question of obedience, that it is just feeling something from the heart to the heart.

Don't force yourself to be there just for this reason. And everything will settle... everything settles. No need to be worried -- come to the new commune.

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[A sannyasin, arriving, says that his girlfriend, who is not a sannyasin, was upset when he came here.]

She will come -- nothing to worry about. Just go on writing to her. If she loves, she will come. This happens to couples; if one is a sannyasin then the other becomes jealous and great fight starts. She must be thinking that I have possessed you and now she is left behind. She does not know me, that's all. Otherwise, if you come to me I make you more loving; you will become a better lover and have a deeper love. She would have entered into a deeper relationship with you if she had dared to come.

But people are afraid. People are almost totally paranoid. About small things and for no reasons at all they are afraid: their love may be disturbed, who knows what will happen there? People don't trust themselves, don't trust their love either, hence all these fears arise. Just write to her, "Come. More love will be possible here!" There is no end to growing in love. And love is such a great art. Nobody is born with it -- one has to discover it. And it is an inexhaustible treasure: the more you discover, the more you are capable of discovering more.

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Anand pujari. It means bliss and worship -- a blissful worshipper. Worship should not be formal. If it is formal it is utterly useless. And that's what it has become in the world: the "Sunday religion" -- just a formality -- or a prayer in the night before one goes to bed... just a repetition with no heart within it, a routine, a habit. It has to be done because one has been taught and brought up to do it.

Worship should be blissful, not formal. One has to wait for those moments when one is feeling really blissful, then dance in worship, pray in worship, have a dialogue with God. But those moments will be unpredictable -- you cannot do it exactly every Sunday. You cannot do it by a timetable; you cannot do it by fixed schedule. Bliss comes like a breeze: when it comes it comes... and whenever you feel blissful, that is the moment to be prayerful.

People do just the opposite: when they are in deep suffering, pain, they pray. And when you are in suffering you cannot pray. Your prayer cannot go very deep because your prayer is just a need. When you are in pain, in suffering, in misery, you are asking God to do something for you. You are asking him to serve you -- that's what your prayer is -- and that is not the right attitude. We should not demand. We should offer ourselves, but offering is possible only when you are blissful.

So never pray when you are in pain and suffering; that is not the right moment. But pray when you are happy, joyous. Then you will find that God is so close by. Then there is no demand because then you don't need anything -- you are just in a thankful mood. Prayer should be just gratitude. That is the meaning of your name. Make it the meaning of your life too!

God's Got a Thing About you

Chapter #13
Chapter title: None

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Anand means bliss, Baul is one belonging to a secret society of mystics. Just as Zen is in Buddhism and Sufis are part of Islam and Hassids are part of Judaism, Bauls are the flowering of the Hindu tradition; they are the highest flowering. But to understand the highest becomes very difficult.

The higher a truth is, the greater is the possibility that it will be misunderstood. The lower a truth is, the greater is the possibility of its being understood. The lowest truth can be understood because everybody lives on that level. The highest reaches are beyond the clouds -- only a few people reach. Those who reach, even they cannot relate to others what has happened to them; hence they are called mystics.

The word "mystic" comes from a Greek root which means one who cannot speak -- it is a beautiful word -- one who suddenly finds himself dumb. He has known the truth, but in the very knowing of it he has become dumb. All words have fallen short. Grammar makes no sense any more, logic appears stupid. Language rather than communicating seems to be a hindrance. So those who have known those highest peaks of life, grandeur and splendor, are so wonder-struck that they fall dumb, they cannot speak.

Hence mysticism has another meaning: the secret doctrine -- the doctrine which cannot be told but can only be conveyed in secret intimacy, not through logic but through love. Maybe between a Master and a disciple in a certain moment of intimacy, the transfer.... But there is no way to say it, there is no way to be articulate about it, because whatsoever we can say about it is going to falsify it. Lao Tzu says, The Tao that can be said is not the true Tao." The moment you say it, it has become a lie.

Our words are so contaminated with our lies, with our pseudo lives, with our pretensions. Our words carry all the poison that we are. The moment we bring truth into our words it is no more the purity it was, it is no more the freedom it was. It is like: truth is a bird on the wing, and the moment we put it into a word, it is the same bird but in a cage. It looks the Same but it is not, because where is the freedom? That was the beauty. And where is that open sky? That was its soul, and all that is gone. A caged bird is a dead bird, it is a corpse; and a caged truth in a concept, in a theory, is a dead truth.

So another meaning of "mystic" is: something that cannot be said but which still can be transferred in an energy communication, in love, in intimacy... just like a flame that moves from one lit lamp to another unlit lamp.

Bauls were great mystics of such beauty and depth that people started thinking that they were mad. So the literal meaning of the word "baul" is mad; it means: the mad mystic. Their whole life was so utterly different, so radically different from the ordinary life, that naturally they looked mad. They danced, they sang, they moved like madmen, traveling up and down the country singing songs of joy, of celebration. Naturally they looked mad, because in a world of suffering how do you conceive of celebration? In a world where everybody is miserable, the man who is dancing and has laughter in his soul looks simply out of place, outlandish, mad, stoned, not in his senses. Hence the word "baul" -- it means the mad mystic.

Slowly slowly they have disappeared; very few Bauls are still alive. But the glory is gone because this country no more welcomes the real mystic. It still talks about mysticism, in fact talks much about mysticism, but its heart has become materialistic.

In fact Indians are very surprised seeing the Westerners coming to India in search of meditation, in search of inner truth. They are puzzled -- they cannot believe their own eyes, because their whole mind is in search of better houses, more money, more science, more technology. They are sending their children to the West -- to Oxford, to Harvard, to Princeton. They cannot believe why rich countries are turning towards the East. A great revolution is happening in the world: the West is becoming East and the East is becoming West. It is a dangerous situation, because if the East becomes the West and the West becomes the East, the whole dichotomy will go on persisting again.

My effort here is to dissolve East and West utterly, completely, so that man can become whole. And a whole man will have science as much as religion. A whole man will love the good things of life as much as the interior joys and celebrations of life. A whole man will use his logic when he explores the world of matter and will use his love when he explores the world of consciOuSneSS. And to be capable of both is to be a sannyasin.

Sannyas has to be the meeting of the East and the West, of the spiritualist and the materialist, of Zorba the Greek and Gautam the Buddha.

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One has to be a mother to existence. The love of the mother is the purest kind: it expects nothing. It has no demand -- it simply gives; its joy is in giving. The mother is happy if the child is happy. The mother is utterly identified with the child: his joy is her joy, his misery her misery.

If one can love the existence like a mother then one has learned how to pray, because prayer is love for love's sake... not asking anything in return. Love is not a bargain; it is an overflowing. And the mother is the symbol of overflowing love. The child is a stranger, but the mother pours her love on the child. The child's future is unpredictable but the mother goes on pouring her love. The mother cannot know what the child is going to do to her in the future -- the child may even murder her -- but that is irrelevant, that is not the point at all. The mother is unaware of the past of the child, unaware of the future. But to the stranger who has come in the form of the child, she gives all that she has.

Existence is also a stranger. We don't know exactly what it is, why it is, from whence it has come, to where it is going. Neither is the past known -- the beginning is not known -- nor is the future, the end, known. If we can love this strange moment, that is prayer. Religions have tried to create predictable gods; that's why their gods are plastic. The real God I is this existence in all its unpredictability. To love this unpredictable existence is to be a really religious person. Only the heart of the mother can do it.

And just one thing more: If you are a mother to existence, existence becomes a mother to you. It simply responds by the same token, it echoes. It gives you back what you have given to it.

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Anand means bliss, salam means peace. Peace can happen without bliss too, but then it is dead, it is

negative. It is just absence of tension, but there is nothing positive in it. It is like a corpse. The corpse is no more ill, that is true, because no corpse can be ill. But the corpse is not healthy either, because no corpse can be healthy. A corpse can neither be ill nor healthy. So one can have a kind of peace which is like death: you are not tense, you are not disturbed but you are not celebrating either. And that's the cheapest way to attain peace: just dull yourself, slowly slowly become more and more insensitive, and one day there is a kind of peace.

That's what happens in the monasteries; that's what you will find in the so-called saints: they are peaceful but the peace has no value in it. It is the peace of the cemetery, not the peace of a garden. Peace has to be blissful. It should be vibrant. It should not be only an absence of noise; it should be the presence of music. And that's my whole approach towards meditation.

There are many meditation techniques which can give you peace and easily and cheaply... but they will not give you bliss, so that peace will be a kind of deep sleep. You will feel good -- you will feel less disturbed, less perturbed, less anxious -- but no positive achievement. Unless something is achieved positively, something starts growing in you, flowering in you, the peace is meaningless. The East has lived for long in that dead peace; that's why life in the East has become poor, ugly. But people are peaceful. They are less tense, certainly; they suffer less anxiety, suffer less from madness, but that is not anything worth-while.

Peace should be capable of dancing, peace should be capable of being creative. Peace should be felt as a presence, a vital presence; not just the absence of illness but the presence of well-being.

So I make a condition: that is bliss. Bliss has to come first and then peace should follow. One should become peaceful, dancing, singing, loving. And then it has a totally different dimension and a totally different meaning. Then it takes you to God. Otherwise it is very easy to slip away even from being human. The people who go to the mountains and live in the caves become dehumanized. You can see a kind of peacefulness in their eyes -- the same that you can find in the eyes of a buffalo or a cow -- but that is not Buddhahood.

The eyes of a Buddha are aflame with the unknown. He is pulsating with the divine! He has gone beyond the human, not below the human. Below the human, beyond the human, both look alike; they are not.

So start by being more and more blissful and then you will find that following bliss, of its own accord, comes a peace which you have not cultivated, for which you have not made any effort whatever. It comes of its own accord; it comes as a by-product -- a by-product of being blissful.

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Prem means love, sundaro means beauty. Love beautifies, and only love beautifies; everything else makes man ugly. The moment one is in love, beauty descends. Suddenly one is luminous, suddenly one is no more ordinary. The very touch of love is transforming. It changes the lower metal into the higher gold. Love is the secret of all alchemy; it is the philosopher s stone. And people have completely forgotten it. Love is one of the most forgotten things in this world -- although people talk much about it. In fact they talk much about it because it is being missed in their lives; they substitute by talking.

Lao Tzu says, "There was a time when nobody used to talk about God because God was so herenow. Life was so full of God that nobody bothered to talk about it. Then there came the days of fallen humanity when people started talking about God." So is the case with love: when love exists nobody talks about it -- there is no need. When it doesn't exist, poets write about it, painters paint about it, musicians compose music about it, dancers dance it, but even all their efforts cannot fill the gap that is left. Love is the most talked about thing in the world because it is really terribly missed, awfully missed.

And people are trying to become beautiful in all kinds of ways: painting their faces, finding better clothes, changing fashions, doing this and that, and plastic surgery and all. Still they feel that something is ugly. It is not a question of what kind of body you have: the real question is what kind of soul you have. Even the very homely body full of love becomes, divine.

It is said -- and there is a possibility of some truth in it -- that Jesus was an ugly man. But the disciples never say anything about his ugliness. That too has some truth in it; they may never have come to know his ugliness. They had known his love. He may have been an ugly man but because the disciples had known his love they had known only his beauty, so they don't talk about his ugliness at all; they never came across it. Maybe the people who were full of hate towards Jesus thought about him as ugly. So both may be true: the disciple's tradition -- not saying a single word about his ugliness -- and the oral tradition that continues

which says he was an ugly man. Both may be right.

It is possible to have an ordinary body and yet have an extraordinary soul. Just the vice versa is also possible: to have a very beautiful body and a very ugly soul. That too happens -- it happens more often -- when a person has a beautiful body he forgets all about beautifying his soul He thinks he is beautiful. He believes that he is beautiful so there is no need to search for any higher beauty. That is the misfortune of the so-called beautiful people: they remain ugly.

My observation is that there is only one miracle that transforms everything -- ugliness into beauty, falsehood into truth, illusion into reality -- and that miracle's name is love.

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[A sannyasin, leaving, says he lives in a gay community which is very ego-oriented...]

I understand your difficulty, but you will be able to face it -- no need to be worried. You are ready. So the fear will remain only for a few days. Once you have reached there, you will be surprised at your new energy: you will be able to face all that nonsense. And it is not going to distract you or disturb you. Something has started settling within you -- it will persist.

If something is imposed from the outside it is not reliable. But if something starts growing like an insight one can rely on it. Now it is your insight. And I am not in favor of creating a character around you. In fact I destroy all kinds of character. I make you utterly free from the outside so that your only responsibility remains towards your inner center, so that you are answerable only to yourself and to nobody else. And I destroy all kinds of structures around you so that you can face each new moment as it comes, without any prepared, readymade program; because all readymade programs fall short. Life goes on changing and the programs are always stereotyped, settled, fixed, dull. They lag behind; they are never equal to the situation. That is the misery of millions of people in the world: they always feel themselves lagging behind. They are never true to the situations -- they cannot be, because they function out of a program.

I don't give you any program. So in the beginning one feels a little shaky because one has always depended on a certain program; now you don't have any program. One feels a little afraid, apprehensive about what is going to happen. But don't be worried. Now you are more conscious than you were before, and that consciousness is the only shelter, the only protection, the only security there is. That consciousness is capable of managing, of accepting challenges, of responding, and of responding adequately. Because it has no program it always responds in the present; hence its adequacy. It is always relevant, and one never has any regrets. As you see situations, and your acceptance of the challenge, and your capacity to deal with problems, a great confidence will arise in you. For the first time you will feel on your own.

So Los Angeles is not going to disturb you at all -- it is going to become a situation, a provocation. It will throw you back, deeper into your center than anything else can do. Just go and face the reality there. We have to learn to face all kinds of realities. I don't want to make you escapists; I want you to live in the world, in the density of it, and yet be capable of transcending it.

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[A sannyasin, leaving, says she's afraid of working in the west because she has never been by herself.]

It will be a good experience. One has to be on one's own some day or other. It is not good to always be dependent; otherwise one remains un-grownup. One has to go into all kinds of difficult situations, dangerous situations. Only then does integrity and maturity arise, and maturity is one of the most valuable things in life. So don't be worried; accept the challenge. Even if the fear is there, go in spite of the fear.

And always remember that people everywhere are just like you... just as afraid of others as you are! Remember always that behind the skin everybody is just like you -- with the same problems, the same fears, the same apprehensions, the same defenses, the same pretensions. To understand oneself is to understand the whole of humanity, because people are not as different as they look. Maybe the shapes of their noses are different, and their heights are different and their color is different, but these are irrelevant things. Deep down, basically, they are all un-grownup, all are afraid of the other. Feel love for them and feel compassion for them. And the experience is going to be of some value.

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[A sannyasin, leaving, quotes Meera on Krishna: 'Your arrows will pierce my heart."

That's true... and it is good!

They will go deeper and deeper. They are going to kill you, and only when you are completely consumed, you are. That which is consumed is the false you and that which comes out of the fire is the real. The myth of the phoenix is not just a myth: it is the story of man, the story of spiritual rebirth.

Each disciple has to be a phoenix. He has to be consumed by the fire the Master is. And out of that, out of the ashes, a new being is born... the resurrection. And that is your eternal life.

The false has to be taken away for the real to be; the false has to cease, it has to make space for the real to come in. And it is happening. The arrows have penetrated the heart. It is painful too, but this pain is very sweet because it is not destructive, it is creative. When you know that it is taking you higher and higher then even pain becomes pleasure. When you know that it is the price one has to pay and the reward is not far away, then one is ready to pay; whatsoever is required to be paid, one is ready to pay it.

And one has to die -- only then can God be.

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[A sannyas, leaving, had not been wearing her mala in the west.]

Drop all fears, and don't be clever, because that too is part of fear. Cleverness is just a way to hide fear. It is like putting a rose flower on a wound, but the wound remains! So no need to be afraid, no need to be clever.

And don't be defensive about me. We have to be as offensive as possible, not defensive, because this is a revolution! We have to attack the very roots of the society. Repercussions are bound to be there, and we are doing it deliberately and knowingly. So there is no question of being worried.

And it is always so: in the beginning the society reacts very negatively -- out of fear. That too is out of fear. It is a good sign that it has become afraid. And I am taking it as a very beautiful sign: if Germany is afraid of me then everybody will become afraid sooner or later! They are in fear -- they want to defend. You need not be defensive. You have to be open and aggressive and expressive, because whatsoever we are doing is right. It has to be fought for.

We are not to hide it. Become more articulate, face the people, face the press -- because you will have to do that -- and once you have started encountering them you will start enjoying the whole trip. It is really beautiful!

And I am with you -- just go and give a good fight in Germany. And don't be worried, never be worried, because there is nothing to worry about: we have nothing to lose. The society has to be worried because they have something to lose. What can we lose? We can only gain. If they are negative, if they are pOSitive, we gain all the same. By their becoming negative many people are going to come just to see what is the matter.

So just go, and this is a good climate, this moment. Mm, I don't go anywhere, otherwise I would have liked to come to Germany!

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"Sambuddha." It means the awakened one. Man is asleep. Even while he is awake, he is not awake. This waking state is just a kind of subtle sleep -- dreams Continue. Even while you are awake there is a substratum of dreams, a continuum. This is not true awakening. The true awakening is when there is no thought in the mind, no dream in the mind, no desire in the mind... when the mind is utterly empty of all content and there is only pure consciousness, when the sky is utterly empty of all the clouds. That is true awakening: consciousness without content. That's the goal of all meditations, and that's the search of all the religions: now to come to a metaphysical awakening.

We are living in a metaphysical sleep. People are sleep-walkers, somnambulists. They are born, they love, they hate, they make war, they kill each other, they commit suicide, they go mad, they die, but all in dream. It is very rare for ordinary people to have a few moments of awakening in their whole lives. Gurdjieff used to say that even if for seven single seconds man can be alert in his whole life, that is a miracle. But this is what we think life is. This is not *life*. The real life begins only when you start becoming more and more aware, alert, watchful.

This word "watch" contains all that is essential in all the religions. Jesus uses it again and again:

"Watch." Buddha uses it again and again: "Be mindful. Gurdjieff, again and again: "Remember." Sufis call it jikr -- don't forget!

When this effort succeeds, that state is called "sambuddha". One has come home, one is awakened. Start it!

God's Got a Thing About you

Chapter #14
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Anand means bliss, vishram means relaxation -- a blissful relaxation. The simple word "relax" contains my whole philosophy of life. To be in a relaxed state is to be in God. To be utterly relaxed is to disappear from the circumference and appear at the center. That is the only transformation; there is none other. When you are tense you remain tethered to the circumference of your life; when you relax you sink to the deeper levels of your being. And when the relaxation is total, suddenly you find yourself at the very core... and that's what God isl

But man lives in a kind of constant tension, man is tension; a chronic state of tension, that's what man is. Man is not a being. Trees have more being, rocks too; animals and birds have more being than man. Man is the only being without being, because he always lives between that which has been and that which has to be... pulled apart between these two diametrically opposite dimensions. He is never herenow but either in the past or in the future -- either thinking of that which he has been or imagining that which he would like to be but is not yet. This is the tension, the constant worry, anxiety: whether he is going to make it or not. Man is never in a state of being. He is always thinking: to be or not to be... wavering, trembling, not sure who he is, not sure whether he really is or not.

This chronic state of tension creates misery. Misery simply means missing the real, missing that which is. Bliss means not missing that which is. When the real in you meets with the real outside you, bliss arises. When the real outside you never meets the real within you, misery arises. And if you are in the past you are unreal, because it is no more and it is never going to be again. And if you are in the future, again you are unreal; it is not yet. And there is no way to plan for it, there is no way to manage it. It is beyond human control. It is so vast, and our hands are so small. Wavering, moving between these two non-existential states, man lives in misery.

To be relaxed means to be in the present. The pendulum has stopped exactly in the middle, and when the pendulum stops, the clouds stop. When you stop in the middle, the mind disappears, time disappears. The clock really stops and suddenly the door opens for the infinity, for God, for nirvana. Hence I say that relaxation is the only cure for the disease called man.

Once you have learned to live in a relaxed way you are no more a becoming -- you are a being, as much as the trees are. And with one thing more which trees cannot manage: you are a conscious being. Trees are unconscious beings.

So if man misses -- and millions of people miss, the majority misses -- then he is lower than the trees and the rocks and the birds and the animals. But if a man can enter into this moment, this herenow, then the Buddha arises in him, the Christ-consciousness wells up. Then he is God himself, because to know God is to be God. In that knowing the knower becomes the known; in that state the lover becomes the beloved.

This is the meaning of your name. And you will have to watch more and more how many tensions you are carrying within you and have been carrying for so long. You may have become oblivious of them. You may have started taking them for granted, as if they are what life is supposed to be. They are not. Start watching, and the more watchful you become, the more you will be surprised at how many tensions you are holding, for no reason at all.

Sitting by the side of a tree you are thinking of the past. It is utterly pointless, stupid -- the tree must be laughing at you! You are behaving in a very ridiculous way. Or sitting under the moon and thinking of the future.... The moon must be enjoying your foolishness, because life knows only the present. It is always now. So what? Relax! And whenever you see a tension arising, just let it go. I am not saying to fight with it: simply let it go. Take a deep breath, exhale, relax.

Slowly slowly you will become artful, skillful, in being closer and closer to the present. Then one day the mystery of all mysteries opens up: suddenly you have entered the present. And a single moment of that experience is enough; then you are never the same again.

[The new sannyasin teaches at university and asks if he can meditate with his students.]

Perfectly good -- help them to meditate. Create a small group in the university, start meditating, help them to meditate. It will help immensely.

[The sannyasin says he has a pressure in his forehead which is disturbing, especially when he did vipassana.]

That will disappear if you have understood my message to you. It is a chronic tension there. I can see it, it is there -- hence the name! Much pressure is there, but that pressure will disappear on its own. You have not to be concerned with it but be concerned with the cause of it.

Ordinarily we become too obsessed with the symptom. That is a symptom -- that simply shows that whenever there is too much tension, the third eye becomes very burdened; all tensions zoom in on the third eye. And when you relax, the third eye opens up and all tensions disappear from there. Don't become too concerned with the symptom. Otherwise, there are cures for the symptoms, but all those cures are repressive because they don't change the cause. They can drug you and then you can forget about it, but it is there.

Forgetting is not of any help. In fact forgetting it may be even more dangerous, because deep down like an undercurrent it will go on becoming bigger and bigger, and some day or other you will have to face it again. And by that time it will be bigger and the encounter will be more dangerous. The sooner you catch hold of something, the better. It is better to destroy something in the seed or in the bud; there is no need to wait. But never fight with the symptom. This is the cause.

You are in a tense state -- start relaxing. Whenever you are sitting silently, just relax, become a rock or a tree, and you will be surprised: it will disappear! But something can be of help: acupuncture. So if you can take a few sessions of acupuncture that will be of help. Here you can take them or back home.

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Anand means bliss, samarpito means surrender -- a blissful surrender. That is the whole purpose of being initiated into sannyas. Sannyas means surrender. Sannyas means dropping the idea of separation from existence. The very idea that we are separate is our problem. We are not, but we live rooted in this idea that we are separate. We make our whole life around this idea, that we are separate; hence our whole life is false -- because the basic foundation is untrue.

We are not separate; it is all one. Nobody is separate; no man is an island, no man can be. We cannot exist even for a single moment in separation. We are breathing existence in and out. Existence is continually circulating within us; the ocean is circulating in our blood and the earth is constantly feeding us.... Not even for a single moment does the process stop.

But we live with a very false idea that we are separate; we are brought up with the idea. All the societies of the world up to now have been teaching every child that he is separate. They have been teaching the idea of ego. There was a reason -- it was a necessary evil there was no way to avoid it, so I am not condemning those societies. It was inevitable in a sense, because the survival of the child depends on that false idea. If the child thinks that he is one with everything then he may start playing with a snake or may jump into the fire. The child has to be taught that he is separate, that he has to protect himself, has to compete with others,

that life is a struggle and if you don't fight you will be nowhere and will be nobody.

Our whole education consists basically in teaching the ego in a subtle way. We teach competition, we teach ambition, we teach people how to be the first, and we create the desire, the great desire, to be first, we prepare everybody to fight with others as if all are enemies. This is needed for the survival of the child. But if a person continues to live with this idea then he remains childish; he never grows up.

A moment comes in life when this idea has to be transcended. It is a very small garment -- was right for the child but is no more right for the adult, for the mature person. It is a staircase: the moment you have moved you need not cling to it. It is a boat: when you reach the other shore you have to leave it behind you need not carry it on your head forever. It is arbitrary, a very very necessary idea, but utterly false... a fictitious idea.

Sannyas means becoming aware again of the oneness of existence and slowly slowly withdrawing that idea of separation. It is relearning the truth. The truth was known to every child in the mother's womb; hence the desire to know the truth, hence the constant search for truth. It can be relearned, it can be recognized again.

To be initiated means that at least with one person, with the Master, you are dropping all ideas of separation. That is the beginning. In a very small measure you are dropping the idea of separation with me, and that will give you your first taste of oneness. And then you will drop it with others more and more and more, and one day you will be capable of dropping the whole nonsense totally. Then only God is.

"Samarpito" is one of the most beautiful words... very pregnant, has great meaning in it. Just the understanding of it can take you into new heights of experiences. So keep this in your heart from this moment, let this seed sink deep down: "I am not separate." Seeing a tree, feel one with it... a rose flower, feel one with it, and slowly slowly experiment with the idea of oneness -- with the river, with the clouds and with the sky. Soon the knack will come and suddenly in a single moment you can change your gestalt, you can start feeling one. That is prayer, that is meditation.

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[The new sannyasin says she hasn't done groups because she has been ill with liver trouble; now she's getting better... but feels her sickness was mental.]

It is possible... it is possible. It happens to many people when they come, mm? because it is really a drastic change in your life pattern, in your mind. And you are moving into something very unknown; it is going against the grain. So the body wants to escape and it creates a thousand and one excuses the mind will create troubles. But they disappear. Within two, three weeks they all disappear. Once the body and the mind have understood that there is nothing to fear, but rather something to rejoice in, then all these symptoms disappear.

So I will give you one or two groups, and when you start feeling perfectly healthy I will give you some more, mm?

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Anand means blissful, Hasya means laughter -- blissful laughter.

Seriousness is a dangerous disease, and we have been conditioned to be serious. Seriousness has become the very way of people's lives; they have lost all sense of humor. And to lose the sense of humor is to lose something so essential that it cannot be replaced by anything else it is irreplaceable. To lose the sense of humor is to lose contact with God, because that is our only connection. Seriousness is the greatest barrier between man and God, and it has to be dropped.

It is very paying -- that is the problem -- to be serious in the world is very paying. It makes you more successful, more efficient, more respectable. All that is true, but the more you succeed in the world, the more you fail in the inner; the more respectable you become in the world, the less and less respectable you are in your own eyes. The more you have medals and rewards and degrees, the less and less rich you are. One starts feeling very beggarly.

Only laughter makes a man rich, but the laughter has to be blissful. People laugh -- even serious people laugh -- but then their laughter has the quality of hysteria; it is pathological. It is almost like a freak-out. They have been repressing and repressing and repressing and trying to be serious. Then one day it is too much and they cannot repress it any more and it comes. But then it comes like an hysterical fit, looks mad. That's why in the madhouses you will find people laughing tremendously; they are laughing because they

are no more repressing it. But that laughter has no serenity, blissfulness, wisdom. It is just a turmoil, a mad noise. It has no beauty in it... it is not prayerful.

I teach a laughter which is blissful and I teach a madness which is the ultimate in sanity. And that's what sannyas is all about: a madness with a method, and a laughter so meditative, so prayerful, so serene, so quiet, that it is almost silent music.

And that you will have to learn, because I can see something serious around your heart. That seriousness has to be dropped; you have to become a child again. You have to revive that quality of wonder that every child comes with, the quality of awe. You have to run on the sea beaches again in the sun, collecting seashells. You have to start doing non-serious things -- painting, poetry, music. You have been doing serious kinds of things your whole life.

Now sannyas has to take you into a totally different dimension: the dimension of the non-serious, the dimension of the festive, because unless one can celebrate life one cannot be grateful to God. And only in gratefulness is God known. The only proof that God exists is in the gratefulness of people who know how to celebrate. Hence down the ages it has been told: If you wish to seek God then seek the people who can laugh, who can enjoy, who can celebrate. There you will find the first glimpses of the divine humor.

Particularly in the East we have not made God very serious. He plays a flute and sings a song and dances. He is a dancer and a painter and a poet and this world is his painting, his song, his dance. We don't think of God as a creator -- that word is bombastic. We think of him as a player, and existence we call leela, a play. And that word "play" is the sense of humor.

We are participating in a great drama so there is nothing to be serious about... nothing at all. This has to be your fundamental insight. It will transform you and that will bring many many experiences, insights, blessings, to you. That will become the opening of the door.

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Veet means beyond, anubhavo means experience. God is beyond all experience. You cannot experience God because he is not separate from you. You can live God, you can be God, but you cannot experience him. We can experience things only when they are separate from us. You cannot see yourself, and God is your innermost core -- you cannot see God either.

So people who search for God as if God is an object are on a wrong journey from the very beginning. They will be frustrated, and out of frustration they can start creating hallucinations too. Because when one has worked for thirty years and meditated and prayed and has gone to the monasteries and remained celibate and has wasted one's whole life and sees frustration, then the mind starts giving consolation prizes: the mind gives you hallucinatory experiences.

If you are a Hindu you see Krishna standing before you, and that is just an hallucination. If you are a Christian you see Christ. The Christian never sees Krishna, the Hindu never sees Christ; the Mohammedan is blissfully unaware of both. You see only that which you are projecting. Because down the ages God has been thought of as a person, hallucinations become possible. Because he was thought of as something that can be experienced, people went on wrong journeys and wasted their lives.

God cannot be experienced, cannot be searched for, cannot be seen, because you are it. You are already it, so what is needed is not search; all that is needed is to start celebrating. You are God! There is no need to postpone your celebration even for a single moment, because in the next moment also you will be God, as much as you are right now. Yesterday also you were as much a God as you are right now or will ever be. You are the same God always. Just a little daring is needed to celebrate it, a little daring to accept this tremendous truth of "I am God!"

It is very difficult because the so-called saints have been teaching you that you are a sinner, that you are unworthy, that you will be thrown into hellfire -- that's where you belong. How can you suddenly believe that you are a God? It seems outrageous, outlandish, but it is the truth, and truth is always outlandish. Lies are conventional, truth is always outlandish. People live in lies, they accept lies because lies are very consolatory. Truth is very shattering.

To recognize yourself as God does not mean that you are God and others are not God. To recognize yourself as God means that everything is divine, even your enemy. Not only is Jesus God but Judas too! That is very shattering... that is very difficult. Not only is the beautiful person God, but the ugliest, he too is God because nothing else exists. God is synonymous with existence.

So never search for experiences. All experiences are false and of the mind. It makes no difference whether you go into an experience through a drug or through yoga -- it makes no difference, basically there

is no difference. One can get high through LSD, marijuana, or, if one is conventional, through alcohol; one can get high through certain postures, through certain breathing exercises, standing on one's head. These are also ways to change your inner chemistry, subtle ways to change your chemistry.

LSD does it in a gross way, yoga does it in a subtle way, but both are changing your body chemistry. Fasting also does it in a subtle way: it changes your chemistry, certainly, because you stop taking food which was always needed. Your chemistry inside has to change; it has to adjust to your non-taking of food. A few elements disappear, a few elements gather too much; the old balance is lost. After a thirty-day fast you can be as high, as stoned, as on any drug. These are conventional drugs but the search is the same. The person who is in drugs is searching for experiences and the person in yoga is also searching for experiences.

My approach is that we are not searching for experiences here. We are trying to know the one who experiences all experiences. Our search is for the witness. Who is this observer? Who is this consciousness? Sometimes it feels sad, sometimes it feels happy; sometimes it is so high, flying in the sky, and sometimes so down. Who is this watcher of all these games? -- high and low, happy, unhappy, in heaven and hell. Who is this watcher?

To know this watcher is to know God. And you are already it -- just a little awakening is needed... no search but only awakening.

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[A sannyasin says she is afraid of meeting her parents.]

I will take care -- just go and don t be afraid. It is always difficult to meet the parents, the most difficult thing, because between children and parents so many barriers exist; they have been created by the parents.

The children are always afraid. The fear is that if they are true then the parents are hurt. If they want to satisfy the parents they have to be untrue; then it hurts them. This is the problem. Parents don t allow authenticity they don't want you to be yourself. They have a certain idea of how you should be, what you should be. If you are that, they are happy; if you are not that, they are unhappy. And nobody can fulfill their idea, nobody at all, because you are not here in this world to fulfill anybody's idea. And your parents cannot conceive who you are going to be. The future is open -- utterly open and unpredictable -- but each parent tries to control the future and each parent feels frustrated.

It is very difficult to find a parent who is satisfied. Not even the father of Buddha was satisfied. Now, where can you get a better son? But his ideas were not fulfilled. He wanted him to become a great king -- naturally. He was a king and he wanted his son to become even greater. For centuries they had been kings -- they had a long tradition of royalty -- and they wanted the son to have more money, more power, a greater empire. And the son was really frustrating: he became a beggar! Just think of the man in his old age... and the only son simply escaped! The father was really hurt, he was really angry.

Nobody can fulfill the idea of the parents, and if you try to you will remain miserable your whole life because you will be carrying somebody else's idea in your head, which is not you. You will be false. So if you carry the idea, you are false, you are untrue to yourself, and because you are false and you are miserable and you cannot bloom, you cannot forgive your parents either. It is because of them that this whole pseudo personality has happened. Or, if you want to be yourself and you start moving on your own way then the fear arises, and that is the fear.

Now you are a sannyasin -- you are growing in your own way.... It is very wild for your parents. They could never have dreamed of you in orange! Even in their wildest dreams they could not have thought of their daughter becoming a sannyasin, being hypnotized by some unknown man in India! It is natural, but don't be worried.

Just go, be loving, be respectful. Just be with them, let them feel what has happened to you. The first few days will be a little embarrassing for you and embarrassing for them too, but after a few days, after the initial impact, once it settles, they will see, because they love you! Even if their ideas are wrong, their love is true. Even if their concepts of how you should be are not according to your nature, still their motive is just love and nothing else. They want you to be happy, they want you to grow and have a beautiful life. So when they see that you are really having a beautiful life -- you have become better than you were ever before -- the embarrassment will disappear. And soon you will find yourselves bridged more closely than ever before.

So just go. Don't argue -- let them feel you. Arguments create barriers, arguments make people blind. Don't argue. If they say something against me, don't become irritated. They don't know anything about me. Just let them feel you. Meditate, dance, be loving, and just be there silently in the house, as if you are almost

absent. When they feel this new quality -- that you are present yet absent, that you are moving as if you are not, that you are so full of love, that you are not getting angry easily, that you are not argumentative, that you are not nasty to them -- immediately the change will happen. And they will start coming closer to you. And if they can come closer to you, they will be able to come closer to me; that's the only way. Then introduce them too. Tell them about meditation and what has happened to you, but not from the beginning.

First let the initial embarrassment disappear. When you start feeling a communion arising, then talk about me -- talk about what has happened here, what you have been doing here. And this is my experience: almost without exception my sannyasins have been able to bridge themselves with their parents very easily.

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[A sannyasin says she has been sick with hepatitis and other diseases here. She has no sexual energy, and thinks about food all the time. Osho checks her energy.]

It is a very simple thing -- you just have to see the point. One thing is: whenever you don't allow sex energy to move rightly it starts getting obsessed with food. Food and sex are polarities; they balance each other. If you have too much sexuality your interest in food will disappear. If you have too much non-sexuality your interest in food will become almost an obsession. So you cannot do anything directly about your food, and if you try to, you will be constantly in trouble. For a few days you can manage forcibly, but then you will have the problem back again, and it will be back with a vengeance. You will have to work on your sexual energy.

The problem arises because the first experiences of food and love for the child are very deeply associated. He gets food from the mother's breast and love too. When the child gets love he is not worried about milk; the mother has to persuade him. If the child is not getting love then he does not leave the breast, because he is afraid about the future. He has to drink as much as he can because he cannot be certain when the mother will be available. If the child gets love he is secure; he does not bother. Whenever there is need the mother will be available; he can trust her love. But if the mother is not loving then the child cannot trust; then he has to drink as much as he can.

He goes on overeating.

And the same is the situation... you can see: in poor families children will have big stomachs because the food is so scarce that whenever they can get food they overstuff themselves. The richer the family, the smaller will be the stomach of the child. It looks very absurd, because when you see poor people starving, their whole bodies are thin and yet their stomachs are too big. It doesn't look right, it doesn't look arithmetical. If they are starving then why do they have such big stomachs? Because they are starving they cannot trust tomorrow, so whatsoever they can get, anything they can get, they go on stuffing in. Their stomachs become their storage. So if the child does not get love he becomes interested in food. If he gets love he is not interested in food, or has just a natural interest -- as much as is needed by the body.

That's what is happening to you: somehow you have been blocking your love energy. That blocked love energy is becoming your interest in food. If you want to change it you will have to move into love a little more, you will have to become more loving. Love your own body -- begin from there; enjoy your own body. It is a beautiful phenomenon, it is such a gift. Dance, sing, feel and touch your own body.

The problem is that if you don't love your own body, you will not allow anybody else to love your body. In fact the person who tries to be loving towards you will look ridiculous, foolish, stupid. Because you cannot love your body, what is he seeing in you? You don't see anything! Unless you start seeing the beauty of your own body you will not be able to accept somebody else's love. The very idea that he is loving towards you shows that he is stupid and nothing else. So be loving to your body.

And if any opportunity arises where you can be loving, hugging, holding hands, don't miss those opportunities. And you will be surprised: as you start moving into love the food problem will be solved automatically. To be in love is a great experience and to go on stuffing food is a very miserable experience. Not that food is not beautiful, but food is beautiful only when taken in certain quantities that you can absorb. When you take too much it is nauseating.

This is one thing beautiful about love: love is never too much. Nobody can love to the extreme, nobody; there is no extreme in it. Because when you eat, you stuff things in; when you love, you share, you give. It is an unburdening phenomenon. And the more you give, the more your energy starts flowing. You become a river, no more a stagnant pool.

That's what you have done; that's my feeling about your energy: you have made it a stagnant pool.

Break the walls! You are unnecessarily missing something beautiful which love and only love can bring, and instead are suffering with this problem of food.

God's Got a Thing About you

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Anand Phulo. Anand means bliss, phulo means flowering -- flowering of bliss. Bliss is a seed -- we bring it with us, but very few people are good gardeners. They live their whole lives and the seed remains there; it never comes to bloom. The potential remains potential, never becomes actual. That's what misery is: not to be that which one is destined to be.

The rose bush will be miserable if no roses bloom on it. It will be very sad. When the roses bloom, it dances. It has come to this fulfillment. It has shared its fragrance with the world. It has offered its soul to God. It has sung its song. Now it can die... with joy, with celebration in the heart. Life has been a benediction. The target was not missed.

But millions of people live and die never knowing who they were meant to be. They are rose bushes without roses, hence they look so sad. They somehow drag; their lives are a kind of burden. They go on doing things because they have to do. They fulfill their duties but there is no festivity. They live mechanically, robotlike.

To be a sannyasin means renouncing this mechanical way of living... a great search for the inner seed, preparing ground for it, letting it die in the soil, watering, caring, waiting for the sprout to come with a prayerful heart. One day it happens and one is suddenly fulfilled. When the first flower comes into your being, God has been known. Then no proof is needed. Then one knows immediately "God is!"

To be blissful is to know that God is. I teach the religion of bliss, of joy, of celebration. My sannyasins have to be great artists in feasting. They have to transform their live into festivals... not a festivity once in a while but a continual festivity -- day in, day out an undercurrent of joy.

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Anand means bliss, nishanto means the end of the night -- a blissful end of the night, the beginning of a new day, the rising of the sun... and that's what sannyas is! Man lives in the ego: it is a deep, dark night and one is constantly afraid because the ego is always on the verge of dying. It knows it has to die. At the most it can only prolong a little bit more, but it is sitting on the volcano, because it is a falsity and a falsity cannot abide forever. Hence the fear of the ego... hence all the efforts of the ego to make itself secure, safe -- through money, through power, through relationship.

All the trips that the ego goes on are nothing but security measures. It is trying to protect itself against death. It is constantly apprehensive of death. Death is always by the corner, because the ego is a shadow. The reality is never afraid of death because the real cannot die. To come out of the ego is to end the dark night.

Sannyas is surrender... surrendering the ego is what sannyas is all about, dropping the idea of the "I," and dropping all its securities, all its games, and just being ordinary, simple, just being a nobody, with no claim. In that ordinariness great, extraordinary experiences start happening, because to be ordinary is really

to be extraordinary. To desire extraordinariness is very ordinary; everybody is on the same trip. To become a drop-out, no more to be part of the herd and the crowd, forgetting all goals, forgetting all ideas of achieving something and being something, forgetting the desire to succeed.... That's what Jesus means when he says, "Blessed are the poor in spirit, for theirs is the kingdom of God." The egoless person is poor in spirit, but the miracle is that he is the richest person in the world: he has the whole kingdom of God.

Sannyas means dropping the "I" and starting a new life from the center of being ordinary, of being nobody... functioning from a very natural state, with no pretensions, with no pseudo faces, functioning as trees function, animals function, children function And once that functioning has been learned there is great joy and great relaxation. All burden is gone.

That's what I mean when I say "the end of the night."

[The new sannyasin says he has been doing a mantra on the third eye which sometimes feels very good, and should he continue?]

You can continue your meditation and start these meditations too. Do both -- nothing to be worried about, mm? -- then there will be a clarity. But continue the old and start the new meditations also. Then later on, after one month, you will be able to choose what goes deeper and what is making you more centered, more joyous. Then you can choose. So don't drop the old, but experiment with the new also. Good.

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[Osho explains the meaning of anudasi -- a servant of love.]

Love does not mean what is ordinarily understood by it. The ordinary love is just a masquerade; something else is hiding behind it. The real love is a totally different phenomenon. The ordinary love is a demand. The real love is a sharing. It knows nothing of demand; it knows the joy of giving.

The ordinary love pretends too much. The real love is non-pretentious; it simply is. The ordinary love becomes almost sickening, syrupy, drippy, what you call "lovey-dovey." It is sickening, it is nauseating. The real love is a nourishment. It strengthens your soul. The ordinary love only feeds your ego -- not the real you but the unreal you. The unreal always feeds the unreal, remember; and the real feeds the real.

Become a servant of real love, and that means becoming a servant of God. God is love in its ultimate purity. Give, share whatsoever you have, share and enjoy sharing. Don't do it as if it is a duty -- then the whole joy is gone. And don't feel that you are obliging the other, never, not even for a single moment. Love never obliges. In fact, on the contrary, when somebody receives your love, you feel obliged.

Love is thankful that it has been received. Love never waits to be rewarded, even to be thanked. If the thankfulness comes from the other side, love is always surprised -- it is a pleasant surprise -- because there was no expectation. You cannot frustrate real love because there is no expectation in the first place. And you cannot fulfill unreal love because it is so rooted in expectation that whatsoever is done always falls short of it. Its expectation is too much: nobody can fulfill it. So the unreal love always brings frustration, and the real love always brings fulfillment. And when I say, "Become a servant of love," I am not saying to become a servant of somebody whom you love -- no, not at all. I am not saying to become a servant of a lover. I am saying become a servant of love. The pure idea of love should be worshipped. Your lover is only one of the forms of that pure idea, and the whole existence contains nothing but millions of forms of that pure idea. The flower is one idea, one form, the moon another, your lover still another... your child, your mother, your father, they are all forms, all waves in the ocean of love. But never become a servant of a lover.

Remember always that your lover is only one tiny expression. Serve love through the lover so that you never become attached to the lover. And when one is not attached to the lover love reaches its highest peaks. The moment one is attached, one starts falling low. Attachment is a kind of gravitation -- unattachment is grace. Unreal love is another name for attachment; real love is very detached. Unreal love shows so much concern, it is always concerned. Real love is considerate but has no concern.

If you really love a man you will be considerate of his true need but you will not show unnecessary concern for his foolish, stupid fantasies. You will take every care of his needs but you are not there to fulfill his fictitious desires. You will not fulfill anything that is really going to harm him. For example, you will not fulfill his ego, although his ego will be demanding. The person who is too concerned, attached, will fulfill the ego demands. That means you are poisoning your beloved. Consideration means you will see that

this is not a real need but an ego need; you will not fulfill it.

Love knows compassion, but no concern. Sometimes it is hard because sometimes it is needed to be hard; sometimes it is very aloof. If it helps to be aloof, it is aloof. Sometimes it is very cold. If it is needed to be cold then it is cold. Whatsoever the need, love is considerate but not concerned. It will not fulfill any unreal need. It will not fulfill any poisonous idea in the other.

Search into, meditate on love, experiment. Love is the greatest experiment in life, and those who live without experimenting with love energy will never know what life is, what life was. They will only remain on the surface without going into the depth of it.

My teaching is love-oriented. I can drop the word "God" very easily -- there is no problem -- but I cannot drop the word "love." If I have to choose between the words "love" and "God," I will choose love; I will forget all about God, because those who know love are bound to know God. But it is not vice versa: those who think about God and philosophize about God may never know about love and will never know about God either.

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[A sannyasin, leaving, feels she's going to die.]

But it is not about your bodily death.

It is just the ego coming closer and closer to the point where your understanding is going to dissolve it. It is a kind of death, because up to now you have remained identified with the ego so it feels as if you are going to die. You are not going to die -- just the false you, the pseudo you, the personality. And it is good that the personality dies; then the essence surfaces. It is the personality that is keeping the essence repressed. The personality functions like a heavy rock and the essence is a small stream. Once the rock is gone you will know a totally different kind of life. It is going to be a new life, it is going to be a new birth, so in a sense it is death, but it is not going to be a physical death; it is going to be a psychological death and a resurrection.

But it happens to everybody: whenever it comes very close, the ego starts becoming shaky and the house starts crumbling, then one naturally feels, "I am going to die. Now what?" because one does not know anything else but the ego. The ego is our idea of ourselves, but we are not it -- we are far more, far deeper, far greater. The ego is really just a cancerous growth in our being. If it dies, you will be more healthy and more whole.

Feel blessed and help this death, because if you become too afraid you will hinder it, you will not allow it to happen. You may start clinging, and that clinging will keep it alive. You can keep it alive. Many people are keeping their egos alive just by clinging. They go on feeding it, nourishing it; it is just on the deathbed but they go on injecting food into it.

Rather than becoming afraid, feel joyous that something great and beautiful is going to happen to you. And help it happen, cooperate with the process. The ego needs a good burial, a good farewell party. There is no need to be afraid, not at all, but fear comes naturally, for the simple reason that we don't know anything about ourselves except the ego.

It is as if a person thinks that he is his clothes and one day you take his clothes off. He starts crying and weeping: "Don't kill me -- I will die!" It is ridiculous. We know that he is not going to die -- these are only clothes and he will be getting new clothes, that's why we are taking the old clothes. They are dirty and rotten and they don't fit and they make him look ridiculous. But he has lived with those clothes so long. He has completely forgotten that he is separate from them. Personality is just a psychological clothing, a garment. We have become too attached to it, we have lived with it so long. We have never known any separation from it.

So one has to prepare for the separation, and if you can joyously accept and welcome what is going to happen, the process will be simple and bloodless. This surgery can be bloodless if you rejoice in it; otherwise there is unnecessary pain, unnecessary suffering. And one can always escape. When it becomes too much of a suffering one can always escape back into some other direction; one can distract oneself, one can become occupied with something else.

That's the point at which many religious people run, rush back into the world. Seeing the abyss, and seeing that the road ends and that they will have to fall into this precipice and disappear, they start running back; they start creating a thousand and one occupations in the mind.

There are religious ways also -- no need to go into the world. One can go into a monastery and become

occupied with religious ritual; that too is an escape. Or one can learn a mantra and constantly repeat it: "Hare Krishna, Hare Rama" or "Hail, Mary" or "Ibiti, ibiti, isibiti zap" -- anything, just to remain occupied. Any nonsense will do so there is something to hang on to. But the ego continues....

The real beginning is only when the ego ends; the end of the ego is the beginning of your real life.

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[A sannyasin asks the meaning of his name and Osho says, These names that I give to you are reminders, pointers, fingers pointing to the moon, He says. The journey is long, the moon is far away, but if you keep remembering, sooner or later, one day, you will arrive...]

God's Got a Thing About you

Chapter #16
Chapter title: None

16 September 1978 pm in Chuang Tzu Auditorium

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Video: No

[A sannyasin asks what to do to help herself in the west. She likes the kundalini meditation most.]

Then continue Kundalini, but make it regular; never miss it even for a single day. If you are traveling and it is not possible, then too for one hour just sit silently and do it inside in fantasy, and the same will be the result. Because as far as the result is concerned, whether you do it physically or just mentally, it is the same.

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[A sannyasin says: When you gave me the mala you told me, "From this moment you are in the service of God." I want to know what that means -- to be in the service of God.]

That simply means to live a life of love. Let love become the source of all your acts. There are people who do everything for money -- their source is that; there are people who do everything for their egos -- that is their orientation. To be in the service of God means: let love be the orientation. Everything has to be sacrificed to love and love has not to be sacrificed to anything else. Love has to be the summum bonum -- the highest good, the supreme value.

So whenever you are deciding to do something, just remember: are you doing it out of love or not? If it is out of love it is an offering unto the divine. If it has some other considerations then it is not in the service of God. Slowly slowly you will become very very capable of knowing immediately; even before you have moved in any act you will know from where you are moving. And it is so self-evident that it needs no other proof from the outside.

It is just as when you are feeling ill, you know. There may be no symptom on the outside, the physician may not be able to find any symptom, but you know deep down that you are no more in a state of well-being. And when you are in a state of well-being, you know that too.

Just like that, when you act out of love you will feel a great well-being arising in you. You will feel uplifted; you will feel weightless. And when you act out of anything other than love you will feel dragged down to the earth. Slowly the feeling will become so clear that there will be no need to make a mental

question. The heart will know even before the mind has questioned. And I can see your energy moving in the right direction.

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Paravrati means turning-in. It is one of the most significant words; it is the whole secret of life, of love, of light. All the religions are based on this single secret, paravrati: how to turn in.

The mind is always moving outwards. It flows outwards, that's its natural flow. Just as water flows downwards, the mind flows outwards. The mind cannot tum in. You can tum in, the mind cannot; it is impossible for the mind, hence when you tum in, the mind disappears. In the very process of turning in, no-mind arises. The mind simply means energy moving outwards. No-mind means energy not moving outwards. Energy is just there, at the center, unmoving, and that unmoving energy is the door to the divine.

God is not there, God is not like a goal. God is not where you are going -- God is from where you are coming. God is your original space. God is at the very beginning; it is the source. But we go on and on searching, and the more we search, the farther away we are, because every search takes us on long joumeys. Each joumey is going away from yourself, so no joumey brings you to yourself. All journeys are distractions.

The person who is searching for money is distracted from his being, and so is the person who is searching for God. Their objects are different but their process is the same. The man who desires power has to run out, and the man who desires heaven has also to run out. Hence, in non-desiring the turning-in happens. Desire is turning-out; no-desire is turning in.

One has to understand the process of desire; it is the process of extroversion. Once you have understood the process of desire, in that very understanding desire disappears. One cannot drop desire, remember, because if one wants to drop desire, that again is a desire. If somebody thinks, "Enlightenment will be attained if I drop desire," then this is a new desire -- for enlightenment; it is a vicious circle. You carmot drop desire; desire will come in from the back door again. Desire can only be understood. That's all there is. You have to see that desire takes you farther and farther away from yourself. Seeing it, desire stops.

It is instantaneous -- just as when you see a snake on the path and you jump. Not that you decide logically, "Here is a snake, and snakes are dangerous, and they can bite and I can die -- therefore jumpl" There is no logical process. You see the snake... and the jump. There is not a gap between seeing and jumping. It is simultaneous; not even a split second divides the act from the understanding.

Exactly like that, when you see the futility of desire -- that it takes you away from yourself, that it takes you away from your original source, from your original face, that it takes you away from your nature, from your spontaneity -- seeing it... paravrati, turning-in!

So watch desire... just watching, observing, seeing the ways of the desire and the subtle, cunning strategies of it and how it always comes. It even starts thinking "How to drop desire?" -- it starts desiring the state of no-desire too. See this whole game, and seeing it one day, suddenly one is sitting alone and there is no desire, no desire around -- in that very moment suddenly one finds oneself at home. That's what enlightenment is, and that's what the experience of God is.

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Chinmatra. It means: only consciousness. All else is appearance -- the reality consists only of consciousness. This has been the experience of all the mystics down the ages -- of a Christ, of a Buddha, of a Krishna. But for the first time in this century, even science is coming very close to this understanding, because now science says there is no matter. One tremendously significant step has been taken by physics: the recognition that there is no matter. This is half the journey. If there is no matter, then sooner or later the other part is going to be revealed to the scientific vision also, because this has been the dichotomy down the ages: matter and consciousness.

The scientist has been continually denying consciousness and believing in matter, and the mystics have been denying matter and believing in consciousness. Now science is agreeing more with the mystics than with its own predecessors. They have taken half the step -- that matter doesn't exist. The other half has yet to be realized, but it is not very far away, because if matter does not exist then what does? Science calls it "energy," "electricity," but they are coming closer. Energy is closer to consciousness than matter ever was. Consciousness is a form of energy; energy is a form of consciousness.

"Chinmatra" simply means: only consciousness is true... and this has to become your foundation. Remember it continuously: only consciousness is true and all else is just a dream. And I am not saying to

deny the dream or to renounce the dream, but only to remember; just remembering it is enough. The dream still continues. It is like a film on the screen: sometimes you get lost in it, sometimes you forget that this is just a film projected on the white screen, the empty screen; there is nothing in it. Sometimes you get lost in it, you become identified. Sometimes you cry and weep, or laugh, but sometimes you remember suddenly, "This is just a film, a story, with no substance iII it." Then you start feeling embarrassed, looking ridiculous to yourself. It happens exactly the same way. But when you remember this is just a film, still the film continues; just by your remembering it does not stop.

So is the case with the world: the world continues; even for a Buddha the world continues as it continues for everybody else. The only difference is that the Buddha continuously remembers that this is just a dream, a play of consciousness, nothing to be attached to, nothing to be obsessed with, nothing to possess, nothing to be possessed by. Hence the man who remembers it remains aloof, detached, cool moves in the world and remains unaffected by it

And that's the whole beauty of a religious man: being in the world and yet not affected by it, being in the marketplace and yet continuing one's meditation, being in the thick of the dense affairs of the world and yet in a very playful mood, knowing perfectly well it is a dream, a part to be fulfilled, a role to be played, but nothing to be serious about.

This awareness unburdens, this awareness liberates.

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Prem means love, dasi means a servant -- a servant of love. And to be a servant of love is to become a master. Only one who serves love becomes a master, and only that person. Others remain slaves. Others pretend to be masters but are not. They think they possess their possessions but the reality is that their possessions possess them. They are slaves of a thousand and one desires. Their life is a continuous life of slavery. They live imprisoned in their own desires.

Love liberates. Love is not a desire. Desire is begging. Love gives, hence the mastery that comes through love. Love gives unconditionally; love knows only how to give. Desiring is just the oppOSite process: it begs, snatches, steals, exploits; it is always trying to get more and more from others. So love is not a desire but just the opposite of desire. And if love is also a desire, then it is lust; it is not love.

Many people are very confused between lust and love. Love is a totally different dimension. Love is not of the mind; love is divine. It comes from the beyond -- it is not of the world. And once you have started serving love you are rich, because the more you give, the more you receive from the beyond. And only the giver can be the emperor.

My message is basically of love. That's what I teach as meditation and I teach as prayer and I teach as God. If a man knows how to be loving he has known all that is worth knowing. If a man has come to know the flavor of love his life is fulfilled. He has come to bloom and his fragrance is released to the winds. Now there is no grudge, no complaint, only gratitude.

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[A sannyasin is in love and says: I feel so dependent. I feel love, ready to love, but whenever I don't get it back I feel so alone, so empty. I know it's an old conditioning and I want to get rid of it.]

It is a natural process. The beginning of love is always muddy. It is full of jealousy, possessiveness, bargaining. It is of dependence, and because there is dependence, there is anger too. Nobody wants to be dependent. To feel dependent on somebody naturally creates anger towards the person, because he becomes your imprisonment. But in the beginning love is always dependent. In the beginning the love is exactly like the love of a child for the mother. The child is dependent, and completely helpless, and knows perfectly well that his survival is in the mother's hands. That is the first experience of love, and whenever you move in love that will always be the first experience again, because that's how you have leamed love.

Millions of people remain stuck at that first love and they miss all the beauties and the heights of love. The lotus is never born; they remain in the mud. So this is nothing wrong in itself; it will become wrong only if you become confined to it. Otherwise it is a good beginning; in itself there is nothing wrong. You follow me? If you remain confined in it, if your love does not grow beyond it, then it is ugly. But it can grow beyond it, and you are conscious about it -- that it should grow beyond it -- so you can help it grow.

This is how one has to pass through these phases of suffering. Those painful moments that come are needed; through them you are cleansed, purified; through them you become integrated. Through them you

become an individual.

Hence the second thing: whenever you are in love, only then do you start feeling lonely. The person who has never loved never feels lonely. Why should he feel lonely? He has never felt togetherness. So only the lover knows what loneliness is. The non-lover never knows any loneliness because he does not know the opposite of it; he has nothing to compare with. If you have never seen light you will never see darkness. How can you see darkness without seeing light? Once you have seen light, even as lightning, just for a moment, then suddenly there is darkness. It has always been there but now you become aware of it.

Man is born alone, but is not aware unless love happens. When love happens like lightning, suddenly you start feeling very lonely. It looks very paradoxical, because people think, "When we are in love we will not be lonely." That is all nonsensel When you are in love then only will you know that you are lonely. But that loneliness has to be transformed into aloneness. That loneliness has to be respected, loved, nourished. That loneliness has not to be taken as an enemy but as a friend.

So when it happens, just close your eyes and go into it. Make it a meditative space, and you will be surprised: slowly slowly you will start enjoying it, because it is beautiful, because it has freedom, it has space, it has infinite space. Loneliness has to be transformed into aloneness through meditation; meditation is the bridge which takes you from loneliness to aloneness. But one has to be very patient; these are delicate phenomena.

The people who live a gross life never become aware of these things. The grossest people are those who are not even aware of loneliness. They have never loved -- they may know something about sex but they know nothing about love. Sex is using the other person like a machine. You are not together with the other, you are just using the other; and when the use is finished, the other is finished.

That's why prostitution exists in the world -- because millions of people live at that stage. They don't want love; in fact they are afraid of love. They want only sex. Sex is no problem for them because it never gives them the taste of togethemess; hence they never feel lonely. That is their strategy to avoid loneliness. Unless people become more loving, prostitution is not going to disappear from the world. These are very complex problems: prostitution exists because there is no love and the priests have helped prostitution in the world because they have been teaching people things which go against love. If people are unloving, prostitution is going to exist.

It is not that prostitution exists only with the prostitutes. Even your so-called marriage is nothing but prostitution -- a long-term arrangement, that's all, a lifelong arrangement, that's all. It is prostitution; the base is economic, financial. A person goes to the prostitute only for one night, pays the fee and is finished. To the wife he goes on paying for his whole life. It is simply a permanent kind of prostitution -- but love is not there... and only love can destroy prostitution in the world.

If what I am teaching here spreads, if it becomes epidemic, then prostitution can disappear from the world, otherwise not.

People want sex because it never gives them the taste of togethemess, hence no fear of being alone; that is the very gross level of life. The second stage is: people have a little affair with love, just a little affair of love. They are afraid of going deep into it so are just on the threshold; but then they start feeling lonely. That's where you are. Now there are only two ways: either you fall back to the gross level where sex is the only reality and love is just a poetic fantasy -- all nonsense, fiction -- or you go beyond this threshold into the temple of love and go beyond loneliness towards aloneness.

Meditation will be of immense help; in fact only meditation can be of any help. It is only through meditation that one's love grows higher and higher. Meditation is the fire that purifies the gold of love. And when you have started feeling alone, then there will be no dependence. You know aloneness is absolute; there is no way to be other than it. And it is beautiful because it is freedom. And out of aloneness you can love. Then love is a sharing. Then you don't hanker for the return; all dependence disappears. But these higher peaks of love have to be searched for. In fact, temples should exist in the world where this is taught -- where the art is taught. In the ancient temples it was part of the process, that love was taught, and people were brought to the climax of what love can be at its peak.

So don't be afraid -- go into it. And remember: love brings great ecstasy but also brings great agonies; they come together. They are like the two wings of a bird. Accept both....

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[A sannyasin is going back to the West. He hopes that doesn't mean he'll be going back to sleep.]

No, it will not be so easy. To be with me and then to fall back is almost impossible. You will not be able to manage itl You are in for a great surprise! The process has started. The process of awakening has taken roots; there is no way to destroy it. It will go on growing, in spite of the situations. And you will feel enhanced, benefited by going away; you will become more confident of yourself.

When you are here, you are never certain whether it is really happening to you or whether it is the whole impact of the atmosphere. Here it is almost as if you are in a hothouse. Going to the West, going to the world, is a little fearful, but it is always beneficial because soon you will see that whatsoever has happened to you cannot be taken away. So it has really happened to you -- it was not just the atmosphere, the climate of so many sannyasins and so many meditators; it was not just a certain psychic sphere but something has really happened in you. And the only way to know about it is to go far away from me.

Suddenly you will be surprised -- that not only can the world not destroy it, but on the contrary it enhances it. Because of the contrast you become more aware of it, more crystal-clear aware of it; the world defines it. Here you remain in a kind of undefined state because so many things are happening to so many people. And it is a commune. A commune means where people are communing with each other, so one is never certain what is happening to one and what is happening to others. People go on pouring their energies into each other -- it is all one phenomenon, a tidal wave.

There you will be alone, and you will be more clearly aware of what has happened to you, what is yours. And once you start feeling this is yours, you are grounded. You can stand on your own, you can face the world, and the world cannot destroy you. The world is very poor, it is very weak; it is not a strong thing. It is strong because we are weak. Once we are a little strong in our being, the world is just impotent; it can't do a thing.

And the process has started: you have moved from your old state. Something new has taken shape -- it will become more clear.

God's Got a Thing About you

Chapter #17
Chapter title: None

17 September 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, paraso means vision -- divine vision. God is not a thing outside you -- God is not an object, so all search for God as an object is futile. God is a totally new quality of vision. It is a new way of seeing the world in a new light. It is the same world but your eyes are different. And suddenly God explodes. God has always been there -- just the vision was missing.

It is just as you can see the same thing in different ways and then it behaves as different things. You can look at a beautiful rose flower as a scientist, as a botanist, and then there is no beauty; beauty does not Come across the botanist's mind. It is screened off, it is not allowed in; it simply does not exist for the scientist. He has no way of seeing it. He sees something else: the material constituents of the flower -- the color, the weight, the quantity. He completely goes on missing that aesthetic value of beauty. He has no way of coming across it, it does not come on his path -- not that it doesn't exist.... But one day the flower can be seen as beautiful, when he does not come as a scientist to it.

He has fallen in love with a woman and now he wants to give this flower to her as a token of his love. Suddenly the beauty explodes. Now he has come as a poet, as a lover. Now it is no more a question of the

constituents of the flower; he is no more concerned about its parts. Now the whole comes into his vision with all its immense, incredible, immeasurable beauty. Nothing has changed in the outside world -- the flower is the same, exactly the same -- but something has changed in the vision of the person. He is no more looking at it through mathematics, through logic; he has changed his glasses. He is looking at it through love, through sensitivity. It is a different approach, he has opened a different window to the reality of the flower. And suddenly, with all its poetry, the flower is there; it has been always there with all its beauty. Something has changed in the vision, not in the reality. The reality is the same -- it is the same for you, it is the same for me -- yet it is not the same because visions differ.

My whole approach is subjective. The question of an objective God is a wrong question, and once you start with a wrong question you will go on moving into wrong answers. And then there is no end: one wrong answer will lead into more wrong questioning and so on and so forth; it goes on ad infinitum.

My approach is subjective. God is not an object in the world but a totally different way of looking at the same world. That's what I call divine vision -- divine because the divine becomes available in it, through it. So all depends on you. You alone are enough to transform the whole world. It is your world, it is created by your way of seeing, by your way of being.

To think in terms of an object is to be a materialist, so the person who thinks of God as an object, as a person there somewhere, sitting high in the heaven, is a materialist. He does not know anything about spirituality. His approach is that of a materialist -- the objective approach.

The spiritualist changes himself, cleanses his being, his vision, drops all kinds of prejudices, concepts, conditionings, becomes open, available to whatsoever is there with no choice of his own, with no like, no dislike, just with no idea to project... passive, alert, available, and immediately, instantly, God is found.

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Deva means god, daraso means seeing, meeting -- seeing God, meeting God. And seeing is meeting; they are not two things. One cannot see God separate from oneself. Whenever one sees God, one sees him as oneself. God is never encountered as the other, God is never encountered as "thou." He is sitting there at the deepest core of your being as "I." He is the "I" of the whole universe. He is the real "I," and there is no "thou."

To see God means to allow the separation between the knower and the known to disappear. It is a tremendously orgasmic experience, where all dualities disappear into oneness -- that oneness is God. That's why no image can be made; no image is possible. And no word can contain... no description is possible, no definition either, because the experience is of such oneness, where night and day meet, where death and life meet, where summer and winter dissolve into each other, where man and woman are no more man and woman -- where all the polarities are suddenly one. And because the polarities are suddenly one, there is transcendence: that transcendence is freedom, liberation. And everybody is seeking and searching for that transcendence, for that freedom.

In duality we are in a bondage, in duality we are crippled, in duality we are paralyzed because we are divided. In duality we can never be at home. We are always in a subtle kind of inner conflict: to be or not to be, to do this or to do that, to follow this path or that? There is always division and alternatives. And whatsoever you choose, you will be in misery; the other half that has been left will take revenge. So no choice is a good choice. Choice as such is dangerous, because whatsoever we choose is going to be only half of the story and the other half will always be missed. If we choose the other half then this half will be missed, so one always repents.

You can see it all over the world: people are searching and seeking in every possible way and in the end everybody repents that his life has been a wastage. The man who has earned much money repents that he wasted his life and the man who has attained much power repents that he has wasted his life. The man who has painted great paintings repents that life has not been a real joy, not a real fulfillment. Even a man like Van Gogh commits suicide. Such a great painter, such a great genius, but still the fulfillment is not there. Even a genius like Friedrich Nietzsche goes mad. He philosophized and philosophized beautifully; in fact there has never been such a tremendously penetrating mind -- but he goes mad, because other parts suffer.

You go on philosophizing, poetry suffers; you go on poetizing, philosophy suffers. You become a lover, then other things suffer. If you become an egoist then something else suffers. Whatsoever you become you always suffer, because that which has been left remains like a black hole in your being, and one has to Choose. So a life of choice is the life of misery.

Then there is a totally different way of living: the way of living life in its totality without choosing. That

is possible only if God is encountered, never before it. That is possible only when you have known God and the unity with existence. Then there is no alternative, then you don't choose -- you simply live without choice. Then in fact you never do a single thing. Things happen. You are no more a doer. You are in a let-go.

You flow -- wherever the wind blows you go with it, with no choice of your own; hence there is no misery and no repentance. And one never feels that one has done something wrong or that one should have done something else; one is always fulfilled. With God is fulfillment; without God there is always misery.

And God is the experience of unity. When your inner polarities dissolve into one, when you don't think of yourself as the body or as the soul, when the body and the soul have become one, when you don't think of yourself as the emotions or as thinking -- when thinking and emotion have become one, when the heart and head are functioning in a symphony -- that experience is God!

God is never experienced, because God is not something to be experienced. God is the name of that total experience itself, of that total coming-togetherness -- all the parts function and one becomes an orchestra and there is melody.... That melody is fulfilling.

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[A sannyasin, leaving, says: After the Encounter group I got sick, and as I got better I got really blissful too, but since then everything seems like a dream... I don't understand anything.]

It is really so: everything is a dream. EXCept the dreamer, everything is a dream. Except the seer, everything that is seen is a dream. This is a good experience, a real beginning. Don't lose track of it. Go on reminding yourself again and again: "Everything is a dream." This is the seed, and one day out of this seed a new experience arises. Suddenly the dream is not there; only you are there, the watcher, the observer. Before one can come to that point of just being a witness one has to pass through this experience of the world as a dream.

Only when the world is a dream can you witness it without attachment. If the world is real, attachment is natural. If the world is real, possessiveness is natural. If the world is real one would like to be powerful in it. If the world is unreal what is the point of possessing it? If it is a dream there is no need to cling to it. There is no point in hoarding dream-things, dream-stuff. Slowly slowly nonattachment arises, nonpossessiveness arises; a distance between you and the world arises. You go on doing things, whatsoever is needful -- you function perfectly well -- but yet with a certain detachment, distance, aloofness. One becomes cool.

If the world is a dream one never loses one's cool there is no point. If somebody insults you in a dream, so what? There is no need to get stirred, disturbed, distracted. If somebody praises you in a dream, so what? There is no point in feeling puffed up, bloated. One remains the same -- in failure, in success -- because all is a dream. Then out of this detachment arises the watcher. One becomes more and more rooted in watching because now one is not involved in seeing. One's energy is free of seeing so one's energy starts falling into the seer. This is turning in.

And one day, just as this time it has happened that you are feeling all is a dream, unreal, one day you will feel that you are the only reality. The only reality that there is is the reality of the witnessing soul, of consciousness. That is the second part to the same growth, but it comes only later on if you can persist in this first introductory chapter. It is a preface.

So don't become worried about it, because worry comes. We have been taught that the world is very real, very very real. We have been forced, trained, conditioned, to think about the world as real, solid. "You are a dream, the world is real" -- that's what has been taught to us. "God is a dream, the soul is a dream, religion is a fiction, and meditation and prayer is just opium; people are deceiving themselves through them. This has been taught to us; in a thousand and one ways this has become our fundamental philosophy, at least in this age.

So your whole conditioning will go against it. Be watchful; don't allow that conditioning to come in. You are moving in the right direction. Go on moving.

[The sannyasin says he will be away two years completing his BA in philosophy.]

Go and see -- if you feel like doing it, do it, mm? It is a dream and a good dream! If you feel like waking up in the middle, you can wake up -- it is a dream; nothing is lost. But either way it is perfectly good. If you feel good, you can go on dreaming for two years. If you feel like waking up, wake up!

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Prem means love, Anubhava means experience -- love experience. And that is the deepest experience one can go into. There is nothing beyond it, not even God is beyond it. Even God is the ultimate experience of love. And love is not a theory -- you have to experience it, only then do you know it. There is no other way of knowing it except through experiencing it; there is no shortcut. And experiencing is arduous -- it demands much of you; that's why millions of people have decided to live without love. Although they live in poverty, spiritual poverty, and they suffer, they are not daring enough to go into the experience of love because the demand is great.

The basic demand of love is: Die! Die as you are, as an ego -- commit suicide as an ego! That is the demand of love, and very few courageous people are ready to risk that much. But those who can risk are blessed; they will know the real joy of life and the real meaning of existence. They will be immensely showered with blessings from every nook and corner of existence. Yes, like flowers, blessings will shower on them, but they will have to do one thing absolutely: they will have to die as the ego. And cowards shrink back -- they want to protect their egos; then the door of the temple of love is closed. then you can have money, you can have power, prestige, name, fame, everything -- except love. But nothing fulfills except love.

So your name is a provocation, a challenge, a call to risk, and that's what sannyas is all about. It is risking all for something utterly unknown... risking the known for the unknown. But once you start doing it, the adventure is so beautiful that one never turns back. One goes in and in and in and in and disappears and dissolves. And when one is completely dissolved, God is found.

God's Got a Thing About you

Chapter #18
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Audio: No
Video: No

Prem means love, anado means silence -- soundless silence. Love is silence -- it is the music of silence. That's why love cannot be expressed. And the moment you express it, you falsify it. It is no more the same experience that was felt in the heart. The moment it comes into the words it is already far away from the heart, because no word can enter the heart and the heart cannot enter into any word at all they never meet.

The word belongs to the head, love belongs to the heart. And when the heart has to use the head to express itself, it is no more the same. It is such a tremendous change -- the translation from the heart to the head is such a great gap -- that the moment it is uttered, the heart feels sad. The words have betrayed it.

Love always feels that language is inadequate; hence lovers sit in silence. More communion happens in silence because energies can move directly without passing through the head, without being distorted and disfigured by the head. When energies can move direct from heart to heart there is communion. Love knows what communion is but love cannot be communicated. Out of this dichotomy many beautiful things have also happened.

In the effort to convey it, music was created. Because music is wordless it is closer to the heart than to the head. Poetry was created. Poetry is less structured than prose -- more fluid, less frozen -- and real poetry is not structured at all. Real poetry knows no grammar, no rules, real poetry is freedom. It plays with

language. It is not confined to the language -- it hovers around it. Hence sometimes poetry can give a little glimpse of what love is, but only a glimpse, a reflection. Dance was invented... all the ancient societies were dancing societies, and all primitive people are dancing people. Even birds dance and sing when they are in love; that is the natural language. It is not a language at all, still it expresses.

This is the case with our so-called human love; what to say about divine love? When one falls in love with a Master or when one falls in love with God, then even dance cannot express it, even songs cannot sing it, even poetry falsifies it. Then silence, and only silence....

This is the meaning of your name: be loving and be utterly silent in your love. Let silence and love become two aspects of your energy, and you will know what God is. That is the way to God.

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Prem means love, nirajo means cloud -- love cloud. Again, love is very similar to the cloud. The cloud has no form, or its form is constantly moving and changing. So is the case with love. It has no form; hence it cannot be formulated. It has no form, that's why it cannot be defined. By the time you have defined it, it is something else. You see an elephant in the cloud and by the time you have figured it out, it is no more the same; it is something else. It is constantly changing... it is movement. Love is not a static thing but a growing process.

It is never the same for two consecutive moments, and that is one of the problems people have to face. They want it to be static, they want it to be always the same, they want it like it was yesterday -- and it cannot be. No yesterday can contain it. It is always going ahead, it is always moving towards some unknown reality, towards some unknown land. It is like a cloud. And it has no will of its own. The cloud is simply at the mercy of the winds; it moves by the grace of the winds. It has no direction of its own.

So is the case with love: it moves through the grace of God. Nobody can create it, nobody can bring it into existence; it comes when it comes, it goes when it goes, and man is utterly helpless. When it comes you are possessed by it, and when it is gone it is gone. There is no way to force it to linger a little while more. And if it is not, there is no way to will it. If you are ordered to love somebody it is impossible. Even if you want to obey the order it is impossible; at the most you can pretend. At the most you can go through empty gestures and movements but there will be no love. You can hug the man, you can kiss the man, you can even make love to his body, but there will be no love in it.

The English phrase "making love" is very ugly. Love cannot be made, it cannot be manufactured. Love is. There is no way to make it or unmake it. When it is there you are madly in it, possessed, utterly helpless. When it is gone, you can cry and weep for the spilt milk but nothing can be done about it. The wise person accepts this coming and going. He does not hanker for it to linger more than its own stay, and he does not want it to come when it is not coming. He simply accepts it. He is surrendered to reality, so whatsoever happens, he allows it. He is in a let-go.

Love is a state of let-go, and that's how a cloud is: a constant state of let-go.

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Anand means bliss, bhaven means feeling -- feeling of bliss. Bliss is not a thought -- it is a feeling. Hence millions of people live a blissless life, because they have forgotten how to feel. They know how to think: they have been taught to think, they have been brought up to think. From the nursery school to the university the whole program is to make them more and more efficient in thinking. For almost one-third of his life a person is conditioned to think cleverly. And this is the most important time, the most important years of his life, the first twenty-five years. Then I for the whole of one's life one goes on repeating the whole program that has been put into the bio-computer of the brain; then it is a repetition. And in these twenty-five years feeling is starved; it is deliberately killed, destroyed. And bliss is a feeling; hence the world has become so blissless and so miserable. Unless feeling is introduced into life again, there is no possibility and no hope for humanity.

My effort here is to bring you down from your head to the heart, to give you a new opening in your being, a new dimension. And feeling functions just in the diametrically opposite way to thinking: thinking functions through doubt; feeling functions through trust. These are their diametrically opposite ways. Thinking is basically logic, feeling is love -- and love and logic never meet.

They are parallel lines. Maybe they run very close -- the heart and the head are not very far away, just a few inches distance -- but they are like a railroad track: just the two parallel lines running always at the same distance. They never meet, they cannot meet. They are Euclidean parallel lines. But one can jump

from one line to the other, and that jump is what sannyas is all about. It is not a gradual process; there cannot be any gradual process. All gradual processes belong to the head. The head person moves in steps, gradually, cautiously. If you are very cautious and move step by step, you will never be able to drown yourself in that blissful state. That is your birthright -- you are born for it. It needs a quantum leap, just a jump.

And I am not against the head, remember. It can be used and it can be used beautifully, but it is very superficial. Its function is only on the periphery of your life, not at the center; at the center is the heart. And a man should be capable of being at the center as much as he is capable of being at the circumference.

When in the marketplace be on the circumference, but when you are at home then be at home, be at the center. When you are working in a scientific lab function through the head, but when you enter a temple or a church then function through the heart. When you are bargaining, mathematics is right, absolutely right; but life is not only bargaining and man cannot live by bread alone. There are higher things, far more valuable. There is a higher nourishment too without which the soul dies... and one has to be alert about that dimension. That dimension is of feeling.

Think when thinking is needed, feel when feeling is needed, and remain capable of moving, absolutely capable. That is the total man, and a total man lives in a balanced way. He is extrovert and introvert both; he is Eastern and Western both; he is man and woman both, because he is logic and love both. The head is yours and it has to be used, but the head is a servant, it is a machine -- just like a beautiful car. But it is not the driver and it should not be the driver.

The driving force should come from the heart, from the very core of your being. When feeling dominates, when feeling is the master, life has joy. It has the quality of celebration around it, it has the aura of bliss. This is the meaning of your name.

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Anand means bliss, bela is a beautiful Indian flower. It blooms in the summer nights and has one of the most penetrating fragrances... haunting too. Your full name will mean: a flower of bliss. And remember, this flower blooms only in the summer when days are hot and difficult.

The journey towards bliss is an arduous journey; it passeS through a summertime, and only those who are ready to go through the summer attain to the flowering of bliss. Because people are not ready to pay anything for blissfulness they remain miserable. Misery is cheap, it costs nothing to be miserable; hence so many people purchase it. It is so cheap and you can have as much as you want, to your heart's Content. You can have mountains of misery around You. But even to have a small flowering of bliss, just a small fragrance of bliss, one has to pay tremendously.

And the thing that is needed, the thing that makes the journey very arduous is: the center of the ego has to be dissolved, has to be dropped, has to be renounced. The world is not to be renounced, only the idea of the "I" has to be renounced. And the moment you function without the "I" there is bliss. But to drop the "I" is difficult because we have cultivated it with great care; we have invested all that we have in it. Our whole life is an investment in the idea of the ego: I have to be somebody, I have to be special. And I have to be separate and different and unique. This ambition is what ego is.

The reality is that we are not separate, and the reality is: either all and everything is unique or nobody and nothing. We are one with the reality, constantly one -- not even for a single moment is there a separation. We breathe reality in, we breathe reality out. We are bridged. Our idea of the ego is as stupid as if a leaf on a tree starts thinking, "I am separate," because sometimes when a small breeze comes it dances, and the whole tree is not dancing... and sometimes the sunrays are reaching it, and sometimes the moon is there, just very close to it, sometimes a cuckoo comes and starts singing around it. The leaf can start thinking, "I am separate and I am special -- the cuckoo comes to me and the sun reaches to me and the moon too. I am the very center of all this existence. Everything is moving around me." The leaf can completely forget that it is joined with the tree and that it is joined with the earth, that not even for a single moment can it live without the tree. It is nourished constantly.

We are leaves of the divine. We can also become flowers of the divine, and that is the meaning of your name. We can become flowers of the divine if we drop the idea of separation; then the divine can flow more into us. The ego prevents it -- it hampers its speed, its quantity, its quality. The divine can enter into us only from the back door because of the ego; it cannot come from the front door as a guest. The ego dissolved, God flows from every place, nook and corner towards you; suddenly one is overflowing with energy. And energy is delight, energy is celebration. When there is so much energy that you cannot contain it, you bloom

in a flower and the fragrance is released.

So sannyas is going to be an arduous journey... but one cannot attain anything valuable without paying for it. And when one has arrived, attained, then one comes to know that what we have paid was nothing and what we have gained is immense. That is only when you have attained, that is only when you have arrived. But on the way many times the mind starts thinking, "Why should I drop this? Why should I drop that? I am dropping so many things -- doubt I am dropping, ego I am dropping, negativity I am dropping -- and what am I gaining?"

The gain is only in the end, and you have to drop the whole way. The gain comes only when all is dropped. This is the risk that the seeker has to go through; this is the summer I am talking about. One has to go on dropping and nothing comes back. If something starts coming, one can go on dropping; one can start thinking that more will be coming and there is no worry. But that is not the way things work. You have to go on dropping, dropping, dropping. When you have dropped all, utterly....

There is a beautiful parable: A great king came to Buddha. He had brought one of the most valuable diamonds he had, a rare, unique diamond. Many kings were jealous of his diamond. He had brought it as a present for Buddha, but his queen said to him, "Buddha has renounced all wealth. It may look a little stupid of us to bring a diamond to him -- it is just a stone for him. The value is in our eyes, not in his, so my suggestion is: take it with you but take a rose flower also. He may like the rose flower more than the diamond. He himself is a flower, and it is far better to bring a fragrant flower to him than a dead stone. His whole teaching also is that everything is momentary -- the flower represents his teaching: in the morning the flower is there and by the evening it is gone. The diamond represents permanence, not momentariness. But take both, and as you feel: if you think that it is not good to give the diamond, give the flower. Or you can do both: first you can present the diamond, and if you see that he does not feel anything for it, you can immediately present the flower.

So he brought both things.

First he presented the diamond and Buddha said "Drop it!" Very unwillingly of course, but when Buddha said "Drop it!" he had to drop it. It was almost as if he was dropping his own heart; that was his most precious thing. And Buddha said "Drop it" as if it was just an ordinary stone! But he had to drop it, and thousands of people were there watching. He wanted to say no, his heart was saying no, but it was impossible to say no to Buddha and before so many people, so he dropped it.

Then he presented the rose flower with his other hand. He was thinking that Buddha would accept it. He said "Drop it!" He dropped that too. Now there was nothing left with him.

So with empty hands he bowed down to Buddha and Buddha said "Drop it!" Now he was very puzzled and he said, "I don't understand you, sir, at all. Now I have nothing to drop."

And one disciple of Buddha, Ananda, started laughing and he said, "Now the real thing has to be dropped: drop yourself! It is easy to drop a diamond. Although we could see that your heart was saying no, still in spite of all that you dropped it. It is easy to drop the flower... now the real problem is: drop yourself! That is the only present one can bring to a Buddha: dropping of the ego."

And that is the only thing you can bring to me: dropping of the ego.

Let your initiation into sannyas become a beginning of this dropping. Slowly slowly, part by part, layer by layer, go on dropping the ego, and keep patience. One day when the ego has disappeared, God descends. The energy starts dancing and the flower blooms, and for the first time your fragrance is released to the winds. And that is the moment of fulfillment, the moment of enlightenment.

Get ready for the summer!

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[The new sannyasin says: In the morning I feel so full of panic and I want to go immediately and start an education for the handicapped in South Africa. Then it turns around and in the day.... I feel that there are curtains gone away and I don't know what to do. I'm very torn.]

Wait a little, because you yourself are handicapped right now! The idea is good, but first become whole yourself. Then you will be of immense help; then service comes naturally, spontaneously. Otherwise it becomes an ego trip. All service can be very dangerous: serving the poor and the handicapped and the blind and the deaf and the dumb or people who are in any misery can give you a great ego trip. It is so subtle and it is so appreciated by the society that you will never become aware of it.

The first thing is not to help others; the first thing is to become healthy in oneself, and then out of that

health sharing will come. Then it will not create any ego, it will not become a trip. And then it will take its own natural course. One never knows what course it will take. One has to wait and let things start happening on their own. The first thing is to go deep in meditation; then compassion comes as a by-product.

This is the basic difference between the Western and the Eastern religions. Christianity teaches service -- go and serve people, and through service you will attain to God. In the East, just the opposite has been our experience: Attain to God and then comes service, because nothing is left -- you are all love, and you have to share love. And my own observation is that the East is absolutely right about it.

Christianity has created great missionaries but those missionaries are not mystics. They serve people and they do good work, but they themselves are in great misery. They themselves are like dark nights trying to bring light to other people. They themselves are mad inside and trying to help people towards sanity. Their whole effort is dangerous. It is like a blind man leading other blind men. They will all fall into a ditch or a well.

First open your eyes and become a light unto yourself and then things start happening. Then certainly one has to serve somewhere or other. What will you do with your energy? What am I doing with it? -- helping handicapped people! And physically handicapped people are nothing compared to spiritually handicapped people!

The idea is not bad -- keep it alive as a seed; one day it will sprout. But first be ready and prepare for it. I would not like you to become a Christian missionary or something like that. That is an ugly phenomenon. I would not like you to become a public servant. I would like you to become one who shares his or her love with no motive at all: just because he has, he shares. Then you go anywhere -- Africa is as good as any other place, because the whole earth is a dark continent -- not only Africa -- and everywhere people are in great need of being helped, but first be ready.

What happens actually is that getting involved in other people's problems is a way of avoiding one's own problems. It is an escape. I know many people who have served their whole lives. When they come to me and I talk to them and I make them aware, then suddenly like lightning they can see what has happen_ ed: they had problems, they wanted to escape from their problems, and the best way is to become interested in other people's problems, particularly people who have bigger problems than you.

It is as if you have a headache and you want to get rid of it and you can't find any way. I set your house on fire -- you forget all about your headache! It is, like that. Bring a bigger misery and the lesser misery I is forgotten, but it is only forgotten. It is not changed, you are not transformed.

Many people become missionaries, servants, and do good work, but basically they are just avoiding encountering themselves. So early tomorrow morning when you again feel that idea, just think first of 1 yourself: are you capable of helping? Don't take it for granted. Are you ready to help? Are your problems dissolved? Is your mind at ease? Are you fulfilled? Are you contented with yourself? Are you happY with yourself as you are? When this idea comes again tomorrow morning just think of these things, because this is what you are avoiding.

I will make you ready to help many people. Each of my sannyasins has to become a great help to the suffering humanity. But that is only possible when you have arrived, not before it. So wait a little, keep a little patience. Good.

God's Got a Thing About you

Chapter #19
Chapter title: None

19 September 1978 pm in Chuang Tzu Auditorium

Archive code: 7809195
ShortTitle: ATHING19
Audio: No
Video: No

Deva means divine, sindhu means ocean -- divine ocean. Man appears to be just a dewdrop, but that is only the appearance -- don't be deceived by the appearance -- man contains an ocean within him. The boundary of man exists not. The boundary is just our imagination, because we begin nowhere and we end nowhere. there is no way to define man or to define anything for that matter. Everything penetrates everything else; all is joined together, all is one. The idea of separation is the only illusion. The moment we drop that idea of separation all illusions disappear. Suddenly, one is full of light and one knows what one is.

The name is to remind you continuously that you are unbounded, that there is no boundary, that the body is not the end, that the body is connected with the whole universe; it is not separate anywhere. You are not only breathing from the nose; you are breathing from every pore of your body. If your body is covered with paint and your nose is left to breathe you will still die within three hours. The body is connected through each single pore with the existence; it is breathing from everywhere. And we are in constant contact. The clouds move in the sky and something changes in your mind. The sun rises in the morning and sleep disappears. The full moon is there and you are stoned by it. A cuckoo calls and your heart responds. Somebody laughs and you start laughing; somebody dies and something dies in you.

We are continuously in exchange, so never think even for a single moment that you are separate. The idea of separation gives birth to the idea of the ego. And the ego is the barrier, the only barrier there is; once the ego disappears all is celebration.

Only the ego carries suffering. It suffers because it separates. To be separate is a suffering, that's why there is constant longing to be loved and to love. That longing arises because we feel so separate. At least with someone we can feel one. If not with the whole then let it be a woman, a man, a child, a friend, a tree, a dog... but at least somewhere we would like to be one, somewhere we would like to drop the ego and not function through it. And whenever it is possible that the ego is dropped between a man and a woman, there is joy... or between a man and his garden, there is joy... or even between the man and his machine, his car, there is joy. Infinite joy is waiting if we can drop this ego from everywhere. Then this whole existence is simply made of the stuff called bliss.

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Deva means divine, anutosh means contentment -- divine contentment. Man lives in discontentment, in desire... always asking for more and more. And whatsoever is given to him, it never brings any contentment; he immediately starts asking for more. The desire for more is what the mind consists of. The mind can be called "the desire for more" -- so there is no way to satisfy it. You can go on fulfilling its demands and it remains unfulfilled. It wants a big house: you have the big house and immediately it starts asking for something else, immediately; it does not give you even a single moment's pause, a single moment's rest. It cannot afford to. If it gives you a single moment's rest, a single moment's contentment, you will never go into the mind again. So before you understand the bliss of no-mind, the mind takes possession of you again. And the mind means desire, discontent; the mind means a constant demand for more and more and more.
This is the way the mind keeps you tethered to itself.

This is the way the mind keeps you a slave and goes on goading you and driving you into futile searches. If they are not fulfilled you are in misery; if they are fulfilled nothing is fulfilled. So either way the mind creates frustration. If failure comes, you are frustrated; if success comes, immediately the mind starts asking for more. So even the success is not a success; nothing ever succeeds with the mind. It can't afford it, it can't allow it. It lives in the tension between that which is and that which should be. It is that tension between these two polarities. It is always a beggar... it is a chronic begging.

To understand this is to get out of it. Seeing it -- how it is driving you mad, how it is driving the whole of humanity mad -- one slips out of it. There is no need to fight -- one simply slips out of it and starts enjoying whatsoever is available. And then life is totally different, because then you never think of "more"; you only think of that which is. Then you never think of the future; you live in the moment and in the present. And to live in the moment and to live in the present is to live in God. God means now, God means here... and the mind is always there and then; it is never now and never here.

[Deva anutosh] means "divine contentment." Become contented with whatsoever is. Remain contented in the moment -- silent, enjoying, celebrating -- and see how your life starts becoming a totally different affair. Then one makes no shadow, one makes no misery. Then one creates no smoke around oneself; one

lives like a flame, a smokeless flame. And one is so utterly here that the whole mystery of existence becomes available, because existence only exists in the present. If you are also in the present there is a meeting -- that is the meeting of man and God. God is not in heaven -- God is in the present moment. If you are also in the present moment you enter the temple. Hence contentment is the way to God.

To be utterly contented is to be suddenly in God. God explodes in you. And once you have tasted the joy of it, the freedom of it, the fragrance of it, then you are never the same again. You will never follow the mind, and slowly slowly the mind disappears of its own accord...

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[A sannyasin, leaving for Italy, is not sure whether to come back forever because she is expresses her creativity in writing. When she's here she cannot write because she is always full of silence.]

Then be in Italy, mm? When you start feeling totally to be here, only then do you have to be here, not before that. Even if you feel to be there only one percent, be there. When you want to be with me one hundred percent, only then can you be with me, otherwise not.

So go and be there, create, write and fulfill your desire. When it is fulfilled and you feel that you would like to be here -- when you feel that totally -- then only is this place for you, not before that. Even if a slight lingering desire is there to be somewhere else, then my suggestion is: go there and fulfill it. It will be fulfilled -- soon you will feel that it is gone, mm?

And remember: creativity and silence are not antagonistic; real creativity comes only out of silence. The creativity that is against silence is nothing but fever: it is the feverish activity of the mind. It is just the noise of the mind, it is not much, it has no value really. When something is born out of your silence then it has significance. And one has to live in silence before one can write or say something valuable, because only in silence do you gather, do the juices of your being become integrated... and then one day you are capable of overflowing. That is creativity: overflow is creativity, overflowing energy is creativity. One can write, one can compose, one can sculpt, one can paint, just from the mind. Then they are therapeutic. It is good therapy, art is good therapy; it unburdens you, it makes you feel relaxed.

See the point: there is a creativity that comes out of relaxation -- I call it true creativity -- and there is a relaxation that comes out of so-called creativity; that relaxation is only because you are unburdened. Something was haunting you -- you have written it; it is a catharsis. Something was torturing you and you have painted -- you have thrown it out. Now it no more haunts you, no more tortures you; you feel good. It was like a burden on your head. You have put it into a poem, into music, and your head feels unburdened, but the causes which created the burden in the first place are still there; they will create it again. Within a few days you will again be burdened, again tensions will accumulate and again you would like to do something. And always when you do something you will feel relaxed.

It is like making love. Love is also of two kinds -- one, that comes out of meditation, silence, relaxation, rest; it is tantra. There is another kind of love that is known in the world -- when you are too tense with sexual energy and you don't know what to do with it and you make love. The energy is thrown out; you can fall asleep better. So many people use their lovemaking as a sedative, as a tranquilizer. It helps give a good sleep, but within two days again the tensions will be there, and again the same process... so it becomes a circle and you go on moving in the same circle. And that's what your so-called creativity is. It is not creativity.

I will teach you what real creativity is, but for that one has to go into silence. It is so in every direction; in every creative direction these two things are to be remembered. For example, one can speak out of silence, as Buddhas speak, but there are orators who don't speak out of silence; in fact, after speaking they feel relaxed. They have unburdened themselves. And there is a subtle law, a fundamental law of life: when you are speaking you cannot think. You cannot do two things together; the mind can either think or speak.

So people who are too burdened with thinking will always feel relaxed after they have spoken, because while they are speaking they cannot think. Thinking is nothing but speaking to yourself. What else is thinking? -- speaking to yourself; it is monologue. When you start speaking to somebody else there is no need to speak to yourself, so thinking stops. Hence people love talking, gossiping. Everywhere all around the earth people are talking and talking and talking. It is a catharsis, it is therapeutic. That's why one always feels good when friends meet and there is good conversation; after the conversation one feels very relaxed. For a few hours one really feels good, but again the tensions will be there.

But right now, go. That's why I had given you the message: I wanted you to see exactly how much you

would like to be here and how much you would like to be there. A heart that is divided will not be of much use here. But soon the moment will come when you will feel that all that creativity is nonsense; silence is true creativity. And after a great silence you may become capable one day of writing something which will be of some significance to somebody, which will become a lighthouse to those who are stumbling in darkness. Otherwise, at the most your writing can be a kind of entertainment. And unless you can write something which becomes an enlightenment to others it is not worth much.

But right now you have to go, finish your writing and desire and being there.... And be totally there for a few days, a few months, so that you are finished Soon and fast. And then come back and be here!

God's Got a Thing About you

Chapter #20
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20 September 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, nirmalo means innocence -- divine innocence, the original state of consciousness, the empty state of consciousness, before knowledge enters in. That's what Zen people call "the original face -- the face that you had before you were born and the face that you will have again when you are dead. Between the two we have many false faces -- all those false faces constitute our personality. The word "personality" comes from persona; persona means "the mask." We are not it; we are behind it and beyond it. We are not even touched by it. It is just around us but not in us.

Your mind is just something that is happening around you. Nothing is happening at the very core of your being; nothing ever happens there. It is always the same -- uncontaminated, pure, innocent, virgin. And one can reach it in a single instant. It is only a question of turning inwards.

We have taken the personality as our being, hence we don't look in. We have become identified with the false, with the taught, with the conditioned, with that which society has cultivated. But once we remember we can't be this. Before a name was given to you, you were still there in the mother's womb; even before a face started in the mother's womb you were there. At the first moment of conception there was no face -- nothing of the personality -- but you were there in your essence. And that's where you are still. It is only a question of looking back again into one's own depth. It is not a question of achieving something new; it is already the case. We are it, hence the possibility of sudden enlightenment. If something has to be achieved it can be achieved only gradually.

For example, if you go to the university for a degree, you can achieve it only gradually. That's why it is called "graduation." You move step by step, class by class, grade by grade. You cannot suddenly become a Ph.D.; knowledge has to be gradual. Hence enlightenment is not knowledge; it is just the contrary: it is innocence. Drop your Ph.D. and you are enlightened, drop knowledge and you are enlightened, drop mind and you are it. To attain something a gradual process is needed, but to drop it needs no gradual process; one can simply drop it just like that.

This is the meaning of your name. You have to look inwards. You have to remember the essential; you have to forget the false. You have to start being less and less identified with the mind and the, thoughts. You have to become more and more alert and aware of the witness of all. That is your original face. That is your primal being. And that's what God is all about.

Sannyas is a sudden jump into it... not a gradual achievement. It always happens in a single instant, because it is only a question of dropping something.

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Deva means divine, parjata is an Indian flower, very beautiful, very fragrant. The name will mean "a divine flower." And flowering represents spiritual unfoldment. Just like a flower one opens up. One does not become somebody else; one remains the same. The only difference between an unenlightened person and an enlightened person is that of flowering. The unenlightened person is a closed bud. The enlightened person is an open flower. That's the only difference, a very slight difference. Every bud can become a flower and every flower has been a bud; hence it is said that every saint has a past and every sinner has a future.

Everybody carries the Buddha within their soul; all that is needed is the unfoldment of it. The people who are afraid and live in fear cannot unfold because fear makes them remain closed. Fear is the root cause of remaining closed. Love helps to open up. Love is the secret of the secrets. It is through love that one opens up, hence the beauty of love and the longing for love; hence the constant thirst for love. Love is the right climate in which the flower opens up. Whenever you are in love you start opening up.

Sannyas has to be your ultimate love so that you can open ultimately too. It has to be your love affair with God. Less than that won't do. Between man and God there can be no bargaining; there can only be love. There can be no conditions; it has to be unconditional surrender. That's what I teach, and that's what my people are practicing here.

Today you are entering into a new way of life.... Ordinarily the religions have taught fear -- the priest has depended much on fear; that is his trade secret. And people can remain fearful only if they are not allowed expression of love. You cannot be both loving and afraid -- that is impossible. If you are in love, fear disappears, just as when there is light, darkness disappears; if there is darkness that simply means there is no light.

Fear exists only in the absence of love; hence all the priests of the world have been trying to destroy the possibility of love. They have invented very cunning devices to poison the love energy of man and woman, to condemn it, to make people feel guilty about love. War is okay, love is not okay. Everything else is accepted. Love is not accepted, because if people are allowed to love fear will disappear -- that is the problem -- and if fear disappears, the priest cannot exist.

He exploits the fear. He makes you afraid and then you have to go to him. Then he gives you security. He says, "Don't be afraid. Pray. Take this mantra, chant it and Jesus will save you," or, "Krishna will save you...." Or, "Just have this Bible. This is your way, and remain a Christian, otherwise you will fall in hell," or, "Be a Catholic," or, "Be a Hindu or a Mohammedan."

First he creates fear -- the disease -- and then he is there selling the medicine. If fear disappears priests will have to go. And the priest has been supported by the politician down the ages because he also wants people to live in fear, because when people live in fear they can be dominated, when people live in fear they need leaders. Only fearful people need leaders because they cannot trust themselves; they are shaking and trembling within. They don't know how to stand on their own. They need somebody to lean on.

The politician knows that if people become fearless they will not need leaders; they will not need stupid politicians to guide their lives. They will not need even so-called governments; they will not need nations. And if people are unafraid they will love to live their lives in totality. They will paint and sing and create music and they will make their lives a celebration. Why should they be interested in war? Why should they waste their lives in quarreling, fighting, murdering each other? But when love is denied these things are easy.

Once love is denied a person becomes a victim of the priest and also of the politician, and once he cannot love his whole energy turns into hatred. Then he wants to kill. He has nothing to celebrate. He wants to destroy because he cannot create.

Wars will disappear only when love is given total freedom, not before it. Wars exist and will continue to exist. In spite of all pacifist propaganda and talks about peace and all that nonsense, war will continue because war is fulfilling something: it is a release of the pent-up energy. The energy that should have gone into love and creativity has turned upside-down, has become destructive. So after each ten years a great war is needed, because people go on accumulating poison.

And always remember: it is the same energy that was creativity that becomes destructivity; it is the same energy. If it is allowed natural movement then it has grace and it creates. If it is prevented from its natural growth then it becomes a wound; the pus oozes out of the wound. That's what war is.

The politician is very happy that the people are afraid, because when people are afraid they can be enslaved easily. The priest is happy because if people are afraid they have to come to the church, to the temple, to the mosque to find consolation, security.

My whole work here is just the opposite. I want to release your love energy so that you can be free of both the priest and the politician. So if priests and politicians are against me, that is just natural, obvious. I don't hope otherwise. That is just natural. I am destroying the very root on which they have depended for centuries and through which they have exploited man and destroyed man and crippled humanity.

When love flows in your being you start opening up, you become a flower. The flow of love creates the flowering in you. And once one has known one's own flowering, one has known God, one has known paradise. One has regained the lost paradise. One is again back in the Garden of Eden.

[The new sannyasin says: I feel lost and I don't know what I can do about this feeling.]

Allow it -- this is a good beginning. Unless you feel lost you cannot come home. The real problem is with the people who think they are not lost. The real problem is with people who think they know. When you come to me the first thing that is going to happen to you is confusion, because I will start taking away things that you had always depended upon... which were giving you the feeling that you were not lost, that you were secure and certain. I will start pulling away the very earth underneath your feet. Hence you will feel lost and you will feel confused. But this is a good beginning. That means that my work has started on you.

First I will have to take away the false clarity that you have always been thinking you have. It is a false clarity; it is not real clarity. It is just the clarity that is created by belief, by believing in a certain system -- Christianity, Hinduism, Islam, communism, capitalism. Any ideology, if you believe in it, gives you a false kind of clarity and security and certainty. It is false because it is not based on your own experience. It has to be taken away. I will destroy all your belief systems, and you will have to pass through a state of being lost and confused. Every sannyasin moves through it.

Don't try to repress it, otherwise it will take longer. Allow it. It is a good catharsis. It is a good unburdening, it is a cleansing of the heart. And soon you will see: first clarity goes, the false clarity, and because the false clarity goes confusion arises. But if the clarity is completely gone confusion goes of its own accord. You can be confused only if you believe in something.

For example, a person believes in God and I take his belief; he starts feeling confused. Now he does not know what to believe in, whom to look up to, to whom to pray, what to pray. He feels confused. Since childhood he has been taught a certain prayer, a certain formal religion -- going to the church, reading the Bible, saying his prayers before going to bed... all formal. Nothing has happened through it, but it was good. One felt secure, one was doing the right thing. Now suddenly that right thing is gone. Now what to do? You need an immediate substitute, and I am not going to give you a substitute. If I give you a substitute, that will become another belief system.

I am not going to give you a substitute. I will wait. First the clarity will go, and it goes only because it is false, otherwise it cannot go; real clarity cannot be taken away. Once it has gone completely and you have left all desire to hold onto it, you will be surprised; in the wake of it the confusion also starts disappearing, because the confusion cannot live without a belief. Confusion is the shadow of a belief. You don't see it because the belief is there; when the belief goes you see the shadow, but the shadow cannot remain alone. If the belief has gone the shadow will follow it, and then you are left with a clean slate -- which is real clarity, which is perceptiveness, which is not a belief system and not confusion. You are simply more alert, more aware, more conscious, and you start living life out of your consciousness, not out of any belief system. And that is the transformation that has to happen.

Just be here, allow me to confuse you totally! Only total confusion cures. Confusion is an immenSe blessing. It is just because the belief has been taken and you feel empty; the belief was giving you a feeling of fullness. The belief has been taken away; you feel empty. It is just like a person who has suffered from a certain disease his whole life. Now he is cured he will feel empty and confused, because his whole life he managed with a certain disease; he created his whole life around a certain disease. Now that center is gone. His whole life up to now has become irrelevant; he has to begin from abc again. That s the situation you are in: you are lost -- you have to begin from abc as if you are born again this very day. And that's what sannyas is: a new birth, a new beginning, utterly new, utterly discontinuous with the past. This is a blessing.

Just wait. Be here, meditate, feel the energy that is being created here. It is an energy field. Absorb the

energy and wait and in the right moment, just as clarity is gone, confusion will be gone. Then you are free of the so-called clarity and of the so-called confusion. Then suddenly you are yourself, standing on your own, not leaning upon anything, and that has beauty, tremendous beauty. That is freedom.
Sannyas is the process, freedom is its outcome. Just wait!
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[Osho gives sannyas to a ten-year-old girl.]

Prem means love, samir means a breeze -- a love breeze. And love is as free as a breeze; it comes when it comes. You cannot invite a breeze, you cannot force it to come. It comes and then it goes. It comes from the unknown and it goes back to the unknown. It is from God, a gift. We cannot cause it. It is not man-made, man cannot manufacture love. Love is God's gift. One can only be receptive to it -- with an open heart one can take it in. So when it comes, enjoy, dance, celebrate. When it is gone, rest, relax -- don't try to hold it.

And what is true about love is true about many things: laughter, joy, silence, bliss. All the great things of life are like a breeze. The problem arises because we start clinging to them. We say, "I would like to have it forever." We start becoming possessive, and to become possessive is to destroy all the beauty. You cannot hold the breeze in your hands, you cannot have it in your fist. There is no way to hold it. When it comes, dance like a tree; when it is gone, be silent like a tree. And enjoy both... both are beautiful.

... And this is the time when one should start learning how to love and how to receive love. If the foundation is right -- and this is the time when the foundation is laid -- then life becomes a temple. Otherwise millions of people create their lives on the model of a prison, not like a temple. Love makes life a temple; fear makes it a prison. So live lovingly and learn how to love without possessing.
And much is going to happen!
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Deva means divine, paritosho means contentment. Be contented with whatsoever is; never ask for more. The moment you ask for more you have asked for hell. The moment you ask for more you have asked for misery. The desire for more creates misery.

That's why millions of people live in misery: they live with this idea of more and more and more, and they are never contented with anything whatsoever. They are not contented with their relationships, they are not contented with themselves, they are not contented with anything at all; whatsoever is, is wrong. How can they be happy?

And if this is practiced for long -- that everything that is, is wrong -- then it becomes a chronic habit. Then even if you are thrown into heaven you will miss. There too you will ask for more; that chronic habit will persist and will make it a hell. Hell is the mind that always asks for more and heaven is the mind that is contented with whatsoever is the case. And to be a sannyasin means to be contented.

So from this moment start being contented... with small things: the food that you are eating, be contented with it. It may not be the most delicious dish in the world, but whatsoever it is, if you are contented, it is the most delicious dish in the world. Love the woman you are with -- she may not be a Cleopatra, but if you love and you are contented, she is Cleopatra. The fault-finding mind will find faults with Cleopatra too. It is only a question of a different vision of life. Then a homely woman is as beautiful as one can desire.

We are all ordinary, but when love comes we all become extraordinary. Extraordinariness is nobody's quality; it is the happening of love, the miracle of love, the magic of love that makes people extraordinary. When you love a woman you transform her into an extraordinary being; when a woman loves you she transforms you into an extraordinary being. Then you are the most beautiful man in the world who has ever been and who will ever be; you are incomparable. Love has that alchemy, it transforms. It makes ordinary pebbles precious diamonds. But the whole secret is in contentment.

When you love you are contented, when you are happy you are contented, when you are silent you are contented. Then a small hut is as beautiful as a palace and poverty is richness.
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Deva means divine, kastura means a musk deer. The musk deer is a very significant symbol. The musk is created in the deer's own body -- it is created out of his own sexual glands; it accumulates near the sexual

glands inside his body. But when it ripens, the fragrance of it starts coming out of his body. And the musk deer goes crazy. The smell is such that he wants to find from where it is coming. He runs this way and that, hither and thither; he goes mad, all over the forest. He thinks it is coming from here, it is coming from there. It is coming from his own navel, but the poor musk deer, how can he conclude that is is coming from his own innermost core? He smells it and logically he concludes that it must be coming from somewhere, so he tries to find it, goes crazy, goes mad.

In India this has become a symbol of the seeker. God is within you like the musk in the deer; and we go all over the world seeking and searching for him. We go to Kaaba, we go to the Himalayas or to Jerusalem -- we go everywhere except inside. We go to the church and to the temple, and to the mosque, and we go to the Vedas and to the Bible and to the Koran. We go on seeking and seeking and searching, but always outside, never for a moment thinking that the sought may be in the seeker himself. And it is so: the one you are searching is within you. That's what Jesus means when he says again and again, "The kingdom of God is within you."

We are all musk deer, and certainly as the musk deer goes mad, seekers after God go mad, because they cannot find him, and the more they find that they cannot find, the more frantic becomes their search. Slowly slowly they see that their life is slipping by, time is becoming shorter and shorter every day; time is running out and any moment death will knock at the door and they have not found yet! The search becomes more and more maddening.

But one cannot find God without. Not that God is not without, but before you can find him without you will have to find him within. Once you have seen him within yourself you will see him within everything, within every being; not only in man and animals and birds but even in trees and in rocks. But the first vision, the first insight, has to happen inside.

So the real seeker has to drop searching and seeking, because all seeking and searching is taking you outside. The real seeker has to become a non-seeker; he has to close his eyes and drop all search. That's what meditation is: dropping all search, forgetting all goals, abandoning all future, turning in... sitting silently, looking in, looking in the seeker himself.

So the only significant question is "Who am I?" That has to become your meditation and your name will remind you again and again.

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Deva means god, anuragi means a lover -- a lover of God. Love is the only possible relationship that can exist between God and man. All other relationships are formal. If you call him "father," it is a formal relationship; it is not so intimate. It is institutional, because father himself is an institutional phenomenon and does not relate really, does not go to the very core of the matter.

Or call him "mother".... There are religions who call God "mother"; they are better, on a better grounding, than the people who call God "father. But there is again a problem: the child has to go away from the mother. The growth of the child is necessarily going to take him away from the mother. The child will never come back closer to the mother again. He has been close, but he will never be again; each day he will be farther and farther away. For nine months he was one with the mother -- then one day he has to leave her womb; he becomes separate. He will depend on her breast for a few months, for a few years; then he will leave her breast too. Then one day he has to go to the hostel, then to the university. Then he will fall in love with a woman and will turn his back upon the mother. So to call God the mother is not right either, because we want to go closer to him, not away from him.

God can only be either a lover or a beloved; these are the only two possibilities, and there have been people.... For example, Sufis think of God as the beloved; then God is thought of as a woman and the

seeker as the lover. That is beautiful -- that is the most intimate relationship. Or in India the Bhaktas, the devotees, think of themselves as women and God as the lover. That too is perfectly right. Either of these two possibilities, in fact, one possibility with two alternatives... but think of God as a lover or a beloved and you will find more doors opening and you will find yourself coming closer and closer to the mysteries. So whatsoever is natural to you: you can feel God as a woman, a beloved, or you can feel yourself as a woman and God as the lover -- whichever comes naturally to you. That you have to decide.

You need not say anything to anybody. Deep in your heart it has to be a secret. That's why I am not deciding it -- I am just leaving the alternatives open to you. You have to decide it in your total aloneness. And keep it a secret -- let it be a seed inside -- and you will be surprised: the more it is a secret, the faster it grows, because when you say something about it you release energy, and that energy is lost, dissipated.

There are a few things which should be kept *utterly* secret; this is one of those things. The relationship between man and God should be utterly secret... just in the heart, nobody knows. So all the energy that is available goes on pouring back upon itself, it becomes a reservoir, and the whole energy feeds the seed. Soon you will be surprised: your life is changing slowly slowly, and not from the outside but from the inside.

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[A sannyasin, leaving, says he thinks and feels so negative so much of the time.]

Allow it. You have carried it a along from your childhood, and it is good that it is coming up. I know that you don't want it, so there is no problem. The problem arises only when a person is attached to his negativity. You are not -- you don't want anything negative in you; you want to get rid of it -- but it has become a program in your mind. It always happens because our society is run through authoritative strategies.

The father never explains to the child why something should be done. He says, "Simply do it because I say so." The teachers don't explain. Nobody is in any way concerned to explain to the child; everybody orders, commands. And the child again and again feels hurt; he is not respected, his intelligence is not respected. Sometimes he feels to do just the opposite, but the parents, the teacher, the people who are powerful, don't want it that way. He cannot live his own way -- he feels hurt, crippled. He starts gathering negativity against all authority figures. And when the time comes that he is capable of living his own life, the program has become very rooted.

That's what is happening: now you want to live your own life, you don't want to react negatively; you want to say yes to many things, but the program of the past is there. It says no to many things which you would like to do, which you want. But the program is there, and because of the program you start feeling antagonistic to all the past authorities.

For example, I am not an authority figure at all, but whosoever comes to me will project his authority figures on me; he will think of me as his father or his teacher or this and that and then a subtle negativity will arise against me. This is very natural -- you are not at fault; this society is run in a wrong way. You are just a victim. And I can see that you want to get rid of it. Then another problem arises: because you want to get rid of it you can repress it; if you repress it, it will come again and again. It will become a life pattern: you will repress and it will come back, you will repress and it will come back. You will become a continuous civil war, fighting with yourself. That is very destructive.

My suggestion is: you don't want it, that is very good, but don't repress it -- allow it. If you really want to get rid of it, allow it; when negativity comes, feel negative. Just remember one thing: don't act in those moments, that's all. When negativity comes go and lie down on the bed and let the negativity be there and give it full freedom. Let the negative possess you, but remember only one thing, that while the negative lasts you are not to conclude anything and you are not to do anything, that's all. If it stays for a few days, allow it, but don't commit yourself to anything in your negative mood, because that becomes a problem later on.

Just remain as you are and allow the negativity to take possession of you. Soon it will surface completely and it will be gone. And once it is gone a natural yes will come to you. I call it a natural yes. Right now if you try it will be an unnatural yes; you can say yes but that won't help. No need to say it. When you are with me we are really going to change things. Just a false yes won't be of much value. I am interested in the real yes, and it wants to come but it is hidden behind the no. The no has to go, then only can the yes find a way to come up.

[Osho then gives him a 'come close energy darshan'.]

Good. Come back. It will go. Nothing to be worried about, because at the deepest core the yes is waiting; it wants to come. The no is only on the circumference, so allow it. Just remember not to act out of it, that's all. And whenever you need me just put it (a box) on your heart, and come back whenever you feel.

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[A sannyasin, known to like fighting, is leaving. Osho encourages him to start a center there, for he has much energy, which unless it is put to some creative use can become destructive.It is better to punch people's minds rather than their noses!]

This will be the name for the center: Sahid. It is a Sufi name for God. Literally it means "the martyr, one who is ready to die to help people. For example, Christ is a sahid: he died so that people could live on a higher plane of life. Socrates is a sahid: he died in the service of truth. So those who are ready to sacrifice their lives for something higher -- truth, God, love -- are sahid. That is the literal meaning, but it is also a name of God, because God is ready to sacrifice himself for his world. He is always ready to die so that we can live.

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Anand means bliss, satranga means the rainbow, the seven colors of the rainbow. Bliss has to be multi-dimensional. It has to be a rainbow, it has to be all the colors and all the notes of life. It should not be only spiritual, it should not be only psychological, it should not be only physiological; it should be all together. From the lowest to the highest, it should bridge life. Nothing should be denied; that much acceptance is needed.

In the past people have always chosen a certain dimension. For example there have been materialists who chose only the bodily bliss, pleasure, and they thought, "That's all -- there is nothing more to life." That is a wrong attitude, that is just taking the first rung of the ladder and thinking that this is the whole ladder. It is not... it is just taking one window and thinking, "This is all -- the whole sky." It is not.

Against them there have been spiritualists who think that the body has to be denied, pleasure is sin, and one has to only have spiritual bliss, pure, uncontaminated by the body. Their bliss is only an abstraction -- it is not very substantial; it cannot be. It is like a flower in the sky without any roots in the earth. From where is it going to get nourishment? And then there have been people between the two who think that the real joy is of the mind -- literature, music, poetry, painting, sculpture; this is the real joy, they think.

All are right and all are still wrong, because all are partial. The part is not the whole, although the whole has the part too; but the part is not the whole. And the whole is not only the sum total of the parts either: it is more than the sum total of the parts. A rainbow is not only seven colors; a rainbow is something more than just the seven colors. Out of the meeting of the seven colors something new is created which is the rainbow.

That is the meaning of your name and that is my approach towards life: all has to be accepted, from the lowest to the highest. From the earth to heaven, all is ours. And I don't deny anything. My yes to life is absolute. I am not in favor of renouncing anything. The people who renounce are cowardly. I would like everything to be transformed in such a way that life becomes a harmonious whole, not fragmentary. And this totality I call religiousness. That is the meaning of your name, and that's my whole teaching too.

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[A sannyasin says that he's happy.]

That's good. That's how one should be: just happy, for no reason at all. When there is a reaSOn for happiness, the happiness cannot last long; Sooner or later it has to go. When happiness has no reason it can be forever.

So one has to learn how to be happy for no reason at all -- just to be happy. Then happiness is just like your being, nothing added to you, nothing extra, just your very being.

It is good, and I am happy with you. Things are going well.

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[A sannyasin group leader reports on her first group in the ashram: An energy that happens inside me is really new when I'm leading a group. I'm slowly relaxing into it, but it's scary.]

You have to relax -- it is my energy! You have to utterly relax. You have to relax and you have to just go into it. It is scary in the beginning because you are no more in control. But there is no need -- when you are here working with me you need not be in control. I am in control; just allow me to function through you. And greater results will be coming out of it, because then I will be touching people through you.

I am preparing many people so I can touch others through them. Because it is difficult for me.... Thousands and thousands of people will be coming Soon and I will need many hands to function as *my* hands, and only those who have utterly renounced themselves, abandoned themselves, only they will be able to function as my hands.

So it is getting ready, the place is getting ready slowly slowly to work on a bigger and bigger scale, and each year it has to become bigger and bigger. I need thousands of hands who will be my hands, utterly in my control... and you have to become one. So just relax and allow it. Good.

God's Got a Thing About you

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Deva means divine, artha means meaning -- divine meaning. Meaning has disappeared from man's life. These three hundred years have seen it disappearing slowly slowly. Now man stands utterly devoid of meaning. And he is very hollow, naturally. He feels there is no purpose in life; nothing seems to make sense any more. This is one of the greatest crises that man has ever faced.

Either man will die and will not be able to survive this crisis or man will have a new orientation, will start living in a new way, with a new style, with a new context. Either man will not prove strong enough to go through this crisis of meaninglessness and will Commit suicide, or he will be able to bring a new meaning. The old is gone. The old was fictitious; it had to go someday. The old meaning that man has lived with for centuries was very childish. It was just as children playing with toys are so happy, but one day they come to know that toys are toys and suddenly they will feel lost.

That's what has happened: man has come of age. All the old toys make no sense any more. In these three hundred years something immensely valuable has happened: the old meaning is dead and the new is not born yet -- and we are in the gap.

Sannyas is an effort to give a new meaning to your life, a new way to discover purpose. All the old religions are still beating the old drums. And they know that man cannot feel any attraction again for those old toys, but they are desperate and they don't know what else to do. They cannot conceive of a new meaning. They cannot live without meaning so all they can conceive is bringing the old meaning back. But it can't be brought back. Man cannot be thrown back to his childhood again; it is impossible. Life always moves forward. Those dreams are gone, that paradise is lost.

It started with Galileo -- he was the beginning of a great revolution. He said that the earth is not the center of existence, of the universe; and that was the first blow to the old toys. The earth had always been thought to be the center and the whole universe to be serving the earth. In the name of the earth man was at the center, the very center of existence; the whole universe was to serve man. Man had dignity, superiority. He was just a little below the angels: just one step more and he would be an angel; two steps more and he would be a God. Paradise was not far away. Life had a certain context. But Galileo said that the earth is not the center... and he was right. The old toy was taken.

Once the earth was no more the center, man was just ordinary. He was no more powerful, he was no more in the higher position, just below the angels; suddenly God was very far away. The universe was big and the earth was so small -- the sun is sixty thousand times bigger, and this is a very mediocre sun; then there are other suns, millions of them. Suddenly man was lost. He belonged to a very very mediocre sun and to a very very small planet, earth... almost negligible, of no significance. That was the beginning of a great revolution. Man was dethroned.

And then came Kepler and he said that even the sun is not the center -- the sun itself is moving around

some bigger sun. The earth was thrown even further away... almost of no value. Then came Darwin and he said that man is not just below the angels, he is just an evolution of the monkey. That was a great blow. Man had always thought of himself as the son of God; now he was nothing more than the son of a monkey, a baboon, a chimpanzee. His own image fell into pieces. This went on and on....

Then Marx said that consciousness is just a by-product; in reality there is no soul. Man is only matter. Then Freud said that there is no reason; man lives irrationally, at the mercy of the unconsCious, is not the maSter of his own life. It is impossible to think that he can be the master of existence -- he is not even the master of his own body, of his own mind. Nine-tenths of his mind is unconscious, irrational, and he is just a victim. He is just fulfilling a certain program that has been given by blind nature to him. All Buddhas, all Christs, Krishnas, simply disappeared and became myths; they had never existed. And it went on and on.

Now, the ultimate is B.F. Skinner who says that man has no freedom, no dignity, that we have to drop the whole idea of man's freedom, dignity, etcetera. All nonsense! And Delgado says that man is just a machine. We have to accept it, we have to be courageous enough to accept it -- that man is just a machine, a small electrical instrument.

In these three hundred years from Galileo to Delgado, all meaning, all dignity, all purpose has disappeared. Delgado says we should not ask the question, "What is man?" We should only ask what we want to make of him. Man is a machine -- we can make anything out of him.

This is the situation and in this situation a great insight is needed again which can make life meaningful. Man cannot live by bread alone and man cannot live by science alone either. Man needs religion, but the religion cannot be of the past. It cannot be Christianity, it cannot be Judaism, it cannot be Hinduism -- they are all out of date, their days are over. We can take insights from them, we can pick a few points, beautiful insights out of them, but their systems are no more meaningful. Anything that was evolved before Galileo cannot become significant again.

A new kind of religion and a new kind of consciousness and a new man needs to be given birth to. That's what sannyas is all about: it is an effort to introduce meaning, not through outer props -- that the earth is the center, that man is just below the angels, that God created man in his own image... these are just childish props -- but through the recognition that man has the seed to become, to grow. Man has the seed of infinity in him, and that seed needs no outer props. It simply needs a meditative energy to surround the seed. Just as a child needs a mother's womb, the new man needs the womb of meditation. A great meditative energy is needed, and out of that meaning will start entering life again. And this meaning will not be of toys; it will not be based on any ideology; it will be based on your existential experience.

So, here, entering into sannyas means you are helping a tremendous movement to bring a new man on the earth. With that enthusiasm, the work has to be done upon yourself. It is not only a question of you; it is a question of a new humanity, the very survival of humanity.

So I will give you this name: Deva Artha -- divine meaning... and that has to be searched for, explored. It is a beautiful adventure to explore meaning in your life. There is meaning but it is not available on the surface. One has to dive deep, one has to go to the very center. It is not in the sun, it is not in heaven, it is not in the stars; it is in you!

We should forget looking for meaning in the outside world. We have to move into the inner. The journey that is extrovert is the journey of science; the journey of introversion is the journey of religion. And man has both: an outer side and an inner side. The outer side cannot exist alone -- it needs to have an inner to it. Inevitably the inner is there, but science has completely denied it. It has to be introduced into life again. Not only has it to be introduced; it has to become the very central core. The outer should be in the service of the inner, then meaning arises. When the inner is in the service of the outer, meaning disappears.

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Deva Layo -- "utterly drowned in God".... It happens through love, because love is the only intoxicant that is capable of drowning you utterly. It is only through love that one can evaporate, and only when the ego evaporates does God become available. One has to die for God to be; less than that is not of much help.

Jesus says, "Until you are born again...." That means that a death is a must. And only after that death will a new life start. And that new life will not be ego-oriented, that new life will not be yours -- it will be divine. God will live through you, and life is significant only when God lives through you. When you live, you live alone, and it is miserable. When God lives through you it has immense beauty and splendor. Then each moment is a joyous moment. Then the very flavor of life is rejoicing. But one has to do one thing: one has to stake oneself totally, one has to risk.

That is the meaning of "layo": risking oneself totally, drowning oneself totally, becoming intoxicated and mad. Only then do we go beyond the so-called boundaries of the ego. And once we have seen something beyond the boundaries of the ego, we cannot fall back -- that is impossible. Just a glimpse of the beyond and one is caught... caught in a tremendous energy and pull. A new law starts functioning as if one starts being pulled upwards -- just the complementary law to gravitation, opposite to it but complementary. I call it grace. Gravitation pulls you down towards the earth; grace pulls you up, towards the sky. But for that one thing has to be done: our chains with the earth have to be broken.

Those chains are the basic constituents of our ego, hence the ego is always afraid... of drowning, of death, of getting lost. It is afraid of love for the same reason, because love is the beginning of prayer. It is afraid of prayer. And out of fear it denies. It says,

"There is no God." It says, "There is no meaning in prayer." It says, "Meditation is all nonsense." Out of fear, all these denials.

I don't say, "Believe in prayer," and I don't say, "Believe in meditation or in God"; I say, "Experiment.' There is no need to believe. They are truths -- just experiment and the truth itself convinces one. There is no need to believe. Belief is needed only when something is untrue. When something is true, belief is pointless. You cannot disbelieve or believe the truth. The truth is -- it is self-evident.

To be a sannyasin means to go into this great experiment of love, prayer, meditation, God, existence. Not to experiment with existence is to live in a useless way, is to live surrounded by trivia. To experiment with God is to start living truly authentically. The word is not important -- one may call it God, one may call it truth or beauty or love or nirvana; it doesn't matter. One thing is certain, that the circumference is not all; there is a center to it, and one should not leave this earth without knowing the center. Then life is fulfilled.

And that's my whole effort here, to help you to move towards the center. And the closer you come, the more blissful you become, the more silent you become. The moment you reach the center of your being then all the Buddhas and all the Christs are proved true; you have become a witness to them. Then only is a man really religious -- not by belief, but by his own experience!

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[A sannyasin says: At the first lecture I attended here I had the beginning of a dying experience and I stopped it because of fear. What can I do?]

You always stop it, mm? But you will not be able to stop it for long. It will be coming again and again, and each time it is going deeper and each time you are learning to go into it a little bit more; that's how it happens. Nothing can be done about it; it will take its own course. One day it is going to happen and that day will be of great celebration.

But it is happening. Don't be in a hurry and don't try to speed it up. Leave it to itself. Naturally, slowly, allow it to happen....

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[A sannyasin, arriving to stay forever, says: It feels new -- it's like taking sannyas again.]

That's good! It is always new. It is good... if I always remain new for you, it is good. That means you are discovering me more and more, that the discovery is going on, that the exploration continues. The moment a relationship, any relationship -- between two lovers, between the Master and the disciple, between two friends, any relationship -- starts getting old and when you start feeling it is the same, you have stopped growing in it. Hence it seems old. It is no more an exploration. You have taken it for granted. You have stopped at a certain point.

A relationship becomes old only when you stop it. If it remains alive, flowing, it never becomes old. And this relationship that exists between me and you should never become old; there is no need for it to become old. Only then can it help you to grow to the ultimate. God is ever new... so has to be our life. Each moment, look again, allow yourself to be surprised, feel wonder and awe.

And never start feeling that it is going to be the same tomorrow. It is never the same; it is only the mind. Because the mind does not want to learn any more. Learning is hard, arduous. And learning means that you will have to drop your old knowledge; then only can learning continue. The mind is more interested in knowledge than in learning. If it ever learns, it only learns to gather knowledge, but its interest is in knowledge. Knowledge means of the past, old, dead. The mind is interested in the old and the dead because

the old and the dead can be manipulated, controlled.

The mind is not interested in learning because learning can never be controlled and manipulated. Learning means opening to the future. Learning is always future-oriented, and knowledge past-oriented. Knowledge gives security, safety, and a great feeling of ego, of "I know." But it makes you feel bored too, because then it is always the same and you are moving in a circle; you are a gramophone record. Security is there but there is boredom too. Safety is there but there is boredom too, and boredom is hell. If one wants to remain alive, interested, exploring, then one has to drop the security that knowledge gives. One has to know the insecurity of Learning, and one has to remain childlike.

Any relationship in which you can remain childlike will be of tremendous value. And this relationship particularly, between me and you, has to remain always innocent, of Learning, of exploration. Never take it for granted, never make it old.

God's Got a Thing About you

Chapter #22
Chapter title: None

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Deva means divine, samai means ecstasy -- divine ecstasy. The word "ecstasy" is very significant. In its root form it means "to stand out" -- ex-statis. The moment you can stand out of your mind you are in ecstasy. Ordinarily we are too involved in the mind. We have become the mind, this is our agony, so we have completely forgotten who we are. The host has become too lost and absorbed in the guest. The host has to stand outside the guest. The host has to become an onlooker, a spectator, an observer. One has to learn to watch one's own mind, body, and all that happens surrounding one's being. One has to become a witness of it all -- just a seer. That brings ecstasy, that brings infinite joy.

The whole art of knowing God or of knowing oneself is the art of standing outside one's mind, of watching the thoughts passing by, the fantasies, the desires, imagination, memories, projections. The traffic continues, day in, day out. In the day we call it thinking, in the night we call it dreaming -- it is the same process. In the day we use words, in the night we use pictures, but the traffic continues.

Only for a few hours in the night does the traffic stop. Those are the moments of dreamless sleep. But when the traffic stops you are unconscious, and when you are conscious you go on remaining engaged in the traffic; when the traffic stops you fall unconscious. But you never know yourself, who you are, neither when the traffic is there nor when the traffic has stopped.

Meditation creates a third kind of state. These are the two states: one is, you are awake but involved in the traffic; the other is, the traffic is no more there and you are no more involved in it but you are fast asleep. The third state that meditation creates is: the traffic is there, you are not involved in it and you are alert, not asleep. This is the whole secret, the secret of secrets: one has to start watching one's thoughts.... Sitting silently just watch, don't judge.

The moment you judge, you jump into the traffic. You start choosing -- this is good, that is bad, this is beautiful and that is ugly; I don't want anything of that and I want the whole of this -- you have forgotten that you are a watcher, not a chooser. The chooser cannot be a watcher. The watcher has to be completely unconcerned; there is no need to judge and there is no need to choose. This is meditation: just watching, without judgment, without like, without dislike... not functioning as a judge but just as an observer, neutral,

unconcerned, indifferent. Slowly slowly you will be surprised -- slowly slowly the gap between you and the traffic arises. The traffic becomes more and more distant, and the more distant it is, the more you start feeling yourself. You are out of the crowd.

That is the meaning of the word "ecstasy," to stand out. The crowd is far away, you are alone. You are yourself. There is nobody else, no interference, no shadow moving in you, nothing disturbing; and the traffic goes on becoming more and more distant.

A moment comes when you can only hear the noise from the very faraway place, as if you have moved onto another planet. And then the last moment comes when the traffic simply disappears, evaporates. You are left alone in your absolute beauty, benediction, bliss. You are left alone in your utter nakedness.
This is the original face Zen people talk about... this is God!

To be left absolutely alone and alert and aware and awake is to become a Buddha.

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Deva means god, pramano means proof -- God's proof. Philosophy cannot prove God, logic cannot prove God -- not that it has not been tried. For at least five thousand years man has been trying to prove God logically, but it has been an utter failure. God cannot be proved logically and cannot be disproved either. God can only be proved by your existential experience. You can become the proof of God, nothing else; not your mind but your total being.

Yes, there have been proofs of God -- they are not logical, syllogistic arguments but men -- a Buddha, a Christ, a Ramakrishna, a Raman. These are the proofs. Even they cannot prove logically. Existence is too big for logic to comprehend it. Logic is the function of the small mind inside you. It is not your totality, just a part, and the part cannot prove the whole. Only the whole can prove the whole. You can become the proof of God. Each man has to become a proof of God... by his living, by his being, by his silence, by his love, by his peace, the way he is, the vibe that he creates, the presence that he brings to the world.

No person can be a proof of God, but the presence of a certain person can be a proof. God can be proved only through existential valuation. So those who search intellectually search in vain. It is a question of guts. You have to become involved in it totally, with all your blood, all your bones, all your head, all your heart and all that you are. Nothing has to be left behind. Either it is all or it is none.

Sannyas means this jump, this total jump... an effort to explore God existentially. There is no need to believe in God, and those who believe will never know; their very belief becomes a hindrance. They become complacent: they believe so they start thinking they already know. Their belief becomes a substitute for knowing. It deceives them. Millions in the world are deceived because they go to the church every Sunday or to the temple or to the mosque, or they do a certain prayer every night before they go to sleep. And they think they know because they believe.

It has been taught to people, "Believing is seeing"; it is utter nonsense. You cannot see by believing, and whatsoever you see by believing is just your projection, it is your imagination, it is your fiction. It is a kind of hallucination. Yes, you can see it -- if you insist and you go on insisting, your mind will give you a toy: it can give you a Christ, it can give you a Buddha. Hence Zen masters say, "If you meet the Buddha on the way, kill him!" They don't mean the real Buddha; they mean the Buddha that you can project. And only you will meet your Buddha. One day on the track of your mind you can see visions of Christ or Buddha or Mohammed or whatsoever you want. It is your game -- you can play it, and believing can become seeing, but it is not true seeing because whatsoever you are seeing you have created. It is your own work, your own painting on the canvas of the mind.

My approach is just the reverse: seeing is believing. First seeing has to happen, and then comes a belief which is not ordinary belief; it is faith, it is trust. It is not that you believe in some authority -- the authority of the Bible or the Koran, or the authority of Buddha or the authority of me or anybody else. If I say to you, "Believe because I have known," that will be false for you. There is no need to believe in anyone or in anything. Belief is absolutely unnecessary. All that is needed is existential experience.

And one criterion has to be remembered -- because that is the way one comes to know and to see -- that criterion is integration. Whatsoever integrates you will bring you closer to God. Whatsoever disintegrates you will take you farther away from God. So if one can remember a simple criterion -- of seeing whether whatsoever one is doing is going to integrate one or disintegrate one.... If you love, it integrates; if you hate, it disintegrates. If you are angry, it brings disintegration to you; if you are compassionate, it brings integration to you. So go on judging by integration.

If there are too many thoughts in the mind they disintegrate you; you become fragmentary, you start

falling apart, in pieces. If there is no thought in the mind and there is absolute silence, you are integrated, you are one. Hence thoughts take you away from God, meditation brings you close, closer. Each step in meditation and you are coming closer home. Hate takes you farther away, love brings you back to the source... and so on, so forth. One can go on judging.

Each moment of life has to be judged by this criterion, and slowly slowly you will see that if you start moving towards integration you start feeling God, you start creating God in your life. And it is not an hallucination, because it is no more a vision; it is not an experience at all. You are it -- it is not separate from you. You suddenly become infused with the spirit of God. And the day one is integrated, one becomes the proof of God.

So just go on judging by the criterion of integration. Do only things which integrate you and slowly slowly drop things which disintegrate you. If you are in the past or in the future you will be disintegrated. If you are in the present you will be integrated, so be in the present.

Enjoy things -- for example, music, nature, beauty -- because they all integrate. Seeing a beautiful sunset, all past, all future disappears. You are in the here, in the now. The setting sun is there, you are there, and a moment comes when you are the sun. There is no distinction between the seer and the seen, the observer and the observed. In that moment, suddenly everything falls into one whole -- you become a togetherness. Hence all beauty nourishes. Just seeing a beautiful person you feel nourished. Just seeing a beautiful flower you feel nourished. Something starts happening in you. Just listening to classical music, beautiful music, music that has some depth in it, you start disappearing as a mind, you become a silence. Or just listening to this rain... and suddenly there is silence.

Anything that makes you one, that makes you whole, that makes you healthy, nourished, integrated, is religious, because it brings you closer and closer to God. And many times glimpses will come. Suddenly you are transported into another world where God is the only reality. You will fall back many times but each time you will be a totally different person, again and again; you will never be the old. From each insight you will be transformed, little by little, bit by bit, and one day one is ready to be a proof of God.

My effort here is to create as many proofs of God as possible. God needs proofs today. Science has condemned God, philosophy has condemned God, logic has failed God. The so-called organized religions are no more in the service of God; they are serving Satan, they are serving power politics. They are not serving people, they are not helping people to come closer to God.

My effort here is not to give you a convincing philosophy, but to make you a convincing proof. So the very presence of a sannyasin immediately makes others feel something new, something beautiful, so that each sannyasin becomes a blessing in the world. It is possible! One can become a curse, one can become a blessing. And when you are a curse you are not only a curse to others -- you are a curse to yourself too, because whatsoever we do to others, we have to do it to ourselves in the first place. Whenever you are a blessing to the world you are a blessing to yourself because that is the only way to be a blessing to the world. One has first to become a blessing to yourself too, because whatsoever we do to others, we have to do it to ourselves in the first place. Whenever you are a blessing to the world you are a blessing to the world. One has first to become a blessing unto oneself, because we can give only that which we have.

My message is: become a God, a proof of God, and help others to move towards the truth of God... not to a dogma, not to a belief, not to a certain system of thought but a totally different way of living. Let God become your life. God is thirsty to become your life and the life of as many people as possible. It is not only that man is searching for God; God is also searching for man. Once the search is in the right direction the meeting happens. And the meeting is the purpose of us all being here.

The earth is an experiment -- an experiment in going away from God and coming back, because to know this unity with God a certain experience of going away is needed. It is like you take a fish out of the ocean and throw it on the shore, on the hot sands; then only does the fish know what a blessing it was to be in the ocean. Then a great desire arises, a great longing. And if the fish can fall into the ocean again, now she will know the gift. This earth is an experiment so that we can go away from God and can come back again.

The ancient society used to prepare a man for both the processes -- first to go away, and then, in the middle of life, how to start coming back. The modern society teaches only one: how to go away; there is no turning back. The modern society is a linear move ment: it moves in one single line. The ancient society was a circular movement -- it used to come back to the first place from where we started. The alpha has to become the omega, then life is complete and fulfilled. And when life is a circle it is a proof of God, because it is perfection and it is fulfillment and the fish is back in the ocean.

[The new sannyasin says he would like to do some groups, but he had a heart attack just two years ago. Sometimes just walking or running he feels some pressure on his heart.]

Your weight also can be a pressure on you. Mm mm.

So one group will be immensely helpful; that is Hypnotherapy. It is not in any way... it cannot be in any way harmful, it can only be helpful. It will be immensely relaxing and helpful. And the second group you book for is Leela. But if you feel that something is difficult for you, don't do it; just sit silently. There are not many things in it which can be difficult, but if you feel anything is, just sit silently; otherwise there will be no problem in it either. These two you do first and then I will give you a few more.

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[A sannyasin says every time he comes here he starts to forget himself for long periods of time. Then when he goes to the west the reverse process occurs. When he returns here it takes a long time to return to that space.]

Then this time finish things there and come permanently. That can happen because these are polarities. And it is the best thing to forget oneself completely. It is an unnecessary burden to carry oneself; it is a disease. But I can understand, because in the West you will have to, otherwise you will not be able to function at all. Here you can remain drunk.

So do one thing... otherwise you will be continuously pulled into opposite directions. You will not be able to manage it; you will have to decide finally. So this time settle things there. Even if it takes a little longer time, finish this time and then be here forever!

God's Got a Thing About you

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Deva means divine, sahaja means simplicity, naturalness, spontaneity. Simplicity is living a life without any idea about how to live it, without any ideology. Ideology brings complexity into life. Animals are simple, no animal is ever complex because no animal is burdened by any ideology. There is no "should"; the animal simply lives the way it feels. It has no goal to achieve, nowhere to go, but just to live the gift of life that has been given to it.

Simplicity is animal-like -- the same purity, the same innocence. One should not live through "shoulds," one should drop all "oughts." The isness of life is enough; nothing else is needed. Life has no goal. It is enough unto itself. Life is not a means to some end. It is the means and it is the end; it is both. And when you are simple, you are naturally natural.

To live in nature is to live in God. To live through a certain culture is to go away from God. The more cultured, civilized, cultivated, a person is, the farther away he is from God. To know God one has to be in a state of primalness... just as trees live. Be simple like the animals, be natural like the trees. And if you are simple and natural you are bound to be spontaneous. Then you cannot live out of the past. You have no obsession to be consistent with your past; you are free to live the moment. You are not somehow to make

your present consistent with the past.

The person who tries to make his present consistent with the past is thought to be the man of character -- virtuous, religious. He is not -- he is a dead man. If your present has to follow the past, how can you be alive? The present has to have its say, sing its song, dance its dance, unburdened, untethered to the past. There is no necessity to be consistent with the past. The spontaneous man is always inconsistent -- bound to be, because each moment has to be decisive on its own. No moment has to be decided by another moment, neither of the past nor of the future.

There are two kinds of dead people: one, who is dominated by the past; another, who is dominated by the future. But both kill their present, hence both are dead. The spontaneous man knows only one time, and that is this moment; there is no other time for him.

These three things are the foundations of sahaja. It is one of the most significant approaches towards life. Sahaja means Tao. So live like animals, live like trees, live like small children, moment to moment. The child is laughing one moment and crying another moment and has no confusion about it, that he is being inconsistent. One moment he says, "I will never see you again" -- he is so angry. Another moment he is sitting in your lap and has completely forgotten what he had said just a moment before.

This moment-to-momentness makes one free, alive, total.

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Deva means divine, aggeya means the unknowable. God is not known, has never been known, will never be known. God cannot be reduced to knowledge -- God remains love. God is something that happens through the heart and not through the mind; hence the impossibility of knowing. Knowledge is the function of the mind; you cannot love through the mind. And in the same way you cannot know through the heart. The heart loves -- the mind knows. God is available only through the heart. You can love God, you can be God, because love leads one to being, but not to knowledge. If you really love you become it.

The real lovers lose their separate identities; they become one. Even if their bodies are separate, even though they function as separate individuals, somewhere on a deeper level they are no more separate, they are bridged, as if there is one soul in two bodies, or it will be even better to say: two bodies in one soul. But love never becomes knowledge. That's why man has loved woman down the ages and has not yet known what a woman is. Woman has loved man for centuries, but has not known exactly what a man is. There is no way of knowing.

God is the ultimate love affair. These small love affairs that happen between man and woman, between man and man, woman and woman, are just preparations for the ultimate love affair, just steps to the door of the divine. But each love leads you towards prayer. Prayer is love with God.

So God cannot be known... it is an absolute truth that God cannot be known. It is not that God is unknown, because anything that is unknown can become known someday. The moon was unknown; now the moon is known. Science has changed many unknowns into knowns. So God is not only unknown -- God is unknowable, cannot be reduced to knowledge ever. Its unknowableness is its intrinsic nature. It is impossible... it is as impossible as seeing through the ears and hearing through the eyes.

Knowledge relates to the mind. Knowledge means that you are separate from the object known. Knowledge implies separation. Knowledge means that the knower is there, the known is there, and between the two there is a certain kind of relationship happening. Knowledge is a relationship between the two. Love is the experience of becoming one; it is not between the two. Love is not a communication, but a communion. Knowledge is a communication, knowledge is a dialogue. Love is silence. There is no "I," no "thou."

This is the mystery of existence. It is good and it is immensely beautiful that it cannot be reduced to knowledge, because once something becomes known it becomes mundane. Once something becomes known we cannot have any wonder about it any more. Wonder is killed by knowledge.

God means the ultimate mystery of existence; it cannot be killed. One can go on wondering and wondering and wondering and there is no end to it; it keeps man wondering. And wonder has immense beauty because in the moment of wonder you become a child again, in the moment of wonder you are innocent again. When you know, you are no more innocent. Knowledge corrupts you, makes you cunning and clever. You become knowledgeable, it gives you ego. Wonder, and the ego disappears, and with the ego all its trips are gone. You know nothing. In the state of wonder you are in the state of not-knowing, and that not-knowing is immense. Knowledge is always limited, non-knowledge is unlimited. Knowledge can be increased, decreased -- innocence cannot be increased, cannot be decreased.

By giving you this name I am simply giving you an indication to become more and more ignorant, to become utterly ignorant. When one is ignorant one is full of heart. Then the heart really beats, then one really breathes. And then one is in tune with the source again... one has fallen into nature and its harmony again.

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Deva means divine, sugita means a song -- a divine song. Life should not be taken seriously. The moment one starts taking life seriously one becomes calculative, and to be calculative is to miss all. Life belongs to those people who are non-calculative. Life does not belong to arithmetic -- it belongs to art. Life is known only through being sensitive, aesthetic, vulnerable. Life cannot be approached through logic. The door to life is not logic but love. Anything that makes one serious is part of death. Anything that makes one sing, dance, laugh, love, is part of life.

Millions of people are really dead. They breathe and they go on doing their things day in, day out, but they are not alive -- living, but not alive. Their flame is burning very low. They don't know any inspiration. They don't know any song bursting through their souls. They have never seen any arousal in their being, they have never moved to any higher plenitudes of consciousness. They only crawl and creep; they never soar high. Yes, they are living but it is a pseudo kind of life.

Life happens only when you become a song, you become a dance, when you start blooming. Life is life only when there is a great inspiration in you; and remember, inspiration is not excitement. Because people are bored they seek and search for excitement; because people are dead they seek and search for excitement. Anything that excites them makes them feel a little unburdened, but again they are back in their bored state.

Inspiration is a totally different phenomenon. Excitement comes from the outside; inspiration comes from the inside. That is the very meaning of the word "inspiration": it comes from your inner core, it grows like a tree in you. Excitement is momentary, inspiration is a continuity.

People are bored, hence they search for excitement -- any kind of excitement; through sex, through drugs or through traveling, through violence. If they cannot commit violence then at least they can see it on the TV or in the films, or they can read a detective novel. That is a vicarious way of living violence. That's why whenever there is a war people become very excited. This shows that life is being lived at the very lowest stage. People need constant props from the outside to remain a little excited, otherwise life is dull, meaningless.

Inspiration is an inner flow, an inner song... as if one is constantly humming inside, singing inside, dancing inside. A man who knows the way of inspiration never seeks excitement. There is no need -- he is not bored at all, he is living at the maximum. His life is ecstatic; hence there is no need for any excitement.

This is the meaning of your name. I would like you to become a divine song, an inner humming, an inner chanting, an inner dance that continues.

Whatsoever you are doing on the outside, it still continues like an undercurrent; like a small stream it goes on flowing. Slowly slowly you can feel it even while you are engaged in work, occupied, doing things -- cooking, cleaning, taking care or whatsoever -- but you can feel it constantly. And whenever you have time you can close your eyes and you can listen to it, you can be it.

And this is possible, because I see a song that is just waiting, which needs just a little help, a little persuasion. And that's my work here: to persuade people to laugh, to love, to live.

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Deva means divine, prashanti means silence, deep silence -- a deep divine silence. Man can cultivate silence but then it is neither deep nor divine. Man can practice a kind of silence. It remains human, practiced, it remains just like an outer layer of your being. Deep down you go on boiling.

You can see many people who look silent but deep down they are getting madder and madder every day. They go on repressing: first they repress from others, then slowly slowly they start repressing from themselves. That's how the unconscious is created. If a person never represses anything he will not have any unconscious mind. The unconscious mind is just a part of the mind that you don't want to look at, that you are afraid to look at, that you are afraid to accept. All that you have denied goes on accumulating there. It is a kind of basement where you go on throwing all the rubbishy things that you don't know how to get rid of. You don't want to keep them there -- they are ugly and you don't want anybody to see them in your house -- and you don't know how to get rid of them, so the only possible way seems to be to hide them somewhere in a dark corner where nobody will see. Slowly slowly you start avoiding that dark corner; you don't go to that

side. You start forgetting about it -- you want to forget about it; that's how the unconscious mind is created. The unconscious mind is a man-created phenomenon.

If a man never represses anything -- rather than throwing things in the basement he tries to understand them -- there will be only consciousness in him and his whole house will be full of light, because through understanding, whatsoever is useless dissolves. Understanding is a fire. Understanding is one of the greatest energies in the world. Just by understanding something totally, it is burnt; it simply evaporates. You need not repress it. You cannot even find it, so how can you repress it?

And if something is valuable, if something is part of your inner nature, then understanding cleanses it, bums that which is not natural to you and cleanses and purifies that which is natural to you. Understanding is a double-edged sword: it cuts the unessential, the pseudo, and it sharpens the essential and the natural. Understanding is a great miracle, the secret of all magic, of all transformation, of all alchemy.

So if somebody represses his tensions he can create a kind of silence which will only be on the surface. But he will know that the enemy is still there and fully alive and will assert itself someday, whenever the time arrives, and will not only assert itself but will assert itself with a vengeance.

That's why you see these things happening: a silent man suddenly murders somebody. One never even thought that he would be a murderer. You had lived with him so long, you had known him -- he was so beautiful and so sweet and so gentlemanly -- and one day suddenly in the morning newspaper you see he has murdered someone or committed suicide. Seems almost unbelievable, but it is unbelievable because we don't know his inner story. The inner story is that on the surface he was maintaining a face, a mask, and deep down he was just the opposite. He carried it as far as was humanly possible; then the limit came. Either one goes mad or commits a murder, commits suicide or something like that. That's not true silence.

True silence is when you don't cultivate it but on the contrary you start looking into your anguish, anxiety, tensions, thoughts, all of your mad mind... when you look into it deeply, perceptively, sympathetically, lovingly, because you want to understand. It is your mind and you want to understand it, because without understanding it you will never be wise, without understanding it you will never become known to yourself; there is no possibility of self-knowledge. And without self-knowledge all other kinds of knowledge are just futile.

So try to understand your mind. Don't condemn it, don't repress it. Give it full play... allow it. Bring all that is thrown into the basement back into the consciousness. Allow everything to come to the surface so you can see, watch, observe, analyze, look into, with no prejudice, with no antagonism. Because if you have even a slight antagonism it will not come up, it will hide.

To be friendly with one's mind is one of the greatest steps in self-transformation. And all the religions of the world have been teaching just the opposite. Not Jesus, not Buddha, but the priests and the pundits and the people who have created Christianity and Buddhism and Hinduism -- the people who are really politicians in the name of religion -- these people have been teaching you to condemn your mind, to repress your mind. They have driven the whole of humanity insane, they have made the whole earth a madhouse.

My work here is totally different, diametrically opposite; hence they are all angry with me. If I succeed then there will be no possibility of any priesthood in the future, no possibility of exploiting humanity and driving people mad.

And this is the fundamental law of dissolving all kinds of madnesses: try to understand everything that arises in you with great love, with great caring. And you will be surprised -- if you understand it, two things are possible: if it is useless to your growth it will be burnt and nothing will be found, not even a trace; if it is helpful to your growth, beneficial to you, it will be strengthened, nourished, it will start growing.

Then comes prashanti -- then comes real, deep silence and that silence is very alive. It is not the silence of a cemetery, it is the silence of music, it is the silence of a garden. It is the silence which throbs with life. It is a silence that can sing, that can dance. It is a silence that can be creative; in fact it becomes creativity. It is silence that wants to share itself with others, a silence that wants to give itself to others. It is a silence that becomes love.

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Deva means divine, nutano means new. Life is always new, it is never old; only the mind becomes old. The mind is always old, it is never new. Hence life and mind never meet. One is always old, the other is always new. How can they meet? Where can they meet? The mind cannot be new, life cannot be old; there is no possibility of any bridge between the two. So those who live in the mind cannot be alive, and those who want be alive have to be courageous enough to come out of the mind and live.

The mind gives a kind of security, safety, because it moves only in the familiar. It is a very cowardly mechanism, very orthodox. Because it moves in the familiar it feels good -- you know everything, you know the whole territory, you are efficient. Life always demands learning: you have to learn moment to moment. You are always in the process of learning with life. Life never gives you a chance to become knowledgeable. It goes on changing so fast that by the time you know something it is already out of date, it is no more relevant. Life has moved ahead. Life creates new questions and the mind goes on repeating old answers.

To be a sannyasin means: start inquiring into this phenomenon. Scrutinize your mind and see yourself that it is always old. It is not in its nature to be new. The mind means memory. How can the memory be the new? The mind means the experienced, the mind means that which was yesterday. Yesterday has left a few traces in your memory; that is your mind. And if one lives in the mind, yesterday demands your today also to be like it and your tomorrow also to follow in the same track. Then you go on missing life and slowly slowly you start living in the mind. That's what madness is: to live in the mind irrespective of life, to live completely in fantasy which is absolutely irrelevant to the reality outside. That's what madness isl

To be sane means to live with the reality as it is. To be sane means not to live through the mind. Use the mind -- it has certain utilities, but those utilities are only technological. Use the mind for technological ends but don't use it for living purposes. It is a good mechanism, like a computer, so when you need some information about the past, consult it, but don't let it hinder your life. Keep it aside. Live fresh, not through the memory, not through conclusions, not through knowledge. Live utterly nude, innocent, like a child... with open eyes, with no knowledge, with wonder and awe, and you will be surprised because you will confront God immediately.

To live without the mind is to know God. To live in the mind is to live without knowing that which surrounds you. The man who lives through the mind is the irreligious man. The religious man is one who lives without the mind, never allows the mind to interfere in his life, keeps his mind aside for other purposes. The mind is a good library, a good Encyclopedia Britannica. Yes, sometimes it is needed -- one can consult it. Consult it, thank it, but don't let it become your master; let it remain your servant. It is a good servant and a very dangerous master.

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[A sannyasin couple have just arrived. The woman says: I feel like I'm too active all the time. I always go to things and never let them come into me. It's like I don't live moment to moment. It's the trouble between my partner and me.]

Nothing to be worried about -- I need a few active people too! Just get involved in the ashram activities; nothing is wrong. You have the energy, that's why, and if you try to become passive, that will be repressing it. You have to use it in the right, creative way. And it is good -- to have more energy is a blessing! It can become a curse if you don't know where to put it, how to use it; then it can drive you neurotic. If energy is used rightly it becomes creation; if it is not used rightly then it becomes restlessness.

So don't be worried, I need so much energy -- so much work has to be done in the world. So don't make a problem of it -- just put it into the work.

God's Got a Thing About you

Chapter #24
Chapter title: None

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Prem means love, prartho means prayer. Love is not an act. It is a state. You cannot do it -- you can only be it. And love is not a relationship either; it is a participation. In a relationship two persons become entangled with each other, intertwined. They create slavery for each other, a mutual kind of bondage. In participation they come close, they come very close, they come into a kind of togetherness, but they are not intertwined. They are close but not dependent on each other. They are close and yet free. Their freedom remains intact; then it is participation. If freedom is destroyed, then it is relationship. Freedom is the very criterion of whether love is real or not. If love destroys freedom then it is not worthwhile. Then it is something else masquerading as love, pretending to be love. The deeper you go in love, the freer you become. Freedom means you are free to come close or to go far away. The other will not hinder you in any way, the other will not interfere with your space and you will not interfere with the space of the other. You both will have tremendous respect for each other's independence. Then it is participation.

So love is not an act -- you cannot do it. If you are ordered to do it, you will find it impossible to fulfill the order. At the most you can manage to move in the empty gestures of love but there will be no love in it. And that's what happens in the world: parents say to the children, "Love us -- I am your mother, I am your father." The child has to love, and the falsity enters. The child is not allowed to feel love. He is ordered, "Kiss daddy"... whether he feels like kissing is not the point at all. He has to do it. Hence people learn from the very beginning that love is some kind of duty that can be done, an act that can be fulfilled. It is not -- it is not an act at all. It is not within your doing capacity; it is beyond you. It comes when it comes. When it is there you are overwhelmed by it; when it is not there you can only wait. You cannot do anything at all. There is no way to bring it into being.

Once this has been learned -- that love is a state that happens, not something that can be managed to happen -- a great insight has entered in your being. And when the second thing is learned -- that it is a participation, not a relationship -- then another insight has entered in you. And the third and the greatest insight about love is that at its highest peak it becomes prayer. Then two lovers are no more going downwards.

Sex has a downward pull, love has an upward pull. Sex brings you closer to the earth, it is earthbound. It is under the law of gravitation. Love is not under the law of gravitation, it is under the law of grace -- it pulls you upwards. When two lovers are in a participation, in a state of love, they both start rising higher... as if the smoke from incense is going upwards. It is a very subtle process of going upwards. That upward movement is prayer.

Prayer is not that which is done in the churches and the temples; that is just a ritual. Prayer is that which is done in the climate of love, in the temple of love. When two or more persons are so overwhelmed by love that they all meet and merge and disappear into each other, they become one great current of energy and the energy starts rising upwards and it starts having a dialogue with the sky.

Sex is a dialogue with the earth, prayer is a dialogue with the sky, love is just in the middle of the two -- it is a link between sex and prayer, between earth and sky; it is a bridge.

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Deva means divine, atikramo means transcendence -- a divine transcendence. Man is the only animal who is aware of himself, and man is also the only animal who can go beyond himself. Transcendence means "going beyond the self." But to go beyond the self the first thing that is necessary is the awareness of the self. No other animal can go beyond itself because it is not even aware that it is. It is but unaware that it is. Man is and is aware that he is. Hence the anxiety in life. No other animal suffers from anxiety, cannot suffer. Because the animal is not aware of himself he cannot be afraid of death, he cannot think of death. He cannot think of respect, disrespect, fame, prestige, respectability. He cannot at all be concerned about himself; he cannot become self-conscious, he cannot suffer from the pain of self-consciousness. Hence he remains in a kind of deep sleep.

Man is a little bit alert -- not awake, not asleep, but in the middle... just as it happens in the early morning. You are neither asleep nor awake. You can hear the milkman knocking on the door and yet the dream persists, and you take another turn and you go under the blanket. You can hear your woman preparing breakfast, you can hear the children getting ready to go to school, but in a very vague sort of way.

Nothing is clear -- hazy, foggy -- and you go on slipping back into sleep. One moment you surface and you hear something, another moment you have gone down again and again you are in your sleep and a dream persists. So this is the state between waking and sleeping; it is exactly where man is.

He is no more as asleep as an animal, he is not yet as aware as a Buddha... a little bit aware, a little bit unaware, hence torn apart. A part wants to wake up, a part of the mind says, "It is time -- you have to go to the office -- get up!" And a part says, "Just a little more, five minutes more -- it is not going to disturb much. You can afford five more minutes of sleep. And it is so beautiful and so sweet...." And you are torn apart. Man is pulled between these two directions: the animal and God. God means total awareness, transcendence of the self. Animal means total unawareness. It is below the idea of the self -- God is above the idea of the self.

But one cannot go back; one can delay awakening, but one cannot go back. Man cannot fall asleep again and become an animal; that is impossible. We have passed that point, we have crossed that boundary. That is no more our world, although great nostalgia is there. The body is accustomed to being an animal and it knows the joys of being an animal. It knows the peace and the calm and the unworried state of an animal. It knows the spontaneity, the naturalness of the animal. The body has lived for millions of years like an animal. That idea is there -- the body would like to go back -- but the mind has tasted something of awareness too, and that taste cannot be forgotten.

The only way to get out of this conflict is to become more and more aware... to become so aware that the shadow of the self disappears in that light. That is transcendence: when there is only awareness and no center to it -- nobody aware, just awareness. You are full of light, but there is nobody to claim, "I am enlightened, I have become a Buddha." If somebody claims, "I have become a Buddha," he has missed. To be a Buddha means that now there is nobody inside; it is pure emptiness, it is virgin nothingness. And that is the goal.

Initiation into sannyas is initiation into that virgin consciousness.

You are entering a new dimension of your being with your sannyas. Much will have to be done, much needs to be done, but it is not impossible. It is hard, it is arduous, because to change is always a death and a rebirth. But whatsoever is going to die is just the past -- which you cannot live any more, which you cannot claim back, where you cannot go -- and what you are going to gain is the future, and the infinity of it. It is risky, but the risk is worth taking.

I teach how to risk... I persuade people how to risk. The journey is long -- although I go on saying that it is not so long.

I have heard: A great emperor got lost in the jungle. He had gone hunting, lost track of his friends, and the whole day wandered around and could not find the way out. By the evening he came across an old man and a woman sitting under a tree -- beggars. He asked the old man, "Can you show me the way to the town and tell me how far it is?" The old man said, "It is ten miles." The emperor was so tired, so dead tired, that ten miles appeared to be almost like ten thousand miles. He was not able even to take a single step more; he was just on the verge of falling. Seeing the situation the old woman said to her old man, "Make it two miles -- look at the man, how tired he is. Make it two miles!"

And that's my effort: when it is ten miles I make it two; when you have passed two I make it two again. Slowly slowly, step by step, those ten miles are completed. Even ten thousand miles can be completed. The journey is long, the journey is arduous, but it is not impossible. It is a great challenge, the greatest, and when you accept a great challenge, you grow with it.

So take sannyas as a great challenge, the greatest of your life, because it is through sannyas that all that is beautiful, valuable, can become possible and can become available to you.

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Deva means divine, sankalpo means decisive. Sannyas is a very decisive step. It is a turning-in. You will never be the same again. It is as if you become discontinuous from your past, as if you start a new life from abc. It is a conversion.

When a Christian becomes a Hindu I don't call it a conversion; when a Hindu becomes a Christian I don't call it a conversion, because the man remains the same. He used to worship Krishna and now he worships Christ... and Christ is another name of Krishna. First he used to go to the temple, now he goes to the church. He has changed his ritual but he is the same person. First he used to read the Gita, now he reads the Bible... with the same fanaticism, with the same obstinacy, with the same prejudiced mind, with the same closed heart. Nothing has changed -- it is not conversion.

I don't make you a Christian or a Hindu or a Mohammedan or a Buddhist; I don't give you another creed to cling to, I don't give you another dogma to be fanatical about, I don't give you any ritual to replace. I simply give you an insight into your own being -- and that insight is conversion. You become a changed person. You may still go on doing the same things but you are not the same person. You function from a different center.

There are three possibilities of real conversion. First: the conversion can be emotional. You can be affected by me emotionally -- your heart starts beating faster. You can be in a love kind of relationship with me. It is good but it is partial, and one cannot depend long on emotions. Today they are there, tomorrow they are not there. They come from the blue and they disappear into the blue any moment. And an emotional kind of relationship cannot be very stable either; it is founded on the sands.

The second kind of conversion is intellectual: you are convinced about what I say. It is a logical conviction, rational, conscious, but again it is partial. Good, but only your head gets involved and your whole being remains outside of it. Then you will become more philosophical. I will become your philosophy, but that will remain verbal. You will talk about me, you will discuss me, you will argue for me, but that's all. It will be more stable than the emotional, but it will be less significant than the emotional. The emotional has intensity, depth; the intellectual has length, stability. It remains for a longer time but it doesn't go very deep because it never touches your heart.

The third kind of conversion is total: all of you is involved in it. Your head is involved in it, your heart is involved in it, your body is involved in it -- all that you have is involved in it, you as a total being are involved in it.

Sannyas can be a transforming force only if the conversion is of the third kind: if you are with me in totality, if you start feeling me not only in the heart, but in your guts too, if you not only start thinking about me but you start breathing me too. It is not only that emotionally you are with me, but existentially you are with me. You dissolve your identity, you forget your ego. You come to me with absolute openness. Nothing is being held back. You come unconditionally, no strings attached. Then sannyas is a flame -- it can consume you and it can give you a rebirth.

Hence I call sannyas a great decision in life. It is not frivolous, it is not just curiosity. It is risky, it is a gambling. It is going into the unknown. It is leaving the familiar shore for the unknown shore. You cannot even dream about the unknown shore -- it may be, it may not be. It is like Columbus sailing for some America which he thinks must exist, but who knows? It is risky. There may be some error in his calculation -- the earth may not be round, nobody has known, nobody has gone around the earth; it is just an assumption.

You see me, but you can't see where I am -- that you only assume. You can see my form but you can't see my reality, because that reality has no form.

You can only have vague notions about it. Still, you decide to go on this journey. Even the decision itself is of great value. It integrates, it makes you one, because it needs courage.

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Deva means divine, anubhavo means experience. God cannot be known, God cannot be seen, but God can be experienced. God can only be experienced. It is like music heard, fragrance smelled, food tasted -- it is an experience! Of course, when you experience music you experience only through one of your senses. And when you taste food you experience it only through one sense. God is the experience of your total sensitivity. It is music heard, fragrance smelled, beauty seen, taste tasted -- all together; hence is is inexpressible. If it was of only one sense we could have expressed it. It is multi-sensual, it is multi-dimensional.

And our language has no words for multi-dimensional things -- it can express only one thing at a time -- because our language is based on our senses and our senses are separate. The eyes see and the ears hear; the eye cannot hear and the ears cannot see, so we don't need words in which eyes and ears participate. Our words are attached to the senses and God is the experience of our totality, of all our senses, simultaneously. Hence the elusiveness, the mysteriousness, and the inexpressibility of it. And that's what we are trying to make available here.

This place is just an occasion. If you are ready to jump in, you will be immensely benefited. So don't remain a spectator; become a participant, because these things cannot be observed from the outside. One has to go in, one has to become an insider, and that's what sannyas is: you are becoming an insider. But one can become an insider formally and may yet remain an outsider.

So there are two initiations: one initiation is in the formal sannyas. The second initiation is when you are really possessed by me, when you have given me total freedom to work upon you, when you have said yes in the absolute sense; then the second initiation happens.

The first is happening this moment; pray and aspire for the second to happen soon. And that happens in your inner world. You will know when it has happened. When the yes has arisen and you have started doing things without any idea, judgment; without any idea of whether it is good or bad, but just because I have said to go into it, so you are going into it, then you have become innocent. Then you start functioning from that innocence, and that is real initiation.

But the first is needed for the second to happen. The first is outer; the second is inner. And I can see that the second is going to happen soon. I can see it just as a sculptor can see the figure of Christ in a block of marble.

I have heard: One sculptor was working on a marble piece, chipping and chipping and chipping, and a boy from the neighborhood would come and sit there and watch. Slowly slowly the figure started coming up. Weeks afterwards the figure was absolutely visible, then more weeks went by and the child would come every day and would sit there and watch; he had seen the whole process. After months of work it was no more just a block of marble -- it was a beautiful image of Jesus.

When it was finished the boy asked the sculptor, "Sir, can I ask one question? How could you know that Jesus was hidden in this block of marble?"

Just as a sculptor can see a Jesus in a block of marble I can see in people what is hidden in them. Of course, you will have to go through much chipping, many chunks will have to be cut off. And it is painful, because you have always thought of them as your being; they are not. They will have to be taken away, many things will have to be taken away; slowly slowly the new man emerges.

That is the function of a Master: to see in people the potential, the possible, and to help them to realize it.

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[A sannyasin couple are present. The woman says: We have been in relationship together for seven years. I am surprised that we are still not separated because here many relationships drop.]

That's good. So you are destined to be together it seems! If you have survived here it will survive! It's good. There is no need to separate. If one can be in one relationship long enough, slowly slowly it gains depth, intimacy. In a fast-changing world everything is changing fast -- relationships also. Just as people are changing their jobs, changing their style of life and their clothes and their cars and their houses, naturally they are changing their relationships too, but then something immensely valuable will be missed.

There are a few things which need time to grow. If you don't give time for them to grow they will never grow. All trees are not seasonal flowers. If you are in a hurry then you will get only seasonal flowers. Mm? They come fast, they go fast. Within six weeks they are there and within six weeks they are gone; the whole life span is three months. But if you want the great Cedars of Lebanon, then they take hundreds of years to grow. And so is the case with love.

Sex is a momentary phenomenon -- you can easily change your relationships -- but when two persons live together long enough, only when they live together long enough, do some edges slowly slowly start disappearing, some conflict starts dropping. They start understanding each other on an intuitive level. When people are together long enough there is no need to say anything -- they understand. If you are not feeling good, he will understand. You may not have said anything at all, you may not have even showed it, but he will understand. Something deep in his heart will start feeling that something is amiss.

This is intimacy, when intellectual communication becomes secondary and intuitive communion becomes primary. And then you care for each other; you are not just there to exploit each other -- caring is born. You stop the old ideas about how the other should be; slowly slowly they are dropped.

In the beginning every love relationship is a kind of conflict: the woman wants the man to be according to her idea of a man, and vice versa. It takes a long time to learn the lesson that nobody can change anybody, that the other has to be accepted as he is or she is, that not only does the other have to be accepted but respected too, that the other has a certain dignity that should not be interfered with....

It is perfectly good. Be together, and go on growing in this intimacy.

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Sushilo means the virtuous one, but to me virtue is not something imposed from the outside. If it is, it is pseudo. Real virtue is something that wells up within, that comes to the surface but originates from the very center of your being. In real virtue you are not in a kind of constant conflict. You are not doing it -- it is simply happening; it is natural and spontaneous, otherwise it is just a pretension of virtue.

And that's how the so-called virtuous have become in the world: they have managed a certain character around themselves, but that character is not in tune with their consciousness. In fact it is constantly in conflict with the consciousness. They are not living their consciousness -- they are living some commandments that have been given to them from the outside, maybe from Moses or Christ or Buddha or me. The commandment has come from the outside and they are acting it out in their lives. But their inner consciousness remains aloof, detached from it; it has no participation with it. It does not nourish it -- in fact it feels caged, imprisoned in it.

So my vision of virtue is not that of an imposed character -- because that is how people become prisoners; my vision of virtue is that of freedom. One should live moment by moment, never deciding ahead but leaving the moment to decide itself. And the decision always has to come from the consciousness, not according to some scripture. And whatsoever it is, one has to be it. It is dangerous, it may not coincide with the idea of the society, but I say it is better to fight with the society than to fight with yourself, because in fighting with society nothing is destroyed, but in fighting with yourself you commit suicide.

Jesus fought with society -- the society murdered him -- but that is far more right than to yield to the demands of the mob and the masses, to yield to the stupid mind, the mediocre mind, to yield to tradition. That is suicide. It is better to be crucified -- at least you die with dignity. Jesus died with immense dignity, a beautiful death, carrying his own cross on his shoulders... a right kind of death. Millions die but they die a wrong kind of death, because they yield, they surrender, they become slaves.

Just the other night I was reading about this murderer, Charles Manson. When the court sentenced him to death, he laughed. He said, "Ha, ha! What are you doing? -- trying to kill me and I have always been dead!" I liked that statement: "I have always been dead. You killed me when I was a child. My parents killed me, my society killed me, and because everybody killed me, I took revenge -- I murdered innocent people. And now you are sentencing me to death? Ha ha! Trying to kill a dead man! I have never been alive."

But that's how millions of people are: they have never been alive -- they were born dead or were immediately killed the moment they were born, or we started poisoning them and sooner or later we got hold of them. My own feeling and observation is that by the time a girl is three and a boy is four they are butchered.

Jesus lived a long life -- thirty-three years -- a really long life, because people die at three or four... although these dead people think, "Poor Jesus, died when he was only thirty-three." They feel sorry for Jesus. He lived those thirty-three years with intensity, with passion. He burned his torch of life from both ends together, and died aflame with love and life, with prayer on his lips, with compassion in his heart. But he didn't yield. This is virtue.

Virtue has to be rebellious, because to live according to your consciousness is going to create many many problems for you. But those problems are creative; they are not pathological. They are not to be solved or explained or explained away; they have to be faced, encountered. Virtue has to come just as you draw water from a well: virtue has to be drawn out of you. Hence virtue is a kind of education, a drawing out.

So here I am not going to give you a character, but help to destroy all character that you have and to leave you free to yourself, alone, so that you cannot lean upon anything and you have to fall back to your own source and you have to search there. All the answers are there, all the joys are there, all the songs are there. Once you have stopped looking outside, stopped looking towards authorities to order you to do this and that, immediately your own consciousness takes possession of you and starts directing you, and then life is a celebration.

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[To a sannyasin just arriving.]

Start meditating, and start feeling at home, because you are going to stay long, mm? So don't be in a hurry -- go slow, feel things and allow things to happen.

Ninety-nine percent of things have only to be allowed to happen. You have to do only one percent. That

one percent triggers the process for the ninety-nine percent, but the major part happens on its own. Just the minor part, the beginning, the first step you have to take, and then things start happening. It is a chain reaction. Once the process is triggered, it doesn't stop!

God's Got a Thing About you

Chapter #25
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ShortTitle: ATHING25
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Veet means beyond, chhitijo means horizon -- beyond the horizon, beyond the horizontal. Life consists of two dimensions: one is horizontal, the other is vertical. Millions of people simply live in the horizontal -- they crawl and creep, they remain asleep. That's why in sleep you have to go to the horizontal position. It is easier to fall asleep in the horizontal position; if you are standing it is difficult to fall asleep.

Hence, animals have remained unconscious; they are in the horizontal position. The great revolution that happened on the earth happened with a few monkeys. They took the greatest revolutionary step ever -- they started to stand erect, they changed the posture of the body, they became vertical. With that verticalness something immensely important changed in their very being: consciousness entered. Man's standing erect has been the greatest evolutionary step in existence. But this is only a physical verticalness. There is, parallel to it, a spiritual verticalness, and that is the work of meditation: to help you to become vertical in your inner consciousness, in your awareness.

The Christian symbol of the cross represents these two dimensions. The one part -- on which Jesus' hands are nailed -- is horizontal. The other part -- on which his whole body is nailed -- is vertical. That cross is an ancient symbol, more ancient than Christianity or Christ. It simply shows: don't exhaust your life in the horizontal. Life does not consist of the horizontal only. To become mindful of the vertical is the beginning of a journey that ends in God. The more aware you are, the more vertical you are.

So become more alert, even in ordinary day-to-day functions: walking, don't just walk -- be alert too. Otherwise you walk like a sleepwalker. Then you are physically vertical, but spiritually horizontal. If you are alert you are physically vertical and spiritually vertical, and when both these are vertical, great ecstasy starts happening. Something from the beyond penetrates you... you become open to the beyond.

The horizontal is the dimension of the world and the vertical is the dimension of religion. I am not against the horizontal, because that is the very base. I am not against sleep either -- it is relaxing; but it is relaxing only if you know what it is to be vertical. And the horizontal is a base only if you start creating a vertical temple; then it becomes a foundation. Otherwise it is only a foundation -- futile, meaningless. Hence the meaninglessness in the world. Everybody feels that life is meaningless because it is just a foundation and there is no temple -- there is no house to live in; just the foundation is there. You cannot live in it, it cannot give you a shelter, it cannot protect you. It is useless unless a temple is raised.

Once the temple is raised the foundation is useful, utterly useful. Without the foundation there will be no temple either, but only with the temple does the foundation start having significance. The moment you are vertical your horizontal life becomes meaningful. The vertical brings meaning, significance. The very touch of it and life is a poem, a song, a celebration.

And the vertical is born by becoming more and more alert. While you are eating, be alert too. Why does it happen that by being alert one becomes vertical? There is a fundamental law behind it: when you are alert

you are in the present; when you are not alert then you are either in the past or in the future. The past and the future are parts of the horizontal; the present is part of the vertical. The past goes on like a line moving backwards -- a line, a vertical line like the horizon. So does the future: in the opposite direction again a line goes on moving into infinity. But the present is not a line. It does not move backwards or forwards; it has height and depth. Its movement is totally different. It is an entry into eternity, not in time.

Time is horizontal, eternity is vertical. When you are utterly in the present there is no mind, because the mind consists of the past and the future, memory and imagination When you are in the present -- alert, utterly alert, awake, watchful, mindful -- there is no mind, there is only silence. In that silence you start falling into the abyss. That abyss is God. That emptiness is God. Hence God is indefinable. It has no form... it is pure emptiness, and only a very few courageous people gather enough courage to take the jump.

But once you have taken the jump, you know that by dissolving you have come home, that by dropping the mind, you have become a being, that by dropping time you have become deathless.

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Deva means divine, urjo means energy -- divine energy. There is a very famous statement of William Blake; it says "Energy is delight." It is one of the most profound statements ever made by any poet or any mystic. He was both -- a poet and a mystic. It contains a great secret. Delight is nothing but overflowing energy. When you cannot contain it -- it is so much that it starts overflowing -- that is delight. All that is needed is to become a container, all that is needed is to become a great reservoir. People are unnecessarily searching for bliss. They will never find it. In fact in searching for it they will dissipate more energy. In their very pilgrimage they will be wasting all possibilities and opportunities of being blissful.

The man who attains to bliss is the man who does not seek, because seeking is dissipating energy. All searching is wasting energy. Once this is understood one becomes a container. One simply does not dissipate energy in any way. Such a man will not get angry. Not that anger is bad, not that to be angry is not gentlemanly, not that to be angry is immoral, not that if you are angry you will fall into hell fire -- no -- but just because he knows that the energy is wasted and he will have missed an opportunity of being blissful.

Such a man becomes very alert about what he is doing with his energy. And the more you become alert, the more you will be surprised: almost ninety percent of things that you have been doing and wasting your energy in are utterly useless. You could have avoided them very easily, with no loss to yourself. And the remaining ten percent is not harmful to the energy; the remaining ten percent is nourishing to it.

So that which nourishes your energy is religion and that which dissipates your energy is irreligion. This is my definition of religion. That which preserves, conserves, is moral. It has nothing to do with the other, it has nothing to do with the Ten Commandments of the Bible -- it simply has something to do with the SCience of energy. Hate is immoral because it dissipates energy. Love is moral because it nourishes energy. The more you love, the more you have; the more you hate, the less you have. Hate takes something out of you and love brings something in.

Whenever you love you will immediately find that you are soaring high, that you are more than you were before. The feeling of expanded consciousness is a byproduct of love. When you hate, you shrink; when you become angry, you become small. Not only in the eyes of others, in your own eyes you become small. Something inside you starts hiding. So let this be the criterion: whatsoever helps your energy to become more is good. Whatsoever destroys it, dissipates it, harms it, is bad.

And you will be surprised that thousands of things simply become impossible -- you cannot do them, because they are foolish. Not that they are going to take you to hell or you will be punished on the last day of judgment -- all that nonsense... nothing. The punishment is immediate. God cannot wait that long! The moment you dissipate energy you become miserable; the result is immediate. It is not going to wait for the last judgment. It happens this very moment, instantly. And so it is with reward: whenever you do something nourishing, health-giving, that brings well-being to you, you are rewarded.

So this is a valid criterion, an existential criterion. Always keep it in mind.

Whenever you are doing something, remember: if it is existentially valid in the sense that it nourishes you, fulfills you, makes you healthier, holier, more integrated, more centered, more alive, aflame, then it is good, then it is virtue; otherwise it is a sin. There is no need for any other, outward criterion. No authority has to be consulted. No moral code has to be used as a criterion for judgment, but this simple existential experience: you feel nourished, it is good; you feel starved -- a kind of sinking feeling, shrinking, you become less than you were before -- then be aware, you have been wasting your energy.

Modern science has discovered a significant law. The law is that every qualitative change is basically a

quantitative change. First the quantitative change happens and then the qualitative change comes. The qualitative is not really different from the quantitative change. For example, if you heat water it remains water even when it is ninety-nine point nine degrees. Point one degree more and it evaporates; at one hundred degrees it evaporates. So you go on giving more and more quantity of heat to the water and then suddenly a jump, a qualitative change. Now, vapor is totally different from water. In many symbolic ways too it is different: water moves downwards, vapor moves upwards; water can be seen, vapor soon becomes invisible. If you are thirsty water can be of help -- vapor will not do. It is qualitatively different now, but the change was coming through the quantitative change.

And exactly the same is the case inside, in the inner world: you go on conserving energy -- at a certain degree, at one hundred degrees, a qualitative change happens. Suddenly misery disappears, misery is no more found. You are blissful, you are overflowing.

I totally agree with William Blake: energy is delight. There is no need to go anywhere -- just become a great container of energy. The first thing is: drop useless activities... minimize; all that is useless cancel it. Because each person is born with infinite capacities, but we dissipate those capacities and then we remain poor, beggarly. We live like beggars and we die like beggars. But we are not born beggars; we are born emperors. Then we start losing our treasures in utterly futile activities.

You don't know how much we dissipate when we are anxious, when we are tense. You don't know how much we dissipate when we go on thinking utterly foolish and mad thoughts. Now there are ways to measure it. Fifteen minutes of anxiety dissipates as much energy as one hour's physical activity -- digging a hole in the garden or chopping wood for one hour. Fifteen minutes of anxiety dissipates as much energy as you will dissipate in one hour's chopping of wood. And after one hour you will at least have chopped wood with you, and after fifteen minutes of anxiety, nothing -- just an empty person, lost, angry with himself, boiling, almost in a state of madness.

So first one has to drop all unnecessary physical activities, then all unnecessary mental activities. This is the path of meditation. Slowly slowly you conserve so much that one day you have so much that it starts overflowing out of no motivation at all.

When energy flows, overflows, without any motivation, it becomes delight. That is the moment when you have started pouring into God. And the moment you start pouring into God, God starts pouring into you -- it happens simultaneously.

[The new sannyasin says: I don't spend much energy in searching these days; I'm more concerned with healing my body... And in trying to balance up this....]

This is going to happen -- that's my message. Just be here, do a few meditations, sit silently. Just enjoy! Just enjoy the sheer being, the sheer joy that we are... the sheer joy of the sky and the trees and the birds and the people, this miracle that is happening around you, this fantastic world, this incredible existence. Just enjoy it and it will start showering many new flowers on you. Simply remain still, silent, absorbing, and the energy will accumulate, will become a reservoir, and one day it starts overflowing for no reason at all -- not that it is going to search for anything, not that it has any motivation, not that it has any goal, nothing... for no reason at all but simply because it is too much and you cannot contain it. And it is not that you are trying to pour it into existence, no. It is happening on its own -- you are just a watcher. And there is delight, and there is celebration.

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[A sannyasin says that he is leaving, and though while doing groups he felt an opening, now he feels he's closing off, that something odd is happening to his energy.]

The group is a very artificial situation. One should not expect that what happens in a group will remain the same after the group. The group only gives you a glimpse; it cannot change you. It only gives you an experience. That experience becomes proof that change is possible. But the group cannot change you, no group can change you; otherwise change would be very cheap. But still the group does great significant work: it gives you proof that, yes, change is possible. Even in you change is possible. You need not believe in darkness -- you have seen something. But that vision is like when you are lost in a dark night in a jungle and suddenly, the lightning. For a moment all is light and you see the path winding through the trees, then the lightning has disappeared....

You cannot expect to go on seeing that path, but now you know it is; and that is tremendously significant. Now you have to search in the darkness again, but now you will be searching with a trust. Before the lightning there was no possibility of trust; you were searching utterly in darkness. Maybe there is a path, maybe there is none. Who knows? How to believe it? There is no evidence of it. In fact all the evidence is contrary to it.

You are lost -- that is enough evidence that there is no path -- and you have been searching long, and still you have not found. Maybe it doesn't exist. Maybe the people who say that it exists are deceivers, or, even if they are not deceivers then maybe they themselves are deceived. They have seen something in a dream, they have been hallucinating. Who knows? Or they may have auto-hypnotized themselves. Who knows? Or they may just be cheats and trying to exploit innocent people, giving them great ideas and ideals of finding the path and reaching God... just driving people unnecessarily crazy, and exploiting their craziness. Maybe they simply want to become leaders and they are in search of followers -- they are on an ego trip. All these are possibilities.

But once you have seen the lightning and once you have seen the path, again there is darkness; in fact, more darkness than before, because when light happens and it goes it leaves you in more darkness than before. Your eyes have to become accustomed to the darkness again; the light has been such a disturbance. A group is a lightning experience....

One should not become a group addict. You can become a group addict if you start thinking that a group is going to change you. No group can change you -- only you can change yourself -- but the group can give you insights.

So it was just an insight, an opening. Now you are out of the group and that insight is no more there; you are closing. Now you will have to work it out in your day to day life. You cannot live in a group forever. Now you will have to seek and search in your ordinary day to day life how to remain open. You will have to look and see what you were doing in the group. Why can't you do it outside? How were you relating with people? Why can't you relate the same way with your woman, with your friends, with your parents, outside? You will have to risk, you will have to experiment. And there will be many mistakes and many errors, but that's how one grows; by trial and error one evolves. Soon you will find that even in ordinary day to day life, one can remain open. But for that you will have to work. You cannot depend only on the group. That dependence is what I call "addiction."

This is just a withdrawal symptom. It is just like a drug: you take a drug and you feel good. One day you stop the drug, then there is a withdrawal: your whole body hankers for it, your whole mind asks for it and creates trouble for you. So when you go into many groups -- and it is good to go into them, but a danger is there -- you may become addicted to groups like drugs. Then there will be this withdrawal symptom. Then you will suffer, you will miss. You will feel that you are not as alive as you were in the group, that you are not as open as you were in the group, that now things are closing again, and it will create much anxiety in you and sadness. But that is natural.

After each great opening in a group this is going to happen. This will only not happen to those people who remained closed in the group; then the group didn't work for them. So they are perfectly happy -- outside, inside, they are the same. But something has happened to you, and that is good, you are fortunate. A window opened for a moment and you have seen something beyond yourself. It was a fleeting moment; in the beginning it has to be that way. So now you will have to work hard for it in your normal life.

The group life is not a normal life. It is a very artificially created situation in which things happen, are forced to happen, which may not have happened in years. Within days and hours they are forced to happen. It is a very very special situation. You will not find that situation readymade outside, but you can use outside situations. Now that you know something is possible you can start working.

For example, if you love a woman, be utterly honest and sincere to her. And that becomes a group; let it be an encounter. And tell her also to be sincere and honest, whatsoever the cost. It is costly, because it will hurt. It will hurt like hell many times, because you are walking with your woman and suddenly she sees a man walking and she says, "Look. I am attracted towards that man -- for a moment I had completely forgotten you." She is being honest, but it hurts. Nothing is wrong in being attracted to that man; she is not comparing you to that man. In that moment you were not there so how can she compare? In that moment you were simply forgotten.

Now, ordinarily we don't say these things to each other. It is said that if every person starts saying the truth, then there will be no friendship in the world, no friendship at all -- no lovers, no friendship, no marriage, nothing. All these things will simply disappear Then it will be a group, the whole situation will be

a group. Then everywhere you will be continuously in a group situation.

But one can work slowly, particularly in intimate relationships. And if both are willing to go into the depth of sincerity and honesty, it pays. Your love will become deeper; it will have something of the beyond in it soon. If you can be honest and yet together, if you can suffer the agony that honesty brings, then one day the ecstasy that honesty, only honesty, can bring also follows.

So small groups you can create with your friends, with intimate people, slowly slowly. And as you become more and more integrated and centered, more and more open, you can start being more honest to people who are not very intimate either, because then you will know how to tackle the situation of being open. Then even with strangers you can be open. Nothing will be lost, and incredible, immense will be the gain. But that will take years.

A group simply gives you a key. Now you have the key, try to open locks in life with the key. And whenever you are able to open a lock on your own, without the group leader and the group situation, your joy will be far more important, far deeper, far more profound, because you have done it on your own. You will have the feeling of freedom too, and you will know now that you can use this key.

You will have to work on it. Something good has happened, now follow the track. And don't start doing too much, otherwise you can spoil the whole thing. Go slowly slowly -- first with the person you are very closely related to, and that too in homeopathic doses, just small doses so that one becomes accustomed slowly slowly; then go on increasing the doses. Don't start with allopathic doses, because sometimes even nectar can become poison if you cannot absorb it, and vice versa: if you can absorb poison, slowly slowly it can become nectar. It all depends on how much you can absorb. And to absorb truth one needs great preparation.

So go and start small experiments in life on your own. You are ready for that, and within six months' time you will be able to open up on your own, and that will be very very healthy. You will have the feeling that now you can open on your own -- it is your freedom: you can choose whether to remain closed or open. And you don't depend on anything, you are not addicted to anything. To be addicted is bad. It gives you a kind of dependence. And all addictions are bad. There are no good addictions -- addiction as such is bad. So go and experiment.

My whole idea here is to just give you a few glimpses of life so that you can go and experiment in the greater world. I am not against the world -- I am all for it -- but if you can live in a totally different way in the same world, you will be surprised: this very earth is the lotus paradise, and this very body the Buddha.

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Prem means love, sudheer can mean two things: one is patience, the other is wisdom. It means both, because wisdom comes through patience, and also only wise people can be patient. The fools are in such a hurry, always in a hurry. And this century is proving itself very foolish because of its hurry. If we have lost anything important in this century it is patience. And because we have lost patience we have lost God, we have lost wisdom. Now people are more knowledgeable than ever, but less wise than ever. Buddha was not so knowledgeable, nor was Jesus. Any schoolboy knows more than Buddha and Jesus, but even if we put all our professors together they are not wise compared to a single Buddha.

Wisdom is something totally different from knowledge. Knowledge is information gathered from outside; it is borrowed, it is never original. Hence it has no beauty and no life; it is a dead weight.

Wisdom is a growth inside. In wisdom you become a tree... great foliage, fruits and flowers, and they come from you! Wisdom is original, it is yours; hence it is authentic. It has strength and it has beauty and it is alive. Its very touch is enough to transform anything into gold.

So you have to learn a few things. One: love. People have a wrong notion; they think they already know what love is. Nobody knows. Everybody is born with the capacity to be loving just as everybody is born with the capacity to swim. But still one has to learn swimming, and in the same way one has to learn loving. They are both alike; swimming and loving have something very similar.

What do you do when you learn swimming? It is not really an active process. You have only to learn how to float. Floating is a passive phenomenon -- but not utterly passive either. It is neither only activity nor only passivity, but something higher than both, transcendent to them both. If you are absolutely passive you will be drowned. If you are absolutely active you will never learn how to swim and you will be exhausted very soon. You will be tired by your own activity. The real swimmer knows how to cooperate with the energy of the water, how to be in harmony with the energy of the water, how to use the capacity of the water in such a way that he is not in conflict with it.

That is how to learn cooperation, so there is no conflict at all. You are neither active nor passive buy in a total understanding with the water element. It is a kind of love/awareness relationship A great love is needed for the water; only then does water reveal its mysteries to you. And great awareness is needed so you are not drowned. You have to be passive so that you don't start fighting with the water, and you have to be active so that the energy of the water does not become too much and drown you. You have to keep a balance.

That's what in China they call action without action -- wei wu wei. That is the whole secret of Tao and that is the whole secret of love too. Love cannot be active, otherwise it becomes acting. Love cannot be absolutely passive either, otherwise it becomes dull, dead. It has to keep a certain balance between activity and inactivity. It has to be action without action. It is a great art, the greatest. If one can know love, and be love, one has known all that this life has to give, that is worth knowing.

And to know love one has to be very very patient. Love is a slow-growing plant: it needs time, intimacy, patience. You cannot pull the plant forcibly upwards, you cannot pull the leaves out of the plant, you cannot force the buds to become flowers; otherwise you will cripple the whole phenomenon. Love needs the climate of patience, and if one is loving and patient, wisdom comes of its own accord. It simply showers on you.

I teach love, I teach patience, so that wisdom becomes attracted towards you, starts moving towards you. This existence is full of wisdom. That is the meaning when we say that the existence is full of God. That is another way of saying the same thing -- that existence is utterly intelligent, it is full of wisdom It is just that we are stupid because we don't know how to relate to this wisdom, how to come to terms with this wisdom that fills the whole existence. It is a superb masterpiece of wisdom.

So become loving, become patient. Drop all hurry, all impatience. There is no shortcut to wisdom. If somebody tries a shortcut he becomes a victim of knowledge Wisdom comes of its own accord, in its Own time; one cannot force it. One has to wait... with great love, with an inviting heart, with great longing, aflame, but still waiting patiently....

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[A sannyasin in the Indian movie business says he is going through hell in his work until he can be finished and come to the new commune. Osho tells him to be finished in six months.]

It will be good. These six months, let them be hell but enjoy it! Because hell also has a few beautiful things in it, and when you are in heaven, you start missing hell, so you have to go through the experience.

Just be finished with it -- six to eight months at the most. Mm, you have to come to the new commune. And tell [his wife] also -- she is going into a far deeper hell. So let her... mm?

It is good -- you will feel very good coming back. This suffering will make you aware of what you are missing. Otherwise if you had remained in Poona you would never have known. So sometimes it is good to go away from home and suffer; then one comes back and rediscovers the home. It is going to be real discovery. And the more you suffer, the better! Good.

God's Got a Thing About you

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Deva means divine, rasal means full of juice -- full of divine juice. My teaching is of life-affirmation. The old religions were based on life-negation; they denied life, they were against it. Their God could only be reached if you denied life. That was a false God, because God cannot be against life. God is the source of life -- in fact God is another name for life. The creator iS not separate from his creation. He has disappeared into his creation, he has become it. Now you cannot find God anywhere. He is in the trees and the mountains and the rivers and men and women and stars... he has become all this. So God is this wholeness of existence. He blooms as flowers, he sings as birds. He is here, he is now.

But the old religions were against life. They were negative. They made man feel guilty. They repressed man, because that is a way to exploit and enslave. The priest can enslave you only if he makes you feel guilty, and the best way to make you feel guilty is to condition your mind against life; then you are always feeling guilty. Because you have to live your life, and it iS always wrong to live it. You cannot drop living it, because then you will be dead. That will be suicide Only a few suicidal people can do that, hence in a religious country very few people commit suicide because religion becomes a protection for them; those suicidal people become saints.

For example, in India, very few people commit suicide, and the reason is very strange. The reason is: they can become great saints. Why should they commit suicide? They have a far better way of committing suicide. In a religious garb they can start killing themselves slowly. They are against the body, they are against food, they are against love, they are against relationship, they are against the world, they are against everything. It is a slow way of poisoning yourself.

Whenever a country becomes non-religious more people start committing suicide. In the West more people commit suicide, and the reason is: now there is no religious way of committing suicide available, so they have to commit it in a secular way, in a simple way, straightforward. There is no indirect way possible -- they have to commit it directly: through poisoning, through drugs, through jumping from a high tower or drowning themselves in alcohol or in the ocean or just shooting themselves. This is the secular way of committing suicide.

But all the old religions were a little pathological, and when I am saying that I don't mean that Buddha was pathological or Jesus was pathological -- they were full of juice, they were full of life -- but the priesthood that developed afterwards was. When Christ became Christianity then the problem arose, then something went wrong.

He was a very joyous man but Christians say he never laughed. It is impossible to conceive of Jesus never laughing. He enjoyed eating, he even enjoyed drinking... he enjoyed company, friends. It is impossible to conceive of him never laughing, but the way Christians have been painting him is as a very serious, long-faced man.

If this is the true Jesus then it is impossible to conceive how he became friendly with a prostitute, Magdalene, how he was friendly with drunkards... it iS impossible. This Jesus must be false. A totally different kind of Jesus existed which has been falsified by Christianity. The church has to falsify because the church is an effort to dominate people.

Jesus never tried to dominate people. Even when there were opportunities available, he never used those opportunities to make people feel guilty. When a woman was brought to him by the people -- and the people wanted to kill her because it is said in the sCriptures that if a woman commits adultery, she has to be stoned to death -- Jesus didn't use that opportunity. He could have made that woman feel guilty, but, on the contrary, he saved the woman. And when the woman herself felt guilty, he said, "Don't feel guilty. Who am I to judge you? Whatsoever you do, you are accountable to God. You have to encounter God, so think about facing him. Who am I to judge you?

And he told the people, 'Yes, it is written in the scriptures, but I make a condition: the first stone has to be thrown by a man who has never committed adultery and has never thought of committing it." The people had to slowly slowly disappear, because they had all thought to or had committed adultery And it is the same whether you think or you do When you think, you have done it already in your heart; you have committed it. And when Jesus and the woman were left alone the woman fell at his feet and asked to be forgiven, but he said, "Who am I to judge you?" This man cannot be a priest.

His very strange statement is: "Judge ye not... not even the evil should be judged." The priest cannot exist without judgment. He has to condemn, he has to command, he has to say, "This has to be done and that

has not to be done. If you do it, you will be punished in hell, and if you follow me you will be rewarded in heaven." That's the whole strategy of priesthood.

So when I say "old religions" I mean old priesthoods -- Christianity, Hinduism, Mohammedanism, Judaism -- but I don't mean Buddha, Jesus, Krishna. They are a totally different kind of people; they are life-affirmative. If any day some priesthood arises after me it will be life-negative. A priesthood cannot be life-affirmative. It cannot live on life-affirmation. It has to condemn, of necessity; only then does the priest become powerful. And that is the difference between an enlightened person and a priest a priest is a businessman; an enlightened person is here to help you to become enlightened. He is here to help you to become free. His message is bound to be of freedom, joy, celebration.

And that is the meaning of your name. I would like you to become more and more full of divine juice, divine song, divine dance. Love totally and live totally -- that is the only way of becoming whole and holy. Live unconditionally, without any strings attached. Risk all in living. Never be afraid. Fear is irreligious: fearlessness is spirituality.

Never live according to any commandment. Live according to your consciousness. Don't live out of the conclusions of others... not even your own conclusions of the past, because they also are no more relevant. Live moment to moment without any conclusion. Let the moment be there and respond to it. Don't bring in your memory of the past. Don't try to be consistent with your past, otherwise you will not be able to live totally. Be consistent with the moment, not with the past; don't think of the future either.

The person who lives with "don'ts" lives not. His life is shallow, his life is pseudo, and his life is dry of all juice. He lives as a tree uprooted, he has no more roots in existence. Then he cannot bloom. It is impossible that he will have green sap running through his life.

Man is also a tree, man also has roots -- those roots are of love, of joy, those roots are of a kind of drunkenness with life, being drunk with life. Then you have roots, and then you will have great foliage and many branches and much fruit and many flowers. Only then is there fulfillment. And that is enlightenment -- to be fulfilled is to be enlightened. To be fulfilled is to know God, is to be God.

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[A sannyasin says she is afraid -- of a black space she goes into while meditating, and also about returning to the west for a few months.]

Just go and do it fast, and there is no problem -- nothing to be worried about. And the fear that is coming has nothing to do with anything that is harmful. It is something beneficial. You should not take it as an enemy; it is a friend. It is how the ego dies -- this is the way. And when the ego dies great fear grips one, one becomes overwhelmed by fear. It has nothing to do with anything in particular. Sometimes you may find that it is focused on something but those are just excuses.

For example, going to the West -- it has nothing to do with it. Even if you don't go it will be there. That is just an excuse right now; you will find another excuse. If you don't go, if I say, "Stay here," then you will find some other excuse, because the mind cannot conceive of a fear which has no object to it. The mind can always conceive of a thing when it is objectively focused on something. When it is a very general thing the mind is incapable of understanding it.

It is a very general fear of the ego disappearing, but because you are identified with the ego it will feel as if you are disappearing. You are not disappearing. You Will appear for the first time now if you allow the ego to disappear. The life of the ego is not your life. The ego is a parasite: it lives on you, it sucks you. It drinks your blood, your soul.

When it is gone, for the first time you will be free to live, for the first time you will feel yourself... you will feel the presence of your being. Right now it is all ego covering you from everywhere. But this is how everyone is. And the feeling of fear arises only when some holes start happening in the ego, when chunks of the ego start disappearing.

And in fact sending you back to the West is a device, so make it a meditation. Go, and just keep it in mind that you have to finish things as fast as possible. So finish things there and come back. If the ego disappears, allow it. Let it go, allow it to go, say goodbye to it. And don't be afraid of the fear, because this fear is a friend. Not all fears are enemies -- some fears are friends. So fear as such is nothing to be afraid of.

For example, if you come across a snake on the road you will jump out of fear, but that fear is a friend; it is not your enemy. It helped you, it saved you. This fear is also a friend -- it is going to kill the ego and save you. But right now it will be difficult because right now you cannot see the difference between you and your

ego; you don't see the distinction and the distance. They have been together so long that they have become almost one.

When the ego disappears it is not like throwing your clothes away, it is like peeling your skin: it hurts... it hurts like hell. So there will be great pain, but accept this pain as a growth pain. It is just as when a child is born: the mother accepts the pain, in joy, in ecstasy, because it is going to give birth to a new being -- she is going to become the mother. She is thrilled although the pain is there.

This too is a birth pain. You are going to be born. So this fear has to be accepted, welcomed, and allow it to do the work it wants to do; it wants to destroy your ego. And the death of the ego will be a new beginning Then one really becomes a sannyasin, then the real initiation happens.

So go, finish things and come back, and you will not be caught anywhere -- I will take care.

God's Got a Thing About you

Chapter #27
Chapter title: None

27 September 1978 pm in Chuang Tzu Auditorium

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Veet means beyond, prabhavo means impressions, influences, conditionings -- beyond all impressions, beyond all influences, beyond all conditionings. That is where truth is. That's why the mind cannot know it, because the mind consists only of conditionings. Whatsoever has been taught, whatsoever has been put inside you from the outside is your mind. It is a deep effort, a cunning effort of the society to control you from within.

The society tries to impress children, influence children, to condition children. Hence the child becomes a Christian or a Hindu or a Mohammedan or a communist, an atheist, a theist. This is the manipulation of the parents and the parental society; and the child is completely unaware of what is being done to him. His mind is being fed with certain ideas Those ideas will become intrinsic to him and he wili think later on that those ideas are his ideas. They are not; they are all borrowed. The society has exploited the situation -- the child was helpless. It was just a coincidence that he was born in a Christian family, in India or in Japan; it was a coincidence, but he was helpless. His sheet was completely blank and then the parents and the society started writing on that blank sheet.

That's what the mind is. The mind can never know the truth because truth cannot be taught. It can only be experienced, it can only be original; it can never be borrowed. All the methods of meditation are nothing but an effort to disconnect you from the mind. Once you have started seeing yourself separate from the mind, you are free from society, you are free from the past, and you are free to live in your own way... free to be yourself. That is the meaning of your name: one has to go beyond all influences. All influences create slavery, bondage, imprisonment.

A sannyasin has to be utterly free from all influences. He has to be himself or herself, authentic, true, and at whatsoever the cost, whatsoever the risk -- because life is more valuable than any other thing, and to be respectful towards life means one has to be authentic, true. Truth is not something that can be given from anybody else to you; it cannot be transferred. Only you can go into it... alone, absolutely alone. Hence meditations prepare you to go into your inner being, in utter aloneness, solitude, silence. It is there that one meets truth or God. And the moment you have seen your truth, life becomes love.

Love is a consequence of the realization of truth. Love is a shadow. Only a true person can be a loving

person. A false person cannot be loving. He can only pretend, he can only put up a front. That is the meaning of the word "pretend": he can only play a role, he can wear a mask, he can smile. He can go through the empty gestures, the motions of love, but there is no love possible because he himself is a lie, and whatsoever he is doing is Iying. Even in his very very intimate moments he remains a pretender because he has not yet recognized himself as something beyond the mind.

Once you know who you are, not as taught by others but directly, immediately, the truth is achieved and love follows like a shadow....

But love can come only when truth has arrived. There is no other way for love to Come. Love is a byproduct. One cannot be loving unless one is true. So whenever you are true, you are loving -- of necessity. The man of truth is full of love.

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[A sannyasin says in the last few months there were moments when he did not know who he was -- much sadness came up... as if something in his throat opened.]

It is a beautiful experience -- just your interpretation went wrong, and the mind always interprets in a wrong way. The mind can only interpret in a wrong way, because it is beyond the mind to understand what is happening when such moments come. Those moments are incomprehensible.

For excample, the mind believes that you are a person, and you are not; you are only a presence, not a person. A person is a static thing, defined, well-defined, structured, with a name, form, label. A presence is an undefined, vague cloud. You can feel it but you cannot say what it is. The person is definable -- you can pinpoint it; the presence cannot be pin-pointed.

This is a great experience, to know that you don't know who you are. This is the beginning of a transformation. This is what I call real knowing. It is not knowledge, it is knowing. It is not information, it is transformation. The person is dissolving and the presence is arising. The presence is vast, infinite. The person is really a false entity that we have created to cling to. It will be very difficult to live as a presence. We live as persons. It is manageable, it is utilitarian. But when you start meditating and the meditation goes deeper, it is bound to reveal one day or other that the person is only a utilitarian device... you are not a person.

One cannot know who one is. This is the beginning of knowing oneself. This is the state of innocence. This is what Socrates means when he says, "I don't know," or, "All that I know is that I don't know anything." This is a blissful moment of ignorance... utterly clean, clear, transparent. Yes, it is not a moment of knowledge, so you cannot say who you are -- there is no need to either.

Relax into this presence. Become more and more available to it. Invite it more and more, and whenever you can find time, just put your person aside and become a presence, a nonentity, a nobody, a nothingness, a no-thing-ness. This is how God comes in! This is what Buddha calls nirvana. Ceasing to be is the real beginning of being.

This no-thing-ness is the gate. Enter into it and you will arrive at absolute being. But that too never becomes knowledge; it remains an existential taste, utterly inexpressible. That is the difficulty of all the great mystics: they cannot say what has happened to them, they feel dumb. They can only give their love. They can share their presence, but they cannot say a single word about what it is. They can show the way, they can point the way, but they cannot say where you will arrive. They cannot indicate the goal, because the goal is so vast.

Man is not separate from the whole. Man is just a wave in the ocean. When the wave thinks, "I am separate from the ocean," it is a person. When the wave comes suddenly to know that it is not separate from the ocean, it is a presence.... This is the difference between a person and a presence.

A Buddha is a presence, a Jesus is a presence; they are not persons. If you go into them to search for a person you will never find anybody there; the house is utterly empty. That is the beauty of it, that is the silence of it. This is what Zen people call "the sound of one hand clapping." If you ask me, it is even deeper really: it is the sound of no hand clapping. There is neither one nor two; there is nobody. If you Come into me there is nobody. The deeper you go into me, the less and less you will find me, and at the deepest core, just an open sky, with no boundaries... unbounded.

These moments were beautiful these moments are the moments of meditative consciousness. But our minds cling to the idea of a person, the ego -- "I am this, I am that." So when these moments come the mind starts feeling restless. It cannot digest these moments, because to digest them will be a death to the mind.

The mind rejects them, condemns them becomes sad. That sadness came from your mind That was an effort of the mind to contaminate the whole experience so you would forget all about it. It is a sad experience, an experience of despair, of emptiness... not of nothingness but of emptiness.

Emptiness means a negative nothingness, and nothingness means a positive emptiness. Not that there is nothing -- when the wave comes to know that it is the ocean, it is not an emptiness. Yes, as a wave it is nothing, but as the ocean it is all. It is very very positive.

But the mind will give a fight, it will struggle to survive. It will try to convince you, "This is a very sad thing. Don't go into it again." Yes, it is sad for the mind because it is death for the mind, it heralds nothing but death for the mind. But the death of the mind is your life, real life.

A person is a facade, mm? That is the meaning of the word "person" -- it comes from persona. In Greek theater the actors had to put up a mask in front of their faces and they would speak from behind the mask. Sona means sound; persona means sound coming from the mask. You cannot see the real face of the person -- you can simply hear the sound. You know the mask is false; somebody else is behind it, but who, nobody knows. The word "person" comes from persona. A person is a mask.

And not only do we have one mask; we have masks upon masks, because we need different masks for different situations. When you are talking to your friend you need one kind of mask. When you are looking at your enemy you need another kind of mask; you cannot use the same mask. You cannot smile the way you smile when you see your friend. When you are talking to your wife you have a different mask. When you are talking to your servant, of course, a different mask. And when you are talking to your boss, certainly a different mask. So we have many masks, subtle, and we go on changing them moment to moment. This is what our person consists of: a pile of masks which automatically change; they go on changing.

There is a Russian story of Turgenev's: Two policemen are walking on the street and they come across a man who has been bitten by a dog and the man is beating the poor dog badly. So one policeman catches hold of the man and says, "What are you doing? Do you know whose dog this is? It is the dog of the Inspector General of the policel" And he hits the man. The other policeman picks up the dog and starts patting the dog. Then the first policeman looks at the dog and he says, "No, I am wrong. This is not the dog of our boss." So the dog is immediately thrown down, and the policeman hits the dog, saying, "These dogs have to be killed, poisoned. And that man was doing a good job -- these dogs create trouble for people."

But the first policeman goes on looking at the dog and he says, "No, it seems it is the dog: it belongs to our boss." They again pick the dog up and again start patting him. This way the story continues and they go on changing: immediately, the moment they think it is the dog of the boss, they start beating the man,

saying, "What were you doing here? -- creating a nuisance on the road. Do you know whose dog this is?" And the moment they recognize that this is not the dog, they are confused; they start appreciating the same manl And it goes so fast that you can see how the masks change.

It is not so apparent in our life; we have become very skillful. The mask changes so slowly without making any noise, without making any stir anywhere .... This is all that our person is, our personality is. It is just clothes. And this person has been imposed on you by others -- it is not a growth. Only presence can grow. Personality remains static. It is never dynamic, it cannot be. How can a mask grow? Your real face can grow but the mask cannot grow; it is dead. Your real face, your original face, is not a face at all; it is only a presence. You will never know who you are. To know this is to know oneself. This is positive ignorance... this is blissful ignorance. It is called by another word, "wisdom."

Wisdom is blissful ignorance. Knowledge is just a deception. You don't know really because you can't know. The truth is beyond knowledge. But you pretend, you believe that you know. Knowledge is really the barrier, not ignorance. Ignorance is the door. But those moments of ignorance, nothingness, indefinable presence, are difficult in the beginning, because they are so vast that you cannot contain them. They are bigger than you. You cannot hold them in your hands, you cannot possess them -- on the contrary you have to be possessed by them. And that is the fear of the mind.

The mind will always give wrong interpretations, and the mind will become sad. Don't think that you were sad. Next time it happens, see it, that you are not sad, it is the mind... just something around you which is sad, which feels afraid, shaken. Why should you be sad? There is no reason. You should be really joyous. These are the moments when one should rejoice, because one is becoming bigger, vaster, is entering into infinity. And once you start rejoicing, those moments will start coming more and more. Make them invited, welcomed guests, because they are your reality.

And this is what I teach. I teach real positive ignorance. Hence I say drop the whole mind and all its

knowledge, all its prejudices, concepts. Drop all the luggage that it has been carrying all along. Just be a child again, innocent, able to say "I don't know"... and the door suddenly opens. Whenever you can say totally, truly, sincerely, "I don't know," suddenly a great transformation happens. You are transported into another world. I don't teach knowledge here -- that's what I destroy, that's what we are going to bum completely. Slowly slowly my sannyasins will become really ignorant, not knowing a thing at all.

Then you function from that state of not-knowing and then everything is beautiful because everything is true, sincere. It comes from the very core of your being; you are not pretending. Then you start living. Life has a different flavor. That flavor is religion.

So allow these moments -- they will be coming more and more. And now that you have come here forever, this is what is going to happenl You have to disappear -- only then can you be.

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[A sannyasin dentist wrote to Osho on his arrival, asking that he might be allowed to help survey the site of the new ashram for health-ensuring-and-maintainability.]

I received your message, and we are after a new place and after eight or ten days you will be able to go and see it. You will be perfectly satisfied; there will be no problem. I am also worried -- so many people fall ill unnecessarily, energy is wasted. It has to be stopped. But in Poona it seems difficult. The water is not right and everything.... But in the new place we are making everything absolutely as perfect as possible. Good.

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[A sannyasin says: In the West I am known by my Christian name in my architecture business in the university, and there's a certain practicality in keeping that. But I don't want to compromise with any of the sannyasin in me. I'm confused.]

There is no confusion... there is no question. If it creates some problem, then change it. Go to a court and it is so simple -- change the name.

You can have two -- if it creates some trouble in your mind. Otherwise there is no trouble. That old one is okay for the world and the new one is good for sannyas... nothing to worry about. It is okay, utilitarian, nothing to worry about.

But if some duality arises in the mind -- sometimes it happens to a few people: having two names can become a little difficult, identity gets confused -- then it is better to go to court and change it to the new, drop the old completely. That is up to you: if you can manage with two with no problem, perfectly okay. If it is a little dividing and makes you split, then it is better to change. It is so simple, the procedure is so simple to change the name; there is no problem in it.

So go and change it. But be clear -- don't remain in confusion. And never compromise! Because there is nothing in life worth compromising for. Every compromise disintegrates and slowly slowly one is lost in compromising. So I am not saying to keep the old name. If it creates trouble in your mind, drop it. If it, creates no trouble and you feel just playful about it, then it is okay: you can have both. When will you be back?

God's Got a Thing About you

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Video: No

Prem means love, sanjaya means a special kind of victory... not just victory but a special kind of victory. In English there is no word to translate it. Victory is possible in two ways: one is through coercion, violence; the other is through love. And the ways of both are totally different... not only different but diametrically opposite. In the first kind of Victory you rape the other person's being. That is the meaning of violence: that which violates the other's being. So only on the surface can you be victorious. Deep down the person will remain antagonistic to you; deep down the person will wait for a time to take revenge. So the victory is only a shadow victory. The heart has not been won, the heart remains totally antagonistic, inimical.

Another kind of victory happens -- that is sanjaya -- through love. Not that you coerce the person or violate his being; it is not through force but through

Surrender. You surrender to the other person in tremendous love, trust. There is respect for the other, reverence. The other is so revered that he cannot be violated. You cannot treat the other as a means; the other is an end unto himself. With this reverence, with this surrender, a totally different quality of victory arrives. The heart of the other is won and there is a meeting. Two persons slowly slowly dissolve into one person, one presence arrives.

That is the meaning of sanjaya. It is not an ordinary kind of victory, but victory that comes through love, through surrender.

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Anand means bliss, gramyo means wild, primitive, innocent. Bliss is possible only when one is in a natural state. Man is living in a very unnatural state. Man is the only animal who has gone unnatural; otherwise the whole existence is natural. Man has fallen out of harmony, and the misfortune happened because man started improving upon himself, he started having dreams about himself, about how he should be. That was the beginning of the poisoning. That was the most unfortunate moment in human history when "should" entered human consciousness.

When you are simply in the "is" you are natural. When the "should" enters, you start becoming unnatural because you start trying to improve upon your being. You start pulling yourself this way and that, pushing yourself this way and that; you start manipulating yourself, and the innocence is lost. And because you have to become somebody, you start pretending that you are already that somebody. Falsity enters; a kind of pseudo personality starts growing around you. You start deceiving others and you start deceiving yourself too.

This goes on and on, and for centuries this is the way we have lived; now it is almost impossible to find what our original face is. So many commandments, so many shoulds -- they are like mountains on our heart -- and nobody can become anything other than what they are; that is a fundamental law.

A rose can only become a rose, and the moment a rose starts dreaming of becoming a lotus, the rose will have to go to the psychiatrist. It will become neurotic, it will be split, it will become schizophrenic. It will not be one any more. That image of the lotus will be a constant pressure, a tension, an anxiety, of "I have not made it yet and I have to make it. Time is fleeing fast, and who knows? By the evening I may be gone... without becoming a lotus?" And despair arises. And because the whole energy of the rose becomes entangled in the idea of being the lotus, it cannot bloom as a rose. The energy is diverted. It cannot become a lotus because that is not in its nature, and it cannot even become the rose, which is in its nature. This is how man is living.

My approach is that we should drop all shoulds, that we should start accepting our nature, our reality, whatsoever we are... not in despair, not in hopelessness, but in tremendous joy and gratitude. This is the way God has made you, this is the way he wanted you. To deny this and to try to become somebody else is to deny God. To accept God means to accept oneself. And the acceptance has to be of great rejoicing -- that he has made you this way and only this way; he has given you a unique quality and a unique individuality. Relish it, celebrate it, and then bliss comes of its own accord.

And it is not only that you become blissful, you become a blessing to others too. A non-tense person is a blessing; his very presence is a blessing to the world. A tense person is a curse. There are people who are so

tense that whenever they come close to others they immediately make others tense.

I know one woman -- I have known her for many years -- well-educated, she is a professor in a university. But all her friends and all the people who have known her have known one thing: whenever she comes close to them, something goes berserk in them. Not only that -- if she comes into a group, people start fighting with each other. And the woman remained completely unaware of the fact. Her whole family was destroyed, her children were destroyed. Her husband escaped and since three years nobody knows where he is. Friends sooner or later leave her, because it is so difficult to be friendly with her... and she is a good woman.

I asked her, "What do you carry in yourself?" And slowly slowly she revealed her heart, that she is very split. She is carrying two persons with her, and there is a constant fight within herself. She is a woman of great will so she has forced herself to remain one, but that is only on the surface -- deep down she is mad. But just because of the will, she is carrying on, pulling on somehow, with a strong face on the surface. Deep down two persons fighting, and that fight has become so deep that the moment she comes close to anybody, her forceful personality -- split, divided, constantly fighting -- immediately affects the other person. Something starts splitting in the other person.

This is what Carl Gustav Jung discovered as the law of synchronicity, not cause and effect. She cannot cause this in anybody, but just because she has such a vibe, any weaker person, weaker than herself, will immediately start vibrating in the same way, will imitate her, and both will be unaware. And because 't she is constantly fighting within herself, a civil war going on, if she is in a group people start fighting -- people who were not fighting just a moment before. And I saw it!

I told her, 'Leave, drop this will. Allow these two persons to have a good fight; then there is a possibility of reconciliation. Instead of being two you have become three. It is better to be two than to be three. Now this is creating a third personality, so at least drop one." For six months she was mad. She dropped , that will and became split, but slowly slowly that madness disappeared and she has become one of the most tranquil, calm and cool persons. Now people have a totally different experience of her being.

When a person is tense -- and any person who has some idea about how to be, what to be, where to be, is bound to be tense -- he is pulled between his present and the future, and the gap is big, in fact, unbridgeable. He is pulled apart. He is a curse, and this type of person is all around. The whole world consists of them, hence after each few years a great world war is needed; somewhere or other a war is a must. It is a release, a catharsis.

In just the same way, when a person lives in the present with no image, with no idea -- the rose is happy to be a rose -- a great blessing arises. His very presence becomes a soothing presence in existence; wherever he moves he showers life, love. But for that one has to become natural.

"Gramyo" means as natural as a primitive person, like an aboriginal, one who has not known civilization yet, one who is almost like animals and trees and rocks. Allow that quality... and it is there! We are not to bring it from anywhere else -- we have already got it, but we have never allowed it to have its expression. We have been enforcing things on top of it and creating a mess. This whole energy can become a bliss.

And remember: one of the fundamental laws of thermodynamics is that energy cannot be created and energy cannot be destroyed; energy can only be transformed. When you are tense your energy becomes involved in tension; when you are non-tense the same energy becomes bliss. Energy can never be created and can never be destroyed; that is impossible. The total amount of energy in existence is always the same. So the only question is: where to put it? In the future? -- then you are tense. In the present -- then you are non-tense.

If you put your heart in shoulds then you will remain in anxiety. Put your heart in the isness, this moment, now, here, and suddenly the energy is released from tension, relieved, and there is great relaxation, and that relaxation is bliss. That's what sannyas is all about.

I am not giving ideals to you. I am taking ideals away from you. I want to give you that which you already have: your nature, your intrinsic nature.

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Deva means divine, pagal means mad -- mad for the divine. And less than that will not do. God is available only to mad people -- not the so-called ordinary mad, but there is a totally different madness: a madness with method. The ordinarily mad person falls below mind, uses his mind. The mad person I am talking about goes beyond mind. He also loses his mind. Both are similar in that both lose the mind, and yet they are as far away from each other as possible -- because one falls back lower than the mind; the other

goes beyond, becomes higher than the mind. One becomes irrational, the other becomes supra-rational. But the suprarational man also looks mad to other people.

Jesus looked mad, Buddha looked mad -- all the mystics down the ages looked mad... mad because they wouldn't follow our ideas, mad because they tried to live in their own way, mad because they lived in the world and yet were not worldly. And that is my definition of sannyas: love the world but don't be worldly, be in the world but don't be worldly. Certainly you will become a stranger, an outsider, because you will have a different flavor to your being and people will not be able to understand you. They will, of necessity, misunderstand you.

That has been the fate of all God-seekers, and that is going to remain so forever, because in a world where people seek money, where people seek power, where people seek respectability, to seek God, to seek meditation, to seek silence, to seek love, looks absurd. Where everybody is ambitious and is in search of more and more worldly power, not to be interested in it looks mad. The reality is that the whole world is mad, but the mad are in the majority.

It is like there is somewhere in Mexico a small valley where an old, ancient tribe exists -- just a small tribe of seven hundred people. They are all blind, because a certain fly exists there, and once that fly bites the person he becomes blind. All the children are born with eyes, but within four or six months at the most they all become blind. That valley of the blind has always believed that everyone is blind. When the first man from the outside entered the valley just three hundred years ago, they could not believe it -- they all laughed at the whole absurdity of it -- that somebody could see.

He was at a loss as to how to explain to those people, but he was a very loving person so he started living with those people and started trying to help them to understand what eyes are and what they were missing. He started studying to find out what the matter was. Why had all these people gone blind? And he was surprised -- every child was born with eyeS and then somewhere.... He found the root cause of it, he searched and found out where the problem was arising.

By that time he had fallen in love with a woman of the valley but the tribe rejected him. They said, "Unless you are ready to become blind you cannot marry this woman. We have never married our girls to anybody other than the blind. Either you have to lose your eyes or you have to lose the woman." And because they were in the majority the man looked foolish.

That's what happened with Socrates -- a man with eyes in the valley of the blind. That is what is happening with me -- a man with eyes in the valley of the blind. And that is going to happen to everybody -- whoever becomes alert to the reality of life, of the truth of existence, will become strange, will be an outsider. Then his path will not cross anybody else's path; then he cannot follow the people who move on the superhighway. He will be an outsider, a foreigner everywhere. But it is a great blessing to have eyes, even in the valley of the blind.

My whole effort here is to create as many mad people as possible, because the so-called sane are not sane -- they are really mad. And the effort to create mad people is an effort to create sanity. Be as mad as Jesus, be as mad as Socrates -- after truth, after God -- and you will attain to ultimate sanity.

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[A sannyasin, leaving, says Leela group leader saw something in his chest like a black cloud: When it changed I felt differently. Instead of feeling above things, I felt part of them, with people.]

Very good... that s very good. It must have been there, a dark shadow on the heart. Many people have that, and the reason is that we have all been trained to be egos. That shadow is of the ego -- the ego is a dark cloud; it hovers around the heart. And it keeps you feeling that you are superior, holier-than-thou, higher than others, special, extraordinary. In a thousand and one ways it goes on making you feel above others. And that is a very very destructive attitude towards life, because nobody is higher and nobody is lower. In fact, we are not separate and therefore able to be higher or lower. To be higher or lower we would have to be separate entities, and we are one!

Even Jesus is not higher, nor is Judas lower. Jesus and Judas are both aspects of the same coin: Jesus cannot exist without Judas, and neither can Judas exist without Jesus. The saint and the sinner are two aspects of the same phenomenon. We are all one, and to feel part of the whole is a great relief, because to keep oneself above is an unnecessary effort. It is trying to pull yourself up by your own shoestrings. It is heavy work, it is suicidal, it kills people. But before they kill themselves they kill many others too, because whenever you feel superior to somebody else, you have hurt him.

You may not have said a single word -- you just passed by the person and you felt yourself higher and above and holier -- but you have hurt the man, you have wounded the man. He may not know, you have not said, but the wound has happened. That very energy passing by has created a wound inside him; violence has happened. One need not carry a sword to wound people. All that one needs is a strong egoistic image of oneself, that's all. That is enough to destroy, harm, poison. And when you feel higher and above others you will never feel happy, you will always feel sad, because your whole energy will go into this and it will never be available to be happy, blissful, dancing, singing.

It is very good that you became aware of it, and then when it left you also felt you are part of this whole cosmic drama. We are one with it... just playing different roles; nobody is higher, nobody is lower. And once this ego and its shadow is no more there, one's being is full of light. That very light creates delight. Delight is its byproduct. When you start feeling full of light inside, outside delight is released. You have the quality of dance then, a smile spreads all over your being and great love happens without any effort. Grace surrounds such a person. And that's what makes life worth living.

So never allow that shadow again. Whenever you start feeling it coming, just relax and become part, just be ordinary. And remember one thing more: don't start feeling ordinary in any extraordinary way, otherwise again the same trip comes in from the back door. Don't start feeling humble or again the shadow will enter. I am not saying to be humble, because humbleness is nothing but another ego trip. I am simply saying you are not, how can you be egoistic? How can you be humble? You are not, so how can you be a saint and how can you be a sinner? Only God is. The whole is. The ocean is -- waves are not.

So remember it: the old habit may come again, and again will start dragging you along the old track. The moment you catch hold of yourself red-handed, relax, have a good laugh, and Start mixing with life again. The more you mix with life and with people, the more relaxed you will feel.

You must have carried something, but don't allow it again. And I am saying this because it will come: whenever you are unaware it can come again. These are just habit patterns and habits die hard; they become almost autonomous. Whenever you are not looking in, those habits will start functioning mechanically. So for a few months you will have to keep alert and you will not be able to forget about it. For three or four months remember as much as possible; then the old habit loses its impetus, its momentum, its energy. And once you have not traveled on it for long, energy automatically starts moving in the new direction.

It happens many times in groups that you become aware of something -- something is relaxed, something changes -- but outside the group if you are not alert you will be a victim again. The past is heavy and strong, and whatsoever has happened is very delicate right now, unless you go on nursing it, feeding it ....

So keep the old habit unfed, starve it, and give the whole energy to this new experience of being in the world, with the world, part of the whole, neither higher nor lower. This insight will start growing and may become one of the significant milestones in your life.

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Lolita: It means moving towards God, a movement towards God. Life is not static -- it is a constant movement. It is like a river, and just as the river moves towards the ocean, life moves towards God. Nobody is going anywhere else. Even people who don't believe in God are moving towards God, even people who are absolutely against God are moving towards God. It does not depend on your will; it does not depend on your idea and belief and philosophy. Life itself is moving towards God. This is a fact; it is not a question of believing or not believing. I have never come across a man who is not moving towards God; it is not possible in the very nature of things.

There is no alternative, there is no question of choice.

But the people who are moving consciously move faster, and that makes the difference, and a great difference too. The people who know that they have to move towards God avoid many many distractions. Others get distracted easily. In fact in others' lives distractions become goals, because their real goal is completely unknown to them, so there are small distractions -- have more money, have more power, have more bank balances, have this, have that. Their life becomes a life of having things -- they lose all awareness of being. They are also moving towards God but in a very zigzag way. They may take many lives to reach, because they don't have a direction and they don't have any sense of direction either. They don t have any idea of what they are doing with their lives, and why, from where they are coming and where they are going. They are completely oblivious of the whole thing.

Just in the middle they are dreaming of a few things and rushing after dreams like small children

running after butterflies or playing with toys. Children are playing with toys and your so-called adult people are alsO playing with toys. Their toys are different but toys are toys; their size and their value does not make much difference.

By giving you this name I want you to become alert, aware, so that you can gather together your being, so that you stop being distracted, so that you can pour your whole energy towards the ocean, so that you can reach faster. And if one is really alert, one can reach in a single moment. It becomes a quantum leap.

So you have to use your name as a criterion. Whatsoever you are doing, judge it on this criterion: whether it is going to help you to move towards God. If it is going to help, it is good, do it, and do it totally. If it is not going to help, don't waste time.

This is the difference between wants and needs. The person who lives through wants becomes distracted. He says, "I want this, I want that," and he goes crazy because he wants so many things and he cannot manage. He is always frustrated, because whenever he achieves something that he had wanted so long, he feels simply foolish that he wasted so much energy, time, life. Now he has achieved it, and he seems to be getting no joy out of it. The whole effort seems to be meaningless, ridiculous. But before trying to understand he starts jumping into wanting something else. He says, "So this is not the thing; then it must be something else. Let me have this, let me have that."

A need is that which will help you to move towards God; a want is that which will only distract you. A need is a reality; it has to be fulfilled. Needs are very few; they can be easily fulfilled. And wants are millions and they cannot be fulfilled ever. Not only in one life, in millions of lives they cannot be fulfilled.

So always see whether it is a want or a need. If it is a need, fulfill it. If it is really needed .... And what do I mean by saying "if it is really needed"? I mean if it is going to help your growth, to make you more mature, more alert, more loving, more open, more present. Is it going to make you more intelligent, more blissful, more rooted, centered? These are the values. Is it going to give you a kind of integration? Is it going to make you more alert, aware, conscious? Then it is good, it is a need. Fulfill it. Then your way towards God is straight.

Jesus says, "Straight is my way and narrow." The way is straight and, yes, it is narrow too -- narrow because only one can pass on it; you cannot take anybody else with you. It is so narrow that only one can pass on it -- God is available to individuals not to crowds. Each has to move on his own, alone, utterly alone. And it is straight if you are alert.

Just think of a river going towards the south and then towards the north, and then going to the east and then going to the west; it will just be wasting itself and may get entangled in some desert unnecessarily. But the river follows the shortest course, the straightest way possible, the shortest distance between two points.

One point is you, the other point is God. God means the whole, the ocean of existence. We are small riVers moving towards God.

That is the meaning of your name: judge everything according to whether it is going to help your movement. If it helps, it is virtue; if it doesn't help, it is sin. And you will be surprised: ninety percent of your life is unnecessary, and that is what goes on creating so many problems -- that ninety percent of your life. The ten percent of your life will be really beautiful, and then it is unhurried and you have enough space and enough time and you can live at ease. You can be a let-go, and God happens only when you are a let-go.

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[A sannyasin, leaving, says: I feel mixed up. One side of me is that I feel at home here and the other side is that I'm still enjoying my games in the West.]

Then you have to be in the West a little time more, because to be here will be beneficial only when your total heart is here. So just a little time more; those games will be soon finished. They cannot keep you interested for long, and it is better to finish them rather than suppressing. If you decide to be here right now you will be suppressing something, and then sooner or later you will have to go, so it is better to finish those games. Just go and get involved in those games. Let them go through experiencing them. And it is not going to take a long time -- soon you will be finished with the West and then it is good to be here.

Even if a little part in you wants to be there then I will suggest you be there. I don't want you to be here half-heartedly, because then I cannot work on you; then it is better to be here for a few months and then go again. But this is just a transitory period. I have put the time bomb in you... so it will take a little time and then it will explode! Nothing to be worried about.

I think one time more or at the most, two times more, you will have to go, that's all. Then the whole idea

of going will disappear. And when the whole idea of going disappears, you will be really here, totally here. Then being here will have significance, a spiritual significance, because my work can be done on you only if you are totally available to me. If even a small part is not available to me, work cannot go as deep as it should go.

So this time go and have those games. They are games and you know they are games, so they cannot keep you long. But a certain maturity is needed, and that is coming.

God's Got a Thing About you

Chapter #29
Chapter title: None

29 September 1978 pm in Chuang Tzu Auditorium

Archive code: 7809295
ShortTitle: ATHING29
Audio: No
Video: No

[A sannyasin couple have problems with their relationship. The woman says: So much misunderstanding and... ugliness from myself and him.]

Love has to grow through misunderstanding. Understanding is not easy -- it is very rare to arrive at understanding; because you are confused, he is confused, you don't know who you are, he does not know who he is. Then two confusions collide and two confused persons start manipulating each other, dominating, possessing. Nobody wants to be dominated and everybody wants to dominate. Nobody wants to be possessed and everybody wants to possess, hence the problem. And it is through these misunderstandings that slowly slowly you will come to see what you are doing: you are destroying the freedom of the other and the same is being done to you.

Stop destroying the freedom of the other, be non-possessive, and immediately things start changing. If you are non-possessive you will make the other look at the whole thing again, and if you are really non-possessive you will become so happy that the other will start following you and wondering what has happened to you, why you are so happy, because he is so miserable. Possessiveness makes you miserable and possessiveness destroys and poisons all love.

So from your side try to understand what you are doing to the relationship. Ordinarily we always think about what the other is doing to us and how to stop him from doing it. That is not possible -- you cannot stop the other. The more you try to, the more the other will try to manipulate you, because he is afraid for his freedom, you are afraid for your freedom. And nobody has the understanding that there is no need to be afraid -- your freedom cannot be taken away. Nobody can take it. Yes, it is possible to kill you, but is impossible to take away your freedom. Freedom is our intrinsic nature. Nobody is capable of taking it... unless you want to give it. And that's what happens: we go on trying not to be dominated by the other and yet deep down we want to be dominated too, because we cannot be alone; because we cannot stand on our own feet we want somebody to lean on. When you lean on somebody, you will be dominated. And still we don't want to be dominated.

These contradictions are carried by everybody in his being. These conflicts are there inside. The problem is not outside -- the problem only appears on the outside; the problem is deep down in you. That is the meaning of the word problem. It comes from a root "pro-emblema"; from "emblema" comes "emblem." It means symbol. Problem means just a symptom, an appearance on the surface -- it is not the true cause, it is not the real disease. So when problems arise in a relationship, they are only emblema, just symbols. They

are not real problems. Real problems are deep down in you -- a relationship simply helps them to surface. My feeling is that you continue in this relationship.

[She answers: I don't want to.]

If you don t want to then why should you ask me? You could have dropped it. When a person asks me, that simply means that the person himself is not ready to drop it. Whenever a person wants to drop a relationship, they drop it! You never asked me when you started; you would never ask me if you really wanted to drop it. You simply want to show that you want to drop it. You want to see how Alok feels; you would like him to cling around you. Otherwise you never asked me when you started -- why should you ask me when you want to stop? There is no problem at all! It is simply your decision. Drop it! Why make a problem out of it?

When you want to make a problem out of it that means deep down you would like to show that you want to drop it and yet you are so compassionate, that's why you are not dropping it. On the surface you show you are not interested -- that too is a trick of the mind. That's also a way of being possessive. On the surface show indifference -- as if this is not your need -- you are free, you can drop it any moment. But then why don't you drop it? Who can prevent you from dropping it? At least I am not going to; prevent you. If you want to drop it, drop it. If you J want to continue, then change yourself.

My suggestion is: dropping it is not going to help much. You will fall into another relationship sooner or later, and one Alok or another, it is always the same. It may be good in the beginning again as this was good in the beginning, but again the same problems will surface.

Rather than dropping a situation it is better to change yourself. That takes... needs guts, to change oneself. It is very easy to change a situation from the outside, but if you are the same you will create the same again.

[She says: Yes, I know.]

So that s for you to decide -- if you want to drop it, drop it and let it happen with somebody else. Then use my suggestion. And if you want to try my suggestion with this relationship you can, but the suggestion is the same. With whomsoever you are the same will come, unless you change.

But make a decision. Don't linger. If you want to stay in it, then make it beautiful and make it a growing relationship, helping each other; let it be creative. If you don't want to, simply step out of it with gratefulness, friendliness. Don't make much fuss about it.

[Osho says that children from the school can also start coming for energy darshan.]

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Veet means beyond, astho means belief -- beyond belief. Truth is beyond belief and also beyond disbelief. You cannot know it by believing in it, you cannot know it by disbelieving in it, because either way you become prejudiced, and to be prejudiced is to be closed. Truth is known only when you are open, utterly open; there is not even a shadow of prejudice. Truth is known in a state of pure ignorance. Whenever you are knowledgeable, you are creating a hindrance. All beliefs create knowledge but not knowing -- only knowledge. One can believe or disbelieve, but those are the ways to protect oneself against truth. Those are defense mechanisms.

The person who says, "I believe in God," is saying, "I need not inquire into God because I already believe And what is there to inquire about?" When you have already concluded, decided, inquiry is closed. And so is the case with the other person who says, "I don't believe in God," or, "I disbelieve"; he has also taken a standpoint. These are very arrogant approaches towards truth. Without knowing anything about it, without experiencing anything of it, you have already decided. This is very unscientific.

I teach a scientific approach. The mind should remain uncluttered by belief and disbelief. The mind should remain available to all the possibilities. It should not have a like or a dislike. The moment you choose you are no more a seeker; the seeker remains Constantly in the state of choicelessness. And then one day one knows, but that knowing never becomes belief. Because you know, now there is no need to believe First there is no need to believe because you don t know; finally there is no need to believe because you know. So belief is irrelevant, utterly irrelevant. In the beginning, in the middle, in the end, it is always

irrelevant.

Drop all beliefs, all disbeliefs. Let the mind become less cluttered. Remove all unnecessary luggage, become more unburdened. The more unburdened you are, the closer to truth. When you are absolutely unburdened, empty, when you are just there, with no idea surrounding you, truth happens. That is what Zen people call satori. It happens in a state of no-mind. And the beginning of no-mind is the dropping, slowly slowly, of all kinds of prejudices -- Christian, Hindu, Mohammedan; these are all prejudices. Communist, Catholic... these are all prejudices. And to cling to these prejudices is a very very irreverent act, very egoistic, because these beliefs are claims, and claims without any validity. You don't have any existential validity for them -- you simply believe because you have been told to believe. You believe out of fear or you believe out of a certain conditioning; because it was a coincidence that you were born a Buddhist or a Christian and you were taught Christianity or Buddhism. And your mind has been fed with information from the Bible or the Koran and now you are repeating it.

When a Christian says, "I believe in God," what is he saying? He is simply repeating the program that has been put into the bio-computer of his mind. If he had been brought up by Buddhists he would have never talked about believing in Christ: he would have believed in Buddha. Hence the Zen masters say, "If you meet the Buddha on the way, kill him." No Christian can say it, no Hindu can say it, no Mohammedan can dare to say it, hence Zen has something beautiful. It is the religion beyond religions -- it is the quintessence, the purest possibility of religion. That's what I am saying: go beyond belief, go beyond Buddhas and Christs and Mohammeds....

This place is a lab, an alchemical lab. We are doing experiments here. Just as a scientist decides only by experimentation, you have to decide by experimentation. When you have come to a valid experience of your own, when you are a witness to truth, only then is something achieved. When you are simply repeating borrowed knowledge you are deceiving yourself. Drop all that is borrowed so that your natural consciousness can be redeemed, so that your own wisdom is freed -- freed from knowledge.

Knowledge and wisdom are opposite polarities. Knowledge is never wisdom, cannot be. Knowledge is mechanical; it is not rooted in experience. Wisdom is existential; it is rooted in experience. One can learn much about love through a library without knowing anything of love, without ever having been in love; this is knowledge. And when you fall in love and you suffer its agonies and its ecstasies, then it is existential wisdom. Then it is not only a memory in the head -- it spreads all over your being. Then nobody can take it; you cannot forget it. Wisdom can never be forgotten. Knowledge has to be remembered, kept continuously in the memory. and one is always afraid that one may forget about it. Wisdom becomes your nature; there is no possibility to forget it.

Jesus says, "Truth liberates," and he is right, but one's own truth liberates, not somebody else's truth. Jesus' truth cannot liberate you, my truth cannot liberate you, only your truth. My sannyas believes, trusts, in inquiry, not in any doctrine, dogma, system of thought, ideology. I trust inquiry. One has to go to the very end of it and one has to suffer a long journey. It is a dark night of the soul but one has to seek and search for the morning and then one finds it on one's own. Then it is a blessing. Then it redeems you... it brings freedom.

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Deva means divine, pragyano means wisdom. Knowledge is human, wisdom is divine. Knowledge can be acquired by effort, by will. Wisdom cannot be acquired, it cannot be accumulated: wisdom descends You cannot snatch it away from existence -- you can only be open and waiting for it. It comes in a kind of let-go. Knowledge is male effort: it is aggressive. Wisdom is a feminine phenomenon: it is passive.

The feminine love is never aggressive. That's why a Woman cannot take the initiative; she has to wait. She has to pray, she has to keep her love throbbing in her heart. She creates a situation by her waiting, by her prayerfulness, by her heart full of love, overflowing, but she never utters a word. The initiative has to Come from the man. From the man it is perfectly okay; from the woman it is ugly. It is ungraceful from the woman, it is unwomanly, because in the deepest Core the woman is passivity, rest, relaxation. That's why the feminine body has a beauty of its own, a kind of roundness, a softness, a warmth.... Man's mind, his whole energy, is always aggressive. He wants to snatch things. He wants to penetrate into nature and know its mystery. His effort is almost like a rape.

Science is male energy: religion is female energy. In science you acquire more and more knowledge: in religion you allow more and more wisdom to happen. These are totally different approaches. God cannot be attacked and cannot be conquered. You have to allow God to conquer you and to possess you... you have to

become a womb. Knowledge has to be brought, wisdom comes. It descends like a falling leaf from the tree, slowly, silently, with no effort. And if one is open, if one's doors are not closed, if one's heart is in a waiting, then the miracle happens.

Hence wisdom is always divine. It is God's gift, not man's achievement. And meditation is the way to receive that gift.

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[A chinese sannyasin is present and Osho suggests he start translations of his books into chinese. He says his chinese is not so good.]

But then we can find somebody to improve upon it -- you just start something. You have some friends who can work upon it?...

Start, mm? because something has to be done in Chinese now. Now a few books have come in Japanese and a few more are coming. China cannot be left, mm?

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Prem means love, Hamido is a Sufi name for God -- it means the praiseworthy. Sufis continuously praise God. They call it jikr -- remembrance They are continuously bowing inside to God. That is a way of effacing yourself. That is a way of destroying the ego, the way to destroy the person. When the person is completely effaced, dropped, he becomes a presence, and that presence is love.

Love is known only when you are no more a person and you have become a presence. Love is a shadow of presence. If you are a person then in the name of love a thousand and one other things go on masquerading as love: possessiveness, jealousy, domination, politics, power. A thousand and one are the games of the mind. If you are a person -- and by "person" I mean if you have the ego, the "I"; that's what person means -- if you are living in a kind of separation from existence, then you are constantly in Conflict. Even with those you love there will be conflict; your very style of life is of conflict. Then people love, but the love brings only misery... gives great hope, but never fulfills, promises much but the goods are never delivered.

There is another kind of love -- the real love -- that never happens to a person; it happens only when you have become a presence. The way to love, the method to create love energy in you, is to negate the ego. And to negate the ego the Sufis use the continuous prayer, praising God in every possible way. They never miss a single opportunity to praise God. If they see a rose flower, the Sufi will immediately say, "God be praised!" Why? Because in this moment he has given this beautiful rose flower to him. If he sees a star in the sky, "God be praised!" If he sees a beautiful person passing by, "God be praised!"

He continuously uses all occasions to praise God. Hence one of the names of God is Hamido, the praiseworthy, one who has to be praised continuously. It is a technical device to efface oneself, to forget oneself, to drown one's person into oblivion. And then one day you are not there. Something is, but you are not there. There is no feeling of "I" -- a pure presence. That presence showers love. That presence becomes a blessing to existence.

So your name means: attain to love, a love that becomes a blessing to existence. Attain to that love which is synonymous with God, the praiseworthy one. Love be praised.

Love is the only alchemy that transforms a man into something superhuman. And my work is nothing but creating a situation in which your love can start flowing. It is there, frozen; it needs a little warmth, a provocation, and then it starts flowing. It needs to be called forth, and that is the function of the Master: to call forth the intrinsic in you, the potential in you, and to help it become actual.

God is everybody's potentiality; it has to become everybody's actuality too. Unless it happens we remain in misery. And when it happens there is ecstasy, unbounded ecstasy. And once it starts happening it goes on happening; then there is no end to it. Yes, it begins but it never ends... it has a beginning but no end.

God's Got a Thing About you

Chapter #30
Chapter title: None

30 September 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva means god, samarpo means surrendered -- surrendered to God. And that is the very secret of religion, the most fundamental secret, the secret of the secrets. All that is needed is a total surrender -- relaxing oneself into the totality of existence, dissolving, merging, melting, not keeping oneself separate. The whole misery of man consists in keeping oneself separate. And then we suffer, because existence no more nourishes us. We shrink and slowly slowly we die because we lose roots in existence.

A tree has to be surrendered to the earth, to the sun, to the wind; only in that surrender can a tree bloom. If it shrinks back from the earth, is afraid of merging into the earth, then it will not grow. If it is afraid of the sky and the sun and the moon, then it will start committing suicide. It has to be available, vulnerable It has only to be in communion with the whole. The whole is an orchestra; we have to be in harmony with it. To be disharmonious with it is to be in misery -- to be in harmony with it is to be in joy. So slowly slowly disappear as a separate being. Let the whole take possession of you. Let the whole sing its song through you. Just be a hollow bamboo so that God can make a flute out of you.

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Veet means beyond, asmito means the ego -- beyond the ego. Man lives in the ego, nature is below ego, God is beyond ego. Man is just in between; hence he has missed the joy of nature. He cannot be as happy as a tree in the rain. He cannot be as rejoicing as a bird on the wing, because that is possible only when you are either below the ego or beyond the ego.

Man has lost his natural being. The ego is an artifact; it is a false, imposed phenomenon. It is a social byproduct. It is given to you by others. It is needed, it is useful, but it is a kind of necessary evil. It is difficult to be without it from the very beginning -- every child has to gain it, otherwise he will not be able to survive; it gives a kind of protection. The child starts defending himself, and life is a struggle. And the ego helps -- it becomes an umbrella, an armor around you, but it is an artifact. It helps you to be protected from others and their assaults, but by and by it starts becoming an imprisonment too. It starts crippling your freedom, it starts closing your doors, it starts separating you from existence. So one day, sooner or later, it turns out to be the enemy. In the beginning it is a friend, in the end it is an enemy. It has to be dropped at the final stage of maturity.

Use it as a boat from this shore to the other shore, but then don't carry it on your head forever. The boat has to be left once you have reached the other shore. Once a person has become mature the ego is no more needed. The ego is needed for the immature person as a protection; it is a device. And if somebody goes on living in the ego he remains immature. So when one matures, the ego has to be dropped, or, vice versa is also true: if you drop the ego you start maturing.

God is beyond the ego. Buddha is beyond the ego, so is Jesus and so everyone has to be. The difference between a bird on the wing and a Buddha sitting silently under the Bodhi tree is only of one thing: the bird is unconscious of his bliss, Buddha is conscious of his bliss, but both are blissful. The bird cannot be self-conscious -- he has no idea of his self; the Buddha is aware of his blissfulness. But both are blissful. So bliss has two possibilities: either become part of nature and you will be blissful.... And that's why, when you go to the mountains a certain kind of bliss Starts happening of its own accord, or sitting on the beach under the sun, listening to the roar of the Ocean, suddenly you are transported into another world... or with the trees and flowers or sometimes with children, just playing, you lose track of your ego and again something opens up in you; you are no more enclosed.

So one way to be blissful is to go back to nature. That's where the artists go -- the painter, the poet, the musician, the sculptor, they all go back to nature. For moments they again become part of the uncivilized

existence, the uneducated existence, and from there they bring back great joy. Mm? that joy overflows in their songs, in their paintings....

It is not just an accident that all the artists become interested in alcohol, in drugs, and things like that, because those things help them to fall back, to slip out of the ego. But that is not evolution -- that is regression, and you have to come back again and again. Hence the artist becomes more and more schizophrenic. Almost all artists suffer from a split personality. They want to go back to nature and that is possible only for a few moments or for a few hours at the most, and then they are thrown back into human reality. Now human reality looks so pale compared to the natural world. That nature is so psychedelic and the human reality is so faint, so ordinary, colorless. The artist becomes divided -- he wants to remain in nature more and more, forever, and that is not possible. You can fall back only for a few moments, and that too either under the impact of drugs, alcohol or love. Love is a natural drug, a biological drug, built in your chemistry. But you will have to come back unless you go beyond -- then there is no need to come back.

One who goes beyond evolves higher than human beings. That is what is called Christ-consciousness or Buddhahood, or whatsoever you like to call it. That beyond is the goal. In that beyond we again become natural and yet we don't fall back into nature; we become supra-natural... a higher plane of being natural. And for that no drug can help; except meditation there is no way. All other ways lead backwards -- only meditation takes you forward. That is the only door to transcend yourself, to surpass yourself, and the beauty of man consists in surpassing, in transcending.

It is possible -- one just has to accept the challenge and start working. And the work consists of a single thing: the work consists of unloading your mind of thoughts, unburdening your mind of thinking. Slowly slowly let thoughts disappear; don't cooperate with them, don't go on feeding, nourishing them. Don't cling to them. They cannot survive without your cooperation. They will flutter for a while but if you don't cooperate, if they become uninvited guests, sooner or later they disappear of their own accord. Then you are left alone in utter simplicity, in utter ordinariness, in utter silence. That silence will give you the first taste of the transcendental and that is the first insight beyond the ego. That liberates... it is liberation. Nobody else can liberate you. No Jesus, no Buddha, I cannot liberate you. Liberation has to happen through you, in you, by you.

And this is the process: become contentless consciousness, thoughtless awareness, and you will be able to go beyond yourself. And unless you go beyond, there is no heaven, no benediction. So your name will remind you again and again of the ultimate goal.

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[Osho gives sannyas to a nine-year-old child]

Veet means beyond, nakaro means negative, no-saying. Drop saying no and learn saying yes.

As far as possible, as far as humanly possible, say yes, and you will be surprised: through the yes one starts growing. The more you say no, the more you remain un-grownup. No is a kind of poison -- yes is nectar. Say yes to life, yes to friends, yes to the moon, yes to the trees and the birds. Keep alert that saying yes is your meditation, and you will be surprised: life slowly slowly becomes less and less angry. Troubles don't arise, conflicts disappear, friendships grow, and everybody loves a person who has yes in his heart.

The person who has no in his heart is never loved, cannot be loved. Even if you love him he will say no.

There are people who have become addicted to saying no, and because of that no they never attain to love. They cannot love, they cannot be loved, and because of that no-saying for their whole life they always look for the wrong thing everywhere. If you take them to a rose bush they will count the thorns, they will not look at the roses. The yes-saying person looks at the roses and is not worried about the thorns. The yes-saying person always looks at the white, bright, side of life. And his life becomes a bright life, because whatsoever you carry in your heart will become your life.

It may be difficult to understand right now, but keep it in the heart: slowly slowly try saying yes. Even when your mind tends to say no, experiment with yes, and you will be surprised again and again at how beautiful life becomes.

To say yes is to be religious.

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To be contented means: don't expect anything from life, just live it moment to moment, and whatsoever it gives is just fantastic.

Life goes on pouring infinite treasures on us. And because of this mind asking for more, we remain blind to those treasures. Once this constant noise for more stops, then this chirping of the bird is enough. There is nothing in it and all in it.... It is enough to turn one on; nothing else is needed. Just listening to this chirping of the bird one can fall into infinite meditation, one can disappear from the circumference, can become centered. One can simply forget the whole existence in this small music. And this moment can become so precious that the past becomes irrelevant, the future becomes irrelevant; they simply disappear. One is now and one is here. The lost paradise is regained and Adam is back home.

Contentment is a key: it opens the door of paradise. And paradise is not there -- paradise is here, and paradise is not there above in the sky; it is just underneath your feet. You are standing on it, you are standing in it, you have never left it; your mind has just started wandering, dreaming.

And once you have tasted a few moments of such blissfulness the whole life is a celebration, nothing but celebration. There is no birth, no death -- only celebration that goes on and on forever. But only those who know the art of being contented are capable of entering into that eternal life.

Initiation into sannyas is nothing but initiation into this art. I have no techniques to teach but only a few devices to impart. I have no philosophy, I have no belief system to give to you, but I can give you a little bit of experience of the present. All that goes on here in this commune is different aspects of the same strategy, so that somehow you are pulled out of your dreams -- even if only for a few moments -- and existence explodes on you in all of its presentness. Once you have tasted those few moments you will know how to enter into them on your own.

I persuade people, seduce people, to live the present moment, because that is God.

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Deva means divine, urdhwa means upward-going -- a divine upward-going. Science knows one law, the law of gravitation -- that everything falls downwards, that the earth functions like a magnet and pulls things towards itself. Religion knows another kind of law -- the law that things can fall upwards too. Religion calls it "the law of grace."

There is a Sufi story.... A Sufi mystic who was thought to be mad -- as all mystics have always been thought to be -- was staying with a friend. The family was a little worried because the man was unpredictable. Not to create any scene in the neighborhood they arranged for his stay in the basement of the house so nobody would know; it was underground. In the night the family was suddenly awakened by great laughter that was coming from the terrace. They rushed out -- they suspected the mystic and they were right. He was rolling on the terrace and laughing madly.

They asked, "What happened? Why are you laughing like a madman and why are you rolling about?" He said, "Suddenly I started falling upwards! I was in the basement and I started falling upwards -- that's why I am laughing, because this has never happened to me -- and suddenly I found myself on the terrace!"

The story is symbolic: one day one finds oneself falling upwards. The ordinary human being lives in the basement; his life is underground, unconscious is his life. He lives in a kind of darkness. But if a few things can be arranged, one starts falling upwards. One day one finds oneself on the terrace of life, under the open sky, full of stars, and the miracle has happened. Then there is no end to the laughter... then life and laughter are synonymous.

How can one stop laughing when one starts feeling that one is falling upwards? It looks so ridiculous, but it has been found to be so again and again, although not many people have learned the secret of it, only some thousands. Down the ages a Zarathustra, a Lao Tzu, a Mahavira, and so on, so forth. A few people have found themselves falling upwards.

That dimension is called "urdhwa." And I hope one day you will find yourself falling upwards! It is time to get out of the basement. Enough is enough. You have lived long in darkness and unconsciousness. The time has come to come out of the darkness, out of the tunnel. The sun is just on the horizon... it is dawn.

The orange color symbolizes the morning, the sky becoming red, ready, spreading red carpets for the sun. The orange is the color of the morning, the early morning color, symbolic that the night is over, that one need not creep and crawl into a basement, that one can start rising higher, that one can start flying.

Yes, sannyas is the art of flying... the art that stops the process of gravitation and starts the process of grace. All that is needed is a state of let-go. All that is needed is a readiness to be possessed by the upward dimension, a readiness to open to the sky.

We are clinging to the earth. The sky is ready to take us, we have the wings -- we just need courage. All that we need is to drop the fear of the unknown and the vast and the infinite.

So keep it in your heart that the time is very close by, and prepare for it. The meditations will unburden You and the therapy groups will help you to drop unnecessary luggage, because one who wants to fly can not carry all the nonsense-luggage that one has accumulated down the ages. If one wants to fly one has to be utterly nude, one has to drop all kinds of weights. That's what I call the state of let-go: one has to be surrendered to God, and then miracles start happening. We are preventing them, we are hindering them, we are our own enemies.

So just don't stand between yourself and God, that's all. And the first lesson will be: don't stand between me and yourself. Let there be a direct contact between me and you. Put your personality aside, don't let your ego stand in between. This will be the first lesson in let-go. The disciple has to learn the lesson of let-go with the Master and then the same lesson has to be spread over all one's experiences, all over one's life. Then it becomes the state of let-go, and when the time is right and the spring has come, God descends.

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Mallik is a name for God, a Sufi name. It means exactly what the English word "lord" means -- the master of all. Love is the god or the goddess, because there is nothing higher than love. Love is the supreme-most experience. Everything else is in the service of love. Love is nobody's servant; love is the master, and whenever people make love a servant to something else they destroy love. Love cannot exist as a servant; it can exist only as a master.

When two persons fall in love they both become servants of love, not servants of each other; and that's where the whole misunderstanding happens. Because they cannot see the love -- love is invisible -- they start feeling as if they have become a servant of the other, and then the resentment -- because nobody wants to lose one's freedom -- and the fear that love brings, the fear that one is getting into a kind of bondage, that one is getting fettered. Hence the fear of all love, and out of fear, the effort to dominate the other so that he cannot dominate you. Before he starts dominating or she starts dominating, you have to impose your domination.

That is the conflict of all lovers, and the whole misunderstanding is because they cannot see some invisible phenomenon which is higher than both. They have not fallen in love with each other, they have fallen in love. Love is a third force. Once this is understood love takes on a totally new dimension. Then there is no conflict, no fear. They both serve something higher, something beyond both.

In real love it is not a duality, it is a triangle. The love god is there, high on top of both lovers, and the lovers are there. This god need not be fought, because to fight with it is to fight with your own ultimate possibility of flowering... because this god of love is your intrinsic core, your ultimate expression.

Surrender to it! Efface yourself completely. Let it descend in you. Become so totally available and empty for it that not a slight hitch, not a slight bit of cleverness, cunningness, remains in you. And if one can be so totally one with the god of love, one becomes love itself; one becomes God itself.

My approach towards life is basically a love approach. It is not of logic -- it is of love. It is not of theology but of art. It is closer to a song than to a syllogism. It is closer to the heart than to the head.

Prem mallika means: become so totally a slave of the goddess or god of love that you become one with it. You disappear, you abandon yourself, and then there is no problem. Then all is good, because all is God. And slowly slowly you will be surprised: the beloved is all over the place. Then all beauty is divine, and from the smallest thing to the greatest, all are his expressions. He is in the drop as much as he is in the ocean; he is as much in the seed as in the blooming tree. Once you have understood, you cannot meet anybody else but God.

A man came to Ramakrishna and asked, "Where is God?" Ramakrishna started laughing and said, "What a stupid question to ask! Tell me where he is not? He is everywhere, so I cannot tell you where he is. He is everywhere, hence you cannot find him in any particular place. He is this very space. I ask you," he said, "tell me, where is he not?"

I have never come across a single person where he is not, and I have never come across a single situation where he is not. Wherever you walk, you walk on the holy ground. But this experience, this insight will become possible only when you are utterly surrendered to the god of love. And surrendering to the god of love, you become it.

You have one of the most beautiful names -- now let it become your experience too!

Going All the Way

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IT TAKES A PINCH OF POTTINESS

(Osho is addressing Ma Prem Vanya; first he explains the origin of her name.)

Vanya is the Russian form of John. John is Hebrew. Travelling, passing through many other languages, by the time it reached Russia it became Vanya, and really it has become far more beautiful than John.

John was the most beloved disciple of Jesus, hence it has become symbolic of a beloved disciple. Your full name means, love makes one a beloved disciple.

The relationship between the master and the disciple is not an ordinary relationship. It is not mundane, it is not of the marketplace, it is not out of calculation. It is simply falling in love. It is a little bit mad, but if a person is not capable of going a little bit glad he is not alive. Just a little bit of madness adds much spice to life. Not too much is needed, just a little bit, because if you make the whole of the food of spices you will not be able to eat it -- just a little bit, just like salt.

The so-called sane people in the world have not even a little bit of madness in them -- that's why their lives are flat, saltless, tasteless, boring. Particularly your so-called saints are all boring. There seems to be no joy in their being no explosion of delight, for the simple reason that they live in a very controlled way; they are afraid of that little bit of madness. But that is an essential ingredient to make life significant.

Poets who are really poets have that, painters who are really painters have that. Musicians, sculptors, scientists, people who create something in this world all have that little bit of madness.

To be a disciple means to fall headlong in love. And it is the ultimate form of love because nothing is

expected out of it; it is for its own sake. But it transforms your being because when love is for its own sake it can become total. There is no division between the means and the end; it is both the means and the end. And when it is both then it is possible to be involved in it without holding anything back, going all the way, to the uttermost, to where the road ends, risking all the way, to where nothing is loft to risk -- only then the revolution, the transformation....

The transformation does not happen to people who live a lukewarm life. It happens only to people who are like the fools of the proverb which says that fools rush in where angels are afraid to tread. Disciplehood is only for those who can risk all and rush in.

But the moment you put yourself totally into it with no desire for any reward, something immense, something beyond the mind, starts happening -- something which can only be described as a miracle. Only the disciple knows what a miracle is, but to know it one has to be available to the master in one's total nakedness, hiding nothing, exposing oneself entirely.

That is going to be the path for my sannyasins: all of my sannyasins have to become beloved disciples. Less than that won't do. I am not interested in students who have come to learn something. I am only interested in disciples who have come to be transformed, who are ready to die so that they can be reborn. That's what I mean when I say going all the way.

MEDITATION IS GIVING IT ALL YOU'VE GOT

('Totality' is the meaning of Samagro, and is his approach in a nutshell, Osho tells the next sannyasin.)

Be total in everything that you are doing. What you are doing is immaterial. Cleaning the floor, cooking the food, taking a shower -- it doesn't matter what you are doing. My emphasis is not on what you have to do, my emphasis is on how you do it. If you do it totally, it becomes meditation. Even if you do meditation half-heartedly it is not meditation.

Chopping wood can be meditation if done totally, carrying water from the well can be meditation if done totally. Otherwise one can go on sitting in a Buddha posture for years -- if it is not total it is useless; one is simply wasting time. Spring will come but the grass will not grow. The grass does not grow because of spring, it grows because of your totality. What can the poor spring do to it?

Sitting silently doing nothing spring comes and the grass grows by itself. Spring simply means totality. If you are sitting totally, doing nothing, just sitting totally, in that very totality spring has come. And then everything starts growing in you.

Totality is the climate in which one reaches to one's optimum. And at the optimum is the experience of God.

TRUST IS A MUST

(It's rare, and because it is, religion is on the way out.)

People are taught to doubt, not to trust and there is a reason why they are taught to doubt. Science depends on doubt, its whole foundation is doubt and doubt is a valid method for scientific enquiry; trust is an invalid method as far as science is concerned.

That's why in the ancient days when religion prevailed science could not develop. It was impossible for science to have a beginning. It is only now that science has found the right ground, the right climate. But the cost is too much, it has destroyed trust; and without trust the inner world becomes utterly meaningless, dark, with no joy, with no god there. The shrine becomes empty.

Science can give many things but it cannot give meaning to life. It can give you a better standard of living but it cannot give you a better quality of living. And the real thing is not quantity, the real thing is quality.

I am not against science but it has its limitations. It should not interfere in the world of religion. Religion is a totally different dimension, in fact diametrically opposite to science. Science needs doubt to begin with and religion needs trust to begin with.

Trust is the greatest gift god can give to anybody -- and it is given to all but we never nourish it, we never feed it, it is starving.

By becoming a sannyasin you are opening a new door to your life -- the door of trust. It is from the same door that god will come back into your world.

So my suggestion to my sannyasins is when you are working scientifically use doubt. It is just as when you are listening to music you can close your eyes, there is no need to open your eyes. In fact it will be better if you close your eyes and just become your ears so your whole consciousness is available to your ears. But when you are watching a sunset then closing your eyes is foolish. Keep your eyes wide open because ears cannot see, just as eyes cannot hear.

Doubt is perfectly right in the objective world and trust is perfectly right in the subjective world. For the outside journey use the vehicle of doubt and for the inner pilgrimage use trust. That's how I would like to bring a synthesis into humanity: one should be capable of both. But if it is impossible to be capable of both then it is better to choose trust. If there is a question of choice then trust has to be chosen. If it is possible to synthesize both that is far better.

ONE IS FUN

Ordinarily we exist as separate entities. That very separation is the cause of our misery. We have to dissolve our egos into the whole. Don't exist like an ice cube. Melt, become one with the river -- that is my message -- melting, merging, becoming one with the whole. And then suddenly all silence is yours, all blissfulness is yours. The moment you dissolve your ego, anxieties, anguishes, all go. The same energy that was invested in tensions, depressions, anxieties, is released. The same energy becomes your dance, your celebration.

William Blake is right when he says energy is delight. When you have too much energy suddenly your whole being is afire with the joy of being.

I have chosen orange for my sannyasins as a symbol for becoming afire. It represents fire in two ways. First, it has to consume your ego and second, it has to give you the eternity of light, love, laughter.

LOVE -- NOT JUST INSPIRATION, IT'S INCINERATION

(That's why most people warm their hands by the hearth rather than lose their hearts.)

They talk about it, they read poetry about it, they go and see a film about it, but it is always *about* it; they keep a certain distance, they don't get involved in it. It seems risky and it is certainly risky because it will destroy your ego, it will consume your ego. It is fire for the ego.

But blessed are those who take the risk and jump into the fire of love, like a moth dancing around a lit candle, dancing madly and then finally jumping into the flame. Yes, to all onlookers the moth dies but those who know, know that the moth is reborn too -- because each death is a rebirth. Nothing ever comes to an end. Life is eternal; it only changes forms. and the best way to die is to die in love. That is the highest way to die because if you die in love you will be born in love. Your new life will begin with love energy.

So it is a fire, it will destroy all that is false in you -- but only the false. The real cannot be destroyed, hence there is no need to be afraid. The goldsmith puts the gold into fire to purify it. That which is not gold burns and that which is gold remains.

And that's the function of a master too: to put you into the fire of love. That which is not true and is false will be burned. Your make-up will be burned but your original face will come out in its true form. And that is the beginning of a divine life.

IN IS FAR-OUT

(Osho talks on the difference between the real and natural beauty.)

The unreal beauty is imposed from outside, the real beauty arises from inside. The name of real beauty is grace. When one is silent one starts radiating bliss. Silence, bliss, freedom, truth, awareness -- all these are the dimensions of inner beauty. And when they all explode you are transported into another world, into something which you have never conceived before, into something which you have never dreamt of before. Because we dream only about that which we know, we cannot dream about the unknown. In fact the

unknowable is impossible to imagine and the inner world is absolutely unknown to us. And the innermost core of it is unknowable too.

So start moving inwards. There is no need to go to Kaaba, no need to go to Kailash, no need to visit Jerusalem; the only place worth visiting is your won inner centre because it is there where god abides -- and to know god is to be really beautiful.

PRAYER IS YOUR PASSPORT TO PARADISE

(But firstly, it's gratitude for what is right here and now.)

The most stupid thing a person can do is to take life for granted. And that's what millions of people are doing, they take it as if it is their right. They don't feel any thankfulness, in fact they go on asking for more. All their prayers are nothing but demands on god for money, for power, for prestige, in this world or in the other. They go to the temples, to the churches, only to beg, they never go to give thanks. And unless you thank god for all that has been done for you, for all that has already been given to you. religion remains a formality, it never grows roots in you

The beginning of sannyas is to be grateful to the whole that it has made life possible, that it has chosen you to be and that it has given many many things with life: love, awareness, sensibility, sensitiveness, joy. There are thousands of gifts. It is almost immeasurable, what has been given to us. If we can feel the immense love of existence towards us that very feeling triggers a new process in our being -- that process is prayer. And to be prayerful is all, it contains the whole of religion. Then nothing else is needed, then all else starts coming on its own.

Jesus says seek ye first the kingdom of god, then all else shall be added unto you. The kingdom of god opens its doors when you are prayerful; that is the way to seek it. And once you have found it then everything else comes of its own accord.

CROSS-BREEDING MAKES A HAPPIER HUMANITY

(His name, Anekant, means multi-dimensionality, Osho says to a new sannyasin. It was a favourite word of Mahavira.)

Life should not be lived in a one-dimensional way. If you live in one dimension you will live a poor life. When so many dimensions are available, when they are your birthright, why choose one of it, and to really become whole you have to live all those aspects. That's why I am not telling my sannyasins to renounce the world. If you renounce the world you are bound to become one-dimensional.

A monastery will give you only a one-dimensional life. It is only in the world that multi-dimensionality is possible. You can be a poet and a potter, a husband, a father, a son, a brother, a friend; you can be thousands of things. And the more you relate in different ways, the richer you are.

I am in favour of richness. There is a certain inner world of aristocracy. The man who can enjoy music and can also enjoy mathematics will have something more than the mathematician and the musician. His mathematics will have some flavour of music, his music will have some colour of mathematics. In fact all the great discoveries in the world have been made by people who Moved from one branch of science to another, because they brought a different outlook.

For example, Albert Einstein was basically a mathematician; when he moved into physics he brought a revolution to physics because his whole approach was that of a mathematician. Mathematics meeting with physics becomes a cross breeding, a very delicate phenomenon. If Einstein had also been a poet he would have given a totally different physics to the world, and if he had also been a mystic -- which he *was* a little bit -- then the world would have remembered him as being far more important than Jesus and Buddha too... because they were in a way one-dimensional people.

My sannyasins have to learn the art of being in tune with many things and then a subtle cross-breeding happens inside you.

Whenever two systems meet, two outlooks meet a new outlook is born. It is a well-known fact that a crossbreeding brings a better generation. For thousands of years it has been known, that's why in all the societies, in almost all the societies, marrying your own daughter or marrying your own sister is prohibited, for the simple reason that you will be so alike that it won't give enough tension and polarity. But they never

went to the whole logical end of it; they still insisted that the Catholic should marry within the Catholics and the Hindus marry within the Hindus and the Protestants marry within the Protestants.

I have heard: a young woman came back home after many years. Her mother said 'I was very much worried about you but you look very rich.' She had come in a brand now car and she had much jewellery on her. The girl said 'I have to tell you the truth, that I have become a prostitute.' The mother fainted. When she came back she said 'What have you done? How could you do it?' The girl said 'I never thought that you would be so offended, otherwise I would not have told you the truth, that I have become a prostitute.' The mother said 'Prostitute? I thought you said "Protestant"!'

It is far more dangerous for a CathoLic mother when her daughter becomes a Protestant than when she becomes a prostitute. At least she is within the fold, she is still Catholic -- there is hope!

I believe that cross breeding has to be used on a far wide scale. White people should marry coloured people, the Indians should marry the Japanese, the Japanese should marry the Americans, the Americans, the Germans, the Germans, the English. The whole world should be intertwined and we would have a better crop! And all the creeps would disappear (laughter) ... we would have a better humanity.

(BUDS WHEN WE COULD BE BUDDHAS)

The old light has failed man. There is no need to cling to it any more. The old light means Christianity, Hinduism, Mohammedanism; and all the scriptures and all the theologies and all the so-called saints. It has failed, it has not worked. Humanity is enough proof that whatsoever we have been doing in the past has not succeeded. Yes, a few people happened -- a Jesus, a Zarathustra, a Lao Tzu, a Buddha -- but they are exceptions and the exception only proves the rule. In fact just the reverse should be the case: we should all be like Buddha and Jesus and Zarathustra; only once in a while somebody may not be able to rise that high.

It seems to be okay, if once in a while somebody fails. But a garden with millions of trees in which only occasionally a tree blooms, is not worth calling a garden.

Something is basically wrong. And what is basically wrong is, in short, that religion has been life-negative. That's how everything went wrong. Religion has to be life-affirmative. That is the new light -- life-affirmation, a tremendous love for life, so much so that 'life' replaces the word 'God'; only then will we be able to bring spring to millions of people.

Everybody is born with the potential to blossom, to bring many many roses, but because the soil is not right, because the gardener is against the roses, the gardener hates the roses, the fertilizers are not given, the water is not supplied... how can the roses bloom? And that's what our so-called priests have been doing -- destroying our very roots.

Be life-affirmative. Rejoice in being alive and help others to rejoice. That's the true work of God.

Going All the Way

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GOALS ARE GAOLS

(Let go of the ego and god takes care, Osho tells Raimund.)

Man exists as an ego, that's why he feels continuously afraid, unprotected, insecure. The moment you drop your ego the whole existence becomes your protection, your security.

You cannot be more wise than the whole. The part cannot be bigger than the whole. Whatsoever we can do think is bound to be small, tiny; it comes out of a tiny mind. Its vision is small, its capacity to see is limited. But we depend on this small capacity, we depend on our blindness, and then we suffer. The mind is very short-sighted. It is because of this approach that people live in misery, anxiety, anguish, suffering; they create their own hell.

Sannyas means a radical change, dropping the ego and relaxing with the whole -- because the whole is wiser than the part -- trusting the whole. The whole is our source, we have come from it, we are in it even at this moment. Just as the fish is in the ocean, we are in gods we are born in god, we live in God and we will disappear in God; hence the whole effort to fight with the universe is idiotic.

The sannyasin relaxes, he becomes a let-go. He allows the whole to possess him, to direct him, to guide him. He surrenders himself totally so the whole can possess him without any hindrance from his side, without any resistance from his side -- and then he is protected.

God is a wise protector. It is up to us to live in insecurity or to live in the ultimate security. To be in the ego is to live in insecurity; to be egoless is to live in ultimate security. Then all is good because you don't have any expectations, you don't have any private goal. You are simply one with the whole so wherever it is going you are going; you need not worry. Then you become just like a small child who is holding the hand of his father

The father may be worried, the father may have got lost in the forest, but the child is not worried. He knows his father is with him, his hand is in his father's hand -- that's enough. The child is enjoying while the father is worrying; the child is enjoying the butterflies and the birds and the flowers. He can enjoy them because of his trust. He has no worry, no anxiety.

To relax with the whole is the beginning of a joyous life. It is the beginning of an authentic ceremony. Then each moment is so full of juice and ecstasy that one can become drunk. And the person who relaxes with the whole becomes drunk with the divine. His joy knows no limits, his bliss is infinite

EGO IS I-DIOTIC

(Buddha calls it atta, and no-ego, anatta.)

This is the whole problem, how to move from the ego to the no-ego. It is not impossible but certainly it is difficult. And the difficulty arises because of our habits. We have been trained to be egos -- conditioned, hypnotised. It has gone deep into our blood, our bones, into our marrow. We have completely forgotten that it is possible to be without the ego. It has become our identity. We know only one way, we are only acquainted with this false entity, the ego.

It is imposed on us, it is not real, hence it can be disposed of, but it has been in us for so long, hence the difficulty. Otherwise the state of egolessness is our very nature; it should be very simple to be egoless. But for that one has to pass through a deep unconditioning, a process of de-hypnosis -- and that is how I define sannyas; it is a process of de-hypnosis. What society has done to you has to be undone.

The ego is absolutely false -- no child is born with it Now even psychologists agree that the child first becomes aware of others then he becomes aware of himself; it is secondary. First he comes to know 'thou' and then he starts creating the idea of I. He sees people moving, coming and going, and naturally he starts inferring that they are separate. Sometimes the mother is there and sometimes she is not there, sometimes the father comes and then disappears, so he starts learning one thing, a kind of vague separation. And then we give a child a name.

In the beginning every child uses his name in the third person. If his name is Johnny, he says 'Johnny is hungry', he does not say 'I am hungry'. The I has not yet arisen. Johnny is another person, as the others are.

If he falls and is hurt, he says 'Johnny is hurt' he has not yet learned the idea of I. But sooner or later he will have to learn it because the whole society -- the parents, the education -- everybody will insist that you replace this name with I. The name is for others to use, *you* have to use this word 'I'. And then it starts settling in our unconscious. Once we start living around this idea our whole life becomes false and phony, because it is moving around a false centre

To become a sannyasin means to drop all that is false and to discover that which is real and essential. The moment it is discovered you enter into a totally different kind of life. Once the phoniness disappears, once the falsity disappears, each moment becomes so full of ecstasy that it is almost impossible to believe that so much ecstasy is available. But the ecstasy is available only to the real. For the false there is only misery.

People go on trying to drop misery and to become blissful -- that is not possible. The real change has to happen somewhere deeper, not on the surface. You cannot change suffering into blissfulness; you have to change the root cause of suffering, the false ego has to be dropped, discarded, thrown into the rubbish bin. And then suddenly the gestalt changes, your energy starts flowing through the real. And whenever you are in contact with the real there is joy. Joy is a by-product of being real.

It is just like a real rose and a plastic rose, the plastic rose may look like the real rose but it cannot have a fragrance. The real rose may not look so beautiful as the plastic rose but it has a fragrance. Man can be deceived, but you cannot deceive the bees. Put out both flowers, and you will be surprised: no one ever comes to the plastic rose but they will always come and visit the real rose. God visits the real rose. He is like a bees you cannot deceive him.

So this is going to be your work upon yourself: move from the ego to the egolessness. The name, Anatta, will remind you again and again that you have to be nobody, a nothingness -- and that is the greatest thing that can happen to anybody. It is nirvana. The disappearance of the ego becomes the appearance of god in you.

(LIFE IS A XMAS PUDDING: THE SIXPENCES ARE INSIDE.)

The only richness belongs to the inner world. The wealth that we see on the outside is nothing but delusion. It can give you comfort -- delusions can be very comfortable -- it can make your life convenient, but it cannot give you significance or meaning. And without meaning one remains poor.

Richness can have only one meaning and that is to feel significance, to feel that you are not accidental, that you are part of this beautiful existence, that without you the existence will miss something, that you are fulfilling a certain purpose.

The moment one feels that I am fulfilling a certain purpose life becomes illumined, then life is more like a dance. It is not emptiness, it is overflowing with joy. The greatest joy in life is to be needed by god.

Man's greatest need is to be needed, and to be needed by god, by existence itself is to become meaningful. Then you are not just dust. Then you are not just the body, you are far more. And the feeling of that 'far more' fulfills one, gives tremendous contentment, makes one feel at home with existence.

HAVING AN ABSOLUTELY DEVICEFUL TIME

Alexander the Great is not a victorious person, Gautam the Buddha is -- although on the surface it seems just the opposite. Alexander conquered the whole world and Buddha renounced even his kingdom. But Buddha lived in ecstasy and died in ecstasy; his life was beautiful. His grace was the ultimate grace, his death the ultimate grace.

Alexander lived an ugly life; he was an alcoholic. He died when he was only thirty-three and he died because of too much drinking; he became a drunkard just to forget his misery and suffering. He was not happy with himself. The happy person need not go to alcohol; it is only the miserable person who goes to alcohols to forget, to drown his miseries and sufferings. Although Alexander was the greatest conqueror the world has known, he died frustrated; he died as a beggar. And he died knowing that he had missed the whole point.

The real victory is inner, not outer. Unless you know yourself you cannot be victorious. And if you know yourself you need not be victorious is anything else. In knowing oneself one becomes the greatest conqueror.

My sannyasins have to become not beggars but emperors. And it is easier to conquer yourself than to conquer the whole world. It is a very simple process and it is not a long journey either, it is the small trick of turning in. Once you have known how to turn in you have known all that is there to know you have all that is worth having.

Being here with me, learn only the knack of turning in. All the devices are available here. It has neVer been so. Buddha had only one device. Mahavira had another. In the past each master functioned only through one device, hence his device was useful only for a part of humanity, not for all

My commune is a synthesis of all the paths, hence anybody who comes to my door is welcome. I can help every type of person. All the past devices are available is here, all that have been discovered recently, the present ones, and all that may be discovered tomorrow

What is going to happen tomorrow is already happening here today -- so don't miss the opportunity!

NO NEED TO CALL GOD, HE'LL CALL YOU

(Just make sure you're home when He does.)

Man cannot go in search of God because we don't know where he is, what he looks like. Even if you somehow happen to meet him you will not be able to recognize him. In fact you may have met him many times, because he comes in all forms and all sizes and all shapes. But how to recognize him? There is no way to. You can recognize only that which you already know, and you don't know him. Hence my approach is totally different: it is not a search for God, it is only an invitation to God. We can invite him.

He can find us, we cannot find him - he knows us, we don't know him. He exactly knows our address, our location, so all that is needed on our part is to be ready: if he comes we have to be receptive and we have to prepare the house for the ultimate guest.

The whole of sannyas is a preparation - not a search, but a preparation. You have to cleanse your being; you have to become silent, spacious. You have to make your being a small shrine, worthy for God to abide in.

Sannyas is an unaddressed invitation, to whomsoever it may concern.

My observation is that searchers never find him; only the people who invite him have found him, because invitation means a great task: you have to transform yourself totally to be worthy to receive. You have to be loving, you have to be alert, you have to be sensitive, you have to be creative. You have to drop all kinds of negativities - anger, jealousy, possessiveness; you have to burn all this rubbish. You have to drop all your knowledge which is borrowed, you have to be again as innocent as a child. And then he comes, then he surely comes.

JUST TAKE A CHAIR AND LEAN BACK

(Take it easy and he'll easily take you)

He comes to you only when you are absolutely restful, relaxed, calm, quiet, when there is no desire, no thought, when you are not asking for anything, not praying for anything. When you are simply there, in that simplicity god arrives. Hence my whole message can be condensed as the art of total relaxation.

It is not through activity that you will find the truth; in fact it is continuous activity that is not allowing you to find it. You need some gaps of interval, some moments when there is no occupation.

So that is going to be your work, find as many moments as possible when you can just be. Sit, stand, lie down or walk or swim but do it in such a way that there is no doer, no doing, no strain. And you will be surprised that you have found the key -- the key that opens all the doors of all the mysteries.

SUN-YES RISE

(Dhyan means meditation, and Zohra has three meanings, Osho tells another sannyasin)

Meditation is a state of absolute silence. It is not prayer, because in prayer your mind functions, you are

saying something to god, praising the lord. But because you are saying something the mind is there; without the mind nothing can be said. And because you are saying something you are not silent even with god. Prayer is a dialogue, and one thing has to be very deeply understood -- that god understands no language except the language of silence. He neither understands Sanskrit nor Hebrew nor Arabic nor Latin nor Greek.

There are at least three thousand languages on the earth and this is only one of the planets which is populated. Scientists think at least fifty thousand planets are populated -- that is *at least*, more are possible. This is a very conservative estimate. Three thousand languages on the earth with at least thirty thousand dialects, and then there are fifty thousand planets ... if god is to understand language, he will go crazy.

God understands only silence. Prayer is the last function of the mind. Where prayer ends meditation begins, you drop saying anything to god. What can we say? What have we got to say? Prayer is saying something, meditation is listening. Rather than saying something to god it is better to be silent and to listen. And in silence the message comes, in silence not only the message but god himself comes.

God does not come like a person. He does not come shouting, knocking on your doors. He comes very silently, like a fragrance, making no noise. no fuss. God is not a person but a presence.

A person is bound to be limited. A person can be photographed, an image can be made of a person. No image can be made of god, for the simple reason that he is a presence. You can make a beautiful painting of a rose flower but how will you paint the fragrance of the rose. There is no way at all. So god is not a person but only a presence, a feeling. And that feeling wells up from your innermost core when you are utterly silent, when the mind has gone into complete cessation.

And Zohra is a beautiful word. It is Arabic, It has three meanings. One is the blossoming. It is only in deep meditation that one blossoms, that one comes to one's total unfoldment, otherwise one remains like a bud. In meditation the petals open. The ultimate opening has been described by mystic, as a lotus opening.

And to make it clear that it is a multi-dimensional phenomenon they have called it a one-thousand petalled lotus. But the lotus opens only in the morning when the sun rises. The lotus opens only when the presence of god is felt, the presence of god is just like sunrise for the soul, hence the other two meanings...

Zohra also means the dawn, the beginning of the day, the end of the night; the darkness is over, one has entered into the world of light.

And the second meaning is one whose birth is like sunrise. It is not only that god's presence function, like sunrise and your inner being opens up, it is also a birth for you.

I have chosen this orange colour for my sannyasins specifically to represent the colour of the sunrise, when the East becomes orange, awaiting the sunrise, when it is getting ready to welcome it.

The moment you come in contact with the presence of god it is a birth, a new birth. The first birth happened through the parent, the second birth happens through meditation -- and the first birth is only physical, the second birth is spiritual

Sannyas is fulfilled only when the second birth is achieved, when one is reborn. Jesus says unless you are born again you shall not enter into my kingdom of god.

MEDITATION: TURNING YOUR SELF ON

(The light is inside, we just can't find the switch.)

We are acquainted with the temporary light, from the light of a candle to the light of the stars. A candle lasts only a few hours and the stars last for millions or years, but both are temporary. The difference is only of quantity, not of quality. The real light -- which is qualitatively different, which is non-temporal, which never begins and never ends, which is always there, which has always been there and will be always there -- is at the centre of our being.

Meditation is an enquiry into that inner light. It needs no fuel, that is why it is eternal, it needs no cause, that's why it is eternal. We are born with it, and it is really unfortunate that we carry inside the eternal light and still live in darkness. The foolishness is that we look outside and the light is inside.

The whole purpose of a master is to turn you inwards so that you can see your own light. Once seen it is forever yours and then it transforms your whole life. The transformation is so big that it is almost inconceivable unless you have experienced it.

It is exactly like a blind man suddenly getting eyes: he cannot imagine what is going to happen when he gets eyes, there is no way for him to imagine. How can he imagine the world of colours? How can he imagine the world of light, of sun, moon, stars? How can he imagine the world of faces, beauty? How can

he imagine all this psychedelic existence? Impossible! He did not even have any idea of darkness, what to say about light?

The blind man cannot even understand what darkness is, because to understand darkness you need eyes, without eyes you cannot see even darkness, so the question of visualising light does not arise at all. And the same is the situation as far as the inner growth is concerned: we are are blind.

The master cannot describe what is going to happen, he can only persuade you to turn in. Hence there have been many enlightened people but very few enlightened people ever become masters. That is a totally different art, the art of seducing people into something which they cannot even imagine. It is pure salesmanship... and it is selling invisible things - things which you cannot see! And the price is much: you have to lose yourself totally for something which you cannot even see. It needs tremendous trust, it needs a mad love on the part of the disciple, only then can this miracle happen. But it has happened many times so it can happen again and again. Be prepared for it!

You have fallen into the hands of a salesman! And it is not that first the goods will be delivered and then you go on paying in instalments. First you have to pay the whole price -- and that means your whole being. And then nobody knows whether you will get anything out of it or not -- that's the risk! So it is only a game for very adventurous people. But don't be worried -- I will take care!

SANNYAS: A SHOCKING STATE OF AFFAIRS

(It's only for lovers, Osho warns Manglam.)

There are many happy moments in life, many joyous events, but they are all dreamlike; they come quickly and they disappear. When they are there you feel good, but when they are gone you feel far worse than before because in the wake you fall into darkness, into a depression.

So each joy that happens in life brings, almost equal to it, suffering and agony. In life, joys and sufferings are balanced. There is no way to change the balance. That's what people go on trying: they go on trying to do the impossible. They want to have as much joy as possible and as little suffering as possible. But that is against the arithmetic of existence; it will always be fifty-fifty. You cannot have ninety per cent of joys and ten per cent of suffering. As you start having more joys, you will have more sufferings growing together. They always go together, they are like two sides of the same phenomenon.

But there is one ecstasy which is without its opposite - that is called manglam , the ultimate ecstasy. Only that is worth achieving because there is no opposite to it. Once it is yours it transforms your whole being. It is not just a moment that comes and goes, it becomes your very being. In fact it is already your very being but you are not conscious of it. It is as if an emperor has fallen into sleep and is dreaming that he has become a beggar. All that is needed is not to change the beggar into the emperor; all that is needed is to shake him so he wakes up. And that's my work here, to shake you in as many ways possible. And the more you allow me, the more I shake you.

Slowly slowly shaking turns into shocking. But I go very slow, I give you only that much which you can digest - because to wake up a person who has remained asleep for centuries, for many lives, is not easy work. He has become accustomed to a sleeping consciousness, he knows nothing else, so to bring him into the world of wakefulness needs a certain art - patience, love, a deep compassion.

Buddha used to say to his disciples that before you become enlightened at least grow as much compassion as you can. Again and again he was asked, "Why do you emphasize this?"

He said, "So that when you become enlightened you have enough compassion to help people." Otherwise many become enlightened but they don't have any compassion. They are enlightened, they are blissful, they have reached to the ultimate good - who bothers about others? They will take their own course. And why interfere in anybody's life? But it is only through compassion that one takes the risk of interfering.

And it is risky because whenever you interfere in anybody's sleep he is going to become angry at you - just try to wake up somebody early in the morning when it is cold. Even though he has said to you to wake him early, he has to catch a train; he will become angry, he will go through a tantrum, he will think you are an enemy. There are very few who will be happy about it, and this is ordinary sleep. Humanity can be divided into two types of people: one, who likes to wake up early in the morning, and the second - the rest of us.

So the work of the master is really difficult because 'the rest of us' constitutes ninety-nine point nine per cent of humanity. They would like to pull the blanket over their heads and turn to the other side and have a

little more beautiful dreaming. But all these dreams, howsoever beautiful they are, are just dreams. It is better to wake up, and the sooner the better, so that we can have something which is eternal.
Only the eternal can become the base of real growth.
How long will you be here?
Two and a half weeks .
Then come again... because it will be difficult to pull you out within two and a half weeks!

Going All the Way

Chapter #3
Chapter title: None

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THE ONLY VICTORY: THE INNER INNINGS

The victory over others is bound to be ugly.
To reduce somebody to a slave cannot be beautiful, to possess somebody like a thing is the most inhuman act possible. But as far as the inner victory is concerned it is a totally different matter. Then it is a war between light and dark, between the conscious and the unconscious, and one is trying to conquer the darker part or one's being. Nobody is reduced to a slave, in fact the darker part is released from imprisonment.
When one becomes absolutely conscious of oneself one has entered into the most beautiful space. There is no slave but there is mastery, nothing is possessed but one is a conqueror. In fact even one's own self disappears in that ultimate victory.
To say it exactly will look like a paradox but this is the only way to say it: the ultimate victory is when you are not, when the ego disappears, only then has one arrived home.

SLEEPY I'S

Meditation is not concentration. That is the first thing to understand and the misunderstanding is worldwide. There are thousands of books written about meditation which say that it means concentration.
Meditation is just the opposite of concentration.
Concentration is a state when you are focussing your mind upon an object, meditation is a state of no-mind. Concentration includes only one object and excludes everything else. Meditation is just silence -- inclusive of all, excluding nothing. You are simply available to existence and that availability creates the ultimate peak of consciousness. The West has called it Christ consciousness and the East has called it

Buddha consciousness. Only the names are different; it is the same phenomenon.

And that is the meaning of Christina: Christ consciousness. You must have been told that it means Christian -- it doesn't. Even though all the dictionaries say it does, I say to you it does not mean Christian. If it means Christian then there are millions of Christians in the world and nobody seems to have any experience of Christ consciousness.

Friedrich Nietzsche has said that the first and the last Christian died on the cross twenty centuries ago -- and he is right. Christ was the first and the last Christian in the sense that he attained Christ consciousness. Others have been just imitators, followers.

When one can become a Christ why should one be a follower? My sannyasins are not my followers. They are just friends, fellow travelers, lovers, but not followers. There is no qualitative difference between me and my sannyasins. The only difference is that unfortunately I am awake and they are fast asleep. But that is my problem, not theirs!

MEDITATION: MENDING THE BUCKET THEN KICKING IT

(Leonardo learns how we dissipate energy and about a dying that can happen before the death of the body.)

Man can live in two ways and he can live both ways simultaneously. One can live with people and one can live with oneself -- there is no antagonism, there is no dichotomy. The door from which you come out is the same door from which you enter. It is the same door, on one side the doors says entrance, on the other side the same door says exit. They are not two doors. Man's consciousness has these two powers: to relate or to be alone -- and both are good.

The way to relate is love and the way to be alone is meditation.

Leonardo means strong as the lion. The lion metaphorically represent, a few things: first, courage, second, fearlessness, and third, strength. And all these three are needed for the meditator. One has to be courageous to be alone. The most courageous act in life is to experience absolute aloneness. We cling to each other just in order to avoid our aloneness. But one cannot succeed because it is our intrinsic nature -- how can you avoid it? how can you escape from it? Wherever you go it will be there with you; even in the crowd you are alone. It is your very nature; hence it is better to understand it, to love it, to live it, to discover its treasures rather than escaping from it.

All our occupations, all our so-called love affairs, the family, the children, the business, the world of all desires and ambitions, are basically nothing but an escape. One does not want to encounter one's aloneness. It creates great fear. It is like a bottomless abyss -- one wants to cling to anything, even to a straw.

The drowning man thinks that it is going to save him. When he is in his senses he will understand. How can a straw help him? But he consoles himself. People are clinging to straws and life is slipping out of their hands, they are drowning.

Every moment you are going deeper and deeper into the water and soon death will take over. Before death takes over, the most important thing is to experience your aloneness, because the person who knows his aloneness becomes immortal, death cannot destroy him. Knowing his aloneness he has already lived his death -- now what can death do to him? He has experienced it.

Meditation is the experiences the conscious, deliberate experience of death. And the person who can experience death consciously suddenly becomes aware that death has happened but his consciousness is still there; he is absolutely alone, the whole world has disappeared, but he is still there.

And when one knows this crystal clear consciousness there is a self-evident certainty that even death will not be able to touch it. The body will be taken, the mind will be taken, the heart will be taken, everything will disappear but your innermost core, your real essence will survive -- and that's what you are. Hence the fear of death disappears. But only a meditator can go beyond the fear, can go beyond death.

So to experience meditation these three qualities are needed. One has to be courageous -- it is facing death. Courage can be defined as encountering death deliberately, knowingly risking.

Secondly, a certain fearlessness is needed. The fearful people always cling to things, to money, to power, to people, to family, tradition, church -- anything will do but they cling. And they go on inventing new ways to cling. Sometimes there are very stupid kinds of things to cling to, but the function is the same. Somebody goes on collecting postal stamps and he clings to them; that is his treasure. Now, it seems to be

so foolish but it keeps his mind occupied. As if life is not enough, people invent the Rotary Club, the Lions Club, and a thousand and one clubs, and they rush from one club to another club, from one restaurant to another restaurant and they go on inventing games, playing cards and chess. If you ask them 'What are you doing?' they say 'We are killing time.' Now this is just absurd. Time is killing *you*! Who are you befooling that you are killing time? Who has ever heard of anybody being able to kill time? Time kills everybody.

It is said of Diogenes that one day Alexander came to see him and he was very much puzzled. Diogenes was sitting there in a cemetery. He had a pile of bones and he was searching for something. Alexander asked 'What are you doing?' He said 'I am looking for the royal bones of your ancestor'. Alexander said 'You are just mad. You always do something mad. Now bones are bones -- you cannot make any distinction between the bones of a beggar and a king.'

Diogenes said 'Then you are not so stupid as I used to think. If bones are not different then nothing is different. Then why do you go on befooling yourself that you are a king? Death will reduce everything to equality; nobody will be a king and nobody will be a beggar. Before that happens don't waste this opportunity. Look in and find something that goes beyond the body, that which goes beyond the bone, and the blood and the marrow.'

Meditation needs courage, it needs fearlessness and it also need strength. In fact everybody is born with a great strength but our lives are such that we have a thousand holes and the strength goes on leaking out. We are like a bucket with many holes and you put the bucket in the well: when it is under the water it is full of water and as you start pulling it out all the water starts flowing. By the time it reaches your hands it is empty. The meditator has to close all these holes, he has to preserve energy, he has to live a life very consciously so that nothing is wasted.

And if you watch you will be surprised; almost ninety per cent of your work is sheer wastage, you could have avoided it. And if you can drop the unnecessary ninety per cent then the ten per cent which is necessary is not a wastage. It nourishes you, it makes you stronger, it gives you power, some integrity, some centering.

A sannyasins life has to be a continuous elimination of the non-essential so only the essential is left, then meditation is very simple. It is as simple as breathing, but one has to fulfil these throe conditions.

WAKING BEAUTY

(It takes the kiss of bliss.)

Any other kind of beauty is superficial, it has no depth. It is just a facade. One can cover up one's ugliness but the covered-up ugliness is still there, not only there but it is continuously growing, spreading like cancer.

The sannyasin has to search for the real source of beauty. The real source of beauty is the explosion that happens when you reach the centre of your being. The moment you touch that centre, suddenly there is an explosion of joy. Every cell of your being starts dancing, every fibre of your existence starts vibrating in an unknown, mysterious melody. And then there is beauty.

That beauty has depth, that beauty has something divine in it. It cannot be taken away, it cannot be destroyed because it is not something painted on from the outside, it has grown from within. Such a person is beautiful even in his death. Even in his death there is a smile, even in his death you can see that though the soul has left the body there are still footprint, of something immensely beautiful.

When P.D. Ouspensky, one of the disciples of George Gurdjieff, was dying the doctors insisted that he lie down and rest because time was short, he would not survive more than twelve hours. But he would not rest -- he went for a long walk. His disciples and friends followed him and they asked 'What are you doing? He said 'I want to die fully conscious.' And then for the whole night he walked up and down the corridor. All his friends and disciples remained awake watching him and they were surprised by one thing, that as death started coming closer he started looking more and more beautiful, more and more graceful. When everybody who had loved him and was present felt that it was a tremendously beautiful moment. They had never known Ouspensky in such a beautiful space ever.

The blissful person lives beautifully, dies beautifully. And if one can manage these two things, to live beautifully and to die beautifully, one has managed everything. Then one has arrived at the ultimate destination.

In the East we have given god three names satyam, shivam, sundaram. Satyam means the ultimate truth,

shivam means the ultimate good and sundaram means the ultimate beauty. But remember, sundaram, the last name, is the highest.

LOVE'S VIEW: LOVE OR YOU

(Prem Juni means love, and, a small white flower, a certain kind of Eastern flower, Osho tells a sannyasin, which has a very beautiful fragrance.)

Love also is a flower, a small flower. Love is also white, white in the sense that it contains all the colours. If you mix all the colours the ultimate result is white. White is not a colour, it is the synthesis of all the colours. It is just as black is not a colour either; it is the absence of all colours. And white is the presence of all colours. They are two extremes, and between black and white are the seven colours. When all the colours are absent, it is black; when all the colours are present then it is white. Love is a multi-dimensional phenomenon, it is white. And white also represents innocence, purity, cleanliness, an empty book in which nothing is written yet.

Sufis have a book, they call it THE BOOK OF THE BOOKS. It is absolutely empty, nothing is written on it. It has existed for at least one thousand years and it is given by the master to the disciple; it has been delivered hand to hand. In these last thousand years no book has been read so meditatively as this, The Book of the Books. People read it, they meditate on each page. And the miracle is that as you go on reading it, more and more meanings are revealed.

If you just look at a blank paper you will be surprised that your mind starts projecting itself onto it. You start reading things which are not there, your mind projects them. And the book is complete only, one has studied it completely only, when one comes to the point when there is no projection, when you are there, fully conscious and the empty page is there and there is no projection. That day the book can be closed; one has understood the message. One has become utterly empty, white. Hence white is also the colour of absolute emptiness.

And love needs emptiness. The person who is full of ego cannot love; the person who is utterly egoless has the capacity to move into deep love.

BELIEVE YOU DIE AND YOU ACCEPT A LIE

(Amrit Sadhana means the search for the deathless.)

One of the most beautiful and the profoundest prayers is found in the Upanishads. It is the smallest prayer ever uttered yet it contains all the scriptures. The prayer is: *Asto ma sadgamay* -- lead me, lord, from the world of untruth to the world of truth. *Tumso ma jyotirgamay* -- lead me, lord, from the world of darkness to the world of light. *Mrityorma amritamgamay* -- lead me, lord, from the world of death to the world of the deathless. This is the whole prayer, just three sentences. Translated exactly it simply means from untruth to truth, from darkness to light, from death to deathlessness -- and this is the whole enquiry of a sannyasin. It is a three-dimensional enquiry.

We have to drop all that is untrue. The moment we drop the untrue the truth is revealed of its own accord. You need not go anywhere in search of it, it is found within. The moment we become aware of our inner darkness that very awareness creates light. Awareness is light and when the light is there darkness starts disappearing. And the moment there is truth and there is light suddenly one becomes absolutely certain of one's immortality. There is no way to die. Death is the greatest illusion. Nobody has ever died, people just believe that they die. It is a belief, it has no relationship to the truth.

Those who know, know that life is eternal, always ongoing; there is no end to it -- no beginning, no end. It has always been here, it will always be here.

One of the great sages of India, Maharishi Ramana, was dying, and a disciple asked him, 'Bhagwan, after your death where will you go to?' And even at the moment of death -- he was suffering very much physically because he had a cancer of the throat; even speaking was difficult, even drinking water was impossible -- he burst out laughing. The doctors could not believe it, because to laugh like this was almost impossible, his throat was completely choked, not even a single drop of water was entering. But he laughed

and it was a belly laughter and for many days he had not even spoken. But at the last moment to this enquiry he said 'For my whole life I have been teaching you but you don't listen. You are still a fool. You are asking me where I am going? I have never gone anywhere, I have always been here and I will always be here -- because there is only one time, and that is now, here. There is no other space and no other time. Now and here -- these two words contain the whole existence.'

Begin by dropping all that is untrue, all that you have believed but you have not known -- that is untrue. Drop it. And become aware of your inner unconsciousness so that awareness starts dispelling the darkness. And then the third happens on its own: one suddenly enters into a new dimension, one goes beyond time. And to go beyond time is to go beyond death. To know that life is eternal is the beginning of rejoicing.

EMPTINESS IS AM-TINESS

(Bliss is never partial, Osho begins this address.)

It is never imperfect, because it cannot be divided into parts. Either it is or it is not but you cannot have a little bit of it, less or more of it. The word 'quantity' is irrelevant to bliss When it happens it is always perfect, it is always total, it is always whole.

So it cannot happen gradually, you cannot go on achieving it little by little, step by step. It is a jump, a quantum leap from misery to bliss, from darkness to light, from death to life -- just a jump. It is not a journey, remember, it is a jump, a sudden jump. The whole preparation is for the jump. The whole journey is not from misery to bliss, the whole journey is to prepare yourself so that you can take the jump, but the jump happens suddenly and totally. It does not happen in time, not even in a split second, it is non-temporal. Hence the person who is meditating is waiting for the ultimate surprise. It is unpredictable -- when it is going to happen nobody knows, nobody can say. One thing is certain, that if you are ready... and readiness means if you are empty -- no thought, no desire, no imagination, no memory, no mind as such -- when you have put the whole mind aside. It is going to happen -- that much is certain -- but when, nobody can say.

Whenever your emptiness is total, immediately the whole sky descends in you, you are transformed. One becomes a Christ or a Buddha and then life really begins. Before that we are in the womb. That is the moment when one really comes out of the psychological womb. For the first time we see what existence really is -- and that experience is the experience of god.

Going All the Way

Chapter #4
Chapter title: None

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EGO OR ZERO

(Osho talks on discipleship.)

The only art of being a disciple is to be a zero. These are the two possibilities, either one can be an ego or one can be a zero. The egoist cannot be a disciple. To be a disciple means readiness to learn, openness to learn -- and the egoist is closed. In his ego , cannot accept that he does not know -- and that is most fundamental requirement for learning, to know that you don't know. Only from that state of not-knowing does disciplehood begin; that is the very seed of disciplehood -- the state of not-knowing. And the ego is always pretending to be knowledgeable. It knows nothing but believes that it knows.

The other possibility is just to be a zero a nobody, utterly empty. In that emptiness learning is possible, the contact with the master is possible, the communion is possible, the transmission of the truth beyond words is possible.

Initiation into sannyas means readiness to become a zero and then disciplehood comes of its own accord.

DISCIPLESHIP... OR SANNYAS STREAM

(Some more pointers about being a sannyasin.)

Sannyas means not to cling to anything, not to be in any way attached to anything, always flowing, not making a home, moving like a river.

Life is dynamic and the moment you stop it it loses something tremendously significant; then it is no more a river, it becomes a lake. The lake is closed, the river was open; the lake will never reach to the ocean the river would certainly have reached. The river was growing; the lake is stagnant, in a sense dead.

The sannyasin has to be riverlike, always moving from the familiar towards the unfamiliar. Enjoy wherever you are but always remember it is only a caravanserai, an overnight stay, and in the morning we go, so there is no need to cling. We are just travellers. Only the Way belongs to us and nothing else.

This should be so in all the dimensions of life. Then it becomes your very style of living -- unclinging, unattached, flowing, dynamic, moving, always moving from the known to the unknown and ultimate from the unknown to the unknowable -- then one has learned the very essence of sannyas. It is perpetual growth, it is eternal pilgrimage.

MIND IS AN HEIR CONDITIONING

(While meditation is dropping your head, Osho talks about the two ways in which consciousness can function.)

When consciousness functions as a mind it functions through prejudices, a priori ideas, conditionings -- Catholic, Protestant, Hindu, Mohammedan, Communist, theist, atheist. There are layers and layers of conditionings and they are not even consistent with each other.

You may have been conditioned by many people. One of your conditioners may have been a Christian and another may have been a Hindu; you may have been reading the Bhagavad Gita, the Koran, the Bible, the Dhammapada; you may have been brought up by Catholic parents but you may have studied in a Protestant school. And then there are a thousand and one ideologies in the air; and the mind is very vulnerable, it goes on catching everything, it goes on accumulating. Hence all those layers are not even consistent with each other; they are contradictory.

Mind is a chaos, it is noisy. And every part of it is trying to dominate. There is continuous war -- who is going to win? The atheist or the theist, the Catholic or the Communist -- who is going to win? Nobody can ever win, but this whole fight in yourself destroys your energy. It depletes you, it leaves you exhausted; it leaves you without any vigour, without any freshness, it tires you. Life becomes a drag; somehow one goes on pulling oneself together. And that togetherness also cannot be taken for granted.

A small incident may prove the last straw on the camel and one may go insane... because people are almost boiling, near about one-hundred degrees. Just a little incident -- your lover leaves you, your bank fails, your business goes bankrupt -- anything is enough to bring one to that point where one passes over the

boundary of sanity into insanity... because the difference is only of degrees. The difference is not qualitative, it is only quantitative.

To live through the mind is to live an insane life, out of chaos, with no meaning, no significance. But there is also another way -- that's what meditation is. Meditation means living directly, immediately, putting the mind aside, responding to reality without any prejudices, seeing things as they are, not as you would like them to be, not according to your expectations but just as they are.

The whole art of meditation is to see things just as they are, without any interference, without any distortion -- and then life becomes something totally different. It moves into a new dimension. You are full of energy because all that conflict is finished, all that chaos is gone -- you have bypassed it -- there is great silence. And in that silence there is joy, in that silence there is understanding, in that silence there is clarity. You can see who you are, where you are, why you are. All these questions simply disappear. Not that you have found some answers in the scriptures but the ultimate answer, which dissolved all questions, has arisen in you.

And Maila means fragrance. To live a life of meditativeness is to live a life of fragrance. The mind stinks, it is a rotten gutter. No-mind is the opening of your consciousness. It opens like a flower: there is a great release of fragrance. Your whole life becomes fragrant with bliss, with truth, with love, with freedom, with all that is worth having, with all that is timeless, indestructible, eternal.

GRACE IS OUR ORIGINAL FACE

(Again this evening Osho talks on the authentic beauty.)

Beauty is physical, grace is spiritual. It is beauty but on a totally different plane. Beauty is your exterior expression, grace is your lnteriority. Beauty can be thought of as a circumference, grace is the centre. Hence one can pretend to be beautiful but one cannot pretend to be graceful. One can create a false beauty, pseudo. It is just an appearance and it can deceive others but it cannot deceive you. You can have a beautiful mask -- others may be deceived, but you will know all the time that you are wearing a mask, it is not your original face.

Grace cannot be cultivated, it cannot be invented; it has to be discovered. It is divine. It is already there; we just have to dig deep enough into our own being. It is exactly like the process of digging a well in the earths the water is already there, you just have to remove a few layers of the earth, a few rocks, stones, and suddenly the water appears. In the same way grace is already a gift of god; it is there -- we have to discover it.

Sannyas is the discovery of grace. And once you have found your centre then it starts radiating, then it starts transforming your circumference too. Then you need not pretend to be beautiful, your grace is enough. It starts changing your behaviour and your actions; even your physical body goes through a radical change. And the beauty that comes out of grace is something of a tremendous value because it is truly sos it is your original face, your real nature.

Remember one fundamental laws the pseudo, the false, the unreal, the untrue, always create, a prison for you, the real, the authentic, the true, always brings freedom.

Jesus says truth liberates. That seems to be one of the most important sayings out of all his sayings truth liberates. And then we can see that untruth must create bondage.
Drop the untrue and search for, seek, the true.

LAUGHTER IS HIS LITURGY

(Osho shares his vision of real spirituality.)

My religion consists of blissfulness. It has nothing to do with seriousness, it is against seriousness. To me seriousness is a sin, and blissfulness is the greatest virtue. Hence my effort is to create saints who are capable of laughing, singing, dancing.

In the past the saints have been very boring, they have been heavy, dark, dismal. They have burdened humanity's heart; they have destroyed all cheerfulness, playfulness, joyousness. They were all against laughter. To them laughter seemed to be something irreligious.

To me laughter is a form of prayer. In fact I know only very few things which the quality of laughter.

When you totally laugh the ego disappears. In that moment there is no ego, there is no one who is laughing, there is only laughter. Yes, when you *try* to laugh that is another matter; then you are there. If you are just laughing because others are laughing then you are there. If you are just laughing to be polite, then you are there. But if the laughter is happening then you dissolve in it.
Any action that helps you dissolve the ego is prayer.

I am not interested in the other world, my interest is here, now this moment is my total interest. This moment has to be lived joyously because the next moment will be born out of it. So why care about the next? If this moment is full of joy and dance and song, the next will be more so!

Don't destroy this moment for the future. That is one of the ancient habits of humanity and religions have been teaching this. They say this life is mundane, worldly, materialist and to be interested in it is not good; sacrifice this life for the life beyond. That's how they have made the whole of humanity miserable.

I say sacrifice all beyonds for this moment. There is no other time than this, no other place than this. When one lives with such totality, intensity, passion, one's life becomes aflame with cheerfulness and joy. And when the next life comes we will be there so we will see how to dance, how to sing; we will celebrate that too. The best way to prepare for the other life is to dance and sing and love and laugh *here*, otherwise where are you going to do the rehearsal? Practise here!

My feeling is that if your so-called saints enter heaven they will not be able to laugh even there, they would have forgotten how to laugh. They will not be able to dance or sing. They will have completely lost track of those dimensions.

So this is going to be your religion. So the more blissful you are, the closer you are to me. I don't teach any doctrine, just a way of life, a way of love, a way of laughter.

PRAYER IS THE OUTPOURING OF GLEE

(Not a petition or plea. Osho goes on to talk of true prayer to Swami Vandano.)

The prayer that is prevalent in the world, in the churches, in the temples, in the mosques, is not true prayer because there is desire in it. People pray to god only to get something, and the moment you pray to get something you have destroyed your prayer. It is a business proposal. It is buttressing god as if god is an ego, praising god in order to persuade him to do some favour for you. It is sheer stupidity!

The real prayer is a thankfulness, not a desire at all. When you start feeling how much the universe has given to you already without your asking you feel gratitude. To show that gratitude is real prayer, authentic prayer; even words are not needed, but just the feel the feel of gratitude.

Yes, sometimes it overwhelms one and one would like to dance and sing in praise of god, but for no other reason; just because one is so full of thankfulness that one cannot contain it and it starts overflowing. That is true prayer. Sometimes one may simply bow down to the earth or lie down on the earth like a small child lying on the breast of the mother, resting, feeling a deep communion with the earth -- a silent thankfulness. Nothing is said but all is heard.

That is the meaning of Vandano. Learn true prayer, learn thankfulness, gratitude.

LOVE A WAY, BECAUSE LOVE IS THE WAY

(The way to god, to truth, and to freedom, Osho tells Prem Marga.)

If one can love unconditionally then there is no need of any Christianity, Hinduism or Mohammedanism in the world. Because man have forgotten how to love, all these religions exist.

Love is spiritual health. And when you are not healthy of course there will be many doctors and many physicians and many 'pathies' -- and they are all going to exploit you. In the name of helping you they will exploit you, when the simple thing is to learn ways of loving. Only a few things have to be dropped and love becomes possible.

One has to drop any motivation; one has to love for love's sake. If there is a motive it is greed, it is not love. One has to drop possessiveness. If there is possessiveness you don't love, because to possess somebody means to reduce him to a thing, and no lover can do that -- it is murder!

Drop jealousy and love wells up. Jealousy means that I am the owner. It is an ego trip, and wherever there is ego there is poison, and the poison kills the very source of love. One has to become aware of just

these few things and discard them and one's life becomes a lotus of love. And then there is no need to go in any search of god, god will come in search of you.

This is my observation, that god always comes seeking the true seeker. Whenever the disciple is ready the master appears.

PURITY IS MENTAL NUDITY

(It has nothing to do with morality, which is something calculated.)

There are thousands of moralities in the world. The Hindu has one morality, the Christian another, the Buddhist still another.

Purity can be only one. The blank paper can be only one. Yes, writing can differ; one can write Arabic or Sanskrit or Greek or Latin, one can quote the Bible or the Vedas or the Gita or the Koran, but if the paper is blank then it is always the same: two blank papers have no difference. To me purity means a mind which is like a blank paper; nothing is written on it. Morality is a writing, immorality is also a writing.

And one thing is immoral in one place, the same thing is moral in another place. In fact I have never come across a single thing which has not been considered moral somewhere at some period of history, and vice versa; neither have I come across a single thing which has not been considered immoral somewhere in some time of history. So it all depends. These are man's ideas about what is right and what is wrong.

To be pure means to be empty of all ideas. It is going beyond the moral and the immoral, it is simple silence. It is erasing all writing, cleaning your slate.

In a small school the teacher told the small children to write down what they would do if they were a very rich man, a millionaire. The children started writing thousands of fantasies. Somebody thought to go around the world, somebody thought to go to the moon, somebody thought to purchase an aeroplane or this and that. Just one child wag sitting doing nothing. The teacher said 'Why are you not writing?' He said 'This is what I would do if I were a millionaire -- I would not do anything at all! That child had some insight!

The real purity is a state of non-doing, a state of non-thinking, a state of just awareness without any content, consciousness without any content. And to achieve it is the ultimate achievement; there is nothing higher than that. Once you have known it, all is known to you.

MUD CAN MOTHER MIRACLES

(Blossoms and Buddhas are born of it. Osho is addressing Ma Kamalesh from Japan.)

The lotus is very symbolic. First, it grows out of dirty mud. It is a miracle. Looking at the dirty and nobody could conceive that such a beautiful flower could come out of it. And the same is true about man: in his unconsciousness he is nothing but dirty mud; when he becomes conscious, awakened, a Buddha, he becomes a lotus. It is almost inconceivable that the ordinary unconscious man can attain to such heights of blissfulness.

Secondly, the lotus grows in water, floats on the water, but is so velvety that the water doesn't touch it. Even in the morning when you see dewdrops gathered on the lotus leaves they are there like pearls, separate; they don't even make the lotus petal wet. That is the second meaning of the lotus, a sannyasin has to live in the world in such a way that nothing touches him. The escapist is not a true sannyasin, he who runs away from the world is a coward.

Live in the world, accept its challenge, but be a lotus. Remember these two things and just these two things are enough to transform your whole life.

The first will remind you of your ultimate potential and the second will show you the way to reach it.

-- How long will you be here?

-- I don't know.

-- Then be here forever. I like people who don't know! This is the place for people who don't know anything at all. I am collecting all these not-knowing people around me... So become part of this madhouse!

(laughter) Good!

Going All the Way

Chapter #5
Chapter title: None

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PRAYER SPOKEN. COMMUNION BROKEN

(Just learn to listen. Osho talked on the difference between meditation and prayer on the second of this month; tonight he refers to meditation as true prayer, as opposed to the prayer that can be said.)

The moment you are in absolute silence all that you ever wanted to say is said without saying it, is heard without saying it.

There are things which cannot be said and those are the real things. Prayer consists only of those things which cannot be said, hence a spoken prayer is a false prayer. The moment you say it you have falsified it, it is no more true. It has to be just a deep profound silence. Rather than speaking to god one needs to learn how to listen to him. Prayer is not speaking but listening.

What needs to be said? Words are very inadequate, and even if they were adequate then too they would be irrelevant because god knows it already. Before you come to know what your heart wants to say god knows it. God is closer to your heart than you yourself are. There are many deeper layers of your being which are not known even to yourself but before god you are utterly naked.

Prayer means to be silent in your utter nakedness totally exposed, available, receptive. And that is the moment when your prayer reaches to god. That is the moment when communion starts happening.

The communion from head to head is the most superficial, hence it has a separate name, communication. Communion from heart to heart is deeper, but still there is a communion which is far deeper than the heart-to-heart communion. That can only be expressed by an orgasmic union, not communion but just union. Communication is most superficial, then communion is a little deeper and then there is union.

In communication you use words, in communion you use feelings, emotions, and in union nothing is used: you dissolve yourself in the whole. That is the ultimate in prayer.

BLISS IS IT

(Pleasure, happiness and joy, only hint at it.)

Pleasure is very limited, in fact it only exists for a split moment. There are only two basic pleasures, food and sex. When you are enjoying eating something it exists only for a moment when it is on your tongue and you can taste it; the moment it goes below the throat the pleasure is gone, it is finished. It is only a question of a few little buds on your tongue. Just a little plastic surgery and you will lose all pleasure in

eating.

In the Second World War it happened that a man had to go through an operation in which his throat, the connection between his mouth and the stomach, had to be removed. But a device was found, a small pipe was fitted in his stomach. He could pour Coca Cola into the pipe, but there was no joy, no pleasure! The man was in very great trouble, the body was nourished. Everything was perfectly okay, he was taking everything nourishing, but pleasure was missing. So he found a ways first he would take the Coca Cola in his mouth, rinse it around his mouth and then pour it into the pipe (much laughter)... because the taste buds are in the tongue, nowhere else. In this way ho managed both. It looks foolish, but that's what we are all doing. (laughter) Whether the pipe is outside or inside what difference does it make?

And actually the case is the same with sex only for a split second when you go into a spasm... It is going a little bit berserk, it is a kind of epileptic fit, but it is relaxing! (much laughter) All the tensions disappear, one feels good. One was carrying so many tensions and anxieties, and it is like a shaking up! But there is nothing much in it.

Pleasure is very momentary and very childish. Happiness has a little depth, it has a little vastness, but for that you have to grow some taste. For example, you will have to learn the art of enjoying classical music. It is not given by biology; you have to grow a little beyond biology. Then you can enjoy music, poetry, art, literature -- there are thousands of things. Happiness is a little vaster, higher. Joy is even a little more vast and more subtle. Joy means being in a state of well-being, just feeling good with no ulterior motive, for no reason at all; feeling good just to be breathing, sitting silently, relaxing, swimming or looking at the stars.

Joy is not focussed on objects, happiness is; joy is more free from objects. One can be joyous without any objects, one can simply be with closed eyes and joyous. But bliss is absolutely unlimited. Joy comes and goes, it is a mood. And when joy goes, in the wake comes sadness.

Bliss comes and never goes. Once it has happened there is no way to undo it; once it has happened it has happened. And it is unlimited. As far as you con see It is there. It is an ocean without any source. And that has been the goal of all true seekers, true religious people.

I am not against pleasure, not against happiness, not against joy. I would like you to use them as stepping stones towards blissfulness.

(Osho talks on similar lines to another sannyasin. Bliss transcends the whole pleasure-happiness-joy trinity, he says.)

It is something combining all three and yet something more than the total sum of all those three. And that something more is its reality.

It is easy to know physical pleasure -- even animals know it. It is a little difficult to know happiness but many human beings -- the painters, the poets, the musicians, the dancers -- know it. It is a little more difficult to know joy but still a few people -- children, lovers -- know about it. But bliss is known only by the Buddhas, by those who have awakened totally. And that is the goal of sannyas.

Unless that is achieved one remains a beggar. Once it is achieved one becomes an emperor. And the conquest is such that it cannot be taken back, that it is yours forever.

(Delving into a dictionary won't give you a clue about the nature of bliss, Osho tells Anand Apurvo.)

In the dictionary you can find meanings of all kinds of words -- 'love' 'god' 'truth' -- but you will not be able to know what love is, you will not be able to know what god is, you will not be able to know what bliss is. The real meaning has to be found in existence, not in a dictionary. The dictionary is befooling many people's inner world. People just go on accumulating words, and when they become acquainted with words they think they know what it is.

It is like a blind man who is acquainted with the word 'light' 'rainbow' and all its colours, but what does he know about the colours, what does he know about the rainbow, what can he know about the light? They are just empty words with no content in them.

'Bliss' is one of those words which is not known by us. It has to be known, it has to be discovered. The journey to bliss is the journey of sannyas.

I am not much interested in god, neither am I much interested in truth, but I am absolutely interested in blissfulness, because my own experience is that the moment you become blissful god comes searching for you; you need not bother about him at all.

When you are blissful truth descends in you; you have prepared the ground. To the blissful person miracles start happening because he is in the right key, he is attuned; now everything is possible. The person who is blissful is entitled to miracles. There is no need to bother about all that -- that happens on its own accord -- but bliss you have to seek and search for. And one of the strangest things is that bliss is not far away from you, it is not somewhere on the moon or on Everest.

Standing on Everest Hillary must have felt a little stupid. What was he doing there? (laughter) Just think -- Hillary standing there. There was nothing to do! The moment he arrived he looked all around and started descending -- there was nothing to do. There was not even enough space to pitch a tent? What can you do there?

Bliss is not far away, it is within you, hence the journey is a withinward journey. We have to find a few spaces, a few intervals, between our outer activities to turn in. Whenever there is an opportunity, whenever you have nothing to do, rejoice, because now you can turn in. Rather than rushing into some other activity or inventing some activity, or doing something just because one has to do something...

You can watch people on their holidays: they go on doing stupid things. For the whole week they wait for the holiday hoping that they will relax, and when the holiday is there? You can ask any wife -- she is very tired on the holiday because the husband is at home, the children are at home and they are all doing all kinds of neurotic things And the most problematic is the husband: the clock was going perfectly well -- he will open it; the car was going perfectly well and he will open it. He has to do *something*! He cannot sit silently, he will find excuses not to.

Whenever you have time, any moment, relax and go in. Forget the whole world for a moment, as if it does not exist. That is one of the ancient strategies thinking that the world consists only of illusions -- it is not that it is illusory, this is just a device -- that it is made of the same stuff as dreams are made of. Thinking this is just so that you can move in; there is no need to bother about it. Forgot all about it, lot it disappears and you go into your aloneness. And it is there that you will find the source of bliss.

Once it is found then everything else will start happening of its own accord.

(And it's strange but true that it takes guts not to be blue - Osho continues with the theme of bliss.)

Misery is available readymade and cheap! In fact you need not go to the shops to purchase it, you can pick it up anywhere by the side of the road. And people are very generous in giving misery to you. Even without asking they will give misery to you.

It needs courage to reject misery, to resist the temptation to choose it when everybody else is choosing it. It needs courage to search for bliss while the whole world is living in misery because these miserable people will call you selfish. They will say that the whole world is living in misery and you are meditating? Is this the time to meditate? If they are right then there is never going to be time to meditate; then Buddha was selfish, Krishna was selfish, Lao Tzu was selfish -- because the world has always been in misery. And if one waits to meditate for the time when nobody is in misery that time is never going to come.

It needs courage to stand alone, because people will not like you if you are blissful. If you are miserable everybody will feel sympathy for you it is *really* a strange world -- and if you are blissful everybody will feel jealous of you. If you are really blissful they will destroy you; they cannot tolerate you, you cannot be forgiven. They could not forgive Jesus, they could not forgive Socrates; they have never been able to forgive blissful people -- that's why I say bliss needs courage.

And my sannyasins have to be very conscious about it, that they are taking a risk by being blissful. To dance in a world of cripples is risky. They will break your legs! To talk about light in a world of blind people is dangerous. But the risk has to be taken because living in misery is not worth living at all.

DISCIPLESHIP IS OWNING YOUR TRIP

Man ordinarily lives in darkness. It is his own creation, it is his own responsibility; he has chosen it. But it is against his ego to accept the responsibility so he goes on throwing the responsibility on others' shoulders.

And unless you accept the responsibility, there is no possibility of any revolution in your life. You can go on cursing the whole world, you can go on saying it is fate, it is karma, it is the economic structure, it is the state, it is the church. You can go on finding some causes for your misery, but that is not going to help, that is not going to change you. In fact it is a way of consoling yourself, "What can I do? It is

predetermined. Nothing is in my hands so I simply have to accept it unwillingly, in despair. But I have to tolerate it, I have to live with it." Then life becomes a misery.

The first action of a sannyasin is to take the whole responsibility on oneself: "I am responsible." With that begins a new dimension: "If I am responsible then I can change. Then I need not choose darkness, I can choose light; I need not remain unconscious, I can make an effort to be conscious." And in that very effort is the dawn, the morning, the beginning of the day.

As your consciousness starts rising above the horizon, life starts having a totally different flavor. Then it is a dance, a celebration.

Remember, whenever you are miserable, sad, negative, in a dark hole, remember again and again: you are responsible. Howsoever it hurts, never shirk the responsibility of it because that is the root cause of misery being prolonged. It can be prolonged for centuries, for lives together. It can be cut in a single blow of a sword.

The moment you say, "I am responsible," you have taken the sword in your hand. And if you are ready to accept that this is your responsibility, you are already getting out of it, because who wants to be miserable?

If you are responsible and you are creating it, you start withdrawing your energy. You no longer feed it, you no longer nourish it. You start nourishing just the opposite - and that's bliss. That is what a spiritual life should be - full of festivity.

It is the same earth on which Buddha has lived, Christ has lived, and on which all kinds of miserable people are living. It is the same sky, the same stars, but people's choices are different.
Man creates himself by his own choice.

TINKER, TAILOR... SOLDIER OR SANNYASIN

(It's our choice, Osho reminds Anand Ritama.)

Man can either exist in conflict with existence or in harmony with existence, either as an enemy or as a friend. Existence is the same, it is neither inimical to you nor friendly; it is simply available -- the whole thing depends on you. It simply reflects you, echoes you; it is a mirror. If you are inimical you will see your own face in nature and nature will look inimical. If you are friendly you will see your own face in nature and the whole existence will look friendly.

To be a sannyasin means choosing to be a friend deliberately, consciously. And once you start looking at existence in love, in trust, a deep harmony starts arising with the trees, with the clouds, with the rain, with the sun, with the wind, with the stars, with people, with animals. Slowly slowly it goes on and on spreading. A moment comes when you are simply no more there; there is only pure harmony. Just as a river disappears into the ocean you have disappeared into the whole. That is the moment when bliss happens, and that is our deepest longing. Everybody is searching for it.

The secret is simples being in harmony with nature. A sannyasin is not a warrior, he is not a soldier; he is a lover.

GLAD TO MEET YOU

(Until you know yourself you are going to be in anguish.)

And out of this basic inner darkness a thousand and one other anxieties arise. Anxieties are branches of anguish, anguish is the root,

Socrates is right when he says, 'Know thyself'. He is giving you the key to destroy anguish so that you can go beyond it. And once anguish is destroyed all anxieties disappear because they are just branches, secondary. They don't have their own existence, they depend on anguish.

All psychological school, try to help you not to be anxious. They help you to get rid of anxieties. They are trying to do something impossible. They may be able to patch up here and there but the anxiety will assert itself from somewhere else because the anguish is not destroyed, the anguish is there. Psychology has not been able to help people to know themselves -- and unless you know yourself you cannot *be* yourself. To know yourself is the beginning of being yourself. If you don't know and if you are not yourself you are just in a state of chaos. a mess. That is anguish.

Psychology is not the way. Except for meditation there has never been any way and there will never be any way out of it.

So you have to focus your whole being, your whole energy, on meditativeness. Learn how to be silent more and more, deeper and deeper. The day you touch the point where you are absolutely aware but there is nothing to be aware of, the miracle has happened. You have reached a point of no return; then the process is irreversible. And in a single blow anguish is destroyed and all the anxieties wither away.

My work consists not in helping you out of your anxieties but in uprooting anguish itself.

KNOW THAT KNOWLEDGE AIN'T KNOWING

(The knowing that Osho referred to in his last address is 'truth' in this one.)

All knowledge is borrowed. Truth is never borrowed, truth cannot be borrowed. Nobody can give it to you, nobody can take it away from you either. But knowledge can be given and taken. The universities knowledge, and the mystery schools deal in truth. But because truth cannot be given the whole methodology has to be different: it has to be discovered within you. And the first requirement is to put aside what you have taken from others. However valuable it looks to you right now it has no value at all.

Unless it is yours it is valueless -- put it aside. First become utterly innocent like a child, knowing nothing, and from that point start searching. Then the search is very simple. But if you carry this whole load of knowledge and then you search, it is very difficult. It is going uphill and carrying a rock on your head, the very task of going uphill is difficult and then carrying a rock makes it impossible . It is swimming in the ocean and carrying a rock. Even without the rock it is difficult to reach to the other shore -- now this rock...

I have heard that a beautiful naked woman was running in front of a madhouse and two people were chasing her. One was carrying two buckets full of sand. A person who was watching was puzzled; he asked 'What is the matter? If you want to catch that woman -- I know that she is mad -- why is one of you carrying these two buckets full of sand?' And the person who was not carrying any sand said 'Last time he caught her, this time, this is his handicap.'

But this is how I see people, they are carrying so many buckets all of sand -- they will never reach truth. Drop these buckets!

Truth is not as difficult as it appears. For the innocent it is very simple, for the knowledgeable it is almost impossible.

WHAT RELIGION SEES AS ONE, SCIENCE PUTS ASUNDER

(Again tonight Osho touches on the difference in the scientific and the religious approach.)

These are two natures in man. One nature is studied by science -- the material part of man, the physiological, the biological, the chemical. That is studied by science and science thinks that's all, there is nothing more. That's why science has humiliated man very much, insulted him very much, it has taken away all glory from man. You are nothing but chemicals, hormones, matter, atoms, electrons.

Science speaks in the language of nothing but and that is a wrong approach. Man is far more. But I can understand the difficult of scientists: they have chosen a method which gives a limitation to their whole vision. They want to measure everything and there are things which are immeasurable.

It is as if a deaf person tries to listen to music with his eyes. Certainly he will say there is no music; he will say 'I can see that one man is doing something but there is no music at all, this man is befooling himself and others.' He can see the sitar player but for him this man is only stretching strings and nothing is happening. If he is absolutely deaf his eyes cannot hear, he can only see -- that is his limitation.

Exactly what is happening in science is that the method they have chosen of dissecting, analysing... Analysis is their method and you can analyse only matter. If you try to analyse that which is not matter it disappears. If you kill a child and you analyse it you will find everything -- bones and blood and fat and everything -- but you will not find the child at all, you will not find its soul. The soul exists only in a certain state of harmony. It expresses itself only when the child's body is functioning in a certain attunement. The moment that attunement is destroyed the soul departs.

Hence we have to learn to go beyond this ordinary nature that science studies. We have to enter another nature, the higher nature, which is not comprehensible to intellect, to analysis, to science. Love is not

available to science, beauty is not available to it, consciousness is not available to it, god is not available to it.

By becoming a sannyasin you are entering into a totally different world to science. Science has to be put aside. The method of science is analysis and the method of religion is synthesis.

We have to go on creating bigger and bigger synthesizes. And you can sees the whole three hundred years of scientific progress has led to one thing -- they went on dissecting. First they cut matter into molecules, then molecules into atoms, then atoms into electrons, neutrons and protons, and now they are trying to cut thorn up. They will go on cutting.

Religion approaches things totally differently it goes on adding up. Ultimately it says the whole existence is one, it is an organic unity. Science and religion move in opposite directions. And sannyas is basically the search for the ultimate unity, because only with the unity can we be blissful and be eternal and be deathless.

So go beyond the ordinary nature that is part of you and find within you something which transcends ordinary nature, that is there. Just the right approach, the right method, the right vision, and suddenly it is yours. And that is your true reality, that is your very being.
To discover it is the whole purpose of life.

LOVING IS GIVING NOT GRABBING

Love is the path and love is also the goal, the beginning and the end, the first step and the last step. Love contains the whole of religion, but love has to be understood: it is not lust. It is not a desire to get something from anybody, on the contrary it is an overflowing joy, it is sharing.

Love is an art. It is the ultimate in aesthetics, it is creativity. When you love you want to enrich the world a little bit, you would like to leave it a little better than you found it. Only lovers can be creators. Those who don't know how to love are bound to be destructive in some way or other. It is the same energy that becomes creation; if it does not become creative it becomes poisonous, turns to its opposite, becomes destructive.

Adolf Hitler wanted first to be a painter then an architect, but because ho was refused permission, he was not allowed in the art academy, his whole energy turned into destructiveness. My feeling is that he would have been a great artists he *had* the energy but the whole energy became insane, he became angry.

Love means that you are grateful to existence for giving birth to you and out of that gratefulness you would like to do something for existence. Love is prayer, it is thankfulness. And slowly slowly as you start moving higher into the world of love new dimensions start opening up in you. A moment comes when love is no more a relationship, you are simply loving. And ultimately the final, the last stage is when you are not even loving, you are simply love.

That is the state of Buddhahood or Christ consciousness -- and that is where I am trying to lead my people, slowly, slowly. Of course they have to begin their journey in a dark valley, but if you can keep your eyes on the sunlit peak there is hope; there is no need to be in despair.

Going All the Way

Chapter #6
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THE BEST THINGS IN LIFE ARE FREE

A person *who* wastes his life in accumulating things that can be purchased is simply being stupid, because those are not the things which can give meaning to your life. They don't have any real value; they have a price but no value. So this is one of the most significant criterions to judge what is essential and what is non-essential: the non-essential can be purchased, can be sold; it is a commodity. The essential is not a commodity. It can neither be sold nor purchased; it has to be grown in one's being, it is a growth.

Now, a child cannot purchase youth he has to grow. The young man cannot purchase old age, he has to grow. The old man cannot purchase wisdom. We may have lived long and yet he may not have grown inwardly. Growing in age is not really growing up.

Sannyas means making a clear-cut discrimination between the non-essential and the essential and focussing your energy on the essential. The non-essential is needed, it has a certain utility; you need food, you need clothes, you need a shelter -- make arrangements for them. But that's not all, that is only the peripheral.

Don't sacrifice the essential for the non-essential. The non-essential can always be sacrificed for the essential and then one is not going to be a loser.

Bliss is one of those most significant treasures which have to be grown within you. And the most strange thing is that all that is needed to grow into a blissful state is available. It comes with you with birth. All that is needed is a turning in to look for it, to search for it, to give it an opportunity. Attention is nourishment. When you pay attention to your inner world it starts growing, it is nourished. And that's the whole art of meditation, the art of turning in.

COMBAT OR CONCERTO

(Whether you flow or fight with god makes no difference to him but it is going to affect you.)

Fighting with god is like hitting your head against the wall: it is not going to do any harm to the wall, only your head will be destroyed. You will lose your sanity. To be in tune with god means to find a door. You can go through it and then there is no need to fight with the wall. The wall is not your enemy, it protects you. And there is always a door.

It is childish to fight with existence because existence is vast and we are so small that our fight is doomed, from the very beginning we are going to lose it. It is not possible in the nature of thing, that we will ever win. But there is a way to be victorious too and that is, fighting in tune with god, not against him but for him. And when the whole thing changes, the whole gestalt changes, when you are fighting for god you start fighting with your own unconsciousness, with your own anger, jealousy, possessiveness, greed; then you are really entering into a fight with all that is not needed for your inner growth but which is a hindrance. You are discarding all that is a hindrance and allowing the whole to penetrate you, to flood you.

Consecrated to god means to become a vehicle for god, to be a medium of god. And the greatest barrier is the ego. One has to put aside the ego, and then there is no problem. The surrender comes very easily, the let-go happens just like breathing, there is no effort needed. It happens like falling into sleep or waking up in the morning -- just a natural phenomenon, spontaneous.

And when one is in a deep let-go with the whole the consequence is bliss. It is a by-product, it is a reward, but an inevitable reward. The surrendered person has tremendous blissfulness around him, within and without. He knows nothing else, no other taste, only the taste of blissfulness.

Sannyas has to become the beginning of surrendering. In the beginning of course one surrenders only hesitantly, only calculatively, bit by bit. One watches what happens -- if you surrender so much, what happens? But as you surrender you start opening up windows towards the starry sky, then sooner or later you will be able to surrender all. The moment all is surrendered, all is achieved. It is a paradox; the moment you lose everything to god, you gain everything that you always wanted to gain. But it does hot come through fight, this victory comes through love, through trust.

FROM THE SOIL OF SILENCE...

(... and the air of awareness, comes the fragrance of the eternal. Osho initiates Italian sannyasin Dhyan Mariano.)

It is not something that comes and goes, it only comes and never goes. And unless one has known that fragrance one has not known what life is all about. One only lives unconsciously, not knowing why one is, what one is, from where one has come, to where one is going. One goes on stumbling in a deeply drunken state. Then life is accidental, and an accidental life is a meaningless life.

The moment you become silently aware a radical change happens, a change from your vary roots. That is exactly the meaning of the word 'radical' -- it is not just the pruning of the branches and the leaves but the change of your very roots. For the first time you become aware that you are not the body, not the mind, not even the heart; you are just a witness to all. That witnessing begins the journey in god, that witnessing changes you. The world remains the same but because you are no more the same it also changes -- at least for you. It suddenly becomes psychedelically beautiful. It starts having a new intensity, a new fervour, a new dance. And to live that intensity, that dance, that passion, is to know what it means to be alive.

Very few people have known it, although it is everybody's birthright.

How long will you be here?

(His reply is inaudible save to Osho.)

Then come back again for a longer period. This is not very Italian. Come back soon!

FREEDOM'S JUST ANOTHER WORD FOR NO MIND LEFT TO LOSE

(Osho is talking to Amano Francesco.)

Amano means no-mind. That's the most fundamental thing in sannyas, the capacity to put the mind aside and to look directly into life with nothing interfering -- no prejudice, no thought, no philosophy, no religion -- to look into life without any a priori conclusion, just like a mirror simply reflecting that which is. That is the state of Amano. Zen people call it no-mind, and no-mind is the door to the divine.

It is the same door, only the direction changes. If you go outwards it is mind, if you go inwards it is no-mind. If you want to know the world then you have to use the mind, if your enquiry is scientific or philosophic, then the mind is a must. But if your enquiry is mystical, spiritual, religious, if you want to know yourself, if you are trying to explore your own interiority, then no-mind is a must.

And Francesco means a free man. The man who is clouded by the mind is the unfree man; then he is a Christian or a Hindu or a Mohammedan -- because mind means either you belong to this religion or to that. Then one is communist, fascist, socialist, then one can be theist, atheist, and there are a thousand and one ideologies -- religious, philosophical, social, economical -and all these are chains, very subtle chains. You will find everybody a prisoner of something or other.

Even the idea of nations makes people prisoners. The Indian is imprisoned in his past, the Italian is imprisoned in his tradition, the Chinese is imprisoned in his -- the whole five thousand years of thinking and philosophising. Nations are prisons, races are prisons, the idea of the white man and the black man -- that too is a prison. And they are very stupid kinds of prisons, because between the white man and the black man there is only a little difference of colour pigment; not more than four annas worth, one-fourth of a rupee -- and that too is in favour of the black man because he has more pigment than the white man. He needs a certain pigment in his skin to protect him from the sun. Just four annas worth of pigment is creating so much nonsense in the world.

All these things have to be put aside, then you are in a state of no-mind and then you are also free. And to have the taste of freedom is the most beautiful thing in life. It is another name for god. In fact, one of the

greatest enlightened masters of the East, Mahavira, never used the word 'god'. He always used the word 'freedom' for god. And I can understand why he insisted on using the word 'freedom', 'moksha', because even the idea of god becomes an imprisonment, because it divides people into the people who believe in god and the people who don't believe in god. But you cannot find a person who does not long for freedom.

Freedom is our most intrinsic longing, the deepest longing of the heart. It can be achieved only by the process of no-mind. You can call it meditation, awareness, silence -- these are different names for the same phenomenon.

LOVE IS EGOCIDE

(Osho tells Premdaya that a sympathy that doesn't stem from love is simply ego-fodder.)

If you are in a certain kind of suffering you will find many people sympathizing with you and if you look into their eyes you will be puzzled; they are saying one thing -- they are very sympathetic towards you -- but their eyes are showing something else; they are enjoying it. And there is a subtle mechanism in it. When you sympathize with somebody you are higher and the person you are sympathizing with is lower, and everybody enjoys feeling higher in some way.

For example, if your house is burned down the whole neighborhood will come to sympathize with you. But if you make a beautiful house nobody will come to appreciate it; they will all feel jealous. Strange! If they really feel sympathy when your house gets burned down they should feel very happy, they should celebrate, when you make a new home. But they don't celebrate, and that makes things clear; they are not really happy in your happiness, they are happy in your misery.

So sympathy to me is ugly if it is not rooted in love. It is beautiful if it is rooted in love. So love to me is a revolutionary phenomenon; it changes sympathy into something totally different to what it is. Sympathy should not be because people are in sorrow, sympathy should be because you are too full of love and you want to share it. Then there will be a great difference, you will rejoice when they are happy and you will feel sad when they are unhappy. You will not feel happy when they are sad and you will not feel jealous when they are happy; their happiness will be your happiness and their sadness will be your sadness.

Once Gautam the Buddha was asked, "What is more difficult? -- to feel sad when somebody is sad or to feel happy when somebody is happy." And Buddha said the second thing is more difficult; the first thing is not difficult. One can feel sad when others are sad because deep down one can enjoy it, but when others are happy, to celebrate, to really celebrate, is very difficult -- it goes against our ego. Hence my emphasis is on love because love basically requires that you drop the ego. Love kills the ego, and when there is no ego then love can blossom in many flowers; sympathy is one of those flowers. But it is no more plastic then, it has its source in love.

The Christian missionaries going around the world and serving poor people are all living out of sympathy; their service is not out of love, not at all. It is cunning, it is very calculated. They are serving the poor people because they want to enjoy the pleasures of heaven. They are not concerned about the poor people, their whole concern is to use them as a ladder to reach heaven. And not only that, they are serving the poor people to convert them into their religion. It is a political game.

Even a woman like Mother Teresa of Calcutta who has been serving orphans for her whole life and helps the orphan children to be adopted by families... but the subtle trick is that those children are given only to Catholic families, not to anybody else -- not even to a Protestant family, although they are also Christians.

Just a few days ago a Protestant couple reached Calcutta and because they don't have any children, they wanted to adopt a child. They were refused because they were not Catholic. So it is not a question of serving the orphans, it is really a strategy to exploit poor people, their children, to convert them into Christianity. It is buying people, purchasing people, it is using people as commodities.

And these people who serve humanity are respected very much, all kinds of honors are given to them. Nobel prizes are given to them, and all the countries go on respecting them - and nobody looks at the subtle strategy that is behind all this service. It is cunning, it is ugly, it is nauseating.

I don't teach my sannyasins to be servants of the people. Enough of that! These servants of people have been the most mischievous people in the world. Behind a beautiful name they have done immense harm. No more of this any longer.

I teach simply love. Out of love if you feel to help, good, but that help will be out of your love, your joy.

There is no reward, there is no question of attaining some pleasures in heaven, there is no question of converting somebody into a Hindu or a Christian or a Mohammedan.

Hindus are angry at me for the simple reason that they wanted me to convert all my sannyasins to Hinduism. Their anger is understandable. If I had converted all my sannyasins into Hindus then of course they would have respected me, they would have called me the greatest saint that has ever been here on the earth. Now I am the greatest sinner to them.

Jainas wanted me to spread Jainism over the whole world and they were ready to support me with as much money as I needed. I simply rejected the idea; I said, "This is sheer nonsense you are talking to me. I cannot spread anybody's message. Why should I spread anybody's message? If your message has something in it people will come. I am not going to be anybody's missionary. I am just going to be my love and whosoever wants to partake of it is welcome. I never ask whether he is Christian or Hindu or Mohammedan. That is not the question at all, that is not my business at all."

One should live out of one's love and for no other reason, then life becomes a beautiful phenomenon, music, a festivity.

LOVE: THE OVERFLOW FROM THE LAKE ALONENESS ACCUMULATES

(A balance is needed between being with others and loving, and being alone and blissful, Osho tells us.)

Both enhance each other, both enrich each other. Your love makes you ready to go into aloneness, because one can be with people only for a certain time then the desire to be alone arises. It is a necessary phenomenon, a natural phenomenon.

And when one is alone one can be alone only for a certain period because when one is alone one accumulates energy. It is not used, one becomes a reservoir and then one needs people to share it. That is what love is sharing the energy that becomes accumulated in your aloneness. But when you share your energy, when you live with people, slowly you feel exhausted, tired, depleted; again the need has come to move into aloneness.

It is just like waking in the day and going to sleep in the night, for the whole day you are working, you feel tired and it is beautiful to feel tired. It has been a beautiful day of creativity; you worked in the sun, in the rain, in the wind, now you are ready to fall into deep sleep, to regain energy, to become ready again for work tomorrow.

So bliss is like sleep and love is like creativity. And my sannyasins have to fulfil both together; then the person is whole. A person who cannot sleep will go insane, and the person who cannot wake up will be in a coma, will be dead.

So both are needed: a deep capacity to go into sleep, into a dreamless sleep, and then immense energy to be creative. And they are not against each other, remember, they are complementary.

AN ABSOLUTELY DEVICEFUL TIME

(Osho speaks on Blissneyland.)

A man without bliss is homeless, he is not at ease with existence, he is always tense, never relaxed. He is always full of anxiety and anguish. He does not know how to be in a let-go. Existence seems to be inimical to him; he cannot think of it as his home, he feels as n outsider. It is hiS own creation, this whole idea of being an outsider. Particularly in this century the idea that man is an outsider, is a stranger, that he does not belong to the world, that man is alienated, has become very dominant. All those ideas are simply wrong, but they look very solid, convincing, for the simple reason that man has forgotten how to be blissful.

Once you feel blissful you are no more an outsider, you are an insider. You are no more a stranger, you belong to this existence and this existence belongs to you. You are needed by existence and existence is needed by you. It is a mutual need.

We are partners in the same organic unity and everybody is essential; from the smallest blade of grass to the biggest star, everybody is needed, equally needed. There is no hierarchy in existence. The grass blade and the star have no inequality; they are equal. Existence supports them both in the same way, it makes no discrimination. To the sinners, to the saints, it is the same. The sun shines for all, the flowers bloom for all, the birds sing for all. It is our home! But without a taste of blissfulness it cannot be felt.

So my whole approach here is to help you to be cheerful, blissful, singing, dancing, creating all devices so that you can relax, come out of your conditioned sadness, seriousness, so that you can be children again, running on the sea beach collecting seashells, coloured stones, running after butterflies, collecting wild flowers with great wonder and awe.

My sannyasins are not seriously religious people -- sincerely religious but not seriously religious. They are playful, and playfulness is one of the most important things to understand. Life should be taken as fun, as a beautiful joke.

The movement you are capable of taking life as fun, as a beautiful joke, your vision changes. Suddenly you are at home, suddenly all is good, suddenly trees start saying 'hello' to you! Rocks start asking 'How are you?' (laughter) The whole existence becomes alive in a new sense, in a way it has never been before. Unless that happens a man is not enlightened, is not awakened to the ultimate truth. That is our goal.

A CLOUD'S EYE VIEW

(No particular place to go and no special way to be -- that's what a sannyasin has in common with a cloud.)

The metaphor of the cloud has to be understood. It will give you a few hints about blissfulness. The first thing about a cloud is that it has no direction, it is not destined towards any goal; it is simply floating. It is available to the winds wherever they take it, it is utterly relaxed. When you have a destination you are tense, you are worried about whether you are going to make it or not. And if the winds start blowing in the opposite direction then certainly there will be great anxiety. Rather than going towards the goal you are going against it.

The cloud has no goal so wherever the winds take it it is perfectly at ease. Wherever it finds itself that is its home. The same is true about bliss. A blissful person lives now and here, he has no desire to be somewhere else. Now is more than enough, he is utterly contented with it.

Secondly, the cloud has no fixed form. It is constantly changing. One moment it looks like an elephant, the next moment it has become a camel, and it goes on changing. The same is true about bliss. It has no particular form; it is not a solid thing, it is flexible, so it can be found in all forms.

Yes, the man of understanding can find it in the body, in the mind, in the heart: in being. He can find it in himself, he can find it in others; he can find it in music, in poetry, in painting; he can find it in aloneness; he can find it in the mountains, he can find it in the marketplace.

It is not a fixed thing; rather it is an understanding, a sensibility, a sensitiveness, so one can feel it wherever it is. And it is good that it is not a fixed thing otherwise we would have become bored by now. Because it is found in thousands of forms and thousands of ways, it is always an adventure. It is always intriguing, interesting, it is always inviting.

So remember those two things: live life herenow and search for bliss in every possible form and you will find it because it is there.

Going All the Way

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FREEDOM -- THE FLAVOUR OF GOD

(Osho's message to Swami Niren covers some of the points made in the last address on the sixth, about the nature of the cloud. The miracle of the cloud is that while it continuously changes, essentially it remains itself.)

A sannyasin has to becomes outwardly free, unconfined by any tradition, nation, caste, religion and inwardly capable of constant flow. The centre remains the same but the wheel of life goes on changing.

I am not against change -- change is life -- but the person who knows only change does not know life in its totality; he has come to know only the circumference of it. The wheel changes but the axel remains unchanging. And they both are together, so your actions will change, your body will change, your mind will change, your feelings will change. Amidst all this change you have to be a witness. That witness will not change, that will remain the same.

This brings inward freedom, and when one is free in both ways, outwardly and inwardly, one has tasted of god, one becomes drunk with the divine.

THE CROWN OF CONSCIOUSNESS

Alok Sara means light and god's princess.

Man is unaware of his own kingdom. The kingdom is there but we are keeping our back towards it. We are looking everywhere, searching, desiring, begging; and what we are begging for is already inside of everybody. We are beggars because we have not looked in, and we are in darkness inside because wherever consciousness is not, there is darkness. The moment we turn our consciousness inwards it becomes light -- consciousness is light. And to see what God has given to us is unbelievable. When it happens for the first time one cannot believe one's own eyes. One looks again and again and again.

In the Zen tradition it is said that before the final enlightenment at least one thousand small enlightenments happen; those small enlightenments are because you look again and you cannot believe, you look again and you cannot believe. Slowly slowly you gather courage to believe that you have seen it, that you are not a beggar but an emperor.

So these things are joined together. We have to turn our light in and discover our reality. In short that's what sannyas is all about. It is not a religion in the ordinary sense because I don't teach any doctrine; it is an experience -- existential, not intellectual. I only help you to discover that which you have already got.

MAN IS A MAYBE

(He hovers between the finite and the infinite, Osho tells Swami Amiten.)

He lives in a material body but he is absolutely non material. He is pure consciousness. He lives in the mind but he is not the mind at all. So man contains two worlds, man is a meeting place of two extremes.

Man is a bridge between god and the world, between the finite and the infinite, between time and eternity.

Unless we discover the infinite in ourselves our life remains meaningless. The finite cannot give us meaning; it is too small, too momentary, too fleeting. It is just like a dream, it cannot give you a solid foundation. To make your house on the shifting sands of the momentary, of the temporary, is an exercise in sheer futility. The very recognition of this becomes the beginning of a search for the eternal.

Sannyas, initiation into sannyas, simply means a turning point in your life, a drastic change, shifting

your consciousness from the limited to the unlimited.

It is as if a man is walking, looking at the earth, and has completely forgotten the sky and all its stars. And then you help him to look upwards and he is mystified, he thinks a miracle has happened. But the sky was always there, it was just that he was not looking at it; he had become too concerned with the non-essential. And both are in us, the earth part and the sky part.

Now it is our choice as to where to look. So from this moment start looking more and more for the unbounded and you will be on the right track towards god. He is not in the churches, not in the temples, not in the scriptures, not in the systems of philosophy and theology. They are all limited. He is in a profound silence, where you are not a body, not a mind, not even a heart, where you simply are. In that simple pure existence, truth is found, god is found, liberation is found.

(Osho leads up to the same truth -- man's immortality -- from a different vantage point.)

The past of the whole of humanity has been dominated by defeatist attitudes. All the religions arose out of despair.

My vision is just the opposite of that. My sannyasins are not sannyasins out of any pessimism. They are not escapists, they are not defeatists, they are adventurers, explorers. Initiation into sannyas is the beginning of a journey, a journey towards the ultimate. It is the only journey that can make you really victorious.

Money cannot do it, power cannot do it, prestige cannot do it, because they will all be taken away at the time of death. So you never really possess them; you lived under an illusion that you were the possessor. The criterion to judge what you possess and what you don't, is simple: that which cannot be taken away by death is your possession, that which is going to be taken away is only an illusion. So whatsoever we can gain in the outside world is not of any importance. One has to become inwardly rich, one has to conquer oneself; one has to become centred at the very core of one's being.

Out of that groundedness, out of that rootedness, great tree grows, a tree that brings the flowers of victory.

The moment you know something in you which is eternal, know that you have come home, that you have found that for which you have been searching for ages, that you have found life abundant. God is only another name for it.

MEDITATION IS WHITE MAGIC

Man can live in constant conflict or in constant music. It is the game energy that become conflict or that becomes music. The whole thing is to learn the art of creating harmony within your being -- and the whole conditioning of humanity is to create conflict. They tell you not to be angry but they never tell you how. They insist that it is bad to be angry but nobody ever tells you the science of not being angry. So the only thing left for you is to repress anger, not to show it. It will be there and it goes on accumulating.

That's how one creates conflict, one becomes double: anger is there and one is smiling, sex is there and one is taking a vow of celibacy, desire is there and one is renouncing the world, greed is there but one is pretending non-greediness, violence is there and one has cultivated a mask of non-violence, hate is there and one is trying to project love. So in a thousand ways one becomes divided and there is constant conflict, inner war, civil war. Everybody is sitting on a volcano, it can erupt any moment. One insane any time.

The society has taken every care to drive you insane. It is really a miracle how people somehow manage to keep themselves together.

Life can be music and should be music because only then do you know what life is. But then repression won't help. You will have to learn something of the inner alchemy, of how anger is transformed into compassion, how hate is transformed into love with no residue so there is no conflict left, how violence becomes non-violence and how living in the world one can yet be not of it.

This is what I call the whole science of sannyas, the whole inner alchemy, It is the greatest science in the world because it transforms man, and nothing is more valuable than man. Even if we could transform iron into gold that would be nothing; if we can transform our ugly instincts into beautiful flowers that is real magic. And it is not difficult either. Just a simple phenomenon has to be learned -- I call it meditation.

It has been called by different names. Buddha used to call it sammasati, right mindfulness. George Gurdjieff used to call it self-remembering, Krishnamurti calls it awareness. It is the same. The whole thing is how to become a witness.

When you are angry there is no need to fight with it -- it is a great opportunity to watch. No need to indulge in it no need to act according to it, no need to follow its dictates, and no need either to go to the opposite extreme and start fighting with it. Avoid both. Just remain cool, detached, a simple observer, as if it has nothing to do with you. Your concern should be scientific, you are observing, so you have to look minutely at what anger is in all its details, in its whole mystery. Your interest has to be scientific; 'I have to go deeper into the whole method of it. If I follow it I will not be able to go into it. I will become angry.' In that hot state how can you watch? 'If I fight with it again, it will be the same: I will be running away, repressing, avoiding.' How can you watch something of which you are afraid?

No need to be afraid, no need to follow -- just sit silently and watch and a miracle starts happening slowly: the more you watch, the more you see that it is dispersing on its own. Just as dewdrops evaporate in the morning sun, as your awareness becomes more intense it starts evaporating faster. And the same is the process for sexuality, for greed, for jealousy, for all the problems -- the key is one, it is a master key. Try it on one and then you will know that it can be tried on everything.

A day arrives when you have understood all your baser instincts and in that very understanding they are transformed, transmuted, and your life becomes a melody. I call that melody sannyas. That musical phenomenon, that harmony, that beautiful silence, that song of silence, is the greatest achievement in life.

PRAYER IS PARTICIPATION IN THE CREATION

(Osho returns to a theme he has been touching on frequently this month -- man's relationship to existence.)

Existence loves us all. We are here, that is enough proof, otherwise we would not have been here at all; we have been chosen to be by existence. It is not our choice, we have not created ourselves; it is the decision on the part of the whole. And existence goes on nourishing us every moment on all the planes -- physical, psychological, spiritual. But our stupidity is such that we start taking all these things for granted as if we have earned them, as if we deserve them, as if life is our birthright. We forget completely that it is a gift of god.

A sannyasin has to remember not to take anything for granted. That is one of the most foolish things a person can do with existence, that is very ungrateful, insensitive. A sannyasin has to continuously remember that existence goes on pouring so many gifts and you have not even thanked it and you have not contributed anything on your part.

The only way to show our gratitude is not by going into the churches and falling on our knees and reciting some parrotlike prayers or by going into a temple and chanting some words which you don't understand. You don't mean anything, just a formality is being fulfilled.

The real gratitude is expressed only through creativity. When you start creating something to enhance, to enrich existence -- it may be just a small garden or anything, a painting, a song, a dance... when you start being creative you are showing gratitude. In your own small way you are participating with god.

The only thing that a sannyasin has to do is not to leave the world in the same ugly shape as he found it -- to make just a little change. One cannot hope to change the whole world -- it is too big and our hands are too small -- but still we can do something. There can be a few more flowers in the world, a few bigger roses in the world, a few more smiling faces in the world, a few more dancers, a few more singers, a few more paintings, And if we have done something out of gratitude t brings tremendous joy.
Creativity is the only way of real prayer.

IT'S NIRVANA OR NEVER

Man lives like a robot, almost like a machine. He goes through so many actions but mechanically. He may go for a morning walk but he will not listen to the birds, he will not see the trees, he will not look at the sunrise, he will not be aware of the beautiful colours that are changing in the sky -- and still he has been for a morning walk. He will go and come home. In fact he went just like a machine, a proxy, not himself. He may have been somewhere else, the whole time he was on his morning walk. He may have been preparing for the night, for the dinner that he was going to attend, the party or the movie or the girlfriend that he was going to see -- all kinds of fantasies and dreams were there. He was not there, he was somewhere else.

It is very rare to find a man at the exact point where he is physically; you can find him somewhere else but not where he is. There is such a disparity. No one is here, no one is now -- and here and now is the only life, the only reality.

The sannyasin has to learn the knack of being here, and now because nirvana is either now or never. Enlightenment happens now or never, either it happens here or nowhere else... because existence knows nothing about the past or the future. Its only way of being is the present. The present is the only time, now is the only time, and here the only space.

So we have to bring ourselves now and here. The mind will go on clinging to its old habits, it is very persistent, but you have to pull it back again and again. Whenever you see it going astray you have to bring it back to this moment.

The whole question is how to get out of the old habits. It takes perseverance, effort and the trust that if it has happened to somebody else then it can happen to me too.

Everybody is potentially a Buddha. Bodhen is the process of becoming a Buddha, awakening is the process of becoming awakened. The seed is there, but we have to work to bring it to a point where it can blossom. And it is always spring, so the opportunity it always available. Something is only missing on our part.

So you have to do this: learn... There are hundreds of devices available here to become aware and alert, watchful. Learn all those devices and find the right device that suddenly starts ringing bells in your heart. It always happens and that's the only way to choose. It is not a question of logic, that you decide that this device will fit with you. When you come across the right device your heart starts pulsating in a new way, it dances. Listen to the heart and follow the heart.

Going All the Way

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MIND GONE, CONSCIOUSNESS BORN

(Meditation is a second birth, the birth of one's spirit. Osho tells Dhyano Ursula.)

The first birth is only physical. It is ordinary; it happens to animals, to trees, to insects, it happens to everybody. It is a natural phenomenon.

Meditation is a second birth. It happens only when you deliberately and consciously take part in it. In that way it is not natural. it is transcendental to nature. And it is only meditation that makes a man a man. otherwise he is just an animal. Without meditation there is no distinction between man and animal. Maybe

there are some differences of quantity -- a little more intelligence, a little more cunning, a little more alertness -- but those are not qualitative differences, only quantitative.

Meditation gives you a qualitative distinction -- and that is the meaning of Ursula: of distinguished quality.

Without meditation man has no distinction. With meditation his whole life goes through a radical change; from horizontal he becomes vertical, from moving in time he starts moving in eternity. Eternity is vertical, time is horizontal; hence time can be divided into past, present, future. It is a line: the art of the line that has gone is the past, the part of the line that is in front of you is the present, and the part of the line that is going to be in front of you is the future. But eternity is indivisible, it is only now. There is no past, no future; it is only present.

Hence meditation is an art of living here and now, of getting out of the past and of the future. Those two are the basic pillars of the mind. Once those pillars are removed the mind collapses and in the death of the mind is your birth, the second birth. And once you know your eternity there is great joy, there is great understanding, gratitude, prayer. All that is valuable starts flowering in you. Life becomes a living fragrance.

IN THE THICK OF THE WORLD AND_THE THIN OF THE IN

(One has to learn to move freely between the two.)

Man has completely forgotten the inner dimension, he has become obsessed with the outer. He goes on and on changing toys, more money, more power, more prestige. These are all toys. You can play with them but meanwhile you are wasting precious time. They can keep you occupied but they will also keep you in deep anguish, in tension, in anxiety, for the simple reason that the world outside is a world of competition, it is struggle. You are not alone there; millions and millions of people are searching for the same things.

All are after money, so everybody is at each other's throat. It is a violent struggle, a war -- sometimes in the open, sometimes underground. Life on the outside remains feverish; it is a kind of delirium, an insanity.

There is no rest, no peace, no bliss, no relaxation, unless one enters inside, then one enters a totally different world. There you are alone. There is no question of conflict, there is nobody to fight anybody, no question of competition. There is nothing to achieve, nothing to lose, nothing to gain; a great calmness descends upon you. That is the meaning of Sauro; Sauro means in the shade.

To be outside yourself is to be under the hot sun, it is to be continuously under fire. To be in is to be in the shade -- cool, calm, collected.

My sannyasins have to learn the whole art of being available to both worlds. I am not against the outside world, I am only against its insanity; and that insanity can be balanced by inner sanity, then there is no problem. If you can keep cool under the hot sun there is no problem. If you can keep cool in the tumult and noise of life there is no problem. If you can remain relaxed in the marketplace there is no need to go anywhere. So you have to learn the art of moving in and out easily, just as you move outside and inside your house -- there is no problem in it.

But for centuries we have been told that you can either be an extrovert or an introvert -- and not only the old traditions say so; even one of the most important psychologists of this age, Carl Gustav Jung repeats the same thing -- either-or, either you are an extrovert or you are an introvert. Nobody has recognized even the possibility of being flexible. When there is time to go out, go out, when there is time to come in, come in, and let them balance each other. This balancing is my sannyas.

My sannyas cannot be categorized by Carl Gustav Jung, my sannyasin will defy his categorization. Jung cannot call him introvert because he loves, relates, creates -- he is in the thick of the world. He enjoys both worlds. When you can have both worlds why choose one? That is foolish! But for centuries man has chosen one.

There was a reason: to choose one is simple, you avoid complexity. But complexity has its own beauty. It is simple to grow only roses in your garden, you will become a great expert in growing roses, but your garden will not look like a garden. It needs all the colors, all the flowers, all the fragrances. Your roses cannot replace the nightqueen -- there is no way, no rose can do that. Your roses cannot become the sunflowers -- they cannot move with the sun, they are not sun-worshippers. Your roses are beautiful but they are beautiful only in the whole orchestra of the garden, otherwise they are boring. Even the most

beautiful thing can become boring, and it is simple; you simply learn one art. To know all the flowers, their seasons, their seeds, the manure they need creates complexity.

Hence for centuries man has chosen only one world: either being an introvert then moving into a monastery, becoming a monk or a nun and living the life of a closed existence -- no windows, no doors to the outside world... Yes, it will be a very simple existence but there will be no song in it. It will be dull and flat. It will be like a person continuously playing a single note on the guitar.

I have heard: Mulla Nasruddin was learning the guitar. He would just go on playing a single note again and again, day in, day out. He was driving his family and the neighborhood crazy. Finally they all decided something had to be done. They all approached him and said, "Mulla, you are a man of great wisdom, but you are driving us crazy! We have seen many players, many musicians, but this is strange -- just one note? You never change, you simply go on playing the same again and again. It has become so much that even when you stop we go on hearing it! So please," they requested "learn a few more notes."

Mulla Nasruddin said "That is not possible. The others play other notes because they have not yet found their note. I have found mine, there is no need for me to search, I have already arrived. *This* is my note, *this* is my whole life. And why should I practise unnecessary things which are not mine...? I am doing my thing and I am enjoying it. If you cannot enjoy it that is your problem."

It is easy to play one note, very easy -- no practise is needed, any fool can do it. And that's what man has done in the past: a few people chose to be introverts. They were silent but they were without song -- flat, boring, dull, almost dead. You have called them saints. And the others chose the outside world: very excited, always on the go, in a great hurry, not knowing where they were going, just running round and round in circles, in a state of delirium, shouting, fighting. There was great hustle and bustle but no silence. Both attitudes are wrong.

My sannyasin has to prove a new man in the world. He has to prove that there is no need to divide, that there is no question of either-or; I teach both and not either-or. And the moment both are together there is something more than both, because the meeting of two polarities is not just the sum total; the total is more than the sum t1otal of the parts. That is beauty and that is ecstasy and that is god -- a phenomenon which is more than the sum total of the parts.

LOVE: A GIFT BOX THAT HOLDS A PARADOX

(Osho explains the nature of the paradox.)

Love is a paradox, it has to be a paradox because it contains the whole mystery of existence. From one side, from the outside, it is just a dewdrop; but if you look from within it is the whole ocean.

This is something very essential to be understood: all that is great will always look ordinary from the outside because it is not objective. The way to look at it from the outside is to make it an object.

The real values of life are subjective. The right way to look at them is from the inside. Unless you are getting exactly in the middle of the experience you will not be able to know what it is. From the innermost core it becomes immense, infinite, from the outside it is very small.

It is just like man; if you look at a man from the outside then what is he? At the most he will need a six-feet-long, two-feet-wide grave, and that will be more than enough. But if you look from the inside of man, he contains universes.

Those who have looked from within are all agreed on one point, that the inner is infinite, unbounded. Jesus calls it the kingdom of god, Buddha calls it nirvana, enlightenment; light and light and light with no end -- you cannot find the boundary. That is the meaning of enlightenment; you can go on searching for the boundary but you will never find it. Mahavira calls it freedom, freedom from all limits. But from the outside man is so ordinary. Just a small dagger can kill him, a small bullet can kill him.

Look at a rose flower -- it is so small that you can crush it in your fist, but its beauty is immense. You cannot contain it in anything. If you know the beauty then you know that the flower is only a small expression of it. If you really know the beauty then the flower is part of the beauty, not vice versa. If you know only the flower then you will say beauty is only part of the flower. If you know man from within, you will not say that the soul is within the body, you will say the body is within the soul.... Because the soul is vast - how can it be within the body? And the same is true about love because love is the flowering of your being.

If you look from the outside it looks blind, and people condemn it. They think you are just being foolish,

illogical, because they are observing in a scientific way and there is no way to prove it in a test tube. You cannot go into a scientific lab and put your love on the table for them to dissect and to find out what it is all about. But you know that it is far more valuable than life itself. Lovers have sacrificed their life for love. One can sacrifice everything for love -- it is an ultimate value.

So your name is beautiful: love is a small gift, yet it contains the greatest gift in it. Go on loving, go on giving your love for the sheer joy of giving, with no desire for any return, with not even the desire that somebody says a thank-you. Then slowly slowly you will get deeper into it, and one day that miraculous moment arrives when you are centered exactly in the middle of the flower of love.

And then you know love is not less than god -- love *is* god.

FROM EGO TO ETERNITY

(Amrit Shunyo means the secret of immortality, and nothingness.)

The secret of immortality is to die as an ego. Be just a zero and you have attained to the eternal, because the zero cannot be killed by death.

The ego can be killed by death, it is bound to be because it is our invention, it is man-made -- and whatsoever is man-made cannot last forever. Even if we make castles of rocks, sooner or later they will disappear, they will become sand. It is only a question of time but nothing which is made by man can remain.

Once I was staying in a small village, one of the smallest villages I have ever visited. Only ninety people lived there, but just seven hundred years before it was one of the greatest cities of this country; nine hundred thousand people lived there. The whole place is full of palaces and there is nobody to live in them; all are falling down, all are ruins.

There is only one small hotel for the tourists, with only five rooms because nobody ever comes. I was staying with a very rich man and he was planning to make a beautiful house in his own city and he was continuously talking about it. I listened to him; again and again he was obsessed with the idea of how to make that house the most beautiful in the whole of the city -- and he lived in a big city, he lived in Calcutta.

To make a house in Calcutta which surpasses all the houses is not easy; it is one of the most populated cities of the world and has beautiful palaces. But he had money and he could manage it, so he was asking my advice, Rather than giving him advice I took him out and I told him 'Just look around -- for miles there are ruins.' I said 'Think how much these people must have planned. For hundred of years this city was being built... great palaces. There are mosques where ten thou and people can pray together. There are caravanserais, ruins, where ten thousand camels can stay together. It was one of the greatest cities, but now there are only ruins, And what are you planning for? I asked him, 'Even if you make a beautiful house, you will be gone, your house will be gone. Nothing man-made is going to stay forever -- why waste your energy? Rather than wasting energy in something man-made, why not discover that which god has made within you?'

It was very shocking to him, he was not expecting this. But the shock was of immense value -- the man changed. For the throe days we stayed together he never talked about the house. Many times I asked 'What about the house?' He said 'Forget all about it. You destroyed it before I made it.' And he never made it.

When I last visited him he was just on his deathbed and he said, 'You saved my energy, because once that idea was dropped I had all the energy to discover myself.'

Amrit Shunyo means become a zero, drop the ego and all the projections of the ego so that you can discover the eternal within you. We belong to eternity, we are part of eternity. We should not waste ourselves in small creations which are just soap bubbles, nothing much, not more than that.

These are the only two possible ways for a person to live: either as an ego or as a zero. A sannyasin lives as a zero, a nobody, a nothingness. And immense is his joy, great is his bliss, infinite is his beauty, because god starts pouring through him. Just because he is a zero he becomes a vehicle, a passage; there is no obstruction in him. The ego is the greatest obstruction. The ego means your flute is blocked, stuffed, no song can flow through it.

To be a zero means you are just a hollow bamboo and god can make a flute out of you.

ULTIMATE COMMUNION: TOTAL DISSOLUTION

(Anand Samvado -- bliss-dialogue.)

One can be in an argument with existence or one can be in a dialogue. When you are in argument with existence you are fighting, you are trying to prove yourself right and existence wrong. When you are in a dialogue there is no question of proving yourself right or existence wrong. There is no a priori idea; you are just in communion. You are in search of truth.

The argumentator already thinks he knows the truth. He is not a seeker. He already believes in the truth, he is not an explorer. He believes that he has found, although that belief is absolutely unfounded, It is not true. He has just accumulated ideas which are floating in the air, from the scriptures, from the traditions, from people around, and he is trying to convince himself and others that these ideas are his. In fact no thought is yours -- they are all unoriginal. Thought as such is never original; no-thought is original.

If you are in an argument with existence then you are trying to prove your thought, right and existence is absolutely silent: you can go on imposing your ideas -- existence will not refute them, remember. For thousands of years people believed that the earth is flat. The earth never denied it (laughter), not even once. People believed that the sun goes around the earth, and the sun never denied it -- -who bothers?

Do you bother what mosquitoes go on thinking about you? Nobody bothers whether the mosquitoes think that Jesus is the messiah or not, whether Mohammed is the prophet or not, whether Buddha is really enlightened or not. In the same way existence has no interest in what man thinks.

But a miracle happens, the moment you are silent, the moment you are open, not trying to prove something, not trying to say something to existence but ready to listen, available, existence immediately becomes immensely interested in you. It opens up its heart, it allows you to enter into its mysteries -- that is Samvado.

The seeker has to be silent, then god speaks. If *you* speak then god remains silent. Only one can speak. If you want to listen to the voice of existence itself then learn the art of being silent. Then disappear completely. Then just be there, available, open, receptive, and you will be flooded with truth, with light and that light, that truth, will liberate you, will make you what you are supposed to be, what you intrinsically need to be. Your real destiny will be fulfilled. You will feel immense gratefulness and tremendous contentment.

But one has to learn the art of being silent, then a dialogue with existence happens.

Martin Buber, one of the most important Jewish thinkers of this age, has written a famous book, I AND THOU, and he propounded the idea that prayer is an I-Thou dialogue. But he was just a thinker not a mystic -- a philosopher but not a Buddha. He came very close, he almost stumbled on the truth -- but stumbled. He guessed approximately but missed too.

As far as the word 'dialogue' is concerned he is absolutely right, prayer *is* a dialogue. But when he said it is a dialogue between I and Thou he missed the point. It is not a dialogue between I and Thou, because if I and Thou are there, there is going to be an argument. I and Thou can only fight and argue; a dialogue is not possible. The very idea of I is argumentative. The I says 'I am right; how can you be right?' So the word 'dialogue' that he has come across is beautiful but it is only guesswork, so he can be forgiven.

When real dialogue happens there is only Thou, no I. That is the beginning of dialogues the I disappears, there is only Thou. And then the end of the dialogue is when Thou also disappear, there is complete silence.

Jalaluddin Rumi, one of the most significant Sufi mystics, has reached a little deeper than Martin Buber. In his famous poem a lover knocks on the door of his beloved, and the beloved asks from inside 'Who are you?' He says 'Cannot you guess by my voice, by my footsteps?' And the beloved says 'If you still are *that* much then this house is very small -- it cannot contain two. When you have completely disappeared come back.'

And the lover goes and moves into the forest. Moons come and go, days pass, months pass, years pass, and one day he is no more. So Rumi says he comes back and knocks on the door. There is the same question again 'Who are you? He says 'I am no more -- only you are, and the door opens, he is received.'

He goes a little deeper than Martin Buber but as far as I am concerned it too is only the beginning, not the end. If I am to write the poem or if I meet Jalaludin Rumi then I will insist on his changing it, adding something more to it; it is half. He must have written it in his early days. He must have written it when he had attained only the experience of satori, not of samadhi, because if the man had really dropped his ego who would be there to come back and knock on the door? I would change this much, the last part.

The first part is beautiful: years pass and slowly slowly he disappears. Then there is nobody to come

back. Now the beloved comes in search of him -- that would be my end of the story. She comes and shakes him up out of his meditation saying, 'What are you doing? I have been waiting and waiting and waiting.' And he asks 'Who are you?' (much laughter) 'Come only when the I has disappeared.' Then the story will be complete, then the dialogue is absolute when both have disappeared. Then there is unity, then there is communion, union -- neither I nor thou. Martin Buber says prayer is an I-Thou dialogue, Jalaluddin Rumi says prayer is no I but only Thou; I say no I, no Thou, then there is dialogue. And that dialogue is the ultimate goal of all religiousness.
-- How long will you be here?
-- A couple of months.
-- Good. Next time come for a longer period. If you are still there, come back! (much laughter)

Going All the Way

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BLISSOLUTION

(Osho talks about the different reflections of bliss that we know as pleasure, happiness and joy.)

It is just as you see your face in the mirror. The face in the mirror is a reflection of your original face but it is not *your* face. Joy is the reflection of bliss in the mirror of the mind. When you close your eyes to the mirror, you experience your original face. And that's the search of all religion, the search for the original face.

The Zen masters say one has to find the face that belonged to you before you were born or even before your parents were born. And there are layers and layers which have gathered upon the original face.

The most superficial layer is of pleasure. So whenever a society, a culture, remains obsessed with pleasure it remains childish; it is playing with toys. It cannot have anything of real meaning. Sooner or later it will feel the emptiness, the hollowness of it -- because toys can keep you engaged for a time but not forever. And it is good that they cannot keep you occupied forever, otherwise there would be no possibility of becoming a Christ or a Buddha.

Toys have to be broken, have to be shattered. One has to get rid of them, but nobody can get rid of toys in an immature way. It has to be a realisation that they are futile.

The people who have broken all the toys enter a deeper realm, the realm of happiness. Then they start becoming aware of the beauty of existence -- the sunrise, the sunset, the stars and the immense harmony that exists in the universe, the celestial music... what Heraclitus calls the hidden harmony.

To feel that hidden harmony through any aspect brings happiness. One can feel it through painting, one can feel it through music, poetry, sculpture. But modern man has lost that dimension almost totally. We have started worshipping ugliness instead of beauty. It is a sad thing, unfortunate, but in a way indicative. It indicates a failure of nerve.

The paintings of Picasso, and the paintings of the ancient masters, of Michelangelo and Leonardo Da Vinci, are so totally different that they seem to be unbridgeable. Leonardo or Michelangelo give you a sense of harmony, accord. Looking at their sculpture or painting, their pieces of art, you will feel as if you are surrounded by something which can only be called the song of silence. A grace will descend on you, a kind of meditativeness. The mind will stop for a moment.

Looking at the paintings of Picasso or Dali one feels like going crazy, one would like to commit murder or suicide. One cannot meditate on the paintings of Picasso. If one does one is bound to become sick, sick to death.

The paintings of Picasso are basically not works of art but works of pathology. He is full of insanity and this is his way of getting rid of it, by painting it he gets rid of it. It is good for him, as far as he himself is concerned it is cathartic. It is a kind of throwing up or something that is making you feel nauseous, once you have thrown it out you feel good, there is a certain well-being.

If Picasso had been prevented from painting he would have committed suicide or would have committed murder or would have gone mad -- these were the only three alternatives left for him. Painting was good for him as a psychoanalytical method.

They use it now in psychoanalysis: mad people are told to paint -- and it helps. Just by painting they can throw much garbage out of themselves. They are told to write and they write poetry and novels. Just by writing they become a little saner because that which was torturing them inside is thrown out; they feel unburdened.

This is a pathological state.

Happiness cannot arise out of modern art. It has lost that quality, it has even fallen from giving happiness to people. And the same is true about modern poetry, modern music. And not only man but even plants give their judgement.

In one Canadian university they were experimenting with music. To a few plants Ravi Shankar's sitar was played, and to others of the same kind, of the same height, in every way the same, jazz music, pop music. A strange thing happened: the plants that heard Ravi Shankar's sitar -- taped music -- all started leaning towards the tape-recorder, like a person who is hard of hearing and wants to listen more closely and puts his hand to his ear and comes closer. And the other plants started moving away from the jazz music and the pop music... to avoid it, somehow to escape. They could not escape because they were rooted in the ground, imprisoned, but at least they could move away a little.

And the plants that were listening to Ravi Shankar's sitar grew faster. In the same time they became double the size of the other plants and they produced bigger flowers than the other plants.

Happiness is the experience of harmony in existence, but it is passive, you are just receptive. Joy is active, not passive. Happiness is a woman, joy is a man. Joy dances, sings, participates, creates; happiness only receives, welcomes. Happiness is a host, but joy is the process of participation in the ultimate harmony of things. But still all these three are far away from bliss.

Bliss is becoming one with the harmony, not even participating. It is neither male nor female. It is just dissolving into the whole and dissolving forever. It is the point of no-return -- and that is the ultimate goal of sannyas.

ON THE WINGS OF WISDOM

(There is a difference between knowledge and wisdom; Osho elucidates.)

Knowledge is very ordinary -- you can gather it from all kinds of sources. There are libraries, there are museums, there are universities; they all deal in knowledge, their whole function is to inform people. They function as agents of the past. That's why the teacher has been respected in all the traditions over the world without any exception -- he helps the new generation to be conditioned according to the old.

He may not even be aware of what he is doing, but consciously or unconsciously he is part of a great conspiracy. The conspiracy starts before the children start thinking on their own -- that process has to be stopped. They have to be stuffed with knowledge, so much so that there is no more space left for them to

think.

Before they ask questions we have to give them answers. That is a way of destroying the questions, it is a kind of abortion. And unless a person starts questioning authentically, sincerely, totally, all his answers are borrowed. In fact he never asked them so they have been painted on, just like labels glued onto the surface. And that is the whole work that the so-called system of education goes on doing in the world.

The function of a master is not the function of a teacher, it is just the opposite: the teacher informs, the master transforms. The teacher gives you information, knowledge; he functions as an agent of the past. The master takes away all your knowledge, all your information. He gives you nothing, he simply leaves you absolutely as you are in your utter purity, in your innocence, in your unconditioned state of consciousness.

Socrates is right when he says that the master's function is that of a midwife: he helps you to come out of the psychological womb that the teachers have created around you. Once you are out of the psychological womb you are a free person, then you can explore, then you can enquire. And out of your enquiry, out of your own exploration, whatsoever knowing happens is wisdom.

The questions are yours, the answers also have to be yours. If the questions are yours and the answers are somebody else's, that is not going to help -- those answers are false.

So remember this: here you are to be unburdened of all knowledge so that your own wisdom, your own insight, can start welling up.

That is the true meaning of the word 'education'. It literally means to bring out that which is in. It is like drawing water from a well. That is education, drawing out. The water is already in, you drop a bucket down and you take the water out. But the education that exists in the world is not education, it is miseducation, because you are not bringing out that which is in; on the contrary, you are stuffing in that which is out, throwing inside the person's mind and body and just somehow making him swallow, whatsoever nonsense others have decided should be swallowed by every child.

Others are the deciders, the child has no part in it. He is helpless and he does not know what else to do; he cannot rebel, he cannot escape. And because of his helplessness we have done immense harm. Children are the most exploited class, far more exploited than the proletariat and women. And it seems almost impossible to bring them out of this deep deep-rooted exploitation -- because the parents are powerful, the society is powerful, the church is powerful, the state is power, d the child has no power at all; he has to depend on them for his survival. To survive he has to pay this cost: he has to sell his soul.

Sannyas means an effort to reclaim your soul, effort to destroy all that has been forced on you when you were helpless. Now you are no more helpless, now there is no need to carry it even for a single moment. It all has to be dropped. And the moment we drop all knowledge a great freedom, a great joy, a great weightlessness, happens. Suddenly you start growing wings, you can fly to the very end of the sky -- nothing can hold you back.

YOU WON'T FEEL A THING

(... once society has conditioned you. We have to reclaim the sensitivity we had as children, Osho tells us.)

The conditioning of all the cultures is to make everybody insensitive, dull, numb, because sensitivity can be a trouble. To allow people to be sensitive is dangerous. If they are sensitive to beauty then marriage will be on the rocks. If marriage is to be saved then you have to destroy their sensitivity for beauty. Because who knows? -- tomorrow you may meet a woman who suddenly catches your whole being, who makes you afire. Then there is no protection.

The only way society can control you is to make your skin as thick as possible, so nothing penetrates you. And it is not only a question of a beautiful woman or man, because beauty is the same. Whether you are experiencing a beautiful sunset or a beautiful flower or a beautiful waterfall, or a beautiful cloud, it is the same beauty. You have to be crippled and paralysed so that you cannot experience beauty -- then marriage is safe. And marriage is the foundation of our so-called groat society. Marriage functions as the basic unit and it is the ugliest institution man has invented so far.

They say love is blind. They also say marriage is an institution. Then I say marriage is an institution for the blind. They make the institution, then they make you blind because the institution needs people, otherwise all the functionaries of the institution will be jobless; they need some work to do. And there are people who have become experts in blinding you -- they need jobs. The whole society is functioning in such

a way that it is basically against sensitivity.

A sensitive person would prefer to die than to become a slave, because slavery is possible only if you are so dull that you don't feel the humiliation at all. And the society needs slaves, all kinds of slaves; from the peon to the president, all kinds of slaves are needed.

The only guarantee for having so many slaves is to destroy peoples' capacity to feel, to be aware, to see. Their whole clarity has to be messed up so they cannot see, they cannot feel. Then naturally they go on accepting any kind of state, just to survive they go on accepting all kinds of humiliations. They are ready to exist below the human level. Millions of people are existing below the human level, just like dogs, or maybe even dogs are living in a better way.

The sensitive person is bound to be rebellious because wherever he sees anything unjust he will revolt, he will not be able to tolerate it. There is so much injustice everywhere. How to protect this injustice and the structure that depends on it and all the investments. Society has found a very sure and certain ways -- that is, from the very beginning start making the child a numskull. It is a kind of anaesthesia, psychological chloroform, so one only lives at the minimum; and only then can this whole exploitative establishment continue. The priest, the politicians, the pedagogues -- they can all go on exploiting people. And they themselves are in the same boat.

It is a very strange society. We are standing in a circle: everybody's hand in somebody's pocket; one person is searching in somebody else's pocket, somebody else is searching in his pocket... and so on and so forth. We are all standing in a circle, and everybody is happy because one is not aware of what the other is doing to him and the other is completely unaware of what is being done to him!

This whole stupidity has to be destroyed -- it is time. It has existed beyond its limit. Now it is just a mountainous weight on the human heart. It is crippling, destroying; it is like a cancer that goes on growing.

My sannyasins have to learn how to be sensitive again like small children -- alert, watchful, available, capable of feeling wonder and awe.

I am not much interested in god, because if you are sensitive you will find him. So that is not the problem at all, the problem is: are you sensitive enough? Are you sensitive enough to find love? Are you sensitive enough to be a rebel. Are you sensitive enough to go against the mob psychology? If that is there then there is no question of bothering about God; you are bound to find him. But that happens only when one's sensitivity rises to a peak and one functions at the maximum.

God is the experience of being sensitive at the optimum point.

WITNESSING IS THE WINDOW TO GOD

(Osho explains Haridarshan means god realisation.)

God is within us as a seed so we have not to go anywhere else to find him. No church, no temple, no mosque, is going to help, no scripture is going to become a guarantee. The whole thing is so simple that if you can look within all becomes possible. So I don't teach many things here, just one single thing but it is a master key, it can unlock all the doors within you. I call it witnessing.

Learn to observe three things: First, your body and its actions.... Walking, remember that you are walking; eating, remember that you are eating; falling into sleep, remember for as long as you can, that you are falling asleep. Secondly, be watchful of your mind and its mechanism. Watch the thoughts, the memories, the desires, without any evaluation, as if they don't belong to you, as if you are just reading a novel or seeing a movie -- unconcerned, cool, detached. And thirdly, watch your feelings, your emotions, your moods, knowing perfectly well that I am the watcher and the watcher can never be the watched. I am the subject and they are the object. I am the seer and they are the seen.

You have to do these three things. In fact there is only one thing -- watching witnessing, but it has to be practised on three planes. And then one day when all these three have come to a certain ripeness the fourth, witnessing, happens of its own accord. Then the witness becomes a witness of itself, then consciousness comes to know itself. That's what Socrates means when he says know thyself. Knowing oneself means witnessing one's ultimate nature. And that is the door to the divine. From there god possesses you.

That is the meaning of your name, Haridarshan: the vision of god, the experience of god, the realisation of god.

Going All the Way

Chapter #10
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LOVE'S HUE

(It colors all you see when you take a heart's-eye-view of life)

Man can relate with existence either through the head or through the heart. Relating through the head is logical, mathematical, scientific; relating through the heart is illogical, poetic, mystical. But when you relate through the head your relationship remains only superficial, you only touch the periphery of things, never the heart of the matter; hence science will always remain peripheral. Logic will touch things but only the outermost part.

It is just as if one touches the waves of the ocean and thinks one has known the ocean. To know the ocean one has to dive deep into it; to really know the ocean one has to become one with it. Only in that union or communion is truth revealed. It is not possible through the head. The heart is the door for that miracle.

Love represents the heart, and the moment you start relating with existence through the heart existence starts taking on a totally new color. It starts becoming more and more immaterial, spiritual, divine.

The people who think logically have always come to the conclusion that there is no god. Their logic is not at fault, their choice is faulty: they have chosen the wrong method. It is beyond the scope of their method to comprehend god. God is known only by the illogical, in a way, the mad people -- the poets, the painters, the sculptors, the dancers. And ultimately, god in its totality is known only to the mystic -- because the poet, the painter, the sculptor, they are somewhere in between. They are not in the head -- that much is certain -- but they are not exactly attuned with the heart either. In those moments poetry arises, but those moments come and go. The poet only has glimpses of god, the mystic abides in that experience. He never falls from it. There is nowhere to fall; wherever he is there is god.

That is the meaning of your name, let it also become the meaning of your life, only then is sannyas realized. This is the beginning of a tremendously significant pilgrimage, but only the beginning, just a seed. But it has the potential of ultimate bliss, of ultimate truth, of ultimate freedom.

THE GOLDEN RULE: SELF-RULE

One can rule others but then it is never noble; it cannot be, by its very nature. At the most it can pretend to be noble but it cannot be. The very idea of ruling another person is ignoble, it is ugly, it is inhuman; it is

immoral because the other is not a means for you, the other is an end unto himself.

To rule the other means to reduce him to a commodity, to a thing. To rule the other means to use the other as a means for your purpose.

Emmanuel Kant, one of the most significant moral thinkers of the West, has come very close to defining the ultimate criterion of morality. He says to use the other as a means is the basic immoral act. Everything else that is immoral is immoral because of this, so this should be the criterion: are you using the other as a means?

Even if the husband uses the wife as a means to fulfil his sexual desire, just as a means, then it is immoral. Then there is no difference between a wife and a prostitute. Maybe the wife is a permanent the of prostitute -- you have a longer lease. If the wife is using the husband in any way -- to possess money, to possess power -- then again she is reducing the man to a servant. And to reduce the other in any way from his uniqueness, from his being an end unto himself or herself, cannot be noble. So the only noble rule possible is the rule over oneself.

Alexander the Great is not noble, only Gautam the Buddha is noble, for the simple reason that Buddha has no rule over others but he is a master of himself. There is no part of his being which is not in tune with him. He has come to attain absolute harmony. There is no conflict in him, there is a reign of absolute peace. And his consciousness is supreme, nothing is above it -- no instinct, no intellect, nothing is higher than his consciousness.

Atmo means that consciousness, the soul. And when your soul is supreme in your existence and is not ruled by anything -- by your sexuality, by your greed, by your anger, by your violence, by all kinds of unconscious instincts -- then you have attained real mastery. And that is the purpose of sannyas.

GOD -- THE LURE IN EACH LONGING

We love many things but essentially in all our love we are searching for god. Of course the search is unconscious, that's why you cannot give any explanation if it is asked 'Why do you love a rose flower?' At the most you can say because it is beautiful, but that is not an answer, it is a tautology. Again the same question can be raised, 'Why do you love that which is beautiful?', and you will be at a loss to answer.

You love a beautiful sunset, you love a beautiful woman, you love a beautiful child, you love a beautiful painting -- you love thousands of things. There must be something running through all of them which makes you love them all. You call it beauty but nobody has ever been able to define what beauty is.

Three thousand years of philosophizing on the subject has not led to any conclusion. The reason why we cannot define beauty is that beauty is really nothing but the reflection of god. And because god itself is indefinable, likewise its reflection is indefinable. If you cannot define the moon, how can you define the moon reflected in the lake?

The eastern mystics have given three indications of god. They are just hints, not definitions: satyam, shivam, sundaram.

Satyam means the truth: wherever you find truth it is a reflection of god. Shivam means the good: wherever you find something good it is a reflection of god. And sundaram means the beautiful, the presence of beauty: wherever you find beauty it is the reflection of god.

This is the true trinity. And sundaram, the beautiful, is the highest peak. So whatsoever you love -- truth, good, beauty -- it is all in fact an unconscious search for god. Through sannyas the unconscious search has to be made a deliberate, conscious effort.

The moment your search becomes conscious it becomes very easy to find the truth. In unconsciousness we go on in circles, in consciousness we can immediately see the centre of the whole thing and we can move to the centre like an arrow.

Meditation helps you to become aware of whatsoever you have been doing. It takes you out of your vicious circle, it gives you a clear-cut insight into the target. And once you know exactly what your deepest longing is then to find it is very easy. That's why Jesus says, 'Seek and ye shall find, ask and it shall be given unto you, knock and the door shall be opened unto you.' But this seeking, this searching, this knocking, has to be done in absolute consciousness.

SIMPLY BLISSING DOWN

(We just need to be open to receive.)

Bliss is continuously showering, we are just not ready to receive it. Not even for a single moment does it stop because bliss is the very nature of existence. But to receive it we have to be open, vulnerable, available, welcoming, and we are taught to remain closed. Our windows and doors are all closed; we don't leave even a small hole for the sun to reach us. We are living in graves and we have lived in the graves for so long that now we are afraid to come out into the light. The light seems to be too dazzling, the wind seems to be too rowdy, the rain seems to be dangerous, risky. We have become accustomed to our dark cells and we think this is the only way to live.

In fact it is not a way to live at all, it is only a way to commit a gradual suicide. The real way to live is to live with existence, in openness. There is a risk but risking is not bad. Risk is a thrill, it is adventure, it is challenge. It is only through risking that one grows. The more adventurous one is, the more one becomes integrated; the more one goes into insecurity, the more one becomes solid, centered, grounded. And this is the whole process of spiritual evolution.

By your becoming a sannyasin all that is expected is that slowly slowly you will stop clinging to your dark cell and its conveniences, its comforts, its consolations, its security, its insurance, and you will start moving a little beyond the boundary of the familiar into the unfamiliar, from the known to the unknown and ultimately from the unknown to the unknowable.

These are the two steps: one, from the known to the unknown -- and that is half of the journey -- and the second step, from the unknown to the unknowable -- and that is the second half of the journey. In two steps the whole journey is complete. And the moment you have entered into the unknowable, for the first time you know what life is all about -- its very truth, its very beauty, its very splendor.

BELIGHTFUL

(We are, but we've forgotten it.)

We are made of light, we come from light and we go to light, and between the two we start dreaming of darkness. Although we dream of darkness we still remain light because there is no other way to be. So it is just a question of dropping our dreams and looking at our reality.

Meditation simply means putting aside your dreams for a few moments, telling your mind to shut off and for just a few moments remaining in the gap -- no thought, no desire, no mind -- and you will be immediately aware of an immense upsurge of light within you. And you will not see it as separate from yourself, you will see it as your very essence, you will experience it as yourself. That's why the ultimate realisation is called enlightenment: you become the light.

You have always been the light, it is just that you have forgotten it. It has to be remembered.

NOMADS TO NO-MINDS

(Osho speaks further on man's nature. It is not part of time, although we live in time.)

We come from beyond and we have to go beyond again. Time is only a caravanserai, an overnight stay. Time exists only between birth and death, but we existed before birth and we will exist after death. We are beginningless and endless.

The Upanishads say "Amritasyaputrah" -- we are the sons of eternity. This has to be realized, not believed. Belief is of no importance at all. Not only is it of no importance, it is harmful, because it prevents your exploration.

My people here are not to believe in anything; but to explore, to search, to enquire, to realize. If it is the truth then there should be no fear in enquiring; if it is not the truth then too there should be no fear in enquiring.

The people who are afraid of enquiry are somehow doubtful what they are believing in, hence they don't want to explore. Who knows? -- their belief may not prove true and they have wasted so much in their belief that rather than dropping the belief they are ready to drop the truth.

Beliefs are man-made, toys to play with -- good for small children but not good for grown-ups. A person

is really grown-up when he can get rid of all beliefs -- that's my definition of a grown-up person. If he is ready to drop all the beliefs and become utterly innocent, in a state of not-knowing, from there enquiry begins.

So what I am saying is truth to me and I would like it to become truth to you too, but I would not like you to start believing in what I am saying. I am not to be believed. Use me only as a triggering point for further enquiry, as a jumping board, and take the jump into the infinite, into the eternal.

And the only way is meditation because meditation takes you beyond mind. And the moment you are beyond mind you are beyond time too. Time and mind are synonymous. The moment time stops, mind stops, or vice versa is also true: the moment mind stops, time stops.

And the easier way is to stop the mind, it is very easy. Just watch it, and in watching you will find that slowly a few moments start coming when there is nothing to watch, just an emptiness. In that emptiness you will become aware of eternity. First it will come like glimpses and then there will be more stability and then ultimately the explosion that "I am that" -- Aham Brahmasmi, I am god, I am the eternal, I am the truth -- Ana'l Haq. When this happens one has come home. Before that we are homeless wanderers in a desert.

HEART FOR HEART'S SAKE

It is not life-negative, it is absolutely life-affirmative. I don't teach renunciation, I am against renunciation; I teach rejoicing. I am not an escapist, hence I don1t say to my sannyasins to escape from the world and to go to the mountains or to the monasteries. I say to them to live in the world and yet not to be of it. And that is something worth doing.

Escapism is cowardly and the greatest thing, the greatest challenge in life is love: love and yet remain cool, love and yet remain non-possessive, love and yet do not demand -- love just for love's sake! And you will be immensely rewarded, immeasurably enriched, because a person who is capable of loving without asking for anything in return becomes worthy of receiving god.

If you ask for something you will get it; but you will not even be aware of what you have missed.

I have heard a story: a very rich woman was operated on by a great surgeon and the surgeon was hoping that he would be greatly rewarded. He had removed her appendix, and the woman was very happy with the operation; it had been a one-hundred per cent success. But the doctor had not said anything about money because he knew that she was so rich that there would be no problem; whatsoever would be asked she would give.

And when she recovered she came with a very beautiful bag and she said, 'Doctor, I have come with this small present for you.' The bag was beautiful, valuable, but it was not what the doctor was expecting. Just this bag as a present?' He said 'The bag is beautiful and I thank you for it, but this is not enough for my fee. I need at least one thousand dollars.'

The woman said 'It is up to you.' She opened the bag, took out one thousand dollars and gave it to the doctor. The doctor looked in the bag; there must have been at least one hundred thousand dollars; she closed the bag and took it away. Now you can think what happened to the doctor -- he must have collapsed! (laughter)

This is how life is: if you ask something it will be given to you, life is not miserly at all, but the doctor at least was fortunate enough to have a look in the bag and see what he had missed; you will not even be able to look into the bag to see what you have missed.

Our small minds can only ask for small things. When even god is available we go on asking for tiny things.

My suggestion is to love and never to ask for anything -- and you will be surprised: so much comes that it is impossible to believe, because it comes and you had never deserved it, you were not worthy of it.

Once you have learned this secret of giving love for love's sake, you have learned the arithmetic of god. And then life is just pure ecstasy, each moment the ecstasy becomes more and more perfect. It is not that it is perfect in the sense that it was imperfect before, it is not from imperfection to perfection but from perfection to perfection, from one peak of perfection to another peak of perfection which is higher. And it goes on and on and there is no end to it.

But one simple secret has to be learned. The name of the secret is love!

Going All the Way

Chapter #11
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BELIEVING VERSUS RETRIEVING

(Osho adds 'Satyam' to Michael's name so his full name means truth and god. The order is significant.)

There have been two schools of mystics in the world: one, the first, which consists of the majority of the mystics, puts god first and truth second; the second category of mystics which is in the minority -- it is a very small minority but it consists of the greatest mystics -- puts truth first and god second.

Both attitudes are right, both can lead you to the ultimate goal, but my preference is for truth to be the first thing and god the second.

Buddha, Lao Tzu, Mahavira, agree with me -- and these are the three greatest mystics ever. Mohammed, Jesus, Krishna -- they belong to the other tradition; god is first, truth is secondary. Why did Buddha, Lao Tzu and Mahavira insist on truth being the supremmost quality, There was a very significant reason and that reason has become even more significant today. After twenty-five centuries of experience it can be said that they were right, their insistence was right, because when you put god first, god becomes a belief. Instead of creating enquirers you create believers.

If you put truth first then there is no question of belief; you have to enquire, you have to explore. If god is first then the priest becomes very important -- the church, the temple, the doctrine, the scripture, the tradition. If truth is first then *you* as an individual are the most important, everything else becomes secondary.

Belief can be given by others to you. Truth cannot be given, you have to discover it yourself. And the magic of discovery is so great that it should not be missed. Believing destroys all adventure. If somebody says the Himalayas are beautiful and you believe them then there is no need to go to the Himalayas. Or you can acquire an album of beautiful photographs of the Himalayas but an album, howsoever beautiful, is not the reality of the Himalayas. You will not feel that fragrance, you will not feel that coolness, you will not be overwhelmed by that mystery, those virgin peaks that silence. A picture cannot give you all that, a picture is very flat. It can only give you some idea.

It is just like rather than coming to India you look at the map of India. The map of India is not India, although it is useful. But it is useful only if you want to go, otherwise it is useless. And believers stop at their belief. Christians believe in a god of their own concept, Hindus believe in a god, Mohammedans believe in a god -- the whole world is full of believers yet how many people are religious? How many people have that beauty, that grace, that is bound to happen to a religious person? How many people have that vibe? It is missing. And the reason is that we have chosen something wrong, we have put god first.

Truth should be first. Start your enquiry for what truth is and you will find god in the end, because god is the truth of existence so you cannot miss god. But when you find on your own it will liberate you. That very experience is enough to transport you to a totally different world, from time to eternity, from the visible to the invisible, from the known to the unknowable .

So remember your name: Satyam Michael -- truth is first, then is god. Truth is the journey, god is the realisation of it.

LOVING THE ULTI-MATE

(Osho hands Tantra Mridani her sannyas name with the comments)

You have a simply far-out name. (laughter) This is your name: Ma Tantra Mridani. Mridani means erotic partner of the cosmic lover (much laughter). Is it not nice? (His grin is totally disarming; the group is consumed with laughter.)

But you can only become a partner of the cosmic lover through tantra, there is no other way. Tantra is the only method.

Tantra means the science of falling in love with existence, not with any individual in particular; falling in love without any address of any lover, falling in love with the whole, the unaddressed whole, the unnamable whole. It contains everything from the rocks to the stars. And certainly one can have a communion with the whole, far more deeper than can exist between two individuals.

Two individuals can come to a union only for a moment -- it is temporary, fleeting dreamlike. For one moment it is there and then it is gone. In fact before you have recognised that it is there it is no more there, Hence ordinary love brings both -- the ecstasy which is momentary, and after the ecstasy, the dark night, the despair, the agony. Both these experiences are so mixed, so deeply mixed, that people hare chosen either one or the other. Those who have chosen the first, the ecstasy part, they believe in love; and those who have chosen the other part, the agony part, they emphasise renunciation of the world. But both have come out of the experience of love. They are like two sides of the same coin.

You can choose one side, the other side will be hidden beneath it; you cannot discard it. So those who live in the world are always attracted by the monks living in the monasteries, in the caves. Those who are worldly are always respectful of the other -- worldly. The worldly people in a thousand and one ways are fascinated by the spiritual people. In fact only the worldly are infatuated with the spiritual people, and this you can see everywhere -- for example, in India. The country is very materialistic, the people are very worldly, clinging to small things but their respect always goes to the saints, to those who have renounced everything.

It looks a contradiction but it is only apparently a contradiction. Deep down it has significances the worldly person knows the momentary joy of love and then he knows the long despair that follows so he understands when the spiritual, the so-called spiritual condemns love, condemns sex, condemns the world. He understands perfectly well that he is right -- it is his own experience too.

For centuries all over the world people have been making love in the night before they go to sleep, for the simple reason to avoid the darker part. So you reach sexual orgasm, you enjoy it for a moment, and then you fall asleep. This is a trick, a strategy, to avoid the other side of the coin. because it hurts. Reaching to such a peak and then falling to such a depth. reaching to a sunlit peak and then falling into a dark valley hurts very much. It is better to fall asleep.

For millions of people sex is nothing but a kind of tranquilliser. It relaxes them into a good sleep. But even if one falls into sleep one cannot absolutely avoid the despair -- it lingers, it is there. And you cannot fall asleep immediately either. Even if you are awake for a few minutes you know that you had come to a height and now it is no more there; and again there is the longing for it It becomes a vicious circle; again and again you reach the peak, again and again you fall back.

So when the spiritual, the so-called spiritual -- the saints, the priests, the life-condemners, the life-poisoners -- condemn your life, your ways of life, your love affairs, deep down you agree, you know they are right. And on the other side they -- the saints, the monks, the nuns -- also feel that perhaps they are missing, perhaps the worldly people are enjoying themselves. Hence their attack on world; their condemnation becomes more sharpened. That is a revenge, because they are missing even those moments.

By missing those moments of course you will not feel your agony so much because there will be no contrast, but the agony is there. Even if the contrast is not there, how can you feel that you are on the peak?

-- you are in the dark valley. It is more comfortable in a way because you move on the same plane. The worldly person goes up and down, up and down again and again; his life is a little chaotic. The monk's life in the monastery moves in a very smooth pattern -- smooth, certainly, but without any joy. Even those small moments of ecstasy are missing. So he is angry -- angry with all those people who are enjoying themselves. His anger comes out in condemnation.

Tantra is the only science ever developed which can give you an ecstasy which is not temporal, which can give you an ecstasy, an orgasmic joy, which remains for twenty-four hours a day, which becomes just like breathing or the heartbeat: it is simply there.

If people can live for twenty-four hours a day in despair, why can't they live for twenty-four hour, a day in ecstasy? There is no reason. If despair is possible for twenty-four hours a day then ecstasy too is possible. But then one has to learn the secrets of tantra.

The fundamental secret is: whenever you are making love to anybody, remember, the person is only a window. Don't become too interested in the frame of the window; the person is only a window -- you are making love to the universe!

So don't become attached to the window. There are others windows, there are other doors, and if one is courageous enough there is no need for windows and door, one can come out in the open -- -the whole sky is available! (laughter) That's exactly the meaning of your name, making love to the stars and the sky and the clouds.

It will be a little crazy but it will bring immense bliss, making love to the earth, to the grass, to the trees, just being in love with everything that exists. That is becoming a partner, an erotic partner of the cosmic lover.

Slowly slowly one dissolves into the cosmos. The secret should be remembered: never become attached to individuals; they are only small windows into the universal. Remember the universal. Thank the individual but remember the universal. Be grateful to the individual but don't become attached, don't become possessive and don't be possessed.

If one can avoid being possessed and being possessive then doors upon doors go on opening and one day all the walls disappear. You are suddenly under the sky. The whole existence becomes your love affair.

THE KNOWER OF LOVE IS GOD'S MESSENGER BOY

(Osho is addressing Anand Gabrielle.)

The miserable person is a closed person. Misery makes you closed, bliss opens you up. It works both ways: if you open up you become blissful, if you are blissful you start opening. And the same is true about misery: if you are closed you are miserable, if you are miserable you are closed. God comes to both, to the closed and to the open, but the closed cannot feel it, the open feel it. God knocks on the doors of both but the closed cannot hear; he is too engrossed with himself he is too self-centred.

The open can hear the knock, he is not so self-centred. The more open a person, the less self-centred ho is, the less self-conscious he is. He is conscious but not self-conscious, he is centred but not self-centred. And as one becomes aware of god's presence one becomes more and more courageous in opening because so much is coming from the opening; now it becomes irresistible. The totally open person starts living as a vehicle of god -- god becomes his strength, his power. He is no more himself, he is simply a messenger of god -- that is another meaning of Gabrielle.

By becoming a sannyasin do only one small thing: start opening up. Open to the flowers, open to people, open to the sunsets. Don't miss any excuse; any opportunity to open up has to be used. Learn the art of removing all blocks that keep one closed. To be closed is unnecessarily remaining in hell; it is creating your own anguish.

Once you learn the art of being open heaven is yours, and herenow -- not tomorrow, not after death. This very moment is paradise for the open person, because god starts flowing through him. He becomes his breath, he becomes his very being. And to live *in* god and to let god live through you is what sannyas is all about.

I am not giving you any religion -- Christianity, Hinduism, Mohammedanism; I am simply giving you an insight into the art of opening your windows and doors. God is neither Hindu nor Mohammedan nor Christian. When god comes to you all these things look so stupid, all these churches and mosques and temple, look so man-made, man-manufactured. They have nothing to do with god.

THE GIFT OF LOVE HANDLE WITH CARE

Love is the most delicate experience in life and because it is delicate many people decide not to have anything to do with love. It has to be handled very carefully and people are not so careful; they are rough. They are good at playing rough games, ego games. Ego is very rough, love is very delicate. Ego is like a rock and love is like a rose flower. People are accustomed to throwing rocks at each other; they cannot afford to love roses, they have to avoid them. But to avoid love is to avoid life, because love is the very essence of life, the very soul of it.

So one has to take the risk. To be in love, to be loving and ultimately to become love is the greatest risk in the world because you become so delicate that any small thing can destroy you.

This is one of the laws of life that if ever the lower comes in conflict with the higher the higher will be destroyed, not the lower, because the lower is rough, hard, violent.

Those who are interested in ambition cannot afford love. They will have money, power, prestige, they can become Alexander the Great, but they will live a miserable life.

Alexander lived a very small life, only thirty-three years, and even in those thirty-three years he suffered much. He was continuously miserable; he was never happy in those thirty-three years. He was so miserable that he started drinking too much alcohol just to drown his misery. He died of alcoholism. Otherwise he was too young and there was no need, no hurry to die so quickly, but too much alcohol killed him. It is strange that a man who was so powerful, the first world conqueror... why was he miserable? He missed love.

You can't have both ambition and love, ego and love, aggression and love, violence and love. If you choose love you will have to drop all these things -- the ego, aggressiveness, violence, the ambitiousness, the desire to be powerful, the desire to dominate, the desire to possess. Love is so precious that you will have to pay for it with all these things. And then too it is a rose flower -- just a small stone can be thrown and it can be destroyed -- but still it is worth it.

Even if you can know it for a single moment -- that beauty, that grace of being in love -- it is worth it It is better to be a Jesus *and* crucified, better to be a Socrates and poisoned, than to be an Alexander or a Napoleon or a Stalin.

Remember this: choosing love means choosing the most delicate experience of life, which is always in danger; a small strong wind and the petals of the rose will wither away. But so what? Even if it was there for a moment in the sun dancing in the wind it was more than enough. A single moment of love is far bigger than the whole eternity of a loveless life.

SANNYAS: THE ART OF SAGING, NOT AGING

(Meditation is only a temporary measure, Osho reminds a new sannyasin.)

Meditation is only a method, not a goal. Its work is negative. It is like digging a well. The water is already there underneath, the undercurrents are there; by digging you remove a few layers of earth, few rocks, stones, etcetera. Once they are removed the work of digging is finished, the water is available. The same is the case with meditation: meditation is a method of digging a well within yourself to remove all that the society has imposed upon you. Once that is removed and your inner life starts welling up the method is finished. One need not remain clinging to meditation for one's whole life, because it is only a method; a method has to be used and then thrown away.

Buddha used to say it is like a boat: you cross the river and then you forget all about the boat. You don't carry it on your head for your whole life because this is the boat which took you from the other shore to this shore.

There are many people who never do meditation -- they are fools. Then there are many other people who do meditation but then they become obsessed with it and they continue doing it; even when the work is over it becomes a dead old habit -- they are also fools and the world consists of these fools. It is very rare to find a person who does not belong to these two categories -- maybe out of ten thousand people there is one person who uses the method when it is needed and drops it when its work is finished.

Right now put your total energy into meditation till you feel that the mind has become silent, that you have become capable of putting your mind off or on whenever you want. The moment you have learned the

art of putting your mind on and off you have found the ignition key, then method is finished; it has no more value, you can forget all about it.

First put your total energy into meditation but remember never to become a clinger, never to become attached to any method. One has to go on learning and unlearning so that one remains free to learn more, then to unlearn more. Life should be an eternal pilgrimage of learning and unlearning. Whatsoever is learned has to be unlearned so you are again clean, pure, again a child, again innocent.

This innocence has to happen each moment of your life so you never grow old. You grow up but you never grow old. You remain fresh, as fresh as dewdrops in the morning sun. That freshness is sannyas.

NOTHING FAILS LIKE EXCESS.

(Osho talks about three aspects of god, and in particular, that of balancing.)

Brahma represents the creative force of god and Mahesh represents the destructive force of god and Vishnu represents the balancing force between creation and destruction. Of course the balancing force is of tremendous importance.

Buddha used to call his path the middle way -- being neither on this extreme nor on that extreme but being exactly in the middle. That's what is represented by Vishnu: just being in the middle, like a tightrope walker. The whole art of the tightrope walker is just to remain in the middle, balancing, not going too far to one side, otherwise he will fall.

Sinners fall, saints fall, because both are extremes. My sannyasins have to learn to be tightrope walkers exactly in the middle, neither a sinner nor a saint. But when you are neither a sinner nor a saint you will have to be both; a little bit of each, only then can you be in the middle; neither and both, only then can you be in the middle.

So that has to be remembered: avoid extremes, avoid excess. And remain aware, alert, because the mind tends to go to the extreme. It is a fundamental law of inner growth that mind tends to go to the extreme. If you remain in the middle, sooner or later mind dies, because in the middle the mind cannot exist. To exist it needs the extreme; from the sinner it can become the saint, from the saint it can become the sinner but it cannot remain in the middle.

This is the whole art: what I am doing here is to teach you to be in the middle. Once you have learned the beauty, the joy, of being balanced, utterly balanced -- the music of it, the melody of it -- your life is trans-formed, it becomes luminous, it becomes a tremendous relaxation -- and god is found in that rest, in that relaxation.

RAPPING WITH ROCKS

(Friendliness is something quite different from friendship. Osho talks to Maitreyi about the meaning of her name.)

Friendship is a relationship. You can be in that relationship with a few people. Friendliness is a quality not a relationship. It has nothing to do with anybody else, it is basically your inner quality. You can be friendly even when you are alone. You cannot be in friendship when you are alone -- the other is needed -- but friendliness is a kind of fragrance. A flower opens in the jungle; nobody passes by -- still it is fragrant. It does not matter whether anybody comes to know of it or not, it is its quality. Nobody may ever come to know about it, but that does not matter; it is rejoicing.

Friendship can exist only between one man and another man or at the most between a man and an animal -- a horse,,a dog. But friendliness can exist even with a rock, with a river, with a mountain, with a cloud, with a far-away star. Friendliness is unlimited because it is not dependent on the other; absolutely your own flowering.

So remember, a sannyasin has to be friendly, just friendly to all that exists. And in that friendliness vou will find all the that is worth finding. You will find the ultimate friend through friendliness.

Going All the Way

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UNBEARABLE BLISS

(Swami Anand Bernd's journey is from bear to bliss, Osho tells a German sannyasin.)

The religion of man has passed through many stages. The most intense stage was when man was worshipping animals. The second stage was when man started worshipping images of god, statues. And the third and the highest stage has been achieved only by a very few people -- worshipping consciousness.

To worship an animal is to worship life. Animal, the very word, comes from anima: anima means life. It is good to worship life but life is not enough, something more is needed. The animal is unconscious; life is there but unaware of itself.

Then man started worshipping statues of Krishna, Christ, Buddha. It is a little better in a way because these statues represent something of consciousness, but because they are images they have to be made out of matter.

The third stage, the highest, is the worship of pure consciousness -- no image, no idol, no object of worship, but just a worshipfulness, a prayerfulness. Unless you understand this you will not be able to understand the meaning of your name.

Anand means bliss. That is the highest experience of consciousness, there is nothing higher than that. When consciousness comes to its peak, ultimate peak, bliss explodes. So bliss represents the crescendo of consciousness.

Bernd means bear. In Germany the bear was worshipped as the sacred father, just as in India people worship the cow as the sacred mother. Between the Germans and the Indians good marriages can happen, they have the sacred father and these people have the sacred mother. And the meeting of the sacred father and the sacred mother can really... it can bring something new into existence! (laughter) With all the stupidity of the Indian mind and with all the efficiency of the German mind... And when a stupid person is efficient (peals of laughter) it is better if he remains lousy and lazy.

So your name represents both: the first, the beginning of religion -- the sacred father, the bear, and the sacred mother, the cow -- and the last, the ultimate too, bliss. When consciousness becomes Christ -- consciousness or Buddha-consciousness you have to leave those sacred cows and bears back far behind. One has to move from life to conscious life.

When life becomes consciousness it is a dance a celebration, a festival -- and that is the goal of sannyas: from bear to bliss!

MOLE OR MOTH

(Most of us stumble about in the darkness of unconsciousness, while just a few are attracted to the light and consumed by consciousness.)

Man lives in darkness, his inner sun has not yet risen. The dawn has not come, it is still night. Yes, the dawn has opened to a few people but to so few people that it almost appears as if all those people are fictitious. In millions of people one person becomes a Buddha. The phenomenon is so exceptional that it is unbelievable. That's why people have not yet really been able to trust Buddhas, Christs and Zarathustras. They have paid them formal respect but deep down there is doubt. It is impossible for them to believe a man whose unconsciousness has completely disappeared because it is not their own experience.

They are not at fault, they cannot be condemned for this. I can understand their problem. The problem is that a man can understand only that which has happened to him. If it has not happened to you how can you understand? You can hear the word but the word will remain meaningless.

My sannyasins are not believers, they are seekers, inquirers, explorers. And the goal of the search is light, consciousness; the whole unconscious from the inside has to be dropped -- and it is possible. And when your inner life is full of light it is a totally different life. From the outside everything seems to be the same but from the inside nothing is the same any more. It is a new birth.

CONSTANT MOTION OR RELAX-OCEAN

(Take it e-sea and god will take you over.)

One of the qualities that has disappeared from the modern man is patience. He is in too much of a hurry, so much so that he cannot enjoy anything. While he is eating he is thinking of something else; he is in a rush. And when he reaches that place which he was thinking about while eating he will be thinking of something else; maybe imagining the next meal. And so on and so forth it goes on and on. One is never where one is. It is a continuous run. Even in their dreams people are running, chasing something.

Two lazy people were lying down in the sun under a tree and one said to the other 'I am feeling so -- tired today.' The other said 'Tired? But why should you be tired? -- you have not done anything.' He said 'Not really, but in my dreams a tiger was chasing me and I was running so fast that I am still feeling tired.'

Tn fact even running in your dream will make you feel tired. It is not a joke, it is a truth. There are method, in which you can do exercises just by visualising. Close your eyes and go for a run on the beach: the sun is hot and you are perspiring and the air is salty. The whole scene has to be visualised as concretely as possible. You are huffing and puffing... And after half an hour open your eyes and you will see perspiration on your face and your breathing will be different -- you have done good exercise.

In fact if a person has the capacity to visualise there is no need to do any other exercise; just visualising will help. So in the day people are running, in the night people are running; in fact from the cradle to the grave they go on running. And one wonders where they are running to -- to the grave!

The moment they escape from the cradle they rush towards the grave! It seems as if they are in such a hurry to roach the place, and what are they going to do in their graves? -- they will turn and toss inside.

A man was dying and his wife told him 'Remember, be faithful to me. I don't know about the other life. And the man said 'I will remain faithful but you also promise me that you will remain faithful -- because I know about this life, and whenever you do anything unfaithful to me I will turn in my grave.'

After many years the woman died. The moment she reached the door of heaven she asked Saint Peter 'Can I meet my husband who died twenty years ago? His name was John.' Saint Peter said 'But there are thousands of Johns here. Can you say something specific about him?' She said 'Only one thing, that when he died he told me that if I am ever unfaithful to him he will toss and turn in his grave.'

Peter said 'Then don't be worried -- he is a well-known figure. People call him Whirling John. He is continuously whirling!'

Even in the grave, even in the other world... But old habits don't die. People die, habits continue -- they have their own life and their own momentum.

My sannyasins have to learn to be relaxed, restful, not to be in a hurry, because there is nowhere to go. We are already there, so what is the hurry? We have never been anywhere else. This is the place and this is the time. There is no other place and no other time. This contains my whole approach towards life: being

herenow. And then all impatience and hurry disappears, and with them disappear the anxieties, the tensions, the nightmares, the worries. The whole world of anguish disappears, and in that space of calm and quiet, rejoicing in the moment, what happens can be called god or nirvana.

NURTURE VIRTUE

Morality is not virtue. Morality is just conformity with the society in which you are born. Immorality is to go against the code of the society, morality is to follow it. Morality simply means obedience to the society and immorality means disobedience. In that sense Jesus is immoral, he disobeyed his society. Socrates is immoral, Buddha is immoral, Lao Tzu is immoral; in fact all the great people who have walked on the earth are immoral in that sense because they disobeyed, they were rebels. But they are virtuous. In fact they rebelled against the morality because they felt it was not virtuous.

Morality comes from others and virtue is your inner understanding. Virtue comes through awareness. When you start seeing clearly then you know what is right and what is wrong. Nobody else can decide it for you. In fact even you cannot decide it forever because what is good this moment may not be good the next moment, what is wrong this moment may be right the next moment. So the virtuous person has no fixed character.

Fixed characters are only for the dull and the dead. The virtuous person is riverlike, flowing, moving, dynamic. He is flexible, he is always in tune with the situation. He has no prepared answers for the situation. He responds to the situation with his whole heart. His response is spontaneous, hence according to me, spontaneity and awareness are the two sides of real virtue.

Be aware and be spontaneous, and then beware of one things your life will be a life of a rebel. But the rebel comes to know all that is ecstatic. Even if he has to suffer crucifixion, his life has a beauty of its own. And the moral person may be crowned, but he is just soulless, empty, hollow.

LIFE'S NOT A SUM BUT A SYMPHONY

My approach towards everything is that of poetry, not of prose. It is of music, not of mathematics. It is of the mystic, not of the scientist. And these are two totally different approaches. They bring two totally different experiences.

The person who thinks in prose will be logical, mathematical, scientific, but he will miss something. He will be very efficient like a computer, like a beautiful machine, efficient, reliable, predictable, but he will not have life. There will be something dead inside him -- because life can happen only when you reach beyond the world of logic and calculation, when you allow the mysterious to enter you. That's what I mean by poetry: becoming vulnerable to the mysterious, being available to that which cannot be comprehended by intellect alone.

Poetry is intuitive, not intellectual. It comes from deeper sources of your being and it is only through the poetic vision that one can feel the presence of god -- within and without -- both. And it is only through the poetic approach that one can have some sense of love, beauty, humour. And these are the real values. Efficiency is not a value, calculativeness is not a value. It can make a good businessman but it will not make you a real man, it will not give you authenticity -- and you will miss the splendour because the splendour is bigger than intellect. It needs a different door.

The man of logic cannot love because love seems illogical. The man of love has to put logic aside, he has to go into love in spite of all logic and its objections.

A beautiful woman wanted to get married to Emmanuel Kant, one of the great German philosophers, but he was a total logician. He said 'I will have to think about it.' And whenever somebody says that about love, that he has to think about it, it is already over.

For three years he pondered over the matter, he looked into all the possible books from where he can get information about whether to marry or not to marry. He collected all the information, all the arguments for and against. Now, this is not a way to move into love. And after three years he decided to get married because there was one argument more in favour than against -- and that argument was that unless you experience something how can you decide? That's certainly a significant argument: first you have to experience, only then can you decide.

He knocked on the door of the woman, her father opened the door, and he asked about the girl. The father said 'You are a little bit late: she is already married and is a mother of two children.' Emmanuel Kant remained unmarried for the whole of his life.

Logic is not possible for those who want a life of love. Those who want to move into the mysterious existence have to put the mind aside.

Live poetry. That's what sannyas is all about, living poetry, not just composing it -- that is not of much value but living it, breathing it.

GOD IS NOT A PEEPING TOM

(... but man at his optimum)

One of the great Indian mystics, Chandidas has a very significant statement. I consider it to be one of the most significant statements ever made anywhere in the whole history of humanity. His statement is '*sabar oopar manus satya, tahar oopar nahin*': The truth of man is the highest truth and there is no truth higher than that.

Chandidas was a lover of Gautam Buddha. In this small statement he has condensed the whole philosophy of Buddha. That's what Buddha preached his whole life, that the truth of man is the highest truth. Don't look for any god above the clouds -- that is childish. Don't look for any god as a protector, as a father figure, sitting somewhere on a golden throne in heaven watching everybody, trying to detect something, spying on everybody. That is a very stupid idea. God is not a person somewhere else, it is the ultimate point of your inner growth. God is a discovery within man, it is man's truth.

So we have to search for god within, not without. And the only method to search for him is meditation. Meditation means going in, becoming a dropout for the time being from the outside world, forgetting it all, as if it does not exist any more.

If one can manage even a few small gap, of inner experience the whole life starts having a different colour and a different fragrance. Then even when you are in the outside world you are a totally different person because your consciousness is different. Then you function in a divine way.

KILL TO CREATE

(Osho talked about the balancing aspect of god on the eleventh; tonight he talks about Mahadeva who represents the destructive element.)

Mahadeva is called the great god. It is strange, but significant, because every creation is possible only through destruction. Destruction has to precede creation. Unless you demolish the old, you cannot make the new. And it is not only a metaphor about the cosmos, it is a metaphor about each individual's psychological growth too; first you have to destroy, you have to negate many things, you have to destroy the past-oriented mind and clinging with memories. All that is nothing but dust which has gathered on your consciousness, and if you cling to it you lose the quality of mirroring reality. It has to be removed.

A sannyasin has to live in such a way that he dies to the past every moment, so no dust ever gathers and he is always fresh and in tune with reality, always reflecting that which is.

I can see why these mystics have called the destructive aspect of god the great god. Ordinary logic will say call Brahma, who created the whole world, the great god, or call Vishnu who maintains the whole world, the great god. But calling Mahadeva, who one day simply destroys the whole world, the great god, looks illogical, but it only looks so; it has a psychological truth about it. He cleanses the whole world of all that is rotten, old, meaningless, junk; he cleanses the world of it all, so that again a new cosmos begins.

And this is to be understood on an individual plane too; my sannyasins have to be very destructive, destructive in order to create. They have to destroy unconsciousness, only then will consciousness be created. They have to destroy all their identities with the body, the mind and the heart, only then will they come to know their eternity.

Destruction is a way to discover that which is indestructible.

(Osho spoke on the need to live a balanced life on the eleventh; tonight he reiterates that in reference to being alone and in love. The mind moves from one extreme to another, just like the pendulum of a clock, he said.)

One thing has to be understood, when the pendulum is moving to the left it is gathering momentum to go to the right, when it is going to the right it is gathering momentum to go to the left. That momentum is not visible but we can infer it easily.

The farther right it goes, the farther left it will go. And the mind is continuously doing this. One will cat too much, then one will diet or go on a fast or one may become a fanatic naturalist and may start believing in naturopathy. First one eats too much, then fasts and then soon one starts eating again. And this is the story of all the people who go on dieting they will lose a few pounds by dieting and then they will jump to the other extreme one day and will start eating ice cream and everything. And they have missed it so much that they jump on it with a vengeance.

They may have lost only a few pounds in few weeks; they will gain more than that within days. And again, the misery, and again the desire to diet... This goes on, this vacillation, in everything.

When you are with people you feel to be alone, to have your own space, uninterfered with -- just like a bird on the wing, the whole sky is yours. And when you are alone you are simply lonely, not alone. There is no sky, no bird on the wing, nothing -- you are just sitting, looking foolish to yourself. And there is the great desire to find somebody, to become engaged in something, to be occupied. The mind is rushing: what to do, what not to do, where to go, where not to go? Soon you will be somewhere and again you will fall in love and you will think of the beauty of aloneness; you will be alone and you will think of the beauty of love. The sannyasin has to avoid these extremes.

There is the same extreme between bliss and silence. If you are silent you will feel that something is missing. Silence is there but there is no joy in it. There is no disturbance, but it is like the peace of the cemetery, the silence of a grave, -- no song, no laughter, no dance. And the desire will arise to rush into some dance, into some song, into some celebration. Yes, there you will fee cheerful -- but feverish, tired, exhausted, and suddenly there will be the desire for silence, to be left alone, to be with yourself, unoccupied.

One has to avoid both, and the best way to avoid both is to create a synthesis between both. Be silent and blissful together, be blissful and peaceful together, otherwise you cannot avoid that vacillation, because they are essential needs. If you deny one then sooner or later it will take its revenge. There should be no denial of anything. My sannyasins are not to deny anything. They have to listen to their needs and to find a balance, a synthesis. And the greatest synthesis is between silence and bliss.

So I teach both: I teach silence -- sitting silently, doing nothing -- and I also teach dance, music, singing, celebration, but in such a way that the silence still goes on like an undercurrent in you. You are dancing but the silence is there, undisturbed, unpolluted. And in fact that silence gives a depth to your dance. It is not against it, it gives a new dimension to it. And if you can dance with silence undisturbed, then you can be silent and there will be a subtle dance inside like an undercurrent, a joy running like a small stream. You can feel it, nobody will be able to see it but you can hear its whisper.

When this happens then a man is both. I call that man Zorba the Buddha -- and that's my definition of a sannyasin.

Buddha is silent, the Zorba part is missing. Zorba is cheerful, blissful, dancing, rejoicing, but the silent part is missing. Now the world has come to a point where we can create a man who is both, Zorba the Buddha. If my sannyasins can do it they will be introducing a totally new age in human consciousness, a new beginning, a new history. And it is immensely needed because man is fed up with the old pattern. It has done its work, it has become almost irrelevant; we have gone far beyond it. Now a new synthesis is the demand of the moment -- and I don't see it happening anywhere else, I don't see that it is even being tried anywhere.

What is happening is that the Zorbas are tired of being Zorbas and they are trying to be Buddhas, and the Buddhas are tired of being Buddhas and they are trying to be Zorbas. That is the same game again -- it won't change anything. The West is turning East and the East is turning West. The West, particularly the most intelligent, the most young and alive people is coming to the East and the East, the most alive and intelligent people, is rushing towards Oxford Cambridge, Harvard, to learn more technology and more

science.

Both look at each other in a very strange way. The intelligent western person coming to the East cannot believe that the eastern intelligence is rushing towards the West, and the eastern person cannot believe why these western people are coming to the East. For what?

Rudyard Kipling wrote that the West is West and the East is East and the twain shall never meet. And when he wrote it he was perfectly right. What is happening is not going against Kipling; the West may become East, the East may become West and again they shall never meet again. It may remain the same thing; the labels change but the meeting does not happen.

My sannyasins may be the only people in the whole world where the meeting is happening, at least the basic groundwork is being done, the foundation is being laid. My whole effort is to try in every possible way to prove Rudyard Kipling wrong, absolutely wrong. He has to be proved wrong -- and that is possible only if Zorba the Buddha is born. And I am very hopeful that he will be born. The situation is ripe. If he cannot be born in this situation then he will never be born.

Going All the Way

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SANNYAS: PARADISE REGAINED

(And paradise is freedom -- a value even higher than god.)

The most divine act in life is to live in freedom. We are born free but we are not left free by society. The moment we are born society starts creating bondages around us -- gross, subtle and very subtle. So everybody is born in freedom but everybody lives as a prisoner and dies as a prisoner.

Sannyas means regaining your freedom, destroying all the barriers that have been created by the establishment, the state, the church. They have their vested interests. They want you to be slaves; they don't want anybody to live in freedom because a free person cannot be manipulated, cannot be dominated, cannot be possessed, cannot be reduced to a thing, to a commodity. And this society believes in commodities; it believes in machines not in man. The less of a man you are, the better, because machines cannot revolt, they cannot be disobedient.

Man can revolt, he can go against the vested interests, hence up to now it has been always that each child is chained in such a complex way that only very few people have been able to live a life of freedom. One has to be very alert, watchful, adventurous, courageous, to go into freedom.

Sannyas means all those things. It is a declaration of absolute freedom. Our search is not for god, our

search is for freedom. Of course when you are totally free you know god -- that's a by-product.

MEDITATION: A WHETSTONE FOR YOUR WITS

A man without meditation is bound to be mediocre, he cannot be bright, because meditation is the art of sharpening your intelligence; without meditation intelligence gathers rust. Then it is like a sword which has not been used. It is only a sword in name; it is absolutely useless.

The same is true about intelligence, it has to be continuously sharpened; and the only way to sharpen it is to accept the challenges of life meditatively. And by meditation I mean in deep silence, in calmness, quietness. Whenever a challenge is accepted in a calm and quiet way it sharpens your intelligence. It is not a disturbance, it is not a curse, it is a blessing.

Meditation only teaches you the simple art of remaining centred in the turmoil of life. It teaches you to be a centre, always a centre in all kinds of cyclones. If you become disturbed you lose the opportunity, you become confused, unfamiliar, clouded; and that's how dust gathers. If you remain calm and quiet, as if nothing is happening to you -- you are only watching something on the TV screen -- then it gives sharpness, brightness. A moment comes when your inner brightness is so much that it becomes almost an explosion of light. Hence the word 'enlightenment'; that is the ultimate peak to which meditation can bring you.
Meditation is climbing the mountain towards the sunlit peak.

JUST GOOD FRIENDS

The man of meditation inevitably becomes a friend to existence, a friend to all. He loses enmity in him, so much so that even where there is a need he can at the most pretend, but deep inside he cannot feel enmity. He can act if there is a need -- and that's my understanding about many things which Christians are incapable of explaining about Jesus.

He taught about love, he taught about compassion, still he threw the moneychangers out of the temple violently. He said to his disciples if somebody hits you on one of your cheeks give him the other too. The same man took a whip in his hand and became so enraged with the moneychangers that single-handedly he threw them all out of the temple, turned their boards upside down and threw their money. He must have been really angry. Christians cannot explain how such a man like Jesus could have done it.

My own experience is he could pretend, he was pretending. He was not doing it, he was acting it -- it was needed. But he was not an enemy to anybody; he could not be.

One of the famous Sufi mystics, Rabiya el Adawiya, changed a few sentences in the Koran; wherever it said hate the enemy, the devil, Satan, she changed it, she removed it Another mystic, Hasan, was looking into Rabiya's copy of the Koran -- he could not believe his eyes, because this was sacrilegious. You cannot correct the Koran, no Mohammedan can think of it, because it is god's word -- who are you to correct it?

He asked Rabiya 'Who has destroyed your copy? Do you ever look into your copy or not? In many places I see a few words have been cut out.'

Rabiya said 'Nobody else has done it but myself. I had to do it because since I have known silence, since I have known god, I cannot hate. And this is *my* copy, it is nobody else's business. I have to change it according to my deepening consciousness. It may have been right when I knew nothing of meditation but now it is no more right. Even if the devil appears before me I can only love, I can only be friendly. I would welcome him the same way I have welcomed *you*, Hasan,' she said. 'I would ask him to rest, to relax, I would ask him to be my honourable guest; I would serve him. I cannot hate.'

Meditation makes you a friend to the whole existence. And that is the most beautiful experience -- when there is no hatred left in you. Thousands of flowers bloom in your being, all thorns start opening lie flowers. This is the transformation that sannyas is aiming at, this is the goal.

LOONEY AS A LOVER

(Sannyas is marriage to the unknown and the unknowable; it is falling in love with existence, Osho tells Deva Parinita.)

It is not a logical phenomenon, but a love affair -- a mad mad love affair.

The ultimate secrets are open only to lovers, not to logicians. And if one wants to get the deepest into existence then a certain quality of madness is a must. In fact the person who is perfectly sane is insane; to be absolutely sane means to be just shallow, empty, meaningless, because the perfectly sane person will not have any poetry in his life, will not have any love in his life, will not have any celebration in his life. It is not possible for him. For that you need a little touch of madness. Just a little touch of madness and closed doors start opening!

I teach the madness called love, the madness called meditation. These are all mad things, that's why only a very few chosen people have ever tried them; the majority never bothers about these things. They are calculators, business people, mathematicians. They cannot understand what you are doing. A businessman looking at Buddha meditating under his tree with closed eyes sitting for hours will think he is a fool. In fact in the Hindi language the word 'fool' comes from 'Buddha'. 'Buddha' means the awakened one and from the same root comes 'buddhu' -- Buddhu means the fool.

There were two types of people: a few thought Buddha was awakened and a few thought he was just a fool, hence from the same root both words have arisen. But the majority agreed that he was a fool. His father thought he was a fool, his wife thought he was a fool. In fact anybody would have thought him a fool -- escaping from a beautiful wife, child, kingdom, palace, all the luxuries and then just sitting under a tree like a beggar. What kind of sanity was that?

One of the most beautiful women India has given birth to was Meera. She was a queen and she left the palace and danced over streets and villages singing songs of god. She sang the most beautiful songs -- I have never come across anything more poetic. And she was not a poet, she knew nothing of language, nothing of grammar -- it was just an outpouring of her madness. But she was so madly in love with god that that very love made the great poetry, the great singing, the great dancing. Everybody thought that she had gone mad. Even her family tried to kill her because she was becoming notorious: a queen dancing on the streets, mixing with beggars, sleeping in caravanserais, moving with ordinary people. It was unbearable for the family and they tried to kill her.

And the story is that they sent poison with a message that just for their sake to drink it and be finished. Meera sang a song and drank the poison. And the story is that the poison did not affect her. It is possible, it may not have affected her. Mad people don't follow simple laws. Her love was so great that the poison may not have been able to destroy it. Her love was so great, her trust was so total that even poison became nectar.

That is the meaning of your name: a little touch of madness, a little touch of love, a little insanity so that you can have a communion with the whole.

My sannyasins have to learn to be both sane as far as the world is concerned and insane as far as their real interiority is concerned; logical with the world but very illogical with the ultimate.

(Then Osho addresses Prem Satyo. His name means love is truth.)

If one is capable of love one is capable of knowing the truth. There is no other way, there is no other approach. Truth comes second, love comes first. Love prepares your heart to receive the guest. Love makes you the host. And the moment the host is ready the guest comes. It has never been otherwise.

Buddha used to say '*ais dhammo sanantano*' -- this is the law, the ultimate law of life, the moment the guest is ready the guest is bound to come. You need not go anywhere; just be ready to receive. Love makes you receptive, open, vulnerable, trusting.

(Love is dangerous -- love for the ultimate truth is the ultimate risk.)

It is dangerous because we have been brought up with so many prejudices, a priori conclusions, conditionings, beliefs, that if one really loves truth one will have to renounce all this. One will have to renounce one's whole past. That is really hard work, an uphill task, because we have become so identified with our past. Those beliefs are no more separate like clothes that we can take off any moment. Those beliefs have become almost like our skin, and to peel the skin off hurts.

Bertrand Russell, one of the greatest philosophers of this age, says he is not a Christian, he dropped all that nonsense long ago. But if somebody says something against Christ, still, something in him hurts. He himself has written a book 'WHY I AM NOT A CHRISTIAN'. And he has said many things against Christ and Christianity, but if somebody else says the same things it hurts.

Beliefs slowly sink so deep in you that even if you consciously drop them they go on lingering in your

unconsciousness. And a true seeker, a true lover of truth, has to renounce them root and all. One has to be completely clean of all beliefs because all belief, are lies. Truth is never a belief, it is an experience, and before that experience can happen you have to pay this price of dropping all beliefs. That's why I say love for truth is the most adventurous thing in life. But the risk is worth taking.

Lies can at the most be comfortable, but they cannot give you bliss, they cannot give you freedom, they cannot give you god. And without these values life is empty. One can drag but one cannot dance, and unless your life becomes a dance you have missed the whole opportunity.

My sannyasins have to be dancers, celebrants.

THE PRESENTS OF HIS PRESENCE

(Anugraho means gratitude. It's the foundation of religion. Osho is talking to a New Zealand sannyasin.)

Gratitude is the most essential core -- because it is out of gratitude that prayer arises.

People are very ungrateful; they don't feel any gratitude for existence at all. The whole sky is full of stars and no thankyou arises in their hearts. It is as if their hearts are non-functioning. The sun rises with such tremendous beauty, the birds sing, the flowers open, only man remains closed, without any song, as if love has died in him.

And these same people who cannot see the beauty of a sunrise or a sunset, who cannot feel grateful to the stars, to the clouds, to the trees, to people, to animals -- these same people go to the churches and the temples and the mosques to pray. How can I believe that their prayer can have any meaning? If sometimes they have not felt like kneeling down on the earth, if sometimes they have not felt like dancing with joy under the stars, all their prayers are false, formal. They are just being hypocrites and nothing else.

So I don't teach you to go to any church or to any temple. I teach you gratitude. And then there is no need to go anywhere. Just sitting here silently, the sound of the silence of the night is enough, more than enough, in fact uncontainable. If one has a heart one will feel the presence of god in this silence. And that feeling of the presence of god is what transforms a man -- not a belief but the experience.

So let this be the keyword for you, Anugraho -- gratitude. And if you can feel gratitude then many things will come to you of their own accord. They come spontaneously, without any search on your part. And when things happen of their own accord they have a totally different fragrance to them. They are gifts from the beyond.

BLISS BALM

One cannot achieve bliss on one's own. We can achieve misery but not bliss. We can do something to ourselves so that we fall sick. But healing does not happen through us, it happens through the whole, it comes from the beyond. Wounds we can create -- that is within our power -- but when the wound heals it is not you who is healing it It heals by some mysterious energy. That mysterious energy is called god. It is only a name for all that is mysterious, and by mysterious I mean all that which is not comprehensible to reason.

How a wound heals is a miracle, how the illness disappears and health comes back is a miracle. Even medical science accepts the fact that we can help the healing process but we cannot heal. We can remove the barriers, we can prepare the ground for the healing energy to function, but the healing energy does everything on its own.

Bliss is the ultimate healing when all your bones have been healed, then there is no more any wound, when your whole being is full of well-being. It happens through god, through the beyond.

The function for you is to remove all hindrances. That's the work of the sannyasin -- not to create barriers for the healing energy. For example, when the sun rises you can keep your eyes closed; you will remain in darkness, although the sun is there, available. But you have to open your eyes, and opening your eyes is just removing a small hindrance; the eyelid is just a small hindrance. You can keep your doors closed and then even in the full light of the day you will live in darkness. But you can open the door, you can open all the windows, and then the sun and the wind and the rain come in.

That's what *we* can do: we can open up to existence, we can become available to all the energies that are showering on us, and then healing happens on its own. It is always god who heals. And bliss is the ultimate

experience when you are totally healed, when nothing is missing, when one has come home.

A DARLING OF THE COSMOS

(... but a danger to the crowd -- that's the fate of the blissful man.)

Bliss needs a very strong spirit. Any coward can afford to be miserable. It needs no courage, no guts to be miserable; it is so easy and so cheap. That's why millions of people are miserable -- because it is so easily available. You don't have to do anything at all; you don't even have to search for it, it searches for you. You just have to be a coward and it will find you.

But to be blissful one *really* needs a strong spirit, for two reasons. One is: the whole of humanity is accustomed to living in misery and if you want to live in bliss you will have to go against it; in many ways you will have to leave the fold, the crowd, the mob.

There are many kinds of crowds: Christian, Hindu, Mohammedan, Communist, Socialist, Fascist -- all are crowds. The miserable person cannot be alone; he is so cowardly he always wants to belong to a crowd.

The blissful person is like a lion. Gautam the Buddha has actually used the words 'lion's roar' for the person who attains to bliss. He roars like a lion, he is no more a sheep. Sheep are always afraid of being alone; they move in a crowd. It gives them a feeling that they are not in danger, it is a kind of security because so many sheep are around them, they are not alone.

The first thing for being blissful is to be ready to go on a lonely path. Sannyas is initiation into being an individual, dropping out of the mass mind. The mob is the ugliest phenomenon in the world, it is the lowest possibility of humanity, but whenever you want to be alone and you want to leave the mob, the mob will not allow it easily. Hence the second problem: the mob will create every hindrance. If there is a need, the mob may even kill you -- it has killed many people -- for the simple reason that even if one person escapes from the fold and becomes blissful then the whole foundation of the crowd is shaken. Then others may start thinking of the same too, then others may start dreaming about being individuals. It is because of this that Jesus is crucified, it is because of this that Socrates is killed, it is because of this that Al Hillaj Mansoor is murdered. Their very presence is dangerous to the establishment; they are *so* blissful, naturally their presence is a kind of spell. People can become hypnotised, people can start moving in the same direction in which they have moved, and the crowd becomes afraid. Its fold is lo s ing its hold, and no crowd ever wants to lose its hold because in the crowd there are politicians who are politically powerful leaders, then there are priests who are religiously, spiritually powerful, then there are rich people, respectable people, saints and so on and so forth -- and they all depend on the mob psychology.
The blissful person is a danger to all of them.

So these are the two things -- this is why a strong spirit is needed -- the first, to go against the crowd, then the second, to be ready to sacrifice whatsoever the crowd demands. One thing is certain, that there is nothing more valuable than bliss, so everything can be sacrificed for it, even life itself. It is far better to be crucified like Jesus than crowned like Alexander the Great. The crucifixion of Jesus is far more beautiful than the crowning of Alexander. Alexander is still a beggar, even though crowned; Jesus is still the emperor, though crucified.

Going All the Way

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HOME: NOTHING-NEST

(Osho is talking to Shunyo Anne.)

Shunyo means emptiness, nothingness, nobodyness, a state of utter silence where not even the idea of I exists; one is but with no idea of I. It is the state of egolessness, a perfect zero.

That's what meditation is: creating a state of zero inside -- and out of that zero miracles happen.

Anne means three things: prayer, grace, mercy -- and these are the most important miracles that can happen out of that zero-ness.

The first will be prayer -- not of words but a prayer of silent gratitude, a gratitude that says nothing. Even to say something will be profane, will not be adequate enough. One has to be absolutely silent, but there is gratefulness, overflowing gratefulness, because for the first time one comes to experience the splendour of life. Thousands of flowers bloom within you, suddenly the spring has come. The zero is no more a zero, it is overflowing with fragrance.

The moment you drop all the nonsense from yourself the zero is created, the moment the zero is created the beyond descends into it, because nature abhor, vacuum. You create the vacuum and immediately the beyond fills it.

The first flower will be prayer and the second flower will be grace, because when you are grateful, prayerful, thankful, a subtle grace surrounds you. It is just the opposite of anger: when you are angry, enraged, violent, all your grace disappears, all your beauty disappears. Even a beautiful person becomes ugly while he is violent, when he is possessed by some murderous instinct. When grace descends even the ugly person becomes beautiful because grace means the beyond has touched you, god has touched you. The very touch is transforming; you are no more ordinary. You become ordinary by dropping the ego, but in dropping the ego one earns, deserves to become extraordinary -- that's what grace is.

And the third miracle is mercy, compassion; when you are prayerful that is your inner experience. Nobody will know about it, but that prayerfulness starts radiating even from your body, your gestures, your words, the way you sit, the way you walk, the way you talk, the way you relate or the way you remain silent. In every possible way that grace will radiate. And whatsoever you do now, all your actions will be out of compassion.

Ordinarily all actions are out of passion, desire for money, power, sex -- and there are millions of things. Passion is unconscious; you are in the grip of biology. Compassion is consciousness; you are no more in the grip of the instinctive unconscious you are freed from that bondage. You still act, you still go on doing things but the cause is totally different; now it is love.

You have to create the zero -- that is your work -- then these three are the towards. And more one cannot ask for, because those three are enough, more than enough -- uncontainable. When there is gratitude, grace, compassion, one has arrived. One can call it the state of Christ consciousness or Buddha consciousness, enlightenment, nirvana, but they all mean the same thing: one has come home.

A JUMP, NOT A JOURNEY

(Osho speaks on the nature of god, of existence, of us, as being light.)

This is the only point on which the physicists and the mystics agree. The physicists say existence consists of electricity and the mystics say it consist of light. Their language may be different but they are

indicating the same thing: the whole existence is made of the stuff called light.

We are also made of it but the strangest thing is that we live in darkness because we never look within, we never look at the source of our being. We go on searching everywhere else and because we go on searching everywhere3 else we never find the source. The source is within and our search goes on somewhere else.

The farther we go into the search,, the deeper in darkness we are. The Upanishads have a beautiful saying; they say the ignorant are in darkness but the knowledgeable are in deeper darkness. It is one of the very beautiful statements. The ignorant are of course in darkness but they are not in so much darkness as the knowledgeable person, because he has gone very far into the search, into scriptures, into logic, into philosophy, theology, religion, he has gone far away.

The ignorant person at least is very close by, he has not gone anywhere. If the ignorant person turns about, immediately he will become enlightened. It is just a one-hundred-and-eighty degree turn, somebody has to shout to him 'About-turn' -- and the thing will happen. And that's the function of the master, to go on shouting 'About-turn', a one-hundred-and-eighty degree turn. But because people cannot be told directly to about-turn, the master first has to say 'Right turn, left turn,' and many other turns and by and by persuades you to about turn. Slowly slowly you start enjoying turning left, turning right -- it is good exercise! And then you become interested: maybe there is something in about-turning too, so why not have a look for a change. Once you look within all is settled. The whole journey is complete in a single quantum leap.

(Devapriyo -- beloved of god -- was one of the names of Gautam Buddha, Osho tells the new swami to whom he has given the name.)

A man becomes beloved of god only when he becomes a Buddha, when he becomes awakened, conscious, alert, then he deserves all love from the existence, and love showers in torrents.

There is a beautiful story about a Buddhist disciple, a direct disciple of Buddha, Subhuti who was the first disciple of his to become enlightened. He was sitting under a tree doing nothing. Just sitting silently and suddenly flowers started showering. He looked: what was the matter? -- because this was not the time, the tree was not blooming. From where were the flowers coming? Then he saw the gods showering flowers; he asked 'What is the matter? Why are you showering flowers on me?' They said 'Because of your great sermon on silence.'

Subhuti said 'What are you talking about? I have not uttered a single word -- what sermon? The gods laughed and they said 'That's what we call the sermon of silence: you have not uttered a word and we have not heard a word; this is what is called the great sermon of silence. You have not spoken, we have not heard. To honour this silent moment we are showering | these flowers. This moment you have become a beloved of existence. This is just a gesture to show the love of existence towards you.'

Remaining unconscious is remaining without the love of existence. Become conscious, alert, aware, and you will be surprised: this existence has so much to give, it is just that we are not ready to receive it -- the whole fault is ours.

DATE WITH THE ULTI-MATE

There are two kinds of anxieties; one is about the past, which is no more, and the other is about the future, which is not yet. Between these two anxieties our whole life is wasted. And both anxieties are exercises in sheer futility because nothing can be done about the past; it is finished, you cannot undo it. There is no need to waste a single moment about it. I even say there is no need to repent about it, what has happened has happened -- slip out of it, erase it, and nothing can be done about the future now. When it comes it will come as now. Tomorrow never comes, it always comes as today. So learn to act in the now. There is no need to be full of anxiety about the future.

Once these two anxieties are removed life becomes a dance, a celebration. So much energy is released in you that you *have* to dance, you have to sing a thousand and one songs. You have to share your joy, it starts overflowing. It is because of anxieties that we are living a very low-energy life. Anxieties are like parasites: they go on sucking your blood.

My sannyasins have to learn how to get rid of all anxieties and just to be herenow. And the moment you are herenow god is -- suddenly, the experience of the beyond, suddenly the experience of the ultimate. Less than that is not going to satisfy and one should not settle for less than that -- it is our birthright.

REVELATION, NOT INFORMATION

(Wisdom isn't the same as knowledge, Osho tells Vedama.)

Knowledge can be taught, wisdom cannot be taught. Wisdom arises within you, it is a growth; it cannot be forced from the outside. And the only way to help it grow is to remove all the knowledge that has been stuffed into you.

All people are stuffed with such unnecessary things.

A very fat woman went into a restaurant. She ordered something and waited and waited and finally she became very and she called the waiter and said to him 'Have you forgotten me?' The waiter said 'No, I remember -- you are the stuffed tomato!' (laughter) That's the way waiters know who is who. But that's how people are really: somebody is a stuffed tomato, somebody is something else, but all are stuffed. And my work is to somehow bring out whatsoever is stuffed. So you are empty, clean, as empty as the moment you were born, as clean as a clean slate on which nothing is written. And then scriptures start appearing on that clean slate of their own accord. That is wisdom.

When you are empty you give space for your inner being to grow -- that is wisdom. And only wisdom can liberate. Knowledge creates bondages. And the knowledgeable person is a stupid person pretending that he is not stupid but a scholar. The knowledgeable person is a mediocre person pretending that he is a genius. But how can you be a genius with borrowed knowledge? Genius is an inner revelation, it is authentically your uniqueness that makes you a genius. That's the meaning of Vedama, and that has to become your experience of life too.

So just try to empty yourself as quickly, as fast and as totally, as possible. That is your work. Once you have emptied yourself then the remaining work is god's work, it is nature's work. You throw knowledge out and god helps wisdom to grow. And whatsoever comes from god has beauty.

CHEERFULNESS -- OUR CHURCH

(Osho reiterates tonight that blissfulness is the only true worship.)

No other ritual is needed. One need not go to the church or the temple or to the mosque; wherever you are be blissful and there is the temple. The temple is a subtle creation of your own energy. If you are blissful you create the temple around you, a certain aura, a light, a fragrance.

In the temples we are just doing pseudo things. In the temples we offer flowers which are not ours; we borrow them, from the trees. They were already offered to god on the trees and they were alive on the trees; you have killed them, you have murdered something beautiful, and now you are offering those murdered flowers to god and not even feeling ashamed.

I have watched: particularly in India people don't take the flowers of their own plants, they pick them from the neighbours, and nobody can prevent them because this is a religious country and they are picking flowers for religious purposes -- you cannot say no to them. People burns lights and candles, but they are not theirs; people burn incense and create fragrance but all is borrowed.

The real temple is created by blissfulness and all these things start happening on their own. If you are blissful you will find a few flowers are being offered but those flowers are of your consciousness, there is light but that light is of your own inner flame; there is fragrance but that fragrance belongs to your very being. This is true worship.

My sannyasins are not to become ritualistic. The whole earth is our temple -- all that is needed is a certain inner transformation in you. And nothing outer can trigger it; only you can do it, nobody else can do it for you.

So being here with me learn only one thing, and that is blissfulness -- and you have learned all, you have learned the whole science of religion. In fact the Indian temples were created in the same way; they represent a man sitting cheerfully, silently. When you sit in a lotus posture the way Indians have always prayed and meditated, that is the shape of a temple too: exactly the same base, then the body, then the head. The temple simply represents a certain gesture within you, as far as art is concerned but it has nothing to do with religion; it is a symbolic piece of art. But one should not be deceived by symbols, only the real can fulfil you, not symbols.

(Osho speaks to Prarthi on prayer.)

Prayer is not something that you can do once or twice a day, not something for which you can have a special time. Prayer is a quality that has to be grown so that it remains with you twenty-four hours a day, even when you are asleep.

The man of prayer remains prayerful the whole time. It is not a question of praying at some certain time. That means if you pray for one hour every day, for the remaining twenty-three hour, you will be doing just the opposite. Then how is that one-hour prayer going to win? Out of twenty-three hours of no praying and one hour of praying which is going to win?

Unless prayer becomes your very breathing it is not possible for it to happen at all. And only one thing can become a twenty-four hour phenomenon and that's bliss. One can remain blissful. A simple thing has to be understood, and that is witnessing: whatsoever happens in life remain a witness and your bliss will not be disturbed.

Success comes, don't think it is your success, and failure comes, don't think it is your failure. All are accidental, coincidences -- success and failure both, richness and poverty both, fame or no fame. Whatsoever happens is accidental; only one thing is not accidental and that is your witness, the one who goes on watching the whole scene. Sometimes it is cloudy and sometimes it is sunny: watch both with equanimity, with an equilibrium, with no choice, with no preference. And you will be surprised, if you can do this witnessing you will find a strange thing happening, you are constantly blissful for no reason at all.

Bliss is a by-product of witnessing and once it has started happening then it continues twenty-four hours a day. Even in the night you will be witnessing your dreams. And ultimately you will be able to witness dreamless sleep too. When there are no dreams to witness you will witness the dreamless sleep. But you will remain constantly a witness. And with that witness the fragrance of bliss continuously surrounds you. To be that is prayer: a twenty-four a day offering to existence.
All else that goes on in the name of prayer is pseudo.

Going All the Way

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FLOWER POWER

A sannyasin cannot be a rock; he has to be a flower. The rock represents hardness, the flower represents

softness. The rock represents destructiveness, the flower is creativity.

Every rock has to become a flower; every rock has the seed to become a flower, it has the potential. But one has to discover the flower, one has to remove the rock chunk by chunk so only the flower is left. The flower is the very centre of the rock. In fact the rock is not your enemy, it protects the flower until the time is ripe.

So one should not be against the rock but one should not cling to it either. Be thankful to it but now the moment has come to discard it. Now let it be something that is past, that is no more relevant, that will not have any meaning in the future. Now the future belongs to the flower. Think of yourself as being more like a flower with all its softness, vulnerability, delicateness, femininess, receptivity.

The flower lives very momentarily, it is not stable. The rock is far more stable, it is almost permanent. The flower is born in the morning and may be gone by the evening yet for those few moments that it lived it *really* lived. It danced in the wind, in the sun, in the rain -- it rejoiced.

The rock may be almost permanent but it is dead, it lives not. Durability has no value. Even a single moment of total aliveness is far more significant than being dead for the whole of eternity.

So let the rock be the past and the flower the future.

PARIJAT IS THE NAME OF AN EASTERN FLOWER

Parijat is the name of an Eastern flower.

Flowers represent many things. The one thing that is the most important of all those is the phenomenon of flowering, of opening.

Man is also a flower, but closed like a bud. And unless we make a deliberate effort, unless we help, it won't open on its own. Society has created every kind of hindrance for its opening. Society is against the ultimate flowering of man because the moment a man flowers he becomes transcendental to all kinds of social formalities, structures, religions, nations, ideologies -- and everybody is afraid of that transcendence. That means one has gone beyond all that you cherish and think of as very valuable.

To the transcendental consciousness all social morality is childish, stupid. Nations and politics are only for the mediocre, for the unintelligent; they are almost for the insane.

It has happened just now in America: the whole country has gone from choosing a peanut as president to choosing a big nut! And this goes on happening everywhere -- small nuts are replaced by bigger nuts. Only bigger nuts can replace them because only the bigger can push them out; otherwise they won't budge an inch.

The man who becomes transcendental is no longer a Hindu nor a Christian nor a Mohammedan, is neither German nor French nor Indian; he transcends all these limitations. That's why no society wants anybody to flower: people should remain mediocre, ungrown-up, because those ungrown-up people are always dependent on leaders, on priests, on popes, on imams and ayatollahs. They are always dependent on somebody. They have to be -- they need a father figure.

The ungrown-up person's mental age remains somewhere nearabout twelve or fourteen; he never goes beyond that. Millions of people die at the age of fourteen. That is their psychological age and that is the age of their death too. Then only the body goes on living but their soul remains absolutely dead, repetitive.

Sannyasins have to learn how to remove the barriers. And they can be easily removed, the only thing is that you have to become conscious of what the barriers are. They can easily be removed because you can just throw them away, nobody can prevent you. You can simply drop out of all "isms," ideologies, churches. Who can prevent you? You can simply use nations for normal purposes -- the passport, the visa -- otherwise deep down you can be free. You need not be a German or an Italian, just to be human is enough. You need not be identified with any race.

Once all these hindrances are removed, meditation becomes very simple. And meditation is a nourishment for the flower, it is like the sun rising: as the sun rises the flower starts opening.

So remove the barriers and start meditating and becoming silent -- and the sun will rise in its own time and the flower will open up.

(Osho names another sannyasin, Harsinger; it's also the name of a flower.)

Flowers are songs of nature, existence rejoicing. The flower is really the language of delight. In its own way nature is saying that it is happy, celebrating.

My sannyasins have to be flowers on a higher plane so that god can feel millions of people around the earth rejoicing. Sannyas is also only a language of delight. I don't teach you anything about hell and heaven and life after death; I only teach you life herenow, and how to be colourful, fragrant, how to dance and sing and how to show your gratitude towards existence. That is enough and that takes care of everything else.

No other religion is needed; just be a flower, and in that very being you have prayed -- you have surrendered, you have expressed your gratitude.

(Madhukamini is the name of a flowers and one that is among his favourites -- Osho tells another sannyasin.)

It has a special way: when the Madhukamini flowers then thousands of flowers come to the tree. They don't come in small numbers they explode; the whole tree becomes just flowers.

And another beautiful thing about the Madhukamini is that It blooms in the night. Flowers ordinarily bloom in the day, they need the sun. Only very courageous flowers bloom in the night. They don't bother about the sun and darkness does not disturb them at all. It is a white flowers you can see it even in darkness.

And the third thing about Madhukamini is that with just a small breeze its petals start falling down, showering like rain. In the morning yoU will find a thick layer of petals all around the tree, and it is so fragrant that just one single tree is enough for at least half a mile.

I would like my sannyasins to be like Madhukamini because the night is really dark. Humanity is passing through a very dark space; unless we decide to flower in darkness there is no possibility of flowering.

Individual flowers have happened -- a Buddha, a Jesus, a Zarathustra, a Lao Tzu -- but that is not going to change humanity. That is just like your pouring a spoonful of sugar into the ocean and hoping, that the ocean will become sweet. It is hoping against hope.

We need an explosion, thousands of Buddhas are needed around the earth; less than that won't do. Unless millions of people bloom humanity cannot grow. And it has come to a point where either it has to grow or it has to commit suicide. It has never been so crucial before. Nature has brought man to the ultimate point where a decision is needed, a conscious decision. Nature is not going to help any more, nature has done its work. As far as nature is concerned its work is complete. Now man has to take his own evolution in his own hands -- and that's the whole purpose of sannyas.

MISERY MAKES MONADS OF MEN

The miserable person becomes closed. That is the nature of misery, the intrinsic nature of misery, that it closes you; all the windows, all the doors, are closed. You are afraid, so much so that you withdraw within yourself. Misery makes one introvert and introversion is a kind of morbidity, it is slow suicide.

One should be capable of going in but one should also be capable of going out. One should remain free; one should not become obsessed either with the inner or with the outer, because both together make our lifes both together create the harmony, the balance.

The categories into which Jung has divided humanity are true as far as the humanity that exists today is concerned -- but they should not be true for the future. Jung divides humanity into the extrovert and the introvert but that division has to be dissolved; one should become capable of both. And the miracle is that the moment you are capable of both you transcend both. Only the transcendental can be capable of moving in and moving out. Something that is neither in nor out can move between the two. The in cannot come out, the out cannot go in; a third element, which can have the movement, is needed.

Misery makes people introverts. It is a kind of psychological grave. Blissfulness makes people more communicative, more available, more open,,more vulnerable, more healthy. Extroverts are always healthier than introverts -- for the simple reason that they relate with life, and life is god. And when you relate, when you rejoice, when you share with existence, existence also responds. It is not indifferent to you, it is a very loving existence. If we are blissful it showers its love on us.

So the first thing is to become blissful, because humanity is almost crippled and paralysed because of its misery.

We have lived the misery and the pattern of misery for so long that it has almost become our life style. In fact people think the more miserable a person is, the holier he is; the more sad, the more serious, the longer the face the greater saint people think he is.

Christians say Jesus never laughed, never in his whole life. It does not say anything about Jesus, it simply says something about the Christians: that is their idea of a perfect saint. How can a perfect saint like Christ laugh? -- laughter seems to be so human and he is the son of god.

This is a very ugly approach towards life, very ill, sick, sickening, nauseating. My approach is just the opposite of it. To me laughter is prayer, to me blissfulness is virtue, because it's only through laughter and blissfulness that you will become a beloved of god.

Yes, one should also be capable of going in, because there too god exists. He is within, he is without, and he should be tasted in every possible way. He should be experienced from all possible aspects and dimensions -- and these two are very fundamental dimensions. But first one should experience god through bliss by communicating with stars and trees and rivers and mountains, by communing with people, animals, birds. That is a natural phenomenon. When you have experienced god without, then it is easy to move in. Now you know that if god exists in everything he must exist in you too. It can't be otherwise; he is life and you are alive and he is everywhere -- how can he miss you? He must be there too.

The experience of god in the universe, in its beauty, in its splendour, makes one trust going in to the deepest core, to dive deep. Then the interior and the exterior become one, then it is one spectrum and you can easily move from one polarity to the other. When a person is capable of moving between the both with ease then he is a sannyasin.

I am against monks and nuns and the people who have renounced the world -- they are all morbid, sick, cowardly, afraid. It is out of fear that they have become closed.

One should go inside to discover, not out of fear but on an exploration. The inner-going consciousness should be an adventure, not out of any fear. There is no need to be afraid, there is nothing to be afraid of. If only god is then how can there be anything to be afraid of?

So to me the first thing is to be blissful -- that will help you to experience god in manifold forms around you -- and then enquire within. And then remain available for both, never cling to any one aspect.

The truth can be true only if it is whole. The moment you divide it you destroy it.

GOD: AS CLOSE AS YOU ARE CONSCIOUS

Meditation is a certain kind of archery; god is the target and we are the arrows. And once we are clear about the goal then the arrow starts moving in a direct line, it does not go zigzag.

Jesus says the path to god is narrow but straight. Both qualifications are significant. It is narrow, narrow because only one person can walk on it. You cannot take somebody with you, you have to go alone, hence it is narrow, so narrow that you cannot even take your friend, your beloved, with you. You have to go alone; nobody can go in a crowd. And it is straight; nobody can go zigzag, one can only go like an arrow.

The whole thing is to be aware that god is our target. In everything we are searching for god. That's why there is so much frustration in life.

You love a person but it is not long before misery starts settling in. All those fantasies of the honeymoon days are finished. They don't last long; soon there is despair, a kind of hopelessness. Why? The analysis that people make is wrong; they think *this* person has failed them and the same is the attitude of the other, he thinks you have failed him or her. Nobody has failed anybody, in fact both were searching for god and god has not been found. They were imagining god in their lovers and they have found only very limited human beings with all kinds of ugliness, possessiveness, jealousy. Their idea was of something divine and what they have found is very ordinary -- that's the frustration.

When people fall in love, they always fall in love with god. In the beginning lovers always think of the other as divine. The man thinks he has found the woman, the woman he has been searching for his whole life. The woman may be absolutely crazy.

Now, Teertha is here sitting just behind you: he has found Krishna -- one of the craziest women in the whole commune -- and he thinks this is the woman he has been searching for his whole life!

But how long can you think that? Within two or three days Krishna will reveal her reality and then Teertha will say, "My god! -- is this the woman I have been looking for my whole life?" But this happens to every lover.

And it is not only about love but about everything. The person who has been searching for money thinks that once he has got enough money, so many million dollars, he will feel at ease -- arrived -- and there will be no need to worry and no need to be miserable; then he can rest and enjoy life. By the time he reaches the

point suddenly he realizes that the money is there but there is no relaxation, no rest, no joy. He is as miserable as before or even more, because at least before there was a certain hope; even that hope has left.

My own observation is that people are searching for god in love, in money, in prestige, and they are going to fail everywhere because god cannot be found this way; they are looking in the wrong direction. They are not conscious of their search.

A sannyasin has to be absolutely conscious of the search, conscious that we are looking for the ultimate truth in everything. Once this is clear then everything else becomes secondary and god is the only quest, then life can move like an arrow, directly. And the miracle can happen even in a single moment. If one is really conscious then god is not far away.

The distance between god and you is really the distance of consciousness; if you are unconscious then god is far away. The more unconscious you are the farther away he is; the more conscious you are, the closer. If you are absolutely conscious then this very moment god is possible -- because god surrounds you. He is your breath, he is your very heartbeat.

LOVE -- THE SOUL'S SCENT

The Sufis have one hundred names for god, in fact, ninety-nine, because one is not spoken and cannot be spoken but it has to be counted. It is silent. That is the truest name, the hundredth, but there is no way to say it. Ninety-nine names are ninety-nine aspects. Kamil is one of the aspects of god: perfection. And the thing that man can bring closest to perfection is love. It is because of this that Jesus said god is love, because in the human experience the most perfect experience possible is that of love; all other experiences are going to be very imperfect.

For example, one can have great physical strength but it cannot be perfect. Even the greatest wrestler has to die; in fact the wrestlers die early deaths and they die out of very dangerous diseases. Gama died of tuberculosis. In those days there was no medicine for tuberculosis. He had the most perfect body possible but he died very early. The body has limitations, the mind has also limitations; even the most perfect mind has its flaws.

Even a man like Albert Einstein, who is certainly the greatest mathematician in the whole of human history, used to commit such errors in his calculations that even a school child would laugh. He himself was puzzled at how he could manage to know about the infinite universe when he committed such small errors.

Once it happened that he was travelling in a bus, he gave the fare to the conductor and the conductor gave him back some change. Einstein counted it and he said 'This is not enough, give me more.' The conductor counted the change again and gave it back to him and said 'This is perfectly okay.' Einstein counted again and he said 'No, this is not right.' And the man said 'That means you don't know how to count -- get lost!' He was not aware that this man was Albert Einstein, and what he is saying to him 'You don't know how to count, you don't know even a little arithmetic. Don't bother me and don't bite my head off.'

Albert Einstein has recounted in his memoirs that it was a shock but the conductor was right: when Einstein counted, the conductor was right and Einstein was wrong.

Mind has its limitations because it is a machine. Only one thing has no limitations, and that is love, because it is beyond body-mind; it is the only spiritual quality. Love is the fragrance of the soul, hence it comes closest to perfection. Living a life of love is living a life of prayer, religiousness, spirituality.

My whole message is of love. Love unconditionally, love for no other reason but for love's sake -- and that will bring you closer and closer to god every moment of your life. And in fact when love is perfect god immediately happens, because love's perfection and god's happening are two sides of the same coin.

THERE'LL ALWAYS BE AN INNER-LAND

(And unless we explore it we will remain outsiders to ourselves, Osho tells Swami Svadesh.)

Svadesh means one's true country, one's own country. To translate it is a little bit difficult because 'sva' means your innermost self and 'desh' means the land, the country -- the country of your innermost self. It is unexplored, and man is so mad that he goes on exploring everything else.

He will go to Everest, to the North Pole, to the South Pole, he will go to the moon. Now he is trying to reach to Mars and soon he will be going to other planets; preparations are on the way, projects are on the

way. And nobody exactly bothers about why.

What are you going to do even if you reach the moon? You will be the same fool as you are here. What is going to happen on the moon? You will fight in the same old way. Christians will be Christians, Hindus will be Hindus, Russians will be Russians, Americans will be Americans, and they will start dividing the territories and they will start putting up their flags and fighting. The same thing will be repeated on the moon, on Mars, on every planet wherever man goes, because unless *you* change nothing is going to happen.

The whole misery is because one thing remains unexplored, and that is our innermost territory. And that is where the light is, that is where the potential for transformation exists.

Sannyas means a decision to explore your inner world; it is the search for your real country. Unless you have found it wherever you are, you are going to remain a foreigner. Even in your so-called country you will be a foreigner. Only the man who has discovered himself is at home. Wherever he is he is at home because he has found the home.

WOMB IN THE IN

Man is not only miserly in giving, he is even more miserly in receiving, because in fact as far as giving is concerned it is not against the ego; the ego enjoys it. You are the giver, you are higher than the person to whom you are giving. But ego feels very humiliated in receiving because ego feels you are lower and the person who is giving is higher. and all that is significant in life has to be received, it cannot be achieved.

Love cannot be achieved, truth cannot be achieved, peace cannot be achieved, god cannot be achieved; you just have to be receptive like a womb, available. You have to become a host. And unless you trust existence you cannot be a host. If you are too cautious then you cannot welcome everything and in your very cautiousness you will miss the real guest.

God is missed because people are not ready to receive, otherwise god comes every moment and knocks on your door. There is no need to go in search of god, god in continuously searching for you, but you are not ready to receive. And it is such a great gift that unless you put your whole ego aside you will not be in a welcoming mood.

To welcome existence simply means to surrender the ego. In the very surrender of the ego your heart opens and becomes just a welcome -- and then miracles are possible. And everybody is entitled to miracles. If they are not happening then you are not *allowing* them to happen -- remember it!

INNO-SCENTS: THE FRAGRANCE OF SAGE

Pavitro means pure, innocent -- pure not in the sense of morality, pure in the sense of innocence. One has not to become a saint one has to become like a child. That is the difference between the saint and the sage: the sage is childlike and the saint is very calculative, each of his moves is very calculated. He is like a chess-players he contemplates at least three or four or five moves ahead of time: 'If I do this what will happen? If I do this am I going to fall into hell or reach heaven? If I do this will I be accumulating virtue or not? and how much? The saint is basically a Jew. All saints are Jews and all Jews are saints! (laughter) The whole thing is businesslike.

The sage is innocent. He lives like a child. That's what Jesus means when he says 'Unless you are like small children you will not enter into the kingdom of god.' Now, he couldn't mean saints because they are never like small children. He must have meant sages.

Christianity has avoided even the word. In Christianity sages have not existed at all, only saints -- and Christians have a very ugly meaning of the word 'saint'.

In Sanskrit also the word exists as 'sant'; -- it is the same word as 'saint' -- but in Sanskrit it means one who has achieved truth. 'Sat' means truth and 'sant' means one who has achieved it -- but the Christian meaning of saint is very ugly. It means one who has been given sanction by the church, that yes, he is a saint. He is sanctioned, certified -- -that is the meaning of the Christian saint.

So sometimes it happens that they give posthumous sainthood. The person may have died three hundred years ago. In fact he may have been condemned by the Christians and then later on they start feeling guilty; they find out that that was not the right step, so they make him a saint.

It happens in the reverse order too: a saint may have died three hundred years ago -- he was sanctioned

by the church, then later on they discover that he was not really a saint -- according to the rules (laughter), so they take the certificate back!

You will be surprised that it has even happened -- this is unbelievable -- that one saint who died three hundred years ago had his certificate taken away -- and when you take away the certificate, of course, something has to be done. And what can you do? -- the man has been dead for three hundred years. His grave was dug up and his bones were taken out and dragged along the road, and insulted in every possible way... because what else can you do? For three hundred years you have worshipped the wrong person, now the balance has to be put right.

Just now this Polack pope has reopened the case of Galileo, because now they recognise that it was foolish to ask him to change his idea, his hypothesis that the earth goes around the sun. They had called old Galileo -- he was seventy-five or more -- from his deathbed. He was dragged to the court of the pope and he was forced to kneel down and he was told to ask forgiveness for the sin that he has committed against the Bible -- because the Bible says the sun moves around the earth and how could he dare to go against the sacred scripture?

Galileo must have been a very sensible man. He said 'That's perfectly right -- I must be wrong. How can I be right against the scripture? -- the scripture *has* to be right. So forgive me.' And when he was getting up one of his friends said 'Are you really changing your hypothesis?' Galileo said 'What is wrong in changing the hypothesis? because my changing of the hypothesis is not going to make any difference at all; the truth is that the earth goes around the sun. Even if I change it the earth is not going to listen to me, neither is the sun going to listen to me. Why should I get into unnecessary trouble?'

The case was closed because he asked forgiveness, but now they are feeling guilty because now it is absolutely a fact.... It looks ugly that the church did this stupid thing with Galileo, so, the pope has ordered the case to be opened again, and for things to be put right.

The Christian idea of a saint is just like a certificate of a university you are certified, you have followed the rules and regulations. But that is possible only if the man has been very calculative. In fact I don't think, if Christians were asked to issue a certificate for Jesus, that they would be willing to. I don't think they would because he never followed their rules and regulations; he cannot be given saint-hood.

Nobody has asked -- nobody has raised the question, but I want to raise the question (laughter)... whether Jesus is a saint or not. What kind of saint is he? He showed nothing of the sainthoodness that is expected of Christians. He moved with prostitutes, gamblers, drunkards, he enjoyed eating, drinking and merrying. He must have been a man more like Zorba than like a saint. If he were a saint the Jews would not have crucified him.

He was a sage, certainly, but not a saint. But that word does not exist in the Christian vocabulary. Sage is a Taoist terminology; Lao Tzu is a sage, Chuang Tzu is a sage. They don't talk about saints, saints are just very ordinary people. Sinners are against the social rules and saints are fulfilling the same rules. They are not very different; as far as their quality is concerned they belong to the same category. But the sage transcends them both. When I use the word 'pure' I mean the sage, not the saint.

Be like small children. Rejoice, wonder, live in awe! Each moment life brings so many surprises that it is strange that people are not living in a continuous 'Aha!' 'Aha!' and...

(There is a peal of laughter. Osho pauses -- then says:) Say it loudly! You said it very...(more laughter) only in the heart; say it loudly -- aha! You will have to learn!

-- How long will you be here?

-- Four days.

-- Aha! (gales of laughter)

Going All the Way

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PRAIRIE OR PARADISE

Man is born with a great potential to flower, he is born to become a garden, an oasis. But what really happens is very unfortunate: ninety-nine point nine per cent of people remain just deserts And the simple reason is that we never think of life as an opportunity to grow; we take it for granted, we accept it as if it is already complete. We think of it as a thing -- and it is a process -- it is not a thing. It begins in birth but it does not end anywhere; it goes on and on, even beyond death.

A sannyasin has to think of life as an opportunity, as a process, as a potential, as a challenge for growth. And then bliss is yours. Once you start consciously thinking in these terms you enter into a different dimension; the desert is transformed into a garden. And to be a garden is to be in paradise. That is exactly the meaning of the word 'paradise'. It comes from the Persian, 'firdaus' -- -firdaus means a garden.

CELEBRATE AND YE WILL FIND

My sannyasins have to be like flowers. Just as the sword represents violence and war, the flower represents love and peace. My sannyasins are really flower people! We are not fighting with anybody we are not integrated in any fight -- we are not at all concerned with any religious crusade. We are not Jehovah's witnesses, we are not Christians, neither Mohammedans nor Hindus -- they have always been warring, fighting. We just want to be left alone so that we can do our own thing, so that we can just be ourselves.

The flower simply represents love, silence -- peace, joy, festivity -- colourfulness -- and that's how my sannyasins have to be. They have to be a totally new kind of religious person, not like those old, dull saints -- not sober and very serious and doing something holy. My sannyasins have to live like nobodies -- because whenever you try to live like somebody there is bound to be fight because it is a power struggle, it is an ego trip. Love the world in its absolute ordinariness. There is no need for another world -- this is more than enough. This is too beautiful, it cannot be improved upon -- enjoy it! And in enjoying it you will find god.

The old religions were telling people to renounce life. I say rejoice in life because god is life; if you rejoice only then will you find him.

HAPPINESS IS AT HOME-NESS

A man without bliss is a man without a home. He may have a house but he cannot have a home. And the man who is blissful may not have any house but he will have a home -- in fact wherever he is he will be at home.

The miserable person is always in a state of tension everywhere. He feels an outsider, a stranger, he cannot relate with existence -- he cannot relate with himself. He cannot see any meaning in life. He feels like driftwood -- accidental, and how can one really live if that feeling of being accidental persists? Then

one can only somehow vegetate -- and that is not life; just somehow carrying on is not being alive.

Unless there is dance there is no life, unless there is celebration there is no life. My religion consists of blissfulness, love, poetry, music, dance, celebration. And once you have found the art of being blissful you have found the ultimate home. Then you are no more accidental,,then your life becomes part of this immense universe, its beauty, its glory, its splendour. Then the flowers are yours and the stars too.

And to be blissful is not difficult; we just have to be consciously at work for it. It is an art to be learned. I call it meditation -- -that is just a name for the whole science of blissfulness.

SANNYAS: EGO ALTAR

(Osho explains the meaning of Arpana Donatella.)
Arpana means surrender, offering oneself to god.

Any offering is pointless unless you offer yourself. One can offer money, but that is not a true offering, because everybody comes empty-handed so whatsoever you possess does not in fact belong to you. You came empty-handed and you will go empty-handed. The only thing that can be given to god is your own being -- that's all that one possesses.

And Donatella means a small gift. Of course one is a small gift for god, but a gift is a gift; no gift is small in that sense. Its being a gift is enough, it is always infinite.

From the side of the giver it may be a small gift but from the side of the receiver it is immense. So we give small gifts to god but god receives an infinity. We don't love anything. What have we got? -- just a little love, a little candlelight -- but in offering it, it becomes big.

If you offer yourself totally a new experience happens: by giving yourself you become empty , and in that emptiness god starts pouring *his* gifts. We give nothing but we get everything.

And sannyas is exactly an offering of your being to god. So your name precisely defines sannyas.

STILL THE MIND: BLISS, THE WINE

Meditation is a process of stilling the mind, of settling it. Ordinarily it is a chaos. Transforming the chaos into a cosmos, that's what meditation is all about. Ordinarily it is just noise. Changing that noise into music, creating a hidden harmony in it, that's what meditation is. When the mind is quiet, silent, harmonious, naturally great joy comes. That is the meaning of Barbara: coming with joy.

Only the meditator knows the infinite blissfulness of existence, the tremendous benediction of it all. All others simply go on missing the point. So by becoming a sannyasin meditation becomes your very target. Everything has to be staked for it, everything has to be risked for it. Nothing is more important and nothing is higher. Meditation becomes your central theme of existence, and then more and more joy starts happening. And there is no end to it, it is an infinite process. There is a beginning but no end.

(And on a similar theme Osho talks to Dhyano Luis.)

It is only through meditation that one -- aware of the glory of existence. Meditation is a bridge. Without meditation you are disconnected from existence. You are there, the existence is there, but there is no bridge; you are on this side of the river and the existence is on that side of it. You can see it but you cannot touch it, you can see it but you cannot feel it. It is there, just like a dream, but -- not a reality. It becomes a reality only when the bridge is made.

When you become capable of moving between these two shores -- between this world and that -- between and thou, between the inner and the outer, between the visible and the invisible, then you know how much beauty is contained in every moment and how much bliss can be released. There is no need for anybody to be poor. Existence has so much to give that everybody can be an emperor -- there is no need even for competition.

EMPERORS OF ETCETERA

My observation is that the miserable person becomes mean, cunning, untrusting, dishonest, insincere, inauthentic. Simply because he is miserable he is angry at existence, he wants to take revenge. We cannot have a noble character, he cannot have nobleness around him. Nobleness is a by-product of gratitude and he has nothing to be grateful for. He is just a complaint, a wound, and how can the wound give fragrance? -- it can only stink.

Only the blissful person is noble. Nobility has nothing to do with birth, it has something to do with the art of living. Certainly one can become an aristocrat if one knows how to live. One may not possess anything but still one will live like a king because kingliness has nothing to do with possessions; it has something to do with how you approach life. Is it with complaint or with gratitude? And one can be grateful only if one is blissful because then one feels that existence has given one so much, how can one repay it? There is no way to repay it -- hence gratitude arises. If there were a way to repay there would be no need to be grateful. But there are things which cannot be repaid -- then the only possible way is to feel thankful. In that thankfulness, meanness, deceptiveness, cunningness, all disappear; one becomes simply innocent, trusting.

And the moment you trust existence you start feeling the presence of god. God is not a belief. It is trusting existence that makes you feel the presence of god -- it is an experience. But everything begins in blissfulness.

So my sannyasins have to start their journey with laughter, with joy, with dance.

EGO: I-LAND

Man can live either as an island, isolated from existence, thinking himself separate, as an ego, but then there is misery. Then misery is absolutely certain, because we are going against existence.

You cannot be blissful if you are going against existence. You are fighting a losing battle. It is like trying to swim upstream: you may succeed a little bit but sooner or later you will be exhausted, tired -- and then the river will take you. And because now you are defeated this river taking you away will look like an enemy. It is just your idea that has created the bhole problem. The river is not fighting with you, it has not defeated you; you tried to fight with it and you got defeated. The river is not responsible at all. If you had taken a different approach, if from the very beginning you accepted going with the river, there would have been no defeat, no frustration. You would not have felt that existence has been against you; you would have rejoiced. Going with the river, dancing with the river, you would have felt the river giving you strength. That is the way of the religious person.

The first -- the way of the ego -- is the way of the irreligious. The second -- the way of let-go -- merging and melting into existence -- that is the way of the religious person. And the moment you melt and merge with existence god becomes your strength and there is great rejoicing in the heart. Each moment is a moment of victory and without any fight, without any struggle. That's the miracle of being religious.

CHOOSE AND YOU LOSE

(Indradhanu means rainbow. Osho tells another sannyasin about the significance of her new name.)

The rainbow is symbolic of multi-dimensionality. It has the whole spectrum of colours. Religious people in the past have lived a one -- dimensional life -- and when you choose to live one -- dimensionally you become unnecessarily poor, you cannot be rich.

Richness means multi-dimensionality. Richness means ring life in its totality, not choosing but living it in all its colours, in all its shades -- in all its possibilities. The more windows you have to your house -- the richer your house will be because one window will open to the East and you will see the sunrise -- and another window will open to the West and you will see the sunset. ,The sunrise has its beauty and the sunset has its own beauty, and they are incomparable. There is no question of choice -- the chooser will be a loser. If he chooses the sunset he loses the beauty of the sunrise, or vice versa. Life should be lived in as many ways as possible.

One should love poetry, music, painting. One should try to reach beauty, truth, goodness, from all directions. There is no need to become a simple line, one should be a rainbow.

My first idea for my sannyasins' robe was the colour of the rainbow, but that would have been too

psychedelic. And I am already so notorious that thought it better not, it would be too much. (laughter) Otherwise that was my first idea!

THE REAL SWINGER IS A NON-CLINGER

(Samira means breeze, and it represents many qualities that a sannyasin should imbibe.)

One is -- it comes like a whisper. It does not make noise, it does not make proclamations; it comes very silently, you cannot hear it -- suddenly it is there. And that's how god comes -- truth comes -- bliss comes, love comes -- they all come in a whisper-like manner, not with trumpets and drums. They suddenly come without even making any appointment, without even asking you 'May I come in, sir?' -- they just suddenly come. And that's how the breeze comes: one moment it is not there, another moment it is there.

And the second thing: just as it comes, it goes; you cannot hold to it, you cannot cling to it. There is no possible way. Enjoy it while it is there and when it goes, let it go. Be thankful that it came. Don't feel any grudge, don't feel any complaint. When it goes it goes -- nothing can be done about it. But we are all clingers. When love comes we are very happy but when it goes we are very hurt. That is being very unconscious -- ungrateful -- misunderstanding.

Remember, it comes one way,,now it is going the same way. It did not ask... why should it ask now if it can go. It was a gift from the beyond -- mysterious, and it has to go in the same mysterious way.

If one takes life like a breeze then there is no clinging, no attachment -- no obsession -- one simply remains available aud whatsoever happens is good.

For example, right now there is no breeze at all. It has its own beauty. Not even a leaf is moving, the trees are standing like Buddhas. This is its own beauty and its own dimension, its own richness. Then the breeze will come and the Buddhas will become dervishes -- whirling Sufis -- and the trees will dance and sing. And when the breeze has gone again they will be Buddhas.

This is how one should be, particularly how my sannyasins should be -- capable of both. Life brings many things and one never knows what more is going to come. So never cling, because if you cling your hands will be full and you may miss the next gift.

Once George Bernard Shaw was asked -- What do you say about making love in the morning? -- He said -- I am against it... because one never knows who one is going to meet in the afternoon! -- That's right. (much laughter)... one never knows! It is better to wait!

Life goes on giving new things. Never cling,,never remain obsessed with any experience. Be open, certainly, the doors should not be kept closed, so when the wind comes, good, when the sun comes, good, when the moon comes, good, when the rain comes, good. When nothing comes that too is perfectly good, a peaceful moment, nothing is coming, a restful moment to relax.

Rest is good, dance is good. One just needs a little bit of understanding, then the whole of life is good. How long will you be here? -- That's good! (much laughter)

Going All the Way

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THAT WHICH BRINGS US TOGETHER SETS US APART

(It is called love -- and animals can't do it.)

Aristotle and others who define man as a rational animal are not right -- because reason is not his distinction. Other animals also have reason, maybe a little less -- but the difference is only of degree; there is no qualitative difference. And now we know that even machines can have intelligence, computers can have intelligence.

A computer is more rational than any man can ever be, more rational than Aristotle himself. Aristotle was not very rational. He had two wives -- now, a rational person cannot even have one -- -- and for his whole life he was tortured by two women. One is enough, in fact more than enough; to be pulled by two is not a very rational decision. And he writes in books a thousand and one irrational things.

One of the most irrational things he writes is that women have less teeth than men. He had two wives, he could have asked them or counted their teeth; it would have been so simple an experiment. No laboratory, no science was needed, just simple arithmetic, but he never bothered. The idea was prevalent in Greece that women have less teeth. Obviously they must have everything less than men. That is the male chauvinist idea: everything should be less. How can they have an equal number of teeth? That is irrational.

My observation is that love is the only quality that making man different from everything else in existence. But very few men are loving. So all men are not distinguished, they are ordinary. Only once in a while a Christ -- a Buddha, a Lao Tzu, has experienced the ultimate peak of love and they are the salt of the earth.

My sannyasins have to move deeper into the phenomenon of love, they have to explore it in every possible way and they have to purify it of all lust. They have to make it more and more close to prayer, and ultimately it becomes just prayer.

When love is just a prayerfulness one has attained true humanity, then one is really born_born as a man. Before that one was only in the womb, asleep. To attain love is to be a rake.

CREATOR OR HATER

Love has immense power but a very different kind of power. We are acquainted with the power of violence and aggression, we are acquainted with the animal power -- destructive power. That's why we go on writing history about Alexander the Great and Genghis Khan and Tamerlane and Nadir Shah and Adolf Hitler and Joseph Stalin and so on and so forth. These people have a certain power but that power is of violence, aggression, destruction. It is against god, it is against existence. These people are really criminals. History needs to be rewritten, these people should be completely dropped out of history as if they never existed. Children should not be poisoned with their names.

History should be concerned with Gautam the Buddha, Jesus Christ, Zarathustra, Krishna, Kabir, Meera, Rabiya -- men and women of love. They also have a power but that is a totally different kind of power, it creates. To destroy is very easy. Any child can do it, any fool can do it, it needs no intelligence. But to create needs great intelligence. It can be done only by people who experience beauty, truth, love.

To be creative means to be part of god because god is the creator, to create means to participate in his creativity -- and that -- q the power of love. The man of love always creates. Poetry -- music, painting, or whatsoever he does is creative. And the man of creativity slowly slowly learns about love.

But my approach is to start from love because that is the centre, and creativity is the circumference. If the centre is there the circumference will happen automatically, but to create first and then to move towards love, is a far long process. It may take lives and even then there is no certainty -- because each time you die

you lose whatsoever you have attained on the circumference -- because each life will give you a different circumference,,only the centre remains the same. So whatsoever we attain at the centre of our being becomes ours forever, death cannot destroy it -- it will be with you in the new life. It goes on accumulating; circumferences go on changing every life. So many times people create much on the circumference but they lose it again and again.

My whole effort here is to start from the centre itself, only then are you on the right track. Love and let love become creativity in your life. That is my whole religion. Love plus creativity is equal to religion.

TRUE RELIGION: AESTHETICISM, NOT ASCETICISM

Beauty is the most godly experience. One should not think about god in terms of theology -- that is the wrong route, an absolutely wrong route. One should think aesthetically about god, and to think aesthetically really means to feel. You cannot think aesthetically, you can only feel. Beauty is felt, not thought. You don't *think* that the sunset is beautiful, you *know*, you *feel*; that's why you cannot prove it to others. If somebody denies it there is no way to prove that it really is beautiful. If somebody says the rose flower is not beautiful what can be done? We can feel sorry for him but we cannot help him to experience the beauty of the rose. He is not available to the rose, his heart is not open to the rose.

There are millions of people who have not experienced beauty and whatsoever they think is beauty is nothing but biological lust. If a man thinks that only a woman can be beautiful and never bothers about the sunrise or the flowers or a bird on the wing or the clouds or the stars, he does not know anything of the woman either. It is only the hormonal, the instinctive, the unconscious in him, which makes him clouded, infatuated, and which makes him think the woman is beautiful -- that is not the experience of beauty.

The experience of beauty has nothing to do with biology, it has something aesthetic. And when you know the aesthetics of beauty then certainly a woman, a man, the trees, the clouds, the mountains... then the whole universe is involved in it. And to experience beauty in all its forms is to feel god. That's why I say beauty is the most divine experience.

Become available to beauty in all its forms. Open up open as many doors and windows as possible. The more you know of beauty, the more you will know of god. And the beautiful thing about this experience is that you will not become a Christian or a Hindu or a Mohammedan because you are not going via theology; you are approaching god directly, not via the priests. The priest poisons. He is the greatest poisoner, the greatest curse that has ever happened to humanity. The priest has to be avoided like the plague.

Humanity will be in a far more superior position when the priests become something of the past, just part of history. You can save a few for the museums and zoos, etcetera but they should not be part of humanity any more. Pope the Polack will look very beautiful in a zoo (laughter). People can watch, just as they watch the hippopotamus, and they can ask what kind of animal this is? -- and that will be perfectly okay. But priests should not be allowed to dominate humanity any more; they have done enough harm.

The best way to destroy the whole strategy, the whole trade secret of the priest is to make man some direct route that he can follow towards god. And my observation is that the aesthetic experience is the most immediate. It needs no via media, no mediator -- it is immediate, it overwhelms one.

(And bliss is about as aesthetic as you can be. Osho goes on to talk to Anand Monika about the two ways in which you can come to know bliss.)

There are two kinds of blissful experiences: one is of love, the other is of meditation.

Love needs at least two people, it is a dialogue between two energies. But because the other is needed there is a limitation, it cannot be infinite. And because the other is needed there is a certain kind of dependence; hence lovers love each other but deep do, they cannot forgive each other. They ca}mot forgive the other because they have become dependent, hence the constant quarrelling between lovers. It is very significant s why do lovers go on quarrelling? They should be the last to quarrel, but they are the topmost quarrellers. Even enemies don't quarrel that much, in fact they don't meet! And lovers are together twenty-four hours a day, at each other's neck, fighting tooth and nail. Only once and a while are there love-breaks, otherwise they are wrestling; they are intimate enemies.

The reason for their enmity is very subtle and unconscious -- it is the dependence. Nobody likes to be dependent on anybody else because freedom is the highest value of life. But if you want the joy of love you have to compromise and that compromise hurts. The other starts encroaching on your space, you start

encroaching on the other's space.

Love is one kind of joy, but it is a very limited phenomenon. Unless one has known the other kind of bliss... and that rarely happens. That comes through meditation. Meditation is the bliss of being alone, the art of being alone. When you are blissful in your aloneness there is no limit, nobody to interfere, nobody to encroach. You have the whole sky to yourself.

Once you have experienced this bliss which comes through being absolutely alone, then you can enjoy even the first kind of bliss which comes through love, because then two lovers can be together and yet not interfere with each other's aloneness. That is true love, not to interfere in the other's aloneness, to give him total freedom,,not to possess, not to dominate, not to reduce the other to a thing to be used -- into a means to be used. But that is possible only for a meditator. When two meditators love then love and meditation are no more different; then they are two aspects of the same bliss. But this has not happened up to now.

Meditators have been afraid of love. They escape to monasteries in the mountains. In fact they are escaping from the other, afraid that they may be caught. They know themselves, they have experienced something of love -- and they are afraid they may be trapped again in some relationship so they are escaping to the deserts, to the mountains. There they may be able to have a certain peace and calmness and a certain joy -- but it will be only half, it will not give them the wholeness.

And there are people in the world who never bother about meditation. In fact they are afraid of meditation because they think meditators become life-renouncers and they don't want to renounce their wife, their children, their husbands their family. They don't want to renounce so they are afraid of meditation.

I have come across both kinds of people but both are half, and to be half is to be miserable, to be whole is to be really blissful. To be whole is to be holy. But one should start with meditation. One should first be able to be happy on one's own. Then there is no dependence, then there is no need to depend on anybody; you can be happy on your own -- but still you would like to share your joy.

I am doing many things here in my commune with my sannyasins, many experiments. One of the experiments is to make them all meditators and lovers so that they can start a new kind of religiousness in the world, so they can make aloneness and love go together, dancing in deep harmony.

-- How long will you be here?

-- I go back tomorrow.

-- Then come back again the day after tomorrow (laughter) or any day after tomorrow, but come back!

ECST-NEST-Y

(Bliss is our home, Osho is to make of Anand Horst's name. First, a brief exchange.)

-- What is the meaning of your name?

-- I don't know -- maybe 'nest' in German.

-- Yes, that's my feeling! I asked Nandan (a medium, she is sitting to Osho's right) -- she is a German -- and she said it means a small forest. In fact her name means a small forest; Nandan means a small forest. I was suspicious... Horst certainly means nest, it means home. That's good! (There is a ripple of laughter and Nandan grins to herself. Osho pops the mala over Horst's head and touched his third eye.)

Just look at me.

(Then Osho shows Horst his new name. He talks to him about how we only feel at home when we're happy.)

Sannyas is a deliberate search for bliss, for the real home. And unless you deliberately seek and search for bliss you will not find it. You may come across it many times but you will not be able to recognise it unless you are consciously looking for it.

We only see that which we are looking for -- remember this. Now the scientists say that only two per cent of information goes through the eyes; ninety -- eight percent is debarred, rejected, censored. for the simple reason that your eyes don't want your head to be overloaded. It is already overloaded. If all the information goes in within twenty-four hours you will go cuckoo. It has to be prevented. So only that which you are seeking and searching for is allowed. It is an inbuilt process.

For example, many people pass along the street, the same street, every day, but they all look at different things. The street is the same -- the houses, the trees, the people, everything is the same, but they all see different things. A thief passing on the street will be focussed on the policeman, he will not look at anybody else but the policeman will immediately enter his mind, because he is afraid and alert. The hungry person will only look at the hotels and the restaurants -- but the person who is not hungry may not look at the hotels and the restaurants at all. The person who has lived without any sexual repression may not look at women or men, but the celibate, the monk, the nun -- the people who have taken the vow of repressing their sexuality -- will look only at women and men. Their whole interest will be there -- nothing else will enter their minds.

So remember it, we find only that for which we are looking. And bliss is possible. It comes each moment but you never recognise it because you are running after money, power, prestige -- who cares about bliss? You say 'We will see about bliss when we retire, this is not the time.' But by the time you retire you have become so accustomed to running after power, prestige, money, that now you cannot look at bliss; it has become a life-long habit to overlook it, not to recognise it. Habits die very hard.

So it has to become a deliberate search. From this moment look for bliss in every possible opportunity.

For example, right now if you become silent then the sound of the insects and the silence of the night... and suddenly a breeze of bliss, suddenly it is there. You start falling into a restful moment. Something settles -- a pause, an interval -- and you can recognise that this is a beautiful moment.

Just go on watching, go on deliberately looking for it. And it is not very far away, it is just around the corner.

MIND YOUR BUSY-NESS

(Because there are certain things you can only know when you've got plenty of time.)

For them there is no short-cut. And all that is great belongs to that category. Only small things can be attained quickly. Coffee can be instant -- -- love cannot be. Instant love cannot be love. Instant simply means you are not even ready to pay the little patience for it.

One should learn to be patient -- to be ready to wait with open doors, with a welcoming heart, but not in a hurry, not demanding, not forcing things. And the miracle, the paradox, is that the less you force things, the more quickly they happen. The more you force them, the longer it takes.

Because meditation has to be learned -- and meditation only means stilling of the mind, the silencing of the mind -- you cannot be in a hurry. If you are in a hurry your mind will remain in a turmoil. You will be jumping ahead of yourself, you will be so interested in the result that you will not be able to give total attention to the present -- you will be looking at the future. And the meditator has to be in the present; he has to forget all about the future, all about ends and results. He has to be so attuned, so in an at onement with existence right now that he is not concerned With anything else. Of course this is possible only if one is patient.

The word 'patience' became associated with the ill people; we call them 'patients'. It became associated with ill people, with sick people, for a certain reasons healing cannot be forced, you have to wait -- you have to allow nature to work. All that medicine does is to help you to wait, it gives you hope to wait.

They say that the common cold is cured within seven days if you don't take any medicine, and it is cured in one week if you take medicine. Medicine does not make much difference, the cold takes its own time, but if you don't take medicine then those seven days look very long. Medicine helps you to hope that you are doing whatsoever needs to be done. And the more famous your doctor is... The more you have to pay for the doctor and the hospital, the better, because it gives you more hope and in hope you can wait, you can be patient. That's why the word 'patient' became synonymous with the ill person. And in a sense we are all ill, ill without god, sick without god. We are carrying wounds and they all need to be healed.

Religion is a healing process, spiritual healing. One has to be patient, so much so that one need not bother about the result. One should be in the present, in the now, in the here, and in deep trust that whenever the time is ripe it is going to happen, it has nothing to do with you.

One of the greatest statements of Krishna in Gita is s Do the work and leave the result to god; that is none of your business. Action is your business and the result is god's.

ESSENCE D'ENLIGHTENMENT

Man can stink, man can also be fragrant. It all depends on how you live, on how you approach life. If one never learns the art of living life stinks stinks badly, because unless you learn the art of living you can't have grace, you can't have beauty, you can't have bliss, you can't have truth, you can't have love, and without all these experience, how can there be fragrance?

One comes with a great potential but very few people use that potential, it remains unused. And when water is dormant it starts stinking; any energy that remains dormant goes sour -- it needs dynamic flow. One should be more like a river than like a pond.

My sannyasins have to become dynamic, always moving, moving into the unknown, moving into the unfamiliar, always reaching for the stars. And then there is great fragrance. In the old days that fragrance was called god, nirvana, enlightenment. It is nothing but life blossoming.

YOU'RE A ONE-FF

Everyone is unique. God never duplicates, he never makes two people alike; he respects the individual. He is not like an assembly line is the factory of a car manufacturer; he never repeats. There has never been a person like you, there isn't now and there never will be again. This is god's way of paying respect to the individual.

But our society does not give any respect to the individual; it teaches you not to be yourself but somebody else. It teaches you to be a Jesus or a Buddha or a Krishna. That's why Christianity, Hinduism, Mohammedanism, exist. Society teaches you to be imitators, and when people become imitators they become ugly, pseudo, phony. Then they have a double personality: on the surface one thing, in the depth something else, just the opposite of it.

My sannyasins have to be simply one. You are not to be an imitation of anybody, you just have to be yourself. To accept oneself as one is the first step in growing, in becoming adult. To love oneself is the first step in loving god -- because this is the way he has made you -- To love his creation is to love the creator -- and we are his creation. It is against god to be somebody else. Just be yourself.

Love and respect yourself and never compromise for anything. And then you will be surprised how much growth starts happening of its own accord... as if rocks have been removed and the river has started flowing.

(You've got to be one and to have won you your *own* truth. Osho is talking to another sannyasin.)

Sannyas is courage, the courage to drop out of all traditions, the courage to discard all ideologies, the courage to renounce the whole past, the courage to start anew from ABC, as if you are born today.

Once these things are fulfilled you have started moving towards god, towards truth, because truth is not a tradition, not a convention, not a church, not a race. Truth cannot be delivered to you by the past. Nobody can give it to you, it has to be discovered by you and only by you. Unless the truth is yours it is not true.

Truth certainly liberates, as Jesus says, but I would like to make a condition to that statement; truth liberates only when it is your own. If it is somebody else's it binds you, it never liberates.

EXISTENTIAL EQUATION

Man appears very small from the outside, but if you look at yourself from your own centre, from inside, you are as infinite as the sky itself. You are eternal -- -no beginning, no end, no birth, no death. But a very funny and strange thing is that we know ourselves only through a mirror. If others know us only from the outside that is understandable because they cannot enter into your centre, that is not possible, nobody can become part)of your interiority. So they look at you from the outside -- that's perfectly right. They only know your boundary, and that boundary is not really yours but your body's. But the strange thing is that we look at *ourselves* through a mirror.

Looking through a mirror means looking at yourself from outside. While you can stand within you are

trying to look at yourself as others look at you. That is why we create a very wrong notion of ourselves.

When Socrates and people like him say, 'Know thyself' they are saying drop the mirror, close your eyes, go within and see from there. And that's what mean by meditation: go within and see from there, only then will you know your skylike consciousness. And once you have tasted of it, that oceanic experience, all misery disappears, all darkness disappears; suddenly you are part of god himself.

One of the great disciples of George Gurdjieff, P.D. Ouspensky, has written a very beautiful statement. On the surface it is illogical. He says that the part can never be equal to the whole. It is obvious, simple arithmetic, that the part can never be equal to the whole. How can my finger be equal to the whole of me? -- the part is bound to be smaller than the whole. But Ouspensky says there is an inner experience where the part is equal to the whole, exactly equal to the whole. Now that is illogical, beyond mathematics, but certainly true.

When you know yourself from inside suddenly you are not only part of god, you are god. The part is equal to the whole. hence the declaration of the Upanishads 'Aham Brahmasmi' -- I am god. It has nothing to do with ego, it is a simple statement of an inner reality.

Going All the Way

Chapter #18
Chapter title: None

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CONSCIOUSNESS V. CONDITIONING

(That's the struggle inherent in sannyas. It's because of society's diligence in dampening all our attempts to be blissful that we have to work to actualise something which is actually part of us.)

Society creates all kinds of hindrances for us to reach our own nature. It does not allow us to be ourselves. The whole effort of culture, the religion, civilisation, education, is not to allow you to be your own self, to be your own natural self, not to allow you spontaneity, for the simple reason that the spontaneous person cannot be manipulated. If people are to be manipulated -- politically, socially, religiously -- then their spontaneity has to be destroyed, they have to be made pseudo, plastic, phony. Only phoniness can be manipulated, only the mask can be manipulated; the personality can be manipulated, not the individuality.

They do all kinds of tricks and have subtle strategies, so everybody is covered by social conditioning that hinders self-discovery; hence the need to be industrious. It is really unnecessary but we are brought up in the wrong kind of society, and only the wrong kind of society has existed up to now. We have not yet been able to make a natural, life-affirmative culture. That has not happened yet, It is yet to happen. But we

cannot wait.

So each sannyasin has to make every effort at least for himself, so that it can happen within him and that will also trigger the process of happening in others. But the first concern is your own being, and everything else is secondary. Hence I am very clear about it: my sannyasins have to be selfish. Their first concern is not society, not the church, not the world, not humanity, not even god; their first responsibility and concern is their own innermost core -- it has to be discovered.

Once it is discovered everything else becomes easy, it comes of its own accord. Then love flows, compassion flows, prayer flows -- they are by-products.

PAS-DE-BLISS

(Osho talks about moving the energy from the head to the heart, because that is where joy starts.)

Bliss is the fragrance of the youthful heart. One thing very essential to be remembered is that the head is always old, never young. Even the head of a young person is old, even the head of a one-day-old person is old, it is twenty-four hours old. And the heart is always young, never old; even the heart of an eighty-year-old person is young.

The reason why it is so is simple. The head accumulates thoughts, experiences, and whatsoever you have experienced is past. You have read something, you have heard something, you have lived certain experiences -- they are all past. The head accumulates memory. The head is really a memory system -- that's why the work of the head can be done by a computer, because the head can easily memorize.

Memory is a mechanical phenomenon, but the computer can only repeat that which has already been fed to it, it cannot give any original idea. One cannot expect any original idea from a computer, it is impossible -- from where will it get it? It can make new combinations out of old thoughts but that will not be original. Every part will be old, just the combination may appear new. It will be a composition of old fragments but nothing original. Nothing original has ever come out of the head.

That's why pundits are parrots, they are computers. They recite the scriptures efficiently, perfectly, but with no originality. It is never young, never fresh -- it cannot be -- because mind is a memory system and how can a memory be new? That is impossible, that is asking something absurd; it cannot happen.

The heart has no memory system, it lives moment to moment. That's why the person who is leaning more towards the heart is unreliable, he is moody. You cannot predict him; he may be one thing right now and another thing next moment because he is not repetitive, only his future is; he is open-ended.

Bliss is possible only through the heart because the heart can dance in the moment, in the present, now, here. And bliss is nothing but the experience of now and here. When the past suddenly disappears and there is no future and only this moment in its crystal purity, then suddenly there is a dance. It is a feel, not a thought. It is more like music than like mathematics. It is pure, not prose at all. And if one lives closer to the heart one really lives.

The heady person only pretends to live. He hopes to live, he thinks he lives, but everything is just in the head; he is never in contact with life, with reality. His thoughts are always creating a barrier. The heart has no thoughts, hence it is in immediate contact with reality.

God has been known through the heart, truth has been experienced through the heart, love has been lived through the heart -- all that is great happens through the heart. Sannyas is a heart phenomenon.

So remember it: move your energy more and more away from the head and towards the heart. The day the whole energy is centered in the heart and the head is left far behind one has arrived home. Then one tastes eternity, eternal beauty and eternal youthfulness. And the freshness of it and the grace of it is immeasurable.

(And the same can be said about truth. Osho talks to Satyena.)

The truth is not in the scriptures, it is not to be found in philosophies or ideologies. The truth is existential, not intellectual. It is now, it is here. It is within you, it is within me, it is both within and without. This is it!

One has to be utterly in the present to know it -- and the knowing is not knowledge, it's feeling, experiencing, because you are not separate from it so you cannot know it like other things. Hence science will never know it because science always tries to reduce everything to an object. Its search is for the objective, it has to be there in front of us -- and truth can never be there in front of you. It is your very

consciousness; you cannot make an object out of it, it is your subjectivity. It is not on the table before the scientist, truth is the scientist's very consciousness. All those objects are in front of truth but truth can never be in front of you.

That's why, except for meditation, there has never been any way to experience it. Meditation removes all objects, removes all content. It is simply a process of eliminating and removing everything. It empties you and when there is nothing left, only you are there. And then you cannot avoid it, then you cannot escape, then you have to experience it; then that experience is inevitable. I call it simply the truth.

(Vidyarthi has his first lesson in learning.)

Very few people are capable of learning because everybody carries the idea that they already know.

To be available to learn means to function from a state of not-knowing. But everybody is carrying a certain quantity of knowledge more or less, everybody is knowledgeable. That kowledgeability is a hindrance in learning. And to be a disciple means to be able to learn. Hence for the sannyasin the only thing to be renounced is knowledge, knowledgeability. All that is borrowed should be put aside. Unless you know, remember, you don't know. What the Bible says is not significant for you, what the Gita says is not of any help to you. It can simply decorate your ego but it won't help you in the ultimate sense of delivering you from misery, liberating you from all kinds of bondages.

Put aside all knowledge and then one is available, open, ready, vulnerable. That is the state of a learner, and one should remain a learner for the whole of one's life, just like Socrates who, even at the moment of death, was learning. While dying he was learning. He told his disciples not to cry and weep and not to make a scene. He told them 'You can do all this when I am gone, you will have enough time. Right now don't disturb me because something immensely beautiful is happening death is happening -- and I don't want to miss this opportunity to learn about death because have waited my whole life for this moment. Life have learned about, life I have known; now death is there confronting me and I want to experience it. So keep quiet -- crying, weeping and all this drama you can do later on.'

He watched his death and he went on telling his disciples, 'My body has become numb up to my knees' because he had been given poison and the poison was slowly working. And he said 'Remember one thing I am dead up to my knees but my feeling of myself is as entire as ever, it is not less.' Then, 'up to my waist I am dead', he said 'I can feel only half of my body -- but my consciousness is as entire as ever. So it seems that the death of the body cannot be the death of consciousness.' It was a great deduction, a great conclusion, and not a philosophical conclusion but as scientific as it could be. And he went on saying 'Now I cannot feel my hands.'

He told a disciple to pinch his hands and he said, 'I cannot feel it, but my consciousness is as entire as ever.' The last thing he uttered was 'Now my tongue is getting numb -- I may not be able to say any more. This is my last statement, that my consciousness is absolutely entire, nothing has died in it. The body is almost dead, ninety per cent dead, soon it will be one-hundred per cent dead, but it seems I am going to live forever -- life is eternal.'

This is the way of a true disciple, of a learner, of a Vidyarthi.

WHEN YOUR LOVE-LIFE FEELS LIKE DEATH

(Osho talks to Christine about what it really means to be a Christian.)

To be a Christian does not mean to belong to Christianity. The people who think they have become Christians because they belong to the Christian church are just deceiving themselves. Unless you belong to the world of love you are not a Christian. And the world of love is not a church, the world of love is not a creed. It is neither Catholic nor Protestant nor Hindu nor Mohammedan.

The word 'Christ' is very beautiful; it simply means the crowned one. It is very strange in reference to Christ because he is the crucified one. But it has great significance. Unless one crucifies one's ego one is not crowned -- that's the whole meaning of Jesus' crucifixion and resurrection. His resurrection is his crowning. He dies as a son of man and is reborn as a son of god. That story depicts the whole process of religious transformation.

It can happen only through love. That is why Jesus says god is love; he makes them synonymous. Love, and love without any conditions -- -that's the only way to come closer to Christ-consciousness. In the East we call it Buddha-consciousness -- it is the same phenomenon.

Christine does not mean believing in a certain dogma; it means living love, the way Christ lived. He lived in love, he died in love. And that is the greatest experience: to both live and die in love. His last words were a prayer to god to forgive these people, the people who were crucifying him. He was praying for them to be forgiven because they did not know what they were doing. That was his last utterance. This is pure love!

Unless one is ready to sacrifice oneself in love, one cannot attain the ultimate in consciousness -- and that i s the goal of sannyas.

To be a sannyasin is *really* to be a Christian. But the same thing can be said about other religions too: to be a sannyasin is to be *really* a Mohammedan or to be *really* a Buddhist or to be *really* a Hindu. The important thing is that word 'really' -- that has to be underlined with red ink.

JUST BORN TO BE A BUDDHA

(Siddhartha was the name of Buddha before he became enlightened. Osho told us a story about him.)

The day Buddha was born a very old sage from the Himalayas rushed towards the capital, Kapilvastu -- that was Buddha's father's capital. It was just in the valleys underneath the Himalayas, on the border of India and Nepal. The sage was immensely respected by the people but he had not come down to the plains; for at least fifty years nobody had ever seen him. Thousands of time they asked him, 'Come down to the plains because many people cannot come to such heights to see you -- the climb is arduous, difficult, dangerous.' But he never agreed to.

And the day Buddha was born the sage suddenly rushed from his cave towards the plains. His disciples followed, they asked 'What has happened?' And he was doing two very strange things... because nobody had ever seen him doing such things -- he was almost one-hundredandfifty years old, that was the legend about him, he was crying and laughing together.

He travelled the distance in twenty-four hours. Buddha's father fell at his feet and received him into the palace. It was a great blessing and particularly at such a moment when a child was born to the king. The king had waited his whole life for only two things: a visit from this sage -- that has been a deep longing in him -- and the other was the birth of a child, because he had no son and he was getting old and his whole kingdom would be without an heir; So these were his two longing and they were both filled almost simultaneously. He rejoiced! He said 'It is a miracle. The child for whom I have been waiting and waiting is born and you have come -- this is the greatest day of my life.'

The old man said, 'First things first: I would like to see the child.' The child was brought in and the old man touched the feet of the child. That was strange! And again he started crying and weeping. The king was very much puzzled and he asked 'What is the matter? Why are you crying and why are you laughing? It looks insane.' The old man said 'I am crying because I will not be able to see this child becoming a Buddha -- my death is very close. And I am rejoicing and laughing because this child has already done everything that is needed to be a Buddha, born perfect.'

The king asked him 'You give him a name,' and Siddhartha was given by that ancient old sage. Siddhartha means one who has already achieved it. Siddha means one who has achieved, artha means the meaning, the purpose; one who has achieved the meaning and purpose of life already. It is just a question of time for the unfolding, for others to recognise it. The bud is there, when the right season comes it will become a flower.

The old sage said, 'It is inevitable that this child is going to become a Buddha. I am crying because I will not be able to see this flowering, I will not be here any more -- my work is finished. And I am rejoicing at the same time because it is a rare moment to see a man who is born perfect. Now it is only a question of a little time for the unfolding.'

In fact that is the story of every man, every man is a Siddhartha. It is only a question how much time you take for unfolding -- one life, two lives, three lives. It is only a question of time, otherwise everybody is born a Siddhartha. It is one of the most beautiful names ever given to anybody.

And the old sage's prophecy was fulfilled: one day that child blossomed and became one of the most beautiful flowers ever.

-- How long will you be here?

-- I'm always here but tomorrow I may die.

-- Good! Then die tomorrow but don't die today. Tomorrow never comes -- don't be worried about it.

LOVE BORN OF JOY IS A JOKE

(You can love out of misery or blissery. Osho is addressing Anand Lida.)
When love is out of misery it is never noble, it cannot be.

Love born out of misery is a need. You are not rejoicing in your being, you are miserable; you need the other to make you happy. You will be dependent on the other, and dependence cannot be noble. Only freedom is noble. Dependence is ugly, it is a slavery. and because you depend for your happiness on the other you will not be able even to forgive the other. There will be a deep deep vengefulness -- that's why lovers go on quarrelling. They cannot be separate and they cannot be together. Separate, they are miserable; together, they become slaves.

When love is born out of blissfulness it is a totally different story. If the first kind of love is a tragedy then the second kind of love is a comedy (laughter), it is laughter all the way! It is hilarious (more laughter)... for the simple reason that now there is no dependence on the other. You are not using the other as a means. There is no need in fact for the other; you are simply sharing your joy -- it is a gift. And when one gives there is nobility; when one begs, of course it cannot be noble, a beggar cannot be noble. When one gives out of abundance one is an emperor -- and that brings nobility.

In becoming a sannyasin become blissful. That's what meditation is for, to make you blissful in your aloneness. That is the first thing, love can only be the second. When you have blissfulness then share it, because by sharing, it grows; you don't lose anything by sharing it, you gain. It is a totally different mathematics: the more you give, the more you have; the less you give, the less you have . If you stop giving, it disappears from you; if you want to have infinite love and joy then go on giving infinitely, unconditionally.

That ultimate experience, when one is ready to give infinitely, is called the experience of god. It is pouring oneself into existence with joy. It is just like the river pouring itself into the ocean: it loses nothing, it becomes the ocean.

LIFE IS A HAPPY-EN-ING

(It's a process not a thing, Osho tells Gatyo.)

It is a long beginningless, endless process of events. Unless we understand its dynamism we are going to miss its flavour, its joy, its fragrance. And if we don't understand its riverlike quality we may start creating little ponds because they look safer, secure, comfortable. But a pond is a dead phenomenon; a river is alive. And the pond is not going anywhere, it is static, stagnant; the river is always reaching closer and closer to the ocean, it is always enquiring into some unknown source, because it has come from the ocean and it is going back to the original source. By merging with the ocean it will find its original home.

So only a dynamic life comes to know god, otherwise people are just static and stagnant. They cling, they cling to everything. They don't want to grow; they are afraid of growth, they are afraid of the unknown, they are afraid of any adventure. And sannyas is the greatest adventure there is, because you will have to learn to renounce the known for the unknown, you will have to risk the familiar for the unfamiliar. But the moment you start risking and gambling you gather courage and you take the jump. For the first time you experience ecstasy -- otherwise it is only a word, very few people have experienced it.

One experiences ecstasy only in that interval when one leaves the known for the unknown. That pause, that interval, is the moment one becomes aware of life at its peak, the Everest of consciousness, That is ecstasy, and to know it is to know all, to miss it is to have lived in vain.

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GIVE GRABLESSLY

Man's misery consists in his incapacity to give love. He asks for love but he is not willing to give; he demands, but he has completely forgotten that unless you give you cannot get. Giving comes first and then getting is inevitable, it happens of its own accord. And when love comes without your asking, it brings happiness. When you ask in the first place it cannot come. If it comes it will be false, pseudo, hence it will not bring happiness. The flowers will not be real and they will not have any fragrance.

This is something very fundamental for every sannyasin to understand: give and forget about getting it back. It comes back, it comes back a thousandfold, it starts showering on you. That's the very nature of existence: whatsoever we give to it comes back to us, aud nature is not miserly. But if you have any conditions then you create the barrier. Any demand and you have broken the bridge. Love has to be given without any desire for getting and then bliss is yours.

ROOTIN' FOR YOURSELF

(Sannyas is a rebellion that turns you totally inside out.)

The greatest spiritual phenomenon is rebellion. Remember the distinction between revolution and rebellion: revolution is political, social, extrovert; rebellion is inner, individual, spiritual. Revolution is bound to be superficial; it cannot go deep because its whole concern is to change the structure. The structure consists of the circumference of things, it is not the centre, it is not the root. Revolution is like pruning the branches and the leaves; the leaves will come up again, in fact the foliage will become thicker by pruning. That's why every revolution has failed.

And in the wake of every revolution something absolutely against the revolution has settled. It happened in the French revolution, it happened in the Russian revolution, it happened in the Chinese. It has been man's whole history. Every revolution becomes anti-revolutionary finally, it starts destroying itself because it never touches the roots.

Rebellion cuts the roots and then the leaves wither away of their own accord. Not the structure but man's consciousness has to be changed, not his behaviour but his being has to be changed. That is rebellion.
Sannyas is pure rebellion.

HAVE A GOOD LOOK -- AND LOOK GOOD

(Insight and beauty are by-products of meditation, Osho tells Dhyan Michiko.)

Meditation brings both. On one hand it brings tremendous beauty to your being because it brings the

spring to your soul. Thousands of flowers suddenly burst into explosion. And on the other hand it brings a great insight into things -- that is wisdom. Wisdom is not knowledge, wisdom is clarity, the capacity to see things as they are.

Your name precisely defines the whole process of sannyas. Begin in meditation, and beauty and wisdom will be the outcome of it. In following the path of meditation one becomes beautiful and wise. And to be beautiful and wise is more than one can ask for.

(The ability to be alone and love it is part of the bargain too.)

Meditation is the art of being alone, absolutely alone, forgetting the whole world and its concerns, its worries, its tensions as if it does not exist any more. When you come to that space inside you when only you are and nothing else exists, that is aloneness. But remember, it is not loneliness. You are not lonely, you are with yourself. It is not negative, you are not missing anything; in fact for the first time you are with yourself, for the first time you are not lonely. Aloneness is just the opposite of loneliness.

Ordinarily people are lonely even when they are in a crowd. You can see in the trains, in the clubs in the hotels, on the streets, thousands of people rushing hither and thither and all look lonely. You can see in their eyes that they are all searching for 'something' and there is frustration, they are not finding it.

Even while they are with friends they are lonely, somehow trying to befool themselves that they are not lonely. But how long can you befool yourself? Sooner or later you have to recognise it, the truth cannot be ignored for long. Even lovers are lonely. Maybe in the days when you begin a new love affair you can befool yourself and the other, you can both conspire in befooling each other -- that is what is called the honeymoon. It is a conspiracy. Two person have agreed to befool each other; it is a contract. But for how long? -- one week, two weeks, three weeks at the most. If you are American then one week, if you are British then three weeks! (laughter) If you are an Indian then it can remain for your whole life because in fact in India the honeymoon never begins. It is just a marriage, no honeymoon. Indians have been so afraid that sooner or later the honeymoon will be finished, that they never begin it, it is better not to begin it They never go on a honeymoon, they simply start it businesslike, because that's how it has to become sooner or later. It is better from the very beginning to know that it is just hell and nothing else. Those three weeks of being in heaven will make it look even worse than it is, because compared with those flights of fantasy, coming back to the earth will look as if you have failed, you have missed.

So Indians have completely eradicated the idea of a honeymoon. Marriage starts in a businesslike way, it is not a love affair. The lovers are not really lovers at all; the parents decide, the astrologers decide, the society decides. They begin in a business-like way, everything is considered except their hearts. Then it can remain for your whole life, but it is ugly.

Whether American style, British or Indian, it makes no difference; people are lonely, very lonely. They are surrounded by the family and the children and everything but still something deep down is empty.

One tries to forget it through alcohol and through many other things, but they are all in a way alcoholic. Anything that can help you to forget yourself and your loneliness, sitting in a movie, looking at the TV, going to see a volleyball match... Somehow trying to forget it all. But for how long can you forget, for how long can you watch TV? Yes, people are watching TV for five or six hours, glued to their chairs. But sooner or later you have to come back to yourself and again the same emptiness welcomes you, the same loneliness.

People are lonely in crowds, lonely in their relationship. But meditation makes a miracle happen: you are alone and not lonely. For the first time you are with yourself and enjoying it, rejoicing in it.

The moment you start rejoicing in your aloneness it becomes wisdom. Then you are no more dependent on anybody; you have found the source of bliss within yourself -- that is wisdom. Now you have immense freedom, now you can be anywhere, even in hell, and you will be blissful.

It has been said that the blissful people go to heaven -- that is absolutely wrong. I say to you wherever blissful people go there is heaven. It is not certain that they go to heaven but wherever they go it is heaven. And wherever the miserable people go it is hell. Looking at the faces of your so-called saints I can predict that wherever they are they must be in hell. Their faces are so miserable, so Christian, so Hindu, not human at all, inhuman. They cannot enjoy any thing.

Just the other day I read a statement by the Polack pope that sex is good... as long as you don't enjoy it(laughter). This is beautiful! (much laughter)

HIS COMMANDMENT, OUR CRIME

(We might end up in a situation like that of Jesus, Osho warns us tonight. Society couldn't forgive Jesus for his joy.)

Jesus said again and again to his disciples to rejoice. That was his sin. All other things are rationalisations -- that he was trying to prove himself the messiah, the Christ and he was not. These are just rationalisations trying to hide the real fact. The real fact was that he was a blissful person and he was making his bliss infectious, and the establishment became afraid, scared.

So if one wants to be blissful... And by being my sannyasin you have to be blissful, that's the only should. There is only one commandment: Be blissful and forget all the other nine. Even if you have to break the other nine it is perfectly okay but be blissful.

And certainly a strong spirit is needed. So remember your name, Peter, be rocklike. You will have to fight the whole miserable lot that is around you. But one thing is good about bliss, that it is really powerful, if you decide to be blissful the whole world of misery cannot destroy your bliss.

It can kill you (much laughter)... but it cannot destroy your bliss.

(Perhaps the expression on the sannyasin's face is somewhat apprehensive. Osho chuckles and reassures him.)

-- Don't worry!

It won't kill you first, it will kill me first. Your number will come much much later... maybe it will not come at all because I have two hundred thousand sannyasins. But you are all going to be caught -- that's the reason for the orange. Jesus' disciples escaped at the right moment; my disciples cannot escape -- I have made every arrangement so that you will be caught!

ARRIVING IS WHEN YOU'VE STOPPED WANTING TO

The first great meditator in the world, Patanjali, defined meditation as a state of thoughtless awareness. But it can exist in two ways. It can be thoughtless yet there may be hidden seeds out of which new thoughts can arise... it can be seedless, then there will be no question of thoughts ever arising. The first of meditation Patanjali calls sabij, with seeds. The second he calls nirbij without seeds. It is possible to get rid of thoughts very easily, but to get rid of the seeds is far more difficult because they are very subtle, they are yet unmanifest.

But once you have got rid of thoughts you become capable of seeing in your own depth, if there are any seeds, any eggs, if there is any desire left.

Even the desire to attain to god is a seeds even the desire to be blissful is a seeds even the desire for truth is a seed.

So first the meditator has to get rid of the whole jumble and junk of thoughts and then he has to search for seeds, possible seeds, and then he has to uproot those seeds too.

The first step is to become thoughtless, the second step is to become desireless, and in these two steps the whole journey is complete. When there are no thoughts and no desires one has arrived, one has found the home -- and we are all searching for it.

MIND V. CONSCIOUSNESS: IT NEEDS NOT A JUDGE BUT A WITNESS

(Osho is addressing Swami Nirvikalpo. His name means a state of choiceless awareness -- which defines exactly what meditation is.)

Meditation is a simple method. Your mind is like a TV screen. Memories are passing, images are passing, thoughts, desires, a thousand and one things are passing; it is always rush hour. And the road is almost like an Indian road -- no traffic rules, everybody, is going in every direction. One has to watch it without any evaluation, without any judgement without any choice, simply watching unconcerned as if it has nothing to do with you, you are just a witness. That is choiceless awareness.

If you choose, if you say 'This thought is good -- let me have it', or 'It is a beautiful desire, a beautiful dream, I should enjoy it a little more, I can go into it a little deeper'... if you choose you lose your

witnessing. If you say 'This is bad, this is immoral, this is a sin, I should throw it out,' you start struggling, again you lose your witnessing.

You can lose your witnessing in two ways; either being for or against. And the whole secret of meditation is to be neither for nor to be against, but unconcerned, cool, without any preference, likes, dislikes, without any choice. If you can manage even a few moments of that witnessing one will be surprised how much bliss happens, how ecstatic one becomes.

In the beginning there are only a few moments, then those moments become bigger. And as you become a true witness, without any choice, in that moment the whole traffic disappears. Suddenly the TV screen just a white screen, there are no pictures at all. And to see your mind as utterly empty is the greatest experience in life because it turns your consciousness inwards. There is nothing to see there, so the consciousness takes a turn, a one-hundred-and-eighty degree turn, an about-turn. And in that turning you encounter yourself. That is selfknowledge, and to know oneself is to know all. You have found the door to the divine.

MIND IS MOVEMENT

(Or immobilisation is god-realisation. Osho is talking to Swami Sambhava.)

Sambhava means looking at things with equanimity, equilibrium, remaining in a total balance. Success comes, failure comes, and you remain equally the same, for you there is no difference -- that is Sambhava.

And things are happening every moment, a child is born to you and a parent dies, one day you are rich, another day you are poor, one day you are famous, another day you become just a nobody. To remain balanced in *all* possible situations, that is sambhava and that is the secret of sannyas.

A sannyasin is one who lives in equilibrium. For him everything is the same; life and death are both the same, youth and old age are both the same, day and night, summer, winter -- everything. He takes everything playfully, without any seriousness. Just visualise that and you will see that that is the very key. Then you are always in a state of tremendous silence. Nothing can shake you up, nothing can disturb you, nothing can distract you from your centre -- you are centred, grounded. That centering is sannyas.

So that has to be your work upon yourself. Slowly slowly let the pendulum not move far away between extremes, let it swing less and less and less and less, so a moment comes when it settles exactly in the middle. The moment the pendulum settles in the middle the clock stops. The same is true about the mind: the moment you settle in sambhava the mind stops. Mind is time, mind is a clock -- it keeps you moving like a pendulum. Unless you move like a pendulum it cannot work.

So from this very moment start working. Swing less and less so that one day that great moment comes to your life when all movement disappears. You are suddenly there and nothing, nothing at all, can shake you from your centre -- that day is the day of enlightenment.

UPSTREAM STRUGGLE OR DOWNSTREAM DANCE

(Sannyas is opting for the latter.)

The ego is very resistant, it is always in a search to fight with existence. It can survive only through fighting. The moment you drop the fight the ego dies, fighting is its nourishment; hence the ego is very much against surrender. It is ready to go to any length to fight, to suffer, to be miserable, but it is not ready to surrender. And by fighting with existence you are not going to gain anything; you will go on losing. How can one fight with existence? -- we are part of it. The part cannot fight with the whole. And if it fights it cannot hope to win -- that much is certain. There is no possibility of winning, one is bound to lose, and then there is frustration and misery and constant fear because it is a losing battle.

The sannyasin is one who seeing it surrenders the ego. He says to existence 'I am no more, you are.' He stops going upstream, he starts flowing with the stream wherever it is going. He drops all his individual goals, he simply becomes one with the whole and starts taking the destiny of the whole as his destiny too. Now there is no question of defeat, now all the way there is victory. And when there is victory every moment one is certainly in a state of ecstasy, constant ecstasy.

Going All the Way

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BRIDGE OR BLOCKADE?

(Osho talks on the relationship between existence and the person of ecstasy, as opposed to the misery-maker.)

The blissful person is always preferred by the whole existence. The miserable at the most is tolerated or ignored. The miserable cannot really be part of existence; he himself creates barriers, he makes walls around himself. The blissful person creates bridges, he relates with life, he relates because he rejoices in relating. He is open, available. Out of his bliss comes his trust. And remember, when you trust existence, existence trusts you.

Existence always pays you in the same coin. A sannyasin has to learn the art of being continuously blissful, irrespective of the situation. That's the difference between happiness and bliss. Happiness depends on a certain situation. The moment the situation disappears, happiness disappears; it is situational. Bliss is non-situational, it is always there. Whatsoever happens on the outside makes no difference.

One is blissful in life, one is blissful in death too, in success, in failure, in richness, in poverty, in sickness, in health. The polarities make no difference; one remains balanced exactly in the middle. To remain balanced like a tightrope walk is the whole meaning of sannyas.

TO VERBALISE IS TO FALSIFY

(Deva means god, or even better, godliness, Osho explains to Swami Deva Tony.)

God is not a person but a presence, not a flower but a fragrance; hence no statue can do justice to god. He has no boundary, no shape, no form.

The word 'god' can mislead one, because it gives one the feeling that he is a person; then he must be somewhere, then he must be someone. The whole idea of god the father, the supreme self, the creator -- all these attributes have arisen because of a misinterpretation. To think of god as a person is to miss the point. God is an experience like love. You cannot visualise love, you cannot visualise god either; you can experience both.

And the word 'Tony' means beyond praise. There is no possibility of praising god because what can we say about the ultimate? Whatsoever we say will be wrong. Lao Tzu says that to say the truth is to falsify it. The moment you utter it, it is no longer the truth, it becomes a lie. And all our prayers in the churches, in the

temples, in the mosques, are nothing but praises of god: 'You are great, you are compassionate, you are this, you are that...' and god is beyond praise. All our words fall short, they are bound to fall short. They are needed for a hum an dialogue, they are useful, but the whole language is man's creation.

God knows no language. So to be in utter silence is the only true prayer. To say anything is to destroy it.

And silence has one beautiful thing about it: it is neither Christian nor Hindu nor Mohammedan. Whatsoever you say will be either Christian or Hindu or Mohammedan, because words have associations; words come from the past, from tradition. The Hindu praises god in one way, the Mohammedan in another, the Christian in still another. But silence cannot be different -- it is one. Then the Mohammedan and the Christian and the Hindu and the Jew and the Jaina and the Buddhist are all silent; then all religions have disappeared. Religions belong to the world of words, now what remains is religiousness. God has disappeared, what remains now is godliness -- the fragrance, the presence. It is felt in silence.

My whole effort here is to help you to be blissfully silent. And remember that condition -- blissfully, because one can be silent in a dead way, in a cold way, in a kind of indifference. That silence is not prayer, it is not alive at all -- how can it be prayer? It cannot breathe, it has no heartbeat; it is ice-cold.

The silence must be at the same time a song, it should have the flavour of the song. It will not have words but it will have a tune. It will be pure music, it will be dance. Only then, when silence is blissful, does one come in contact with godliness.

(Jutta happens to follow next. Before he hands her the name-sheet Osho pauses and grins.)

Now your name creates a trouble for me. Jutta means praise of the lord -- but I have my own ways!

This will be your full name: Ma Shanti Jutta. Shanti means silent -- silent praise of the lord. Jutta is Hebrew and I am also a Jew so I know how to trick them! (laughter)

There is no possibility of praising god. Whatsoever we say will come out of our minds because only the mind speaks; the heart is always silent. And it is the heart that has to communicate with god, not the head. The head is needed for the world and the heart for the further shore, for the beyond. The head has no possibility of even comprehending the beyond. It is beyond it, that's why it is called the beyond, but it is within the heart. What is beyond the head is not beyond the heart. What is beyond the head is within the heart, it is pulsating there already.

God is our very heartbeat, our life! To me life and god are absolutely synonymous; they don't mean two different things -- perhaps they are different petals of the same lotus.

In the East we have called the lotus one-thousand petalled. This one-thousand petalled lotus does not exist anywhere on the outside, it is the lotus of consciousness. And it is one-thousand petalled because consciousness has multi-dimensionality: love is one of the petals, freedom another, bliss still another, truth... and so on and so forth. All the great values for which we are searching and longing and for which we are thirsty and hungry, are all petals of the same lotus.

And by getting hold of one petal you will be able to reach the centre of the lotus, there is no need to go through all the petals. And once you have reached the centre you will know that *all* the petals are joined at the centre.

The journey begins in the heart and also ends in the heart. Words, thoughts, ideologies, religions, dogmas, doctrines -- they all belong to the head. The rabbis, the pundits, the popes -- they all belong to the head. The authentically religious person is nothing but a pure heart, an innocent heart; he is a kind of heartfulness, an overflowing heartfulness. But that experience is utterly silent, inexpressible, wordless. Because it is wordless, it is infinite, vast, immense. Falling into that silence where you can hear your own heartbeat is the praise of the lord.

So learn to be silent, bow down in silence to the earth, to the trees, to the moon, to the sun. It does not matter what the object is, what matters is bowing down -- surrender, that feeling of gratitude. Wherever one is full of gratitude there is a temple. Wherever such a man sits, that place becomes sacred; wherever he moves he transforms the energy because he carries his own Buddhafield around him. His silence, his joy, his love, his compassion -- it is all there, but absolutely silent.

A COP OF YOUR OWN CONSCIOUSNESS

(Meditation means watching the traffic of your thoughts, Osho explains to another sannyasin.)

That watchfulness is meditation. It is not the chanting of a mantra. That is sheer stupidity. You can call

it transcendental stupidity (laughter)... but it is not meditation.

Meditation is simply watchfulness -- doing nothing but watching. Watching is not something to be done; you are simply there and the mind is moving, and you go on looking at it. In that very looking a miracle starts happening. The more intense your look, the more thoughts disappear. Moments come when suddenly your awareness is at a peak, at the optimum. In that pause the mind disappears completely. Then one comes to know the arithmetic: if the mind is ninety-nine per cent, then awareness is one per cent; if awareness is ten per cent, then the mind is ninety per cent; if the awareness is fifty per cent, then mind is fifty per cent; the moment awareness is ninety-nine per cent the mind is one per cent. And when that fortunate moment comes when awareness is one hundred per cent, mind is nil. That is the moment when your whole energy takes a quantum leap, when for the first time you become aware of the meaning of life and its splendour.

Alfred means wise; that is the moment when one becomes wiser when wisdom explodes because now you have the clarity, the perceptiveness, the silence, awareness -- all that is needed for wisdom to arrive. You have prepared the ground. Then not even a single moment is lost; immediately, one becomes a Buddha, a Christ. That's what wisdom is: to become a Buddha, a Christ. Then one simply knows; without any knowledge one simply knows. And that knowing starts guiding you. Now you have an inner voice, an inner light, and it never commits any mistake, it never takes you in any wrong direction. It is essentially right; it is impossible for it to be wrong.

YOU CHOOSE THE BLUES

(It's up to us, Osho reminds us again tonight.)

Misery is a sin, and blissfulness is virtue, although for centuries just the opposite has been taught. People have been told that if you sin you will suffer, and If you are virtuous you will be rewarded by bliss. That is putting the whole thing upside-down.

I say if you are blissful virtue will follow you. Your life will have a certain sacredness. Your actions will be inevitably beautiful, graceful, in tune with existence, never against the law of the universe, always in accordance with it.

And if you are miserable, whatsoever you do you will do wrong. Out of misery good cannot happen. The miserable person sometimes intends to do good, his intentions are not suspect, but the ultimate result is always bad.

And you can see it all over the world. All the parents are trying to do good for their children, and they are all destroying them too. Their intentions are good, but they are miserable people; they are blind. They have not lived their life in a celebration. Their very vibe is poisonous, so what can good intentions do? That poison will ride upon their good intentions. Their good intentions will never be fulfilled; just the opposite will be the result. The politicians, the priests, are all full of good intentions but the outcome is this chaos in the whole world.

My insistence is: first, drop your misery -- and it can be dropped, just like that. It is only a question of not choosing it. It is your choice. You can decide not to be miserable, and then nothing can affect you. You can decide to be blissful. Try tomorrow (laughter). From the very morning decide to be blissful, and see whether what I am saying is possible or not.

Sometimes the old habits may come in; then immediately remind yourself that today you have decided to be blissful. Follow the decision. And if you can do it for one day, you can do it for your whole life.

In fact, if a person can be blissful for a single moment, he knows the art. Because you will not get two moments together; you will always get one moment at one time -- and that much of the secret you know! Right now you are blissful (laughter)... this is the secret -- just don't forget it!

CRIMINAL OR CHRIST

(Either way, you've got it coming to you because you're a threat to society, Osho warns Ma Prem Amrita.)

The only thing in existence that is immortal, that defies death, is love. The body dies, the mind dies -- everything that begins ends. Only love never dies, because it is our very nature. It never begins, hence it cannot end. It has always been with us; it's our very being.

The strange thing is, the society is very much against love. It tries in every possible way not to allow your loving nature to surface; it represses it. And then, instead of a humanity we have only a crowd of subhuman beings. And they are really in a mess... because they are no more animals. Animals are in a way happy. At least they don't have the popes to destroy their happiness, to give them commandments. to tell them what to do and what not to do. They live spontaneously; nobody disturbs their spontaneity.

Man is no more an animal and he is not yet a human. He has been prevented from being human by the vested interests. They don't want him to become animal again so in every way they punish the criminals so nobody falls from this subhuman state. And they punish Buddhas also. It is a strange world: they punish the criminals and they punish the saints, the sages.

The real saints are always punished. It is significant that when Jesus was crucified he was crucified just in between two criminals. On that day there were three crosses; on both sides of him there was a thief also crucified with him.

Society crucifies the person who falls below humanity because he becomes animal-like, and the society also crucifies the person who goes beyond subhumanity because he becomes godlike. Society is afraid of both, society wants you to be just in the middle. But to be in the middle is a very tense state. One is neither here nor there -- in a limbo, torn apart, one cannot be at ease, one cannot be at home.

Society is afraid of the criminal because he will create chaos. Society is afraid of the Christs and Buddhas also because they will also create chaos. In different ways they are both going to create chaos. The animal will create chaos because he will bring violence, aggression, destruction; and the Buddha will create chaos because he will release the energies of love.

Of course, the chaos created by the Buddhas is beautiful because out of that chaos all the stars are born, out of that chaos is creativity. But the society is against both. Society is going to be against me, too, and against my sannyasins too. So anybody who dares to be with me has to be absolutely ready: ready to risk, ready to gamble. And that is possible only if the relationship with me is of love.

Two types of people come to me: a few come intellectually convinced that what I am saying is right -- their relationship with me is very fragile; they will not be able to sacrifice or risk. Whenever things are going good they will be with me, and when things start going bad they will not be with me. Not only that; they can even be against me just to protect themselves.

But the real sannyasins happens not out of intellectual conviction but out of a heartfelt longing. With the real sannyasin it is a love affair. Then one can sacrifice everything, even life itself, because love is far higher than life. Life is only an opportunity to achieve love, life is only a ladder towards love. Life is mortal, love is immortal, the mortal can be sacrificed for the immortal.

(Osho seems to pause for a split second, then adds something that makes one look twice new sannyasin.) Remember it -- you will need it in your life.

GIVE YOUR EGO THE BOOT

(... and become god's flute. His name, Prabhupad, means at the feet of the lord -- surrendered, dedicated, Osho tells another new sannyasin.)

All that we have to surrender is the ego. It is in fact rubbish, but we don't have anything else. Everything else is god-given; only ego is what we have created. That which is already god-given cannot be surrendered, only that which we have created can be surrendered.

Sannyas means surrendering the ego and relaxing, feeling at home with existence, dropping all conflict and struggle, being in a let-go. And then immense bliss follows, infinite benediction showers; flowers and flowers rain, for the simple reason that you have removed the barrier. They were already showering; it is just that your barrier was not allowing you to have a contact, your eyes were closed. The sun rays were knocking on the doors.

The moment you drop the ego you open your eyes, you open your doors, and the sun comes rushing in, and the wind and the rain, and the whole existence suddenly starts flowing through you. You become a flute, and god starts singing beautiful songs on you.

That's how a sannyasin has to be -- a hollow bamboo flute. That's my symbol for a sannyasin, the hollow bamboo flute.

GRATEFUL OR GRUMPY

(The first is the attitude of the really religious person.)

One of the greatest mistakes in life is to take life for granted. It is a gift and one should be grateful for it; one should not take it for granted. We don't deserve it, we have not earned lt; it has simply been given to Us. We are not even worthy of it. And not only has life been given to us, love has been given to us, joy has been given to us, awareness has been given to us. Thousands of gifts are contained in the one gift of life.

To feel grateful towards existence is to be religious. But instead of feeling grateful people are continuously complaining. That's the only difference between the irreligious and the religious. The irreligious person is continually complaining; he is grumpy. And the religious person is contented. He is always thankful because he feels more has been given to him than he could ever ask for.

And that is the way of the sannyasin.

LOVERLESS LOVE

(Love can exist in three ways Osho begins in his address to Ma Premal.)

The first is love as a relationship. One is loving only to a certain person, and that too at certain moments. When the person agrees with you, is according to you, is fulfilling your expectations, when he is just a shadow to you and you can possess him, then you are loving.

There are a thousand and one conditions in relationships. The moment any single condition is not fulfilled love disappears. Love turns into hatred any moment. The same person for whom you would have died -- you can kill him. So that is the lowest kind of love, love as relationship.

Your name, Premal, means the second kind of love. It is not a relationship; one is simply loving. It has nothing to do with somebody in particular, one is loving whether one is alone or with someone. One is loving with the trees, with the river, with the mountains. Sitting alone in one's room one is loving. Then love is just like the fragrance of a flower -- whether somebody is present or not does not matter.

This is transforming love from something very ordinary and animal into something extraordinary and human. Now love becomes a quality. That is the meaning of Premal.

There is one stage more, higher than that, but first one has to attain this second. And the second is the most important, even more important than the third, the highest, because once the second is there the third is bound to follow. You need not do anything about it.

The first is love as a relationship, the second is lovingness and the third is when one becomes love itself, so one is not even conscious that one is loving. In the second there is consciousness a certain self-consciousness that one is loving. That is the only flaw left. But you cannot remove it yourself, because if you do then again you will be there. Then more self-consciousness will arise: 'Look how great I am -- I have removed the last flaw! Now I am love, pure love.' But that 'I' is still there.

You cannot do anything; once you have attained to the second, you have to wait for the third -- it comes as a gift from god. It always comes. You deserve it because you have attained the second. Then one day suddenly the self-consciousness disappears and only pure love is left. Everybody will feel it; only you will not be conscious of it. And the more you are without self-consciousness, the more others will feel it.

So attain the second, and leave the third for god. We always have to leave something for him to do, otherwise he will be completely unemployed (laughter). And it won't be a good scene: god standing before an employment office in the queue.... That won't be a good sight. We have to leave a few things for god!

THE MELODY OF MINDLESSNESS

(That's the meaning of Omkar, Osho tells the last sannyasin.)

It is heard only when all other noise has been dropped, when the mind is without thoughts, without desires; the heart is without feelings, without emotions. When the mind and heart are both absolutely empty, then suddenly you hear something which was always there but which you had never heard; you were so preoccupied with other things.

Suddenly a great silent music is heard, a soundless sound, just a pure feeling of well-being, as if your

whole body, mind and soul are in a subtle dance, as if each of your cells and fibres is pulsating and humming. That humming sound is called omkar. And that has to be heard, because in hearing it one comes to know the beauty, the grace, the benediction, the bliss of existence. In hearing it one has heard all the scriptures. In hearing it one has heard the Buddhas, the Christs, the Lao Tzus.

Going All the Way

Chapter #21
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BLISS IS A SPENDTHRIFT

(It's life is in its being shared, Osho tells Anand Angelo. To begin he explains the first meaning of Angelo: a bringer of truth.)

The state of bliss is a passage for god to enter into the world. Misery is like a cloud. The sun cannot penetrate the cloud although it is there, but when the sky is clouded you don't get the light.

Truth is always there, but our minds are full of clouds, dark clouds of misery, sadness, seriousness. That prevents us, that becomes a barrier between us and the truth. Once these clouds are dispersed the sun starts shining forth; you are bathed in it. And it is not only that you are transformed through it, you start delivering the message through your actions, gestures, words, silence.

Hence the other meaning of Angelo: the messenger of god. The blissful person is a messenger of god. That is inevitable. When you are blissful you are bound to share it. When you have the truth you cannot be miserly about it, because the mathematics of truth is that the more you give it, the more you have it, the less you give, the less you have. If you stop sharing, it dies. Sharing is its very breath, its very heartbeat.

TRUTH -- LESS A THEORY, MORE A FLAVOUR

(Osho is talking to Satya Antonella; she is from Italy.)

Satya means the truth -- not a theory about the truth but truth itself, the experience of it, the immediate communion with it, not going round and round in thinking. Thinking is always about and about; it goes on in circles.

Truth never comes through thinking -- that is not its way. When thinking stops, it is there. And truth is not an experience like other experiences, either. When you experience something it remains separate from you; when you experience truth you *are* it. The experiencer and the experienced are not two, the knower and

the known are not two. The seer and the seen become one, the observed and the observer are exactly the same.

And Antonella means priceless. This experience of truth cannot be given by anybody to you, neither purchased or sold. It is not a commodity, it is not available in the market. One has to deserve it, one has to be worthy of it; one has to be absolutely receptive.

That's the whole function of sannyas -- to make you ready, worthy, deserving, receptive, open, so when the truth knocks at your door you are able to recognise the guest. Sannyas means preparing you as a host for the ultimate guest. And whenever the host is ready, the guest immediately appears, as if he were always waiting just for your readiness.

How long will you be here?

(Her reply is so soft-spoken as to render it almost inaudible but her body slumps to one side as she waves an arm about, and Osho has understood.)

Be here. That's the way Italians behave! Once they are here, they are here forever.

NOTHING TO LOSE BUT LOVELESSNESS

Love is not possible if one is arrogant, egoistic. Love is possible only if one puts the ego aside -- that's what makes one humble. Remember one thing: humbleness is not a state practised by the ego. The ego can practise humbleness, but then that humbleness is pseudo; hidden behind the facade of humbleness is ego. One can even become proud of one's humbleness; then one has missed the target. It is impossible to be proud of one's humbleness -- that is a contradiction in terms. Either you are proud or you are humble, you can't be both together.

So humbleness does not mean less ego, it means simply no ego. And the moment ego is totally put aside, discarded, love starts blossoming as if the spring has come suddenly to you. And there is not only one flower but thousands of flowers in your being. And great is the fragrance.

It is because of this experience of the spring and the flowers and the infinite fragrance that Jesus called god love. He came closer to the definition of god than anybody else before him. 'God is love, simply means god is only for those who are ready to risk their ego totally. But one loses nothing in losing the ego except one's misery, darkness, one's death.

All that is wrong with us is with us only because of the ego. The ego is the only problem, and egolessness, the only solution.

PRAYER: NOT SAID, NOT SAD

Prayer is not serious at all. If it is serious it is not prayer; it is something pseudo pretending to be prayer.

Prayer is childlike innocence. Prayer is playfulness, cheerfulness joyousness. And when prayer is nothing but rejoicing, then there is no point in keeping a separate time for it or doing it in the church every Sunday or every morning and evening in the temple or five times a day, like Mohammedans. If cheerfulness is prayer, then one can be cheerful twenty-four hours a day. And one *should* be in communion with god for twenty-four hours a day; less than that won't do. It is not possible to be prayerful for one hour, and for twenty-three hours just the opposite. But that's what the whole world is doing.

When you see people in the churches they are totally different people. When you meet the same people in their offices and in their shops unbelievable that these are the same people! How humble they were looking kneeling down in the church and praying to god, and now how aggressive, arrogant, egoistic, they are! And what they are for twenty -- three hours a day is their reality; that one hour is bogus, pretended.

But the whole of humanity is somehow living in deep hypocrisy. Not only are people deceiving each other, they are even trying to deceive god by creating a false prayer. What is one doing? - one is trying to cheat even god. And that is the ugliest thing even to imagine.

So I don't teach you to pray at a certain period every day before you go to sleep. It should not be a routine, it should be just your way of life. It should be something like breathing or like the heartbeat. It is not only that you breathe for one hour every Sunday in church and then drop it. Then there will be no more Sundays! You continue to breathe even your sleep.

And that's how prayer should be -- just a blissfulness. Then it is neither Christian nor Hindu nor

Mohammedan, it is pure prayer.

NOT A COP-OUT BUT A DROP-OUT

(Sannyas is the disinheritance of one's past.)

Sannyas has to be a new birth, only then can it have any significance. Unless you discontinue with your past totally, irrevocably, you will not be able to really become a sannyasin. The past with all its rubbish and the garbage that others have loaded upon you, has simply to be discarded mercilessly.

The beginning of the inquiry into truth is possible only when you are absolutely free from all knowledge that others have given to you -- that's what I mean by discarding the past -- so one starts from ABC. One starts growing one's own. And the beauty of being one's own self is immense; it's inestimable, immeasurable. The greatest thing that can happen to a person is a new birth.

The first birth is bound to be ordinary because you will be dependent on the parents, and they have their vested interests. You will have to go to the college, to the university, and they have their vested interests. You will have to listen to the priest and to the politician and all kinds of advisors, and they have their vested interests. It is a vast conspiracy against a small child, a helpless child, who cannot defend himself, who cannot even argue, who does not even know what is happening and why it is happening, who has come just like a clean slate. And people are writing all kinds of things on him. What they are writing he cannot read and they are writing without asking his permission. By the time he becomes capable of understanding what has been written on him, it has already gone too deep into his blood, into his bones, into his very marrow.

So the first birth is going to be a wastage. And I don't think that the day will ever come when we will be able to not destroy the child. It seems impossible. The parents cannot lose their grip; the society cannot lose its grip. They have to mould, shape, the child according to them, and of course they think they are doing it for the child's own good. And they sincerely believe it, they fanatically believe in what they are doing, because the same has been done to them by their parents, and so on and so forth.

God himself did the same with Adam and Eve. He started giving them ideas about what they should do and what they should not do. The first father -- and already the whole poisoning process has started. You should not eat from this tree. He would not allow them to have the freedom to taste all kinds of fruits and decide what is worth eating and what is not worth eating. He started manipulating, and since then every father has been doing the same.

So the only hope is the second birth; the first birth is bound to be hopeless. Sannyas is a second birth. Now you can consciously, deliberately become a dropout of the whole established pattern. You can consciously withdraw yourself and you can start afresh.

I don't give you any shoulds and should-nots. My work is basically negative. It is just to remove the conditioning that has been forced upon you. Once the conditioning is removed you are free to do whatsoever you want to do, to be yourself, authentically yourself. And the moment one is oneself, one starts growing, blossoming, flowering, flowing. Life starts taking on a new meaning, a splendour of its own.

HAPPINESS IS KEEPING PACE

(Lag behind life's dance and you are miserable, Osho says to Vardana.)

Life is not a thing but a process; it is continuously growing -- but everybody stops somewhere. Life goes on growing, but you stop; you start lagging behind. And the gap between you and life is your misery. And the gap becomes bigger every day because life goes on, the river goes on, and you are stuck somewhere. You have become obsessed with some place. You are no more part of the flowing river, you are clinging to some bank, and that clinging has become your security, your safety. You are now afraid to move with life.

The psychologists only became aware in the First World War that the average psychological age of human beings is somewhere between twelve and fourteen. The person may be eighty years old but his psychological age is only twelve. What does it mean? It means that somewhere near about twelve he stopped growing. The body went on but the mind stopped, so he behaves like a twelve-year-old child; psychologically he is juvenile, not even adult. And you can immediately see.... Just create a situation: insult him and he will go into a tantrum, and you will immediately see the childishness of what he is doing, of what he is saying. He himself repents later on; he himself feels very sad and sorry about what he has done,

for the simple reason that he can see the foolishness of it and he sees that he has fallen from the age of eighty to the age of twelve. He tries to patch things up; he goes and asks your forgiveness and says 'I did it in spite of myself' -- and all that nonsense. Now he is trying to come back somehow to his old pretension, to his old mask. But that mask is a mask; it is not your original face. The original face is hidden behind the mask.

What we are doing here is to help you see where you have stopped growing and to help you to move from there ... because to stop is to die. To become dormant is to become dead. To become stagnant simply means nothing else except that your life will stink And the whole world is stinking for the simple reason that people are pretending to be somebody who they are not, and whatsoever they are, they are repressing it. But it comes up again and again; it surfaces again and again.

So there are two things to be done by the sannyasin: one: he should try to see where he has stopped growing -- all the meditations and the growth groups and all the work that is going on in this commune is to make you aware of where you are stuck -- and second, he should drop his clinging and start moving with the river. The moment you start flowing, great joy arises, the heart starts dancing. You are born anew. This is resurrection.

Life knows no end. Those who know how to grow, those who know how to keep in tune with existence and not lag behind, how not to rush ahead but just to be in tune, in step with life -- they go on growing even beyond death, because death is not the end. Life is an eternal procession -- beginningless, endless.

That is the meaning of your name, Vardana. Let it become your experience too.

NOT ACCUMULATING BUT AWAKING

(Osho talks further on the difference between knowledge and knowing.)

Knowledge can be accumulated without any awakening. It is a process which can go on happening even while you are asleep. It needs no awareness; it is a mechanical phenomenon. That's why now, particularly in Soviet Russia, they are trying to create methods of sleep-teaching. Hypnosis, sleep, has to be used as a teaching device, so the child is not to be left alone even when he is asleep. He is not to be allowed to dream his own dreams. Now society will manipulate even dreams; they can be manipulated. The child will be sleeping... now thousands of children in Russia *are* sleeping -- it is still an experiment, but they are succeeding in the experiment, and soon it will be applicable to everybody -- they are sleeping with earphones on, and while they are asleep something goes on being repeated in their ears, whisper-like, so it does not disturb their sleep, and soon they become accustomed to it. And the strange thing is, their minds go on learning. In the morning you can ask them questions and they will answer them, and even they are surprised because they did not know those answers before. Because they were taught while they were asleep, they are not aware that they know the answers. But if you ask them the answer comes. Even the person is surprised as to where the answer is coming from ... because mind functions like a machine, like a computer.

So knowledge needs no awareness, but knowing is a totally different phenomenon. It needs awareness. My concern is not knowledge but knowing. I am not interested in imparting information to you; my interest is in waking you up so that you can see with your own eyes what the case is. What is this immense universe? And what is this consciousness within you? The moment you become fully acquainted with these two things, the within and the without you have known both your aspects, the outer and the inner. And that knowing liberates, it liberates one from all bondage -- then the night is over and the morning has come.

(In his address to Nagesh Osho expands more on the nature of knowing or wisdom. First he explains the meaning of Nagesh.)

Nagesh literally means the king of the serpents, but the serpent represents wisdom. In all the cultures of the world the serpent has always represented wisdom. Even Jesus says: "Be ye as wise as serpents."

There must be something in it, that the serpent has appealed to all the cultures, all the societies, Eastern and Western, and has given them some idea of it being wise. One thing is very special about the serpent, and that is, it has no ears but it can hear music. It can even dance to the tune of the music. And my feeling is that that phenomenon has triggered the idea of wisdom.

Only now have scientists been able to find what the reason is... because it was strange: snakes don't have anything comparable to ears, and when there are no ears and no eardrums, how can the music be heard? And

it cannot be denied that it is heard. You can even see the snake and the serpent dancing, moving. The serpent-charmer simply plays on his instrument and the serpents start coming out of their hiding places, moving quickly towards the person. And they won't attack the person; they will surround him and dance with the tune.

Only recently has science been able to discover that the serpent does not hear from an ear, but his whole body is sensitive. There is no particular instrument for hearing, but his whole body functions as an ear. It is so sensitive, so receptive -- it is as if each cell of its body hears; the very vibe of the music pulsates his whole being.

And that's the quality of the wise man, that his whole being sees, hears, feels. He is no more confined to his senses, his seeing is not only of the eyes, he sees from his whole body. The moment he sees a sunset his whole body becomes just eyes. He feels the beauty of the sunset from every pore. When he listens to music, it is the same again: his whole being becomes sensitive -- turns into just a receptacle. He receives the music from each cell and fibre of his body, mind and soul. He is total -- that totality indicates wisdom.

So Nagesh metaphorically means total receptivity. And the moment you are totally receptive god is yours. God cannot be received partially, you have to be totally involved. You cannot hold yourself back; either you are in it or you are not in it. To be totally in the experience gives wisdom. Then whatsoever the experience... if you are in love, be total in love and don't hold back; if you are dancing then dance totally, don't hold back; if you are singing then sing totally, don't hold back. Each act has to be total, and then from each act immense wisdom will be derived. You will become a reservoir of wisdom. When one is full of wisdom, one is a Buddha or a Christ. These people are not knowledgeable people, but they know, they understand.

BABY, IT'S DARK INSIDE!

Man ordinarily lives in unconsciousness. His whole inner being is dark. There is no light, not even a candle-light. That's why people don't want to go in, even though all the Buddhas have been saying to go in, to know yourself, to discover who you are, to ask who you are. People listen, but they don't even because they know that whenever they look inside there is only darkness and nothing else. Even a man like C.E.M. Joad, a very famous Western philosopher, was intrigued again and again, because he was reading Socrates, Buddha, Zarathustra and Jesus, and they were all saying one thing insistently: Know thyself, look within. And then he read a book of George Gurdjieff in which he talks about self-remembering: Remember yourself. Fortunately, he was ill and sick and taking rest in bed, and the doctors had said that for at least two months he could not leave the bed -- total rest. So with nothing to do he thought, 'Why not try? I am not going to lose anything, I am not doing anything else anyway, so lying down on the bed resting I can try to go within and see who I am.' He tried for a few minutes and then he wrote in his diary that it was useless, because there was only darkness and nothing else. And the man died, although he came very close to the key. Those two months would have become his most significant experience on earth. But he missed, and missed while just around the corner the door would have opened.

He needed somebody to remind him that when you look within and you see darkness, one thing is certain, that you are not darkness. You are the seer, and you are seeing darkness. Certainly one thing is certain that you are not the darkness, otherwise, how can you see? How can darkness see darkness? -- it is impossible. Just this much had to be told to the poor man and he might have tried again. But because he was just working on his own, just reading from the book, he tried it for a few minutes then dropped the idea and wrote about it in his diary -- and that was his last thing. Then he died after a few days. The diary was discovered later on.

It is this moment when a master is needed who can tell you the subtle difference. It was so simple; he would have immediately understood if somebody had indicated it. He was not a stupid person but very intellectual, intelligent, He would have followed the idea that if he could see darkness... not darkness, and that would have become a revelation. Then going on and on, deeper and deeper into darkness... just as every night has an end and the morning comes, every enquiry into one's darkness brings one to a point where the dawn.... That dawn is symbolic -- awakening, enlightenment.

And life is only an opportunity. If one attains sambodhi, one has fulfilled one's life. If one misses it, then the opportunity is lost, a great opportunity is lost. And to be a sannyasin means now you are very close. The key is just right in front of you. It can be used. It can unlock the doors of your innermost chamber, and there

god resides. At the innermost core of your being resides the most precious experience of your life, one which takes you beyond death, beyond time, into eternity.

So I am giving you one of the most important names possible. Always remember, it has to become an experience. And it can, it is everybody's birthright.

Going All the Way

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SERIOUSNESS IS SICKNESS

One has to be sincere but not serious. Ordinarily people think of them together. Seriousness is a disease, it is sickness; sincerity is health, sincerity has cheerfulness in it. The sincere person need not be serious at all. He has nothing to hide, he need not wear a mask; he can be as open as a child. And of course the child is bound to be playful, rejoicing.

In the past seriousness and sincerity became somehow associated and that destroyed the whole religious growth of humanity. My effort here is to separate them. Once they are separate it becomes a joy to be sincere. Then there is nothing like the idea of holier-than-thou in it. One does not become special and saintly, on the contrary one becomes more simple, humble, ordinary. One becomes a nobody -- and to be nobody is to be ready to receive god.

NOT PLANNING BUT UNDERSTANDING

Perfection is a goal; it is somewhere there far away in the future. Totality is an understanding; one can be total right now. You can listen to my words in totality, not holding anything back, as if the whole body has become ears and nothing else, as if you are not listening only through the ears but through every pore of your being. Totality is not goal-oriented, it is immediate. If you understand it, it is right now. If you don't understand it then the idea of perfection arises; then it is always tomorrow, next life, in the other world, in heaven, only god is perfect.

To understand totality is to be herenow; to misunderstand it creates the idea of perfection. The idea of perfection is a misunderstanding of totality, but it is a very basic misunderstanding; it has destroyed the very roots of humanity.

And Helga means holy.

Only the total person is holy, the whole person is holy. Holiness is not an ideal, it is just a way of living. It has nothing to do with religion, it has everything to do with your whole life -- the way you sleep, the way you walk, the way you listen, the way you talk, the way you eat, the way you relate,,the way you sit. It permeates the twenty-four hours of your day. It has nothing to do with the churches and the temples and the mosques and with the so-called saints and mahatmas and the holy men -- it has nothing to do with that. They are all pseudo; that kind of spirituality is plastic.

My sannyasins have to be spontaneous, total, in whatsoever they are doing. It does not matter what they are doing, what matters is whether they are totally in it or not. If they are totally in it that action is holy, if they are only half-heartedly in it that action is unholy. And the miracle is that you can be wholly, totally into something only when it is good. If it is not good, whatsoever you do you cannot be totally in. So that is the criterion in fact, anything in which you cannot be total is sin, anything in which you can easily be total is virtue. So there is no need to look in the scriptures for what is sin and what is virtue; you can just go on experimenting with your own life.

You cannot be totally destructive, that is impossible, that is not in the very nature of things; something in you will remain out of it. Destruction is unnatural, criminal, ugly, destruction is going against the very fundamental law of life; hence one cannot be totally in it. We are life, we are part of the eternal law -- how can we be totally in destruction? But in creation one can be total.

A painter painting can be totally in it, a dancer dancing can disappear in the dance. So I call the dancer who has disappeared into dance a holy man, but I cannot call Adolf Hitler or Joseph Stalin or Mao Tse Tung, holy men. What they are doing is destructive, so whatsoever they do is going to remain only half-hearted; somewhere deep down they themselves will feel that it is not right, it should not be done. Their very own centre will go on giving them signals, will go on whispering to them 'This is not right. There is still time -- stop it.'

I have never come across a criminal who is really happy with what he is going. He knows it is wrong; still, he is weak and he goes on doing it out of old habit. Maybe he has invested too much in it and now to withdraw is difficult. And maybe he does not know anything else, that's the only thing that he can do. That is his skill, his efficiency, his expertise; otherwise he is not happy.

Even Alexander the Great said to Diogenes 'If I am born again I will ask god not to make me Alexander again. I will ask him to make me a Diogenes.'

That is significant: Alexander the Great saying that: 'I would not ask to be Alexander again.' Somewhere deep down he also feels he has missed, whatsoever he has done was wrong, it was not the right way to live.

So to me holiness means the right way to live, the creative way to live, the loving way to live .

SOMNAMBULIST OR SANNYASIN

(Osho is talking to Anand Cornelia.)

People ordinarily are asleep, fast asleep. If you listen carefully you can hear their souls snoring (laughter) ... and out of this sleepiness they go on doing all kinds of things. Those things cannot be right, they are done unconsciously. Out of unconsciousness they create misery for others and for themselves, out of unconsciousness only misery can result.

The moment one becomes aware one also becomes blissful. As awareness grows, blissfulness grows; when one is absolutely aware one is absolutely blissful. They are two sides of the same coin; anand is bliss, cornelia is awareness. One has to work to be aware, then bliss comes as a consequence, as a by-product.

That's the whole meaning of sannyas: the effort to come out of sleep, the effort to wake up.

(Osho expands further on the nature of spiritual awakening.)

Just as there is a physical sleep and physical waking, parallel to it there is spiritual sleep and spiritual awakening. Whatsoever exists on the physical plane also exists on the spiritual plane. In the day you are awake only physically and in the night you have to go to sleep -- that too, only physically. In the same way your inner being also needs awakening. It is fast asleep so much so that many people are not even aware of it. They will become aware of it only when it wakes up, otherwise they think there is no soul, no self. That's what all the atheists down the ages have believed; from Epicurus to Karl Marx they have all believed that there is no soul, no self, that man is only the body. And the only reason for their belief is that they are not at

all awake spiritually.

Initiation into sannyas means a commitment, a decision to wake up spiritually. And all the methods are available here, all the possible methods that have been tried in the past and many new ones that have never been tried. It is a very rare opportunity. The whole past with all its experiments is available here and the whole future with all the possible experiments. Not only are the yesterdays available here but the tomorrows too. And you can work out which method suits you. It is only a question of trying. Nobody can predict which method will help you to become awakened, nobody can predict it. But one has to work it out just by the simple method of trial and error.

The commune of a master means that all doors are available -- you have to knock. Go on knocking, one door is certainly for you. And the moment you knock, it will open for you. All those doors lead to the same inner shrine, to the same awakening. The difference is only of doors.

So do all the meditations, do all kinds of groups, in search of the right door for you. Once you have found the right door then all search is dropped, then you enter the journey. And always remember: unless you become spiritually aware of who you are the journey is not complete. When you can experience your inner being as full of light, exploding with light, overflowing with light, and all darkness has disappeared, then the night is over and the dawn has come.

Only on that day is sannyas fulfilled.

MEDITATION- CONSCIOUSNESS CLEANSER.

(Osho tells Dhyan Karen that the three meanings of her name actually define the nature of meditation exactly.)

One has to be clean. We are so much full of dust, we go on gathering dust and junk. We are not alert about what we are doing, but to gather past memories is to gather dust, is to collect corpses. One becomes a cemetery, just a graveyard -- and those corpses are going to stink.

To be clear means to go on removing all the dust that naturally gathers. If you have lived for twenty-four hours then twenty-four hours experiences gather as dust on the mirror of your being -- clean them away. In fact there is no need to wait for twenty-four hours; each moment go on cleaning -- that is far easier. Just a little bit of dust and it can be cleaned.

In short, it can be said die each moment to the past so that you can be born anew each moment in the present. This is cleanliness, freshness. Out of this cleanliness comes a clarity because the mirror is clean, it can reflect, it can reflect things as they are. One can see things as they are; now the eyes are no more covered with prejudices. You are not trying to see things in a particular way; you are simply available to see whatsoever is the case. That is clarity.

And out of a clean mirror and a clear vision whatsoever you do is pure, your action becomes pure. It has a fragrance, it has something of the divine in it, it has something of the beyond in it. It is no more just your action but is as if god has started functioning through you, you have become just a vehicle, a passage, a medium. And that is the most beautiful experience in life, to become a vehicle for the whole, to be in the service of god.

OF SALESMEN AND SAILORS

Gautam the Buddha has said that there are two kinds of people in the world; hence when they become enlightened a little distinction also remains between those two categories. One he calls the bodhisattvas.

A bodhisattva is one who has attained to the ultimate truth and tries to share it with others. He is compassionate. The way of the bodhisattva is called mahayana; literally the word 'mahayana' means the great boat... because he is not willing to go alone to the other shore. His boat is ready, he can go alone, but he will linger on this shore as long as possible to persuade people, to seduce people, to tempt people to the other shore. He will collect as many as he can in the boat and only then will he leave. He will go to the other shore but he will take a community with him to the other shore, he will not go alone.

The other category of humanity, Buddha says, is a little bit different -- and that difference remains even when the ultimate truth is achieved. The other category he calls the arhatas. Their experience is the same as that of the bodhisattvas but the arhatas don't wait for anybody; when their boat comes they simply leave this

shore, they don't linger on this shore. They are not interested in sharing. Their understanding is that truth cannot be shared so why bother? Everybody has to attain it through their own effort and it is pointless to tell people about it.

The path of the arhatas is called hinayana; hinayana means the small boat. It is enough for one person; it is not a ship, it is just a small boat. It cannot take even two to the other shore, only one.

My boat is mahayana. My whole work here is to create a commune of enlightened people and spread them all over the world like sheets, so that not only do they become ready to go to the other shore,,they also persuade people to go. And the other shore is really so tempting that anybody can be seduced. One just has to learn the art of seduction -- that makes a master.

Arhatas are not masters. They are enlightened people but they are not masters. Only bodhisattvas are masters. They are not only masters, they are good salesmen too!

So remember that: you have to become one of my salesmen!

-- I will!

-- Good! How long will you be here?

-- As long as you want.

-- Good!

(Osho talks to Mamta about the need to go beyond attachment to taste love.)

People go on thinking that attachment is love - it is not. It is a false coin. It appears to be love but it is just the opposite of love. It is full of anger, hatred, jealousy, possessiveness; it is not love.

And to live a life of attachment is very destructive because whomsoever you think you love you reduce to a thing. And you allow yourself also to be reduced to a thing. It is good to be a man, it is not good to be a husband. A husband is a thing and an ugly thing at that; the very word is ugly. It is good to be a woman but not good to be a wife. Being a wife means you are reduced to a very small relationship. The woman was vast; the wife is tethered, chained, imprisoned. And that's what love goes on doing. People do it to their children -- they possess them. Children are nobody's possession; they come through the parents but they don't belong to them. But people behave as if they are the owners: 'my child, my wife, my husband.' The very idea of putting your ego projection on the other is destructive of love. The word 'mamta' literally means mine -- literally. 'Mam' means my, mamta means mine.

The moment you say my, mine, you have projected the I, the ego has come into functioning and the ego is the enemy of love.

My sannyasins have to learn the ways of non-attachment, non-possessiveness, only then does love blossom. And the blossoming of love is religion, true religion. When your heart is fragrant with love you know what god is.

The taste of love gives you the proof that god exists, there is no other proof; except for love there is no other proof for god. There has never been and there never will be; love is the only proof, the only proof. But people are destroying the very possibility of their knowing god by destroying love.

RELIGION: RECEIVING NOT BELIEVING

Christianity, Hinduism, Buddhism, Jainism, Mohammedanism -- these are only ideologies, dogmas, creeds, they are only cults. The true religion has no name, it cannot have any name. Buddha lived it, Jesus lived it, but remember, Jesus was not a Christian and Buddha was not a Buddhist; he had never heard of the word.

The truly religious people have been simply religious, they have not been dogmatic. And all the people you see around the world -- there are three hundred religions in the world... This is such an absurdity: if truth is one, how can there be three hundred religions? There is only one science and three hundred religions!

If the science that is concerned with the objective truth is one, then religion is also one because it is concerned with the subjective truth, the other side of the truth. But that religion cannot have any religion, any name, it cannot have any ideology. I teach only that religion. Hence if somebody asks you what my teaching is in short, you will not be able to say -- because I don't teach principles, ideologies, dogmas, doctrines. I teach you a religionless religion, I teach you the taste of it. I give you the method to become receptive to the divine. I don't say anything about the divine, I simply tell you 'This is the window -- open it

-- and you will see the starry night.'

Now, that starry night is indefinable. Once you see it through the open window you will know it. Seeing is knowing and seeing should be being, there should be no other belief.

So my whole effort is existential, not intellectual at all. And the true religion is existential. It has always happened to only a few people and then it disappears from the earth because the intellectuals immediately grab it and they start making beautiful ideologies out of it -- neat and clean, logical. And in that very effort they destroy its beauty. They create philosophies and religion disappears. The pundit, the scholar, the theologian, is the enemy of religion.

So here in becoming my sannyasins, remember it: you are not getting initiated into a certain religion; you are getting initiated into just a religiousness. It is vast, immense, unbounded -- it is like the whole sky. Even the sky is not the limit.

So open your wings without any fear. This whole existence belongs to us, this is our temple, this is our scripture. Less than that is man-made, manufactured by man; where it is manufactured does not matter much.

Beware of man-manufactured religions so that you can know the true, which is not man-made. And it is available *in* the trees, *in* the mountains, *in* the rivers, *in* the stars, *in* you, *in* people that surround you -- it is available everywhere. Once you get rid of the man-made you will become aware of the god-made.

A TALL STOREY

(Osho speaks to Avinasho on man's immortality.)

Man is not confined between birth and death. Birth and death are both episodes in your eternal life; they have happened many times. You don't begin with birth and you don't end with death.

The search for the eternal core is the search of sannyas. The Zen people call it the original face; they say 'Try to find your original face, the face that you have before even your parents were born, or the face that you will still have even when your children are dead.'

The original face is not physical, it is not psychological, it is spiritual.

Man is like a three-storied building, and we remain on the ground floor our whole life. Only very few people in rare moments have a few glimpses beyond the ground floor, otherwise people remain concerned with the physical. Food and sex are their lives; these two are enough. And they go on round and round; they call it merry-go-round, it is a very sorry-go-round. But knowing nothing they just go on chasing their own tails on the ground floor. And of course they see that others also are doing the same so this must be the way it has to be done. Children learn from their parents and others, and everybody is chasing his own tail and going round and round... just crazy dogs -- all nuts! So small nuts learn from big nuts (laughter) ... and they start doing the same. And they will teach their small nuts the same story. And it goes on and on.

Only once in a while does a person go above the physiological and look into the psychological. That world is totally different. It consists of music, poetry, dance, art, creativity; it is multi-dimensional. Then the life of food and sex seems to be very gross compared to Beethoven and Leonardo. Whatsoever you can manage on the physiological will remain gross, but even the psychological is not the ultimate height, and those who remain on the psychological are still missing the original face. There is one higher plane where only a Buddha, a Lao Tzu, a Jesus -- a few people -- have entered, and that is the world of the eternal, avinasho. And to know it is to know all.

Jesus calls it the kingdom of god, Buddha calls it nirvana; they are different names for the same phenomenon. Unless the third is known remember, you are falling short, something will go on being missed; you will not feel contented. And it is good that nobody can feel contented unless one knows the eternal otherwise we will become satisfied on a very low plane. But something deep inside remains restless, it goes on goading you, it goes on telling you 'This is not it, there must be something more in life -- search, seek.'

And remember, Jesus' statement is true: Seek and ye shall find; ask and it shall be given; knock and the doors shall be opened unto you.

Blessed is the seeker of truth -- and that's what you are becoming today. To be a sannyasin is to be a seeker of truth. And the truth is eternal, it *has* to be found. It is the very task of life, the challenge of life. Life is nothing but an opportunity to find it. Don't waste it in small trivia, don't waste it in the mundane. Put as much energy as possible into the ultimate search, into that search; do it intensely. And if your intention is

there and you are really, authentically interested in seeking, then the doors are bound to open for you. They have always opened for the real seeker; it has never been otherwise.

Going All the Way

Chapter #23
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MEDITATION: REALLY DIGGING YOURSELF

We *are* alive but we are unaware of the source of our life, from where it comes. And unless we know the source we remain unacquainted with ourselves. Then whatsoever we do is going to be wrong, inevitably wrong, because it comes out of self-ignorance. It is like a blind man groping: he will stumble here and fall there. And ordinarily that is our whole life -- stumbling, falling, getting up, stumbling, falling again. It is a tragedy, and the reason is simple: we are not aware of ourselves, we don't know who we are -- and it can be known, it is not far away.

The source is within us and the method to know the source is meditation. It is a method of digging a well within your being so that you can reach to the very centre of it, to where life juices are flowing. And once you are acquainted with your centre you are simultaneously acquainted with the centre of the whole -- because it is the same; we are separate only on the circumference, not at the centre. At the centre we are one, at the circumference we are many. To live on the circumference is to be worldly and to live through the centre, at the centre, is to be a sannyasin.

FOLLOWER OR FLOWER?

(Osho has talked on the folly of imitating anyone and on the real Christian being a lover. But he puts it slightly differently this time round.)

The only way to really be a Christian is to know the art of love. One does not become a Christian by becoming a follower of Christ, because the follower is an imitator; he remains false. You can only be yourself, you can never be anybody else. If you try to be your life will become schizophrenic. All followers are schizophrenic because they are one thing and they are trying to be somebody else. And existence never repeats -- that's one of the fundamental laws. There is no way to escape from that ultimate law.

A man like Jesus happens only once, and it is not so only with Jesus, it is so with everybody else; there

has been no person like you before and there will never be another person like you again. Hence following is basically wrong, it is betraying yourself. And how can you be healthy and whole if you betray yourself?

One does not become a Christian by becoming a member of a church -- one becomes a Christian only by love. Jesus defines god as love, so all those who know what love is are Christians, but they are not followers of Christ. Christ was never a follower of anybody else; if he had been a follower the Jews would not have killed him -- he was authentically himself. Buddha was not a follower of anybody; he was authentically himself. Lao Tzu was not a follower of anybody.

If one wants to be really whole, sane, blissful, then one has to continuously remember not to fall into the trap of following.

My sannyasins are not my followers -- just my lovers, my friends. They are companions, fellow travellers, but not followers. You are not to imitate me -- that will make you pseudo. You are just to learn love.

Love is the secret of all the religions. It not only makes you a Christian, it also makes you a Mohammedan, a Hindu, a Buddhist, a Jaina, a Jew. The moment you love,,you know that all these authentic people -- Moses and Jesus and Mohammed and Mahavira and Krishna -- were lovers, great lovers of existence, unconditional lovers.

Love is the essential core of religion. So I don't give you any dogma, any doctrine; I simply help you to discover your loving qualities. They are already there, they just have to be uncovered. They are like buds: they just have to open and become flowers. And then there is great fragrance and great joy and for the first time life becomes a dance, a celebration, a festivity.

HEART-MONIOUS

(Osho is talking to Cordelia.)

Cordelia is a beautiful name, one of the most significant names that one can have. It has two meanings; in Welsh it means poetry, in Latin it means warmth of the heart. Although the meanings come from different languages somehow they are related to each other.

Poetry is nothing but warmth of the heart. The cold heart cannot be poetic -- it is dead! And people are dead because their heart is cold; their head is hot and their heart is ice cold. It should be just the reverse -- things are upside-down: the heart should be warm and the head should be cool, because the function of the head is to calculate. and cold it will be more efficient because it will be in a more mathematical space. And because the head is a machine, the hotter it gets, the more errors it commits. It is a machine, it should remain cool.

The heart is not a machine at all; the heart is your very being, it is your love, it is your life. It has to be in a state of dancing, not frozen. When the heart is warm there is poetry in life. You may compose poetry, you may not -- that is irrelevant -- but when the heart is warm, full of love, flowing, rejoicing, then there is a poetic sense, a poetic touch. Whatsoever you do, whatsoever you are, there is a certain subtle aura around you -- that of poetry, grace, beauty... an aesthetic sense.

And I am adding Anand to your name. Anand means bliss. Bliss is the ultimate experience of the dance that happens in the heart, of the poetry that happens through your heart when it is fully alive, totally alive. And when your life is transformed into poetry you will know what bliss is, because that is the moment when you start synchronising with existence, you start having a deep rapport with existence. It is a synchronicity; you start melting and merging with the flowers and the clouds and the stars. Boundaries start disappearing; they become irrelevant, out of date. They wither away of their own accord. One functions as part of the whole -- then there is bliss.

Bliss is another name for a harmonious existence, but it is possible only through the heart, through warmth, through love, through being poetic.

My sannyasins have to be lovers, poets, dancers, musicians; they have to open up all aesthetic possibilities. I teach a religion of aesthetic sensibility and sensitivity. All the religions in the past have been anti-life, anti-love, anti-warmth, anti-poetry, because basically they taught that life has to be renounced, that there is something wrong in it -- it is sin and you have to get rid of it.

My approach is just the opposite: it is not a sin. Life is a gift, a great gift from god -- it has to be rejoiced in. Merge and melt with it. The more you disappear and the more you allow life to happen to you, the closer you will be to god, because life is nothing but god expressed, manifest. In other words god is life

unmanifest,,invisible life; and life is visible god.

RELIGION IS UNION IS YOU-AND-ME-ONE

(Osho speak, again on how the long for god is the impetus behind every love affair. He is addressing Viyogini.)

Viyogini means one who is separated from the ultimate lover, one who is separated from god. God is the ultimate lover, the beloved.

In all our love affairs we are seeking and searching for god -- and that's why all our love affairs fail, they fall short. They cannot fulfil our innermost longing. We are searching for god -- less than that cannot give us contentment.

Viyogini means the ultimate separation. We are all separated, alienated, and we are searching again in every possible way to reach to that union where we will not be separate. The search for the union with existence is religion. That's the meaning of the word 'yoga'; yoga means union. The word 'viyogini' also comes from 'yoga'; yoga means union, viyoga means separation. The feminine form of viyoga is viyogini.

So these are the only two states, the state of yoga, yogini -- one who is one with the beloved, with the ultimate truth, with existence -- and viyoga, viyogini -- one who is separate. Only very few people have attained to yoga, to the ultimate union, but it is everybody's potential. Everybody has the birth-right to attain to it but nobody tries. Just a little effort and the miracle can happen.

By becoming a sannyasin you are taking a step towards that little effort. It is really a little effort, not much. What we do is very small and what happens out of it is immense. It is just as if a particle of dust has fallen into your eye and you cannot open your eyes and the Himalayas, Everest, is just in front of you, but you cannot see it -- just because of the particle of dust. A small particle of dust has fallen in your eye, it is preventing your visions you cannot see the great Himalayas, its beauty. Remove the particle and the whole of the Himalayas is available to you, spreading for thousands of miles -- those virgin peaks and the sun shining on those snow covered mountains... and the beauty of it, inexpressible beauty of it. And just a particle of dust was creating the barrier.

The situation is exactly the same our inner vision is not clear. Just a few particles of dust have gathered there; they have to be removed. So the effort is very little but the gain is immense, immeasurable, incalculable.

THE SAP CALLED HAPPINESS

(Your juices only flow when you're free.)

Life is a discontentment because we are living it in a very wrong way. We have been taught some ugly things, we have been taught those ugly things because they help the establishment, the vested interests, the people who are in power. Nobody cares about the individuals, nobody cares about the greater humanity; everybody is concerned with his own power, his investment -- and they go on poisoning people.

For example, the politicians don't want intelligence to grow in people because intelligence is always rebellious. But without intelligence life cannot find the source of contentment. A mediocre person remains superficial, shallow, but the politician is helped: he wants everybody to be mediocre. He can only remain the leader if people are mediocre, unintelligent, stupid And the situation is the same with the priests. They have been in power for centuries and they know the strategy to remain in power: don't allow people in any way to attain insight into things, don't allow them to be wise, give them beliefs instead. Beliefs are pseudo, like plastic flowers, lollipops. So people can go on sucking on lollipops, playing with toys; they can go on playing with those toys so they don't turn towards the real thing.

And the priests and the politicians are in deep conspiracy. They have made an unsigned contract that the politician will rule people in worldly affairs and the priest will rule people in other-worldly affairs and they will support each other because both have to depend on the same strategy: force people to remain slaves, believers, not seekers -- not intelligent, not rebellious. Reduce their freedom, cut their wings, paralyse them, because then they can be manipulated and used as means.

My work here is to undo all this that has been done to you, to everybody. Only when your intelligence rises to the optimum is there contentment, because that's when you start flowering, that's when spring comes

to your life.

Your love has to be allowed absolute freedom, only then are your juices flowing. You are not sad, dry, desert-like, you become an oasis.

My sannyasins have to become gardens with birds singing and flowers spreading their fragrance. That's exactly the meaning of the word 'paradise'; paradise literally means a walled garden. It comes from the Persian, 'firdaus'. I would like each of my sannyasins to be a paradise unto himself or herself.

SUNS AND LOVERS

(Osho tells us about the origin of sun worship.)

For centuries there have been worshippers of the sun. They have been very much misunderstood. The sun was only a symbol; they were really trying to find the ultimate source of light and this sun was only representative -- they were bowing down to this sun symbolically and literally. And then finally they found that this sun disappears in the night, so if you want to worship the sun in the night it will be difficult, hence fire worship started. Zarathustra was the greatest fire worshipper, and the followers of Zarathustra have carried on the fire that Zarathustra started. A three-thousand-year-old fire, still continues in their temples; they don't allow it to go out, they go on giving fuel to it. That too is a misunderstanding.

People always become addicted to symbols. They forget that a symbol is only a symbol; they start worshipping the symbol as if it is the real thing. The word 'god' is not god, the word 'fire' is not fire. The sun, fire, light -- they all represent a search for the ultimate source of light something that we are all missing because in our innermost being there is darkness.

The Christian mystics like Eckhart have called it the dark night of the soul; and we are all searching for the dawn. The orange colour that I have chosen for my sannyasins symbolises the dawn; it is the colour of the eastern horizon just before sunrise.

The search is for the inner, but we know only the outer so the outer has to become a symbol for the inner. The search is for the inner sun but the outer can be used beautifully like a mirror; you can look in the mirror. The mirror is outside but it can reflect your face, it can show you your form. In fact there is no other way to see your own face except through a mirror. All symbols are mirrors.

So this is going to be your search: the inner source of light has to be discovered. But the outer symbols of light are all beautiful; they should be loved, worshipped, so that they go on reminding you of the inner, so you don't forget about the inner -- mind tends to forget.

So watch the early morning sun rising. Look at it, absorb it, then close your eyes and try to search within. Look at the moon, watch, then close your eyes and search within. Or look at a small candle in the night, watch it for a few moments, then close your eyes and search within. Let the outer symbolise the inner, but don't forget the inner. Until you have found the inner use the outer as an indicator. The moment it is found the outer can be forgotten. It disappears naturally, one forgets all about it. When one has found the real, who cares about the symbolic?

PILGRIM'S PROGRESS

(Osho describes the three categories of the paths along which one can move towards god.)

There are many ways to reach god. The most significant are threes through knowing, through loving and through action, service, compassion. All other paths belong to these three categories; these three are the main categories.

Remember: knowing is going to be your path. Knowing does not mean knowledge, it means understanding. One can be very knowledgeable yet without any understanding, and one can be tremendously wise and yet without any knowledgeability. So they are not synonymous, knowing and knowledge.

Knowledge is a cheap commodity, available in the schools, colleges,, universities, libraries; but knowing only comes through deep meditation. You have to go through a radical change, you have to attain a different kind of vision, you literally have to open a third eye in yourself.

So the path of knowing means the path of meditation. Put your total energy into meditativeness.

(His path is love, Premyogi learns.)

Love is our deepest longing. Just as the body needs food the soul needs love -- it is nourishment, spiritual nourishment. Without the food, air and water, the body will deteriorate; without love the soul starts shrinking. And everybody is living with a very small soul for the simple reason that they have not loved. And why have they not loved? If you enquire into the question you will be surprised, because for the whole of their life everybody is trying to get love. But people are trying to get, not to give, and the law of love is that you get only when you give. Giving comes first, getting is only a consequence.

And people are asking the impossible; they want first: "Give me love." Everybody, in a thousand and one ways, is saying "Give me love", but love comes only when you give; you cannot demand it. Hence the whole world is suffering; everybody is full of love, the world can become a very loving place, but it is just the opposite of it -- full of hatred, anger, rage, violence, destruction, for the simple reason that everybody is full of love and nobody is giving. They are asking and demanding and trying to force and snatch away. Now, love is not a thing that you can force, love is not a thing that you can possess, love is not a thing that can be snatched away in any way. It is beautiful only, alive only, when it is given without any demand on your part, when it comes of its own accord. And it comes on its own accord whenever you give; in fact it comes a thousandfold.

So give as much love as possible and you will get so much in return that you will not be able to believe it in the beginning. It is absolutely unbelievable that the whole existence starts pouring love towards you. You just show the gesture of giving, with no strings attached to it, with no conditions, no expectations, let your joy be in the giving itself -- love for love's sake -- and you will be in for a great surprise: thousands of windows suddenly open and the sun and the wind and the rain and the whole existence starts flowing towards you. It floods you, and that flooded life is the life of a buddha, that life is the goal of a sannyasin.

(And Wolfgang receives the name Karmayogi to remind him that his way is the path of action.)

The path of action is very paradoxical. The paradox is that you have to act and yet deep down you have to remain absolutely inactive; at the centre absolute stillness, no action, not even a wave, not even a ripple, and on the circumference much action.

The path of action is being in the world and yet not being of it, remaining in the world and yet surpassing it, transcending it. Krishna has called it action without action. Zen people in Japan call it effortless effort, actionless action. Doing is there but the doer is not there. One simply becomes the centre of the cyclone but the cyclone remains only one's circumference. One becomes more like an actor; action becomes more like acting. It is as if you are just playing a role: you are doing it as perfectly as possible but it is still a role, a game; you are not really involved in it. You are doing it perfectly well and yet you are not getting involved in it, so whatsoever the result, it is none of your business -- if you succeed, if you fail, it is all the same.

It is one of the most beautiful paths to follow. And my sannyasins have to understand it very deeply because I am not telling them to renounce the world, to escape to the mountains, to the deserts, to the monasteries. I am telling them to remain in the world. I am not taking them out of the world, because that is escapist and that is cowardly, and one cannot be religious through cowardliness.

My sannyasins have to accept all the challenges of life but with absolute unconcern, not being worried at all about the result, about the outcome, living moment to moment totally, doing whatsoever life gives you to do, and then moving on, not even looking back, not even through the rear-view mirror. There is no point, because in life there is no reverse gear, you cannot go back. God has completely forgotten about the reverse gear. He has been just like Henry Ford.

When he made his first car there was gear in it. Finding out that it is such a difficult thing when you want to come back home he added it only later on (laughter). Otherwise if you have gone a few feet ahead of your home you have to go around the whole city just to come back!

But god has not added the reverse gear yet and I don't think he is ever going to add the reverse gear (laughter)... because that will be travelling back in time. That is impossible. That will mean that the old man can become a young man, the young man can become a child and the child can go back into the womb -- and its mother may have died! (much laughter) It is impossible. Even if god wants to do it, it is not possible. They say nothing is impossible for god (laughter) but I say there are many things impossible. This is one of the things he cannot do!

So there is no need to look back, need to think about the past, no need to think about the future. Live in the present but live in such a way -- silently, peacefully -- that nothing disturbs your centre. It is just as the

noise of this train passing by is there but at the very centre of your being there is no noise. In fact this noise of the train can enhance your inner silence, it can become a background, a backdrop for it.

I travelled for twenty years continuously in the trains all over India. And I know how beautiful it is and how silent it is. So whenever I was not travelling I used to miss my trains -- all the noise and all the hustle and bustle of the platforms... But if you know how to remain silent inside it all enhances, it becomes a contrast.

Life should be taken as a contrast -- and then nothing is wrong. A sannyasin has to remember only one thing, not to get disturbed at the centre; whatsoever happens on the circumference is okay. If that much is possible then you are free from all, you know the taste of freedom. And the taste of freedom is the taste of god too.

Going All the Way

Chapter #24
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

THE PATH IS A BATH

(Osho is talking to Renata, the elderly mother of an Italian sannyasin.)

Meditation is a state of absolute silence. It is not action, it is absolute rest. Nothing has to be done for it, all doing has to be dropped; so one can do it in any state of the body. One can do it lying on the bed or sitting in a chair, one can do it when one is ill, sick, because it has nothing to do with activity. It is simply gathering yourself inside, withdrawing yourself from the world, forgetting the world.

When you collect the whole of your energy at the centre of your being, that is meditation. And to be in that state is to be reborn. That's the meaning of Renata: reborn, born anew.

Jesus says to Nicodemus 'Unless you are born again you shall not enter into the kingdom of god.' Nicodemus was a rabbi, a great scholar of those days. He was afraid to meet Jesus openly because he had such a reputation for his scholarship that going to an illiterate person, the son of a carpenter, and asking him any question about life would go against his fame, his name, against his reputation and respectability. So he went in the dark, in the middle of the night, so nobody would come to know about it.

When Jesus said to him 'Unless you are born again...' being a scholar he heard it literally. He said 'How is that possible? How can one be reborn? You are talking nonsense.'

Jesus was talking about meditation, but a man who is hung up in the mind is bound to miss the point. Meditation is nothing of the mind. It is slipping out of the mind and getting into your very life source -- because only from that life source is one reborn. That is true baptism; taking a bath in your own life juices.

And once you have tasted of it then there is no death, then you know life is eternal. And to know it is to know all.

YOU MIGHT DIE LAUGHING

Being blissful is taking a risk -- because the mob lives in misery, and naturally it does not allow anybody to be blissful. That hurts the crowd, it wounds the mob; they start thinking "How dare you be blissful?" They are very at ease if you are miserable; they are sympathetic, friendly, because you are just like them, you are not a foreigner. The moment you become blissful you are a foreigner, you are an outsider -- and people have always been afraid of outsiders.

They know the insiders, they are familiar with them, they can rely on them because they are predictable, but the outsider is unpredictable. And the blissful person is the farthest away from the crowd. He is really a stranger; he belongs to another world, not only to another country. He speaks a totally different language, he lives a totally different kind of life; hence people feel a certain distance from such a person. Either they will condemn him as mad... that is their first reaction. That's what they are doing to many people in Soviet Russia. They will torture them, give them psychological shocks, electric shocks. They cannot accept that you can be so blissful. It is not possible -- you must be insane.

The first reaction of the society is to condemn the person as mad: if one is mad one can be ignored. And there are many people in the madhouses of the world who are not mad, they are simply different and people cannot tolerate that.

If the person is very powerful, like Jesus, Buddha or Zarathustra, then you cannot just call him mad. He will persist, he will try to prove in every possible way that you are wrong. And in a way people start feeling doubtful about their own ideas. When they see a Buddha so silent, so blissful, such a beautiful space surrounding him, they become suspicious of their own idea that he is mad or that he is a fool. And people like Buddha are very persuasive, almost seductive. Then the second step for the society is to condemn that man as anti-traditional, anti-religious, anti-country, and finish him somehow.

They killed Socrates, Mansoor, and many others. One of the most beautiful men, a Sufi mystic, Sarmad, was killed -- his head was cut off -- for the simple reason that he was so blissful that the priests and the king conspired against him. Just before his head was cut off he said, "You can cut off my head, but you cannot cut my laughter. Even when my head is separate from me you will hear my laughter -- I will haunt you!" And the beautiful story goes that when his head was cut off it rolled down the steps of the mosque where he was murdered -- laughing, giggling!

Such people can be blissful in life and can be blissful in death too. That is the meaning of the story: they laugh their whole way to God. But that needs courage -- and that is the meaning of your name: blissful courage. It needs a strong spirit because it will be going against the current.

My sannyasins will have to face many antagonistic situations. They will be thought outrageous, rebels, dropouts; all kinds of condemnations will be heaped upon them. And if they don't listen -- and they are not going to listen -- then they will even be killed, condemned to death. But it is better to die rejoicing than to live in misery. Just a single moment of joy is far more valuable than an eternity of misery.

I teach you only one thing, and that is, be blissful -- whatsoever the cost.

LOVE: PUT WINGS ON YOUR WORDS

(Osho speaks to Anna about the meanings of her name -- prayer, grace and mercy -- in relation to love.)

Without love there is no prayer, no grace, no mercy. On the tree of love all these flowers bloom. People can pray without love -- that's what they are doing all over the world, in all the churches, temples and synagogues: they don't know what love is trying to pray. That is very absurd, their prayer will be parrotlike; they will simply repeat words, their words will not have the support of their heart. And without the heart beating in those words they are dead. Only the heartbeat can make them alive, can give them wings, can make them reach to the ultimate.

All these prayers that are happening in the world are not heard. Unless love is there at the source prayer is a hypocrisy. It is a very dangerous dishonesty -- very dangerous because you are not being honest even with god. Somebody is repeating the words of Jesus, somebody is repeating the words of Mohammed, but

when Jesus prayed it was out of love, when Mohammed prayed it was sheer joy! Those words don't mean much; what matters is the inner gesture -- and that inner gesture is missing if love is not there.

And if love is there you need not learn prayer -- it comes of its own accord. All these three qualities are consequences, by-products of love. Love and you will see that you are becoming more and more prayerful; love and you will see you are becoming more and more graceful; love and you are in for a great surprise, you are becoming more and more compassionate and merciful. And a thousand and one other things will follow too. Love opens the doors of the divine.

So learn the simple art of love. Love for the sheer sake of love, for no other reason, and don't miss a single opportunity to be loving. There are thousands of opportunities every day, but because we are unloving we don't even see them, we by pass them, we overlook them, we ignore them. Because we are unloving we immediately jump on anything that is going to support our unloving mind; we go on searching for negativities. We go on counting the thorns on a rosebush, forgetting all about the roses.

So love means to become attuned to the roses. Be positive, affirmative, look for the good and the beautiful and the true -- and they abound! And when you start looking for them your love will go on growing. And love is not something that becomes complete one day; it is an eternal pilgrimage. It goes on becoming more and more complete but it is never finished. No point comes where you can say 'Now I have arrived.'

Love is not a goal but a journey -- and that's the beauty of it -- because all goals are dead and a journey is alive. Love is life, love is god, love is sannyas!

BLISS AND AWARENESS: THEY ENHANCE THE DANCE

(Anand Prabodhi's path is to combine the two.)

Bliss and awareness are two sides of the same coin: become blissful and you will be aware, or become aware and you will be blissful. One can do both simultaneously -- and that's the best course because then things happen in a faster way. Then it is not such a long and gradual process; both together can make an opportunity even for sudden enlightenment.

So use them both together, be blissful and be aware. They will enhance each other, they will support each other. They are not things which have to be developed separately, although that's what has been done in the past. A few people have tried to be blissful -- in the East they were known as bhaktas, devotees; and a few people have tried to be aware -- they were called gyanis, the knowers.

In India there have been two basic trends; one is of blissfulness, prayer, love, devotion, surrender, the other is of awareness, meditation, watchfulness', witnessing. Because they both worked separately it took very long. In fact it took so long that India had to think in terms of there being many lives. India is the only country which has thought in terms of there being many lives. Christianity, Judaism, Islam -- they think of only one life; they have not really pondered over the matter. One life is not enough, one life is too small to grow in. There are s thousand and one things to be done and the mundane takes so much that nothing is left for the sacred.

The Indian seers have been watching this, that this small life is not enough to know god, hence slowly slowly they started exploring 'Is there any possibility of there being more lives?' Then they found that there is a possibility; we have been before, we will be afterwards -- there are many lives. But the triggering point was that they were all working either on awareness or on blissfulness -- and then it takes very long. They developed the whole science of yoga so that you can live long even in this life because the work has to be completed. They started thinking of how to prolong life through physical exercises, through chemicals, through breathing exercises, they have tried many things and certainly they have found ways to prolong life. But the whole point is that if those two things can be put together there is no need to go into the tortures called yoga. You need not bother about the length of life.

These two things together can become a sudden enlightenment because they support each other, enhance each other, enrich each other.

So remember it: on one hand be more blissful, cheerful, take life joyously, and on the other hand become more alert and watchful of everything -- you are doing, thinking, feeling. Be aware even of your cheerfulness and be cheerful even about your awareness.

(Osho continues on the theme of the synthesis of bliss and awareness in his address to Sugito.)

A man without bliss is a man without song, without dance, without any celebration. He is dull, he is dead; he only vegetates. His life is a long drag. Somehow he has to live because he has found himself alive on this strange planet, so he has to drag his way towards the grave. And how can he be blissful? -- because he knows nothing about life, he knows nothing about consciousness, he knows nothing about birth, death. He knows nothing really. Maybe he has accumulated much information about geography and history and philosophy and religion, but it is only information; he himself knows nothing. And without your own knowing your life cannot be a song, it cannot be a joy.

My effort here is to help you to be a little more alert, more conscious, so that you can experience that which you are. And the very experience of it brings bliss, the very acquaintance with it and you are showered with bliss. And out of bliss life becomes a festival -- a festival of lights. Suddenly the spring comes and you are all flowers, and then each action is a song, then whatsoever you do has a golden touch to it.

I call this the greatest miracles transforming a dragging life into a dance, changing the heavy, serious kind of life into a light-hearted laughter. It is possible, it is possible for everyone. Not a single human being is born without the possibility. If we don't realise it we are responsible and nobody else.

Sannyas means taking the responsibility for whatsoever you are. With that acceptance, transformation sets in. The very acceptance that you are responsible for your life, makes you a creator of your life. You start changing; you cannot wait, because all waiting is waiting for Godot -- who never comes.

Then one starts changing one's life right now because there is no tomorrow. And if *you* don't do anything, nobody is going to do it for you. And if you don't do it now then you will never be able to do it -- now or never!

DEEP-ME DIVING

To become one with your interiority is the whole process of sannyas. We are living on the outside absolutely unaware of who we are, because our being is on the inside and our wandering is on the outside, so the meeting never happens. basically everybody is searching for themselves, is trying to find out, figure out, what this life is, what does this mean? but they are looking everywhere else except into their own interiority -- and that is where our reality is.

A sannyasin has to slowly dive deep within himself. I am not against the outside world; live on the outside but find moments to dive within. And then your outer life also will have more richness, more fragrance, it will have more dignity, grace, integrity. You will be able to live even on the outside in a more authentic way, you will not be a hypocrite; you will be simple, sincere, ordinary, honest. You will not be a saint but neither saints nor sinners are needed; they both exist together and they both have to be got rid of. They are both ugly phenomena, both are extremes, and life is exactly in the middle. One need not be a sinner, one need not be a saint; one has just to be an ordinary human being. Then life is balanced, and a balanced life has harmony, a balanced life has music, poetry.

So on the outside also if you become acquainted with your inner being you will be a totally different person. You will have a certain coolness around you; even in the hottest moments you will remain cool -- not cold, but cool, together. Even in the hardest moments you will not be disturbed. Even in the greatest crises you will remain centred and grounded because you know that whatsoever is happening on the outside is not as much significant as your inner peace, your inner silence.

Once you know the taste of your inner world everything on the outside becomes valueless. Success and failure are almost games. Then what one is on the outside -- a president or a peon -- doesn't matter, it makes no difference. One can be a beggar or one can be an emperor -- it is all the same. But for that one has to find moments, intervals, gaps, to go in. And in those moments forget the whole world, as if it doesn't exist. In the beginning it is 'as if', but soon you will realise that really it doesn't matter, it is not a question of 'as if'.

But that will come only later on; we have to begin a hypothetical way. My effort here is very scientific: we have to begin with a hypothesis, *as if* the outer world does not exist, for a few moments every day at least. And then slowly you will see that your 'as if' was right, it coincided with reality, it was consistent with reality. Your hypothesis was not just a hypothesis, it was a truth. You were not aware then but as you enter your own being you will become more and more aware, that the real is inner and the outer is only made of the same stuff as dreams.

Going All the Way

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SOUL OR SLAVE

(Osho talks on the rebellion that must necessarily ensue if one's determined to be an individual in our society.)

Society kills the rebellious spirit in every child; it is afraid of rebellion. But the moment the rebellious spirit is destroyed simultaneously intelligence, brightness, genius, are also destroyed. They are all together, they can exist only in a togetherness. They form an organic unity. You cannot destroy one part; either you destroy the whole or you save the whole.

And society is not interested in the individual; its interest is in the structure, in the establishment, in the state, in the church and in all kinds of investments. The individual is not even counted. The individual is accepted only because he has a certain utility for the establishment, because the individual can be used as a means to fulfil certain ends which are not his, they are others -- the politicians, the priests or whosoever they may be.

Every child is born a genius but very few people have been able to escape from the slavery that society imposes. The beginning is in rebellion. Rebel against the tradition, rebel against the church, rebel against the mob psychology. And the fundamental law is to insist on being yourself whatsoever the cost, and then you will have great intelligence flowering, brightness, and your life will become alight unto itself.

That's what sannyas is all about the rebellion of the individual against the collective, against the crowd, I believe in the individual because only the individual has a soul. Society is only a name without a soul, and the individual cannot be sacrificed for any end -- nation, race, religion. Nothing is more valuable than the individual. To me the individual is the ultimate value,

Respect yourself and in that very respect you will be able to respect others too.

DIVINITY IS BEING FREE

Any experience of the unlimited is the experience of the divine. The search for the divine is really the search for expansion, the search for a consciousness which is absolutely free, a consciousness which is as wide as the sky itself.

God is not a person somewhere; it is your own feeling of expanding consciousness. It is an experience.

And it is not difficult to know, because all the boundaries are arbitrary. They can be destroyed because *we* have made them, they are man-made; they don't exist in existence itself. If they existed in existence, then there would be no way to get rid of them. It is good that they are just in our minds. For example, countries; they exist only on maps not on the earth, and the maps can be burned and we can be finished with it. The earth remains undivided even though we go on dividing it on the maps.

It is *one* planet; it is not Asia, and Africa and Europe, it is not this country or that -- it is *one* earth. The idea of belonging to a nation is just an idea, hence it can be dropped without any effort. The moment you see that it is only an idea -- arbitrary, man-made, invented -- in that very understanding it is dropped. And so are our other boundaries too; the boundary of being black and white, the boundary of being a Catholic or a Protestant, the boundary of being a Christian or a Hindu are all our inventions. The child comes just as a pure human being, with no name, with no adjective.

A sannyasin has to become a child again, with no name, with no adjective. Then suddenly you start feeling that the boundaries have disappeared and your consciousness is no more confined.

We carry the past and the past becomes a great burden. Then we invent the future; the future becomes a burden. The past is heavy on us, but it is only in our memory, it is nowhere else; and the future is only in our desires, nowhere else. We can erase the psychological memories and the psychological desires. It is a simple phenomenon like cleaning a slate; it is in the writing.

Once a man has done that, for the first time he becomes aware of how wide, how vast, life is and how beautiful.

Then you are a bird on the wing in the infinite sky.
That freedom is our deepest longing.
Sannyas is an effort towards that freedom.

CHRIST-INANITY

(The formal religion that grew out of Christ's teachings, an the spirit of Christ's life seem irreconcilable to the point of being ridiculous.)

One of the most important teachings of Jesus is to rejoice. It can be said to be his fundamental gift to humanity: Rejoice -- he says again and again, rejoice... although the so-called Christianity, the organised religion which exists in his name has gone just the opposite to his teaching. If you look at the faces of Christian saints you cannot believe that they are rejoicing. In fact Christians have also painted Jesus as being very sad, serious, sombre, as if he carried the cross for his whole life.

Just the opposite is the case: if I were to paint Jesus he would be laughing on the cross, he would be laughing at the whole stupidity of people, the whole ridiculousness of it he had been trying to give you a new life and you are rewarding him with death? Isn't it far out? (laughter) He must have enjoyed the scene: this was something! He must have laughed at the cosmic joke.

Jesus can only laugh even on the cross. Yet Christians say that he never laughed -- not only on the cross but never laughed at all in his whole life. That's a myth invented by sad people, sadists, masochists. They are sad and they are projecting their sadness on Jesus.

So the Christianity that exists is just the opposite of Christ. But this is so of other religions; the same is the situation with the Buddhists and with the Hindus. Now, Hindus think they follow Krishna but they don't at all. They cannot even tolerate my sannyasins holding hands or hugging and they think they are followers of Krishna. It is strange that they can't see the absurdity: Krishna had sixteen thousand girlfriends, and his whole life was of dance and song -- and these followers of Krishna, who are calling themselves Hindus, cannot accept my sannyasins. They think my sannyasins are destroying their culture because they don't look like saints; they should be serious, fasting, torturing themselves. But Krishna never tortured himself; he lived like a king, as everybody should. He loved life, as everybody should.

The Hindus are as against Krishna and the Buddhists are against Buddha. Now continuously observing this I have come to the conclusion that every organised religion is against the original founder of that religion; it has been so without any exception. There seems to be a certain law working in it. It seems that the moment the original founder dies, the very people against whom he has been fighting his whole life start capturing whatsoever movement he has created and they start manipulating his philosophy of life according to their own ideas. That is their revenge. They could not do it while he is alive but now that he has gone they can.

You can be a Christian only if you are not a Catholic, not a Protestant, if you don't belong to any Christian organised sect, only then can you be a Christian. You can be a Christian if you rejoice. It is not a question of believing in doctrines, it is a question of living a totally different kind of lifes the life of bliss. So rejoice -- and that is the only way you will find Christ-consciousness.

(Osho speaks further on Christ-consciousness to another sannyas.)

Christ is not the name of any person, Jesus has no monopoly over it He was only one of the Christs; there have been many before and many afterwards and there will be many in the future. He is part of a long chain of Christs.

To me Christ only represents a certain state of consciousness, the ultimate peak of consciousness. In the East we call it Buddha-consciousness -- it is the same: you can say everybody carries a Buddha within him. But one can know the Christ or the Buddha within oneself only through meditation. It is not a question of believing, you have to discover it.

Meditation is not belief, it is enquiry, it is a deep search within your being. And if one dive4 deep within oneself one is bound to find, because it is one's innermost core. Then what word you use for it is irrelevant -- you can call it the Christ or the Krishna or the Buddha or you may not call anything. You may simply call it the ultimate silence or the ultimate awareness, the ultimate freedom.

But the only way to *find* is meditation and meditation means turning in. We are extroverts, moving farther and farther from our own being.

Meditation is an inner journey, not going out but going in. There is no need to create a conflict between the two. When you are needed on the outside be on the outside and when you have time then there is no need to be on the outside -- go in. Make it harmonious.

Just as in the day you are awake and in the night you fall asleep, in the same way one should be able to go out and to go in. I don't want my sannyasins to be obsessed by anything; they should be flexible, not fixed, not like things. They should be more fluid and they will be able to relate with others and they should be capable of being alone too.

When both are possible the person who chooses one is foolish because he is missing half of his life.

So live on the outside, live on the inside, but remember that only on the inside will you find the Christ. On the outside you can find comforts and conveniences, that's all. On the inside you can find the ultimate bliss. On the inside you can find the truth, the truth which liberates, which liberates one from all misery.

CONTACT HIGH

(Osho explains the meaning of her new name to Premdip, and then talks about the magic that happens in the meeting of a master and a disciple.)

Premdip means the light of love, a small lamp of love -- but that's enough: just a small flame of love in your heart is more than enough because it transforms your whole life.

Howsoever small it is, it is explosive, it makes you aflame. Soon it starts spreading and not only are you totally consumed by it, it even starts kindling other people's hearts. That's how true religion spreads. You come in contact with a master and suddenly your heart is pulsating with a new beat. Something has jumped from the master into your heart, something which is invisible, mysterious, something which is not possible to give to anybody intentionally. It is a very strange phenomenon: the master does not give it, the disciple does not ask for it but it happens.

The Zen people have the right statement about it. They say that when a line of birds flies over a lake the lake has no intention of reflecting them, they have no intention of being reflected in the lake, but still the reflection happens. It is unintended from both sides.

The case is similar when one meets a master, when one comes across a Buddha. The Buddha knows he cannot give it -- it is not a thing to be given -- and the person who comes in contact suddenly becomes aware how can it be given. How can I ask for it? -- it is not something to be asked for or desired. But in encountering a Buddha, in the very meeting, it happens.

Love is an inner flame in the heart. All that one can do is remove the barriers, remove all that is unloving in you, drop all that is unloving in you. It is just like opening your doors and your windows. You cannot force the sun to come in but you can open the window and the sun comes of its own accord -- you remove the barriers.

The whole process of mystical transformation is negative: you remove the hindrances, the obstacles and the walls. And when there is no obstruction, suddenly it is there. Out of nowhere, from the beyond, it descends.

The moment your heart starts feeling the light you become aware of who you are, and then life is a beautiful experience of sharing love; you can go on sharing it. Then it is not a question of with whom you are, you simply share it. You share it with rocks, you share it with people, you share it with the mountains, you share it with the rivers, the oceans. You simply share it because the more you share, the more you have it.

(To Melissa, a middle-aged American woman, a psychologist, Osho gives the name Premgit, and continues on the theme of love.)

Life should be a song of love -- that's the only true religion. All else is rubbish, rubbish created by the priests, the theologians. The truth is very simple, not complicated, but the theologian complicates it; his business is to complicate it. He spins and weaves theories and people can be lost in his theories as if they are lost in a jungle. They go in search for solutions and they find more and more problems. Each solution given by the theologian brings ten more now problems. It is a very insane effort -- theology is insanity.

Religion is very simple. It can be reduced to one word -- love. And if one is capable of loving, one is bound to find god. In fact one need not go in search of god, god comes in search of the person who loves. He earns it, he deserves it, god comes as a reward.

So let your life be a song of love, a celebration of love, and then one day you are in for a great surprise: suddenly god knocks on your door. He does not come as a person; he is not a person but a presence. Suddenly one day you become aware of a totally new kind of presence surrounding you both within and without, a new light, a new energy, a new delight of which you had never even dreamt.

And the moment you come in contact with that new phenomenon you know it is going to remain forever. You simply know it, no proofs are needed; it is self-evident.

-- How long will you be here?

-- Seven months this time.

-- That's good. Next time, forever! (laughter) Good! (She has risen to stand and her back is towards Osho as he adds enigmatically:)

I have recognised you! (She has turned to face Osho. As he concludes with a chuckle she looks back at him, a question mark on her face, and grins wryly as she makes her exit.)

MORE THAN JUST GOOD FRIENDS

(Friendliness is an offspring of true religiousness, Osho tells Dharma Mitro -- and it's an even higher state than friendship.)

Friendship exists between two persons; it is relationship. Friendliness is only a quality; it need not depend on any relationship. It is just the way you live your lire -- it is a friendly life. You are friendly to everything, to the whole existence. You are just a friend, not addressed to anybody in particular, but addressed to the whole, to all.

In friendship you make an exclusive relationship and you may remain inimical to many people. So enmity and friendship can exist together -- in fact you will have very few friends and many more enemies. But friendliness cannot have any enmity in it, it is inclusive, inclusive of all. And to know friendliness is to know the real juice of life. Life reveals its mysteries only to those who have come to the state of friendliness.

Religion, as it exists, creates enmity. The Christian is against the Hindu, the Hindu is against the Buddhist, the Buddhist is against the Mohammedan -- they create enmity. These religions are just political ideologies masquerading as religions, politics hiding behind the facade of religion. This is more dangerous than ordinary politics because at least the ordinary politics is honest, it does not hide itself, but these so-called religions are just politics pretending to be religious. These are more dangerous; this is more cunning, more deceptive, more poisoning.

A true religious person cannot have any enmity in him. That is the criterion of a true religious person. And it starts happening -- the more you move into meditation, the more you become silent, the more you become aware, it starts happening naturally: the friend in you is born. And the day the friend is born you

have fulfilled sannyas.

Sannyas is a birth process. Its culmination is in that ultimate peak called friendliness.

(He'd like to replace the words god and prayer -- and even love -- with friendliness, Osho declares to the last person for sannyas tonight.)

Meditation needs not followers but friends. The follower is stupid; he follows out of his stupidity: because he cannot depend on himself he starts depending on somebody else, but he is a slave, a psychological slave, and psychological slavery is a deeper slavery than all other slaveries. It is very subtle, you cannot see it, but you can feel it. The people who call god the father are just looking for a father figure; they want to depend on a father. Or there are religions which call god the mother -- it is the same, there is no difference at all.

These people are childish, they are not grown-ups. They may be old is age but psychologically they are retarded. All followers are retarded people. My sannyasins are not my followers but my friends.

Following comes through belief; friendship, friendliness is born out of meditation. So I don't give you any doctrine, I don't give you any philosophy. To me all those philosophical dogmas and great systems of thought are simply bullshit. But people are so interested in rotten things that they go on carrying all that load their whole life. They are just big words, jargon, esoteric jargon.

I am not interested at all in any kind of jargon. You have to be very simple with me because it is a question of enquiry. You need an innocent, silent, enquiring mind, not full of belief, not full of philosophy, just clean.

Sannyasins are fellow travellers. We don't have a church, we don't have a doctrine, a dogma, we don't have any beliefs; we share only one thing with each other, and that is meditation. All those who have gathered close to me are here just to learn meditation -- and meditation means silence, not chanting, not repeating a mantra. That is not meditation, that is just a simple process of auto-hypnosis.

Meditation means becoming aware and silent, watching your mind with all its game, trips, numbers. And the miracle is that if you can watch silently all those trips and numbers and games disappear. Just by simple watching they evaporate. One day you are there and the mind is no more. That sudden silence, that profound silence when the mind is not at all.... You look for it because you have become habituated with it, it is an old habit; you search for where it has gone and you cannot find it anywhere -- even if you go to the four corners of the world you will not find it... That state is silence, meditation, samadhi.

And out of that state is a new upsurge of energy. Call it love, call it friendliness, call it prayer -- because all these are aspects of it. But to call it friendliness is the best, because if you call it prayer it stinks of old religion; if you call it god many people withdraw, they become afraid -- god has tortured them enough. In the name of god so much stupidity has happened on the earth that it is time to quit.

But if you call it friendliness nobody is offended. It has never been called friendliness, hence I call it friendliness. The word is fresh and young, without any old associations.

My sannyasins are friends -- friends to me, friends to each other, friends to the whole existence.

Going All the Way

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SILENCE IN YOUR SONG

(... and a song in your silence. This is the ultimate harmony Osho says to Anand Silvia. First he explains the literal meaning of her name.)

Anand means bliss. Silvia symbolises the profound silence that prevails in the woods. It comes from the Latin mythological figure, Sylvanus; he is the god of the woods.

So your name will means bliss and profound silence.

A man is whole only when both bliss and silence are present together in such a deep harmony that they enhance and enrich each other. It is easy to be blissful if one is ready to forget all about silence, and vice versa is also true; it is easy to be silent if one drops the idea of being blissful. But to choose one is to remain half, and one cannot feel contented with half. Less than whole is not enough, more than whole is not needed and is not possible either.

A person who is blissful without silence is shallow. The person who is silent without bliss is serious, sad, cold and dead. Both become significant when they are together. The blissful silence is a silence with songs; the silent bliss is non-feverish, it is sane. It is not shallow, it has depth. Silence gives depth, and bliss gives dance to that depth. And to be a sannyasin, particularly *my* sannyasin, means that you should be trying to achieve this ultimate harmony.

It is possible, it is not impossible -- certainly it is difficult but the difficult has to be accepted as a challenge. And the moment you accept the difficult as a challenge it is no more difficult, it becomes an adventure.

MASTER IS A MUST

(Andre means courageous, Osho tells another sannyasin. And it was also the name of the first disciple that Jesus called to join him.)

It just have been just a coincidence, but it becomes significant because a man like Jesus can only call the courageous to be his disciples. It needs guts to be a disciple of a master.

It is very easy to be a Christian, a Hindu, a Mohammedan, to belong to something traditional, conventional, established, but to be with a master is to belong to a rebellion. To be with a master is to belong to something absolutely new and fresh, to something which has no tradition behind it, no convention supporting it, no establishment in which it can get its roots. It has to depend only on the love of those few courageous ones who gather around a master.

To belong to an old religion is to belong to the past, in a sense to something dead. It was tremendously beautiful to be with Jesus but to be a Christian is just ugly. To walk with Buddha is a rare gift -- only the fortunate ones, the blessed ones, can walk with the Buddha -- but to be a Buddhist is very simple and cheap. Once the master is gone then belonging to the ideology, to the doctrine, has no significant at all.

Religion exists between the alive master and the courageous disciple -- in that communion. So religion exists only once in a while on the earth. It has no continuum, no continuity. It existed when Jesus was here but it existed only for those few people who communed with him, then it disappeared. Then only footprints on the sands of time are left and people go on worshipping them. But to worship the footprint of a Buddha or a Jesus is not to be religious; to walk with a Buddha or a Jesus is to be religious. Hence the true seeker always has to find a master; there is no other way. He cannot find the truth in the scriptures, he cannot find it in any established church. It is possible only in the company of someone who has achieved it, who has realised it, who has become it. And then there is great peace and a bliss that you have not even dreamt about. All that you can think about bliss is only a negative idea, that there will be no misery; that's all that

you can imagine.

If you talk about light to a man who lives in darkness he will think only one thing, that there will be no darkness. But light is far more than just absence of darkness. But the person who lives in darkness cannot imagine anything more than that, The absence of darkness is only one aspect of light. But the presence of colours and rainbows and clouds and people and faces and the beauty of a sunset -- these the man who lives in darkness cannot comprehend. He cannot even dream about them because you can only dream about that which you have experienced in some way. Your dreams are not original, it is impossible to dream an original dream. It is all rubbish and junk and old and gathered from here and there, from a movie, from television, from a story, from a novel, from peoples' lives, from your own experiences -- just small pieces put together somehow that's why it is so crazy.

It is just a collage, not even a painting. You have taken one leg from somebody, one eye from somebody else -- and the leg may belong to an elephant, the eye may belong to a mosquito, so the collage is going to be very insane.

It is said that Charles Darwin's disciples once tried to befool him. It was his birthday and for his birthday present they made a collage of an insect: the legs were from one insect and the head was from another insect. They glued it together so perfectly that it really looked like one insect.

They presented it to Darwin and they asked 'Sir, can you tell us what kind of insect this is, to what category it belongs?' -- because that was his whole work. He was working on all kinds of species -- animals, insects and birds. He looked at it, he could not believe his eyes. He had never even thought about such a thing, he had never come across such an insect.

Then he asked 'Does this insect hum?' They said 'Yes.' Then he said 'This is humbug.' But that's what your dreams are humbug!

You cannot even think of what bliss is, what truth is -- and it is better not to think about it, because whatsoever you think will be humbug. It is better to keep your mind clean, it is better to know that you don't know. Only in a loving relationship with someone who has known does it happen. It is a communion not between two heads but between two hearts. Something transpires, something like a flame jumps from the master to the disciple and suddenly his unlit candle is lit.

For that one needs courage, the courage to get out of the old structures -- because they are convenient, comfortable, familiar -- the courage to go from the familiar into the unfamiliar. Then bliss is yours, truth is yours, freedom is yours. All these significant values together is the meaning of the words 'god', 'freedom' 'bliss', 'truth' 'love' -- altogether. God is not a person but all these qualities together like many fragrances melting and merging into each other and creating a totally new fragrance.

That fragrance is god.

MEDITATION MAKES MEDIATORS OF MEN

It is impossible to know that you are appointed by the whole, that you are created for a special purpose, for a certain destiny to be fulfilled, for a message to be delivered. It is impossible without meditation to conceive that your life is significant to existence, that you are not accidental, that you are not here just by chance, that there is a hidden hand behind you.

But that hand is revealed only in deep meditation.

Meditation means a thoughtless state of awareness. Mind consists only of thoughts. Behind the thought, there is something more but because of so many thoughts we have become completely oblivious of it, it is the awareness of the thoughts. Because you can be aware of thoughts, certainly you are behind the thoughts -- farther, deeper. You can see the thoughts moving on the screen of the mind like a film. Certainly you are not a thought, you are totally different.

A thought cannot watch other thoughts -- that's impossible. A computer knows nothing about its thoughts; it is just a machine, there is no awareness behind it. It is meditation which reveals to you that you are not only a machine, that are not only a mind but something more, something *far* superior.

Mind is constantly changing and your awareness is absolutely still, unchanging. Mind is time and your awareness is eternity. When mind stops it becomes easy to experience your awareness because all the turmoil and the noise is gone. Only in that experience is there a possibility to feel that you are here for a certain purpose. The purpose -- that you are appointed, that you are not just thrown here, that you are needed and that you have to fulfil a certain destiny -- immediately becomes clear. And unless that is

fulfilled you will not feel at ease; you will remain tense, you will remain in anguish. The moment that destiny is fulfilled one feels immense contentment, as if one has come home. One has done the work.

It is just as if you are painting a picture and when it is complete there is a great relaxation and the joy of doing something perfectly wells now you can rest, you can relax. Until that painting was finished there was turmoil and anguish. Every creator knows that anxiety: something wants to be expressed, to be sung, to be put to music, to be painted; unless you fulfil that longing it will go on haunting you, goading you to do it.

Exactly like that existence has a certain need of you otherwise you would not have been here. Just the fact that one is, is enough proof that one is needed in some way. Of courage we don't know in what way; we don't know because we don't know our own source of consciousness.

The programme is there -- meditation reveals the whole programme. You become an open book to yourself. That's the beauty of meditations it is a key which helps you to read your own destiny.

So put your total energy into meditation while you are here, and then make it a point that whenever you have time, rather than wasting it, rather than killing it -- use it for meditation. The deeper you go into meditation, the better: the closer you will be coming to god.

THE WOMB OF AWARENESS

(Osho talks to Navajato about the second birth, that which happens through sannyas. Only if one is born a second time does the first one mean anything.)

Socrates is right when he says that a master is only a midwife. That is exactly the purpose of the masters to help you to be born anew, to help you to be born as a soul.

People are well aware that they are bodies; they think in terms of the physical, of the material. And science stops there too, because science is created by ordinary people. The day Buddhas create science will be the greatest blessing to humanity because they will create a totally new kind of science. This science is created by ordinary, unconscious humanity, howsoever intelligent they are. The Darwins, the Edisons, the Einsteins -- howsoever intelligent they are, they are unconscious. They don't know about the second birth, they are not aware of their own selves. They cannot lead humanity to the ultimate peak of bliss, silence, truth.

Yes, they can make life a little bit more comfortable, a little more convenient, but on the other hand they will also make many dangers for life. Because they are unconscious they don't know what they are doing. So on one hand they go on creating medicine to help humanity, to overcome illness and disease -- they even go on researching into how to help humanity not to get old, how to live a longer life in a perfectly healthy way -- and on the other hand the same people go on creating atom bombs, the same people go on creating destructive weapons.

You can see how unconscious, how insane, must be our scientists. This seems very illogical if you are trying to help humanity to live longer then please stop creating atom bombs and hydrogen bombs and death rays and all kinds of destructive things -- because what is the point of helping humanity to live long when you are piling up atomic weapons? Sooner or later any mad person can trigger a world war.

And where can you find more mad people than in politics? Politics belongs to the nuts. Now this Reagan... he has thrown out the peanut and he is a big nut himself. Now the peanut is replaced by a big nut! This man can prove dangerous.

Carter was just a peanut -- not dangerous. You can make peanut butter or something (much laughter)... He was of much use but not dangerous either. But this Reagan? -- this man can be dangerous, he can drag the whole world into a war at any moment.

Just one mad person who is in power is enough. And people *are* mad. Just the other day I read a news item: one man in America, in California... of course it can only happen in California-land! California is something far-out! It does not belong to this planet; it is a planet unto itself. A man became so angry with the cockroaches that he burned his house (laughter) and then seeing what he had done he killed himself. Cockroach only cause of the whole thing!

I know cockroaches are not that beautiful... but to burn the whole house is too much! And then he realised... only when he saw the house going up in smoke did he realise what he had done, then he killed himself.

Now you see, such people can be in power, they *are* in power. Science is created by people who don't know about their consciousness at all.

A totally different science will be possible through meditation, through awakened people, through people who are reborn. Then it will be creative, then it will think more of ecology and nature. It will think less in terms of nations, religions, boundaries; it will think more of humanity, life, birds, trees. It will be a totally different vision.

The second birth is a very essential phenomenon, moreso now than ever. And that's my effort here, to create through my sannyasins at least the foundation for a different kind of humanity, for people who will live out of awareness, who will be alert about what they are doing, what they are thinking, who will be guided by their inner light.

That's a new birth, that is the meaning name. And it has to be realised so it becomes a reality too, not only a name.

GOD ADORES A VACUUM

(Vinito means absolutely humble, Osho tells another swami.)

But when I use the word 'humble' I don't mean something against the ego, I mean the absence of the ego. If something is against the ego then it still carries some relationship to the ego. Maybe the ego is standing upside-down so it looks opposite, but the ego is there.

Whenever a person cultivates humbleness he becomes proud of his humbleness -- that is ego coming in from the backdoor. He becomes very egoistic in a subtle way; his ego is not gross, it is very saintly, holy, holier-than-thou, but it is still ego.

When I use the word 'humble' I don't mean the opposite of ego but the absence of the ego -- and there is a tremendous difference. The absence of the ego is the absence of all kinds of ego. The holy ego, the spiritual ego, are all rejected. One is not even proud of one's humbleness ... because that is a contradiction in terms. The ego is so absent that one is not even conscious of one's humbleness. One is simply humble, there is not even a self consciousness about it Then humbleness is true and that humbleness becomes the opening to god.

God can descend in you when you are not, when you are absolutely non-existential. When god is absolutely existential in you, within you, in each cell of your being, in each fibre of your existence, then he pulsates, he beats, he breathes; you are simply no more.

Become a zero and you become the abode of god.

My sannyasins have to be zeroes, just zeroes.

WAIT WATCHER

(Sudhir means utterly patient, capable of waiting infinitely, Osho tells Ma Sudhir.)

It is one of the most significant qualities for a seeker of truth, to be able to wait. It cannot be done in a hurried way, you cannot have it instantly; it is not like instant coffee.

Truth cannot be achieved through the American way of life. Maybe it is because of this that this country is so lazy and lousy but it has created the greatest number of Buddhas in the world. That laziness and lousiness may be the cause of it all (laughter)... because people can wait, people are patient, nobody is in a hurry. If somebody says 'I will come to see you today,' even if he comes within the week he is perfectly in time! (laughter) Nobody will object about what you said and that now one week has passed. That is not even mentioned, nobody takes any notice of it.

People are moving with a very slow speed, at snail's speed. There is no hurry to reach anywhere. When you are in a hurry you cannot enjoy the journey; you are focussed on the goal. And when you are not in a hurry you can enjoy the sideshows and the sight-seeings and sometimes you can go on a side-path and enjoy a waterfall or a river and have a swim and forget all about the goal. You can go astray, it is allowed. The journey in itself is so beautiful that who bothers about the goal? And what is the hurry? -- life is eternal so some day we are bound to reach. How long can we go on missing?

It is said about Diogenes, a Greek mystic, that he went to see a show -- an archer was giving a show. He was so lousy that not even a single arrow reached the target. Diogenes went and sat by the side of the target. The crowd said 'What are you doing?' He said 'This is the safest place! This man can shoot anywhere, but this is the safest places his arrows are not going to reach here.'

Life should be taken more joyously, more cheerfully, less seriously. Certainly truth has to be enquired into but not in a hurried way. And then a miracle happens: the less you are in a hurry, the quicker it happens. If you are ready to wait for infinity it can happen instantly, because the very capacity to wait shows your trust. The very capacity to wait shows your surrender; it shows that you know it is going to happen sooner or later and you are not trying to force it in any way to happen right now.

You are allowing existence to take its own time. When spring comes the flowers will blossom.

That is the meaning of Sudhirs learn to wait for the spring. It always comes. This is trust, that it always comes. If it came to Buddha, to Jesus, to Zarathustra, why not to you?

Once this attitude settles you become relaxed, calm and quiet. And in that calmness and quietness, in that relaxed state, it can come. It can come right now

(There is a smile in Osho's voice as he asks)

-- How long will you be here?

(She shrugs her shoulders, the very picture of total relaxation. The group laughs and Osho chuckles.)

-- That's right. Good, Sudhir, good!

BLISS IS IT

Pleasure is very momentary, it exists only for a split second. Happiness is a little longer, joy even a little longer, more suffused, but they are both part of time. Pleasure, happiness, joy -- they are all part of time, and anything that is part of time is bound to come and go, it cannot be forever.

Time means change, time means flux, movement. Nothing can be static in time, nothing can be at a standstill. But bliss is eternal, hence it is not part of time, it is beyond time. And to attain to bliss one has to go beyond time.

When I say one has to go beyond time the task seems to be impossible, how can one go beyond time? -- because as far as physics or science is concerned there is no possibility of going beyond time and space because the whole existence consists only of time and is only a fourth dimension of space, so you cannot go beyond it -- according to science. But according to the awakened ones you can go beyond time because in fact you *are* beyond time; you just have to search within yourself for a point which is already beyond time.

Looked at in that light things have a different perspective: mind becomes equivalent to time. Mind is a flux, constantly changing. Just behind the mind is your awareness, which is the same, always the same. When you were a child it was the same, you became a young man, it was the same, when you become old it will be the same. When you were in the womb of your mother it was the same, when you were not born it was the same, when you are dying it will be the same, when you are dead it will be the same. There will be no difference at all, it is always the same. It is the centre of the cyclone. The mind is like the cyclone and awareness is the centre,,it is in the centre and yet beyond, it is within and yet beyond.

This is the whole work of meditation, this is the commitment of sannyas to search for that which is already beyond time. And the moment you know it, the moment you taste it, you know that life is immortal, you are immortal. There has never been any birth and there has never been any death, all that has happened only on the circumference. At the centre you have remained untouched.

This experience is the experience of god or nirvana, enlightenment -- or whatsoever one wants to call it.

Going All the Way

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COAL TO KOHINOOR

(Osho opens the evening by talking to Dhyan Coleman about the difference between meditation and concentration.)

Meditation is misunderstood all over the world because for centuries the idea has persisted that concentration was meditation; and concentration is not meditation at -- it is just the opposite of meditation.

Concentration means narrowing the mind, focussing the mind on one point, excluding the whole existence, just including that one point. It is a tunnel vision; it goes on narrowing and narrowing and then only one thing is left. And meditation is just the opposite: it is relaxation. It is including the whole existence in your vision; it is not focussing, it is not narrowing, it is widening, expanding. For example, you can listen to me in a concentrated way or in a meditative way. If you listen in s concentrated way then you have to exclude the train, the aeroplane, the traffic noise, the insects and their beautiful sounds and the silence of the night. You have to exclude everything from your vision; you have just to concentrate on my words. But those words will become very poor, they will lose the glory of inclusiveness. They will become poor because they will not have the song of the insects and the silence and the noise and all that exists around, in them.

But you can listen in a meditative way too. Then you are simply available as much to me as to the insects, to the traffic noise; you are simply open. And of course, concentration is bound to be unnatural, forced, violent. And you will get tired of it, exhausted. Anything that goes against nature is tiring and anything that goes with nature is nourishing, rejuvenating. Meditation is very nourishing. Concentration is part of the mind, meditation is something beyond. In fact it burns the mind completely, it consumes the mind totally. You are no more a mind in meditation, you are simply a state of profound silence with no thought, with no desire, with no mind. And Coleman is a beautiful word; it has two meanings. The first meaning comes from Latin. In Latin it means dove; the dove is a symbol of peace and of the renewal of life. Meditation gives both. It makes you peaceful, at ease with yourself and with the whole existence. It brings harmony, a certain quality which is indescribable, but a few indications can be given about it. One is: there is no conflict in it, no duality. You are not trying to achieve anything, because if you are trying to achieve anything you cannot be peaceful. There is no goal in it, because if there is a goal you will be ambitious, and ambition cannot be peaceful. In fact there is no past in it and no future in it, because the past is a continuous noise and an unnecessary noise. It has no significance, it cannot come back, you cannot undo it, you cannot disprove upon it. Nothing can be done about the past -- it is finished -- but it is hanging around you like smoke, like dust, and it clouds your vision, it creates a disturbance. Any memory can disturb you. When there is no past, only then When there is no future, only then is there peace, because future means aspirations, achievement, goal, ambition, desire. You cannot be herenow, you are always rushing for something, somewhere else, and peace is now and here. One has to be utterly present to the present, then there is peace. And out of that is renewal of life, because life knows only one time, and that is the present. The past is death; the future is just a projection of the dead past. What can you think about the future? You think in terms of the past; that's what you know and you project it -- of course in a better way. It is more beautiful, decorated; all the pains have been dropped out and only the pleasures have been chosen, but it is the past. It is modified, improved, a better edition, but it is the past. The past is not, the future is not, only the present is. To be in the present is to be alive, optimum -- and that is renewal. A new life begins in you or, life begins for the first time. Before that you were just dreaming about life, thinking about life -- it was

about and about. Now it is the truth of it, now it is existential. And the second meaning which comes from the Teutonic is even more beautiful, simply far-out! It means a coal burner (laughter). And in fact meditation is a coal burner. It burns all that is coal in you, all that is dark and black and rotten -- it burns everything. It is fire! It burns the ego.

And one significant thing to be remembered is that the chemical composition of coal and a diamond is the same, they are not chemically different. The diamond was once a piece of coal and the piece of coal can become a diamond through pressure. All that it needs is the pressure of thousands of years.

Now in the market there are artificial diamonds; they are created by artificial pressure. The chemistry is the same, there is no difference in chemistry; the only thing added is pressure. And sooner or later he will be able to create better diamonds than the natural ones, because natural ones are bound to have some flaws, but the artificial ones can be looked after from the very beginning; they will not have any flaw.

You will not be surprised one day that people will ask for a diamond which has a flaw because only that will prove that it is natural. It it if absolutely flawless it will prove only one thing, it is artificial. It will shine better, it will have all the qualities that you want it to have, it can be as big as you want. Already in the market there are artificial diamonds, and the person who is not a jeweller cannot make the distinction. In fact the artificial will look better than the natural.

Coal and diamonds are chemically of the same category. When the coal remains bidden underneath the earth and goes on being pressed by the earth and its weight and its heat ... because as you go deeper into the earth, it becomes hotter. At the very centre of the earth it is pure fire; everything is in a melted state -- it is just like the sun. So the farther in you go, the more heat and more pressure there is. And both together transform the coal into a diamond. Ordinarily a man is just coal, but meditation can transform the coal into a beautiful kohinoor. Hence I say the second meaning is *really* far-out. The first is beautiful but nothing compared to the second.

-- How long will you be here?

-- I don't know, I really don't know.

-- Be here till the coal is burned!

MIND, YOUR MISERY

A man without meditation never comes to know the blessedness of life. He can only feel complaints against life. Without meditation one's approach is bound to be negative; one only picks the wrong things. One picks the thorns in the rosebush and forgets about the flowers. That's why you see the whole humanity in misery. It is of peoples' own choice, they ready to jump upon anything that is wrong. Once I used to work as an editor on a newspaper, and there I discovered that a few people are born proofreaders. Nobody can compete with them. Here is Vivek -- she is a born proofreader. (Vivek, who cares for Osho around the clock, is sitting on his left. She looks at him now, a surprised smile on her face, and then laughs.) Just show her anything and she will immediately see the word that is wrong. The whole page is there but she simply lands on the word -- and always correctly! (laughter) Without missing the target she will immediately go to the word. Just as there are born poets there are born proofreaders! (laughter) But life if you are born proofreader you will have many troubles. Meditation changes your approach from the negative to the positive. Of course meditation cannot make a person a good proofreader. He will go on missing the word that is wrong! (laughter) Life is both thorns and flowers. It is better to choose the flowers. But this should not be done artificially. That is what is known in the West as positive thinking: those kind of people teach 'Think positively, affirmatively; go on denying the thorns and go on searching for the flowers. If they are not there, invent them.' That is going to be shallow and superficial, because your mind is not yet meditative, and mind's basic quality is being negative. So you have certain cultivated habits. You can teach the dog a few tricks, but the dog does not become a genius. Even if he knows a few tricks he will do something foolish, he is bound to do it. A few people were playing cards and a man was standing watching. He was amazed because three were men and the fourth partner was a dog, he could not believe his eyes -- the dog was doing perfectly well. So he asked 'To whom does this dog belong?' The owner was also playing, he was one of the players; he said 'He belongs to me.' The enquirer said 'This dog is really a genius.' The owner said 'Nothing like that. He is still a fool, because whenever he gets good cards he wags his tail (much laughter) and he exposes everything.' That's what happens to positive thinkers!

A meditator is not a positive thinker, a meditator simply drops the mind. And the moment the mind is

gone there is positivity without any effort -- an effortless positivity, a effortless affirmation of life. Then suddenly it is all spring, then suddenly it is all a festival of lights, and one for the first time experiences blissfulness, blessedness, benediction; and out of that arises a gratitude towards existence.

COMMITMENT OR LUBRICANT

(Osho speaks on what religion means to the man in the street.)

Man has two worlds available to him, the outer and the inner, but the inner is so obvious that one tends to forget all about it The obvious is almost always forgotten because we take it for granted. The outer is not so obvious, it is not so easy, hence he become interested in the outer. We are always interested in the familiar, and the outer is unfamiliar. And that's the first wrong step. Once you become interested in the outer there is no end to it.

Man has reached Everest, the South Pole, the North Poles the moon, and now they are striving to reach Mars and nobody is bothered about the purpose. And man has not even made an intensive effort to know himself. We know more about the moon than we know about our own being -- this is sheer stupidity. I am not against knowing about the world but the first *and* the foremost thing in life is our own centre. Self-knowledge should be our first priority, and once we have known ourselves then we can enquire about the whole world. Religion comes first, science can only be secondary. But that is not the case: science has become the most important thing and religion is almost ignored. At the most people think of it as a social, formal thing; nobody bothers much about it. Religion has become a Sunday affair. Just as there are Rotary clubs and Lion clubs, there are Catholic clubs and Protestant clubs and Hindu clubs and Mohammedan clubs called churches, temples, mosques, synagogues ... just clubs where you say beautiful things to each other knowing perfectly well that nobody means what they say -- nice nothings.

But it is good for your social life; it gives you a certain social status, it helps you to function within the pattern of society. It functions like a lubricant, if people see you in the church and you listen to the sermon and you pay respects to Christ and to Buddha and to Krishna you are thought to be a good person -- religious, respectable, and you can exploit that respectability in your business life and in other ways. Religion is just a lubricant, it makes your life smooth, that's all, but nobody is really interested in it, nobody is ready to risk anything for it.

Religion is no longer important, and that is the fall of humanity. That's why there is so much darkness and gloom and misery settling in people's hearts. They are accepting life as a tragedy -- meaningless, futile -- a tale told by an idiot, with no significance; it is no mere a song. And the reason is that we are not at all interested in the inner.

Sannyas means initiation into your own interiority. You have gone too far away from yourself, you have to be brought back home. Sannyas is a home-coming -- and the method is meditation.

Just as mind is the method to go out, meditation is the method to come in. It is the same energy, the same door: on one side of the door you have the label 'entrance', on the other side 'exit'. It is the same door; when it opens outwards it becomes mind, when it opens inwards it becomes meditation. It is the same energy. And my whole work here is to help your energy take a one-hundred-and-eighty degree turn.

Once you can see just a glimpse of your being and its grandeur and its splendour, then the whole outside world simply becomes insignificant, it loses all value and you are for the first time really born. The journey towards home has started. And when you reach the centre of your being you reach god because god is nothing but your innermost centre.

On the circumference we are different people but at the centre we are one, at the centre we all meet. The farther away we go from the centre, the farther away we go from each other. The distance between persons becomes wider and wider farther away from the centre; as you come closer, you start coming closer to people also. Hence love is a natural by-product of meditativeness because you start feeling a new kind of closeness with people, with trees, with rocks, with stars -- with everything that is. And when you are at the centre suddenly you know that there is only one -- we are all part of one organic unity -- and that's the meaning of god.

BLISS, YOURS FOR THE RECEIVING

(Her name, Anand Pratiksho, means bliss and awaiting, Osho tells another sannyasin.)

Pleasure can be achieved because it is physical. Even animals achieve it so there is nothing of much importance in it. And pleasure consists only of two things, food and sex -- which are not very different. In fact they are two sides of the same coin: food keeps you surviving and sex keeps the race surviving. Sex is food for the race and food is sex for the individual -- and that's why they are convertible. People who become very interested in sex will start becoming more proportionate in their bodies; people who are not interested in sex will start gathering fat, they will start eating more. This is like a pendulum.

Any country which is against sex will become too interested in food. And all the religions which have been against sex have helped people to become more and more fat and ugly. The responsibility goes to the religious organisations who are against sex, because then where can the energy be put? Then if people start stuffing themselves with ice cream and things like that -- anything will do, they have to chew upon something... They cannot chew on people, so they start chewing things. If they can chew on people then they don't bother about things too much. Then chewing gum is not needed -- they eat each other! That's why the French expression for sex, 'eating', is significant. It is really significant because it shows that both are joined together. Looking at a girl, a man says to somebody, 'I would like to eat this girl' -- how does this eating come in? He wants to chew... and to be chewed upon! Lovers are chewing gum to each other! (much laughter)

In any country -- for example, India, which has been against sex for many centuries you will find people eating too much and they will have many sweets and food. I don't think any country has as much variety as India; each province has its own varieties. India must be the most inventive as far as food is concerned. There must be some psychological reason behind it. Why so such variety, why so much concern. The concern is because sex has been denied now only one pleasure is left, so the whole energy becomes focussed on it.

Americans, particularly Californians, are more physically proportionate; they don't gather weight. Even when they are older they look young, for the simple reason that sex is accepted as a natural phenomenon; there is no need to become obsessed with food. In a way American food is plain, continental food in Europe is plain -- except Italian food! (laughter) But Italians have suffered from the Catholic church -- that is the reason why they have become so inventive with spaghetti (laughter).

It is easy to find pleasure; it is not any distinctive quality about human beings. Happiness also is not very difficult to find, just a little more difficult than pleasure. Happiness consists of aesthetic sensibility: Music, art, poetry, painting, sculpture -- all these dimensions. It needs training, learning and discipline.

If one wants to understand classical music you have to go through a certain training of the ear, otherwise it has no joy for you, no happiness for you. But still it is within human limits, within human capacity, to learn about music, to learn about poetry, to be able to appreciate philosophy, literature and great works of art.

But bliss is beyond human capacity. Pleasure is animal, happiness is human, bliss is divine; it is a gift from the ultimate. All that we can do is to be open and waiting. That's what a sannyasin has to learn, to be open, silent, vulnerable, available. But other than that nothing can be done about bliss; it comes when it comes. Of course, whenever you are ready it comes, but one has to wait, one cannot demand, one cannot say 'I want it right now. One has to be infinitely patient. That is the meaning of your name: awaiting bliss.

Preparation is needed but it is only a preparation to receive the guest. You have to become the host and the guest comes whenever the host is ready, but you cannot force the guest to come, there is no way to force him. Bliss cannot be forced; it descends from the beyond. And because it comes from the beyond it cannot be taken away from you, nobody can take it away.

Pleasure can be taken away -- your food can be stolen, your man can be stolen, your woman can be stolen. That is not very difficult, it is very simple. Your happiness can be destroyed very easily; in fact it is always in a process of deterioration. You cannot enjoy the same music again and again, you cannot enjoy the same novel of Dostoevsky again and again. Maybe once, maybe twice, but the third time it is boring, and if you have to read it a fourth time it is torture. If you have to read it a fifth time you will have to be hospitalised! (much laughter) So it goes down the drain automatically; then one has to go on searching for new sensations and novelties. And it is very difficult to find them because if you have enjoyed Dostoevsky or Tolstoy or Chekhov then it is very difficult to enjoy anybody who is secondary.

You will only be able to enjoy somebody who is at least on a par with Dostoevsky, in fact somebody who is even better than Dostoevsky -- but them? Out of the whole of humanity only can be given which come close to Dostoevsky, as far as novels are concerned. Or only a few names can be given as far as

painting is concerned, and a few names for music. Soon happiness is exhausted.

But bliss is inexhaustible. You cannot achieve it, it cannot be taken away from you. Once it descends it is forever yours. And the miraculous thing about bliss is, it is never boring. It is always the same, not even a slight change ever happens; it is eternally the same. But it is strange that the same bliss is in some sense new every moment -- both old and new. It somehow knows the secret of renewing itself without changing. It is a miraculous quality.

Once a person is blissful he is blissful forever. But the quality that has to be learned is of awaiting, of patience, of trusting that whenever the time is ripe it is bound to happen, it is inevitable. This is what I call trust -- and trust is the essential core of sannyas.

-- How long will you be here?

-- Till you throw me out!

-- I will never throw you out. I always throw people in! (laughter) Good.

OBLITERATION OR TRANSFORMATION

(In his sannyasins lies hope for humanity, Osho is to say in his address to Deva Soundaryo. First he explains that her name means the divine is beautiful, or vice versa.)

There are no other proofs for god than the beautiful experiences of life. A sunset can overwhelm you so much so that for that moment you are no more, only the sunset is. The observer is dissolved, there is only observation; the duality between the seer and the seen is no more there, there is only one bridged experience. The observer and the observed are both bridged together, as if you and the sunset are two poles of the same phenomenon. Suddenly your heartbeat starts pulsating with the beauty that is the sunset ... or there is a bird on the wing and suddenly you are one with it. It is not the bird on the wing, *you* are on the wing and the whole sky is yours.

It can happen in many ways -- either in nature or listening to music or reading poetry or just sitting silently doing nothing, just enjoying your own breathing, your own presence. But all these moments are of beauty and these are the only proofs of god. When you see a rose flower or a lotus opening in a lake there is proof. It is not logical proof but it is far more significant than logic can ever be; it is aesthetic proof. Suddenly you know that the world is full of meaning and splendour, that it is not accidentals that there is some underground meaning, some undercurrent of meaning. You may be aware of it, you may not be aware of it, but the world is moving towards a certain destiny, towards a certain fulfilment.

The more you experience these beautiful moments, the more your life starts becoming beautiful. So never miss any beautiful moment. Rejoice in it, dance with it, sing with it, be silent with it. In some way or other become one with it. Let the observer be the observed too. Dissolve yourself in it and you will find immense nourishment. You will become aware that the world is not just matter; hidden behind matter is something far more significant -- matter is only the expression of something immaterial. We can call it god, the truth, the soul of existence, the very heartbeat of the universe.

And the sannyasin has to find that heartbeat -- not only to find it but to create a certain synchronicity between his heartbeat and the heartbeat of the whole. When you are in synchronicity, in accord with the whole, your life is out of the prison. Then the imprisoned splendour is released, and that explosion of joy, of light, of love, of celebration, is enlightenment, is nirvana.

The whole work that is going on here is to bring as many people together for this ultimate explosion, because the more people there are joined together, the more is the possibility of the explosion. It own happen to individuals too, but then it does not affect the consciousness of humanity much. I would like it to happen like a chain: thousands of people becoming enlightened all over the world simultaneously, like lightning. They will transform the whole consciousness of humanity, they will take humanity to a new plane. And that is very much needed today, it is needed today more than ever, because either humanity has to come to a deep understanding about life or we are on the verge of going insane and committing global suicide.

Something tremendous is going to happen by the end of this century. There are many who are preparing for a global suicide and there are very few who are preparing for the transformation of consciousness. My sannyasins have to belong to those few because with those few is the whole hope for humanity.

Going All the Way

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HAPPINESS IS IN-STEPNESS

Meditation is the art of slipping out of the mind. The child is born in a meditative state, but meditation is of no use to society; society needs the mind because mind can be used in every possible way. The mind makes the person a commodity, a means, and then the establishment can exploit him. Without the mind a person cannot be exploited, cannot be manipulated, cannot be enslaved.

Mind is the subtle strategy of creating a spiritual enslavement. Society makes every effort to create the mind as quickly as possible; so things are not allowed to get out of hand. As the child is born, the church, the priest, get hold of the child -- he is baptised or he is circumcised. Hindus have done the most in-depth study of the whole phenomenon because Hinduism is the oldest religion on earth. They don't even wait for nine months for the child to be born; their religion starts with the impregnation of the mother. In fact the oldest method -- which looks ugly to the modern mind -- was that four priests would stand in the four corners of a room chanting mantras while the couple made love. So they could start even before the child was born, before the woman was even impregnated; even before that they were creating Hinduism -- the atmosphere, the vibe.

They get hold of the person even before birth and they continue the hold even after death, particularly in Hinduism. When the person dies the last rites have to be performed by the priests, and even when he has been dead for years his children have to go on performing certain rites each year for the welfare of the soul that has departed. This is the complete programme of the conditioning of man. And mind is nothing but the conditioning that has been put in you by the society.

So there are Hindu minds, Mohammedan minds, Christian minds, Jewish minds -- all kinds of minds -- atheist, theist, communist, capitalist, socialist, fascist. There are political parts of your mind and religious parts of your mind, and man is completely imprisoned in all these ideologies, theologies and philosophies.

Meditation is a rebellion so that you can get out of the hold of the vested interests of both the priest and the politician and can be yourself again.

And Keith is a beautiful name. It has two meanings: one is a wood-dweller and the second is wind. On the surface they don't seem to be connected at all but they are connected, particularly in Gaelic mythology. Wood represents paradise. The word "paradise" comes from the Persian "firdaus"; firdaus means a beautiful walled-garden.

The wood represents paradise, the garden of Eden, and wind represents the breath of the universe. A person who dwells in the wood, means a person who dwells in paradise, in a state of bliss, in silence, in

profound peace. And the universal breath means you are in tune with the whole, you are not breathing separately; there is a synchronicity between your breath and the universal breath. The moment you are in tune with the universe you have come home. To lag behind is to remain miserable, not being in step with the universe is what misery is all about. To be in harmony with the whole is to be blissful.

Meditation opens the doors; the doors to silence, peace, paradise, the doors to falling in tune with the whole.

YOU JUST CAN'T BEAR BUDDHA

(... at any rate, not until you're full of light. Osho explains the meaning of Chaitanya Chris's name.)

Chaitanya means consciousness, ultimate consciousness, where all darkness has disappeared. The whole unconscious has been transformed into consciousness; there is no part in your being which is any longer dark or unconscious -- it is full of light. Only in that light can one know the Christ within.

Chris means one who bears the Christ within his heart. It has nothing to do with any denomination -- Catholic, Protestant, etcetera -- it has nothing to do with belonging to any established church. It is a love affair; it is not a question of doctrine, dogma, creed or cult.

Christ is not a person, the name of the person is Jesus. Jesus is not synonymous with Christ. There was a moment when Jesus was not a Christ and then that enlightening process came when his unconscious disappeared and he became fully conscious and aware. At that moment he became a Christ -- it is a state of consciousness.

In the East we call the same state the state of Buddhahood. It does not matter what word is used. Buddha was not always a Buddha; his original name was Siddhartha, then one day he became awakened. The word 'buddha' means the awakened. Up to that moment he was as fast asleep as everybody else is; he lived in a groping way, in a blind way. The moment he attained to his inner vision his insight opened up and became a thousand-petalled lotus; he could see things as they were -- he became a Buddha. The Buddha means the awakened and the Christ means the crowned one.

Certainly that ultimate consciousness makes you an emperor; before that you are just a beggar. Christ or Buddha are just names of that ultimate peak which is the deepest longing in every heart.

My work here consists of only one thing: to teach you the alchemy of transforming unconsciousness into consciousness of giving you the knack to create the situation in which you can wake up, giving you devices so that you can wake up on your own... because if somebody else wakes you, you will fall asleep again, because you have not removed the root causes of your sleep.

Somebody shakes you, wakes you, but the inner causes are there -- you will fall asleep. In fact you will feel very angry with the person who wakes you up while you still needed sleep. So unless you remove the causes of sleep nobody can wake you up. All the efforts made by others to wake you up are doomed. After each effort you will fall into deeper sleep, you will take revenge.

The function of the master is not to force you to wake up, but to persuade you, to seduce you, to learn the art of removing the inner causes which are creating your unconsciousness. And they can be removed from the very roots, root and all. Once you have removed them yourself only then does the real awakening happen. Even in physical sleep this can be done.

For example, while you are falling asleep at night there comes a moment, a gap, a small gap, very small gap, when you are neither awake nor asleep or, you are both -- a little bit awake, a little bit asleep. We pass through that interval every night but it is such a small interval that we don't take any notice of it. If you take notice of it, it is or great significance.

It is like changing gears in a car. When you change the gear the gear moves through neutral, it has to go through neutral. When you have been awake in the day and are falling asleep, your whole being is changing gears and there is a moment which is neutral -- when you are neither awake nor asleep -- and that is the most significant moment because in that moment you are nowhere, or now here. In that moment there is no past, no future, because you are in a neutral state. You are just in the present, absolutely in the present. That is a moment of meditation. And in the ancient traditions all over the world, in the mystery schools which have always existed around the world, that gap has been used.

For example you can try a little experiment: just go on watching when you are falling asleep and soon, within a week, you will know when that gap begins -- because it is such a change. If you are alert, just a little alert, through watching you will be able to know it. In that moment you can say to yourself 'Chris,

wake me up at five o'clock, at exactly five o'clock in the morning.' Say it three times -- more than that you cannot say, the gap is too small. Repeat it three times: 'Chris, wake me up at five o'clock in the morning', and then fall asleep. And at exactly five you will be awake -- not a minute before, not a minute after.

This is a small experiment. It means you can programme your waking, you can even programme your dreams. You can say 'Tonight I don't want to dream at all' then the whole night will be without dreams. Or if you enjoy dreaming, you can create beautiful dreams, significant dreams -- more poetic, more aesthetic. You can give the whole script. Rather than dreaming something rubbishy, haphazard, neurotic, it is better to give a script, it is better to dream what you want to. At least you are the master of it, you remain the director.

Slowly slowly you can programme your whole sleep and once you have learned the art about physical sleep, the same is true about spiritual sleep. But first you have to begin with the physical, then you can start using that gap for your spiritual awakening. And the same gap happens again in the morning when you are waking up; when sleep is no more and wakening is just going to happen, again the same gap is there.
These two moments are the most important in twenty-four hours time.

This has been the finding of thousands of years of meditators that these two moments are the most significant. If a person can use these two moments he can transform his whole being, he can become enlightened.

Begin with physical sleep so you learn the art then use the same strategy, the same device, for your spiritual awakening. And it is not a far away phenomenon, it is very close by, just around the corner.

DEBATOR AND DANCER

(The synthesis of the two makes for a richer, more blissful, you.)

Bliss is not an achievement but a discovery. You don't have to go anywhere to find it, on the contrary you have to stop going and remain within yourself for a few moments ... just being there inside, doing nothing, just being alert and watchful and seeing what it is, your consciousness. And as your insight deepens as you become more acquainted with your inner world with your interiorities with your subjectivity, you will be surprised that a showering of bliss happens of its own accord.

To know oneself and to be blissful are just two ways of saying the same thing.

Socrates says 'Know thyself'; Krishna says 'Be blissful'. On the surface both are talking about different things -- it is so obvious: knowing thyself is one thing and being blissful is another. But deep down they are exactly two sides of the same coin. One can start either the way Socrates says, by knowing oneself, or as Krishna says, by being blissful.

My own approach is that it is better to use both things together because then your growth is speedier. Following Socrates or Krishna separately is like walking on one leg: it will not be much of a walk, it will be something like hopping. You will have to learn many tricks, only then will you be able to manage, and you will need crutches also. In a way you will be crippled. You *may* reach the goAl but it is unnecessary trouble when you can use both your legs. Why not use both? And by using both the walk becomes a beautiful adventure. You are more independent, more wholesome, more together, and your being is more rich.

Socrates is bound to remain a little dry. You cannot hope that he can play on a flute, he can only argue. He is the greatest arguer the world has known, a perfect arguer, but just arguing is desertlike, it is negative. It follows the method of elimination: this is not it, that is not it, neither this nor that -- go on denying. It is via negativa. Then when you have denied everything, only that which is left and is undeniable is the truth.

Krishna is like a flowering bush, with a flute, with song, with dance. It is via affirmativa. He does not argue, he proves by his very being. His very presence is proof enough that man is something more than we know about, that man is something far bigger than the mind. But I would like you to be Socrates with a flute, Socrates in a dancing gesture and Krishna arguing, together -- then life is richer. And I am always for richness. I hate poverty of all kinds. I have no respect for poverty, outer or inner. Man has to be rich on both the sides.

SURRENDER: SUBMITTING THE PSEUDO

(And you're bound to be blissful once you do so.)

It is inevitable. We are taught to fight, we have been living under a very dark cloud for centuries, and that dark cloud has proved to be the greatest calamity to human beings. The dark cloud is the idea that man has to continuously fight for his survival, as if nature and man are enemies. They are not enemies. Nature is our home, the universe is not antagonistic to us, otherwise we would not have been here at all in the first place.

Just as trees grow... if the universe is not supporting them, how can they grow? In the same way the universe mans the earth, just as it fills it with trees, rivers and mountains. We are part of this tremendously beautiful existence; we are not foreigners, outsiders. But the idea that we have to fight creates a gap between us and the whole -- we become islands. Then there is fear, continuous fear, insecurity and death. And man lives in that fear, insecurity, death -- how can he be blissful? From where can he get any nourishment? He becomes alienated. He starts feeling futile and meaningless and the whole life seems to be just a struggle. And it is to no purpose because in the end is the grave. For the whole of our life we go on fighting for what? To reach the grave? And that's the ultimate thing.

It is the ultimate thing for the person who has been fighting with existence, but for the person who is surrendered to existence, is in tune with existence, it is not the ultimate thing. For him there is no death at all, because in the first place he does not create the ego. It is only the ego that dies, because it is a false entity, somehow put together; it is artificial, arbitrary.

Surrender means dropping all that is artificial and arbitrary, surrender means becoming egoless. Surrender means feeling the universe with the heart, creating bridges instead of walls, rather than being an island, becoming part of the continent. And immediately there is bliss and that bliss goes on and on increasing. It is an unending process; it begins but it never ends.

Buddha used to say misery has no beginning but an end, and bliss has a beginning but no end -- and he is perfectly right. The name I am giving to you is not just a name -- remember it. It is the key that you have to use in your life. You have to know the beauty of surrender, you have to experience it. It simply means saying yes to the whole, an absolute, unconditional, yes. And with that yes comes the spring and thousands of flowers bloom in your consciousness. The whole of your life becomes fragrant.

Going All the Way

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BLESSED ARE THE MEDITATORS

(Osho is talking to Dhyana Milly.)

Meditation is an exploration of your interiority, a search for your authentic being, a quest for who you are. The moment this quest is fulfilled an explosion happens; just like atomic explosion. Many new qualities which had never existed before start blossoming in you. They were potentially there but not actual. Meditation transforms the potential into the actual, makes the invisible visible, makes the dream a reality.

And Milly symbolises two very essential qualities that come out of that inner explosion. The word 'milly' can be derived from two languages; the first language is Teutonic and the second is Latin. From the Teutonic root milly means gentle power. That's a very significant point.

Ordinarily power is never gentle, power is violent, aggressive, destructive, but power becomes gentle by passing through meditation. This is the alchemical change that comes into one's being. Even the destructive forces become creative. The thorns are no more thorns, they become flowers, they become fragrant.

When power is gentle it has a beauty; then it is nothing but the power of love. In other words it is no more power, it is simply gentleness. It is in this context that Jesus' statement can be rightly understood: Blessed are the meek for theirs is the kingdom of god.

On one hand they are meek, gentle, humble, nobodies; on the other hand they become emperors, they have the infinite power of the kingdom of god. The statement is paradoxical but very representative of truth.

The second meaning comes from a Latin root and that is even more beautiful. but it cannot happen before the first. The second meaning is sweet singer. When your destructive energies are transformed into creativity, when love is your only power, when gentleness is your strength, then your life is a sweet song, then your life is a dance, a celebration. Then each of your gestures and acts has the grace of the beyond. Then god starts filtering through you into the world because now you are no more, only god is. But this impossibility becomes possible through the art of meditation.

One has to close one's eyes to the outside world at least for a few hours every day and focus within. In the beginning there is nothing but darkness. In the beginning you meet thoughts, desires, memories and dreams -- nothing else. It is all rubbish; one gets fed up and one wants to go out. But if one has perseverance and patience, then one day just through going on and on looking within all these clouds disappear. Slowly slowly the night disappears into a dawn. And the moment the darkness is no more and light has arrived, then the miracle, then the transformation of power into gentleness happens. And that gentleness becomes a sweet song.

This exactly defines sannyas gentle power and a sweet song.

(Continuing on the theme of the alchemical action of meditation, Osho turns to Dhyano Melville.)

Gautam the Buddha has defined meditation as the miracle that transforms all your passions into compassion, that brings a radical change in your life energies. Hatred becomes love, greed becomes sharing, the effort to dominate others becomes service.

If one is a servant without meditation then that state is not good, that is ugly; that simply means you have become a slave. You have allowed somebody to possess you, you have allowed somebody to reduce you to a commodity. You have allowed somebody to destroy you, to destroy your very being. It is like committing suicide.

But if it happens through meditation then it is not a question of becoming a servant to somebody. You are not allowing somebody to use you as a means for his own ends. You are a servant not because you are forced to be a servant; you are a servant because of your love. It's orientation is within you; it is not imposed from the outside, it grows in you. It is pure service with no greed, with no fear, with no idea of gaining anything out of it It is simply sharing your love. It is sympathy in the beginning and it is empathy in the end. It is feeling for people's misery and trying to do something for it. But it is just out of your own vision, clarity, love and compassion; you are not regimented in it.

So I don't think Christian missionaries are real servants; they are greedy. Of course their greed is for the other world, but greed is greed: whether you desire this world or the other makes no difference. They are longing for heavenly pleasures because this world, pleasures are momentary and that world's pleasures are eternal. So in fact they are more greedy than the worldly people. They are ready to sacrifice their life but it is not pure love, it is pure greed. It is not sharing, it is not compassion for the others; it is just an other-worldly selfishness. And the reason is that the Christian missionary has no idea of meditation. He has been told to serve people because through service he will attain to god, through service he will reach heaven, through service he will be able to avoid the suffering of hell and he will gain all the pleasures that every Christian missionary is entitled to. But there is no meditation behind it.

A meditator simply serves because he enjoys serving. There is no future in it, no goal and no end. It is

not a means to some end, either this worldly or other-worldly. The act in itself is so joyous, it is so prayerful -- who bothers about heaven?

The story of Gautam the Buddha is that when after his death he reached the doors of heaven, the doors were opened and the angels celebrated his coming, but he didn't enter. He stood on the door, his back towards heaven, and looked towards the world which he had left far behind.

The angels were disturbed. They asked 'What is the matter? For whom are you waiting? Enter! We have never given such a welcome to anybody.' And in the story Buddha is reported to have said 'I will not enter unless every being, every suffering being in the world has entered. I will be the last one. So please keep your doors closed; it is not time for me to enter yet. I am going to be the last person. I will wait for everybody else to enter first, I will help people, I will show them the way, because I love, because I feel immense compassion. Heaven is not for me yet. I can see millions of souls struggling in darkness, in suffering, in pain, and I am in a situation to help them. I am not obliging them, it is just my joy.' But he refused to enter heaven.

This story shows the real attitude and the approach of a meditator. When meditation makes you a servant it is a totally different phenomenon -- and that's what my sannyasins have to be.

The first and the foremost thing is meditation, then service comes of its own accord; you need not practise it. A practised service is a false thing, it has to come naturally. Just as flowers grow in the trees it has to grow out of your meditativeness, only then is it true, authentic, liberating.

LOVE: THE FLOWERS ON THE TREE OF LIFE

(And friendliness is the fragrance of those flowers. Osho tells Anand Damiet that her name comes from a Greek story about two friend, Damon and Pythias.)

Damon offered his life for his friend Pythias he died for his friend, hence his name has become a symbol for friendship.

The miserable person cannot be friendly, it is impossible for him because he has nothing to share.

He can beg but he cannot give, and friendship depends on giving. But you can give only that which you already have, so the true friend has to be blissful, only then he can share. Then of course one can even sacrifice one's life, because love is a far higher value than life itself. Life is only an opportunity for love to blossom. If love blossoms life is significant, if love does not blossom life has been a sheer wastage.

I teach blissfulness because out of blissfulness many things happen; friendship is one of the qualities. Friendship is only the beginning, remember. When friendship becomes more purified it becomes friendliness. Friendship is a relationship between two people or a few people, but it has a limitation. Friendliness is simply your quality, your fragrance, the aura that surrounds a blissful person; he is simply friendly. He is friendly to the trees, to the rocks, to people, to animals -- he is simply friendly. He is friendly towards himself too. In fact all enmity in him disappears. The energy that is enmity and hatred has been transformed into love, into bliss.

And to be blissful is not as difficult as people think. It looks very difficult because the whole approach is wrong. It is as if you have lost something in the house and you are searching for it on the road, you will not find it. And then it looks difficult or almost impossible to find it, and it *is* impossible because you have not lost it there; you have to look where you have lost it.

People are looking for bliss in the world and bliss is waiting as your potential at the innermost core of your being. Go in, and the moment you go in you have found it out and the farther you go, the farther away you are from the goal.

And to come to one's self is a simple process. Nobody is competing with you there because nobody else can enter you, only you can enter. So it is a very non-competitive thing. If you want to be a president or a prime minister then millions of people are trying to be the same. Of course, it is a tough struggle and only one is going to be the winner; the most cunning, the most destructive, the most criminal, is going to win the game. The cheat, the deceptive, the fraud -- he is going to win the game.

But as far as the inner world is concerned there is no competition at all; that makes it very simple and very easy. And because you are not trying to possess something which belongs to somebody else you are not in any way coming in anybody's way. You can become a Buddha, a Jesus, a Krishna, and you will not have taken anything from anybody. In fact whenever a person becomes a Buddha he enhances the quality of the whole existence; the existence gains through his enlightenment. So the process is simple; we just have to

learn how to turn in, how to close our eyes and how to sit silently doing nothing.

This is the most difficult thing for people because they have been told again and again 'Do something, don't just sit there!' And I say to my sannyasins 'Just sit there -- don't go on doing something!' Just sitting and doing nothing is the whole art of meditation. And out of that centredness and groundedness bliss arises and goes on spreading. A single blissful person makes the whole universe radiate with high bliss.
And of courage, he is bound to be friendly, friendly to all unconditionally.

TO TELL YOU THE TRUTH...

(You have to know your own truth first, then you comprehend the ultimate truth. Osho first explains to Satyam Angelika that her name means the ultimate truth, and, a messenger of god.)

Everybody is a messenger of god, but nobody is aware of it because nobody is even aware of their own truth.

God means the truth of the whole existence. How can you be aware of god if you are not even aware of your own truth? The drop is not aware of its own existence and it is trying to be aware of the ocean -- that is impossible. Vice versa is possible: if the drop becomes aware of its own truth then it is aware of the truth of the whole ocean too. If you have totally understood a single drop of water that means you have understood all water, not only on this earth but on all the earths and all the planets, in the whole universe. Wherever water exists its composition is going to be the same: H2O; water cannot exist in any other form. And a single drop of water contains the whole secret, the secret of the oceans.

But people are so stupid that they try to believe in god. Rather than looking within their own selves and searching for the truth, they start their journey by a belief in the cosmic, in the universal. That is sheer tomfoolery, it is idiocy; these peoples are Don Quixotes.

My approach is simple and scientific. I don't teach you to believe in god because I know: how can you believe in god? -- you don't even know who you are. Who is the believer? That is the first thing to be explored. And if that is understood, root and all, you will understand god too.

So first try to discover your own ultimate truth and in that very discovery suddenly you have stumbled upon the truth of the whole -- that's what god is all about. And then you know that you come from god, that everybody comes from god, that all life originates in god. Hence everybody in his own way is a messenger of god.

THE TRIP OF THE LIGHT FANTASTIC

(Her name, Amitabha, means infinite light, Osho tells the last initiate.)

Amitabha is one of the names of Gautam the Buddha; he was given this name when he became enlightened.

Every person has the potential to be enlightened; just a little work is needed, just a little awareness, just a little silence. And we can manage it! Nobody need miss. If we miss only we are responsible. Just a few right steps -- according to me just two steps are enough -- and the journey is complete.

The first step is to become a witness to your mind processes, to the traffic of thoughts, desires, memories, dreams and fantasies. And the second step is to become aware of your own witnessing. And the journey is complete and the darkness is over and the night is finished and the sun has risen. That moment of the rising sun is called amitabha -- the infinite light has exploded.

Going All the Way

Chapter #30

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RELIGIOUSNESS IS WAKEFULNESS

(Osho talks about his vision of true conversion to Swami Parivarto.)

A man can become a Christian from being a Hindu but that is not conversion. He only changes his thoughts, he remains the same; there is no inner change in his consciousness.

As a Hindu he was worshipping Krishna, as a Christian he will worship Christ, but the worshipper is the same; only the idols have been changed. From one prison he has moved to another prison; he is not free yet.

By conversion I mean a transformation of consciousness -- not of the mind, not of thoughts, but of awareness. When a man becomes absolutely aware within himself he has gone through a radical change. That's the meaning of Parivarto -- and that's the definition of sannyas.

I don't give you a new ideology I don't give you a new religion. I simply help you to move from unconsciousness towards consciousness from a state of sleep towards a state of awakening. Except for the awakened person nobody is religious.

(Osho speaks on the difference between knowledge and wisdom to Ma Sanmati -- her name means right knowing. The question is not of knowing more or less but of going asleep or awake Osho reiterates.)

For thousands of years the stupid religious people have been arguing about whether Buddha knows more or Jesus whether Krishna knows more or Buddha, whether Buddha knows more or Lao Tzu. There are all fools, blind people arguing about light. They can go on arguing for eternity and they will not come to any conclusion because light has to be seen, not argued about. There is no question of more or less; all the awakened people are the same. They have come to the same silence, the same profound peace. It is not a question of quantity, so you cannot have more or less. It is not the dimension of quantity at all; it is a qualitative revolution. One is simply awakened, not more or less. That is Sanmati -- true awakening, true understanding, true knowing, true wisdom, true awareness. All these meaning are involved in that simple word, 'sanmati'. It contains the whole of all the religions, the secret.

Avoid information and insist on transformation.

MENTAL-GO-ROUND

We live in a kind of restlessness. Mind consists of restlessness and nothing else. It knows no rest; day in, day out, it goes on spinning and weaving thoughts, dreams and fantasies. From the cradle to the grave it is continuously working; it cannot exist without this constant occupation. It is like peddling a bicycle, if you go on peddling it,,it keeps moving; the moment you stop peddling it, it falls over. Its whole support is in constant movement. And that's exactly the case with the mind.

To be in absolute rest means to get out of this constant peddling. Stop co-operating with the mind and its occupations, because it is your energy that keeps it going on.

Meditation means withdrawing your energy from the mind. The moment your energy is withdrawn the

mind flops. And the collapse of the mind is the beginning of a new life. Then you live in a relaxed way, then there is great silence in you. And out of that silence whatsoever you do is right, out of that rest your actions become beautiful. They carry something of your inner peace, they vibrate with your inner music. Your actions, your words, your gestures, even your silences are full, overflowing with your new being.

Meditation means rest, absolute rest. If mind is occupation meditation is rest. If mind is a constant chasing after goals then meditation is dropping all chasing and all goals. In that stillness you become capable of miracles -- and everyone is entitled to those miracles. But mind is impotent.

Beware of the mind and get out of it. Getting out of it is entering your own innermost core -- and that is the only temple I know of where god lives.

BE A SPIRITUAL SWINGER

(... be a non-clinger. Osho is talking to Ma Viraga, a German sannyasin.)

Love can have two kinds of expressions. It can move in two directions, one is that of attachment, possessiveness, clinging, and the other is of non-attachment, non-possessiveness, non-clinging.

The first direction destroys love; only lust is left. It makes love something closer to the animal instinct -- mechanical, unconscious and ugly too, because the moment you want to possess somebody you start destroying that person. If you cling to the person he starts escaping from you because nobody wants to be imprisoned. Freedom is a far higher goal than love; love can be sacrificed for freedom, but freedom cannot be sacrificed for love.

So if love wants to survive -- and it is a beautiful phenomenon -- then it has to find a way to be in tune with freedom. And that's what I mean by this other direction, when love is non-attached, non-clinging, non-possessive. Then love rises to the heights of prayer, it becomes something spiritual. In that sense Jesus is right when he says god is love.

Love is not lust. and to make it lust is to miss the great opportunity of rising to the ultimate peaks of freedom. joy and bliss. And the miracle is when you don't cling to the other he has no need to escape from you. When you allow freedom he allows you freedom; when you allow freedom there is no need, not at all, to go somewhere else, because you are not only fulfilling his love need, you are also fulfilling a higher need -- the need for freedom.

When love is non-attached, you never interfere with the other's space. You reject his space, his territory; you respect his aloneness. If he wants to be alone you don't feel offended; it is his birthright to be alone. In fact he can be with you only if he is allowed to be alone. If you force yourself on the other person, if you don't allow him to be alone, if you trespass his territory, then he may be physically with you but spiritually you are far apart, thousands of miles apart -- and that creates a vicious circle. If you feel that the person you love is not spiritually with you, you become more possessive; you start closing all the possible doors from where he can escape. And the more you create this state, the farther away he is from you -- you are murdering your love yourself.

Love cannot exist as lust. As lust it is only a corpse; as freedom it has eternal life.

-- How long will you be here?

-- Two weeks.

-- Then come back for a longer period. This is not being like a German. (The group is laughing but the joke seems to be lost on Viraga. Gayan, sitting by her side to help with translation, begins to explain.) This is being like a German: a joke needs to be told twice, and then too he smiles just to be polite! (Presumably Gayan has interpreted the joke for Viraga, but the latter remains unsmiling. Osho chuckles.)

Gayan, explain to her. (to a slightly perplexed Viraga) Come back again!

TRUTH: NOT LOST, JUST MISLAID

(Osho is addressing Swami Sumaran, his name means remembering.)

We have simply forgotten about it because we have become too engaged in the outside world, too occupied. But the inner has been forgotten, there is no space for it. Our consciousness is completely covered with outside information and we go on collecting layer upon layers. We become focussed on the outside so the inner world is at our back; but not for a single moment is it lost. Hence this word 'sumaran' is one of the

most important words in the whole history of religion.

Gurdjieff used to call it self-remembering and Buddha used to call it sammasati, right-remembering and Krishnamurti calls it awareness. These are different names but the basic point is that you have to turn in and to see what is there. And that's what meditation is all about: finding a few moments here and there, whenever possible, so that you can turn off from the outside world and turn in.

Slowly slowly it becomes easier, smooth, so smooth that any moment you can close your eyes and the whole world with all its worries, problems, tensions and anxieties, disappears and suddenly you are diving deep into a calm, peaceful, cool being. And slowly slowly one becomes capable of remaining aware of both the outside and the inner.

The first thing is to be aware of the inner, the second thing happens automatically: you go on working outside but a subtle undercurrent of inner awareness persists; even in deep sleep it goes on persisting. The day it is present twenty-four hours a day one becomes a Buddha, one becomes a Christ.

Sumaran is the name of the method.

SANNYAS IS OPENNESS

God is not to be searched for anywhere; one just has to become receptive and god comes. And by 'god' I don't mean a person but an experience -- the experience of eternity, the experience of truth, of love, of freedom, of bliss, the experience of all that is our innermost longing. But we have to be receptive.

People are living very closed lives, like monads. Leibnitzian monads -- windowless, doorless, completely closed. There is no way for them to reach others or to allow others to reach them.

One has to become very vulnerable and open. Yes, there is a risk in being open because you can be hurt very easily. If you are open anybody can hurt you; if you are vulnerable you can be exploited, deceived, cheated. If you keep your doors and windows open things can be stolen, you can be murdered. That's why people are afraid of being open. They are even afraid of being open to their lovers, friends, parents, children -- they are simply afraid. They only come close to a person very cautiously, and that too only to a certain extent, not wholly, always withholding so they can withdraw any moment if the thing becomes too much, or the danger is too much; or if the insecurity becomes clear they can immediately withdraw.

People live like turtles carrying their shells. Yes, in certain moments they bring their necks out and they look around. Just a little danger and the neck goes in. The turtle is almost dead, unmoving -- that's how people are. But this is no way to find truth, this is no way to allow god to enter you.

One has to drop this turtle-like existence, this Leibnitzian monad-like life. One has to open all the windows, all the doors; one has to take the risk. What is there to lose?

A Zen monk, Lin Chi, was lying down in his hut looking at the full moon from the window. He had only one blanket -- that was all that he possessed -- and it was a cold winter night so he was lying on his bed covered with the blanket enjoying the full moon through the window. A thief entered. Lin Chi felt very embarrassed, embarrassed, because the thief had come at least five miles -- the town was that far away -- and he would not be able to find anything, the hut was empty. That was Lin Chi's embarrassment.

So he gave the blanket to the thief and said 'Please accept this, don't say no. I am a very poor man but you are the first man who has made a bit, a little bit rich. I am grateful to you! Just the idea that a thief even visits me is so gratifying that you need not feel obliged; I am not giving this blanket to you, but I will not accept your no.'

The thief was so puzzled, shocked, afraid too -- 'What kind of man is this? To where have I come? This man looks mad!' -- he simply escaped with the blanket.

Lin Chi wrote a small haiku. Sitting on the window he wept, and with tears in his eyes he wrote this small haiku which says 'It would have been beautiful if I could have given this moon to that thief. But I am such a poor man -- I have only an old blanket. I would have liked to give this full moon to him.'

What have we got to lose? Seeing this one becomes open. That's the way of the sannyasin; one becomes open -- open to love, open to friendship, open to all kinds of sharing. One drops withdrawing, one indulges in every kind of experience because one cannot predict from where, from what direction, god will enter one's being. One simply lives totally, intensely, passionately, in a welcoming state; one is simply a welcome. And then it is not far away, then any moment god is possible.

Whenever you are totally open, with no strings attached, immediately god becomes possible. And unless god becomes possible life is a sheer wastage.

(Osho speaks further on the capacity to receive.)

The cloud of bliss is always available, it is always ready to shower, to bathe us, but we are closed or upside-down or with so many leakages. These three things have to be changed. We have to be right-side up, otherwise the rain can go on and on showering but if you have put your bucket upside-down it will remain empty.

Secondly, it has to be without holes. And people have so many holes ... in fact they are just holes and nothing else!

I have heard a great philosopher was watching a fisherman making a net and he was watching with such wonder that the fisherman also became curious about why he was standing and watching. So he said 'You look so interested -- what is the matter?' The philosopher said 'You are doing miracles -- putting such small holes together -- such neat, clean small holes together. I have never seen such a thing! Putting holes together is really a wonderful job, something magical!'

That's how people are, just holes together. So even if they are right-side up the water comes in but goes out again.

And thirdly, even if they don't have holes they are so full of dirt and rubbish that the moment the water touches them it becomes dirty, undrinkable, polluted, or maybe they are so full that the water has no space there; again they remain empty.

Remember, god is always ready. The guest is ready to come in but the host is fast asleep. The guest even knock, on the doors but the host goes on rationalising that it may be just wind or maybe a passerby, he goes on rationalising and never opens the door. And it is always god who wants to be your guest.

My sannyasins have to learn to be guests in god's heart and hosts for god to enter their heart. And both these things happen together if you allow god into you, you are allowed into god. Then the host and the guest disappear into each other and they become one entity. That oneness, that organic unity where you don't have any definition, where you don't have any boundary line around you, where you are dissolved into the ocean like a small dewdrop, is the goal of sannyas. You don't lose anything, you become the ocean; you only lose the small boundary of the drop but you gain infinity.

So be ready to lose the smallness, the pettiness, so that you can become the vast, the infinite. It is our birthright, it has to be claimed.

SONG SONG YOU

(... everybody has one.)

One of the great poets, Walt Whitman, has written a song of the self in which he say, 'I sing myself.' He is one of the most important poets in the whole history of humanity. What he says is significant; there is something of the mystic in it. Had he been in the East he would have become a Buddha. Particularly these two poets from the West, Whitman and Blake ... if they had been in the East they would have become Buddhas. They were already on the verge of it, but there was no supporting background in the West. They remained just on the boundary line -- one step more and they would have stepped into god -- but still there are beautiful fragments in their poetry.

If you come across this song of the self meditate over it. This is my whole teaching here, that everybody is born with a song inside and unless it is sung, one remains miserable. The moment you have sung your song bliss happens, explodes. You have arrived home because you have poured your heart into existence. In that very creative pouring one becomes part of the whole; all separation disappears, the ego is dissolved, and with the ego, birth and death disappear. Jesus calls it life abundant. But nobody can attain it without being creative.

That is one of my basic insistences; one of my most important emphases is on creativity. In the past the so-called religious people have been very uncreative. That has been the cause of humanity not becoming really religious, of religion becoming only an hypocrisy. Anything to be true, authentically true, has to be creative.

Sing your song, dance your dance, do whatsoever is your inner feeling to do. I can help you to find the right ear which can hear the still small voice within -- then follow it!

The function of the master is to throw you back upon yourself totally so that you can listen to your heart and then follow it. The master cannot give you a map of the journey; that map has to be discovered by you.

It is written within your being but the master can help you in every possible way to reach that inner-most core where you can read the writing that you have carried with yourself forever, but which you have not looked at.

HIS PRESENCE, OUR PATH

(This is the last address of the book. It's to Satmarga... and you.)

There is only one true path to god but there are millions of paths which are pseudo. And it is really difficult to find the right path. But if one is a sincere seeker, if one is ready to risk all, sooner or later one finds it It is a gamble, and before you can knock on the right door you will have to knock on many doors which are not doors at all; they are only painted doors -- they look doors from far away. But a few indications can be given to the right seeker.

One is that the true path never exists as a tradition. The true path exists only as a master. While Jesus is alive it exists, while Buddha is alive it exists. The moment Buddha stops breathing the true path disappears. Then what is left is just words, dead, meaningless, just scholarly jargon -- in other words, in simple words, just bullshit. (laughter) Then people carry it for centuries and they go on analysing the bullshit and searching, researching, and finding great things in it! (laughter) They *have* to find things because they have put so much energy into it. If nothing is there then they look like fools, so they have to invent something.

The true path never exists as a tradition. it always exists as a living master. The true path never exists in the scriptures, it only exists when the awakened person is speaking to you, because only then are those words alive. Their life is derived from the awakened person's consciousness. No book can ever be alive. The Bible, the Gita, the Koran -- no book can ever be alive. A book is just like a picture of a sunset: it is not the sunset. You can have a beautiful picture of a lamp in your room but when it is dark that picture won't help (laughter). Even to look at that picture you will need light.

So when there is an alive master, if he wants to reveal the secret of the bible and the Koran and the Dhammapada, it is possible; without the master those scripture, are just pictures -- beautiful pictures -- of lamps which exist no more.

The true path is always original, never conventional, because truth always happens in a new way to each being; it is never repetitive. The way it happened to Buddha it has not happened to me, the way it has happened to me it is not going to happen to you. Each individual is so unique, that's why the truth and its happening is going to be unique.

The master cannot give you the truth, he can only give you hint, to find it. It has to be found within you and nowhere else. Nobody can give it to you; it is untransferrable. So whosoever says that he is going to give you the truth, know well that he knows nothing. He is exploiting you, he is a pseudo person. The true master helps you to find the truth within you but he never gives it to you.

In short, the true path is a love affair between the master and the disciple. It is a meeting of two hearts. It is not an intellectual question at all, it is a communion; only love can say something about it. It is trust, hence I say it is a gamble. You are risking all that you know for something of which you know nothing. And you are going with a man who, according to all normal considerations, is almost mad (laughter). He is certainly abnormal!

Jesus is abnormal, Buddha is abnormal, Zarathustra is abnormal. These are not normal people, they are abnormal because they above the normal psychology uses the word 'abnormal' in a very wrong way. When you read the word 'abnormal' in a psychology book, read 'subnormal'. That's what they mean. Subnormal means below the normal, abnormal should mean above the normal.

But don't be worried (laughter)... because now nothing can be done about its you are already on the right path and there is no going back, no turning back.

Whosoever comes with me, whenever he wants to go back, there is no way. I go on destroying the bridge. The moment you cross the bridge, the bridge disappears. I go on throwing away the ladder, so you can only go forward.

My sannyasins don't have a reverse gear at all!

The Golden Wind

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The only way to know god, to feel god, is meditation. Meditation means a state of consciousness when all thoughts have been dropped.

The Zen masters call the state of meditation the season of autumn, when all the leaves fall and the trees are standing bare, naked. When consciousness drops all thoughts it is like a tree without leaves, without foliage, exposed to the wind, to the moon, to the sun, to the rain uncovered, unhidden. In that exposure there is communion with god. That communion is love. In that communion one becomes a beloved of god.

There is a very famous Zen koan. A monk asked a great master, Ummon, "What will happen when the leaves fall and the trees become bare?" Zen people always ask questions indirectly because life is such a mystery, you have to be delicate about it, you cannot ask directly... To be direct appears to be aggressive and violent; hence Zen has created beautiful metaphors. Now this is a metaphor: the monk is asking "What happens when meditation happens?", but not so directly. He is asking in a more poetic way; not so mathematically, but more metaphorically.

He says, "What will happen when the leaves fall and the trees become bare?" Ummon simply said, "The golden wind." This is the whole story, but all has been asked and all has been said; nothing more is needed. The monk bowed down, touched the feet of the master and thanked him for his great insight and compassion.

In autumn the breeze is very cool, very fresh, very rejuvenating, and when all the leaves have fallen and are fluttering, all those yellow leaves create a golden atmosphere. They make even the wind golden! Although the wind remains uncolored, you can feel the song of the leaves, the dance of the leaves, the joy of the leaves, and you can see the wind enjoying the whole dance.

Once a Zen master was teaching the art of gardening to the king of Japan. After three years of teaching he said, "Now I will come and see your garden -- that will be the examination of what you have done in these three years." And he told him before that "Whatsoever you are learning go on practising in your palace garden, any day I may come."

The king had prepared the garden and he was waiting for that great day; he rejoiced that the day had come. For those three years he had used nearly one thousand gardeners to implement everything in the minutest detail. And for that whole day and night -- because tomorrow morning the master would be there -- the garden was cleaned, everything was put exactly right, as it should be, no error, no mistake...

The master came. The king was very happy because whatsoever the master had said had been absolutely fulfilled; it was impossible to find any fault. But the master looked at the garden and became very serious -- which was not natural to the master. He was a man of laughter. He became sad.

As they moved into the garden he became more and more serious and the king started feeling a little trembling inside: Was he going to fail? What had gone wrong? The silence of the master was too heavy. Finally the king asked, "What is the matter? I have never seen you so serious. I was thinking you would be immensely happy that your disciple had worked hard."

The master said, "Everything is right but where are the golden leaves? I don't see any dead leaves, yellow leaves fluttering in the wind. Without that the garden looks dead; there is no song, no dance. Without that the garden looks very artificial.

The king had removed all the dead leaves, not only from the ground but even from the plants and trees. He had never thought of it, that death is also part of life, that it is not its opposite but its complementary, that without it there would be no life. And certainly the master was right: Yes, the garden was beautiful, but it looked as if it were a painting, not alive.

The master said, "The golden wind is missing. Where is Ummon's golden wind? Bring the golden wind!" The master took a bucket and went out of the garden, outside the gate to where all the leaves have been thrown. He collected the leaves in the bucket, came back and threw the leaves on the path. Suddenly the wind started blowing them here and there, and there was noise and there was music, and there was dance. The master said, "Now there is life! The wind is golden again."

This is Ummon's golden wind: when all thoughts fall down from your mind and your consciousness stands absolutely bare and naked. Deep down near your roots the wind is blowing and all your thoughts are fluttering far away from you, no more part of you. They still remain there, they don't go anywhere, but they are no more part of you. You have transcended; you are standing above them, a watcher on the hills. That's what meditation is.

Meditation is not against thought; it is for transcendence, it is going beyond thoughts. It is becoming so utterly naked that you can be seen by god as you really are: with no masks, with no garments, just like a small child. And these are the great moments of life, when love starts showering from the beyond and one becomes a beloved of god. But one has to earn it, one has to be worthy of it, one has to deserve it.

That earning comes through meditation. Meditation prepares you to receive love. God is always ready to give it, but we are not ready to receive it, we are not empty enough to receive it. We are so full of rubbish, we are so full of thoughts, desires, memories, dreams, that there is no space within us. That space has to be created. That is the art of meditation: to create inner space. And then you will start dancing in the golden wind.

Love is the ultimate godly experience. Love proves that existence is not without meaning, that life has significance. Except for love there is no proof for life's significance. If one has not experienced love one will feel meaningless, accidental, just driftwood, at the mercy of unknown, unconscious, natural forces. That's how materialists look at life: just a combination of matter, just a by-product of matter, an epiphenomenon. But then there is no significance, and without significance one can only drag, one cannot dance. Without significance only cowards can live. The courageous one will commit suicide, they will commit hara-kiri.

The existentialistic philosophers must be cowards because they go on saying that life is meaningless, still they go on clinging to life. If life is meaningless then why should one live? For what? If it is all going to end in nothingness, if matter is going to disappear into matter and there is going to be no outcome of it, then why all this anguish, anxiety, despair, struggle? And these are all the themes of existentialists: anguish, anxiety, despair, fear, death. If life is meaningless then why should one be worried about death? One should rejoice! Then to commit suicide should be the only worthwhile act, the first and the last. But they don't commit suicide; they go on talking about the meaninglessness of life. In fact this very talk becomes their purpose.

One great philosopher, Zeno, lived a very long life -- more than ninety years -- and for his whole life he was teaching that life is meaningless. In fact it is said that a few fools committed suicide in following his

ideas; he was a very convincing man. When he was on his deathbed somebody said, "This is very strange, that you lived ninety years and many of your followers have committed suicide following your ideas. Why did you not commit suicide? He said, "I had to live so that I could teach my philosophy." Now that was his only purpose: to teach philosophy, to teach this philosophy that life is meaningless. It was as if that became his meaning.

No, nobody really agrees -- not even the existentialists who go on saying that life is meaningless really agree with their own philosophy. Deep down they are still doubting: there may be some meaning. Perhaps we have not discovered it yet. Who know? -- maybe tomorrow we will stumble upon it. We may not have come across it up to now but it can happen tomorrow. So let us wait, live and go on searching.

Nobody really becomes convinced that life is meaningless because life is not meaningless; it has intrinsic value, but it has to be discovered. We are unconsciously, intuitively, instinctively aware of it. We have just a hunch that there is -- there is bound to be some meaning -- but we are not clear about it. It has not come to light; we don't have any proofs for it. Love gives us proofs for it.

A lover has no doubts about life's meaningfulness, its significance, its joy. It is only through love that people have slowly slowly discovered the ultimate meaning, god. It is only through love they have discovered the whole science of meditation because in loving moments, mind stops. When you are really in love, in those moments you don't think. The past disappears, the future disappears, the present becomes all and all -- and that's what meditation is. Love gives you a glimpse of meditation, and through meditation a window opens into the existence of god; hence I call love the most godly phenomenon on earth.

My sannyasins have to be meditators and lovers and together, because both are supportive energies for each other. If you love, you will be able to meditate more deeply; if you meditate you will be able to love more totally, and so on, so forth. They go on helping each other; they are very supporting. Slowly slowly a pyramid is created in your consciousness. By the bricks of love and meditation one can reach the highest peak of existence.

The man who knows only meditation is missing something, and the man who knows only love is also missing something. The whole man knows both; he has both aspects of the coin in his hands. He has all that is valuable within him. His life becomes an exquisite phenomenon, a beautiful song, a graceful experience. He lives on the earth but he is part of the sky. He is a miracle, he is a paradox, but in his paradoxicalness he is whole -- and to be whole is to be holy. That is my definition of a holy man.

Esther has two meanings; one comes from Hebrew and the other from Persian -- both are significant. The Hebrew meaning is a plant with white flowers; it symbolises love.

White flowers have always symbolised the purest, the most innocent phenomenon. White means innocence and white also means totality. Every other colour is only one aspect of white. When all colours are mixed together white arises. When white is divided into all its components then the seven colours, the whole spectrum of colours becomes available. That's how the rainbow comes into existence.

In the rainy season, when small drops of rain-water are hanging in the air, if the sun rises, the rays pass through those hanging drops of water and those drops, at a particular angle, start functioning like prisms: they start dividing the white ray into seven colours. That's how the rainbow arises.

All colours are parts or white. Black represents no colour; it represents absence, negativity, hence it has become the symbol of death. White represents all colours, positivity, hence it; is the symbol of love.

Love is a rainbow, a multi-splendoured experience, a multi-dimensional phenomenon. That meaning is beautiful. To attain to love is to attain to bliss -- they come together. Without love there is no bliss, without bliss there is no love. They never come alone, they cannot come alone -- they are inseparable. They are two names of the same thing.

And the Persian meaning is a star. That too is beautiful. Love is a star. It is the only star in the darkness of life, in the darkness of the night. If one can go on remembering love one can pass through this whole dark night of the soul.

Become blissful, become more loving, and your inner being will become a source of light, a star. Your inner being will also become a garden full of white flowers. And unless one blooms one never feels fulfilled, one never knows what contentment is. And not to know contentment, fulfilment, is to miss the whole point of life.

Truth is known only through a deep inner harmony. Ordinarily we are a chaos, very discordant. There is not one person in us but many. We are multi-psychic; there are many minds inside, and they are all dragging

us in different directions -- many voices and you cannot figure out which is yours. One voice says 'Do this,' another voice says, 'Don't do this.' One is constantly wavering. One is almost broken into thousands of pieces like a mirror thrown on the floor. That's the situation where man finds himself. But all those fragments can be gathered. They can be melted into one whole; they can be integrated, crystallised.

That's what sannyas is all about: it is the science of crystallising your fragments into one organic unity. The moment that unity arises in you, great music is born, all noises change into an orchestra, and then only can you see, hear, feel the truth of existence. It is always there but our minds are so noisy that we cannot feel it.

The moment this inner chaos is gone we can hear the still, small voice within. And then indubitably, unmistakably one knows, 'This is My voice, this is god speaking in me!' And there is never any doubt. Even if the whole world doubts it, you will not doubt it: it is indubitable. Only on that rock of indubitability, on that rock of certainty, can life become a temple -- otherwise we are simply making sand-castles.

The Golden Wind

Chapter #2
Chapter title: None

2 July 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

In Celtic mythology Birthe is the daughter of the goddess of wisdom and song. This is a very significant symbol: it is very rare to find in any other mythology the combination of wisdom and song.

Ordinarily nobody thinks of them together -- and in reality they are together. Wisdom is a song. It is not seriousness, it is playfulness; it is not sad, it is celebrating. And unless wisdom is a song it is not true. Then it is only knowledge mere knowledge. It is only pretending to be wisdom. But real wisdom that can also become a song, that ultimately becomes a song, is born only out of meditation. Where is no other way.

Meditation simply means the art of inward journeying. We are perfectly aware how to go into the outside world, how to reach others. We have become capable of travelling long distances very easily; we have reached the moon, walked on the moon. But the people who walked on the moon had no idea who they were; they had not even penetrated the first layer of their inner being. They had gone so far away, and they had taken a great risk. It was risky, it was dangerous. It was a miracle that nothing went wrong. There was every possibility that they would not go back on the earth again. Anything could have gone wrong: it was a first attempt to land human beings on the moon. But they had never tried to go in, and they may never try to go in; the idea may not occur to them.

People take themselves for granted -- that is the difficulty, They think they know themselves already. and the reality of one's being is the most mysterious phenomenon, the most unknown and unknowable.

Meditation is the art of landing you at your very centre. We live on the circumference -- how to jump from the circumference to the centre? It is a whole art. I call it art rather than science because science is more mathematical and art is more artistic, more poetic. In science there are no exceptions, it follows universal laws. In art there are exceptions. In fact every individual reaches his centre in a slightly different

way anybody else, because each individual has something unique in him. What is the divinity and the great grace of the universe, that it makes unique individuals only.

Meditation is the bridge between the circumference and the centre, between the outer and the inner, between mind and no-mind, between matter and consciousness.

Learn the art of meditation. My whole emphasis is on meditation. I don't want my sannyasins to become addicted to any other details of discipline, of food....

Where are a thousand and one things people become anxious about, worried about -- what to eat, what not to eat, how much to sleep, when to get up, when to go to bed? They are all nonessential things. The only essential thing is to know oneself. And the person who wants to know himself will naturally arrange his life in such a way that it helps. Slowly slowly he will change his food without any effort, without any enforcement. He will start becoming alert about what food helps him to be more silent. Just by watching one knows what is healthy, what is unhealthy, what gives you cramps in the stomach and what gives you heaviness, what makes you sleepy, what makes you alert, aware, light, what makes you sad and what makes you joyous.

Through watching, the meditator slowly becomes aware of what is the right time for him to sleep, and what is the right time for him to get up... And it will be different for everybody. That's why I don't want to prescribe any rules, because there are people who are day people and there are people who are night people.

The day people are more alive in the day, in the night they slow down. The night people are not so alive in the days they start becoming alive as the sun goes down. Evening is their real time, and as the night progresses they become more lively, now the same rule cannot be prescribed for both. Everybody has to find by experimentation, by awareness, what is right and wrong for him; and it is not for anybody else.

But one thing is for everybody, for all sannyasins -- and that is meditation. In fact by watching your habits, your life-style, your food, your sleep, the way you talk, the way you walk, you are learning meditation, because watching is the key. If first you can start watching outer things then you come a little closer: you start watching your thoughts, then a little closer and you start watching your emotions -- you are already moving in, the meditation has started. When only the watcher is left and there is nothing to watch, you have arrived home. That's the centre. Suddenly great light explodes, all darkness disappears, and with it all misery, all death.

Meditation makes you aware of great music -- music without and music within. It is there, but we are not alert, we are not awake, hence we go on missing it, otherwise the whole existence is nothing but music. That music is called 'god' by the mystics. God is not a person but the ultimate harmony of existence; it is an orchestra. Everything is in tune with everything else. The trees are in tune with the earth, the earth is in tune with the wind, the wind is in tune with the sky, the sky is in tune with the stars, and so on, so forth. There is no hierarchy. Even the smallest blade of erass is as significant as the biggest star. They both contribute to the orchestra of existence. They both enhance it, enrich it.

Everything is going on in such deep accord, but man remains unaware of it. That unawareness becomes his misery and he starts suffering from his own invented nightmares. Otherwise life *is* a celebration, it is a constant celebration, a continuum, a non-ending festival. We just have to become a little more silent to be able to hear it. And when we are absolutely silent, not only silent but when we are silence -- then we disappear, then we are part of this whole cosmic harmony. That is the meeting of man with god, of the part with the whole. We disappear in one sense, we dissolve in one sense -- as an ego, as a person -- but we become the whole, so in another sense we *are* for the first time. The dewdrop disappears but becomes the ocean. It is not a loser, it loses nothing. It loses only its small boundaries which were not worth keeping. In fact they were creating this whole trouble: the fear, the trembling, the constant fear that the sun will rise and it will disappear, it will die.

Mahavira has said that man's life lived as an ego is just like a dewdrop hanging on a blade of grass, constantly afraid.

Just a small breeze and that's the end: the dewdrop falls into the earth and disappears. Or soon the morning will be there and the sun will rise and the dewdrop will evaporate. How can one live surrounded by so much death? All our boundaries are in fact drawn by our death; we are defined by our death. The moment we lose our boundaries we lose our death too. When we are eternal, then when we are infinite.

Remember that meditation is succeeding if you become more and more alert of the great music that is always there -- it just needs a sympathetic ear. Meditation creates that ear, that heart.

Meditation is a very paradoxical experience. In one sense it takes away your personality, and it takes it away in toto; it leaves not even a trace of your personality. And it is our personality that we think makes us unique; it is not our personality that makes us unique. But we are afraid of losing our personality, our identity, because then we will be nobody -- and this is our uniqueness, this is what makes us special, this is our definition.

In the first place personality is not a reality; it is a mask. The very word 'personality' comes from 'persona', persona means a mask. In Greek theatre actors used to wear masks -- those masks were called persona -- and while they wore masks they had a personality.

We are all wearing masks. They are not our reality -- just faces imposed upon the original face. Meditation will take away all your false faces -- that's the fear, that's why many people want to meditate but never meditate, they only talk about meditation but never take the jump into it, for the simple reason they are scared to lose their persona, their mask. That's all they have. And they have become accustomed to it: they only know themselves through it.

On the other hand, if you are ready to risk the mask, for the first time you discover your real uniqueness, your individuality. Individuality is totally different from personality. The word 'individuality' comes from a root which means indivisible: that which cannot be divided, that which cannot be dismantled, disintegrated.

Meditation takes away your personality and makes you aware of your individuality. That individuality is unique; it belongs only to you and to nobody else. There has never been any individual like you and there will never be again, because god never repeats. He always creates unique individuals.

And this is not only true about human beings, this is so about everything. Go to the sea beach and try to find two pebbles exactly the same and you will not be able to. Or go into the garden and try to find two leaves exactly the same and you will not be able to. It is not only that your thumb impression is unique, in fact, everything in existence is unique. But we go on biding our reality behind many many curtains and we become lost in our own inventions, in our own lies.

Meditation is the discovery of the truth. Of course one has to sacrifice many lies, but you don't lose anything, you gain. With every lie sacrificed a little bit of truth is discovered. And when you have discovered your whole truth you have found god.

There is no other paradise except when you achieve the state of no-mind. Mind is hell and no-mind is heaven. Hell and heaven are not geographical; hell is psychological and heaven is spiritual.

People have been continuously looking for a geographical hell and heaven. They are only metaphors, and one should not stretch metaphors too far, otherwise they lose all meaning. That's what has happened, and it has happened all over the world, in almost all the religions: beautiful metaphors stretched too far have become ugly.

Now there are maps of hell, of heaven, available, and it is really strange that we were not able to make maps of the earth. Those were made just a few centuries ago, but there are five-thousand-year-old maps of heaven and hell. It was easy because it is all imagination; you can make anything out of imagination; hence the Christians' heaven is different and the Hindus' heaven is different and the Mohammedan's heaven is different. They are bound to be different: different peoples'imagination works in a different way.

The Tibetan heaven cannot be cool; they are so tired of the cold -- it is warm. The Indian heaven cannot be warm; they are so tired of the heat -- it is cool. Now how can they agree about that? An Indian heaven is bound to be air-conditioned. The Indian hell is full of fire, naturally -- that's how India is suffering. We know that's how hell should be more fire, fire and fire, all flame, everywhere. From where do they go on getting all this gas and kerosene? -- nobody knows! For eternity they have been burning hell-fire. And it cannot be a small thing: millions of people are thrown into hell. And the whole work consists of one thing: just cooking them' And they are not owed to die either, because if they die they are freed from suffering, and they have to be there for eternity. And the whole work consists of this. That may be the cause of the scarcity of petrol and kerosene. Hell is somewhere deep down, so they have shut off all petrol going towards hell. And it must be easy there: you just put a pipe down and the petrol starts flowing. To pump it up is difficult!

This is just imagination. There is certainly something like hell, but it exists in you. And you are the creator of it, your mind is the cause of it. If you can go beyond the mind you go beyond hell, you go beyond suffering.

Meditation is the way of transcendence. And life can be sheer joy. There is no reason why one should suffer. If we are suffering we are creating it.

My sannyasins have to accept total responsibility for their suffering, because it is in that acceptance that

we become masters of our own hell. Then we of course can get out of it; there is nobody who is preventing us. No devil, no satan is the master of it -- we are! Throwing responsibility on somebody else -- on fate, on kismet -- is just a trick of the mind. So you go on creating your own hell but you go on throwing the responsibility on other peoples' shoulders, and the vicious circle continues.

Once we accept that we are the cause of our own misery, half the journey is already complete. Then the other half is not more difficult, it is less difficult; the first half is the most difficult part. The same energy can be used for creating paradise.

Knowledge is learned from others. Wisdom has to be discovered within oneself. Knowledge comes through studying scriptures, accumulating information from all possible sources. But wisdom is not information, wisdom is transformation. It does not come from any scripture or from any source whatsoever; it is already within you -- you just have to dig deeply into your own being. You have to find the rock-bottom beyond which you cannot go.

Once you have touched the rock-bottom, a fountain of wisdom immediately starts flowing in your life. And then that wisdom has freshness because it is not borrowed; it is young, innocent, uncorrupted. It is not cunning; it is wise but not clever, it is intelligent but not intellectual. And it will change every thing in your life. Knowledge changes nothing, it simply goes on accumulating in you; you remain the same. Knowledge becomes like a burden; you can carry it on your head, you can go on piling it up in suitcases. That's what memory is, just the piling up of knowledge.

The more knowledge you have, the more you will be respected by people, but you will know that you are the same person. You will not respect yourself, you will not have any self-respect. On the contrary you will have a deep self-condemnation. But with wisdom it is possible, people may not respect you, they may even condemn you, because your wisdom will be so fresh and so new that they may not be able to absorb, digest it. They may not even be able to hear it -- it may be so shocking to them. It will be against their traditions and conventions. Wisdom is never conventional, it is always revolutionary.

Knowledge is always conventional. The pundit always follows the past; the scholar goes on digging in the graves and goes on finding skulls and bones -- that's what his whole work is. The more skulls he accumulates, the more bones he accumulates, the greater scholar he is thought to be.

The wise man has no accumulation really, but he has a tremendous freshness, the freshness of the early morning breeze, the freshness of the first ray of the sun, the freshness of the flowers just opening, the freshness of dewdrops. He has a coolness, a calmness, but whatsoever he says brings rebellion into his own life and it brings rebellion into other people's lives.

That rebellious wisdom is possible only through meditation, not through mentation. Mentation will bring you more and more knowledge, and meditation will bring you more and more wisdom. When meditation is absolutely full, complete, entire; when nothing is left, when you have come to a point beyond which there is no further to go, then wisdom is total.

Then suddenly your life becomes integrated; it becomes one, centered, rooted, grounded.
Then you live joyously and you die joyously.
Then whatsoever you do there is dance in it.

And when every breath is a celebration, then only should one think that one has found god, truth, the home.

The Golden Wind

Chapter #3
Chapter title: None

3 July 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

For centuries religions all over the world have been telling people to serve humanity, but it has not produced any effect, it has not served any purpose. On the contrary, it has created hypocrites. People who are not blissful themselves are absolutely unable to help anybody. Those who have not attained cannot share; they don't have it to share. You can give light to others only if you have it in the first place.

Blind people trying to lead other blind people -- that's what has been happening. It is a very dangerous game, because if the blind person knows nobody is leading him, he tries to find his own way, he tries to grope. He remains careful, cautious, very cautious. But the moment he finds that somebody is leading him, guiding him, that he has found a leader he relaxes; he need not be so alert, he need not be on guard so much. He is completely unaware that the guide is as blind as he himself. Now there is more danger than there was before because he will not live cautiously. He will think 'Now somebody is there to take respon-sibility -- why be worried?'

It is because of this -- these blind people guiding other blind people -- that the whole humanity has almost become a madhouse: everybody has fallen into all kinds of ditches, everybody is suffering. Life has become almost intolerable. And it has all happened through good intentions.

The people who have tried to help have only hindered growth. Christianity, Hinduism, Mohammedanism, Buddhism, Jainism; all teach service to humanity: service to humanity is the way to god. So people start serving without knowing whether they are capable of serving or not.

You won't allow anybody to operate on you unless he is a qualified surgeon. Whatsoever his intentions, even if they are very good intentions -- he reads the Bible every day and goes to church and he talks beautifully about god and about prayer and he is a man of prayer -- still we will say 'Don't touch my body -- you are not a surgeon.' And he will say, 'But I want to help you, I want to serve you. Service to humanity is my religion, service above all.' You will say, 'That's very good, but find somebody else!'

About the body you won't allow anybody to help you unless he is qualified, but about the soul all kinds of people are allowed to help you. Only the awakened ones can be helpers. Unless a man is enlightened, it is impossible for him to guide anybody. Of course the desire to guide is there in everybody, it is very ego-fulfilling. That's why everybody is ready to give you advice whether you ask for it or not. Unasked for advice is being given, and good advice, because everybody wants to be, at least in SOMEBODY'S eyes, a wise man. And it is very easy to advise others. They may not have practised the same thing in their own life...

There is a Sufi story. A woman came to a Sufi mystic with her small child who was eating too many sweets, ice cream and all kinds of things, and the mother was worried. The mother believed that sugar was white poison; she believed in naturopathy. But the child was adamant and he wouldn't listen.

She told the mystic 'I have tried every possible way: I have punished him, I have rewarded him -- nothing works! He goes on eating sweets, he simply eats sweets and nothing else. He is ready to be hungry but he won't eat anything else; the whole day he goes on stuffing himself. We are worried -- it is going to be dangerous for his health, for his teeth, and everything will be affected. You have to do something. You have always been of great help to me -- please advise this stupid child. He is very stubborn.'

The mystic looked at the child and said to the woman, 'Come back after three weeks. I cannot advise you right now.' Even the child was curious, because so many people were advising him. He looked at the mystic and said, 'What is the matter? -- because every person that I have come across advises me, and my mother takes me to every place. I have become accustomed to all this nonsense, and I *have* to listen. You are the first man who has wanted three weeks. Are you going to ponder over it?'

And the old man said, 'No, my child, I am not going to ponder over it. I love sweets myself. I cannot advise you right now. I am not the right person to advise you; my advice will be futile. Three weeks I will practise. If I can manage at *this* age to drop sweets completely, then I can advise you. If I fail I will confess "I cannot advise him -- take him to somebody else."'

After three weeks they came back and the old man said, 'Three weeks more will be needed.' The child said, 'What is the matter?' The old man said, 'You know, I know, but this woman won't understand -- she is mad! I have been trying hard but I love sweets.'

The child said, 'You are right. I have also tried hard. Not that I don't want... I understand all these people are good people and they are all advising me for my good, but I cannot stop.'

The old man said, 'Wait three weeks more.' And after three weeks when they came back the old man said to the child, 'It can be done, my boy. I have done it! And look: I am a very old man, still I have been able to do it. Give it a try.' And the child said, 'Okay, master. I will try!'

The woman was puzzled. She said, 'This is the first time that the child has taken any interest in any adviser. In fact he insists every day, "When are we going to the old man?" He reminds me, "Now three weeks are over and we should go." You are the first man with whom he has agreed willingly.'

The old man said, 'The reason is he can understand that I have tried on my own first, I have practised it. He can see my sincerity; it is not mere advice. He knows it has cost me much. I love sweets, I have *always* loved sweets. Sugar may be white poison -- so what? One is going to die sooner or later. And I am an old man; whether I live two years or three years or seven years or ten, what does it matter? -- one day one has to die. For *his* sake I practised it, and I give my word that I will never eat sweets, I will never again use sugar in my life. If this can help the child, then it is okay, otherwise what else can I do?' This sincerity worked; the child dropped sweets that very day.

Missionaries have been doing much work all over the world -- missionaries of all religions -- trying to help people with things they have not practised themselves...

One can be a helper only if one has first helped himself. It begins from your very innermost core. You have to be the basic experiment of transformation.

This is my approach. So I don't say to my sannyasins: go and help humanity. Enough of that kind of help has been done and enough harm has been done through that kind of help. No more of it! I insist: help yourself. And if you can attain to light, to bliss, to an experience of godliness, then you are bound to help others. There is no need to say anything about it; it will overflow, your joy will start overflowing. And remember: only a blissful person can be helpful; the miserable person can only harm.

So the first thing to remember, the most basic, is to become blissful. Be totally selfish, only then can you be altruistic. This is a strange message, because for centuries man has been told 'Don't be selfish, then you can be altruistic.' I say just the opposite: Be totally selfish because only out of your selfishness does altruism grow; it is not against it.

A man who has loved himself will be able to love others. A man who has felt bliss will be able to spread it. One always gives whatsoever one has, one radiates it. It is not possible to hide it, it starts functioning of its own accord... It is such a miracle, it is such magic.

One cannot praise god unless one's life is a celebration -- obviously: if you are miserable you can only complain, you cannot praise -- praise for what? You cannot feel grateful -- grateful for what? In fact you will have a grudge against god. Deep down you will feel that you have been cheated.

One of the characters in Fyodor Dostoevsky's great novel BROTHERS KARAMAZOV, says 'If I meet god the first thing I am going to ask him is "Who asked you to create me? And is it right to create me without my permission? This is an imposition, this is dictatorial. I never wanted your so-called life, because I only suffered. Who are you to create me without my permission? Do you enjoy people and their miseries? Are you a sadist of some kind? Are we created just to keep you engaged, and are all kinds of miseries created for us just for your enjoyment and entertainment? What is this existence for, for what purpose?"'

He is angry, and I can see that his anger has a certain meaning. In fact everybody has felt that anger once in a while. Whenever you are in misery, in deep suffering, anguish, you have felt it. It is not just fiction, it is not something out of the imagination of the novelist; it is very true, it is human.

It will be impossible to forgive god if we remain miserable -- what to say of praising? That's why people who pray are bound to remain hypocrites for the simple reason: they have not tasted of bliss -- how can they show their thankfulness? Maybe they are praying out of fear, but how can prayer arise out of fear? Out of fear love never arises; out of fear arises hatred, anger.

Friedrich Nietzsche seems to be far more authentic man than your so-called popes and ayatollahs and imams and pundits and shankaracharyas, because he declared that god is dead! That was just sheer anger, anger at being in such a miserable situation where there seems to be no way to get out. The more you try to get out, the more you become entangled. The more you try to solve the problems of life, the more you come

to see that they are insoluble.

Still man has to live because there is a deep desire to live. God has given us a tremendous libido, a lust for life -- and life is full of misery. He has created a dilemma, a double-bind; he won't allow you to die easily and he won't allow you to live easily either.

It is very natural that the twentieth century has revolted against religions. All intelligent people all over the world are against religion for the simple reason that the whole thing seems to be insincere. You cannot pray, you cannot feel thankful because there is nothing to feel thankful for.

My effort here is to create a totally new concept of religion which will be applicable to the modern mind, which will be contemporary. All religions are rotten and old now. They have lost their relevance, their context, they have lost all their meaning. They may have been meaningful once, but now man has come of age.

Five thousand years ago men were like small children. They needed a different kind of religion, a very childish religion: god the father, and angels flying with wings and all kinds of fairy tales. They were good for children to keep them engaged, colourful, but not for people who have become grown-up. And our religions are still hanging around those ancient fairy tales. They still talk a language which is okay as far as children are concerned but which is stupid, silly as far as silly as far as a grown-up person is concerned.

It is good to take small children to Disneyland, but when the Dalai Lama goes and visits it, then it looks silly, just stupid. But I can see the reason: the Dalai Lama also lives in a very childish religious attitude. He was deeply interested, he enjoyed it very much. There seems to be a certain affinity between the childish mind and the old religious mind.

To me religion should start not with a belief in god; a grown-up's religion cannot start by any belief -- it can only start in scientific experimen-tation. One has to become the scientific lab oneself. Of course the experimentation is inner and subjective, but it is as scientific as any objective experiment. In fact one has to be *more* alert because one will be dealing with more subtle phenomena. And one has to look for god, one has to look for bliss, because bliss is a natural desire; god almost seems to be something imposed upon us.

Religions can be without god; there are religions -- Buddhism, Jainism. They are without god. God doesn't seem to be a necessary hypothesis at all. But without bliss there can be no religion because then there is no need for any religion. Religion means the science of bliss. How to transform our energies from a state of misery into a state of bliss -- that should be the whole of religion.

And this is my experience, that when it happens a great gratitude arises. In that gratitude, for the first time you feel the presence of something divine. You can call it god, you can call it truth, you can call it tao -- it doesn't matter what you call it -- or you may not call it anything; you may remain completely silent about it because it is something inexpressible. But certainly it happens when you are blissful. Then you start feeling a deep thankfulness towards existence. That is praise of the lord.

Find bliss and you will have found prayer as a consequence of it. But for centuries you have been told: pray and then you will find bliss. I am saying just the opposite: become blissful and prayer will come of its own accord. And then prayer has a beauty of its own: it is without fear, without greed. You are not asking for anything; it is not beggarly. You are simply feeling a thankfulness to the unknown source of all, to the ultimate source of all. And now you have something to feel grateful for -- you cannot complain.

Dostoevsky lived in misery. For his whole life he was a miserable man. He lived in all kinds of nightmares, he was really a tortured soul. He represented the modern consciousness in all its naked anguish, in its ugliest form. He suffered -- it is natural that he was angry. The same was true about Friedrich Nietzsche; he was also suffering very much. They were unable to find any way because Christianity had become almost hocus-pocus. After Jesus died Christianity became a dead phenomenon.

Nietzsche was right when he said that the first and the last Christian died two thousand years ago on the cross -- the first and the last, he said. After Jesus there has only been a long queue of stupid of people, of all kinds of superstitious people. But this has happened to almost every religion more or less; the difference is only of quantity.

I don't want to give any belief, any dogma, any creed. I trust only in experience. So while being here with me and becoming a sannyasin, this has to be your goal: to become more blissful. We create our misery, hence it is not difficult to be blissful. It is just because we don't understand how we go on creating our misery; once we understand the mechanism of how we go on doing it, we can stop doing it. And the same energy starts moving into different directions. It starts becoming a totally new phenomenon: it becomes bliss, and then prayer follows.

That prayer is neither Christian nor Hindu nor Mohammedan. That prayer is simply prayerfulness. That

prayer is not addressed to any particular god -- Christian, Jewish, Mohammedan -- it is not really addressed to anybody in particular. It is simply a heartfelt joy, a thankfulness for the whole existence: for the trees, for the clouds, for the stars, for all that has been, is, and will be.

-- What is the meaning of your name, Kiffy? -- I don't know. -- And I also don't know, so...! You have such a beautiful name -- there is no need for a meaning. Ma Anand Kiffy -- we will call you blissful Kiffy. Whatsoever Kiffy means, be blissful! That is the real thing; that is the elephant. Kiffy is just the tail-end. If the elephant passes by, the tall will also go! How long will you be here? -- Till December, I think. -- That's good. Both the elephant and the tail will go!

The Golden Wind

Chapter #4
Chapter title: None

4 July 1980 pm in Chuang Tzu Auditorium

Archive code:	8007045
ShortTitle:	GWIND04
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Marianne is a very beautiful name, of great meaning. It also has a paradox in it. That paradox makes it even more beautiful, more truthful. So it is not only a name but becomes representative of something significant in life. It has two meanings. The first meaning is bitter grace.

The first time that one hears that it means bitter grace it appears a little bit strange, because we have always thought that grace is sweet -- why should grace be bitter? But in fact in the beginning it is bitter, because grace is possible only when one allows one's ego to die. That is its bitterness, its pain. It is very difficult to allow oneself to disappear; to drop the ego is the most difficult thing in life. People go on clinging to it in one way or another, because they think if the ego is totally gone then we are lost, completely lost. But that's an illusion. When the ego is gone you are found for the first time, not lost; hence the beginning *is* bitter, but the end is tremendously sweet.

And from that end part comes the second meaning... The second meaning of marianne is living fragrance; when one has allowed the ego to die then life becomes a fragrance; then all misery disappears. Misery stinks, it is dirty; it is a wound full of pus. Once the ego is gone one is healed and whole. Then life opens up like a lotus flower. There is great rejoicing -- one is fulfilled, contented. For the first time one feels one has come home.

The beginning is bitter but the end is very sweet.

Gautam the Buddha used to say again and again that worldly pleasures are sweet in the beginning and bitter in the end. And divine bliss is bitter in the beginning and sweet in the end.

Bliss alone, without peace, is a state of feverishness, excitement, but not of ecstasy. That's the difference between excitement and ecstasy: ecstasy is both blissful and peaceful; excitement is only bliss; hence there is such turmoil. It is a beautiful turmoil, it is a noise, a noise that one would like to have, but sooner or later one is bound to get tired of it. That's what happens to all kinds of pleasures and happiness and joys in life.

They are all different facades of bliss, but one thing is missing -- peace is missing -- hence they are shallow, and ultimately boring and tiring. They are good for a few moments but how long can one remain excited? Excitement is exertion, it is not rest; hence bliss alone is not of much value.

Peace alone is also not of much value. It is cold and dead. It is like the silence that prevails in the cemetery; it is the silence of the grave. You will find it around the so-called saints. They are peaceful because they are dead.

The real thing is to have both together, then peace remains the centre and bliss becomes the cyclone. And when you have both, life is ecstatic, it is tremendous joy. And it is not tiring; on the contrary, it goes on refreshing you. Then it is bliss with a new dimension, the dimension of peacefulness. It is peace with a new dimension, the dimension of blissfulness.

Both together make life whole. Otherwise, it is easy to achieve one, but then one remains lop-sided and one remains half; and to be half is to be miserable. To be whole brings celebration to life.
My sannyasins have to be really whole persons.

A person becomes capable of blessing others only when he is full of blissfulness. In fact then one need not bless, blessings go on pouring. Your bliss starts overflowing; you become like a fountain. And you become connected with the inexhaustible source of life. That source is called god.

God is not a person, remember. God simply means the ultimate source of all. We come from it, the trees grow from it, and the stars and the whole world... God is like the ocean and we are all waves in the ocean. Not remaining rooted in the whole is the cause of man's misery; being rooted in the whole life immediately becomes blissful.

We are not separate entities, but we go on believing that we are separate entities. That is just an illusion, but it has been perpetuated by the society, by education, by every method and means. There are vested interests behind it: they *want* you to remain miserable, the state wants you to remain miserable, the church wants you to remain miserable, the priests and the politicians are in conspiracy to keep everybody miserable for the simple reason that only miserable people can be controlled, they can be enslaved. They are so tired and exhausted, they are not in a state to fight or rebel. They are in such misery that they lose all intelligence.

Intelligence needs the soil of blissfulness. It is a rose that grows in the soil of blissfulness. And the politicians and the priests are very much afraid of intelligence because intelligence is rebellious. Intelligence cannot say yes to all kinds of imprisonments. An intelligent person would rather die than sell his soul. He will not allow himself to be reduced to a commodity.... And that's what the priests and the politicians want: everybody should be reduced to a commodity, everybody should be reduced to a thing, to a machine. Of course they want the machines to be efficient; for that purpose schools, colleges, universities exist. They are not to make you intelligent, mind you; they exist to destroy your intelligence, they exist to create mediocrity in you. Their purpose is to make you efficient machines so that you can be used by the powers. The powers may be political, religious, social... whosoever is in power. Educational systems all over the world serve the powerful people and their interests. They are not in the service of people.

The function of a master is to undo whatsoever the society has done. It is to negate all that has been imposed upon you. And once all the thick layers of conditioning are removed, your ego starts disappearing. It is the ego that keeps you separate from the whole and keeps you miserable.

The moment bliss arises in your heart -- and it always means only one thing, that you are again bridged with the whole -- then immediately your life becomes a light, not only for yourself but for others too. Your life becomes love. Not that you are loving, you become simply love. That's how one becomes a blessing to the whole existence.

Blessed are those who are blissful because they are not only a blessing to themselves but a blessing to all.

The Golden Wind

Chapter #5

Chapter title: None

5 July 1980 pm in Chuang Tzu Auditorium

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ShortTitle:	GWIND05
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Man can live either by his own will or as part of god's will. The first is the way of the ignorant person, and because of that the ignorant person suffers. His whole effort is futile because he is trying to do something which is impossible. We are part of the whole, we cannot exist as separate entities, not even for a single moment.

We can *believe* that we exist as separate entities, but that is only belief, not reality. And whenever belief goes against reality it creates suffering because you live according to something which is not the cass; you start going wrong. When you live according to the real there is no misery -- bliss is the outcome.

The man who understands drops his ego for the simple reason that it is only a false notion. There is no way to materialise it; it will remain false. And to spin and weave your life around something false is a sheer wastage of energy... but that's what millions of people go on doing, hence they suffer. The suffering is caused because without understanding the reality they go on trying to do something against it. They are trying to go against the current. Their whole energy becomes a constant fight -- and they are bound to lose, because how can the part win against the whole? It is like a leaf fighting with the tree itself.

If the leaf has consciousness it *may* start thinking it is separate, that it has nothing to do with the tree, that it will have its own way. And then immediately there will be trouble, there will be conflict. It will become more and more alienated from its own sources of energy. The tree is its mother, and the tree is not only a tree, it is rooted in the earth; it represents the whole earth. It breathes the air, it represents the whole atmosphere. It is connected with the sun and with the farthest star. To fight with the tree is to fight with the universe. Just a poor, tiny leaf trying to fight with the universe -- the whole idea is stupid. But that's what man goes on doing: he goes on pushing the river.

Sannyas means dropping the fight with the river, going with the river, allowing the river to take you, learning the art of let-go. Those two small, simple words 'let', 'go', define the very spirit of sannyas. Then one can say 'Let thy kingdom come, thy will be done.' Then one withdraws one's will, and the moment you withdraw your will your life becomes immensely rich. Suddenly the whole is with you, and we can be victorious only when the whole is with us.

Yogi means one who is practising the art, the science of becoming one with the universe. Except for the ego there is no other problem in life; all other problems are offshoots. But people go on trying to solve other problems which are offshoots. You can go on pruning the leaves and the branches, but unless you cut the root new leaves will come, new branches will come. In fact the more you prune the leaves and the branches, the thicker will become the foliage of the tree. That's what happens: the more you try to solve your problems, the more you become entangled in them. You solve one problem and your solution brings ten more problems in the wake of it, and life goes on becoming more and more complex.

The child comes into the world without any problems, and every old man, almost every one, except for the few Buddhas, die burdened with problems. And they have carried these mountains of problems all their life for the simple reason that they have been trying to solve the symptoms and not going to the cause of it. And it is easy to solve one symptom, but then the problem will assert itself from somewhere else.

You cannot get rid of symptoms directly; you will have to go to the root. And the stupidity of man is such that he goes on watering the root and cutting the branches. Both things he goes on doing simultaneously because he cannot see the relationship. There is a certain reason why he cannot see the relationship between the branches, the leaves, the foliage, and the roots: the roots are invisible.

You need a very penetrating consciousness to reach the roots, because they are underground and everything else is above the ground -- you can see it. So you see anger, you see jealousy, you see possessiveness, you see greed, ambition, and a thousand and one problems -- and naturally because you see them and you see that they all bring misery... Who does not know that anger brings misery? Who has not suffered from answer? Who has not burned his hands in anger? And who has not tried to get rid of it?

The same is the case with other problems... Nobody wants to remain greedy -- it is ugly and nothing ever satisfies it. You can have as much money as you want and you will still want more because greed means the desire for more. It has no limitation, it is unlimited; it does not believe in limits. So when one limit is crossed... that was only temporary. Greed immediately jumps ahead of you, it is always ahead of you, it is always pointing far away, here, to the horizon. It always keeps the goal the same distance from you; whatsoever you have makes no difference. If you have ten rupees it asks for a hundred, if you have a hundred rupees it asks for one thousand, if you have one-thousand it asks for ten thousand. The distance remains the same.

It is exactly like the horizon: between you and the horizon the distance is always the same wherever you are, because the horizon does not really exist, it is an illusion. Greed creates an illusion of a goal, but it doesn't exist, otherwise people would have achieved it, at least a few people would have achieved it. But in the whole of history not a single person has been able to fulfil his greed. Without any exception all have failed. But still we go on trying. So sooner or later everybody comes to feel that it is a stupid effort it is doomed to fail, an exercise in utter futility. And one can see the ugliness of it because the greedy person becomes like an octopus His whole being is just tentacles spreading in all directions, grabbing everything.

The English word 'greed' comes from a Sanskrit root and the Sanskrit word 'vulture' comes from the same root. The greedy person is like a vulture -- murderous, ready to eat even a dead corpse. One feels the ugliness of is and one wants to get rid of it, but you cannot get rid of it because you go on watering the root: the root is ego. It is ego that wants to fulfil impossible goals. In fact the ego is not interested in possible goals at all, they look too ordinary; anybody can do them. The ego always wants to do something extraordinary to prove 'I am not so ordinary person.' That is the deepest desire of the ego: to prove oneself extraordinary. But the desire to be extraordinary is *very* ordinary, it is in everybody's heart; it is nothing special.

In fact to accept one's ordinariness is really extraordinary because it is very rare. It happens only once in a while that a person accepts his ordinariness with joy -- not out of despair or failure, not to console oneself, but blissfully, through understanding.

The ego wants to prove, and greed comes in, ambition comes in. And whenever your greed, your ambition, is hindered by anything... And it is bound to be hindered because the same type of people are all around. They are all greedy, they all want the same thing, that you want; hence there is going to be conflict, there is going to be cut-throat competition, hence the answer.

And whatsoever you catch hold of, you cling to, afraid that somebody else may snatch it away because there are so many vultures around; the whole world is full of vultures. Clinging arises, attachment arises, possessiveness arises, and the fear, the constant fear, because you have snatched it from somebody else, now many people are after you.

All these problems arise one by one out of a single root: the ego. The man of penetrating awareness cuts the invisible root; that's what sannyas is: surrendering the ego. And the moment you surrender the ego, immediately the meeting happens; immediately you are one with the whole. And to be one with the whole is bliss, is benediction, is ecstasy, is freedom, freedom from all diseases, freedom from all restlessness, freedom from all ugliness.

Love is the very essence of prayer. Those who pray without love, their prayer remains formal. It is an empty gesture with no reality, no significance. They can go on praying for lives together -- no transformation is going to happen through their prayer. They are deceiving themselves and nobody else.

Real prayer arises only out of love. And the irony is that all the so-called religions have been against love and for prayer. They destroy the very possibility of prayer and then they impose a false, a pseudo kind of prayer.

There is a reason why they do it; because if a man really comes to know prayer through love, he will not be Christian or Hindu or Mohammedan -- he will simply be religious. But Christians, Mohammedans, Hindus are not interested in somebody's being religious. Their interest is that the person should belong to their fold, to their flock, to their crowd.

The only way to prevent people from moving in the right direction is to cut the very source of real prayer -- that is love. So they all condemn love and they all praise prayer. It is like condemning rose bushes and praising roses: the natural outcome will be that people will have to purchase plastic roses. And that's what established religions have been doing: selling plastic roses.

Plastic roses can be Christian, Hindu, Mohammedan; they can be manufactured in different shapes, colours; they can even be perfumed. They are cheap and they are lasting. And the churches are not interested in your transformation, they have their vested interest.

All the churches in the world are interested in keeping their power intact; nobody wants to love power hence whenever there is a person who starts talking about real roses, all the shopkeepers who have been selling false roses, paper roses, plastic roses, are angry. They crucified Jesus for the simple reason that he said 'Love is god.' Immediately the Jewish priesthood became aware: this man is dangerous -- he is talking about real roses. Then what will happen to our shops?

And about real roses one thing has to be understood they have to be grown within one's own self. You don't need anybody else's garden for it. You don't need any church, any temple, you don't need the Bible, the Koran, the Gita. You don't need any priesthood, any mediators between you and god. You have to seek and search for your own innermost core -- and *there* is the garden, *there* is paradise.

The English word 'paradise' comes from a Persian word 'firdaus' Firdaus has a beautiful meaning; it means a garden. In English it has lost its original meaning; it simply means a walled garden. Of course in a desert heaven can be conceived, only as a walled garden, as an oasis. And life is almost like a desert, but everybody is carrying the seed, the soil, the climate, the possibility, the potential -- everything that is possibly needed to grow roses within their being. Once all the churches have to stop you from becoming interested in love, only then can their shops go on doing business.

They were bound to crucify Jesus. They crucified Jesus and then they made the CHristian church along the same lines as those against which Jesus was fighting. The Christian church is as against Jesus as was the Jewish priesthood; there is no difference.

Buddhists are as against Buddha as were the Hindus. When a master is dead you can start the business again in *his* name.

The garden is within you, and the way to find it is to first become very clear that prayer is a by-product of love; hence nobody can learn prayer from the outside. One can forget about prayer; one should simply move naturally into love. Love as many people as possible, in as many ways as possible. Love animals, birds, trees, rocks. Let love be your religion, and slowly slowly you will see new nuances arising in your love, new fragrances, new experiences, new territories opening. New wonders and new mysteries are being revealed to the lover every day.

And the ultimate phenomenon is prayer; one becomes so full of love that each of one's acts becomes an act of love. does one feel the presence of god- in the rocks, in the trees, in the birds, in the people, everywhere.

My sannyas is a religionless religion. It is not Christian, it is not Hindu, it is not Mohammedan. It certainly has something to do with Christ and Buddha and Krishna and Mohammed, but nothing to do with any established church, established religion. And as your love grows you will find that your love becomes so absorbing that it can absorb Krishna and Buddha, Jesus, Zarathustra, Lao Tzu. And your love is so vast, it can contain all these people with no contradiction, with no problem at all.

Jesus says 'The house of my god is huge, it has many rooms.' In his house Krishna can be a guest. Buddha can be a guest, Lao Tzu can be a guest -- they are welcome. In my house too, all are welcome -- but not the priests, not the popes, not the shankaracharyas, not the immams. These are the most irreligious people on the earth, the enemies of religion. They have poisoned everybody's heart and they have exploited peoples' faith, trust, prayer everything. They have profaned something sacred in the heart of man. They are criminals, they are sinners.

Chapter #6
Chapter title: None

6 July 1980 pm in Chuang Tzu Auditorium

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ShortTitle:	GWIND06
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Meditation is a process of alchemy. It is a very wrong notion, but very prevalent all over the world, that alchemy was just primitive chemistry. Alchemy had nothing to do with chemistry at all. Chemistry is part of science, alchemy is part of religion. Chemistry belongs to the world of matter, alchemy belongs to the world of consciousness.

But this wrong notion has arisen because of a certain historical necessity. The Christian church was so repressive that all mystic schools in the West had to function under disguise; they had to go underground. And the only way to go underground was to pretend that they were doing something else. So on the periphery they pretended that they were trying to change baser metals into gold. That was only a deception; it was to befool the church and the state and the crowd. Behind the facade was the real work. The real work was to transform the lower energies, metaphorically called baser metals, into higher energies, metaphorically, gold. It was a process, of tremendous importance, to transform sexual energy into superconsciousness.

In the East it never happened, because in the East religions have never been so repressive. In fact in the East religions have never been so organised. For example, Hinduism has never been a political power the way Christianity has been, or Islam has been. Hinduism has existed as a way of life, as a philosophy, but with no political power, with no organisation at all. It| good in a sense: in the East many things were possible because of this unorganised state of religion.

Rebels could exist. Even a very rebellious school of mystics, the tantrikas, could exist -- which would have been absolutely impossible in the West. And that was the most extreme, rebellious religion ever; it sabotaged the whole idea of the so-called religiousness. But still it existed openly; there was no need to go underground.

It was only recently, when Hinduism, Buddhism and Jainism came in contact with Islam and Christianity, that they started becoming organised religions, and rebellious spirits became more and more impossible.

Alchemy is one of the oldest Mystic Schools. Its origins are really hidden far away in prehistoric times. But the whole process depends on a single method, meditation. Meditation contains the whole science of alchemy. It is the beginning and the end, because first you have to sort out what is matter in you and what is non-matter in you -- that is the beginning. Unless you sort it out you will remain confused.

The whole confusion is that both are intermixed; matter has penetrated into consciousness in many ways and consciousness has penetrated into matter in many ways. They have become so intertwined that it is almost impossible to exactly define what is what.

And matter of course is visible, measurable -- that's why it is called matter. Matter means that which can be measured. It is possible for others to observe it, it is objective. The word 'objective' is beautiful; it means that which hinders, objects. I won't allow you, it will hinder you, it will prove its existence, But consciousness is empty in that way; it does not object. It is like an open door: you can pass through it. It is so invisible that it is not even like a breeze; it won't even touch you. It is intangible.

That's why we become focussed on the body, and slowly slowly a certain identity arises which is bodily: we start thinking of ourselves as the body. We are not the body; we are in the body but are not the body. The body only houses us, shelters us. It is a beautiful shrine: it has to be loved, taken care of, nourished, not neglected. It has tremendous possibilities, but the basic thing to remember is, it is not your being. The first

step of meditation is to demark that you are not the body.

So meditation starts in observing the body from inside. From outside you have observed it; everybody has observed it in the mirror because that is the only way to observe your own body from outside. Others you can observe without the mirror because your eyes function as mirrors, but your eyes cannot function as mirrors for your own body; hence you need a mirror. But the mirror can only mirror the material part of you -- the house, not the resident.

There is a beautiful story about Alexander -- it must be just a parable, but it is very famous in the East -- that when he was leaving India... He has gathered tremendous wealth in India -- the most valuable diamonds and emeralds and rubies... He met a fakir, a naked fakir, and he became tremendously interested in the fakir. There was something in him, something very magnetic. He invited him to come with him as a royal guest to his country and he said, 'Every care will be taken and every facility will be provided. You will be treated as a king.'

The fakir said, 'But I don't see that you have anything -- you are a beggar, I am a king! Rather than trying to give something to me, it is better that you ask something from me.' And he said it with such authority that for a moment even Alexander was silent. He looked into his eyes: the fakir meant it, he was not joking.

Alexander said, 'But I don't see that you have got anything.' Hanging from his shoulder the fakir had just a small bag in which there was his begging bowl. He took out the begging bowl and inside the begging bowl there was a small mirror. He gave it to Alexander and ho said, 'Keep it with you and you will know what I mean.'

The story is that when Alexander looked into the mirror it did not reflect his body but his soul. Now, this must be a story because no mirror can reflect the soul, but it symbolises that the mystic, the fakir, must have initiated him into meditation. Meditation is that mirror in which you can see your soul, your consciousness, that which you are.

So one has to begin to watch one's own body from the inside. For example, I can move my hand without being conscious of it; a fly comes and you remove it, a mosquito comes and you remove it, and you go on doing your work. Even in sleep, if an ant starts crawling on your feet, the feet throw it off. They call it a conditioned reflex. Even the body has a little brain of its own; every cell has a little brain of its own, automatic and autonomous; it works on its own. Otherwise even sleep would become impossible, everything would be a disturbance. So you continue sleeping, your sleep is not disturbed; the ant is thrown away, the mosquito is blown away. And that's exactly what you go on doing the whole day.

But then try to move the same hand with inner consciousness: with closed eyes move the hand very consciously, watching from the inside, and you will be surprised: suddenly there is a grace, you can feel the hand moving, from inside you can see the movement of the hand. And certainly the seer is different from the seen.

Walking, eating, whatsoever one is doing, one should start watching the body. That is the first step of meditation: watching the body from the inside. Slowly slowly a distance arises between the watcher and the watched, and the confusion starts clearing up.

When you are perfectly aware that you are not the body then the second step has to be taken: the watching of mind processes, which are a little more subtle; hence one should take it only as a second step. Then thoughts, desires, memories, imagination, dreams, fantasies, slowly slowly the whole panorama of the mind has to be watched; then you start getting out of the entanglement with the mind. Just as you got out of the body, you start getting out of the mind; more clarity arises that you are not the mind either.

Then the third step is to watch the feelings, the emotions, which are the subtlest -- the heart. They are subtler than thoughts; they are very vague, very elusive. It is difficult to catch hold of them, but if you have succeeded in the first two steps then the third also becomes possible -- but only after the first two.

The process is the same, watching; just the object changes: the object becomes more and more subtle, more and more inner. And when you have succeeded in seeing that you are not your heart either -- your emotions, your love, your hate, your moods, sadness, joy -- you are not even that, then a tremendous clarity arises in you.

These are the three steps which make you aware of yourself; it is a clear-cut, crystal-clear awareness of the self.

The Jewish story is that Moses asked god 'My people will ask me "Who is god?" How am I to answer them? What will I say? What is your name?' And the answer is tremendously significant; in fact in the whole Judaic religion there is nothing more important than that single statement. That contains the essence

of meditation. God said 'Just tell those people ?I am that I am."

Now it looks very absurd, it looks like & tautology: I am that I am. But that is the state of meditation -- when you have become aware 'I am not the body, I am not the mind, I am not the heart.' Then what can you say? -- only 'I am that I am.'

Buddha says this is the third step, and many religions have stopped here. I perfectly agree with him. And I can see why many religions have stopped here, because it seems one has arrived. But just one step more is needed, because this 'I am' is also in a very subtle way, a thought, a feeling, an identity.

If this also can be watched then one reaches the ultimate, and that state is called parishuddha: the fourth, the ultimate purity where nothing can be said; one is simply silent, There is no way to say it, no way to express it.

Lao Tzu says 'Truth cannot be said, and the moment you say it, you have already falsified it.'

Man can exist in two ways. Either he can exist in time... That's where we ordinarily exist, but in time there is death. Time is bound to bring death; there is birth and there is death. Man can also exist in eternity, then there is no birth and no death.

The cross of Jesus represents these two dimensions. Christianity has completely missed the significance of it. The cross is far more ancient than Christ. In fact it is part of an ancient eastern symbol, the swastika. It is just part of the swastika, not the whole symbol. By the time it reached the western world it lost a few things, but the essential core has remained.

You must have seen the swastika because Adolf Hitler chose it as his symbol. The swastika or the cross is made by two lines; one is horizontal, the other is vortical.

The horizontal line represents time. Jesus' hands are spread on the horizontal line. Hands represent work, and work is possible only in time. And Jesus' whole body except the hands is hanging on the vertical line. The vertical line represents eternity.

Time moves in a sequence, moment to moment, in a line, it is linear. You go from a to b, from b to c, from c to d -- that's how time moves. If you want to take a jump into eternity you have not to go from a to b; you have to jump out of a -- either into the depths or towards the heights -- you have to move vertically.

Mind moves in time, and hands are part of mind. This has been very *recently* discovered, that your mind has two hemispheres. One hemisphere is joined to your right hand; the left side of your mind is joined with your right hand. And the right side of your mind is joined to your left hand. Hands are the visible extension of the mind.

Jesus' body, particularly his hands, is spread on the horizontal line -- that represents time. Work is dono by mind; hence schools, colleges, universities, train your mind because society needs workers, all kinds of workers -- skilled, unskilled, but society needs workers.

The vertical line represents meditation. It is jumping out of the mind. It means learning how to remain absolutely inactive, doing nothing for a few moments.

The Zen people say 'sitting silently, doing nothing, spring comes and the grass grows by itself.' You have only to sit silently doing nothing, and everything goes on happening of its own accord. The spring will come and the grass will grow. Just like that, everything is going to happen; you need not *do* it. Meditation is not something that has to be done, it is something that has only to be understood.

If you understand meditation then that's enough: sitting silently anywhere you can fall into meditativeness. Meditativeness is not action but a state of silence, a state of inaction when everything stops: time stops, all movement disappears, you are in total rest. And those are the moments when you know that you are immortal, that only the body will die; you are not going to die. Then all fear disappears because all fear is rooted in death. And to be fearless is the most fundamental thing for living life joyously.

The fearful person cannot live life joyously. How can he? -- his whole energy remains entangled with fear, he is continuously afraid of everything. He cannot love, he is afraid -- who knows where it will land him? He is always cautious, on guard. He is so cautious that he becomes crippled, paralysed. He is always concerned that he should not commit any mistake, that he should not do anything wrong. His obsession about not committing a mistake, about not doing anything wrong, about not going astray, becomes so heavy that he stops moving. He dies before death. Then he lives only for the name sake; in fact he vegetates, he does not live. Then he is not a man -- maybe a potato or a tomato or a banana -- anything, but not a man at all'

A man has to be adventurous, always on the go into the unknown, always exploring that which is not known, always taking his small boat of life into the uncharted sea, always risking;because he knows there is

no death, so there is no fear -- he can risk! He can risk everything.

And sannyas *is* a risk; it is learning the adventure, it is learning the art of living dangerously. But a person can live dangerously only when he knows that there is no death. Then to live dangerously is playful, there is no seriousness about it. It is a joy, it is a dance.

But the whole thing depends on one thing, that one should have some experience of one's immortality, of I was never born and I will never die. This is possible through meditation, and only through meditation.

So learn to sit silently, doing nothing -- just sitting resting in yourself, relaxing in yourself. It takes a little time because we have been brought up to be restless, we have been brought up by people who have been restless themselves. They have poisoned us, they have corrupted us, not knowingly, not intentionally -- they may have been good people, they may have even tried to help you, but they were unconscious, and unconscious people cannot help, they can only harm. Inspite of good intentions they are bound to harm. They have made everybody restless, fidgety. Everybody is always running, rushing, not knowing where, not knowing why, for what. Speed in itself has become important, as if it has some intrinsic value.

I used to live with a professor when I was a student in the university. He was a very busy man and always rushing from this university to that, from this country to that. He was a visiting professor of many universities all over the world, on many consulting boards... always on the run.

Whenever he was at home he would play chess, playing cards, monopoly -- stupid things. I used to ask him why. And he would say 'To kill time.'

I said 'This is strange: you don't go by train when you have to go to another town, you rush by aeroplane to *save* time. And when time is saved you play monopoly to kill time' And you think you are a professor of logic and philosophy -- you are a fool! If this is for what time is to be saved, then why save it in the first place? Then go by bullock cart! You will enjoy the scene and the villages and so many things on the way. Journeying by aeroplane is not really a journey. You enter a capsule in one place, you get out of the capsule in another place to save time -- and then what do you do with the time?

He said 'You always create trouble for me. In fact in talking with you I feel afraid that you will create some trouble. Now I know that I cannot answer you you are right.'

He died in a plane crash finally, I had been telling him again and again 'You will die...' because in India, only a bullock cart is safe!...'you are running unnecessarily.' He had enough money and I would ask him, 'Why do you go on like this?' 'To earn money.' And I said 'You don't have any child.'

He used to give me money and I would waste his money. I told him 'I don't believe in money or anything -- I simply waste it. If you give me money I will waste it. Never ask me "What happened to it?"'

To earn money he was going to New York and to Washington and to London, and ho had no child, his wife was divorced. I was the only person who was living with him so he had to give money to me -- what else could he do with the money?

I said to him 'This is stupid: you have enough money -- you can retire, you can enjoy your life and play cards and chess and whatsoever you want.' But he continued. It was just the old rut, the old habit.

A meditator has to learn to do only the essential and not to waste one's life in the unessential. A meditator has to learn how to relax, how to rest, and enjoy rest. And slowly slowly one settles into one's own centre. And the moment you touch your own centre you have touched eternity, you have touched timelessness, you have tasted nectar for the first time.

The whole of religion exists for this experience. If religion is not going to give you the experience of the immortal, of the eternal, then it is absolutely pointless.

My sannyasins are going to taste it. They are moving slowly deeper and deeper into it, relaxing into it. That's what sannyas is all about: an exploration of eternity.

The Golden Wind

Chapter #7
Chapter title: None

7 July 1980 pm in Chuang Tzu Auditorium

Archive code: 8007075
ShortTitle: GWIND07
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Sannyas is the beginning of becoming part of existence. Ego keeps one outside of it. Ego keeps one a stranger, an outsider, a foreigner. The moment we drop the ego then nothing is foreign; then we are rooted in existence. There is no separation anywhere. We breathe god in and out every moment. It is god that beats in our hearts, it is god that circulates in our blood -- the same god that flows in the rivers, rises in the sun, shines in the moon. It is all one.

But the contemporary man feels very much of a stranger. Never before has it happened on such a vast scale. People, a few people, have always felt strangers, outsiders, but now it has gone to epidemic proportions; almost everybody who is intelligent feels alienated, uprooted, feels that he is just an accident. And if one feels 'I am just an accident,' life cannot be a joy, life cannot become a contentment, a fulfilment.

Life is fulfilled only when we start feeling at home with existence. That's what sannyas is all about: helping you to feel at home with existence, with the trees, with the earth, with the sky, with people, with animals. It is our universe and we are not foreigners to it.

Only this experience makes one religious.

It is only through meditation that one starts feeling exalted, crowned; one becomes an emperor. A man who has not known the taste of meditation remains a beggar, because desires are nothing but a continuous begging, asking for more. Even the so-called kings and emperors are beggars -- maybe bigger beggars than the small ones whom you meet begging on the streets but their minds function in the same way; there is the same desire for more. There is no qualitative difference between a beggar and a king.

But meditation brings a revolution. As you go deeper into silence, desires disappear. They exist only on the circumference, like waves existing on the surface; if you dive deep into the ocean there are no waves. So desires are just on the circumference of consciousness. If you dive deep... the deeper you go, the farther away are the desires. At the very centre of your being you completely forget that desires ever existed; they look like dreams, fantasies.

That moment is the most exalted moment, the entry into oneself. Then you can come back to the surface but you cannot lose contact with the centre. Then you remain centred even though you are on the circumference. Then all those waves are just games. One can act and play, and beautifully and gracefully, but without any disturbance, without any tension, without any strain. One can remain in the marketplace and yet in tremendous silence. One can be in the crowd and yet be absolutely alone.

That's the most fundamental thing in sannyas: to be in the world and yet to not be of it; to be in the world but not to allow the world to be in you. Then the whole world becomes just a big stage, and all relationships are just a great drama. Act as beautifully as you can, but remember it is all acting. Neither anything is gained nor anything is lost, hence one remains undisturbed, unperturbed.

A sannyasin becomes the centre of the cyclone.

There are two kinds of fame in the world. One comes through outer riches. The people who have political power are famous, the wealthy, the rich, like Alexander the Great... But there is another kind of fame also which is *real* fame. That happens to people who attain to inner richness: Jesus Christ, Gautam Buddha, Tao Tzu. These people are famous for a totally different reason. They are not emperors, conquerors, but in a sense they are: they have conquered themselves, they have attained to the inner kingdom. of god.

The first kind of fame is ugly, it is violent: Alexander the Great has to kill thousands of people; Joseph Stalin kills millions of people; Adolf Hitler is one of the greatest murderers history has ever known. These

people are mad! They become famous but they are unhealthy, pathological; they bring misery into the world. They themselves are miserable and they create great misery in others. If they had not been, the world would have been far better -- they are calamities.

But Buddha, Christ, Tao Tzu -- these people arc blessings to the world. Without them humanity would not have progressed at all; they are the salt of the earth. Life has some meaning because of them, some poetry, some music because of them. They made themselves blissful and they spread the secrets of being blissful into the world.

So choose the right kind of fame. Don't choose the wrong kind of fame. Become blissful, peaceful, serene, because you can give to others only that which you have got already in the first place. Become a source of bliss and blessing to others.

Religion is the science of bliss. True religion is not based on beliefs; it is only the untrue religion that is based on beliefs. True religion is rooted in experience; hence I don't want my sannyasins to believe in anything, not even in the existence of god, because all kinds of belief are barriers in experiencing the truth.

If you already believe you stop enquiring. Once the belief is there you start thinking that you already know. Belief simply means you have repressed all your doubts -- and enquiry can begin only if your doubts are alive, fresh, young.

Doubts are not to be repressed. They have to be used as stepping stones. They are not bad, nothing is wrong in them, but one should not live in doubts forever. One should use the doubts to find out the truth.

There are two kinds of believers in the world: the believers in beliefs and the believers in doubt. Both are believers, The believers in belief are called theists. There are different kind of theists, they come in all sizes and shapes: Christians, Hindus, Mohammedans. And there are believers in doubt, they are called atheists. They also have different shapes, different colours: there are anarchists and there are communists and there are fascists. But they both agree on one point -- that there is no need to enquire.

One believes in god, one believes god is not, but both have come to a conclusion. And how have they come to a conclusion? They have not explored, they have not gone within themselves, they have not searched far. They have not even remained open to truth, they have become closed. Every conclusion without your Own experience closes you.

My sannyasins have to learn to remain open. I don't teach you belief or disbelief; I teach you enquiry, and enquiry is always scientific. And I trust in enquiry because I know: if you really enquire you will find god; there is no need to believe.

When I know that the sky is full of stars, why should I tell you to believe? I invite you to come out of your room and see for yourself -- I trust my experience, hence I can trust your enquiry.

It is the priests who have not known god, who have not known the starry night outside, who have never gone outside their minds, who are afraid of enquiry. They are afraid because they themselves are suspicious, they themselves are suspicious, they themselves have doubts -- repressed but lurking somewhere. They're repressed, but in moments of weakness they start surfacing. Hence they want everybody else to believe. They are afraid of questioning, they are afraid of asking anything.

Asking seems to them to be disobedience, questions seem to them to be irreligious: you should simply believe whatsoever they say... because they themselves have not experienced.

God is, truth is, tao is -- there is no need to believe at all. Just open the doors and the windows and let the wind and the rain and the sun come in, and they will give you a glimpse of the outside world, of the tremendously beautiful existence. They will become invitations from the ultimate. Then go and explore with joy, with thrill.

My sannyasins have to be adventurers, explorers. One day they are bound to find. And when *you* yourself find, it has a totally different significance, it has a totally different quality to it. It is not impotent belief, it is living truth, it is *your* truth -- you can risk your life for it.

Jesus could die so easily for the simple reason that the *knew*. If he had been just a believer he would have wavered, he would have escaped. There was every possibility to escape. He need not have gone to the capital city. Rumours were coming that he would be caught; he knew everything. It was almost certain that he was going to be caught -- he could have escaped...

Socrates would not have died so willingly. The court even offered him the opportunity to escape: 'If you leave Athens we won't punish you, but then you cannot come back to Athens. Simply leave the town.' If he had been just a believer hc would have escaped from the town; life is far more important. He could have lived somewhere else. Athens was not the whole world, just a city -- the whole world was there. But he said

'I *know* whatsoever I am saying is true and I am ready to risk all for it.' The court could feel the sincerity of the man; he was ready to sacrifice his life -- they gave him another opportunity.

They said, 'Then do one thing: live in Athens if you insist, but stop talking about your philosophy.' He said, 'That I cannot do. That is my business. That I cannot stop. For that you will have to kill me. While I am alive I am going to spread the truth because that is the whole purpose of my being alive. Otherwise what is the point of being alive? -- then death is far better.'

He refused both opportunities. This would not have been possible if he had been only a man of belief. He trusted his enquiry, he trusted his own experience.

One's own experience is so valuable, one can sacrifice everything for it.

Bliss is the greatest blessing in life. Without knowing bliss one lives in vain; in fact one does not live but only vegetates, one only dies. What we ordinarily call life is nothing but a gradual process of death. From the moment of birth we start dying. Every day, one day less; time goes on slipping out of one's fingers like water. This is not life because it ends only in the graveyard.

You may go in any direction, you may do any kind of work, but every road leads to the grave. The proverb is that every road leads to Rome -- I don't know why, unless Rome is another name for the graveyard! Every road leads to the graveyard... and in fact, Rome *is* a graveyard, particularly the Vatican City. It is where Christ has really been crucified, it is where he is buried.

Our life is not worth calling life. Life starts only when you start moving in the dimension beyond death. That's what meditation is for: a strategy, a device, a ladder, to go beyond death. And just a glimpse of the beyond is enough. Then you know only the body is going to die, not you, and only the body is born, not you. You were here before your birth and you will be here after your death. You are part of eternity.

When one experiences this, life becomes blissful, and in that blissfulness one feels that god has blessed one. Then naturally, spontaneously, gratitude arises. I call that gratitude prayer. All other prayers are pseudo. The real prayer arises only when you have experienced bliss and the blessing of it. Then naturally you have to be thankful, you have to bow down to existence. You feel what a gift has been given to you -- and you had not asked for it, you don't even deserve it. Nobody deserves it, nobody is worthy of it, but god gives out of his abundance.

The Golden Wind

Chapter #8
Chapter title: None

8 July 1980 pm in Chuang Tzu Auditorium

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ShortTitle: GWIND08	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The most significant thing about bliss is the it is intrinsically a paradox and because of its paradoxical nature it has almost always been misunderstood. The paradox is: man needs to make much effort, and yet it does not happen because of the effort it always happens as a gift of god. But without effort man never becomes capable of receiving the gift. Even though the gift is always available, man remains closed.

So the whole human endeavour is not really the cause of attaining bliss, it cannot cause bliss; it can only remove the barriers. It is a negative process. It is as if you are living in a closed room, all the windows, all the doors closed: the sun has risen but you are in darkness. The sun cannot rise because of your efforts. Whatsoever you do you cannot make the sun rise, but you can open your doors or keep them closed -- that much depends on your effort. If you open the doors the sun becomes available to you, otherwise it waits just on your doorsteps, without even knocking. You can live in darkness for eternity -- can and all that was needed was to remove the barrier between you and the sun.

Exactly the same is the case with bliss. God is always showering bliss, it is his nature. Bliss is intrinsic to existence. It is not something that happens once in a while, it is not seasonal; it is its intrinsic nature, its very innermost core. So it is always there, but it is not available to us because *we* are not available to it.

Because of this paradoxical nature there have been two kinds of misunderstanding. There have been people who have said that because bliss always happens through the gift of god as a gift, as a grace, then there is no need to make any effort, so whenever it happens it happens; we cannot do anything about it. These are the fatalists, this is the fatalists' fallacy. They think that whenever god decides, it will happen; before that no effort on our part is going to help, so why make unnecessary effort? These people will remain always in misery -- bliss will never happen.

The other extreme is the people who think that some effort is absolutely necessary, without effort it cannot happen. So they go on making efforts, with the fallacious notion that it is by their efforts only that they will be able to achieve it. They remain obsessed with their effort. This is the fallacy of yoga. Great endeavour -- body postures, psychological techniques, fasting, austerities... People go on doing all kinds of things, and they completely forget that whatsoever they are doing is unnecessary, it is not needed.

Exactly between these two extremes is the right path: a little bit of effort is needed and a little bit of trust is needed; a little bit of effort to remove the barriers, and a little bit of trust, patience, awaiting, 'God is gracious, so whenever my barrier is removed and I am ready, it is bound to happen, it is inevitable.'

This is *my* approach, the golden mean: to walk exactly in the middle between the polar opposites. Mind always chooses the extreme. The mind is an extremist; from one extreme it goes to the other. First it will make all kinds of efforts, then it will fail -- it is bound to fail -- then it will move to the other extreme, it will drop all effort. That too will not succeed; then sooner or later it will move again to the first extreme. In this way, like a pendulum, the mind goes on moving from right to left, from left to right; sometimes it is leftist, sometimes it is rightist, but it is *never* in the middle.

If the pendulum stops in the middle, the clock stops. If your mind stops in the middle, your inner clock also stops, time disappears, mind itself disappears. Suddenly you are showered with infinite bliss. From all directions? from all sources, from all planes bliss starts rushing towards you in millions of streams.

Love in fact is always great. If it exists, it is great; if it is small, it exists not. There is nothing like small love -- that is a contradiction in terms. It is just as you cannot say 'the small sky'; if it is small it is not the sky, if it is sky it is not small. Sky means the vast, the unbounded, the infinite. So is the case with love: greatness is part of it, vastness is its very flavour.

That's why our so-called love is not really love. It is too small, it is too confined, too conditional, too demanding. It gets suffocated; in fact it commits suicide.

I see almost everybody's committing suicide. And then life becomes a desert; then one feels that there is no meaning, no poetry, no music, that all is futile. But in fact we are responsible for that desertlike, juiceless existence.

Love is the very juice. Without love we are dry. With love we are green; with love there is foliage, flowers, fruits, with love there is growth. But love can only be great. And the problem is that we want to maintain something impossible: we want love and we also want to protect our ego.

Now, ego is intrinsically small, just as love is intrinsically great. They cannot be partners, they cannot co-exist. And this is what everybody is trying to do: asking for the impossible which has never happened and which is never going to happen because it is against the tao, against the law of nature, against dhamma.

Either you have to choose the ego or you have to choose love -- you cannot have both. And in this conflict between the ego and love, ninety-nine point nine per cent of people choose the ego, for the simple reason that it is small, manageable, controllable, within your grasp. You feel safer, secure. It feels like a small, cosy hut. Of course the vast sky of love is beautiful, full of stars, but one feels afraid, sacred, to go into such a vast unknown territory which goes on and on, which *will* possess you; you cannot possess it.

Ego can be possessed, love cannot be possessed. With love you have to understand one thing: *You* will have to be possessed by love -- love is vaster than you -- so love will take whole possession of you. Unless one is ready to surrender totally, one cannot know what love is. And without knowing love one never comes to know what life is either. Then all talk of god is mere talk. You don't know lire, you don't know love -- how can you know god? God is the ultimate crescendo of life and love. It is the highest peak of life and love.

Sannyas means becoming ready to go into the unknown, to go into the great, into the vast, to go into the uncharted, going into the ocean with a small boat. The other shore is not known; in fact there is no other shore -- it is just ocean and ocean and ocean. But the very adventure creates the soul.

Gurdjieff used to say that people are not born with a soul; the soul has to be earned, deserved. It belongs to only those few rare people who risk, who are gamblers.

The businesslike person has no soul at all. He lives a soulless existence. Because of his calculations he always remains within the boundaries.

Sannyas means always being ready to go beyond the boundaries, always leaving the known behind, searching for the unknown. The very search gives integrity, the very search creates a centre in you; otherwise people remain without a centre, just a circumference.

Learn the art of great love -- that is the very foundation of true religion. Those who have known love have known all, those who have missed love have missed all.

Meditation is not serious, as it is ordinarily thought to be; it is a song, it is a dance, it is a celebration.

The serious person can never go beyond the mind. It is the mind that is serious. Mind does not know how to take things playfully; even while playing, mind becomes serious. You can watch chess players: they become utterly serious, far more serious than you will find anybody else in the world. Many chess players go mad because of seriousness.

There is an ancient Sufi story of an Egyptian king who was a great player of chess. He went mad. All kinds of treatments were tried -- nothing worked. His condition was deteriorating every day. Finally a mystic, whom the king used to visit, came to know about the problem. He said, 'This is very simple. Find some great chess player and pay him whatsoever he asks for -- because he will ask a fabulous price, otherwise who would be ready to play chess with a madman? Give him whatsoever he wants but let him play chess with the king. And come back after one year...'

They found the champion of chess players. He really asked an almost impossible sum of money -- they agreed. Out of greed he started playing chess with the madman. After one year they went to see the mystic; he asked, 'How are things?' They said, 'Things are perfectly good. The king has regained his sanity, but that chess player has gone mad!'

The mind is basically serious. Playing cards, people become so serious -- start cheating, deceiving, they become dishonest. If they lose a game they are ready to fight. Sometimes people have killed just because of chess or playing cards; some stupid game and they have shot each other!

Mind cannot take anything playfully: even in ordinary games it becomes serious.

Meditation is not anything of the mind, it is something beyond the mind. And the first step is to be playful about it. If you are playful about it mind cannot destroy your meditation. Otherwise it will turn it into another ego trip; it will make you very serious. You will start thinking, 'I am a great meditator. I am holier than other people, and the whole world is just worldly -- I am religious, I am virtuous.' That's what has happened to thousands of so-called saints, moralists, puritans: they are just playing ego games, subtle ego games.

Hence I want to cut the very root of it from the very beginning. Be playful about it. It is a song to be sung, a dance to be danced. Take it as fun and you will be surprised: if you can be playful about meditation, meditation will grow in leaps and bounds.

But you are not hankering for any goal; you are just enjoying sitting silently, just enjoying the very act of sitting silently -- not that you are longing for some yogic powers, siddhis, miracles. All that is nonsense, the same old nonsense, the same old game, played with new words, on a new plane.

His may be the only commune in the whole world where meditation is taught as fun, as joy, playfulness, where we are not taking it seriously at all. We are taking everything with great laughter. Life as such has to be taken as a cosmic joke -- and then suddenly you relax because there is nothing to be tense about. And in that very relaxation something starts changing in you -- a radical change, a transformation -- and the small things of life start having new meaning, new significance. Then nothing is small, everything starts taking on

a new flavour, a new aura; one starts feeling a kind of godliness everywhere. One does not become a Christian here, does not become a Hindu, does not become a Mohammedan; one simply becomes a lover of life. One learns only one thing here, how to rejoice in life.

But rejoicing in life is the way towards god. Dance your way to god, laugh your way to god, sing your way to god! And god must be tired of your serious saints by now or centuries those stupid guys... Either he must have committed suicide, seeing all those saints -- I cannot even keep their pictures in my room -- or he must have gone mad, or he must have escaped.

It is impossible to conceive god living with all those Christian, Hindu, Jaina saints -- impossible to conceive. If you look at life, if this life is a creation of god, if this life is the expression of god, then god is a dancing god, full of flowers and fragrance, full of songs -- very creative, very sensitive -- full of music... If this life is any proof -- and except for this life there is no other proof -- then god cannot be a serious person.

I always love to relate a story about a Hassid fakir's last moments. Zusya was dying -- and for his whole life he laughed and joked and danced... I love that kind of person; to have such a man as company is a blessing. But the elders of the society were worried about him.

When he was dying somebody asked him, 'Zusya, have you made your peace with god? Or have you wasted your life dancing, singing, joking, fooling around?' Zusya opened his eyes and hc said 'But I have never quarrelled with him, so why should I make peace with him? I have never quarrel ed with him; we have been always on good terms. Sometimes I tell jokes -- he laughs; sometimes he tells jokes -- I laugh. Things have been going very well.

And I have saved a few jokes which I have never told anybody; they are especially for him, because I know when I arrive there he will ask "Zusya, what have you brought?" I have saved a few jokes especially for him! What else? I am a poor man,' Zusya said, 'what else I can keep, to take with me as an offering? Prayer he has heard enough of, serious people he must have seen enough of.'

Nobody knows how Zusya was received, but I can say with absolute authority that nobody has been received with such joy as Zusya!
This is the way of a truly religious man.

The Golden Wind

Chapter #9
Chapter title: None

9 July 1980 pm in Chuang Tzu Auditorium

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ShortTitle: GWIND09
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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

For man there are only two possibilities of existing in the world: one is through the mind and the other is through meditation. Through the mind there is misery, anxiety, anguish, death; through meditation there is bliss, benediction, immortality, godliness. And the choice is always yours.

Man always stands on the crossroad. Each moment is a crossroad. You can turn towards the mind or you can turn towards meditation. And means living in the past. Mind is an accumulation of ail the experiences, memories, which have passed. They are no more in existence; only traces are left on your memory film.

Memory is exactly a recording mechanism. It is very talented and has infinite capacity, almost infinite. One simple memory system can record all the information contained in all the libraries of the world. But memory means that which is no more.

Because we live in the past we project a future. The future is a by-product of the past. The future also does not exist; it is another non-existential thing just like the past. At least the past has been -- the future has yet to be. And whatsoever you can conceive of the future is just a reflection of your past, a modified past. You would like all the pleasures that you lived through in the past, magnified, on a bigger scale, and you would like to drop all the miseries that you had to go through in the past. Your future is a selected past: that which you like you project and that which you don't like you reject. But the problem is that in life everything is intertwined with everything else. You cannot choose the nice part and reject the bitter part -- that is impossible. They are one parcel, they come together.

If you choose anything from the past thinking that it was beautiful, you have also chosen the ugly. Whether you like it or not is not the question; it will come inevitably -- just as days are with nights. You cannot choose the day and drop the night; the night and day are two aspects of the same phenomenon. You cannot choose one aspect of the coin. You can hide the other, but it is there, and sooner or later you will have to give it its due. And if you want your pleasures to be on a bigger scale, your misery will grow in the same proportion. That is the dilemma man goes on living, suffering, hoping that some miracle will happen and he will be able to choose only the roses without the thorns. But they come together!

But there is a totally different way of life, a different style -- and that is to live in the present. That's what I call meditation. Meditation is an opening into the present, dropping the whole past without any choice. If you can drop the whole past, future disappears. Then there is no future, future evaporates, and all that is left is the existential moment. *This* moment is all there is: now, here. And then life starts moving in a different dimension, altogether different; then you are on an adventure, because you have never know the present. It is the most unknown phenomenon in life.

It seems strange that the only thing that is existential is the most unknown. And the non-existential is very much known; you go on brooding about the past and the future. Mind is a brooding about the non-existential; meditation is living the existential. And the moment your whole being is herenow, god is. God is existence, another name for existence, and the present is a door into his temple the only door. There are no other doors.

To be a sannyasin means to live your life moment-to-moment, without any expectation because all expectations come from the past. And when there are no expectations, there are no frustrations either. Living moment-to-moment means living a life always fresh, young, alive. The past makes you old, dull, dead, the more it gathers on you -- and it is gathering every moment. It is like dust gathering on a mirror: soon you cannot see anything in the mirror.

That's how we are live -- like blind persons because we cannot see a anything, we cannot feel anything, we cannot experience anything. All beautiful things have become mere words; love, god, bliss are just words. People use them but they know that they don't mean anything. Meaning can come only through experience, and the only experience possible is of the present.

But always remember: once you have lived the moment it is past. Then drop it; howsoever beautiful it was, don't cling to it. When it is no more, it is no more. That's what Jesus means when he says 'Let the dead bury their dead.'

The past is dead. Go on dying to the past -- and *every* moment die to the past so that every moment you are born anew. That's the way of sannyas. Then you know what a gift life, what a splendour, what a joy to be... Just to be is enough, more than enough! It is such a benediction that we cannot repay existence in any way; we can only feel grateful.

Sannyas is a pilgrimage from bliss to bliss, from perfection to perfection, from life to more abundant life.

The ancient seers of the Upanishads have a beautiful prayer. It is one of the most beautiful prayers ever uttered. The prayer is *tamsoma jyotirgamaya* -- Oh my lord, lead me from darkness to light; *astoma sadgamaya* -- Oh my lord, lead me from untruth into truth; *mrityorma amritam gamaya* -- Oh my lord, lead me from death to deathlessness.

This is a beautiful prayer, the most beautiful prayer. But five thousand years have passed. I feel that now it needs a little improvement.

I would not say 'Lead me from darkness to light,' because darkness does not exist. I would say 'Lead me

from light to more light.' I would not say, 'Lead me from untruth to truth, because untruth does not exist; I would say 'Lead me from truth to more truth.' I would not say 'Lead me from death to deathlessness,' because death does not exist: I would say 'Lead me from deathlessness to more deathlessness, from life to more abundant life, from perfection to more perfection' ... if that is possible, because ordinarily we think perfection means the end, but I don't think it is so. Perfection can become more perfect; perfection goes on becoming more and more perfect. At each stage it is perfect, but still that perfection is not a closedness, it is open. It can always become richer, it can always become more colourful, with new songs, with a new dance, with new celebrations. There is no end to evolution.

That is the meaning of your name: a pilgrim of bliss. And don't let it remain just a name, let it become a reality. It *can* become a reality. All that is needed is just a little conscious effort.

We go on living mechanically, repeating the same stupidity again and again. Man seems to be the only animal who does not learn from experience at all. This is my observation. Even donkeys learn.

In Arabic they have a proverb that even a donkey will not fall in the same ditch again... but man can do that miracle! He can fall in the same ditch thousands of times what to say of twice or thrice? As many times as he passes by the side of the ditch he will fall in' He will say to himself, 'Let us try once more -- maybe things have changed, maybe it is not the same ditch, and certainly I am no more the same person. So much has changed, and that time it was evening and this time it is morning. And what is wrong in it? -- one more try...'

In one of the ancient scriptures of India, MAHABHARATA, there is a story. The story is centred around the fight between Pandavas and Kauravas -- they were cousin-brothers -- and the fight was for the kingdom. The Pandavas were the rightful, legal rulers -- the kingdom should have gone to them, but the Kauravas were very deceptive and cunning people. They arranged a gambling game and provoked the Pandavas to put everything at stake -- even the kingdom. The game was preplanned, it was a fraud. Everything was settled beforehand: the Pandavas were going to lose. The play was not fair, and they lost. The condition was that for twelve years they would have to go into the forest, so that they wouldn't create any trouble for the Kauravas. So the Pandavas moved to the forest. They lost everything, they became almost beggars -- they moved to the forest.

One day roaming in the forest they lost their way. They were thirsty; there were five brothers so the youngest went to search for water. He found a beautiful lake, but as he was going to fill his pot a voice from a tree -- just a voice, nobody was there -- shouted 'Stop! Before you take the water of the lake -- I am the owner, I am a ghost -- before you take the water you have to answer those five questions, if I am satisfied, you will be allowed to take the water.

(one line missing) you will have to go without water. And if you try to fill your pot without my permission you will fall dead here, now.'

He tried to answer but he could not. The first question was: 'What is the most strange thing about man? Because he could not answer to the ghost's satisfaction and still he tried to fill the pot, he fell dead then and there. By and by the other three brothers came. Finally Yudishthira, the oldest brother, came, and he saw his four brothers lying dead. The first question, the same question, was repeated: What is the most strange thing about man?

Yudishthira said, 'The most strange thing about man is that he never learns from his experience.' The ghost said, 'There is no need to ask the other four questions -- I am satisfied. You are a REAL man of observation. You will be able to answer my other questions too. You can fill your pot... And I am so pleased, because for millions of years I have been here, waiting, for a man who can satisfy my question, because this is the curse upon me: If I can be satisfied, I will be released from my bondage. I am released from my bondage today. And I am so happy with you that I will make all your four brothers alive again.'

This is certainly the most important observation about man, that he never learns from his experience. He goes on in a vicious circle; he functions like a machine.

To be on the path of bliss all that is needed is to learn from your experience. Don't repeat the same stupid things -- the same anger, the greed, the jealousy, the possessiveness. Don't repeat them. You have repeated them enough and you have burned your hands enough. It is time to be aware, to be watchful, to be alert, and not to fall into the old traps again and again.

As you become capable of watchfulness, you become more and more capable of being free of all those old traps. A moment comes when one is absolutely free from all traps and imprisonments -- that is the moment of bliss. Bliss starts showering like flowers from the sky, and it goes on showering. One's life

becomes a blessing to oneself and a blessing to others too.

The Golden Wind

Chapter #10
Chapter title: None

10 July 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Man can come to truth only through meditation. Truth is not something that mind can know. Mind can theorise about it, but 'about' means around -- and mind goes about and about, around and around. It moves in a circle, it never reaches the centre. Its very nature is not to reach to the centre, it exists for the circumference.

Mind is needed only to relate with others. It is a method of communication. Truth is your very being. It is not a question of relating to it. It happens only when you fall into deep silence, when you forget the whole world, when the other is completely forgotten as if the other does not exist at all. In those moments of solitude and aloneness truth is revealed. It is not a conclusion of the mind but a revelation of no-mind.

Meditation simply means turning in. Mind is always turning out, mind is basically extroversion. It has its utility -- I am not against utilising it, but I am certainly against being utilised by it. Use it as a servant, use it as a beautiful mechanism, but don't let it become your master. It is a good slave, take every care of it, but don't allow it to enslave you.

Remember that the real master is not on the circumference, the real master is at the centre. And at the centre there is only consciousness: no thoughts, no desires, no imagination. All the faculties of the mind stop functioning. You are simply alert, aware, watchful, you simply *are*. In that state you are truth. That is the meaning of Verity -- it is one of the most beautiful names: the state of being true.

And once it is experienced it starts changing your whole life style. If you know your truth you cannot be untrue in *any* way. It becomes impossible. Even to be untrue to others becomes impossible.

The joy of being truthful is such that who would like to fall into the darkness of being untrue? The simplicity of being truthful is such that who would like to create unnecessary complexities, complications, by being untruthful?

One lie brings in its wake a thousand and one other lies, because you have to defend it, you have to support it -- and it cannot be defended by truth, it can only be defended by other lies. And every other lie will need in its own turn more lies. A single lie, and your whole life starts becoming untruthful, inauthentic.

Truth needs no defence. It is very simple, it is simply so. And the man who lives in truth need not bother what he has said, what he has done. We need not go on remembering all that he has said and all that he has done. The lying person has to be continuously calculating, watching. he may say something; which goes against something else which he said before, he may do something, that may undo something else. His life becomes more and more complicated, more and more entangled. It becomes a riddle, it becomes a problem; he becomes a problem to himself and to others. And a problematic life cannot know what bliss is.

Bliss is known only by the simple, the innocent. But the way to find it is to put the mind aside and to go in a state of no-mind. Slowly slowly a few glimpses will arise, and then those gaps start becoming bigger,

then those beautiful intervals become vaster. And then sooner or later such a state arises that even if you are in the marketplace doing the ordinary things of life which are needed, your silence continues like an undercurrent; it goes on flowing. You can hear its melody, you can feel its beauty, you can taste its sweetness.

Truth brings many gifts, but one has to open the door of meditation. Nobody can give you the truth; truth is already given to you from god himself. It is not something that has to be found anywhere else; it is already the case, it is your suchness, verity! You just have to take a few steps inwards...

Sannyas simply means this: a decision to find one's truth, a commitment that 'From this moment my life will be devoted to finding mY truth.'

And remember: the truth of Buddha, the truth of Jesus or the truth of Zarathustra cannot be your truth. If you repeat Jesus or Buddha you will be living in the mind. And when you put the mind aside, naturally you put your Christianity, your Hinduism, your Mohammedanism aside because they are all part of the mind. The moment you put the mind aside you have put the whole of history aside, the whole world aside. Then you are moving into your own being with no history, no past, with no society, as if you are alone on the earth, as if you are the first being on the earth, in existence.

Once this decision becomes a commitment... That's why I insist on sannyas, otherwise people can simply listen to me and they can meditate and they can go on living ordinarily -- there is no need to become sannyasins. And many people think 'What is the need of becoming a sannyasin? We can meditate, we can listen, we can try to understand what is happening, we can go through therapy groups...'

But there is a very fundamental reason; the reason is: it is a deliberate commitment, a conscious decision, so from this moment it becomes your focus of life. You have to put *all* that is unessential aside, and you have to put more and more energy into the inward journey.

The truth is not very far. It needs only one step, hence it is better not to call it a step: it is a quantum leap, a jump from mind to no-mind.

Meditation brings many fruits. It brings truth, it brings freedom too; it brings bliss, it brings awareness, it brings immortality too. In fact it simply opens the doors of all the mysteries of life. It is the golden key, the master key: with a single key you can unlock everything.

Without meditation nobody can live in freedom. One can be politically free, but that is not true freedom. If there are many desires inside you, then those desires function like chains -- invisible chains of course, but because they are invisible they are more dangerous. Iron chains are not so dangerous because you can see them, and because you can see them they can be broken. The chains created by desires are invisible, and because you cannot see them you go on thinking you are free. But a man living in desires is not a free man, he is living in constant bondage. He is always desiring more. His greed is his imprisonment: he will live like a prisoner and die like a prisoner.

And desires bring other problems too: jealousy will be there, possessiveness will be there, clinging will be there, fear will be there, competition, comparison, and between all these boundaries you cannot be free. Unless you are free of all these you are not free.

The moment desires disappear one knows freedom for the first time. Then one is untethered, then one lives moment to moment, not asking for more; on the contrary, enjoying that which is available.

There are only two kinds of people in the world. There are the people who are always asking for more and never enjoying that which is available. When that which they are asking for becomes available they will still be asking for more; they are not going to enjoy it either. They will be postponing their enjoyment for their whole life. Their life is nothing but a long, long postponement; it is always tomorrow. Today they have to work, today they have to earn, tomorrow they will relax and enjoy. But the tomorrow never comes, it is always today. Hence they live without knowing what life is.

The second category of people is of those who enjoy that which they have, not bothering about more. And the miracle is that every day they have more and more to enjoy, for two reasons. Their capacity to enjoy increases. They are constantly practising it, each moment they are enjoying. They become more skilful, they become connoisseurs of joy, they become very very sensitive about small nuances of pleasure. All their senses become very alive, they become tremendously intelligent, and out of this intelligence, awareness, sensitivity, the next moment will be born. Of course they will be able to enjoy the next moment more than they have enjoyed this moment. Their life will be a constant process of deepening; they will be moving into depth.

The first category of people live horizontally. They don't know anything about depth; they have never

known anything of intensity, of passion, of totality. They are always running and rushing. They are in such a hurry, it is impossible for them to enjoy anything. They are always running and rushing. They go on missing that which is surrounding them.

The person who lives in the moment lives a vertical life. It is a totally different dimension; he grows in depth. And the deeper you go, the higher you rise. It is just like a tree: the roots go deep in the ground and the tree goes high in the sky; the deeper the roots, the higher the tree. It is always proportionate: with small roots a tree cannot rise high in the sky -- it will fall. If the tree wants to touch the stars then it will have to reach the very hell by its roots.

Hence a real man lives in such totality that he reaches the very depths, the rockbottom of his being. And he starts touching the very stars, the ultimate heights and peaks of bliss.

This is freedom -- freedom to be, and freedom to be total and whole. Sannyasins have to belong to the second category.

Meditation brings all that is valuable in life: truth, freedom, celebration. It gives your heart a dance, it makes your being full of songs; one loses all seriousness.

Seriousness is pathological. It is an ill state of affairs, it is not healthy. The meditator takes life playfully. For him the whole existence is just a beautiful dream and life is acting: do it with totality, but without any seriousness. And if you are not serious then there is never any frustration. If you succeed, good; if you fail, good. Neither failure brings misery nor success brings euphoria; one takes both things with deep equanimity. One remains undisturbed by success or failure; one remains absolutely unmoved, centered, grounded.

Meditation makes you the center of the cyclone. Life comes and goes -- the meditator remains unaffected, even death is just a drama. Just as he enjoys life, he enjoys death; he can laugh in life, he can laugh in death.

Meditation is the greatest miracle there is. It is the greatest gift that has been given by the awakened ones to humanity. Science has given many things, but nothing compared to meditation; and one cannot conceive that science will ever be able to give anything comparable to meditation. Up to now meditation has been the greatest gift to humanity, and it is going to remain the greatest gift forever. That can be safely predicted for the simple reason that science goes on studying the objective world; meditation gives you mastery of your subjective existence, your inner world -- and the inner is always higher than the outer. Science cannot be greater than the scientist, obviously: the object cannot be higher, more valuable than the observer.

Albert Einstein has given many great things, but nothing is more valuable than Albert Einstein himself -- and he remained unaware of himself. He became aware of this fact, but very late. Just before he dies he confesses to a friend "Next time, if I come back to life, I would rather be a plumber than a physicist. I would like to live a simple life." But he did not know that plumbers are not living simple lives either! Life without meditation -- whether you are a plumber or a physicist makes no difference. But one thing is certain, that he became aware of the fact that he had missed something.

This is the right time for you, this is the age that one should start getting involved in the inner. Then there is time and there is space and there is energy to do something. So feel blessed that at the right time you are becoming a sannyasin. You need not to die feeling that you have missed.

The Golden Wind

Chapter #11
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There is a great difference between a student and a disciple. The student communicates with the teacher through the mind. His relationship is that of communication, head to head, intellect to intellect. He knows nothing of the master, he can know only about the teacher. The teacher is one who teaches something; the master is one who transmits something, he doesn't teach. He has no doctrine to teach but a life to give, a bliss to share, a truth to transpire. It is a totally different kind of relationship: it is from heart to heart, it is a love relationship.

The disciple discovers the master because the disciple approaches through the heart. The whole gestalt is different. To approach through the head is very superficial. One can learn many things through the head too, one can become very knowledgeable but one cannot know oneself. One can know everything else except oneself -- and that is the very foundation of true knowledge. And if the foundation is missing you are making a house in the sand, is is going to collapse. Not only is it going to collapse, it will crush you too, because you will start living in it.

The scholar lives in the house of knowledge which can crumble any moment -- it has no foundation. The disciple is not a scholar. The student, when successful, becomes a scholar. The disciple, when successful, becomes a devotee. His love changes its quality, it becomes more prayerlike, it becomes more unearthly, it becomes absolutely pure and innocent. It asks nothing.

Love is the door from where the disciple enters and discovers the master. To discover the master is one of the greatest blessings in life, because without discovering the master it is next to impossible to attain to truth. You will need somebody who has already attained to trigger the process in you, to function as a catalytic agent. But it needs great courage to be a disciple.

It needs no courage to be a student. All that it needs is greeds greed for knowledge, information. It is very ego-fulfilling: the more knowledge you accumulate, the more your ego feels decorated, crowned;it has many degrees and gold medals and certificates.

The disciple has to risk his ego. The very thing that is enhanced by knowledge has to be dropped and surrendered. It is almost like committing hara-kiri, committing suicide. In a sense it is suicide. In a sense it is the beginning of the real life. The unreal life disappears and the real life begins. The unreal life is lived around the centre of the ego; and the real life needs no ego, being is enough.

To be a disciple means to surrender your ego. Sannyas is surrender, sannyas is love. Sannyas is a device to attain to disciplehood, and ultimately to the purest form of love, devotion, prayer. It is only through this that one becomes aware that existence is full of godliness.

The student can learn much about god but he knows nothing. Words, cliches, theories ... many he accumulates, but all is sheer junk, an unnecessary burden. He is like a donkey carrying Encyclopaedia Brittanica.

The disciple is absolutely unburdened. He grows wings. He loses the grip of greed, the clinging to any kind of accumulation -- whether it is of money or knowledge. He simply loses all grip on anything whatsoever. He lives in an unclinging way, unattached. But in that state of unattachment, unclinging, tremendous mysteries open their doors, great flowers bloom. The imprisoned splendour is released.

Daniel is the name of an ancient Old Testament prophet who was thrown into a den of lions because he refused to drop his commitment towards his faith.

The story is beautiful -- whether it happened or not is not the point: he came out unharmed, the lions did not harm him at all. The story is beautiful because it says two things.

One is that whenever there is a man who devotes his life to a certain attitude, approach, who endeavours to discover truth, society immediately becomes inimical towards him. It starts taking revenge. It cannot forgive him because society lives on lies -- and the man committed to truth becomes a danger to all the

vested interests he has to be killed.

Man has been doing that all along. He has not changed a little bit, even today he is the same. Much progress has happened in other fields -- technologically, scientifically man is far advanced today, but psychologically he is as primitive as ever. He still behaves with Daniel in the same old way.

The second point in the story is that even wild lions are far more intelligent than man, far more compassionate and loving than man, far more human than so-called human beings. They could not harm Daniel; they could see that this man was worth saving.

Such stories have existed in all mythologies. A mad elephant was set loose to kill Buddha. He had killed many people. He was so mad that he had to be kept in chains continuously, but his chains were removed and he was left loose. When he came to Buddha he looked at Buddha, bowed down and touched his feet! Sat there for half an hour! The people who left him were puzzled -- what had happened? What had gone wrong?

The story is the same: even a mad elephant is not as mad as the so-called sane human beings. These may not be historical facts. I don't insist on their being historical. They are far more valuable than historical facts, they are eternal truths. They contain something immensely significant. They are not just facts but truths.

Facts are momentary, facts are events in time. Truths are not events in time, they have something eternal about them. So these are symbolic stories.

This is going to happen to my disciples too -- it has already started happening. They will be tortured in every possible way, they will be harrassed in every possible way. But one thing is beautiful about this whole thing, that the more you are harassed for truth, the deeper becomes your love for it. You start becoming more crystallised, you start becoming a soul, you start having a centre. The more you are tortured, harassed, the more you become committed to your truth, the more you become rooted in it, the more certain you become of its validity, because if it were not true then people would not bother about you at all. If so many people are worried and are unable to tolerate you it simply shows that you have stumbled upon something significant.

People are only afraid of truth and of nothing else.

The last words of Gautam the Buddha to his disciples were 'Be a lamp unto yourself.' This is the most pregnant message ever. The whole philosophy of meditation is contained in it.

Meditation means that no outer light is going to help, no outer treasure is going to make you rich, no outer conquest is going to make you a real conqueror. The real treasure is within you and the real conquest has to be made there. It is such a ridiculous thing that we go on searching for something which we have already got, but we never look within. We look everywhere else we can go to the very corners of the earth or even to the moon in search of some illusory pleasure -- just one territory we never enter, and that is our own being.

Meditation is a simple technique of entering it. Meditation means awareness, alertness, watchfulness, witnessing. Witness your actions, witness your thoughts witness your feelings so that slowly slow you can see you are neither the body nor the mind nor heart -- that you are the witness of it all.

The moment you know that you are only a witness, a pure mirror reflecting everything, and you are not identified with any reflection, suddenly you discover your inner light. It is already there, but we have to shift our consciousness. A one-hundred-and-eighty degree turn is needed, and it happens only by witnessing, there is no other method. When you are witnessing, anything one thing becomes clear, that you are not the thing that you are witnessing, obviously; you are the witness of it.

Go on, deeper and deeper. When nothing is left to witness, you have witnessed all objects that you can witness and you have rejected them knowing 'I am not that,' when everything is eliminated, only *you* are left -- just the mirror and nothing else; suddenly the shift: consciousness turns upon itself.

That moment of turning in is the greatest moment in life. In that very moment you know who you are and you know what god is, and you know what bliss is, you know what truth is, freedom is, what eternity is. All that is worth knowing is known -- immediately, instantly. And then you can go on living in the world but you will be living with a totally different centre, with a totally different perspective: you will be in the world but absolutely out of it.

That's the way of sannyas: to be in the world and absolutely out of it.

Every sannyasin has to become a song of meditation. I insist on the fact that you have to become a song, a celebration, because for centuries meditation has become associated with seriousness. That has proved a calamity, the greatest disaster; it has colored the whole world of meditation in a wrong way. And because of

this wrong association only sad and pathological people become interested in meditation.

People think that religion is for those who are already dead or almost dead. It is for old people, people who are in despair, people who have failed in life and need some kind of consolation, people who could not make it. Karl Marx says, religion is the opium of the people. It is for failures who need some kind of drug to keep them away from their failures and the pain of their failures so that they can forget their miseries.

Karl Marx is certainly right about this wrong kind of religion, but he is not right about the religion I am talking about.

My religion has a totally different flavor. It has the flavor of joy, of dance, of song, of celebration. It has the color of spring. In the East orange symbolizes spring. In spring, when all the flowers bloom, the whole forest becomes orange. They all become sannyasins. They become afire with color.

It is not for dead people, it is for the most fresh young people. It is for those who are totally alive and want to be more alive.

My sannyasins have to change the very definition of religion in the world. It is a great task, a great challenge, but now the time has come for it to be done, otherwise religion will die. That sad and serious kind of religion has no more future.

Now we need a laughing religion, a dancing religion, a religion which loves life, which loves love; a religion which rejoices in small things. A religion which is not against life but totally for it.

Meditation is the ultimate magic. It changes dust into gold; it transforms the lowest forms of energies into the highest form of energies. It is an alchemical process of transformation.

Man comes with all the potential of being a god and remains only an animal for the simple reason that he remains confined to raw energies. He never tries to change those raw energies into some refined form. They *can* be changed: anger can become compassion -- it just has to pass through meditation; sex can become samadhi -- it just has to pass through meditation, greed can become sharing, lust can become love, love can become prayer. And we live at the lowest rung of the ladder, we live where we are born. We never think of ourselves as *potential* beings, we take life for granted, as if we are already born entire, complete, perfect. That's not so. We are born with the capacity to be perfect, we are born with all the potential to reach to the highest peak. But it is only a potential -- it has to be made actual. And to make it actual you will need a certain methodology.

It is just as gold is found in the mines and then it goes through many processes of refinement. It is just as diamonds are to be found in the mines, but then they are just stones. Only jewellers can recognise them ordinary people will not be able to recognise that they are diamonds.

I know one jeweller, one of my friends. He has his house full of so many diamonds that he cannot count them, he has to weigh them. He keeps them in heaps. When he took me to show his collection I only saw ordinary stones. I said 'What are you talking about? You were saying that you have thousands of diamonds -- are these diamonds?' He said 'These are diamonds, but they will need much processing; then only will you be able to see what they are. Right now, they are just ordinary stones, and I purchased them for nothing because the people who brought them to me thought they were just coloured stones.'

Man also is a rare diamond, but ordinarily you will find in him anger, greed, hatred, lust -- all kinds of poisons -- and you will not be able to see any Buddha, any Christ at all. You will not be able to see Krishna anywhere, you will not hear the flute of Krishna inside him, and you will not see the purity and the innocence of Buddha. But he contains the purity of Buddha, the innocence of Mahavira, the rebellion of Jesus, the song and the dance of Krishna, and the infinite wisdom of Lao Tzu. He contains *everything* that has ever happened to any human being in the world.

But a certain science is needed, and that's the science of meditation. It is not a complicated science at all, very simple, but sometimes it happens that we go on missing the simplest thing in life. We miss the obvious because we are always looking far away. We are always attracted by the distant, by the far away, and the closest always remains available. But because it is always available, who cares about it?

I was reading that once a survey was made in London of how many people had not visited the Tower of London. It was a surprise, a great surprise for the surveyors, that there were thousands of people who had not visited the tower. They had been passing by the side of the tower for their whole life, but they were thinking 'Any day, any time, we can go and see it.' And there are people who come from the farthest corner of the world to see the Tower of London!

In Agra there are thousands of people who have not visited the Taj Mahal -- and they may die without visiting it, unless somebody declares that 'Tomorrow an atom bomb is going to be dropped on Agra.' Then

they will rush to see the Taj Mahal because that would be the last day. Otherwise they will go on living, postponing: it is so obvious, it is so close by, they can visit it any time.

Our own being is even closer, and the method of meditation is so simple -- that's why millions of people miss it.

Once you start going in you will be surprised that it is such a simple phenomenon but it has tremendous beauty, the greatest joy possible, the greatest flowering possible. How had you missed it for so long? You will not be able to explain to yourself why and how you waited so long. And it can transform your whole being into gold.

So being a sannyasin make it a point... I don't ask for any other formalities, the whole emphasis is on meditation. Make it a point that from this moment meditation has to be your focus, your whole life, everything else is secondary. Sacrifice everything for meditation and you will never repent.

The Golden Wind

Chapter #12
Chapter title: None

12 July 1980 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Man has lost grace, animals still have it -- wild animals, more so. In a zoo they start losing grace and beauty, they start becoming perverted. The association with man is poisonous.

This is something very significant to understand, that man has no being like other animals. The dog has a certain being, the wolf has a certain being; a settled centre is there. The dog is born as a dog and will die as a dog. He will neither fall below it nor will he rise above it. His life is a certainty.

Man has no certain being, he has only a potential; hence both alternatives are open: he can fall below the animals, he can rise above the gods. He can become an Adolf Hitler, Genghis Khan, Tamerlaine; he can become a Gautam Buddha, a Jesus Christ, a Lao Tzu.

Man is a ladder -- there are many possibilities in him; hence it is both a danger and a dignity, a glory and an agony. It is easier to fall; falling is always easier, no effort is needed for it. To rise needs effort. The higher you want to rise, the more effort is needed. If you want to reach the peaks of consciousness you will have to risk all.

One should not take one's being for granted because man has no being at all -- just a spectrum of possibilities, the whole spectrum. That is the beauty of man, and his misery too. He is the only anxious animal in existence, the only animal who feels anguish. This is the root cause of his anguish: he is always at a crossroads; he has to choose every moment to be or not to be, to be this or to be that. He is torn apart.
Sannyas is a decision, a commitment towards rising to the ultimate peaks.

The most divine duality in man arises through meditation. Meditation is the door to the divine. Nothing is more godly than meditation, because in meditation you slip out of the mind; you disappear from the outside, you exist only at your innermost core. And your innermost core is rooted in god.

Just as every tree is rooted in the earth, every consciousness is rooted in god; god means the ultimate consciousness. And meditation is the bridge that takes you to the very source of your being. Once you have tasted the joy of being at the source, then everything else in life becomes meaningless. Then you can go on living the ordinary life but it is all acting, it is a beautiful drama. Play it as well as you can, but you know now that you are not part of it. It's just a role, it is not your existence. You can have all kinds of relationships in the world yet you know the beauty of your being alone, you know the bliss of being, of being at the centre in solitude.

Once that window opens your life is transformed. And that's the whole purpose of sannyas: to open that window so that you can really know you are godly.

Misery needs no intelligence, no courage, no rebellion; you simply have to adjust yourself to society and you will be miserable, because the whole society *is* miserable. If you want to be blissful you have to rebel against many things which create misery: you have to be on guard not to fall a victim of all kinds of superstitions that surround everybody. They are ancient, very ancient, and we have accepted them almost as if they are truths. They are not. They are the cause of our misery.

But society wants you to be miserable. This has to be very clearly understood, that the society is interested in your being miserable. There are reasons why the society is interested in your being miserable: a miserable person is manageable; a miserable person is always in such a low state of energy that he can be enslaved. Misery functions almost like a spiritual castration.

Bulls cannot be harnessed to bullock carts; first they have to be castrated. And have you seen the difference between a bull and an ox? There is a tremendous difference. the bull has grace, beauty, power, strength, and the ox is just poor. He was also born to be a bull but he has been cut from his very roots, his energy has been destroyed. Now it is possible to harness him to a cart.

If you harness a bull to a cart *you* will be in danger; he will take you anywhere. You will not be bale to manage him; it will be impossible to keep him on the road. And if he meets a beautiful cow on the road he will forget all about you and the cart! He is alive -- the ox is dead.

And the same has been done to man. It is a very subtle strategy: from the very beginning the child is slowly, spiritually castrated, is made spiritually impotent. He is forced to be obedient to all kinds of stupidities. Things are imposed on him and he is helpless; he depends on the parents. He knows that he cannot exist without their support so he *has* to compromise. And slowly slowly he completely forgets that he has compromised too much. By the time he is able to stand on his own feet he has completely forgotten what freedom is, what rebellion is, what the beauty of being intelligent is -- he has become a slave.

Hitherto this society -- and when I say 'this society' I mean *all* the societies of the world. I make no distinctions -- Christians, Hindus, Mohammedans, they are all alike. Different brands of castration of course, but the base is the same: they have all done one thing, they have destroyed the spirit of man.

My effort here is to make you alive once more, to call you forth from the grave. My sannyasins have to be rebellious, intelligent, only then can they be blissful. Risk everything to be blissful, because nothing is more precious than bliss. Let that be the only goal in life; everything else is secondary, insignificant.

The two qualities of being courageous and being blissful prepare the ground for god to descend in you. You have to be courageous because god is unknown. And whatsoever you have heard about god, when you really come to know god you will be surprised: all that you heard about him was sheer nonsense, bullshit!

There is no way to describe the experience. God remains indefinable, inexpressible. It is so unknown, even those who have experienced him cannot relate their experience to anybody else; one simply becomes dumb.

The English word 'mystic' is very beautiful. Its original meaning is: one who has become dumb through experiencing, one who has come across such a truth that he can only say it is mysterious, that it is a mystery -- which is saying nothing.

One needs to be courageous enough to enter into the unknown. Cowards live in the known, courageous people explore unknown. And one needs to be blissful for god to enter into your being, because unless you are dancing and singing and celebrating you are not ready for god. God *is* celebration, god *is* a dance, god *is* a song. God cannot happen to people who are sad and serious, god cannot happen to miserable people.

Misery makes people shrink, bliss makes them expand, bliss makes them spacious -- and god needs all the space, only then can that ultimate sky enter you. You have to become almost as vast as the sky -- and this is possible only in absolute blissfulness.

Prepare these two qualities and god is yours. This is the price one has to pay for god-realisation.

Meditation is not a seasonal flower. It is like a cedar of Lebanon -- a big, vast tree -- because it is the most ambitious project. It is an effort to touch the stars! It needs time, devotion, patience, and an infinite capacity to wait, because one can never be certain when it is going to happen. It can happen *this* moment, it may happen after years. It is unpredictable.

Only one thing can be said: the more patient you are, the quicker it happens. If your patience is absolute then it can happen even this moment, but if your patience is not enough, then it will take a longer time.

Many people start meditations but they will do them for a few days and then they will drop the whole idea saying 'Nothing is happening -- why bother?'

Do meditation without thinking of any result, enjoy meditating as an end in itself. and then some day the light explodes, the ego disappears. And with the ego death disappears. And with the ego death disappears and you enter into eternity.
Jesus calls that eternity 'the kingdom of god.'

Cowards, weaklings cannot be religious, although temples and churches and mosques are full of those people -- so much so that they have contaminated the whole of religion with fear. In almost all the languages of the world there are words like 'god-fearing' for the religious person. Now, the religious person is absolutely fearless; he is not god-fearing, he is god-loving. His religion is out of love, not out of fear. How can you pray out of fear? How can you love out of fear? You can hate out of fear.

This whole accumulated hatred finally exploded in Friedrich Nietzsche when he said 'God is dead and man is free.' That statement is symbolic, very symbolic. It represents our century, it represents modern man more than anything else. For thousands of years man has been told to be afraid of god, man has been crippled, paralysed with fear; and man has been told to be greedy. Fear and greed go together, they are two aspects of the same coin. Fear has created hell and greed has created heaven; they are projections of fear and greed.

The religious person has nothing to do with greed and fear. The religious person lives in love and bliss. He is strong enough not to be afraid of anything. He is not afraid of death. Why should one be afraid of anything? One day you are not. Just think of a few years ago: you were not -- were you missing anything? So even after death you won't be missing anything. It is such a simple thing. Just a few years ago you were not in the world and you were not missing anything; I think you were perfectly happy! You were not even aware of happiness, so how could you miss anything? At the most, whatsoever is going to happen in death you will be the same: you will move back to the same original state that was before birth, so why fear? For what? What has life given to you that death can take away? Nothing has been given, nothing can be taken away.

The religious man lives joyously: there is nothing to be afraid of. And out of that fearless ness a rocklike spirit arises, and on that rocklike spirit one can make a temple for god -- that's the only possibility.

These two things, love and meditation, have always been separated by the so-called religious -- not only separated and divided, but almost made as if to be opposite to each other. For centuries religions have been teaching people: if you love you will miss meditation, so drop out of all love relationships, move into a monastery, remain bachelors, become a monk. The word 'monk' means living alone; the word 'monk' itself means one who lives alone, unrelated to anybody.

From the same root from which comes 'monk' come words like 'monopoly', 'monotony', 'monogamy'. 'Become a monk or become a nun. Avoid love, escape from love, only then can you attain to meditation' -- this has been the teaching for centuries. Or if you want to move into the dimension of love then forget all about meditation.

So the world has been divided by religious people; they have created a kind of schizophrenia. And the problem is that man needs both and he cannot be contented with one; it is impossible to be contented with one. There is a certain need for love and there is a certain need for meditation too.

Meditation fulfils something, love fulfils something else. It is like telling a person 'Either you can eat or you can drink. If you eat, then you cannot be allowed to drink anything; if you want to drink anything then you cannot eat. Choose one -- whatsoever you want.' Now, you will drive that man crazy! He needs both.

You tell somebody 'Either you can remain awake or you can go to sleep -- choose.' These are opposite activities, and you cannot choose opposite things because that will create troubles for you, so either be

awake or be asleep.' Now, nobody can choose one. You will need a certain rhythm between waking and sleeping; you will have to move from one to the other. Waking you will create the necessity for sleep, sleep will create the necessity for waking.

The same is true about love and meditation: if you love it creates the need for meditation. People don't understand it, because they have been told just stupid things. Whenever you love somebody sooner or later you will feel a deep need to be alone, to have your own space, and because you don't understand the inner psychology, the inner rhythm, you start thinking, 'What has happened? Has my love died? Am I betraying my love? What is happening to my love affair?' And the person you love also starts thinking 'You want to be alone? You want your own space? That means you don't love me anymore?' Both are absolutely unconscious of the inner mechanism.

And when you are alone soon you will see that you need somebody to share your joy, to be with, and then you feel guilty again, as if you are betraying your meditation. This whole nonsense has been created by the priests.

My effort here is to drop this whole schizophrenic culture and make you capable of both together: be a lover *and* a meditator. And remember the rhythm, that both are enrichening forces; they support each other, they are not contradictory, they are complementaries.

This is something new; it is being tried for the first time in the world of religion. My sannyasins are a totally new phenomenon in the history of man; they are trying to bridge something that has been broken for centuries. But once you understand the inner mechanism, the inner rhythm... It is like breathing: the breath goes out, then it comes in. If somebody says 'Why don't you choose? -- either throw the breath out and stop, or take it in and stop. What is the point of continuously breathing in and out? -- it is unnecessary trouble. Either keep it in or keep it out -- make it simple.' His advice may look logical, but he will kill you.

The same has happened with love and meditation. Love is like exhalation: your energies go out to meet the other person. Meditation is like inhalation your energies go in to the deepest core of your being. The most alive man is one who is capable of both without any contradiction. If we can make man aware of this, out of one hundred mind-problems, almost ninety-nine per cent will disappear automatically.

The Golden Wind

Chapter #13
Chapter title: None

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Man builds his life on the sands of dreams. That's why whatsoever one tries to do, everything fails, all houses collapse. They don't have their foundation in something eternal, they are founded on the momentary. And when one house of sand falls we start making another house -- of the same material, with the same material. We never seem to learn any lesson: if one dream fails we start dreaming, another dream; if one desire is frustrated we immediately jump into another desire, another project -- but we never see that *desire* as such is bound to fail.

To desire means to go against the whole. It is an impossible task, it cannot be done. Not to desire means

to relax with the whole, to go with the whole, to have no desire of one's own, it means 'Whatsoever the whole wills is my will. I am not trying to achieve any individual goal.'

The moment you start trying to achieve an individual goal you are bound for trouble, because we are not separate from the whole, hence we can't have separate goals. The English word, idiot, is very significant in this context. Its root meaning is one who is trying to achieve something individual. He is an idiot because his failure is absolutely certain. Nobody has ever succeeded in achieving any individual goal.

We have to learn to be part of life, existence. We are waves in the ocean: we cannot have individual goals. And there is no need to at all. And because of the individual goals, every day there is frustration, every day there is misery.

Sannyas means seeing, the whole absurdity of our dreams and desires then trying to find a rocklike phenomenon on which a house can be built. and that rock is found only in meditation because meditation moans a state of no-thought, no desire, no dream. Suddenly you are on solid ground. Now each moment is going to be a blissful experience and each moment is going to be a victory -- not *yours* of course, because you are no more.

We are victorious when we are not, and when we are, we are failures. Meditation means coming to know that we don't exist as separate entities, that we are not islands; we are part of the infinite continent -- call it god, call it truth, the ultimate, the absolute or whatsoever name you choose.

Lao Tzu says 'It has no name, hence I will call it tao.' It has no name, so you can choose your own, or you can choose some name used by Jesus, Lao Tzu, Buddha, Krishna... but the basic secret of being victorious is disappearing totally as an individual. And the moment there are no desires, no dreams, no thoughts, how can you be? Who are you except a bundle of desires, thoughts and dreams?

To be a beloved disciple is the greatest gift of god. There cannot be anything greater than that. The 'word 'disciple' comes from the same root as discipline; it means the capacity to learn, the openness to learn, the availability to learn. Very few people are capable of learning. Their knowledge hinders; they already know too much. They have already arrived at some conclusions, hence they are always listening through their conclusions. They are closed.

Coming to a conclusion means that your mind is closed; on a certain subject you have decided that this is the end, there is no more to it. That means conclusion. A real disciple, a learner, never concludes. He remains always open, he never comes to a full stop. He knows nothing of the full stop, nothing like a full stop exists in his consciousness. His consciousness is always an ongoing phenomenon. He is always learning. There is so much to learn that only stupid people can conclude.

The wiser a person becomes, the more aware he becomes of how little he knows; the more stupid a person is, the more certain he is about his knowledge. You can judge the stupidity by the certainty. The stupids are very fanatical people because they have arrived at ultimate conclusions. And not only have they arrived for themselves, they have arrived for everybody. They want to impose their conclusions on everybody, on the whole world. They think they are being very compassionate to people.

You must have come across Jehovah witnesses or Hari Krishna people. These are the representatives of the most stupid fanatical types. They have arrived at every conclusion, they know everything; there is nothing more for them to know. Now their whole work is to force their knowledge on others, whether you are willing to accept it or not.

Socrates in his last days said 'I know only one thing, that I know nothing. And that was the day he became the greatest wise man the West has yet known. That day he became part of the great company of the Buddhas. That day he was no more a philosopher, that day he became awakened, enlightened.

A disciple is one who functions through a state of not-knowing. Whatsoever he knows is only hypothetical and he is always ready to change it -- he is not a fanatic. He loves truth so much that he cannot decide anything about truth in a hasty way. His love is so great, he is not in a hurry. He knows truth is vast -- how can I be decisive about it? At the most I can say that this much I feel -- maybe, perhaps -- is right.'

One of the greatest men the East has produced was Mahavira. He used to start every sentence with a 'perhaps '. It was becoming almost annoying to his disciples, irritating. He would always start every statement with a 'perhaps'. But I can see his point. This is the non -- fanatical person. If you ask him 'Is there a god?' he will not say yes or no ; he will say 'Perhaps -- perhaps yes, perhaps no.' He will not give you a conclusion. He will help you to enquire, he will push you into the enquiry.

That's the function of the master: to push you into the enquiry. He does not give you ready-made conclusions. He simply makes you aware of the tremendous questions of life, of the tremendous mysteries

of existence. The function of the master is to make you aware of the mysteries which are almost unknowable. And the function of the disciple is to be able to go along with the master, totally, fully -- and he can go totally and fully only if he is not carrying any conclusions already. If he is a Christian or a Hindu or a Mohammedan he cannot be a disciple.

Disciplehood does not happen through the head, it happens through the heart. The head is full of conclusions, the heart is always innocent and always ready to know. The heart is always a child and the head is always an old man. The head is never young, remember, and the heart is never old.

To be a beloved disciple means to live in the heart, to live through the heart, to remain fresh, young, open, available, to be capable of dropping all conclusions and knowledge and scriptures. The disciple *has* to be courageous enough to burn all the scriptures -- I mean symbolically, not literally -- and just to live out of love, not out of logic.. Then life becomes an infinite wonder, then each moment brings new surprises, then one is always in a state of awe.

And to remain in that state continuously is ecstasy, is bliss, is benediction.

Man cannot get out of misery unless he realises something in him which is deathless. Death is the root cause of all our fears -- and we are surrounded by death. Whenever you see somebody dying you are reminded of your death. Never ask for whom the bell tolls -- it always tolls for you.

People don't like to talk about death. It is not thought to be polite, mannerly, cultured, to talk about death, because it reminds everybody of his own death which is always there, hanging like a naked sword from a very thin thread: it can fall any moment! Just a little breeze is enough and it can fall on you. How can you enjoy life? How can you live totally when death is always following you like a shadow? It contaminates all your joys.

It is a well-known fact, observed almost all over the world by all the researchers, that people are afraid of love for the simple reason that when they move into love-making a moment of deep orgasmic joy comes when they suddenly experience themselves as being close to death, melting, disappearing, and they become frightened, they become frozen.

It is one of the causes why millions of women never achieve orgasm; they hold back, they remain cold. Of course they have rationalised it in many ways -- that that is good, ladylike. And millions of men suffer from premature ejaculation for the simple reason; the same reason they are so afraid, and out of fear they cannot attain to a mature ejaculation. Before the orgasm happens their energy is released. It is a way of avoiding the orgasm, it is a very subtle strategy. Women become frigid, men either start having immature ejaculations or at a later stage of life they become impotent. And now this is a perfectly well-known fact that very rarely does a man become impotent, very rarely -- one man in a thousand, maybe -- but millions suffer from the idea of impotency. The idea is their own, imposed on themselves. And the reason is very deep, it is beyond psychology to help.

Only meditation can help, because only meditation can make you aware that you are deathless. In fact, even if you want to die you cannot, there is no way to die. You were never born and you will never die. You were before birth and you will remain after death. Birth is only entering into a certain body and death is leaving that certain body -- but you are eternal.

To experience this eternity, this deathlessness, becomes the foundation of a totally new life, a new life-style: fearless, without misery, without anxiety, a life which is orgasmic -- not only in the sexual sense... because that is only one of the dimensions of orgasm. There are many dimensions of being orgasmic.

A really orgasmic person knows many dimensions of orgasm. Looking at a beautiful sunset he is in an orgasm -- an absolutely non-sexual orgasm. Watching the sky full of stars he goes into an orgasm; that orgasm has nothing to do with sex. Listening to music or dancing or just sitting silently doing nothing, resting in oneself, there is great joy; all the cells of the body are dancing, rejoicing.

A person starts living bliss each moment if only one experience becomes possible: that of deathlessness. Hence the East has never bothered much about psychology, for the simple reason that the eastern understanding has been this, that ninety-nine point nine per cent of psychological problems are not basically psychological, they are rooted in spiritual ignorance. Once that ignorance disappears, those problems disappear. Western psychology goes on analysing. That analysis is simply absurd, it goes on and on. No psychoanalysis is ever complete -- cannot be -- it is moving in a vicious circle. You analyse one thing, there is still another thing; you analyse that and then a third thing bubbles up, because the centre of the problem is never touched, the root is never cut. You go on pruning the leaves and new leaves go on coming. The foliage in fact becomes far thicker than it was before.

Psychologists suffer more from psychological problems than anybody else for the simple reason that they know how to prune the leaves and how to cut the branches, so their problems become more and more thick and bigger and stronger, and the roots are intact, the roots are underground, hidden...

Ordinarily psychologists don't think that meditation can do anything because they are not aware of the roots -- and meditation's whole function is to cut the roots. Once the roots are cut the tree withers away by itself.

Love makes man an ocean, an infinity. It gives a kind of unboundedness. It helps you to know that you are not defined by any limits, that you are not confined by the body or the mind, that you are not confined at all, that you are as vast as the sky; in fact, even the sky is not the limit. There is no limit to you.

This is the beauty of love, it makes you aware of vastness. That is the first experience of godliness. And if the first experience happens, then other things follow in their own time. The first experience triggers a process. Then everything follows, then you have not to do anything else. Just one thing you have to do, that is to start with love.

Love as much as you can, as many people as possible -- not only people, but animals, birds, trees, stars, rocks. When I say love, I mean become loving. Be love, so whatsoever you do, it should have the flavor of love, whatsoever you touch you should touch with love, whatsoever you say you should say it with love. In the beginning it is hard because we are so unconscious.

A man came to meet a great Zen master, Lin Chi. He pushed open the door, threw off his shoes and went in. The master was watching and a few disciples were sitting with him. The man touched the master's feet, the master said, "Don't touch my feet, because I will have to take a bath!" The man said, "What are you saying? Why should you have to take a bath? I am not impure or dirty or anything." The master said, "You are! In the way you opened the door there was anger, in the way you threw your shoes there was anger. You misbehaved with the shoes, you misbehaved with the door -- which have not done anything wrong to you. So your bowing down to me is just formality, deep down you are full of anger. Close your eyes and see!" The man had to close his eyes and he could see it was so.

The master said, "If you see that what I am saying is right, then go and first bow down to your shoes, ask forgiveness." The man said, "What are you saying? Are you mad or something? -- bowing down to the shoes, my own shoes and asking their forgiveness? They are dead things!"

The master said, "If you could be angry with them and you never thought that you were being angry with dead things, why can you not ask their forgiveness? Unless you ask forgiveness from the shoes and the doors I am not going to even talk to you. Simply get out, be lost!"

The man could see the point. He went and bowed down to the shoes, to the door. And later on he came back with tears in his eyes and he said to the master, "Never in my life have I felt so happy. At first bowing down to my shoes I felt very embarrassed. But when I really bowed down, I was immensely happy. Something inside me, the whole climate, immediately changed, as if suddenly spring had come and flowers had bloomed."

Watch your life. Don't be in any way rude to anything, not even dead things, because in fact nothing is dead. If god permeates everything then nothing is dead. A rock is only a soul very fast asleep, so fast asleep that it is not even breathing, in a coma. But it is as alive as anybody else.

Be love... and you will know what sannyas is. Sannyas is an experience of love, and love brings you to the oceanic, to the unbounded, to the vast. The door of the temple opens, and without your knowing suddenly you enter the shrine.

No churches, temples and mosques can help you. Only this door I am talking is the real door to the real temple where you will find the real god.

Love simply moans surrendering the ego. Don't live any more as an ego, Drop the idea that you are separate, forget completely that you are a different entity. We are rooted in existence, we are one with it, part of it ; we live through it, it lives through us. We are intertwined, we are interdependent. You cannot exist without the whole, and the whole also cannot exist without you. If it could exist without you it would have existed without you. Just that you *are* is proof enough that existence needs you in some way, you are fulfilling a certain need.

Even the smallest blade of grass is as needed as the greatest star. There is no hierarchy in existence. Nobody is higher and nobody is lower, and nobody is more needed and nobody is less needed. *All* is needed because existence means the togetherness of all. We all contribute something to existence, and existence

goes on giving to us everything that we need.

Once this interdependence is understood life starts having a new kind of beauty and grace. Then there are no problems. Problems are created by the ego; because the ego is a false entity it creates problems. It lives in anxiety, fear, always afraid, always cautious: something may go wrong...

The moment the ego is dropped nothing can go wrong. Nothing ever goes wrong: all is perfectly right as it is. That's exactly the meaning of god -- that all is good as it is.

Samarpan (her name) defines sannyas. Samarpan means surrender, let-go. Those two words 'let', 'go', are my whole message.

The Golden Wind

Chapter #14
Chapter title: None

14 July 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Man lives in misery because of cowardliness. There is no other cause for it. It is fear of the unknown that keeps man clinging to his misery, because misery is known, well-known. We are born in it, we are brought up in it, we see it all around -- everybody is miserable, the whole crowd is miserable. It is the climate, the atmosphere. To be blissful means to transcend this climate, this atmosphere, to go beyond the limits of the crowd, to move into the unknown and the unacquainted and the uncharted.

It is the fear of the unknown that keeps us clinging to all kinds of suffering. The suffering is not clinging to you, *you* cling to it. People prefer suffering more than nothing.

Sannyas begins with changing your preference. Nothing is not only better that suffering, it is better than everything, it is better than the whole. To be nothing, to be a nobody, to be an utter non entity certainly needs guts. It is moving to the farthest shore without knowing whether it exists or not. It is losing this shore, which has become very well-known, and taking a quantum leap towards something which may be, may not be -- there is no guarantee.

That's why a master is needed. A master is not a guarantee of the unknown, for the unknown, but a witness. He cannot guarantee truth for you. We can only share: 'It is -- I have known it, I am a witness to it.' And if, looking into his eyes, you can feel the trust, if you can feel his love and your love for him, then something starts transpiring, then something mysterious starts happening. That mysterious relationship is disciplehood, that is sannyas. It is the most mysterious experience of life. Even the experience of love is nothing compared to it.

Man lives in bondage because man lives in the mind. Mind is a bondage. Mind is not yours, remember. Mind is implanted in you by the society; hence there are as many minds as there are societies, cultures, religions.

A Christian mind is different from a Jewish mind, a Hindu mind is different from a Mohammedan mind, an atheist mind is certainly different from a theist mind. And these minds are cultivated by others; they are impositions by others on you. But the imposition is so subtle that you are not even aware of it, that you are

being forced by your parents and the society to be a Christian or a Hindu or a Communist, that this is not your own choice, that you have not chosen it out of freedom. So freedom was never given to you; you were not even asked, your permission has not even been taken. But for years it has been forced, repeatedly, so it becomes a deep conditioning in you.

Meditation means dropping the identity with the mind, knowing that 'I am not the mind that I have always supposed myself to be, that I am separate from my mind, that I am just a witness, a consciousness, that I am neither Hindu nor Mohammedan nor Christian, that I don't belong to any country, to any church, to any ideology.' The moment this becomes your experience you start living in freedom.

Meditation brings freedom. It releases you from the subtlest kind of bondage. A meditator is simply religious. He does not believe in any dogma. He knows by his experience that the world does not end in matter, that there are higher realms than matter, that the whole existence is immersed in godliness.

When this is *your* experience it is a totally different thing: it is not a belief, it is knowing, it is wisdom, it is a light within your being. It makes you totally free from the past, from all kinds of societies and cultures. For the first time you know who you are; you become an independent soul. That is real birth, a resurrection. That's the whole purpose of sannyas -- it is a process of being reborn.

Love is the greatest rebellion known to man, because it is rebellion against the ego. It's way very few people love. Very few people ever gather enough courage to move into the world of love for the simple reason that they cannot drop their ego -- and it is a prerequisite. Love happens only when you can merge your ego, when you can put it aside, when you can say 'I am not -- you are.' This is the beginning of love when one says 'I am not- you are.' And when the 'you' also disappears that is the end of love, that is the climax of love, the highest peak, where I and thou both disappear. And there is an organic unity where duality disappears.

It can happen between two individuals. That is just like learning swimming in shallow water. Naturally when one learns, one learns in shallow water, in a swimming pool. You don't start learning in the ocean, you don't start going into the deep waters. But once you know how to swim then you can go. It doesn't matter whether the water is one mile deep or five miles deep; it can be infinitely deep -- it makes no difference.

Love between two persons is only a lesson for the ultimate love: love between you and the whole existence.

But those people who have never even loved individuals cannot hope to love god: god means the whole. And there are stupid people all over the world who think they love god, although they don't love their wives, they don't love their husbands, they don't love their children. In fact their whole idea is that if you want to love god, you have to drop loving everybody else; you have to renounce all love relationships, then you can love god. Their god is a very jealous god, like a jealous wife or like a jealous husband. Their god is as stupid as they are. It is bound to be because your god is always your projection; it is as stupid or as intelligent as you are. In fact god is always a mirror: it only reflects your face. If you have a monkey face it cannot reflect any angel in it.

So monkeys have monkey-gods -- Hanuman. And in India you will find many Hanuman. Those are monkey gods. That simply shows one thing, that there are many monkeys in India, otherwise how is a man going to worship a monkey? Something monkeyish must be there.

Darwin never came to know about it, otherwise he would have incorporated it in his theory of the evolution of humanity. Hanuman could have become a part in proving his theory. That Hanuman seems to be an ancestral god; people still remember something of the past -- he is a very ancient god. The very idea of god is always a reflection of your mind.

The people who think against love, who renounce love, cannot love god either. Their god is only a strategy to avoid love. And god is so abstract that you can pretend you love god without any trouble, without any problem; there is no risk in it. To love a woman or a man is risky: it creates trouble, it brings a thousand and one agonies. Of course it also brings ecstasies, but they are always balanced: the deeper the ecstasies, the deeper will be the agonies. If you want to avoid the ecstasies then you can avoid the agonies too. Then you can have a smooth wife-husband relationship -- the normal, the traditional, the orthodox, the polite British type. Then there is no problem. But if you want a *real* love relationship in which there is some possibility of ecstasy then there is always a similar possibility of agony. If you reach peaks then you will have to have valleys too; the higher the peaks, the deeper will be the valleys. It will be in the same proportion, exactly balancing.

But with the love of god you don't have anything -- it is just an abstract idea.

My idea of love is not abstract, it is very pragmatic, realistic. I am not an idealist at all, I am very down-to-earth. Start loving people make it your foundation, and then slowly move towards higher realities. If you can love human beings, if you can love animals, if you can love trees and rocks, then only are you capable of loving god. And then your god will not be an abstraction, then your god will be simply the totality of existence. Then it will be the whole universe -- the stars and the moon and the sun. Then it will be simply the total of all. And that love needs only one thing: slowly slowly you have to die as an ego. And the more you die as an ego, the more you are born as a soul.

This I call a rebellion. All other rebellions are not rebellions; they are just small things -- political revolutions, reforms but not rebellions.

The only revolution worth calling rebellion is when you are capable of discarding the whole idea of the ego and you are ready to disappear into love just like a dewdrop disappears into the ocean and becomes the ocean.

Every man is born with a divine treasure within him. And in fact we are searching for it for our whole life, but we go on searching in wrong directions. We go on searching for it outside, and it is not there so it cannot be found.

It is within you, it is your very nature, so unless one explores withinwards one never finds it.

The people who have searched for it on the outside have never found it. There is not a single exception; without any exception they have all failed. Still, man is so stupid, he goes on doing the same thing again and again.

And the people who have explored within have *always* found it -- that too, without exception. A Jesus, a Buddha, a Zarathustra, a Lao Tzu -- anybody who has ever gone in has always found it. Nobody has ever failed there. But such is the stupidity of man that he never listens to these people.

It is good that you are here and you are ready to move into sannyas. It can become a tremendously significant decision in your life. If you really make it a commitment, if you really get involved in this pilgrimage you will be tremendously enriched, you will be able to find the kingdom of god. And that is the only thing worth finding -- everything else is futile.

It is contentment that brings bliss. We live in discontentment, we axe never contented with anything. The mind always goes on asking for more that is the nature of the mind -- and those who follow mind will remain in misery. They can even become great emperors -- they will be beggars. Even Alexander the Great lived like a beggar and died like a beggar.

By beggar I mean a person who is always begging for more. By emperor I mean a person who is immensely contented with whatsoever he has got. It is a change of gestalt, a shift of our total consciousness. Just look at all that god has already given to you... and it is inestimable, it is so much that nobody is worthy of it. We have not earned it, we don't deserve it -- god gives out of his abundance but we never feel grateful.

In this ungratefulness misery lives and becomes stronger every day. Discontentment is food for misery, and contentment is nourishment for bliss.

Change your energy from discontentment to contentment and you will be surprised by the transformation: immediately there is gratitude, thankfulness. And whatsoever one has got one feels so happy with it that small thing of life start bringing tremendous joy. Just a cup of tea can be as bliss-giving as the whole of paradise; a cup of tea can contain the whole of paradise. It all depends on you, on how you look at it. Otherwise the whole of paradise will not be capable of satisfying you; you will start finding faults there.
The way of sannyas is the way of contentment.

Meditation opens your inner consciousness like the sun opens the flowers. The sun does not make any effort; it does not force the petals of the flowers to open up -- just the presence is enough, the warmth is enough. The presence of the sun functions like a catalytic agent. Something inside the flower immediately starts opening up, as if the flower suddenly feels a deep trust, there is no need to hides it can open up, it can open all the doors and all the windows.

The same, exactly the same happens in meditation. Meditation simply creates an inner warmth. The non-meditative person is ice-cold inside. He has no heart, he is just mind, and mind is ice-cold. The meditative person's energy starts moving from the head to the heart; the heart starts becoming warmer. You actually start feeling the warmth inside, and in that warmth your being opens up like a flower. And that opening is the fulfilment. In that opening one feels one has come home. In that opening one knows how

nothing is missing -- this is it!

A man without love is like a plastic flower, a paper flower with no perfume. He looks like a flower, he looks like a man, but he is not really a man. A man becomes a man only when his heart starts throbbing with love. With love man is no more an ordinary animal, he starts becoming extraordinary; he starts moving upwards. Otherwise he is just like other animals. He has a bigger mind, more efficient -- that's the only difference. The difference is quantitative, and a quantitative difference is not a difference at all.

The real difference is only when there is a difference of quality. And love is the only thing that brings a new quality to you, otherwise everything else is available to animals also.

Sex is available to them, but no love. They also have a certain kind of intelligence. For example, some animals have a very good memory. There are some species of snakes which have such a memory that for years they will remember to take revenge; they will not forget. Elephants have a very good memory. For years they will remember; even after a ten, twelve-year gap, they will be able to recognise the friend and the enemy, immediately.

Once I went to visit a fort of a maharaja -- he himself had not gone to the fort for eight years. Just to show me he went with me, and at least a dozen peacocks came and started dancing. I asked him 'What is the matter?" And he said 'They recognise us. Whenever anybody of my family comes they will receive us with dance. After eight years I have come but they have not forgotten.'

Just to experiment, the next year when I went there I took his wife with me, and the same thing happened. I enquired of the servant, they said 'They won't dance with anybody else -- only the royal family. They recognise who the royal persons are. For only a few people... if the maharaja, his wife, his son, if these three persons come they will dance, otherwise they won't dance. No effort can persuade them to dance. And they have been here for many centuries: their parents were dancing, the parents of their parents were dancing. It is as if they have inherited the memory and they continue the tradition.'

Now the maharaja is no more a maharaja, because maharajas and their states have disappeared. Nobody recognises him any more, but those peacocks do.

Animals have their own memory system, they have a certain intelligence of their own. Only one thing is missing: they don't know what love is, they can't know. Even out of one hundred men, ninety-nine never know what love is. The rare individual comes to know love.

My vision of a real man requires two things: love and meditation. But love is needed far more essentially, because if man can love he is bound to find, sooner or later, the way to meditation, because love itself gives you certain glimpses of meditation. It makes you silent. Then two lovers meet, if they are really in love, they have nothing to say to each other. They may hold hands and they will sit silently. The silence is too significant to disturb by anything else.

Love gives a few glimpses of meditation, naturally. Love is a natural kind of meditation, and because it is a natural kind it can become a good jumping board for meditation.

So begin with love. Love as deeply as possible, as widely as possible, because the wider the love, the more rich your inner being becomes. Love as many people as possible, because each person is unique and each experience unique. And love not only man, love animals, because they have a different plane of existence. Your love of them will make you aware of *their* plane of existence. Love trees too, birds too, then you become multi-dimensional and your life becomes more and more enriched.

That enrichment is what religions have called the birth of the soul. I call it the perfume of love. And then one day out of that perfume you will start moving into meditation naturally.

Meditation is a transcendence, a transcendence of all identities. We are identified with the body. The first step of meditation destroys that identity; we become aware that we are not the body. Then we become aware that we are identified with the mind, with the thought process. That is the second step of meditation: it destroys that identity and makes us aware that we are not minds either. And the third and the most important and the deepest step is that we are identified with the heart, with our feelings, emotions. Meditation destroys that too.

These are the three steps, the three great negations, and out of these three negations comes the most positive phenomenon in existence: suddenly you become aware of who you are. But you become perfectly aware of who you are *not*.

To know the false as false is the beginning of knowing the true as true. So real religion starts in negation and ends in absolute affirmation. It starts with no, three no ss no to the body, no to the mind, no to the heart.

And then a miracle happens: out of these three no's you suddenly attain to the biggest yes that you have ever seen in your life, ever experienced in your life -- a total yes, an absolute yes. That yes is the transcendence of all misery, all bondage, all ignorance, all darkness, all death. You become part of eternity, you become part of god. You become god himself! That is the ultimate goal of sannyas. How long will you be here?

-- Probably for four weeks.

Good. Four weeks are enough: three for three no's. The next time come for four months and then for four years and then for forever!

The Golden Wind

Chapter #15
Chapter title: None

15 July 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Man remains a beggar unless he knows what the truth is. And the truth is only one. It is neither mine nor yours; it does not belong to anybody, to any religion, to any ideology, to any church, to any country, to any time. It is eternal, it is the very centre of the whole existence. It is also our centre, everyone's centre. They are different on the circumference, we are all joined at the centre. As we start moving towards the centre we start moving towards oneness of being.

First the personality is lost. The personality is a very circumferential thing, a peripheral thing, cultivated, conditioned, taught; it is something imposed from the outside. And when personality disappears, individuality appears. Individuality remains for the whole journey between the circumference and the centre. Then you enter the centre even individuality disappears; you become universal.

To reach that centre is to be crowned, is to become an emperor. That's what Jesus was talking about when he said 'I am a king' and 'Blessed are the meek' for theirs is the kingdom of god.' But he was totally misunderstood. The woman emperors thought that he was trying to take power from their hands, that he was trying to make a political rebellion and hiding his political philosophy behind religious words. That's why they conspired with the rabbis, with the Jews, otherwise they were not at all interested in whether he was the messiah or not. The rabbis were angry because he was saying 'I am the messiah. I have come to deliver people from their misery.'

And he was right: every man who has attained to truth is a messiah, and the man who has attained to truth lives only to liberate people. His whole life is nothing but a sharing of his joy, he has nothing else to live for. All his desires have disappeared; he has no motivation of his own. As long as he lives and breathes he breathes for all, he lives for all.

He was saying absolutely the right thing. But the rabbis were angry because he was trying to possess *their* religion, he was trying to convert Jews into his followers. And the Romans were afraid because he was talking about a kingdom and a crowning and saying that the people who listened to him and followed him would inherit the earth. They thought he was a political person camouflaging his political philosophy with a

religious ideology. Hence the Roman emperor and the rabbis conspired together to crucify Jesus.

But he was simply stating a fact: every man of truth is an emperor. He is certainly crowned, because he reaches the ultimate height of glory, splendour, freedom, blissfulness. That is the goal of sannyas too: to help you to become emperors, to help you to attain the kingdom of god, to help you to inherit the whole existence.

My sannyas is not for beggars, my sannyas is for emperors, those who really want to be crowned, those who really want to know the ultimate peak of bliss and benediction. It is possible, and it is possible for everyone, whosoever is ready to go on the inner pilgrimage, whosoever is ready first to risk his personality to attain individuality and then to risk even individuality to attain universality. He deserves to be crowned!

Meditation is rest, absolute rest, a full stop to all activity -- physical, mental, emotional. When you are in such a deep rest that nothing stirs in you, when all action as such ceases, as if you are fast asleep yet awake, you come to know who you are. Suddenly the window opens. It cannot be opened by effort, because effort creates tension and tension is the cause of our whole misery. Hence this is something very fundamental to be understood,,that meditation is not effort.

One has to be very playful about meditation, one has to learn to enjoy it as fun. One has not to be serious about it -- be serious and you miss. One has to go into it very joyously. And one has to keep aware that it is falling into deeper and deeper rest. It is not concentration, just the contrary, it is relaxation, When you are utterly relaxed, for the first time you start feeling,,your reality, you come face to face with your being. When you are engaged in activity you are so occupied that you cannot see yourself. Activity creates much smoke round you, it raises much dust around you; hence all activity has to be dropped, at least for a few hours every day.

That is only so in the beginning. When you have learned the art of being at rest then you can be both active and restful together, because then you know that rest is something so inner that it cannot be disturbed by anything outer, the activity goes on on the circumference and at the centre you remain restful. So it is only for beginning that activity has to be dropped for a few hours. Then one has learned the art then there is no question: for twenty-four hours a day one can be meditative and one can continue all the activities of ordinary life.

But remember, the key word is rest, relaxation. Never go against rest and relaxation. Arrange your life in such a way, drop all futile activity, because ninety per cent is futile; it is just for killing time and remaining occupied. Do only the essential and devote your energies more and more to the inner journey. Then that miracle happens when you can remain at rest and in action together, simultaneously. That is the meeting of the sacred and the mundane, the meeting of this world and that, the meeting of materialism and spiritualism.

It is only in this way that the East and the West can meet and become one. It has not been possible up to now for the simple reason that the East has tried to remain at rest; hence it has fallen into a kind of inactivity. And the West has tried to remain active. The West has completely forgotten how to be at rest; it has become very feverishly active. Both have gone wrong: the East has become lazy and lousy and the West has become insane. And activity out of insanity is dangerous; the West is driving the whole world towards that danger, the third world war. And inactivity, lousiness, lethargy, laziness, is also dangerous -- it is suicidal, it is a slow kind of death. So the East is starving and dying, withering away.

The meeting of the East and the West is one of the most essential things if humanity is to be saved. And my sannyasins have to become this meeting of action and rest; then they can herald the new man on earth.

A man who has not tasted of bliss is a man living in dark night. He has not known the morning yet, the day has not happened. He may have dreamt about the sun, he may have heard about the sun in his dreams, he may have seen paintings of the sun, but he has not yet experienced any sunrise in himself.

Sannyas is an endeavor to bring you out of your dark night of the soul. Hence the colour of sannyas is the colour of the rising sun, when the sky starts becoming orange, goes red, all the colours of red and suddenly the sun starts coming on the horizon. The same, exactly the same happens inside, you just have to prepare the way for it. The only blockage, the only hindrance is the ego. The whole art of sannyas consists of a simple thing how to drop the ego. And it is not difficult really because it is a false thing you have simply to understand that it doesn't exist at all.

To see that it doesn't exist is what I mean by dropping it. You cannot really drop it because it is not there at all even to be dropped; it is just a false notion, just an idea in the head, just hot air and nothing else. A

little prick is needed, that will do; the balloon bursts and the hot air is released.

And that's my whole function here: to burst peoples' balloons. And they really bring big balloons...

Light is possible, but only through love. Without love only darkness is possible. In the inner world love and light are synonymous; they don't mean different things. Hence one who wants to be full of light, one who wants to be enlightened, has to be unconditionally loving.

Love without any demands. Demands make it ugly, demands destroy it. If you have some condition attached to your love, it remains no more love, it becomes lust. And it becomes a political game, a power trip.

Let your love remain pure and let your love remain unconfined; don't make any boundaries to it. Let it remain unaddressed, so slowly slowly it is not a question of whom to love, what to love; the only question is how to be loving. The object of love is irrelevant.

Love people, love animals, love the trees, love the stars, love yourself. Unless you love each and everything, it cannot become your very breath. And just as the body needs breath -- it is its life -- the soul needs love -- it is the nourishment for your soul. The more you love, the more soul you have. When your love is infinite your soul also has infinity. When your love knows no bounds, your being also knows no bounds. That's what is really meant by god-realization; it is love-realization and nothing else.

Jesus is right when he says "God is love." He would have been even more right if he had said "Love is god."

That's my whole effort; to put love first, even before god. Why say, "God is love"? -- love becomes secondary. I say, "Love is god." Love is primary -- god is another name for it.

Man has tremendous glory hidden in him. Man is a splendor, but an imprisoned splendor. That splendor has to be released. It is just as a seed keeps thousands of flowers hidden in it; they are imprisoned in it. A gardener is needed to help the seed; soil is needed. And the seed also needs a little courage to drop its defence, the hard shell that surrounds it and protects it. Then immediately life starts growing out of it, millions of leaves will come and millions of flowers and millions of seeds too! In fact a single seed has so much splendor hidden in it, it can make the whole earth green.

And so is the case with a man: man is a seed with thousands of flowers waiting. Meditation is the method to release them. And the art is the same as that of the gardeners. You are the seed and you have to be the gardener too; you are the seed, you are the gardener, you have to be the soil too. And you have to drop that hard crust around you, the ego -- and immediately miracles become possible. One cannot believe it unless one comes to know what is hidden inside.

Jesus is right when he says, "The kingdom of god is within you." People can't believe it because they don't know anything inside them. It is only through meditation that they will be able to experience it.

By becoming a sannyasin you are taking a jump -- a jump into meditation. Put in all your energies, focus your whole being in meditation, and through meditation all is possible: even the impossible is possible.

From the outside man appears to be a very small dewdrop. But that is only an appearance -- don't be deceived by the appearance. And it is from the outside that he appears like a dewdrop; if you look from within your being, from the inside, the whole vision changes. The moment you stand at your very inner centre and see yourself from there, you are in for a treat surprise: you appear to be oceanic, as vast as you can imagine. In fact, vaster than the whole space outside, bigger than the sky.

But because we know ourselves only from the outside we go on believing in our smallness. And because of this feeling of smallness an inferiority complex arises, and that creates millions of troubles -- not one or two, but millions.

Everybody, almost everybody, suffers from an inferiority complex. And if you stop suffering from an inferiority complex, then you start suffering from a superiority complex -- which is the same! All that you are doing is standing on your head. It is the same problem in reverse order.

First you were starting, from ABC, now you are starting from Z and going backwards. It is the same thing whether you start from A or from Z; it is the same line, the same logic. If you fail in your life you suffer from inferiority. If you succeed you become a president or a prime minister, you start suffering from a superiority complex. But the problem is the same. Why does it arise at all? It arises because we don't know who we are.

We are oceanic: neither small nor big, just infinite with no beginning, no end. That is our godliness.

When we say, 'Man is a god', that's precisely what is meant -- that man is neither small nor big; man is infinite. You cannot conceive anything about him through these words 'small' and 'big'. You can conceive only if you drop all these words totally. But that is possible only through meditation, because you don't know how to stand at your centre, how to be the centre of the cyclone.

Meditation is the secret, the only secret, and the greatest secret that man has discovered up to now. The theory of atomic energy is not the greatest secret, neither the theory of gravitation, nor the theory of Einsteinian relativity. These are nothing compared to the insight that man has discovered through meditation.

Buddha, Christ, Zarathustra, Lao Tzu -- all these people have come to know only one thing: a simple art of going to your very centre and seeing the world from there... Because the perspective is totally different. Your whole world becomes different, it is no more the same world. In one sense everything remains the same and in another sense nothing is the same. It becomes such a beautiful experience, such an ecstasy that words are not adequate to express it, even poetry falls short, even music falls short, even dancing cannot become a real indication of it. There is no way to make a gesture about it.
Each one has to know it. The only way to know it is to know it.

The Golden Wind

Chapter #16
Chapter title: None

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The revolution begins with bliss. One cannot grow in sadness, in misery; one can grow only in blissfulness, because when one is miserable the being shrinks, it closes. That's a natural phenomenon, and everybody knows about it because everybody has felt it. It is factual, it is not a theory: whenever you are sad you become closed -- all windows, all doors are closed. You want to be cut off from everything and everybody. Growth becomes impossible because growth needs opening.

In bliss one opens up. All the doors and all the windows are thrown open. You are available to the wind, to the rain, to the sun, to existence. In that meeting with existence growth happens. Hence blissfulness has to be the first step, only then is there a possibility of prayer.

People pray out of their misery. They pray because they are miserable, and they think through prayer they will be able to get out of misery. At the most that kind of prayer can help to console them, but it cannot help them to get out of misery. They will become settled and adjusted to their misery -- that is really dangerous. The so-called religion works in that way: it helps you to become adjusted to all kinds of misery.

That's why in the East you will see people living in all kinds of miseries without any rebellion, without any effort to improve their life. It is because of their so-called religiousness; they have become adjusted to everything, they have forgotten completely that life can be different. They have accepted life as it is.

This is not a good situation: it stops evolution. Hence I never suggest prayer when one is in misery. Prayer should be only when you are cheerful, blissful when you can dance and sing, when you can rejoice.

Then prayer is a tremendous leap into the unknown because it helps you to trust existence. Prayer is trust. It is a love affair with the whole, a love affair with the trees and the stars and the mountains and all that is.

Prayer means you are feeling so thankful to everything that is that you are ready to bless it because you feel the blessing of it all showering on you. Then prayer is gratitude, gratefulness, thankfulness, a heartfelt thank you to the whole, unaddressed to anybody, not even to god in particular. A real prayer is always unaddressed. It is a sheer utterance of joy, a shout of joy; it need not be addressed.

Whenever a prayer is addressed, it is not real prayer: it is Christian, Hindu, Mohammedan, but it is not prayer. It is prescribed by the state, by the church, by the people who have a vested interest and who want you to adjust according to them. It is an imposition from those who are powerful -- the politicians and the priests. It is a conspiracy against every individual and his freedom.

Real prayer has no adjective to it; it cannot be Hindu, Mohammedan, Christian. It is simply a thankfulness. It need not even be said. It is a deep feeling; your very being is full of it, overflowing with it. That overflowing thankfulness becomes your fragrance.

Prayer is like a flower. Bliss is like the spring when the flowers open up. And when the flowers open there is fragrance; the imprisoned fragrance is released. When prayer starts overflowing with no effort, naturally, spontaneously, when you are just thankful -- for no particular reason at all, just to be is enough, just to exist for a single moment is enough...

To attain to that fragrance is to come to the peak of your life, to the crescendo. There is fulfillment and tremendous contentment. One has arrived home.

All glory is of god. If our life is missing it, it is because of our ego. Ego is something ugly, it is a monster. It is like an octopus that surrounds you from all sides; it is a parasite. It goes on and on exploiting all possibilities of being glorious, all possibilities of attaining dignity and grace, and it goes on creating all kinds of ugly attitudes, motives. Greed comes out of it, anger comes out of it, hatred comes out of it, violence comes out of it, jealousy comes out of it -- all kinds of power trips trying to dominate people.

The whole politics of life arise out of this single source. It poisons your life, it poisons other people's life... but we go on carrying it. And then we are puzzled again and again: why is our life missing the splendour Jesus talks about, Buddha talks about, Zarathustra talks about? Where is the kingdom of god? All that we see is evil, within and without; we don't see anything which can really be called divine. Everything seems to be devilish.

The whole of life is crippled and paralysed by a single poison, the ego. It is very destructive, it destroys others, and it is self-destructive too, because you cannot destroy others unless you destroy yourself. It is impossible to be murderous if you are not suicidal -- those things go together. Only a suicidal person is murderous. In fact he is trying to murder just to avoid suicide. If he cannot murder he will commit suicide.

Adolf Hitler tried to commit suicide many times when he was young. Small things ... and he would think of suicide. He could not get into art school and he thought to commit suicide, then what is the meaning of life? Then he wanted to become an architect and he could not -- again, the idea of suicide.

To avoid it he entered the army, he became murderous, and then he succeeded in being the greatest murderer in the whole of human history. And ultimately he committed suicide. When he could not murder any more, when he saw that everything that he had made was crumbling down, that now there was no more possibility of his being victorious and a world-conqueror, that he had lost the war, when he saw the enemy forces entering Berlin the only thing that came to his mind was suicide, he committed suicide.

Many psychologists have been puzzled by it because their idea is that a suicidal person and a murderous person are opposites -- that's not true. They appear opposites but they are not opposites. It is the same mind which moves like a pendulum between two polar opposites. But it is the same mind which goes from the left to the right, from the right to the left. It moves between two extremes.

This fundamental thing is still missing in modern psychology. They still think in terms of opposites. They have not been able to see that opposites meet somewhere and are joined together and are not real opposites, only apparent opposites -- basically complementary, not contradictory.

Any moment the suicidal person can become murderous, and any moment suicidal; but it is the same ego, the same pendulum that moves. It never stops in the middle because to stop in the middle means death of the ego. Hence all the great masters of the world have talked about the golden means stop in the middle.

Buddha has called his path the middle way, *majjhim nikaya*. He says if you can avoid the extremes then there is nothing else to be done, just avoid the extremes absolutely and remain in the exact middle and you will be able to transcend all problems of life. Don't be murderous, don't be suicidal, neither be this nor be

that; just begin in the middle, and in the middle the ego dies. The ego lives through extremes.

So there are worldly people -- that is one extreme; then there are other-worldly people -- that is another extreme. There are people who are after money and there are people who have renounced money. These are extremes, the ways of the ego. A few people live in the market, their whole life is devoted to the marketplace, and a few escape to the monasteries. They are the same people, apparently looking very opposite but they are not opposite people. They belong to the same spectrum, the same mind; the same ego moving from one extreme to the other.

My sannyas means being exactly in the middle. And that is the whole art of attaining to divine glory, because in the middle is transcendence from all problems. Just as if when you stop the pendulum in the middle the clock stops, stop the ego in the middle and the whole mechanism of the ego -- -the mind -- stops, the whole clock stops. Suddenly you transcend time, mind, you enter into eternity. And there is the glory and the splendour.

All that is needed is a tremendous awareness of extremes and the attraction between the extremes. And avoiding that attraction is the *only* path.

Meditation is not something added to you, it is just the explosion of your self-nature. It is already there in the seed form, so it is not an achievement. You already have it -- all that is needed is a little exploration: 'Where is it?' But we have never explored our inner beings.

Man is a strange animal, he explores everything -- he will go to Everest, he will go to the North Pole and the South Pole and he will go to the moon -- but he will never think of going within himself. That is the greatest disease man suffers from.

The only space that he leaves unexplored is his own inner world -- and the real treasure is there. And unless one enters into the shrine of one's own being one's life is just a wastage, a wastage which is inestimable. We are losing such a golden opportunity but we are not even aware that we are losing the golden opportunity. We are so unconscious that we go on throwing away all that is precious and we go on collecting junk.

People collect every kind of junk. Even when they become old they are so childish, collecting old postal stamps ... or collecting just any kind of ancient junk, anything that experts say is antique. And the things that are known as antique in the world, ninety-nine por cent of them are not antique at all; they are manufactured, they are very modern.

One of my friends runs a factory in Nepal which manufactures antiques -- ancient Buddhas, fifteen hundred years old, seventeen hundred years old... I asked him 'How do you create them?' He showed me his factory. First the statue has to be created then an inscription is made in the language of those days. Then the inscription has to be rubbed off so a few words are missing, and then acid has to be poured onto the statue. Then the statue has to be put deep into the earth for at least six to nine months. A few of its limbs have to be broken -- the nose may be missing, an eye may be missing -- and then a simply ordinary statue becomes antique, and suddenly it becomes very precious!

If it were modern it would have been just three hundred, four hundred rupees at the most. But when it becomes antique after six months of all kinds of treatment, then it collects thousands of dollars.

People are just mad! And this is something that gives an indication of their mind. There are people who will go on collecting old scriptures; the older they are, the better they are thought to be. Here are money-collectors, and all kinds of stupidities go on. Man has infinite greed and nothing satisfies him. It cannot satisfy him because the real search which can satisfy never begins.

He is really searching for his own ancientmost treasure, but searching in a wrong direction. Going to Everest he is really trying to find the highest peak of consciousness, but his whole effort is misplaced. Going to the moon is really symbolic: he wants to explore his own moon energy, his own silent energy; the moon represents silence, peace, the feminine inside. But rather than going there he will go to the moon,

All these efforts are doomed to fail. But before one effort fails, we have already planned another, and in this way we go on moving from one failure to another failure. Death simply closes a long series of failures.

Even those people who we think are successful people are not really successful people. Even Alexander the Great or Napoleon or Ivan the Terrible, all these people who have made great conquests, deep down are very miserable because they know perfectly well that death is approaching and all that they have gathered is bound to be taken away, so what is the point of it all? It is simply pointless.

The only treasure worth searching for is your own nature. The real adventure is to go within yourself. And that's what sannyas is all about. Once it becomes your commitment -- a deliberate, conscious

commitment, a decision that whatsoever happens I have to find myself, my nature, my being, 'that I am not going to miss this opportunity of life'... once this decision is clearly there and your energies start pouring into it, there is no reason why one should fail. Nobody has ever failed. Whosoever has put his energies into the inner search has always found himself.

So let your initiation into sannyas be a great decision, the greatest of your life. From this moment onwards withdraw your energies from all that is non-essential. Yes, the essential has to be done and fulfilled, but that is not much. It is the non-essential that destroys life. Withdraw your energies from the non-essential and put that energy into the inner search. And it is a promise that once you go totally into it there is no reason why one should fail; nobody has ever failed. Without any exception, those who have entered inwards with intensity, with passion, have always reached to their innermost core. And there, light explodes. One suddenly comes to know that this is what life is for, this is the meaning of life.

Meditation is the only possibility of knowing that you are deathless. The body dies but not you, the body is born but not you. You have been before birth and you will be there after death. Hence life is not just an episode between birth and death, on the contrary, there are many births and many deaths in a long, long eternity of life. Birth and death are just small events, just like bubbles in the river, waves which come and go, but the river remains ... and the river goes on and on.

Unless this becomes your experience one cannot live life joyously because the fear of death contaminated everything. We may not be conscious of it but it is always there like a shadow following us. We may not think about it at all, in fact we don't want to think about it -- people avoid the subject of death as much as they can. Even if it comes up in certain situations, they change the subject as quickly as possible; nobody wants to discuss it,

There have been only two taboos in the world, sex and death. Don't talk about sex because sex is bound to bring up the question of death sooner or later. And the second taboo is death. Don't talk about it, because people start becoming afraid, they know that it concerns them and they escaping it in many ways. Even the word 'death' is not used. When somebody dies we have beautiful words to describe it: 'He has become a beloved of god.' We will not say that 'He has died' but 'He has become a beloved of god', 'He has gone to the other shore.'

We have expressions in every language to avoid the word 'death', but whatsoever we do, it is there. And everybody knows that it is there. From the very moment a child is born death follows him. Every day it is with you, and one has to encounter it, and one has to see it face to face and one has to come to terms with it. The only way is meditation. Meditation means becoming aware of 'Who am I? Am I the body or the mind or am I something more, something different?'

Meditation moans becoming aware inside your being, becoming alert, watchful, witnessing. And then those things are very simple: you can see that you are not the body, because one day the body was a small child, then it became a young person, then it became old -- and you are the same. The body has been going through a thousand and one changes and you are exactly the same, nothing has happened to you. That's why if you close your eyes you cannot exactly say how old you are. It is in looking in the mirror that you become aware that you are becoming old,' otherwise with closed eyes you cannot feel any age. Nobody can feel it, nobody can see any change inside; consciousness remains unchanging. 'Hence the changing is not me and cannot be me.'

And the mind is even more changing than the body. Even the body stays the same for a few days, a few months, even a few years, but the mind is very momentary. One moment there is anger, another moment there is no anger, one moment there is sadness, another moment there is joy -- it is continuously changing. You are a witness of it all, and the watcher cannot be the watched. You are the subject and all these things are the objects.

As this becomes your deep experience a realisation, a great freedom arises in you. The body is there and it has to be used; it is a beautiful house to live in. The mind is there and it has to be used; it is one of the most beautiful mechanisms given by nature to you -- use it to its fullest capacity. But remember, don't get identified with any, neither the body nor the mind. Remaining unidentified one becomes aware of eternity, of deathlessness. That is amrit, that is nectar. To taste it, even just a drop of it, is enough and your whole life takes on a totally different perspective, a different vision. Suddenly you are transported. men you live in the same world yet you are no more the same.

That's what sannyas is: being in the world yet being in such a totally different way. Being in the world as a witness -- that defines sannyas precisely. In your remaining unidentified with everything that goes on,

remaining centred in your consciousness, unwaveringly centred, slowly slowly it becomes a crystallised phenomenon. Then even when death really happens you will be able to see it happening. You will be able to see that the body is dropping; just like a dead leaf dropping from the tree, the body is dropping from you.

The greatest experience of life is to see death clearly, alert, aware. It is the greatest experience, because one who can see it happening is never born in the body again. Then he becomes part of the eternal flow of consciousness, of the universal consciousness, then he becomes part of god.

Unless this experience happens you will have to come back again and again into the body. The body is just like a school: if you fail you have to go back; if you pass then there is no need to go back.

My observation is that everyone can pass in this experience, everyone has the potential, we just never try to actualise it. Now this has to be your goal.

A man who has never known meditation goes on thinking about himself as a very small phenomenon. From the outside man looks very small -- the body is a small thing, compared to the earth it is so small. The earth itself compared to the sun is very small. The sun is sixty thousand times bigger than the earth, so compared to the sun we are just like such small dust particles, almost invisible. But the sun is not very big really. There are stars with which in comparison this sun is just a dust particle.

So what are we as far as the body is concerned? -- so small that it is impossible even to conceive that things can be smaller than we are. We are almost like electrons: invisible, just hypothetical, nobody has seen them.

There is a beautiful story written by Bertrand Russell -- he has written a few stories, and when a man like Bertrand Russell writes a story it is not an ordinary story.

A great theologian dies, and of course in his heart he thinks that he will be welcomed by god. He reaches the doors of heaven but he is very shocked: the door is so big, he cannot completely see where it ends. He goes on knocking and knocking and he feels, 'On such a vast door -- I cannot see where it starts or where it ends -- my knocks are like a small ant knocking on the church door.'

Millions of years pass, then a janitor opens a window in the door and looks down. He searches very carefully to see who is knocking at the door and then he finds this tiny theologian. The theologian thinks he is god, and he says, 'My father, have you recognised me or not?' But he is very afraid whether or not his voice can be heard by this man -- he is so far away. He shouts as loudly as he can.

The janitor says, 'Excuse me -- I am not god the father, I am just the janitor. As far as god the father is concerned, I have not seen him. He is so big and I am so tiny in comparison to him, I have not seen him yet. I have not even seen anybody who has seen him, because the people who have seen him are very big. They have millions of eyes.'

'I ask admission' said the theologian, because I am a good man and devoted my life to the glory of god.' 'Man?' said the janitor. 'What is that? And how could such a funny creature as you do anything to promote the glory of god?'

The theologian is astonished. 'You can't be ignorant of man. You must be aware that man is the supreme work of the creator.'

'I am sorry to hurt your feelings,' said the janitor, 'but what you're saying is news to me. However, since you seem distressed you shall have a chance of consulting our librarian.'

The librarian is huge, like a mountain, and has ten thousand eyes. 'This,' says the janitor, 'says that it is a member of a species called man which lives in a place called earth. It has some odd notion that the creator takes special interest in this place and this species.'

'Perhaps you can tell me where this place is that you call earth,' says the librarian.

'It is part of the solar system' says the theologian. 'And what is the solar system?' asks the librarian. 'The solar system is part of the Milky Way' says the theologian. 'And what is the Milky Way?' asks the librarian. 'The Milky Way is one of the galaxies' replies the theologian.

The theologian was losing all hope. He thought he would be welcomed and god himself would be waiting at the door. More inquiries are made and a clerk concerned with the galaxies is called in. Several years later he returns with more information about this particular galaxy. At this point it is all such a shock to the theologian that he wakes up. He had not really died, he was dreaming. He wakes up, he is completely perspiring, and from that day he forgets all about his religion. That dream shattered all his religion, his spirituality. Now he knows, 'All that is nonsense, my own creation, my own imagination.' It is a beautiful story....

Man is very small, but only from the oustide. If you look at man from the inside, he is as vast as the

whole existence itself. But we have never looked from the inside, that's why everybody suffers from some kind of inferiority complex.

Meditation frees you from an inferiority complex. And except for meditation, nothing can make you free from an inferiority complex, no psychological analysis can help. At the most psychologists can help you to create another fiction -- that is the superiority complex. But it is as stupid as the first one, in fact more stupid than the first one. The first one has some reality about it; the superiority complex is simply fiction, pure fiction.

A meditator neither feels inferior nor superior, he simply feels he is no more, only the vast existence is, the whole space is. He becomes part of it, he is immersed in it, he becomes oceanic. And to feel that vastness is the greatest bliss in life. It is also freedom from fear, it is also the ultimate truth.

So put all your energies into meditation, into awareness, so that you are able to look at yourself from the inside. Meditation is the mirror,,the real mirror which will give you your original face.

The Golden Wind

Chapter #17
Chapter title: None

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Mind lives in doubt. Doubt is the climate which is absolutely necessary for the mind to exist. In the same way trust is the climate in which the heart grows; they are polar opposites. If one wants to live in the mind then one has to go on increasing one's doubt. Then the whole effort should be how to sharpen doubt, how to make it absolute so that there is no way to come to any conclusion.

Science depends on doubt because science is a project of the mind; hence science never comes to any conclusions. At the most it comes to hypothetical conclusions. And whenever a conclusion is hypothetical it is not conclusive. It simply means for the time being we will sharpen our doubt more and then we will have to change it. So science is always approximately true, never exactly true. It cannot claim truth -- that is not its territory.

Religion is just the opposite of it: it functions through trust, faith. It is a totally different approach towards life. It is an approach through love. That's why religion comes to conclusions and it helps a person to become centred, to relax, to rest. With a hypothesis you can never rest, you can never be at ease. You know that it is only a hypothesis, tomorrow it is going to be changed -- how can you make your home on such shifting sands?

Science can never be a shelter for man. It can give you more comfort, convenience, a better standard of living, but it cannot give you a better quality of life -- that is impossible. That can happen only through religion, because it helps you to feel at home, it gives you something certain to live for. It gives you a rock to build your temple upon -- and that rock is trust.

As your trust grows, your bliss grows; as your doubt grows, your tension grows, misery grows. Doubt ultimately ends in anguish and anxiety. That's why the scientific approach is bound to drive people crazy; it

is driving the whole world crazy. And remember: I am not against science at all, but I would like man first to be centred in the heart and then to use science as a means. It can never be the goal, it can never be the end. It can only be a good servant, never the master.

Love has to be the master, doubt has to be its servant, then everything is in its right place. Otherwise doubt becomes the master and it starts encroaching upon the territory of love and trust and it goes on destroying everything. It is like cancer if it becomes a master. It has to be put in its place.

I am not against it, it has to be used. Science has to be used for human comforts, convenience. It can give many benefits to humanity. But it never be enshrined as a god. That is not its business but that's what science has been pretending to do. That's why the whole of humanity feels is a desertlike situation where all meaning has been lost, he has become insignificant, worthless. At the most you can drag, but you cannot dance.

Through trust comes dance, celebration, bliss, benediction.

Sannyas means a change, a radical change from the heard to the heart, a jump from logic to love.

Just as the farmer has to work with the seeds and the soil and the water and the sun, a sannyasin also has to work in the same way in the inner world. His interiority, his subjectivity, is his field, his farm. He has to sow seeds of meditation, of awareness, of consciousness. And he has to work hard. He has to work hard, only then one day can those seeds start growing and one see the inner world flowering and becoming fruitful.

Ordinarily man's inner world remains a desert. It can become a beautiful garden. All that is needed to make it a garden is provided at your birth; all that is necessary is given to you. It if you keep the seeds locked in a treasure box they don't become flowers. If you never take any care of the inner, if you never look at the inner, nothing is going to happen there. Attention is needed.

It has been found recently that attention is one of the most important ingredients for any kind of growth, outer or inner. A child needs the mother's milk, but even more than that he needs the mother's attention. If the mother only gives him nourishment for the body and takes no other care, if the child feels neglected, ignored, his growth is stopped. He loses trust in himself, he loses confidence, he loses the very purpose of life. He starts feeling he is useless, he is not needed. To be needed is the greatest need. Without it, without its cosy atmosphere nothing can grow.

They have found that even with plants... you can put two plants of the same size int he same soil you can give them the same nourishment -- manure, chemicals, everything -- with no difference except one: with one plant be loving and very caring, and with the other just be a nurse.

With one be a mother, with the other just be a nurse: give all that is needed but no attention, no caressing, never a 'hello'. And with the other plant chitchat a little, hug it a little, kiss it. And you will be surprised that the plant that has been given attention grows faster. In fact within weeks it will be double the size of the neglected one, it will bring bigger flowers and bigger fruits.

Although it cannot speak, it cannot say to you thankyou, this is its way of thanking you. Those bigger flowers and bigger fruits are enough proof that the communication has happened, that the plant has felt deep down that there is somebody who cares.

The same happens in the inner world: if we remain deserts *we* are at fault. We have not taken any care of it, we have never even bothered about it.

Sannyas means the beginning of a new care in your life, becoming attentive to your inner needs. And the most important thing is attention: pay more attention to your own centre. Whenever you have time close your eyes to the whole world and forget all about it. Shower your centre with all your attention, care, love, and soon you will see flowers coming up. It is a kind of gardening, a kind of farming, and it brings tremendous joy because when you come to see the flowers of consciousness you know that life has not been a wastage, that you have not missed the opportunity, that you have used it.

Man ordinarily lives in a state of unconsciousness, he lives almost in a kind of sleep. Only in a very minimal way is he aware, and even that not the whole time; only in emergency situations. If somebody suddenly comes with a knife to kill you, then for a moment you are alert. Then you will see what I mean when I say man lives in sleep. Suddenly you will see a change: you are no longer as sleepy as you were just a moment before, a great alertness has come. You are shocked. All your thinking disappears, all your dreaming disappears, the fantasies that continuously go on and on stop. For a moment the whole mind stops, there is a blank, an interval. In that interval you are alert.

George Gurdjieff used to say, and he seems to be very close to the truth, "I have observed hundreds of people and my feeling is that if a person can attain a few seconds of awareness in his whole life, that seems to be more than enough." A few seconds -- even those few seconds are not available.

We live like robots, machines. We go on doing things, and efficiently too, but that does not prove that we are conscious. In fact all machines are efficient and robots can do almost every kind of thing that you are doing; computers can do things better, more efficiently and more quickly.

Now they say that in the next century there is going to be trouble because there will be many robots. They may be already around, but you don't recognise them. They will look just like you. They will talk like you and they will be very efficient and very healthy, they will not fall ill.

Machines are machines -- they will remain young longer, they will be more powerful. Only once in a while when something mechanical goes wrong will you recognise that it is a machine, not a real man. For example, the battery runs down... The robot was making love and suddenly he says 'Grrrgrrrrgrrr'. The woman will become afraid -- what is happening? He cannot speak; you may have to look into his pockets and find out what number robot he is, what computer has to be enquired about for him, and what has to be done and what workshop he has to be taken to. They will carry small identity cards and numbers for emergency situations. Or you will have to plug him into the electricity so that he comes back to normal.

Otherwise it will be difficult to make any distinction. They may already be around -- they may be sitting here! If somebody goes 'Grrgrrr'... Be watchful!

Man, as he has existed for centuries -- the common man, the ordinary man, the mob, the crowd -- is mechanical. It is only through consciousness that you can go beyond this mechanicalness. And that is the real birth, then you become twice born. Through your parents you are only given a biological birth, not a spiritual birth.

The spiritual birth is possible only through the master. Hence in the East we have ancient scriptures which say that it is easy to pay all your debts to your parents, but it is impossible to pay the debt to your master. And it is true because the parents have given to you only a biological birth, and in fact they have not given you anything consciously. They were not even thinking about you. You are just an accident to them, they were not waiting for you. They knew nothing about you -- how could they have waited for you? They might have been just attracted to each other by a biological pull, by something like gravitation, and out of that pull you were born. In fact you are just accidental in that way.

But with a master a totally different journey begins. You are given a birth, a new birth, a new dimension: the spiritual dimension. And it is given very consciously, very deliberately.

The whole work of the master upon the disciple is to bring him so some consciousness of his self, of his being. That's what sannyas is all about: an effort to make you conscious, to help you to rise above your biology.

People live as biological units and die as biological units. Very few people have attained to their spiritual selves, and those that do are the only real men. Everybody has the potential but people never work on it, so it remains just a potential and it is lost.

It can become actual. So make it a point that from now onwards your whole life will become a concentrated effort to become more and more conscious. And as glimpses of consciousness start arising in you, you will be surprised: bliss follows each moment of consciousness. As consciousness deepens, bliss deepens. Bliss is the consequence, the by-product, of being conscious.

Pleasure is animal -- and many people live at that level. They look like human beings but because pleasure remains their only goal... It may be through sex, it may be through food; those two are the most basic sources of their pleasure, and they are interchangeable too: if they repress their sexuality, they start eating more; if they become too involved in sexuality their fatness disappears, they eat less.

Ninety-nine per cent of people live at that level, which is not better than any other animal. And animals can be forgiven, but not man, because animals can't do anything about it and man can do something about it. He has the capacity to rise above it.

Human beings don't even become human, what to say about divine? Happiness is human. Very few people know the distinction between pleasure and happiness. They go on thinking that pleasure is happiness -- it is not. Happiness is something far superior, far more refined.

Sex is animal, but then it is pure lust, a gratification of a bodily need. It is physiological, biological, nothing more than that. Love is human. Love is far higher than sex. Sex may be one part of it, and that too, not necessarily. You can have a non-sexual relationship and a very joyous relationship -- you can have a

friendship which may be even more satisfying than any sexual relationship, far more deep-going, far more ecstatic; and sex can be a part of it, but only a part. There is much more in love than sex. And whether it is a part or not, the moment your being becomes love-full, it transforms the very nature of sexuality too. Then it is not biological, then it is more of the nature of play. It has nothing to do with reproduction, it is just enjoying the company of the other. One of the dimensions can be sex, and that too, not necessarily.

And then in happiness there are many more things which animals are absolutely incapable of enjoying: poetry, painting, music, sculpture. A thousand and one things are there -- the whole world of art and aesthetics. And you can see in music also, music that really belongs to the animal part of you. Particularly the modern music, jazz and pop music, belongs to the animal part of you. Classical music has a totally different dimension. Beethoven or Mozart or Wagner -- they take you into a totally different world.

And eastern classical music takes you even higher because it is part of meditativeness. It almost touches the divine. It was born in the temples, it was born in the monasteries. It was born through sannyasins, not through ordinary people but through people who were tremendously meditative. It came out of their meditation. They had heard something fo the celestial music and they wanted to bring something to humanity. Their music represents something celestial -- something of it, a reflection. It is a far-away echo, but still; a reflection of the moon is a reflection of the moon: it is a reflection but somehow it represents the moon, gives you a glimpse of the moon.

Bliss is the highest dimension of joy. the first is pleasure -- that is animal, the second is happiness -- that is human, and bliss is divine.

Sex is animal, love is human, prayer is divine. In love there may be sex, there may not be. In prayer there is no possibility of sex, is simply disappears. Hence tantra cannot be understood by ordinary people; they are bound to misunderstand it. It is prayer. It has nothing to do with sex. Even making love has nothing to do with sex. When it becomes a meditation, a prayer -- just the melting and meeting and merging of energies in a prayerful mood. It is not even fun or play, it is devotion.

Bliss is the goal because only in blissfulness do you touch the highest peak of your being, you come to your total realisation. Man is a three-storeyed building. The ground floor is animal. And it is good, nothing is wrong in it; I am not against it, but I would like everybody to know something of the higher. Let the lower be the base, but don't remain confined to it. The second floor is human and the third floor is divine.

In knowing bliss one comes to know one's godliness, one is a god. And unless this is realised, remember: life remains unfulfilled, it remains a deep frustration, a discontentment. When you have reached your ultimate peak, only then is there contentment, peace, silence, a deep satisfaction that one has arrived.

Gold has always been symbolic, both in the East and in the West. For centuries alchemists have talked about it, and they have been very much misunderstood because people thought that they were talking about real god. They were talking about gold only as a metaphor.

Man can become gold, he has all the chemicals needed for that transmutation, but those chemicals have to be mixed in the right proportion, heated in the right way to the right degree. Only in a mystery school is that possible. It is the world of inner chemistry. And the moment everything inside you is put in the right place a great harmony arises.

Ordinarily a man is like an orchestra in which there is no leader, no guide and everybody is playing solo. Although it is an orchestra everybody is playing solo according to his own ideas, not bothering about others, what they are doing, not making any effort to bring a harmony; hence the noise, hence the craziness inside, the insanity. Almost the whole of humanity is insane. Of course people differ in degrees: a few people are more insane and a few are less, but a difference of degree is not much of a difference.

Only very few people -- once in a while a Buddha, a Lao Tzu, a Basho, a Jesus -- only very few people have been able to become guides of all their elementary forces and have been able to play, not solo, but to become part in an orchestra. These few people who have been able to bring some accord into their beings have known the ultimate truth.

That's what is meant by gold. It is the most precious metal, hence it became symbolic.

The man who knows what to do with all his elementary forces becomes gold; his life becomes really precious. Each moment is so inestimably valuable, each moment is such a gift that one cannot be thankful enough for it. There is no way to show our gratitude to god. His gift is of such immense proportions that we don't really deserve it. He has given it out of his abundance.

Knowing this accord, feeling this accord one becomes blissful. And out of that bliss arises a thankfulness towards existence. That thankfulness is prayer.

The Golden Wind

Chapter #18
Chapter title: None

18 July 1980 pm in Chuang Tzu Auditorium

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Misery is a by-product of being unconscious, unaware and in the same way bliss is also a by-product, a by-product of being conscious, alert, watchful, vigilant. These two alternatives are available to man: either he can live in an unconscious mechanical way or he can live with a deep awareness of each moment, each act, each thought, each feeling.

As you start becoming aware bliss follows of its own accord. Everybody wants to attain to bliss but nobody tries to be aware. That's why people desire bliss and still remain miserable. It is not possible to achieve bliss directly.

You can achieve vigilance -- that is possible. That's the whole art of meditation, the whole secret of religion. And then bliss follows. Jesus has a tremendously beautiful saying. He says 'Seek ye first the kingdom of god then all else shall be added unto you.' Don't be bothered about anything else. People are worried about everything else except the kingdom of god -- and that's why they remain failures. They are interested in attaining the fragrance but they are not interested in growing the rose bush, in growing flowers. How can they achieve fragrance? It is impossible.

Grow the flowers, plant the seeds for flowers then one day, fragrance comes. It is a natural phenomenon, it is inevitable; you need not worry about it.

Be watchful, and you will be surprised: in the same proportion bliss is going to happen, and without any other effort on your part. Go on making efforts in the direction of being aware.

Man cannot be virtuous unless he is blissful. In the past religions have been teaching just the opposite; hence the failure of the old religions. All religions have failed. Humanity has not become religious at all. After thousands of years of teaching, nothing much has happened. Only very few people have been really religious -- a Jesus, a Buddha, a Krishna -- just people who can be counted on fingers. They can be thought as exceptional. They just prove the rule: that millions of people have remained absolutely irreligious. Something has gone wrong basically; religions have been teaching something fundamentally wrong.

They have been telling people: be good, first be virtuous be moral and then you will be rewarded with bliss. That is not so, that is just the opposite of the truth. Be blissful and you will be good. A person who is blissful cannot be bad to anybody, he cannot do wrong -- it is impossible. When you are blissful you share your bliss with people. And that's what good is, virtue is: sharing your bliss. When you are blissful you become a blessing to others; when you are miserable, how can you be a blessing to others? Even if you intend to be a blessing you are not going to be a blessing, you will be a curse.

And that's what one can watch and see. I am not talking about any theoretical phenomenon: everybody wants to help but everybody harms. Parents want to help children; their intentions are good but the outcome

is not good. The teachers want to help the students; the universities are there to create better citizens but nothing happens. The churches, the priests, the temples everywhere are trying to make life more beautiful -- it goes on becoming more and more ugly. And I am not doubting their intentions, I am not saying that their intentions are wrong; their intentions are very good but very unscientific. They want you to live long and they go on giving you poison.

Their desire is good but what they do is not good, it cannot be good. They *are* miserable, so anything that they do brings misery to others. We can only give to others what not we have already got; vice versa is not possible. You cannot give bliss if you are miserable, and you cannot be helpful if you yourself are living in a dark valley, in darkness. When you are full of light, when your whole being is full of blissfulness, naturally, whatsoever you do brings joy to others.

And blissfulness comes through meditation, not by being virtuous. Meditation brings bliss, bliss brings virtue: this is the fundamental law.

Nothing else makes a man victorious except when he becomes blissful. Money, power, prestige, fame -- nothing helps to be victorious. The real victory consists of being blissful.

Alexander the Great is not the really victorious person; Jesus Christ is, although Jesus dies on the cross and Alexander dies as the most powerful person in the whole history of man, the greatest conqueror, the man who ruled the whole of the earth as it was known at that moment. But still he is not victorious. Deep down he also knew it.

On his deathbed he wept and he said to his friends, his generals, 'When you take my coffin to the grave, let my hands hang outside the coffin.' They were puzzled. They said 'That is never done. Why are you asking such an absurd thing?' He said 'I want to let it be known to everybody that I am going empty-handed. Let people see my hands. I am dying as a beggar. My whole life has been a wastage. I remained concerned with unnecessary, non-essential things. I have not done anything really worthwhile. I am dying ignorant of myself...' although one of his teachers was Plato, the direct disciple of Socrates, and the teaching of Socrates was carried down by Plato to Alexander and the whole teaching was based on a single fundamental and that was: Know thyself. He wept because he did not know who he was. That is the only victory, to know oneself, and in knowing oneself bliss arises.
In that very knowing you are showered with bliss.

Aurora means the dawn, the early morning when the sun is just about to rise, when the east has become red and the birds have started singing and the flowers are opening and the whole earth is getting ready to receive the sun. Exactly the same happens in the inner world with meditation.

The colour of sannyas is the colour of the dawn, the early morning sun. It represents the inner dawn. A man who has not known meditation lives in a dark night of the soul. He has not seen inner light. And if you are full of darkness inside your life is bound to remain miserable because all your actions will come out of your darkness; they are bound to be wrong. You are bound to fall here and there. Your whole life will be that of stumbling from one error to another error. That's what people are doing: moving from one mistake to another mistake.

As they grow old, their misery becomes bigger and bigger. They carry mountains of misery for the simple reason that they have not tried to bring any light into their inner source. And it is very simple to do it, people have just never been told to go in.

The vested interests are against it; they don't want people who are full of inner light. The people who are powerful -- the politicians, the rich, the priests -- are all against it, because a man who has his own inner light cannot be enslaved. You can kill him but you cannot enslave him. Basically he remains rebellious, because he cannot do anything wrong. Whatsoever the cost he will always do the right thing. He can risk his life but he cannot risk his light.

The powerful people became aware of that fact long ago; hence all their efforts are to prevent every child from entering into his interiority. The schools, the college, the universities, the churches -- they all exist to make people extroverts. That is a subtle strategy, a spiritual exploitation and oppression.

My effort here is to create rebellious souls, people who have their own intelligence and who are ready to live according to their own inner light, even though they have to sacrifice their whole life for it. Even a single moment of absolute freedom is more valuable than a long life of slavery, because in that single moment of intensity you come to know god.

Man without meditation is homeless, he has no refuge. He is just like driftwood, accidental -- goes on living from one event to another event, not knowing why, not knowing from where he comes, where he is destined to go, why he exists, how to exist so that you can know the truth of your being and the mystery of life. Without meditation everything remains closed. Meditation is the key. And just as a simple key can open a complex lock.... Mind is like a complex lock and meditation is a very simple key but it can open the complex lock -- and behind the mind is the real treasure.

Once you can enter and by-pass the barrier of the mind, you are in for a great surprise; you are carrying the very kingdom of God within you. And to know it is to know one's real home. To know it is to become part of the mystery of existence. To know it is to know deathlessness, eternity. Once it is known, then your ordinary life is no more ordinary; it becomes full of grace, beauty, music, celebration.

By becoming a sannyasin you are taking a vow to enter into the world of meditation. Now all your efforts should be concentratedly centered on a single point: how to be more meditative, more aware, more conscious. And once you pour all your energies into one direction it starts happening. All that is needed is intensity and passion.

Sannyas has to be a love affair so that you can put your total energy into it. Then things start happening on their own.

Heather is a wild shrub, with thousands of flowers, very long-lasting.

So is meditation, with only one difference: it is also evergreen, it is also wild, but its flowers are not only long-lasting, they are everlasting. Once attained they are yours forever, for eternity, because meditation means transcending mind.

Time is part of mind. The moment you transcend mind, you transcend time too; they disappear simultaneously. And when time disappears you know eternity. Eternity is always now, it is always present; it never becomes past, it is never future. There is no past, no future, there is only the present.

Present in fact is not part of time. Time is past and future. Present is eternity, just touching the periphery of time. That's why you cannot hold the present moment, you cannot pinpoint it. The moment you say 'It is,' it is no more; it only touches it. The moment you become aware of the present it is already past. Either it is in the future -- then you have to wait for it: it is coming, coming, coming -- either it is coming or it is gone. But you cannot catch hold of it while it is there -- it is just a touch.

We live in the past and the future if we live in mind, and both are non-existential. Past is no more, future is not yet. That's why our life remains almost non-substantial, the same as dreams, made of the same stuff as dreams are made of. The reality consists only of the present. When you move beyond the mind you start living in the present.

And the beauty of being in the present is immense, inestimable, inexpressible, indefinable. Words like 'truth', 'god', 'nirvana', 'enlightenment', are just ways of expressing the inexpressible. But in fact it remains unexpressed. These words are just like fingers pointing to the moon. Don't become too interested in the fingers. Look at the moon and forget the fingers.

Being here with me your whole effort has to be that of meditation. And meditation means a jump from the mind into the no-mind, from thought into no-thought, from noise into silence, from constant movement in the mind to a deep stillness of the heart. And suddenly, you enter into the evergreen world, with millions of flowers -- flowers of eternity.

That's exactly the meaning of the word 'paradise'. The word 'paradise' comes from the Persian, 'firdaus'. Firdaus means a garden full of evergreen trees, full of ever-blossoming flowers. It has lost its meaning in English but it is rooted in the word 'firdaus': a walled garden.

There are a few animals in the world -- the bear is one of them -- which know the art of going into hibernation. Frogs know it: after the rains they simply disappear, they move into the earth and lie down there almost dead. They don't breathe, they don't eat. They go into a kind of suspended life; for eight months they will remain in that same suspended coma, dead and yet not dead. Dead in one sense, because they are no more breathing, all functioning has stopped, but they are not dead in another sense! because as the rains come again, they will be revived.

In Yoga there are a few exercises which can make a man perform such things also. There have been yogis who practise such things. In fact, they have nothing to do with religion, of no intrinsic value, but people are very much surprised, because if a yogi goes into the earth for six months or nine months, lies down there and then comes back alive again it seems like a miracle.

Once it happened in Egypt, in 1880, a man performed such a miraculous feat. He went for twenty years; it was the longest record. But people forgot to take him out after twenty years. Twenty years is a long time; the people who had put him into the earth had died. He remained buried under the earth for forty years. Looking into some old records a librarian came to know about this fact, that a man was lying buried in a certain place. People had forgotten about him and he must be dead by now because it was 1920. He was to be dug out in 1900 -- twenty more years had passed...

The place was searched and the man was found. When he was brought out he was almost dead. But he was massaged according to the instructions he had given forty years ago. It was on record what you had to do: you had to massage and give him a bath. All the things were done and he lived for three more years!

That is the longest record, forty years, of remaining in suspended life, neither dead nor alive.

The bear is also capable of doing it, particularly the bears that exist in Siberia, because when it is so cold that they cannot move they go under the ice and they lie down there, frozen, for nine months. Only for three months is it worth living, otherwise it is impossible to live. Hence the bear has become the symbol of resurrection.

Man can be reborn through meditation, he can have a new life. The ordinary life is not much; it is just so-so, lukewarm -- somehow we are alive. It is a suspended kind of life. A Buddha lives because he lives with such totality, such intensity, with such awareness. Ordinarily people simply go on making empty movements, empty gestures. They appear to be living but they are not really, not authentically. Not knowing at all what they are doing, they go on doing things, almost under a kind of natural hypnosis. Whatsoever their instincts tell them they go on doing. They will reproduce children just as their parents reproduced them, not knowing exactly what they are doing and whether they should do it or not... Some biological urge forcing them. They will reproduce children and they will die. And their children will go on doing the same thing for centuries to come.

Each generation repeats the same mechanical pattern. It is through meditation that one can escape from this prison of biology, from this prison of mechanical, repetitive life and can be really reborn.

Mind is always old. Even a one-day-old child has a one-day-old mind, because mind means the past. It accumulates the past; it is accumulative it goes on accumulating experiences and everything that happens. It is always old and it goes on becoming older and older. But the heart is always young; it never accumulates, it is non-accumulative. It lives in the moment. That's why the mind and the heart are never in agreement, they cannot be in agreement, because the mind talks about the past and the heart wants to live spontaneously, right now.

The mind always gives advice, tries to be very wise, calls the heart a fool, mad, and all kinds of names, but the heart never becomes wise in that sense; it remains a fool. And it is good that it remains a fool, it is good that it never becomes old, because that is the only hope for man. That is the only door to know reality, because reality is in the present.

Mind can never know anything about reality. It can have no encounter with reality. The past is always standing in between like a wall, and the wall goes on becoming bigger and bigger every day. That's why children are more alive, more spontaneous, more beautiful, more joyous than old people. Old people become too experienced and everything that is spontaneous is not possible for an old man. He has a condemnation for it; he has a thousand and one opinions about it.

The mind calls love mad. Out of its experience, observation, knowledge, it creates a false kind of love it calls marriage. Marriage is an invention the mind. It is a very poor substitute. It is an institution. It is more utilitarian, certainly; it has more economic value, it is more marketable, it is more worldly. Love looks mad, but it is love that gives you feel of being alive, not marriage.

And it is the same about anything else. Christianity, Hinduism, Mohammedanism -- these are mind things. To be with Jesus is a heart thing, but that is possible only when the master is alive. To be with the pope is a mind thing. He has two thousand years of heritage. Jesus was a madman; no rabbi followed him, no knowledgeable professor followed him, but simple people: carpenters, fishermen, prostitutes, gamblers, drunkards -- these type of people who are really simple and in a way more spontaneous. A prostitute is a far more alive being than a rabbi. I respect a prostitute more than a rabbi, because a rabbi is absolutely dead.

Mary Magdalene was far more alive -- she could see the beauty of Jesus. But the head-priest of the great temple of Jerusalem could not see: he thought 'This man is simply dangerous, a madman collecting other mad young people and trying to destroy the whole social structure.'

It was mind crucifying the heart when Jesus was crucified. That has always been so and that will always

be so. Only the heart can move into meditation, only the heart is the hope. There is only one hope for man: if he moves from the head to the heart, starts listening to the heart and follows the heart. It is risky: everybody will condemn you, everybody will think that something has gone wrong, that you have gone cuckoo. But that has always been so: the people who had been with Buddha were thought to be cuckoos and the people who are with me are bound to be thought to be cuckoos. But to be a cuckoo with a Buddha is a blessing!
So feel blessed!

Bliss is poetry. It is not science, it is not logic, it is not mind, it is not prose. It is art, it is dance, it is music, it is love: it is poetry. And one has to learn the ways of being poetic; they are totally different. In the world mathematics is needed, not music; logic is needed, not love. So the world teaches you to be logical, but logic destroys your love, which is far more valuable because it is through love that you will know god. It is through being poetic that there is a possibility of knowing the beauty of existence. It is tremendously beautiful, but we need a different perspective to see the beauty, a different vision, a different approach, a different context altogether.

Ordinarily, what we have been taught is not poetry. We have been brought up in a very calculative way. We are being made to be cunning and clever because that is what succeeds in life, that's what helps you to achieve ambitions. You are brought up in such a way that you can go on power trips -- and reality is not a power trip, it is not an ego trip.

One has to put aside the ego and all the calculating and cunning ways. One has to learn something of the aesthetic sense; one has to be more sensitive, more in tune with existence. That's what I call poetry.

I don't mean that you have to read Shakespeare and Milton and Shelley and Byron. When I say poetry, I mean that you have to be in a love affair with life; it should not be calculative. You should be more open to the wind, to the sun, to the rain. You should be more full of wonder than of knowledge; you should live in awe.

Each moment should be a moment of awe, of wonder. Looking at life with the eyes of a child, the whole world becomes god-full. If your heart is full of wonder, then the world is full of god; if your heart is calculative and cunning, god disappears from the world, god dies. Then you live in a godless world, and living in a godless world is not worth living at all. Life loses all significance altogether. It becomes absolutely mundane, a commodity -- and that is the ugliest thing that can happen to a man.

My sannyasins have to live a beautiful life; a life of grace, of poetry, of music and celebration. Dance, because it is through the dance... sing, because it is through singing... that you will become vulnerable to god, open to god. It is not a question of argument, it is not a question of proofs, of philosophy or theology.

The word 'love' defines sannyas precisely. And a heart full of love is naturally full of poetry. To live life in poetry is to be a sannyasin.

The Golden Wind

Chapter #19
Chapter title: None

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Misery is something like going downhill: it is so easy, no intelligence is needed, no work upon yourself is needed. You can simply go on rolling down, under the influence of the magnetic field of the earth, by gravitation. But if you want to go uphill then intelligence will be needed, work upon yourself will be needed -- and not a hectic kind of work but something constant. One never knows at what point the breakthrough happens; one has just to go on hammering.

Sometimes it happens that you stop just before it was going to happen; just one more step and the goal would have been achieved. So one has to go on -- it is unpredictable. Because it happens differently to each person, there is no way to predict it. A few people need a little effort, a few people a little less; it depends on many past lives. If you have worked upon your inner being in your past lives, that work is never lost, it remains with you. Whenever you start working again for your spiritual growth, it becomes a stepping stone.

But there are people who have not worked at all. They may be just beginning in this life, this time. A few may have worked hard enough and just a little crust is left to be broken; and a few may be carrying big hard walls of ego -- they will need constant hammering. But one thing is certain and predictable, that if one goes on working it happens, it is bound to happen, it is inevitable. One has to be patient and industrious, only then can one rise above misery.

Millions of people are miserable it needs no effort, and very few have attained to bliss because very few have put their energies together and worked hard, patiently, without bothering about the result, without hankering at all for the result to be quick.

Bliss is not like a seasonal flower; it can't be quick in that way. It is a big huge thing; it takes its time; its course.

The miserable person is miserable because he has not sharpened his intelligence. He allows dust to gather upon his intelligence, and intelligence is like a mirror, if you allow dust to gather upon it, it loses its essential quality of being reflective. It functions like a mirror no more. And when dust is too thick you completely lose track of the mirror, you even forget all about it. And that's how people have been livings they allow the dust to gather. That's what we call past, memories. And when I say memories I mean psychological memories, not factual memories. Factual memories are perfectly good; they are simple information accumulated by the brain.

Psychological memories... Somebody insulted you twenty years ago and it is still there, it still hurts. It still affects you. If you see that person you can't see him as he is; that hurt stands between you and him. It affects your visions you look through that feeling. It may have become absolutely unconscious. You may say 'Hello' to him and 'How are you?' and you will even smile. but if you watch and observe your smile you will see there is some feeling which is holding your smile back, which is poisoning it. You say 'Hello', but reluctantly it is simply formal, it has no heart in it. You enquire how he is because it is part of etiquette, mannerism, but you don't mean it, you are not interested at all. In fact, deep down you are still wanting to take revenge. And if some opportunity arises you *will* take revenges you have not forgotten, you have not forgiven.

These psychological memories accumulate on the intelligence like dust and they don't allow you to see reality as it is Otherwise it is blissful, tremendously blissful. Each moment can be an ecstasy. you just need a bright mirror to reflect it in its totality, in its intensity. Then each moment brings so much grace of god, it is immeasurable; we cannot be thankful enough for it. But very few people become aware of the beauty of existence, of the beauty of people, of the grace of the animals, of the green and the gold of the trees, of the redness and liveliness of the flowers. Very few people are aware of the music of the rain falling on the roof, the song, the dance of it...

And because they are not aware of it all they remain imprisoned in the very small dark hole of their psychological memories, which is just like a tunnel, very dark, and it accumulates all kinds of negativities.

A person may have done a thousand and one good things for you and you will not remember, but if he hurts you once *that* you will remember. He may have been a friend for years, may have done many things for you -- they will all be effaced, erased completely by a single thing that you think is wrong. It may not be

wrong at all. He may not have done it knowingly, he may not have wanted to do any harm to you. It may have happened by chance, or it may be just a wrong interpretation on your part. But just a single wound is enough to destroy all that the person has done... as if we are hankering to collect all that is negative, dark, ugly.

We don't collect flowers, we collect thorns -- this is the stupidity of human beings and hence the hell. Hell is not somewhere else; we create it. And heaven also is not somewhere else; we can create. We have as much capacity to create heaven around our being as we can create hell. It is the same energy which accumulates flowers, which accumulates thorns. It is the same being; just a little different perspective, just a little change of understanding, of looking at things, and the whole world changes.

Sannyas is nothing but that little change. It is a very small thing but it makes a lot of difference. It transforms the whole vision. It creates a totally new existence for you and then life is a joy.

A sannyasin has to live life joyously. He has to transform small things into great rejoicings. He has to transform the mundane into the sacred.

I am not against the mundane. I am all for transforming it because it contains the sacred. The old religions were creating a division between the mundane and the sacred. I don't create any division. The change is not needed on the outside; you are not to leave the marketplace and go to a monastery. The change is needed in your way of seeing. Then the mundane becomes sacred, the marketplace becomes more beautiful that any monastery can be. And that is *real* work.

I am not an escapist and I am against all religious attitudes which are escapist. I believe in life and I believe in living life totally, but it can be lived in such a beautiful way that slowly slowly matter disappears and there is only godliness surrounding you. And that is truth, that's how it is.

Meditation is the only experience that gives you solid proof of god's existence. Logic is of no help. Philosophy cannot produce a single proof although for centuries philosophers have tried -- but all in vain. They have made very articulate, complicated theories, theologies, philosophies, trying to prove god -- but they have all failed. All their proofs are, without any exception, childish and rooted in some flaw, in some fallacy. They can befool only people who want to be befooled, otherwise anybody of ordinary intelligence can see that all their arguments are fallacious.

For example, all the philosophers of the world have tried to prove that god is a must because existence needs a creator. Now this is good if you are talking to small children, otherwise it is stupid. If creation needs a creator, then the creator itself will need a creator in its own turn. And then you fall into an infinite regress: A creates B. B creates C, C creates D -- where is it going to end?

Hence a man like Gautam Buddha simply said 'Forget all about this nonsense. The whole metaphysics is nonsense,' he said. And he has a great insight about that thing; he says 'Don't argue about god, don't ask about god, because there is no way to prove *or* disprove.' He simply puts aside all arguments, for and against. He says 'Rather put your energies into meditation and then see whatsoever is. There is no need to believe -- when we can experience, why believe?'

And that's precisely my approach too I don't want you to believe in god, I want you to know that which is -- and that is godly.

You may not come to know god as a person because there is nobody as a person, but in meditation you will certainly come to know existence as divine, as godly. The *quality* will be felt; you will see the whole existence radiant with godliness. In that radiance you are included. It is not that only others radiate god, you also radiate gods everything becomes part of a divine organic unity. But it is not to be believed in.

One need not be a theist or an atheists both are foolish. A really religious person is neither. He is an enquirer, he says 'I don't know but I am ready to enquire.' And the only way to enquire is meditation, because meditation takes you beyond thoughts. If you remain in thoughts you remain within the boundary of philosophy; when you move beyond thoughts, you go beyond philosophy -- and that's where religion begins. Where philosophy ends, religion begins; where mind ends meditation begins. And meditation is the only religious phenomenon. Remember it: the only, hence it is the only door towards godliness, the only bridge.

It is only through meditation that you become a servant of god. The moment you know the godliness of existence you naturally become a servant. It is not something imposed upon you by somebody else, it is out of your love for existence.

Meditation is golden. Gold represents the highest peak of consciousness in man; it is an alchemical

symbol. Alchemists were known all over the world as people who were interested in changing the baser metals into gold. Really they were interested in changing the baser energies of man into golden energies.

Man comes with many energies but in a raw form; like diamonds just taken out of the mine. Only a jeweller can recognize them; to others they will look like ordinary stones. But once they have been purified, cut, once the unnecessary parts have been dropped and their hidden glory becomes expressed, then you know that it was not an ordinary stone; it was carrying a hidden treasure within it.

So is the case with every human being. Becoming a sannyasin means entering into an alchemical school. The whole effort here is to make gold out of you. We are born with it -- just a little cleansing is needed and it starts shining forth. And when one realizes one's glory then gratitude arises, and gratitude is prayer.

Meditation transforms you, and the ultimate result is gratitude, prayer. That is the fragrance of the flower of meditation.

How long will you be here?

I don't know.

Be here. There is no need to know -- be here. Real Italians never go back!

Love is the surest way to real victory but it is a very strange way, very paradoxical, because love begins in surrender and ends in victory. That's its paradox: love does not want to be victorious but it becomes victorious. Love wants to surrender, but surrender brings victory.

And the people who try to be victorious remain failures. They may become victorious in the eyes of the world but that is not true victory because death will take it away. True victory is that which even death cannot destroy.

Think of yourself as victorious only when you have gained something of immortality. Love gives you the first glimpse of immortality, love opens the first window beyond death. One who knows love is bound to know god sooner or later, one just has to go on deepening one's love.

Be in love with love itself, then victory is going to be yours!

Sannyas is a dance of bliss. It is not renunciation, it is rejoicing. It is not life-negative, it is a tremendous love affair with life itself. It is not the old idea of sannyas, monkhood. I am totally against the old idea. It has poisoned the whole humanity, it has made people's lives more miserable.

Rather than helping people to be blissful, it has been a curse rather than a blessing, for the simple reason that it created negativity in peoples' minds: life is wrong -- if you want to achieve god you have to renounce it; joys of life are not good, they are temptations from the devil -- you have to escape from all temptations of life. You have to go on shrinking, shrinking, you have to move away from all relationships, you have to live in a cave in the mountains or in a monastery.

It created so much fear in people that people became pathological. Those who escape, lived in utter misery. Their only solace was that people thought that they were saints and people respected them and honoured them. That was very ego-fulfilling, that was their only solace, otherwise there was nothing in it. Their life was like a desert, with no greenery, with no oasis at all. But it was a tremendously powerful ego trip. And people can do anything for the fulfilment of the ego; *any* absurd thing, any stupid thing, if it is ego-fulfilling they are ready to do it.

And if you look into the history of monks and nuns you will be surprised: in the name of religion they have been doing such stupid things all over the world, in the world, that coming generations are simply going to laugh at the whole idea of religion. It was so unintelligent, so stupid and mediocre, in fact insane. And the people who did not go that far also suffered because they could not enjoy life with totality. They could not escape -- they were not that extreme either -- but they could not live life with totality, with joy; their joy was poisoned. They lived in the world feeling guilty.

The people who escaped suffered because they became uprooted. They starved, they were undernourished because life is a nourishment, relationship is a nourishment. To be with people and to be in many loving relationships, friendships, is an absolute necessity to make your life rich. They became beggars, and the people who lived in life became very guilty; they started thinking they are sinners. The saints were those who had escaped. so of course, logically, the people who were not capable enough. courageous enough. thought 'We are not brave enough. We are guilty people, sinners, and we are going to suffer in hell.'

This is how the whole world has been dominated by the wrong kind of religion. It is good that the modern is getting freer every day of all that rubbish. But sometimes it happens that when you throw the

rubbish you can also throw the diamonds. You can throw out the baby with the bathwater -- that is the danger.

The old fools were doing one thing -- they were throwing out the baby and saving the bathwater. Now the new fools can do this -- they can throw both, but both ways the baby is gone.

My effort here is to save the baby and throw the bathwater. And if the bathwater can also be used somewhere in the garden, it should be used. There is no need to throw is it should be put to some use.

Life is not to be renounced but experienced, lived, loved, because it is only at the innermost core of life that you will feel the presence of god. Hence my sannyasins have to be lovers of life, and they have to be dancers, singers, musicians, poets, creators, because the fundamental of my religion is, if you want to come closer to the creative energy of existence you have to be creators yourself. That's the only way to come close to the creative energy, or call it the creator.
By your becoming creative, you start participating in god's creation.

Celebrate -- don't miss a single opportunity to celebrate. Go on searching for opportunities to celebrate. If you cannot find them, invent them, because the whole point is celebration, not whether there is a real opportunity or a fictitious opportunity -- that doesn't matter. What matters is celebration because it is through celebration that you will flower, that you will come to your higher peaks of consciousness, sensitivity, creativity.

It is the celebrating person who really lives others only die a slow kind of death. It takes seventy years for a few people to die, for a few it takes even longer, eighty, ninety -- they are slow diers. They don't know how to finish a job quickly; they go on and on, they go on dragging. There are many people who go on dragging posthumously; they should have died decades ago but somehow they manage. There are ghosts' -- there are the people who are ghosts, who live a posthumous kind of existence.

In fact it is near-about the age of four that people die -- then it is all posthumous existence, then they simply go on dragging. Just look at a child of three and you will see what liveliness should be, how joyous he is and how sensitive to everything that goes on happening around him, how alert, watchful; nothing misses his eye. And how intense in everything: if he is angry, he is just anger, pure anger. It is beautiful to see a child in anger, because old people are always half-hearted, even if they are angry they are not totally in it, they are holding back. They don't love totally, they are not angry totally, they don't do anything in totality, they are always calculating. Their life has become lukewarm. It never comes to that intensity of one hundred degrees where things evaporate, where something happens, where revolution becomes possible.

But a child always lives at one hundred degrees -- whatsoever he does. If he hates you he hates you totally, and he loves you he loves you totally; and in a single moment he can change. He is so quick, he does not take time, he does not brood over it. Just one moment before, he was sitting in your lap and telling you how much he loves you. And then something happens -- you say something and something goes wrong between you and him -- and he jumps out of your lap and says 'I never want to see you again.' And see in his eyes the totality of it'

And because it is total it does not leave a trace behind. That's the beauty of totality: it does not accumulate psychological memory. Psychological memory is created only by partial living. Then everything that you have lived only in part hangs around you, the hang-over continues for your whole life. And thousands of things are there, hanging unfinished.

That's the whole theory of karma, unfinished jobs, unfinished actions go on waiting to be finished, to be completed, and they go on goading you 'Complete me' because every action wants to be fulfilled.

But if you live totally, intensely, then you are free of it, you have lived the moment and it is finished. You don't look back and you don't look ahead. you simply remain herenow, there is no past. no future. That's what I mean by celebration. In a real moment of celebration only the present exists. And to be in the present is to be a sannyasin. and to be in the present is to be blissful.

Chapter #20
Chapter title: None

20 July 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Truth is achieved not by thinking, truth is achieved by a state of no-thought, because only when you are in a state of no-thought is there clarity. Thoughts are like clouds around you: they make your consciousness dim, unclear. When all thoughts are put aside, your eyes are clean. Then there is nothing to distort your vision, then you can see that which is -- and that is truth.

Truth is not a conclusion of mind but an experience of no-mind; hence philosophy cannot deliver truth; only religion -- because philosophy remains confined in the world of the mind. It goes on jumping from one cloud to another cloud. It remains in constant hesitation, unclarity, indecisiveness.

Philosophy is non-conclusive, it never comes to a conclusion; it cannot by its very nature. It is only religion that can help one to see. And seeing needs all thoughts to be put aside, good and bad, both. Seeing means you have to be as innocent as a child, knowing nothing. In that state of not-knowing, knowing happens, real knowing happens.

That's what meditation is all about: attaining to clarity.

It is only through bliss that one becomes a messenger of god. The moment you are blissful you become a vehicle, a passage for god to descends into the world. you become an opening for god to pour into the world.

Every blissful person becomes a blessing to the world because he becomes a proof that god exists. There is no other proof; only the presence of a blissful person is an indirect proof that something more than the mundane exists, that something more than the so-called life exists.

It is only through a man like Jesus or Buddha or Krishna that the world becomes aware that god cannot be denied. Philosophers have argued much to prove god but they have not been able to, they have not succeeded at all. Their whole effort has been an utter failure. But mystics have proved it without any effort; their presence was enough.

Every blissful person is a gabriele, a messenger of god. And that's my whole effort heres to create as many blissful people as possible, because the world needs now as many proofs for god's existence as we can manage, otherwise god *is* disappearing. The misery is becoming too heavy and the night is becoming too dark, and man is losing all contact with the transcendental

My sannyasins have to become bridges between this and that, between the ordinary world and the extraordinary world -- which is hidden within the ordinary. And the only way, and I repeat, the only way, is to become a dance of joy, a song of joy, a celebration. -- How long will you be here?

-- Forever.

-- Be here forever' All Gabrieles are needed here' Good, Gabriele.

Man can live in two ways either he becomes a stagnant pool of energy or he can become a dynamic flow, a river of energy. The stagnant pool never knows anything beyond itself because it never moves beyond its boundaries. The stagnant pool of energy becomes the ego.

The riverlike flow helps you always to go beyond yourself. It is a constant transcendence. It is

movement towards the oceanic, towards the infinite, towards the unbounded. That is the way of a sannyasin. the way of a meditator. Life should be like a river, always moving, never clinging, always ready to go into the unknown, always ready to risk the familiar for the unfamiliar.

The constant adventuring consciousness makes a man a sannyasin. It is the greatest adventure there is. And this is the right time and the right age (she is fifteen) to become aware of this alternative possibility, otherwise slowly slowly people become so accustomed to being stagnant that they forget completely. they become oblivious that they could have been rivers. That's why people live small lives, very ordinary, of no significance and meaning, of no joy, of no surprise. They simply go on moving in a repetitive circle. doing the same thing again and again every day from birth to death.

That is not the right way to live. That is a slow way of committing suicide. The right way to live is to live dangerously, always exploring and always reaching for the stars. Then life becomes naturally meditative because each moment brings so much surprise and each moment is so new, you cannot think anything, you have to encounter it.

The repetitive person can think about his life, can plan his life, because he is predictable. Everybody knows what he is going to do tomorrow and the day after tomorrow. But the meditative person is unpredictable; not only to others, to himself also. He does not know what is going to happen in the next moment; hence there is no question of planning thinking. He lives an open life, he welcomes every moment... fresh, young. And with that welcoming heart one becomes aware slowly slowly of something which has been called god, truth, nirvana, enlightenment -- different names for the same thing But the best name has been used by Lao Tzu; he calls it tao.

He says 'It has no name, hence I have chosen an arbitrary name: I will call it tao.' He is very clear about it. He says 'It is an arbitrary name, t has no name -- I will call it tao' Tao means nothing. You can call it XYZ.

My message is love, my religion is love. In a way it is very simple. it has no complexity about it -- no rituals, no dogmas, no hypothetical philosophy. It is a very simple and direct approach towards life. The small word 'love' can contain it.

My sannyasins have to be constantly in a love affair with existence. It is not a question of whom you love -- it is immaterial to whom your love is addressed. The thing that matters is that you should love twenty-four hours a day, just as you breathe. As breathing needs no object, love needs no object. Sometimes you are breathing with a friend and sometimes you are breathing by the side of a tree and sometimes you are breathing swimming in a pool. In the same way you should love. Love should be your interior core of breathing, it should be as natural as breathing. In fact love has the same relationship to the soul as breathing has to the body.

The body lives through breathing; once the breathing stops the body dies. The soul exists through loving, but many people don't have any soul because they never started loving. They only assume that they have souls -- they don't Potentially of course they do; if they start loving it will become a reality. Love transforms your potential soul into an actual phenomenon. It is the greatest miracle, the greatest magic, the greatest mystery of life. there is nothing higher than love.

But when I use the word 'love' I am using it in a very special sense. It has no ordinary connotations to it. It is just a loving relationship tot he whole, a friendship with everything, even with things which ordinarily are thought to be dead.

A Buddha treats even the chair as if it is alive. It is not a question of whether it is alive or not; the point is that the Buddha cannot be unloving, so whatsoever he does there is love. and that has to be the constant remembrance of my sannyasins. Remember it again and again because you will lose track of love.

We are not prepared for it, the society does not prepare us for it -- just the contrary: it prepares us for hatred, ambition, jealousy, possessiveness, domination, all kinds of ego trips and numbers. But it doesn't prepare you for love. Love goes against all these things. A loving person cannot be ambitious, a loving person cannot be egoistic, a loving person cannot be political, a loving person cannot be dominating, a loving person cannot be possessive. These are poisons to love, they will kill the very spirit of love. A loving person can only be loving. He exists as love.

And one need not be a Christian or a Hindu or a Mohammedan to be religious. All that one needs to be religious is to be loving, and through love slowly the soul is born. And you become aware when you become pregnant with soul. It is just as when a woman becomes pregnant: she soon becomes aware of the presence of the child. As the child starts growing in her womb she knows -- she even starts feeling the

movements of the child. she starts becoming more and more alert and aware of another life within her.

In exactly the same way it happens when you become pregnant with soul: you suddenly start feeling a new quality inside your being, a new interiority, as if a door has opened and now you can see your innermost core, the very shrine where your centre of life exists. And it radiates with light. Slowly slowly it fills your whole being with life, love, light. Then one is reborn -- then one is really born.
That's the goal of sannyas rebirth, resurrection.

There is a vast difference between knowledge and knowing. Knowledge is always borrowed and acquired from others, knowing is yours. And that which is yours is true, and that which is not yours cannot be true.

Truth cannot be transferred -- that is one of the intrinsic qualities of truth. *My* truth cannot become your truth. The moment I give it to you, in that very moment it becomes false. It is like uprooting a tree: the moment you uproot it, it is dead. It is alive only when it is rooted. And the tree of truth cannot be transplanted, you cannot put it in other soil.

So Buddha's truth dies with Buddha and Jesus' truth dies with Jesus. Christianity is a false phenomenon, so is Buddhism. Each person has to discover his own truth. Learn from Buddha the possibility of truth, learn from Buddha the hope, learn from Buddha the confidence that 'Yes, it is possible. If it is possible for one person, why not me?' But don't try to borrow because whatsoever you borrow is nothing but words; it won't have any meaning in your life. Meaning comes from experience.

That's the difference between knowledge and knowings knowing is beautiful, knowledge is ugly. Knowledge makes you a scholar, a pundit; knowing makes you a mystic Knowledge never makes you a knower, it makes you knowledgeable. Knowing makes you a knower but never makes you knowledgeable.
And bliss comes only through knowing.

Humanity now knows much more than it has ever known before; knowledge goes on accumulating. In fact you know more than Jesus. If you meet Jesus you can teach him many things. He will not know a thousand and one things. I don't think he will be able to pass the matriculation examination -- impossible! But that does not mean that he is not a knower -- he knows, but in a totally different way. His experience has transformed his being. He is not as informed as you are but he is transformed, and that is the real thing. Information means nothing. A computer can have more information than you have but the computer can never become a Christ or a Buddha. Or do you think a computer can become enlightened some day? That is impossible.

A computer can know everything possible but it will remain a computer and it will repeat only that which is fed into it. It cannot be blissful either -- what bliss can a machine have? It cannot be loving either -- how can a machine be loving? It may say 'I love you, I love you very much, I am ready to die for you' -- it may say beautiful things, but they will be simply words. It can be taught to hug you and kiss you but there will be no love at all. And you will know that this is just foolish -- a machine kissing you and hugging you. You will look all around, embarrassed!

A machine can be taught these things and the machine can do these things very efficiently. But millions of people are doing exactly that: functioning like machines, computers. They repeat cliche's -- Christian, Hindu, Mohammedan -- beautiful words but all dead.

With me it is not a question of becoming more informed. I am not a teacher, I am not here to teach you anything. I am here to help you, on the contrary, to unlearn -- not to learn but to unlearn, so that you can be unburdened and you can start seeing on your own.

The moment you start seeing on your own, your life takes a quantum leap into a new dimension the dimension of eternity. the dimension of godliness, the dimension of bliss, truth, freedom.

Bliss and love are two aspects of sannyas, just like two aspects of a coin, be blissful within and be loving without.

One can be blissful and miserly -- then bliss starts dying. It has to be shared to keep it alive and flowing, to keep it fresh and young.

The old tradition of the so-called religious people has been very miserly; there was no place for love in it Of course they were all searching for bliss and they could find little bits of blissfulness here and there, but they were very greedy and miserly. And in their greed and miserliness whatsoever they found was killed, destroyed, poisoned, hence they remained sad. All the old saints look sad, they have long faces -- with no

laughter, with no love, with no sharing.

This is something very fundamental, that bliss grows as you share it, otherwise it dies. Even if by chance you discover a source of it, soon it will be exhausted. If you want it to become inexhaustible, then share, then share as much as possible. And never think whether the other person is worthy or not. Those are the considerations of a greedy person, a miserly person.

A person who wants to share never thinks whether the other is worthy or not. Who cares? The whole point is to share. If he is ready to share, that's enough. Be thankful that he allows you to share your joy.

The sharing of bliss is love, and it is through love that bliss grows. The more you love, the more blissful you become; the more blissful you become the more you love. They feed each other, they help each other. And between the two you become an integrated being.

Bliss is a fragrance. You cannot achieve it directly. You have to grow rose bushes; when the roses arrive there will be fragrance automatically. Bliss is a fragrance of meditation. Meditation means becoming more and more silent.

The noisy person cannot be blissful -- one needs the music of silence. And our minds are too noisy. We are carrying almost a whole marketplace in our heads, all kinds of rubbish. And we are not one, we are a crowd inside, many people and they are constantly quarrelling, fighting with each other, trying to dominate. Each fragment of our mind wants to become the most powerful one. There is constant inner politics. You cannot find bliss in this constant inner war.

Bliss is possible only if this continuous war ceases. And it *can* cease; it is not very difficult to get beyond it. All that is needed is awareness. We are not aware of this whole phenomenon that goes on. It goes on inside like an undercurrent. We are almost oblivious of it. It is always there, day in, day out, but we are not conscious of it.

Bring consciousness to it. Slowly, watch the subtle layers of noisiness, and slowly slowly you will become aware of so much chattering that it appears almost as if a madhouse is inside the head. And we are living in this nightmare!

Through watching a miracle happens whatsoever you can watch starts evaporating. And the moment it evaporates you are left with a deep silence. In the beginning there are only intervals, small gaps when thoughts cease, when you can look through small windows into reality. But slowly those gaps become bigger they start coming more often, then they start staying longer.

It has been calculated by the ancient mystics, and I totally agree with them, that if a person can remain totally silent for forty-eight minutes he attains to enlightenment, he becomes absolutely blissful. And then it lasts forever, then there is no going back. You have gone into the beyond, you have reached beyond time and its constant shifting sands. You have reached the rock of eternity. That's where one comes to realise one's immortality.

That is the ultimate target of sannyas.

The Golden Wind

Chapter #21
Chapter title: None

21 July 1980 pm in Chuang Tzu Auditorium

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Religions have not been able to create a synthesis between bliss and peace. It has been one of the greatest problems in the past, because they failed in creating a synthesis they failed in creating the whole man, because a man can be peaceful but if he is not blissful his peace is utter coldness; it is more death than life. It is the peace of a cemetery, the peace that prevails in a grave. It is convenient to others but to oneself it is suicidal.

Society prefers that kind of peace because then you are no more a nuisance to anybody. Society really wants you to be dead, not alive. The whole effort is how to kill you and yet use you as an efficient mechanism. And society has succeeded in that: it has destroyed aliveness and replaced it with mechanical efficiency. Its whole interest is in protection, even at the cost of life. It is more interested in commodities than in human growth. Hence society goes on preaching to people to be peaceful, to be obedient, to be undisturbing to anybody, and it praises such peace as if it is something divine, something of ultimate value.

But one call become peaceful in this way only if one is stupid, if one can't see the cost that he is paying for such a dead peace which is not worth anything at all. He is losing his freedom, his intelligence, his joy, his love, his whole quality of being adventurous. His whole being is lost; he becomes a convenient cog in the wheel, a replaceable part. If A dies he can be replaced by B, if B dies he can be replaced by D or C, anybody, because they are not individuals, they were only functionaries. And all the religions have tried for this. There has been a conspiracy between the priest and the politician to destroy humanity.

A few people have rebelled against this, and it is good that a few people rebelled, but then they fell into another extreme. They dropped the whole idea of peace as useless, worthless, as a political strategy to dominate, and they were not ready to be dominated by anybody. They chose to be blissful, joyous. But a bliss without peace is feverish; it is excitement but tiring and ultimately there is no fulfilment in it. It keeps you hot, burning hot; it gives an intensity to your life. And if this is the only possibility, to choose between a cold peace and a hot bliss, then I will say choose hot bliss. At least you will be alive -- feverish but alive; you will go crazy but you will be alive! You are bound to go insane sooner or later, but at least you will be alive! If this is the only alternative then I am all for bliss. But it is not the only alternative; it is the other extreme.

My effort here is to create a higher synthesis in which peace and bliss are two aspects of the same coin. When a tremendously beautiful phenomenon happens: you have bliss but you are not hot and you have peace but you are not cold. You are exactly in the middle, neither hot nor cold, If you compare this state of being exactly, precisely in the middle with one extreme, cold, then you can call it warm; if you compare it with the other extreme of being hot, you can call it cool. Because it is exactly in the middle it is both warm and cool -- cool compared to cold, warm compared to hot. But it is both together: it is peaceful bliss or blissful peace.

Then your being is whole, you are rooted in wholeness. You are not partial, you are not lopsided. It is not that you have chosen one part at the cost of the other; you have chosen both in a higher synthesis. You have transcended both through the synthesis. To be exactly in the middle of any two extremes is transcendence -- synthesis and transcendence. Both are there and yet the extremity of both is lost. To know it is to know god. To know it is to know all.

If you repress all the factors that destroy peace you are never the master of the situation because your whole state is false: you are a slave of all that you have repressed. Repression never brings mastery. That is one of the most fundamental things to be understood: repression creates slavery. A man who represses sex will become more sexual, pervertedly sexual, than the normal sexual human being.

Hence monks and nuns and all kinds of repressed people are more sexual. They dream and they think only of sex and nothing else. There is a constant undercurrent of sexuality within them and they are afraid of it. And they think they represent humanity so they go on telling people beware of sex. It is the greatest

danger, the greatest temptation of the devil. It *is* a temptation to them, but they know only themselves and they think they are representatives. They are not -- they are perverted people.

To them sex is the most tempting thing in the world because they have repressed it and it is constantly hammering on their heart: 'Release me!' The energy becomes stronger the more you accumulate it. It continuously forces itself to find a way out, and it is bound to find a way out, if not from the front door then from the back door. Then some kind of perversion -- homosexuality, lesbianism... They are all somehow related to religion; their origin is in religion. It is the repressive religion that has created those things, and then it condemns them.

The whole problem is 'the more you repress' the more you become afraid; the more you become afraid, the more you repress and the more you condemn. It becomes a vicious circle, and you go on moving faster and faster in the vicious circle.

The same is true about everything. If you repress your tensions you can attain to a very superficial peace, but you will not be the master of it, you will be only a slave. And you will know that at any moment your peace can be lost. It is not even skin-deep, it is an absolute farce. You know that perfectly well because you have repressed all that is against it and it is there, and it goes on accumulating energy. Just a thin layer of peace exists and you are sitting on a volcano. How can you be a master?

To be a master of peace means you have not repressed anything but you have tried to understand everything and through understanding comes mastery. This is the magic of understanding: whatsoever you have understood rightly has no more any power over you.

This is the miracle that I teach to my sannyasins. I don't teach any discipline. I believe in magic rather than in discipline. This is the magic: that if you try to understand *anything*... If you try to understand anger and if you come to a deep understanding of your anger, anger disappears, evaporates just like dewdrops in the early morning sun. Your understanding functions like the rising sun and dewdrops evaporate. You need not do anything -- just the presence of an understanding consciousness....

And that's what meditation is all about: creating an integrated consciousness so that you can watch everything undisturbed, unprejudiced, without any a priori conclusions, without being for or against from the very beginning just watching it silently without any interpretation, just looking at anger, at jealousy at possessiveness, at sexuality, everything that disturbs your peace -- and there are hundreds of things. You have to use the same method -- that of detached observation -- and you have to go to the very root of everything unafraid. There is no need to be afraid and there is no need to be in a hurry; it needs patient observation.

When you have reached the very root of any problem you will be surprised: at that very moment, when you touch the rock bottom of its causes, it disappears; you are finished with it. And a tremendous energy which was entangled in the problem, which was imprisoned by the problem is released. The more problems you go on solving, the more powerful you go on becoming.

This is how one day one becomes a master. Then peace comes, but it comes naturally, spontaneously. Then it is not only a superficial thing, then it is your whole being. And whenever peace is your whole being, whenever your are the master of it, it brings bliss with it automatically, as its intrinsic part. Many flowers bloom.

Reach from any door... You can try to reach through peace, and bliss will come and love will come and compassion will come and a tremendous understanding of other people's lives, forgiveness, a great humility, humbleness, egolessness, truthfulness, sincerity, authenticity; they will all bloom. Just reach from any one angle... or try to reach from love or try to reach from compassion; it does not matter. There are many doors to the temple of god, but at every door you will need the same key to unlock it -- and that is meditation, that is awareness. And when you reach the temple, suddenly you see that all others who were trying and working on other doors have also arrived, and you have arrived at the same centre.

Jesus and Buddha and Krishna and Mohammed and Lao Tzu and Zarathustra all meet at the very centre. The doors were so different and they were knocking on different doors and they were arguing when they were at the doors that 'I am right' or 'You are right' or 'Who is right.' But as they enter inside they suddenly know all doors are right. And the miracle of miracles is that they were all using the same key. The doors were different, the shape of the locks were different but they were using the same key.

Jesus says to his disciples again and again, 'Beware!' Beware means be aware. Buddha says to his disciples continuously, day in, day out, year in, year out... for forty-two years he was teaching a single word, 'right-mindfulness', another name for awareness. Krishnamurti simply calls it awareness. Gurdjieff used to call it 'self-remembering'; that is a Sufi word. Kabir simply called it surati, remembrance. There is no need

to call it self-remembrance because when you are in a state of remembrance it is naturally of the self, of the centre. These are different words but they are for the same key.

Bliss is not something that can be added to you. It is not an achievement. it is already inside you. You have brought it with your very life; it is intrinsic to your being. It needs unfoldment. It is like a bud: just a little effort and it can become a flower. In the morning when the sun rises buds start becoming flowers.

The same happens with meditation in the inner world, in the inner garden of the soul. As your awareness rises, awareness gives some inner warmth. One can almost feel it. When it starts awakening in you you can see some energy moving within you, moving upwards against gravitation. The higher it comes, the more you can feel it. And as your inner world becomes warm and full of light, many buds start becoming flowers. Suddenly the spring is there.

Bliss is the first flower to open and then many other things follow, as if bliss opens the doors of the temple. The first is bliss and the last is the experience of godliness, and between the two there will be many many flowers.

Love and prayer are two expressions of the same energy. Love is more earthly, prayer is more unearthly, but the experience is the same. Love has a limitation to it; it is person to person. Prayer is unlimited, it is from a person to the impersonal existence. And it is so, that it is from the person to the impersonal existence only in the beginning because when you relate with the impersonal existence your person is lost. It is like a dewdrop slipping into the ocean: it cannot remain, it is bound to lose its boundaries. It will become the ocean. It is not losing anything, it is gaining everything, but the old identity will be gone.

But the problem is, unfortunately very few people know what love is -- what to say about prayer? That's why prayer has become almost non-existential. Even love is experienced by very few people, rare people, because love also demands many essential things before you can experience it. If your mind is full of anti-love attitudes it is impossible for love to exist. It cannot co-exist with jealousy, with possessiveness, with ego, with hatred, with anger; it cannot co-exist. They arc all anti-love phenomena; they destroy the very possibility of love.

But mind is very inventive. If he cannot find the real thing he always invents something plastic and befools himself. Man is so clever in befooling that not only does he befool others, he befools himself too. If he cannot grow real roses then he goes to the market and purchases plastic flowers. They look like roses but they are not roses. But in a way they are very convenient: you don't need to grow them, you don't need to bother about them, you don't need to labour for them, you don't need any patience. And moreover, plastic flowers are very lasting; in fact it is very difficult to destroy plastic.

Now the scientists and particularly the ecologists are very much disturbed by the fact that plastic does not disintegrate into the earth; it remains. It is the only thing that we have found which seems to be almost immortal! And it is creating great danger to the whole existence because all the riverbeds and the ocean beds and the lakes are slowly becoming full of plastic things. And because of those plastic things the earth cannot go on recycling itself; they become barriers. Otherwise everything disintegrates. Man dies; you put him in the grave and soon things start disintegrating. The earth goes into the earth, the water goes into water; even the bones will disappear sooner or later. The phosphorous will become phosphorous and the aluminium will become aluminium, and everything will disintegrate and go back to its original source. But plastic never goes back to anywhere; it remains. It stops the cycle of nature. It is the most dangerous thing that man has yet brought into existence. Sooner or later it is going to destroy the whole ecology.

And the thing is true about the inner world on a far greater scale. There too we are full of plastic things.

To grow in real love needs guts; it is risky, it is dangerous. Its requirements are great; it demands, it challenges you. And you have to drop many things to become worthy of it. The first thing to be dropped is the ego -- and we cling to it. We would like to have love with our ego intact.

I have heard: A film actress was getting married to another film actor. When they were in the court just signing in the magistrate's presence for their marriage contract, as the man signed the woman said 'No, I don't want this marriage!'

The magistrate could not believe it. He said 'What has happened? Nothing has happened! You have both come, you just signed!'

But she said 'I want to apply for divorce"

And the magistrate said 'Can I ask what has happened? -- because I was here. Nothing has happened, not even a single word between you both!'

She said 'Everything has happened. Look, he has signed with such big letters, I cannot tolerate it! He is trying to show his male chauvinistic attitude. I have signed just as one should sign. And look!'
And really the magistrate also saw that he had signed over the whole page.

This is the beginning of marriage! But that's exactly how it is. People may not sign so legibly, so manifestedly, but deep down they are all exhibitionists, all egoists. They are trying to move into a love affair, but they are not ready to drop their egos at all, so immediately their egos start conflicting.

For centuries marriage remained intact because man had killed the woman's ego completely. Not that it was killed, it went underground, that's all; it worked in an underground way. The woman became very subtle in her egoistic demands, hence the nagging and all kinds of feminine strategies. She had to invent them because the man would not allow her ego any direct expression; she had to find indirect ways, but she had to show the man who the real master was. And every day in every house the whole problem is: who is the master? It is almost impossible to decide because the whole thing is nonsense.

If love is there nobody is the master, love is the master. You both disappear into love. Neither the man is master nor the woman is master -- love possesses both. But nobody is ready for that. They would like to possess love and the object of love. Hence the man tries to reduce the woman to a commodity and the woman also tries to reduce the man to a commodity, and they have both succeeded. So the woman has become only a means for sexual exploitation and the man has become the means for economic exploitation. The woman is very loving when the payday comes close by; then she is very loving! Once she has got hold of the pay, then who cares? Then for twenty-nine days you are nobody! And the man is very loving only when there is a sexual need, otherwise he is not interested at all. Once he has made love to the woman he turns on his side and goes to sleep; he does not even bother whether the woman has enjoyed it or not, whether she has attained any orgasm or not; it is none of his concern. His sexual tension is released, that's all -- he used the woman, and because there is a disparity between man and woman, man comes quickly to orgasm and the woman cannot come so quickly. So almost always she is just a means, she is not a partner. She is being used and she knows it, that's why she suffers.

Love does not exist, and because love does not exist everything else higher than love is impossible. Then people go to the churches and their prayer is false. Prayer is the ultimate flowering of love, it is the fragrance of love. A man who has known love deeply, intensely, who has been able to drop his ego, jealousy, possessiveness and all nonsense will naturally move towards prayer. If to love one person is so beautiful, how much more will it be to love the whole existence? That's prayer.

One need not believe in god to be able to pray. First one has to know prayer then one is bound to believe in god -- but prayer comes first, god is second, secondary. In the false world god comes first; you have to believe in god. That means plastic -- belief means plastic. And then you pray; you are praying to your own belief. Then you can make a statue of god or anything that you like -- it is your own toy. And you can compose a beautiful prayer or other experts, the priests, can compose it or you can find it from the ancient sources -- but they are all man-made. The whole of religion is man-made, hence it is false.

The real religion arises out of love, naturally. Then it is neither Christian nor Hindu nor Mohammedan. My sannyasins are neither Hindu nor Christian nor Mohammedan. They belong to a totally new vision of religion: a religionless religion, just a religiousness, not a religion at all, not a church or a dogma or a creed but an overflowing love which becomes prayer. And ultimately prayer reveals god to you. Then it is not a belief -- it is a revelation.

The Golden Wind

Chapter #22
Chapter title: None

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Mind is always mediocre. Mind is never bright, never brilliant. By its very nature it cannot be so. Mind is a dust-collector. Mind means the past. It is always dead; it is nothing but an accumulation of memories. And how can dust be brilliant? How can the past be intelligent? It is dead. Only the living can have the quality of intelligence, brilliance.

Meditation is bright, brilliant, original. Mind is always repetitive, old; it is a junkyard. Through mind nothing has been achieved. All that has been achieved has been achieved through meditation -- not only in religion but even in science. Of course in science meditation is unconscious; meditative moments are just accidental in science, but all the breakthroughs have happened through intuitive gaps. They have not come through the mind but beyond the mind.

This is a confession by all of the great scientists; they are puzzled by it, that whatsoever original contribution they have been able to make is not really their own. It comes from somewhere they know not. They are only vehicles, at the most mediums. But in religion meditation is very deliberate and conscious. Religion practises meditation. In science it is accidental, in religion it is deliberate.

The whole effort of religion is concentrated on a single point: how to help you to be meditative. And that means how to help you to put the mind aside so that you can look into reality directly, without mind as a mediator. If you look through the mind, mind always distorts. You are never able to see that which is through the mind. When the mind is not functioning you see reality as it is. And that's what god is all about: seeing reality as it is.

God simply means that which is. But to know it you need to be utterly silent; and mind is a constant chatterer -- mind is crazy, noisy. Silence is original, intelligent. Whatsoever happens out of silence is good, is beautiful, is divine.

Christopher is a very beautiful name. The ordinary dictionary meaning is a Christian, a follower of Christ. But that is not its true meaning. Its true meaning is: one who carries Christ in the heart -- he may be a Christian, he may not be a Christian.

Christ himself was not a Christian. Even if he wanted to be he could not have been because there was no Christian church at all, there was no creed, no dogma. He was born as a Jew, he lived as a Jew and died as a Jew. But he was a Christ, he was not a Christian. His name is not Christ, his name is Jesus. In fact to call him Jesus Christ is not right; Christians go on doing that. But in the East we have never done that. We never say Gautam Buddha, we say Gautam the Buddha. Buddha is not his name is only one of the Buddhas -- Gautam; the Buddha. There have been many before him and there will be many after him. Buddhahood is a quality, a realisation, a flowering.

So is Christhood: Jesus *the* Christ... Jesus Christ is not right. But that is a Christian strategy. Their whole effort is to make Jesus the *only* begotten son of god. It is monopolistic, they want the monopoly. The very idea is ugly and unchristian.

Everybody can be a Christ because everybody is carrying the seed of Christhood in his heart. That is the meaning of Christopher: a Christ-bearer. But we are only potential Christs. That potentiality can be transformed into an actuality and then you don't become a Christian, you simply become a Christ, another Christ. Then Christ becomes equivalent to Buddha -- that's exactly what it is.

The word 'christ' means the crowned one, one who has achieved the ultimate goal of being totally conscious -- he becomes the crowned one. All the glories of god are his, the whole kingdom of god belongs to him; hence he is called the crowned one. The word 'buddha' means the awakened one -- it is the same. Jainas have another name 'jina'; Mahavira the Jina; Jina means the conqueror, the victorious.

These are different ways of saying the same thing: one who has arrived, one who has reached the

ultimate beyond which nothing exists, one who has come home. Call him Christ, Buddha, Jina, it doesn't matter; these words are just words. Good, if you understand their meaning but dangerous if you cling to them as dogmas.

Nobody need be a Christian, nobody need be a Buddhist. Everybody needs to be a Christ, but in being a Christ you become a Buddha and a Jina at the same time; you can become a Buddha, then you become a Christ and a Jina at the same time. They are different facets of the same truth. But the whole secret is in becoming more and more aware, alert.

By becoming a sannyasin one enters into the world of consciousness. I don't teach any creed, I only help my people to be more conscious of everything that is within and without. That contains my whole teaching: be conscious, be aware and live out of your awareness. Let your awareness be decisive. Don't impose any discipline from the outside; let it spring from within, let it well up. And then it is always fresh, young, alive. And life becomes more and more intense, passionate. It becomes tremendously aflame with joy, with bliss benediction.

Martina means a loyal spirit. It has other meanings too but they are all ugly.

The most ancient meaning is god of war -- that is an ugly meaning. God and war? -- that doesn't fit at all. God can only be a god of love, never of war.

The other meaning is warlike, a warrior. A sannyasin is not warlike, he is not a warrior; he is not fighting with anybody. A sannyasin in fact becomes a sannyasin by dropping all fights. He is in love with the whole existence -- there is no need to fight. Hence I have chosen a meaning which is only metaphorically so.

This is my choice; this is one of the meanings and not the more prominent one: a loyal spirit... because it has something to do with sannyas and something to do with bliss too.

A man can live life either as a no or as a yes. If you live your life as a no you become a warrior; you are constantly fighting. Then life is just a struggle, a war, and you are fighting against everybody else. Of course it is a losing war, you are bound to lose. One cannot win against the whole; the whole idea is stupid. But it appeals to the ego. The ego always wants to say no. No is a nourishment for the ego.

Love wants to say yes; yes is a nourishment for living. And love and ego are just polar opposites: if you say no you grow your ego bigger and bigger, and the more ego you have, the less is the possibility of love. And without love there is no joy, without love there is no music, without love there is no poetry in life. Without love life is a desert. One can fight as much as one wants but it is self-destructive.

Yes is creative, yes is the way of the creator, the way of the lover. Yes means surrender. If no means war then yes means surrender: surrendering to the whole, trusting the whole as a friend -- there is no need to fight -- trusting life and existence.

The moment you trust you can relax, you can be in a let-go. And that's exactly what sannyas is: a let-go, an unburdening of all tensions. There is no need to carry an unnecessary burden. One can relax with the whole and the whole takes care. All that is needed is a trusting heart. That's what a loyal spirit means.

Learn to say yes, learn to be yes, and a total yes -- don't hold back anything and don't make any conditions on the yes. And you will be surprised: life starts growing in leaps and bounds, life starts becoming such a splendour, such a beauty, such a grace that one cannot even imagine it.

Life can become an unending ecstasy. All that is needed on your part is to open your doors and windows.

Say yes to the winds, to the sun, to the moon, to the rain, to the whole.

We know songs which are composed of words, but they are not real songs. There are songs which are composed of silence and they are the real songs. Once you have heard the song of silence then all the great poets just look childish. Then Shakespeares and Miltons and Byrons simply fade away; they are just playing with toys. India -- and I think it is only in India that it is so -- we have two words for a poet. One is kavi, which Can be exactly translated as 'a poet'. The other is rishi, which is untranslatable. A poet moans one who composes songs with words and a rishi is a poet who has heard the song of silence. And it is the rishi who has really known the harmony of existence, who has seen the beauty of that which is. And not only has he seen it -- because the only way to see it is to become it -- he has become it, it is his own heartbeart.

You have to go deep within yourself to hear the song of silence. You have to leave all words far away, far behind.

The greatest barrier is that of words. You can enter Russia because they have only an iron wall; and

China is even easier -- they have only a bamboo wall. But the real problem arises when you try to enter yourself. And the wall is very delicate. It is not made of steel, it is not even made of bricks; it is only made of words, but a thick jungle of words -- Christian, Hindu, Mohammedan -- millions of words. And when you start penetrating yourself you go on finding words and words and words.

The meditator has to go on peeling himself like an onion. Peel one layer, another layer comes up, but go on peeling till you come to the point where nothing is left in your hand. So go on peeling within yourself; when nothing is left , that nothing is the song of silence.

Once hoard it transforms your life. You go beyond time, you become deathless. All fear disappears and there is only freedom. All misery disappears and there is only rejoicing and celebration.

The only victory worth calling victory is to become absolutely blissful. Not even a trace of misery should be left, because if even a trace of misery is left it will grow again. It is like cancer: if even a small piece of some canceric growth remains inside you it will start growing again. It has to be totally removed. And misery is cancer of the soul. Bliss is the health of the soul. Just as there is a well-being of the body, there is a well-being of the soul.

To attain to that well-being is real victory. It cannot be purchased with money, it cannot be conquered by power; the only way to it is through becoming more and more silent and watchful. These two things have to be remembered: become calm, silent and watchful. Just go on watching what goes on happening inside you -- the thoughts, the emotions, the sentiments. Just go on watching the whole procession of all kinds of things within you, without in any way stopping that procession, without creating any fight with it, without any interference.

It is just like you are sitting on the bank of a river and the river flows by; you are not doing anything just sitting on the bank, watching the river watch the river of your mind, sitting silently, doing nothing. And a miracle happens one day: you are sitting there doing nothing and the river disappears. When it happens for the first time one cannot believe one's eyes; one looks around and there is not a single thought. One starts feeling afraid, scared -- where has all that company gone?

That first shock makes you feel like you are dying because that's what you had always known as your life. Your very identity has disappeared as if the earth beneath your feet has suddenly disappeared: you look and there is no earth and you are falling into an abyss. But soon -- and you cannot do anything you have to go on falling, there is nothing to do -- soon you start feeling a great joy instead of fear. The shock disappears, and instead of the fear a great joy arises in you because now for the first time there is space for the joy to happen. It needs space, and thoughts are occupying your inner space so much that it is impossible for bliss to happen.

My sannyasins have to do only one thing, that is, they have to become watchers of the mind, not controllers, just watchers. and then allow the process to take its own course.

Whenever you have time, just sit silently and watch with no motive. Don't wait for any result, don't think that now great light will arise or a one-thousand-petalled lotus will open inside you and chakras and the energy will rise upwards. Don't be worried about these things. Even if they happen, watch them; they are part of the mind.

Everything that you can watch is part of the mind -- that's the very key to unlock the door. Everything that can be watched -- kundalini arising, lotuses opening, beautiful fragrances and light inside... all can be watched, so that simply means they are subtle processes of thought. Mind is playing, trying to play its last tricks, trying to enchant you that 'Look, what are you doing? Trying to drop me? I can supply such a good circus and I contain so many mysteries. What are you doing? Trying to go beyond me? Then watch this light, watch this energy and see: your third eye is opening. These are all tricks of the mind, subtle tricks. One has to remain absolutely unaffected.

Those are the real temptations. There is no devil other than the mind. If one can go on watching and enjoying these temptations: 'Yes, you go on playing your tricks -- I am ready to watch, I will watch everything. I will watch even nothing...' Because that is the final and ultimate strategy. The mind says 'Okay, you are interested in nothing? Have it!' If you cling to nothing you are back in the mind; the mind has conquered you, you have been defeated.

So you say 'Okay, I will even watch nothing. I am not going to be entangled in anything again, even by nothing.' And then the real nothing happens; it is no more a thought. You don't see it, you can't hold it, you can't touch it. All has disappeared; even the idea of nothing is no more there. You are not feeling a great joy,

'Look, now I have achieved nothing. That's what happens when a man becomes a Buddha.' Even that is not there; hence Buddha says 'If you meet me on the way, kill me immediately.' That's what he means: even if you come to the idea 'Now I have become the Buddha'. kill it immediately. That is the last temptation of the mind.

Go on watching and watching and watching till there is nothing to watch, not even nothing to watch. Then the watcher is left alone, then there is no object, when subjectivity is left alone, in that absolute silence is the revolution.

Love is not something static, it is dynamic. It is not a stagnant pool, it is not a pond. It is a river, always flowing. The moment you stop a river, it starts becoming dirty. It is pure and clean only in flowing. And the same is true about love: love should be a constant flow. But our minds are always trying to make it something static.

We are clingers. We try to make love also something permanent. We destroy all possibilities of change. We are afraid of change. We are afraid that if something changes who knows where that change will lead? So we want our tomorrow to be exactly like today. That is trying to destroy the future and that is trying to destroy all possibilities of growth.

Tomorrow should be tomorrow, never today. You should not expect it to be the same. That very expectation is dangerous because in the first place it is never going to be so; hence you feel frustrated. And if by chance, by accident it happens to be just like today, then you will be bored, but neither frustration is joy nor is joy.

Let the future be open. Don't put any expectations on it. Leave it unknown, unpredictable and don't try in any way to make things permanent. The nature of life is change, and we have to flow with nature, with tao, with the ultimate law of existence.

Be in tune with it without any expectation on your part and you will be enriched -- tremendously. Each moment will bring new joy, new life, new light, a new god. And a person whose love is always flowing and who is never confined by anything becomes vast, as vast as the sky itself. In that vastness one knows what god is. That vastness is god.

The Golden Wind

Chapter #23
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One can help others only if one has come to realize one's ultimate nature; otherwise oneself remains in darkness. He cannot help anybody. He can wish to but his wishes will remain unfulfilled. He can intend to but all his intentions will be just an utterly futile exercise. He will not help others, on the contrary he will

harm them. It is not a question of good wishes, it is a question of being fully alert, conscious. When you are conscious you cannot harm even if you want to; it is impossible. And the same is true if you are unconscious; you cannot help even if you want to.

The unconscious mind goes on harming because it is unconscious. Whatsoever it does comes out of darkness, confusion, unclarity. How can it be a help?

So the first thing is to be a meditator because it is through meditation that your inner being will become full of light, full of bliss, full of peace. You will attain to clarity, and out of that clarity whatsoever comes is virtue, is service, is love, is compassion.

Hence I don't tell my sannyasins to be servants of the people. I don't want them to become helpers of mankind. That kind of religious person has existed for at least five thousand years on the earth; he has not helped anybody -- he has not helped even himself. In fact, so much mischief has happened through these religious missionaries, helpers of mankind, public servants, that it is impossible to conceive any other source which has been more poisoning, more mischievous than religion. More wars have happened through it, more murder, more perversion, insanity. The whole history is full of the nuisance that the benefactors of mankind have forcibly imposed upon it. And the root cause was simple; the root cause was they were trying to do something of which they were not capable.

If you want to fly in the sky you will need wings, and just to provoke you to fly without creating wings is dangerous. You will kill yourself. The greater danger is that you may kill others -- you may fall upon somebody! The roads are crowded; everywhere people are moving. You have the right to kill yourself but you have no right to kill anybody else.

It happens sometimes when people take LSD or marihuana that they start feeling they can fly. One woman did it from a thirty-five story building -- she just flew out! She killed at least eight persons. Because of her there was an accident; the whole of the traffic was jammed. She killed herself, but that was her right. But these eight persons were unnecessarily killed just because some stupid person got the idea to fly.

That's what has been happening to religious missionaries. Religion can function like an opium, it can give you great dreams, desires, ambitions to do this, to do that, without being aware whether you are capable of doing them. Do you have the wings?

My effort here is just to give you wings; then it is up to you. If you want to fly, fly; if you don't want to fly then there is no need.

So let meditation be the whole center of your sannyas. And out of it everything beautiful comes for you, for others. Through meditation one can really become Alexander the Great. The only thing that was missing in him was meditation; hence he was not great, and he was not Alexander either. So don't repeat that old, foolish man's pattern. He was one of the great leaders of your so-called humanity. History is full of such fools! They tried their best, but because basically they were unconscious they created more misery in the world than there was already. They only helped man to become more miserable.

It is time that we be finished with all that nonsense. Nobody needs to be a public servant or a helper; those are all ego trips. If you are silent, peaceful, blissful, loving, then it is a natural outcome; you need not make any effort for it. It is just a fragrance.

Your flower has blossomed, mm? -- there is going to be fragrance. And whosoever is capable, sensitive enough, will be benefited.

Mind is incapable of knowing the truth. It can gather all kinds of information about truth, but to know about truth is not to know truth. To know about love is not to know love.

To know love one needs to be a lover. No information can be of any help; one has to go into the experience itself. And the same is true about truth. You can know all the great philosophers of the world, you can accumulate great words, theories, hypotheses and you can come to certain arbitrary conclusions of your own. But remember, they are arbitrary because they are not rooted in your experience. So whatsoever you know will really hinder your search.

That is the greatest danger in knowledge: it can give you a false notion that you know. And once that wrong idea enters in you that "I know," then the inquiry stops.

One has to know that one knows not.

One has to put aside all information for and against, theistic, atheistic, Christian, Hindu, Mohammedan, religious, philosophical.

One has to put aside every kind of knowledge -- knowledge as such. Then the inquiry begins. Then one becomes a true seeker of truth because then one is open. Out of that state of not-knowing, one day the great

blessing happens that one comes to experience truth, to live it; one becomes it.

That is the state called enlightenment, nirvana. In the West they have called it the state of Christ-consciousness, in the East we have called it the state of Buddha-consciousness, but it is the same.

By becoming a sannyasin you are taking a jump from mind to no-mind, from knowledge to innocence. And once innocence is there everything else follows.

Any coward can be miserable, Misery needs no courage, it needs no risk. It is cheap, easily available; even if you don't seek it, it will seek you. And it is everywhere, all around; you can just kick it up from any place. It is not like diamonds, that you have to go to certain mines and dig it out. The whole earth is covered with it because every human being is carrying such a load of misery that you can get it from anybody.

But bliss needs courage, great courage. The first courage is not to follow the crowd, otherwise you will remain miserable because they are all miserable. But they have a certain power, the power of numbers. They are many millions; they can crush you, they can kill you. And they don't like anybody being an individual; they want you to be just like a sheep. They want you to follow their ideology, their conventions, their religion, their culture. They don't leave the decision to you, they decide it for you. Every crowd is dictatorial, totalitarian. Every crowd is against freedom, against individuality, against truth, against everything that is valuable.

So the first courage is to be an individual, not to follow the fools. Just because there are millions of them does not mean that they are right; in fact, they cannot be right *because* there of millions of them.

Truth is a rare experience; it has happened only to a few people in the whole history of humanity. God has been experienced only by a few people; they can be counted on one's fingers.

The second courage is to drop all that creates misery in you, It may be that we have become very much accustomed to it and we may not be aware that it is the cause of our misery. Sometimes we even now that this is the cause of our misery, but we are not courageous enough to drop it because we have lived so long with it that it has become almost our identity.

For example, everybody knows jealousy is a cause of great misery but nobody seems to be able to drop it. Everybody suffers again and again but still learns no lesson. Every person is trying to do the impossible: they are trying to be blissful with their jealous mind, with their possessiveness. Now that is impossible, that cannot happen in the nature of things, nobody can make it happen. It has never happened and it is never going to happen. And the sooner a person realises it, the better, otherwise his whole life will be wasted. And millions of people are wasting their life: they go on remaining jealous, possessive, dominant, and they go on suffering, but they never look at the causes. Even if you tell them to look at the causes they may nod their heads, but not really. They may say 'Yes' we know, but that is superficial; at the next opportunity they are jealous again. They don't see the connection between the cause and the effect; they think it is something else that is causing misery.

If somebody insults you and you suffer you think it is because he insulted you. 'If he had not insulted me I would have been perfectly happy, so *he* is the cause -- he should not have insulted me.' But now you are in an impossible cul-de-sac. You cannot move a single inch this way; there is no go because how can you manage it so that the whole world decides never to insult you. It is not that *he* is causing your misery, it is your ego, and ego is very touchy. Ego may not have meant to insult you, he may not even be aware that he has insulted you. He may be just joking or he may have just made an innocent remark not in any deliberate way to hurt you. But your ego is touchy; it feels hurt by anything. Unless one drops the ego one will remain miserable.

So one has to look for causes inside oneself. That is very basic if one really wants to go through a revolution. If one really wants to be blissful one day, these are the basics. The first: always remember that somehow or other you must be responsible. Whatsoever happens to you, you are responsible. If this basic truth is remembered you will be able to find the cause. Never throw the responsibility on anybody else. The others may just have caused a situation in which your inner misery was triggered; they were just excuses. If A was not going to be the excuse then B would have been, C would have been. This world is big enough: if *you* are carrying the cause within you then something or other is going to happen which will help you to become miserable. Better to drop the cause and then there is nobody who can create misery for you.

Jean-Paul Sartre has a very famous statement: 'The other is hell.' That's the idea of almost everybody in the world, except for a few Buddhas: 'The other is hell.' I cannot agree with him, although it is the experience of millions of people. It looks absolutely right but it is not right, not at all, not even an iota of truth in it. It is always you. You can be hell, you can be heaven -- it is always you, it is your decision.

Sannyas moans a decision that 'Now I am going to create my own heaven.' And heaven is not somewhere else; you have to create it just as you create hell. It is a psychological state. And once you know that *you* are the creator there is great freedom; immediately you are free. If the other is responsible you are not free; you are always in bondage because the other can always create misery for you or can create happiness for you. In both ways you are dependent, and nobody likes dependence.

You have a beautiful name. How long are you going to stay?

If sometime you decide to stay forever I will have to change your name because in India it is a dangerous word. Gunda means hooligan.

What do you call it? 'Hooligan' in German? All Germans are hooligans! Adolf Hitler is a gunda!

So if some day you decide to stay then tell me -- I will have to change your name. Otherwise you will say to somebody 'My name is Gunda' and they will start laughing. But for a few days it is okay.... And think of coming forever'

One can live in misery and one can have all the wealth of the world, all the power that the world can confer upon one, but still one will not be victorious. There is only one victory and that is attaining inner bliss. Even our so-called great conquerors are just fools who have wasted their lives and other people's lives.

The wise man will not waste a single moment in anything else. His whole life will be a concentrated effort to attain blissfulness. And there are many things behind it. Unless you attain bliss you will have to come back again and again to the body; you will have to be born, you will have to go through the whole of life and death. Life is like a school: if you fail you have to go back to the same school again; if you pass then there is no need to. That's why buddhas never come back. Once a man has become awakened he never comes back to the world. Then he lives in eternity, in a bodiless immortality. He becomes part of the whole; he becomes oceanic, vast.

The body is a confinement, it is an imprisonment. I am not against the body, but it has a limitation. It is a beautiful house but very small -- cosy because it is small! It is so small really that nobody else can enter. You cannot invite anybody 'Sometime come inside me' -- impossible. People try... and they all fail. That's what lovers go on doing all over the world: try to enter each other, but it never succeeds. Soon they have to recognise that this is not possible; then there is frustration. The whole effort of lovers is to become part of each other, and because it fails they feel frustrated and angry. But they are trying to do something stupid.

The house is so small, it is a miracle how it contains even a single person. That's why everybody feels suffocated; to be in the body is a kind of suffocation. And a thousand and one problems ... and then old age comes. If you want to know all the problems, read Buddha -- he is an expert in describing all the problems of the body' He starts from the very beginning in the womb, with those nine months that he thinks are a great confinement. In a way he is right. To live in a woman's womb cannot be much of a paradise! It can only be compared with hell, with all the urine and the shit and everything (much laughter) ... and one has to live in it for nine months! Buddha calls it a great suffering. So ho starts from there, saying that birth is a suffering.

To be in a womb is a suffering. Then birth is a suffering because to pass from the birth canal is really a suffering because the canal is too small and the child has to come out somehow; it is like a tunnel. The child suffers and the mother suffers. And growing is not very beautiful either... and then the frustrations of life, and then old age and diseases and illnesses... And they go on and on till you die; then there is the last misery.

It is good that in India people thought of rebirth. If you are born in a Christian country or a Mohammedan or a Jewish country then you have to live in the grave for eternity. Then the last day of judgement will come. Just think of that: living in a grave and waiting for the judgement! If Buddha had known about Christianity and Judaism and Mohammedanism ... he was not aware of them at all, otherwise he would have said that this is the last misery. Even death doesn't end your misery; it is the beginning of a new misery. Now living in the grave, tossing and turning and nothing to do....

The body is a confinement, hence the whole effort of meditation is to give you an experience of bodilessness, of going beyond the body, of feeling your consciousness, of knowing it. To know consciousness is to know something 'limited' unbounded, the infinite.

And with that comes bliss, with that comes benediction. That is the only victory; everything else is a fool's paradise.

So make it a point that this life you have to learn the lesson so there will be no need to come back again.

And if my sannyasins are really trying to understand and live what I am saying to them, not a single sannyasin need come back. And the moment you become part of eternity, deathlessness, timelessness, you are victorious.

Lorraine (her name) has another meaning also: immortality. It is a beautiful word. It represents two things -- victory and immortality. They are synonymous: to know that one is immortal is to be victorious.

Man tries to be famous, but that is not true fame. True fame comes not by man's effort to be famous, it comes through surrendering oneself totally to the whole. Then man is no more there; then man becomes just a hollow bamboo and god starts flowing through it. Then the hollow bamboo is turned into a flute. Great song is born, great music, but it is not human -- it is divine.

All bliss is divine. And when one is full of bliss, when bliss is pouring out from every nook and corner of existence, when you are showered with bliss, when you are no more; then only can it be possible. You are a block; the ego is like a rock. Remove the rock, and the doors of the temple of god are open.

Then one shines with fame, but it is a totally different kind of fame. A Christ is famous, but in a different way than Adolf Hitler, A Buddha is famous, but in a different way than Alexander. Alexander, Adolf Hitler, Joseph Stalin, Mao Tse Tung, their fame is nothing but ego pretending to be very significant and important. The ego glitters, but all that glitters is not gold. The real god has nothing to do with gold. The real gold is created in you when you are capable of dropping the ego, dying to the ego. When you start feeling a nobody, a nothingness, then you start shining with fame. But that is god's fame, god's glory. Then it has tremendous beauty.

Love makes everybody a great poet, and if love cannot make you a poet then nothing can make you a poet. Love opens a totally different dimension in your being. Without love you remain confined to the world of logic. Once love starts happening in your life, logic starts disappearing; a transcendence of logic happens. That's why the logical mind will always call love a madness, a blindness. Logic has always condemned love as blind, mad. It has called it all kinds of names for the simple reason that intellect is incapable of conceiving it.

It is a totally different world. It has nothing to do with arithmetic, with logic, with science. It is immeasurable, uncharted. Nobody knows exactly, precisely what it is. Even those who have gone deepest into it have found themselves almost dumb -- it is inexpressible.

But the experience is so great, so ecstatic that it explodes in many ways. It may explode in dancing, in music, in poetry, in painting, in any kind of creativity. Love is always creative. And the world has been so destructive for the simple reason that we have taught people to repress their love energy. Love repressed becomes destructive; love expressed becomes creativity.

My sannyas believes in creativity, in love, in that almost transcendental world where mind is of no use and no help, where only heart can enter. So my sannyasin shave to move from the head to the heart -- that is true initiation.

The Golden Wind

Chapter #24
Chapter title: None

24 July 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Moses is one of the most beautiful names; it has three meanings and all are significant.

The first is the saved one, because Moses was saved from water. And the second meaning is delivered by god.

Unless god saves you there is no way to ba saved. Man is helpless, and to understand it is of great significance. The deliverance is through grace, not by our effort. What can we do? Our efforts are bound to be very tiny and our efforts will come out of our ignorance, out of our confusion. They are bound to create more confusion, they cannot lead us beyond confusion. Hence it is through the grace of god that one is saved.

All that is needed on our part is to be in a let-go, to allow him to save us. That is the trouble: very few people allow god to save them. They resist, they struggle, they fight. You have been struggling with me for so long!

I was dying to see your face here! And you were hiding and hiding. But now there is no way -- I am going to save you!

And the third meaning is servant of god. Once you are saved you have to serve!

There are millions of Christians -- they are only so-called Christians. They go to church but that is only a Sunday affair. It is a kind of sociality. It is good, it is helpful in many ways, because it is the most ancient kind of rotary club -- the church -- where all good people meet and praise each other and say nice things to each other and everybody feels good. But they are not Christians.

To be a Christian, really a Christian, one needs to be a Christ -- less than that won't do. Hence Nietzsche was right when he said that the first and the last Christian died on the cross two thousand years ago. His emphasis was on the first and the last. Of course he himself was a madman, but sometimes mad people have great insights which the so-called sane people go on missing. He had tremendous intuitive energy. In fact he had too much of it and could not manage it, could not control it, could not be a master of it.

Had he been a meditator he would have become a Christ. He had all the potential but he remained a thinker. And that is the calamity that has happened in the West -- and it has persisted for thousands of years now -- that all brilliant people become confined to the world of thought.

Friedrich Nietzsche or Ludwig Wittgenstein or Bertrand Russell or Jean-Paul Sartre -- these people have the potential but don't know what to do with it; they don't know how to transcend the mind. And only through transcendence can that potential be used, otherwise it is going to drive you crazy. That's what happened to Nietzsche. It is as if you give a one-hundred-watt bulb a one-thousand-watt voltage; it is bound to go crazy.

The energy that could have become a breakthrough became a breakdown. Nietzsche needed a master, he needed a Buddha, he needed a Christ. And he felt the need. For his whole life he was continuously thinking of Christ. In fact he was haunted by the idea of Christ, so much so that he became antagonistic to Christ. It became almost a torture. To avoid it he became anti-Christ. When he became mad he even started signing his name "Anti-Christ, Friedrich Nietzsche." First he would write "anti-Christ" and then "Friedrich Nietzsche". "Friedrich Nietzsche" became secondary; his antagonism to Christ became more essential to his being. That was just resistance. He felt a great pull towards the man but he had also a great ego.

So whenever there were some moments when he was not functioning like an ego, some moment of rest and relaxation. One cannot be an egoist for twenty-four hours a day; it is too hard a work -- sometimes one has to relax. Those are the moments when the windows open. And in those moments he had tremendous insights.

This is one of his great insights, that the first and last Christian died on the cross two thousand years before. He is saying all these Christians are bogus, false. They are simply paying lip-service, their heart is not with Christ.

To be a sannyasin means to become totally involved with the phenomenon of being a Christ or a Buddha -- which are the same thing. To put it exactly, it simply means becoming aware, alert; hence Jesus continuously says to his disciples, "Beware!" Beware means be aware.

Those two words contain his whole teaching and those two words contain the teaching of all the buddhas. Be blissful and be aware. They come together: if you are blissful you will be aware; if you are aware you will be blissful -- they are two sides of the same coin.

Man is mind, and mind can never be peaceful. In all the languages we have such expressions and phrases as peace of mind, mental peace, peaceful mind -- they are all wrong.

Joshua Liebman has written a famous book, but the title is wrong, and from that very point he starts going wrong. PEACE OF MIND is the title of the book -- and he never thinks twice about it, about what he is saying. But that is what the western approach is. The West has always thought that you can achieve peace through the mind. That's where East differs totally.

Through the mind there is no possibility of peace. You have to transcend mind, you have to go beyond mind. If you live in the mind you will live in noise. It can be lessened but the difference will only be of degree . So there are more noisy minds and less noisy minds, but they are both noisy.

Mind cannot be without noise -- that is impossible. Mind means thoughts. You can arrange them in a beautiful way but they are still there, and they will make a noise -- howsoever skilfully arranged. Mind cannot have peace.

Peace is divine, it is not human. Peace means absence of all mental processes: no thought, no desire, no imagination, no memory -- as if the whole mind has ceased completely. And then suddenly you know who you are and you know what this existence is all about.

It is not that the mind is not useful, it can be used, but it can be used only be a master. And the master is one who knows how to transcend it.

Once you know the ladder that goes beyond the mind you are a master. Then whenever you want to use it you can use it and whenever you don't want to use it you can simply put it aside. Right now you may go on saying "Please stop" It is not going to listen to you. In fact the more you try to stop it, the more the mind will go berserk. It will show its power to you, saying 'Who are you?' The servant has become the master -- and whenever a servant becomes a master, he is a very bad master.

Meditation simply means putting things in their right places. Mind is a mechanism; you are not the mind. You are consciousness, and you can become conscious of the mind. Mind becomes just an object of your consciousness. You are a mirror. You can mirror and reflect everything in the mind, outside the mind. They are all objects in front of you; you are pure subjectivity. This is the whole definition of sannyas, that you are consciousness. And this is the whole effort here, to help you to go beyond mind. And it is not difficult.

The most difficult thing is to live in the mind and to make an effort to be peaceful. That will be just superficial peace; a very thin layer of peace can be spread, but deep down there will be a volcano and it can erupt any moment. A slight provocation is enough and all peace is lost.

But if you know how to go beyond it, then there is no problem at all: you can come into the mind, you can go out of the mind. Peace is never of the mind, peace is a state of no-mind, hence I call it divine, not human. A peaceful man is a messenger of god. He is no more himself, he exists only on behalf of god.

Meditation is our true home. Without it we are homeless. A man without meditation is without shelter. He exists just like driftwood, he is accidental. He goes on moving from one event to another event, because one has to keep oneself somehow occupied. otherwise life is boring, meaningless and one becomes scared. So one goes on moving and goes on doing thing, which are not really essential at all, but one *has* to do them otherwise one can see the emptiness inside, and that is very scary. Without meditation you are bound to remain empty. You can go on stuffing yourself with all kinds of stupidities; they will never make you feel fulfilled.

Meditation is the only way to become fulfilled, to know the innermost core of your being which is already perfect, which needs no perfection, which is already overflowing with joy and peace and love. Meditation simply makes you aware of that which is already inside you. It is a way of awakening to one's own self. And the moment you know it you have found the home; then you are no more homeless. Then you are rooted in existence; then you know that you are not just a driftwood, then you know that you are not accidental. Then you know that you are part of a divine existence, of an organic unity of the whole.

To experience it is to become holy, to know the whole is to become holy. And to know oneself as part of the whole, an intrinsic part of the whole, brings great joy because the most significant thing in man's life is to know that he is needed by existence, that he is not useless.

Jean-Paul Sartre says 'Man is a useless passion.' That simply shows he has not known meditation at all. Without meditation man certainly is a useless passion but with meditation man is neither useless nor a passion. Man is tremendously significant an d is compassion, not passion at all. Passion rises to new heights and becomes compassion, it becomes love.

[A young Italian man has opted to keep his original name, Ganesh, as part of his sannyas name. Osho prefixes it with 'anand', then goes on to explain that Ganesh is the name of a mythological Hindu god.]

Ganesh is not a historical person, but it is far more significant than any historical person can ever be. It is a metaphor, it is very poetic. It has to be decoded, it carries a great message.

Ganesh is half man and half animal. This is the first thing to be understood, that no man is born as a fully grown-up man; every man is born half animal and half man. Hence the constant duality, the conflict in man: a pull towards animality and also a pull towards god, divinity. And man is torn apart; he lives in anguish. That is his anguish, his anxiety: What to do, where to go?

His lower being is always gravitating towards the past -- that is the animal -- and his potential is always hankering for a chance to grow -- that is man's future, his hope. Ganesh represents both; he is half man, half elephant.

This situation has to be changed. And one cannot go back, one cannot become an animal again, because there is no possibility of going back. Whatsoever you have known you cannot forget and whatsoever you have experienced is part of you; you cannot undo whatsoever you have done. Hence there is no going back, you cannot move backwards in time, you can only go forwards. But the pull of the past is great because the past *is* great; the future is only a possibility and the past has happened.

Hence if you look at Ganesh the animal is very heavy. It is the head part -- Ganesh has the head of an elephant. It is the head, the mind that is full of the past and very heavy, naturally. Just think of a man with an elephant's head. It is a miracle how he manages to sit -- he will fall down, he cannot carry that much load. He should be standing on his head!

There is another beautiful metaphor. If you look at the statue of Ganesh he is riding on a rat' Now the head is of an elephant; the man is top-heavy, carrying a mountain, and riding on a rat. The rat represents logic because logic is nothing but continuous hair-splitting, chopping. That's what the rat goes on doing, continuously cutting things. Whatsoever comes in front of the rat it starts cutting it. And that's what logic is.

In Indian mythology the rat represents logic. The head rides on logic, the head lives on logic, it goes on becoming bigger and bigger. The more logical you are, the more powerful and heavy and destructive your head becomes. One has to drop the head, one has to drop logic; one has to learn ways which can make one headless.

The whole methodology of sannyas is to help you cut your head. With the head gone the whole past disappears. You become light, you become very weightless. You can fly, your heart has wings. Your head is just like a rock, it cannot fly -- and to reach god you need wings. And you don't need logic, you need love. Love is creative, logic is destructive. Logic means doubt, love means trust.

So try to understand this. I don't know who has given you the name... Some Hindu fool? -- Nimkoroli Baba. -- Some Hindu fool, certainly. But you wanted to keep it so I will try to dismantle you, because your head will have to be chopped off!

Carrying an elephant's head is dangerous. And the poor rat -- he has to be relieved, released. I have kept your name just so that I can go on remembering what has to be done with you!

Marion is a very beautiful but strange name. It is a paradoxical name.

It has two meanings. The first meaning is bitter grace and the second meaning is living fragrance. On the surface one cannot see how they are related. How can they be related? Bitter grace and living fragrance seem to be totally different words. But they are related very deep down.

Grace *is* bitter because you have to drop your identity. That's why it is bitter. You have to drop your ego, you have to drop your personality. You have to go through a kind of death, only then does your real life begin. Unless you die, god is not; when you die, god is. Hence it is a bitter medicine.

Buddha used to say that the journey to truth begins in bitterness and ends in sweetness. That's why many

people never start the journey -- because it is so bitter they become scared. And their logical mind says 'If it is so bitter even in the beginning, how much more bitter it will be when you have reached the goal? If the first step is so bitter just think of the last step. And then it will be very difficult even to come back; you may have gone too far. Better, don't take the first step.'

So the mind does not allow people to take the first step because it is bitter. But the ultimate flowering is a great sweetness, it is living fragrance. The journey begins in death and ends in abundant life.

Jesus said to Nicodemus 'Unless you are reborn, unless you die as you are and are born again, you cannot enter into my kingdom of god.' Nicodemus never returned to him. He was a professor in the university and he came in the night when nobody was there. He could not even gather the courage to come in the day. He was a rabbi too, a well-known scholar -- what would people think of him going to this madman, Jesus?

So in the night when nobody was there he came, hidden. The first statement of Jesus was enough to stop him; he was not ready to pay that much of a price. And Jesus made it clear from the very beginning, 'Unless you are ready to die, forget all about it; you cannot enter into *my* kingdom of god, you cannot be a fellow pilgrim of mine -- it is impossible. The ego will have to be dropped.'

Drop the ego, howsoever bitter it is, howsoever painful it is, and you will be tremendously rewarded.

Meditation sharpens your brilliance. Ordinarily your sword is rusty. You have never cared about it, you have not even taken it out of its sheath. And it needs constant sharpening, otherwise it is not even useful in cutting vegetables' And it has great work to do -- it has to kill you! That's what sannyas is all about: cutting your head-off with your own hands. It is *real* suicide. It is not of the body, it is the suicide of the ego -- and the ego is very subtle and very cunning. Unless you are sharp enough it will go deceiving you. You throw it out from one door and it will enter from another. And it is so cunning that it can even come in the name of humbleness.

You can watch the so-called humble people and you can see their egos. They are egoistic about their humbleness, they are egoistic about their simplicity, egoistic about their saintliness, even egoistic about their egolessness.

A man without ego is neither egoistic nor egoless. Both are dropped. He is simply there. To create that state is very great intelligence is needed. Mind is not enough, only meditation can help.

So concentrate on meditation. Make it a point that this is the topmost priority in your life, everything else is secondary. I don't say anything else to my sannyasins, all that I want them to do is to become meditators, and everything else follows of its own accord. Freedom comes, bliss comes, peace comes, celebration comes, virtue comes, transformation comes, and ultimately the experience of god.

Become an image of meditation, become meditation. Walk in meditation, sit in meditation, eat in meditation, sleep in meditation. Let the flavour of meditation spread all over your life -- breathe in, breathe out, but meditation continues.

Meditation simply means an awareness of all that is happening. That which is happening outside -- that is the outermost circle of your life. Then that which is being done by your body -- that is the second concentric circle, closer to you. Then the third concentric circle is that which is done by your mind. And then the fourth is that which is done by your feelings and emotions. And within these four concentric circles is your centre, the fifth.

If you become aware of all that is going on, sooner or later you will become centred at the centre and you will be able to see the whole panorama, the whole drama of the outer world, of physical activity, of psychological activity, of emotional activity. And when you are able to see all this you become free of it because immediately you come to know that you are the seer, you are not the doer. That is the greatest revolution in life, when this shift happens, that you are no more a doer but just a seer, a witness. Than one becomes an image of meditation -- a Buddha, a Christ, a Zarathustra.

Meditation releases great creativity. It is an explosion; all your seeds start sprouting. For the first time you see how much potential you were carrying within yourself: a great garden with so many flowers, such beautiful bushes and trees and so many birds singing... a whole paradise! But we are not ordinarily aware of it. We are completely closed, we have not opened up; we are living like a capsule which has no opening, no windows.

Leibniz has the right word for it. He calls man a monad, a windowless house; no doors, no windows.

Meditation throws open all the doors and all the windows. Suddenly you become aware of the vast sky, the stars, the moon, the sun, the wind, the rain, the rainbows, the clouds -- the whole infinity of it, the whole spectrum of it. And the moment you become aware of it your heart starts singing and dancing.

That's what I mean by a poet. I don't literally mean a poet; not that one starts just composing poetry, but that one's whole life becomes poetic. To whatsoever one does there is the golden touch of creativity. You touch dust and by your touch it is transformed into gold. Wherever you move it becomes a sacred place; wherever you sit it becomes a temple, a shrine of infinite beauty and grandeur. Whatsoever you do releases the imprisoned splendour within you. And this goes on happening; it is not something that happens once.

Meditation starts an explosion which is infinite, which goes on and on, unending; there is no end to it. There is a beginning in meditation but no end.

The Golden Wind

Chapter #25
Chapter title: None

25 July 1980 pm in Chuang Tzu Auditorium

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Arunachalam is a sacred mountain. In the South no other place has so much sanctity. For centuries many people have become enlightened on Arunachalam, and one of the last and greatest was Maharishi Raman.

Wherever an enlightened person lives, the very space, the very earth becomes suffused with something of the known, of the mysterious. It carries the vibe for thousands of years.

Bliss is also a peak, a great peak of consciousness, it is a mountain. And it is an uphill task. We have made many sacred places on the mountains for the simple reason that people can know that bliss is a mountainous journey, it is a climbing towards the heights. And it needs tremendous courage, the courage to risk.

Going downhill needs no courage, no intelligence. Going uphill needs both courage and intelligence, and a constant effort. There is nothing higher than bliss; bliss represents the ultimate experience of god. Sannyas is the uphill journey.

Make every effort, put your total energy into it, only then is the miracle possible. It certainly happens and every human being is capable of achieving it, but it needs constant effort. It needs not a wavering mind -- unwavering. With great trust, with great hope one goes on dropping the known territory for the unknown, dropping the familiar for the un-familiar -- because god is the most unknown phenomenon.

Even those who have known him cannot claim that they have known him, because in knowing him the claimer disappears; one becomes utterly silent.

Those who say they have achieved are either deluding themselves or others. Those who have achieved can at the most smile -- because it is not an achievement in the ordinary sense, it is a realisation. It is not something added to you, it is something that blooms, blossoms within you. In a sense it was already there;

in a sense now you have come to know it so now you have realised it.

Life is dull without love; it becomes bright with love. Life is dark without love; with love it becomes full of light. Love is the name of your inner light. That flame is already there but surrounded by much smoke. And the smoke consists of memories, imagination, thoughts, desire. The whole mind creates a long list, a thick wall around the flame, a thick wall of smoke.

The only way to reach your of flame is to disperse this smoke. And that's what sannyas is all about: getting rid of the smoke, getting rid of thoughts and desires and becoming so silent and desireless, as if there is nothing to be achieved, nowhere to go. In that relaxed state the smoke starts dispersing of its own accord because we are no co-operating with it. It is through our co-operation that it lives, gets food and nourishment, is nurtured.

Once there is a disconnection, once you are no more feeding it, it is bound to disperse. And as it starts dispersing, clarity arises, brightness arises, intelligence arises, and life becomes full of meaning and significance.

Life is life only when love is burning bright inside you, when the flame of love is so bright that it starts radiating around you, that it starts reaching others, that people can feel it, that your love becomes almost so tangible that people can touch it. Then it is not only a blessing to you, it is a blessing to everybody else too.

A real man is always an enrichment to the world, to existence; he contributes much. And unless you contribute something you will never feel blissful. It is through contributing something to existence that you participate in the work of the creator, because you yourself become a creator. To be a creator is to be part of god -- there is no other way.

Avalokita is one of the names of Gautam the Buddha. We have given many names to Buddha; each name shows one aspect of his multi-dimensional being. No single express his reality. Avalokita is one of his aspects. Literally it means one who is capable of seeing, observing, of detached observation, being neither for nor against, with no liking, no disliking -- a choiceless awareness, simply seeing whatsoever is the case without imposing any idea, any interpretation, allowing the mind to come and start spinning and manufacturing thoughts about it.

Once you say 'This is good,' the mind has come in; you say 'This is bad,' the mind has come in. If you don't say anything, if you don't make any statement but you simply go on seeing... If you see a rose flower and you say 'It is beautiful,' the mind has come in; now you are no more a pure seer, you are distracted in fact. The moment the mind says 'It is beautiful,' you have started thinking about beauty, you have lost track of the reality of the rose. A word, 'beautiful', has come in; now the word 'beautiful' will have its own associations.

You will remember the man you love, the woman you love, you will remember the dog that you loved when you were a child. Now the mind can go on and on; you have forgotten about the rose flower. And the moment you say it is beautiful you have remembered other rose flowers, Now this rose flower is far away; between this rose flower and you there is a long queue of roses which are no more. And they will contaminate your seeing, they will not allow you to see *this* rose flower which is unique, which is incomparable because no other rose flower has ever been like this and will never be like this again. This moment is unique but the mind is always a distracting factor.

Being choiceless means not allowing the mind to say anything, putting the mind aside, just looking at a thing without any barrier of words, so that you can have a contact, a direct contact with reality. That's one of Buddha's fundamental teachings, choiceless awareness; hence one of his names is Avalokita. And he says, and says truly, that if you can become a detached observer of existence, your life will be full of bliss.

It is bound to be so, it is inevitable: *ais dhammo sanantano* -- he says this is the ultimate law of existence, that bliss happens only to those whose consciousness is absolutely pure of thoughts, whose consciousness is just like a pure mirror, crystal clear, with no idea, with no a priori conclusion. And then a miracle happens: you start seeing everything in its true reality -- and that's what god is.

If you can see a rose flower in its true reality you have seen one of the faces of god. If you can look into the eyes of a child without any word, thought, coming in between you and those innocent eyes, you have looked into the eyes of god. And slowly one becomes aware that the whole existence is full of god, that god is not a person, that god is the reality of everything, the underlying reality of everything.

He is in that which you are observing and he is in you who are the observer. Knowing it the observer and the observed become one -- and that is the ultimate realisation of oneness.

Mind divides, it creates a duality; the observer and the observed become two. When there is no mind they start coming closer, closer, closer, melting and merging into each other. Then it is not that you are seeing the rose flower, you *are* the rose flower. It is as if the rose flower is seeing itself. There is no distinction, no separation. That is union with reality or it is better to call it reunion, because once we were in that union, before we were born. But we have lost track of it. That is, we have been in the paradise, we have lost it -- we have to regain it, and this is the way.

So let your name remind you that this is going to be your path: awareness, watchfulness, observation, choicelessness.

[Osho gives sannyas to an Italian, Fabio, adding the prefix anand, which means bliss, he explains, then continues:]

Fabio is avery dangerous name. Yes -- it means a bean-grower! I am reminded of an Italian joke: Italians like to eat beans every Saturday evening to have a bubble-bath every Sunday morning!
You get the idea or not?
So please stop bean-growing!

We will make your name a little different, I will give you a new meaning; there is just a little difference: *being* grower. Forget the Italian meaning completely!
Let your *being* grow. And for bubble-baths there are other things!

One has to work for bliss but still, ultimately, it is a gift of God. This looks paradoxical; it is not logical. Logic will say either you have to work for it -- then you are the achiever, then it is the achievement of your work. Or if it is a gift of God, then you need not work because whenever God feels like giving you the gift, he will. But life does not go according to logic.

Many people follow the logical line. For centuries they have done that and they have missed. The person who thinks it can be achieved through effort will never achieve it. Through effort he will become more and more egoistic.

There are religions that believe that it can be achieved only through effort. For example, Jainism in India believes that it can be achieved only through effort, there is no other way -- no grace of God because there is no God and no grace. You have to work hard and you have to achieve it. Naturally they say it takes many many lives, only then can you achieve it.

In fact it is because of this idea that the idea of many lives arose in India, because one life does not seem to be enough to achieve bliss. Half of life is lost in getting educated, getting married, getting settled; one third is lost in sleep, in eating, in talking, in fighting, in playing cards and chess and looking at the movies and a thousand and one things.

If one simply calculates, then out of seventy years, which is the normal span of life, you will not have even seven minutes left for yourself. And seven minutes meditation is not going to help; hence you will need many many lives. Indians believe millions of lives, eighty-four million lives, then one becomes enlightened. The very idea is such that one will fall flat and forget all about it. Such a long time -- who is going to wait? This is one of the logical standpoints.

The other logical standpoint has also been followed. There have been many religions which believe that you have simply to pray to God because everything happens according to his will. So all that you need is to pray. Go on begging and go on praising the Lord -- as if he believes in bribery and praise and all that nonsense, as if you can persuade him to give you the ultimate gift. Both are wrong. Both will miss because both are taking only half of reality.

My attitude is that one needs an effortless effort. There are reasons for thinking effort is needed and there are reasons, perfectly valid reasons, for concluding that the ultimate thing always happens through the grace of God. It can be understood only in this way, that efforts are needed to prepare you to receive the gift.

Ordinarily you are not ready even to receive -- your doors are closed, your heart is closed. Even if God shouts you won't listen. And God goes on knocking on your doors, but you never open the doors; in fact you don't think that there are any doors. You go on living your ordinary, mechanical, unconscious life. Efforts are needed to make you conscious, but efforts can only make you conscious, they cannot give you bliss.

But whenever you are blissful that means something has descended from above. And those who have

attained bliss have felt that "our efforts have cleaned our hearts, opened our doors, removed all the barriers." And then one day, suddenly, something starts pouring from the beyond, from some unknown source. And when you look back then you can see that your efforts were very tiny. You cannot say this tremendous ecstasy is an outcome of your tiny efforts, but still they were needed, they were essentially needed, they cannot be avoided.

So one has to meditate, one has to pray, one has to purify one's being. One has to bring clarity to one's mind and love to one's heart just as a preparation so that one is capable of receiving the gift when God is ready to give. And in fact, God is always ready to give, it is just that we are not ready to receive!

We are in search of a home. Everybody -- consciously or unconsciously, knowingly or unknowingly -- we are all groping for a home. Somewhere deep within our being there is a remembrance that we had a home. It is very vague, not clear-cut; but you have not forgotten it completely, nobody ever forgets it completely. It goes on surrounding you like a shadow, like a nostalgia. It is like some far away country, sometime when you were happy, blissful, joyous, when there was no anxiety, no anguish, no responsibility, when life was pure bliss, when life was just a dance, a song.

Deep down somewhere that desire still lurks, still goes on goading you to find it again. All religions are born because of that longing, otherwise there is no reason for religions, they don't fulfil any practical purpose. That's why for a practical-minded man religion seems to be absolutely absurd. Science seems to be perfectly okay -- it serves many practical purposes. What is the practical purpose of religion? There seems to be no utility, it is a sheer wastage of time. You could have produced something and you are meditating, just sitting silently, doing nothing.

For the practical man it seems a wastage. But even if the practical man looks just a little deeply inside himself he will find hidden somewhere the desire, and he will find somewhere the feeling 'I am homeless. This is not the place where I belong. This is not life; this cannot be all, something more must be there.'

Of course we don't know exactly what that more is, but a persistent feeling, an intuitive force goes on working inside. Sooner or later one has to listen to it, and the sooner one listens, the bettor, because one never knows when life will be finished. Any moment it may be. If a man becomes really committed and interested in religion while he is young, then there is a possibility that he finds the real home. Sannyas is a very scientific process to find it.

My effort here is to bring a synthesis between the scientific approach and religious values. On the surface they look very contrary, but only on the surface. Deep down there is something which makes them complementary, not contradictory. Their fields are different. Science works in the objective world and religion in the subjective, but the approach is the same. Science is trying to know the truth about reality outside, and religion is trying to know the same truth about reality inside. And of course religion is working on a higher plane because the scientist may know many things about objects, matter, electricity, this and that, but will be completely unaware of himself. The scientist knows nothing about the scientist himself but he knows everything about everything else.

This situation is very lopsided. Science will become perfect only when it accepts religion as the ultimate goal. And religion alone is not perfect either, because you cannot just live on the inside; you need bread and you need clothes and you need all kinds of things which can only be provided by science.

There have been only two kinds of people up to now: the people who believe that science is enough -- and they are wrong, they have created the whole mess in the West -- and there have been people in the East who believe religion is enough; they have created the mess in the East. The East is starving because it has never worked for scientific growth, and the West is going insane because it has no home. Houses, it has big houses, but no home.

My effort is to help East and West disappear into each other, to create a meeting. And that meeting is happening, very slowly, without any deliberate effort; almost spontaneously it is happening And this is the beauty of it, that my sannyasins are very deeply neither of the East nor of the West; they belong to the whole world and the whole world belongs to them. They can herald a new man on earth.

Bliss is music, music that arises when all your parts -- your body, your mind, your heart and your being -- are functioning in deep harmony; then your life becomes an orchestra!

Ordinarily there is only noise, no music. The body goes on shouting out its own desires; they ask for their fulfilment, not taking any care of other needs. The mind goes on insisting on its own ambitions, desires, not bothering at all about the heart, always ready to sacrifice everything for its own fulfilment. The

heart goes on hankering for its own feelings, emotions, love. And the being is an absolutely neglected part; we have completely forgotten about it. It goes on whispering in a still, small voice within you, but nobody listens because the body is very loud and the mind is very articulate, and the heart is very persistent.

Although the mind goes on saying that the heart is a fool, an idiot, mad and not to bother about it, the heart does not take any note of the mind; it goes on doing its things in spite of the mind. It will fall in love and it will do a thousand and one things about which the mind was saying 'Don't do it.' And the body goes on in *its* own way.

So we are almost a crowd; not one person, not a unity, not an organic unity. And that's what is missing.

His life can become a harmony. All these parts which are playing solo can become part of an orchestra. You just need a guide which can bring all these four elements together, can help them understand each other, can help them to help each other. That's what happens through meditation, through awareness. Awareness becomes the guide and slowly slowly it persuades every different section of your being to come into closer harmony.

So put all your energies into awareness. Only one thing I teach my sannyasins: be meditative. Out of meditation there is great music, and that music is bliss. Once you have heard your inner music everything else pales down. There is nothing which can be compared to its beauty and its benediction.

A man lives in defeat if he has not found bliss. His whole life is nothing but frustration and failure, writ large. And you can see it on peoples' faces: as they grow older, they grow sadder; as they grow older they start becoming very angry, angry at life, because it has shattered all their dreams. It has not fulfilled any of their desires. And the fault is not life's, they themselves are responsible for it. They were trying to achieve things which are meaningless: money, power, prestige.

If you don't achieve them you are frustrated, if you achieve them you are more frustrated. In fact the non-achiever is in a better situation because he can still hope. At least the hope is there that one day you will achieve these things and then everything will be put right.

The achiever is really in an absolute gloom because now there is no hope. He has staked everything on these stupid things and now they are there; his whole life has gone into achieving all this junk and now it is there -- and he is as unfulfilled as before.

By becoming a sannyasin one starts searching for bliss inside. You forget all other ambitions which lead you into the outside world because bliss is something inner, absolutely individual, personal; you can find it within yourself -- nobody else is needed for it. And once it is found you are victorious. Then life has a great splendour around it. Then the whole sky of your being is full of stars.

One knows that one has not lived in vain. And when one knows that one has not lived in vain then even death is beautiful. Then one does not die reluctantly, one dies absolutely blissfully. Then death is just a rest. One has blossomed, one has released one's fragrance; now the time has come to rest, to disappear in the whole.

A sannyasin lives beautifully and dies beautifully. His life is a celebration and his death the ultimate in celebration.

It is one of the greatest mysteries of life that we are born with perfect bliss in our being and we remain beggars because we never look into our selves. We take it for granted, as if we already know all that is within. That is a great idiotic idea, but it prevails all over the world. We are ready to go to the moon to seek and search for bliss, but we are not ready to go inside ourselves for the simple reason that we already think without ever going in, 'What is there inside?'

We somehow go on carrying this notion, that we know ourselves. We don't know ourselves at all.

Socrates is right when he says: Know thyself. In those two words the whole wisdom of all the sages is condensed, because in knowing thyself all is known and all is fulfilled and all is achieved.

We are not to become perfect, we are born perfect. And we are not to invent bliss, we have only to discover it. Hence it is not such a difficult matter as people think; it is a very simple process of relaxing, resting, and slowly slowly getting centred.

The day you stumble upon your centre, suddenly there is all light; you have found the switch. It is just like groping in a dark room: you go on groping and then you find the switch and it is all light. But one can sit in darkness for the whole night, crying and weeping just underneath the switch. And that's actually the situation; we are unnecessarily crying and weeping.

Hence those who have known have a very strange feeling about people. They feel great compassion and

also great laughter because they can see the stupidity -- that you have already got it but you are running hither and thither for no reason at all. And because of your running you go on missing. And they have great compassion also because you are suffering -- that is true, although your suffering is simply foolish. It is like a man who has seen a rope as a snake and now is running away and falls on a banana skin, and breaks a few bones and may be hospital. You know that he was simply a fool -- there was no snake at all! He may have even died from a heart attack... And without any snake; just a rope did the whole trick. This is the rope trick!

And that is the situation of man.

Initiation means that you have to change the situation. This absurd, ridiculous life pattern has to be changed completely. Look within, and if you cannot find anything there, then look outside. But I say categorically that nobody who has looked within has ever missed it, so there is no reason for your to miss it. Nobody is an exception, it is an absolute law: one who goes within, finds it -- finds the kingdom of god, the perfect bliss, the absolute truth. And with it comes freedom and great fragrance. Life becomes a dance, a poetry, a constant ecstasy; moment-to-moment it goes on growing.

One is bewildered at how much ecstasy is possible, and 'Can I contain any more?' But one can contain infinite ecstasy. And it goes on becoming more and more. Unbelievable it is, because you think 'Now this is the limit, more is not possible,' but next day you discover that there is still more possible, and you go on discovering. It never comes to an end. There is a beginning in this journey but no end.

The Golden Wind

Chapter #26
Chapter title: None

26 July 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The search for truth is good as far as the beginning is concerned, but a moment comes when you have to go beyond it because the very search is a tension, a strain. The very search keeps you engaged, occupied, and truth is found only in a state of absolute non-occupation, in total relaxation. Then there is not even a search for truth. That is the paradox that has to be understood.

Sannyas begins as a seeking, as a searching. Jesus was talking to beginners when he said 'Seek, and ye shall find; knock and the doors shall be opened unto you, ask and it shall be given.' It is perfectly right for those who are just in the beginning. Lao Tzu says 'Seek and ye shall never find, seeking is the sure way of missing.' He is also right, perfectly right, as right as Jesus. And there is no contradiction. He is talking to the adepts, he is talking to those who have already gone deep in the search. Ultimately it has to be said: now drop seeking. First bring it to a climax, to the peak tension of search, and then from that peak relax, forget all about truth -- and suddenly you find it within yourself. Both are true.

Now, the Taoists don't believe in Jesus, they will argue against him; and the Christians won't believe in

Lao Tzu, they will argue against him. Both are in a state of ignorance. As I see it these are two aspects of the same coin.

But I want you to remember the end; the beginning has already begun. Sannyas is an initiation, a beginning of the journey. But if you can remember the end then you will never go astray.

Prayer begins in bliss and ends in an explosion of fragrance. Bliss is the seed, prayer the flower, and then naturally when the flower opens there is fragrance. That fragrance is called Christ consciousness, Buddha consciousness, Krishna consciousness -- they all mean the same thing. They only indicate one thing, that the consciousness has become a fully opened lotus. But first remember blissfulness.

Many people pray but their prayer goes wrong from the very first step. They pray out of misery, confusion, sadness, frustration. They pray to get something, their prayer is nothing but a disguised form of desire. It is not thankfulness, on the contrary it is a complaint. True prayer is simply thankfulness for all that has already been given to you. True prayer is a dance, a rejoicing because life is so beautiful and existence is so exquisite and each moment is such ecstasy.

My sannyasins have to become singers, dance, rejoicers. The materialists have always been condemned by the so-called spiritualists as people who believe in drink, eat and be merry. But I say to my sannyasins 'Eat, drink and be merry.' There is nothing of materialism in it, in the beginning of spirituality because only a cheerful person can thank god. Thankfulness can come only when you are feeling a kind of fulfilment, joy.

Live your life with such intensity and passion that you can feel thankfulness, then everything is on the right track, in the right direction. Once you are blissful prayer is bound to follow; a blissful person cannot remain unprayerful. And when there is prayer the flower is opening.

If one can manage blissfulness then everything else follows of its own accord: prayer and fragrance, prayer and fulfilment, the flower and the sharing of the beauty of the flower with existence.

Ordinarily man is just a heap of flowers. The flowers are not interconnected, they don't have any organic unity; he is not an orchestra. Many instruments are being played but everybody is playing solo; hence there is great noise but no music. And all his instruments are beautiful. All that is needed is to create an organic unity between them, a harmony.

Sannyas me ans transforming the heap of flowers into a garland. When you make a garland all the flowers become joined by an invisible, hidden thread. That's what meditation is. It helps you to bring your body, mind, heart, and soul into a kind of deep harmony. And once your whole existence is in harmony, great bliss arises, great benediction.

That's what religion is all about. It has nothing to do with god, nothing to do with heaven and hell. Those words are all theological nonsense. Basically religion is concerned in creating integrated individuality, it is a science of integration. And once you are integrated you are a conqueror, you are victorious, you have succeeded. You have used the opportunity that life gives to you. You have not wasted it and lived in vain.

Daniel is a beautiful word. It is not really a word but a whole philosophy. Daniel means, god is my judge.

Now, it contains in essence the whole of religion. It means surrendering yourself to god. It means not living the isolated life of the ego, it means becoming one with the whole.

And that's what sannyas is too: it is saying yes to existence. And then there is no fear. When you drop your ego all fear disappears; then whatsoever god wills you do. You are no more responsible because you *are* no more. Then it is all up to him.

With this trust a great revolution happens. You don't exist as a separate entity any more. It is like a dewdrop slipping into the ocean. Of course it loses something, it loses its limited definition, its identity, but it gains tremendously -- it becomes the whole ocean! So the loss is not much, the gain is infinite.

Meditation is two things together. It is a death and a resurrection -- the death of the ego and the birth of the soul. And it happens simultaneously: here you die and here you are reborn. I cannot say 'Here you die and there you are reborn;' it happens simultaneously, in the now. There is not even a gap of a split second. It is as if the clouds disperse an d suddenly the sun is there. It was always there, it was only hidden behind the clouds. Your real life is already there, just hidden behind the cloud of the ego. Ego is a dark cloud, but just a cloud; nothing very substantial in it. It can be dispersed very easily, and the art of dispersing it is

meditation.

Meditation means becoming aware, alert, watchful. The more alert you are, the more you become aware that there is no ego. You *are*, but you are not separate from existence, you are part and parcel of it.

This feeling of oneness with existence brings great ecstasy because it means you are eternal; you have always been here and you will always be here. That means immortality.

If the ego dies we disappear as mortal beings and we appear as immortal beings. So die to be reborn' That's the meaning of the Christian symbol of the cross. But Christians have missed the meaning of the symbol as all religions have missed the message of the founders. Buddhists have missed Buddha, Christians have missed Christ, Mohammed ans have missed Mohammed. It is a very strange phenomenon that the followers are doing something totally opposite.

They go on calling themselves Christians but they are really killing the very spirit of Christ.

Christ was not crucified by the Romans and the Jews. They could not kill him, they only killed the body. But if you want to know where exactly he has been crucified, the place is the Vatican; he has been crucified there by the popes. And they have been continuously killing him.

The cross has nothing to do with a literal meaning, the cross simply means meditation. It simply means dying to the ego; hence the story that after three days Jesus is resurrected. Between death and resurrection there is a gap of three days. Those three days simply represent the body, the mind an d the heart.

First the body dies. You start dropping the idea of a separate body; you can see the stupidity of it. Each moment existence goes on pouring new energy into you -- how can you think yourself separate? If your breathing is cut off you will be dead. And it is not only breathing; every day you are taking in food and water, and existence goes on pouring into you. Every day you are dropping out everything that has died; life goes on pouring in and dead things are being thrown out of the body. The body is like a river, continuously getting more life and dropping all that is dead. That represents the first death, the first day.

Then the mind, which is a little subtler, thoughts -- they also come from the outside. Just as air and water and food come from the outside your mind goes on collecting thoughts from everywhere. The mind dies as a separate entity.

And then the most subtle thing happens on the third day -- they are just symbolic these three days -- feeling, emotion, the heart dies. And then there is resurrection. In the East we call it the birth of the fourth, turiya: turiya means the fourth.

When these three have disappeared, have become one with existence, suddenly you become aware of a being which is not yours, which is universal. That is resurrection.

My idea of prayer is not the ordinary idea of so-called religions. Hindus, Mohammedans, Christians -- they all go on praying. But that is not my idea of prayer and I don't think it is the right kind of prayer.

Prayer does not need any words. What is there to say to god? -- he knows it already. What is there to ask? -- he has given it already. And if something is not given, that simply means it is not needed. He is wiser than you, but people go on advising him: Do this, do that, give me this, give me that -- as if god is not wise enough. All your prayer is just advice, and people go on persisting every day. It is a kind of nagging, nagging god 'How long will you not listen? I will go on asking morning and evening.' Mohammedans are the most persistent -- five times a day. They must have driven god mad. Christians are better; at least they do it only on sunday. Hindus are even better; they do it only once in a while, on the festival days, otherwise they don't bother much.

To me prayer has nothing to do with words. It is a silent gratefulness; it is utterly silent, but a deep gratefulness. It is possible only if you learn how to be blissful, otherwise there will be nothing to be grateful for.

So I teach my sannyasins not prayer but bliss. Dance, sing, be blissful, be of great cheer. Let your life be a life of love and laughter and you will start feeling a subtle presence of prayerfulness in you. And that prayerfulness will not be Christian, Hindu or Mohammedan, it will be simply prayerfulness.

A true religious person cannot be Christian, Hindu or Mohammedan; he is simply religious. He has a prayerful being -- that's all.

It is only possible for a blissful person to trust in god. But for centuries our saints have been sad, they all carried long faces; hence I say that they were not religious. They were just egoistic people, they were using religion to fulfill their egos. They were pretenders.

True religion is bound to be a rejoicing. One needs not believe in god, one needs to believe in bliss, and

then god comes in from the backdoor. And remember: god always comes from the backdoor like a thief.

You know who is translating for you - his name is Haridas! and Hari means a thief! Now I am coming in through the thief. He comes in from the backdoor and snatches your heart and runs away!

I have already done it with you! And whatsoever remains Haridas will take.

How long will you be here?

- I will leave on the fourth of August and come back in October.

- Come back because Germans are needed!

Hitherto the whole past of humanity has been in some way or other condemning life and its joys. It has been a life-negative approach, and to be life-negative is to be against God because life is God.

Hence I stand against all so-called religions; not against Christ, not against Buddha, not against Krishna, but certainly against Christians, Hindus, Mohammedans, Buddhists, because these people are all life-negative. They destroy something very delicate and valuable in you; they make you feel guilty about your joy. My effort here is to help you be free of all guilt and rejoice in life like small children. Rejoice in everything, even small things. If you start rejoicing, even a cup of tea starts having a sacred significance.

You can sip the tea in such a prayerful way, with such gratitude, with such meditativeness, that there is no need to go to any church. And in fact they won't allow you in with a cup of tea... or a bottle of beer! Beer is a little higher. For the beginners a cup of tea, for the adepts a bottle of beer.

My whole approach is to rejoice in everything and help others also to be happy, because bliss is divine.

Love is the only bridge to victory. But a very strange bridge it is, because the first requirement of love is surrender. It is victory through surrender; hence it has a tremendous beauty. It is non-aggressive, it is receptive; it wins not by conquering, it wins by being conquered.

Those who are trying to conquer God are fools, they cannot do it. The wise people have surrendered to God; they have invited him to conquer them, to possess them. God cannot be possessed by you but you can allow him to possess you. That's what love is: it allows one to be possessed. It is non-possessive, it has no desire to possess. Its only longing is to be possessed, totally possessed, so nothing is left in oneself of one's own.

That's what sannyas is all about: a tremendous and total surrender -- and in that very surrender victory happens.

Hari is one of the names of God, and one of the most beautiful. There are thousands of names of God in different languages of the world. Sufis have ninety-nine names of God. All are beautiful, but Hari is unique. There is no other name which can be compared with Hari. It really says something about God, and to say something about God is almost impossible. But it manages to say something about the unsayable: it says God is a thief.

And if you allow him, he is always ready to steal your heart. And the moment it happens you have come to know the greatest splendor of your life. All else is ordinary. When you have lost your heart to God, when his arrow has penetrated your heart totally, you have come to know that which is immortal, deathless.

To be stolen by God is the greatest honor. There can be nothing higher than that, that you have been thought to be worthy, that you have been chosen, that your heart has been thought to be precious enough for God to steal it.

The whole preparation of sannyas is so that God is tempted to steal you and your heart. And my sannyasins can rest assured: they are becoming more beautiful every day, and God is bound to be tempted. Many hearts are going to be stolen in these coming few years, twenty years; in the last part of this century millions of hearts are going to be stolen by God.

Harimurti means an image of God. So first let God steal your heart and then you also become a thief!

Chapter #28
Chapter title: None

28 July 1980 pm in Chuang Tzu Auditorium

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There have been two kinds of religion in the world: the religions of meditation and the religions of prayer. And they have existed like enemies; they have divided the whole of humanity.

For example, Buddhism is a religion of meditation, Christianity is a religion of prayer, and up to now there has been no bridge between them. It has not only divided humanity, it has divided each human being into two parts -- because man's wholeness needs to be fulfilled in its wholeness. And man has both aspects his being.

One aspect is fulfilled by meditation, another aspect is fulfilled by prayer. And if one sticks to one against the other, then he remains only half. Hence in the past the so-called holy men were not really holy, because they were not whole. It is because of this schizophrenic division that religion has not been able to bring the revolution it is capable of.

My effort here is to create a bridge. My sannyasin has to be both a man of meditation and a man of prayer, together.

Meditation means a state of thoughtless awareness. It is in a way negative; it rejects thoughts and creates a silent state inside you. It is beautiful, that silence, but it is lacking something. It is lacking music, there is no poetry in it, there is no dance in it. It is a kind of dead silence, no song arises out of it.

Prayer means the heart is full of love. It is a positive approach. Prayer can dance, prayer can sing, prayer can be a celebration, but without meditation all that celebration remains superficial, noisy. Yes, there is a great liveliness in it but that liveliness is childish, not mature.

Maturity comes through meditation, joy comes through prayer. Centering comes through meditation, dancing comes through prayer. A man is really blessed who can remain centred and yet in a dance, who c an become the centre of the cyclone. And that is my vision of a sannyasin, a true religious person, the whole person.

And it is possible, there is no difficulty in it, there is no intrinsic problem in it. Of course because it has to fulfil two apparently contradictory dimensions together, in the past people chose one. It was easier, less complicated but less rich, obviously.

Man has to grow from simplicity to complexity, but the complexity should not lose track of simplicity, otherwise it becomes insane. It should remain rooted in simplicity and yet it should be complex. Then one has a tremendous beauty because when opposites meet as complementaries they give you dimensions; you are not one-dimensional.

So remember it: be meditative, be prayerful. Through meditation create emptiness and through prayer create love to fill it, so the emptiness becomes an overflowing of love.

One can be rich by possessing many things but that richness is pseudo, it is just befooling oneself. You come empty-handed into the world and you will have to go empty-handed; all your possessions will have to be left behind. So you can waste your life in accumulating them but you are not really gaining anything through life. On the contrary you are wasting a tremendous opportunity to be rich.

The real richness is something inner; it has nothing to do with things. And remember: I am not against things -- use, enjoy things, they have their utility. I am not anti-world, not anti-life, not anti -- enjoyment -- enjoy life in all its beauty. But remember that's not all, that is only a very peripheral world. Your real treasure is within you. So don't get lost in the jungle of the world, otherwise you will remain poor and you will die poor.

Jesus says 'Blessed are the poor for theirs is the kingdom of god.' I would like to say 'Blessed are the rich for theirs is the kingdom of god,' although what he means by poor is exactly the same as what I mean by rich, but I am talking more directly.

When he says 'Blessed are the poor in spirit,' he simply means those who are egoless, humble, simple. innocent -- but that is what I call richness. Why call it poverty? -- it is not poverty. The person with an ego is poor; the person with pretentions is the poor person, Alexander the Great is a poor person, not Jesus; Jesus is the richest person the world has ever known. But I know by his idea of poverty he means exactly what I mean by richness. But I like a direct approach. Why go round about? -- first calling it poverty and then explaining it so that it becomes richness. Why not say it directly? But there is a reason why he used the word 'poverty'; that word has a tremendous appeal for the so-called religious people. They have always worshipped poverty, although their poverty is totally different from what Jesus calls poverty; hence there is bound to be misunderstanding.

Once a young man, a Jesus freak, came to me. He was living as poor a life as possible, without shoes, with rotten clothes. And he was travelling on foot all over India. From the Himalayas he was going to the south, and just living by begging.

When he passed the town I was in somebody told him about me and he came to see me. And I said 'What are you doing? What is this nonsense?' He said 'You call it nonsense? Jesus says "Blessed are the poor in spirit."' I said he does not say that just by not wearing shoes you become poor in spirit or just by begging you become poor in spirit. As far as I can see you are tremendously egoistic. The moment I said this he became very angry, almost ready to fight.

I said 'Sit down. That's what I am saying -- that you are not humble. Your humbleness is just a strategy of the ego and you are using Jesus' words in a totally wrong context; you have not understood them.'

But that's what Christians down the ages have been doing with the words of Christ. And that is going to be done to almost all enlightened people and their teachings. Hence my effort is to be as direct as possible, so there is less possibility of misunderstanding.

I don't want to be metaphorical, I don't want to use parables because they can be interpreted in many ways. I don't want to use traditional words, or if I have to use them because there are no other words available then I want to make my meaning as clear as possible, as definite as possible. In that sense I am very logical and mathematical.

I call meditation the greatest richness because it makes you aware of your own infinite treasure. It makes you a master of the kingdom of god. And the only key to that kingdom is through meditation, through silence, watchfulness, awareness.

Man can have knowledge but not wisdom. Man can achieve as much knowledge as he wants. It is easy, you just need a little mind effort, a little exertion. You can go on feeding your memory system. It is a computer; you can accumulate whole libraries. But wisdom is not something that you can accumulate because it does not happen through the mind at all. It happens through the heart, it happens through love, not through logic.

When the heart is open with love, with trust, when the heart is surrendered to the whole, then a new kind of insight arises in you, a clarity a tremendously deep understanding of what life is all about, of who you are, of why this whole existence exists in the first place. All the secrets are revealed, but through love not through logic, through the heart not through the head. God has a direct connection with the heart, no connection with the head at all. So if one wants to approach god the way goes through the heart.

Once you have known wisdom through the heart then you can use your mind also as a good servant, then you can use even the knowledge accumulated by the mind in the service of wisdom -- but not before you have known through the heart. Hence, rather than wasting time in accumulating unnecessary information, and people go on accumulating such stupid information, which is utterly ridiculous. If you look in the history books ... children are forced to remember the names of stupid kings and queens and their birth date and their death date -- and what do they have to do with this poor child?

Once a teacher asked a child 'If Adam had never left the garden of Eden what would have happened?'

child said 'One thing is certain: there would have been no history and no history class! It all began with Adam getting out of the garden of Eden.'

It is rumoured that the first words that Adam uttered when he was coming out of the gate... to Eve he said 'We are passing through a great crisis.'And since then we have always been passing through a great crisis. It is always a crisis. Not for a single moment have the crises stopped: one crisis after another crisis. And the poor children have to read history.

When I was a student in the school that was a constant problem for my teachers, because I would insist 'What is the purpose? Why should I know about this man? Did he know anything about me? Then why should I bother?' My history teacher would simply close his eyes and sit silently -- what to do? Many times he sent me to the principal saying 'Please explain to this boy. He asks such questions that cannot be answered. And in a way he is right...' because what do I have to do with some Henry, some Edward? What do I have to do with these people/ And still I am wondering because I have not come across any situation in which they were needed. And I don't think they will ever be needed. And all kinds of geographies...

Don't waste your time with information. All the universities are wasting peoples' lives. Almost ninety-nine per cent that they teach is rubbish.

The one per cent, it seems enters the rubbish without their knowledge, otherwise they would stop that too. Somehow it gets mixed into the rubbish and enters the curriculums and the texts; otherwise it is all absurd.

D.H. Lawrence had the suggestion that if for one hundred years we could close all the schools and universities humanity would be immensely benefitted. And I agree with him: it would be the greatest blessing to humanity if for one hundred years there were no school, no college, no university -- all were finished. For one hundred years, a holiday. Man would become fresh, young again and he would forget all about Alexander the Great and Napoleon and Ivan the Terrible and Genghis Khan and Tamerlane. It would be such an unburdening and man could start from ABC.

But each person can do it. It may not be possible to persuade the whole of humanity to stop all the colleges and universities, but individuals can be persuaded. And that's what I go on doing with my sannyasins: I persuade them to drop all nonsense and give the uttermost priority to their heart.

Move your energy to the heart, be more loving and you are in for a great surprise. As your love grows, as your love petals open and your heart becomes a lotus, something tremendously beautiful starts descending on you -- that is wisdom. And wisdom brings freedom.
Knowledge brings information, wisdom brings transformation.

Even a drop of bliss is an ocean. One can be drowned in a single drop of bliss. In fact a single drop of bliss is immeasurable. It is enough, more than enough, because bliss has no boundaries, it is infinite, and even a drop of infinity is infinite. It is as vast as the sky.

The only reason why we cannot attain it is that we are clinging to the ego which keeps us confined, which makes us very small. If we want to be blissful we have to drop our boundaries. We have to forget that we are Christians, Hindus, Mohammedans, that we are communists, socialists, fascists. We have to forget all boundaries that ideologies draw around us -- religions and cultures, traditions, conventions, moralities. Once all these boundaries are dropped, suddenly you are moving into a totally new world, a world which is unbounded. You are getting out of the prison.

To be a Christian is to be in a prison. Jesus was never a Christian, remember. And he rebelled against the Jews, that's why they crucified him. He rebelled against all boundaries, against all that was past, He was a rebel. So was Buddha, so was Lao Tzu, and so is the case with everyone who has ever experienced bliss.

Drop the boundaries, definitions, identities and the doors are open -- there is nobody barring the path -- and one immediately plunges into the world of bliss.

Knowledge never makes you blissful; on the contrary it makes you more and more miserable. And it can be easily observed, it is a factual phenomenon. As man has grown more and more in knowledge, he has become more and more miserable. Whenever a society is well-educated, people start feeling life is meaningless, people start feeling a kind of deep boredom.

Move to the primitive societies, go to the aboriginals who are still living five thousand years back and you will be surprised by one thing: they don't have anything to be blissful about but they are blissful. They don't have big aeroplanes and palaces and television sets, they have no technology, they are living in a primitive way, but one thing is very clear, very obvious, they are blissful -- poor, but blissful. Why is it so?

Move to a very knowledgeable society where education has become available to almost one hundred per cent of the people and you will be surprised: people look very miserable. They have lost something rather than gaining. In accumulating knowledge they have forgotten to move into the world of wisdom. They have made knowledge a substitute, and remember substitutes never fulfil.

You love a woman -- that is a tremendously beautiful experience -- but you can get a substitute through a prostitute. Now in America they have substitute wives. And psychologists are suggesting to people to go to a substitute just for a change because they are so bored with their wife, bored with their family. But a substitute wife is after all a substitute; it is a plastic flower. She does not love you, you don't love her. At the most it can be a superficial meeting. At the most it can be sexual, but it can't have intimacy; it can never be spiritual. You use the woman and the woman uses you. It is a monetary relationship; you are ready to pay, she is ready to sell.

Now there are male prostitutes also! Of course not in poor countries like India, but in England, in America you can find male prostitutes. These are the great things that are happening through women's liberation. If men can have women prostitutes, why cannot woman enjoy male prostitutes? -- equality after all is equality. So people can go to foolish extremes, absurd extremes.

But slowly slowly everything is becoming a substitute, The true thing goes on disappearing. Instead of the true thing some substitute takes its place because a substitute can be manufactured, it is easily available, sellable, marketable. The real thing is not sellable or marketable; you have to deserve it.

Knowledge is a substitute. You can go to any university, to any library, to any museum, and you can accumulate much knowledge, but for wisdom you cannot go anywhere. In fact you have to stop going, you have to be very still and silent. You have to dig deep within yourself, to the very rock-bottom of your being. It is arduous, but when you are absolutely silent, when all thoughts have disappeared, when your eyes are as clear as a mirror without any dust, you become capable of seeing that which is. That is wisdom.

And simultaneously, as wisdom happens your heart starts dancing. In fact for the first time you hear the REAL heart beat. For the first time you hear the song of the heart. For the first time your whole being -- body, mind, heart, soul -- are all dancing together and there is tremendous grace. My sannyasins have to achieve it. That's the only thing worth achieving, a blissful wisdom.

Blessed are the blissful, because they have already entered into the kingdom of god. Not knowing that they are entering into god's heart they have entered. In fact god can never be found directly. You cannot approach god directly, he has no address; he has no name either, no form. If you search and seek god you will never find him.

It is because of this fact that humanity has slowly slowly turned atheistic, because people have looked for god and they have not found him. They searched, they wasted their lives and finally they discovered it had been an exercise in utter futility.

But the whole responsibility falls on the shoulders of the priests, the popes, the shankaracharyas, the imams, the ayatollah, the so-called religious people, the religious preachers, because they go on telling people to search for god, to seek god -- and that is patent nonsense'

I say seek bliss and you will find god. Seek god and you will not find god and you will become more miserable than you were ever before because not finding something on which you have staked your whole life is bound to make you very frustrated. Forget all about god; just search for bliss, find the causes of your misery and drop those causes, remove those causes from the very roots.

And you will be surprised: as all the causes of misery are dropped bliss starts growing in you. And in blissful moments you will become aware of a new presence surrounding you -- and not only you but the whole existence. That presence is god.

God is not a person but a presence. God is not god but godliness.

Bliss comes like a breeze, it comes like fresh air. You cannot see it but you can feel it. It is not tangible, it is not material. You cannot show it to anybody; it is not objective. But you can breathe it and you can be tremendously enriched and nourished by it. In fact if somebody is open to you he will also feel your bliss. It cannot be proved -- that is true. It cannot be proved in a scientific way because it is not an object, it is a subjective experience, something inner, very inner. But when one feels it there is absolute certainty, there is no doubt at all. Doubt is impossible in those moments. It is impossible even to ask a question about it. It is so self-evident and so totally convincing that it is not possible for there to be any question mark. It is only in such moments that trust is born.

God cannot be believed in, and those who believe in god are simply deceiving themselves, they are dishonest people. My observation is that the so-called religious people are the most insincere and dishonest people in the world. Atheists are more sincere, honest, authentic; theists are hocus-pocus, bogus, pretenders, hypocrites, living a double kind of life: saying one thing and doing exactly the opposite. They have two doors to their life; the front-door, where they are Christians and Hindus and Mohammedans and are reading the Bhagavad Gita and the Koran and the Bible and having all the paraphernalia of their religious ritual. And they have a backdoor also where you will find their reality. And you will be surprised: you were thinking this man was one and this man is not one, this man is not even two, this man is many. He has many masks and he goes on changing his masks.

In fact people have become so skilful that they don't need to change their mask, it is almost an autonomous process. The mask changes itself; as the situation changes the mask changes. You can observe it in others, you can observe it in yourself. You know when you are smiling truly and when you are simply smiling just to deceive, because a smile is expected; you are fulfilling a certain expectation. But it is only on the lips, an exercise of the lips maybe but it has nothing else behind it, it is a facade.

A real trust is not a belief, it is an experience. God has to be experienced. And never believe before you come to experience -- never never -- because once a belief enters your being it poisons you. Drop all beliefs because god is -- why believe? Why not experience?

I am not a teacher. I don't give you a dogma or a philosophy; I am simply a witness. I say 'I have experienced, so YOU can experience.' And there is no need at all to believe.

I was absolutely atheistic and I am tremendously fortunate that I never believed in god because if I had I would have never known. I never believed in anything at all. I was such a sceptical person that I would even ask things which nobody seems to ask. I would even ask about the existence of the other person, whether the other person really existed or was I just dreaming. Because sometimes you dream and there are persons in your dream.

I have always loved Chuang Tzu's famous statement: 'One night I dreamt that I became a butterfly, and since then I have always been in trouble because I have not been able to figure it out: if Chuang Tzu can dream that he is a butterfly, who knows? -- in the morning the butterfly may fall asleep and start dreaming that she is a Chuang Tzu. Who knows?'

I had it written just behind my desk when I was the university. One of my professors came to see me one day. He saw that and he said 'Why have you written this Chuang Tzu statement?' I said 'This is my statement too. I don't believe that you are.'

He said 'What are you saying?' I said 'Because sometimes you come in the dreams also. And now the thing has become more complicated.' He said 'What do you mean?' I said 'In the dream also you asked about this board, "Why do you have this board?" -- and now you are asking again. Now which one to believe?'

He simply went out. He said 'You will drive me crazy! Are you mad or something?'

But I am happy that I was that mad. Because I could not believe in anything I was free, totally free, and in that freedom something transpired; in that utter emptiness something came from the beyond like a breeze. I could not see it but I felt it; I felt the freshness of it, I felt the fragrance of it and it transformed me. I am still not a believer because now god is a certainty to me.

Now I don't say God exists, 'I say 'ONLY god exists and nothing else.'

The Golden Wind

Chapter #29
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What is the meaning of your name? -- I don't know. -- That's good. I don't know either! -- This will be your name: Ma Anand Waveney. Anand means bliss -- that much I know! And that's all that is worth knowing.

Seek bliss and all else will follow. Whatsoever Waveney means doesn't matter, but remember that religion is basically a search for bliss, not a search for god, not a search for truth.

Once bliss happens, once you are totally blissful you become aware of many things you were not aware of before. You become aware of truth, you become aware of beauty, you become aware of a music that permeates the whole of existence. In fact that music is called god. Hence the Bible starts 'In the beginning there was the word.' That word is not the right translation of the original. In the beginning there was music, sound, celestial sound. And god was with the word and god was the word.

Now 'word' seems to be absolutely irrelevant. The word cannot be in the beginning because word needs meaning and meaning can be given only by people. No word has intrinsic meaning, all meanings are given meanings. And god certainly is not a word; the word 'god' is not god. But god is music, harmony, rhythm.

So if I were to translate the Bible from the original I would say 'In the beginning there was music, great harmony. And god was with that music and god was that music.'

We can hear it again because it is something eternal. It was in the beginning, it is in the middle, it will be in the end -- it will always be. All that we need is the right approach, the right state of receptivity. That's what bliss creates in you.

A miserable person becomes closed. And that is our usual observation, everybody knows it: when you are miserable you are closed, all communication is lost, all communion is lost. And when you are blissful you want to relate, you want to commune, you are open, you are available, you are vulnerable.

Hence to me religion is basically a search for bliss and then everything else follows. Jesus uses a different terminology but he means exactly the same thing. He says 'First seek ye the kingdom of god, then all else shall be added unto you.' By the phrase 'kingdom of god' he means exactly what I mean by bliss.

Bliss is the kingdom of god, and to find it is all that is needed, then everything else simply follows of its own accord.

We know a love that is momentary. One day it is there, another day it is gone. Its very momentariness shows that it is not real love, it is something else masquerading as love -- maybe lust, some biological urge, some psychological need, the fear of being alone, an effort to remain occupied with the other, an endeavour to fill one's emptiness in some way or other. It can be a thousand and one other things but it is not love. If it is love... the most essential quality of love is its everlastingness.

Once you have tasted the eternity of love, the timelessness of love, you are transformed. Then you are no more part of the mundane world; you enter into the world of the holy, the sacred. Of course you go on living in the same ordinary way, in fact you become more ordinary than you ever were before. You lose all pretensions, all egoistic trips. You forget all about your being somebody, you become utterly ordinary. But in that ordinariness there is a glow, a grace, a beauty, a great splendour. You are full of light because you are full of love, you are full of joy because you are full of love. You are always ready to share because you have stumbled upon an inexhaustible source. You cannot be miserly any more.

The love I am talking about has nothing to do with our so-called relationships. Our relationships are arbitrary. The love which is eternal relates but it never creates relationships. It relates -- it relate-q to trees, to the sun, to the moon, to the wind, to people, to the animals, to the earth, to the rocks -- it is a twenty-four-hour-a-day relating, but it does not create any relationship.

Relating is like a rivers it is a flow, it is a movement, it is dynamic, alive, it is a dance. Relationship is something stagnant, something that has gone stale, something that has stopped growing, something stunted. And whenever there is something which has stopped growing you start feeling bored, you start feeling sad. A despair surrounds you and a great anguish arises in you because you start losing contact with life.

Life is always riverlike and now you are tethered to something -- a wife, a husband, a friend. Whenever one is tethered one becomes angry because nobody wants to lose his freedom. Man's greatest joy is in being free. And the stupidity of the human mind ;s such that it goes on continuously creating situations in which that freedom is lost again and again. Then you are like a bird whose wings have been cut: you *look* like a bird but your soul suffers because you cannot fly -- and what is a bird which cannot fly? And what is a being who is not in a flow, who is not growing?

Being is alive when it is becoming. Being *is* becoming. If you stop becoming, your being becomes like a dead rock, and if you go on moving then you are like a lotus which goes on opening.

My sannyasins have to know the great difference between relating and relationship. And it is not only about love that I am talking, it has to be your very style of life. Never, never for a single moment lose your freedom. And never destroy anybody else's freedom. That's what religion means to me. A really religious person remains free and helps the people who come in contact with him to be free. He never possesses anybody and he never allows anybody to possess him.

It needs constant vigilance because our minds always want to cling and in clinging we lose. In clinging we start committing suicide. Then a very strange situation arises: we hate the person we love, we want to destroy the person we cling to. A very strange situation, but if you understand it, it is perfectly clear and logical. You hate the person because he has destroyed your freedom. You hate the situation because you are imprisoned in it, you are a prisoner. And you are a clinger because the known, the familiar, gives you a certain comfort and you are afraid of the unknown, the beyond.

So you go on doing something which is self-contradictory: on the one hand you cling, on the other hand you want freedom. And that is what all the people of the world are struggling with. They cling to the very cage of which they want to be free and their whole life remains just a futile exercise. They cannot be free because they cling, and they cannot destroy the cage because then there is nothing else to cling to. And they cannot drop the idea of being free because that is our intrinsic nature. It is impossible to drop it; there is no way to do it.

Not a single human being has been able to do it up to now and nobody is ever going to succeed in doing it, because it is not that we love freedom, in fact we *are* freedom and only in freedom can we grow.

So this is true about love, this is true about everything else in your life too.

My suggestion to all of my sannyasins is don't trust in nouns, trust in verbs. Become a verb rather than becoming a noun. Rather than love, think of loving. Rather than being, think of becoming. Rather than of a flower, think of flowering. Always think in terms of verbs and you will never be frustrated. Your life will become a constant growth from one peak to another peak, and those peaks go on becoming higher and higher.

The search for god, truth, bliss, or whatsoever one likes to call it, is really a search for a union with the whole.

We are brought up by every society, civilisation, religion, in such a way that we are given a false identity. We are all deceived and cheated. And the people who cheat us are very powerful; in fact their power depends on cheating and they have been cheating for centuries. They have accumulated great power -- the politicians, the priests -- and they are afraid of allowing anybody to know the truth. Their whole business depends on people who are gullible, ready to be deceived, very willing to be deceived, in fact asking to be deceived, hankering to be deceived.

From the very childhood they create such situations that slowly slowly the child becomes aware that if he wants to survive in the world he has to compromise. It is not very consciously -- you can't expect that much consciousness from a child, even old people are not so conscious -- but a vague awareness starts growing in the child that 'If I am going to be true I will be in constant trouble.' If he says anything true he is immediately punished.

My father used to ask me when I was a child 'Have you done this?' And I would always answer him with another question. And he said 'What is this nonsense? You always answer me by another question.' I said 'I want to be perfectly clear about it. Am I going to be punished if I say the truth? About this I want to be very clear. If I am going to be punished by being truthful I need not be truthful; there is no proof, there is no

evidence. I can lie and I can lie perfectly! So you can choose: If you want a beautiful, nice lie, I am ready to lie. And I challenge you: you will not be able to find out that I lied. Or if you want the truth then you have to be in control a little, then you cannot punish me. So choose: if you love truth I am ready to say exactly whatsoever it is, as naked as possible.'

He would ponder over it: 'What to do with this boy?' 'It is clear-cut,' I said 'It is so clear -- I am ready to do anything that is going to make you happy. If truth makes you happy then you have to be a little more alert. You cannot misbehave with me, because you have chosen it. Otherwise I need not say the truth. I am not hiding anything; I am simply making my situation clear, that I have become aware of this fact that it is going to be a constant problem. So it is better to be clear from the very beginning.

So one day he said 'Okay. I want the truth,' and I told him the truth and he became so angry that I said 'Just be watchful! I am not going to tolerate this anger. This is *your* choice. If you want to be angry you can close the room and you can be angry at yourself for choosing a wrong thing. f d that was last thing, he stopped asking me, because this was the first thing to be decided every time.

This is the situation of every child. Every child comes to a point many times almost every day when he has to decide that if he wants to survive he has to lie, he has to compromise, he has to adjust; if he says the truth then he is unnecessarily getting into trouble. And the people who surround him are powerful; they can torture him, they can make him suffer. And almost every child choose survival because that is a very fundamental need of life, to survive.

By the time you are strong enough to be truthful you have lost all sense of truth. Your lies have gone so deep in you, they have become so unconscious, they have become part and parcel of your blood, bones and marrow, that it becomes next to impossible to get rid of them.

That's the whole process of being a sannyasin: what the society has done to you-has to be undone. You have to be reborn, actually reborn; you have to be a child again, you have to start learning things from ABC, only then will you be aware that the ego is a false entity imposed on you, that you are not a separate unit at all, that you are part of the organic whole.

And to know it brings great rejoicing, because when you are not as a separate entity, how can anxiety exist, how can anguish exist? Then life becomes a sheer celebration. Then there is freedom without any fear.

Bliss is equivalent to god. 'God' is a beautiful word but it has become ugly because of wrong associations. It has fallen into wrong company. The priests have exploited it so much that I appreciate very much Friedrich Nietzsche's declaration that god is dead and man is free. In fact he is saying the god of the priests is dead because he only knew about the god of the priests. He had no idea about the god of the buddhas because the god of the Buddhas has nothing to do with any super-human person; it is a state of bliss. One need not believe in god at all.

Buddha himself never believed in any god, he was as atheistic as one can be, and yet there has never been such a holy man on earth as he was: so godless and so godlike. His godlikeness is superb, unique. Nobody even comes close to him.

Jesus is beautiful, Zarathustra is beautiful, Mahavira is beautiful, Lao Tzu is beautiful, Moses is beautiful, but Buddha has some tremendous beauty around him, some inexplicable grace, something very much of the beyond. And it became possible only because he never believed in the stupid idea of god. He went directly into the search, into the enquiry of the existence of bliss. And because he became blissful he became divine. He knew that god is, not as a person but as a quality.

It is as when the sun rises -- the same quality. It is as when the cuckoo starts calling from the distance -- the same quality. It is there in a rose flower. It is in the eyes of two lovers. It is there when a dancer loses himself in the dance, when the dancer disappears and only the dance remains.

Once you have experienced it you will find it everywhere. You will stumble upon god from all sides. Wherever you will go you will encounter him. It is impossible then to avoid him.

Since I have known him I have not been able to avoid him for a single moment. Even if you are alone in your room he is inside you. He does not leave you alone: even if you go to the bathroom he is there' Even if you are asleep in your bed he is sleeping with you. Once you have known, he is always there, in your very breathing, in your very heartbeat.

But seek him through bliss, otherwise there is a danger of becoming just a Christian or a Hindu or a Mohammedan. And I want my sannyasins to be aware of all those pitfalls.

There is only one way to find truth and that is through bliss. A miserable person cannot find truth. He

can theorise about truth, he can think about truth, he may create great systems of philosopher. But all those are just sandcastles or palaces made of playing cards: just a small breeze and the whole palace collapses.

All great systems of philosophy have no foundations because the person who created them had no experience of truth. Aristotle, Kant, Hegel, Vico, Feverbalh, Marx, Nietzsche, Freud, Bertrand Russell -- all these people have created beautiful theories, but they are all words; they are not sustained by any experience..

There have existed two rivers of consciousness: One is of the philosophers Aristotle in the West is the father of that, the originator. The other is of the mystics. That is a totally different kind of river. It has nothing to do with philosophising, it is rooted in existential experience. And it has almost always happened that whenever there was a great mystic his followers always became divided between these currents.

The real ones, those who have understood the master, those who have really loved the master, became mystics. And those who have understood only the words of the master have become very knowledgeable; they became the philosophers.

Socrates was a mystic. Plato was his disciple but he lost track; he became a philosopher. Aristotle was Plato's disciple.

When Buddha died thirty-six systems of philosophy were born amongst his followers -- thirty-six! Almost all kinds of possibilities are exhausted by those thirty-six systems. In fact there cannot be more than thirty-six systems. That is all the possible combinations, the whole world of philosophy exploded.

And the real people... Mahakashyapa, one of Buddha's most authentic disciples, remained silent, he didn't say anything. He started a totally different tradition, the tradition of the mystics. He transmitted his experience not through words, not through scriptures, but through a totally different kind of communion: the communion of the master and the disciple.

It is through Mahakashyapa that the tradition of Zen was born. He was the first, and very great mystics followed. But it is a totally different world: there is no argument about god, no argument about truth, no argument at all. mere, argumentation is not the way but meditation, not mind but meditation.

These people became more and more silent. And as you become silent your inner source of blissfulness start exploding. It is the words and theories and the philosophies which function like rocks and don't allow your springs of bliss to flow.

So from this very first moment remember it, that my way is the way of a mystic, not of a philosopher. I believe in bliss, not in theories about bliss. And I want you to taste it, not just to think about it. It is pointless to go on thinking about food -- it won't nourish you. It is stupid to go on thinking about water. Why? -- when the river is flowing? You can drink and you can quench your thirst and you can swim in the river and you can become the river and go to the sea.

There are foolish people who are standing or sitting on the bank and thinking about water, theorising about water, finding what water consists of and dying of thirst'

So don't be a thinker, don't be a philosopher, be a mystic. My sannyasins have to be mystics, existential experiencers. It is a part of realisation.

Mind is misery. If one wants to be blissful in the mind there is no possibility. Mind is a dis-ease, exactly a disease, a restlessness. But one can transcend mind, one need not remain in it, one can jump out of it. It is our decision whether to be in it or not.

The whole phenomenon of religion depends on this possibility, that man can take a jump out of the mind. And that's what meditation is all about: the art of getting out of the mind. And it is not difficult at all, it is very simple. Just watch the mind, with no judgement. Don't be a judge, just be a witness, mirrorlike.

The mirror does not say 'How beautiful, how ugly, how disgusting, the mirror simply reflects and remains silent. That's the way of the meditator: he becomes a mirror, he looks at the mind. Thousands of thoughts and desires and memories go on passing day in, day out -- he goes on watching, with no judgement at all. He does not say 'This is good, this is bad, this should not be, this should be, I should choose -- this is a gem, what a beautiful thought! And this is a disgusting thought, this should not be allowed to enter my mind.' If you say those things you get involved. You start getting inside the mind; you become entangled and you lose meditation.

Meditation simply means a choiceless awareness. It takes a little time because it is a knack to learn, but if one goes on trying -- whenever you have time just go on trying. Whenever you have any time close your eyes and watch the mind. Enjoy it. It is far more interesting than going to any movie, than sitting like a stupid person before a TV set.

It is good that in the West the TV set is now being called the idiot box; in fact only idiots sit before it. The box is not so much of an idiot as the people who Bit before it. And they go on sitting...

Now the average American sits before the idiot box five to six hours per day, glued to the chair. If this goes on and on then America is going to become the most stupid country in the world. They have somehow to get rid of this nonsense.

And what do they go on watching? -- the same murder and the same violence and rape and the same old stories, the same triangles: two women, one man or two men, one woman. It is such a stupidity! Man has been writing the same story again and again and there are fools who go on watching them. The story is the same, the plot is the same, the strategy is the same, nothing is new in it.

It is far more interesting to watch your own mind because it is far more insane and far more inventive too. If you simply go on watching it you will be surprised. You will find more postures for love-making than any psychologist has ever discovered. You will defeat all Masters-and-Johnsons and Kinsey reports and the old master Vatsyayana and all his postures for love making. Your mind is perfectly capable of inventing such absurd postures. And the mind is so interesting... You will do all kinds of violence and all kinds of murders and you will commit suicide and everything will happen -- simply go on watching. And the miracle is you don't have to pay for it!

Then slowly slowly this whole scene starts disappearing. As you become more alert it starts disappearing, as you become more conscious it loses its grip on you. One day the greatest miracle in life happens: the mind simply disappears and there is vast emptiness and nothing to observe. You are left in absolute solitude -- that is meditation -- and out of that solitude thousands of flowers of bliss, of beauty, of truth, of god, bloom.

The Golden Wind

Chapter #30
Chapter title: None

30 July 1980 pm in Chuang Tzu Auditorium

Archive code: 8007295
ShortTitle: GWIND30
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

One of the meanings of Myriam is the exalted. The moment a person becomes blissful he is exalted to the highest peak of consciousness, victory. He may live on the earth but he is no more part of the earth, he belongs to the beyond. He may be still in the body but he is no more the body; he is a Buddha, he is pure awareness. Now he knows his immortality, now he knows that he was never born and will never die; bodies come and go, but the innermost core remains, abides. Knowing this all fear disappears, all anxiety drops away, all anguish, all despair withers away. For the first time you start experiencing life at its highest crescendo. For the first time you blossom, for the first time Spring is experienced. That is the goal of sannyas.

And the second meaning is also beautiful; the second meaning is living fragrance.

Man is born as a seed and unfortunately millions die as seeds. They never find the right soil, they never make any effort to find a gardener. They take themselves for granted. They think that whatsoever they are, this is the end -- and this is not the end, this is only the beginning. And to think of the beginning as the end is the utmost stupidity. But ninety-nine point nine per cent of people live in this idiotic way. They never search for their potential, they never become explorers of their inner world. And there are infinite possibilities.

The seed can become a tree. The tree will have great foliage, beauty, form, joy. It will dance in the wind, in the rain, in the sun. Birds will sing, birds will make their nest in it; people will rest underneath its shade; flowers will come, fruits will come. And when a tree is full of flowers there is great contentment in the very being of the tree. It has arrived, it has fulfilled its mission.

The same experience happens to man when he becomes a Buddha or a Christ. He is just all flowers and at the deepest core of his being there is only hallelujah, there is only joy, tremendous bliss, inexhaustible bliss. He becomes a living fragrance.

My sannyasins have to become living fragrances. But the journey is an inward journey. The exploration is not scientific but mystic, it is not extrovert but introvert.

The Indian word 'babu' was invented by the Britishers. When they came to India their first capital was Calcutta; Delhi became their next capital. Only afterwards did they move to Delhi, otherwise the first capital was Calcutta. And Bengalis, the people who live around Calcutta, oat rice and fish, and fish smells badly. bu moans bad smell and ba means... 'ba' means with and 'bu' means bad smell.

They had to give employment to Bengalis and they invented the word 'babu'. They started calling the Bengalis, babus: with bad smell. But because these Bengalis, these babus, became important people -- they became the via-media between the Indian society and the rulers -- the word 'babu' slowly became important. It lost its original meaning. Now to call somebody babu means he is an important person.

Now it has become very honourable. So whenever somebody has to be honoured they call him 'babu', for example, Babu Jayprakash Narayan. The first President of India was called Babu Rajendra Prasad. These people were utterly ignorant of the meaning, just because every parent wants a child also to be very important some day, parents started calling their little boys babus, important people; hence it became associated with the child. Then babu became equivalent to a child.

So I will give you the name: Swami Atit Babu. Atit means one who has gone beyond... bad smells' (much laughter). Otherwise everybody stinks'. And my whole purpose is to help you to go beyond all kinds of smells.

Do you know why you are checked at the gate? It is a very esoteric thing -- because your smell gives indications of your spiritual growth, of what centre you are at. If your smell is foul that means you are just at the lowest centre. As you start rising the bad smell starts changing into a beautiful fragrance.

And it is just a coincidence that just now the first person, Myriam ... her name meant living fragrance. And suddenly *you* come here... (much laughter). But every mountain is followed by a valley!
If you can go beyond the meaning there is no need to worry.

So remember that one has to go beyond all that stinks. Mind stings, ego stinks, jealousy stinks, possessiveness stinks, hatred, anger, greed -- these are all stinking things and if you cling to them you remain stinking. And people cling! People cling to everything, whatsoever it is. Even if they are drowning in an ocean they will cling to a straw -- and they know the stupidity of it, that by clinging to a straw you cannot be saved. But man goes on hoping against hope.

The idea is that something is better than nothing -- and that is a whole wrong approach. Nothing is always better than anything because nothing means purity, unadulterated purity. Nothing means silence, no noise, no mind. Only nothing can give you fragrance. It arises only when one has moved from the mind towards no-mind. But people go on clinging to each block which is hampering their growth. They hold on to it; they will fight if you try to take away their support, although it may be only supporting their misery. And whatsoever belongs to them they become proud of. Even if it is hell they will be proud of it because 'It is *my* hell.'

I have heard about a Jewish couple. They were sitting in a movie-house. A very beautiful woman came by and hugged and kissed the man. The wife was very angry and the husband was at a loss as to how to explain who she was. But Jews are Jews clever, cunning, calculating. He immediately invented. He said 'Don't be disturbed. In our business life everybody has to have a girlfriend. And you can enquire of other people also who are in my business. Look -- that woman sitting there is my partner's girlfriend, and that

woman on the other side is my ex-partner's girlfriend.' He told her about many of the other women and then he asked 'What do you think? Which one is the best?' And the wife says '*ours* is the best.'
"Ours" -- now the whole thing has changed, now it is a question of pride.

A psychoanalyst was going into an elevator with a young woman, his patient, and he farted so loudly and the smell was so foul that the woman said 'Was it you?' And the man said 'What do you think? Do I smell like that the whole time? It is only once in a while.'

People defend everything! And the sannyasin has to learn not to defend stupidities. He has to drop them, he has to go beyond them. He has to become aware that 'Nothing belongs to me,' that 'Nothing is mine,' that 'In fact I don't exist. There is no such entity as I. There is a consciousness inside but it has no idea of I at all.'

When you become silent and meditative you simply know you are but there is no notion of I, not at all. You have an existential feeling, but there is no ego at all. That is the moment when one transcends all kinds of stupidities and then great fragrance is released. And that fragrance is not only a blessing to you, it becomes a blessing to the whole existence.

Whenever there is a man like Buddha or Jesus, the whole existence takes a tremendous leap towards the heights. Just a single man becoming a Buddha takes the whole humanity upwards. People may not be aware of it at all, but whatsoever humanity is now, whatever it is today, it is only because of a dozen people -- not more than that.

Those dozen people are the very salt of the earth. Remove them and man will be hanging from the trees, he will be a monkey again; all evolution will disappear. Even Charles Darwin will be hanging from the trees. It is because of Buddha, Lao Tzu, Bahauddin, Basho, these few people, that humanity has slowly slowly come to a point of growth. But it is still individual effort that can make you a Buddha; it has not become a universal phenomenon.

Of course, we are more fortunate, because the pioneers were in more difficulty. And if we miss, then it is really unfortunate.

My observation is that each of my sannyasins can become a Buddha. Just a little effort and just a little understanding and we can fill the whole earth with people aflame with love and joy, aflame with godliness.

These two words, experience and belief, have to be very well understood. Ordinarily people think to believe is religious. It is not, not at all; it is just the opposite. To believe is to miss religion because belief means covering your ignorance, not transforming your being. You remain the same, you just change something superficial. You start believing in god knowing perfectly well that you don't know.

How can you deceive yourself? Then you don't know you don't know. You may enforce your belief, you say auto-hypnotise yourself by repeating it every day, praying in the morning and evening or five times a day and going to the church or the mosque or the temple, but still, somewhere you will know that it is only a belief; you don't know. And without knowing there is no transformation. Belief simply helps people to deceive themselves. And all so-called religions are based in belief.

Hence the world is full of religious people and yet there seems to be no religious flavour at all. These are pseudo-religious people -- Christians, Hindus, Mohammedans, Buddhists.

Christians believe, Christ knew -- and the difference is tremendous. The Buddhists believe, the Buddha experienced. And you cannot quench your thirst by believing in water. You may go on writing 'H2O, H2O, H2O...' in your book like a mantra and you may start doing transcendental meditation, sitting with closed eyes and repeating 'H2O, H2O, H2O....' That is not going to help, your thirst will remain there. You need real water. Whether you know about H2O or not doesn't matter: you need real living water to quench your thirst.

You cannot go on reading a book on food recipes. For how long can you? It cannot fulfil your needs. You will remain hungry. You may have a whole library of books on food, exotic foods, you may have pictures in your room of beautiful food, colourful. That too is not going to help. You go on worshipping those beautiful pictures, but you will remain hungry and you will starve and you will die. You need real food.

And that is exactly the case with religion: you need real religion, and real religion comes through meditation. Meditation is an experience.

So I don't say to you believe in anything. There is no need to believe in anything at all. In fact it is good to drop all beliefs so the your slate is clean, so that your heart is no more full of stupid theories and ideologies, so that you are completely free from all dogmas and creeds and able to enter into a personal experience of existence Meditation is a personal experience. Meditation simply means becoming silent,

watching your thoughts, because through watching, thoughts disappear. And the day comes when there are no thoughts but only the watcher and nothing to watch.

In that very moment the conversion, the transformation, the revolution... In that very moment you become light, you become god. That is our birthright, and only when we become it do we know it. Then it is not a belief.

I don't believe in god. I simply know -- there is no need to believe. My knowing is not based on any arguments or proofs, it is simply based on my own experience. So even if the whole world says there is no god it is not going to affect me, because I *know*.

Even if the whole world is blind and says there is no light, a man who has seen light will simply smile. He will say 'Okay. Go on believing in your darkness, but I know -- what can I do? I know light is and you are simply blind.' And a blind person can believe in light but that is not going to help him to see.

Meditation gives you the eyes to see, the heart to feel, perspective, clarity, understanding, awareness. It opens the doors of great mysteries and treasures. Hence I say to my sannyasins only one thing: meditate. Nothing else is needed, everything else follows in its own time. Simply prepare yourself through meditation.

A blissful person is inevitably good, inevitably virtuous, and a miserable person is bound to be evil. A miserable person may try to do something good but he cannot.

You cannot give to people what you have not already got within you; you can give only that which you have. So the miserable person many times thinks to be good to people, he intends to be good but the outcome is always bad because he will act out of his confusion, darkness, misery; his action will be full of his darkness. Notwithstanding his intentions he will create more and more hell in the world.

In the past in almost all societies man has been told by all the priests 'If you want to be blissful, be good.' That is patent nonsense. I say just the opposite: 'if you want to do good, be blissful.'

If you are blissful it is impossible, categorically impossible, to harm anybody. Your very bliss will prevent you. You will feel sympathy, compassion, love. You would like everybody to be blissful, because if you are blissful you will know clearly that if everybody else is also blissful your bliss will be multiplied a thousandfold.

It is as if you are clean but everybody else is dirty. How long can you remain clean? You are healthy but everybody else is ill. How long can you remain healthy? You have made a beautiful house, a garden, a swimming pool, a fountain, but the whole neighbourhood is dirty. How long can your garden be in existence? It cannot survive. We live in a world together with others.

So the blissful person becomes aware that it is good to help people to be blissful. It is not only altruistic, it is selfish too, because he knows 'If more people around me are blissful, then my bliss will be multiplied, naturally.'

Remember the mathematics of bliss ... and the same is true about misery: when you put two miserable persons together their miseries are not doubled, they are multiplied. Hence every Buddha has tried to create a sangha, a commune, where thousands of blissful people can be together. Then everyone's bliss will be a millionfold, it will become almost immeasurable.

This is one of the fundamentals of my sannyas: be blissful and you will be virtuous. Forget all about virtue, character, morality. They will all come with your blissfulness, they are bound to follow like shadows following you.

Love is the highest form of poetry -- and by poetry I don't mean anything literal. To me poetry is far more than just composing poems. Poems can be composed even by someone who has no poetic life, who has no poetic grace. He can compose poems because to compose poems you only need a certain technique. He will be a technician, not a poet; and out of one hundred poets ninety-nine are technicians. And the same is true about every art: out of one hundred musicians there is only one who is a musician, ninety-nine are technicians. Out of one hundred scientists there is only one who is a real scientist, ninety-nine are just technicians. And it is so about sculpture, painting, architecture, about every dimension

The real poet has of necessity to compose poetry -- he may, he may not. A real painter may paint, may not paint, but his life will be very colourful, his life will have a proportion, a symmetry, a balance. He himself will be his painting, he himself will be his poetry, he himself will be his sculpture.

That's why I mean when I say love is poetry. it gives you a new dimension; it makes you more aesthetic. It makes you aware of many things of which you were not aware before. It makes you aware of the stars and the flowers and the green and the red and the gold of the trees. It makes you aware of people, their eyes,

their faces, their lives. Each person is a tremendous phenomenon with infinite possibilities. Each person is an incredible story, each person is a living novel. Each person is a world unto himself.

If you have the eyes to see you will be surprised, even a beggar is not just a beggar, he is also a human being. He has experienced love, he has experienced anger, he has experienced a thousand and one things which even emperors may be jealous of. His life is worth reading, worth observation, worth understanding, because his life is also a possibility of your life. Each person is living a possibility, transforming a single possibility into actuality. And all those possibilities are yours too. You can be an Adolf Hitler and you can be a Jesus Christ -- both doors are open. One has entered through one door, the other has entered from another door; both doors are open for you. Hence I have been as interested in Gautam Buddha as I have been interested in Adolf Hitler. I have been interested in Jesus but I have always been as interested in Judas too, because each human being is also *my* possibility.

One has to understand this, then the whole universe becomes a university. That's exactly the meaning of university; it comes from the same word 'universe'. Then all situations become learning situations and all challenges become growth challenges. And it is slowly slowly that one creates oneself.

We are born only as opportunities, then everything depends on us, what we are going to become, what the end result of it all is going to be.

By being a sannyasin you are choosing a certain possibility against other possibilities. You are choosing to become a Buddha, a Christ, a Lao Tzu. You are moving in the most exalted dimension; everything else is superficial compared to this dimension, mundane. This dimension is sacred.

The Golden Wind

Chapter #31
Chapter title: None

31 July 1980 pm in Chuang Tzu Auditorium

Archive code:	8007305
ShortTitle:	GWIND31
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The old idea of nobleness is based in a very false notion: it is rooted in birth, as if a person is born noble. Nobody is born noble; nobility is something which one has to learn. It is an art, it has nothing to do with birth.

You can grow to be noble, you can die in a noble way, you can live in a noble way, but birth is bound to be the same for all; nobody is noble, nobody is ignoble. Birth is only an opportunity to grow, then everything depends on you.

And because the idea has persisted for centuries that a person is noble by birth very few people have ever tried to practise nobility as an art. What can you do about your birth? -- somebody is born as an aristocrat, and somebody is not. Now nothing can be done about it, it has already happened. You don't have any choice any more, the chapter is closed. But that is absolutely wrong.

Aristocrats all over the world have disappeared, are disappearing, kings have disappeared, queens have

disappeared, or if they have not disappeared they are on the way! In the end there will be only five kings: four of playing cards and one of England. And those four of playing cards are far more powerful!

But the idea of nobleness continues, the old idea is like a hangover. We have to drop it because by dropping it a tremendous openness happens. Then you start looking for ways and means to grow noble. And nobleness is something beautiful -- it is a flowering, it is fragrance.

When your life is full of light and love, awareness and truth, compassion and a sense of godliness, then you are noble. All these things happen through meditation. Meditation makes you aware of all that is potential in you and also gives you keys to materialise it, to realise it. It is the greatest art and it is the greatest science because it creates human splendour.

Love is the first experience which gives you a glimpse of the vastness of life, of its unboundedness, of its oceanicness. Without love a man remains confined in a very small capsule, like a dark prison cell -- without even a window to look at the stars, at the sun, at the moon.

A man without love is a man yet unborn, he is still in the womb. In the womb there is no sun, no moon, no stars, no wind, no rain. You are closed from everywhere. The womb is like a grave, and it is not accidental that it is like a grave.

Life is a circle. It begins in the grave, it ends in the grave -- that's how the circle becomes complete. And there are very few fortunate people who really try to get out of the womb. Even though they are physically born, they remain surrounded by subtle walls, boundaries. Somebody is a Christian, somebody is a Hindu, somebody is a Mohammedan -- these are wombs.

There is no need to be confined. Christ is beautiful, so is Buddha, so is Krishna, so is Zarathustra -- why be confined to Christ or Krishna? Why be confined at all? Why not claim the whole heritage of humanity? Why not become oceanic? When one can absorb Krishna and Christ both, Mohammed and Mahavira both, Lao Tzu and Zarathustra both, then why choose, why choose at all? -- because they all bring tremendous richness to you. They are like beautiful rivers falling in the ocean bringing different chemicals, different colours, different fragrances, different experiences, different worlds. A man should be like an ocean, absorbing everything.

Why be Indian, Chinese, German, Italian. Why? -- there is no need. Why create these small boundaries around yourself? But everybody goes on creating more and more boundaries and then people suffer and they say they feel bored and life has no meaning: 'Why are we here? What is the purpose of it all? All these questions arise because of a basic stupidity. If you drop all the boundaries all these questions disappear because then life is so beautiful, so blissful ; one cannot ask what the purpose of it is.

This is something to be understood: you ask the purpose of life only when something is wrong, otherwise you don't ask. If you are living in a beautiful love relationship you don't ask 'What is the purpose of life? -- you know! If you are flying high in your life, if you are not feeling frustrated, you don't ask 'What is the purpose of life? ' You know.

When you are happy you never ask the purpose. It is only the unhappy people, the miserable people, who ask these questions. And they cannot be answered; they have to change their life-styles.

So this has to be your initiation into sannyas: drop all boundaries, come out of all kinds of prisons -- political, religious, ideological -- be free of all this rubbish. Just *be* without any definition, without any label, without any category. And you will be surprised -- life immediately becomes ecstatic.

Religion to me is a merging and meeting with bliss. It has nothing to do with your beliefs in god, heaven or hell, it is a search for bliss. Hence whether one is a theist or an atheist does not matter; what you believe in and what you do not believe in is irrelevant.

I have never come across a single human being who is not searching for bliss. Hence bliss is the universal religion. I don't teach Christianity, Hinduism, Buddhism, I teach the universal religion, the natural religion, the religion of bliss.

Becoming a sannyasin means that now you will be seeking only one thing and that is how to be more blissful. One has to be a little conscious, that's all. It is out of our unconsciousness that we go on creating misery. As you become conscious of your acts, of your thoughts, of your feelings, bliss starts coming of its own accord.

Man is born with a diamond within his soul, but we never dig within ourselves, we never seek and search there. Hence our life remains poor, hence we go on searching in money, in power, in prestige, in all

kinds of ways, running neither and thither because there is a constant inner urge to find something. But we go on searching in the wrong direction. The longing is right, the direction is wrong. And the direction is wrong because everybody else is doing the same so we imitate them.

Every child is born amidst a society in which people are already running after things and the child starts running after things. The child learns from people; whatsoever others are doing, he starts doing.

Anthropologists have discovered a few very primitive tribes in the thick forests of Africa, Burma, the Philippines and other places, small tribes which have not come in contact with the greater humanity -- and they have been puzzled, puzzled very much, shocked to see many things of which they were not aware at all.

For example, there are tribes in which violence does not exist at all. Nobody has ever been murdered, nobody has ever committed suicide. The people have not heard about these things, they don't have words for murder and suicide. Naturally, it was a shock to the anthropologists: how had these people managed it?

It is a simple phenomenon -- children learn from their elders, so whatsoever the others are doing, children start doing. Now our children are seeing movies and TV and murder and suicide and robberies, and all kinds of things. They will learn, they *are* learning... they see violence everywhere, violence everywhere, rape, murder -- they start learning it and they start repeating the same pattern. Their children will learn from them. It becomes a routine phenomenon. Because we find that everybody is searching outside we start searching outside. But the treasure is within.

Jesus says again and again 'The kingdom of god is within,' but even his followers, his very close followers, never understood him. I don't think that his apostles ever understood him. Even when the last night came and Jesus was going to be caught they were asking about the kingdom of god in heaven and for his whole life the poor man was saying that the kingdom of god is *within* you!

This was the last conversation with the disciples and they asked 'Just tell us one thing, master: in the kingdom of god you will be sitting on the right side of god, and out of us, your twelve close disciples, who will be sitting next to you?'

You see the stupidity? -- the politics, the question of hierarchy. And the poor man had been saying for his whole life, 'Blessed are those who are capable of standing at the very back, who are not hankering to be the first, because *they* will be the first.'

But people go on listening to words, beautiful words, they appreciate them also but they don't understand. We have missed Buddha, we have missed Jesus, we have missed *all* the great masters -- that's why there is this miserable humanity.

My whole effort here is to help you to find it within yourself: it is there, it is already there. There is no need to go anywhere, one has just to go within. And the journey is not a long one at all. If it were far away the , of course, it would be a long journey and you would need all kinds of maps and guides. But there is no journey in fact. You just have to be silent, still, and it is there. And when one has found the inner diamond one's life radiates the light of god.

Man has raw energies. They have to be refined, and then the same raw energies which ordinarily create misery, darkness, despair, start creating great bliss, great celebration. They are the same energies; they have to pass through a subtle process of meditation, just a little refinement.

For example, the sun has the same light as the moon. In fact, the moon has no light of its own -- it simply reflects the sun's light -- but you can see, the difference is tremendous. The sunlight is harsh, aggressive, hot, violent, fiery. The same light reflected by the moon suddenly becomes cool, soothing, peaceful, serene. You can look at the moon for hours but you cannot look at the sun. If you look it will burn your eyes, it will destroy the subtle nervous system of your brain. But the moon is very soothing, nourishing.

The moon's light is not basically different but it has passed through the moon. Meditation is like the moon: it transforms the energy of lust into love, anger into compassion, greed into sharing, aggressiveness into receptivity, ego into humbleness. Moonlight represents something very significant because you have to pass through the same process, from the sun to the moon, from the extrovert towards the introvert, from the out-going into in-going. And then miracles start happening, unbelievable miracles start happening. One may have never dreamt, never imagined that such beauties were possible. Then for the first time one feels thankful to god and prayer arises naturally.

Religion is not theology, it is love. Theology is nothing but logic hence it is called 'logy'. And logic has

nothing to do with religion, in fact it is against religion.

Logic is a mind exercise, hair-splitting, word-chopping. It can create beautiful, wordy edifices but they are just castles made in the sand; they are of no use. They can keep you occupied, they serve the same purpose as when you are sitting on a beach and you start playing with the sand and making sandcastles just because you have nothing else to do. You can enjoy the occupation but it is not beneficial at all, it is childish.

Theologians are never mature people. Jesus is not a theologian, neither is Buddha. No real master has ever been a theologian, but he is a lover, a tremendous lover, he loves the whole existence. Love is his prayer, love is his worship and through love existence can be communicated, you can have a dialogue. All that is needed is a deep love affair, a mad, mad love affair.

Sannyas has to become a love affair, only then will you know the mysteries of life and death. The mysteries are millions, in fact inexhaustible.

The people who feel bored are the people who are living in the world of logic; logic *is* boring. But love is never boring. Love gives you constant surprises. Love keeps your wonder alive and love keeps your poetry, your dance, your celebration nourished, otherwise all that is beautiful in you starves, dies. Avoid logic and always choose love. Love is the path of the sannyasin.

We have nothing to offer to god but we can sing, we can dance, we can play on some musical instrument. We can transform our whole life into a song, into a dance, into a festival -- and that is the only true offering to god. Plucking flowers from trees and offering them to god is stupid, because those flowers are the trees, not yours; in fact they were already offered to god by the tree. And they were alive on the tree -- you have killed them, you have destroyed their beauty. You are offering god corpses.

You cannot offer words of Jesus to god; they are *his* words, *his* songs. They are beautiful but they are borrowed. They have not arisen in your own heart, they don't have your heartbeat, they don't have your signature on them. You can offer beautiful songs of Krishna, Buddha, but all are borrowed.

My basic approach towards god is that every person has to have his consciousness grow into a flowering tree. Each person has to come to some blossoming. And of course, man's flowers will not be like the flowers of trees; they will not be like roses or lotuses or marigolds. Man's flowers will be of a totally different category: they will be of love, they will be of freedom, they will be of joy, they will be of a higher quality. I call them songs.

When the singer loses himself in his song, in that moment he has offered the song to god. When the dancer loses himself in the dance, the dancer has offered his dance. These are the only offerings which are accepted, these are the only prayers which are heard and fulfilled. And when you start offering your joy, your love, your songs to god, you will be surprised that the more you offer, the more goes on showering on you; a millionfold it comes back.

That is the only sign that they have reached, that your offering has been accepted, that your prayer has been heard.

[Osho gives the name Prem Amrita -- love, immortality.]

Love is the only experience in life which gives you a sense of immortality, which makes you aware that there is something which begins but never ends. It is the first lesson, it is the beginning of an incredible journey into god.

Once a man has tasted even a drop of love he cannot remain stuck: he has to go in the great exploration of god. It becomes an urgency because now he knows from his own experience that life is not the ordinary routine thing that we had always thought it was. There is something more to it, something hidden in it; the superficial is not all, the superficial is only the circumference of life and there is a centre also. In love we have only a glimpse, just like lightning: suddenly there is lightning and all darkness disappears and for a split moment you can see the trees, the flowers, the road and everything and then again there is darkness. But now the darkness is not the same; you know that there is something tremendously beautiful hidden behind darkness.

It is love that has given the first glimpse of god and then people have felt the urge to seek and search deeply. It is through love that they discovered meditation. Love is a natural phenomenon, meditation is a deliberate science. In love you are just at the mercy of the winds: sometimes there is lightning and sometimes there is not, and you cannot do anything about it.

Meditation makes lightning controllable; you can switch it on and off. It makes electricity serve you.

Just as science has made electricity serve you... electricity has always existed but it was beyond our control. Now, it is serving you in thousands of ways.

Love is like lightning, a natural phenomenon; meditation makes it a scientific understanding. Then you can turn it on and off. And in fact there is no need to turn it off; one can live in love for twenty-four hours a day. And when one can live in love for twenty-four hours a day, why should one not live in love twenty-four hours a day? Even a single moment is not worth missing.

My message is of love because I know love is the only phenomenon which can have universal appeal -- because it is natural. You may argue with Christianity, you may argue Hinduism, you may argue Buddhism, but you cannot argue against love.

And once you have felt love, meditation starts of its own accord; then you can be easily persuaded towards meditation. In fact you are already persuaded: love seduces everyone into meditation. And if love cannot seduce you into meditation, then nothing else can. That is the only hope, the only promise. But it always succeeds, it has never failed, it cannot fail. It is inevitable that after a deep experience of love meditation follows. And meditation opens the doors of the temple of god.

Hari is one of the names of god. Prem means love -- love for god. Hari is a rare name for god; nothing comparable to it exists in any language of the world. Hari means a thief. Now to call god a thief is something... something far out! But it is true. It is psychedelic but very true because god steals your heart. And that's what I go on doing on *his* behalf, that's my work too, the work of a thief.

Now you have fallen into the hands of a thief, so be careful! Not that you have to protect your heart. When I say 'be careful' I mean let me steal it. Don't be afraid, be care-full! Don't be a coward, be a brave man, a courageous man.

If one wants to love one has to surrender oneself. And to be with a master means one is ready to surrender. One is ready to lose oneself totally, with no strings attached, no conditions. The disciple cannot make any conditions because a conditional surrender is not a surrender at all. One simply has to be in a let-go and allow the master to do the operation.

It is surgical, because to remove your heart is not going to be an easy task. And we never replace it! You can see my people: their hearts have disappeared and they are still alive, fully alive, more alive than they have ever been. But don't get too afraid. The surgery is done and without any chloroform. You are kept fully awake!

The Great Nothing

Talks given from 19/9/76 to 11/10/76
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The Great Nothing

Chapter #1
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19 September 1976 pm in Chuang Tzu Auditorium

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[A sannyasin who is leaving says: I am facing new things which I have not faced before.]

Very good. This new space is your reality. Whatsoever you have known up to now was not really you. It was the identity given by others -- the parents, the society, the world. Now you are coming to encounter yourself.

Sometimes it will be very scary -- so remember it. Sometimes you will feel that you are losing your identity... getting lost. So remember, that is how it has to be -- and go into it. Lose all track of yourself, and then for the first time you will be back home. You have to dissolve into this new space.

There is going to be a great struggle between the old and the new. Ahead there is going to be almost a war within you, because the new will try to spread all over you, and the old will try to resist, to fight it back, not to allow it to happen. There is going to be a conflict, a wrestling, between you and you, your past and your future, that which you have been up to now and that which you are going to be from now on.

So always remember that the past has to be dropped and the future has to be chosen. It is risky... the past is very secure, comfortable, convenient -- but it is dead. It is like a grave. If you choose it, you choose death.

The future is very scary, frightening, but it is open. It is alive. It is adventure. Risk is there, insecurity is there, but that's how life flowers -- in insecurity. That's how life comes to be integrated -- in risk. The more risk you take, the more grounded you are. Each moment will be a thrill -- sometimes very frightening, sometimes very blissful. I can promise only one thing -- that it will be a constant thrill, frightening or blissful, but it .will be a thrill. Each moment you will be coming upon something new. It will be a constant wonder. It will be both a wandering and a wondering.

From now onwards it will be very difficult for you to know who you are. This new space will destroy all old identities, past formulations of your being, boundaries, demarcations, definitions. This new space is very dangerous. It is like death. It can spread all over you. It is going to kill you utterly, completely. But in that very destruction is creation. In that very destruction you will start having a new life which is eternal... which knows no beginning and no end... which is not of this world, and which is not of time and which is not of mind.

So if you can dare, the benediction is very close by. If you are ready to be crucified, the resurrection is waiting for you. So help this new spirit to grow. Help this new spirit to overpower you, to overwhelm you, to efface you completely and to erase you completely. That's what meditation is all about.

... whenever out of nothingness you feel an urgency to come. come, mm?

... I am this new space. So cooperate with it and you will be cooperating with me. Surrender to it and you will be surrendering to me....

[A sannyasin says: I even stopped meditation. I don't do it, and I was feeling disturbed about that. Everything seems to be routine, dull. I don't know what to do with it. I want to know what it's all about.]

Just accept this state. Don't condemn it. Don't say that there is no enthusiasm, don't say that it is dull -- because these very words are antagonistic. They show a dislike -- that you would like to be enthusiastic but there is no enthusiasm. You would like to be interested in many things and there is no interest. You would like to be very sharp and everything is dull.

Accept it so totally that there is no judgement. This is the way you are. And in fact what is there to be interested in life? The truth is that there is nothing much. What is there? It is a dull routine.

Just accept it and it will be a tremendous help. I'm not saying that by accepting it the enthusiasm will come back -- no. I'm simply saying that by accepting it, you will not feel it as a lack of enthusiasm. You will feel it as a sort of relaxation -- the whole attitude changes. Then you will not call it dullness, you will call it a non-ambitiousness. And it makes a lot of difference what you call it.

There is a saying of Lao Tzu that the whole world seems to be very sharp and intelligent -- only he is dull. But he was joking. He was saying that the whole world seems to be foolishly interested -- running and rushing here and there -- for nothing!

Something has started to happen to you through meditation. That's why you are feeling no interest. A sort of renunciation is arising. So just go on working and remain uninterested -- there is nothing to be interested in. By and by a great benediction will arise in you. Right now you are feeling restless because you feel that something is wrong. Once you accept it, the restlessness disappears and nothing is wrong. Then this is the way you are, and this is the way you have to grow.

As I can see, your energy is better than ever. As I can see, it is more settled, but this very settlement is giving you trouble. Even if interest in meditation has disappeared, let it go. There is no need to force meditation. This is the way meditation will happen to you.

Just sit silently. When you have nothing to do, just sit silently. Thoughts move in the mind -- let them. Just be a watcher, and that too, not with a stress, with no tension. What else to do? Thoughts are moving and you are there, so you see them, but there is no need to concentrate. Just a very soft look... an unfocused look.

For three months be in this dullness. This dullness is going to function as a meditation. This is the way renunciation is coming to you. You will feel indifferent to many things -- they are worthless. In fact the problem was that before you were feeling so interested and now you are not, so you think that something is missing. The problem was before, not now.

When a person becomes a little quiet, many things disappear and look foolish. Why go to the hotel and to the club and talk nonsense to people and wear masks and show faces and smile? For what? What is the point of it all?

This is good. So put your energy into your work, and the remaining time simply sit and rest, close your eyes. If you welcome this state, this state will give you great benefit. Great is going to be the pay-off, so don't reject it. And read more and more Lao Tzu in these three months; that will be the right background. Just read a few lines from anywhere.

His whole tape is that whatsoever is, is good -- his renunciation is tremendous. Even Buddha and Mahavir, their renunciation is not so total because they are still interested in achieving something -- maybe not in the world; they are interested in enlightenment.

Lao Tzu says, 'All nonsense! The world is nonsense -- enlightenment too!' He simply sits there doing nothing.

Just see the beauty of it. No interest means no desire. No enthusiasm means no passion, no fever, no madness. You are becoming saner, but you have been insane for so long that the sanity will look a little weird. You will have to get accustomed to it.

But I am happy. You may be dull -- I bless you. Be really dull! And I don't see restlessness. I see a certain tranquillity coming, a certain stillness descending on you. I can almost feel it and touch it; it is there. But you have a wrong attitude about it, so that is creating a barrier.
Drop that barrier and let it drown you completely, utterly.

[A sannyasin says:... the last conversation that I had with my father before he killed himself. It was about being a Jew and my feeling that I was on the outside.

I asked him what it meant to be a Jew, because he said to me that my feeling of being on the outside of things had to do with being a Jew. He said to be a Jew was to live in discontinuity.]

Mm mm.... In fact everybody on this earth is a Jew, because this whole world is something that doesn't belong to us, and we don't belong to it. We are wanderers, strangers, outsiders -- man as such is an outsider. Do whatsoever, but you can never become an insider in this world because this world is unreal. You cannot become part of it because you come from reality. Man is a spirit and the world is material. We can go on playing the game, but we remain outsiders. We can try to forget ourselves, we can create a sort of oblivion, but it is just a trick; it doesn't help. We are strangers. This fact has to be realised. And that is the meaning of us being a discontinuity.

When we are in God, we are a continuity. When we are in the world, we are a discontinuity. We are uprooted from our soil... we are no more that which we could be. We are no more in the space that is ours -- we are somewhere else. Hence everybody is seeking and searching -- and every search is in vain, because if we search outside, we search in the world. And if we want to search inside, all search has to stop.

I have been watching you while you have been here, and this you have to remember -- that your problem arises from your being a very serious seeker. Seeking means separation. Seeking means suffering. You can go on seeking, and it is all in vain. It is doomed from the very beginning, because deep inside you is the one

you are seeking. The sought has become the seeker -- that is the discontinuity.And when all seeking drops, withers away, and you have no more hopes, then suddenly you are there where you always wanted to be. Then suddenly you are centred.

Seeking leads you astray. And the more you seek, the more frustrated you feel. The more frustrated you feel, the more you seek. It becomes a vicious circle, self-supporting... goes on and on. There is no end to it -- it can continue for eternity. One has to understand the very fallacy of search.
Seek and you will never find. Do not seek and it is there.

But it is very difficult to stop searching and seeking. It is very difficult to drop hope, because then it seems as if the whole thing is futile. If there is no hope, why should one live? For what? Where is the meaning? The meaning is herenow -- it is not in the seeking. But the mind goes on saying that if you don't seek, if you don't make effort, if you don't go for it, it is not going to happen.

The mind is nothing but hope and desire and passion for the future. The mind is a disease, a fever, a feverish state. You will have to understand it: the problem is the mind. And once you understand how it functions, how it projects a desire into the future and then starts rushing towards it.... And it goes on projecting like an horizon. It goes on rushing. It gives activity to you but no happiness; it keeps you occupied. But it is a slow suicide and nothing else.

So I would like you to ponder over the very mechanism of seeking, the mind, the process of the mind. Once you start looking at the mind and how it functions, then the whole game becomes clear. Then one day in that very clarity, the mind disappears as if it had never existed. It disappears like a dream -- and suddenly you are continuous again.

It is just like a dream. Tonight you will sleep. When you are asleep and you start dreaming, you are discontinuous with the world in which you have been living while awake. In sleep you are no more the same person. You are no more the mother, the wife, the beloved. You lose all the identity that you had before. A discontinuity happens. You start dreaming of something else -- unfulfilled desires. repressed desires.

In the morning you are awake again. Now you are discontinuous with the dream-world, but continuous with the waking world. Exactly the same is the case. We are dreaming in God. We are in God, but in a dream. That dream is the mind, and because of this mind we have become discontinuous with our own nature, with our own reality. Any day that you are awake, you are continuous again. In fact you have always been continuous. Even while asleep and dreaming, underneath the continuity remains, but on the surface one becomes discontinuous.

With God we are continuous, but we are not aware of it. As far as our conscious mind is concerned, we are discontinuous, and that creates suffering, because there is a deep urge to be united, to be one, to be in unison with existence. This mind creates a barrier: it always divides, separates -- so seeking is separation. The more you seek, the more separated you become. Even if you are seeking unity, that seeking will separate you. And seeking is suffering because the more you seek, the more frustrated you feel.

The real religion starts the day one comes to understand that this mind is the root cause of separation. God is herenow. It is already the case. You are not to achieve it and you are not to produce it; it has not to be manufactured. It is already the case... it has already happened. He is and He has always been, and He will always be.

Somehow we have got involved in dreams. That dream I call the world. And in that world we are all strangers and outsiders because our real home is somewhere else. But if you try it, in the beginning you will have to pass through a transitory period of tremendous hopelessness. You will miss your mind very much because that has been your whole life. For many lives that has been your whole occupation. You will miss it terribly. Those are the days of austerity. Those are the days of real sadhana -- to accept it, to remain empty.

Even if it feels as if one is dropping into nothingness, one goes on dropping into that abyss. One makes no effort to come out of it, because that effort will mean bringing in the mind again. One simply goes on drowning in that emptiness. And one day when you are completely drowned, you will find that emptiness is not emptiness. It was just a wrong interpretation of the old mind. That nothingness was not nothingness.

That's what Buddha calls nirvana -- the great nothing. Tremendous is its beauty and immense is its grandeur... infinite is its benediction. But one has to prepare to go into that nothingness.

That's my message for you. Drop seeking. Drop searching. Drop mentation. Dropping mentation is meditation.And accept nothingness. Be nobody. And in that very nobodiness, something will sprout. Be nothing and in that very nothingness, God flowers.

All that we can do is to be nothing. Then the continuity happens on its own accord. What we are doing is just the opposite. We are trying to become somebody. And that becoming somebody is the cause of

discontinuity. Only God is, so we cannot become somebody. If we are trying to become somebody, we are fighting with God. All ego is a fight against God, because only He can have the authentic 'I'. He is the centre of existence. All small 'i's' are just competitive -- competing with the ultimate 'I'.

So the moment you become nobody, the moment you are ready to become a nothing, suddenly God erupts in you; your continuity is there again. And then you laugh, a great humour arises, because then you see the whole ridiculousness. This is what you were searching for -- and it was because of the search that you were not getting it! The whole drama seems to be a great joke.

So don't be serious. Bring a little sense of humour into your life. Let the ridiculous have a space within you. And by and by, rather than planning what to become, just be. Whatsoever is the case, enjoy it. Be joyous in it, celebrate it.

And this is a box for you....

[Osho hands hera small wooden box, one of which he gives to sannyasins on leaving Poona. Each box usually contains several hairs from Osho's beard.]

This is an empty box. There is nothing in it -- or there is only nothing in it... the great nothing I have talked about to you. I have given many boxes to people, but this is the first empty box that I am giving to you. So whenever you forget, just open it and look at the emptiness of it, the nothingness of it. Let that be your meditation.

So whenever you forget and start dreaming and desiring, just open the box and look at it. It is empty. You also be empty looking at it. Let the great nothing happen to you, and through it everything happens on its own accord.

Man has just to become a non-being -- then being arises. Man has to cease for God to be.

The Great Nothing

Chapter #2
Chapter title: None

20 September 1976 pm in Chuang Tzu Auditorium

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ShortTitle: GREATN02
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Video: No

[A sannyasin says: I choose to be on my own to work, but then when I am alone I can't bear it. I'm just tension and terror.

I've struggled for so many years with my neurosis, trying to survive, trying to make creative use of it -- and everything's gone.]

Your problem is that you don't have any problems -- you create them. You have got into the habit of creating them -- and you enjoy them. This is the problem: if one starts enjoying problems, it is very difficult to get out because you have much investment in them. Otherwise you can get out right this moment. Not for a single moment do you need to wait, because they are your created problems.

There are people who have real problems, there are people who have imaginary problems. Your problems are imagination. There is nothing wrong in their being imagination. You are an imaginative person, a creative person. You not only write novels -- you have created a novel around you. It is just a fiction -- all your problems are just fictitious, because I can see that your energy is absolutely pure; there is

no problem at all. So in a way it is very simple to get out of them; in a way it is very difficult. If there is a problem, something can be done. But there is no problem so nothing can be done. You will have to get out of it.

[She asks: How?]

There is no question of how. Don't create them! What happens is that the mind gets into a double-bind. For example if a person is negative, he suffers. But by being negative, he enjoys a few things that a positive person cannot enjoy. For example a negative person will be thought to be very intelligent. A positive person will not be thought to be very intelligent because the positive person will not criticise anybody. The positive person will look shallow, and the negative person will look very deep.

So if you become negative, you suffer -- but there is some pay-off, and that is that people think you are very critical, very intelligent, very logical, this and that -- and all nonsense! You suffer inside, but you cannot lose this profit that comes out of negativity. All critical people suffer, but they become great leaders, they become great thinkers. They suffer, they want to get out of their suffering, but they don't want to drop that profit that comes out of being negative.

I looked into your diary. (She had recently submitted to Osho a journal she had been keeping of her experiences here.) It is absolutely negative, and it seems that you enjoy it and you have sharpened the faculty of being negative. So you have to understand it. To suffer for such foolish things -- that people will say that you are very critical and very intelligent -- is absurd, because you are suffering.

In India it happens that ascetics are worshipped very much; so many people are ready to fast, to destroy their bodies. They suffer very much, they suffer a thousand and one types of inconveni-ences, but still the investment is there, because people worship them -- and they worship them only because of these things -- so they continue.

Jaina monks used to come to me and they would say, 'We are in deep misery. What to do? How to get out of it?' And I would say that it is difficult to get out of it because that is their very trade, their very business. Their being miserable is worshipped. If they start enjoying and become joyous like ordinary human beings, nobody will think that they are mahatmas, saints -- nobody. They are saints only because they are miserable. Their whole saintlihood depends on their misery. They have wasted their lives through a wrong attitude.

Look at this: if you are a mischief-maker, you will become famous. You will suffer very much -- because a person who creates mischief for others cannot remain in silence and peace; it is impossible. But if you are a mischief-maker, people will talk about you; you will become famous. world famous. What is the fame of an Adolf Hitler? He was a mischief-maker. He was ill-famed, but he had created so much trouble in the world that you had to pay attention. Now, if Adolf Hitler had not been a mischief-maker, had lived a happy life, nobody would ever have known about him.

So this is my feeling -- that the ego has a deep investment in negativity, in mischief-making, misery, suffering. The ego cannot exist without creating a hell around it. The ego is an island in the ocean of hell. You want to get rid of the hell but you don't want to get rid of that island. Then there is trouble.

Just become ordinary. There is no need to be special... it is there. There is no need to be special. All special people suffer. They may be politicians, they may be writers, painters or whatsoever, but all people who in some way try to be extraordinary, suffer. Only ordinary people are happy -- but nobody talks about them, that is true.

People talk about a Van Gogh -- and he suffered, he simply suffered. You cannot find a more miserable man than Van Gogh. The few years that he lived were a constant hell -- and then he committed suicide -- but he is talked about even still: he is still a contemporary. Books are being written about him and his paintings are praised like anything -- but nobody looks at what happened to this man.

Nietzsche is still praised, discussed, books are written about him -- but what happened to this man? Not a single moment of bliss. Always in an immense torture, terrible torture... and finally went mad. Just look! Up to now the whole history has been made by wrong people, and I think that is going to be so always. Right people cannot make history. Right people in fact don't have any biography. If you are wrong, you have a biography. If you are simply happy, you have no story about you.

People say that no news is good news and bad news is good news. Somehow the whole humanity suffers a great calamity -- of masochism, sadism. Nobody is interested if you go on the street and you give a flower to somebody; nobody will talk about it, no newspaper will print anything about it -- it will remain out of the

record. But go and kill a person and you become instantly famous! If you simply sit and sing and dance, and you are happy alone, nobody bothers about you. Commit suicide and you are the topmost news. It is an ill state of affairs.

My whole teaching is to just be ordinary. And in being ordinary you will be extraordinarily happy.

You have tremendous energy, and once it is taken away from this miserable state, much creation will happen. JuSt a few days before somebody asked a question -- that if people become happy and healthy, what will happen to creativity, because only un-happy people seem to be creative. A Van Gogh, a Nietzsche, a Picasso -- only unhappy people seem to be creative. Buddha has not painted, Mahavir has not composed a symphony -- only unhappy people seem to be creative. What will happen to creativity?

The question is pertinent. I understand what he means. But Buddha has created something which is very invisible. He has not created a painting on a canvas. He created a painting on the universe itself, and those who have eyes can still be thrilled by it, en-chanted by it... can still be transformed by it. He created an energy-field which is still alive. But that work is so hard. It is not gross.

Mahavir has composed a symphony -- not a symphony that can be heard, but a symphony that remains unheard and which can be heard only when your ears have a clarity, when they are not burdened by anything else.

When you are transparent, when you are mirror-like, the unheard is heard and the unseen is seen. The unknown becomes known.

The positive and healthy person also creates, but his creativity is very subtle. The unhealthy and ill person creates; his creativity is very gross, but it is like a dagger -- it hurts and it makes people aware that something is happening. A flower simply flowers and withers away by the evening -- unknown, unheard; a flower is not like a knife. Unless you are really looking for it, you will not look at it. Unless you are really looking for it, you may bypass it. A flower is there, but is not aggressive -- a knife is aggressive. Whether you are looking for it or not, it will force you to look at it. That's why negativity becomes a foundation for the ego so much.

Simply drop it, and don't ask how, because the 'how' is a trick. What I am saying is that you have no problem. So just start, from this very moment, to live without problems -- and see. Just from this very moment start living without any problems, and when problems come, simply remember that Osho says, 'There are no problems.' Again you may be getting into an old habit, just an old habit. Just remember it, and within a few days you will become aware that there are no problems; they were all created.

You go on playing with your old wounds so that they don't heal. Stop it! And just be ordinary! There is no point in being anything else. God is very ordinary -- that may be the reason why nothing is heard about Him, anywhere. He does not make even a ripple. He is simply here. He never interferes, never trespasses. He never takes any initiative. He is simply there.

Just be very ordinary. Drop this image that you carry with you. Start enjoying. Don't wait to learn how to en joy. When people are dancing, dance. When people are singing, sing. Without any preparation, start celebrating. If you ask for preparation, if you ask for 'how', you will never celebrate. There is no need -- everything is ready. From this very moment, try for three weeks without any 'how' -- just celebrate, enjoy. It will be difficult because it will go against the grain. It will be difficult because it will look ridiculous. It will be difficult because you will ask yourself, 'What are you doing? Are you a fool? Laughing like a fool?'

Just today I was reading a story. A man who used to work as a joker, as a fool in a circus, got tired of the whole game. He was bored, so he entered a monastery, became a sannyasin. But they were very serious people and he had never known any seriousness. He had lived out of humour, and there he was a misfit. He could not laugh, he could not dance, he could not hop and jog and make people laugh. They were serious, sombre people, long faces, great saints and monks and very ascetic -- so he was out of his element. He could not believe it. What to do? How to pray? How to meditate? He was simply a man who could laugh and who could help people to laugh.

For a few days he suffered very much in the monastery. Then he found a small temple in the monastery, far away in a corner. Nobody used to visit it, so he went there. There was a Buddha statue, so he talked to Buddha, saying, 'Help me. I am a fool and these people are all wise. I have worked my whole life as a fool, and now in the end it is very difficult to change my old habits. I feel you will understand me.' He said to Buddha, 'I cannot pray because I don't know how to -- and I don't think I will ever be able to learn it. The seriousness of it is so much. I cannot meditate, so I will do whatsoever I can. If you enjoy, good. If you don't enjoy, tolerate me.'

So before that statue of the Buddha he started dancing and doing things -- his tricks that he used to do in

the circus. He became very happy. The whole monastery was thinking that something had happened to the fool -- he was so radiant. Every morning he would disappear, every evening he would disappear, so the head monk became curious. What had happened to this man -- he had become almost luminous. What was he doing?

So one day they followed him. What was happening there the head monk could not believe, because the fool was talking to Buddha, joking, dancing and jumping and playing around. The head monk was simply aghast; he could not believe it.

Then the miracle happened. Whether it really happened or not, is not the point. The miracle happened that the statue of Buddha arose and, hand in hand with the fool, he started dancing and joking.

You have a very serious habit of the mind. You are just the reverse of that fool, and you have fallen into wrong company. You have a serious habit of looking at life -- and this whole company is non-serious! I am against seriousness, so in contrast you feel very much difficulty. You have not been able yet to mix with the sannyasins, you are still aloof. You have a certain affinity with me but not with the sannyasins.

Start mixing. Forget your old past. Start mixing and playing and be a fool. That is going to be your prayer -- and one day you will see that Buddha is dancing with you. Start from right this moment. I am not saying to prepare for it, to get ready for it -- yoU are ready for it. Trust me -- you are ready for it. Right from this moment, start jumping. When you go out, go happy.

For three weeks you celebrate and then you tell me... I don't see that there is any problem. Your problem is that you want problems. Good.

[A sannyasin who is leaving says: I feel that you can look through me totally and if I need any advice, you will give it to me.
Osho checks his energy.]

Open your eyes. A little effort towards prayer will be very helpful. And when I say prayer, I mean an openness towards God. Not that you have to say something, not that you have to ask something, but just an openness, so that if He wants to give something, you are available. A deep expectation, but with no desire -- that's what you need. Urgent expectancy -- as if something is going to happen any moment. You are thrilled by the possibility of the unknown but you don't have any desire. You don't say that this should happen or that should not happen. Once you ask, prayer is corrupted.

When you don't ask, when you simply remain in silence but open, ready to go anywhere, ready even to die, when you are simply in a receptivity, a passive, welcoming spirit, then prayer happens.

Prayer is not something that one can do -- it has nothing to do with doing. It is not an action or an activity -- it is a state of mind.

So every night before you go to sleep, just sit in your bed. This is exactly the posture that your energy has taken.

[The sannyasin was sitting, back erect, legs folded underneath him.]

In this posture, sit, close your eyes, and just wait for something unknown. If you wait for the known, then the mind functions, because the known means that which is already an experience; the known means the past. The known means that you want to repeat some thrill, some pleasure; it is a repetition. With the unknown, the mind is simply at a loss, because the unknown is simply out of the mind's grasp.

Where the unknown begins, God begins. And once the unknown has become known, it is no more God. It has become the mind.

So one has to go on leaving the mind and moving into the unknown again and again. It is an eternal journey. So simply sit, wait for the unknown, and if something starts happening in your body energy, allow it. After a few days you will see tremendous happenings. You will not be able to believe what is happening. Don't get scared, don't be scared... allow it. You may feel jolts of energy, shocks of energy shaking your very foundation. You will feel a great trembling arising in you, a great shaking. And it will be coming from nowhere. You will see that you are not doing it. You will be able to see absolutely that you are not in your own control. Something has come and possessed you, something has descended upon you -- you are no more yourself. A greater self has come in contact.

So don't get scared at that moment. If you get scared, the contact is again broken. Not only that, if you get scared the contact will become more and more difficult to make again, because the fear will stand there.

When the contact happens, the fear will come and you will be cut off; fear separates, cuts off.

So when this happens, be loving. These are the only two real emotions -- fear and love. If you don't love, you will be in fear. If you are in fear, you cannot love. If you love, fear is impossible. So when this is happening, love it. Pour your energy lovingly. Feel happy that a gift has descended upon you, that there is grace around you, that God has listened to you, that your prayer has been heard. You have not said anything, but it has been heard.

When you don't say anything, it is always heard. When you speak, it is never heard. Words never reach God because they are not His language. His language is silence, utter silence. So in that utter silence lose all control, because control is of the mind. The control is of the ego and if ego is there, you are not in prayer.

If you are there, you are not in prayer. When you are not, prayer is. That's why I call it a state, not an activity.

So every night for at least fifteen to twenty minutes, just sit this way, put the light off -- darkness is beautiful. Just wait with great expectation, with throbbing expectation. Any moment something of tremendous value is going to happen but what it is you don't know, nobody knows. And then if the body starts moving, allow it. Go wholeheartedly with it, the whole way.

Within three, four days, things will start happening, and by the third week you will be in a whirlpool of unknown energy. And when you see that the contact has happened, don't do it for more than twenty minutes, because in the beginning it can be too much. The voltage can be too much, can be disruptive. So not more than twenty minutes -- and then go to sleep.

Go into sleep in that very state of prayer. Just fall asleep and the energy will be there. You will be flowing with it, falling into sleep. That will help very greatly because then the energy will surround you the whole night and it will continue to work. By the morning you will feel more fresh than you have ever felt before, more vital than you have ever felt before. A new elan, a new life will start penetrating you, and the whole day you will feel full of new energy; a new vibe, a new song in your heart, and a new dance in your step.

So this is to be done while you are there -- then come back. This prayer will prepare you.

The Great Nothing

Chapter #3
Chapter title: None

21 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609215
ShortTitle: GREATN03
Audio: No
Video: No

Prem means love and moradhi is one of the names of the god, Krishna. It means god, god of love. And to me the god of love is the only god. In fact love itself is the only god -- all else is ritual. Love is the only true religion; and if you can love, you start growing. You can forget God, you can forget the church, you can forget the temple; you can forget everything. If love remains, then everything is there and will grow in its own time. But if you forget love, all the temples and all the churches and all the bibles and all the vedas are not going to do anything whatsoever.

So love is the essential religion. If you can become more and more loving, that is your prayer. And love does not need any preparation. It is not that you will love tomorrow. You can love right now, this very moment; it needs no preparation. It is our intrinsic capacity, we are born with it -- it is our natural fragrance.

We can destroy it, we can create hindrances, obstacles, but we cannot produce it. We can only remove the hindrances and then it starts flowing.

So this name will become a remembrance to you -- that love is the only growth there is, the only maturity. When a child is born, he receives love. He cannot give it back. He does not know what it is. He is so helpless, he is so dependent. So he learns how to receive love from the mother, from the father, from the family, then from the society. Many people then remain in that childish state. They are always asking for love. That is immature.

A man becomes mature when he starts giving love. And when you start giving love, you start growing. If you simply go on asking and asking and asking.... And everybody is asking: the husband is asking from the wife, the wife is asking from the husband. Everybody goes on asking, 'Give me love!' and everybody goes on complaining that nobody seems to be loving.

The whole world is in tremendous misery because people ask for love and they have completely forgotten that unless somebody gives, it is not going to help. This happens because of the natural situation. The child receives love without giving anything on his own. He simply learns how to receive; he becomes receptive. By and by he completely forgets that love has to be given also. So start giving unconditionally. Even if you are passing by the rock, give love to the rock. It is real energy. If you start sharing it, you will feel that you are becoming fresh and new every moment. It actually happens that when you look at somebody -- maybe a rock, a tree, a person, anybody -- if you look with love, a chunk of energy is thrown from your eyes onto the object of your love. The object of your love receives your juice, and a great process sets in.

When you give love to somebody, an emptiness is created in you. That part, that chunk of love that you have shared with somebody, creates an emptiness in you, a void. And in this existence, voids are not possible. Once there is a void, from the whole universe energy flows into you and fulfills that void.

So whenever you love somebody, you will feel energy flowing into you from unknown sources. You will feel refreshed, renewed, rejuvenated. A lover is always young -- that is the secret of a lover. If you don't love, there is no need for God to flow into you, for the universe to flow into you. You don't have any space inside; you are a hoarder, a miser, who goes on hoarding the small amount of energy that you have. That energy goes on becoming stale, stagnant; it starts stinking. It becomes hatred, jealousy, possessiveness, anger. It becomes violence, destructiveness. And energy, to remain creative, needs to flow. If it is not flowing, it will become a cancerous thing inside you.

People are suffering because they have love to share and they don't know how to share it. They have completely forgotten the language of sharing, and they are afraid that if they share they will be losing something. But the moment you share energy, suddenly from all over the universe, energy starts flowing in you -- you have created a situation.

And once you know this secret, then you know that in giving you get, in sharing you become richer. Then you start sharing unconditionally. It is not a question then of whom to share with -- with the trees, with the sky, with the clouds -- you start sharing with everybody. If there is nobody and you are sitting in your room, you share it with the emptiness of the room. But you fill the whole room with energy because you know that this is the only way to renew your own energy and to go on getting it from God.

Become empty and God will fulfill you. Become a void, and God will rush into you -- and that is eternal juice. So go on sharing -- that's why I am giving you that name.

Deva means divine and tassita means thirsty: thirsty for the divine.
That's what you have been for your whole life. You have been thirsty and thirsty and thirsty. But now there is no need to remain thirsty... you can drink out of me.

[The new sannyasin said she worked in a psychiatric hospital. She added that she felt she could introduce Osho's work there.]

You can help people there but first you will have to be here for a few days. First something has to be done within you. First I have to change you and then you will become capable of helping people and changing people.

You are going to create a revolution in that psychiatric hospital. First we will try to change the doctors and then the patients.

[The new sannyasin says that she was doing revolution -- but only political.]

Now you have come to the real revolution. Political revolution is nothing but reform. You just change the form and you call it revolution -- it is not. The real problem remains the same.

Unless a man changes from within, nothing changes. You can change the social structure, you can change the economic structure, but if the man remains the same nothing is going to change, because man is the basic reality.

Things are wrong in the society because something is wrong in man -- it is not vice versa. There is so much wrong in the society because so many people are projecting their inner wrong on the society. The society has no soul, only man, the individual man, has a soul. And the real revolution can only happen in the soul.

But now the real revolution is happening!

The Great Nothing

Chapter #4
Chapter title: None

22 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609225
ShortTitle: GREATN04
Audio: No
Video: No

Deva means divine and Bharat is the real name of India. It means divine India -- and I give you this name because you have been in India in your previous life.

India is not this country's real name; it is a given name -- the real name is Bharat. The name comes from a very great emperor who renounced his kingdom and became a sannyasin.

... It is almost prehistoric, so no history exists. Must be near about ten thousand years ago. But the very name of the country belonged to a sannyasin. That has been the basic core of India's heart. It has never respected emperors, it has respected sannyasins. It has never respected rich people, it has never respected kings; it has respected persons, spirits, spirituality;

India is a name given by other people. When the Persians came to Bharat, they could not pronounce the letter 's'. When they came across the great river Sindhu, they called it 'Hindu'. In Persian there is nothing equivalent to 's'. So when they say Sindhu, they call it Hindu.

When the name went from Persia, they called the whole country Hindhu. When it went to the Greeks, they could not pronounce 'h'; they called it Indu. From there it became Ind and then India. It has travelled that way, but to the country itself it was not a name.

So remember: Bharatam.

And this country is really the most divine in a way because it has been longest in the search for the divine.

[A sannyasin says: There's an area in my body above my genital area which became very active during the camp. I had a lot of tension, a lot of activity there. During Tathata (group) I did a lot of work on that area of my body and I've been feeling a great deal of energy associated with the topic of being loved.]

Mm, very good. That is the centre of the body where energy accumulates. It is the very dynamo of the body. When energy starts moving to other centres, you will feel a little disturbance inside the body, because

new adjustments are needed.

Energy has started moving, so just do one thing: whenever you feel some energy there near the sex centre, just close your eyes and direct your energy upwards. Just close your eyes and feel as if your whole attention inside is joined with the sex centre, like a white luminous thread. First visualise it -- that a thread-like thing is joining your attention with the sex centre. Then start feeling that the energy is moving inside the thread, around the thread, upwards -- as if the temperature is rising in the thermometer and it goes on moving.

First bring it just near the heart and you will feel an explosion of love energy. You will feel tremendously in love with existence as such... with any and everything. You will simply feel that you have become love. Th is continue for at least two weeks. Bring your energy up to the heart but don't move upwards in a hurry. Go slowly.

After two weeks, start bringing the energy up to the third eye centre. When it comes to the third eye, you will feel some clarity of vision... that everything will become psychedelic, colourful -- even your dreams will not be in black and white.

After four weeks, tell me how things are going. The energy will have settled. It has to come up to the third eye. Ordinarily, biologically, the energy accumulates near the sex centre; what in Yoga they call the muladhar, the base root centre. Naturally it accumulates there; that is the lowest point. Lower than that there is nothing, so energy accumulates at the bottom. If one goes on using it in sexual indulgence, there is never so much energy to go higher.

If it goes a little higher, it becomes love. If it goes a little higher, it becomes prayer, meditation. And the whole effort of the meditator is to bring the energy from the sex centre to the third eye centre. It is a great shift. Then the third eye centre becomes your reservoir of energy. And when energy accumulates at the third eye centre, one day, the jump -- from the third eye to the seventh centre, sahasrar. But for that you have not to do anything. You have just to go on accumulating energy in the third eye.

At a certain point -- when the energy is too much and the third eye centre cannot hold it any longer -- it explodes, naturally, spontaneously. Then it reaches to the seventh, the last centre, the highest centre. At that centre energy becomes samadhi, ecstasy. You are not to do anything for that. That happens on its own accord. But up to the third eye centre, effort is needed.

So start from tonight, and after four weeks, tell me how things are. Much is going to happen.

[A sannyasin asks: I have a kind of complicated question. It's about dependency and surrender. I am a dependent person and I have a hard time making decisions. I feel I have surrendered to you, yet I don't want to use that surrender as an excuse not to take my own strength.]

Mm, that's perfectly right. Surrender is not dependency at all. Surrender makes you as independent as nothing else can make you. Surrender doesn't take your self from you -- it simply takes your ego. And they are totally different things. When the ego is dropped, for the first time you really become an individual. The ego was just a bogus individuality, a pseudo-individuality, a pretender, a counterfeit; it was not the real thing. In surrender you drop the ego, the counterfeit, to become that which you really are -- it is not dependence at all.

By surrendering you become independent. And when you surrender to me, you are not surrendering to anybody really, because there is nobody. You are surrendering to a nothingness -- to a great nothing. You can look at me... I am just a door, a great passage to pass through. I am just an emptiness. You can pass through me, via me, and come to your own being. I am not a hindrance.

So remember that. You have to understand it absolutely clearly -- that dependency has nothing to do with surrender. If surrender becomes a dependency, you have missed. Then you are again playing the same game of the ego. Now the ego is playing the game of surrender, but it is there. Now the ego says, 'I am surrendered.'

When you are really surrendered, there is nobody to say, 'I am surrendered.' Nothing is left -- only a clarity of vision, a transparency of vision. You look at things more easily and you don't project yourself on them. The decision comes moment to moment -- you don't manipulate it, you don't control your life any more. You live in a let go and each moment you respond.

There are two ways to live a life. One way is to manage it, to control it, to plan it, to carry decisions from the past and to force the future according to the past. That's what everybody is doing and everybody is creating a hell out of life. Another way -- the enlightened way of life -- is not to carry any plan, not to carry

any decision from the past, but just to wait for the moment to come and to respond out of your totality.

Surrendered, you become total. When you surrender the ego, you surrender your plans, your past, your future -- you surrender your mind. Now only emptiness is left behind. You will be acting out of that emptiness. Those will not be reactions -- they will be actions. Not that you will be deciding them -- they will be decided by your totality.

I am here to help you to become as independent as possible. If you become dependent on me, the whole point is lost. I don't want that you should lean on me because that will be crippling you. If you start walking with my legs and you start seeing through my eyes, you will go blind, you will be paralysed.

Learn from me but be yourself. Remain available to me, but don't become an imitator. Remain open, vulnerable, but there is no need to follow me. It is delicate, and great sensitivity is needed to understand it.

Your problem is a real problem; it has to be faced. Two things are simple: either you become an egoist and you say, 'I cannot surrender' -- that is simple -- or you say, 'I surrender. Now I will become dependent.' That too is easy... both are easy.

What I am indicating is to be surrendered and remain yourself. I am asking a paradox, but in that very paradox is beauty and benediction.

[The Tathata group is present. The assistant leader said: It seemed to me in this group that the answer happened before the question came up. I felt like I'd been in that room in those twenty-four hours, for my whole life. Since that time, I ride in a rickshaw, and I feel as if I've been in the rickshaw my whole life. I'm eating a meal and I feel as if I've been eating the dinner for my whole life!]

It can happen. It can happen, because if something changes in the mind, then the time sense changes immediately. Our time sense depends on a particular mind. The particular mi nd that you have always lived with has been uprooted in this group. You have passed through a chaos, a very creative chaos -- stars are born out of such chaos. But you have lost the time sense; you have lost your moorings -- where you are, who you are -- as if a dream is broken so suddenly that you have lost your identity.

It has been a great trip for you, almost an LSD trip. It can happen with LSD that the time sense is lost, the space sense is lost. You don't know where you are, you don't know what time it is. Centuries can pass in single moments and single moments can look as though they are centuries -- so slowly, as if one is seeing a film with very slow movements. Nothing seems to pass and everything seems to linger and linger and linger.

Time is not just chronological -- it has a psychological part to it. You must have observed that if you feel very happy, time passes faster. If you feel very unhappy, time passes very slowly. Later on the whole process is reversed. Later on if you remember, retrospectively, then the moment that passed in happiness will look very long and the moment that past in suffering will look very short. But actually when suffering is there, time will look very long, and when happiness is there it will look very short. So time is not just clock time -- it depends much on your psychic processes.

Something really deep has happened in the group and you have lost your moorings in time. It will take just two, three days and you will readjust. But this has been good. A gap has arisen between you and your past. I can see it. You are in the gap -- neither there nor here. Just move with that time. There is no need to make any effort to change it. Just move with it as it is. Let it be. Enjoy it.

Eating, you feel as if you have been eating your whole life -- let it be so. Don't be worried about it. Don't get scared because of it and don't start brooding about what is happening -- are you going crazy or something? Just accept it and enjoy it and move with it -- it's good -- as if the whole world has slowed down.

Three days I think it will take, and you will be back -- and you will be back with a new freshness. Just float with it. Float with this timelessness and don't make any effort to come out of it. It will go on its own. If you make any effort -- and the mind will try to make an effort to come out of it -- you will disrupt a very beautiful process that has set in. So don't disrupt it.

You are doing the Soma group next? Very good. Soma is perfectly good for this. Those fifteen days will become like fifteen centuries so that will be tremendously beautiful. Very good.

[A visitor says: I felt a lot of struggling. fight. I felt disconnected. I realised during the group that I swallow a lot. I don't know how to stop. I tried to for two days but it keeps coming.]

No, you cannot do it that way. Swallow deliberately. Do it consciously, that's all. It has something to do with your mind.

Swallowing continuously means that you are continuously repressing something. You don't want to express it so you go on stomaching it. People who swallow too much are not open. If they are angry, they will swallow it; they will not show it. If they are sad, they will swallow it; they will not show it. If they are loving, even that they will swallow.

And I know that you want to become a sannyasin but you go on swallowing it.

... You can swallow it as much as you want. Once you stop swallowing you will have to become a sannyasin! (laughter)

But swallow deliberately. Whenever you see that you are swallowing, don't try to stop it; do it consciously, that's all. Try to find out what you are really swallowing. You will soon be able to. Then it is up to you. Swallowing is not the problem; it is just a symptom. The problem is somewhere else.

For example you want to do something and you are afraid to do it -- then you will swallow. See immediately why you are swallowing. Each time you swallow, find the root cause why -- what is the emotional part of it? This is the physical part -- what is the emotional part of it? Once you start understanding the emotional part, then something can be done. Then something has to be done with the emotional part and swallowing will disappear automatically.

The body is simply following a pattern in the mind; the structure is in the mind. Unless that structure is changed, you cannot change it in the body. The body is a very silent follower, it is really a great slave. It is difficult to find such obedience anywhere else as exists in the body; it simply goes on following the mind.

You are not living as you would like to live. You are not loving as you would like to love. Everywhere you have inhibitions, and those inhibitions have gone so deep in the unconscious that you are not even alert about them. That's why you became alert in the group. You must have been swallowing for years. It must be a catholic habit. (Vladimir had said at his last darshan that he used to be a catholic monk, and hence his resistance to sannyas.)

But nothing to be worried about. Just do one thing -- don't try to stop it because that will be very dangerous. If you start stopping it, you will start creating more uneasiness and tension inside. It is changing the symptom, not the cause. It is as if somebody is suffering with fever -- one hundred and five degrees -- and you simply put him under cool water to cool him down. You will kill him -- because the fever is not the problem. The problem is somewhere else inside the body; there must be some deep conflict and friction inside the body that is creating the heat. The heat is not the problem, it is just indicative. It is simply saying, 'Do something! Something is needed to be changed inside.'

That's what your swallowing is saying -- 'Do something.'

[Osho said that the Rolfing that he had planned to do might change the habit. But he should continue to watch on what occasions he was swallowing.]

If a person is repressing sex and a beautiful woman passes, he will immediately swallow. He cannot recognise the fact that he is attracted by this beautiful woman, that some sexuality has arisen in him. He will swallow. Swallowing is simply indicating that something was coming up -- he represses it.

So just watch, and next time when you come to me, if you find what you are really swallowing, tell me, mm? It will go. Things are, going really well. Good.

[A saanyasin says: The group was very good for me. I feel like a lot has happened.]

You look open. You were like a bud -- closed. Now a few petals have opened and you look a little open. Very good.

In Tao, go deeper and cooperate with the processes in the group. Never be a miser. When one is doing something, one should do it totally, wholeheartedly. So make all the effort that you can, all that is humanly possible.

A great intensity is needed to transform a person because intensity creates fire, and fire is a must for the alchemical change -- so that the lower metal can be transformed into a higher metal. Great fire is needed -- and that fire comes only by intensity.

You did well. Make a little more effort. Go a little deeper and higher in Tao....

The Great Nothing

Chapter #5
Chapter title: None

23 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609235	
ShortTitle: GREATN05	
Audio:	No
Video:	No

[A visitor says: The way I feel at the moment there is that there is no such thing as sannyas... Who is there to be a sannyasin?]

That's the point to be understood. If you can understand that you are also not there, then you have understood rightly. But if sannyas is not there, religion is not there, meditation is not there, and you remain there, then you have not understood at all.

... So saying is just meaningless. Then this is just a trick of the mind so that whatsoever you want to remain, you remain, and whatsoever you are afraid of, you say it is not there; there is nothing like sannyas.

But there is something like the ego. So if you have understood, drop the ego. Then there really is no sannyas, no religion. But if the ego remains then there is sannyas, there is religion, there is Buddhism and there is Buddha.

These are all devices to help the ego to disappear -- nothing else. These are all remedies for a certain illness. The remedy is not there if the illness is not there. That Prajnaparmitasutra is the assertion of the ultimate. It is not for you! It is simply the assertion of the ultimate truth -- that there is nothing. But if there is something -- if the ego is there, if you are there -- then you will need remedies:

The medicine exists only for the ill person. For the healthy person, the medicine is not. But if an ill person starts thinking that the medicine is not and throws the medicine and keeps the illness deep in the heart, he is fooling with himself.

It's perfectly true. What you say is perfectly true, but you have not understood it at all. If you have understood, there is no problem. I have nothing to say -- it is perfectly okay. But as I can see, you have read it, you have become knowledgeable -- but it is not your knowing .

Just today I was reading.... You must have heard about a great indian philosopher and saint, Vivekananda. When he came back from America, in Bengal there was a great famine. So he dropped all his religious work, went to the area to help people. A few scholars of that place came to see him, and they said to him, 'Swamiji, we are surprised that you are getting involved in maya, in illusion.' The world does not exist, so who is poor and who is hungry? This is all dream! And we have heard you teach many times that it is all a dream... nothing exists. So where is the famine and who is dying ?'

Listening to this, Vivekananda started crying... tears started. Those people could not believe it. they started laughing. They said, 'This is ridiculous! We were thinking that you were enlightened -- and you are crying!'

Vivekananda took his staff -- he was a very strong man -- and went to the leader of the group and said, 'If you really know that nobody is hungry then I am going to hit you with this staff.'

That man escaped! He started running, because Vivekananda was a really strong man; if he hit, he could even kill this man. The whole group of those great scholars all disappeared; there was nobody left.

It is true that only nothing exists, but it is true only when the ego is not. Before that it is a very dangerous trick. It is not your truth -- it is borrowed. And a borrowed truth can become poisonous.

Sannyas is just a help to drop the ego. Once the ego is dropped, then you know that the medicine is

useless. In fact it never existed. It had to be created because there was another illusion deep down inside you, and an illusion can only be cut by another illusion -- there is no other way. The poison can be destroyed only by poison.

So sannyas is nothing but a no-ego trip. When the ego is false, this too is false, but that moment will come one day when the ego has dropped. But if you say that sannyas is nothing and you go on keeping your ego.... And as I see it, it is the ego that is talking and taking the support of the Prajnaparmitasutra, that says, 'What is sannyas? There is no sannyas or anything else.' It is the illness that is saying that there is no medicine.

So think over it... meditate over it. If you feel that your understanding is enough and you can drop the ego, then there is no need for any sannyas. But if you feel that it is difficult for you to drop, then the medicine has to be used. Think about it.

[The visitor replies: A few points.... It seems to be beginning with the duality in my mind -- either sannyas or non-sannyas, but for myself, I agree -- this is not a deep experience...]

No, it is not an experience at all, remember, because there are not deep and non-deep experiences. Either it is or it is not.

[The visitor answers: Let's say it is not a final experience.]

No, no, there is nothing like final and non-final. There is only experience. Either it is there or it is not there.

These are all the tricks of the mind to divide. Either you know or you don't know -- and there is no in between, no state in between. When we don't know, we don't know, but we can collect much knowledge and we can start feeling that we know. And that's why we say it is superficial. not very deep, not final, but still it is an experience. It is not.

Experience is always final. Experience as such has a finality in it. It is utterly final. Experience is total and ultimate. There are no grades in experience -- that you know one inch, then two inches. then three inches, then one yard, and then by and by you know. There is no gradation because the truth cannot be divided; it is indivisible.

It is a sudden illumination -- just like lightning -- everything suddenly in one experience, in a single, unitary experience. That is both the first and the last, the beginning and the end, the alpha and the omega.

These are all the tricks of the intellect to divide. The intellect can understand this much -- that this is not ultimate. But the mind is not ready to believe that not even superficial experiences have happened to it. It is a trick of the mind. The mind says, 'I know I have not arrived absolutely, but I am on the way, arriving. I have covered a few steps -- a few more have to be covered. I have a little truth. It may not be the final truth, but a little truth, a fragment.' But truth is not a fragment.

Truth is like a circle. A half circle is no circle at all. It is not right to call it a half circle. Circle means circle; there is no half to it.

[The visitor debates: I can see what you're saying -- the spontaneity of enlightenment. But the word 'satori' in Japanese doesn't exactly mean final enlightenment.]

I'm not talking about satori at all.

... I'm not talking about a satori at all, because if the satori is true, it is final. If it is just mental, a dream experience, then you can call it anything else. If a satori is true, it is samadhi.

If a satori is just psychological -- there are psychological satoris; they are not more than hypnotic states, they are self-hypnosis. You can create an illusion of satori for yourself. You can read, you can think about, imagine, and you can have a feeling that you have attained to something. But if it is true, it is final. There is no going back.

That's why in indian experience we don't have any word for satori. We don't have any word for satori; Buddha has no word for satori. If the truth is there, it is samadhi. Satori is, in the japanese terminology, a glimpse of the truth -- which is not possible because truth happens only when you are not. You cannot have a glimpse of it.

If you can have a glimpse of it, that means truth can happen when you are there; that is impossible. If the

ego is there, truth cannot happen. If the truth happens, the ego cannot be there. And if the ego cannot be there, there is no way to fall back. It is a point of no return. It is ultimate.

Truth is ultimate. Satori is again a trick of the mind. Again, the mind always wants to create grades, because with grades the mind can always work it out easily. With the ultimate, the mind is completely at a loss. What to do with the ultimate? The ego finds no way to have a grip on the ultimate. Divided, then there is possibility.

It is difficult to declare that you have the ultimate truth. It will look absurd -- to you. Not only to others, to yourself it will look absurd that you have the ultimate truth. But when you say that this is just a fragment of truth, a little glimpse -- not very deep, just skin-deep -- then it doesn't look absurd to you, it does not look absurd to others. But it is absurd because the implication is that the truth can be divided, that you can have a part of it, or you can have it in installments.

That is the whole debate between the sudden enlightenment people and the people who say that enlightenment can be gradual.

[The visitor says: Well, I have thought about this and I rejected the gradual path completely, but...]

Your rejection is intellectual -- that's what I am saying. Your rejection is intellectual -- and intellectual rejection is no rejection at all.

[The visitor: What you said seems to reject all revelations -- all people who have had a revelation and then relapsed.]

There is no possibility of relapse. If they relapse the only possibility is that the revelation was an illusion, was of the mind.

There is no way to fall back from truth. It is impossible. Once you know, you know. There is no way to unknow it. Meditate over it. You will need sannyas -- otherwise drop the ego completely. Now the choice is not between sannyas and no-sannyas. The choice is between sannyas and the ego. Think about it that way.

[The visitor: Cannot sannyas be part of the ego?]

You can make it part of the ego. You can make it part of the ego.

[The visitor: I'm not frightened of it, I don't fear, but I see around me people who are in the situation...]

Don't be worried about others. That's not the question at all.

... don't even think about them. That's their problem. That has nothing to do with you.

... You should only think about yourself because you cannot think about others. You are not even able to think about yourself rightly. And to think about somebody else will be standing on the outside. You don't know. Somebody may be just playing the game of some ego and may not be an egoist -- for example, a Gurdjieff.

He used to play at being such a egoist, but he was not an egoist at all. He was one of the most egoless persons ever. But he would play the game and he would deceive many. So who knows? A sannyasin walks by in a very egoistic way... but how can you be certain?

You can only be certain about your own subjectivity. This is an outer impression: he looks egoistic to you -- maybe it is just your ego that is interpreting it as egoism. It may not be there at all; it may be your projection.

So at the most we can be truthful only about our own subjectivity. Watching others carries no meaning, because whatsoever you watch is your interpretation. It is not the fact. It is your interpretation; it is how you feel about it. It may not be so. It may be just the contrary. It may be absolutely something else. It looks like that to you -- but that may be your ego.

So just think about yourself. Just meditate about your own state and where you are. And don't be too much burdened by scriptures. Put them aside and look at reality and where you are. If you have an ego you will have to use devices -- what Buddhists call 'upaya' . You will have to use many devices -- meditations, Vipassana, zazen. Sannyas is just a device.

One can become an egoist by meditating. One can feel, 'l am a great meditator' -- so what to do? One

can become an egoist by becoming humble -- 'I am the greatest humble man in the world' -- so what to do? One can become an egoist by loving peo-ple, saying, 'I am a great lover.' The ego is possible -- and very subtle are its ways. It is possible anywhere. Unless you are alert and watch it, it can come from anywhere.

[The visitor: But then... I cannot find -- centre is the word you use very much and is the word that is used here. I cannot find an abiding ego if you like. I cannot find an abiding personality. I find with each different person -- with you, with another person -- I become different personalities.]

That's true, because the ego cannot be an abiding thing.

... The ego is not an abiding thing. The ego is a flux. The ego means many egos, the ego means a crowd. The ego is not singular. In language it is singular -- in reality it is plural: the ego means egos. You don't have one ego -- you have many.

... To meditate on the ego, suddenly you become different from the ego -- you become a witness. And that is where the centre is -- and that centre is abiding.

When you start meditating on your ego, on your thoughts, on your mind, you are suddenly separate, because whatsoever you meditate on, you are separate from it. That has become the object and you have become the subject.

... That is what meditation is. That witnessing centre is an abiding centre -- that is your real self. When you get identified with any ego, then you are losing your centre. That's what we talk about -- losing the centre or gaining the centre.

So just meditate about the ego. Meditate about your real situation, where you are. If you feel that you will need something as a help, you can come. If you feel that there is no need for any help, then go on as you are with my blessings.

But keep in mind that you have learned a few things which are in the head and can be very destructive unless they become realities.

[The visitor: When you say to look at myself, as I say, I only see so many egos or personalities.]

Watch them. Watch them and you wi 11 see that you are identified with a few of them -- sometimes with one, sometimes with another. That identification has to be dropped so that you become a pure witness. Simply watch with unconcern, with indifference -- what Buddha calls 'upeksha'.

[Visitor: The way I feel about sannyas...]

I'm not saying that you take it. And don't be certain that if you ask, I will be ready to give it to you. That is not the point. I may simply refuse. That is not the point. I am simply saying to see within yourself whether the reasons you are producing for not taking sannyas are not maybe reasons to protect your ego. If they are not, it is perfectly good. If they are, think about it again.

And never be certain that next time you come... I may not give you sannyas. That is not the point at all. I am not interested in giving you sannyas at all. I am simply interested in making you aware that if you are not moving into a certain thing, then why? What are the real reasons? The rationalisations are not reasons. The motives may be something totally different to the rationalisations. Just watch them.

Join the music group and T'ai Chi, and if you can manage, join the Vipassana.

[Visitor: I've read a book by N. Thera called 'The Heart of the Buddhist Meditation' and according to that, part of the Buddhist doctrine of anapansatiyoga was to look at other people, outside people.]

No, that is absolutely wrong. That is just a beginning part of it. Just learn to observe.

[Visitor: But I've been following this.]

No, you are doing something wrong then. It is not a question of witnessing others -- you have to witness your own self. Witnessing others can be just a beginner's step -- to know what witnessing is. You stand by the side of the road and you watch people passing by. It is easier to watch people who are passing outside, but this is just a training device.

Once you have learned how to watch without judgement.... If some beautiful woman passes by and if a judgement arises that she is beautiful and a certain lust arises that you would like to possess her or to have her -- then the witnessing is lost. Or an ugly person may pass by -- you don't condemn, you are not repulsed, and you don't appreciate. It is just a beginner's training.

Once you have learned this watching, then close your eyes and watch the procession of thoughts, the inner traffic -- which is the real traffic. Watch it there. There are ugly persons passing by and beautiful women and men and friends and enemies and millions of things are happening there. Watch there and be unconcerned... as if it is none of your business to interfere.

And don't have any opinion. Simply see the fact without any opinion. If you can drop all opinion and simply see what is passing, you will be surprised, because without opinion, nothing passes by. The traffic simply disappears into the blue. Once your opinionated mind is not there -- no judgements, no appreciation, no condemnation, no evaluation -- then you are simply seeing... just an on-looker, a pure clarity, a pure vision. Then suddenly the traffic stops. Everything disappears into the abyss; there is nothing to watch.

And when this happens -- that there is nothing to watch -- another revolution happens: there is no watcher either. Because when the procession of thoughts is no more there, then how can the witness exist? The witness can only exist with the witnessed.

That's why Krishnamurti goes on saying that the observer is the observed. When the observer disappears, the observed also disappears. So first the traffic disappears and then suddenly you look within -- the witness is not there; neither the object nor the subject. This is what Buddha calls samadhi -- nobody, nothingness -- the great nothing. This is what is his nirvana -- just pure innocence, with no centre, with no boundary... with no definition, no description .
Continue your witnessing.

[Visitor: May I ask.... You said I would need sannyas in the future.]

You will need it.

[Visitor: So you think sannyas or a guru is necessary?]

Almost always. There are only very rare exceptions -- but they can be counted out. Otherwise it is almost always necessary -- and for you absolutely necessary, because a person who does not need a guru never goes to a guru. And a person who does not need a guru never asks anybody whether a guru is needed or not.

You are not that type of person -- you have already come. So witness it and when the desire arises, just tell me. If I am willing at that time, we will see, mm ? (a chuckle) Good !

The Great Nothing

Chapter #6
Chapter title: None

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[A visitor said she had never meditated before.]

Never? Then you can become a very good meditator! People who are never interested are very clean, and there is no loadedness in their mind. They can simply go into it. People who have been interested in meditation, who have been doing this and that, reading and philosophising, going to this guru and that, become too confused. They receive so many contradictory messages that their whole being becomes fragmentary. They lose unity, simplicity; they lose humbleness. So if a person who has been in many religious groups, who has done much reading and much searching comes to me. it is very difficult to help him to meditate. His whole past functions as a barrier.

There is a story about a very famous musician who would ask, whenever somebody came to him, 'Have you learned music somewhere else before?' If the person had not, he would charge just half of the usual fee. If the person said, 'Yes, I have learned much,' he would charge double the fee saying, 'First I have to wipe and wash your mind -- that is an unnecessary trouble.'

Unless your slate is completely clean, the new cannot descend on it. So it is a good thing that you have never been interested. But now start getting into it. It will be of tremendous benefit. Unless we meditate, we never know what life really is. We go on doing things as others are doing. We go on moving with the crowd; whatsoever the fashion, we go on doing it. Whatsoever others are doing, we go on doing but we never become aware of the great opportunity we are missing. It is a tremendous opportunity to know what existence is, what life is.

Socrates is reported to have said that a life that is unaware is not worth living. You simply live as if in a dream. You live only for the name's sake. It has no depth.

Meditation is nothing but bringing a depth to your life. If you love, you will love in a deeper way. If you are angry, you will be angry in a deeper way. If a meditator dances, he will dance in a more total way. Whatsoever he is doing, he will bring a new quality of depth to it. His life will become more three-dimensional.

Ordinarily life is flat; it is two-dimensional. We move on the surface. The height and the depth are missing. To introduce meditation into life is to introduce height and depth... a new dimension -- the dimension of the vertical. Otherwise we live horizontal, flat.

And it is difficult to say what you are missing, because unless you come to experience it there is no way to even feel that you are missing it. Just think of a person who has never seen a sunrise, who is blind; who has never seen colours... the rose, the lotus, who has never seen the stars, the moon... who has never seen because he is blind. You cannot make him aware of what he is missing. How to make him aware? To make him aware you will have to talk about form and beauty, and he cannot understand because they don't exist for him. He may listen to you out of politeness. but he cannot understand unless somebody opens his eyes, some treatment is found, his blindness is cured. Then he will see what he is missing.

He was living only through the ears, and through the ears you can live only twenty percent. Eighty percent of life is through the eyes. All beauty is through the eyes. Through the ears you can hear only one beauty -- that of sound. Everything else will be missed -- sculpture, painting, calligraphy, trees, clouds; the whole of life will be missed. And with sound it will be monotonous.

The same is the case with a person who has never meditated. He does not know what he is missing. He is missing the vertical. The vertical is ninety-nine percent, the horizontal only one percent. The world is only one percent and God is ninety-nine percent.

So start working a little in that direction. And don't think that it is a renunciation. Don't think that it is escaping from life.

I don't teach escape. I teach you how to live more fully, how to live more deeply, how to live in deep celebration.

I am not against life, and my sannyas is not anti-life at all. It is life-affirmative. It is something absolutely new on the earth, because the religions in the past have been life-negating, they have been other-worldly. I am absolutely this-worldly, because I know that the other world is hidden in this world. The other shore is hidden in this shore. This moment contains all that is possible -- and all that is impossible too. Everything converges on this moment.

I was waiting for you.... So don't just go and travel round. Just try to make a little contact with meditations. I can see a potential sannyasin. For me, you have already become a sannyasin -- for you it may take a little time!

[A sannyasin, the brother of the previous visitor, says: I have been in a very negative space. I've been very nasty -- putting people down, and grumpy. It takes me back to my childhood. I've been like that with my sisters... It has been coming out with my girlfriend.]

Brothers are like that -- nothing to be worried about.

... Become a little more watchful. Don't repress it but don't express it either -- just become watchful. If you are feeling negative, that is your problem. you have to solve it -- it is pointless to throw it on somebody. It is absolutely pointless because the problem is yours and this is no way to solve it. In fact you are trying to find a scapegoat so that somebody else becomes responsible and your burden is no more there. You can feel that [your girlfriend] was doing something and that's why you are nasty. You can find a 'why' -- then you are relieved.

If you cannot find a 'why', you simply have to face the fact that you are nasty -- and that is very ego-shattering. So whenever you feel negative, go into the room, sit silently and be negative. Be negative in the void. Be grumpy -- but in deep loneliness, not against anybody -- simply grumpy. Then you will be facing the problem directly. Otherwise it becomes via -- via [your girlfriend], via [your sister] or via somebody else. Than when it comes back home, it has changed its quality because it has become entangled with other's energy. It is no more pure. In fact it is no more your problem -- the other has become involved in it.

If you say something to [your girlfriend], she will say something, she will react. Now your negativity is not simply yours. It has rebounded on you, but it has also brought with it many things from [your girlfriend's] negativity also. Now it is very difficult to sort it out -- what belongs to whom. You were already in trouble; now you will lose all track. Now you think that she is being nasty, so you become nasty. This can go on ad infinitum. That's how people live their whole life. Never do that.

Whenever you feel negative it is a beautiful moment to watch the negative energy, because it is another aspect of the positive energy. Nothing is wrong in itself. Negativity is as much a part of life as positivity. Night is as much a part of life as the day, and darkness is needed as much as light. So negativity can be used in a very creative way.

Buddha has called his path 'via negativa' -- through the negative -- because all negativity, if watched, observed. starts changing its quality. The same energy that looked destructive becomes by and by tender and soft, mellow. You can see by and by that the intensity, the fire of it is lost. There is no more fire -- only light has remained. It may take a little time, but there is no hurry -- and there is no need to be in a hurry.

When you want to be nasty, just sit silently and be nasty in fantasy. Do as much as you want to do -- destroy the whole world. Why poor [girlfriend] when the whole world can be destroyed? Destroy the whole world -- but in fantasy. And watch what you are doing. I'm not saying to evaluate that this is not good, you should not do it. There is no need for any 'shoulds', because all 'shoulds' are repressive. Simply see what is happening.

Hindus call it the destructive element of the divine. Just like Christians, Hindus have their own trinity -- and a better concept of trinity. They call it 'Trimurti' -- the three images of God. The christian concept is not very meaningful; the father. the son and the holy ghost is not very meaningful. It is not even a complete family -- the mother is missing. The father is there and the son is there. but there is no mother.

It seems to be very male chauvinistic and has no very cosmic meaning. It simply says that people are retarded and are always in need of a father, so they project a father in heaven.

But the hindu concept of trinity is tremendously beautiful. These three they call the images of God -- Brahma, Vishnu, Mahesh. Brahma they call the creative aspect, the creator of the world. Vishnu they call the sustaining aspect, The sustainer of the world. And Mahesh is the destructive aspect, the destroyer of the world. So with one hand God creates the world, with another hand He maintains the world, and one day with another hand, God destroys the world.

It is His game, and all these three are His aspects. The creator is as divine as the destroyer. In fact there is no possibility of any creativity if there is no destruction. You have to destroy much before you can create. One has to be very destructive; only then can one be creative.

When you paint a picture on a canvas, you are destroying the canvas, the purity of it. You are creating a painting, but you are destroying a canvas. Whatsoever you do, you will always find that there is always something destructive in it. You are taking your food.... It is very creative because it gives life, but you are destroying the food. What are you doing when you chew the food? You are destroying it, crushing it. But that very destruction is needed. It will become your blood, your bones, your very marrow.

So nothing is wrong in any destructive attitude, but become alert and use it in such a way that it goes beyond that, so that the destructivity leads to some creation.

So when you feel nasty again, just sit silently and in fantasy become Mahesh, the destructive aspect of God. Then see -- just by destroying, just by becoming destructive in fantasy, you will start feeling a tremendous compassion arising in you. The negative will be receding and the positive will be arising.

Relate to people only when you are positive. That should be one of the basic disciplines in life. Relate to people only when you are positive, when you are flowing and loving, when you can share something. When you are negative, be alone, meditate. Make negative moments meditative and positive moments loving and relating. Relate when you are positive, meditate when you are negative, and you will see that both become part of a new rhythm in your life. Then nothing is bad.

[A sannyasin says: In the Tathata group I was aware of a tension in my third eye, and when I breathed into it -- into the third eye -- it was burning. Then I had a catharsis. I went inside and the rest of my body was relaxed.
Osho checks her energy.]

Really good. It is something very beautiful and meaningful so don't get scared about it. Allow it to happen. The energy is reaching the third eye centre. When it reaches there, many manifestations happen in the body and you will feel almost as if it is burning. Sometimes the spot will be actually burned. There is an old woman here -- she actually got the whole spot burned.

When the energy is too much and too intense -- it is electricity, body electricity -- it can burn easily. But don't be worried; its being there is a great step towards growth. By and by your third eye will be able to absorb it, then the burning sensation will disappear. Suddenly, one day you will feel an almost ice-cool spot there: then the energy has settled. That ice-cool spot continues and that keeps you cool in any sort of circumstances. Somebody insults you -- you remain cool. You fail in something -- you remain cool. Then nothing can distract you once that third eye centre becomes cool.

But it can become cool only when the energy moves there, works there, and settles there. In the beginning it will be really hot and fiery. The whole body will be relaxed -- that's the beauty of it. Deep down inside you will feel relaxed. Nothing is happening there, everything is happening in the third eye.

I can see that everything is going well. In the Tao group it will happen many more times. Allow it. If you become too afraid, remember me and leave it to me. Now I will do -- your work is done!

[The enlightenment intensive group is present. A group member says: I'm afraid that I will escape, but I don't really want to. I really want to go with it.]

Mm! The idea of escaping comes to the mind? But where will you escape to? There is no place. You cannot escape from me. Wherever you go, I will follow you, so that's not the point. You can try, mm?

How did you feel in the group? Describe exactly how you felt on the first day of the group.

[She replies: I felt that it was all unimportant, absolutely unimportant, and I tried to find out what was important. I felt I should shout like the others but I felt that it was unimportant and I had to laugh about the shouting of the others. I saw myself standing very high up and looking down into a space. I couldn't really see it -- I just felt it. I felt that I had to jump, and that I would jump one day, but not now.]

I understand. Remember one thing -- that if you start thinking in terms of importance and unimportance, you will miss the whole of life. What is the importance of love? Or what is the importance of a rose flower? Or what is the importance of a full moon night? There is no importance.

If you start thinking in terms of importance, utility, meaning, you will miss life, because life is meaningless. It is immense benediction, but there is no utility to it. And all that is beautiful is meaningless. What is the meaning of a beautiful face or beautiful eyes? What is the meaning, what is the importance? Once you start asking a wrong question you can become destructive to your whole life.

Life is not economics. And love and meditation and beauty are not commodities. Things have utility -- life has no utility. Mechanical devices have utility -- persons have none. Values are, in a way, valueless. They have intrinsic value, but intrinsic value does not mean anything. If you ask a rose flower, 'Why are you here? For what purpose? If you were not here what difference would it make?' a rose flower cannot answer.

There is no answer... it is unanswerably there.

Life simply is... and my whole effort there is to make you aware of the fact and not to ask for meaning, utility, value, importance. Enjoy things as they come along. For example you could have enjoyed this group, but you started thinking what was the importance of shouting. The shout was there inside you and it wanted to come out, but you started thinking, 'What is the importance? What is the meaning? What to shout?' You repressed it -- that's why it became a repression.

If it is there, let it be. If it is not, there is no need to shout -- but don't ask why. If the shout is there bubbling inside you, let it be. It wants to bloom in you just like a flower. It is meaningless, it has no importance, but if you had lived it, it would have relaxed you so tremendously. When the shout is gone out of your being, something like poison is released. You feel unburdened, unloaded, weightless. And when the shout has gone, softer things become possible. You can smile, you can laugh.

If the shout is there deeply repressed in your unconscious and you smile, your smile will not be beautiful. It will be ugly because that shout will go on corrupting it. You can love somebody, but in your very love there will be violence, aggression, because that shout is there, that scream is there boiling within you, wanting to explode. It will affect everything that you do. Allow it... Let it evaporate. You will feel more empty after it is gone. But in that emptiness is purity. In that emptiness is timelessness. In that emptiness you will feel for the first time no-selfness. That shout will release your ego. But instead of releasing it, you started laughing at others. Then you missed the whole group -- because the group is for you.

If you start laughing at others, you're fulfilling your ego more. Rather than releasing your shout, rather than dropping your own ego... and in laughing at others judging that these are foolish people, you are strengthening your ego more. You will become more burdened. And I would like you to become like a child newly born... Like a fresh leaf, virgin, vulnerable. But that is possible only if we learn how to unburden ourselves, how to die each moment and be reborn. That's what religion is all about.

[Osho suggested that she took part in another group, and this time she should not bother about others. Osho said that to judge others is in bad taste, because one cannot know what is significant for someone else; something very meaningful might be happening for him in his shouting.]

The group is just an opportunity where everybody is releasing his own madness. It is simple for you to release your madness also because when everybody else is doing it, nobody will be judging you. In ordinary life that is not possible. If you are standing on the street and you suddenly start expressing yourself, the police will get hold of you. You will be thought mad, insane; you will be hospitalised or put in a gaol.

The group is a special situation where a few people have gathered together and have created a society. For three, four days, it is a small-group society, where everybody is allowed to have his own being, everybody is allowed to have his own way -- with no prohibitions, no inhibitions, no repression, no judgement. That's what a group is.

You continued to judge, that's why you felt so miserable. Otherwise you would have felt very high.

[She answers: I want to say that actually I didn't feel like this -- I didn't feel like judging.

No, you were not feeling, but you were judging. It was very subtle -- it was there. When you think that your shouting is not important, how can you remain non-judgemental when the other is shouting? Because whatsoever we feel about ourselves, we feel about others. That is the only way to feel.

Maybe you don't make it a very articulate judgement, but deep down, subtly you have already judged that this man is doing something unimportant. Maybe there are no words. I'm not saying that you were deliberately doing it, but it was there, because how is it possible that it should not be there? When you judge yourself, you judge everybody. When you drop judging yourself, you drop judging everybody else.

In the next group don't judge yourself, and whatsoever wants to come, allow it. If it is there, it is there; bring it out. Next group you will be able to. There is nothing to be worried about -- but go into it completely. Much is going to happen, mm? Good.

[Another group member says: On the third day of the group I felt this sudden change in high, a newness, and I felt that it was a place to start from; it was a beginning. Then I switched, and I said, 'Am I deceiving myself? Am I just deluding myself?' And I felt baffled about trusting where I was.]

You were actually in a new space. Doubt your doubt! It was not imagination. But if you doubt it you will not allow it to happen more often. If you doubt you will not allow it to grow. If you doubt it you may even obstruct it completely; it may not come back. When a new experience knocks at your door, welcome it. It is very rarely that it knocks at anybody's door. And if you doubt in that moment and it feels neglected. rejected, the experience won't come so easily again. Welcome it!

Even if sometimes you feel that maybe it is imagination, what is wrong in imagination? Nothing. I am saying that it is not imagination. Maybe sometimes you feel that it is imagination -- and there is no way to decide whether it is or not. Let it be imagination but welcome it. Even if the guest is imaginary, be a good host. And if the guest is real, you will start feeling that he is. If just through doubting and thinking it may be imaginary, you close the door, then even the real guest is rejected.

And the mind is really masochistic. Whenever there is some happiness arising it becomes doubtful, but it never doubts the misery. When you are miserable you never think that maybe it is just imaginary. No, you simply accept it, welcome it. But when it is happiness happening, doubt arises. The mind is a masochist. It is a suicidal phenomenon. It goes on torturing itself. It enjoys that torture.

Nobody ever comes to me who says, 'I am very miserable, but the doubt arises as to whether it is imagination or real.' No, misery is always real; there is no doubt about it. Thousands have told me that whenever happiness comes, they become doubtful. How much we have become accustomed to unhappiness? Unhappiness seems to be just a matter of fact. Unhappiness seems to be just as it should be. Happiness seems to be something which doesn't happen ordinarily, should not happen really.

It really was something that was knocking at your door. It will be coming more. Accept it. Only later on will you be able to decide whether it was imaginary or real. It is real, but right now if you start thinking about what it is, you will miss the guest.

[The assistant leader of the group said I felt that it was a very powerful group and I think that I enjoyed it more than any other group that I've done. I have a question. Can you give me a little advice on how I can help people who are basically not interested in exploring the question of 'who am I?'?

Many people come as a result of your direction rather than from their own wish to explore who they are. Suddenly they're confronted with the necessity of having to do it, when basically they don't want to. What can we do to help them?]

They want to -- otherwise I would not send them. They may not know it; they may even resist it. You are not always ready to accept your own wanting. They want it, so the basic problem is not there. It is just that their resistance has to be broken. So you have to go on goad ing them, that's all. Make the goading so much that they have only two choices and their resistance now seems to be meaningless. Their resistance means that they will be choosing your continuous goading. Make it so hard that they relax into it.

Everybody has a hard crust around his own real wants. That's part of our upbringing. because no child is really allowed to assert his own desires. Imposed desires are there -- the father wants something, the mother wants something, and one has to do it. The child never wanted to -- he wanted to do something else, but that something else was not accepted.

Coming again and again across such desires which are not accepted by the parents, the child by and by creates a hard crust against his own desiring self. Then he loses contact with his own desires. Then he does not know what he desires, what he really wants.

When I send somebody to a certain group, he may not be aware, but I am feeling that that is what he needs. So you have to work hard. You even have to force him against himself. And he will be grateful to you. Once his crust is broken, he will feel very grateful that you did so well. So if you have real compassion, then force him even against himself. When I have sent him, that means he needs it. So don't bother about what he says, don't bother about what he pretends. Just listen to me and go on goading.

When I say that under this ground there is water, forget everything and go on digging -- the water is there. It may take many days for you to dig. It may be sixty feet or one hundred feet deep, you will have to unearth much -- many stones and rocks -- but the water is there. So don't listen to him; listen to me.

You are there as my representatives. If I send somebody to your group, you have to work hard. Now this is none of your business to bother whether he wants it or not, likes it or not -- because people are in such a confusion that they dislike things that are going to help them, and they like things that are not going to help them. They are suicidal.

So hard work is needed. Go on forcing. First try to persuade them. If they listen -- good; first court them into it. If they don't listen, then force them by other means. (The groupleader) is great at forcing. Learn from [her]. You will by and by. You are new in the group, but you will learn by and by. Nothing to be worried about.

The Great Nothing

Chapter #7
Chapter title: None

25 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609255	
ShortTitle: GREATN07	
Audio:	No
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[A couple ask Osho about their relationship. The man asked Osho what to do when one partner in the relationship is not interested in sex. He said he had tried following the advice Osho had given him before about the same situation -- which was to follow his feelings -- but it disturbed him that his partner felt hurt and upset.

Osho said the problem was one that was relevant to all couples, not just to them.]

In the past, the woman was completely repressed. Then there was no problem because it was always the man's decision to have sex whenever he wanted; the woman had no say. She was just a slave. Whether she enjoyed it or not was not the point; she was not asked about it. That was one solution -- very primitive and ugly, mm? because the woman was crushed. Of course man was very satisfied; he was in a very good situation. Whenever he wanted, he could have, and there was no question of the woman wanting it, because man had taught her that a good woman never asks for sex. It is only a bad woman who does that.

So the woman never used to ask for sex. It was impossible for a woman to ask because that would be losing all virtue, all respect. So the problem was solved in a way. At least fifty percent of humanity was at ease. Now, nobody is at ease. One hundred percent of humanity is troubled, because the woman has started asking, demanding, and she has started saying when she is willing and when she is not willing. It is not only man's decision alone. She has to agree, otherwise there is no question. So now both are in trouble.

The reverse situation is also there. It is possible that in the coming century, woman may start dominating man. Then man will be repressed. Then, whenever the woman likes, she will have sex, and whenever she does not like, the man has to say nothing -- a good man, a virtuous man, never asks for sex. That is possible because that is how history moves, but again it will be foolish.

The real solution has to be for one hundred percent of the people. A fifty percent solution is no good. Whether it is in favour of man or woman makes no difference -- the problem remains. A one hundred percent solution means that a great understanding is needed. When you are making love to a woman you both have to be in agreement, and the agreement has to be not just legal -- it has to be of the heart. Only then the symphony, the song, can arise. Love is like an orchestra -- so many people playing, so many instruments. If they are not in agreement, it will be a maddening noise. If they are in agreement, something beautiful can rise out of it.

Love is an orchestra. Male and female... two persons, two different beings, two different types of energies -- yin and yang -- trying to play a game and trying to become a circle of energies. If they are in agreement, love becomes spiritual. If they are not in agreement, then love is a violence, an aggression. If you are making love to a woman who is not willing at that moment, it is rape. You may call it whatsoever

you like, but it is rape. It may not be rape in the eyes of the law, but before a greater law, it is rape. If you don't want to make love to a woman and she forces herself upon you, it is rape. But then at the most it can be a physical release. It cannot give any spiritual uplift to your being.

So when you are in love with a woman, try to understand the whole situation, and try to understand together. Analyse the whole situation. Tell her your mind -- what is happening to you -- and let her tell you about her mind, and help her. Women are not very articulate, because for centuries they have never said anything. They can fight, they can be angry, they can be sad; as far as emotions are concerned, they are very alive. But when it comes to dissect a problem, they are not articulate. So help the woman to become articulate. Help her to understand her own problem and yours. Then both settle something.

If she says that she wants more courtship, then settle for it. Don't take the woman for granted. Let every day be a courtship. Every love should have something of the honeymoon in it -- what the psychologists call the foreplay. The foreplay has to be there. And not only that. In the East, the eastern sexologists have another to suggest, and that is afterplay.

When you make love, if you are new lovers, there is foreplay. If you are married, settled, there is no foreplay; you simply jump into sex and it is finished within minutes. A burden is gone and then you are not concerned at all. But Vatasyayana has suggested not only foreplay, but afterplay. A woman is tremendously satisfied if after making love you play with her body, because then she feels that she is respected, loved. She feels that it is not only sex that you ask for, because now sex is finished. If you finish with sex, she always carries a suspicion in the mind that she is being used like an object, like a thing.

So love is delicate and complicated. It is a complex phenomenon, and it has to be so. It is one of the most subtle things in life. So try to understand it. These problems have to be solved by everybody. There are no answers to them. I'm not giving you an answer -- I am simply giving you a process to understand it. Out of that understanding, things will settle better.

I don't say that problems will disappear completely, because they never do -- at the most there are less problems. But life as such has problems in it: one problem is solved; another is there. You solve that; another problem is there. But go on solving and then you have higher problems, and higher problems are better problems. They are even better than lower solutions. Go on solving, and you will have better and higher problems. That's how sex becomes a problem of love.

Sex in itself is not a problem; that's why animals have no problems. Sex in itself is a mechanical thing -- no problem. The problem arises with love. Love is a higher thing. If you work with love and love starts settling, you will see that a new problem is arising that is of prayer, of tantra. When love starts settling, a still higher problem of tantra arises. Then you start thinking that it is not only a question of love between two human beings. It is something between you and the whole, and the woman is just a passage, or you are just a passage for the woman. It is a roundabout way to have a contact with the very existence, with the very ground of being. Then with tantra, new problems will arise immediately -- but they are beautiful problems. And once you solve tantric problems, the ultimate problem of God arises.

Sex has no problems, God also has no problems. In between there are millions of problems. And one has to go on solving them. Through solving them, you grow. They are challenges, so don't take them in a negative way. Don't think that they are just to be solved somehow. No. With deep respect, with tremendous care, tenderness, try to solve them, because through them you are going to grow. It is through these problems that your higher being will arise, so they are beneficial.

I'm not giving you a solution. I never give any solution to anybody. I can simply indicate to you a way, a very vague way. But if you follow it, you will come to many great truths on the path.

[The woman says: I mainly want to have sex and he doesn't... Our relationship gets less and less sexual all the time and somehow it doesn't feel right.]

Both talk together. Whatsoever I have said to Vedant he will explain to you. Talk together and try to understand each other. If some understanding arises, good. Otherwise separate. There is no problem. Never live in a problem. Either drop the problem or drop the relationship, but there is no need to live in a problem continuously, because that is very destructive. First try to solve it, because the problem will arise again and again. You may be with somebody else, maybe another Vedant, that makes no difference; the problem will arise again.

So the problem has to be solved. By changing persons, nothing is solved. One only goes on moving and hoping that the right person may come up some day. But unless you are right in your understanding, the

right person is not going to come. And Vedant is a beautiful person. You may not find another beautiful person so easily. So first try to solve the problem. Vedant is more significant than sexuality. So even if you have to drop a little sexuality, there is nothing wrong in it because it is the very lowest phenomenon... a very low phenomenon; nothing special about it.

Always sacrifice the lower for the higher. If you feel that he loves you, it is worth it. But I am not saying to sacrifice in a violent way. Try to understand what his problem is and try to create a rhythm... come to an understanding. If you can make love once a week, good; twice a week, good. It is not a question of how many times you make love -- it is a question of how intensely, how lovingly you make it. The quantity never satisfies anybody. Only quality satisfies. So never go for quantity -- go for quality.

If he feels that it is good for his physiology, for his energy, to make love once a week, settle for it. And it will be good because six days will create an appetite. To make love every day is to make it a routine. It is to profane it. Once a while when you are really flowing and he is flowing, and you are both moving naturally, spontaneously towards it, it is good. If you ask and he concedes, it is ugly, because he will be feeling that he has been used, and that he has been forced, manipulated. You will also feel that and you will not be happy. You will feel that he is making love to you only because you want it; he does not want it. And a woman can never feel good when she knows that the man is making love to her only because she wanted.

A woman feels happy only when she knows that the man wants to make love to her. So it can create what psychologists call a double-bind. For example the woman says to her husband that he never brings her flowers. Now there is a double-bind. If he brings the flowers she will not be happy because he has brought them only because she said to; he has not brought them on his own -- so she will not be happy. If he does not bring them, she will be unhappy because even though she has told him to, he still does not. Now what to do in a double-bind? Whatsoever you do goes wrong.

If he makes love to you because you wanted it and he was not willing, not flowing into it, you will not feel happy. You will see that you have forced yourself onto him and that poor Vedant is simply suffering; it is not love. If he says no, you will feel unhappy -- it is a double-bind. Always remember not to create double-binds. Never tell a man to bring you flowers. If he brings them, good. If he doesn't, wait. But never utter such nonsense, because once you say something, there is a problem which is insoluble; it cannot be solved.

In human relationships, this is one of the most basic things to be remembered -- never to create a double-bind, because it is so paradoxical that whatsoever you do will be wrong.

So first just try. It will be good. Growing a little higher than sex is always good, so don't become miserable about it. But not more than three months; I give you three months' time. Either solve it, come to an understanding -- otherwise drop out of the relationship. One should never live with a problem too long. If you live too long with a problem, you become accustomed to it, habituated to it. In fact then you become so accustomed that even if a situation arises where the problem can be dropped, you will not drop it.

Psychologists say that if you put a mouse, a rat, in a psychological maze in which there are six tunnels and you put cheese in the fourth, once the rat discovers the cheese in the fourth, by and by he stops exploring other tunnels. He will go directly to the fourth.

When you remove the cheese from the fourth tunnel, he will be very confused. He will look and find there is no cheese, then he will come out, look around and will go in again; maybe he has not looked properly. Then he will come out and he will be very puzzled -- what is the matter? Things are not going rightly. He will look in other tunnels and again he will come and look in the fourth -- but not forever.

Psychologists say that there is only one difference between rats and man -- that man will always go to the fourth tunnel. The rat will not always go. After a while he will understand that this doesn't work; it is foolish to go into the fourth. But man is such a fool, he will continuously go to the fourth.

For his whole life he will make it a point, a principle. That's what people call principles. A person goes to the church and he never finds any cheese there, but for the whole of his life he continues to go there. What is happening? He says that this is a principle, that he is a Christian and he believes in the church. But if you don't find anything there, look somewhere else! There are temples, mosques, gurudwaras, and millions of other things. Why don't you look? He says, 'I am a Christian. What do you think of me? I believe!'

Whenever a person says, 'I believe,' he is saying that he denies the factual, he denies the actual. He does not see the fact. He believes that in the fourth the cheese used to be. It must be there because that is how Jesus said that he found -- in the fourth. That's how the Bible reports it was found -- in the fourth. It must be there. It has to be there. If it is not there, then his belief is not enough; he believes more strongly.

Man is a very stupid animal. It is not as Aristotle says -- that man is a rational animal. Not at all. He has not shown any rationality up to now. Rarely, few individuals have shown rationality, otherwise other individuals are simply stupid.

So if you live too long with a problem, it becomes your church. It becomes your creed, dogma, religion. It becomes your philosophy, your way of life -- you start believing in it. Then even if there is somebody to show you that there exists no cheese in the fourth tunnel -- things have changed they are no more as they used to be; you have to change your mind -- you will still insist. That's what people go on doing.

Things that used to work in your childhood with your parents cannot work in the wider world, but you go on believing in the same things. When you were a small child and you wanted something and your mother was not willing, you started crying and had a tantrum, and mother conceded. In life people do the same. Now there is no mother. If you don't get something you start crying and there is nobody to fulfill it, the mother is no more there, the fourth tunnel is empty. It used to work in your childhood. It does not work now, but people go on doing the same.

So never live with a problem for too long, otherwise there is a tendency to make the problem your very way of life. Then you are doomed.

So three months I give you. Either solve the problem and come to a higher symphony between you two, otherwise drop clean out of the relationship with no complaint, no grudge. Find somebody else and let him find somebody else. But for three months I would like you to try, mm? Good.

The Great Nothing

Chapter #8
Chapter title: None

26 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609265
ShortTitle: GREATN08
Audio: No
Video: No

[A visitor said he had done Zazen; he liked Zazen but felt it was too mental, too much 'in the head'.]

Mm.... One has to come into the body before one can go beyond the body. It looks a little paradoxical, but unless you come deep into the body, you can never be free of the body. Experience liberates... any experience is liberating. If you go deep in sex, you will be liberated from sex. If you go deep in anger, you will transcend anger. If you move into the ego to the very extreme, it falls on its own accord. One should not be lukewarm, that's all. One should go to the very end. And from that very end, the quantum leap.

So if you have not gone deep into the body and you do meditation, you will remain in the head; it will become a head trip. In fact you will become too heady. It will become almost like a headache because you will think and think and go into thoughts and thoughts -- and there is no end to it. You will hover around and you will not have any roots and grounding.

The body is very much grounded in the earth; it is part of the earth. In the body are the roots. One has to go to those roots as deeply as possible. Once you have gone deeply into body, once you have experienced what this embodiment means, what exactly being embodied is all about, then suddenly from that extreme there is a jump, and in that jump you become a witness.And that is totally different from the head. The head is one polarity, the body is another, and above both, above body and mind, is you. And there is no way from the head directly to you. All the roads go via the body.

If you love a woman and you simply go on thinking about her in your head, it becomes cerebral, you

cannot get any satisfaction out of it and you cannot get any dissatisfaction out of it. You simply go on playing with pictures -- empty, meaningless. They cannot lead you anywhere -- you go round and round; in a vicious circle you go on moving. It is very frustrating because nothing comes out of it. If you love the woman you have to go into the body, and through the body you have to love the woman. If the experience through the body becomes deep, then one day there is a possibility of a new dimension opening -- and that is love through the spirit.

The head is really isolated. It has no interconnection. When you are in your head, you are a private thing. When you are in your body you are no more private. You are connected... you become part of the great continent.

That's why to be authentically in the body is one of the 'musts' of all spiritual growth. It gives you a feel of the real, of the authenticity, of the solid. The mind is very vague; it is made of the stuff that dreams are made of. The body is very solid, material, selective; it consists of reality. And if you pass through the body and go deep into it, you come to another corner. From there, for the first time, you have a glimpse of that which is beyond the body. It is not the head. This is the trinity.

If you allow me, I would like to call your head the holy ghost. It is a ghost -- and nothing holy about it. The body is the son, the spirit is the father. This is the trinity. If you go on thinking and thinking, you become a ghost. It is better to be in the body than to be in thinking. At least you will be the son, and from the son the door opens towards the father.

Jesus is reported to have said, 'Nobody comes to my father unless he comes through me.' Christianity has never decoded the symbolism. They think if you go through Buddha you will never reach to God; you have to go through Christ, because Christ says so: 'Nobody reaches to God unless he comes through me.' But the meaning is totally different.

The sky is the father, the earth is the son, because the earth is out of the sky. It comes out of the sky and it dissolves into the sky. Out of nothing arises the form, and again back into nothing it dissolves. Jesus is the form of the formless... embodiment of the unembodied... walks on the earth but does not belong to the earth. He is both -- that is his paradox. He is man and God, body and spirit.

If you become too heady, you can become a great thinker, a philosopher, but your life will be very poor. You will not know anything real. So all the movements in the West that are for body sensitivity are going to create a real base for religion. Once you have known what the body is, you cannot be contained by the body. You start moving out of it to a new dimension -- not of the body.... You don't think. The body teaches you how to be. Then you can leave the body and still be. And the purest reality happens.

This to me, is the trinity. Beware of the holy ghost!

Prem means love and satyanam means truth . Love is the door to truth, and all else is false. The path is love and the goal is truth. And all else is just nonsense.

Religion consists only of two things -- love and truth. If you become loving, you will start arriving home. If you become truthful, you will become loving. Truth is the innermost core of your being, and love is the sharing of it.

Truth is like a seed and love is like a flower. It releases its fragrance to the winds. So if a person is just after truth, there is every possibility he may become an island, closed. Many monks in the past have become very closed, island-like, almost dead. They were seeking just truth. It is difficult to seek truth alone, because it will kill you; it will be too much. You will not be able to have it. The very condition of having it, is to share it. The more you share, the more capable you become. The path of the monk is a half-path.

Unless you are also a lover, truth will go on being elusive. So love is to relate to people, and truth is to relate with oneself. We are not alone, we are not independent -- we are interdependent. So the search for truth alone can be very suicidal. Love keeps balance.

So these two things you have to remember -- that's why I give you the name.

... Mm, do a few groups here. Just a little more effort, a little more let-go, rather, a little more surrender to the energy, more trust, and the target is not very far. Your arrow is ready: it can leave the bow any moment. So remain expectant -- not expecting, just expectant. And there is a vast difference between the two.

When you expect, you know what you are expecting. Then there is a desire, a motivation, a projection into the future. When you are simply expectant, you don't know what you are expecting. You are simply in a thrill. Something is going to happen. That something is unknown. It can be X it can be Y, it can be Z. You don't have any ideas -- not even a vague idea about it, of what it is. And you cannot have any idea of what it

is because it has never happened before. It is going to happen for the first time. It is going to be unique. It is going to be absolutely new.

Unless God is new, He is no more God. And unless meditation brings you a clearance that you have never been in, to a space that you have never visited -- not even in your dreams; you have not even imagined it -- then meditation is not happening. Only when you come to such a fresh and virgin land which has not been there in your mind in any way before -- it is uncorrupted by your past, it is not a continuity with your past, it is a discontinuous explosion -- then only meditation is happening. So remain expectant but not expecting. Nobody knows.... But this much I can say to you -- something is going to happen, so be receptive. Remain in a welcoming mood.

I was reading just the other day about a Sufi mystic; Malik-bin-Dinar was his name. He would pray and meditate the whole day and then at night he would sit in his bed and pray -- sometimes for the whole night; he would not fall asleep. His disciples became worried. They asked him, 'What are you doing, master?'

He said, 'I am expectant. He can come any moment, and I would not like that He came and Malik was fast asleep. It is just on the verge. I can feel... it is in the air. He is very close by. I don't know His direction, I don't know His form. I know very well when He comes I will not be able to recognise Him because I have not known Him before, but this will be unmannerly if He comes and I am asleep. I am expectant. The whole day I meditate to prepare myself. The whole night I wait -- He may be coming.'

A seeker never expects, but a seeker is always expectant, tremendously expectant. Immense is his expectancy... immense. That creates openness. If you expect something, that closes you, because expecting comes from the past. When you are simply waiting for some unknown to explode in you, or maybe you are going to explode into something unknown; nobody knows the whereabouts -- then one is simply open, throbbing, thrilled... in a great passive receptivity.

So as I see it, your energy is very very ready. Trust it, go with it. Even if sometimes you feel that something crazy is going on, don't be worried. I exist here for crazy people.

[The new sannyasin says: I work with crazy people.]

That's very good. You work to treat them. I work to help them to become more and more and more crazy. You work to bring them back to the world. I work to help them farther out... to lead them to the ultimate craziness. That's what ecstasy is.
Much is going to happen.

[A sannyasin says: I was in Goa for a few days and there by the ocean I feel it so much, and so much bliss. I'm so thankful that I am existing. All the no's inside turn into a big yes.

But when I am here it is as if it is just a half flame; only a half flame burning. And I don't understand why at this ashram I can't be so ecstatic as I can be by the ocean.]

You will be -- because it is always so. With the ocean there is no problem; with people there are problems. The ocean creates no problem for you. You may create problems for the ocean -- that is up to you -- but the ocean creates no problems for you. With the ocean in fact you are alone. The other does not exist. But with people you are not alone -- and unless you learn how to be alone in a crowd, the ocean is not going to help.

This too is a sort of ocean -- an ocean of consciousness... so many people with so many different waves and rhythms and vibrations. You become affected by them. The ocean simply does not care whether [you are] there or not. The ocean simply does not know anything about you; it doesn't bother, it is not aware. You think that you are with the ocean. The ocean does not know that you are there, otherwise there also there will be trouble. Sometimes the ocean may like you, sometimes the ocean may not like you. Sometimes the ocean may be bored with you, sometimes the ocean may be happy with you. Sometimes the ocean will say, 'Just go away,' but the ocean does not respond or react. It is simply there whether you come or not. You are alone.

With people the problem arises. Each person responds, reacts in a thousand and one ways. Unless you become such a witness, unless you become ocean-like -- that whatsoever happens is happening and you are not worried, it does not make any difference to you.... Somebody insults you -- it doesn't make any difference. Somebody says, 'Hari, you are great' -- and it doesn't make any difference. When you become ocean-like then you can move in the crowd, in the market-place, undisturbed, undistracted, unperturbed.

If you remain by the ocean for long, by and by the beautiful feeling that has come to you will disappear, because there are so many people who live by the ocean and they don't even know that the ocean exists; they have become completely oblivious. There are fisherman in Goa who simply would not be able to believe...'What nonsense are you talking? saying that sitting by the side of the ocean you feel so grateful and so peaceful and so silent.' They have lived there -- they have been born there; for centuries their parents and their parents parents have lived there, and their children will live there, and it has never happened. 'What nonsense are you talking ?'

If you live there a little longer you will become accustomed, and then this shattering that the vastness of the ocean brings to you, this total indifference that the ocean brings to you, will be lost. It is good once in a while to go, but that is not going to help really. It is an escape from people. I'm not saying don't go to the ocean and to the mountains. Sometimes go -- it is really beautiful -- but it is not going to help your growth, your integration. It is only people who are going to help, because it is only people who disturb.

It is only people who create worries, anxieties. It is only people who penetrate your heart and poke you this way and that, and will not leave you in rest. Unless you learn how to live with people and yet far beyond, far away into the stars, then nothing is going to happen. Only this is going to become a deep integration in your heart.

So whatsoever you felt by the ocean, carry it here. I have chosen knowingly to remain in the market-place. I could have moved to Goa, but right now if I move to Goa I will not be of much help to you. It will be very good for me, but it will not be of much help to you. I can move to the Himalayas and you will have tremendous beauty, but sooner or later you will become accustomed to it and you will start hankering for the world. You will start hankering for people because only people can satisfy you and only people can dissatisfy you.

People are your atmosphere. We are not simply part of nature. We are part of a subtle atmosphere of humanity. If you remain outside of it there is every possibility that you may become primitive. It has happened to many people -- and I am not for it. I would like you to go beyond society -- not below it. Both look alike but they are not. You can fall back, you can become more animal-like. That's what is happening in the West -- the new generation and all sorts of revolts: hippies and yippies and others. That's what is happening -- they are falling out of the society, they are falling beyond it. It is not going to help.

Falling out of the society, you become a little less. Maybe you will be more helpful, but not for long. Sooner or later you will be pulled back by the society because your own innermost being will feel starved. It is not only food that you need, it is not only air and water that you need. You need a subtle human vibration; that's a subtle food that you need.

Sometimes it has happened that a few children have been found in the forest. Some wolf took a child, and a miracle of nature -- they didn't eat the child. They helped the child to grow. Four or five times within fifty years, this has happened. The child has grown like a wolf-man -- absolutely in nature without any human contact.

Just a few years ago in Lucknow they found one child -- twelve years of age, brought up in the forest by wolves. He was a wolf, he was not a man. He was unable even to stand on two feet, and he was absolutely animal-like. They tried hard to bring him back to humanity, to reclaim him. In that very effort he died -- it was too much.

Just to help him to stand erect on two feet took six months, and even then, whenever there was some possibility, he would run on all fours; that was natural. After six months of effort they could teach him only one word of the human language -- his name, 'Ram'. They started calling him Ram, and it took six months for the child to learn that when somebody asked him, What is your name', he was able to say, 'Ram' -- that's all. His eyes were absolutely empty and stupid; his brain remained retarded.

If hippies and yippies are allowed, this will be the final result. No, man has to go beyond society -- not below it. You have to use society to go beyond it; you have to use society as a ladder. Much is wrong with it, but falling out of it is not going to help, but going beyond it. Buddha is beyond it; below is a wolf-man. Both are no more parts of the society. Buddha is not a part of the society because now he is higher, greater. A wolf-man is also not a part of the society because he is no more human. He is inhuman, fallen back.

My whole effort is this -- that you should grow with people, and you should grow beyond them. Never make the ocean or the mountain a substitute for people -- there is no substitute. For a human being, humanity is his natural element. And there is much temptation for the mind to move away from the society because people really create so many problems.

Live with a person and you will know many problems. You live with [your partner] and then you know

how many problems. Just such a beautiful [woman] -- she can drive you crazy! Then one starts thinking, 'Leave all. Go somewhere where you are alone,' but then you are escaping from the challenge.

Never escape from any challenge. Tackle it. Try to understand it. Become a witness to it, become more conscious of it. Be in it deliberately and still retain something like a far-away look, a distance. Remain in it and yet distant. That's the whole art of religion -- to be in the world and not be of the world.

But sometimes when you get too lost, go to the ocean, go to the mountains. Have a feel there of how things should be, and let that experience remain with you when with people. If you can bring your ocean to your relationship and it remains there, then something has happened; otherwise you are dreaming.
Try it here. Good.

[The sannyasin, who is a musician, then asks: Is the music also a sort of ocean?]

It is because it simply gives you a totally different dimension. Many dimensions are available. For example when you are listening to me you are part of a totally different dimension -- you become part of me. Then you start feeling my vibe.... Then you start moving with me -- howsoever reluctantly. Even a few steps -- but you move in a different dimension.

Music is a different dimension. You can be completely drowned in it... you can become drunk with it. It is a great therapy, and it can make you whole and healthy and holy. It is meditation, and a very natural meditation.

[Osho said that just as physics says that everything is made of electrons, the eastern esoteric sciences say that everything is made of sound -- not of electricity.]

Music was born originally out of meditation, because in deep meditation one starts feeling the cosmic sound: 'omkar' -- what the zen people call 'the sound of one hand clapping'. It is not a produced sound. When two hands clap, it is a produced sound. When one hand creates the sound, without any clapping really -- because there is nothing else to clap with -- when the sound comes out of oneness, unity, unison, then it is natural... the cosmic sound.

It is always there. When you become silent, you hear it. When you have too much noise in your head, you cannot hear it. Not that it is not there. It is always there, but you are not there. Your own noise, your own fussing mind, goes on creating such barriers that the still, small voice cannot be heard. Out of that original sound, music has been created.

In the East we say that all music is an effort to bring that cosmic sound to be. That's why there is spirituality in indian music... a new sensitivity which is nowhere to be found. In the western music there is too much sexuality, it is too sensuous. In the indian music there is too much spirituality -- it is not sensuous at all. It silences you, calms you down, cools you, and brings a breeze from the eternal... the breath of the eternal. It is an effort to give you an indication of the cosmic sound.

It is just as when I am talking to you. My whole effort in talking is to bring you something that cannot be talked about... to say something that cannot be said... to bring to words something which is wordless... to define something which cannot be defined and is immeasurable. In the same way, music is an effort to say something about the cosmic sound.

The greatest master is one, listening to whom you naturally fall into meditation: that is the criterion of a real musician, a real master -- otherwise people are technicians. One can play the sitar beautifully and you can enjoy it -- it's good, an enjoyment.

But a person becomes a master when his created sound brings you something of the uncreated... when his created sound has a gospel in it... side by side comes the unknown... travelling with the sound comes the soundless. The sound you will forget, but the soundless will remain with you.

Music is born out of meditation, and so is dance. In fact all that is beautiful has come out of meditation because there is no other way for it to come. Meditation is the door.

Drown yourself in music -- and don't practise it just like an art and a skill. Practise it like a meditation, practise it religiously. It is the holiest of holies.

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The Great Nothing

Chapter #9
Chapter title: None

27 September 1976 pm in Chuang Tzu Auditorium

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[A sannyasin said that he experienced difficulty in concentrating in meditations.]

The first thing -- you should not try to concentrate. Concentration is not going to help you at all. Concentration will create a tension in the mind. Relaxation is going to help -- not concentration. There are two types of people: there are people who can be helped by concentration, and there are people who can be helped only through relaxation -- and both processes are different.

In concentration you have to focus your mind on something. That will not be possible for you. Your energy cannot move that way. In relaxation you have simply to relax, unfocused -- it is just the contrary to concentration. So I will give you one method that you start doing in the night.

Just before you go to sleep, sit in your chair. Be comfortable. Comfort is the most essential part of it. For relaxation one has to be very comfortable. So make yourself comfortable. Whatsoever posture you want to take in the chair, take. Close your eyes and relax the body. Just from the toe up to the head, feel inside where you feel the tension. If you feel it at the knee, relax the knee. Just touch the knee and say to the knee, 'Please relax.' If you feel some tension in the shoulders, just touch the place and say, 'Please relax.' Within a week you will be able to communicate with your body. And once you start communicating with your body, things become very easy.

The body need not be forced, it can be persuaded. One need not fight with the body -- that's ugly, violent, aggressive, and any sort of conflict is going to create more and more tension. So you need not be in any conflict -- let comfort be the rule. And the body is such a beautiful gift from God that to fight with it, is to deny God Himself. It is a shrine... we are enshrined in it; it is a temple. We exist in it and we have to take every care of it -- it is our responsibility.

So for seven days.... It will look a little absurd in the beginning because we have never been taught to talk to our own body -- and miracles can happen through it. They are already happening without our knowing it. When I am saying something to you, my hand follows in a gesture. I am talking to you -- it is my mind that is communicating something to you. My body is following it. The body is en rapport with the mind.

When you want to raise the hand, you have to do nothing -- you simply raise it. Just the very idea that you want to raise it and the body follows it; it is a miracle. In fact biology or physiology has not yet been able to explain how it happens. Because an idea is an idea; you want to raise your hand -- it is an idea. How does this idea become transformed into a physical message to the hand? And it does not take any time at all -- in a split second; sometimes without any time gap.

For example I am talking to you and my hand will go on collaborating; there is no time gap. It is as if the body is running parallel to the mind. It is very sensitive -- one should learn how to talk to it, and many things can be done.

So the first thing. Relax in the chair, have the light dark or dim as you like, but the light should not be bright. Tell everybody for these twenty minutes no disturbance, no phone call, nothing whatsoever... as if the world is no more for those twenty minutes. Close the doors, relax in the chair with loose clothes so there

is no tightness anywhere, and start feeling where the tension is. You will find many spots of tension. Those have to be relaxed first, because if the body is not relaxed, the mind cannot be either. The body creates the situation for the mind to relax. The body becomes the vehicle of relaxation.

When you want to be angry, or when you are angry, if the body does not collaborate with you, you will not be able to be angry. A subtle mechanism follows, certain poisons are released into the blood: your face becomes red, your eyes become red, your hands want to beat or to kill or to hit. You want to shout or shriek, and the whole body is ready. Sometimes try -- without any bodily symptom of anger, try to be angry, and you will feel that it is impossible. Unless the body gives a base, nothing is possible. So the first thing is to create a body base.

So just go on touching the place. Wherever you feel some tension, touch your own body with deep love, with compassion. The body is your servant, and you have not paid anything for it -- it is simply a gift. And so Complicated, so tremendously complex that science has not been able yet to make anything like the body. But we never think about that; we don't love the body. On the contrary; we feel angry about it. And so-called saints have taught many foolish things to people -- that the body is the enemy, that the body is your degradation. that the body is pulling you downwards, that the body is the sin; it is all sin.

If you want to commit a sin, the body helps, that's true. But the responsibility is yours, not the body's. If you want to meditate, the body is ready to help you for that too. If you want to go downwards. the body follows you. If you want to go upwards, the body follows you. The body is not the culprit at all. The whole responsibility is of your own consciousness -- but we always try to find scapegoats. The body has been one of the most ancient scapegoats. You can throw anything. and the body is dumb. It cannot retaliate, it cannot answer, it cannot say that you are wrong. So whatsoever you say, there is no reaction from the body against it.

So go on all over the body and surround it with loving compassion, with deep sympathy, care. This will take at least five minutes, and you will start feeling very very limp. relaxed, almost sleepy. Then bring your consciousness to the breathing: relax the breathing.

The body is our outermost part, the consciousness the innermost, and the breathing is the bridge that joins them together. That's why once breathing disappears, the person is dead -- because the bridge is broken; now the body cannot function as your home, your abode.

So when the body is relaxed, just close your eyes and see your breathing; relax that too. Have a little talk to the breathing: 'Please relax. Be natural.' You will see that the moment you say, 'Please relax,' there will be a subtle click. Ordinarily breathing has become very unnatural, and we have forgotten how to relax it because we are so continuously tense that it has become almost habitual for the breathing to remain tense.
So just tell it to relax two or three times and then just remain silent.

[Osho said at this stage, to start to say 'one' on the exhalation, and went on to describe this stage of the meditation. See 'The Passion for the Impossible', September 3rd, where Osho talks about this in detail.

Osho said the sannyasin should see whether it disturbed his sleep or not, because that was possible. If it did, then the meditation could be done two or three hours before sleeping.]

[The sannyasin asks: In between, when the breath goes out and comes in, will there be a little pause where one says, 'One'?]

No -- when it goes out, say 'one'. When it is coming in, remain silent. This 'one' and silence will give you a new understanding between word and wordlessness. This 'one' will be the word, and not saying anything will be the wordlessness. This 'one' will be part of language and part of mind, and that wordlessness will not be a part of the mind -- it will be a part of no-mind, of the beyond.

You will be moving just between these two -- the finite and the infinite. Between these two shores your consciousness will continuously move and there will be created a very subtle harmony. So continue this.... And your energy is moving perfectly well. Much is possible.

[To a metal-sculptor from England]

You can make something here, because I would like to see what you do. Whatsoever we do, it's part of our being. Each act manifests our being. It cannot be otherwise, because it comes out of you.

And I love creative people, because only creative people are people. Those who are not creative, they

are things, not people. And I also work on metal and stone and things like that! (laughter) Right? (a chuckle)

[A sannyasin, present at darshan with her husband, expressed concern over their relationship, saying she had difficulty in communicating with him. Osho talked at length to her about using her energy -- of which she has much -- creatively, in areas outside her husband and child.]

[The husband said: I have difficulty in relating to people emotionally. I've done quite a lot of Vipassana meditation...(maybe) I use the Vipassana meditation as an excuse not to show my feelings... It's a fear of coming out and showing myself emotionally.]

Mm mm.... Do one thing -- in hypnosis they call it the confusion technique. For example, you are walking on the street and somebody comes and collides with you: he is in a rush or running somewhere in a hurry and he collides with you. The natural thing is to get angry, annoyed -- a natural reaction.

Now this technique is to confuse the person, because if you are annoyed, that is natural; he was expecting that. Before he says, 'I am sorry,' confuse him. Do something to confuse him. For example just look at your watch and say, 'It is two o'clock' -- as if he has asked for the time. And make sure it is not two o'clock -- you will confuse him more!

Then go on your way. Don't mention at all that he collided with you and don't give him a chance to say that he is sorry or anything. After one block stand and see what he is doing. He will still be staring at you -- he will be confused. You will have completely messed him around. Play this game for at least two weeks.

And find out new ways, invent ways, and then tell me after two weeks how you are feeling. Then I will talk about it. This will bring you out, it will pull you out, mm? Good !

[The Encounter group is present.
A group member says she is confused about everything.]

Then you became more aware?

One thing has to be understood, that confusion is never really the problem. The confusion arises because you believe in certain things. Just now I was explaining to him about the confusion technique. The other person believes that he will react in a certain way -- that's why you can confuse him. You cannot confuse a madman.

The confusion arises out of beliefs. Confusion is not really the problem. It is the belief that is the problem. If a person can learn how to live without beliefs. there will be no confusion at all. Confusion simply disappears; it is a by-product of belief. You must have some belief in your mind of how life should be, and when it is not, there is confusion; how you should behave. and when you do not, there is confusion; how people should relate to you, and when they don't, there is confusion.

You are carrying a dead pattern of life, and when life doesn't fit with it -- and it is never going to fit with it -- there is confusion. Once you drop that dead map, life is flowing and there is no confusion. If you believe that people are good, are supposed to be good. and then they are not, then what to do? You are confused. If you think that people are bad and sometimes they are not, you are confused.

When you don't have any conception, when you simply relate to the fact, whatsoever it is, and you don't have any prefixed idea about it; only the fact is there -- that this man is behaving in such a way -- then there is no confusion. You relate to the fact, and there is clarity, tremendous clarity.

So drop your beliefs. Don't ask how not to be confused, and don't ask how to solve the confusions: these are wrong questions. They will not lead you beyond confusion -- they will create more confusion. Drop all your beliefs -- they are creating problems. You are carrying a map, and life goes on continuously changing. It is as if you are carrying a map of Poona with you, and wherever you go, things are continually changing. Roads are moving from here to there. The crossroad used to be here yesterday, now it is not there today. The station used to be in the south, it has moved to the north . You are carrying a map -- and all maps are of yesterday.

Life never remains there. No yesterday can hold life. It goes on moving, changing, so there is immense confusion. You throw that map, burn it, and then suddenly there is no confusion. Burn the scriptures and there is no confusion. Don't be an idealist and there is no confusion. Then there is clarity, tremendous clarity, because your eyes have nothing to corrupt you. They are simply receptive. Whatsoever is, is.

You love a man and you have certain ideas about how a lover should behave. No lover ever behaves like

that. Those ideas are just dead ideas... ideals which have never existed. When this man doesn't fit with the idea, you are in trouble. You try to fit this man to the idea, so you start killing this man. He feels annoyed, he feels that you are aggressive, and he feels angry; you are trying to put him into a category of the husband, the good husband.

You are creating unnecessary trouble for yourself. There are no categories and people should not be categorised. Life is a process. It is changing. Every moment is a change. It is continuously changing into something else. So if you really want to get rid of confusion, get rid of all beliefs. Never be a Christian, never be a Hindu, never be a Buddhist -- otherwise you will be confused. Never believe in any belief systems. Then suddenly all the clouds disappear... there is opening and the sunlight, and everything is as clear as can be; everything becomes transparent.

A man of no belief is a transparent man. He is simply there as he is. And for a transparent man the whole life is transparent, because life is just like the way you are. It is your interpretation. You follow me?

Just look at what beliefs you are carrying, what 'shoulds' you are imposing on life, what moral concepts and religious concepts and political philosophies you are carrying in your head. You must be carrying much of a load, much junk; that is creating the trouble.

Life is not confusion at all. It is there in sheer aliveness... it is its very aliveness -- that's why it goes on changing. And you never change your concepts. All those concepts have been put into you since you were a small child, when you were not aware at all, not even conscious about what is happening, what is being taught to you. And not only that dead concepts are in you -- contradictory concepts are in you. That creates more trouble, more confusion. You cannot find a single concept in you that has not, side by side, its opposite also.

Your parents, your society, your culture, they go on giving you double-binds. For example a mother says to the child, 'Be spontaneous.' Now what nonsense! How can the child be spontaneous? Either he is spontaneous or he is not. If he is, finished. If he is not, that is his responsibility. But how is he supposed to be spontaneous? If he tries to be spontaneous, it will not be spontaneity. If he does not try, the mother is angry. Now a double-bind has been given to the child.

There is a very famous book about relaxation. The name of the book is 'You Must Relax'. Now the 'must'... how can you relax with a must? You must relax? Now the must creates a tension and relaxation will become impossible. You can relax, but must is not needed. And watch.... You will see that all ideas that you are carrying have their contradictions in your mind, so you are pulled in opposite directions.

On the one hand, they go on teaching you that man is good because in each and in every man there is God. On the other hand they go on telling you 'Never trust anybody. People are very cunning and deceptive; be aware, otherwise you will be cheated.'

Now you say that people are good and God is within them and then you say, 'Never believe anybody.' These things you go on carrying within your mind, and through these contradictions you go on looking at life. Once you drop all these contradictory systems and your mind is clean, then only life reflects -- and those reflections are beautiful, never confusing.

Try to look at life as it is, just the facticity of it with no condemnation, no justification, no rationalisation. Just look at the fact and don't go beyond it. It is so -- and nothing can be done about a fact -- one has to accept it. What can you do about it? Nothing can be done about it.
So just drop beliefs, accept the facts, remain alert. Mm? Good.

The Great Nothing

Chapter #10
Chapter title: None

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Archive code: 7609285

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[A visitor, motioned forward to take sannyas, asked first if he could say something: I have a very strong faith in Jesus Christ and this strength brought me out of a very deep bondage. I haven't been able to discharge this help, so what I wanted to do was to build this love up more. I would like to be able to get rid of myself and to give myself up totally to the spiritual life.]

The first thing... your belief will always strengthen you. Your belief belongs to you -- it has nothing to do with Jesus. Your belief is part of your ego -- the more you strengthen your belief, the more egoistic you will become. Non-ego needs to be totally free of all beliefs -- Jesus included, 'I' included -- because belief is a bondage. It may bring you out of one bondage -- it will take you into another. Belief means a concept, a pattern of thinking. Freedom needs no pattern. Freedom is without any pattern. Freedom simply needs no boundaries to it. It is open -- a belief is closed.

For example. if you believe in Jesus. it will be difficult for you to believe in Buddha. Then you miss Buddha; your belief has become a confinement. If you believe in me, much more will be excluded and that you will be missing.

Here I am not teaching new ways to believe: my whole teaching is not to believe. but just be.

You want to get rid of yourself.... Who is this who wants to get rid of the self ? It is you ! So the very effort to get rid of the self will be strengthening the self. One has simply to accept. There is no need to get rid of anything; one has simply to accept. The way you are, God wants you to be. The way you are, that's how you should be; otherwise is not possible. It has come naturally to you the way you are, it has happened naturally. You have not done anything in particular to be that way, so now this effort to get rid of will really be creating more ego because th is wi 11 be your effort to do something.

So the first thing -- love Jesus, but don't believe. Love is open. You can love Jesus, you can love Buddha, you can love me, you can love your friends, you can love your wife, you can love the sun and the moon and the stars. Love is open -- belief is closed. Belief is mental -- the head is involved. Love is of the heart. So the first thing to be understood is that you don't make it a head trip.

The head is absolutely a bondage, utterly an imprisonment. People are caged in their heads. Get out of the head and become more loving. Love Jesus -- he is so beautiful -- but don't make it a belief, so if Buddha comes across your path, you can love him also. In fact your love for Jesus will make you capable of loving Buddha. Your love for Buddha will make you capable of loving Lao Tzu. Your love for me will make you capable of loving the whole. So love -- don't believe.

Love is trust -- belief is not trust. Underneath the belief there is always doubt. That's why you are asking. You ask me how to strengthen your belief. What are you asking? Go into it, dig into it. You are saying that you have certain doubts hidden deep in you. You have to get rid of them so your belief becomes stronger. The weakness of the belief comes from the strength of the doubts.

You want to kill the doubts so the belief becomes absolutely strong, but if a belief has doubts inside it, it is not total. You can destroy the doubts forcibly, but you cannot annihilate them. They will go on getting deeper and deeper in you. A very paradoxical situation arises, a dilemma: you want to get rid of them and they go on entering your unconscious more and more. They go deeper so that you cannot find them. So in the conscious mind you become a believer, and in the unconscious you remain a sceptic, a doubter. The greater the belief, the greater the doubt. Their strength is always the same. Try to understand me.

If your belief comes very strong, in the unconscious your doubt will become strong in the same proportion, because they balance each other. A strong doubt needs a strong belief to push it down, and the strong belief creates the strong doubt. The proportion always remains the same: they are like two wheels of a bullock cart.

When I say. 'Drop belief,' then there is a possibility to drop doubt also, because when you don't believe there is no question of doubting. How can you doubt without belief, tell me? If you want to doubt something, in the first place you will have to believe in something. If you don't believe in anything, how can you doubt? Doubt is not possible, doubt becomes impossible.

So I can teach you how to make doubt impossible -- I will not teach you how to destroy doubt -- and the

way to make doubt impossible is to drop belief, so you cut from the very root.

Just think of a man who does not believe in God. How can he doubt God? If a man does not believe in the future. how can he doubt it? If a man does not believe in survival after death, how can he doubt it? So the people whom you think of as atheists, sceptical people, are not really atheists. Because if you really know that there is no God and you don't have any belief, how can you go on fighting with the concept of God? I have come across people who have wasted their whole life trying to prove that there is no God.

Now this is absurd -- wasting your whole life trying to prove that there is no God. If there is no God -- finished ! Why bother about it? Why should you be worried about it? The very worry shows that deep down there is a belief.

So this is my analysis -- that a believer believes in the conscious and disbelieves in the unconscious. The unbeliever disbelieves the conscious and believes in the unconscious. They are the same people: One is standing on his head, one is standing on his feet -- they are not different people.

I can make you a totally new man -- neither a believer nor a doubter, neither a theist nor an atheist. I can really make you open. Drop the belief and then doubts will disappear by themselves, because they are shadows of believing. And I am not saying to drop Jesus. In fact if you believe in Jesus, the belief will stand as a barrier between you and Jesus.

Never be a Christian if you really want to come closer to Christ. Your very Christianity will become a barrier, because the very dogma kills truth, the very creed kills love. Love needs no creed, no dogma, no bibles. Love is simply there, undefined, vulnerable, open... flowing in all directions. Love Jesus, and in that love nothing will be excluded.

If you are here with me and if you want to become a sannyasin, love me, but remember that that love should not become exclusive. It should be all-inclusive. If I become a barrier to your love, then I am your enemy. If you love me, you will love Jesus, you will love Zarathustra, you will love Buddha, you will love Patanjali -- because they are all flowers of the same dimension. You love the very dimension -- the dimension of the divine. And then you love people who are not yet a Jesus, a Buddha, a Patanjali, because they are also moving -- zigzag, but moving in the same direction, because God is the destiny of all.

You can go against God, but still God remains your destiny. You can keep your back towards God and you can run away from Him but you can not run anywhere, because wherever you run, He is there.

As I can see, you are very much afraid. Deep unconscious doubts are there, so you want to make your belief more concrete. more solid. If you go to somebody else, they will help, but I cannot help that way. I will really help, but my help is not going to be according to you; it can only be according to me, because I am not here to impose any belief on you. I simply want you to be in such a total openness that no belief is needed. You simply trust life, and life includes all.

In fact, Christians talk about Christ but they don't trust in him. They cannot.

In Dostoyevsky's very famous novel, 'The Brothers Karamazov'. there is an incident... very beautiful. It is fictitious, but very significant. Jesus comes back in the eighteenth century to see how things are going. Mm? for eighteen hundred years Christianity has existed, the church has spread all over the world. Christianity has become the biggest religion ever, the strongest religion ever, the richest religion ever. So he wanted to see how things were going.

He comes to Rome and appears just in front of the house of the Inquisitor who was killing, ordering many murders and burning many people because they were witches and anti-Christians and this and that. Ordinary people surround him, and a few of them start recognising him. Somebody says, 'He looks exactly like Jesus,' but they are a little puzzled about how Jesus could have come. But still they feel.... Somebody touches his feet. His very presence is enough proof.

And then comes the Grand Inquisitor -- everybody is afraid. He comes and he says, 'What are you doing here? This man seems to be a pretender. Jesus came only once and he is not going to come again. Catch hold of this young man and take him into my house and put him into a cell.'

So Jesus is taken and imprisoned in a cell. In the night, at midnight, with a small candle, the Grand Inquisitor comes into the cell, and there is a dialogue between Jesus and the Grand Inquisitor -- a tremendously significant dialogue.

The Grand Inquisitor said, 'I have recognised you, but please, you are not needed any more. You are the old disturber. You disturbed the religion that was there eighteen hundred years ago. If you come again you will disturb Christianity. We have managed with much effort and are doing perfectly well. You are not needed at all. You can rest in peace in heaven. We are your representatives here, and if you have something to say, you can say it to us, but you need not go to the masses directly.'

Then he says, 'One thing I always wanted to say to you, and now that the chance is here and you are here, I would like to say it to you.' When Jesus was meditating eighteen hundred years ago, the devil had appeared to him and had offered him three things. He had said, 'If you are really the son of God, turn these stones into bread.

'Second thing. if you are really the son of God, jump from the hill or from the tower -- the scriptures say that angels will be waiting there to take you into their hands and you will not be hurt. If you can do these two things, I am here to help you to become the king of the world. I can make you the supreme sovereign of the world.'

The old man, the Inquisitor, says to Jesus, 'You refused those things: that was absolutely wrong -- you should have turned stones into bread. Religion lives on miracles, and people don't want freedom -- people want miracles, people want power, people want magic. People don't want truth, and you offer truth -- that's why you were crucified. If you would have turned those stones into bread, you would have been acclaimed as the son of God, but you refused -- and that was wrong.

'Somehow during these eighteen centuries we have managed to convince people that you are a miracle man. Now don't come back and disturb whatsoever we have established. You should have jumped from the hill or from a tower or from the temple of Jerusalem, and you should have proved that you are the son of God; then there would have been no trouble. Then all the religions of the world would have disappeared and we would have been the only religion. You missed the opportunity because you were more interested in silence, in peace and love -- and people are interested in power. You never cared for people,' the old man says to Jesus.

'If you really cared for people you should have done what people needed to be done. The devil offered you the kingdom of the world: you should have accepted it, because if you had become the king of the world the whole world would have been helped, because people worship power. What you denied, we have tried -- and we have managed well.

'Christianity has become a kingdom, a very subtle kingdom -- an undeclared kingdom. And almost half the world is ruled by us in your name. I pray you please... we will continue to worship you, but don't come again.

Jesus took the old man in his arms, kissed his pale lips and went out of the room. The old man said, 'Go -- go forever, and never, never come back again.'

This is the situation: Christianity stands as a barrier. I can make you an unchristian. I can help you to dissolve all your beliefs so that in your purity of heart, you can love. That love is unaddressed -- Buddha, Jesus or Zarathustra; it has no address to it. You simply love, you love those who have attained... you love those who are trying to attain. You love those who have failed but who will attain one day, you love those also who are called sinners, those who have been making all effort not to attain -- you love all. But for that a mind is needed which has no beliefs.

A believing mind is not a loving mind.

I can give you trust but no belief. And once beliefs are gone, your doubts will disappear: they are shadows of the beliefs. Each belief carries its own doubt. When there is no belief, there is no doubt, and then trust arises.

[A newly arrived sannyasin says: I love you, you are in my heart, but I am very afraid.]

Mm, that is natural. Wherever there is much love, there is much fear. There are three times in life when there is much fear. One is at birth, passing through the birth canal.

The child has been in the womb for nine months. It is nine months for us -- for a child it is almost eternity because he has no time sense, he does not know any clock time, so for the child, nine months is almost eternity -- never ending, no beginning, no end. And it is so comfortable that even all the sophisticated instruments of modern science have not been able to make anything like the womb and its comforts. It is so comfortable -- no worry, no work, not even the need to breathe. The mother breathes for the child, the mother eats for the child. The child is simply there resting, floating in a certain chemical juice... weightless. The child has nothing to do -- it just is.

Then one day he has to leave this beautiful home, this comfortable home, this womb, and he leaves it not knowing where he is going. Of course fear arises -- and the passage is very narrow that the child has to pass through; it is suffocating. Passing through that canal the child feels it is almost death. He does not know anything about death, but there is just an unconscious fear that something terrible is going to happen

-- and it is already happening. So one fear arises when the child is born -- one of the greatest fears.

Primal therapy works to bring that fear back into consciousness so that it can be wiped out; otherwise it remains there for the whole life as a base, as a foundation of your whole life. Your very foundation is on fear. That's why everybody everywhere is trembling. People are doing things but trembling inside, always apprehensive -- something wrong is going to happen; some misfortune is always there it seems. The fear is not of anything in particular, just a fear is there. Primal therapy works to undo it, to bring it to consciousness. And whenever some cause is brought to consciousness, it disappears. That is the alchemy of consciousness.

If you live with the effect, you will live with it forever. You cannot drop the effect, but if you move to the cause, then with just the very awareness of the cause it disappears, and with the cause the effect also. That is the mechanism of how consciousness helps, how awareness helps.

Then there is a second fear -- that is of love. That is more than the first and bigger than the third. The third is of death. When the first phenomenon happens -- when you are born -- you are very unconscious, and in fact you cannot do anything about it -- you have to be born so it is not your choice. It is just like a calamity -- one has to accept it. Whether you accept it or not, it has to happen, there is no alternative to it. And in the same way death has to happen; there is no alternative to it. Once you are alive you are going to die, so you cannot do anything about it; you are helpless.

But with love, you can do something, you can resist, so the fear becomes tremendous. You cannot resist birth, you cannot resist death and these are the only three fears in life: birth, death and love. Birth and death on both sides, and love just in the middle.

And love is the greatest of all the three -- the greatest because you can resist... the greatest because you are aware... the greatest because it is going to be your responsibility and your choice. It is the greatest because if you choose not to choose -- that too is possible -- then too there is trouble. If you choose not to choose, you will suffer. So there is fear, because without love life is meaningless. If you choose to choose, you are entering into danger... you are accepting a sort of death -- and deliberately, consciously... nobody is forcing you. That's why there are many people -- millions of people -- who live without love; they have never been courageous enough to accept it.

Then there are many types of love. You can love things, then there is not much fear. Fear is there.... If you love a beautiful car, there is fear. You will be driving it and be continuously afraid that some accident may happen or that somebody may brush the car, or if you leave it outside on the road, somebody may throw a stone -- so you are afraid. Even when you love a thing you are afraid because something may happen, but that is the least fear.

Then you love a person as a son, as a father. as a mother. as a husband, as a wife. You love a person -- more fear is there. because things can be replaced. If one car is destroyed, you can replace it by another car exactly like it; there is no problem about it. Persons cannot be replaced; they are irreplaceable. If you lose your lover, you lose him forever. If your son dies, he dies. So more fear arises.

And then the third and the greatest fear-provoking love is falling in love with a master. That is almost falling in love with the unknown .

So first, love is the greatest fear out of all the three fears: death, birth, love. And then love of a master is again the greatest fear among three loves: things, persons and the unknown. So it is natural, mm? Just accept its naturalness, and in spite of it, go on moving towards me.

You cannot go back. You have already taken that step from which return is not possible. You can do only one thing. You can remain stuck there -- that is not going to help. You will feel stagnant, you will become very worried -- back you cannot go. The choice is either to remain where you are, stuck there, or you can move ahead. It is going to be a death of sorts.

I can only promise you death -- but only out of death is resurrection. Only out of death will you be reborn again. Only out of death will you become new. Only out of death is the blessing, the celebration, because the eternity opens its doors, the timeless. Only time will die when you die in me. Only mind will die when you die in me. The timeless and the mindless will be revealed to you. It is going to be a revelation, so gather courage.

This time it is going to happen (a chuckle). Don't be worried. (Osho leans forwards and touches her bowed head.) And I will be after you -- don't be worried!

[An elderly, white-haired sannyasin, asked what she could do about the headaches she was experiencing. She experienced a very hot sensation on the head and felt it was because of the movement of

energy there.]

It is energy. Do one thing: whenever you feel the headache, just sit silently and go into the headache. Don't fight with it -- accept it, enjoy it, and go into it. Try to feel how intense it is. Try to see how much head is covered by it. Try to find out what the form of it is, and by and by penetrate it and try to find out what colour is there. You will find colour and you will find form.

[The sannyasin then says that after the headache she has a very strong depression and she thinks about how people kill themselves.]

No, because she has not yet accepted the headache, that's why the depression comes. What I am saying is that once she accepts it, enjoys it, goes into it, she will see the form, the colour, the intensity.

First it will become very very intense. It will become almost hitting as if a knife is going there inside. It will be very intense, but go with it; don't fight with it. Once it has become intense, you will see that it comes to peak -- as if everything disappears, only the headache remains. And then in a moment the whole headache will disappear, and you will feel so relaxed and happy, as you have never felt before.
It is energy, not a headache.

[The sannyasin said she felt so depressed that she was even thinking of killing herself.]

No, no, nothing.... This is just energy. When this energy reaches to certain points in the head.... The mechanism is this -- that the head has two centres. One centre is of life and one centre is of death, so when the energy comes to the death centre, you will feel tremendous headaches and the idea of death will arise.

When you accept this, when you go into it, the energy starts moving towards the higher centre of life, which is beyond the centre of death. Once the energy reaches to the life centre, you will feel so happy, so ecstatic -- more than you have ever dreamt about. It is just the centre of death that has been touched by the energy. When that energy touches the death centre, you will feel ideas of death -- that people are killing you, or that you could kill yourself, commit suicide. These are just because of the energy passing through the death centre.

Once energy has reached to the life centre, you will feel so beautiful and so happy. Just the opposite will happen.

Now even brain surgeons have come to know this phenomenon. They open the whole head and with electrodes they touch centres to find out what the centres are, and where they are. If they touch a particular centre, immediately the idea of suicide arises in the person and the person says, 'I am feeling like committing suicide.' They take the electrode away; he is okay. Again they touch the centre and he feels that he wants to commit suicide. Take it away -- he is okay. Touch it again -- the same comes. So that centre touched by electricity brings the idea. It is your inner electricity that is passing through the same centre.

There are certain centres which, when touched by an electrode, make the person feel very sexual. If you go on giving electricity to him, he can have a sexual orgasm and he will feel more sexual than he has ever felt before. Take the electrode away -- he is pacified. That's why they say now that sooner or later we can invent small pocketsize computers in which there will be at least four or five buttons. If somebody wants sexual pleasure, he can just push the sexual centre. and the electricity starts going into the sex centre and he can have sex with no sexuality. Nobody will ever know what is happening.

He can keep it just in the pocket and push it and he will feel so beautiful and so happy and so joyous. If he wants to feel unhappy, he can push another button. If he wants to feel happy, he can push another button. If he wants to feel angry, he can push another button. He wants to feel compassion, he can push another button. Now this has really become possible.

Yoga has known it for thousands of years -- that when energy passes through a certain centre, a certain feeling arises. Your energy is passing through the death centre. That's why the idea comes to kill yourself or even to murder others. But it is nothing to be worried about. It will go. Good, Bhakti.

[To a recently-arrived sannyasin says now he is okay.]

Mm, good ! Now is the only time... all else is false.

If you are happy now, you are happy, because there is no other time. Now is the only time there is.

Remember it. The past is gone and gone forever. The future has not yet come and will never come, because it never does. Future is that which never comes.

So this moment -- this split second -- is the only reality. If you learn and know how to be happy in this split second, you have the key. Protect the key -- otherwise somebody can steal it! Mm? Good.

The Great Nothing

Chapter #11
Chapter title: None

29 September 1976 pm in Chuang Tzu Auditorium

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[To a visitor]

One thing has always to be remembered -- that we are not to control the energy. We are just to help it wherever it is moving. We are not to direct it into a certain direction. We are just to help it wherever it is going. We have to go with it. Ordinarily the mind tries to control. It tries to give direction, it tries to give a discipline, it has some ideals to force on the energy. Those ideals are the most dangerous things; that's what has created so much misery in the world.

My whole effort is to make you natural, spontaneous, and to let the energy control you, not vice versa. It is not you, your mind, that has to control the energy -- it is the energy that has to control you, the energy has to possess you.

[Osho recommended that she do the Tao and Tathata groups, saying that they would help her to relax into the energy.]

Energy has its own way if we don't hinder it. If we don't create any obstruction, then each man and each woman is bound to become a god. Nobody can prevent them, but we can prevent if we hinder.

So the whole point here is how to become natural, flowing, and to move with the energy, not knowing at all where it is leading you. Trust the energy and go with it. Never trust the mind and always trust your inner energy. The mind is the culprit, the criminal. So all these groups here are just a help to destroy the mind and to help you to have a glimpse of your spontaneity.

Tathata means suchness, spontaneity; that is the first group you have to do. And the second group is Tao; Tao means the ultimate law of life. Once you relax, the ultimate law starts functioning. If you are tense, you hinder its functioning.

Anand means bliss and medha means intelligence. And these two words are going to be very very important for you. The more intelligent you become, the more blissful you become. Or the more blissful you become. the more intelligent you become.

But by intelligence I don't mean intellect. Intellect is of the head. Intelligence is of your total being. Intelligence is wisdom, it is not knowledge. Intellect is knowledge, intellect is just a continuous accumulation of information. Intelligence is just the opposite of intellect: intelligence means not to accumulate and not to function from the past, not to function through the accumulated knowledge, but to function out of one's centre... to function as a response, not as a reaction.

For example somebody asks you, 'What is love?' You can answer in two ways. One is the answer of the intellect. You have studied, you have read about love; you have heard people talk about love. You may have even experienced something like love in your past so you carry that experience, that imprint, that impression, that memory, and you answer according to your past learning, studies, reading, experience. Then it is from the intellect.

But somebody may ask you, 'What is love?' and you simply remain in an emptiness, and you don't allow your past to come in and answer for you. You simply remain in that moment, and you allow the question to penetrate your heart, and a response arises. That response will not only surprise others, it will surprise you also because it will be new for you too.

Whatsoever comes from the intellect is repetitive; you already know it so you are repeating it in a mechanical way. When something comes out of intelligence, it is so new that even for the person from whose centre it is coming, it is a surprise. So just try to be more intelligent and less and less intellectual.

Somebody asks you, 'Is there God?' You answer according to your conditioning -- you have been taught from your childhood that there is a god or there is no god. You repeat the answer that has been put in your mind -- then it is intellectual, it has no intelligence in it.

Intellect is very mediocre; in fact stupid. All machines are stupid, they cannot be intelligent -- and the mind is a machine. But if you listen to the question, 'Does God exist?' and you listen to the question as if it has been asked for the first time, you don't know any answer and you remain silent, then out of that silence comes an answer. Nobody knows what it can be. Even you may be surprised. Or if no answer comes, the intelligent person will say, 'I don't know.' The intellectual person will never say, 'I don't know.' He will always try to prove that he knows; whether he knows or not, that is not the point.

The intellect is very egoistic. It cannot concede any ignorance. It cannot agree that it does not know. It goes on formulating false answers, pseudo answers. Out of one hundred questions, for ninety percent the intelligent person will say, 'I don't know,' and to the remaining ten percent he will respond. But that response will be absolutely new. It will be a virgin response. That's what the word 'medha' means. It is one of the most beautiful words.

And 'anand' means bliss. A person who is intelligent is bound to be blissful. It is our stupidity that creates misery, it is our foolishness that creates pain, it is our foolishness that makes us sad. An intelligent person is never sad. Even if there is a situation where sadness seems to be just natural, even then he will find a way to go beyond it. That's what intelligence is -- an effort to find ways and means to go beyond misery, to go beyond sadness, to go beyond anguish, anxiety, depression.

And this is my feeling -- that's why I am giving you the name -- you look a little sad. Your energy seems stuck somewhere. not flowing. So I am giving you this name so it helps to remind you. So drop all the knowledge that you have been carrying -- it is useless, junk; no need to carry any knowledge. While you are here it is better to be childlike and ignorant; then you can learn. Out of ignorance a person can learn -- out of knowledge, nobody ever learns. The biggest fools in the world are the people who are knowledgeable.

So just put aside your mind for these six months. If you really want to be with me, and if you really want me to transform your being, an utter transformation is possible. And I am not interested in change -- my whole interest is in transformation. Change means that you remain the same -- just a little more polished, a little more decorated; transformation means a break with the past, a discontinuity.

In these six months you can die and be reborn. My effort will be that. If you cooperate with me it will be possible. So just put aside all your knowledge and be here like a small child who knows nothing. Then tremendous is the possibility of learning.

And the second thing: remember not to get into old ruts of sadness, depression, anxiety. Whenever you feel that something is getting sad, jump out of it. It is just an old habit, so don't allow it to catch hold of you again and again. Dance, sing, mix with sannyasins. Become more flowing. It will take at least two or three weeks, and in that two or three weeks both things will start happening -- intelligence and bliss.

[A recently-arrived sannyasin says: I'm still hanging on to the idea of going back after six months, but I feel that's just security. I could stay indefinitely.]

Mm, mm. So just be here for six months and we will see, mm? Six months is a long time. Nobody knows what is going to happen -- and it is good that nobody knows, otherwise life would lose all zest and all charm. The next moment is so unknown that there is no possibility of predicting it. That's why life remains so beautiful.

And it never goes according to you -- that is the tremendous, beautiful thing about life. Whatsoever you plan is not going to happen; you can be certain about that. Life has its own ways, and we unnecessarily start struggling with it. When we say man proposes, God disposes, in fact just the reverse is the case -- God proposes and man goes on disposing.

Because we cannot hear the still, small voice and we cannot decode the language of God that goes on signalling, we go on making our own plans -- and life has its own destiny. Whenever your plan and life's plan clash, you are going to be defeated -- and that's how it should be; it is perfectly okay.

So whenever by coincidence your plan and life's plan coincide, then you see that things are happening according to you, but they are never happening according to you. It is only accidental that your plan coincides with life. Sometimes it coincides, sometimes it doesn't. When it coincides, you start succeeding. When it does not you start failing and being frustrated.

Once you understand that it is always life that succeeds, there is no problem. Then one simply surrenders -- that's what trust is. It is not to trust in some concept, some idea, some god somewhere in heaven -- a christian god or a hindu god. It has nothing to do with that. Trust is simply in this life. And when I say life, I don't mean life with a capital 'L' -- lower case will do... just the ordinary life.

So just relax with this ordinary life here, and then whatsoever happens is good. Never propose and then God will never dispose. Good.

[At a previous darshan (see 'The Passion For The Impossible', September 1 st), Osho had advised a couple to work on their relationship. The woman was jealous about the man being with other women. Now they report back to Osho.

The woman says that before her energy was more with her man, now it is moving outside more... I'm afraid of becoming attracted to other people.]

There is nothing wrong in that -- it is better than jealousy. It is better than jealousy, because there is nothing worse than jealousy: it is the worst poison. So do whatsoever you want to do but never be jealous.

And this is one of the feminine tricks: they concentrate on one man, and they concentrate only to be jealous. So when I say to drop jealousy, then there is no point in concentrating on [your man]. The whole point was that you were enjoying the jealousy and the misery that was being created out of it for you and for him; now there is no point. You were in such a great love -- you were thinking it was love, that's why you were feeling jealousy.

What I am trying to show you is that it is not love that feels jealousy. So when you drop jealousy and even love is disappearing... Just see what is happening. You were thinking it is because of love that the jealousy is there, and he was thinking that if the jealousy is dropped, your love will become pure. And see what actually happens -- you drop jealousy and love disappears. So your love was just a garb for your jealousy, a trick to be jealous. And that's why you were not looking at other men, because if you look at other men you cannot torture him. Then you cannot say, 'Why do you look at other women...?' because you yourself do it. Women play that trick perfectly.

They will never look at any other man so you cannot find fault with them, you cannot find any flaw. [Your man] cannot say, '... you look at other people,' so you can torture him. He is simply in your hands because he sometimes talks with a woman or laughs with a woman. So you can torture him and he feels guilty, you can create much guilt in him.

This trick has been so ancient that it has destroyed much in humanity. If you want to torture a man, you have to be almost a saint; only then can you torture. That's why saints can torture more than anyone else, because they are so good, you cannot find any fault. Their very goodness creates guilt in you. And women have been very saintly. They pretend to be saintly, but in their saintliness, deep down is a very violent, aggressive attitude.

I wanted you to see it because to see it is to get out of this whole nonsense, is to go beyond all this stupidity. Now when I say to drop your jealousy. the whole point is lost; the game is no more meaningful. Then why go on loving only [your boyfriend]? Start looking elsewhere.

Try to understand what is happening inside you. This way you will never be able to find love. You will get attached to another man and you will start torturing him. Either you will torture a man or you will become driftwood.

This is something -- try to understand it: either a woman becomes saintly or she becomes a prostitute... as if there were no middle course. And. as far as I can see, both are two aspects of the same coin. If you love

the man, drop jealousy and put your whole energy that is released by it into love; because jealousy is taking so much energy -- put that energy into love.

Looking at everybody is not going to give you any depth of being. I'm not saying to cling to [him]. If you feel there is no love, be finished. The sooner you finish, the better; why waste time? But you will repeat the same thing with everybody else. You can go on repeating it your whole life and you will always feel miserable, because unless love happens, unless deep intimacy happens, a man is never content. For a woman particularly, it is impossible to feel happy unless she has a shelter of love, unless she can trust in a man, and unless she can feel that a man trusts in her. A woman is very fragile -- she needs somebody to support her, to protect her -- a woman is like a flower.

So first I told you to drop your jealousy. Now I tell you the second step -- to love him as deeply as possible and not to start fooling around. This is a chance. You have done one thing -- half the work is done -- you dropped jealousy. Now if you miss, the whole point is lost. Dropping jealousy is not going to help, if with jealousy you have also dropped your love.

So for one month try another thing. This will be a great experiment for your life: now love him without jealousy. And this is not the time to wander around and to become a vagabond. Jealousy is dropped, the energy is there -- now pour it into love, and something of a very different quality will arise in you. So for one month at least simply forget that anybody else exists in the world -- only [him]. Pour your love into him and watch, because the moment you start pouring love, jealousy may come again. That has to be watched -- that's the whole work to be done: love has to be taken beyond jealousy. The jealousy has to be dropped, discriminated from -- love has to be made pure of jealousy.

So you can do both things very easily: either you can love him and be jealous, or you can drop both. Both are easy and simple. In both ways you will not be growing. What I am insisting on is to drop jealousy and to go on loving. At least for one month give it a try. You will not lose anything by giving it a try and you will gain much.

This is a great chance to grow -- love brings the greatest situations for growth. You have done one thing very well -- you tried to drop jealousy. But now you are falling into another error. Do you follow me?

[To the man] Help her, mm? Help her, because she has done something beautiful. But it is natural when jealousy is dropped that immediately love starts disappearing. That is one of the dilemmas.

So help her and don't give her a chance to bring back her jealousy. Don't give her a chance to look for love with somebody else. For one month at least, give your total love to her. This can be something meaningful, very meaningful for you both.

[The Tao group is present. One group member says: The group was really wonderful. I still feel I'm not flowing as much as I could be, but I'm ready for the next!]

Things are happening, but the mind can always imagine more and can always feel miserable because more could have happened. So drop that 'more'. It is an obsession, because you can never come to a point where you cannot imagine more. Even if God is standing before you, you can always imagine more.

Imagination has no limit -- and more is unlimited. So if a person really wants to be happy, he has to drop this constant hankering for more, otherwise he will always find himself miserable. Much will happen, but one will remain miserable because that more will always be there. Imagination is very creative, but it can be very dangerous also. It is a double-edged sword. You can use imagination in a tremendously creative way, and you can use imagination in a destructive way also.

This is a destructive use if you start thinking about more -- then whatsoever happens leaves you unsatisfied, discontent, because you are always comparing it with something more. And comparatively you are always a loser -- so become a gainer; drop that.

Start thinking that it was possible that even this may not have happened. Less was also possible, and if less had happened, there would have been no way for you to do anything about it -- so feel grateful. Whatsoever has happened is exactly as much as was needed. Whatsoever your need is, it will always be fulfilled -- more is not needed. If suddenly you come across more, you may go crazy, you may not be able to bear it -- it may be too much. So it always happens in the exact proportion in which it is needed.

God goes on giving only that which you need. He may not listen to what you want, but He always listens to what you need. And these are two different things. You may want something that you don't need -- you may not want something that you need. God never bothers about your wants -- He simply goes on listening to your needs. And whatsoever you get, you get according to your need -- each according to his

need.

It is good that He never listens to your wants, otherwise you would be in constant trouble because you don't know what you want. And whatsoever you want is almost irrational; it has nothing to do with your happiness.

Somebody wants more money without ever thinking of how money is concerned with contentment. Somebody wants a bigger house without giving it any thought. If you are miserable, you will be miserable in a bigger house because misery is somewhere inside your psyche; it is in your mind; it has nothing to do with a small or a big house. Maybe in a bigger house you will be more comfortably miserable, but you will remain miserable.

Man goes on wanting things which have no relationship to basic needs, and only when needs are fulfilled does one feel contented. A religious man is one who pays every attention to needs, and by and by disconnects himself from wants. Wants are very complex and unfulfilling. There is no way to fulfill them because their very inner ingredient is in the more. Needs are very simple, fulfillable -- there is no problem about them.

The more is like the horizon. It seems as if it is there just a few miles away and that you can reach it within minutes but you never reach it because it is nowhere; it only appears to be there. If you go towards the horizon, the horizon goes on receding. The difference, the distance between you and the horizon remains always the same... it is constant. And the same is the case with more. The distance between you and more always remains constant; it is one of the constant things in life. So drop that 'more', mm?

But something has happened... something beautiful has happened. If you had dropped the idea of more, you would have enjoyed it and you would have felt more grateful. But good, mm?

[Another group member says: Things happened.]

That's good. Things always happen. One should only search for them. They are just by the corner, not very far away.

Have you read one of Kafka's parables? -- a very beautiful parable.

A doorkeeper stands on guard before the temple of the Law. To this doorkeeper there comes a man who begs for admittance to the Law, but the doorkeeper says that he cannot admit the man at the moment.

The man, on reflection, asks if he will be allowed then to enter later.

'It is possible,' answers the doorkeeper, 'but not at this moment.'

Since the door stands open as usual, the man bends down to peer through the entrance.

The doorkeeper laughs and says, 'If you are so strongly tempted, try to get in without my permission. But note that I am powerful and I am only the lowest doorkeeper. From hall to hall, keepers stand at every door, each one more powerful than the other. Even the third of these has an aspect that even I cannot bear to look at.'

The man is given a stool and permitted to sit down at the side of the door, and there he sits for many years. Again and again he tries to get permission, or to get at least a definitive answer, but he is always told that he cannot enter yet.

At long last his life is drawing to a close. Before he dies, all that he has experienced during the whole time of his sojourn condenses in his mind into one question which he has never put to the doorkeeper. He beckons the doorkeeper.

'What do you want to know now?' asks the doorkeeper. 'You are insatiable.'

'Everybody strives to attain the Law,' answers the man. 'How does it come about then, that in all these years no one has come seeking admittance but me?'

The doorkeeper perceives that the man is at the end of his strength and his hearing is failing, so he bellows in his ear: 'No one but you could gain admittance through this door since this door was intended only for you. I am now going to shut it.'

The man dies... but a beautiful parable. He was always sitting there by the side and the gate was open but he never tried. Even the gatekeeper had been provoking him saying, 'You can go... try! Although I am powerful, try!' But he said, 'No, I will wait. Whenever the time comes....' But then the time comes never. Jesus says, 'Knock and the door shall be opened unto you. Ask and it shall be given. Seek and ye shall find.' It is just around the corner but we go on waiting as if somebody is going to give it to us. Nobody is there to give it to you -- and the door is open ! If you try, the doorkeeper is not going to prevent you. In fact he is there just waiting for you to enter so he can close the door. But he does not invite you because then it will

be too cheap. So he gives a challenge, a provocation.

This sannyas is nothing but a provocation, a challenge, so that I can goad you and tell you, 'Don't go on sitting on the stool -- the gate is open!'

[A group member says: Two things came up. One was how much horror, how much hate and how much self-hatred I have in the way that I relate to men. And also that this part of my body (her thighs) is pretty dead. I feel a lot of energy in the top but in this part it doesn't seem to be moving. I don 't know if they are connected.]

They are connected. If you hate men the lower part of the body will feel dead because the lower part is associated with sex. If you hate men, you hate them because of sex. You hate sex. If a man hates women, his lower body will be dead because the lower body is the sexual part. So the higher body is okay, because you feel that the higher is beyond sex: it is neither man nor woman. Above the sex centre you are neither man nor woman. Below the sex centre you are man or woman. There is the division. If you hate men, you will suffer in your lower body. In your old age it can become a trouble, so drop that hatred.

Once you start loving men, this problem will immediately disappear with no trace. It has nothing to do with your body. It is a division in your mind of the lower and the higher. The lower is sexual, the higher is spiritual, and you need to join them together -- you have to become a unity.

But good that you came to understand it, that it surfaced. that it came to your consciousness. Now something can be done. Even this coming to consciousness will do much.

[She asks: I was wondering if just being aware of it will change it. I've been aware of it so much for a long time. And I see it connected very much with a whole trip with my father. It seems very deep.]

No, no. Watching is good but will not be enough, because in watching also you may be carrying a sort of antagonistic repression. In watching also you may be forcing it. Your watching may be violent.

Watch -- it is good -- but the best remedy will be to start making friends with men, and start loving people, otherwise the problem will be there. Settle it soon because once the body becomes older, even if you settle this, the body may not listen. Right now there is no problem. Right now you are young and there is no problem. But if the body has lived with this division for long and becomes old, then even if you start loving men, it won't be of much help. Come out of your hatred.

[She then says: I don't feel that I have no male friends or that it's that heavy -- it seems more subtle. It's just a certain tone to the way I relate.]

Yes, that too will go... that too will go. Just start relating, and whenever you feel that there is a certain tone, then watch -- but go on relating. Otherwise you will not feel that there is any problem. If you relate, the problem will be coming again and again into consciousness and then you can go on watching.

And it is for you to decide. If you want to drop it, nobody is going to hinder you: it is your responsibility. If you want to settle it, you can settle it right now. This very moment it can be settled, but it is totally your responsibility. If you understand that this is the problem, then drop it -- just as when you know that fire burns you don't put your hand in the fire.

Love makes one whole. There is nothing like love. It is the greatest therapy. So love people. Just move more and more in deeper relationships.

In the next group, just forget that the men are men. Nobody is a man, nobody is a woman. All are just energies. Let the energies mix and meet and mingle, mm? Nothing to be worried about. It will go.

[A group member says: All the groups I did in the West -- I felt all the time that it was an effort, hard work. But in this group I could just be more and more. I really enjoyed it.]

These groups are different because the whole energy is different. In the West when people are doing groups, the people come from different directions, with different minds, with different energy. It is a crowd. It is a very neurotic situation.

When you are doing a group here, all are sannyasins, part of my family; a subtle harmony exists. And all

are seekers moving in one direction -- that gives a rhythm. It may not be visible on the surface but deep underground, it becomes a totally different kind of foundation; then things become very easy.

Then there is a certain devotion -- you are all devoted to me. That functions as a centre. It becomes the soul of the group. When you do a group in the West, there is no soul to it; it is fragmentary. Techniques are there but the soul is missing. So you can go on doing techniques -- they will help to a certain extent -- but they cannot be very fulfilling. But they are doing good work because whomsoever is working in the groups in the West is by and by moving towards me -- knowingly, unknowingly.

He has to come because those groups will leave him hanging in the middle. They will bring him into a state of limbo. Then he would like to somehow complete it, because everything incomplete becomes a burden.

So sannyas is going to become a completion for millions of people, and particularly those who are in any way concerned with new growth groups; they are bound to come to me.

The Great Nothing

Chapter #12
Chapter title: None

30 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609305
ShortTitle: GREATN12
Audio: No
Video: No

Deva means divine and naveen means new. The divine is never old, and that which is old is never divine. The divine is eternally new -- it is divine because of its eternal newness.

So the whole effort, the whole purpose of sannyas, is to make you unconditionally new. It is not something that happens once and forever -- it is something that is going to happen every moment of your life. Each moment you have to drop the yesterday, each moment you have to drop the past. The tendency of the mind is to accumulate it, to thrive on it, to become stronger on it -- the past, all the yesterdays.

So the moment the moment has passed, let it pass completely; then there is no meaning in clinging to it -- you cannot relive it, you cannot go into it again. Now to have it inside you is to have junk -- which is useless, which cannot be used in any way. But it will occupy your inner space, and if there are too many yesterdays -- and there are -- they go on piling up. Every day is going to become a yesterday, and when you go on piling up yesterdays, you become old. To be old is to be in the world; and to be continuously fresh, is to go beyond the world -- it is to be in God.

So every day clean the slate completely of the past. Forgive and forget. Remember it as if it had never happened -- or at the most that it happened in a dream, and now there is no need to worry about it, to chew it again and again. There is no point of going into it. Then you become available to the present. That availability is sannyas -- to remain available to the present, to remain available to the here and now.

Remember one thing about time: life is multi-dimensional and time is one dimensional. Right now as you are listening to me, you are also listening to somebody shouting... the train passing by far away... the sound of the night... the presence of the people around. It is not in your focus. I am in your focus, but they are present.

This moment is multi-dimensional. Many things are happening together simultaneously. But the mind functions in a linear way, in a line. If you remember this moment tomorrow, you will not be able to remember the simultaneousness of it. You will have to arrange everything in a line: you were hearing me, then there was a man shouting outside, then the train passed by, then somebody coughed, then this

happened, then that happened. Now you arrange it in a line like a railway train -- but when it was really happening, it was simultaneous. It was not then and then and then; it was always now. There was no before and no after -- everything was going on together.

Existence is a togetherness, but when the mind thinks about it, it makes a linear arrangement. That linear arrangement is the problem. That makes you old because that makes you unavailable to the simultaneous, unavailable to existence itself. Thinking is one-dimensional, the mind is one-dimensional, time is one-dimensional, space is multi-dimensional. To be in time is to be in the mind, and to just be in space is to be in meditation.

So constantly reclaim your space, and don't allow it to be occupied by time and its junk. From this moment, die every moment to the past and be reborn again and again and again. Once you are no more concerned with the past, you are no more concerned with the future, because the future is just a projection of the past. It is the past again seeking its way into your being. Past pleasures want to be repeated -- that becomes your future. Past pains you don't want to repeat -- that becomes your fear in the future. Your greed, your fear, your anger -- they all come from the past. If you drop yesterday, tomorrow also disappears. It disappears automatically. Then you are suddenly here. Then this moment is all.

The whole eternity is available herenow. That is my meaning of sannyas. And I give you this name -- deva naveen; divine newness -- so that you can remember it.

Ira means the earth and prem means love -- the loving earth. And the feminine being is exactly like the loving earth. The earth is the symbol of the feminine in the East. The sky is the symbol of the male, the masculine, and the earth, the symbol of the feminine.

The earth has many qualities: all that is beautiful arises out of it, all that is alive arises out of it; all life comes out of its womb. The woman has tremendous possibilities to flower -- to flower in many dimensions. So remember this: the earth can remain barren if the opportunity is not used. It can become a beautiful garden if the opportunity is used. Sannyas is going to be just a seed. Be the earth and let the seed go as deep in you as possible. Allow it into your innermost heart. Don't resist.

This is one of the problems that every sannyasin has to face. The mind tends to resist, to fight. Even with me the mind will fight. But those days are wasted days, and one thing is certain -- you cannot win against me. So the wise person simply surrenders -- he does not bother to fight. Then immediately things start happening.

And for a woman it is very easy to surrender because that comes naturally to her. Fight is unnatural, struggle is unnatural; will is unnatural for a woman.

So just allow these seeds that will now be constantly falling on you. Absorb them, and allow them access to your deepest core of being. The deeper they go, the better will be the crop.

And whenever you go outside, whenever you have the opportunity, lie down on the earth, on the bank of the river... just lie down on the earth and feel one with it. That will give you much energy, fresh energy. Just sit silently on the earth and feel joined with it -- as if you have roots, and those roots are going into the earth and the earth is vitalising you, nourishing you.

Man also has roots; they are invisible. Man is also like a tree. The tree has visible roots. Man is a moving tree, but he has roots in the earth. So whenever you find time, just lie down, look at the sky, and let there be a meeting between the sky and the earth deep inside you, and you will feel tremendously happy in those moments. Many problems that you have always been carrying with you will simply disappear. Just let the sky and the earth meet in you, and ecstasy will arise out of it.

While you are here do a few groups, mm? so you can destructure your past, so you can uncondition your past. These groups are like a dehypnosis, so the past can be cleaned. And once the past is cleaned, there is nothing to be done. Then everything happens on its own accord, because you fall in accord with nature.

The only thing is to dismantle the past, and the past is big. It is not only of this life -- it is of many lives. It is a great concrete structure. Once it is demolished, everything becomes easy. If it is not demolished. it goes on influencing you. And if the past goes on working, you remain a machine. Man is a machine if he functions through the past.

Ordinarily if you meet ten thousand people, nine hundred and ninety-nine people are machines. They may know, they may not know; they may even feel offended if you say this to them. But this is one of my purposes -- to offend people -- because if they are offended, they start getting out of their sleep. But people function like machines.

Sannyas is an effort to make you, for the first time, conscious of your life, conscious of the mechanism

that surrounds you. Then there is a possibility that the mechanism can be used, but then you become the master. And then the second possibility is that one day there is a hope that you can function beyond the structure. Those are the moments of meditation when the consciousness functions without mind.

That is the definition of meditation -- consciousness functioning without the mind, consciousness moving, dancing, without any structure, unstructured.

So these groups are just to help you to unstructure the past.

[A sannyasin says: I was a potter and teaching pottery... I'm fed up with it.]

No, the interest will come back. Just be here. The work is really beautiful; it is no ordinary work. It can become a very great method for centring. In the East we have used it as a deep meditative light.

[See 'The Passion For The Impossible', September 3rd, 1976, where Osho talks about pottery to another disillusioned potter.]

But it's okay. We get fed up with everything. Everything proves to be boring because we never function out of our centre. Even love becomes boring, so what to say about other things? Even life itself becomes boring because we don't know how to function from our inner space. We only go on functioning through motivation. One has to earn, one has to be famous, one has to compete -- one has to do this and that. We remain part of the market, that's why we become bored. We never do things out of no motivation. And this is the real way to do things -- with no motivation... out of sheer joy, out of sheer love. But I will teach you. I am going to make you a potter. Just wait.

Right now forget about it. Do a few groups, meditate.... Because I love it, and it can be of tremendous value for inner growth. But you must have been doing it in some wrong way. It is not the work itself you are bored with -- it is the motivation that was wrong, that made you tense. But all motivations make people tense -- unless you learn how to live without motivation, how to simply live without motive. That's what sannyas should be, because all motivation is creating trouble.

One should function just like trees, animals, or God. One should do things because one loves, because one cares. One should not do things out of economic, political reasons. One should do things out of aesthetic sensibility. It is a form of art, it is like painting or music. It is to create rhythm in things -- playing with the earth and creating form out of formlessness... creating something out of nothing really.

And if you know how to meditate with it, outside, on the wheel, the pot starts arising -- simultaneously inside your being something else starts arising. You can become deeply connected in that moment. Time can stop. You can move into eternity in that moment. It can be tremendously absorbing.

But wait. For a few days completely forget about it. You need a rest. You really need to be reborn -- but that is going to happen.

[A sannyasin says: I feel very good being here with you. I feel that before I had never experienced deep love. Now I feel energy moving.]

Very good. You are just on the brink. Any moment you can disappear.

Be ready to disappear -- then only is love complete, total, absolute. Then you are lost in it. If you hold a little, if you remain a little, then love is never complete. And without love being total, one is never satisfied. Blessing is in the totality of love.

Much is going to happen....

[An ethiopian sannyasin says: I sent my brother a book, 'The Way Of The White Clouds' and other books. He read them and liked them very much. He asked me what is meditation, and I don't know what to tell him.]

So you can send him a tape of the Dynamic meditation -- of the whole process of people doing it. And tell him that there is no way to say what meditation is. There is only one way to know about it and that is to do it.

It is impossible to say what meditation is -- it is a taste -- and whatsoever we say is going to only be symbolic. How can you say what sweetness is? The only way is to present sweets to the person who wants

to know what sweetness is. If he is willing to eat them, he will know. If he says that first he must know, only then can he eat them, there is no way. Then you can talk ad infinitum about what sweetness is, but it is just going to be futile. It will be just words and words and words -- and all dead. Only experience is alive -- language is always dead.

Once you put a truth into language it becomes a lie. The moment you utter a truth, it has become a lie. You have betrayed it.

All scriptures are lies. Because the truth has been given words, they have become lies. Only the experience is true. And God is not a word; the word 'god' is not God. If you become too attached to the word 'god', that will become the greatest barrier towards Him. One has to forget all scriptures, all concepts, all philosophies, all belief systems, to know what is. That which is has to be known immediately and directly. It is existential.

So tell him about meditation but tell him that this is not meditation. It is just like a photograph. You can have a beautiful photograph of the sunrise and you can present that photograph to a person who has never seen any sunrise. You can have a beautiful photograph of the Himalayas, and a person who has never known those peaks and that virgin ice on the peaks, will not be able to understand what it is all about. He will have a picture but it will be a dead thing.

So tell him that you are saying something about meditation but it is not meditation. It is just like a map of a country; it is not the country. And send him a tape so that he can listen to it. Tell him to do it, and for three weeks not to bother whether anything is happening or not -- just to go on doing. Within three weeks he will have a taste of it and then he will know. This is the only way.

This ashram is just a device, nothing else. I am not interested in creating a monastery or an ashram. This is just a device so that people can be here with me and learn how to love and surrender... how to transform small things into great... how to transform cleaning into prayer or cooking into worship, or typing or editing or guarding or gardening into holy experiences.

[There follows a description of 'a day in the life' of the ashram]

The Great Nothing

Chapter #13
Chapter title: None

1 October 1976 pm in Chuang Tzu Auditorium

Archive code:	7610015
ShortTitle:	GREATN13
Audio:	No
Video:	No

[A visiting journalist asked Osho if he could suggest a meditation technique or some hypnosis that would help a person who was conditioned against success, who would do everything to thwart any likelihood of succeeding.

Osho asked him if he had ever meditated, to which he replied that he was a Freemason and was currently involved in writing a treatise on a system of meditations for the organisation to which he belonged. He said he had not done any groups but had read a lot of psychology and philosophy.]

Groups will be helpful... they will be very helpful to you. Right now, as I see in you, you cannot start meditation. There is a gap, and that gap has first to be travelled through cathartic methods -- Encounter,

Gestalt, Bio-energetics, or things like that. Once you have released your burden, once you have poured out your unconscious content, once you have become aware of your past, then meditation will be possible very easily.

[The visitor says: You mean aware as against...? As experience rather than as a memory? I recognise my past. I recognise what's happened and why it's happened and how it's happened.]

No, it is not a question of how and why and what. That is all a mind trip. You can analyse why it happened; that is not the point. It has to be relived, actually relived again. That will erase it. How and why are not going to help. You have to go back -- not in memory, not as a remembrance -- but as a reliving.
So if you are going to be here for a few days. do a few groups.

... Primal will be very very good. At your age it can be of tremendous value, because the older you become, the more it is needed to go back to the very source. If you can connect yourself back to your childhood, the circle becomes complete.

... you can start again afresh -- and that will be something of tremendous significance.

So Primal therapy is one that I would suggest. and before Primal, to prepare you, there are two groups, Tathata and Tao. They are small groups: Tathata is a two-day group and Tao is a five-day group. Primal is thirteen, fourteen days. So if you can come for one month, much can be done.

And I would like you to really go into it. Mentally you know many things, but that scholarship is of no use. You can write a thesis but it is not going to help you existentially. And that is the problem with all people who are very intellectual -- they think too much and by and by they completely forget what real life is. Thinking is not life. They become completely cut off -- from their emotions. from their heart, from their intuition. They become more and more of the head. They become very very systematic, logical, rational. They can philosophise well, their syllogism becomes more and more perfect, but it is just syllogism. Syllogism is not life. They become aristotelean, and the mystery of life is missed.

So come and be here for a few days. And when you are here, put your mind aside. Give me at least one month's chance to work. And don't you interfere -- just do what I say. and let things happen. After one month you will have a new vision, a breakthrough. Then you can use all that is in your head, but then it will be used from a totally different centre. Then you will not be possessed by the head.

You will be the master and the head becomes just a servant. You can use all the information you have gathered; and then your thesis will be not only of a scholar, it can have something deeper in it between the lines. It can have something of the poetry of real life. It can have something which can come only out of experience.

I can assist you. I cannot promise help, because help makes people dependent. I can only assist you. You have to go, you have to do. I can only assist you -- and that too if you accept it, if you cooperate. So I cannot promise help. And I make a distinction between assistance and help. Help means that you are dependent on me. Assistance simply means that you are independent. I can show you the way; you have to walk. I can show you how to do it, but you have to do it. I am not going to do it for you.

So help is not possible -- only assistance. And that too, only to the extent that you allow me. That too depends on your choice and your freedom. I never interfere in anybody's freedom, because religion is basically a search for freedom. If a bondage is created out of religion, the whole purpose is lost. Then you have betrayed the whole search.

[To one of the ashram's resident editors]

... I received your letter.

First I would like to tell you a zen story. Listen to it as attentively as possible, because this is no ordinary story. It is very ordinary, but if you listen to it very attentively you can bring extraordinary meaning to it.

There was a monk, Banzan, who had been meditating under his master's guidance for many years but nothing was happening. He was on the verge of exploding but nothing had happened and nothing was happening. He was feeling that it was just there, but there was no way to catch hold of it.

One day he was passing from the market-place and he walked by the butcher's shop. He overheard a dialogue, a very ordinary dialogue -- but it triggered off something in Banzan. It became of tremendous value to him. It became his first satori.

A customer was saying to the butcher, 'Give me the best piece of meat that you have got in your shop.' The butcher started laughing, and the laughter was very penetrating. He said, 'It is impossible. You ask for the impossible. I cannot do it because all the pieces in my shop are the best. I never sell anything less than the best. Every piece is the best!'

Banzan heard it just from the street, and it is said that he became enlightened. Now what happened? The last straw... and the camel collapsed.

... Try to understand the whole point of it. Whatsoever happened to Banzan is not related to the incident as a cause is related to an effect. Not that way -- because many people were passing. Many others may have overheard the dialogue, and nothing happened to them. Nothing happened to the customer. Nothing even happened to the shopkeeper, to the butcher. So whatsoever happened to Banzan is not related to the incident as a cause is related to the effect, or the effect is related to the cause. It is not causal; it is acausal... what Jung calls 'synchronisity'. It triggered something, but it is not a necessary outcome of it.

Something was already going on inside Banzan. He was already ready for it, but he was not aware. When it happened, only then he came to know that it was just ready to explode. Just a little more weight and the camel would collapse: it functioned as a catalytic agent.

So nobody knows when things are going to happen. One becomes very miserable because nothing is happening. Banzan was also miserable. You are miserable because nothing is happening, and I can understand -- I can understand your misery. But this is the way things happen, and nobody can predict where and when, overhearing what or what not, the explosion will be triggered. It cannot be predicted, so one has to learn patience.

And the second thing.... You have been again and again writing to me that you would like to commit suicide, that the idea comes again and again. So a few things about it.

Firstly, there is no necessity for you to live. You don't have to live (She laughs). Right?! And you are not obliging anybody by living. That has to be made absolutely clear: the world is not obliged to you, so if you want to commit suicide, it's okay -- commit suicide!

I can assist you. I cannot help you (a chuckle). I can assist you. There is nothing wrong in it. Maybe there are legal difficulties, but that is for those who will remain afterwards -- you will be gone. I don't see that there is any moral or spiritual problem. Legal problems are there but that is none of your business. If you want to commit, commit.

This idea of committing suicide is part of another idea that you have to live... as if the world will not live without She, as if everything will go topsy-turvy without you. This is foolish, this is nonsense. Once you drop that idea, the idea of suicide will automatically disappear, because it is your life; you are not obliging anybody. If you enjoy, you enjoy. If you don't enjoy you simply return the ticket. You simply get out of the train. You say that you are not going.

So nothing is wrong in the idea of suicide itself, but playing with the idea is bad. Either commit suicide or stop playing with the idea, because that is dangerous. Do something! If you want to commit suicide, commit. Why make a fuss about it? But don't play with the idea. That playing with the idea is very poisonous. It won't allow you to live, it won't allow you to die -- and that limbo is bad. That hanging in between the two is bad.

Either live or die, but whatsoever you do, do wholeheartedly. I'm not suggesting to you that you die. I'm not ordering that you go and commit suicide. I'm simply saying that whatsoever you want to do, I give you space. Even if it is suicide, I'm not going to interfere, because that is one of the basic attitudes I live with -- that one should not interfere.

My mother used to say to me in my childhood.... I would be playing close to the fire, and ordinarily mothers would say, 'Don't touch that! Don't go close to the fire!' But she would say, 'You touch and you will be burned.' She never said to me, 'Don't touch the fire. Don't go there.' '... You can touch, but you will be burned.' Now this is complete freedom. She is not saying not to touch, she is not ordering me. She is simply saying that if you touch you will be burned -- if you want to touch, touch.

That's what I mean when I say that if you want to commit suicide, commit: I simply give you space to be whatsoever you intend to be. If you want to live, my space is available. If you want to die, okay -- my space is available.

This should be understood perfectly by all the sannyasins -- that I am not forcing anybody to do anything whatsoever. It is your choice -- it is your life, it is your death. Who am I? I have no 'shoulds' -- not even against death, not even against suicide. I will not say it is bad -- nothing is bad. If you feel good, that's good for you. But my understanding is that it is not really a desire to die.

You want to live, and you want to live terrifically. And because that is not happening, the idea arises. You are too much in love with life; that's why the idea arises. You want miracles to happen in life; that's why the idea arises. They are not happening, so commit suicide.

A man who is really fed up with life will not even think about committing suicide. Who bothers? Even life is not worthwhile, then why death ? One who is completely finished with life is finished with death also.

It is a clinging to life. You have too many expectations about what should happen and what should not happen; how things should be and how you should be; how people should love you and how you should love people. You have many 'shoulds' on your head. They are crippling you, and because they are not going to happen.... And they are not going to happen ! 'Shoulds' are never fulfilled. Then the reverse idea arises -- 'Then why not commit suicide when nothing is happening?' And you cannot commit suicide either because the fear will always remain -- maybe it was going to happen tomorrow and I am committing suicide today! Wait for tomorrow -- maybe it is going to happen.'

You cannot commit suicide and you cannot live. And this is your trouble. I would like you to become completely clear about it. A clarity, a transparency is needed. Life is very ordinary and if you expect great things to happen, you will be miserable. I'm not saying that great things don't happen. I'm saying that if you expect great things you will be miserable. Great things happen, but they happen only to people who live an ordinary life.

This is the paradox: those who live an ordinary life and don't expect great things, mm? -- when they feel hungry, they eat, and when they feel tired, they sleep; when they feel hot they sit under the shower, and when they feel like talking they talk to people and gossip; when they don't want to talk they simply sit and meditate -- these are the people to whom miracles happen, because to such ordinary people anxiety is not possible, anguish is not possible, frustration is not possible. So all the barriers disappear and suddenly the whole sky is open, because the barriers are no more there. The sun shines clear... the whole sky is available.

These barriers -- that great things should happen and you should become enlightened and all sorts of nonsense -- come in the way and don't allow you to see that which is already there. The miracle has already happened! It is not in the future. It is just happening this moment. It is the nature of life to be miraculous, to be fabulous, to be fantastic -- but for that one has to be very ordinary.

So just start living a very ordinary life without any expectations. Just enjoy small things -- and when you start enjoying small things, they become sacred. One person can eat in such an innocent way that it becomes a sacrament. One can take one's bath in such a beautiful way, in such a worshipful way, that it becomes a prayer. It is the quality that you bring to it that is important -- not the act in itself. You can go in a church and you can do prayer, and it may not be holy at all. It may be just a mechanical repetition, a gramophone record.

So just start living ordinarily. You have many great expectations -- that you should become a great lover, and a great lover should come to you. That is creating trouble in your mind so you are never at ease. And there are great lovers, but you are not at ease so you cannot look at them. You are waiting for great lovers so you cannot see them. They are already there! They may be living right in your room.

Always remember, life is great. That's what I mean when I say to live in an ordinary way. Then the extraordinary starts happening to you.

But I'm not preventing you from suicide. I can only say this much -- you can commit suicide if you like, but you will be missing a great opportunity that was just close by. And I cannot promise you that in your next life I will be there to see you or to meet you -- that's not possible. So it is for you to choose.

And what are you going to gain out of suicide? Why this constant thinking about it? You will be born into another womb and will again start the same cycle.

[She replies: I was thinking about a vacation!]

There is no vacation, that's the trouble. There is no vacation. Here you die and people may not even reach to the burning ground and you will be reborn. There is no vacation.

So use this opportunity. Much is possible. This has always been so -- people never realised what was possible when Buddha was there, and when he was gone they started repenting and crying and weeping. You don't realise what is possible while I am here. You talk about committing suicide. When I am gone you can commit suicide!

It is always so -- that people never realise when the opportunity is knocking on the door. They talk nonsense. Still. you are free, mm? but don't talk about suicide. Next time you want to commit, commit

suicide. No use thinking about it. That thinking is a luxury. Do something. Either live or die, but do something! Good.

The Great Nothing

Chapter #14
Chapter title: None

2 October 1976 pm in Chuang Tzu Auditorium

Archive code: 7610025
ShortTitle: GREATN14
Audio: No
Video: No

Deva means divine and prasadam means a gift, a divine gift.And one should learn to treat one's life as a divine gift. It is of immense value and one should not waste it. Because it has been given free we should not waste it. It has been given free because it is beyond value -- but ordinarily people think it is valueless, as if there is no value to it. It is beyond value. It transcends value.

So each moment has to be transformed into a great offering to God. As He has given life to you, you have to respond. That response is prayer. When you start understanding that this life is so valuable, and that God has shown so much love by giving life to you, by breathing life into you, you start responding towards His love. That response is prayer. It always comes when one feels that one is a gift... that God has been a great benediction.

So just feel that you are immensely valuable. When I say immensely valuable, I don't mean that you have to be comparative. You are not more valuable than others. Everyone is immensely valuable; there is no comparison. When I say immensely valuable, I don't use the word in a relative way, I don't say that you are more valuable than others. Nobody is more or less. All are valuable, and all are uniquely valuable. So just try to understand your intrinsic value and start responding towards God. It is already late, and it should not be delayed any more. So feel grateful, feel prayerful.

[A sannyasin says: I feel that I'm softening up now after the West. It was hard there.]

The West is difficult because there you are as if a fish is out of the sea. Here you are in the sea and there you are out of the sea, so it is hard, but that too is a good experience. The fish becomes strong; if it can survive, it becomes very strong. Here meditation comes easier, love comes easier. You are living in a community where communication is very simple. You can say things which you can say nowhere else. You can do things which you can do nowhere else. You can be. That's what we are trying to do here -- to give space to everybody to be.

Sannyas is a space, a freedom -- it has no discipline. It is just a space so that everybody can be whatsoever he wants to be. It will not be so easy in the world because the world does not allow you to be yourself: it has its own criterion of how one should be. We have no 'should' here. And I accept you totally, unconditionally, as you are.

It is difficult in the West, but sometimes it is good to go and face the difficulty. It gives you a backbone.

[The sannyasin answers: I was teaching there, and I felt that I was brainwashed. I couldn't teach because I felt at the same level or lower than the children.]

That's right... that's exactly how it is. People who are thought to be adults are lower than the children.

That's the misery of the world: they should be higher but they are not. After childhood people go on falling down, not growing up -- they grow down, they become more aged. They become more experienced, but they become less innocent, and that is a fall from grace. Once you understand it, children will be just the purest possibilities on the earth... closer to God than anything -- than any priest, than any bishop, than any pope. They are closer to God because they are still innocent, uncorrupted.

To be with children is very meditative, it makes you humble -- that's what has happened to you. It makes you humble, and if you are really understanding, you can learn more from them than you can teach. And what you learn from them is more valuable than you can teach to them.

What can a teacher teach? Algebra, geometry, arithmetic, the three r's -- which are really not of much value. They are utilitarian but have nothing of the eternal in them. But a child can teach you the way to go to God, the child can put you God-ward -- he can help you to become a child again. You can be reborn -- and the second childhood is the real growth.

When you are reborn, you are higher than the child, because the child is innocent but unaware. The second childhood makes you aware and innocent; there you go higher. And that should be the hope for every human being -- to become again like children and yet to retain awareness, because that which is unaware has to be lost one day.

Every child is bound to be corrupted, every Adam and Eve is bound to be expelled from the garden of Eden. It is natural, the fall is natural, because the child is unconscious. He does not know what precious innocence he has -- and when you don't know your own treasures, you are going to be robbed. Any snake, any devil, will rob and corrupt you. Innocence is corruptible, vulnerable, unless it is protected by awareness.

Now these are the two ways: either you become cunning -- then nobody can rob you -- or you become aware; then too, nobody can rob you. Out of one hundred people, ninety-nine have chosen the path of cunningness. They have been robbed -- their childhood innocence is gone. Now they have become afraid that this world is very cunning so one should be cunning with it. They become cunning, but by being cunning they go on falling more and more and more.

Childhood is lost but there is no need to be cunning -- one has just to be aware. That is the path of religion. To be cunning is the way of the world, and to be aware is the path of religion.

Remain innocent and just be aware, then nobody can corrupt you. Then innocence is incorruptible. For the first time it is really there and it cannot be lost, it cannot be destroyed. It has become a crystallisation in you.

Deva means divine and swabhava means nature, divine nature. Always try one thing whenever you have time: just close your eyes and look into your own nature, into who you are. Just make this question your mantra, 'Who am I?' Don't try to answer it... don't make any intellectual answer -- that I am this or that. Simply ask, 'Who am I?' and wait in silence. Again ask, 'Who am I?' and wait in silence. Just the question -- no need for the answer -- and by and by the question will dissolve.

The answer will be there, but with no verbalisation. The answer will be there -- not in your mind but in your being. You will feel pregnant with the answer. It will be throbbing there in the deepest core of your being. So the questioning is just to dig deep inside. It has to function as an arrow. So whenever you have time, sitting on your bed doing nothing, just close your eyes and ask the question, and look into your own being. That's what swabhava is -- that's your nature -- and once you start coming in contact with it, it will transform you. It will not only change you -- it will transform you.

Change is mediocre -- you remain the same, a little change here and there. Transformation is needed -- nothing less is going to help. Total transformation is needed: a one hundred and eighty degree turn. So now this is your meditation... your name is your meditation.

[A sannyasin says: Sometimes when I look at your picture, or sometimes when I close my eyes and sit there and meditate, there is that feeling of being pulled, and there's a lot of fear at the same time.
He says the pull is from his eyes and chest.]

Come here and just look at my hands. (Osho was leaning forward in his chair, and had clenched up the fist of his right hand.) Feel as if you are a fist, completely closed. Really become closed.

When I start opening my fist, you start opening like a flower. First just feel that you are a fist and everything is closed.

[The sannyasin staring intensely at Osho's fist, began to become more and more tense, his body beginning to shake and beads of perspiration to gather on his face. As Osho slowly and gracefully unfolded his fist, he began to relax until he slumped prostrate on the floor before Osho.]

Good... good. This you have to do. Whenever you feel this energy, first close yourself -- that will put pressure on the energy. Close from everywhere, close up the energy. The energy is in the navel, so let the navel be the centre and close up so that the energy cannot escape and there is no outlet.

Then remain in that closedness just for one, two, three minutes at the most, and then start opening. There will be a burst of energy because the pressure will be released. The energy will rush towards your third eye, and once it reaches there, all fear will disappear.

So the energy has to be made like a fountain. First it has to be pressed, so that when the pressure is removed, it simply rushes forth. You can do this twice, thrice a day, and you will start enjoying it. When it starts reaching to the third eye, you will start having a sort of inner orgasm. And it is so pleasant... it is such a blessing.

Everything is good. There is nothing to be worried about.

[A sannyasin says: : I feel better every day now.]

That's very good. That's going to happen more and more -- and there is no end to it. Very good. Just go on enjoying it. The fear is that of happiness, so when it really comes... First you seek and you think too much about it, you dream about it, but when it really starts coming, one becomes apprehensive.

For the whole of your life you have been going only so far in everything. If you were angry, you went so far. If you were sad, you went so far. If you were happy, you went so far. There is a subtle line beyond which you have never gone. Everything goes there and stops. It has become almost automatic, so that the moment you reach that line, you are immediately put off. Everybody has been taught that way -- that you are allowed a certain anger but not more than that, because more than that can be dangerous. You are allowed a certain happiness, but not more than that because happiness can be maddening. You are allowed sadness only up to a point, but not more than that, because more than that can be suicidal.

You have been trained and there is a china wall around you and everybody else. You never go beyond it. That is your only space, your only freedom, so when you start becoming happy, joyous, that china wall comes in the way. So you have to be aware of that.

Start doing one experiment that will help tremendously. It is called the method of exaggeration. It is one of the most ancient tibetan methods of meditation. If you are feeling sad, close your eyes and exaggerate sadness. Go into it as much as possible, go beyond the limit. If you want to moan and sob and weep, do. If you feel like rolling on the floor, do, but go beyond the ordinary limit, where you have never gone.

Exaggerate it, because that limit, that constant boundary that you have lived in, has become so much of a routine that unless you go beyond it, you will never be aware -- it is part of your habitual mind. So you can become angry but you will not become aware of it unless you go beyond the boundary. Then suddenly it comes into your awareness because something is happening that has never happened before.

So do this with sadness, with anger, with jealousy, with whatsoever you are feeling at the moment -- with happiness particularly. When you are feeling happy, don't believe in limits. Just go and rush out of the limits: dance, sing, jog -- don't be a miser. Once you have learned how to trespass the limit, how to transcend the limit, you will be in a totally different world. Then you will know how much you have been missing your whole life.

Try it. Close your eyes and be happy.

[The sannyasin closed his eyes and began to laugh, after a few moments falling backwards into the lap of a sannyasin. Slowly sitting upright again, he began to raise his arms slowly, a beatific smile on his face. Osho called him back...]

Good... very good! Things are really going well. You were just knocked down by the china wall.

You will come against that china wall many times but by and by you will start knowing how to get out of it -- because it is really not there; it is just a belief.

[Osho described the phenomenon of the magic circle of the gipsies and primitive tribes of the Middle

East, whereby once a child has been told that he cannot leave a certain space, he finds he simply cannot do so, so strongly is the belief imbedded.]

Gurdjieff learned his first hypnotic method from the Kurds -- these people. They are really tremendously hypnotic and they have worked for centuries in hypnosis. This is an hypnotic method. And the china wall is the same kind of thing.

In fact it is not there, but you have believed it for so long, so whenever you go, you will be knocked down, back inside -- you cannot go beyond it; it has become an automatic mechanism. You simply go so far and you are put off. Your energy simply disappears; you become impotent.

This china wall has to be broken. Once this is broken you have infinite space available. Then one has freedom. That's what moksha is -- that you have no boundaries.

All boundaries are of belief and mind; they don't really exist. You believe -- that's why they exist. If you start disbelieving them, doubting them, if you try getting out of them, by and by they wither away; because they are only in your mind, they are not part of reality.

So first do this method and then do the camp, mm? And after the camp, do a few groups. Good.

[A sannyasin who had recently left hospital after an attack of typhoid fever, said that she was feeling paranoid and that her partner did not love her.

Osho said it was natural to feel negative after illness, unless one was aware, and that illness was a great catharsis. He then asked her partner how he was feeling.

He replied that he didn't hate her, he loved her, but that his initial response to her paranoia was one of anger.]

It is natural. There is a little misunderstanding that you have to understand, and which is a good thing to understand.

When you love somebody, and when you are happy with somebody, of course health is part of that happiness. You share the energy with somebody because the person is healthy, flowing. Then suddenly the partner is ill, health disappears; you are left alone. The very reason to be with the person is no more there. You were with the person because you were feeling happy and healthy, because the other person was healthy and happy. So everything was good. Now the other person is ill. He or she is no more flowing, and the whole point of being with them is lost -- you feel angry.

Unless you understand that this is a part of love, that sometimes the other will be ill and that it is natural.... Sometimes you will be ill. You have to be aware and responsible and see that when the other was healthy and happy, you enjoyed her health and happiness. Now the other person is ill. You have to serve, you have to care so that the person becomes healthy and loving and flowing again.

In the West this is happening too much because something very basic is being misunderstood. People think that relationships are for when they are happy, good. When something goes wrong -- even a physical illness -- then why bother? Find another woman, another man -- this seems very inhuman. If this attitude remains, love cannot grow. Then whatsoever you call love is nothing but sex, because love means that you care for the person in health, in illness. You care for the person. When the person is loving -- and sometimes the person is not loving -- then too you care. You care for the person and you accept all summers and winters. You accept everything that is in the person. Health is there, illness is there, old age is going to be there, youth is there, anger is there, hatred is there -- everything is possible.

When you choose a person, you commit yourself to the person's totality. I'm not saying that you should celebrate her illness. I'm not saying that you should want her to remain ill, because that is a part of life. Try in every way to bring her back to health but don't be angry with her. If you want to be angry, be angry with the illness. Don't create any trouble for her in any way, and then she will come out of the illness sooner.

The illness is frustrating you, but don't direct it towards her. Of course Geeta is ill, but she is not ill on her own accord -- she has not chosen to be ill. One day you will be ill. And this is part of the game of being together -- that we care about each other. In fact love is known only when the other partner is in tremendous need of you. When everything is going well, it is nothing much. When things are going wrong and you still stick to the person, still stand by the person, then only you show that you belong, that the person belongs to you; that you are really together.

A togetherness is a sacred commitment. It is a great involvement -- for better, for worse, for life, for death. If you really love a person even death can not destroy that love. Death may come and your beloved

may die, but your love and your commitment remain. When love reaches to that depth and height, it has a fragrance of the divine -- otherwise it is very low, animal-like.

So nothing is wrong. These are the situations one has to grow through. Put your anger against her illness. Because you are feeling angry, she is feeling that you don't love her, that you hate her or something. So a misunderstanding has been created. Make it clear to her that you don't want her to be ill and that you are angry because you don't want her to be ill. You are angry with the illness but not with her. In fact you are angry because you love her. Do you follow me?

Put your anger in the right direction and help her to come out of this, mm? She loves you very much. Good.

The Great Nothing

Chapter #15
Chapter title: None

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[A sannyasin said she went back to the West because her fifty-five-year-old father was dying of cancer.]

Not very old... but death makes no distinctions between the old and the young. Whenever it has to come, it comes. We are helpless against death, and that helplessness has been the very source of all religion. If death can be destroyed, then all religion will disappear from the earth. Death is a reminder from God not to take life very seriously; it is momentary and it has to go. So play around but don't take it very seriously, because death will come and annihilate everything that you have made out of life. Only meditation cannot be destroyed by death. That is the only thing in the world that is not of the world and is beyond.

So don't cry and don't feel sorry for your father, because whether one dies at fifty-five or ninety-five makes no difference. Somebody's dream is a little shorter and somebody's dream is a little longer, but a dream is a dream! The length of the dream does not matter in the final analysis. In the final accounting, how long you dream does not matter. Fifty-five or ninety-five or five hundred years one can live, but whenever death comes the whole is annihilated. It is just as when in the morning you wake up and the whole night and the whole dream world is simply no more meaningful -- it loses all meaning.

So make it a reminder for yourself, because whenever somebody like a father or a mother dies, something in you also dies. A father is not just outside; his being overlaps your being. You have come through him. He has been the vehicle to bring you to life and he occupies some inner space. When a father or mother dies, something of you also dies with them. You will never be the same again -- a gap will be there. A father cannot be replaced, a mother cannot be replaced -- they are irreplaceable.

So rather than crying and rather than feeling sorry -- because those are the tricks of the mind to avoid death.... If you start crying and weeping and feeling sorry, you are creating a mist around you, a cloud, and you will not be able to see the fact of death. Death has to be looked directly in the eyes without any emotion interfering. Then death becomes meditation. No interference from the emotions -- just looking directly into death.

Your father has died -- this is a fact. Now whether you cry or not makes no difference, so what is the point? Whether you feel sorry for him or not makes no difference. Death has happened; you cannot undo it. So rather than wasting time, look into it. Look deeply into it, and in the death of your father you will see

your own death coming, and the death of your children, and the death of your grandchildren. In the death of your father you can see the death of all your parents, your father's father, his grandfather, and the grandfather's grandfather.

Death is a universal fact -- nobody is an exception to it; all are included in it. Rich and poor, intelligent and unintelligent, black and white, strong and weak, pious and non-pious, sinners and saints -- all are included. Death is very universal. Look into the fact of death and you will see the whole existence dying, and that will give you a deep insight -- not only about death but about life, because it is life that brings death.

Death is implied in life, inbuilt; it unfolds. When the child is born, he starts dying from the very first breath that he takes. When he has taken one breath, he is one breath old -- something has died. Just in the very birth, something starts dying. It will take seventy or fifty-five or ninety years for death to unfold, but it seems that life carries the seed of death in itself.

Look into this death, meditate over it without any interference from the emotions. Face it, and that very encounter will give you a deep understanding of life. Then your life can never be the same again, because what is the point then? What your father was doing is meaningless. You will be doing the same, and death will come and destroy everything. So do something which death cannot destroy.

And I say to you that there is only one thing which death cannot destroy, and that is meditation. Everything is vulnerable to death, only meditation is not. The deeper you go inwards, the further away you are from death. The further out you move, the deeper you move into death. At the innermost core there is no death. At the outermost periphery, there is only death -- nothing else. Look out and you look into death. Look in and you look into the deathless. That deathlessness is what meditation is all about.

Ordinarily nobody thinks about death, but when something like this happens, a calamity -- the father is no more, the mother is no more, the beloved is no more. your child has died -- these rare moments have to be used, these rare moments should not be wasted.

So get out of the emotions, because it is futile. Get out of this Charlie Brown cloud and look into death. The further away you are, the more death will become a memory and you will accept it and then it will not be possible to use it. You are still close to it; it is still fresh -- the wound has not healed. I can see that the wound is still there. Before it is healed, use it. And this wound can become a message to the beyond.

Very good. Just meditate about it -- and love more. Love and death are very similar. Good....

[A sannyasin says: I'm very happy and everything's beautiful and yet there are moments when I don't know what's happening to me.]

Mm mm. When everything is going beautifully and happily, many things will happen which are beyond understanding. You will never be able to understand them because 'you' means the past experiences -- and things that are happening are absolutely new. So you cannot understand because you have never known them.

Even this feeling of well-being -- that everything is going well -- will not be possible to understand because people understand only that which they have known in the past. Understanding means recognition from the past.

If you have known somebody from the past and then you see him on the road, you recognise him -- maybe vaguely -- but still you recognise that this face seems to be known, the way this person is walking seems to be familiar. Then you start searching in your memory and something bubbles up and you recognise. But if the person is really a stranger whom you have never known before, there is simply no recognition, then your memory cannot function -- that's what happens.

When things really start going well, you feel at a loss. You cannot understand what is happening. That is an indication that something is happening. When you can understand what is happening, then nothing is happening because it must be some recognition of the past -- maybe a little modified, changed, but it must be something belonging to the past. When you can understand, it means it is nothing of much value. When you cannot understand, something is happening. The valuable is beyond the mind and beyond understanding. The valuable is so new that the past cannot comprehend it. The valuable is so fresh that it is not a continuity with the past; it is discontinuous.

There is a very famous zen story about a disciple who had come to see his master. The master lives on a hilltop in a dense forest. It is evening, the sun is setting, and the disciple thinks many times to leave the master and go back because he has to pass through miles of forest and hilly track and then he will be able to

reach to his village. But the presence of the master is so enchanting that he cannot gather courage to leave him, so he lingers on and on. And then it is almost midnight, and the master says, 'Now it is time -- you should go.' He looks outside -- it is dark, there is no moon, and he becomes apprehensive. To pass through the woods on such a dark night is dangerous.

Seeing that the disciple is apprehensive, the master asks, 'What is the problem? Why are you afraid?' The disciple says, 'Master, it is so dark outside and there is no moon in the sky even. I feel afraid.' So the master takes a candle, lights it and gives it to him, and says, 'You can take this candle with you.' When the disciple is getting ready and going out of the door, the master blows the candle out. Suddenly there is darkness, darker than before, and silence.

The disciple says, 'Master I don't understand.' And the master says, 'There is no need to understand. Be a light unto yourself. My light is not going to help you. A borrowed light is not going to help you. You will have to find your own light. The night is dark, life is dark and there is danger and risk on every step. But you will have to find your own light.'

And the story says that suddenly something dawned on the disciple -- his first satori. The disciple said, 'Master, now I don't understand at all. First it was possible for me to make some effort to understand, but now I don't understand at all!'

The master laughs, and in the dark night the laughter spreads all over the hilly track and the master says, 'Now there is absolutely no need. I see that you see that something has happened. I understand what has happened, but I cannot say it to you. I know you cannot understand it but when it happens next time, by and by it will become familiar, and you will start understanding it.'

But remember, when you start understanding it, it is a dead thing; then throw it away -- it is knowledge. When you understand a thing, it becomes knowledge. When you don't understand, it remains learning; there is an opening.

Something is happening, I can see, but I am not going to explain it to you. I can see that you can see; I can understand but you will not -- and there is no need. Simply go into the dark night of it. Simply go into the infinity of it. It is immeasurable and the mind cannot measure it. It is more than the mind. The mind is not capable of containing it, so drop the container! Don't try to force the sky into a small container. This is not possible; it never works.

Drop this container and go with the unknown that knocks at your door, and drop all efforts to understand it, because those efforts will be barriers to moving. The mind says to first understand, then to go wherever you want to, but first it makes certain that you understand where you are going and what is happening. The mind wants to label it, to categorise it. When everything is labelled and categorised and boxed, the mind feels at ease because everything is dead. When there is no label, no name and you don't know how to figure it out, the mind feels very apprehensive. The night is very dark and the mind feels afraid. The mind will continuously pull you back.

Just tell the mind that the night is dark, but it is beautiful. It is so silent, so fantastically beautiful, and you don't care at all now for understanding. You are going to have this experience -- the experience of the unknown or even maybe of the unknowable. You are going into this dark night not knowing where you will land, not knowing in which direction you are going, not knowing whether it is good to go or not. But the night is hypnotic and it is calling you, and you are going.

Only one thing should always be remembered -- that if you are feeling a sense of well-being, are happy, then everything is going well. That is indicative that although you may not be able to understand, your being is feeling good. You are getting closer and closer to your centre -- only then this well-being wells up.

So listen to this well-being, this happiness, and just go into the unknown. It is uncharted, unmapped territory. Not even milestones are there.

But very good. I'm happy. Things are really falling into an alignment, are moving. Good.

[A sannyasin says: There's a constant companion in my head that is always prejudging what people are going to think about me, about what I do. And I can't get rid of it. I can't lose myself in anything spontaneously.]

I understand. You are creating a double-bind, a dilemma -- and you are creating it. For example, if being spontaneous is taken as a discipline, you will create trouble for yourself. Whatsoever is happening is spontaneous, and you are trying to be spontaneous. If you succeed, that will not be spontaneous. This confusion is spontaneous. Try to see the point. Sex is in the mind, and a continuously judging and guilty,

critical mind is there, always thinking about what others will say, always trying to perform -- this is your spontaneity.

Now you are trying to become spontaneous -- which means that all these things should stop. Now what type of spontaneity are you trying for? Will it be spontaneous when you force all these things to stop? It will be a very unspontaneous thing. Spontaneity is that which is. Whatsoever is the case is what spontaneity is. To be spontaneous means not to hanker for anything else that is not already there. If your mind judges, so what?

[The sannyasin answers: But it makes me feel uncomfortable.]

So be uncomfortable! What I am saying is that is what you are -- so be uncomfortable. And secondly, if you can accept being uncomfortable and you can accept whatsoever is happening, you will be spontaneous. Spontaneity is not a goal -- it is an understanding. It is not something that has to be practised. All that has to be practised will make you more and more like a robot, mechanical. Spontaneity is that which is already happening without your doing anything about it. Now not to ask otherwise is enough.

For one month, really be spontaneous -- and when I say spontaneous, I'm not giving you a goal. I'm simply saying that whatsoever is the case, is the case. If you are judging, you are judging. You feel a sexual fantasy, so okay. And you feel uncomfortable with it -- good. Just try to understand and see. It can be seen immediately -- and then all problems disappear.

This is the way you are. Trying to become somebody else, trying to become better, trying to improve, is the whole nonsensical approach that has corrupted humanity down the centuries, down the ages. All the religions have been corrupted because of this constant hankering that one has to improve, one has to become this or that. Maybe the goal is becoming spontaneous. These are just fashions. Sometimes the goal is to become holy, sometimes the goal is to become a saint, sometimes the goal is to become a revolutionary, sometimes the goal is to become spontaneous -- but the goal is always there; whatsoever you call it makes no difference. All goals create tension and anguish. Live without goals -- then you are spontaneous.

And remember, I am not saying to try to live without goals, otherwise that becomes a goal and again you are in the dilemma. So I am not saying to do something. I am simply saying that whatsoever is the case, is the case.

[The sannyasin answers: Yes, it makes sense but it seems impossible.]

Let it be impossible. When you say that it seems impossible, you have already translated it into a goal. When you say impossible, you are saying, 'Whatsoever you are saying I understand, but I cannot do it. It is very difficult.' But I'm not saying to do anything, so it cannot be impossible, because only an act can be impossible. Possible, impossible is not the question; they are irrelevant. It is already happening. You are not to do it! You are critical, you are judgemental -- that is happening. You are uncomfortable -- that is happening.

And if you don't get more confused by my saying, then I would like to say one thing more. If you still find that it is difficult to accept, accept this rejection also. If you feel it is uncomfortable to accept this and you feel a natural rejection arising, accept that rejection too. But in the ultimate, in the final state, acceptance has to be there.

For one month simply live without goals, without any effort to improve. You are not to become a saint. I'm not here to help you become saints. I am here just to help you to live the life that is already available.

This is what everybody all over the world is doing, and everybody is miserable. This attitude -- that something else should be there -- is the constant cancer-like thing which goes on giving you new wounds and makes your life a hell. It does not work. Once you understand that whatsoever is the case is okay, that's how you are and that's how God wants you to be, you relax and start living your life -- whatsoever it is. There is no other life. All other life is in the mind.

You are not confused because of your life -- you are confused because of your ideals. First you judge and then you judge the judgement. You are in what logicians call an infinite regression. First you judge and then you judge that the judgement is not right -- one should not judge. And then you are in trouble. Now you have made two judgements; instead of one, you have made two. And now I am saying something, so you can make a third judgement. First you can judge and then there is a second judgement -- that one should not judge -- and then Osho says, 'Be spontaneous,' so now the third judgement. And you go on ad infinitum.

So, simply whatsoever is the case.... Trying is not the right word. Trying has never helped anybody. I'm simply saying that for one month, simply live the way you are living... happily enjoy it. And after one month, tell me how you are feeling. Any day something can click and you may be able to see that what you were doing was trying unnecessarily. That way does not work. One is pulling oneself up by the shoe strings. That does not work.

Two plus two is four. If you try to make it five it is not going to work. If you want to make three, it is not going to work. It simply works in only one way -- that is, two plus two makes four. This is the only way your life is working -- judgements, sexuality, dreams, thoughts, fears. This is the way your life is working -- simply relax into it. Stop fighting against it and stop improving it -- rather, start living it.

For one month just give me a try. I'm not saying you try -- just give me a try. Just relax and let life pass. Let life move as it moves; you simply go with it. And after one month, tell me.

[A sannyasin says that when she tries anything it takes her away from herself. However she is not happy. If she tries she gets knots in herself. If she doesn't try then she falls asleep.]

... Because that has to be understood. If you are happy, there is no problem. You have to decide about that. I don't see that you are happy, so whatsoever I was saying to [someone else] I'm not saying to you. Never listen when I am talking to somebody else. Never! Just listen to what I am saying to you.

... So it is not going to help. Come to the extreme of trying. From there the jump is possible. For you it is going to happen that way.

You want to avoid trying. I have told him not to try because he wants to try. Do you feel the difference? He wants to try. His whole ego trip is his effort and trying. And your ego trip is escaping, avoiding, so your problems are different.

Now listening to me talking to him, you felt very very happy. You said, 'Right. This is what I would like!' But I'm not going to say that to you. I am going to force you into effort. First you should try as hard as possible. Don't hold yourself back; go into it completely. One day when I see that now you have learned the trick of trying and you don't want to get out of it, then I will tell you, 'Jump out of it! '

I am a problem-creator (a chuckle). I don't allow people to live at ease, because if I leave you at ease, you will fall asleep.

That's exactly what you have said -- your observation is right. If you don't make any effort, you will fall asleep. So first make all the efforts possible, and wait. The day I see that now you are getting into another racket of trying, I will pull you out. The moment I see that now you are enjoying it and you would like to continue, I will pull you out -- not before.

Then it will be a release, a relaxation, a release, an explosion. Right now you can get out of it and nothing will happen -- you will fall asleep, and then there are problems of sleep. So first make all the efforts as totally as possible. When I see that now you have really done it and you are not avoiding and escaping, I will release you. But a little more effort is needed. Mm? Good!

[A sannyasin says: I sometimes feel jealous and aggressive about people living in the ashram. It sometimes seems to be like a false rose garden -- which you don't promise anybody.]

But what is your problem? That may be their problem. You don't live in the ashram. That is their problem... their problem. If you are trying to solve others' problems it is difficult, because the world is very big. You will not be able to solve others' problems. Simply stick to your problems -- even those are impossible to solve!

Simply forget all about others. If they feel that they are living in a rose garden, that is their trip. And if they are enjoying it, why disturb them? I am enough to disturb them -- you are not needed! Don't get into it. Simply think about your problems. Once your problems are solved, I will tell you to solve others' problems -- but first solve your own.

There are a thousand and one types of people. They have their own problems, their own trips going. And you can never judge whether that is their problem or their real experience. Your interpretation is not their fact -- cannot be. Your interpretation is your interpretation. They may really be living in a rose garden. I may not be promising, but still they may really be living in a rose garden. But that is your interpretation; it is irrelevant to bother about.Leave them to themselves. Their hell is their hell, their heaven is their heaven. Don't waste your time on it. Just work out your own problems.

What is your problem? Tell me about that.

[He replies: My problem is my escape into thoughts and dreams, going into the past, into my life's history and into the future. It seems that sometimes I forget the present.
Osho checks his energy.]

You are holding your energy. It wants to explode. it is ready to take a jump, but you are holding it; you are still controlling it. Much is ready to happen but you are controlling. So lose control. Don't be a controlling agent. Let the energy control you rather than you controlling it.

[The sannyasin said he was doing the Encounter group next.]

Very good. So lose all control and simply move into it without any centre inside you which is trying to do this and not to do that, to be like this and not to be like that. Simply go with whatsoever you feel. Maybe it is crazy; there is nothing wrong in that. One should not be stupid. that's all. There is nothing wrong about being crazy. When the energy is really too much, one goes crazy many times. It is just an indication of a great energy arising.

Just today I was reading a story. A group of economists were meeting to discuss some international financial problem. A gentleman entered, an old man. He listened very attentively to the talks that were going on. Then he said, 'I also have a few suggestions to make. I'm a retired professor of economics.'

They listened attentively. He really made very significant suggestions and he was the most consistent speaker that day. They were all impressed, tremendously impressed.

As he was just going to finish his speech, two policemen came rushing into the room and got hold of the man. They said. 'Excuse us for disturbing you but this man is mad and he thinks that he is a retired professor of economics. He has escaped from the madhouse. '

Now everybody was puzzled because he had talked so consistently that if he was mad, who was sane? The old man started laughing, and he said, 'Don't be worried. I may be crazy but I'm not stupid ! '

I liked that. In fact stupid people are never crazy, and intelligent people almost always tend to be crazy. The greater intelligence is there, the more eccentric you find the person; he will be a little crazy. He will not be normal, he will be unusual, uncommon. Stupid people are very very normal in a way -- they are never crazy.

So always remember, don't be afraid of becoming crazy, because that is just intelligence, too much energy trying to find out ways to move, where to move to. There is such a traffic jam when too much energy comes. If you control, you stop your growth. Allow it.

In the beginning it is always, at least apparently, crazy. And people who are very much afraid of being thought crazy never grow. That seems to be your trouble. Don't be afraid of what people think. Let them think! If they think that you are crazy, you can always say to them, 'I may be crazy but I'm not stupid!'

If you don't allow your energy, if energy gets stuck, it creates stupidity. Moving energy is intelligent. A stale, stagnant energy becomes stupid -- it is a dead weight. If you start moving you will have such tremendous possibilities opening before you that you have not dreamed about. Your future can be a very bright, growing future, but the basic thing is going to be no control.

Accept it and go into it. You will find such fresh energy moving in you and such a fresh consciousness arising, that it is worth it.

The Great Nothing

Chapter #16
Chapter title: None

4 October 1976 pm in Chuang Tzu Auditorium

Archive code: 7610045
ShortTitle: GREATN16
Audio: No
Video: No

[A sannyasin says: I wrote you a letter about doing the healing during the camp. (See 'Get Out of Your Own Way' April 22nd, 1976, where Osho talks about healing, and a description of healing during the meditation camps.) I found out that it was not only giving to others, but that it also helped my need too. It's difficult to say.]

I understand. Healing is a double-edged sword. It helps both the healer and the healee, because it is really moving into a different space which is therapeutic. When you start healing a person, what you are doing exactly is loving the person, feeling for the person, caring for the person, blessing the person. And in the blessing, the other is blessed. In feeling for the other person your energy starts flowing. In that total concern for the other, the ego disappears. The moment the ego disappears, you become a healer, not before that. Even if it disappears for a single moment, healing will happen.

When the ego is not there, when you are not self-conscious at all -- when there is no self to be conscious about; you are simply concerned with the other, totally concentrated in the other -- the ego disappears. In that disappearing, God is. That is the therapeutic space. Certainly it is not only for the healee. When God is there you also are healed. The healee is healed, you are healed. Sometimes the healee may not be healed but the healer is always healed, because for the healee to be healed, the same situation is needed -- that his ego should disappear -- which is more difficult. It is very difficult when you are ill not to be concerned about your illness.

He remains concerned, he remains confined, he remains contracted. His whole tension is how to get out of this illness. Because of that ego, that self-concern, that self-consciousness, the healing may be prevented. He may not be able to move into the space into which the healer has moved. So when many times the healing fails, it has nothing to do with the healer. If the healee is not also in that non-ego state, the healing will fail. If both are in that non-ego state, both will be enriched. Nobody is going to be a loser; both will be winning.

Just close your eyes and go into that healing space. Just feel that you are a healer and let your energy move.

[Osho checks her energy.]

Very good. You will be able to become a really good healer. You have that talent, that inborn talent. It is almost like a person who is a born poet. All persons are not poets and all persons are not painters. Healing is also an inborn phenomenon. You have an inborn capacity. If you can just develop it, it will be a tremendous energy -- much benefit can happen to people through you and certainly you will be benefited by it. There is nothing to lose; it is a bargain.

So continue to heal. As you heal, more and more things will start happening to you; more energy will be coming. But whenever you are healing a person, remember a few things.

[Osho went on to describe the attitude a healer should take towards the phenomenon of healing -- as not being something that he was doing but as something that was happening through him.

He suggested the Nadabrahma meditation would be helpful as it created a pacifying atmosphere. He said that if the healing happened, both healee and healer should thank God, and if it did not happen, then too thanks should be offered -- because the whole knows better; some illnesses are basic requirements for spiritual growth.

Lastly Osho said that after healing, she should take a shower or at least wash her hands and feet so that she did not retain any of the healer's energy.]

But you have to be a healer. I appoint you to be a healer! And keep this box always. Whenever you are healing somebody. keep this -- this will be your contact with me so nothing will go wrong. You can even put this box on the patient's heart and then nothing wrong will happen to you; you will be protected. Good.

[Osho asks a sannyasin: What about you?
The sannyasin replies: I don't know.]

Then tell me and don't try to hide it. Just by saying, 'I don't know,' it is not going to disappear. Mm? Try to say something. Saying is very miraculous. Half of it disappears just by talking about it.

[The sannyasin: I don't know who I am any more.]

(chuckling) Mm! do you think that anybody else knows? Have you ever come across anybody who knows? And there is no need. What is the point of knowing who you are? Whatsoever is -- X Y Z -- be, and enjoy it! What are you going to do even if you come to know who you are? What will you do then? Whatsoever you would do, start doing now. Forget about who you are.

[The sannyasin: I can't! I can't forget about it because I watch myself and I hear my voice change. I feel expressions changing and they're not me.]

No, you have a wrong notion about yourself. A man is many men and a woman is many women. We are not one-faceted -- we are many-faceted. We have many facets and all are real. A person is like a diamond -- the more facets to it, the more precious it is. And it is good that we have many facets.

Have you seen the indian images of Trimurti? -- God has three faces. You must see it. That is the indian concept of God -- He has three faces. And when God has three faces, at least three are allowed to everybody!

The greater the person, the more faces he has because he is richer. A single face will be monotonous; you will be tired of it. You will be bored to death. I am not here to make your life monotonous. If you want to make your life monotonous, go to a monastery. That is the meaning of the word 'monastery' -- where people become monotonous. I am here to help you to become richer. Have as many faces as you can afford, and enjoy them all.

Drop this wrong concept. Start enjoying. All voices are yours, and all faces are yours. When you are angry, that too you are. When you are loving, that too you are. When you are full of hate, that too you are. It is an egoistic trick which says, 'Not this anger -- I'm not this. I am only love. I am just sweetness.' But then who is going to be the bitterness?

Accept all! That is more humble and true, so accept everything that is there. It all belongs to you. You are not a single note -- you are a full orchestra. So don't get identified with one thing. This is the ego trip. The ego says, 'I am good; bad I am not. When I am loving, this is [me]. And when I am full of hatred, that is some devil trying to destroy my life.' That too is you.

Once you accept all these possibilities in yourself, you accept your total being. If you reject any face, you are rejecting a part of yourself, and that part, that rejected part, will take revenge. Sooner or later it will try to dominate you. So never reject anything. Be a multiplicity, and find out that still in that multiplicity there is a unity. You are still one and yet have all the faces. That is the meaning of the symbol of trinity. In Christianity also you have a trinity, three faces. In India we call it Trimurti -- the three faces of God -- and those three faces are beautiful.

Have you seen the image of mother Kali, the black mother? See that too. She is black like the devil and she is also the mother. She is tremendously beautiful and tremendously ugly. Very beautiful and yet she has a garland of skulls. In one hand she is carrying the head of a freshly killed person; the blood is dripping out of it. And not only that -- she is dancing on her husband's chest. But this is beauty... this is totality. She is both mother and death.

So accept all. For one month be in total acceptance -- whatsoever is, is [you]. And after one month, tell me. This is your meditation for one month. Good.

[The Tathata group present tonight.

A group member with a black eye said she had never been hit before and she was shocked: I was glad

that it happened... that I'm still alive. When I looked in the mirror I felt very sad.]

Mm, nothing to be worried about. Your eye will be okay. It is a good experience sometimes to be hit. It is really a good experience.

Life is not all roses, and we have been brought up with that idea. so whenever we come against thorns, we cannot cope with them. We are all like green plants, very tender, protected, brought up in a hothouse. So when we come into the world and it is very hot and there is much struggle and it is not so protective as your family or people who have always been with you, then two things are possible. Either one starts withdrawing from the world -- lives in the world but in a withdrawal, closed, so that one becomes a cocoon, closed into oneself....

That's what has happened to many people. They move with their walls around them so that nobody can hit them, nobody can shock them. They avoid all situations where any shock may be possible, but then a person starts dying. because the whole of life is shocking.

If you love somebody there is a possibility of fight, struggle, conflict, but if you are too afraid of conflict, you will never love, and you will miss a great benediction. If you want to relate to people, there is always a possibility that there will be some conflict; you can be hit at. So don't relate -- just move politely, formally; never relate deeply with anybody. But then you've missed the whole life and the whole purpose of it. Then you live in your grave. One should be vulnerable -- that is one of the points to be taught in these groups. One should be vulnerable, and one should be able to face everything that life makes available. Death is also part of it.

I know it brings sadness, but that's how it is. If you want to be happy, you have to accept sadness too. The only way not to be sad is not to ask for happiness. Then you are neither sad nor happy -- but you are dead.

As I feel it, it has been a very good experience for you. Something has shattered, you are shaken, but it is good. It will give you a new upsurge of energy. You will come out of it stronger. It has been a good experience.

[Another group member said: I experienced a lot of anger coming up. I felt guilty after hitting my partner.]

Anger can be a very purifying thing. Anger can be almost a fire that can purify you. It is a beautiful experience if one can go totally into it. But then it is difficult to go into anger totally with a person for many reasons: to go to the very end can mean murder, or the other person may not be participating at all -- then guilt arises that you are taking advantage. the other may not be participating only to create guilt in you, because these are the tricks of the mind.

People can become martyrs just to create guilt around everybody. Then they become superior. You were angry and they were not, so they become saintly, and you are put down. One can feel guilt, one can feel that it was not right.

For you a pillow will be better than a person, because I can see that there is still anger. With a person you will never be in total freedom. A pillow will be perfect. (Osho described the pillow meditation in 'Hammer On The Rock', Sunday, December 21st, 1975.)

For seven days every night for at least twenty, thirty minutes, go into this anger -- it is still there. If it were not there, if you had thrown it completely. you would not have felt guilty -- that's an indication that there is still something. That remaining anger has become guilt now. If anger is completely poured out, it leaves you so clean -- there can be no guilt. It simply leaves you so fresh, as if you have just come out of your shower. There is nothing negative about it. It is a very positive experience. So just try this, mm?

But it has been good... really good. They really got the right button and pushed it properly!

[A group member says: I've been fighting. It's started coming out.

At Osho's request the group leader and assistant comment on his energy, then Osho checks his energy.]

Very good. Everything is going perfectly well, that's why you are confused. Ordinarily nothing goes well. The confusion is coming, but the energy is moving very smoothly and people are not accustomed to that smoothness. When it is rough and hard, everything is okay. When things become really smooth and soft. one starts feeling confused about what is happening.

You are becoming more feminine -- that's confusing. But every grown up person becomes feminine. The male is the child. A grown up person becomes feminine. A Buddha is really a woman, and Nietzsche is right when he says that Jesus is feminine. He says it in a critical, negative way, but some truth is there. You are becoming feminine, the energy is moving really smoothly, and your male mind is apprehensive, afraid.

And [the assistant] is right. You have lived a full life without the heart. Now the whole energy will pass through the heart and you will start almost a new life, which is very confusing and puzzling. One gets settled into a certain pattern, and when one is succeeding in that pattern, it is more confusing to change it. It is very easy when you are a failure to change yoUr pattern because you are not clinging to it. But you have been full, you have been, in a way, happy, contented, but your contentment was negative; it had no ecstasy in it. Your contentment was more like a stillness, but not like silence. It was more like an absence of noise rather than a presence of silence.

Now the heart has started functioning you will feel many changes in your energy. You have simply to accept it and just float with it. This change is not going to stay for long. Once you float with it, it will disappear. And once it settles you will have a higher attitude of being.

You have always lived with the idea that to succeed or to be loved one has to do something. Now you have to learn another secret, which is a higher secret, more esoteric -- that to be loved one has just to be. And the ultimate success happens to those who simply pray and wait and don't do anything.

In these moments I will suggest that you read Lao Tzu. Meditate on Tao Te Ching. Just read a few lines, just savour them -- there is no need to think about them... just have a taste of it -- the taste of Tao. Your energy is at a point where Lao Tzu can be very helpful. So just get hold of Tao Te Ching and open it anywhere, because it is not a book -- one dimensional. Anywhere it opens, that's right. Just read a few lines, taste it, and close the book. Just try to see the point of it; don't analyse it.

At this point you simply need rest, patience. Nothing is needed to be done on your part. If you do anything you will undo the whole process. Simply accept and float with the energy, mm?

The Great Nothing

Chapter #17
Chapter title: None

5 October 1976 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

Deva means divine and vineet means humbleness. Humbleness is going to be your work. And when I say humbleness, I don't mean what the word ordinarily means. Ordinarily it means a person who tries to subdue his ego, who tries to control his egoistic mind, who tries never to assert himself -- a non-assertive person. That is the ordinary meaning of the word humbleness. But to me that is a sort of repression. You can repress the ego, but by repressing it you never go beyond it. By repressing it you evolve a new sort of ego which is more poisonous because it seems pious.

When a new ego arises that says, 'I am humble,' the 'I' remains there. Now it has taken the cloak of humbleness, now it is hiding behind humbleness. Now the wolf is hiding behind the sheep -- but the wolf is the wolf; just the skin of the sheep cannot make any difference. So I am not saying to become a humble egoist or egoistically humble.

To me, humbleness means the understanding that the ego is non-existential; that in fact it is not. There is no need to suppress it because in suppressing, you have already accepted its existence. And once you accept

the existence of the ego there is no way to get rid of it because you have taken the first wrong step. Now whatsoever you do after that step is going to be wrong. You have al ready moved in a wrong direction.

The right direction is to see that the ego does not exist. that it is a shadow. You cannot fight with it. It is an absence. Because we don't know who we are. the ego exists. It is like darkness -- because the light is not there, hence darkness. Once the light is there, darkness simply disappears. In fact to say it disappears is not right, because it was never there in the first place. When the light comes you simply know that the darkness has never existed. It was just absence.

So the ego is just absence of self-knowledge.

It will look very paradoxical, but let me say it to you, because right now you are vulnerable, and this will become a seed in your heart. This is going to be a new beginning in your life. When the self is not, the ego is. When you are not, the ego is. When you are, the ego is no more there. So an egoless person is not a nonentity. The egoless person is really an authentic person, an individual. The egoless person is not non-assertive. When it is needed, he can be as assertive as anybody else -- but only when it is needed.

When it is not needed he does not go exhibiting. But when it is needed, when it comes to that, a non-egoistic person can be absolutely assertive because he has no fear of the ego taking possession of him. In his humbleness, he can be assertive. That's why Jesus is so assertive.

Christians have been continually worried about it -- that on the one hand Jesus says, 'Love your enemies.' He says, 'Please your enemies.' He teaches humbleness, humility, but he himself is very assertive -- he drove the money-changers out of the temple.

He was very aggressive, almost violent. He chased them out -- and they were many and he was alone. He must have been madly in anger. he must have been in a rage -- but still he was humble. Even this anger came out of his humbleness. Even this rebelliousness is part of his humbleness. He is not there. It is not Jesus. son of Mary. who is chasing the money-changers out of the temple. It is God Himself. It is the boss Himself.

There is a sufi story of Jalalluddin Rumi. A lover comes to his beloved's house. He knocks on the door and the beloved asks, 'Who is there? Who is knocking on the door?' The lover says, 'I am here. Can't you recognise me?'

There is silence and finally the beloved says, 'This house is too small. It cannot hold you and me together. It will be very difficult. Go, and whenever you are ready, come back again.'

Disturbed, very much confused, the lover goes into the wilderness and meditates on what has happened. Why has he been rejected? Then by and by it dawns in his consciousness what has happened. Then he comes back. He knocks again on the same door and the same question's asked, '.Who is there? Who is knocking on the door?'

He says, 'No one is here. Only you are.' Suddenly and immediately the doors open.

This is the parable... a very significant parable. Let this be my gospel for you. The moment you drop the 1, the moment you can say, 'Only you are -- I am not,' the doors open; suddenly they are open. In fact they have always been open. Because of the 'I' you were incapable of seeing. Because of the 1, the eyes were not capable of seeing. The I was functioning as a dark curtain. You were blinded by your own 1. Once you say, 'I am not,' the curtain disappears. The doors have always been open.

There is another parable about a sufi mystic, Rabiya-el-Adavia. She heard another mystic, Hassan, crying and weeping at the front door of a mosque, and saying, IGod, when will you open your doors? I have been knocking and knocking. Years have been passing and I have become old. When will you open your door?' And Jesus has said, 'Knock and the doors shall be opened unto you.'

Rabiya was standing behind, and she started laughing a mad laughter. Hassan looked back and he said, 'Why are you laughing, Rabiya? Have I done something wrong? Is my prayer somewhere erroneous?'

She said, 'Yes, certainly, absolutely -- because the doors are always open. What nonsense are you talking about! Look -- the doors are always open. They have never been locked, never been closed. And you are saying, "God, open the doors!" Whom are you trying to kid? Just look!'

It is said that Hassan looked and the doors were open and he entered. The doors are always open.

So this name will be a constant reminder to you that the I has to be dropped. But remember, again I would say, don't repress it. Just understand that it is not. Just try to look into where it is, and you will never find it -- and that not finding it will become a revelation. Out of that revelation arises a humbleness which is not against the ego, which is simply absence of the ego, which is not against the ego, which has no contact with the ego so the ego cannot corrupt it, which is absolutely discontinuous with the ego so the ego cannot cast a shadow on it. It is absence of the ego, and the presence of the self.

Drop the land you become really for the first time, an individual. This word individual is beautiful -- it means indivisible, you cannot be divided. Right now with the I, you are a divided house because you don't have one I, you have many I's. People have a very erroneous notion that they have one I -- people have many I's.

Gurdjieff used to say that a man is like a house whose master is asleep or who has gone far away and has not returned for many years. The servants to whose care the house has been left, who have been appointed to take care of the house, have, by and by completely forgotten about the master. Every servant thinks himself the master. You go in the morning and you see some servant on the steps. You ask, 'To whom does this house belong?' He says, 'To me.' You go in the afternoon and you come across another servant in the garden and you ask, 'To whom does this house belong?' He says, 'To me.' In the evening you go and you see the nightguard and he says, 'It belongs to me.'

In twenty-four hours if you watch you will see many I's passing, coming and going, many servants claiming. Some servant sitting on the throne for a few minutes, some for a few hours, some for a few days, but nobody is the master and the master is fast asleep. That master is the self.

So try to see that the ego is a non-existential barrier, an imaginary barrier which makes us feel that we are separate from existence. Once that barrier is dropped, understood, the separation disappears. Then you are no more separated within yourself, and you are no more separated from without. Then within and without become one... in and out become one. And that's what the goal of all religion is.

Deva means divine and nirangana means alone, pure aloneness... so pure inside that there is nothing else than one's own being -- uncoloured by anything, uncorrupted by anything; exactly what you mean by virgin. It has many meanings -- purity, aloneness, uncoloured by anything. It is just as when a mirror is simply a mirror not even reflecting anything. Then it is nirangana; then it is pure. When some shadow comes on it, it is corrupted. It is no more its own self; something foreign has entered it.

And now do the camp and put your whole energy into it. You have come to be a Christian now in a real way!

[A sannyasin says: I don't know what to do with myself.]

There is nothing to be done. Just enjoy. Celebrate yourself... just celebrate. Or is it difficult to celebrate?

[She answers: I make it difficult all the time.]

If you enjoy it, there is nothing wrong in it -- you can make it difficult. But if you are not enjoying it, get out of the racket. It's for you to decide. If you enjoy, good.

There are only two ways to be. One is cerebration -- hung in the head. Another is celebration -- dancing with totality. So if you cerebrate too much, think too much, you will become incapable of celebrating. If you start celebrating, the energy will be flowing in celebrating and cerebration will stop by and by. Come out of the mind. It is hell ! And don't try to be a heavy person.

There is a very significant saying of Mohammed that paradise is almost completely occupied by fools. It is a very strange saying but very meaningful. Wise people go to hell! So be a fool and enjoy -- that's what you have to do with yourself.

[The Vipassana group is present tonight. The assistant leader says: It was lovely. There was one girl who came up to me and said one day, 'I feel that enlightenment is not such a serious thing. ']

Mm, very good! It is not. It is almost a joke (laughter). Serious people miss it. The non-serious simply enter.

[A group member says: I found that if I didn't control my breathing at all, it tended to go completely chaotic. I didn't know whether to indulge that or not.]

Now for ten days, allow it. The group is finished today, so on your own.... In a group it will be difficult. If you go chaotic, the whole group will be disturbed, and it is not a chaotic group.

So you can do two things. You can join a chaotic group and then allow the breathing absolute freedom.

It is going to be of tremendous help. Once it settles on its own you will feel so calm and quiet. The whole disturbance shows that much is repressed. Breathing also has been repressed too much, so v,/henever you sat silently the breathing was chaotic.

Or you can do Vipassana on your own, and allow it. It may come to a very great climax, but don't be worried. When it subsides you will feel very new, as if twice-born, because breathing is very meaningful.

The breathing is simply saying that you have repressed so much and it has to come out; only then you can sit silently. But there is nothing to be worried about.

[A group member says: I'm just very grateful. Things happened despite me. I felt sometimes to prevent it but still things happened. During the ten days things kept pouring into me.]

They will go on pouring, so there is no need to resist. Just drop your resistance and more, much more will happen, because much energy is wasted in resisting. Why should they happen in spite of you? Go with them and help them!

[She answersw: Oh, I think I'm too small. I can't bear it... it's too much.]

No, nobody is small. Everybody is immense, huge. It is just that we don't know who we are, and we have been identified with small things -- the body, the mind, the ego. We have created very tiny houses for ourselves when the whole sky is ours! Even the sky is not the li mit.

But I can see that much has happened. You are blessed. Just meditate and be here. Allow me to enter your innermost chamber and drop all resistance. I am ready to pour myself -- just don't create any barriers, mm? Good.

The Great Nothing

Chapter #18
Chapter title: None

6 October 1976 pm in Chuang Tzu Auditorium

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ShortTitle: GREATN18
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Video: No

The inner growth is not something that you can do anything about. At the most you can stop obstructing it, that's all. Positively, nothing can be done. But if you stop hindering it, it goes on its own accord.

It is as if there is a small plant and you put a certain pressure on it. You hang certain stones on its branches and you are trying to give it a certain shape. You will hinder it because the natural growth will not be possible. All that you can do is to drop those stones that you are hanging on its branches and don't try to give it any shape. Let it go on its own way. You can water the plant, you can fertilise the soil, you can protect the plant from animals and children and people, but that's all -- this is all that a man can do. So growth is not something that you can do. Growth happens if you are not hindering it.

This is very difficult for the western mind to understand because the whole western mind is basically technological. Even people who are drop-outs, even they may be thinking that they are against technology but still they remain technological. The very framework of the western mind is technological. Technology means all that can be done has to be done. The only way to do a thing is to do it -- that's what technology means. It means to find out ways to do it and to invent means and methods.

In the East we have a very different attitude. All that can be done, need not be done. That which can be done and has to be done, belongs to the outer. The thing is happening; it is not a doing on your part. It is not something that you plan, and it is not something that you project. It is not something that you have to discipline yourself for. It is something that when there are no hindrances and obstructions grows. just like a tree, out of its own energy.

Just as a child becomes a young man and a young man becomes an old man, just as life grows into death, just as the morning sun becomes the evening sun and the sunrise turns into sunset, just as everything is going on its own accord -- the inner growth also happens that way. All that we do in the name of meditation is nothing but to help you to drop the hindrances, the obstacles.

In old China. in ancient days, they had a very ugly and cruel phenomenon. For kings and rich people, just for entertainment, the one or two-day-old children of poor people, would be put in a pot and fed. Now the pot wouldn't allow the child to grow and to take its own shape. It would become like a pot, so whatsoever the shape the pot has, the child would start having that shape. When the child had got the fixed shape of the pot, they would break the pot. Now this child would be a laughing stock. It was a very cruel thing but it continued for centuries. The way the child walked would be ugly and ridiculous, but rich people enjoyed it very much; it was an entertainment.

The same is happening to every spiritual being on this earth. The society gives you a certain structure and it doesn't allow you to go beyond that. So, bodies have freedom but the soul still remains confined in pots -- cultures, conditionings, societies, religions, dogmas, creeds. The body is okay but the soul remains crippled. All that we are doing here is not really to help you to grow -- because for that no help is needed.

All that we are doing is just withdrawing the structure that has been given you by the society. So meditations will help, and group experiences will be of tremendous value.

So be here for at least one month and just feel. Something is bound to happen.

[Referring to working in the ashram, a sannyasin says: But it feels as if I want to get either in or out, and I feel as though I'm always hanging about the edge.]

Mm mm. Even that is needed -- hanging around the edge. That's part of it. Nobody gets in without hanging around the edge. There is a time, an interval, when you simply hang. You are neither out nor in; you are in a limbo.

It is just as when a child is born. Half the body has come out of the mother's womb and the other half is still inside. Half-half is bad but there has to be a period when the child will be half-way. And the same happens in spiritual growth.

The time depends on the person, so there is no fixed time of how long you will hang around the edge. A few people hang for a few days, a few for a few weeks, a few for a few months, a few for a few years and a few for a few lives -- it depends on you. And remember one thing: there is no way to go back. If the child has come half out of the womb, there is no way to go back. Nobody has ever heard of a child going back, howsoever much he wants to. It was very beautiful in the womb -- comfortable, secure. no anxiety; he was simply floating. It was most luxurious. You cannot conceive of anything more comfortable and convenient. Of course life was not there, but convenience was.

But once the child has come half out of the womb there is no way to go back; he has to come out completely. So there is no way to go back, but this idea of going back can make your interval very long. The gap of hanging around the edge can become very long if you still hanker to get out. Drop that hankering; it is not possible. It has never happened and it cannot happen. It is not in the nature of things.

Once you have become interested in spiritual life and you have taken even one step, there is no going back. Blessed are the ignorant because they don't know that there is much more to life. Once you have taken one step -- and you have taken that step -- there is no going back. So drop that idea, otherwise it can keep you hanging around. So the first thing to understand is that there is no going back now. You have already crossed that point. You should have asked before; it is already too late. You have to come incompletely.

But everybody has to pass through this pain, this pain of flatness, this pain of being nowhere, this pain of being nobody, neither here nor there. Everybody has to pass through this pain. It depends on you whether to cut it short or not to cut it short.

If you want it to be prolonged, keep the alternative alive that if you want, you can come out of it. If you keep that alternative alive, you can prolong it ad infinitum. If you really want to finish it, the first thing to be done is to drop the idea that you can go back. Then immediately your energy will become concentrated,

fragmentation will not be there. Then you have to go in; there is nowhere else to go. Then things become simply easy. When there is no alternative and no choice, energy has a canal in which to move. Where there is choice there is hesitation. If the choice is of a false alternative, there is bound to be trouble. So just drop that false alternative and get in.

And the second thing -- don't divide activities into stupid and non-stupid. Don't say that this is something stupid that you are doing. If I also think this way, I will not be talking to you. It is absolutely stupid -- why should I be talking to you? For what? But I don't divide things into stupid or wise. I enjoy everything that comes. So if you really want to get in, you have to drop these categories that this work is stupid. If you have that category in the mind, it is going to be difficult. You will not be able to get in because everything will look stupid. Then what is there that is not stupid, tell me? It will be difficult to find anything that is not stupid -- cooking, cleaning, typing; everything is stupid. So drop that category in the mind, otherwise that will make you sad.

All activity is beautiful if done out of love. Whatsoever you are doing here is out of love for me. Activity is not activity. It is because I want you to do something that you are doing it. It is symbolic... it is symbolic of your surrender.

[Osho said that Gurdjieff used to give his disciples quite nonsensical activities to perform, but if they were surrendered to him, the disciples carried out his wishes without judging, and out of their love for him....]

And the people who remained with him and continued to do whatsoever he said, by and by came so close to him because their surrender was really tremendous. They stopped judging. When you accept somebody as your master, you stop judging him. Many times he may play games to see whether you still judge him or if you have stopped judging. A disciple never judges his master. That is part of the game of disciplehood. Whatsoever the master says, the disciple has to do -- and in that very doing the surrender grows.

If you call some activity stupid, you are already creating trouble for yourself. It is not the activity that is creating trouble; it is your calling it stupid. How can you enjoy an activity if you call it stupid ? You have categorised it. You have already taken a negative attitude towards it; you've already said 'no' to it. And of course all activities are the same, whatsoever you do is the same. You have to do it because you love me -- and love is not stupid. You have to do it because you are surrendered to me -- and surrender is not stupid. Only very wise people know the beauty of surrender. Stupid people cannot even understand what surrender is, what love is.

You should feel happy that I have chosen you. So drop that idea, and let all work be worship, and let all work be your meditation. The mind may create troubles for you many times. but don't listen to the mind. Here you are to listen to me, not to the mind. If you continuously listen to your mind, you will not grow because your mind is your past. If you go on listening to your mind, you remain the old. If you listen to me only when your mind agrees with me, then too you are not listening to me. It is just coincidence that I am saying something that agrees with your mind, but you are still listening to your mind .

When there is something which does not agree with your mind at all, which goes just contrary to your mind, to your whole past, to your whole knowledge, to your whole experience, and then you still decide to listen to me and not to your mind, then you are on the verge of a revolution. That will take you to the land of no-mind. Otherwise you will remain in the mind -- and your mind is your problem. Your mind is your disease. Your mind is your hindrance, the barrier, and you go on listening to the barrier; you go on listening to the disease.

Enough is enough. If you want to come really close to me, stop listening to your mind. You have listened to your mind long enough. What has it done for you? Where has it helped you to arrive? What is its achievements? Anxiety, anguish, sadness, boredom -- that's the whole outcome. Now I am trying to make a gap between your past and your future, a discontinuity between your past and your future so that the past simply becomes irrelevant to you and something absolutely new and fresh starts. It is arduous -- needs courage, needs tremendous love, needs trust. And always remember that trust is not anything logical.

Just this morning I was talking about a french mathematician whose name is Blase Pascal. He had a friend, de Mere, who was a very notorious gambler. The gambler would come many times to Pascal and ask him about his problems in gambling, and Pascal was interested in the psychology of gambling so he would listen to him. He would make suggestions because he was a mathematician, and gambling has a

mathematics to it.

By and by listening to the gambler, Pascal created a theology out of it -- a very pseudo-theology, but very much respected. Christians have respected Pascal very much. They think he has come to something very valuable.

His logic was this -- just the logic of the gambler: he says religion is also like gambling. If you believe that God exists and finally you find that He doesn't, you lose nothing -- at the most a little time that you wasted in prayer. But if you find that God exists, you gain much -- eternal blessedness in His paradise. On the other hand. if you don't believe in God and finally you find that that He does exist, you lose much. You will be damned to hell for eternity.

Now Pascal says that this is simple logic, a safe bet to believe in God. This is a very logical approach towards God but absolutely foolish, meaningless, because God is not a logical syllogism. What type of prayer will this be? How will this man pray? How would this Pascal have prayed in church? With this idea? -- that if God exists I will be gaining much; if He does not exist nothing is lost -- just a little time in prayer. But can the prayer be really there in such an attitude? Can prayer exist in such a mind? Is prayer possible?

With 'ifs', prayer is not possible. So being here with me is a trust. I am leading you towards the unknown. You don't know anything about it. You don't know its whereabouts. And I cannot make you understand where I am leading you because there is no way to explain it. Its very nature is inexplicable. So you just have to love and trust me, and you have to just follow me into the unknown, into the unfamiliar, the strange. You cannot figure out beforehand what it is. You have just to go and experience it.

And this ashram is just a device, nothing else. I am not interested much in creating a monastery or an ashram. This is just a device so people can be here with me and can learn how to love, and how to surrender... how to transform small things into great... how to transform cleaning the floor into prayer, or cooking into worship, or typing or editing or guarding or gardening into holy experiences.

So that attitude, Bhasha, has to be dropped. Never call anything stupid. And it is not only a question of calling -- drop that very background of the mind. Then you will suddenly feel that things are happening and you are no more flat. You will start being more full of energy, radiance, because they all follow love and trust just like a shadow follows a man.

And there is no way of going out, so please come in! Good.

[A sannyasin says: I stopped smoking and that seems to have helped me in some ways. I've been sitting a lot. I haven't felt to do any active meditation.]

You can sit. Listen to your heart always. It may not shout so you have to listen very carefully. The heart simply whispers -- listen to it. If the heart says that sitting is good, just sit. Many people have attained just by sitting. Buddha himself attained by sitting. He was not doing anything. Zen people call their meditation 'zazen'. It means just sitting and doing nothing. So just sit -- it is perfectly beautiful. As dancing is beautiful, so is sitting. You have to listen to the heart. Sometimes it wants to dance, then dance. Sometimes it wants to sit, then sit.

Never force it to do something which is not naturally coming to it. Just move very naturally and spontaneously. You will see periods... there is a period when sometimes you will feel very very active; then do the active meditations, dance and sing. Sometimes you will feel very very passive: then just sit silently.

Every man is man and woman together, and every woman is a woman and man together. These are your yin and yang; this is your polarity. Right now your woman is on top of the man, so sit silently. The wheel will move by your sitting silently; the woman will be satisfied. Then the wheel will move -- the man will be on top of the woman. You will want to do something -- to jump and jog and dance, so do. Don't think that when you were sitting it was so beautiful so now you need not jump and dance. No, listen to the heart. Everything that the heart indicates is good. The heart is your real master.

What I am doing here is just translating your heart to you. I have nothing to say really. That's why whatsoever I say differs from person to person, because I am simply translating what you cannot hear directly from your heart. I have to be an interpreter, a translator. I'm just giving you the message that if you were alert enough you could have heard yourself. The outer master is nothing but a representation of the inner.

I am here just like a mirror. If you cannot see your face without the mirror, see it in me, but soon you will learn by and by that I simply reflect you. Then you can just close your eyes and drop into yourself and you will find exactly the same answer that I had given you.

[The Primal group present tonight. One of the leaders said it was a very high energy group, which brought out a clash between the three leaders.]

You three can meet when the group is finished and resolve it. It's very good.

It was good. Leaders clashing is always good! The followers must have en joyed it! Sometimes you can just pretend for their entertainment. That will be good... a good treat!

[A group member says: It was all so crazeee! And you! You are the leader!]

Yes, that's right! I am the real devil. These are just the devil's disciples. (laughter) I am the devil -- but there is no other way. First I have to take you through hell, then to heaven.

[A group member says: But I find that I can love a group of people much easier than individuals. I still keep running away.]

But by and by you will learn. The group is just a situation to learn that people are beautiful; there is no need to keep them away. Everybody is beautiful, but everybody is afraid. Just as you are afraid of a person, he is afraid of you. Both remain alert, and because of that alertness and caution they cannot relax. If you are cautious and very alert and tense, the other tends to be alert and cautious because something seems to be dangerous. When he is tense and cautious, you become more cautious and it becomes a vicious circle. You feed each other in a negative way and then you start avoiding. Nobody is less than beautiful. Everybody is beautiful; one just has to discover the beauty of a person.

Everybody brings tremendous beauty into the world but needs somebody to discover it, needs somebody to reveal it to him. So let the group be a learning situation and then start moving with people outside the group; then you will always come across beautiful people. There is nothing to lose and everything to gain.

[A group member says: I feel sad and heavy. I feel that I fought for the whole group. I just want to rest. What do I fight with ? My feelings or? I don't know. I'm always tense and scared. I felt a lot of fear.]

So you want to continue fighting or you would like...? Mm? Then drop it -- it is your choice. This is what the group has to do -- to bring out all that you have been doing to yourself, to bring it to consciousness. That's what you have been doing your whole life. The group simply condensed it and focused it into these few days, so you became aware. The group cannot do anything else than just mirror you. If you have seen your face in this mirror and you want to change it, there is nobody who can hinder you. Simply stop fighting and start enjoying. There is no need to be a fighter. Become a lover. But good....

The group has shaken you, and that's good. Unless you are shaken you will not change your old habits. You have to be forced into a corner where you see the whole ugliness of your past and the horrible mechanism of your mind and the hell that you go on creating for yourself, and of course for others too. A person cannot create hell only for himself. With whomsoever he is related, he will create hell for them too.

So they have simply opened you. Of course it was very difficult for you to accept it; that's what has made you tired. It was difficult for you to accept that you are such a person, but you are. Accept it -- and that very acceptance will start a great movement towards change, because when you accept the ugliness of something, you cannot cling to it any more. The clinging needs a deception. The ugly should be thought of as beautiful, only then you can cling. The dead should be thought of as alive, only then you can cling. The moment that you see it is dead....

It happens in monkeys. A child, the baby monkey dies, but the mother goes on carrying, holding the child, the dead child, for days on end until the dead child's body starts stinking. Then it becomes too horrible, unbearable -- she throws it.

You have to come to see a very significant fact about yourself. It is difficult to accept that this is you, but it is. Once you accept it, once you see the deadness, the ugliness of it, the hell of it, then there is no point in clinging to it. It is stinking -- drop it! It is a dead thing; be released from it. This very moment if you can drop it you will feel a relaxation, a freedom coming out of it.

The next morning the sun can rise on a totally new world. The trees will be greener and you will be able to hear the birds sing for the first time... the graceful movements of the clouds.You will be filled with the

benediction that is already there, that has always been there, but you were too much into your own racket. So get out of it!

The group has done a tremendous service to you. It has brought all the pus out. It is painful, but once the pus is out the wound can heal. Now it depends on you. You can collect the pus again or you can stop collecting pus and can drop the wound. So a great decision has to be made, and it will be good if you can make it right now in front of me. Just let this moment be a decisive moment. Just decide that this is enough -- I will not be like this any more.

I'm not saying to try to change yourself. I'm saying to simply drop the past, because if you try, it will go on hanging around you. Drop it! There is no need to postpone for tomorrow -- right now! Mm? Good !

[A group member says: I realised I have to trust my own feelings more and not worry about what other people will say. But it's very hard for me to do that because I don't always know if what I feel is real or not.]

Don't be worried. Whatsoever you feel, you feel -- whether it is real or unreal, there is no need to bother about it. That's again a trick of the mind so that you can ask others whether your feelings are real or not. But how do you know that the other will be right? So if you are feeling, one thing is certain -- you are feeling. Real or unreal is not a criterion. In that moment that feeling is real.

Take your life in your own hands. That's one of the basics of spiritual growth. Never look at others. And don't go on being manipulated and controlled by others, otherwise you become by and by a slave. The slavery is very subtle but it is a slavery. If you look at others, at what they say, by and by you lose contact with your own feelings. That's how people have lost contact -- always listening to the mother, to the father, to the wife, to the husband, to the friend, to the psychiatrist, to this and that, and always getting a sense of the reality from the outside. You lose contact with your own heart and by and by you forget the language. You always need somebody from the outside to say, 'Yes, it is so.' You always need a father-figure. That's not good -- you remain childish.

To be like a child is very good. but to remain childish is very bad. To be a child means to be innocent, and to be childish means to be immature. So start trusting your feelings. The problem will arise about whether it is real or not; forget about it. If it is there you have to follow it. Take it as a criterion -- whatsoever feels good is good; at least in the moment it is good. Never look retrospectively; there is no point. Yesterday you felt something and you did it, and you felt good doing it. Now to say you feel it was not real is because you compare it with today. You are bringing in something foreign. Today was not there yesterday. Yesterday was yesterday. Today is today. Today it may look as if it was not real and tomorrow you may come to see that even this feeling was not real, so never look backwards. Always look forwards.

There are three possibilities. People who look backwards -- they are the people who are never able to live. They always repent because whatsoever they do always proves wrong. is bound to prove wrong, because it was true in a certain moment. When the moment is gone it is no more true. It was a momentary truth -- and all truths are momentary. So when the moment is gone it looks unreal. These people always go on missing.

Then there is a second type of person -- better than the first -- who always looks forward. It is better than looking backwards -- at least they have a thrill in life; they don't repent.

They dream, they project, they expect. They are always arriving. They may never arrive -- that's another thing -- but they are always arriving. They are very happy -- something is going to happen; they are always expecting it. They are better than the people who look backwards -- because those people are always repentant; everything is wrong and everything has gone wrong. They are always feeling a bad taste, a bitter taste in their mouth.

Then there is a third type of person who is the highest possibility -- they are God-ward. Backwards, forwards, Godwards. Godward means just to be in the present -- neither looking back-wards or forwards, neither in the past nor the future. Just being here -- and whatsoever is happening is true. They trust it, they move with it.

So become Godward. If it seems very difficult, it is better to become a forward-looking person. The backward-looking person lives in hell. The forward-looking person lives in heaven and the Godward person is simply free of all hell and heaven. In English there is no word for it. In the East we call this state moksha, nirvana. It is neither hell nor heaven, neither pain nor bliss. One is simply silent, blissfully quiet. One neither knows any hopes nor knows any frustrations. One remains uncorrupted by any idea of the past or of the future. One is purely herenow. That's what I call a being who is Godward, because God is herenow.

So take hold of your life in your own hands and stop asking outside agencies about it, and you will start growing, maturing. It has been good....

The Great Nothing

Chapter #19
Chapter title: None

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Anand means bliss and vandan means blessing. Bliss is a blessing -- it is not something that you can do anything about. It is not something that depends on your effort -- it is a gift. One has just to open towards it, that's all. One has just to be available to it. If you don't create any barriers for it, it will reach you. So no positive effort is needed, no pushing of the river is needed. That's the meaning of your name, and that has to be your work.

So become as effortless as possible. And when I say effortless, I don't mean to become lazy. When I say effortless, I mean don't strain for it. Go easily.

There is a saying of Jesus.... He says to his disciples, 'Look at the lilies in the field -- they labour not.' It is true that they labour not, but just the contrary is also true -- that they make all the efforts that they can, but that effort is effortless. Their roots are continuously working underground seeking sources of water, nutrition. On the top it may seem that they are not working, but every plant, every tree is working. Their leaves are continuously working with the sun rays, transforming them into vitality, into D vitamins. With the air the tree is continuously working, breathing in, breathing out, but still Jesus is true when he says, 'They labour not.' It is effortless effort. There is no labour in it; they don't strain for it. They remain in a let-go and they let life work through them.

So don't misunderstand me when I say don't make any effort. I mean make all the effort that you can but remain effortless in it; labour not, don't strain. Take it easy.

In the East a calamity has befallen millions of people because they thought that there was no need to do anything. Everything is a blessing of God -- if He wants to give, He will give. Hence so much poverty in the East -- so much illness, disease of the mind, this and that. People have become almost dead. In the West just the opposite extreme has happened. That too is a calamity. People are simply working and working, and straining and straining and never giving a chance to God -- not even a small space to Him to do something for them. Both are stupid extremes.

The intelligent man is always in the middle. The way of intelligence is the middle way -- so you do, and yet don't strain; you make efforts. yet remain effortless. This is going to be a paradox. but once you start working soon you will have the hang of it. It is a click that one day suddenly happens.

You are walking... you have gone for a morning walk and suddenly it clicks. and you know that you are not straining -- you are simply going. There is no strain. no tension. There is no goal... you are not moving anywhere. Out of sheer energy it is happening. Sometimes you'll find, looking at the sky, a song arises in your heart and you start singing. You will feel that there is no effort. It is not that you are doing it -- it is happening to you. You have just become a vehicle.

Bliss is a blessing. It is a gift. Nobody can attain it but it is available to everybody. If you are open, it happens.

God is a gift -- that is the meaning of vandan.

[The new sannyasin says: I have had training as an engineer, and I work hard.]

Continue to work but don't work hard. That's what I have felt -- you have been working hard and you have to relax. You have to remember. because whenever people relax they move to the other extreme. The work continues, but the work becomes worship. The work continues but it is more out of love, and there is no more any achieving mind.

The goal is not important, the result is no more important -- it is irrelevant in fact. One simply works because one enjoys. Then there is no strain. One is not working for any reward. One is simply working because one is alive. One is working because one is so vital. so energetic, and the energy needs to be transformed into creativity. One works like a mother works for the child, a lover works for his beloved, a woman works for her man. Then one works for God.

He has given so much -- we respond to His gifts. Whatsoever we can give is not much, but just a gesture is beautiful. God has given infinite treasures to you; you may know it, you may not. We cannot give anything in return -- we have nothing to give. But still as a gesture we work, and we transform our work into worship. And unless work becomes worship, work is neurotic. Unless worship becomes work, worship is false.

Worship without work is pseudo. Humbug, bogus, a sort of hypocrisy, and work without worship is neurotic, obsessive, a compulsion. When work and worship meet, suddenly you are just in the middle of both, enjoying both together and a great alchemical process sets in. You are both active and passive because worship is passive and work is active. You are both man and woman because worship is feminine and work is masculine. When work and worship meet, your yin and yang meet, and there is great jubilation inside your being -- you have come home, your circle is complete. That's why a man whose work has become worship has a tremendous grace around him. He is a full circle -- nothing is missing.

Everything is as it should be... one is contented. One is so much blessed that one can bless the whole life.

Gyan means knowledge and shreya means virtue. Have you heard one of the very famous sayings of Socrates? -- 'Knowledge is virtue'. That is the meaning of your name -- Gyan Shreya: knowledge is virtue.

There has been a great controversy about it down the centuries. Ordinarily people think that just by knowing something you are not transformed. People think that they know that anger is bad but still they get angry. People know that greed is bad but still they are greedy. People know that eating too much is not good but they eat too much; they drink, they smoke. But Socrates has said that knowledge is virtue. If you really know, you can never go against your knowledge. So if somebody knows that anger is bad and yet gets angry, only one thing is proved -- he does not know that anger is bad.

And I fully agree with Socrates. Once you really know something, there is no need to practise it. It automatically comes into your practice. When you know something. it starts changing you -- immediately. If knowledge has to be practised, that simply shows that knowledge is borrowed, it is not your own. If knowledge has to be practised it simply shows that you are enforcing something, that your eyes do not agree with it, that your own heart is in disagreement with it, that your own being is not willing to go that way -- hence practice is needed. If you really understand a thing, that very understanding is a revolution, a radical change.

This is one of the very pregnant sayings -- 'Knowledge is virtue'. Socrates means that you need not try to become virtuous. The only thing to know is what is good. So only meditation on what is good is needed. And that meditation will become the mutation. If knowledge itself does not change you, nothing else can. But people think that borrowed knowledge is their knowledge; that is where they get deceived. So never believe a single word that is borrowed.

You can accumulate great knowledge by borrowing from scriptures, books, teachers, universities, libraries. You can become almost an encyclopedia, but you will remain dead because even the encyclopedia is not enlightened. You can become a walking encyclopedia, but it will be just a burden that you will be carrying. A very small iota of truth known by your own being is the way of meditation.

So if you feel that you are angry. don't say that anger is bad -- that is borrowed. Drop that nonsense! If you feel angry, meditate on it, look, observe, watch what it is. Have a feel of it on your own -- don't be pulled and pushed by others -- have a direct experience of the anger. When you feel the fire and the poison of it yourself, and when the idea arises that anger is suicidal -- not as an echo of somebody else: a Buddha, a

Jesus; no, out of your own understanding -- that very moment anger disappears. The energy that was becoming anger is available. Now you can do much with that energy because it is pure energy; it is fuel. It is power. That same energy can become compassion. The same energy that is involved in greed becomes sharing. And the same energy that is being destroyed by hatred becomes love.

So remember this. By giving you this name I am simply indicating your whole path for the future. This is enough. If you can do this much, nothing else is needed. You will become a perfect sannyasin.

Prem means love and vishwa means the universe; the universe of love. Vishwa has many other meanings also. It means the space, the infinite space, because that's what the universe is. And love basically is nothing but entering an infinite space. Love is an opening into a world of no boundaries, into a world which ends nowhere. Love begins but ends never; it has a beginning but no end.

Remember one thing: ordinarily the mind interferes and does not allow love its infinity and its space. If you really love a person, you give him infinite space. Your very being is just a space for him to grow in, to grow with. The mind interferes and tries to possess the person, then love is destroyed. The mind is very greedy -- the mind is greed. The mind is very poisonous. So if one wants to move into the world of love, one has to drop the mind. One has to live without the interference of the mind. The mind is good in its own place. It is needed in the market; it is not needed in love. It is needed when you are preparing a budget, but it is not needed when you are moving into inner space. It is needed when there is mathematics; it is not needed when there is meditation. So the mind has utility, but the utility is for the outside world. For the inner it is simply irrelevant. So become more and more loving... unconditionally loving. Become love. Become an opening -- and you can become very easily; that's why I am saying that.

When I say something to somebody I say it only because I see the possibility very close by. Just a little turning and you will have a totally different being. Love is going to be your work in life, so just be loving.

Birds and trees, earth and stars. men and women -- everybody understands it. Black and white, there is only one language that is the language of the universe -- that language is love. So become that language. and once you become love, you become prem, a totally new world will open for you with no boundaries. That's what vishwa is -- an infinite space to be, to grow. So make love. your meditation.

Always remember that the mind is the cause of helping people to become closed. The mind is very afraid of opening because the mind exists basically out of fear. The more fearless a person is, the less mind he uses. The more fearful a person. the more he uses the mind.

You may have observed that when you are afraid, when there is anxiety, when there is something that troubles you, the mind comes into focus very much. When you are anxious, the mind is there too much. When you are not anxious, the mind is not so much.

When everything is going well and there is no fear, the mind lags behind. When things go wrong the mind simply jumps ahead of you, it becomes the leader. In times of danger it becomes the leader. The mind is just like the politicians. Adolf Hitler has written in his autobiography, 'Mein Kampf', that you should always keep the country in fear if you want to remain in the leadership. Keep the country always afraid that the neighbour is going to attack, that there are countries who are designing attack, that they are preparing to attack -- go on creating rumours. Never leave people at ease, because when they are at ease, they don't bother about the politicians. When people are really at ease, politicians are meaningless. Keep people always afraid, then the politician is powerful.

Whenever there is war the politician becomes a great man. Churchill or Hitler or Stalin or Mao -- they are all products of war. If there were no second world war there would be no Winston Churchill and no Hitler and no Stalin. War creates, gives situations for people to dominate and become leaders. Exactly the same is the politics of the mind.

Meditation is nothing but creating a situation where the mind has less and less things to do. You are so unafraid, you are so loving, you are so peaceful; you are so contented with whatsoever is happening that the mind has nothing to say. Then the mind by and by lags behind, lags behind, and more and more distance is created.

One day the mind completely recedes -- then you become a universe. Then you are no more confined to your body, no more confined by anything -- you are pure space. That's what God is. God is pure space.

Love is the way towards that pure space. Love is the means and God is the end.

[To a sannyasin recently arrived from England]

Do a few groups here, mm? They are just an excuse: you forget yourself in the group, and from the back door, I start working on you!

And in the group drop your reason, don't analyse. Go with the process -- whatsoever it is. Later on you can analyse as much as you want, but as I see it, analysis is your problem -- you think about things too much.

Reason is good to a certain extent -- then it becomes a barrier, a great barrier. It is good as far as the known goes, but when the unknown comes in it is simply impotent. The whole purpose here is to arrange a date with the unknown... to help you to move towards the unknown. So put your reason aside for these three months.

Do you know the meaning of unmada? It means mad. I have given you that name. So just put reason aside and just enjoy feeling. Don't analyse and don't ask why, for what. Simply do whatsoever I say to you, and enjoy it. Three months can prove a total revolution in your life. Simply surrender and just work for three months without any analysis, without bringing in reason. After three months you can think about whatsoever you want, you can bring reason back because then it cannot destroy anything.

Once you have experienced something, reason cannot destroy it. But before experiencing it, the reason can create barriers and you may not be able to experience it at all. So first experience and then analyse; then think about it, philosophise -- never do vice versa.

In the West and now also in the East people are learning a very foolish thing. They say, 'First we must know, only then can we experience.' But there is no possibility of knowing without experiencing. They say. 'First God should be proved -- then we can pray.' But prayer is the only proof. Unless you pray you have no proof of God. They say, 'First we should be convinced that meditation helps,' but there is no way to prove it.

If you meditate, that very experience becomes your proof. So for three months simply forget all your training, analytic acumen, skill -- forget all about it. For three months just be here, a very primitive man. The primitive man is very pure -- he lives from the heart, and from the heart the being is very close. From the head the being is very tar away. From the head the moon is closer and the being is very far away.

That's why the head people have reached to the moon, but have not yet been able to reach the being. They will never reach. They will reach Mars, they will reach farther and farther away, but they will never come home.

From the head everything is close except the being. The being is very close to feeling. So for these three months, feeling has to be your style. Feel more, enjoy more, celebrate -- and much more is going to happen.

[A sannyasin says: I feel I need a laughing meditation. I feel very tired and mechanical.]

A laughing meditation will be good. You can start it. When you laugh, laugh through your whole body -- that's the point to be understood. You can laugh only with the lips, you can laugh with the throat; that is not going to be very deep.

So sit on the floor in the middle of the room and feel as if laughter is coming from the very soles of your feet. First close your eyes and then feel that ripples of laughter are coming from your feet. Mm? they are very subtle. Then they come to the belly and become more visible; the belly starts shaking and trembling. Then bring it to the heart; then the heart feels so full. Then bring it to the throat and then to the lips. You can laugh with the lips and the throat, you can make noise which looks like laughter but it will not be and it will not be of much help. It will again be a mechanical act.

When you start laughing remember that you are a small child. Visualise yourself as a small child. When small children laugh, they start rolling on the floor. If you feel like it, start rolling. The whole thing is to get totally involved in it. The noise is not so meaningful as the involvement. And once it starts, you will know.

For two to three days you may not be able to feel whether it is happening or not, but it is going to happen. But bring it from the very roots -- just as a flower comes to a tree: it travels from the very roots. By and by it comes up. You cannot see it anywhere else. Only when it comes and flowers on top can you see it. But it is coming from the roots, from very deep underground. It has travelled along from the depths.

Exactly the same way laughter should start from the feet and then move upwards. Allow the whole body to be shaken by it. Feel the trembling vibration and cooperate with that vibration. Don't remain stiff -- relax. Cooperate with it. Even if in the beginning you exaggerate it a little, it will be helpful. If you feel that the hand is shaking, help it to shake more so the energy starts rippling, streaming. Then start rolling and laughing.

This is in the night before you go to sleep. Just ten minutes will do and then fall asleep. Again in the

morning, the first thing -- you can do it in your bed. So the last thing at night and the first thing in the morning. The night laughter will set a trend in your sleep. Your dreams will become more joyous, more uproarious, and they will help your morning laughter; they will create the background. The morning laughter will set the trend for the whole day. Whatsoever you do in the morning, first thing -- whatsoever it is -- sets the trend for the whole day.

If you become angry the first thing, that becomes a chain. One anger leads to another anger, then another anger leads to another. You feel very vulnerable. Any small thing gives you a feeling of being hurt; it feels insulting. One thing leads to another. Laughter is really the best thing to start with, but let it be a whole thing.

In the whole day, whenever there is an opportunity, don't miss -- laugh. This you have to do for ten days, and then tell me how things are going. Good.

[A sannyasin says he is starting to blossom, and asks Osho to give him a big push.]

Don't be greedy! (much laughter)

... Things have started. You will be blossoming slowly. but that's very good. Everybody has his own pace. and there is no need to hurry it up. because if something is done to force it, that creates a strain. So go with the natural pace. You are a slow walker; you are not a runner. If you run there is more possibility that you will stumble and fall rather than reaching anywhere. Go very slowly.

There is an old zen story, a korean story.... Two monks crossed a river -- one was very old and one was very young. The younger was the disciple and the older one was the master. When they got to the other shore, they enquired of the ferryman how far the town was because they would like to reach it before sunset. They had heard that once the sun sets. the doors of the town are closed and then they will not be able to enter.

The ferryman said. 'The question is not of distance. Only one thing I can say -- go slowly; don't go fast. If you go fast you may never reach before the sun sets. If you go slowly. I promise.'

They thought the ferryman was mad. It was illogical, because he said, 'Go slowly. If you go fast you will never reach; then don't blame me. If you go slowly, I promise you will get there in time.' They thought he was was a madman, talking nonsense, and they ran, because the sun was almost on the horizon and setting and it was dangerous to be left out of the town. It was a wild forest and it was going to be night. It would be impossible to survive the whole night. It was getting cold and they were hungry; they needed rest and food, so they rushed.

And of course as the ferryman said, it happened. The old man stumbled upon a rock and broke his legs. The ferryman had tied up his boat and collected his things and followed them slowly. When he came across them he said, 'You fools! I told you, but nobody listens to me. People think that I am mad. This is a hilly track. You should go slowly, only then you can reach.' But now you will be left; you cannot reach with these broken legs. The young man had to carry the older one. The whole journey was delayed; they couldn't make it.

It is a very beautiful parable. It says that there are goals in life which can be reached only very slowly. This flowering of meditation is a very very slow process in a way. So savour it, celebrate whatsoever is happening and don't hanker for more -- and more will be happening.

It has nothing to do with your hankering. It is going to happen. The process has started... the bud has started opening. Now in its own time it is going to flower. There is no need to force it open because if you do, the bud may look as if it has flowered, but it will not be a real flowering, and there will be no perfume. That perfume is possible only when it takes its time and ripens inside. So simply go slowly:

The mind will tell you many times, 'Rush fast. Time is short. Life is short and many more things have to be done.' Never listen to the mind. There is no shortage of time -- infinity is available. If you can be patient, things can happen very fast. If you can be infinitely patient, right this moment it can happen, because in that patience all barriers disappear. Then one is so at ease, that in that very at-easeness, the blossoming is possible. But be happy -- things have started moving.

I was a little worried about you. Ordinarily I am not worried about people, but I was worried about you. You were looking really sad, very dull, negative. But it has changed.

The Great Nothing

Chapter #20
Chapter title: None

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Deva means divine and shraddhan means trust. But remember that it doesn't mean belief. Belief is a pseudo substitute for trust. Belief in fact is just the opposite of trust -- notwithstanding what the dictionaries say. Belief is a head thing, and trust is of the heart. Belief is dead and borrowed -- trust is alive and kicking. Belief is a way of the mind to avoid the heart, to give you a substitute so that you can go on playing with it. It is an escape. All beliefs are escapes. If you want to escape from Christ, become a Christian.

The first disciples who came to Christ didn't believe in him -- they trusted him. Later generations have been believing in him. When there was trust there were many miracles because trust creates the space where miracles happen, because trust is alive, glorious, and it allows many glories of God to be revealed. But belief is dead. It is transferred from one generation to another. It is a conditioning of the mind.

Trust is an opening of the heart. It is like falling in love. It has no logic in it.

I can feel your love for me, hence I give you this name. It is falling in love. You don't know where you are going -- you cannot know; there is no way to know about it -- but you can trust me. And trust is a great rest and a great shelter. Jesus said to his disciples, 'Those who are weary and tired, they should come to me -- I will give them rest. My burden is light.' The same I say to you.

Now from this very moment you can drop all your burdens. And my burden is light. From this moment onwards you need not cling to your past. If you cling to the past, the future remains closed. Clinging to the past means continuously hankering to repeat it in some way or other. .. maybe a little modified here, a little changed there. But I am not here to give you any change. I am here to give you total transformation; less than that won't do.

So simply drop the past. And I say drop it -- I don't say how to drop it, because those are again the tricks of the mind. The mind asks how to drop it because with the how, time enters in. Then you will say, 'I will have to practise, then by and by I will drop it.' Meanwhile you will go on doing it.

Sannyas is a quantum leap. It is a jump into the unknown. You don't ask how; you can simply drop it. If you trust me you can drop your past because now you have something better than the past as a shelter. Now you have a greater light than your past can ever provide. So if you look at me it is very simple to drop the past. One never asks how. When somebody gives you a beautiful diamond and you were carrying an ordinary stone in your hand, you don't ask, 'Now how am I going to drop this stone? I have carried it so long. It has become almost a part of my life. How am I supposed to drop it?' You don't ask -- you simply drop it, because now you have created space for the diamond.

The diamond is here. Once you drop the past you can possess it, you can become the owner of it. Just for asking's sake, it is yours. And I don't ask anything in return -- I simply want to share it with you. And the beauty of it is this -- the more you give, the more you have. So I need thousands and thousands of sannyasins to share with me the light that has happened, the treasure that has opened, the benediction. So just trust me, mm?

This word shraddhan is very beautiful. The word trust just carries a little of the meaning of it. Don't believe in me, because belief keeps you away. Just trust. Belief is yours. If you believe in me, you will expect something. You will be constantly watching and judging as to whether I am going according to your

belief or not. But if you trust there is nothing to judge. You don't have any belief to judge against, you have no evaluation. You have moved with me... you have moved into the unknown.

The journey is strange but tremendously beautiful. It is a blessing -- but only for those who are courageous to move with no luggage from the past. So become a shraddhan, a trust.

[The new sannyasin said that he lead groups: I took the essence of Fischer-Hoffman -- going back through the past -- and combined that with working with heart energy. Wiping out the old and bringing in something higher.
Last month something just came through me that I could not understand.]

It is something that is beyond understanding. It can be felt, it can be lived, but it cannot be understood, because understanding is a very small thing and the experience is a very big thing. The understanding cannot hold it, it cannot contain it.

But do a few groups here. Do two or three groups as a participant, and forget all that you know about groups. Just be a participant, because it is a totally different experience. To lead a group is one thing -- to participate in a group is totally different.

When you are a leader in a group, it is bound to be that it becomes a head thing. When you are a participant, you are more relaxed. You have no responsibility and you can be more total. If you have been a leader, becoming a participant will pay tremendously, because you will be looking from the other's shore. Mm? -- you have been leading people to do this and that; you have been helping them. Suddenly you change the role -- you become a participant; you allow people to help you.

It is very easy to help others. It is very difficult to allow others to help you because to help others is not against the ego. To allow others to help you is against the ego. To advise is easy -- to receive somebody else's advice is very difficult; it hurts. Deep down there remains a resistance to it, of 'Whom do you think yourself? Whom are you advising? I know all this!'

A participant has to be ignorant. And if somebody is simply ignorant, it is not so paying. When you know and you put the knowledge aside and play the game of one who does not know, it is very beautiful. So do a few groups and then I would like you to lead a few. I will start working on you now. Sometimes you will be the leader and I will work on you, and sometimes you will be the participant and I will work on you. I will put you in different situations so that different corners of your being can be touched and I can enter into you from different doors.

A man has many doors to his being but ordinarily people get fixed, obsessed with one door. They become efficient in that. Somebody is an engineer and somebody is a doctor and somebody is an advocate; they get fixed. They become so efficient that they never bother to explore other doors of their being. This becomes their chief entrance -- from this they come in, from this they go out. By and by they become oblivious that the house has many rooms and many doors in it, many chambers and many hidden treasures.

To be really enriched one needs to find different ways to enter one's own being. Whenever you find a new door to your being, you will be surprised at how much you were missing unnecessarily. This door has a different quality to it. It is not simply a door. It is also a dimension. It is a new being to you. You become aware of something about which you were never aware. By and by one should enter from as many doors as possible. That's what inner exploration is.

First do the camp -- and in doing, be as total as possible. Don't think about the results because meditation is not result-oriented. In fact it has no motivation in it. You have to enjoy it for itself -- not as a means to an end but as the end itself. So let it be more like a festival, a celebration, and less like a process which leads somewhere. It leads nowhere -- or it leads here and now. Its value is intrinsic.

And you are on the right track. The journey has started. You have heard my call and my invitation. You have come in the right time. Now it is up to me -- you simply relax!

[A sannyasin says: I cannot trust enough.]

Mm mm.... How much can you trust -- percentage? Thirty percent? Fifty percent? How much?
... Just try! Let it be arbitrary, but try.

[The sannyasin replies: Only half-half.]

That will do. Fifty-fifty? That's good -- more than enough -- because if you have fifty percent trust, then the fifty percent distrust is bound to be defeated. There is no problem. In fact if you had said one percent, it would have been more than enough. Whatsoever percent you said I was going to say, 'More than enough,' because even one percent trust is enough to kill ninety-nine percent mistrust.

It is like light. You bring a small candle into a dark room -- it is enough. You need not bring big torches. Just a small candle will do. Light is potential -- trust is potential. Light is powerful -- trust is powerful. Darkness is impotent, mistrust is impotent. Doubt has no spirit in it, doubt is already dead; it is a corpse. So if there is a corpse -- say, the great Mohammed Ali is dead and a small child just born is there -- who is the bigger? Who is the greater? Even if the child is one day old, he's alive -- maybe very fragile. A child is fragile, vulnerable. You can throw a rock on a child and he will be crushed. He is like a flower -- but alive. The dead Mohammed Ali may be Mr. Universe but that makes no difference -- he is dead.

Doubt is dead... doubt is never alive. So you will never see a sceptical person celebrating. The doubts will hang around you, around him, and will make him almost dead. Only a man of trust celebrates. Only a man of trust is really powerful.

So let it be one percent. You say fifty percent -- that is too much. One percent will do!

[To a sannyasin recently arrived from London]

There are problems I know -- and sometimes there are problems of which you may not even be aware. This time you have to work hard and drop them. If you don't work on a problem it tends to become part of your system. By and by it settles into your being, into your guts -- then you don't look at it as a problem but it goes on destroying your life.

And with people who are very intelligent, it always happens that they can explain away problems -- and that's what I see with you. But explaining away a problem is not solving it. To solve a problem one has to bring it into total consciousness. To solve a problem one has to help it to flower. Once it flowers, it dies. That's what a flower is. When a tree has flowered it seems that something is ready to die because flowering is the last thing. Now there is no more going... a flower now has to wither, to drop into the earth and disappear.

Humanity has been taught to repress, to explain, to rationalise, so we go on in subtle ways avoiding problems, pushing them into the unconscious. By and by we become oblivious that they are there, but they go on working from there; they go on manipulating you, they go on shadowing your life. Even your small acts are being corrupted by these problems which are piled up in the basement. They have to be allowed to flower -- that's what the work of the group is.

In the group you are not supposed to repress anything, not to explain anything away, but to bring it to a focus where the seeds can sprout. Even if it is a poisonous seed, the only way to get rid of it is to allow it to flower. Maybe it is jealousy, maybe it is anger, maybe it is possessiveness or whatsoever. It is very difficult to allow jealousy to flower... it is arduous. But that is the only way to be finished with it: to allow it total being, to listen to what it wants to say and let it be and help it. It is painful to see how jealous you are. It is painful to see how angry you are. It is painful to see how mean you are. It is painful to see how egoistic you are. It is painful to see how sad you are -- but they have to be allowed. Painful? Let it be. All growth is painful.

Once jealousy or anger or sadness come to a flowering, those flowers start withering; they fall into the earth and they disappear. They leave you alone -- and that aloneness is what sannyas is... that purity when there is no problem to corrupt you, when you are absolutely alone without any problems. Suddenly sitting there, nothing to be obsessed with, nothing to be occupied with, for the first time you are at home, and for the first time you encounter who you are. For the first time self-knowledge becomes possible. Out of that purity where no problem corrupts you....

Not that you have repressed those problems, because if you repress them they go on corrupting. Their work may not be so gross, it may be very subtle, but it goes on corrupting you. Only when you are left alone, all the problems have left you because you completed them. Once the problem is completed it disappears. If it remains incomplete, it continues -- it goes on knocking at your door. If you don't allow it in the day, it comes in the night... in the dreams it knocks at your door. Man has become so cunning and clever in explaining everything that now even dreams are explained away.

You go to a psychoanalyst -- a freudian or jungian or somebody else -- and you give your dream. Even your dreams are no more yours, no more private -- and he interprets. He is there ready with his explanations,

interpretations, theories, dogmas, and he simply explains it away. Once he has explained you feel very good... you feel as if you have understood something.

His explanation has nothing to do with your dream. His explanation has something to do with his own conditioning. If he is a freudian, he explains it in one way. If he is a jungian, he explains it in another way. If he is an adlerian, he interprets something else. And he can be a hodge-podge of all. He can make the explanations appear really clever -- but it is useless.

A life does not need explanations but flowerings. If your dream is knocking at your heart it simply is saying, 'Allow me being ! I need space! listen to me, observe me, help me to be!' Once you can help it to be, it flowers. Flowering is the end of it... flowering is the death of it. And when it is dead you are left alone. That stillness is what meditation is. It is not a forced silence. It is simply there because there are no problems. So there is no way how not to be still -- one is simply still. The energy is there, vibrant, but there is no motivation to go anywhere, to do anything, to be occupied with anything.

This time I would like you to come to this point. So you will have to pass through many groups. The work is to bring everything up. No more being clever about it. Every problem, whatsoever it is -- don't feel ashamed of it, don't feel shy about it; all problems are human -- just bring it out. Give it a chance to flower. Then it ends, and it ends on its own accord and leaves you in such an incorruptible state of purity that unless you have known it, you cannot even believe that this sort of purity exists. It is virginity: it is as pure as the himalayan peaks and the snow there. Nobody has walked there... for millennia the snow has remained there; it has not melted.

That purity, that silence, that snowwhiteness, everybody is carrying within his own heart, but the problems are all around, a turmoil. They have to be said goodbye to. They can leave you only when they are complete, not before it.

So all group processes are processes of completion. Whatsoever has remained incomplete has to be made complete. Once a thing is complete, it dies. The world never dies because the world is never complete. God is eternal because God is always incomplete. Life is eternal because life is incomplete. It never comes to a point where you can say that it is perfect. It remains a journey, a pilgrimage -- you go on and on. You are always arriving but you never arrive -- that is the beauty of it.

[The Encounter group was present. A group member says: It was hard... becoming aware of how much is going on up here (indicating her head).]

Mm mm, it is hard. It is hard for everybody -- and the more sincere you are. the harder it is. If you just fool around, it is not hard. But if you are really sincere it hurts just to see the things that you have been carrying for your whole life -- just to see the whole mess, just to see the whole rottenness inside... and that's what we have been thinking we are. It is hard but if you can go through it, the things that are creating this arduousness start disappearing.

The only way to get rid of all this mess is to become perfectly aware of it. You are not supposed to drop anything. You are not to create a fight, you are not to create a conflict. You are just to be watchful -- with no condemnation, with not even a worry that these things are there. They are there -- so what? You have simply to watch -- this is how you are. In deep humbleness accept and watch. By and by you will see that the more your watchfulness arises, the more things start disappearing. In a total awareness the mind simply does not exist. And all that is contained in the mind -- jealousy, anger, sadness, misery, unhappiness and hell -- they all simply disappear.

Once you come to a peak of awareness, you will see that the only problem in life is how to be aware. All other problems are just by-products of not being aware. There is no need to fight with each problem separately. If you can simply become aware, that one solution will solve all. That is the panacea, the masterkey. It unlocks all the locks.

This was your third group? So do Vipassana -- it will give you a sharpening so that you can become a sword of awareness; that's what is needed.

In buddhist tradition they call awareness 'the sword of Manjushree'. Manjushree was a buddhist monk, a disciple of Buddha... one of his greatest disciples. His awareness became so sharp, the story goes, that when Buddha saw that somebody had a problem, he would say, 'Go and sit in front of Manjushree and he will cut your knot with his sword.' And it used to happen! His awareness was so sharp -- like a sword -- that when you came in front of him, you would start trembling. His presence was like a sword.

Awareness is the sword of Manjushree. Whosoever has it has the whole world, the whole universe at his

feet. In unawareness you are a beggar. In awareness you become an emperor... incomparable. So all these hard things are going to help. They will become the rocks on which you can sharpen your sword.

[A group member says: I still try to live up to the expectations of other people and not stay with what is coming out of me. I don't feel very centred.]

That's a good experience, a good insight. But just let it be there and it will start changing you. Just remember it, don't forget it -- that's all. You are not to enforce it. If you enforce you will again create something unreal. You have found exactly the place where the change needs to happen. But the change is so much that you cannot do it. If you do it your doer will come from the past. So you need not do anything. Simply remain alert that this is so -- that you try to fulfill others' expectations, that you are always trying to live up to others' ideals, and that you are never giving any ear to your feelings. Just remember it, that's all. By and by the very remembrance will help you, and everything will stop and you will start hearing your own voice. By and by the change will come -- but you are not to force that change. if you somehow enforce it, it will not give you freedom. It may be that again you have been listening to others and they -- this group... the groupleader -- have told you that you are trying to fulfill others' expectations and you are not listening to your own heart. Maybe now you have started to fulfill their expectations. Do you understand me? So that danger is always there for people with a mind like yours.

People like you are very vulnerable. If the groupleader says. and convinces you, that you are living up to others' expectations, you will start living up to the expectations of the groupleader and you will think that this is an insight. Don't do this any more. Simply remember it. be watchful, and pass through a few groups more and you will see that is has started happening.

[A group member says: The group has been hard for me but really beautiful. I'm always scared of the next layer that peels off, but I'm determined.]

That's good... that's very good. I am happy. I would like to give you a meditation now. Start it every night after the Encounter group. It is a sufi meditation... the Sufis call it 'jikr'; it means remembrance. It is going to go very deep in you, and now the layer has broken off from where it can enter -- I was waiting for it. Something has peeled off. A softer layer is there and things can go very deep now. This meditation will be useful.

Every night for twenty minutes sit on your bed and have the light off or very dim, and the fragrance of some incense burning. You can go and find the incense that Sufis burn in the mosque; that will be very helpful. You have been a Mohammedan in your past life -- that's why I am giving it to you.

Sit silently, comfortably, and then for two or three minutes say, 'Allah.... Allah' loudly, with the lips used. In the second step just the tongue is used inside and the lips are kept closed. In the third step the tongue is not used... just the word resounds in you, 'Allah... Allah'. You will be able to do it.

In the fourth step even that has to be dropped. Only the vibrations of it remain. Very subtle vibrations will be felt inside you, as if somebody else is saying 'Allah,Allah' and you are simply resounding with it. The fifth step has nothing to do with you. By and by those vibrations will disappear. It will be as if somebody was playing on a guitar and then the player stopped, but for a while the vibrations continue; for a little while the whole atmosphere is full of the vibe. Then by and by they also disappear. Then there is just nothingness, the great nothingness. That's what Allah is, that's what God is -- the great nothingness.

The Great Nothing

Chapter #21
Chapter title: None

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Deva means divine and mansukh means that your mind is your happiness. Manu means mind and suhka means happiness. So heaven is not somewhere else, it is just within you -- and so is hell. They are not two geographical situations -- they are inner attitudes... you create them. They are not things -- they are just your mind trips. If you want to become miserable, you become. You can find excuses -- they are all excuses; nothing causes misery. And if you want to become happy, you can become happy. Again you can find a thousand and one excuses but they are not causes.

Happiness and misery are not caused by anything from the outside. They are just your own inner creations. And once you start understanding this, there is no need to be miserable. Ordinarily we try to find some source outside of ourselves and make that responsible. If you are miserable you look around to see who is making you miserable, what is making you miserable. And of course you can project -- the wife, the friend, the society, the parent, the mother, the father, the financial situation. You can always find something; there are a million and one things around you. You can always project onto something -- but they are all scapegoats.

You are trying to avoid seeing the real source of it. If you go on avoiding, you will always remain a slave because you cannot do anything unless you know the real source of it -- and the source is within you.

When you are feeling happy, that too is within you. You think it is a beautiful evening -- that's why, or because the girlfriend is so beautiful, so loving today -- that's why. Again you start finding something outside. In both cases the logic remains the same -- that you are being manipulated from the outside.

This is what politicians go on doing. This is their analysis. Hence I call psychology political as well, because psychologists also go on trying to find some source outside. If somebody is neurotic, they will go into his past, into his relationship with his parents, and they will find something there. They can even go back to the very birth pains, or to the womb, and they will find some way. So psychology also remains political.

Religion begins with the understanding that all that happens to you, you are the cause of -- nobody else. It is difficult to accept because you will have to accept the dark part also. But once you accept it you are in total control of your life. For the first time you become responsible for your own being. For the first time you are your own destiny, and a great freedom arises. Then if you want to be miserable, nobody is hindering you. But nobody wants to be miserable. People continue to be miserable because their analysis is wrong. They are looking at some source which is not really the source. So they go on complaining, and their whole life becomes just a prolonged grudge, a complaint, nothing else... a cry, a scream, and all smiles disappear. But they are doing it to themselves.

Neither the society nor the parents nor God are responsible for you. Only you are responsible for whatsoever is happening. Once you understand this, suddenly a great space opens for you. Now you can take charge of your life, you have become mature -- this is what I call maturity. If you go on throwing the responsibility you remain immature. Hence psychology is immature. It is still in the old logic -- if you are miserable, find somebody who is responsible. You are miserable -- it is because of your mother. Your mother is miserable -- it is because of her mother. But this is a chain. Where does it get you?

This is very old logic. Adam was caught disobeying God. He started saying, 'I have not done anything -- it is Eve who persuaded me. She is responsible.' Eve said, 'I am not responsible. It is the snake who persuaded me.' Of course the snake cannot say anything, otherwise he would have found somebody. One goes on in this way ad infinitum. Stop it!

With this stopping you enter into a totally different world. Stop this mind, this logic, and suddenly you have a freedom that you never had before.

[A sannyasin says: I've learnt from different therapies, that no matter how many groups I attended, I would still be the same person and not someone else.... Very painful to find.]

That's very good. That's a great insight.

... It is painful... all growth is painful. To accept truth is very painful, hence we invent lies. We live in lies. Our religions are lies, our philosophies are lies. Our priests, our politicians are lies. They go on Lying. But people need lies because lies are very comfortable. Truth is very uncomfortable. It pierces your heart like a sharp knife. Lies are very soft. Lies function like a lubricant, they make everything smooth.

Nietzsche has said that man will never be free of lies because man cannot live without lies. He has said, 'Dangerous are those people who try to bring man towards truth, who help man to know the truth. They are dangerous -- they will destroy the whole of life.'

In a way he is right -- in a way. Truth is very destructive. but only destruction can be creative. So I say he is right only in a way. He is half right, half wrong; he says only one part of the truth. Truth is destructive -- it kills like nothing else. It shatters you completely, but only out of that shattering arises a new being in you which can live with truth and in truth.

Lies are comfortable because the being whom you think you are is itself a lie. Truth is uncomfortable because you will have to drop this being. this identity, and of course it is an old identity and you have become accustomed to it; you have used it for so long. It has been very efficient, it has helped you in many situations. Maybe it creates misery but still it is a very efficient instrument. So when it is suddenly shattered one feels afraid, apprehensive, but that's what a man is called to be -- courageous.

That's what I mean by sannyas -- that a man is ready to move into the world, the real world, howsoever painful it is. One is ready to drop lies and to live with the truth. Hard? -- then let it be hard !

That hardness will disappear very soon -- once you have decided to live with it. Then you will see that inconvenience was not really inconvenience -- it was just the process of a new birth.

And this is one of the hardest truths to recognise -- that one remains the same, that whatsoever we do, we remain the same -- there is no improvement. The whole ego is shattered because the ego lives through improvement, the idea of improvement, the idea of reaching some day, somewhere; the idea of becoming somebody some day. Maybe not today, then tomorrow or the day after tomorrow. But the hope is very alluring, it is very intoxicating, it keeps you alive. Someday it is going to happen to you -- you will be at the top, you will have improved.

To recognise the fact that there is no improvement in the world, that the world is not going anywhere, that there is no goal to it, in fact no purpose. no meaning.... It is simply herenow, it is a celebration. It has nothing like business in it. It is a play -- what Hindus call leela. It is a play.

Once you understand this, the whole ego trip stops and suddenly you are thrown back to this moment with nowhere to go, no space to move in, no time to move in. The desire for the future creates time; time gives you space to move. Suddenly this moment is all, and there is nothing else. To live with this moment great courage is needed, great awareness and great intelligence.

The idea of improvement is the idea of the mediocre mind, in fact of a stupid mind, a dull mind. The dull mind postpones; the dull mind says, 'Tomorrow I am going to make it.' The dull mind knows well that it cannot make it today. The dull mind knows well that it is dull and stupid, so it can go on playing a game. It can say, 'Tomorrow,' so that there is rest -- and tomorrow never comes. Before tomorrow, death comes one day and everything is finished.

To live in the moment is courageous, is very intelligent. To live in the moment means that there is no postponement. You cannot avoid the facticity of this moment. You cannot say that tomorrow you are going to do it -- you have to do it right now. Whatsoever you have to do. you have to do right now. You have to be responsible: you have to have the ability to respond this moment. There is no other moment. One has to be very alert.

To learn how to live moment to moment is what religion is all about. It has nothing to do with churches and dogmas and creeds; and Christianity and Hinduism and Islam are all nonsense. It is to learn to live this life in this moment with no past interference, with no future interference; to live this moment in its purity, in its nudity, and to respond with one's total heart; not to delay, not to postpone, because who knows? -- tomorrow may never come. This moment may be the last moment. It is to live in such a way that if this moment proves to be the last, you will not repent.

So whatsoever you want to do with this moment, do. If you want to love, love, because there may not be any other moment. If you want to eat, eat. If you want to rest, rest. But let this moment be lived so totally that if there is no next moment, you can go without any repentance that you have missed anything.

[A sannyasin says: There's a couple of things that I couldn't get beyond living in the West. I'm stuck.

One is a feeling of emptiness and pressure in the pit of my solar plexus that no method I've tried will

take away. It feels like a striking pain and an emptiness, and a lot of fear, a blind fear of something that is going to happen.
Osho checked his energy.]

You have misunderstood it. And whatsoever you have been doing was absolutely wrong, because it is not something that is bad -- it is a blessing. The emptiness that is arising there is tremendously beautiful if you can accept it. You tried to get rid of it somehow; you rejected it. You thought that something bad had happened to you. You looked on it as if it were a disease. That's where you missed. It is not a disease at all -- and the pain is felt because you are rejecting it.

So no method can help you because all the methods were chosen to reject it, and the very rejection is the pain. There is no need to get rid of it. This is a beautiful emptiness. This is a meditative space that is coming to your being. You have to go into it and relax there.

You have to enter your own womb and relax there. This is the process of rebirth.

The first birth is out of the mother's womb. The second birth is out of your own womb.

[The sannyasin answers: I get overwhelmed by fear, absolutely.]

That's natural. Even in the first birth the child becomes overwhelmed by fear. Birth, to the child, looks like death. We call it birth, but if we ask the child who is going to be born, he will say, 'I am going to die.' From his side it is a death. His home is being deserted; he is being thrown out, expelled. In fact that is the meaning of the parable of Adam being expelled from the garden of God. Every child feels as if he is being expelled, thrown out from paradise.

The word paradise is very beautiful. It comes from an arabic word 'firdous'. And all the words -- paradise and others -- come from 'firdous'. It means a walled garden; 'firdous' means a walled garden. The child lived in a walled garden, completely protected. Everything that was needed was supplied; even before it was needed, it was supplied. One day suddenly the child has to be thrown out, expelled. The child thinks that it is a death.

The same happens again when meditation creates your womb and you start falling into that womb and your new birth is coming close. You become afraid as if you are going to die. Each birth is thought of as if it is a death, and each death proves again to be just a new birth. nothing else.

So you are coming close to a very beautiful space... but I can understand your fear. You have come here at the right time. Now I will take the responsibility. You simply go into it.

Make it a point every night before you go to sleep to close your eyes and for twenty minutes go into your emptiness. Accept it, let it be there. Fear arises -- let that be there too. Tremble with fear but don't reject this space that is being born there. Within two or three weeks you will be able to feel its beauty, you will be able to feel its benediction. Once you have touched that benediction, fear will disappear on its own accord. You are not to fight with it.

Sit in this posture (the sannyasin was sitting with his legs folded under him, spine erect). If your head starts bending forwards -- it will -- allow it. You will almost go into a womb posture, just as the child remains in the mother's womb. Your head will start touching your knees -- just allow it. Enter into your own womb and just be there. No technique, no mantra, no effort -- just be there. Just be acquainted with what it is. It is something that you have never known. Your mind is apprehensive because it is coming from a very different and unknown dimension. The mind cannot cope with it. It has never known anything like that before, so it's simply puzzled; it wants to categorise and label it.

You have been doing all these things on that centre, on this centre, doing this meditation and that, but that is all the mind. The known is the mind and the unknown is God. The unknown never becomes part of the known. Once it becomes part of the known, it is no more the unknown God. The unknown remains unknowable. Even when you have known it, it remains unknown. The mystery is never solved. The mystery is intrinsically insolvable.

So every night go into that space. Fear will be there, trembling will be there; that too is okay. By and by the fear will be less and less and rejoicing will come more and more. Within three weeks one day suddenly you will see such blessings arising, such an upsurge of energy, such a joyous quality to your being, as if the night is over and the sun has come on the horizon.

[A sannyasin says: I feel the six months in the West have made much difference. I feel like I know what

I have to do -- get over my fear and enter into relationships, be with people, trust myself.]

You say that you would like to trust yourself, and you say that you would like to drop fear. You say that you would like to move into relationships with people -- but they are all contradictory. If you really want to trust yourself, you have to trust your fear too. If you say, 'I have to drop this fear,' you have started mistrusting yourself. The fear is coming from your own being; it is not coming from any outer shore. It is your fear... it is you.

On the one hand you say, 'I would like to trust myself' and immediately you say, 'I would like to drop the fear' -- you have started distrusting. Fear has also to be accepted. It is there -- what can you do? When people say that they want to trust in themselves, they only want to trust in good things -- love, prayer, silence. But when it comes to the opposite of these they don't want to trust themselves; they start fighting.

If there is love there is bound to be a hate part. If you trust yourself you trust both love and hate. You trust love-hate, because both are yours. You don't make a division. You don't say, 'I don't want this hate at all. I simply want to be sweet and loving' -- then you have already started a conflict.

Whenever there is intelligence, there is fear. Only idiotic people are not afraid. So when you want to drop fear, the only way is to become very very stupid. The only way is to become so dull, so insensitive... Like a rock. The flower is bound to be afraid. It is fragile, it is vulnerable. This moment it is there, the next moment it may not be.

Human consciousness is the subtlest flowering in this existence so fear is bound to be there. Nothing is wrong in it, it is natural. The moment you say, 'I don't want fear,' you have become afraid of fear itself. Now it is a subtle fear. You can go on playing a game of hide-and-seek.

Acceptance means acceptance of the total. Trust means trust of the total -- good and bad. The sinner and the saint in you both have to be trusted. If you choose the saint and you want to drop the sinner, you don't trust yourself. No saint has ever trusted himself. He has always rejected the part that he calls the devil part. The religious people don't accept themselves, they don't trust -- they want just to be sweet. But life cannot exist without the diametrically opposite. It is a dialectics.

[Osho said that in India people over the centuries have tried to become insensitive to bodily pain and are worshipped as great ascetics.]

You can become insensitive but that is not going to help. It will not give you a greater flowering of intelligence -- and if intelligence is lost, everything is lost.

If you want to drop hate you will have to drop love too, but then everything is lost. That's why saints have become so afraid of love. They talk about love but they cannot love because they are so afraid of hate, anger.

My whole approach is the approach of non-division. I would like you to trust yourself, but then whatsoever it is has to be trusted. If your being does not feel like moving with people and relationships, that has to be trusted . That's how you are -- why force ? Every force is a distrust.

[The sannyasin replies: I feel I could hide forever like that.]

Allow yourself. Whatsoever you are, you are. I'm not saying that things will not change. Things will change tremendously, but simply accept. Stop this nonsense of forcing, changing, doing this and that. Simply be yourself. If you love hiding, that's okay -- nothing is wrong in hiding. That's how it comes naturally to you -- you are a hider. If it comes naturally to you to escape, you are an escapist, but that is okay.

For one month remain in this okayness, and that will be trust. No discrimination, no choice. Even if contradictions are there, they are there. For one month live in this climate of absolute okayness -- and you will see that things are changing. You will start moving with people without any effort, and then it has a tremendous beauty in it. By and by you will see that the fear is not there so much, the intelligence has not been lost. When you accept even your fear, you become unafraid. Who is this who wants to drop fear? This too is fear!

You are not courageous enough to accept your own fear. You are afraid of your own fear. When you accept your fear you become unafraid, you become fearless. Do you see the point? Whatsoever you are -- good, bad, sinner, saint, day, night, summer, winter -- whatsoever you are, that's how you are.

[A sannyasin says he has done Gestalt, and EST: It didn't open my heart. It made things clear but it didn't open my heart.]

No, it has nothing to do with the heart. It can only make your mind clear, but that too is a great thing.

Sometimes when the mind is clear people think that something has happened to their heart. The clarity of the mind is a totally different thing. The heart needs no clarity; it is already clear. There is no way to corrupt it. The heart only needs a reconnection with it.

The mind needs clarity. It is corrupted by the society, corrupted by the history of man, corrupted by culture and religion and everything. All the priests and politicians have been corrupting it. It is polluted -- more than the atmosphere. But the heart is simply out of the way. We have been trained for the mind so we have learnt how to bypass the heart and go directly to the mind.

The heart needs no clarity. It is clear -- you just need a reconnection with it. The wires have to be reconnected. EST cannot do that; it has not yet developed anything of the heart. In fact it is still a by-product of the technological mind. But it can give great clarity to the mind and that's good. In that clarity things can become possible where reconnection can happen. But in itself it cannot bring you back to the heart. It has nothing of love in it yet; nothing of prayer in it.

And it will not have because once something starts succeeding, it stops growing. The person who is controlling it becomes afraid of trying new things. He becomes more and more efficient in the thing and then things stop. When a thing starts succeeding, it starts dying because it is very difficult to find people who can remain inventive even when they are succeeding... very rare people. Success kills badly, and in the West things succeed so fast that that success kills everybody.

But nothing to be worried about. You are here -- I will reconnect you.

[A sannyasin says: I've done all the groups in the West!]

That's good. That's how you have become ready for me. All the group people are bound to come by and by to me. The groups are creating a tremendous possibility for growth but they are not yet complete so they leave you in a sort of limbo. But that's good -- otherwise you would never come to me. Everybody who is somewhere, somehow connected with therapy, psychology, psychoanalysis or the humanistic groups, is somehow already on the way towards me because sooner or later a metapsychology is going to be born. Psychology is not enough, because psychology is confined to the mind, and man's being is beyond mind. It is more like no-mind.

A metapsychology is just there waiting to be born. A metapsychology will be the psychology of the no-mind, the psychology of the beyond. So you are ready for the metapsychological trip!

Just become in tune with my family here. You are a member of my family, so just get in tune with people, meet people.

[The sannyasin answers: My heart wants to be as close to your vibration as possible.]

I know... you will be. That's exactly what you need. You need the nourishment that my presence can give you. So just feel my presence, and just absorb it as much as you can. Let it go into you with each breath. While you are here, breathe me, eat me, drink me....

The Great Nothing

Chapter #22
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[A visitor says about taking sannyas: That's the big fear -- not the fear of being a sannyasin, but the fear of the betrayal of my previous initiation. It's still there lingering on and I feel like a Judas or something.]

Not at all... not at all. That's a very wrong attitude to take about things. It will not be a betrayal. In fact if you don't take sannyas, that will be a betrayal.

... If you meet a master and you are initiated on a certain path, he is a help. Some day somebody takes you ahead on the same path. It is not a betrayal -- it is the same journey. In millions of lives one comes across millions of masters. The whole life is your master. So if you don't take sannyas that will be a betrayal, because then you are clinging to a certain thing and not flowing with your growth. But soon you will be able to.

Right now if you are able, go into it.

[The visitor answers: Wearing this outfit (indicating the orange robes around him) I would feel strange in the West.]

That's the whole purpose of it! That's the whole purpose of it -- to make you absolutely a stranger there and to create difficulties for you, because those difficulties will help you to be very alert and aware and you will not be lost in the crowd. That's the whole purpose of it.

Ordinarily we want to be lost in the crowd, so we conform. We just live as others live, and we are always afraid to do anything which is not in a way allowed by the society or is not expected. So we move in a uniformity, and we lose our awareness in it. To become part of a crowd is to drop being an individual.

My whole effort here is to create a situation for you in which you can again reclaim your individuality, and again you can say, 'I am myself. If I choose ochre, I choose ochre. Then whatsoever the society says is irrelevant. My only relevance is with my own being.' Not that you become anti-social, because that too again is wrong.

There are two types of conformists: one who follows the society, and one who moves anti-society and follows an alternative society. But both are crowd people. An individual is one who follows his own being -- not as a reaction against the society. It is not in any way against the society -- it is only for one's own self. And it will give you so much awareness you cannot imagine. Imagine that just by being in a certain colour can make you so alert and mindful.

In the East we have used the change of name and dress for thousands of years, just to give the person such a unique individuality that, wherever he is, he is never part of the group. Something makes him like an island -- and that being an island is of tremendous help in the beginning. In the end it is of not much help, but in the beginning it is of tremendous help. It makes you so keenly alert... everybody watching you. Wherever you go you are obviously there.

Ordinarily we go on passing and doing things; nobody pays any attention. Because nobody pays any particular attention, you need not be aware. When nobody pays any attention, you need not be aware. When everybody pays you attention it creates a certain heat in you! a tension, an anxiety. It is just the same anxiety as comes to a person who goes to talk to a big crowd. He goes on the pulpit and starts trembling, perspiring, afraid. What will people think? Or it is as stage fright comes to the actor.

Even if the actor has been working on the stage for dozens of years, again when he comes to the stage there is fear -- so many people looking at him. He has become a focus of so many minds -- what are they thinking about him? People want to remain in such a way that they are not too obvious. They can simply go on passing here and there and nobody pays any attention.

This change of dress and name is for a particular purpose, and that purpose is to create around you a situation where ordinarily you would become tense. That tension has to be relaxed -- and that will be your work. That tension has to be relaxed by and by and you have to transform that tension into attention. And both are the same energy.

The word attention is very beautiful; it is made of tension. When your tension is no more like an anxiety and you have relaxed with it, it gains a purity, it attains a certain quality. Then you are simply aware, attentive, but there is no tension in it. First it will create tension and you have to relax that tension. By and by, moving many times in many situations, for how long can you be tense? -- by and by you will start relaxing. And when you relax the tension is released and becomes attention.

In the beginning years, sannyas helps very much. But to know it, one has to be it. So think about it, mm? Good.

[A visitor says: I'm very happy to be here. I expected much worse.]

If you expect the worst, it never happens -- so always expect the worst. Hope for the best and expect the worst. People expect the best and then frustration happens. And this should be the golden rule for your whole life -- be ready for the worst and you will never be frustrated. And if a person can learn how not to be frustrated, he has a great key in his hands: he can celebrate life -- otherwise our whole energy is wasted in frustrations.

First we go on dreaming about things, fantasies -- that is a wastage of energy. All dreaming is a wastage because nothing real can happen out of dreams. When reality comes, it never fits with your dreams, because dreams are very illogical and dreams have no limitations, so when it doesn't fit with the dreams, you are frustrated. First you waste energy in dreaming and then in frustration. The whole life becomes just a pendulum between dream and frustration, dream and frustration, and one goes on being destructive to oneself. That's how people become mediocre -- they lose all intelligence.

Intelligence needs overflowing energy. Intelligence needs a radiant energy. But people don't have energy. Whatsoever they have, they waste. Then they become dull, stupid, insensitive.

So that's a great thing. And make it a point that whatsoever you are going to do, always note down in the mind what can be the worst. And then whatsoever happens, it is going to be better than that.

[Osho suggested that he take part in the camp, saying that doing meditations almost continuously all day, another level of energy is called into action -- the emergency level.]

Once it is released, it is released below the mind. The mind exists only with day-to-day energy. When the day-to-day energy is finished and the emergency level is released, it has no mind. It is very pure, uncorrupted by society, uncorrupted by your habits. It is direct from God.

Anything else you would like to say?

Deva means divine and toshen means contentment. And this is the goal for you -- to be in deep contentment with whatsoever is; never to lose track of contentment. And if you can remain content, nothing else in fact is needed. Then everything comes a grace.

Much is going to happen -- it has already started!

[A visitor said she had been living and working with a group of people for fourteen years, under the guidance of Maurice Nicoll and Rodney Collins, two teachers of the Gurdjieff and Ouspensky schools. Since both teachers had died, the group moved into Subud, and from then began to fall apart.]

Mm, I can understand it. There are great complexities in it. Your problem is not simple and it has many complications. When you were working with Nicoll it was absolutely on the right track -- you missed that track. With Rodney Collins, everything was good. Subud was not for you, and Gurdjieff people lost much unnecessarily getting involved with Subud, because Subud is totally different. Even if there are some similarities, they are just appearances.

Gurdjieff's whole work was very scientific. He was trying really to create a metascience of spiritual harmony -- as scientific as physics or chemistry or mathematics. His dream was impossible, but he was also capable of it, and he has left all of the blue-prints for it -- they need to be developed. Much work is needed to be done on them. Subud is totally different. It has nothing of the scientific in it. In fact to Pak Subud it never happened through work on himself -- it was just an act of grace. It simply happened -- in fact it was an accident. He was not working for it, he was not seeking it. It simply descended upon him -- maybe from his past lives, but he was not consciously after it.

When you are not consciously after a certain experience, yet it happens, you cannot make a science out of it. The whole thing remains hodge-podge. You can at the most be a little poetic about it, that's all. But poetry is one thing and science is totally different. It was a misfortune that Gurdjieff people got involved with Subud.

Nothing is wrong in Subud when I am saying this -- Subud is perfectly good. But it is meant for a different type of people -- people who have much devotion, simple hearted people, peasants, religious, who can trust, and who can trust unconditionally; in fact who have never doubted. Their doubt has never become conscious.

But with people who have worked with Gurdjieff it is simply impossible to be in a simple trust. The whole thing is so scientific, so experimental, and one has to work for it. And it is not a question of God descending in you. In fact it is a question of your integration. It is not an outer agency.

For Gurdjieff the soul as it is does not exist in man. The soul has to be created. If an ordinary man dies, for Gurdjieff he simply dies, nothing survives, because to survive a particular crystallisation is needed. There is no soul so there is no question of God. Only when you are crystallised do you become an integrated point -- and only from that integrated point is an integrated vision of the universe possible. Then God becomes a reality. God is real only for a real person -- and we are unreal persons.

But for Subud that is not the same work. God is there, you are there, everything is available; you have simply to relax, not to work. It is not a question of work -- it is a question of surrender. It is not a question of will -- it is simply a question of let-go. God is there -- you simply be possessed.

Now there are a thousand and one problems with it. As I see it, if we can divide human energy into one hundred degrees, then up to thirty-three degrees a man remains subnormal. And in that subnormal state, a man is very very capable of being possessed by anything whatsoever. Lower states can be there. Below the thirty-three degrees, all sorts of pathologies are possible if you relax and you become vulnerable -- and it is dangerous. A person who is below thirty-three degrees should never relax. His whole effort should be first to get higher than thirty-three degrees, then relaxation is okay, otherwise he will be possessed by very ordinary things and his whole life will be distracted and disturbed and destroyed. Illness, pathology, neuroses, psychosis -- anything can happen. Or in the old terminology -- spirits, lower spirits, can possess him.

Between thirty-three and sixty-six is the normal range. Ordinarily a healthy person, a normal person, lives in that range. If he relaxes it will not be so dangerous. And he may have a few glimpses of the higher -- but that too depends on where he is. He may be nearly very close to thirty-three -- he may be thirty-four, thirty-five, thirty-six -- the relaxation will be dangerous. If he is near sixty-six, there is no problem. If he relaxes at sixty-six, something from the above can descend on him. If you relax near thirty-three, something from the below arises in you.

To go beyond sixty-six is the whole work of Gurdjieff -- how to attain a supernormal state. And it needs tremendous work. It is not a simple question of relaxing, of relaxation and let-go. It needs tremendous work to get beyond sixty-six. From sixty-six to ninety-nine is great work, and if a person relaxes at ninety-nine, then God becomes available, not before it, because that hundred degree point is what God is.

So it was really a misfortune. One of the greatest calamities that has happened to the spiritual world in these few years, was this Gurdjieff group becoming involved. And it happened because of Bennett. I have never felt that he really ever understood Gurdjieff. He was always wavering between so many things. And he had a very cultivated mind -- a great thinker -- but that was the problem. He synthesised many things, and he led the whole Gurdjieff group on a wrong trend.

Gurdjieff will allow you only to relax either at the sixty-six degrees, when the supernormal can become possible.... That's what is needed when a disciple surrenders to a master. And if the master is really a master, he will watch for the right moment when to tell the disciple to surrender. The disciple must be about sixty-six -- only then. If then at sixty-six degrees the disciple surrenders, the master can pour himself into him. And that will be a great revelation; a satori is possible. Then the next point of surrender is at ninety-nine degrees. Then God Himself descends in you.

But if you surrender at thirty-three degrees or near about, you will be possessed by lower things.

Many Subud people are in trouble and there is nobody to help them. Once you are possessed by a lower energy, you are simply in a chaos. Then one becomes more and more fragmentary.

[The Hypnotherapy group are present.

A group member says: The group was good, but I slept a lot. Last time I came to darshan I felt really open

and that I was receiving energy the whole time. But now I feel really closed.
Osho checks her energy.]

There is no problem. There are just waves of energy. Sometimes it is a tide and sometimes it is the ebb. When you are in a tide it is very easy to relate, communicate, be open, to love, receive, to give. When you are not in a tide and energy is ebbing, it is very difficult to communicate, almost impossible. That's why you started falling asleep again and again in the group. But both come and go -- they are both part of life. Nothing is wrong in it, it is natural -- so remember to accept it.

When you feel that the ebb period is there, don't try to communicate. Don't force yourself to open because that opening will not be opening. That is the seed time. One simply closes oneself and remains in oneself. Use that time for deep meditation. It is very fertile for meditation. When you are in a tide and energy is flowing and going higher, that is the time for love. Then relate, be open, share. That is the crop time, but it cannot be all the year around. They say that even in heaven, angels don't sing all the time.

So when there is a song arising, sing. And when you feel that everything is closing, just help it to close. That's what being natural means. By being natural it is not meant that one should remain open for twenty-four hours -- you are not a magical store. There are moments when one should close, otherwise it will be too tiring, too tedious, boring. There is no need to continuously smile -- only politicians do that, and they are the most stupid people in the world.

There are times when tears are welcomed, should be welcomed. There are times when one feels sad -- sadness is beautiful, so when you feel sad, be sad. When you feel happy, be happy. To be authentic means never be against that which is already happening. Go with it... trust it. In the night the petals of the lotus close, in the morning they open again -- but that's a natural process.

Now in the modern mind -- particularly in the new generation -- a very wrong notion is arising -- that one has always to be open; one has to be always loving. That is a new sort of torture, a new sort of repression, a new fashion in violence. There is no need.

An authentic person is one who is whatsoever the case; you can rely on him. If he is sad, you can rely on him that he must be feeling sad; he is a true person . If he is closed, you can rely on him, you can trust him. It is a state of meditation -- he wants just to be within himself. He does not want to go out, he is in deep introspection. Good! If he is smiling and talking, then he wants to relate and go out of his being and to share. You can rely on that person.

So don't try to enforce anything from your mind upon your being. Let the being have its say, and the mind should be just a follower, a servant. But the mind always tries to become the master. I don't see that anything is wrong. Just live this period and by and by you will be able to watch that every month it will be so. For a few days you will be very open -- for a few days you will be closed.

It is more clear in women than in men because women still live in a periodicity. Because of their monthly course, their chemistry, the body chemistry goes in periods -- twenty eight days and the period comes again -- an inner clock functions. In fact the same happens to a man also but it is more subtle, more invisible.

Now just recently a few researchers have revealed that there is a sort of monthly period for man also, but it is very invisible because there is no release of blood. But as for four days of every month, a woman goes into a very low energy state, every man also goes into a low energy state for four days every month, but it is not so physical, not so visible; very psychic -- more inner than outer.

But if you watch your states you will be able to chart them out.... Go on noting on a calendar. My feeling is that you and your moods must be moving according to the moon, so just watch and relate how you go with the moon. Make a calendar for at least one, two months, and then you will be able to even predict. Then you can plan your life that way.

If you want to meet friends, never meet them when you are closed; meet them when you are open. And when you come to me, never come when you are closed. Come when you are open so that you will be receiving more.
But there is nothing wrong in it -- it is just a natural process. Good.

The Great Nothing

Chapter #23
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Deva means divine and chitsukha means consciousness in bliss. Chit means consciousness, sukh means bliss; divine consciousness of bliss. And this you have to imbibe by and by into your being -- the spirit of it -- that just to be conscious is blissful. Whenever you lose consciousness, you descend into misery. Whenever you are unaware, you are miserable -- or vice versa. Whenever you are miserable, you are unconscious; they go together. So it can be said that unconsciousness is misery. And whenever you are fully conscious, alert, aware, suddenly there is bliss. So bliss and awareness are two aspects of the same coin. That is the meaning of Chitsukha.

So become more and more conscious, less and less mechanical. Don't move like an automaton: don't go on doing things because you have been always doing them. Don't go on doing things because you have become efficient in doing them. Remember that whatsoever you are doing, you have to bring a quality of awareness to it.

You are walking on the road -- a simple thing. You have gone for a morning walk. Now just don't walk -- bring consciousness to it. Walk consciously, slowly, deliberately. Each step should be known -- that you have taken one now to the right, now to the left, now you are turning at the road. Now your breathing is going faster and faster. Suddenly there comes a breeze or a car passing by, or a dog starts barking or a child is crying. Just be alert, so that whatsoever is happening you are present to it.

Bring the quality of presence into your life. You are eating, but just don't go on eating in a mechanical way as people do. They simply go on stuffing; something has to be done so they do it. They don't taste it, they don't smell it. They don't feel any respect for food. They don't feel any respect for the provider of the food. They don't have any gratitude, because they are not aware.

Eating, eat slowly... savour each bite. Smell, touch, feel, and whatsoever is happening all around, that too has to be in the consciousness. Awareness is not exclusive -- it is not concentration. When you concentrate on something, other things have to be denied. Mm? If you concentrate on me -- a sudden noise outside, but you are not expected to listen to it. Then it is concentration. I am not talking about concentration, I am talking about awareness. Awareness is all-inclusive. You are listening to me -- you are also listening to whatsoever happens around. You are simply open -- alert and open. Whatsoever happens, you will not exclude it, you will include it. Consciousness is so vast that it can include the whole existence. It's bigger than the sky, bigger than space.

So just try to bring the quality of consciousness, presence, to whatsoever you are doing. Taking a shower, bring it: by and by you will see it as a blessing, like a shower of pure energy, and you will feel soaked with it. And once you start making contact with that energy that always comes whenever you are alert, you will be surprised at how much you have missed in your life. And it was always yours. You just needed one thing, and that was awareness. You have lived in a sort of a sleep, you have been a somnambulist.

Hence I give you the name Chitsukha. Now get out of your sleep and get out of your dreams!

[A visitor says she cannot take sannyas: I think I will go the same way as your sannyasins, but I think I

must do this on my own, not in this community because I have been in a lot of other prisons in my life -- childrens' homes, boarding homes, schools -- so I feel to be free.]

You be free -- but you don't know my sannyas. Be free and soon you will understand that you cannot be more free than my sannyasins can be. But wait. Soon you will start feeling jealous (laughter)... jealous of my sannyasins.

[She answers: Maybe.... But why cannot I go on my own by myself?]

You try! I'm not saying not to try -- you try. But that is a reaction against your past -- it is not freedom. Because in the past something has happened, that makes you afraid of any communities, of any group, of becoming part of any sort of thing. This is just a reaction from the past -- it is not freedom.

Just be here. I am not in a hurry to give you sannyas. Just be here and enjoy... feel what sannyas is. Be with sannyasins, see and watch, and you will know that on your own you will never be so free, because this sannyas is something absolutely new on the earth .

They look as if they are a group, but they are related to me directly and individually. They are not related to each other as a group, and I have no discipline over them -- they are not confined in any way.

In fact what you will do on your own is to be confined to yourself, that's all. You yourself will become your imprisonment now. You have become afraid of other imprisonments -- now you will be imprisoned in your ego, and that can be the worst imprisonment possible. You have not been aware that a person can be imprisoned in his own ego, and can call it independence and freedom -- and it cannot be freedom.

... Just wait. Meditate and listen to me.... So it is only a question of time. You can delay it as much as you want, but as far as I am concerned, you have already become a sannyasin. I can look into you. You are not afraid of me -- you are afraid of your past, but you don't understand that I am not a part of your past. You are afraid of your past entanglements, but this is not at all in any way related to your past entanglements. It is absolute freedom.

... I confer absolute freedom on you. Now look at me. This will be your name: Ma Prem Satisha.

Prem means love and satisha means goddess; goddess of existence. Sat means existence and isha means goddess; goddess of love and existence or love and the divinity. And hereby I make you absolutely free -- free and orange!

[Osho mentioned this new sannyasin in discourse the following morning, saying:]

Just last night one woman seeker was saying, 'I would do what other sannyasins are doing, but I cannot surrender... I cannot lose my freedom. I have lived in my confinements from my very childhood, in many disciplines. Now I am afraid to get involved in another imprisonment.' I said, 'Don't be worried. I confer freedom upon you -- an absolute freedom.'

Sannyas is freedom. If you understand rightly, it is absolute freedom. And the woman understood the point because I said, 'Now you are afraid that you may get into another trap, but are you aware? Your ego itself can become the trap -- and the greatest of all. You have lived in many other commitments, but your own ego can become the imprisonment.'

When you surrender to a nobody, he cannot make an imprisonment of you, and the very danger of your own ego becoming an imprisonment for you disappears. When you surrender to me, you are not really surrendering to me, because I am not here. And I am not enjoying your surrender at all. Whether you surrender or not makes no difference to me. In fact when you surrender to me, you surrender yourself -- you don't surrender to me. You simply surrender your ego. I am just a device, an excuse.

It will be difficult for you to go and surrender to the river or to the sky or to the stars -- it will be difficult and you will look a little ridiculous. So I pretend to be here (laughter), just to help you so that you don't feel ridiculous, and so that you can put your ego somewhere. There is nobody to receive it and nobody to be happy about it, but it helps.

Buddha used to call such things devices, 'upaya'. It is just an 'upaya', a device. to those who cannot put their egos down unless they find some feet. I make my feet available to you, but inside there is nobody.

[A sannyasin says: I'm becoming more mad.
... It's coming out. I've been holding it down.

... I keep judging it.]

I always thought that you were perfectly mad, so how can you be more mad? You cannot be! Enjoy it. Don't be worried.

... That is really neurosis. Madness in itself is not a pathology, but if you judge it and you repress it, you are getting into a pathological state.

Don't judge it -- madness is perfectly good. The whole existence is mad, otherwise it cannot exist. You think these trees are sane? These birds singing in the morning? You think the stars moving are sane? You think God is sane? If God were sane He would have committed suicide long ago, but He continues.

Nothing is wrong with madness; you have to accept it. Once your madness changes its quality completely, a new dimension opens to it. The madness itself can become your meditation. All the mystics have been mad people, but mad with a method. They transform their madness in a creative way. Then the same madness became a great enlightenment, a great realisation.

The same madness can become dance, it can become poetry, it can become music, or if you judge it can become pathology. So don't judge it -- judge ye not. Accept it, love it. That's how you are so what can Prabuddha do? If Prabuddha is mad, he is mad. So what? There is no need to judge it. Accept it and enjoy it. And suddenly when you start enjoying it, it disappears, because madness cannot exist when you enjoy it. When there is no tension, no anxiety, how can madness exist? If you judge, there is tension.

[The sannyasin says: Sometimes when I go out of my room and I see somebody, I just can't bear to look at them. I can't talk to them.]

Don't look! Who is forcing you? There is no necessity.

... Nothing is wrong. You must be enjoying your loneliness better, that's why the comparison arises. There are people who enjoy company. When they are alone they feel mad. If you leave them alone in a room they cannot be in the room, they feel mad... that they will do something.

There have been many experiments in sense deprivation. A person is kept in a cabin or in a tub, in a closed place, for a few hours. It is very difficult for people. Just after forty or fifty minutes they become so anxious to get out of there; the loneliness is such a torture. At the most people can tolerate six hours. Beyond that they start going neurotic or crazy -- and normal people!

So there are people who cannot live alone -- they always hanker for company -- and then there are people who are happy alone but always feel some tension in company. Your situation is better than the other type of person. At least you are at home with yourself. So live more silently and more alone. Enjoy your solitude and avoid relationships for one month. Then after one month, tell me how things are, mm? Good.

[The Tao group is present. One group member says: I was very confused because I felt I was opening on one side and closing down on the other.

This morning I felt in a very silent mood, looking inwards more and not intervening -- just watching what's happening with the conflict and seeing the ego.]

The group has been really good. It may not have been ecstatic, but it has been very very useful. And you misunderstood, that's why the problem was there.

Whenever you open, you simultaneously close also. If you become open towards love, you close towards your hatred. If you become more open to compassion, you become more closed to anger -- that is natural. When you open towards the sky, you become closed towards the earth -- that is natural. In the beginning this is how it is going to be. You cannot go in all directions. When you start going in one direction, all other directions are left.

One day it becomes possible -- but that is the very last thing -- that suddenly you are so free -- you are freedom -- that you can move in all directions, all together. Then you can be angry and compassionate at the same time. and there will be no conflict in it. But that will take time... wait for it.

Right now whenever you are opening to something, immediately you will be closing to something else -- the opposite will be closed. Where your energy has been flowing will be closed and your whole energy will be channelised into a new dimension -- this is natural. You became confused because you thought, 'What is happening? On one hand I'm becoming open, on another I'm becoming closed.' You started looking at these two things and you became confused because you could not figure it out -- but this is natural.

The group has done something beautiful in you, and you will be reaping more and more in the camp because of this group. After passing through five, six, seven groups, you will have a complete grip of your being, because you will enter again and again from different doors. It is very good to know oneself from different angles. Man is a multi-faceted being -- he has many faces -- and one has to know one's many faces. Then there is only a possibility of knowing the original face, the innermost core -- not before it.

Anand means bliss, nirakar means formless -- formless bliss.
In the East we have conceived of God in two ways: one is with form, another is without form. The unmanifest God is without form, and the manifest world is God manifest with form. But everything is divine -- whether in form or formless. You are divine in form. One day when you disappear and you leave the body behind and you are not reborn again, then you disappear into the formless, as a river disappears into the ocean. Then the river loses its form, its embodied existence. Then there are no boundaries to it.

We are gods in form, and we are towards the formless God. And that is the whole journey of sannyas -- from form to formless... from word to wordless... from mind to no-mind.

So remember it. Whenever you see something.... You see a tree -- don't just remain with the form of the tree. Try to penetrate into the being of the tree which is formless. The tree is just a form. As you are a form, the rock is a form, the cloud is a form. If you start looking into things deeper and penetrating to the formless, you will see that one pervades all. The many are just the faces of the one, and that one has no limitations. The one is beginningless, endless.

So just try to see into things deeply and try to bypass the form. You see a woman who is beautiful. Try to look into the beauty of the woman and forget the form. Suddenly you will be meeting the divine beauty. You listen to music... somebody is playing on the guitar. Forget the form of the player and the form of the guitar, and suddenly you are surrounded by divine music -- something celestial, something not of this world, something of the beyond.

So go on looking for situations wherever you can drop the form, because the form is just a dress. Inside everybody is carrying the same one existence. That is the meaning of nirakar.

Hallelujah!

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Hallelujah!

Chapter #1
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[to a sannyasin returning to her husband in the West]

Just be there and be totally there. It is not a question of where you are; the question is always of being total or partial. Whenever you are partial, something goes on missing. But my feeling is that you will be partial there too -- because you could not be total here, so how can you be total there?

Here you have been thinking of somebody who is there; there you will think of me and things that are here.

Partiality is the way of the mind. The mind can never be total in anything, because to be total means to commit suicide; as far as the mind is concerned, it is a suicide. The mind is very clever in creating new fragments. You are thinking that there you will be total, but you will be there -- nobody else -- and this mind will be there -- no other mind. If it cannot be total here, how can it be total there? Just by changing places, nothing is changed; the mind remains unaffected by changing your place. The *mind* has to be changed. If you had been total here then there would have been a possibility: you could have hoped to be total there too. But try. Who knows? It may happen there.

And it is always so that whenever you are not with your lover great romantic ideas arise, and when you are with your lover then all simply falls flat.

When you are not with your lover your heart is simply longing to be together, and when you are together suddenly you find the whole stupidity of it. What is there? All those dreams look childish. Then you want to be alone or you want to be somewhere else. This is the game people are playing; it is not simply your game. It is the general game, the game of life: whatsoever you have immediately loses meaning; whatsoever you have not becomes meaningful.

Just the other day I was reading a story, a Sufi story.... A Sufi is on a sea voyage and a king is also on the same boat; he has a servant. One day the sea is very dangerous and it seems that any moment the boat can sink. The servant is in a panic -- crying, weeping, shouting 'Save me!' and praying to god and almost going mad. The king says to him 'Don't be afraid. I am also here and so many people are here -- if we are all going to die, we are *all* going to die, not only you.' But he is not in a state to listen.

The Sufi mystic is listening to the whole thing, watching, and he says 'If you give me a chance I can put him right,' and the king says 'Do anything!'

So the Sufi and his two or three disciples take the man up and throw him into the sea! Of course he shouts more loudly in the sea:'Save me! Take me out of it!'

For a few minutes he is left there and then the Sufi and the disciples rescue him and carry him back into the ship; now he is very calm and quiet. He sits very silently, and he is very happy that he has been saved. The king is surprised but the mystic says 'This is a simple application of a general law: People understand the beauty of something only when they have lost it.'

Your lover is there you understand the beauty of relationship; when you are gone from here you will understand the beauty of being here. This is the general rule. Beware of it!

So good. Keep to this -- being total there. Don't think of me and don't think of Poona at all.

Just be totally there. If you can be totally there, next time you can be totally here. And it is not a question of *where* you are total; wherever you are total you are with me. To be total is to be with me. To be partial is not to be with me.

So just go happily, with all my blessings, to be total there -- try!

Para means'of the beyond, transcendental'; prem means love -- love of the beyond, love for the transcendental.

Man is not confined to the body, neither is man confined to the mind. That's the beauty and the grandeur. In the innermost core, something exists in man which is transcendental, which is infinite, which has no beginning and no end, which is the eternal flow of life. To become too attached to the body, to the mind and to the things of the body and the mind, is to be lost in the mundane. To remember the transcendental -- to remember 'I am in the body but not the body, I am in the mind but not the mind' -- is the beginning of a great transformation. It takes you farther and farther away from things; and the farther away you are from things, the closer you are to the essence. The farther away you are from the mundane, the closer you are to the sacred; and only with the sacred does joy arise. It is a by-product, joy *is* a by-product.

When one remembers one's sacredness, one's infinity, joy wells up. When one thinks oneself limited by a thousand and one limitations, misery arises, because a limitation is a kind of confinement; it is a prison. How can one be happy in such a small body? How can one be happy in such a petty mind? It is impossible. They don't allow you space to dance, to sing, to celebrate. One is cluttered, one is like a junkyard. One needs the vast sky. In that vastness is freedom. In that freedom is joy.

Fall in love with the transcendental... search for it. And I call it'falling in love' because the search has to be through the heart and not through the mind. If you search through the mind, you will never go beyond the mind. The mind is very jealous -- it won't allow you to surpass it; it is very possessive. The mind is the gaoler, it guards the gate. It won't allow you to go beyond the limits. You can function within the limits -- it gives you all freedom within the limits -- but don't step outside; that is not allowed. The heart is not a prison, it is an opening; it is a door, not a wall. Hence I say 'Fall in love with the beyond'... and only the search for the beyond makes a man truly a man.

Friedrich Nietzsche has said 'That day will be the most unfortunate when man stops surpassing himself.' When the arrow of human consciousness does not have anything like a target beyond itself, that day will be the most unfortunate. But that day will never come, it cannot come -- the urge is built in. Man is man only because of the desire to surpass himself... that very desire is his humanness. Animals have no desire to transcend themselves. A dog is perfectly happy being a dog. He does not want to become a god, he does not want to become anything else. A rose is perfectly happy being a rose.

It is the privilege, the prerogative, only of man -- his agony and his ecstasy -- that he wants to reach beyond, he wants to go above himself, he wants to do the impossible. That's his specific adventure. That adventure makes him human. He has to live in this search, *as* this search.

A few things can be done only when the energy is ready. Then one can ride on the energy and can go higher and higher; now you can go on a psychedelic trip!
Just be here, and absorb me as much as you can. Become a drunkard!

[To a sannyasin who does not want to do groups and has fallen in love]

If you don't want to do them, don't. But these men come and go (laughter) -- they are just passing phases... and what the groups do will remain. So it is for you to choose, mm? One feels like being with a man; thats very natural, but it is not of much value really. The groups will make you capable of more love, more understanding. Then to be with your man will be of more value and more depth. But still, you have to decide; if you feel like that, then don't do the groups.

The difference between a belief and trust is immense.

Belief is directed towards an object. You believe in A, you believe in B; A may be a person or a book or a concept or a philosophy. Belief is objective, there is an object to it. Trust has no object. You don't trust A, you don't trust B or C. Trust is a *quality*. It is subjectivity; it has nothing to do with any object. Beliefs are bound to be disturbed, *will* be disturbed, and it is good that they are disturbed; otherwise you will be caught in them, you will be imprisoned in them.

Unless you lose all belief in beliefs, trust will not arise, because it is a totally different dimension. A belief is looking outwards to somebody else as a redeemer. Christians believe in Christ and Buddhists believe in Buddha. They are looking towards somebody as if *he* is responsible. Nobody is responsible for you except yourself. Trust is not directed outwards. Trust is simply an inner quality, like a fragrance of a flower, undirected; it is simply there. Nobody can take your trust away because in the first place you never put it in anybody.

The real master *never* creates a belief and the pseudo masters always create belief. In the name of trust they create belief. The real master destroys beliefs. That's why Zen people say 'If you meet the Buddha on the way, kill him.' They are saying to kill the belief in Buddha so your own trust is freed from all objects.

Trust is a quality of your heart as intelligence is the quality of your mind. And the less cluttered you are with beliefs, the more you will find trust arising. Who can take it away from you? Nobody can. Nobody can shake it. You trust because you enjoy trusting. There is no motivation in it; it is trust for trust's sake. If somebody deceives you, that is *his* business; in fact he is giving you an opportunity to test your trust. The man of trust will laugh at the whole thing -- he has passed one barrier more!

So forget all about that. And whenever people seek and search for truth, many pseudo gurus are bound

to be there in the marketplace... and California is the super-marketplace for all kinds of gurus. First they used to import them from India; now they have started manufacturing them themselves. How long can one depend on imports? Those imported were false and the ones that you are creating there are copies of the imported ones.

But don't carry any grudge, don't carry any scar; he only did his thing. It was wrong from your side to believe in a person. You have just been proved wrong -- not that he has been proved wrong. That is not your business at all; that is his business. Only one thing has been proved, that one shouldn't trust persons. Trust your own being... trust your own awareness, trust your own love. And that is the work of a real master: to throw you back to yourself.

Surrendering to a master is not really surrendering to a master; it is just taking the help of a master so that you can surrender to yourself. The master is just a mirror: he reflects you. But carrying any grudge, any scar in the mind, is bad, because that will affect your future. That means you are not yet free from that experience. Always remember: the past has to be dropped every day.

And sometimes it happens that even the wrong routes that you follow may bring you to the right route. Wrong persons whom you are with may help you to search for the right person; because to see the false as the false is a great step towards knowing the true as the true.

So ultimately, when one looks back and considers everything, all fits perfectly well. Those who cheated you and those who helped you -- you have to be grateful to all of them. You may not have been here; if you had not been with F -- your life would have been a totally different life. What he did is not the point.

Jesus says 'Judge ye not.' Never judge people. Whatsoever they can do, they are doing. Why should we expect more from them? Who are we? Whatsoever you can take, learn, experience, you should take, learn, experience, and move -- unless you come to a place where you can really disappear and there is no need to move anywhere else. That door comes, but one has to knock on many doors before that door comes.

Nine hundred and ninety-nine false masters... and then one arrives at the true master. And sometimes it is a surprise when you arrive at the true master: he may have lived just by your side, he may have been your neighbour.

A Sufi story...

A man went to seek and search. He asked the first man outside the town, sitting under a tree 'How to find a master?' The man described him, saying 'These are the signs. he will be sitting under such-and-such-a tree, he will have certain eyes, such-and-such-a vibe'... and all that. The man was very happy -- now he had a criterion -- and for thirty years he searched. He came across many masters, many people, and he became tired, disillusioned and frustrated -- so much so that he turned back home; he said 'It is all nonsense.'

He met that old man -- noW he was very old -- when he was entering the town. Suddenly he was surprised:'This is the tree that he described, this is the vibe.' He looked into the eyes of the old man and the old man started laughing. This was the laughter and these were the eyes! He said 'But why didn't you tell me before? Why did I have to go into such suffering and a nightmare for thirty years?'

The old man said 'I told you, I described everything, but you didn't even look at the tree! You were not ready. The tree was here, I was here. When I was describing the eyes, I was looking into your eyes, but *you* were not there.

When I was talking about the vibe, you were not ready to feel it; you were dead. These thirty years have not been a wastage; they have prepared you. Now you can see the tree, you can look into my eyes and you can feel the vibe. I am your master. You have come home! And don't be angry with all those people; they all have helped in their own ways. The good and the bad, the false and the true -- they all help.'

This game of life is really a very paradoxical game. So whenever you can come, come back -- you may find the tree here!

Hallelujah!

Chapter #2

Chapter title: The Night is over

2 August 1978 pm in Chuang Tzu Auditorium

Archive code: 7808025	
ShortTitle: HALLE02	
Audio:	No
Video:	No

Prem means love, devayan means divine vehicle -- love, the divine vehicle. Love takes you to the ultimate and love also brings the ultimate to you; it is a double-edged sword. It is like a ladder: you can go up and down by the same ladder. And the meeting happens somewhere in the middle. Man starts moving in love, god starts moving in response to man's love, and just exactly in the middle, somewhere half-way, the meeting happens. Man disappears into god and god disappears into man. Then there is no 'I' and no'thou'; then there is only one.

And the search is for that oneness... the longing is to be one with the whole again. The suffering is that we cannot find the way; the suffering is that whatsoever we do fails. But love has never failed. Very few people try love. They try everything else but nothing else can succeed. With love everything is possible; without love nothing is possible.

Prem means love, shaila means the peak of the mountain. Prem shaila will mean the peak of the mountain of love. And love makes available the highest peak possible -- what Abraham Maslow calls'the peak experience'. It is possible only through love. All other experiences are mundane, ordinary; only love takes one into the beyond. All other experiences are earthly, earthbound. Only love has wings... it can take you above the clouds. And that is not only a metaphor -- literally it is so.

Man is an ambiguous being -- half earth, half sky, half matter, half mind, half animal, half god. That is the agony of man and also the ecstasy. The agony is that man is always divided -- to be this or to be that, to be or not to be. The animal pulls him backwards, and the god in him goes on calling him forth, to come out: Surpass yourself! Just a little more and you will have arrived.

The animal seems simple, comfortable, convenient, because it is our past. But it is boring, familiar, and familiarity breeds contempt. Easy, but not worth much; we have known it. To know it again and again is going to be just a repetition, and all repetition dulls the consciousness. All repetition reduces you to a mechanism, and to be reduced to a mechanism is to be in utter bondage.

So man is pulled backwards, towards convenience, security, familiarity, but repulsed also because it is boring and it has already been known; there is no adventure any more.

The body wants to fall back, the spirit wants to go ahead. And the call of god, the call of the beyond, or whatever you wish to call it -- truth, beauty or any name will do -- the call of the beyond is very alluring, enchanting. It gives a thrill, one feels alive again. It is a challenge, and challenge provokes the spirit, it is a provocation. Sleep disappears and dullness disappears -- one becomes more alert and conscious. But then there are dangers; with the new there are always dangers... the unknown territory. Who knows what is going to happen? It is dark and there is no map. No map exists -- no map can exist in the very nature of things -- no footprints. Buddhas have walked but they have not left a single footprint. It is just like a bird flying in the sky leaves no footprints. It is uncharted, unmapped, dark, but the call creates great desire, longing, hope -- hope for meaning, hope that you can also live a life of thrill.

This is the dichotomy that man lives in. Hence I say that man is an ambiguous being... Like Janus.

The first month, January, is named after Janus because the first day of January looks both ways -- at the past, at the last year that has gone, and at the year that is to come. Janus is a Roman god with two faces, facing in both directions. Man is a Janus; his whole life is a January. And both directions have something appealing and something that creates fear. One has to decide. If one decides to faH back, one disappears as an alive being; one has committed suicide. If one decides to go ahead in spite of all the fear that arises with the new, one is born spiritually.

Remember it. Listen to the call of the unknown -- and it is always there. Whatsoever becomes known has to be dropped.

Once you have lived it, it is finished; to repeat it is a sheer wastage of life. Let the search continue. Only then can one become a peak that goes beyond the clouds. Otherwise one becomes a flat land, lives a flat life. That's what people are living -- flat lives with no peaks. Nothing extraordinary ever happens to them because they never allow it to happen.

Love is the magic word. If you love, you are getting ready for the extraordinary to happen to you. If you love, you have accepted the invitation of the unknown. If you love; you live. They are synonymous: to love is to live; not to love is not to live. Love can become such a peak, like an Everest. And there is no end to it, it goes on growing.

If your life becomes suffused with love, immersed in love... not that only a few moments of love are there but there is a continuous flow of love, whatsoever you are doing love is there. You are cleaning the floor but love is there, as if you are cleaning the floor of a temple.

Taking a bath and the love is there for your own body, because your body is god's gift. Or just breathing and doing nothing, but the love is there, because to be able to breathe is such a miracle. We cannot pay for it, there is no way to pay; it is such a valuable gift. All else becomes possible through it. Just seeing a rose flower with deep love, god is revealed.

Whenever your heart is full of love and your eyes are showering love, god is revealed. It is love that gives you the vision of god. To me, love is religion, love is meditation.
This single word contains all that is beautiful.

Deva means divine, manso means mind -- divine mind. And the divine mind is not your mind, it is not the mind that we know about. The divine mind is exactly the absence of our mind. As far as our mind is concerned, it is a barrier to the divine mind; it has to go. From our side we have to become no-minds, utterly empty, and then the divine mind descends in us. We have to become a vacuum; that vacuum is immediately filled.

The mind that we have is nothing but memory. It is the garbage of the past, the dust that our mirrors have gathered. This dust has to be washed away. And when the mirror is pure and without any dust, it is not yours, it is nobody's -- it is god's. The mirror is god's, the dust is ours. And by'dust' I mean the thoughts, the memories, the desires, the imagination, the dreams and all that. When I say'when we are utterly empty', I mean when all these things have disappeared and there is nothing left -- or only nothing is left, a pure silence; nothing stirs it.

That's what meditation is all about, and once that nothingness is attained, one is surprised: something from the beyond descends and fills one. And that is fulfilment; then one is satiated forever. There is contentment, and a contentment that is eternal, not a momentary phenomenon -- that one moment it is there, another moment it is gone again and the thirst and the longing come back.

So divine mind means: the mind of the whole, the mind of the total, the cosmic mind. You have to disappear into it, like a dewdrop falling into the ocean. Your mind is like the dewdrop and the divine mind is like the ocean. The dewdrop becomes very afraid, naturally so, because it can see 'I am going to disappear, I am going to lose my identity; I will be no more.' The fear is logical but still unfounded, because once the drop has disappeared into the ocean it becomes the ocean. It has not been a loser; it has gained. It has lost only a small definition and it has become vast. With god we lose nothing because we don't have anything and we gain all. Or, we only lose our chains, our bondages, our prisons; and our so-called mind is just a prison.

The divine mind is absolute freedom -- it is a liberation from all limitations.

Remember one thing always -- that there is no cause to be anxious in life, and all causes are just excuses. If you decide not to be anxious, then nothing will make you anxious; there is nothing worth it. Life is such a fleeting phenomenon that is going to disappear one day. Why be bothered too much about it? We are only here for so few days. Just play the game and remain aloof. If one can remain a witness, aloof, distant from things, then anxiety is not possible. Anxiety comes into existence only when we become identified with small things. And they all pass.

There is a famous Sufi story: A great king wanted a special ring to be made for him. The ring was made...

The message of the story is: this too will pass. This was engraved on the ring, because the king had asked his goldsmith 'Engrave such a message that will be helpful to me in all kinds of situations -- good and

bad, failure or success, life or death.' The message had to be one single message, but it had to work in all kinds of situations.

The goldsmith was very worried:'Where to find such a message which can work when you are in pain and which can work when you are in pleasure? There is advice which will work when you are suffering and, naturally, there is advice which will work only when you are happy; but happiness and unhappiness are contraries, so how can one message work for both?'

The goldsmith was driving himself crazy -- the time was coming closer and closer and the king was asking for the ring.

Then he went to a Sufi master and told him the situation and asked 'What should I do?' The master said 'Just engrave the ring with this small sentence on it "This too will pass away." And tell the king that whenever he is in any need to read this, to meditate over it.'

And that's what I would like to say to you. Situations arise when one feels anxious. Silently repeat inside 'This too will pass away.' And just see: immediately you will feel a kind of relaxation, a calmness, a quietude; in fact it has already passed away.

All these are just on the surface, all these situations; your depth remains untouched. Remain the centre of the cyclone....

Just sitting silently is enough, and that will never become a habit. Sitting silently can be done any time. And you are not doing anything in particular, so it can't become a habit. Just sit... enjoy just sitting. It is neither a ritual nor a prayer nor a mantra. It is for the sheer enjoyment of being -- just enjoying the sounds around you, the trees, the birds, the people, the noise, all that makes this world. And you are not doing anything special, sacred, religious -- nothing -- you are simply enjoying.

There is a very famous Zen story: A man was standing on a hilltop. Three persons saw him; they started arguing about him, about what he was doing there. One said 'He must have lost his cow -- I know that man -- and he must be looking for his cow from the hilltop.' And the second said 'I cannot agree, because when one is looking for something one does not stand like a statue, unmoving; one moves, looks this way and that. But he is just standing like a Buddha-statue He is not looking for something -- he is waiting. Maybe a friend has come with him for a morning walk and is left behind and he is waiting for him to come.'

The third said 'I disagree, because when somebody waits for somebody who has been left behind, once in a while he looks back to see whether he has come or not. But that man is not looking back at all; he is not even moving. He is not waiting. My feeling is that he is meditating.'

They could not agree on what that man was doing so they decided to go to the man and enquire. The first man said 'Are you looking for your cow?' The man said 'No, I am not looking for anything.' The second said 'Then I must be right: you must be waiting for your friend who has been left behind?' The man said 'No, I am not waiting for anybody.' The third said 'Then I have to be right -- now there is no other alternative left -- you must be meditating.' And the man said 'No, I am not meditating either.' Then all three asked 'Then what are you doing?' He said 'I am just standing.'

But Zen people say that this is real meditation: just standing, not even doing meditation! See the beauty of it: the man said 'I am just standing. Is there any need to do anything? Can't I just stand? Won't you allow me this freedom, just to stand? Have I to look for something, wait for something or do something? Can't I just be?'

So just sit -- no meditation, nothing -- and you will feel a great joy welling up inside. You can continue Kundalini but this is a separate thing. In the morning, afternoon, whenever you feel any tension arising in the head, just sit silently and keep in mind that you are not supposed to do anything. Don't start repeating a mantra, otherwise you will never be out of that habit. And one should not fall a victim to any habit whatsoever -- good or bad; habits are habits. *All* habits are bad, because habits make you a robot; then you have to function only like a machine. You don't function like a man, you don't function like pure consciousness -- and that's how one should function.

So just sit, and soon the tension will disappear and something very positive will start welling up and will fill you with such joy that you have not known before. And when it comes without any effort on your part, it is tremendous. Because through your own effort you can create only small things; man's efforts *are* limited. And when something comes while you are only waiting and doing nothing, then it is a grace -- it comes from the beyond. It has a purity of its own....

Hallelujah!

Chapter #3
Chapter title: Love is The Introduction to The Book of Bliss

3 August 1978 pm in Chuang Tzu Auditorium

Archive code: 7808035	
ShortTitle: HALLE03	
Audio:	No
Video:	No

Deva means divine, dharia means patience -- divine patience. God is not available to those who are in a hurry. God is not instant, and the more you are in a hurry, the less is the possibility. Patience is a very basic requirement... infinite patience. Only when you are in a deep state of patience are you silent; otherwise the mind is tense. When there is hurry, there is tension. Then the mind is constantly longing, and because it is not happening the mind feels frustration.

For those who are not patient, frustration is their lot. One can choose between frustration and patience. In frustration you become a hell; in patience heaven descends in you. In fact nothing else needs to be done. If one can silently wait everything happens in its own right time. We cannot make it happen sooner, *but* if we are in a hurry we can delay it, certainly. So all that man can do is to delay. It is not a question of our doing; our doing is our UNdoing.

It is a question of being. And that is the meaning of patience: one simply is, waiting, waiting, waiting. And then one day suddenly a door opens, and all the darkness disappears. It happens naturally -- it is not produced by your effort. It is a grace, a gift. It flows out of god's love.

Deva means divine, veeresha means courage -- divine courage. And the greatest courage in life is to accept oneself as one is. And I say that this is the greatest courage in life; very few people are so courageous. Hence the hankering to improve upon oneself: to be this, to be that, to have this, to have that. Either a person becomes interested in having more and more -- that is one way of desire, and it leads into more and more frustration -- or one becomes interested in being more and more, not having but being more and more; that too lands one in frustration.

The first way is of the worldly and the second is of the religious. But as far as their deep desiring is concerned, it is the same. Both are unsatisfied as they are, both are incapable of accepting themselves as they are; they want to deny it. Somebody wants to deny it by having more money or more power, more fame; somebody else tries to deny it by having more spiritual experiences, psychic experiences. But the basic thing is the same: both are trapped in becoming. And once you are trapped in becoming you forget who you are. Then the becoming creates too much noise in you. It creates much smoke and in fact only smoke, because it has no fire in it.

The real fire is in being, and being is smokeless fire. Becoming is just smoke and no fire. Becoming is a shadow existence; it is not true. It is creating an illusion around yourself -- without or within -- but it is the same illusion.

The real man of courage simply drops becoming. He starts living this moment as he is, his acceptance is total. He has no complaint. He does not ask for more. He is thankful for whatsoever has been given to him; he is in tremendous gratitude. The person who is running after becoming is always ungrateful because he thinks something is missing, god has been cheating him, god has not been good to him, existence has been unjust to him. How can he be grateful?

The man who has no more desires to become anything, anybody, but is simply celebrating the way he is, the one he is, his every breath becomes gratitude, his every heartbeat is a prayer. His whole being is a

celebration. And not only does he become a celebration, he also creates a climate of celebration around himself. It starts gathering of its own accord. He triggers thousands of people's capacities for celebration. And that's how a religious person should be.

Religion has nothing to do with Christianity, Hinduism -- no, nothing at all. Religion is a tremendous upsurge of energy because the energy is released from becoming; it is no more engaged anywhere. When the energy is unoccupied it becomes a dance in the moment, herenow. It becomes a song; it is hallelujah! That I call the greatest courage in life.

And initiating you into sannyas, I have that hope for you. Anything to say to me?

Deva means divine, dwarika means door -- divine door. Man can live either closed to god or open. Ordinarily people remain closed, hence their life has no joy, because joy happens only when you are in tune with god. And by'god' I mean the whole, the total -- all the stars and all the planets and all the rivers and all the trees and all the mountains. This sum total is god. God is just a name for this wholeness.

Whenever one is in tune with the whole, joy arises. Joy is a by-product of being in tune with the whole. Whenever one is not in tune, misery arises. Misery is an indication that you have to tune yourself again with the whole. Misery is not bad; it is a signal. It is very significant. If it was not there nobody would ever be able to know that he has fallen away from god. It is not a punishment as people think.

God cannot punish -- god is not a person. And god cannot punish because god is love. How can the whole punish the part? It would be stupid. It would be like a small child who slaps his own face because he has done something wrong, or who beats his own hand. God is not a stupid child: he cannot punish his own parts. Misery is not a punishment. You have fallen away from the whole; it is an invitation to come back home, to get in tune again.

And when one is closed, one is out of tune. One has to open to god just as one is open to air. Constant air comes in, goes out, keeps you alive, keeps you vibrant, keeps your blood circulating, keeps your blood pure. One has to be open to god continuously, twenty-four hours a day -- waking, sleeping. Just as air is needed for the body and the body's life, god is needed for your soul. If there is no air available you will feel suffocated. And you cannot stay alive for more than a few minutes without air. That's why millions of people live without souls. They have never allowed god to come in and go out and cleanse their souls and keep them alive.

A man has to be a door, constantly open, so that the air can come in, the sunshine and the rains, the sounds of the birds... so that one can go on absorbing all that existence showers on one. Then life is *really* life, otherwise people are just living at the minimum. Their life is only a so-called life, at the most. All that can be said about them is that they are not dead, that they are still breathing, that's all. But they have not known peaks of being and they have not known depths of love. Their hearts have not *ever* been in tune with the purity, the poetry of existence. They have lived in dark cells. Their lives have been just a slow kind of death.

Come out of it! People are carrying their graves around themselves: Come out of the grave! Just as Christ called Lazarus out of the grave 'Come out, Lazarus!' I am calling you and each of my sannyasins 'Come out of your graves. Life is tremendously beautiful, and it is all yours just for the asking.'
But one has to become a door, an opening.

[A question about continuing TM]

You can continue TM; it will not harm you at all. And it suits a few people perfectly well, so you need not stop it. Continue it in the morning, and in the evening if you can find time then you can do one dynamic meditation. Which one of the active meditations do you like most?

[Kundalini, Nadabrahma.]

Nadabrahma will do, but TM you can continue. It will disappear on its own one day, and when it disappears, just for twenty minutes sit silently, no mantra. When it disappears on its own -- when you don't feel any need, when you feel both are exactly the same, whether you do something or you just sit silently, when both give you the same feeling -- then forget the mantra.

The mantra has not to become a habit, that's all. And it will disappear. Your energy will be able to discard it soon.

Anand means bliss, para means of the beyond, transcendental. There is a bliss which comes from the beyond. We cannot do anything to create it but we can be available to it; we can allow it to happen. We cannot bring it but we can hinder it. It always come -- each moment it goes on coming -- but we exist in such a way that we go on missing it. It comes in the present and we are never in the present. It knows only one time, and that is this moment. We know the past and we know the future, but we are completely oblivious of the present. Hence the meeting never happens.

It cannot be in the future, it cannot be in the past, because the past exists no more and the future is not yet. Our mind is in the past and in the future; it is a ghost. Hence all the traditions of meditation work, focus, only on one thing: how to drop the mind. Once the mind Is gone, the past and the future are gone. Then suddenly you are here and you are now, and the meeting happens. Then one is simply surprised that the miracle was so close and the key was so simple.'We were searching so hard, and we were missing because we were searching; we were not getting it because we had become seekers.'

It cannot be found by seeking because it is *already* there, it is already the case. All that is needed is to be available to it, to be open to it, to be vulnerable to it, to be in a receptive mood.

Anand means bliss, param means ultimate. Our joys are momentary -- they come and they go. They are toys, they keep us occupied, but nothing is really gained through them. They are like beautiful dreams, and when they leave us, they leave us in tremendous darkness; all beautiful dreams turn into nightmares.

But there is a totally different kind of bliss which is ultimate. Once you have contacted it, it never leaves you. It cannot leave because it has no reference to time. It is beyond time, it is timeless. And it is not something that happens to you, it is not accidental. It is your very essence. Once understood, it is forever -- call it'god' or'nirvana' or what you will; those are just names for the same thing. But the best name is'ultimate bliss' because it need not be supported by any theology, any church, any philosophy.

The search for bliss is so natural. It is not only confined to human beings. Trees are groping for it in their own way, birds are searching for it in their own way, and the rivers and the mountains and the stars -- all are moving, groping. Deep down there is only one search: how to be blissful, and how to be so blissful that nothing else remains; how to be full of it, overflowing, and how to attain to such a bliss that never leaves you.

The atheist agrees with it, the theist agrees with it, the Hindu agrees, the Christian agrees. So the real religion is a search for bliss. Those who only know the body and who don't know who resides in it will miss the whole point of life. The god that resides in it is the god of love. The body is beautiful, but one has to search for the god that lives in it.

So don't become too occupied with the container only; search for the content. The body is just the envelope; the letter and the message are inside it. But there are many people who go on worshipping the envelope and never read the letter.

Your name is just a hint to you: love the body but search deep into it and ask the question 'Who am l?' And when the real existential answer comes, it is: I am love. You are not to answer it. You have only to question; the answer will come of its own accord.

And remember that the momentary joys that come and go are good to play with -- nothing is wrong in them, I am not against them -- but one has to be mindful that they are not all that is available to us, not all that we have to claim.

And find a few moments when you are neither interested nor occupied with the toys of life. You are simply unoccupied, in a kind of emptiness. In those moments of emptiness you will have the first taste of ultimate joy, ultimate bliss.

Orange is the colour of sunrise. It is the beginning of the morning, a declaration that the night is over, a declaration that now there is no need to live in darkness; you can live in light, and the light is yours. All that is needed is to open your eyes and see. The world is tremendously beautiful and full of light. But people live with closed eyes, with closed hearts... hiding behind walls and walls and walls. Then they go on crying and weeping and saying 'Why is there so much darkness?' but they don't open their eyes.

Sannyas means to live your life with open eyes, with open heart, with open being, and the sunrise is always there.

[A question about falling in and out of love]

Then one has to suffer! We suffer because we never listen to life and we try to impose ourselves upon life. Life has no obligation to fulfil our expectations. Then suffering arises. One has to learn. When you are in love with a person, remember it: enjoy it while it lasts, but it cannot last forever, nothing lasts forever. That's how life is, but we start hoping that it will last forever; then we are creating misery. Sooner or later we will be in a dark valley, but it is not life's fault, it is our fault. Then we suffer much, and again we will do the same thing.

Soon you will be out of it. How long can one remain in darkness? I have seen you in darkness many times, and you come out of it. So I know you will come out of it again, and you also know! But you will do it again -- that's the problem. You will fall in love with somebody else again. Right now you think you cannot fall in love with anybody, but that you have told me before too.

You will fall in love again because you will still be alive. How long can one linger in darkness? And there is no need to. If something is finished, something is finished; it is better to get out of it as soon as possible. Don't allow it to linger because these lingering sadnesses leave scars in the soul. There is no need, no point.

All are strangers here. We meet somebody on the road and it feels good and for a few days we walk together. Then the ways part and we have to say goodbye. Even though it is with heavy hearts, we have to say goodbye, and we have to find somebody else to walk with... till we become capable of walking alone. And this is how slowly slowly one becomes capable of walking alone: again and again this happens and one understands that to be alone seems to be the ultimate fact. You can deceive for a few days, a few months, or a few years or even a few lives, but it will assert itself. The truth will surface again and you will have to see that you are alone.

I am not against love and I am not against friendships. All that I am saying is: one has to be very alert; don't take it for granted that it will remain forever. Nothing remains forever. Everything is a flux, so while it is there, enjoy, and when it is gone, forget and forgive. Be available for a new adventure. And one day the ultimate adventure happens when one starts walking alone. Then these miseries don't come.

But till one is capable of that, one has to pass through many experiences, and all those experiences are a must. They make you mature. And don't think 'Why does this happen to me?' You always think 'Why does this happen?' This happens to everybody! In fact, to be in love in my ashram for fifteen months together with one person is simply a miracle! I have not seen it before and I am not thinking that I will see it again! Fifteen months?! Life moves so fast here. People used to do so many things in fifteen *lives*. So don't think 'Why does this happen to me?' That makes you more miserable -- you think god is especially against you. It happens to everybody; it is not personal, it is universal.

In other places, in conventional ways too it happens, but then people go on pretending; they don't say the fact. That is more ugly: love dies and still people go on clinging and pretending. That is far more ugly. Both know that now nothing is there, but out of security, finance, this and that -- and there are a thousand and one things which have to be considered.... For those considerations people go on clinging -- prestige, society, what people will say. My people are becoming more true, so when they see that it is no more there, they simply say 'It is no more there so it is better that we should part.'

This is far more compassionate, because they are not deceiving each other and they are making the other free again. Otherwise, in that deception you will not be free and you will not be able to find another friend again. You will be carrying a corpse. And it will stink! Remember: love is very very fragrant when it is alive, and when it dies, then just the other extreme happens: it stinks, as bad as anything can. It is really foul! It moves from one extreme to the other extreme.

It is good to be honest, and you have to understand it, because love is a contract between two people. Love needs two people to agree; divorce needs only one person to disagree. So if one person is not agreeing any more, then there is no need to waste your time.

Just get out of it. If you are thinking to go to the West for a few weeks, go, mm? -- it will help you to get out. If you can get out here, get out here, but if you feel like going you can go and then come back.

Hallelujah!

Chapter #4
Chapter title: Religion: Allowing God to Find Us

4 August 1978 pm in Chuang Tzu Auditorium

Archive code:	7808045
ShortTitle:	HALLE04
Audio:	No
Video:	No

Deva means god, svarupo means self-nature. God is our self nature. God is not separate -- god is our very being. He has not to be attained, only discovered. He is hidden in us; there is no need to go anywhere else to find him. One has to be silent enough and relaxed enough to feel him. It is not a journey, it is already the case: we are in god, god is in us. And god is not a person -- you cannot worship him; there is nobody to be worshipped. The worshipper is the worshipped. The arrow has to turn inwards.

We are focussed outwards, so god has fallen in the shadow, and the obvious has become impossible and the impossible has become our very search. God is very obvious. 'One does not even have to go outside one's room,' says Lao Tzu, 'to find him.' And I say 'One does not even have to go outside one's *body*.' One is it. That is the meaning of svarupo: it is your very nature, your very ground. 'Thou art that' -- when this recognition arises, all misery disappears and all darkness, and one is transported into a totally different kind of reality. With the change of vision, the whole world changes.

So don't look for god in the churches, in the temples, in mosques; he is not there. Look for him within. And god is not a goal somewhere in the future. He is our very source. We have just to be a little calmer to feel him. The turmoil in the mind does not allow us to feel, the noise in the being does not allow us to hear the still, small voice within.

Deva means divine, asangato means inconsistent, self-contradiction -- divine inconsistency or divine contradiction. Life is not logical, so those who search for consistency in life go on missing. Life consists of contradictions. It is a constant balancing between contradictions -- day and night, love and hate, life and death, summer and winter, man and woman. If one looks deeply into life one will find that contradiction is the rule, not the exception. It exists through paradoxes.

The logical mind insists on consistency -- then it has to choose. And whenever you choose, you can only choose half and the other half has to be denied. That's what has happened down the ages: those who choose the body deny the soul; they *have* to, to be consistent. Those who choose the soul have to deny the body; they *have* to deny the body to be consistent, otherwise they look inconsistent. If god is, then they have to say that the world is illusory, 'maya'. If the world is true, as Marxists say, as Communists say, then god is just an illusion.

The whole of philosophy up to now has been a kind of choice: either/or. My whole teaching is not of either/or, but of both/and. Don't choose. Choice makes a person lopsided. One becomes a materialist, another becomes a spiritualist, and both are half-half: half dead, half alive. Both are missing the totality, and the reason is their chronic insistence on consistency. They are not courageous enough to accept the contradiction, they are not courageous enough to accept life as it is. They have a 'should': it *should* be like this.

We cannot impose anything on life. It doesn't care a bit about our logic, about our mathematics, about our minds. It goes on its own way. It is dialectical. And it is good that it is dialectical and not logical. If it was logical it would be flat. Just think of a world of only women, no men -- it would be a flat world -- or of men only and no women; again it would be flat. Just think of a world where only pleasure exists and no

pain; it would be a flat world. Even pleasure would become nauseating, unbearable. People would want to vomit it. It would not be possible to digest it any more. Just think of a life of only roses and no thorns. People dream of that life but they don't know -- that life would be utter boredom. Those thorns are a must. They make life a challenge, a struggle, an adventure; they make it worth living.

I am all for this self-contradictoriness of life. That's why many people are so puzzled by my statements, because I contradict, and I constantly contradict because I believe in life and not logic. I have to contradict to be true. Consistency is always false; truth is always inconsistent. It has to be big enough to contain the opposite polarity in it. And I also contradict continuously as a method so that you don't cling to anything. I don't give you a certain philosophy of life. I give with one hand and I immediately take it away with the other hand, because I don't want to tell you the truth -- it cannot be told.

All that my effort is is to *provoke* the truth in you, not to tell it to you. Confusion is my method. You can call me a 'Confusius', but life is that.

Deva means divine, dhyano means meditation -- divine meditation. Man can do meditation on his own; that remains a human effort. It is good -- it leads to a certain point, but only to a certain point; it cannot lead you the whole way. It stops at a certain point because man has limitations.

When it stops, one has to surrender. In that very moment one is taken over by the divine energy of existence; then you are no more the doer. Something possesses you... you are simply riding on a magical wave of energy. You cannot understand what it is, you cannot analyse it. It is so vast and it is so mysterious that there is no way to catch hold of it. You can only ride on it, and it takes you to the beyond.

These are the two steps of meditation. The first step is the human step. You start trying: you dance, you sing, you sit silently. This is human effort -- it is a must. The second can happen only if the first has been done to totality. Dancing, dancing, dancing, a moment comes when the dancer disappears, the dancer melts into the dance and is no more. Suddenly a great energy descends in you, one knows not from where -- or from everywhere -- and you are uplifted. That moment is divine meditation: when you exactly see that you are not the doer of it, you are just an instrument, a hollow bamboo, and somebody has started singing a song through you. You have become a flute, but the notes are not yours; you are just a passage.

Hope that moment comes soon. It can come. It is everybody's birthright; we just have to claim it, we just have to put all that we have at the stake of meditation. If somebody goes on meditating half-heartedly then this moment never comes. One has to be totally into meditation. Put all that you can, don't save yourself, not even a bit. And whenever it happens that you have put yourself totally into it, the second step is taken, and that second step is the real experience of meditation. Before that is only preparation. Man can only prepare; the real thing happens through god or through the whole. Man can open up... then god descends in that emptiness, in that opening.

That is the meaning of your name. It will remind you again and again to put all that you have into the effort. Don't hide, don't withhold, don't be lukewarm. Meditation has to be an utterly passionate affair, a love affair. And when meditation is *really* a love affair it brings you to great orgasmic experiences, and those orgasmic experiences are far deeper than the sexual orgasm. That is nothing compared to those orgasmic experiences. And after those orgasmic experiences, the cosmos descends in you. You disappear and god is. That is the moment of deva dhyano.

Deva means god, layo means dissolved in -- dissolved in god... just like a river dissolves into the ocean or sugar dissolves into water. Man is not an island, but people think of themselves as separate from reality, and the very idea of separation creates nightmares because it is against the truth. Anything against the truth is going to create misery and hell.

We have been brought up in such a way and we have been taught again and again that we are separate. The society cultivates the ego. It depends on it, because only the ego can be manipulated, only the ego can be made ambitious, only the ego can be forced to do things.

A man who has no ego will not be of much use -- not at least for this neurotic society.

He will need a totally different kind of society because he will function in a different way. His function will be love, and this society functions through hate. All the smiles are false and pseudo, because if competition is the foundation of the society, how can we be loving to each other? Everybody is our enemy, everybody is a competitor, and everybody is fighting for his own survival. This society is violent, and violence is possible only if the ego is cultivated.

An egoless person will be a non-violent person; he will be loving. He will not be a competitor, he will

not be jealous. This society cannot tolerate such a man. He will be sane, and this society is insane. And insane people become very angry whenever a sane person comes into the world. They crucify him, they poison him, they murder him.

The revolution that brings joy and celebration into life comes through this understanding that we are not separate from existence, that we are part of the continent, not islands.

In deep love sometimes that moment comes like lightning. Love is the experience when two persons feel that they are no more separate. That's the beauty of love, and that's its religious quality. That's why Jesus says 'God is love.' He says 'God is love'; I say 'Love is god.' It is only for a few moments in deep love that one feels that the idea of being separate is false, pseudo, absurd. But those moments come and go and we are again separate. In meditation that moment slowly becomes our whole being. That becomes our very climate -- that we are one with the whole.

Then trees and the mountains and the stars are not separate. Then we are all manifestations of one reality. In that vision of oneness is bliss, is benediction. All fear disappears, because there is nobody else to be afraid of, and love wells up, tremendously, because all is ours. 'I' becomes false, and 'we' takes its place. And the 'we' includes not only men and women; 'we' includes all -- the rocks, the rivers.... That vision of unity, of oneness, is what god is all about.

Deva means divine, nadama means sound, melody, music -- divine melody, divine music, divine harmony. And there is a music which is constantly present in everybody's being. But we can hear it only when all inner talk stops. Once it is heard, you have heard god. God does not speak in language -- he speaks in music. Music is a pure message... truth uncontaminated. You need not interpret it, you need not analyse it. You need not bring in your intellect to understand it, still you understand.

Music does not say anything in particular, but it still says a lot. It speaks to your guts, to your very cells, to the very fibres of your being. It is cosmic language, without words, because words can be misinterpreted And words are always misunderstood. It is a wordless message.

God has always spoken in music, as music. And he is always speaking; it is a constant sound inside you. Without it you cannot survive for a single moment. It nourishes you, it keeps you alive; it is your very source of life. But our heads are so full of noise, the inner talk is so continuous... waking, sleeping, it goes on and on; it does not give you a gap.

Meditation is nothing but creating those small gaps when the inner talk stops, when suddenly the road of the mind is empty and no traffic moves and the inner sound bursts like an explosion. It cleanses, it purifies, it transforms; it is alchemical.

That sound is called 'nadama'. It is not created by you; you are created by it. You are just a note of nadama, just a note of that eternal music.

And once you have caught hold of a single note, then there is no problem. Then you can search for the very source through it. A single ray of light can lead you to the very sun from where it comes.

Jesus heard it, Buddha heard it, and anyone who has ever heard it has been no more part of the earth, has become part of the sky, has been no more part of time, has become eternal. And unless one becomes that, one suffers. Suffering is because we are missing our own treasure. Suffering is because we have not been able to see our own kingdom.

[To a sannyasin who has been living in a cave in the mountains]

That always happens: if you live in the mountains too long then you become habituated to the mountains and the silence. These are just habits of the mind. Then you come back to the marketplace, to the world, and you will feel disturbed. After a few days the disturbance will disappear; the habit will be dropped, and then there will be no problem. But for a few days there will be a turmoil -- just the change, and it is a great change.

If you really want to grow then it is good sometimes to come into the world, to face the world, to encounter the problems that it creates and remain alert that your peace and silence are not disturbed by it. Keep your cool. Let the turmoil be there all around you but you remain the centre of the cyclone. Then go back to the mountains, be there, enjoy; come back into the world. One day, when you start feeling that now there is no problem, no difference -- whether you are in the caves or in the marketplace it is all the same -- then you have really attained peace, and that is yours. If in coming to the world your peace is disturbed, then it is not yours; you have borrowed it from the mountains. It is not true -- it is only a new conditioning.

So if you really want to grow then my suggestion is: be here and go again, come back, and go on moving between these two poles -- the mountains and the market. Don't get fixed at one point, remain moving, and one day you will be able to find the balance between the two. And you will be able to be just a witness; if you are in the mountains you witness the mountains, if you are in the market you witness the market but you remain the same, undisturbed, undistracted. That is true peace.

That's why I have not chosen the Himalayas. I *love* the Himalayas, but I have not chosen it for my people because that will not be true peace and they will all be in an illusion. They will all think that they have attained great silence, etcetera, and whenever they go to the world all will be shattered. I have chosen the world. If something has to grow, it has to grow here so nothing can disturb it; then you can go anywhere. Even if you are thrown into hell, nothing will be disturbed. That's why I have chosen India. Hell is far better! In hell you will simply feel that you have been promoted!

Hallelujah!

Chapter #5
Chapter title: Prayer is the Highest Form of Play

5 August 1978 pm in Chuang Tzu Auditorium

Archive code: 7808055	
ShortTitle: HALLE05	
Audio:	No
Video:	No

Anand means bliss, vandano means prayer -- bliss is prayer. Whether one believes in god or not does not matter. A blissful man is a religious man. A blissful man is in prayer, because out of bliss, gratitude naturally arises, and gratitude is prayer... and out of gratitude, the vision of god.

But the so-called religions start upside-down. They say 'First believe in god, *then* you can pray, and out of prayer you will find bliss.' This is just a falsification of the whole process.

To start with belief is to start with dishonesty. This is what psychologists call 'the double-bind'. Religions teach people 'Be sincere and believe in god.' Now this is a double-bind; if you are sincere and honest you cannot believe. How can you believe?you have not known yet. If you believe, you are not sincere and honest. And remember: honesty and sincerity are far more valuable than all the beliefs.

My approach is just the opposite: start by being blissful. Enjoy life, enjoy the small things of life, enjoy each moment of it, let it become an hallelujah, a celebration, and forget all about theology -- Hinduism, Christianity, Islam, Buddhism. Forget all that has been taught. Life is enough. Learn to live, and out of that learning, out of that getting deeper into life, you will become more and more blissful.

Life is made of bliss. It is available everywhere... it is hidden in every atom. We are living in the ocean of bliss. We just have to be here and now, open, available, and bliss rushes into our being from every side; one is flooded with it. And then gratitude is natural. How can you avoid gratitude when there is so much bliss in life? It is a natural consequence. And out of gratitude, the vision of god.

The eyes of gratitude can see god everywhere. Gratitude gives a penetration to the eyes. The eyes become like arrows. They simply go to the very core of existence. All becomes transparently clear and loud.

Prem means love, sangito means music. Love is pure music between two beings. It is creating a harmony. It is not only togetherness on the outside but a togetherness within. It is a miracle, because the two become one. It defies all science and all mathematics and all logic. Still the two remain two; hence I call it a miracle, a mystery. It is really a Zen koan -- no other koan is so puzzling as love. It is the oneness of two persons; it is twoness in one music, in one harmony. And those who are very logical go on missing it,

because it does not follow the rules of logic; it is very illogical, it is absurd.

So only those who are ready to go into the absurd are capable of knowing what love is. It needs tremendous courage, it needs a readiness to risk, but life belongs only to those who can risk. It does not belong to those who are always longing for security, safety. Love is not for them, and the music that comes out of love remains unheard. And unless that music is heard, one's life remains meaningless. Only that music of love gives meaning to life. It illuminates small things, and they attain to such splendour and grandeur that it is unbelievable, that it looks almost impossible... but the impossible happens!

Anand means bliss, unmani means no-mind. Bliss is a state of no-mind. It exists only if the mind disappears. By 'mind' I mean the whole thought process -- imagination, memory, desire. All these ripples keep the lake of consciousness disturbed, and because the lake is so disturbed, it cannot reflect truth. Truth is always there like the full moon in the sky, but the lake is so disturbed that it is impossible for the moon to be reflected in it.

Our consciousness is a small lake, a mirror. All that is needed is not a search for truth -- because truth is everywhere, confronting you from all sides; all that is needed is to drop this constant disturbance inside, this constant inner talk, these waves upon waves of thought, this continuous traffic in the mind. When the traffic disappears and the road is empty6, suddenly one knows what truth is. It has always been there, it was just that we were not able to reflect it. In the beginning only moments of no-mind happen, just small intervals. For a second all stops and you can have a glimpse of the truth. But even those glimpses are so enriching, even those glimpses are so transforming; even those glimpses give you a mutation. You start living differently, you start living on a different plane. All that was important before becomes unimportant, and all that was never important before becomes important; all values are transvalued, revalued. Everything goes through a new adjustment, a new tuning, and as you become more and more tuned, those gaps become bigger and bigger and bigger.

Those gaps are called 'satories'. When you have become capable of remaining without mind whenever you want, then it is a state of samadhi. That samadhi is called 'unmani' -- that is the ultimate state. The mind has become a slave: when you need it, you use it;; when you don't need you turn it off, you put it in the garage, and you live without mind. That life without mind is utter bliss.

And that's what sannyas is all about: an effort to create this state of no-mind, an effort to dissolve the mind and to bring that interval, slowly slowly, in greater and greater quantities, so that one day you can find yourself so empty that not even a ripple is there, no even a small vibration of thought. Immediately truth explodes, and that truth is our search, our longing; that is our home. Without it we are in a strange world. Without being rooted in it we remain strangers and life remains a very neurotic affair.

Veet means beyond, samvado means saying -- beyond saying. Truth cannot be said; there is no way to express it. Language fails, grammar goes bankrupt. the mind feels utterly at a loss, because grammar has limitations... language too. and the mind is a very small thing -- it cannot contain the vastness of truth. So there is no way to say it. It can be shown but cannot be said. It can be indicated... fingers pointing to the moon. That's what all scriptures are: fingers pointing to the moon. But the finger is not the moon and the word 'god' is not god;; the word 'love' is not love either -- just fingers pointing to the moon.

The fingers have forgotten -- one has to look beyond the fingers; one should not become to much attached to the fingers. One should not start sucking the finger. That's what people have been doing down the ages. Reading the Bible again and again, or the Geeta again and again, is just sucking the finger. Just like a small child sucking his won thumb -- utterly stupid; it is not going to help. See where the finger is pointing and don't be caught in the finger itself.

All words are impotent when trying to say the truth, for a very basic reason: language is schizophrenic. It divides reality, and god is indivisible, whole. If you say 'God is light,' then of necessity you have denied darkness its divinity, then darkness is excluded and *nothing* can be excluded; god contains all. He is light and he is darkness too, because only he is. If you say 'God is love,' then what will happen to hate?

Just the other day I was reading a very strange but very beautiful Hassidic saying:'God is not nice; god is not an uncle. God is an earthquake.' But again, even though the saying is beautiful, something is excluded:'God is not an uncle.' I say he is and he is not; he is both. God is a rose flower too, as much as he is an earthquake. And yes, god is sweet and bitter both. But this is the problem: if you say one thing, you exclude the other, and nothing can be excluded. Language cannot say anything without excluding something. Language cannot be all-inclusive, otherwise it will be meaningless. Its meaning depends on

creating a split in existence.

Only music comes very close to saying it, but music is not language. No word is used -- you can only feel. Music makes no statements. It simply shows. You can be engulfed in it, you can be lost in it, you can have a taste on the tip of your tongue, or you can have a great pain in your heart -- sweet, ecstatic. You can fall into oblivion, you can become drunk with it, but it says nothing: it shows. Music comes closest. Music is the best finger pointing to the moon. Even a song is not so good. A song is a compromise between language and music; a song has to use words. It becomes contaminated that much, but music is pure.

[Veet samvado] means: it cannot be said but it can be experienced. Just as one experiences music, just as one experiences love, god is an experience, an existential experience. God is not philosophy but music, not theology but a dance.

Veet means beyond, vivado means argument. It cannot be argued; there is no way to prove or disprove god. One cannot say anything for and one cannot say anything against. Theists are as wrong as atheists, because both have accepted one thing -- that god can be argued about, that we can come to a conclusion through argumentation. There is no way to come to any conclusion through argumentation. Logic never comes to any conclusions; all its conclusions are only tentative, arbitrary, and all its conclusions can be again argued against. There is no finality. Only experience gives finality.

Unless you experience, everything remains in doubt. Even the so-called religious people are full of doubt; they repress their doubt by their belief. If there is no doubt inside there is no need for any belief either. The belief is just like a medicine and doubt is the disease: through the belief one goes on repressing the doubt, but the doubt remains; in fact it goes deeper into your unconscious. Hence all the religious people are always afraid of argument; they are afraid that their own doubt will be provoked again. Who knows? somebody may convince them that there is no god. They don't read others' books: Christians have been prohibited from reading others' scriptures, Hindus have been prohibited from reading Buddhist scriptures, Buddhists have been prohibited from reading scriptures of the Jainas. Don't read anybody else's scriptures, because who knows? -- something may strike in your heart and your doubt will surface. This is very impotent religion, worthless, just rubbish. One has to be completely empty of it.

God cannot be argued about, but god can be experienced. And that is a totally different dimension to be approached. Argument is of the head and experience is of the heart. Argument is superficial; you are not involved in it. Experience is total -- you are involved in it; it is a question of life and death.

So I don't say to my people: believe in god -- because belief will need argumentation. I say: enquire into god. And you can call it god or nirvana or enlightenment or truth or what you will -- X,Y,Z; I am not interested in any particular name. But enquire into it; enquire into the mystery of life, and not only with intellect but with your total being. Take a plunge into it. Experience it in all possible ways. Eat god... drink god... smell god... touch god. Reach him through all the senses. and you will be surprised -- he comes through all the senses. Just floating in the river, he is there... or just standing naked under the sun on the beach, he is showering his rays on you. Or just after a long walk , resting under a tree, a cool breeze comes, and his is there. He is that coolness... the beauty of existence, the harmony of the stars, the possibility of love and poetry.

Experience all these things. Forget the word 'god'; that has been used too much by the priests and they have destroyed the beauty of it. then one day one comes to know, and only that knowing is conclusive. Only that knowing transforms a person.

And when a religious person is born, he is neither Christian nor Hindu nor Mohammedan -- just religious. i believe in that pure religiousness....

Prem means love, raquibo means god; it is a name of god -- god of love. and there is not other god; all other gods are inventions of man, inventions of the cunning mind. Only love is not an invention; it is inborn. The natural has to be discovered and the natural has to be helped to grow and bloom. The god of the Christian and the god of the Hindu are just invented gods, arbitrary, man-made. But there is a god that is hidden in every heart; its taste is that of love. So whenever you are in love you are close to your god, and whenever you are anti-love you are far away from your god. That should be the criterion in life: become more and more love, and you are coming home. Love creates that which is called god; love creates the creator in you. A loving person becomes creative. He starts participating in creation; and then only can he understand how god has created the world.

What exactly is creation? Creation is bringing something from the invisible into the visible, bringing

from the intangible into the tangible, bringing something from the beyond and helping it to materialize.

When a poet feels an urge to create poems it is all invisible, vague, a chaos, all smoke. Slowly slowly he brings it down, helps it to descend onto the earth, to get roots in a soil, and there is a tree called poetry; it blooms and it brings much fruit. That's how the whole world has been created: it is poetry of god... or a painting. But one can understand the creator only by becoming a creator oneself in some way or other. So the people who understand god the most are not the priests but the poets, not the ministers of religion but the painters, the musicians, the dancers, not the philosophers but the lovers.

Remember: if one is lost in the world of philosophy, theology and priesthood, one is moving in a desertland, a wasteland. One will come across many ruins but never across a living temple of god. God has deserted those temples long ago. God is always in a living tree, in a living person, in a living river. God's time is now and god's space is here. And it is love that brings you herenow. It is only in love that the past disappears and the future becomes meaningless, and only the present has its unfolding.

So I say that love is the only true god. It has no church, no popes, no shankaracharyas... it is everybody's birthright.

[To someone who is crying]

Good! Come here... come here. Yes, something is already there! The energy is ready to take a great jump -- don't be afraid of it. It frightens one in the beginning because it seems uncontrollable and one feels as if one is going mad. But it is a blessing. Only on this energy can you ride and attain to new planes of being. And you have come in the right moment....

Prem means love, aziza means friend, friendship -- a loving friend or a loving friendship. Befriend life. Befriend as many people as possible... befriend trees and rocks and stars. Start having a dialogue with the whole of existence. Create an 'I-thou' relationship in as many ways as possible.

Lying on the grass, talk to it -- just a simple 'hello' from the deepest core of your heart -- and it becomes prayer. And soon you will find responses coming to you from the grass and the trees and the birds. They *do* respond. It is not just a story that they were responding to Saint Francis. They can respond to everybody; Saint Francis is just an example. They responded to him because he was so innocent, and out of his innocence he called to them. He would talk to a tree and would say 'Sister, how are you?' Or he would talk to his donkey and would say 'Brother, you look very happy today.' And it was not just from the head -- it was coming from his whole being. It was not false, it was not an act, a performance. And whenever something is not an act, existence replies to it. It is *obliged* to reply. We belong to it, it belongs to us; we have some claim over it. It is our mother... but we have forgotten how to have a dialogue with nature.

Become loving and very friendly to everything -- even to so-called dead things, because even they are not dead. Even a stone is as much alive as anybody else; just the life is fast asleep, snoring in it, that's all. And if somebody calls it forth with great love, even a rock can be awakened.

And your energy is really good. Become more vulnerable, relaxed, and don't try to control it. Now leave everything to me. I will see to it that everything moves in the right direction.

You can be close to me only when you are blissful, because you are close to everything when you are blissful. You are close to existence, close to god, close to yourself when you are blissful. Bliss is a bridge, misery is a wall.

[To a sannyasin who often feels miserable]

That we can destroy. That is not a problem. That is not a problem because misery is an unnatural phenomenon; bliss is a natural phenomenon. You must be creating it, so it can be stopped. You just have to become more alert about how you create it, and you have to learn how not to create it. You have to learn to put the same energy into blissful ways. This will happen. Just do a few groups.

[To a sannyasin who is here for nine days]

Sometimes even nine seconds are enough! It depends on the intensity. If you can be intensely here for nine days that is better than being here lukewarm for nine years.

[To a sannyasin who plays piano]

That's very good. Make it a meditation... go deeper into it. If one can find some bridge between oneself and any kind of music, that is the best thing in life. Then everything else is unnecessary. Music is the short-cut to god; all other paths are long and arduous. Just go deeper and deeper into it.

Hallelujah!

Chapter #6
Chapter title: Joy is Intunement

6 August 1978 pm in Chuang Tzu Auditorium

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ShortTitle: HALLE06
Audio: No
Video: No

[To a sannyasin with his wife and child who is afraid to 'burn all his bridges' in the West in order to be with Osho]

Because of that fear.... Fear always holds one back, keeps the past safe so that one can fall upon it if the moment arises. But then the whole journey remains half-hearted and lukewarm. Better than being cold, but the evaporation comes only when you are totally with me, and to be totally with me means burning all the bridges. That is trust. Otherwise yoU go intelligently. You see, you judge, and you go so far; you follow yourself really. And whenever something arises about which your mind is not convinced, you will immediately stop... and that is the point from where the transformation happens.

Trust means something that is not visible to you, that is not believable... and yet one dares! Trust is daring, it is courage. But the more you trust, the more life happens to you, because life happens only through risk.

It is a risk to be with me. And it is not you alone who are half-heartedly here -- there are many. But you will grow as much as you are with me. If you are totally with me then the growth will be a kind of explosion.

But good... better than nothing. You have come -- that's good. Next time you may gather more courage. Even this much is good, even this much has changed you a lot. You are softer, you are more calm and quiet. Just see: even this much can help, then more will help more. Nothing to be worried about -- a few people take the jump in a few steps. But the jump is going to happen -- I am determined upon it!

So you can hesitate a little -- that is not going to disturb much. It will be only a little delay, that's all -- but I will bring you to the brink from where there is no way to go back, where one has to go ahead into the abyss. That abyss is god.

Deva means god, anugata means a follower who follows like a shadow. Just as your shadow cannot be separated from you, the real follower cannot be separated from god. He lives in god, he becomes part of god. He becomes a shadow to god. He leaves no distance. And even an inch's distance is enough to keep you far away. It is not a question of a big or small distance; distance is distance. One should become like a shadow to god.

And what I mean exactly is: one should disappear as a controller from one's life. Let god control. One

should start living in a kind of let-go, moment to moment, wherever he leads... not living a life out of the past, because that means you have already decided how to live, you have imposed a pattern.

The *real* believer lives without a pattern, without a character. He lives moment to moment in simple trust, in Utter surrender. His only prayer is 'Let thy kingdom come, let thy will be done.' He disappears as an entity: he becomes a nobody, he becomes a shadow. His soul is not in himself any more. He is at god's disposal.

In the beginning it is very frightening, because we can't see god and we don't know his ways, and when we don't know him and don' t know his ways, how to surrender, how to trust? In the beginning it is frightening, but slowly slowly once yoU start surrendering a great joy arises... and not only joy but insight too, clarity. You start seeing things with new eyes, and everything that was a puzzle before is no more a puzzle. All the pieces start falling into a harmony; the old discord disappears into a new accord. Then one can take a little bigger jump, then one can risk a little more. And slowly slowly the moment comes when one simply takes the ultimate jump, disappears as an entity.

God cannot be possessed but we can allow him to possess us. That is the meaning of becoming a disciple, and that is the meaning of the word 'anugata': following like a shadow, not separate at all, with no will of one's own. When you are not there, god functions through you. When your will dies, his will starts functioning in you. And your heart cannot contain two: either you can live there or god can live there.

Deva means divine, raso means juice -- divine juice. Life is a divine flow. It is not stagnant -- it is riverlike. And the more riverlike one is, the more one is in tune with life. But people have become very solid, hence god cannot flow through them. The moment god stops flowing through you, you don't have any juice. You only appear to be alive but you are not. One is only a skeleton; the soul is missing. There are very few people in the world who have souls. To have a soul means god is flowing through you, pulsating through you, streaming through you, that god is circulating as the inner juice of your life.

My whole work here consists in melting yoU. The frozenness has to go. Once you start melting, you start becoming religious, joyous and utterly happy for no reason at all. Just to be is enough; one need not have anything to be happy. Happiness has nothing to do with having something. Happiness is a state of being: being in flow.

And god is also a juice because you have to taste it. It is like wine: one has to become drunk with it. Unless one is a drunkard one remains in the head.

Prem means love, prasado means grace -- love is a grace, a gift from god. One cannot create it, one can only allow it to happen. You cannot make it; whatsoever you make will be plastic, will not be true. In the West the usage of the phrase 'making love' is utter nonsense. If you make it, you miss it; it cannot be manufactured. And if you make it, it will be only an empty motion, a gesture, utterly insignificant... just empty, nothing inside it -- a container without a content.

Love is a happening. It comes from the beyond. One has to receive it as a gift; one has to be open and vulnerable for it. That's why closed people are unloving people: they don't have any opening to receive god's gift. They are closed from every side, surrounded by a subtle wall, a subtle structure that they have developed for security, safety... a kind of armour. They live behind walls in a prison. The walls are transparent -- they are glass walls so nobody sees them -- but love cannot penetrate.

Children are more loving than grown-ups. Why? They are still without armour. They are still open from everywhere; all windows and doors are open. They are available to the sun and the rain and the wind and god. They are simply available. They are unafraid, they are innocent.

Fear creates cunningness. Out of cunningness one starts creating an armour. But it is suicidal -- all armours are suicidal.

Life is in insecurity, because love comes only to those who remain utterly insecure... and it comes in abundance, it comes in torrents. It comes so much that you cannot exhaust it. It comes as a flood. It cleanses you; it washes away all the impurities of your being. And when you have it, you can give it, you can share it. You *have* to share it. It cannot be contained; it overflows.

Remember that love is a grace, and unless one becomes a child again -- without armour, without cleverness, without cunningnes -- sunless one becomes a child again, available to existence, love cannot happen. And if love does not happen, nothing has happened. One can accumulate money, riches, power, prestige, and all is futile; one remains a wasteland. One simply dies slowly slowly, that's all. Life does not happen. What we call life is nothing but a slow suicide. *Real* life knows only one taste: the taste of love.

But let me repeat it: you cannot create it, you cannot make it. It is not in your hands -- it always comes from the beyond. You have to receive it, you have to be a host to it. It is a guest.

Prem means love, bijo means seed -- seed of love, potential of love, possibility of love. Man is born as a seed. One has to work upon the seed, one has to help it to grow. And the first thing to help it to grow is to help it to die in the soil. Only when the seed dies does it sprout in a new life. After the crucifixion, the resurrection. That is the whole meaning of Jesus' story: he dies on the cross and is resurrected. And this is repeated every day, in every garden, in every field: the seed dies and there is a resurrection. In fact, the seed was not alive. When it dies it becomes alive. The miracle -- that through death life happens.

So those who are ready to lose themselves will be able to gain, and those who cling and are miserly remain dead, they remain just seeds. And if a seed remains a seed, it is a dead thing. Unless it is transformed into a tree and blooms... a Buddha, a Jesus, a Krishna, these are the people who have bloomed; they have become great trees. Even after centuries the air is fragrant with their being. Even after centuries one can sit under their shade, in their shelter. Still the world vibrates with their being. The world is more colourful because of these people who bloomed. The world is more beautiful because of these people who bloomed.

Millions are born but they remain seeds, they die as seeds. Their death, their life, both are meaningless. What to say about their death? -- even their life is meaningless. But when a Jesus dies, even his death is significant. What to say about his life? His life is significant. Each moment of it has been lived in totality. Each moment has been a revelation of god, and each moment has been an expression of the ultimate.

Remember that one is a seed, and much has to be done so that the seed does not remain a seed, so that the potential can become the actual, so that the shadow can become substance, so that the dream can become real, so that the hope is not only a hope but becomes a realization.

It is possible and one has to accept the challenge. It is a great adventure -- the search for one's own being, the search for one's own flowering. This is the spiritual search!

Prem means love, svargo means paradise -- love paradise. Love is paradise. Paradise is not a place, not part of geography. It is a space inside, part of the inner being, not geographical but spiritual. And so is hell. When you are in anger you are in hell; when you are in love you are in heaven. And the distance is not much, because love can easily become hate, hate can easily become love. The boundary is very thin and very ambiguous. So heaven and hell are neighbours and just a very thin fence divides them.

One should not think that after one dies one will go to hell or heaven; each day, many times you move between them, you struggle between them. There are moments when you are in hell, every day, and there are moments when yoU are in heaven. But one thing is certain: whenever you are in heaven the quality of your being will always be of love; that fragrance is necessarily there. So let that become an indication. And once you know the indication, slowly slowly you can lean towards heaven more and more. Then it is within your hands.

The more you become aware that you create your own hell, the less is the possibility of creating it, because who wants to create hell? People live in hell because they think others create it for them. What can you do when others are creating it? If they insist on creating hell, you have to live in it. The moment you realize the truth -- that you are the creator -- a great transformation happens through that understanding. Then you need not create it. Who wants to live in hell knowingly? Slowly slowly one starts leaning more and more towards those things which are part of heaven -- love, beauty, poetry, music.

Lenin is reported to have said that ethics will be the aesthetics of the future. I say just the contrary: aesthetics will be the ethics of the future. One has to be more and more sensitive towards beauty; that is true virtue. One has to be more and more sensitive, that's all, and one finds oneself more and more in paradise.

It is a kind of knack: nobody can really teach you how to be in paradise. It is just like learning to ride a bicycle: nobody can teach you verbally exactly what it is, how one balances oneself on the bicycle. But it happens -- you can learn it; it is a knack. A few times you will fall and slowly slowly you will come to understand how to balance. And the moment you have understood how to balance, you wiO be surprised why you could not see it before; it was so simple. But even then you will not be able to tell somebody else how you do

So even a Buddha cannot say how he manages to be constantly blissful All that he can do is to give a few hints, but you have to work out those hints in your life. Love is the hint. Be more loving; don't miss a single opportunity of being in love. And slowly slowly you will find that the balance is arising -- yoU are riding on a great wave of joy and one day you see the whole truth of heaven and hell. That day is a day of

rebirth.

Anand means bliss, daksha means skill -- one who is skilful in being blissful. And that's my whole philosophy: how to be skilful in being blissful. It is an art, and nobody is born with the art. Everybody is born with the potential but nobody is born with the art. The art has to be learned and the art is arduous. That's why millions of people -- the majority -- have decided to remain miserable. To be miserable is easy. One need not be very intelligent to be miserable; any stupid person can do it. One need not know anything to be miserable; one need not grow at all to be miserable.

Misery is so easy that anybody can do it but bliss is arduous; it has to be learned. It is creating inner music, creating inner poetry. It is creating an orgasmic state with existence. Only a very few people succeed. In the first place very few people try, and even those who try, if they try with wrong methods or in wrong directions, their effort brings no fruits.

Rare is a person who tries *and* succeeds. It is the greatest art. If one can learn it even in many lives, then too it is early. But if one is really longing to learn it, it can be learned in a single moment too. It depends on the intensity on how much one longs for it, on how thirsty one is for it. If one is ready to die for it, it can be learned in a single moment too.

It is possible. I am creating this whole Buddhafield as an opportunity, so that those who are ready to get involved with me can have an opening in their lives, can find the treasure that is hidden within themselves.

And it can happen only with a person who has attained it. One cannot learn it through books; 'how-to-do' books won't help. In fact, they confuse people more. They go on giving short-cuts to people, easy solutions to very complex problems. They go on giving hopes to people and those hopes make people more and more desperate. Their frustration grows deeper and deeper and deeper, and life becomes an anguish.

It can happen only with a person who has attained it. Then it is like a spark: it can jump from one soul into another soul. And that is the meaning of being a disciple, of being a sannyasin: to come close to the master, so close that your unlit lamp can get the fire from the master's lamp. In a moment of deep closeness, intimacy, suddenly the flame jumps into the unlit house and all is light.

So you have a beautiful name... but the name alone won't do. It has to be made your life too.

[To a sannyasin starting a centre]

Just let me in... become a vehicle. Just represent me -- become completely oblivious of yourself, as if you are not, and things will start happening. Many things will happen and you will be surprised. You will say things that you have never thought and you will do things which are not in your capacity to do. But my whole being can become available to you if you allow!

So just remember that -- that you have to become just a vehicle, a medium. Then nothing wrong ever happens, then all is right. Slowly slowly you will learn how to become more and more clear a vehicle... and then the joy is great, because each moment brings a new surprise and immense power, with no ego. That's the miracle. Because whenever power comes, the ego exploits it.

If you are really allowing me then your ego cannot exploit the power. Once the ego exploits the power it turns into poison. If the ego is not there at all then the power is nectar, it remains nectar. It will nourish you, it will nourish many new people.

There are many who need me, and I cannot go anywhere else. But my sannyasins have to take me everywhere, to every nook and corner of the world.

[To a sannyas who is afraid of going from one extreme to another]

You will not go... and even if for a few days you do, don't be afraid; you will come back to a balance. The fear is understandable, because that one extreme always creates another extreme. But don't be afraid. It is as if you have been fasting and then suddenly you start eating and you start eating too much; but how long can you do that? After one or two days it is gone. After denial one can indulge, mm? -- but that is a momentary phenomenon. Don't be worried about it. Just continue to meditate and that will keep bringing you back to the middle.

Meditation is a balancing force, it is the golden mean. Only non-meditators can go to the extremes; meditators cannot. The extreme is the way of the mind. You can become an ascetic -- that is the way of the mind -- or you can become an indulger; that is also the way of the mind. If you meditate you are moving

away from the mind. The mind lives through extremes, polarities. You are transcending the mind, and that transcendence brings balance.

So just continue meditating and don't be worried; even if for a few days you start moving to the extreme, it is just natural, mm? You are swinging to the other pole because you have remained at one polarity too long, that's all. Nothing to be worried about. I can see the balance coming. Mm, the grace *is* there. Something immensely valuable *has* happened, and it will go on growing. And with me there is no problem of the extreme, because I don't teach denial.

If you deny, then you can indulge. If you don't deny, how can you indulge? For how long? If the saints disappear from the world, sinners will disappear. It is the saints who go on creating the sinners. If the priests disappear from the world, prostitutes will disappear; it is the priests who create the prostitutes. On the surface they look like enemies; deep down they are in a conspiracy, and they may not even be aware of the conspiracy.

Don't be worried. Simply be there, meditate, and be natural -- enjoy everything. Everything is god's gift to you.

I love one Hassid mystic, Joshua, very much. He used to say God is not going to ask me how many wrong things I have done -- because I cannot think that he is so mean as to count wrong things -- but one thing is certain: he will ask "Joshua, how many opportunities to enjoy things did you miss when rightfully you could have enjoyed and you did not? Answer for those opportunities, because I was giving you opportunities and you were not using them." He is certainly going to ask me this.'

And Joshua is right. He is a simple man but of very profound insight. God will ask you 'How many opportunities to be joyous, celebrating, did you miss which you could have rightfully enjoyed? Why did you miss? Why were you so ungrateful? Gifts were being given and you didn't receive them. I knocked on your doors and you didn't open the doors. I was ready to shower on you and you were hiding your head!'

I absolutely agree with Joshua: god cannot be so mean as to ask 'How many cigarettes have you been smoking and how many times have you been drinking and what have you been eating?' That would be really mean... and not only mean but stupid too.

But Joshua's point is right -- he can ask 'Why were you so ungrateful as to not enjoy? Life was given to celebrate!' So just be natural -- I will take care!

One has to become a moon of love. Love is a feminine phenomenon just like the moan. It is not like the sun. It is cool, tranquil, silent, and it has the same hypnotic qualities as the moon. It has the same psychedelic qualities as the moon.

Love is the natural psychedelic. When you are in love the whole existence has a different colour to it, a different intensity, a different beauty. All dullness disappears, all dust disappears. Everything becomes luminous: trees are greener, roses are rosier. Everything seems to be more alive, more vibrant. And it is not that it only appears so -- love gives you the vision of the reality as it is. Reality is psychedelic. It is really colourful, it is a rainbow. It has immense beauty and great splendour. Love brings you face to face with it, and love is light.

All those qualities are represented by the moon. Become a cool, silent, meditative love.

[To a sannyasin who was feeling confused and "I found the only thing left was just a very strange longing -- loving my wife, wanting to be one with her]

That's perfectly good. Nothing to be worried about. One should learn to accept whatsoever life brings. If this is what life has brought, accept it. Confusion arises because you don't want to accept it. Then there is a division. There is no need to worry -- it is perfectly beautiful. Just love your wife; that's enough. And one day when even that disappears, one has to accept that too. This is how, slowly slowly, one comes to know one's ultimate aloneness. And if one can accept that ultimate aloneness, one has come home.

This is good: your attachments are disappearing. It hurts in the beginning -- one wants to cling to many things, but now clinging won't help. This is something one should be happy about. One day when you understand and when you look back, you will be happy. This is how one comes to one's own being where nothing else exists... just a silence. In that silence is truth, our truth. That silence is the moment of truth. Just accept it, welcome it and rejoice in it!

This is what I call trust, mm? Life brings loneliness -- trust it. Life one day brings absolute aloneness -- trust it. And as the trust grows and you settle with the new space, confusion will disappear. Confusion is

because you want to cling, you want to have something to cling to, and everything is disappearing, the earth beneath you is disappearing and you are falling into an abyss. I want you to fall into this abyss; this is what meditation is all about.

Just fall blissfully... Like a feather falling into an abyss. There is no bottom to it, but then one starts enjoying it; just the -very fall is such a thrill.

Just wait -- something good is happening!

Hallelujah!

Chapter #7

Chapter title: Whenever you are Total you are with Me

7 August 1978 pm in Chuang Tzu Auditorium

Archive code: 7808075	
ShortTitle: HALLE07	
Audio:	No
Video:	No

Prem means love, unmado means madness -- a loving madness. And that is the greatest sanity in the world. One who is not capable of loving madness is not even capable of living. He only thinks, never feels. And life is not a thought; it has to be felt, lived. Those who cannot live and feel remain hung-up in the head. Their life becomes only a dream phenomenon -- it has no objectivity. It is all thought stuff, and thought is nothing but a form of dreaming. Dreaming is thinking visually, and thinking is dreaming conceptually; they are two aspects of the phenomenon called dreaming.

Real life starts only when you start feeling. But feeling looks like madness to the head. It represses feeling, emotions, sentiments -- and they are the real juices of life. Through them one comes closer to god, and only through them. God is not a concept but the uttermost orgasmic experience of love. When one can feel one with the whole existence, that experience is god. It is making love to the whole, it is being loved by the whole. It is a love experience.

That's why Jesus said 'God is love.' It is literally so -- it is not a metaphor.

Veet means beyond, dvesha means jealousy, possessiveness, competitiveness, any kind of conflict. And to go beyond jealousy is to go into love. It is jealousy that does not allow people to grow into love. And to go beyond possessiveness is to go into god, because god cannot be possessed, and the people who are interested only in possessing remain godless. God cannot be possessed; on the contrary, you have to be possessed by god.

There is a statement of William Blake, and I love it. He says 'Religion is love and not property.' Love is *never* property. To educe love to property is to kill it. On the contrary, you have to be so available to love that it surrounds you, possesses you, holds you, becomes your very soul. Not that love is in your hands but you are in he hands of love.

Jealousy, possessiveness, kills the very quality of love and transforms it into a form of hatred. On the surface it pretends to be love and deep down it is just the opposite. Then the mask is of love and the reality is of hate. And hate has learned the trick of masquerading as love. It even knows how to deceive people, it even moves in pious forms.

The closest to the devil is the priest. And there is every possibility :hat the priest represents the devil and not god, because the devil is clever enough. He cannot manifest himself in his naked truth; he has to take beautiful forms. You are deceived by the form, but by the time you become aware of the reality it has already poisoned your being. You have already swallowed it; *then* you become aware that it was poison. So

the poison is sugar-coated. That's what our so-called Love is: poison sugar-coated. The real love knows nothing of jealousy, and real love becomes prayer.

So that is going to be your work: never be jealous. And always remember that there are many forms of jealousy -- drop all those forms unconditionally. And the more you become rid of jealousy, the more you will find springs of love flowing... and that is joy! That is *really* being grateful to god. Then life becomes weightless, one starts growing wings.

The jealous person remains tethered to the earth. He creeps, he cannot fly. He is so heavy that he goes on down and down; gravitation functions on him, not grace. The more jealous he becomes, the more loaded, and the deeper he falls into darkness. In fact, that is what hell is all about: falling into a deep darkness, becoming so burdened that one cannot fly.

Whenever we think of hell we think of somewhere deep down. It is not just an accident, because all over the earth, in different times, by different races, hell has always been thought of as being somewhere deep down, and dark. One *falls* into hell. And heaven has always been thought of as something above. It cannot be just accidental, because without any exception whenever people think of heaven they look up. There is a subtle hint in it -- that heaven is going higher and higher, above the clouds, above the stars, becoming so weightless that you can fly, so weightless that gravitation cannot function on you any more.

And this is the secret of becoming weightless... become non-jealous, non-possessive.

One should respect oneself, one should love oneself, one should worship oneself... because we come from god, god is our nature. We are not sinners, we are adventurers. Man has not fallen from god, man has not committed any sin. It is just god himself exploring himself. It is an adventure of self-discovery -- just as one has to look in the mirror to see one's face. You cannot see your face without the mirror; even to see one's own face something else is needed to reflect it.

The world is a mirror. God has created it to reflect himself; it is his effort to discover himself. God wants to know who he is, and without the other this is not possible. This is very strange but this is how things are: one comes to know oneself only through the other; that's why love is so revelatory. When you love somebody he becomes your mirror. Love is self-knowledge.

God is deep in love with the world, naturally -- just as a musician is in love with his creative music or a painter is in love with his painting. God loves the world immensely. It is his creation, and for a particular purpose. The purpose is: god wants to see his own face. In millions of ways he is exploring himself: in the animals, in the trees, in the stars, in man; they are different ways to explore.

This is my vision and this I call true religion. The true religion has no idea of sin at all; the true religion is so innocent that it knows nothing of sin. And the idea of sin has condemned people so much that they have forgotten all their glory, they have forgotten all their splendour. The priests have condemned man so much that he feels ugly, unworthy, worthless. This is just a strategy of the priests to exploit man. You can exploit man only if you can make him feel guilty.

My work is to undo what the priests have done, to destroy all guilt and instead to create self-love. And whenever one loves oneself, one becomes capable of loving the whole existence.

Love and god are one, but love is only the seed and god is the flower; so they are one and yet are not one. Love is the beginning and god is the very climax of it; love is the first step and god is the last in the *same* process. So they are one and yet separate.

It is just as the seed is separate from the flower -- it is the same continuum: the seed will become the flower. The flower cannot exist without the seed, the flower will *never* come into existence without the seed, but still, you cannot call the seed the flower. It has to go through a long process of dying, of transformation, and it has to pass many stages. Love is the lowest form of god, and god is the highest form of love; it is a ladder. You can think of love as the first step of the ladder and god as the last step of the ladder. They are one because they are part of one ladder, but they are still two because one is the beginning and the other is the end.

So one has to keep both things in mind. If you forget one, your whole understanding of love and god will be faulty. There are people who think that if they are one, then why not simply god? Forget all about love! If god is love then there is no need to talk about love; god is enough. This has been the attitude of many religions in the past -- that god is enough, forget all about love -- but then people became unloving, and an unloving person never knows what god is. He worships, he prays, but all his worship and all his prayer are empty gestures. He has missed the whole point. The first step in the chain has been missed -- now

you cannot go to the second step; there is no way. In the past many religions with the same argument dropped love. God is enough, and 'god' is such a beautiful word, so why use love?

Buddha never used the word 'love', never; he did not even mention it. And he is right, because god is enough. As far as he himself is concerned, it is true. But what happened to his disciples and the followers? They became anti-love. They became very very life-negative, because love means life. They became deniers of life, escapists; they condemned the whole of life.

The same has happened from a different angle in Tantra. Tantra says there is no need for god; love is enough. So Tantra became slowly slowly entangled in sexuality and disappeared into sex.

I want you to remember both: love *is* god, and yet there is a distinction -- a distinction in oneness. So I have given you the name 'Prem Sadhya': love, the goal, the end, the ultimate end. Begin with love and bloom into god. Use love as a jumping board, because that's all we have. God is just a word now; it means nothing because it has no existential roots in us. But love we know -- we know at least a little bit -- so we can start with love and slowly slowly grow towards god.

As love deepens it becomes divine. One day suddenly you realize the truth, that love has taken a new form -- the form of prayer -- and from that very moment, love is sacred. It has transcended the body, the mind; it has gone beyond. Not that it is against the body or against anything, but it has gone beyond. It has become something more... something new has started happening.

Hence I use both the words again and again. Love is your existential state; you can begin with it. It is already a given fact. God is not yet a given fact. God has to be searched for through love, in love. When love becomes a crystallized phenomenon, not a relationship but a state of being, then suddenly it is no more love: it is god. But that is the ultimate. And the goal has to be remembered so we are not lost in the journey itself, otherwise there are many sidetracks. If you keep the goal in mind, then you go straight to the goal like an arrow. If you forget the goal then there are many sidepaths, by-paths, and from each stage you can bifurcate into so many dimensions that you may never reach god.

So your question is relevant, meaningful. It has been one of the most argued about questions in the past. A few people decided for god, against love, a few decided for love, against god, and both went wrong. I want to keep both together.

Hallelujah!

Chapter #8
Chapter title: To become a Song is to become a Saint

8 August 1978 pm in Chuang Tzu Auditorium

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Anand means bliss, astika means one who trusts, one who believes, one who trusts in bliss; and that's my definition of a religious man. I don't say to trust in god, because that is very far-fetched. God is very abstract -- it is only a word; you don't have any experience of it. To believe in it will be dishonest. You cannot honestly believe in god. It will be deceiving yourself -- a kind of self-deception, creating an illusion around yourself. And if you start with illusion you cannot end with truth. If you begin in dishonesty, you will end in dishonesty. The first step has to be very true, authentic; only then can the last step be in ultimate truth. Otherwise it is not possible. That's why so many people believe in god -- millions of people believe in god -- but only once in a while does somebody come to know him. Why this disparity? When so many

people believe, many more should attain. Because belief is dishonest, to begin with it is to go astray.

So I don't say 'Believe in god'; I simply say 'Believe in bliss.' And that's a natural phenomenon -- not part of any theology, neither Christian nor Hindu nor Mohammedan. One need not be taught to believe in it; one is born with that trust. It is intrinsic, it is built-in. All life is a search for bliss. Even the most unconscious life is a search for bliss. Trees are searching for it, rocks are searching for it, animals are searching for it. The whole existence moves around the centre of bliss. It is so natural that one need not enforce any belief; it is already there.

One has to help it to grow. One has only to remove the hindrances in its path so it can start flowing. One has to be deliberately in it. One is in it naturally; you have to be in it consciously, because if you remain unconscious in some search it will take millions of years. Then it is very haphazard, then arriving is almost accidental. One can hope for the best but one should be ready for the worst. Unless the search becomes conscious there seems to be no possibility of arriving. The more conscious it is, the straighter you go.

Jesus says 'My way is narrow and straight.' The way of truth is always straight, but one has to be straight to begin with. So I say forget all about god, trust in your natural desire and longing for bliss. Follow it, create as many opportunities for it as possible. Help it in every way and don't hinder it in any way, and slowly slowly the search for bliss one day makes you aware that you are searching for god in the name of bliss.

But that happens.... The very search takes on such intensity that it transforms itself, and instead of bliss one day suddenly you are searching for truth, because one day you realize the fact that only with truth is there a possibility of bliss. Bliss is a shadow of god. If you start searching for bliss, sooner or later you will come to see that bliss is just a shadow of something else. Who is that? What is that of which bliss is a shadow? And god starts looming large before you.
Once you are in his shadow you are very close to him.

Veet means beyond, daso means in the service of -- in the service of the beyond. The beyond surrounds us, but there are many people who never look at it. They remain confined to their routine lives. Their lives are lived at the minimum; they never become aware of the mysteries that abound.

Life is not a simple mystery, not a single mystery, but mysteries upon mysteries, and each mystery leads into more and more mysteries. But there are many people who are not aware of it at all. The sun never rises for them; it is never full moon. Whether stars exist in the night or not is immaterial to them. Whether birds call or not, they are deaf. They see and yet they don't see. Flowers bloom, rainbows come and go, clouds gather and disperse, but they remain completely oblivious of it all. Their life remains in a prison of very small things: their jealousies, their possessiveness, their quarrels, their families, their children, their jobs, money and bank balances. To live in such confinement is to live the life of a materialist.

A materialist is a prisoner. Even though he goes to the church, even though he goes to the temple -- that is just a formality. He never becomes aware of the mystery of Christ. He goes to the church every Sunday, but how can he become aware of the mystery of Christ if he is not aware of the mystery of the trees in his garden? How can the cross have any mystery if the real, alive wood has no mystery for him?

How can he look into the mystery of Buddha if he cannot see it in the stars, in the rivers, in the mountains? -- because the eyes of the Buddha are like the lakes. Unless you are aware of the beauty of the lakes you will not be aware of the beauty of the Buddha's eyes. And the heart of the Buddha is like the open sky. Unless you have seen the sky, felt it, lived it, you will not be able to enter into the heart of the Buddha. You can go and worship, but your worship is formal, your religion is Sunday religion; it does not make you spiritual.

Spirituality has nothing to do with the churches and the temples and the mosques, nothing to do with reading the Bible and the Geeta. Spirituality has something to do with the mysterious in life, with the beyond, with the unknown and the unknowable.

You can gather answers from the Bible and the Koran, but you miss the point. Spirituality has nothing to do with answers, because all answers are false. Life is an ultimate question. You cannot find any answer that can solve the mystery of it. All your answers fall short. All your great systems are just poor efforts of the human mind to console itself. It does not even touch the mystery of life.

I call that man spiritual who has become aware of this miracle that is within and that is without -- this poetry, this music -- and one who is ready to be in the service of this miracle. That is the meaning of your name -- 'Veet Daso' -- to be in the service of the beyond, the miraculous, the unknowable. And that's all that god is about; but I have not used that word because the priests have used it so much.

They have made it almost ugly. They have quarrelled about it, fought about it. They have been killing each other, murdering and butchering, and doing every nasty thing that can be done in the name of god. So much bloodshed has happened in the name of god that the word has become obscene; it has become a four-letter word. Hence I use such words as 'the beyond' -- which is uncontaminated, which is still pure, innocent -- 'the unknowable', 'the mysterious'. But I am indicating towards god even though I am not using the word. These are all qualities of the ultimate truth. Life becomes a celebration if you are in the service of the beyond, and only then does life become a celebration. Otherwise life is a misery, a burden to be carried. One can drag on and one can wait for death to come and relieve one of the burden, but it can't be a dance. Without the beyond penetrating you, it can't be a dance.

The religious person is one who can dance -- the dance is just an outer gesture of his inner dance -- one who can sing -- and singing is just an outer gesture of his inner singing heart -- one who can laugh and who can love. But these are all outer gestures. There is more in them than is seen by the eyes and heard by the ears. They are just overflowings of his inner experience of the beyond. When the mystery overwhelms you, you start overflowing with love, compassion. Then each moment is so precious, so sacred. One need not go to any church, to any temple. In fact, wherever one is, in that moment that place is holy. It is not a question of the place outside but the place inside.

When the inner temple opens its doors, wherever you are, you are walking on holy ground. Whenever you are full of mystery, you are full of god. Whenever there is a dialogue between you and the unknown, you are in prayer.

This meaning has to be lived.

Deva means divine, lokesh means a king -- a divine king. A great Hassid master, Joshua, used to say to his disciples 'At least for one hour every day think of yourself as a divine king. Even if you cannot believe it,' he used to say 'at least pretend.' I love his saying 'At least pretend,' because this is our reality. Even if you start pretending, sooner or later the reality will explode. If your pretension is in tune with reality, it will help to reveal it. Pretension is bad only when it is against reality; then one becomes false. Then slowly slowly one becomes a split personality.

For example: if a beautiful man has forgotten his beauty and thinks himself ugly because the mirror in which he looked was distorted -- or somebody played a joke on him and told him 'You are ugly' and he has fallen a victim to the idea -- if he starts even pretending that he is beautiful, in those few moments he will be closer to reality. Because he is beautiful, and those few moments, slowly slowly, will allow the reality to surface and the distorted vision of himself will disappear.

I perfectly agree with Joshua, that if you cannot trust that you are a divine king, then at least pretend.

This has been my observation of thousands of people -- that if you can start moving in the right direction, even though it doesn't seem to be believable in the beginning, sooner or later it starts happening And when it starts happening, what can you do? You have to believe it.

The initiation into sannyas has two steps. The first step is: you simply trust me when I am saying that you are a divine king. The second step will be taken the day you come to realize it on your own. I see you as I see everybody, as a divine king. Nobody is a beggar, but everybody has become a beggar. It is our own creation. We are in a kind of dream and we have forgotten who we are. Now, even if you can pretend in your dream that you are awake -- that you are not a beggar, that you are a king -- that is going to help. It will be moving away from the dream.

Gurdjieff used to say to his disciples 'If you can remember in your dream that it is a dream, that's enough -- you will come out of it immediately.'

Try it and you will be surprised: just before going to sleep every night, just go on thinking 'I will be able to remember when a dream comes that is a dream.' And you will be surprised: the moment you remember 'This is a dream' suddenly you are awake. Exactly in-the same way, start with this seed thought: 'I am not a beggar, nobody is a beggar. God has never created a beggar. God only creates gods; he cannot do otherwise. A god can only reproduce gods.' And Jesus is *not* his only son. Every being that has existed, exists, will exist, is a son of god... and that is our sovereignty, our kingship.

In the beginning it seems unbelievable, but if you start just allowing the seed to sink into the heart, one day it sprouts and you see the first green leaves coming out of the earth... and the magic has worked. That is the second initiation. Then you know on your own, who you are -- the glory, the splendour of your being.

And it is not that you think that you are special and others are ordinary. This is the beauty of religious experience: it makes you beautiful and it makes the whole world beautiful with you. The moment you think

of your glory, the whole world becomes full of glory. So it is not a kind of superiority complex -- that you are higher than others, holier than others, that you are more special than others -- there is nothing special. Either everything is special or nothing is special. That understanding transforms your whole vision. Each small thing becomes so luminous, has such beauty, that one feels continuously grateful, and everything is a surprise.

But we are very insensitive; we don't even know who we are. This is our insensitivity, our unconsciousness, our dullness, our unintelligence. From this moment start thinking about yourself, and you will immediately see something changing. Each thought becomes a thing. One should be very careful about what one thinks. What you think today will become a reality tomorrow: 'As a man thinketh, so he becometh.'

Hallelujah!

Chapter #9
Chapter title: Sannyas is Initiation into Light

9 August 1978 pm in Chuang Tzu Auditorium

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Love is a breakthrough; a breakthrough from the ego, from all boundaries, from all limitations. Hence love becomes the sky, the inner sky. And the outer sky is nothing compared to the inner; the outer is just a pale reflection of the inner. Once one has looked into the inner then for the first time one feels that even this sky that we have known always is not so unlimited; it has its own limitations. And modern physics says that it is limited. But the inner sky has no limitation.

That inner sky has been called by many names. Buddha called it 'nirvana': cessation of the ego. Mahavira called it 'moksha': absolute freedom. Jesus is more poetic about it; he calls it 'the kingdom of god'. But they all indicate the same thing: the moment ego disappears there is freedom, and that freedom is unlimited. The moment the ego disappears the kingdom of god descends in you. When the king dies, the kingdom arrives. If the king lives he remains a beggar.

One can have either one: either you can have the king -- the ego, which wants to dominate, wants to possess -- or you can have the kingdom. But nobody can have both; that is not the nature of things. And millions decide to have the king although in deciding to have the king they remain beggars, because a king without a kingdom is nothing but a beggar. And a kingdom without a king is a real kingdom. Even that interference of the presence of the king is no more there.

Lao Tzu says 'The greatest king is one about whom the people never come to know.' The greatest king is one who goes on doing things for the people, but people think that they themselves are doing them, one who remains absent, who remains subtle.

Lao Tzu is right: when you are *really* the king, you don't brag about yourself. There is no need to beat the drums, there is no need to shout and to make the world feel your presence.

The idea of making the world feel your presence comes from an inferiority complex -- because you are afraid, you are suspicious; you are not certain that you *are*. You want others to confirm it -- that you are, that you are great, that you are beautiful, that you are wise, that you are this and that. And if others are not confirming it you yourself start bragging. You start saying things loudly to yourself. Even if nobody listens, at least *you* are listening. This is a way of convincing oneself that one is somebody, but deep down in it there is the feeling that one is nobody.

But when the presence is *really* there, when one *is* there -- not as an ego but just as an eternal presence -- one can be absolutely absent. That's why god is so absent in the world: he is a true king. He goes on doing things and everybody thinks that they are doing them. *He* breathes in you and you think *you* are breathing. *He* becomes hungry in you and you think *you* are hungry. *He* is thirsty, you think *you* are thirsty. When the thirst is quenched *he* is contented; you think *you* are contented. And he is so absent that he does not interfere with your false notion. He allows you that much freedom.

Because god allows freedom we have created the ego. Because of his utter absence we have created the ego. And the stronger the ego becomes, the more we will be unaware of god. That is the meaning when I say 'Let the king die.' This king is a beggar. When the king is dead -- only the kingdom is left and the king is absent -- then you have become a sovereign... you are a Buddha, a Christ. And those are all names of the inner sky. But the way to it is love. The boat to the other shore is love.

Deva means divine, nirmoh means non-possessiveness -- divine non-possessiveness. And one of the greatest problems for the human mind is how to drop possessiveness, because the human mind feeds on possessiveness. It wants to possess more and more, it wants to possess everything. The more it possesses, the more it feels secure. So it hankers for money, it hankers for prestige, power. Even in relationship it starts possessing people. And to possess a person is to destroy him, because the moment you possess a person, the person is reduced to a thing. One should not even possess things, but people are even possessing persons. That's why in the world you see so many robots: they have all been reduced to machines, things.

The day the child is born the parents start possessing him; they cripple, they destroy. Then the church possesses the child; immediately he is to be baptized. He becomes a Christian or a Hindu or a Mohammedan. Then the society possesses him, the country possesses him; and this goes on and on. Then his wife will possess him, his children will possess him. It is a long, long story of being possessed. It is natural that the person is reduced to being a robot. All his freedom is poisoned, all his being is crippled. He can only crawl and creep; he cannot fly. This is what hell is: to be reduced to a thing. But if there are so many people ready to reduce you to a thing it is very difficult to escape. But one needs to escape.

To escape from being possessed is the rebellion of religion. That is true religion when a person refuses to be possessed by anybody. The moment you refuse to be possessed by anybody you have to refuse to possess others too, because it is a double-edged sword. You should not possess anybody. Love people but don't possess.

That is the meaning of the word 'nirmoh'; and it is one of the most beautiful states to be in. If a person is in a state of non-possessiveness, meditation has happened, silence has come.

All our anxieties are by-products of possessions. The more a person possesses, the more anxious, worried, he becomes. The richer people cannot sleep: they go on driving themselves mad. And the paradox is that they have been searching for all these things -- bank balance and power -- their whole lives in order to live. But the moment they possess all these things, life becomes impossible. They have lost their souls on the way. They themselves have become possessions of their possessions. They are no more free people: they are slaves of their things.

And now there are so many worries: whether they will be able to maintain so much money, whether they will be able to remain rich -- it is a very competitive world. They lose sleep, they lose silence, they lose relaxation... they suffer. This is hell. Hell is not some place somewhere. It is a state of anxiety, utter anxiety, insecurity, fear.

'Nirmoh' has to be your key. Live in the world but live like a lotus. The lotus lives in the water but remains untouched by it; that is 'nirmoh'. So use it as a key and slowly, slowly as you *live* it, the meaning will become more and more clear, more clear and transparent.

[About jealousy]

It will go... it will go, because it only creates suffering. The moment you become perfectly aware that it only creates suffering it will drop of its own accord. We can carry a thing on only if we hope that something beautiful is going to happen out of it -- but *never* has any beautiful thing happened out of jealousy, and it is not going to happen ever. It simply poisons your sources of love. It poisons all possibilities of your growth, it poisons all relationships. It creates only smoke around you.

There is no question of finding a way out. The question is to see how you go *in*. Going out is not the question at all. You *are* out of it. The only thing to watch is how one goes into it. The moment you have

seen the process of going into it, you will not go into it. That very awareness becomes the disappearance of jealousy.

Next time it happens, just watch it. Become very objective, a detached watcher, just to see what exactly it is, how it arises just like a small seed, and then how it grows and becomes a big tree and how you are completely lost in it. Just see the whole process of its growth and just see how you help it to grow. Don't be in a hurry to drop it and don't be in a hurry to get out of it; that's where people are wrong. People are in such a hurry to get out that they can't see how they get in, and that is the secret: just watch how you get in.

Once you have seen the whole process and the misery that comes out of it, in that very understanding something evaporates. It is not a question of dropping -- just an old habit evaporates. Suddenly you are out of it and laughing, and suddenly you see the whole foolishness of it, the whole stupidity of it. And then one is surprised at how one suffered so long because of such a stupid thing!

So I will not tell you how to get out of it: I will tell you to watch how you get in. Never be worried about dropping a thing -- always remain concerned about understanding it. Dropping is not the question at all. It is just as if somebody asks how not to go through the wall. We will say 'If you can see that this is a wall you will not go through it.' It is not a question of how not to go through the wall; the only thing is to see clearly where the wall is and where the door is. If you see clearly, you will go through the door; you will not go through the wall. It is only a question of clarity. But down the ages we have been told to change our habits, to drop this, to drop that, to create this character, this style of life, this virtue, and nobody has really been telling the secret. The secret is: just watch who you are, how you function, how you move into things. And forget the question of dropping, because if you have already decided to drop something, your observation will be biased. If you have already decided to be against something how can you watch it?

Nobody can watch one's enemy; one wants to avoid him. If you have already decided that something is ugly, bad, evil, then you start looking sideways; you don't encounter it. If it is evil, who wants to see it? You want to escape somehow -- and you cannot escape unless you encounter the evil. So don't call it 'evil, don t call it names. Even to call it 'jealousy' is already to condemn it. Call it X, Y, Z. Say 'I suffer from X, an unknown quality -- something mysterious -- that makes me suffer, so I have to watch this X and see what it is.'

And once you can watch rightly clarity arises, and clarity is transformation. To understand a thing is to be free of it. To be aware is enough. It is in this sense that Socrates has said 'Knowledge is virtue.' To know a thing is enough -- it becomes your virtue; your character is immediately transformed. My emphasis is not on character at all but on consciousness. Character follows consciousness like a shadow. You need not be concerned about a shadow; a shadow will come automatically.

So while you are here, go through groups, watch -- it will arise many times -- and watch it in a very friendly way. It is something in you; you have to become acquainted with it. It is part of you; just by denying it, nothing is helped. You have to learn about it. And be unbiased, unprejudiced. Remain open: as if we don't know what it is -- good or bad, we will see. If it is good then it will grow with awareness; if it is bad it will disappear with awareness. When you bring light into a dark room, darkness disappears, but you can see the paintings on the walls; they don't disappear.

With awareness growing all that is good remains, becomes more clear, more prominent -- you can see it better, you can enjoy it better, you can live it better -- and all that is bad starts disappearing like darkness. It is going to happen!

Relax more and more into the work. Make it more and more loving and prayerful, and that becomes meditation. And finally the work has to become meditation. One can only live in meditation if meditation is not something apart that you do it for one hour and then the rest of your life you do something else. Meditation cannot go very deep unless it is spread all over your life, unless twenty-four hours a day become involved in meditation, but to do that, you have to transform the quality of your work.

That is the purpose of all the activities of the ashram. I am interested in making it a really big commune, so many activities, so that almost all the activities that are possible in the outer world are available in the commune. You can live the whole world in the commune and live it with a new quality and a new awareness and a new love. Then life *is* a joy, then life has meaning.

Bliss is not a goal it is a by-product. When a painter is painting, he is not searching for pleasure. He is simply painting, he is enjoying painting. He is completely involved in the painting, he is lost in it; and then joy arises, pleasure arises, bliss arises -- they are consequences, by-products.

One of the most harmful things that Sigmund Freud has done to this age is that he has based his whole

psychology on the will to pleasure, on the idea that man is searching for pleasure. Nobody ever searches for pleasure, and those who search never find. Pleasure can never be a goal; it is always a by-product. Whenever you are involved, deeply involved in any activity, there is pleasure. One cannot seek it directly, one cannot go towards pleasure as a goal; one has to do something else and then pleasure comes.

Life is not a will to pleasure: life is a will to meaning. Do something meaningful, do something significant and creative, and pleasure is the reward; it comes of its own accord. The singer sings a song or the musician plays on the guitar.... They are completely lost in their activity; they are not there, separate. The dancer becomes the dance... and then there is joy, then there is pleasure and great bliss and benediction.

The purpose of all the activities in the ashram, and finally in the commune, is to teach you how to remain in meditation for twenty-four hours. So we are going to create a miniature world where all that is available outside is available, but with a totally different quality. That quality will be meditation.

[To a sannyasin who feels restless]

The head always goes ahead! But nothing to be worried about; that's the function of the head. It has just to go on looking into the future -- groping to find where to go, what to do, what will be better, what not do to. That is the function of the head. Don't be worried about it; it is doing its function. Don't get too identified with it, that's all.

Hallelujah!

Chapter #10
Chapter title: Love is a Jumping Board

10 August 1978 pm in Chuang Tzu Auditorium

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Prem means love, mouna means silence. So learn two things: be loving to everybody -- to people, to trees, to animals, even to the rocks -- and the second thing: learn to be silent. Whenever you have time just sit silently with closed eyes. If these two things are attained you become a sannyasin!

Deva means divine, vasant means spring -- divine spring. Sannyas is divine spring, and the colour orange is traditionally the colour of spring in India, because it is the colour of flowers. I have chosen it as a symbol of becoming yourself, flowering into your being. And the ultimate goal is that one should become what one is carrying within oneself as a potential. One should become that, the seed should become the flower. It is possible and it is within our grasp; it is just by the corner. One simply needs to go on an adventure -- an adventure to find oneself.

The only problem is that we have been taught to imitate. If we imitate, we miss, because you cannot be anybody else except yourself; you can flower only as yourself. A rose has to become a rose -- it cannot become a lotus; and the lotus has to become a lotus -- it cannot become a rose. But when both bloom to their uttermost, it is the same flowering. The joy is the same, the benediction is the same. You cannot become a Jesus or a Buddha -- there is no need to either -- you can only become yourself. In trying to become somebody else you will miss becoming that which you are; that is the only trouble.

Once that trouble disappears from the mind there is no hindrance. The river starts flowing and reaches the ocean of its own accord.

Anand means bliss, veetman means beyond the ego.

Bliss is beyond the ego. The ego consists only of misery; the ego is another name for hell. The more egoistic one is, the more one suffers. Nobody else is responsible for the suffering. All that is needed to get out of suffering is to drop the ego. By dropping the ego all misery simply disappears -- it cannot exist without it. One is simply silent, empty, but that emptiness is not negative; it is overflowing. The ego is absent but god is present. And to have the feel of god in your being is what bliss is all about.

Remember these two things: one has to go beyond the ego; there is no way otherwise. This has to be allowed to sink into the heart as deeply as possible. Once this understanding takes roots in you -- that the greatest thing *has* happened -- then the path is very simple And to drop the ego is not very difficult; only this understanding -- that the ego only creates misery and nothing else -- is enough to drop it. We carry it because we think 'This is our cherished treasure.' It is not! It is simply poison. We are deluded.

Just watch the functioning of the ego. And whenever you are feeling very miserable, look inside and you will find the ego hurt, wounded or *something* has happened to the ego; it is always the ego behind the misery. And whenever you are feeling blissful, watch: you will not find the ego inside. Once this becomes *your* understanding -- not *my* statement, but your understanding, that you always find the ego with the misery, misery with the ego, bliss without the ego, and whenever you are without ego suddenly the bliss starts descending in you -- once this has become *your* understanding, *your* experience, in a single step the journey is over.

Prem means love, animo means the smallest of the small. Jesus says 'Blessed are the poor in spirit for theirs is the kingdom of god.' The poor in spirit is one who has no idea of the 'I', who has no idea that he is somebody, who is utterly at ease with his nobodiness. To be at ease with one's nobodiness is 'animo'. That is what Jesus again says 'Those who are the last will be the first in my kingdom of god, and those who are the first will be the last.' That is the meaning of 'animo': the smallest of the small, the last... one who is in no competition to be ahead of anybody, one who has no desire to have any conflict.

When one drops comparison completely, one is simply happy by being oneself. One does not think in terms of comparison -- that 'I am richer than that' or 'I am poorer than that' or 'I am more intelligent than this' or 'I am less intelligent than that.' When one stops thinking in comparison, when one compares not, one is utterly happy just as one is, that is 'animo'. And that is the greatest spiritual quality to evolve in oneself. The more it is there, the more one feels the presence of god.
Yes, blessed are those who are poor in spirit.

Anand means bliss, Rama is a name of god, almost synonymous with god. The full name will mean 'god of bliss'. That is our ultimate destiny, and until it is achieved one has to strive for it. Unless one becomes a god of bliss -- just pure bliss and nothing else, eternal, endless bliss -- one has to work. One has to cleanse oneself, purify oneself. One has to drop a thousand and one toxins from the soul. One has to destroy many conditionings that surround the mind. One has to transform the very armour that this society has created around each one.

We are imprisoned in a subtle armour. It is not visible to the eyes but it is very solid. People only appear to be free; they are not. Each one is carrying his prison cell around himself; that's why they look free. The prison is just surrounding their bodies... a very invisible phenomenon but very solid. One is a Christian, one is a Hindu, one is a Mohammedan -- these are prison cells. Unless one is simply human, one has not accepted freedom. One is a Chinese, another is Indian, another one is German, somebody is Italian -- these are prison cells. Unless these are dropped, unless the very idea of nation disappears from the mind and one belongs to the whole, one lives in prison. It does not matter what that prison is -- Italy or France or Sweden, it doesn't matter -- if one thinks of oneself as black, as white, as this and that, it is all slavery. And one can never feel at ease with all these prisons surrounding one.

Just think of the moment when all these ideas disappear... then you are the sky. Then the sun rises in you and the stars move in you; you contain the whole within you. That is the meaning of becoming a god of bliss. Then all is joy, because nothing can be taken away from you. Then there is no death, because the whole never dies. Only parts change, the whole continues. One tree dies, another tree is born. One river dries up, another starts flowing. One cloud disappears, another comes into existence. Earths disappear, planets disappear, stars disappear, but somewhere else... but the *total* remains the same. It always contains the same.

When one feels one with the total there is no death any more. Waves die, the ocean remains. To be identified with the wave is to be miserable. To know that one is the ocean, to be oceanic, is to be blissful.

Deva means divine, dipam means light -- divine light. Light is the fundamental constituent of existence. In the ancient days they used to call it fire. Hence Zarathustra started fire-worship. It was a technique to create your inner fire, to kindle it, to provoke it.

Modern physics calls it 'electricity'; that is only a change of the name. But modern physics agrees perfectly with Zarathustra that something called electricity is the basic constituent of existence. I say 'something' because modern physics has not yet been able to define it. In fact the ultimate cannot be defined. With what will you define it? -- it is the last. You can call it fire, you can call it electricity, you can call it life, you can call it love, you can call it light -- all these names indicate the same phenomenon, but light seems to be the best.

The Bible says 'In the beginning God said "Let there be light."' The world starts with that statement; it is immensely significant.

Search for this light inside; it is there in you. It is the innermost core of life, and once you have found it, you have found the source. To find the inner light is to find god. The inner light may be just a ray, and god is the sun from where the ray comes. But if you have found the ray then the thread is in your hands; you can just follow it and go deeper and deeper into it. One day suddenly you have reached to the very source of it all.

Light has to be your meditation; meditate on light -- outwardly, inwardly. Let light become your companion; think of it, contemplate on it. Just watch, observe a star appearing or disappearing in the sky, the sun rising or the sunset, the moon, or just a candle in the room. Then sometimes just close your eyes and start searching for the inner light. One day you will stumble upon it, and that day is a day of great discovery; no other discovery is comparable to it. That day you become an immortal.

Sannyas is an initiation into light.

[To a sannyasin going to the West]

Continue to meditate. Make it a regular thing. Even if you cannot do anything, just sit silently. Just to give specific time, deliberately, to meditation is enough... just the very idea that for one hour you will be sitting for meditation, and then you sit. Even if you don't do anything, you simply sit under a tree or in your room, slowly slowly that one hour becomes the most precious time.

You start waiting for it. You look forward to it. Slowly slowly something starts settling in you; that one hour becomes sacred. And you can see the difference between your other twenty-three hours and that one hour. It is like a diamond in a heap of pebbles: it shines, it has a grandeur of its own. And that one hour finally becomes the only time saved. All else has gone down the drain. One day one understands that those were the only moments that one lived.

When the German poet, Goethe, was dying, somebody said 'In your long life you must have enjoyed many beautiful moments.' He was a man of great calibre, one of the greatest geniuses of the world, and multi-dimensional. But the question made him very sad. He said 'If I count then it can't come to more than two weeks in my whole life. But those are the only two weeks that I have really lived -- a few moments far and few between; those were the real moments. I have lived only two weeks, the rest has been just a wastage.' If Goethe said that, what about an ordinary man? -- not even two weeks.

But if one meditates, one simply sits for meditation, one keeps that one hour sacred and separate, slowly slowly that one hour becomes a window: it starts giving you glimpses of the beyond. In that one hour you become open to something unknown, mysterious. You start feeling the presence that can only be called divine; there is no other word to express it. That one hour becomes a transforming process.

So even if nothing happens in the beginning, don't be worried; just go on sitting for that one hour. It brings great fruit. If you can, do Dynamic, Kundalini, or simply dancing will be good. If you cannot do anything -- the situation does not allow -- then simply sit silently. The whole question is: you should be deliberately in meditation for one hour. What you do is not so important, so all kinds of meditation help, because the basic thing is there: the deliberate effort to keep a few moments apart, away from the marketplace.

[To a sannyas couple who are going to the West]

... now the life has to start here on a new plane. The first steps have been taken already; the journey has started. You have fallen in tune with me, and that is the most fundamental thing. If that doesn't happen then nothing happens. Once that happens then everything starts happening, then nothing is difficult. Once a sannyasin is in tune with me and feels a harmony, and once I start overlapping your being, then all is very simple.

When people try to keep their identities separate then everything is difficult because then they have to do the thing on their own; I cannot be of any help. I have to be just a helpless watcher. I can suggest, I can advise, but that's all -- they have to do it on their own; and they are not capable of that. If they had been capable they would have done it already.

So whenever somebody falls in tune with me and starts feeling a kind of unity, an inner unity, then all becomes so simple. Things start happening without one doing them, and then they are beautiful. When you have to do something it is never as beautiful as when it happens on its own.

So you are perfectly in tune with me. The seed of the miracle has already fallen into the heart. Now you just have to watch many things happening -- they will happen. Come back soon!

[To a sannyasin who left the primal group]

That is not good. If something is terrible one should never leave it; one has to go through it. That's how one grows. Never leave any challenge. One has to fight the challenge and go into it. Never escape -- an escapist never grows. And that's how there are so many juvenile people in the world, because everybody has escaped from challenges.

Real therapy is a challenge -- a challenge to your manhood, a challenge to your potential, a challenge to your possibilities. And certainly it is painful; one has to leave many consolations, many deep-rooted habits, many patterns of the mind. One has to change the whole gestalt of the personality. It is painful. It is not like taking off your clothes, it is like peeling your skin. But the conditioning has gone deep into your body, it has become part of you. It has to be destroyed, and it feels as if *you* are being destroyed. You are not being destroyed -- just your chains have to be broken, but you have lived with chains so long that you think they are ornaments. So when somebody takes your chains away you feel you are being cheated or it is terrible and you start escaping. Your treasure has... Somebody was trying to take your treasure away. It is *not* your treasure.

If all this rubbish disappears you will find your treasure for the first time. You will find who you are.

Sometime you will have to go through it; whenever you decide to. But then you will have to go through it again from the beginning. That's the way: if you miss you have to go through the whole misery again! (laughter) But whenever... I will not say to do it right now. Whenever you can gather courage again...

... One just has to relax -- one has to relax and accept things, that's all. There is no problem. You could not accept things, you could not relax. You became more and more tense -- that's why you had to leave. If you had relaxed and accepted you would have passed through it very easily. You became resistant.

Have you sometimes seen? -- a drunkard falls but he is not hurt. Lao Tzu is very fond of saying again and again that if a bullock cart falls into a ditch, everybody else is hit; only the drunkard in the bullock cart remains unharmed. When everybody is crying and weeping and people are having broken bones, the drunkard is fast asleep in the ditch. He has not even been aware of what has happened. Why is he not hurt? Because he is not at all tense! He goes with it, he is so relaxed.

When you fall consciously and you know that you are falling, you become tense, you become resistant. Because of your resistance you will have fractures. Those fractures are not because you fell but because you were resistant; a drunkard falls every day and never has those fractures. Small children fall every day -- they simply fall, they go with it!

That's what has to be done. That's the way: relax and go with it. Accept the pain, in fact, enjoy that it is surfacing. And you will be relieved of it soon, because whatsoever surfaces, evaporates; you are relieved of it. But even nine days is good. Mm, you tried hard. Next time, eleven days!

... So whenever you feel like it, when courage rises again, enquire. Or if you have enough courage you can book on your own, no need to enquire... because it has to be done whenever you feel like it, whenever you feel very lucky.

I have heard about one man: he went to his dentist and said 'Now you can drill anywhere.' But the dentist said 'Why?' He said 'Because I am feeling very lucky today!'

So whenever you are feeling lucky, you can go to [Primal] -- it is time that dentistry.... One feels afraid, but there are days when one can even face the dentist!

Hallelujah!

Chapter #11
Chapter title: When one's whole Being is in Celebration...

11 August 1978 pm in Chuang Tzu Auditorium

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Prem means love, nityo means eternal. Love is the only phenomenon in life which has the quality of eternity in it. Hence even a single moment of love takes you beyond time, takes you into timelessness. A single moment of love is a moment of eternity; it is not an ordinary moment. It is not horizontal, it is vertical.

All other moments are horizontal. You are eating, you are sleeping, taking your bath, earning your bread -- these are all horizontal. One moment is followed by another in a sequence; it is a chain. Each present moment of the ordinary life is surrounded by two other moments: the one that is disappearing and becoming the past, and the one that is just coming on the horizon, the future.

The ordinary present is sandwiched between past and future; but love knows no past and no future. It is a very extraordinary moment; it is vertical. It is not part of our time process. And that is the meaning of the Christian cross: one line is horizontal, the other line is vertical. It is not just a symbol of the crucifixion; it is a symbol of time and eternity. Eternity penetrates the river of time only when you are in love. Jesus is a man of immense love, hence he could say 'God is love.' He represents love.

So remember it, that the more you become loving, the more you transcend death.

That's why a lover is never afraid of death. Only the people who don't know how to love are afraid of death, because the people who don't know how to love remain in their egos. And they know only one kind of time. They know everything begins and ends; they don't know the beginningless and the endless, they have never tasted of it. They have lived only in one-dimensional time; eternity has remained completely unknown to them. They are afraid of death -- they know that they are going to die. And they *are* going to die, because time is a process that begins and ends.

Once you know what love is you have tasted something that is beyond death, you have tasted something that is never born and never dies. To taste love is to taste god. And only those who know love know what god is all about. Others simply talk, others know not.

Remember it: love is the existential meaning of god. God is only a philosophical term, non-existential, for love. Love is god alive and the concept of god is love dead. The concept of god belongs to theology: love belongs to existence. So forget all about god and go deeper and deeper into love... and you will know god! That's the only way there is.

Prem means love and sheila in Sanskrit means a peak, a mountain peak -- a mountain peak of love. To live without love is to live on flat land. There are no peaks and no valleys either, because peaks and valleys exist together; they are aspects of the same phenomenon, two sides of the same coin. The higher you move, the lower becomes the valley by your side. The greatest valley is always around the greatest mountain, and naturally so.

That is the risk of love: love takes one very high but one cannot remain on those heights forever. One

has to come back, and when one comes back, one falls into a dark valley. Love gives you great ecstasy and also great agonies. People who are afraid of the agony will by and by become afraid of the ecstasy too, because they always come together. That's why millions of people have decided not to love -- the risk is too great. They are afraid of the valley which always comes with the peak. They would like to have the peak but they would like to have it without the valley; that is not possible. If you want the day you will have to accept the night too. If you want life you will have to accept death too.

That is the polarity of existence: it exists through opposites, and the opposite is really a complementary. In fact the peak is created by the valley just as the valley is created by the peak. If you really love the ecstasy you will also be ready to welcome the agony that follows it. Never be afraid of the valley; otherwise people become flat, their lives become flat. Of course they live in comfort and convenience, no problems in their lives, but no life either.

Life exists in risk, in danger. The lover has to encounter many problems, and the greater the problems are, the more they help you grow. Only lovers grow. Others have escaped from the challenges. They are hiding, they are cowards. Non-lovers are cowards. They live in convenience. There is no fear of falling into sadness because they never aspire to happiness; they simply live a mundane, day-to-day life. They don't try to reach the moon, hence they can never fall. They *are* secure, but security is not life; security is death. Life is intrinsically insecure, uncertain, and that's the thrill of it and the joy of discovery and the great ecstasy of balancing oneself between the opposites. That very balancing is integration.

Aspire to the peaks and be not afraid of the valleys. Let a higher valley, a greater valley, a deeper valley, be welcomed, because that is the only way to reach a higher peak.

Deva means divine, masto means madness -- divine madness. And that is the highest form of sanity. The really sane man is drunk with the divine; and only those who are drunk with the divine, utterly drunk, are sane. Others are only neurotic, more or less. The whole of humanity exists in a kind of neurosis. The difference between the mad people in the mad asylums and the people who are not mad and live in the outside world is not much. It is only a question of degrees; no difference in quality, but only in quantity. And any person who is sane this moment can become insane the next; everybody is on the verge. Just a little push, accidental -- the bank goes bankrupt, your husband dies or you fail in an examination -- anything, any trivial thing and your balance is lost and you have crossed the border. It is as if you were almost always boiling at near about ninety-nine degrees... just one degree more, and any excuse is enough to give you that much heat, and you have crossed the border: you are mad.

Psychology tries to bring you back to the so-called normal state which is nothing but ordinary neurosis, 'normal' neurosis, 'average' neurosis.

The whole effort of psychology is to bring you back so that you can be capable of doing your ordinary things again in a more or less consistent way. Deep inside you remain the same. The same thoughts rush -- relevant, irrelevant, consistent, inconsistent -- the same crowd, so many selves inside, so many minds, and such a noise that continues day in, day out. But psychology is not worried about it; its only concern is to give you a face that looks sane.

Religion's concern is not just that. Religion's concern is to give you a being that is sane, not just a face -- not just to give you a face-lift, but to give you a being that is sane. And that means a being that is thought-less, a being that is tranquil, calm, cool, a being that lives in the herenow. But to live in the herenow one has to get rid of the so-called mind. Hence the state is called 'a state of divine madness' -- madness in the eyes of the world, but not in the eyes of those who understand.

Jesus is mad -- in this sense people think he is mad; so is Buddha, so have all the great masters been. The ordinary world has always thought them a little eccentric, gone off the track, outlandish, or something like that. One thing is certain, that they are no more the average person. Another thing is certain: that they are more blissful than the average person, more full of light. A new kind of being, a new radiance and a new joy surrounds them. They are drunk with god -- they have found the very fountain of nectar. And they don't care what the world says about them. Once you have tasted inner joy then it doesn't matter whether people agree with you or not, whether they approve of you or not. Who cares about their approval? Once you have your own being, you need not beg for your being from others and from others' opinions.

That hurts the crowd very much, hence they poisoned Socrates, crucified Jesus, stoned Buddha -- because these people seem to be so happy with themselves, so utterly happy in themselves, as if they don't need the world. It hurts the crowd -- that they are no more needed, that their opinion makes no difference to them. You can call them mad and they will laugh and they will still love you. You can crucify them and

they will laugh and they will still love you. The last words of Jesus were 'Father, forgive these people because they know not what they are doing. They are mad but they think me mad. They need me but they are destroying me. I had come for them but they have rejected me. Forgive them, because they know not what they are doing.'

That is the meaning of the word 'masto'; it is a Sufi word of immense value. Slowly slowly move towards that. Become less and less a mind and more and more a heart, less and less logic, more and more love; less and less concerned with the trivial, more and more concerned with the essence.

Prem means love, karuno means mercy, compassion: love compassion. Compassion is the fragrance of love; you cannot cultivate it, and a cultivated compassion is not a true compassion. It is false, it is pseudo, it is a hypocrisy. That is what is being cultivated by the so-called religious people. They *try* to be compassionate but just the very effort to be compassionate shows that they have no compassion; otherwise why the effort? You don't make any effort to breathe -- it is natural, it is spontaneous. Effort always means that the inner reality is just the opposite.

You try to be loving; that simply shows you are not loving. You try to be good; that simply shows you are not good. The very effort is absolute proof that just the opposite is the reality. And once you are a hypocrite, you will never be religious. You have learned the ways of being schizophrenic, you have learned the double standard of life. You have become two, you are split. You have two faces: one, the real that you never show to anybody -- not even to yourself -- and the other that you show to everybody. By and by you start believing in the other yourself; when you see so many people are convinced by your outer face, the mask, you become convinced yourself. So the mask becomes the face and the original face completely disappears. The Zen masters say 'The first thing for the initiate is to discover his original face; only then can the journey start.'

There is a compassion that is not cultivated at all, that comes only as a fragrance of love, which follows love like a shadow. And love is a quality of our essence. Just as the body lives by breathing, the soul lives by loving. Just as breath is an absolute necessity for the body to exist, to survive, love is an absolute necessity for the soul to exist and to survive. Love is your soul's breath. So only people who are tremendously loving have great souls. They are soul people. Others are only for the name's sake; others are only personalities, not souls. A personality is a cultivated phenomenon; a soul is a natural growth. Everybody brings the potential but very few people develop it. And for those who develop it, great is their reward.

Remember, there are two things in you: one I call the essence or the soul, the other I call the personality. The personality is learned from the society, family, culture. It is a learned phenomenon; others give it to you. The essence is that which you bring with yourself; nobody can give it to you. The essence comes with you, it is your in-born potential. And people are lost in their personalities. They have completely forgotten their essence; they don't know who they are.

Love is a fundamental quality of the essence. So if you allow love to happen more and more... and I will not say to *love*, because then you can misinterpret it and again you can fall into the trap of hypocrisy. I will say: Allow love to happen more and more, and whenever an opportunity is there, don't hinder it. If you are standing by the side of the tree and the feeling arises to hug the tree, allow it, don't hinder it. Just allow it. If seeing a flower tears start flowing from your eyes, allow it! Don't hinder it for any cause for any reason. Don't think that others will think you mad. Why are you crying just seeing a rose flower? But poor is the man who has not cried on seeing a rose flower. Really poor is the man who has not cried out of joy hearing the cuckoo calling from the mango grove. Poor is the man who knows not how to cry when something wondrous happens... and it is *always* happening. And the person who cannot cry and love cannot laugh either.

So allow laughter. crying, dancing singing... allow loving. Become more and more vulnerable to love -- that is my message to you -- and then compassion will follow. You will find you have become compassionate... not that you have done anything for it. Allow love and compassion comes automatically.

Anand means bliss, hadio means divine -- divine bliss. Pleasure is of the body, joy is of the mind, bliss is of the soul; and they are very distinct from each other.

Pleasure is gross. Somebody may have pleasure through sex, somebody may have pleasure through eating -- it is gross. Joy is subtle: listening to music or listening to great poetry or just the wind passing through the pine trees or the sound of running water... seeing a great painting or just a sunset -- it is more

subtle.

Pleasure is bound to create competition. If one is interested in a man there is competition because other women may also be interested in the man. If one is interested in a woman there is bound to be conflict because others may be interested in the woman too; then you have to struggle. And when you get the woman, others are miserable; you may have gained a little pleasure but you have made others miserable. It is an ugly affair, it is political. It creates conflict, clash, and people become violent through it. Whenever a society is too obsessed with pleasure it becomes violent. It is not an accident that America has become very violent, because the whole society has only one concern: how to have more pleasure. So everybody is at the other's throat. If you want to have more money, naturally somebody will have less. And there *is* violence.

Joy is more non-violent. It is non-competitive. If you love music nobody is deprived of it. If you love a sunset it is not that you have possessed it: millions of people can share it. Pleasure cannot be shared; it is very possessive. It is a kind of property: one claims 'This is mine.' Joy can be shared. In fact the more you share it, the more you have of it. It has a higher quality. If you enjoy a poem you would like to read it to your friends, because if they can also enjoy it they enrich your enjoyment. You don't lose anything by sharing, you really gain. It is better to search for joy than for pleasure.

Bliss is the ultimate. Joy has some objects just as pleasure has some objects; the objects are different but still the objects are there. In pleasure a woman is the object; in joy music is the object. But in bliss there is no object, only subjectivity. You simply are... and the bliss, the bliss of just being. To be-is enough, more than enough. For joy you will need something, something outer -- a poem, music, a painting, a sculpture, a sunset -- something outside. It may be available, it may not be available. You will remain tethered to the object, you will remain dependent. Bliss is independent; you need not have anything. You can simply close your eyes and just be and it is there.

That is the meaning of your name: go from pleasure to joy, from joy to bliss. Ordinarily people remain hung-up with pleasure. A few people, very few, move to joy, and even fewer, very few, move to bliss. Those who have moved to bliss have known something of the eternal.

By repetition pleasure becomes unpleasant -- it can even become painful. One gets bored. You may have enjoyed a certain food today but tomorrow it will be less enjoyable and the day after tomorrow, even less. If you have been given the same food every day you will be bored by it by the end of the week, bored to death. Certainly you had enjoyed it the first time but the repetition destroys it.

Joy is not so easily destroyed, but still over a longer time repetition destroys that too. If you listen to the same poetry again and again and again, a few times repetition will give you more and more joy because you will understand more on different planes -- new doors will open, new meanings will arise -- but that too has a limit. It is bigger, wider than the pleasure, but still it is limited. There comes a moment when you have explored the whole poem; then you are finished with it, there is no more in it. You can't get anything more out of it -- you will have to move to something else.

But bliss is qualitatively different: the more you sit silently, just enjoying your being, the more and more blissful it becomes. Every day it becomes deeper and it knows no end, it is infinite.

... and the new name is a new birth. It is the beginning of life again on a different plane, in a totally separate reality. Life is multi-dimensional, and we live only on one plane, the mundane. That's why life becomes tedious, a boredom, because sooner or later one finds that it is just all senseless, it makes no sense. Even existence seems to be meaningless, because meaning does not exist on the plane of the mundane; meaning exists on another plane, the sacred.

You can call it anything -- the holy, the sacred, the divine, the religious. Meaning is a phenomenon of a totally different dimension. You cannot find it in the mundane. It is not in the marketplace: you cannot purchase it, you cannot sell it; it is not a commodity. You cannot create it, because all that you can create will be false.

One has to become receptive. One has to be open in a totally new way from what one has been before. One has to open a window that one has never opened. Maybe one has not even thought that there is a window; one has not become aware of the fact. Sannyas is an effort to open another window.

The ordinary life is always a life of motivation. The life of a sannyasin is a life which is not one of motivation -- it is festive. And that is the name of that dimension: the festive dimension. One dances because one enjoys dancing. There is no profit in it, there is no purpose in it, there is no motivation beyond it.

The life of a sannyasin is the life of play -- what in the East we call 'leela' -- not of work. In the ordinary

life even play becomes work. To the sannyasin the work becomes play. He simply plays with so many things. He is a child on the seabeach running hither and thither, collecting seashells and coloured stones, as if he has found a treasure. He is utterly lost in the moment. He has forgotten the whole world.

The sannyasin lives in a life of play -- all is play for him. He is not serious; sincere, certainly, but not serious. He is festive. He enjoys each opportunity that comes his way, lives it in its totality... not thinking of any profit, not thinking of gaining anything out of it. Not that he does not gain -- only *he* gains, but he is not concerned with that. His gain is great, but that is a natural by-product; it happens of its own accord.

So from this moment think of life as a play and then it will have meaning.

Think of life as a holiday, a rest, a play, a drama, but don't think in terms of profit, motive, gaining, reaching somewhere, finding something. There is nothing to be found, there is nothing that can be reached -- we are already there. From the very beginning we are that which we are going to become, so there is no need to worry about it. Relax and enjoy.

This will be your new name: Swami Deva Amrito.

Deva means divine, amrito means immortality: the source of immortality, the juice of immortality, nectar, elixir. The secret is in being festive... and suddenly nectar starts showering on you, it pours down in torrents. Life becomes a multi-splendoured phenomenon. Just forget the ideas that have been given from the world and become a child again.

Jesus says 'Unless you are a child, you will not enter into my kingdom of god.' And to be a child is to be a sannyasin -- to be a child again so that you can destroy all that has been forced upon you by the society. Your freedom has been crippled, you have been surrounded by walls upon walls from everywhere. Destroy all those walls, jump out of them, be a child again and start playing with life. And to be playful is to be prayerful. Prayer is the highest form of play, and if you understand it, immediately a new meaning to prayer arises. It is the highest form of play playing with existence. Somebody is praying, talking to the sky. Mm? Just listen to Jesus calling god 'Abba.' There is no god like a person there, but see the immense play of Jesus calling existence 'Abba', relating to it, communicating with it.

To an outsider it is nonsense, it is neurotic. Psychologists say that, that Jesus is neurotic, because with whom is he talking? This is a monologue and he thinks this is a dialogue. There is nobody there! Jesus also knows that there is nobody there but the sheer joy of calling 'Abba' to existence... the sheer joy of relating to our own original source. It is a playful activity.

Jesus is not worried about whether god is there or not. God is not the point -- he is enjoying *praying*. There is no other motive in it. The motivated person will think 'If there is somebody, then there is meaning in praying. If there is nobody, why are you praying? For what purpose?' He cannot understand that prayer can be its own purpose. See the tears flowing from Jesus' eyes and the joy that's there on his face, and the aura of delight. You are thinking of god and you are not seeing the joy. That is the reality, and it is created by the prayer. God is not the point at all. The point is to be prayerful, to be playful.

So think in terms of play, prayer, and don't think in terms of getting anywhere, reaching anywhere, attaining something. All that is nonsense. We are already there. We have never for a single moment been anywhere else, so that is not the point. We *are* in paradise. Adam has never been expelled; he has just fallen asleep because he has eaten from the tree of knowledge. Knowledge makes people serious. He is no more a child -- that is the whole meaning of the parable -- he has become mature, adult.

We say to people 'Don't be childish'; in fact we should be saying 'Don't be adultish.' Adam has become an adult and lost the joy of a child, the innocence of a child. Now he is hiding his nakedness; he has become cunning and clever and calculating. He has not been expelled. God cannot expel you, because there is nowhere else to expel you to. It is all his existence, it is *all* paradise. But if you become too cunning you have expelled yourself; you live in it and yet you have forgotten where you are. Become a child and suddenly one remembers; suddenly eyes open and the wonder, all the wonder is there, and paradise is there.

So let sannyas be the beginning of a new dimension, a rebirth.

Anand means bliss, tosho means contentment. Bliss comes only to those who are contented. Contentment is the preparation for it. The ordinary state of mind is that of discontentment, that of desire; desire is discontent. It means 'l am not there where I should be.' It means 'I don't have that which I need.' A is trying to become B, B is trying to become C, C is trying to become D; that is the process of the mind, the process of desire. And it is not that when you have what you had desired you will be fulfilled. The moment you have it, it is useless. The mind only asks for that which you don't have. Once you have it, it is no more concerned with it. It is finished with it, it is of no more import.

The mind lives in constant discontent. Not that desires are not fulfilled, they are fulfilled, but the moment they are fulfilled the mind is no more interested in them. You wanted to purchase a house; once you have purchased it, suddenly the mind starts jumping into other things. You wanted to have this, and that is there and suddenly you find new discontents arising in you. The mind cannot live without discontent. In fact, the mind *is* discontent and the mind *is* misery. To understand it, to see through and through, and to cut this discontent to the very core, is what I mean by contentment. Contentment has not to be practised. One has only to see the futility of discontent, that's all. Once the futility has been seen discontent disappears, and what is left is contentment. And remember the difference: contentment has not to be practised at all; if you practise it you will simply repress discontent.

That's what the so-called religious people have been doing down the ages: they only repress desiring. But a repressed desire is even more dangerous than an expressed desire. It becomes a wound in your being. It remains there, it gathers pus, it becomes cancerous. It is better to live it than to deny it, it is better to indulge than to repress, because through indulgence one day you may see the futility of it all, but through repression you will never see the futility. It will remain green and it will remain alluring. So I am not for any kind of repression.

Contentment has not to be practised, one has not to *become* content. One has just to see the futility of discontent, the vicious circle of it. Watch, see, become more aware: again and again you have a desire; it is fulfilled, and nothing is fulfilled. The begging-bowl of the mind always remains empty. Even Alexander dies a beggar with an empty begging-bowl. Seeing it is enough; nothing else has to be done. Once you have *really* seen it, it is dropped; in that very seeing it is dropped. Seeing is dropping it. Not that you have to drop it, seeing it is enough: it is dropped, no effort is needed to drop it. And then suddenly you find a new quality to your being -- contentment, you are utterly contented. And then very small things, a few things are enough... just to be is enough.

And remember: I am not against the world, I am not against enjoying and I am not against anything. You can have *all* that the world gives to you, but only a contented man can enjoy it. This is a paradox: the discontented *wants* to enjoy the world and cannot because of his discontent; and the contented is no more worried and has the capacity to enjoy infinitely because of his contentment. So whatsoever he touches becomes gold and whatsoever he drinks is nectar and wherever he looks is god. And to be in a state of contentment is to be blissful.

[To a sannyasin who is 'tired of himself']

Things will be settled -- nothing to be worried about. This is a common disease: everybody is suffering from himself. But this can be dropped very easily; if you are really suffering you will have to drop it. All that is needed is to make you aware of your suffering, of the intensity of the suffering. Once you see the hell of it, you will drop it. You have not yet seen all; you have just seen the tip of the iceberg. These groups will help you to see the whole of it and then you will drop it. Good!

Maya can have many meanings. Deva means divine; maya can mean magic; the English word 'magic' comes from the root 'maya'. Maya can also mean illusion, but illusion does not mean illusion. Illusion itself comes from a Latin root 'ludere' -- it means 'to play'. Illusion does not mean that it doesn't exist; it simply means it is a play, it is a game. Don't take it seriously; that's the whole meaning of it. It is like seeing a movie... not that it is not -- it is, otherwise how can you see it? -- but it is just a game, a game of light and shadow. Enjoy it but don't take it seriously.

This whole existence is like a drama. Play it and remain unaffected by it. Remain detached, distant, far away, in it and yet not in it. That is the whole message in the world 'illusion'. Think of life as a divine play. Think of yourself only as a witness, a spectator, and that will bring great bliss and great silence.

Hallelujah!

Chapter #12

Chapter title: The Taste of God is Love

12 August 1978 pm in Chuang Tzu Auditorium

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ShortTitle: HALLE12	
Audio:	No
Video:	No

Kusum means flower, swarna means gold -- a golden flower. It is still in the seed but it can come; it has to be provoked, it has to be ca]led forth. One should not dissect the seed. If you dissect the seed you will not find the flower. That's what people are doing all over the world. If you dissect man you will not find god... and then they think there is no god.

Man is a seed, god is a flowering. You cannot find the flower in the seed if you search for it directly. You have to give the seed the right soil, the right climate, and you have to work on it for years; then one day, the miracle. And that is the greatest miracle -- when a seed becomes a sprout. Just those two small leaves coming out of the earth is the greatest miracle in the world, the greatest revolution. That which was dead has become alive. That which was potential has become actual. That which was invisible has become visible. Now the journey has started... but it happens only when the seed disappears. You cannot find god in man: god happens only when man disappears. And to allow oneself to disappear is what sannyas is all about.

It is an effort to efface oneself. to empty oneself of oneself, and when one is not, suddenly god takes possession. Those first two leaves start growing. Now the flower will not be far away; the real thing has happened. Now the flower is only a question of time. The spring will be coming and the tree will bloom.

Don't go and cut a tree to see where the flowers are hidden; wait for the spring. If you cut the tree and its branches to find the flowers, you will not find them. And that's what science goes on doing: cutting branches looking for flowers, and there are no flowers; hence the conclusion. It looks very logical that there are no flowers at all. Wait for the spring, and then out of nowhere, thousands of flowers will be arriving. That arrival is the kingdom of god. Begin by dropping the seed into the soil; help the seed to die, don't hinder its death. Let the ego die and wait: in the right time the tree starts growing.

So wait again and wait prayerfully, because there is no other way to wait. Waiting is prayer, because waiting means trust. Only one who trusts can wait and know that the spring and the blossoms will come. And it is really difficult to believe, because you cannot see any signs anywhere of those blossoms coming. The leaves are green and they don't give any indication of the red flowers, but one day the flowers come and there is all joy.

That flowering is known as the golden flower. It is golden because it is the most precious thing in the world.

Deva means divine, pantho means path -- divine path. Sannyas is a divine path. You are not to do much on it; you only have to allow god to do something to you. The path on which *you* have to do much and god is just a spectator is a human path. And the path on which you are just a spectator and the god has to do much is a divine path. The human path is a path of will, and the divine path is a path of surrender. All that is needed from your side is vulnerability, openness, let-go. So if god wants to do something to you, he is not hindered... and god certainly wants to do something with you. He wants to do something with everybody!

It is not only that man is seeking god; far truer is vice versa: god is intensely seeking and searching for man. Man has forgotten god: god has not forgotten man. Man is not an abandoned project, yet. God still hopes, god still enquires, tries to reach each human being, because the failure of man is *his* failure. Man is *his* project after all.

Your name is an indication for you to learn let-go, to surrender, to just go with the river wherever it leads, to go with the wind like a dry leaf, with no resistance... effortlessly. joyously, dancingly.

Dhyana means meditation, yogesh means god of the yoga: god of the yoga of meditation. Meditation is the ultimate yoga. All that is known in the name of yoga is just introductory. Those body postures, asanas,

breathing techniques, they are just to prepare the body. But many get lost in that; they think 'This is all', and their whole life is simply wasted in a kind of gymnastics. Good in itself, nothing wrong in it -- health-giving, vitality-giving, prolongs the life -- but ultimately it is meaningless. Whether you live seventy years or eighty years does not matter, if you lived in a nonsense way. It doesn't matter at all whether you were healthy or ill. In the ultimate sense only one thing matters: whether you were able to know yourself or not; everything else is irrelevant. And I am not saying don't try to be healthy; be healthy, but remember that's not the goal. It is good to have a good body, a good vehicle is always good. But it is just like a car: you have a good car, perfectly good, but unless you have a direction to go in even the most perfect engine is useless; it will take you into trouble. If you go on simply rushing here and there with no direction you will go mad. The body is a mechanism, a very beautiful mechanism; use it, but it has to be used for something higher than it.

The meaning always comes from the higher. Unless you are committed to something bigger than you, you will remain meaningless. And 'dhyana' is that something that is bigger than you: bigger than your mind, bigger than all your dreams, expectations, bigger than you can ever conceive. And once a man is committed to meditation, life starts having meaning. Suddenly you start falling into a pattern. You are no more a crowd, you start becoming integrated -- a centre arises in you. The whole purpose of meditation is to create a centre in you. Right now you are just a circumference, no centre.

There are many 'i's', but no 'I': and each 'i' pretends in its own time 'I am the capital "I".' When you are angry you have one kind of 'I' which becomes dominant, and when you are loving it is a separate kind of 'I' which becomes dominant; and they are not even on talking terms with each other. So what you decide in anger is cancelled in love, and what you decide in love is cancelled in anger. And you think you have one 'I' -- you don't. If you have one 'I' your life will have an order, it will not be a chaos. But ordinarily people are living in a chaos, they don't have any order. And remember: order is life and chaos is death. To live in chaos is not to live at all.

So put your whole energy into meditation. Keep one goal in your vision: that you have to create a centre in you. With that centre arising, with that master coming in, all your senses simply start following; you need not control them. The very presence of that 'I' inside you is enough; the very presence puts everything in order. So think, contemplate, meditate more and more, find ways and means... and there are millions of ways and means. Once the goal is fixed you will find the right techniques. Once your energy is motivated it starts finding its own way.

I am just an occasion to motivate you, to give you a certain goal. Once the goal becomes so important to you that it is a question of life and death, then there is no fear, no problem: you will find the right track to it. The goal just has to become such an intense longing that you become aflame with it.

Prem means love, anurodh means invitation -- a loving invitation... a loving invitation to the unknown. We don't know its name -- it has none. All our names are just inventions. You can call it 'god' or 'tao' or anything else that you like, but it is nameless and it is formless. And it is not only unknown; it is unknowable. One can live it but one cannot know it. One can love it but one cannot know it. In fact the very idea of knowing it is a sacrilege; it is vulgar, profane. It is an effort to de-mystify existence.

That's what the scientific endeavour has been in the past ages. The whole effort has consisted of only one single desire: how to de-mystify existence. And by de-mystifying existence it has de-humanized human beings. People have become knowledgeable and have forgotten all joy and wonder; they no longer know what awe is. They have become smug -- smug about their knowledge. They have become snobbish, they have lost the innocence of the child.

God cannot be known but can be loved, lived. Invite him: you be the host, let him be the guest. That's the meaning of your name. Become a loving invitation to god.

Prem means love; hassid is a Hebrew word it means 'the in-dwelling spirit': the in-dwelling spirit of love. Love is the very core of our being. Everything else is peripheral. Love is the centre of all. And a man who misses love misses all. He never comes to know who he is. He may succeed in everything else but he has failed in his very humanity.

The only religion I teach is the religion of love; that is my whole theology. Love in every possible way so that love can grow in you in all its dimensions, so your every act becomes infused with love. When your whole life is permeated with love you have become a hassid. When your every act is out of love you have become a hassid.

Anand means bliss, gora means whiteness -- blissful whiteness. And white symbolizes purity, clarity, innocence and unity. When all the colours are mixed in one they become white. Light is white but when it passes through a spectrum, through a prism, then the seven colours of the spectrum are created. The rainbow is nothing but the white ray broken into seven colours. The whole world is a rainbow -- god is the white ray.

And another thing to be remembered: Gora was a great Indian mystic. He was a poor potter but one of the greatest mystics the world has ever known. Pottery was his method. Through pottery he would teach centering, through pottery he would teach meditation. It was not an easy process. One can learn about pottery within one or two years easily, but to be with Gora meant to be with him for at least ten, fifteen, twenty years. Only then would you be a real potter.

The process would go on very very slowly, and the very patience would transform the person. More than the pottery, the patience was important. For one year the person would have to learn just how to mix clay with water -- one year. It can be learned within days. Just kneading clay for one year.... One would become angry with the master, one would become resentful towards the master, one would see the whole absurdity of it. But slowly slowly one would relax... what else to do? And the moment one relaxed, one would come to know that the real thing was not the kneading Of the clay: the real thing was to learn patience.

This way the process would continue for twenty years. By the time one was a potter, one would be almost enlightened. This was a great mystic.

[To a sannyasin who wants to be an actor]

That's perfectly good -- become an actor! That's what I do here: make actors...(laughter) create actors. Just act in the world as if it is a drama, that's all. Acting is perfectly good. Go and act!

[To a sannyasin in who 'just waiting']

That's very good! That's what prayer is. Just wait. Things are going perfectly well; the energy is good.

... Just wait with joy, with hope, with great expectation... as if it is an emergency, as if it is going to happen right now....

Prem means love, biju means seed. Man is a seed, and man can die as a seed without growing. If one does not start working on oneself consciously, one is bound to die as a seed, and that will be very unfortunate; then one opportunity is missed again. The seed has value only if it starts growing. And the essence of the seed is love, the soul of the seed is love. If one works upon oneself, sooner or later something starts growing; but it never happens unconsciously.

The body is given to you when you are born but the soul has to be earned; the soul is not given to you. Only the potentiality of it is given to you. You can become a soul, that's all. You may not become, you may become; it is just open. If you work hard you can become, if you don't work you will live a life of futility, meaninglessness, absurd... doing a thousand and one things but for no purpose.

One has to take hold of oneself very consciously. And that is the purpose of sannyas: to start working consciously upon your being. Then great is the treasure. The name of that treasure is love. You can call it god or enlightenment or what you will, but love seems to be the most beautiful name for it -- unpretentious, simple. That is the meaning of your name: you are a seed, but the value of the seed is only when it grows and blooms. Otherwise it is valueless.

If you keep it waiting, sitting, it will simply become dead, it will go rotten. That is not the place for it to be. Its place is there under the open sky, under the rain and the sun, in the soil where it can die and resurrect. It is going to die anyhow, but to die just as a seed will be pointless -- you died and nothing was born out of you. That's how millions of people die; don't be one of them. Try to die in the way Jesus died, Buddha died... then great resurrection happened. This life disappears but a greater life takes its place. The mundane existence becomes meaningless but the sacred descends.

To be a sannyasin is to be in a great experiment. This is the experiment of helping people to become themselves, to be that for which they are born, to help them attain their destiny.

You have a beautiful name there but you will have to work hard!

Hallelujah!

Chapter #13
Chapter title: Only in Bliss are you Close to Me

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Avoda means service out of ecstasy. The Christian idea of service is that service has to be first then ecstasy follows. The Eastern idea is just the reverse: ecstasy has to come first then service follows. If service comes first it will be just a duty -- imposed, cultivated, practised; it is impossible for ecstasy to arise out of it. It will create only a hypocrite, and that's what the Christian missionary has become in the world.

Service is something outer, something you do for others, but how can you love others if you have not even arrived at your own centre? That love will be only lip-service. You can force yourself into many kinds of services but there will be greed behind it: greed to go to heaven, greed to be known as virtuous, greed to become famous as a public servant, but deep down it will be greed. Out of this kind of service nobody has ever known ecstasy.

Ecstasy has to come first, and then service flows out of it of its own accord. When you *have* something to give, only then can you give. When love is overflowing in you it can be shared, and then there is no greed in it. In fact you are not obliging anybody; on the contrary, you feel obliged because they allowed you to serve them. You feel grateful because they did not reject your love. They could have, but they accepted it, they welcomed it.

And you don't ask for anything out of the service. Now service is a joy in itself. You don't ask for any virtue, you don't ask for any account of it in the bank of god, you don't ask for paradise for it; its value is intrinsic. In fact it is a by product of your joy. It is just like a shadow: you move -- your shadow moves with you.

'Avoda' means service out of inner ecstasy. Religion becomes morality if service is first, and a morality is not really a religion. A morality is just a convenience, it is a social formality. Ecstasy is a totally different phenomenon -- it is a dance within your soul, it is grace. And you are so full of it that it starts overflowing.

Remember: first one has to learn +o meditate -- meditation is the method to create ecstasy -- and then service comes. But then service is no more duty, it is love. Then it has beauty.

Deva means divine, anupam means uniqueness divine uniqueness. Man is not created on an assembly line. Each individual is created in a unique way. There has never been a person like you and there will never be. If one can understand this gift of uniqueness great gratitude arises. It is such a tremendously vast world -- infinite time behind; infinite time ahead -- but never again will a person like you be repeated.

Once you see the beauty of it, great joy arises that you are worthy, that to condemn yourself is the worst kind of sin you can commit. But the priests have been telling people that they are worthless. It is not god's voice; it must be the devil speaking through them. God's declaration is very simple -- it is written everywhere. You cannot find two pebbles alike. You cannot find two leaves on the same tree or in the whole world alike. Even twins are not exactly alike. God takes infinite care to make each one unique.

Never compare yourself with anybody, because all comparison is false; only similar people can be compared. You don't compare a tree with a dog and you don't compare gold with stones. Only gold can be compared with gold; only one tree can be compared with another tree. But if you go deeper that too is false,

because each tree is unique; it cannot be compared with any other tree either.

This uniqueness is a gift. One who understands it falls into prayer without any effort. A great sense of dignity arises, and that dignity has no pride in it -- that's the beauty of it -- because that dignity arises not because of comparison but because you are incomparable, neither superior nor inferior. You are just you! Nobody is ahead of you and nobody is behind you. You are standing alone. And once comparison disappears from the mind, all violence disappears automatically, all jealousy drops, and one feels free. Then nobody is your enemy.

If you are in competition with anybody -- and comparison breeds competition, naturally, if you think that somebody is superior to you or somebody is inferior to you -- you have started creating enmity. You will be afraid of the inferior because he must be trying to go ahead of you; he is just behind you honking his horn. And the person who is ahead of you, how can you be friendly towards him? It is because of him that you are humiliated. You have to overtake him. This is what is happening in the whole world: everybody is at each other's throat. It is a cut-throat, competitive world, but we have made it that way.

Jesus says 'Love your enemy as you love yourself.' I say 'There is no enemy at all.' You are alone; there is no friend, no enemy. You are utterly alone. See the purity, the austerity and the pristine clarity of being alone. And out of that aloneness is all celebration, celebration of being! That is the meaning of your name. It can become a key, it can open the door of infinity to you....

Deva means divine, chetan means consciousness divine consciousness. Man can live either as body or as consciousness. These are the two alternatives to live. Two roads are possible for man to follow: either one can remain identified with the body... then one will have pleasures of the body and pains of the body. They will all be momentary and life will have a superficiality; because the body is only a periphery. The wall that surrounds the temple is not the deity itself. And then it is born and dies, so the life span of the body is very small. And if one feels identified with the body one is always in a hurry, hence the Western hurriedness, hence the Western obsession with speed. Basically it is identification with the body. Life is running fast, going out of your hands -- do something and do it instantly, and be in a hurry otherwise you will miss. And find better means of doing it, faster means of doing it. Speed has become a mania. How to reach some place with greater speed; that has become the sole concern. Why you want to reach there is nobody's concern. Why in the first place do you want to go there? That is not the point, but you should reach faster. And the moment you reach there you start thinking of reaching somewhere else.

The mind remains in a constantly feverish state. This is basically because we have got identified with the periphery, and the body is going to die, so death haunts one. In the West death is still a taboo. One taboo has been broken -- the taboo about sex -- but the second taboo, which is deeper than the first, still exists. It needs some Freud again to break this taboo. People don't talk about death, or even if they do, they talk euphemistically -- that the man has gone to god, to heaven, has gone to eternal rest. But if the man has only lived in the body, he has not gone anywhere. He is *dead*, simply dead -- dust unto dust. And the one who has gone into another body was never here in this body, because he never became aware of it; the man remained completely oblivious of it.

The other way is to become alert about your inner consciousness. The body is heavy, very prominent, apparent, visible, touchable, tangible. The consciousness is not visible, not so much on the surface. One has to search for it, one has to dig deep. It needs effort, it needs a constant commitment to explore one's own being. It is a journey, but once you start feeling yourself as consciousness you live in a totally different world. Then there is no hurry because consciousness is eternal, and there is no worry because consciousness knows no disease, no death, no defeat.

Then there is no need to search for anything else. The body lacks everything, hence it creates desires upon desires; the body is a beggar. But consciousness is an emperor -- it possesses the whole world, it is the master. Once you have known the face of your inner being, you become relaxed. Then life is no more a desire but a celebration. Then all is given already: the stars and the moon and the sun and the mountains and the rivers and the people -- *all* is given. You have to start living it.

This has to become your exploration. This is what sannyas is all about: an exploration into consciousness. It is there but it is a hidden treasure. And naturally, when you have a treasure you keep it hidden deep down so nobody can steal it. God has put consciousness at the deepest core of your being. The body is just the porch, it is not the innermost chamber. But many people simply live in the porch and they think this is life; they never enter the house of their being.

Let sannyas become a journey into your own self. Use the body, love the body -- it is a beautiful

mechanism, a precious gift, great are its mysteries -- but don't become identified with it. The body is just like the aeroplane and you are the pilot. The aeroplane is beautiful and very useful, but the pilot is not the aeroplane and the pilot has to remember that he is distinct, distant, aloof, away, far away. He is the master of the vehicle.
So use the body as a vehicle but let consciousness be enthroned.

Prem means love, diwano means mad -- love madness. And love is a kind of madness. Of course, madness with a method. Not just ordinary madness: extraordinary madness. The ordinary madness consists of falling below the mind. Love madness consists of going beyond the mind. In both cases the mind disappears, so both are mad. But there is a great difference too, because to go below the mind is to fall back; to go beyond the mind is to rise up. To go below the mind is to fall into the world of the animals, and to go beyond the mind is to reach into the world of the Buddhas.

There are similarities and there are dissimilarities. The Buddha is as innocent as an animal but with no animality in him -- just pure innocence, as innocent as a child but without any childishness in him. Animals also have something of Buddhahood -- the innocence, the simplicity, the naturalness, the tao -- but in an unconscious state. In a Buddha the innocence has become awakened, but to the world the Buddha also looks mad.

Psychoanalysts still go on saying that Jesus was neurotic, and in a way they are right. He is not normal, that is certain; he is abnormal, that is certain, but psychoanalysis knows only one kind of abnormality -- that of falling below the normal. Psychoanalysis has not yet taken note of another kind of abnormality: that of rising above the normal.
So become mad with love, and you will know what god is.

[A sannyasin asks about fasting]

No need... no need. Your body need not go on a fast. A fast is needed only when the body has too much fat; otherwise it is a torture, it is masochism. Never be a masochist, and be very alert -- in India there are many masochist mahatmas; in fact all the masochists in India have become mahatmas. It is easy for the masochist to become the mahatma, to become the saint, to become the martyr, but behind his religiousness is nothing but masochism: he enjoys torturing himself.

There are two kinds of people: a few enjoy torturing others -- that is the sadist, the sadistic person -- and the other kind is the one who enjoys torturing himself. And that is more dangerous, because the other can protect himself against you, but how can you protect yourself from yourself? For the other the government exists and the police and the court, but for you there is no protection at all. On the contrary, when you start torturing yourself people start respecting you; they think you are holy or something, and that gives a great boost to the ego. Never bother about such things.

Never torture the body. A fast can be a healthy thing only when your body has too much fat. Then it is a load; it is unnecessarily carrying a load. That load is heavy on the heart and that load is heavy on the head too. When the body is too heavy it is very difficult to grow in consciousness. You must have observed: when your stomach is full you fall asleep naturally, easily. If you have fasted the whole day, sleep in the night becomes difficult because the body is not heavy.

So only for people who have something wrong with their bodies can fasting be a health measure, but it has nothing to do with spirituality at all. And your body is perfectly normal -- you need not worry about it.

Deva means divine, habib means beloved beloved of god, beloved of the divine. Habib is a Sufi word. God loves... we have only to allow his love to penetrate our hearts. And this is not just a metaphor, it is literally true; it can't be otherwise. Change the word 'god' to 'existence' and things become simple: existence loves you, otherwise you would not have been here. You are not an accident; nobody is.

Existence needed you -- it still needs you. As much as you need it, it needs you. Even the smallest thing in existence is needed as much as the greatest. In the vision of god or existence there is no distinction between the small and the big. A grass leaf is as precious as any great star. And a dewdrop is needed as much as a Buddha. Without *this* dewdrop existence will be less -- less beautiful, less majestic, with less grandeur; it will miss something. We are interdependent... existence is an infinite net of interdependence. That is the meaning when I say god loves you. To let the idea sink into the heart is of immense importance, because then suddenly you start feeling at home; you are no more an outsider, not a stranger.

The greatest calamity that has happened to humanity in this age is alienation. Man has started feeling as if he is a stranger. This is a new kind of disease; it has never been so in the past. No other century has had this idea in such great proportions, and the reason is that god is missing from our vision. After Nietzsche declared 'God is dead,' *man* died. God is still alive. God cannot die, because god simply means the eternal life, nothing else. To say 'God is dead' is a contradiction in terms. God means that which doesn't die, that which cannot die. Even if god decides to commit suicide, that is not possible, that is beyond his omnipotence, because god is life and nothing else. Life continues, forms change.

But one thing happened: since Nietzsche declared 'God is dead'.... And his declaration became the declaration of this age; it is not personal any more. It has become the dictum, the paradigm, the whole mind of this century. God remains as alive as ever, but in declaring god dead, man has died. He has lost his roots in existence. He has become uprooted; now he no more knows who he is. The whole context is missing; now he no more knows why he is. Now he cannot find any purpose, because without god there as the context there can be no purpose. Now he feels a kind of utter meaninglessness arising, a futility -- what Sartre means when he says that man is a useless passion. But how long can you remain passionate if you are useless? Sooner or later that uselessness will overpower your passion, will destroy it.

All that is left to man is either to go mad, as Nietzsche himself did, or to commit suicide, as many others have done. If one cannot gather courage to commit suicide then one commits suicide slowly, inch by inch, part by part, in instalments. This is no way to live.

Man can live only if he starts feeling his roots again in the soil, if he again becomes part of the greater context of life. That is the whole purpose of sannyas: to give you back your roots, to make you aware that life is not an accident, that you are tremendously needed, that without you life will not be the same, that god is in utter need of you.

Remember: we need many things in life but the greatest need is to be needed; no other need is of such importance. The moment you feel needed suddenly you become significant. A woman needs you -- without you she will be in despair -- and suddenly there is meaning in your life. A child needs you -- without you he will be an orphan, without you there will be tears in his eyes -- and suddenly you are no more a useless passion. But think: a woman needs you, a child needs you, a friend needs you, a mother needs you, and around you a pattern, a gestalt arises that gives you significance. But this is nothing compared to the declaration that I make '*god* needs you!' That means rivers and mountains and stars and trees and animals -- they are all in need of you, they will all miss you. The world will be in deep despair without you.

Just that perspective and suddenly you are at home, at ease. Life is no more an accidental jumble of events. Now there is a poetry, a consistency -- one thing leading to another, a progression, a continuum. And whenever there is a feeling of progression, continuum, one can know that one is moving in a direction, that there is a goal somewhere, a destiny to be fulfilled, a hope to be materialized. That is the meaning of your name: think in terms of god loving you, and slowly slowly your heart will respond. That response is prayer... that response is sannyas.

Prem means love, ushma means warmth a loving warmth. Become that. There is no other prayer. If one can be lovingly warm the prayer has happened. To live a cold life is to live without prayer, and many people, millions of people, are living cold lives, frozen, ice cold. That's why there are so many lonely people in the world. They themselves are lonely and they create loneliness for others. And they could easily have been warm, because to remain warm is very natural to life. Life is warmth: death is cold. They have died before dying, they have not lived.

Warmth is the language of life. The more you allow warmth to flow from you towards others, the richer the life you have. And love is the secret of remaining warm, so love as deeply as possible and love as many people as possible. And not only people -- love existence as such. It is really very strange to see people passing through the trees without any warmth for them, looking at the stars with dead, cold, ice-cold eyes, talking to people with no warmth in their words and no warmth in their hearts, holding hands, but dead and dull. There is no wonder why they are in such suffering. And it is *their* decision.

The decision has a reason in it: there is a fear in being loving -- you may get involved, you may get caught, you may become committed. And people are afraid of getting involved, people are afraid of getting committed, so they are escaping from all commitments. But to live a life of no commitment is escapist. Then your life will never have any splendour to it; it needs the challenge of commitment, involvement. One needs to be involved in as many things as possible: in art, in poetry, in music, in people, in dance, in as many things as possible. The more you are involved, the more you *are*, the more being you have.

This century has more human beings on the earth than ever before, but less *being*. More humans and less being. Being has disappeared. Being comes only by being warm, being comes only by getting involved, committed... involved in something higher than you, bigger than you. People want to remain uncommitted, but then they remain cold.

Another fear is that if you love, you may be rejected; the other may not respond. The other is also thinking in the same terms: 'Who knows? If I extend my hand in welcome and the other does not respond, then it will be humiliating.' That fear cripples people and people become frozen ice cubes inside themselves -- always holding back, watching if the other will start. The same is the case with the other, so nobody ever starts the dialogue, nobody ever starts being warm. Slowly slowly these habits become settled, they become second nature.

There is no need to be afraid. Even if love is rejected, there is no humiliation. The real humiliation is not to give love when you could have. If somebody rejects it, that is his problem; that is not your problem. You had given your warm hand to him but he was so frozen that he became afraid. Feel pity for him, compassion for him, but don't feel any hurt. There is no hurt in it for you. Always remember: if love is rejected that simply shows that the other is afraid of love, and the one who is afraid of love is in a very poor state of health, spiritual health. He has simply said that he is a coward. He has insulted himself, he has not insulted you; there is no need to feel hurt.

Only if these two things are dropped -- the fear of rejection and the fear of commitment -- can one be so warm, so glowingly warm, that each moment of life becomes a prayer, a dialogue with god. And remember: all these people are nothing but different forms of god. You need not go to the temple -- god comes to you in so many forms. Just be loving, and slowly slowly you will attain to that eye which will make you capable of seeing god in everybody.

Deva means divine, hanso means a swan -- a divine swan. And the swan is a symbol. In India the swans live deep in the Himalayas. They come in certain seasons to the plains and then they go back. So they have become symbolic. They are one of the most beautiful birds -- no other bird is so white and so innocent -- and they live in such silence in the Himalayas.

They became symbolic of the soul's journey to the earth -- symbolizing that we just come from some deep unknown centre of existence. We come from there for the time-being to the earth, and when the season is over, we go back. This is not the place we belong to.

When the swan is on the plains, naturally it continuously dreams of the Lake Mansarovar in the Himalayas, and the beauty of it and the silence and the purity. That lake has the most crystal clear water. That may be the only place in the world left which is absolutely unpolluted, because very rarely does a human being reach there, very rarely; it is very difficult to reach. And surrounded by the Himalayan peaks and the virgin snow, where nobody has ever walked, just the vision of it, the dream of it, is enough. The swan has to come to the plains, but this is not his home. He lives in small muddy tanks, but continuously remembers vaguely the beauty of his home.

This is so with man too. That's why we are never satisfied here. Everything seems to be topsy-turvy; something seems always to be missing. You can have all the riches of the world and still you remain poor. You can become very famous and still be dissatisfied. You can have all that this world can give to you, but deep down the emptiness persists and persists. You never feel a kind of fulfilment, a satiety, a contentment. Maybe we have forgotten completely from where we come -- we have forgotten the original source -- but somehow, somewhere in the deep unconscious the memory persists. It goes on pulling us towards the real home.

To become a sannyasin means to recognize this deep urge consciously, to be respectful to this urge. To be a sannyasin means to start finding ways and means and to prepare for the journey back home.

[To Prem Chandro:]

Moon and love have something in common. The moon is feminine, so is love. Even when a man is in love, his love is feminine. Love as such is feminine; it is never masculine. Hate is masculine, anger is masculine, love is not. So whenever a person is in love, in those moments at least he is not masculine, he is not a male; he becomes tender, soft, feminine.

Love has the same kind of beauty as the moon, the same kind of magnetic attraction as the moon. The moon pulls, attracts. It not only pulls the sea water; it pulls your very heart. It is not only that the sea is

affected by it: the very sea of consciousness is also affected by it. As the moon grows there are changes in your consciousness. On the full-moon night you are in a different state. Many more people have become enlightened on the full-moon night than on any other night, and many more people go mad on the full-moon night than on any other night. Hence the word 'lunatic'; it comes from 'lunar', the moon. Either you fall or you rise -- either the tide or the wave, but the moon affects you. And so does love.

In love a person can fall and become blind, and in love a person can rise and can start seeing for the first time. It all depends on how one uses the love energy. It is a ladder: you can go down through it, you can go up through it.

Remember: for you the full-moon night will be of great importance. Dance under the full moon, sing under the full moon and soon you will find what I am indicating. You will find a different being arising in you which is not your personality -- which is your essence. The moon will pull it up; you just have to be conscious of it

Dancing on the full-moon night is one of the greatest meditations. For no other purpose -- simply dancing with the moon, allowing the moon to penetrate you. And when you are in a dance you are vulnerable, more open. If you *really* become drunk with the dance -- the dancer disappears and there is only dance -- then the moon penetrates to your very heart, its rays reach the very core of your being. You will start finding that each full-moon night becomes a milestone in your life.

Deva means divine. sagaro means ocean -- divine ocean. Never think of yourself as a wave; think of yourself as the ocean. Never think about yourself as limited by the body; think of yourself as unlimited consciousness. Because whatsoever you think, you become: 'As a man thinketh, so he becometh.' Always think of the immense, of the infinite, and through it comes freedom. But people are very miserly: they think of themselves as very small, limited to this body, to this mind... and then the misery. Then they feel suffocated, they feel imprisoned, chained, and they start asking how to be free.

A disciple asked a Zen master how to be free, how to attain freedom. The master said 'Who has made you a slave and who has imprisoned you?' The disciple said 'Nobody.' The master said 'Where are your chains?' and the disciple said 'I don't have any chains.' Then the master said 'Why are you trying to be free? From what? From whom?'

The very idea 'I am imprisoned' is but an idea; drop the idea and you are free! Our prisons are made of ideas, our chains are made of ideas... ideas of limitations. Think of the vast, contemplate on the vast. Go to the sea and watch the sea and become it. Look into the sky... feel it, be it. This is going to be your meditation. And soon you will find that there is no need for any *drugs* to expand your consciousness. Just drop the idea of limitation and your consciousness is expanded. And there is no end -- you can go on expanding and expanding. And to be expansive is to be blissful: to be confined is to be miserable.

[A sannyasin asks about her relationship and being attracted to other men]

The problem is natural and everybody has to face it. If you want relationship... and to want relationship means security, safety, intimacy, love. And only in a very very intimate relationship can love grow -- love needs time, patience. If you want all these things then you have to sacrifice your momentary desires -- that somebody looks attractive and you are sexually attracted. You have to sacrifice. If you want those momentary joys, pleasures, of being sexually related to this person and that, then sacrifice relationship and all that is possible through it; that has to be sacrificed. And one has to choose, you cannot have both. And if you try to have both, you will go neurotic. Many people are trying to have both and are going neurotic, because then you are pulled continuously, and you will destroy both.

When you are with somebody else you will feel guilty, and how can you enjoy if you are feeling guilty? What enjoyment can be there? The guilt is there that you are doing something wrong, that you are harming him, that he will not feel good, that he will be miserable, mm? -- that you are betraying. So you will feel guilty and there will be no joy. And, because you feel guilty, you will be angry with him when you are with him, because it is because of him that you cannot enjoy: he is depriving you of your freedom. So you will not be able to enjoy even being with him, and you will destroy both.

You cannot have both. You can destroy both, certainly, but you cannot have both. You can have only one: either you can have the free relating, floating with people. That has its own beauty, but it remains superficial, it never goes very deep. But if somebody chooses that, that's perfectly good: I am not against it. That is your choice. Relationship has its own beauties. So you have to be very clear and choose, clearly

choose; and once you have chosen then forget the other.

Life is a constant choice. Whenever you come to a place where two roads fork, you have to choose. Both look alluring. This road also looks beautiful -- great trees and the river and the mountain -- and the other also looks very beautiful -- beautiful flowers, green grass and the birds singing. But you have to choose!

And remember: if you choose one you may not ever have the other, because you cannot go back in time. Once you have chosen, the other is to be dropped, completely forgotten, as if it never existed. And at each step there are roads forking. If you become very hesitant and you want to go one step this way and one step that, and you want to have both, you will go crazy.

So simply choose, and whatsoever you choose is good. I am not saying choose this or choose that; I am saying choose. Both have beauties.... So ponder over it, meditate over it, talk with him, and decide something. Something will come out of your meditation!

[A sannyasin asks: I don't know what's happening. Sometimes I'm crying and sometimes I'm laughing... sometimes both at the same time.]

Allow it. Don't be worried about it -- it will disappear, and when it disappears you will feel very relieved. It is a catharsis; it will release many poisons from your being. When both things come together -- laughter and crying -- it is very good. It means that something that was accumulating in you and which could have created a kind of craziness some time is being thrown out of the system. But it will be gone, and once it is gone you will feel unburdened, weightless.

Just do the groups and go on reminding me how it is. Before you go, it will be gone.

Hallelujah!

Chapter #14
Chapter title: Music is a short-cut to God

14 August 1978 pm in Chuang Tzu Auditorium

Archive code: 7808145
ShortTitle: HALLE14
Audio: No
Video: No

Deva means divine, abhavo means absence. The moment you are absent, god is present; and god is present only when you are not. There is no co-existence possible -- man cannot encounter god. That is impossible, as impossible as darkness encountering light. Darkness is possible only when light is not. If the light is, darkness is not. Man is a darkness. So the more capable we are of losing ourselves, the more full of god we are; and the more full of ourselves we are, the less is the possibility of god penetrating us.

One can call it meditation, one can call it prayer, but the most essential thing is your absence, your disappearance. And remember, it is not empty; in fact your presence is a kind of emptiness When you are not, you are so full of god -- how can you call it empty? So the absence is divine. It is the greatest possibility... not to be, utterly not to be. And it is not a negative state at all, the most positive, but one has to know it only by knowing it.

A few glimpses come of it in deep love, but only glimpses, momentary flashes. In deep love one disappears, and in that disappearance there is great joy. The absence is so full of something unknown that the absence becomes celebration. So this is going to be your work on yourself: disappear, dissolve.

Prem means love, diwani means mad -- love mad. Love is illogical, irrational, not of the mind at all. The mind is clever, calculating. Love knows no calculation, *nc, cleverness; love is innocent. Love is always a child: it never ages, it never becomes old. It always remains fresh. And only love is capable of penetrating the reality and its mysteries. The greatest insight happens only through love. The mind can only play on the surface -- it is too clever to dive deep.

A madman is needed to dive deep, because to dive deep is risky: you may never come back. The mind cannot take that much of a risk. The mind is a businessman, love is a gambler, so where the mind feels afraid to go, love simply enters. And all the mysteries are at the centre; nothing is at the surface. The mind goes round and round. It works hard, but its work is trivial. It never touches the essence, never reaches the core of things.

Poets are mad half-mad. Mystics are totally mad. So whenever one is in love one becomes a sort of poet. And if the love deepens one becomes a sort of mystic. Remember: we have to pay with our head -- that's the price god wants. Unless one is ready to cut off one's head completely, god remains unavailable. The head represents the ego. The heart is completely egoless; it knows nothing of the 'I'.

That is the meaning of diwani. I am giving you a secret -- you will have to discover in your life. Love more, calculate less; be innocent, don't be clever. Cry, laugh, live... but don't pour too much of your energy into thinking. Thinking robs one of energy. Thinking is a kind of exploiter. Avoid it, and then slowly slowly you will see a totally different vision of reality.

By becoming love mad you will become wise.

Deva means divine, akarmo means inaction -- divine inaction. Truth cannot be conquered, you cannot fight with it; hence no action is needed. Truth has to be allowed in. You need not go in search of it because it is already here. It has always been here... it is always now. It is within you and without you. There is nothing else than it. So you need not go anywhere. It is not a journey to a goal -- it is just an awakening to herenow. And in inaction, in deep inaction, that awakening happens.

The seeker's energy remains involved in action. When you are not seeking, not doing anything, the whole energy is available. You are unoccupied, full of energy, vibrating, pulsating; in that very vibration, in that very pulsation, truth happens One has just to be alive here and now... and truth happens.

Truth is a happening in deep inactivity. Hence the importance of meditation. Meditation is nothing but a learning to be inactive, to be unoccupied, an art of not doing anything. Or you can call it an anti-art, because every other art teaches you to do something and meditation teaches you not to do. And not to do is to be.

Veet means beyond, samayo means time -- beyond time. Time is, the only problem. If one can transcend time, one has transcended mind. Time and mind are two aspects of the same phenomenon: if you can kill one, the other is killed automatically. The mind continuously creates time, because to live it needs time. It can live either in the past or in the future; it cannot live in the present, hence the present is not part of time. It is said to be so, but it is not. Time consists of past and future; the present is just a gap between the past and the future. The present is non-temporal just an interpenetration of eternity into time.

All the methods of meditation that have been developed down the centuries are nothing but efforts to approach this interval -- how not to be in the past and not to be in the future so that you can enter into that tiny gap of the present. Once you enter into that tiny gap you have gone beyond time and beyond mind.

To live in the present is to be a sannyasin. To live in the moment and moment-to-moment is to be a sannyasin.

Start dropping the garbage that the past creates. It is just futile. It is no longer anywhere except in your mind; it is just a ghost. You cannot go back to it so why waste time in thinking about it? Whether it was good or bad both are irrelevant now. And don't move into the future, because there is no way to go into the future. You can only go into the present. Playing with the future is avoiding the present, and to avoid the present is to avoid life and to avoid god.

Slowly slowly one has to learn how to drop these explorations into the past and the future. Whenever you catch yourself red-handed -- flittering in the past or in the future -- pull yourself back to the present. Anything will do in the present: this sound of the music, the sound of the insects, the train passing by... anything that is present will do.

Bringing yourself again and again to the present will make you capable of going less and less into the past and the future.

And one day the miracle happens: you have entered into the small gap called the present. Suddenly you

are out of the womb of time, and the world is tremendously different. Then everything has the quality of eternity, deathlessness. That's what in the East we have called freedom. Then you are no more a slave to anything, all chains have disappeared. In that freedom there is bliss.

Deva means god, homa means dedicated -- dedicated to god. And remember that life has meaning only when you are dedicated to something greater than yourself. If a man has nothing in his life bigger than himself, he will live an utterly insignificant life; it will be a drag. He will never know what meaning is. Meaning arises only in the context of something bigger than you. And meaning is life. Without meaning, one only goes through the empty gestures of living; it is not life.

Take a leaf from a tree, separate it from the tree -- it is dead. Joined with the tree it is alive. Life comes only if it is part of the big tree. If it is no more part of the big tree it is dead. Take the tree out of the earth and it is dead. The tree is alive only if it is part of the earth. Take the earth away from the sun and it is dead. Life arises only when it is part of the solar system, and so on, so forth.

God means the ultimate centre of existence. If you can relate with that centre you will be more and more alive. God means the whole, the total. Poor is the person who lives without god.. utterly poor and pitiable, because his life will be futile, empty of all poetry, all song, all rejoicing.

He will live and yet he will not know what life is all about. That is the meaning of your name. Start searching for greater values so that you can look upwards to the sky. Think in terms of the vast. Relate with the stars and the clouds and the rainbows. Have a dialogue with existence and feel part of this beautiful cosmos.

That's my concept of how a sannyasin should be.

Deva means god, dasi means servant -- a servant of god. And *that's* what makes a person a king, a queen. To be a servant of god is better than being an emperor, far better, because only the servants of god have known the splendour of life... they have known the beauty of existence. Not Alexander, not Napoleon, but a Christ, a Buddha. And those are the servants of god -- utterly humble, nobodies, who have completely disappeared into the service. They live not -- god lives through them, they have become vehicles. They speak not; god speaks through them. They have surrendered themselves totally -- they have no will of their own.

That is the meaning of 'dasi': having no will of one's own. Let thy will be done -- that is the meaning of 'dasi'. And the beauty of it, the purity, is tremendous.

[Dasi asks about making stringed instruments]

There are a few sannyasins who are doing it and are experts. You can learn perfectly good, something beautiful. Create as much music in the world as possible.

That's very good -- that's a great service to god. You can learn and can start doing it. Good!

Anand means bliss, blissfulness, hafiz is a Sufi name for god -- blissful god. And always contemplate on god as blissfulness. Let bliss and god become synonymous in your being; they are two names for the same phenomenon.

Don't think of god as the creator, because god is not the creator but creativity itself. The moment you think of god as the creator you have created a division: the creator and the created. Then he is the creator and. you are the creature, and how can the creature be the creator? That's why Christians, Mohammedans, Jews, don't like the things that the Upanishads say, like 'Aham Brahmasmi -- I am god,' or like the Sufi mystic declared 'Ana I haq -- I am truth.'

Jews could not forgive Jesus because he declared himself god, and even though Christians follow Jesus they say he was the only begotten son of god, that nobody else should try it again. There is a constant fear -- how can the creature be the creator? The painting cannot be the painter, true; and the poetry cannot be the poet, true... but in the first place to think of god as the creator is wrong. God is creativity. God is not separate from his creation. He is not a painter and the world is not a painting. He is a dancer and the world is a dance, and they are together; you cannot separate them, no separation is possible. You cannot take the dance away from the dancer or the dancer away from the dance. And once you think of god as the dancer, immediately a very blissful god arises in your being, because only bliss can dance. There is no possibility of anything else out of bliss than dance, a song, a celebration.

Don't be serious about sannyas. It is a non-serious approach towards religion, a festive approach towards religion. It is *fun* to be a sannyasin.

It has nothing to do with those old attitudes of holier-than-thou. It is a beautiful game, a play, a leela. Then suddenly the whole meaning of religion changes. Then you are no more concerned with the priests and the churches which look like graveyards, where laughter is not allowed, where to dance and to sing is not allowed, where to be serious is the right way to be -- stiff and serious, not relaxed and rejoicing.

If you can rejoice wherever you are god is there around you. If you can move in dance he is bound to be there because he is dance. And whenever you have a real laugh spreading all over your being, he is there because he is laughter!

There is a Hassidic saying that god loves stories. So when a great Hassid master died, his disciples said 'Master, are you ready to face god?' He said 'What are you talking about? The whole of my life I have been telling such beautiful stories to you -- he will be waiting for me! He will ask me "Tell me a few beautiful stories." And I will tell him "That is my preparation -- I have not prepared anything else but I know a few beautiful stories." I know that god loves beautiful stories!'

This is a totally different kind of preparation from the preparation that an ascetic does: fasting, torturing the body, continuously guilty, feeling afraid, frightened, having nightmares of hell and longing for heaven. He is stupid, and the idea of god that he has is nothing but his own idea.

This Hassid master seems to be perfectly right: 'What else? I can tell a few beautiful stories. God will ask and I will tell him then. That is my preparation.' This is a non-serious approach.

Prem means love, islam means surrender -- love and surrender. These two steps are enough to reach the ultimate. And they are not really two, because love prepares you for surrender; it is the beginning of surrender, and surrender is the climax of love. So they are not really divided, there is no demarcation line between them, but in the beginning it starts as love and in the end it is concluded as surrender.

Start loving... and I am not saying 'Love god', because how can you love god? You don't know anything about god.

How can you love something unknown? So I am not bringing god into it at all. When you are ready he will come in. Start loving people, animals, trees, birds, flowers. There are so many beautiful things all around... start loving. Pulsate more and more as love. Don't miss any opportunity to be loving. If you can be loving to a rock, be. Just the touch of a loving person or just the hug of a tree... because it is not a question of to *whom* you are loving; the question is that you are loving. Whether the rock receives it or not, that is the rock's business; you need not be worried about it. Whether the rock responds or not, that is not your problem either; that is for the rock to decide. One thing that you have to be constantly aware of is that you have been loving, that you have not missed a single opportunity to love.

The more you love, the more your heart opens; the more you love, the more the golden flower opens. The more you love, the more you surrender. And the surrender is not towards somebody in particular. It is just that as love grows you suddenly feel a new capacity of surrendering arising in you... for no reason at all. In the first place it looks very strange. The mind asks to *whom* to surrender; it is not a question of whom.

There are moments when you will simply feel like surrendering to the earth. Then lie down on the earth and surrender to the earth. And there will be moments when you will feel like Lying down and surrendering to the stars -- surrender to the stars. Just go with the feel, flow with it, and slowly slowly, as love becomes surrender, one day suddenly the world has disappeared and all over the place is god. The rock that you touched was one form of god, the tree that you had hugged was another form of god, the earth that you surrendered to was part of god, the stars that you talked to were nothing but god listening to you in a certain form. All the forms are his; he has no definite form of his own. All bodies are his but he has no body of his own -- or the whole universe is his body. But don't bring god in; there is no need to think of god. Think of love, start loving, and the day it starts becoming surrender, be ready: the guest *is* coming, and at any moment the guest will knock on your door.

And that moment is the moment of great bliss -- when the guest knocks on your door and you become the host. To become host to god is the ultimate experience of joy. You have arrived... now there is nowhere to go. You have found your home, your original source. Now there is only contentment, infinite contentment.

[A sannyasin asks: When I wake up I feel that my eyes are very tense and my mouth is closed tight, so I try consciously to relax it... since ten, twelve years.]

Just do one thing: every night before you go to sleep, sit in your bed and start making faces -- just as small children enjoy doing. Make all kinds of faces -- good, bad, ugly, beautiful, so the whole face and the musculature start moving. Make sounds, nonsense sounds will do, and sway, just for ten to fifteen minutes and then go to sleep. In the morning before you take your bath, again stand before the mirror and for ten minutes make faces. Standing before the mirror will help more: you will be able to see and you will be able to respond.

All that you have done is that in your childhood you have controlled your face too much. It looks... I can see it: it is a very controlled face, very disciplined.

On your face you have the quality of a marble statue. You have repressed all kinds of emotions. You have made your face absolutely non-expressive; nobody can judge from your face what your feeling is.

Mm, here is Mukta -- she is just the opposite. She cannot hide any feeling. If she is angry with me, immediately I know; if she is happy, I know. Just the moment I see her, I know how she is.

Impossible for her! But you have a very controlled face, so this control has to be dropped.

So in the night for ten to fifteen minutes make faces, make sounds, and enjoy it just like a small child, and in the morning before the mirror, so you will become an expert. Within two, three months it will be completely gone. Don't be worried!

Hallelujah!

Chapter #15
Chapter title: Love's madness takes one beyond all insanity

15 August 1978 pm in Chuang Tzu Auditorium

Archive code:	7808155
ShortTitle:	HALLE15
Audio:	No
Video:	No

Anand means bliss, veetkam means beyond sex. Bliss is the same energy as sex. If the energy remains completely involved in sex it cannot become bliss. Even in sexual orgasm that little bit of bliss comes to you because in that moment you are free of sex. This will look strange, but while you are making love, when the moment of orgasm comes you are free of sex for a moment. That freedom from sex brings bliss.

It is just as when you have eaten, for a few hours you are free from hunger; just as when you have drunk water, for a few hours you are free from thirst. The bliss that comes from sex is not really from sex: it is because for a few moments sex has disappeared from you. It is satiated -- there is no longing, there is no desire; it is a moment of desirelessness. The orgasm is a moment of no passion, hence something of bliss descends in you.

A Buddha lives in that moment continuously. So this is the meaning of your name: bliss beyond sex... and it is my message to you. I am not against sex, and I am not saying drop sex. I am saying understand it, meditate over it -- don't just go on making love in an unconscious way -- and that will become your greatest meditation. Be more conscious, alert, aware, and see what is actually happening. Is this moment of bliss coming through sex or because there is no sex any more for a few moments and the desire has disappeared? For a few hours after sex you don't think of sex, hence the peace, the calm, the quiet. Again the desire will come and again the desire will disturb; again there will be turmoil and the lake will have ripples, waves.

If one meditates on one's sexuality, one starts understanding great secrets of life; they are hidden there. Sex is holding the very key. If is not only the key to reproduce children, it is also the key to recreate yourself again. It is not only reproduction, it is really recreation.

In English the word 'recreation' has lost its original meaning. Now 'recreation' means enjoying a holiday, enjoying fun, playing around. But in fact, whenever you are playing and you are on a holiday, something is created in you -- it is actually *recreation*, it is not just fun. Something that dies in work and in the day-to-day world, is born again. And sex has become the most recreational act in people's lives. That is their recreation. But on a higher plane it is *really* recreation, it is not just fun. It holds great secrets in it, and the first secret is -- if you meditate you will see it -- that joy comes because sex disappears. And whenever you are in that moment of joy, time also disappears -- if you meditate on it -- the mind also disappears. And these are the qualities of meditation.

My own observation is that the first glimpse of meditation in the world must have come through sex; there is no other way. Meditation *must* have entered into life through sex, because this is the most meditative phenomenon -- if you understand it, if you go deep into it, if you just don't use it like a drug. Then slowly slowly as more understanding grows, the more the hankering disappears, and one day comes of great freedom when sex no more haunts you. Then one is quiet, silent, utterly oneself. The need for the other has disappeared. One can still make love if one chooses to, but there is no need.
Then it will be a kind of sharing.

Prem means love, subodhi means awareness. Love is the feminine part in you and awareness is the masculine part in you. And they both have to meet and merge into each other. If one only knows how to love and is not aware, one remains half. If one knows how to be aware and does not know how to love, again one remains half. And to be half is to be in misery. Hence the so-called worldly man is in misery and the man who lives in the monastery is in misery. They have chosen different kinds of miseries -- that is true -- but misery is misery. From what end you progress towards it makes no difference.

There is only one bliss in the world, and that bliss comes by becoming whole. And this is the most fundamental thing in becoming whole: your man and your woman inside must fall in love and disappear into each other. The inner being should become androgynous -- neither man nor woman. Then one is integrated, one is one. Otherwise one is many, otherwise one is poly-psychic, and to be poly-psychic is to be neurotic. To be poly-psychic means that one has many minds, one is a crowd -- a thousand and one voices, and each dragging one in its own direction. One's life remains just a constant struggle... for no purpose. One rushes into one direction and then into another and then into another. This goes on and on and then one falls into the grave. From the cradle to the grave one rushes, runs too much, but reaches nowhere.

To become one is to arrive. And it is easier to choose one of the two; that's why people have chosen one. The worldly people have chosen love, the other-worldly people have chosen awareness. It is easy to choose one -- it seems simple, less complicated, but then your being remains poor too. Richness is always complex. One need not be afraid of complexity; one should be afraid only of a crowd. Complexity is perfectly good if it is centered in oneness, if it is a harmony.

If you listen to people's hearts they are like single notes -- repeating the same. Very rarely do you find a man who is an orchestra. But an orchestra needs a great order. If every player in the orchestra goes on his own way then it will be maddening... unless there is an order and a harmony in which they are all separate and yet falling into one, all centered and rooted in oneness. Then life has richness.

So let love and awareness merge into you. Be more loving and be more aware at the same time. Be aware and be loving at the same time. And great richness follows, great fulfilment, great fruition.

Anand means bliss, shamo means flame -- a flame of bliss. Bliss is one of the most alive phenomena in the world. It *is* a flame. It is life. It is fire. Of course, it is cool fire, and the flame only gives light, it cannot burn. It is divine fire. This is the fire that Moses came across on Mount Sinai -- the bush was not burning but the fire was there. It only gives light; it is the highest form of fire. And unless one becomes a flame of bliss, one remains discontented. It is as if the tree has not bloomed yet. When the tree blooms there is joy in the being of the tree. And when man becomes a flame of bliss there is fulfillment, contentment. Then only does one feel at home in the world, otherwise not.

I have chosen the orange colour for my sannyasins, symbolic of fire, flame, aliveness... of Dowers, of the rising sun, of all that is alive, flowing, flowering.

Start thinking about this flame, contemplating on this flame more and more. Think of yourself in terms of a flame, rising higher, reaching to the moon.

And one thing more: just as water flows downwards, the flame always flows upwards; it is a symbol of energy rising up. Soon you will come across it. Meditating you will start feeling it in your heart or some day

in your dream, you will see yourself as a flame.

Deva means divine, manu means man. The English word 'man' comes from the root 'manu'; the root is Sanskrit. Divine man: man has to surpass his humanity. Man is only man in surpassing his humanity. Man is the only animal who can surpass himself. No dog can do it, no lion can do it, no elephant can do it. An elephant is born an elephant and will have to die as an elephant. They are completely programmed. By their very birth the whole programme is determined; they cannot go anywhere else than is destined by nature. Man is the only free animal in existence. That is his dignity and the danger too, because if man decides to fall he can fall below man. Just as he can go beyond man, he can also fall below man. So when man falls he is far more dangerous, ferocious, murderous, than any animal in the world. If he rises, then even gods are jealous of him.

In the East we have many beautiful stories.... When Gautam became Buddha, became enlightened, gods came to worship him. He was surprised. He said 'But you are gods -- you live in heaven. Why have you come to worship a man?' And they said 'You don't know -- we are jealous of you. We are not yet enlightened. You have gone beyond. You have transcended humanity, you have transcended all forms. We are still tethered to a certain form -- the divine form. We are gods but you are nobody; you have become a nothingness Your purity is infinite, your innocence is infinite. Your ego has disappeared. Hence we have come to prostrate ourselves before you.'

Man can go so far beyond that gods can feel jealous; man can go so far below that even animals will feel condemnation. Man is openness, freedom; man is not a built-in programme. It is up to *you*, it is absolutely up to you, up to everybody, to be decisive. And even if somebody decides not to decide, he has decided: he has decided not to decide. But you cannot avoid decisions. Not to decide means to remain wherever you are; evolution cannot happen without your effort. The natural evolution has brought you up to man, now only revolution can take you beyond it, hence religion is revolution. Nature is evolution.

Evolution is very slow. It takes millions of years to pass from one stage to another. From monkey to man it took millions of years, but in a single instant one can move from man to a Buddha. In a single instant one can become son of god from being son of man. All that is needed is an intensity, a totality, a devotion, a dedication, a commitment.

So let sannyas become your dedication, a commitment, your devotion. Let sannyas become the beginning of a journey beyond man. Look upwards to the faraway stars.

When I say man has to surpass humanity, I mean man has to surpass the earthly, the dark, the gross. In fact, the word 'humanity' comes from 'humus', a Latin root. Humus means the earth; human means the earthly. One has to go beyond the earth, one has to use the earth as a jumping-board. One has to use this body made of the earth as a vehicle to go beyond earth, the earthly, the material. The journey is from dust to the divine. As man is born he is only dust, humus, just the earth element. But a potential is there to become the sky, to transform the gross into the subtle, to move from the visible to the invisible.

Deva means divine, mani means diamond -- a divine diamond. The diamond is there in the heart, it has always been there -- it has to be discovered. And it is not in the outside world, so one need not go anywhere to discover it; one has just to look within. It is not something that has to be created; it is already there. We have forgotten about it because our eyes are looking and searching outside. We are putting ourselves at the back. Our nature is no more in front of us. Our nature has become covered with the dust of centuries, of many lives. We have thrown our nature into the basement of the house; we never go there. And it is in that nature that our treasure lies... what Jesus calls 'the kingdom of god within'.

It is *there*. But people are looking in the heavens and they are searching everywhere. The search is becoming more and more frantic because nothing is found, it is becoming more and more desperate because nothing is found. Slowly slowly man is entering into a kind of despair, as if there is nothing... in a kind of stoic depression: 'Okay, if there is nothing, there is nothing. We have to pull on together somehow, we have to drag on. There is no meaning in life, no significance in life. Life is an utterly useless passion.' This is not true. We have not looked in the right direction. We are gods and the treasure is infinite, inexhaustible, but it has to be discovered, or, to be more true: rediscovered. It has to be remembered. It is a forgotten treasure.

To be initiated into sannyas means to become available to a person who has discovered it so that he can also supply a map to you... if not exactly the map, then a few hints, fingers pointing to the moon.

Deva means divine, daya means compassion, ananda means bliss -- divine compassion and bliss.

Compassion is divine when it is not out of sympathy; otherwise it is human. If you feel sympathy for somebody because he is in suffering, it is compassion but it is not divine. Divine compassion is when you are so full of joy, so full of bliss, that it is not a question of whether somebody is suffering or not; you go on showering it. The other does not need to be in suffering to receive it: you give it because you have it. That's the difference. When the other needs to be in suffering and *then* you give it, it is human; not to give it would be inhuman. It is better to give than not to give.

But there is a higher quality of compassion when the other need not be in suffering. You simply give because you have it, you cannot help giving. Then you are not obliging anyone: in fact the other is obliging you by receiving it; he could have rejected. You have to be thankful to him who receives anything from you; then compassion has the quality of divineness.

God gives not because you are in suffering but because he has. He gives to those who are in suffering, he gives to those who are not in suffering. He gives to the saints, he gives to the sinners -- he gives to all. He is an overflowing, and when one becomes an overflowing love, an overflowing bliss, then that bliss has a beauty, a transcendental beauty to it. And because of that transcendental beauty, I call it divine.

Contemplate on it, and slowly slowly drop the inhuman. Become human and then drop the human and become divine. These are the three possibilities: inhuman, human, divine. But remember, the goal is to be divine.

Anand means bliss, and vineet means humility, humbleness -- a blissful humbleness. Jesus says 'Blessed are the meek, for theirs is the kingdom of god.' That is the meaning of your name: to be meek, humble. And humility brings bliss as a by-product; bliss is a spin off, a by-product of humility. Just a few moments ago I was saying that the word 'humanity' comes from 'humus'; so does humility -- that also comes from 'humus'. One has to remember that we are made of dust and soon we will go back to dust, so what is the point of being proud and egoistic? It is stupid. Only stupid people are egoistic people. And the moment the ego disappears, all misery disappears with it; misery is a shadow of the ego. When there is no ego there is humility. And humility is bliss. Become humble, become nobody.

Don't feel in terms of competition, ambition. Ambition is violence. Ambition is enmity with other people. And the ambitious person is the shallowest person in the world; that's why politicians are so shallow and so stupid too. The humble person has depth -- his very nothingness gives him depth. And his very nothingness makes him incapable of being miserable. He cannot be wounded. How can you wound a nothingness? He is not there to be wounded at all.

Somebody insults him, but that insult comes and goes just as the breeze comes and goes, and the humble person is there, just watching. It hurts not. It is only the ego, the knot of the ego that hurts. And when that knot disappears -- and it can disappear any moment; one just has to see that this is the root cause of one's suffering -- then there is no problem at all. One simply drops it; one simply drops the style of life that creates the ego. The ego gone, all becomes possible.

[To a sannyasin about her relationship]

But anyway, if he wants to move with some other woman -- whatsoever the excuse is, that is not the point -- if he wants to move, he wants to. There is no point in suffering unnecessarily. What can be done? He cannot be forced. If he is forced, and he is with you because he is forced, it is pointless; he will take revenge on you.

And my feeling is that it is very good: let him be free and you also be free. Whenever freedom comes, welcome it! Freedom is always good. I have never seen that freedom can harm anybody in any way. It never harms -- it *always* proves a blessing. But in the beginning it all hurts a little, mm? because your security, safety, entanglements, investment.... And whenever a person leaves, you don't think 'What is coming?' -- you only start thinking of the past, of what is going. That's where you miss.

Always look to the future, because the future is to come. Don't be bothered by the past. All this misery is because now you are thinking of the past -- all the good moments that you had with him. But they are gone and they cannot be repeated. And even if they can be repeated, it will be pointless because it will be a repetition and you will not enjoy them. In fact, they will only create boredom in you.

Always look to what is going to happen. Look forward; one cannot go backward. But that's how people are: they have eyes at the back. They move ahead and they move back. Just think: what would happen on the roads if cars had lights at the back and there were only rearview mirrors available for the driver and he

could not see ahead? If he had to look at the rearview mirror and lights were falling on the road which he has already passed. There would only be accidents and accidents. If somebody were to come home alive that would be an accident then! And how could you survive?

This is what is happening in human life: you move ahead and you look back. Welcome freedom; it is perfectly good.

And why make him guilty? -- because your misery will make you miserable and will make him guilty. That is not right at all. Why waste time in being miserable? Time is precious. The same time you can enjoy and celebrate. And there are so many beautiful people. Why get so tethered and chained to one person? Have a little bigger heart! Be a little available to more people. And you will not feel that it is a curse. Within a week you will see that it has been a blessing and you will thank him. Then he will not feel guilty either and both will be enriched by the experience.

This much we owe to each other, that when a certain relationship disappears we should not make each other feel guilty. And this is part of the feminine mind: to become very clinging and to create guilt in the other and to create the feeling that he has sinned or he has done something wrong; not actually saying it but creating the whole thing in such a way that the other becomes miserable.

So let him enjoy! If he is happy with some other woman, perfectly good. You always wanted him to be happy and he is! And that's what love is: you want the other to be happy. Give it to him as a gift. Tell him 'Veetraga, don't feel guilty. You be happy, and I will try on my own; I will seek and search.'

It will be good if you are both free; and if out of freedom you meet again one day, perfectly good. But this way you will create barriers. If you make him feel guilty then the possibility of meeting again is finished. But if he can see that Prarthana is feeling happy because he is happy, he will see the point of your love, he will feel your heart, and he may come back! I am not saying that he has to come back or he will come back... he may come back. But don't cry and weep and don't waste time.

The ego feels hurt. It is not love that feels hurt, it is the ego. It is the ego that starts thinking and comparing with the other woman: 'So what is he seeing in the other woman? So he has found a better woman than me?' Deep down these are the real wounds. It is not a question of better: people get tired of each other. It is nothing personal about you. People get tired of each other because life becomes a routine, monotonous phenomenon.

Simply drop it right now, forget about it, and start looking for a friend.

[She asks about her daughter Kiran understanding this.]

She will understand, because for Kiran, Veetraga [her father] will remain available; there is no problem about it. So many children.... And children are very understanding. Kiran will feel very miserable if you are miserable: she will feel miserable. But if she sees that Prarthana is happy, within two, three days she will see that the whole thing is perfectly beautiful, nothing is wrong. You think you are miserable because of her and she will remain miserable because of you, because the child remains in a very sympathetic relationship with the mother. If she sees that you are happy, she will forget all about it. It is not her love affair, and she has not chosen another child, adopted another child.

There is no problem -- the problem is with you. Deep down you would like to see her miserable so that you can create more misery for Veetraga: 'Look what you have done to the child. You have done this to me and you have done this to the child, and you are feeling very joyful and are enjoying. We will *poison* your joy.'

Never poison anybody's joy, because by poisoning anybody's joy you are poisoning your own well-being, because whatsoever you do to others will be done to you.

Just try my recipe: drop the whole thing and go dancing and say to Kiran 'This is so good -- he is free, I am free and it is perfectly beautiful.'

And my understanding of children is this: that they are so understanding. They become unnecessarily involved in the parents' fight, they are pulled in. The mother wants to pull, the father wants to pull, and the child's life becomes a misery. He becomes a politician by and by: he will say one thing to the father and something else to the mother. With the mother he will be with the mother, with the father he will be with the father. He has to become that political because he is in between these two persons. So don't create that thing. It is nothing. She will understand; children forget very soon.

The question is yours, and the sooner you drop it, the better. There is no need to wallow in this misery. And you will be surprised: if you start feeling happy, if tomorrow Veetraga looks at you and sees that you

are happy, he may start feeling miserable: 'What is happening? Has she found somebody better than me?' (laughter) Just let him feel it, and let him come crying and weeping! These are the games that people go on playing. He will feel very good if you are miserable. Deep down he will say 'Look, now you know what I mean to you. You never recognized it before, but now it is too late.'

Just be a little more courageous -- this much has to be learned here. And these things are going to happen again and again. I am here to make you more and more strong to go through all these things. Drop it! By the morning be completely out of it. And you will be out of it only if you start finding somebody; otherwise, alone, you will remain in it. So find a lover!

Hallelujah!

Chapter #16
Chapter title: Bliss is a Shadow of God

16 August 1978 pm in Chuang Tzu Auditorium

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Prem means love, sandhan means enquiry into... enquiry into love. Life *is* an enquiry into love. All else is secondary; the primary thing is love. Those who miss love, miss all. So remember it always, that only a life of love is a fulfilled life. Love immensely.

And this is the right time to start the enquiry. Once habits of non-loving become settled it becomes more difficult. Every child is born loving but soon we teach him not to love. On the contrary we teach him to be ambitious, to be jealous, to be possessive. By the time he becomes capable of standing on his own he has completely forgotten the language of love. Sannyas is nothing but a language of love.

Prem means love, nartan means dance -- a dance of love. Always think in terms of dance and love. Love is the soul of dance, and dance is the body of love. Only those who know how to love know how to dance. Without love dance is dead. Without dance love has not yet manifested. If both are there then life is a great joy. Then the tree has bloomed.

[A thirteen year-old girl has two difficulties. One is: she can't look into a person's eyes for a long time; and she can't always express to a person what she wants to say.]

Mm mm... mm mm. The first difficulty is not a problem. It is good. There is no need to look into somebody's eyes for a long time unless you are tremendously in love with a person. And when you are in love you can look; everybody can look into the eyes. And without love, looking into somebody's eyes for more than three, four seconds, is offensive. It is violating the other person's freedom. It is trespassing into his being, because the eyes are doors of the other's being. So one should not look too much into somebody's eyes unless the other invites, unless you are interested in the person so much that you both would like to melt into each other. Then it is perfectly good, and then you *will* be able to look into the eyes.

But sometimes children try these things -- looking into each other's eyes, and it becomes difficult. It is not good. No need to look into somebody's eyes.

And the second problem is: you cannot express, mm?

... Mm mm. But you have been explaining to Haridas [the translator] so perfectly well! (laughter) I have

been watching you....

Don't be worried, you will be able... you will be able. You are one of the best Germans to express themselves in front of me! (laughter) Even Haridas finds it difficult! Nothing to be worried about. Just do this group, and start doing meditation, mm? Good!

Sat means being, savya means all -- being is all. Having is nothing, doing is nothing: being is all. People are lost in doing and having, and they have completely forgotten the being. They are so occupied by these two -- having and doing. And these two are partners. If you want to *have* more, you will have to *do* more; if you have more, then again you will have to do more. They perpetuate each other. And slowly slowly you go farther and farther away from the being, and the being is the essential part of you. You come into the world as a being and you will leave the world as a being. All doing and all having will be left behind. One should not become too interested in things which have to be left behind; they are not real treasures.

The being is not affected at all by these two things, having and doing. The difference between a sinner and a saint is that of doing. The saint has been doing one thing and the sinner has been doing something else; their doing is contrary but both are doers. And so is the case with the poor and the rich; the difference is that of having. But whether you have much or not much, the being is not affected by it.

The being is just a witness to all that you are doing and having. You may be in a beggar's robe or in a king's robe; the being simply watches it. It makes no difference for the being whether the robe is that of a beggar or that of a king. You can have a very big palace or just a hut; your being is just a watcher. This watcher has to be remembered because that is our reality, and only through our reality can we connect with the reality of the whole, of the universe.

Only your being can have a communion with god's being. He will not ask what you have done in the world and he will not ask what you earned in the world. He will ask 'Do you know who you are?' So the fundamental question of religion is not god, not heaven, not hell, neither good nor bad, but 'Who am l?' One has to go into that deeper and deeper: 'Who am l?' A moment comes when all answers disappear. They have to disappear because they have only been learned from others. Then only the question resounds in you. And a moment comes when the question also disappears, and suddenly *you* are in all its brilliance, in all its intelligence, in all its splendour. That is the meaning of your name.

Anand means bliss, nartana means dance -- bliss dance. Life is not static, it is dynamic, it is movement. And god must be so because this life represents god; it is his creation. His signature is everywhere. And life is movement, it is a constant riverlike flow. The movement is not haphazard either: it has a rhythm, it is very harmonious. Such an infinite universe and moving in such a harmony! It is an orchestra, and everything seems to be in tune... *except* man. Man has fallen out of tune. He has to learn the dance again.

He has fallen out of tune because of a certain potentiality: because he is given freedom. He is the only animal who is free to choose his being, to choose his path. No other animal is allowed freedom; they are all programmed. They have simply to enact their programme -- their roles are determined beforehand. A dog cannot be anything other than a dog. He will simply live as a dog and die as a dog. Man can be many things.

Man is born only as an opening with a thousand alternatives available. That is the dignity of man and the danger too, because he can choose the wrong, he can choose the right. But the freedom to choose implies also the freedom to choose the wrong; they come in the same package. So if one chooses the right, one becomes a Buddha or a Christ, or even closer, a Krishna: a dance. If one chooses wrongly one becomes an Adolf Hitler, Genghis Khan, Tamerlane. It all depends on your choice, and each moment is precious.

The way to judge whether you have chosen right or wrong is to feel the rhythm. If you are becoming more harmonious with existence then you are on the right track. Then whether you are alone or with many people makes no difference. You can move alone -- you will find the source. If you start feeling disharmonious, tense, if anguish arises, trembling arises -- you start losing sense of direction and you start feeling that you are accidental, that there seems to be no meaning -- then that is a clear-cut indication that you have fallen out of the rhythm of existence. Just as the disease is nothing but the body falling out of its natural rhythm, so is the case with evil. Evil is an inner disease, a spiritual disease: falling out of the inner rhythm of existence.

I give you this as a key, as a criterion, as a touchstone. Keep it always in mind that whenever you are feeling uneasy, disturbed, restless, remember: you are doing something which is against the universal rhythm, the universal dance. You are out of step, that's all. Start moving back into rhythm, come back into harmony, and suddenly there is sunlight; the clouds have disappeared and the path has been found.

Dance is a rhythmic movement. Dance represents god more than anything else. In *my* observation, dance is the most prayerful activity possible. When your body is in a dance and you are utterly lost in the rhythm of it, you start coming closer to god.

The indian story is beautiful... in India the story of creation starts with a dance. God started dancing and out of his rhythm and movement the world arose. The Christian idea, that god said 'Let there be light,' looks very intellectual... a kind of commandment, an order. The Hindu idea looks more in tune with existence: god wanted to create so he started dancing. His first step is the beginning of creation, his first movement... he started moving. He must have remained stagnant, he must have remained dormant, he must have been fast asleep, unmoving until then. He started moving. In that very movement, creation started. Hence you see the statues of Shiva dancing. He is called Nataraj -- the god of dance.

And the world also ends in dance.... The dance becomes more and more mad, maddening. It becomes a frenzy, a fever, it becomes chaotic. And with that chaotic dance coming to a peak, the world collapses, disappears. Again there will be a long period of rest. The first step, the movement, and the creation starts. It is a cycle. Mm? The dancer gets tired, but before he stops he brings the dance to a crescendo. That is called 'tandeva': dance becoming such that it is almost mad, inconceivable; it loses all possibility of being comprehended. It becomes dangerous, but it comes to a peak beyond which there is no possibility of going. It is a climax, like a sexual climax; and then one falls into deep sleep.

The Eastern idea is *very* psychological, very existential. Think of prayer in terms of dance, think of existence in terms of dance, and think of sannyas in terms of dance.

Veet means beyond, manaso means mind. Beyond the mind is god, is truth, and beyond the mind Is your reality. The mind is a shadow existence, as if one is looking in a mirror and starts thinking 'I am inside the mirror.' You are not inside the mirror; the mirror is reflecting something that is confronting the mirror. The mind is a mirror, a beautiful mirror, very useful, but it is very easy to get caught in the mirror... because you don't know yourself, and whatsoever you know about yourself, you know from the mind. Your face you know only because of the mirror; the mirror becomes very important. And all that one knows through the mind is a reflection, it is not real. The real has to be known without the mind; the mind has to be put aside. One has to face oneself immediately, without the mind. And that's all, the whole of the science of meditation: how to put the mind aside, how to be mindless for a few moments.

In the beginning they are very tiny moments, just drops of mindlessness, but *immensely* illuminating, immensely transforming. Because even if a drop of mindlessness enters in your being, you have tasted something of the reality. And that taste lingers on your tongue forever, you cannot forget it.

And only after that taste can you see that the mind is only reflecting things, because now you can compare. Without that experience there is no way to compare. With what to compare? You know all that the mind says to you, and it is all from the mind. Something has to be known that is not from the mind and then you will see that the mind starts becoming pale. Then you know that the reality is totally different, utterly different.

So that has to be done, and it can be done. The mind is not a must; it can be put aside. It is an activity -- it can be put to rest. It is like walking: when you need to walk, you walk: when you don't need, you put your legs to rest. The mind is an activity, more subtle than walking, but there is no need for it to continue for twenty-four hours a day. When it is needed use it; it is a biocomputer, immensely helpful in work. But when it is not needed put it aside, tell it to slow down, tell it to go to sleep and rest.

In the beginning it will not listen because for so many lives you have been listening to it. The servant has become the master and the master has been behaving like a servant. So right now it is not going to listen if you say 'Stop!' But if you go on, slowly slowly the master begins his mastery and the servant starts behaving. The mind is beautiful as a servant but it is very evil as a master. When you are the master and the mind follows you like a servant, it is a beautiful instrument, a great mechanism to be used and it can be helpful in many ways, but only as a servant....

Anand means bliss, zeno means meditation. Meditate on the blissful aspect of existence. Make it a point to see the positive. Don't count the thorns; count the flowers, even though they are few and far between. Count the flowers and you will become a flower. Count the thorns and you will become a thorn. A man becomes that which he contemplates. Don't contemplate on the misery of life; contemplate on the joys. Don't think that there is only death; think of the eternal beauty of life.

Then a great transformation happens: if you go on looking and seeing the silver lining in the dark black

clouds, slowly slowly even the dark black cloud is no more dark and no more black; you start befriending it, because the silver lining is possible only because of it. Then even death is no more the enemy. Then death makes life possible. How can it be the enemy? Then thorns are not ugly. They protect the flowers; they are soldiers on guard. The same tree nourishes the flowers and the thorns; there is a deep unity.

Once you start going deeper into the positive aspect of life you will be surprised to see that the negative starts disappearing into the positive. And one day the whole of life is beautiful. And unless the whole is beautiful without excluding anything, one has not come home yet. Even the sinner becomes a saint when you see the ultimate unity of the polar opposites; and when the sinner is also a saint there is no problem left for you. You can live without problems, you can live as a celebration, and to me that is the culmination of religious life.

Anand means bliss, dharma means the ultimate law, endra means god -- god of the ultimate law of bliss. Bliss is the ultimate law of life, hence the longing for it... and not only in man but in animals, in birds, in trees. The whole existence is searching for bliss. It is the deepest desire. It must be something of the nature of the ultimate... god must be a synonym for bliss.

This desire has not to be dropped. This desire has to be intensified. One has to put all one's energy into this desire so that it becomes a flame, so it is not just a lukewarm longing but a matter of life and death. The moment the intensity is total, the thing happens. Nothing else is needed -- just the totality of the longing is enough. You become afire, and that fire burns all that is unessential in you, and the essence surfaces in its absolute purity.

Hallelujah!

Chapter #17
Chapter title: Sannyas is the Dimension of the Festive

17 August 1978 pm in Chuang Tzu Auditorium

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Prem means love, paribhasho means definition. There is no definition of love, but one can become it. Life can become the definition of it. There is no possibility of defining love in words, but one can live in such a way that one's whole being becomes its definition. And. each one has to find the definition on his own. Nobody can live somebody else's definition, otherwise one has missed one's life.

Life is an opportunity to carve out the definition of love. It is a raw opportunity, just like a marble rock. Each one has to carve something out of it. The whole of life is raw: we have to create it, we have to give it a form. We have to make that which is unmanifest, manifest. We have to bring the seed to its flowering. And each individual is so unique that there is no possibility of general definition, hence love is indefinable... because your definition will not be my definition, my definition will not be your definition.

And it is beautiful that no imitation is possible; hence the authenticity of love. Love makes people authentic, and those who are authentic, only they can love. There is a deep synchronicity between authenticity and love.

So live in such a way that life becomes more and more love... Less and less-business, more and more love; less and less rice and more and more roses, so something of the beyond starts penetrating you. Love makes one open to the beyond. And love has to flow in as many directions as possible. It should not move

only in one dimension -- otherwise life remains one-dimensional; it should be multi-dimensional. One should love people, one should love poetry, one should love music; one should love as many things as possible. Then each dimension gives a new richness to your being. And when all the dimensions are flowering, for the first time you start feeling what love is.

One can feel it, one can know it, but one cannot say it. One can *show* it, but one cannot say it.

Deva means divine, mimanso means enquiry -- a divine enquiry. Life has meaning only when it becomes a divine enquiry... when one is not just curious about life but is ready to plunge into the depths of it, one is ready to pay whatsoever price life demands for the enquiry. And nothing is possible without paying for it. Life is a great taskmaster: it demands and demands unless you have surrendered your totality to it. Only in the moment of total surrender does life reveal its beauties and benedictions. Only in that moment when you are not does life reveal its truth.

Let this initiation into sannyas be a great enquiry for you not just a sensation and a momentary trip but a life-long devotion.

Anand means bliss, margo means the path -- the path of bliss, the way of bliss. And it is only the blissful who know god. One has to learn how to love, how to dance, how to laugh, because these are the steps towards god. The serious grope in the darkness. Unless there is blissfulness and humour there is no light. Laughter brings light. Seriousness is dark, heavy. And this has been one of the calamities -- that religious people become very serious. They think that to look happy and joyous is something worldly. They have to be other-worldly, so they have to wear a long face. But god does not love long faces, he avoids long faces.

God loves laughter, joy, so to come close to him, the only way is to learn the way of blissfulness. Be more and more blissful for no reason at all. For just being, be blissful -- it is such a gift!

Just these sounds of the birds listened to silently will give you a *profound* experience. It is life, it is aliveness all over. It is such a benediction to be herenow in this moment. To be at all is such a miracle that one should dance, one should be grateful. To praise is to pray, and only the blissful can praise, because only the blissful have something to praise.

The serious and the sad always complain. His seriousness, his sadness, is a complaint against god; his complaint is written all over his being. He is saying 'I don't agree with your world.' He is saying 'You have committed a sin by sending me into the world. Why have you given me life? Why? I am unhappy here. I am miserable here.' He wants to return the ticket. As one character in Dostoevsky's THE BROTHERS KARAMAZOV says 'I want to give the ticket back. I want to get out of this world.' The sad person is always searching for the exit.

The blissful is full of praise, and in that praise one comes close to god. When the praise becomes really of the heart and you throb with joy in it, god has come to you, you have come to god.

So become blissful. And I am not saying to be blissful for any reason, because if the bliss depends on some reason you cannot remain blissful for twenty-four hours a day. Sometimes the reason may be there to be blissful; sometimes the reason may not be there, so you will go on falling into misery again and again. Bliss can become a continuum only when it is not based on any reason at all. It is just based on the sheer joy of being here... on this tremendous gift of life.

Anand means bliss -- blissful moon. The moon is very symbolic. Start worshipping it... start being in love with it. Start having a dialogue with it. In the beginning it will look like madness but soon it becomes of tremendous significance because responses start coming from the moon. And once the responses start coming from the moon then you are not alone -- the moon has become a person. It depends on you, on how you call it forth, on how you pray.

Prayer can confer beinghood on anything. Basically everything is alive -- only prayer knows the way to provoke life. Prayer knows how to call forth the energy that is fast asleep, how to make it respond to you. Prayer is a way, a subtle technique, of creating response from the universe. Prayer is not just a monologue. In the beginning it is, but not in the end: sooner or later it becomes a dialogue. You are not saying things alone; you are responded to, and those responses are of immense delight.

Start with the moon and then move to the sun. But it is better to start with the moon, it is easier: the moon is more responsive, closer too, cooler too. The sun is more fiery and can be contacted only in a few moments, early in the morning, when it is just coming on the horizon and in the evening when it is going down on the horizon. In the daytime you cannot have any contact through your eyes with the sun, it is too

much, but the moon can be contacted any time. And the best way is to start when the moon starts growing -- the first-day moon, the second-day moon, the third-day moon... go on slowly slowly. As the moon grows, you will see something growing in you; and when the moon becomes full there is every possibility that you will start a response.

The moon is very very subtle energy. One can live on it. Gurdjieff had the idea that the moon eats people, that man is food for the moon. If man is unconscious, that is true: then man is food for the moon. But if man is conscious, prayerful, then the moon is food for man. That he never talked about; that is the other polarity of the same phenomenon. And my whole teaching is how to make the moon your food, because it is the best food possible, the most nourishing energy in existence, because it is mother-energy; you can feed on the breast of the moon.... Start communing with moon!

[Tara says her name is Irish and Indian too.]

Mm mm, it is Indian as well. And it must mean the same in Irish as it does in India, because it is the same root that has moved in many languages.

'Tara' means the star. The English word 'star' also comes from 'tara'. So there is every possibility that the meaning will be the same.

Deva means divine and tara means a star -- a divine star. It is there, it is in everybody's being. Even though the night is very dark, even though we are completely lost in darkness, the star is there. We just have to search for it a little bit to uncover it, to discover it.

At the very centre of our being there is light, eternal light. And darkness is not our nature. Darkness is surrounding us but our nature is light. That's why we cannot accept darkness; it is against our nature. We cannot accept misery; it is against our nature. We cannot accept things only when they are against our nature. Disease is not acceptable because it is against nature. But health? Nobody rejects it; it is how things should be. So is light, so is love, so is bliss.

Remember: whatsoever we long for naturally is part of our being; that's why we long for it. Unless it is attained we will not be true to our being; hence the longing, hence the search. And whatsoever we reject is something alien, foreign -- it has to be rejected. The journey may be long but one can hope that one will succeed. One succeeds if one goes on searching long enough. It is only a question of patience... patience and intensity of search. Search as if you want it today, this very moment; and be patient even it happens in eternity. With these two paradoxical qualities together one is on the right track, one cannot go astray then.

Deva means divine, nishkam means desirelessness divine desirelessness. The mind always wants more, and because of that constant hankering for the goal, it remains restless. And it cannot be satisfied: you can give it anything that it longs for, but the moment you do it wants more. Its very nature is a demand for more, so there is no way to quench its thirst. And the sooner one understands this, the better. To go with it is a sheer wastage. It says 'A little more and then everything will be okay, and then a little more, and then again a little more,' and it is never enough. It is a bottomless pit: you can go on throwing things in it and they all disappear and it remains empty.

A famous Sufi story is: A beggar asked a great king 'Can you fill my begging-bowl?'

The king was surprised. He said 'What kind of demand are you making? This small begging-bowl -- can I not fill it?' The king was very egoistic. He told his grand vizier, 'Fill the bowl with gold!' The bowl was filled but the moment it became full, suddenly it was empty again, the gold disappeared. It was filled again and again and again, and the whole treasure of the king disappeared. Desperate, humiliated, the king fell at the feet of the beggar and said 'You tricked me. What kind of bowl is this? Is it a magic bowl? You defeated me, you humiliated me, you put me right. You have destroyed and shattered my ego! I was thinking that I have the greatest empire in the world and I could not even fill the beggar's bowl. What kind of bowl is this?'

And the beggar started laughing. 'There is nothing magical in it,' he said 'it has been made by the mind of man. Every man has it inside his skull; I have just brought it out from the skull, that's all. It is a very ordinary bowl, and every man is carrying one in his skull. You come across it every day but you don't recognize it.'

Man is in misery because of his constant demand for more. Man immediately becomes blissful if he drops this constant madness for more, this mania for more. That state is called 'nishkam': no desire any more. Then the whole energy turns inwards, because desire keeps it occupied outwards, desire keeps it occupied with the future. When there is no desire, there is no future either; when there is no desire, there is

no going anywhere either. One is suddenly herenow, utterly herenow, totally herenow. In a state of desirelessness your whole energy is centred in you. In that very moment bliss happens. You are back home.

You have to work it out; the name has a great key for you. Watch the mind. It has deceived enough. Now is the time to get out of its enchanted circle. See the futility of it, become disillusioned by it. Then one is surprised that one could have always enjoyed bliss, because it was always here, it was always now, but the mind was taking one farther away, farther away, for more and more and more. The mind keeps you out of your home, keeps you away from yourself.

In the beginning just a few moments are enough to give you the taste of desirelessness and then they start growing on their own. Once you have tasted a single moment of desirelessness you know the secret; then the secret can be spread all over your life. And that is the meaning of sannyas: to live a life of desirelessness... to live in utter joy, to enjoy whatsoever is available, to enjoy it to the very last, to squeeze all the juice out of it.

My sannyas is not that of renunciation. You are not asked to renounce the world, you are only asked to renounce the mind. Live in the world and enjoy the world and be in it -- it is divine. Just drop this hankering for more. And suddenly this very earth is paradise and this very body the Buddha.

Anand means blissful -- blissful Maria. Jesus came out of the womb of Maria. Become the womb so that your own Jesus can also come out of it. Everybody has to give birth to their own Jesus, or call it Buddha or Krishna; it doesn't matter. These are just names for the same truth. The fire that burnt in Krishna was the same fire that burnt in Jesus. And the light that was shown in the eyes of Buddha was the same light as was shown in the eyes of Jesus. Every human being is an opportunity to become that, and unless we become that we can't be blissful.

The misery is just because we are missing our destiny. The misery is because the tree is not blooming; something is hindering the blossoms from coming. And the misery is natural: the spring is all over but the tree is not blossoming. There is deep pain in the heart, and anguish. But one should not become too concerned with the pain and anguish; one should simply take note of it and start working for blissfulness. Because nobody can drop the negative; once the positive is attained, the negative disappears. You cannot fight with darkness. Bring light in and the darkness is gone.

Prem means love, mouna means silence. Love is always silent. Its language is silence. Its language is wordless: it can commune without bringing any words in. It can commune through energy. When love is there, it is simply transmitted, you need not say it. We *have* to say because we have forgotten how to love. We have to say it because people have forgotten how to understand silence. In fact whenever there are two persons silent, they both feel embarrassed and they immediately start searching for something to say about the weather, politics. Anything will do, but *talk*, because talking keeps them engaged, occupied, and talking functions not as a communication but as a screen to hide behind -- a screen of words and one can hide behind it.

Silence seems to be dangerous, vulnerable. The other may look into your being, the other may discover you. You know your ugliness and you know your inner nightmares that continue day in, day out. You know all kinds of madness are inside you, and you are afraid. A great screen, a curtain of words keeps you hidden, and the other also keeps hiding behind his own curtain of words.

People don't talk to communicate; people talk to avoid communication. Love can communicate without saying a word. But one will have to remember the language again; we have forgotten. Centuries of civilization and centuries of cultivation -- of the mind and the conditioning of the mind -- have destroyed something very precious in us. They have destroyed silence. It is not only that there is the noise of the traffic and the train and the aeroplane and the market. It is not only that it is noisy outside -- even more than that society has created noise within. That inner noise has to be dropped. That's what meditation is all about: dropping the inner noise. And once the inner noise is dropped your love can start flowing again. That is prayer. Meditation prepares the way for prayer. Silence prepares the way for love.

So these two words you remember: become more and more silent so that you can become more and more loving. Become more and more loving so that you can become more and more silent. They are two wings. Once you have those two wings, the whole sky is yours.

[A sannyasin says she is still 'holding on']

Simply accept it. You are trying too hard not to hold, and that is creating a contradiction in your energy. That contradiction is more dangerous than holding. On one hand you are holding and on the other hand you are trying to drop it. You are becoming divided because of it. Always remember: you cannot *force* these things. You can understand but you cannot force; and through understanding one day they disappear. Transformation happens: it cannot be done. And one has to learn the difference between happening and doing. That is one of the most important things in life to understand.

You are trying to *do* it. And because you have been trying to do your whole life, that's what has created the holding. Now again you are trying to do -- now you are trying to do *against* it, but it is the same process. You don't allow things to happen; you always want to remain in control. Now, you even want to remain in control of let-go, and that's what is creating the conflict. It is so clear that your energy is moving in two directions.

The first thing: accept it, so that the energy starts moving in one direction. Accept it as one accepts one's height -- that one is this height, this weight, that one is black or white, that one has two eyes, blond hair or brunette... one accepts. Just accept this too, and accept it totally. That will be the first act which will help, because that will be the first thing that you will not be controlling. You accept. You have moved towards acceptance and that means you have moved towards let-go. Accepting is another name for let-go.

And then wait: whenever your acceptance is total, it will leave. And there is no hurry either. So for the days you will be here, simply enjoy, don't fight. Nothing has to be done.

[Osho suggests she do the Massage group, then Body Awareness, followed by the Sarjana group.]

But relax, and these groups are meant to help you relax. Don't be in a hurry and don't be speedy. Even walking, slow down. Do everything very slowly. Dancing, singing, meditating -- in everything slow down. And accept yourself. If for these three weeks you can remain in silent acceptance, it will be a great experience and you will start feeling that that tension inside is relaxing. It will disappear.

[A sannyasin, who teaches archery, has been told by Somendra the group leader that she was a healer in a past life. She wondered if she should explore this latent skill.]

Somendra is right... the possibility is there that healing energy can flow through you. But there are many blocks also. Those blocks will have to be melted.

Because the work of an archer and the work of a healer are totally different, they need a different kind of training inside. They create different kinds of minds inside. The archer is active and the healer has to be inactive. And Somendra's feeling is right, that in your past life you may have been a healer. So the potential is there, it can be provoked. If you want to become a healer, you can be turned into a healer. But my feeling is that it is better you remain an archer, because healing will destroy your archery. And healers we have many, archers we have not many (laughter)... so I would like you to remain the archer, right?
You have to be the commune archer!

Hallelujah!

Chapter #18
Chapter title: Love is the Soul of the dance, dance, the Body of Love

18 August 1978 pm in Chuang Tzu Auditorium

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[To Ma Anand Christa]

Anand means blissful; and Christa is not Christ's name but a state of consciousness, what in the East we call Buddhahood -- the ultimate state of consciousness where all darkness has disappeared, where all is light, when man is no more identified with the body but knows himself as the supreme self, where one can say 'I am god!' That state of consciousness is Christ-consciousness.

Jesus is only one of the Christs -- there have been many, there will be many; but Christians are not so generous as to recognize it. Buddha is a Christ, Krishna is a Christ, Lao Tzu is a Christ and there have been *thousands*. Buddhists are more generous in recognizing Christ as a Buddha, recognizing Lao Tzu also as a Buddha. 'Buddha' is the Indian word for Christ. They are not personal names, they indicate the ultimate state of consciousness.

So your name will mean: blissful ultimate state of consciousness. That has to be searched for. It is a long journey but if one goes on it, then each step is a fulfillment and at each step the celebration of life goes on growing. And this should be understood as a criterion: if your bliss goes on growing then you are on the right track. If your bliss starts diminishing, your misery grows, then you have missed, you have gone astray. Bliss is the criterion. If one can only go on checking again and again 'Whatsoever I am doing -- is it creating more bliss for me or not?' one will never go astray. And even if one does, one will come back soon.

The closer we are to god, the more blissful we are. And when we dissolve into god and god dissolves into us, there is pure bliss and nothing else. That state is 'Christa'.

Anand means bliss, mantro means chanting, singing, sound, melody -- a blissful singing, a blissful chanting, a blissful sound. This sound is constantly there inside you as it is inside everybody else; we just have to be silent to hear it. Because the head is too much in noise it cannot hear the still, small voice of the heart, and that is a very small, still voice. Unless all is quiet you never hear it, but it is the link between you and god. Once you have heard it, you know from where you are joined, linked, bridged to god. Once you have heard it, it becomes very easy to go into it. Then you can concentrate on it and easily slip into it. And whenever you go into it, it rejuvenates; it gives you tremendous strength, makes you alive again and again.

If a person can go into this inner sound again and again, he never loses track of god; he can live in the world and can remain in contact with god. By and by the knack is learned and then even in the marketplace you can go on hearing it. Once you know it is there it is not difficult to hear it. Then the whole noise of the world cannot prevent you from hearing it. The problem is only to hear it for the first time, because you don't know where it is, what it is, how to allow it.

All that is needed is: become more and more silent, sit in silence. Whenever you have time, just for one hour every day don't do anything -- sit and listen. Listen to the sounds all around, for no particular purpose, with no interpretation about what it means. This screeching sound....

[The screech of owls]

Just listen for no reason at all. It is there so one has to listen.

Slowly slowly the mind starts becoming silent. The sound is listened to from the outside but the mind is no more interpreting it -- no more appreciating it, no more thinking about it. And suddenly the gestalt changes: when the mind is silent, listening to the outer sound, suddenly a new sound is heard which is not from the outside but from the inside. And once you have heard it the thread is in your hands. Just follow that thread, go deeper and deeper into it. It is a very deep well in your being, and those who know how to go into it, live in a totally different world, in a separate reality.

Anand means bliss, leena means lost into, dissolved into -- lost in bliss, dissolved into bliss. Bliss is possible only when you are capable of losing yourself. You and bliss cannot exist together; either you are or bliss is. And *you* means misery, because if there is no bliss, there is misery. Absence of bliss is misery, just as absence of light is darkness.

People are in misery because they are not courageous enough to lose themselves in anything. The blissful people are capable of losing themselves; in what they lose themselves is irrelevant. A painter can be

lost in his painting; there will be bliss, immediately. A singer can be lost in his singing and there will be bliss. A dancer can be lost in his dancing and there will be bliss. Bliss is a by-product of being lost.

One can use any activity, then any activity that brings bliss becomes religious. There is no need to go to church. All that is needed is to lose yourself in something -- whatsoever it is -- and then you can attain to great heights of bliss. One can remain floating in bliss twenty-four hours a day because it is no more confined to any particular activity. Not that you meditate and only then will you be blissful, or that you pray and only then will you be blissful. Once you know that bliss is a by-product, a spin-off of some activity in which you are lost, then you can be lost in any activity. Just going for a morning walk, you can be lost in it, and there is bliss. Or just listening to music or just looking at the starry sky.... Then one can move from one bliss to another bliss. And they are all the same -- just your activity changes. Then one can walk in bliss, sit in bliss, sleep in bliss.... Bliss is not a goal but a by-product, a consequence of being lost in something.

So only those few people know bliss who are capable of losing themselves -- lovers, poets, painters, musicians, dancers. These are the people, and these are the people who are really religious, not the priests -- unless a priest is capable of losing himself in prayer, which is very rare, very rare. Unless you have learned to lose yourself in natural things it will not be possible for you to lose yourself in prayer. If you cannot lose yourself in love, how can you lose yourself in prayer? If you cannot lose yourself in the beauty of the sunrise or sunset, how will you lose yourself into prayer? If the birds and their singing is not enough to provoke you to be lost, the Bible, the Koran, the Geeta, are not going to help at all, because god is so immediate in the song of the birds. If god cannot provoke you from your sleep, cannot awaken you from your sleep, cannot take you out of your ego, from such close quarters, how will he be able to take you out of your ego just by your reading the Bible? That song is twenty centuries old -- there is a two-thousand-year gap -- and god has just called you through a bird....

So just remember it and start losing yourself in meditations, in anything that you do. Try it again and again and see how the quality immediately changes. The moment you come, there is work, a kind of duty to be done; the moment you disappear, there is joy and play and fun and prayer. And the whole sky starts showering bliss upon you.

Anand means bliss, rafia is a Sufi name for god, so the full name will mean god of bliss. And never think of yourself as less than that, because that is our true identity. To think of oneself as less than god is to insult the inner reality; it is degrading. But remember that it is not that you are god and others are not, otherwise it can become an ego trip. Then you have lost, you have missed.

In feeling, in thinking, that you are god, you are imparting dignity to the whole of existence. Then even a dog is a god. Then the difference is only in form: you have a human form and he has an animal form. Then the tree is also divine... then god exists in many forms, millions of forms. Just think for a moment that all forms are divine and you are transported into a different world. Then the whole world appears in a new vision, in a new light. Suddenly it is tremendously significant and meaningful; it is not dull any more, not a drag. Everything becomes luminous... full of light. Then the phenomenon is not only a phenomenon, but a noumenon too, and you can see the inner light in everything. Even in a rock there is a light inside.
Once you recognize your light, you have recognized the light of everything.

Anand means bliss, vedika means altar. In the temple where the deity is placed, the innermost shrine, the altar on which the deity is placed, is called 'vedika'. In your being there is an innermost shrine where god resides. And god resides in everyone as bliss. The first experience of god is the experience of bliss; that is our first contact with the divinity. You don't see god, you can't touch him, but when you feel blissful, you know. God has to be *felt*. Your heart starts throbbing with an immense blissfulness.

Man is a temple. In fact the temple has been created in the form of the body. The temple simply represents the body and the innermost shrine represents the heart. The temple is just a symbol. There is no need to go to the temple -- the temple is a map; it indicates to go within. To go to the temple is as foolish as if one starts worshipping a map.

The Himalayas are beautiful but the map of the Himalayas is... is nothing! It has nothing to do with the Himalayas. If you want to go to the Himalayas the map can be helpful, but just by worshipping the map you will never go to the Himalayas; and there is nothing of the Himalayas in the map.

The temple is just a map of the body; it is actually made in the same geometrical form as the body. And the innermost shrine, where god resides, is the altar in the temple; and the deity, the image of the god, is nothing but your supreme self. One has to go within. The kingdom of god is within you, because god

himself is within you. This is the meaning of your name.

Deva means divine, mandiro means temple -- divine temple. The body has all the mysteries, all the mysteries that the whole universe has; it is a miniature universe. The difference between the body and the universe is only of quantity. Just as a single atom has all the secrets of matter, the body has all the secrets of the universe. One need not go to search for any secrets outside, one has just to go in.

And the body has to be taken care of. One should not be against it, one should not condemn it. If you condemn it, you have already condemned god, because in the deepest recess of the body god resides. God has chosen this house of the body to live in. Respect your body, love your body, care about your body.

The so-called religions have created much antagonism between man and his body. It is true that you are not the body. That doesn't mean that you have to be against the body; the body is a friend. The body can take you to hell, the body can take you to heaven too. It is simply a vehicle. It is neutral: wherever you want to go, it is ready. It is a mechanism of immense complexity, beauty, order. The more one understands one's body, the more one feels awe. Then what to say about the whole universe? -- even this small body contains so much of a miracle. So I call the body the temple of the divine.

And once your attitude towards the body changes it becomes easier to go in, because the body becomes open to you. It allows you to come in, it starts revealing its secrets to you. That's how all the secrets of Yoga were first known. That's how all the secrets of Tao were first known. Yoga didn't arise out of dissecting dead bodies. Modern medical science is based on dead bodies and their dissection. It has something basically wrong in it. It has not yet been able to know the living body. To dissect a dead body is one thing, to know something about it is one thing, and to know something about a *living* body is totally different. But the modern science has no way of knowing about the living body. The only way it knows is to butcher it, to cut it, but the moment you cut it it is no more the same phenomenon. To understand a flower on the stem, on the tree, is one thing; to cut it, dissect it, is totally another. It is no more the same phenomenon. Its quality is different.

Albert Einstein has some qualities which the corpse will not have, cannot have. A poet dies -- the body is there but where is the poetry? A genius dies the body is there but where is the genius? The body of the idiot and the body of the genius are the same. You will not be able to know by dissecting the body whether it belonged to a genius or it belonged to an idiot, whether it belonged to a mystic or it belonged to somebody who was never aware of anything mysterious in life. It will be impossible because you are simply looking into the house and the being who lived there is no more there. You are simply studying the cage and the bird has gone; and to study the cage is not to study the bird. But still, the body contains the divine in it.

The real way is to go within yourself and watch your own body from there, from the interiormost of your being. Then it is a tremendous joy... just to see its functioning, its ticking. It is the greatest miracle that has happened in the universe. Everything else is less complicated than the human body. So think of it as a temple, because it *is* a temple. And respect it, be prayerful about it, because something of infinite value is contained in it. It is a container -- it contains an eternal diamond.

Prem means love, tantro means expansion -- expansion of love. One is nothing but one's love. The more loving you are, the more you *are*; the less loving you are, the less you are. Your being is of the same quality and quantity as your love. One can be measured by one's love, one is known by one's love.

Become more and more loving and you will find yourself expanding: you will become bigger and bigger, huge. The more your love spreads into different dimensions, the more roots you will have in being, and you will become a big tree with much foliage, great foliage. And only a loving person knows how to blossom. Only the loving person knows when the spring comes. An unloving person never knows the climate of the spring because he never blooms. He lives, he dies, without knowing anything of the innermost secrets of life. Love opens the door....

Anand means bliss, sambodhi means the ultimate state of awareness -- bliss and awareness. They are two aspects of the same coin. Either become more blissful and you will find awareness growing, or become more aware and you will find bliss growing. The best way is to work on both together; they help each other. One brings the other, and then the other in its own turn helps. So whenever it is possible to be aware, be aware, and you will find more and more possibilities opening for being blissful. And whenever it is possible to be blissful, be blissful, and you will find more doors opening for awareness. They are mutual. Just as there are vicious circles, there are virtuous circles; this is a virtuous circle. There are moments when it is

easy to be blissful, then use them; and there are moments when it is simple to be aware, then use them., When you are alone, be aware; when you are with people, be blissful.

To be aware when you are with people will make you look cold, because awareness is a kind of coolness... not really cold but to others it appears as cold. If you try to be aware with people they will feel a distance between you and themselves. They will feel a little offended... unconsciously, but they will smell that you are aloof, detached, and that's not good, that is inhuman. Mm, that's what Buddhist monks have been doing down the ages. They look inhuman. Love has disappeared, they cannot relate, because if you are trying to be aware twenty-four hours a day you cannot relate. Relationship is possible only when you are blissful, warm, loving.

So when you are with people, be more and more blissful and they will find you closer, more friendly, more warm, more available, more interested in their being. But deep down you will feel that the awareness is helped and nourished by it, indirectly nourished, not directly practised. And when you are alone, just be aware, alert about everything that is happening around you, outside, inside. That will give you great silence, great coolness, tranquillity, centering. And indirectly it will help you to be more blissful, because a centred person is capable of losing himself more deeply in others than the person who is not centred.

This is a paradox. Logically we would think otherwise, but the uncentred person is always afraid of losing himself in the other because he knows he has no centre. Unless he protects himself he will be lost, the other will possess him. He is afraid, fearful; he creates an armour around himself. The uncentred person has to create an armour to protect himself because he knows that he can go too far and he can be easily influenced by others, possessed by others, hypnotized by others, used by others. So he creates an armour. And that armour makes one a machine. He relates mechanically through the armour... as if he touches you but with gloves on his hands. He wants himself to be protected; he is always afraid.

But the centred person need not have any armour. He knows he can go as far as he wants and he will be able to come back. That trust is there, so he can get involved in deeper relationships. He can love to the *very* uttermost and yet remain himself because he knows that he can go *as* far as possible -- he will come back home. He knows the way and he knows his centre. It is a single moment's work to fall back on the centre. He need not have any protection.

So these two things I give to you -- this is my message for your sannyas: in relationship be blissful, in aloneness be aware, and they will help each other, like two wings of a bird.

It means servant of god. One has to surrender oneself totally, only then is god possible in life. We have to become utterly empty of ourselves. If we are too full of ourselves there is no space for god to enter in.

Sannyas is nothing but an effort to help you to empty yourself. Once you have become a deep emptiness, god descends in you of his own accord. One need not go in search, and even if one wants to, where can one go? If you remain the same, wherever you go you will miss god. So it is not a question of travelling. It is not a journey from here to there -- it is a journey from being full of the ego to the utter emptiness. It is simple: one just has to vomit the ego. And it is easy because that ego is already making you sick. It is nauseating, it is making everybody ill. We just don't know how to throw this poison out. I will teach you that. It is a very simple procedure.

Sannyas is already a step towards it, because it means surrender. Surrendering to the master is the beginning of surrendering to god. So keep in mind: you have to become a servant. And that is the most exalted state possible, because only the servant can become the master.

Hallelujah!

Chapter #19

Chapter title: Aloneness is Celebration of Being

19 August 1978 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

Deva means divine, gariba means poverty. Jesus says 'Blessed are the poor in spirit for theirs is the kingdom of god.' To be poor in spirit means to be egoless. It means to be humble. It means to be a nobody. To be poor in spirit does not mean to live in poverty -- because one can practise poverty and can be very egoistic about it. That's what happens to people who renounce the world: they start having a pious kind of egoism, which is far more dangerous and poisonous than the ordinary kind.

One has to be aware that inside all is empty. One has to live without any ambition. One has to live without any desire to be powerful over others. That makes one poor in spirit. But those who are poor in spirit become rich in spirit. That's the miracle, and that is the meaning of the Jesus' saying 'Blessed are the poor in spirit...'; that is the first part. And the second part is:'... for theirs is the kingdom of god.' It means that those who are poor are rich, and vice versa too: those who are very rich in their egos are really very poor spiritually.

The way to inner richness is the way of inner poverty.

Anand means blissful, suviro means courage -- blissful courage. And that is one of the most important qualities because the search for god needs great courage, it needs guts -- because it is going into the unknown. No map is available, no guide book either. One has to find one's path by groping. There is no ready-made road to it; just by walking on it one creates it. Hence great courage is needed. And one has to go alone, one cannot be accompanied by anybody else. Plotinus says 'It is a flight of the alone to the alone.' Hence, unless one is really courageous it is impossible to move a single step into it.

And the second thing: the courage has to be very blissful. It should not be enforced, it should be spontaneous. If it is enforced then sooner or later you will have to come back. Enforced courage means that deep down you are a coward and just on the surface you have painted courage. It cannot help, it cannot take you far. One needs the courage to go dancing into the unknown. And the more blissful you are, the shorter is the way, because the length between you and god is the length of your misery. The distance is not measured in miles, the distance is measured in misery.

If you are utterly blissful then even a single step may do... or maybe not even a single step is needed. If one really dances, in this very moment -- totally, utterly, with no holding back -- one will find one has arrived, because in fact from the very beginning we have never left this place.

Deva means divine, nayano means the eye -- the divine eye, the third eye. You have to search for it, and those who seek and search always find, because it is there; it is waiting for you. It just has to be remembered. And once it starts functioning you are no more a body, no more material. Suddenly the whole sky opens up. Then life never knows any darkness, any gloom, any sadness; the night is over. And without the third eye functioning, the night cannot be over. Whatsoever we do is going to fail, is bound to fail.

People do all kinds of things to create a little joy in life but all efforts fail, fail utterly. They go on changing from one to another, but slowly slowly hopelessness settles in. By the time a person becomes old he is completely disillusioned. Life has been nothing but a long frustration, a tragedy.

The only thing that has ever succeeded is the opening of the third eye. Then joy is natural, bliss happens of its own accord; it does not depend on anything from the outside. Whether you are rich or poor, whether you are in a palace or a hut, it doesn't matter -- wherever you are it is with you. It is *you*.

So all these talks on THE SECRET OF THE GOLDEN FLOWER are really for you. [morning discourse series]

Listen, meditate and start searching.

Prem means love, and devi means goddess -- goddess of love. And this is love that wants to explode, this is love that wants to find an outlet. It is love crying in the wilderness. It is love searching, seeking, groping in darkness. It is love that needs fulfillment.

This love will become a flower soon, and the same phenomenon that looks like crying today will change

into a great laughter, and the same sounds become great music. As you start going deeper into your being, all that looks chaotic starts falling into a certain order and a great harmony arises. All that is needed is to be centred in one's being, and all the meditations are ways and means to force this centering in you, to enhance it, to facilitate it.

People are just going round and round around the centre; they move on the periphery, and on the periphery there is nothing to be found. You can go on and on for lives together but you will never find anything, because it is the same circle that you have been travelling again and again. Unless one jumps out of this vicious circle and rushes towards the centre of one's being, nothing is ever found.

At the centre of your being all is -- god is, love is, bliss is. All that one desires is available there. On the periphery, only desires and desires and no fulfilment. At the centre, no desire, and all is fulfilment.

Satya means truth, devi means goddess -- goddess of truth. Truth is not far away; it is just within you. It is not even close by, because to say it is close means it is at a certain distance from you. It is synonymous with you: you are truth. Truth is not a property that you will possess some day. It is your innermost core, your very being, your soul.

That's why philosophy thinks about truth but never finds it -- religion never thinks about truth and finds it -- because philosophy starts moving outward, thinking about a thousand and one things, and gets lost. There are millions of questions to be solved, and you solve one question and ten more arise out of your answer, so it goes on and on ad infinitum.

Truth is a simple phenomenon: you just look within and it is as truth is concerned. Truth cannot be thought, and if you think you will miss. It can be seen in a thoughtless state of mind. It is an experience... an existential experience.

And your truth is *your* truth; nobody else can deliver it to you. Yes, the master can point the way but you will have to walk. And once this seed gets deep into your heart 'I am carrying truth in my own womb,' the search becomes very easy, great hope arises, because even if we don't know it, it is there and it is within us. So the only question is: how to see it, how to know it? The question is not of *finding*, the question is only of remembering... as if we had known before and we have forgotten it, fallen asleep and started dreaming.

The purpose of all the meditations is tc wake you up, to pull you out of your dreams so that you can see who you are. Once you have seen you cannot go back into your dreaming state again. Just as the fallen flower from the tree cannot jump back to the branches again....

Prem means love, and das means a servant -- a servant of love. And that is the only way to become a master. In the world of the inner to be poor is to be rich, to be a servant is to be a master, to be a beggar is to be a king. It is just the opposite of the outside world. Jesus says 'Those who are first in the world will be the last in *my* kingdom of god, and those who are the last will be the first.' This is a saying of immense importance. In a very simple way he has put the whole philosophy of the inner, the whole mathematics of the inner.

If you want to be somebody in the world you will have to fight to be somebody, you will have to be ambitious, violently ambitious, aggressive. You will have to strive; you will have to push and pull and manipulate people; you will have to use people as stepping stones; you will have to be cruel -- only then can you reach the top. That is the mathematics of the outer world.

In the inner you have just to be a nobody. You have to stand last in line. You have to give way to everybody; whosoever wants to be ahead of you has to be allowed. And if you can be the last, you will be the first! And to be nobody inside is to be *really* divine. All that is beautiful happens in that nobodiness, blooms in that emptiness, because it is spacious.

Prem means love, pavitro means purity -- purity that comes through love. Love is a great process of purification. It is an inner bath, a soul bath. Without love the inner consciousness of man remains very muddy, full of dust, much garbage. Unless you start loving, that garbage goes on accumulating in you. Love starts circulating in your inner energies just as blood circulates in the body and keeps the body pure, keeps the body alive, takes all the impurities of the body out of the body, takes all the toxins out of the body -- dead cells and anything that comes on the way. Blood goes on circulating and taking in its flow all the dead parts. If the blood circulation stops you will die; physically you will die immediately.

The same is the case with the inner world, the soul: love is its circulation. It keeps it alive, young, pure;

love is the holiest quality. To be loving is all that is needed, required of a religious person. Nothing else is needed: if one is loving, all is fulfilled. It will make you so pure that god will long to become a resident in you; god will like to be part of your inner being.

We need not search for god. If we are pure enough, he searches for us. The ancient saying is: Whenever the disciple is ready the master appears. It is true about the outer master, it is true about the inner master too. And what is the readiness of the disciple? -- a purity, a humbleness, a simplicity. And all those qualities come as consequences of love.

Forget the old name -- feel disconnected from it. From this moment start a new life, from ABC... fresh and clean, unburdened by the past, as if you are born again.

In fact sannyas is a new birth and the real birth too, because in the ordinary birth only the body is born. It is not the beginning of real life, because sooner or later the body is going to die. -In sannyas your soul is born. And if you really work sincerely to remember yourself, something is bound to happen which will never die, which will be deathless.

So the really worthwhile is that which gives you a life which is immortal. Sannyas is a search for immortality, deathlessness, eternity. The whole problem of the mind is the problem of time. Time is very short... so many things to do, and death is always imminent. It does not give you space enough to be; it does not allow you freedom to move at your own pace. It hangs over your head like a naked sword from a thin thread. It can fall any moment and your head will be cut off. How can you be at ease? How can you relax? How can you avoid anxiety, anguish? It is just hanging there; any moment the next breath may not come back. Because of this constant presence of death man remains in constant fear and trembling. Because of that trembling he cannot do anything. To do something significant one needs to be calm and quiet and at ease. But death will not leave you alone even for a single moment; it is always surrounding you. It is like an octopus, reaching towards you from everywhere. You are always in its grip. And nobody knows when the last moment is going to happen.

We live in a kind of prison where everybody is sentenced to die and everybody is waiting for his date, that's all. This world is like a prison and everybody is sentenced to die, everybody is waiting for his death to come. It is just a question of the date. But once it is decided that death is going to happen, how can you live? How can you dance? How can you sing? One remains paralysed. Unless something in you is found which is deathless, dance is not possible, celebration is not possible.

Sannyas is the search for something immortal in you. And it is there, because you are not your body. It is there, because you are not that which is born through the mother's womb. You were before that womb, you were before your mother was born. You were before your birth and you will be after your death. But one has to recognize that element in oneself, and the best way to recognize it is to go on dropping the past. As fast as it becomes the past, die to it, don't accumulate it. If it becomes accumulated around you it does not allow you to see yourself. Too much accumulated past functions like a barrier. Hence the change of the name. It helps: the old identity disappears; you start thinking of yourself in a new way. Hence the change of the dress.... These are outer things but they give you a good start.

And once you start feeling clean of the past, a great burden, like a mountain, disappears from the head, and then things become very much easier, clarity comes easily. All confusion is confusion because of the past.

So forget the old name. Just tell your friends 'The old man is dead. I am a new person and I have to start everything from the very beginning.' And you will be surprised how much can happen just through this small strategy. And then start meditating....

This will be the name for your centre: Habibo.

It means the beloved. And think of god as the beloved... not as father because that is very institutional, not as mother because the mother loves the child but it is not the same from the child's side. Sooner or later the child will have to fall in love with somebody else and go away from the mother. As the child grows he grows away and away from the mother. He will have to find a beloved.

So think of god as the beloved. That is the most intimate relationship, and the most beautiful too. It comes closer to prayer, because prayer is a love relationship with existence.
And help people!

Prem Madhava

It means god of love. Prem means love, Madhava is a name of Krishna, a name of god. Literally it means: one who is sweet. The Eastern concept of god is that of immense sweetness. It is not so with the Jews and the Mohammedans. The Talmud actually says that god is not sweet, god is not your uncle -- god is an earthquake. A very ferocious idea of god! That too is an aspect of god. because all that is, is divine. But to think of that makes people afraid. To think of god as ferocious, as an earthquake, does not help people. It makes them frightened, and if you are frightened of somebody, you cannot love. Fear can create hate but not love. How can you create love when you are afraid of somebody? If there is fear, no possibility of love; if there is love, no possibility of fear.

So the insistence in the East is on god's sweetness, his loving qualities, his feminine face. In the East god is depicted as a dancer, as a lover, a flute player, a singer. He is not a very ferocious father-figure, sitting on a golden throne, just waiting for you to be caught and punished and thrown into hell, for small, tiny reasons... in fact, silly reasons that don't mean much.

What great sins can man do? Somebody drinks alcohol, somebody smokes cigarettes, somebody plays cards and somebody has fallen in love with somebody else's wife -- things like that. What do you call it in Italian, Deeksha? 'Peccadillos'?...

... Peccadillos? That's right... just small sins. God must be very mean if he counts these things, *really* mean.

The Eastern concept is that god is love, sweet. Yes, god is your uncle. And god is not an earthquake but a flute player. From there you can start becoming more and more available to god.

That is the meaning of your name. God is love -- you also become love, then you are bridged with god. Good, Madhava... good!

Hallelujah!

Chapter #20
Chapter title: Prayer is a Love Affair with Existence

20 August 1978 pm in Chuang Tzu Auditorium

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Prem means love, gitama means a song -- a song of love. Life cannot be more enriched by anything, except love. Life remains poor without love and life remains a hell without love. Love is the only quality that transforms life from misery to bliss. Love brings the transformation. So if one can love then the impossible becomes possible, then each moment is joy and each breath is a song. Then just to be is enough... nothing else is needed. So let this secret become your very foundation of life.

Deva means divine, paritosho means contentment. And contentment is the door to god. If one is contented, one has already arrived. And the meaning of contentment is absolute acceptance as you are. Contentment means acceptance, discontentment means non-acceptance. A wants to become B -- that is discontent. A is perfectly happy in being A, there is no desire to become B -- that is contentment.

In the state of contentment desiring disappears, and when there is no desire there is no tension, no anxiety, no anguish. When there is no desire there is no mind either. The mind can only exist in desiring. The mind is the name of the whole process of desiring. And desiring is based in non-acceptance.

The moment your mind says that things are not as they should be, desire arises. The moment you say

that things are as they should be, desire disappears. And the disappearance of desire is the appearance of the divine. Hence I call contentment the door to god. To be contented is all.

Prem means love, lauree means a lullaby -- a loving lullaby, a love song... a song that can relax you totally, that can take you to the deepest core of your being, that can help you release all the tensions, anxieties, that can create a possibility for god to descend in you. And love is that song, that lullaby.

It not only helps people to fall into a tremendously deep sleep; it also helps people to fall tremendously into awareness. In India, down the ages we have been searching into human consciousness very deeply and we have come across four stages of consciousness. One is the ordinary state of day-to-day awareness -- the state in which we say we are awake, the daytime state of consciousness. The second we call dreaming -- the state in which we fall before we enter into sleep. Between the so-called waking and sleep we have to pass through the passage of dreaming. Then the third state is dreamless sleep. And there is a fourth state also that is thoughtless awareness; that is deeper than deep sleep.

So first, love can help you to go into dreaming. It always helps people to go into dreaming, so many people stop there. Love creates a kind of fantasy worLd and that's all, the romantic. But if love goes a little deeper it helps you to go into deep sleep. Very few reach that state. And if love goes still deeper it can create the fourth state of consciousness -- of full awareness, of Buddhahood.

Prem means love, baulo means mad -- one who is mad because of love. And that is the highest kind of sanity possible. There are people who are mad for money; that is the worst kind of insanity. There are people who are mad for power; and there are a thousand and one kinds of madness in the world. But the only redeeming madness is that of love: that takes you beyond all madness.

Once love enters into the heart you are transported into another reality. Love is the only psychedelic there is; all others are just pseudo imitations of it, chemical imitations of it. And because the world has become less and less loving, so many drugs are needed. Because people have forgotten how to be in love they need drugs. The drug gives you a little glimpse of how beautiful reality can be, how colourful reality can be. It gives you a little glimpse of expanding consciousness. That is the meaning of psychedelic: that which expands consciousness. I call love the most important, significant, natural psychedelic, and it is given by god as a gift. Those who know how to love will not need any kinds of drugs in life -- alcohol, or marijuana or LSD -- because they will be all pale. They will not make reality more beautiful, they will make reality more ugly.

Now this has been an experience of people, that the drug cannot automatically make the reality beautiful; it depends on you, on where you are. If you are living in a high consciousness the drug will pull you down. If you are living in a very low consciousness the drug will help you to come up a little bit. It depends where you are. Those who know how to love will always feel that any kind of drug makes them less sensitive, makes them less part of the beautiful world that they are already in. Then trees are not so green as they were. So once a person knows the beauty of love he is freed from all kinds of drugs.

Otherwise the whole world is moving towards drugs, and particularly the modern generation, because the modern generation is very unfortunate: it knows not what love is. The family has disappeared, the parents are nothing but an institution, and they are constantly quarrelling. The children never know what love is. They have never seen it happen anywhere. They only see quarrel, fight, anger, rage, struggle, competition, war, violence, murder. They are surrounded by hell from everywhere. They are helpless. They cannot find a way out of it, hence the attraction of drugs. And they will go more and more into drugs *if* they are not redirected into the alchemy of love. Hence my insistence on love, because to me love is the only redeeming kind of madness. Beyond love there is nothing but god.

Jaya means victory, ananda means bliss -- bliss that comes through victory. Man ordinarily lives like a slave -- a slave of the society, a slave of the state, a slave of a thousand and one things. But one has become so accustomed to all that slavery that one takes it for granted. And it is because of this slavery that man lives in misery. One has to become free from all this slavery, one has to become free from all conditioning. Only an unconditioned mind is a victorious mind.

That is the whole effort through all these meditations and therapy groups: to bring you to a point where you can see that this is only a conditioning enforced on you from the outside and it is in your power to keep it or to drop it, that it is not inevitable, that it can be dropped. And the moment it becomes your understanding that it can be dropped, who would like to carry slavery? One drops it. In fact it drops of its

own accord the moment it is understood that it is not part of one's essential being; it is just hanging around one, and it is in one's capacity to be detached, disconnected from it. That moment is one of freedom and that moment is one of bliss. To be a slave is to be in misery. To be a master of one's own self, to be free, is to be blissful.

It means eternal bliss. And less than that cannot satisfy anyone. All the pleasures that life makes available are just momentary. Through them one becomes even more frustrated than one was before, because they create great hope and that hope is never fulfilled. That's why you see children so happy and old people so unhappy. It is not because of bodily age, it is because of the experience of life. The child lives in hope, the old man is disillusioned. He lives in a kind of chronic frustration. He knows through his experience that all is momentary, that all is illusory, that all has been just a dream, that he has been cheated by life. He simply feels used and ready to be thrown on the junkyard.

But there is a different kind of life too. That's what sannyas is all about. It is an initiation into a kind of bliss that is non-temporal, which begins but never ends. And once you have tasted of it there is no way of going back. Just a single drop of it and you are transformed. And this bliss is not outside of you either; it is just hidden in you. It has only to be dug up. Just as a man digs a well, meditation is a kind of digging a well inside your being. There is much rubbish and mud to be thrown out, but once you have worked on it you will find the eternal source of joy, eternal waters of life.

This will be the name of the centre: Leela. It means divine play. Religion has not to be taken seriously. The moment you take it seriously, you destroy it. The spirit of seriousness is a very destructive spirit. It does not belong to life, it belongs to death. Life is the spirit of playfulness: the more playful you are, the more alive you are.

My whole approach towards religion is that of play. And all that is great in humanity has happened through play. All the great inventions, all the great paintings, all the great works of art, poetry -- they have all happened out of play. The state of seriousness is basically uncreative because it is heavy. To be creative one needs to be light, light-footed, so that one can dance easily, so that one can even fly.
Help people... and that will be a great help to you too.

Prem means love, kovida means wisdom. There is a wisdom that arises out of the heart. It is totally different from the knowledge that is of the head. The head can never give you wisdom, it can only give you knowledge. Knowledge means borrowed. Others have given it to you -- it is not yours, it has not arisen in you. It is like an adopted child: it has not been born out of you. You have not carried it in your own womb, you have not nourished it with your own blood, with your own life juices. You can adopt a child and you can pretend that you are his mother and he is your son, and legally it is okay, but deep down you are not the mother and he is not the son... because you never became a mother! To be a mother is a long journey.

In exactly the same way, knowledge is adopted wisdom. You have not paid for it, you have not earned it. You have not drowned your heart in it. It is not your song. It is sung by others; you have heard it sung, you have learned to repeat it. Knowledge is ugly -- as ugly as currency notes because they have passed through so many hands. The dirtiest thing in the world is the currency note; it carries all kinds of infections.

Wisdom is fresh. Wisdom is spontaneously arising in you; it is your own fountain. It is out of love, not out of logic; it is out of the heart, not out of the head. That is the meaning of your name: a loving wisdom.

Anand means bliss, pravino means skilful -- skilful or artful in being blissful, the art of being blissful.

I have no doctrine to teach, no philosophy to offer, but only a kind of art that can make you blissful -- that is what my sannyas is -- not a kind of indoctrination, because I have no doctrine. By becoming a sannyasin you don't start belonging to a church, because I have none. By becoming a sannyasin you don't start believing in something, because I don't believe in anything; I don't believe in belief.

The very word 'belief' is against the whole spirit that I represent. The word 'belief means: believing others' experiences as your own. It is made of two words: 'be' and 'lief', 'be for me'. You see and I will think I have seen; you taste and I will think I have tasted. The other has lived and you think you have lived... as if anybody can live on your behalf. Nobody can live on your behalf. You have to live it yourself. And that is the difference between belief and faith. Belief is a deception; I have seen god and you start believing *my* eyes -- that is not going to help. At the most just look into my eyes, take up the challenge, be provoked, and start searching for your own experience. Then one day faith will arise; through your own experience it will

come in.

So to be a sannyasin is simply entering into a kind of apprenticeship to learn the art of being blissful, and that is the meaning of your name.

Anand means blissful, garibo means inner poverty -- a blissful inner poverty. And by poverty I mean egolessness. By poverty I mean a feeling of utter nobodiness, as if 'I exist not,' because in that very absence the kingdom of god becomes available. When you are not, god is; when you are, god is not. So those who want to see god are never going to succeed, because while they are, god is not possible. Only one can be: either god or you.

The great Indian mystic Kabir has said 'The path of god is so narrow that it cannot contain two -- either "I" or "thou".' Again he says 'When I was, you were not, and now you have come, but where am l? You have come a little late. I waited so long for you. I cried and wept so much for you and you never came. Now you have come but I am no more. so what is the point?'

He is saying an immense truth -- that the disciple has to disappear for the master to be, the devotee has to disappear for god to be. That is the meaning of 'garibo': become so poor inside, utterly absent, and then you are spacious. In that very spaciousness god can become a guest.

People are so full of themselves that the host occupies the whole space and the guest cannot enter. Become emptiness and you can be the host. Become emptiness and you *are* the host, and immediately the guest comes. The guest has been waiting long -- just outside you, knocking on the door -- but you are so full of the noise of your own ego that you don't hear that sound. Or even if you hear sometimes, you misinterpret. Sometimes you think it is the wind knocking on the door or sometimes you think it is the clouds and the thunder in the sky. But you never come out and you never see who is standing there. It is god. It is always god who is knocking on the door.

Once you are silent, absent, you will be able to hear the knock.

Prem means love, saralo means simplicity -- a loveful simplicity. Love knows no complexity; it is very simple. The unloving person is very complex. The unloving person is in a kind of confusion and chaos. The loving person is innocent. Love makes one sincere, authentic, and the sincere and the authentic need not be complex. Only lies are complex; truth is simple. If you speak one lie, you will have to speak one thousand and one to protect it; there is no end to it.

But truth is very simple. It needs no protection, it needs no proof, it needs no hiding. It needs no cunning, no calculation. With truth one can be as open as the sky. And love is the greatest truth of life. Be loving and you will find simplicity coming of its own accord.

[A sannyasin asks about tension in her back]

I think acupuncture will be needed, so find some acupuncturist there, or when you come back here you can do it here, but acupuncture will immediately help. I can just see -- your body electricity is not running in a harmony. Acupuncture will immediately help you, and once your body electricity starts running in harmony, falls in accord this pain will disappear. So find an acupuncturist there.

[A sannyasin says she doesn't know what surrender is.]

Don't be worried -- just continue as you are and it will happen. It is happening; it just takes time.

The first surrender that one feels is almost a kind of excitement of the new; it is like a honeymoon. Soon you settle down, mm? Then the honeymoon and the euphoria disappear; then the real work starts. And one day, if one continues to work, the real surrender happens; then it is not a honeymoon. But it is natural: first it has to be like a honeymoon; it is a kind of love, falling in love. But when you are too excited and the euphoria is there, you feel that the surrender has happened. Soon you will have to take note of the reality and the hard facts of life, and there will be a thousand and one situations when you will say 'The "yes" is not coming; the "no" comes, the doubt comes. The trust is not total.' And it is natural -- nothing special about you; it happens to everybody.

This is how one grows: hesitating, doubting, saying yes, saying no, wavering. This is how one grows. But if one persists, if one remains patient enough, then one day all those noes disappear. The ultimate victory is always of yes. But one has to wait. The impatient ones miss -- the patient ones win. So just be

patient.

Things are going perfectly well. You are moving on the right track. It may look very dark to you, but I can see: the morning *is* very close by. And then the real surrender happens. It is not something that you do -- it simply happens. Any moment it can happen, and when it has happened then you know exactly what it is; you cannot know before it has happened. But then you will feel grateful for the first euphoria too, because without it the second would never have happened. So nothing to be worried about.

Hallelujah!

Chapter #21
Chapter title: Love is Madness with a Method

21 August 1978 pm in Chuang Tzu Auditorium

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Prem means love, parijato is a flower, the name of a flower. Prem Parijato will mean a flower of love.

Man never blooms without love. Love is like spring: once you are in love, hidden possibilities start manifesting themselves, that which was latent before starts arising, surfacing. All the colours and all the fragrance that one contains are released. Love releases the potential. Without love a man is only a possibility; with love man becomes actual, real. Love is realization.

Prem means love, rupo means beauty. The full name will mean beautiful love... and love is beautiful. Really the only beautiful thing in life is love. Without love a man remains ugly. With love everything is transformed.

To be a sannyasin means to become loving... and that makes one tremendously beautiful. Will it be easy to pronounce?...

Prem means love, and dipo means light. Love brings light and life; otherwise, all is dark. Without love there is only fear, because in darkness naturally one is afraid. With love all becomes light and fear disappears. And that disappearance of the fear is the greatest joy.

Deva means divine, ravi means the sun -- divine sun. Let the sun become your meditation, and you will gain much from it. It will be very very deeply stirring for your being; it will make you awake. For a few people the sun can function as the great awakener; it depends on the type. For a few people the same sun can be very maddening. For you it will be a tremendously beautiful meditation, but you will have to find the right moments, because when the sun has risen too high in the sky you cannot look at it.

Early in the morning when the sun is just coming out -- the baby sun; that's what we call the early morning sun in India, the baby sun -- soft, and you can look at it for a few moments and absorb as much energy as possible. Just drink, literally drink... become open to it, be soaked by its energy. And at sunset, when the sun is going down again, you can again look at it.

Slowly slowly you will be able to close your eyes any moment and see the sun; then you can meditate inwardly on the sun. But first begin from the outside; it is always good to begin from the outside, from the objective, and then slowly slowly move to the subjective. Once you have become capable of seeing the sun with closed eyes, once you have become capable of the visualization, then there is no need to meditate on

the outer sun, then the inner sun will function. Because whatsoever is outside is also inside; there is an immense correspondence between the outer and the inner.

Man is a very small phenomenon, but man contains the whole universe; he is a miniature universe. Inside also there is a sun. It has to be provoked, challenged. Once it starts functioning you will see your life changing of its own accord. You will see great energy arising in you, and you will see that something inexhaustible is there. You can do as much as you want and still you cannot exhaust it.

And once the inexhaustible source is contacted, life is rich. Then it knows no poverty. Inwardly it is rich. Then nothing matters from the outside; then all conditions are almost equal. In success, in failure, in poverty, in affluence, one remains tranquil, undistracted, because one knows 'My basic energy is within me.'

... One knows 'My basic treasure remains unaffected by outer circumstances.' Those outer circumstances are important only because we are not aware of the inner. Once we know the inner, the outer starts withering; its importance simply disappears. Then one can be a beggar and yet an emperor. One can fail in everything as far as the outer world is concerned, yet one has succeeded. And there is no complaint, no scar left; one is utterly happy irrespective of the conditions. And that is something real.

That which depends on conditions is not real. It is contributed by the condition -- it can be taken away any moment. People respect you, you feel good, but they can disrespect you any moment.

Your feeling of goodness, your well-being, is in their hands, and because it is in their hands you are a slave, and you will always remain afraid -- they may change their opinion any day. You will have to fulfil their expectations, because nothing is without a cost. If you want their good opinion about you, you have to fulfil their expectations. You have to continuously consider them, and that consideration is a slavery. You cannot say what you want to say; you cannot be what you would like to be. You have to pretend, you have to be pseudo. You have to be smiling when really you want to cry. And you have to cry when tears are not coming.

This inauthentic existence becomes possible for only one single reason, and that is: we depend on others' opinions. They become important, they have power over us. And the power is given by you because you depend on their opinion, because you feel good when they feel good about you. So you have to keep them feeling good about you. You have to go on feeding, nourishing them, so they don't change their opinion. So you have to change yourself this way and that. You always have to look and see what they want -- what your wife wants, what your children want, what your father wants, the mother, and the people and the government, and the society and the church. A thousand and one considerations have to be looked into. How can you be free? How can you be yourself? One can be oneself only when one drops all these considerations.

Gurdjieff used to say to his disciples 'The first fundamental to become a man and not a machine is to drop consideration.' And he is not saying to become rude to people; that is not the meaning. He is simply saying to let your happiness be your own. Find a source within, then you are independent. And that is a real freedom. Political freedom is not real, economic freedom is not real; the real freedom has to be spiritual. And this is the meaning of spiritual freedom: when you remain unaffected. Somebody insults you and you remain as if nothing has happened. Somebody praises you and you remain as if nothing has happened.

[RAVI: Yes, like the state of high indifference.]

Not indifference... not indifference.

[RAVI: *High* indifference? I mean, caring, but not caring about the outcome of this or that. I call it 'high indifference'.]

No. The word 'indifference' is not good in any way, because that again keeps you out of yourself.

One can learn indifference, one can practise it, and one can remain unaffected... I am not saying 'Become indifferent'; I am saying 'Find the inner treasure.' Indifference is negative, it can be practised -- and on the surface both may look alike -- but the person who remains indifferent to what people say may not have inner richness at all. He has just protected himself, he has created an armour around himself so he remains unaffected. Because he has a certain armour that screens off things and does not allow anything to go in, he remains in a kind of protectedness, guardedness; and that's what indifference is. It is a pseudo phenomenon -- it can be created easily. And always remember there is an absolute difference between what I am saying....

I am saying: you are *so* full of joy, you are so overflowing with joy, that nothing matters; because nothing adds to it, nothing takes anything out of it. It is not indifference; it is something immensely positive. And you will be very caring. Indifference is bound to become somehow uncaring.

... the quality and the intensity and the flavour of the groups here is totally different. It has to be different, because my concern is not with the psychological problems. Western psychotherapy in all its forms is concerned with how to solve your psychological problems. Problems are there and they have to be solved; that is the concern.

My concern is not your psychological problem but your spiritual health. And once you are spiritually healthy those problems simply disappear of their own accord.

The Western psychotherapy movement is like trying to fight with the darkness -- pushing it, throwing it out, managing somehow. My effort is not to fight with darkness at all, because you cannot win over darkness. It is negative, and no negative thing can be destroyed directly. Rather, light a candle; forget about darkness; light a candle and the darkness disappears on its own.

And that is the difference between psychology and religion: psychology remains concerned about your problems what problems are there, they have to be solved. Religion says those problems are there because you are not aware of your inner reality. Those problems are only indicative, they are symptomatic. They are not really problems -- they are only indications that deep down something is asleep. Bring it to a state of awareness, light the inner candle, and all problems disappear actually like darkness disappears when you light a candle.

One day or another Western psychology has to move to the positive polarity. Efforts have started -- holistic psychology and the humanistic growth movement are slowly slowly groping for something positive -- but still it is a groping. Meditation has still not become part of the psychological movement, it is still something alien. And unless meditation becomes the very core of psychology it will remain half-hearted. It will help people to solve a few problems, but you solve a few and a few more are coming on the way; you solve one and another arises, because no problem can be solved permanently if your inner awareness has not come to rule your life. You can push from one side, it starts popping up from another side, unless you are full of light within.

I am not saying that then problems will not arise -- problems will arise, but your clarity will be such, your light will be such, that whenever you look at any problem, immediately you will know the solution. The problem itself contains its solution for those who know how to see into it. And the question carries its answer if one has enough silence to listen.

[Osho asks, What is the meaning of the word 'amir'?
AMIR: In my language? The top branches of the tree.]

Top branches of the tree? Very good! I will keep it. In India it means the rich. But that's exactly what the meaning is of the top branches of the tree (chuckling).

This will be your name: Swami Prem Amir -- love richness or love, the top branches of the tree; both will do.

Love is the only richness, lovelessness is only poverty, and nothing else. A loveless person has not yet been born -- he is only pretending to be alive. His whole life is bogus because the soul is missing; he is at the most just the body. And life does not mean that you are capable of breathing so you are alive. Just breathing is not life. Life is much more! Unless you start sharing your being with existence you are not alive. To live like a parasite is not life. And the people who don't know what love is live like parasites. They only exploit life and they don't give anything in return.

The lover is one who returns a thousandfold. Love is a magical process. The lover takes much from life but gives much more back. And it is such a process that the lover is capable of giving more and of taking more, because the lover feels he belongs to existence and the existence belongs to him. He is not an outsider. He has claims over existence and he knows existence has claims over him. He is committed. So in both ways he is capable of taking more. He is capable of taking more because he knows he is capable of giving more, much more.

The non-lover is afraid to take. He is afraid that if he takes too much he will have to give back. He cannot take a deep breath, he cannot inhale deeply, because he is afraid that if he inhales deeply he will have to exhale deeply. He is so miserly -- his breathing is shallow, his living is shallow, his loving is shallow.

And they are always proportionate: the deeper you inhale, the deeper you will have to exhale; and the deeper you exhale, the deeper the next inhalation will go... and there is no end to this process. Love makes one rich.

And the other meaning I also liked -- the top branches of a tree -- because love brings one's life to a peak, to the highest peak, to ecstasy. And it is the topmost branches of a tree that dance in the sun and whisper to the clouds and have a loving relationship with the stars. The desire of the roots is fulfilled in the highest branches of the tree. The seed has come to its total expression. That was the search of the seed: to become capable of dancing in the sun and in the wind, of dancing in the rains, of being in the company of the clouds. That was the desire, the longest, the deepest desire that the seed has carried. It is fulfilled.

And the deepest desire in the human heart is that of love. Love makes you capable of dancing in the sun and dancing in the wind and dancing in the rains. It helps you to bloom in all your colours... it helps you to explode in all your songs. It is ecstasy..

Anand means bliss, hina means a perfume, a fragrance -- a blissful fragrance.

Life passes through many phases -- from the gross to the subtle, from the superficial to the profound, from the surface to the depth, from the circumference to the centre. Fragrance is the ultimate phenomenon because it is the subtlest. All that was gross has disappeared. The seed is very gross, the roots are gross, the tree is gross, even the flower -- although not as gross as the seed, as the tree, as the foliage, it is still gross. Then out of the flower, the fragrance. That fragrance is utterly invisible. It is so weightless that it can rise upwards... it can ride on the winds. One can only feel it, one cannot see it.

Just like that a life also moves from the gross to the subtle. Prayer is the fragrance... or call it meditation. That is the ultimate transformation of life energies. Nobody can see it. Nobody has ever seen prayer. People have *felt* it. And it is not only that the person who prays feels it -- the prayerful person is felt by others too.

If you come close to a prayerful person, like a great fragrance something surrounds you. You may not be able to understand what it actually is because you don't have any experience of it, but one thing is certain, that something mysterious, something of the silent, of the unknown is there, very solidly there. One becomes silent when one is with someone who is silent. One feels a kind of meditativeness arising of its own accord when one is in close affinity with someone who is in meditation.

And so it is with prayer, love, bliss. There is no way to grasp these things but there is a way, almost telepathic -- the vibe is felt.

So become a blissful fragrance, a blissful prayer.

[A sannyasin says she's always very much afraid.... She's afraid to talk to Osho also.]

Mm mm. There is a lighter side to this fear too.... People who are really afraid of coming closer to me are the people who can be immediately transformed if they come close to me. Hence the fear. The mind is very very alert about its own death. It is not afraid if it sees that there is nothing which is going to happen. When its survival is at risk, only then is the mind afraid. And it is not only so with you -- it is so with all the people who are *really* feeling me and feeling for me. All the people who are in deep love with me are afraid.

So don't just see the dark side of it. The dark side is there because fear is dark, but the dark cloud of fear has a really beautiful silver lining to it. Pay attention to that silver lining... and you will not feel ashamed of the fear; you will really rejoice in it. Now there is no way to go back. Fear or no fear, you have to come close. You have been chosen... hence the fear. At the most the fear can delay, that's all.

There are a few people who are not afraid to come close to me, but in fact they should be in misery -- they are unfortunate. Because they are stubborn and closed they can come close to me; they know nothing is going to happen to them. They are stonelike -- you are not! You are vulnerable.

[She says: Because of this I very often feel frozen.]

That is possible, mm? because that fear can make you frozen, paralysed. So you have to come closer to me in spite of the fear. And the fear is not in you, it is only in the mechanism of the mind. You will have to learn to separate yourself from the mechanism.

We become so identified with the mechanism that we have completely forgotten the distance. It is just the mind, and the mind is nothing but all the conditionings that have been given to you by others.

Just start observing a little bit. For example, you see a rose flower and immediately you say 'It is

beautiful.' Scrutinize it, observe: whose words are you repeating? Is this your experience *right herenow, this moment*, this assertion that the flower is beautiful? Is it really your experience right now or are you just repeating somebody's words that you heard in your childhood or you read in a book? -- a teacher, a parent, a friend. Just remember and you will be surprised to find: if you look deep you will be able to find 'Yes, it was some particular person who said for the first time "Look, what a beautiful rose flower."' That has become part of your programme, and since then you have been repeating it; and the more you have repeated it, the more engrained it has become. Now it is almost like a gramophone record: you see the flower, the stimulus is there, and immediately the reaction from the gramophone record. The tape starts moving. It says 'It is beautiful.' It is not you who are saying that it is beautiful. You have not even been allowed to see the flower because the programming is there.

This fear is not coming from your being either. Watch it, analyse it, go into it, and you will be surprised to discover who has taught you: it is somebody in your childhood who has made you afraid of love, afraid of strangers, afraid of the unknown -- hence those voices. And you will be able to find whose voices they are: your mother's, your father's.... And I am not saying that they were wrong. At the time they were made they were relevant, but now they are irrelevant. You have grown up; now those programmes don't fit. Those programmes are just hangovers from the past, but they continue because the mind knows no way of erasing them, unless you become very aware and erase them consciously. The mind cannot erase automatically. The mind only knows how to be programmed; it has no capacity to deprogramme itself.

That is one of the most fundamental problems to be encountered. And that's what my work consists of: helping you to become aware of the programming so that you can become capable first of separating yourself and seeing that you are not the programme, and secondly you will be able, when the distance is enough, to erase many programmes which have become simply out of date, which make no sense any more. But they are carried and they will be carried to your death if you don't separate yourself.

My own observation is that somewhere near the age of five a child becomes identified with his programmed mind. And that is the last time.... Only up to that time was the child alive because he was not yet programmed. After that he was just a mechanism.

From the age of five all real learning stops. One goes on repeating the programme in better and better ways, more skilful, more efficient but the same programme, till death... unless by chance you come across a situation, an energy field, where you can be made aware, almost forced against yourself to become aware of this whole nonsense that your mind is doing to you.

You *want* to come close... you in your essential being are longing to be close. Your mind says 'Wait! This is very strange -- you have never done it before.' The mind says 'Whatsoever you have not done before, don't do it; it is risky. Who knows what the outcome will be?' The mind is always orthodox because it lives through programmes. It says 'Only do that which you have been doing because you are efficient in doing it, clever, it is safer, you know how to do it. Now moving with this strange man -- who knows? He may be mad! Who knows if what he is saying is right or not right? Who knows? -- he may be just deceiving! So beware!' The mind says 'Follow the old programme -- just live the way you have lived up to now. Go on moving in the same routine and there will be less possibility of error.'

The mind wants to avoid errors and life does not want to avoid errors. It wants to go through them so that much more can be learned, because we learn only by trial and error. If we stop making errors we stop learning too. And my experience is that people who stop learning become neurotic; neurosis is a kind of non-learning. One has become afraid of learning any more, so one goes on revolving in the same rut. One is tired, bored, but one still goes on revolving in the same rut because one has become accustomed to it; it is familiar, it is known. This is very unknown.

To be with me is to be with a tremendous abyss. To come close to me is to come close to your own death -- it is suicidal. At least as far as the mind is concerned it is suicidal. The mind will have to die, and only then will your being have its freedom. And that's what enlightenment is: to be free from all programmes.

So don't be worried. It is simply indicative that something is going against the programme that you had been carrying up to now. You have come into a situation where you will have to start learning again. That means you will have to drop your neurosis. That means that whatsoever you have done from your childhood up to now, from the age of five up to now, has to be slowly slowly erased and dropped... so you become a child again and you start from where the learning process stopped -- you start again. It is going to happen, and it will be possible more and more.

Hallelujah!

Chapter #22
Chapter title: Meditation is the Path of Ecstasy

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Anand means bliss, aikanto means aloneness -- the bliss of being alone. There is a kind of bliss which arises in relationship, in love, with people. But there is also a blissfulness which arises when you are simply, utterly alone. The first bliss can only be momentary because it depends on the interaction of two persons. And two persons are two worlds apart; if they meet for a few moments, if *really* the meeting happens, it is a miracle. But it cannot be a constant state of your being; it will come and it will go. There will be ups and there will be downs, and the higher the ups, the lower will be the downs. And after each peak experience of bliss you will fall into a deep darkness, into a valley of darkness.

Love gives ecstasies but also agonies. Love gives a few moments of heaven but also in the same amount a few moments of hell too. Love has two aspects -- heaven and hell both; it is a mixture. And it cannot be otherwise, because two persons are so different that even to meet for a single moment is more than one can expect or hope. And immediately the separation starts. You come closer and closer and there comes a moment when you start moving away from each other. Love is constantly in flux, waves come and go. It is ebb and flow.

But there is a higher kind of blissfulness which is attained only when one learns how to be alone. It arises from your very being, it wells up in you. And because it doesn't depend on anybody else it can become a continuous process; you can be in that bliss forever and forever. And the search is for that bliss.

I am not against love, because love gives you the first glimpse of blissfulness. In fact love is the introduction to meditation. And those who stop at love have only read the introduction and have not gone into the book itself. Love is only an introduction to blissfulness. It gives you the first glimpses, a preview. It creates a desire, a longing. It gives you dreams of 'If it can happen for a few moments, why not forever?'

Through love one starts searching for meditation. Meditation means: bliss in being alone. That is the meaning of your name -- search for it! One is *really* alive when one has become capable of it, when there is no dependence any more on anybody, on any situation, on any condition. And because it is one's own, it can remain morning, evening, day, night, in youth or in old age, in health, in illness. In life, in death too, it can remain because it is not something that is happening to you from the outside. It is something welling up in you. It is your very nature... it is self-nature.

[BLISS CONSCIOUSNESS -- ANAND SUCHET.]

Consciousness and bliss are two aspects of one phenomenon: from one side it is consciousness, from the other side it is bliss. And exactly in the same way unconsciousness and misery are related, they are aspects of one phenomenon -- from one side unconsciousness, from another side, misery. It is impossible to be conscious and miserable, just as it is impossible to be unconscious and blissful. Seek one and the other follows; there is no need to seek both.

And to you my suggestion is: seek consciousness, because that will be easier for you. Your involvement is with intelligence. Your involvement is not with feeling; your involvement is with thinking. You think too

much.

The thinking person can easily become conscious; the feeling person can easily become blissful. So for the feeling person the journey starts by being blissful; for the thinking type the journey starts by being conscious.

So transform your energy that is involved in thinking into consciousness. Rather than becoming identified with the thoughts that come to you, watch them; don't become identified. Just see them as a procession... separate from you. They *are* separate. You are always a witness. Don't get lost in the crowd of the thoughts. Remain aloof, standing by the side of the road, let the traffic pass, and slowly slowly become more and more detached, distant. The more detached you are, the more distant you are. Soon you will see that thoughts are still coming but the old rush is no more there. Thoughts are still coming but their grip over you is lessening. They are still coming but they look pale, ill, not so healthy and strong as they used to be, because their health depends on your identification with them.

When you become identified with thought, the thought becomes very strong. It is your energy that the thought lives on. A thought is a parasite: it exploits you, can possess your whole being. The more detached, the more observing you are, the more you will see that thoughts are faraway, distant noises. Slowly slowly they lose all meaning, and the day they lose all meaning they disappear. When you don't give them any importance they disappear. They come only because they are welcomed guests. When they become unwelcome, ignored, they stop coming. And the day that the no-thought moves in the mind, the whole energy is available to be conscious; and then consciousness rises in a vertical direction.

Thoughts move horizontally: one thought followed by another, followed by another. They move horizontally. Consciousness moves vertically: it goes higher and higher and higher. Thoughts move like a river... consciousness rises like a tree... but it can rise only if the energy is no more involved in thoughts.

So this is your work: you have to become more alert, conscious, aware of your thinking process, detached and distant. And as you become distant you will start feeling a great blissfulness arising in you for no reason at all. Just in the same gap that was occupied by thoughts, bliss arises. In the same emptiness in which thoughts were continuously gathering and crowding, bliss arises.

Nature abhors vacuum -- it is true for the outer nature, it is also true for the inner nature. When you create an emptiness in your mind, immediately something that has always been there inside you, waiting for some space to spread, starts spreading. And that phenomenon is bliss.

Deva means divine, shesho means that which is always left behind. When all is gone, when all is dropped, when all that you can drop has been dropped but still something remains behind, that is god, that is divine. Thoughts are dropped, the body is dropped, the feelings are dropped. All that one can possibly drop has been dropped, but still something remains. That cannot be dropped -- that something is god!

That which can be dropped simply shows that it is not you, it is just property. My hand can be cut; that simply means that I am not it. The child disappears one day, becomes a young man; the body is no more there, the same body is no more there. Physiologists say that in seven years time the whole body completely changes -- completely, not even an iota of the old remains in it. Each single cell has gone through change. If a man lives for seventy years he gets a new body ten times.

So that which changes you cannot be because you are the unchanging one. You were a child, you became a young man, you became old; you are continuum, but the body goes on continuously changing. The body is like a wheel that goes on moving, but you are something on which the wheel moves. You are unmoving. You are the centre of the cyclone. Thoughts are there all around you but you are not your thinking process, because you know when a thought passes by; you know this thought is passing, so the knower is separate, the thought is an object. And when you become full of emotion, a feeling takes possession, you know perfectly well that now you are in love, that now you are in anger. But you are not the anger; otherwise how would you be out of it? Then it would be impossible to be out of it.

People fall in love and fall out of it. That simply shows that love is just something that is happening *to* them but it is not their being -- Something from the outside happening, an incident, an episode, but not their being.

In the East this process is called the process of elimination. One goes on eliminating: 'This I cannot be because this changes.' Mm, you have a headache... how can you be the headache? -- otherwise who would know it? And you are hungry... how can you be the hunger? -- otherwise who would know it? You are in pain and you are in pleasure, but there is a separate entity -- the knower, the witness. When all is eliminated something remains which you cannot eliminate. You cannot eliminate this consciousness. You can drop

everything but you cannot drop the witness.

That's why it is impossible to imagine one's death... *impossible*. There is no way to even imagine your death, because you will be a witness. You can think that your body is Lying dead like a corpse in the room, but you are seeing it so you are not dead. There is no way to imagine one's death. That's why we see death happening every day, but still somewhere deep down we know we are not going to die. Some very unconscious understanding is there of 'I am not going to die'... although we know that death happens every day and we know those people were also thinking that they were not going to die and they are dead. We know that just like them we will disappear one day, but still somewhere deep down there is an understanding that knows 'I am not going to die.' That is your reality. That reality is divine because it is immortal, formless, attributeless. So this name becomes your meditation. Let elimination be your method. Always think 'Can this be dropped or not? If it can be dropped then I am not it.' Then don't be too worried about it. It is good -- a role, a play, an act. One has to perform so one is performing. For example: you can drop speaking but you cannot drop silence; that is impossible. So speaking is an acquired thing; silence is not acquired, it is part of you. You can drop your character -- a sinner can become a saint, a saint can become a sinner -- so it is acquired They have just cultivated different kinds of habits, that's all; the difference is not much. It can be dropped any moment: the saint can become a sinner; any moment the sinner can become the saint. It is so easy to change the role like one changes clothes. Then character is not of much value consciousness and only consciousness... because that is the only thing that cannot be dropped. There is no way to drop it. That is *you*.

The Upanishads say 'Tat twam asi -- that art thou...' that which cannot be dropped, which cannot be eliminated.

[He asks about his age... thirty-five years... in terms of coming into my next seven... and the relationship between you working through me or with me.]

That's a good time, a really good time, because thirty-five is exactly the time when life changes, the time when life starts moving towards death. Up to thirty-five death is at your back. After thirty-five it confronts you, it is in front of you. So up to thirty-five a person can easily remain foolish. That's why youth is foolish, because it is unaware of. the most important thing in life -- that is death. It is almost unconscious of the only certainty in life -- that is death. It is so certain of other things which are all uncertain: love, happiness, success, money, power. It is so certain about these things, which are *all* uncertain. Only of death is it not aware -- which is absolutely certain. There is no way to avoid it; it is going to happen. In fact it already happened the day you were born. That day you started dying. It will take seventy years to complete the course, but it started on the first day. The first breath is the beginning of the last.

Thirty-five is the most important time because that is the turning-point. If at the age of thirty-five one starts becoming interested in meditation, one has started preparing for death. Because meditation will make you aware of something which is not going to die, which cannot die, which will remain even after death. And to know it is to be fearless; to know it is to know real life, eternal life.

Psychologists are becoming aware slowly slowly that all the psychological problems that arise, arise after thirty-five, and by forty-two they become very prominent. By forty-seven they have encroached upon you from everywhere. Between thirty-five and forty-two people have heart attacks, ulcers, suicides, accidents, go mad. And these are all symptoms of one thing only: that they have not started preparing for death. These are symptoms, these are hints from your unconscious. 'Prepare for death. Look -- ulcers have come; look -- a heart attack has come.' These are reminders to prepare for death. Now don't go on clinging to the body; drop that old, foolish programme. It was good once but it is no more valid. It was good to live that way, but now you cannot live that way. Now something new is emerging in the future -- the phenomenon of death -- and you have to be ready for it.

In a really civilized world, just as we prepare children for life we will prepare people at thirty-five -- we will send them to monasteries, to ashramas, to retreats -- to prepare for death. Just as life needs preparation -- we send children to the kindergarten and to the school, to the college and to the university, to prepare for life and to get ready for life -- in exactly the same way some preparation is needed for death.

To find a master is to find the place where you can slowly slowly get ready to face death; and that is the greatest adventure too. If one is ready to die knowing perfectly well that one is not dying, life has been lived well; one has not wasted it. Only death proves whether life has been lived well or foolishly. If in death a person is still hankering -- hankering for life, desiring a few more days to live, asking for a few more desires to be fulfilled -- that means his life has been really a wastage; he has not learned a thing.

So this is perfectly the right time to become a sannyasin.... And much is going to happen -- just go on eliminating. And this will give you such tremendous insight. Somebody insults you, just see: how can he insult you? He cannot even see you -- how can he insult you? He does not know even your name -- how can he insult you? He is insulting his own idea of you. That is his idea -- that is none of your business, so you can laugh... as if he is insulting somebody else. In fact he is insulting somebody else. There is no way for him to know you.

The more you go on eliminating, the more you will feel a great tranquillity settling. Insults don't mean anything; praise also becomes meaningless. One succeeds, it is okay; one fails, it is perfectly okay. People give attention to you, good; nobody gives any attention, good. It makes no difference at all.

When the opposites of life make no difference, you are settling, centring has started happening, and it brings such rejoicing. It makes you for the first time *really* alive. It is a rebirth. Sannyas *is* a rebirth.

Anand means bliss, rasen means god of the juice. The full name will mean: god of the juice of bliss. Bliss is an inner juice, an inner nectar. It really starts flowing; one tastes it. It circulates in one's being just as blood circulates in the body. It is a very very alive flow. Bliss is not just a thought -- it is a reality. And bliss is not just a make-believe -- it is a truth. It is not imagination, it is not dream. In fact when all imagination and dreaming disappears, only then are you capable of knowing it. It is our ultimate truth beyond which nothing exists.

One has to go deeper and deeper into oneself, just as somebody digs a well in the earth and goes deeper and deeper and deeper and then one day the source of water is found. Exactly like that one has to go digging. There are layers and layers: thoughts, feelings, emotions, imaginations, memories. All these layers have to be broken; one has to go on digging. Meditations are nothing but digging methods, and if one goes on digging long enough, patiently, one day suddenly the life source bursts forth in an explosion like a fountain.

The juice of bliss starts flowing in your being and only then can you say 'God is.' Only then can you feel grateful. Only then can you know what a gift life is.

But ordinarily we only live on the surface -- thirsty, hungry. The treasure is there at the centre and we go on rushing hither and thither, in all directions, in all the ten directions. But the truth of bliss is in the eleventh direction -- it is the inward direction.

Deva means god, lino means absorbed in -- absorbed in god. One has to disappear, one has to die in god. Only then can god live in one. If you disappear in god, god will appear in you. That's what is meant by the meeting; that's what Christian mystics call 'unio mystica'. It is just as two lovers meet and dissolve into each other, but that is only momentary. With god it is eternal, hence god is the true beloved.

All other love relationships are just stepping stones. Nothing bad in them -- they prepare you. They give you little bits of glimpses of what is possible... momentary unions but immensely enlightening. They are just like the lightning in the dark night: for a moment everything becomes clear, then again there is darkness. But those lightning glimpses create a desire, an ambition, a longing, a thirst. That thirst slowly slowly helps one to move towards god.

God is the ultimate experience of love where two become one. And that oneness is not temporal, not in time, but in eternity. That is the longing of every being, and everybody is searching for it, groping in the dark. And it is not impossible it is possible; one just has to move with a little more method. That's what meditation is: madness with a method. And if madness is with a method it opens the doors, it opens all the mysteries. I teach madness and I teach method....

Hallelujah!

Chapter #23

Chapter title: Bliss is a by-product of losing Yourself

23 August 1978 pm in Chuang Tzu Auditorium

Archive code: 7808235
ShortTitle: HALLE23
Audio: No
Video: No

Prem means love, saburo means waiting -- waiting is love. And that's really what meditation is: waiting for the unknown to happen. We cannot *make* it happen. Whatsoever we do will always be a repetition of the known, because we are the known. There is no way for us to make the unknown happen. Whatsoever we try to do will be a continuity of our knowledge, a projection of our past -- it can't be new. And god is new, utterly new. God is that which is still unknown.

So the only way to reach god or truth or tao is to let it happen. Man can only wait... but wait in love. One can wait in despair too, one can wait hopelessly too. One can wait in a kind of defeatism too, but that waiting won't help because deep down one knows that he is not going to come, it is not going to happen. So you are waiting but giving yourself a deep suggestion of 'It is not going to happen. I know it is not going to happen.' Your suggestion will be suicidal. Waiting in hope, in tremendous trust, in great love, is all that a man can do. And if this is done, god happens. God has always happened, but only to those who are patient enough to wait.

The modern mind is feeling very alienated from god for a simple reason -- that never before in history was man in such a hurry as modern man is. Never was man so impatient as modern man is, and that is the barrier: modern man has forgotten how to wait. He wants things instantly, he wants them now. He cannot wait for the spring to come. He cannot wait for the seed to die and grow and become a tree. He has lost all patience. That is one of the characteristics of the modern man: he has no patience in his heart, and that is making him very ill. Constantly running, rushing and reaching nowhere, because all that the inner soul desires needs waiting, needs time, needs a relaxed stillness -- no hurry, no speed, because we are not going anywhere.

We are just to be still and silent, herenow, and god comes. God has always been coming....

[A sannyasin asks: I have an idea to work with psychologists and do meditations. I think I can learn to teach the psychology of meditation. I'd like to make up courses.]

Mm mm. That's a very good idea. It is possible -- in fact psychology will never be complete unless it makes space, enough space, for meditation.

Meditation is the bridge between the mind and the soul. Psychology as it is now should not be called psychology. It is still not a science of the soul... and that is the meaning of the word 'psychology.' It is not a science of the soul yet; it has to be. It is still concerned with the mind, it has not gone beyond the mind. It is moving in the vicious circle of the mind, and it can move on and on because the movement is circular.

Great psychologists *are* feeling frustrated. The whole edifice is crumbling. And those who have eyes to see can see that psychology has not been of much value. All the expectations have disappeared; man has become very disillusioned. The common masses will take time to know about it -- at least a few more years -- but those who are in the know of the inner situation of psychology are aware that something of *immense* value is missing. It is just a body without a soul, and only meditation can bridge the mind with the soul.

Psychology has to become acquainted... not only acquainted with, but it has to absorb meditative techniques into its structure. They have to become part of it, and the innermost part. Psychology can only be a temple... the deity in the temple has to be meditation.

That's good -- very valuable work. You start. Think on those lines, work. Good!

Veet means beyond, parajayo means defeat -- beyond defeat, one who cannot be defeated. And who is that one who cannot be defeated? The one who surrenders cannot be defeated. One who fights can be defeated. One who tries to be victorious can be defeated, in fact will be defeated, because you cannot fight with existence and win. One can win small battles but finally, ultimately, one is defeated. There is no way for the part to win against the whole. It is as if a small wave is fighting against the ocean. How can it win? --

it is simply ridiculous. Man too is ridiculous in trying to conquer nature, in trying to even conquer god. The very idea is stupid. We cannot win against the whole. We can only win *with* the whole, as part of it.

To surrender means to withdraw separation. To surrender means coming to see the point of 'I am not separate from the whole, so what is the fuss all about? Why am I struggling? Why am I pushing the river? For what? And in pushing the river I am being pushed by the river. The river is vast and I am constantly trembling -- any moment I may be taken away, uprooted. There is going to be defeat and there is going to be death.' Meanwhile there is continuous tension, anxiety, and one is planning this way and that how to win. The whole of life is wasted in a kind of conflict with nature, with reality. In a thousand and one ways people go on fighting with life.

To be a sannyasin means to be surrendered, seeing 'I am part of the whole. It is ridiculous to fight, sol surrender.' And in that very surrender you are victorious; now you cannot be defeated. There is no one to defeat you and there is no one inside you to be defeated: now only one exists. With the whole is victory and only victory. With the whole there is only joy. With the whole there is no possibility of misery.

My definition of hell is: fighting with the whole. And to be in the whole, surrendered, relaxed, at home, is heaven.

Prem means love, prabodhi means enlightenment -- enlightenment through love. Enlightenment can happen through anything, but the most potential situation is love. Enlightenment is possible in any kind of situation, in any state of mind; sometimes it has happened in very absurd situations.

Lao Tzu became enlightened by seeing a dry leaf falling from the tree. He must have been in a very very silent state, ready... just somewhere near about ninety-nine point nine degrees, and that falling leaf added only the little bit that was missing, just a little weight. Slowly falling... the very slowness of the falling leaf, the utter surrender of the falling leaf, absolutely helpless.... Now, wherever the wind will take it, it will go, to the north or to the south; now it has no say of its own. Seeing that leaf falling, the idea of let-go arose in him. It was not a thought. Had it been a thought he would have missed. It was not a thought, it was an existential experience of let-go. He saw the leaf falling and he became the leaf. He saw his whole life just as a dry leaf in the wind, and that very moment... the awakening.

It has happened in strange situations. It has happened always in such ways that they are unpredictable. Sometimes the master hits the disciple and the disciple becomes awakened. Maybe he was just ready, just on the verge. A little push....

But love is the best climate for it to happen in, because love brings you closer and closer to a state of egolessness. It is almost like in spring when flowers naturally bloom; and love is the spring for enlightenment. So if one can remain loving, flowing, feeling for people, for existence itself -- for rocks, for rivers, for animals, for trees -- if one can go on continuously as if one is a song of love showering love all over, to those who need and to those who don't need, to those who will accept it and to those who will reject it, to those who will welcome it and to those who will shut their doors in your face... without any conditions one goes on showering it, on the worthy and on the unworthy. Love knows no distinction and love never gives itself with any condition attached to it. It simply enjoys giving.

Slowly slowly you need not even have an object to love: you become love itself. Even when you are alone, you are in that vibe, in that climate, in that state of love. It goes on pulsating; it becomes like breathing or the heartbeat. Even if you are fast asleep, it is there. That has been one of the most important things since ancient days, that a man can pretend while he is awake, but he cannot pretend while he is asleep.

If a Buddha is asleep in a room and you enter, you will suddenly feel the love energy -- even if he is asleep, because now it is not a question of giving or not giving, giving in some situations and not giving in some situations. It is not a question at all of the object of love; it has become his subjectivity. He is it. So even while he is asleep it goes on pulsating around him. A Buddha can be recognized even while he is asleep. Just the impact of love will be there, the fragrance of love will be there.

First start loving as much as you can, and then by and by the knack is learned. The more you love, the more blissful you feel. Then one day you recognize the fact 'Why not love continuously? Why not become love itself if it is so blissful?' And if one is continuously in a state of love then enlightenment is going to happen any moment. One need not bother about it -- it will come of its own accord. Create love and it comes. Create love and you have created the situation in which it *has* to come. You have created the vacuum; now it has to be filled by god.

Deva means god, prita means beloved -- god's beloved. And remember: god is searching for you as much as you are searching for god... or even more. Because our search is going to be very tiny. Our search is a kind of wavering: one moment we become interested, another moment we lose interest; one moment there is a decision to search, another moment it disappears. Moods come and go but god's search for us is continuous.

It is not a one-way affair. If it is one-way it is meaningless. If it is one way that means that existence does not care. If it is one-way, even if you achieve god there will be no rejoicing. It will be as if you love somebody but he does not love you; it will create more anguish. It will not help, it will not bring bliss to you. It may bring more misery! But god loves us as much as we love god.

The moment we become aware of it, the search becomes very easy, because he is searching from his side and we are searching from our side. Then the possibility is more that somewhere we will meet. His hand is searching for us and our small hand is groping for him; the meeting is possible. If only we are searching then the meeting seems to be almost impossible. And if he is unconcerned, indifferent, does not care about man, even if we find him there will be no fulfilment. Love, to be meaningful, has to be from both sides.

And remember it, that existence is not careless about you or about anybody. There is immense care. We have forgotten how to be grateful for the immense care that has been taken by the existence for us. We are not even grateful for how much has been given to us. If we become grateful, much more will be given, because it is given only to those who are in gratitude.

So rejoice for all that has been given to you, and much more will be coming. Feel thankful, and never demand in your prayers because all demand is complaint deep down. Just thank. Let every prayer be only that of thankfulness, a thanks-giving. Never ask, and you will be surprised: continuously gifts start coming -- gifts that you had asked for and gifts that you never asked for. All kinds of insights, joys, celebrations, start happening of their own accord. Life takes a new turn. One is no more a beggar. One is at home, one belongs to existence. One is no more an outsider, a stranger. It is our home. To feel existence as our home is to be religious. To trust that god is searching for us is to be religious.

Philosophy enquires into god -- philosophy is a search for truth, for god. Religion is just allowing god to find us. That is the difference between philosophy and religion. Philosophy is an active search: 'What is truth? What is god?' -- enquiry, questioning, quest. Religion is a kind of trustful, loving, waiting... waiting for god to come. It is just like a small child who is lost in a supermarket and waiting for the mother to come, crying maybe, tears rolling down; that is his prayer. It is just calling for his mother, but what else can he do? If he goes in search of his mother there is every possibility that the thing will become complex. It is better that he remains where the mother has left him. There is more possibility for the mother to find him easily if he remains where he has been left.

So religion simply says 'Whatever you are, wherever you are, wait, pray, cry, weep, dance, sing, and let god find you!' That is the meaning of Deva Prita.

Veet means beyond, vivarto means illusion. The mind is a kind of illusion. It does not allow you to see the reality as it is; it distorts it. It gives its own colour to it. It projects its desires on it. It uses reality as a screen. It does not give you a clear picture of what the case is. Before it reaches you, it has already distorted it, coloured it, changed it; a few things have been dropped and a few things have been added to it. The mind is not just a passive window from which you look into reality. It is a very active, illusion-creating agent. To see reality one has to put the mind aside; one has to learn to see reality without the mind interfering.

And that's what meditation is all about: a methodology to put the mind aside... even for a few moments. If there is no thought in you then the mind has been put aside, because the mind is nothing but the continuous process of thought, the chain of thought. If even for a few moments there is no thought in you, there is clarity. Thought is confusion; no-thought is clarity. And then the window is open. You are not doing anything to reality; you are simply allowing the reality as it is; and it is a totally different phenomenon.

To see reality as it is, is to see god. To see reality through the mind is to see the world. The world is a creation of the mind -- god is an experience of no-mind.

[A sannyasin falls, sobbing, at his feet as Osho greets her. She had dropped sannyas while in the West]

Don't feel sad. I know what you have been doing but don't feel sad! Now it will disappear. Sometimes it happens nothing to be worried about, it is human. The mind is very clever and goes on playing so many

games. But I knew you would be coming back and that these games could not be forever. Just look at me.

... My feeling is that you simply rest -- no need to worry, mm? Just rest and feel at home. And never do such things again.

Be alert! The mind is really very cunning and can find beautiful rationalizations and can hide itself behind good words. You were not wearing your mala and the mind was saying 'What is the need? These are outer things and the real thing is inner.' You were not wearing orange and the mind was saying 'What is the difference? All colours are good.' But these are just tricks of the mind; this is how the mind makes you continuously waver. The mind will say 'Here in Germany it is better not to wear orange and you will be able to do Osho's work better *this* way.' But you become disconnected from me and you cannot work for me. If you don't even have the guts and the courage to show people that you are associated with me....

And sometimes it *is* difficult, because all kinds of negative things are bound to happen against me all over the world, and my sannyasins will need courage to go through all those things. That will help them to become integrated. Challenges are always good because they are the fire. If you can pass through them you come out of them purer; you become pure gold. Avoid the fire and you never become pure gold. So my sannyasins *will* suffer, will have to suffer, but that suffering is a joy if you love me; it is not suffering at all. If you love me even death will be far more valuable than life itself.

Remember to listen to the heart and not to the mind. Sannyas is a great commitment, and it is only through commitment that you can be transformed; otherwise you will never be transformed. And you will never become part of my being. That's why you are feeling exhausted, tired, divided. But once you decide, all that tiredness and all that exhaustion will disappear. So after counselling simply rest, meditate a little bit, dance and sing and just be here. You have to do much work, and you *can*. You have the capacity to do many things.

Hallelujah!

Chapter #24
Chapter title: Love has never failed

24 August 1978 pm in Chuang Tzu Auditorium

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ShortTitle: HALLE24
Audio: No
Video: No

Deva means divine, prapata means a waterfall. The waterfall is symbolic of many things. The first: it seeks depth, it is always moving towards the depth. And that should be the search. God is not there high in heaven but deep in you. Your consciousness has to become a waterfall, to seek the deepest valley in your being -- and you will find god there.

Secondly: water is liquid, fluid, flowing. Life should never be rigid. Rigidity is death and fluidity is life. So when the waterfall is there, there are rocks also. The water is very soft and rocks are very hard, but sooner or later the rocks will be defeated. The feminine wins over the masculine. The soft wins over the strong. The fluid wins over the rigid. Life goes on winning over death. Death happens but life continues. Death has always been happening but it has not destroyed life; again the spring comes and again the flowers are there. Life asserts itself eternally.
So become a soft element like water and then all victory is yours.

Deva means god, pritama means beloved -- god's beloved. And it is one of the most important things to

be remembered, that god is continuously showering his love on you. We may understand, we may not understand; we may be worthy, we may not be worthy -- his love is constantly being showered on us. And it is not that we deserve it, it is not even that we have asked for it: it is god's nature to shower in love. That's what Jesus means when he says 'God is love.' It is not something that he has to do; it is his very nature.

This existence is a very very loving existence, and if sometimes we don't see love in existence that simply shows we are blind. That simply shows that we are misinterpreting. That simply shows that somehow our own idea of love is becoming a barrier.

The moment one opens one's eyes with no idea, with no thought, with no prejudice, the first thing that one becomes aware of is a constant flow of love from all dimensions. From the stars, from the trees, from the earth, from people, from mountains, from every direction love is searching for and seeking you. Because we are closed and we have shut all the doors and all the windows, we remain unaware of this tremendous energy that is moving towards us.

The most basic fundamental of meditation is to become vulnerable, to become open, so that which is knocking on your door can enter, so that you can become aware of this great occasion, of this great festival that is continuously going on. And when love is understood there is joy; when love is recognized there is gratitude. When you see so much love flowing towards you for no reason, a great thankfulness arises in you. That thankfulness is prayer.

Deva means divine, pragito means a song -- a divine song. Life is not prose, life is poetry, because it is not logic, it is love, because it is not matter, it is spirit, because it is not gross, it is subtle. It has immense depth and it has infinite possibilities. It is inexhaustible: one can go on becoming to no end. The adventure is an infinite pilgrimage.

The people who are sad and cannot sing miss it. It is not the sinners who miss, it is the serious who miss. In my vision to be serious is to be a sinner, and to become a song, to burst into song, is to become a saint. That's what a sannyasin has to be.

Deva means divine, pratito means experience. God is not a theory -- it is an experience. There is no proof for god, there cannot be. And all proofs are nothing but guesswork. There is no way of knowing god *except* through knowing. There is no other way, there is no short-cut. One has to know oneself; and by knowing I mean experiencing, not knowing through scripture, not knowing through some authority. *My* experience of god cannot become your experience of god; there is no way. It is untransferable.

All that can be transferred is the method, not the experience. Buddhas can show you the way, how they have travelled; they can give you a glimpse of the map that they have followed. But they cannot give you any taste of the experience that arises in one's being when one has arrived. That remains private, utterly private. It can't be made public; that's its beauty.

And because it remains private, it always remains virgin; it is yours and nobody else's. Millions of people have known god before you and millions will know after you, but your experience is authentically yours -- nobody's repetition, nobody's carbon copy. It is unique.

Deva means divine, sangita means music -- divine music. Music comes closest to god's experience. The most approximate language to express god is that of music because music has no language in it; hence it cannot be misinterpreted. Because there is no language in it, it cannot be misunderstood. Because there is no language in it, there is no statement, either of truth or of god. It does not state anything -- it simply creates a climate. That's the beauty of music: without saying anything, it shows, it indicates; it is a finger pointing to the moon. In itself it is just a finger, but if you follow it, it takes you to your deepest being, and it takes you so easily, so relaxedly, so effortlessly, without any strain.

Music was born in the temples. It was the first approach towards god, and the ancient music has tremendous power in it. Just by the waves it can provoke something which is asleep in you.

Music can create anger -- there is music which is used in war, for armies. It can create violence, it can make you a murderer. It can do just the opposite too: it can give you great silence and peace and it can create love in you. And the ultimate is that it can provoke the presence of god in you.

The master musician is one who can provoke god's presence in you through his music. And what I am doing here is more like music than anything else.

Deva means god, svadesh means our country -- god is our country, our real home. Without god we are

orphans, without god we are homeless. Without god we are outsiders, strangers; hence all over the world the modern man feels alienated. This alienation is becoming almost chronic. It has never been so before. In no other age has man felt so uprooted. Why? -- because every age has lived in the context of god. Man has always remained rooted in god. Through god his life has been meaningful. It is for the first time that man is not rooted in god and thinks he is sufficient unto himself; and that's what is creating the whole trouble.

No tree is sufficient unto itself. It needs the soil, it needs the sun, it needs water, it needs air; it needs a thousand and one things. If it is cut off from everything else, soon it will wither away; it cannot live. And that's how man is withering away. Man is a dying tree. He can be rejuvenated if he can again be planted back in his natural element.

God is that element. God is not a person but just this experience of being rooted in existence -- not alien, not separate, but one with it, part of it, involved in it, committed to the destiny of the whole. That's what the meaning of the word 'god' is: it is an experience of not being alone, an experience of being in a togetherness with existence.

... the brotherhood of stars and planets, the brotherhood of trees and animals and birds and people. God is the name of that feeling of brotherhood -- that this whole universe is a family.

If you start feeling that this whole universe is your family, you will know what god is. It is an experiment of love... Love for all. And the moment you start growing roots in the universe, you start feeling at home. You have come back to your home, to your source. That is the meaning of Svadesh.

Deva means divine, nirava means profound silence -- divine and profound silence. That is the essential part of all meditations -- to be utterly silent, to be in a state where no thought stirs in you, no feeling arises, no emotion moves. When there is no emotion, no feeling, no thought, you are still, you are at rest. You are at your very centre, because there is no distraction.

In those moments man becomes aware of the reality of god not as something outside himself but as something within himself. Not that god is not outside you -- he is outside too -- but first you become aware of his presence inside. Only then, later on, is his presence on the outside felt, *never* otherwise. First god has to be experienced as your very ground, then slowly slowly you start seeing god everywhere. A moment comes when only god is, when all forms are his forms, all expressions are his expressions and all songs are his songs. The day it is felt, one is liberated from all misery, from all bondage, from all ego. And to be silent is the secret.

In the beginning it is very difficult because the mind has become so accustomed to noise. But if one persists, if you go on sitting silently in spite of all the noise of the mind, all the fuss of the mind and all the efforts of the mind to drag you, distract you, to take you away -- if you persist.... And the mind will win many times and will take you on faraway journeys into your imagination into memory, into the past, into the future, but the moment you remember that you have been distracted, come back.

Don't fight with the mind, simply come back. The mind will try again; slowly slowly you will become aware the moment the mind tries to take you away. Even before that moment you will start feeling that the mind is getting ready to take you away; then, in the very seed, the distraction can be destroyed.

First you will find yourself distracted again and again, but whenever you do, come back, again settle. Even if for a few seconds you can be in the centre, it is a profound experience of great joy and of great peace.

So this is going to be your key: become as silent as possible and whenever you have time just sit silently, anywhere. Don't do anything; just collect yourself, forget the world. The world continues there -- you become aloof, you become distant, you are no more interested, you ignore it. Slowly slowly the art is learned, and once you have learned the art, any moment, anywhere you can go into silence. In the marketplace, standing just on the crossroads, you can go into silence. And then suddenly the marketplace is no more there for you; you have moved into another kind of space.

This is what is called the 'altered state of consciousness'. You have moved into a separate reality... as if you have changed the station on the radio or the channel on the TV. The world simply disappears, recedes and disappears. Another world arises -- very colourful, very psychedelic, very divine, where matter does not exist, where only consciousness throbs, dances. And that is the true world. This world is only a reflection of it. As if you have seen the moon reflected in the lake; that's how this world is. When you see the moon then you will know that what you used to know before was not reality; it was just an image of reality, a mirror image.

[A sannyasin has just returned from France, he says and now it feels difficult being back.]

Just a few days and it will be okay. Mm? it always happens -- that is because you are not a master of your mind. So it always happens: your mind gets involved in things in one place; you leave the place but the mind doesn't leave. You arrive at a new place but the mind continues to think of the old. And you are not master enough to be able to just order the mind 'Be finished with the old -- full stop. That chapter is closed and now this new chapter opens.' You are not the master, that's why this happens. Otherwise there is no problem. So it will take a few days, that's all. For a few days the mind will linger with the old and will think this and that and will feel 'Why have you come? What is the point?' and after three or four weeks it will settle. That is simply because the master is not yet awake and the slave is pretending to be the master.

So just do a few groups, meditate and within three weeks it will settle. It takes almost three weeks -- from three days to three weeks and it settles!

I hit only when somebody is ready for it. It is a reward! And the more one becomes ready, the more I will be demanding. So that has to always be remembered: the more you grow, the more my demands will be growing.

Hallelujah!

Chapter #25
Chapter title: Bliss is Prayer

25 August 1978 pm in Chuang Tzu Auditorium

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ShortTitle: HALLE25
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Video: No

This will be your new name... and remember that the change of name is not only a change of name but the getting out of the old, dropping out of the old continuum. It is only symbolic but it carries much meaning in it. If it is just a change of name it is not significant -- then all names are the same; whether you have one name or another will not make any difference. If the old continues in the new name too, then you have only changed the label -- the wine is old, the bottle is new -- and that is not going to help at all.

The change of name has to be understood as being a discontinuity with the past. It has to be deeply felt as the old being dead and the new being born. Sannyas is significant only if it is a new birth. If it remains a horizontal continuity with the past it is utterly meaningless. It has to be a change of direction, dimension. From being horizontal it has to become vertical. One has to stop being the old. And this is one of the fundamentals to understand -- that if you decide, it is immediately possible; all that is needed is a decisiveness.

It is not a question of time. Time never changes anything -- it only gives the appearance of change; deep down things remain the same. Time only changes covers, clothes, but never the real essence. It changes the personality but the personality is not you. Your essence remains untouched by time. The essence changes only by a kind of absolute decision. It is a question of decision. If one decides, the change immediately happens. Because it is you who have decided to be identified with the personality, with the old name, with the old problems -- misery, anger, sadness, and all that. It is you in the beginning who have decided to remain identified with all this continuity. It is you who can immediately break the cooperation.

And this I call a real drop-out. Dropping out of the society does not help, because the society has penetrated you so deeply. Your personality is a given thing from the society. One can have long hair, one

can have orange clothes, one can become a hippie, one can become anything, but the society has penetrated one very very deeply. You have been drinking it from the first day, you have been made by it; you are a structure created by it. How can you drop it? Where are you going to drop it? It will follow you like your shadow.

So deep down if you look into the hippie you will find the same man, the straight man. Nothing has happened -- just on the surface new paint, a new whitewash, and sooner or later the hippie again becomes the straight man. Suddenly after thirty he disappears. You don't find old hippies. Where do they go? It comes like a phase -- underneath the same river flows. Sooner or later they go back to their old pattern.

Sannyas has to be a real break away. And all that is needed is your decisiveness -- not a reaction against anything but a loving surrender to the new. Not that you are against the old;. if you are against the old you will react. I am not against the old -- I am in love with the new. And the emphasis is very different. It is a search for the unknown. We have nothing to do -- for or against -- with the known. The known has been known, has been lived, we have e~*cperienced it; now there is no point in going on repeating it. And there is no point in being against it either, because it has helped in its own way. It has brought you here; it has served its purpose.

So no need to feel angry about it. Never feel angry against the past; otherwise you will remain in a very hot relationship with the past. Anger is a hot, passionate relationship. Never be against the past, never feel guilty for it, never condemn it, because whatsoever it was, you have used it as a stepping-stone. Now it is no more relevant, that's all, so you are searching for a new relevance.

That is the hidden meaning in changing the name. It is only symbolic, but if the symbol is understood well it goes really deep, cuts deep, like a sword. The old simply becomes history.

Deva means divine, kavyo means poetry -- divine poetry

And that is my vision of religion. Religion is the ultimate in poetry. Poetry is just groping in darkness for religion. Religion is poetry arrived, poetry found, poetry realized. Poetry is religion on the way; religion is goal-arrived. Religion is the ultimate fragrance of poetry, and poetry is the beginning, the first step towards religion.

Poets come very close to the mystics. In their real moments of poetry they *are* mystics, but no poet is capable of remaining a poet twenty-four hours a day. There are only moments when he opens up, when suddenly his ego disappears, when he finds a kind of unity with existence, when he knows god is -- in a flower, in a tree, in a song, in music, in a sunset. Suddenly he becomes aware of the presence of the divine, but it is only for a moment, and once the moment is gone the ego comes back, and with a revenge. That's why poets are very egoistic too, and there is a very deep psychological reason in it.

All artists are egoistic people. You may sometimes find even a politician humble, but you will not find an artist humble. This looks very absurd. Why is the artist so egoistic? He goes on beating his own drum, he goes on shouting against the world, as if only he knows and nobody else, as if he is the first painter or the first poet or the first musician, and there is nobody to be compared with him.

I have heard about George Bernard Shaw that somebody asked him 'How are things going in literature nowadays?' He looked very serious, sad, and he said 'You know, Dante is dead, Shakespeare is dead and I am also not feeling very well.'

He was joking, certainly, but that has been the approach, always the attitude of the artist. And the reason is that for a few moments he loses his ego, and the ego feels hurt, comes with a vengeance and claims him back, claims him too much in fact. The poetry is born when the artist disappears, but by the time the poetry is ready, the ego comes to claim it, to sign it, to make it a point that 'This is *my* work.'

The ancient poets have not signed their works. Nobody knows who wrote the Upanishads -- some of the greatest poetry, each single statement condensed poetry; out of each single statement great works can arise, but nobody knows who wrote them. Those poets were not only poets, they were mystics. They knew that god had written it through them -- they were only instrumental. That's why Mohammed says 'It is not me who is writing the Koran; god has spoken into my ears. I am simply repeating it. If there are some faults, they are mine; if there is some beauty, it is his.' This is the true form of a poet -- he cannot claim -- but in the true form, the poet becomes the mystic.

In the ordinary form for only a few moments, few and far between, does he take a jump, have an experience of the truth. Then he falls back on the ground into the valley and into the dark night, and claims 'This is *my* experience, *my* words, *my* poetry, *my* painting, *my* sculpture...' brags about it. And the reason is: the ego has to compensate for its hurt feeling. It cannot forgive the poet so easily, because there was a

moment when he had left it. It jumps upon the poet, possesses his whole being... but still, the poet reaches very close to the mystic, although only for a few moments.

In Sanskrit we have two words for 'poet'; no other language has two words for 'poet'. One is 'kavi', out of which comes 'kavyo'. 'Kavi' means the poet who is only in truth for moments and falls back. Yes, he has flights into the unknown, but again and again comes back to the earth. Another word is 'rishi'; that too means poet, but a poet whose very state has become that of poetry. He never falls back from it. Buddha is a rishi, Mohammed is a rishi, so is Christ. They live poetry -- they need not write it. They walk poetry. When they look there is poetry, when they listen too there is poetry, when they sleep there is poetry. Poetry is their very state. For the poet poetry is just an episode, but in the beginning one has to move that way. So move from being a poet towards being a mystic.

Deva means divine, navyo means new. Truth is always new. Truth has no past -- truth is always present. You cannot say 'God was'; you cannot say 'God will be'. You can only say 'God is'. With god only one tense is possible: that is the present. And this is the beauty of existence -- that it is continuously renewing itself. Each moment it dies to the past and is born again. And that has to be the way of a sannyasin: each moment die to the past. Drop it, let it disappear; don't cling to its memory.

Remain constantly in the present. This moment is all, and this moment contains eternity. If one can be only in this moment then meditation has happened. And that brings benediction, because then one is always virgin, so fresh, as the dewdrops in the morning sun or newly opening flowers or a lotus in the pond. In that freshness is fragrance. In that fragrance is joy, because in that fragrance is life, utterly alive, throbbing, breathing.

My sannyasin has to be utterly alive alive, spontaneous, responsive to the moment. My sannyasin has to forget both the past and the future, because one is no more and the other is not yet. Then you are left only with this moment and the rain falling on the trees, and the sounds... and you and me.... And then there is blessing.

It is impossible to be miserable in the present. People are always miserable because of the past or the future. People are worried because they have done something in the past or something has been done to them, or they are worried about whether they will be able to do something right in the future or not. The present moment is utterly free of worry. It has a taste of the divine... the door to god opens through it.

Smell the rose, but *this* rose. Drink the water, but *this* water. Live the moment, but *this* moment. And forget all. You will not miss anything in life. Life will go on showering a thousand and one joys on you. To be in the present is to be worthy, because to be in the present is to be receptive, open, unclouded.

Deva means divine, bhavyo means splendour. Life is full of divine splendour -- it is just far-out! It is so beautiful that one cannot imagine a more beautiful existence. It is impossible to dream a more beautiful life. But we go on missing because we can see only that for which we are ready. The blind man cannot see the light and the deaf man cannot hear the music. And if we don't see the beauty in life, the grandeur, that simply shows that we don't yet have a receptive heart.

Sannyas is an alchemical process of creating a receptive heart so that you can have eyes in the heart and ears in the heart, so that the heart can start seeing and can start hearing... so that you don't see only the outer form of life but you start penetrating into the inner core of it. It is such an immense gift to be alive, but people are very ungrateful; they have forgotten how to thank god. They never feel the awe of existence. They never feel so grateful that they need to bow down to the earth. They are utterly stonelike, unfeeling, unseeing. And because of these people -- and they are the majority -- the whole of life has become ugly. It is because of these people that life has lost its joys, celebrations.

Remember: animals can play but only man can celebrate. It is man's privilege and prerogative; no other animal can celebrate. Yes, they can play, but play is one thing and celebration is totally another. Celebration is a thankfulness; it is prayer out of gratitude. It is recognition of the gift that has been given to us... it is understanding. It is overflowing love for god who has done so much for us. Just to be alive is so festive. Even for a single moment to feel the rain and to see the sun and to be on the beach, even for a single moment to see the stars, is enough for a person to become religious.

Churches are not needed, priests are not needed, because if people cannot see the beauty of the trees they will not be able to see the beauty of the cross, because the cross is just a dead tree. And if people cannot see the beauty in rose flowers they will not be able to see the beauty of the eyes of Jesus, because those eyes are also rose flowers. If they don't feel the wonder of the sky and the clouds and the sun, they

will not feel the wonder of the presence of a Buddha.

This is my message for you on your sannyas birthday: start seeing the splendour -- it is tremendous. Feel more and more and love will arise of its own accord. One day suddenly you will be surprised -- you are praying. And then prayer has a beauty of its own when it has a surprise. A learned prayer is bogus. A learned prayer is Hindu, Christian, Mohammedan. It is parrotlike, it is mechanical; you repeat it from the head. It does not arise out of your being; it does not come as a surprise.

Real prayer always comes as a surprise. Suddenly you feel one day an immense urge to bow down... not to anyone in particular but to this beautiful existence itself. And that's how one bows down to god.

[A yoga teacher asks: sometimes when I listen to you speaking about yoga I get the feeling that I want to be flowing and I want not to be too tight...]

Mm mm. You can be flowing even with yoga. Don't be very rigid, help people to be flowing, and then you will come closer to the real yoga spirit. These rigid yoga teachers are not really yogis; they are just gymnasts. They themselves are rigid and they are trying to impose their rigidity on others too.

Help people to be alive, not rigid. Help people to be more flexible, flowing, adapting, human. Don't make them into machines. It is not only a question of doing certain yoga postures. Those postures can be learned by any idiot easily; in fact if a person is an idiot he will learn faster. The question is not only of yoga postures; those yoga postures have to be used only for a certain life source inside, as a provocation. It should not become like an army drill; it should be more like a dance. Just keep that in mind and there will be no problem, and you will be of immense help.

Let yoga be a kind of dance; keep that quality in mind. Don't be rigid and don't try to force forms on people. Rather, help them to find their own dance. Each one has a different kind of body, and when you start forcing a certain form on everybody this is a regimentation. The form has to be used just as a jumping-board and then everybody has to find his own way to use it. Make your yoga more feminine and you will be of great help to people. That is a need that has to be fulfilled: yoga has to be taken from the rigid people.

In my new commune I am going to experiment with more flowing forms, with more freedom. Use Patanjali and his yoga postures as jumping-boards and then let everybody seek and search for his own form, his own being, for whatsoever he feels good with. The work of a yoga teacher is not to impose a certain discipline forcibly but to provoke the inner consciousness of the person so that he starts loving his body, so he starts playing with his body as if it is a musical instrument. It is!

Help the person to become aware of the mysteries of the body. There are infinite mysteries. Somewhere in your body a Buddha is hidden -- he has to be discovered. From the lowest to the highest, all is hidden in the body; the body is a ladder. You can find hell in it and you can find heaven in it. Help people to search, to seek, become more aware and alert about their bodies, about their health, their well-being, their wholeness. This is true yoga. Form is immaterial... form is only a formality. Start teaching from the form but soon help them to go beyond form. And when they transcend form they will have infinite joy and freedom available to them. They will be grateful to you and you will also enjoy the work, because then it will not be just a dead routine; it will be more poetic. And you will also be able to explore new things.

Patanjali has not exhausted yoga; nobody can exhaust anything ever. But the Indian mind is traditional. Since Patanjali they have not developed Yoga at all; they cling to the form. This is stupid. There is no need to cling to Patanjali. Pay homage to Patanjali, he is a great pioneer, but there is no need to remain stuck with him; we have to search further. Patanjali was never aware of these bodies that are available today. In Patanjali's time a totally different body and a totally different body chemistry was available. Things have changed: man lives longer now, man has developed more capacities in these ages, more potential has become actual, man is more intelligent. Man is more loving, more aware, alert. Each new generation is more intelligent than the previous one. We have to take account of all these things. Patanjali is just a beginning and a rudimentary beginning; it has to be developed, it has to be constantly developed.

Just think: if traditional people had stopped at Newton and they hadn't allowed Einstein because they said 'Enough is enough. Newton has done all' -- then what would the situation of physics be? But they did not. We are not going to stop at Einstein either -- we are growing and growing. If after three, four, centuries Einstein comes, he will be surprised! So should be the case with yoga.

I am very happy that yoga is getting out of this country, moving into new cultures. There it is bound to take new forms -- less rigid, more exploratory. The West has much to contribute to yoga as yoga has much to contribute to the West. It is very good that many things that have remained stuck and dormant in India are

moving out. It will be good, because new people will start trying new things. New postures can be developed, new body rhythms, new breathing processes.

Think of it as an exploration. Don't think in rigid terms. You are not just to be there like a school teacher. Then you will enjoy it. I will help you to be free of the rigidity and that will make you more and more in tune with truth.

[A sannyasin asks if his energy is negative.]

It is neither negative nor positive. It is in a kind of limbo, just on the borderline... very ambiguous. It depends on you: you can choose to be negative very easily, you can choose to be positive very easily. You are sitting on the fence. So it depends on you -- if you want to be positive you can immediately become positive.

But people who sit on the fence go on sitting on the fence; that becomes their habit. It seems to be less risky, and one can tolerate this kind of indifference...

[A couple ask about sex and love]

Mm mm. One thing: the animal side is as beautiful as the human side of love. You have some condemnation for the word 'animal'. And I can understand it because it has been taught again and again down the ages 'Don't be like an animal', as if to be an animal is something bad, something like a sin. Animals are beautiful, innocent, and the animal side is not necessarily the hard side. When we think of animals we think of ferocity, killing each other, blood. That is not the only side of animals. They are very playful too and very loving too, and very soft, tender. Sex is bound to have something of the animal in it, but there is no condemnation. In fact the animal side makes it alive. The wilder the sex is, the more alive it is. You should be happy rather than creating a problem out of it. The softer side, the human side, is not against it. The animal side can become the foundation, and the love, the human love can become the temple on top of it.

Use it rather than fighting with it. There is no antagonism; the problem is just your mind-created problem. Enjoy both, and slowly slowly you will see a deep harmony between them. There is no disparity, they are not against each other. In fact, if the animal side is missing your love will not have colour, will not have passion, will not have intensity, will not be aflame, will be dull, insipid, pale. The animal side brings blood to it! The blood gives it redness and vitality.

Simply forget that it is a problem. Enjoy both, and soon they will start meeting and merging into each other and they will become complementaries; in fact, they are complementaries. But your interpretation is wrong. The animal has to play its part: it has to be absorbed by the human -- not negated, not denied. And then both the human and the animal have to be absorbed into the divine. It is a pyramid: as you go higher, it becomes smaller, but the peak depends on the base; the base has to be very big. The animal is the base of life, the human the middle of it, and the divine the peak of it. They support each other. They are in perfect harmony.

Just something that you have been told by the priests is disturbing you. Drop that -- say goodbye to the priests and listen to your reality.

[A sannyasin asks: As far as I know I will be the first sannyasin in the town that I go to, where I live, and there is great publicity now and I feel insecure about dealing with the situation.]

I will make you capable -- don't be worried! All that bad publicity is going to help my work. Don't be worried. (laughter) I am behind it -- those people are doing my work! Just laugh and enjoy, and help people to understand me by your very being, your meditativeness, your love. My sannyasins will be enough to answer all that bad publicity. Seeing you they will see something of me, and that is the only proof that something beautiful is happening here. You will be the proof, so don't be worried at all. Just be there and enjoy all that bad publicity about me!

[A sannyasin says that she's been alone for the past month, travelling in Ceylon and visiting Buddhist monasteries. She's begun to feel a rather lovely centring within her but she wonders if it's really real.]

It is true you need not be worried; it is not imagination. And many more things will be happening, so allow them and enjoy them and never for a single moment doubt. Now it is time -- the doubt can be dropped. Trust! Things have started happening.

In the beginning when nothing is happening doubt is a very good instrument -- it prepares you. When things have started happening doubt can be put aside. Then trust helps; now you need trust. The days of doubt are over, that dark night of the soul is finished.

So trust in the morning sun and just go with those experiences. They *are* true and if you trust them, much more will be happening. I am going to be there with you!

[A sannyasin couple: the swami asks about jealousy and awareness]

Just remain aware and it will go. Nothing else has to be done about it. Jealousy can remain only if you are unconscious of it. The moment you become alert, it starts going. Just remain watchful. Bring it completely to your awareness, and when it grips you just sit silently and see the whole cloud that surrounds. And don't leave anything unseen. All the parts, the whole mechanism, has to be seen, and then it will disappear. Nothing to be worried about.

It is very human, mm? -- because we have been made in such a way by the society that jealousy is the outcome of it. The whole life's conditioning is to be jealous. The school, the college, the university, the parents, the society -- everybody wants you to be jealous, because only out of jealousy can ambition be created, only out of jealousy can possessiveness be created, and only out of jealousy can you be made to become powerful, rich. If jealousy disappears this whole edifice of the society will fall. It is founded on jealousy; jealousy is the cornerstone of this society. It pervades everything, permeates everything.

So it is nothing to be worried about, mm? -- this is just because you are born in a jealous society which depends on jealousy, lives on jealousy, so it has penetrated your blood, your bones. Just become aware and slowly slowly it will disappear.

[To the female partner who says she is not sure what to do about it.]

Just remain natural, as you feel. You need not think of changing yourself. Just be natural and relaxed, and whatsoever the moment brings, go into it. Sometimes it will bring suffering and agony and ecstasy -- one has to pass through all those things.

It is too early for you to observe. It is good for Krishna Saraswati to observe. If you observe, it will become repression. For you it is better to get involved in things and suffer a little more...

... Let him observe because he is an old sannyasin, a very ancient seeker! But you are very new and American -- just remember it! And he is pure Indian: he can observe easily. You will not be able to right now; it will create trouble. And if you observe and try to control, then you will take revenge on him. You will be angry with him. Rather than being loving you will hate him, because it is because of him that you are doing all these things; your freedom is lost.

And these words -- freedom, love, awareness -- have different connotations for different people. When an Indian thinks of freedom he means one thing and when an American listens to the word 'freedom' he thinks of something else. They are not the same words because they fall on different minds. And psychology is not growing because psychology goes on thinking as if there is only one mind in the world. It is not true -- there are as many minds as there are conditioning systems; one psychology won't do. There have to be as many psychologies as there are minds. You can do one experiment in psychology in America -- it won't be relevant when you work on an Indian mind.

That is my problem here, because so many people are here from so many different countries with different conditionings. It is really a great problem. In the new commune I will have to create different types of groups. All groups are not for all. For example, all the groups that are being run in the ashram are good for the Western mind. Japanese people come and the groups are irrelevant, absolutely irrelevant, because they have a totally different kind of psychology; they need a different kind of group.

So this is for him -- he should observe -- and for you, be involved in things and move moment to moment. Soon you will also become capable of observing, but a little more suffering is needed!

Hallelujah!

Chapter #26
Chapter title: Whenever you are Joyous you are in God

26 August 1978 pm in Chuang Tzu Auditorium

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[To an elderly sannyasin]

Because the last days of the life should be totally devoted to prayer, to meditation, to god. One has to prepare for death. And death is more important than life, because life is just superficial. Death will take you to the ultimate core of existence. It will reveal to you the eternal. Much has to be prepared; otherwise people die in a state of unconsciousness. They live unconscious -- they were sleep-walkers in their lives -- and they die unconscious. They miss all.

Death has to be explored, and with tremendous joy, because *you* are not going to die! You are the very principle of life -- there is no possibility for it to be destroyed. Only the shell around you will die, only the body will be gone, not you, and when the body falls you become infinite, you become unbounded. So the preparation for life is very ordinary; any school, college, university can do it. Now you have to be part of *my* university. We teach death -- how to prepare for it and how to be able to celebrate it.

If one can die dancing one has overcome death. And that is the whole purpose of life: to overcome death, to know that death is false, to experience that life never begins, never ends, to come to an existential understanding of one's own eternity, timelessness....

[A sannyasin asks: "whether all my intellectual efforts to read and write about you and what you're doing, the work, could complement my personal development or whether it was necessarily antagonistic to it."]

There is no problem at all. It will be perfectly good for you; it will be complementary. You are not basically an intellectual person, so intellect is not a danger for you. Basically you are a heart person, and then the intellect can be used as a servant; there is no problem in it. The problem arises only when the intellect becomes the master and the heart is reduced to being a servant. When intellect starts controlling your feelings, your being, then the problem arises. The mind is one of the most beautiful servants and one of the most ugly masters. If it remains a servant it is a beautiful mechanism.

You can use it perfectly well -- your energy is not there. Your energy is in the heart, in the body, and very flowing. You cannot be exploited by the head. You can use it, it cannot use you; hence there is no problem at all. You can go as deeply into intellectual work as you like; you will remain unaffected by it. In fact, you will feel more enriched by it.

The mind is not always wrong. Nothing is always wrong and nothing is always right; it depends on the context, it depends on the whole gestalt. Something may be a medicine to one person and to another person it may prove poison. So there are no general statements possible; all statements are personal. They refer to a particular person. What I am saying to you is only right in reference to you. Now there are so many people...

The statement is made personally to you; it is not made to anybody else. You are not a head person at all, and one who is not a head person can use the head and can remain unaffected, uninvolved. Then the head is just a biocomputer. You can use a biocomputer, you can use any computer. You can use it, you can

possess it, but you are not possessed by it; you can put it aside any moment.

The problem is when a person starts thinking that he is the computer; then he cannot put it aside, then he is identified. He has lost all distance between himself and the mechanism that surrounds him. He becomes the body or becomes the mind, but he always becomes something which he is not. And the moment you become identified with something you start leaving your inner centre and you start becoming focussed somewhere on the periphery.

When you become identified with something in your personality, you have forgotten all about your essence; and that is where you really are, that is really where you belong. Whenever he gets identified with the mind, the body, or anything, he has lost his soul -- this is the meaning of 'losing the soul' -- and then his life becomes a pseudo life because he has become identified with a role. It is just as if you have been playing the role of Hamlet in a Shakespearean drama and you become identified with it. When the curtain falls and you come home you still remain Hamlet, and you talk to your wife as if you are Hamlet... then the problem. Then you are becoming neurotic. To be identified is the fundamental of neurosis; to remain unidentified is the fundamental of health, of wholeness. When you are not identified with anything, you are whole. You use everything and yet you remain intact, detached, far away, a witness on the hills.

It will be perfectly beautiful you have to use all your intelligence for my work, because I am not going anywhere. I never write a single word. Many people have to help me and help the work to spread, because millions are in great need. And you can become a perfectly beautiful vehicle for me!

[A sannyasin describes a sense of constriction that she feels since two years..."I wake up sometimes drenched in sweat and a feeling of tremendous anxiety... The heat comes and goes the whole day -- I'm more aware of the anxiety that comes with it, and sometimes it wakes me up actually. When I feel myself begin to open and flower... then it's almost as if something moves behind my eyes and they become really hard. I think it has something to do with this."]

Just three things to be done....

The first thing to be understood is that it is not any block in you. It is not anything negative, rather, something growing that wants a way, something which wants to flow and cannot find an outlet. So the first thing to be understood is: cherish it, welcome it. Don't think in terms of it being something wrong that has to be dropped; it is something that has to be helped. It is not a symptom of illness but a symptom of growing health.

It is just like a child starts growing and then the old clothes no longer fit. Your consciousness is growing and your old structure is small. It happens to every growing person: the structure always falls short That's why millions of people have decided not to grow. It is convenient not to grow, because then you and your structure always fit perfectly well. Then you never feel any difficulty with the structure. Otherwise a growing person will have this difficulty continuously every day, because he will grow and the structure will belong to the yesterday. His today will become more and more expanding and all the yesterdays have to be broken, all the investments in the yesterdays have to be broken.

So it is a very beautiful growing phenomenon. You have to help it. You have to listen to the indication -- that your structure, your pattern, your gestalt, that you have lived up to now, is no more capable of containing the consciousness that is growing in you. The plant is becoming bigger and the pot is very small. It has to be planted, replanted, into a bigger pot or somewhere in the soil so it needs no pot at all. This understanding will help you tremendously. Once your perspective changes you start looking at things in a different way: you become more friendly.

Don't be antagonistic to it. And never feel any antagonism towards the past, because the past has helped in its own way. It has brought you up to now; it has worked, it has been useful. This structure that is becoming painful today has been of immense value: it has protected you up to now; now it is no more needed. In dropping it never feel guilty either, because this structure was given by your parents, your society, your church, and to drop it looks as if you are betraying them.

That's why people don't want to drop it -- they cling to it as if it is a gift. It is not. In a certain moment it was needed. A child needs all kinds of protections, but sooner or later the child no more needs those protections. But those protections become engrained and they continue, and sooner or later there is a conflict between the structure and the consciousness.

So only two ways are there. One is: don't allow the consciousness to grow. Then you are perfectly at ease, but that ease is like death, and at a very great cost. The other possibility is: break the structure. And it

is easy to break it if you are friendly, understanding, loving, thankful to the structure, because it has helped you up to now, it protected you.

[She says: It made me very afraid of life.]

No, nothing -- those *fears* create antagonism. Nothing has to be feared, it has only to be understood. The whole of one's life has to become just a story of understanding -- no fear, no anger; nothing is needed. They are unnecessary hindrances to understanding. When you are afraid you cannot understand; when you are angry you cannot understand. Your eyes are so full of anger, fear, that you cannot see; the smoke of anger, fear, is so much, it is impossible to see through it. There is no need to get involved in these emotions. This is just to become a background.

You have to do two things which will be helpful. One is: every night before you go to sleep, sit in your bed, turn the light off. Become a small child, as small as you can conceive of, as you can remember -- maybe three years old, because that seems to be the last memory; beyond that we have forgotten, almost completely forgotten. Become a three-year-old child... all darkness and the child is alone. Start crying, sway, start gibberish, any sounds, any nonsense words. No need to make any sense out of it, because whenever you start making sense, you start controlling, censuring. No need to make any sense -- anything goes. Sway, cry, weep, laugh; be crazy and let things come, and you will be surprised: many sounds start coming, surfacing. Soon you will get into it, and it becomes a great, passionate meditation. If shouting comes, shout -- to nobody at all, unaddressed; just enjoying for the sheer fun of it for ten to fifteen minutes.

Then go to sleep. With that simplicity and innocence of a child, go to sleep, and within a few weeks those nightmares in the night will disappear and in the morning you will not feel sweaty and you will not feel the constriction. This will be one of the most important things to melt the whole structure around your heart: become a child again. This is for the night.

And in the daytime whenever you find any possibility... if you are on the beach run like a child, start collecting seashells, coloured stones. Or if you are in the garden become a child again; start running after butterflies. Forget your age -- play with the birds or with the animals. And whenever you can find children, mix with them; don't remain adult. That is whenever possible -- just Lying on the lawn, feeling like a small child under the sun. Whenever it is possible be nude so again you can feel like a child.

All that is needed is to connect yourself with your childhood again and then it will disappear, because it started there and you have to catch it back at the moment from where it started. You have to go back in time, in your memories. You have to go to the root, because things can only be changed if we catch hold of their roots, otherwise not. One can go on cutting the leaves of a tree -- that is not going to help, pruning the branches, that is not going to help. In fact, pruning the branches will make the tree thicker; more foliage will come. Cut one leaf and three leaves will come. And that's what people go on doing. This is symptomatic treatment.

Go to the roots, from where it started. It must have started somewhere when you were about three, because almost always all structures arise at that time -- with boys when they are about four, with girls when they are near about three, because girls become intelligent one year earlier than boys. So that difference... but somewhere near about three. If a child has been very precocious then maybe two and a half or two, but that is very rare. So just do these two things.

In the night, this has to become a meditation -- every night -- and you will be surprised how relaxation comes and how deep your sleep becomes, how restful. In the morning you will not feel that you have been going through some nightmares and are sweaty and have constriction. No, on the contrary: you will feel so utterly relaxed. Loose, again a small child with no rigidity. Then in the daytime whenever some possibility arises don't miss any possibility to become a child. In the bathroom just standing before your mirror make faces like a child would. Sitting in your tub splash water just like a child would or have plastic ducks and things to play with; you can find thousand and one things.

The whole point is: start reliving your childhood. And this will be gone. And when it is gone you will feel real flowering. Something is there ready to bloom, mm? -- but the space is not available; the space has to be created.

Hallelujah!

Chapter #27
Chapter title: Meditation has to be a Love Affair

27 August 1978 pm in Chuang Tzu Auditorium

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[A mother with her child says she feels resistance and indecision.]

It is on the right track. It is how trust arises. Trust arises out of the dark night of doubt. One has to go deep into doubt to find trust. Trust is not something that you can find by dropping the doubt. If you drop the doubt forcibly your trust will always remain shaky. It will be at the most a belief, not a true faith -- and belief is impotent. It appears to be like trust but it is not; deep down there is doubt. On the surface, belief; at the centre, doubt. It is better to have the doubt on the surface and trust at the centre -- that is far better, and that's what your situation is. At the centre there is trust; you are not aware of it because you are not aware of your centre either. On the circumference there is doubt. You are aware only of doubt because you are aware only of your personality, not of your essence. But I can see: the trust is there, the seed is there. It is trying to come out. Soon it will be available to your consciousness... just a little more waiting.

That's why I am sending you back; otherwise I would have told you to stay. I say to stay only when I see that your circumference and centre have fallen in harmony, that you are one, because only then will being here be of any value; then only can you *really* be with me. Otherwise whether you are in England or in Poona will not make much difference.

I am sending you knowing that you will be sad, that you will be in a kind of suffering and agony. You would have liked me to tell you to stay but that will be against your own growth. One day you are going to be here and forever, but that day we have to wait for, and we cannot force it right now. A forced thing never works. A forced thing remains pseudo, creates a kind of hypocrisy. And because I can see that the possibility will soon become an actuality, I am ready to let you suffer a little bit. This suffering is good.

If I say to you 'Stay, don't go,' then too you will suffer, and that suffering will be bad because half of you wants to go and half of you wants to be here. If you are here, the other half that wants to go will make all kinds of troubles for you, all kinds of interferences with your being here. It will find all the negatives that are possible. It will continuously argue with you: 'Look what you have done and I have always been saying to you "Go back home."' It will make you more and more shaky and wavering. It will work on you with a vengeance. If you go back, just the opposite will be the case.

This is the inner alchemy. This has to be understood: if you go back then the part that wants to be here with me will suffer and will find all the positives, will find all the negatives there, and sooner or later will be able to defeat the negative part. And the positive ultimately wins; we just have to give it a right situation, a right space to happen.

So on the surface it looks as if I am sending you; deep down this is the only way for you to be here one day. This is the only way that you will come closer and closer to me; far away there you will think more of me. Far away you will see the utter uselessness of the part that says 'Be in England.' There is nothing.... You have lived there, you have lived a certain kind of life -- maybe it is convenient and comfortable, secure. Here life may not be so secure, may not be so comfortable, but here life will be growing and there you will only be dying. There you will be in a kind of stagnant stasis. You will live with the past but you will not have any future. You will live in a comfortable grave; that's how people are living.

Here my whole work is to pull you out of your comfortable grave. To come out of the grave is risky. To come out of the grave after a long time, into the sun, in the wind, in the rains, looks insecure. But that's how life grows.

You can put a potted plant in the room: it may survive but it will lose lustre, it will lose joy, it will lose life. It *may* survive and comfortably -- there will be no wind and no danger and no rain and no sun burning hot and showering fire, no fear of animals or anybody destroying it in a beautifully modern decorated drawing-room. The pot can be there, the plant can be there, it can survive but it will survive at the minimum.

Back in the garden, surrounded by all kinds of dangers, it is not only a survival, it is a celebration. Then it will have the joy that happens when you accept challenges and the growth that happens when you fight with challenges, when you overcome them.

Life should be an adventure, and sannyas is nothing but an adventure into your inner world. I know your longing and I trust your longing and I will wait for the right moment when you can say with your total heart that this is the only place where you would like to be, whatsoever the cost. Then this is your home! But I will have to wait and you will have to wait for the total mind to say it. And that day is not far away, so don't be worried.

[Her child asks: What is my meditation?... I don't know what a meditation is.]

That's good! Mm, but you want to know? Mm mm. Start dancing! Wild dance is your meditation.

[To the mother] Tell him to go to the music group in the night so he can start dancing there, [to the child] and when you are back home for at least twenty minutes, thirty minutes every night, dance. Put on any music and dance, enjoy dancing, and that will be your meditation.

Anand means bliss, mandir means a temple -- a temple of bliss. Man is born to be blissful. To miss it is our own responsibility. You cannot blame anybody else if you miss bliss in life. People go on blaming others. That is just an effort to save their own face, but it is foolish. And the more you blame others, the less is the possibility of your becoming blissful. To blame others means that your bliss depends on others; you have taken a very wrong standpoint from the very beginning.

Bliss does not depend on anybody else; it is independent. It is your self-nature: it is already there, just to be recognized, welcomed. It has to be accepted, not produced, because it is already the case. To blame others means you have moved in a wrong direction. Now you will always think that others are preventing you from being blissful, and you can always find a thousand and one causes for not being blissful. Not a single cause is valid.

Misery comes from outside, misery has causes outside; bliss does not come from outside. It is *you*, your very being. It is uncaused; it is not an effect of some cause. Once this is understood the blaming mind stops. And to stop the blaming mind is to take a tremendously significant turn. Then you start looking in a different direction. If you are not feeling blissful that means you are not being harmonious with your being, that's all; that you are not in tune with your being, that's all; that your mind is moving in a different way from your real nature; that there has come a disparity between you and your mind; that the mind is dragging you towards the south and your being is going towards the north -- hence the problem. When the mind follows like a shadow, when you are the master and the mind is the slave and when it is always in tune with you, there is always bliss.

Respect the body because it is the temple. It is the most beautiful thing that has happened in nature. But people condemn the body too; those condemnors will find something or other. They will condemn the society, they will condemn the economic structure, they will condemn this and that -- education, parents, family. And when they cannot find anybody else to condemn, when they have moved alone into the forest, they will condemn their own body; the old habit persists. They will say 'It is because of the body, this wretched body, this enemy. It is driving me crazy and because of it I cannot feel peace and blissful. Sol have to get rid of the body.' Then they start trying to get rid of the body, and in the name of spirituality many schools of suicide continue in the world; they are just suicidal. Then they start torturing the body, fasting, beating the body, making everything as uncomfortable, as inconvenient as possible. They devise new methods and means of masochism. But this is not the way to be blissful. And when you destroy the temple, you are hurting the deity within.

The temple is a beautiful shelter for the deity. Use it, love it, and try to find out what is hidden in it. God

is hidden in it.

Deva means god, paro means transcendental. God is another name of the beyond; god is not a person. God is the unknowableness of existence... the mysteriousness of existence, the unfathomableness of existence. To reduce god to a person is to destroy the whole beauty of the idea. Then people start worshipping, because god becomes a person. What else is there to do? -- worship, praise, pray. This is how religion goes on the wrong track.

The moment god becomes the mysteriousness of life there is no question of worship but of enquiry, of adventure, of exploration. When god becomes the unknowableness of life then religion need not become worship. Then religion has to become wonder, awe... and then it is tremendously alive. Worship is dead, wonder is alive. So I say wonder is *real* worship. To be in awe is to be in prayer. Whenever you are in awe your mind stops of its own accord.

Seeing a beautiful sunset the mind stops, maybe only for a few seconds or *just* for a second, but in that very second there is prayer. In that vibrant, alive moment you are transported into another world. The beauty of the sunset has taken you into the mystery of mysteries, into the holy of holies. For a moment you are not a mind but an expanded consciousness, unbounded. You are no more confined in the body -- you are as vast as the sky itself. For a moment the observer becomes the observed: you are not there separate from the sunset looking at it, you are it... and that is the moment of prayer. Not a single word is uttered and the prayer is complete. You have not even bowed down and you are surrendered. You have not quoted the Bible or the Koran or the Geeta, but in that moment is contained all the Bibles and all the Korans and all the Geetas.

This is the meaning of the transcendental; and once you start thinking of the transcendental, you will find god, any moment, anywhere. A bud is becoming a flower and you will see the transcendental beauty of it. Suddenly in the silence of the night a bird starts calling and the silence becomes deepened... and there is the transcendental! Somebody looks towards you with great love and in those eyes, in that moment, in that contact, is the transcendental.

Once god is not a person you will come across him here and there and everywhere. Jesus says 'Cut the wood and you will find me there. Turn the stone, and look -- I am there!' Then each leaf has a beauty, each stone has a divineness and each moment becomes suffused, luminous, with the unknown and the unknowable.

To live in this utter grandeur of life is to be a sannyasin.

Deva means divine, hanso means a swan -- it is a metaphor for the soul: the divine swan. In India the swans live deep in the Himalayas. They come only to the plains when it is too cold there; and when the season is over, the winter is over, they go back. When they are on the plains they suffer very much... nostalgia for the Himalayas, the virgin beauty of the Himalayas, the silence. And the lake Mansarovar where they live in the Himalayas has the purest water in the world. Man has not yet reached there to pollute it. I think it will be the last place in the world to be polluted. Rarely, once in a while, a traveller, a pilgrim, reaches there... very rarely.

Naturally the swans suffer very much because here they have to live in dirty ponds -- muddy, polluted, poisoned, and the noise, the people, the ugliness -- so they continuously dream of Mansarovar, of the lake in the Himalayas. They continuously think about how to go back. Even to wait for the few months of winter is too difficult; they feel homesick.

Because of this the metaphor arose that the human soul is a swan, a white swan. Its home is in god, hence on the earth, in the world, it suffers and it longs to go back to god. Religion is nothing but a return journey. It is a search for the home, a search for the source, a search for the original face.

Remember: man is an outsider in the world; hence the feeling of alienation. One cannot feel at home here. We do everything to make ourselves at home but still something deep down goes on saying 'This is not the place. Sooner or later we will have to leave; it is not more than a caravanserai, just an overnight's stay and in the morning we will have to go.' Deep down someone goes on saying 'Remain detached. Don't get too entangled because soon you will have to leave and all those entanglements will become a very deep misery. Remain unattached, aloof. Just be a passer-by, a pilgrim who passes through many places but never makes any place his home.'

This world is a pilgrimage -- don't get lost in it. Even while you are in it, go on remembering god.

[Osho speaks in Hindi to an Indian sannyasin and then in English:]

No, nobody can succeed by trying. Trying to forget means that you are again remembering. Trying to forget means remembering and remembering. The very effort to forget will not allow you to forget. That is not the way. Just the opposite will be the result if you try to forget something. Nobody can try to forget.

Have you not heard the famous story...? A politician was continuously going to see a saint and he was asking again and again 'Give me a mantra so that I can become the Prime Minister of the country. You are an enlightened one and you know all the secrets of life. Why not give me a little key? This is my only ambition.'

Tired of the politician, to be finished with him, the saint said one day 'Okay, now I will give you one -- this is the mantra, just a small mantra. Five minutes chanting of the mantra will do, but remember only one thing: while you are chanting it, don't think of the monkey.'

The politician said 'This is so simple. I have never been thinking of the monkey. For my whole life I have never thought about the monkey. Why should I think about the monkey? What kind of condition is this?'

The saint said 'Then you can go. Just take a good bath, sit silently, repeat the mantra for five minutes, but remember: don't remember the monkey, that's all. That is the only condition to be fulfilled.'

The politician was awake the whole night. He would take a bath again, would sit for five minutes and would try, but the moment he tried, monkeys and monkeys -- not one but many! He tried and tried to forget the monkeys and the more he tried to forget, the more they were there mocking him and shouting at him and making faces at him. By the morning he was almost mad!

He rushed to the saint and said 'What have you done? If you had not told me about this monkey I would have succeeded, but now it seems impossible -- in *this* life. This mantra won't be of any use, because that monkey I cannot forget. It is impossible and I have tried all that I can do to forget it.'

Now, this is a simple psychological process: if you want to forget you will never forget. That is not the right way. One thing -- this has to be understood: never try to forget anything, otherwise you will never forget.

The second thing: people think that because they have loved so much, that's why they cannot forget. That is wrong, utterly wrong. You may feel hurt when I say that. People cannot forget because they have not loved enough; hence there is a guilt feeling. If you have really loved the woman then there is no problem. But the problem is that nobody loves enough. It is not only a question of you: nobody loves enough. And when the woman is there, who bothers? Tomorrow, tomorrow, tomorrow -- we will love tomorrow. Today let us fight then tomorrow we will love. And today there are small things, just small things and quarrels, and everything... jealousies and possessiveness and domination. We hope that tomorrow everything will settle. We will become wiser and she will become wiser and then there will be great love.

Now, the problem is that tomorrow will never come. The woman is dead, so you are feeling guilty. It is not because of love. Love can forgive and forget. Love has that capacity to forgive and forget. Love is immensely powerful.

The question is guilt. You are feeling guilty: you didn't love the woman as you should have and now there is no opportunity left. Now you will not see her again, never meet her again; now that unfulfilled love haunts you. You would like to cry and weep and ask forgiveness of her and say 'While you were here I couldn't do anything for you. Now you are gone and I cannot do anything because I don't know where you are, or whether you are or not.'

This creates the problem, so this is the second thing to understand. If you go on thinking that you are remembering her because of your love, then you will never forget, because that gives you a great joy -- that it is because of love. You are not like others: their woman dies and the next day they are ready to marry again, you are not like those people. You are taking a great ego interest in it, that you loved so much you cannot forget. Now the very idea of love will be an ego gratification. These are the tricks of the mind that have to be understood. It is nothing to do with love.

If you loved the woman, it is over. She is gone and you loved her as much as you could. What more could you have done? Even if she was alive your love would have been just a repetition, and all repetitions are boring, they are tedious. What else was there to do? All that you could do you have done. It is not because of love. But the mind is very cunning: it hides things behind beautiful names. Guilt is there; the mind will label it love, and then it can protect it. Once you see it is guilt you will not protect it, you will not feel any ego satisfaction in it. The guilt has to be dropped.

The third thing to be understood is: our commitment is not towards persons, our commitment is towards love itself. If you are *really* ready to understand, that woman was only a personification of womanhood, one form of womanhood, and there are millions of women in the world, all forms of the same womanhood. Start loving again! My own understanding is this, that if you have enjoyed a woman's love, you owe it to her to start loving somebody else. If love has been such a deep satisfaction then you will be committed to love.

The people who never get married again because the woman died or the man died go on bragging that because they loved so much they cannot get he married. All nonsense! In fact their love has been such a failure that they are afraid to go into it again. If love has *really* been a success, they will immediately be ready to go into another love experience, with another form of womanhood, with another form of manhood.

The commitment is to be towards love -- and there is no betrayal in it; you are not betraying anybody. Those ideas have to be dropped. In the Indian mind particularly those ideas are very deep -- that if you get married, if you love another woman, you are betraying. That is nonsense! If you don't go into love again, *that* is betrayal -- betraying love, betraying the woman. It is an insult to the woman who died, because she could not make you so satisfied with love that you would like to have the experience again with somebody else. She made you so nauseated with love that you have become afraid of moving into another relationship again.

My approach is totally different: if you really loved that woman, love again; love again and again and again. And you will be surprised that when you are again in love with another woman you will feel tremendously grateful to the woman who has died. She has made you so in tune with love. She has given you the taste of love so that now you can love again, so that you can love somebody else too. And if you love the other woman you will find the same energy again, because it is the same energy; only forms are different. Man and woman -- there are only two lovers in the whole world. All else is just non-essential.

So become available to love again. Otherwise your love energy will remain stuck, and with nowhere to flow it will start moving in a vicious circle, remembering the woman again and again and making a wound inside. It will become ill. It will be like a psychological cancer. And the woman who has left you will not be happy; she will suffer because you will be suffering. Wherever she is she will suffer. If she really loved you, she will be happy when you are again flowing, loving, enjoying. In those moments of enjoyment you will feel grateful to the woman, and that will be *true* love.

So my suggestion is: find another woman, and this time don't get married. This time, fall in love and then get married. Let love be first and marriage second; this will be the right approach. Otherwise you will become pathological, unnecessarily ill and suffering. And there is no point in it. We *all* have to go; sooner or later *you* will die. Before you die, let your love flow; let somebody become happy through your love. Share it!

You have come to the right person! If you go anywhere else in this country you will find wrong suggestions given to you. This country carries a very very morbid mind. And they will help you -- they will say 'You are great!' They will say 'This is how one should be. You are a true Indian; you represent the true image of India.' You simply represent a kind of pathological tradition.

Drop all that nonsense!

Feel happy and start moving again. One should not be finished by so small a thing. Love is greater than persons. Persons come and go -- love continues. And you are alive, you can breathe. Don't feel any betrayal.

This country has even done that! In the past this country created the idea in women's minds that if their husband is dead they don't have the right to breathe, because that is betrayal. So they should jump in the funeral pyre with him, become a 'sati', bury themselves alive. What ugliness -- supporting suicide! And poor women have been killing themselves because the idea was planted in their minds 'When your husband is dead, how can you live? To live means you are betraying. Even in living you are betraying!' Now we know that was nonsense.

In the same way sooner or later the country will have to understand that when you are alive you have to love too. Love is a function of life just as breathing is. If you can breathe, if you can eat, if you can take a bath, if you can sleep, then why not love? To destroy your love means to live half-heartedly, and then naturally you will think of the past. You will remain past-oriented because there is no future. You know now you are not going to love anybody, so all that you can do is to go again into those memories and make them more and more painted and colourful. They may not have been as beautiful as you are thinking, but a hungry mind will paint them very colourful and very beautiful.

Never get too attached to the past, because the past is gone and gone forever. Remain available to the present and to the future. That is the meaning of being alive: if you are alive you have to breathe, you have

to love, you have to share. This has to be the change that you have to bring... and with this sannyas, let the whole past disappear.

[A sannyasin says: I've been feeling, especially for the last week, that I've had tastes and experiences of bliss, ecstasy and the divine. In the last week I've been experiencing a lot of pain as I experience all my blocks and how asleep I am and how much my mind distracts. It's *very* uncomfortable.]

I can feel everything. Mm mm.... It is something very meaningful -- even this pain. It happens only when your energy starts moving into new spaces where it has never moved before. It is the beginning of something tremendously important, but because it is new the body will have to go through a few pains, because new paths have to be created for the energy.

And you need not be worried: the energy will create the paths itself because you have enough energy. The problem is when the energy is not enough and the path has to be created. When the river has enough water, no need to worry; the very amount of water creates its way. And so is the case with energy: you have more than you need, so it is going to break all those blocks in you. They are not to be removed, there is no need to remove them. They have to be removed when the energy is not enough to remove them; then outer processes have to be used.

For example, Rolfing can be helpful but only when the energy is not enough. Postural Integration is helpful but only when the energy is not enough. But when the energy is like a flood, no Rolfing, no Postural Integration is needed. The energy will come and take all the rocks away; it will make its own path. And you are fortunate to have more than you need. But it is clashing with the rocks so there will be pain, but accept this pain as a growth pain.

Don't think of it as a disease. Feel joyous about it, that your energy is moving and creating new paths. And with those new paths you will start finding new places of being. These days that you have been here have been *really* significant. Something of immense value has started moving. Just do two things....

One is: continue to meditate every day -- one meditation. But choose one and then insist on the same; don't change it. You can choose any one that you like, but let it be something very active -- Dynamic, Kundalini, Nataraj -- anything dynamic that will help the energy to move faster.

And the second thing that you have to do is: before you go to sleep in the night, just lie down, turn the lights off, lie down under your blanket, and feel your body is dying. Start from the toes and feel that they are dying and move slowly upwards: the legs are dying, the thighs are dying; go on moving upwards and let the whole body die. It will take at least five to seven minutes; slowly slowly you come to the head and all is dead. When you feel that all is dead, finished, that the body is a corpse, then do a small meditation which will be of immense help.

Start feeling that great light is entering from the head, golden light -- as if suddenly a sun has risen and it is pouring all its gold into you. It is going in, going in, going in... the whole body has become a hollow bamboo and the light is falling in and passing through like a flood, and it goes out from the toes. For five minutes let this happen, then after five minutes -- just approximately, you need not look at the watch, just approximately -- after five minutes change the whole process. Now start thinking of a dark energy, negative -- like a dark night with not a single star in it, a dark energy flow entering from the toes, moving upwards, filling the whole bamboo, the hollow body, and going out from the head. Five minutes of that, and then go to sleep.

This will synchronize the positive and negative energy inside your body. It will synchronize your man and woman inside the body, your yin and yang, your day and night, your life and death. First life, the golden light, then death, the darkness... and enjoy both, because both are beautiful. This for five and the first part for five minutes, and seven minutes first to have the body absolutely dead so it creates no hindrance.

This passing of the golden light and the darkness will help tremendously. Every day you will feel those blocks are disappearing for no other work is needed on them. And one meditation every day.

[The previous year a sannyasin, when he took sannyas, told Osho he felt negative about it. Now he says he will stay "as long as I can stand it".]

Good. Mm mm. (pause) Then it will not be very long! If it is a question of standing it, it is not going to be very long. But try -- as long as you can stand. I was thinking that you would be a little less negative this time, but I don't think....

This is up to you.... But if it is too much torture, why bother? If it is like something that you have to stand, why bother at all? Unless it is a joy there is no need to be in it. So decide about it: if it is a joy to be here, be here! I am the last person in the world to make somebody miserable, and misery is written so large on your face. But only you are responsible for it, because I am not in favour of misery. If you create it that is your responsibility....

So if you can do [groups], do. But if it becomes too much, unbearable, and you feel it difficult, then please forget all about it! Either be here in a joyous way.... Then only can you gain something, because it is only in joy that one gains; it is only in joy that one receives. My energy is not such that you can receive it when you are sad and serious and negative; you will not receive it at all. And it is not that I am not giving it to you -- I may go on giving, but you will not be able to receive it.

Unless you are positive, welcoming and cooperating, nothing can be done. I am utterly helpless with people like you. And you will think that I have not been doing something. I am ready to do everything but if the other person remains completely closed -- not only closed but having some investment in remaining closed -- then it will be an infringement on your freedom if I force myself upon you. That will be a kind of rape.

I am available. Think for a few days: if you feel like being here playfully, joyously, then be here; otherwise be joyous anywhere else wherever you are! My work here is to help you to be happy. If you can be happy somewhere else, more happy than here, then with all my blessings, be there; don't be here. And this time make a decision. Otherwise this is a sheer wasting of your energy -- coming and going. Last time you missed and this time if you remain in that state -- the very words that you utter are 'If I can stand it...' -- it makes things impossible.

[Osho suggests he do the Vipassana group.]

... If after Vipassana you can feel happy, then you can feel happy here, mm? because Vipassana is one of the most difficult processes...

... Mm, it is a difficult process, and I have given it knowingly to you: if you can stand it, then you can stand everything else! If you cannot stand it then it is not worth bothering about. It is very deep-going and very penetrating, but the first few days -- five, seven days -- it is difficult. Not that it has difficult processes to be done, but just sitting silently, doing nothing is the most difficult thing in the world. If there is something to do, one can do it; that is not difficult. But if *nothing* is to be done -- just sitting silently -- then minutes appear as if they are hours, and hours appear as if they are weeks, and days appear as if they are years and it becomes so long. But I have deliberately given it to you...

... I am determined -- something has to be done for you, but if you are determined not to let me, then it is your decision...

... You just have an old negative pattern... maybe from your upbringing in the childhood. Maybe you are still against your father, against your mother. Maybe you are seeing your father in me, maybe you have projected me as a father figure; something is there. So you want to say 'no' -- that which you have not said to your own father you want to say to me. Once you understand it, it will relax. Once you see the point, that whatsoever you are thinking about me has nothing to do with me but has something to do with your childhood... I am completely out of it -- I have not yet been a part of your life. You don't allow me!

But this happens to a few people if their childhood has been such that they have been repressed deep down. They wanted to say 'no' to the parents, they wanted to shout at the parents, they wanted to find fault with the parents. They weren't allowed. They were helpless and they had to say yes when they wanted to say no. They had to hug when they wanted to say no! with their whole heart. Those wounds have remained; they have become engrained in your personality. You are throwing all those projections on me, and I have nothing to do with them.

If you watch a little more, if you become a little more alert about what you are doing, you will see the point. Then you will relax and this whole commune can then be of immense value to you. By just passing through a few groups things will start becoming more and more clear.

[A sannyasin who has just completed the primal group asks about his homosexuality. The primal therapist says that he is very young emotionally; like a little boy.]

The first thing: don't make it a problem. If you really want to solve it, don't make it a problem. Once you

make it a problem then there is no solution to it. It will look paradoxical but what I am saying is: accept it -- nothing is wrong in it. It is just a social idea that something is wrong in it, but nothing is wrong in it. It is good at least that you feel attracted to somebody. So the first thing is to accept it; don't reject it, otherwise you will never be able to solve it. Through acceptance there is a possibility of its disappearance. The more you reject it, the more you will become attracted to boys, because whatsoever is rejected creates attraction. Live it out and it will disappear.

Homosexuality is a necessary phase in the growth of a man or a woman.

[Osho went on to explain the four states of sexual growth, from auto-sexuality in a child, to homosexuality which naturally precedes heterosexuality, and then the last phase of going beyond sex -- brahmacharya.]

Divya [the primal therapist] seems to be right: you got stuck in the second phase. Nothing is wrong in it. You can go beyond it but you can go only *through* it. So drop any attitudes about homosexuality; that is nothing but the propaganda of the ages. Nothing is wrong in it; it is not a sin. And if you can accept it, then naturally you will grow out of it and you will start being interested in women, but you have to pass through it.

It is possible that your mother was more dominating, as mothers are always. It is very rare to find a man who is not a henpecked husband -- very rare. In fact, it doesn't happen, and if sometimes you find one then the exception proves the rule and nothing else. There are reasons, psychological reasons for it.

The man continuously fights in the world so his male energy is exhausted. By the time he comes home, he wants to become feminine. He wants to rest from his male aggression. In the office, in the factory, in the marketplace, in the politics -- everywhere he has been fighting and fighting. At home he does not want to fight; he wants to rest, because tomorrow again the world will start. So the moment he enters the house he becomes feminine. The whole day the woman has been feminine, not fighting at all; there was nobody to fight with. She is tired of being a woman... and the kitchen and everything and the children. She wants to enjoy a little bit of aggression and fight and nagging, and the poor husband is available. So she becomes male and the husband becomes female; that is the whole foundation of henpeckedness.

But children get into trouble: they see that the mother is dominating; they feel sorry for the father, and out of their feeling sympathy for the father they want to love him: But they cannot -- they cannot go against the mother. Even the father cannot go against the mother; how can they? Deep down they resist the mother; the dominating mother becomes repulsive, and that is their first experience of womanhood. Later on, whenever they are with women they will be afraid; she is going to prove a mother again. She will dominate, she will nag, she will be powerful.

That is your fear, and you are still in sympathy with your father. The poor old man never had a say. Because of that sympathy with the father you are more attracted to boys. But this thing is nothing to be thought of as a problem. You can go through it. Start enjoying it and don't feel guilty about it. Soon you will be surprised -- a great desire for women will arise in you. Because being attracted to a man is one thing, but to be fulfilled by a man is not possible. Fulfillment needs the opposite, because the opposite complements. You may feel good with a man but to feel good is one thing and to be in deep, intimate love is another. You may feel happy, but to feel happy is one thing and to be ecstatic is totally another.

Ecstasy is possible only when male and female energy meet, but ecstasy always brings in its shadow, agony. That's the fear: you have seen the agony too much and you are afraid. But the ecstasy is so beautiful that it is worth all the agony -- the fight, the conflict. Men are better friends, remember; man and woman are never friends. Lovers are enemies but never friends; in fact lovers *and* enemies, never friends. Men are very good friends; women don't know how to be friendly. It is very difficult for women to love other women; they know each other too well -- in fact they know too much about each other. But men are very friendly and homosexuals are *really* gay people, because there is no agony... but there is no ecstasy either. One has to risk and pay.

My suggestion is: accept this and soon you will pass beyond it. Then you will start exploring the opposite polarity: the woman. It has to be explored; it is part of growth. The man has to explore the woman, the woman has to explore the man. And the deeper you go into that exploration, the more ecstasy will arise, and the more possibility of agony will be there too. They go together, they balance each other.

A man-to-man relationship is more comfortable, convenient; more understanding is there. A man-woman relationship is always a turmoil, less understanding because they are such worlds apart. How

can they understand each other? No man understands the woman, no woman understands the man, and that is the beauty of their being together. That creates mystery... misunderstanding too.

But first accept it. Drop your resistance, and soon you will be able to go beyond it.

Hallelujah!

Chapter #28
Chapter title: Bliss is being in Orgasm with Existence

28 August 1978 pm in Chuang Tzu Auditorium

Archive code: 7808285	
ShortTitle: HALLE28	
Audio:	No
Video:	No

Prem means love, ashen means hope. Love and hope are the foundations of life and all its meaning. The moment love and hope disappear, all that is left is despair, darkness, an utter meaninglessness. And these two things are disappearing from the world. People are falling into a kind of hopelessness. They are feeling that they are not needed, that they are almost unnecessary, that they are not fulfilling any purpose here, that life is just an accident... utter futility.

This has made man very heavy. He cannot fly any more. He creeps in sadness, in darkness. His heart is becoming like a rock. The fire of life is dying. That fire can be rekindled, and the two essential things are: one should be able to hope, because all meaning is through hope, but one can hope only if one is in love; hope is a shadow of love. When you love, you hope. Love necessarily, inevitably, creates hope. A thrill enters your being... you are delighted. It is not just useless to be here. Life starts taking a turn towards creativity, and that creativity brings meaning, music.

So remember these two words, and if you can fulfil these two words, all is fulfilled.

Anand means bliss, ashru means tears -- tears of joy, tears of bliss. That is one of the greatest transformations in life -- when even tears are no more tears of pain, sadness, sorrow, but of joy, bliss, benediction. The lowest form of tears is connected with sadness, and the highest form of tears is connected with bliss.

Ordinarily people know only one kind of tears -- those that come out of sorrow, agony, suffering. Because millions of people only know this one type of tears, tears have become symbols of pain. This is not true. There is a higher dimension to tears too, just as there is a higher dimension to everything else. The body is the lowest dimension of your being, the soul, the highest; hate, the lowest, love, the highest. In the same way tears also have two planes; the lowest is of sadness, of suffering -- those are tears of hell. One should try to know the other kind too. That is a transformation, an alchemical change.

And when you have transformed your tears into joy there is no suffering left. Then even the darkest night of life is bright and brilliant and full of light. Then even death is nothing but a door to life abundant: Then even curses prove to be blessings. One has what in the West they have been calling 'the philosopher's stone'; in the East we call it 'paras'. You touch any lower, baser metal with the philosopher's stone and immediately it is transformed into gold. That philosopher's stone or 'paras' does not exist anywhere in the outside world it is a secret of consciousness. The lower can be transformed into the higher because the lower contains the higher, the lower is only raw material for the higher. It is a raw diamond; it has to be cleaned, cut, polished.

So learn how to cry in joy, how to weep in utter blissfulness. Let your tears become your prayer... and

there is no other prayer which goes deeper. When you can cry out of prayer, when you can cry out of the experience of the beauty of existence -- when you can see a rose bloom and you can cry and tears start rolling, when you see the sun and suddenly you feel like crying, you feel like bursting into a deep crying, your heart wants to melt -- then you have known the highest form of tears.

And through that highest form of tears you will know the highest form of your love, your heart, your being.

[A sannyasin returning to her clients (she's a psychotherapist) wonders how to share all that has happened to her here.]

Don't be worried -- whatsoever you have learned start sharing with your parents, and by sharing it you will be growing deeper and deeper in it. The basic fundamentals you have understood. The seed has fallen into the heart -- now all else is only a question of time. And sharing is one of the best ways of growing. Never wait till you are perfect, because then you will have to wait for eternity. Whatsoever little bits you have gathered, share, and you will be surprised: the moment you share it, you become aware of many things of which you were not aware.

Teaching is the best way of learning. When you start teaching people, sharing with people, many things that have been understood by the unconscious surface into your conscious. You never thought that you understood them, but when you make somebody else understand, immediately you have understood.

So never be worried about that. A thousand-mile journey can be completed only by two small feet, and at one time you take only one step, you cannot take many. If one sits and calculates 'This is a thousand-mile journey and I will be taking one step at a time. How am I going to finish it?' one will be very burdened. One may start feeling desperate, the journey may look impossible: such a small capacity, mm? -- just one step at a single time and such small legs and the journey is so long. One will become hopeless. In that hopelessness one will collapse.

Start moving... a thousand-mile journey begins in one step, in one single step, and ends in one single step. So just the little bit that has happened to you, start sharing and it will go on growing.

And never feel worried... the worry comes from the ego. The ego wants to be perfectly knowledgeable; then it feels convenient for it to say something, to relate something. Then it is an expert. The ego is always trying to perform. Hence the ego is afraid, because you don't know enough yet about whether you will be able to perform it rightly or not. Don't be worried -- say whatsoever you know, share whatsoever you know, and when you come to a point where you don't know, simply say that you don't know any more beyond this. And my own experience is that people love that person who does not pretend to know that which he does not know. People come closer to that person because he is authentic, sincere, true; they can depend on him. He will not say things which he does not know, he will not say things which he has not experienced. He is reliable.

The knowledgeable person is the one who goes on saying that he knows. Whether he knows or not, that is not the point; he has information. He pretends 'I am the knower' And whenever such a person is with a patient or with a student or with a friend, he is always in the know and the other has to be proved ignorant. That is his joy.

But that is not the way of wisdom; the way of wisdom does not try to prove the other ignorant. The way of wisdom is that it says 'You are also wise, you are just not aware of it. I have become a little bit aware -- I will share my little bit of awareness. It is just a little light, not much.' But even a small candle is enough in a dark night. With a small candle you can search the whole palace. The light will be falling on only two, three feet around you, but that's enough; as you move the light falls further ahead.

So don't be worried -- simply go. And that is one of the things my sannyasins can do, because they are not alone -- I am with them. Whenever you feel that you are stuck at some point, just close your eyes, take the locket in your hand, remember me, and suddenly you will see a flow. The stuckness is gone, clarity has arisen, you become more perceptive. And the problem disappears in that perceptiveness, in that clarity....

[A sannyasin asks: "I work in a school and I think they will not accept me in orange and mala right now...]

There is some uniform in the school?

[She answers "No".]

Then they cannot do anything. Just don't be worried -- go laughing. Let them all worry... Let it be *their* problem! If they have no uniform they cannot insist. And even if you have to lose the job, don't be worried. Sometimes it is good to lose a few things; in that way one learns how to love. One loves that way, because that is the only way to show your commitment and involvement. The only way to show your love is to sacrifice something. I don't think that they can create any trouble for you, but if they do, don't be worried.

Never compromise and you will become more and more integrated. Compromise kills, compromise is a poison. And once you start compromising for small things -- salary, job, this and that, prestige, respect -- then you are lost, because there is no end to it. That's how millions of people have become just conformists, because they are afraid: they may lose the job, they may lose this, they may lose that.

Be ready to lose anything, because there is nothing much in this world to lose. Sooner or later we have to go, and the job will be gone, the salary will be gone and everything will be gone, so what difference does it make? And you will find another job, and who knows? -- a better one! And one thing is certain: that you will be better; with the job or without the job you will be better.

Learn to love small sacrifices in life, and each sacrifice will briny you so much joy that you will be surprised: it is not a sacrifice; it is a way of blessing. When people become too afraid of sacrificing anything, they just live a mundane life. And to live a mundane life is not to live at all.

I am deliberately creating this trouble for you people. There is a purpose behind it: I want you to learn to fight, to rebel, to be non-conformist. I *want* you to be in some trouble, because it is only out of trouble that you will be born; it is only out of the fire that the gold will be purified. So that fire has to be welcomed.

Just go happily: laugh and dance and sing, and don't take it seriously. Let *them* worry! Let them feel your energy. If you are sad, if you are afraid, if you are worried, they will jump upon you. People are always jumping on you when they see that you are worried, you are sad. Then you are weak! -- you *invite* them to jump upon you. You may not know you are giving them the invitation, but you are.

Be laughing, be enjoying, be dancing. Go into the school cheerful almost dancing, laughing. Let them feel afraid of you -- that something has gone crazy!

And it is not going to be easy to give a fight to you. Let them be afraid! And you will be surprised: when you are not afraid, people ordinarily don't jump upon you. This is my experience, that whenever people see that you are weak then they don't miss the opportunity. Why should they miss? They can prove themselves strong. When they see that you are strong, madly strong, then they are afraid of taking any step because it is not going to be an easy victory.

And rather than feeling afraid of the orange and the mala, rather than becoming concerned about it, behave in such a new way, with laughter, with dance, with singing, hug your own people -- let them feel that you are absolutely new, that the old person is no more there. They will become more interested in your *being* rather than in your clothes. They will start enquiring 'What has happened?'
Just try my recipe!

[Another ma says: "I'm a little bit scared of the situation in Germany to which I will return -- in school, in my work."]

Don't be worried -- I am with you. There is no need to be worried. Out of one hundred things that we worry about, ninety-nine never happen... and the one that happens is always good. It is a challenge. Knowing this, one who understands life stops worrying, because ninety-nine per cent is pointless -- it never happens, and you suffer so much because of it. You think and you plan and you do this and that, and it never happens so the whole time is simply wasted. And the one thing that happens is *always* good; it gives you a challenge.

Life is a constant series of challenges, and the person who has no challenges to face goes dull, becomes stale. Life remains sharp if there are challenges continuously. And in the end one always feels good for all the challenges that happened, because only through them does one mature. Just think of a life in which no storms ever come, no challenges, no problems -- all is comfortable, convenient, secure. What kind of life will it be? The soul will never be born. The person will remain just clay. Challenges have to be welcomed. If they are not coming they have to be created. They have to be faced, encountered with joy, with trust that god is with you.

You are not doing anything wrong, you are not harming anybody so *never* be worried. You are not

doing anything wicked. In being a sannyasin, in being meditative, in being with me, you are not doing any harm to anybody. So if somebody creates some trouble, he is committing a sin and he will have to answer for it, not you. When you are doing some harm to somebody then it is good to fear. That fear is sane; it simply means that your inner being does not want to do harm and wants to pull you back from it. But when you are not doing any harm to anybody, and whatsoever you are doing, through it you are growing -- becoming happier, more peaceful, more alert, more loving -- then let the whole world be against you. God is with you! And you will be showered with more and more love, more and more grace.

This is how one becomes a beloved of god; and that is the name I have given to you. Just remain clear in your consciousness and in your conscience; don't knowingly do any harm to anybody, that's all, and god is with you. God leaves you only when you deliberately do some harm to somebody. In that moment god cannot be with you; you become disconnected. Whenever you are happy, not doing any harm to anybody, and just by your happiness you are making happy vibes for others, god is with you. These are inner things to be taken care of and then there is no question of worry.

And this always happens; what is happening in Germany is going to happen all over the world. Germany has just started a series of events that is going to spread all around the world; and it is going to help my work and my people. Now sannyas will be something valuable; you will have to pay for it. It will not be just a whim, it will not be just a fashionable thing to do -- it will be a sacrifice.

When they really start persecuting my sannyasins I will be tremendously happy, because that is how my sannyasins will grow. Then you will not need to go into a therapy group -- the whole world will become a therapy group. Wherever you are, it is a therapy group!That's how it was for the early Christians, for the early Buddhists -- it has always been so. Now again the drama has to be repeated. And these are the same people. After two, three years they will become positive. That's how it always happens: first they are negative. If their negativity makes you afraid and you disappear, then they are victorious. But if some truth is there, their negativity only becomes a provocation; and if some truth is there, sooner or later the negativity has to disappear and positive responses start coming. But things always start with the negative because the vested interest, the status quo, the establishment, has to be negative.

What I am doing is going against them; they will have to be negative. Once they see that their negativity is helping me, then they will drop it. Once they have seen that their negativity does not make any change -- on the contrary it enhances my work, makes my sannyasins richer and stronger, more integrated, more alert -- they will drop the negativity. And just by being negative they will create a few positive people. Life is a balance. These things have to be understood. If somebody is against me, soon you will see that somebody else is for me. The person who was against has created the other person who may not have even known me. He came to know me because somebody was against me, and because somebody was so much against.... Already a few people have come; just because so many things are going against me, they want to know what actually is the reality. All that negativity and the propaganda is going to bring *many* people. It is going to create a longing in many people to see what is actually the case.

And life is a balance: create one thing negative, immediately the positive is created; that's how life balances. One enemy is there, another friend immediately pops up from some unknown corner; and he may never have come if the enemy had not been there in the first place. This is how one finds one's friends: the enemies become the provocation for the friends. When so much will be said against me, a few people will start defending, will start arguing for me. You will see all this happening.
So don't be worried -- simply go. And come back!

[Deva Binda asks the meaning of her name.]

Drop of god or the divine...

No man is an island. We are not separate, nothing is separate; all is joined together. It is a vast continent, it is an ocean. We are drops in this ocean. But the drop is not separate from the ocean, cannot be separate from the ocean. The drop is the ocean -- the ocean is the drop. So think in terms of infinity. The drop contains the *whole* ocean; it is a miniature ocean.

Man is divine, and not only is man divine: the whole existence is divine. Existence and god are synonymous. God is the religious term; existence is a secular term for the same phenomenon. And sannyas is nothing but reminding you that you are divine, that god is within you... maybe asleep, dreaming, but the dreamer can be brought out of the dream and the sleeper can be awakened. And that's my whole work here: to disturb your sleep. Once the sleep is disturbed. the drop disappears and there is only ocean and nothing

else.

To be oceanic is to be orgasmic. To be oceanic is to be blissful, because to be in a limit is to be in misery. To be limited means to be in a prison. To be unlimited means to be free, and freedom is the goal.

Hallelujah!

Chapter #29
Chapter title: Love is the Seed, God is the Flower

29 August 1978 pm in Chuang Tzu Auditorium

Archive code: 7808295	
ShortTitle: HALLE29	
Audio:	No
Video:	No

Deva means divine nratyo means dance. Life is not static -- it is a dance; it is dynamic, it is movement. Not even for a single moment does anything remain the same; everything goes on changing. Change is absolute. The mind wants things not to change, and that's how the mind and life are in conflict. The mind wants things to be static, because only that which is unchanging can be controlled; that which remains the same can be controlled because you will be in the know about it.

The mind is very afraid of the new because with the new it is incapable; it is not ready to face the new. With the old it is very efficient. It knows what to do, how to do, but *only* with the old. The new simply makes it look utterly stupid. The mind can function only within the known; the unknown is beyond it. Hence the tendency of the mind is that everything should remain static. The mind is very orthodox and life is revolution, literally revolution, because it goes on revolving, changing, moving.

The movement is very fast; that's why you cannot see it. Otherwise languages would not have any nouns, only verbs. You cannot say 'The tree is', because the tree is never in a state of isness; it is always growing, becoming. You can only say 'The tree is tree-ing.' There is no state in which it *is*; it is a river.

Heraclitus is right when he says 'You cannot step in the same river twice.' And I say to you 'You cannot step in the same river even once because the river is changing and you are changing, the sun is changing, the wind is changing, the sky is changing, the earth is changing and all is constant change'. And that is the beauty of life. But the mind is very afraid of this change. Hence wherever the mind suspects change, it kills, dissects, destroys. It transforms love into marriage. Now, love is constantly flowing, changing. Marriage is a static institution -- dull, dead, insipid. But the mind is very happy with marriage; with love it is very much afraid, apprehensive.

My approach to life is that whatsoever you do, change cannot be stopped. So the best way is to start loving this change, understanding this change. And it is a beautiful dance once you are not afraid of it. It is aliveness. And because something new is happening each moment life remains an adventure, a constant exploration.

Think of life as dance, as movement, and become more and more in tune with this moving existence. Never hanker for anything static. Only death is static. The mind is a dead thing and to get out of the mind is to get into the open and under the sky and under the stars, in the rains, in the winds. And then the vastness is available to you -- even the sky is not the limit.

Deva means god, guna means quality. God is not a person but a quality. There is no god as such, but *godliness*. The moment you start thinking about god as a person, you are missing -- from the very beginning. Then you will be looking in a wrong direction. That is the fallacy called 'anthropocentrism'. The Bible says 'God created man in his own image', but the truth is just the reverse: man creates god in his own

image.

So our concept of god is nothing but the projection of the personality of man. If horses have a god, it will be a horse -- the most beautiful horse of course, the strongest horse of course, but a horse. Horses cannot believe that god is like man, certainly not. Maybe the devil is like man, but not god, because whatsoever man has done to horses cannot be thought of as divine. When the Chinese think of god, the god has a Chinese nose, certainly, obviously. And when Negroes think of god, god is bound to have negroid hair. These are our projections, and because the man has been dominant in the past, god is male.

Once, near about five thousand years back, the world was dominated by women; the society was matriarchal. Then god was a woman. All the concepts of mother-goddess are very ancient, more ancient than god-the-father, but as woman became more and more submissive, mother goddesses disappeared from the world. God became a father. These are our ideas that we go on projecting; they have nothing to do with god as such.

God is really just a quality. It can be in a rose flower, it can be in the morning sun, it can be in the giggle of a girl, it can be in the kiss of lovers, it can be when you are utterly silent. It can be when you are loving, friendly, sharing. It can be when you are dancing in sheer joy... when you are intoxicated by beauty, by poetry, by music. It can be in thousands of ways. There is no end to its experience. It has millions of facets to it. It can be in a green leaf -- if you can see it -- and it can be in a star.

God is a quality, and we have to imbibe that quality... not to worship god as a person, but to imbibe the quality, to live the quality of beauty, of goodness, of bliss. The perspective changes when you start thinking of god as a quality. Then you need not wait for the judgement day -- you will see god. You can start seeing it right now, because god is the quality of existence, it is all over the place. All that you need is a way to look for it, a way to see it; all that you need is a kind of training, a tuning. The music is already there being played; all that you need is musical ears so that you can hear the sound. The light is there; all that you need is to open your eyes.

My vision of god is that of quality, and quality can be imbibed. One can start living it from this very moment. Gradually, drop by drop, it can descend in you. The ocean is nothing but an accumulation, drop by drop... and one day, that which starts as a drop finally becomes the ocean.

So drop all concepts of god as a person, and start thinking of god more in terms of beauty, bliss, goodness, virtue, love -- *all* the qualities. Then it becomes very easy to approach god. Then the temple is very close by. Because you can love, and whenever you love, you are in god. Because you can be joyous, and whenever you are joyous you are in god. You need not wait -- god need not be postponed to tomorrow.

[A new sannyasin asks about his soulmate, a non-sannyasin, who is sitting a few rows away. "I wish that she could also look into your eyes for just a few seconds, to receive your energy..."]

That is not possible without becoming a sannyasin... for certain reasons. Because unless you are a sannyasin you will not be able to receive it. Sannyas is not just a formality. From your side it is a readiness to receive, a gesture that you are open. A disciple has to be as open as a womb -- a disciple has to be a womb. Only then can the energy be received. It is not only a question of *my* giving; it is more a question of *your* taking. And one who is not ready to be a sannyasin will not be able to take it. Then I am helpless. I would *like* to give...

To be a sannyasin simply means: it is raining -- you just put your pot under the rain in the right position. It you put it upside-down, it will go on raining but you will not collect a single drop of water. To be a disciple is to be in the right position: surrender is just a certain posture of receptivity, of trust, of love. And the orange and the mala are just outer expressions of it. Just as when you say to somebody 'I love you' and you hold his hand. Holding hands is not love; saying 'I love you' is not love. But saying 'I love you', holding hands or hugging the person are ways, outer ways to express it. So is sannyas. It is just an outer way to express the inner, and if the inner is there, one is ready to express it outside.

There are cunning people who say 'Inwardly we are sannyasins.' That is just cunningness, rationalization. If you are inwardly ready then you will be outwardly ready too. Then why worry? People will laugh at the orange or people will think you have gone crazy or something... so let them! Love always knows how to sacrifice lovingly, how to sacrifice blissfully. Love is the way of the moth. It knows how to jump into the flame and die.

So tell her: whenever she is ready to be a sannyasin... I am here for my sannyasins, my whole energy is for them. But she will have to gather courage to be a sannyasin; otherwise it will not be possible.

I have been working for years with many kinds of people. Finally I decided: unless somebody is really ready it is a wastage. Unless somebody is ready to pay for it, it will not be received. You can give but it will not be received. People receive only when they pay for it, and the higher the price, the deeper it goes.

George Gurdjieff used to ask fantastic prices for his books. He would not sell them at bookstalls. Anything that came to his mind he would ask... and fantastic prices for his lectures. Those lectures would only be announced one hour before, and the person might be twenty miles away. He would be informed by phone 'The lecture is going to happen at eight o'clock -- rush!' It would happen that people would come from faraway places immediately, and when they arrived it would be announced that it was cancelled -- tomorrow.

Once he did it for eight days continuously. At the eleventh hour people would be informed. They would come -- and they had paid for it -- and then it would be cancelled. On the first day four hundred people came; by the eighth day there were only four. He looked and he said 'Now, the right people are left. Now I can speak. These are the people,' he said, 'who will understand. They are ready to pay: eight days continuously without complaining, "What nonsense this is! Why do you harass us?" Not even a single grudge, no complaint.' This is surrender, this is trust: If he is doing this then there must be something in it.

I travelled all over India for years, and slowly slowly I saw the point -- that I can go on giving but it only reaches people who pay for it.

So tell her that I would love to help her and she needs it, she is worthy to receive, and she is ready, on the verge of something, but then she has to gather courage. And if she is *really* on the Tantra path -- and she *is* -- then there is no other place than this. Tantra has disappeared from the world, hence I am in such a difficulty -- because all religions are anti-Tantra. The whole Indian mind is anti-Tantra. Tantra was born in India, flourished, attained to the highest peaks possible, but was destroyed by the tradition, by the orthodoxy. People were butchered in millions -- those who were following the Tantra path. Their temples were destroyed. Only rare pieces are left -- Khajuraho, Konarak... rare pieces. They were all over the country and they had developed tremendously significant techniques.

There was a Tantra sect... something like that has never happened before, and never since. The couple used to live in one robe -- not even two robes but one robe. They would walk together in a single robe so the energies were meeting and merging continuously in every possible way. They would sing and dance and sit and walk together. One hundred thousand couples were killed by one single king, and their whole tradition destroyed, their scriptures burnt.

I am in a difficulty.... This is the only place for people who really want to move on the path of Tantra. So tell her that I am ready. Just a little bit of courage and much is possible. She should not miss this opportunity, otherwise she will repent. Help her -- and that is your duty, to help her!

Hallelujah!

Chapter #30
Chapter title: Learn how to Weep in Blissfulness

30 August 1978 pm in Chuang Tzu Auditorium

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[A sannyasin says: I am scared and sad because I have to leave you.]

That's natural, but no need to be sad. In fact this going away can be used as an opportunity to come

closer spiritually rather than physically; and that is real closeness. Real closeness is what love is all about. Physically we can be close and we may not be close at all. That is what is happening all over the world: people are physically close but worlds apart; no communication, no meeting ever happens. People have become almost like parallel lines: running very close but never meeting anywhere. Even those with whom we think we are close -- parents and children, husbands and wives, friends -- even they are just parallel lines.

One needs to know that real closeness has nothing to do with space and nothing to do with time either. Real closeness is that of feeling. It is of intensity; it consists of intensity. If you can feel for me intensely there back in Germany, immediately you will be close.

So make it an opportunity. Always use all opportunities to grow. When you are here, enjoy that -- the physical closeness; when you are far away, start thinking of spiritual closeness. Make a rhythm -- and both are fulfilling. So just go. Sadness is natural but you can make it a stepping-stone and you will rise to a new vision of love, intimacy....

The relationship between a master and the disciple is the closest relationship. Even lovers are not that close, cannot be, because even lovers are limited through their egos, and egos are always in conflict, always in clash. Egos are always trying to dominate the other, and hence conflict is natural.

This is the only relationship of all the relationships that are possible in the world where a *willing* surrender happens, where you are not being dominated, but of your own accord have stopped fighting. Out of love and trust you have stopped defending yourself. Out of love and trust you have seen that the other is not the enemy so there is no need to fight, and when fight disappears the energy that was involved in fighting is released, and that energy gives food, nourishment, for the soul.

So just go and try it. Feel me intensely, as intensely as possible, at least once a day, and you will be suddenly surprised that all distance between you and me disappears. Then that experience will be of immense value to you.

Prem means love sampurno means total. The moment love is total, god is available. Partial love is human -- total love is divine. Partial love is a mixed phenomenon of ecstasy and agony. Total love is pure ecstasy, just as total lovelessness is pure agony.

The old way of saying it is: 'Hell, heaven, and the earth just exactly between the two.' Hell means no love, absolute absence of love, heaven means total love, and between the two is the human existence, the earth -- a little bit of hell and a little bit of heaven. Hence the anguish of human life, because man has a double being. Man is not one; man is basically two, dual, torn apart between heaven and hell, between the animal and the divine, between the body and the soul. This anguish is not a curse -- it is a blessing, because no animal suffers from it, only man. And not even all men, but only the highest quality.

Animals are at ease with a loveless world. Man is in a great unease. He aspires, he longs for something of the beyond. He tastes a few moments of joy. He knows how love tastes, although those moments are very fleeting. They come like lightning and they are gone but they leave the taste on the tongue. It is through love that man started searching for god, because love has given the taste. Now, man cannot remain as he is. Now he has to go into that state where love becomes a totality, where love is not just a momentary phenomenon but becomes a state, a continuity.

Love to me is the very soul of religion. If one can love then nothing else is needed. Through love one will come to know all the Bibles and all the Vedas... because they are nothing but by-products of love.

So this is the meaning of your name. Let this become your actuality too: aspire to the beyond, aspire to the whole, aspire to the total. Man is man only when he tries to surpass himself.

Deva means divine, kavito means poetry. Poetry comes closest to prayer, to reality, to god, because poetry has something of the intuitive in it. Prose is logical, poetry is illogical, or supra-logical. Prose is mundane, poetry is sacred. Poetry has something mysterious in it, something that can be felt but can never be really understood. Your heart is stirred by it but your head remains in wonder; it cannot figure it out. And the greater the poetry is, the less is the possibility to understand it.

Once it happened: A great poet was approached by a professor of literature. He was teaching the poet's poetry in the university, and he came across a passage that looked absolutely absurd. He tried hard for many days to think what it could mean and he could not figure it out, so finally he decided 'Why should I not go to the poet? -- the poet is in the same town.'

So he went to the poet and the poet said 'Yes, when I wrote that, two persons knew the meaning, but

now only one knows.'

So the professor said 'Good. That one must be *you*.' The poet said 'No. When I wrote the poem I and god knew the meaning -- now only god knows.'

So what to say about others? Even the poet in his non-poetic moments will not be able to figure it out, what it is. And those poetic moments are few and far in between. They are visitations of the beyond. They come like a breeze -- you cannot invite them -- and they go like a breeze. You cannot catch hold of them.

The moment the poet dies, poetry is born. And as the poet comes back into existence, the poetry disappears. That's why in the ancient days poets never used to sign their poetry. Great poetry exists in the Upanishads, but nobody knows who wrote those pieces of eternal beauty because the poets never claimed that those were their works. They knew one fact certainly, that when they were not, poetry flowed and when they came back, poetry stopped, so how could they claim it was theirs? It was not their possession. Something from the unknown flowed. And that is the meaning of prayer. You cannot *do* prayer. If *you* are there prayer is not possible. You can only die, you can disappear, and in your very disappearance, prayer arises.

Prayer and poetry are synonymous. If poetry has no prayer in it, it is just a composition, not poetry, just a game with words. If poetry is really poetry it has the fragrance of prayer in it. You may not be able to catch hold of it where it is but it is there somewhere in the gaps -- between the words and between the lines it is somewhere there. One has to be very meditative to understand poetry and one has to be very very ready to die as oneself to give birth to poetry.

All that is beautiful is contained in the word 'poetry'. Music is poetry in sound, painting is poetry in colour, sculpture is poetry in stone. Buddha is poetry walking, talking, sitting... an incarnation of poetry. So is Jesus, so is Krishna. The highest peaks of human consciousness have been nothing but pure poetry. They may not have written a single poem; that is not the point. Their whole being is poetic. The way they walk is poetry, they way they look is poetry.

Giving you this name is just an effort to provoke poetry in you. My whole work here consists of one thing: to provoke you into creativity, to provoke you into awareness, to provoke you to your potential.

[A sannyasin says: "The distance between me and others, between me and you grows smaller so slowly."]

No need to force it; everybody has to follow his own pace. Great patience is needed -- don't be in a hurry. These things are not like seasonal flowers; they are like cedars of Lebanon: they grow slowly, they take years. Because the roots have to go deep it takes time. Seasonal flowers come within weeks but within weeks they are gone too.

Never be in a hurry, because all that is beautiful and great takes time. The modern world has become very ugly for a single reason: everybody is in a hurry. Then nothing deep is possible. Everybody is so impatient. Love is not possible because love needs time. Intimacy grows very very slowly... *years* of being together. My own observation is that unless two persons have lived many many years together, love does not bloom. In fact, by the time people are getting old, love blooms. What youth knows is not love; what youth knows is only chemistry, physiology, sex, but not love. These are not bad things because love grows in these things, but love needs deep roots first. It takes years. But the modern love is finished by the time the honeymoon is over or even before.

Everybody in such a hurry! People want things immediately, and if they think it is not going to happen, then: Change the partner, find somebody else. Maybe it is not going to happen here; this is not the woman. this is not the man. They have to look somewhere else and they have no time to waste. And this will go on happening with everybody, because they don't know that love will take time. You will have to go through many things -- ups and downs, positives and negatives, dark nights of the soul and joyous dance. You will have to pass through all these things; then something seasons. Love is a seasoning.

If you want to learn music it will take years. Pop music won't take years, that's why it is not very musical; it is more or less making noise. If you really want to go deep into music then years and years of waiting, patience, work... then something starts happening. But those who are not patient will never know.

This relationship that is growing between me and you cannot be hurried. All hurry will be disturbing. Let it grow in its own way. Move slowly. Those slow movements are very solid; they crystallize you, and before you take a new step, the old step has to become absolutely solid so that it can function as a jumping-board for the new. If the old is still not settled and you take a jump, you will have to go back

because something will remain lingering in the past.

The modern mind needs psychoanalysis for the single reason that people have not lived their past; they have been in such a hurry. When they were children they didn't live their childhood; they wanted to become grown-up and they were in a hurry. Now many things have remained incomplete in the childhood. Psychoanalysis will take you back to the childhood; even drastic methods may be needed, for example, Primal Scream. These are for nothing but to complete some experiences that you have left incomplete in the past.

Now many people come to me and they ask why I don't give therapy groups to Indians. It is not their need. They have been moving very slowly, in fact, too slowly; their whole being is lazy. If they are missing, they are missing on the other extreme. They are not missing through haste: they are missing through laziness, indolence. They have become almost stagnant; that is their misery. And the Western man's misery is speed, haste; everybody is chasing after shadows. People are not worried very much about *where* they are going; their whole worry is whether they are going with speed or not. They may land in hell -- that is not the point. The real thing is that they are going with speed.

I have heard that an aeroplane was in danger. The pilot came on the 'mike' and told the passengers 'Don't be worried. There are two pieces of news for you; one is good news, the other is bad news. The good news is that we are moving with great speed. The bad news is that we are lost. We don't know where we are moving to.' This is the situation: we are moving with great speed but where we are moving to nobody knows... in fact, nobody cares. We go on improving upon the speed.

If the childhood is lived slowly there will be no need to go back through psychotherapy or Primal therapy. There will be no need to go back at all -- it is finished! Remember one very fundamental thing, that any experience that is finished, completed, drops from the mind; it doesn't hang around. It is not a cloud hanging around you any more. But if you are in a hurry then everything hangs around because nothing is ever complete. You are taking your breakfast but in such a hurry that you are simply stuffing. Mm? in your mind you are already moving -- you may have reached the office. And when you are in the office you are not there -- you may be already reaching home. You are always ahead of yourself. This is driving people crazy!

So they don't enjoy the taste of the food, they don't enjoy the beauty of their work or the creativity of their work; there is nobody to enjoy. They are always ahead, running faster than their present; they are always in the future. So everything remains incomplete and all that is incomplete demands completion; it gathers, it becomes accumulative. By and by you are so burdened that you don't know what to do, how to sort it out, this whole mess. Either one goes mad -- which is only a way to avoid this mess -- or one commits suicide. But these things don't help. You will be back again in the world in another womb, and you will continue the same nonsense again.

Use this time being with me. This opportunity has to be used. And the first thing I would like to tell you is: be very patient. You are moving, but you are growing like a cedar, not like a seasonal flower... and it is good. Enjoy this slow movement. Something beautiful is going to grow. But it is just like the child takes nine months in the mother's womb, mm? If the mother is in a hurry there will be a miscarriage and the child will be born dead. Wait!

There is an ancient story about Lao Tzu, a beautiful story -- utterly false but of immense significance -- that he lived in his mother's womb for sixty-two years. *So* slow! The mother must have been a woman of guts (laughter) obviously, otherwise she couldn't give birth to a man like Lao Tzu. Sixty-two years -- by the time he was born he was already old; all his hair was white. He was born wise, enlightened; nothing was left. He was born mature, absolutely mature.

What I take from this parable is the beauty of patience.

[To an art professor]

I like your paintings very much. Meditate and do a few groups. Something new will arise out of the meditations... because painting can come out of the mind, can be beautiful, but cannot have that depth which it will have if it comes through meditation, when it comes from no-mind. When it doesn't come from you, when you are just a vehicle, a hollow bamboo, just an instrument in the hands of the divine or the whole, then painting has a totally different dimension to it.

Gurdjieff used to call it 'objective art', because it will not have any impact from your mind, from your subjectivity; it will be free of you. It will not be a projection of your desires, memories, imagination,

conditioning. It will be completely free of you, and then it has tremendous beauty.

There are still a few things in the world which belong to the dimension of the objective art. Just seeing the piece of objective art, whatsoever it is -- sculpture, architecture, painting, poetry, a parable -- whatsoever it is, just by seeing it, listening to it, being with it, you start disappearing into the no-mind.

For example, the Taj Mahal is an example of objective art. When the moon is full just meditate on it. Just sit silently and look at it, and something starts disappearing in you. A moment comes soon when you are not and the observer has become the observed. It is a piece of Sufi art. Tourists will never understand it because they will not give time to it. The whole day people are passing in the Taj Mahal, coming and going -- the whole day. If it was in my hands I would prevent these people entering the Taj Mahal unless they are prepared to meditate for a few hours. *That* should be the entry fee; otherwise they should not be allowed. It is profaning something sacred. It has to be approached in a certain attitude, in a prayerful attitude, at a certain time.

When the moon is full -- the full-moon night is the night for the Taj Mahal -- exactly in the middle of the night when the moon is just on the top of the Taj Mahal, sit for one hour looking at it and you will disappear, and you will never be the same person again.

So are the caves of Ajanta and Ellora, and the temples of Khajuraho and Konarak and the pyramids of Egypt. They were not just mind things; they were created by people for posterity to meditate on. Music is perfect when the listener reaches the same state of mind or no-mind as was the state of the musician when he created it. Only then is it successful; otherwise it is not successful.

Much potential is in you. Much more is to come; what you have done is just a preface. And always remember that -- that whatsoever one has done is always a preface, because there is no end to our potential; it is inexhaustible. And the more you share it with the world, the more you will be given.

[To a sannyasin who had been assaulted the previous night in the main street of Koregaon Park.]

I am happy with you. You remained undisturbed and thats very good. Your energy has remained absolutely undisturbed and that is very good; that's why I called you, just to check.

We have to use every opportunity -- good or bad -- to grow. Just always remain a witness, whatsoever happens. And never be afraid of anything. You proved your mettle beautifully!

Hallelujah!

Chapter #31
Chapter title: The Boat to the other Shore is Love

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Deva means divine, shobhana means beauty -- divine beauty. Existence is utterly beautiful. If we cannot see it that simply proves that we are blind. And to see beauty is to see god. The search for truth never goes so deep as the search for beauty, because the very word 'truth' is of the head. Beauty stirs the heart. And unless the heart starts becoming wakeful nothing is possible.

Only through the wakefulness of the heart does one arrive. And then each and everything, the total existence, takes on such radiance, such infinite grace, that no poetry has been able to depict it, no painter

has been able to catch hold of it. It remains elusive, it remains mysterious. One can feel it, one can be it but one cannot say it. That is the meaning of the word 'shobhana'.

Deva means divine, geeto means a song -- a divine song. It has yet to be sung. Many people die without singing their song, without bringing their lives to a conclusion, without knowing fulfilment. Many people die without flowering at all; then their lives have been a sheer wastage. Each child that is born brings a song in the heart that has to be sung, a seed that has to reach ultimate flowering.

Birth is only a beginning, the beginning of an opportunity. One can use it, one can miss it -- and unfortunately the majority miss it because they start thinking that this is all there is in life: just the mundane, the day-to-day. They get lost in the trivial, and the song remains unsung. That is the only sin there is -- not to be that which you are born to be, not to manifest it, not to express your innermost core. That is the only sin. And the only virtue is to dance your dance, to sing your song, to be yourself.

And that's what sannyas is all about. I don't want to impose any pattern on you but just to help you so that whatsoever is hidden in you surfaces, whatsoever is unconscious becomes conscious, whatsoever is in darkness comes into light.

Deva means divine, prito means love. And the greatest method to transform oneself is hidden in love. There is no need to do anything else. If one can love then even the impossible becomes possible. Love is the fundamental secret of life. Because people miss love other things are needed. Those are all substitutes, and no substitute comes close to love.

My suggestion to everybody is: if you can love then there is nothing else to be worried about. Just go on purifying your love more and more so it becomes less and less possessive, because the more possessive love is, the less love it is; the less possessive, the more love. And the golden flower blooms when there is love without any possession at all, with no idea of possessiveness. Then love is pure fragrance, and that brings liberation.

Liberate your love and you are liberated. Jesus says 'Truth liberates'; I say 'Love liberates', because love certainly goes deeper than truth. Truth remains something logical, something of the thought. Love is more total. Your head is involved in it but not only the head -- your whole being is involved in it. And liberation is only possible of the total being, never of the part.

[To Anand Ganesh:]

And Ganesh is a mythological god symbolizing well-being, blessing. In India everything is started with the name of Ganesh -- it is a good beginning. People get married with the invocation of the name Ganesh; the foundations of houses are put down with the name of Ganesh. Everything starts with the remembrance of Ganesh. It is just a symbolization of well-being, bliss, blessing.

And remember that life is bliss, life is a blessing. All that is needed is a tuning with life. If we are miserable that simply means we are not in tune, that's all; we are not flowing with the flow of life. Misery is our creation; bliss is a natural quality. One need not create it, one *cannot* create it. Whenever we are in tune with existence, bliss is the by-product; whenever we are not in tune with existence, misery is the by-product. Misery is an indicator. It is not bad in itself; it simply indicates that somehow you have fallen away from the harmony of existence and to come back. Misery is a call from nature: 'Where are you going? Come back!'

It is just to call your attention to the fact that somewhere you are out of tune, somewhere you are losing rhythm with existence. You are falling apart, you are becoming an island; and whenever one becomes an island, one is surrounded by the ocean of misery because then we are a small thing against this vast wholeness. And whenever we are with the whole there is joy.

So use all miseries as indications and search for the cause of how you are missing the point, where you are falling out of step. You will be able to find where it is happening, because consciousness is capable of finding out. If we don't use it we never find out. Otherwise just become alert and search for where you are creating the misery and why, and you will be surprised that you have been given the instrument to know the why; you are capable of putting it right but you have not used it.

Meditation only makes you aware of your potential -- what you can be, what you can do, what you have not done, what you have not used. Psychologists say that man is using only five per cent of his potential. What a waste! -- five per cent only. Ninety-five per cent has gone down the drain with no use, and people

want to live long. For what?

You can live so intensely in this small life if you use one hundred per cent of your potential. It will be better than living ten thousand years and using only five per cent of your potential. Just to live seventy years is enough if you use one hundred per cent of your potential -- you will become a flame of joy!

[Ganesh says: It happens often that I don't like myself, especially my body -- I feel the misery in my body.]

Mm mm. It is not in the body -- it is just in your idea. You have a certain idea about how the body should be, and if you have some idea you will be in misery. The body is as it should be. If you have some idea you will be in misery, so drop that idea.

This is the body that you have got; this is the body that god has given to you. Use it... enjoy it! And if you start loving it, you will find it is changing, because if a person loves his body he starts taking care, and care implies everything. Then you don't stuff it with unnecessary food, because you care. Then you don't starve it, because you care. You listen to its demands, you listen to its hints -- what it wants, when it wants. When you care, when you love, you become attuned to the body, and the body automatically becomes okay. If you don't like the body, *that* will create the problem, mm? because then by and by you will become indifferent to the body, negligent of the body, because who cares about the enemy? You will not look at it; you will avoid it. You will stop listening to its messages, and then you will hate it more.

And *you* are creating the whole problem. The body never creates any problem; it is the mind that creates problems. Now, this is an idea of the mind. No animal suffers from any idea about the body, no animal... not even the hippopotamus! *Nobody* suffers -- they are perfectly happy because no mind is there to create an idea; otherwise the hippopotamus will think 'Why am I like this?' (laughter) There is no problem in it.

Just drop the ideal. Love your body -- this is your body, this is a gift from god. You have to enjoy it and you have to take care of it. When you take care, you exercise, you eat, you sleep. You take every care because this is your instrument, just like your car that you clean, that you listen to, to every hum -- to know whether something is going wrong -- mm? You take care even if a scratch comes on the body. Just take care of the body and it will be perfectly beautiful -- it is! It is such a beautiful mechanism, and so complex, and yet working so efficiently that for seventy years it goes on functioning. Whether you are asleep or awake, aware or unaware, it goes on functioning, and the functioning is so silent. Even without your caring it goes on functioning; it goes on doing service to you. One should be grateful to the body.

Just change your attitude and you will see that within six months your body has changed its form. It is almost like when you fall in love with a woman and you see: she immediately becomes beautiful. She may not have cared about her body up to this moment but when a man falls in love with her, she starts taking care. She stands before the mirror for hours... because somebody loves her! The same happens: you love your body and you will see that your body has started changing. It is loved, it is taken care of, it is needed. It is a very delicate mechanism -- people use it very crudely, violently. Just change your attitude and see!

Deva means divine, pradip means a lamp -- a divine lamp, a divine light. It is hidden inside; it has to be discovered. And it is not very far away either -- just a turning, just a looking back, and one becomes full of light. Otherwise you can go on searching for lives together and you will remain in darkness, because the light is inside you; it is not outside you. And no outside light is going to help. It may satisfy you for the moment but only for the moment, and soon darkness surrounds you. The inner light is eternal; once found it is forever. Even in death it will go with you. Nobody can take it away... not even death.

To know this light is to know deathlessness. To know this light is to know eternity.

Deva means divine, sangit means music -- divine music. Music comes closest to meditation. Just beyond music is meditation: one step more and you are in meditation. And music is the most beautiful door. Listen to music so totally that the listener disappears in the listening, that there is only music and you are not, that you are an emptiness and the music fills you. There is no observer even, nobody to appreciate, to judge. Listen to music without judgement, without evaluation, and it will become your deepest meditation. Then any music will do.

Slowly slowly you will come to the knack of listening. Then any sound will do, mm? -- just this sound of the train passing by is enough to create silence, because sound is one polarity; silence is the other polarity of the same energy. If you know how to listen rightly, each sound can create silence. Just as light and

darkness are together, sound and silence are together; they cannot be separate. It is one energy -- they are two aspects of it.

So if somebody learns how to listen rightly, each sound provokes silence in you. That's the beauty of music. In first listening to it you will become aware of this tremendous phenomenon, that in listening you become silent. Then you can try with other sounds slowly slowly, and then one day suddenly, standing in the marketplace, all the noise is around you and you are so silent -- the centre of the cyclone.

And that is my message to my sannyasins: they have to be silent in the very storm of existence and life. They have to meditate in the marketplace; they have not to become escapists. They have to transform their lives, and transformation needs the challenge of the opposite.

[Osho gives him groups and then concludes...]

Then I will give you something. Much has to be done. But your music has to be discovered, refined, brought to a climax. It is there! If you allow me it is going to explode. And all that is needed from the side of the disciple is a blank cheque so I am given total freedom and I can do whatsoever I feel like.

[A sannyasin asks about an energy block in her arm.]

Something has changed in your brain, that's why it happened. It has nothing to do with the body at all -- the body energy is perfectly okay. The brain is divided in two parts: the right part of the brain is connected with the left side and the left side is connected with the right side. Something has happened in the left side brain, something good, hence the right side started feeling numb.

You have been too much of an intellectual, a thinker-type -- thinking too much, brooding too much -- and your energy has changed. You have moved from thought to emotion, so your energy has gone to the other hemisphere of the brain. The change has been so sudden that your whole right side started feeling numb, because the energy that has always been available to the right side has moved to the left side. But this is a good change. In fact it should happen to everybody, but because it happened too fast, you felt it. It happens to almost all sannyasins, but if it happens very gradually one never becomes aware of it. Sometimes it happens very suddenly, just like lightning. The whole energy has moved from one hemisphere to the other. That side has always been getting more energy and suddenly it is not getting energy. You became aware of the numbness.

But it will settle; nothing to be worried about. And you will come out of it better than you were before; because emotion is a deeper reality than thought, and to live in thought is to live on the surface. To live in emotions is to go deeper into your being. You will feel more feelings arising, more sentiments happening. You will feel more aesthetic than intellectual, more loving, less dominating, more sharing, less calculative. These things will happen... soon you will see all these things happening. But a great shift *has* happened, and it is nothing to be worried about but to be rejoiced in.

So you need not be worried about it -- it will disappear on its own. The body will become adjusted to the new change. The whole government inside has changed: the governing centre has moved to the other hemisphere. But soon the settlement... the body is always infinitely capable of adjustment. But just old habit and the new change, for a little bit in the interval it can be troublesome, but nothing to be worried about.

Deva means divine, nartan means dance... another door to the divine. Just as music is one beautiful door, so is dance. And dance will help you immensely. The only secret is to be lost in it, to be drowned in it. One has to dance in a kind of drunkenness. It is intoxicating, if you allow it. If you allow yourself to be possessed by it, then the very movements create some alchemical change in the inner energy. It intoxicates. Nothing intoxicates like a dance, and sometimes the intoxication is so much that even those who are *looking* at the dancer start feeling drunk. But that is nothing compared-to what happens to the dancer himself or herself.

But dance should not be a performance, otherwise the whole thing is missed. Then it is just acting on the outside -- the dancer is never lost in it. And that is the whole point, the very crux of the matter: dance is divine when the dancer has disappeared into it. When the dancer dies in his dance and only dance remains, then you are in the hands of god. Then he is moving you, he is moving within you. Then for miles you cannot find yourself, and the moment when you cannot find yourself is the moment when god is found.
So while you are here, dance to abandonment!

Hammer on the Rock

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Hammer on the Rock

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[To the leader of the Tathata group (Unconditional Acceptance Seminar)]

It has to be remembered that the leader is not, in fact, a manipulator. He should not be. If you manipulate, then it is something from the mind, and that which comes from the mind cannot go deeper than the mind. So the leader has to be open to the beyond.

In the beginning the mind will be there. By and by lose it so you are possessed. That's the right word -- you are possessed. Then you are no longer there. Something greater than you, something bigger than you, has taken possession. Then you do something, but you are not the doer; then something happens, but you are simply a witness to it. Then the leader is lost, and once the leader is lost, the real leader enters in. When the leader is no longer there then you become part of the group. Then those who are being led by you are not separate; no duality exists. Once the leader is possessed, the duality disappears. Then the teacher and the taught are one. The physician and the patient are one. Only then, and only then, healing is possible. And it is not only that you are healing them; you are also being healed through the process.

Until a group becomes an enrichment to the leader also, how can it be enriching to those who are being led? Unless you grow through it, how can you help others to grow? So be possessed. And that is one of the most difficult things, mm? The mind wants to manipulate, control, move on a fixed pattern. You can move on a fixed pattern, but then nothing special will ever happen. People may be helped, they may attain something through it, but the whole thing will remain on the surface, and technological. Love will be missing. And God will not be there. So allow yourself to be possessed.

You can do this: whenever you start the group, close your eyes and allow your whole group to surround you. Let them hold hands and start by a prayer. The prayer should be silent, just an opening -- that God should possess you and you should not in any way be manipulating or controlling others. And you withdraw, and immediately you will see an energy entering, and there will be a tremendous change, an infinite power, inexhaustible. Allow it.

Then each group will be a new opening, a new door, a new experience. You have never been there

before, it is a new space -- not only for those you are leading, but for you also. There will be many surprises. And unless it happens, sooner or later the leader is bound to become dull and bored -- because it is a repetition. The members will be changing; they will be new again and again. For them it may be new, but for you it becomes just the old pattern. Never make it that way. This is possible only if you become possessed and you allow the infinite energy to move. It needs trust, it needs dying of the ego.

So remember me. Each time you start the group, remember me -- and leave it to me. You simply become a vehicle and the possibility is tremendous. Then you will be more able to help people because you are not there, so nobody hinders. When the leader is there, the led also feels a resistance -- the ego fight enters. When you are not there, things become very simple and easy. So this has been good. But always remember -- by and by you remove yourself.

And then you become a worthy vessel of many many things.

[The group leader says: I've always had a problem with patience and rue been impatient a lot. Sometimes I feel it is good because I get moving, sometimes I feel it hinders me being impatient.]

Be patient with your impatience. If it is there, it is there. Don't create a problem out of it, accept it. That too is an ego game -- that you should not be impatient. Why? If one is, one is! Relax into it, use it. This is my understanding: that everything can be used, everything can become creative.

So it is not a question of whether impatience should be there or not. The question is how to use it if it is there, and it *it is not there, then how to use the absence. Both can be used. Impatience simply shows energy -- energy which is seeking pathways, energy which doesn't know what to do, energy which is so much that it is overflowing. Don't take a negative attitude about it -- nothing is wrong in it. Be impatient and very patient. Allow it, use it, and soon you will see that even impatience has become a flowering.

Impatience can become an intensity, and it is if you take it rightly. It is a deep concern. When you are working on somebody and you are impatient, it simply shows that you love, that you are concerned, that you don't want to waste time and energy.... It shows that although you know everything is close by, this man is still missing. Jesus is impatient, very impatient, and that is the source of his tremendous attraction. Use impatience -- it is energy, it is vitality.

Never label things negatively. If anger is there, use it be angry lovingly. And it is not a contradiction. It looks, appears, paradoxical, but it is not -- in existence it isn't. In fact in existence you are only angry when you love someone. If I love you, care about you, sometimes I will have to be angry. But behind that anger there will be love. Behind the curtain, love will be hiding. Anything else?

[The group leader answers: Yes. I've felt more surrendered to you since I've been here...]

Mm mm, every day you will feel it more and more, because it is a journey that starts but never ends. When you say you are surrendered to me it is just a beginning. And it is always a beginning, because more and more is possible. So infinitely more is possible than you can conceive. Every time you come you will feel more and more surrendered. The more you surrender, the more you will feel capable of surrendering.

One learns through doing -- there is no other way. You go to the river and start to learn swimming. The more you swim, the more you know. Surrender is moving into the depth of consciousness, it is a swimming. The more you do, the more you know. The more you know, the more adventures will open to you, and the more challenges there will be. And I will be giving more and more challenges to you.

[The group leader says: So you want me to go home at the end of these three months]

I want you to go home, mm? I would like a few people to continuously come and go.

Whenever you feel a little tired, come back. Whenever you feel you will need a little nourishment, come back. Whenever you feel you have been missing me, come back. Feed on me -- and go back...

[The assistant leader says the group was better, more intense than the previous one.]

Work as if you are almost mad. As I feel it, you still hold much, you don't go into it totally, and you remain on the periphery. You always keep a space where you can withdraw if things become too much. Whenever you move, always break the bridges that you have crossed so there is no possibility of moving

back. When you have reached a height, throw the ladder. So either you have to go ahead or you have to die, but you cannot go back Never create the situation that whenever you want, you can withdraw within yourself. No, then you will not become a real leader -- and I would like you to become one.

To be an assistant is one thing, because you work like a shadow, and the responsibility is not on you. But once you become a leader, the whole responsibility is on you -- and then just half/half won't help. Explode, and explode one hundred percent. Just by your explosion people will be helped. When a group sees that you are half-hearted, they will not even be half-hearted. They will only be twenty-five percent if you are fifty percent. The group will go only half the limit that the leader goes. You have to boil one hundred percent so you start evaporating. Only then will they have courage to move with you.

The whole point of all therapies, of all group processes, is to create a situation where people can dare -- that's all. How you create that is irrelevant. You give them an impetus and a challenge. You open an abyss before them, and you tempt them to jump. The group is needed because when they are alone they will never dare, they will be much too afraid.

But when they see that one can jump and still be alive -- and not only that, but more alive than ever; when they see that the abyss is not death but life abundant; when they see that one who has opened has gained something, has not lost anything, but has become richer and more vital -- then they start daring. One dares and another follows, then somebody else, and then it becomes a simple thing, a very simple phenomenon. But then you have to be courageous yourself. So next group, you dare as much as you can. And there is no excess in it. Whatsoever you do will be always less than can be done.

[A group member says he is more open now, and his emotions are going to the extremes very often]

Allow them, because your whole life you have been suppressing them. So allow them and soon the extremities will disappear. It is as if somebody has been fasting for a few days and then you invite him for a feast. He goes on and on eating, and he eats too much -- to the point where he starts vomiting. But this cannot continue every day. If he is allowed to eat, soon things will settle.

The whole of humanity exists starved, starved of a thousand and one things. Love has not been allowed; sex has not been allowed; anger has not been allowed. Laughter has not been allowed and crying has not been allowed. Man is crippled so much that it is a sheer miracle he continues to exist. Why isn't every man mad? -- that is a very pertinent question. The question is not why a few people are mad, but why everybody is not mad. The whole situation is such that when you laugh for the first time after many years, or even after many lives, the laughter goes to the very extreme. Repressed so long, it explodes. If you cry and weep, then the tears go on and on, and there seems to be no end to it. But allow it and soon things will settle, because to be extreme is not the way of nature.

The way of nature is exactly the middle, the golden mean. Nature always balances. But if things are suppressed, the mind starts creating an imbalance, and to balance it you have to move to the other extreme. So for a few days, it may not be for long, for a few days, allow whatsoever happens and be in it. And don't try to think of ideals. For example, if you are crying and weeping and tears are coming, don't ask yourself what people will think. They have been telling you from the very childhood not to be a sissy, be a man; that this is okay for girls, but not for boys; be hard and a toughy.

So one becomes a toughy and then loses the tender heart. One loses the quality of crying which is tremendously beautiful. Eyes which cannot cry, cannot know what poetry is; and a heart which cannot weep, cannot know what mystery is. And if you cannot weep, you cannot laugh -- they go together, as two aspects of one coin. So if you suppress crying and weeping, you will suppress laughter. At the most you smile -- and that smile also seems to be painted, posed, manipulated, as if you are doing something. It is not like a flower that is coming from within and is opening. It is something forced from the outside, a head thing.

In this world you are not here to fulfill anybody's expectations. The one responsibility, and the only responsibility, is to become yourself, to realise who you are. And that is possible only if you realise all the potentialities that you carry within -- unrepressed, open, floating.

Do something right now... close your eyes, and allow something that you have never allowed before.... [Osho shines his torch on him] Good, mm? Very good. For three weeks be completely crazy, and after three weeks things will balance by themselves. The experience has been good. You could at least do something. (Osho smiled at him warmly.) Good...

[A group member says he is pretty shaken up 'I had a strong experience of the limitations I was casing myself in.']

(after a few seconds pause) You carry a very strong armour around you. But it is good that you are becoming aware. It is just an armour, it is not clinging to you. You are clinging to it, so when you become aware, you can simply drop it. The armour is dead. If you don't carry it, it will disappear. Not only are you carrying it, but nourishing and feeding it continuously.

But this is how civilization is -- in a very neurotic state. Civilization is a neurosis, and it pays -- that's why we have decided to be neurotic. But by and by as man is becoming more aware, it is becoming more and more clear that the affair is too costly. It gives something, but it takes more than it gives. It gives you many things, but it takes the inner soul. It gives you a better standard of life, but it kills you.

Every child is fluid, he has no frozen parts in him; the whole body is one organic unity. The head is not important and the feet are not unimportant. In fact, division doesn't exist; there are no demarcations. But by and by demarcations start coming up. Then the head becomes the master, the boss, and the whole body is divided into parts. A few parts are accepted by the society and a few parts are not. A few parts are dangerous for the society and have to be almost destroyed. That creates the whole problem.

So you have to watch where you feel limitations in the body. Where exactly did you become aware that there were more limitations -- in the legs?

[He answers in the legs, neck, chest and throat]

Just do three things. One: walking or sitting, or whenever you are not doing anything, exhale deeply. The emphasis should be on exhalation, not on inhalation. So exhale deeply -- as much air as you can throw out, throw and exhale by the mouth. But do it slowly so it takes time; the longer it takes the better, because then it goes deeper. When all the air inside the body is thrown out, then the body inhales. Don't you inhale. Exhalation should be slow and deep, inhalation should be fast. This will change the armour near the chest, and that will change your throat too.

Second thing: if you can start a little running that will be helpful. Not many miles, just one mile will do. Just visualise that a load is disappearing from the legs, as if it is falling. Legs carry the armour if your freedom has been restricted too much; if you have been told to do this and not to do that; to be this and not to be that; to go here and not to go there. So you start running, mm? And while running, also put more attention on exhalation. Once you regain your legs, and their fluidity, you will have a tremendous energy flow.

The third thing: in the night when you go to sleep, take off your clothes, and while taking them off, just imagine that you are not only taking off your clothes, you are taking off your armour too. Actually do it. Take it off and have a good deep breath -- and then go to sleep as if unarmoured, with nothing on the body and no restriction. In three weeks tell me how it is going. It has been good.... Osho turned to a sannyasin who was training in Tathata and asked him how it was going.

[Another group member says he had difficulty with the structure]

In fact there is no structure in it. The structure is just formal. Deep down, a very unstructured flow is the real thing. The structure is not more than a container; don't pay much attention to it, look at the content.

The structure is just to support that which is not structured. So everything that is unstructured will need a structure around it. It is just like a scaffold -- it helps the building to be raised. Once the building is ready you can throw the scaffolding -- there is no need for it. So once somebody has passed through an experience, and has come to know the unstructured, the unconditional, then there is no point in having a structure. He knows, he understands that the structure was just to help. Now he can burn the scriptures, now there is no discipline. But people who have attained to a state of no discipline still follow the discipline -- just for those who cannot understand the undisciplined yet.

It is said about Bodhidharma, who introduced Zen into Japan and China, that when he became enlightened he continued meditating. Some of his disciples asked,'Why do you meditate? You have attained.'

He said,'Because of you. Unless I meditate, you will think, "What is the point of meditating? The master is not meditating, so we can leave it." But it will be dangerous for you. For me there is no point now; I

simply sit so that I can help you to sit.'

Bud&a said to his disciples,'When you become enlightened, don't throw the discipline away, because there are many foolish people around thinking that discipline is not needed. They will never enter discipline and they will be destroyed.'

All I am doing here, or allowing to be done here, is basically unstructured, but the structure is needed. It is just a superficial need. Good, this has been a good understanding.

[A GROUP MEMBER SAYS HE CAN'T REALLY TELL WHAT'S HAPPENING]

In fact, whenever it is so, whenever something is going on, it is very difficult to say; it is very elusive. It is not a particular thing, it is more like a climate that surrounds, a milieu. It is like a fragrance that you recognise, and yet you don't recognise. There are moments when clarity comes, and there are moments when there are again clouds and all clarity is gone. In the moments of clarity, you think you can say what is happening, but when those moments are gone you cannot recapture it. And the thing is so big that you can cry, or laugh, or dance -- but you cannot say.

That's why in Zen, when the master gives a koan to meditate upon, he waits for the disciple to someday come and act what he has experienced. If he keeps on coming and talking, whatsoever he says is rejected. Sometimes he has not said anything and the master says,'Don't say it; it is wrong' -- and he had not said anything! The master waits for the moment when the disciple will show it, not say it.

So whenever something real happens, you can show it, but you cannot say it. The next time when you feel, you can come and dance, or you can sing a song, or anything. Or you can just sit silently, not saying anything. I will understand. Just trying to find the words is always difficult: the word is so small, the experience so big. It cannot be confined to words.

But good. When something happens which you cannot say, very good.

[A group member says: I cried really deeply. I rejected at first that the past was still part of me, then I realised that it was, and I began feeling better. It has given me a lot of energy]

Much energy is wasted in fighting with oneself; in rejecting, in condemning. Much energy is wasted. If you start accepting yourself, you become a reservoir of energy because then the conflict ceases; then there is no civil war; then you are one piece. Much energy is preserved, and that overflowing energy is creativity. A person who is in conflict with himself can never be creative. He is destructive, he is destroying himself, and through himself he will destroy others also. All his relationships will be poisoned.

The most basic and the most fundamental commandment is to love oneself. I don't say only accept, because that word is not enough -- you can accept and you may not love. You may accept, because what can be done? -- you are in a deep helplessness, but that is not acceptance. Unless you accept yourself as a blessing, unless you accept and welcome yourself, unless you accept yourself in deep gratitude, unless you love yourself, you will never become an overflowing energy. Then the energy can flow in song, in dance, in painting. A thousand and one ways of creativity can be found; or it can simply flow in deep silence. And whomsoever comes in contact with that deep silence will be transformed and will hear for the first time the music which is celestial. So not only accept, but accept with deep gratitude. Be thankful that God has made you you, and not anybody else.

Everybody has a unique function to fulfill, that's why he exists. And when I say everybody, I mean everybody. A Judas is as much needed as a Jesus. Without Judas, Jesus will be poorer; something will be missing in the story. So Jesus has to be thankful to Judas also. Not only accept yourself, but accept everybody else as he is. God knows better.

I have heard a story about Byazid, a sufi mystic. He was passing on a road with his disciples and he saw a very beautiful red stone by the side of the path. He took it up, brooded for a moment, then replaced it. The disciples asked,'What are you doing? You took a rock and then you replaced it.'

He said,'God must have had some function for it, that's why it is there. Who am I to change it, to change its place I was just going to commit a sin. The beauty of the stone tempted me, but just in time I remembered God. It must be there, it must be needed there.'

When you accept yourself, suddenly you accept everybody. A person who rejects himself rejects the whole world. A person who rejects himself cannot accept God. How can you accept God who made you?

The moment you accept yourself, everything is accepted. Then everything is as it should be. Then there is no difference -between should be and is. Then the should is 'is'. And suddenly a celebration arises. So accept it.

Hammer on the Rock

Chapter #2
Chapter title: None

12 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512125
ShortTitle: HAMMER02
Audio: No
Video: No

THURSDAY, DECEMBER 11TH:

[The birthday of Osho Shree. A mass darshan for thousands of seekers from India and abroad...]

FRIDAY, DECEMBER 12TH:

[Members from the Enlightenment Intensive group were present]

[To a sannyasin who had just learnt that her father died]

... how are you feeling? Your father had been ill at all?

[She answers: No, but he was seventy-three. He lived a full life, so I don't feel sad. And I feel it was good he died on your birthday]

Yes, that was good.... Death should never be a cause to be sad. If one has lived, and lived well, loved, and loved well, then there is no cause to be sad about it. A death can be as beautiful as life can be beautiful. All lives are not beautiful and all deaths are not ugly. And the death depends basically on the life. It is the culmination, the crescendo, the total life in a sense. But that is not the point.

When somebody dies, you don't cry and weep for him -- you cry and weep for yourself. Every death reminds you of you} own death. And in every death a part of you dies -- and particularly the death of a father, a mother, a wife, a husband, a friend -- someone with whom you have been closely related, with whom you have been involved.

When they disappear, something within you disappears -- an emptiness is left. That emptiness has to be lived. So if you feel like crying, cry; if you feel like weeping, weep. Don't suppress it in any way, and don't avoid it in any way, mm? Don't rationalise, because we always rationalise. If you rationalise and you avoid the fact, then something like a wound will remain with you. So cry and weep and let tears come. And if you want to, talk to your father; say the things you always wanted to say and couldn't. Be a small child and allow the emotion to possess you.

This is one of the problems for the modern mind. We rationalise everything, and by rationalising we suppress things. And that can be very dangerous because it poisons the whole system. That's why I called

you.
You just close your eyes... and let death happen....

[Osho shone his torch in the direction of her third eye]

... And tonight, before you go to sleep, just sit on the bed and allow it. It will be coming; it is there. Allow it to take possession -- it has to be lived. If you cannot live it right now, then later on it will become a problem -- it will always be there. This is how we go on accumulating unlived experiences.

Each moment has to be lived so totally that you are finished with it. It may be love, it may be death, it may be anything else -- but live it totally, mm? And don't be wise about it. Don't let the head have its say; rather, listen to the heart.

This night, curl up in bed, cry and weep, and don't let the head interfere. And by the morning you will be so fresh. You will have learnt something from death.

This is a precious moment -- when the father or the mother dies. It is a sacred moment and you can be enriched through it. You can attain much through it; it can become a great insight. So don't waste it, mm? This night you try. (softly) And I am going to help.... Good, Champa.

[A group member who has done the meditation camp and by several groups, says '... it was too much to think about. I can't analyse it.]

No, there is no need for analysis. That's why I wanted you to go so fast -- so there is no gap for thinking to come in. Analysis is not needed; it is not going to help, Analysis is a way to avoid life -- then you don't live it, you think about it. You think you love a woman, but you don't love her -- you think about loving her. You think that you love her and the whole thing becomes false. You can deceive others, but you will be wasting your energy. Analysis is a disease of the mind; it will give you false ideas. If you analyse love, you will reduce it to something ridiculous. If you analyse life, then you will have chemicals and nothing else. If you analyse a beautiful flower, the beauty will disappear and only matter will be left in the hand. All that is true, all that is beautiful, all that is good, escapes analysis.

That's why Freud goes on analysing. He starts thinking about love and only sex is left -- love disappears. Analyse a poem and prose will be left, because there are things which simply escape analysis. So don't do that. That's why I wanted you to do one thing after another -- so fast that there would be no interval and you couldn't think. That's why you are feeling great. (a chuckle) Feel great -- and don't try to analyse it
Good, it has been good!

[A group member said he had a wonderful and exhilarating feeling during the group]

You look as if it has been very good. You still carry the climate of it. I received your letter... very good.

Much more is possible now. And always remember, the journey starts but it never ends. Deeper and deeper satoris will be happening. And never think that this is the end, because deeper is always possible if you are waiting for it. Only that happens for which you wait. If you are not waiting for it then it will not happen, because you are not looking for it. And this is the point to be understood at this moment: don't desire, but wait. If you desire it will not happen, because the desiring mind is so excited, so tense, and so intrigued, it is already in the future.

So don't desire -- just wait as if something is going to happen. You don't know what it is -- nobody knows. It has been a misfortune that people have given names to it -- God, Enlightenment, Nirvana, Satori -- it has been a misfortune. Simply wait with no idea and doors beyond doors open.
This has been very good.

[The group member adds: ... the feeling of being alone was such a delicious one I felt that I almost wanted to accentuate it -- like going away for a short time to be alone. But I think I would rather stay here.]

No, you wait. Right now to go away won't be helpful. There are right moments to be alone. Otherwise one can fall back into the old habits of the mind. Rather, you start feeling alone here and now. Even with so many people around you, start feeling alone.

Aloneness has nothing to do with crowd or no crowd; it is a quality. You can be alone in the crowd, and

you can be in the crowd when you are alone. So it has nothing to do with loneliness. Aloneness is just an attitude.

So first try to be alone here. If you succeed in it -- and you will succeed, there is no problem about it -- then you can go in a retreat for a few days. If you can be alone here, you will be alone there. If it is difficult here, it will be more difficult there -- because when we are in the society, with people, we are in our element. It is natural to be that way. The fish is in the sea, and when it is thrown out of the sea, on the bank, in the sand, it is out of its element -- and there is going to be much trouble. So first learn to be alone in the natural environment of the society, and then go. Then in a lonely retreat much is possible.

But my emphasis is always that one should learn to be alone in society. In India we have experimented, and the experiment failed tremendously. We helped many people in the past to go into lonely retreats. Then they became afraid of coming back. They became so habituated to it that rather than becoming masters of themselves, they became slaves. So they renounced the world. India suffered much because of this. The great minds were the first ones to renounce -- those who could have been an Einstein, a Bertrand Russell, or a Freud, escaped immediately. That door was always open. And those who escaped didn't become masters -- because mastery needs the opposite. They became, in a way, poor.

Once you know the convenience and comfort of being lonely and secluded, out of the society, the mind tends to remain in it. It is not like life, it is more like vegetating. So, as you are doing so well now, don't disturb it. Just continue here and leave it to me. If I feel that you have earned it I will send you.... And everything is good.

[A group member says: I'm worried about going home. I'm worrying whether I could have been the right one to work in the ministry. I'm starting to like it here....]

I am sending you back... I am sending you back because something is going to happen there. Something has happened, but the situation was so new, it was easy. I would like to try it in the old situation back home. So you simply go as a new man. You are new.

You simply go as a new man. You start doing the work and everything as a new man. Let the situation be as the old -- you be the new. So in the contrast you will feel for yourself what has happened.

It is a constant observation that when people are here they attain much, but not until they go home do they become aware that they have gained a tremendous experience. It is the contrast, mm? There is the temptation to fall back into the old trap. That too helps one to become aware.

So you have to go back. Next time you come, then we will see. If you want to be here, you be here, mm? So that is your meditation now, back home: that you feel new, that you be new, and that you don't get into the old pattern. People will try to force you into the old pattern: your family, your friends, office people -- they will all try. You just have to remember that you don't have any problem.

It sometimes happens that person is brought to me and they say he is mad. He meditates and he is perfectly okay; nothing is wrong. Then he goes back home and the family again expects the madness from him. Then he starts falling into the old trap again. He has to play the role.

This is one of the most significant things to understand: almost ninety percent of the people who are in madhouses are not mad. They are just playing a role because people have forced that role on them, and they accepted it. They find it comfortable and convenient, and once they accepted it, it doesn't look good to destroy people's expectations. This is my understanding: if you say to a hundred mad people that they are not mad, ninety can come out immediately -- if they are allowed to come out, and if they are made to understand that they are just playing a game. And it is a foolish game, because they are the losers.

So you just drop all that nonsense that you had. Go with a good laugh. Whenever you go, come and see me first.

And I am going to hit your head! (a loving chuckle)

Chapter #3
Chapter title: None

13 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512135
ShortTitle: HAMMER03
Audio: No
Video: No

[The first sannyasin Osho addressed had sent him a letter earlier saying that she was in a deep loving relationship with her husband, but at the same time she felt attracted to someone else.]

Two things to remember. The first: love grows only in deep intimacy and trust. If you change persons, from A to B, from B to C, it is as if you are transplanting your being from one place to another. You will never grow roots. And the tree will grow fragile and weak. To gain strength, deep roots are needed; and to gain roots, time is needed. And for love even eternity is not enough. Even eternity is not enough, remember, because love can grow and grow and grow -- and there is no end to it. There is a beginning, but there is no end.

So don't take love as a superficial thing. It is not just a relationship. Through love, your whole being has to be discovered. It is sacred, but in the West it has become very profane; it has almost lost the meaning. It has become more and more sexual and bodily, very superficial and casual. In fact I am afraid that the West may lose the very dimension of love. People may completely forget that there was a possibility of inner endless growth in it.

If it is a question of excitement, then it is good to change partners. Then you are more excited and your partner is something to discover. With an old partner everything is known and settled; the whole territory is known. One starts feeling a little fed up, a little bored. This is natural. But if you love the person, you love even the boredom. If you love the person, you also love even his old habits, the old ways, the old territory. Old things have a charm of their own, mm? Just the old armchair you sit on -- it has something that no other chair can give, it fits perfectly. Not only that you know it, it also knows you.

There is a familiarity in the old room in which you have lived, the old house. there is a certain affinity, a certain tuning, so that by and by you are not two separate things. You have melted into each other and have become one, and the boundaries have become blurred. With new things, boundaries are very shy and the separation is very clear. Old things have their charm, but one has to discover it.

Only children are interested in new things. The more grown up you are, the more interested you are in the old things, and the less one is bored. Then you go on finding that these are just levels, layers; that when you love a person one layer has been known -- but don't conclude that that is all. A deeper layer is waiting to be provoked and challenged -- and there is no end to it. In fact the person himself is not aware how many layers of being he has. If a lover challenges his being, not only the lover will know, the person himself will come to know his being -- and only through love. we come to know each other when we challenge each other, and go on provoking each other.

So try to find out new was with the old person -- and you will never be at a loss. Once you know the key of how to always discover a new layer, then the old person is never old. Or, he is old and yet new. then you are not bored or fed up. then by and by roots grow.

A point comes in deep love where the lover and the beloved almost become one. I say almost, because the bodies remain separate; but they come to feel a harmony. Now even new research shows that if two persons have loved each other very long, they need not say anything to each other. If a thought arises in one person, it is immediately transferred to the other. Old lovers don't say much but they understand. By and by lovers become twins, mm?

So love is a great adventure, it is not a casual thing. It is a life commitment -- and if you can understand, it is a commitment for lives, not only for one life.

Because of Christianity and Judaism and Mohammedanism -- and these three religions have become very important in the West -- the concept of rebirth has been lost. But if you love a person very deeply in

this life, you will find him in the next life again. There are recorded phenomena about the same couple being born again and again for many lives, going on discovering each other.

So let love be your meditation. Make it a sacred thing, not a casual phenomenon. Let it be a challenge. Each challenge is painful because each growth is painful. So for six months you have to make love your meditation. Forget that anybody else exists except your lover. And see what happens in these six months.

If someday some idea arises about somebody -- because mind goes on thinking; it is a betrayal of the inner spirit, it is a renegade, a Judas -- don't repress it, because repression is not going to help. Each night, whenever you have any desire, any erotic desire arising, for half an hour close the eyes and let that desire have full play in fantasy. Whatsoever you want to do, do in fantasy. Don't condemn it; it is natural, just human. Devote that half hour completely to it so that it is finished with.

Soon you will start seeing the whole game of the mind, and within six months all ideas of other persons will disappear from the mind. And when that happens, for the first time you will know what love is. Up to now you have only heard the word, mm? So six months. And then every month you go on reporting how things are going. Good, Anupama.

[A sannyasin says she has a tension like a 'greed for God' and cannot accept her stupidity.]

Nothing is to be done. They are needed, they are fun! If you are not stupid at all and you become completely wise, life will be too burdened. A little foolishness is good so that one can enjoy also. And every great man... it is not that he has dropped foolishness, he has used it. He has transformed it into his wisdom.

Nothing has to be dropped and nothing has to be cut away, otherwise you will always remain a fragment, you will never be whole. That stupid pa] t is also you. And who is condemning it? It is the ego. In fact the stupid part is more natural than this ego which goes on condemning and saying that this part is stupid and to drop it.

Don't be serious -- there is no need, no need. And whether you accept yourself or not, you are you. Your rejection doesn't make any change. It only makes you miserable, that's all. If you accept, you can dance and be happy and celebrating. If you don't accept, you become serious and tense. So the real question is not whether to accept or not, but whether you want to be happy or unhappy.

Once Diogenes, who had become a hundred years old, was asked by somebody why he was always happy and what was his secret. He said, 'Every morning when I get up I have two alternatives -- to be happy or not to be happy. I always choose to be happy!'

What is the point in being miserable! And this is the most important thing: if you are happy you start changing. Happiness is the only alchemy in the world. It is the only secret of transformation; there is no other. Unhappy people never change, and because they don't change they become more unhappy.

Happy people continuously change, and because they change they become more and more happy; and then more and more change is possible. Why do I say that happiness is the only alchemy? It is because in happiness you are flowing, your energy is not frozen; it is not blocked. You have an inner dance of energy, a dynamic energy, that is needed for transformation. When you are unhappy you are dull, solid, rock-like; nothing is flowing, everything is frozen. How can you change?

So don't be serious! This is one of the pitfalls for people who are searching for God. People who are searching for God are almost always serious people. Non-serious people don't get interested in God -- and they are the right persons to find Him! They are so much involved in life, in love, in enjoying small things -- 'eat, drink, be merry' -- they are moving in the world, mm? They don't go to the temple or to church -- it seems too serious and seems to belong to death and not to life.

And they are the right people, the festive people, who can attain to God. But this is the misfortune -- that they never become interested. The people who become interested are always depressed, sad, blocked. They are people who have missed their lives somehow: egoists, moralists, puritans, all sorts of ill people. They get into the church, and because of them God cannot enter the church. I can understand God's difficulty, because what can you do with serious people -- they will kill you!

God is where life is, where the dance is still happening and the flowers blossoming, the rivers flowing, and the world of stars. He is there -- in life. God is life. You can forget the word 'god' and nothing will be lost -- 'life' is enough. And when I say 'life' I don't mean life with a capital 'L', no; just a lower case 'l' will do. Just a simple life, not even with a capital L. That life is God.

So this is a problem, and this is the problem I have to face every day. I would like you to be happy and merry and cheerful. I would like you to be madly in love with life, because that is the only way one knows

what God is. When you are lost in love and life, you have found Him. When you are too serious in the mind, and after Him too much, you can go on chasing Him but you will never find Him -- because you are not the right person. He will not want to meet you. (Radha laughs) Your company will be too serious.

God has always been avoiding the saints, and He has done well to avoid them. So don't be a saint! Even if you are a sinner it is okay. But be happy, because a happy man cannot sin. By and by the happiness transforms. You may be a saint, but if you are unhappy you are already committing the greatest sin that one can commit -- the sin of being unhappy. A person who is unhappy will tend to make others unhappy. You can give to others only that which you have.

So drop all this nonsense! If you want to be religious, drop all religion. And if you want some day to know what God is, forget all about Him -- life is enough. Be more festive, mm? And there is nothing to it -- just a simple understanding. So start being happy from this very moment, right? (Radha smiled tentatively)

And that is why I am not allowing you into the ashram yet. When I see that you are really dancing and happy I will allow you, otherwise you will have to wait outside the gate a little longer, mm? You know that is the barrier -- because I am afraid of serious people. (Osho laughed with the group.) They can come and destroy the whole thing that I am trying to create.

I don't think that you are naturally a serious person. There are people who are born ill, who are born serious. It is very difficult for them to drop it. But for you, I don't see any problem. You can simply get out of it as one gets out of the clothes, that's all. You be yourself, and don't bother with seriousness. Good, Radha. From this very moment, mm?

[A sannyasin asked Osho about the nature of epilepsy, from which she had been suffering for several years. She only had attacks -- and only of two minutes duration -- when she was asleep.
She added that the fits left her feeling rather strange and empty....]

... don't be worried; it will disappear by and by. There is nothing wrong in it. Try and make it a meditation. Just do one thing: every night when you go to sleep, just repeat three times that whenever it is going to happen, it will be tremendously peaceful and silent and blissful. That's all. And next time when it happens, something of meditation will have entered into it and there will be a change. Epileptic fits and ecstatic fits are similar: the mechanism is the same, only the quality is different.

Ramkrishna used to have fits. Doctors diagnosed that they were epileptic and that he was going insane. Had he been in the West he would have immediately been given electric shocks and been put into a mental asylum. You have the fit for only two minutes. He used to sometimes have a fit for six hours, and once he remained unconscious for eighteen hours.

In India we know that the symptom is the same as in epilepsy, but that the person is only unconscious in the body -- deep inside the consciousness is there and he is perfectly peaceful.

Next time it happens you will have a very ecstatic and blissful experience -- deep silence and calm. And those two minutes will give you a tremendous insight into your being.

But use the same words every night and in the same order, so the mind doesn't get confused. Next time it will be beautiful, it will not be a disease anymore, mm?

[A sannyasin who runs a centre in the West says he is always being told to cut his hair]

Mm, don't cut it.

[The center leader adds: ... when I work in the centre, I often feel difficulties both working and meditating... I work much]

No, you work much. Working is never bad, and one can never work too much, never. We never work too much.

... We never work as much as we can, we never work to the maximum potential. In fact, at the most, people work fifteen percent of their potential -- and those are the very hard workers.

As I see it, you are not working more than seven or eight percent. The more you work, the more you are capable of working. The less you work, the less you become capable of working. Life has its own logic.

Jesus says,'If you have, more will be given to you. If you don't have, even that which you have will be taken away from you.' If you work hard you will get more energy. If you don't work hard, if you don't work

at all and you avoid it, even the energy that you have will disappear. So whatsoever you want to do, do it, and do it to the optimum. And soon you will see that more and more doors are opening, and more energy becomes available.

Always try to reach more than you can grasp; always try to reach beyond your grasp. That is how one grows. If you always try that which you can do, you will always fall flat on the earth -- you will not he growing. Try the impossible and it becomes possible. And if you don't try the possible, even that will become impossible.

There is a time to work, a certain age limit where you can work hard. If you have worked hard at that age, in your remaining life the glow of work remains with you. If you miss that time, then you miss the glow. Then you simply repent that you missed the time when you could have worked hard. People who have been really working have a different type of energy in their old age -- a glow, something, as if a light is burning inside. They may not be working then, but you know that they have earned a rest and now they can relax. Relaxation has to be earned.

So do whatsoever you can do right now, because right now you have energy, mm?

[The center leader answers: I find it difficult to work and meditate each day. I find it easier to work a lot, then spend some time meditating.]

You don't understand the mechanism. In fact, one should continuously change, because the brain has many centres.

For example, if you do mathematics, then a certain part of the brain functions and the other parts rest. Then you read poetry: then that part that was functioning in mathematics rests and another part starts functioning.

That's why in universities and schools we change periods -- forty minutes, forty-five minutes -- because each centre of the brain has a capacity to function for forty minutes. Then it feels tired and needs a rest, and the best rest is to change the work -- so that some other centre starts working and one relaxes. So continuous change is very very good; it enriches you.

I understand the difficulty.... You do a thing and the mind becomes obsessed, you go mad after it. But that's bad; one should not become so possessed. while doing it, become absorbed, but always remain a master; otherwise you will become a slave. and slavery is not good. Even slavery to God, to meditation, is not good. If you can't stop doing a certain thing, or you only stop very reluctantly, that simply shows that you don't know how to change gears in the mind.

So do one thing:: whenever you are doing something... for example, you are meditating and now you want to do something else. then after you stop meditating for five minutes simply exhale deeply, as possible. Then let the body inhale, don't you inhale. Have a feeling that you are throwing out everything that was in the mind and in the body and in the system. Just five minutes, then start doing some other work, and immediately you will feel you have changed.

You need the neutral gear for five minutes, mm? If you change gear in a car, the gear has to first move to neutral -- even if just for a single moment, but it has to move. The more efficient the driver, the faster he can move from neutral. So give five minutes to the neutral gear. You are not working at anything -- just breathing, just being. Then by and by you go on dropping: after one month, four minutes; after two months, three minutes.

Then by and by there will come a point where just one exhalation is enough and you are finished with the work -- closed, a full stop -- and then you start other work. You try this, and next time you come you will be perfectly okay.

Hammer on the Rock

Chapter #4

Chapter title: None

14 December 1975 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Now a few things have to be understood, mm? No relationship can be secure. It is not the nature of relationships to be secure. And if any relationship is secure, it will lose all attraction.

So this is a problem for the mind. If you want to enjoy a relationship, it has to be insecure. If you make it completely secure, absolutely secure, then you cannot enjoy it -- it loses all charm, all attraction. The mind cannot be satisfied either with this or with that, so it is always in conflict and chaos. It wants a relationship which is alive and secure. This is impossible, because an alive person or an alive relationship or anything which is alive, has to be unpredictable. What is going to happen in the next moment cannot be forecast. And because it is unpredictable, this moment becomes intense.

You have to live this moment as totally as possible because the next moment may not come ever. You may not be there, the other may not be there. Or you may both be there, but the relationship is not. All possibilities remain open. The future remains always open. The past is always closed, the future is always open. And in between the two is the present, a single moment of present, always trembling, shaking.

But this is how life is. The shaking and the trembling are part of being alive -- the hesitation, the cloudiness, the vagueness. The past is closed. Everything has happened and now nothing can be changed, so everything is absolutely closed. The future is absolutely open, nothing can be predicted. And between the two is the present, with one step in the past, one in the future. So the mind always remains in a dichotomy, in a divided state. It is always split, it is always schizophrenic.

The understanding that is needed is that this is how things are and nothing can be done about it. If you want to have a very secure relationship, then you will have to love a dead man; but then you will not enjoy it. That's what happens to a lover when he becomes a husband: a husband is a dead lover, a wife is a dead lover. The past has become all, and now the past decides the future.

In fact if you are a wife you don't have a future; only the past will go on repeating itself, all the doors are closed. If you are a husband then you don't have a future; then you are confined, in an imprisonment.

So security is sought continuously but when you find it, you get fed up with it. Look at the faces of husbands and wives.... They have found the security -- the much-sought-after security -- and now everything is in their bank balance, and the law and the court and the constable are all there to make everything secure. But now the whole charm, the whole poetry, is lost; romance is no longer there. Now they are dead people, they are simply repeating the past; they live in memories.

Listen to wives and husbands talking. The wife goes on saying that the husband doesn't love her as he used to; and they go on talking about past moments, their honeymoon and other things. What nonsense! You are still alive. This moment can be a honeymoon! This moment can be lived, but you are talking of the past, trying to repeat it.

Security never satisfies, and in insecurity there is fear -- fear that the relationship can be lost. But that is part of being alive. Everything can be lost, nothing is certain -- and that's why everything is so beautiful. And that's why you need not postpone for a single moment. If you want to love a person, love him herenow. Love him, because nobody knows what is going to happen in the next moment. The next moment there may be no possibility for love, and then you will repent for the whole of your life. You could have loved, you could have lived. Then remorse surrounds a person; repentance and a deep guilt is felt -- as if you have been committing suicide.

Life is uncertain. No one can make it certain, there is no way to make it certain. And it is good that nobody can make it certain, otherwise it would be dead. Life is fragile, delicate, always moving into the unknown -- that's its beauty. One needs to be courageous, adventurous. One needs to be a gambler to move with life -- so be a gambler.

Live this moment, and live it totally. When the next moment comes, we will see -- you will be there to

tackle it. As you have been able to tackle the past, you will be able to tackle the future also. And you will be more capable because you will be more experienced.

So it is not a question of whether Veeresh (her boyfriend) is going to be there the next moment. The question is that if he is available to you in this moment, love him. Don't waste this moment in thinking and worrying about the future, because this is suicidal. Don't pay a single thought to the future -- because nothing can be done about it, so it is a sheer wastage of energy.

Love this man and be loved by him. This is my understanding: that if you live this moment totally, there is every possibility that in the next moment the person may be still available. I say maybe. I can't promise you -- maybe. But the possibility is more because the next moment is going to come out of this one. If you have loved the man and the man feels blessed, and the relationship has been a beautiful experience, an ecstasy, then why should he leave you?

In fact if you go on worrying, you are making him, forcing him, to leave you. And if you have wasted this moment, the next moment will come out of this wastage; it is going to be rotten.

And that is how one becomes self-predictable. You go on fulfilling your own prophecies. The next moment you say, 'Yes, I was saying from the very beginning that this relationship was not going to last. Now it is proven.' Then you feel very good in a way; you feel you have been very clever and wise. In fact you have been foolish, because it is not that you predicted anything. You forced this event to happen because you wasted the time that was given to you, the opportunity. So love him and forget about the future. Just drop the whole nonsense of thinking about it.

If you can love, love. If you cannot love, forget this man, find somebody else -- but don't waste time. The question is not of this lover or that lover -- the question is of love. Love fulfills, people are just excuses. But the whole thing depends on you, because whatsoever you are doing with Veeresh, you will go on doing with another if you change lovers. So why not try with Veeresh? He is as perfect a man as you can find; a beautiful person with much understanding, and mature in many ways.

So love him and make him so happy that the happiness itself creates the possibility of him staying. If you make a person happy why should he leave you? But if you make him unhappy then why shouldn't he leave you? If you make him unhappy then I will help him to leave you. But if you make him happy nobody can help him to leave you Then there is no point; he will fight the whole world for you

So become more happy, mm? Use the time that one has, and there is no need to think about the future. The present is enough. From this very moment, try to live this moment. If he leaves, that's okay. I will find a better man -- forget him But use this moment not in worrying, but in living. Small things can become so beautiful. A little caring, a little sharing -- that's all life is.

So for one month this is going to be your meditation: live the moment, and bring yourself again and again to the present. Whenever you escape into the future or the past, catch hold, bring yourself back. And for one month, with no worry, not seeking security -- just live. And everything will be okay. Everything is always okay.

[A sannyasin says: With people I am not very close to, it s easy to make conversation. But with people rm closer to there s nothing to say. And I don't feel very comfortable with it. It is as though something is missing.]

No, nothing is missing, nothing at aU. It is just that you are growing, and for the first time you are feeling close to people.

You have never felt that closeness. You have always remained just casually related. When you are formally related to someone you can go on chattering about a thousand and one nonsensical things, because nothing matters -- it is just a pastime.

But when you start feeling closer to someone and an intimacy arises, then oven a single word that you utter matters. Then you cannot play so easily with words, because now everything is meaningful. So there will be gaps of silence. One feels awkward in the beginning because one is not accustomed to silence. One thinks something must be said, otherwise what will the other think? But whenever you grow close, whenever there is some sort of love, silence comes and there is nothing to say. In fact, there is nothing to say.

.... There is nothing. With a stranger there is much to say. With friends, nothing to say.

And the silence becomes heavy because you are not accustomed to it. You don't know what the music of silence is. You know only one way of communicating and that is verbal, through the mind. You don't know

how to communicate through the heart, heart to heart, in silence. You don't know how to communicate by just being there, through your presence.

You are growing and the old pattern of communication is falling short of you. You will have to grow new patterns of communication -- non-verbal. The more mature one becomes, the more non-verbal communication is needed. Language is needed because we don't know how to communicate. When we know how to, by and by language is not needed. Language is just a very primary medium. The real medium is of silence. So don't take a wrong attitude, otherwise you will stop growing.

Nothing is missing; this is a wrong idea. Something new has come into being and the old pattern is not enough to contain it. You are growing and your dresses are becoming short. Not that something is missing; something is being added to you every day.

The more you meditate, the more you will love and the more you will relate. And finally one comes to a moment when only silence helps.

So next time when you are with somebody and you are not communicating with words and you are feeling very uneasy. feel happy. Become silent and allow that silence to communicate.

Language is needed to relate to people with whom you have no love relationship. Non-language is needed for people with whom you have a love relationship. One has to become innocent again like a child, and silent. Gestures will be there: sometimes you will smile and hold hands, or sometimes you will just remain silent, looking into each other's eyes -- not doing anything, just being. The presences meet and merge, and something happens which only you will know -- only you to whom it has happened. No one else will become aware; it happens in such depth.

So feel happy next time, feel thankful that you are growing. Enjoy that silence; feel and taste and savour it. Soon you will see that it has its own communication; that it is greater and higher and deeper and more profound. And that communication is sacred, it has a purity about it.
It is a good sign. I am happy.

[A sannyasin says: ten years ago I was a Christian minister and I was in the business of making myself and others feel like sinners, and then offering them salvation. I'm still doing that to some extent.

Right now I want to tell you that I still experience a lot of fear and doubt, and I don t feel at ease in my relationship with my woman, or with other women. I don't feel sure of myself sexually. And my mind is doubting a lot. But then at other times I just feel that there's nothing wrong.]

There is nothing wrong, but the Christian training must have poisoned you.

... It poisons. You have to unlearn it. It has to be dropped, otherwise you can miss your whole life.

Once you start hating yourself, or even part of your being, you will never be at ease with yourself, never be at home. There will be some sort of split and a continuous conflict.

Christianity has done one of the greatest harms, and that is that it has made people feel guilty about any and everything. Particularly whenever you feel happy, suddenly by the side you feel guilt arising. Christianity has made that conditioned so deeply -- that all enjoyment and all happiness is sin. So when you are sad, everything is good. When you look like a martyr, you are a saint. But when you look happy, laughing, dancing, then you are a sinner. Happiness iS a sin.

Just the contrary is the case. To be happy is to be religious, because only a happy person can be grateful towards God.

And the body is beautiful. It is the temple. Take care of it and be grateful to it. It provides a great opportunity, because it is only through the body that you have come to know what life is, what love is, what light is. It is through the body that you have seen, you have heard, you have touched; that you have loved and been loved. It is through the body that you have become aware. Be thankful towards the body and never take an antagonistic attitude towards it.

But if the training has been there, you have to consciously drop it, because it goes deep and it goes on functioning without you knowing. You will never be able to love a woman deeply, mm? That Christian will be standing there looking at you and saying,'What are you doing? Sinning again? You will be thrown into hell!'

And suddenly you shrink and the fear takes over -- and love disappears. Love is so delicate, and the fear is so strong -- it can destroy it.

So watch, and don't allow the Christian in your bed-chamber. Otherwise you will always find between you and your woman, the Christian standing. The whole church will be there, and it can destroy all

happiness. Drop it! Never feel guilty. Always feel Fateful.

Happiness has to be enjoyed as much as possible. The happier you become, the closer you come to God. So I teach delight in life, and I teach a dancing god. And unless a god dances, he is no god at all.

So drop it consciously. You will have to struggle a little, mm? Because once the mind is wrongly conditioned, you will have to uncondition it -- but it can be unconditioned. Whatsoever can be conditioned, can be unconditioned.

[The sannyasin answers: I've worked on myself to drop it for many years now. There is a very beautiful magic child in me that loves to be in the present, that delights]

Mm mm, I can see it there. And it is growing, and it will go on growing. There is not much of a problem, but you just have to remain alert, mm?

The conditioning goes deep. It becomes almost part of you and you don't know it. When you look, it is there like a layer of ice. When you touch, it is there like a layer surrounding your hand and your skin. You touch a woman with love, but there is something that shrinks in, withdraws.

The whole world is such an affluence of celebration. It is an overflow of energy; so many flowers, so many birds singing, so many stars -- an infinity of stars, galaxies upon galaxies. The world is such a delight, the whole universe is such happiness and such a great harmony. Jump into it!

Become a star or become a flower, but don't be a Christian! Right? And the child is growing, it will come....

[A sannyasin says she has her period and she always goes mad during it and the previous days she had smashed some things in the house]

To feel wild is not bad, but to break anything is not good, mm? Whenever you feel wild, dance a wild dance -- but never destroy anything.

It may not be a problem -- you can destroy a pot -- but the very idea of destruction is bad. It gives you a destructive attitude towards life. And the pot is just an excuse. You would really like to destroy more valuable things -- even valuable relationships, people, mm? But you cannot destroy that much, you cannot bear it, so you break a poor pot -- and he has not done anything! (a little laugh of belated compassion from Saroj)

For many women the days of the period are a little destructive, and the reason is very biological. You have to understand and become a little alert and aware so that you can rise a little higher than your biology; otherwise you are in the grip of it.

If you are pregnant, the period stops because the same energy that has been released in the period starts being creative: it creates the child. When you are not pregnant, every month the energy accumulates and if it cannot be creative then it becomes destructive. So when a woman is having her period, for those four or five days she has a very destructive attitude, because she does not know what to do with the energy. And the energy vibrates, it haunts the innermost core of your being, and you cannot give any creativity to it.

All creative energy can become destructive and all destructive energy could have become creative. For example, Hitler. He wanted to be a painter in the very beginning, but he was not allowed. He could not manage to pass the examination and enter into the art school. The man who could have been a painter became one of the most destructive men in the world. With the same energy he may have become a Picasso. And one thing is certain -- he had energy. The same energy could have been infinitely creative.

Ordinarily, women are not destructive. In the past they were never destructive because they were continuously pregnant. one child is born, then they are again pregnant; again another child is born and then again they are pregnant. For their whole life they used their energy.

Now, for the first time in the world a new danger is arising, and that is the destructiveness of women. Because now there is no need for them to be pregnant continuously. In fact pregnancy is almost out of date. But the energy is there.

I see a deep connection between birth control methods and the Women's Liberation Movement. Women are becoming destructive and they are destroying family life, their relationships. They may be trying to rationalise it in many ways, but they are trying to be liberated from the slavery In fact it is a destructive phase. They have the energy and they don't know what to do with it. The birth control methods have stopped their creative channelization. Now if some channels are not opened to them they will become very

destructive.

In the West the family life is almost gone. There is continual conflict, continual fighting, quarreling and being nasty to each other. And the reason is -- and nobody understands what the reason is -- a biological problem.

So whenever you feel that the period is coming, be more alert, and before it starts, do wild dancing. The Ethiopian dance [group] will be helpful.

You can go beyond nature because you have a higher nature also. One can go beyond biology, and one has to otherwise one is a slave to hormones! So whenever you feel destructive, start dancing.

What I am saying is that dancing will absorb your energy. You are doing the opposite. You say you like to rest and not do anything during these days, but do something -- anything, go for a long walk -- because the energy needs release. Once you catch the point, once you know that the dance relaxes you completely, those four days of your period will become the most beautiful because you will never have so much energy as then. Mm? You try....

Hammer on the Rock

Chapter #5
Chapter title: None

15 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512155
ShortTitle: HAMMER05
Audio: No
Video: No

[An elderly woman, the mother of a sannyasin who was also present, says: I turned my back on religion many years ago, so I've been saying no for a very long time.]

That's very good! I was talking about you this morning! (Osho had talked about yea-sayers and no-sayers that morning in the discourse.) The religion to which you were saying no is not religion at all, and it is good to say no to it. Only religious people will say no to it.

[The woman says: I've been calling myself a humanitarian.]

Yes, that is a new name for it, but not as good as 'religion'. (a little chuckle) Because unless the human mind tries to reach beyond itself, it cannot grow. All growth comes to you only when you try to reach higher than your best. When you try for the impossible, then only the possible happens. Humanitarianism is good, but then only humanity becomes the goal and that is not enough. Good, but not enough.

... And God does not mean anything else: just an effort to bring your humanity to its total functioning. God is just a function of the total human being -- a quality. When you are functioning at your optimum, at your omega point, then you are God. It has been good that you remained a skeptic, that you said no. Now your yes can be total.

[Two days later in discourse Osho mentions this same woman, saying:]

A few days before, a beautiful woman, a rare person, came to see me. She has been a humanist for her whole life -- not believing in God, a no-sayer.

She told me that she was surprised that she was here. Her surprise is natural. She has never been to any temple, church, or to so-called religious people -- and now she has come here. And not only that, she wanted to be initiated into sannyas.

She herself could not believe what was happening! But I could look into her. She has been able to come to me because she has loved human beings. She has taken the first step towards the temple. She may not have gone to any temple, that is not needed. She may never have thought about God -- that is not needed -- but she has taken an authentic step. She has loved human beings.

She has been a no-sayer, but that is the base to say yes. She has earned her sannyas. She has arrived, her whole life has been a preparation for it. She said no; to say yes to human beings she denied God. Perfectly good, as it should be. Say no to God, but never say no to human beings, because if you say no to human beings... then you will never be able to reach God!

[Asanga] is one of the most beautiful names. Asanga was a Buddhist mystic. Literally the word means unattached, non-attached, or one who is alone; one who doesn't need the other, mm? But the name belongs to a Buddhist mystic, and something in you is going to fit with it. Two words have to be understood: one is loneliness, the other is aloneness. Loneliness is a negative state, aloneness is very positive. In the dictionary their meanings are the same, but not in life, not in existence.

You feel lonely when you miss the other. You feel alone when you have yourself. You feel lonely when you are bored with yourself. You feel alone when you are delighted in your being.

Asanga means alone. So alone, like a Himalayan peak. So absolutely alone that the other is not needed. That doesn't mean that you will not love. In fact only a person who does not need the other can be loving. When the need disappears then love arises. If you need the other, you use him. Then all your love is a sort of manipulation, a deep exploitation, because you are using the other as a means. Because you cannot be alone and you need somebody to fill your loneliness, you talk about love, but it is not really love. You are using the other, and love can never use the other. For love, the other is the end and can never be reduced to a means. This is the highest morality there is: when the other is the end and not a means.

Only a person who is absolutely alone, who is capable of aloneness, can be capable of love -- because it is not a need. On the contrary, love is an overflow. It is not a relationship; it becomes a state of being. You may be sitting alone in a room but love goes on flowing. There may be nobody to share it, but it goes on flowing. It is just like a flower that blooms on a path where nobody passes, but still it goes on sending its fragrance to the air, to the winds. Or a star at night -- nobody is looking at it but it goes on shining. Whether you are with somebody or alone makes no difference then. It is a state of being.

I have given you the name Asanga for all these reasons. You have to learn to be alone. I am not saying that you have to escape from the other, no. I am saying that you have to realise yourself. Don't escape from yourself to the other.

That is going to be your life work: to attain to a purity of aloneness where love can become a state and not a relationship.

That is freedom -- what we in India have been calling moksha, nirvana, the last word in freedom -- where you don't need the other; where love is not a need but has become an overflowing of energies. So keep it in mind. Good....

[A sannyasin says: I hear myself saying the same thing over and over again. I'm just -- desperate.]

Mm mm. Accept it. Accept it, because mind is a mechanism. Mind is repetitive and it can never invent a single original thought, never. That is not the capacity of the mind, so you are asking something that is not possible. And because you go on asking, you become more and more frustrated about it. Mind can only repeat that which it knows.

It is as if you feed a computer and then you expect that that computer is going to give you something that you have not fed into it. It cannot. The mind is a biocomputer: you feed it with something, it goes on repeating it. It is a parrot.

So the first thing to understand is that this is the nature of the mind. It is not something peculiar happen to you. Once you understand this -- that the mind is repetitive -- you drop the effort, and suddenly you see that you are separate from the mind. You are not the mind. So the real thing is to accept the mind and grow into a deep unconcern.

Who is it that is aware that the mind goes on repeating, that asks that it should stop? Just become aware

of that. You are that.

So first accept the limitations of the mind. You accept the body limitations; you know that you cannot fly -- but nobody tries. But the mind is invisible. You don't know what is happening to Mukta's mind, what is happening to Teertha's mind. (two sannyasins sitting close by) You are confined to your mind, Mukta to hers, and Teertha to his -- and nobody knows what is happening to the other.

In fact everybody needs a small window in the head so people can look in! (the group laughs) Then they will not be worried about such things because it is happening to everybody. Then you simply accept that this is just natural. The blood goes on moving in the body, the breathing goes on moving in and out; blood circulates, breathing circulates, thinking circulates -- nothing is wrong in it!

So second thing: become unconcerned. Soon you will see it is just like the barking of the dogs there. (the local dogs were arguing heatedly somewhere in the background as Osho was speaking) Far away in the night the dogs of the mind go on barking and you are unconcerned. And the more unconcerned you are, the bigger the distance becomes. One day you come to realise that the distance between you and your mind is greater than the distance between you and the farthest away galaxy. Because the galaxy is still at a certain distance from you, it can be measured. But from the consciousness, the thought is so far away that it cannot be measured. Even in light years it cannot be measured, because the difference is not of distance; it is of different planes.

It is just as the difference between you and other human beings is not very much, but between you and a tree it is very much; and then between you and a rock it is tremendous.

Mind and consciousness are diametrically opposite poles, but this has to be realised by and by. The first step is to accept the limitations of the mind, don't expect the impossible; and secondly, become unconcerned, forget about it.

And feel blessed that the mind is still making noise, the clock is still tick-tocking. There is nothing to worry about, just a distance has to be felt -- and it is there. It is only a question of feeling it. You understand me? Try it!

[A sannyasin going to the West says she works as a psychologist, a mental health counsellor, in hospitals. She is also thinking of working privately.]

Start working privately, and you can be more helpful. By and by introduce meditation wherever you are and whatsoever you do. Many mental patients can be helped through meditation. In fact western psychology has not proved of much help. So with psychiatry, side by side start helping patients to meditate. If a mental patient thinks he can do something about his illness himself, that very idea helps tremendously. If he feels that he cannot do anything -- that he just has to remain helplessly dependent on others, on drugs, on psychiatrists, psychoanalysts, treatments, electric shock and a thousand and one things -- by and by he loses confidence. But you can tell him that he can do something and can come out of his misery, and that it is not in fact a disease, but, rather, an attitude. Now western psychology is discovering that madness is not always a disease; rather, it is a hiding place. Life had become too much for the person and he could not find anywhere to hide. So madness becomes a hiding place, a defence.

[The sannyasin answers: The problem is that most people will still want to hide.]

No, not once he knows that it is not a disease. That hiding is not conscious, it is absolutely unconscious. He has come to feel the convenience of it, but it has never been a conscious decision.

For example, you are burdened too much with financial difficulties; too many family responsibilities, and a thousand and one problems. You can't sleep well, you feel depressed, and by and by you see that if people start thinking that you have gone out of your mind, then suddenly they don't make you responsible. On the contrary, you become their responsibility; then they have to help you. And once the unconscious gets the hint, it relaxes.

But this is unconscious. Consciously no one would like to be mad. At such a great cost, no one would like to. But once it happens it becomes a comfortable thing. The government takes care of you, everybody sympathises, the children cannot demand, the wife cannot quarrel with you -- you are not in your senses. And then, too, one does not want to come out, and that too is unconscious.

So help them to see the fact: that just for small comforts they are destroying their whole life, missing a great opportunity in which much was possible and still is possible. Tell them that they can do something

about it if they decide to come out of it.

It happened once that I stayed in a friend's house. His father was mad and he had always been so. But I suspected something because the man looked very clever.

So when there was nobody there and I was sitting with this madman, I told him, 'I suspect you cannot be mad. You look too clever!'

He looked surprised. Then he said, 'How did you come to know?'

Then he told me the whole story: that his father was a very hard taskmaster and he had learnt a trick -- by and by he proved himself mad. It was very comfortable and convenient, with nothing to worry about. The father worked till the day he died, and this boy never had to do anything! Then his children started working -- because their father was mad!

'So,' he said,'it was such a convenient thing. First my father worked and now my children work, and I have lived at ease! But, please don't tell anybody!'

Hammer on the Rock

Chapter #6
Chapter title: None

16 December 1975 pm in Chuang Tzu Auditorium

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[A sannyasin says she is feeling anxious about leaving.]

Mm mm... just relax and don't become anxious about it because anxiety disturbs everything. It doesn't help in any way; it creates only more and more hindrances. If you love and anxiety comes in, it creates a distance and then the relationship becomes a burden. If you meditate and anxiety comes in, then meditation becomes impossible.

Whatsoever you do, do it without anxiety. Anxiety is just a habit. Try to find out why it arises. It is not because of a certain situation; it is just an old habit. If you want to perform something, to show something, if you worry about what others are going to think, then anxiety arises. It is part of the ego, part of self-consciousness. If you are unselfconscious, anxiety is impossible. It is just a shadow.

For example, you go on talking and you talk beautifully. Then suddenly you are on the stage and you have to talk to a thousand people, and then the anxiety arises. You have been talking your whole life, and the same is to be done; you are not going to do anything new! And it has never been a problem. You may have talked to each of these thousand people separately, but why does anxiety suddenly arise?

Now, facing a thousand people, you suddenly feel you are being judged; you feel that they will form an opinion about you -- how you act, how you speak, how you perform. Once the idea of performance enters then the natural flow is lost and anxiety arises. So whenever you feel it coming, just seek deep down and you will find it is a self-consciousness -- whether it is a relationship, or work on oneself, or anything else.

And there is no need for the anxiety because there is nobody who can judge you; nobody has the authority to judge anybody and you need not depend on anybody's opinion. In fact this should be the criterion of inner growth. If you can be happy absolutely alone, and you don't need. others to make you happy; if you can be flowing, silent, beautiful, alone, and you don't need others to make you whatsoever you think you are; if others are not needed to prop you, or for any sort of approval, then you are grown-up. Only children ask for others' approval -- what daddy thinks, what mum thinks. When you are grown-up you are

on your own; you need not bother what others think.

So drop all anxieties. And they can only be dropped if you accept that you are whatsoever you are. You are not expected to be anybody else and you cannot be. So simply be yourself and relax, and don't ask for anybody's approval, anybody's opinion -- and then suddenly there is no anxiety.

And growth takes care of itself. It comes of its own accord; it is not that you have to grow. You have to accept whatsoever you are and the growth follows. Seek it and you will miss. Allow it and it is always there, available. Nothing is needed; you are accepted as you are and God doesn't ask for any proof. In the very first place He has accepted you, that's why you are; otherwise you would not have been.

And to look at existence in such a way that you feel at ease and at home is all that religion is about. So you go without anxiety.... Good.

[A sannyasin asks about the meditation: to me they are all the same. They are all like playing games, but I like them. But the only thing I think is taking me deep is you.]

Right, that too is right. Good. Very few people find all the meditations are good. But if you really understand then all the meditations are the same. They are different doors to the same temple, mm?

And that second understanding is also true; that's very good. So play and enjoy. Don't be serious, just take them as fun -- the less serious the better. When you are just playing, many more things happen to you.

I have heard about one musician who was very sad and was just sitting by his piano playing idly. Suddenly he struck the chord for which he had been waiting his whole life. It was tremendously beautiful; he was transformed to another world.

Then he tried again and again but the same chord wouldn't come back, he couldn't create the same harmony. He tried for months and almost became mad, but he went on missing. Then he dropped all effort, and one day after a few months, once again he was sitting and playing in a not very serious mood -- and again it was there!

Then he knew the secret: that that which is beyond comes to you only when you are not trying to grab it, not trying to manipulate it. Because it is so vast it is uncontrollable. It comes only as a surprise.

So play and take everything as fun. The whole point is to delight in it, mm? Then many things happen. It has been good, mm? I am happy!

[Another sannyasin says: You asked me last week to tell you about the meditations. They are all powerful. I have been depressed sometimes, and very happy other times, and it goes on and on....]

Meditation stirs many things. It stirs your happiness and your sadness too. Sometimes you are thrown in a valley of darkness -- sad and depressed. Sometimes you are raised to the clouds. It is good, allow it, and whatsoever happens accept it.

When you feel depressed, don't try to escape from it. In fact go as deep in it as possible. Drown yourself in your sadness, become really sad, so that you can touch the very bottom of it. Once you can touch the bottom of sadness, you will suddenly realise that it is the same as the bottom of happiness. The difference is only on the surface; as you go deeper, the differences are lost and the bottom is one.

So next time you are sad, be really sad, drown in it. Don't make any effort to save yourself: don't cry, don't. move from the sadness to something else so you can become occupied and can forget it. No, remain with it. It is difficult, arduous, heavy -- but it is worth trying. Once you touch the rock bottom of it, suddenly you are smiling.

Then you can never be sad again, because once you have touched the rock bottom of any feeling, you go beyond it. Very good. You continue....

[A sannyasin asks about her healing powers: Just about a year ago. I first became aware of it when I put my hands on someone I was giving a massage to, and my hands started vibrating, and the man said, 'What are you doing?' I said, 'I don't know. My hands are vibrating.' He said it was like an electric current through him. I just wondered what it was about. Then it happened at other times and I found that if I placed my hands over a place that hurt -- not on it, just over it -- then again the person would feel this current and the pain would go away.]

(Osho shines his torch on her)

You have the capacity, but there are two or three things. Whenever you want to heal somebody, do the humming for at least three minutes. Never do it without it.

(Osho was referring to the humming meditation, the Nadabrahma meditation, where one adopts any sitting position that is comfortable, and with eyes closed begins to hum. You do it loud enough so that people around you can hear it, and so that your whole being is vibrating with the resonance.)

You have the energy, but more subtle vibrations are needed. The more subtle they become, the more helpful -- and they will not exhaust you as much as gross vibrations. So three minutes of humming before you do it, mm? So you are almost vibrating all over the body. Cooperate with it; you were not cooperating -- the hand was moving on its own, you were not cooperating. Help it to move so that the whole body is vibrating; it is not just a local thing.

And the second thing: if you want to heal a woman, it will be difficult. Your vibrations will be very helpful to a man, but for a woman it will be difficult. So for one year don't try on a woman, because if you fail a few times then a wrong auto-suggestion goes into your being that nothing is happening and that you don't have the capacity.

So for one year only try on men, not on women, so that one year will give you such a deep trust in your energy that then you can start working on women. And you will succeed on women too, then. Very good! And I will be helping!...

[A sannyasin said that she felt a Christian with Christians, a pagan with pagans, and a sannyasin with sannyasins.

Osho replied that this could be very good if you were centred, but very dangerous if you were not. He continued, saying:]

If you are centred, wherever you go you are at ease, at home with whomsoever you move. But this is only a possibility if you are centred, if you know who you are, otherwise you will get confused. One day you are a Christian, another you are a Hindu, the next a Mohammedan, and then the whole thing will create confusion.

[She said she felt it was the religious feeling that linked everything together.]

That is what I am saying. If you know what religion is, if you have attained to that link, then it is perfectly good. But I don't see that link at all. I don't see that centredness in you at all. I don't see that this is going to help you.

... The whole thing is not to go on accumulating impressions from everywhere, because all the paths are different. The goal is one, but the paths are different.

So at the end it is perfectly beautiful to say that everything is one, but in the beginning it is very dangerous. And no one can travel on many paths simultaneously. You have to travel on one path only, and you will reach the same goal as others who were travelling on different paths.

So don't be against anybody -- Hindu, Christian, Mohammedan -- but be for something. Choose something for which you can say,'I am for it.' Followers of many paths simply become confused, fragmented. They become a crowd: one hand going to the north, another to the south, one leg to the east, another to the west. They are torn apart.

So what you are saying is good if you have reached. It is good for me, but it is not good for you
So we will see. You start meditating....

[A man said he was studying with a Buddhist, whom he loved very much, in Germany. He asked that if he became a sannyasin would Osho still be with him if he went back to his teacher.]

I will be. I will be working with him also, so don't be worried.

All buddhist methods are good, tremendously good, and they have nothing to do with religion. They are simply scientific. You need not call them buddhist, you need not call them anything -- they are simple methods. Buddhism is not a religion, it is just a psychology. It is not like Christianity, it is not like

Hinduism. It is pure science -- and pure science belongs to nobody.

So you can continue to work with the man, and soon you may become the bridge for him to come to me! Now close your eyes....

[A couple, newly arrived in Poona, said that they were finding that their relationship had changed since being here. The girl said she did not feel like love-making so often, her boy-friend said he was feeling attracted to other women.]

(Osho suggested that they make love just once a week, but to have such a total experience that they were completely satisfied.)

When you make love, make it really wild so that it is not just a local release, but your whole being throbs with it. You have to scream and jump so that it becomes a meditation. When you make love, the whole world should know! Then it will satisfy you so completely that for one week you won't think about it. That mind goes on looking at other women because you are not satisfied.

In the East we have been enquiring into the sexual energy; the West is only enquiring on the periphery. We have come to see that it is not a question of this woman or that; it is a question of female and male energy. If they can meet, really meet, there is such an orgasmic experience that the ego disperses for a few minutes and you are not there. You have disappeared and the whole universe dies with you. Your nature has exploded, all civilization gone. You are wild animals -- innocent, vibrant, possessed.

But this is only possible, it can only be a deep orgasmic happening, if you are celibate -- then you gather the accumulated energy. It becomes a reservoir and then you explode. Otherwise, if you make love an everyday habit, it becomes just like taking tea or smoking a cigarette -- nothing much. Then it is no more than a release, just like a sneeze. So don't make sex a sneeze, otherwise you will miss the whole mystery of it.

So decide the day that you will make love, and make that day sacred and a day of deep meditation. Once a week -- let it be Sunday, the religious day. And let it be a very sacred phenomenon. Prepare that day from the very morning. Be as loving to each other, as careful, as possible; no conflict and no anger -- because that distracts the energy.

The whole day you are to feel that the moment is coming when you are to make love. You have waited for six days, and now prayerfully, meditatively, move into it.

Before making love both meditate together. Pray to God to be with you, to envelop you so that you both dissolve into Him.

Let sex be as divine as possible. It is divine because it is the creative force, the creative energy. Nothing is more divine than sex.

So make it so satisfying that soon you will say that one week's celibacy is not enough, that you need three weeks of celibacy, or four. Because it is so satisfying, the glow, the after-glow, continues for weeks -- you are bathed in it. So start it this way, mm?

[A sannyasin said that she had come in contact with a lot of mistrust and fear in the meditations, at the point where she felt that her body was taking over.]

(Osho said that the fear had to be transcended, otherwise she could never go into the meditations, could never grow. He compared it to a seed, saying that whenever the plant starts growing, the seed becomes afraid because it has to die if the plant is to be born. Whenever you come near the death point, where the ego the egg, the shell, has to drop and a new being is coming, the fear will take possession of you. But you have to go on in spite of the fear. He reminded her that he would be with her....)

[The sannyasin said she had been leading groups in Germany and did not feel the need to do groups here as Osho had suggested.]

(Osho said that the role of groupleader could be a protection. Adding:)

This has been my experience -- I see groupleaders are not grown at all, because when you are leading others you remain outside you are not involved.

You become very wise intellectually, but existentially you don't grow. If you are led, the groups are totally different. And here they are totally different because you have to work together with meditations, and they help.

If you have been a groupleader, you have to pass through the groups as a must. To be a leader is a very ego-fulfilling phenomenon -- and the ego is the problem! By and by almost all of the groupleaders of the world are going to come. They have to, because they have become leaders and they have not grown up; they are like little children. Once you become a leader it is very very difficult to grow, because then your whole prestige is at stake.

I will have to destroy you; only then you can be reborn. I will have to be hard. I will have to be like a hammer on your rock, mm? Good.

Hammer on the Rock

Chapter #7
Chapter title: None

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Rikta means emptiness, deva means divine -- divine emptiness.

That is how you, by and by, have to imbibe the spirit of emptiness in you. Inside there is just emptiness, mm? That is how I feel your seed is. The more empty you feel, the more empty you can become. And you can feel it easily, it will not be difficult; it will just come naturally.

Emptiness has never been part of western religion, but in the East, emptiness has been the deepest-going meditation. In the West, emptiness is felt to be somehow negative, as if an empty mind is the devil's workshop. It is not. In fact an empty mind is God's workshop. If the mind is empty the devil cannot enter. The devil can enter only through thinking, through some occupation. If the mind is empty, then only can God enter.

Rikta means emptiness. So you try this: walking, just feel emptiness walking; when you are talking, just feel emptiness talking; loving, just feel emptiness loving. Continuously remember that inside there is nothing. And that is the nature of man, that nothingness. It is not an absence, it is a presence, it is fullness. When the emptiness is total, it is fullness.

So try it, and I will start working on you from this moment, mm?

[A sannyasin had earlier sent a letter to Osho, as she found it a little difficult to express herself in English, asking the following question, which Osho read out:

'This morning (at the morning discourse) I did not quite understand your saying that the fulfilled, enlightened spirit going back home doesn't have to come back to earth for another life. This may be my western-trained mind, but what is happening to this fulfilled enlightenment, this attaining this evaporation? How do you explain having come if you will not be again?]

You come only if something is still missing, something is still imperfect. So the last life is the life of enlightenment.

I have come because something was still missing. But now it is not missing and I will not be coming again.

That doesn't mean that you become non-existential, no. That simply means that you become so absolutely existential that the body cannot contain you. The body becomes small and you become so big for the body that you cannot be contained in it. You become so infinite that the finite mind cannot contain you. But one has to come again and again, even if something is missing, to learn it.

The world is a school, it is a learning, a discipline, a training. Once you have learnt, you are not sent back, because there is no need, no point.

So an enlightened person can help people only in his last life. Then after that the help is impossible, then he evaporates. So only for a few years the possibility remains open and available. If you are not enlightened, you cannot help people. If you are enlightened, you can help only for a few years, because this is going to be your last....

[A sannyasin said that she was just beginning to feel that she had many things to work on and wondered if Osho could suggest something to help her.]

Everybody has much work to do because nobody comes perfect, and once you do become perfect, then you cannot come back. Much work has to be done and it is difficult, but not impossible. Sometimes you may feel it is so difficult that you begin feeling hopeless. Those are the moments to remember that the project is very difficult -- Project Man is very difficult -- but not impossible.

And it is good that it is difficult. If it were not, then it wouldn't be worthwhile. If inner growth is easily available, cheap; if you don't have to work for it, earn it, or become worthy of it, then it will be worthless. The more difficult it is, the more worth it has. The longer the journey, the deeper the rest. And when you reach the goal, the longer the waiting has been, the more fulfillment you will find.

That's why all shortcuts are false -- and dangerous. They can only delude you. There is no shortcut for inner growth because the very way, and the very difficulty of it, is part of the growth. If you avoid the difficulty, you avoid the growth also.

But many things are going to happen, mm? You just have to remain available. Start meditating, and while meditating bring your total energy to it. Don't go on withholding anything, don't be clever.

That is one of the troubles, because the mind is very clever. It always goes halfway and keeps one step ready to withdraw if things go beyond control and you cannot manipulate. But if you are ready to withdraw you cannot go in, because one has to go with both legs, not only with one; and one can go only totally, not partially.

So remember one thing: that meditation has to be done as totally as possible, and every day more and more totality will become available. You will find every day that more and more is coming up, and you will see that you are still holding -- and by and by the ice melts. So go totally into it!

Many times one reaches near the goal and loses the track. Many times you are almost, almost there, and again you are very far away. These are the glimpses; these are the glimpses that in Japan they call satori. Just a small glimpse, but the glimpse gives you courage that yes, it exists, the truth exists; that you are not groping hopelessly. Hope is there. And sometimes thousands of satoris are possible, but each satori becomes more and more definite, more and more solid. And each satori brings you nearer and nearer the goal. And when suddenly you are there at the goal,'you are not, only the goal is. Then we call it samadhi. That is the goal of all human effort, the very peak of all consciousness. But one has to work hard -- so start working!

[A seeker, not yet a sannyasin, said to Osho that he often talked about the significance of having a master, yet he had heard that Osho himself had attained without a master. How, he asked, was this possible, and did one who became enlightened without a master enter a higher level of enlightenment than one who had had a master?]

No, enlightenment has no higher or lower grades. How you enter does not make any difference: from the front door or the back, like a master or a thief, makes no difference. Once you enter, all differences are lost.

There is a possibility of entering enlightenment without a master, but then you should be ready for more struggle, more risk; have more patience and courage.

One day it is going to happen, even-if you are not taking anybody's help. If you go on groping and groping and groping, though it may take many lives, one day you are going to find the door. That's how

many have' found it. But once you have found it you can make it a little easier for others. It may have been difficult for you, but for others it can be made a little easier. You can give some indication, some keys, some hints. You can guide.

This has to be understood: that a master in fact does not lead you to truth. He simply helps you to avoid untruth. Truth cannot be indicated. It is not something existing out there. It is something that will come into existence through your effort. Your truth will have to be born in you. A master can help you to grope better so that many pitfalls can be avoided. He cannot indicate the truth but he can indicate what is not truth -- and there are a thousand and one untrue doors. He can show you that these are untrue doors: avoid this, avoid that. That's what they call in the Upanishads 'neti-neti' -- this is not, that is not. The master goes on negating, and only that which is, is left.

That's how a master can help. A few people struggle on their own but that is very rare. And you are not that type of person, because if you were, you would not have come to me. I never went to anybody even to ask this, because even this is taking help. Even if you go to that type of person to give him the truth, he will close his ears. He will say,'l don't want it. I will find it myself.'

This type may look in the beginning to be very egoistic, but he is not. That's the way he is; he wants to seek his own truth, he does not want to borrow it from anybody. Not that he is arrogant; he is humble. And he is not afraid of wasting time. He is not afraid of waiting for lives. He is not in a hurry; his patience is infinite. But he may look like an arrogant person. It is not that he is incapable of surrendering, no. He is surrendered, but this is his way, this fits him.

Then there are people to whom it cannot suit at all. They need someone to whom to surrender; they need someone to help them. Not that they are weak, remember; not that they are in some way inferior -- they are not. It is just that natures differ, types differ, and these are the two types.

So this much I will say: that you are not the type who can work without a master, otherwise you would not have come. So don't waste time. If you can find somebody with whom you feel attuned, then surrender, and allow him to help you. Think about it, mm? Good.

[A sannyasin said that her lover was very closed to her lately... becoming closer to Osho but more distant from her, and she felt excluded. She expressed confusion as to whether she wanted to continue the relationship or not....]

It always happens that when people are alone they become fed up with their aloneness. They are sad, but calm and quiet; not excited about life. So they seek somebody, some relationship, and then the excitement comes, but with it come many problems -- anger, fight, jealousy, and a thousand and one other things. Sadness disappears, but anger comes because it is the same energy. Sadness is anger suppressed, because alone you have no one to express the anger to, so you carry it. And anger is sadness suppressed. These two cases have to be understood.

Unless you can be calm and quiet in love, love is not going to solve anything. It has to be understood that love in itself, or just by having a relationship with someone, is not going to give you happiness, unless you bring happiness with you. And if you don't have happiness, it is better to be alone.

And this always happens: unhappy people seek a relationship, thinking they are unhappy because they are alone. That is not the real thing. They are unhappy -- whether they are alone or in a relationship makes no difference. And when you are together your unhappiness will become more intense; it cannot disappear just by being together. You have to drop it.

Always remember that when someone is with you, he is with you to be happy. Everybody is seeking his own happiness. But whenever someone is in love, you start having the illusion that he is seeking your happiness. Why should he be?

If you both bring happiness, the relationship can be beautiful; otherwise it is going to be on the rocks any day. So whenever a relationship starts it is good, because both are deceiving each other unknowingly. Only the beautiful face is there, and only when things settle does the ugly face come up. Then reality erupts and things go wrong.

If you feel that you have to cathart, then close the room and cathart on a pillow. Why destroy a relationship for it? Everyone is seeking his own happiness and there is nothing wrong in it. That's the only way to seek happiness. If you are together, help each other. If you feel it is harmful, separate. But remember, it is not only with this relationship; it is always going to be so. So face it, talk to him.

One should learn from every experience. Nothing is bad because everything can become a learning.

[The Arica programme is shortly to be introduced into the ashram for the first time. The eight sannyasins, who have all trained in the West in Arica, came to darshan tonight. Osho talked about Arica and suggested that the trainers bear in mind several things when taking the groups:]

There are just two or three things I would like to say before you start your work.

One is: bring more love into it. The techniques are beautiful, but love is lacking. Whenever you just become technique-oriented, then by and by you forget that love is the greatest technique. All else is secondary -- can be helpful, but cannot replace love.

So don't be just technical, otherwise you will help a little but not enough, and you will not be able to help to the very end. Sooner or later a technique comes to an end, but love never does. Each technique should become a vehicle of love, so that when the technique ends, love takes over. And one never comes to the point where one can say that now the journey is finished and there is nothing left.

When you work on people, don't work on them as if they are means. Each individual is an end. The technique exists for the individual -- the sabbath is for man, not man for the sabbath. Always remember this, because the mind tends to forget. It is very technical and does not believe in love.

So help people, but remain alert to give them as much care and love as possible. You will see that the same methods used in the West -- which work up to a certain limit and then stop -- don't stop anywhere; they go on and on. So make it a very loving process. You follow me?

And the second thing: always start with a prayer and always end with a prayer. In the beginning you pray with the idea of asking for help. In the end it is a thank you. Always ask for divine help, because man is helpless; and if you remember this, you will never condemn one who fails. Whenever you work with techniques, the fallacy is possible that you start thinking that man is enough. You forget God, you forget the Whole.

In Yoga they simply dropped the concept of God. Only once in Patanjali's sutras is God mentioned -- and that too as a technique: that if you surrender to God -- not that God exists, no; He is just an excuse for surrender -- it will be helpful. Yoga is completely godless. The word yoga means technique, and technique always feels that man is sufficient unto himself and that there is no need to ask for help from beyond.

So make it a point that you start with a prayer together, the teacher and the taught both. The teacher should never feel that he is special. He should always feel that both are part of an ongoing process of growth; that he is also going to learn much, not only teach. Don't become teachers, just remain helpers, fellow travellers; don't become 'holier than thou' -- and then you will be very very deeply helpful. All Upanishads in India start by a prayer which is done by the teacher and the taught together. They pray that they should not go astray; they, the teacher and the taught, the master and the disciple, should not go astray.

And the third thing: always try to see that if some technique is not working on someone, then don't go on forcing it, because all techniques are not for everybody. So give them a try, and if one is not working, then there is no need to create the feeling that the person is lacking; just say that this technique does not suit you, but there is nothing wrong in that.

Never create the feeling of failure, remember, because by and by the person can start becoming a failure. He begins to feel that nothing is going to happen; that this is not for him, it is only for very special and rare people, and he is an ordinary person. Once this happens, a great rock has fallen on his being. And many of the teachers in the world go on doing that. Rather than helping people, they hinder. So don't condemn anybody, otherwise you will be closing their whole possibility of growth.

If in your three days' work you can give only this much to a person -- that he comes out more confident: more confident about himself, more certain of his step, his growth, more confident that it is going to happen -- you have given him something beautiful, a treasure; you have succeeded.

But always remember that if he leaves the group feeling he has been a failure, then you have betrayed that person, you have harmed him and put him back. These three things....

[A sannyasin asked how she could use her experience here with Osho and through meditations, in her work of producing films.]

You can bring newness to your work only by you yourself being new, because the work is nothing but your outer expression. It is always lesser than you, it can never be more. whatsoever you are is reflected in it, and you cannot deceive. If you deceive, it means that you have a deceptive being that is reflected in your

work.

When I say to bring a new dimension to your work, I mean bring a new dimension to yourself. Unless it comes into your being, it can never come into the work that you are doing. Many people go on trying to bring something new into their work, but the whole process is frustrating if you just go on working on your work. A man can write poetry and can try to bring something new into it, but he almost always just goes on repeating himself. Maybe there is a new word, maybe the form is changed a little here and there, maybe a little modification, but nothing original.

When I say original, I don't mean that you have to do something that nobody has ever done. I mean something that surprises you. Only when it is completed do you see that something new has happened. You become aware that you have given birth to something new.

When something new comes into your being, automatically, of its own accord, it starts flowing into your work. You say something which you have never said before; you sing something which is simply not you. This new element which has come into your being is going to be reflected, and every man has millions of dimensions and aspects to his being.

Man is not limited, but almost always he is focused. In one direction or another he becomes so efficient that he only flows through that direction, and he becomes afraid of other directions because they are new. He may not be so capable and so efficient in them -- and that is the fear that destroys creativity.

A creative person has to overcome the fear of being in error, of being laughed at, of public opinion. One who wants to be creative has to be courageous enough to be a fool, because all daring in the beginning is foolish, and whatsoever you do in the beginning is always laughed at. By and by the recognition comes, but by that time, that dimension is already boring. By the time people start applauding, the creative person is no longer interested, because people only applaud when they see something they recognise. So it means it is already old, already repeated.

Now he has to start again, and he always has to start from A B C. That is why a creative person always remains like a child, fresh. A creative person is eternally amateurish; eternally, I say. The moment he feels that now he has become an expert, he becomes alert and has to change.

An expert is one who is already dead, whose being has a fixed mode. He has a character, a pattern, and is predictable. If you are creative you are always flowing; you have no mode, no fixed pattern, no character.

The richest man has no character. He is fluid, he goes on moving in different dimensions. He seeks and searches from every direction. he is always a child with wondering eyes; always in awe, always searching and running after butterflies and collecting pebbles. He never feels he has arrived, never. His whole life is one of arriving and departing, but he never comes to the point where he can say that now he has arrived. those who say that they have arrived are dead; they are corpses, carrying their tombs around with them.

So remember this, and bring something new into yourself. Meditations are going to help. Try to extend your visit a little longer. One months is not long enough at all. To be with me, even one life is not enough. but one month is certainly not enough!

[A sannyasin says that in the meditations she is aware of her body, and the two different sides feel very different... it gives her a feeling of being torn apart.]

Everyone's body is different. Everyone's left and right sides are different, because everyone has two brains, not one. Both the brains function separately, but a few people have a slightly bigger gap. Yours may have a slightly bigger gap, but there is nothing to worry about. Continue meditation and that gap will be bridged.

It will be good if you do some groups, particularly the Enlightenment Intensive. They will help you to bridge this gap. The gap is not in the body, it is in the brain. Sometimes it happens that the bridge can be cut, or sometimes somebody falls and the bridge is broken, and the person becomes two different people.

Then your left hand can do something and your right hand will not know. You can kill somebody with your left hand and your right hand cannot be a witness to it. So when your one mind is functioning, you can promise something, and then when the other brain is functioning, you completely forget you made a promise -- you never knew that you had made it really. So it is not a question of the body, but the brain.

That's why meditation can help, because it can bring the brain closer and closer. So don't worry and don't be afraid, mm?...

[A sannyasin asked Osho if it would be good for him to join the recently formed drama group.]

Acting can be very helpful if you remain both conscious and involved. That is the whole art of acting -- that you remain yourself, and yet you become someone else. If you are playing a Judas, you remain yourself, you never become Judas, yet you pretend and Flay a lie. And you play the lie so beautifully and so sincerely that it appears like a truth.

That's what a successful actor is. He plays the lie so beautifully that it looks like the truth, but deep down he is aware that he is just a watcher, totally separate.

If this realisation goes deep, then allow it to be continued in your ordinary life too, because there also a constant drama is going on. Somewhere you are a husband, somewhere a son or father, a friend or foe, beggar or king, rich or poor; these are all roles. The drama is so big, the stage vast and the players infinite, but still, it is a drama.

If you can keep on watching, you will attain to the witnessing self; what we call in India 'sakshi', the one who only witnesses, the one who is never a doer.

All doing is acting, and beyond the acting is the watcher -- that is your being. That is the whole point, mm? If you learn that, then drama is perfectly beautiful. Be in it! Good.

[A young American boy came to Osho's feet next and began talking about himself and the feeling of confusion he was experiencing. He said he planned to go back to the West, yet he knew the West had nothing for him, and he was curious about what was happening here.]

I think leaving is not going to be of help right now. You can go after a month, because this month will settle many things in you, mm?

Right now you are just becoming something. Something in your consciousness is settling, and if you give it a little time you will become centred. Then you can go, and nothing can destroy you -- not even the West. Because once you are centred, once you know a little of yourself, then nothing can deceive you, and worldly things cannot become the goal. You can have them, you can enjoy them, but you are never worried about them. If you have them, good. If you don't have them, that too is good.

But right now you will be just escaping from an opportunity. It happens to many people. Whenever they start growing they have a certain restlessness, because it seems that if they remain a little longer they may change. And the mind is always afraid of change. It always wants the old, the convenient, the trodden path where you have always been moving. The new always makes it afraid, but the new is life, and through the new you reach to newer sources of life, new happiness.

I cannot say to you to be here, because you are still not a sannyasin. If you were a sannyasin then I would start ordering! When you are still an outsider I cannot. If you take sannyas first, then I will not suggest that you be here -- I will simply tell you!

[A man says: It doesn't matter... sannyas. I feel I am with you anyway, Osho.]

No, it matters; it matters because it is a gesture. You materialise your gesture into a certain thing.

For example, if you love somebody, you would like to hold their hand, to kiss or embrace them. Those are just the gestures to show something that you feel within. It cannot be shown in any other way.

Sannyas is nothing but a gesture that you have fallen in love with me. And then I can decide for you, mm? -- because then I have a responsibility. Right now I can only suggest that it would be good if you were here for a month, and you can do a few groups.

Once you are settled I will send you back, because I am not in favour of renouncing anything. Everybody has to go back to the world, to his world, wherever it is, to work it out. But before you enter into the world you must be centred, otherwise the world is too much.

So if you can be here it will be good... and if you are ready, I can give you sannyas right now....

[He takes sannyas.]

Now I will be with you! Anand means bliss; murti, image -- image of bliss... and become one!

[A sannyasin said to Osho that he became very sad when he saw that there was so much suffering around him. He said he was able to help people suffering from bodily pain by the laying on of his hands, but

not pains from 'inside'.

Osho told him that before touching people to help them, he should first pray and become just a vehicle for the divine to work through him. He gave him a box and said that it would be useful if he could not feel the energy. He should close his eyes, feel collected and open, and then start to work with the person in pain. Osho reassured him that he would be able to help with inner pain as well....]

[A sannyasin says: I really find it hard to talk whenever I see you at darshan.]

Your only problem is that you are not feeling any problem! Because you are not feeling depressed, unhappy, it becomes a problem, because one has always remained with those things, and now suddenly they have disappeared. One feels empty, lost, because the old pattern is disappearing. One loses one's identity.

But that is what I am here for -- to help you to lose your identity. So whatever is happening is perfectly beautiful. Be happy in it. If you cannot be unhappy, don't become unhappy about it!

Just let it be so, mm? And soon the new will arise. The old has gone and the new is getting ready, and there is a gap. The gap is always like this: you cannot describe it, you cannot say what it is. You can feel, but that feeling is also vague, surrounded by mist -- but it is beautiful.

You just remain happy, flowing, and don't create any problem. This is the way -- if you remain flowing -- then you help me. If you remain flowing, whatsoever happens in that flow will-help my work, mm? This is the way my work is going to be helped. If everybody becomes flowing and happy, just enjoying the moment, then my work is done!

I don't want to create missionaries. I just want real people, authentic people. They don't carry any mission -- they are the mission, they are the message themselves. So wherever they go, their very presence creates a climate. You will become... mm?

Hammer on the Rock

Chapter #8
Chapter title: None

21 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512215
ShortTitle: HAMMER08
Audio: No
Video: No

[A visitor -- not a sannyasin -- asked through a translator if Osho could explain to her the meaning of an experience she had had two years ago.

She described the experience as one in which she felt like an empty box, nothing was there. It reached a point where she couldn't remember her name, or who she was. She could not function, couldn't talk or answer people when they asked her what was happening. It was a very beautiful experience.

To Osho's enquiry as to how it started, she replied that she did not know; it just happened. Osho shone a torch on her.]

It has been very significant. It always happens that whenever you suddenly fall into a vacuum you cannot function.

For a few days, a few hours, you have to tell people around you not to disturb you, if it happens again. You should be taken care of. Simply relax: close the room, lie down on the bed, and in deep darkness relax inside; fall into that empty box, allow yourself to be pulled in.

That could have become a great realisation. It will happen again -- it is not predictable when -- but it can happen again any moment.

It is a glimpse of satori. Do you understand what satori is? It is a glimpse of one's real nature.

One's real nature is empty, it is just like non-being. It is like sky, empty space. Whenever that glimpse happens, you lose your identity, you don't know who you are. And your name is just arbitrary, artificial -- your form also.

Within this body you carry emptiness -- that emptiness is your real nature. So you had a glimpse of it. And people can go mad if they don't understand it. If you can understand it, the real sanity arises.

It has been a blessing, mm? It has been good, feel thankful for it. Meditate more and it will happen again some day. It may look like death, but don't be afraid -- it is not. It is really life. Be happy about it!

Prabhat means morning and anand means bliss -- a blissful morning. Morning is going to be your meditation time, so wherever you are, never miss the sunrise.

Just fifteen minutes before the sun rises, when the sky is becoming a little lighter, just wait and watch as one waits for a beloved: so tense, so deeply awaiting, so hopeful and excited, and yet silent. And just let the sun rise and go on watching. No need to stare; you can blink your eyes. Have the feeling that simultaneously inside, something is also rising.

When the sun comes on the horizon, start feeling that it is just near the navel. It comes up over there, and here, inside the navel, it comes up, comes up, comes up, slowly. The sun is rising there, and here an inner point of light is rising. Just ten minutes will do. Then close your eyes. When you first see the sun with open eyes it creates a negative, so when you close your eyes, you can see the sun dazzling inside. And this is going to change you tremendously.

[A seeker expresses his doubts about sannyas.]

They are always there. One has to take the step in spite of them. If you wait for doubts to go and then think you will take the step, then you will never take it, because they never go.

In fact just the contrary happens: when you take the step, then they go. And doubts are human; they should be there. How can it be so easy to have trust? But one takes courage and moves. That's how the whole life has to move. When you fall in love with a woman, are you totally in love? Isn't there a doubt? In spite of that you move, because if you wait for all doubts to clear then you will have to wait for eternity and love will become impossible.

And this is a kind of love. So take the jump in spite....

[The boy asked which meditation he should do as he liked the Nataraj (dancing) meditation best in fact that was the only one he felt comfortable with. He felt that he had had too many expectations to begin with....]

Sometimes it happens that the meditation you feel most uncomfortable with maybe is the one that is going to help. The discomfort may be because it fights against certain of your habits and deep-rooted things. This is my observation: that the meditation you like is not always the best, and the one you dislike most is not necessarily the worst, because you like something that fits with your mind.

Your mind means the past, and you are trying to change that mind. So you are almost creating a situation where change will be impossible. In fact something that will create a certain conflict inside you, a discomfort, a struggle, friction, is going to help. So don't bother whether you like it or not. Continue Kundalini and Dynamic meditation in the ashram, and do the humming at home, and whatsoever groups are available.

To expect too much always creates a barrier, so never expect. If you really want something to happen, then just go open, in a playful mood, not very serious. When you are serious you become closed. And anything that is going to happen will happen when you are in a mood of fun, relaxed and floating, because then you are like a child -- innocent. So when you do these groups and meditate, be joyful; don't be religious about them! You simply enjoy. Good!

[An elderly sannyasin said to Osho that she felt very much in contact with the universe when she was surrounded by nature. But, she added, she had some problems she needed help with her anger.]

One has to live everything that happens. You are creating a duality within you. One part of you wants to be angry, another part is trying to top-dog it, to manipulate it, so you create a conflict... and that conflict is a sheer wastage of energy, and it is never going to help you. Both parts are you, so a victory is impossible. That's not the way. The way is to be one, unitary.

So when you feel angry, there is no need to be angry against someone; just be angry. Let it be a meditation. Close the room, sit by yourself, and let the anger come up as much as it can. If you feel like beating, beat a pillow....

[She says: That isn't sufficient for me. I'm much more angry than that -- to be helped by hitting a pillow.]

So do whatsoever you want to do; the pillow will never object. If you want to kill the pillow, have a knife and kill it. It helps, it helps tremendously. One can never imagine how helpful a pillow can be. Just beat it, bite it, throw it. If you are against somebody in particular, write their name on the pillow or stick a picture on it.

You will feel ridiculous, foolish, but anger is ridiculous; you cannot do anything about it. So let it be and enjoy it like an energy phenomenon. It is an energy phenomenon. If you are not hurting anybody there is nothing wrong in it.

[She says: But when you are with somebody, you want to hurt them.]

When you try this you will see that the idea of hurting somebody by and by disappears. You make it a daily practice -- just twenty minutes every morning.

Then watch the whole day. You will be calmer, because the energy that becomes anger has been thrown out; the energy that becomes poison is thrown out of the system. You do this for at least two weeks, and after one week you will be surprised to find that whatsoever the situation, anger is not coming up. Just give it a try.

And nature is good, get more and more in tune with it. Whenever you are in nature become more like a child. Talk to the trees....

First do this experiment with anger; then next, if you are sitting beside a tree or a plant, just talk loudly, a dialogue. That too will be ridiculous in the beginning....

[Osho arranges for a small pot plant to be put in front of her.]

Have a little dialogue with the plant. Forget everybody. Only this being is here, so whatsoever you feel, talk to it. You can even answer from his side. You just go into it.

[She turns her eyes to the plant in front of her, saying hesitantly: You and I are nature, and we are the same. I have seen more beautiful plants... but that's the way you are....]

Now! From his side say something! Just get in tune with him, because he has to answer you.

[She looks at the plant for a second or two, then says: I think you have much to learn, but I hope it will come one day.]

Right, very good. And he answered you well! Mm! He answered you well. That's exactly what he wanted to say. And the thing that you have to learn is not to compare. That's what he wanted to say that you don't say,'I have seen more beautiful plants than you,' because that is hurtful.

And comparison is meaningless because everything is unique. Comparison is of the mind: when the thought enters and the feeling is lost. That's what the plant told you immediately, and it told you through your unconscious because your unconscious can also feel it -- that you have brought comparison in and it is ugly.

[She says: You have to accept everything.]

Yes. Not only accept, you have to love.

[She continues: There I have difficulty. You see, you say love God, but I think God is so extremely above me that I couldn't feel like loving. It is just like a symphony of Bach: there is no love in it... but it is purity.]

I understand, and your question is relevant.

It depends on how you conceive of God. If He is purity, then He is very far away. If He is taken as an abstract concept, you cannot touch it, feel it, comprehend it -- and you cannot love Him. If you conceive God as manifest in everything, in this plant also, then there is no problem -- then you can love. And when you have touched this plant, you have touched God.

That's what I meant this morning (at the discourse) not the god of philosophers, but the god of Abraham, the god of Jesus, of simple people; not thinkers, very ordinary but sincere people.

In India you have the real God. Somewhere just a. tree -- nothing else -- but they worship the tree as God. Somewhere else a stone -- not even a statue -- they colour red, and it has become God. It has an authenticity. And India has not worried about what God is. It has been simply taken for granted that He is; it is not a question to be decided. He is, so now something has to be done about it.

So you continue talking to plants and trees and much is going to happen out of it. Do the anger meditation, and later I will give you something for love... and it will.

Hammer on the Rock

Chapter #9
Chapter title: None

22 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512225
ShortTitle: HAMMER09
Audio: No
Video: No

[Two sannyasins, who were returning to England and wanting to start a centre, asked Osho if they should approach the local mental hospital to introduce the meditations to the patients.]

Yes, you can help them to do some dynamic types of meditations. That will help very much because mad people need nothing else but catharsis. It is the only treatment, and it is because people have been so suppressed that they are in such a bad space. If everything is allowed, if they are allowed to be mad, then madness will disappear.', The whole world is mad because nobody is allowed to be mad. We must make it a point that everyone has a certain space reserved where he can simply be mad, where there is no need to be worried about anybody else. If a person can be mad each day for half an hour, then for the remaining twenty-three and a half hours he will experience only tremendous sanity.

Madness is also part of humanity; it is a deep balance. When you become too serious you need a little laughter to bring you down to earth. When you become too tense you need something to help you to relax. In fact, there are many socially accepted ways in which we allow people to be mad.

For example, in a football match or a volley-ball match the spectators almost go mad. But it is accepted, and they feel very relaxed. Even watching it on TV they go mad -- they jump and become very excited. But

it is an accepted thing.

If somebody from Mars was watching for the first time, he would not be able to believe what is happening, because there seems to be no need to be so excited. Mm?just a few people throwing a ball from here to there, and others are returning it -- and millions of people are so excited! They don't know that this is a socially accepted avenue of release, a device. And each country has its own, creates its own device.

War is also a device that is needed continually so that people can go mad, can hate and destroy. And they can hate and destroy for a great cause, so there is no condemnation! So you destroy and you feel good, you feel happy, and there is no guilt -- and you are simply becoming mad. War will continue until and unless we allow everybody a certain amount of madness to enjoy.

So you go and do the meditations and let the mad people watch. They will enjoy it tremendously, and they will say that there is not much difference between us and you! Then they will participate and you will be able to help them.

A madman doesn't need a doctor, he needs a friend. A doctor is too impersonal, too far away, too technical. And a doctor always looks at a madman as if he is an object to be treated. In his very look there is condemnation: something is wrong and has to be put right. A madman needs someone who loves, who cares and is friendly; someone who does not make him an objective thing, and accepts his individuality. And not only that, but also accepts his madness, because he accepts deep down that each man has a sane part and an insane part.

Insanity is the night part of man. It is natural, there is nothing wrong in it. When you can say to a madman that not only are you mad but I am too, immediately a bridge is made. And then he is available, and it is possible to help him.

So go, that will be helpful... and I am going with you!

[Members of the Tathata group had darshan tonight. One person had discovered that though he had booked himself up for all the available groups, he did not want to change.]

You want to change, and that is why you joined the group, but when things start happening you become afraid.

Growth is difficult. It hurts because something has to be dropped; because only then something new grows. Something has to be destroyed and only then something is created. A death, however small, is needed for a rebirth.

So you want to be reborn, but you don't want to go through the pain -- that is what is happening. You would like to have the whole sky; but you don't want to leave the comfort of the home. That is why you think about that room of yours in Frankfurt -- it is just symbolic. You are continuously worried about what will happen to it. Nothing is going to happen to any room. Nothing is happening to you, so what can happen to the room!

But it is not a question of the room. It is a question of security, of comfort and convenience. You have become accustomed to living in a shell, and whenever a fear arises that the shell may break, you shrink away, withdraw. And then you say that you don't want anything, you don't want to change. But you do!

So do the marathon as well, and really do it. Howsoever much it hurts, let it, and accept it, and soon you will see that a very beautiful feeling is arising out of that.

[To a sannyasin who felt resistance to the pain of growing, Osho said:]

Pain is a part of growth and is very necessary. Nobody can grow without pain, so if you want to grow, you have to accept it. If you don't grow, pain may not be there, but suffering will be. And that is the difference between suffering and pain.

Pain is beautiful because it has a potential to grow, and it is something on the way. Suffering is ugly, impotent, barren -- nothing comes out of it. One goes on suffering and suffering and suffering, but nothing comes out of it; it is absolutely barren. Always choose pain, but never choose suffering. And that is the difference -- you understand me? In the dictionary there may be no difference between pain and suffering, but in life there is a tremendous difference. Pain is beautiful -- accept it, be courageous. Nothing is going to happen out of suffering so never accept it.

Seek some way to grow, because suffering accepted becomes hell; pain accepted becomes heaven, mm? (she smiles tentatively)

It has been good; now you can smile!

[Another group member asked if he should try to remain the watcher, a witness, in groups.]

No, don't be a witness, not at all. If you try to be a witness you are divided; you are not one and unitary, and all growth needs you to be unitary. So these groups will lose all meaning if you remain continually a witness. You are not in them, and it is as if you are acting a role and. watching the role as well.

Be in the role, totally in it; let it take possession of you. Only then will you become foolish; otherwise you will remain wise -- and wisdom never helps. There is a wisdom that comes out of foolishness; only that helps, and that has a totally different quality.

So put aside all that you know about psychoanalysis and mind -- forget that you know anything about it. Just follow the group and the instructions as a small child, trusting. Then much will happen.

That knowledge is always there later on and you can bring it back. It can be useful to understand what has happened, to interpret. Knowledge can be good as a retrospective thing, but if you carry it in the moment then it is a barrier. This way the knowledge is used and you are not used by it. Try it!

[A trainee groupleader said that this group had been a shattering experience...'I felt totally incapable of doing anything...']

But you have understoood completely wrongly.

The shattering experience happened not because you are incapable, but because you think yourself capable. It was not because suddenly unconfidence arose in you, but because you felt too confident in yourself. And to feel oneself too confident is a disease. That disease has been shattered. It is part of the ego to feel too self-confident and capable.

One has to accept the incapability, the helplessness; one has to accept whatever the situation is. And today you have again started in the old pattern: you are gaining self-confidence again. And again the shattering experience will come some day.

Now drop it! Don't try to be self-confident again!

What is wrong in being unconfident? What is wrong in being hesitant, in being in a state of helplessness, incapable? In fact that is how reality is. Everybody is helpless, and has to be, because everybody is such a tiny part, how can you think yourself capable? So infinite a number of possibilities surround you; so much unknown comes each day and has to be encountered. How you have lived up to now is a sheer miracle. There is no reason for it.

The feeling of being shattered came because your confidence was lost. The confidence is false; just on the surface like a crust of thin ice. The crust is very-deceptive and any day you will fall into it, so it is better to know it. Just underneath is ocean, an infinite depth, an abyss. A thin layer of ice cannot protect you. It is better to be aware of it and to be aware of the danger.

It was not fear, it has nothing to do with fear. We have been taught, very wrongly, to be self-confident and to always be capable -- or at least pretend to be. Man is helpless! The strong are as helpless as the weakest; the difference is not much. When a Napoleon dies, or an Alexander dies, he is just like any ordinary man -- as helpless as a beggar, and there is no difference. The difference was only a pretension.

Drop that confidence. Even if for a few days that trembling remains, let it, but don't try to regain the old thin layer of ice. If you can remain with your incapability, your helplessness, I don't say you will never be weak again. The weakness arises with the idea that you are not weak. Then you have a comparison, an image, and when you fall short of it the trouble arises.

Once you accept whatsoever is, suddenly comparisons disappear: you are simply alone and yourself. Nobody is like you, nobody has ever been, or will be, like you; you are simply unique, incomparable.

This experience has been beautiful. Don't take it wrongly or you will again restructure yourself.

All these groups are to unstructure you, to destroy you -- you as you are -- and just to allow the spontaneity in you, as you were before you were born, as you will be when you die.

It was tremendously valuable but you threw it completely, and it won't be of much use. You may even become more structured than before, because now you know that the old structure doesn't work so well, you can make a stronger one around you.

Live without a structure, unpatterned, moment to moment, as a flow. These groups don't need a leader who is himself conditioned, structured. They need a leader who is just a flow, and who can help others also

to flow; one who can create a milieu around himself in which others feel that they also can flow, that they can become helpless, like children, and that everything is accepted. But if you don't accept yourself, how are you going to help others to accept themselves? The first thing the leader needs is to accept himself unconditionally, whatever it is.

All great experiences are shattering. And only that which is creative is also going to be destructive. Only out of chaos a star is born. So be happy about it, be blissful, mm?

[A sannyasin said that her clinging and her possessiveness with her lover had been the cause of their separating. Her boyfriend, who was also present, added that he simply needed some time and space to himself, and so he had escaped.]

So the thing is not to separate, but to understand each other. You love each other, I can feel it, but the love is in difficulty.

... you have to remember a few things. One is that every man needs a space of his own. If you want to love a man and love him forever, and if you want him to love you, never fill his space completely. At least a part, one fourth, has to be given to him. The poor man needs that much!

And that's the difference between the feminine mind and the male mind. The feminine mind can be full with love, the woman's whole being can move into love, but a man has other loves also. The love for the woman is only one of his loves. He may also love poetry, music, painting, hunting, and a thousand and one foolishnesses. For a woman, one love is enough.

Once she finds a lover she surrounds him from everywhere. She wants to fill every part and every crevice of his being. But then the lover becomes afraid because he would like some independence; he would like to be alone somewhere, to be himself. So one fourth you have to leave if you want three fourths. This is a bargain!...

Otherwise one day you will lose the whole. For a woman, love is her whole being. And this is a natural thing and has to be understood -- a maturity is needed. If the woman had the capacity, she would make the lover a small child again and put him in her womb so she could surround him and have no fear of him escaping. But that cannot be done, so she creates a psychological womb around him -- that is what home is.

And even if he is reading, she becomes afraid that he is more interested in reading than in her. Or if he is playing on his flute, she is afraid he is more interested in it. Everything seems to be competitive. She wants his total attention. But this is impossible for a man, and if you force him too much he will escape -- or surrender, but then he will be dead.

If a man surrenders totally to a woman he is dead; a husband and no more a lover -- he is a slave. Then the woman is not satisfied, because who is satisfied with a slave? She wants someone to whom she can surrender, not someone to surrender to her -- he will be useless. So this is the dichotomy, the dilemma: that a woman wants the husband to be hers completely, but when he becomes hers, she is not interested.

It is good that Bhikshu is not surrendering, that he wants to remain independent and wants his own space -- just a little space; he is not asking much.

And if you want to be with him, there is no need to cling. He will be with you. Clinging pushes people further away. You give it another try! And I will be with you this time. So whenever there is trouble you come to me; don't try to settle it yourselves.

Give it a try again, get married! Face each other a little.

Hammer on the Rock

Chapter #10
Chapter title: None

23 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512235
ShortTitle: HAMMER10
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[A sannyasin says: I've been really rebellious and resistent to you. Whenever you say something in the lecture that I don t like, I cough. It is not as deliberate as all that, but I've discovered there's a very close connection.]

Very good! This is a good discovery!

[The sannyasin continues: And I like you]

Very good. When you like me, what do you do?

[He replies: Well, I'd like to lick you!]

That's good. Nothing to worry about..

[He went on to say that he wanted to feel in contact with Jesus, but his perfectionistic attitudes and fear of 'the wrath of God' were stopping him from entering wholeheartedly into life and into sex, and therefore he was miserable.]

It is good to feel rebellious sometimes; it is part of growth.

It is natural and human sometimes to feel disagreement, to sometimes feel you would like to say no. But that is good; that is the way the real yes is born. If you say yes too easily, without saying any no, your yes will be impotent. So when a rebellious person becomes obedient, there is real obedience. When an obedient person becomes obedient it is nothing much. So that is very good. Don't be worried about it and don't suppress it. It's okay, it's okay. It will go.

If you can agree with me one percent, then you cannot escape. Ninety-nine percent you may disagree with me, but that's not the point. If I can get a small space within you, just one percent, that's enough. Then I will enter deeper, and you cannot do anything else. Then that one percent will become two percent, and two percent, three percent -- and by and by you will see you are gone.

Christianity creates condemnation -- and condemnation has to be dropped. One has to drop it, and to drop it without any effort. If you drop it with effort, then something of it will go on clinging, a hangover will remain. To drop a thing perfectly, just to understand it is enough.

You need to understand that you are body: bodyrooted, body-oriented, living in the body. You may not be the body but you are living in it, and the body has its needs which have to be fulfilled. A religion that does not accept the body is only a half religion, and can only give you a half mutation. Half of you will remain undeveloped and that half will function as a rock around your neck.

One has to grow as a total unity. And if one has to grow as a total unity then everything has to be accepted, nothing can be denied. Of course, everything has to be used for a higher harmony. Sex is not to be left just as sex -- that is vulgar. Sex has to be transformed for a higher harmony, and then it becomes love, and love becomes prayer. It goes on and on; more and more refined forms of energy. And ultimately sex itself becomes the energy we call God.

Sex is the lowest denominator of the same energy we call God. It is the first step to the same temple. And if you deny the first step, you can never reach to the second -- then you can never enter into the temple. Sex has to be accepted, used, and left behind; not renounced -- left behind. And remember, the distinction is great: not renounced, not dropped -- left behind. You go on growing, and by and by you go so far away that the first step is left behind and you are in the innermost shrine. But that first step helped you to reach there, and you are grateful.

[The sannyasin says: But I neither totally truly accept the first step nor am free of it. I'm hung up on it.]

I understand. I understand -- because still, deep down, the condemnation continues. You just have to understand.

For example, someone tells you for thirty years continuously that if you take the road on the left you will reach the station. And for thirty years you have believed that. Now you travel the road and you don't reach the station. You meet someone who says that this road doesn't go to the station at all; you have to go back to the crossroad and take the road that goes to the right.

What will you say? Will you say that for thirty years you have believed this was the right road to the station, and now you can't leave it; that you are hung up? You yourself can see that the station is not there. You will simply say,'Yes, you are right. Someone has wrongly informed me.'

And this much understanding is needed. Someone wrongly conditioned you about sex and about other things. Now you have become more aware. The people who conditioned you may themselves have not been aware, they may have been immature, may have been conditioned by others. They may have been in the same misery as you; they simply transferred the misery to you. Now please -- don't you transfer it to anybody.

There is a temptation in the mind to unburden, to teach, to convince others, to argue.

If you need to, for three days close your room and sit silently facing the wall and look deep within down into your conditioning. Just see it -- that it has not lead you anywhere, that you are simply split, divided. So one decides. One sees that the path has been wrong; one simply drops it. And once you have dropped it, start moving in the opposite direction. Because, in fact, action is needed to uncondition you, to recondition you.

So start moving in sex, in love, in relationships. Move, and just see where the condemnation is. It is all foolishness; there is nothing wrong. And, by and by, the more you see that there is nothing wrong, the old conditioning, the old habit will disappear. You will be freed. Just try, mm? It is going to go.

[He answers: But I've tried for so long.]

Because you try wrongly. You are still clinging to the old concepts. Because of those concepts you go on saying no to me. You disagree because you have certain ideas.

[The sannyasin says: I'm afraid that if I surrender to you, you will turn out to be just like the Jesus i knew.]

You have to try. There is no other way. You have to try me...

Mm, so move deeper into me. And disagreeing won't help because that means you go on clinging to your old ideas.

See the point that your ideas have brought you here where you are -- in a miserable state, in a conflict, a divided mind. Now you are clinging to these same ideas and then you disagree with me because of them. And you ask me how to go deeper! You go on clinging to the bank when you want to go deeper and further away, to the other shore. Just see the point!

If you want to be with me then you will have to surrender and it is a risk. I may turn out wrong. No guarantee can be given -- because who will give it? I will -- and if I am wrong my guarantee is useless! I can give you a thousand and one guarantees; it will make no difference. You will have to try me. Give me a try!

[A sannyasin from Ethiopia said that he found he was still repeating a pattern that he had adopted as a child. Whenever his parents scolded him or said anything about him that he could take as being negative, he would just shut off, run away and console himself, saying that he could do without people, he could manage alone. He found he reacted to his friends just the same way.]

It is just an old habit which has become rigid. Try to do the opposite of it. Whenever you feel like closing -- open yourself. If you want to go, don't go; if you want not to talk, then talk. If you want to stop the argument, don't stop but jump into it with as much vigour as possible.

Whenever a situation arises which creates fear, there' are two alternatives -- either you fight or you take flight. A small child ordinarily cannot fight -- particularly in countries like Ethiopia. In America, a child

will fight so much that the parents will take the flight! But in old countries, in tradition-bound countries, a child cannot fight. The only way is to close, to wrap oneself inside oneself as protection. So you have learned the trick of flight.

Now the only possibility is that whenever you feel you are trying to escape, stick there, be stubborn, and give a good fight. Just for one month try the opposite and then we will see. Once you can do the opposite I will tell you how to drop both. Both have to be dropped, because only then a man becomes fearless -- and because both are wrong. Because one wrong has gone too deep in you, it has to be balanced by the other.

So for one month you be a real warrior -- about anything. And you will feel very good, really good, mm? Because whenever one escapes, one feels very bad, inferior. This is a cowardly trick -- to close oneself. Become brave, mm? Then we will drop both, because to be brave is also, deep down, to be cowardly. When bravery and cowardice both disappear then one becomes fearless. You try it!

[A sannyasin said that she had been experiencing a lot of fear, and felt some connection between this and the fact that she did not like herself very much -- something she had just recently discovered. She said she kept judging herself through the eyes of others and was unhappy with herself.]

What can you do? You are yourself whether you like it or not. You will not become someone else, you will remain yourself, so it is simply foolish, absurd. Whether you like yourself or not is not the point; no one is asking you if you do. So you will remain yourself; there is no way to get out of it. One has to accept it.

And there is nothing wrong in being oneself. The problem is there because you go on comparing. What is the point of comparing? Every individual is so unique that comparison is simply meaningless. Comparison is possible only if everybody is like everybody else. You don't compare a rose with a lotus; it is pointless -- a rose is a rose, a lotus a lotus. Every human being is a different flowering, and you cannot be compared with anyone else. So drop the comparison and while you are here, enjoy. Why waste time I

And let the fear be, and by and by it will disappear. If you try to do something it will take longer to go. Fear is natural in a way, because man is going to die, and unless you know something within you that is immortal, unless the deathless is encountered, fear will follow you like a shadow. So simply accept it; it is part of humanity.

And rather than wasting time in these futile problems, start living! Relate with people and start enjoying small things, because this is how one comes to like oneself. If you dislike yourself you don't move into enjoyment, and because you cannot enjoy yourself you dislike yourself more. Then it becomes a vicious circle.

So get out of it! There is nothing to it. In a single moment, with a single decision, a man can be transformed -- immediately. It is not a gradual process. This very moment, if you want to.... And that is the point, because if I want you to, that will not help. If you want to come out, this very moment you can, because the misery is created by you and is absolutely false.

Misery comes because you don't like yourself. Somebody must have given you this opinion -- your mother or father, your family -- that you are worthless, and you have accepted their opinion.

Who are they to decide? Nobody except you can decide for you who you are. All judgements about you are just stupid, superficial. Nobody can look into you. They all look on the surface, and then they make a judgement -- and you accept that judgement!

Then you start liking or disliking yourself. Both are nonsense. Life is to enjoy. And people go on preparing for some day when they will enjoy it, and they waste it. You try.

[A sannyasin said that through meditating he had lately come to experience how his mind just went on and on, how impossible it was to still it.

Osho said that there was no need to try to still the mind, to stop the thoughts. He said that just as the traffic goes by and one remains on the sidewalk, unaffected, just a watcher, so one should simply witness the thoughts as they went by. We are not our thoughts, and recognising that we are the witness is enough.

The very acceptance of the thoughts makes one more relaxed. The relaxation helps to create a distance, to separate oneself. To evaluate a thought as good or bad means that you are attached to your thoughts -- so one should not put labels on them.]

... put yourself aside, sit under a tree, and just watch the traffic. Soon, one day, the traffic disappears and the road is empty. Suddenly there is an interval and in that interval is meditation. But that interval cannot be

created or cultivated. You cannot still the mind -- you can simply wait in deep watchfulness and mind stills itself.

[Another sannyasin, this time a woman, asked if the suggestions Osho had given to this man also applied to her. Osho said that for her, witnessing would not help.

He has said before that the method of witnessing only suits a certain type of person. For others, total involvement is more helpful.

Many people who were followers of Gurdjieff and tried to adopt his method of witnessing simply went mad, because it is a tension, a strain for some people. Women tend to find it easier to adopt the method of total involvement; it is more akin to their nature. For men, usually witnessing is more useful.

Osho told her to be totally involved in the traffic of whatever she did, adding,'Your enlightenment is to come in the marketplace!'

A third sannyasin, also a woman, asked if she should try the method of witnessing, but added that she didn't think she quite understood what witnessing was.

In reply Osho said:]

You just start one thing: every day for one hour sit in front of a wall, and look at the wall with half-closed eyes; just so you can see the tip of the nose. Sit very close so there is nothing else you can see.

Be relaxed, and if some thoughts come, just go on seeing that they are passing between you and the wall. You need not be concerned with whatever they are -- fantasies, dreams, anything, nonsense. But you go on feeling that they are just between you and the wall. By and by, after two weeks, you will become aware of what witnessing is.

Hammer on the Rock

Chapter #11
Chapter title: None

24 December 1975 pm in Chuang Tzu Auditorium

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Video: No

[The Arica group came to darshan tonight. One of the leaders said he had felt there had been a lot more love, compared to groups he had been in in the States. He had also found that he was on a powertrip.]

Techniques work only when there is deep love. Left alone, techniques never work, because in fact it is love that works, not the technique.

Techniques are just excuses, and once love is there then there is no difference between the leader and the led, the teacher and the taught. They both become one and work together; it is an experience that is shared. It is not that the leader is higher than the led -- maybe he knows a little more, but he is also learning.

Love never comes to a state where you can say that now you know it. Love never becomes wise -- and that is its wisdom. It is always learning and learning and learning to the very end. It continues to be a learner.

And when the leader himself is learning then there is no power-trip. The power-trip, the ego-trip, arises when the leader starts thinking that he has arrived, that he is to guide -- not help, but guide, lead others. then the whole thing becomes wrong. Once techniques are in the hands of the ego they become destructive. The

same techniques in the hands of love become creative. It depends. With love, even poison can be used and it will be medicine; with ego, even elixir will become poisonous. So it is a very delicate job to be a leader.

The leader is taking a greater responsibility than the led. He is not only responsible for the group but for himself also. And his responsibility is greater because there is every possibility to make it a power-trip.

So many gurus all over the world are living in a power-trip. And they enjoy it, but one day or other they will come to realise that the whole life has been a wastage. whether it is through money that you attain the power, or through knowledge, or renunciation, or through meditation, it doesn't matter. Power is poverty, and some day or other the illusion disappears; one is disillusioned -- one finds oneself simply empty.

So remember this from the very beginning: if you really want to help, drop the ego completely. In the very dropping you become a tremendously valuable leader. the leader is no longer there, but now you can be of help. And whenever you help, there will be no resisitance against you; the other will find opening. Whenever you see that someone is resisting you, just don't say to him that he is resisting, rather, find out where in you you are creating the resistance he feels. Your subtle ego must be creating a shadow between you and him.

Whenever you see that the person you are trying to help is not receptive, then look within yourself. Do something to yourself, change yourself, be more humble. If here, within, you become more humble, there, resistance is gone. It is very easy for a leader to become aggressive, and if you are, you can destroy but you cannot create. It is a great training for a leader -- greater than it is for the led. he has been good and much more will happen.

And that too is right -- three days is not enough time. The next group can be of seven days.

In fact all changes start near the fourth day, because mind has a certain resistance. On the first day it is very, very resistant. By the second day it learns that it is simply foolish to be resistant: you are simply wasting your energy and time; no one else is harmed but you. So on the second day one relaxes a little.

On the third day, because one is beginning to relax, one starts understanding that more is possible, and why settle for less? On the fourth day one relaxes. This is ordinarily. A few rare people who are receptive, can be open on the first day; a few people, very egoistic, will not even be on the seventh day. But as a general rule the fourth day is the most potential day, and after that day things start on a different plane.

[The assistant leader said he felt that this group had been a lot more receptive than other groups he had experienced in the States.]

Mm mm, it is going to be totally different. It is going to be totally different because they are sannyasins, they are not just curious people. They have a commitment, they have dared. They are consciously trying to change themselves; it is not only a question of learning.

You can learn in two ways. In one, you remain the same, and when you learn something it becomes additional richness to you; it fulfills and feeds the ego. You remain the same. It is just that your possessions increase -- you possess more knowledge.

Then there is another type of learning, where through learning you dissolve. Rather than becoming more you become less. And if you have really learnt, then you are not there, only learning is there. The real seeker is not after accumulated knowledge.

That's why I insist for sannyas, because after someone has taken sannyas he is showing a great gesture of affirmation, of surrender, of yea-saying, of receptivity. By the very gesture of sannyas he has become different. The same person will take things in a totally different perspective now. He will be less resistant, more cooperative, and he will feel more responsibility. So it is going to be different.

And then it becomes a family. If these twenty or thirty people (indicating the group before him) come in a group, just separately, then they are seeking their own ends and the group is just like a crowd waiting at the airport for a plane to arrive. There are thirty people sitting together but there is no inter-connecting link. They are all separate and it is just a jumbled-up crowd.

But when everybody is a sannyasin they are not a crowd, they are a group. That is the difference between a crowd and a group. A group is where each individual is related to the other in some way or other -- a river flows there and you are all in the same boat. You are not seeking your goal, and the other is not seeking his -- you are all seeking a common goal. It is not competitive, it is cooperative.

There is a vast difference -- a family feeling of belonging to one goal; that you have a certain identity. It becomes a family, a community. A community or a family functions differently. The energy is multiplied and each person's change will affect all. If one changes in a crowd, then only one changes. A crowd remains

aloof, because each is an island in himself, not related to anybody else. In a family -- and sannyas is a family -- one changes, one goes higher, and he is related to others, so others are pulled up. It is an unknown force. By and by you will start feeling that when one member changes, everybody goes higher; everybody has become more confident, less resistant. One person's realisation of any insight is shared. It is a very unconscious process, but by and by, working with people you will become aware.

I have been talking to many types of gatherings. I have talked to crowds where each person is listening to me but there is no inter-relationship between the people. So it is as if I am talking to one person. There may be ten thousand people sitting there but I am talking to one person, because each person is one;; there is no inter-link. That gave me the idea that this wouldn't do.

Then I started creating a family. Now, when I talk to you, it is not that I am talking to one person; I am talking to a family. And I can see -- it is so visible -- that one person starts feeling high and suddenly the whole group feels the vibrations. One person starts smiling and suddenly the smile spreads; its ripples reach everybody. I can see that if there is someone sitting there who is not a sannyasin he becomes like an obstacle; the flow stops there. He is not part of the whole.

So this is going to be totally different. And these are the implications of sannyas, but one only becomes aware by and by.

... Prem Ninad. It means music of love. Prem means love, ninad means music -- but not ordinary music. It means natural music. For example, a waterfall -- then it is ninad. So it is not a man playing on a guitar. Then it is not ninad; it is ordinary music, not of nature. Wind passing through the trees -- then there is music, then it is ninad.

Ninad means music of nature; not created by man, untouched by man -- wild, virgin, mm?

[A sannyasin asked about friends who had become ill in the group.]

Sometimes it happens that when some changes start in the mind, the body reacts. There is something unfamiliar and the body wants to reject it. So many times illnesses happen.

But it is good and positive. After their illness they will feel of a totally different mind. Always remember in the group that if somebody becomes ill -- during a group meditation or technique -- remember always to give him the feeling that it is good and nothing to get depressed about. In fact it shows something has started to work, and the body wants to change with the new mind, so a few things have to be thrown out. Maybe there are a few poisons in the body, and when it starts to throw them out, you become ill.

Tell them that within two or three days they will be perfectly okay -- and better than before, mm?

[A sannyasin (who is a supervisory air hostess) brought some people she works with, some crew members, to the morning discourse -- and they left. She says: I work with these people very closely and I just can't share anything with them. I feel okay when I'm alone, but when I'm with people I want to share to communicate. It's impossible...

This time I tried -- I even stopped meditating, because it's even more impossible if I meditate. And I've tried to talk... it doesn't help.]

In fact, you have to understand that when you start growing, there will come a distance between you and the people you have been working with. And the distance will create many problems, because they are in the majority, and they will think you are going a little crazy or eccentric or something. And whatsoever they think has a certain weight because they are in the majority. They will all think the same -- and you become alone.

If you try to convince them, talk to them, argue with them, that is not going to help much, because whatsoever I am saying and doing has nothing to do with arguments. If one can feel, one can feel; you cannot convince anybody about it. It is not a philosophy. It is a totally new way of being and living.

So unless they are ready to change they will not be able to understand. So don't try the impossible. You are trying to change them, to change their minds so that they can live like you. But if they live like you, only then their minds can change. There is no other way.

So the only sensible thing to do is not to be worried about them. And while you are with them, act -- just play a role. There is no need to be true, because if you are true, then the distance will be very very big between you and them. Just go on acting as you used to do, so there is not much of a problem.

And don't be bothered about what they say, because now you know that something greater is possible. But it is beyond their comprehension. So feel compassion for them, and don't be worried about it.

In Sufism, they say to pray and meditate when nobody watches you, not even your wife or your husband. In the night, midnight, when everybody has gone to sleep, sit silently on your bed and meditate -- so that nobody becomes aware of your inner life. Once they become aware, first they will condemn. That is natural, because anything that is not of the common masses is suspected.

So don't be worried, and don't bring them here because that will create trouble. Nobody can be brought to me. People can come, but nobody can be brought. And never do that, because if you do they will be more resistant. In fact, they will be almost deaf to me, to what I am saying, and they will go convinced that [you are] mad. That will be the only conviction they get. (a chuckle)

And while you are working, play a role. That too is good. The capacity to play a role is good. Just remain a witness and go on doing things. And soon I will tell you..; when I feel the time is right, I will tell you to leave everything, but just wait.

First conquer the situation and then leave. Never leave any situation defeated, never, because then the experience has been incomplete. Conquer the situation! When you start saying to me that there is no problem now, now everything is going fine, then I will tell you to leave -- not before! And don't try to deceive me, because that is not possible, mm?

[A sannyasin says: The group was perfect. I was very resistant at first, because I was having lots of phone calls from the United States, because my loved ones are very sick.

I was very distracted... then I would come back to the group and everything was so peaceful that I didn't have the chance to throw anything. Then gradually I began to appreciate the group more and more, because instead of throwing off all this energy, I found I could centre more, and the news was not something that could turn me away from that. I felt very good about.]

Mm mm. Sometimes it happens that in a situation where there is every possibility of getting sad, depressed, angry or negative, there is every possibility to lose the coolness and collectedness. If, in that situation, you are working on a certain technique, in the beginning it may seem that it is impossible because the situation is so raw.

But this is my observation: that in such situations, techniques go very deep if you just persist, because the contrast always makes things more clear. It is just as if on a blackboard you draw with a white chalk -- it looks perfect. You can draw the same figure on a white wall with white chalk -- and it will disappear.

It is the observation of centuries that on the darkest nights of life people attain to the highest peaks of bliss. When there is every possibility of getting depressed, deeply depressed, if you are doing something, the disturbance will not be a distraction; it will itself become the background, and your effort will shine against its contrast.

You are a photographer so you can understand it -- that the background needs to be the opposite. If the background and the figure are the same, then the figure loses much -- the intensity, the sharpness; everything is lost..

It has been good. In the beginning there is always resistance, and it is a good sign that your mind is feeling unconsciously that you are moving in deep waters: the fear is there and you start resisting. Resistance is a very symbolic thing. It shows that something is going to happen, otherwise the mind never resists. If the mind knows the territory is familiar and you have travelled it before, then there is no fear and the mind doesn't resist. Once the mind becomes aware that you are moving into unfamiliar territory, something uncharted, something that you don't know -- then it resists.

Always remember, where there is resistance there is treasure. Once you see the resistance, gather courage, because you are moving somewhere and something is going to happen. Forget everything and follow in the direction from where the resistance is coming, and you will never come out of it empty-handed. But the ordinary tendency of the mind is that whenever you feel any resistance to anything, you simply escape. You miss many riches that life was going to shower on you.

A comfortable life is the poorest possible. And by comfortable I mean a mind that goes on avoiding resistances and always finds a convenient way to live. Then you will vegetate, you will not live.

[He takes sannyas]

Samvada means dialogue and prem means love -- a dialogue of love. And I give it to you for certain purposes. All that is beautiful you will attain through deep relationships, mm? -- with people, with nature. If you can find a dialogue, then you will attain much.

A dialogue is not a discussion. A discussion is a fight; a verbal, intellectual fight. A dialogue is a deep sympathy, a deep rapport with the other person, so that sooner or later you start flowing with the energy of the other. Then the other is no more the other, and you are not fighting; you are cooperating, helping the other to be himself. You remain yourself and the other remains himself, and there is a deep meeting -- not an argument.

Samvada -- it is one of the most beautiful words.

And dialogue is a very very deep love, sympathy, rapport. With somebody you suddenly feel love and you start flowing. It is illogical, but it is very meaningful.

[A sannyasin said that he felt himself to be lazy.

Osho said that these sort of concepts we have about ourselves are the result of our conditioning, they are not our true nature. He explained that when we are born, we are without identity, and we seek for one -- through parents, family, friends. Someone, the father, may say that you are lazy. You may not like the label, but at least it is something. It gives you an identity, a feeling of being someone. Superficially you may not like it, but deep down you feel better because you know who you are.

As a child you adopt these judgements -- both positive and negative -- and start believing in them and acting accordingly. It is a hypnosis. And when you grow up you carry these ideas.

Everybody is just an emptiness. If you accept labels then you are caught; and every day you reinforce them. This can be a pattern. It is just a false notion, and if you understand that, you can drop it this moment. Man is total emptiness and freedom. You are free to be whoever you like, however you like.

So don't try not to be lazy, Osho continued, because then you are still repeating the word and the idea of laziness. He said that if Rishi found that anything he did gave him the idea he was lazy, he should do just the opposite. For example, if when he woke up at five-thirty in the morning he felt lazy, he should start getting up at four-thirty.

Osho said that when he was younger he was also lazy and found it difficult to get up in the morning. So for the next few years -- not just a month or two! -- he used to get up at three o'clock I He said he was surprised to see himself doing it because he thought he was lazy. When it became obvious that he wasn't, he dropped getting up so early.

He said there is nothing wrong in sleeping late, but one should make the choice to do so; it should be a decision. and not something one finds oneself doing out of laziness.

Osho said that in his childhood, he always wanted to grow his hair long, but his family did not like it and discouraged him. So one day he went out and had all his hair cut off -- shaved!

His family were surprised, and said they had not meant he should shave his head, but he said this was the only way for him to overcome his desire for long hair. Now he was completely rid of it!

He said these are just notions of the mind and can be easily dropped; and that one could never be free unless one dropped such ideas.]

Hammer on the Rock

Chapter #12
Chapter title: None

26 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512265
ShortTitle: HAMMER12
Audio: No

Video: No

[A sannyasin, looking close to tears as he talked, told Osho that he was feeling very sad and was easily hurt, and had felt like this for several weeks but he was unable to say what he felt was the reason for this.

Osho asked his wife, who was also present, if she could comment, as her husband was not very clear about what was happening. Osho said that perhaps, unconsciously, he was avoiding facing up to the problem for fear that he would not be able to cope with it. He added that women are more perceptive than men about things pertaining to relationships, so perhaps she could be helpful.

She said that she was feeling a need to be alone lately -- a feeling which was new to her -- and that she thought this might be upsetting her husband, adding that she felt distant from him and wanted to have her own; space. She said she used to cling to him a lot before.

Her husband said he felt rejected, 'wiped out', but did not seem to see a connection between these feelings and his wife's desire be alone.]

Now I understand exactly what the problem is. (to the husband) Because [your wife] has been always afraid of being alone, she was clinging to you and you enjoyed it, the ego enjoyed it. The male ego enjoys it very much when a woman goes on clinging. A woman is like a creeper, and the tree enjoys it tremendously -- that the woman is dependent, mm? She was afraid of her aloneness, that's why she was clinging to you. Now, the more meditative she will become, the more she will like to be alone -- because that is the only way she can get rid of her fear. So she wants to be alone, to be left alone, and you feel as if you are not needed, rejected. But you are not rejected at all, and it is not that you are not needed.

In fact she is trying to stand on her own feet for the first time, and if you allow her and help her to stand on her own, only then will love be possible. Up to now it has not been love. She was clinging to you because of her fear, and you were enjoying that because of your ego -- neither you nor she were in deep love. Now for the first time love is possible.

If you help her to be alone, to get rid of the fear, she will always be grateful to you. And when she can be alone, and out of her aloneness she calls you, then there will be love, because then there is no question of fear. Only then can she share herself with you.

And it is going to be good for you also, because it is just the ego that is feeling hurt. Nothing else feels hurt, it is always the ego. The ego is like a wound -- very touchy. You just touch it and it feels hurt. So she has been fulfilling your ego; now she wants to be alone and that hurts.

Try to understand. Let her be alone, leave her alone and give her more and more space. Whenever you feel that she needs to be alone, just move away -- and she will love you tremendously for it because that is a gesture of love. When somebody needs to be alone you should leave them alone. If you love her, you understand the need -- it is a growth need. And she will be grateful for it, more grateful than ever. Remember always that if someone loves you out of fear, that love is bogus, because love cannot arise out of fear. It is an empty gesture. Love can arise only out of deep understanding, not out of fear.

So this is going to help you both. And it was to come. Whenever a couple comes to me, the whole of their old pattern has to change, because they have lived in a certain relationship and now they start growing. That old relationship cannot contain you; you are becoming bigger and bigger. Your dresses were made for children and now they are too small and you feel confined. So don't cling to the old patterns; drop them. Help her to be alone.

(addressing the wife) And... you remember not to hurt him unnecessarily. When you want to be alone, simply say you want to be alone. This too has to be understood, because many times we want to be alone but the way we express it is very ugly. We tell the other to go away or tell them that we don't need or love them any more. We may say these things, when in fact all we wanted to say was that we wanted to be alone.

So when you want to be alone, simply ask him and be very loving so that he can understand. If he is in a misunderstanding he will create trouble for you, and then growth becomes impossible.

You are both growing, and much love will happen. You are getting ready for it. Just a little waiting and patience is needed for it, mm? Don't be worried. Within weeks you will see a totally new quality of love coming between you, flowing between you, and much understanding, Everything will be good.

[Osho then enquired after their little daughter, who was with them. He told them to help her to meditate,

adding:]

If from this age she can do some meditations, she will not have to come across many of the difficulties that you have. And if from the very beginning she becomes meditative, she will have a totally different life. Her choice will be different, her love will be different; her whole being will have a different dimension of growth.

This is the right time to start meditating. And at this age the mind is almost clean, pure, innocent; if seeds are sown in it they go very deep. The fruits may not come soon, but they will come one day.

When you learn something later on, your own knowledge always functions as a barrier; it goes on rejecting many things, mm?

[A sannyasin says: I've been feeling a struggle a lot in the last week. Feeling my heart beginning to open and flowing, and then coming in and clutching So I'm feeling both happy and sad at the same time.

Enjoy both, mm? and don't choose. Once you choose you are ready for trouble. Sadness is as much a part of life as happiness. It is not to be denied, it has to be absorbed. It is a beautiful thing if you can fit into the total harmony.

A man who cannot be unhappy, who cannot be sad, lacks something. His happiness will just be on the surface, superficial; sadness gives you a depth. So don't reject it -- because the mind has been trained to reject sadness. It has been trained just to be happy, which is foolish!

If you want to laugh you will have to be capable of crying. If tears cannot come, your laughter will be just a painted laugh. If tears can come to you, only then the laughter will be deep and from your innermost core. One grows both ways simultaneously, like a tree. The tree grows high and the roots go low, deep into the earth. Your roots will go deep in sadness and your branches will go high in happiness -- and you are both. Accept both and enjoy both. If a man can accept the opposites then there is nothing else to learn.

If you ask me the one lesson that needs to be learnt, I will say be happy with the opposite -- that will do. This is all there is to all philosophy, all religion. Try it! Good.

[A sannyasin says: I'm laughing and I feel very sad... especially when I listen to you. In the beginning it was so beautiful. Every word was like honey and a great joy, and now I feel everything hurts me very much. The same words perhaps, but they go into me like a knife. I suffer very much.]

Mm mm... suffer -- because you have to pass with me through all the phases of life. You have to be sad with me, suffer with me, celebrate with me. You have to pass through all the climates with me.

I am not a particular season, I am the whole year. The summer will come and the winter, and there will be spring and there will be autumn -- and you have to go with me all the year round.

There are persons who are like seasons; they have one taste. If they are summer, they are summer; if they are winter then they are winter. I am not fixed that way. And to me, people who have only one season are dead -- they don't know what life is. Life is a tremendous change, a tremendous flow. Waves upon waves, and the ocean goes on and on and the waves go on shattering on the rocks and continue their song.

In different seasons, in different moods, you will have to live with me. When you have lived through all the seasons and all the moods, then you will understand what richness is.

So allow that too. If my words are like flowers, let them be like knives penetrating you. If my words were like soothing balm, now let them be like fire and flames. Because finally you have to pass through all the opposites to come back home, to come to a point where opposites meet, mingle and disappear.

A point will come one day when you will listen to me and there will be neither sadness nor happiness. My words won't be like flowers and won't be like flames. You will simply listen in utter silence, not even a sound, nothing will happen. You will be as if you are not -- and only then you have heard the message. Before that -- many climates... but every climate is good, so enjoy that too, mm? If you live with me in the day, then who is going to live with me in the night? Accept all the ways I am, and each new phase will break something within you, a block, a frozenness -- and will help you to flow. I will hammer you in many ways. And surrender means that you are ready.

If I am going to help, you are ready. If you say that you are surrendered and will follow me if I am going to heaven and not if I am going to hell, then you are not surrendered. If you are ready to go with me anywhere, only then you are ready to go with me.

And this is my understanding: that unless you can touch the very bottom of hell you will never know what heaven is. That is why hell exists -- to purify you, to destroy you and all that is unnecessary so that heaven can flower in you. It is paradoxical, it appears paradoxical, but the flower of heaven blooms in hell. Ponder over it! (a chuckle) Good!

Hammer on the Rock

Chapter #13
Chapter title: None

28 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512285	
ShortTitle: HAMMER13	
Audio:	No
Video:	No

[A sannyasin artist from Berlin says: I think some new things are starting in me, but I have not started...]

It is always difficult to start anything new, because the mind always tries to postpone. With the old, mind fits perfectly. With the new, there is a certain uneasiness. But don't postpone.

If you feel that something new is coming, that you would like to do something new, do it -- because only by doing it will it settle in your being. In fact only by doing do we know who we are, and doing reveals your being. By dancing you come to know that you 3re a dancer -- there is no other way to know. If you never dance you will never come to know that you are a dancer; you will miss that dimension.

Doing is always lesser than the being. As far as being is concerned you are infinite, you are all. But as far as doing is concerned, there will be a limitation. You will have to choose to do something and choose not to do something else.

You are a born painter; that is your natural flow. So if something is coming up new and fresh, you may have some hesitation, because you are a well-known painter -- your name, your identity, your past, the fixed routine -- and that can become an obstacle.

Sometimes, to become famous is very dangerous, because then you cannot play with the new. You become afraid. To become famous means that now you have too much invested in the past. Always remain an amateur, never become an expert. Always go on playing with the new and let your life remain a fun, and not a serious thing. Serious people are dead before their death.

So start immediately and don't waste time, whatever it is -- because you cannot know unless you do.

It is just like a woman carrying a child in the womb. Unless the child is born she will never be able to know who the child is -- whether a boy or a girl, beautiful or ugly.

There is no way to know. You can feel, a woman can feel, that something is in the womb, alive and kicking, but who is there nobody knows. Not even the mother can know.

Even an artist never knows what is going to be born. When it is born, only then you see. Then you recognise retrospectively that yes, you recognise the kick of it, a very vague feeling about it -- but it was all in a deep mist.

So you start working, mm? I was waiting for it! As you start meditating, soon something will come up; it is surfacing.

[He answers: I am not sure if in Germany I can change my artist name. I will do it, I want to do it, but

the galleries will say that I can't.]

You have to!...

Mm, because that will give you a clean break with the past. You have to! You can say to them that that old man is dead! You can release to the newspapers that he is dead (a chuckle) and you start afresh, a new painter. You let those old paintings remain with the old man -- nothing to do with you. If it is possible, change; if it is not then forget about it.

Start afresh, totally afresh. Dare! And daring always pays tremendously. It is going to happen, mm? Good!

[A sannyasin says he has lost his sense of balance: I feel like I'm falling over and then I catch my balance. Then I get back and everything that's in me, that's part of me, seems to be soaring up and down.]

Mm, I understand. Whenever you start changing, you pass through a chaos, because the old unsettles and the new has yet to be born. The old dies and the new is not yet born. There is an interval, and in that interval one feels very unbalanced, loses all identity, all sense of who one is; forgets completely where one stands. The earth beneath one's feet disappears as if one is in an abyss, falling... falling... and there is no bottom to it. And one would like to cling to anything.

And that is natural -- that idea to cling to anything. But if you cling, you only prolong the interval. If you don't cling, the interval will disappear soon; it can disappear this very moment. It is not a question of time. It is a question of your trust.

If you trust me, don't cling. Accept the imbalance, the insecurity. Accept the discomfort and the inconvenience. Accept it and immediately it will disappear. It is there because you go on thinking that you were better off before -- at least things were settled.

It is just as when a child is going to be born. For nine months the child has lived in the mother's womb, absolutely comfortable. Never again in his life will he be so comfortable. The whole of science cannot yet create such comfort as a mother's womb can give to a child: no responsibility, no worry, no struggle. Everything is supplied; even before the need arises, the supply is there. Not that you demand and then the supply is there. That law of economics does not apply there. Even before you demand, the supply is there. Everything is comfortable, it is paradise. And the child is completely asleep for twenty-four hours, deep in oblivion, in darkness, silent.

And then birth comes. The child cannot see what is going to happen. All that he can see is that everything is getting disturbed; he is being thrown out of his home -- comfortable, heavenly.

In fact the biblical story of Adam's expulsion from the Garden of Eden is nothing but a parable of the birth of man. The womb is the garden and the expulsion is just the birth of the child, the trauma. And the child is uncomfortable, tremendously uncomfortable, terribly uncomfortable; the whole thing is like a shock. Psychologists say that it is a trauma. Before death, never again will such a trauma happen. Only death can be a comparable shock, and even it is not much of a shock because life tires one, exhausts. In a way, one starts wishing to die before one actually starts dying. So even death is not going to be so terrible as birth is.

This is again a birth. Religion is nothing but a way to be reborn -- in consciousness. So if you fight, if you try to cling, the interval will be prolonged. Simply relax. There is no going back now.

The situation is as if the head of the child has come out of the womb and the whole body is still inside; there is no going back. You can only come out. And if you cling you simply prolong the pain and the suffering -- and it is unnecessary. Cooperate.

Only death is comfortable. Life has its discomforts and one grows through them -- pain, suffering. Everything has its own meaning.

So as I can see, I bless you. Nothing is wrong; everything is perfectly as it should be. Just be a little more courageous, mm? It will disappear. Don't waste time, and cooperate with the process. Accept it and move with it.

Finally, that which looked like insecurity in the beginning, you will find is the only security. And that which looked like discomfort in the beginning, you will soon find is the only happiness there is. But you will have to move into it, mm? Don't be afraid!

[A woman says she has been to India many times, and this time she is here as a spiritual seeker. She

says: But this time i've come back here because i've lost my path in England, and I hope that I find it here again.]

You will, you will find it. Mm, good. Just the very search is very very beautiful -- whether one finds or not, that is secondary. One is seeking, and that is the significant thing because finally it is your very seeking that becomes the path.

There exists no path apart from your seeking. The very intensity of your search becomes your path. In fact the very idea of a path is fallacious. It gives you the idea that the path already exists there somewhere for you to follow, and you just have to walk on it. That is not true....

[She asks: There isn't one set path?]

No, no, really there is no ready-made path. As vou walk you create your path, and each individual passes along his own path. There is no public path, no super-highways....

There are no central highways. When you go wrong that simply means that you become unconscious. When you become aware, you are right. Awareness is right, and unawareness is wrong. Whenever in your life you become a little sleepy, clouded, and the clarity is lost; whenever you don't know what you are doing or why, and why you are existing in the first place -- then you have gone wrong, that's all.

If you regain your clarity and your vision and you can again see through and through, you have regained the path. In fact, it is not a question of anything outside you. It is something inside you, an inner focusing of energy. The very search is enough.

There is a saying of Jesus,'Ask and it shall be given, knock and the doors will be opened unto you, seek and you will find.' In fact the doors are not dosed. They are already open, only you have not knocked. The answer is already there, only you have not asked. And that which you are seeking is already present in you, only you have not looked.

So an intense search, a sincere search, becomes the path. And unless you come to know this you will again and again lose your path, mm? because that path that you think you have found is not the real path. A real path cannot be lost. That which can be found and lost was not found in the first place.

And for the real path you need not go anywhere. You only need to be inside, to go inwards. That is the real India -- your inner being.

India is not a geography, and if you go to see India you are wasting your time. India is an inner space; it is just a symbolic word for inner space. When you start travelling withinwards then you are moving towards India. So whomsoever reaches to himself becomes an Indian. Just by being born in India one does not become an Indian.

[A sannyasin said that lately when meditating at home she feels a choking sensation in her throat. She said that all the energy goes to that point and breathing becomes difficult. She wondered what she should do if this sensation happened again.]

You feel like dying?

[She answers: Absolutely!]

Nothing to worry about. You are just on the verge where one comes to face death.

One has to face it one day or other, and anything that goes deeply will bring you to death. If you love somebody very deeply, someday or other, love will bring you to face death. That is the fear of love. So people go on playing with love but never delve deeply into it. If you pray, one day or other, death will be there. So people go on imitating; they don't pray. If you meditate the same will happen. Wherever you move deep you will have to pass the point of death, because only beyond death is life; that barrier has to be crossed.

So next time it happens to you just die I Don't try to stop it, and don't try to bring yourself out of it. Don't start fighting with it. Relax and just repeat inside that you are willing to die. Welcome it and be receptive. Not even a slight effort, mm? And once you allow it to happen, suddenly you will see that death has gone and the choking has disappeared; the energy is flowing and you have come to contact a new source of energy.

And this handkerchief, (he passes her one of his handkerchiefs) you have to put around your neck where you feel....

This is to remind you that I am there, don't be afraid, mm? And it will go, don't be worried. It has to be faced; death has to be faced to know life. Looks paradoxical, but that's how life is.

Darkness has to be faced to know the morning, and the darker the night, the closer the morning. So pass through it, mm? Good.

[A sannyasin tells Osho she feels afraid. He shines a torch on her.]

Mm, good. Nothing to worry, mm? It is natural. Something new is growing, something new is happening -- so you feel afraid. With the unfamiliar there is always fear; with the strange, with the unknown, there is fear.

Only with the known is there no fear, but the known just means the repetitive, the routine. Something unknown is entering. Allow it and don't feel embarrassed by it. You are suppressing, trying to hold it in so that nobody knows what is happening to you. You are trying not only to hide it from others, but from yourself as well. That won't help.

Drop all hide-and-seek, all games. Be true and sincere. Whatsoever is happening, allow, mm? And from tomorrow your meditation will go very deep. It is just that you are holding, and that's why you are afraid. Whenever you hold something, you are afraid in coming to me, because I will not be deceived. You have been a thief... that's why there is fear. (chuckle)

Don't try to hide anything. We are here to become absolutely true, authentic, nude and naked -- that is the only way to become pure and innocent again, mm?

What meditations have you been doing?

[She answers: I haven't done many because I've been sick.]

Now you are perfectly okay? That illness may also have been a trick of the mind Sometimes mind creates illnesses so that you can hide. You can say,'I am ill, what can I do?' So you can escape from meditation. (a chuckle) Don't be worried. You start from tomorrow working hard!

Hammer on the Rock

Chapter #14
Chapter title: None

29 December 1975 pm in Chuang Tzu Auditorium

Archive code: 7512295
ShortTitle: HAMMER14
Audio: No
Video: No

[The Primal Therapy group, halfway through their therapy, were at darshan.

Osho has described it as not so much a therapy as a situation where people can let go into their fears and madnesses, their obsessions and secret hankerings, in a safe and protected environment and where help can be given to see beyond them.

An assistant trainer said she felt she was still holding herself back.]

No, you have been growing, and I am happy. You continue. When you work with people, you can work

as a duty or you can work with them as a love. There is a lot of difference between these two. Duty is lukewarm, love is passionate. Duty can help, but love can transform. Duty can touch only the surface of the other person because it comes from your head. Love can transform because it comes from your heart.

Whenever you are working with people, remember that each person is unique. You will never find such a person again; it happens only once. Each person is historic because he will never be repeated again. So each moment of contact will also be historical because it is unrepeatable; it is tremendously valuable. So whenever you are helping, help out of love. Flow, and forget helping. Start caring -- that is the difference.

If you help, you will be at the most a nurse. If you care, you become a mother. Help is a quantitative thing. Care is qualitative, and it shows an intensity; it is a flame. So be deeply in passion.

Each individual is representative of the divine. Love him, worship him, respect him, and whatsoever you do, do in deep humbleness. Then you will be helped more than you are helping. Then you will grow more than the person can grow through your help.

And there is no other way in the world to learn something than to become a teacher. But take it as a very very sacred and holy affair. Be really sincere and authentic about it. I'm not saying be serious. I'm saying be sincere, because once you become serious you cannot help. Be sincere but non-serious, playful. Take it as a fun -- but don't forget the sacredness of it. When fun and sacredness meet, there arises a quality in you that can help. This is the alchemy of help: fun and sacredness meeting in you.

And that feeling is right -- that you are still not total in it. One never is. The more you are in it, the more you will feel that something is lacking. Life is a continuous flow, and there is no end to it. Something more is always possible.

There is no end to it and it is good; otherwise, if an end came you would be dead. But the feeling is good, so bring more effort, more energy into it. You will become more and more total in it, but never total. Do you follow me? You become more total, but never total. Nobody ever is. Good!

[The other assistant helper said he felt he would like to act as a vehicle; to allow things to happen through him. But for this, he felt more moments of being quiet and inactive were needed. He wondered whether the structure of the therapy as it was would allow this.]

Mm mm, make it part of the work! It is helpful. Activity helps and passivity too. After each intensive experience, a few moments of passivity are tremendously useful and meaningful.

In fact, that is the whole meaning of the active work: to bring you to a point where you are exhausted, tired. Tired of activity, tired of aggression, tired of outgoingness; so tired that you would like to relax within yourself. You would like to simply sit and do nothing, or lie down as if you would like to disappear for a few moments, to withdraw.

So these moments of withdrawal are very very meaningful. So make it part of your work. First be very active, because only then those moments are available. The activity should be so intense and so passionate that you are really burned out, otherwise if you simply sit without intense activity, nothing will happen; you are not ready.

After the activity, sit in silence together. You can hold hands and be in a circle, not doing anything. Just a few moments will revitalize you. You will be able to feel that the energy is not coming from you, but from something deeper than you, higher than you, greater than you. You are at the receiving end. It is not coming from you; it is being given to you.

[A group member said he realised how much he missed his mother, and that he felt a deep split. He was visibly moved and tearful.]

It has been very good....

The mother is the first love; and through the mother you start loving the world. Through the mother you start being capable of love, and whenever you come to love somebody, your mother's love will be present there.

You have touched something very basic. Cry, and be happy about it. Don't suppress it. It will bring many things up. If a man cannot love his mother very deeply then he cannot love any woman, because all women are representatives of the mother, reflections of her.

In India we have a saying that if you really love a woman, eventually she becomes your mother. Only then love is fulfilled. Each husband becomes a child, each woman a mother. That is the culmination -- and

that is where man and woman departed.

A child is born and goes away from the mother; they separate. Then the child returns and becomes a child again, has a second childhood, and finds the woman again turning into a mother. Each woman has to complete her circle by becoming a mother, and each man has to complete his circle by becoming a child. When the circle is complete, love is fulfilled.

Watch, even a small girl is motherly. She starts playing with dolls, plays house and things like that. She is already a mother, a miniature. In the West something is missing, and that's why the whole family life is on the rocks, has almost gone. The family has disappeared because the base of it is that the man should love a woman so totally that he becomes her child, and the woman becomes his mother.

But this is possible only if you love one woman, intensely, deeply, intimately. If you go on changing your woman every day it is not going to happen; then all relationships will remain casual. That is where the western man and woman are missing. The conflict and the confusion and chaos is so much that they both think they are being cheated by each other. Nobody is cheating anybody -- it is just that the circle is not ready until it is completed.

If you cannot become a child again, you will not be able to love your own child. If a woman cannot become so deeply in love with her husband that she becomes a mother to him, she will not be able to love her own children -- and then the vicious circle continues.

You have touched something very deep. Dig it deep and let flow, mm? Good!

[A group member said that she was feeling very very sad but she did not know why... that it might have something to do with her father leaving home when she was six years old. It had been a shock to her as she had had no idea he was going.

Osho said that the only way to get rid of past wounds was to become conscious of them...]

If you become conscious of them, they dissolve. Otherwise they are always hiding there, and they go on influencing your life -- though you don't know it.

For example if you loved your father, a deep wound is left there. It is natural and has to be so, because a child, and particularly a girl, misses the father very deeply. When the parents separate, it is not so difficult for them, in fact it may be more convenient. There are moments of conflict, of violence, so that two people may think it is no use to be together when they are hurting each other -- and unnecessarily. So they may feel relieved. But nobody thinks about the child.

The child is both the mother and the father. Half of the child comes from the mother and half from the father. The child is a synthesis of the polarities of male and female. When the mother and father separate, and the child is not yet Grown up, a rift happens in the child. It is not only a divorce of father and mother. It is a divorce within the child between male and female, and that becomes a wound.

If the child is grown up -- and by Grown up I mean if a girl is so Grown up that she has fallen in love with some man -- then there is no problem. In this man she has found a new synthesis of man and woman. So if the father and mother separate, there is not going to be such a deep wound. But a small child is helpless, and the wound is so deep. She goes on hiding and hiding and hiding it, until by and by she forgets all about it. One has to forget. To live you have to forget many wounds, but they are there inside. They go on continuously functioning from behind the stage, prompting your head.

You love a man, but your father left you when you were very small. Now you cannot believe in any man, cannot trust him, because the first man you trusted deceived you. So on the surface you think you love the man, but at the back a deep distrust is there. It goes on prompting you, telling you to be alert and not to be deceived again.

These are unconscious things that go on inside. You don't know that they are there, but they influence you. You cannot trust totally, you cannot surrender totally. You cannot move totally -- you are always half moving and half ready to move back, always fearful, divided.

These deep wounds have to be lived through, that is why you are so sad. Don't try to repress it. Be sad, as sad as possible. Be consciously sad. Go behind the stage in fantasy, and then you know, and something can be done. When you know something, you can tackle it because it is no longer a problem really. The past is past and cannot be undone -- but your wound can be undone.

Your father and mother cannot meet, but the male and the female within you can meet and the rift can be bridged. And once that happens, you will be able to forgive your father. You may even become capable of feeling a deep compassion for him. Because that poor man must have suffered, otherwise what man would

leave the woman he loves?

Gurdjieff had written on his house -- and it was to be read by all his disciples -- that before you enter here, you must be capable of forgiving your father and mother. It looks foolish. How can it be meaningful? But it is, because to come to a master, you come to a man who is both father and mother. If you have not yet forgiven your father and mother, how can you forgive me? Impossible!

And the master is even more important because he is both father and mother. He is a union, a synthesis of male and female, yin and yang. When one becomes capable of being a disciple, only then can one come to terms with one's own father and mother. Only then can one come back to a loving relationship.

But your knot can be undone, your complexities can disappear. They will disappear on their own. Don't try to escape from them, mm?

[A group member says: I left the group... and I'm going home in a few days.]

No, you escaped from the situation. You are a coward and cowards always go on trying to find rationalisations.

You were just going to touch some layer within you and you escaped. Your cleverness is not going to help you; in fact it is your enemy. Just the very moment that you were coming closer to some wound, to some strata which would have been very meaningful and significant, you escaped.

Next time when you come, be ready -- you will have to do the group again. You have to do it once completely, because it is going to help you so much. You cannot see, that's the trouble. You are almost blind, you cannot see. What have you gained by dropping out of it? Just by going home, what are you going to do? Even if it was a little painful, you were not going to be killed by these people. Whenever somebody wants to grow, there is some discomfort. One has to get hurt, but others are going through it, so you were not alone.

That is why I am insisting so much on the group -- because people have become so cowardly that they cannot grow alone. In the past, people were really brave. They worked alone, and nothing like a group existed. By and by, as people became cowardly and lost all courage, groups had to be started...

It was unworthy of you. This was going to give you many valuable experiences. If you can gather courage I think you should complete it. Or is it difficult to gather courage? You are really very very scared.

[The group member answers: I'm not that scared. I just feel... my mind told me not to do the group. I just woke up one morning, and my mind said not to go back to the group.]

So don't listen to the mind! You have been listening to this mind for your whole life and where has it led, what has it given to you?

This is rot -- what you call the mind. It is nothing to do with you, just a crowd; accumulated rubbish that you call your mind. What is the need to listen to it?

You just tell the mind that for seven days, (the duration of the remainder of the group) you are not going to listen to it. And then don't listen to it, just go to the group every day. Try, mm? It will be a good experience and you will feel more comfortable about yourself.

You will get out of your bondage, the bondage of the mind, and you will feel free. The mind is your slave, not your master. Who is this mind to tell you not to do the group? If you want to do it, do it, and the mind has to help. If you don't want to do it, don't, and the mind has to help you.
If you don't want to do the group, tell me. But don't bring in the mind.

[The group member says: I can't tell the difference between me and my mind.]

You can! Why did you start this group? You wanted to do it Then the mind became afraid because it became aware, by and by, that things were going to be dangerous -- so it told you not to do it.

There is a sannyasin here whose mind tells him every morning not to do the dynamic meditation. But he goes and he does it, and it is a beautiful experience because now he has become aware that he can put aside the mind. You can put aside the mind that feels fear, and then you regain your power and your mastery. Just try!

[He answers: I feel that all my life I've been trying, making an effort, pushing myself hard in everything

I did. But I can't tell the difference between what is my mind and what is me.]

Who is saying this -- you or your mind? Right now close your eyes, and be honest...

(laughing) It is your mind! The effort was being done by you, because every effort for growth comes from the being, and all laziness comes from the mind.

So look at it again tomorrow morning and decide. If it is your mind, then put it aside and go to the group and finish it. And if you feel it is you who does not want to do the group, forget about the group. It is up to you to bring some clarity to it, mm? And be sincere.

If it is you, you will feel very happy about not doing it, and if it is the mind, you will be unhappy. You look unhappy, that is why I am insisting on it -- that it is the mind. You should have been very very happy if it was your being that wanted to drop out, because when you follow your being, happiness comes to you.

But you have to clarify this. On it, much depends -- your future growth. If you start listening to the mind your growth will stop, mm? Try, try hard to see what is what. Good.

Hammer on the Rock

Chapter #15
Chapter title: None

30 December 1975 pm in Chuang Tzu Auditorium

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[A sannyasin who had been celibate for several months on Osho's suggestion, said she had been feeling very sexual lately and did not know what she should do about it.]

Just do one thing whenever it happens again. Sit straight -- on a chair or on the floor -- with the spine straight, but loose and not tense.

Inhale slowly and deeply. Don'tbe in a hurry; very slowly go on inhaling. The belly comes up first; you go on inhaling. The chest comes up next, and then finally you can feel that the air is filled up to the neck. Then for a moment or two just keep the breath in, for as long as you can without straining, then exhale. Exhale also very slowly but in the reverse order. When the belly is being emptied, pull it in so that all the air goes out.

This has to be done just seven times. Then sit silently and start repeating, 'aum, aum, aum.' While repeating aum, keep your concentration on the third eye spot between the two eyebrows. Forget about the breathing, and go on repeating in a very drowsy way, aum, aum, aum like a mother sings a lullaby so the child goes to sleep. The mouth should be closed, so much so that the tongue is touching the roof; and your while concentration is on the third eye.

Do this just for two or three minutes and you will feel that the whole head is relaxing. When it starts relaxing you will immediately feel inside a tightness dropping, a tension disappearing. Then bring your concentration down to the throat; go on repeating aum, but with your concentration on the throat. Then you will see that your shoulders, your throat and your face are relaxing and that the tension is falling away like a burden dropping; you are becoming weightless.

Then drop deeper, bringing your concentration to the navel and continuing the aum. You are going deeper and deeper and deeper.... Then finally you come to the sex centre. This will take at the most ten minutes, fifteen minutes, so go slowly, there is no hurry.

When you have reached the sex centre the whole body will be relaxed, and you will feel a glow as if some aura, some light, is surrounding you. You are full of energy, but the energy is like a reservoir; full of energy but with no ripples. Then you can sit in that state as much as you like; the meditation is over -- now you are simply enjoying. Stop the aum and simply sit. If you feel like Iying you can lie down, but if you move that position the state will sooner disappear, so sit a little and enjoy it.

This brings what scientists call the alphawave in the mind. It has a certain rhythm -- ten cycles per secondwhich is also the rhythm of the magnetic field of the earth. When you are also in the same rhythm, you become part of the magnetic field of the earth. This is what relaxation is.

Sometimes it can happen without any effort. It happens while making love, doing meditation; sometimes while dancing or singing and sometimes for no reason at all. But whenever your rhythm coincides with the magnetic field of the earth, you feel very very happy and glowing, just beautiful. Just to be, is a benediction.

So whether one achieves it through sex or meditation or dancing, through listening to music or watching beautiful scenery or looking at the stars, is irrelevant. The whole point is that when your body becomes too tense -- for any reason at all -- just do it and it will give you total relaxation.

When our rhythm and the rhythm of the earth are different, the tension arises. A child is not sexual because his rhythm is still the same as that of the earth. But when he grows he will go far away from being natural, will become part of the society and will start becoming tense and worried. Anguish and then sex will arise. The more tense a society, the more sexual it becomes.

That is why the West has become so sexual. Because there are so many tensions, they have to be released, and there seems no other way to release them. But there are a thousand and one ways. So you just try this, mm?

[An Indian sannyasin says: I want to jump and yet I haven't jumped, I want to do what you want me to do, and yet there's a part of me that resists, and I'm in so much confusion....]

(laughingly) I know, it is natural. Nobody can surrender totally, nobody. If you can surrender totally then right this moment you will become enlightened. Nothing remains to be done then.

So you cannot be total in the beginning; it is not so easy. Even if a part can surrender that is more than enough. One should be happy about it.

When I say, 'Don't create a problem,' I mean this: that a part of you is surrendered, another part is not -- that's why there is conflict. The conflict is natural, because now you are divided, and the part which is surrendered knows the beauty of it, and would like the other part to surrender too. But the other part is completely unaware of it and is afraid, so conflict arises.

Don't pay much attention to the other part. A little part is surrendered -- be happy about it, be grateful. Even that doesn't happen to millions of people. They waste their whole life, and never come to know what love is, what surrender and trust are.

Through your gratefulness other parts will follow by and by. Emphasis should be on the part that has surrendered -- that should be your centre. The other parts that are not surrendered should be left to the periphery. You should be indifferent.

And the second thing is: whenever you meditate many things will happen, and the idea is bound to come that something has happened to you. Nothing is wrong in the idea, that too is natural. One starts feeling that one is purer, holier; nothing is wrong in that. The problem arises if you make it an ego-trip. There is no need to make it an ego-trip; let it be a simple statement of fact. It is so, but don't get too attached to it -- you need not prove it to anybody. Don't evaluate or judge it.

The problem arises when you start feeling 'holier than thou'. Holiness is good, but when it becomes comparative then it is bad. Do you follow me?

When you take a bath you feel a certain feeling of coolness, of freshness -- and there is nothing wrong in it. But when you see a beggar, dirty, and a condemnation arises; when you cannot see that man's humanity, you simply see the dirt, and no compassion arises in you but rather condemnation; when you feel that you are purer than this man -- then it is wrong, then it has become an ego-trip.

And it is good also to help this person to try to have a bath; to create a situation where if he can be made interested he also can take a bath. So, good, feel compassion for people but not condemnation. In both ways you feel holy, but in one way you are creating trouble for yourself. Sooner or later that pureness will disappear and only ego will remain there. In another way, when you feel compassion, your holiness will grow, your purity will grow every day. Ego is the only dirty thing there is.

So I say don't create any problems out of these. Enjoy everything that comes naturally.

[A sannyasin says: The other night I got very frightened. I was in my room lying on my bed, and for some reason I started thinking that I am not my body alone. The room stood out very strongly, everything in the room stood out strongly, but it wasn't warm, it was cold.

It was an effortless meditation. It suddenly happened and that's why you got frightened.

Now try it on purpose and consciously tonight. Be in the same room; lie down and start thinking that you are not the body, that you are separate from the body. The moment that you start thinking that you are not the body, everything will become very present and strong, because the warmth is within the identification with the body.

Suddenly you are in a strange land: only things are there, and your own body has become like a corpse -- that's why you got frightened. Try again tonight. Go in deeper and deeper, and don't become afraid. If you become very afraid, take the locket (the locket, which is part of the mala all sannyasins wear, has a picture of Osho in it) in the hand and remember me. Continue the feeling that you are not the body, and by and by take the next step -- that you are also not the mind. Thoughts are there, but you are not them. You are the observer of both the body and the mind, you are a witness. Go on feeling it as deeply as possible.

In the beginning it will look like death -- it is. But soon you will see that a new sense of life is arising. The fear will disappear and instead you will feel a weightlessness. You will feel a new sort of freedom as if suddenly wings have grown to you and you can fly, and the whole world is yours. But before you attain to that, fear will be there and it will become very very terrible. One has to pass through it.

Now for seven nights do it, and become as frightened as you can -- but don't run away from it, don't escape. Go deeper. You will feel like sinking, dying, suffocating. Take the locket in the hand and accept it, that it is okay.

To come to oneself, one has to pass through many fears. After the dark night there is the dawn, the morning.

It has been good, you should be happy. When will you do it, at exactly what time? -- so I can watch you.

[He replies:: Ten o'clock.]

Ten o'clock. Then be particular -- exactly ten o'clock. And if you feel me there, don't get frightened. (a chuckle) Mm? and don't get scaredl

Hammer on the Rock

Chapter #16
Chapter title: None

31 December 1975 pm in Chuang Tzu Auditorium

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Dharma means the Ultimate Law that sustains life; what in Chinese they call Tao. Ananda means bliss. Dharmananda means bliss that comes if you live according to the Law. If you fall in tune with the Ultimate Law, suddenly there is bliss. In fact all misery is because you are not in tune with the Law, you go astray

from it. The further away you go, the more miserable you become. Hell means the furthest point from the Law, or God, or nature -- and the nearest point is heaven. To become one with the Law is to go beyond both heaven and hell. That's what in India we call 'moksha' -- total freedom.

If you fall into the Law as a fish falls into the ocean and becomes part of it, then you are blissful. Dharmananda -- remember the meaning because that is going to become your sadhana, your path. Become as natural as possible, as spontaneous as possible, and live moment to moment, mm? Very good!

[A non-sannyasin seeker says she has tried meditation and likes it.]

We are living so minimally that it can be said to be almost nothing. Life can become a pinnacle of bliss, it can come to peaks of happiness.

In the talmud it is said that when you face God again, He will not ask you what mistakes you have committed, He will ask you how many opportunities to be blissful you have missed. That is the only sin -- to miss an opportunity to become blissful. Because unless you become so blissful that a natural gratitude arises in you, you will not believe in God.

When you feel very very blissful, celebrating each moment of life, by and by you start feeling thankful -- not towards anything in particular, just thankful towards the whole. That is what prayer is. You cannot believe in God unless you have come to a point where you can be prayerful. People ordinarily think that through prayer they come to God; ordinarily they think that if they pray they will understand God. But just by doing prayer nobody can understand.

Prayer must happen, and that is possible only when your life has become so beautiful and so happy, that with each breath there is thankfulness. Said or unsaid, that is not the point. You may never mention the word God, you may never kneel down to pray -- that is not the point. But with each breath you feel a deep gratefulness, you are grateful that you are -- and the prayer has started. This prayer is not something to do, it is a way of being. Then you come to know the whole, and without knowing it, we live in vain.

There is much possibility as I can see, mm? You can grow. You have a very simple, innocent, loving heart. It can take a jump immediately and then become a flame and flower.... And be a sannyasin!

[The girl said her one objection to becoming a sannyasin was the wearing of saffron-coloured robes. Osho spoke about the significance of the colour, but first said that as her husband was a sannyasin, it would be very helpful for them both if she too were to take sannyas.]

This has been my observation, that if the husband or the wife becomes a sannyasin and the other does not, it creates a very small rift. In the beginning one may not be aware of it, but one has started moving in a different way, and I don't like that, mm? because later on that can create trouble. So I always emphasise that if a couple can go together into sannyas it is more beautiful.

My sannyas is not a renunciation or an escape from life. On the contrary, it is to live life as intensely, as passionately as possible. So if a couple can become sannyasins things grow very fast, and they become closer than they have ever been before. You can never become close to a person unless you start moving in the same direction. You may love a person and you can move into separate dimensions, but then your meeting will be just sometimes, and on the periphery -- then you go your own way.

When a couple starts becoming so deeply in tune with each other that they are growing in the same direction, then love grows and becomes more and more divine, less and less lustful. Then love has a purity, a fragrance, and then it is eternal. You can die, but the love never dies.

But wait until you can accept it in toto. The saffron robe is part of it and does tremendous work. It changes your whole person; it is not just a change of dress. A dress is not just a dress, it is a very style of life. Your clothes are you: they show your choice, your mind, and they are not just accidental.

A man who lives at ease, relaxed, will always have loose clothes. A man who lives in tension, who is always struggling and fighting, will have tight clothes. If you want to fight, loose clothes won't be helpful, they will become a hindrance. And if you want to relax, tight clothes won't allow you. Watch a person who has loose clothes walking. He has a different walk, a grace in it. A person who has tight clothes walks as if he is trying to overtake himself.

In the old palaces, for the king there were certain stairs, and for the servants others. For the servant the steps were very little, for the king there were very big steps, because he would be wearing such loose clothes that he had to move very slowly.

Each and every thing that you do -- your clothes, your furniture, your room, your hair -- is you. You are written on everything. So when I change the name and the clothes I am trying to change your whole way of life. In a very subtle way I am trying to create a break between your past and your present, so that the past drops and you can start afresh.
If you love your husband, soon you will start loving orange clothes, mm!

[Members of the Enlightenment Intensive group were present. One participant says: I was having difficulty the first day as my left eye became very bloodshot, but after that it was good. I became more and more unidentified with my mind. I've also released some anger... I screamed a few times and released some of that anxiety in the pit of my stomach.]

Sometimes it happens that if you release anger, your eyes can be affected. Exactly at the same time as you become very angry, they become bloodshot. Only one eye became bloodshot; that means that only one part of the mind, the right side, carries anger. If the right-side mind carries anger then the left eye will become bloodshot -- but that is a good sign. It shows that the anger has been released.

If you can release anger, anxiety is automatically released. In fact anxiety is nothing but a social by-product because you are not allowed to be angry. When you want to be angry, you cannot; when you want to be loving, you can't be; when you want to dance or cry or laugh, you cannot -- and that creates the anxiety.

Anxiety is absolutely human. No animal is ever in anxiety. When you are feeling afraid and you would like to escape from a situation, you cannot because it won't be 'manly', so you fight. Animals never do that. First they have a mock fight to judge who is the stronger, mm? because if it can be solved that way why unnecessarily fight? They are more intelligent than human beings.

Then one dog realises that the other is stronger, so he simply pulls down his tail and escapes. Nobody is going to say that he is a coward. In fact he is intelligent, simply intelligent.

But when fear arises in you, you cannot accept it; you go on denying it -- hence anxiety. Whenever you fight anything natural, anxiety arises. So try to accept the natural more and more, try to be more natural. In fact, try to be more like an animal. Religions have corrupted humanity because they have been teaching men to become like angels, and when you try to become like angels you fall even below animals. Become more and more natural like animals, and suddenly you will find that in your spontaneity you have become an angel.

Because of your religious training, (this sannyasin was a former catholic priest) you have created much anxiety for yourself. Once you understand, it will be released.

There is a saying of Chuang Tzu: 'Easy is right.' It is profoundly true. Uneasy is wrong, easy is right. So become more and more like a child, like an animal. Animals have a tremendous beauty that human beings have lost. Nothing has been gained, just anxiety and madness and a thousand and one neuroses.

Drop all unnatural ideals. If you can accept yourself as you are, anxiety disappears. That's my whole teaching -- to accept oneself as one is. Don't go on top-dogging yourself. If there is a fight between the top dog and the lower nature -- what religions have called lower -- then never listen to the top dog because that is the ego. Always listen to nature and always move with it.
This experience has been good but much more has to be done.

[The participant said he was going to do an Encounter group next. Osho said he should not be shy in the group....]

One has to expose oneself in total nudity. When you have nothing to hide, anxiety disappears. That's the beauty of truth. If you lie, there is anxiety; but if you are true, there is none. Whenever you say a truth you don't need to remember it, but whenever you tell a lie you have to remember it. And one lie leads to a thousand and one other lies.

[The participant says:... it is hard for me to be totally open. Like, it's easy here but when I function professionally it's very difficult.]

It will not be. Once you know that it is easy, it is not a question of here and there. Once you live it and you have the taste of it, then it is always easy wherever you are -- because it pays tremendously.

Right now you don't know what it is, so you are afraid. Once you know that to be natural is so beautiful and so blissful, then you are ready to lose anything at any cost. If you lose your prestige, your power or your money, you are ready, because it isn't worth it.

It is as if you have been carrying pebbles and then I show you a treasure, diamonds. Will you say to me that it will be very difficult for you to drop the pebbles? You will immediately drop them! You were in an illusion that they were diamonds, and because you had never known real diamonds there was nothing with which to compare them. Once you know the real diamonds, who bothers about pebbles?

There is a very old story in India about a prime minister who became interested in meditation. He left his post and went to the forest. The king became very interested in what happened to this man who had left such a great post, so he came to see him.

The prime minister was sitting with his legs spread, under a tree. When the king came he didn't stand up, but remained sitting. The king said that he thought he would have become religious, but he had become uncivilised and had lost even his manners.

The prime minister laughed and said,'Who bothers? I was paying you respect not for you, but because I was on an ego-trip. Now I have dropped out of that ego-trip. Whatsoever you call me -- mannerly, unmannerly, civil, uncivil -- to me it is irrelevant. I have simply dropped out of the game.' It is said that the king was very impressed.

This man must have found something which was more valuable, because that is the only way you can drop things. Whenever you find a higher value, the lower drops. Whenever you find a more blissful way of living, the miserable way of living drops. If it doesn't drop, it simply shows that you have not found it yet, that's all.

So forget about your profession, your world there. Be here with me so totally that you can taste something of the natural, the spontaneous. Then when you go back nothing can destroy it' You may throw everything else, but that you cannot throw.

Once you know what freedom is then no prison can allure you, however decorated. So just be natural here. Good!

[Another group member says: My energy tends to be always negative and the positive side is never strong enough to come up. The ego is so strong here. (pointing to his head)]

It is not strong enough, and you have not suffered enough. You need a little more misery. This is the point to understand: if something creates misery one never carries it. You are still enjoying it. You are saying these things -- that it is negative and ugly, and your energy is lost -- but deep down you are still enjoying it. Otherwise who is forcing you? There is nobody!

If you feel so miserable, get out of it! And don't say that it has become a deep-rooted habit. There is no question of habit. If the house is on fire, you simply run out. You don't say that you have lived in this house for thirty years and it has become such a deep-rooted habit that you can't go out. If you say that, it simply shows that you are not aware that the house has caught fire. You may have heard the rumour, but you cannot see. And you are not true enough to yourself so you accept the word of someone else.

My suggestion is that you don't try to get out of it, please, until you see the fire. Nothing is wrong in it, enjoy it! When you are doing negative things, enjoy it. When you are really in hell, then any day you will jump out of it. So if you ask me my advice, I will say go deeper into your hell -- and go happily. Enjoy it and do it consciously. That is all that my teaching is -- to do it consciously. Don't think that you are something wrong -- that is creating a division in you. What is wrong in it? Enjoy it.

[The participant asks: Hurting other people?]

But you are enjoying hurting others, so hurt. If they want to hurt you they will; that is for them to decide. You simply enjoy it. And you are enjoying it. Whether I say so or not is not the point, because unless you enjoy a certain thing you cannot continue it. There is no question of habit or anything.

It is a simple trick of the mind: that you go on enjoying but you also want to show that you are very wise and that you know that these are very negative things and rubbish, but what can you do? -- you cannot get out of it. That is not true. I can see you enjoy it. I am never against anything. I am for absolutely everything, so just enjoy it.

[The participant answers: I don't dare, that is my trouble.]

That's what I was saying -- that your ego is not strong enough! You are not courageous enough. You are not really thinking that you hurt others and you don't want to. You are a coward. You are not worried about others; you are worried that they will hurt you, that they will react. So you are hiding under a philosophy, a good philosophy of not wanting to hurt people.

In fact all you want is to hurt but not to be hurt -- that's the whole game. So see it as it is. I may look hard, but I want things to be understood exactly as they are; then one can move very easily.

You are not the only negative person in the world, and if you don't hurt people, somebody else will. And nobody can hurt a man who is not ready to be hurt.

There are people who want to hurt, and there are people who want to be hurt, so don't worry about it. Simply accept yourself.

I know one day you are going to get out of it, but that is not going to be by your effort. When you have created such a hell around you that you cannot live in it a moment longer, then you will jump out of it, leaving no trace on you. That's the only way, so accept it.

God must be trying to do some negative things through you. He has chosen you; what can you do? (the group laughs)

And the effort to try to change yourself is egoistic, so drop all this nonsense and enjoy your being as you are. One day suddenly you will understand the whole nonsense of it. I am not saying that it is nonsense. I am saying that you will understand one day. My understanding cannot be yours. I cannot give it to you, and you cannot borrow it from me.

So I would like you to understand yourself. The only way is to experience the intensity of it. My understanding is this: that if from the very childhood every child is allowed to be really angry, anger will disappear from the world. The child will come to know the poison of it for himself. He will feel almost burnt, and he will suffer through it. Nobody wants to suffer, so he will drop the nonsense.

Because a child is taught again and again not to be angry, he becomes angry but it is only luke-warm; it is never enough to bring him out of it.

So let things be as intense as possible, and then they evaporate of their own accord. Try it! Don't move against yourself. It is perfectly good -- be negative.

[A group member says she has difficulty surrendering in the relationship with her boyfriend]

Tell him everything!

... And tell him this also, that you are feeling difficulty in surrendering but you would like to, mm?

Talking to him will help. Don't hide it inside yourself. When you love a person you have to tell him everything. In love, no secret is allowed. Even this much privacy is not good. You should not carry your wounds alone. If he loves you he will understand.

Surrender is never easy, because the whole ego has to drop before it. Without surrender nothing is achieved -- no love, no prayer, no meditation. So surrender is the key. And that's why the whole world is so miserable -- because people cannot surrender. They have missed the key. They remain beggars when they could have become emperors.

Don't try too hard, that may have been the trouble. When you try too hard, surrender becomes more and more impossible, because -- and this has to be understood -- surrender cannot be willed. Will is against surrender. It is as if you are trying too hard to go to sleep. The harder you try, the more disturbed will be your sleep, because the very effort makes you more awake. So the way to go into sleep is not to try at all. Surrender comes the same way.

So just talk to him, mm? Then just lie together, cuddled, and don't try, don't will. It will happen... leave it to me.

[Another member of the Intensive group said that the first day of the course he felt very negative... Things became progressively better, he said, and now he felt very open... it was very beautiful]

It has been beautiful.

It always has to be that way: first the negative and then the positive. If you escape in the negative you miss the whole point -- and you almost missed it. But if you can prolong that period of pain, then a turning

is bound to come, because every valley has a peak, every peak a valley. Every night has a morning, and the darker the night, the more beautiful will be the morning. So one has to pass through the dark night, the negative part, where hate and anger and all aspects of negativity arise.

This is what is meant by austerity. This is what is meant by being courageous enough to hope against hope, to go on and on and on -- till suddenly the turning point comes. One never knows when it will come. One never knows the bottom of one's negativity, but when you have touched the bottom, suddenly you are moving upwards again.

It has been really good. You were fortunate that you did not drop out, because when the positive comes it is tremendously beautiful and blissful. Now try to carry it on back home.

Once a month take twenty-four hours for an Intensive. Go on asking yourself the question, and you will pass through the same cycle from negativity to positivity. It will be faster now, and by and by within seconds you will be able to pass from the negative to the positive -- because you have become efficient in diving immediately to the bottom, and you know the bottom so you are not afraid in any way.

So try to continue it. This is going to help you tremendously on your path. Once a month at least, give twenty-four hours to it, and this time will become your most cherished.

[The group member asked if he should move to the second question, 'What is another?' He said he felt it to be the same as 'Who am I?'the first question asked in the Intensive.]

It will be the same. If you have touched the positive through one question, all questions will be the same. Again and again you will touch the same point. The question is one; it has a thousand and one forms.

The question is one and the answer is one; there are not two questions and two answers. So you will reach the same point through either. The questioning is just trying to dig into your being.

It is just as if you dig in one place and after thirty feet there is water. Then you dig another place and again, after thirty feet you reach water.

You are the water and your mind is the earth around you. Sometimes the earth may have rocks in it, sometimes the earth may be soft and you will reach sooner, but you will reach all the same. So keep just one question, there is no need to change.

[The next sannyasin said that although she had done most of the therapies available in the ashram, she continued to have small areas on her breasts, hips and thighs, that she felt were blocked.

The therapy referred to in the following conversation is known as Rolfing, or Structural Integration.]

You have to pass through Rolfing... it is going to help you. It will be very painful, and that is why I was not telling you to do it up to now -- you had to pass through the other therapies.

Rolfing is painful because it has to relax the body structure. When for many days you have carried a certain emotion, then it becomes part of the body. It is no longer a part of the mind only, so it cannot be dissolved just through the mind. It has to be dissolved in the body also. The body and the muscles take a certain structure; that structure has to be broken, unstructured.

Something about sex has happened in your childhood, and has gone so deep in the body that all the erotic zones -- breasts, hips and thighs -- have become frozen. The frozenness is just a protection, like an armour around the body, so it is as if you have become sexless. You are an almost perfect celibate.

This is what celibates all over the world have been doing. They freeze certain parts of their body -- they have developed certain methods to do this -- and once those parts are frozen, they are no longer worried by sex because the energy is not there. But this is not good, because they become deadened, dull. One should go above sex, not below, and this is going below. This sometimes happens, particularly to women, because they have a passive sex.

You may in your childhood have been offended, violated in some way, but you may or may not remember, because sometimes you forget what you don't want to remember.

You have become so afraid that the very parts which feel sexuality have become frozen. They can be dissolved only through Rolfing.

If you can have the Rolfing done here it will be better, because the Rolfer is a sannyasin and he will be more careful about things. Rolfing is just a technique to relax, but if the Rolfer is meditative he can work deeper than an ordinary Rolfer can do.

Hammer on the Rock

Chapter #17
Chapter title: None

1 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601015	
ShortTitle: HAMMER17	
Audio:	No
Video:	No

[A sannyasin brought his guitar to darshan and sang and played to Osho. He sang a song full of hare krishnas and LSD, kama sutras and cosmic consciousness. Osho commented that it was good, but could have been better....]

You bring too much of the mind in; it should be more of the heart. Even nonsense songs are beautiful. There is no need to bring in chemistry, physics and philosophy, no need. You bring in too much of the mind and then the whole music is missed.

Music is not of the mind. Mind is a jarring note in music, a distraction. You cannot become lost in it; it becomes more like thinking and less like singing. Sing anything wild, anything of love, even gibberish, but nothing of the mind.

You can go on repeating 'hare krishna, hare ram' just two words -- in different ways, different arrangements, so it is like waves and becomes a wild ocean splashing on the rocks and you are lost in it. There is no need to manage, manipulate. Let the music be in control of you. Simply be lost in it and you will attain to a deep orgasm, you will explode. You will become the universe. Cosmic consciousness you become of course, but you don't talk about it. Do you follow me? Become so in tune with the music that it carries you to the furthest shore of being.

Otherwise you are misusing the music; it is an abuse. You are bringing something of the mind and pouring it in. That is corrupting it. Music is an innocent thing. It knows nothing of philosophy, nothing of chemistry, nothing of marijuana. It knows nothing of LSD, of cosmic consciousness. These are mere words, just bullshit.

Move into it. Become one with it! Start dancing! Be lost in it, and whatsoever you are saying will start happening. You will explode into a totally different dimension of being where stars are moving, and where there is pure existence.

Music is a meditation and it is sacred. If you bring mind into it, it is a sacrilege. So don't do it; drop the intellect.

But it was good. Next time when you come go wild with the music. Just drop your head, that will do!

[A sannyasin, an economist for the United Nations in Geneva, said she did not know whether she should be in Poona with Osho, or with her work in Geneva. She wondered whether she had her priorities wrong in feeling responsible about her work.]

No, feel responsible. There is no need though to make it a burden or a tension. One should always feel responsible, whatsoever one is doing. Whether the work is going to be used or not is not the point, because just in feeling responsible for something you mature...
You must have taken responsibility in a very wrong way. It is not a burden.

When you feel responsible, it has nothing to do with others -- it is not a duty. It is not that you are trying to prove something, or that your whole life depends on it; nothing like that. Responsibility is just a sincerity

of the heart -- so that whatsoever you are doing you do with your whole heart. When one does something, one should do it totally -- then it becomes a meditation.

If you do something irresponsibly then you are wasting an opportunity to be meditative. You work six hours in the office and you may work indifferently. I am not worried about whether the work suffers or not. It may be useless work because almost ninety percent of government work is useless, and as far as the U.N. is concerned, it is one hundred percent useless -- that is not the point.

When you live six hours of the day in a dull state of mind, it is not easy to get out of this dullness. By and by it becomes part of you, your very style of life. If this film of dullness spreads all over your life, you are poisoning yourself. Being responsible means doing the work consciously, lovingly. Do it totally so that those six hours become a sharp, intense awareness in you, and then you carry that awareness into the other parts of your life. By and by your life becomes a life of response, of aliveness.

That word 'responsibility' is very beautiful -- it means alive. A dead man is not responsible. If he is lying in the middle of your path and you ask him why, he will not answer. He is not responsible; he is not answerable to anybody now. If you are responsible, you become alive.

So you see, my emphasis is not on the work; it is on you.

Gurdjieff used to tell his disciples to do foolish, absurd work -- and to be responsible. For example, he would tell a disciple to dig a hole. The whole day the disciple dug; it was hard work and he was perspiring. By the evening, Gurdjieff would come and tell him to fill it up again. So the earth had to be put back into the ground.

The following day, again Gurdjieff would say to dig another hole. The disciple wondered what was going to happen, but again, by the evening Gurdjieff would be there telling him to refill the hole.

And he used to say to be responsible! What Gurdjieff is trying to say is that if you look for the use, then the whole of life is useless. It is just digging holes and filling them up again. Eat every day, and then throw it out of the body; fill the hole in the stomach, then throw it out. Every night go to sleep, get up again every morning. And this goes on and on until one day, one dies.

The whole thing is just like that. But Gurdjieff says that that is not the point. He says do the work as responsibly as possible, as if much depends on it -- do it with full alertness. He would allow a person to stop such absurd work only when he saw that he had become responsible. It would take months sometimes; for three months the person would be just digging and refilling a hole. People would escape from Gurdjieff sometimes because it was maddening -- you knew from the very beginning that it was useless.

But if you stuck to it, by and by a tremendous beauty arose. The hole became irrelevant; the emphasis now was on consciousness. Doing it lovingly, by and by you forgot about the end. You simply enjoyed this moment.

Responsibility means to be alive in this moment whatsoever you do, mm?

So after two weeks, you go and be responsible -- in my sense of the word -- and enjoy it. When nobody else is going to enjoy it, at least you can!

[A sannyasin says she doesn't know what is real and what is unreal.]

Nobody knows in fact. One has to understand this: that one has to live without knowing it. By living, by and by you will come to know it. There is no other way. One never knows what is real and what is unreal. Live life -- and by and by, that which gives you happiness is real, and that which gives you pain and suffering and nothing else is unreal.

I know nothing is clear, I can understand your difficulty -- and it is everybody's difficulty. Everybody is in the same boat. I don't think you are stupid. It is good that you understand that you don't know. This is good. One has to grope in the dark. Truth is not something that can be given to you; you have to seek and search.

[She says: But I don't know where to search and how....]

Love, cry, laugh, weep, dance -- these things you can do. By and by you will come to feel it.

[She answers: I don't feel really happy, and I don't feel really unhappy in anything I do.]

Then this is the thing to be tried! Feel really unhappy. Don't you ever feel really unhappy? I can give

you a few people who can make you really unhappy, mm? (laugh)

[She answers: I often felt very unhappy with my boyfriend in Germany.]

Were you unhappy with him? So love will give you something... at least it can give unhappiness. If you can be really unhappy, then you become capable of being really happy.

So whatsoever you are, be real. If you can cry, really cry. If you laugh, really laugh -- and be authentic. Move to the very depth of it.

[She answers: I'm so afraid to...]

Then be afraid totally. Nothing is wrong in that either! Whatsoever you do, whatsoever you feel like being, be in it. Don't start thinking about it; live it. By and by you will have a feeling of who you are.

Even if at the end of your life you come to know who you are, it is early. So never expect that in the beginning someone can tell you that this is you. If it were so easy then everybody would have known. One has to struggle for it

One has to grope, one has to go astray many times. There are many hazards, many pitfalls on the way; a thousand and one wrong doors and one right one. It is a puzzle.

Life is a labyrinth, mm? But if one goes on, persists, one day the right door opens. That is the reward for your whole struggle. There is life in its tremendous glory and splendour!

But that cannot be given to you. You will have to seek and search for it. But don't be depressed in any way -- this is how it has to he. Mm? Mm... good!

Hammer on the Rock

Chapter #18
Chapter title: None

2 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601025
ShortTitle: HAMMER18
Audio: No
Video: No

[A sannyasin said he needed to return home as he was unwell. He was apprehensive about going, and felt he would miss Osho's physical presence. He was also afraid that he would fall back into his old patterns again....]

No, no. I will not allow that, don't be worried. That is my responsibility, mm? You will not fall back.

Once you start growing you cannot fall back, but the fear does arise. In fact the more you grow, the more you become fearful of falling back. The fear is natural, but it comes only to those who are attaining something. Those who are not attaining anything are unafraid, because they are already beggars and they have nothing to lose.

Once you start attaining something you have to protect that wealth, and so fear arises -- but it is a good sign. Whenever a man becomes afraid that he is losing something, it means he is gaining something.

But go back -- you will not lose it. This is one of the criteria: that if anything is achieved there is no way to lose it again. If you have come to know something, how can you unknow it? If you have experienced anything, is there any way to unexperience it? There isn't. And a spiritual experience is such a deep and

intense phenomenon that once it starts happening, you will never be the same again. Even if you are thrown back into darkness, that light will still be there.

It is good sometimes to go back to the old situation, to the old people, the old friendships. To go back to the old world where you have lived before -- before something started growing in you, before the seed started sproutmgis good. Go back to the past where there is every possibility that you may become the old.

Going is good because that will show you if you have really attained something. You may go back to the old world, but you cannot become the old, and in contrast you will see your growth more illuminated. You will see that you have attained something that cannot be lost. That which can be lost is not worth attaining. Only that which cannot be lost is worthwhile, because only that is your nature.

So observe what happens, and you will come back very very happy... and by going there this fear will disappear. I am in favour of people going again and again to the old situation, because it gives you a criterion to judge.

In the past, a tragedy happened to the East. People started becoming so afraid of the world that they simply started escaping. They moved to the Himalayas, to the monasteries; and then they started feeling a little silent, happy, unworried -- living in such a peaceful atmosphere. Then they became afraid to come back to the world, to the old. This fear is bad because it shows that they had not really attained. Perhaps because of the Himalayasthe silence, the peace and the natural beauty, the tremendous quality of eternity of the Himalayas -- they fell under the illusion that they had attained something. That is a reflected glory; they are simply reflecting the glory of the Himalayas.

To me, this is a basic training: that they should be sent again and again to the bazaar, to the marketplace, to test what they have attained. If it remains in the marketplace, then it is yours. If just by moving to the marketplace it was lost, then it was of the Himalayas, not of you.

For so many centuries people were so afraid that in the East, religion became completely separate from life. Life became of the market, religion of the monastery, and they became unbridgeable; both became lopsided. A marketplace which has no meditation in it will become absolutely ugly. It will be alive but it will be ugly. A monastery which is not courageous enough to go to the market will be silent -- but dead. So the monasteries became dead and the marketplace remained alive, too alive -- alive with madness.

This is the situation that happened in the East and it can happen in the West too, because now the West is moving on the same lines; the same spiritual search has come. Before that tragedy happens, I would like to work in a totally different dimension, so that life, the ordinary life, is never divided and separated from the religious life.

Have you seen the way a tight-rope walker balances? That is true meditation. When he feels that he is falling to the left, immediately he leans towards the right to gain balance. By the time he has gained balance again he sees that now he has moved too much towards the right; he immediately moves towards the left to regain balance. And this is the way -- moving between left and right he remains just between the two.

Watch a tight-rope walker -- that is the whole life of a sannyasin. One should always be leaning to both sides and always gaining balance.

So go, mm? And I am coming with youl

[Osho spoke next to a sannyasin who is to begin massage in the ashram.]

Continue working, mm? Massage is something that you can start learning but you never finish. It goes on and on, and the experience becomes continuously deeper and deeper, and higher and higher. Massage is one of the most subtle arts -- and it is not only a question of expertise. It is more a question of love.

First learn the technique, Prageet will teach you that -- and then the remaining I will teach you. (chuckling) Learn the technique -- then forget it. Then just feel, and move by feeling. When you learn deeply, ninety percent of the work is done by love, ten percent by the technique. By just the very touch, a loving touch, something relaxes in the body.

If you love and feel compassion for the other person, and feel the ultimate value of hum; if you don't treat him as if he is a mechanism to be put right, but an energy of tremendous value; if you are grateful that he trusts you and allows you to play with his energy -- then by and by you will feel as if you are playing on an organ. The whole body becomes the keys of the organ and you can feel that a harmony is created inside the body. Not only will the person be helped, but you also.

Massage is needed in the world because love has disappeared. Once the very touch of lovers was enough. A mother touched the child, played with his body, and it was massage. The husband played with

the body of his woman and it was massage; it was enough, more than enough. It was deep relaxation and part of love.

But that has disappeared from the world. By and by we have forgotten where to touch, how to touch, how deep to touch. In fact touch is one of the most forgotten languages. We have become almost awkward in touching, because the very word has been corrupted by so-called religious peo~ple. They have given it a sexual colour. The word has become sexual and people have become afraid. Everybody is on guard not to be touched unless he allows it.

Now in the West the other extreme has come. Touch and massage have become sexual. Now massage is just a cover, a blanket, for sexuality. In fact neither touch nor massage are sexual. They are functions of love. When love falls from its height it becomes sex, and then it becomes ugly.

So be prayerful. When you touch the body of a person be prayerful -- as if God Himself is there, and you are just serving Him. Flow with total energy. And whenever you see the body flowing and the energy creating a new pattern of harmony, you will feel a delight that you have never felt before. You will fall into deep meditation.

While massaging, just massage. Don't think of other things because those are distractions. Be in your fingers and your hands as if your whole being, your whole soul is there. Don't let it be just a touch of the body. Your whole soul enters into the body of the other, penetrates it, relaxes the deepest complexes.

And make it a play. Don't do it as a job; make it a game and take it as fun. Laugh and let the other laugh too.

Soon you will be helping many people..

Hammer on the Rock

Chapter #19
Chapter title: None

3 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601035
ShortTitle: HAMMER19
Audio: No
Video: No

[A sannyasin asked about a friend who was paralysed, and wondered if anything could be done to help. Osho suggested the friend should become a sannyasin, and then continued....]

If you are lying in bed all day and you can't move, you will continuously want to, because movement is life. Nothing else is so important as movement. Rocks are dead because they cannot move. The trees are a little more alive because a little movement is possible, but they are rooted in the earth. Animals are not rooted in the earth so they are more alive, they can be free.

Man is even more alive, because not only is he not rooted in the earth, he is not rooted in matter. His consciousness is a freedom, a sky with no boundaries. So movement is very essential and basic to life.

When you are paralysed, the very paralysis, twenty-four hours a day, becomes an auto-suggestion. Again and again you remember that you cannot move. Again and again you repeat to yourself that you cannot move -- and this repetition cooperates with the paralysis. So just the opposite has to be done.

Whenever he feels that he cannot move, he should close his eyes, and in fantasy go for a long walk, or a run.

While going for a walk, it may be raining -- the raindrops are falling on you making you completely wet. The whole thing is that all the senses should participate -- smell, touch, vision -- everything. This becomes a

miraculous cure.

If he loves dancing then it is perfect, because dancing is exactly the opposite pole to paralysis. People who don't know how to dance are already half-paralysed. Paralysis is no movement and dance is pure movement. To be really alive one needs to be a dancer. That is the beauty of watching a dancer. Suddenly you feel the ecstasy of the movement, so alive, so delicate, so tremendously moving -- as if gravitation doesn't exist. If he is a real dancer you feel that he can fly.

One of the greatest dancers, Nijinsky, would take great jumps that were thought physically impossible. Scientists observed him and said that such a big jump was not possible with gravitation. They asked him how it happened. He said he didn't know except that a moment came when he was not; when he felt he could fly.

When he jumped -- and the height of the jump was a miracle -- the greater miracle was his coming back to earth. He would come so slowly as if... a dry leaf is falling from the tree and comes slowly... not like a stone. It is as if he defies the whole law of gravitation.

So tell him that if he can imagine dancing, that will be the cure.

Many times it has happened that a person has been paralysed for ten years, and the doctors have told him that he will not be able to move for the rest of his life. Suddenly one day the house catches fire and everybody is running out. The paralysed person forgets, and out of fear he also runs from the house.

People see him running and can't believe it. They say, 'But this is impossible, you can't run!' Then he becomes aware of what he is doing and falls down. How can he run? -- one can never go against the experts! But he has run!

Every paralysed person can be hypnotized, and in hypnosis he starts walking. That means that the body is functioning perfectly, it is just that the belief somewhere is not cooperating.

So tell him, mm? And I will be working on him....

[A sannyasin says: My life seems to be governed by fear. Can you help me?]

(a little chuckle) Mm, I will help, that's why I am here! Everybody's life, more or less, is governed by fear, because there are only two ways to live life. Either it can be governed by love, or it can be governed by fear. Ordinarily, unless you have learned to love, it is governed by fear.

Without love, fear is bound to be there. It is just an absence of love. It has nothing positive in it; it is just absence of love. But if you can love, fear disappears. In the moment of love there is not even death.

There is only one thing in life that conquers death and that is love. All fear is concerned with death -- and only love can conquer death.

So one thing I would like to say to you is, don't pay too much attention to fear because it becomes an autohypnosis. If you go on repeating that you live by fear, your life is governed by fear, you are dominated by fear -- and fear, fear, fear -- then you are helping it. Take note of it: that your life is governed by fear -- finished! It simply shows that love has not yet become so powerful that fear disappears.

Fear is just a symptom, it is not a disease. There is no cure for it; there is no need. So it is just a symptom, and it is very useful because it shows you that you should not waste your life any longer. It simply says to you to love more.

So I will not talk about fear. I will help you to love more -- and fear disappears as a consequence. If you start working directly on fear you strengthen it, because your whole attention will be focused on it. It is as if somebody is trying to destroy darkness, and becomes focused, obsessed, with how to destroy darkness. You cannot destroy darkness because it is not there in the first place. Note the fact that darkness is there -- and then start working on how to bring in light.

The same energy that you are using to fight fear can be used to love. Pay more attention to love. If you touch, touch as lovingly as possible; as if your hand becomes your whole being and you are flowing through your hand. You will feel energy passing through it, a certain warmth, a glow. If you make love, go wild and forget all civilization. Forget all that has been taught about love; just be wild and love like animals.

Once you realise that the presence of love becomes the absence of fear, you have got the point and there is no problem. These six weeks be as loving as possible, for no reason at all -- just be loving, mm? And it will go...

[A sannyasin says he has a tension in his head and: 'I am not very loving and... I don't feel very good about myself'.]

Mm... that may be the tension -- because love is a release. If you are loving you remain relaxed. If you are not loving you become tense. Tension means simply that there is some energy that needs to be shared. If you don't want to share it then it accumulates and becomes a headache. Always remember that the more you share, the more fresh energy will be flowing in you.

I was reading the life story of a poet. He says he used to live in a very old house, two hundred years old. It was in a very primitive condition -- no modern facilities, no electricity, no running water. The house had a beautiful well with very fresh water, very pure.

When electricity came to the town they closed the well hoping that if some day it was needed it could be re-opened. After fifteen years, just out of curiosity, the man opened the well, just to see how it was. It was one of the most ancient wells in that locality and it had never been dry. When all the other wells were dry, the whole town had come to drink from this one.

When he looked in, it was completely dry. He couldn't find an explanation so he asked the experts. They said that if you don't go on carrying water out of the well, sooner or later it dries up because the small springs that feed it with water become closed. Then by and by the water evaporates leaving the well dry. Each day the well needs to share -- then it is always flowing, with new water always coming in.

The same is true for human energy also. Each man is a well of energy. Love means that you a',low somebody to throw a bucket in you, to draw some energy from you. Don't be a miser about it, otherwise soon you will start feeling that you are drying up. Then you will become tense and a deadness will gather around you. You become more and more afraid of sharing, because you think that if you share you will become even drier. You are in a vicious circle.

The whole logic is wrong. Whenever you feel something tension-like is gathering, share. Catch hold of any stranger, because in fact all are strangers. Some strangers you have known for a few years, some for a few months, some a few days, some you have just come to know, but aU are strangers. Even your husband with whom you have lived for years is a stranger. Two strangers living together by and by become familiar, that's all.

Run and share with anybody, but never be miserly. I have been watching; you are becoming a little miserly. And you can like yourself only when you love. In fact when somebody likes you, only then can you like yourself.

Each relationship is a mirror; it reveals your identity to you. Each relationship brings you something of your inner heart which was unknown to you before. Man is such an infinity that thousands of relationships are needed -- the father, the mother, the brother, sister, husband, wife, friend. Thousands of types of relationships are needed to reveal you from every corner, from every aspect of your being, so that you know all your faces. Even then, all that you know about yourself will be less than you are. It can never be more than you, and it can never be equal to you because you are such an infinity that all the mirrors of the world cannot exhaust you. Something will always remain elusive.

Share more, and let sharing be the only law. To be a miser is to be a sinner. That is my definition of being a sinner. Mm? We are here for such a short time; why be a miser? Share, and whatsoever you give, give wholeheartedly and much will come automatically. Not that you ask for it or demand it; it just comes. The whole of existence re-echoes you.

So try it for one month. Just be a sharer, and then see.... Then you will love yourself, because that is the only way: if you love others you love yourself. If you don't love others, by and by you will come to hate yourself.

[A sannyasin says: I feel like I'm getting higher, you know, lighter and more present and better. But each time it happens... I find some way to get myself down again and I don't know how to deal with that.]

No, don't try to deal with it -- accept it. As it is, accept it. When it goes high, you go high. When you start bringing yourself down, watch that too, with total acceptance. No need to make any interference.

Just accept coming to the height and going down to the valley. Accept both as if you are unconcerned whether it is high or low. Watch as if it is happening to somebody else, not to you. Then immediately it will disappear.

If you go on doing something it will not disappear, because effort cannot help here. There are places in your inner growth where effort is needed, and there are places where effort is a hindrance. This is a place where it won't be helpful.

For one month accept whatsoever happens, and you will see that your highs are growing higher and higher, and simultaneously your depth will become deeper and deeper -- but now you will be able to enjoy both.

If you enjoy only the peak, who will enjoy the valley? If you only enjoy the day, who is going to enjoy the night? Don't become obsessed with the day. Remain flexible so that you can enjoy both the day and the night -- and remain indifferent.

[The sannyasin says: It is difficult to remain indifferent because I feel I am harming myself.]

No, no you are not. By not being indifferent you are harming yourself. Try for one month to just be indifferent. This is something that you have to experience before you can understand what I am saying. These are just moods that come and go; you remain unperturbed, a watcher. Everything is going well. This phase comes to everybody....

[The sannyasin says: When I'm in a certain space I can't really handle because it's new, it's different and... I become afraid.]

Now there will be no question of handling it. You have to be indifferent. Let it be. Wherever it is leading it is okay. Accept either higher or lower, and just see what happens.

Hammer on the Rock

Chapter #20
Chapter title: None

4 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601045
ShortTitle: HAMMER20
Audio: No
Video: No

[A woman says she has been doing yoga in the West.]

Good, very good. So you are ready, now meditate. Yoga in itself is not enough. It is a good preparation, but preparation for something else.

It prepares your body/mind, but if you go on preparing and preparing and never doing the thing for which yoga was preparing you, then it can become an obsession. It has happened to many people in India -- they are always preparing as if to go on a journey, but never go. The journey goes on being postponed and the preparation continues. Yoga is perfectly good, very essential and necessary, but it is not enough. It gives you the jumping board, but you have to jump further. Mm?

How long can you be here in India? Be here. If you are really interested in inner growth, be here for a few months. I can see that much is possible -- you are ready to move. But you seem a little afraid, mm? What is the fear? Just close your eyes so I can feel the energy.

[She says she doesn't understand sannyas, but thinks she wants to take it.]

(Chuckling) Mm mm, you will understand it by taking it. There are two types of people: the first try to

understand sannyas, then they take it. Another type take it first and understand later -- and this is the better! Mm? So should I give it to you, and then understand?

[She takes sannyas]

Marga means path, and prem means love -- path of love. Love is the path.

Become more and more loving -- that's your real yoga. If you become more and more loving then yoga is not only of the body -- it goes on transcending the body. Otherwise, sometimes yoga can become just a technique. Make it love!

[A sannyasin says: I don't really want to change at all. I've been looking inside, and what I'm really up to is adjusting the environment, and manipulating most of the time, keeping myself really well defended.]

Mm, it's good that you have become aware of it. You were not aware of it before and this is a good insight. Now things will start being different.

Once you understand that you are trying to manipulate, then the base disappears. Manipulation is so useless and futile a thing. If you succeed, nothing is gained; if you fail, there is much frustration. So whatever the result, whether you succeed or fail, the ultimate result is frustration.

You can go on manipulating only if you are not aware; it is an unconscious process. In some other thing's name -- love, helping people, creating order -- you can go on manipulating, and the process can continue, but it needs something to hide behind, a good name. Once you start feeling the truth of it then you will see that you are phoney. To understand that one is phoney is a great insight, and if you remain with it... I will not say to you to drop it, to become authentic, no -- remain with the phoniness and you will find that it is disappearing, evaporating.

Once you understand that something is untrue, you cannot live with it; it has to go. So don't do anything about it, because whatsoever you do will be phoney, will again be a subtle manipulation. Just go on understanding that this is phoney and accept it. Be phoney consciously, and the next insight will be that when you try to be phoney, when you consciously make an effort to manipulate people, one day suddenly you will see that you are incapable of manipulating.

I am happy... this is a good insight, a very essential insight. You have got the point, you have diagnosed your own illness. In the inner world the diagnosis is the treatment, there is no other therapy needed for it.

Now try only one thing: not to forget it. I'm not saying to drop it -- go on manipulating, but now watch and don't do anything to change it; remain with it. It will be difficult to remain with it -- even for three days it will be difficult, arduous -- but it has to be done. One has to pass through it. Good.

[A sannyasin said that he found his mind making judgements all the time -- about other people, and concerning insignificant and petty things.]

Just one thing to do: whenever you feel any judgement coming in the mind, change the breathing pattern, and immediately you will see a change and that the judgement has disappeared.

Whenever you want to change a pattern of the mind that has become a long-standing habit, breathing is the best thing. All habits of the mind are associated with the pattern of breathing. Change the pattern of breathing and the mind changes immediately, instantly. Try it.

Whenever you see that a judgement is coming and you are getting into an old habit, immediately exhale -- as if you are throwing the judgement out with the exhalation. Exhale deeply, pulling the stomach in, and as you throw out the air, feel, visualise, that the whole judgement is being thrown out.

Then take in fresh air deeply, two or three times, and just see what happens. You will feel a complete freshness; the old habit will not have been able to take possession.

So start by exhalation, not inhalation. When you want to take something in, start inhaling; if you want to throw something out, start by exhalation and just see how immediately the mind is affected.

And don't be worried about it, because the very worry gives it emphasis and feeds it. Simply do this and immediately you will see that the mind has moved somewhere else; a new breeze has come. You are not in the old groove so you will not repeat the old habit. And this is true for all habits. For example, if you smoke, if the urge comes to smoke and you don't want to, immediately exhale deeply and throw the urge out. Have a fresh breath in and you will see immediately that the urge has gone. This can become a very very

important tool for inner change. Just try it!

Hammer on the Rock

Chapter #21
Chapter title: None

5 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601055	
ShortTitle: HAMMER21	
Audio:	No
Video:	No

[A girl, not yet a sannyasin, had sent a letter to Osho about her relationship with a sannyasin with whom she had been having a relationship in England.]

I read your letter. I can understand your inner indecisiveness. Whenever there is something very important the mind always hesitates, because anything more important than the mind is always a danger to it.

The mind wants to manipulate and control everything, but there are a few things which it cannot control. The only way for the mind is not to move in these directions, so it stops.

Love is one of those things which is bigger than the mind, higher than the mind, beyond the grasp of the mind, beyond comprehension. Love is something absurd for the mind -- it should not happen in a logical world. If people were rational then love would not happen at all. Because people still persist in being irrational, love happens. Whenever a person is absolutely rationalised his heart is gone and he becomes a shrunken phenomenon inside. He is like a dead rock. He lives -- yet lives not.

So this is always a problem: love happens, and then the mind starts hesitating. It starts finding ways and means and rationalisations to avoid it -- and it is a great rationaliser. It can even convince you that there is no love.

The same will happen with anything that is not rational -- and life itself is irrational. Existence is absurd; in fact there is no reason why we are. Existence is given for no reason at all: suddenly we are and then suddenly we disappear. The whole thing is more like magic.

So my suggestion is -- I call it a suggestion because you are not yet a sannyasin, otherwise I can order you...(great cheers and laughter from the group) -- that you don't listen to the mind. Love deeply.

As I see you both, you fit somehow. Very few people fit, but you do, so don't miss this opportunity.

Abandon the mind completely. You are loving, but very grudgingly, mm? One step forwards, one step backwards. You go a little towards [your boyfriend] but you are always ready to withdraw....

That withdrawing is not allowing you to experience what love is, because love needs you totally -- either all or nothing. But part-love is never satisfied with the part, it asks for the whole.

If you go on hanging like this it becomes your habit, an unconscious mechanism; then you are puzzled as to whether you love or not. If you love half-heartedly or just in part, it looks more like liking than love. Liking is of not much value; it has no passion in it, no life.

So drop this now and move. It is dangerous I know, because you are moving into the area of another, you are losing your control. You will no longer be on your own and that ego, that self-sufficiency of the ego will not be there. But as you leave your control, simultaneously the other is leaving his. In fact when you live with another person, it is not a surrender from the woman to the man or from the man to the woman. In fact both surrender to love, to something in between. Both are enriched, nobody loses out.

You have been fooling around long enough. Now drop all this! One can miss the opportunity. There is a time, a right time, and there is a right person -- but you can miss it. You may continue searching but nobody knows whether you will again be able to find the right person, in the right moment.

And [your boyfriend] loves you. There is no need to make any bondage, no need to make any legal institution around you. I am not in favour of marriage -- there is no need for it. There is a higher union which is more than marriage...

[She asks: What about children?]

First move as deeply into love as possible. Till then avoid having children, because children should come out of a tremendous love, otherwise not. You can give birth to ordinary children, who are just by-products of a physiological and biological meeting of man and woman, but they are anonymous.

When two people move higher and higher in love, and a point comes where their personalities are no longer separate and boundaries dissolve, then they give birth to children. Then the children come from a higher plane. They have a personality of love -- they are not only by-products of sex. They carry a deep harmony within them, and if you become aware, you can see whether the child is a by-product of a sexual meeting or a by-product of love. A different aura surrounds the child, a different vibration, because he has to carry that original quality of oneness.

When a child is born out of love you give something to the world. When a child is just from a sexual meeting, you simply over-populate the world; you don't give anything. Remember also, that when you give birth to a child out of deep love? out of surrender and meditation, something is simultaneously born into you. You become a mother.

Every woman who gives birth to a child is not necessarily a mother; it is not enough just to give birth. To become a mother your own heart should have bloomed. There are many women who have given birth to children, but there are very few mothers. To be a mother is a rare harmony and a unique experience. This is my observation: that if a woman can become really motherly -- she may give birth to a child or not, that is not the point -- if she can become motherly, that is her enlightenment and none other is needed. That is her buddhahood.

So love first and don't be worried about children, because then sooner or later you will start thinking about marriage. (laughter from the group) First love each other, and give each other total freedom. Don't be possessed and don't possess. Give the other full space to flower. Mm? Share as much as you can, and the sharing itself becomes a very very subtle possession which has no possessiveness about it; you are so certain of the other, you can trust. Meditate, love, and one day when you feel that you are overflowing now, that you cannot contain it any longer and you would like a soul to carry your burden, your fulfillment, then give birth to a child, not before. One should wait till one has become perfectly grown up. The world would be so beautiful if people would wait for the right moment.

And it seems that you are dominated too much by your family...

By and by one has to move away from the family.

Not that you should not love them; this is how you can love them. It is the only way. It is just as when a child is born and he moves away from the mother, then one day he moves away from the breast. Then he is ready one day to move to the neighbourhood to play, and then to school. One day he comes home and he is totally different from when he left; he has become grown up. When he falls in love with another woman, that is the furthest he will go from the mother. In fact the day the child chooses his or her partner, that day he is really born, he actually comes out of the womb. Before that, the womb surrounds him in a thousand and one ways.

Everybody has to come out of the family otherwise they will not become themselves; they will always remain immature. One has to understand that to come back one has to first go away. When you have become your own, an authentic being, then you can come back to the home. Then you can again love your father, your mother and your brothers. But now you are there to love them, and before you were not. How can you love when you are not?

This is the trouble -- that the family dominates the child too much, and is always afraid that he will go too far away from them. So they force him, they try subtle ways to influence him, condition him. The child goes on resisting deep down, and because of that resistance he cannot love them, cannot really love them.

Only an independent person can love, and a family is fulfilled when a person has become grown up. So just listen to your heart. You are grown up, and whatsoever your heart says, risk.

[Your boyfriend] is a vagabond, that's perfectly true, but a beautiful vagabond, mm?

[A sannyasin says she has quarrelled with her boyfriend.]

Just remember always that as you have your insane moments, he also has his. These are his insane words, don't be worried about them.

Everybody occasionally has to be allowed a little. insanity. When you are insane you understand, but when the other is insane you don't understand.

He is saying these things because you have been hurting him, so he is sick of it all. Perfectly true -- who is not sick of insanity? Mm? When you start becoming saner he will do the things you were doing; then his moment of negativity comes up. If you are in the day, he is in the night; if he is in the night, you are in the day.

Just look at the whole game of what goes on! Because he said he was not interested in sex, your ego was hurt. Very deep down, women are too identified with sex. They think that if somebody is interested in them, they must be interested in sex. If somebody says they are not interested in sex, the woman thinks he can't be interested in her!

Look at the paradox of it. If somebody simply says that they are interested in sex, then the woman is hurt. She says that then they are not interested in her; she feels hurt. If somebody is only interested in you, then too you feel hurt. Deep down there is a confusion. The confusion is that you would like somebody to be interested in you and hence interested in sex; via you, he should be interested in sex.

People come to me every day: the man is interested in sex, the woman is not. The woman thinks she is being used, and then she starts thinking that the man is interested only in sex so she starts withdrawing. If this goes on to a peak by and by the man gets fed up; he starts not being interested in sex. Then the woman jumps, because this is the last chance -- if the man escapes, he escapes. Get hold of him! So she starts becoming interested in sex -- but now the man says he is not interested.

You have been hurting his ego, now there is a chance for him to hurt yours. You have been insane, throwing his things, and you must have said nasty things to him, so he is hurt. Now that you are coming back, he will take revenge. So give him a little rope to be insane and do things. By and by you will both become aware that you are wasting time.

So be open to each other and settle things. It is such a simple game, but you create so much out of it. That too is one of the parts of the human ego: that out of small things we create big problems. With small problems only a small ego can exist. So fighting and quarrelling, this and that, and creating big problems around you, you feel perfectly good. Great problems are happening -- and nothing is happening; only [you and he] are fighting, nothing else.

So talk to him, take his things back; and you have said bad things, so take them back too. Allow him to be a little nasty so he feels good, and be finished! Become aware of what you are doing to yourself and why.

This is nothing but a negative tape in your mind. Once you get into the rut, it goes on repeating. So next time this negative tape starts functioning, close your room and sit there, and tell the negative tape that you will give it ten minutes, you will listen to it for ten minutes, then it is not to disturb you anymore; that you are fed up with it.

Rather than being fed up with [your boyfriend], be fed up with this negative habit, and when you are in a negative mood, avoid meeting [him]. Nobody is interested in anybody else's negativity. Take a pillow and talk to it, beat it, write nasty things on it, and be clear of them. When you have finished with your rubbish. then go laughing to [him]; call him and tell him the whole story of what has been happening all day -- and he will enjoy it, he will understand.

Everybody is here in search of his own happiness -- become partners in the search. Why create fighting? There is no point... and you are not crazy! You understand, and people who can understand that they can feel crazy sometimes are not mad. You cannot convince a madman that he is crazy. If you can, that means he is already recovering!

One grows out of these sufferings -- you are growing, that's all. And sometimes be crazy but don't make so much fuss about it, mm? So many crazy people are here; all the crazy people of the world are coming here, (laughter from the group) so nobody can say that he is the craziest. Impossible!

Just talk to him, and when everything is okay and flowing, come together, mm? Good.

[A sannyasin who is a film-maker says: I've been feeling a sense of letting go of all of the things -- my

sense of self-image, of who I am, and my attachment to all these things. I don't understand it all yet, but I don't feel it means I won't be making films, or that I wont be being an artist or... I don't feel it's the end of that, but rather the beginning of it in a different way.]

A beginning of a totally different way. And for the first time you will be able to do much creative work. Something better, something deeper will come, as if out of the blue.

In fact, all creative work can be done in two ways: either you do it through the mind, or through no-mind. You can do it through your thoughts, but all thoughts are borrowed. Howsoever you try to make it original and new, at the most it remains a modified form -- nothing new is born.

If you start meditating, a moment comes when you don't think about it. Out of a non-thinking emptiness something bubbles up, something from you takes shape. It surprises you as much as it surprises others. All great artists, whatever the medium of work, are surprised when a new thing comes to them; they cannot believe that it is out of them. It is something from the beyond.

All great artists have been aware that they become possessed by some unknown force. It is nothing but your own depth -- but you are unaware of it. The whole effect of meditation is to throw you back to your original depth so that something new arises. Then for the first time you will feel happy and blissful -- because there is no other bliss than to be creative. Uncreative people cannot be blissful; at the most they can feel pleasure, gratification. Only creative people can have a pure and uncorrupted bliss.

So don't think about the past. It is good that it has gone, allow it. That is the whole meaning of sannyas -- that the past be allowed and you can relax into something new.

Man is an infinity, but by and by we all become focused in a certain rut, a routine -- then we function from that. It is as if you have many windows to your room, but you have opened only one, and you always look from it into the same direction. By and by you forget that there are other windows and other doors. The East is beautiful, the West too. The morning and the sunrise have a beauty, but the sunset has a beauty of its own -- both are unique. You need to open all the windows and all other avenues of vision.

So dropping the past simply means creating a new window. The past will be available to you, you can still use it, but it will not be the only window. You will become more and more flexible, liquid, flowing. When one becomes multi-dimensional, whatsoever you do carries many layers of meaning in it. If you are fixed in one dimension, in one habit form, you go on repeating yourself.

I was just reading about a man who was purchasing a Picasso painting. He was a little afraid as to whether it was a fake or a true one. So he asked a critic who said it was absolutely authentic, and that he could vouch for it, because when Picasso was painting it the critic had been a guest in his house.

So the man who was going to purchase the painting went to Picasso and asked if it were true. Picasso said it was true that the critic had been a guest, but that the painting was a fake.

The man couldn't believe it! He asked Picasso whether he had painted it or not. 'I painted it,' Picasso replied, 'but sometimes I paint fake Picassos. It is fake because I simply repeated myself, it is not authentic. It did not come from the beyond, it was just a technical repetition -- so it is a fake!'

So you just float and leave the old structure, and many more avenues will become available. The old will be incorporated, because nothing that you have learnt can be lost -- but there is no need to get fixed in it. In a subtle way whatsoever you have learnt remains a part of you, but it will not be your whole being. You will always be able to move away from it, beyond it, even opposite to it. Then you have an inner freedom. Good!

[Members of the Encounter Group were present.]

[A group participant says: I think I have to either trade my sex problems in for a new set of problems, or just lay them aside...]

Mm good... just relax. Don't make them problems, just relax. They solve of their own accord.

If you are too worried about a problem, you go on poking your finger in the wound and it doesn't allow it to heal. There is no problem in fact. Man is a problem-creator. One can live without problems but the ego cannot, so it goes on creating something or other.

Leave them, just enjoy yourself, and they will disappear. The very enjoyment solves all problems. The very delight in life, in small things -- eating, walking talking, taking a bath, meeting with friends, falling in love, or just sitting looking at the sky -- small things, but if you can enjoy them there is no energy available

to bother about problems. You understand me? The whole energy moves into these delights and there is no problem left.

The problem arises because you are not using your energy in a creative way. Man needs a release and a continuity of sharing, so just delight. Be here and delight!

[A sannyasin ma says she is afraid of men.]

In fact no woman is really afraid of man, only men are afraid of women....

There is a certain point in man's fear, because he is the active partner and he can fail. He has to prove something, that he is potent. The woman is passive, she has nothing to prove. She is always a success.

For man, every woman is a crisis: he may come a success or a failure from her. He may not show the fear, he may show just the opposite, but every man deep down is afraid of women.

It depends much on the woman to give him a certainty, a security that everything is okay, and he is a beautiful man.

So you need not be worried about such notions, mm?

[A group member says: In the group I got in touch with some of my anger, and a part of my reality I hadn't contacted before. I began to see things differently... just walking down the road, the trees... and everything seemed to look different.]

Mm... whenever it happens that any accumulated negativity is released, it is as if a curtain disappears from the eyes and every sense becomes more sensitive.

You see the same colours but they have a different glow, a luminosity. Green is not just green; there are a thousand and one greens and you can see the difference. Each sound has a musical note to it; even the traffic noise becomes part of a harmony. The more your negativity is dropped, the more you become aware of a tremendously beautiful world around you. You have been living in it and you have missed it!

So make it a point now. There are many curtains, and they have to be dropped. Just like anger, there is jealousy, possessiveness, hatred. Drop them by and by, and just see how life becomes infinitely enriched.

We are poor because of ourselves; nobody is forcing any poverty on us. We can be emperors but we have decided to be beggars.

Hammer on the Rock

Chapter #22
Chapter title: None

6 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601065	
ShortTitle: HAMMER22	
Audio:	No
Video:	No

[A sannyasin said that he was feeling much better since last darshan, when Osho had suggested he undertake much physical activity -- running, walking, swimming, or whatever he enjoyed.]

You have much energy and you had not been using it creatively. Whenever energy is not used creatively it becomes destructive, stagnant, and by and by a prison of solid rock is created around you.

There are two types of people -- those with high energy and those with low energy. If the high energy people don't use their energy there will be problems: aggression, anger -- anger for no reason at all, and against any and everybody -- violence, hatred, jealousy.

Low energy people have a different type of problem -- sadness, lethargy, a disinterestedness in life, and a dragging and dull attitude. So the problems of a low energy person need to be tackled in a different way. He needs more relaxation, and methods which don't use energy, but rather allow him to relax into the non-tense so that energy is not dissipated in any way. Buddhist methods, Vipassana, are for low energy people. For a high energy person such methods will be a problem. He would not know what to do -- so much energy and nothing to do, so the energy becomes suppressed. Dynamic methods and catharsis are for high energy people.

The East is basically low energy: poverty, malnutrition, and centuries and centuries of passivity. The West is high energy. You can divide it into male and female, yin and yang. Male means a high energy person, and female means a low energy person -- it has nothing to do with man and woman.

So you are a high energy person, remember that always. Whenever you feel any problem arising, that is simply an indication that you need more work, more creativity. It doesn't matter what you do, but do something physical -- anything physical is beautiful. If you don't, then the mind uses the energy round and round in circles.

So swim or dance -- do something with the body. Body movements are going to help you tremendously. It has been good, and you look perfectly well. But remember, don't forget!

[A sannyasin said that many of the problems she had, or imagined she had, were dropping.]

They do drop -- one just needs to be a little patient. Everything drops of its own accord, because in the first place it has come of its own accord.

This should be a continual remembrance: that everything arises on its own and subsides on its own. You are just a witness sitting on the bank, and the river flows by. Sometimes it is in flood -- when it is raining; sometimes it passes slowly -- when it is summer. You are just a watcher, it is none of your concern.

This is what is the attitude of a meditator -- to look at everything but not to jump into it. Whatsoever passes is good. Sometimes happiness comes, sometimes sadness, anger, jealousy -- you need not make them your problems. You have the attitude as if you are waiting at the railway station in the waiting room. So many people coming and going -- good and bad, saint and sinner -- it is none of your concern; you simply sit in your chair unconcerned. You are waiting for your train, and these people are not coming for you -- you don't even know who they are. You are not in a judging mood of who is good and who is bad, because you judge only when you think this is your home.

Let the whole world be just a waiting room. We are wailing for our train, and sooner or later we go. Whenever your train arrives you move....

The mind is just a waiting room, so be aware of it. Soon you will come to a great insight that everything arises on its own, and if you interfere you delay the process. So let this be the motto: Acceptance -- no interference. What can you do? The rain is coming and clouds have gathered in the sky; there is much thunder and lightning, but what can you do? You simply watch, and then sooner or later they disappear.

Your mind is also a sky. You are beyond it. You can watch your thoughts moving just as you watch clouds float by. You are the watcher -- and when you see that, you will see that there are no problems left. You follow me? Just try!

[The Tao group were present at darshan this evening.]

[A sannyasin says: I've been looking for areas in myself to work on, and I feel like there is nothing!]

There is nothing. This has to be understood: some people sometimes take lives to understand a simple thing -- that there is nothing to do. One has just to start from this moment; nothing is lacking or missing. But there is this idea that one has to prepare first.

It is just like when a child is born. He is ready to breathe -- no preparation is needed, everything is ready. Just a good cry and the lungs start functioning, the breathing comes. Sometimes it is necessary that the doctor slaps the child on the bottom to give him a jerk.

That is all a master can do. He can give you a slap, a jerk, so that you start breathing. Otherwise

everything is ready.

Preparation is a wrong notion that has been given by the society. If you want to appear in an examination, you have to prepare for years, but this is not an examination. Life is not an examination! It needs no preparation. Trees are living perfectly beautifully, animals also. Only man is missing because he is trying to prepare first.

Just start living, and you will suddenly see that everything is always available. There is nothing to do, nothing to prepare to become capable -- you are capable. The whole effort here is to make you aware in as many ways as possible that you are ready to live, to be ecstatic, to celebrate.

[A group member said she had felt some anxiety prior to doing the group... and that in the group she had gone to the very depths of sadness, but that she felt it had been good on the whole, and that the process had diffused a lot of things.]

Mm, you are looking very calm and quiet.

In fact anxieties never come true, and we waste our lives thinking about them. Ninety percent of one's fears never actualise. That's why I asked if these anxieties were before the group or in it, because you could flow -- so the whole anxiety was baseless. Let that become an integrated understanding in you, so that next time, or whenever you are moving into a new thing, don't start the anxiety again.

All anxieties are useless because the future is unknown. It never comes according to your expectations or fears. It has its own way of coming, and it doesn't ask you, so why be unnecessarily worried?

Wait, and when it comes, see... whatsoever you can do, do. Everybody is capable of doing things when they are needed. Life sends you absolutely prepared for any situation that is possible.

You could flow, and when you flow never ask only for highs because that is patent foolishness. If you ask only for highs, then where will the depths go?

If you ask only for happiness and you are afraid of sadness, then how can you flow?

Flow means going into the depths, but going so totally that there is no resistance. Flow means going to the height, but going so totally that there is no clinging. Flow means always remaining free to move: moving with life wherever it leads, whatsoever its unknown goal. Once you start fixing your goal against life, then you are not flowing.

If life wants you to be sad, be sad -- life knows more. If life wants you to weep and cry, then weep and cry -- life knows more. Don't start trying to be more clever than life itself; that is the human stupidity. Just flow with it! Be like a small child who is following his father. Maybe the father is afraid of where he is going, but the child is happy and singing, because he knows the father is with him and knows where they are going.

That is the beauty of the religious mind. I call that mind religious which trusts life and says, 'Wherever it is going it knows better than me. I have just come, a late arrival, and life has been always and always and always there.' Just trust it.

That is the whole meaning of the Tao group -- to flow. If you have a choice, if you say you will not move into sadness, that you want only happiness, then you cannot flow. Flow is only possible if you accept everything as it is, unconditionally.

You could have gone deeper into it if there was not this little resistance about going into depth. Go into depth and you will come up: the deeper you go, the higher you rise. It is exactly like the trees. The deeper their roots go underneath, the higher their branches rise into the sky; it is always in the same proportion. If a tree doesn't want to go deep, is afraid of the unknown earth -- dark, mysterious, deathlike -- then the tree cannot rise towards the sun.

This is the way all beings grow. A really mature person is always ready to move wherever life leads. This I call maturity -- the understanding that life is greater than you, that you are just a tiny part of it.
So why worry? There is no reason! Move with life....

[A group member says: I had this feeling this morning of, just... being]

That's the whole point!

[She continues: I think I had the best meditation in my life in the group.]

That's what meditation is -- just to be. Then there is no problem. If you can just be, everything is resolved, solved.

[Another group member says: I'm getting more than I could ever dream!]

That's right! Life is more beautiful than any dream, and has more to give than anybody can dream, but we settle for less. We settle for nothing and we think that is life. Only when we start entering into new worlds which were always there but of which we were unaware, only then one starts feeling what a wastage, what a criminal wastage. So many people go on living in darkness, and not only that, they resist any effort to bring light to them.
Good! Much more is on the way!

[Another group member says: My main sense of the group as I walked into the room was of endlessness: there seemed to be no beginning and no end. It seemed like an intensification of life.]

Very good... you understood. Nothing has any beginning and nothing has any end. All beginnings and all ends are arbitrary; they are human, and not really true. It is good that the group should have the feeling of being part of an ongoing process of life. It just gives you a glimpse, but that's what life is. Very good!

[The group member adds: I come here with all sorts of questions about what to do with myself. At the same time, I usually find that it becomes clear as time goes on.]

Mm mm. Just time is needed, and patience -- then things clear by themselves.

When I answer your questions, I knowingly answer them, because no answers can be given really. It is just helping you to wait a little more.

The questions are yours, so how can my answers help? Your answer has to come -- but you are in a hurry and you cannot wait -- so I give you toys to play with, mm? Time passes, you do this and that, until by and by you become aware that those questions have dissolved, are no longer there. When a question leaves without an answer, it leaves no trace behind. An answer can suppress a question but it cannot resolve it. I can silence you and your question, but it will remain there underneath, and it will try ways and means to come up again. It will try to assert itself in different forms, in different terminology.

So all my answers are just to help you so that you don't become desperate, so that you wait. Life gives answers, only life gives answers. Good!

[Another group member says: I didn't flow much with the group. I feel very stuck with myself, and feel a resistance to opening up.]

Remain as you are... that very effort is creating more resistance. Accept yourself as you are: accept that you are closed, stuck, full stop. There is no need to do anything.

Participate in the groups, just sit silently, and tell the group that you are allowed to be as you are. One day, suddenly you will find that everything has collapsed -- and then you will come out of it. You will not come out of h by effort, because effort is always partial: on one hand you make the effort to come out, on the other you are pulling yourself in. You take one step forward, and the other foot is ready to withdraw. It becomes futile, meaningless, and you are unnecessarily miserable.

I was waiting until this day, and I was watching what to do. Now this is my message to you: accept yourself as you are; there is no need to be anybody else. God must be trying to do something by your being stuck. There must be some purpose behind your being closed.

Drop the fighting, and instantly you drop it the resistance will disappear -- because there is no point in being resistant. You will not open gradually, but suddenly.

There are flowers that open gradually and flowers that open suddenly with a Noise. You will open suddenly, so don't be worried!

Hammer on the Rock

Chapter #23
Chapter title: None

7 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601075	
ShortTitle: HAMMER23	
Audio:	No
Video:	No

[A sannyasin asked Osho if the religious movement he was involved in in America was doing anything generally positive for the spiritual development of the world, and whether he should remain in it.

He said that on the positive side he felt the people involved in it were really interested in bringing God to people, but on the negative side he felt they were rather moralistic and had rigid and fixed characters. Osho said that these were not in fact two different things...]

People who are interested in bringing God to others are always narrow-minded, always moralistic, puritans.

In fact they are not concerned with God at all, God is just an excuse. They want to condemn, to torture people. These God-loving, so-called God-loving people, have created hell. They are sadists, and their morality has nothing to do with morality. It is an ego-trip.

You cannot hide negative things if you don't have something positive to hide behind, so real positivity has to be understood -- whether it is pure, whether it is not hiding something behind it.

It is very simple and easy to watch a person who is really religious. If he is religious he will never have a narrow mind, or a moralistic mind. This is one of the basic qualities of the religious mind -- that he will not have a condemnatory attitude. He will love so deeply that he cannot condemn, he cannot call anybody a sinner; that is impossible for a really religious person.

But religious people have been calling the whole world a world of sinners, and have been very inventive about how to torture people.

If you can give freedom to the other, only then can you love. If you can accept the being of the other as it is, only. then you have love. If you can accept the divinity of the other without forcing anything on top of it, then only you are in love -- otherwise not.

Love needs no theology, and knows no ideology. These are tricks, and the mind has been playing tricks for so long and you don't understand even now....

Just watch the people whom you call religious. They may develop a certain character, they may even try to be moral, but the whole thing is an ego-trip. It is just to condemn others, to feel higher than others, better than others, superior. In their eyes you can see a tremendous condemnation. They will go on becoming holier and holier -- and if you look at their holiness only, you will miss the whole point.

A real saint may not look like a saint at all, because he will be so ordinary. He will not have any programme Of how to reform the world. All those programmes are political, they are nothing to do with religion. All the churches and temples and so-called prophets create more politics and more war and more violence. But these are the seeds -- and the trouble is they are altruistic. They are great God-lovers, and so concerned with the welfare of the world that anyone can become a victim.

This has always been so. Mohammedans have killed so many people, and so have Christians. They are all trying to do good, and they are all trying to help people, but they are not aware of their own unconscious ego-trip. It is not a question of wanting to change the world and helping people -- these are nonsensical things. One should understand that these games have been played long enough, and be aware of them. But

human stupidity is such that again and again we fall into the same trap.

A really religious person will not in any way be forcing anything on anybody. He Cannot be moralistic, cannot have any idea of sin. He will accept you on your terms. He won't have any terms, any conditions, saying that if you fulfill these then you enter heaven, and if you don't fulfill them you will be thrown into hell.

Any religious person will not be fanatical at all -- because there is nothing to be fanatic about! He will be a wideness, an open sky. You cannot find any boundaries, any limitations to him.

So if these are the negatives, whatsoever you call the positives are bogus! If these positives are real, then these negatives cannot exist. So you sort it out. You may have a certain fascination for the positives, but that alone is not enough -- because the path of hell is lined with good wishes.

[The sannyasin answers: They don't seem to be authentically human, fully integrated It seems like their spirituality is built on a weak foundation; it doesn't permeate their whole being.]

In fact spirituality is not something separate from your being. It is your fullness of being. It is not something that you have to attain over and above you. It is you, a flowering. It is you, relaxed, integrated, total. Spirituality is not a goal. If it is a goal, then you will always find a superstructure of spirituality, and somewhere deep down, the crippled human being. All that sort of spirituality is just rot.

Be a total human being. When I say total I never mean perfect. A total human being can never be perfect, because he will always be growing; it is a process. Totality is a process and never comes to any perfection; or, every moment it is perfect, and goes on attaining to so many types of perfection. It becomes more and more perfect, perfecter than perfect, but it is a process. A perfect man is a dead man. A total man is an alive process, a dynamic force.

Spirituality is not something over and above humanity. It is just the fragrance of humanity. If you are really human, you are spiritual. We can drop the word spiritual -- there is no need for it. There is no need to give it a special name, but the separate name helps the ego. You start fighting with your humanity, repressing your humanity, and trying to create a superstructure on top of it. It is a mere decoration and remains skin-deep.

So if you look deep into your saints, you will find very paralysed, crippled human beings; not flowering at all -- stinking!

A spiritual being means an innocent being, and innocence requires that you should not be divided. So there should be no goal and no idea of becoming somebody or something else, but just a deep acceptance and a delight in whatsoever you are, and a celebration -- so that you can flow, you can be. In unknown ways you become spiritual -- not that you try; it is a consequence of being total.

If you see a crippled human being under a spirituality, then know that something has gone wrong. If you can find a man who is totally human, alive, dynamic, flowing -- he may not have even heard the word spirituality, may never have been to any temple, read any bible or geeta -- there is the man. Bow to him, and touch his feet, because something has flowered there.

To be religious is not to impose a structure; rather, on the contrary, it is to reveal the being that you are already.

So go and think about it. It is up to you. Whatsoever I say is not meant to direct you. If you feel like being in that group, remain in it; it must be giving you something. You may need to be in it a little while longer. But if you feel that it is not worthwhile, if you feel that you have to sacrifice something -- then sacrifice and get out of it. To be in anything that you start feeling is wrong is to be suicidal, because by and by you become hypocritical. Never be in any situation where you cannot be total. Escape from it; it is dangerous because it is dividing you.

I know a catholic missionary who is fed up with his work and can see the whole nonsense of it -- but he cannot get out of it! He is on a good salary, has a good house to live in, a car, prestige. Now this I see as very dangerous. There can be some security, some comfort and convenience in it, but one has to gather courage to be true to oneself.

If you feel it is wrong, get out of it. But never sell your soul for any comfort whatsoever.

[Another sannyasin says: Last time I was here I took sannyas. I was not sure I wanted to take it, but I took your advice. I took sannyas, and I'm glad. It's been good... I think I need to accept... you talk about being total, and I don t feel I'm a total sannyasin.]

It will become total. You have taken the first step, the other things will follow. You do this group -- it will be very very helpful; it will bring many things to your consciousness. And after the group you will feel very very relaxed.

So in the group, don't be shy and don't feel embarrassed. Whatsoever is the truth, allow it and accept it. Don't condemn it and say that 'this is not good, I should not say that, I should not accept that this is true in me'.

If hate is there, accept it. If there is no love, accept that there is no love. Things that are, people go on pretending they are not, and things that are not, people go on thinking they are. That's how we become divided. Acceptance means that vou will automatically become one. When you accept yourself however you are, there is no division.

There is nobody standing inside you condemning you; there is no top-dog and under-dog.

These things are natural and you cannot drop them so easily. The only easy way is to hide them, to pretend that they are not. You can keep them in the background so you don't see them, and then by and by you forget them. But they remain part of you, and they go on influencing you. Your whole life, by and by, will be in the hands of the unconscious, and you will become a slave, a puppet.

Accept, so that you need not keep any dark corner, and you can move into your basement of being. You can look at everything because you don't have any condemnation. Once you accept, you become one. The constant conflict disappears, and you simply become natural.

Remember, to be natural is the only virtue. There is none other but this.

Hammer on the Rock

Chapter #24
Chapter title: None

8 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601085
ShortTitle: HAMMER24
Audio: No
Video: No

[A sannyasin says: I just don't have any control over what happens anymore. I don't even know who I am anymore.]

No need to know! That need is the trouble. There is no need to know. One should just move wherever life takes one. Trust life! This is mind interfering and trying to control; to manage and to manipulate. This is ego need.

You have come to understand a very basic thing. Now, don't forget it. Everything happens, and nobody has any power. The whole power-trip is an illusion. Nobody has any power. Everything is happening on its own. At the most you can cooperate or fight. If you fight, then too it will happen, but you will miss the bliss of it. If you cooperate, then too it will happen -- but not because of your cooperation; it was going to happen anyway. You will feel blissful, ecstatic. So cooperate with life, don't create any conflict, and then everything falls in line; everything settles by itself.

So it is just that this idea is wrong, mm? -- that you need to have some power. The second idea is also part of it -- that you need to know. Knowledge is always a search for power. Knowledge is nothing but an enquiry to become more powerful. That's why science has become so important, because we start feeling powerful, and feeling that we have conquered nature. Nothing has been conquered, nothing can ever be

conquered. Science only discovers where nature is moving, and then starts cooperating with it -- then things start happening. It is not powerful.

For example, oxygen and hydrogen combined together create water. It has always been so, whether we know it or not. When nobody knew about it, then too it was happening. Science discovered that this is how water is made, so now if you follow the rule, you can make water. The water is making itself! You simply cooperate. It is not a conquering, but a deep cooperation.

And the same is true for religion. Science discovers how to cooperate with nature, and religion discovers how to cooperate with God -- the ultimate nature. But in both ways, the more you know, the more you understand that knowledge is not needed.

Drop that trip, and just enjoy whatsoever you are and whatsoever is happening.

[The sannyasin says: When I'm in the ashram, everyone seems to be very quiet and floating. I feel like jumping about, shouting and joking, but then I feel bad when it happens. I want to try to change it.]

No, no, don't try to change it. Let it happen, and don't feel bad! Silence is good, but jumping and laughing and joking is good too. They enrich each other. If you cannot laugh and joke, your silence will be poorer for it. If you cannot be silent, then your laughter will just be superficial. So nothing is wrong in it. Don't create any problems. Move easily from laughing to silence, from silence to laughing. Whatsoever happens, allow it. When you feel like jumping, jump! And when you feel like just sitting, and not doing anything -- then just sit. Good!

[Another sannyasin says: I don't know why I can't improve. Maybe I know, but it's not very nice. Such a lack of confidence towards myself. I don't know... there is always a part of me that is against the other, always I'm so fed up.]

Not really...
Otherwise there would be no problem!..

Because you are not yet fed up. If you are really fed up, then nothing is needed; just being fed up is enough. If you are really fed up you drop it; there is nothing else to it! Even the effort to drop shows that you still want to cling. One goes on talking about change, but one doesn't really want to change.

[The sannyasin says: I was quite a wise person -- many years ago. I don't remember when I became like this. I mean, what sort of choice did I make to become such a masochistic being?]

By and by, slowly, one chooses. It is not a jump, but something very slow, so you never really understand what you are choosing. By and by, one goes on choosing, and choosing wrongly, and then it accumulates one day. You see, one day, that you have chosen a wrong path, and now you have travelled on it for so long it has become almost habitual.

But one can go back; there is no problem in it. The only problem is that you have to be really fed up, and I don't think that is the case. You are still enjoying it!

[She continues: I've learned how to find gratification in it through a cowardly attitude. But I wasn't always a coward. When I remember back....]

Your remembrance cannot be relied on, mm? That again may be a trick, because whatsoever you remember is always a choice; you never remember the whole. You remember only beautiful things about yourself, and you drop the ugly things. That's why everybody thinks that in childhood he was almost divine. You remember only happy moments, and those too, you go on magnifying.

That helps you, and gives you a little consolation that this situation is not your real nature, mm? You were beautiful and good and wise -- this is just like an accident, and it will pass. Another way you console yourself is by saying that in the future you will become wise, you will become enlightened; you will become this and that. These are the tricks of the mind -- either to look at the past or the future, to avoid the present. But the present has to be dealt with. It has to be transformed.

So drop this thinking about the past, and drop thinking about the future. Just see the whole mess that you have created!

Nobody else is responsible either. That too is a trick. You go on thinking that your mother is responsible, that some man who goes on haunting you and influencing you from far-away Europe and who puts things in your mind, is responsible. These are tricks. Nobody can do that, nobody has that power. You are absolutely on your own.

These are ways to avoid responsibility -- thinking the whole world is responsible except you. Suddenly you start feeling helpless -- because you are not responsible, so what can you do?

You are responsible, and everything can be done. Nobody has destroyed you. You have made a wrong choice, a misjudgement, that's all. Nothing like a sin; it has just been a misjudgement. Nobody knows beforehand where one is moving. It is just like a puzzle, a riddle....

[She answers: But I always knew I was making a mistake, a wrong choice, but I thought it would make me more extraordinary.]

Mm mm, so if one wants to be extraordinary one becomes mad, because only mad people are extraordinary. Sane people are just ordinary.

If you are fed up, just become ordinary. Relax, and become just an ordinary human being. It is beautiful to be ordinary. It is very ugly to be extraordinary, it is a sort of disease, an illness, and you can never relax in it.

What I see is that you may be fed up with the misery this trip to be extraordinary is bringing you, but you don't want to change the goal. You would like all the benefits that an extraordinary person has, but you would like all the blessings that only an ordinary person can have. These two cannot go together. With extraordinariness, with ego, there are miseries. If you choose to be extraordinary, then accept those miseries. Madness will follow you like a shadow, and sooner or later it will crush you completely. Only the shadow will remain, you will disappear...

[She says: That's what's happening.]

... or, if you understand, drop this whole nonsense of being extraordinary. Become ordinary, and enjoy ordinary things. Let ordinariness be your religion. Eating, sleeping, sunshine, flowers, people, the marketplace -- just be ordinary and enjoy these things. Then you will see that the shadow disappears.

But this is for you to decide. So for three days just think about it. You can be extraordinary...

[She answers: I haven't the qualities to be.]

No question of qualities. Those people who have qualities don't bother to be extraordinary. They are fully joyful in being ordinary. Only those people who don't have qualities try to become extraordinary. The very idea shows that something is lacking. So drop the idea!

To be happy, no qualities are needed. You need not be a great painter or a great poet to be happy. An ordinary man with nothing special about him can be happy. Happiness has something else, some other base. Just being is to be happy.

[She answers: I always tell you about myself with the possibility of being wrong, but you can see what is really the problem.]

Nothing is the problem! You are still not seeing the point of how you are creating your misery. You have to see it. You can go on fooling around and avoiding it, but see it! If you are really fed up with it, this very moment it disappears. There is no need for any postponement.

Drop it! There is no method to it. You simply understand and just laugh, because the nonsense is finished, the nightmare over

[Another sannyasin says: Over the past weeks my breathing has started to seize up; it just stops. I find that I become afraid, because it feels as if I am suffocating. It feels good -- as if something is coming up that I should get into -- but I'd just like reassurance that it's normal.]

Nothing is wrong, it is beautiful. Once you start enjoying it, you will see the beauty of it. It is a deep

calmness. When the breath stops, everything stops; time and thinking too. But if you become afraid then everything starts again. So when the breath stops, remain silent and watch the gap that has come to you; the interval where no breath moves. In that interval, you will Lave the first glimpse of what meditation is.

But ordinarily everybody becomes scared and frightened, because we associate breath with life, and no breath with death. Because of that association, suddenly the fear of death arises; a fear that you are going to die.

You are going to die. In a greater life your small ripple is going to dissolve into the ocean, but that is not death -- that is real life.

There are two types of life. One life, that is very superficial, depends on breath: it is the life of the body and the mind. Then there is another type which doesn't depend on breath. It is deeper than breath and can exist without it. That life is spiritual -- call it divine or whatsoever you like.

So it is natural to be afraid in the beginning, but by and by allow it. Enjoy the gap and the silence that falls aU over existence when the breath stops. Nothing moves, because all movement is the movement of your mind. When your mind is not moving, nothing moves. In that no movement, a door opens. But if you become afraid you will miss, mm? Then you become so concerned about breath that you miss the door that is opening inside. So next time it happens, feel blissful and thankful. Feel grateful that a great opportunity has been given to you, and don't be worried about breath.

Just look inside -- a door is opening. When you have a glimpse of it, the whole gestalt changes. Your emphasis is not on the breath, it is on the door. You simply move from the door into another world.

[The sannyasin says: Should I try to be brave and just?...]

No, never try to be brave, mm? Because that is part of cowardice, and you will miss the whole thing. Just relax and accept it. If you try to be brave you start a fight, and then you will again cling to the same point.

Just relax into it. If it feels like death, say, 'Okay, I accept it. I am ready to die.' That much will do. Being brave is going to the opposite extreme and it won't help.
You are somewhere in between, where there is neither cowardice nor bravery.

[The sannyasin continues: There's one other thing. I've found that I can concentrate with my eyes on objects. I staffed in the morning lecture, just looking at you and phew!... I'm enjoying now looking at the moon and the flowers, but my body starts...(he started swaying to demonstrate)]

Mm, it is good, it will move...

Let it move. Let your enjoyment be like a dance, mm? It is a subtle dance coming to you, so when you see a flower and the body moves, move. Let it be graceful and enjoy it. This is how your whole body is trying to enjoy the beauty of the flower. When you look and your body starts moving, it means that it is allowing the moon's rays to enter you and create a new dance that you have not known before.

It is just as when the ocean comes in tide when the moon rises. Your body starts moving, and a subtle movement which has been asleep, becomes awake. Don't try to force it, allow it. Then you will be enjoying the flowers, not only with the mind and intellect, but with your total being, your body included. Unless you enjoy it totally it is just a mind thing and nothing much.

[The sannyasin adds: If I do it for three hours a day, looking at these things, is it going to give me some unnatural sort of energy that is going to flaw me? Can I do it for just as long as I want? -- because I feel as though I'm settled afterwards.

I was tremendously greedy, but over the past week that has eased off. At the same time I feel like, maybe I'm draining myself by pushing it.]

No, no, don't push. Don't push too far, because greed can take over and it will become a tiring thing. If you overdo it, the whole beauty will disappear; it will stop. So never overdo -- and that means, never do on your own.'You' means the mind, the greed.

So when it happens allow it. It will never be too much because the body takes care of itself. If you listen to the body it never goes to any extreme. The body is always true to reality.

When you have eaten and the stomach is full, the appetite no longer there? the body says,'Stop!' The

mind says,'Just a little more ice-cream will be alright.'

If you listen to the body, everything settles. The body should be listened to, it should be the teacher. But things are happening, good!

Hammer on the Rock

Chapter #25
Chapter title: None

9 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601095	
ShortTitle: HAMMER25	
Audio:	No
Video:	No

[A sannyasin says: I have difficulty accepting other people s looks of disapproval, particularly now that I'm wearing orange. I seem very sensitive to it. I was wondering if you could suggest something I could do.]

That's the whole purpose of orange -- so that you cannot hide yourself, and so that you stand out. You have to come to terms with every look that crosses your path.

Ordinarily we are hiding in conformity. When you conform with society you become part of the crowd, and nobody is looking at you in particular. You live an anonymous existence -- that's why people live in a crowd, in society, sects, groups, parties.

To stand alone, and to become a focus of others' looks, is one of the most courageous acts. The basic thing to be understood is that you are to forget what others say. You have to ignore and become indifferent about them. It is none of their business. You become disturbed because you still pay attention to their attentions. It is not their opinion that is disturbing you; it is your expectation that they should be favourable to you, that their opinion should not go against you. Because this expectation is not being fulfilled, you are disturbed.

That's the whole purpose of why I give you orange: to make you so separate that either you will go crazy, or you will have to drop the whole wrong expectation. Why should you expect that the other should approve of you? You are perfectly good as you are; nobody's approval is needed. If you live on approval, then you live an inauthentic life. You never live your life; you only live a life that they will approve of. Then life becomes false, pseudo, and you become miserable, phoney. You feel frustrated, that life has no meaning. Life can have meaning only when it is real, and a real life means that you are not worried about what others say. You are simply working out what you can be, not what they expect or will approve of.

Simply forget others, as if you are alone. Move in the crowd, but never become part of it. Why should they be concerned about you? They are neurotic, and your being concerned about them is again a neurosis, a reflected neurosis. A healthy person is not worried about others; he has no judgement about them. If they want to be creative, good. If they want to be crazy, that too is good. That is their life, and finally they are responsible for it. So a healthy man never judges anybody, and never asks anybody's opinion. The very asking shows that you are wavering inside, that you don't have a hold on your being and you need props.

Just today I was reading an anecdote. A man enters a train which has written on it that it is going to London, but he asks a person in his carriage, 'Is this train going to London?' The person says that it is, but he is interested in reading his newspaper, so the answer sounds rather indifferent, not certain, so the man is not convinced. He asks again of the same person, 'Sir, is it really going to London?' The other man replies, 'Yes, it is really going to London,' but now he is angry because he has been disturbed.

Another person asks the questioner if he can read or not, because it is written everywhere that the train is going to London! Finally the questioner is convinced. Just then they stop at a station, and another passenger enters the compartment and asks the first man, 'Is this train going to London?' He replies, 'My God, you have made me uncertain again!'

This is what you are doing with yourself, mm? Anybody can make you uncertain whether you are good or beautiful. This is not a true being; it is a false one that you have gathered from other people's opinion.

The whole purpose of sannyas is to drop it, to be on your own; good, bad, or whatever, but to be on your own, to live a true life out of your own source. Soon you will see who you are, and once you do, by and by you forget what others say. It simply shows that they are approving or disapproving of you because they are living in the same approval/disapproval world.

Maybe, just looking at your orange, your difference, your nonconformity, they become afraid. Here is a man who can make them uncertain. You create a suspicion in people. They start thinking that perhaps there is another way of life; maybe they are not living and leading a right life. So to defend themselves they criticize you. You have brought a new window to their world. They don't want to see from this window because they have investments in their way of life, have lived a certain life according to certain rules. Now you come with a different world, and different rules. That means there was an alternative, and the alternative may have been better. Maybe they have missed the real thing....

They have been missing the real thing, that's why the uncertainty. So they are simply trying to defend their own way of life. If they can make you miserable they will be happy, and again certain about themselves. Then they know the train is going to London!

But if you remain laughing and are not disturbed by their opinions, sooner or later they will start asking you what you have gained. If you persist in your way of life, they will start asking you how they should live their own lives; and that if you have found a way not to be miserable, then show them. First they will laugh and mock at you, criticize you, but if you persist, if you have the courage and the strength, by and by they will start following you.

But that is not the point -- whether they criticize or follow. The point is, are you going to live your life, or are you going to follow others and their idea of what life is? And it is simple. There is nothing to be done, only an understanding is needed. Try, from this moment! Good!

[The music groupleader asks for a name for the group.]

I will give you a name... Nadam. It means the ultimate sound.

If every sound, every noise stops, then we start hearing the sound of that soundlessness, the sound of silence itself. That is nad.

Nad means the basic sound out of which everything is made. In yoga, it is an hypothesis that everything is made of sound, sound particles. In a way, both science and yoga agree, because science says that sound is made of electrical particles, and yoga says that electricity is nothing but a certain combination of sound particles. So they have come to the same reality. But because yoga came through silence, through dropping the thoughts and noise of the mind and heard the innermost silence, yoga says that everything is made of sound.

So I will call it Nadam Music Meditation Group, mm? Good!

[A sannyasin told Osho that she was living with the Tathata groupleader, and that the previous night she had assisted him in the group.
Osho felt this was not a good idea -- to be together so much.]

Love is killed by too much togetherness, so I don't suggest you help [your boyfriend]. You have your work to do, [your boyfriend] his. You can live together... but your being together should not become a twenty-four hour affair.

You will be a hindrance to [your boyfriend] too, in the Group, because the group needs a certain freedom, and lovers don't give each other freedom. You will destroy [your boyfriend]'s group and his freedom -- and you will finally destroy your love. But it is up to you.

It is always good to be separate for a few hours each day so that when you meet again, you are ready for each other. It is a simple law of life. It is just as when you eat, and then for six or eight hours you forget about eating. Then again you are hungry, you have an appetite. You will never have an appetite if you go on

eating all day. So your working lives should not be together, because there is no possibility of escaping from each other. The freedom and the aloneness is lost, and everybody needs a space of his own.

[Her boyfriend tells Osho: I really felt a balance having her in the group.]

Every lover feels like that in the beginning; and that is the foolishness of all lovers. Every lover feels perfectly in tune, that you were made for each other. Just within a week, things start changing.
But if you want to try as an experiment, work together....

Love should never become part of any technique. It should have a different world of its own, a shrine. It should not become part of the work-world, never. It should remain a poetry, and not be brought into the marketplace.

[The boyfriend says: I'm very excited to think that we can come to you with problems that come up between us. We are ready to do whatsoever you say....]

Mm mm, you can always come, but you have to listen to me! If you listen to yourself it is useless. So this is the beginning of the listening: you have to work separately.

Use the energy, and more is always given to you. Life believes in affluence. The whole of life is tremendously luxurious. Flowers are not needed, and there is no particular need for butterflies, for birds and songs, for peacocks dancing and cuckoos singing. It all seems superfluous.

But in a thousand and one ways, existence goes on blooming. Life believes in being abundant, in overflowing, and those who want to move with life should remain overflowing, spendthrift. Never be miserly, be a spendthrift!

[The boyfriend adds: One more question. I was wondering if we could have a week off to go to Goa.]

No need. Never go on a honeymoon, because that finishes everything!

In India we have the wisdom of ages. Divorce was not known, because there was a trick to marriage, and it was this: there was no honeymoon in the beginning, and no possibility of husband and wife being together in the day. People lived in joint families, and it was disrespectful for the husband and wife to be together in front of the elderly people.

There are cases of the husband not having seen the wife's face for years, because in the night, only in the dark, they would meet, and that too like thieves. Their love always remained a stolen love, and it carried a thrill. Whenever love is stolen it has a tremendous beauty.

In the West, marriage has been destroyed because the joint family disappeared, and the husband and wife are left together. Nobody else to fight with, they start fighting with each other, and sooner or later they get fed up with each other. Once you know each other then everything becomes old, a repetition and routine. Then the mind starts moving to another woman, another man -- because the mind is always seeking something new, something novel.

My understanding is that sooner or later, if love is to be saved,'the eastern wisdom has to be listened to again.

So leave it to me. Earn the honeymoon first, mm? When I see that you have earned it, I will send you. A honeymoon should not be the beginning of marriage, otherwise it becomes the end! It should be the climax of marriage, not the beginning. My feeling is that only old couples should be allowed to go on honeymoons, because they have earned it! Good!

[Another sannyasin says: I feel as though I am very old and set in my ways, and it is difficult to change.]

No, it is not difficult to change, but if you have the idea that it is, then it will become difficult. This idea can create trouble -- nothing else. You can drop the old as easily as you drop your old clothes; nothing much is involved in it.

Nobody is set. Your being always remains free -- because freedom is your inner nature, nothing can imprison you. This very moment you are totally free, because you are the doer, and you are greater than your doing, bigger than your act. Whatsoever you have been doing you are free, already free!

If you have been angry, when the anger has gone you are free. There is no need to bother that you have been angry, so how can you be free of it? -- you are already free, the anger has gone. It was a momentary thing that you have passed, you have overcome. If you want to repeat it you can, but that will be a fresh decision to be angry. Don't say that you are angry because you have been angry so many times before. You are not a machine. It is a fresh decision, a fresh commitment to be angry. You are always free to break with the past; nobody is holding you, nobody can ever hold you. Consciousness is absolute freedom. Once you understand this, you stop putting these wrong suggestions to yourself.

Tomorrow morning when you get up, get up new, and start behaving as though you are new. Make a new decision that you will cancel all old ones, and you will start living afresh. There is no barrier. I tell you this from my own experience, and working with thousands of people -- that nothing is a barrier.

People are deceptive, and go on deceiving themselves saying, 'How can I drop it now? I have had this habit for thirty years; it will take thirty more years to drop it!' Then they will say, 'Now it has been sixty years, so how can I drop it right now? -- it will take sixty years to drop'. Then they say one hundred and twenty years....

They will never be able to drop it. Just think of the mathematics. Either you drop it right now, or you cannot drop it. It is your decision; nobody is forcing you. But remember, if you want to repeat a habit, then it is through your decision to, again and again. Any moment that you want to break the contract with the habit, you are free to do so. The habit is a dead thing -- you are alive! How can a dead thing hold your aliveness? No, nothing can hold it.

Contemplate, mm? meditate on it.

[Another group member says: It was the most ecstatic thing that has ever happened to me in my life!]

Very good! You still look ecstatic! It has been good -- now remember it, and make it a constant awareness;; otherwise one can go back into the cell.

[She says: The thing is, I think it's dissolved because...]

No, it is dissolved.

[She adds: ... it is my imagination.]

Yes, it is your imagination. The problem is that as you imagined it was dissolved, you can also imagine it is there! So don't forget.

I see many people many times coming to an insight, and then again they forget it. The sleepiness of the human mind is tremendous. Many times you can come to realise that you are out of it, and then you forget. So just for a few days, constantly remember that you are out. Nothing else needs to be done just remain ecstatic, mm? Whenever you feel that again you are losing the grip, give a jerk to your energy, and become alert and ecstatic again. Do it just for a few days so that it becomes a constant feeling, a constant flow, then one day you forget about it.

It has been very very beautiful.... and I am always there!

[The sannyasin continues: I became aware in the group of how I'm putting up a wall... Then the whole thing fell down, and I felt very afraid at the openness of life....]

It has been good, mm? The first thing is, that if you have become aware that you have been keeping a wall around you, then drop that wall It is not only that it is there, you have to create it constantly -- otherwise it disappears by itself. So, know that not only is the wall there, but that you are cooperating with it, creating it.

This is an imprisonment in which you are the prisoner, and you are also the gaoler -- because only you are there! These divisions are just your game. So watch, and drop cooperating with the wall, and neither be a gaoler nor a prisoner. Then there is freedom. It is very easy to move from being a prisoner to being a gaoler; then one is very happy because it is an egoistic thing. But the wall remains, and you are still divided. Neither the prisoner nor the gaoler are needed -- then the wall disappears by itself. So don't divide yourself. Accept your totality, as you are.

Because of the first insight the second insight happened. People who live in closed walls, in imprisonments, always go on creating more and more mental securities because they don't have a real life. They are always looking for a more peaceful life; a life of comfort and convenience mm? In fact they are asking for death, because life is troublesome, a struggle -- and a beautiful struggle. It is a storm, but a beautiful one -- wild....

[Another sannyasin says: I stopped judging]

Yes, you stop judging and creating false securities around you, because they are all part of your imprisonment. Just live an open life!

Of course, I know there is fear with an open life. You live as if under an open sky. Nobody knows when the rains will come, and you have no umbrella, nothing with which to protect yourself. One lives always open to the hazards of the elemental forces. But that is what life is, and one grows through the storms.

By and by you don't ask for a comfortable life, because you understand that even in the greatest storm, there is a point within you that remains absolutely untouched -- the centre of the cyclone. Once you have realised that the storm is all around, and just in the middle of it is the centre, absolutely peaceful, then you have understood.

Then there is no problem, and no fear. Then there is no death -- because your life has become so tremendously alive that death is dissolved in it. Now even death is beautiful. So don't be afraid. Just a few steps and the fear will go by itself. Good

[Another sannyasin who had lead the group said he was feeling apprehensive about taking groups in the States.]

Always remember that you are a vehicle to me. So don't be worried; simply allow me to function through you, and then things will happen of their own accord. Just allow.

If you take it as a burden on your own, you become self-conscious, and that creates a worry. One hesitates, and that hesitation always creates a bad vibration, mm? When you are leading a group, if you hesitate the whole group will hesitate. But it is natural -- if you are carrying the whole burden on your shoulders. So just leave it to me!

Whenever you feel that there is some problem that you cannot solve, tell the group to be silent for a few minutes, close your eyes, and remember me. Then open your eyes and start working, and immediately you will feel a change of energy, mm? Good!

Hammer on the Rock

Chapter #26
Chapter title: None

10 January 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says: I'm isolating myself -- and I feel I should be doing something else. At first I felt good alone, but now it's changed.]

Then move out of it! One should always be watchful, because if one is not feeling happy in any situation, in any mood, then one should come out of it. Otherwise that becomes your habit, and by and by you lose sensitivity. You will go on being miserable and living in it, which simply shows a very deep insensitivity.

There is no need! If you are not feeling good in isolation, then come out of it. Meet with people, enjoy company, talk and laugh -- but when you feel you are fed up with it, move into isolation again.

Always remember to judge everything by your inner feeling of bliss. If you are feeling blissful, everything is alright. If you are not feeling blissful, then whatsoever you are doing -- something somewhere is wrong. The longer you remain in it, the more it becomes just an unaware thing, and you completely forget that it is through your cooperation that the miserable feeling continues. It needs your cooperation; it cannot exist itself.

Human growth requires that one moves from one polarity to another. Sometimes being alone is perfectly good: one needs one's own space, one needs to forget the whole world, and to be oneself. The other is absent so you have no boundary to yourself -- the other creates your boundary, otherwise you are infinite.

Living with people, moving in the world, in society, by and by one begins to feel confined, limited, as if there are walls all around. It becomes a subtle imprisonment, and one needs to move. One needs sometimes to be perfectly alone so that all boundaries disappear -- as if the other does not exist at all, and the whole universe and the whole sky exists only for you. In that moment of aloneness one realises for the first time what infinity is.

But then if you live in it too much, by and by the the infinity bores you, it becomes tasteless. There is purity and silence -- but there is no ecstasy in it. Ecstasy always comes through the other. One then starts feeling hungry for love, and wants to escape from this aloneness, this vast expanse of space. One wants a cosy place surrounded by others, so that one can forget oneself.

This is the basic polarity of life -- love and meditation. People who try to live by love alone, by and by become very limited. They lose infinity and purity, and they become superficial. Always living in relationships means always living on the boundary where you can meet the other. So you are always standing at the gate, and you can never move into your palace, because only at the gate is the meeting-point where the other passes by. So people who only live in love, by and by become superficial. Their life loses depth. And people who live only in meditation will become very deep, but their life loses colour, loses the ecstatic dance, the orgasmic quality of being.

In the East people have tried to live by meditation alone, and they have become very very bored. Now in the West they are trying the other polarity: just trying to live by love. Life has become very superficial; just boundaries meeting, centres have completely disappeared.

Real humanity, the humanity of the future, will live by both the polarities together, and that's my whole effort. That's what I mean by sannyas -- to live by both the polarities together: love and meditation. One should be free to move from one to another, neither polarity becoming a confinement. You should not be afraid of the marketplace, nor too much afraid of the monastery. You should be free to move from the marketplace to the monastery, and from the monastery to the marketplace.

This freedom, this flexibility of movement. I call sannyas. The bigger the swing, the richer your life. There are attractions to remain with just one of the polarities because then life is more simple. If you just remain with people, in the crowd, it is simple. Complexity comes with the contradictory, the opposite pole. If you become a monk or you go to the Himalayas and just live there, life is very simple. But a simple life which has no complexity in it loses much richness.

Life should be both complex and simple. One has to seek this harmony continuously, otherwise life becomes of one note, a single note. You can go on repeating it, but no orchestra can be created out of it.

So whenever you feel that something is now becoming troublesome, immediately move before you become unaware. Never make anywhere your home -- neither relationships nor aloneness. Remain flowing and homeless, and don't abide at any polarity. Enjoy it, delight in it, but when it is finished move to the other -- make it a rhythm.

You work in the day, by night you rest, so that again by the next day you are ready to work, energy regained. Just think of a man who goes on working all day and all night, or who goes on sleeping day and night -- what kind of a life will that be? One will be a madness, the other a coma. Between the two there is a balance, a harmony. Work hard so that you can relax. Relax deeply so that you become capable of working, of being more creative.

[Osho asked the Hypnotherapy groupleader how the group had been. The groupleader replied: Well I'm never really content, but I'm happy.]

That's good! Leaders should never be content, but should always be happy! If you become content you cannot help people, because only discontent brings creativity.

Everybody is such an infinite possibility that at the most we touch only the boundary. Whatsoever is done is never satisfactory, because more was always possible. If you are not happy yourself, if you are in the same plight as others, you cannot help them; so you cannot become a leader if you are happy and contented.

In Buddhism there are two schools, one of which is mahayana, which means the great vehicle. The other school is hinayana, the small vehicle; a small boat that only one person can sit in. The school of the small vehicle used to say that it is not possible to help anybody, because the moment you become happy, you become contented -- then who bothers? The Hinayanists have remained absolutely barren, because no creativity is possible -- the moment you have achieved, it is the end! Your boat is ready and you go.

Mahayanists say that the vehicle is a big ship, and that one person can take many with him. But they say that before you become happy, you must have sown seeds of compassion; because if happiness comes before compassion then you will become contented. Compassion means discontent about others. Happiness means to be so contented with yourself that you can help others.

Buddha used to say to his disciples before each meditation, that whatsoever they achieved, they had to give to the people, offer to the world, and that the fruit of meditation should not become personal. Once you achieve it, you should distribute it immediately. Then you remain happy, tremendously happy, and at the same time tremendously discontent. That's the beautiful rhythm. One of the most beautiful things is to be happy and discontent together.

Otherwise a person who is happy becomes uncreative. and a person who is unhappy can create, but his creation is going to be like a catharsis, a diseased creation. He can only throw his disease and illness into his creativity, but that is not going to help; rather it will hinder.

So go on finding more ways to help people. And infinite possibilities are there. Each human being is just an opening of a space with no end. There comes no point where you can say that now the work is finished. The work of compassion is never finished.

[A visitor who was leaving asked Osho if there was anything he could say to help her in her meditation.]

Make it a regular habit. Just as one brushes the teeth and takes a bath, meditation should become just a part of your daily life; not something special and religious, but just ordinary. Once something is regarded as religious one starts feeling burdened.

If sometimes you miss meditation, it is nothing to worry about; but if one meditation can be started, after three months you will start reaping tremendous experiences. It takes at least three months for something to settle in your being so that you start welling up from it. It is just like a seed: it takes time to lose itself in the earth, and then it sprouts. So for a few weeks meditation brings no results; it simply sinks in, mm? One should not look for results but simply enjoy it.

After three months you suddenly become aware that something is sprouting which you have never known in you. A new facet of your being, something, starts flowering -- you can almost touch it.

And not only you will become aware, but others will notice, without you saying, that you have changed, that something has happened to you.

[A sannyasin says: I'm feeling that I'm very false sometimes... and I also have this polarity between being alone, and not knowing whether I'm lonely or trying to seek aloneness. Au these are mixed together.]

Start doing one thing, and that is -- don't try to change it. Be consciously false, exaggerate it....

[Osho went on to say that unconsciousness is the only problem in rife, and that all other problems are just by-products of being unconscious. He said that consciousness is the only transformation, the only revolution, and that nothing else is needed.]

About your loneliness and aloneness: it is always very difficult to see the distinction because it is very

subtle, but you can feel it.

There are a few things. Firstly: if you are alone, a tremendous happiness is around you. If you are lonely, you are miserable, because loneliness means that you are missing the other. Aloneness means you are enjoying yourself, so it has a glow to it. Just being oneself is a tremendous delight. But when you are lonely you are depressed. Deep down you are still seeking and thinking of the other -- friends, society, the club; somewhere to go, somewhere to get lost, be absorbed, so that you can forget yourself.

The taste is different. Loneliness is low energy, while aloneness is overflowing energy. Loneliness is something that you never want, it is as if you are a victim; but aloneness is something that you have desired, longed for -- and now it is there. It is a deep achievement. Through it one can grow, but through loneliness one falls. Through loneliness one starts seeking others and uses them. Through aloneness, if it happens that others are around one shares, but never uses them. But these distinctions will come by and by....

First you have to watch whether you are feeling miserable or blissful. If it is misery, it is loneliness, so throw it If it is aloneness, then close all the doors of the room and enjoy it. Dance, dance it! Let it be a profound experience of ecstasy. Or just sit silently as if you are the king of the whole world. Aloneness has to be cherished and nourished, and loneliness has to be avoided because it is like a disease, like a worm that goes on eating you from within.

[The sannyasin says: That's the problem. If you are in loneliness you will create a circle around you that is hard to come out of, because all the things you are doing are in some way neurotic -- because you are seeking something -- and so you go into people narrow-minded.]

Mm mm, I understand. Ordinarily when people feel lonely they seek company; but that's not right, it is not going to help.

When you are lonely seek nature, not company. Go to the tree and talk to it. Go to the rock, touch it, feel it. Go for a long walk and feel your body against the wind. Do something with nature, because it is not company in the same sense that human beings are. In nature the company is there, but you are still alone -- that's the difference.

Nature simply gives you silent company -- unobtrusive, non-interfering; it doesn't force anything on you. Go to nature, and suddenly you will feel your loneliness changing into aloneness.

When you are alone, don't even go to nature, go into yourself. Try this, mm? Good!

[A sannyasin says: The group was a very good experience for me, but I feel it can't help me completely. While I was in the group I was helped but I don't believe that it can help me all my life.]

No, this group will be helpful, but no group can become your life. A group is just an insight. It helps to give you an insight about yourself, shows you certain possibilities about yourself. It opens a window.

It is not a pilgrimage. It just opens a window and shows you a path. Then you have to follow the path -- only then you reach the goal. So whatever glimpse you have attained from the group was for the time being, and can never become permanent.

It is like a seed. Let it sink into you. You can work it, help it to grow, and protect it. The world is against all inner insights, so protect it against the world. Let it become a little stronger so that it can protect itself. Then by and by it will change your whole life-style.

You will need a few more groups so that the same insight comes from different paths; so again and again a window opens, and you can see the path.

It is just like lightning on a dark night. You are lost and the night is dark; there seems to be no possibility of any morning. This is how the human situation is. Then suddenly there is thunder and lightning and everything becomes clear -- just for a moment. In that moment darkness disappears. You can see the path ahead? you can even see the temples far away, but then it is gone.

Again there is darkness, and it is darker than before, but now you know that the path exists, that there is a goal. Now it may be difficult to reach, but iS is not a hopeless quest. Now if you fail, it is your responsibility. Before, you could have said that there was no goal, nowhere to go, but now there is a responsibility. Deep down you know that if you seek and search, you will find it there somewhere.

So all groups are just like lightning in your confused state of mind. Don't expect more than that -- and even that is too much! Don't expect that they will change you completely, because nothing can change you except yourself. But they can show the way, give you a glimpse, so that one feels confident and goes on

moving, searching.

When you are thirsty, a group can simply show that water exists. It cannot give you water, but it shows you that it exists, so you know that to quench the thirst is not just a mad quest, something impossible. It is there waiting; one just has to make a little effort. So you do a few other groups, mm?

[Another sannyasin says: I felt split by the group... I decided to commit myself, and to do all the structures as well as I could. Every time there's a structure I feel like I'm in a prison... What happened in meditation was a freedom, I felt free. Here I felt I'd suppressed myself. Now I feel split.]

It happens to people because they don't understand the nature of freedom. A free person is one who, if he wills, can remain at ease in a prison; if he wants, can accept any discipline. Only prisoners are afraid of structure, and slaves are afraid of discipline.

A free person is never afraid of anything. As I see it,, you have always remained structured, and you have become afraid of it, mm? If somebody brings alcohol near a person who is an addict, the person will at first become afraid of it, because if alcohol is there it is dangerous for him. But for one who is not an addict, there is no problem.

It is your fear, a fear of freedom. Your fear that you know you can cling to a structure has created the split. Try it next time in some other group, because it is only for three or four days, mm? You accept out of your freedom, nobody is forcing you.

Freedom is not licence, and does not mean no structure. It simply means flexibility, that one can move from one structure to another easily -- from no-structure to structure, from structure to no-structure. If your freedom is afraid of being in a structure, then it is not freedom at all.

Just try to understand this, and the split will disappear. It is not there in your being, but just in your mind, just an idea. Drop the idea and enjoy freedom, and sometimes discipline.

Discipline has its own beauty, it is not all slavery. And freedom has its own dangers and is not all beautiful. A real person is always capable of infinite discipline and infinite freedom -- he is not a slave or an addict to anything.

Hammer on the Rock

Chapter #27
Chapter title: None

11 January 1976 pm in Chuang Tzu Auditorium

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[An Indian sannyasin had come before darshan to talk to Osho about a frightening experience he had had recently while meditating. As people arrived for the darshan Osho was saying:]

... one gets really scared. Really, it came too early and you weren't yet ready. It can happen that suddenly a key fits, and then the experience of deep meditation is exactly like death.

The problem is created because one gets scared. Meditation leads you deep into yourself. Beyond a certain point it is felt like drowning, sinking, suffocating. If you accept it and cooperate with it and simply say that you are ready to die, then you don't create the opposite process of trying to come out of it. Then

there comes a peak where all disturbance disappears. Something has happened -- but you are still there. In fact for the first time you are there -- and everything becomes blissful.

Before it comes to the peak there is pain and anguish, and it is natural that one starts thinking about how to get out of it somehow. In the getting out, that cooperation is broken, so you are moving now in two ways. Something you have done in meditation is taking you deep, while you are trying to cling to the surface. In that confusion and conflict the whole body can feel in turmoil. It was not really because of the experience, but because you created this conflict.

This phenomenon has to be faced one day by anyone who is moving into meditation; there is no way to avoid it. When it happens one naturally becomes afraid to meditate again. So, don't do this method for a few days; do something else. Humming is good. It is very slow, and will subdue the energy.

Do a camp, and if something happens then I am here, so you rely on me more easily. You could rely on me there too... but it was for the first time, so you were not aware of what was happening.

Next time it happens simply take the locket in your hand, and leave it to me. Simply say that you are ready to die, and relax; sink, and allow it. Once you allow it, the whole of the energy is moving in one direction so there is no inner conflict; and because there is no conflict there is no anxiety. The whole body will feel rejuvenated. Otherwise you create a disturbance.

It is just as when you are driving a car. You go on pushing the accelerator, and at the same time you brake: the whole engine feels the shock because you are doing two contradictory things -- racing and braking simultaneously. That's what you have done. The meditation turned the energy inwards -- and it is a tremendous experience, deeper than any death.

We are accustomed to live on the surface, and we think that that is life. We have forgotten our own depths completely. So when we encounter death for the first time, it is like an abyss, and fear takes over -- because if one falls... it is bottomless.

This is the point where a master is needed. He is not needed in the beginning because one can start on one's own, but when this experience comes then someone is needed who can give assurance, who can give you confidence again, who can put you back on the path.

In a way it has been a blessing. It is rare, because usually people work for years before it happens. If you have worked for years there is not so much fear, because by and by you are gradually being prepared. Little glimpses of it come and go, so you know something of it and that it is going to happen.

When it happens so suddenly, then either the body suffers or the mind -- which is worse; some people can go mad. So both are possible. But you have to understand that it happened not because of the meditation but because you started fighting; you started to come up, to surface.

If you are in the river and you are caught in a whirlpool, the natural tendency is to somehow fight it. But this is wrong. Masters of swimming will tell you that if you are caught in a whirlpool, you should cooperate with it. If you go with it, if you give all your energy to it, there is no conflict, so no energy is wasted. At the rock-bottom of the whirlpool it is so small that it cannot hold you, so there is no need even to come out of it; you will be simply out of it. But if you start fighting it on the surface you are wasting your energy, and you will lose it before you get to the bottom; you will be gone.

[The sannyasin said that it was just like an explosion....]

Yes, it was an explosion! People long for it all their lives! The opportunity was very close, mm?... but it will come again. That method is your method, and you have found the key!

[A sannyasin describes an experience which happened during the Gourishankar mediation: Something cold was rising up, and something was happening here. (indicating his third eye)... I was screaming for thoughts to come because there were no thoughts at all... I got very frightened... After it was over I was very ashamed that I didn't go through it.]

Yes, that too is right. It was good, mm?

It is such an unknown state when thoughts stop. We have always lived with thoughts -- that is the known, the familiar; we are moving on a well-trodden path. When you stop thinking for the first time, then the wildness of existence opens its door. It is chaotic. The greatest fear that can come to a man is to not be able to think. When you cannot think, you cannot be, for without thinking you disappear.

The father of modern western philosophy was Rene Descartes. His whole philosophy was based on three

words: Cogito ergo sum -- I think, therefore I am. If this is the mind: 'I think, therefore I am' -- and it is -- then when thoughts stop, you are not. One simply looks crazy, as if in an insane world, because what is happening is beyond control. You cannot even think -- which was always so easy!

In fact it was difficult to stop thinking! But when it does stop, fear takes over. It is bound to happen the first time. The next time it will be easier. Don't try to do anything when it happens again. Just remain in it.

[The Vipassana group came to darshan for the first time. Osho said in a previous darshan, that after everything has been brought up -- through encountering and other techniques -- Vipassana gives one 'a resettlement, a new pattern to one's being'.

The groupleader says: I seemed to find it extraordinarily easy. I have done groups like this before with Buddhists who have been meditating a long time, and they were so much more restless, and fidgety. I don't understand it at all!]

Everything has been good. Buddhist monks have made something ugly out of it. No meditation should be a strain, because then it isn't going to help. It should be a play.

[The groupleader says: You said something about it being like a lizard basking in the sun... and because I'd always found it very very voluptuous, I felt guilty about it, as though.... It was such a pleasant meditation!]

Old religions depend on guilt, and they create it. Once they have created guilt in you, you are caught, and then you need their help. First they make you ill, so then you need their help.

But this is my whole point -- that you are to learn how to be happy, how to be more playful. You are to learn how to be more ecstatic -- and ecstatic in very ordinary ways. Life should be absolutely ordinary, and silent, and playful. All pressure should be removed from life so that the fountain flows freely.

We will create a totally different thing out of Vipassana. So many people want to go into it, so we can have another group....

[A group member says: It was very good. I can't really say what has happened, but I feel I can sit now!]

You look more centred, more rooted. Good! That's how meditation should be -- a celebration. Very good!

[Another group member says: I loved it I wanted to do it longer, because I think it started changing after seven days.]

Mm, it takes at least seven days to settle, then another seven days to feel the new dimension, then another seven to be completely at home. Twenty-one days is exactly the time the mind takes to change completely, to move into another direction.

For the first seven days it simply goes on struggling with the old; the old mind goes on interfering a little. After seven days that old is gone and the new is there, but you are unfamiliar with it, so it is a little strange.

After seven days again you become familiar with this.

Now it is no longer new and you are settling in it. So we will make it twenty-one days.

[When participants dozed off in the group an assistant had to gently but firmly hit them with a stick on the top of their head! (in the old zen tradition). Osho asked a participant how he felt when he got hit. He answered: Very good when I got hit.]

Yes it is beautiful. In Zen, they wait, they pray for it. By and by you will wait and pray for it....

When you are starting to sleep, or dozing, then your energy is moving into another gear -- from waking to sleeping. It is moving, changing. You are just at the door, neither alert enough nor asleep enough, and then -- a hit on the head, suddenly an awakening inside, a lightning. You have been caught on the door! And that door, and the realisation of your being caught on the door, is something very beautiful.

By and by one starts praying for it. Who else was hit?

[Another participant says: I was hit several times, but for the first three times I thought something was happening inside my head I was not aware that someone else did it.]

(laughing) It happens that way. The energy suddenly comes up. It can be a feeling of something inside happening.

[Osho asks another group member if he has something to say. He replies: Well sometimes I think I have a lot to say, but really there's nothing. It feels like there isn't anything to say.]

There is nothing -- and that is something, mm? When you have nothing to say that means something has happened. Otherwise one has a lot to say, and it is meaningless; the chattering mind goes on, and to chatter is very cheap. It is a trick of the mind to avoid real problems. The mind goes on creating false problems, and you go on talking about them.

People ordinarily think that when they talk they are communicating. But the reverse is the case -- they are avoiding communication, they are creating a wall of words around them. Watch yourself, and whenever you talk too much with someone immediately remember what you are doing. You are creating a wall so that you can hide behind it, so that the other cannot reach you and you become unavailable. It is not communication. It is isolating yourself through language and through words.

When you have nothing to say there is subtle communication. You say something without saying it, and your whole being becomes assertive.

Good! Whenever anybody says he has nothing to say, he has said something.

[Members of the Enlightenment Intensive were present.

One participant says: I have these thoughts all the time that I have to do this, I have to do that...]

You have a habit, and a very deep-rooted habit, of being a doer -- something has to be done. Nothing has to be done! Life is a given thing, and nothing has to be done.

All that you need is already given. One has just to enjoy it, to delight in it. You are wasting time in doing things.

[She answers: I think I'll practically have to become enlightened before I stop doing!]

No, it is going to happen any day. All that is needed small understanding -- that everything is given, and nothing is lacking. You just have to start delighting in it, and the more you delight, the more possibilities start opening, the more capacity arises. There is nothing else to do.

In the West the mind is constantly trained to do something, to be active, because if you don't do anything you will not achieve anything. So a mind to achieve has been conditioned. In the East we have been thinking in totally different terms. We say not to be a doer; you already have everything...

Mm, everything comes and goes. You are just a witness, and nothing really happens to you. You just remain untouched.

It is just like a bird that comes into a room. He flies around in the room, afraid, then he goes out a window. A little fluttering, then he is gone. Your mind is just like that: a small window through which thoughts and emotions come and go. If you simply remain a witness, doing nothing, they go.

Have you sometimes tried to help a bird to go out if he has entered your room? You make him more confused. He may become so afraid that he hits himself, wounds himself. Never try to help a bird if he has entered your room. Just sit quietly, and he will go of his own accord. Your compassion is not needed; it can be dangerous, mm? murderous.

So don't do anything about what happens in the mind. Just watch. But don't make it a serious affair; just watch deeply relaxed, because there is nothing to do, so why be tense?

[Another participant says: I feel more attracted to the deeper silent meditations, but I always have the uncertainty about whether there's something I'm suppressing and should go into. There's always a doubt.]

I think an Encounter group will be helpful. There is not much there, but even if a little is there, it can

become a problem in Vipassana. Vipassana should be done only when you have finished with catharsis, otherwise it will become a struggle.

That's what is happening in buddhist monasteries. They don't have cathartic methods, they simply teach Vipassana, and then it becomes suppressive. When you try to suppress something it becomes a fight.

That was the difference here -- because these people are doing dynamic meditation and cathartic methods; Encounter Groups and Primal Therapy. Their minds are clean, and they-have nothing to suppress, so they could enjoy it tremendously. So I suggest you do Encounter first, and then do Vipassana.

All the methods that are being used in the West are cathartic, and all that have been used in the East are noncathartic. My effort is to bring a new synthesis to them. The western methods should be used in the beginning so that one is clean and has thrown out all repressions. Then the eastern methods should be used, because then they go to the very core of your being. You enjoy them then, and there is no effort involved; they are almost effortless. Things settle by themselves while you simply sit and watch. But right now, if many things are there and you try to sit, they will bubble up, and you will go on thinking and thinking and thinking about them.

Always remember the difference between isolation and solitude. This is the difference. Isolation is a sort of suppression -- forcing yourself to be still, being alone, cutting yourself off from other people. Solitude is not isolation. You are not cutting anything, because there is nothing to cut. You are not trying to be alone; you are simply alone, and there is no effort involved.

Vipassana in buddhist monasteries has become isolation, and I would like it to become a solitude. Isolation is negative, because one wants to break all communication with the world. One is fed up with all relationships and with love. One simply wants to withdraw into oneself. The whole thing is negative. You are left in a negative emptiness, a sort of darkness.

Solitude is very positive. It is not going away from society, or cutting relationships. On the contrary, it is not a withdrawal but a dipping into your own being; it is an in-going. In withdrawal the focus is on the other, you are going away from the other. In solitude the focus is no longer on the other, you are simply sinking into your own being. Before you can communicate, you have to enter into your own shrine to bring something to share.

It is just like a well from which you draw water. If you draw continuously and don't leave any gap for the well to renew itself, to refill, it will become dry. So for a few hours you leave it alone so it is again overflowing.

Solitude is like that. One becomes depleted leading the ordinary life -- with the thousand and one problems and anxieties and worries. Solitude is like moving into your own world to become revitalised, to be rejuvenated, refreshed and overflowing, so that you can come back to the world again and share.

Vipassana becomes isolation if you are suppressing something. It is a withdrawal and a fear-oriented thing; basically ill. Vipassana can be very healthy and wholesome if you are not withdrawing but just going in to come back again. It is not a renunciation, a rejection of the world -- it is just a rest into oneself.

[the participant continues: This morning when I woke up, I never felt more asleep in my life. I'd done no work whatsoever, and I felt totally asleep! I think that's because I was more aware of my sleep.]

It can happen, it is possible. In fact if you are not really aware, your sleep becomes superficial. When things deepen, everything deepens, so when you become more aware your sleep also becomes deeper.

It is not the other way around. The higher the awareness, the deeper the sleep. If your awareness is just dim it means that already a little sleep is there, so there is no need for your sleep to be so deep. They are always in proportion. It is just like when you work hard in the day you can rest deeply in the night. If you rest in the day, then in the night there is insomnia.

One person used to be with me for a few years. I had given him a method to work out -- a very intense method of awareness. For three months he worked hard, the effort was really hard, and after that he fell into a coma. A coma! -- for four days. His family became very afraid and wanted to call a doctor, but I said not to disturb him, otherwise his whole life would be disturbed.

He came out of it as if coming out of death, totally renewed. He had not had a single dream in those four days. The sleep was absolute, as if everything had stopped. He relaxed as if he had not been asleep for many years, many lives.

So it is possible, and there is nothing to worry about. The opposite polarity always happens. If you meditate very deeply, suddenly one day you will find you have fallen in love. If you love very deeply, one

day or other, suddenly you will become aware of a new dimension which is opening its door -- the dimension of meditation.

If you love deeply, one day or other you will become meditative, and if you meditate deeply, you are going to become a lover. So if somebody is trying to be meditative without being in love, he is just trying to fool existence, and existence cannot be fooled! If anybody is trying to live just a life of love without being bothered about meditation, he is trying the impossible.

[Another participant says: I thought much would come up from my past but nothing came up, but I did not feel I was hiding....

I understand your situation. This was your first group, so Primal will help you -- it goes into the past...

It is there, and you cannot just forget it. It has to be consciously removed, and consciously dropped. You do the Primal, mm? You can forget about the past, but it will go on hanging in the shadow, manipulating you in millions of ways, but you never become aware; you remain a puppet....

[A sannyasin asks: Please give me a new name... It doesn't feel right anymore. This morning I woke up and it felt old, like a skin hanging around me.]

Mm, that's very good, it has been a good experience.

You are not the name. Every name is just a utility, a label to be used -- otherwise you are nameless. So I can give you another name, but after two days it will become old. Once it is given, it is already old. It has been a very good experience, because now you know that you are not the name....

You will feel younger and younger. But it will become difficult to change the name again and again. Others will start coming, and I'm already short of names!

Hammer on the Rock

Chapter #28
Chapter title: None

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[The sannyasins who had done the Aum marathon had darshan this evening.

The groupleader says: I've been a leader in the West... I've never had anyone to account to. I started to look at what I'm doing, and I realise that a lot is wanting to please you, to get your approval. I think that was important for me. The marathon seemed to be turning out better for the leaders than for the participants, from my point of view.]

Mm mm, I understand. I was thinking that it was going to happen that way, because you have been working on your own. Of course you could have more freedom that way, and there was no one you were accountable to. So it was easier; you could do things more spontaneously. I am here, and that was constantly in the background. That became a problem for your leadership. You could have dropped it -- and then it would have been a great maturity for you.

To be free in the sense of being irresponsible is not really freedom. Being responsible and free has

something of tremendous value in it. Responsibility becomes a growth for you too, so not only the participants, but the leader too is part of the whole group. If you are working on your own you don't grow through it -- you can't, because you remain outside. So you help people -- you push and pull and manipulate and force, and you create an urgency in them -- but you remain an outsider.

That's what I have been feeling, not only about you, but about all the groupleaders who have come here -- and many more will be coming. They have been helpful to other people, but they have not been helpful to themselves. In fact they are in a mess. When I say that, I don't mean that they have not been helpful; they have been tremendously helpful, but they have become divided. Their own personality is just standing outside the Group, and they have become technicians. So they use a technique, and they help others, but they have a dual personality. When they are dealing with others' problems they are very true to the point; they know exactly what should be done. But when it comes to their own problems they completely forget their own advice, their own wisdom.

I wanted it this way so you become aware that you still have to grow. Sometimes helping others can become an escape, because you forget your own problems. There is no time or space to think about them; so many people, so many problems that you have to solve. You always have to be the wise guy, so you remain outside. How can you bring up your own problems? If you do, it will be difficult to help others, because they become unconfident about you. So you have to pretend that you are absolutely certain about what you are doing. The act helps others, it certainly helps, but for your own growth it is poisonous.

By and by you will forget completely that you were acting. Your problems will remain in the unconscious, waiting, but by and by you will stop looking at them. In fact you will avoid them whenever they come up.

This is not only for you, but for all groupleaders. This is so for [the Primal Therapy leader, who is also present]. She is perfect in helping others; then her technical knowledge functions. But when it comes to her own problems all technical knowledge flops.

I wanted it to become difficult for you because only then can you become aware that helping is good, and being of service to people is good, but you should not be lost in it. It is your growth, finally, for which you have to do something.

In this group suddenly you were not a leader but a participant too, because I was waiting outside the group. I was forcing you into the group, and that became the problem, and because of that you were not so certain about yourself. That's why you thought that the group was average, below average, but it wasn't. The leader wasn't perfectly a leader. I was pulling your leg. The group was perfectly good, but you were missing your confidence, so your problems were coming in.

That's how I managed the whole thing. I had forced Sudha to be in it, with Asha there too, and you were in trouble. One woman is enough to create trouble, but your beloved and your ex-wife were both there. They created much trouble; not that they created it, but their presence was there -- watching you, watching where you were going, and what you were doing. And on top of it, I was watching continuously! So I know it was difficult, but it can become a 'very very valuable insight to you.

Next time simply relax. You need not be worried about my approval. What you do is not the point, but what you are. Whether you do or not, succeed or fail, is irrelevant. My approval is unconditional, and you can rely on it. You can be a failure and rely on it; you need not bother about being successful.

So next group, rather than working on your own, allow me to work through you, and then you will see the difference. Just work as a vehicle. Whenever you feel hesitant or uncertain, close your eyes and remember me. Suddenly you will feel a bridge between you and the sannyasins.

You have been working with other types of groups, and this was totally different. You belong to me, and they all belong to me. Other groups were all individuals. They were crowds, because each individual existed separately. This, for the first time, was a group, because the sannyasins are not a crowd. They belong to me, and are my family. They have a certain affinity with each other;

That also created trouble -- the group was bigger than the leader. You could have tackled each individual easily, but it was not simply a group, mm? This time you made it a problem, and that was your mistake. You could have used it. This time you thought I was coming in between, because they repeated my words, hid behind them. So it became a problem for you -- but next time you can use it.

In fact anything that can become a hindrance can become a help. The same stone or rock on the path can become an obstacle or a stepping stone. If you can struggle a little and climb' the rock, you can reach a higher point of vision -- and through using the rock. Next time use me, and then you will see that they are not hiding behind my words. You also try to become my vehicle, and then suddenly you will see there is a

bridge, and you will never again find such a beautiful group.

When you go on working with groups, with people, a certain subtle ego goes on being strengthened. Drop that ego. Next time work as my vehicle, my medium, and just be instrumental. Don't let [yourself] be there, but just my sannyasin helping other sannyasins. You need not be a leader really, but at the most, a catalytic agent. Then you will see a totally different phenomenon arising.

But it was going to be like this for the first group. Next time relax, mm? and work totally differently, and much will happen. Much has happened in this group too. I will ask people now individually, and you will realise that much has happened, but you were so worried you could not see it. Wait here...

[A group member says: All the emotional things, catharting things, seemed to be superficial on the one side, yet on the other seemed to be true, as I feel them. I don't know if it is because of my knowing it or.... It's not acting or theatre, because I feel it. Perhaps it's because I'm aware of it, and that's why I see the difference, that's why I see myself doing it.]

If you become aware, then everything becomes superficial, outside you. When a moment of awareness is there, then nothing is deep; everything is outer and superficial because you are standing at the innermost core of your being. From that vantage point everything is superficial. For example we are sitting here in the porch. It is not on the outer or superficial, but from inside the house it will be just on the boundary, on the surface.

The more aware you become, the more things will become superficial. One can become scared sometimes, because even love will look superficial. If you watch and are alert, then whatsoever you do will look like acting, because you are no longer identified with it. It is no longer an act, but acting.

So a really aware person becomes an actor on the great stage of the world. He is never in anything deeply. He cannot be, because something transcendental is always there. Whatsoever he is doing he is always far away. Not that he is not authentic. He is, but he is so deep himself that nothing can be deeper; anything relative is superficial This is a good insight. Nourish and enjoy it more, and don't start condemning because then you will miss the whole point. Don't start saying that this is superficial and that nothing deeper is coming -- there is nothing deeper.

When consciousness is there, that is the most profound and the deepest thing there is. Even if God is standing there He will be superficial, because He cannot be deeper than your awareness. He will be an object of awareness, just like any other object. Your consciousness is depth itself, abysmal. So it has been a good insight.

Now try to live it twenty-four hours a day. Accept it, and don't condemn it. It is beautiful, and everything will look superficial and like acting.

[The group member says: It's very strange... Like a dream.]

Yes, it looks like a dream. It is! That's why in India, people who have attained to higher consciousness have called the world maya, illusion. It is not that it is unreal, but their depth is such that from there everything looks unreal in comparison. So enjoy it, and don't be puzzled by it, because in the beginning it is confusing.

You need not go into the past, but just remain more and more alert. The need to go into the past is because you are not aware. [To the groupleader] this has to be understood. In the West, going into the past has become very very prevalent. Since Freud, to go into the past, into one's memories and dreams, has become very important, and now even more important because of Primal Therapy. It seems that it is the only way to get rid of the past; but there is another way which the East has tried.

Whatsoever you call your past is present right now, in this moment. When you go into your childhood you go in the present tense, because you can never go in the past. You can remember it, but that childhood, and the concept and the memories, are all present herenow.

As we move, the whole past moves with us, and it goes on growing in us. We are carrying it, containing it.

In the East we have tried a more simple method which is quicker and more valid. It is just to become aware of the present moment. There is no need to go anywhere, past or future, but just to be totally aware of the content of the mind, whatever it is. Suddenly the bridge is broken, and you are no longer concerned with it. It is as if it is somebody else's life, and no longer your autobiography. You are just the watcher, and the

watcher has no autobiography, because in that depth nothing ever happens, there are no events. It is simply pure and uncorrupted.

So you can go into the past and try to clean your mind of all memories. But it is almost impossible to finish if you do this, because the moment you have finished with this life, another one immediately starts. When you have finished with that one, another life.... Buddha tried it, but it is non-ending.

When you have finished with your lives as a human being, you have still to go into your lives as animals and trees and rocks, and you can go on and on. In fact, (turning to the primal therapist) you never really come to the primal. To come to the primal means to come to the very beginning of existence, and that's not possible There has never been any beginning, because existence is without a beginning; it has always been there. If you go on cleaning, it is non-ending. You can clean a little spot, that's all, but you cannot clean your whole being.

Then isn't it possible to reach to the purest point in you? It is possible, directly, now, with no need to go into the past. You can take a jump directly from the present moment, and become alert and aware. Suddenly everything is just on the surface, just ripples on the surface, and you are not bothered. In fact you don't belong to it, nor it to you. A great distance exists between you and all that has happened to you. It is good to try, mm? then one becomes more aware -- but there is no need for you to. Just become more and more aware...

Just remain alert, and happily alert. Don't make it a serious thing; be happily, joyfully alert!

[Another group member says: I feel that my heart is opening. I don't know what exactly has happened in this group, but I can feel it.]

Very good. There are things that you can only feel but never say, and they are the real things. Things that you can relate and describe are worthless. When something really happens it is indescribable. You cannot say it but you can feel it; it permeates your whole being.

Try to live from the heart more and more. Whenever it happens that your heart is feeling a little open, don't miss that opportunity, because the door to the divine is open in that moment. Catch hold of it and taste it as much as you can, so by and by it becomes part of your life.

Feel more -- because you had a closed heart -- and if a little opening has come to it, help it to become more and more open. Otherwise you will fall again and again into the old pattern and your heart will close again. Then it will remain a memory; then by and by you start forgetting, wondering if it really happened or not.

It is real, but make it more real. Wherever you can find a situation in which you find you can feel -- listening to the birds, or singing to the sky, or just sitting silently doing nothing -- use it, so that your heart can open more easily, all the petals open.

After such groups you are very sensitive for a few days. If you don't use that sensitivity then you will become closed again and dull, and things will go back into the old pattern.

A member of the group said that he had told the group that he felt he wanted to make a breakthrough, so the group had formulated a structure in which he was made to lie down, and be as if dead. He told Osho that he had not felt dead at all, and that when he heard them talking, he had felt it wasn't true at all.]

The same is going to happen when you really die.

Then too it is false, because nobody ever dies. It has been a good insight. So remember on the day you die that it is just like when you 'died' in [the Aum marathon] group! It is just as false as this, because death is a drama. Real death is not real, so how can a dramatic death be real! It was just to give you an insight, and it has been good.

Nobody ever dies; it is just a belief of yours and of other people. Death is always outside, it never happens to you. So just do one thing...

Every night before you go to sleep, lie on the bed for five minutes and think that you are dying; enact the whole drama. Remember the group surrounding you, talking about you as if you are dead, but you knowing you are not. But go on thinking you are dying. And thinking... thinking... fall into sleep.

Soon you will become aware that when you think you are dying, something in you -- your body and your mind -- lose their grip, but you become more and more alert. You feel more and more deathless.

It is one of the old meditations. Buddha used to send his disciples to the hindu cemetery, shmashan, to

watch dead bodies being burned. Every disciple had to go, and had to remain there for at least three months, day and night. Many people would come to burn bodies and the disciples just had to sit and watch. The meditation was to think that it was their body that was being burned, that was in among the flames.

One day, suddenly they would understand the whole thing and start to laugh -- because they would understand that it is only the body that dies and nothing else!

[Osho spoke next with the sannyasin to whom, last darshan, he had said to simply be herself; that she was not to try to do anything against her resistance to changing, but was to attend all the groups -- even if she just sat in the corner and watched.

She said she had felt guilty when the group confronted her about her attitude.]

No, I only send you into the groups to create trouble! You do it perfectly well, because now all the groupleaders are afraid of you! (much laughter from the group; pained expressions from the groupleaders!) A trouble-maker is needed, otherwise things become too easy for the groupleaders. So you remain the way you are. Now which group are you going to do?

[She counted off on her fingers all the groups she had done, which were all those available except Vipassana. Osho said she could rest for a few days, and then do the Vipassana, adding:]

But you are not to defeat anyone there because there is nobody to defeat, no groupleader, nothing, mm? It is going to succeed because in this group you are alone, so if you defeat anyone you defeat yourself.

It is up to you whether you do it or not. It may suit you perfectly because there are no enforcements, nothing. And it is not cathartic, there is nothing you have to bring out. You simply have to sit silently and move within.

There is nothing wrong. All these groups have been helpful because you have become more aware of things that are within you: your ego, your resistance and fight, your non-cooperation. It is as if the whole world is at stake if you change. You are clinging to something that is not worth clinging to. But it is perfectly natural, there are people like that. There is nothing to feel guilty or condemned about.

As far as I am concerned, you have been very helpful! Even if you change later on, I will send you to a few groups just to create problems! You are my representative there!

[Another participant says: For me it was more an experience of seeing the conditions I put on my growth. The groupleader says I have so much rubbish -- but I can't find it.]

Mind is rubbish! It is not that you have rubbish and somebody else hasn't. It is rubbish, and if you go on bringing rubbish out, you can go on and on; you can never bring it to a point where it ends. It is self-perpetuating rubbish, so it is not dead, it is dynamic. It grows and has a life of its own. So if you cut it, leaves will sprout again.

Bringing it out doesn't mean that you will become empty. It will only make you aware that this mind that you thought is you, with which you have been identified up to now, is not you. By bringing it up, you will become aware of the separation, the gulf, between you and it. The rubbish remains but you are not identified with it, that's all. You become separate, you know you are separate.

So you have only to do one thing for seven days: don't try to fight with the rubbish, and don't try to change it. Simply watch, and just remember one thing, 'I am not this.' Let this be the mantra: 'I am not this.' Remember it, and become alert and see what happens.

There is a change immediately. The rubbish will be there, but it is no longer a part of you. That remembrance becomes a renunciation of it.

[Another participant says: I didn't do the whole group. All of a sudden I felt, 'Now it's enough!'... I've got certain habits, but I'm not aware how to change them I guess.]

No, there is no need to change anything. Just awareness is enough -- things change on their own...

You have not done anything wrong. When your inner being says that that is enough, it is enough.

You have to listen to your own inner voice. Even if it leads you into error, takes you astray, you have to listen to it then too. One has to learn to listen to one's inner voice, and to interpret it. You will commit

mistakes a few times, but by and by they will become less, till the time it becomes absolutely clear. So always listen to it.

[She adds: Grown-up people from my childhood have tried to condemn me. They have always said it is wrong.]

Yes, grown-ups have that habit. (laughter) They enjoy condemning people. But don't be worried. They are not grown-ups, mm? They have remained a little childish. When they were children, grown-ups tried this trick with them, so now they are repeating the same with others.

This is how diseases go on perpetuating themselves for centuries. You cop out of it Don't condemn anybody. Even if you feel that the other is absolutely wrong, don't condemn him. Condemnation is more wrong than any wrong.

Never condemn anybody -- that is the quality of a religious person, who accepts and doesn't interfere.

[An assistant groupleader says: I became really aware that I have a huge ego, really huge, and I don't feel that it's healthy. The more I'm hearing, the more I feel that it isn't healthy for people in the groups. I'm probably causing more damage than...]

(almost sadly) It causes damage. It causes damage to you, and to others. It is poison, but you are not yet fed up with it.

That too, you are just saying. You are still nourishing and feeding it. In fact you are afraid that if it leaves, you will be left in a ditch or a vacuum. You are safe-guarding and protecting it in every way, so that it can remain.

We can become addicted to our misery, and rather than becoming empty, we would rather go on being miserable. Rather than being nobody, one would prefer to be the most miserable man in the world. At least one is the most miserable!

This is stupid, but ego is stupid; not your ego, but ego as such and one has to understand this some day. The understanding cannot be forced, so you have to live it, to suffer a little more. But you will suffer, and then by and by....

There is no other teacher than suffering. You have suffered a lot, and you are suffering now, but you go on hiding it. That's why you seem to listen, seem to understand, and yet no understanding happens.

[Another leader says: It seems like I should never have touched one block -- because now I've got hundreds of blocks.]

No, nothing to worry about. Just don't create a problem out of this. Accept it. This is your way, this is how you are.

I call this maturity -- to accept oneself as one is. Don't create an ideal that you should not be like this, that you should not cop out, that you should finish everything.

'Shoulds' have to be dropped. Be natural! Whatsoever happens naturally is good, and all shoulds are repressive. If you are feeling like copping out, cop out! It will be wrong and you will be going against nature if you force yourself and remain in it.

Everyone should feel their own spontaneity. When you feel you want to withdraw, withdraw; when you want to be with someone, be. If you only want to half do something, only half do it. There is no urgency to complete it....

There is nothing wrong in it, nothing wrong in it. You have an idea that one should do things completely. That idea is creating the trouble. There is nothing wrong in it! You half do things -- why be worried about it? That worry is your own creation.

One should start loving oneself, accepting oneself, because there is no other way for you than to be yourself. Just accept, otherwise you will create misery.

All 'shoulds' are dangerous, and all ideals and perfectionist ideas are very very dangerous. There is no need for them! Whatsoever you can do, do, and enjoy it. When you feel that you want to get out of it, simply get out -- with no grudge, no grumble or guilt, so you remain clean and pure.

[The leader answers: I've got so much guilt!]

So accept it! That is what the problem is! If you have guilt, accept that too. Now you will create another should -- that one should not have guilt -- and then you feel guilty about that!

I am saying that whatsoever you are, relax and accept it. That's the way God wants you to be, otherwise why should He make [you]? He should have made a second Veeresh! [the groupleader]
So don't be worried -- there is no need.

[A sannyasin said that since he had been in India he had been receiving letters from his wife, which were becoming increasingly demanding. At first he had felt disturbed, but he said that he now no longer felt guilty; he felt she could cope without him for some time more.

Osho said that it was good that he no longer felt guilty because if he did feel guilty and acted out of that guilt, resuming responsibilities for her, he would finally take revenge on her.

Osho pointed out that it was irrelevant whether she could in fact manage alone or not; the main thing was that he should not feel guilty....]

... and thinking that she can take care of herself may again be just a trick so you don't feel guilty.

Simply don't feel guilty, and don't find any reasons for it. Just enjoy your non-guilt, and if out of that a responsibility arises, that is beautiful. If out of your non-guilt you feel that she needs you, it is beautiful. If you feel she doesn't need you, then it is perfectly good, and there is nothing wrong in it.

Never fulfill any responsibility out of guilt, because then it becomes ugly and an imprisonment. Out of non-guilt, responsibility is a sharing and it is beautiful.

Hammer on the Rock

Chapter #29
Chapter title: None

13 January 1976 pm in Chuang Tzu Auditorium

Archive code: 7601135
ShortTitle: HAMMER29
Audio: No
Video: No

[A sannyasin says: My mind is doing a beautiful job of driving me crazy! But I feel that mostly I'm witnessing, rather than doing anything about it.]

Just be a witness. Don't do anything about it, because anything that you do can never be very deep.

It can be at the most a temporary arrangement. All that man can do is going to be on the surface. So if a problem arises and you do something, temporarily it is solved, but the same problem will arise again in some other way. If there is an indecision, you can patch it up by doing something, but somewhere else the division will bubble up. And this goes on and on. Problems change but the problem goes on and on.

The basic thing is that the problem should dissolve, and that only happens when you simply don't do anything. By just watching it, a distance is created, and the distance goes on becoming bigger and bigger and bigger. One day the distance is so great that suddenly you realise that the problem does not belong to you; ii is as if it has never belonged to you. Just distance is needed, and that comes only through witnessing.

All else that man can do is, in a way, self-defeating. For example, if you are feeling a certain doubt or an indecisiveness, in that indecisiveness you try to create a decision. How can decision be born out of indecision? You can only decide that yes, a decision has been reached, but deep underneath a current of

indecision goes on growing. There is just a thin layer of deception, a very thin layer, which can be broken any moment by any situation.

In the East this has been one of the basic things -- that no problem can be solved by doing anything. In fact the problems arise because man has become a doer. If man can remain with the being only and can drop the doing, problems disappear. In a witnessing consciousness there are no problems. Only in a doer's consciousness do problems arise. So the whole thing is to change the emphasis from doing to just being.

So just watch. Sit aloof and go on seeing the games that the mind goes on playing. One day suddenly, when the distance is right -- and you cannot manage it, it just happens -- and the perspective is clear, you and the problem are far apart. And there is no bridge: the problem is there and you are here. In fact in that moment you cannot even comprehend how it was bridged before, or how it was that you were so worried about it. It is somewhere in some other world, belonging to somebody else, and it has not even left a scratch on you. The truth of this experience becomes the key to dissolve all problems. So whenever a problem arises, just watch.

It is difficult because the whole western training is to analyse. (Amitabh was a psychotherapist in the West.) Witnessing is a totally different dimension. It is not analysis. The western training is to analyse, to understand it, to find out the cause of it -- but you can never come to any end. You can find a cause for one problem, and then you try to. find out another cause for that, and it goes on ad infinitum. Every cause in its own turn is an effect. You can go on and on, just like peeling an onion, layer upon layer. An onion is finished sooner or later but the onion that is the human mind is never finished; it is non-ending. It goes on creating its own layers continuously.

In the East we have never tried analysis, because one of the profoundest insights has been that analysis is not going to end it. At the most it can force it backwards, it can put it away, but it can never end it. It is going to be there somewhere, and just forcing it away cannot help.

In the West you try to force the problem, you reduce it to the cause. In the East we try to put consciousness back to its source, and we don't touch the problem at all. You try to force the problem away, and we try to bring consciousness home. We don't touch the problem, but rather remove ourselves from it.

For example, you are there, and you are the problem. In the West, I become interested in you, and I try to force you to go away from my consciousness, and that's how the unconscious is born. In the East, you are the problem, I am the consciousness. I leave you where you are and simply move myself away; then no unconscious is created, no repressions. I move; I don't touch the problem. Just by moving myself into my own core, the necessary distance is created.

The West is also trying to create a distance -- by forcing the problem away -- but then it creates more problems, because they can never be forced away. In the very effort, in the fight with it, you remain close to it. When you analyse, the same mind that is creating the problem is also analysing it. It is trying to pull you by the shoe strings. You can jump a little, but it is not going to help much. You will be back on the earth again. It is like trying to catch your own tail.

So just watch, and by and by a deep unconcern arises. In that unconcern, everything dissolves. Nothing needs to be done. Simply sit, enjoy, be, and just watch. By and by when the problem understands that Amitabh is not interested in it, it will go.

When a guest is uninvited, unwelcome, and the host does not bother about him, doesn't even say hello, how long will the guest go on knocking at the door? One day he simply goes. Each thought, each problem, is a guest. Don't do anything with them, but remain a host -- unconcerned, indifferent, and centred.

[Several weeks ago Osho had talked to a sannyasin about the beauty of a love that was given time to mature, about the need to nourish love, and not allow one's affections and energies to be distracted by vague attraction to others.

He told her to set aside a time each day in which she could fantasise whatsoever she wanted to do in reality. He asked her tonight how this was going. She said the feelings still persisted, off and on....]

Let it come and go, but don't be worried about it. When it comes, take note, that's all, and in a very indifferent way.

In Buddhism they have a particular method which they call taking notice thrice. If a problem arises -- for example, if somebody suddenly feels a sexual urge, or greed, or anger -- they have to note three times that it is there. If anger is there, the disciple has to say inwardly three times: anger, anger, anger. Just to take complete note of it so that it doesn't miss the consciousness, that's all. Then he goes on with whatsoever he

was doing, mm? He doesn't do anything with the anger but simply notes it thrice.

It is tremendously beautiful. Immediately you become aware of it, take note of it, it is gone. It cannot take grip of you because that can only happen when you are unconscious. This calling thrice makes you so aware inside, that you are separate from the anger. You can objectify it, because it is there and you are here. Buddha told his disciples to do this with everything.

Just try it, and there is nothing to worry about. It is human, and there is nothing to feel guilty about. It is good that you know it comes -- don't repress it. Ordinarily, all the cultures and civilizations have been teaching us to repress problems, so that by and by you become unconscious of them -- so much so that you forget them, you think that they don't exist.

Just the opposite is the right way. Make them absolutely conscious, and in becoming conscious and focusing on them, they melt. So try this, and don't miss a single moment. Just repeat three times 'again, again, again.' You have to repeat it inside, and if you feel it is helpful, you can repeat it out loud, so Amitabh will also know -- 'again, again, again!'

It is going to go, and when it does you will feel really relieved. You already look better When one is unburdened by these vagrant desires and ideas, one feels more innocent and pure. That fragrance surrounds you, and by and by life becomes a totally different song, a totally different dance.
So now start this!

[A sannyasin who is working in the ashram said she was finding it difficult to enjoy her work of typing. She said she knew it should not matter what she was doing, but nevertheless she found herself fighting against herself all day, telling herself that the work had to be done and was useful.

She said she worked without enthusiasm, without passion, and asked that she be helped to find a more positive attitude.]

There is no need to find any attitude. There is no problem if you feel surrendered to me: if I have said to do it, you do. Then it is not a question of your attitude, because that is not going to help. You can find some positive attitude, but within a week it will be gone because you cannot remain in one attitude continuously.

Only a no-mind can remain in one attitude, and in fact it is no-attitude, that is why he remains in one state. Attitudes are bound to change. So if you are trying to make your attitude about it positive, you maybe able to by much effort, by suffering and forcing yourself, but then again you will slip back.

Simply surrender to me. Don't think that Purna belongs to Purna. Purna belongs to Osho, and Osho says to type, so type!

Do you understand me? And whenever I see that you are happily typing I will change it! I will give you something more difficult, so don't be worried, mm?

Everything is, in a certain way, going to help you. If you are really interested in changing yourself, then don't cling to yourself; otherwise, how are you going to change? If your mind is to be fulfilled then it will become more and more strengthened. If your mind says that you don't like typing, that you prefer something else, and you do that, then it becomes strengthened.

Precisely because you don't like it I say that you are to go on doing it -- precisely because of that. It is so that you can have a feeling that you are not a mind, or a slave to the mind; that the mind has no business to dictate, that you can by-pass it and be on your own. This is a great learning and a great discipline.

So there is no need to create any positive attitude. Simply drop all attitudes and just function as a vehicle, a passage, that's all, and you will see everything change.

[A sannyasin who is a lecturer in psychology says he is not sure what to do; if he should change his profession: I like the teaching, and I see myself as a teacher rather than anything else. But it's difficult to find an aspect within the discipline that I can give my heart to. I've been very proud of being professional for years and that's got to stop.... But I like teaching.]

Then continue, because if you like it, it is very creative, and if you really like it you can find ways of being more and more creative in it.

To be a teacher is one of the most creative things in the world, if you have a call for it, an inner quality, mm? It is an art, and teachers, like poets, are born. In a hundred teachers there are rarely one or two real teachers.

As I feel it, you have an inborn quality, so I will not suggest that you drop out of it. This is your

vocation, so drop all other alternatives because they are disturbing. Go deep into it, and really become a teacher.

Later I will call you, and you will become a teacher for me. Soon I will need teachers to travel all around the world for me, because I am not going outside this porch

But be creative, and don't regard it as a profession. Let it become a calling, an inspiration. Don't do it just as a job; love it. There is nothing like it. A painter works with colours and canvas, a sculptor with marble and stone, but a teacher works with human consciousness, and that is the greatest thing there is.

So you go on working. I am not going to make you a typist I will make you a teacher soon, but you have to get ready! So go back, continue teaching in the university, and start spreading my message....

[A sannyasin says: I'm going to be a mother... Yes, I want it.]

Do you understand what it means? If you want it, it is okay, mm? But one should be more conscious about it. To be a mother means a great revolution, and a radical change.

To be a woman is one thing, and to be a mother is totally another. You are entering into a commitment with somebody you don't know, and you will have to plan your life accordingly. Then your freedom is gone... so just think about it.

If you take the responsibility of the whole perspective clearly, you will not be able to be as free as you have been. The responsibility of the child will be on you -- and not as a duty. If it is a duty, it will become a burden, and then one starts to take revenge on the child.

Right now you don't know, so everything is good, but when the child comes there are responsibilities. Your freedom is cut completely. You have to think about the child first, and then yourself. The child becomes more important than you who will be secondary. Now you can go on changing lovers and doing whatsoever you like, but once the child is there, things will become
different. So think about it because it is a great decision.

If you take it consciously, it is perfectly okay, but don't move into motherhood unconsciously -- becoming pregnant by just drifting into it. Before, it was okay, because there were no methods available and pregnancy was always an accident, but now it need not be.

[She answers: It wasn't.]

Then it is okay. If you have taken the step decisively, it is okay and there is no problem. You go into it!

Hammer on the Rock

Chapter #30
Chapter title: None

14 January 1976 pm in Chuang Tzu Auditorium

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Video: No

[A sannyasin said that when she meditated, many pictures would emerge which she liked to draw and become involved with.]

If pictures come it is a good release, so paint them; you continue it. Just go wild in it, and don't paint

through reason.

Don't be worried about what you are making, because it is not a performance. It is not going to be exhibited, and you are not going to show it to anybody. It is just an outpouring.

Paint just like small children. If you give them colour and crayons, they will paint, not even knowing what they are doing. It will be a natural thing: just as grass grows, and birds sing, children paint.

That is the beauty of modern painting. It is more child-like and more primitive than painting has ever been before. The classical painters were very much concerned with the form, with the geometry and mathematics of it, but the modern painter has forgotten everything and all technology has been dropped.

Modern painting is just like a child painting, and tremendously beautiful things have come up. They are meaningless, remember -- beautiful, but meaningless. In fact aU beauty is meaningless. Wherever meaning enters, mean-ness enters. Wherever there is reason, things become limited.

So just paint, mm? And next time you come, bring some painting But don't paint with the idea that you are going to show them to me Only bring those that you have painted without any idea, just irrationally.

Just the other day I was reading about a man, a very rich man, who asked Picasso to paint his portrait. So Picasso painted it.

When the man came to see it, he said that it was good except that he didn't like the nose -- so Picasso said he would change it, and the man should return in a few days time.

Picasso became very worried, and the woman who was living with him in those days asked him what he was worrying about. He said, 'I am worried because I don't know where I have painted the nose.'
So like that, mm? Good!

[A sannyasin says: I've got a real sense of self-disgust. I realise that a my life I've been trying to make myself respectable, and to give. myself some kind of esteem. I've been going after every substitute for love -- and for me love just means manipulation. I can't take it because I've got this tremendous fear of being manipulated]

To seek respectability is a substitute, and a worthless substitute, a counterfeit. Only if respect comes through love is it meaningful. If it comes through any other way, then not only is it meaningless, it is poisonous.

That is how a man becomes political. Politics is a substitute for love. When somebody loves you they care about you, they make you feel worthwhile and significant. Whatsoever you are, howsoever you are, you are accepted. But if people miss love they start playing tricks. The trick is to manipulate others' respect by doing something, having something -- character, morality -- something that people have to give respect to. But it is never fulfilling, and one can go on and on till you need a whole crowd....

You can become a president or a prime minister of a country where millions of people pay you attention. They have to because you are powerful, and you can manipulate and become dangerous.

But even then, the love of one person is more valuable than the whole country looking up to you. One person's love is enough because that is real value.

If you are given respect, it is never for you but for something else. For example, if you are a very good man, moral, the respect is for morality, not for you. If you are very rich, you are respected for your house and your car, not for you. You know too, deep down, that if the car disappears and the house is no longer you}s, if you are defeated in the elections and are no longer prime minister, all the respect will disappear, because it was never for you in the first place. So you become afraid....

Respect is for something you have, not for you and what you are. Love is simply for you -- whether you are rich or poor, capable of certain things or not, talented or not, it is simply for you. At least to one person you are not a stranger. Somebody has given you his or her total friendship and heart; that is fulfilling enough.

Respect is like when you are hungry and you go on reading a book on cooking. Your appetite will not be satisfied, because you need real food. You can have a thousand and one books on cooking, but that is not going to help. Love is food -- and respect is a book on cooking.

Everybody has been conditioned, taught from the very childhood, to become respectable: to come first in the class, to win the gold medal in the university -- to do something so that you become precious. It has been taught that only by doing something can you become precious -- while you simply are! Whether you do something or not is secondary, irrelevant.

So if you have become aware of it, drop it immediately. It is a dangerous poison, so don't allow it to

remain in you a single moment. Accept yourself; because whenever you want respect from others, it simply shows that you don't respect yourself. Otherwise what is the need?

You hate and condemn yourself, so you go on creating masks to hide behind, to deceive others with. At least you can try to deceive others, even if you cannot deceive yourself. But nobody is deceived, because those people are trying the same trick themselves The whole world is in the same mess.

So the first thing is to respect yourself, and not to make any demands on yourself. There is no should to life. Life is as it ought to be; it already is. You just have to accept and enjoy yourself, and give yourself in love. If respect comes through love it is beautiful. And it always comes through love because there is no other way.

... and I don't see any problem. You have simply created them. There are people who really do have problems, and people who don't have any, but just to remain occupied they create them.

So drop them, they are simply rubbish, and start to enjoy from this very moment. Right? Give it a try

[Another sannyasin says: I don't quite know what to do between now and when I go back to England in March... I feel like I ought to be doing more, working harder. I'm not doing very much in the way of actual work.]

Never go ahead, remain with the present. Today is enough unto itself, and March is far away, millions of miles away. There is no need to be worried about it. Why waste these moments?

Live now, and when March comes you will be there, so whatsoever life demands at that moment, you respond. If you plan something from here, you are creating a problem for yourself in two ways.

Firstly, you are wasting this moment which could have been lived: by planning you are wasting it. Secondly, whatsoever you plan is never going to be exactly as you plan, never, because there are millions of causes that go on working to create the future. So it will never fit with your plans, and that is going to make you frustrated.

Man thinks that he proposes and God disposes. God is not there to dispose anybody's plans. The disposition is in the very proposition. In the very planning, you are creating a structure. The future is open, and it cannot follow anybody's structure.

You waste this moment, and then you will waste those moments of the future in being frustrated. And out of frustration you will plan even harder; you will think that because you weren't accurate in your planning you missed. Again you are missing the point.

Howsoever accurate the plan, it cannot be exactly that way because you are not alone here, mm? You can go out on the street and a drunken driver hits you -- and it was never in your plans. You go to Goa, and some germs enter you and give you hepatitis. It was not in your plan, but the germs were planning their life, and the drunken driver was going on his way.

Live this moment totally, and the next will come out of it. Live an unplanned life, because only then it is life....

And I don't see that you are not working hard, you are doing as much as you can. That too is greed -- that one should do more. That greed can never be fulfilled, because whatever you do, you can always imagine that more can be done. Greed is never satisfied.

So drop it, and whatsoever you can do you are doing.

Enjoy it rather than expecting more. Bring a deeper quality to it, rather than a quantitative increase. And forget about the future!

[Osho asks a sannyasin about her relationship and she replies: Well, I feel good, and it's the nicest thing that has happened to me for a very long time. But what's happening is that he wants me to just be a friend -- and I want more than that. He says that he cares about me, but he is not turned on by me....]

Don't insist for more, just friendship is perfectly good. There are two possibilities for every human being. One is that you fall in love, and by and by friendship grows out of that. Lovers always become friends in the end -- and if they cannot, then somewhere they have missed and something has gone wrong -- because by and by the passion settles. Passion is a very very excited state of mind which you cannot live in for very long. By the time the honeymoon is over, so is the passion. Then friendship arises. So this is one possibility -- that two people fall in love. There is tremendous passion; they are almost in a cyclone, lost. They move at the peaks, they have completely forgotten the valleys for a few days.

But nobody can live at the peak; at the most you can be there for a holiday. One settles in the valley.

So by and by a love relationship settles and becomes calm and tranquil and harmonious -- then friendship arises. Husband and wife become like brother and sister. But there are problems, because once the fever has gone, the woman starts thinking that the man doesn't love her enough now, and the man thinks the same of the woman. But the other possibility is that you start as friends, without any passion. The trouble will be that the mind will be asking for passion in the beginning. If you can drop that and not be worried about it, you can grow in friendship, so that by and by without any passion or peak you will come to the valley and settle in it. And my feeling is that if love starts by friendship, though it may be difficult in the beginning, in the end it is very very beautiful, because you never miss anything. If from the beginning a friendship can remain a friendship, it will go deeper; it will not go higher, but it will go deeper and will settle. This type of relationship is difficult in the beginning, and the other type is easy to begin with, but difficult in the end. In fact if you look at the whole, both are the same. So don't make it a problem, or [your boyfriend] will start escaping!

[A sannyasin asks about strong reactions and experiences in latihan and in the Gourishankar meditation.]

Stop the Gourishankar, but do the other meditations.

Everything is going well; it is just that this is how it happens in latihan. First there are the gross movements of the body, and then the subtle movements of the inner structure of the body, the contractions of the muscles. One day these movements will also disappear. Don't try to force them though, allow them. As the body movements have disappeared, these will too. Then you will have a really flowing body, really alive.

Otherwise many parts of the body are dead. Those muscles which are not really relaxed are contracting, and through contracting they will become flexible. So it is going well. Continue it.

Sometimes when latihan is going deep, anything concerned with eyes can be a disturbance, so don't do the Gourishankar.

[Osho went on to ask the sannyasin how she was feeling on the whole. She replied: I think I like to move really close to people, but then I become afraid that I will be rejected. But I've been able to come closer to people than ever before.]

No, you will be able to move even closer. You need first to see that when somebody rejects you, he is not in fact rejecting you; he is simply saying that he doesn't fit with you. He may even like you, but somehow the energies don't fit.

So no rejection is personal -- nor is any acceptance personal; deep down they are energy phenomena. If somebody falls in love with you and accepts you deeply, it doesn't mean that he has accepted you, or you, him. It simply means that these two energies are meeting on a deeper level, and you are just instrumental.

Sometimes energies don't fit, and you can't do anything about it, can't force them to meet. But from childhood we are taught that every rejection is a personal thing, and that acceptance is personal too, but they are just energy phenomena.

So don't be afraid of rejection. Otherwise how will you move closer? Move closer, because it is worth the risk of being rejected. It is good if a person can simply say that he does not want to move deeper with you, because if he moves with you, yet deep down there is a feeling of no affinity with you, then that is dangerous. Sooner or later you will be fighting and quarrelling and destroying each other.

So say if you don't feel good about moving closer with someone, but don't hurt him. Always be true, because some people who cannot say no, who are afraid of hurting the other, make their whole life a mess.... By and by they completely forget how to judge with whom they fit.

[A sannyasin told Osho that he had been being intimate with different women, and wondered if he should continue to do that.]

There is nothing wrong in it, but just don't get too involved. That will be a distraction right now. Let the intimacy be more like friendship than like love, because right now that will be more helpful.

Once you change friendship into love, you are moving in troubled waters, so wait a little. When you

have a really rooted and centred being, then move, and there will be no problem. But first one should become so totally oneself that you can move into love and remain undistracted. Then you can go to any depth in relationship, but somewhere deep down you remain above and beyond it. You become like a lotus flower -- in the water, but untouched by it.

I am not against love, I am all for it, but to move in a love relationship one should have a certain maturity, a certain integration. Then love is really beautiful and helps you to grow; otherwise it can become very crippling and destroy you completely.

Love is destroying millions of people. In the name of love, more people are destroyed than in the name of war. We never become aware of it because it is never reported in the newspapers, but in the name of love there is such ugliness, such jealousy, anger and continuous quarrelling. The war is nothing by comparison, it is a tiny affair.

But this has to be so because people who go into love are not yet worthy of it. Before you enter the shrine of love, you have to be worthy of it. That worthiness comes only when your flame is centred and has become silent.

What I mean by this is that when you are capable of being absolutely alone, and when there is no need to move in love, then love is beautiful. When there is no need, no obsession, then there is no dependence, so when you move into love it will be a sharing. You want to share because you have so much, and you want to share it with someone with whom you feel an attunement.

But if you go into love to seek happiness, then you are wrong. Then love will only give you misery. If you go into love to share happiness, then love is tremendously beautiful, the greatest experience there is. Can you see the distinction? If you go to find happiness you will find only misery, because you were already miserable. A miserable man moving into love is going into even deeper miseries -- and the other is also in the same plight. The other is also seeking somebody in search of happiness. Both are miserable, and both meet together in search of happiness. You can just see the absurdity of it! The misery will not only be doubled, it will be multiplied.

So first become happy and blissful, then move into love. Love is a function of bliss. Bliss is not an outcome of love; rather, love is an outcome of bliss. That is what Jesus means when he says that God is love. You can change it completely, and say love is God -- it is perfectly true too. You can even forget the name God, love is enough. Love is God, but then that love has a different quality, a different dimension, than what is ordinarily called love.

So first become ready, worthy, and full of bliss -- then move. But right now just be friendly, no more than that! Good!

[Osho then asked the sannyasin how he was feeling after completing the Enlightenment Intensive. He replied: I was very blessed to experience myself as the silent one for some time.

Very good! You are getting more silent every day. Just enjoy it.

Silence has something in it that is very much like sadness. It is not sadness, but it is very much like it. So when you start becoming silent, you may also feel a certain type of sadness. Don't be afraid of that, or you will start trying to get out of it.

It is not sadness, but just the feeling of silence, the depth, gives you a certain sadness. It is beautiful, mm? People who go into silence have to encounter this problem, and have to understand that there are different types of sadness. There is a sadness that comes out of frustration; a sadness that comes out of being empty, and inner poverty. And there is a sadness that comes out of silence, out of total fullness, but it is also alive.

That's why, if you look at Buddha's face, you will feel a little sad. Jesus' face has been continuously misinterpreted. Christians started to think that he was a sad man, but he was simply silent. They say that he never laughed, and he may not have, because he had such a subtle smile that only very perceptive people could be able to understand it. He was so silent that a certain sadness surrounded him, but that is not the sadness we know. His sadness is totally different; its quality is different because it is not of this world. It has nothing to do with any negative emotion; it is absolute positivity.

So remember this, because soon you will start feeling silent and very alone. Don't become afraid of that aloneness either, or your mind will start thinking to move into relationships, into society, to become occupied -- and that is dangerous. When you start feeling aloneness, nourish it and help it to grow. Feed it with all that you have, so that it becomes a very deep experience.

Silence will give you sadness, and aloneness. You will need a little time to become familiar with those different shades and different flavours, mm?

Hammer on the Rock

Chapter #31
Chapter title: None

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[A sannyasin said that since his girlfriend, also a sannyasin, had been involved in a serious car accident some months ago, she had changed quite dramatically, and seemed no longer to be the woman he had known before.

Osho said he felt that she was in a very deep crisis, and in need of much tolerance and care.]

Sometimes it happens after such severe accidents that the whole personality changes, and may become split. Your left hand may not know what your right hand is doing. I feel this is part of her situation.

So have a little more care, and be alert. When the body suffers such a collapse, the mind is also affected, because the mind is part of the body and they are deeply related. Take care, because she may try to destroy the relationship. Don't be a party to that. If she goes on being angry and saying negative things to you, you may start drifting away.

But she needs you. She may not know it, but she needs you. You have a responsibility, now more than ever. So be loving, and don't pay too much attention to anything she says. This will be a deep meditation, and a great experience for you, because when somebody is loving, it is easy to love them, but if they are angry and continuously trying to destroy the relationship, then to be loving is something exceptional. It gives you a new integration of being.

Whenever you do something that is, in a way, supernatural, it gives you a height of being.

Only your love will be able to bridge the gap that has come to her mind, mm? If you listen to her, she may try to force you away. This may be just an effort to see if you really love her. This sort of problem arises in such situations.

There may be a deep fear of whether she will still be loved or not, of whether she will be rejected by you because now she is no longer beautiful, she is crippled, and this and that. These ideas come to a woman's mind more naturally, because for a woman, the body consciousness is very very deep.

A man never thinks about the body much, but a woman thinks about the body continuously. Woman is the body. So, because she has been in such an accident, she will be afraid that you don't love her anymore. Before you can reject her, she will play the game of rejecting you. Then she can feel happy and good, because she can tell herself that she rejected you, she was not rejected by you.

So be careful, and love her as much as you can and soon she will relax. Once she knows that you still love her, and that this accident doesn't matter, then she will withdraw all these things that she has been saying. Once she becomes certain that there is no rejection from your side, then her rejection will disappear, and you will find a completely new person arising. For the first time you will see her real self.

Whenever a woman comes to know that she is accepted as she is, that there is no condition for her acceptance, she becomes beautiful for the first time; a grace of a different world arises in her. Then the beauty is no longer of the body, it is something from the depth, and you can see and feel the glow of it.

When she carries an aura of grace, even an ugly woman can become beautiful. Ordinarily even beautiful women are not graceful, because that aura has not come yet.

In the East we have been in deep search for that grace, but in the West, people have still not touched upon it. The eastern and western beauty, and particularly that of a woman, is totally different. In the East we call a woman beautiful if she is graceful. When something beyond the body goes on overflowing and surrounds the body, only then is she beautiful. In the West the physiological is more important than the spiritual.

She is in a deep crisis, and only you can help her to come out of it -- so there is a great responsibility on you. It will be very enriching for you both. The whole accident can become a transformation....

[A sannyasin said that he felt he had regressed lately, because he was less happy now then he had been months ago when he had first taken sannyas. Then too he had felt clearer in his feelings, his love, for Osho. Now the love fluctuated; sometimes it was present, sometimes it seemed to disappear.]

It happens, mm? because the mind cannot remain in one state. It changes from positive to negative, and from negative to positive. But wait, and just watch it, because soon the positive will come again, and this time it will be greater than the first time.

But always remember that the negative turn will come again. It is just like day and night following each other. Unless you transcend both, unless you become such a pure witness that you are not bothered by either and become indifferent and unconcerned, these states come and go. And unless that state comes, things will always change -- from bad to good, from good to bad. Sometimes you will be flowing and happy, and other times you will feel unhappy and frozen.

This is natural, because mind is a wheel that goes on moving. One spoke comes up, then goes down; another comes up, and then goes down -- it goes on moving like a wheel. In India, we represent the word 'world' by the symbol of a wheel. The Indian word for world, 'sansar', means the wheel. Success is followed by failure, hope by hopelessness, happiness by misery.

One has to understand that this is the natural state of the mind and cannot be changed. The thing is to accept it, and not to get identified with it. When happiness comes, don't say,'I am happy.' Say,'Happiness has come, I am the watcher.' Remain separate and distant. When unhappiness comes, again do the same. Watch, and note the fact:'Unhappiness has come.' Don't make any judgements, don't cling or push it away; rather, just watch.

You will see, by and by, that moods come and go and you remain undisturbed, undistracted. That's what we call awareness. All else is identification and unawareness. So try this, mm?... and it is natural, whatsoever is happening is natural...

[The sannyasin said that in the down moments, even doubts about sannyas came up.]

Mm, that's natural, and it will happen many times, because when the negative moment comes, everything becomes negative. You will doubt sannyas, you will doubt me, you will doubt yourself. You will even start doubting the previous moments of happiness; you may start thinking that it was just imagination. When one is in the dark night of negativity, one even doubts that the day that has preceded it was there; maybe it was your delusion. When doubt grips your soul, it grips from all directions. One becomes simply doubtful, it is not a question of about what.

When the moment of trust comes, you simply trust -- not only me, you trust everybody. In that moment of moving higher and higher, who bothers to doubt?

Just remain a witness to it. That is the work to be done. Be unconcerned, and remember that everything passes. Nothing can be stable and permanent in this world, because the very nature of the world is change. Except for change, everything changes.

If you watch, suddenly you become the eternal, and you are no longer part of the changing world. The changes may be all around you, you may be surrounded by a thousand and one changes, but you remain the centre of the cyclone.

[Another sannyasin says: When I go through those dark moments, it's like, I don't feel I've got the strength to go through it. It's like a fear of madness. There is this incredible feeling of insecurity, of

everything shaking.

In those moments I just don't have any conviction of my own strength to carry on. It's like I'm looking for protection. I've felt this desire recently just for somebody, somewhere, to protect me, to save me from something I know not what.

I mean, that moment passes but at the time it is so intense that I almost feel suicidal and very weak.

In response to Osho's queries she says the tension is mainly in her back and head.]

So do one thing. Whenever it comes, lie down. If it drops from the head to the back, it is very good. Whenever you feel it, do this in three steps.

Bring the feeling of fear completely into the head, as if you are accumulating it there, concentrating it there. Imagine the fear and the anguish, death and suicide, are coming from all over the body and being collected in the head. Make your head as heavy as possible.

Then imagine that the fear is leaving your head and flowing down into the spine. Lie down on your back and let the feeling move into your backbone.

Then when you feel that the fear has moved to the spine, dance a wild dance -- just for two or three minutes -- and it will disappear completely.

Do it for at least three weeks, and then tell me. There is nothing to worry about. I am here to protect you!

I Am Not As Thunk As You Drink I Am

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Prem Jan. Prem means love. Jan is a form of Hebrew, John. John the most beloved disciple of Jesus, hence his name has become a symbol of disciplehood.

Love is the most essential quality, the fundamental quality, without which nobody can be a disciple It is easy to be a student -- it needs no love, it needs only logic -- because the communication between the teacher and the student is from head to head. It is verbal, intellectual, logical. The teacher simply imparts information and the student accumulates it in his memory. There is no question of love. Love goes not arise between the teacher and the student, hence the relationship is impersonal; it is not a relationship at all. It is very formal.

But to be a disciple is totally different. It is not something formal. It is a commitment, it is involvement. It is becoming part of the master. It needs not communication from head to head but a communion from heart to heart.

The verbal part is not that important. The non-verbal part is far more essential, because the master is not a teacher, just as the disciple is not a student. The master has no information to impart to you, he has something far more valuable: he wants to impart a transformation to your being. It is not a question of accumulating something in your memory, it is a question of a dying and being reborn.

The disciple disappears into the master, dies in a way; leaves the old identity, forgets all about his past and renews himself totally. It is a new beginning, a new birth. And without love it is not possible.

Only the miracle of love can make it possible, otherwise it is impossible. Being a disciple means falling in deep love without any motive, for no ulterior end because love is not a means to any end; it is an end unto itself.

Once love has started flowing then the master can trigger a process in you which can bring light, which . can bring bliss, which can bring truth, which ultimately can bring god. It is a tremendous journey.

Prem Vinamro. Prem means love. Vinamro means egolessness.

Love is possible only in the climate of egolessness. With the ego love cannot grow. Ego is like a rock and love is like a rose flower: if you put a rock on the rose bush there is no possibility of its growing, no possibility of roses ever flowering.

The ego can do everything else. It can make you famous, it can make you a great scholar, very knowledgeable, it can fulfil all kinds of ambition for power, prestige, money. But it cannot do one thing which is the most significant in life: it cannot help you to grow in love. And without love all else is futile because without love you are dead. Love is life, the very secret of life.

Without love one starts shrinking and dying. Without it there is no significance at all. Without love why should one live at all? -- because there is no meaning. One can drag but dragging is not living. One can vegetate but that is not life. One can survive but one cannot reach the peaks of joy.

Love opens the doors to the divine, but one condition has to be fulfilled the ego has to be dropped. And it can be dropped because it is a very false phenomenon, it is our invention.

We come without egos. Ego is not a natural phenomenon, it is produced by society, by the church, by the educational system. It is a pseudo reality, but it is supported from every direction. The parents support it, everybody supports it, so naturally the child starts believing in it. It is a belief, it is a kind of auto-hypnosis. Otherwise there is no ego.

When one becomes absolutely silent in meditation one finds that the ego does not exist at all and it has never existed from the very beginning. It was just an idea implanted in you by society.

Society needs it because society is ambitious. Without an ego nobody would be ambitious. Then where would politics go? Then where would they find warriors to fight, to kill, to murder And to be murdered? Where would they find foolish people waste their whole life accumulating money. Where are they going to find all kinds of stupidities without the ego?

This whole society, this establishment, depends on the ego. And my work here is to help you see that ego is non-existential. Don't cling to it and don't feed it any more. That's what sannyas is all about, stopping feeding the ego. And then it dies of its own accord, it withers away; it does not even leave a trace behind. And that is the state of humbleness.

When Jesus says blessed are the meek for theirs is the kingdom of god, by meek he means the egoless. Not the so-called humble people, because the humble person still has an ego. Now it is upside-down but the ego is there standing on its head, doing sirshasan a headstand.

The humble person is not egoless; the ego has come in from the backdoor. He threw it out from the front door but it has come in from the backdoor. Now he brags about his humanity, his humbleness and you can

see in his eyes, on his nose, that the ego is there. Now he wants to be the most humble person in the world, the greatest humble person in the world -- again the same competition, again the same ambition.

By meek Jesus means the egoless, not the humble -- because the egoless is neither an egoist nor humble. He cannot be an egoist because there is no ego and he cannot be humble either, because without ego how can you claim humbleness? He simply knows that ego is non-existential and there the chapter is closed. It does not create a new kind of ego, a subtle kind of ego. And that is the meaning of your name egolessness.

If one can do this simple process of finding that there is no ego at all, then love bursts forth as if suddenly spring has come and all the trees are blooming and birds and singing, and life becomes a celebration.

Anand Panthen: a traveller of bliss.

Sannyas is a journey from misery to bliss. We are living in misery. Sometimes it is less, sometimes it is more; when it is less you don't feel it so much but the difference is only of degree. You are never really blissful and the moments that you call moments of happiness are only of less misery, less misery than your usual dose -- diluted, not so painful. In comparison it looks like happiness but it is only less misery.

Watch and you will find what I am saying -- because I don't believe in theories, I believe only in facts and whatsoever I say is simply factual. Just watch your moments of happiness and your moments of misery and see: is there any qualitative difference between the two or only a difference of quantity? If it is only of quantity it is not a difference that makes a difference.

Only a qualitative difference is a difference that makes a difference, but that qualitative difference is possible only if you start dismantling the roots of your misery.

People only go on changing symptoms. You are miserable with one woman or with one man; you change. And you completely forget that you were very happy with this woman. You have completely forgotten the honeymoon days and again you will do the same foolish thing with some other woman again the same honeymoon and the same excitement and again the same depression, the same boredom.

You can go on changing the woman again and again but it will be just the same routine, the same vicious circle.

If you really want to change your misery you have to go to the root cause. The root cause is that you don't know what love is, so how can you be a lover? How can you share love when you don't know what it is? The root cause is that you are not blissful so when you relate with somebody, in the beginning you manage to act blissfully, but how long can you act? As things settle you start coming back to your normal self because one cannot live continuously acting. Those honeymoon days when you are smiling, when there are songs on your lips, are just days of acting but soon they disappear, you come back to your natural and normal pace. One has to, otherwise it is very tiring; one cannot go on putting on a face for long.

And the same is true about the woman you are in love with, she also settles. And then both are miserable persons; then the reality suddenly is there and has to be encountered. And remember, two miserable persons together do not only double the misery, they multiply it. And then everybody throws the responsibility on the other but the responsibility is basically one's self.

First we should find the root causes of our misery and destroy them, burn them. Before you start growing roses you have to pull out all the weeds, you have to prepare the ground, remove all the rocks.

One should go deep into the causes of misery -- and they are not many. Basically the main root is ego and then others are offshoots. A man with ego is bound to remain miserable because ego can never be fulfilled, its thirst is unquenchable. And because it can never be fulfilled it always brings frustration. And that frustration accumulates and becomes your misery. It becomes mountainous. It destroys all joy, all love, all truth. You simply become a black hole.

As I see people they are black holes moving around in the world searching for other black holes. And just think of the calamity when two black holes meet -- and they call it marriage, love. There are simply two black holes meeting, and there is nothing else, nothing to share, nothing to give. And everybody wants to suck the other, to get as much as possible. Both are beggars.

First destroy the root of misery, the ego, and its offshoots -- jealousy, possessiveness, the desire to dominate -- and then you will be surprised that bliss has not to be achieved; it is your intrinsic nature. Once misery is removed it is as if clouds have disappeared and the sun starts shining forth. And when you are blissful your life is a pilgrimage. It is no ordinary journey, it is sacred. Then each step is towards god.

A blissful person cannot go anywhere else other than to god. He cannot go astray, it is impossible to go astray. If he has fulfilled one thing, if he has allowed his blissful nature to be expressed, then there is no

problem.

My sannyasins have to be pilgrims of bliss: dancing, singing, rejoicing. And then god is not far away. You need not bother about god; it comes in its own course, naturally. You need not even Reek and search.

(Dhyanprem means meditation and love, and they are key words, worth remembering, Osho says.)

Meditation means the art of being alone. And love means the art of being with people, the art of being together. But meditation comes first.

First one has to learn to be blissfully alone. If you are blissful in your aloneness you can be blissful in togetherness. If you are not blissful with yourself how can you be blissful with anybody else in the world? It is impossible, it is against the law of life. But that's what millions of people are trying to do, just trying to do the impossible, and then there is misery, frustration, failure, despair, anguish.

Start with meditation and then move into love. First be blissful independently of others, so you need not ask that they should make you blissful; you are already blissful. And once you are not dependent on others you are never possessive. It is dependency that creates possessiveness, and possessiveness is poison to love.

Only a non-possessive consciousness can be loving. But to be non-possessive you have to fulfil the first requirement be blissful with yourself, at ease, at home. Then if somebody is there and you happen to be with somebody you can share your joy. Then it is a sharing, not a begging. And love is beautiful when it is a sharing, then it is a sheer gift. And the joy of giving is the greatest joy in life. -- How long will you be here? (Haridas translates) -- She doesn't know.

- Be here as long as possible. Germans ordinarily don't leave the place! (laughter) Good!

Antar Gyano. Antar means inner. Gyano means wisdom.

Knowledge comes from the outside, wisdom comes from within, hence knowledge is of no use. It creates bondage for you because it is borrowed. And truth can never be borrowed. The moment you borrow a truth it becomes a lie. The truth to remain true has to be your own experience.

The Buddha has *his* truth, Jesus has *his* truth; Christians and Buddhists are simply living with borrowed knowledge. Hence after two thousand years of Christianity not a single Christ has come. Two thousand years of imitation and not a single Christ has been created. And the same is true about the other religions: not a single Buddha has happened in twenty-five centuries, not a single Krishna has happened in five thousand years. And the reason is simple; people are simply creating a bondage by accumulating knowledge from the outside.

A Christian, a Hindu, a Buddhist, a Mohammedan -- these are all slaves, slaves of words, knowing nothing of truth. Truth is hidden inside you, it is the kingdom of the within, and you have to go in to look for it -- not in the Bible, not in the Koran, not in the Vedas, but within you. And all that I teach is a simple process of going in. It is so simple that people think it is very difficult.

The obvious always seems difficult. It is just a question of closing your eyes and not doing anything; relaxing, resting. Yes, in the beginning the mind creates havoc, but don't pay any attention to it. It cannot disturb you. Let it fool around. It will do all kinds of gymnastics to attract attention. Just rest, utterly indifferent; it doesn't matter. You can tell the mind "You go on doing your thing and I am going to do my thing." If one can just go on remaining indifferent to the mind slowly slowly it becomes so bored with its own work that it commits suicide. When there is nobody to pay it attention it dies of starvation. And one day suddenly you find that the buffoon is not there! You look all around and it is all silence.

In that silence wisdom is found, in that silence you start having a great insight into things. And then whatsoever you do is right, because wisdom liberates and makes you capable of seeing what is right and what is wrong. And once you know on your own what is right you cannot go against it. Then an inner discipline arises. And that's what sannyas is, an inner discipline.

I don't give you any discipline, because that would be an imposition. I certainly help you to find your own wisdom and then you have to live in that light accordingly. I am not here to make you a slave. My whole longing is to help as many people as possible to be liberated from all bondage.

(Veet Udaseen means going beyond sadness.)

I can see a deep sadness in you and you have to come out of it, you have to transcend it. In fact everybody is sad but people go on pretending that they are not. You are a sincere person, you cannot pretend; you are sad and it is written all over your face (Udaseen smiles). It is good that one does not wear a mask, it is good to be true, sincere, authentic, because only through sincerity a revolution is possible. I can

see a deep sadness has settled in you. There may have been reasons for it but it can be transformed, it can be changed.

Religion for thousands of years has been sad. Except for the Roman gods all the gods of the world have been sad. And Roman gods were not very godly -- they were playboys! (Udaseen chuckles) The Roman name for god was Jove. In English we still say "By Jove", and from Jove comes "jovial" -- humorous. Jove is a laughing god, but otherwise all the gods in the world have been sad. And even the Roman joviality has been destroyed by the Christians. Rome became their centre. And Christians say Jesus never laughed. Certainly they murdered Jove, they destroyed the idea of a laughing god. For them it was sacrilegious to think of god as laughing.

But my whole effort here is to create Joves, laughing gods. My sannyasins have not to be sad; they are not Christian monks and saints, not Hindu nor Jaina nor Buddhist. My sannyasins are of a totally new category, it has never existed before. Only once in a while have a few people been like my sannyasins -- a Bodhidharma, a Lao Tzu, a Chuang Tzu -- but it has been such a rare thing in the past. I would like it to become the very quality of the humanity that is going to come, the very future of humanity. Religion should learn the ways of laughter, religion should become closer to singing and dancing and festivity. I don't teach fasting, I teach feasting!

So drop your sadness -- enough of it, there is no need to carry it. And if you are sad here everybody will think that you are a Christian saint -- and "saint" is a dirty word around here (Udaseen laughs) Good. So start laughing, enjoying. -- How long will you be here?

Udaseen extends his arms, grinning broadly, in an extravagantly relaxed gesture, and shrugs his shoulders. -- That's good! (more laughter) Be here!

(Prem Gathen, means a beautiful love story.)

Shakespeare says 'Life is a tale told by an idiot, full of sound and fury, signifying nothing.' And that is the life of the millions, of almost ninety-nine point nine per cent of people. It is really ridiculous that people should live such a futile life, such a tale told by an idiot.

People can live joyously. Their life can have significance, meaning, tremendous meaning, great joy, great splendour. Their life can be a song, a beautiful story -- not told by an idiot but by a Buddha. But some basic change, some radical change is needed.

People are living through the head, and the head is an idiot because it is a mechanism. People should live through the heart because it is only the heart that feels. The head does not feel. It is really thick, it has no feeling, no emotion, no sensitivity. People should live through the heart -- and that is the meaning of your name.

Live through love, live as love and your life will have a beauty, a blessing, a fragrance surrounding it. Drop logic and revive your love. Die to logic and be born as love. Of course to be in love in this insane world *will* make you look as if you are mad, because the people you are surrounded with all live in a very calculated way; to them you will look mad.

But those who understand -- and of course there are very few people in the world who understand -- for them you will be a sane person, because for them the whole humanity is insane.

And the criterion is: if your life is miserable, then it is insane. If your life is a rejoicing, then it is sane, than it is wholesome, then it is healthy. Then you have found something in which you can rejoice.

There is a beautiful story in the life of one of the great kings of India. His name was Akbar -- a great Moghul emperor -- and he had collected in his court all kinds of geniuses the greatest painters, poets, sculptors, musicians, scholars. He had the topmost musician of the country, Tansen, in his court. Tansen is the most important name in Indian music, in the whole history of India -- and India has a glorious history of music.

Tansen was Just a magician as far as music is concerned. One day Akbar asked him, 'Last night when you departed you played so beautifully on your Veena and your song was so haunting that I could not sleep; the song continued, the music continued. You left but it was such a haunting experience. Then suddenly a thought came to me that if Tansen is so beautiful, what about his master? He must have learned from somewhere. Music is also learned in India through masters because it is one of the meditative sciences. What about his master if his disciple is so great?

And he told Tansen 'I could not imagine that something could be greater than your music or somebody could be greater than you are. Is your master alive? If he is alive then invite him to the court.'

Tansen said 'He is alive but he won't come. You will have to go to him. He is a beggar and he does not

care for anything. Even if somehow I persuade him to come he never sings. If somebody asks 'He never plays on his instruments, he plays only when he feels to. So if you really want to listen you will have to follow according to his ways. And he is an eccentric man; one never knows when he will play. But I will enquire and I will make arrangements.'

And after two days he informed the king 'He is just close by in Agra where the Taj Mahal is, just by the side of the river; he lives in a hut. And I have come to know that almost every morning, early, at three o'clock in the morning, he plays -- all alone. Nobody hears it -- only the river and the trees. So if you really want to listen we will have to go and hide behind his hut and listen.'

Akbar was so enchanted that he said, 'Okay, I will come.' They went. It was a cold winter night and Akbar was shivering and like a thief he was hiding behind the hut. The master started playing at three o'clock. Akbar could not believe it, it was so unearthly. Many times he thought he was dreaming; and tears started flowing from his eyes and Tansen was watching what was happening. Akbar did not utter a single word, he was in such awe.

When they were returning he remained silent the impact of the music was such. When he was entering his palace he said only one thing to Tansen, 'It is unbelievable. If you had told me I would not have believed it. I thought that there was nobody who can surpass you, but now, what I have heard and seen is so superb that I don't thing you could ever reach that point.'

The name of the master was Haridas. Akbar said, 'Haridas is simply not of this world, but what is the secret? Why there is such a gap between you and your master?' Tansen said, 'There is no secret about it, it is an open secret: I sing to get something -- money, power, prestige. He sings not to get anything, he sings because he has already got something; he has got his inner silence. Those songs, that music, is born out of an inner experience. It is a by-product, it is a consequence, it is something that has happened within him and is flowing outside in the form of music.

As far as I am concerned I am a technician; I know how to play but nothing has happened within me. I am singing to get something, he sings because he has already got something.'

My sannyasins have to live in a totally different way to the way ordinary humanity is living. They have to live love -- that is the inner kingdom, the inner richness. Then your whole life will be full of songs, music, poetry, joy, dance.

The world will call you mad, but who cares about the world? You will know that if this is madness then madness is far better than the so-called sanity. -- How long will you be here? -- I want to stay forever. -- Forever is the best! Good.

Your name is beautiful: Ma Brigitte. It comes from the same root from which the word 'bridge' comes.

Man is a bridge. Man is not the goal but only a ladder, a passage, a bridge, between the animal and the divine. One should not be satisfied by being just human; that is not enough. That is making your house on the bridge. It is not safe as the bridge is not meant for that purpose. The bridge has to be transcended, passed over. Its function is to take you to the other shore.

Man is not a being but a bridge. Animals have being and Buddhas have being, but man is only a bridge. He has no being, he is a becoming. He goes on becoming, changing, moving from one point to another. He is a journey, a pilgrimage.

This has to be remembered: unless you become enlightened, don't be satisfied. Remain in divine discontent to the last moment when you explode into light, when you become light, when light becomes your being.

I Am Not As Thunk As You Drink I Am

Chapter #2
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(Her name means consecrated to god, Osho tells a social worker from Italy. And he adds the word 'anand' -- which means bliss -- to it.)

One can live one's life in two ways. One is that of fighting against the whole; it is the way of the ego. The other is surrendering to the whole; that is the way of love. And bliss happens only on the second path. The first path is full of misery, frustration, failure. It is bound to be so because the part cannot win against the whole. It is utterly stupid for a wave to fight the ocean, it is doomed to fail. Maybe for a few moments it can enjoy the idea -- and that's what happens to every man: we waste our life in enjoying the idea that we are separate from existence. Then life is tragic.

To be a sannyasin means to choose the other way, the way of love, surrender, let-go. One does not fight the river, one simply goes with it; one becomes more and more natural. And when there is no fight there is no tension, and when there is no fight there is no question of failure. One's victory is absolutely certain. Without fighting a battle one is victorious -- that is the miracle of love.

Isabella means surrendered to god. And bliss is the flowering of that surrender.

(Goldie means golden -- and that's just what love is, Osho begins in his address to the next for sannyas.)

Because gold is the most precious metal it represents the most precious treasure in you. It is only through love that one's life is transformed, transported from the dark valleys to the golden peaks, the sunlit golden peaks.

Without love a man lives in darkness, without love a man really does not live but only dies slowly, gradually. It is only through love that one becomes aware of what life is all about. It is a communion, it is a meeting and merging with the whole. Love gives you a glimpse of the merger.

And love has many planes -- of course, the first is biological love, between mother and child, lover and beloved, brother and sister. These are biological aspects of love; it is the lowest kind. A little higher is the love between friends. It is higher because it is more subtle; it has no biological strings attached to it. And there is some consciousness, some awareness, some choice in it.

When you love your mother there is no question of choice. You happen to be the child of a certain woman. If it were somebody else you would have loved that person. It is accidental that a certain woman is your mother, that a certain man is your father, that a certain person is your brother or sister. It is just accidental; there is no choice in it.

Even when a lover falls in love with a woman, of course it appears there is some choice; then too there is no choice. It is instinctive. You suddenly feel a deep longing for a certain person for no reason at all. You cannot explain why it is so; it is unconscious. It simply happens. You can only shrug your shoulders -- there is no explanation.

If it is a conscious choice then there is an explanation, then you can say why. With friendship a little awareness, consciousness, and choice enters. It is not a question of biology, of instinct, at all.

Friendship is more explainable. When you love a person biologically as a wife, as a husband, there is possessiveness, jealousy, domination. You would like to possess the whole person, you would not like to share the person with anybody; you will be afraid. You can have many friends, but you cannot have many women, you cannot have many men as lovers, otherwise you will be in a continuous misery, there will be constant turmoil and chaos because all their egos will come into conflict. But you can have many friends. That's the beauty of friendship -- it is less possessive, it is less egoistic. You don't want to possess the

person; he can have other friends. In fact if he has many friends you will find him more friendly towards you. A person who has no friend other than you will not be very friendly, because he will not have any experience of friendship.

The same is true about love too: in a better world, when man has become a little more mature, he will start sharing love too, just like friendship. But that needs a more mature humanity. A woman who can love many men will have an enriched quality of love, and the man who can love many women, of course, he learns from each love. And no two persons are alike. Each person gives a new aspect of love, a new vision, a totally new experience which cannot be possible with anybody else.

So the more you love, the more dimensions your loving quality starts having. If you love a poet certainly his love will be different than the love of a mathematician. If you love a musician his love will be different than the love of a dancer. If you love a painter his love is going to be different than the love of a sculptor. Their attitudes, their approaches, are different. They will love you for different reasons -- and naturally when a person loves you for different reasons that aspect of your life surfaces.

For example, a sculptor may love you because of the proportion of your body. The painter may love you because of the colour of your face, the colour of your hair, the colour of your eyes, becase his approach towards life is that of colour. A musician may love you because of your voice, your sound. That will not be taken into account by the painter at all, but to the musician, to his attuned ear, the most lovely thing is the voice. And when a person loves you because of your voice, your voice will become beautiful because his attention will be pouring on that particular aspect of your life.

In a better world we will change biology into something higher; we will make love affairs also affairs of friendship. And that's my effort in this commune -- that love also should be raised a little higher. It should go a little beyond the instinctive; it should start having some aesthetics about it. It should become more compassionate, less jealous. It should allow freedom.

A love that does not allow freedom is not much of a love. It is just an ego number and sooner or later that ego is going to destroy the whole thing. It is poison, pure poison. It simply kills, it is never creative.

Friendship is a little higher. Prayer is even higher, because in prayer the other is no more thought as a person but as a divine manifestation. He is no more thought of as a body or as a mind. The first love, the biological, thinks of the other as a body. The second love, friendship, thinks of the other as a psychology -- the other is a mind. And the third love, prayer, thinks of the other as divine, godliness. Now all limitations disappear, then the whole existence is a divine manifestation. And that is the state which can be called golden, goldie.

(There is a song that is wordless, tuneless and singerless. Its name is meditation, Osho tells Dhyangit.)

Meditation means no-thought, no-mind, no words. They have all been left behind; one has come to an immense, infinite silence. But that silence is not dead, it is a singing silence. It is throbbing, pulsating with life. It has a dancing quality to it.

You cannot see the dance, you can only feel it. You cannot hear the song but it reverberates in your whole being. Your every cell becomes bathed in it.

It is a tremendous experience of beauty, of bliss -- but it is inexpressible. It is so vast that no word can contain it. The thing that comes closest to it is music, but that too just expresses it approximately, not exactly. Obviously music is also sound -- it is very harmonious sound, but the sound is there. In meditation there is no sound, it is soundlessness. Everything has stopped, no movement, one has come to a complete halt. But the experience can only be described as a song, as a tremendous harmony. All these words fall short but these are the only words that give little bit of help. They are only fingers pointing to the moon. They are not the moon themselves, just fingers pointing to the moon.

But I emphasise its dancing quality for a certain reason -- because many meditators have become dead; they have tried to silence the mind. And if you persist you can silence the mind. You can repress it and there will be a certain kind of silence, but that will be the silence of a cemetery: forced, violently forced. Something has been crushed, something has been killed. a beautiful experience. That's why so many of your so-called saints look so sad, so serious. They have lost laughter, they have lost love, they have lost life. They themselves have committed the crime, they themselves have committed suicide. They are sincere people but a little bit foolish too. They missed the point.

They followed it literally but they did not understand the symbolic message, Meditation is silence, not an enforced silence but a silence that comes out of deep understanding, not repression. And then the quality is totally different. When silence comes out of understanding it is a singing silence, a dancing silence, and

your life immediately bursts into creativity.

Everybody is carrying a song in their hearts which has to be sung, whatsoever it is. One cannot know it beforehand, one knows it only when one goes understandingly into meditation. With awareness, when one reaches to one's core, one finds that there is something which has to be shared. It may be painting, it may be dancing, it may be cooking -- it may be anything. It does not matter what it is, but one always discovers that there is something which one has to share. One has to create, one has to participate in existence through it.

To me that is true prayer. That is true worship -- when you participate in existence by creating something. God is the creator; then the only way to commune with him is to be a creator in your own way, in a small way of course. But you have to do something creative.

And this creativity should not be thought up by the mind, otherwise it won't be true to your innermost core. It has to be discovered in meditation. Everybody has to discover their song. And the moment you have discovered it your life becomes a blessing -- not only to you, it becomes a blessing to others too.

And that's how a sannyasin has to live: in a dance, in a trance, sharing whatsoever he has with no miserliness, with no possessiveness. Just pouring oneself whole-heartedly into existence.

And that is the only offering that is accepted by god. All other offerings in the churches, in the temples, in the mosques are pseudo.

('God' was once a beautiful word, but it has become polluted by the priests. He prefers the name truth, Osho says to Satyash. And then he explains why.)

'God' has taken on a wrong colour, a wrong association. It reminds you of rotten religions, of superstitions, dogmatic creeds. It reminds you of the whole ugly history of religions, of massacre, murder, violence against each other. It stinks of many inhuman things.

People have been burned alive by Christians, by Mohammedans, by Hindus. The religions in the past have proved not a blessing but a curse. Jesus is beautiful but Christianity is ugly; Krishna is beautiful but Hinduism is ugly; Buddha is beautiful but Buddhists are just his enemies -- they go on doing things that he was against.

It is better to call god truth because then different ideas arise in your mind. It does not remind you of religions and the chaos that they have created in the world. It reminds you more of a scientific approach, it reminds you more of enquiry than of worship. It reminds you more of going into a deep exploration rather than following a certain creed.

The word 'truth' is very inviting for those who have courage to explore, for those who are ready to go into the unknown and the unknowable. It is not for the cowards, it is only for the courageous. The cowards worship and the courageous enquire. The cowards believe, the courageous discover. The cowards cling to others' ideas and the courageous insist, 'Unless I know, all knowledge is worthless. Unless I know... knowledge is just a cover-up to hide one's ignorance.

My sannyasins are not to be believers. They have to be explorers of the unknown, adventurers. Whatsoever the risk, whatsoever the danger -- it has to be accepted. The challenge has to be accepted because it is only through challenge that one matures, ripens. It is only through challenge that a certain integrity happens to you. The greater the challenge, the greater the soul, the greater the birth of a new being in you.

(We've all tasted of pleasure and of happiness, so we think we know what bliss is. But it's incomparable. Osho gives Stefan the name Anand Apurvo to remind him of the unique quality of bliss.)

All that we know about pleasure and happiness is of no help in making us understand what bliss is, because the difference between pleasure and happiness is only of quantity but the difference between pleasure, happiness, and bliss is of quality. It is entering into a totally new unknown dimension.

So when we talk about bliss we naturally understand it in terms of pleasure. That is the lowest -- physiological, biological. Or at the most we think of happiness -- psychological. But neither pleasure nor happiness can give you any idea of bliss.

Once a blind man was brought to Buddha and he was a very great philosopher of immense logical acumen. The whole of his village had become exhausted and tired because nobody could convince him that light exists; he would refute everybody. And the problem for the villagers was that they know that light existed but they were incapable of convincing the blind philosopher. On the contrary he used to convince them that light does not exist and his fundamental argument was. 'I am ready, bring the light to me so I can touch and feel it just the way I feel things. Or if you say that it is not like a thing, then let me taste it; it must

have some taste. If it has no taste it must have some smell. Even if that is not possible then you can do something so that some sound arises out of it. You can beat it like a drum so I can hear it.

'These are the four possibilities: touching, tasting, smelling, hearing; there is no other! And I am ready -- convince me.'

Now, you cannot touch light, you cannot taste light, you cannot smell light, you cannot hear light. So when they heard that Buddha was coming to their village they were very happy. They brought the blind man to Buddha and they said 'Only you can convince this fool. We are tired of him. He convinces us that there is no light, and he is really convincing. We are absolutely impotent, incapable of convincing him, although we know light exists and he does not know, he has no eyes. But how to convince him? He says on the contrary "Just to prove me blind you have invented this idea of light -- and you are all blind!'"

Buddha looked at the blind man, he heard all his arguments and he said that the villagers were wrong: 'The blind man is right because in his blindness what else can he do? He is absolutely available to being convinced by you but he has only got four senses. That is not his fault. The fault is yours. The very idea of trying to convince him is basically wrong. You should not have brought him to me. It is better you take him to a physician.' And Buddha suggested 'Take him to my personal physician; he is the best in the country.' Jivaka was the name of the physician. He was given to Buddha by a great emperor as a gift and the physician used to follow Buddha wherever he would go. So he said 'The physician is here. Take him to the physician and let him be treated -- it is not a question of arguing.'

The blind man was treated and within six months he started seeing. He came to Buddha with tears in his eyes, fell at his feet and said 'If you had not been there I would have died a blind man with the idea that there is no light, and all these people of my village are just fools: they themselves are hypnotised by the idea and they are trying to hypnotise me. I thought that I was clever but I was a fool.

And it is good that you did not try to convince me, because then I would have argued. And now I know that nobody would have been able to persuade me. Now I know that I cannot convince a blind man because it is not a question of arguing, it is a question of seeing. It is a totally different sense which was lacking in me.'

The same is true about bliss: it is not pleasure, it is not happiness, it is totally different. It is so unique that nothing in your experience can help you to understand it.

So one has to go in search of bliss with an absolutely empty mind, with no idea of what it is exactly. If you go with the idea of pleasure you will miss the point, if you go with the idea of happiness you will miss the point.

And that's what meditation does: it makes you utterly empty, empty of all your experiences and ideas, just a pure nothingness. And only in that nothingness do you start experiencing for the first time something new of which you would not even have dreamt. It is so unique, it is so incomparable. No other experience can give you any hint of it, not even a small indication. One has to look for it without any a priori idea, without any prejudice, without any conception.

And that's my whole work here: to dismantle all your ideas, to remove all the junk from the mind so you become absolutely empty. Emptiness is so pure, so innocent, so clear and transparent, that nothing can be hidden from it. It opens your inner eye, your inner vision. It gives you a new sensibility, a new sense, and suddenly a new world opens up. It was always there but you were closed to it because a certain sense in you was not functioning.

Metaphorically we have called that sense the third eye. It is a metaphor. It is not that there is a third eye, actually, literally, but a new kind of seeing, a new kind of perceptibility opens up and then the world is just pure bliss. It is ecstasy and nothing else.

(He calls her true love -- Lore from Germany.)

What is ordinarily known as love is always something other than love. It masquerades as love, it pretends to be love but it is not so, because if it were love then the world would be full of love, because everybody is loving. The mother, the father, the brother, the sister, the husband, the wife, everybody is loving. Each person is being loved by many people. Each person is being poured on with love from many sides. Each person would be a reservoir of love, so much love is given, and each person would be ecstatic. But that is not the case. Everybody looks so miserable, so utterly in gloom, so sad, that there is no need to think of hell somewhere else; it seems it is on earth.

Why are people living in such hell? If there is so much love this place should be a paradise. It is not so. The world is not yet a paradise. That's why we have been inventing a paradise somewhere far away: it is

simply a longing, a wishfulfilment.

All the cultures, all the societies of the world, think of heaven as being somewhere above, far above, never here and now, for the simple reason that there is nothing here and now to prove it so we have to postpone it until after death. And nobody comes back from the dead to say anything. Once a person is dead he does not come to visit us and tell us where he is, so it is easy to postpone it beyond death, above the clouds, far above the clouds.

It is just a trick, a strategy, so that we can tolerate our hell in the hope that it will end soon, it is not going to last forever -- just a seventy eighty-year life; nothing to be worried about. In the eternal existence what is seventy years, eighty years or even a hundred years? -- nothing. Just a dewdrop in the ocean of eternity. So it is bound to pass, there is no need to be worried about it. And sooner or later paradise will open up with all its joys and blessings, with the celestial music and angels dancing all around you.

These are just dreams; they are religious dreams, but dreams are dreams. And dreams prove only one thing, that something is missing in our life. We are aware that something is missing and we have to invent some idea to console us.

Love has not existed on the earth. Hatred has existed. There are immense proofs of it. The whole history is a proof of human insanity but it is not a proof of human love. Love exists only in poetry -- a wishfulfilment.

My effort is that love should be a reality in your life, not just a poem, not just a dream. It has to be actualised. And the first step in actualising love is to know that whatsoever we have thought of as love up to now is not so; this is the first step and of great importance. No other step is going to be of that much importance. The first step is always the most important step, because if you go on believing that this is love then there is no way to find true love. The moment you become aware that this is not true love because this is not giving us any bliss... Bliss is the criterion and this so-called love gives you only jealousy, gives you all kinds of pains, agony, but no ecstasy. At the most it is some type of consolation on the physical plane -- which is not much, it is very momentary; a little cosiness, a little warmth in the cold world, but it is not much.

Life has to reach something higher, has to attain to something higher. Life has the potential to reach to the peaks and we are crawling in the valleys. Yes, once in a while a ray of light comes, but we should not be satisfied with it.

I call it divine discontentment. We should not be satisfied with the so-called ordinary life. We should become discontented with this, only then is there a possibility of enquiring, of searching, of discovering that which is true.

Contentment is possible but the beginning has to be discontentment. One should not remain satisfied with the so-called world that has been given to us. And the beginning is to be courageous enough to see things as they are.

Our love is not true love, our knowledge is not true knowledge, our personality is not our individuality. It is not authentic, it is pseudo, it is a mask. It is not our original face. And we have to withdraw all that is inauthentic. We have to destroy all that is false and pseudo -- mercilessly, only then will we be able to discover our true being. And with that discovery many things are automatically discovered. The moment you discover your true being, your unique individuality, suddenly many things become available to you: true love, true knowing. No problem arises. Once you have discovered who you are, whatsoever you do has a truth about it, has a sincerity about it, has some authenticity about it.

Meditation is the key to discover your true being and through it to discover true love, true wisdom, the true god, otherwise people are worshipping only invented gods.

All the idols of the gods in the temples are anthropocentric; man has invented them according to himself. That's why the Chinese statue of god looks like a Chinese man and the Indian statue of god looks like an Indian man: these are just projections. And all our theories about god are just tricks to hide our ignorance.

My sannyasins have to uncover their ignorance. It hurts but that's how one can start moving towards the healing of the wound. If you keep it covered it will never heal. It has to be open to the sun, to the moon, to the wind, to the rain, to existence as such, then it heals.

A sannyasin is one who has attained spiritual health. Then his love is true, his seeing is true. Then whatsoever he does has a grace. And then he lives in freedom, absolute freedom, because now he knows that even death cannot destroy him, so there is no fear. When there is no fear then there is freedom.

I Am Not As Thunk As You Drink I Am

Chapter #4
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(His new name contains the meaning of sannyas -- meditation and victorious peace, Osho tells Dhyan Siggi.)

Sannyas means entering into the inner world your being -- and that entry brings both meditation and peace. And wherever these two meet there is victory.

Meditation without peace is dead, forced, not really meditation but only some kind of concentration. And that is one of the greatest errors committed by many people: they think concentration is meditation. It is not. Meditation is just the opposite of it.

Concentration is a tense state of mind, meditation is a relaxed state of mind. And the miracle of relaxation is that when relaxation is total the mind disappears. Mind can only exist with tensions, anxieties worries. It feeds on them; hence concentration never leads you beyond the mind. It can manage to give you a certain strength of mind, it can make your mind function more efficiently, more powerfully, because you will be less distracted, but it won't help you to attain a state of no-mind.

Meditation is a state of no-mind. And only in meditation, in true meditation, does peace happen. It is just a natural fragrance of meditation.

One can also be peaceful without meditation -- then again something goes wrong. That peace remains only on the surface and deep inside there is always turmoil, one is sitting on a volcano -- sitting peace-fully, but the volcano is there and it can erupt any moment. Any excuse will do.

Never force yourself to be peaceful and never force the mind in any way, on any subject, in any direction. Enter relaxation, total relaxation, doing nothing -- just being -- and in that moment, when you are a pure being, doing nothing -- no effort to be peaceful, no effort to concentrate -- when there is no effort at all on your part, in that effortless moment meditation and peace happen simultaneously. And that brings victory, inner victory. It makes you the master of your own soul, of your own destiny.

(Osho adds Deva, to Lothar to make his full name mean divine vastness and glory. To be vast *is* glorious, Osho observes.)

To live within limitations is to live in gloom, in a state of indignity. It is a humiliation because our being needs the whole sky, only then can it dance, sing, be. Otherwise everything is crippled, paralysed; there is no space to fly, no space to move. And man lives in limitations: the limitation of the body, the limitation of the mind, the limitations of emotions, moods. Those are all limitations upon limitations. And all these limitations have to be transcended.

That's the function of meditation, to help you to go beyond all boundaries. It is a voyage into the

unbounded. Then all glory is yours; then life is a benediction, a sheer festivity, a pure joy. And to me joy is the only thing that is godly, because it brings all other godly qualities -- love, truth, consciousness, silence. It brings everything that is needed, that is a requirement for spiritual growth. Without joy nobody can grow. In misery one shrinks, in joy one expands.

And that is the meaning of your name, Lothar: expansiveness. And man should never become contented with any boundary. Whenever you come to a boundary try to go beyond it. When all boundaries are transcended, when you have reached infinity, you have come to god, you have come home.

(The new sannyasin's name is Swami Antar Ueli. Antar comes from the same root as the English word 'inner' Osho tells us.)

There are two worlds. One is on the outside, the other is on the inside. They are two only for the ignorant, they are two only because you have not yet seen the unity, because the ego is standing between the two like a dividing line. Once the ego evaporates, disappears, there is only one world. Then it is neither subjective nor objective, neither outer nor inner, but to begin with we have to accept the state in which we are; hence I say there are two worlds. I mean for *you* there are two worlds -- the outside world and the inside world.

To enter into ultimate truth first one has to explore the inner. And we all explore the outer -- we begin with the wrong step. Then everything else goes wrong. If the first step is wrong then everything else is going to be wrong.

First one has to explore oneself: 'Who am I?' Once you are settled with that, once you have seen your reality then the whole world can be explored, but then you will be standing on solid ground. Otherwise the stupidity is that you don't know who you are and you go on knowing everything else. Your own house remains in darkness and you go on and on looking at all kinds of lights available on the outside. That is not going to help.

No outer light can be brought in. You have to find your inner source of light first. That's why Socrates says 'Know thyself.' That is the very essence of all the religions, the very soul. That's what I mean by Antar: your interiority. Explore it -- and it is one of the most ecstatic adventures. In fact, the greatest ecstatic adventure. No other adventure can be compared with it, everything falls short. Even going to the moon or to Mars falls short. It is nothing compared to the journey that Jesus made or Buddha made. They are real adventurers.

And your name, Ueli, means a noble ruler. If you rule somebody else you cannot be noble. Take it as a categorical truth: if you rule others you cannot be noble. The very idea of ruling others is ignoble, it is ugly, because by ruling others you reduce them to things. A slave is destroyed completely -- not only his body, not only his mind, but his soul is destroyed. In all the countries slavery has existed in the past and slaves were treated like things. One could kill one's slave, it was not a crime -- because if you dismantle your chair, what is the crime in it? Nobody can take you to court. If you destroy your car that's up to you; it is your car. The same was true about slaves: one could destroy them, one could murder them. There was no appeal for them, no court, no justice existed for them. They were not thought to be human beings.

The same has been true in the past about women: they were also treated as slaves, as property. In China it was not a crime to kill your wife. You could sell your wife in the marketplace, there was no problem about it -- she belonged to you.

Whenever one rules others one is being very immoral, very irreligious, one is being a criminal, a sinner. One can be a noble ruler only in the inner world. That means you rule your own mind, body, soul, you have mastery of all that you are, you are not a victim of unconscious instincts any more. Hence the real mastery is of the inner, not of the outer.

Alexander conquered the then-known world, but all his victory was simply violence, murder, arson, destruction. He was a calamity to humanity. All the great conquerors, the so-called great conquerors of course, have been calamities, curses. But a Zarathustra, a Lao Tzu, a Krishna -- they are pure blessings to humanity. But their rule was of a totally different world: they ruled themselves. They were in absolute inner discipline. There was no conflict within them, they had come to understand their whole conscious and unconscious, their totality. And in that very knowing one becomes a master.

So be a noble ruler, but the only way to be a noble ruler is to go in. Possess yourself, be absolutely rooted, centred, integrated, so that you can move according to your light, so no unconscious instinct forces you to move in a certain direction, so you need not go into something into which you never wanted to go. But this is really the situation. That's why in all the languages phrases like 'in spite of myself' exist. It simply

means you are not the master. You become angry and then later on you apologize and you say 'I never wanted to be, but I became angry in spite of myself.' What does it mean? What are you confessing?

You are confessing that there are forces inside you over which you don't have any mastery. They can do things which you don't want to do. But what kind of a life is this, where you don't have any idea of your own forces. Anger can come and one can commit murder in an enraged state, and then guilt comes, naturally, because you have done something which you never wanted to do in the first place.

Modern psychology has come to a decisive conclusion that only one part of our mind is conscious, nine parts are unconscious. So just a very small fragment, just a very small part of your being, is conscious, but the major part, nine out of ten fragments are unconscious. It is just like an iceberg: only one-tenth is above the surface of the ocean, nine-tenths is below the surface. How can one-tenth decide for nine-tenths? -- impossible. But meditation helps you to make your conscious slowly bigger and to slowly reduce the unconscious to a point where it totally disappears. Then your whole being becomes conscious, full of light. That is the meaning of the word 'enlightenment': when nothing is dark inside of you, then the master has arisen in you. You are no more a victim of unconscious forces, you are totally in control. And without any enforcement, just by being aware, conscious, has this mastery happened.

This mastery has a beauty, a grace. Of course such a man will help many people to be masters of themselves. That's my purpose here. A sannyasin is not a follower, he is a fellow traveller. A sannyasin is not to imitate me, he has just to understand me, that's all. Nothing else is expected. In that very understanding he will slowly come out of the darkness. And as one comes out of darkness life starts having a meaning, tremendous meaning, significance, splendour.

(The words evolution and revolution are immensely important, Osho tells newly named Veet Vikas -- going beyond evolution.)

Evolution is an unconscious phenomenon. It is a natural phenomenon. The scientists say man was born as a fish in the ocean. Millions of years have passed between the stage of the fish and that of the human being. It took really long to get to the stage of a human being. Man had to pass through almost all kinds of animal stages. The last stage before man was something like the ape, the monkey.

All this has happened unconsciously; no deliberate effort has been there. But since man became man that evolutionary process seems to have stopped. It seems it has come to its culmination, because man has been man for thousands of years and nothing has happened, no further growth has happened. It definitively shows one thing: that nature has done all it could do; now we have to take the whole course in our hands. We have to move from evolution to revolution.

Evolution means unconscious, revolution means conscious. Evolution is growth but because it is unconscious it takes millions of years. Revolution is also growth but because it is conscious it is like a quantum leap, like a jump. It is not gradual, you don't go slowly step by step. It all depends on you, on how courageous you are. Even in a single step one can move from a human being to a god, to a Buddha, to a Christ, just in a single leap. It all depends on your intensity, your commitment, involvement, your totality.

Sannyas is significant only because the process of evolution has stopped, it has come to a full stop. Now man will not be growing naturally. There is no possibility of man growing naturally any more, he will remain man unless he decides to grow consciously, deliberately, purposively. That's what sannyas is, a conscious decision to grow. And that is the beginning of revolution.

Go beyond evolution and start a revolution in your life.

(Hans, a woodcutter from Holland, receives the name Dhyan Veetesh. It means, meditation is transcendence -- of the body, of the mind and even of the heart, in the final analysis.)

Think of man as consisting of four things, The first concentric circle is of the body -- that is the outermost part of man. The second concentric circle within the first is of mind. The third is of the heart -- emotions, feelings. And the fourth is your very centre -- that is your being.

Millions of people live only on the first circle. They think of themselves as their physiology, so eating, drinking and being merry is all that they think life consists of. They think that life begins with birth and ends with death and there is nothing more to it -- the materialist's standpoint.

Nothing is wrong in eating, drinking and merrying, but to stop there is stupid. There is much more to life. And one need not renounce the body; one has to use the body as a stepping stone to reach higher planes, as a jumping board to reach depths. The body is beautiful, I am not against the body, I am not anti-body; I am not anti-anything. I want everything to be used because whatsoever god has given to you

has a purpose; you may know it. you may not know it. That's why I don't teach any renunciation. But man has to know that he has to go farther than the body, otherwise he will remain unfulfilled.

He has been given a palace and he just lives in the porch. The porch is beautiful, the porch is needed, the porch is part of the palace. But you need not make it an abode when the whole palace is yours. This is sheer foolishness, not to live in the palace and to just go on living in the porch.

The body is just the porch, a connection between you and the world, that's all, but it is not your total reality, just the most superficial layer. Go a little deeper and there is mind. And the joys of mind are higher than the joys of the body. The body needs only two joys: sex and food. That is the lowest kind of joy, the animal kind.

Mind knows better joys -- of music, of painting of poetry, of literature. Then the whole world expands. Suddenly you start enjoying the subtle things of life. What can food give you compared to the great music of Mozart? What can sex give you compared to great literature, poetry, painting? Once you have started enjoying the world of the mind, the body becomes just a small part in it. You can still enjoy food, in fact you will enjoy it better than before because some aesthetics will enter your eating. You can still enjoy your sex but now your sex will have a depth which was missing before. Something of music will be in it, something of poetry will be in it, something of the paintings that you have enjoyed is bound to be there, because whatsoever you enjoy enters your very fibres, your very cells.

A man who knows only sex and food knows nothing. His sex is very rough, mundane; it has no sacred dimension to it. And his eating is animal. He cannot enjoy eating with others, he cannot share.

Have you watched animals? -- when animals get food they hide themselves so no other animal can partake of their food. And if there are other animals they keep them behind them and they somehow go on stuffing themselves fast, because the fear is always there that some other animal may attack them, it is dangerous.

The same is true about the man who knows nothing higher than the body.

Mind gives you a new depth but mind is also not the end; there is a still higher and a deeper phenomenon. And always remember: whatsoever is higher is always deeper and vice versa; whatsoever is deeper is always higher. Then the world of the heart, of love, of emotions, sentiments, opens up. Now you are reaching the subtlest core.

A man who has not known what love is has missed the whole point of life. His heart has remained unopened. And when the heart opens, only then does spring come to you, then you blossom. But even the heart is not the end.

Buddha used to say to his disciples 'Charaiveti, charaiveti.' Charaiveti means go on, go on, don't stop anywhere. Till you come to the very end where the road ends and where there is no further to go, go on, go on: charaiveti, charaiveti. And at each stop you will feel that this must be the end. What more can there be?

When you are in love, when love is flowering, you cannot conceive of anything greater. But there is something still greater which will make you aware of your centre and that is meditation. And at the centre we are joined at the universe. Your centre and my centre are not separate, your centre and Christ's centre are not separate. At the centre we all meet; we are different only on the periphery.

When you have come to know the centre you have come to know god. There the road ends. Beyond that there is nothing. But before that one has not to stop anywhere. That is the meaning of your name: go on, go on, go on transcending. While anything remains to transcend, go on. When you come to the end and there is nothing left to transcend, only then rest at peace. That is paradise.

(He doesn't believe in believing, Osho tells Dhyan Darshana, he believes in seeing. He pauses till the laughter subsides and then resumes.)

Unless you see, never believe, because the danger is that one can believe in something very easily if the belief is comfortable, consoling; if it fulfils a certain need in you, you can believe. But belief stops enquiry. The moment you believe, there is nothing to explore.

So don't believe in god *and* don't believe that there is no god either; both are beliefs. One is positive, one is negative, but both are beliefs. Neither be religious nor be irreligious, neither be an atheist nor a theist. Remain open. That's what I mean when I say don't believe: remain open.

Remain aware: that 'I don't know.' It is difficult to remember 'I don't know' because it hurts the ego. The ego wants to claim knowledge, the ego wants to make claims about everything. That's why if even to the ugliest person you say 'You are beautiful,' he will believe you; even the ugliest person will not deny it.

You can say to the most stupid person, 'You are simply a great Buddha, a great wise man, and he will

not deny it. He will smile at you patronisingly. In fact he will say to you 'You are the only intelligent person because you have recognised me. Fools don't recognise me.' That's why it is easy to buttress people -- because nobody denies anything. The ego is always hankering to be supported. And knowledge is one of the greatest supports of the ego, so one goes on believing in things because it creates knowledgeability.

There are Christians, Hindus and Mohammedans and Buddhists and almost everybody belongs to some religion, to some political ideology -- communist, socialist, fascist. These are people who know nothing, but they believe because belief gives them the idea that they know -- and everybody wants to be in the know. Belief is the cheapest way, at no cost. And the person who believes in end... look at him when he comes across a person who does not believe in god, see how superior he feels, that 'I believe in god and you don't believe in god.' He really feels great sympathy for you, pity for you that you will fall in hell, that you will not be saved. Deep down he says 'poor fellow.' He himself is in the same state, but the belief hides his ignorance. And hiding is not getting rid of; it is in a way really protecting.

My sannyasins have to be open -- no belief, no belief system,,neither against nor for. Religious, political -- all kinds of ideologies have to be put aside so that you can move with a clarity, an innocence, a childlike innocence. And that is meditation: to remain open, silent, aware, watchful, so that you can see whatsoever is the case. You don't project anything on it. Because you don't have any belief you cannot project, you can see that which is. And that is the meaning of darshana.

In the East we don't have any word with exactly the same meaning as philosophy. In the East philosophy is called darshana, but it has a totally different meaning.

Philosophy means thinking about truth and darshana means seeing the truth, not thinking. What can you think about the truth? What can the blind man think about light? What can the deaf think about music? It is impossible to thing anything. What is needed is not thinking but a restoration of your eyes so that you can see, an opening of your eyes so that you can see. Only seeing liberates.

And it is not so difficult as people think it is. It is not so difficult. Once you decide that you will not believe unless you know, it becomes very easy. Once all the rubbish, the rotten accumulation of beliefs, is removed you have a clarity, a transparency, and you start seeing things as they are. And that's what god is.

The word 'god' is a code word; it does not mean anything literally, it is a code word. G stands for that, O stands for which, and D stands for is -- that which is. That is the meaning of the word 'god'. It has no literal meaning at all, it is simply a code word: that which is. And the only way to know it is to have clean eyes.

Meditation helps you to remove all garbage and makes you capable of seeing. And the moment you see, you are liberated, because the moment you see, it is your own truth, it is not borrowed, and only your own truth can become liberation. It is bliss and it is love and it is prayer, because when one is free there is bliss and when there is bliss one wants to share it. It is a natural phenomenon, to share it. And that's what love is: sharing of your bliss.

Freedom brings bliss, bliss brings love, then life becomes a fulfilment, a deep contentment.

I Am Not As Thunk As You Drink I Am

Chapter #5
Chapter title: None

5 October 1980 pm in Chuang Tzu Auditorium

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(Love needs courage -- that is the meaning of his name, Prem Andreas, Osho tells the first sannyasin tonight.)

Love is a potential in man but not an actuality. Everybody is born with the seed but very few people are capable of transforming it into reality. That's why you don't see so many joyful people in the world, blissful people in the world. Everywhere there is great misery, darkness. People are somehow managing to live but there is no dance, no song, no music in their lives. They are living life as a curse, not as a blessing, for the simple reason that they have taken it for granted that love is a reality. It is not. It has to be realised.

Of course the potential is there, the possibility is there, the seed is there, but one needs courage to grow it. And why courage? -- because the basic requirement for love's growth is dropping the idea of the ego. Both cannot be together, ego and love. If one remains enclosed in the ego love remains only a potential, a hope, a promise which is never going to be fulfilled. If one comes out of the imprisonment of the ego then suddenly there is great rejoicing in your being, love starts growing.

To be in a growing state of love is to be a sannyasin. To realise the ultimate in love is to be awakened, to be enlightened, to be a Christ or to be a Buddha.

(Meditation is a holiday from the mind, Osho tells Dhyan Catherine.)

Otherwise all holidays are false because the mind goes on running. In fact on holidays it is more crazy because it has all the space, all the time, to go as insane as possible. On holidays more people go insane, more people commit suicide, more people murder. There are more accidents on holidays, of course, because everybody has space and time and somebody is bound to get into trouble.

It is good that people are continuously engaged in routine work. The greatest problem that the future humanity is going to face is when machines take all the work over and man has seven days holiday per week; then the real trouble will arise, Then you will see everybody going berserk; people will not know what to do. And they will do all kinds of things because the mind is always there racing, running, becoming more and more speedy.

When this whole functioning of the mind ceases there is silence. And in that silence is purity -- that is the meaning of Catherine. Catherine means purity. To be without mind is to be pure. Mind is a pollution, a contamination, it is a poisoning process.

When the mind is put aside you are your natural self, your spontaneity is there. You have clarity, perspective, vision. And out of that many things grow. These three qualities are associated with the name Catherine: beauty, grace, devotion.

Beauty is of the body, grace is of the heart, and devotion is of the being. And the only disturbance is mind. If mind is silent suddenly your body attains to a beauty which it has never known before. And your heart is full of grace and your being is full of devotion, prayer.

These are all manifestations of beauty on different planes. And when all the three are there -- beauty on the physical plane, grace on the heart plane and devotion at the very core of your being -- life becomes a tremendous ecstasy. A great harmony is born in you, and that harmony is our search. That harmony has been called by different names: god, nirvana, enlightenment, tao, truth, but in fact what man is constantly searching for is a state of immense harmony with no discord, so all is functioning in deep attunement within one and also with existence. Then you are no more separate.

First you become an organic unity within yourself, then the second thing happens: you become a part of the whole. And that is the ultimate goal of sannyas, to become harmonious within and without.

(Fight against the false within you -- this is the message to Anatto Gunar.)

We are not one, we are two -- the real and the false. The false has to be defeated so we can become one. And we can become one only when the real alone is left within and the false has been completely discarded. But the society teaches us hypocrisy. It goes on teaching us manners, etiquette, civilisation, culture; and all these things have to be imposed from the outside. The ultimate result is that you become split. You want one thing but you do something else. You do things according to the expectations of others but your longing is

not that.

For example you may not feel like smiling, you may be full of tears, but if some guest comes you have to welcome him with a smiling face. Your smile is false, it is a Jimmy Carter smile (laughter). You may show all your teeth but that doesn't make it real -- just an exercise of the lips. There is no heart in it, it is painted: you are full of tears inside. And that's how we are living in every dimension: the false is hiding the real. And the false seems to be more important because it pays and the real is ignored because it creates troubles.

If you assert your reality you will be in trouble. It is better to be false and live a comfortable life, Of course it gives you many conveniences, but to live conveniently, comfortably, does not mean that you are living blissfully. And one can never find bliss with a false personality, repressing the real individuality.

A sannyasin has to come out of the false -- this is the real battle -- because the false has got its roots deep in you. It has become almost unconscious. You will have to dig very deep to uproot it. And that's what my work consists of: helping you to uproot the false, because a man can rejoice only when he is utterly his own self, authentically his own being. Otherwise life remains a misery -- convenient, comfortable, but miserable, sad -- sad because you have not been able to sing your song, sad because you have not danced your dance. You have been dancing to other's tunes; they whistle and you dance.

The politicians, the priests, the pedagogues, the parents -- the whole society around you goes on pulling your strings: dance this way. Slowly slowly you start rejecting yourself and accepting what others expect from you.

A sannyasin has to live according to his own light, whatsoever the cost. In the beginning it is really a struggle, but once you are passionately involved in the battle you are going to win; the victory is absolutely certain. You should not hesitate, because the false cannot win; the false is bound to collapse. You just have to be persistently alert, aware, not to support it any more, not to co-operate with it.

Humanity up to now has lived in a very stupid way. And that's why as far as I am concerned I don't consider the past of humanity worth anything. Just a few names I respect: a Buddha, a Jesus, a Zarathustra, a Lao Tzu, a Krishna -- just a few names, they can be counted on one's fingers. And the millions have lived only in a false way, pseudo. They have only been carbon copies of carbon copies, of carbon copies, of carbon copies. They don't know where the original is, nobody has heard about the original. They just go on copying some carbon copy.

You imitate your parents, your parents were imitating their parents and so on and so forth. Adam was following the dictates of Eve and since that time every Adam is following Eve's dictates. The very beginning went wrong. And Eve herself was not living originally; she had been seduced by the serpent. One does not know who seduced the serpent -- because serpents are not known to be that wise. There must have been some other agency behind the serpent. So on and on it goes.

A sannyasin has to live an original life. He has to discover his original face. This is the real battle, this is the real war. It has to be won, and it can be won.

(There's a wine that awakens -- Osho tells Anand Denise.)

Denise is a beautiful name. It comes from Greek mythology. In Greek mythology Dionysius is the god of wine; Denise comes from Dionysius -- so you have come to the right person (laughter). I am a drunkard and I help people to become drunkards.

Dionysius has completely disappeared because of Christianity. Christianity condemned Dionysius like anything. In ancient Greece he used to have temples of his own, and he was one of the most beautiful of all the gods. What can be more beautiful than the god of wine? But Christians totally missed the point. They thought in a literal way; they could not understand the metaphor. It is a metaphor of tremendous import.

Sufis have also used it: wine represents the ultimate bliss. You become drunk and at the same time you are fully aware, more aware than you have ever been before. That's the miracle of meditation: it brings two polarities together simultaneously. Logically it looks contradictory, but existentially it is not; it is complementary. Meditation brings both into such a heightened synthesis that it is incomprehensible to the mind.

The mind can either conceive of somebody utterly drunk and unconscious or somebody fully aware but not drunk. Meditation is paradoxical: you are fully drunk and fully awake. But the wine does not consist of the ordinary wine that you can purchase. It is not a commodity. It is not made out of grapes, it comes out of your own innermost core, it flows from there. It is already there, you just have to find a way to reach there and you will be drunk and awake at the same time -- drunk with the divine. And of course when one is

drunk with the divine one reaches to the highest peak of awareness. There is bliss and there is silence both together. There is dance and yet everything is centred. The circumference dances but the centre is absolutely quiet and calm. To find this centre of the cyclone is the whole process of sannyas.

(Osho talks to Iris about the difference between mentation and meditation.)

Mind is one dimensional and meditation makes you multi-dimensional. Mind can only move in a linear way, on a single track. The name of the track is logic. It cannot feel, it can only think. It cannot experience, it can only think. It cannot act, it can only think. That's why thinkers are inactive people. That has been a calamity in the past because the great thinkers are inactive. They come to beautiful conclusions but those conclusions are impotent because they never act on them. And the fools are very active; they never think.

So Adolf Hitlers and Joseph Stalins and Lao Tse Tungs -- these are very active people and these are the fools. So it has been a strange history. The people who think and come to beautiful conclusions go on thinking they never act, so their thinking remains futile, a sheer exercise in futility. And the people who cannot think at all, who have no capacity to think, simply go on acting.

In fact Adolf Hitler was winning in the beginning of the Second World War for three years continuously for the simple reason that he was a fool, an idiot. All the generals -- American, British, Russian -- thought logically, wondering what to do with this man, because war is a science and they were moving scientifically and that man was an absolute fool -- he knew nothing about military science. His generals had no say, even they were very much puzzled because he was going against all the rules.

For example, the enemy attacks where you are the weakest, the weakest point has to be attacked. That's simple logic, that if you are going to attack some country you attack from the weakest point; there is more surety of winning. Hitler would attack the strongest point. And he went on winning for three years for the simple reason that the others thought logically. So they would collect all their forces at the weakest point and he would attack at the strongest where their military was absent. But after three years of continuously fighting with this fool they became aware of his method or his methodlessness and then they started behaving in a foolish way themselves, then they started winning.

Fools are very active people -- they manage to do things; and thinkers are impotent.

Meditation is going beyond both; it is going beyond thinking, it is going beyond stupidity. It is moving into a silent, relaxed state. In that state you are open to everything all directions become available, all dimensions are yours; you are not linear. You are simply clear so wherever you look you have clarity. And that's the meaning of being a rainbow -- all the colours, all the seven colours. That means all possibilities should become available.

A meditator is not a thinker, he is not a fool either; he is beyond both. He acts but he acts out of his multi-dimensionality or he remains inactive, but that too is out of his multi-dimensionality. Sometimes action is good and sometimes inaction is good. Sometimes it is good to say something and sometimes it is better to be silent. The meditator simply allows his spontaneity to take over. He does not force himself into a certain pattern, he has no pattern, he lives naturally. If action is needed it happens, if inaction is needed it happens. And whatsoever happens he goes totally into it. If he is doing something he is doing it totally; if he is not doing he is not doing totally; but he is never half-half, he is never divided. In that undividedness there is great beauty and great power, great insight and great understanding. And out of that insight, understanding, power, clarity, life becomes a piece of art. Then one lives with sensitivity, awareness. And the man who is sensitive and aware in all the dimensions possible can only experience god, because god simply means the whole existence.

And you cannot experience god by being one -- dimensional because god is a totality and you also have to be total to experience totality. You also have to be whole in your smaller way, on a small scale of course, to know the whole. Once you are total you are bridged with the whole.

In ancient mythology the rainbow is a bridge between god and man. That is significant. Iris is the name of the god of the rainbow. Iris is the messenger from god to man and from man to god, because the rainbow joins the sky with the earth. It is a bridge, an over-bridge.

That mythological idea about the rainbow is beautiful. To me it means that to be multi-dimensional is the only way to be bridged with god. Then this very earth is paradise, then to live herenow is to live in heaven.

(Addressing a psychologist from Germany Osho points out that modern psychology hasn't yet figured out just what meditation is.)

Meditation means a state of no-mind, a state of no-thought, but not a state of sleep.

Thoughts are not there but you are fully conscious and alert, you are just awareness. Of course there is nothing to be aware of. This is one of the most significant things to understand, because modern psychology has a notion that if there is no content then you cannot be aware, you will fall asleep. That is absolutely wrong.

Modern psychology has not yet been able to understand meditation. That's why this wrong idea has persisted for fifty years continuously, for half a century. Psychology says you can be aware only if there are thoughts; if there is nothing to be aware of you cannot be aware. You cannot be simply aware, you need something to be aware of. But they can be logically proved wrong. Existentially, of course, they are wrong. I say through my own experience that thoughts disappear and I am still aware. But psychologists will not understand somebody's experience, they will understand only logic. And logically also they are wrong for the simple reason that you can be asleep and thoughts are there, so thoughts are not necessarily part of awareness.

You fall asleep, you become unconscious, but thoughts continue as dreams, your mind continues to be active. If the content can be without consciousness why cannot consciousness be without content? It is a simple logic. They are not inevitably together. In sleep consciousness disappears but thoughts continue; in meditation thoughts disappear, consciousness continues. Meditation is just the opposite of sleep.

And Rainer means advice. When you are pure awareness then you need not ask for any advice from anywhere; the advice comes from your very innermost being. You find your inner master. And the outer master is only a help to find the inner. The outer master has not to dictate any discipline to you; he has just to give you a few hints so you can search for the inner master. Once you have found your inner source of knowing, seeing, then there is no need for any advice from the scriptures, from the masters -- from any source. You start living according to your light.

The real advice comes only from your own being but for that your mind has to go into complete non-functioning, otherwise it is so noisy that you will not be able to hear the very still, small voice within. It is almost a whisper and mind is a maniac, an Ayatollah Khomaniac, and your being speaks in such a whisper that there is no possibility of the mind over hearing it.

Mind is a disturbance. It distracts you from your own source, from your own wisdom. Meditation puts the mind into silence and suddenly for the first time you start hearing inner advice. And the miracle is, it is always right, it is never wrong. So you are never guilty and never feeling repentance. And when each and every step is right your life starts settling into a deep accord.

(Celebration -- that's sannyas in a nutshell.)

I don't teach you any philosophy, any dogma, any creed. I simply teach you a blissful way of living moment to moment. I don't ask you to believe in god or in anything else whatsoever. There is no need for any belief. All that is needed is a capacity to rejoice -- and it is there in everybody.

Life has it intrinsically, it is rot something added to you. It has to be only discovered. Every child is joyous and for the child life is festivity; it is always a celebration. And he celebrates small things. Collecting seashells on the beach how cheerful the child is, as if he has found diamonds. He is just collecting coloured stones or seashells or just making a castle of sand, and he is so absorbed, so totally in it.

Every child brings with him the capacity to enjoy, to celebrate, but we destroy it; we make him serious, we make him as serious as possible, as quickly as possible. We are at ease only when he is serious, then we know we have succeeded, then we know that now he is growing up. In fact we have killed something of immense beauty but now we are happy because he is just like us -- serious, sad, moving around with a long face and no has become interested in our stupidities: ambitions, desires, money, power, prestige. And in his whole life now ho will never be so happy as he was before he was destroyed by society.

My function is to help you regain that quality again. That's why Jesus says 'Unless you are like small children vou shall not enter into my kingdom of god' -- and he is right. A sannyasin has to be a child again. Erase all that society has done to you, become again a clean slate and start from ABC anew. Let sannyas be a new birth, a new beginning, and you will be surprised that suddenly a great rush of energy comes. And you will see my sannyasins here dancing, rejoicing, singing. Listen! (Osho holds up his hands and pauses in his talk so that the singing from the music group in Buddha Hall is heard more clearly. We laugh, and then he resumes.) They have become children again.

If a man can remain a child to the very end of his life, if he can remain a child when he is dying -- even then -- then he has really lived. And then he has really known what life is all about, its wonder, its awe, its

mystery.

(Love and nectar -- that's the meaning of Prem Amritam, Osho tells a German woman.)

Amritam: the secret that can make man immortal, has been the search of the alchemists of all the ages. In fact there is no need to search, it is already there. Love is the secret that gives you the first glimpse of immortality, eternity, timelessness, deathlessness. Only in the moments of love does one become aware of the immensity of life, aware that it cannot be contained in the small span that is there between birth and death. It is so vast it cannot be contained in this small life. This life is only one of the expressions. We have been before and we will be after. We have always been here and we are always going to be here.

Love gives you the first inkling and then from there you can catch hold of the thread and you can start searching. It is love that becomes prayer, it is love that becomes meditation. It is through love that the whole religious quest has arisen. Without love there would have been no religion at all and no Buddha and no Jesus and no Mohammed. It is because of love that people became aware of something transcendental in themselves -- and then the search started. Love triggered a process in man to search beyond the mundane, the ordinary.

I teach love. Love for love's sake, for no other motive, because any other motive destroys it. Any other motive and love becomes lust. Lust means it has lost its eternity, it has come into the very muddy world. It is no more part of the vast sky.

Love can either fall and become lust or can rise and become prayer. With motives it falls, with expectations it falls. With no motives, no expectations, it starts rising. It becomes more and more refined; it comes closer and closer to prayer and meditation. At the highest peak of purity love is prayer, love is meditation -- they are two sides of the same coin. And that is the moment one starts feeling the presence of god. That's why Jesus says god is love.

(Man can operate from his headquarters or his heartspace, Osho tells us.)

Living in the noisy mind man functions like an animal or even worse, like a crazy animal. In the silence of the heart man functions like a god or a goddess. The whole question is how to shift your energy from the head to the heart. And it is not difficult. It needs just a decisiveness on your part, because it is your energy -- you can withdraw it, you can invest it in a different lifestyle.

That's what sannyas is, a different lifestyle. It is living life through the heart, through silence, through love, through bliss. And then god is not somewhere in heaven, then you find him within yourself and of course, within everybody else too. Then even in the rocks he is present, in the trees, in the rivers, mountains. Then the whole existence is transformed. It becomes luminous with the presence of god.

(And more about head and heart to Veet Vivad.)

Mind lives in arguments; it is continuously debating, discussing, doubting. The way to reach the heart is to drop argumentation, to forget all discussions and debates, only then do you start living. Otherwise through all these arguments that mind becomes involved with your energy goes on leaking -- and they never lead you anywhere. The whole history of philosophy is proof, absolute proof, and it should be a reminder to every person that philosophy has not reached a single conclusion. Five thousand years of argumentation and no decision, no conclusion, has been achieved. Even after fifty thousand years there will be no conclusiveness. It is not in the nature of the mind to come to a conclusion, it is against mind's nature.

As you come closer to a conclusion it immediately creates new doubts, new questions, and again you are in the same trap. Each single solution brings at least ten more problems and the jungle becomes thicker and thicker.

The philosopher lives not, he only thinks, The mystic lives and he lives because he has understood one thing -- that thinking helps not -- so he disappears from the head and he merges into the heart. He starts functioning from the heart. The heart knows love, trust; it is absolutely unaware of doubts, arguments. There are no problems for the heart. The heart knows only solutions and the mind knows only problems. The mind knows only questions and the heart knows only answers. For the mind everything is problematic, for the heart nothing is problematic. Things are mysterious, of course, but not problematic. The heart enjoys the mysteries of life -- and life is full of mysteries. It all depends on you: if you make problems out of mysteries you will waste your life. If you listen to the heart and you approach life as a mystery, not as a problem, then you can live beautifully, gracefully. And then there is a possibility of knowing the truth, because the truth is the ultimate mystery, the mystery of all mysteries.

So remember this: go beyond argumentation. Slip out of the mind like a snake slips out of the old skin and immediately you will have a renovation. Your whole being will be resurrected. It will be a death, a death as far as the head is concerned, and a birth, a new birth as far as the heart is concerned.
Sannyas is both: a death and a birth, a crucifixion and a resurrection.

I Am Not As Thunk As You Drink I Am

Chapter #6
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(We have been appointed by god, but it's only through meditation that we realise that -- this is the meaning of Dhyan Jockel, Osho tells a new sannyasin.)

Man without meditation has no idea from where he comes, why he comes, or what is the purpose of his being here at all. And when one does not know the purpose of it, life cannot have any meaning; then life remains just like driftwood, at the mercy of the winds and the waves. Life without meditation is accidental; it has no sense of direction. There are events but they are not inter-connected. Life is just a pile of flowers but it is not a garland. There is no thread of meaning running through all the flowers to make it a unity. But once you enter into the world of meditation, your vision, your perspective, immediately changes. You start feeling that you are not here by accident -- that you are fulfilling a certain need of existence. That's the meaning of Jockel: appointed by God.

God himself *is* behind you, but this can be discovered only in deep silence when your thoughts, your mind, your ego, completely cease. In that clarity, when all the clouds have disappeared, the sun shines forth and in that light life is immediately transformed. It starts having meaning, significance, and with meaning and significance comes joy, bliss.

The greatest need of man is to be needed and the moment you feel existence needs you, you start having roots, you start having a kind of centering; an integrated being arises out of it. That's the whole purpose of sannyas: to help you to go beyond the mind and enter into meditation. Meditation is the door to God, mind is the door to the world. If you want to explore the world then mind is the right method. Hence science needs no meditation -- it is exploration of the world, of the objective world, of that which is outside you, the external. But mind is absolutely invalid as far as the inner journey is concerned. For the inner journey meditation is needed -- a state of no-mind, a state of absolute silence, quietness, calmness, tranquillity. But it is not that you have fallen asleep; awareness is there. In fact you are more aware then you have ever been because the whole energy involved in the processes of the mind is released. The whole energy becomes your awareness.

Mind is a parasite, it goes on sucking your energy, it goes on destroying your awareness. Once you start having the feel of silence your energy is saved, you become a reservoir of energy. And that energy itself is

delight.

William Blake has said many beautiful things: one of those beautiful statements is that energy is delight. But the mind leaves no energy for you. In thinking, in memory, in desiring, in ambitions, in jealousies, it destroys all the energy. Everything leaks out; you remain empty.

Make every effort to get out of the mind -- go beyond it.

(Amitgyan means infinite knowing, Osho tells an Australian. Then he indicates the difference between knowing and knowledge.)

Knowledge is always limited, always finite, always measurable. Knowing is infinite, unbounded, immeasurable. Knowledge is of the mind, knowing is of the heart. Knowledge is logical, knowing is not logical at all; it is something transcendental to logic. It is closer to love than to logic.

That's the meaning of wisdom; wisdom is knowing. But knowledge and knowing look so alike that many people are misguided. And because it is cheap they start accumulating knowledge thinking that this is the way to become wise. Knowledgeable they will certainly become, but not wise. Wisdom has nothing to do with knowledgeability. It is not that you are well-informed. Wisdom means insight; not information but clarity, awareness, spontaneity, responsibility, the capacity to respond immediately. The knowledgeable person always looks into his accumulation before he acts. If some problem arises the knowledgeable person goes into his memory reservoir, he starts searching in his basement for the answer -- something ready-made that he has accumulated. And whenever you respond to a real situation according to a ready-made answer it is not response, it is reaction.

And it is never adequate because life goes on changing every moment, it is always new and your ready-made answer is always old, always out of date, so knowledge always falls short. Knowing does not go into memory, it simply opens its awareness towards the situation. It simply allows the situation to enter, and out of consciousness, not out of memory, arises the response. You act here and now, not according to a ready-made answer.

Even you are surprised by it because you don't know what is going to happen. When you are constantly surprised by your own actions then it is knowing and then it has tremendous beauty and life remains an adventure. Ready-made answers are always full of dust, ordinary, boring and always fall short of the situation.

The knowledgeable person is very stupid. He may have a Ph.D. or a D.Litt., but no Ph.D., no D.Litt. can cover up your stupidity. And whenever a new situation arises you can immediately find the fool hidden behind all the certificates.

Yes, he is perfectly able if you are asking something which is not real; if it is bookish then he is perfectly able. He can give the right answer to every question which is not real. If it is real then he is at a loss.

Meditation gives you knowing, not knowledge. It gives you the capacity to respond spontaneously, immediately, herenow. And then your life is always renewing itself, it is fresh, like dewdrops in the early morning. It is young. Even at the moment of death the man of knowing remains young fresh. He has the same quality as the just arrived child, the same purity of the eyes, the same innocence. And that's the definition of a sage: if one becomes again a child, if one is born again, if one becomes a twice-born, if one attains a second childhood in this life then he is a sage.

Knowing is infinite, immeasurable. It knows no limits, no boundaries, and because it has no limit, it makes you unlimited. And then life is a constant wonder to live, a constant awe, a continuum of discoveries. You are always at the point of shouting 'Eureka!'

(Osho talks more about wisdom to Valerie, who he renames Gyaneswari -- Goddess of wisdom.)

We are born wise and then we deteriorate. Every child is born a Buddha and the society, the whole education system, civilisation, culture, destroy his innocence. They throw so much dust into his eyes that he becomes almost blind. But society needs blind people, the politicians need blind people to follow them. People who have eyes will not find any need to follow anybody.

The priests need blind people, then they can be Christians, Hindus, Mohammedans, otherwise who would bother about these stupid priests? The leaders, the politicians, the priests, the pedagogues -- they are all in need of millions of blind people. So every child has to be forced to become blind through superstitions, through stupid ideologies. And the thing is done at such an early stage, when the child is so delicate that he can be moulded in any way. It is just like a young plant: you can bend it in any possible way

that you want. Once it becomes a big tree it will not be possible to bend it according to you; then it will have its own individuality. So if the gardener wants to bend a tree in a certain way he has to do it as quickly as possible.

In Japan there are trees, three hundred, four hundred years old and just six inches high. The trees belong to a species that could have risen one hundred feet, two hundred feet high -- and they are just six inches high. It is thought to be an art; those trees are thought to be very valuable. The trick is that they go on cutting their roots. They are planted in pots without bottoms so whenever their roots start coming out of the bottom, they are continuously cut. When the roots cannot grow, the tree cannot grow. The tree remains small, it becomes a pygmy, retarded. But they think this is an art. And that's what has been done to humanity.

Every human being is a retarded person. His roots have been cut. But this is called education. This is what is being done from the kindergarten to the university: go on cutting the roots and bending the branches and pruning the leaves; give it a shape. Of course the shape is given according to the establishment, not according to the child. Nobody bothers about what the child would like to be, nobody takes any not of the child's individuality.

Up to now humanity has been very murderous. It is strange, very strange, that a few people somehow escaped -- a Buddha, a Jesus, a Lao Tzu. There are very few people, but it is almost a miracle that they escaped and society could not manage to cut their roots and they grew to their full height. But they are proofs enough that everybody can grow to the same height.

My sannyasins are not my followers; I am not a leader nor a priest -- just a friend. And because I know how one can get rid of all the nonsense that has been imposed upon you, I simply share my understanding. It is not in any way a conditioning, it is just a sharing. And then it is up to you to decide. I give you total freedom. I don't give you any outer discipline -- that you have to act this way, that you have to behave this way, that you have to follow a certain pattern, a certain style. All that I give to you is meditation, and meditation means becoming aware of all the conditionings that have been given by society to you.

The moment you are aware you can drop those conditionings. Once you have dropped all that the society has done to you, once you undo it, you are again as pure as a child, as fragrant as a child, as graceful as a child. And that releases your intrinsic wisdom, that releases your imprisoned splendour. It makes you wise.

And to live life according to your wisdom is the greatest gift of god. There is nothing higher than it.

(Gyan Anatto) Wisdom is only possible in the absence of the ego. Ego is the hiding place of all kinds of ignorance. It is a shelter for ignorance. It prevents you from bringing light into your being. It is afraid of the light because the moment light comes it will have to go, it will have to leave.

A sannyasin has to be very clear about it: either the ego can exist or wisdom. Ordinarily we all choose the ego and we sacrifice everything for the ego. And the ego never gives you anything. It promises but it never delivers the goods. It is a great politician, always promising, and whatsoever you ask it immediately promises that it will give it to you. If you look back, it has never fulfilled any promise -- it cannot, it is impotent. But it is a braggart, it goes on bragging. And it always finds excuses for why you failed last time; this time you are not going to fail, just take a few more precautions. And each time you fail it will find some rationalization, some excuse, and again will convince you to go on along the same route.

People waste their whole life hoping against all hope that something will materialize. Nothing ever materializes out of the ego. It is like a desert, nothing grows in it.

A sannyasin has to decide to drop the ego with all its ambitions, dreams, projections. Once you drop the ego you will be surprised, amazed at what was being prevented by the ego: the whole kingdom of god. It is like a rock preventing all the flow of your life energies. Once the rock is removed you become a beautiful stream and you start moving towards the ocean. And then the meeting with the ocean is not far away. Once the movement has started you will reach the ocean. Every small stream manages to reach it.

This is what is happening here. All these sannyasins are small streams; now they are becoming a big river, joining together. That's why communes have existed -- for the simple reason that a single individual is such a small stream that he may be lost somewhere, he may not be able to reach the ocean. But if even a small dewdrop becomes part of the river and then the river becomes part of a bigger river, then there is no fear: it is absolutely guaranteed that the dewdrop will reach the ocean.

So small streams of sannyasins are gathering together -- it is becoming a big, wide river. And then god is not far away and everybody is going to find him. But the first and the most important thing is to drop the

ego.

Here, be as egoless as possible. Taste egolessness and you have already taken the greatest step towards god and towards wisdom, realization, nirvana, liberation. These are all different names for the same reality, the same truth.

(To Marc, a craftsman from Holland, Osho gives the name Shivanand, which means god is bliss.)

God is not a person but an experience: the experience of bliss, of joy, of benediction. The idea of god as a person has been a calamity, a curse. The very idea has created the temples, the mosques, the churches and it has led man astray from true religion.

True religion can only be one -- and there are three hundred religions on the earth. True religion cannot have any adjective to it -- Christian, Hindu, Mohammedan. Science is neither Christian nor Hindu nor Mohammedan, how can religion be Hindu, Christian, Mohammedan? Science investigates the objective reality, religion investigates the subjective reality. Both are searching for the real, one in the external world, the other in the internal. If science cannot be Hindu or Mohammedan or Christian, then how can religion be? Religion is nothing but a quality -- religiousness.

I teach a religionless religiousness. And the whole thing depends on your dropping the idea of god as a person. Otherwise if god is a person then you start worshipping, praying; then you start persuading him to do some favours for you and you go in an absolutely wrong direction. No worship is meaningful, no prayer is meaningful because there is nobody as a person to answer you.

God is an inner experience. When you have reached your innermost core, to the very roots of your being, a great explosion of bliss happens. It is like an atomic explosion. Your consciousness explodes and you are showered, bathed in a totally new kind of splendour of which you have never dreamt before. That experience is god. It is not that you encounter somebody who is a god, you experience something inside you which is divine, godly.

Remember this, then the whole approach changes. Then instead of worship, prayer, meditation becomes important -- because prayer means god is somewhere outside you. You have to talk to him and of course you have to be very nice, otherwise he may get angry, he may throw you into hell; you can't be nasty to him. You have to be nice and nagging -- both things have to be done. That's what prayer is, nice and nagging. Be nice so he cannot punish you and continue to nag: 'Do this, do this, do this,' so he gets tired, and one day thinking that enough is enough, he says 'Let me do it and be finished with this man.'

But there is nobody -- whether you are nice or nasty does not matter. What you are doing is a monologue, it is not a dialogue because there is nobody at all. It is a kind of insanity.

True religion begins with meditation, not with prayer. Of course it ends in prayer but never begins in prayer. And when it ends in prayer the prayer has a totally different meaning. When the light has exploded in you, when bliss has exploded in you, when you have arrived home -- then of course a deep gratitude to existence arises in you. That is prayer: just gratitude. Nothing has to be said, you just feel gratitude -- that is prayer. You feel prayerful, you feel a kind of tremendous thankfulness to the whole universe for all that it has done to you because suddenly you can see that what has happened is so infinite, so profound, that you don't deserve it at all.

Out of that experience that you don't deserve it, you have not earned it and yet it has happened; what else can you do other then feel grateful? That gratitude is prayer. It is a silent bowing down to existence.

(In explaining the meaning of his new name to Dhyan Veeten, Osho explores a theme he has been touching on several times this week -- the different layers of himself with which man can identify and the way to go beyond them.)

Man can live as a body, then he lives only an animal existence. Then sex and food are his only interest. And ninety-nine per cent of people live that way. They are not yet human, they are still part of the animal's kingdom. Of course they have the shape of a human being but the shape does not matter at all.

The second style of life is that of living through the mind or as the mind. It is higher than the first, deeper than the first. It makes you a human being. Then your interests become wider, not that you don't enjoy food, not that you become anti-sex, but even sex starts having a new dimension to it; it becomes more and more gesture.

As far as the animal is concerned sex is but a process of reproduction. At the most it releases certain physical tensions, it is a relief, because the body accumulates sexual energy and you don't know how to transform it so you have to throw it out, otherwise you fool burdened.

With the second stage, the second plane, your sex starts becoming more and more free from reproduction. It becomes a loving gesture. Sex becomes secondary, love becomes primary. You love a person in many ways -- sex is one of those many ways. You still enjoy food but that too starts having new dimensions. You enjoy food more with your friends. You like to share, to invite others. It starts becoming a new kind of experience. It is not just stuffing yourself with food, sharing becomes more important. That too is part of love.

And new interests suddenly arise on the horizon. You become interested in poetry, in music, in dance, in many forms of aesthetics, in literature, in sculpture, in gardening. You have now a bigger world. But this is not the end.

Meditation brings to you a third plane which is transcendental to both body and mind. It makes you aware of god or better to say, of godliness. It is the deepest penetration into reality. You suddenly become aware of the centre of existence. First you become aware of the centre of your own being and that leads you to the awareness of the centre of the whole. Now you can see that body and mind are temporary abodes and that you have been in many bodies and many minds, that you don't begin with birth and you don't end with death, that you are eternal, timeless, deathless. This awareness makes you free from all fear, all tension, all misery, all anxiety, all anguish.

Suddenly the sun has risen and all darkness disappears and flowers start opening up and birds start singing. That's the meaning of transcendence. And meditation is nothing but a process of transcendence. It simply takes you to a higher plane than the mind. And that is the highest plane.

Man is a three-storied building; ninety-nine per cent of people live only on the ground floor, a few live on the second, the higher floor than the first, and only very rarely a Buddha, a Jesus, a Lin Chi, a Bodhidharma, reach to the highest, the third. But it is everybody's birthright.

And my sannyasins have to use every possible way to reach to the third. And I am making all kinds of ladders available here. These are all ladders. And I am not much worried about you sticking to a particular ladder. You can even climb up the waterpipes (laughter)... but enter the third! How you enter does not matter. If you have to bribe the guard, bribe him! (laughter) By any means enter the third. I am not much interested or obsessed with any particular method.

All the religions in the past have become obsessed with one method. So whosoever comes to this commune feels a little bewildered because people are doing Vipassana and people are doing Sufi dancing too -- and nobody has ever conceived that there could be any meeting between Sufism and Buddhism. People are using Yoga methods and Tantra methods -- and they have been enemies for centuries -- because my emphasis is to enter the third. Use a ladder, use a rope, climb up on somebody's shoulders.... The whole point is to reach the third plane.

Gurdjieff used to say that if right means don't help use wrong means -- don't be worried. He emphatically said, and I completely agree with him, be a sly man. Even if you have to be a thief be one, because sometimes thieves have entered the third floor before the saints because they know how to climb walls and how to enter through windows and how to break down walls -- they know everything. If they don't have the right key they don't bother; they will break the lock.

So if you need to be, be a master thief but enter the third floor. Make it a point that in this life you have to reach the third floor. once this commitment is there and one remains constantly aware of it, it is not difficult.

And my experience is that once you have reached the third then all the means that you have used are valid.

I Am Not As Thunk As You Drink I Am

Chapter #7
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(Dhyan Andy means meditation and courage.)

Meditation is the art of enjoying your aloneness, the art of transforming loneliness into aloneness, solitariness into solitude.

Ordinarily you are not alone, you are lonely and of course loneliness is a state of misery. There is a constant hankering to be with the other, to be together. The lonely person is constantly asking for love. Asking simply means that he is not at ease with himself, he wants somebody else to be occupied with. And of course this kind of love is not true love.

If it is a need then there is a motive, if there is a need then it is businesslike. The other is being used as a commodity and the other is using you as a commodity; hence the continuous conflict between lovers. Nobody wants to be reduced to a thing, nobody wants to be used as a moans. That is a humiliation, it is a great insult, it is disrespectful. But that's what lovers are doing, hence anger arises. They are constantly at each other's necks. Excuses may be different but the fundamental thing is that both are incapable of being alone. Out of that incapability they are trying to be together.

But if you cannot enjoy yourself in your aloneness you cannot enjoy yourself in togetherness either. Hence meditation is a first stop towards love.

Andy means courageous, and great courage is needed to do this miracle. It *is* almost a miracle. It is the greatest change that can ever happen to a man: transforming loneliness into aloneness, transforming the negative into the positive, transforming darkness into light. But it is not impossible -- difficult certainly, arduous certainly, an uphill task, but not impossible. All that is needed is courage to risk, to go into it.

People are so afraid of being lonely that they never go into it, they never allow it to happen in its totality and that's why they go on missing. If they allow it to happen, if they penetrate into it, if they make it an adventure, an exploration, without any prejudgement about what it is ... because how can you make any judgement if you have not experienced it? So going with no notion, with no idea of what it is, but just entering into that space of aloneness, slowly slowly, one starts enjoying the beauty of it, because it is the most beautiful thing in existence.

But we are constantly running away from it in every possible way -- thinking, desiring, imagining, going into the past, going into the future, visiting people, going to the clubs, to the movies, sitting before that idiot box called television for hours together, just somehow not facing the reality of your aloneness. But one cannot avoid it. Death will bring it to you because everything will be taken away. And if you have not learned the art in life what are you going to do when death takes the television, the movie, clubs, lovers, everything away from you and leaves you alone? That's why people die in misery, otherwise death is the ultimate culmination of joy.

If you know how to enjoy your aloneness you have transformed death into something totally different. Then death will not come as a calamity, it will come as a blessing. The meditator dies rejoicing. There is dance inside his being because he already knows what it is to be alone, and what a beauty it is and what a benediction it is.

Courage is a basic requirement to penetrate the innermost core of your aloneness. And once you have known the joy of being alone you can share it -- and that is love. Love is a fragrance of the flower of meditation. Without meditation is just an empty name, an empty word; it has no meaning, no content. It hides something else and not only something else but something totally opposite to love: it hides lust.

So this has to be the work of every sannyasin, this is *the* work, to go into your aloneness. Find moments

when you can be alone. There is no need to escape to a monastery or to the mountains; one can find a few hours every day. And the best thing is to find it *in* the world, amongst all kinds of distractions, because then nothing can destroy it.

If you find it in the Himalayas when you come back to the world it will be destroyed. It was something contributed by the Himalayas, it was not something that has grown in you. It was a gift of the Himalayan peace. It was just a reflection in you, it was not really yours at all.

So my insistence is that my sannyasins have to live in the world and yet work silently to create the space within themselves where the whole world disappears, where one becomes profoundly silent. Out of that arises love. And when meditation and love are both there you have achieved your destiny, you have fulfilled the task given to you by god. And then naturally there is great contentment, the joy that comes after reaching a peak.

Now you can rest, now you are at home, now you are at peace with existence. Neither meditation alone is enough nor is love alone enough; both are two aspects of the same coin and for both courage is needed, but the basic thing is meditation.

Begin with meditation and end in love. That defines the whole journey of sannyas.

(Dhyan Angelika: only through meditation can truth be unearthed.)

Truth is not a conclusion of logical thinking, it is a realisation of absolute silence. It is a realisation, not a conclusion. Truth is not something that you have to invent, truth is something that is already in your being; you have brought it with you.

Everybody brings the truth hidden deep into one's being. It has not to be invented, it has only to be discovered. Whatsoever is invented is a lie, it cannot be true. Truth is already there, you just have to uncover it. And that's what meditation is all about: uncovering all layers. Particularly there are three thick layers and you have to penetrate those layers.

The first is the identity with the body -- we think we are our bodies. That's a wrong notion, it has to be broken. We *are* in the body but we are not the body. The body is a beautiful temple, but it is a temple and you have lived in many temples before. This is not the first time that you are in a body, you have lived in thousands of bodies. Bodies change but the traveller remains the same. You are a guest, the body is a host, but never become identified with the host.

The second layer is identification with the mind, with thinking. People think we are our minds -- that's why people become so much obsessed with ideologies. Somebody is a Christian and somebody is a Hindu and somebody is a Mohammedan, somebody is a Communist and they become so attached to these ideas that they are ready to kill or be killed for them. And these are only thoughts, just soap bubbles -- nothing much in them. You are not your mind, but people become very much identified with the mind -- and more so than with the body, because it is very rare that you have a really beautiful body.

So people are very rarely at ease with their bodies, but they are always at ease with their minds, for the simple reason that mind is not observed by others. Even if it carries many ugly things nobody can observe it. And even those ugly things you can keep to the back; you need not observe them yourself. That's how repression happens: people go on repressing whatsoever is not of their liking, they go on throwing it in the basement of their mind and the basement has become so big, it is ninety per cent of your mind. Only ten per cent at the top you decorate with beautiful ideas, morality, mannerism, etiquette -- nice things. It is a decorative piece in a show window where you receive guests and welcome friends. But that is not your reality. That's why psychologists have to go into your dreams -- for the simple reason that your dreams show much more reality about you than your conscious mind. The conscious mind is arbitrary, artificial. It is managed for the simple purpose of exhibiting.

It is just as you make a beautiful drawing room in your house with paintings and chandeliers. And you keep it clean and do everything because you will be receiving people there. The rest of your house may be dirty -- who bothers about the house? -- but that shows more about you.

With the body very few people are at case because it is so obviously there that you cannot repress it. And women are more identified with their bodies than men because certainly they have more beautiful bodies. Men are not so much identified with the body, they are more identified with the mind. Women are not much interested in isms and ideologies; they think these are just foolish things.

Men are very much interested in communism, in socialism, in fascism, in religions, in philosophies. The woman is much more interested in the mirror where she can see her body. And of course she takes more care of the body.

The problem for a woman sannyasin is how to get unidentified with the body and the problem for a male sannyasin is how to get rid of the identity with the mind. But these are not absolute things. There are women who are more identified with the mind -- they must be ugly women. And there are men who are more identified with the body -- they must be stupid men, mediocre minds.

So this is just a general observation; I am not making a definite statement about it. This is not something universal. But whether you are identified with the mind or with the body, it makes no difference: identification is the problem.

And there are a few people who are identified neither with the body nor with the mind but who are identified with their feelings -- the poets, the musicians, the painters, the artists. They are more identified with the heart, the so-called lovers ; that is the last citadel of identification.

One has to get out of all these three and then meditation happens. When you have gone beyond the three, when you know you are not the body, not the mind, not the heart, suddenly your being explodes. That is meditation: the whole process of destroying identifications. The moment there is nothing to be identified with, when your consciousness is just pure, unidentified, unadulterated, you have achieved meditation and in that moment truth is discovered.

Angelika also means a messenger of god. Only a meditator can become a messenger of god because only a meditator can reveal truth, only a meditator can live truth. Only a meditator can radiate truth, nobody else -- not the philosophers, not the theologians but the mystic. One who has reached to the innermost core of his being, starts living his truth. And that truth radiates, it starts reaching others, it starts vibrating other peoples' beings. It creates a kind of synchronicity. If whosoever comes close to the person who has attained the truth is open, he will immediately feel a movement in the innermost soul. Something is triggered, music is heard, a light has penetrated. There is a communion -- and that communion is the whole purpose of sannyas.

By becoming a sannyasin you simply expose yourself to me. You withdraw all your resistance, you withdraw all your defences, you become available to me, vulnerable. And then something invisible starts functioning. Nobody will be able to see it.

There are many people, particularly journalists, who when they come to the ashram ask sannyasins 'What is happening to you?' because they can see something is happening. And sannyasins say it cannot be said, it has to be felt. You have to be here and participate. But the journalist comes here to be an observer -- detached. He cannot participate because he is afraid that if he participates then he is no more a detached observer. So he has to be just a detached observer. Then there is trouble: he cannot understand what is happening. Then he invents things, saying that may be it is some kind of mesmerism, hypnotism, witchcraft, some black magic. Then he goes on inventing things because he can see that something is happening but he cannot analyse it. Rationally he cannot find what it is exactly. Whomsoever he asks invites him to participate and that he cannot do.

Everybody says to him, 'Can't you feel the energy? Can't you feel the Buddhafield?' And he cannot feel it because he is closed. Then he goes away with invented stories -- all lies, but he is not lying intentionally. He may not like to do any harm but that's what he really does, because he starts saying things, writing articles, books, spreading rumours that he was there but nothing happened to him so how can he believe all those people? And he is right in a way, nothing has happened to him, but he is wrong in his conclusion.

It is like carrying a radio with you without putting it on. You can go on carrying it, it will not catch any station. You have to put it on. You have to bring the needle to the exact position, to the right position where it will start catching a certain station. That's what sannyas is. It is turning yourself on and then trying to bring your needle into a deep attunement with me. Then suddenly the message starts penetrating you.

This cannot happen to detached observers, hence journalists are always going to be reporting something wrong. This is a process which they cannot become part of and hence, they cannot understand it. It becomes very elusive for them.

By becoming a sannyasin you start participating in my being. It needs a certain attunement, a certain silence on your part, a certain opening so that you are no more objecting, resisting, fighting, defending. That's what I mean when I use the word 'surrender'. It is not surrendering your being, it is surrendering your defences, your resistances, it is surrendering your negativity. It is opening your doors to the sun, to the wind, to the rain. Then miracles are possible, and everybody is entitled to miracles.

I simply feel pity for those people who come here as observers. It is good to be a detached observer if you go to a scientific lab, but this is not a scientific lab; it is a subjective phenomenon. Here, only participants will know, others will miss the whole point.

(Another theme Osho has been emphasising this week is that of erasing the ego so one is a zero. Then you become a medium, a vehicle, a passage, he explains to Shunyo Reinhold.)

You are no more, you have been left behind, far behind. That is the meaning of becoming a nothing, a no-thing, a zero: you have abandoned your ego. And in that very moment you are in for a great surprise: here you abandon your ego and something tremendously powerful starts flowing through you -- oceanic, vast, tremendous, immeasurable. It gives power to you but not to the ego. It gives you power but it is no more yours; it is divine, it is god's. It gives you wisdom but it does not come from any outer source -- from Christ, from Buddha, from Krishna, from the Koran, from the Bible, from the Veda -- no. It does not come from any outer source, it comes from the unknown and it comes through you. From the very rock bottom of your being it comes. It is like a fountain that suddenly erupts.

It is both power and wisdom. Of course, wisdom has to be powerful, but this power is not the ordinary power we are accustomed to. It is not power which is violent, it is power which is love, compassion. It is power which becomes service.

It is not the power of Alexander, it is the power of a Buddha. And it is not the wisdom of the professors and the priests, it is the wisdom of a Jesus, of a Krishna of a Mohammed.

Mohammed was absolutely illiterate, he could not even sign his name, but the Koran descended through him. The ways of god are very strange. He didn't choose some scholar -- and there were great scholars available, even in Mohammed's place there were great scholars, imams. But he chose Mohammed for the simple reason that this was the man who had abandoned his ego.

In Jesus' time there were great rabbis, very scholarly, great historians who knew all the scriptures, who could quote all the prophets of the past -- but god chose the son of a carpenter. He also was illiterate, uneducated, from a small village, and the village was very notorious; it was known that nothing good had ever happened. But god's ways are mysterious. He chose this carpenter's son for the simple reason that Jesus was capable of putting his ego aside.

One becomes god's chosen person if one can fulfil a simple requirement: just put the ego aside. Nothing else is needed. Then power flows through you, wisdom flows through you, love flows through you. You yourself become blissful and you become a blessing to the whole existence too.

Yogen means the art of meeting and merging with god. Yoga simply means meeting, merging.

Ordinarily we are separate from the whole. We live like islands -- and that's the cause of our whole misery, because the more separate from existence we feel, the more alienated we become. And then of course we are outsiders and strangers and we don't see any significance, any meaning in life. Then everything is boring.

Soren Kierkegaard, the founder of existentialism in the West, says that boredom is the most important problem. But it is an important problem only if you are living in a separate world of your own, a private world, alienated from existence, inimical to existence. Otherwise, Buddha says there is no question of boredom -- there is bliss, ecstasy.

Now to whom to listen? Is Kierkegaard right -- that life is boredom? Or is Buddha right -- that life is infinite bliss? Both are telling *their* stories. Kierkegaard lived like an island, He was in absolute isolation, he never met people, he had no friends. He loved a woman and he wanted to marry her but at the last moment he escaped. At the last moment he rejected her for the simple reason that he was always afraid to be so close to somebody.

That closeness was creating a trembling in him. He never wanted anybody to look into his private world. He was trying to hide his misery, he was not ready to share or expose himself to anybody, so he lived imprisoned in his own world. Naturally, he felt life was a boredom.

And Buddha opened himself up to the stars, to the ocean, to the sky, to the trees, to the birds, and he knew life as bliss. It all depends on how you relate to existence. Are you trying to be an egoist? -- then misery, boredom, anguish is going to be your fate. If you meet and merge with existence, if you start destroying the walls and creating bridges... because the same bricks can be used: you can make a wall or you can make a bridge. If you start destroying the walls and making bridges, that is yoga. That is creating as many meeting points as possible -- a multi-dimensional unity with existence, with all its beauty, with all its celebration, with the millions of forms that life has taken.

One should be able to relate with trees, with rocks, with animals, with rivers, with mountains. One should be able to relate with the whole of life in all its forms. The more you relate, the more rich you are.

And when your relationship becomes so deep that you don't feel an island, you become part of the vast continent that god is, then life is sheer ecstasy.

That is the meaning of your name. Bliss comes out of meeting, merging with the whole.

(Natural or spontaneous love, is the meaning of her name, Osho tells the last person for sannyas.)

We are brought up in such a way that we even forget how to be loving naturally, spontaneously. Even love -- the most significant value in life -- becomes something artificial. The mother says to the child 'Love me because I am your mother.' She does not allow the child to grow towards a spontaneous love. She enforces on the child the idea that he *has* to love, he *must* love. Now this is sheer stupidity.

Love cannot be made a duty, and the moment you make it a duty it becomes artificial, superficial. Then it is not even skin deep. The father says 'Love me because I am your father.' They are giving reasons why the child should love them, as if love needs any reasons. They are not creating a situation around the child in which the child spontaneously flowers into a loving person; they are enforcing the idea.

If the child does not feel love naturally he feels guilty -- because he is not loving the mother; the father, and this is bad, this is not how this should be. He starts feeling condemnation for himself. And if he tries to love just to avoid guilt then he knows that it is just hypocrisy, but he has to learn the hypocrisy because he has to survive. It is a question of life and death for him. Then he has to love the brothers and the sisters and the uncles and the aunts. He *has* to love and he completely forgets that love could have been a natural growth. Now it is a duty, a commandment to be fulfilled, so he goes on doing it. It becomes an empty gesture. And this becomes his pattern for the whole of his life.

In fact, the first seven years of life are the most important time. If the person is going to live seventy years then those first seven years are going to be decisive for seventy years because he will repeat the same pattern on different planes. He will pretend to love his wife, he will pretend to love his children, he will pretend to love the friends. And the pretension will go so deep that he will not even feel that this is a pretension; he will think this is what love is supposed to be. This is love. That's why everybody in the whole world is loving and the world is turning into a great madhouse. If everybody were loving the world would be a paradise, not a madhouse. People would be blissful -- if there is so much love in the world everybody should be flowering. Nobody seems to be flowering. Something very basic is missing.

My effort here is to help you become aware of all your pretensions. Once you are aware they can be dropped. They can be dropped very easily -- the whole thing is to become aware of them, They have gone deep, their roots have reached very deep into your bones, into your very marrow. So one has to be very alert, very aware, to find all the roots. Once you have found all the roots of your false, pseudo, love, you can uproot it. You can uproot all the weeds and you will become again a child and you will start your life afresh from the very beginning in innocence, and then there will be spontaneity, naturalness.

And to be spontaneously loving, naturally loving, is to be religious. Religion has nothing to do with worshipping Jesus or Buddha or Krishna. It has nothing to do with chanting mantras, it has nothing to do with all kinds of rituals being done in the churches and the temples. It has nothing to do with all this nonsense. True religion is simply spontaneous love -- and the whole society has been against it. Hence my sannyasins will be facing; many many challenges, but those challenges are beautiful; they can be transformed into opportunities.

When you accept a challenge it gives you integrity, it gives you sharpness, it gives you intelligence. And every challenge becomes a new adventure. We have to use all challenges as stepping stones.

But remember one thing: until spontaneity of love is achieved life is going to be a sheer waste. People are born with great potential and they die like beggars; the potential remains unfulfilled, unrealised.

My sannyasins have to die as rich emperors, emperors of the inner world, that Jesus calls the kingdom of god. Love is the door to that kingdom of god -- but spontaneous love, natural love, not a love enforced by others but something that arises within you for no reason at all. Love for love's sake, then love has such beauty, such grace, such incomprehensible depth and such heights that the Himalayan peaks are nothing compared to it.

I Am Not As Thunk As You Drink I Am

Chapter #8
Chapter title: None

8 October 1980 pm in Chuang Tzu Auditorium

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(Anand Shari. Anand means bliss and Shari means princess.)

Bliss immediately transforms beggars into emperors because bliss opens the doors of the inner treasures, the doors of the real kingdom.

One can be rich on the outside -- that does not necessarily mean that he is rich inside. In fact the very effort to be rich on the outside simply shows an inferiority complex; deep down; he suffers from inner poverty and is somehow trying to cover it up. But the project is doomed; nobody has ever been able to be inwardly rich through outward richness. Just the opposite happens: the more rich you become on the outside, the more you become aware of your inner poverty, because of the contrast. The outside becomes a contrast and your poverty comes to your vision more clearly, more loudly.

Hence the paradox: the richest person is the poorest in the world. Even poor people are not so poor because they don't have any contrast to compare. That's why poor people will look a little more contented. They have nothing to be contented about but they appear to be contented; the rich people seem to be very discontented for the simple reason that now they know that the outward richness has taken up their whole life and the inner poverty has not even been touched by it; their life *has* been a wastage. Hence the great despair that grips rich societies, that is gripping the whole West now.

Science has given people richness -- technology, industry, thousands of gadgets -- and suddenly it has made them aware of an inner emptiness, meaninglessness. But taken rightly it can be a good beginning. It can be a blessing in the form of a curse because then one can start moving inwards.

When the outer project has completely failed, entirely failed, when all hope is shattered, then there are two alternatives: either one remains in despair, becomes suicidal, goes mad or one turns in. And that is the beginning of sannyas, the point of turning in.

Shari is also a beautiful symbolic name. In the Song of Solomon the rose of Sharon appears as a symbol of the beloved. And the song of Solomon is one of the greatest songs that has ever been composed, ever been uttered. But it is one of the most misunderstood songs too. Christians particularly are embarrassed by it. It is part of the Old Testament and they are incapable of comprehending its meaning. They are afraid, very much afraid, because it talks about beauty, love, joy, and their idea of religion is that of sadness. The cross seems to be perfectly fitting to them, but a rose of Sharon, a beloved and a song of love seems to be too materialistic, too worldly. So no Christian commentary exists on the Song of Solomon. Jews are a little more earthly people but even they feel embarrassed because the symbols that are being used are of love.

My own experience is that love is the only word that can describe something of the divine. The meeting of two lovers is the only experience that can say something about the indescribable, of the indefinable, that can at least indicate, give a hint of the tremendous ecstasy that happens when an individual merges with the

whole. It is like two lovers merging into each other, it is a deep embrace of love. Of course it is far greater, far more profound, qualitatively different, on a different plane than that of ordinary lovers. But ordinary lovers come closer to it than anything else. No cross can come close to it.

For me the Song of Solomon is the most beautiful part of the Bible, of the old and the new Testaments, but it needs a totally new vision to explain it.

My sannyasins can live the Song of Solomon and their life will become a real commentary.

Bliss, industrious, is the meaning of Anand Jurgen.

It is not something to be added to us, it is not an achievement. We have brought it with us from the very beginning and it is not separable from us. It is our very soul.

But a problem has arisen for the whole humanity and now even to discover our innermost core, our very nature, industry is needed, great effort is needed, because the society has created so many barriers to reaching it. It has put so many rocks in the way and the source is completely covered with rocks. Those rocks have to be removed.

Bliss does not need any effort, but those rocks are there and they certainly need great effort, great industry, great perseverance, persistence. Once they are removed bliss is natural and spontaneous. But the society has done the wrong already and it has been doing it for so long that we have completely forgotten what wrong is being done to every child.

His blissfulness is being methodically destroyed. The parents destroy it, the priests destroy it -- everybody destroys blissfulness because there is a danger in it. A blissful person has a few qualities which are very dangerous to the establishment.

First, a blissful person becomes non-violent. You cannot force him to be a soldier. You cannot make him do any cruelty to anybody. In his blissfulness he has known that all is one. It is not a belief, it is his experience that the whole existence is one. He becomes non-destructive -- and society is violent, politics is violent, nations are violent, the state is violent, the church is violent, because they are all political games. Politics is political -- and that can be understood -- but even religion is political.

Every religion is trying to defeat other religions. There is a constant struggle going on, a cold war. And how long can you go on fighting a cold war? Sooner or later it becomes heated up, then a hot war erupts.

The society needs soldiers, violent people, murderous people; and a blissful person cannot be that. He would rather die himself than kill anybody. He willingly would be ready to die because he has tasted something of immortality so he does not care about death. But he will not destroy anything.

Even plucking a flower from a tree would be difficult for a blissful person. That is destructiveness -- you are killing the flower. A blissful person naturally becomes intelligent because when you become natural in one sense you become natural in all senses. It all happens simultaneously, it cannot happen in parts, in installments. It is not possible that you are naturally blissful but not intelligent.

If you are naturally blissful you will be naturally loving you will be naturally intelligent -- and the society does not want any intelligence in people because intelligent people are not easily enslaved. They create all kinds of resistances: they will fight to the very end but they would not like to be enslaved by anybody. And intelligent people cannot be Christians, Hindus and Mohammedans. They have enough intelligence and in that light they will live their life and they will search for god. They will not look up to the stupid priests to guide them. The intelligent people will not follow the mediocre politicians.

The politician cannot allow intelligence, the priest cannot allow intelligence. Even parents don't like an intelligent child because he asks embarrassing questions and he is not always reliable; sometimes he may say no. He will follow his intelligence. You cannot reduce him to a yea-sayer. Yes, when his intelligence feels it is right he will say yes. He is not saying yes to you, he is saying yes to his intelligence. So whenever something does not fit with his intelligence he will say no. And no parents want disobedient children.

These are the problems. That's why they have decided -- unconsciously, of course -- to destroy all possibilities of intelligence. And the only way is to put many rocks around the source so it becomes covered; even your own eyes cannot see it. And they teach you to look for it on the outside, to search in money, in power, in prestige. And once you start searching for bliss in the outside world you are finished. Life is too short and the world is too vast. By the time you realize that you are doing something impossible and bliss has to be found *within*, life has gone down the drain, nothing is left.

Alexander died crying, with tears in his eyes, realizing that he had been a fool. In conquering the whole world he completely forgot that the real victory is to conquer oneself -- but then it was too late.

It is good that young people are coming to me. I am interested in young people, because they have more

time, something can be done. They have energy and they are ready to rebel and they are ready to throw away all the rocks. It only needs your readiness and those rocks can be dislodged from their places -- because they are not natural to you, they are just unnatural.

Bliss is something spontaneous but your spontaneity has been crippled. It is a very strange society in which we have lived for centuries: first it cripples you, then it gives you crutches. and then it sells crutches to you: go to the church, go to the temple, pray to god and read the Bible or the Koran or the Gita, listen to the priest. First it cripples you and then it starts supplying you with crutches.

My effort is totally different: I want you to throw away all crutches and regain your wholeness. You are not a cripple. It is only a belief that has been implanted in you, it is a kind of hypnosis. So I am going to be opposed by the religious people, by the politicians, by all the vested interests. And it is understandable; I don't feel that it could be otherwise. And my sannyasins have to remember that they are moving into a very revolutionary world of inner search.

(Then Osho talks of prayer.)

There are two kinds of prayer in the world. One, which needs no meditation as a prerequisite, and the other which needs meditation as a preparation, as a necessary preparation for prayer. Meditation is a means and prayer is the end. Meditation is the seed and prayer is the flowering of it. The first kind of prayer, which needs no meditation as a prerequisite, is false because it will be without any grounding. It will not have any roots.

Christian prayer, Hindu prayer, Mohammedan prayer -- these are prayers that you can learn like a parrot. You can repeat them and you can go on repeating them for the whole of your life. It becomes a ritual. If you don't repeat them you feel a little uneasy because it *has* become a habit; if you repeat them, that's all there is to it; nothing happens out of it.

It is just like smoking a cigarette, one can make it a habit; before a person goes to bed he smokes a cigarette. If he does not smoke he cannot go to sleep. That habit haunts him and forces him to repeat it -- habits are repetitive. And somebody says a little prayer before he goes to sleep. If he does not do it then he cannot fall asleep. It is the same, there is no difference; psychologically there is no difference -- for both it is a mechanical habit.

Smoking may be a little harmful physically and prayer may not be harmful physically, but prayer can be more harmful psychologically because you think you are being religiously just repeating a ritual. It is not so easy, it is not so cheap. And what are you doing? -- just repeating a few words to somebody in the sky. You don't know what kind of man this is and whether he understands your language or not -- because there are three thousand languages on the earth and there are at least fifty thousand planets populated with people. Just think of all the languages. If god understands all these languages he must have gone mad long ago -- you need not worry, forget all about praying. Either he must have gone mad or he must have become deaf, just to defend himself.

It is a monologue. Your god is only a projection. You believe in god so you have projected a god somewhere above, in the sky, and you are praying to your own imagination. It is really stupid! It is just like a small child holding his teddy bear... without his teddy bear he cannot sleep, he goes on carrying the teddy bear. It is dirty but he does not bother about that, he goes on carrying it. Without the teddy bear he feels very alone, afraid. With the teddy bear things are okay, he feels adjusted.

All these ideas about god that people go on carrying are nothing but teddy bears a little refined.

To me prayer needs meditation as a basic requirement. Meditation means the art of becoming silent, the art of becoming thoughtless, the art of becoming a no-mind. When all thinking disappears, all words disappear and there is only silence, undisturbed by any desire, by any memory, by any dream, when the lake of your consciousness is completely without any waves, not even small ripples on it -- that is meditation. Out of this meditation a great experience of joy arises in you because you discover your authentic reality, your original face.

Out of this discovery of inner bliss, beauty, grace, immortality, eternity, deathlessness, one feels thankful to existence, not to any person. One feels grateful to the whole existence because the whole existence has contributed in making you, in creating you. The earth has given something, the sky has given something, the birds have given something, the trees have given something. The air, the sun, the moon, the stars -- they have all contributed. Seeing this, knowing this, you feel grateful and a deep unspoken thankyou arises in you. Remember -- unspoken; you don't say it because there is nobody to say it to. Just a thankfulness pervades you, permeates you. Your whole being feels a tremendous gratitude. That is prayer,

true prayer.

(Due to a technical problem the next sannyasin's initiation is no recorded.)

Prem Nirmala: love purity.

The mind is very much polluted. Only the mind can be polluted through education, conditioning, propaganda, but the heart fortunately remains beyond the propagandists, the pedagogues, the priests, the politicians; they cannot contaminate it, they cannot reach it. But they have played a trick, they have made everybody ignore the heart. They are afraid that if you live through the heart then you will live an individual life, the life of freedom. And the heart cannot be conditioned, they can condition only the head, so they have played a trick on everybody: they force your energy to go directly to the head, ignoring the heart, leaving the heart aside.

And my effort here is to rechannelise your energy: it should move through the heart, then it can go to the head, then there is no trouble. Love should be the first thing, logic should be secondary to it, then logic cannot harm.

But if logic becomes the foremost, it will destroy you; it will destroy all your loving qualities, because it is too calculative to be loving, it poisons. And if a man becomes incapable of love he becomes incapable of prayer, incapable of meditation, incapable of finding himself or god.

So the first thing is, the first step is to revive your heart; hence my emphasis on dancing, singing creativity, painting. So something that needs your heart and put the mind aside as much as possible.

To be here with me simply means to commune with me through the heart. It should not become an intellectual relationship, it should be a love relationship. The relationship between the master and the disciple cannot be intellectual. First it has to be a loving relationship, heart to heart -- and then finally it has to be an existential relationship, even deeper than the heart. These are the three centres.

First, the most superficial, is the head; the second, is the heart, which is just in between the three centres; and the third is your being. A sannyasin has to start with the second and reach the third, Those who remain in the first cannot be disciples, they can at the most be students. But I am not interested in students at all because I am not here to impart knowledge to you, I am here to trigger a process of inner transformation in you.

(Osho explains the difference between knowledge and wisdom.)

Knowledge is very ordinary, mundane. It is information about the outside world, about the objective world. It is about things. Wisdom is the experience of your own being. It is self-knowledge, and for it to happen you have to learn a certain method to transcend the body because the body belongs to the outside. That's why it depends on food, water, air.

Secondly, you have to transcend the mind because mind is also an agent of the outside world. It accumulates information given by others. It is not at your service, it is serving some other purpose -- the vested interest, the establishment, the church, the state. It is not in your service. It is a very illusory thing. People think the mind is serving them, it is not serving you. Its whole function is to serve the establishment in a very indirect way; hence every religion is interested in bringing new children into the fold as quickly as possible. Baptise them, make them Christians, Jews, Hindus, Mohammedans, and be quick so that the children are completely unaware of what is happening to them. And these people create the mind.

Of course in Soviet Russia the child is conditioned as a communist, as an atheist. That's what he thinks he is and for the whole of his life he will thing that he is an atheist -- he is not. He has been forced by the state to be an atheist. The same is true about everybody else: somebody is forced by others to be a Catholic, somebody else to be a Protestant, and so on and so forth. The mind is not yours -- that is the first thing to understand -- and it has to be transcended.

When the body and mind both are transcended, when you know that the body is not you and the mind is also not you, only then for the first time do you start moving into the real world of your inner being, your subjectivity, your interiority. And that's what Jesus calls the kingdom of god.

It is so full of light, so full of bliss that there is no fear possible, no anxiety, no worry, no anguish. It is constant ecstasy. And because it gives you a glimpse of the eternal even death disappears. Death happens only to the bodymind structure, not to you.

Meditation is the method which helps transcendence and meditation simply means awareness. Be aware of the body and you will see that you are not it, be aware of the mind you will see that you are not it either.

And when both these are transcended, suddenly your own being explodes. Then there is the realisation of who you are.

(Bliss and freedom happen simultaneously; attain one and you immediately get the other into the bargain, Osho tells Anand Vimukta.)

All the methods that have been used down the ages can be divided into two: the methods that search for bliss and the methods that search for freedom.

For example, Socrates' search is for freedom, Gautam the Buddha's search is for freedom, Mahavira's search is for freedom -- to be free of everything so no boundary remains around you and you become unbounded, so that you can have the whole sky to yourself, the whole space to yourself. Or Krishna, Jesus, Kabir, Jalaluddin -- these are the masters who are in search of bliss, of being blissful, utterly blissful, cheerful, constantly rejoicing. Jesus says again and again to his disciples to rejoice.

But one thing that is very significant is that both have to use meditation. Whether you search for bliss or you search for freedom it is not possible without meditation. So whatsoever the goal is it is just an excuse; one has to start with meditation. And meditation is simply a state of awareness where no thoughts exist. The mirror is utterly empty, reflecting nothing because nothing is passing in front of it.

When thoughts are passing in front of your consciousness, your consciousness becomes overflooded with thoughts and you forget the mirror -- because you always find some thoughts, some feelings, some mood, some emotion, you can never see the mirror as just itself. It is always coloured by something else.

Meditation simply means to stop this whole traffic so that you can see your mirrorlike consciousness in its purity. And then both things happen together. Whatsoever you were searching for, freedom or bliss, they both come together. Both are flowers of the same bush.

I teach my sannyasins only one thing -- I don't give any outer discipline but only an inner process of meditation. So while you are here put your energy totally into meditation. There is nothing else to be done. Life can become such a bliss and such a freedom that you cannot even dream about it right now. What ecstasies are waiting for you, you cannot imagine; you can only know them. Even those who know cannot describe them; they are indescribable, no word is adequate enough to say anything about them.

I Am Not As Thunk As You Drink I Am

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(To Thomas's name Osho adds bliss, so his name means the greatest bliss is in seeking and not in finding.)

The finding is secondary, the seeking is primary; hence never thing of the goal but think of the journey

-- the whole journey has to be ecstatic. And the goal is not something static at the very end of the journey, it is spread all over the journey. Each step is a goal in a certain sense, because life is eternal so there cannot be a fixed goal to it. Because life is eternal the pilgrimage is eternal. And one has to learn to love each moment, each step, each phase of the journey.

The people who become goal-oriented become oblivious of all the beauty that is on the way. The goal-oriented person is future-oriented and he misses the present. And the present is the only reality there is. He loses that which is for that which is not.

A sannyasin is not to be goal-oriented, he is not to be ambitious. He has to drop the achieving mind, root and all. Only a non-achieving mind is capable of enjoying each moment to its fullest, Then the very means become the end and there is no division; the journey becomes the goal and there is no division. And when there is no division between the means and the end there is no division within you; you become for the first time united, integrated, one organic whole -- and that has tremendous beauty.

To be one organic whole is to know what truth is. Truth is not somewhere else, it is within you, it is your very nature.

(Her name means innocence -- and that's just what meditation creates in you, Osho tells Dhyan Ines.)

Meditation is a state of absolute innocence -- no thought, no desire, no memory, no fantasy, no dreams. When all this crowd has left you and you are utterly alone, spacious, infinitely spacious, that is the moment when the experience of innocence happens for the first time.

Every child is innocent but he is not aware of it. He is innocent but without any consciousness. The difference between a child and a Christ is only of one thing... Both are innocent, as far as innocence goes they are in exactly the same space -- the difference is of consciousness. The child is unconscious and the Christ is conscious.

If innocence is unconscious it is bound to be lost. You cannot have it for long in the cunning world; you have to be as cunning as possible. Where everything is politics, where everything is conflict, where everything has to be snatched away before somebody else snatches things from you, where the only right procedure to defend yourself is to attack, you cannot remain innocent for long. In the marketplace one has to learn the ways of cunningness and for that our schools, colleges, universities exist. They make you cunning. Of course they call it by different names, beautiful names. They say that they are making you clever, not cunning, but in fact what they do is to make you cunning. That's what is called cleverness in the world. They destroy your simplicity, they destroy your innocence. They destroy real roses in you and they go on handing over false, plastic things.

Real education has yet to be born, it has not happened yet. Real education will make you consciously innocent. The child is innocent -- real education will add consciousness. Right now what it does is to destroy innocence. Rather than helping you it harms you; of course it goes on saying it is for your sake. But the tree has to be judged by its fruit. The whole world living in such a cunning mess, in such a chaos, is enough proof, because this is the by-product of all our education, civilisation, culture. This is enough proof; these are the human beings we have created -- and they are all in anxiety, despair, anguish, and they are all bored, tired, exhausted, not feeling any joy, not feeling even any meaning in their lives, almost always on the verse of committing suicide. A little push from any accidental event and they will commit suicide or they will go mad.

This is what we have made of human beings: we have pushed them into such a place from where either they have to go on living a stupid life utterly devoid of meaning, or they have to commit suicide or go mad. Only three alternatives are left for them and none of them is of any worth.

My work here consists in creating a real education. And to me real education means your innocence has to be protected, respected, honoured, because it is a gift from god. It is immensely precious. In fact there is nothing more precious than it. Out of that innocence you will attain to love, to bliss, to godliness; out of that innocence all great values are going to be born. Hence it should not be destroyed, it should be protected, it should be helped and nourished. And the best way to protect it is to give you some sort of awareness. And that's what meditation is all about: creating awareness in you so your innocence is no more in darkness but in full light.

You can lose your treasures if you are unaware of them, you will be cheated. Somebody is going to deceive you. But when you know your treasures and the immense value of them you will be on guard; then you cannot be cheated. You will risk everything but you will protect your treasures. You will die if it is needed but you will not allow anybody to destroy your innocence because it means all that is significant. It

means love, it means bliss, it means a life of celebration.

So learn awareness, become more and more alert about everything that you are doing and about everything that goes on in your mind and moves in your heart. Be aware of all these three layers: the body, the mind, the heart -- actions, thoughts, feelings. Be aware on all those planes and slowly slowly that awareness starts settling and the fourth is born in you. When the fourth is born god has penetrated you. The fourth is your soul, your innermost core. And the revelation of it reveals to you that you are unborn and that you are not going to die, that you are part of eternity.

And the very feel of eternity is ecstatic. Your whole perspective changes. It is the same world but it is no more the same because you are no more the same. Jesus says again and again 'Unless you are like small children you will not enter into my kingdom of god. But that does not mean that children are in the kingdom of god, otherwise they would not lose it. Who can lose the world of god, the kingdom of god for mundane things? They are not in it, they are unaware of it, hence the emphasis: those who are *like* small children. Remember the word 'like'; he is not saying those who are small children, he is saying *like* small children. One thing is certain, they are not children, they are *like* small children.

That's the definition of a sage: he attains to a second childhood. And that's what sannyas is -- the birth of a second childhood, this time with awareness. The first time it was without awareness and you lost it but with awareness it can't be lost.

Once you are aware it is yours forever.

(There is a second Thomas at darshan. Osho adds the word 'atit' to his names and then explains why.)

Thomas has two meanings. One is, a seeker of truth -- but that meaning won't apply to you (laughter). The second meaning is doubting Thomas (much laughter). I *have* been watching you...! But nothing is wrong in doubt. Doubting Thomas became one of the apostles of Jesus.

In fact in a way it is related to the first morning. A seeker of truth can move in two ways; one is doubt, another is trust.

If one moves through doubt one becomes a philosopher; doubt is the base of all philosophy. If one moves with trust one becomes a saint, a sage. Trust leads towards religion, doubt leads towards philosophy. In both ways one is seeking truth but a philosophical search can at the most give you a few ideas *about* truth. And remember the word 'about'. It is never the truth but only about and about; and the word 'about' means around, around and around. You go in circles, never reaching the centre.

So philosophy makes much fuss, it is very noisy, but nothing comes out of it. You go on digging, you dig the whole mountain and not even a rat comes out of it (laughter). You are as empty as you were before, in fact more empty, because at least before there was some hope. Now even that is gone. Philosophy leads to hopelessness.

Stop your toe -- that is a sign of doubt!

(Osho has glanced at Thomas' feet, and now looks up at him, grinning broadly.) You were just moving your big toe! (Thomas grins; the laughter from the group of sannyasins behind him is so deafening that Osho's next words are quite drowned.)

Just look at my feet. You can go on watching them for the whole day and you will not see any movement. That's what trust is! (much laughter)

Nothing is wrong in doubt. If you want to become a philosopher it is perfectly okay. Because you cannot move your head, you are moving your toe -- it is the other end. But I am watching both *ends*! (much laughter)

You have to go beyond doubt -- that is the meaning of the name I am giving you: Atit Thomas. Atit means go beyond and Thomas means doubting Thomas: go beyond doubt, because sannyas is not a philosophical adventure, it is a religious phenomenon.

Here you will be able to learn only if you love and trust. It is a love relationship with me. If some doubt exists between me and you that doubt will function as a wall. And I am not at a loss so it is not a problem for me. If one decides to doubt one can go on doubting -- I am not losing anything through it -- but one will be missing the whole point of being here.

Doubt creates a wall, trust creates a bridge. And the same bricks have to be used. Out of the same bricks you can make a wall or a bridge -- then why not make a bridge? when you make a wall you are disconnecting yourself from existence, and of course you will feel suffocated, you will feel imprisoned.

Create bridges. Trust and love create bridges, and the more bridges you create, the more enriched your life becomes, because existence goes on pouring its joys into you more and more.

Truth can be found but not through doubting, truth can be found only through trust. Then it is not about truth, it is truth itself. It is like a taste. You can talk about light to a blind man -- he will know *about* light but not light itself. He can know light only if he has eyes.

My function here is not that of a philosopher but that of a physical. I would like to help you to see, to cure your eyes, to help you open your eyes, so that you can see light. It is needless to talk about light, it is a sheer wastage of time. One can make a blind man immensely informed about light, still he will be blind and he will be unaware about the experience that light is and all those colours that light reveals.

Scientists have come to the conclusion that a man lives eighty per cent of his life through his eyes. That's why we feel so much compassion for a blind man. You don't feel so much compassion for a deaf man; you don't feel so much compassion for any other kind of retarded person as you feel for a blind man. One person may be dumb, another may be deaf, someone else may have lost any sense of smell -- you don't feel so much compassion for these people, but the blind person gets greatest sympathy from every nook and corner.

Once a blind man came from Kashmir to see me and I was puzzled about how he had travelled alone because he was blind and Kashmir away. It took him six days to reach me -- travelling by train, changing train after train, because coming from Kashmir one has to change trains many times.

I asked him 'How did you manage it alone? You don't have anybody with you.' He said 'Because I am blind everybody takes compassion on me, so everybody helps me. In fact if I had eyes it would have been far more difficult to reach... because tickets have to be booked four weeks or six weeks ahead and then too, on Indian trains you cannot rely whether you will get a seat or not. But because I am a blind man nobody even asked me whether I have got a ticket or not. Even the ticket collector helps me to find a place without asking for the ticket.' And he told me 'You can see the rickshaw-wallah who is standing outside; he has refused to take money from me, he has taken me from the station and he is waiting there for me so that he can take me back to the hotel, to some hotel where I can stay. And he has refused to take money.'

The reason is that a blind person suffers the most; eighty per cent of his life is closed. He lives only twenty per cent, only one-fifth he lives. And that is about the outer eyes, what to say about the inner eyes? One hundred per cent is missed.

Unless your inner vision opens up you will be missing the real life because you will be missing god, you will be missing your own soul, and it is only a question of decisiveness, to drop doubting. Just looks back: what has it given you? The problem is that our whole education prepares us to doubt. It goes on indoctrinating everybody in doubt because it is basically a scientific, philosophical approach, and both philosophy and science depend on doubt. It is perfectly valid for scientific research, for philosophical enquiry, but it is absolutely invalid for the inner journey. It is a hindrance, not a help. For the inner journey you need a totally different methodology, and that is trust.

So while you are here learn a little bit of trust and you will be surprised how much you have been missing. and you will also become aware how much more is possible if your trust goes on growing.

Sannyas simply means approaching life with trust, love, and creating bridges. It is possible. And I can say so more emphatically because I myself have lived through doubt. I began my enquiry through doubt and I went to the very end of doubting -- because I never do anything half-heartedly; when I do something I do it madly. Then I don't listen to anything, I simply go on and on until I come to the very end.

So I went to the very end of doubt and I have seen that the road suddenly ends in nowhere. It leads into an abyss where you can only commit suicide or go insane. So I know the whole journey of doubt and its futility.

When Ramakrishna says this he has no experience of it; he never doubted. When Ramana says it he has no experience of it; he simply followed the path of trust from the very beginning. Hence I can be more in tune with the modern mind than anybody else, because I have lived through doubt and I abandoned it. Reaching the very end of it and seeing that it is simply nonsense I had to come back. The whole journey had to be gone back over and I had to start again from ABC.

So my sannyasins need not go on the journey of doubt, I have done that journey for them. They can start through trust, through love.

Premesh means god of love -- and in fact there is no other god. Love is god.

Jesus says god is love -- and that was one of the greatest revolutionary statements made by him, particularly in the Jewish context, in the context of the Old Testament... because the Old Testament god is not love at all. That god himself declares in the Old Testament, 'I am a very jealous god. Worship me. And

those who are not with me are against me.' This is the way Adolf Hitler speaks, but the Jewish god spoke the same way.

And in the Talmud it says 'God is not nice, god is not your uncle -- beware!' Particularly in the Jewish religion before Jesus time the old god was fear-creating. That's why the word god-fearing exists for the religious person. In almost all the languages of the world there is something like this god-fearing for the religious person. It is ugly, it should be dropped.

Even Christians use this phrase 'god-fearing', not remembering at all that Jesus says god is love. But two thousand years have passed since Jesus declared god is love. Now something even more revolutionary is needed, so I say love is god. From the outside both the statements may look alike they are not alike.

When you say god is love that simply means love is an attribute of god. God may have many more things, god may be many more things. Love is only one aspect of god. When I say love is god I make them synonymous. Then love is not only an aspect, in fact god himself becomes only an aspect of love.

The statement of Jesus makes god the centre and love only an aspect. I declare love is the centre and godliness only the fragrance of love, nothing more. My whole teaching is rooted in love.

A religious person is not a god-fearing person because fear and love cannot exist together; that is psychologically impossible. If you are afraid of somebody you cannot love him, and if you love you cannot be afraid. If you love how can you be afraid. And if you are afraid naturally you will feel offended, insulted, humiliated and deep down you will hate the person, you cannot love him. And that's what happened.

Nietzsche declared that god is dead. This is the outcome of the whole religious tradition of god-fearing people. The complete statement of Nietzsche is worth consideration. He says god is dead and now man is free. That second part is almost never quoted and the second part is very important: god is dead and *now* man is free. You can see the point, that if god is there you have to be afraid and if there is fear, how can you be free? With fear there is no freedom. So it is better to kill god, to destroy god, so at least man retains, attains, reclaims his freedom. It is out of sheer necessity. Friedrich Nietzsche is simply a by-product of the whole tradition of those people who have created fear in the human mind. They knew how to dominate the human mind; through fear it can be dominated. It is politics, it is not religion.

And a god declaring 'I am a very jealous god,' is not a god at all. Somebody else is speaking through god. The priest is using the mask of god to dominate people, to enslave people, to oppress, exploit people.

My emphasis is absolutely, categorically on love. A god-loving person is religious. In fact we can drop the word 'god'; it is unnecessary. A loving person is religious. A loving person naturally comes to know god -- of course, never as a person but only as an experience, a presence.

Prem Shunyo means love and absolute nothingness.

Love is the fragrance of the lotus of nothingness. When one becomes almost a nothing, a nobody, no ego, then love arises. Love is already there, we just have to remove the hindrances. And the ego is the greatest hindrance, the greatest rock that destroys it. The seed is under the rock; if we remove the rock; then the seed can sprout and can bring great flowers.

The only problem is the ego. It is the root cause of all other problems. But we are taught in such a way, conditioned in such a way, that we become egos. We are told to be ambitious, we are told to be successful in life, we are told how to be great achievers. There are thousands of books written every year to help the ego. Dale Carnegies and Napoleon Hills and so many stupid people all around the world go on writing such books -- and they sell! In America Dale Carnegie's books have sold next only to the Bible. And what kind of childish things! -- HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. The whole project is egoistic.

Napoleon Hill's books are there; one book is entitled THINK AND GROW RICH, and there are positive thinkers who go on telling people that you can achieve everything just by the magic of positive thinking by affirmative thinking. You just have to project that you have become the President of America. Go on projecting it, go on thinking 'I *have* become the President of America.' And if you absolutely affirm it, it will happen, because this will create a certain magic around you, a certain vibration around you. And there are foolish people who go on reading these books and go on trying and they never ask 'Is Napoleon Hill rich? How many friends has Dale Carnegie got? He has not even been able to win me and influence me... But they go on spreading these things and the whole idea is that everybody has to be a great achiever. This creates ego.

My approach is just the opposite: the ego has to be totally dropped. You are not to be achievers. Whatsoever you need is already given, it is already the case; all that you need is to let it grow. Your potential is there; you have to remove hindrances. You can call my thinking negative thinking, against the

positive thinking. The positive thinking says project your idea of who you want to be; I say god has already made you what you are, only negate hindrances.

That has been the most ancient teaching of the great mystics, of all the Buddhas. We call the method neti-neti. Go on saying 'This is not me, this is not me' And go on removing everything till nothing is left to be removed. When absolute nothingness has happened, in that nothingness the lotus opens up. For the first time, when you are not, you *are*. And to experience this paradox is the greatest experience in life.

Shakespeare says the question is to be or not to be and I say that is not the question at all. Not to be is the way to be, so it is not a question of choosing. If you decide not to be, the outcome is going to be that when you disappear something far more beautiful, far more significant, meaningful, descends in you. When you are an absolute nothingness you create the space in which god can start flowing. It is a deep let-go.

(The name Anand Dhyano, represents the synthesis he is striving for with his sannyasins, Osho tells the next for sannyas.)

It is easy to be blissful without meditation; it is also easy to be meditative without bliss. But then the person becomes lopsided, then he is not whole. Then he has chosen only one pole of his being and the other pole will be missing. And without the polarity life loses all that is great. Everything becomes flat.

Bliss will be there but sooner or later it will become boring tiring, exhausting. Or meditation will be there but sooner or later you will start feeling a kind of deadness, a coldness. You will start shrinking there will be a kind of withdrawal, you will lose interest in life, you will lose interest in people, you will become enclosed. It is not a food state; but this has been done in the past. A few people searched for bliss -- they found it at the cost of meditation. A few people searched for meditation -- they found it at the cost of bliss.

I want to create a synthesis in my sannyasins because my observation is that the whole man has not yet existed on the earth or has existed only very rarely, once in a while -- a Buddha, a Lao Tzu, a Jesus. But these are exceptional people, they don't represent humility. They are so exceptional that; whether they existed or not makes not much difference. The vast humanity has remained in a lopsided way.

It is just like walking on one leg or a bird flying with one wing: it can't go very far. You can hop a few feet but you cannot go on a Himalayan journey, you cannot reach Everest. The bird can take a little jump from one tree to the other but he cannot reach the moon or the stars.

One wing is silence, coolness, awareness, and the other wine is blissfulness, dancing, singing, rejoicing. And you need both wings together. When both are together a beautiful harmony arises in you. When silence and song meet, when awareness and celebration meet, something higher than both is born. It is like cross-breeding: the child is greater than both parents. And my sannyasins have to prove this new arrival, they have to herald the new arrival of the whole man in the world. He is neither Christian nor Hindu, neither worldly nor other-worldly, neither materialist nor spiritualist, but both *and* more, both plus.

I Am Not As Thunk As You Drink I Am

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(Yoshiko has lots of different meanings, Osho says. They are: joy, love, clarity, brightness, goodness and fragrance -- in fact almost the entire gamut of qualities that arise through meditation.)

The moment one puts the mind aside all these things start happening spontaneously. It is not that you have to bring them into existence, they come of their own accord. And that is the most significant thing to be remembered: if you make any effort to be loving your love will be false the very effort will make it false.

The same is true about virtue, about joy and about all the ultimate values. They have to come effortlessly, only then are they true and authentic.

Meditation does not bring them in, it only prepares you to receive them. It only opens the doors so the sun can come in, the moon can come ing the stars can come in and the wind, the rain. It simply opens you up. It does not create anything. It is basically negative, it removes the barriers. And these are the barriers: desires, memories, thoughts, fantasies, dreams, the whole past and the whole future.

Once you drop the past and the future and you are just here and now, that is meditation; to be in the present is to be meditative. And in that immediate experience of the now, of the here, one opens up and all these qualities simply start coming on their own. And they have a tremendous beauty when they come of their own accord. You cannot feel egoistic about them because you have not manufactured them; they are gifts from god or gifts from the whole, hence one feels tremendous gratitude. And that gratitude is religiousness, the very essence of religiousness.

(Love-meditation is the meaning of the name of the next Japanese sannyasin.)

Love means the heart, the world of trust. The head means doubt; it is the world of logic. And these are the two things, one has to choose between. If you choose the head you have chosen the outside reality.

Then you can have many achievements, you can have wealth, power, prestige, respectability and all that, but deep down you will remain poor; internally you will remain empty. Hence all those achievements are really in vain, they don't fulfil you.

If you choose love, if you choose the heart, you have chosen the inward journey. Then you will possess immense richness, great power. But it will not be of this world, it will belong to a totally different plane.

The words are the same and because of the words many times mystics have been misunderstood. Jesus is a case of misunderstanding. He was talking of the kingdom of god and the woman rulers who were dominating Jerusalem in those days became afraid of him; they thought he *was* a political revolutionary. He was talking about the inner kingdom but they thought ho was just trying, to hide his politics behind religious words. That's why they conspired with the Jewish rabbis to kill him. And Jesus was absolutely innocent as far as politics was concerned; he was not interested at all in the outer, in the external reality. His whole concern was inner. All the awakened people of the world have always explored the inner, but they have to use the words, the same words, that are used for the outside reality: richness, power, kingdom.

Love opens the door. One has to be very loving, only then can meditation blossom. With doubts one cannot meditate. One can think about meditation but one cannot meditate. With doubts how can you drop ideas?

Doubt brings more and more ideas in. Doubt functions like a magnet: it attracts thoughts from everywhere. And no thought is impotent, remember; each thought is very reproductive. Thoughts are almost like Indians, they don't believe in birth control. Unless you have at least one or two dozen children you have not proved your manhood.

Thoughts are continuously bringing in more and more children, so when you allow one thought you will find a queue, an almost endless queue. And each thought will create more doubts and more doubts mean more thoughts.

Logic can ultimately lead only to insanity. It is not an accidental thing that in the past many philosophers have gone mad. It is a natural consequence. Those who have not gone mad simply prove one thing, that they were not great philosophers, just mediocre people, half-heartedly trying doubt. To me Bertrand Russell is mediocre. Friedrich Nietzsche is a great philosopher; he goes to the very end -- and at the very end of logic there is insanity. Insanity is the only proof that the philosopher has been truly a philosopher, true to his vocation.

Through love one attains to sanity, to absolute sanity, because when all thoughts disappear there is

nothing that can drive you mad. It is impossible to go mad when there are no thoughts; nobody has ever been able to manage it. No Buddha can go mad, it is simply impossible. Even if he tries, nothing will come out of it because the basic roots of madness are destroyed.

Choose trust, love, the heart, so that you can become a meditator. And once you are a meditator nothing is missing; then everything settles in a deep harmony, in an infinite accord. Life becomes a melody, a dance, a celebration.

Satya means the ultimate truth. Amritam means eternal, immortal, deathless, timeless.

The definition of truth is that which is eternal. That which is not eternal is only a fact, not a truth. And the difference between a fact and a fiction is not much. That which is a fact may have been a fiction just a moment before and that which is a fiction right now may become a fact in the next moment.

When you are dreaming about something it is fiction; but you can materialize your dream, then it becomes a fact. The difference between fiction and fact is only of degree; hence all facts sooner or later disappear again and become fictions. They can be real only for the time being. They are momentary, just like soap bubbles: they are factual when they are there but they are there just for a moment and then the bubble bursts and nothing is left behind, not even a trace. But it was there just a moment before and it was beautiful. And if the sunrays were penetrating it, it may have been tremendously colorful, psychedelically colorful. A rainbow is a fact but it is very momentary, any moment it can disappear. And in life we live like a pendulum moving between facts and fictions, continuously moving from fact to fiction, from fiction to fact.

Neither fiction is truth nor facts are truth. That's why in the East we have never bothered about history very much -- because history consists of facts. Nobody knows exactly when Krishna was born -- the year, the time. Nothing historically is known for the simple reason that we have not paid any attention to history. The West is very fact-oriented.

The East has paid great attention to the inner meaning of Krishna's life, we have penetrated the deepest into his very being, into his truth. But that truth is timeless, so it does not matter when he was born, it does not matter whether he was born or not. What really matters is whether something like Krishna-consciousness is possible or not -- and that's a tremendous difference. We are not concerned about whether Christ was really a historical person. He may have been, he may not have been; it doesn't matter. What matters is, is Christ-consciousness a possibility? Can a man rise to those heights of being a Christ? If that is possible then what does it matter whether Jesus became a Christ or not? If *you* can become a Christ, then Jesus of course must have become a Christ and many others must have become Christs too.

The Western mind lives in time-consciousness, the Eastern approach is towards timelessness; hence our definition of truth is that which is beyond time. So unless you go beyond time you know nothing of truth. In time you only see a film on the screen -- it can be beautiful and for the moment you may become enchanted with it, but deep down you know that it is just a fiction. You may become engrossed in it, you may completely forget that it is just a fiction, you may start taking it for real -- and if it is a three-dimensional film it can give you the notion, the feeling, that it is real. But then the end comes, and the screen is left behind and then suddenly there is the realization that for the whole time only the screen was real and the film was just a projection.

The world of facts is only a projection, the screen is the reality; but the screen is hidden behind the projection. The screen is god and the world is just a film moving on that divine screen. How to penetrate the real -- that which always is and will always be and has always been? The method that we have discovered in the East is meditation. Meditation simply means dropping all fictions and facts, cleansing the mind of fictions and facts both, so that only the screen remains. The screen of consciousness is pure and empty, clean and white, and nothing moves on it. All movement has disappeared because all movement is in time.

Time has stopped, the clock has stopped. Suddenly you are transported into another world, the transcendental world. And that is the world of truth. To know it is to know all and to know it is to be it, because then the knower and the known are no more separate; then the knower is the known, the seer is the seen, the observer is the observed. That is the ultimate experience which liberates, which liberates you from all the fantasies of the mind and from all the mundane facts of the world. You still live in the world but now you know that it is a game, a play: play as beautifully as possible but don't get identified with it. Remain in the world but remain absolutely untouched, unidentified.

That's what sannyas is all about: living in the world and yet not being in the world, living in the world but not allowing the world to live in you; passing through the world fully aware that it is all momentary, so

you need not get disturbed, you need not get distracted.

Then calamities and blessings, failures and successes are all the same. And when you can see that darkness and light, life and death, are all the same, a tremendous tranquillity, an equilibrium, a balance, happens to you. That profound silence is truth.

How long will you be here?

Till springtime.

That's good. Everybody has to be here till springtime!

(Osho gives the name Sat Prabodhi, and talks about how it's possible to imagine you've become enlightened when you haven't really.)

My sannyasins have to be aware of it because I am continuously talking about enlightenment and trying to help you to move towards it. And the mind can play tricks. And it has happened to many sannyasins: they start believing they have become enlightened, they start a kind of dream and they believe in it. By believing in it they are trapped by the mind again. Rather than getting out of the mind they have got even more deeply entangled with it.

So one has to be aware not to allow the mind to play this last trick. This is the last trick the mind can play upon you. It call deceive you that there is no need for anything, no need to meditate, no need to be a sannyasin -- you are enlightened. And the mind can always rationalise.

Just the other day I received a letter from a sannyasin -- from California, of course, such things happen more in California; all the fools of the world are gathered there! It is the fools' paradise. She has written to me 'It has happened, Osho. What you nave been talking about and you have been telling us -- that we are already enlightened -- has happened. So I dropped the mala, I dropped sannyas, because you have said "When you meet me on the way kill me!"' But then after a few hours she started feeling guilty, afraid. So she writes 'Then I took the mala back and it felt very good and I felt relieved and great gratitude arose in me.' But she still thinks that she is enlightened.

Enlightenment does not come that way. When it comes there is no idea that it has come. In fact the master has to tell you that it has happened. If you yourself think it has happened then thought is still there.

One of Buddha's disciples, Manjusri, became enlightened; he was his first disciple to become enlightened. For days Buddha waited for him to come because he could see that the man was totally transformed, but he never turned up. Buddha would see him sitting under a tree listening to his discourses and doing all the routine work. We watched him for a few weeks, then he went to him and he said 'Manjusri, what is the matter? Why don't you tell me!' He said 'What?' And Buddha said 'It has happened!' Manjusri said 'What are you talking about. What has happened? I don't know anything. All that I can say is that I am feeling tremendously silent. There is not even the idea that this is it. There is no idea. So if you say so then it must have happened -- it is up to you. If you say so then it must have happened. If you say it has not happened it must not have happened, but I have nothing to say about it.'

And Buddha related the whole story to his disciples, saying that this is the way it happens. If arises, the ego arises immediately; it grabs you. It says, 'Look, you are enlightened!'

True enlightenment is not a thought, it is an experience, a thoughtless experience. When it happens one becomes absolutely ordinary, nothing special. One does not start having that haughty attitude of holier-than-thou, 'I have got it and you don't have it yet.' It does not give you any nourishment for the ego. If it does it is false. Ir the idea arises in you that you have become enlightened, then it is false. So remember it.

And whenever I talk to anybody I am talking through that sannyasin to all of my sannyasins. It is nothing personal when I talk to somebody, it is always concerned with everybody.

(Bliss is beautiful -- and a beautifier too, Osho tells Anand Rupama.)

Even the body is transformed through it, because the bliss starts radiating. It gives you a grace, both inner and outer, because whatsoever happens at the centre of your being starts affecting the circumference. If your house is dark, of course your windows and your doors will all show darkness. And if you burn a candle inside, then from the window, from the door, the light will start reaching outside.

From far away a person who is lost in the jungle , in the darkness, will find solace, consolation, a direction, because your house is lit with a small candle; he will start moving towards you. But if the house is dark then he will not be able to find your house.

Whenever one becomes blissful one becomes full of light. Misery is darkness, bliss is light. And you can see the blissful person radiating; he is luminous. Something of his innermost core starts filtering out of the

body too -- and that gives immense beauty.

There are two stories. One is about Moses. A king was very much interested in the teachings of Moses and he wanted one of Moses' portraits to be put in his bedroom, so he sent a great painter to paint a portrait of Moses. The painter went, and he took months and then he came back with the portrait. Everything was beautiful but somehow the face was missing something. What the emperor has seen was not there something else.

Moses looked as if he were a criminal, he looked as if he were a murderer. The king was very much puzzled because the painter was one of the best and he had known him and his paintings. He said 'What is the matter? Moses looks like a murderer! How have you painted him like that?' The painter said 'What can I do? Whatsoever I saw I have painted.'

They both went to see Moses and the king said 'I cannot understand how this great painter has missed something in your face?' Moses laughed and he said, 'Your painter is right because he has a tremendous insight about even small traces of the past on the face. What you see is only my present. Yes, I murdered a person once -- unknowingly. I was not intentionally murdering him but it happened. I hit somebody and he died, and something of it has remained in my face. I can see when I look in the mirror that my skin is still carrying some mark of it You cannot see it but your painter is really great because this thing happened thirty years ago. Nobody has ever been able to see it but your painter has discovered it.

'And I was afraid: the way he was painting, the way he was looking and trying to go deeper into my past, I was afraid he would discover this. He has and he is right. And you are also right because what you are seeing is my present face. Now my light inside is burning and I am luminous with it. He has painted my past, you are seeing my present.'

The same is true about Jesus. There are two kinds of stories about Jesus -- one, that he was an ugly man and the other that he was one of the most beautiful people. There has been a quarrel going on for centuries

Christians. The anti-Christians go on quoting some old, ancient documents proving that he was an ugly man and Christians go on saying that he was a beautiful man -- and they have not come to any conclusion.

My own understanding is that both are right. The people who are talking about those ancient documents... those documents exist, they are there, but they tell about Jesus before his enlightenment. And what Christians are talking about 1s after his enlightenment, after he became full of light, full of joy. Both stories are true, there is no contradiction, but they don't belong to the same time.

The first story belongs to the factual people, those who believe in history. And the second story belongs to the poets, and the mystics -- those who believe in the truth, in the inner truth.

(Love is a small lamp -- and the meaning of his new name, Osho explains to a student from Germany.)

Love is a small lamp, but it is enough, in fact more than enough. You don't need to carry a sun with you; just a small lamp is enough in the dark night. Of course it sheds light only a few feet ahead of you but that's all that is needed: you walk these few steps then the light goes a few feet ahead and it is always ahead of you. One can cover a long journey of ten thousand miles with a small lamp; one need not carry the whole sun. And love is a small lamp in the heart but it is enough; nothing more is needed for life's pilgrimage. And it goes on showing you the right path. listening to one's heart then there is no need to listen to any outer commandment. Then god goes on whispering within you and showing you the way. Because people don't listen to their own heart, they are being exploited by the priests and the politicians. They go on telling people what to do and what not to do, and of course they think of their own interests, they are not concerned about you. What they say you should do is for their own vested interests. Naturally -- why should they be worried about you. They are worried about their own vested interests. They enslave you through beautiful words -- morality, religion, spirituality -- but their whole desire is how to enslave people, how to imprison people.

Freedom comes when you start listening to your own heart. And my work here consists of only one things helping you to find your own voice, your own still, small voice. Once you have found it the function of the outer master is finished because you have found your inner master.

And the real master is always working so that you can find your own source of light. He does not want you to be dependent on him because all dependence is slavery.

(Osho calls closer to him the slim, curly-haired would-be sannyasin, last to be initiated.)

This is your name: Ma Gyangit. (He's a swami! whispers Mukta, by Osho's side.)

A swami? That's good! (laughter) Be thankful to Mukta!

(Osho makes the correction on the namesheet, and then begins.)

Gyangit means a song of wisdom. Knowledge is never a song. It is tedious, boring, it is heavy, it is a burden and the burden goes on becoming bigger and bigger. It goes on piling up on your head like a mountain. People are crushed underneath the burden, the weight of their knowledge. The so-called scholars and the pundits cannot move at all, they have to crawl. Their life becomes stagnant because movement becomes very difficult.

It is like swimming in the ocean with rocks hanging around your neck, they are bound to drown you.

Knowledge is a weight and an ugly weight. Wisdom is a song, it is weightlessness. It helps you to grow wings. It gives you the whole sky and the freedom to move. What is the difference between knowledge and wisdom? Knowledge comes from others and wisdom comes from your innermost core; it wells up, it is yours. Knowledge is never yours, but knowledge is cheap, easily available. Wisdom is arduous. You have to dig deep into your being. It is like digging a well in the earth. You have to remove many many layers of the earth, many rocks have to be removed; you may need to dynamite them. It is arduous, but if you go on digging with great totality, intensity, perseverance, patience, then one day you will find the waters rising up. Many people start digging but very few people are patient enough.

Jalaluddin Rumi, one of the most important Sufi mystics who discovered the method of whirling dervishes, the Sufi dance, once took all his disciples to a field. The disciples were a little bit puzzled: why were they being taken to a field? For what? But the master insisted, so they went, and what they saw was something significant. The farmer seemed almost insane person but in a way he was very representative of humanity, of the average human being.

He was digging a hole in the earth and Jalaluddin said to his disciples to go around the field and see. They counted; he had dug almost a dozen holes and nowhere had the water come up. They said to the farmer 'You have destroyed the whole field. And what are you doing? -- are you still digging another hole?'

He said 'I have been digging to find water but when I don't find water in one place then I start digging in another.' And Jalaluddin said to his disciples 'Look at this man. This man is very representative of humanity. If he had keep digging in one place he would have found water long ago, but he goes on changing the places. His patience is very small, his perseverance is not there at all, so he has destroyed the whole field and he will still change. After a few days come again and see what he does.' After a few days they went there and he was digging another hole.

Many times people start to meditate, to pray, to search within, but they want everything so quickly, like instant coffee -- and it cannot be instant coffee. So they drop the whole project and after a few days again they start digging somewhere else. In this way they waste energy, they destroy many many places in their being and after each failure they become more and more depressed and hopeless.

One has to dig in one place with total effort, with absolute commitment. That's what sannyas is. It is a commitment -- categorical commitment, to find the source of wisdom in you whatsoever the cost and howsoever long it takes. But your decision is absolute and you are not going to turn back. Then it does not take long.

The paradox is that the more patient you are, the quicker it happens; the more impatient you are, the longer it takes. And once you have found your inner being, it explodes in thousands of songs -- songs like Solomon's song, songs of love and joy, songs of beauty and benediction.

(Osho adds 'Dhyan' to Hannelore and says that now her name is really international.)

And that's what my sannyasins are supposed to be -- not bounded by any nationality, religion, race, color or creed.

'Dhyan' comes from Sanskrit, one of the most ancient languages. It means meditativeness, a quality of profound silence where mind dissolves just like an iceberg melting into the ocean and becoming one with it. The mind is just like an iceberg: it can melt and become part of our being.

'Hannelore' consists of two words from two languages. 'Hanne' comes from Anna; Anna is Hebrew -- it means prayer, grace, mercy. And the second part, 'lore', comes from Helen; Helen is Greek -- it means light.

So now you really have an international name. One part comes from Sanskrit, the other from Hebrew and the third from Greek. The three most ancient languages of the world and the most cultured, the most refined.

Meditation brings all these qualities naturally. Prayer is an attitude. It means a loving quality, a loving relationship with existence. To be in love with existence is prayer and out of that loving relationship with existence grace arises. A man who is prayerful is bound to be beautiful; and his beauty will not be of this

world, it will belong to the beyond, it will be grace. And when there is grace there is compassion, compassion for all those who have not yet arrived -- that is mercy.

And the last part means light. When one is absolutely silent, in meditation, when the mind has dissolved like an iceberg melting and becoming one with the ocean, great light is released; one becomes just light. That is the experience of ultimate truth. But everything depends on meditation. Everything depends on a single phenomenon: how to be absolutely silent so that the mind melts and one becomes a flow of energy.

Mind is an obstruction like a rock. Once it melts there is great joy, a dance, a new kind of drunkenness: one is utterly drunk with joy and yet absolutely aware. This contains the whole message of my sannyas.

I Am Not As Thunk As You Drink I Am

Chapter #11
Chapter title: None

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(Ingo is the first for initiation tonight.)

This is your name: Swami Anand Ingo. Anand means bliss, cheerfulness, joy, the state of celebration. Ingo means luminous.

Misery creates darkness. Bliss brings luminosity, light. These are simple facts. We may not know about bliss but we certainly know about misery; everybody has known misery in some way or other. The moment there is misery you are surrounded by dark clouds; life loses all meaning, all significance. One feels suicidal. The future seems absurd, there seems to be no reason to live even for a single moment any more and once becomes closed, one starts shrinking inwards, one does not want to relate, to communicate. One wants to be left alone.

Exactly the opposite is the case with bliss. The moment bliss arrives life begins to have tremendous meaning, all darkness disappears. The dark night of the soul is over, the morning has arrived, and with the morning, the songs of the birds and the joy of the flowers and the colours on the horizon. Suddenly one would like to live for eternity, forever and forever. But people are not aware of bliss.

Yes, they have known something of happiness. Happiness is just a glimpse of bliss, a faraway glimpse, a reflection, rot the reality. It is as if you are seeing the moon reflected in the lake. The moon in the lake is not the real moon; it can be disturbed any moment. Just throw a small pebble into it and the reflection disappears.

The same is true about happiness; just a small accident is enough to destroy it. It is reflection, it is not reality. Reality is indestructible; only illusions can be destroyed. But when you have seen something of the reflection of bliss you have felt a little light. Even in the reflection the moon in the lake is full of light, it is luminous. The candle reflected in the mirror is also luminous.

We know something of happiness but those small glimpses can help us to move ahead, to seek the real.

And it is not far away. One of the strangest, weirdest things about the human mind is that bliss is inside and it goes on seeking it everywhere else except inside.

Let sannyas be the point of a radical change, let it be a turning in. And immediately you are luminous. And the moment darkness disappears, death disappears. Then life is eternal; then it has been always and it will be always.

To know it is to be free from fear.

(His name: Demian, is the name of a mythological person, a man who gave his life for his friend, so it represents friendship, Osho tells the new swami.)

Love can lead you to something higher than love. Friendship is that something higher. Love is rooted in biology, it is something instinctive. Falling in love with a woman or a man is nothing extraordinary. It is a natural fact. I am not against it but there are still higher altitudes of love free from biology.

The moment love is free from biology, from the instinctive, it becomes friendship -- and it is a rare achievement.

People ordinarily think that they are friendly. But whenever there comes a question of sacrifice they withdraw; they immediately find a thousand and one excuses -- and that is the only criterion.

Love is good but one should not settle at that. When two lovers become friends they have really loved each other. And it is very rare to find two lovers becoming friends. They can become enemies very easily, in fact they are, they are continuously at each other's throats jealous possessive, fighting, nagging, suspicious. This is not friendship, this is the lowest form of love, it is lust.

Even lust is not bad. It is raw material -- you have to refine it I don't condemn it. The people who have condemned it have not helped humanity.

Just the other day the Polack pope made the statement that even to look at your wife with lust is a sin. He quotes Jesus, and he quotes him wrongly -- because Jesus says to look at a woman with lustful eyes or even to think in lustful ways is sin. But Jesus says it about a woman, not about your wire -- otherwise why should one get married in the first place? But Polacks are Polacks! Even if they become popes they cannot change.

It is perfectly good between a husband and a wife because it is a biological relationship. It is instinctive. But one should not settle there. One should rise, one should use it as a stepping stone. And unless your love becomes a friendship... And what are the differences?

The first difference is that friends are not jealous. If your wife moves with somebody, feels happy with somebody, you will feel good if you are a friend. There is nothing wrong in it. But if you are a husband you will feel very bad, you will feel hurt, wounded. Your ego suffers as if you are being rejected, as if you have not been able to prove your manhood, as if you have fallen short, your wife enjoys other people's company more than your company. Comparison, jealousy. anger. hatred -- all these arise. These are part of lust.

But if you are friendly you will feel happy because the person you love is happy. You will give freedom and you will give all the help that you can to make the other happy. You will not hinder them, you will not get in the way. Friendship has something spiritual about it. Love is biological, friendship is spiritual. And Unless love becomes something like friendship one suffers through it; rather than finding bliss one finds more and more misery. But the reason is not in the energy of love. The reason is that you have not been able to refine it, you have not been very artful about it. You have taken it for granted, as if this is the end. This is not the end.

Let your love become friendship, let your love become prayer. These are the two possibilities, two aspects. If you become friendly with the person you love then you can love many persons. Then your love spreads, then the circle becomes bigger and bigger. This is one aspect. The other aspect is that when you start loving many people with no clinging and you also allow the others the same, your love starts growing another aspect -- the aspect called prayer.

Prayer means loving the whole, the whole universe, becoming friendly with the trees and the rocks and the rivers and the mountains and the stars. When friendship reaches to the point of prayer one is religious.

(Love, and the new dimensions love opens up, seems to be a theme that Osho is emphasising this month. Love is a great trouble-maker, Osho begins this address, and that's why so many people prefer to live without it.)

For centuries people have escaped from love to the monasteries, to the mountains, to the deserts, just to avoid all opportunities where love can grow. They have lived in solitariness in the caves, afraid of love. And

there is a point in it: love creates much turmoil. Life without love has a certain calmness about it but if that calmness is cold, dead. Yes, there is a silence but that silence is of a cemetery; it has no song in it, it is not worth anything.

One has to transform love. And this cannot be done by escaping. One has to enter into the whole turmoil of love and still remain alert, watchful, aware, so that the turmoil remains only on the circumference and never reaches the centre and the centre remains still.

This is the way of a sannyasin: love has to be accepted and yet you are not to be disturbed by it. It will bring many problems and they are good because they create challenges in life. And when you respond to challenges you grow.

All your so-called saints who escaped to the deserts became retarded. They were not growing spiritually, they were really becoming more and more stupid. But we have worshipped that kind of stupidity for so long that we have completely forgotten that it is stupidity.

I have travelled all over this country. This country has more saints than any other country -- and they are all stupid, one hundred per cent stupid. I have never come across a saint who has dwelled in the mountains for long who has not lost *all* intelligence. One is bound to lose intelligence because intelligence needs constant challenges, only *then* does it remain sharp. It is like a sword: if you put a sword in a mountain cave it will gather rust; the sword will become useless. And the same happens to intelligence. So I am all for accepting the world and all its challenges -- and love is the greatest challenge because its requirements are so many.

First it requires you to drop the ego and there the struggle begins: the ego clings, you cling to the ego, the ego wants to dominate the whole thing -- and love cannot be dominated. If you cling to the ego love disappears. If you drop the ego only then can love grow. This is the first challenge and then one after another new challenges go on coming.

Love means that you have to learn to respect the other as an end unto himself, the other is not a means. That is the only immoral act in the world. In fact the whole of immorality can be defined through this simple things if you are using the other as a means you are immoral; if you are full of respect for the other person as an end, then you are moral.

And sooner or later the other person wants his apace and fear arises in you. You would like to make the other a prisoner -- of course, with beautiful chains, golden chains, studded with diamonds. But you would like the other to be imprisoned so that you can be certain of the tomorrow. Otherwise who knows? -- your lover may leave you. One never knows what is going to happen the next moment so one wants to be certain about the next moment, one wants a certain guarantee -- and that very guarantee kills love.

Then there are husbands and wives -- these are the people who have butchered love, killed it completely. Now marriage is certainly a far more permanent phenomenon, like a plastic flower. A real rose is bound to disappear, any moment it can disappear. Just a strong wind comes and the petals wither away. One has to accept this, that life is a constant flux.

Love creates all these challenges, but if you remain centred, alert and aware, then these challenges are immensely helpful; they make you rich.

If you can be a centre to the cyclone that love creates then your life starts growing. And as your centering becomes deeper with each challenge, as you become more grounded, more rooted, and nothing can uproot you -- no problem can shatter you and you remain integrated in all kinds of crises -- you will feel grateful to love, because it is only through all those problems that this integration has happened. And then one starts towering higher than love -- and that is what grace means. When you love and yet love cannot create any problem for you, then there is grace, then there is immense beauty of the body, of the mind, of the soul. And they are all joined together in that graceful harmony. But there is no way if you avoid love.

Never avoid love and its problems. Face them, accept the challenge and the trouble, but at the same time remain calm and quiet.

('Contentment is the foundation of the temple of bliss' is the meaning Osho gives to Paritosh Anand's name.)

People are constantly living in discontent about everything. It is a habit. It is not that if they have more money and a better house and a better wife or a better son or a better job they will be contented -- it is not that. Whatsoever they have they will remain discontented. Poor, they will be discontented; rich, they will be discontented.

Discontent is a habit of the mind. Mind lives through it, it is intrinsic to mind; mind can never be

contented. Once you understand this a miracle happens; then you can put the mind aside because it is never going to give you contentment. That is not in its nature, so you are asking for the impossible. And what cannot happen cannot happen, it is futile. This has been the experience of the whole of humanity for centuries. Still everybody tries, hoping that he is an exception; nobody is an exception. And discontentment creates misery.

If you understand why you are discontented, if you don't find any excuses on the outside and you see that it is the functioning of the mind, then the functioning can be dropped. It is very easy. The question is to see it. Don't believe it because I say it is so; you have to see it.

Watch your mind. Look at the past. Many times you thought if you could get a certain thing you would be happy, and you got it and you were not happy. And you have not even taken note of it. This has happened so many times but you don't learn the lesson, nobody learns the lesson. People go on landing in the same pitfalls again and again.

A sannyasin has to learn. That's precisely the meaning of disciplehood, the capacity to learn. Learn that your mind is the cause of all discontentment and then there is misery and then there is hell. Drop the mind and with it all misery and all hell disappears and suddenly a revelation happens to you -- your innermost core is full of bliss. Just the layer of the mind has to be removed and bliss explodes. And bliss and contentment happen simultaneously. But first you will feel contentment because you will be removing discontentment. So the first experience of your interiority will be of contentment and immediately you will see bliss following it.

So watch the mind and all its tricks that it goes on playing upon you. To have a transformation nothing else is required, only watchfulness of the mechanism of mind. And through that understanding things start happening of their own accord, effortlessly, quietly.

(Japanese Satoru's new name, Sagar Deva, is to remind him that the experience of god is one of vastness, of infinity, Osho says.)

There are neither boundaries in space nor in time. There is no beginning, no end. And to experience it one becomes it, because that is the only way to experience.

It is not something that you can know by standing outside. You cannot be a spectator to it, not just standing by the roadside. You have to slip into existence Just like a dewdrop slipping into the ocean. Of course the dewdrop loses something -- its identity -- but it gains tremendously, it becomes the whole ocean.

All that a sannyasin is to lose is the ego. And once there is egolessness you have become a participant with the whole. You are no more, the whole is -- and that is the ultimate goal of all religious quest.

Meditation is just a method of encouraging the dewdrop to take the jump into the ocean. The function of the master is seductive: he simply seduces the disciple to take the quantum leap. He goes on encouraging him. Of course in the beginning the disciple tries in every way to escape, to avoid it, to find excuses, but once you are trapped by a master it is impossible.

And you *are* trapped, so don't waste time in escaping and avoiding! Rather take the jump as quickly as possible. And I know Japanese can do it more easily than anybody else. So please, do it!

(Osho speaks about another aspect of contentment.)

Life is such a gift that if we see how much has been given to us we will be just grateful. And we don't deserve it, we have not earned it; it is a sheer gift from the whole. We are not worthy of it but we have taken it for granted, hence we go on asking for more. So nothing ever gives us satisfaction, nothing ever makes us feel gratitude. The mind is always complaining, the mind goes on complaining continuously. From the cradle to the grave the whole journey is full of complaints. This is how we miss the great opportunity of growing, of loving, of being, of rejoicing. And there is so much to dance, so much to sing, so much to love.

But we have to change this habit of complaining. Instead of complaining learn the art of thankfulness. That's what sannyas is, the art of gratitude. And it changes the whole of your life; once you shift from complaint to gratitude, from discontent to contentment, it changes your whole vision, whole perspective. Suddenly spring bursts forth in your being, thousands of flowers bloom in your consciousness -- and the first flower is that of love.

A contented person is nothing but love. He is not even loving, he is simply love. He loves for the sake of love because that is his way of showing gratitude to existence. That's his thankfulness, his prayer. So he goes on loving each and everybody. He does not ask for anything in return; he simply gives because so much has been given by god that we should share it a little bit.

And the miracle is that the more we share, the more goes on coming to us. Once you have learned the secret and the arithmetic of sharing you cannot be miserly about it; you will simply go on sharing as much as possible, because the more you share, the more you have.

Share your bliss, share your love, share your understanding, share everything that you have got -- all the inner riches. That sharing is essentially what I mean when I say that the contented man becomes love itself.

So change your mind from discontent to contentment and then see the miracle -- that love starts flowing through you in thousands of streams, in many dimensions, in many ways. And life becomes such a splendour, incomprehensible to the intellect, unfathomable for the mind, a tremendous mystery and the ultimate ecstasy. -- How long will you be here? -- I don't know. Maybe one year, two years. -- That's good -- be here forever. I can say it!

(Viola's new name is Deva Anuragini. It means divine and full of love, Osho explains. In fact to be full of love is to be divine, he says.)

One need not go to the church or the temple or the mosque, one need not be a Christian or a Hindu or a Mohammedan; to be religious one has simply to be loving. God understands only one language, the language of love. If you love his existence you have said whatsoever needs to be said to him.

But people go on doing childish kinds of prayers. They are childish because when you were a child they were taught to you. Every child is told "Say your prayers before you go to sleep," so every child mutters a prayer, finishes it quickly, pulls up the blanket and forgets all about it once it is finished. Then it becomes a habit and people go on repeating it for their whole life. But this is not prayer, this is sheer stupidity. Using words with god is being stupid. The only language he understands is of love, of silence.

So love, existence and your prayer will go on reaching him. And then there is no need to pray at a particular time, with a particular ritual. Religion is not a ritual, and whenever it becomes a ritual, it is dead.

Religion is love alive, throbbing, pulsating. So love his existence, the manifest god, and the unmanifest will know about it, because the unmanifest is just hidden behind the manifest. Whatsoever you do to the manifest reaches the unmanifest.

See what so-called religious people go on doing: they pray to god yet Christians go on killing Mohammedans and Mohammedans go on killing Hindus and Hindus go on killing Mohammedans. They go on praying to god, all of them -- and they go on killing live people. They go on destroying, killing, what god creates -- and they all say god is the creator. But it seems they are just repeating words without knowing any of the meaning of those words. If god is the creator then to destroy is to be against god. Then the only way to participate with him is to be creative -- and that's my approach.

I teach my sannyasins to be creative. In your own small way... whatsoever you can create, be creative. Contribute something to existence out of your love -- and that is prayer. Make life a little better than you found it. When you leave the world, leave the world a little bit better than you found it -- and you have lived rightly. You will be immensely rewarded.

(Marion becomes Anand Aruna.)

Aruna means the early morning sun, when it is just coming above the horizon.

Literally Aruna means red, because at that moment the sun is red and because of its redness the whole eastern horizon becomes red. And that is the colour of *sannyas*. It is the beginning of the day. It represents the end of the night and the beginning of the day, the end of darkness and death and the beginning of light and life.

Be blissful, only then can the sun rise within you, because it is only in bliss that you become receptive, open, vulnerable, because in bliss all fear disappears and you are ready to receive the unknown guest. You are not afraid of the unknown.

And the moment you are not afraid of the unknown the unknown immediately knocks on your door. If you are afraid then it does not disturb you. God never interferes in anybody's life because he loves his creation. So he leaves everybody total freedom, even to go against him -- that is part of freedom, even to close their doors to him -- that is part of freedom, even to deny him -- that is part of freedom. But it is foolish to use freedom in that negative way. Use freedom in a positive way, use freedom to receive the unknown guest, use freedom to create trust and love and bliss so god can penetrate you.

And the meeting between your being and the being of the whole is the beginning of light, the beginning of eternal life, the beginning of immortality. And that is the search that everybody is on, knowingly, unknowingly. Everybody wants to know something which is indestructible, which cannot be taken away.

Everybody wants to come into the light, everybody wants to have eyes to see, to have clarity of vision, but people go on doing things which really prevent their vision, hinder their insight, cripple their being. A sannyasin has to trust existence and rejoice in the small things of life.

Life consists of small things, but if you rejoice you transform these ordinary things into something extraordinary. Even if you rejoice eating your food it becomes sacred. If you rejoice cleaning the floor it becomes prayer. If you rejoice cooking food for your friends, for your lover, for your children, for your parents, it becomes meditation. The secret is rejoicing. Rejoice in everything that you are doing and then it is done for god, then it is an offering to god.

And whenever the right moment has arrived and you are ripe and ready the sun rises above the horizon and all darkness disappears.

(Dhyan Priya means when you are a meditator you become a beloved of existence, Osho tells the former Ruth.)

Dhyan means meditation. Meditation is a state of absolute silence when there is no mind at all to disturb you, when you are simply alert, aware but there is no thought, no desire, no memory, when there is no ripple in the lake of consciousness, when the lake of consciousness is so quiet and silent that it is almost like a mirror. In that moment the whole existence is reflected in you as it is in its reality -- because thoughts distort, desires disfigure. They don't allow the real to reach you, they give their own colour to reality.

Scientists have discovered that ninety-eight per cent of information is not even allowed to enter; your mind prevents it. The two per cent that is allowed in is very much distorted. The mind has made it according to itself, it is no more representative of It simply shows something about your mind, it does not say anything about reality. That's why come to see something they will all report about different ways.

You have heard the story about the five blind men who had come to see the elephant. They were all great philosophers and they all reported differently. Blind people are philosophers, philosophers are blind people. They started arguing, great argument ensued because they were all perfectly certain that what they has seen was the real elephant. The person who touched the leg of the elephant said that it was like a pillar. They all gave different descriptions, and they were all right in a way. But that part, that half truth is far more dangerous than a whole untruth because it has something of truth in it that gives it a certain validity, a certain quality to convince others.

Meditation simply helps you to drop all ideas so that you become totally open to reality as it is, not according to you. You don't have any prejudice, you don't have any a priori conclusion. You are simply available, open, and whatsoever comes you allow in; it reaches you as it is.

And Priya means a beloved. The moment one becomes a meditator, one becomes a beloved of the whole existence. The whole existence becomes so loving, so tender towards the meditator, that when it happens for the first time it is amazing. One cannot believe that trees are so loving, that rocks are so loving, people are so loving. The whole existence starts pouring love into the meditator.

It is said -- and It is a metaphor -- that whenever Buddha passed through a forest trees would bloom out of season just to receive Buddha! Trees would become alive and suddenly great foliage would start growing, just to receive the Buddha. It is a metaphor, it is not something historical, it is pure poetry but it is indicative of truth. And poetry is far more indicative of truth than anything else is. Truth cannot be described in a scientific way; it can be described only in a poetic way because it is a mystery. But those symbolic, metaphorical stories say one thing, that the meditator becomes a beloved to the whole existence.

About Mohammed it is said -- because he lived in the desert, Arabian desert, and of course the sun is very hot in the desert -- that a cloud would always go on moving with him just above his head to protect him from the heat of the sun. I don't think clouds will do that... but it is indicative, indicative of something far deeper. Of course the whole existence protects such a person; he becomes a beloved.

So be a meditator and become a beloved of the whole existence. Less than that is not worthwhile, less than that is not going to satisfy your thirst. It cannot quench your innermost thirst.

I Am Not As Thunk As You Drink I Am

Chapter #12
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(A seeker of light is the meaning of Douglas; Osho adds 'anand' to it, then addresses the first new sannyasin.)

Douglas also means a dweller in darkness, but both are aspects of one phenomenon: you seek light because you dwell in darkness.

The search for light begins with the experience that 'I am in darkness;' that's the first step. To know that one is ignorant is the beginning of wisdom.

The problem with millions of people is that they live in darkness but they are not aware of it. They think this is light. They live in ignorance but they go on hiding it in such ways that not only are others deceived, they themselves become deceived. They don't want to recognise that they are ignorant. It hurts, it goes against the ego. And the first step for a sannyasin is to recognise the real situation, to figure out where one is, what one is, to be very straight about it, howsoever it hurts. And it certainly hurts because for the whole of our life or perhaps for many lives we have believed in just the opposite.

The person who is suffering from an inferiority complex starts believing in some kind of superiority. Just to hide inferiority we have to believe in the opposite. The person who is afraid of death starts believing in immortality, just to somehow cover up the fear.

Our beliefs are indicators; they show what we are hiding, they are just the opposite of what we are hiding. Somebody believes that he is light, love, bliss... if these are his beliefs then he must live in darkness, in hatred, in misery.

The sannyasin has to expose himself, he has to stand naked in the sun, because the journey can only begin if we know where we are -- because the journey begins from there. You cannot begin your journey from somewhere else -- where you are not. Wherever you are, even if you are in hell, the journey has to start there. And this brings great authenticity to realise, recognise, whatsoever we are. If it hurts it hurts; it is natural; it has to be accepted. But out of that acceptance begins the enquiry.

The two different paths: the path of belief and the path of enquiry. Belief does not change you; it simply gives you a false idea of something that you are not, of somewhere where you are not. It is a false phenomenon, it creates hypocrisy. It is good to recognise that you don't know; at least it is authentic, sincere. And then don't start believing -- that kills enquiry. Enquiry means going into existence without any belief, discarding all beliefs. And almost half the work is done, half the journey is complete in the first step. And there are only two steps, not more than that.

One step is to discard all beliefs because they are not your experiences; howsoever beautiful they are they have to be discarded for the simple reason that they are not your experiences. Once you have discarded all beliefs the second step is just of waiting, silently waiting, with the deep trust that whenever the right time

comes It is going to happen.

The first step has to be taken by you, the second is taken by existence itself. So nothing can be done from your side, you can only wait in a receptive mood. And when your receptivity is total it happens. It always happens, it is never done. And then life becomes full of light and full of bliss and full of godliness. Then all those beliefs that you have been carrying for centuries suddenly become realities, but now they are not beliefs -- you *know*.

Belief is irrelevant in any case. If you don't know, it is irrelevant; if you know, it is not needed. If you know, there is no question of believing and if you don't know what is the point of believing? In any situation belief as such is wrong. Enquiry is right.

A sannyasin is an explorer, an enquirer into the ultimate reality of one's own being and the being of the whole.

(God is less a personality and more a presence, a perfume, Osho reminds us.)

The flower has a form, a personality. The fragrance is formless, it has no personality. It is there, it exists, but it exists not in a fixed form, it exists in a formless way. And that's what god is, a godliness. And the experience of this fragrance comes through meditation. There is no other way, there never has been, there never will be.

The really religious person has only one thing to do, and that is to become meditative. And by using the very word 'meditation' there is a possibility of moving in a wrong direction -- because English has no exact word for 'dhyana'; meditation only comes close to it.

English has three words: concentration, contemplation, meditation. Concentration is of the mind. You focus your mind on a particular object, you exclude everything else, you just go on narrowing your vision. Hence in concentration everything can become a distraction. A dog starts barking and you will be distracted because you were excluding everything and now the barking dog has come in. Hence the concentrator is always angry because small things -- a mosquito -- can disturb his concentration. Anything is capable of distracting you because you are doing something unnatural. Concentration is unnatural. It is enforced, a regimentation. It is something military-like; violently forcing the mind to remain pinpointed on one thing. And the nature of the mind is constantly flowing, moving. It is natural for the mind to move, it is a dynamic process, and you are trying to make this dynamic process stagnant.

Because it is against nature any excuse and the mind will immediately jump in and start moving. Even if you force the mind to be still for long periods you will be sitting on a volcano. It will be like a small child: you can force the child by saying, 'I will not give you food today. Sit in the corner and sit silently.' He can do it. You can tell him 'Close your eyes,' and he can. But just see: he is fidgeting, he is screwing up his eyes, afraid to open them but with every desire to. You can see the turmoil that is inside, but he is somehow holding himself back. He is in great trouble.

That is the situation, when one is in the process of concentration.

Meditation is not concentration; it is not contemplation either. Contemplation means you are a little more fluid, a little more flowing, but you have to remain tethered to a particular subject. In concentration you have to remain pinpointed; in contemplation you have a little longer rope. You can roam around but you are tethered. For example, you are thinking about love. Mm? -- you can go on but you are only allowed to think about love. Certainly it has more freedom than concentration but still the freedom is limited. You are in a bigger prison, that's all, but you are imprisoned. And still distractions will come -- less than in concentration but they will still come.

In English even 'meditation' gives a wrong idea; it is as if you have to meditate upon something. But 'dhyana', the word in Sanskrit out of which the Japanese word 'zen' has come, means there is no object, no subject, no concentration, no contemplation. You are simply sitting silently, witnessing whatsoever is. A dog starts barking, you witness it -- it is not a distraction. Music is being played, you listen to it -- it is not a distraction because you are not making any effort to concentrate. You are all-inclusive, nothing is excluded. The freedom is absolute. The only thing that has to be remembered is not to get identified with anything. Listen to the music but don't become the music, remain a witness.

So meditation can be defined as witnessing, not getting identified. Now this is a totally different phenomenon; there is no question of concentration, no question of contemplation. You are just sitting by the side of the road and watching the traffic of the mind; allowing the mind whatsoever it wants to do fearlessly, allowing It wherever it wants to go -- to Timbuktu, to Toronto... wherever it wants to go. You just remain alert, aware, watchful. And then a miracle starts happening: you start becoming aware of godliness in

everything. Even the barking of the dog starts having a divine quality to it. maybe the dog is a little bit upside-down, but still the dog is god -- just written wrongly, that's all. You have to read it the other way, otherwise there is no difference. And then everything starts having a new message, a new feel, a new splendour. When the whole is transformed through your witnessing it becomes fragrant. There is no flower but there is immense fragrance. You have entered into the unmanifest.

This is the way of entering into godliness. And once you have tasted of godliness you *are* an emperor. Then the whole kingdom of god is yours.

(Her name, Carmen, means a song of joy, Osho tells the next sannyasin. He adds 'dhyan' to it to remind her that meditation is the necessary preparation before one's heart can explode in song of celebration.)

Without meditation it is not possible. Without meditation one is bound to live in misery. One can cover it up, one can find a few consolations, one *has* to find a few consolations otherwise life would be intolerable. One has to remain occupied so that one does not feel the inner emptiness. And people find a thousand and one occupations just to keep themselves engaged. They are very much afraid to be left alone, to be left empty.

These are the people who have invented the proverb that an empty mind is the devil's workshop. It is not so. The empty mind is the only door to god. The mind which is continuously occupied with thoughts *is* the devil's workshop. Out of an empty mind no harm has ever happened. Adolf Hitler is not an empty mind, neither is Joseph Stalin, nor is Alexander the Great, nor Ivan the Terrible. These are people full of thoughts, great thoughts of changing the whole world, of bringing a revolution.

Buddha is an empty mind, Lao Tzu is an empty mind. And out of these empty people -- Buddha, Lao Tzu, Basho -- god has been experienced. They have been able to sing songs of joy. Their life is a festival, a festival of lights; their life is a continuum of celebration.

Meditation means making the mind empty, empty of all thoughts, discarding all thoughts, remembering that 'I am not these thoughts,' that 'I am separate,' that 'I am just a watcher, a watcher on the hills, looking at the valley.' Creating a distance between the thoughts and your awareness is the whole process of meditation. The more distance there is, the better, because when the distance is great you cannot feed those thoughts and they start dying of their own accord. They need your co-operation, your continuous co-operation. And meditation means withdrawing your co-operation, you are not fighting with the thoughts, you are allowing them to move, to have their life, but you are no more co-operating, no more nourishing them, no more getting identified with them. And as you become unidentified, Just a watcher on the hills, they start dying. They are no longer getting any feedback, they are no longer invited guests. They start turning away.

A moment comes when the mind is utterly empty -- and that is the moment when the heart explodes into songs, because songs need space and the mind is taking up the whole space with all kinds of junk and furniture, rotten furniture. But people are such that they call rotten furniture antique. They go on collecting antiques. The more rotten it is, the more old it is, the more valuable. And the mind is full of all kinds of nonsense -- relevant, irrelevant, contradictory. Nothing has to be chosen out of the mind, all has to be categorically rejected: I am not it.

In the East we have defined meditation as a process of neti-neti. The word 'neti-neti' means neither this nor that; 'I am neither this nor that.' One goes on denying: "I am neither this nor that,' and a moment comes when there is nothing to be denied any more. A vast emptiness surrounds you, infinite emptiness surrounds you. Only that much emptiness, that much space, can help the heart to open up for the first time. The heart needs infinite space, it needs the whole Sky, only then is there bliss and there is singing and there is dancing. And that singing, that dancing, that blissful state, is the ultimate goal of sannyas.

Your name, Carmen, exactly defines sannyas: a song of joy.

(To Peggy Osho speaks of the differences between moonlight and sunlight.)

Sunlight is masculine, harsh, taut, passionate, aggressive, violent. Moonlight is feminine, soft, tender, receptive, loving. And this is not only poetry, even science has become aware that there is a difference between moonlight and sunlight.

Mystics have been aware for centuries: more people have become enlightened on the full-moon night than on any other night. I have never heard of anybody becoming enlightened in the day. Buddha, Mahavira, Lao Tzu -- they all became enlightened in the night. It cannot be just coincidence.

Night is feminine, day is masculine and enlightenment happens only in a very receptive mood, in a very feminine mood. Whether one is a man or a woman does not matter, but one has to be receptive. You cannot

conquer god, you can only invite and wait.

And the feminine mind knows how to wait, how not to be aggressive; the masculine mind is aggressive, in a hurry. That's the difference between the East and the West: the West is masculine, full of sun energy; the East is feminine, hence it looks slow, lazy. In the East there is no desire for speed. The East is ready to wait for eternity. The West is continuously after speed. Nobody bothers about where you are going, everybody is thinking about how to reach there quickly. Nobody is interested in where, for what. The whole interest is in it being quick.

In the East we are not interested in quickness, in hurry, in speed, but we are certainly interested in where we are going. How long it takes does not matter; our concern is 'What is our ultimate goal in life?' It may take eternity -- there is no worry about that.

The night represents, just as the East represents, the feminine. And the full-moon night is the most feminine of all nights. It is not only that more people become enlightened on the full-moon night, more people also go mad. Hence the word 'lunatic': it exists in all languages. It comes from 'lunar', moon-struck. It is not only the ocean that is affected by the moon, our whole being is affected. And in fact eighty per cent of our body is ocean water. That eighty per cent is certainly affected.

The moon is symbolically significant. It simply receives the sunrays and transforms them. Through the moon a miracle happens: the hot energy of the sun becomes cool, the passionate sex-energy becomes compassionate is love. The whole process of the moon is alchemical.

Your name has two parts; one is love, the other is child of moonlight. Love is a child of moonlight. Love is basically feminine.

A man has a need for love once in a while but the woman lives in love for twenty-four hours a day. The man has many other interests also; one of his interests is love. But the woman has no other interest, her whole interest is love. And out of that love other interests may grow but they are part of love, they are not competitors to love. Hence a man can always sacrifice love for his art, for his music, for his meditation, for religion -- he can easily renounce love. It is only one of his interests, it is not his whole being. But a woman cannot do that.

It is because of this fact that you don't find so many women enlightened because nobody has worked out from the woman's side how to attain enlightenment. Enlightenment has remained basically a masculine interest. And of course when it is a masculine interest love has to be denied; love is an unnecessary distraction. So all the religions have been against love.

My effort here is multi-dimensional. I am trying to do many things here. Now is the time for love to find a way towards enlightenment so that women can also be Buddhas. It has not happened in the past.

You see Jesus and Mohammed and Mahavira and Chuang Tzu and Lieh Tzu and Zarathustra, but they are all men. And unless women start becoming enlightened humanity will remain lopsided, the balance will not be there. And unless women become enlightened they cannot be really free, because enlightenment is the ultimate in freedom. The freedom of women cannot come through stupid movements like Women's Liberation. It can only come through a totally different approach: women should learn how to become enlightened. If we can create a few women Buddhas in the world the woman will be freed from all chains an d fetters.

And there is no difficulty at all. In fact nobody has bothered about it, nobody has thought about it. Woman was never taken into consideration, she has been ignored. She has never been given the same status as man; she was thought to be just secondary. But because of this the whole of humanity has suffered. Enlightenment is everybody's birthright.

Man can easily make an approach through meditation but the woman can more easily make an approach through love. Love is going to be her meditation. To be loving, totally loving, unconditionally loving -- that is going to be her path towards light, towards godliness. And out of love the woman will have a new birth. She will become a child of light, a child of moonlight.

Your name is significant. And you can see that thousands of women are gathering around me. It has never happened before. It has always been a male-dominated quest. For years even Buddha denied entry to women, he was against it. He was afraid, and I can understand his fear. His whole method was male-oriented, and he was afraid that if women were allowed to become initiates, sannyasins, then the males would find ways to be distracted. They might start falling in love and the whole method would be disturbed, the whole process would be disturbed.

Mahavira, another enlightened man of the same category as Buddha, who established Jainism, said that women can be enlightened only when they are born again as men. In this life when they are women all that

they can do is to work to be born as men, only then is enlightenment possible -- not through the body of a woman. First they have to attain the body of a man. And I can understand what he means by it His method is such that there is no space, no place, for love in it.

Mary Magdalene loved Jesus more than any of his disciples did but she was not accepted as an apostle; those twelve fools became apostles! And they all escaped when Jesus was crucified. He was taken down from the cross by three women and all the apostles escaped. But still those three women are not respected. Even Jesus did not show any respect to women, even to his mother he did not show much respect.

Once his mother came to see him when he was talking to a crowd. The people said 'Your mother is waiting outside to see you,' and he said, 'Tell that woman that nobody is my father and nobody is my mother.' *Tell that woman*... This is ugly, but this has been the approach of all the male-oriented methodologies.

My effort is to create a path for women also, because unless they are free religiously they will not be free in other ways. Religious freedom is the central core of all other freedoms. And even in the twentieth century there are religions that don't allow women in their temples, they don't allow women to be priests; no woman can be a pope.

This is ugly, unnecessarily violent. It is something of the rotten past, still a hangover of the past. It has to be completely finished.

As meditation can lead to enlightenment, love can lead to enlightenment. They are different paths but they reach the same peak.

(While she had been awaiting her sannyas, Brigitta was sobbing, so much so that Shiva, Osho's bodyguard, saw fit to move over to her and soothe her, whereupon her weeping slowly subsided. She is quiet now as Osho shows her her new name: Amrit Sadhya.)

The goal of sannyas is to go beyond time and to realise the timeless, the unchanging, the eternal. Only the eternal can be true; the momentary is only a reflection of the truth, it is not truth itself. And whatsoever we know in the world is momentary. Everything begins at a certain point in time and then ends at a certain point in time.

The search is for that which has no beginning and no end. Unless one has found that one cannot be contented, one cannot feel fulfilled.

So remember, that has to be found, and it can be found because it is not far away, it is within you. Because we go on looking outside we go on missing. We have to look in and all that we have been missing will be found. The whole kingdom of god is within you.

(She closes her eyes and slowly raises her arms so they are stretched out, one on either side of her.)

Good, Sadhya. How long will you be here? (If she makes a reply it is inaudible.) Be here forever. Good!

(Mind is a moron: it is always demanding more. Give it more and it asks for still more, Osho explains to Anutosha.)

The moment you go beyond the mind suddenly there is contentment, nothing is needed. All that is needed is already given, it is already the case. We have been provided with all that is needed; it is waiting inside. But the mind goes on searching outside. All that is needed is a one-hundred-and-eighty-degree turn so that we can look within, and there is suddenly fulfilment. It is not gradual, it happens in a single moment, not slowly. In a single blow all discontent disappears and there is immense peace. There is no question of wanting more because one cannot imagine there can be more. It is impossible to imagine that there can be more.

The whole thing is to shift the energy from the mind to consciousness. Mind means content, it is not consciousness. And consciousness is a separate entity, it is not content. It is like a mirror, reflecting whatsoever passes in front of it. Many things pass, they are contents in the mirror; the them. When nothing passes the mirror is empty. It has no content of its own, it is pure nothingness. And that nothingness is our reality. And not only is it our reality, it is the reality, the unmanifest reality of the whole.

Once you have entered into the unmanifest within yourself you have entered into the world of god. And the by-product is immense contentment, bliss, fulfilment, the feeling that one has arrived home.

(Dorothy, billed as an astrologer from the States, is a plump, warm-faced woman, rather older than the majority of sannyas-takers. Osho gives her the name Anand Nityama.)

Anand means bliss. Nityama means eternal.

Happiness is momentary, bliss is eternal; hence happiness always brings misery. Before happiness there is misery, after happiness there is misery, and when happiness is there, deep down you know it is not going to last, hence there is misery. Before there is misery, after there is misery and in the middle too. So happiness remains just a very thin superficial thing, very superficial; deep down you know that it is going, it is going, it is already gone. You try to cling to it but it is impossible to keep it; it has to go.

But bliss is without any beginning and without any end, and unless we discover bliss our whole life is a wastage; chasing after happiness is an exercise in sheer futility. If the same energy is put in the search for bliss one can find it very easily. And even now it is not too late, because it is not a question of time, it is a question of totality. It can be attained in a single moment. Sometimes it has happened that a person has attained at the last moment of his life. That's my observation about Jesus himself, that he attained it at the last moment.

When he was put on the cross he was not yet a Christ, he had not yet realised it. And then he said to god 'Have you forsaken me?' That shows there must have been some desire, some expectation; he must have been waiting for god to do some miracle. That shows mind, expectation, desire. And there is frustration when he shouts 'Have you forsaken me?' There is frus-tration, there is anger. He feels as if god has forgotten him, completely forgotten him. Is this the moment to forget him? He has sacrificed his whole life and is nothing happening, no miracle? No hand has appeared from heaven to save him, to show the world that he is the son of god.

There is anger, there is complaint, but immediately he understood. He was a man of immense intelligence; he quickly understood, at the last moment he understood and he relaxed and he asked for forgiveness and he said 'Let thy will be done -- not mine but thine. Let thy will be done, let thy kingdom come.' The complaint has disappeared; there is no anger, no frustration, no desire, no expectation. He has surrendered totally. In that very moment when he surrendered his mind he became enlightened. It happened in a single moment.

That's why there are many statements of Jesus which are not those of an enlightened man -- because he had no time to make any statements after his enlightenment. Buddha lived for forty years after his enlightenment; enough time to say the unsayable. What Jesus said and what is recorded in the Bible is not exactly the truth because he himself had not known it. He was coming closer, but even if you are close to truth it is not truth. There is nothing like approximate truth. Even the approximate is a lie.

So there are many things about Jesus which cannot be explained as being of an awakened man. He behaved many times like an unawakened person and the reason is that he became enlightened at the very last moment.

I am saying this to you because now you are old and you will be getting older, so don't get depressed, don't feel hopeless. Even at the last moment it can happen.

In India we have a proverb: If a person gets lost in the morning and can manage to reach home even by the evening when the sun is setting, it is not too late; he has not to be thought of as lost.

There is enough time, there is always enough time, but intensity is needed. So now withdraw your energy from all non-essential things and put the whole of that energy into becoming silent, loving. Remember these two words, silence and love. Be silent as far as you are concerned and become loving as far as the world is concerned. Let there be a synthesis of silence and love. And I feel you will be able to manage it.

I Am Not As Thunk As You Drink I Am

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(There are certain experiences in which one comes closest to knowing godliness; they are like four pillars of a temple, Osho tells Anand Michiel.)

Without these four the temple cannot exist. And they are all interrelated; if you create one the other three follow of their own accord. One need not think about all four, just choose one.

And for you bliss is going to be the choice. Become more and more cheerful -- don't miss any opportunity. People are very stupid, they never opportunity to be miserable. Even if there opportunity they create it. If they cannot find one they invent one, they fantasise. If it is not in the present they start searching in the past; if it is not in the past they will think of the future, but somehow they have to find something to worry about, to be miserable about. Then there is no wonder that the world is full of misery.

The same should be done about bliss: never miss an opportunity -- and there are a thousand and one opportunities every day. Once you are alert you will be surprised how many opportunities you have been missing up to now. At each step there are opportunities. One need not invent them, one need not imagine them, they are always coming -- god goes on showering. But we are accustomed to a wrong attitude, a wrong approach, a negative approach towards life. We choose the thorns and we ignore the flowers.

The sannyasin changes the whole gestalt; he chooses the flowers, he ignores the thorns. If you choose the thorns and ignore the flowers, sooner or later there will be no flowers for you, only thorns. Even flowers will become thorns because your whole approach will be such that even a flower will only remind you of some thorns. And the opposite happens: if you choose the flowers even thorns remind you of beautiful flowers. By and by thorns disappears the whole of life becomes full of flowers; it becomes a springtime.

And then god is not far away, he is very close. Once bliss starts happening you can feel him closer o than the heart, closer than your own heartbeat.

(Osho adds 'dhyan' to Peter's name.)

People without meditation are making their houses on the shifting sands of time. Those houses are bound to collapse and then there is misery, frustration, failure, darkness, gloom. And if all the houses that you create go on collapsing, naturally you feel depressed. Then life is no more a celebration, it is no more a song of joy. It is just a scream of deep pain.

But the house of life can be built on a rock, the rock of eternity -- that's what meditation makes available to you.

Meditation is the jump from time to no-time, from the momentary to the eternal. It is the greatest revolution possible and it can happen just by changing your focus. It is not an impossible task; all that is needed is a little understanding.

You may be standing before a wall and of course you cannot see the beautiful sunset outside. You have to understand that you cannot see through the wall so move to a window. And don't stand before a window if it is closed, open it! Or move to the door and open it! Or go outside the door. Standing before a wall don't expect to see stars, the moon, flowers, birds, people. You cannot see anything. Standing before a wall you will simply become bored, and boredom is one of the greatest problems every human being faces. But it is just because you go on standing in the same place. You don't learn to shift your focus, change your place.

The mind is like a wall. Meditation is an open window, a door. Mind is the thick wall; there are thousands of thoughts, layer upon layer. It is impossible to penetrate that wall. It is thicker than any wall can be.

Just move from mind to no-mind. And the strategy of movement is simple, very simple: just watch your thoughts moving. Don't make any judgement about those thoughts, don't call them good or bad, don't make

any evaluation. Remain indifferent, as if it is none of your concern. Let them pass; good and bad, alike, relevant, irrelevant, all alike.

If you can remain in this indifferent state you are in for a great surprise: as your indifference towards the mind grows deeper, becomes rooted, the mind starts disappearing, the wall starts disappearing; a window opens, a door opens. Suddenly you can see the splendour of life and the eternity of life. Time has been transcended. And just a single glimpse is enough. Then you know the secret, then the key is in your hands. Then you can go on moving deeper and deeper into that experience.

Meditation is the beginning, samadhi is the end. Sannyas begins with meditation and ends in absolute ecstasy.

(To Michael from America -- billed as a Kung Fu teacher and a rabbi -- Osho talks of love and of god.

There is no proof for god logically, intellectually. Intellectually the atheist is in a far better position; the theist is bound to get defeated because the theist has no proofs for god. The atheist can disprove all the proofs that the theist supplies, but the theist is right and the atheist is not right because god is not a question of intellectual argumentation, it is an existential experience -- just like love.

You cannot prove that it is. If somebody insists, it will be impossible to prove. You fall in love with a woman and she insists if she is logical -- which is rare and that is good... If she is philosophical she can create trouble for you. She can ask for the proof: 'What proof have you got that you are really in love? And what is love in the first place?' Intellectually you cannot convince her. You will be at a loss, you will not be able to answer. Whatsoever you say will look absurd.

One of the great Christian mystics, Tertullian, is right when he says 'I believe in god because he cannot be proved. I believe in god because god is absurd: *credo qua absurdum*.' It is one of the greatest statements ever made, and only a mystic can make such a daring statement I believe in god because he cannot be proved.

Life needs a few things which cannot be proved. Only because of those few things does life become meaningful. Things that can be proved never give life meaning. Science cannot impart meaning to life; it proves everything. No scientific statement is unproved. It is proved logically, intellectually, experimentally. You can experiment in thousands of ways and the result will be the same again and again without any exception. But science does not make life meaningful. It makes it comfortable, it makes life convenient, cosy, it gives you all kinds of gadgets. But they are all on the outside; deep inside you don't have any meaning. Meaning needs something more than proof, something more than experiment. Meaning needs experience, not experiment.

God and love are on exactly the same plane. Begin with love because that is more natural. And if one can love that means one is ready to go into the illogical, one is courageous enough to put logic aside. Then in the next step one can move towards god, one can agree with Tertullian.

Love will give you the first experience of something that transcends intellect. So the real mystics don't give any proofs for god; the people who give proofs for god are theologians, not mystics, thinkers but not mystics; they have not experienced. And those theologians have created great trouble, unnecessary trouble. In fact it is because of them and their stupidity that the atheist has always won the case. They provide things which he can disprove and easily disprove. I have never come across a single proof for god that cannot be disproved very easily, even by a child. Just a little intelligence is needed. The theologian has played into the hands of the atheist; he has not served god, he has not served religion. In fact he has done a great dis-service.

The mystic is in a far better situation. He will laugh at all the arguments both for and against. His existence is the only proof, his love is the only proof, his blissfulness is the only proof, his silence is the only proof. He can invite the atheist and he can tell the atheist to be with him: maybe at some moment you are open and something from me can enter you and trigger a process. But more than that is not possible.

If theologians stop proving god, atheists will disappear from the world because they will not have anything to disprove. They cannot disprove the mystic -- that is impossible -- because he never gives any argument. To disprove the mystic they will have to meditate. And once a person meditates, he himself will become a mystic.

My whole effort here is against theology. I am all for love and absolutely against logic.

(Compassion is the only criterion to judge whether one is a meditator, Buddha said. It is so, affirms Osho, because meditation happens in the most private recesses of your being.)

It is so absolutely private that you cannot invite anybody into your world of meditation. It is not possible at all.

Meditation means your absolute aloneness, where only your consciousness exists, and there is no other so you cannot take anybody there. But meditation starts affecting your behaviour, it starts affecting your actions, your relationships, it affects everything. And slowly slowly whatsoever you do has something of your meditation in it -- and that is compassion. You start doing things out of great love, love for the whole existence.

So meditation is the inner phenomenon and compassion is the outer expression of it. Because of this a great calamity has also happened: knowing that compassion is inevitably there when meditation happens, people have tried to cultivate compassion. And that can be done, but it does not bring meditation. That cultivated compassion remains superficial, not even skin-deep. And that is what has happened to Christian missionaries for these past twenty centuries; they have been trying to do service and to love and to help humanity, to be compassionate, but they don't know anything of meditation; hence their compassion is plastic, synthetic, it has no roots. Just scratch any missionary a little bit and you will find an ordinary human being or even worse.

You can paint the circumference but that does not change the centre. But if the centre changes -- and the centre cannot be painted... The surface can be painted but the centre is not available; you cannot paint it. It is so deep inside that nothing can be done to falsify it. It always remains in its truth.

Once you have experienced your centre in silence, once you have realised yourself, the circumference is bound to change, you need not change it. Hence I am against creating any kind of character. Cultivating a character is superficial. It deceives others, It deceives you -- and life is too precious to waste in such stupid things as deceiving others and deceiving yourself. Death will come and destroy all your hypocrisy and you will be left alone and then except for meditation nothing can be of help. Only meditation can allow you to enjoy your aloneness. The meditator dies blissfully because he has really died before the ordinary death ever happens.

The moment he knows his centre he knows that he is not the body, not the mind either. That day the real death happens and he knows that by leaving the body nothing dies. He will be moving into a vaster space, he will be becoming far richer than he has ever been. He will be really freed from a prison. And when you feel this eternity, this joy of being part of eternity and the whole, naturally your life starts showing compassion for all those who are still struggling in the darkness, groping in darkness and who cannot find their way. But this is nothing cultivated, it happens naturally. When character comes naturally it has a tremendous beauty.

My sannyasins has to begin with the centre and leave the circumference; don't touch it. Once you have known your being you will see the miracle happening of its own accord: your life will become compassion. Instead of passion it will be transformed into compassion.

(To Majsan from Sweden, Osho gives the name Prem Suvasa, which means love and perfume or fragrance.)

Love is a flowering, the flowering of your consciousness. The moment your consciousness opens its petals great fragrance is released. And once that fragrance is released one feels tremendously contented, fulfilled, because one has come to the ultimate peak of flowering. To remain a seed is to remain in misery; to become a flower is to become blissful. Then one has attained; one's potential is transformed into a reality.

That's the meaning of realisation: that which was only a possibility has become actual, a reality. Life has not been in vain, you have not missed the opportunity. One feels one has come home, and that very feeling gives a fragrance to the person. And those who are sensitive will feel it, those who are open will immediately recognise it. In fact whenever somebody's inner lotus opens people start coming from faraway places. In some mysterious way the vibe starts reaching the farthest corners of the earth. It has always been so.

That is the significance of the story in Jesus' life that when he was born three wise men from the East went in search of the child. They were guided by a star in the sky. Now, this is a parable. Stars cannot guide anybody. They have their own orbit; they cannot leave their orbit and start guiding somebody. But the meaning is great. The meaning is that some unknown force was guiding them, some miraculous magnetism was pulling them. It was as if a light was guiding, a star was guiding them. They felt that somebody for whom they has been waiting had been born. From different parts of the East those three wise men started moving towards the place where this miracle had happened.

The same 1s the story about Buddha. When he was born a very great old sage came down from the Himalayas. He must have been more than one hundred years old. He was well-known all over the country, and for seventy years he had not left his cave in the Himalayas. And suddenly he came down. Buddha was born just on the border of Nepal and India, just below the Himalayas. The sage came running.

The father of Buddha fell at his feet because he was such a great, well-known saint and he said 'This is a great blessing. Why have you come?' The sage said 'Where is the child? I have come to see him because when he becomes a Buddha I will not be here.'

And the child was brought, just a one-day-old child. The sage touched the feet of the child and wept. The king was very much puzzled and worried too -- why was he weeping? He asked 'What is the significance of your weeping?' The sage said 'Don't worry -- I am weeping out of joy and out of sadness too: joy for the child that a great Buddha is born and sad for myself because when he is really an opened lotus... Right now he is just a bud. Only people like me can recognise him,' the old man said, 'but when he is recognised by thousands of people I will not be here -- I am crying for that. I am happy that he is born and I am unhappy because I am going to die; this is my last year on earth. That's why I rushed quickly: I may fall ill, I may not even be able to see the child, but I am happy that I have seen him. Although he is still a bud and it will take time, it is absolutely certain that he will become one of the greatest lotuses ever. His perfume will pervade humanity for centuries.'

My sannyasins have to learn the art of opening their consciousness. And one of the keys is love. To you I give the key of love. Be loving and that will help your opening. And everybody is carrying the perfume, it just needs the right effort to be released. Once it is released there is great joy not only in you, the whole existence rejoices in it.

(Prem Sagari is Lena's new name. Be miserly in love and you'll be miserable, Osho begins.)

Love brings bliss if it is vast. If love is one-dimensional it becomes a bondage; if it is multi-dimensional it becomes a freedom. Almost everybody loves in his own way but it more or less creates hell. Nothing is wrong with the energy called love; what is wrong is that we are trying to focus our love in a certain direction, pin-pointing it -- which is unnatural. Then it creates jealousy, possessiveness, conflict, struggle, because the other is also doing the same and both are trying to do something unnatural. Humanity has lived under this shadow for centuries so it has become our second nature.

Love that can create great bliss is only creating hell. And many people are fed up with it and it has not been so just now; for centuries many people have felt the misery and they have renounced the world, but that is not the solution.

The solution is in a different directions love should not be confined and should not be conditional. It should be like the fragrance of a flower which spreads in all directions. It has no address; it is not that it has to reach a particular person; it is unaddressed. And when your love is also like an unaddressed fragrance you will be surprised: it only brings bliss it creates paradise around you.

My effort here is to help your love become greater. All the so-called religions have been trying just the opposite. Seeing that love creates misery they teach the renouncing of love. I also see that love creates misery but seeing that I teach the renouncing of limitations. Let your love become unlimited.

The so-called religious traditions and my approach begin from the same point but we move in different directions. They think it is love that is creating the trouble; I don't see that it is love that is creating the trouble. It is the limitation that you impose upon love -- that is creating trouble. Renouncing love is not the solution. Renounce the limitation. Just be loving. Let love be a spontaneous, natural phenomenon. Don't make it a relationship; relate but don't become confined to relationship.

The moment you free your love from limitations *you* are free. The moment your love is free your very being is free because your being consists of love, your soul consists of love.

(To a middle-aged woman, a child psychologist, Osho gives the name Chaitanyo -- pure consciousness.)

Consciousness is impure if it is full of thoughts, desires, memories, fantasies, dreams. When all these contents are dropped, when consciousness is just empty of everything, it is pure. And in that purity god is experienced. That purity is the basic qualification for experiencing truth, god, liberation. The function of meditation is to destroy the content, to help you get rid of all the contents.

For example, if you watch your mind you will be able to see very easily that it is pointless to go on carrying the past; it is no more. It is non-existential, it is an unnecessary burden, useless luggage. And it goes on becoming bigger every day because the past goes on becoming bigger. As you live more

experiences, more memories accumulate, and it becomes a mountain -- really heavy. People are crushed under it.

The moment you see that it is useless you can drop it. It is not clinging to you, you are clinging to it, so you simply take your hands away. Then the next thing that comes through watchfulness is that you become aware that the future is not yet so why be bothered about it? When it comes we will see, we will respond. There is no need to be worried about it -- it may never come or it may come in such a way that you cannot imagine it right now. It is unpredictable. Whatsoever you think about it, ninety-nine per cent of it is never going to happen. And wasting your energy for that one per cent is sheer foolishness.

Once you see it you withdraw from the future -- and the past and the future are one hundred per cent of your mind, the whole content. Fifty per cent belongs to the past, fifty per cent to the future. In the present there is no content. If one is just herenow then consciousness is empty.

You can see, whenever you look in your mind either something from the past is moving or something from the future. As far as *this* very moment is concerned consciousness is pure. And the meditator by slowly slowly dropping the past and the future starts settling in the present.

To live herenow is to live a religious life. That is pure consciousness and out of pure consciousness whatsoever happens is virtue. Whatsoever you do is right. Whatsoever your response you will never repent for it, you will never feel guilty for it.

(Full of light is the meaning of Gudrun's new name -- Jyotirmaya,)

Man ordinarily lives in darkness. We are born in darkness. In fact darkness is a basic need in the beginning. There is darkness in the mother's womb. It is needed because light will be a disturbance for the growing child. The child is so soft, so tender; it needs velvety darkness to surround it. And the child sleeps for twenty-four hours a day in the mother's womb: light will disturb his sleep, and sleep is a must. In those nine months the child is growing so much that there needs to be no disturbance, otherwise energy will be diverted. So darkness helps the child to remain relaxed.

Everything in the beginning grows in darkness. You put the seed in the ground you dig a little bit, then you put the seed in. If you just throw it on the ground then it may not grow because there is too much light there. It needs the womb, the womb of the earth to grow in -- there it is dark. Once the seed starts growing it starts rising above the earth. Then it starts reaching towards the sun, towards the moon, towards the stars.

The child is born physically he comes into light but spiritually he still remains in darkness. And that darkness can be dispelled only through meditation; hence meditation gives you a second birth. The first birth is physical, the second is spiritual. And that is the whole meaning of initiation into sannyas: it has to become a second birth. Physically you are in light, now you need another birth too -- so that psychologically, spiritually also, you are in full light. And there is no difficulty in it, it is just that people are not aware of it. They never think about it, they have never bothered about it, so they remain only physical beings. They never grow spiritually.

While you are here concentrate your whole energy on meditation so that you can learn the secret. It is a knack. Just by doing all the meditations here, one day you will find which meditation fits with you. And the moment it fits something clicks. Suddenly you know 'This is the method for me.' And the knowing is so absolute and categorical that no doubt ever arises. Then move with that meditation, then let that meditation become the central-most thing in your life, because you will be born into light through it.

Light is another name for god. And to be born into that light is the whole purpose of sannyas. One moment you are born into that light you are enlightened. That is the meaning of the word 'enlightened' -- because to be in that light means to become that light. One melts and merges and becomes one with it. You are not two; you are not the seer and the light is not the seen. You become one, you are the light.
The last words of Buddha on the earth were 'Be a light unto yourself.'

I Am Not As Thunk As You Drink I Am

Chapter #14

Chapter title: None

14 October 1980 pm in Chuang Tzu Auditorium

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(Osho explains the significance of the name, Swami Dhyan Kurt.)

One of the greatest problems that humanity always has to face is the distinction between knowledge and wisdom. Knowledge pretends to be wisdom -- it is not. But it pretends in a very cunning and clever way. It has deceived millions of people. And once a person becomes deceived by his knowledge he loses all track of wisdom, because they are polar opposites.

The direction of knowledge is just the opposite of the direction of wisdom. Knowledge is external and wisdom is internal. To seek knowledge one has to go outside oneself and to seek wisdom one has to go in.

Knowledge is information, wisdom is transformation. Wisdom does not happen through collecting information; it happens through getting rid of the mind itself. Mind is nothing but the accumulation of knowledge, borrowed knowledge. It comes from books, from schools, colleges, universities, from parents, from society, from tradition, church, priests -- from everywhere except from your inner source.

The more you become burdened with knowledge the farther away is your inner source of wisdom. My work here consists in helping you to get rid of all this burden, to remove all these rocks of knowledge so that the springs of your own wisdom can start flowing. And that's what meditation is all about. Getting rid of the mind is meditation, and the moment you are free of mind wisdom explodes.

Wisdom is light, wisdom is silence, wisdom is divine, wisdom is bliss and wisdom is all that one's heart longs for. It fulfils you totally.

(Love is wisdom -- that is the meaning of Premgyan, Osho tells the former Patricia.)

The sannyasins has to shift his whole energy from the head to the heart. It is not as difficult as it seems in the beginning because the heart is a natural phenomenon and head is a social institution. To go back to nature is never difficult because it is natural. In fact it is more difficult to go to the unnatural. That's why the society needs every child to go through school, college, university -- almost one-third of life is wasted -- to force the energy towards an unnatural centre, the head, and to create barriers so that the energy does not go through the heart.

The natural process is that the energy comes from the being to the heart and from the heart to the head. This is the natural process, and if the energy comes through the heart then the heart remains the master and the head becomes the servant. The whole trick of so-called education is to avoid the heart completely and to create a direct track between the being and the head and to ignore the heart.

It has been done; the heart is left by the side and the energy starts moving from the being to the head. Then the head becomes the master. And the head as a servant is a beautiful serv an t but as a master it is very ugly.

My effort here is to undo what society has done to you. But it is not as difficult as society's work is; it does not take twenty-five years. It can happen even in a single moment. It only needs a clear-cut understanding.

Just the moment you understand what the society has done to you, you can immediately open your heart and the energy starts flowing through it, because that is the natural way, it is how it should be. If the society had not interfered it would have been that way. But the society does not leave anybody uninterfered with. The society is very much afraid of love, very much afraid of the heart, because if a person lives in the head

he is efficient, a good servant, obedient, a slave -- and that's what society needs: slaves, efficient workers, good servants. The society does not need masters.

One of the great mystics of the West was Dionysius. He has been very much misunderstood in the West. If he had been is the East he would have been one of the Buddhas. We would have respected him as much as we have respected Buddha, Mahavira, Lao Tzu, not a bit less. But in the West he was laughed at for the simple reason that there was no context in which to understand him. He was a very rare exception; he had no relevance to the society in which he was living. He was a contemporary of Alexander the Great.

He lived naked, and once he was caught by a few robbers. Looking at his beautiful body, they thought that it would be good to sell him as a slave, he would fetch good money. In those days all over the world men and women were sold in the marketplace like cattle; they were auctioned. Those robbers were talking together. Dionysius was lying by the side of the river enjoying the sun and he asked 'What are you whispering? What is the matter? What do you want? My feeling is that you are interested in me,' he said to them. They felt a little embarrassed and they confessed, 'Yes, that is true. We are thinking to catch you but we are afraid: although there are eight of us and only one of you, you are so strong that we are afraid that we may not be able to.' He laughed, he said 'Don't be worried. What do you want to catch me for?' They said 'We want to sell you in the slave market.' He said 'I am coming with you. There is no need to catch me. I am a free man, I am coming out of my own will.'

They had never seen such a man! He walked with them like an emperor and they looked like servants! And he was ordering them 'Do this and do that.' He was a natural master and they were following his orders -- what else could you do? He was so strange a man -- they had never come across such a man. They were a little bit puzzled. When they reached the marketplace he stood in the middle of the market and shouted loudly, 'A master has come to be sold -- is any slave ready to purchase me?' That's exactly what he said: 'For the first time a master has come to be sold -- is any slave ready to accept me?'

Once your heart is opened even if you are imprisoned you remain a master, even if you are enslaved you remain a master. Your mastery is so deep that nothing can take it away from you. But if the heart is not functioning you may be very rich, you may even be the emperor of a big country, but you are a slave.

So you have to do this miracle: shift your energy from the head to the heart.

Anand means bliss. Laura means victory; it also means immortality.

Victory and immortality are two sides of the same coin. The moment you know your immortality you are victorious, never before it. To think that you are the body is to remain in defeat. To think that you are the mind is to remain in the dark night of the soul. And to believe that you are the body and the mind is the root cause of all misery. The moment you become aware that you are something transcendental to body-mind, something more, something plus, immediately great bliss descends on you. The bliss is the beginning of your victory.

As you go deeper into this transcendental consciousness, the more you become aware of your eternity, your timelessness. You were here before birth, you will be here after death; death happens only to the body-mind structure, not to you. It is impossible to die.

Consciousness is immortal. And unless one knows it how can one live joyously? When death is the end of everything, everything becomes pointless. All your creativity is pointless if death is the end of it all, all your love is pointless if death is the end of it all. All your joys are nothing but occupations to somehow keep yourself occupied so that you can avoid the constant knock of death on the door. But for how long can one avoid? Whether you listen to the knock or not one day death opens the door and walks in. It does not even ask 'May I come in, sir?' It simply comes in.

And it does not give you a single moment to prepare. You cannot take anything of whatsoever you have accumulated and for which you wasted your whole life. Death simply dismantles your whole life's effort. With death one cannot feel meaning in life. If everything ends in the grave, what does it matter whether you were a saint or a sinner, whether you were world -- famous or just a nobody, whether you were a president of a country or just a peon in an office -- it does not matter, it is all the same. Death equalises everybody. It comes like a bulldozer and goes on equalising, making everybody flat on the ground.

But if there is something more than that in you which defies death then life has meaning. Then what you are doing is significant. Then each act has value because each act is coming out of the immortal source, out of your being. It represents you. And it not only represents you, it also reveals you -- to others and to yourself. It is a manifestation of your being. Then your creativity is your manifestation. Then whatsoever you are doing has significance in the context of eternity.

Then to be a sinner or to be a saint makes a difference, then to be a creator or a destroyer makes a difference. Then the grave is not the end and death is just superficial. In the depths you are deathless, timeless.

Victory is possible only if you come to know the deathless in you -- and it can be known. That's what sannyas is for. The whole search, the enquiry is for that which abides forever. Only a sannyasin can be victorious.

(He adds 'Sambuddha' to Flor's name so altogether his sannyas name means enlightenment is man's flowering.)

Man is a flower and unless he opens up he remains unaware of his own beauty, of the great gift that god has given to him. He remains unaware of the inner treasures which he has been carrying all along. He remains unaware of the kingdom of god within. The moment the blossoming happens and the flower opens up, you are transported into another world. Your life becomes full of light, joy, beauty.

Flor also means a flower of beauty. Not just a beautiful flower but a flower of beauty itself. And only a Buddha, one who has come to the total realisation of his being, can say 'I have blossomed, flowering has happened to me. I have come to the peak, my potential is actual. Now nothing is left. I have lived my life to the utmost.' And only when you have lived your life to the utmost and your whole potential is transformed into a reality are you worthy of god, never before it.

So many people seek and search for god without ever bothering about whether they are ready to meet him, whether they are ready so that he would *want* to meet them. They never think about that. My emphasis is: forget all about god, just prepare yourself. Whenever the time is ripe and you are ready god is going to happen to you. You need not bother, you need not even think about god; your thinking is not going to help. Prepare, and to prepare means to rejoice, to blossom, to dance, to sing, to love, to meditate, so all the dimensions, all the petals of your being, start opening.

The eastern symbol of ultimate flowering is a one thousand petalled lotus. The one thousand simply represents it s multi-dimensionality and the fact that those dimensions cannot be counted. They are infinite. Once you start opening the opening goes on and on; you go on opening more and more. And a moment comes when you are just pure fragrance. The flower disappears, only fragrance remains. That is the flower of beauty. The flower is no more there but only an experience, just like a fragrance -- formless.

It has happened only to very few people in the world -- unfortunately, because it could have happened to everybody, whosoever has ever lived. It is everybody is right but very few people ever try to make it a reality.

This initiation into sannyas should become a new beginning in your life so that you can gather all your energies and pour your whole being into flowering.

(His name, Dan, is from the name Daniel -- the Old Testament prophet who was thrown into a den of lions -- Osho tells the next for sannyas.)

The story is that he emerged unharmed. To me it cannot be a historical fact but it is far more important than any historical fact can ever be. It is a parable.

Lions are not so understanding. If man is not then what can you expect from lions? Because he was thrown in by men... And he emerged unharmed. It is not historically possible, unless the lions were not hungry at all, because lions don't kill they are not hungry; it is only man who kills without being hungry.

I have heard: once a missionary was caught by cannibals in an African jungle. They all are gathered together around him -- the second world war was going on -- and they said 'We are puzzled -- you are killing so many people, how do you manage to eat so many people?' He said 'What? Do you think we are cannibals?' They said 'Then it becomes even more puzzling. If you are not eating them, why are you killing them unnecessarily? We are far better: we kill only when we are hungry. For example, today, we have not killed you, we are preserving you because our feast day is to come. We are far more sane; you go on killing millions of people for no reason at all -- and you condemn us poor cannibals. We kill only when we are hungry but you kill without any reason, as if killing itself is an end?'

A cannibal cannot understand our wars.

Unless the lion was absolutely fed up with food and he was not interested at all this could not have happened. And I don't think that the people who threw Daniel into the den would have thrown him to lions who were fully fed; he must have been thrown to hungry lions.

It is a parable. His body may have been destroyed but he remained untouched by it. He emerged

unharmed -- that simply means he remained undisturbed. His silence was not disturbed, his bliss was not disturbed. He remained centred and grounded, unshaken, unafraid. That's the true meaning of emerging unharmed. He proved that he knows the truth so he is not worried about the body or the mind, about life. He is not at all worried because he knows some higher life. He has experienced something higher, that's why he is ready to sacrifice his life.

You can sacrifice your life only when you know something higher than life, otherwise you cannot sacrifice it And then it is worth sacrificing, rather than sacrificing your truth. Nobody can sacrifice truth if one knows it. One will easily let go of life because any way life is going to end. Where it ends, in your bed or in a den of lions, does not matter; in fact a den of lions is a far better place than just dying in your bed. At least the hungry lions will enjoy it And Daniel must have enjoyed.

If I were to write the story I would write it in a different way. He must have enjoyed the fact that at least his body was being used and the poor lions were are enjoying it. He must have participated in their joy, he must have celebrated with them. And he would have remained unconcerned, his coolness unaffected.

But that is not the interpretation that Jews and Christians go on putting on Daniel. They think he did a miracle.

The Bible has fallen into wrong hands; it needs mystics to interpret it. It is being interpreted by stupid theologians who cannot understand the deeper meaning *of* things, for whom everything, *if* it is true, has to be historical. In fact just the reverse is the cases whatsoever is historical is just factual; it has nothing to do with truth. Truth is something higher than history because truth is something higher than time. History is time and truth is not temporal; it is timeless, it *is* eternal.

But it is a beautiful name. Remember that the truth has to be found so that even life becomes insignificant compared to truth. -- How long will you be here? -- Four months. -- That's very good. This is the den of lions (laughter)... and you will not emerge unharmed! (Dan throws back his head and laughs boisterously.)
Good, Daniel. Good

(Anand Pratito means the experience of bliss, Osho tells Maria from Belgium.)

Bliss is not a concept, an idea. It is an experience, something existential, not just intellectual.

We have become so accustomed to thinking of everything in terms of the mind that we go on missing the higher realities. Bliss, love, beauty, truth, god -- these are the higher realities, higher than the intellect. The intellect cannot grasp them. If you want to grasp them you have to go higher than intellect.

Nobody can understand love without being in love. Yes, about love you can collect many many things but about love is about love; it is not love itself. About god much information is available, but to know about god is not to know god. Remember that distinction.

Many are living in deception. They collect information about bliss, about god, about truth, about meditation and they become so hypnotised by their information that they forget that those things have to be experienced. Unless you experience you have not known.

My approach here is totally existential. Intellect is being used as a stepping stone, as a ladder, to help you to go beyond it, but it is not the end, only a means.

This has to be constantly remembered, otherwise my words can become dangerous to you. If you cling to those words, if you start collecting those words, you will forget the real purpose of being here. The purpose of being here is to experience.

Avoid the old habit of getting addicted to words and always go on reminding yourself that the purpose of being here is to experience. And then it is possible; it is not as arduous as people think.

All great realities can be experienced. Everybody has the potential, the capacity, the opportunity, but if you become addicted to words you lose everything.

(Truth is the experience of absolute silence -- that's the meaning of Satyam Mauna's name.)

All that a sannyasin has to learn is the art of being silent, calm and quiet. And the secret is to be watchful of your mind.

Nothing has to be done with the mind -- no fight, no struggle, no effort to change, just watch it without any prejudice. And just by watching, the mind starts disappearing, evaporating. watching creates enough heat for the mind to evaporate.

In the East we have actually called it 'tapa'; tapa means heat. If you witness your mind, great heat, great energy, is created. If you don't watch your mind the energy moves into the mind and becomes thoughts,

desires, memories, ambitions. The same energy comes as anger, violence, destruction. When you watch, the co-operation is broken, the bridge is broken. Your energy remains with you, it does not move into the mind and you become a reservoir of energy. Great heat is created by it and the mind simply evaporates.

The moment there is no mind there is silence, and in that silence truth is experienced. And truth liberates; liberates you from all fear, from all misery, liberates you from all boundaries, limitations, and gives you the freedom of the whole sky. You suddenly become a bird on the wing.

Love and gratitude -- that is the meaning of Prem Anugraha and the two things that a sannyasin needs.

Have love for the whole existence and deep gratitude for all that existence has done for you.

Ordinarily we take everything for granted, as if we have earned it, as if we deserve it. Not only that, we are continuously complaining because we want more and the universe is not giving us enough.

People are continuously grumbling, they are grumpy. Their whole life is full of ungratefulness, they don't have any experience of gratitude. And without these two things -- love and gratitude -- there is no religion at all.

Love has to be the foundation and gratitude is the temple. Once love and gratitude are there the temple is ready for God to enter. One need not search for God at all, one should only prepare one's being. Love removes all that is wrong, all that is negative, and gratitude brings all that is right, all that is positive.

Love functions as a gardener preparing the ground, removing the rocks and the weeds, and gratitude functions as the gardener sowing the seeds. These two things are enough. Then when the right climate and the right season comes, those seeds start sprouting. And once a seed has sprouted the flowering is not far away, it is very close. The real problem is the beginning of the sprout -- the death of the seed into the soil. Once the seed has died it means the ego has died.

The seed is covered with a hard shell and that is our ego. Once the ego is no more there our intrinsic qualities start growing.

So you have to do these two things: be loving and be grateful. And then nature takes care of everything else of its own accord. You need not worry, you can trust the whole.

I Am Not As Thunk As You Drink I Am

Chapter #15
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(A musician from Denmark, Martin becomes a divine warrior.)

The sannyasin is a divine warrior. He does not fight for anything worldly, his fight is with his inner darkness. He fights for light, for consciousness, for enlightenment -- neither for power nor prestige nor money. He fights to realise his potential because that is the only way to know god.

The moment you have realised your potential god is revealed. And unless you know god -- and by 'god' I mean the whole, the essential core of existence -- unless we know it our life remains a hell. Knowing it transforms hell into heaven. Everything remains the same but we are transformed, our vision is transformed.

(John is a freelance writer and an opera singer. Osho reminds him, in explaining the meaning of Dhyan John, that meditation is the most valuable of all the gifts God bestows on us.)

Even life is not more valuable than meditation. Love is there, bliss is there, beauty is there, but meditation is the highest gift. It is the greatest gift for the simple reason that if meditation happens then all else happens of its own accord. With meditation you become really alive, you are born anew. You become flooded with bliss, you become simply loving for no motive. Your life becomes radiant, it starts having the quality of godliness. It blooms; the flower of your being opens and the fragrance, the imprisoned splendor, is released. But it all happens through meditation. So there are many gifts but nothing compared to the gift of meditation.

It is a gift, remember; it is not an achievement. But also remember that one has to prepare oneself to receive the gift. That is your achievement -- preparation. Without the preparation the gift will not reach you. Even if it comes you will not be able to recognize it. It may have already come but you will have ignored it.

Unless you are ready to receive it -- alert, aware, watching, waiting prayerfully -- you will go on missing it. So there are two parts in meditation. The first part is your achievement. That means creating a quiet, silent mind, creating a space within you -- it is too full of junk -- throwing all the junk outside, making yourself spacious inside. That is your achievement. And whenever you have done it the gift comes. That is the second part of meditation.

The first part is man's achievement, the second part is a gift from God. Those who have done the first part become ready to receive the second part. That's why it is said that meditation is an effortless effort. When one hears it for the first time it looks like an absolute contradiction: "effortless effort?" It is effort and yet effortless. The first part is effort and the second part is effortless.

So one has to do much, remembering always that all this doing is only preparing the ground, and then when the ground is ready one has to wait. Wait for the right moment, because there is never any injustice in existence. Whenever your readiness has come to the right point, to the right degree, immediately the gift arrives; instantaneously it arrives.

(Ib is the father of Danish sannyasin, Lena. Osho explains the origin of his name as derived from two sources. In Welsh it comes from Ivor, which means god or lord, and in Hebrew it comes from Abraham.)

The Hebrew Abraham becomes Ibrahim in Arabic and Ib is the first part of Ibrahim. Ibrahim is the ancientmost religious person in the Judaic tradition, hence he is called the father. He founded the first mystery school, the first religious tradition in the West.

Both meanings are beautiful. Ibrahim is the first prophet of god, and one can be a prophet of god only if one has realised god. Unless one becomes god himself one cannot be a prophet. Unless one becomes one with the divine one cannot deliver the message of the divine. Only in that oneness does the message start flowing.

Your name will mean bliss is god, or godliness to be more precise, to be more exact. The quality that comes closest to god is bliss. Love also comes very close *because* of bliss -- because love creates bliss. Meditation also comes very close but because of bliss. Beauty also comes very close but because of bliss. If we look at all the doors of the temple of god they are very different -- the door called love, the door called meditation, the door called beauty. The poet enters from the door of beauty. Any creater -- painter, musician, sculptor -- enters from the door of creativity.

But one thing is common and that is bliss. Whether you are a painter or a poet or a dancer or a musician, whether you are a meditator or a lover, whether you practise yoga or zen, it does not matter, one thing is essential: whatsoever you are doing, its centre, the axle, always remains bliss. The wheel may be different but the wheel is not significant. The unchanging axle is significant and that is always bliss.

The poet finds it in poetry, the painter in painting, the meditator in meditation, the lover in love, but it is always bliss. Hence bliss is syonymous with godliness. To become absolutely blissful is to become divine. Hence I don't teach renunciation; I teach rejoicing. Rejoice more and more because only when you are throbbing with joy do you ride on that wave of bliss and start coming closer to god. When the wave of bliss is a tidal wave it can land you on the farther shore, the ultimate truth, god, nirvana or whatsoever one may choose to call it. But it is always the tidal wave of bliss that takes you to the farther shore.

(Osho has fun with Diotama's name. He even mentions it again in discourse the following morning!)

Dhyano means meditation. Diotama has two meanings. The first is very beautiful. It means priestess of love, but the second is just far out! (laughter) The second means a jar with a neck and two handles. That's what a woman really is! (much laughter) That is the actual meaning, but through meditation the second meaning is possible: the jar with a neck and two handles can become a priestess of love, because meditation is an alchemical process. It transforms the lowest into the highest.

But ninety-nine point nine per cent of women remain with the first meaning; they never reach the second. Becoming a sannyasin means now the second meaning has to be enquired into, realised. It is potentially there. And whenever a woman becomes self-realised her realisation is more full of love than any man's can ever be.

Whenever a man achieves the ultimate he calls it truth. Whenever a woman has achieved the ultimate it has always been known as love; that is the woman's approach. But it is the same experience. Truth seems to be a little dry, desert-like; love is an oasis. Love is full of song, joy, dance and celebration.

Millions of woman have missed for the simple reason that they have been following Jesus, Buddha, Zarathustra, Lao Tzu -- and they all talk about truth, obviously. Their very language is male-oriented, and to a woman the very word 'truth' falls flat; it has no meaning. Just utter the word 'love' and suddenly a bell starts ringing in the heart of a woman. Because all the founders of the great religions were men, women have missed.

My effort here is to put the balance right. I would like many woman *sannyasins* to become enlightened -- this will be happening for the first time -- so that the other approach also becomes very clear. Women need not go on following something which does not fit with their deepest longing, which remains a little distant.

I don't feel truth can ever be very close to a woman; some distance will remain. She can try to reach it -- and many women have tried and a few of them have even reached to the ultimate peak. But they remain secondary, they are bound to. They cannot compete with a Buddha. Even if they realise truth, even after their realisation, their expression will remain very ordinary compared to Buddha, because what he has found fits with his whole being. And for a woman truth remains a little bit alien, strange. Only love can release the woman and her energies.

So here I am trying to give men their methods and to woman, a totally different approach. Yes, there are a few men who would like to move through love and there are a few women who would like to move through truth. Those are exceptions, they need not be counted; they only prove the rule.

So whenever a man becomes realised he becomes s Gautam Buddha, he becomes a prophet of truth, but whenever a woman achieves she is bound to become a priestess of love.

Diotama is a beautiful name, but remember both meanings! The first has to be changed and the second has to be achieved.

(Ingrid becomes Prem Sugandho -- love fragrance.)

Love is more like fragrance than like a flower. A flower has a form -- but every form gives a limitation and love is unlimited, hence it can't have any form.

The flower has colour, the fragrance is colourless. Every colour makes you one-dimensional, but colourlessness makes you multi-dimensional. And love, to be truly love, has to be formless, unlimited, multi-dimensional. If it is linear it becomes lust; if it is multi-dimensional, it becomes prayer. It is the same energy -- love. The lowest it can fall is lust and the highest it can rise is prayer.

The energy is not different, it is the same ladder. Lust is the lowest rung and prayer is the highest rung. The name of the ladder is love; it is all the rungs from the lowest to the highest. That's what I mean when I say it is multi-dimensional, formless.

But because of our unawareness we try to give it a form, a colour, a shape, a limit. We try to create a boundary, and the more we succeed in doing this, the more love is going to disappear, it will die. It has to be a bird on the wing, in the sky -- you cannot encage it. Even if you make a golden cage you will kill the bird.

The bird in the cage and the bird in the open sky are not the same; they are two different phenomena. They look alike but the bird on the wing, in the winds, in the clouds, has freedom, and because of freedom it has bliss. The bird in the cage only looks formally the same but it has no sky, no freedom, no bliss. And birds don't bother much about whether the cage is made of gold or iron, whether it is studded with diamonds or just a poor thing -- it does not matter. These foolish things matter only to man.

Words like 'diamond' and 'gold' are human inventions; to birds they don't mean anything. What matters is freedom, and that is destroyed. Love is a bird and it loves to be free. It needs the whole sky to grow.

So remember never to encage it, never to imprison it, never to give it a limit and a form, a shape, a name, an address, a label -- never. Just let it remain a fragrance, invisible, and then it can take you on its wings to the ultimate.

(An indicator as to his path is Ed's new name, Sagarprem. It means love for the oceanic, for the unbounded.)

Anything that has a boundary will imprison you. All boundaries have to be transcended, surpassed. When you have come to a point where no boundary to your being exists, when you simply are without any definition -- neither Hindu nor Christian nor Mohammedan, neither German nor American nor Canadian, neither black nor white, neither man nor woman, neither communist nor fascists... when you have transcended all these boundaries of the body and the mind you enter an oceanic world. And that's the search of sannyas: to go on surpassing till nothing is left to surpass, only then know that you have come home. Before that everything is a caravanserai. You can stay to rest but don't cling to anything, nothing is your home, just an overnight stay and remember in the morning you have to go.

So, there is no need to cling, no need to become attached to anything. Remain unattached so that your flow is not hindered. Remain like a river. It passes through many many territories. In the mountains it comes from the Himalayan peaks, it passes virgin snow. If it clings it will remain there. And it is beautiful -- those virgin peaks, that virgin snow has a purity, an innocence, a beauty. But the river moves. It passes through many beautiful valleys, mountains, forests but it goes on moving. It passes through many beautiful scenes but without clinging; it goes on and on till it reaches the ocean.

Be like a river -- flowing, never getting attached, otherwise you will become a pond. And a pond can never reach the ocean, only a river can. So remain open-ended and go on flowing. If one can continue to flow one has understood the meaning of sannyas. If one can remain a river in life one has experienced the innermost core of sannyas. Then the ocean is not far away. Howsoever far away it is, it is not far away.

(To a psychology teacher Osho gives the name Prem Sugatha.)

Prem means love. Sugatha means a beautiful story. Life can either be a tragi dy or it can be a beautiful love story. Either it can be just a series of miseries, nightmares or it can be just a continuum of celebration. It all depends on us , what we make out of it. It is an empty canvas. We have to paint it. We can make a monster on the canvas and can become frightened by it or we can create a beautiful sunset or flowers and we can be enchanted by it.

Remember: man comes into the world as an empty canvas. God does not give any programme to you, you are not programmed. There is nothing like fate; it is the invention of the cowards, it is the invention of people who don't want to make anything out of their life -- who are so lazy, so cowardly, that they don't want to take any risk. They throw the whole responsibility on god. They call it fate, kismet, karma and thousands of names, but all are basically tricks to avoid the responsibility that 'My life is my responsibility. Whatsoever I am I have made it that way and whatsoever I am going to be tomorrow I am creating today. Nothing can be done about yesterday; there is no need to bother about it, it is finished. But today is still available and out of today all the tomorrows will be coming. And if one is alert just a small touch can change the whole story.

Two small boys were talking; one boy was the son of a great painter. He said 'My father is such a great artist. Just the other day I was watching him painting. He painted a picture and the man was looking so miserable that I said to him "Father, why are you making him so miserable?" He said "Okay, I will change it." And with just one stroke of his brush the man started smiling!' And the other boy said 'That's nothing, my mother does it every day: without even having a paintbrush, just one stroke and she can make me cry or weep. That's nothing much. Not even a stroke, just the way she looks is enough.'

We are absolutely responsible for whatsoever we are. By becoming a sannyasin this is the first thing to accept, that 'Whatsoever I am is my responsibility.' But in it there is freedom. In the beginning it hurts because the ego feels badly shattered: 'Is it my own responsibility? So I have made this whole mess, this whole chaos that I am?' It hurts the ego, but if we understand it then it can become the beginning of a new life. And just a few strokes and the sad face can become a smiling face. Just a few strokes, just little bits of changes here and there and the ugly painting can become a beautiful painting.

Sannyas is the art of painting rightly, meditatively, so that life can be a continuously growing love, bliss,

dance. Unless it becomes the very crescendo of joy, one has failed. But it can become so because death is not the end of life but the highest peak of life, the very summum bonum of life. In a single moment of death the person tells his whole story, whether he has lived authentically or inauthentically, whether he has lived lovingly or violently, whether he has lived out of silence or has been just insane. The moment of death expresses his whole life condensed. And we have to prepare for that moment.

But whatsoever we have to do has to be done today, because yesterday is no more and tomorrow has not come yet.

All that is available to us is today, but today is enough.

(Change your orientation from accumulation to transformation, Osho tells Anandgyan.)

Change only one thing, change from misery to bliss. from sadness to celebration. And it can be done very easily because misery is an unnatural thing.

We are making such a hard effort to remain miserable. People don't see it. When they do they will laugh at the whole ridiculousness of what they have been doing to themselves. They are really doing great work to create misery in every possible way. They don't miss a single opportunity; they jump upon anything that can make thorn miserable.

This approach has to be changed. And life gives both opportunities to you. It gives you the day, it gives you the night, it gives you the thorns and the roses, it gives you both opportunities. And it is always balanced, it is always fifty-fifty; it depends on you what you choose. And the miracle is that if you choose the thorns sooner or later you will find there are no flowers because your mind will become accustomed only to thorns. You will only be able to see thorns, you will miss the flowers; you will simply not take any note of them. And the person who chooses flowers, the same happens to him: he starts forgetting about thorns, he takes no note of them. His approach becomes so positive and so affirmative that his whole arithmetic is different.

There are people who have invented the saying that every dark cloud has a silver lining, and there are people who say that every silver lining has a dark cloud to it. Both are right. I am not saying that any one person is right and the other is wrong; both are right. But the problem arises of what it is going to give to you.

There are people who think there is only one day between two nights and there are people who think there is only one night between two days. Both are right; so far as being right is concerned there is no problem, but what is it going to do to you? If you think in a negative way then your life will be a misery and how can a miserable person be religious? What has he to thank god for? Only a blissful person can be religious because he has so much to thank god for. Every day flowers go on showering on him.

I have heard about a very beautiful rabbi who fell from a one-hundred-storey building. The rabbi was well-known; all over the building everybody knew him. And people looked from their windows and they asked 'How are you' And he said 'So far, so good!' He went on falling, saying 'So far, so good!'

That is the right thing so far, so good. And who cares what is going to happen next? -- if it is going to happen it is going to happen. But the man who can say 'So far, so good,' till the very end, his end will also be totally different because it will be the accumulation of his whole approach. It cannot come from nowhere, it comes from his being: his death will also be beautiful.

(Osho names Erik, Swami Raidas after an Indian mystic. Although he was of the same calibre as Buddha, Nanak and Kabir, he is not so well known, Osho explains, because he was poor; in fact he was an illiterate cobbler.)

In India to be a cobbler means to be an untouchable.

That is one of the greatest misfortunes that has happened to India; almost one-third of the population is rejected, as if they are not human beings. They are living not as part of society but as outsiders, on the fringes. They are not even allowed to live in the villages; they have to live outside the villages.

For centuries these poor untouchables were not allowed to drink from the same well as the whole village drank from. They were not allowed to move on certain streets, they were not allowed to come into the villages in the daylight, or if they had to they had to declare that they were coming -- 'Please move yourself away' -- because even their shadow was thought to be evil. If their shadow fell on you you had to take a bath to purify yourself. This is the ugliest thing that India has done.

Raidas belonged to those poor people, hence he never became famous -- there was no possibility. But he was of the same status as Buddha, Krishna, Mahavira. His statements are very simple, that of an illiterate

person, but very straightforward too, very clear-cut -- no philosophising, no going round and round in circles.

His statements are few but they go direct, like an arrow, and simply hit your heart. He used to sing and dance his songs. Whosoever was courageous enough to come to him would come.

This man, Raidas, had only one message and that was: if you can dance and sing totally, forgetting yourself, lost in the dance and the song, you have entered into god. And that's my message too. Dropping the ego by any strategy is enough. The moment you drop the ego, the moment you forget yourself... Not that you become unconscious or you fall into a coma, it is simply that self-consciousness is no more there. Consciousness is there more than ever but there is no self, no ego. In that very moment the meeting with god happens.

So his whole message was to dance so totally, to sing so totally, that the ego could be forgotten and you would enter into god. There is no need to go to the temple, he said, there is no need to worship any idol, there is no need to perform any ritual; do only one thing: whatsoever you are doing do it so totally that you are immersed in it. And that very action becomes prayer, that very activity becomes meditation.

I Am Not As Thunk As You Drink I Am

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(Osho explains to an Indian woman -- a lawyer working in Nairobi -- his concept of sannyas as opposed to the old idea.)

The old idea is basically life-negative. My approach is absolutely life-affirmative. To me life is god, hence life has not to be renounced but lived intensely, passionately, totally. It is only by going deeper into life that one can come to god -- there is no other way.

The old idea was cowardly, it was rooted in fear. It was escapist, and escaping from the challenging world is missing the whole opportunity of being born into it. God gives the whole opportunity of life in existence and we renounce it. We are trying to prove that god is wrong. The opportunity has to be used because only by using it will we become enriched. Our intelligence will be sharpened, our being will be integrated. The more one passes through the storms of life, the more one becomes centred. The only way to go beyond life is to go through it.

Secondly, the old idea of sannyas was to impose certain rules and regulations upon yourself, to try to cultivate a character. I am against cultivating a character. Character should come spontaneously. A cultivated character is a pseudo thing -- it has to be avoided. It is false; it may look like the real coin but it is not the real coin, it may even look golden but it is not gold. And never forget the old proverb: All that glitters is not gold.

If you cultivate a character of course you will be respectable, but respectability nourishes the ego and nothing else -- and ego is the problem. You will be honoured by people, you will be thought of as a sage or a saint, a holy man or woman. But deceiving others is not going to help ultimately. Before god you will be standing naked, naked of all cultivated character. You will have to show your true colours. So it is better not to miss the precious time, not to waste the precious time in false coins. When the real can be found why settle for the false?

And thirdly, because my sannyas is not escapist and because it does not approve of any cultivated character, any morality, it has to depend on only one thing, and that is meditation. So my whole idea of sannyas is synonymous with meditation. The whole energy has to be put into only one thing: how to be silent, and silent in the noisy world, how to be without mind in the thick, crowded marketplace.

It is easy to be silent in the Himalayas; the Himalayas give you the false idea that the silence is yours; it is simply part of the Himalayas. You can live in the borrowed glory, but when you come back down to the world it will all be gone, it will be shattered.

So I am not in favour of moving into certain situations whore silence is easy. Rather, live in all the situations where silence is really difficult. Take the difficulty as a challenge. And it is not destructive to silence. Once you know how to create meditativeness, how to create awareness, once you know how to watch your mind in a cool dispassionate way, then nothing distracts you. And when nothing distracts only then is something real there.

If these three things are remembered then nothing else is needed. One comes slowly, gradually, to the ultimate resting place, to the full-stop of all birth and death. One becomes part of the whole and the eternal -- and that is the goal.

(Osho says about purity what he had said earlier this month about compassion -- that it can be cultivated as part of one's character or be the natural outcome of meditation. He addresses Dhyan Kathryn.)

Morality cannot transform your being. It is just a kind of painted face, it is a beautiful mask. The problem is that one can be deceived by it. Others will be deceived -- that's simple because they will see your mask as your face -- but if you live with the mask long enough and you never know your original face without the mask, then there is the danger that you may get deceived by it yourself; you may start thinking that you are it.And that's a great tragedy because you are not it. It is not your original face, you have simply made it.

The second and the right approach is not through morality but through meditation. Meditation means discovering your original face first. The most fundamental thing for a sannyasin is to discover his original face. The Zen people say discover the face that you had before your parents were born -- not just before you were born but before your parents were born -- or discover the face you will have when you die and your body is burned and nothing is loft. Discover what face you will have then. And that is your face own now. That which was with you before birth and that which will be after death is there like an undercurrent and that is your true reality. And it can be discovered.

It is just like water underneath the earth: you can make a well, you can dig a well and you can find the undercurrent of water.Just a few layers of the earth have to be removed.

The process of morality and meditation are opposite, diametrically opposite. In morality you go on putting more layers upon yourself, in meditation you start discarding layers. In meditation you discard, in morality you accumulate. In meditation you are just doing the same thing as when you peel an onion -- it is a peeling. Layer by layer you go on throwing away until nothing is left.

Buddha is reported to have said that your hands are full only when nothing is left. And he is right. When the onion has been peeled totally and all the layers have been thrown away then what is left? But that nothing is your original face and that nothing is absolute purity. Not a cultivated purity but a spontaneous purity welling up from your deepest core.

At the deepest core we are just absolute so pure -- pure space. And once that pure space is discovered your whole life is transformed. Then whatsoever is right is done spontaneously and whatsoever is not right i8 not done spontaneously. There are no commandments guiding you. You have clear vision, you have your own perspective; you go accordingly.

A truly religious person is absolutely free from all outer commandments, who is moral but in a totally different sense from the so-called moralists. His morality is not imposed, it is spontaneous. And whenever something is spontaneous it has tremendous beauty.

These three qualities are associated with the name of Kathryn: first is beauty, second is grace, third is

devotion. If one discovers one's original face for the first time one knows one's beauty and the tremendous gift of god and one feels the grace -- because we don't deserve it and god goes on showering more and more gifts.

When you are absolutely empty then gifts go on arriving every moment from all directions and dimensions. One cannot be thankful enough; the grace is infinite. And out of this beauty and the experience of grace, devotion arises. That devotion is neither Christian nor Hindu nor Mohammedan, it has nothing to do with any creed, any dogma, any priesthood. One simply feels like bowing down to existence -- to the trees, to the stars, to the moon, to the sun. One feels so grateful that there is nothing to say; all words fall short. One cannot even utter a prayer. One is prayerful but one cannot say a prayer; saying anything seems to be so futile, so inadequate. That is devotion.

Devotion is prayerfulness, so deep and so profound, so overflowing, that language, mind, thoughts, are left far behind. It is such a flood of love that it takes away everything. One is washed totally clean. This is the new birth Jesus calls the second childhood.

Jesus says unless you are born again you shall not enter into my kingdom of god. This is the birth he is talking about. Sannyas has to be just the beginning of this birth process.

(Prem Gabriele means love is the messenger of god, Osho likens love to a rainbow because it is a bridge between the earth and the heavens.)

It is only through love that one can understand what god is. And when one's love is perfect then one becomes a vehicle for god in the world. Then whatsoever one says is divine, whatsoever one does is divine, then whatsoever one is, is divine.

To be a messenger of god simply means to be full of love. It is so simple and so natural to be full of love but we go on missing because we put so many conditions on love. And love can exist only unconditionally. The moment you put a condition on it you have already poisoned it. The moment you demand something out of love you are butchering it, killing it.

Everybody wants to love and everybody wants to be loved but very rarely have people experienced the joy of love, the music of love, the godliness of love -- very rarely, for the simple reason that everybody learns love from the parents. They don't know what love is and they go on putting conditions on the small child.

The mother says 'If you do this only then will I know that you love me. If you don't do this then it is certain that you don't have any love for me. Love me because I am your mother.' There is a because; they go on giving motives for love. And the child is not left to himself so that he can love when he feels like loving; ho has to pretend. When he does not feel like loving he has to create a facade because the mother is powerful and the father is powerful and he has to show his love. So rather than being loving he becomes a showman, he becomes a diplomat, a politician. Each child is destroyed by the parents, converted into a politician. He starts learning the tricks of how to pretend, how to smile.

When the child smiles at the mother she good, and the child starts knowing that if he wants to do business with his mother he has to smile. The truth is something else. Why the child smiles for the first time has been a long-debated question. My own understanding is that the moment his eyes become fixed and for the first time he sees his mother and his father, they look so ridiculous that he starts laughing. It is nothing else.

But the mother feels great and the father feels great: look -- their child is smiling at them. They don't know the real thing, otherwise they would feel very angry about why the child is smiling. But by and by the child learns that a smile is like a bribe. He is helpless and his parents exploit his helplessness. They go on putting their numbers on the child. By the time he becomes strong enough to stand on his own legs he has already been corrupted.

Now for the whole of his life he will go on playing games and he will never know authentic love. Of course he will be miserable because without love you cannot be blissful. Of course he will not have any sense of god. He may believe in god and he may go to the church and to the temple -- because that has also been imposed on him, that he is a Christian or a Hindu, that he has to go to church; he will say his prayers. It will all become routine and ritual and he will perform it. It gives him a good feeling that he is doing everything that is expected of him. But it is not related to his being; hence his life becomes a hypocrisy.

My sannyasins have to unlearn all these tricks that they had to learn in their childhood. All that childhood have to be erased totally, cancelled, so that one can become innocent again and one can start from ABC.

And even once if a little bit of real love happens to you, you will be surprised how much joy it brings and how much awareness and how much meaning and significance -- and one has moved towards god. God is the ultimate meaning.
Love is the beginning of the journey and god is the end of the journey.

(Osho gives the college professor from America the name Ma Anand Pritama, and explains its meaning, that in being blissful one becomes a beloved of existence.)

The miserable person has to live a lonely life. Existence cannot commune with the miserable person, the trees cannot say hello to him, the stars cannot whisper to him, the winds cannot dance around him. He is so miserable that the whole existence is bound to ignore him.

Misery is bound to be ignored, at the most tolerated, because the whole existence is full of bliss and to be miserable is to be out of step. Where everybody is dancing and singing and you are just sitting like a Christian saint or a Hindu holy man, you are out of step. These dancers and singers can at the most tolerate you. They will have to ignore you because even your presence is annoying, it is irritating.

Just think of a Christian saint sitting in the middle of my sannyasins. My sannyasins can at the most do one thing -- forget all about him, because his very presence will be an irritant. He will be sitting there, holier-than-thou, egoistic, a deep condemnation in his eyes. The miserable person is always in deep condemnation. He cannot be grateful, he cannot be respectful, he cannot accept the other person's individuality; he wants to impose himself on them. He is miserable and he wants everybody else to be miserable too, only then can he be happy.

The moment you are blissful the whole existence starts coming closer to you. You are becoming part of the dance, you are joining the dance. Hence my whole effort here is to help you to be blissful, to help you to laugh with existence -- with no desire to impose yourself upon anybody. Living moment to moment rejoicing in small things is what sannyas is all about. And then miracles start happening. The whole existence starts pouring its love on you. One becomes a beloved only by being blissful.

(Nirmal Premo -- innocent love.)

Love cannot be calculating. If it is it is not love. It can only be innocent, uncalculating, illogical. Love cannot be cunning and clever; it is really a mad affair. But blessed are those who are capable of being madly in love with existence because those are the few chosen people who come to know the ultimate truth. Truth is not known through logic, it is not known by the philosophers; it is known only by the lovers.

But love has to be innocent. Love has to be just an opening of the heart in trust, risking -- because there is a danger that you may be exploited. But my observation is it is better to be exploited than to be cunning, it is better to be betrayed than to be cunning. One loses nothing by being exploited or being betrayed; one loses certainly something by being cunning.

What can people exploit? Maybe they can take your money, maybe they can steal your clothes, maybe you will not have so many gadgets, you may not have a big house to live in -- but these are non-essential things. But you will have a bigger soul if not a bigger house, you will have a richer soul if not a richer bank balance. And that is of real value.

So I suggest to my sannyasins: be innocent. Even if you are destroyed by the cunning world that is nothing to be worried about, because by being innocent you will find the indestructible in you, you will find god. And it is worth risking everything for that.

Sannyas is an adventure in love, in trust, in surrender. It is not for the cowards; it is only for the courageous few.

Be courageous and you will be rewarded infinitely, but those rewards will be of the inner kingdom.

(A man without meditation is like a house without a light, Osho tells Jyoti Dhyan.)

With meditation your inner light starts burning, your being becomes a flame, exactly, literally a flame -- and it is no ordinary flame either. It has a few extraordinary things about it. One is that it burns but it has no fuel, hence it cannot be extinguished. Once it is there it is forever.

Secondly, it is smokeless, it does not create any smoke. Smoke is created only by the fuel. The more refined the fuel is the less smoke is created; the cruder the fuel, the more smoke. But if there is no fuel at all there is no smoke. Meditation is a flame without smoke, hence it gives you an absolute clarity.

Once the light is there inside you your whole world becomes luminous. Nothing changes on the outside, everything remains the same, yet it is no more the same because now you can see in a totally different light

which you had never seen in before, They are the same flowers but now they have a beauty, something psychedelic; they are the same stars, the same rocks, the same rivers, but because you have a new vision, a freshness, an aliveness, the whole existence comes alive.

This coming alive of existence is what is meant by the word 'god'. God means the coming alive of the whole of existence. But if you are dead, if the flame is not there and you are just like a dark hole, then how can you experience god? God is light, you have to be light in your own small way. God is love, you have to be love in your own small way. God is life, you have to be alive in your own small way -- only then can life commune with life, can love commune with love, can light commune with light.

(Osho talks again of the difference between knowledge and wisdom, but this time from a slightly different angle.)

Love cleanses you of all rubbish -- and there is much rubbish inside. Everybody is almost a British Museum; all kinds of rubbish is collected there. They say that the British Museum has so many books that if you go on putting one book next to the other they will go around the earth three times. But that is nothing because when I see people... if you put their rubbish together it will go three hundred times around the earth. It is almost infinite.

There are only two things that are infinite: the wisdom of a Buddha and the ignorance of a fool. These two things are infinite, there is no beginning, no end to them. But this whole nonsense can be thrown out. All that is needed is a new functioning within you. Right now only the head is functioning, the heart is in a state of non-functioning. It has to be changed. The-heart has to become functioning and the head has to become non-functioning, then you are immediately transported into another world and wisdom arises. When there is wisdom you can start using the mind again, but now the mind will be a servant, not a master, because the master will have come in. Now you will be able to use the servant and now the mind can be of immense value, of great utility, but it will be a beautiful servant, a mechanism, nothing more than that.

Right now the mechanism has become the master. The servant is pretending to be the master and the master is fast asleep in the heart. The master has to be awakened, and love is just the awakening of the heart, the awakening of trust.

Sannyas is a change of the gestalt; the energy has to move from the heart not from the head. It comes from your being, it should go through the heart. First it should be refined by your love, it should be made fragrant by your love, and then it can reach the head. Then it will have enough understanding and wisdom to use the head.

But society has been trying to make a special arrangement in every person: it avoids the heart, it tries to join the being and its energy directly to the head, then the head becomes the master. And nobody leaves their mastery easily, hence the meditator has to struggle, to fight, but it is a fight for freedom, it is a fight to come out of a prison.

Sannyas means that now you will dedicate your life, your energy, to this struggle for ultimate freedom. Logic has to be dropped and love has to be revived. The revival of love becomes a resurrection.

I Am Not As Thunk As You Drink I Am

Chapter #17
Chapter title: None

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(Barbara means a stranger, and, coming with joy. Osho relates both meaning to meditation.)

Man can live either through thoughts or directly, without the mediation of thoughts . To live through thoughts is to live very half-heartedly, because then the contact with life is only partial. Thoughts function as barriers , they don't allow much of reality to enter you, and even if they do allow it they distort it. They are constantly making commentary on it , they are giving it colour and meaning of their own. They don't allow it in its authenticity; they falsify.

To live without the mediation of thought is meditation -- to live immediately, directly, putting the mind aside. When Jesus says to the devil 'Leave me alone, go behind me,' in a metaphorical way he is talking about the mind: Leave me alone, go behind me, don't come in front of me. There is no other devil except the mind. That is an ancient way of saying it. He is saying 'Let me live directly. I don't need your interpretation. I want to see reality as it is, utterly naked' -- and to experience reality in its total nakedness is to know god.

Barbara is a Greek name. It has two meanings; both are significant. One is a stranger. The man of meditation becomes a stranger in the world because everybody is living through the mind and he is living without the mind. He is moving with people who will not be able to understand his language. He will be able to understand their language because he has lived their way too. He has known both lives, life with the mind and life without the mind, hence he will be able to understand them but they will not be able to understand him, They are bound to crucify such a man, they will be afraid because he is an absolute stranger.

If you know only Chinese and you come to India where nobody knows Chinese, you are not such a stranger; at least you can manage through gestures. The basic gestures are the same. If you are thirsty you can make a gesture, if you are hungry you can make a gesture, if you want to sleep you Can make a gesture. Slowly slowly you can get people to understand you and you can understand them. A bridge is possible.

Even if some day man reaches a planet where he finds a totally different kind of people, there will still be a possibility to Communicate. But when a Buddha or a Jesus or a Zarathustra walks on earth he is really an outsider. He Cannot make any gestures because the thing that he has come to know is inexpressible in any way, by any means, hence he looks very dangerous, so different -- qualitatively different.

But these outsiders are the salt of the earth. There is some joy on earth, some song, some splendour because of these few outsiders. They have brought something of god into the world, something of the beyond to the earth. Of course they have suffered much; still they have given to the world that which is the greatest treasure.

And hence the second meaning; the second meaning is coming with joy. Only a man of meditation can become a vehicle for joy, for bliss, for celebration. Meditation makes him a stranger in the world but at the same time, simultaneously makes him immensely blissful. Even if you take his life he loses nothing because he has attained to something which is far more than life itself; he has found eternal life.

(The Dutch name, Joop, comes from Joseph; and Osho sees significance in the fact that Jesus was born of Joseph -- a name which means faithfulness and trust.)

I don't believe in all that nonsense about Jesus being born through the holy ghost, that he was born out of a virgin mother. He was the son of the poor carpenter Joseph. It takes on a significant meaning: a man like Jesus can be born only out of trust, out of faithfulness.

Whenever a person attains to Christ-consciousness he attains it through trust and faith. But remember trust and faith are not at all concerned with belief.

Belief is of the head and trust -- or faith -- is of the heart. Belief is an idea, faith is an emotion. The very word 'emotion' is significant; it means that which can move you, e-motion. Belief cannot move you, you remain the same. You can believe in the Bible or in the Koran or in the Gita -- you remain the same. Your belief never changes anything in you; in fact belief is a way of avoiding change. It is the way of the coward and the cunning.

Only trust, faith, can transform you because it starts moving in your heart. Your heart starts beating with a new rhythm. A new source of joy, of knowing, of being, opens up with the faith. Belief is repression of doubt and faith is knowing of the truth. Belief remains ignorant, truth is full of light, the light that comes through knowing.

Know the truth and you will find great trust -- or allow trust to happen and you will find truth. It works both ways, one can begin from either end.

(Osho mentions the concept of Gurdjieff's work in his next address. First he begins by talking about meditation.)

Meditation is a battle against darkness. It is an inner battle. You have to fight against all that is dark in you. You have to dispel all darkness, you have to create more and more light, awareness, alertness, attentiveness, so that night disappears. This darkness that exists in everybody is really ancient, very ancient, it may be thousands of lives old. But one thing is good, that howsoever old the darkness is, even a small candle can dispel it.

Meditation is only a small candle in the beginning but it ends finally as thousands of suns rising within you. Just a small fire is enough to put the whole forest alight, but it is a battle because you have to fight to reclaim the territory that has become darkness.

Man is just like an iceberg, only one-tenth is above the level of the water and nine-tenths is below. One-tenth of our being is conscious, nine-tenths is unconscious, and the one-tenth has to fight against the nine-tenths. It is a great battle but light has the quality intrinsic to winning. Light is always fighting a winning battle and darkness is always fighting a losing battle. Darkness cannot win by its very nature. That's the only hope -- but it is a great hope.

Begin the journey into sannyas with this hope, with tremendous joy. A great future is possible, a transformed life, a luminous life, but work is needed. In the East we have one word, 'sadhana'. It is untranslatable into English, but Gurdjieff has coined a word which comes very close to it. He used to call it 'the work', the work of inner transformation.

In the Gurdjieffian circles what is called the work is exactly what we have called sadhana in the East, the fight to move beyond darkness into the realms of light, the fight to move beyond death into the world of immortality, the fight to move beyond untruth into the world of ultimate truth -- because except for truth nothing liberates.

(The art of loving is not so much a question of accumulating anything but of discarding many things, Osho tells Prem Suviro.)

The greatest courage in life is to drop the ego, and the moment one drops the ego love arises. One cannot practise love, a practised love is bound to be false. One cannot do anything positively for love because love is bigger than us. What can we do? Love has to do something for us, we cannot do anything for love. We are just small waves in the ocean of love. What can the wave do? It can dance with joy in the sun, in the wind, in the rain; while it is there it can dance, it comes dancing, it goes dancing. All that the wave can do is celebrate the moment, but the ocean can do much for the wave because the ocean is the source.

Love is synonymous with god. Love is as vast as god so we cannot do anything positively. Anything done by us will be smaller than us. So the only course left is to remove the barriers; hence the whole work of moving into the world of love is negative. Drop the ego -- that is negative. Drop possessiveness -- that is negative. Drop jealousy -- that is negative. Drop hatred -- that is negative. Drop anger -- that is negative. All these are negatives, but if we can manage to do all these negatives the ultimate positive arises of its own accord. And when love comes of its own accord it is infinite. And only the infinite can make one fulfilled, less than that won't do. We are not made for that. Our innermost longing is for the infinite, the unbounded, the eternal.

Courage is needed to destroy the barriers. We cling to the barriers. Man is so stupid he clings to the ego and loses the tremendous ecstasy of love. He clings to small jealousies -- absolutely absurd. In your saner moments you even see the absurdity of them, but when those insane moments take grip of you, you forget all your understanding.

What are we trying to possess? In this world we come empty handed and we go empty handed so what is the point of being possessive? Just because one has mot a person on the way, just because for two hours you have been walking together on the same road, in the same direction, is it right to start claiming

possession?

The same is true about all our relationships. A son is born -- it is just being together on the road of infinity. There is no need to possess him. Rejoice in being together, share your joy, but don't possess him. The moment the child is possessed, the child is paralysed, crippled. You meet a person and you feel great love and immediately possessiveness comes in. Remember, just a moment before you were not even acquainted and still you were there and the other person was there. Nobody is indispensable for anybody. You have existed up to now and the other has existed. Just as a moment before you were not together, there is every possibility after a few moments you may not be together again. So why insist that now you always have to be together? That will destroy things, that will make slaves out of you -- and nobody likes a slave. Everybody hates both slavery and the person who is creating the slave. One may say so; one may not say, but it is bound to erupt in many ways: in anger, in hatred, in conflict.

If you see people who are in love you will be surprised -- they fight over such stupid things that one cannot believe that these people are sane, and still they believe that they are in love.

Love exists but between love and the world there are a thousand and one barriers. And by the time love reaches the other it is no more love, it has become something else.

Remove the barriers -- that is why courage is needed. And remember that we are basically alone. So it is good to enjoy when we are together -- with the son, with the friend, with the husband, with the wife, with the father, with the mother -- enjoy and feel grateful, obliged, that somebody walked by your side for a few hours, a few days, a few months. But there is no need to demand anything, there is no point in demanding. We have no right to demand. When love is undemanding it is love. When it is just given with no idea of any return it becomes divine.

That's the way of the truly religious person. That's the way of my sannyasin.

(Her new name , Anand Pathika, is to remind the Turkish sannyasin that she is now on the path of bliss.)

Bliss is the keyword to be remembered. Whatsoever you do, do it blissfully. Since you are doing it, why not do it blissfully? Either do it or don't do it. If you have decided to do it then do it blissfully. And by doing anything blissfully small things become tremendously beautiful.

It is not a question of what you are doing, the real question is how you are doing it. Prayer has nothing to do with going to church or the temple. You can just wash the floor and it can be prayer if it is done blissfully, joyously. You can cook -- a friend is coming, a guest is coming, then a very ordinary thing, cooking something for the guest, for the friend, starts having a spiritual dimension.

Spirituality is not other-worldliness. Spirituality is a way of living in this world meditatively, totally, blissfully. It is not against this world; in fact it enhances this world, enriches this world, it makes this world more beautiful, more blissful. But religions up to now have done just the opposite. They have made this earth a hell. I hold the so-called religions absolutely, categorically responsible for the misery that exists in the world.

If they had really worked in the right direction they would have transformed the whole world into paradise. But they thought paradise was somewhere above in the sky so they were in a hurry to reach there before others... and they have to stand in the queue. Everybody was in a hurry to reach there and nobody cared about this world. And this is the world which can be transformed either into hell or heaven; it all depends on how people live.

My sannyasins have to give a new perspective to humanity, a new spirituality, a new meaning, to the very world of spirituality, a new insight as to what it means to be religious. It simply means to be blissful twenty-four hours a day. of course one cannot be in a church twenty-four hours a day so life has to be transformed. Religion cannot be a separate thing from life, it has to spread all over life. Sitting, walking, sleeping, eating, swimming -- each small act has to be transformed into something sacred. That's what I call the path of bliss.

(Osho warns Gyan Atita about the danger of mistaking knowledge for knowing.)

The first step of sannyas is to go beyond knowledge. Knowledgeability is the greatest sin. It hinders one's growth more than anything else because it gives you a false notion that you know -- and you know not.

It is like a person suffering from cancer but who believes that he is perfectly healthy: just by his belief the cancer is not going to change. His belief is going to do only one thing; he will not go to any physician, he will not take any treatment; he will miss that moment when it is curable and the cancer will go on

growing. It does not bother about your belief.

Knowledge hides your ignorance. And the thicker the knowledge becomes, the more you are oblivious of your real state. Hence I say the first step of a sannyasin is to throw off this whole blanket of knowledge. There is no need to cover yourself; it is better to know that you are ignorant, because from that knowing the journey begins. One cannot remain with ignorance. If one knows one is ignorant, one starts searching for ways, means, devices, to get rid of ignorance.

It is not a question of hiding it, it is a question of destroying it. Meditation destroys ignorance and knowledge covers it. Knowledge is deceptive. It gives you an illusion of something that you are not, of somewhere you are not and it keeps you unaware of the place where you are. Meditation simply reveals to you where you are, what you are, and out of that insight the journey begins. You start moving more and more deeply into meditation, more and more into silence. And a moment comes when the silence is profound; it becomes a flame and all ignorance is burned, is dispersed.

Transcend knowledge if you want to be wise. If you want to remain a fool then go on collecting knowledge. Fools are great scholars, fools are great pundits. They are great fool-osophers. Avoid fool-osophy, be innocent like a child.

(Nigel, a social psychologist from England. is given the name Anand Bhajan -- a sacred song of bliss.)

There is a difference between an ordinary song and a sacred song. The difference is not of words, the difference is not of composition; the difference is somewhere within you, not in the song itself. One can sing a film song in a sacred way, then it becomes a bhajan. And one can sing a so-called sacred song in such a stupid way that it becomes very mundane.

My emphasis is always on you, not what you do but what you are, From you comes the quality. You are the source, the song becomes what you are.

I see these Hare Krishna people, they think they are singing devotional songs, sacred songs. I have seen many kinds of fools in the world but Hare Krishna people are at the top, nobody can defeat them, they are so stupid. I always feel that this man, Prabhupad, must have had in him a magnetic energy that attracted fools, because I have never come across a single Hare Krishna person who has any intelligence. It seems his appeal was only for the unintelligent. They go on singing sacred songs but their singing is just like parrots. You can teach parrots anything.

A mother found out that her small child was teaching their parrot four-letter words. She was of course very angry and she said 'What are you doing? teaching four-letter words to the parrot?' He said 'No, Mummy, I'm simply telling him "These are the words you are not to use!" Just the way you tell me these words are not to be used, I'm telling the parrot!'

The mother has taught the child, now the child is teaching the parrot. And the parrot will learn. This is how mischief goes on passing from one generation to another generation.

For a song to be sacred two things are needed. One is silence in your heart. That is not possible without meditation. And the second is blissfulness. Silence alone won't do. It may be there but it will not explode into songs. When silence and bliss meet then there is bhajan, the sacred song. The meeting point of silence and bliss creates a miracle; your song has something of your silence and something of your bliss together. Then whatsoever you sing... you may simply utter nonsense words but they will have sacred quality.

A Christian sect uses a certain beautiful method -- I like it. It is one -- of the secrets that has been followed by many mystics down the ages. It is called glossolalia. One simply relaxes, becomes silent, and then whatsoever comes one allows it -- gibberish, nonsense words, sounds. One has not to prevent anything. one has to enjoy whatsoever is coming. The word 'gibberish' comes from a great mystic's name; his name was Jabar, a Sufi mystic.

You ask him a very rational question and he will utter some absurd words or meaningless sounds, you cannot figure out what he is saying, what he means. But you can see his joy and you can see his silence. That is his message, whatsoever the question, that is his answer. It is from Jabar that the English word 'gibberish" has arisen. Gibberish is called glossolalia, a divine language, by this certain sect of Christians.

You are not speaking, something is speaking through you. You are simply silent, then an urge arises in you to shout -- you shout. An urge arises in you to jump and you jump, and you jog and you dance. You simply follow the inner feel, and then it is bhajan, then it is sacred.

And that has to be the method for you. I have been watching you -- it is possible for you, you can become a Jabar. Try it! -- How long will you be here? -- About six months. -- Do some gibberish.

(The group laughs. From Bhajan there is a pause of disbelief.) -- What now?

(Osho chuckles.)

Right now! (With scarcely a moment's hesitation, Bhajan closes his eyes and babbles incoherently for a few seconds, then breaks off suddenly in laughter.) -- Good. You will be able to do it. Good!

(Dhyan Deva. Dhyan means meditation, Deva means god.)

The way to god is meditation. Meditation means a state of no-mind. Mind is the way to the outside world and no-mind is the way to the inside world. If you want to approach the world you have to become more and more of a mind. That's what a scientist becomes: more and more a mind, To reach farther into the exterior reality, that is the only way. For science it is the only valid method.

But if you want to go inwards you have to retrace your steps, you have to become less and less of a mind. Then the ultimate change, you start becoming a no-mind. When you have come to the full point of being a no-mind, when nothing is left of the mind, all the mind is gone, you simply are, just being. The throbbing of the heart is heard, even the pulsation of the blood is felt. but there are no thoughts, no feelings. no moods -- all is quiet and calm. You are just sitting or just standing.

A Zen master was standing on a hilltop. Three people had come for a morning walk and they started arguing about what he was doing. One said 'As far as I know his cow sometimes gets lost so he goes to the top of the hill and from there he looks around for where the cow is -- it is easier from there to see all around. So he must be looking for the cow.'

The second man said 'I don't think it is so because I don't see him moving at all. If he were looking for the cow at least his head would be moving, searching all around. But he is standing just like a statue, he cannot be looking for his cow.'My feeling is,' said the second man, 'that he is waiting for some friend who came with him but has been left behind.'

The third said, 'I cannot agree because if he were waiting for somebody then once in a while he would look back, wondering why he has not come yet, where he has gone, how long he is going to take -- but he never looks back. This is not the way of a man who is waiting for somebody.'

They could not agree so they all travelled to the peak, reached the master and asked him... the first man asked 'Are you looking for your cow?' And the master said '*My* cow? I have come into the world without anything and I will go from the world without anything. Nothing is mine. Even my body is not mine, my mind is not mine. I don't exist at all -- what nonsense you are talking. What cow?'

The second man said 'Then I must be right, you must be waiting for the friend who came with you for a morning walk, who is left behind.' The master said 'Friend? But I don't have any enemy in the world so how can I have a friend? You can have friends only if you have enemies. The more friends you have, the more enemies you have.' And the master said 'I am not interested either in friends or in enemies. I have come alone and I will go alone. Between these two alonenesses why get into trouble unnecessarily? I am alone.'

The third man jumped up. He said 'Then I must be right. I told these people that he is not looking for his cow, not looking for his friend, he is meditating. The way he is standing, utterly still, he must be meditating.'

And the master said 'Meditating? Do you think meditation is an act? I am not meditating, I am not doing anything; I am simply standing.'

But that's exactly what meditation is: simply standing or simply sitting, simply being. The moment you are in that space you know what god is. And to know god is to know all, to know god is to be a god. And that is the unfoldment of your being, the ultimate flowering of the one-thousand-petalled lotus of your consciousness. That is the goal of sannyas.

I Am Not As Thunk As You Drink I Am

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(A man to be really worthy of the name man has to go through not one but two births, Osho says to Rita from Switzerland. Then he explains why.)

One is the physical birth, the other is the spiritual birth. The physical happens to everybody but for the spiritual one has to work, one has to deserve it. The first is ordinary, it only gives you the material dimension, and because there is no spiritual dimension in it, it is utterly dark. Matter is darkness, spirit is light. Unless one is born again one remains in a dark night. The initiation into sannyas means the preparation for the second birth.

Socrates says the master functions as a midwife, and he is absolutely right. The function of the master is to bring your potential into the actual, to help you to come out of darkness into the light. And the moment you are born into light bliss also starts happening of its own accord.

Misery belongs to the first birth and bliss belongs to the second. So those who have not attained the second birth can hope for bliss but they will never attain it.

Remember, by becoming a sannyasin you are entering into great work upon yourself. But miracles are possible if we work and everybody is entitled to miracles.

Jesus has not got more potential than you have got, neither has Buddha nor Lao Tzu. As far as spiritual possibility is concerned everybody is absolutely alike, we just have to prepare the ground, uproot the weeds, remove the rocks, so that roses can grow in it.

(Osho makes of Amrit Gerhard the meaning; the search for immortality needs great effort.)

In fact it is good that it is a great struggle because in that very challenge one grows. If it were easily available like any other commodity life would lose all depth, all height, life would become a mundane phenomenon. The things of the world are available easily but higher values have to be attained after an arduous climbing towards the heights. One needs to be a great warrior. But the fight is not with anybody else, the fight is inner, it is with the hindrances within yourself, with the rocks that are preventing your flow of energy, with the blocks. They don't allow you to function in a total, wholistic way.

Accept the challenge. At the innermost core of every human being there is a ray of light which immediately joins you together with the immortal world, with the eternal, which takes you beyond time and beyond death. But we have to go in search of it and there are many hazards, hindrances, many possibilities of going astray. like a jigsaw puzzle, One has to be very intelligent, alert, aware at each point because the possibilities of going wrong are many, and the possibility to be right is only one amongst the many.

But if one is alert and watchful and one is learning even from mistakes then the task, howsoever difficult it is, is not impossible. And the joy of reaching to that ultimate peak is infinite. Compared to that joy all that we do for it is nothing.

(His understanding of the real meaning of a Christian is one who is a Christ, Osho tells Dhyan Tina.)

Friedrich Nietzsche is right when he says that the first and the last Christian died on the cross twenty centuries ago. His insistence is worth meditating on: the first and last Christian. So the whole world of the Christians is just pseudo, it is hypocrisy more or less. It is the same with Hindus and the same with the Buddhists and the same with the Mohammedans, there are three hundred religions on the earth and it is true about all those three hundred religions.

To be a Christ only one quality is needed and that is meditation. To be a Christ means to be so silent that

the whole turmoil of the mind disappears and the silence is so profound that one can hear the still, small voice of god within one's own being. It arises from your very depths. You are just a listener, you are just on the receiving end.

That's how all the great scriptures are born. The Upanishadas, the Koran, the beatitudes of Jesus, the Sermon on the Mount, the Bhagavad Gita, the Dhammapada, Lao Tzu's Tao Te Ching -- these great documents are not written by somebody, they have been heard. The people who were writing were not writing on their own, they were just vehicles, they were writing on behalf of god. But that is possible only when your mind has completely gone, otherwise it will interfere. So the whole art of being a Christ or a Buddha is to be absolutely silent.

So learn to be silent, enjoy silence and whenever you have an opportunity to be silent just fall into it. Make it a point that the most important thing in life is silence. Everything else is secondary. So everything can be sacrificed for it but it cannot be sacrificed for anything.

This is the foundational commitment of sannyas, that from now onwards meditation will be your religion -- and meditation is the essential core of all religions.

(Joost becomes Prem Satyo -- which Osho explains as meaning love is the beginning of the experience of truth.)

To love is to open a window unto the vast sky of truth. And remember that the frame of the window is not the sky and the frame of the window is not the frame of the sky either, the sky is far bigger. The frame has nothing to do with the sky.

Love is only a frame. It belongs to your heart just as the window belongs to your house. But when you open the window you can see the stars, faraway stars, millions of light years away. You can see the clouds, you can see the moon, the sun. Suddenly a great perspective becomes available to you. But one has to remember constantly that this is only a beginning. Love is the beginning, not the end.

Once you have felt the sky through the window then you have to go beyond even the window. And these are the three centres of man. The first is the head. Head means a house with all the windows and doors closed. The second centre is the heart -- the same house but the windows and the doors are open. You can experience something of the beyond. Although you are still in the same house it is no longer a prison, there are openings. If you decide to go out you can. And there is great pull from the outside world because now the wind, the rain and the sun reach you, and they are all indications of the beyond -- the birds sing and the flowers open and their fragrance flows to you. Everything is calling you out of your small cage.

The house is our body. The head belongs to that same body but it is closed. The heart also belongs to that body but it has openings, hence it is far better to live through the heart than through the head. Both belong to the body, but from the head there is no going beyond because there is no opening. You are not even aware there is something beyond. With the heart the beyond starts communing with you.

And then comes the third centre, your being. That means you have hoard the call of the beyond and you have gone out of the house, you have surpassed the house. You are no more inside the house, you are under the sky, under the stars. But to reach the third the second is a most essential preparation.

So love is the beginning; love means the heart. Logic is not the beginning; logic means the head. Logic is invulnerable. It is like a Leibnitzian monad -- windowless, completely enclosed. The heart is vulnerable, it allows the beyond to come to you. And that is the beginning. Something starts stirring in you, something of the beyond starts ringing bells in you. A challenge has come. It is irresistible, you have to go.

And the moment you leave the house, you surpass the house -- that means the moment you start forgetting the body-mind structure and look beyond -- you have entered into the world of truth, the ultimate truth. And it is truth that liberates, it is truth that brings bliss, it is truth that brings freedom. And these are our deepest longings, only truth can fulfil them. Without the experience of truth man remains unfulfilled, a tree without flowers, a barren tree.

A sannyasin has to become full of flowers and fruits. The very flavour of a sannyasin has to be that of tremendous contentment, fulfilment.

(Anand Shivam means bliss is virtue, Osho tells the former Michael from Trinidad.)

Misery is sin, misery is immoral, misery is vice because the miserable person goes on knowingly or unknowingly creating misery for others. He cannot help it; he can give only that which he has got. Even if he does not want it he is a victim of his own misery. Even if he wants to do some good the ultimate result is going to be bad. In spite of all his good intention, his actions will bring misery to people because nothing

can arise out of a miserable person that can bring bliss to people. That's the very definition of good, virtue: helping people to be blissful. But you can give only that which you have got, hence to me bliss is virtue, the only virtue.

Be blissful -- that's what I teach. I don't teach you to be virtuous because that is secondary, that is a by-product. I teach the real transformation within you. Move from misery to bliss and then whatsoever you do will be good; it cannot be anything else than good.

So I don't teach any service to the public. People think my sannyasins are selfish -- they are not. But my understanding is that unless a person transforms his energy from misery to bliss... and that is an inner work, it has nothing to do with the public or with serving the people, the poor, the ill. You have to go through a transformation within yourself and then, once the transformation has happened, it is inevitable that you will do something which will beautify the world, which will make the world a little better, which will help mankind to rise a little higher.

I am not concerned about that because it is inevitable, there is no need to talk about it. That's why I never talk about altruism. What is the need? If you grow roses fragrance is bound to come. I teach only how to grow roses. Why waste time with the fragrance? And if people become too interested in fragrance they will forget about growing roses. That's what has happened..

People like Mother Theresa of Calcutta or Vinoba Bhave -- and there are many around the world like these people who have wasted their whole life in serving others... But if you look at them you can sees what service can they do? They don't seem to be in a state of celebration. Mother Theresa is as dry and dead as Morarji Desai. Sometimes I wonder why they don't get married! (much laughter) They would make the most absurd couple in the world -- they look so alike! The world has missed a great opportunity.

Altruism comes on its own, and I certainly teach you to be selfish, selfish in the true sense of the word. Know thyself -- that is selfishness; be thyself -- that is selfishness; and then act out of it -- that too is selfishness. But if one has fulfilled these conditions, of being oneself, of knowing oneself, of acting according to one's own light, then life becomes a great sharing, a great rejoicing. And one does not become egoistic about doing something good to people, one simply enjoys sharing one's own light. It is out of sheer joy, for joy's sake. One is not obliging anybody.
That is Shivam; it is a by-product of bliss.

(The Greek mystic, Heraclitus, says you can't step in the same river twice. Osho goes one further.)

I would like to say you cannot step in the same river even once, because the river is moving so fast.

Life is a river, a constant movement. In this moving wheel one cannot find anything except love which can give a glimpse of the eternal, of the non-changing, of the immutable. Love seems to be the only rainbow bridge between time and eternity. There has to be some bridge because life in all its dimensions is an organic unity. Nothing is separate, nothing can be separate; it is all oneness. So there is bound to be some subtle link between time and eternity.

And my experience is that the rainbow bridge is love. I call it a rainbow bridge for three reasons. One: it is very fragile, very delicate? you can destroy it very easily. Secondly I call it a rainbow bridge because it has all the colours, all the dimensions, of both worlds, of this and that, of this shore and the further shore. Because it joins both it has all the colours of both; it is multi-coloured and multi-dimensional. It is very rich. Thirdly, I call it a rainbow bridge because you cannot possess it. If you try to possess a rainbow you will not find anything, your hands will be empty -- maybe a little bit wet, that's all. It is there in all its tremendous beauty but don't try to possess it. Enjoy it, dance it, sing it but don't try to possess it.

And these three things have to be remembered about love too. Don't try to possess it otherwise it will disappear. People destroy their love in the effort to possess it. The paradox of love is, if you want to possess it you will destroy it, you will miss it; if you don't want to and always yours. It belongs to the non-possessive person.

Love has all dimensions but I want to make it one-dimensional because we are afraid of multi-dimensionality. That too is a way of destroying it. You want the rainbow to be only of one colour -- it is not possible. You may have chosen the most beautiful colour but you cannot paint a rainbow just green or just red or just yellow. You cannot paint it, it *has* to be multi-dimensional. We kill love in trying to colour it.

For example, a man can love a woman for one reason and he can love another woman for another reason and still another for another reason. But lovers don't accept that. A woman can love one man for his intelligence and she can love another man for his physical beauty -- because the intelligent person may not always be beautiful. A few very ugly people have been known to be very intelligent. Socrates is one of the

examples; he was one of the ugliest men... disgusting! (much laughter)... but one of the most intelligent who has ever walked on earth. One would love him for his intelligence, but for his body... one would have to keep one's eyes closed! (laughter)

And women know the secret: whenever they make love to a man they keep their eyes closed. Because many men are like Socrates, it is better not to see what they are doing! (laughter) It is better not to see their faces because they may be going through contortions and all kinds of things! If you see it you may freak out! That's why women make love in darkness. It is always good: under the blanket (in the deluge of laughter one can lip-read where Osho's words are drowned, 'in the darkness, with closed eyes...').

So let this Socrates do whatsoever he wants to and meanwhile you can think of some beautiful person. In a bed you will always find at least four persons: the two real ones and the two that both lovers are fantasising about.

One can love one person for one reason, another person for another reason, but up to now we have not accepted it, and that has been one of the greatest causes of love not being able to transform the earth, of love dying so quickly.

We kill it. Our demands are so much. We cannot accept the simple phenomenon that the woman may love a man for his music or for his poetry or for his painting, for his body, for his intelligence, for his silence, for his coolness -- there are thousands of qualities, nobody can claim all of them. No woman can claim all the qualities either. It is very rare to find an intellectual woman -- intelligent, but not intellectual. At least I have not found one yet and I must have known more women than any man in the world! (laughter) And I trust thorn only because they don't have much intellectuality. They function intuitively, that is the feminine form of intelligence. I have handed over the whole commune to women because one thing is certain, they cannot be cunning, they cannot be deceptive, they cannot betray me -- it is impossible. Whatsoever they do they will do out of love. But the clever can become cunning at any moment. And sometimes you may find a woman who is an intellectual and you may love her for that. She shows one aspect of beauty.

Another woman may be physically beautiful and psychologically very nasty. That is almost always the case. People fall in love with the physical and once they are trapped then slowly they come to know about the psychology of the woman -- and she is just crazy, but now it is too late.

If we understand love as a rainbow of all the colours, then a totally different quality can exist on earth. Then one can love many people, it becomes friendship. And one can love people for different reasons. There is no reason to be possessive.

And thirdly, I call it a rainbow bridge because the rainbow is the only phenomenon in nature which joins the earth with the sky. It is an are joining the physical with the metaphysical, joining the material with the spiritual. Love joins two extremes which almost seem to be unjoinable, which cannot have any meeting ground -- but love makes that impossible possible.

So go deeply into love, non-possessively. Don't try to hold on to it, allow its multi-dimensionality. Transform it more and more into a friendship so that no jealousy exists. And remember, it is fragile. It can be destroyed very easily. It is very difficult to create it and it is very easy to destroy it.

It is like a rose flower. This fundamental law of nature has never to be forgotten, that whenever the higher is in conflict with the lower, the lower will win. If you clash a rock with a rose flower you cannot hope for the rose flower to destroy the rock; the rock will destroy the rose flower. The higher is vulnerable, very fragile. Handle it with care. The lower in a brutal way, an animal way, is always stronger. And love is crushed by the lower realities -- anger, hatred, jealousy. They are like rocks and love is like a rose flower. Or it would be even more true to say that love is like the fragrance that arises out of the rose flower. But it can lead you to immortality, to the world beyond change, beyond death.

(Simon, the son of elderly ashramite, Paritosh, after several visits to the ashram over a period of two or three years, takes sannyas tonight..Osho names him Prem Dinesh.)

A life without love is a life of darkness -- and of unending darkness -- no dawn ever comes, no sun ever rises. Millions of people live in this dark night of the soul from the cradle to the grave. In fact they have remained unborn. They were in darkness in the womb of the mother; even out of the womb they are not in the light Physically of course they are in the light but spiritually they are still unborn. The miracle of the day has not happened yet, the sun has not risen, the eastern horizon has not yet become red. It can become red only when you start throbbing with love, when you start pulsating with love.

Love means a heart-to-heart contact with existence. It may be person-to-person, it may be from a person

towards nature, it may be between a person and music, poetry, painting. It can be personal, it can be impersonal, it can be universal. One can love the whole existence in its totality, as it is, with all the stars.

The greater your love is, the greater you become. The smaller your love is, the smaller you remain. Your love is the criterion of how big you are. So love without any other consideration because love means growth. Love more and more people -- birds, animals, trees, rocks -- include as much as you can in your love. One day it has to become all-inclusive so that nothing is left outside it, everything has fallen in and has become a part of it.

When love encompasses all it becomes divine, it becomes the experience of god. And that's what I mean by the beginning of the day: suddenly the sun has risen and that rising sun takes you into realms undreamt of. Otherwise man remains crawling on the earth just like a snake; he knows nothing of anything other than the dust in which he crawls. He is not aware of the stars, not aware of the vast beyond, not aware of the infinity that surrounds him, not aware of the eternity of which he is a part, an essential part.

We are not islands; we are part of an infinite existence. We have always been here and we will always be here. We have been in different forms, in different forms we will be. Birth and death are episodes in an eternity of life. Only when this is experienced is darkness dispelled an d the day has arrived.

It is because of this that for my sannyas I have chosen the colour of the eastern horizon in the early morning just before the sun rises. This is the colour -- the orange of the eastern horizon at that tremendously significant moment when night changes into day, when death changes into abundant life. It is the colour of that transition, that transmutation, that radical change, that revolution.

I Am Not As Thunk As You Drink I Am

Chapter #19
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(God can only hear that which isn't uttered, Osho tells Mouno David.)

... hence anything said in any language other than silence never reaches god. All prayers fall down -- they are futile. But in silence the miracle happens: you have not said a single word, god has not heard a single word but the message is conveyed; you have poured your heart, you have offered your being. That offering is true prayer.

Learn silence because that is the ultimate language. And only those who know how to be silent become beloveds of god.

(Osho adds 'Santosh' to 'Toby' and then links the two parts of the name together in his address to the actor from America.)

Many people cultivate a certain kind of satisfaction, but just below it there is turmoil, just below it there

is discontent. It is a facade. They are simply consoling themselves, they are repeating Aesop's fable of the sour grapes. Because they cannot reach anything more than what they have they start saying 'It is not worth reaching for. We are perfectly contented. We don't want money, we don't want power, we don't want prestige.' Not that they don't want those things -- they do -- but they know that they are not strong enough to fight for them all.

Just to hide their cowardliness, their weakness, they pretend, but that pretension is not real contentment.

A real contentment arises out of gratitude. God has given you life and you have not thanked him for it. He has given you the capacity to love and you have not thanked him for that. He has given you intelligence to know and you have not thanked him for it. He has given a thousand and one things which we go on accepting as if we deserve them, as if we have a right to have them. We don't have any right. All is a gift. To know that brings a totally different kind of satisfaction. It comes out of gratitude. You feel grateful for so much that has already been done -- you cannot ask for more. Even that which is given to you is more than you are worthy of.

And Toby means god is good. When you start feeling this contentment a tremendous experience happens -- that life is good, that everything is good.

God simply means the whole. And to feel that god is good is to be religious. Now there is no complaint, no desire. One is utterly attuned with whatsoever is.

Contentment arises out of gratitude, and out of contentment arises the experience of god's goodness, his unconditional goodness. He gives to us and he asks for nothing in return.

This is the way of the sannyasin.

(To Beryl Osho adds Dhyan.)

Meditation is a state of thoughtless awareness: one is fully aware but the mind has ceased to function.

Ordinarily two things are known to us. One is when the mind is functioning but you are not aware. It goes on functioning, thoughts go on moving, but you are not aware of what is happening inside you. You never witness it, you never watch, you never observe. That's how we all function. This is a state of sleep.

And the second thing is when the mind stops functioning. In deep dreamless sleep the mind stops functioning. It happens almost every night at least for two hours -- in small gaps but the whole time is near about two hours every night, sometimes ten-minute fifteen-minute intervals when you dive deep into sleep. Even dreaming stops; dreaming is also a functioning of the mind. But then too you are asleep. When the mind functions you are asleep, that is one state. When the mind does not function you are still asleep, that is another state. These are our ordinary experiences of the so-called waking state and sleep.

Meditation brings a third state: mind is non- functioning, just as it is in deep dreamless sleep -- that is one part of meditation, the circumference of meditation. And the second part is when you are not asleep, you are fully awake, alert, a flame of witnessing -- that is the centre of meditation. Whenever these two things happen -- you are aware and there is no mind, no thought, no desire, no dream passing through the screen of consciousness -- you attain to ultimate clarity. That is the meaning of Beryl: crystal clear.

In that crystal clarity one knows what truth is, what bliss is, what beauty is. And to know it is to have attained the ultimate flowering, to know it is to have come to the highest peak. Then one feels at home, at rest. Now finally there is nowhere to go, nothing to attain. One has arrived.

We in the East call it samadhi. Samadhi means a state of ultimate realisation, of truth, beauty, bliss, consciousness, freedom -- of all the higher values.

(Annamaria from Italy is next.)

This is your name: Ma Prem Sujato. Prem means love. Sujato means well-born.

The first birth is very ordinary, it is animal. It is nothing peculiar to human beings. Donkeys are born the same way (laughter) monkeys too. Only the second birth makes man special, and the second birth happens through love.

In the first birth you come out of the womb of your mother. It was a shelter for nine months, it protected you, but beyond nine months it is dangerous. If a child insists on remaining in that protected, secure space for longer than nine months he will be dead. For nine months it is perfectly beautiful, but then one has to come into the world.

In the same way the ego is also a shelter, a protection. In the beginning it is good, but there is a moment when one has to come out of the egg of the ego. That's what love is: dropping the ego.

Once you drop the ego and love starts flowing you are twice born. And then you really become a human

being.

(And more about love to Prem Michael.)

There are a few things in life which can be called godly. Love is one of those very rare experiences. Silence is one of those experiences; awareness, bliss -- these are the windows of our house. We can keep them closed and remain unaware of the beautiful existence beyond, or we can open them.

The easiest to open is love. All other windows are far more difficult to open, hence my suggestion is to try to open the window which is the easiest because it is very natural.

The desire for awareness is not so natural. It comes only later on at a certain stage of evolution. The desire for freedom is also not immediately available. But love and the desire for love is born with you; hence love can become the key. And once you know how to open one window you know how to open other windows too, then it becomes easy. The art is the same; the method, the technique, is not different.

Start being more loving. Make it a decision not to miss any opportunity to love. And don't ask others to love you -- that is where people go wrong. Love. If love is returned, good; if it is not returned, then too it is good, because to love is good, to love in itself has an intrinsic beauty. It need not be rewarded. If it is rewarded that is something extra.

And the miracle is that if you don't demand, it is rewarded more and more. If you completely forget any demands it is always rewarded.

Everybody wants love. But people go wrong: from the very beginning they start asking for love rather than giving it. And the way to get is to give. So give whole-heartedly and don't be a miser, because it is not something quantitative, that by giving you will have less. It belongs to the higher realm where the more you give, the more you have. It is a totally different economics.

(But *bliss* is Anand Dwariko's way.)

Bliss is the door to god, so in becoming a sannyasin rejoice, be of great cheer, let the heart dance and sing -- in short, go cuckoo! (laughter) And Italians go cuckoo very easily! I have many Italian cuckoos here (laughter).

My sannyasins are not to be sad people. Enough of sadness! Throughout the whole past of humanity we have created sad saints and sages. It has been a nightmare. Now we need cheerful sages, saints who are capable of love and laughter. God is fed up with your old saints. He is continuously informing me not to send any more of the old type of saints. He needs a few dancers in heaven, the singers, lovers -- the old saints have made heaven look like hell. So I am preparing my people.

Once my orange people enter heaven they are going to make even the old saints turn on! (laughter) Either those old fools will have to leave or they will have to be ready to be turned on. I am trying to smuggle psychedelic people into heaven! (much laughter)

Anand Nandan means a garden of bliss.

Man can either be a desert or he can be a garden -- both are the possibilities. But millions have chosen to be desertlike. They all wanted to be gardens but something went wrong and instead of becoming gardens they have just become deserts. Unless that basic wrong is put right one can never become a garden. And without becoming a garden -- full of trees, flowers, birds -- life cannot have any meaning, it cannot have any poetry, any music.

The most fundamental thing to transform life into a garden is meditation, and meditation is not part of our education at all. Neither the parents nor the schools, colleges or universities teach it, not even the churches, the temples, the mosques -- nobody teaches meditation. And it is only through meditation that the transformation happens.

If you live your life through the mind you will live in a desert, in a meaningless desert. You will feel bored, tired, exhausted, almost always on the verge of committing suicide or going mad.

So my emphasis is on meditation and on nothing else. Learn how to live directly, immediately, not through the mind. Mind can be used as a biocomputer for certain things: for factual memories, for mathematics, geography, history, science. It is a perfectly beautiful computer but you need not live through it, it has to be put aside. When needed you can ask for information but it does not have to be always there. When you are meeting your girlfriend the computer is there, and there is not only one -- there are two computers between you and your girlfriend. In fact you are hiding behind your computer, she is hiding behind her computer, and those two computers are talking to each other. Now what can happen out of this?

I have heard about a psychoanalyst who was a very busy man, so busy that one day he told one of his clients, "Today I am so busy I have left my tape-recorder here -- just talk to the tape-recorder. Later on at night when I have time I will listen." The client said, "Okay."

When the client was leaving he came to the office to say goodbye. He came so quickly -- just within a few minutes -- and it should have been a one-hour session. The psychoanalyst said, "Where are you going?" The client said, "I have left my tape-recorder. In fact I was planning it so I brought it. Whatsoever I was going to say to you I have put onto my tape-recorder. Now my tape-recorder is talking to your tape-recorder. Why waste time? I am also a busy man and you are busy so this is a beautiful method. Whenever I have time I will talk to my tape-recorder and whenever *you* have time you can listen to your tape-recorder. We need not meet again."

But this is what is happening, actually happening. This is not a joke, this is a reality!

Meditation simply means coming in direct contact with reality, face to face -- and that immediately transforms the desert into a garden.

How long will you be here?

At least three weeks but I'll be back.

Come back. And next time don't bring your tape-recorder!

(Tonight Osho has talked at length of love and of bliss. Now to a student from Germany he talks of the two together as being her path.)

For yourself be blissful, for others be loving. Bliss will take care of your subjectivity, interiority, and love will take care of your external life. And when both are there simultaneously they balance each other, otherwise man becomes lopsided. One has to be constantly balancing between love and bliss. More of love and you become an extrovert, more of bliss and you become an introvert. But when both are balanced, in that balance transcendence happens; you go beyond, beyond the inner and the outer, beyond all dualities. And that is the target for a sannyasin: to go beyond all dualities -- darkness-light, life-death, matter-mind, this world and that world. One has to go on transcending all dualities.

When all dualities are forgotten, left far behind, then you have come to your ultimate essence. To experience it is to know the truth, and truth liberates.

(Trish becomes Gyan Arpan -- wisdom, offering.)

Wisdom happens only when you have offered yourself totally, when you are surrendered to the whole, when you relax and drop all your defences, when you withdraw all your boundaries, when you start meeting and merging with the whole like ice melting into the ocean.

Ordinarily we exist in the ocean like icebergs. We are made of water but we exist like icebergs -- cold, hard -- and we cling to our identities.

Sannyas has only one meaning: the dropping of your ego and its identity, the forgetting of the self so that you can experience the whole. And that very experience brings ecstasy, an ecstasy which is eternal. It comes but it never goes. Once it is there it is forever.

(In his address to the last sannyasin whom he names Veet Asmito, Osho reiterates the need to drop the ego.)

Ego can exist in three ways. The grossest exists on the physical plane, like a Mohammed Ali claiming to be the greatest. It is a very gross ego but in a way it is easier to get rid of the gross ego because it is so apparent. It is impossible not to see it, it is just on the surface. The second ego is a little deeper, it is psychological. A painter, a musician, a poet -- these people have a psychological ego. It is far more subtle and also far more difficult to see. From the outside the person may not look egoistic at all, he may seem a very beautiful person, but if you just scratch him a little bit you will find ego exploding.

And the third is the subtlest: the spiritual ego that exists in the so-called saints, mahatmas, yogis, siddhas. The third is so subtle that it wears the garb of humbleness, hence it is very difficult to find. Thousands of people have lived with it absolutely unaware of its existence and others have worshipped them as humble people, as simple people, as divine, as godly. But if you watch accurately you will see: behind the humbleness there is a desire to claim 'I am the most humble person in the world. Nobody is more humble than me.' It is the ego, the same ego. It has come again but now it has come in such a way that one needs tremendous intelligence to find it.

Asmito means the third, the subtlest ego. And the sannyasin has to go beyond it. Certainly he has to go

beyond the physical and the psychological, but I want you to be more aware of the subtlest because that is where all the old traditional religious people got lost. It wears the mask of humbleness, simplicity, poverty, meekness.

The really egoless person has no humbleness in him, he cannot have. He is neither egoistic nor humble, he is neither proud of anything nor its opposite. Humbleness is nothing but ego standing on its head -- but it is still ego. Whether it is standing on its head or on its feet, it makes no difference. The really egoless person is not egoistic and is not humble either, he is simply whatsoever he is. He claims nothing, not even humbleness.

Jesus says blessed are the meek for theirs is the kingdom of god. Because of such statements Christian saints went wrong. They started cultivating meekness to attain the kingdom of god. Now what kind of meekness is this? It is greed, pure greed, it is an ego-longing to enter the kingdom of god.

Jesus' purpose was totally different. When he said blessed are the meek for theirs is the kingdom of god, he was not talking in terms of cause and effect, he was not saying be meek so that you can attain to the kingdom of god. He was saying that the kingdom of god happens naturally to those who have lost their ego. But he used the wrong word, 'meek'. His meaning is clear but only for those who understand. He simply wants to say 'egoless'; but 'meek' gives a different sense, it becomes humbleness. But humbleness isn't egolessness, it is ego pretending to be humble.

Egolessness knows nothing of humbleness. For example, I am not a humble man at all. I cannot be humble, there is no way for me to be humble. I am simply the way I am.

If one is simply the way one is, if one simply relaxes into one's nature, into one's spontaneity, then that is the kingdom of god. It is not a reward, it is not that you attain it because of your egolessness. To be egoless *is* it. It is the kingdom of god.

I Am Not As Thunk As You Drink I Am

Chapter #20
Chapter title: None

20 October 1980 pm in Chuang Tzu Auditorium

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Anand Angelika.

God has a message to convey to us, but we're never home....

The message comes but we are not receptive. It does not reach our heart. The head does not allow it to enter, the head keeps it outside.

The head allows only the mundane; it is not a vehicle for the sacred. For the sacred one has to open another door, another center has to start functioning. And bliss is the key to start that other center functioning. In moments of bliss the mind disappears, there is only a heart full of dance, song, celebration. And the message is immediately understood.

My sannyasins have to learn how to be blissful in spite of all that is disturbing. Remember that: *in spite* of all. There are a thousand and one things which distract, disturb, annoy, irritate. This is the whole challenge of life, not to be disturbed by it. One has to become the center of the cyclone, then the night may be dark but deep in your heart a small candle goes on burning; and that's enough -- enough for you to stay full of light.

Sannyas simply means a cheerful way of living -- then everything else comes on its own.

(Osho adds 'Dhyan" to Daniel's name, and talks of meditation in relation to the meaning of Daniel -- god is my judge.)

Dhyan means an absolute state of silence where no thought moves inside you; all the waves of the mind are gone, the consciousness has become a silent, undisturbed lake. In that very moment one becomes unafraid of the society, of the state, of the church, of all so-called outer authorities which are reducing every human being to a slave. In those moments of silence one stands naked before god. One knows that: except for god nobody is my judge.

Daniel means god is my judge.

The moment you experience that only god is your judge you become fearless of all other judges, of the opinions of others. The greatest fear in the world is of the opinions of others. And the moment you are unafraid of the crowd you are no longer a sheep, you become a lion. A great roar arises in your heart, the roar of freedom.

Buddha has actually called it the lion's roar. When a man reaches an absolutely silent state he roars like a lion. For the first time he knows what freedom is because now there is no fear of anybody's opinion. What people say does not matter. Whether they call you a saint or a sinner is immaterial; your whole and sole judge is god. And by 'god' a person is not meant at all, god simply means the whole universe.

It is not a question of having to face a person, you have to face the trees, the rivers, the mountains, the stars -- the whole universe. And this is our universe, we are part of it, there is no need to be afraid of it, there is no need to hide anything from it. In fact even if you try you cannot hide. The whole knows it already, the whole knows more about you than you know; hence the other meaning of Daniel.

One meaning is god is my judge and the second is even more significant; the second is, god has already judged. It is not something that is going to happen in the future, it has already happened, he *has* judged. So even the fear of that judgement withers away. It is not a question of some judgement day at the end. You need not tremble. The judgement day happened on the first day; the moment he created you he already judged you. He knows you, you are his creation. If something goes wrong with you he is responsible, not you. If you go astray he is responsible, not you. How can you be responsible? -- you are not your own creation. If you paint and something goes wrong you cannot say that the painting is the cause of it -- the painter is the cause.

So there is no need to be afraid of the crowd or of some imaginary god at the end of the world asking you what you have done and what you have not done. He has already judged -- that is really significant -- it has already happened so you are free. And the moment one knows that one is totally free to be oneself, life starts having a dynamic quality to it.

Fear creates fetters, freedom gives you wings.

(Bob is a college professor -- and becomes not Swami but Ma Anand Bob... because Bob's not a man but a lady!)

Bob has two meanings; one is brightness and the other is fame. Bliss brings both. As far as you are concerned it gives a tremendous upsurge to your intelligence, it removes all the hindrances, it sharpens your genius.

Everybody is a genius. Society makes people mediocre, stupid, because society needs the mediocres and the stupids. The mediocres become the heads and the stupids become the hands. But society is very much afraid of a real genius -- of a Buddha, of a Lao Tzu, of a Jesus. It is very much afraid. A genius seems to be a danger to all vested interests -- and in fact he is. The fear is not wrongly-founded, the is right, because society is dominated by ugly interests, and the man of genius can see so clearly the whole nonsense that has been perpetuated for centuries that he immediately rebels. It is not a question of decision on his part, rebellion comes to him naturally, spontaneously. He cannot be reduced to a slave, to a commodity.

Society wants everybody to remain miserable. Miserable people are good, obedient. Miserable people are good because misery destroys their intelligence. Miserable people are good because they are always

more like machines than like human beings, more efficient. And that's what the society needs, machines, not men. But the people have to suffer hell for their whole life.

Bliss opens the doors of paradise. And paradise is not somewhere above in the clouds, it is within you. The moment you start feeling blissful the doors of paradise open. In fact they are always open, there is not even a Saint Peter on guard -- you just have to be blissful to enter.

And of course the second meaning is also significant: whenever a person becomes blissful, without any effort he starts affecting other people's lives in some mysterious way. It is just like when a flower opens. Somehow the bees come to know that the flower has opened and from miles they start moving towards it. It has been recorded that from at least four miles away bees can feel the fragrance and immediately they start moving in the direction of the fragrance, towards the source of it.

So whenever a person becomes blissful it means a flower of consciousness has opened, and those who you are thirsty -- and who is not thirsty? -- those who are starved -- and who is not starved? -- they all start moving as if some magnetic force is pulling them.

Bliss inside creates intelligence and outside creates a tremendous attraction for all those who are seeking and searching.

(You've got to drop knowledge to allow wisdom to surface, Osho reiterates tonight.)

One has to be just like a child. It is a second childhood. Jesus says again and again 'Unless you are like small children you will not enter my kingdom of god.'

The rabbis, the pundits, the imams, the ayatollahs, the bishops, the popes -- they cannot enter the kingdom of god. Those are the people for whom a special arrangement has been made: hell. It is for V.I.P.'s, it is a V.I.P. treatment -- or V.V.I.P. Hell is not for poor sinners -- who cares about poor sinners? It is a five-star place. Avoid it!

My sannyasins have to learn how to renounce knowledge so that they can become like small children again.

(A star of love, Osho names the former Genevieve.)

Love is the only star in the dark night of the soul. But that one star is enough to transform everything; it can bring the day, the dawn.

One has to be totally loving, and the love has not to be something addressed. It has to be unaddressed like the fragrance of a flower. It is not a question of giving love to this person or that, it is a question of just being loving, and ultimately, of being just love.

These are the three stages: love as a relationship is the lowest, loving as a quality is higher than the first, and becoming just love -- not even a quality but love itself -- that is the highest. It is because of this that Jesus says god is love. It is the highest phenomenon, the ultimate transformation of your energy.

(Osho speaks of god.)

God is not an object; it is not something separate from you; it is not something that one day can become known.

Science divides reality into only two categories, the known and the unknown. But there is no qualitative difference between the two. That which is known today was unknown yesterday and that which is unknown today may become known tomorrow, it is bound to become known sooner or later.

God is neither the known nor the unknown. Then what is god? God is the knower, hence it will always remain beyond science. It is really so stupid that we only think of the object and never think of the subject. Science seems to be very illogical about that one thing. The scientist is really very logical about objects but very illogical about himself. He goes on denying himself. He tries to know everything except the scientist himself. He never asks the question, 'Who am I?' He asks all other questions but the most important question is never raised by him. In fact he is afraid to raise it because no scientific method can be of any help in answering it. He will have to move in a totally different world, the world of mysticism.

God never happens as an object; it is your very subjectivity. The very energy that knows, is god. Hence the only way to know the knower is to discard all objects. That's what meditation is all about, putting all the objects aside. If the objects are there your knowing is focussed on them; if there is no object your knowing has to come back to yourself. There is no hindrance. A circle is created; it goes away from you but finding no object ultimately comes back to you. In that coming back you experience god. It is energy coming back to its own source.

That knowing is the only knowing worth calling knowing; all else is superficial. To know it is to know all, not to know it is to know nothing.

(Hariprem is one of the thousand names that Hindus have found for god, Osho tells Hariprem.)

A whole scripture is devoted only to names. In that great scripture, VISHNUSAHASTRANATH, The One Thousand Names of God, nothing else is mentioned; throughout the whole scripture only names are given but each name signifies some aspect of god.

The most loved by me is Hari. In no other language of the world, in no other tradition or religion does such a name exist. It is really extraordinary, of some tremendous intuition. Hari means a thief. Now to call god a thief needs courage. Only somebody who knows can do that. And certainly, god is a thief because he steals your heart.

And the surgery is done so silently that you never become aware of what has happened. Suddenly one day you find your heart is missing -- that's the work of Hari, the god! Suddenly one day your own heart is no more your own, it is god's; he has stolen it, he has succeeded!

Love that thief, invite that thief, pray to that thief, saying 'I am ready,' and leave your door open. Don't create any obstructions, help him in every possible way so that he can steal your heart, because that is the greatest experience that can happen to somebody.

Life becomes meaningful only when god enters it, before that it is just a drag. The moment god enters you it is a dance.

(To Cathy from France, Osho gives the name Haridasi.)

Hari is one of the names of god, it means the great thief. And he has already stolen your heart! (much laughter) It is already missing! Later on you can search for it but you will not find it. It happened quickly.

And dasi means one who is surrendered: surrendered to the ultimate thief. So now you are no more your own master, from this very moment become discontinuous with your past, it is no more relevant, it is a new birth. And now live in a surrendered way.

Surrender means the way of love. And the miracle of love is that through surrender it becomes victorious. And only love becomes victorious, nothing else ever becomes victorious. With god neither money can succeed, nor intellect, nor physical power -- only love, because love is not a fight, it is a surrender. One simply relaxes, one simply lets go of one's ego and one says to god 'I am yours, sincerely yours!'

And the moment you have said that totally -- that 'I am yours', -- a transformation happens instantly. It is not a gradual process, not that one changes slowly slowly. People change slowly because they are cowards. They change slowly because they give up very reluctantly, chunk by chunk. They are very miserly, they go on holding back. If one is ready to give up then immediately, in a single moment, the miracle happens.

There is no need to be miserly because our life is god's, it is his gift. We are not giving anything to him, just offering what he has given to us. But people are strange; they cling to something that is not theirs. In that clinging they create misery. Once you accept that your life is not your own, it is god's, and you surrender it unto his feet, all burden disappears, all tension disappears, all anxiety, all anguish. Then life is a sheer joy, a beautiful song, a constant festivity, a celebration. -- How long will you be here? -- Five months. -- Five months won't do. Forever -- and a little bit more! Good, Haridasi.

(To Judith, the name Premdasi -- devoted to love.)

The quality that can make you transported from the mundane to the sacred is love. It is the bridge between the ordinary and the extraordinary, between the manifest and the unmanifest, between the circumference and the centre. One has to learn only one thing, the art of love.

It is certain an art. Everybody wants to love and wants to be loved, but nobody learns the art. A great misunderstanding prevails that just by being born you know what love is, so there is no need to learn it. Certainly the potential is there, but even the painter with the greatest potential has to learn the art of painting even the greatest dancer has to learn the art of dancing. The potential is there but the art is needed to bring the potential into actuality, to transform it from the seed into a flower.

Sannyas means the art of love. Love in a multi-dimensional way because this whole existence is divine. So don't make choices, love choicelessly. Love for love's sake -- that is the meaning of your name -- and then you need not search for god. God will try to find you -- it is up to him. And only he can find you, you

cannot find him. Where will you try to find him? He has no postal address, no telephone number. In what direction is one going to search for him? -- so searching is futile.

Just prepare yourself, just be ready to be the host. That's what love does, it creates the host. And the moment the host is ready the guest immediately appears. It has never been otherwise. One can rest assured: whenever you are ready god appears, instantly, immediately.

I Am Not As Thunk As You Drink I Am

Chapter #21
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(Osho ingeniously makes of Satyam Donna the meaning; truth can enter one's being only if one has the quality of feminine receptivity.)

Receptivity is always feminine. The male quality is aggressive, the feminine quality is receptive. It is not only physically that a woman has a womb, it is also spiritually true. When when a man attains to the truth he has to learn the art of being feminine. Hence you will see in the statues of Buddha, Mahavira, Krishna, Christ, a certain quality of femininity, a grace, a sensitivity, an availability, a vulnerability, because truth has to be received, welcomed. You cannot conquer truth, you have to allow the truth to conquer you.

There is no way to be aggressive as far as truth is concerned. Aggression is violence and the violent person becomes incapable of knowing the truth. One has to be utterly loving.

The feminine quality makes you a host and then the guest can come at any moment. Whenever your receptivity is ripe the guest inevitably arrives. Not even a single moment is lost.

(Shirley means a restful spirit. Osho adds 'Anand' to it, and explains to an American groupleader that if we could only calm down a bit we'd find bliss was already ours.)

We have completely forgotten about it, it has become a forgotten language, but it is still there.

It is like when you see a person and you remember his face, you even remember that you remember him, you remember that you remember his name -- you say 'It is just on the tip of my tongue but it is still not coming.' And the more you try, the less is the possibility of it coming because your very effort creates restlessness, your very effort makes you tense, your very effort creates a turmoil and it becomes more and more difficult to search in that turmoil. And finally, you decide not to bother about it you become engaged in something else -- maybe listening to music or cooking food or working in the garden or just cleaning the floor or taking a shower -- and suddenly it pops up. You were not looking for it, you had completely forgotten about it You dropped the very idea and suddenly it is there. What happened? The moment you dropped the idea your rest was restored; you became calm and quiet, you became effortless, you became relaxed. And that's what is needed.

Sannyas means living life in a relaxed way, with no hurry, with no worry, as if nothing is serious, living life joyously, playfully, from moment to moment, not bothering about the past, not bothering about the future either, not bothering at all; whatsoever happens is good and whatsoever does not happen is also good. Taking things with such calmness and equanimity brings a restful spirit. Slowly slowly the whole turmoil settles and suddenly there is bliss, out of nowhere it starts welling up. You become flooded with light, with life, with love. Those are the three dimensions of bliss. It makes you more light-full, makes you more life-full, makes you more love-full. And when all these three L's -- these are the learned, one has arrived home. In the universities, colleges and schools they teach you three R's; and their three R's are worthless, mundane.

I teach three L's. The whole phenomenon happens only when you are restful spirits, at home, at ease.

(Richard becomes Swami Prem Svargo.)
Prem means love. Svargo means heaven, paradise.

Heaven is not something geographical, it is not something outside you, somewhere above the clouds; it is within you. The whole idea of a geographical heaven somewhere out there has led millions of people into all kinds of stupidities.

Heaven is a state of being, it is a state of love. When you are full of hate you are in hell, when you are overflowing with love you are in heaven. The English word 'paradise' comes from a Persian word 'firdaus'. Firdaus means a walled garden with many flowers, streams, birds. That garden is your potential. Seeds are there, everything is there as a potential but you have to actualise it. God only provides seeds and the challenge of life to sow those seeds, to grow, to protect, to water, to nourish, to wait. And then spring comes and one day the mysterious has happened.

The seed has never given any clue as to what it contained; when suddenly lotuses bloom you cannot believe that they were hiding in such small seeds, in ugly seeds -- closed, windowless. They almost look like small stones, pebbles -- and such beautiful roses were hiding there. if you had cut open the seeds you would not have found anything.

That's where science is missing: it goes on dissecting, cutting seeds and trying to find roses, lotuses, marigolds. It finds nothing, not even a hint, because the potential is invisible. It needs many things, only then can it become visible

By becoming a sannyasin one is taking a step towards the actualisation of all the potential that has come with you from the very beginning. The potential should not die as a potential. That is the only sin, to have been living with such an opportunity and not to have used it. That's the only sin. To have used it to its maximum, its optimum capacity, is virtue.

(That we're alive proves we are loved, Osho tells Haripriya.)

We are here -- that is more than enough proof that existence needs us. We are fulfilling a certain need; we are not useless, we are not accidental as science goes on telling people.

In these three hundred years science has created one great problem for every human being; the problem is that science has destroyed the possibility of feeling respect for oneself. And the moment a person loses respect for himself he loses all the joy of life, he loses his soul, he becomes soulless. And science has been telling and teaching everybody that man is just an accident, that the whole existence is accidental.

The very idea that we are accidental takes all sense out of life; all meaning disappears. Whether we are or not does not matter -- then why bother to go on living? For what?

The greatest need of man is to be needed. The moment one feels needed life starts having ecstasy. Even if a single person needs you it gives you significance. A child needs you as a mother -- that's enough to live for. A man needs you as a wife and that's enough to live for. A friend needs you... without you there somebody will miss you, somebody will feel lonely -- that's enough for you to feel meaningful. And the religious person is one who feels that the whole existence needs him, hence his joy is infinite.

If even one person can give you meaning by needing you, by desiring you, then you can imagine how much bliss can happen when you come to feel that the whole infinite universe needs you, that you are fulfilling some purpose. Suddenly life becomes poetry, a song. A dance arises in you, a celebration, a thankfulness. That thankfulness is prayer. That gratitude is the greatest experience. My whole effort here is to help my sannyasins to feel the significance of life.

And existence makes no conditions on you. It is not that if you do certain things only then will the love from the whole flow towards you. It is unconditional. It comes to the saint, it comes to the sinner; it makes

no distinctions.

When a raincloud comes and showers it does not shower more on the saint's garden and less on the sinner's garden; it makes no distinctions. So there are no conditions from existence that you should fulfil this, that you should do that. Human beings make conditions and destroy the beauty of love.

Existence gives you love without any conditions. Whatsoever you want, you do -- that's your freedom. God loves you as you are. But we have destroyed even the idea of god. The Old Testament god says 'I am a very jealous god. If you worship some other god I will take revenge.' Now this is not god's voice. This is so ugly, the very idea that some jealous man is speaking in the name of god, that some jealous priest is wearing the mask of god, is so stupid. It is not god's face, not god's voice; god's love is unconditional. And god is not a person, hence he cannot be jealous.

Jesus is far more right when he says god is love. But Christians misunderstood even that. They thought love was one of the qualities of god -- that is not so. Jesus is saying that god is love, not that god is a quality or that love is a quality; he is simply making both words synonymous. Saying that god is love means god equals love. It is the same energy called by a different name.

Existence is love -- and to feel it is to be transformed.

Anand Sagar.

Bliss is an unboundedness, just like an ocean. It is so vast that one is completely in it. Just as a dewdrop slips from a lotus leaf into the lake and becomes one with the lake, in the same way man has to slip out of the ego and become one with existence, only then is there bliss.

Ego is misery, the source of misery, the only cause of misery; and egolessness is the source of bliss. Ego gives you boundaries, identities, it makes you a certain person.

The word 'person' is significant. It comes from the Greek 'persona'; persona means a mask. In Greek theater actors used to wear masks. The word 'person' and the word 'personality' both come from persona. The ego is a persona; it is a mask, it is not your reality. It has to be dropped, only then do you know what is real. And the real is always blissful. The unreal is against your nature, hence it creates misery. Unreal means unnatural, real means natural. And your nature is infinitely blissful, it is a constant celebration. Except for man you will not find any animal, tree, star, rock miserable, because only man creates the idea of the ego.

Only man can create the idea of the ego, he is the most highly evolved form of life. But as you grow higher the risk of falling becomes bigger. Animals cannot fall and become an Adolf Hitler or a Genghis Khan or a Tamerlaine or a Nadir Shah -- no animal can do that. A cat is a cat, a dog is a dog, a lion is a lion, a serpent is a serpent. They are simple people; whatsoever they are they are, neither more nor less.

But man moves on high peaks and hence the danger -- he can fall. If he falls he can fall below the animals, if he rises he can rise above the gods. With that possibility of rising above the gods also comes the risk of falling below the animals. The whole thing depends on this simple word 'ego'. If ego becomes too much you start falling, the weight of the ego starts pulling you downwards. If you become egoless you become weightless, and with that very weightlessness you start moving upwards.

Science knows only one law, the law of gravitation. But the mystics have known another law, the law of levitation. Just as things fall downwards things also rise upwards -- but for that one has to become absolutely weightless, one has to remove the rock of the ego. And that's the whole work of sannyas: removing the rock of the ego. Then you have wings and you can have what Plotinus calls the flight of the alone to the alone, the ultimate flight, the flight of man to god, the flight from the finite to the infinite.

(Love is a bridge, Osho had said some nights ago. And so is meditation, he tells Dhyan Divyam.)

Meditation means becoming absolutely silent, still, serene, as if nothing moves inside, everything stops -- the mind, time. There comes a full stop to all movement. In that full stop, when the ordinary movement of the mind stops, you start moving into a now dimension. The ordinary movement of the mind is horizontal. When it stops, the energy cannot stop. Energy is basically dynamic, so when the horizontal movement stops, energy changes its movement to a new dimension; it becomes vertical.

Once the energy becomes vertical you are joined to god. That change from horizontal to vertical is meditation. You just have to drop all the old known movements of the mind so the energy accumulates and has to find a new path. It cannot remain static, remember. This is the whole strategy of meditation.

Because energy cannot remain static there is hope. If you stop the energy moving as it has always done, in thoughts, desires, memories, imagination, dreams, when you cut out all these, when you put a full stop there as if the road had ended... Energy cannot remain static, it is essentially dynamic. So when the old

movement completely stops it takes a new turn, absolutely new -- you are not even aware that such a possibility ever existed. From being horizontal it becomes vertical.

That is the symbol of the Christian cross. Christians have missed its meaning, they think it is just a cross. But it is part of the old eastern symbol, the swastika; it is just a part of the swastika. The swastika is a cross with a few more things added to it; but the cross is the middle section of the swastika. The cross symbolises these two possibilities. One is horizontal -- Jesus' hands are crucified on the horizontal and the whole of his body is on the vertical. His hands represent work, action, and his whole body represents rest, relaxation. The vertical means relaxation and rest.

So once your energy stops moving in the old structure and pattern a new door opens for you. You cannot open it because you don't know where it is. All that you can do is stop the old flow and let it find the new route. Because energy can move only in two ways there is no problem; if the horizontal is blocked it has to move vertically; it will find its own way.

That's why I say meditation is the bridge between man and god -- it is divine.

Amrita Pritam.

Amrita means the immortal, the timeless, the deathless. It represents god because god is immortal, timeless, eternal, deathless. It represents the real.

The unreal is momentary, it s changing continuously. It is like a dream world, everything goes on changing.

You see a movie -- scenes go on changing, but something behind the scenes, the white screen, remains the same; it is hidden behind the changing scenes. When these scenes stop, when the projector stops, you suddenly become aware of a new thing which was always there when you were looking at the picture but you were not aware of it.

God is just like the screen of the whole changing world. The whole changing world is but a projection. Hidden behind it is the immortal, the eternal.

So Amrita is another name for god. And Pritam means beloved: beloved of god, beloved of the eternal, the immortal.

This is the most significant thing that I want to insist on again and again for my sannyasins to remember, because the mind tends to forget it. In fact the mind has great investment in forgetting it, because if you remember it then the mind becomes useless. If you remember the eternal, if you remember the ultimate, then the mind becomes very insignificant, because the mind is just a momentary phenomenon. If you watch a thought it arises one moment, the next moment it is gone. If you watch any mood, it comes, it is there for a little while and then it is gone.

If you are aware of the eternal, attuned to the eternal, you won't care much about all these passing phases. And we become so much disturbed. A little bit of anger arises and we are completely clouded by it, we forget everything -- it becomes the most important thing -- and we know that tomorrow we will not even remember it. After few days it will look so insignificant.

There is a great Sufi story. A king asked a Sufi mystic, 'Can you give me some advice which will be helpful to me in the critical moments of life, in the dangerous moments of life?' The Sufi was wearing a ring he took off the ring and gave it to the king and he said 'Under this diamond there is a message, a small note, but don't remove the diamond unless a real need arises. Unless you feel that you have come to the moment where nothing else can help, only then remove the diamond and you will find the message.'

The king was tempted many times but he kept control. And then the moment came. His country was invaded, he was defeated, he lost all that he had. He was being chased by the enemy and he ran away on his horse. The enemy was coming closer and closer -- he could hear the noise, the sound of the horses. He knew that within a few minutes they would reach -him. And then he came to a cul-de-sac, the road ended. It was a mountainous region and suddenly there was a great abyss and there was no way to go further. He could not go back, the enemy was there, just on his heels, and their sound was becoming louder and louder and louder. Suddenly he remembered the message.

He opened the ring and removed the stone. There was a small note; it said 'This too will pass.' A great silence descended on him. 'This too will pass.' And it actually happened that slowly slowly the sound of the coming enemy receded -- they had taken a wrong turning, they had moved in another direction.

Finally he collected his army again, conquered the enemy, came back to his capital and was received greatly by the people. They were shouting with joy, dancing, celebrating, the whole capital was decorated, the roads were full of flowers and he felt very great, as if he had suddenly become young again. He was

riding on that wave of victory with great pride and suddenly he remembered the message -- 'This too will pass'. A great calm descended on him again. And he felt it is all the same -- defeat, victory, nothing remains. The people were puzzled -- after that day their king had changed, he was a totally now man. They asked him again and again 'What has happened to you? You don't look disturbed at all, you don't look rootless at all. The old worrying, the old anxieties, have all disappeared. You look so calm and quiet and collected -- what is the secret of it?'

Finally he called his court and he showed them the ring. He said, 'There is not much secret in it. This ring is the secret, this is my only scripture. Now I don't need any other scripture. This simple message, one single sentence, "This too will pass", is enough. Whenever something comes to my mind -- anger, jealousy, hatred, greed -- I simply remind myself that this too will pass, and suddenly it is no longer there. It suddenly passes because it is bound to pass; and then I am again settled in my eternity, I am again rooted in the ultimate, in my very nature.'

To remember that we belong to the eternal, to remember that existence loves us, that we are beloveds of existence, is enough to get rid of all anxieties, anguishes, tensions, worries. Then life and death are the same, success and failure are the same. Then what happens does not matter. What matters now is of a totally different dimension: the beginningless, the endless, the immortal. To continuously remember this is the whole secret of sannyas.

The orange will remind you -- this is just like the ring -- the mala will remind you, my picture will remind you. These are just devices to keep you continuously aware that whatsoever happens on the outside is irrelevant. Let it pass and remain rooted, grounded in your own centre.

To be centred is to know what god is, to be grounded in one's nature is to become enlightened, is to become a Christ or a Buddha.

(Osho interpreted Dhyan as meaning silence this time, in talking to Dhyanprem about his new name.)

There have been people in the past who lived in silence but they sacrificed love for it. There have also been people who lived in love but they sacrificed silence for it. And to me, both missed the wholeness of life.

The wholeness of life is possible only when love and silence go hand in hand together in deep harmony. Silence is subjective, it is something that happens within you, it belongs to your interiority. And love is relating with others. Love is moving into the world, love is other-oriented.

A person who simply becomes an introvert becomes closed to the world, and to be closed to the world means to be closed to the sun, to the moon, to the flowers, to this tremendously beautiful existence. It is moving alive into a kind of grave. That's what your so-called monasteries were supposed to be: graves for people who were not dead yet. Monasteries gave them an opportunity to live a dead life. They escaped from the world, they were afraid of love, very much afraid of love.

There are Christian monasteries where no woman has ever entered and Christian nunneries where no man has ever entered. For one thousand years no woman has entered the monastery at Athos and once you become a monk in that monastery you cannot got out. You enter forever. There is an entrance but no exit. It is a grave; a communal grave you can call it -- many people living in one grave.

This is not wholeness, not health. And these people are bound to become stupid, imbeciles, idiots, because to remain intelligent you need all the challenges of life, all the problems of life. The challenges and problems go on giving opportunities for your intelligence to grow. They sharpen your sword, they don't allow any rust to gather upon you. And there have been people who have lived in the world, in the world of love, in relationships of all kinds, but they lived an insane life because there was no silence in them.

Up to now this has been the way for ninety-nine point nine per cent of humanity. We have existed in a lopsided way. My sannyasins have to bring a new synthesis; they have to live in silence and love together.

It should be easy: when you are alone be silent, be meditative, move to the innermost core of your being; and when you are with somebody, share your joy and love -- relate, sing, dance, love, laugh. They are not against each other. In fact just the opposite is the case: love will help you to attain deeper silence, and silence will help you to attain deeper love. They support each other, They are not antagonists, but complementaries.

I Am Not As Thunk As You Drink I Am

Chapter #22
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(Osho adds Deva to Ananda's name and explains that bliss is one of those things which is of the beyond.)

Love, awareness -- these are also of the same category. All these values can become doors to god because if you can catch hold of one ray of light you can reach the very source of it, you can use it as a bridge. And bliss is one of the easiest. Love is the most difficult because it requires the other. Things become complicated. Bliss is absolutely your own. You are not dependent on anybody else, you just have to choose to be blissful. It is basically your choice. They are not caused by anything outside you -- neither bliss nor misery. It is your choice.

There are people who are always choosing misery, and in the same situation there are people who will choose the bliss part. It is the same world in which you and I live. It is the same world in which Judas lived and Jesus lived, but from the same world they chose very different lives.

Jesus chose a life of bliss. Even in his crucifixion there was immense blissfulness. Judas chose the life of misery; even being with a Jesus he remained miserable. And he committed suicide the day after the crucifixion. That is the ultimate result of choosing misery; suicide is its logical end. And the logical end of bliss is resurrection. On the path of bliss even death becomes the beginning of a new life, of the eternal life.

My sannyasins have to be choosers of bliss. In spite of all try to find in every situation what is blissful. And there is not a single situation in which you cannot find bliss.

(Osho reveals just why man prefers to live in lies and can't tolerate truth.)

False things are always cheap. You can always purchase a mask for your face, a beautiful mask. To transform your face into a beautiful face is an arduous journey. It needs great transformation in your being because your eyes will show that which is within you, your face will radiate your inner reality.

Unless your whole being is transformed you cannot have real beauty. Authentic grace is possible only when your innermost core becomes illumined, when it becomes a light unto itself. Then certainly from your eyes, from your face, from your hands, from all your actions and gestures, your inner reality is conveyed. But that needs great work.

To purchase a false mask is very simple. You can purchase a mask and look like Buddha or Jesus or Krishna. And you can learn how to act like somebody else. Acting is not a difficult thing. To be a real Christ is one thing, to act as Christ is another. Millions of Christians are doing that act -- particularly the pope, the bishops, the priests. In their own way they are just acting.

Just a few months ago, the pope enacted the whole scene of Jesus' crucifixion. He carried a small golden cross on his shoulders -- a golden cross! Thousands of people followed him to a small hillock by the side of

the Vatican, and there he washed the feet of a poor man who had already been cleaned and bathed and prepared for the whole scene. And the pope kissed his feet. This is all an act. And then he came back -- no crucifixion! (laughter) At least they should have crucified him -- then the whole act would have been done. The real thing was left out. They should have crucified him and then waited for three days to see whether he resurrected or not.

Acting is so cheap, that's why millions of people have chosen the easier course, the short-cut. But once you choose a lie you will have to choose a thousand other lies to support it, and you will become afraid of truth because a single truth will destroy the whole edifice of your falsity, of your pseudo-ness.

It is because of this that the Jews had to crucify Jesus. He was destroying their traditional lies. Socrates was poisoned for the simple reason that he started talking about the truth, he started seducing people into enquiring what the truth is and not being blind followers, not being believers but enquirers. And that was a danger to the whole establishment. The establishment immediately took action. This man had to be stopped. If he did not listen then he would have to be killed.

Why have people been so much against truth? Because of their investment in the lies. But the trouble with lies is that although they are cheap, simple, easily available... You can find all kinds of lies in the churches, in the mosques , in the temples, in the gurudwaras, everywhere. You can choose. They come in all shapes and sizes; whatsoever fits you, you can choose that kind of belief. But you will remain miserable. That is the real price you are paying. On the surface they look cheap but ultimately you will come to realise one day that your whole life has been wasted, your whole soul has been destroyed -- and *you* have done it. It is a suicidal act, and your whole life will be nothing but a long tragedy, a sequence of miseries, from one misery to another. Of course one will be always hoping that something good is going to happen but it never happens. Lies can never deliver the goods; only truth can bring bliss to you, only truth can bring celebration to your life, only truth can bring spring.

I have chosen for my sannyasins the orange colour. In India it is the colour of spring -- when all the trees burst forth in red colours. They dance, they sing, suddenly their whole being is rejoicing. A tree flowers only out of overflowing energy. It is so overflooded with joy it has to share it with the existence. Flowers represent bliss, celebration, spring, youth, resurrection.

Remember, to be initiated into sannyas means to be initiated into truth. I don't ask my sannyasins to renounce the world; I certainly ask you to renounce all lies, falsehoods, hypocrisies -- that's enough. If you renounce all lies your whole past is renounced. You will be reborn; in that renunciation is a rebirth. And when life is fresh and clean of all the junk of the past you can again have the same wondering eyes of a child, the same innocence. And it is innocence that can have a communion with the ultimate -- not knowledge but innocence.

(Rumi is the name of a Sufi mystic, Osho tells the third initiate.)

Rumi does not mean anything, it is a name of a place; because he came from Rum he was called Rumi. His message is love, and he belongs to the highest categories of the Buddhas. He was the man who inverted a new method of meditation, whirling.

There have been hundreds of devices; Rumi has also contributed one special device. He became enlightened not by sitting silently like a Buddha, he became enlightened by dancing. And his dance is a special and of dance. You turn round and round, as if you are just a wheel moving faster and faster; you are both the axle and the wheel. Small children enjoy it very much. Almost all over the world parents have to stop their children from doing it because they are afraid they may get dizzy, but they don't know that the children are enjoying something very special.

When a small child goes on whirling he loses the sense of being a body, he starts hovering above his body, he can see his own body turning -- and that is the miracle of the method. But we are stopped by our parents very early.

Jalaluddin introduced that method. He himself became enlightened by thirty-six hours of continuous whirling; day in, day out he went on and on. He was riding on a cloud, he could not stop till he fell down. But when he opened his eyes and got up he was a totally new man, the old was gone. People had gathered to watch him, thousands of people -- he was a well-known mystic. What had happened to him? dad he gone crazy or something. And he had told his disciples that he should not be disturbed.

For thirty-six hours he danced and danced. The dancer disappeared in the dance, there was only dance and no dancer -- the ego died. And he could see his own body from the higher plane dancing somewhere on the earth. He became a watcher on the hill, the body was in the deep dark valley. And that's how he

introduced the method to his disciples.

His message was love and dance. Love the whole existence so you can dance, and dance to abandon so that you can love.

(And then there was more about love-dance one can have with life.)

People are fighting with existence, that's why they create misery. Dance with it, sway with the wind, dance with the trees, whisper with the clouds, sing songs to the stars. Create a friendship. It is *our* existence. Don't remain alienated, don't remain a foreigner, don't remain an outsider; become part, part of this great dance that existence is. Create a harmonious relationship with everything that surrounds you. Say hello even to the rocks. And don't think that people will think you are crazy. If they do, let them think you are crazy. They don't know that if one really lovingly says hello to a rock, the rock responds.

If you hug a tree lovingly the hug is returned. The moment you start creating a friendship with existence you become a real sannyasin. To be at home in the world, to be rejoicingly part of this tremendous drama is to be a sannyasin. It is not renunciation of life, it is rejoicing in life, with life. It is a deep deep let-go, it is saying yes to all that is.

(Osho talked of the difference between faith and belief on the seventeenth of the month. Tonight he expanded on the subject.)

Faith is not belief. Many people misinterpret faith as belief. Religious people misinterpret it, anti-religious people misinterpret it; both are agreed on one thing, that faith means belief. Faith does not mean belief at all. Belief is of the head and faith is of the heart -- they belong to two different centres, they are really diametrically opposite.

Belief is a repression of doubt and faith is an expression of trust. They are as far from each other as two things can be. But priests played a trick. Because faith has been praised, and faith is worth praising, they played a trick upon the word; they made it mean belief and they go on telling people 'Believe, because the scriptures say if you don't believe you will never attain to god.' The scriptures certainly say if you don't have faith you will never attain to god, you will never know what bliss is, what truth is, what love is. But faith is not belief.

Belief means falsifying. There is doubt in you and you cover it up with a belief. It is as if you have a wound and you put a rose flower on it: it is not going to heal it but you can deceive others, they will not be able to see the wound. And the most dangerous thing is that you may be deceived by your flower yourself, you may forget about the wound and you will start believing that there is no wound at all -- look, the beautiful flower is there. Forgetting the wound is not going to heal it. And covering it is dangerous because it will go on increasing underneath the flower; it can become a canceric growth inside you.

That's what has happened to humanity: for thousands of years people have lived with doubt repressed by belief and now the doubt has grown so big that it is throwing all belief away, it is erupting everywhere. Now the whole humanity is in a state of doubt. Even those who pretend to believe know that that belief is only formal. It may be utilitarian, pragmatic, it is good for other reasons, not for religious reasons to go to church every sunday. It is a social affair, it gives you a good social status. People think you are religious, virtuous. People give you respect and your ego feels good with the respectability that comes through it. But now almost half the humanity has gone communist, atheistic, and the other half is only formally religious, there is no true religion. And the people who are responsible for this whole nonsense are the priests -- they deceived humanity.

I am against belief because belief is a repression of doubt. I am all for faith because faith is an enquiry, it is not belief. It is trust in existence, it is trust in oneself, it is trust in one's consciousness, it is trust in one's intelligence. If I am intelligent it is a simple conclusion that 'How can I be intelligent if the whole universe is unintelligent? I come from the universe, I am part of it; if I am intelligent that simply shows that the universe is intelligent.' It is not a question of belief, it is a simple enquiry, it is a simple logical process. There is no need to repress doubt.

Trusting one's intelligence, trusting one's enquiry, trusting even one's doubts -- that is faith. Because doubts are not bad. They are only question marks, and every question mark can lead you into enquiry, and every enquiry is good. If the enquiry proves that god is, it is good; if it proves that god is not, that too is good. Either way we will be discovering the truth. Whether god is or is not does not matter; whatsoever is the case has to be known.

Truth does not mean that god has to be. Truth simply means whatsoever is has to be discovered. In fact

according to me, whatsoever is, is god. Even if there is no god then that universe without god is the truth.

Faith is enquiry into truth, and faith is courageous enough to go into every question without shrinking. It is not cowardly, beliefs are cowardly. With is courage. Only the courageous can go into the unknown, only the courageous can ask dangerous questions, only the courageous can dare the journey into the uncharted.

Faith is beautiful. And remember, the meaning of Joseph is faith. There is no such thing as increasing belief. Belief is a dead thing, it does not increase. It is a plastic thing, you impose things on it. It neither decreases nor increases; it is like a plastic flower.

But faith increases and goes on increasing. There is no end to it, it is an eternal pilgrimage. The more you go into it, the more it increases. It is a movement, a process. It is not a thing dead and complete, it is riverlike. It is not like a pond closed from everywhere, it is moving towards the ocean.

And to me it is significant that Joseph was the name of Jesus' father. A man like Jesus can be born only to a man like Joseph. I don't believe in the theory of his virgin mother. That is sheer nonsense. Joseph symbolises faith, simplicity, trust. A son like Jesus is possible only through such a man.

But somehow Christianity has been very unjust to Joseph. He has been completely ignored, not only ignored but insulted. The first insult is that they say that Jesus was born to a virgin mother. In fact it is an insult to Joseph, it is an insult to Mary, it is an insult to Jesus: he becomes a bastard. Who is this Holy Ghost? And if these ghosts go on playing tricks like this, can you call them holy? Then what is unholy? This Holy Ghost made poor Mary pregnant... and he is still part of the trinity. He should have been expelled -- he committed a crime!

But Joseph is the most ignored. Mary at least slowly slowly has been accepted but not much. Many times there have been efforts to make her part of the holy family; from three the family should consist of four. But Christian priests have not accepted that; a woman cannot be accepted in the holy trinity. They are all male, all three. It is the male chauvinistic attitude. But at least Mary has been worshipped for the simple reason that they could not deny that Jesus came out of her womb.

At that time test-tube babies were not available, otherwise I am certain Christians would have dropped Mary also; just as they dropped Joseph they would have dropped Mary. They would have tried saying that Jesus was a test-tube baby.

The whole idea is rooted in antagonism towards sex. Sex is unholy -- how can they accept a Joseph? But I accept Joseph absolutely. In fact without Joseph there would be no Jesus. We owe that much to Joseph. And his name is so symbolically meaningful that it is also a metaphor: a son like Jesus can only come out of a father like Joseph -- out of increasing faith not out of belief.

I teach faith because faith to me is another name of love. Belief is ugly, heady; faith is beautiful, of the heart. And the whole energy of a sannyasin has to shift from the head towards the heart. If we can bring the energy from the head to the heart the miracle has happened. From there a totally new life starts, a life of bliss, a life of dance and song and celebration.

(Doubts are not bad, Osho told the last sannyasin, but we have to go beyond them, he tells the next person.)

But repressing is not a way of surpassing. We have to pass through those doubts, we have to use those doubts as stepping stones.

The ordinary religions teach you to believe. Belief means the repression of your doubts. But repressed doubts will remain there, they will accumulate, and one day they will erupt like a volcano.

My approach is totally different. Don't repress doubts. Use them as enquiries, as triggering points, so that you can use them as stepping stones.

Truth is, so there is no need to be worried; doubts can be used beautifully to reach truth. In fact that's why nature gives you doubts, so that you can enquire. Only an idiot has no doubts; the more intelligent you are, the more doubts you have. But to live in doubts is to waste your life.

Use them creatively, go beyond them and only then can you feel fulfilment. When doubts disappear because truth has arrived it is not repression, it is freedom from doubt.

That's the meaning of your name -- let it become a meaning of your life too.

(To Atit Gyano Osho talks of the difference between wisdom and knowledge. The first part of the address is similar to what he has said earlier in the month; but then he adds:)

Knowledge demystifies existence because it gives you a false notion that you know everything -- and man knows nothing. Even our so-called great scientists know nothing. Whatsoever they know is very

superficial. If you dig a little deeper you will find great ignorance. Nobody has yet seen the electrons, neutrons, positrons; nobody exactly knows what they are, nobody knows how they function, how they move. But the whole edifice of modern physics stands on this ignorance.

A sannyasin has to completely cut out all this rotten garbage and become clean, a clean slate, so that your innermost being can start giving you messages.

Living in the intellect is living in knowledge. The moment knowledge is dropped intuition flowers -- and that is the real revolution.

(Love gives you a little look at the timeless, the deathless Osho tells Prem Sanatano.)

That's why when people are in love they are absolutely fearless, as if death disappears, it becomes irrelevant. But our love is a very wavering phenomenon: one moment it is there, another moment it is gone, again death enters. Many times we have a glimpse but it remains a glimpse.

As a sannyasin you have to work hard to make that glimpse a reality to yourself, always available. And it is possible because love is our intrinsic nature. It is not something accidental, it is our very source. So if we work a little, if we dig inside our being we will find the eternal source. And once love is flowing in you for twenty-four hours a day, irrespective of situations, circumstances, you live in the world but you are no more part of it; you have become part of god, you have become part of eternity. All fear disappears. Then you know that birth and death don't make any difference. Only the body is born and the body dies, not you; you are never born and you never die.

The moment it becomes your realisation you are released from all bondage, from all misery, from all limitation, from all prisons. Suddenly you become as vast as the whole universe, you become oceanic. Just a dewdrop of love can increase and become a great ocean. But one has to work deliberately, consciously.

Our ordinary love is an instinctive phenomenon, unconscious; it has to be made a conscious process. And that is the whole work, the whole alchemy, of sannyas.

(Amrit Dhyana's special sadhana is to work on deathlessness.)

The body is going to die, the mind is going to die, the heart is going to stop, so don't waste your time in remaining identified with the body, the mind, the heart, with action, thought and feeling. Beyond these three there is something in you which is immortal -- that is consciousness, awareness. Meditate on that.

In the East we call the process neti-neti, neither this nor that, eliminating; eliminating all that is not eternal so that only that which is eternal remains. And then, remain absorbed in it for as long as possible, as many times as possible. Whenever you have time just remember 'I am not the body, not the mind, not the heart' and go on entering deeper, rejecting everything outer.

These are the three circles: the body -- the outermost -- then the mind, then the heart. And within these three concentric circles is the centre of your witnessing, your consciousness. Just remain relaxed in that centre -- that's what meditation is all about. And once you start entering that centre you have come home. Then life is a tremendous contentment. It is pure ecstasy, it is all light.

Prem Kundan

It is by passing through the fire of love that one becomes one's real self. Cowards are afraid of love as much as they are of death. It needs courage to go into love because it is a kind of death, in fact a deeper death than the ordinary death. Ordinary death only changes your body, your form, but not your substance. Ordinary death only changes your shadow, your personality, but not your essence.

Love changes your very being, it gives you a new birth. Hence the fear; hence many decide not move into love. They can find many excuses. They can say "Love is blind;" that is a rationalization of the cowardly mind. They can say "Love is animal;" that is again a rationalization of the so-called religious mind. They can even deny the reality of love; they can they it is all poetry, just a fiction created by some imaginative people.

Either the coward finds some rationalization, some excuse, or he finds some substitute. For example, sex can become a substitute for love, and by just going into sex one can think, "I am a great lover." Or people can find even more subtle substitutes. For example, somebody is greedy for money -- money has become his love object. And he is not aware that he has fallen in love with something absolutely false. Or power can become his love affair. But these are strategies of the mind to avoid.

Beware of all these strategies and take a jump into love. It is fire. It will burn you, it will destroy you. But it will also give you a new birth, a resurrection.

I Am Not As Thunk As You Drink I Am

Chapter #23
Chapter title: None

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(To Muriel Osho talks of the three dimensions of joy -- pleasure, happiness and bliss.)

One can have pleasures without meditation because pleasures are of the body, but one cannot have joy without meditation. Joy belongs to the spirit. Pleasures belong to the body, happiness to the mind and joy to the soul.

For pleasures everybody is equipped by nature, because it is our animal heritage, it is our past, it is instinct -- it is already there, fully developed. For happiness you have to do something. Happiness is human, a little bit above the anima. Pleasure con-sists of only two things, food and see -- those are the two polarities of pleasure. Happiness consists of many things, but for happiness one has to grow sensitivity and creativity. To be happy is an art.

One has to learn music, then one can be happy with it. One can learn painting, poetry, sculpture, gardening . there are thousands of possibilities. As you rise above the mind and you start becoming a little artful and alert about the dimensions available and you start using all those doors, you learn something more than any animal can ever do. No animal can enjoy painting, no animal can enjoy poetry; it is not possible. And no animal can be condemned for that. If it is not possible what can animals do? But if man is not able to enjoy music then he should be condemned; he is living lower than he is capable of.

Joy comes at the ultimate peak. It belongs to the soul. For that you have to learn to be meditative. Pleasure is dual; sex and food are the two polarities. Happiness is multi-dimensional. Joy is one; it is neither two nor many. Joy has simply one taste -- the taste of silence, the taste of no-mind.

If one wants to be full of joy one has to nut both body and mind behind one, one has to transcend both.

Meditation is the transcendence of the body-mind structure, it is to become aware of both body and mind. The moment you are aware of both you are separate; the moment you are aware of both you are above both. That quality of beyondness is joy. -- How long will you be here?
(Her reply is inaudible, save to Osho.)

Then come back again... the day after tomorrow! (much laughter) Or any day after tomorrow! Okay? (She nods laughingly as she rises to leave.)

(Osho explains the connection between Krista's name and the words 'Christ' and 'Krishna'.)

The very word 'Christ' comes from the Sanskrit work 'Krishna'. From Krishna it has moved into many languages and ultimately it has become Christ. In its long journey from Krishna to Christ, Krista has been one of the very significant milestones. Krista is exactly halfway in the journey from Krishna to Christ. In

fact in Bengali, one of the Indian languages, Krishna is called Krista, he is not called Krishna.

Christ is not a personal name of Jesus. His name is Jesus. The moment he attains to the ultimate he is called Christ. In the East we have called that state Krishna; it is the same word and the same state too.

Your name will mean Christ-consciousness. And that is the goal of sannyas, to become crowned wit consciousness.

Man lives in unconsciousness. He lives like a robot. The major part of his being is in darkness; just a little bit has come out of the darkness, just the tip of the iceberg -- and that too is very fragile. At any moment it goes back again into darkness. Somebody insults you and you lose your consciousness. It is very fragile. You become unconscious, you start behaving in an unconscious way, and later on you yourself recognise it. You wonder 'How did I do all this?' You start saying 'It happened in spite of me. I never wanted to do it.'

People have done things in anger which only insane people can do -- and they were not insane, they were as sane as anybody else, but in anger they lose consciousness, in passion they lose consciousness. There are a thousand and one situations every day when we lose consciousness, so that small portion of consciousness is not very effective either. If one is alert about using it rightly the only purpose is to meditate with that small piece of consciousness that you have not, because through meditation more and more of the unconscious starts becoming conscious, more and more of your hidden darkness starts disappearing.

Right now ninety per cent is unconscious, ten per cent is conscious. As you meditate, slowly, fifteen per cont becomes conscious, twenty per cent becomes conscious. The moment there is at least fifty per cent of consciousness and fifty per cent of unconsciousness, then you can rely upon your consciousness because now there is a balance; the unconscious cannot easily take over.

When there is sixty per cent of consciousness and only forty per cent of unconsciousness, you can move with certainty in life. Somebody can insult you and you will remain unaffected. When ninety per cent becomes conscious and only ten per cent is left unconscious the first satori happens, the first glimpse of reality. And in that ten per cent many satoris happen; thousands of satoris can happen, but at least three are absolutely necessary.

As that ten per cent is transformed into consciousness it is transformed in three parts. The first part gives you the first satori, the second part the second satori, and the third part gives you samadhi. When one hundred per cent of your being is conscious we call it samadhi. The very word 'samadhi' means that one has arrived at absolute equanimity, at absolute equilibrium. Now nothing can disturb you, even death cannot disturb you.

That is the goal of sannyas, to arrive at one hundred per cent consciousness. At that moment one is a Christ, a Krishna, a Buddha, or whatsoever name one wants to use. These are just names, but the real thing is one hundred per cent consciousness. And it is possible; everybody is born with the potential, we just have to work upon it to change it. And that small piece of consciousness can be used to transform the whole being into consciousness. It can become a triggering point.

It is a small light but we can create more and more light through it. It is just a small candle but more candles can be lit by it. A chain of candles can be lit through it and your whole life becomes a festival of light.

In India every year we celebrate one night, the festival of lights. People burn thousands of candles and small lamps. The whole country celebrates the festival of lights. That night is the night when Mahavira, one of the greatest mystics ever, became enlightened. And it is a very special night in that way because Mahavira is the only person who became enlightened on the darkest night.

Buddha became enlightened on the full-moon night and Mahavira became enlightened on the no-moon night. That is very significant, it is a very rare phenomenon. Almost all enlightened people have become enlightened either on a full-moon night or very close to it. Except for Mahavira I have never come across another person who has become enlightened on the darkest night. Hence we celebrate that night, the darkest night, as the festival of lights.

But people have completely forgotten the significance; they go on observing the festival as a ritual. There are thousands who don't even connect it with Mahavir. There are millions who don't even know the name of Mahavir or know that it has anything to do with Mahavir..

But it shows one thing, that even if you are living in the darkest night, there is a possibility that it can be transformed into a festival of light. So there is no need to feel hopeless -- even the darkest night has a dawn to it.

(Sergio means to serve. Prem means love -- and the only real service is that which arises out of love.)

One can serve without love, but then that service has no spiritual dimension to it. It may be rooted either in fear or in greed. For example, Christian missionaries go on serving humanity. It is not out of love but out of the fear of hell and the greed for heaven. They don't know what love is; their whole effort is to attain to heavenly pleasures. It is sheer greed and lust and they are also afraid of the pains and the agonies and the sufferings of hell. They are using poor people, exploiting them for some gain in the other world. But this is not true service. There are motives behind it.

The service is true only when it is unmotivated, and there is only one thing which is unmotivated -- that is love. So unless service is rooted in love it is false.

I teach love because I know if love arises in you, service will come as a shadow of it. And then you will not serve for some reward, you will serve because you enjoy it. Then there will be no end to your service, then your service will be an end unto itself.

And the greatest bliss is when your means and your ends are one, when they are not separated in time. When whatsoever you are doing is an end unto itself, then there is bliss.

Anand Vinito. A miserable person is never humble. He cannot afford to be humble. He is so miserable that he has to hide it by projecting his ego. He magnifies his ego to hide his misery, his poverty, his inner emptiness. He goes on making the balloon of the ego bigger and bigger so it hides everything. The miserable person cannot be humble -- even if he tries to show humbleness, that will be just another way of proving his superiority. That will be just another trip of the ego, another number -- nothing else.

But the blissful person is naturally humble. There is no need for the ego. We need the ego to hide our emptiness. The blissful person is so full that there is no question of hiding anything; he can stand naked in the sun. The blissful person has so much bliss in his being that ego cannot have any appeal for him. What is there for the ego to give to the blissful person? He has got everything -- more than he needs.

There is a Sufi story....

A king had gone to hunt but he and his party got lost in the jungle. They were all searching for the way back to the capital.

A blind mystic used to live in the jungle with one of his followers. One man of the king's party came and said, "Hey, blind man, do you know which is the way to the capital?" The mystic laughed and he said, "Yes. You are a soldier of the king, you must have come with his party. Go this way and after one mile you will find the road to the capital."

The follower was very much mystified because he knew his master was blind -- how did he come to know that this man was a soldier?

And then another man came. He said to the blind man, "Sir, can you show me the way? I have got lost in this jungle." And the blind man said, "Yes. You must be the prime minister. This is the way -- after one mile you will find the road to the capital."

The follower was even more mystified, but he kept silent and he waited. In the night, when they went to rest, he would ask the master how he knew -- because certainly this man *looked* like he was the prime minister.

And then the king himself came and he touched the feet of the mystic and said, "Please show me the way." And he said, "Yes, I know -- you are the king of this country. This is the way."

In the night, the follower asked the master, "This is the first time that you have behaved strangely, not like a blind man. And every time you were right -- how did you manage it?"

The mystic said, "There was nothing to manage. The soldier behaved arrogantly -- that simply shows he is a miserable person, he must be of the lowest rank. The prime minister addressed me as "Sir". That simply shows he belongs to a higher rank; he is a man of culture, education -- polished, rich. And the king touched my feet because he has nothing to lose and he has no need to show his arrogance, his ego. It was a simple inference, you need not be mystified," said the old man. "I cannot see-you know that perfectly well -- but I just inferred that the man who touches my feet and asks so politely must be the king. It was just a coincidence that my inferences fitted well; I cannot see who is who, but the way they were behaving showed something."

This story is beautiful: the most blissful person, the person who is a king of the inner world, will be absolutely egoless. He will be humble. Those who are beggars in their spiritual world are very egoistic, they cannot be humble.

So remember, your name means bliss, humbleness. Bliss has to be the foundation of all humbleness.

Become blissful and you will find humbleness; there is no need to cultivate it. A cultivated humbleness is false. It is not humbleness -- it is all humbug! An uncultivated humbleness which comes as a fragrance of bliss is beautiful, is real, is true. And only that which is true is worth achieving. The false simply takes your time, your energy, and gives you nothing -- it is a sheer wastage.

(The last sannyasin, a Japanese woman -- a doll-maker -- had wept as she sat with the others awaiting her turn. Osho tells her that the meaning of her new name and the direction of her new life is the path of devotion.)

You don't need anything else!

There are three paths. One is of meditation, of awareness. The second is of action, of serving god. And the third is of devotion, of just loving god. The third is your path. Just totally love existence because it is visible god. Love the whole creation because everywhere is the signature of god. On the trees, on the birds, on the animals, on people -- everywhere you will find signatures of god.

One need not go to the temples and the churches to worship; god is available everywhere. It is not a question of finding an object to worship, the real thing is to find a heart which can worship. And you already have the heart. Wherever you bow down, that becomes the temple.

(Her head is bent down so that it touches the namesheet she holds in her hands. When she lifts her head her face is tear-stained.) -- How long will you be here?

(the translator) She wants to be forever here but she can only stay for three months.

Good -- that will do. Good!

I Am Not As Thunk As You Drink I Am

Chapter #24
Chapter title: None

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(Emanuela means god is with us. If you truly feel this, then you know bliss, Osho tells us.)

The ordinary person remains in conflict with existence. That's what makes him ordinary. He is not in a state of attunement, he remains separate, surrounded by his own definition of his being. He remains enclosed, not open, not available. He is like a small island, and hence there is fear -- the ocean is vast and the danger is always there that the island may disappear any moment.

The initiation into sannyas means initiation into the wholeness of existence. It is the dropping of the ego and feeling one with the whole... because that's the truth: we are not separate. Even if we want to be, we cannot be separate, we are intrinsically part of this organic unity of existence. We are not outsiders; this is our home.

The moment this feeling arises, one knows god is with us. Then all conflict and struggle disappears; a

deep relaxation, a tremendous rest comes. That's the moment when bliss explodes.

(But we live in a world which has come to such a sorry state of affairs that the blissful people are banished, Osho points out in his next address to Ireneo.)

Society is capable of coping with mad people, with criminals, even with people like Adolf Hitler and Genghis Khan and Nadir Shah and Joseph Stalin and Mao Tse Tung. It is capable of coping with these people but it has not yet risen to the level where it can cope with a Jesus, a Socrates, a Mansoor. The gap is so big that the society feels threatened. The very existence of a blissful person humiliates millions of people, they feel insulted. His presence makes them aware of their stupidity, hence they cannot forgive him.

It is very difficult, it has never been possible up to now to forgive an enlightened person, to forgive a Buddha. Society takes as much revenge as possible, for the simple reason that he has gone astray. Society is living in misery and he has become blissful; society is living in darkness and he has become a light unto himself. He has gone astray, he has left the collective crowd, he has moved on a path of his own; he is no more part of the mob. The mob has been creating every possibility for him to be miserable and somehow he escaped, somehow he managed to get out of the prison.

Because of this one has to fight for bliss, otherwise bliss is very natural. Misery is unnatural, bliss is natural... just as flowers are natural. If a tree does not bloom that means something has gone wrong -- either the soil is not right or the climate, or the water is not enough or there is not enough sun -- something has gone wrong. If nothing has gone wrong then the tree is bound to blossom. Flowers are natural, bliss is a flowering. If nothing goes wrong every person will be blissful, but the society up to now has been against bliss.

By becoming a sannyasin you are taking a risk, you are going astray in the eyes of the crowd. From now onwards the only work that you have to do is to be blissful, in spite of all the obstacles that society will create. And to be blissful is to be religious, to be blissful is to be able to know god because god is nothing but the ultimate peak of bliss.

(On the eighteenth of the month he'd talked of the two births man needs to pass through. Tonight Osho talks about them in greater depth.)

The first birth is the coming out of the mother's womb, the second birth is the coming out of the mind's womb, coming out of the psychological structure, pattern, gestalt.

The child first lives as part of his mother's body, not separate at all. His mother's breath is his breath, his mother's nourishment is his nourishment, even his mother's mood affects him: if she is happy he is happy, if she is miserable he is miserable. He is just a part of the body of the mother, they are joined, linked.

The second birth happens when you become unlinked with your mind. Otherwise people live in the mind, identified with the mind, thinking that they are nothing but the mind. Getting out of the mind, watching the mind, seeing it as separate, becoming more and more aware that you are not the mind, is the process of meditation.

The moment this becomes your absolute realization -- not just a thought but a realization, your experience -- the second birth has happened. Then one is well-born, only then is one noble. That is another meaning of Jena -- noble, aristocratic. Only then is one part of a totally different world.

To me, only Buddhas are real aristocrats, the awakened people of the earth; they are the salt. Because of them life is meaningful, significant. It has some poetry and some dance in it.

(Osho indicates that the seemingly contradictory meanings of the next sannyasin's name are actually intrinsically related, for victory comes not through fighting but through letting go.)

One cannot be ambitious for victory. The ambitious person will live in misery and will die in misery. He may achieve many things but those things -- money, power, prestige -- will be of the world, and they don't fulfil you, they don't give contentment, they don't make you peaceful or blissful. Even Alexander the Great dies a beggar. He realised it but only at the very last moment.

He was told by Dionysius that he was wasting his life by conquering the world, he would die a beggar. In India he visited many mystics and everywhere he was told not to waste his life in conquering the world because death would come and everything would be taken away, so it is just making a house of playing cards, a little breeze and the whole house collapses. He heard and yet he did not hear. At the last moment there was great pain in his heart because it was not that he was not warned -- he was warned many times -- but his ego wouldn't allow him to understand.

Sannyas means putting your ego aside so you can understand. And sannyas is basically surrender, surrender to the whole.

The master is just an excuse..You surrender to the master because you are not capable of communicating directly with such a vast universe. You need some small window through which to look at the sky. The open sky is frightening, scary, but once you have looked through the window, the indication of the stars will take you into an eternal journey.

The master is only a window, a window to god. That's why in the East we have worshipped the master as a god, for the simple reason that he opens a small door through which you can enter into the whole. You learn the art of surrendering in the company of the master then finally you have to do it with the whole.

It is just like when you go to learn swimmings you first learn in the shallow water, very close to the bank. You cannot go into the deep water directly. But once you have learned swimming then you start adventuring towards the depths more and more. And then one day one knows how to swim; then it does not matter whether the water is one mile deep or five miles deep. It doesn't matter, it is the same for the swimmer, it makes no difference at all.

The master is just the bank, the shore where without any fear you can learn the basic art of surrender -- and then the journey begins. The master is only the first step in the journey, a triggering point. But once one knows how to surrender one starts becoming victorious because by surrendering you become one with god -- and that's victory. Then there is no defeat possible. How can one be defeated if one has felt oneness with the whole?

(Another paradox seems to lie in the name Osho makes for the next sannyasin -- Shunyo Lothar.)

The flower of consciousness opens up only when all the garbage that one has accumulated over many many lives is thrown out, otherwise there is no space for the one-thousand petalled lotus to open. It needs a space and we are so full of junk, useless junk, full of memories which are of no use any more. We go on piling up files and files of memories, not only of this life, of many many lives. They are all there, now absolutely useless, but the functioning of our mind is like the functioning of any bureaucracy.

I have heard that in the White House the president was very worried because so many files had accumulated. He told his secretary to destroy all those files which were useless and to only keep those which had any use. The secretary immediately started working. He ordered many many people to first make copies of the files in case something was needed sometime, and then to destroy the files. This is how bureaucracy works. Now, this is unnecessary work: you are destroying the file but keeping a copy -- then what is wrong with keeping the file?

We go on accumulating useless, irrelevant memories, imagination, desires -- desires that we know are unfulfilable, still we carry on, still we again start fantasising. We have fantasised many times and we know it is pointless. Sometimes even in the middle of the fantasy you realise what you are doing.

Taking your bath you start thinking that you have become the president of the country and that if you become the president you are going to do this and that.... And then suddenly the cold water reminds you what you are doing -- you are not the president of the country and you are unnecessarily getting worried. But it will come again.

There are so many desires and so many thoughts and there is no space left; hence in the East our emphasis has been on how to empty the whole inside of our being. And there is no need to keep any copies because the more spacious we are, the more conscious we become, and that consciousness is enough to respond to any situation. You need not have notes, that consciousness is enough to tackle any challenge. What is the point of carrying an unnecessary load?

As one empties oneself one becomes aware of two things: the less the burden, the more efficient one is; the less the burden, the more responsible, the more capable of response, one is. Now one is not carrying readymade answers, and because one is not carrying readymade answers one can be more in tune with reality, one can see reality as it is and can respond accordingly. Otherwise the mind always reacts, it never responds. It uses the old readymade answer, it may not fit at all; and then you fail, then you fall short.

A man of absolute emptiness always has the right response. He never fails, he never repents, he never feels guilty, he never looks back. Each act is finished so totally that there is no question of thinking about it again and again. He simply moves ahead, unburdened of the past.

That is the meaning of Shunyo emptying oneself totally. And then glory, ultimate glory, is yours. In that emptiness you have enough space for your consciousness to unfold. Symbolically we have called it a one-thousand petalled lotus. It is such a huge phenomenon that it needs the whole sky. Our inner being is as

vast as the sky if we just get rid of the junk.

So I don't want my sannyasins to renounce anything except the junk, except the rubbish, the dust that one gathers on the way.

(Osho's vision is of love as being less a revolution and more a process of evolution. He explains why.)

Revolution is drastic, sudden, like an earthquake. Love is evolution, very silent like a whisper. It works slowly, it works silently, but it transforms you totally; in fact because it is very silent it goes very deep.

An earthquake is more destructive than creative, hence the so-called revolutions have destroyed much; they have not been really creative. Love is far more creative. In revolution destruction becomes the goal, in love creation is the goal. If something needs to be destroyed it is destroyed only in order to create. In revolution destruction becomes the goal and if something is needed for destruction then it is created, otherwise there is no question of creating. A revolution is a little bit upside-down, evolution is a natural course.

A sannyasin has to change very silently without making any noise, without making any fuss -- and that happens through love. The very soul of sannyas is love.

Love as deeply as possible, let your love be as multi-dimensional as possible. Love as many things as you can; love music, love poetry, love dancing, love people, trees, birds. Don't make any limitation to your love.

The more you love, the richer you are; and if you love in a multi-dimensional way then from each dimension something new comes to your being. Poetry will give something to you which dancing cannot give and dancing will give something to you which poetry cannot give. Music will give something totally different and sculpture something still different. When all these gifts come to your being they become one. Then whatsoever is given by dance and poetry and painting and people and animals and trees and clouds, all comes to you and becomes a tremendous orchestra. Your life becomes a sheer joy, a phenomenon of beauty. That orchestra has been called god. That ultimate music, that multi-faceted richness is the goal of sannyas.

(There is a way to judge whether what you are doing is truly meditation or not. If it remains confined to the mind it's not the real thing, Osho says.)

There are many false meditations prevalent in the world because they are cheap, easy, and they fit with your mind; on your part they don't require any effort to go beyond.

Real meditation is an uphill task; you are climbing a mountain. The untrue meditation is like rolling down from a peak. It is easy, gravitation does all the work, you don't do anything. When your car is coming down you can turn off the ignition; no gas is needed, the car will continue going downwards just by the pull of gravitation.

What Maharishi Mahesh Yogi teaches is only such a meditation, a false meditation. It is just a repetition of a mantra -- and when anything is being repeated it simply means that the mind is being used. And by using the mind you cannot go beyond the mind, by using the mind the mind becomes strengthened. In fact the word 'mind' and mantra come from the same Sanskrit root; they are not two separate words. From mantra comes the Sanskrit word for mind, 'man', and from 'man', -- from 'man' comes the English word mind -- from the same root. It means thinking.

You can repeat a certain mantra continuously -- it will hypnotise you, it is auto-hypnosis. You will fall into a peaceful sleep, that's true, and if you are searching fora peaceful sleep a mantra can be used. I am not against it. It is a good non-medicinal tranquilliser but it is not meditation and not at all transcendental meditation, because transcendence simply means transcending the mind, and that can be done only by one thing and that is witnessing the mind; not by doing anything, not by repeating a mantra, chanting or anything. Any doing will be part of the mind.

There is only one secret which is not part of the mind, and that is witnessing, watching. Thoughts are passing, desires are moving, memories are coming and going like clouds in the sky and you are sitting silently simply watching, not doing anything. If you do anything immediately the mind starts functioning. What you do does not matter -- doing is part of mind. A non-doing witnessing, just witnessing, as if a mirror goes on witnessing whatsoever passes by -- that is awareness. And that awareness takes you beyond the mind. It is true meditation.

(Know truth and you know you are immortal, Osho promises Sambodhi Amrita.)

Only the untruth dies. The untruth has to die, it is bound to be momentary. It is born, for a moment it is

there and then it is gone -- it is a soap bubble. But truth is eternal. To know it is to know that we have been here eternally and we are going to be here eternally. The moment this realisation settles in one, all fears disappear -- because all fears are rooted in the fear of death.

The moment one realises this there is no anxiety, no anguish left and the whole energy that was involved in anxiety, fear, anguish, agony, misery, is released. And that released energy becomes a rejoicing, it becomes a dance in your being. Without any deliberation on your part you start a new kind of life, a life which can only be described as celebration.

I Am Not As Thunk As You Drink I Am

Chapter #25
Chapter title: None

25 October 1980 pm in Chuang Tzu Auditorium

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(Osho talks of true nobility to Anand Heidi.)

Misery brings a callous quality, it brings cunningness. The miserable person is bound to be ignoble. He cannot afford to be noble; he has nothing to share, he is a beggar.

We can give only that which we have got. If we are miserable we are bound to give misery to others, whether we intend to or not is immaterial. Only the blissful person can be noble for the simple reason that he cannot harm, it is impossible for him to harm. And he has so much joy that he is bound to share it -- what else can he do with it? Just as the sun has to radiate its light the blissful person has to radiate his blissfulness; it is a natural, spontaneous phenomenon.

So to me nobility cannot be cultivated. A cultivated nobility will be superficial, pseudo, a mask, and behind it will be hiding an ugly face; hence my insistence is on bliss. If you are blissful nobility will come as a shadow of it, as a by-product. When a flower opens there is fragrance and when bliss opens there is nobility; we need not bother about nobility. The whole concern of sannyas is how to create bliss, then everything comes of its own accord.

So to me to be blissful is the only morality in the world, the only religion.

(Osho adds 'Dhyan' to Hannelore and says that now her name is really international.)

And that's what my sannyasins are supposed to be -- not bounded by any nationality, religion, race, color or creed.

'Dhyan' comes from Sanskrit, one of the most ancient languages. It means meditativeness, a quality of profound silence where mind dissolves just like an iceberg melting into the ocean and becoming one with it. The mind is just like an iceberg: it can melt and become part of our being.

'Hannelore' consists of two words from two languages. 'Hanne' comes from Anna; Anna is Hebrew -- it means prayer, grace, mercy. And the second part, 'lore', comes from Helen; Helen is Greek -- it means light.

So now you really have an international name. One part comes from Sanskrit, the other from Hebrew and the third from Greek. The three most ancient languages of the world and the most cultured, the most refined.

Meditation brings all these qualities naturally. Prayer is an attitude. It means a loving quality, a loving relationship with existence. To be in love with existence is prayer and out of that loving relationship with existence grace arises. A man who is prayerful is bound to be beautiful; and his beauty will not be of this world, it will belong to the beyond, it will be grace. And when there is grace there is compassion, compassion for all those who have not yet arrived -- that is mercy.

And the last part means light. When one is absolutely silent, in meditation, when the mind has dissolved like an iceberg melting and becoming one with the ocean, great light is released; one becomes just light. That is the experience of ultimate truth. But everything depends on meditation. Everything depends on a single phenomenon: how to be absolutely silent so that the mind melts and one becomes a flow of energy.

Mind is an obstruction like a rock. Once it melts there is great joy, a dance, a new kind of drunkenness: one is utterly drunk with joy and yet absolutely aware. This contains the whole message of my sannyas.

(Love is the foundation that makes for real beauty, Osho tells Prem Annette.)

Without love one can be beautiful but there will be no grace in it. Something will be missing, something very essential will be missing. You can see that: you can find a beautiful prostitute -- physically she is beautiful but something is ugly, something is fundamentally wrong. You can see it in her eyes, her face, her body. She is beautiful but her beauty seems to be dead, it is not alive. It seems to be like a plastic flower with no fragrance. It looks like a flower but, it is not really a flower. Grace comes only with love, and because the prostitute has no love she cannot be blissful. Even though she is beautiful there is something fundamentally ugly, so the beauty will be only skin-deep and behind it there will be just ugliness.

Just the opposite also happens: even an ugly person can have grace. And then you will be surprised that his ugliness is not taken note of; he becomes beautiful in a subtle way, beautiful in a very profound way because he has grace. That happened with Jesus Christ.

There are two traditions about Jesus. One tradition says that he was one of the ugliest men who has ever walked on earth, and Christians say he was one of the most beautiful men. There has been a constant quarrel for the two thousand years about what the truth really is. Both the parties have their own reasons for their argument.

Those who were against Jesus saw only his physical part -- and I agree with them that he was not a beautiful man. His height was only four feet, five inches, and to add insult to injury he was a hunchback. He was certainly ugly as far as the physical form is concerned, but none of his disciples describe him as ugly; they describe him as one of the most beautiful men -- and I agree with them too. Because they were disciples -- available, open -- they could see deeper than the skin. They could see this man's profound beauty, they could see his grace.

So I don't see that there is any conflict between these two ideas. I may be the first person who says that both traditions are right. Those who thing he was ugly are right because they saw the outermost part and those who say that he was one of the most beautiful men who ever walked on earth, they are also right because they saw his depths, his heights -- and they were really of immense dimensions, in fact, immeasurable.

It is only through love that one becomes graceful. I teach very few things to my sannyasins; love is one of the most fundamental qualities. If you are full of love then grace comes of its own accord and following grace comes god.

God is not a person but the ultimate in gracefulness, the ultimate in beauty.

(And love is not a theory but an experience, Osho goes on to say to the next sannyasin.)

And so is truth and so is god and so is bliss and that is valuable.

Beware of theorising, philosophising -- that is the only way to go astray. Insist on experiencing. Always remember that the only way to understand anything is to experience it. There has never been another way, there is none and there will never be -- just experience.

Just as in science experiment is the way, in religion experience is the way. Experimenting is extrovert and experiencing is introvert. Experimenting is done by the head and experiencing is done by the heart. And truth, love, bliss -- all that is really valuable -- happens in the heart, not in the head.

If one thing is always remembered -- that we are not to waste our life in theories, in words and our

whole emphasis has to be on experience -- then one cannot miss this great opportunity life has given to us. Then miracles become possible, and everybody is entitled to miracles. If we miss, we miss because of ourselves. God has given us every opportunity to blossom, to flower, to become fruitful, but all that happens through experience.

There are foolish people who go on thinking about love. Love -- -never think about it. Thinking is a sheer wastage of time and a wastage of energy. Put the same energy into love and then you will be gaining something, some treasures will become yours. Don't think about meditation. There are many who go on thinking about meditation -- meditate. There is no need to think about dance -- dance, be realistic and then the impossible becomes possible.

(The teacher from America who is next becomes Ma Satyam Celia.)

Satyam means the ultimate truth -- not the truth of the philosophers but the truth of the mystics, not the truth of Aristotle, Plato, Kant, Hegel, Bradley, Russell, but the truth of Socrates, Pythagoras, Heraclitus, Jesus, Buddha, Lao Tzu, Nanak, Kabir. These are two different approaches.

Philosophy thinks about truth, but what can you think about truth? Either you know it or you don't know it. Thinking about truth is like a blind man thinking about light. What can he think about light? He does not even know anything about darkness, what to say about light?

Ordinarily people think that blind people live in darkness -- they are wrong, because to see darkness you need eyes. Without eyes you cannot see darkness. And the blind man has no eyes so he cannot see even darkness. This fallacy persists all over the world that the blind man lives in darkness -- because when we close our eyes we see darkness; but to see that darkness the eyes are absolutely needed. Even when your eyes are closed, they are there so you can see darkness. But the blind man cannot see darkness, he cannot see light, because he simply cannot see; the seeing faculty is missing. What can he think about light? There is no possibility of thinking anything. And whatsoever you say to him will remain only in his head, it can never become his experience.

Philosophers are like blind people.

In the East we have the famous story of five blind men who went to see the elephant and of course they touched the elephant in different places. Somebody touched his leg and they said 'My god, this animal is like a pillar,' and somebody else touched the ear of the elephant and said 'What nonsense are you talking about? This animal is like a fan'... and so on and so forth. They quarrelled and they argued and they started wrestling with each other and a crowd gathered. The crowd somehow managed to pacify them and told them, 'Whatsoever you are saying is only partially true. None of you has seen the elephant, you just have touched a few parts -- those too you have not seen yet and you are trying to give a picture of the whole animal.'

In the East we say those five blind people were five philosophers. That's what philosophers have been doing down the ages from Aristotle to Wittgenstein, for two thousand years in the West and for at least ten thousand years in the East. They are suffering from the same disease. The disease is that they don't recognise that they are blind.

The mystics' approach is totally different. 'Socrates, Plotinus, Heraclitus, Pythagoras or Lao Tzu, Zarathustra, Jesus -- their approach is totally different. It is not a question of thinking about truth -- because thinking can lead you nowhere, it goes round and round in circles. Their approach is to see truth. The question is how to have eyes, not what to think about truth. The most fundamental thing is how to create eyes.

So when I talk about truth I mean the truth of the Buddhas, of the Christs, not the truth of the philosophers.

And Celia means from the sky. Truth always descends from tHe beyond; it is not an achievement. You can see light but light is not your achievement. It is there coming from the sun or from the stars or from the moon; it is coming from the sky, from the beyond. In the same way truth comes. All that you need is eyes and then truth descends. The light falls on the blind person too, it falls on his eyes too, but they are blind, non-receptive, unwelcoming.

I only teach the simple art of how to see. In the East we don't have any word exactly parallel to 'philosophy'. The word that we have is 'darshan', which is a totally different word.

Philosophy means thinking about truth and darshan means seeing the truth. So I never translate darshan as philosophy but as philosia. 'Sia' means to see, 'philo' means love -- love of seeing; not love of thinking but seeing. The truth is always there, coming continuously, knocking on your doors -- but your doors are

closed.

Sannyas means the art of opening your doors, the art of opening your eyes, becoming receptive, available. All that is needed on the part of a sannyasin is to be available to the beyond, to be in a yes mood with the beyond -- and truth comes, it inevitably comes and liberates.

(And the seeker of truth needs no knowledge but innocence, Osho tells Nirmal Satyarthi.)

One needs an absolute empty mind to know truth -- not a scholarly mind, not a bookish mind, not a mind full of scriptures, theories, philosophies, ideologies. The people who are too full of such junk and rubbish can never find truth for the simple reason that they already believe they know;and they know nothing, all their knowledge is borrowed.

So the first thing a sannyasin has to do is renounce knowledge, to just clean oneself completely of all rubbish -- and by rubbish I mean all that is borrowed. If it is your own experience, good; if it is not your own experience then simply throw it out -- it is unnecessarily occupying your inner space.

And when you are absolutely innocent, all scriptures burned, all theories dissolved, when you suddenly realise that you know nothing, a miracle happens: in that state of not-knowing, truth descends in you.

That's what Socrates says: I know only one thing: that I know nothing. That is the beginning of the true search, that is sannyas.

(Osho compares the state of meditation to an absolutely calm lake in which the sky above is reflected undistorted.)

The whole reality penetrates you.

It is the mind that does not allow that. Mind means the lake is disturbed by waves and winds. The moon may be there, the full-moon, but still the lake cannot reflect it. By the time the rays of the moon reach the lake the waves have distorted them. On the lake they spread like silver but no moon is reflected. If the lake were conscious it would not have any idea of how the moon looks unless it came to a silent state.

Dhyano means an absolute silent state of consciousness. And Lucretia means light. The moment you are silent suddenly the light from the beyond penetrates you. It is not just an experience of light; it also transforms you, so much so that by knowing light one becomes light. It is an alchemical change. One becomes part of the infinite light. Then there is no death, no anxiety, no fear, no darkness. Then life has no beginning and no end. In fact that beginningless, endless life is called god.

God is only a word denoting a certain experience, not indicating a certain person. There is no such person as god anywhere. It is the ultimate experience of light, of life of its eternity, of its deathlessness, of its immortality.

All that is needed on our part is:to be utterly silent so that knowing and seeing become possible.

(His name, Antun, has three meanings, Osho tells the psychiatrist from Yugoslavia, and they are : inestimable, immeasurable)

Of course their ways are very unconscious, hence the possibility that they will find it is very rare. But in that very effort they start moving upwards on higher planes. That's how man has happened.

Man has passed through all these stages. Charles Darwin was the first man in the West to introduce the idea of evolution but in the East it is one of the very ancient ideas. In the East it has existed for at least ten thousand-years, but in a very metaphorical way, in a poetic form. It was bound to be so because it could not be scientific in those days.

In the East the idea has existed in the form of the incarnations of god. The first incarnation is that of a fish -- and that's what Charles Darwin came to realise and later on what science started discovering and found out that life must have started in the ocean. The beginning of life must have been in the ocean; and that idea, that the first incarnation of god was of a fish, has existed in India for at least ten thousand years. And then there were higher forms of life. A moment came in the long story of incarnations -- there are twenty-four reincarnations of god... In the middle of the whole story one reincarnation is called 'nari' -- half man, half lion. That seems to be the point where man was divided off from the animals.

It is far more true than the idea that man has come from the monkey. Even todays' scientists are working to find the link between the monkey and man because there must be a link, a stage which is in between both. So far it has not yet been discovered. Many efforts have been made but all have failed. But in the East the idea has existed that there was a point where man was only half man and half animal. Maybe as far as the major part of humanity is concerned people are still at that stage -- half man, half animal. And the ultimate

transformation is not only the creation of man but the surpassing of man.

The moment a man surpasses humanity he becomes pure consciousness. In the East we have called it satchidananda. Three words: 'sat' means truth, 'chid' means consciousness and 'anand' means bliss. That seems to be a far more beautiful idea of the trinity. Before it, the Christian idea of god the father and the son and the holy ghost just looks stupid, childish, good for the kindergarten to explain to small children, but satchidananda -- truth, consciousness, bliss... this seems to be the ultimate triangle. And bliss is the highest, bliss is the search.

Animals are searching unconsciously, and unfortunately ninety-nine per cent of human beings are also searching unconsciously. Sannyas means the search for bliss in a conscious way, deliberate, making it a target, making it your only target in life. And once bliss becomes your only conscious target it is not difficult to attain. Man remains unfinished for the simple reason that he never takes anything as a deliberate aim; he remains a victim of winds, accidental.

And the moment you start experiencing bliss it is inestimable; there is no way to measure it -- it is oceanic. It is priceless. You cannot purchase it, you cannot sell it.

The third meaning of Antun is beyond praise. No words can do any justice to it, no poetry can express it, no song can sing it. Even the highest music -- Beethoven, Mozart, Bach, even they are far away from it, are far away echoes. Even they fall short. But they come closest. My own observation is that music comes closest to expressing bliss but even that is miles away. Language is very inadequate.

One great Zen master, Rinzai, was sitting on the bank of a river. A seeker came and he asked 'Master, can you tell me very precisely what exactly one has to do to attain self-realisation?' Rinzai remained as if he has not heard, as if nobody had come, as if he were still alone.

The man was very much puzzled. He said 'Are you deaf or something?' He almost shouted and Rinzai said 'There is no need to shout, I have heard you. That was my answer -- remaining silent. I was telling you that's the shortest way to attain, and to express the ultimate only silence can do justice.'

The man said 'That is too mystical for me. Make it a little more clear.' So Rinzai wrote on the sand with his finger 'Dhyan -- meditation.' He said 'If you cannot understand silence try to meditate, then one day you may be able to understand silence.' But the man said 'Even that is not comprehensible to me -- just a single word, "meditation"?' So Rinzai wrote 'meditation' twice but the man was still insistent so Rinzai wrote 'meditation' thrice. And the man said 'You must be mad because you go on writing the same word again and again.'

Rinzai said ,'I know that it will look mad to you but what can I do? Lower than that I cannot fall. The first answer, to be absolutely silent, was the truest because it is beyond words. But if you insist then at the most I can compromise by saying 'meditation'. Lower than that I cannot fall, it is impossible. I cannot be so unjust to truth just because of your insistence. Rather than pulling me down to you, you start rising towards me.'

Move from meditation to silence and then bliss becomes possible. And bliss is the real god, the real truth, the real search.

(Osho puts across the same point in terms of victory over the inner kingdom.)

The real victory is of the inner kingdom. The outer victory is absolutely useless. Even if you become Alexander the Great, if you conquer the whole world, still, it is pointless.

Alexander the Great died when he was thirty-three, and he died because of too much drink. He was an alcoholic. Why was he drinking too much? He was a successful man, the most successful man the world has ever known, the greatest conqueror -- why did he drink too much? He was feeling more and more miserable, more and more defeated, deep inside he felt like a beggar. All his victory was proving only one thing, that it was all in vain. And the more he realised the stupidity of his life and the wastage, the more he started drinking; he died of too much drink. He was young and healthy but he committed many crimes because of his drunkenness.

Many cities he simply burned down because he was too drunk; he just ordered them to be burned. He killed one of his greatest friends, murdered him, because he was drunk. Later on he felt very guilty but the man was gone. And the more victorious he became, the more he became addicted to alcohol.'

It is very significant. It shows the futility of outer success, the utter futility and the stupidity. But this is not told to the students in the colleges and the schools -- that he died as an alcoholic. Every effort has been made not to say it, because in the schools and colleges we are teaching nothing but ambition -- and Alexander's life proves the failure of ambition.

My sannyasins have to become victorious over the inner world. That is the only true victory. All else is just a game, and a very dangerous game because you are wasting precious time and you will not gain anything out of it. Tomorrow is uncertain -- who knows whether tomorrow will come or not? -- so don't waste time. Put your total energy into the inner conquest. That's what sannyas is all about, a decision to make the inner conquest.

I Am Not As Thunk As You Drink I Am

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(Dhyan, meditation, is the art of centring, Osho tells the first sannyasin; and the second part of her name, Christine, means a follower of Christ, or, in Osho's terminology, one who has found his centre.)

Ordinarily we are circling on the periphery of our being and we go on in circles; hence life remains a deep frustration. We cannot find any anchor, we cannot find any home. Everything remains a flux, and we cannot rest in this flux.

There is a point within our being which can give us eternal shelter, but it is not on the periphery, it is exactly in the middle of our life. So we have to search for that centre -- that search is meditation.

And Christine means a follower of Christ, but the only way to be a follower of Christ is to find your centre, there is no other way. By reading the Bible one cannot be a Christian. One can pretend, millions are pretending. By reading the Bhagavad Gita others are pretending to be Hindus, by readirg the Koran others are pretending to be Mohammedans. But unless you find your centre you cannot be a Christian, a Hindu or Mohammedan; and the moment you find the centre suddenly you realise the unity of all religions. Then being a follower of Christ or of Buddha or of Mahavira makes no difference at all; it is the same taste, the same flavour, the same fragrance.

One who has found his centre becomes simply religious. His religiousness is no more confined to any religion; he becomes religionlessly religious. That's why my effort is for my sannyasins to be religionlessly religious, neither Christian nor Mohammedans nor Hindus -- simply religious.

And of course when you are in a state of silence you know Christ from your innermost core and Buddha from your very being; Krishna starts playing on his flute. But it is no more something outside of you, it is happenirlg at the innermost shrine of your own existence. Then life is splendour, an ecstasy.

(As Angelica listens to the meaning of her name her hands instinctively move together into the classical prayer position, and remain there, quite still.)

Man can exist in two ways, either through logic or through love. Logic functions in the head and love functions in the heart. Logic can only give you hypotheses, never any conclusion; it remains inconclusive.

At the most it can give you some ideas aBOUT truth but not truth itself; and ideas about truth are not truth. Even the blind man can have ideas about light -- there is no problem about having ideas -- but the blind man knows nothing of light. And logic is blind.

The irony is that the head calls love blind. In fact the head is blind, not the heart, because the head is completely closed; not only metaphorically but literally too. It is closed within a skull, completely closed. Yes, there are a few openings -- ears and eyes and nose -- to connect you with existence, otherwise it is completely closed.

The heart means an opening, a vulnerability, an availability. All that is beautiful happens through the heart.

Science happens through the head, technology happens through the head -- but not poetry, not music, not dance. And truth is closer to music, to poetry, to dance, than to technology.

Live through the heart. It is only through the heart that one comes to know the truth. And when you know, you can share it, you *can* become a messenger of god; everybody has the potential to become a bringer of truth. And unless that is fulfilled one remains in despair because one has missed one's vocation.

The head can give you occupation, business, but not vocation, not something that can make your life meaningful. It can give you comforts, conveniences, but still you will remain empty, empty of all meaning, shallow.

Love gives life. It starts movingyouinto the world of the unknown and the mysterious. Love is true magic, white magic.

(To want bliss is to miss bliss, Osho tells us.)

That's why all the awakened people have been teaching desirelessness, because if bliss is not an achievement you cannot make an ambition of it, you cannot desire it; your desire will become a hindrance. Your very effort to achieve it will cause delay. The way to find it is to be totally desireless, utterly silent, not hankering for it, and in that very moment the miracle happens, when you are not desiring it, it starts showering on you. It is a gift, it is a gift of god. It is within god's pwer to give or not to give; it is not within man's power to get it or not to get it.

Yes, a certain groundwork is needed from man's side to prepare you to receive it. You cannot be aggressive about it. Hence the whole of religion as such depends on receptivity, sensitivity. You have to be open to receive the guest, you have to become the host. One thing is certain, the guest comes; if the host is ready the guest immediately comes.

An ancient Egyptian proverb says that when the disciple is ready the master appears. The same is true about god too because god is the ultimate master. When the disciple is ready the ultimate master too appears.

And John also has a metaphorical meaning. He was one of Jesus' most intimate disciples, so intimate that his name has become a symbol, a symbol of a beloved disciple. His surrender was total. He was not holding anything back, he was totally available to Jesus. That's what disciplehood is.

Sannyas is initiation into disciplehood. Today you are really becoming a John, a beloved disciple. Don't hold yourself back -- because one cannot be a part disciple or a part-time disciple; either one is totally a disciple or one is not at all. It is indivisible. Disciplehood is not possible in fragments, in instalments. Either you are a disciple totally or you are not. One cannot be calculative about it, one cannot be cunning about it.

So be utterly innocent, receptive, available. And the guest will find you, you need not go anywhere.

(Deva Connie means divine vigilance -- and that's just what sannyas is, Osho points out.)

It is the key to the door of the divine. It is a master key. It unlocks all the mysteries.

So go on remembering again and again that your name has to become your discipline. Be watchful of three things: the body -- that means your actions; the mind -- that means your thoughts; and the heart -- that means your feelings. If you are aware of these three you will become aware of the fourth without any effort on your own. For these three you have to make an effort, but the fourth is a gift. Gne who has become aware of these three, of body, mind, heart, of action, thought, feeling, earns the fourth awareness; he becomes aware of his being. And that is the ultimate in joy. One has arrived home, one has found god, truth, nirvana.

(Antje becomes Amrit Sagaro.)

Man is a potential ocean of nectar, but he lives like a dewdrop and a dewdrop not of nectar but of poison. This is unfortunate but it happens to almost everybody for the simple reason that we are brought up

as egos. The ego is a dewdrop of poison, and when we become identified with the ego we tend to forget our oceanic being. Then we totally forget that we are immortals, that we were before birth and we will be after death.

The ego gives us a very wrong impression of life. It makes us limited within life, between birth and death, and because of this a thousand and one problems arise. It is because of the ego that man becomes afraid of death. All fears are rooted in that basic fear, the fear of death.

It is because of ego that man becomes incapable of love, because for love you need to drop the ego, and that looks like suicide. It is because of the ego that man becomes like a rock -- hard, violent, aggressive, murderous. The ego is very competitive, jealous, possessive, dominating. And the ego is constantly in a hurry because death is coming close and nothing is finished yet. And wherever there is hurry there is worrry, tension, anxiety. The ego is the whole of our misery, our very hell.

When one becomes a sannyasin one has to learn the language of immortality, of one's oceanicness, of one's eternity. And it is just there; you have to learn the simple art of slipping out of the ego. It is just like a snake slipping out of the old skin: once you know it you start laughing about why it took you so long.

When Bodhidharma -- one of the greatest enlightened persons who has ever walked on the earth -- became enlightened, he laughed for seven days continuously. He could not even sleep! His friends became very much alerted: had he gone crazy? He was looking tremendously beautiful, blissful, but why was he laughing? They would ask him and he would laugh more. It was uncontainable. Finally when he became a little cooled down, came back to his senses -- he had gone beyond his senses -- he explained to his friends, 'I started laughing because for thousands of lives I have been searching for this experience and it was just within me! I looked in every nook and corner of the world, I did everything possible and it needed nothing to be done; I just had to slip within myself.'

All the people who have become enlightened have felt the problem: 'Why do we go on missing?' It is so close by, it is just around the corner, it is always within reach. No special effort is needed.

So here I don't teach great ascetism, standing on your head, doing all sorts of contortions of the body. I simply teach one thing: relax, relax into yourself. And just by relaxing one day it happens. Suddenly one day you find you are out of it. And then a totally different dimension opens up. That dimension can be called god or truth or freedom. These are different names for the same unnameable experience.

(Then Osho speaks further on the nature of the ego.)

Man lives in ego consciousness -- that is his misery. He can live in god consciousness and immediately the doors of heaven open. Hell and heaven are not geographical, they are not outside you; they are just ways of living. If you live as an ego, thinking of yourself as separate from existence you will live in misery. If you live with existence in deep unity, in oneness, in an inseparable love affair, in an organic unity, then you live in god-consciousness -- and that's what heaven is all about. It is very childish of religious people to look for heaven in the sky.

All the old scriptures are full of such nonsense. Hell is somewhere below the earth. In fact, in Indian scriptures hell is exactly below you; if you go on digging you will reach hell, in fact you will reach America -- in a way they are right! But what about Americans? If they go on digging they will reach India. They are also right! And whenever people think of heaven they think of something beyond the clouds. It is all nonsense, these ideas are childish.

I have heard that when the first Russian came back from a journey to the moon Breshnev called him in private and asked him 'Did you see god there?' Just to have fun the astronaut said yes. And Breshnev said 'I always knew that he must be there, but now promise me not to say it to anybody, keep quiet about it; it is against our official philosophy. We have to go on denying it.'

And then the astronaut went around the world, he had many invitations to many receptions and had many prizes to receive. And of course he was received by the Polack pope in the Vatican also. The pope also took him into a private room, closed the door, locked it, and then asked 'Tell me one thing, please: did you meet god there?' And again just to joke the astronaut said 'No, there is no god.' And the pope said 'I always knew it... but please, don't say it to anybody. This is against our official philosophy. Keep quiet. Whatsoever you have seen keep quiet about it, never talk about it to anybody.'

Communist or Catholic, Hindu or Mohammedan, they all think god is there somewhere -- and they will all be disappointed, very much disappointed.

God is within you, it is a state of consciousness, the ultimate state of consciousness. When nothing is unconscious in you, when all darkness has disappeared, when your whole being is full of light, that state is

god. It is a state, remember, an experience, remember. It is not an object outside you, it is your subjective feeling. It is more like love.

(You can't have bliss in instalments; Akhilananda means total bliss, Osho tells the next initiate.)

You cannot reach bliss by climbing a ladder step by step; it is a jump. You can only have it whole. That's why very few people ever try for it -- because our minds are trained in a mathematical way. We would first like samples.

This is a very business-like world. People want even samples of god, truth, bliss, only then will they decide whether it is worthwhile or not. And in a way they seem to be logical, but no samples are possible.

You can have god but samples are not possible. You have to risk, you have to go into the unknown. And it is a jump. Even if you want to turn back from the middle you cannot. It is a jump -- you have to go the whole way. Once you have jumped, it is finished: you have to go the whole way. You cannot stop in the middle, you cannot turn back either. That's why very very few people ever try it.

People go on talking about god, praying to god, going to churches, temples -- that is done, it is formal. Only very few, courageous people have ever tried to take the risk. It really needs guts.

And this is very fundamental for my sannyasins to understand, that courage is the greatest religious quality. Your so-called religions are based in fear, not in courage, in cowardice not in courage. Hence we have expressions like god-fearing. We call religious people god-fearing. That is sheer nonsense. God-loving maybe, but, not god-fearing. And in all the languages of the world we have such expressions.

They show one thing, that all the religions that exist on the earth, particularly the organised religions, exploit fear, they make you afraid. And in fact fear is the most anti-religious value.

The afraid person can pray, will be a victim to the priest, available to their exploitation but he can never know god, bliss, truth. That journey is not for him, that pilgrimage is not for him -- it is only for the courageous. It is a quantum leap. It is jumping from the ego into nothingness. But the moment you reach nothingness the nothingness turns into bliss. It looks like nothingness from the standpoint of the ego but when you really reach it, it is pure bliss, it is total bliss. That is the meaning of your name, Akhilananda: total bliss, absolute bliss.

(And bliss is actually another word for god, Osho tells the next sannyasin.)

And it is more relevant than 'god' because the word 'god' falls flat, it does not ring any bells in the heart for the simple reason that it has become associated with the wrong people -- with the popes, with the imams, with the shankaracharyas, Ayatollah Khomaniacs. All kinds of mad people, all kinds of stupid people, have destroyed the beauty of the word 'god'.

Moreover 'god' has no connection with ordinary humanity. It has a meaning when one becomes a Buddha, otherwise it is meaningless. But bliss is not meaningless. Wherever you are, bliss has significance because everybody is searching for bliss; even the atheist who denies god is searching for bliss. Sometimes atheists come to me and they want to be sannyasins and they ask me 'Can we be sannyasins -- because we don't believe in god?' I say that is not the point at all, god or no god. If you are a seeker for bliss that's enough. And I have never come across a single individual wno is not searching for bliss. That is a natural, instinctive longing.

When you have found bliss you suddenly realise that this is what god is all about. But that is at the very end of the journey; in the beginning it is better to start with bliss, it is natural, simple, meaningful. And when it comes to the climax, then you will know it is god and nothing else. You were searching god in the name of bliss but that is only a latter recollection.

So begin with bliss and end with god -- this is the whole journey of sannyas. And this is your name, Anand Bhagwat. Begin with Anand -- bliss, and end with god -- Bhagwat.

(The music of silence is the meaning of Sangit Shunyam.)

Ordinarily we are acquainted with the music of sound, but there is also a music which is soundless. There is music but there is no sound. That's the ultimate music.

The Taoists in China for centuries have emphasized the fact that when the musician is perfect he throws away his instruments. Why? -- because those instruments were creating only sound, and when the musician is perfect he starts experiencing the music of soundlessness. Why should he carry his guitar, his sitar, his veena, his flute? He can be freed from all instruments, he can just live in the purity of silence, he can enjoy the soundless sound. Or they say that when the archer is perfect he breaks his bow; there is no need to keep

it.

These are very strange statements, but mystics are known to make strange statements. Only they can make them, only they have the guts to make strange statements, but in a subtle way they are telling the truth. Truth can be told only in a paradoxical way; you cannot make it logical. It has to be illogical because it is far bigger than logic, far more comprehensive than logic, far wider than logic. Logic is a very small phenomenon, tunnel-like, linear, one-dimensional. Truth is multi-dimensional.

And this is the experience of deep meditation: when all sound stops, when only your being is there, pulsating without any sound -- even the heartbeat is soundless -- only then are you totally in tune with existence. That is attunement or at-onement. Suddenly you are bridged, bridged with reality. All separation disappears, evaporates. You are part of this beautiful existence. Then you can dance with the trees, with the wind, with the rain, with the sun. You have become a member of the universe.

Ordinarily people are living as outsiders, not as members of the universe. Unless the ego disappears some noise will continue. Ego makes much noise, it is very noisy, and that noise disturbs your inner music, your inner dance.

Your name is the very essence of meditation: the music of silence.

I Am Not As Thunk As You Drink I Am

Chapter #27
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(Whether man lives in the dark or enlightenment is his choice, Osho says first off tonight.)

If people are miserable that is their choice and responsibility. If they really want to change they can change it instantly. They go on saying that they want to change but they still cling to misery, hence their talk remains impotent. They are simply deceiving themselves by their own words.

This is the first thing a sannyasin has to understand, that we are born in freedom and we create ourselves by our acts and choices. There is no fate; we make it. Hence except for ourselves nobody is responsible. Once it is understood things become very easy. Then it is up to you; nobody can prevent you from being blissful.

Darkness represents unconsciousness, light represents consciousness. In darkness there is misery; in light there is bliss -- and meditation is the key to change darkness into light.

(And wisdom is the experiencing of that light.)

Wisdom is not the accumulation of facts, figures, information -- it is a transformation.

We are living outside ourselves, hence our inner world remains dark. If we turn in, if our attention starts focussing inside, then light is created. We have everything that is *needed* to create light, just a

rearrangement is needed.

It is as if your room is messed up by somebody -- the furniture is upside-down, the chandelier is on the floor. Everything is there but not in its place. It will be difficult to live in such a room. You will have to put things back exactly where they belong.

This is how man is: he has everything that is needed, god has provided everything. We come absolutely ready to live our lives to the optimum, but we live at the minimum for the simple reason that we never arrange things. For example, our attention is extrovert, hence we can see everybody except ourselves -- and that is the most important thing to see. It is perfectly good to see others but first you have to see yourself, first you have to *be* yourself. From that vantage point, from that centred state, you can look at others and that will give you a totally different quality.

So the attention has to be turned inwards. That's what sannyas is all about a hundred-and-eighty-degree turn of our attentiveness, of our awareness. And wherever we focus our awareness that space becomes lit up. I am not against the outside world but the inside world is the first to be taken care of, then the outside world has a secondary place. And the person who can take care of his inner world is easily capable of taking care of the outside world. Wisdom means knowing oneself, and to know oneself is the beginning of all other knowing. Then the circle of your light can go on spreading; it can become more and more comprehensive. A moment comes when your wisdom comprehends everything, it becomes all-inclusive. That is the moment of enlightenment -- when one feels nothing is missing, nothing is lacking. One has come home, there is great relaxation, rest, fulfilment, deep contentment; there is a silence, yet it is full of songs.

(Wisdom is knowing yourself, Osho reiterates to Satyam Gyanam, and reminds him that that knowing doesn't happen through books.)

Books contain every kind of information. The Bible, the Koran, the Gita -- they have beautiful statements. Those statements are made by people who know the truth. But the problem with truth is that the moment you say it it becomes untrue. It remains truth only when it is unexpressed; express it and you have falsified it. But there is no other way to convey it. Hence all the enlightened people have passed through a very strange experience: they cannot remain silent because now they know something which they would like to share, but when they try to share they find that it is not the same when you say it; it is something else. The real thing is left behind, only the word reaches the other person.

So there have been three kinds of enlightened people in the world. One kind decided to remain silent, so the world knows nothing about them because they never spoke. The second kind decided to convey it, knowing perfectly well that whatsoever you say misses the point. But they thought something was better than nothing -- even if it only triggers a process of enquiry in the listeners that's more than one can hope for. But they have not mentioned that truth is inexpressible, for the simple reason that if they say it is inexpressible then immediately the question will be asked 'Then what are you saying? Then what are you expressing? If it is not true then why do you go on saying it? Either it is true or it is not true. If it is not true don't say it; if it is true only then is it worth saying.' So they have not mentioned that they are doing something which is not possible. That is the second category of enlightened people.

And the third category is the most paradoxical -- it consists of people like Lao Tzu, Buddha. They speak and simultaneously they also say that it is not sayable. Hence Lao Tzu has not been able to find many followers, because he looks a little crazy: he goes on saying things and at the same time he goes on saying that nothing can be said. He defines truth and says it is indefinable. He starts his Tao Te Ching... that is the Bible of the Taoists. The first sentence is 'To say the truth is to falsify it, the truth cannot be said.' This is the beginning of the book. And then he goes on saying everything about truth. Now who will listen to such a crazy man?

Mohammed does not mention that truth is inexpressible at all, Jesus does not mention it at all. they belong to the second category. But because they don't mention that truth cannot be said their ideas have been reduced to dogma, and doctrines and churches.

Lao Tzu's ideas cannot be made into a dogma, his philosophy cannot be reduced to a creed. He has put enough dynamite in it; that dynamite will destroy all structures that are created around it. It is self-sabotage; he has made every effort to sabotage himself. But the third category of the enlightened people is the most honest and sincere. Of course they have to be very paradoxical and contradictory, almost illogical and crazy. Lao Tzu has been thought to be a madman.

His disciple Chuang Tzu went even further. Nobody has surpassed Chuang Tzu in craziness; he is the craziest Buddha that has ever walked on the earth. That's why I call this place (Osho indicates the

auditorium with a circular movement of his fore finger) Chuang Tzu Auditorium, I love this man!

My own approach is the same: every day I go on saying what truth is, and every day I have to deny whatsoever I have said. So those who are going to be with me have to become accustomed to my self-contradictions, my paradoxicalness, my craziness.

To be my sannyasin means to be in the hands of a crazy man. But what can I do if you choose this way? -- it is your freedom!

It's not so important whether one is just a rather ordinary sort of flower or something more exotic, the essential thing is that one has blossomed, Osho points out to Anand Nurit.

Hence the most ordinary grass flower enjoys the same sun, the same wind, the same rain, the same stars as the most loved flower, the lotus. There is no difference in nature. So there is no question of being small or big, rich or poor, educated or uneducated, black or white, beautiful or not beautiful, man or woman -- nothing matters. All that matters is flowering. The moment a flower opens its petals it enjoys the same bliss as the most beautiful lotus or the rose.

Gautam Buddha may be the son of a great king and you may be very poor, but it makes no difference. He may have lived in great palaces, you may be living in a hut -- it makes no difference. As far as inner growth is concerned god is available to everybody equally; god is a communist. And in fact only people who know god can be true communists, because they understand the essential equality; then even the smallest is equal to the biggest.

One of the most precious sayings of Gurdjieff is that there is an experience where the part is equal to the whole. Logically it is absurd; as far as logic or arithmetic is concerned the part cannot be equal to the whole. How can the part be equal to the whole? The part is small, it is bound to be small, it cannot be equal to the whole. The whole consists of many parts and this is only one part. But Gurdjieff is right: there is an experience of absolute silence, of tremendous understanding, of awareness, where the part is equal to the whole; there is no difference at all.

Remember it: nobody is born privileged, everybody is born equal. And as far as ultimate truth and the ecstasy that follows its realization is concerned, all are equal. In talents people are different. Somebody is a poet, somebody is a painter, somebody is a mathematician, somebody is a scientist. The mathematician cannot be a poet, the poet cannot be a scientist, the scientist cannot be a painter; they have different talents. In talents people are different, there is variety, but as far as their innermost being is concerned there is no difference at all. All are equal, with the same possibility, the same potential for opening up.

So even a small grass flower has the same value as the greatest lotus. Remember it: the universe is absolutely impartial. It does not give more to some and less to some; it showers on all equally. Then it is up to you whether you allow it to penetrate your being or not.

(The meaning of Prem Denis's name, love and god of wine, just about sums up sannyas, Osho tells the newest addition to the party.)

In Greek mythology there is a god, Dionysius, the god of wine. In that sense Greek mythology is the only mythology which has a special god for wine.

Christianity destroyed that whole idea. There were temples of Dionysius and there were festivals, particularly in Springtime when flowers bloom and nature suddenly becomes joyous, and bursts forth into celebration where Dionysius was worshipped. And his worship consisted of only two things, singing and dancing. People gathered, they danced, they sang. They abandoned their egos completely, they got utterly lost in their singing and dancing. In fact it had nothing to do with the outer wine, it was essentially to create an inner drunkenness.

If you dance totally, forgetting yourself, dropping your self-consciousness, a certain subtle drunkenness arises in you. And it is very paradoxical: on the one hand you are drunk, on the other hand you are fully aware.

My effort here is to revive Dionysius, so my whole method consists of singing, dancing, rejoicing. My sannyasins have to be rejoicers and love has to be the wine, because if you love you can dance, if you love you can Ying, if you love you can create. Love releases all kinds of creativities in you. Love helps you to grow grapes in your inner world.

So you have come to the right place, Denis!

(As Susana sits in front of Osho listening to the explanation of her new name, Anand Archano, her eyes

close and her head slowly falls back. Moments later a tear plops off her cheek onto her lap.)

I know only one prayer and that is being blissful. Nothing has to be said to god, one has simply to be blissful and all is said through one's bliss. People can pray but if they are sad, miserable, their prayer is only words, empty words with no content. If one is blissful then words are not needed at all; one can simply dance and sing or just sit silently, joyously -- and that's enough. That gratitude reaches to the ultimate source of light.

So that is going to be your prayers no words but a silent joy pervading your whole being. -- How long will you be here? -- Forever. -- That's right -- that's what I was afraid of! (laughter) Good!

(Real knowing, or truth, is beyond all books -- even Bibles, Osho repeats.)

Hence the seeker of truth has to leave behind all that he knows, all knowledge as such, because it consists only of theories, assumptions, beliefs, inferences, hypotheses, philosophies. It consists of all that is borrowed from others, and you cannot know truth unless you are totally free from all that has been taken from others. That is a hindrance. It does not allow you innocence, it does not allow you clarity, perceptiveness, transparency.

So put aside all that is borrowed, be utterly nude, naked like a small child, knowing nothing. From that point the real journey begins. Wisdom is not far away from a state of not-knowing; in fact half the journey is already complete. The negative part you have already done, you have removed all the rocks. Now you can wait, and spring will start flowing. It was hindered, now there is no hindrance it will start flowing.

Man can do only the negative part, the positive happens of its own accord. You put aside knowledge and wisdom wells up.

(In his address to Zeno, Osho puts right a popular misconception about the nature of meditation.)

Ordinarily whenever people think of meditation they think of making a great effort, they think it is arduous, they think it is an uphill task. Real meditation is just the opposite of that. It is a let-go; it is not an uphill task, it is a total let-go. It is surrender, not fight; it is not effort but effortlessness.

Real meditation means learning to sit silently doing nothing, relaxing in doing nothing, resting in one's own being doing nothing -- because doing means we have moved from the centre, doing means mind has come in, body has come in. Either you have started thinking and desiring or you have started acting.

These are the three concentric circles around our being. The first circle closest to our being is that of feeling. Even when you feel something you have moved away from being. The second, which is even farther from being, is of thinking; when you think, you have moved even farther, farther than feeling. And the third circle is of activities; when you start doing something you have gone very far away, the farthest possible.

The meditator slowly moves inwards. First he leaves activities. That's why sitting silently in a certain restful posture became important. The statues of Buddha depict him sitting in a certain posture -- that posture is called the lotus posture. It is the most restful position for the body, scientifically too. When the spine is exactly erect, making a ninety-degree angle with the earth, the body is in the most relaxed position because gravitation affects your body the least in that posture. If you are leaning forwards, backwards or sideways, then more of your body is pulled by gravitation. When you are just erect the least effect of gravitation is on the body, hence it is the least tiring.

In walking you get tired because you are going against gravitation, you are fighting; when you are walking you are fighting against gravitation. It is a fight. The earth is pulling you downwards and you are raising your legs up -- that means you are fighting. In running you get even more tired and more quickly for the simple reason that running is a greater fight. Sitting became the posture Or meditators, particularly the lotus posture when the spine is absolutely erect and. the legs are crossed. For Westerners it is a little difficult because for centuries they have never used the lotus posture; they have completely forgotten it. In the East it is a very common phenomenon: people sit on the earth without knowing they are sitting in a lotus posture -- or something very close to it.

When your legs are crossed and your hands are also resting on your legs and touching each other, it is now a well-known scientific fact that your body electricity starts moving in a circle. In this posture the circle is not broken anywhere. The electricity is released from your fingertips or from your toes. When both legs are resting on each other and both hands are resting on each other the electricity starts moving in a circle. It is not released from the body, it becomes an inner circuit, hence it preserves energy. And as your electricity starts moving in a circle you become the centre of the circle.

Your consciousness simply rests in the middle of it.

So the body has to be in a non-active posture, then it is easy to stop the thought process. And the way is just to watch the thoughts without any evaluation or judgement. That's the whole strategy of getting out of thoughts: don't condemn, don't judge, just remain an indifferent watcher.

The word Buddha uses for it is 'upeksha': absolute indifference, unconcern. Let the thoughts pass, they have nothing to do with you and remain unaffected. The more unaffected you are, the less they will come. When your unaffectedness is absolute the mind disappears. And with the disappearance of the mind now there is only one more circle left, that of feeling.

Feelings are more subtle, hence they can be only tackled last. The body is the most gross; the mind is just between feeling and body -- a little subtle but a little gross also. Feelings are the most subtle.. They come like a whisper, like a little breeze: if you are not very alert you will not be able to feel them. There are just subtle changes of mood. You were feeling very good and a slight change and you are not feeling so good; a little anger has arisen or a little sadness has come in. And they are continuously changing.

After watching your mind you become capable of watching those very subtle nuances of feeling. The strategy remains the same, the method is the same, it just becomes a little more subtle. Just go on watching, unaffected, and one day feelings also disappear. The body is sitting there like a Buddha statue and you are just resting in your being.

This state is Zeno, meditation. And to be in it is the greatest experience of life. Once you have known it you can again start moving into the world using the body, the mind, the feelings, but now you are the master. Now you can use all those three circles very easily but you are not identified with them.

So this process is only till one has experienced absolute silence, cent ring, grounding. Once it has been experienced then there is no need to have a separate time for meditation; then whatsoever you are doing is meditation. Then for twenty-four hours a day there is a kind of meditativeness, because one remains centred and yet one goes on doing all kinds of things.

Thoughts come and the watchfulness is there, the body functions and the watchfulness is there, and any moment you can go in, any moment you can slip out. This is mastery. And a man who is capable of it is the real conqueror -- others are just slaves.

I Am Not As Thunk As You Drink I Am

Chapter #28
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(Prem Claus means love and a victorious heart. Osho describes what he refers to as the map of sannyas -- the journey from sex to prayer.

Man has many centers in his being. The most important centers are seven. The lowest is the sex center

and the highest is called sahasrar, the one-thousand-petalled lotus. Between the two, exactly in the middle, is the heart. So these three out of the seven are the most significant. The energy has to move from the sex center towards the heart center. Unless it happens one remains a slave to one's instincts.

Sexuality is the greatest slavery because it dominates you through biology. You are not the master of it; you are under the deep slavery of chemistry, biology, nature. The energy has to move from the sex center towards the heart. The moment it becomes love the heart opens. That is the first victory, the beginning of a victorious life.

To live confined to the world of sex is to live an animal existence, it is to live just as physiology, nothing more. To live through the heart is to live like man, a human being, transcending animal, transcending the lower, transcending that which binds you, keeps you imprisoned. And once the energy has moved to the heart then the remaining half journey is not difficult. The first part is the most difficult part because *you* have to do the first part -- the second part is done by God's grace.

One becomes entitled to the second part if one has fulfilled the first part. The moment your energy reaches to the heart center then nothing is needed on your part. Then miracles start happening and the energy goes on rising higher and higher and one day it touches the ultimate center, the seventh, where prayer happens. Sex is the lowest, prayer is the highest; exactly in the middle is the center of love.

This is the whole map for a sannyasin: from sex to love, from love to prayer -- and the pilgrimage is complete, one has arrived home.

(To Dick Osho speaks of the difference between the soldier and the sannyasin.)

For the whole past of humanity we have praised the quality of being hard because the soldier, the warrior, has dominated the scene. War has been going on continuously: in three thousand years we have fought five thousand wars. Naturally, the soldier was the most important person. The past belongs to the soldier, but the future does not belong to the soldier at all. The soldier is finished, he is already living a post-mortem existence because science has developed the technology of destruction to its ultimate: within ten minutes the whole earth can be destroyed. And we have piled up atomic weapons so much that we can destroy seven hundred planets like this earth or -- to put it another way -- we can kill every person seven hundred times.

Now war is impossible. Small battles can go on -- like Iraq fighting Iran... very small battles -- just because of old habit, just because it is an old routine, otherwise war is no more possible. The third world war is not going to happen unless man decides to commit suicide, a global suicide. The soldier is finished. He will linger on the scene a little while, creating small wars here and there just to keep himself engaged... and the stupid generals with all their gold medals to brag about. But it has all become stupid, it is utterly stupid. In fact the generals with all those gold medals look foolish -- clowns. They should be preserved in museums or presented in circuses, otherwise there is no use for them.

The future belongs to the sannyasin, but the sannyasin has to live a totally different life from the soldier. The most important quality in the soldier was hardness, and the most important quality in a sannyasin is tenderness. The soldier was destructive, the sannyasin has to be creative. The soldier hankered for war, the sannyasin has only one longing: to fill the whole earth with the perfume of love.

(A challenge lies within the taking of sannyas. Osho tells Anand Bernd what it is.)

Bliss is the beginning of a new life. Ordinarily man lives in misery -- that is an old gestalt, an old pattern. Your parents lived in misery, and their parents and their parents' parents too; you can go back to the very beginning, to Adam and Eve. They also must have lived in misery. If they were really living in bliss the serpent would not have been able to seduce them. A blissful person is untemptable. What can you offer to tempt him? -- he has got it already.

Then of course the problem arises, a theological problem: why did Adam believe that he lived in paradise if he was miserable? The only reason that I can find is that he had no mother-in-law. (laughter) That may be the only reason why he believed that he lived in paradise, otherwise there seems to be no reason. He lived naked and only one woman was there. What kind of paradise was that? And even that woman.... every night when he came back home and fell asleep, she would count his ribs! (laughter) She was created out of a rib -- if another rib were missing that meant some other was around somewhere! (much laughter) It was not much of a paradise.

He must have been miserable, utterly miserable, hence the serpent was able to tempt him with something better. The salesman can only tempt you with something better if you are fed up with your car or

with your house... otherwise nobody can tempt you.

So from Adam and Eve downwards every generation has lived in misery and every generation has given its misery to the new generation. That is our way of life on earth -- at least up to now that has been our way of life. It is time that some new gestalt should emerge, some new way of life.

To me the sannyasin has to prove that there is a possibility of living in a new way -- blissfully, musically, lovingly, in a sheer dance. That is the challenge of sannyas.

(And living life in a new way is knowing its intrinsic sacredness, Osho goes on to say.)

Life in all its multi-dimensionality, in all its totality, is sacred. And there is nothing else other than life, no god separate from life. The very idea of god as separate from life has created trouble because then god is sacred and life becomes unsacred. Then to choose life means to deny god. Or to choose god means to go against life.

I want to destroy that separation between god and life. I want to declare to everybody that life is god, there is no other god, only then can we create a new man who will not be schizophrenic.

The old man was schizophrenic, because naturally he wanted to live life joyously but there was guilt, in every joy there was guilt All joys were poisoned by the priests because they were continuously saying, 'Remember, god has to be found and you have to sacrifice this life totally, only then can you find god.' To rejoice in life was a sin; it was to be materialist, to be worldly. In every possible way the so-called saints have been condemning life.

Naturally, if you lived life you felt a deep guilt; if you followed the saints it was unnatural and artificial so you became sad. Either way you were a loser. This is creating a split in man, this is the root cause of all schizophrenia. And to me, schizophrenia is not a disease that happens to only a few people. Who whole of humility is more or less schizophrenic.

It cannot be one because it has two goals and both are attractive.

You must have heard the famous ancient fable, a donkey died because he starved himself. It was not that food was not available. There were two piles of green grass by his side at the same distance from him -- one was on the left, one was on the right. He died because he could not choose. When he wanted to go to the left he felt the right side to be greener. That's how it always is: the grass is green on your neighbour's lawn, not on your own lawn -- and your neighbour thinks the same.

When the donkey moved towards the left the right was very attractive, so he would start moving towards the right, and then suddenly he would see that the left grass was greener. And the poor donkey simply died. He could not decide -- he must have been a philosopher! He died out of indecision. And that's how humanity has been behaving.

If you become religious life seems to be very attractive, more attractive to you than to the people who are living it. The farther you go away, the more attractive it becomes. If you live life then the saints look very attractive -- their silence, their purity, their holiness. And ultimately they are going to enjoy the heavenly pleasures and you will be down in hell burning and burning forever, for eternity, so naturally it feels attractive. But if you become a saint then suddenly there is all sadness, all juice disappears, you become just a desert and everybody else seems to be enjoying life.

This has been the problem up to now. I want to destroy it from the very roots. My sannyasins have to know one basic truth, that life is god. I worship life! So there is no question of choice. One can enjoy life with total abandon because that is how one is going to find god.

The only way to find god is through life. God is the innermost core of life. Life is the outside of god and god is the inside of life.

(We're all messengers of truth dispatched to earth by god -- but we get distracted, Osho tells Satyo Angelika.)

We forget from where we are coming, why we are here and where we are going. We forget everything!

This is in a way natural, because our coming down from the beyond is like somebody descending from the sunlit peaks of Everest into a dark, dark valley. The journey is long and as he comes down lower he starts becoming accustomed to the darkness. He has to become accustomed to it because he has to live with it. By the time he reaches the valley he has forgotten all about the sunlit peaks; or maybe if he remembers them then they look like dreams, not like realities -- fantasies. It is as if one has heard about them or dreamt about them or read about them in a novel or seen them in a movie. But the journey is long, and it is very natural to forget.

Coming from the ultimate source of light is really an arduous journey. Entering into the womb of the mother is the greatest fall. One cannot go below that; it is the darkest place possible. And then in living nine months in that darkness one forgets all about light; and then one is born.

In the East we have a legend that even after birth the child remembers something of god till he starts speaking. By the time he becomes capable of speaking he has forgotten everything. He has started learning the ways of the world -- the language of the world, the behavior. And we condition the child in every possible way. Slowly slowly he forgets everything; he becomes unaware of himself. And that's how millions of people live and die. Their whole life is a sheer exercise in futility. They gain nothing, they discover nothing, they rejoice in nothing, they don't come to feel any truth. And if you cannot feel your own truth how can you share it with others? And that is the basic purpose of our coming into the world -- to bring something of god from the beyond and share it.

It has to be rediscovered. We have to destroy all the barriers that have grown around it. And that's the whole process of sannyas: sannyas means a total process of deconditioning. Whosoever someone is -- Christian, Hindu, Mohammedan, German, Japanese -- it does not matter; we have to decondition him. The Christian will have to be deconditioned as well as the Hindu, as well as the Mohammedan. We will have to destroy all that has grown around your natural self. And once all the barriers are removed a great joy arises. Suddenly one recollects who one is and what one's purpose is here.

In that very moment life becomes significant because you have come to your own truth -- and that is god's message. Then you can share it with others, then you can also help others.

My effort here is to create as many sannyasins as possible so they can be spread all over the world and they can start triggering many many people into self-discovery. I am not creating a church or a creed, I am simply emphasizing a process. If one passes through that process one will come to one's own natural self. That is our truth, and that's also god's truth, because truths cannot be separate; our truth and god's truth are the same.

Truth is one, but first it has to be discovered within oneself, only then can we see it in others too. And if you can discover it within yourself you can help others because the process is the same.

(Meditation is pure mirroring, Osho tells Dhyan Lole. And Lole is a form of Violet.)

The colour violet symbolically represents two things: one is humbleness and second is love for truth. Both these things become possible in meditation and only in meditation, there is no other way.

The moment there are no thoughts the ego disappears -- because ego is only a thought. And then there is humbleness. When the mind is not there truth is revealed, because mind is the only barrier. When thinking disappears truth arrives.

(Prem Prakash means love for light.)

Light represents consciousness, and we are living in a state of unconsciousness. We are really sleep walkers full of dreams. And if you listen quietly, you can hear people snoring even when they are walking. They look awake, but they are not. Certainly their souls are snoring; the body goes on doing its work mechanically.

Love for light means love for consciousness. And that's the goal of sannyas: transforming darkness into light, transforming unconsciousness into consciousness. The moment your whole unconscious continent, the dark continent inside you, the Africa within, becomes full of light -- when the sun rises inside -- life takes on a totally new meaning, a new joy, a new fragrance. It is a rebirth. And it is possible because the person who can be unconscious can be conscious too.

Only the dead person cannot be conscious, because he is dead. And he cannot be unconscious either. The possibilities of unconsciousness and consciousness exist together; hence there is great hope. Because we are unconscious, the hope is that we can be conscious. And the whole religious effort depends on this hope. Up to now only very few people have been able to transform their darkness into light. But those few people are enough proof that every man has the same potential. Just a little work upon oneself is needed, just a little respect for oneself.

Give the world twenty-three hours of your day, and give to yourself only one hour of your day, and that will do. Finally, you will be surprised that those twenty-three hours have gone in vain and only that one hour that you gave to yourself for the work upon yourself has been saved.

(Dhyan Navya. Dhyan means meditation. Navya means new.)

Meditation is an end and a beginning -- the end of the old and the birth of the new. You cannot even comprehend it because the old cannot comprehend the new, the old can only comprehend something which is old. It has limitations, it can move only within the boundary of the known, and the new is not within its boundary, the new is unknown. Hence only very courageous people can take the jump.

Courage is needed because you have to die to the old, and the old is familiar. You are dropping that which is familiar for something which is absolutely unfamiliar. This is what courage is: dropping the known for the unknown.

There are two steps to courage: the first is dropping the known for the unknown, and the second is dropping the knowable for the unknowable. By dropping the known for the unknown, meditation happens. And by dropping the knowable for the unknowable -- *samadhi*, the ultimate form of meditation, beyond which nothing exists.

Meditation is the beginning of samadhi. There is no word in English for *samadhi*. *Samadhi* means all problems have disappeared, all thoughts have died, the ego is no longer there. One has become immersed with the whole, just like a dewdrop slipping from a lotus leaf into the lake. In a way it disappears; in another way it becomes the very lake.

(Love is prayer -- that is the meaning of her new name, Osho tells the American counsellor.)

Love is prayer, hence no temple is needed, no church is needed. Wherever, on whomsoever, you shower your love it is prayer. You can give the prayer to the tree, to people, to the river, to the rock, to the sun, to the moon -- the whole universe becomes your temple. And wherever you sit prayerfully, lovingly, feelingly, sensitively, it is prayer.

Prayer has nothing to do with words; it is a silent gratitude towards existence, utterly silent. To say something will be a disturbance in prayer. Not to say anything is far better, because words are very inadequate and all lovers know it.

When you say to somebody 'I love you' immediately you recognise that what you wanted to say has not been said. 'I love you' does not contain that which you wanted to convey. It becomes very ordinary -- expressed, everything becomes very ordinary. Hence lovers really don't say to each other, 'I love you.'

My own observation is that when love dies then they start saying to each other 'I love you,' because now the real thing has evaporated. Somehow they can go on making the old lies with which they have become accustomed to live -- the security, the safety, the convenience of it and all the promises that they have given to each other. My feeling is that only husbands and wives say to each other 'I love you.' And whenever anybody says 'I love you,' that means it is the end, so it is better to say goodbye rather than to go on unnecessarily torturing each other. That is a kind of nagging -- 'I love you.'

When there is really love there is silence. When two lovers sit together there is silence -- it is enough. There is communion, heart-to-heart, the mind does not interfere at all. The mind means words, language, expression; the heart simply means a silent feel.

And it is true even on a wider scale, true as far as prayer is concerned, because you are starting a dialogue with the beyond. Now words are absolutely meaningless. The beyond can understand only the language of silence.

So be love-full, overflowing, but remain silent. Let the heart say it in its own way. There is no need for the head to come in. And only then does prayer reach the very core of existence. Silence is the bridge.

I Am Not As Thunk As You Drink I Am

Chapter #29
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(Mechthild's way, and that of all his sannyasins, lies beyond battle, beyond conflict, Osho begins.)

Life is not a battle although we have been told for centuries that it is. Not only have religious people been poisoning us but even the scientists have co-operated. Religious people have always been saying that life is a struggle, a battle, a constant fight And then Charles Darwin started the idea of the survival of the fittest only those who are capable of fighting are going to survive and the fittest -- and by fittest he means the most cunning, the most clever, the most deceptive.

But the truth is that life is not a battle at all. To take it as a battle is to miss it The true religion will say life is a love affair. And only when we take life as a love affair is there a possibility of knowing its mysteries. We have not to conquer it, we are part of it -- how can the part conquer the whole? There is no need at all, the whole idea is stupid. We have to enjoy it, we have to dance with it, sing with it.

Hence my whole philosophy of sannyas can be put in two simple words, 'let-go'. And that is the meaning of your name: go beyond the idea of fighting, learn to love and relax and surrender and trust and you will come to know all that is worth knowing, all that makes life a tremendously beautiful phenomenon.

(Bliss isn't a pot of gold at the end of the road, it's the flowers alone the wayside, Osho reminds us.)

Truth is not a goal but a pilgrimage from nowhere to nowhere. It is an eternal enquiry because the mysteries are infinite; you cannot come to an end. In existence there is no full stop. Existence is not like a movie film which begins at a point and then 'The End' comes. It is an ongoing celebration, it has been going on since eternity and it is going to continue. There is no beginning and no end.

So the real seeker of truth enjoys every moment of the journey. He is not goal-oriented. The goal-oriented person is always miserable because his joy is not here but there at the end of the journey, and the journey is such that it never ends, so he is always miserable. Wherever he is, he is miserable because his joy, his bliss, is somewhere there on the horizon where the earth meets the sky. But they only appear to meet, they never meet anywhere. You can go round and round the earth and the horizon, where the earth meets the sky, is always ahead of you. But it is an illusion; they are not meeting anywhere.

Truth is never achieved; you cannot possess it, it is not a thing to possess. Truth is the realisation that each moment belongs to it, that wherever you are you are in it or to be more precise, you *are* it. The seeker and the sought are not two, the journey and the goal are not two, the first step is also the last step.

The moment one drops all goals life becomes a sheer ecstasy. Then there is no need to be anxious, worried, about whether you are going to make it or not. There is no tension because there is no future. The present is enough unto itself.

Jesus says to his disciples 'Look at the lilies in the field. And the poor lilies,' he says 'are far more beautiful than even the great emperor Solomon attired in his precious garments.'

Why are they more beautiful than the emperor Solomon? Jesus answer is tremendously beautiful. He himself has raised the question and answered it.

He says 'Because they think not of the morrow.' They are not worried about the future -- that is their beauty. They are just herenow.

My sannyasins have to be just like lilies in the field.

(The sought is hidden in the seeker, Osho says again, this time to Sateesha.)

We are already gods but unaware of it, because we have never searched for our own being. If we could find ourselves we would find god too. But there are thousands of fools who are searching for god and they don't know at all who they are. Now, searching for god not knowing who the searcher is, is absolutely

stupid. First we have to know the seeker, the searcher. And the miracle is that the moment you have found the seeker, you have also found the sought. Then there is no need to seek god, because he resides in the innermost core of your being. He is your very being, he is your very consciousness.

So I don't teach worship, I only teach meditation because meditation is the technique to discover your being. In discovering it, all is discovered; in knowing it, all is known.

(Bliss is the flowers along the very spring itself, Osho says to Anand Vasanto.)

The moment spring comes all the trees rejoice, they welcome the spring with their flowers, with their perfume. In the East orange is the colour of spring. Its Hindi name is Vasanti; it is from Vasant -- spring. It is the colour of the flowers.

There are wild flowers which explode in the springtime and the whole forest seems to be afire. It suddenly becomes covered with roses and roses; you cannot even see the leaves.

Bliss also functions in the same way for your inner flowering, for the flowers of your consciousness. So my sannyasins are not to be serious. Seriousness is a disease which has to be avoided. They are not to be sad; they have to be cheerful, enjoying small things of life, not bothering about whether these things are worth enjoying or not. The real thing is to enjoy; what you are enjoying is immaterial.

If you can enjoy even ordinary things of life, of course you will become capable of enjoying the extraordinary. And the person who cannot enjoy the ordinary loves the capacity to enjoy anything.

Omar Khayyam was a Sufi master who has been very much misunderstood because Fitzgerald, who translated him for the first time into English, could not understand the Sufi message. His translation is the best possible and as a poet he has done something superb -- many translations have been done of the Rubaiyat of Omar Khayyam but nothing has gone beyond the translation of Fitzgerald -- but he was not a mystic, just a poet. So he understood the language, the beauty of the language, he translated it very sincerely, but still he missed the point created a misunderstanding around the world about Omar Khayyam. People started thinking that Omar Khayyam was just a drunkard -- talking about wine, song and dance -- that he was just a materialist, that 'Eat, drink and be merry' was his message. This is a great misunderstanding and very unjust to Omar Khayyam.

Wine, song and dance are symbols. What he means by using them is that one should enjoy even small things -- eating, drinking -- just the small things of life, things of no spiritual quality. But the spiritual quality comes from your enjoyment, not from the things. One can eat just ordinary food with such joy, with such gratitude, with such prayer, that it becomes a meditation. It starts having the quality of the sacred.

In one of his poems Omar Khayyam says, 'I want to warn the so-called saints that if they don't enjoy this life they will become incapable of enjoying the other.' And he is perfectly right, because enjoying something is an art and this life is an opportunity to learn the art.

If you cannot enjoy flowers here how will you be able to enjoy flowers in paradise? Those flowers may be of gold, studded with diamonds -- everlasting, eternal -- but if you cannot enjoy the momentary, not even the momentary, how will you enjoy the eternal? The momentary gives you an opportunity to learn the art -- that's the whole function of life.

So my sannyasins have to enjoy everything possible. Go on finding way to enjoy even things which seem on the surface unenjoyable. If you search you will find some way to enjoy even the unenjoyable things. And that's the whole process of inner transformation. A moment comes when you c an enjoy everything. That is the moment when light descends, when god penetrates you -- you are ready, your heart is ready.

Unless that happens god never enters. The host is not ready -- how can the guest come?

(Love is the first rung of the ladder to god.)

Love is the seed of prayer. The problem is that everybody in this world wants to be loved but is not ready to love, is greedy for love but not ready to share; hence everybody wants love and nobody gets it. How can you get it? -- because nobody is willing to give it.

Love has to be given, only then do your inner sources start flowing. The more you give, the more you will be surprised that you are getting energy from some unknown sources and you are more full than ever. Once this secret is known then all miserliness disappears; then one simply gives for the joy of giving. And the moment you can give love without any desire for any return it becomes prayer. And that is its blessedness, that's the moment when a person turns towards the sacred. The vast dimension, the infinite door of the eternal, opens up.

Love that has a desire to get something in return remains human but love that has no motive becomes divine. Ordinarily people are not even human as far as love is concerned; they are very animal. And by animal I mean they want but they don't want to give.

One has to move from the animal to the human and from the human to the divine. This is the whole process of sannyas, the alchemy of transformation.

(Osho gives Uta the beautiful name Prem Purva -- love for the East.)
Prem Purva.

The East represents the spiritual search, just as the West represents objective enquiry. The West represents science and the East represents religion.

Love for the East is only a metaphor; it is love for the inner search, for trying to know what the ground of your being is, who in fact we are, what this consciousness in us is.

As you start moving inwards a few identities are broken. The first identity that is broken is with the body. You suddenly see that you are not the body; you are in the body but not the body. Then the second identity is broken; you come to know you are not the mind; you are in the mind but not the mind. And the final and the last identity is broken when you come to know: you are in the heart but not the heart, in the feelings but not the feelings.

These three barriers crossed, suddenly you have entered the ultimate truth of your being. It is pure consciousness, it is just witnessing, seeing, knowing.

I am not against the body -- I am not against anything. The body is beautiful, a beautiful temple to be looked after, but one should not get identified. I am not against the mind either, it is one of the most beautiful mechanisms to be used, but one should not become one with it. And I am certainly not against the heart, not against feelings. Enjoy them, use them, dance with them, sing them, but remember that you are a witness, that you are beyond all this. You are a watcher on the hills and everything else is in the valley. The deepest in the valley is the body, then the mind, then the heart. The heart comes closest to your being but still it is not exactly your being. This is the discovery that has to be made and this is really the whole meaning of life.

The people who have not discovered their consciousness in its purity have missed an opportunity: They were given a great chance, a great challenge, and they wasted it. This is the only sin as far as I know. Forgetting yourself is the only sin, remembering yourself is the only virtue.

(Osho points out the futility of fretting.)

Man is always in anxiety -- sometimes more, sometimes less but the anxiety is always there. Either it is concerning the past which is no more, hence it is futile. Nothing can be done about it, but people go on brooding, thinking that they should have done this, they should not have done that. And it is so absurd because now nothing is possible, the past is no more there, it is finished. And thinking about it, becoming concerned about it, is waiting the present -- which is and can still be used -- too. Or people are anxious about the future, about what they are going to do tomorrow, how they are going to manage and how they are going to make their future beautiful, rich, successful -- and the future has not come yet.

And ninety-nine per cent of what you are thinking about it is never going to happen, so that ninety-nine per cent of your thinking is absolutely futile. And the one per cent that is going to happen... because your energy is wasted in thinking about the past and the future you will not be able to respond to that one per cent. When the right time comes you will suddenly find you don't have enough energy to cope with it.

One should become aware that the past is no more and the future not yet; both are non-existential. And anxiety is concern. for the non-existential. In fact you cannot be anxious about the present moment even if you try. What is there to be anxious about in the present moment? If you sit silently and try to be very anxious about the present you will not be able to. Nobody has ever been able to, it is not in the nature of things, it is impossible. Yes, you can be anxious about something which is past or something which is in the future, but not about the present.

A sannyasin has to live in the prevent. And life always comes as now, as the present, so one who lives in the present without any anxiety has enough energy, in fact more than is needed, to accept the challenge that life gives. And then it is a joy, the challenge is a joy because it sharpens your intelligence, gives you integrity and gives you a chance to adventure into the unknown.

Go beyond the past and the future and you will go beyond anxiety. And to live without anxiety is the only way to live. The people who are living full of anxiety are simply dying, not living. They are on their

deathbed already; missing that which is and wasting time on that which is not. There cannot be anything more foolish than this.

I call that man intelligent who can see this and can drop the past an d the future. My definition of intelligence is the understanding to drop that which is not and to live in that which is. And immediately life becomes a light, a festivity, a great joy.

(Man unconscious lives like a mole -- moving through a dark night of the soul, Osho calls it.)

He cannot answer as to why he is doing something. In fact he himself feels puzzled as to why he is doing it. Sometimes in spite of himself he goes on doing things he does not want to do. Who wants to be angry? Who wants to be jealous? Everybody knows that being angry, being jealous, being possessive, is destroying your whole life. It is not some mystery -- everybody understands it, everybody has experienced it -- but still one goes on in the same rut, going on moving in the same circles, mechanically. One decides many times that now it is enough, one is not going to do it any more. But again just after a few hours you will see the person behaving in the same way. This is what I call unconsciousness, this mechanical life. To me, this is the night.

Without the dawn, without the daybreak, one will never know what truth is, one will never know what bliss is, one will never know what god is. Then life is just a dragging from the cradle to the grave -- a long, long unnecessary journey. But there is a possibility of going beyond it. That possibility exists in everybody. Just a little effort is needed to bring those seeds to sprout. That's what meditation is all about: helping your consciousness become clearer, dispelling your unconsciousness, claiming your being from unconsciousness.

Slowly slowly, as land can be reclaimed from the ocean, man can reclaim his being from the darkness. But it can be done only very slowly; it cannot be done in a hurried way, it cannot be done in a hasty way. One has to be very patient and trusting that it takes time. It is not like seasonal flowers which are there within weeks; but within weeks they are gone too. This consciousness is not seasonal, it is eternal. It is like the cedars of Lebanon, it grows slowly. But once it has started growing you are constantly moving higher and higher into joy, higher and higher into a new kind of vision, clarity, perceptiveness.

Everything remains the same and yet nothing is the same any more because you are changing and you have started moving upwards. You have a bigger vision, a bird's eye view; you can see more than you have over seen. The higher you go, the more you can see. And small things start disappearing from your life.

When the first man walked on the moon looked towards the earth he didn't say my America -- there was no America left -- he said 'MY EARTH.' He himself was surprised that he said *earth*; he had never said it before. When you are on the earth you are an Indian, an American, an Italian -- this and that -- a Hindu, a Mohammedan, a Christian, but looking from that height all boundaries disappear. For the first time he could feel that the whole earth was his. Now there was no question of excluding even Russia. He didn't say 'Earth -- excluding Russia.' It was simply 'my Earth.' And for that moment he could see the point, that as you go higher small things are left behind. Standing there on the moon he was not a Christian or a Hindu or a Mohammedan, Catholic or Protestant~ belonging to this church or that. He had no nationality,, no religion, no ideology.

The height did it, ordinary physical height, BO what to say about when one grows spiritually and reaches to spiritual moons? From there one can laugh at small problems that one was so much concerned about and one can feel pity and laughter simultaneously for people who are unnecessarily still dragging themselves along with thousands of small problems. They all become irrelevant.

I don't help you to solve your problems -- that is not my work. That is the difference between psychoanalysis and all its branches and religion: psychoanalysis tries to solve your problems, religion tries to give you a new height; from that height these problems become irrelevant. That's the difference between Freud and Buddha. Freud is trying to solve small problems -- and you cannot solve them. You solve one problem, another arises because the person remains on the same plane; he will create another problem. So psychoanalysis is never complete. There is not a single person in the whole world whose psychoanalysis is absolutely complete, who is completely psychoanalysed.

Even psychoanalysts who have undergone the process for ten years or twelve years are still living with the same problems, To others they may be of some help but for themselves, you will be surprised: they are the same type of people. To others they are very wise, they will suggest to you not to be possessive....

Wilhelm Reich, one of the greatest psychoanalysts, for his whole life taught 'Never be jealous.' And he was so jealous. His wife, who has written her memoirs, wrote that she had never come across such a jealous person. He was fooling around with so many women, but with his wife he was very possessive. He was

working like a detective, continuously watching, searching, looking for clues -- and of course he knew many ways to look for clues because his whole work was that, making people free of possessiveness.

So he had two faces one face, his public face, when he was helping people to become non-possessive, free, and the other face, his reality, when he was very possessive, so possessive that the wife got fed up with him and had to divorce him. She was also a psychoanalyst and she was helping others, but they did not manage to help with each other's problem at all.

Basically the problem is not that you have small problems; they are bound to be there. The real problem is that your height has to be changed. You have to come to a higher vision and from that point you have to look; all those problems simply lose meaning.

So psychoanalysis cannot help, ultimately only religion can help. Psychoanalysis is a patchwork: one hole appears and psychoanalysis covers it, another hole appears And again it patches it up; then a third hole appears. Those holes go on appearing because the real cause is never changed.

My function here is to help you to see that unless you change your altitude the problems will remain. Once you go higher in your consciousness the problems that belong to a particular altitude become irrelevant. You will face new problems, higher problems, better problems. And it is good to face higher problems. At the ultimate height there are no problems. One simply faces one problem: what to do now? (laughter)

I Am Not As Thunk As You Drink I Am

Chapter #30
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('Adrian' means creative heart -- and Dhyan, meditation, brings that out in you, Osho tells us to begin this evening.)

We are born with great potential but we are not born aware of it. The treasure is there but hidden in our being and unless we become aware of it, it is almost as if it does not exist. We can be emperors but we remain beggars for the simple reason that we don't know what seeds we have brought from the beyond.

Meditation is just a method of discovering one's potential. Once it is known you cannot remain indifferent to it; the whole world pales down compared to it. Then all the flowers of the outside are nothing and all the beauty and all the sunrises and sunsets are nothing. The inner beauty is immeasurable, because what we see outside is only the painting and inside what we see is the painter himself. Outside we see the dance, inside we see the dancer himself. Outside is the world, inside is god himself.

(You can only worship god when you've experienced something that makes you grateful to god, Osho points out.)

If there is no bliss in your being your whole life will be a complaint; you will be really irritated and annoyed. You will be asking again and again 'Why have I been created? Why was I not asked before I was created?'

One of the characters of Dostoevsky's very famous novel, THE BROTHERS KARAMAZOV, says 'If I ever meet god I will be unable to contain my anger. I could even kill him! Why did he create me? And without asking me, what right has he got?' And one cannot say that what this character is saying is absolutely wrong.

Ordinary life is such a tragedy that it is very natural to feel enraged.

Friedrich Nietzsche has written a small parable. A madman comes to the city and declares 'God is dead -- have you heard it or not?' The crowd starts laughing and they start asking stupid questions. It is absolutely certain to them that the m an is mad. What nonsense is he talking about?

They have heard of two types of people, one who believes in god, one who doesn't. This fool seems to be a new type; he says god is dead. Before Friedrich Nietzsche's madman, nobody had said that god is dead. They are giggling and laughing and making fun and finally he says 'I think you have not yet heard the news, I have come ahead of my time. And moreover I have to say to you that he did not die naturally, it is *you* who have killed him.'

Now it is absolutely certain that he has gone completely crazy....

But he is right: man has killed god, for the simple reason that his life is so joyless -- how can he tolerate somebody who gave him this life? You cannot forgive god; worshipping is far away, even forgiving is not possible.

Hence my whole approach is not that of teaching you a certain belief but creating a right climate inside you. Bliss is the right climate.

Love, sing, dance, enjoy as much as you can, everything that is possible to enjoy has to be enjoyed, and only then when you are rising higher and higher in your cheerfulness does a sense of gratitude arise. At a certain point you start feeling the grace of god, the blessing of being here. Then there is gratitude -- and that gratitude becomes worship.

It may not become a ritualistic worship like the Hindus and the Christians and the Mohammedans have -- there is no need for it to become a ritual. The real worshipper is in a certain state of gratitude towards the whole because it has given you so much and you don't deserve it at all and there is no way to repay it. So all that we c an do is bow down to existence. That is worship.

(Henry is given one of the Indian names for god -- Narayana.)

In India we have one thousand names for god, for the simple reason that god is multi-dimensional and that multi-dimensionality cannot be expressed through one name; the name will not cover his wholeness. Even one thousand names are not enough to cover all his aspects but they cover a few important aspects.

Narayana is a very beautiful name. 'Nar' means man and Narayana means one who lives in man, one who has made man his abode. It is one of the aspects of god, that he is the interiormost core of everything that exists; he abides in everything. At the very centre of the rose flower you will find him, he is there at the very centre of a rock. He is the centre of everything -- that is the meaning of Narayana. And particularly in reference to man it means that there is no qualitative difference between man and god. That is one of the greatest contributions of eastern mystics to the world.

All the religions that evolved outside India missed this dimension. Judaism, Christianity, Islam -- these are the three religions born outside of India. All these throe religions make a qualitative difference between man and god. They all insist that man cannot be god; god is god and man is man. At the most man can be religious, holy, but never god.

There are also three religions that were born in India -- Hinduism, Jainism, Buddhism. These are the six great religions of the world. All three religions that have come out of the Indian mystic experience are agreed on one point: that there is no qualitative difference between man and god; man is only god asleep and god is only man awake. That's the only difference. So if one becomes awake one is god.

And my effort here is just that: to help you to be awake, to be aware, to dispel the darkness and to bring light into you. And suddenly, the truth, that 'I am that -- Aham Brahasmi -- I am god' is revealed. It is not an ego assertion, it is the realisation of the ultimate truth.

(Mahesh, Norbert's new name, is also a name of god.)

Just as there is the idea of the Christian trinity -- god the father, god the son and god the holy ghost -- in

India we also have the idea of a trinity. We call it the trimurti, the three faces of god -- and they are far more significant than the Christian idea.

Compared to the eastern idea the Christian idea looks very childish, immature. These are the three faces of god -- not three people, remember. The Christian idea is of three people. The eastern idea is only of three faces; the person is one but he has three faces, three basic aspects.

These are the three names of the eastern trinity. The first is Brahma; Brahma means the creative force, god's creativity. The second is Vishnu; Vishnu means god's power to maintain existence. Brahma creates; Vishnu maintains, keeps it in tune, keeps it in harmony, in accord, And the third is Mahesh; Mahesh means the destructive power of god... because everything that is born has to die, everything that begins has to end. No other religion has that idea; they are afraid of accepting that god can destroy. But you cannot create if you cannot destroy. Creativity and destruction are two aspects of the same coin. In fact whenever you create you are already destroying something, and when you are destroying you are creating something.

For example, when a painter paints on the canvas he is creating a painting but destroying the canvas. When the physician operates on you he is destroying the disease and creating health. Destruction and creation go hand in hand, they are two wings.

Mahesh means the destructive part of god. Brahma begins, Mahesh ends, and between the two Vishnu maintains. Each existence begins with Brahma and ends with Mahesh. And to me destruction is a prerequisite for creation. If you don't abolish the old you will not be able to create the new. So it is a circle; you cannot really say who comes first. You cannot say Brahma comes first, because before Brahma Mahesh has to destroy, and before Mahesh Vishnu has to maintain and before Vishnu Brahma has to create and before Brahma Mahesh has to destroy -- it is a circle. And it is tremendously significant to understand that life is a circular process.

Everything in existence moves in circles: the earth, the sun, the stars, all move in circles. You cannot pinpoint where it begins and where it ends; all is one process. That's why they say there is one god with three faces. You can look from one side and you can see one face but the other two faces are still there, whether you look at them or not.

And my work begins with destruction. Every creation has to begin with destruction. I have to destroy all the conventions in your mind, all the traditions in your mind, all the ideas in your mind; I have to destroy all that has been imposed upon you. Only through that destruction will you be created, will you come out in your reality, in your purity. That will be the beginning. But before the beginning there is a death. Every birth has to be preceded by death.

The word 'mahesh' itself means the great god. Brahma does not mean the great god, he is only one of the gods; Vishnu is another. But Mahesh means the great god because destruction is the greatest work; without it nothing is possible. Destruction means revolution. And each moment we have to die to the past. we have to destroy the past, we have to get rid of it so each moment becomes a new moment, a fresh beginning.

Hence it is significant that the god of destruction, not the god of creation, is called the great god. Ordinarily one would think, logically one would think that the god who creates would be called the great god but he is not called the great god. And you will be surprised that in the whole of India only one temple exists for Brahma, only one -- and there are millions of temples in India, in fact each city has hundreds of temples. Even a small village has at least half a dozen temples. People may not have places to live in but there are temples.

Brahma has only one temple devoted to him, Vishnu has many temples devoted to him but Mahesh has *millions* of temples devoted to him. In fact so many temples were devoted to Mahesh that they had to drop the idea of making a temple. So any place where you put a shivalinga... the shivalinga is the symbol of Mahesh. Find just any round stone you can and put it under a tree. You can just sit by the side and within a few minutes you will see that somebody has brought flowers and somebody has started chanting mantras -- and the temple has started!

In fact when for the first time the Britishers made roads and they made milestones they were in trouble because wherever they put a milestone people would start worshipping it! It made great trouble prevent them doing it, telling them that this was just a milestone. It took years to prevent them. The police had to see that nobody worshipped the milestone... because it becomes a temple immediately. You put the stone there... And the milestones were painted red -- that made them even more important. They were the colour of sannyas, so they must be devoted to some god. And India has the idea that all included there are three hundred and thirty million gods, so who knows which god he is? -- but at least, whosoever he is, it is better not to annoy him: put a few flowers there, chant a few son's and worship him.

Mahesh has the greatest number of temples. It shows one thing, that the East understood very correctly the beauty of destruction. To worship the god of destruction is to accept the fundamental of revolution .

(The light your eyes perceive is not real illumination, Osho tells us.)

It only reveals objects. It only reveals the superficial, it does not reveal the innermost core of things; the subjectivity remains unrevealed by it. The definition of true light is that which reveals your interiority -- and it is possible only through meditation. There is no other way to reveal your inner world, to make it full of light, to see what it is. And once you have seen your inner world you have seen everybody else's inner world too, because it is the same reality.

If you have seen one rose flower you have seen all rose flowers. Then the difference will be only of detail. Some flower's be a little smaller, and some will be a little bigger, some will be yellow and some will be red, but the flowering is the same. And to understand one flower is enough; to understand all flowering. So the person who knows himself knows everything and the person who goes on accumulating knowledge about everything without bothering about himself becomes loaded with knowledge and remains just a donkey loaded with scriptures. He knows nothing, he has not yet found the true light.

So here you have to work deeply on meditative techniques. My whole emphasis is on meditation. It is the key, it opens the door to the divine.

(Nirav means silence.)

Become as silent as possible, drop all noise of the mind.

Mind is very noisy, it is a marketplace, so withdraw from it. Take shelter in your heart. And when you take shelter in the heart and the mind is left far away you will start feeling silence descending on you. This is half the journey, from mind to the heart -- the first stoppage in the journey. When this is complete and you can see the mind moving farther and farther away and can see the silence descending upon you, then take shelter in being. It is even deeper than the heart. The heart is very silent compared to the mind but it has its own very subtle noise. It is beautiful, like bees humming, it is very musical. So when you come from the mind to the heart you feel great silence, comparatively -- because it is a relative experience.

But when you move from the heart to the being then you realise that even the heart had its own noise. Taking shelter in the heart you feel silence descending, but taking shelter in the being the whole experience changes. Suddenly you see you *are* silence, not that silence is descending, it is no more a separate thing. And that is the meaning of your name, silence.

The head is absolutely noisy, the heart is very musical -- the noise has a certain melody about it and it is very subtle -- and the being is just silence. And in these two steps the journey is complete.

The whole journey from man to god consists only of two steps. The first is from the head to the heart and the second is from the heart to the being.

(A basic ingredient for growth -- and a rare one these days -- is the quality of patience, Osho says.)

The world has become too time-conscious. Everybody is in a hurry, nobody can rest, nobody can sit silently. Everybody is fidgeting, they are restless, hankering to do something, because we have been brought up with the idea that time is money, don't waste it -- do something! But sannyas is initiation into non-doing.

Find as much time as you can for non-doing, for just sitting, just relaxing, resting, waiting, not exactly knowing for what -- because whatsoever the mind can expect will not be god, will not be truth, will not be enlightenment; it will be just a thought. And the mind knows nothing about these transcendental things.

So one has to learn a deep waiting without any expectation about what is going to happen. Just waiting in silence, in stillness, miracles start happening. One has just to be patient with god and he comes, he surely comes. You need not go anywhere to find him; he comes looking for you, searching for you.

So this is going to be your work: be patient, awaiting, and find as much time as possible when you can drop the hurry and the worry and time-consciousness. Doing nothing is always far better than doing something because the essential will be found by non-doing. By doing you will find money, power, prestige which are non-essentials. By doing you will find the world, you will become worldly-rich; by non-doing you will find the eternal, the infinite. You will become rich in a totally different sense. It is a richness which cannot be destroyed, a richness which even death cannot take away -- and that is the only true richness.

(Marco's new name, Abhinavo, is to remind him that sannyas is the art of renewing oneself every moment. It is a constant rebirthing.)

Die each moment to the past, don't let it hang around you, so each moment you are fresh and young.

The past clings like dust and the past goes on growing bigger every day, so layers and layers of dust accumulate on the mirror of consciousness -- and that's the only problem. Because the mirror becomes so covered it cannot reflect anything. It loses its mirrorlike quality totally, it becomes blind.

One has to go on removing the dust. When the mirror is absolutely fresh every moment you are continuously in contact with god. God simply means that which is, so if you are capable of reflecting that which is you are living in god.

(Niraj means a cloud, and the cloud is representative of freedom, Osho explains.)

It is untethered to anything, the whole sky is available to it, it can move in any direction. It is so free that in fact it has no destination at all, it is not going towards some address; it is simply enjoying floating in the sun, on the winds. It is so totally free that it is always ready to go with the wind wherever it is going.

Out of that freedom comes a second quality -- that of let-go. So it is always in a state of let-go. The wind goes to the south, it goes to the south. If the wind starts moving towards the north it does not say 'What is the matter? -- we were going to the south. How can you change just in the middle of the journey?' No, it simply starts moving towards the north. There is no problem, no resistance.

Freedom brings let-go, and because there is absolute let-go there is no possibility of the ego. Ego needs resistance, fight, struggle, the ego wants things according to its conditions. The cloud has no conditions, it is unconditionally one with existence.

And that's what a sannyasin has to be -- a cloud, living in deep let-go, freedom, egolessness, living in such immense trust with existence that everything is good. Life is good and death too.

When both are equally good one has come home. When there is nothing to choose all anxiety disappears. When there is nothing to choose there is nothing to lose either; whatsoever happens now is totally accepted as a gift. And the gifts are always coming to the person who is ready to receive. To live like a cloud is the true way of living.

Anand Samadhan.

It is not the solution to any particular problem, it is a solution for all problems. Those who try to solve single problems are never going to succeed because there are millions of problems. You can go on solving; there will be no end to it. New problems are arising every day: you can solve a few but meanwhile many more will have arisen.

One can go crazy in trying to solve problems individually. It is like cutting the leaves of a tree. The tree is huge and you go on cutting the leaves and new leaves go on coming up. Instead of one, three leaves will pop up; you cut one and the tree will respond with three leaves. It will become thicker, the foliage will be thicker because the tree takes on the challenge; you cannot defeat it so easily. But cut the roots and the whole tree is gone, all the leaves will fall on their own. But roots are invisible and leaves are visible; hence many people go on pruning the leaves for the whole of their life.

The case is exactly the same with man: the root of all problems is the mind, but the mind is invisible. The body is visible so people go on doing things with the body. They will stand on their heads and they will think they are doing something -- yoga -- that they are becoming spiritual by standing on their head. They are only looking silly, that's all. You can go on distorting your body this way and that -- that is not going to help.

A young man came to a Zen master. The Zen master asked, "Have you ever been to another master before?" and the young man said, "Yes, I have been to a certain master."

The Zen master asked, "What have you learned there?"

The young man said, "I will show you." He sat in the Buddha posture and closed his eyes. The master hit him hard on the head with his staff and said, "You fool! Get lost! Get out of here! We already have so many stone buddhas in our temple -- what are we going to do with you?"

Just sitting like a buddha is not going to help. It is easy to learn because the body is visible but inside the mind is going crazy -- and you are sitting like a buddha. You can fast, you can learn exercises, you can chant mantras, because these things are visible -- but the real thing is to become a witness of your mind. Mind is not visible; it has no weight. Thoughts are not things; they are weightless. That's why you can contain millions of thoughts. If they had weight it would be impossible to contain so many thoughts in the head; the head is so small.

As many weightless thoughts as you like can be contained. In fact they say that a single man's mind is

capable of containing all the libraries of the world. Thoughts are weightless, they don't occupy space; hence it is great work to be alert about and watchful of these invisible things that surround you; but that is the way to cut the root. And once you have seen the mind in all its functionings, in all its craziness, and you have become detached, aloof, you have seen that "I am not it," immediately bliss descends, showers on you. In that showering all problems disappear.

Become a witness and you will attain to bliss -- and bliss becomes the solution, the ultimate solution.

I Am Not As Thunk As You Drink I Am

Chapter #31
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(All the new sannyasins tonight are German -- save for Eva, she's from Sweden. Osho adds 'Anand' to Eva and talks to her about why life *hasn't* been blissful up to date.)

For centuries man has lived at the minimum of his potential -- that's why there is no bliss anywhere. Life has been conditioned by the priests, the politicians, the demagogues, in such a way that everybody remains at the most lukewarm. But one cannot evaporate unless one starts reaching the maximum, the one-hundred-degree point.

These people who have dominated the scene up to now have great vested interests in keeping man at the minimum. To keep man at the minimum serves two purposes. One is that man remains obedient to the establishment. He hasn't got enough energy to fight, to rebel, to go against the mob psychology. He is so tired, so bored, that at the most he can somehow only manage to live. He cannot have a dance in his life, he can only drag.

Secondly, to keep man at the minimum means to keep man a machine. At the minimum m an is a machine, at the maximum man becomes divine.

To control people who know something of god is impossible, to reduce them to slaves is not possible at all. They would rather decide to die than become enslaved. So all the vested interests have been in deep conspiracy against humanity as such. People are not living their life at the optimum, and only at the optimum is there joy, overflowing joy. Life becomes so flooded with light, love and blissfulness. But then there is danger for the establishment, because those people will become so intelligent, so sharp, that these mediocre politicians and stupid priests will not be able to dominate the scene at all.

My sannyasins have to live life totally, fully, to the maximum, to the uttermost, because only at that point does the transformation happen, never before it. And if a few people on the earth decide to risk everything to live totally we can bring a new humanity into existence. A new man *is* possible, in fact is absolutely needed. It is time that the old man is buried and burned and the new man arrives on the scene -- with freedom, with love, with joy, with a song in the heart, with celebration.

My sannyasins have to prepare the ground for the new man.

(Only the toughies -- the tough of heart, that is, the courageous -- can find truth, Osho reminds Ulf.)

One of the most important qualities, the most basic and fundamental quality, for the seeker is courage: courage to drop beliefs, courage to come out of all conditionings, courage to be innocent again, courage to function from a state of not-knowing, courage to live moment to moment, being dominated by neither the past nor the future, courage to be oneself -- and that's exactly what sannyas is all about. And then truth comes of its own accord, to the courageous heart truth happens.

Cowards only believe. Cowards become Christians, Hindus, Mohammedans; courageous people are seekers, they don't belong to any dogma or creed. They enquire, they are inspirited by all the awakened ones -- Jesus, Buddha, Zarathustra, Lao Tzu -- but they don't belong to any church as such. And because they don't belong they can get inspiration from all sources; there is no problem for them.

The Christian feels afraid to be influenced by Buddha and the Buddhist feels afraid of Jesus; they are all living in fear because they are clinging. Their clinging gives them fear: who knows? -- something may appeal to you more, then your old clinging will have to be dropped. It is better to keep your eyes closed so there is no question of choice. You can remain clinging to your tradition, to your religion, to your country, to your race -- and all that is sheer nonsense because all that means the past.

A seeker has to learn the way of unclinging. He is not a clinger, he does not take shelter in any tradition. Those traditions are comfortable, convenient, very consoling. Their beliefs help people because those beliefs give them an idea *as if* they have come to know the truth. But that 'as if' is very great and one tends to forget that it is only 'as if'.

My whole effort here is to remind you that whatsoever you have believed up to now is only 'as if'. It is as if you know -- and you know not. It is better to know that 'I don't know,' because from that point a real enquiry can start.

The sincere person cannot be a Christian or a Hindu or a Mohammedan. He can only be a seeker of truth. For that, courage is very essential.

(Meditation is the art of mirrorlike stillness, Osho tells Dhyan Mike. And it's through experiencing that state that one comes to know one's godliness -- which is what Mike means.)

In that moment of awareness and silence the whole world becomes overflooded with a new fragrance that has always been there but which we were not able to feel because we were in such a turmoil, we were insensitive. Otherwise it was always there. The moment we are sensitive, receptive, available, it reveals itself to us. Then there is only god and nothing else.

And to know this is the ultimate in knowing and being. There is nothing beyond it. To know it means to come to the ultimate rest. Then all desires disappear. One feels utterly fulfilled, contented. Then one comes to know this is the most perfect existence that can ever be. And then certainly one feels grateful, grateful to all that is. That gratefulness is religiousness, the essential core of religiousness.

(Gabriele means god is my strength -- and you can only experience that when your ego has evaporated in love.)

Love is a poison to the ego and nectar to the soul. The ego is the false centre in us and the soul is the real centre in us, because we don't know the real we have to invent the false. It is impossible to function without a centre, so something is better than nothing; even though the centre is false it is workable, it has a certain utility.

To discover the real centre is a long, arduous enquiry, but to create the false is simple, cheap, easy; hence society has decided to choose the easier. Our whole education is managed in such a way that from the first moment of the child's birth up to the time he returns from university, he is taught only one thing, the false ego. He is taught ambitiousness, he is taught greed, he is taught cunningness, he is taught competitiveness. He is told you have to become famous, you have to become this and that, you have to defeat others. He is told continuously that life is a struggle and if you don't fight you will be nowhere, nobody.

The parents tell him to become respectable, become honourable. The teachers tell him to be the first in the class, in the school, in the university, to win the gold medal, to top the list; and in subtle ways they are creating a false centre. Twenty-five years -- almost one-third of life and the most important one-third -- are wasted in creating it. Never again will the person be so alive, so full of intelligence, so adventurous, so

ready to risk -- never again. As time passes he will become more and more conventional, he will become more and more of a coward, he will start only doing things that society expects.

The most important period of our life is wasted in creating a false centre -- and it is because of the ego that the world lacks love. Love is a natural need, but the egoist cannot love because for love the basic requirement is to put the ego aside and you don't know how to put the ego aside; in fact you have become identified with the ego. And ego will bring only frustration because all those ambitions are not going to be fulfilled. Even if they are fulfilled they will not bring you any contentment. Fulfilled or not fulfilled, frustration is certain.

The ego will never allow you to love, to rejoice, to relax, to play. It will make you always look serious, holier-than-thou, it will keep you uptight, tense -- and that is the greatest calamity that can happen to anybody.

Once you know how to drop the identity with the ego love explodes and in that explosion of love one comes to know 'I am not, god is.'I am only a small wave in the ocean of god so god is my strength. I need not worry, I need not be uptight, I need not hanker for certain goals because I am not separate from the whole so there is no need to have separate goals.' Then one is in tune with the whole.

That is the meaning of Gabriele: god is my strength. God is your strength only when the ego has been dropped. Then the block is removed, then the energy from the beyond starts descending in you like a waterfall. It cleanses you, purifies you. It makes you innocent again and it gives you for the first time a glimpse of real life.

(Then, using Deva Roswitha's name as an excuse, Osho talks on another aspect of divine power.)

All power comes from the divine but we can deceive others and ourselves that it is coming from us. That is one of the most canceric phenomena happening to everybody. That gives you a false beginning, and once the first step goos wrong everything else goes wrong.

Our life is not ours, it is a gift. You have not created yourself. Even to breathe is not within our capacity. We go on saying... we have expressions in every language like this: 'I am breathing.' That is sheer nonsense, you are not breathing. If you are breathing then death cannot come to you. Death may come and you will go on breathing. What can death do if one continues to breathe, if one insists on breathing? But we know that when death comes suddenly the breath disappears; you were not breathing in the first place.

In fact if you are breathing then in the night when you are fast asleep you may forget to breathe and in the morning people will discover that you are gone. How can you continue breathing in sleep? Even if a person is in deep unconsciousness he goes on breathing. Your conscious effort is not needed at all; even our breath is not our own.

You eat food but you don't digest it The hunger is not yours, the desire to eat is not yours, the power to digest is not yours; it is a miracle how the bread and butter becomes blood and bones. Science has yet to discover how it happens. It is the greatest miracle that is happening in everybody's belly every day, but nobody takes any notice of it, of how bread becomes your blood. Even spaghetti becomes your blood -- that is the greatest miracle! (laughter) Not only does it become your blood, it becomes your brain! I have been trying to look into Italians minds -- they are full of spaghetti, their minds really look like spaghetti. The inside of the brain looks like spaghetti.

Nothing is ours. To know it becomes a great relief. Then all is god's, so who are we to worry about it? Success is his, failure is his. Life is his, death is his. To be in the body or not to be in the body, it is *his* business. That's how a sannyasin looks at existence, with a deep surrender to the whole. Then all power is divine. In fact we don't exist at all; we are just small manifestations of that power.

The moment it is experienced, understood -- not only intellectually but existentially -- your life goes through a transformation: a great tranquillity, a great equilibrium, starts happening. Then all is good, then you don't have any complaint because in the first place you were not expecting anything to happen. Then whatsoever happens is good. It is happening through the will of the whole -- it can't be wrong.
To live with this attitude is to live a religious life.

(Not many people really want to know truth even though they profess to, Osho declares.)

... because if they really loved truth they would not believe. A believer is not searching for truth, he is looking for some consolation. He wants to believe because he is afraid.

For example, in India people believe in the immortality of the soul and for twenty-two centuries they have been slaves. Now this is unexplainable: a country that believes that the soul is immortal should be

absolutely fearless, nobody can enslave it, because what can you do? -- at the most you can kill the body but the soul is immortal.

But India has behaved just the contrary to its belief -- very cowardly, clinging to life, afraid of death. But I can see a deep logic in it. It is not apparent, it is hidden, but if you just dig a little bit you can discover it. People believe in the immortality of the soul because they are afraid of death. It is not their experience, it is their consolation. They are basically cowards.

Poor people have always believed in heaven for the simple reason that here they are suffering so much -- they need some consolation somewhere after life, a divine carrot hanging there beyond the clouds. It keeps them running after it, it helps them to comfort themselves. It helps them to overlook the misery because they can always say it is momentary -- just a few days more and then there is eternal joy in heaven. It is worth suffering!

We could have made the earth a paradise but that golden carrot hanging above the clouds has been one of the greatest hindrances in transforming the earth.

People go on believing in things because they don't want to search for the truth. Not only do they not love truth, they are afraid of truth, because who knows? -- truth may be consolatory or may not be consolatory. Truth has no obligation to be according to our expectations. It may be totally different than how we were expecting it to be.

Friedrich Nietzsche has said it is better not to tell people the truth because they will be very much disturbed; let them believe. Their beliefs keep them happy. It does not matter whether their beliefs are only illusory; at least for the moment they are enjoying the dream -- why disturb them?

He has a point there. Millions of people don't want the truth and whenever there has been somebody like Socrates who insisted on telling them the truth they have killed such a man -- they could not tolerate him. But my sannyasins have to seek the-truth whatsoever the cost. It may not be according to your expectations but there is no need to have any expectations in the first place. Truth has to be known because only through truth does one become free, one attains freedom.

Jesus says truth liberates -- and he is absolutely right. Belief creates a bondage, truth liberates. And the greatest thing that the heart of man longs for is freedom, freedom from all limitations -- and that is possible only through truth.

So I don't teach any beliefs here. I simply take away all your beliefs and leave you utterly empty so that you can start your journey afresh. If one is ready to be empty half the journey is already complete. And the magic of the journey is that the other half is done by truth itself. You remain empty and waiting, just with a welcoming heart, and truth comes. And the moment truth becomes a guest in your house your life becomes luminous, meaningful, significant.

(A loveless life is no life at all, Osho tells Prem Shivani.)

The moment you enter into the dimension of love life becomes divine, then one is a god or a goddess. The first taste of the divine happens through love, and the first taste is enough because then everything else becomes irrelevant. Then the only thing that has any significance and meaning is love. Then you go on doing a thousand and one things but now there is no other motive except love.

You do something because you love. You take care of your children because you love them -- for no other motive, not even because they are *your* children. You take care of your husband or lover because you love him with no expectation, with no demand, with no possessiveness, because now love in itself is the end. To love is so joyful -- who bothers whether it is returned or not? If it is returned, good; if it is not returned that too is perfectly good. The reward is not outside the act of love, the reward is intrinsic to it. Love is not a means to something else, it is an end unto itself.

As your understanding of love deepens, your feeling of yourself as being part of god and of others also being part of god, becomes more and more clear. Then the whole mist disappears from your eyes, then life becomes synonymous with god. The moment life is synonymous with god, one is enlightened, one has become a Buddha, a Christ.

I don't want you to become Christian but I would certainly like you to become a Christ. I don't want you to become Buddhist but I would certainly like you to become a Buddha.

In the West 'Christ' represents the same ultimate state of consciousness as the word 'Buddha' represents in the East; Buddha means the awakened one, one who has come out of his sleep and can see clearly, absolutely clearly; and Christ means the crowned one. Awakening, total awakening, is the crowning ceremony, one becomes an emperor.

Learn the art of love and follow the way of love and you will be moving towards god.

(Richman, poorman, beggarman or Buddha -- it's our choice what we become.)

God creates everybody absolutely free. He neither makes you an emperor nor a beggar, he simply gives you a clean slate. You have to write your fate on it.

If you start living a life of desires you will be a beggar. Even if you accumulate the whole wealth of the earth you will still be a beggar -- a rich beggar but still a beggar, because those desires go on and on. One desire leads to another; it is a chain phenomenon, it is a vicious circle, unending.

If you start living a life of awareness, meditativeness, desirelessness, you are immediately an emperor. Then each moment is golden because you don't sacrifice it for any future goal, you live it totally here and now. And that very living releases the imprisoned splendour in you.

My sannyasins have to be emperors -- whether you possess anything or not is irrelevant. I am not against possessions, I am not against physical comforts -- they are perfectly good as far as they go, but they don't go far enough.

Wherever you are, in whatsoever situation, live a life without any future -- that means without any desire, because desires need a future. To live in the present is to live a desireless life because in the present there is not enough space for desires to arise. The moment is so small that it cannot contain desires, you can only live it. If you are dancing you can only dance, if you are singing you can only sing, if you are eating you can only eat, if you morning walk you can only walk. There is not enough space in the present moment for many many desires, not even for a single desire.

To be in the present is to be desireless and that's the way to be an emperor. And only emperors know god -- beggars miss everything.

(A dancer -- Natraj.)

Natraj is one of the most beautiful names given to god ever in any country, in any language at any time in history. Natraj means the dance, the ultimate dancer, the king of the dancers.

Christians could not think of such a name for god. It would look too worldly, too mundane. Jews could not think of such a name for god. Their god is very jealous, a very angry god. He looks more like Adolf Hitler, Benito Mussolini or Ayatollah Khomaniac -- someone like that. He could not be a dancer. You cannot think of Ayatollah Khomeini dancing. But in the East, of the many names that we have given to god this seems to be the most significant -- Natraj.

Why have we called god a dancer? -- for the simple reason that dance comes closest to the divine experience. You cannot divide the dancer and the dance, it is indivisible. In the same way existence and god are indivisible. God is not separate; he is not a creator above and beyond the creation. That's the idea of Christians, Mohammedans and other religions: god is separate from creation. In six days he created the world and on the seventh day he rested and one has never heard what he has been doing since then! (laughter) If he is still sleeping it seems a long sleep... or maybe he had a heart failure while he was asleep or... what happened? Because Monday has to come after Sunday -- what happened? With Sunday everything ended... he went to a picnic and never returned or had a car accident? -- *something*!

The whole idea is stupid: he finished the whole creation in six days and then gets so tired that on the seventh day he has to have a holiday.

No, in the East we think of god not as a creator separate from creation, not like a painter who paints and then the painting and the painter are different, but like a dancer. The dance and the dancer are one. You cannot have only the dance and you cannot have only the dancer because when he is not dancing he is not a dancer either; he is a dancer only when he is not dancing he is not a dancer either; he is a dancer only when he is dancing.

So god is creativity, not a creator. He is still creating, he is still painting -- painting the clouds orange early in the morning. He is still working, painting the butterflies new colours, still trying to help the trees to be more beautiful, still bringing new children to the world -- still hoping. He is not fed up with the world and he will never be fed up with the world; he is enjoying it. And he never goes for a single holiday because if he goes on a holiday the whole world will flop. When he comes back after twenty-four hours he will find that everybody is finished because who will breathe?

It is not that he breathed only in the beginning and since then everybody is breathing on his own. He is still our breath, our very breath, he is still our heart, our very heartbeat. God and existence are not two; god is the very soul of existence -- and existence is a dance, it is celebration, it is festivity.

And that's what my sannyasins have to learn: to know life as a festival, as a carnival -- rejoicing, dancing, singing. The more deeply you rejoice, the closer you are to god. When you disappear in your rejoicing you melt into god. And that is the moment of experiencing realisation, attainment.

If You Choose To Be With Me, You Must Risk Finding Yourself

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We have chosen the colour of the morning for sannyas to symbolize that each sannyasin is nothing but the birth of a new sun. This is only the beginning of a long long journey. If you allow, then much can happen, but it all depends on you, on how much you allow.

It is very difficult to allow because it needs trust, the same trust which is needed by a child to come out of the womb of the mother. The child has lived for nine months in the womb. It was absolutely comfortable, cosy and now suddenly he is being thrown out of his home. but he takes the risk. It appears to be death in the beginning. It is bound to appear as death because whatsoever the child has known as life is disappearing. He is moving from the known into the unknown. He does not know anything about where he is going and what is going to happen to him. all is in the dark, but still he takes the courageous jump.

That's what is needed by a sannyasin, because it is a new birth and you are moving in an unknown territory. To leave the ego aside is to leave all your strategies of self-defence, security. It is to leave your mind, your knowledge, your experience. It is to leave the shore on which you have lived for so long and to get into a small boat. The ocean is vast and there is every kind of danger and the other shore is invisible. There is more possibility that you will be drowned than reach the other shore.

But if one takes the risk then in that very moment the other shore is reached -- instantly, immediately. There is no time gap, because in the very taking of that risk the ego is dropped. and with the ego the old disappears totally, leaving no trace behind.

So be ready for this unknown journey, this pilgrimage to the ultimate. and rise like a sun, unafraid, fearless, in absolute trust.

The moon represents two things which are very significant for a sannyasin. One is coolness. A sannyasin has to become more and more cool -- not cold, mind you, but cool. Coldness is death. To be hot is one extreme, to be cold is another extreme. Passion is hot, death is cold. Exactly between the two, in the middle, is a point which can be called cool if you compare it with the coldness of death. It can be compared with the heat of passion, then it can be called warmth -- but it is the same point. From one side it will look warm from the other side it will look cool. At that point, in the middle, the opposites meet. Coolness and warmth are both there -- warmth because one is alive and cool because one is not mad. That is one of the qualities of the moon.

And the second quality is that it has light but not its own. It simply reflects the sun, it is just a mirror.

A sannyasin has to reflect God. He has just to be a mirror. His light is not his own because he has no ego. He lives as a vehicle for God. He is totally surrendered to God. God's will is his only will, he has no other will.

So these two qualities have to be remembered: coolness and a mirrorlike quality. Surrender so that you can reflect that which is. If these two things are achieved life is fulfilled, one has come back home.

Life is divine. In fact life and God are synonymous. There is no God except life, and there is no life except God; they are two terms for the same mystery. But for centuries religious people have been against life. They were living with the idea that if you want to choose God you have to renounce life, you have to sacrifice life in order to be with God. That is utter nonsense, but because of that nonsense millions of people could not be religious because they could not renounce life. It is so unnatural to renounce it. It is your very being -- how can you renounce it? So only very few people, who were pathological, neurotic, became religious. The healthy person remained unreligious, he had to remain unreligious. The religious people created such barriers for the healthy that only the ill, the mentally perverted could get in. Health was something unspiritual.

My whole effort here is to destroy that whole nonsense and to help you to love life. Sannyas is not renunciation of life but a tremendous love affair with life. The deeper you live, the closer you come to God. The more passionately you live, the more divine you are. The intensity of your life, your liveliness is the only way to reach God.

Nothing has to be renounced. Everything has to be lived with deep awareness, with totality, with understanding, because escape is not a way of growth; hence all the so-called saints who have escaped from life remain psychologically immature.

Maturity is in life, in all its bitterness and sweetness, in all its misery and joy, in its nights and days. One has to learn through these polarities to move alert, conscious, so that one can remain balanced between the two, exactly in the middle.

That's what sannyas is. It is not renunciation. It is rejoicing in life, of course with a different quality than ordinary people live it. Ordinary people live unconsciously -- a sannyasin tries to live consciously. That's the only difference, otherwise both live the same life.

Denis has two meanings from two different languages; both are beautiful.

The first is from Assyrian. In the assyrian language it means wise, a buddha, one who is awakened, one who knows. but even better than that is the Greek meaning; in Greek it means God of wine... one who is utterly drunk, drunk with the divine. Both meanings become two aspects of the same phenomenon: the moment you become wise and awakened you also become drunk, you also become a God of wine, so drunk that there is no way to come back. Once gone into it one is gone forever. One is so drunk with the divine that there is no possibility of becoming sober again. and then life is a dance, a song, a celebration.

It is a beautiful name because it joins two aspects of spirituality together.

That's my whole effort here: to make you wise and yet drunk, to make you drunk, yet wise. I don't want to separate these two things.

Barbara literally means a stranger, an outsider. But symbolically it means coming with joy. On the surface the literal meaning and the symbolic meaning don't seem to be joined together, but deep down they are joined.

The world is in such misery that whenever somebody comes with joy he appears to be a stranger, an outsider. He does not belong to the world. He lives with people but the people are living in misery and he lives in joy. He looks exactly like the others but he is not like the others. A Jesus, a Buddha, a Zarathustra -- these are strangers, utter strangers. They speak a different language, they behave in a different way. They are a different kind of being: awakened, alert, blissful. Hence the symbolic meaning: coming with joy.

A sannyasin has to both a stranger in the world of misery and yet he has not to escape from it. Rather than escaping from the world of misery he brings joy to the world, he shares his joy.

Sannyas is initiation into that space where one starts belonging to God, where one no more thinks of oneself in egoistic terms, where one starts thinking in terms of the whole. When you start feeling yourself in harmony with the whole great joy arises in the heart. Harmony is joy and disharmony is misery. Whenever we are not in tune with the whole there is misery. Whenever we are attuned to the whole suddenly clouds disappear and it is all sunshine. Suddenly flowers start blooming in your heart, you are full of the fragrance of the unknown, of the beyond. But it happens only in those moments when you are in harmony.

And everybody knows those moments once in a while. Of course they happen accidentally. Just watching a sunset you may feel you are falling into a subtle harmony. Something inside you may become quiet, as the sun goes down your inner turmoil may settle for a moment. The tremendous beauty of the sunset may overwhelm you, may possess you so deeply and so totally that for a moment you forget that you are separate, the observer becomes the observed. And then you feel great joy and great beauty and great silence. This happens, but it happens only accidentally, once in a while.

To be a sannyasin means to learn the art of creating situations where it starts happening more and more and more, to learn the secret art of creating the right space for it so that one day it happens but never leaves you again. That is the day of enlightenment, one becomes a Buddha or a Christ. The day the harmony has become so engrained in you that now there is no more any possibility of separation, you cannot fall back. You have gone beyond the point of no-return.

Sannyas is a birthday, and it is the birthday of Christ in you. But remember, Christ has nothing to do with Christianity. Christ is synonymous with Buddha. It simply means the ultimate state of consciousness. The birth of Jesus is not the birth of Christ, they are two different phenomena. The birth of Jesus is one thing -- it is very ordinary, everybody is born like Jesus -- but the birth of Christ is something extraordinary.

The birth of Christ means that Jesus disappears, evaporates and allows God to take possession of his soul totally. The moment Jesus says 'Thy kingdom come, thy will be done,' Christ is born. The birth of Christ means the death of the ego. Here the ego dies and immediately, instantly, something is born in you which has been ready to be born for many many lives, but was hindered because of the ego.
Let sannyas be the death of the ego and the birth of Christ in you.

Real nobility arises through surrendering to God. Real nobility has nothing to do with birth, with heredity. It has nothing to do with blood. It has something to do with a deep surrender to the whole. That is true birth, you are reborn. As an ego you die. Ego is ignoble, egolessness is noble. The moment you die as an ego you are born as egolessness, and egolessness is tremendously beautiful. It has grace, it has something of the beyond in it. It reflects something divine, it becomes a mirror for God and in that very reflecting you attain to nobility.

Only a sannyasin can be noble, because only a sannyasin can be reborn. It is a spiritual birth. But before it can be a birth, it has to be a death. Birth is possible only through death. First crucifixion, then resurrection -- that's the whole process of sannyas.

The law of inner victory is very strange. In the outer world if you want to be victorious you have to be violent, aggressive, you have to be ready to fight. In the inner world just the opposite is the case: if you want to be victorious you have to forget fighting, you have to drop the very idea of fight. You are not to be violent, you have to be loving, non-violent, compassionate. In a single word, if one is capable of surrendering then only does one become victorious in the inward journey. Victory comes through surrender,

through a deep let-go.

That's what sannyas is all about: a deep let-go, dropping all struggle, fight, aggression, ambition. And when you drop all these things suddenly you become aware that the ego has evaporated, because the ego needs all these things as supports, as nourishment.

The outer victory is nothing but an ego trip. The inner victory is the victory of egolessness.

Man appears to be a mortal -- he is not. Death is the most false phenomenon in existence, because nobody has ever died. Nobody can die in the very nature of things. Nothing ever dies, death is not possible at all. Life is eternal, beginningless, endless. But this can be known only through the grace of God. You cannot know it through your own efforts, your efforts will be small. You cannot know it by your own mind, your mind's reach is small. But if God is gracious it can happen.

So what is needed on your part is to be worthy of receiving God's grace. And that's what my whole teaching is, to be receptive, to be grateful, to be open, to be vulnerable, so that when God knocks on your door the doors are not closed, so that when he comes your eyes are not closed, so that when he comes in your heart he finds you waiting, expectant.

Man's efforts are small. They are good as far as the world is concerned, man can do many things in the world. But as far as the beyond is concerned, man's efforts are absolutely irrelevant.

We can only allow God to take possession of us, we can allow him to do whatsoever he wants to do. We can be in a let-go. That surrender is sannyas, that trust is sannyas, that infinite love is sannyas. One can surrender only and love only if there is infinite love.

I don't say to believe in God. I say experience. Any belief not rooted in your own experience is false. It is dangerous. It hinders your true experience; it prevents your search. It does not allow you to be open to the truth, because you are already carrying many conclusions.

So let this birth of sannyas in you be a discontinuation with the past. Unlearn all that you have learned up to now. Forget your past, disconnect yourself, don't look back. Look in the moment, in the present, and be in a totally relaxed state, available. That availability makes you worthy. God comes only to those who are available to him.

To be available is to be prayerful. To be open and receptive is to be really religious.

Praise is one of the most difficult things to do because it goes against the ego.

The ego wants to condemn, the ego is always negative, it always looks at the darker side of things. It counts the thorns in a rose bush, it ignores the roses -- and if you ignore them then they don't exist for you.

Praise is difficult because of this, the ego finds it almost impossible to praise. It can't look at the positive side of things.

Life has both, the negative and the positive. They can exist only in a togetherness, they are interdependent. Now, it is up to you what to choose. If you choose the negative you become irreligious. Then your life is a condemnation, a condemnation of everything, and that creates misery. You are surrounded by a condemned existence. And nobody else is responsible for it, it is your own doing. You could have chosen the positive, you could have counted the roses, you could have ignored the thorns. Then naturally praise arises. If you can see the beauty, the joy of existence, the sheer poetry of existence, the music of it all, it is impossible *not* to praise. But the first barrier has to be dropped.

So my message for you is: if you choose to be with me you will have to risk finding yourself, you *must* risk finding yourself. And the only way to find oneself is to risk the ego. It is painful, it hurts. You have lived with the ego for so long, you have become almost one with it. But being a sannyasin means that you are choosing the path of egolessness. You will have to drop all that is implied in the ego: all kinds of jealousies, possessiveness, hatred, anger, all that is negative and dark, all that creates hell in you. The ego is the source of all hell. Once ego disappears you are in paradise again.

And by being a sannyasin you *are* choosing me. So remember it, if you choose to be with me you must risk finding yourself.

But only in the beginning does it look as if you are risking something, because the ego is a false entity. The master asks only that the false should be surrendered so that the real can take possession of you. The moment you drop the false you become the real. The real is repressed by the false. The false is sitting on the chest of the real, almost killing it. The real is suffocated inside you, it needs to be released. The false has become the prison, the prison has to be broken, demolished. Howsoever painful the process is it is tremendously paying, ultimately.

A sannyasin should not look for the close, nearby result. He should have a longer vision, we should see things in the ultimate sense. Then life starts going through a radical transformation.

If you have a very short vision non-essential things seem to very essential. If you have longer vision, a deeper insight, then the case is just the opposite: the essential becomes important, the intrinsic becomes important. The non-essential and the accidental become almost so unimportant that they disappear, they wither away by themselves.

How long will you be here?

(The reply is audible only to Osho)

-- That's good, be here as long as possible... and risk as much as possible!

Curtis has two meanings. One is, fit for the court life.

The Sufis call the assembly of fellow travellers, a court. It is really a court. The courts of the kings are nothing compared to it, this is a court. The Sufi word for court is "darbar." And one needs to learn to be very gracious to be in the presence of a master. Where people are praising God, communing with God, one has to be very soft, vulnerable, feminine.

And the second meaning is one who is gracious. Both are connected. In the courts of the kings a formal grace is needed, mannerism, etiquette. But they are superficial. In the court of a master inner grace is needed, an inner silence, a prayerful heart. One has to become a temple. So sacred is the inner silence that it makes you a temple. One has to make a cave in one's heart for the master to dwell in.

Real grace is needed, authentic grace is needed. A sannyasin has to live the life of inner grace.

To be a disciple is something revolutionary, because it is getting out of the prison of your ego, it is surrender. It is a transformation because it is the ultimate in love.

You can surrender yourself only when there is total love. It is only through love that trust arises, and only when there is trust and the climate of trust, is surrender possible.

Sannyas is initiation into being a disciple. The word "disciple" means the capacity to learn. The egoist never learns; he cannot, he is closed. One learns only in egolessness. That's the whole secret of disciplehood.

Malcolm literally means a disciple of Saint Colomba, a sixteenth century saint. Malcolm was his closest disciple, but he never called himself Colomba's disciple, only a servant. He was happy just to serve the master, it was enough. He learned everything from the master just by being close to him, serving him, never asking a question, never needing any answer. He was absolutely blissful just to be allowed to be close, to serve.

Hence symbolically the name Malcolm has taken on a very significant meaning. Symbolically it means one who is capable of learning without being taught. That's exactly the definition of a real sannyasin, a real disciple: the capacity to learn without being taught.

If you are taught then you are a student. If you learn without being taught then you are a disciple. If somebody teaches you he is only a teacher, a professor. But if somebody's presence is a teaching then he is a master.

So become a Malcolm again. By entering into sannyas enter into that space where being close is enough. Just to be in the presence is enough. If there is no argument inside you, no doubt, if there is love and trust, then just serving the master, just following the instructions, whatsoever he says, just being obedient is enough. One becomes awakened by this simple process.

One day the disciple disappears and at the very core of your being you find the master, the master of all masters.

Man appears very small -- he is not. That is only an appearance. He is as vast as the sky itself, he contains the sky in him. But we have become too attached to the illusion of being small. We have become identified with the body. The body is perfectly good as far as it goes, but we are not it. We are in it as much as we are out of it.

The sky is not confined to your courtyard; it is in your courtyard certainly, but it is outside the courtyard too. In reality the sky is not in the courtyard but the courtyard is in the sky. And so is the case with man.

The soul is not within you, you are within the soul The body is in God, not vice versa. It appears so because we are not very aware, alert. We have not looked minutely enough.

Meditation simply means to watch your identification with the body and mind very closely. And as you watch you become aware. What I am saying is simply a fact, it is not a theory. I don't believe in theories. I have all respect for the facts but no respect for any hypothesis.

So watch, and come to realise on your own, not because I say that it is so. Experience that you are not in the body but that the body is in you, the mind is in you, and you are the whole sky. And not only is this body within you, but the stars and the sun and the moon are all within you. To experience this is liberation because one is liberated from all boundaries, all confinements, all prisons, all limits.

To be limited is to be miserable. Misery means limitation. Whenever we feel the limit misery arises. Bliss means feeling unlimited. No limits, that's the definition of bliss. And that is our true nature, so it is not difficult to attain it. All that is needed is a little awakening. We are asleep.

Sannyas means initiation into a certain path where awakening is possible, where methods and devices are used to wake you up, where other awakened people are trying to wake the sleeping ones. And remember, only one who is awakened can help you to wake up.

No sleeping person can wake another sleep person, that is impossible: he himself is asleep. Hence, unless you can find an awakened person there is no possibility of your being awakened. But there are always awakened people available. Just a little search, a little authentic thirst and you are bound to find one.

Now you are entering into a world, a totally different world. You are not acquainted with it. You are moving from the sleeping world to the world of awakening. That is initiation: your desire to wake up and the presence of somebody awakened who can fulfil your desire.

The whole process of sannyas is that of awakening. We are asleep, not in the ordinary sense but in a metaphysical sense. We don't know who we are, how can we be called awake? We don't know from where we are coming, how can we be called awake? We don't know where we are going, how can we be called awake? We don't know anything that is essential. We know much that is rubbish -- we know everything about the moon and the sun and the earth and we know history and geography -- but we know nothing about ourselves. We know nothing about the knower -- and that should be the primary concern of any *real* education.

Sannyas is the beginning of a real education. The fundamental is that you have to become aware of yourself, of who you are. And only *you* can do that.

I indicate the way, I can call you forth. You must have heard the story... Lazarus died but his sisters, Mary and Martha, waited for Jesus to come. They had great trust that he would come and he would call Lazarus forth from death, back to life. The whole village was laughing at their stupidity: how can you revive a man who is dead? But they waited.

Jesus came... Lazarus' dead body was kept in a cave. Jesus went close to the cave and from outside he shouted loudly "Lazarus, come out!" The story is beautiful. The whole village had gathered to see; they saw Lazarus coming out from the cave, almost dazed, as if he had been fast asleep for four days, as if he had been drunk. He was shaky, trembling, but he came out.

The most significant thing about the story is not that a dead man becomes alive. that is only a parable, not a fact. The significant thing is that Jesus calls forth "Lazarus, come out!" *Lazarus* has to come out, Jesus can only call forth. He can only shout, *you* have to listen.

My whole effort here is to call forth Lazaruses. Everybody is dead and asleep, and everybody is lying dead in a cave. The cave of your heart, that is where you are lying dead.

I can call you forth but you will have to come out, you will have to gather enough courage to come out of the darkness, out of centuries-old habits, out of a long long sleep.
And when you are awake, life is a dance, a song, a bliss, a benediction.

The ultimate goal of sannyas is to become a god of peace, to attain the kingdom of peace. Peace means transcending dualities.

Mind lives in dualities -- pain -pleasure, love-hate, success-failure, richness-poverty, birth-death, and so on, so forth. Mind lives in dualities. Mind exists only between two poles as a tension. Mind is a tension between two polarities.

When you see the point, that mind is a tension between two polarities, you stop choosing, because to choose one is to choose the other also; the other comes in the bargain, you cannot avoid it. Although everybody is trying to do that. Everybody wants to choose one out of the two polarities and avoid the other. That is impossible. It is like my choosing you and avoiding your shadow. That cannot be done. If I invite

you, your shadow is automatically invited, it is bound to come with you.

When you invite pleasure you invite pain, when you invite success you invite failure. Whatsoever you invite the opposite comes. In fact they cannot exist separately. It is impossible to separate them, no divorce is possible. They are really married, and married in a very old-fashioned way, when divorce was not in existence anywhere. They don't know how to divorce.

Seeing this one stops inviting. One becomes choicelessly aware, one stops choosing. Still things will come, but one simply watches them. One is neither clinging to them nor pushing them away. One says nothing, neither yes nor no. One is neither a friend nor a foe. You simply look unconcerned, as if it has nothing to do with you. That cool awareness brings peace. Slowly slowly it deepens, it becomes so deep that even the Pacific is not so deep.

In those depths, unfathomable depths, God is found. God is not available on the surface. God is such a treasure, it can't be available on the surface. It is hidden in the deepest core of your being -- and only peace can lead you there. And the miracle is: when the seeker comes to know God, he becomes God. The knower becomes the known, the observer becomes the observed, the seer becomes the seen. The separation disappears. Then you and God are one. It is in such moments that the seers of Upanishads declared "Aham Brahmasmi" -- I am God. Al Hillaj Mansoor declared "Ana'l Haq" -- I am truth. Jesus says "I and my father in heaven are one."

All the mystics of all the countries and of all the ages have been saying the same thing, that in your profoundest depth you are a god. On the surface you are just a beggar, on the circumference you are a beggar; at the centre you are a god. but to go to the centre means you will have to learn the art of being aware, choicelessly aware. That's what meditation is all about, that's the essential core of sannyas.

Living in freedom -- that's exactly the definition of sannyas.

Now remember to break all the chains, destroy all the walls that surround you. Come out of the prison of your mind, come under the open sky of the heart.

Mind knows only slavery. It can't taste freedom. It is a prisoner, it loves dark holes, the darker the better, the smaller the better. It feels more protected, more safe. To the mind the dark black hole seems to be cosy.

It is the heart that is capable of knowing freedom. To be really free one has to move from the mind to the heart, from thought to feeling. There is one still higher plane, higher than feeling -- and that is the plane of being.

Mind knows slavery -- one lives in slavery. The heart knows freedom -- one lives in freedom. But going beyond the heart, the ultimate is not being free but being freedom That is totally different dimension. But one cannot take the jump from the mind to the being directly. One has to go through the heart. The heart functions as a bridge.

Living in the heart you start learning the ABC of freedom, you start enjoying freedom, you open your wings. You go a little beyond the boundaries and you will come back again and you go a little further. Slowly slowly you become accustomed to the beauty of freedom. Then the ultimate quantum leap can be taken. Then you simply become one with freedom. Then you are not free -- even that separation is no more there, then you are simply freedom. Buddha calls it nirvana, total freedom.
That is the goal of sannyas.

Sannyas is the beginning of freedom: freedom from politics, freedom from religion, freedom from all kind of bondages. It is entering into universality, it is dropping the local boundaries. A sannyasin is neither an Indian nor an American nor a Greek, he is simply human. He is neither white nor black because he is not the body, and he is not a christian or a Hindu because these ideologies exist only in the mind and sannyas means disidentification from the mind.

The moment you know "I am neither the body nor the mind," you have become free. And freedom brings peace, bliss and ultimately God.

Only the rebellious spirit comes to release its fragrance. The non-rebellious remains in bondage, and in bondage there is no fragrance. Bondage stinks, freedom has fragrance. Bondage is ugly, freedom has beauty. And only the rebellious spirit can be free.

All the social forces are against individual freedom. Society exists by destroying individuals So one who knows this strategy, this situation, has to find ways and means to escape from the prison that the society and the church and the state conspire to build for everyone.

There are loopholes and the function of the master is to show you the loopholes from which you can escape. There are a few doors which you have not seen, which are unguarded. There are a few guards who can be bribed, there are a few guards who are absolutely drunk, and if you escape they will not even be able to see you. There are means and methods to cross over the wall. There are people outside the prison -- those people are the masters, the Buddhas -- and one can contact them.

Being initiated into sannyas means that you are trying to communicate with someone who is outside the prison, because only somebody who is outside the prison can help you to come out. He may supply a rope and a ladder, he may show you the way he has escaped. But one has to learn the language of rebellion.

Revolution is social, rebellion is individual. Revolution is political, rebellion is spiritual. Revolution intends to change the social structures on the outside; it is extrovert. Rebellion changes your consciousness, it changes your subjectivity, your way of looking at things. It changes you in your very fundamentals, at your very roots. And when you are free, you start blooming -- the spring has come! And the fragrance that has always been there within you is released.

That is the contribution of an enlightened person to existence: the fragrance that he releases into the world.

Andreas means courageous.

This is the first disciple of Jesus, Andreas. He called Andreas his first disciple. And this is significant, because only a courageous person can follow a man like Jesus. Great courage is needed to follow an enlightened man. It is moving into danger, insecurity. It is moving beyond the boundaries created by the society, the church, the state. It is a transcendence of all limits.

Within limits one can function easily, without any danger, because one is familiar with it, one has been educated for it, conditioned for it, trained for it. When you move into the new you are again a child and you have to learn from ABC. Only very courageous people, who are ready to learn and who are always ready to learn, can be initiates.

Sannyas is initiation into the beyond... which is not visible, which is not tangible, which cannot be proved, which can only be felt by a loving heart. It cannot be argued about, no proofs can be proposed for it because it is not a question of mind at all. It is a question of going beyond mind. Mind creates limits -- and it is going beyond all the limits created by the mind.

Mind is part of the society. Mind is an agent of the society within you. It functions for the society. It is like an electrode which has been implanted in you.

One scientist, Delgado, has done many experiments with electrodes, very dangerous experiments. Sooner or later they are going to be used on human beings. In fact society has been using these ideas for thousands of years in a different way -- not so crude, very subtle, but they have been used. Delgado brought it to a very clear-cut focus and now some decision has to be taken. It is far more dangerous than what Albert Einstein and Rutherford and others did in creating the atom bomb. What Delgado has done is far more dangerous, but we recognise dangers only when they have done their wrong.

Albert Einstein was very unhappy and repentant when he died. He had not thought that he would become the cause of such murder as Hiroshima and Nagasaki. But once a certain truth is known it is bound to be exploited by the politicians: they immediately jump upon it. It becomes their possession.

Delgado has done an experiment... the mind has different centres for different things. You put an electrode in a particular centre and the mind immediately functions from that centre. For example if he touched your brain centre at a certain point you may start remembering your childhood immediately. The moment the electrode is taken out the memory stops. Put the electrodes on the same point again and the same memory starts up again from the beginning, as if it were just a gramophone record -- with only one difference, that it has an automatic mechanism to go back to the beginning. You take the electrode out, the memory immediately goes back to the beginning. Put the electrode on again; the memory doesn't start from where you stopped it, it starts again from ABC, from the very beginning.

Now these electrodes can be put in the mind without your knowing it. Each child in the hospital can be operated on -- a small operation -- and an electrode can be put there. That electrode can be manipulated from far away, through radio waves. Now the whole army could be ordered to do anything It would follow immediately; everybody would think that he was choosing to do it but it would be just the order given to the electrode through radio waves.

Delgado showed his experiment in a public exhibition. In Spain he fixed the electrode inside the head of a bull and then he showed a red flag to the bull. The bull rushed towards him, mad. Thousands of people

had gathered to see the experiment, and he was standing there without any arms or anything, just a small mechanism in his hand, nobody could even see it, there were just two or three buttons on it. Just as the bull was reaching him, he was just one foot away, Delgado pushed the button and the bull stopped there, almost frozen. Now this is something tremendously significant for the future of humanity. In Soviet Russia, in China, in communist countries they may have already started fixing electrodes inside small children's heads. You will grow with those electrodes, you will never know that you are carrying them, and from the Kremlin they can be manipulated by remote control.

But this has been done for centuries. society calls it conscience. It is a long process that the society has been involved in, because it was not aware that short-cuts could be found through the brain centres. Children have to be conditioned for years, then they become Jews and Hindus and Mohammedans and Communists.

The mind is nothing but an agent of the society inside you. One has to go beyond the mind, then only does one become oneself and is no more part of the crowd, one goes beyond the mob psychology. The only possibility is of getting out of the mind, moving deeper into s state of no-mind, into meditation.

Yes, great courage is needed. And is significant that Jesus called Andreas to be his first disciple. That means that courage is being called. So prove yourself true to the name!

Allen is a beautiful name. It has three meanings. The most fundamental meaning is the harmonious one. That's the whole definition of god, existence, love, meditation. All that is valuable has harmony in it as its very core. Without harmony there is no god. The harmony in existence proves that something keeps it together, something invisible. Without harmony there is no love. But it is an invisible thread, nobody can see it.

Everybody can feel it. Love makes one aware of the fact that all that is seen may not be all, there may be more than you can see. Reality is not finished with seeing. There is a different plane of feeling too which is far deeper, far more basic.

Without harmony there is no joy; hence the other two meanings. One is cheerful; that is a by-product of the harmonious being. when you are in harmony cheerfulness radiates from you naturally, spontaneously. It becomes your vibe.

And the second meaning is handsome, beautiful. A harmonious person is bond to be cheerful and bound to be beautiful. That is inevitable, because there is nothing more beautiful than cheerfulness, there is nothing more graceful than harmony.

Sannyas is nothing but an effort to bring harmony to your being. The society has divided it into many parts, it has cut you into fragments. But cutting you into fragments it destroys your integrity, it makes you impotent so that it can rule over you. That is the basic political strategy. It has been followed by society for centuries: cut every individual into segments. When he is not whole he cannot stand on his own, he cannot be rebellious, he cannot have any individuality. He is reduced to a slave. He becomes dependent, always fearful. He forgets all about freedom, he forgets all about truth, he forgets all about himself. His whole life becomes just a part of the blind crowd. the politicians and the priests can easily exploit you when you are in fragments.

Integrate a person and he becomes a free individual, nobody can exploit him. Neither nation nor race, nor church -- nobody can dominate him. He starts living from his own inner centre, his life starts functioning in freedom. That's what sannyas is, it is synonymous with freedom.

Sannyas needs courage. Courage is the most fundamental quality for religious enquiry. It is easy to be a Christian or a Hindu or a Mohammedan. You need not be courageous, in fact you only need to be a coward. But to be religious you will need courage, great courage -- courage to destroy all the prisons that we have become accustomed to living in, courage to drop all the beliefs, because every belief is a bondage.

If you don't know yet you believe, you are deceiving yourself. Belief is irrelevant from both sides: if you don't know, belief is irrelevant; if you know it is irrelevant. If you don't know, how can you believe? And if you know, there is no need to believe, you know it already. Belief is a very cunning device, but because the whole of humanity suffers from great cowardice, priests have been successful in exploiting.

My effort here is to make you aware that your intrinsic nature is courage. Express it, live it, risk everything for it, and you will not be a loser. Even if life has to be lost, be ready to lose it -- you will gain God. That's the only way to gain God. One has to lose everything. God demands total commitment.

Unless you disappear like a river in the ocean you will not become the ocean.

Courage means only one thing basically. It means trusting the unknown against the known, trusting no-mind against the mind. The mind is known. Ald that is known becomes your mind and all that remains unknown is your heart. The heart never becomes a known phenomenon. It remains mysterious, it remains vague. You cannot define it, it remains definable.

The mind is definable. The mind consists of the past and the memories of the past. It is like dust gathering on a mirror. If you want to use the mirror you have to remove the dust. But the dust seems to be very valuable, it seems golden, because it is your experience, your knowledge, all that you have learned.

Courage means going beyond that which you know. Courage means to be a child again and again, to be innocent again and again, to cross the boundary of knowledge -- which is a safe place to be because you know it, you are familiar with it. Always dying to the past, every moment dying to the past and being born into the new, into the present -- that is courage.

Buddha says; When a man becomes a sannyasin, that is a lion's roar. He means exactly what I am saying, It is a quantum leap, a jump from the familiar into the unfamiliar. Get ready for it!

Sannyas is only a device to push you beyond the boundaries, beyond that which you have always believed to be safe: It is pushing you into the insecure, because life is insecurity. Death is secure, safe; life by its very nature, is intrinsically insecure.

So only those who are courageous enough can know life. Others only vegetate, they don't live.

Courage can be of two types. The first type is the most prevalent one. The first type is cultivated. You repress your fear and you go on repressing your fear, so much so that it disappears from your consciousness and becomes part of your unconscious. You are no more aware of it and you start thinking that there is no fear in you.

In ordinary situations it will work, but in any extraordinary situation in which real courage is needed you will have a breakdown. The fear will surface again. It was only on the surface that you were courageous. It had not become your soul.

The second type, the second category of courage is spontaneous, natural, uncultivated. It does not come by repressing fear. It comes by understanding fear, by seeing deeply into your fear. And the moment you start looking into fear, the fear starts evaporating because suddenly you become aware that you are not it. It is just an idea in the mind and you are the witness of it. One thing becomes absolutely certain, that you are beyond it, that it does not constitute you or your being. In that very moment courage springs up, wells up. And that is a totally different thing. In no situation will it leave you. Even death cannot destroy it.

I teach the second type of courage. The first type is needed by all kinds of soldiers all around the world. The second type is needed by the sannyasin. The sannyasin has to live an uncultivated life, natural, spontaneous, alert, aware, but absolutely non-repressive. Neither fear has to be repressed nor greed, nor sex -- nothing has to be repressed. Everything has to be understood. And the miracle is that through understanding comes transcendence, through understanding comes transformation.

Sannyas is a death and a birth: the death of the old, of the past, of all that you have been up to now, and the beginning of something absolutely new. Sannyas means that you are becoming discontinuous from your own past, you are dropping the old identity, you are entering into an uncharted territory with no map.

The master can only give you hints. Maps are not possible because the territory is constantly changing. By the time a map is made it is already out of date; hence all the scriptures are out of date. No map can ever be in tune with reality, because to make a map of the unknown takes time. In the first place it is very difficult to bring the unknown into the language of the known.

It is as if you reach an island where people have never seen any flowers and you want to convey to them the beauty of roses, marigolds, lotuses. How are you going to convey it? Whatsoever you do will not be enough, they will not understand. You will have to find a few metaphors. For example, on the sea beach of the island there may be coloured stones. You can show those coloured stones and you can say "The flowers have such colours," but you will be misunderstood because those people will think that flowers are like stones.

It is next to impossible to convey accurately. That is the first difficulty, how to make a map of the unknown.

The second difficulty is that if you try and you succeed somehow in making something approximate, by

the time it is ready the territory has changed, it will not fit it, and the people who follow that map will never reach. But they will worship the map. That's what people are doing, worshipping the Bible, the Vedas, the Gita, the Koran. These are all old maps. They are beautiful efforts, the people who made those maps did it out of great compassion and love, but humanity only worships them.

And remember, the map is not the territory. You can hang the map of India on your wall -- it is not India. On the map everything is shown, the Himalayas, the Ganges... but seeing the Himalayas on the map is one thing, you are not seeing the Himalayas at all. To go to the Himalayas and to see the Himalayas is totally different.

The master can only give you hints, not even guidelines, just hints, subtle indications, fingers pointing to the moon. But the moon is rushing, changing every moment, so only a master who is still alive in the body can be of any help, because he can go on changing his finger as the moon changes. Once the master is dead you make a statue of him; now the finger is still pointing somewhere but it is a stone finger. One thing is certain, it is not pointing towards the moon at all.

Once Jesus is gone Christianity is of no use. While he is alive it its of tremendous value. Once Buddha is gone Buddhism is futile. But people are so stupid. For centuries they go on talking about Buddhism and Christianity arguing for and against.

Sannyas means to be with a living master. It needs guts because it is going to change you. It is not child's play. It is risky, it is not a game. But I can trust you -- I always trust Germans. (laughter) I love Germans! they have guts. They can do some things which others hesitate to do.

Sannyas is the process of always remaining new, never gathering the old, never accumulating, never accumulating the past. We go on accumulating memories. The more memories we have, the older we are. Consciousness becomes burdened with memories. Then we go on dragging. We lose the lightness of childhood, the innocence of childhood, the beauty of childhood.

The child is beautiful for the simple reason that he has no past, no burden; hence he is so light, he is not heavy. And because he has no past he has no knowledge -- past becomes knowledge -- hence he is always full of wonder. Knowledge prevents wondering. It makes you feel that you already know -- what is there to wonder about? The child never feels that he knows; hence he is always questioning, enquiring.

To be a sannyasin means to be child again but on a higher plane, in a different way, not physically, but psychologically. and the way to be a child again psychologically is to get out of the past, to disconnect from the past. Each moment die to the past so that you can be born anew.

Be new. Don't gather any dust on the mirror of your consciousness and you will be able to see that which is. God is another name for that which is. God is available to those who are mirrorlike, clean, without any dust. And we have so much that the mirrors have been completely lost. We don't remember where we have put them. There is dust and dust, layer upon layer.

Meditation is discovering your lost mirror. It is digging deep into the mud that you have accumulated around yourself in the hope that it is gold. It is nothing, it is simply mud. All memories are worthless. And when I say that I don't mean to forget your phone number (laughter)... or to forget who your husband is and who your child is and who is who. I don't mean that. I don't mean the ordinary, factual memories, I mean the psychological garbage.

Somebody insulted you twenty years before and the memory is still there; when you see the person it is revived again. I mean that kind of memory. You cannot see the person: that memory comes up and covers your mirror, you become enraged. He may have changed, everything is changing; he may no longer be an enemy to you. But because twenty years back he insulted..and nobody knows whether he insulted you or not, that may have been just your idea. You may have felt hurt, he may not have meant it at all. He may not even remember, he not even be aware that he has done any wrong to you. But you go on carrying the wound. Whenever you see the person the wound starts hurting and again there is a cloud around you and you cannot see the person as he is. You see him as he was twenty years before. He may not have been like that but a least in your memory you carry that picture.

Psychological memory has to be dropped. Factual memory is okay, it is not a problem, it does not create any dust. If one can drop the psychological memory and can be new every moment, every day, then life becomes a joy. It becomes an incredible experience. Each moment brings new surprises. Each moment flowers go on showering on you from the beyond.

Sannyas is a sunrise; hence the orange colour. It is the colour of the sky in the East just before the sun

rises. It is the colour of the dawn, the night is over and the new day beings. A new chapter opens.

Sannyasin is not a continuity with your past, it is discontinuous. Put a full stop on your past and start from ABC, fresh. Be a child again. Unlearn all the tricks that you have learned before. They are nothing but tricks, tricks to avoid the truth, tricks to escape from reality, tricks to deceive others and to deceive oneself. Unlearn all that.

From this moment die to the past and be reborn. A new life begins, and it has to begin from the very beginning. Don't carry the past as a load hanging around your neck like a rock; drop it. And don't try to drop it piece by piece; that is unnecessary postponement. Drop the whole lot in a single blow. That is courage.

There are people who drop it but chunk by chunk. They take so long a time that the whole thing becomes tedious, wearisome, boring. They miss the joy of becoming free in a single moment.

Initiation simply means that you are ready to cut off from the past in one blow. don't look back. And the moment you are not more concerned with the past, the future disappears of its own accord because the future is nothing but a projection of the past. It is nothing but the desire to live the past again and again... of course in a little modified way, a little richer, a little better. it is dropping all that was miserable in the past and choosing all that was pleasurable. That's what future is. When the past is dropped the future disappears, and only present is left.

To be present in the present creates meditative energy. To be present to the present is the very essence of meditation and the very foundation of sannyas.

The past is the only problem. We are confined by our past. it hangs around us, around our neck like a rock. It keeps us tethered to that which is no more. It keeps us confined to the dead, it does not allow us to move into life.

Life is always present. It is never past, it is never future either, it is always herenow. And we are living in the past, which is no more, or sometimes in the future, which is not yet. Both are non-existential. That's why we don't taste the joy of being alive. We go on chewing stones. We cannot get any juice out of them.

The past is like a stone, something utterly dead, it cannot nourish you. And so is the future. It is not yet born, it is just in your imagination and you cannot live on imaginary food. Only the present gives nourishment to the soul, it makes you more and more alive.

So the whole process of sannyas is dropping the past, dropping the future, and getting more and more attuned to the present moment.

Sannyas is a marriage: marriage to the divine, marriage to the whole, the part deciding to disappear in the whole. It is a love affair. And it asks for much, because it asks for your totality. Less than that won't do. You cannot be partially related to god, remember. Either you are totally unrelated or you are totally related; there is no in-between. God does not believe in half-hearted measures.

Sannyas has to become a total commitment, a total involvement -- only then can life go through a radical change. Small efforts can at the most renovate the old house, patch up things here and there. But the old, the rotten remains the same, it can't become new.

Sannyas means demolishing the whole structure, clearing the ground completely so that a new temple can be built. Sannyas is very destructive in the beginning and very creative in the end. The destructive part is very essential. It has to destroy your ego, it has to destroy your mind, it has to destroy your ideologies, belief systems -- Christianity, Hinduism, Mohammedanism, communism. It has to destroy all that you have been up to now. It has to shatter the whole identity, it has to create an identity crisis. Only then can you move into the new -- when you are completely free from the old.

To be free from the old is the beginning of the new. And then one can create. One can really be creative and a multi-dimensional creativity can explode. Then life is a joy, then life is a splendor. Then life is a celebration.

Wisdom is not information, it is a light. It is not knowledge, it is knowing. It is the capacity to see clearly, it is clarity. It is like a mirror, absolutely clean, without any dust, so that it can reflect that which is.

Knowledge accumulates theories, philosophies, ideologies -- and all those things are nothing but layers of dust on the mirror. To be wise one needs to clean the mirror completely.

Everyone is born with a small flame of wisdom inside, but that flame is surrounded by so much smoke of knowledge, information, memory, experience, that we don't feel it, we don't see it. All this smoke has to be dispersed.

That's exactly the process of sannyas: making you utterly nude, making your heart absolutely exposed to the wind, to the rain, to the sun. And then you start reflecting that which is.

God is another name for that which is -- or truth, or enlightenment, they all mean the same thing.

Life is a god-given opportunity. We have not earned it. He gives it not because we are worthy but because he has too much and he has to give it. It is like a cloud full of rainwater, so full that it has to rain, it has to shower somewhere; it may even be on the rocks, but it has to shower. It is like a flower that has to release its fragrance. god means abundance. He is so much that he has to share his being in infinite ways.

Always remember that you are a gift of god. Respect it use the opportunity. don't waste it.

Millions of people go on wasting such precious time -- each moment can become tremendous joy. They go on wasting it in unnecessary worries, anxieties, miseries.

Becoming a sannyasin means that now you will remain alert that no time, no energy is wasted in the non-essential, that you are going to make something out of this god-given opportunity, that you are going to grow, that you are going to mature, that you are going to realise who you are.

Sannyas is a process of self-actualisation.

The seeker of truth is religious. The seeker of good is moral. And the seeker of beauty is the poet, the musician, the artist. But my sannyasin has to be a synthesis; he has to be all three together. If you are one then something is missing. Then you are one-dimensional; then you will not have depth, you will be flat.

That's why religious people are so flat. They don't have depth, they are one-dimensional people. And moral people are also very flat. To have depth one needs three dimensions.

My effort here is to create a new kind of man, a three-dimensional man. And when you are three-dimensional a miracle happens: the fourth arises out of the synthesis of the three. And the fourth is the centre of all the three. all three are three expressions of the fourth. The fourth is really god, nirvana, absolute truth. In the East we have simply called it the fourth -- turiya. We have not given it any name. To three we give names because it is possible to express them through words. The fourth we simply call the fourth.

Gurdjieff used to call his way the fourth way.... He could not develop it and could not systematise it. The situation was not ripe and he was working against hazards. The West was absolutely unacquainted with the idea of the fourth. The West can understand three dimensions -- at least intellectually -- bu the fourth is absolutely beyond the Western mind.

Gurdjieff tried hard but could not manage it. First he was working in the West: no right space, no right soil, no right people available. Hence he was working in the right direction but could not complete the work. He died without completing something tremendous that he had started.

I have particularly chosen not to go to the West but to call the West to the East. Now something strange has to be managed. I am avoiding Indians as much as possible. I am debarring them as much as possible because they think they already know -- that is their trouble. They know nothing, they have lost all track, but they know words -- and I don't want to waste my time with verbal people.

The West *can* understand because it has not egoism of knowing. But it has not background, so I have chosen to be in the East so that the East can function as a backdrop. I am working in the West, remaining in the East, calling forth the West here so that this combination becomes possible: the eastern background with the western openness. And my feeling is that I am not going to fail where Gurfjieff failed. Things have started happening. We will be able to create the fourth way, and that will become the source of a new humanity. Something immensely valuable is transpiring. All of you becoming sannyasins is not just an ordinary phenomenon. But only later on will people become aware, people always become aware only later on. Even you who are participating in this great work are not clearly alert and aware of what is happening. But something is pulling you and you are becoming participants, not knowing that you are participating in something tremendously vast and tremendously significant for the whole future of humanity.

God is our victory, in god is our victory. Without god we are failures. We may have all the possessions and the wealth of the world, we may be great kings and queens and emperors, but still we are failures. Without god nobody is ever a success. It can't happen in the nature of things. It is only with god that victory is possible.

When you become one with god, when you exist in harmony with god, your life has the taste of victory. You may not have anything, you may not have much money -- that does not matter: you will sit like a king and you will walk like a king and you will live like a king. You will be a god, a goddess.

The moment that one becomes harmonious with god one has become a god. Jesus says: I and my father in heaven are one. He is crucified because of this great statement. The small minds cannot tolerate it; it looks sacrilegious to claim "I am god." But what can Jesus do? What can poor Jesus do? The moment that you are in harmony with god you are god. If Jesus says anything else it will be lying.

Mansoor Al Hillaj declares "Ana'l Haq" -- I am the truth -- and he is killed for that. Truth has suffered so much for the simple reason that people are so mediocre, so mean that they can only understand lies. They cannot rise a little higher to see the truth.

Before one can understand truth one needs to go through a radical change, one needs a new vision. But this much is an absolute certainty, that with god we are victorious because we become gods. Without god we are failures, because without god we are very tiny, very small, struggling against such a huge universe. Our failure is absolutely certain, it is inevitable.

Sannyas means deciding: "Now I will not try to remain separate, aloof, I will not try to be an island. I will dissolve, melt and merge into the ocean and become one with it."

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #2
Chapter title: The Individual and the Whole

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The universe is always leading you, guiding you towards the ultimate expression of your being, the ultimate flowering of your being.

If you can surrender to existence, if you can allow yourself to be overwhelmed by it, then the transformation happens so easily, without any bloodshed and without any damage. One changes so silently, so noiselessly, as if nothing has happened.

On the outside everything remains the same, and on the inside nothing is the same.

Sufis have one hundred names for God. Ninety-nine are utterable, one, the hundredth, is silent; it cannot be spoken. In India we have one thousand names for God. We have a whole scripture, VISHNU SHASTRANAM, one thousand names of God, devoted only to the names. In that scripture nothing else is written, just the names. But each name has its beauty and each name denotes something about God, some aspect.

Hari is one of the most beautiful of all those one thousand names. My choice, if I have to choose one out of that one thousand, will be Hari because Hari means the thief. God steals the heart, hence he is called the thief, the greatest thief, the master thief. He does not steal small things from you, he steals your very heart, he steals your very being. He leaves nothing behind, he absorbs you totally. That's what actually happens, it is not only a name.

When one moves closer to God, slowly slowly one disappears, not even a trace is left behind... because God means the whole, the vast existence. We are just dewdrops and the whole is like an infinite ocean. When the dewdrop comes closer to the ocean it is bound to disappear. But that disappearance is not a loss, it is a gain, because certainly the dewdrop disappears as a dewdrop, but it becomes the ocean. It is a death and a resurrection.

One dies as an individual and then one is born as the universal. One dies as Jesus and is born as Christ.

We are suffering from separation, separation from God. And unless we become one with God again the suffering cannot disappear. Bliss is not possible in a state of separation. Bliss happens only when you merge and meet and disappear into the whole. It is good to long, to be thirsty for the reunion.

That's what sannyas is: a thirst for reunion with God, a tremendous longing to be one with the whole again.

God is always ready to come in, but we are not ready to welcome him. In fact it is not we who are searching for him, but he who is searching for us. But we are so non-receptive, so deaf, so unfeeling, so insensitive, that we can't see, we can't hear -- and he is surrounding us in every possible way. He comes to you in the sunrays, he comes in the songs of the birds, he comes in the colours of a rainbow, he comes in the air that you breathe. He comes in a thousand and one ways, but we cannot recognise him because we have not yet learned how to welcome the ultimate guest.

Sannyas teaches you only one thing: how to be a host, how to open your doors and pray for God to come in, how to empty your heart so that there is enough space for the guest to be inside you, how to become a womb so that God can be part of your being. And the moment you allow God in, you disappear. Then only God is. Then you speak, but in fact he speaks; then you create, but in fact he creates. You become only a vehicle. And the great ecstasy of being a vehicle of God is inexpressible. One knows it only by experiencing it.

Man has to be absolutely empty, only then is the space created for God to descend in him. And we are so full of rubbish, so full of junk; even if God wants to enter he will not find any place inside. There is no place inside. Our cups are full. Not even a single drop can be contained any more. We have to empty the cup completely.

This is the whole process of sannyas: emptying yourself of yourself, emptying yourself of all thoughts, desires, memories, hopes, expectations -- just a process of emptying.

The moment you are absolutely empty and you don't see anything inside you, suddenly all becomes light. Suddenly thousands of flowers open in your being. You become full of fragrance and music, a music that has not been heard before, a fragrance that is not of the earth. And you are liberated in that experience, liberated from life, liberated from death, liberated from time itself. You become part of the eternal flow of existence.

That is the ultimate goal of sannyas: to become part of the eternal flower, to become part of tao, of dhamma, of the universe, of God or whatsoever name one wants to choose. But one has to disappear totally for God to be.

God is our victory, in God is our victory. Without God we are failures. We may have all the possessions and the wealth of the world, we may be great kings and queens and emperors, but still we are failures. Without God nobody is ever a success. It can't happen in the nature of things. It is only with God that victory is possible.

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Sannyas means deciding: "Now I will get more and more in tune with the whole. I will not try to remain separate, aloof, I will not try to be an island. I will dissolve, melt and merge into the ocean and become one with it"

Existence is like an ocean and we are waves dancing in the sun, disappearing again and again and appearing again and again. There is no birth, no death -- we are eternal.

Only superficially does it appear that a wave is born and then dies, but it is only superficial, because it always remains the same. Sometimes it is manifest, sometimes unmanifest, sometimes it is rising towards the sun with a deep longing to touch the sky, to reach the stars, and the next moment, it is relaxing deep into the ocean, resting. Death is rest. And when rest is over the wave rises again. It is eternal recurrence, we go on coming again and again and again. There is no need to be afraid of death, because death is false. The most false thing in existence is death. And if death is false, naturally, birth is false too. We existed before birth and we will exist after death.

Once you start *feeling* this, not believing but experiencing this, all fear disappears. And the energy that is involved in fear is released and becomes love. It is the same energy that becomes fear. Once fear is no more there tremendous energy is released, and that energy becomes love. It starts radiating through you, reaching to other people. You start overflowing with love.

Sannyas is an effort to know oneself as a wave of the ocean that God is.

Tanmaya means one who is utterly dissolved, utterly lost. It is a space without ego. One is, but one has no idea of the I. It happens sometimes in listening to music: you are, but there is no sense of I, you are just an open space. That is tanmaya. That space is needed for a sannyasin, because only in that space can God be contacted. If you are then God is not, if you are not then God is.

So learn how to disappear, how to evaporate. Learn how not to be. That is the greatest art in life because the ego is so cunning. It always finds some way to come in from the back door. It can become humble, it can become pious, it can become saintly, it can become holy. It can play all kinds of games.

A sannyasin has to be constantly alert not to allow the ego to play any more games.

Be watchful. And the more you know the ways of the ego, the more you are free of it, because it cannot play. whatsoever strategy you have come to know upon you any longer. Slowly slowly all doors are closed. One day, when the last strategy has collapsed, you are freed from yourself.

That is liberation. And that is the ultimate goal of all religious effort. Only in that liberated state can one know what truth is. They are not really two separate things but two aspects of the same coin. Jesus says: Truth liberates. We can also say: Liberation is truth.

God is always willing. He waits for us to be willing. He is ready to give but we are not ready to receive. He is just standing at the door but we don't open the door. Even if he knocks on the door we don't listen. The blame is totally ours.

His grace knows no limits, but we are so miserly that not only in giving are we miserly, in receiving too we have become miserly. And God asks nothing in return; still we go on missing. It seems that to receive hurts our ego.

So the problem is not on God's side -- God is love, God is compassion, God is help. But the problem is on our side: how to open up, how to receive his gifts, how to be more grateful, thankful -- because in gratefulness one becomes more open, in thankfulness one becomes more receptive.

The whole process of sannyas is of becoming feminine so that you can be pregnant with God. He is ready to enter your spiritual womb. But we don't allow him, we go on reflecting him. And the irony is that on the one hand we go to the churches and to the mosques and the temples to pray, and on the other hand we reject every effort of God to help us. We are split. Our heart wants the help, our head rejects the help.

Unless we start rejecting our head we will never be able to receive the help, we will go on missing it. My whole teaching here is: Reject the head, it is not worth anything. Sooner or later it is going to fall into dust and disappears, so why bother so much about it?

Listen to the heart, because the heart is eternal. Listen to love not to logic, because love is deathless and

love is the door to God.

Man's power is ugly. It is violent. Only God's power is beautiful because it is love-power. Man's power means egolessness. Be egoless so that God can flow through you. Let God pass through you as the wind passes through the pine trees. Don't hinder God's ways. Give him your total acceptance. Just become a hollow bamboo so that he can change you into a flute, a bamboo flute, so that he can sing through you. And when God sings through you there is great power; but it is not yours, it is God's.

It is glorious, it has great splendour. It is tremendously beautiful. It will make you ecstatic. It will also make others ecstatic; whomsoever comes in contact with you will have a little taste of it, will feel it, will be overwhelmed by it. But you have to disappear for it.

Sannyas means committing a metaphysical suicide, allowing the ego to evaporate. Then all glory is God's and all power is God's.

One can fight for oneself or one can fight for God. To fight for oneself is foolish, to fight for God is wise, because to fight for oneself is bound to be a failure. One cannot win against the whole. One cannot win as a separate entity. Victory is with God -- it is not possible without him. Without him there is only defeat, failure, frustration. Life is with God because God is life. Without him there is only death. He is our breath, he breathes in our heart.

Once this is understood one becomes a vehicle for God. Then one can say with one's totality "Thy will be done." That's what I mean by becoming a divine warrior: fighting for God's victory.

First many things within you have to be conquered because they go against God: your anger, your greed, your jealousy. Once you have become full of light inside you have to help others to fight with their darkness. It is an eternal struggle between the forces of light and darkness.
By becoming a sannyasin your are being recruited for God.

Man can live in two ways: either as an ego or as an egolessness. To live as an ego is to live the ordinary, mundane life. To live as an egolessness is to live the sacred life, the holy life. On the outside everything remains the same, but at the deepest core of your being something radically changes.

If you think of yourself as separate from existence you are bound to live as an ego. Then the ego creates its problems. You are constantly afraid because the vast whole, the vast universe, is against you -- you are against it. You are in a kind of struggle, and there is no hope that you can win. How can a small particle win against the whole universe? The very idea is idiotic. But that is the idea that we are carrying; hence the fear that we may be defeated; hence the constant trembling, anxiety, anguish.

And we will be defeated again and again; nobody can win against the whole. So one's life becomes a long series of failures and ultimately there is death. Death is a by-product of the ego. If you think you are separate from existence, then only is there death. If you think you are one with existence, how can there be death? The egoless person knows nothing of death, he knows only eternal life.

Samarpito means: surrender the ego. If anything has to be surrendered it is the ego. If anything has to be renounced, it is not the world, it is the ego. Live in the world but live egolessly, and then you are a sannyasin. And you will be surprised that as the ego is dropped all anxieties, all fears disappear as if they never existed, just as dreams disappear in the morning when you wake up.

This is real awakening. Moving from ego to egolessness is the most radical change possible. There is no other revolution greater than that because it brings you to the ultimate peak of awareness, awakening. It makes you a Buddha, an awakened one.

Ramana Maharshi was dying, and somebody asked "Where will you go after death?" He opened his eyes and he said: "Where can I go? I have always been here and I will still be here." He laughed at the very question.

We can't go anywhere, we are part of the whole. There is nowhere to go. There is no death, no birth, and if there is no death, no birth, where can fear exist, where can anxiety arise? We have cut the very root of all misery.

Religion begins the moment you drop the ego. So this is going to be your work here: drop the ego, forget that you are. Then God is and only God is.

Buddha says: "This very body is the lotus paradise, this very body the Buddha." This ordinary body has

the capacity to invite God into it. It can become a host, it can become a home for God -- it all depends on us. If we prepare our mind and body, God is immediately ready to come in. And the moment God enters the body, the dust is transformed into gold. Then the body is no longer material, it itself becomes spiritual. Even matter is transformed.

Every man is an empty country without God.

Only with God do we become populated.

Only with God entering us do we start feeling contented, fulfilled for the first time.

All that is great always descends from above. It falls over you, it rains and showers over you. It is a waterfall. It does not grow from below, upwards; it showers from upwards, downwards.

In India we have the symbol of God as a tree upside-down: roots in the sky, and branches and flowers towards the earth. And that's beautiful, that's how it is. The roots of truth are in the ultimate -- that is above, symbolically -- but the fragrance can fall on us, the flowers can shower on us, we just have to be receptive. All that is needed on our part is a deep receptivity, a total receptivity.

That's what sannyas is all about: learning to be surrendered, learning to be receptive, learning how to let the ego disappear so that you are just a pure space, empty, ready, welcoming, open, so that God can fall into your being like a fragrance, a waterfall of fragrance, a waterfall of joy, a waterfall of truth.

We are not strangers, outsiders. We are part of existence. This is our home. We are not here accidentally, we are here because we are needed. We are here because God wanted us to be here in the first place. It is his will. Hence nobody need feel alienated. That is one of the most fundamental problems that humanity is facing today. All over the world intelligent people are very worried, disturbed, anxious -- why are we here?

According to science it seems accidental. And if we are accidental then we are useless; then whether we are nor are not makes no difference. And if it makes no difference then our life loses all meaning; hence all over the world there is a climate of meaninglessness. It all started a hundred years ago with the declaration by Nietzsche that God is dead. He became the mouthpiece of the whole contemporary mind.

If God is dead then life is meaningless because God is the only possibility of there being any meaning, any significance. God simply means nothing but meaning. Life is meaningful -- that's the whole meaning of God.

A man was talking to an old rabbi and the man said: "Do you know what Friedrich Nietzsche says? He says 'God is dead'." The old rabbi looked at the man and said " Do you know what God says? God says "Friedrich Nietzsche is dead!'"(laughter)

And the old rabbi is far truer. God is not dead, God is as alive as ever. But the idea that God is dead has made us feel very meaningless.

Sannyas means creating meaning in your life again, bringing God into your life again. The moment that God enters your life, life is a blessing, otherwise it is a curse and a heavy burden.

And unnecessarily too. If there is no God then suicide seems to be the most intelligent way to get out of this whole mess. If there is God then life has to be lived more deeply, more joyously, more prayerfully so that we can know the ultimate mystery of existence. Then death is not going to destroy us. We were before birth and we will be after death. But this is possible only if the whole of existence is full of meaning, otherwise it would not be possible.

To me God is not a person. It is the meaningfulness of existence. It is a presence rather than a person.

So there is no need to conceive of God, of how he looks, how tall he is, how old... There is no need for all these childish stories.

Godliness is eternal. All that is needed is that you create emptiness in yourself -- not that you seek God. The moment you are empty something from the beyond penetrates you, fills your emptiness. You start overflowing with something absolutely new which you have never tasted, never known before. It is such a blessing, such a benediction. It is such an ecstasy that from that very moment you know that there is no birth, no death; you are also eternal. From that very moment you are part of a tremendous energy called godliness. Godliness is like an oceanic energy; we are just waves in it.

We are making every effort here to help you, through different devices, so that you can feel the presence of something which escapes ordinary intellect, which needs extraordinary intelligence to be grasped, which really needs less logic and more love, less head and more heart.

Bliss immediately starts happening if you remember that God loves, that he needs you, that you are not

superficial, that you are not accidental, that you are fulfilling a certain purpose in existence, that you are working for God in your own small way.

The moment we realise this great rejoicing arises in the heart. Then life is no more meaningless, it starts having great significance. We are messengers, messages, and we are doing something greater than ourselves.

And God's love is showering on us, otherwise we could not live a single moment. His love is our very breath. Without him there is no life.

Remember it more and more, remind yourself of it more and more, so that it becomes a constant undercurrent in your consciousness. You will start blooming, flowering, and the darkness will start disappearing. Just to know that God loves you kindles a light in you which cannot be extinguished by any external force.

God never becomes old. Although all the religions depict him as a very old man, that's utterly wrong. People conceive of God as a very very ancient, old man with a long white beard touching the floor. That is not true. God is young, as young as one can be. He is the very essence of youth. He is as new as fresh dewdrops early in the morning, as new as a bud just opening; not even completely open, just opening, becoming a flower.

Man's mind becomes old, and because his mind has been creating God, God is depicted as old. Man's mind is accumulative. It is nothing but the whole past. It knows nothing of newness; hence mind knows nothing of God If one wants to know about God one has to drop the mind.

Sannyas means dropping the mind, entering into the world of no-mind, changing your gestalt from thought to no-thought, from words to wordless silence, from the past to the present. When you are utterly in the present you are in tune with God. Then you know, then you feel, then you understand, because then you are it. There is no separation, you are bridged with the whole.

Jan means God's gracious gift.

It is the most fundamental thing to understand, because without it there is no possibility of religion. Deep down in the heart it has to be understood that life is a gift of tremendous value, that each moment is precious, that it has not to be wasted. It is a great opportunity to grow. One should not go on collecting coloured stones and seashells on the sea-beach. Something more important has to be done, something more significant.

One has to look inwards. One should not remain concerned just about outside things because that's how people waste their lives. One should start searching within -- "Who am I?" One should go deeper and deeper into one's consciousness to feel one's centre. The moment that you fell your centre all questions are answered, all puzzles disappear. There is no confusion any more. Everything is a clarity, a tremendous clarity. You can see through and through. And that is the moment when one understands how much the universe has given to us, and how ungrateful we have been to the universe.

Gratitude is the basic requirement for a religious life. It is out of gratitude that prayer arises, it is out of gratitude that love arises, it is out of gratitude that grace arises. But one can feel gratitude only if one feels the value, the immense value of life, the inestimable value of existence.

Go beyond knowledge if you want really to know, go beyond all information if you really want to see. Information functions as dust in your eyes. It does not allow you to see that which is.

One has to unburden oneself of knowledge, information, scripture, systems of thought, ideologies: political, social and religious. No word is sacred, only silence is sacred. No thought is original, only silence is original. And when you move into silence, into a wordless world, you are moving into God, into bliss, into freedom, into the ultimate.

Stefano means voice -- divine voice.

It is always there, at the innermost core of our being, we just have to be a little more silent to hear it. It is a still, small voice. God is constantly trying to communicate with you. It is not only that man is seeking God, far more true is that God is seeking man.

In the Bible the story is that when Adam and Eve became aware that they had disobeyed, they became frightened: sooner or later they will be found. When God called them they were hiding behind some bushes. God was calling the, "Adam, Eve, where are you?" And they went on hiding from one place to another place until they were found and thrown out of paradise.

But my feeling is that the story still continues, it has not come to a full stop. God is still asking: Where are you...? And we are still hiding.

The best way would have been for Adam and Eve to have come the God, to have asked for his forgiveness. But rather than asking to be forgiven they were trying to hide. The moment you start hiding something you become false, you become inauthentic. The moment you open yourself up totally without hiding anything, the moment you are utterly naked before God you are forgiven, immediately forgiven, all is forgiven.

God is still calling us from every heart, but we have to prepare first -- how to listen? We have forgotten the art of listening. Our heads are so noisy -- so much turmoil, so much traffic, thoughts, desires, memories, imagination. It is always rush hour, day in, day out.

Sannyas means that now you will make every possible effort to make this noisy mind a little more quiet, a little more silent, so that you can hear your own heart and its message.

(To Spider): Who has given you such a spiritual name? (laughter)
-- My parents.
-- That's really something! (more laughter)

It is a beautiful name; particularly in Indian mythology it is very significant because the spider is the only being which creates its world out of itself. It creates its web out of itself and when it wants to move it swallows the web again and it will move, and again it can produce it.

In Indian mythology it is said God functions exactly like the spider. He creates the whole world out of himself, and when he feels tired, exhausted, he swallows it up, everything disappears. But then he start feeling lonely again and he creates it again.

In every mythology of the world there are stories about the creation of the world, but only in Indian mythology ares those stories balanced by the dissolution -- stories of how the world disappears. Otherwise they are half stories: God created the world, so it is finished once and forever. But in Indian mythology millions of times he has created the world and millions of times he has withdrawn it into himself.

The problem is -- it is the same problem as every human being comes across -- one cannot live alone, one cannot live with somebody either. If you live with somebody it is tiring; it creates clashes, conflicts, one wants to be finished with it. But when you are alone you start feeling lonely, bored. This whole human dilemma has been projected onto God.

Other mythologies project only half part. In that way Indian mythologies are more logical, they project the whole thing. The Indian god is very human, just a magnified form, a bigger human being, an infinite human being, but he is human. He creates the world, then he starts feeling lonely. And then he becomes tired of the relationship with the world and of all the people praying and asking him "Do this, do that," and of everybody complaining and nobody being satisfied. Then, enough is enough; he says "Withdraw. It will never commit the same crime again." But after few days he forgets (laughter)... then he is lonely, he creates again. The spider is the symbol of this very process.

So tell your parents that they must have been Hindus in some past life! (laughter)
This is your name: Swami Deva Spider -- divine spider. Good!

God happens only to those who are of humble heart. But it is a humility which is not practised.

One can practise humility. The society teaches us to practise being humble: Be humble because you will be respected if you are humble. Now what kind of nonsense is this? Telling people "You will be respected if you are humble" is simply giving new nourishment to the ego. Now in the name of humbleness there will be a subtle ego hiding, because humbleness brings respect, respectability. And the more you see that people respect you, the more humble you will become. But deep down the ego is becoming stronger and stronger.

The so-called humble people have the strongest egos in the world. The saints, the mahatmas and the so-called religious people are the most egoistic, they are pious egoists. That is not real humility.

Real humbleness, real humility comes by understanding the ego, the ways of the ego, how it functions, how it goes on creating itself, how it goes on coming back in subtle ways. You close one door, it opens another; you don't allow it from the front door, it comes from the back door. One has to be very watchful, alert about the ways of the ego, that's all.

Slowly slowly you know all its diplomatic strategies: how it survives, how it perpetuates itself. It is a false entity, it is a parasite. It lives on your blood, It kills your soul. When you see it and the whole nuisance that it goes on doing to you and your life, when you see the calamity that comes through it, in its utter

nudity, in that very moment you are freed from it. Now it cannot deceive you.

The first words of the Buddha when he became enlightened were... He looked at the sky and said: Listen, now there will be no need of you to make another house for me, another shelter, another security. I am utterly free of you. I will not be coming back again because I am no more trapped within your net.

To whom was he talking? He was saying goodbye to his ego, he was saying: I am finished. I have seen you -- you are false, I have seen that you are just a shadow. I have believed enough in you and through that belief I have suffered long.

In that moment of understanding one becomes humble. That humbleness opens the door for God to come in. The moment ego goes out, God comes in. The moment you are not, God is.

Courage is like bliss, like truth, like love: it is not something that you can manage; otherwise there would be nobody who is a coward. Every coward wants to be courageous; he tries in every possible way, he pretends, he creates a facade of courage. It hurts to feel that one is cowardly. One wants to hide it, not only from others but from oneself too. One does not want to recognise the fact that one is cowardly. One pretends to be brave. One goes to extremes to prove that one is brave, sometimes to foolish extremes, sometimes on tries to overcompensate. But these are not the right ways; the coward remains the coward. On the surface he may look brave, but scratch him just a little and all his cowardliness starts rising up. In a real situation he will escape, In an unreal situation he will remain very courageous.

Aman and his wife were passing through a forest and suddenly they encountered a dangerous tiger. The husband completely forgot all his manliness, all his bravery, and all his pretensions. He went behind the woman, behind his wife.

The wife cried, "What are you doing? You are supposed to face the danger, you have to protect me. You have always been saying that you could even face death for me -- now it is time to prove it!"

He said "Yes, I can face death, but this tiger is alive, he is not dead!" (laughter)

Just scratch a little; pretensions never go deeper than the skin, they remain something painted just on the skin.

Real courage is a gift of God. One can pray for it, one cannot do anything else. One can surrender to God totally, and say to him "Make of me whatsoever you want to make. Let thy will be done. If you want me to be a coward it's perfectly okay, I will be a coward. If that's what your will is I will follow it joyously. If you want me to be miserable. I will not complain. Even if you send death I will welcome it. So whatsoever your will is, is going to be my will." That is surrender and that is sannyas.

Sannyas is essentially surrender to the whole. Then a great courage arises. Then one cannot be cowardly, there is nothing to be afraid of. When one has surrendered the ego why should one be full of fear? All fear exists as a shadow of the ego. The ego is the root cause of cowardliness. The ego gone, all cowardliness disappears. And then there is a courage which is not yours but which is God's.
Remember it, all that is great is always God's.

Rudi literally means a wolf; it is s short form of Rudolf. Symbolically it means two things; loyalty and courage.

Mythologically the wolf has been thought to be very courageous and very loyal. In fact to be loyal one needs to be courageous. To trust in somebody needs guts, it is not for the cowardly person. The cowardly always doubts, he is always suspicious because he is always afraid. Out of his fear he suspects, doubts; he is always defending himself, protecting himself, guarding. He remains closed. He cannot be loyal, he cannot be trusting, he cannot be surrendered.

Sannyas is a surrender, surrender to existence. Ordinarily we are fighting with existence, that's how we have been brought up. We have been brought up with the idea of fighting, of being aggressive, because that is the way to succeed.

Sannyas means that we are no more concerned with success at all. We are concerned with peace, silence, bliss, truth, freedom, god. We are not concerned with success at all. Even if you succeed death is going to destroy everything, so it has been a sheer wastage of your life. You may have money, power, prestige, but all will be taken away. But if you have known love it will go with you. If you have known freedom it will go with you. If you have known truth even death cannot take it away.

These are real treasures. But they can be attained only if one surrenders to the whole. You cannot snatch them away from reality. You have to love so deeply that you can surrender. You have to love so totally that you can trust the whole. You have to disappear as a separate entity, you have to become part of the infinity,

just a wave in the infinite ocean of god.

Martin means a loyal spirit. It means one who is capable of trusting, one who is capable of love -- so much so that he disappears in his love.

The ego only knows how to say no, but when the ego disappears there arises a total yes: yes to life, yes to all that is. That is the meaning of being loyal, loyal to existence: being in a deep love affair with existence, not feeling oneself separate, feeling one with the whole, with no fear, holding nothing back, going totally and whole-heartedly.

The moment one can do it, one is transformed. The moment one can do it, the ego dies and one is born. The real birth, the birth of the soul comes through a total yes.

The traditional sense of being holy is egoistic. It is a new form of egoism. Somebody is bragging about his money, somebody is bragging out his birth, blood, nobility, aristocracy, somebody is bragging about his political power. And somebody is bragging about his virtues, his prayers, his fasts, his austerities. But it is the same bragging -- no difference at all. The ego is the ego. By what it is nourished is of no consequence, it makes no difference. It can be supported by anything.

You can support it with a rock, you can support it with gold, you can support it with diamonds, but it is the same ego. Only the support changes, the ego remains the same.

When I use the word "holy" I use it in the sense of wholeness, in the sense of being total. To be whole is to be holy. And whenever you are whole the ego disappears. It can exist only when you are fragmentary, when you are divided, split. The more you are divided, the better for the ego. It rules you by dividing you. Once you are one, integrated, crystallised, the ego evaporates just like dewdrops in the early morning sun.

Living a holy life means living each moment totally, without holding anything back. If you are dancing then become the dance, and that is the moment of holiness. If you are singing, become the song. If you are loving, become love. Whatsoever you are doing, do it with such joy, with such totality, with such involvement, commitment that you are no more separate from it. And soon you will see that this continuous experience of being totally involved integrates all your fragments into oneness. It moulds you into an individual, into something indivisible. That is being holy.

It has nothing to do with being Christian or Hindu or Mohammedan, but it absolutely has something to do with the ultimate, because when you are total you become available to the ultimate. When you are total you are silent; all those fighting fragments are no more there, no noise is there. There is great stillness, and in that stillness God can descend.

God is whole, and unless we are also whole in our own small way we cannot know anything of God And one thing is beautiful about being whole: even if you are whole in your small way... The bigger whole and the smaller whole are not really different. It is like a small circle and a bigger circle; both are circles. As far as their being circles is concerned, both are perfect circles. Quantitatively they may be different but qualitatively they are not.

And that's the beauty of being whole. You will be a small circle and God is the infinite circle, but that makes no difference. The moment you are a circle, entire, one, you know the quality of being a god, you become divine.

By purity I don't mean anything moral. By purity I mean innocence, a childlike innocence -- that's what purity is.

A moralist is not pure, he cannot be. His every step is calculated. Even his virtue is a bargaining. He is doing all kings of things, destroying all kind of desires in order to attain paradise and heavenly pleasures. It is all bargaining. Any calculated move is bound to be impure.

Only small children move spontaneously, without any calculation. Their action is without motive. It is simply a response to the present situation. So is the case with the real sage. He lives spontaneously, moment to moment, he is not worried about the future. He does not care about paradise, he is not afraid of hell or greedy for heaven. He simply joyously lives the moment that is available. In a way his life is just like a small child's life.

The child is innocent because he is ignorant of the world and worldly ways and all kinds of cunningnesses and deceptions. He has not yet entered into the mud; hence he is clean. But sooner or later he will have to enter into the mud, into the muddy waters and then he will lose his innocence. Every child is bound to lose his innocence. That innocence is temporary and is inevitably lost.

To grow, it is necessary to lose it. But then one can attain to a new kind of innocence. Living in the world, seeing its futility, seeing its utter ridiculousness, one becomes detached, cool. One is no more involved in it. One passes through it but just as a witness, just like a mirror: reflecting everything and yet not affected by anything.

That is the second kind of innocence, the innocence of the sage. It cannot be destroyed; you cannot lose it. Once it is gained it is yours forever. Hence the sage is like the child in one sense only, they are both innocent. But the child is bound to lose his gift because he has not earned it, it is a natural gift. And the sage has earned it, it is not a gift; it is the reward of his maturity. The child is innocent because he is ignorant, and the sage is innocent because he is wise. The second innocence is called divine innocence.
Keep on reminding yourself: that is the goal.

Beauty is the most divine phenomenon in life. It is through the beautiful that man has become aware of god, through a beautiful sunset, a beautiful night full of stars, beautiful showers, mountains, clouds, people. It is impossible to think that there is no god. If life is so beautiful there must be somebody behind all this beauty, some great artist.

The beauty of the world is enough proof of a great painter, of a poet, of a lover. God is nothing but a presence that one feels when one becomes overwhelmed by beauty. Hence I don't suggest you go to the temple or the mosque or the church. But I certainly suggest you go to the mountains, to the forest, to the rivers, to the ocean, because it is there that you will have your first glimpse of God's presence.

There is beauty which is only of the body. It does not go very deep, it is not even skin deep. It is superficial, it is only an appearance. But there is a totally different kind of beauty which belongs to the center and not to the circumference, which arises from your innermost core and spreads towards the circumference. The circumference also becomes luminous because of it, but it is not on the circumference, it comes from the center. That is divine beauty, and divine beauty is eternal.

Physical beauty is there today and tomorrow it is gone. Anything bodily is momentary. And I am not against the body -- remember it. It is a beautiful mechanism, it is a beautiful house. Take every care of it but don't become obsessed with it. Human beings have become too obsessed with the body. Their whole effort is how to keep it beautiful and they have completely forgotten that something more needs to be beautiful, not just the body and its proportions. Some inner grace is needed. That grace arises out of meditation and prayer. That grace arises only when you are bridged with God and God starts filtering through you.

When you are in deep communion with existence then something radical happens to your being. Then you know beauty for the first time, a beauty that transcends time, space, a beauty that cannot be taken away from you by illness by old age, a beauty that is really yours forever. Seek and search for that because that is your true being.

In the East we have defined God as satyam, shivam, sundram. Satyam means truth, shivam means good, sundram means beauty, beautiful. These are the three qualities of God -- he is true, he is good, he is beautiful. And these are the three doors also to enter into hi. Either one can enter into him as a seeker of truth or as a seeker of good or as a seeker of beauty.

Let the third door be for you: enter into God searching for inner beauty, for divine beauty.

[There follows and interview with Swami Bhakta, which is not included here.]

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #3
Chapter title: Truth

3 February 1980 pm in Chuang Tzu Auditorium

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Sannyas is to be true to your original face. Then all your fragments start melting into each other and they create a centre, they create integrity, they create individuality. And that's what religion is all about.

Religion has nothing to do with god or heaven and hell and all kinds of theories and philosophies. The basic concern of religion is truth.

And one has to live it, only then can one know it.

Truth is god.

Truth does not mean a conclusion arrived at by thinking. It means experience arrived at through living. Truth is not a hypothesis; hence philosophy has no truth in it. Philosophy goes round and round, it moves in circles, but it never reaches the target. It is only through experience, not through thinking, that one arrives home.

Sannyas is a change of gestalt. From mind you have to move to the heart, from thinking to living, from speculating to experiencing. Ordinarily religious people say "God is truth," but I would like to say that that is not right. Truth is God. If you say "God is truth," you have already come to a conclusion. But truth is God. That means a great enquiry is needed, you have to explore from within and without.

And sannyas is exploration of truth. It is not belief, it is discovery.

Truth is not something which has to be achieved. It is already inside us. We are it, the seeker is the sought. But we go on rushing hither and thither searching for the truth. We will never find it anywhere else; hence the only way to find it is to stop seeking it outside. The only way to find it is to sit silently and look within. It is not a question of doing something, it is more a question of not doing anything. When you are in a state of non-doing, utterly relaxed, it happens, it wells up. It has always been there but you have never been there. The meeting happens when you are also inside.

Truth or God is waiting there in your very heart; don't go on knocking on other's doors. There is no need to go to any church, any temple, any mosque. There is no need to search in the Bible, in the Koran, in the Vedas.

Stop all seeking and searching and find it. In fact immediately one finds it. It is such a joy to see that which we have been searching for lives together and over which we were always being frustrated because every effort was doomed to fail.

When truth is, we are not. We are the only barrier. The ego is like a wall surrounding you, it is your imprisonment. So truth can never be an achievement, because all achievements are through the ego. The ego thinks in terms of achievement.

Truth comes to you not as an achievement but as a gift. Neither is it a reward. It is not that you are worthy, pious, virtuous, so you will be rewarded by truth. It comes to those who are ready to receive it, welcome it. It does not matter whether you are a saint or a sinner, it knocks on everybody's doors. It makes no distinctions between sinners and saints. The guest comes to anybody who is ready to open the door and welcome it.

The whole art of allowing the truth to take possession of you is of being vulnerable, of being open, of being in a let-go. Or in other words, the whole art consists of one word, "surrender'.

And that's what sannyas is, that's my definition of a sannyasin: a man who is surrendered to existence so totally that he never thinks in terms of achievement any more, because *he* is no more. Who is there to achieve? -- he has disappeared totally, he has not left even a trace behind. In that very moment, when you

are just a pure nothingness, truth arrives. It is a gift of God.

Earnestness, sincerity, authenticity -- these are the foundations of sannyas.

They are not different things but different aspects of the same phenomenon. One has to be utterly truthful about oneself. One need not hide, only cowards hide. The courageous person remains as he is, naked. He is ready to accept whatsoever the consequences, but he is not ready to compromise his truth. This is the only way to become an individual, this is the only way to have integrity.

The world teaches people to be pseudo, to be compromising. The world makes people deceptive, false. All your so-called morality, character, respectability, is nothing but an effort to create a facade so you can hide your reality, you can hide and you can go on showing a false face to the world. Whatsoever is expected from you, you can show it to the world. But a man who hides his reality and shows his falseness to the world becomes split, he becomes two. In fact he becomes many, because in each situation he has to use a different face.

You can't use the same face with your wife that you use with your girlfriend. You can't use the same face with the boss that you use with your servant. You have to carry many faces so that whatsoever the requirement of the situation, you wear a mask. Slowly slowly it becomes automatic. You need not change, they change of their own accord. To be in such a state means to be miserable, mad, divided in thousands of pieces. Life will be a chaos and a misery and a hell.

But one can drop the facade, one can drop all the masks. That's what sannyas is: to be true, to be your original face. And then suddenly you start feeling a kind of strength which was never there before, because you start becoming one. All your fragments start melting into each other and they create a centre, they create integrity, they create individuality. Then one is earnest, sincere, authentic.

And that's what religion is all about. Religion has nothing to do with God or heaven or hell and all kinds of theories and philosophies. The basic concern of religion is truth. And one has to live it, only then can one know it, there is no other way. It is not a belief, it has to be your own existential experience. You have to experience it in the innermost core of your very being. And that liberates. That brings freedom to you, bliss to you, benediction to you.

Knowledge is human, wisdom is always divine. Knowledge comes through our efforts, wisdom comes from god -- it is a revelation. We have only to be receptive. We have not to do anything, we have just to be open and available. It is not like science -- so much work, experiments, and then finally you arrive after many experiments at a certain hypotheses. Then too it is only a hypothesis. It may be proved wrong tomorrow, some new facts may crop up. It is never absolute, it is never certain. It is temporary, it is for the time-being.

Wisdom is absolute. When you know, you know. It never changes. What Buddha knew, what Jesus knew, what Zarathustra knew is the same, it is not different. It is not that after twenty-five centuries of Buddha you will discover something else, no. It will be the same revelation, absolute the same. Truth never changes.

Through human effort we can never reach the truth, we can only reach a certain hypothesis. And because it is human we can never be absolutely certain about it. We can use it, it is useful, but it is not wisdom. Albert Einstein knows much, maybe much more than Buddha, but he is not a Buddha, he is not awakened. He has not received the truth from the beyond, it has not descended in him. His is human effort: through great human effort he has come to certain conclusions. But human conclusions *are* human; they have a certain limitation.

The search for truth is not like a scientific search. It is totally different. Scientific enquiry is aggressive, religious enquiry is receptive. Scientific enquiry is more masculine, religious enquiry is more feminine.

So be open, available, silent, listening, so that God can reveal something to you. It always comes as a revelation.

We are keeping truth at our backs. All that is needed is a little turning in.

We are all extroverts. Our education makes us extroverts. Society needs extroverts, it has no use for introverts. The introverts cannot be made into soldiers, the introverts are almost as useless as rose flowers. You can appreciate a rose flower but what else can you do with it? It has no utility. It has tremendous poetry but not utility.

So is the case with truth: it has great poetry, great joy, great ecstasy, but is absolutely unmarketable. You cannot reduce it to a commodity, you cannot sell it -- and the world believes in selling and purchasing.

The world is a marketplace, and to be an introvert is to be out of the marketplace. Hence we turn every child into an extrovert, we try in every possible way to make sure that he does not have any idea that there is something inside him. We make him forget any desire to go in. And of course if you teach every child for twenty-five years continuously, if you condition him, hypotise him, he becomes paralaysed. He cannot turn his neck, it won't move; he can only look outwards, truth is inside you. You brought it with your birth.

My work here is just to help you, to de-hypnotise you, to uncondition you, to undo what the society has done to you. It is anti-social work. Hence the society was perfectly right in crucifying Jesus: he was an antisocial element. So was Socrates, so is every awakened person. He has to sabotage, he has to destroy the structure that society creates around you. He has to bring you to your inner reality.

That does not mean that you cannot work outside. Being an introvert does not mean that you become fixated. One should be flexible. One should be able to come in, to come out easily, without any difficulty. So whatsoever is needed... if you are needed on the outside you can be available, if you are needed inside you can be available. Then you know both prose and poetry, then you know both logic and love, then you can be in the marketplace and yet be in yourself.

The seeker of truth has to go beyond doubt, has to drop doubting, because doubt keeps you tethered to the mind, doubt is the method of the mind. If you doubt you can never go beyond mind. It is through trust that one goes beyond mind. It is through trust that one goes beyond mind. And truth is beyond mind.

Nobody has ever discovered truth through mind -- not a single individual in the whole history of humanity. Many have discovered truth but they have all discovered through trust, not through doubt.

So one has to go beyond doubt and one has to learn the language of trust. Doubt is the language of logic, trust is the language of love. We all live in doubt, we are all doubting Thomases because we all live in the mind. The society perpetuates the mind, all the educational systems strengthen the mind. And the more stronger the mind becomes, the less is the possibility of love growing in you. You start doubting even the existence of love. You start doubting even the existence of truth, so the question of discovering truth does not arise at all.

Doubt creates such confusion in you that you don't know what to do and what not to do. You go on asking the same mind and it goes on giving you all kinds of answers, which are all contradictory to each other. Mind is a [past ?] master in creating chaos.

Learn the way of love, learn the way of trust. Even a coward can doubt; only a courageous person can trust. Trust needs some guts. It means that you are taking risks, it means that you are moving into the unknown. Who knows? -- there is no guarantee. But there is tremendous joy in exploring. With a loving heart one can go dancing into the unknown.

Go beyond your doubt, your doubting mind, and then you will really be a seeker of truth. A seeker of truth neither believes nor doubts. He is simply available, ready, open, vulnerable. He is ready to go with the universe wherever it leads. And the universe is always leading you, guiding you towards the ultimate expression of your being.

If you can surrender to existence, if you can allow yourself to be overwhelmed by it, then the transformation happens so easily, without any bloodshed and without any damage. Not even scars are left in you. One changes so silently, so noiselessly, as if nothing has happened. On the outside everything remains the same and on the inside nothing is the same.

One can seek truth either out of misery or out of bliss. Both people are seekers, but the first one is going to miss, he will never reach. His very first step is wrong. Only the second one arrives.

On the surface both seek truth, but you can find only if you seek rightly, in the right mood, with the right method; if you travel on the right path, if you enter through the right door. Otherwise you can go on and on searching and seeking for millions of lives and you will not find. the truth.

The most important thing is the first step: what is the motive? That is very essential to understand. Why does one want to seek truth? Is it out of misery? -- then truth is an escape, an escape from your misery. You want to become occupied with something so far away ,so impossible that you can remain occupied forever and need not look at your misery; so that you can avoid your anxiety, anguish, so that you avoid channeling your energies towards truth.

But one who is trying to escape from himself in any way will never reach truth, because truth is within you. Truth is not out there somewhere. Truth is now, truth is here, truth is within you. And the person who starts seeking and searching for truth because life is miserable has already taken an attitude. He has

concluded that life is miserable. His mind has already become prejudiced.

The real seeker has to be without conclusions, unprejudiced. He has to function out of a state of not-knowing, he has to be an agnostic, neither atheist nor theist. He has to accept his ignorance, he has to be sincere about his ignorance. He has to say to himself and to others. "I don't know. And because I don't know, how can I be a Christian and how can I be a Mohammedan or a Hindu? Because I don't know, how can I be a Catholic or a Communist? Because I don't know, how can I believe in god or disbelieve in God?"

Disbelief is also a belief -- a negative kind of belief. The Catholic believes, so does the Communist, he also believes. The seeker of truth has to start dropping all beliefs, disbeliefs and is not to have any conclusion. He has to start moving towards truth with a cheerful heart, because only when the heart is cheerful do you become available to existence. Just look at the trees, clouds, stars... The whole universe is in an eternal dance. It is an orgy of joy, a non-ending carnival. It goes on and on. It is sheer festivity.

So unless you move through cheerfulness, blissfulness, you will not be moving in the right direction, you will not fall in tune with existence. And the moment you fall in tune with existence you know who you are. When the within and the without are meeting, merging, melting into each other, they create such an explosion of light that everything becomes clear, nothing remains unclear. That's the moment of truth.

Many have sought, very few have found because their search was wrong from the very beginning. They were tired of life, they were antagonistic to life, they were failures in life, they were miserable people -- and they started seeking and searching for truth.

My effort here is first to teach you how to sing, how to dance, how to love and how to be cheerful. Once that has started happening in you, once the process is triggered and you become like a child -- innocent, excited, ecstatic about small things... A butterfly is enough for the child to be in awe. When you are so innocent and so cheerful and so full of wonder then the first step has been taken, and taken rightly. Then you can ride on the wave of bliss and it will take you to the other shore.

The seeker of truth is on a very negative journey. Truth cannot be sought directly, you cannot make a goal out of it. In the first place you don't know what it is, where it is, so how can you make a goal out of it? Your journey will remain a groping. So those who think that truth can be attained directly start from the very beginning in a wrong way. Their truth simply means something that they have learned from others. They have already concluded what is true; the search is bogus. They are simply trying to prove themselves right. They are not on a real journey of discovery.

The real journey has to be negative, not positive. And by negative I mean that you have to see your lies. You don't know truth, so nothing can be done for the moment about the truth. You cannot seek it, you cannot search for it -- the question does not arise. But you know many lies in which you are living, in which everybody is living. Our society teaches us so many lies.

The god that has been taught about by the priest is a lie. The heaven, the hell, the theory of karma, rebirth -- anything that has been taught by others is a lie. Truth cannot be taught. There is no way to transfer it. One can experience it on one's own. No education is possible about truth, but you can be he helped to be aware of what kind of lies you are living in. And as you see a certain lie, it drops. The moment you see it, it drops, you cannot hold it any more. In your seeing that it is a lie, it becomes impossible to go on living through it.

Slowly slowly more and more lies will start falling like dead leaves from a tree. And when all the dead leaves have fallen, new leaves will arrive of their own accord. That's how truth arrives: you destroy the lies and truth comes, you negate the lies and truth comes. It comes as a gift of god. You simply prepare the ground, you simply empty yourself of all kins of false notion, of all philosophies, ideologies, religions. You simply go on emptying yourself. The moment you are totally empty, truth descends in you. It is not your achievement, it is god's gift.

(To an elderly Dutchwoman):

The truth is present in our being, but only as a seed, only as a potentiality. It has to be actualised, it has to be released. It is not somewhere else, one need not go anywhere, but one has to help the seed to become a sprout and the sprout to become a tree and the tree to come to flowers and fruits. Then life is a tremendous experience, so full of joy and so full of God and so full of eternity. Ordinarily we live without actualising our potential.

They say that ordinary people actualise only five to seven per cent of their potential. What a wastage! Ninety-five per cent of your life was available to you but you never lived it. It is as if somebody was given a

palace but he lived only in the porch and never entered the palace.

We are living like beggars for the simple reason that we don't move deeper into our beings to actualise all that has been given to us as a gift by god. But we don't even recognise it, we don't even feel that there is something more to life than we are living. Even the greatest geniuses, people like Albert Einstein, Rutherford, Newton, Edison, even they don't actualise more than fifteen per cent of their potential. Only once in a while is there a Jesus or a Buddha who actualises one hundred per cent of his potential. And these are the people who become the proofs that God is.

You can also become the proof because you have the same potential. The difference is not in potential at all, the difference is that they have actualised their potential and our potential is lying dormant.

My function here is to help you make the dormant dynamic, to make the static flowing, to make the dead alive. It is possible. And it is not as difficult as it appears in the beginning. In the beginning it appears difficult only because we have never tried it. So even small things... swimming is difficult because you have never tried. Even seeing a person riding a bicycle... it looks impossible to the person who does not know how to ride a bicycle. It is a miracle.

Once you know it is so simple, just a few efforts are needed. Maybe you will fall once or twice, you may be hurt here and there... a few bruises here and there, but that doesn't matter. That happens to every meditator: a few hurts, a few bruises -- and sometimes a few fractures too. But that doesn't matter. Once you have learned, you gain so much that the price you pay for it is negligible.

And it is never too late, remember. The idea is prevalent all over the world that in old age you can't do much. That is absolute nonsense. You can transform you potential *any* time. Even on one's deathbed, if one decides to change, the transformation is possible. Even in the very evening of our life it is possible to come back home.

[There follows an interview with Ma Satya Bharti, which is not included here.]

One comes to discover both victory and immortality through meditation. Without meditation we are part of time, we are mortals, death is awaiting us at the end. And all that we are doing will be undone by death; hence we are simply making sandcastles. It is absolutely certain that death will come and destroy everything. It will destroy the poor man's hut and it will destroy the king's palace - they are all the same. It will destroy the beggar and it will destroy the emperor. It makes no distinctions.

Without meditation we live in time and we are mortal. As you move into meditation you start moving beyond time. You start entering a totally new kind of space which has no time element in it. It simply is. It never comes, it never goes. Time comes and goes. It is a movement, a procession of moments.

But there is a space within you which has always been there, is there right now, will be always there. It knows no change. It is beyond change. That which is beyond change is beyond time. This means change. No change means no-time. And to experience that no-time is to experience immortality.

Then all fears fall away, because all fears are rooted deep down in the fear of death. Then all anxiety disappears, because there is really only one anxiety. All other anxieties can be reduced to a single anxiety, that we are going to die, that everything we are doing is futile, that death is there and it can come at any moment. And it comes without informing you, there is no way to protect oneself against it - hence great anxiety, trembling, fear.

But once you know that something in you is beyond time, is beyond change, then you know that something in you that is beyond death too. You are immortal, you were never born and you will never die.

The moment you pass from mind to meditation, you pass from the world of mortals into the world of the immortals. And that is victory - not the victory of Alexander, not the victory of Napoleon, but the victory of Jesus, the victory of Buddha. That is true victory.

It is only through meditation that life becomes meaningful. Without meditation life is utterly meaningless. One only vegetates, one does not really live. One hopes to live, but that hope is never fulfilled. One goes on postponing life for tomorrow - and tomorrow never comes.

You can see that meaninglessness written on people's faces everywhere. People are trying to create some kind of meaning in their lives, but a created meaning is going to be arbitrary and you know all the time that it is just your creation, it is not worth much, and deep down you remain hollow. Afraid of that hollowness, people keep themselves occupied with every kind of activity. All the time that they are awake, they are engaged. They are afraid that if they are not engaged in something they may have to face their own

meaninglessness, their own emptiness, and futility. And that is frightening, it scares them; hence they never look in. For the whole day they are occupied, and then they fall asleep and still they remain occupied in their dreams.

Meditation means facing your inner emptiness. Howsoever it hurts in the beginning it has to be encountered, because in encountering it you will be surprised that it is just a curtain. Behind it is very dark when you go in, but that darkness is only on the circumference. At the very center of it there is light, eternal light.

And once a person has experienced his own light, his own being, his own eternity, all meaninglessness disappears. One becomes praiseworthy.

It is only through meditation that one becomes praise-worthy.

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #4
Chapter title: Bliss

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Money is not your goal, power is not your goal, God is not your goal, truth is not your goal. These are different names which you go on giving to bliss.

All these names have to be removed so that you can face the ultimate goal in its sheer nakedness. Once you know the goal, immediately you know the path.

Once you recognise that bliss is our goal, you need not go outside at all, because bliss is our very nature.

Happiness can exist on may planes. The lowest is pleasure and the highest is bliss, and there are many stages in between.

Man ordinarily lives at the lowest, that's why people go on seeking pleasure. It is a physical phenomenon. Sex and food are their obsessions. Nothing is wrong in enjoying food or sex, but when they become obsessions then you are pathological. One has to go beyond the physical plane of being.

Food and sex are two sides of the same coin. Food keeps the individual alive and sex keeps the species alive. Without food the individual will die, without sex humanity will disappear. Deep down the function of both is the same. That's why it often happens that a person who starts repressing sexuality becomes more obsessed with food. His whole energy starts moving towards food. The person who starts controlling his food, who starts dieting, becomes more and more obsessed with sex.

One has to understand these energy phenomena, because only by understanding is there a transcendence.

The second plane can be called psychological. Hearing beautiful music... it is a subtle kind of nourishment. It revives the spirit, it thrills you but in some very invisible way. It is not measurable, it cannot be detected by scientific instruments but something happens. It is not objective, so nobody else can see it. It

is subjective.

The first plane is objective. Sex can be seen by others. Hence for centuries every effort has been made to hide it, not to do it before others... not only not to do it before others, not to do it even before yourself: so do it in darkness.

The reason is that it is an objective phenomenon. Hence people are so interested in pornography -- because sex is transformed into absolute objectivity: it is marketable, it becomes a commodity. So is the case with food.

But with music, with the joy derived from poetry or the joy felt when you are in close proximity to nature, just in seeing a beautiful sunset something of immense value happens. You feel thrilled, uplifted. That is happiness. It is beyond pleasure.

If one remains on the first plane one remains an animal. Only with the second is the human being born. But humanity is only a bridge, one has to transcend even that. One should not make one's house on the bridge. One has to go beyond the joy of music, beauty, poetry, painting, creativity.

Then the third plane, the highest opens up. The first is objective, the second is subjective; the third is beyond duality, it is neither subjective nor objective. One is simply a witness, all duality has been left behind. The first is physical, the second is psychology, the third is spiritual. It has nothing to do with the body or the mind. In fact when you go beyond-mind, when you see that you are neither the body nor the mind then you start entering into the third. Then happiness becomes bliss. And that is the goal of sannyas.

Bliss is a state of awareness, watchfulness, meditativeness, of profound silence, peace. Nothing stirs in you, all is quiet, and you are absolutely relaxed. Out of that relaxation something bursts forth at you very center, some energy that has always remained there starts flowing, becomes dynamic. It has been dormant because you were never looking at it. You never paid any attention, you were concerned with the body and the mind. Now, you have turned in. Your whole concern, your whole attention, has settled at the center. You have left the circumference far behind.

When the energy is absolutely centered, at the center, bliss happens. Happiness has to move from pleasure to bliss.

Bliss is always perfect. You can't have imperfect bliss, it is impossible. It is like you cannot have an imperfect circle: if it is imperfect it is not a circle. If it is a circle it has to be perfect. Precisely like that, bliss is always perfect; perfection is intrinsic to it, not accidental. So you cannot find bliss in any other form than perfection.

If bliss is not perfect that means that what you are thinking is bliss is something else. It may be happiness, pleasure, but it is not bliss.

Pleasure is momentary and it is always imperfect. Happiness is a little better than pleasure because pleasure is more body-oriented and happiness is more psyche-oriented: a little higher, just in the middle. On one side, one extreme is pleasure, at the other extreme is bliss. In the middle is happiness.

Move from pleasure to happiness to bliss. That is the whole path of a sannyasin. I don't want you to deny anything, but I also want you to remember that life is fulfilled only when you have attained to bliss.

Don't get lost in the world of pleasures and happiness. Nothing is wrong in them, enjoy then on the way just as when you go for a walk you enjoy the birds singing on the way, the trees, the flowers. But you don't become attached to any tree, you go on moving.

Enjoy all that is available but go on moving till you have arrived to such a peace that is undisturbable, at such a bliss that cannot be taken away from you. Till you have arrived home go on seeking and searching. Enjoy everything but don't be obsessed by anything. Remain normal, enjoy eating, meeting people, seeing all that the world makes available -- I am not in favour of escapism -- but continue to remember that this is only an overnight stay. In the morning we have to move. This is only a caravanserai, it is not home.

If this much remembrance is there, one goes on moving and on moving, and one day the miracle happens: perfect bliss has descended upon you. Then there is no misery any more, no possibility of falling back.

It happens only in perfect awareness, in perfect meditativeness, in perfect silence.

Happiness is finite, it begins and ends; hence it has no ultimate value. It is a toy. You can remain occupied with it for a moment, it brings a little sensation, a little thrill into life, but then in its wake it also brings frustration in the same proportion. Because when it ends, and it is bound to end, it leaves you in darkness. So each happiness is a costly affair.

But bliss is totally different. It has no beginning, no end. It is always there inside you, it is something with which you are born. To express it right, it is *you*; hence it can neither be taken away from you, nor can it be given to you.

But the question arises: if bliss is your nature why are people in misery? People are in misery because they never look into their nature. Their eyes are focussed outwards on far-away things. They have forgotten how to look in, they have forgotten the very process of turning in.

Meditation is nothing but the simple process of turning in. Meditation does not produce bliss, it simply helps you to recognise what is already there. It does not give you anything new, it simply reveals the ancient most thing in you.

Bliss is the only rock that time cannot destroy. Everything else is destroyed by time, sooner or later. Only bliss remains untouched by time because bliss is beyond time. Time is part of mind. In fact time and mind are two aspects of the same coin. Time is a psychological phenomenon. You can watch it in your own life: when you are miserable time becomes longer, then one hour seems to be so long. If you are sitting by the bedside of a dying man then the night seems so long, as if there is never going to be an end to it. But if you are holding the hand of your beloved time passes so fast, so quickly, that hours pass and you think only minutes have passed, or not even minutes. The night passes as if the clock has been deceiving you and going faster.

When you are happy time goes quickly. When you are miserable time slows down. So time is something psychological. And when you are neither miserable nor happy, just silent and peaceful, time disappears, time is no more found.

An ancient Sufi parable says that when Jesus was departing one of his disciples asked him "Lord, what will be the most unique thing in the kingdom of God?" And Jesus said, "There shall be time no longer."

It is not recorded in the Christian gospels but Sufis have carried this beautiful anecdote. It is of tremendous significance. The most important thing he says is: There shall be time no longer.

It can be translated as: There shall be mind no longer, there will be no pleasure, no pain, there will be no experience as such, just silence, pure silence.

Every experience is a disturbance. Even the pleasant experience is a disturbance; hence it is tiring. Even pleasure tires people. In fact it tires more than pain, because with pain you keep a little distance. You don't want it, you want it to be finished soon. You remain a little aloof, detached, you don't cling to it. But you cling to pleasure and you want more and more of it; hence it is more tiring. And you can see it: rich people look more tired than poor people, kings look more tired than beggars, for the simple reason that the beggars can only hope and dream about pleasures, and when you hope and dream it is not tiring. In fact it infuses new vitality in you. When you are just dreaming and hoping it is always a transfusion of new blood.

But the rich, the affluent, the kings -- they are living it, and it is boring and it has become tasteless. They are utterly tired but they don't know where to go now. There is nowhere to go, no exit. That's how Jean-Paul Sartre defines hell: No exit.

Whenever he is in a situation from where there is no exit, the man who is in pain can think of pleasure. There is an exit, at least in his imagination. But the man who is in pleasure, where can he go? Not even in his imagination... To pain he cannot go; nobody wants to be in a painful state. And pleasure he has already got, so he has nowhere to go. He is stuck. That is hell.

The old idea of hell is really out of date, that people will be tortured and burned and... It is a Nazi idea, a Fascist idea. But it is wrong because if there is so much pain people will be happy. They will be hoping that sooner or later it will be finished.

I would like hell to be like the heaven that is depicted in the scriptures: all pleasures available, everybody suffering from diabetes! (laughter) Everybody so fat that they cannot walk, and refrigerators go on moving behind everybody! (laughter) Wherever you go the refrigerator goes with you, you cannot escape from it. All kinds of pleasures are available and there is no exit. That would be real hell.

The people who depicted hell did not have much imagination. They did not understand much human psychology.

There is only one thing which is beyond heaven and hell, beyond pain and pleasure -- that is bliss. By bliss I don't mean joy, I don't mean happiness, not at all -- but peace, total peace, an undisturbed silence. One is so centred in oneself that there is no time, no mind. Each moment is all. That is the only permanent thing in existence -- eternal, rocklike.

Bliss happens only to those few blessed souls who know how to be peaceful. Ordinarily man lives in a great turmoil. He lives constantly surrounded by a crowd of thoughts, desires, memories, imagination, expectations. He is never alone, these people go on following him. Even if he goes to a cave in the mountains these people are there. He is always surrounded by these ugly faces; hence there is no peace. They all go on pulling you apart, they are all pulling you into different directions.

Your anger wants to do one thing, your greed wants to do something else, your ambition forces you to do something exactly opposite to what your anger wants to do -- and you are divided. You are not integrated.

Peace means that one is integrated. All these fragments have melted into one being. There is no crowd any more. One is alone, utterly alone. A deep deep peace prevails inside. Then one is ready to receive bliss. Bliss follows peace. Peace prepares the ground, one peace is there bliss is inevitable.

Bliss happens only to those what loyalty is. Bliss happens only in the heart, never in the head. The head is like a desert: nothing grows there. It is only in the heart that everything that is of any value, any eternal value, grows in the heart. But the functioning of the heart and the head are totally opposed to each other. And we are trained for the head -- that becomes a problem.

The head is based on doubt nd the heart is based on trust. Our whole training is of doubting, thinking, suspecting, questioning. And that is not the way of the heart; hence we remain hung-up in the head. There are very few people on the earth who know that the heart exists. For others it is only a metaphor, poetry, fiction, not fact; at the most just a jumping mechanism for the blood. But that is not the heart that mystics have been talking about.

There is a center deep down inside you, but that center can only be known through trust.

Sannyas is a jump into trust. It is getting involved in a love affair, a love affair with God himself. Less than that is of no use. Only a love affair can help.

The head will say that this is blind trust and it will condemn it in every possible way. But don't listen to the head; it is the devil who speaks through the head. Listen to the heart -- that is God's voice.

Jos is a form of Joseph, the name of the father of Jesus. Literally it means increasing faithfulness.

Bliss is possible only if you trust. It is not possible in a state of doubt. It never happens to the sceptical mind. In fact it never happens to any mind because more or less all minds are sceptical. It happens to the heart. The heart is always trusting, it is always faithful. It knows how to love, it knows how to be committed to love.

The mind is a coward; hence it cannot trust. It is suspicious, it is always afraid; out of fear it doubts. Fear and doubt go together, trust and love go together. Doubt is not something to brag about. People brag about their doubting minds, they think that they are doing something great. They even think that they are very brave, that's why they can doubt. But doubt is rooted in cowardliness. To trust more guts are needed. To trust it really needs great boldness. Trust is a sacrifice: sacrifice of the ego, sacrifice of fear, sacrifice of doubt, sacrifice of the head. But once one has been capable of doing this miracle, of moving from doubt to trust, from head to heart, from logic to love, then all kind of miracles become possible. Then you are entitled to incredible experiences.

It is symbolic that Jesus is born to Joseph, that Joseph is the father of Jesus. It can be translated into a beautiful symbol: enlightenment is born out of trust, trust is the father of enlightenment.

There are things which man can do and there are things which man can only allow to happen. Bliss belongs to the second category. You cannot do it but you can allow it to happen, you can be available to it, you can be open to it. All that is needed on your side is a deep trust, receptivity, love, surrender, let-go, and then it immediately starts happening. It is never your doing, it can never be your doing. Even when it is happening, if you start doing something about it, it will stop happening. Doing means undoing.

All that is great in life belongs to the second category. The first category is mundane, the second category is sacred. Bliss, love, truth, God, freedom -- they all happen. You cannot do anything, you are the barrier. When you are absent, when the ego is no more functioning, the heavens open and start pouring into you tremendous treasures of joy, inexhaustible treasures of truth. But it is always a gift from God. You cannot claim it as your doing. One can only be grateful.

Bliss is our potential but unless we work hard the potential can never become actual. It can't become

actual by itself. It needs tremendous effort on our part to transform it from a seed into a tree, into flowers, into fruits.

The potential is like frozen ice: through hard work you can create the necessary heat to melt it. And once the ice starts melting your coldness starts disappearing and love arises. The more you flow, the more loving you are; the more you flow, the more close you are to god, because once you start flowing the ocean is not far away. Howsoever far away it may be, it is not far away. But if one is ice-cold, frozen, the ocean may be just by the corner and the difference is unbridgeable; the ice cannot move, it is stagnant. It has to be melted.

And we have to create the necessary heat to melt it. A sturdy spirit is needed.

People start... many people start meditating, working on themselves, but they are not sturdy. One day they will meditate and then another day they will sleep; for a few days they will work and then they will completely forget about it. And they go astray very easily, any accidental thing can take them away from their work. Great persistence is needed, perseverance is needed, patience is needed. And one has to go on and on hammering.

It is like digging a well. You go on digging. You will not reach the water level immediately although the water is there. But between you and the water there are many layers of earth, maybe rocks took and they all have to be removed. And it needs work.

Starting at one place and stopping then starting at another place and then stopping, then starting at a third place is a sheer wastage of time. It is better to work in a single direction with your total being, with your whole heart. Then the potential certainly becomes actual, and when the potential is actualised life is fulfilled. Then for the first time you know that there is great meaning.
The other name for that meaning is God.

Bliss is the beloved of all. Whatsoever we are doing, we are searching for bliss. In every act, right or wrong, moral or immoral, material or spiritual, the search is the same: the search for the ultimate beloved. And that is bliss.

If one searches for bliss unconsciously one cannot find it. That's how many people go on searching and searching, and they always find only misery. And the more they reach, the more miserable they become. But the reason is that their search is unconscious. They have not yet become alert to what they are really seeking and searching for.

The moment you become aware that bliss is our goal, things become simple. God is not your goal, truth is not your goal. These are different names which you go on giving to bliss. All these names have to be removed so that you can face the ultimate goal in its sheer nakedness, because once you know what the goal is things become simple. Once you know the goal, immediately you know the path; once you recognise that bliss is our goal you need not go outside at all because bliss is our very nature. The way is in, not out. You have not to rush and run for it. You have to be more still and more silent.

And the moment that you are totally still and silent it wells up within you being. That moment is moment when one is really born. Before that one is only physiologically born, not spiritually. One is not a soul before that. Only after that does one become a soul, does one become an immortal, does one become a god.

Bliss is the ultimate state of flowering, when you become a flower, when you have realised your total potential. Bliss is the reward for growing to one's ultimate height. When you reach the sunlit peaks of your consciousness then only do you know what bliss it.

To be watchful is the way to attain bliss. That's what meditation is all about: being watchful, alert, aware, being watchful of what you do, being watchful of what you thing, being watchful of what you feel. These are the three watchfulnesses, and if you can do these three then the forth arises in you: you become watchful of who you are.

Start by action because that is the grossest thing, visible, tangible, objective. Then move to thoughts. They are a little less gross, invisible to others, only visible to you. Then move to feeling, which is even more subtle, more vague. Even to you it is not totally visible, only vaguely available.

If these three watchfulnesses can be fulfilled the fourth arises in you. Then you know who you are. Then you settle in your being. And to be absolutely unidentified with the body, mind and heart is the ultimate peak. Suddenly there is a showering of bliss. From all directions it starts showering on you, and then it goes on showering forever.

Anand means bliss; Adriana means creative heart -- a blissful and creative heart. That's the whole

definition of sannyas.

Bliss is always creative, it can't be otherwise. And if the person who is creative is not blissful than all his creativity is bogus. He may be a compositor but not a creator. He may be putting things together in beautiful ways, he may know the art of painting, but he can't be a creative artist. He knows the technique, the how-to, but he is not a creative artist. He may know how to dance but he is not a dancer.

The dancer is one who loses himself in his dance and disappears in the dance. The real dancer, sooner or later forgets the technique, forgets the art; it becomes his life.

In Zen they say that if you really want to be a painter, for twelve years learn how to paint and then for twelve years forget all about painting, never touch the brush and never paint again. And after twelve years -- that means after twenty-four years, twelve years of painting and twelve years of silence -- start painting again. Now you have forgotten the technique, now you can be a painter. Now something can start moving from your very heart.

Bliss and creativity are two sides of the same coin. There are people who have been trying to be blissful without being creative and all have failed. All the monks and the nuns of the world have failed for the simple reason that they were trying something impossible. They were trying to be blissful without being creative. And being creative is an absolutely necessary part of it, an intrinsic part of bliss. You cannot drop it.

The same has happened to many artists, painters, musicians, dancers, poets. They had been trying to be creative without being blissful. And if you are miserable, what are you going to create? Your heart is dead! You are so burdened, you are carrying Himalayas of misery. How can you sing? How can you paint? Your painting will simply be a catharsis.

That's what Picasso's paintings are, a catharsis. They helped him to unburden his misery, his insanity. If he were stopped and where not allowed to paint he would go insane. It is therapy through art but it is not creativity.

And exactly is the case with many poets, musicians, dancers and other kinds of artist. They are trying to be creative but they have nothing to share. They are almost dead, dull, unconscious, in such an inner turmoil and tension that whatsoever they create will reflect their pathology. The whole of contemporary art is pathological.

The monks and nuns failed because they were trying to do one thing, trying to be blissful without being creative. And the arts have failed because they have been trying just the opposite, being creative without being blissful.

My effort here is to create a new kind of man. My sannyasins have to be creative and blissful together because that's the only possible way to grow, to mature, to be. So remember it: be blissful and creative. And if you are blissful it is easy to be creative; if you are creative it is easy to be blissful. They help each other, they go on helping each other.

The highest peak is attained when both are fulfilled. One can call that state God, Nirvana, enlightenment or whatsoever one wants to call it... the kingdom of God, moksha, ultimate freedom. But it comes only to those few people who are trying both, who are creating a synthesis between bliss and creativity.

Hardy means strong and brave.

Bliss needs both qualities. Cowards cannot be blissful because cowards cannot be individuals. They remain part of the crowd -- and the crowd is insane, the crowd is a mess. The coward cannot be alone, he is so scared of being left behind. He always wants to follow the crowd. He feels good when he is surrounded by people, he feels as if he is safe, secure. And of course the crows is miserable and it expects you too to be miserable. If you are blissful the crowd thinks that you are mad, something is wrong with you.

One needs courage to get out of the structures that society imposes on everybody. One needs to be brave, to resist every kind of slavery, because only when you are utterly free of all slavery, all social conditioning, does your inner being start dancing. In freedom is dance, in freedom is bliss and in freedom is God.

A slave cannot know anything of value.

Bliss is naturally luminous. You cannot hide it. It is bound to explode, it is bound to reach others. It is like the fragrance of a flower. The flower cannot contain it, the winds are going to take it away, far far away. It is like a lamp. You cannot hide it, it shines forth. Even from very far away you can see it in the dark night -- just a small lamp, a candle. And bliss is a light, a flame. It is your heart aflame. When your

heart has become a divine flame you feel bliss.

Nobody has ever been able to hide it, it shines forth. It is very bright, it is dazzling bright, in fact it is offensively bright, hence Jesus offends people, Buddha offends people. Not that they ever want to offend anybody, they are the humblest people possible, but nothing can be done about it. Their light is so dazzling, their love is such a perfume that it penetrates to the very core of other's people's being. Their joy is such that everybody feels inferior. They don't want anybody to feel inferior, in fact they declare "you are just as we are, we are not different. That is their whole message. Whatsoever they say is one thing, but still their very presence is enough for people to feel offended. They shrink in their inferiority, and out of that inferiority revenge arises; hence Socrates is poisoned, Buddha is stoned, Jesus is killed. These are, in a way, natural causes of death, these are not accidents. They were bound to happen.

The simple reason is that whenever your heart is full of bliss you become open, all windows and doors open up, and your light and your bliss and your presence starts reaching people. Those who understand will be healed by it, but there are very few people who will understand it. Those who don't understand will be hurt by it -- and they are in millions.

Hence the greatest risk in the world is to be blissful. The world loves miserable people, it respects them tremendously. Whenever somebody is utterly miserable it calls it holiness. It worships and respects miserable people as saints and mahatmas. The more they torture themselves, the more the people fall at their feet. But the world has never loved a man who is really blissful. The miserable person suits the miserable world perfectly well. They are on the same plane, they fit together, they hum together.

The blissful person becomes such a peak, he rises so high above the clouds, that we start feeling insulted. The only way is either to rise to the same height or to destroy that peak so that you can be at ease again, so that you can be at ease with the pygmy crowd, with the miserable lot.

Mind is a state of darkness, but one can rise above the mind and immediately all is light. Meditation means transcending the mind, getting out of the darkness into the light. Once you are in the light of no-mind, bliss arises. It does not come from the outside, it explodes within you. It is not something that is given to you by somebody; hence it cannot be taken away. It is your very nature. But one can see it only when there is light, one cannot see it in darkness. Hence the whole effort of all the mystics of all the ages has been single: to drop the mind and to go into a state of no-mind. And that's actually the process of sannyas too.

Unless one knows "I am something above the mind," one remains ignorant. The moment you know that the mind is only a mechanism -- you are not it, you are the watcher of it, the witness of it -- you have moved from misery into bliss, from the night into the day, from time into eternity.

In the East we make small earthen lamps. The lamp is earthen, made of mud, but the light is not earthen. The flame is not the earth. The lamp belongs to the earth but the light, the flame, belongs to the beyond.

That's exactly the situation of our being: the body belongs to the earth and the soul belongs to the beyond. If we forget the soul completely and only start living as a body -- that's what millions of people are doing -- then we have forgotten our real home. Sooner or later we will be frustrated because the earthen lamp can never be eternal. It is bound to break at any moment, any small accident and it will be broken.

The body is temporal, a temporary residence. It is not your permanent address. And we have to search for the permanent address, because only by finding it will we be able to find something which abides forever. And to find something which abides forever is to find bliss, because it cannot be taken away from you.

To remain attached to the temporal, to the changing is to remain within the world of misery because the temporal will be taken away. You have invested so much in it but one day everything is taken away. Then it is natural to feel miserable.

Misery is rooted in attachment to the body and bliss is rooted in non-attachment to the body; hence all the great masters have been teaching methods and means of non-attachment, of getting disidentified with the body, with the mind, with everything surrounds you, and of just remaining a pure witness. That's what we are: pure witnessing, pure awareness.

And that's exactly my work here, to help you to experience it, to have a little taste of it. Once you have tasted it then there is no problem. You will go on moving towards it more and more. Just a drop of the nectar is enough to transform your whole life.

There is no bliss against life, although that has been the idea of the whole of past humanity, that to be

blissful one has to go against life, one has to renounce life. That is the greatest error that humanity has committed up to now. Bliss is through life, in life, with life. Bliss *is* life.

Going against life is death. Renouncing life is simply renouncing the opportunity to grow, to be mature, to be; hence iI am against all kinds of renunciation. Renunciation is negative, life-negative, destructive. It has destroyed millions of people. Monks and nuns of all the religions have been victims. They suffered because of a mass hypnosis

My effort is absolutely against traditional religions. It may be Christianity, Hinduism, Jainism, Buddhism, it doesn't matter. All the religions have been life-negative. They decided to be life-negative for the simple reason that that was the only way to prove who is holy and who is unholy: the people who love life are unholy. Everybody loves life -- that is natural. Then the holy man has to do something to prove that he is higher, superior. He has to do something just the opposite of the ordinary humanity. He has to be extraordinary, and nothing makes him more extraordinary than going against life. He starts swimming against the current. He becomes special, very special. But this is the way of the ego, not the way of God. And the saints have been more egoistic than anybody else. They are not saints really. They are suffering from megalomania.

A really religious person is very ordinary. He has no claims to extraordinariness.

Be ordinary but be totally in it. Live the life that has been given to you with joy, with gratitude. It is god's gift. To me this is sannyas, this is a true religious life. When life is God then you are moving in the right direction.

God is not against life, otherwise why should he create it in the first place? God is absolutely for life. It is his creation. It is out of his love that he has created it. We have to live it so totally that the ego is lost in the living of it, that it disappears. And to live life egolessly is enough -- more than that is not needed at all. It opens you towards God.

We take life for granted -- that is our fundamental ignorance. We never feel thankful for life. It is such a blessing. We are not worthy of it, we don't deserve it. it is given out of God's abundance, not because of our worth. We have not earned it. It is a gift, not a reward. And God gives because he *has* to give; he has so much.

One of the intrinsic phenomena of bliss is that it needs to be shared. All the old stories of creation somehow or other imply that God was alone and he started feeling very lonely; hence he created the world. But I don't agree that he started feeling lonely and that's why he created the world. I have my own vision: God was alone and he started feeling so burdened with bliss that he wanted to share it, he needed people. Not that he started feeling lonely -- that doesn't seem right. God feeling lonely doesn't fit, it is a contradiction in terms. But he started feeling so burdened with bliss, so overburdened, and there was nobody to share it with. How long can you dance alone? You need a partner. How long can you go on singing? You need somebody who will listen.

God gives because he has so much that he is heavy with bliss. Once we understand this, that we have not earned our life, we start thinking in different terms about the whole phenomenon. Then it is a blessing. And when life is a blessing prayer arises, thankfulness arises, gratitude is born. To be a sannyasin means the birth of gratitude.

From this moment start looking at everything as a blessing. And when I say everything, I mean everything. Even when you sometimes feel pain it is a blessing. You may not understand, but it is a blessing. One day you will understand and you will see that it was a blessing, that it was needed, absolutely needed, that it helped your growth. Even suffering is a blessing. It cleanses, it helps you to become integrated, it takes childishness away from you, it helps you to become mature. A certain ripeness arises out of suffering.

A man who has never suffered remains childish, juvenile, superficial. He can't understand life's deeper things. He thinks that life is just a merry-go-round, so from one sensation to another he goes on moving. He is continuously greedy and hankering for all kinds of toys. But they *are* toys.

The man who has suffered enough becomes mature. He can see that toys are toys -- not worth the labour, not worth the worry. He can understand the depth, and he can see other people's lives with more sympathy, with more compassion, with more love. Because he has suffered he knows what suffering is. That makes him more human. So suffering too is a blessing.

Watch, observe and try to find a blessing everywhere. Sometimes it is in disguise, sometimes not so

much in disguise, sometimes utterly nude. But if you watch you will find it is always there; in success, in failure, in pain, in pleasure, in life, in death too. It is there in summer, it is there in winter, it is there in youth, it is there in old age. It is there in health, it is there is illness. I call that person religious who can see blessings everywhere, who cannot find any place, any point which is not a blessing.
It is only such rare people who attain to the ultimate.

Misery makes one mean, ignoble. Misery is a sin because out of misery only misery arises. The miserable person goes on radiating misery all around himself. He poisons all his relationships, he even poisons strangers. Whomsoever comes close to him, he sucks his energy. He is destructive in a very subtle way. He is negative, that's why he is destructive. He is like a black hole. He cannot be noble.

Only bliss is noble. When you are blissful you start sharing. Bliss has one intrinsic quality, it demands sharing, it asks you to share, because the more you share, the more it grows. It is an inexhaustible source. The blissful person has a grace. The blissful person can never be mediocre. He is pure intelligence.

Nobility is not something that you can cultivate, but you can learn the ways of being blissful. And once your are blissful nobility comes of its own accord as a shadow. It is a by-product.

Misery has to be earned. It is through great effort that one becomes miserable. And to remain miserable is really a miracle! (laughter) Only very rare individuals can manage it. It needs extraordinary energy.

Bliss is simple, misery is complex. Bliss is natural, misery is unnatural. To main the unnatural you have to put all your energy into it -- to be natural you need not put any energy into it. But millions of people are miserable, and it is very rare to find a person who is not. So what has happened?

It is simple. To understand it is of immense significance. It is only through misery that the ego can exist, because you have to make an effort and you have to be constantly into it, creating it, maintaining it. Then the ego can remain. And if one loves the ego, then misery is necessary to keep the ego alive. In a state of bliss ego disappears because there is nothing left to do and ego can exist only as a doer. In bliss there is no need for the doer, it is simply our nature to be blissful. It is like health, health is simply our nature. Disease is an accident. So when you are healthy you don't ask how, why. When you are ill you ask "Why am I ill? What is the cause of it?"

Misery has causes, bliss has no cause. You have to decide only one thing; if you are ready to drop the ego nobody can prevent you from being blissful.

So let sannyas be a dropping of the ego. And be blissful from this very moment. There is no need to go on maintaining your misery. Simple say "Enough is enough!"

Bliss is divine. it has nothing to do with human effort, hence it is divine. Misery is human, it is our work, it is our doing. Bliss has only to be allowed. We can prevent it from happening but we cannot create it.

It is as if the sun has risen but you stand confronting the sun with closed eyes and you remain in darkness. The sun is there, you can be in light, but you have decided not to receive the sun. Then you can remain in darkness. Open your eyes and the darkness disappears.

Misery is our decision. We have decided to be miserable, we have decided not to allow the bliss to happen. Although we go on saying that we want bliss, really we don't want it, we are afraid of it. That's my observation of thousands of people, they are very afraid of bliss. With misery they are well-acquainted, familiar, at home. With bliss they start moving into the unknown. With bliss they are at a loss as to what to do ore what not to do. In fact they become absolutely, superfluous, they are no more needed: bliss is enough! They have to evaporate. When man disappears, bliss appears.
And my work here is simply to help you disappear, to help you evaporate.

(a little chuckle) How long will you be here?
-- Till you send me away
-- No, I will never send you away!

Bliss is the most godly thing, misery the most ungodly. Misery is a sin, bliss is a virtue. But we have worshipped misery, we have worshipped people who were deliberately miserable. Sad, long faces became our saints. The dancers, the singers, the poets, the musicians -- they were not our saints. In fact they should be the saints because they enhance life, they make it richer, they give it more beauty, they leave the world a little better than they found it. That is the only way to serve god, to worship god.

Anything that creates bliss in you is sacred. So let bliss be the whole target of your life. In every

possible way become more and more blissful. Don't be serious and don't be sad. The universe is a celebration, participate in the celebration. And you can participate only if you are cheerful. The stars are dancing, become part of the dance.

That's my teaching, that is my initiation into sannyas, to help you sing, to help you love, to help you dance.

Only a blissful person can bring truth to the world. It is only out of bliss that you become a vehicle of God. When one is blissful one becomes just a window. God can look through that window into the world and the world can look through the window into God. One becomes just a hollow bamboo, then God can sing many many songs through the flute. But those songs come from God. Our function is only one: not to hinder them, not to distort them.

It cannot happen in a state of misery. A miserable person is constantly distorting truth. He himself is in such a distortion. He himself is in so many pieces that whatsoever goes through him becomes something other than what is was. Just by passing through the distorted person, it becomes distorted. He is not empty; a miserable person is full of his misery. That is something tremendously significant to remember: a miserable person is very full -- of garbage, rubbish, but very full.

The blissful person is very empty. He is just space. And through this emptiness god can flow into the world.

Become empty, become blissful -- and they go together very well. If you are blissful you will become empty, if you are empty you will become blissful. It is impossible for the empty person to be miserable. There is nothing left to be miserable about, you are not even there to be miserable. The emptiness is so total that there is no I left behind who can be miserable. The empty person is not a person at all; he is simply emptiness, an open sky, unclouded. Hence through the empty person all the beauty and the benediction and the blessing of God flows through. The empty person becomes his messenger, he brings truth to the world. Jesus is an empty person, so is Buddha, so is Lao Tzu. And everybody can become that empty.

Meditation makes you empty on the one hand and on the other hand it makes you blissful. They happen simultaneously.

Bliss is our home. If we are living in misery we are living somewhere else, not in our own home. We are not living in our nature. We are living in something accidental. The moment you start living in your essential being, life is bliss. If you go astray... the farther away you go from you essential core, the more miserable you become. Misery is really the measurement of how distant you are from home.

So remember it: whenever you are more miserable that simply means that you have gone really far away from your home. Come back!

People go on doing a thousand other things rather than coming back home. If they are miserable they go on throwing the responsibility on others. The wife is creating the trouble, the husband thinks that's why he is miserable.... or the society or the state. There are a thousand and one excuses. One can always find them, they are always available. If you can't find them you can invent them. But no excuse is going to help, it simply prolongs your misery more. There is no excuse for your misery except the truth -- and the truth is that you are very far away from your being.

So whenever you are miserable go into meditation: become silent, watch your misery, become a witness to it, don't become identified with it, and you will be surprised that the more you watch, the less it is. And when you are perfectly watchful it simply disappears, as if it had never been there. Not even a trace is left behind. And suddenly you will find that the same energy that was becoming your misery has become a showering of bliss. You have come home.

We have to constantly come back home because our habit is to go astray. For lives together we have been going astray. For lives together we have been going astray. It has become habitual.

Sannyas means a determined effort to remember that "Whenever I am miserable I have to go back to my sources, to my roots." Slowly slowly you become aware of the whole process of misery and then you go away from your home less and less. More and more you become centred and more and more bliss is there.

When one is one hundred per cent centred and awareness is total, bliss is infinite, you have arrived home. Call it paradise, nirvana, moksha, liberation, but the most beautiful word is "home."
Sannyas is the return journey home.

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #5
Chapter title: Consciousness

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The goal of the meditator is to find out who he is. When one goes on enquiring "Who am I?" "Who am I?",slowly slowly, one comes to a point where action, thought, feeling -- all are negated, and there is nothing else left to negate any more. There is only pure consciousness. You cannot negate that. Who will negate it? You are a pure knower, a seer.
To know this is the real beginning of life.

The lotus symbolises the ultimate flowering of consciousness.

Right now you are just like a bud, closed; hence your fragrance is not being released. Sannyas is a process of opening the petals of the lotus. Sannyas is like sunrise. Being with a master means entering into a sunlit world. And as the sun rises the lotus petals start opening, naturally -- they are not to be forced -- and then great fragrance is released. That fragrance is bliss, peace, celebration. One has come to fulfillment, one has come to be utterly contented because one has given whatsoever was one's destiny, one has poured it into existence. Whatsoever one was capable of contributing, creating, one has done it. That is the ultimate act of creativity, and naturally after that ultimate act one feels utterly satisfied, contented.

This happens in small activities also. When you do something creative a great contentment arises. When you finish a painting a silence falls over you. You feel fulfilled, meaningful, significant, you have done something. You have participated in God's work. He is a creator and you have been a creator in your own way, a small way of course, but you participated with God, you walked with God -- maybe only for a few steps, but you walked with God.

But the ultimate act of creativity is the flowering of your consciousness. After that you never leave God for a single moment. Then the whole pilgrimage is with him, within him. Naturally it is tremendously fulfilling. There can be not other fulfilment higher than that, greater than that. It is the very peak.

Florian means a flower of beauty. It can only bloom when your consciousness rises upwards.

Roses are beautiful, lotuses are beautiful, buth they are not flowers of beauty. They are beautiful flowers, of course, but not flowers of beauty. Flowers of beauty happen in your innermost core. They happen through inner growth, when you transform your potential into actuality. When you really become a being, when there is no more to life, when you have experienced life in its totality, then something flowers in you. That flowering brings you for the first time a gift from God.

There are many gifts from God -- birth is a gift, life is a gift, love is a gift -- but the ultimate gift is when your consciousness becomes a lotus. When one flower of beauty blooms in you. In Japan they call it satori, in India we call it samadhi. It can be translated as ultimate ecstasy.

Rebellion can be something on the outside, then it is political, social. But if rebellion is on the inside then it is religious, spiritual. Every rebellion on the outside has failed, because the people who have not gone through inner revolution cannot bring revolution to the outside.

First the revolutionary has to go through a revolution himself -- and he knows nothing of the inner world and its revolution. He has not moved from the unconscious to the conscious, from the mind to the state of no-mind. He has not yet moved from logic to love. He is still in deep ignorance of his own self. Nothing has happened inside him, and he wants to transform the whole world, change the whole world into a better world. He only creates more nuisance, he only messes things up more than they were before.

The whole credit goes to the revolutionaries. If the world is in such a mess it is because of so many revolutions. Utterly ignorant people, not knowing even the ABC of the inner world, are trying to change the world. With no light inside they are blind, and whatsoever they do is going to harem. Of course their intentions are good but just good intentions don't help. Somebody's intention may be good and he may operate on your appendix knowing nothing of surgery. He may not even be able to recognise the appendix.

His intention is good: you are in pain, he opens your stomach to remove the appendix. But he will do harm, he will kill you. And that's what has been happening in the world.

Only buddhas can bring revolution because they have gone through inner transformation themselves. But not Marx or Lenin or Trotzky -- these people cannot bring revolution. They don't know anything of inner world. They are utterly blind.

Sannyas is basically, essentially an effort to change your inner world. I am not concerned with the social or the political structure., I am concerned with the structure of your consciousness, how your mind functions and how you can be the master of it. That is the revolution.

Only one revolution has never failed, but that happens very rarely. It happens in the individual heart, in the heart of a Jesus, in the heart of a Buddha. It can happen in your heart too. The thing that brings it is awareness.

The heart can exist either in darkness or in light, either unconsciously or consciously. When we start changing our energies from unconsciousness towards consciousness the heart goes through a radical change. It is transmuted, transformed. It is no more the same heart. It is no more human, it is divine. Then god beats in it, then god works through it, flows through it.

Once you are awakened you start living life in a totally different way. Although your life remains the same you are no more the same. Your approach is different, your very style is different. You live more consciously. You don't go on groping in darkness. You live through the heart and not through the head. Your life becomes love, compassion. It becomes a song, a dance, a celebration. And of course whomsoever comes in contact with you will be infected by it. It is contagious. It is like fire, wildfire: it goes on spreading.

I have chosen the color of fire, wild fire for my sannyasins. We have to surround the whole earth with wildfire. And once your inside rubbish is burned you will create many ripples around, naturally, spontaneously, which will affect the social structure, the economic structure as a consequence, as a by-product -- but not directly.

That is not our concern but it does happen. If many people are changed, it is bound to affect the society on the outside too. But that is not our goal. We are not interested in it.

Our interest is basically the change of your interiority. We have to make it full of light -- right now it is a completely dark continent.

There is a possibility either to fight with outer enemies or to fight with inner enemies. It is easy to fight with the outer enemies because they are visible. It is difficult to fight with the inner enemies because they are not visible and they have become so much a part of you that you don't think of them as separate. They *are* separate.

People decide to fight on the outside to avoid the inner war. They are afraid of the inner friction. But one grows through inner friction. There are paths which are based only on inner friction, for example, George Gurdjieff's method.

Its whole idea is to create inner friction in you and to help you to go beyond it. For example, if you want to fight then fight with your with your anger, greed. Of course it is not an ordinary fight and you cannot use ordinary weapons either. You will have to learn different kinds of strategies, you will have to learn a totally

different methodology. That methodology is meditation, awareness. Gurdjieff used to call it self-remembering. Whenever you are in anger, remember yourself. In that very remembering the focus changes, the gestalt changes. You become more and more centred. Anger remains there just on the periphery of your being, but you know now that it is separate from you. You are not angry, you are only a witness to it. Now it is up to you to choose to be angry or not to be angry. You are no more identified; hence the freedom to choose.

Ordinarily you cannot choose. You don't have enough space to choose. You are so identified that when anger comes you are angry, it is not something separate. It overwhelms you. And so is the case with greed and other kinds of desire.

Sannyas means that the real war has to be fought within. The real victory has to happen within. And the basic strategy of the war is awareness. It is through awareness you will be able to transform all your enemies into your friends. That is true victory. It is not destructive, it is transformative.

And one who is a master of oneself is *really* a master. His is the kingdom of God.

Kabira is a Sufi name for God; it means the vast one. It is also the name of one of the greatest mystics of the East, the only mystic who comes very close to Jesus, because he was as poor as Jesus.

Jesus was a carpenter's son and Kabira was a weaver's son; both speak the same fiery language, with the same rebellion in their heart. Buddha and Mahavira are soft-spoken; they come from royal families, very cultured. Even if they want to hit they will hit in a very civilised way.

Kabira and Jesus are totally different. They come from the lowest classes. They are absolutely uneducated, uncultured, very raw but very alive too. In fact because they are so raw they are so alive. Their message simply goes into the heart like an arrow. They are pure fire.

Become a blissful rebel. Revolution is political, rebellion is spiritual. Revolution wants to change something on the outside, rebellion changes your consciousness. And it is only by transforming your consciousness totally that you will become vast, godlike, and you will attain to ultimate bliss, truth, love, freedom.

We can exist either as minds or as no-minds. If we exist as minds we become machines because mind is a machine. It is just a biocomputer... very skilful, very capable and immensely valuable, but if you exist as the mind you lose all freedom. You become encaged in a small mechanism, the mechanism becomes your boundary.

And mind can function only according to the past because mind means past. It is accumulated experience and knowledge, information. And when you function as the past you lose contact with the present, and the present is the only reality. To be in contact with the present one needs to go a little higher than the mind, a little above the mind. You are consciousness, which is a totally different phenomenon.

That's the goal of the meditator: to find out who he is. When one goes on enquiring "Who am I? Who am I?' slowly slowly one comes to the point where body is negated, mind is negated, heart is negated; action, thought, feeling -- all are negated and there is nothing else left to negate any more. There is only pure consciousness. You cannot negate that. *Who* will negate it?

You are a pure knower, a pure seer. And to know it is the real beginning of life. Then one is truly born, born in God. Then life has a different flavour. It is a dance, it is a song, it is a celebration.

We are not the body and we are not the mind either. Mind is also part of the body. The visible part is called body, the invisible part is called mind. It is a psychosomatic mechanism and we are the witness of it. We are in it but we are not it.

This is the greatest experience. Once it has happened your life goes through a radical change. Then you are never the same again. It is a breakthrough.

The whole effort here is to bring this breakthrough closer and closer. Every support, every technique and device is provided for this breakthrough so that you can see yourself as a witness of it all, as pure consciousness.

To know oneself as pure consciousness is to be free of all bondage. It is to be free of birth and death, it is to be free of time. It is to become part of eternity, it is to become part of God. And that is liberation, that is nirvana, that is the ultimate goal of life, the summun bonum.

Silence can be superficial. If you cultivate it, it will be superficial. That's what many people go on

doing; sitting still in a certain posture, trying to force the mind to be silent. If you go on doing it for a long time you create a kind of auto-hypnosis and you start feeling a certain silence. You can use a mantra and you can chant it. That will be again nothing but an auto-hypnotic device. You can visualise Jesus, Krishna, Buddha, and that too is nothing but an effort to repress the mind by a certain visualisation process.

In the name of meditation... ninety-nine per cent are auto-hypnotic devices. What Maharishi Mahesh Yogi calls transcendental meditation is neither transcendental nor meditation; it is just a non-medical tranquilliser. It helps you to attain a superficial silence. It does not transform you, it cannot -- that is beyond its capacity. For a few days you can play with it and then you start seeing that it is just futile, you are stuck at a point.

Deep silence means silence that comes out of awareness; not by chanting a mantra, not by any visualisation, not by imagination, but just by watching the mind and its subtle ways, its cunning ways, just by being an observer, looking into the matters of the mind, into the very process of the mind -- the way it functions, how a thought arises, how it becomes a cloud around you, how it disappears -- as if it has nothing to do with you. You are just a spectator. And you are not doing anything, no mantra, no technique -- nothing. You are simply watching, a natural process. You are not imposing anything upon the mind, you are not trying to force the mind to be quiet. You are not saying to the mind "Shut up!" You are simply seeing the game, all kinds of games that the mind plays.

It is a multi-dimensional game. Desires are there and memories are there and imagination and the past and the future and a thousand and one projections, hopes, expectations. Just go on watching with no condemnation, neither condemning nor getting identified: just remaining aloof, cool, unconcerned, as if one is standing by the side of the road looking at the traffic. Then one day real silence happens. Suddenly the road is there but the traffic has disappeared. And you have not done anything to make it disappear so it can't be anything forced, cultivated. It has happened on its own, it happens of its own accord.

As your watchfulness becomes stronger, the mind becomes weaker. When the watchfulness is one hundred per cent, the mind is zero. When the mind is one hundred per cent, the watchfulness is zero. It is the same energy -- it can either become watchfulness or it can become the mind, thinking, desiring. When you are watching you are withdrawing the energy from the mind. It is getting more and more involved in watchfulness.

One day when one hundred per cent of the energy has become centred, the mind simply disappears. It is just as dreams disappear in the morning when you wake up. It is an inner awakening. And then you know for the first time what real silence is, what deep silence is.

Only that deep silence can take you to the ultimate, to God, to truth. Only that deep silence can liberate you from all kinds of illusions, from all kinds of despair, miseries.

The only thing in life which is absolutely constant is awareness. Everything else goes on changing. The body changes every moment, the mind changes every split second, the world goes on changing. If you look outside you cannot find anything that is not in a flux. But if you look inside then one centre can be found which is not part of the world of change. That's your awareness, your consciousness.

Consciousness is the only constant phenomenon. To know what consciousness is, is to know God, because to know consciousness is to go beyond time, beyond change. It is entering into the world of eternity.

Man tries in every possible way to achieve bliss, by accumulating money, by becoming powerful, by becoming respectable, by becoming knowledgeable. But all these ways are doomed to fail. They cannot bring bliss to you. Bliss comes only in one way and that is by your becoming more conscious. The more you are conscious, the more you are blissful; the less conscious, the more miserable.

Ordinarily, if we divide our being into ten parts, then only one part is conscious, nine parts are unconscious. And that's exactly the proportion of misery and bliss in our life. In ten days there is one day when you feel at home, relaxed, happy, joyous. You can feel the beauty of nature. You are more sensitive, more loving, more open, restful, and the world seems to be your home... But it is only for one day and then again for nine days it is hell. Those nine days are too much, and that one day seems to be almost illusory compared to those nine days of misery. If somebody has to live nine days in hell and one day in heaven he is bound to think that that one day must have been a dream. Because the reality is this, that nine days you are in hell. This is real. The proportion it too great.

Being a sannyasin means that now efforts will be made to make more and more parts of your being conscious. Slowly slowly, as consciousness becomes bigger and unconsciousness shrinks, you become

blissful, more and more blissful. You start opening up like a flower. We are like buds, closed, as bliss comes you become a flower. In the East we say that one becomes a lotus, a one-thousand-petalled lotus. Everybody is carrying the seed, the bud, but great effort is needed to be conscious. Unconsciousness has been our habit for so many lives that it has almost become our nature.

So from this moment try to be more and more conscious in everything that you do, in everything that you think, in everything that you feel. These are the three dimensions. In all these three dimensions you have to be more watchful, more alert, more of a witness. Between these three arises the fourth, the witness and that is your true nature.

Once you have learned how to create the witness you know the secret art, you know the alchemy of transforming the dark continent in your being into light.

Chinmayo means consciousness, pure consciousness. That is going to be your meditation. Walking, walk consciously, as if you are surrounded by danger on every side -- wild animals are there and you have to be very cautious and alert -- as if you are walking on a tightrope: slight unawareness and you will fall. So you have to be alert. Your life is at risk.

And that is exactly the case: we are walking on a tightrope, completely drunk. The whole credit goes to the rope! How does it maintain us? It is a miracle to see people walking and not falling apart into pieces, somehow keeping themselves together, totally unaware. No light inside, no centre inside, no rootedness, still somehow go on dragging.

Walk, but walk consciously and then you will slowly see how you have walked before. Eat, but eat consciously. All small things have to be done consciously and then slowly slowly the last thing can also be done consciously -- that is sleep. And the day that one can sleep consciously the ultimate in consciousness has been achieved. That very day one becomes awakened. Then all sleep disappears forever. I don't mean physical sleep, I mean metaphysical sleep. All unconsciousness disappears forever.

So you are not to make meditation a separate thing in your life that you will do every day for one hour. No -- it has to spread over your whole life. Cleaning the floor, washing the clothes, cooking the food, taking care of the home -- whatsoever you are doing let it all be meditative, conscious. In this way twenty-four hours a day can be devoted to meditation. And each act that you do with consciousness will become more efficient, more beautiful, more graceful. Naturally, a man who eats consciously cannot eat more than is needed, he cannot eat less than is needed. But the man who eats unconsciously goes on stuffing, he does not know when to stop. He can eat too much, and then he can move like a pendulum to the other extreme. If he eats too much naturally he suffers. Because of the suffering he move to the other extreme; he eats so little that it is not sufficient for his bodily needs. He may start dieting.

[missing page: 178]

Accidental from the intrinsic, the natural from the artificial, the inevitable from the arbitrary. All this becomes possible only through a single thing, awareness.

So paramhansa simply represents awareness. Become more and more aware so that you can see what is worthless and what is valuable. The moment you start seeing what is worthless, the worthless starts disappearing from your life because you cannot cling to it anymore. In your seeing that it is worthless, it drops from your hands of its own accord. Not that you have to renounce it, not that you have to make an effort to drop it -- it drops easily. You don't feel any regret, you don't repent and you don't brag about it, that you have renounced it.

How can you brag if you see that it is worthless? And the moment you see the worthless you are bound to see that which is really valuable. And to see the valuable is to do it! You can't do otherwise. Seeing becomes doing. Awareness becomes action.

I don't teach character, I teach consciousness, because consciousness character.

[There follows two interviews with: Ma Ananda Vandana and Ma Anand Sarita, which are not included here.]

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #6
Chapter title: Prayer

6 February 1980 pm in Chuang Tzu Auditorium

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God is for gamblers who can risk all for the unknown. The gambler is not really interested in winning. His whole interest is in gambling. When he risks, time stops for him, mind stops for him, his heart misses a beat. that is his joy. In that suspense he unknowingly tastes something of meditation.

We are doing it here very knowingly, deliberately. I am teaching you to be gamblers. I am asking you to risk your life, and to risk it for the unknown. Worship means risking all that you have in the search.

[There is an interview with Ma Anand Savita which is not included here.]

Prayer does not mean talking to God, because God understand no language, or, he understand only the language of silence.

To me utterly in silence is prayer, not repeating certain formulas, The Lord's Prayer and this and that and all that nonsense. Prayer cannot be reduced to words, all words falsify prayer. And that's what all the religions have been teaching people: words and words.

True prayer is the art of silence. One is simply silent, with no motive, because if there is a motive silence cannot be true. The motive will remain there, lurking around. If one is silent for the sheer joy of being silent then it is prayer.

And the second thing to remember.... The first is, no word is needed, the second is, coming with God means listening to him, not saying something to him. Be silent and listen. The chirping of the birds and the wind passing through the trees and the sound of running water -- listen to it all. This is how God is speaking, giving his messages. He will not come like an Old Testament prophet and shout at you. He is not a person, he is a presence. And if you are silent you can feel the presence. There is nothing to say but much to feel, nothing to say but much to listen to. And the beautiful things about silence is, it is neither Christian nor Hindu nor Mohammedan.

When you are listening you are receptive, vulnerable, open. That vulnerability, that openness, creates great joy in you because for the first time you drop all bondages. At least for the moment you are out of the prison, in the open, under the sun, under the moon. for the first time you feel the wind, the sun. these are all ways of contacting god.

He comes through the heart, but he can come only when the heart is utterly silent, absolutely still.

God need not be advised, and your advice cannot be of any meaning; the very effort is stupid. People are hiding their desires behind their prayers. Their prayers are only a facade; they want to snatch something from god. There is desire, and whenever there is desire, prayer disappears.

Prayer means a total acceptance of whatsoever is. Desire means that something else is needed, this is not enough, more is needed. And when there is the desire for more, how can you be silent? There will be turmoil within. There are millions of desires, so you will be crowded, suffocated. You cannot be at ease and you cannot be at rest. And prayer is a deep rest, a rest in existence, a relaxation so deep that you disappear totally.

To be in prayer means to be available to god, to his creativity, to be open, to be utterly silent, relaxed, to be a non-being, so that he can possess you. You are so empty of yourself that he is bound to possess you.

Prayer is a gesture from your side that "I am ready to be possessed. I am ready to be overwhelmed -- come to me!" And that too has not to be said, that is just a feeling in every fibre of your body, mind, soul.

How long will you be here?

-- A year.

-- That's very good! Do many groups. And those who come for one year never go back! (laughter)

-- I don't want to go away.

-- There is no need to go -- you have come home!

Mediation is the only true prayer. All else that goes on in the name of prayer is mind stuff. It is utterly useless. You can go on talking to God for lives together, but you will never be heard.

Real prayer is not verbal. It has to be out of silence. Silence is simply silence, it does not belong to any religion. It certainly belongs to the religious heart. It is the very center of the religious heart but it is not part of any dogma, doctrine, church.

A really religious person is free of all Christianity, Judaism, Jainism, Buddhism. Because "isms" as such are something in the mind. They are ideology, philosophy, thinking. And thinking is never silent, thinking is a always a turmoil. Silence means a thought-less stillness. When there is no thought in you, when nothing stirs, you are in prayer.

Because meditation is difficult, priests all over the world invented prayers, prayers which can be done by anybody. Even a small child can be taught so that he repeats them like a parrot every night -- out of fear, because the mother and the father, all are after him: "Have you said your prayers or not?" So he has to do it, and then it becomes a habit: when you are grown up you continue saying the same prayer every night. If you don't do it, it will be difficult for you to sleep because a routine is missing. If you say it, you gain nothing.

It is just like a habit. A few people like to have a cup of coffee before they go to sleep, a few people like to have a little smoke before they go to sleep, and a few religious people like to do some praying -- but it is all the same! (laughter) There is no qualitative difference, just a routine. sleep needs a certain ritual: make love, smoke a cigarette or jog or do something else!(laughter)

Even if you enter your bed from the wrong side you will find it difficult to go to sleep. In a new room it is difficult to sleep. It takes at least three days to settle into a new room, into a new house.

Prayer also can become part of ritual. That's what it has become all over the world. It is not prayer. It is an invention of the cunning priest, a toy to play with.

Real prayer is meditation. Meditation is hard work. You have to transform much in your being, you have to drop much rubbish. You have to empty your head, you have to move more and more close to the heart. You have to become more silent and still. And when you are utterly silent God speaks, not in a certain language -- he has no language. But through silence there is a communion. It is a totally different way of giving a message. You start hearing the message; not only that, you start living the message. Once you have heard from God in you deep silence, you have to follow it -- you cannot do otherwise, and not out of any sense of duty but out of sheer joy. The more you follow those subtle guidelines that happen in you silence, the more and more your silence deepens, the more and more you become available to God. He can communicate more. Then meditation becomes your very being. Then it is not something special to do, it becomes your ordinary life.

Cooking, you are meditatively cooking, taking a shower, you are meditatively taking a shower. Even while sleeping you are meditatively sleeping. When meditation has become just like breathing or the heart beating, then you have come home.

Praise is the very essence of prayer. If you can praise life and all its gift you are bound to encounter god.

People only condemn, their very being is negative. They are very vocal in negating, in saying no, in condemning. And not only the ordinary people but the so-called religious people are also condemnors, they

are great poisoners. They don't teach people how to praise life and its blessings, they teach people how to condemn life, how to negate life. Their idea of God is that he is an enemy of life. On one hand they go on saying that God created life, on the other hand they go on teaching people to renounce life. This is such an absurdity, but it has been perpetuated for so long that nobody sees its contradiction.

If God created life then it can't be renounced. To renounce it will be to renounce God himself. It is because of this that George Gurdjieff used to say to his disciples that all the saints are against God. His statement has tremendous significance. The saints teach people to go away from life. That can't be God's intention. If he creates life and he goes on creating it, that means that he wants you to live it in its totality. He wants you to live it with gusto, with fervour, with joy. He wants you to transform life into a love affair. and that's what praise is.

Look at the stars, at the sun, at the trees, at the people. We are living in such a wonderful world but we are so blind and so deaf that we don't hear the music that surrounds us and we don't see the beauty that is constantly showering on us. And when we start seeing it, praise arises, silent praise. Nothing has to be said in particular. What can be said? -- all words are inadequate. But one bows down in silence, in gratitude. That is prayer.

Prayer is neither Hindu nor Mohammedan nor Christian. How can it be Hindu, Mohammedan, Christian? It is just the silent, singing heart, full of joy, full of thankfulness.

Praise is the very foundation of prayer. One who can praise has a heart ready to jump into prayer.

It is difficult to praise, it is easy to condemn. It is easy to condemn because through condemnation the ego feels nourished. Through condemnation you reduce people to being lower than you, you become higher, holier, superior. That's how the ego exists, it always reduces everybody to a lower status.

Praise means raising the other higher than you. It is poison for the ego. When you praise each and everything, when the whole universe becomes an object of your praise, the ego disappears. And the disappearance of the ego makes you available to god. Only when the ego has completely gone can God descend in you. The ego has to vacate the heart, only then can God enter in.
God simply means the whole. Ego means you are trying.....

[page missing?....195]

.... is in gambling. When he risks, time stops for him, mind stops for him, his heart misses a beat. For a moment it is as if the whole world stops, everything is in a suspense. That is his joy. In that suspense he unknowingly tastes something of meditation.

We are doing it here very knowingly, deliberately. I am teaching you to be gamblers.... not in the ordinary sense, I am not asking you to risk your money. I am asking you to risk your life and to risk it for the unknown. There is no guarantee, there can never be any guarantee for it, because if there is a guarantee it is business. It is no more gambling.

Worship means risking all that you have for the search of what it is all about. This mysterious universe, this infinite existence, this beginningless, endless life -- what is it all about?

God is only a name for all this, for this totality. If it is only curiosity one becomes a philosopher. If it is only a ritual one becomes a Christian, Hindu, Mohammedan. But if it is a deep love affair then one becomes a sannyasin.

Worship can be out of fear or out of greed but then it is not worship at all. That is what is know to people as worship. In the temples, in the mosques, in the churches, in the synagogues you will find people who are either afraid or greedy.

It is very rare to come to the third category because the third category rarely exists. The third category consists of those people who worship just out of gratitude, because god has given so much. They don't desire any more, they are not greedy. They are not afraid. How can they be afraid when god exists? How can there be hell when God is? It is impossible, God and hell don't fit. All those tortures of hell simply prove that there is no god. If hell is a reality then God must be unreal. Then devil is a reality. The devil fits perfectly well with hell. If God is, then there is no hell. That is enough proof that hell does not exist.

But this is strange, a very strange phenomenon, that people have been arguing against God but nobody has argues against hell. I have come across thousands of books which argue against God saying that there is no God. but I have not come across a single book which argues that there is no hell or which argues that

there is no devil. It appears very strange but when you give it a second thought it has a certain logic: we are so miserable that we can accept hell easily. We are already in hell, how can we disprove it? And we are surrounded by all kinds of evil forces. We have created them, we have released them. Adolf Hitler and Joseph Stalin and Mao Tse Tung are enough proof that the devil exists. Our world is enough proof that there is hell, and certainly hell will need somebody to control, to dominate, to rule over it; hence nobody says that there is no hell, nobody says that there is no devil, but thousands of people have argues against God.

The real worshipper is one who looks at the beauty of existence. Although we have contaminated everything, still it is beautiful; we have not been successful although we have destroyed much we cannot destroy the whole. Still the beauty lingers, still trees dance and birds sing and stars go on showering light, life. And the celebration continues, only man has been lagging behind. He has become heavy and he is no more part of the celebration of existence.

The real worshipper is one who becomes part of this celebration. He dances with the trees, he sings with the birds. He is blissful and grateful; out of his bliss he is bound to be grateful.

So I don't teach you God, I teach you bliss, because this is my observation: if you are blissful then you are bound to be grateful to God, then you are bound to find God. You cannot avoid it, it is inevitable. To the blissful heart God simply happens.

So worship has neither to be out of fear nor out of greed, but out of bliss. Then it is true and it has a tremendous beauty of its own. It brings freedom.

Religion has to be a conscious decision because it is going to be a commitment. For example, you are entering into sannyas, this is religion, this is your decision. This is not out of any conditioning. This is falling in love!

Now worship becomes possible. And when I say worship I don't mean that you have to worship a certain statue with certain prayers. By worship I simply mean looking at existence with worshipful eyes, eyes full of wonder and awe, with a heart full of praise. To look at existence with wonder and awe is worship, because through that wonder and awe one starts feeling the presence of God.

And once you start feeling the presence of God then nothing can take it away from you. No argument, no proofs, no logic can take it away from you. It becomes your authentic experience, nobody can destroy it. It becomes your very foundation. And for the first time you know that you are not an accident, that you are intrinsically related to existence, that existence needs you as much as you need existence, that you are not really separate but interdependent.

To feel that is to be blissful. To feel that is to rejoice.

Daso means servant -- servant of God, one who is ready to serve existence, one who is ready to worship God through service. All other worship is mere ritual. Real worship is service. Service is pouring your love wherever it is needed -- on the trees, on the rocks, on animals, on human beings. Everybody has an inexhaustible source of love -- and love is a healing force. So wherever you find any suffering, pour your love, shower you love. You will be surprised, love heals. And love heals not only the person you shower it upon, it heals you too, simultaneously.

When you see somebody becoming whole a great joy arises in you. Even in seeing the seeds that you have sown in the soil growing up, and becoming plants something inside you also starts growing with them. That's the beauty of creativity: it creates something on the outside about which the whole world knows, it creates something in the inside of which only you are aware. And the inner is the real, the more precious. The outer is only a spin-off, a by-product.

Service is creativity. and by serving existence one comes closer to God, otherwise there is no way to come close to him. Love, be compassionate, share whatsoever you have. Share your very being and don't be a miser. That's the way of sannyas. You may not go to the church and you may not go to the temple but God is bound to happen to you. He is going to come to you, you need not worry. He always comes to the person who has fulfilled the basic requirement, and the basic requirement is unconditional love. That's what I mean by service.

To be blissful is the only true prayer. there is no need to ask anything from god, he already knows. all that is needed on our part is a blissful surrender. Joyously we should surrender ourselves to god. and that is enough, then god starts taking care. He is very caring but we don't allow him to take care of us.

Sannyas means leaving everything to God, and whatsoever happens -- good or bad, pain or pleasure --

always feeling grateful for it.

There is no other prayer than love. All other prayers are false substitutes. Christian, Hindu, Mohammedan -- all prayers are just toys. Man has been deprived of love so he has been supplied by the society, the church, the state with some false toys.

It is just like when a child is deprived of the mother's breast we give him something false, a rubber breast. And the child is deceived, he goes on sucking on the rubber thing. But a child can be forgiven, a child is after all a child; he is not aware of the cunningness of grown-up people.

But as far as reality is concerned we are all deceived. Prayer has been given to us just as a substitute because love has been taken away. Something is needed, because love is a basic need: so don't love human beings; love God, love humanity. Now where is humanity? You will never come across humanity. Whenever you meet it you will meet a human being. Don't love human beings; love humanity, an abstraction. Don't love the world, the concrete world; love God, an abstraction. And we call this love for abstractions, prayer.

My effort here is to bring prayer back to its reality, back to the earth, back to the concrete. the abstract has exploited man too long and too much. we have to get rid of great abstract words -- humanity, freedom, communism, God, Christianity -- just words.

Love the concrete: human beings, animals, trees, birds. Love the real that is prayer. The whole universe is his temple. Love more and more and you will become more and more religious. You will not become a Christian and you will not become a Hindu; you will become more and more religious.

Religion has nothing to do with all these isms. Religion is a quality of the heart. A heart which is overflowing with love, that is what true religiousness is.

[An interview follows with Ma Prem Divya, ms pg 200-202, about prayer, in verses, which is not included here.]

Meditation is the greatest adventure in life, because it is easier to go out -- all our senses are out-going -- it is difficult to come in. To come in means transcending nature, transcending the ordinary laws of nature. It is the greatest conquest. One has to be a masterful warrior.

The fight is with one's own consciousness, with one's own darkness, with one's own lethargy, sleep, inattentiveness -- in short, with one's own mind.

It is easy to fight with somebody else because you can see the enemy there, outside, you can define the enemy. The mind is so close to you that you feel almost one with it; hence the difficulty. The first step is to create a distance between you and your mind so that your mind is also separate from you. Then the fight starts.

It is a very non-violent fight. It is more of a transformation than a fight, because we are not going to destroy the mind, we are going to use the mind as a stepping stone towards the state of no-mind. But still in the beginning it looks like a fight, and one has to be very very alert, intelligent. Only then is there a possibility of winning over it, of becoming victorious.

Sannyas is the beginning of a great adventure, the greatest in life.

Bliss happens only to those who know what loyalty is. Bliss happens only in the heart, never in the head. The head is like a desert: nothing grows there. It is only in the heart that everything that is of any value grows -- love, meditation, God, bliss, peace, silence. Anything that has any value, any eternal value, grows in the heart. But the functioning of the heart and the head are totally opposed to each other. And we are trained for the head -- that becomes a problem.

The head is based on doubt and the heart is based on trust. Our whole training is of doubting, thinking, suspecting, questioning. And that is not the way of the heart; hence we remain hung-up in the head. There are very few people on the earth who know that the heart exists. For others it is only a metaphor, poetry, fiction, not fact; at the most just a pumping mechanism for the blood. But that is not the heart that mystics have been talking about.

There is a center deep down inside you, but that center can only be known through trust. Sannyas is a jump into trust. It is getting involved in a love affair, a love affair with God himself. Less than that is of no use. Only a love affair can help.

The head will say that this is blind trust and it will condemn it in every possible way. But don't listen to

the head; it is the devil who speaks through the head. Listen to the heart -- that is God's voice.

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #7
Chapter title: Music

7 February 1980 pm in Chuang Tzu Auditorium

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Once the mind is gone
there is no need of meditation.
One is simply pure music,
celestial music, sacred music.
That music has been called by different names;
Tao, Dhamma, God.

Man is carrying within himself a tremendous capacity for music. when I say man I mean every man. and when I say music I don't mean ordinary music. Not everybody can be a musician in the ordinary sense. Only few have that talent. It is something inborn, innate.

My meaning of music is totally different. I mean the inner experience of harmony. It is far more musical than any music that can be created. It is uncreated music. No instruments are needed, no training or expertise is needed. All that is required of you to listen to its deep silence. It is already there. It is your very life. The Zen people call it the sound of one hand clapping.

In ordinary music there are always two things needed, only then can sound be created. If you are playing a guitar then you have to use your hands on the strings. Only through the tension created by your fingers will the strings create music. But the inner music is something which is already there from the very beginning. It is just like your heartbeat; a little deeper than that, a little more mysterious than the heartbeat. It is the beat of your true heart.

Man has two hearts. One belongs to his body, the other belongs to his soul. When you start hearing the heartbeat of the soul, you hear something which can only be called celestrial music. And once you have heard it within yourself you will be able to hear it in the sound of running water, in the wind passing through the pine trees, in the songs of the birds, in the silence of the night and even in the noise of the marketplace.

Meditation is needed to make the mind silent and quiet, and as the mind becomes quiet the music starts happening to you. It was already happening but you were not aware of it. And once you have heard it, it pulls you inwards like a magnet, it pulls you to the very centre of your being. And it is there at the very

centre of your being that all the mysteries are revealed.

Meditation is only a preparation. Meditation is an antidote to mind. Mind is a disease, meditation is the medicine. In fact the words "meditation" and "medicine" come from the same root. Once the mind is gone there is no need of meditation either; hence when meditation is perfect it ceases to be. Then one is simply pure music, celestial music, sacred music. That music has been called by different names: tao, dhamma, god.

Become a song and you become a sannyasin. A song has a few qualities which are basic requirements for a sannyasin too.

The first quality is that a song is a celebration. So is sannyas, sannyas is not renunciation but rejoicing.

The second quality of a song is that it is not a syllogism. It is illogical. You cannot understand it through logic. It is not an argument. It neither tries to prove anything nor to disprove anything. It simply rejoices for no reason, with no motive at all. It is like the birds singing in the early morning. A sannyasin also has to live that kind of life. That quality has to be imbibed.

Be less concerned with logic and more concerned with joy. A logical mind becomes joyless, because joy is basically illogical. And a joyful person drops logic. He has to drop it, it is an unnecessary burden. You cannot carry the rock of logic and yet dance and sing.

And the third quality of a song is that it is rooted in the heart, it comes out of the source of love. So does sannyas, it is exactly like that. It is rooted in the heart, not in the head, and it comes out of your love. It is not a conclusion arrived at by the mind. It is a quantum leap, a jump into the unknown for the sheer joy of moving into the unknown, not knowing where you are going, why you are going, not even bothering about where and why.

It looks mad to those who cling to logic, love has always looked mad to those people. But love is a madness which is a higher kind of sanity, because it is only through love that one achieves God.

Anugito means a small song.

My sannyas is not a serious affair. In the past monks and nuns and all kinds of religious people have been very serious. Their seriousness destroyed religion on the earth, their seriousness was like a heavy rock. My sannyas is like a weightless flower: you have to know how to love, how to sing, how tod dance, because only through learning to celebrate does one come across the divine. The serious person never knows God, can never know.

God is not serious at all. You may meet him in deep laughter but you will not meet him in seriousness. You may meet him in dancing, in singing, but you will not meet him if you are sad, heavy, long-faced.

So be light-footed, be light, just like a flower, weightless, as if gravitation has no effect upon you. Be light-hearted, take life as fun. That is the most fundamental thing about my sannyas. And then slowly slowly you become a small song, a song that can be offered to God.

Anandgit means a bliss song.

Remember one thing, that seriousness is a disease. And religion has been ill because off serious people. We have to introduce a little playfulness into religion, a little drama into the churches, a little colourfulness, a little poetry. Churches have almost become cemeteries. Temples are so dead that it is impossible for God to exist there. He may still exist in the mountains, in the forests, in animals, in people, but the temples and the mosques and the churches seem to be the last places where you will find him.

The reason is that all these places have been dominated by ill people, pathological people. My effort here is to bring a totally new kind of religiousness; a religion that can sing, a religion that can dance, a religion that can love, a religion that can celebrate.
And each of my sannyasins has to become a proof of it.

One has to become joy and one has to learn to keep oneself joyous in spite of the circumstances. That's the whole art, the true art of being in life and yet above it. One should be able to dance, to sing, to celebrate and yet remain centred. Nothing should be capable of distracting you from your centre. Every experience of life should be used as a stepping stone to become more centred.

In pain, be centred; know perfectly well that it will pass away, so there is no need to be worried. Everything passes away. Keep cool. And when happiness arrives, don't become too excited. That too is going to pass away. In life nothing remains, nothing abides. Everything goes on passing. Life is a flux. But

your awareness remains the same, it is always the same. It is the only eternal thing in existence.

As you become more and more watchful of life's fluxes, changes, slowly slowly you become aware of something inside you, that in contrast to life is never changing. That moment is the explosion of light, of love, of joy. Then one becomes a song. And only if we become a song can we offer something to God. If we bloom like a flower then we can offer ourselves to God. Otherwise we have nothing, we have nothing, we are just empty, hollow, full of rubbish.

But that need not be so. The rubbish can be transformed, it can be used as manure. That's what we are doing here: we use everybody's rubbish as manure to grow flowers!

Sannyas is a love affair. It is not religious in the ordinary sense. It is far more poetic, far more lyrical, far more musical. It is more of an art than the so-called religions. It is not like christianity, Hinduism, Mohammedanism. It is a totally new phenomenon, it is a new beginning. It has no tradition, it has no past. It is a new dawn.

And my message is of love.

Jesus says that God is love and I say that love is God. That's where we agree and that's where we differ too. My sannyasins love to become love songs, they have to become lovebirds! If you start being a song, a dance, only then will you know the alchemy of sannyas, how it transforms you, how easily, without any fuss, it brings purity to you, innocence to you. You become a saint, a sage, but without any fuss. You don't become a pious egoist, you don't start proclaiming " I am holier than others." You don't know anything about holiness. All that you know is that you love life and that you love life wholly, totally.

That is real worship and real prayer: to love life totally, unconditionally, to enjoy each moment as a gift of God, with gratitude, with thankfulness.

If one can sing a little, if one can share one's joy a little, if one can express one's being a little, that's enough, in fact more than enough.

We are very miserly, we don't share. This is the greatest calamity that can happen to any man, and this has happened to the whole of humanity: we are brought up in such a way that we become miserly. Even if we give, we give very grudgingly. and whenever we give, we give only on business terms, it is not sharing. We give only to get more, it is always a bargain. That is not true giving.

True giving means the sheer joy of giving, with no motivation, not as a means but as an end unto itself. Then life becomes a song. If you can love for no reason at all, if you can be friendly even to strangers... and all are strangers. You may have lived with a person for ten years but still, two strangers have lived together for ten years, that's all. But the strangeness never disappears, there is no way to destroy it. And it is good because it gives individuality to each person, uniqueness, unpredictability.

Give whole-heartedly as much as you can. That's what I mean by a little song. Don't hold it in, express it. Just like the birds in the morning: the birds don't care whether anybody is listening or not, they don't care about the audience, they are not singing to get something in return. They are simply singing out of joy. The sun has risen, the morning has come again, the night is over, and they are all song, they are all dance.

This is the real way to live, each moment rejoicing, rejoicing in life, and sharing with whomsoever you happen to be. with a tree, with an animal, with a rock -- share.

If sharing becomes your life, you have become a sannyasin. If singing becomes your life, you have become a sannyasin. My sannyas is not renunciation, it is rejoicing.

Son Dra? Come here. What is the meaning of your name?

-- It has no meaning.

-- It seems to be invented.

-- It's very inventive!

-- Mm mm. It sounds beautiful. It has music in it, but no meaning...

-- No.

... And that's good. Life needs music, not meaning!

All meaning is arbitrary. We give it to words, words in themselves don't have any meaning at all. That's why there are so many languages, different people have decided to give different meanings. Sometimes different languages give different meaning to the same word.

There are three thousand languages on the earth. That is enough proof that language is an invented phenomenon, it has nothing natural about it. It is just a social contract. We decide that we are going to mean

this by this word. It is a contract. We can change the contract any moment; hence words go on changing their meaning. Fashions change, words change their meaning. Times change and words change their meaning. Sometimes a word which has seen a peak, falls down into a dark valley, loses all glory, becomes ugly and vice versa: a word that was never thought to be beautiful, was never respectable, becomes fashionable, becomes an "in" thing and this goes on happening.

But music is natural, it is not arbitrary. One should listen more to the music than to the meaning. The wind passing through the pine trees has no meaning but tremendous music. The sound of running water has no meaning but great music.

So it is perfectly beautiful that it has no meaning. Make your life the same. drop the source of meanings, the mind, and start living through the heart from where all music arises. Mathematics is of the mind, music is of the heart and one should live more according to music than according to mathematics.

Mathematics is utilitarian. It is good as far as it goes but is does not go far enough, it goes only to the marketplace, but music goes far. It reaches to the ultimate.

All the mystics of the world have experienced God as sound. The zen people call it the sound of one hand clapping. In India the mystics have called it the soundless sound because its very nature is silence. But the silence is not empty, it is full of music. It is a strange experience. All is silent and yet full of music, melody.

We have to become just hollow bamboos so that God can transform us into flutes. The song is always his, we can only be the mediums. The song is not ours. All is his, we too are his.

You have to learn to be a vehicle so that God can filter through you into the world, so that God can radiate through you into the world. We are so full of ourselves, that's why we are so empty of God. Just be empty of yourself and you will be full of God. And then life becomes a song, a joy, a tremendously joyous phenomenon. Even death becomes a song -- what to say about life? even death becomes a celebration.

[ms pages 213-217 Interview with Swami Vedam about music. And ms pages 218-221 Interview with Ma Anand Gayan about dancing. These interviews are not included here.]

When the turmoil of the thoughts completely ceases, everything is absolutely clear. You know that this is the door and this is the wall; there is no question of choice left. When one is absolutely silent everything is so clear that there is no alternative, there is no question of choosing whether to go out through the wall or through the door; you know the door, so you go out through it.

It is in our blindness that we try to pass through the wall and we stumble and we hurt ourselves and we hurt others. In our blindness we go on asking people, "Where is the door?" And in our blindness we cannot believe -- even if the door is in front of us we cannot see it.

Wisdom simply means 'silence in action, meditation in action.' Meditation is inactive, it is an inner experience. You feel centered, blissfully centered, absolutely joyous. Now when you act out of this joy, this centering, this integration, your life becomes full of wisdom. You act rightly, your action has beauty, your action has grace, your action never goes wrong.

It is impossible for a man of meditation to do anything wrong, just as it is impossible for a man who has no experience of meditation to do anything right. He only gropes in darkness. Even if sometimes he does something right, he does it for the wrong reasons, his motives are wrong. And his motives, if they are wrong, destroy the whole beauty of the action.

He loves, but his love becomes domination, possessiveness, jealousy. He helps people, but his help, his service becomes egoistic. He thinks himself very special, a great servant of the masses, of the people, of humanity. Even if he does something right it comes out wrong, because deep at his very core he is wrong. Right cannot grow out of a wrong heart. The flower of right can bloom only when it is rooted in silence, in awareness, in sensitivity, in love.

And that whole spectrum is implied by the word 'meditation'. It is love, it is awareness, it is silence, it is spontaneity, it is sensitivity. These are all faces of meditation, facets of meditation.

Without contributing to life nobody can ever feel blissful. So many people search for bliss but they fail for the simple reason that they are uncreative. They don't create anything.

There is one joy and only one joy in the world, and that is of creating something, whatsoever it is: a poem, a song, a little music... whatsoever it is. But unless you create something, you will not feel fulfilled.

Only by creating something do you participate in God's being.

God is the creator of the whole, and when you create a small thing, in a small way you become part of God. That's the only way to bridge the gap between you and God. No other prayer is going to help, no ritual is of any significance. They are just deceptive strategies invented by clever and cunning priests.

The real prayer is to be creative. But how can you create if you don't know what your potential is, if you don't know in what direction you have to move so that you can be creative and can attain fulfillment?

The work of meditation is simply to make you aware of your own potential. It simply throws light inside you, it focuses light on your inner being so that you can read the message.

Mind is always tense because it is always in a state of worrying. It is worrying about the past; although it cannot do anything about it, still it goes on worrying. It goes on thinking "Had I done this, had I said this, had things been like this..." Now there is no way to do anything, and still it goes on worrying. Worrying is mind's nature, its fundamental quality.

Knowing the futility of it, still it continues worrying. It worries about the future which nobody knows; what is going to happen next moment is unknown. And it goes on thinking for years ahead... not only for years, for lives, even about life after death "What is going to happen to me after death?" It goes on worrying.

Mind remains in a constant tension, and we are so identified with the mind that we are affected by the tension, it is reflected in our being. This tension is a dissipation of energy, this tension creates a state of insanity. It does not allow you to see things as they are, it does not allow you to see that which is, it does not allow you to be in the present.

The only way to get out of the mind is to relax totally. The moment you relax, you slip out of the mind and you start moving towards the heart. The heart is intrinsically relaxed, just as the mind is intrinsically tense. The heart knows no worry. It never thinks about the past, it never thinks about the future. It thinks not, it simply lives. It lives in the present. The present belongs to the heart, and the moment you are relaxed you are in the present.

That's what meditation is all about, to be in the present, relaxed, at rest, at home. Then you know what bliss is, what peace is, and ultimately what truth is.

Relaxation is the shortest route to god, the short-cut to total freedom, to liberation.

It is through meditation that one becomes noble. Nobility has nothing to do with your birth; in fact royal families have been more ignoble than anybody else. The whole of history is full of the crimes of the royal families. In fact the bigger criminals become kings; smaller criminals suffer in the jails, bigger ones become emperors. If you kill one person you will be a murderer, if you kill many you will be Alexander the Great. That's how royal families are born.

Nobody is noble just by being born in a noble family. One is noble only when one attains to spiritual birth. When one is reborn through meditation, when one goes beyond the mind, that is the rebirth. When one knows absolutely on one's own that "I am not the mind, I am the watcher, the one who observes the mind; I am pure observation, seeing, knowing, consciousness," then a new life starts. That life has grace, it has great nobility. It is the highest kind of life on earth. Only buddhas live it.

A buddha is noble not because he is the son of a king, otherwise Jesus would not be noble because he is just the son of a poor carpenter. But Jesus is as noble as Buddha. Nobility has to be earned through meditation.

Others don't live, they only crawl in the mud. They never become lotuses. They have the potential but they never actualize it.

Sannyas means a commitment to self-actualization. It means a decision that from now onwards your whole energy will be involved in growing beyond the mind, in becoming more centered, in knowing more and more who you are.

The day that you know who you are, you are born anew. You become a brahmin, the one who knows God. You become noble. By knowing God one becomes noble -- not by riches, not by blood, not by heredity; those are all nonsense things.

Character can have two dimensions. One is the superficial character that is taught by the society, imposed by the church. It has no roots in you, it is just painted on from the outside. It is not growth. It is not an evolution of your consciousness, it is implanted, imposed; hence deep down you are against it. And that

creates the split. You have to do certain things, you have to follow certain rules because the society wants them to be followed and otherwise you will be in trouble. But your inner being resists every effort to reduce you to a slave. So the split is created. The whole of humanity is, in a certain sense, schizophrenic. The credit goes to the priests and the politicians. They have divided every person.

Then character is nothing but a kind of decoration. You are respected for it, your ego is fed through it. You can't go against it because you know that you will lose your respectability; you can't go against it, because you don't want your ego to suffer any damage. Then the only possible way to create a certain temporary adjustment within yourself is to become two persons; one that you show you are and one that you are. You are one from the front door and the other from the back door. That creates hypocrisy, and hypocrisy cannot give you strength of character. It is impotent, it weakens you, it destroys you. It is suicidal.

The second dimension of character is totally different from the first. It is a growth. It is a by-product of your inner consciousness. It comes through meditation. Nobody can teach you what to do and what not to do. Yes, certain hints can be given to you about how to be more aware, how to be more clear, how to be less confused, how to see into things through and through.

That's what meditation is: an insight into things, a penetrating insight, so that you can find on your own what is right and what is wrong. And when you find on your own it is a joy to do right, it is a bliss to do right. In fact, you cannot do wrong. It is impossible. For the real meditator there is no alternative, no choice. The moment he sees how things are, he inevitably acts in the right way.

Then there is character which has beauty. That character may not bring respectability to you. You may even be punished for it, because a real man of character never goes without being punished by the society. The society belongs to the hypocrites, the society belongs to the schizophrenic. They are the rulers, they are the people who are in power. They dominate religion, they dominate politics, they dominate everything; hence a real man is bound to be punished by them. They cannot tolerate him.

It is not an accident that Socrates was poisoned or Jesus was crucified, or Mansoor was killed. It is absolutely logical; anything else would have been illogical. The society behaved in a logical way. These people were bringing a different dimension of character, and if that became infectious, then the whole structure of the society and the investment in it would have gone to the dogs. And the people who are in power would not like that. They never want any change. The haves never want any change, the haves cannot go through any revolution. They cannot help any revolution, outer or inner, because every change will be a loss for them.

Remember that sannyas is not a kind of morality. It is not in any way puritan. It does not expect you to follow certain commandments. Sannyas is a simple phenomenon. It is awareness, it is a meditativeness. And everything else comes as a consequence, as a by-product.

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #8
Chapter title: Man's Nature

8 February 1980 pm in Chuang Tzu Auditorium

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My work here is to make you aware of your great potential, of your infinite possibility, of the heights that you can reach, of the depths that you can penetrate. Your heights are higher than the Himalayas, and your depths are deeper than the Pacific. God has given you so much, he has made you so rich, so inexhaustibly rich -- and we are living like beggars.

My sannyas means a declaration that you are no more a beggar but an emperor, an empress.

We are never born and we never die. Birth and death are both episodes in an eternal life. Life does not begin with birth and does not end with death. It is before death, it is after death; it continues. birth and death are ordinary episodes, incidents, nothing of much importance. Millions of times you have been born and millions of times you have died, and still you are, nothing has happened to you. No birth, no death has left even a trace upon your being. It is as clean, as pure as ever, unpolluted, fresh, young, but we don't know how to find it, where to find it.

We are so identified with the body and the mind -- that's the only problem. That has to be resolved. If you think you are the body-mind, then you will never find your immortality. This is a fallacy which has to be dropped. You are a witness. You can see your body, you can see your mind, so you are the seer not the seen, you are the observer not the object of observation. Because mind can be observed it is an object; the body can be observed, it is an object. You are the observer, always the observer and never anything else.

Become more and more centred in your observation, in your witnessing, in your awareness. And that will give you the key, that will unlock the door of immortality in you. Unless one knows that one is immortal, fear never disappears. And it is fear that destroys all your energies. It is fear that does not allow us to love. How can you love when you are afraid. It is fear that never allows us to live totally, whole-heartedly. If you are afraid, how can you live totally and whole-heartedly? -- you are always holding back. You go only so far and then you stop.

When fear disappears life becomes love, when fear is no more, life becomes a beautiful adventure. Then it is from one peak to another peak, a constant rising upwards -- and there is no end to that eternal journey.

Mind is man. When you go beyond mind you go beyond humanity. The animal is below mind, the Buddhas are beyond mind, and between the animals and the Buddhas are all human beings. Human beings are in a kind of limbo-half animal, half god. the past is animal, and the future and the potential are divine; hence man is in more anguish than any animal on the earth. All animals are at ease, at peace with themselves. They are in a way complete, nothing is missing. A dog is a dog and a cat is a cat.

Man is not complete, he is incomplete. Something is missing. He is on the way. He has left the past and he has not reached the goal yet. He is on the way, he is a traveller. That creates anxiety as to whether or not he will be able to make it. And that creates many problems, many times. One problem is the desire to go back, to be an animal again. So in many moments you become animal again. When you are angry, when you become sexual, when you are full of lust, when you are greedy, when you lose all awareness and you start functioning mechanically you fall below humanity.

It is because of this that drugs have so much appeal: drugs help people to fall below the mind. You forget all the problems and all the anxieties when you are under the impact of a drug, alcohol or anything else. But sooner or later you have to come back to your senses and all your problems are there. In fact they have grown meanwhile. Nothing is gained, you have simply wasted time.

But the desire to go back arises for the simple reason that the future seems to be unknown, uncertain; the past seems to be certain, you have known it, your body knows it, you every cell is created by the past, you mind is created by the past. So the past has a great pull over you, but nobody can go to the past again -- that is a problem. Once the child is born he cannot go back into the womb again. Once you have become a young person, howsoever beautiful the childhood was you cannot be a child again, there is no going back. One can enjoy the idea of going back, one can imagine also that one is back again, but there is no possible way of going back. You cannot move backwards in time, time has no reverse gear in it. You have to go ahead, either dancingly or reluctantly -- that is up to you. If you go dancingly you go joyously. If you go reluctantly you go in misery, in suffering.

Man has to go beyond himself, man has to surpass himself, only then does man become complete. That is a paradox. Only by going beyond himself does he becomes complete, entire. Then he again knows the

beauty of being. The becoming is over, the travelling is finished, one has arrived. That's the state of a buddha, the enlightened person.

Go beyond mind so that you can go beyond humanity, so that you can surpass humanity. That is the greatest challenge, and only the greatest can accept it. In the acceptance of the challenge something great is born in you.

Sannyas is a challenge, the challenge of surpassing yourself.

Mind is never silent. It is constantly chattering. It is constantly crowded with many thoughts, desires. It goes on dreaming and dreaming. It is never still even for a single moment. And we have become identified with the mind, we think that we are our mind. That is creating the whole misery.

Get out of the mind and you will come back to your senses. Get out of the mind because the mind is a kind of madness. But one can get out of the mind in two ways. One is falling below it -- then you will have to be put in a mental asylum. The other is going beyond it -- then you become a Buddha or a Jesus. So please choose this way, the second.

There is a fear of going out of the mind. The fear is because mad people are also out of the mind. But they have fallen below, and one has to rise above. When you rise above the mind great silence descends. You see the mind deep down in the valley chattering still, but the distance becomes bigger and bigger every day and one day you cannot hear all that chattering at all. That day one becomes enlightened.

Mind lives either in the past or in the future. If you are young then the mind lives in the past. The old man has no future. He knows that there is death so he is afraid to look at the future. He goes on reminiscing about the past, all that has been and is no more. He enjoys those golden days. Much of it is just imagination, it has never been there; much of it is just invention to remain occupied.

The moment a person starts living in the past is the moment when he starts becoming old. Psychologically, that is the point from where one becomes old. Physiologically, it may not coincide, that that is the psychological old age, when you start thinking about the past and the beauties of the past and those golden experiences and those nice days, and how everything was just great. The future is so dark that you are afraid to look at it and you want to remain occupied with the past.

But that is not so with the young person. The young person looks at the future. Death is far away, in fact the young person never thinks of death. It is so far away, it is beyond his scope to think about it; he does not have that much insight. So he lives in the future, he makes castles in the air:"I will do this and I will get that and I will be this and tomorrow it is going to happen; if not tomorrow then the day after tomorrow."

The old man wastes his present in the past, the young man wastes his present engaged in the future. Both exercises are absolutely futile. Not only futile but very harmful, because the present which is, is being wasted for that which is not.

Don't think of the future. Live in the present. That's my message to you. Be in the present moment. And if you can be present to the moment you escape from all kinds of stupidities of the old people. If you can be in the present you transcend time. Time consists of past and future, eternity consists only of the present. Eternity is now, always now and never then, always here and never there. And to enter into the now and the here is to enter into God.

This has to become your meditation, to come more and more close to the present moment. I am not saying not tp prepare for a journey. If you are going somewhere you will have to purchase the ticket ahead of time, you will have to plan it. I'm not saying not to do that. That has nothing to do with the future. What I mean is a psychological hope, desire, because the present seems to be unfulfilling you escape into the future and you start hoping that there will be fulfilment.

Stop going into the psychological future. The factual future is okay, it is not a disturbance at all. The factual past is also okay, it is not a disturbance at all. You have to remember your name and your address and when you meet your father you have to recognise him. You can't say to him "The past is the past and I don't know who your are!"(laughter) These are factual things, they are perfectly okay. But deep inside, the past should not possess you and the future should not be your occupation. Relax into the moment. And then one is entitled to all kinds of miracles.

Man can live his life in two ways. One is out of the past; then life is not a response but a reaction. You live through ready-made conclusions, you don't respond to the moment. To the situation that is confronting you. You already have an answer, even before the question is raised. Your answer will never fit the

question, because life goes on changing. Every moment it is different, every moment it is new. It is always novel, it is always a surprise. It never loses that quality of surprise. but if you are carrying too many ready-made answers in your mind you will miss the newness of life.

The other way to live is not to live through the past but to live directly, immediately, to live without the mind, to respond like a mirror, to reflect that which is. and the life of response has tremendous beauty, grace, truth and sincerity, because whatsoever you do is adequate. You never repent for it. It always fits the situation. It comes out of your consciousness, it does not come out of the cultivated character.

Let it be a key for you. Live naturally, spontaneously, responsively, meditatively, in the present, here and now, and then you will know the significance of your life. Millions of mysteries will open their doors for you.

The whole of humanity can be divided into two categories: the fools and the wise. The fools are those who live in a false world, a world of their own imagination. They live in dreams, they believe in their dreams, and obviously they are doomed because dreams are dreams and they can never become real.

The wise ones are those who have dropped all dreams, all sleep, who have become aware, who don't project anything onto existence, who are just mirrors that don't project anything; they simply reflect. And when one becomes a mirror life is a sheer joy. Each moment is so precious, so ecstatic, that one could not have imagined it. Each people on the seashore suddenly turns into a diamond and each flower has the face of God. The whole existence starts overflowing with godliness. One is born anew.

Everybody is born as a fool because everybody is born asleep, dreaming. Everybody has the capacity to wake up but very few people use their capacity to wake up. By becoming a sannyasin you are taking a vow to wake up. That's what sannyas is all about: a decision to wake up. And if you are really intent, it is bound to happen. It is inevitable.

Man is a seed of divine glory, but only a seed -- remember it. It is not yet a flower, it has not even started growing. It is a potentiality.

At birth we are only potential beings. Life is an opportunity to actualise the potential. But very few people work upon themselves. They pay much attention to money, power, prestige, and they don't pay any attention to their own growth, which is the most essential thing because everything else will be taken away. Death will destroy all your sandcastles, but it cannot destroy your growth, it cannot destroy whatsoever you have made actual in your inner being. That is beyond the grasp of death. And that which is beyond the grasp of death is the real treasure.

In the world people think that they are gaining, earning, being successful; they are simply living in illusion. The only people who are gaining something are the people who are moving inwards, who are becoming more and more alert to their immense potential, who are trying to transform it into a reality.

When one realises one's potential in its totality one is a god. God is not some person somewhere, it is the ultimate state of consciousness. Everybody is capable of becoming a god -- and if we miss we miss because of ourselves, nobody else can be held responsible.

By becoming a sannyasin you are taking the whole responsibility upon yourself. It is a commitment to growth, a commitment towards self-actualisation, with a deep understanding that this is our responsibility towards ourselves, all other responsibilities are secondary.

And if the primary is not fulfilled you will not be able to fulfil the secondary responsibilities. If the primary is fulfilled the secondary responsibilities are easily fulfilled.

Become what you can become.

Man is a seed. If you cut the seed there is no fragrance, but if you sow the seed, if you give it the right soil, the right climate, the right amount of fertiliser and water and sun and air, the seed disappears and a sprout arises. Soon there are many many leaves and great foliage, and then flowers appear. And then the miracle -- the miracle of fragrance. It was hidden in the seed but it needed a certain process to become manifest.

God is hidden in us like fragrance in a seed. It needs a certain progress to become manifest. Right now it is hidden but it can become manifest.

Sannyas means initiation into a certain mystery, in a certain mystic path which can help you go through the great transformation from the seed to the fragrance.

We are seeds but it would be unfortunate to die as a seed. We have to become flowers and we have to release our fragrance, only then is there contentment. A tree is fulfilled when it blooms, when the spring comes and the tree has released, poured its heart into colours, into fragrance, into joy. When the tree is dancing in the wind, in the sun, it is fulfilled.

Exactly is the case with man too. A Buddha is a tree which has bloomed, a Jesus is a tree which has come to release its fragrance. We are all carrying the same kind of seeds in us. Everyone is a Buddha unmanifest, a Christ ready to be born at any moment.

My work here is to make you aware of your great potential, of your infinite possibility, of the heights that you can reach, of the depth that you can penetrate. Your heights are higher than the Himalayas, and your depths are deeper than the Pacific. And once you know your heights and your depths, life becomes nothing but gratitude. God has given you so much. He has poured all his creativity into your being, he has made you so rich, so inexhaustibly rich -- and we are living like beggars.

My sannyas means a declaration that you are no more a beggar, but an emperor, an empress.

One can exist in two ways: either by fighting on the outside for money, for power, for prestige... To conquer the world -- that is one way of life. It is a futile way. It is for the stupid and the mediocre, but it is very attractive, for the simple reason that everybody is running for it. And man is a great imitator: seeing everybody rushing for something he also starts rushing. He starts thinking that there must be something there, otherwise why are so many people going? And there is every possibility that others are going for the same reason -- because others are going. Everybody may be going for the same reason.

Nobody knows why people are running towards money, power and prestige, but they are running. It is a kind of madness, but it gives something, it feeds your ego.

The fight is futile, the ego is false and when you die you have to leave everything that you have conquered. That's why everybody dies crying and weeping, in deep pain and suffering. The pain and suffering is not because of death, remember. The pain is basically that "I lived my life in a futile way; the time is gone and I am finished and my hands are empty." That is the pain not the pain of death.

Death is not painful, death is very soothing, like deep sleep. The pain is that "The whole of life has passed and I was just making castles in the air and I am going empty-handed. I came empty-handed and I am going empty-handed. My whole life has been a sheer wastage."

But there is another way to live too. One can be an inner warrior. One can conquer one's unconsciousness, one can conquer one's greed, anger, sexuality. One can transform all these energies into something tremendously beautiful. and when one has known the secret of transforming one's inner being, there is great joy. Every fibre of your being dances with joy because now you know that death cannot take anything away from you. Now you know that you have attained the real treasure.

So be a warrior in the second sense. The real fight is in, not there on the outside, and the real fight is not with others. The real fight is with your own unconsciousness, with your own unawareness.

Our desires are dreams, all our thoughts are dreams. And we go on continuously living in dreams because we are asleep. Dreams can exist only if we are asleep, and dreams disappear the moment we awake. Going beyond dreams means awaking.

It is time! Enough you have sleep... for many many lives. Don't miss this opportunity to wake up because rare is the opportunity, and to miss it is very easy. So put your whole energy into waking up.

In the beginning it seems almost impossible -- how to do it? But if one goes on trying... In sleep one tosses and turns but if one goes on tossing and turning, it is bound to disrupt the sleep. And just a moment's glimpse of being awake is enough to trigger a new process in your being. Then more and more moments of awakening happen. And the day that one becomes fully awakened, twenty-four hours a day, even while one is asleep one remains alert, aware, when the body sleeps but the soul never sleeps, when one is capable of being awake twenty-four hours a day even when the body is resting -- then one should feel contented. One has arrived. Before that, make every possible effort that you can. Don't leave any stone unturned.

We live in desire. Desire means discontentment. Desire means that whatsoever is, is not right, not enough, more is needed. And desire is never fulfilled. It is unfulfillable by its very nature.

You can have as much as you desire, but the moment you have it desire goes on jumping ahead of you, it starts asking for more. Its greed knows no limits, it is unlimited greed. It is like the horizon: it looks so close -- you can reach it within an hour if you run. But you cannot reach it, you can never reach it. The

distance between you and the horizon will remain the same, constantly the same, because there is no horizon; it is an illusion. The earth is not meeting with the sky anywhere, it only appears to be.

So is the case with desire. It only appears that if I could reach to that point, if I could attain to this or that, there would be contentment. I would be happy, I would be fulfilled. But it never happens.

One has to understand desiring and its futility. In that very understanding desire disappears and one is left at home in deep peace. When there is no desire, there is no disturbance. Desire is the only disturbance.

When all desires have gone there is tremendous silence inside. In that silence you become aware of the presence of God, and that is fulfilling. That fulfils because it brings joy, infinite joy. It fulfils because it brings something of the beyond, something which cannot be taken away from you, something which is inexhaustible, something deathless. It opens the doors of the kingdom of God. It is your kingdom, because you are not separate from God and God is not separate from you.

So your work has to be to understand desiring; and in that very understanding it drops. You are not to renounce it, you are not to repress it, because if you repress it, it will come up again, if you renounce it, it will follow you. It is only through deep understanding that it disappears.

Man lives in bondage, and the bondage is not imposed by others, it is self-created. It is created because we are afraid of the insecure. In the name of security we create a bondage around ourselves. Yes, it gives a feeling of cosiness, warmth, safety, but it is all false because sooner or later death will take it all away. Because of this we never explore, we never go beyond the boundaries of the familiar. The familiar is very small and we go on moving in the familiar, in circles. Our life knows no growth, because growth can only happen if we move not in circles but in a line. If we are linear then there is growth. If we go around in circles we go on repeating the same thing again and again.

Freedom is possible because we have made our own prison. We can get out of it any moment that we decide to. It is only a question of decision, of courage, of guts.

Freedom is the ultimate value in life. Nothing is more important than that, because out of it comes everything else that is valuable. Love arises as a fragrance, joy arises, meaning arises; for the first time life becomes significant, tremendously significant. And one is constantly moving beyond the known, going into the unknown. Life becomes a thrill, an adventure. But we have made life just a dragging affair. It seems safe, it appears secure, but there is no security, no safety anywhere. They are impossible.

Life in its intrinsicalness is insecure. Only death is secure. You cannot take anything away from a dead man -- or can you? even death cannot do any harm to him, he is already dead. In his grave he is so absolutely secure.

Because we are so obsessed with security we have made our houses our graves. We don't live in them, we only die in them slowly slowly; it is a gradual kind of suicide.

Sannyas means freedom, freedom from all self-created securities, safeties. In the beginning one feels afraid, scared, that is natural, but once you become attuned to the insecure and you know the joy of insecurity then you never look back to those old toys that you used to think were keeping you life secure. And they were not securities, they were simply prisons, chains around your being.

One need not be a Hindu, Christian, Mohammedan, Catholic or communist -- these are all self-created prisons. One need not live in an ideology. One should be free from all ideologies, all dogmas, creeds, scriptures. Only then is life an exploration, because when you don't have any conclusion you can explore.

We are brought up in such a way that we are reduced to slaves. And the slavery is so subtle that very rarely do we become aware of it. We go on living life as a slave thinking that this is all that there is to live. This is not all, this is nothing. This is not even the beginning.

Life begins only when you become free from all kinds of bondages: the bondage of nation, the bondage of race, the bondage of church -- ideological, social, political, religious. When you become free from all these imprisonments, when you simply drop all that you have been told is important, when you simply drop all that you have been told to believe in; when you neither believe nor disbelieve a great freedom arises in your being. That freedom is sannyas; and that freedom then takes you higher and higher towards the ultimate.

Only a free person can know what truth is, and only a free person can know what god is, what love is. Freedom is very essential because it is the foundation of all that is beautiful and great.

Light is the stuff that existence is made of. Mystics have been saying so for centuries, now physicists

also agree with it in their own way. It is the only point on which mystics and the physicists agree, that existence is made of light. Mystics have come to it through the experience of their own being. The deeper you go, the lighter it becomes.

In the beginning, when you start entering into yourself, it is very dark, very very dark, unimaginably dark. You cannot believe that darkness can be so thick and so dense. that's why many people escape immediately. It is frightening, it looks like death. But if you persist, and great perseverance is needed, if you go on digging deeper and deeper, the darkness becomes less and less dark, a little light starts arising. At the innermost core of your being there is nothing but light.

Now start moving inwards, and don't be afraid of the darkness that you will encounter, which is bound to be encountered. When you encounter darkness it is a good sign, you are moving in. and if darkness is encountered than light is not far away. When the night is very dark, the dawn is very close.

We are born of light, we are part of infinite light, and one day we have to disappear into that infinity again. We are just rays of a faraway sun. We have forgotten our home, we have forgotten our source.

To be a sannyasin means that now you are getting ready to remember it. Sannyas is a gesture that "I am available to be reminded of my home, of my real home, of my real source."

We are rays of light. We are not gross, nothing is gross. Because existence is a manifestation of god, everything is very subtle. Even matter is not material, even matter is just pure light, condensed light. Everything is a different manifestation of light, a tremendously mysterious wave in the ocean of light.

To see it, to feel it, to recognize it, is meditation. Watch inside, watch outside. In the beginning it is difficult to see walls as pure light, but even physicists agree that they are pure light, nothing but electrons, condensed electricity. And walls are not static, rocks are not static; electrons are continuously in a tremendous dance. The whole existence is a dance.

When you start seeing it all around you it is a transformed world. And the day you see it inside too, the division between the inside and the outside disappears, then it is all one, it is the same phenomenon. One loses one's ego, one loses one's identity as a separate being. One becomes part of the whole. And to be part of the whole is to be holy. That is true holiness.

Those phony holy people you meet in the churches, in the mosque and in the temples are not holy at all. They have no idea of the whole. They are very egoistic. Of course they have very pious egos, holier-than-thou, but a pious ego is the most egoistic phenomenon in the world. It is the most poisonous, because it is so subtle.

Enlightenment is a forgotten language, it has to be remembered. Sannyas is just the beginning of turning in, looking in.

Following Christ does not mean following Jesus. When Jesus disappears Christ is born in him. When Gautam Siddhartha disappears Buddha is born in him. They are totally different phenomena, but people have got them mixed-up. They think that to follow Christ means to follow Jesus. Nobody can follow Jesus because nobody can be like Jesus; God never creates the same person again. But Christ can be followed because Christ is a state of consciousness. It has nothing to do with the person, Jesus. He is one of the Christs, that is true, but there have been many other Christs and there will be many more.

Anyone who attains to the ultimate flowering is a Christ. To be enlightened is to be a Christ. To know who you are is to be a Christ. But Christianity has taken a very wrong route. It became too focussed on Jesus, the person, they completely forgot about the flowering, the fragrance which really makes him valuable. Without that fragrance he is nobody, just an ordinary carpenter.

Christhood means that meditation has come to its peak. One has gone beyond misery, beyond ego, beyond mind, beyond time. One has become one with the whole.

Blissfully follow the subtle path of being a Christ. Never be a Christian, be a Christ. When one can be a Christ why settle for being a Christian? When one can be a Buddha why be a Buddhist? That's my basic message here, that you are carrying within you the ultimate. There is no need to settle for less than that.

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... that the person cannot even see that it is there. and it works from the back door, it is never there in front of you. It works from the depth of your being. Your saints, your mahatmas, are nothing but egos painted in a religious way.

But the real sage is one who is no more. He has drowned himself in the totality, he has merged with the source. That source is light and that source is God.

We are made of light; hence when you enter into deep meditation you start feeling more and more light inside. When you reach to the very central core all is light, pure light. That experience is called enlightenment for the simple reason that you become light again.

Each being is born enlightened. Each being is born a Buddha, a Christ. These are not states which have to be achieved, these are states which have to be only recognised, which we only have to discover within our own being. One has not to go anywhere, one has not to do anything. It is not a process of becoming, enlightenment is a state of being.

Becoming means desire. Becoming means that it will happen in the future. Becoming means that you will have to strive for it. You may succeed, you may not succeed. Who knows? Becoming means that you will remain tense until it happens -- and enlightenment cannot happen if you are tense. Enlightenment cannot happen if you live in desires, in the future. Enlightenment is possible only when you are desireless, relaxed, utterly herenow. So it cannot be made an object of desire. To make it an object of desire is to miss the point from the very beginning. It is pure understanding that we are already in that space, we just don't look in. We have not lost it, we have only forgotten it.

The early Christians used to call themselves bearers of the Christ, carriers of Christ in the heart. The ordinary, so-called Christian also carries Christ -- but in the head, not in the heart. to understand it is of great significance.

Carrying Christ in your head is absolutely meaningless. And that's what Christians are doing, and others are doing the same: Hindus carrying Krishna in the head, Buddhists carrying Buddha in the head. And these are not things of the head, these are not thoughts. These are deep, deep experiences, profound feelings. They can happen only in the heart. And when they happen in the heart you don't become a Christian, you become a Christ. You don't become a Buddhist, you become a Buddha.

It is ugly to be a Buddhist or a Christian. When you can be a Buddha or a Christ, why settle for being a Christian or a Buddhist? That is settling for something plastic, something pseudo.

Christ is a state of consciousness, just as Buddha is a state of consciousness. Really, the state of consciousness that in the East is called Buddha, in the West is called Christ. It is not different, only the language differs, but both words indicate the same flowering. Your heart becomes a flower, a lotus, and a great fragrance is released. That fragrance is bliss.

So remember, don't allow sannyas to become part of your head. Let it go down deep into your heart. The relationship with me has to be of the heart, not of the head. The heady people are going to miss me totally. They may think that they understand me but they understand only words. They don't understand me.

Only the people of the heart are going to be my people, because only they will be able to understand that which cannot be understood. Only they will be able to comprehend that which is incomprehensible.

The mysteries can only be revealed to those who have chopped off their heads completely, who are no more heads but just pure hearts.

Man is not as small as he appears. He is vast, he is tremendously vast. He is oceanic. Even the ocean has boundaries, and man has no boundaries. Even the ocean is not so vast. Man's vastness is the only proof that God is. God is another name for man's vastness. We are not confined to the body and we are not confined to the mind either. We are beyond both.

The whole process of sannyas is that of peeling an onion. There are many layers of identification, and we have to drop all the layers slowly slowly slowly. Finally nothing is left -- that nothing is you.

Only nothing can be vast. Something is bound to be infinite. Only nothingness is infinite; hence God is ultimate nothingness. God is not a being but the ultimate non-being. He is not somebody, he is absolute nobodiness. He is only a presence, infinite, unbounded. and so are we. we are not different from god. We are part of that infinity.

Everyone is a god. Nobody can be anything else because only God exists. God is synonymous with existence. To be means to be a god. But we don't remember it, we are absolutely oblivious to it. So the question is not how to achieve godhood, the question is how to remember it. It is a forgotten language.

My effort here is to help you to remember something that is already there. Nothing has to be achieved.

You have only to discover yourself, to discover who you are, and you will know that you are God. And the moment you know you are God the whole existence becomes divine, then everybody is god. And that day is of tremendous joy, when the whole existence looks divine to you. You are surrounded by gods. Naturally, great rejoicing arises in your heart.

From the very beginning we are that which we have been seeking all along. We are already that for which we are looking everywhere. It is our self-nature. Truth, bliss, freedom, God - they are different names of our self-nature.

One need not go anywhere, one has only to dig within oneself. On the outside one will find only frustration, failure. You cannot find that which can fulfill you. Yes, one can have as much money as one wants, one can have a great kingdom like Alexander, Napoleon, but one still remains a beggar, still seeking and searching. There seems to be no fulfillment through power, prestige, money. And the reason is not that fulfillment is not possible.

Sigmund Freud says that it is not possible because he never looked within. He says that man is destined to remain miserable, so all that we can do is to help him to be a little less miserable. We can help him to understand his misery, to accept it, and live with it and not to make much fuss about it. It is how things are.

That is the whole understanding of modern psychology. It is pessimistic for the simple reason, that it has not yet been able to penetrate into the inner world of man.

That's where religion differs. Religion says that it is true that there is no contentment on the outside, that is never possible. But there is an inner world too. There is no need to overlook it, there is no need to ignore it. To ignore it is only ignorance.

Sannyas means not ignoring the inner. On the contrary, it is giving it more and more attention, more and more awareness, more and more exploration. And when you start getting deeper into your own interiority you are surprised, because you discover an inexhaustible treasure. Your life becomes a joy, a benediction, a blessing, not only to yourself but to others too.

White has always symbolised the ultimate flowering of spirituality because white is the synthesis of all the colours. It is all the colours in deep harmony dancing together, merging, melting, meeting in each other so deeply that they disappear as separate colours and an new colour arises -- that is white.

Black is the absence of all colours, white is presence of all colours. Black represents the devil because it is absence; hence in all the mythologies the evil force, the devil, satan, is depicted as black, dark, absolutely dark.

God is white for the simple reason that God is the ultimate harmony. Light is white, but passing through a prism it becomes seven colours; the prism divides it. That's how the rainbow is created. In the rainy season small drops of water hang in the air and the sunrays passing through those small drops of rainwater create the rainbow.

Mix all the seven colours in the right proportion and white arises. The number seven is also significant. There are seven planes of consciousness. The lowest is sex and the highest is samadhi. In the lowest centre, at the lowest plane, there is only sexuality, nothing else. On the second plane there are two things, on the third there are three, and so on, so forth. On the seventh plane all the seven energies meet together and merge together and a white lotus opens in your being. These are all metaphors.

The white lotus is worshipped in the East. You must have seen pictures of Buddha sitting on a white lotus. When you have reached the ultimate peak, when all your energies have come to a harmony great beauty descends, great silence descends, a new kind of dance enters into your being, a new celebration, because it is a new birth.

Keep remembering that the white lotus is our ultimate goal, that we have to become white lotuses in which all energies have been consumed, absorbed into one synthesis, when all the seven notes of music have created the ultimate melody.

Kent is a beautiful name. It means that you disappear as many and you become one, you become integrated, centred. You put the prism of the mind aside and you are white.

White symbolises freedom, freedom from division, from split. white also symbolises wholeness. Red is only one colour, blue is one colour, green is another. Green is not the whole, blue is not the whole; no colour is whole except white.

God is whole, god is another name for totality; hence those who have experienced god have experienced

him as a tremendous whiteness arising in themselves. They become lost in that dazzling white. The mystics say that it is as if thousands of suns have risen suddenly. It is all light and all white.

The journey of sannyas is from mind to no-mind. Mind means many, no-mind means one, and to be one is to be whole, healthy, sane. to be one is to be blissful. It is with the many that conflict and misery arises.

For centuries manliness has been praised. It is time to drop that whole nonsense. It is because of that praise that humanity has suffered much.

Manly qualities are aggressive, violent. We should start praising feminine qualities. The most feminine quality is receptivity, openness, vulnerability. Man has dominated long enough and that domination has been destructive of all that is fragile, beautiful, of all that is flowerlike. Only rocks have remained, flowers have disappeared.

My whole effort here is to praise the feminine qualities. The world needs them. If I love Buddha, Jesus, Krishna, the most fundamental reason for my love is that they are all feminine, they are not masculine. Friedrich Nietzsche has condemned Buddha and Christ for the same reason -- they are not manly enough. I praise them for the same reason -- they are not manly enough. That is good; they have a grace, the feminine grace.

We have to change the whole gestalt of human consciousness. we have to make it more surrendering, more receptive, we have to teach it how to relax and how things can happen in a deep let-go. all that is great -- truth, love, bliss, god, freedom -- happens in a state of let-go. You cannot force them to happen. that is not possible, that is not i the nature of things at all.

You can only be a host, you can only be pregnant with those qualities, you can allow then to happen. Don't hinder, that's all that you can do. Keep the doors open, keep the heart open, and you become a song. God starts singing through you. You become a joyous spirit, you become a celebration.

A strong spirit is always a gift of God, the most precious gift. He gives a strong spirit to everybody. God is absolutely generous, he gives more than you will ever need. He gives courage, he gives strength.

But the society turns every possibility into its opposite. Rather than making you more and more courageous, helping your courage, strengthening your courage, it destroys it, it makes you cowardly. The same energy that can become courage can become fear. All that is needed is a headstand: put everything upside down. The society has learned the art of creating cowardliness in people because only cowards can be dominated. The society destroys the individual in every possible way, because the society is afraid of the individual.

The individual cannot always be obedient, he will be obedient when he feels that it is right to be obedient. But you cannot rely on him. Sometimes he may feel that this is not right, then he will defy all your orders, he will say no. He will live through his own inner light. He cannot be commanded, he cannot be reduced to a soldier, he cannot function like a machine. He will say yes when he feels that it is right, it will come from his own heart. But he will never be a yea-sayer, nor will he be a no-sayer. He will not cling to no or yes, he will remain free. Every moment he will choose whether to say yes or no. He will not function out of a conditioned mind -- conditioned for yes or conditioned for no.

The society does not want individuals. The society lives on the death of individuals. So the more a society becomes organised, the more and more individuals disappear. For example, in Adolf Hitler's Germany, individuals completely disappeared because the society was too organised. The whole society was turned into a military camp. That has happened many times. In ancient days in Japan, the whole society was turned into a military camp. That was the highest value, to be obedient.

All the churches also teach obedience because the priest is afraid of individuality, because the individual raises awkward questions which nobody else can answer. The individual creates restlessness in the status quo. The individual creates embarrassing situations for the people who are in power, who are in authority. They may be popes or kings or presidents or prime ministers, it doesn't matter. Religious heads or political heads, it doesn't matter. Every establishment is afraid of individuals. And the only way to destroy the individual is to turn the gift of God into a curse.

My effort here is to remind you that you can still change your whole pattern, you can still put things as they should be. You can still be courageous, adventurous. You can still be strong in spirit, because it is only those who are strong in spirit who can travel the path to God.

Katja means purity -- the purity that you see in the stars, the purity that you see in the flowers, the purity

that you see in the song of the birds... that purity. and man can become all. He can be a flower full of fragrance. He can be a star full of light. And he can be a bird singing in praise of God, in praise of sunrise. Man has multi-dimensional potential. He can be the whole universe.

Man is capable of so much but he is not aware of it. He is capable of flying but he goes on just crawling on the earth. He is capable of becoming pure love but he remains only animal, lust. He is capable of becoming pure spirit but he remains just dust. We are not aware of our own potential. We don't know how much we are carrying within ourselves which can be realised any moment that we decide to realise it. But it will not be realised unless we decide to realise it.

Many people die without knowing that they were carrying a treasure within themselves. they die like beggars and they were meant to be emperors.

Out ultimate expression is divine love, and out of that is all creativity, all service, all compassion. Out of that much happens, but we have to be alert to create the right space in which our potential can become actual.

Sannyas is only a methodology to create a space, a certain space within you, to prepare the ground so that your seeds starts sprouting. It is just a process of inner gardening. And each sannyasin has to become a garden with many flowers, much perfume. It is possible, I am not talking about the impossible. It is within our reach, we just have to start groping for it. And my function here is to help you to grope in the right direction.

Once you are on the right track then miracles start happening.

[There follows an interview with Ma Deva Tanmayo, which is not included here.]

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #9
Chapter title: Love

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You have to become more conscious so that you can discover your lovingness, so that you can discover the lovingness of the whole existence and once you know, you start sharing. Then it is not a relationship, not that you love somebody, but a state: you love. You are love, rather.

In seeking love, you will find not only love, you will find your true being too.

I am talking about a love that is beyond your so-called love and I am talking about a bliss that is beyond every possible idea of bliss that you can have. I am talking about a god which is neither Christian nor Hindu nor Mohammedan, which is really incomprehensible. I am talking about mysteries which cannot be

expressed adequately in any words, which are intrinsically inexpressible. Love is one of those mysteries.

We know a love that is not love; it is something else. It is biology, physiology, chemistry, but not love, It is instinctive, and anything instinctive is something unconscious. Anything instinctive makes you a slave. And the whole effort of sannyas is to make everything conscious.

When your love becomes conscious the other side of it, the hatred side, disappears. No jealousy is found in it, no possessiveness, no domination. It is no more an ego trip. When love becomes part of your awareness it is a totally different phenomenon. It has nothing to do with the ordinary love. The ordinary love is an effort to somehow fulfil your emptiness, to somehow not be lonely, to remain occupied with the other; it is a biological occupation with the other. And the other is also doing the same with you: both of you are using the other so that you are not lonely.

When love becomes conscious it is not an effort to avoid loneliness; on the contrary it flows out of your aloneness. You are perfectly joyous being alone, you are so joyous that you want to share it. Conscious love is a sharing: you give because it is coming to you in such abundance that you becomes burdened like a raincloud -- it has to shower somewhere.

The ordinary love comes out of your emptiness, not out of your fullness. You are afraid to face your loneliness. Whenever your are left alone you don't know what to do with yourself. You are so afraid of yourself, you hate your company so much that you are ready to be with anybody, even with a prostitute. And people call this love. They are using such a beautiful name, such a beautiful word to hide very ugly things.

When I use the word "love" I mean conscious love. Consciousness is always implied: whether I say bliss, joy, celebration, love, peace, consciousness is always there. Without it nothing is possible.

You have to become more conscious so that you can discover your lovingness, so that you can discover the lovingness of the whole existence. And once you know, you start sharing. But then you simply share unconditionally; you don't ask for anything in return. You are grateful just to share, you are thankful just to share. It is sharing for sharing's sake. You are not using the other.

Then love has a height, a Himalayan height; then you are moving on virgin heights. The purity of it is immense, overwhelming, and the ecstasy of it is inexhaustible. Then it is not a relationship -- not that you love somebody -- but a state. You love, you are love, rather.

Love has three dimensions. One is animal love -- absolutely unconscious, instinctive, biological. The second is human love -- a little higher than the biological, a little more psychological, a little higher than instinct. It has something of intelligence in it, a little more refined than the crude biological, the instinctive. But still it is not the highest. There is still one more dimension -- that is divine love -- which is spiritual.

Man has three layers. first is his physiology, second is his psychology, third is his spirit, his soul, his real being.

One can seek bodily pleasures. That's what millions of people go on doing. Nothing is wrong in it, but it is a little stupid. Not a sin, but it is as if you have been given a big palace to live in and you go on living on the porch. You never enter into the palace, so you have completely forgotten about it. You have made the porch your whole life. And the palace is waiting for you, and it is yours, you just have to explore a little bit deeper.

Very few people enter into human love. Those are the people who are sensitive, alert, intelligent, who have some sense of poetry in life, some aesthetic values, for whom sex in itself is not of much value unless it is rooted in love, for whom to be under the influence of chemistry and hormones looks like slavery. They will go into a sexual relationship but only when there is a higher intimacy.

Sex can be shared but not as an end unto itself. It can only be a small part of the whole phenomenon of love. Then it has also a beauty, if it is part of a love energy.

And only once in a while ever fewer -- a Buddha, a Jesus, a Lao-Tzu -- reach to the third. The third is not a relationship at all. Divine love is a state, not a relationship.

In the first you are not concerned with the individual. You can see it in animals. There is no concern for the individual, it is a pure sexual urge. Any male, any female will meet and then they will separate forever. They will not say even a thank-you. No gratefulness, no intimacy arises. That's the case with many human beings also, and if that is the case those human beings are not yet human; they are still living an animal life. Their bodies are human but they don't have human souls yet. It is not personal.

The animal love is impersonal, human love is personal. You love a certain person and then intimacy grows. And then for you there is nobody else. Your whole world revolves around that person. You cannot

conceive of yourself making love to somebody else. Yes, you can be friendly, but love becomes a very intimate phenomenon. It will be sacrilegious to you, profane, ugly, to move into sex with each and everybody. It will be falling back to the animal level.

The human level is personal and the divine love is impersonal, on a higher plane. Animals are impersonal because they are unconscious and Buddhas are impersonal because they are absolutely conscious. They don't love anybody in particular, they simply love. The animal love is not love at all but only sex. And the love of a Buddha is not sex at all, it is only love.

Man is just between the two: half animal, half divine. His love is both something of the beyond and something of the below. Hence human love is a tense phenomenon, it is a sort of anxiety. One is pulled apart. The lower and the higher are both trying to catch hold of us; hence human love is painful. But one has to grow through it; that pain is a necessary part of maturity. But one should remember that one has to reach beyond it.

When one is in the state of divine love one is simply love. There is no question of preference, there is no question of loving this person or that. Whosoever comes to a Buddha is filled with his love. His love is constantly showering. Even when he is sitting alone he vibrates love. That's the ultimate, that is the goal of sannyas.

And only the ultimate can fulfil. Only the ultimate can bring you absolute contentment. Only the ultimate can be a blessing and a benediction.

Man's basic search is for love. He wants to love and he wants to be loved and he wants to be loved with no motive, with no ulterior motive. He wants to be loved unconditionally, and he can feel fulfilled only when that happens. But it does not happen for the simple reason that he wants to be loved unconditionally but he never loves anybody unconditionally.

You don't create the right space, everything goes wrong, from your side something is missing and the same is the case with the other person, from his or her side something is essentially missing. All lovers are expecting unconditional love from the other and nobody is ready to give it. So how can it happen? One has to begin with oneself, one has to take the initiative.

So in being as sannyasin this is going to be your work upon yourself, love unconditionally, not only people but trees, animals, clouds. Go on spreading your love, make it huge, enormous. Let it spread to the whole.

The day that you can love the whole without in any way asking for anything in return you will have known what prayer is and you will have known what worship is and you will have known the most fundamental secret of life, because you will be showered with a thousand and one blessings. The whole universe will start pouring its love energy over you. And that is the moment we have been seeking and searching for for lives together, but missing for the simple reason that we never create the right space for it to happen. Sannyas has to become the right space for love to happen.

All these ultimate experiences of surrender, of worship, of devotion, of consecration, are possible only if the heart is full of love. They are all flowers of love. without love there is no possibility of knowing God. Without love there is no bridge. Logic is a barrier, love is a bridge -- and we live in logic.

The stupidity of our minds is such that we have even made God an object of logic. We have created a whole philosophy around the idea, we have created theology. Theology means logic about God. That is the most absurd thing possible, the most absurd thing conceivable. There can be no logic about God, only love.

Logic is something outgoing. It is needed in the world, it is a perfect instrument for scientific investigation, for objective observation. but it is not helpful in going in, it prevents it.

And God is within you. God is not an object, God is your very subjectivity, your very interiority.

One has to drop logic and one has to learn the ways of love more and more. The question is not what you love, that is not so important. Love people, love animals, love trees, love nature, poetry, music. That is not significant. What is significant is that you love... because by loving more and more you become it. The day you become love, when it becomes so natural, like breathing, that day is of great rejoicing, because God is experienced then and only then.

Our century is one of the most strange in the whole history of humanity. People have never felt such outsiders as they are feeling now. Everybody feels like an stranger, as if they are not needed, as if they are only accidental. This feeling has arisen because we have lost contact with the roots of life. We are the most

uprooted people in the whole of history; hence so many people go mad, so many people commit suicide. And those who don't go mad and don't commit suicide are not in a better situation either. Their life is a long long hell, they drag just somehow. They also contemplate committing suicide but they cannot gather courage. They are also many times just on the brink of going crazy but somehow they go on holding themselves together. It is such a strain that although they remain normal deep down they go on repressing many many abnormal things, many perversions, obsessions.

So everybody who looks normal on the surface is just normal on the surface; deep down he is as abnormal as any insane person. Any every person is a potential insane person. He carries the potentiality, he can go crazy any moment.

This situation can be changed by only one thing; if we again start learning how to connect ourselves with existence. The thing that is disconnecting us is the ego. We have started to look at ourselves as if we are islands -- and no man is an island. We are all part of a vast continent. And we are not accidental, we are needed. Nobody can replace you. You are absolutely essential, intrinsically essential to existence.

Once this is felt a great grounding happens. As you go deeper into meditation you become aware that the existence loves you, that it is showering many many blessings every moment. Then you don't take them for granted, you start feeling grateful. And slowly slowly you feel that there is great love flowing towards you from every direction. In that moment, when for the first time you feel love flowing from all directions, pouring into your being, the soul is born. One *really* becomes a soul, otherwise the soul is just an idea. The soul is born only when feel that god loves you. And by god I simply mean the whole. God is not a person but another name for the whole, a very loving name.

My effort here is to help you to feel that existence is not indifferent towards you. It is deeply concerned about you, it cares for you, it loves you. and when one feels loved and cared for, one is capable of loving and caring. when existence pours its love into you, you start sharing your love with others. You become so burdened with love that you have to share. You cannot contain it, it is uncontainable. It starts spreading, radiating.

That's what ecstasy is. Ecstasy is the flowering of meditation. Meditation is the beginning, the seed; ecstasy is the flower. And by meditation I mean not looking through the mind -- it is the mind that cuts you away from the world, but looking through the heart. It is the heart that joins you with the world, it is the heart that has the courage to melt and merge with the whole. The mind is a coward, the heart is really courageous.

So move from the mind to the heart, from logic to love, from ego to egolessness, and then all kinds of miracles start happening in your life. You are entitled to all those miracles.

It is love and nothing else that makes one a king. You can possess the whole world but you will be a beggar if you don't have love. And you may not possess anything, you may really be a beggar, but if you have love overflowing love in you heart you are an emperor, far greater than any Alexander the Great.

Love is the real treasure. Seek love and in seeking love you will not only find love, you will find God too. In seeking love you will not only find love, you will find you true being too. In seeking love one finds the kingdom of God, one truly becomes a king.

And love is something that cannot be taken away from you. even death cannot destroy it. that's why lovers are the only people in the world who are not afraid of death. If a person is afraid of death that simply show that he has not known love. If you have known love death disappears. If you have not known love then life is nothing but death.

Every effort should be made to seek and search for love. And it is your own energy. You are not to go anywhere else, you have to within yourself, and one day the spring starts flowering. You become full of love, you start overflowing with love. In that moment not only are you blessed, through you the whole existence is blessed.

Your name will mean, a loving solitude, a solitude full of love, and a love centred, rooted in solitude. It is one of the most difficult things in life. It is one of the greatest challenges. If one accepts the challenge and moves towards it, one grows. Even a single step towards it is a great leap of consciousness.

Why is it difficult? It is difficult because to feel your aloneness and yet be loving seems to be contradictory to the mind. The mind feels perfectly right: if you are loving, then forget about your aloneness, then be lost in togetherness. According to the mind that's what love is, it is the meeting with the other. But if you don't know what aloneness is, who is going to meet whom? Two empty shells will be

meeting, two bodies will be meeting. But unless two souls meet and merge love never reaches to its ultimate crescendo. And one becomes a soul only when one knows the beauty of being alone.

The mind is ready to say that if you want to be alone then be alone, forget all about love. The mind seems to be absolutely logical. The mind says choose either love or aloneness, and those who have followed the mind have chosen either one or the other.

The people who live in the world, the majority of people have chosen love; hence they don't meditate. Meditation seems to be going against their choice, because meditation is the art of enjoying your aloneness. And whenever a person will start meditating, if he has a lover, the lover will be antagonistic to the approach. The lover or the beloved is bound to create trouble. fear arises, because if the other becomes capable of being alone, then what will be the need of love? "Then I will not be needed any more," that is the fear. And everybody wants to be needed. That fulfils the ego, that "I am needed," that "without me you cannot live," that "I am absolutely essential for your life."

A few people have chosen to be monks and nuns. They have moved away from the world -- the world of love and togetherness and relationship. They live alone. That's exactly the meaning of the word "monk": one who lives alone, but without love you cannot be joyous. And the world is in misery. You can be loving but without knowing your aloneness your love remains superficial.

I teach something very paradoxical. I teach you love and aloneness together. Love deeply and be alone deeply. Let love arise out of you solitude. Then it will be something divine, something supramundane, something of the beyond, something that will fill you with contentment and light and bliss and benediction.

Hence my sannyasins are not to leave the world. They have to be in the world and yet be alone, they have to be in relationships and yet remain alone. I am giving a very hard task to be fulfilled. But it is my observation that this is a challenge worth accepting because it can bring your total potential into manifestation. It can become an opportunity for your potential to become actualised.

Love is not attachment. Love flowers only when you have dropped all attachment. It is because of attachment that love is not happening to millions of people. Attachment creates jealousy, possessiveness, and all kinds of pathological tendencies. Attachment is out of fear, one wants to cling. But the moment you cling you are creating trouble for yourself and the other. The more you try to cling, the more the other will try to escape, because nobody wants to carry a burden, nobody wants to become unfree, nobody wants to lose their freedom.

But then a vicious circle is created: the more you feel that the other is escaping, the more you cling. The more you cling, the more the other escapes. And there is no end to it unless you destroy the whole relationship. That's what attachment does: it goes on poisoning all relationships. All relationships can bloom into prayer, they can become divine. It is because of attachment that they become poisoned.

One has to understand ones tendency to get attached. You get attached to people, to things, to places. There are thousands possibilities of being attached. And the more you become attached, the more you are caught in the web that you have created around yourself. You lose your freedom, you lose growth, you lose all possibility of attaining to the ultimate, you become trivia. You become that which you want to possess, to which you become attached.

You can see it happening. If a man becomes too attached to money he starts becoming more like money than like a man. He becomes dead, dull, dirty, like currency notes which go on moving from one hand to another. You can't find anything more dirty than currency notes. If you become too attached to things you become a thing because your possessions start possessing you.

Sannyas means learning the art of love without getting attached. There have been many people who renounced attachment but they renounced love also. That is throwing the baby out with the bathwater.

They became dead because without love there is no life. Of course they were not attached, but just to escape from attachment they dropped being loving -- and when you drop being loving you have to become hard, you have to become insensitive. That's why your so-called saints are so hard and so insensitive, so dead -- just walking corpses, that's all. They stink of death not of the perfume of life.

My effort here is to give you a new synthesis: love without attachment.

There are two kinds of people: people who are attached, but because of attachment love is killed. Then there are the other kind who have escaped attachment and have dropped being loving because they are afraid that if they love they will become attached.

I want the third kind of man in the world: one who is capable of loving and yet remaining unattached. That's my definition of true sannyas.

Love is the only phenomenon which is immortal. Everything else dies, love never dies. Death overcomes everything except love. Love overcomes death; hence in love is our victory. The man who lives without love lives a life of defeat and failure. He lives an ugly life, utterly meaningless, hollow. He somehow drags. His life is nothing but a slow suicide.

The man who loves really lives, lives authentically, because love brings colour, love brings joy, love brings meaning. Love makes you significant. each moment becomes eternity.

Love more and more for the sheer joy of loving, for no other motive. Love unconditionally. To put conditions on love is like putting legs on a snake. The snake needs no legs. Don't help the snake by putting legs on him, otherwise you will destroy him. Love needs no motives, it is an end unto itself.

Love is the greatest blessing in life. There is no higher blessing than love. If one can love then everything is possible, even the impossible is possible. Then miracles start happening, unimaginable joys become yours. Incredible insights suddenly grow in your inner being, windows open up into mysteries. doors which you had never suspected existed within you open and you can see the multi-dimensionality of existence. But it happens through love.

Love is not to be tethered to somebody in particular. Love should become a state, love should be a state of loving. One should be loveful, not that one loves this person or that person. One should be the very energy called love so that wherever one is one is showering love.

When it becomes so natural, so spontaneous that even in your sleep you radiate love, you have attained to god. In that moment love and god are synonymous. Hence I call it the greatest blessing. Love is not only a blessing to the person to whom it happens, it is also a blessing to the whole world through him.

When you are blessed you can bless the whole world. And that is real service to humanity, to existence.

The eagle represents three things: power, might, courage and strength.

Love needs all these qualities to bloom. A cowardly heart cannot love. Love is the greatest adventure in life, the most dangerous. The journey is full of hazards. And the danger is that you are moving towards the heights; if you fall you are gone forever. The higher you move, the more is the danger. And love is the highest peak in life, it is like everest. It needs great courage, guts. It needs adventurousness to move into the unknown.

Love takes you towards the further shore without any map, without any guide, without even any guidelines. And love takes you in a very small boat. The sea is there with all its turmoil and you are moving in a small boat, you can't see the other shore. But you are in deep trust, knowing that existence protects you, trusting that existence cares for you, that even if you are drowned in the middle there is nothing to worry about. It is better to be drowned in search of love than to live a long life without love. Because even a single moment of love is more valuable than a hundred years without love.

It needs a certain inner strength, a certain spiritual strength to be in love, because love demands the almost impossible. It demands unconditional surrender of the ego. It demands that you disappear. It demands that you be nothing, a nobody, because only when you are a nobody, a nothingness, are you empty enough for love to rush in, to fill you, every pore of your being. If you are too full of the ego love has no space to enter you.

And the eagle is a beautiful metaphor. It soars the highest. It crosses the boundaries of the known. It goes on moving farther and farther away from the earth and the earthly. Trusting only in its small wings it moves into total aloneness. It goes beyond the clouds. It goes farther and farther away from all shelter, security. It tries to penetrate into the unknown. And that's exactly what love is; love is an eagle. And it is only with love that you can reach the ultimate some day. Only love can become your wings.

Let love be your path. Let love be your religion. There is no higher religion than love.

Love is only for the courageous. The coward cannot be loving. At the most he can pretend, but his love will remain phony because he cannot fulfil the basic requirement of love -- and that is surrendering your ego.

Love grows only when the ego disappears. The ego is like a seed. When the seed dies in the soil then love grows like a sprout. Then there is great foliage and greenery and branches and flowers and fruits. Life becomes a fulfilment through love. The only barrier is the hard shell of the ego. Great courage is needed to get out of it. It seems very protective, secure, safe, cosy.

Love is sannyas. It is love in the ultimate sense of the word. It is love at its peak. It is a love affair with

god himself, with life itself. It is falling in love with existence.

Love is always now. It never gets old. It never ages. It is always fresh. That's the beauty of love. Because it never grows old, it never dies. Because it always remains fresh, it is always light, unburdened by the past, unburdened by the future. It is always in the present. That's its freshness.

The whole existence is fresh and young except for man's mind. Man's mind accumulates junk, memories, and goes on accumulating. And everybody is carrying such a big load. Because it is invisible nobody can see it, but when you start understanding the process of the mind, when you become a watcher, you can see everybody carrying a mountain-load. People are crushed under the load but they go on carrying it. The load goes on growing every day and they are being crushed more and more every day. They die under its load. Their life is just an unnecessary conflict, drag, boredom, for the simple reason that they never allow themselves to be renewed.

The very process of renewing oneself is love: love existence, and don't say "I will love tomorrow", because tomorrow has no meaning. Either love or don't love, but never postpone. always think as if This is the last moment, there may be no other moment available. Who knows? -- the next moment you may not be there. Death can disrupt life at any moment. Death is always hanging like a naked sword over your head, it can cut you down at any moment. And it hangs by such a thing thread that just any small accident, just a small breeze and that's enough.

Always remember that each moment has to be lived totally because there may not be any other chance to live again. so don't say "I will love tomorrow". Love this moment, right now and don't confine your love. Let it spread, let it be as vast as possible, because you will be as vast as your love is. If your love can be as big as the whole, than you have become the whole. You are what your love is.

That will go on renewing you, rejuvenating you, and that will go on helping you to keep clean and fresh, mirrorlike, without any dust collecting on you. That's what makes one aware of that which is, aware of God. It is through loving existence that one becomes aware of the presence of something mysterious that surrounds everything.

Love is victory, although in a very strange way, because love is also surrender. On the one hand it is surrender. on the other hand it is victory. It is the most paradoxical phenomenon in existence. If you try to win you will lose; if you are ready to lose you are already victorious.

To learn this secret of life is of immense importance, because not knowing it people go on trying to do the impossible and the impossible cannot happen; hence they suffer. All their hopes are shattered sooner or later, all their dreams prove to be nothing but dreams and all their desires bring only frustration, failure, pain and misery for the simple reason that they do not know the fundamental law of life.

You can win but the condition to win is to surrender in love. It looks difficult event to understand it, because if I want to win, how can I win through surrender? It is illogical, certainly, but life is illogical, existence is absurd -- or, you can call it mysterious.

Those who condemn existence, they call it absurd. Those who worship existence, they call it mysterious. But it is the same thing. They are both saying that it is illogical.

Jesus says: If you cling to life you will lose it. If you are ready to lose it you will enter into the kingdom of God, you will attain to eternal life. He is indicating this law of love.

Give it a try, because only then will you understand what sannyas is. When you start feeling the truth of the law of love you really become a sannyasin. Then you rejoice in the paradoxes. Then they are no more puzzles to be solved but mysteries to be lived.

It is beautiful that life is not logical. Otherwise it would have been so mundane. It is good that life is not a problem. Otherwise man is so stupid that he would have solved it by now (laughter).... and then what? Then there is only suicide. But man cannot solve it because it is not a problem in the first place. It is utterly mysterious.

The more you enter into it, the more ignorant you become, not knowledgeable. The more you know, the less you know; the you come in contact with life, the more you see the point that it is impossible to know it, it is simply impossible to know it. But there is no need to know it. Knowledge is superfluous. One can live without knowing it.

You eat, you digest the food without knowing how you are doing it. You transform the food into blood and bones and marrow without knowing how you are managing it. So it is the case with life. There is no need to know, there is great need to love. But only one who can love is ready to surrender.

So surrender to be victorious!

The only quality that man already possesses which can be called divine is love. Love is the only proof that God exists. There is no other proof. So those who have not loved cannot conceive that God is possible.

Friedrich Nietzsche says that God is dead for the simple reason that his heart never flowed in love. In fact he should have said that love is dead. That's what was happening inside him: love was dead. And because love is dead there is no proof for God.

Sigmund Freud does not believe in God because he does not believe in love. He thinks sexuality is all, man ends with sex. If man ends with sex then there is no difference between man and animals, then there is no humanity really, then man is another species of animal. Sigmund Freud takes away all the glory of humanity.

And Karl Marx says that there is no God.

But all these three people who have dominated this century are basically of the same type. These three people have not known love. I really feel deep compassion for them. Even though I criticise them, I criticise them with great compassion. I feel sorry for them. They were really capable people, very intelligent people. Just one thing was dead in their being, love was dead. And because love was dead there was no bridge between them and existence. Because love was dead God was incomprehensible, absolutely incomprehensible, pure nonsense.

If one wants to seek and search for God, truth, then one has to revive one's love, one has to make it flow. And that's my work here, to help you so that you can become a flowing love.

Love is the only alchemy that brings purity, that purifies you, that helps you to become your essential self. It cuts away all that is non-essential, accidental. Then only the essential is left. The essential is that which cannot be destroyed by death, and the non-essential is that which is bound to be destroyed by time and death. That's the criterion to judge what is essential and what is non-essential.

Love is a kind of fire. Just as gold becomes pure by passing through fire, one becomes pure by passing through love. And purity brings beauty, purity brings grace, because purity brings a subtle, divine aura around you. You are no more gross, you become a fragrance. And only when your fragrance is released do you know that God is. Before all that else is argumentation; futile, sterile speculation.

When you have come to know what grace is then you know what God is. Grace is the only proof that God has happened to you. But one has to pass through the fire of love. Those who avoid love, they are avoiding God. Those who escape from love will never know what god is.

Love is synonymous with God. One should love love itself, only then can one know what God is. Otherwise one can go on thinking about God, but thinking is not knowing. Knowing is closer to feeling, far closer to the heart than to the head, far closer to love than to logic. Knowing is an experience -- and love is the greatest experience man is capable of. One should begin with love.

My emphasis is that loving people is secondary, loving love is primary. Of course you will love people and you will love trees and you will love stars and you will love animals. That is a by-product, a by-product of being in love with love. Just as they say "Art for art's sake, " I say "Love for love's sake." When you love love itself your love cannot be contaminated and you can love may people, in many ways. But when you forget love and you become obsessed with persons or things, then your love is contaminated. It becomes jealous, it becomes possessive, it becomes afraid. It becomes all kinds of things except love.

To keep one's love pure, unpolluted, is the path of sannyas. Love as many people as much as you can, but remember always that your devotion is towards love, not towards particular people. If you become attached you miss the whole point and love disappears.

Remain unattached and flowing. That is what I call being married to love; not being married to somebody but to the experience of love itself. You can call it being married to God -- it is the same.

Sannyas is a love affair, a love affair with love itself.

The greatest thing in life and the highest too is love. If one becomes love one becomes God. The condition to become love is only one, and that is to drop the ego. Ego is a false entity. It does not exist. It exists only because we believe in it. If we withdraw our belief it evaporates, it disappears.

So withdraw your belief in the ego, in the separate existence of yourself. We are not separate, we are all one. Man is not an island, nobody is. we are all part of a vast, infinite continent. We are small waves in a vast ocean. And to feel that 'I am part of the vastness of existence,' brings great joy.

Drop the ego. Start feeling more and more in tune at with the whole, not separate from it. And that will become an explosion of love in you. The moment the ego is dropped, love explodes. It is the ego that hinders love like a rock hindering a small stream. Remove the rock and the stream starts flowing.

Sannyas means dropping the ego and moving more and more into the whole. And with that all worries disappear on their own accord. When you are not separate there is no question of worrying. Worrying about the future, worrying about death -- if you are not separate you cannot die. You were here before your birth and you will be here after your death. Nobody ever dies. Death is only a shadow of the ego. Ego is false, so is death. Both are false entities, but we live dominated by these two entities, ego and death.

Sannyas means getting rid of both of them in one single stroke, in one single blow. Then life is a dance, then each moment is so precious, so exquisitely beautiful. This very moment is incomparably beautiful -- the silence, the frogs, the trees... This is what God is, this totality.

So live, not as a separate entity from now onwards, but as part of the whole. That is going to be your work upon yourself.

Love is the most immeasurable experience of life. It is absolutely unfathomable. There is no bottom to it. You can go deeper and deeper and deeper, and the mystery deepens more and more. You cannot de-mystify it. Love cannot be explained away, it cannot be defined either. It is so vast, so infinite, that no word is capable of containing it. all definitions fall short.

If you allow love to happen to you, you are allowing the mysterious to happen to you. And it is through this mysteriousness that one becomes connected to God. Love is the beginning of God, it is entering into his territory. That's why Jesus says that God is love. It's absolutely true.

For man, God is far away, just a word. It means nothing. We have to approach God through something more concrete, something more tangible, something more human. That's what love is. It is god manifested. God is love in its unmanifest state. Love is the closest possibility of reaching towards God, the nearest door.

So never go into the definitions, don't bothered about the philosophies of love, experience it. There is no other way to know it except existential experience. Unless you experience it, you don't know it. And there is no need to know about it without experiencing it. That's what people go on doing: they accumulate information about love, they become very knowledgeable, but they are deceived. Their own knowledge becomes a barrier to experiencing it.

No knowledge is of any help, it is always a barrier. If you want to know love unlearn whatsoever you have learnt about it. If you want to experience truth forget all the theories that have been taught to you. If you want to meet God then beware of all the priests and all the theologians.

Existence needs no mediators. You are fully capable of coming directly to it. You have the intrinsic capacity to know, to see, to feel, to be.

Become a friend to all that is -- to human beings, to animals, to trees, to rocks. Create the quality of friendliness. Don't make any distinctions. Let it flow to everyone irrespective of caste and creed and nation. Forget all distinctions and then slowly slowly you consciousness will start becoming universal.

Friendship is a sure step in dropping the ego and becoming egoless. Ego exists by creating enemies, because ego exists through fight. The moment all fight disappears from your mind ego has no more support. And with that all you boundaries disappear, you become one with the universe.
Friendship is the pure essence of love.

Love is godly. Hate is evil. Love is divine and people live in hatred. Even when they think that they love it is not love, it is something else.

Adolf Hitler in his autobiography MEIN KAMPF says that a country can remain united only if there are enemies on the outside, because people feel united if there is a common enemy. If they can hate somebody together they feel great love for each other. If the common enemy is there then they are very friendly with each other. If there is no common enemy they hate each other.

This is a very fundamental truth. Of course he exploited it in his own ways. He was not concerned with the truth, he was concerned with how to make it a base for his exploitation. But this is the experience of the centuries.

In India, before freedom came, Hindus and Mohammedans were fighting continuously. So it was decided to divide the country in two; hence Pakistan came into existence, and it was thought that now there would be no problem: Mohammedans would be in Pakistan, Hindus would be in Hindustan and there would be no problem. But Hindus started fighting amongst themselves. Then the South started fighting against the

North and the Maharastrians started fighting against the Gujaratis, and Hindi-speaking people started fighting against the non-Hindi-speaking people.

It seems that we are united only through hate, never through love. We call it love -- deep down is hate. That's why everybody thinks that he loves buth the world is so loveless. It can't be more loveless than it is, it can't fall any further.

Sannyas means becoming aware of this calamity, that we have forgotten how to love. Even hate is labelled love, and we believe in the labels. We are great believers in labels, in words, in slogans, and we never look inside, behind the label into reality.

Husbands and wives go on pretending that they love each other and they hate, from their very guts they hate each other. Parents go on saying that they love their children, and it is not true. They love them only if the children are obedient, they love them only if the children are fulfilling their ambitions, their egos. Otherwise the whole of their love disappears. And children think they love their parents, that is nonsense. It is just a question of survival, they can't survive without the parents. so they moment They are ready to stand on their own they forget all about the parents. They don't care a bit.

The reality is ugly but it can be transformed if we see it. First the wound has to be seen, only then can it be cured and healed.

Love has to become the only religion on earth. Hate is the only sin, the original sin, and love is the only ladder to God.

Love is the only truth. Everything else is theorising, speculation, philosophising. Love is existential experience. You cannot think about love. what is there to think about love? You can love but you cannot think about love. That is the beauty of it, that it takes you into reality immediately. You can think about God. In fact how will you live God? You can think about a thousand and one things but they are all things which cannot be lived. and if a thing cannot be lived it is not worth paying any attention to it.

Love cannot be thought about, it can only be lived; hence it is a door to God, to reality. Lovers have known god, not philosophers. Poets sometimes come closer to knowing God than thinkers because poetry is closer to love than anything else. Musicians come very close, even closer than poets, because music is so close to love that there is only a difference of one step more and you will be in the ocean of love. But that one step has to be taken. Many musicians remain just musicians, technicians. they know the whole art but they have not yet taken the jump into the unknown. They have not yet loved existence, but they come very close; closer than scientists, closer than philosophers, closer than other experts.

Get deeper into poetry so that you can have a few glimpses of love. Get deeper into music so that you can come very close to the ocean of love. Dance! And when dancing, abandon yourself totally to it. Dance so deeply that you disappear in the dance. When in the dance the dancer disappears you will have some experience of love. And then you can use that experience as a foundation stone. And on that foundation you can build the whole temple of love.

The life of a sannyasin has to be a temple of love. When you have raised the whole temple, truth comes in to reside of its own accord. You become love and you become the host, and truth becomes the guest. But unless you are love truth cannot enter you.

Life is dark without love. It is hell without love. It is a nightmare without love. Bring love into your life and the darkness disappears and the nightmares turn into beautiful, creative acts. And hell is transformed into heaven.

Hell and heaven are not two different things. Hell is the same life as heaven, with only one difference: life plus love is heaven, life minus love is hell.

So love more and more, love for the sheer joy of loving, without asking for anything in return. Love without any motive, because the moment a motive enters love is destroyed, crippled, paralysed. The moment you ask for something in return it is bargaining. It is no more love, it is business.

Love can only be given as a gift. Of course much comes back, a thousandfold, but that is another thing. It comes on its own accord, you need not ask for it. Ask and it will never come. That fundamental law has to be remembered. If you ask anything in return for your love nothing will come. If you don't ask you will be showered with love.

Life loves not beggars but emperors.

John is one of the twelve disciples of Jesus, and in the New Testament he is called the most beloved disciple. So John has become symbolic of the of the beloved disciple. Hence so many people around the

world have the name John. In different languages maybe it is a little different; in Dutch Jan, and in some other languages a little different, but John seems to be one of the most common names, for the simple reason that it reminds one of a tremendous love affair between John the disciple and Jesus the master. It has to be remembered.

It can transpire again between me and you, and then your name will be fulfilled. and it is the most blissful relationship possible because it is love at its highest peak.... and not only love but understanding too.

Love alone brings both ecstasy and agony. Love plus understanding means only ecstasy, no agony. Agony comes through ignorant love. One wants to do good, one intends to do good, but one cannot because one is so unconscious, so ignorant, that one does not really know what is good. So in trying to do good one creates a mess. In being helpful one becomes harmful.

When love is with understanding then there is no darkness in it. It is pure light. Ordinary love is ignorant love, and the love that exists between the master and the disciple is love full of understanding. It is love out of understanding.

In ordinary love we hope that understanding will grow through love. Between a master and a disciple understanding is the first thing and love grows out of it. As you understand your master more and more, you come closer and closer, you imbibe his spirit. The more understanding happens between you and the master, the more love arises. And love and understanding can become two wings. They can take you to the other shore.

Yashodhara is the name of Gautam Buddha's wife. A very rare woman she was. Buddha renounced her. Without telling her he escaped into the forest. For twelve years she waited for him. Never a single complaint was heard from her. She never said, never grumbled, that her husband had deceived her, betrayed her, or anything. On the contrary she would always say 'He has gone to seek and search for truth and I know that whenever he finds it, he will come to share it with me. That much is certain.'

Her trust and love were so infinite. It was difficult, it is really difficult to wait for twelve years. No message was received, nothing was known about his whereabouts. There were rumours, gossip, that he had become an ascetic, that he was doing this and that he was doing that. But nothing concrete, nothing reliable. But she never wavered.

After twelve years Buddha came back. When he became enlightened, the first thing he did was to ask his disciples "Come with me. I have to go to my wife. I owe it to her. She has waited too long, and she has trusted.'

When Buddha came, she only said one thing. She said 'I have only one complaint to make to you: I could not have said it to anybody else, I can only say it to you. Why didn't you ask me? Could you not trust me? I would have allowed you to go. And if you had allowed me I may have come with you. If it would have been difficult to take me with you, that would have been okay, but at least you should have told me. The only thing that hurts me is that you could not believe in me, that you could not trust me totally.'

It is said that Buddha had no answer for it. It was true, the woman was right. Buddha said 'Forgive me and forget the past. Now I have attained what I went to attain and I have come to share it with you. Be initiated and become a sannyasin.'

And she became a sannyasin immediately... not even a moment's hesitation. She didn't say 'I will think it over.' There was no question. A Buddha said 'Become a sannyasin.' She became a sannyasin.

And then she remains like an ordinary sannyasins amongst thousands of sannyasins. She loses all her claims that she is somehow special. Nothing is heard about her She goes and mixes in the crowd of sannyasins. She becomes an absolute nonentity. And Buddha's respect for her goes on growing. One he mentions her again saying 'This woman is rare. I was a little afraid that even though she became a sannysin she would try to say that she is special, that she has been my wife. But she has simply disappeared, melted. No claim on Buddha, no claim for any special attention.'

Buddha said 'Her name is right, she has proved it. Yashodhara means the glorious one. she is a glorious woman.'

Love has not to be learned. It is our very nature, we are born with it. It is not something for which we need any education. It is something which is already there but hindered by many things. We have only to remove those hindrances and love starts flowing. And when love starts flowing you start moving into a totally new dimension. That dimension is God. and when you know how much has been given. Inestimable,

immeasurable is this gift.

Love is the most precious of all his gifts -- but it dies. We never give it a chance to sprout, we never create the right space for it to grow. We never become the spring so that it can flower and bloom.

That's what sannyas is: creating a right space, the right soil for love to grow, for love to expand. As your love becomes bigger, you become bigger. When your love is perfect you are perfect. There is no other way to be perfect. Only the perfection of love can bring perfection to your being.

There are two ways to reach God: one is meditation, the other is love. A few people reach through meditation, a few people reach through love. Both are valid ways and both reach the same experience.

When the meditator reaches the ultimate peak he suddenly finds love arising in his being, and when the lover reaches the ultimate peak he finds meditation happening of its own accord. On the way they are different, at the peak they become one.

The path of meditation is arduous, it demands a little superhuman effort. It passes through deserts; it passes through rocky deserts where nothing grows.

The path of love is easier, natural, simple -- far more poetic too, far more human too. It passes through a different territory, full of greenery, with birds singing and flowers blooming, waterfalls and butterflies. It passes through a beautiful land. On the path of love only surrender is needed, nothing else; just a let-go, a deep relaxation. One stops pushing the river and starts flowing with the river. And the river is already going to the ocean; it will take you, it will carry you.

If one is incapable of love, then only do I suggest that one move through the path of meditation. Otherwise, why bother going through a desert land when you could have passed through gardens and beautiful forest?

The first preference is love. But if somehow love has been so destroyed by your upbringing, has been so poisoned that the very word frightens you, scares you, then I suggest you go through the path of mediation. Many more people reach through the path of love; almost ninety percent. of people will find it easier to move through love. And my feeling about you is that love will be easier for you.

Become a lover of existence.

Let sannyas be a love affair with the cosmos!

If You Choose To Be With Me, You Must Risk Finding Yourself

Chapter #10
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In my vision virtue has nothing to do with morality. A virtuous man is beyond the moral and immoral. A virtuous man is not calculative. He acts spontaneously, not out of certain principles. The moral man acts out of certain principles given by tradition, by scriptures, given by others. The moral man is an imitator, he is

pseudo. He is trying hard to be a saint. But you can never be a saint by trying too hard, because the very strain creates tension in your being. And a tense saint is not a saint at all.

Relaxation, a total let-go, is a must. the real saint does not strive to be something, he simply relaxes, he accepts himself, whatsoever he is. He rejoices in it, and in that very rejoicing he becomes a saint.

Virtue means spontaneity. We have been told what to do and what not to do, we have not been told how to remain natural. A thousand and one things have been imposed upon us.

My work here is to help you to find your nature, that which you brought with you into the world. All that has been given by others has to be put aside. Only that which you brought with you at birth has to be helped, nourished, taken care of, so that you can be spontaneous again like a child, so that you can act out of the moment. That is true responsibility: the capacity to respond to the moment, not according to some set formula, not according to some ready-made ideology. It is the way of the stupid person to act out of ready-made ideologies.

The wise person acts out of awareness. He is fully alert in the moment, he makes himself available to the moment, he responds to the moment. And something transpires between him and existence -- and that is beautiful, that is virtue.

Love is the message of god. We all bring the message to the world but we forget it on the way. The way is long, falling and falling and falling from the heavenly abode and reaching the earth -- it is such a long journey. Then one forgets everything. One forgets why one has come at all, from where. what is one's purpose in life? Everything becomes a confusion and a chaos.

The function of the master is to remind you that you have a purpose to fulfil. Everybody comes with a destiny, everybody comes to attain to some meaning and to contribute some beauty to the world.

Love is the most essential message that everybody brings in his own way. It has to be delivered in different ways. somebody will deliver it through music, and somebody through a dance, and somebody through singing, and so on, so forth. But the essential message is love, because love is the bridge between god and man. It is through moving more and more into love that one comes closer and closer to god. When one has become love itself one has come back home.

Man can only have *any* contact with god through meditation, there is no other way, because it is only in meditation that you melt, that you merge into the whole. And god is not a person. God simply symbolises the whole, the totality, the totality of all: the stars, the sun, the moon, the people, the animals, the trees, the earth, and all that is. God is only a symbol, a very loving symbol and very significant too. But it is not a person, it is only a presence. When you are silent, in deep meditation, you start feeling a presence surrounding you and surrounding the trees and the mountains and the stars and the people... a subtle aura of light, a subtle aura of aliveness. The whole existence is bubbling with life, radiating joy. It is a continuum of celebration. It is a dance that never begins and never ends, a song that goes on and on and on.

The moment you start feeling it, there is nothing else to do but to be grateful, to bow down to the infinity of existence, to the mystery of existence and to the great gift that it has given to you. That you are -- this is the gift, the most precious gift. That you are alive, that you can see the stars and the sun and the moon, that you can hear music, that you can touch people and feel the warmth, that you can love and be loved....

Life is such a great opportunity but we are so ungrateful. Our ungratefulness arises out of a certain state. That state is what is known as mind.

Mind is ungrateful, ungenerous. It is very reluctant to say yes to anything, to give thanks for anything. It lives on the negative. It is very efficient at saying no, it is very efficient at condemning, complaining, but it cannot praise. It is absolutely impotent as far as praise is concerned.

Praise arises in you only when you have put the mind aside and you start functioning from the heart. That is meditation. Moving from the head to the heart is meditation. and then god is felt, the presence becomes almost tangible. And one cannot avoid it, one has to consecrate oneself to that presence, one has to surrender to that presence, one has to be overwhelmed, possessed, taken away.

Meditation needs great work. It is arduous, it is an uphill task. To remain non-meditative is easy in a way. You have not to do anything about it, you are already non-meditative, everybody is born non-meditative. But to become meditative really needs great courage, great determination, great patience, because to go beyond the mind is the most complicated phenomenon. We don't know anything except the

mind. Even when we think about going beyond it, it is the mind that is thinking. Even when we try to go beyond it, it is the mind that is trying to go beyond itself. and how can the mind go beyond itself -- that is the complexity. It is like pulling yourself up by your shoestrings. You cannot pull yourself up by your shoestrings.

But there are methods, devices, which can be of immense help. They are all indirect. Meditation cannot be forced. anything forced will be nothing but a product of the mind. Mind is very coercive. Mind is nazi, it is fascist, it is violent. So meditation can come only when you slip out of the mind without any coercion, naturally, spontaneously.

An the device, the greatest device ever used is witnessing. Just watch your thoughts. Whenever you have time just close your eyes and see thoughts and desires and memories moving on the screen of the mind. Be totally unconcerned. Don't judge that this is right and that is wrong. If you judge you have already jumped in. If you say 'This is right,' you have already chosen something, and the moment you choose you become identified with it, you have become attached to it. You would not like it to go, you would like to keep it for yourself. And when you say that something is bad you are pushing it away, you are avoiding it, you don't want it any more. You don't want it even to be there on the screen; hence you have started fighting, struggling, and you have forgotten witnessing in all this.

Just to be a witness: one sits on the bank of a river and watches the river flow by. There is nothing to judge, nothing really to say, but only to see.

And if one is patient enough, slowly slowly the traffic becomes thin. Less and less do thoughts come on the screen and sometimes for moments there is nothing on the screen and you are facing an empty screen. Those are the most precious moments of life, those intervals when thoughts are not there, you are simply there. The seer is there with nothing to see.

Those are the moments of purity, innocence, those are the moments which can be called divine. They are no more human. You have transcended humanity in those moments. Slowly slowly those moments become bigger and bigger, and one day it becomes such a simple process that whenever you want to you can go into that interval, into that thoughtlessness.

Fully aware yet thoughtless -- that is meditation. And that is the only thing that can liberate you from all kinds of bondages, that can bring peace to you, and bliss and god and truth.

Grace is never human, it is always divine. It is the beyond penetrating the gross planes of existence. It is matter penetrated by spirit. When matter becomes penetrated by the spirit it becomes luminous. That luminosity is grace, that aura is grace. Grace belongs to the beyond, to the eternal.

The mind lives in time, in the temporal. The mind knows nothing of grace. It is ugly to the very core, it is mean, it can't be otherwise. a mind generous? -- that is an impossibility. A mind gracious? -- that is no possible in the nature of things.

When the mind gives space for the beyond to penetrate, when a ray comes from the sun, from the very source of light and stirs your heart and stirs your dormant energies into dynamic forces, grace arises. You become utterly beautiful. It is a beauty that is not of the earth, a beauty that belongs to heaven -- the beauty of paradise.

Earthly beauty is a very momentary phenomenon: one day it is there, the next day gone. It is a soap bubble. it looks beautiful in the sunrays, and if the sunrays are penetrating the soap bubble it can have a little rainbow around it, it can look very colourful. But a soap bubble is a soap bubble after all, and soon it will be gone. You can't catch hold of it. So is the case with physical beauty.

Grace is divine beauty. Once achieved it is yours forever, it abides, it becomes your very nature.

It is only through meditation that one becomes graceful, there is no other way, because meditation is the only way through which we can transcend mind, through which we can put the mind aside. it is the strategy, the technique, of putting the mind aside, of turning the mind off. Once you have learned how to turn the mind off, something of immense splendour starts descending on you from all directions. You become suffused with god. That's grace.

Meditation means become aware that 'I am not the mind.' We are identified with the mind, we don't think of ourselves as separate from it. We *are* separate, but we are so close to the mind that slowly slowly we forget the separation and we start functioning as if we are minds. That creates suffering, because nothing happens to *us*, everything happens to the mind. Happiness, unhappiness, success, failure, birth, death -- everything happens to the mind, nothing happens to us. We are always beyond happening.

So when we become identified with the mind, if there is success we are too excited. If there is failure we are so down. If death is coming closer we are so frightened, so miserable. If suddenly money arrives unexpectedly there is great euphoria. But all these things are happening to the mind and you are getting affected unnecessarily.

Meditation means creating a distance between you and the mind so that you are no more affected by it. things will go on happening but you will remain simply a watcher. And to be just a watcher is a great freedom. To be just a watcher and nothing else makes one enlightened. When the watching has settled so deeply that nothing disturbs it, nothing distracts you from it, then you have achieved that which is worth achieving. You are victorious, you have become a master of yourself.

Then life has a totally different beauty, a totally different grace. It has a divine aura around it. It is sheer bliss, pure peace, a tremendous light which is inexhaustible. Then you may not have anything in the world but you are a king or a queen, because the kingdom of god is yours!

Mind is a hoarder of bitterness. It collects sounds, hurts, insults. It goes on sulking over them for years.

Psychologists are very aware of the fact that something said when you were only four years old may have hurt you so much that it is still there like a wound, still oozing pus. You don't allow it to be healed. You go on fingering the wound so you make it hurt again and again, again and again you create it, never giving it an opportunity to be healed by itself. If we look at our mind, it is nothing but wounds and wounds. Hence life becomes a hell; we collect only thorns.

A man may have been loving to you for years, he may have been compassionate, kind and everything, and he says just one thing which hurts you, and years of love and friendship disappear. That one thing becomes important, weighs more than all that he has done. You will forget all his love and his friendship and all his sacrifices for you. You will remember that one thing -- and you would like to take revenge.

This is the way of the mind. Mind functions in a very ugly way. It has no grace. Go beyond the mind and you go beyond all bitterness. And the more you surpass the mind, the more your life becomes sweet, as sweet as honey.

Meditation is sweet, mind is bitter. Move from mind to meditation. Surpass mind. don't be controlled and dominated by the mind; be a master. Then mind is perfectly good, then you can use it. Once you know what meditation is, once you know how you can be without the mind, you can use the mind and mind cannot use you. That is the moment when the gestalt changes inside, when the rebellion happens, when the fragrance is released.

Meditation is a sword. It cuts off your head completely. It cuts your mind entirely. As far as mind is concerned, meditation is a death, the death of the mind. But as far as *you* are concerned, it is a birth; you are born. So the sword has a double function. So on the one hand the sword kills the false, on the other hand it gives birth to the true, to the real.

By meditation I mean awareness.

In the West meditation has a different connotation. At the most, at the best, it means contemplation. In the East it is totally different. It does not mean contemplation at all. It is not concentration, it is not contemplation -- because it is not thinking at all.

Concentration is thinking in a focussed, centred way, thinking on a particular object, not going astray here and there, remaining with one object for a long period. and contemplation means that the object is not concrete but abstract; for example, love or truth or god. so you cannot concentrate as you can concentrate on the flame of a lamp, but you can contemplate. You can go on moving in a subtle way around the abstract subject but you don't go away from it, you remain close by. You look at all the sides, all the aspects of it; all the aspects of love, all the possibilities of love, all the meanings of love. You remain in that climate of love. that is contemplation.

But meditation is going out of the mind, it is transcending the mind, it is becoming a witness to the mind. One simply watches whatsoever goes on in the mind. One is neither for nor against. One has no evaluation. One does not want to stop it either, one does not want to remain with a certain object or certain idea. One is not interested. One is cool, aloof, unconcerned, as if one is standing by the side of the road and the traffic is going by. In just the same way you are sitting by the side of the road and the traffic of the mind goes by and you are absolutely unconcerned.

That unconcernedness is meditation. and in that unconcernedness sooner or later mind disappears, because mind can exist only through your co-operation. If you are cold, unconcerned, aloof, your

co-operation has disappeared. You are no more nourishing the mind, you are no more supporting it. It has lost all its support. It may continue for a time out of the past momentum, but sooner or later the momentum is lost and the mind stops.

That stopping of the mind is meditation. And that is really a sword, it cuts off the mind completely, it makes you headless. But it gives birth to a new heart, to a new being, to a new soul.

That's the whole process of sannyas. Sannyas is a sword. it is a death and a resurrection.

Meditation means a state of no-mind. It is the art of slipping out of the mind.

We are encaged in the mind, we are constantly surrounded by memories, thoughts, desires. It is a crowd, a big crowd. Although you feel suffocated you know nothing about how to get of this crowd, because wherever you go the crowd follows you. It is within you so you cannot escape from it. Even in your dreams it is there, even sleep is not a way to escape from it.

In sleep you escape from the world; you escape from your wife, your husband, your children, your office, your boss; you escape from everything -- but you cannot escape from your mind. the mind continues, in fact it becomes louder than ever. It occupies your sleep totally, so totally that it looks as if your dreams are real.

Meditation is nothing but the simple art of slipping out of the mind, just like the snake slips out of its old skin. It is a simple phenomenon. It looks difficult in the beginning because we have forgotten it. For centuries we have not been in contact with the art, but once you learn the knack of it, it is *very* simple.

It is like swimming: one who does not know it thinks it is very difficult, obviously. He feels so afraid of the deep waters and the danger. How can he believe that swimming is a very simple phenomenon? It is very simple, so simple that a Japanese scientist has been able to teach six-month-old kids how to swim. And he is now trying to teach three-month-old kids how to swim, and he hopes that he will succeed.

I perfectly agree with him, he will succeed, because the child in the mother's womb remains swimming in liquid for nine months. the liquid in which the child swims in the mother's womb is exactly the same as sea water. It *is* sea water, all the chemicals are in the same proportion. So if he can survive that for nine months and does not drown or anything... it seems that it will be possible to teach three-month-old kids to swim. it is a simple art.

Meditation is also as simple as that.

Terry has two meanings One comes from Latin; the Latin root means soft, tender, smooth. Meditation can grow only if you are soft, tender, feminine. Meditation is a feminine phenomenon, it is not masculine. You cannot conquer it, you cannot be aggressive about it. You have to be very very open, receptive, like a womb. You have to be vulnerable, available to existence in deep trust, in love, so that existence can start taking possession of you. That's what meditation is in its ultimate sense. The individual disappears and the universal remains. The ego is found no more, you are one with the whole.

And the second meaning comes from Irish; in Irish it means like a tall tower. Meditation is like a tall tower too. It is the highest peak. There is nothing taller than that, nothing higher than that. It reaches to the very sky, it penetrates the beyond.

We are not minds. We are neither the body nor the mind, we are a third phenomenon: we are the witness of it all. We are the watchers of both the body and the mind. When you are hungry *you* are not hungry, the body is hungry; you are only a watcher. But you become identified with the body, then you say 'I am hungry.' In fact you should say 'I am watching that the body is hungry', then you are literally stating the truth.

When you say 'I am angry', again you are making the same mistake. It is the mind which is full of anger, you are the watcher. You should say 'I can see that the mind is full of anger, that the mind is full of lust, that the mind is full of greed, that the mind is in a turmoil or at peace -- but I am always the watcher.'

To know this watcher is to be free, liberated from all limitations. The whole process of meditation can be reduced to the single word 'watch'. That's why Jesus uses the word so much. Again and again he says: Watch, be watchful, be alert.

Slowly slowly get out of all identifications so that you can be a pure consciousness. The purity of consciousness, that innocence, brings god to you. It becomes the merger, the melting with the whole.

One in that innocence can we know. Mind knows nothing. It is full of garbage, full of knowledge but knows nothing. The witness has no knowledge but knows. Its knowing is of a totally different category, of a different plane. It sees. It is not like information, it is not borrowed. It is one's own. And when you see the

truth it liberates. Only your own truth can liberate you.

God has no form, hence he cannot manifest in all forms. If he had a particular form then the whole manifestation would be impossible.

God is not separate from his creation. He is one with it, he is the very living spirit of it all. In the trees he is green, in the roses he is red, in the rock he is a rock. All these forms are his. It is possible only because he has no form of his own. He is very liquid, very flexible. Hence this multi-dimensional existence is possible. He is you in you, he is me in me, and yet he is not confined to any form. He takes all forms but remains beyond the forms.

One comes to know this as one goes deeper into meditation. The deeper you go, the farther away you are from your own body. The body has form, a fixed form, and when you go far into meditation, you know you are not the body, so that form disappears. It is no more yours. It is the form of the house you are abiding in.

Go a little deeper still and the mind is also left very very far behind. and all the forms of the mind -- memory, thought, imagination -- they also start disappearing into the distance. Now you know you are not the mind either. You are only a pure witness, a seer, or rather, only the capacity to see, a seeing, a consciousness. and then you suddenly become aware that consciousness has no form, it is formless.

Knowing one's consciousness, one comes to know that this is going to be the case with the whole too. If *my* consciousness is formless then the consciousness that permeates the whole existence is bound to be formless. Hence I say that although god is indefinable, if one persists, insists on defining him, then this definition comes closest to the truth, that he is formlessness. and this is the goal of all meditators to attain, an experience of their own formlessness.

The day it is achieved one becomes a Buddha, a Christ. Then one is no more a mortal. One becomes immortal, one becomes a god.

The rock represents strength, stability, eternity. It defies changes, it defies time, it persists. It has a deep perseverance. Everything else goes on changing but the rock remains the same. the trees change, people change -- people come and go, children are born and old men die -- but the rock remains the same. It is the most stable thing in ordinary existence. It represents something of god, the eternity of god. It is not accidental that the first images of god were made of rock, just to symbolise the fact that god is unchanging, that god is beyond time.

Everything else is a flux. don't make your house on sands because then you will suffer, you will fall into darkness. don't try to make your signature on water, because even before you are finished it will have disappeared. So is the case with time.

Time means change; and one has to go beyond time to know that which is always the same, that which abides. Only in that can we have *real* shelter, only in god is our security.

Meditation is a way to go beyond time... because time is part of the mind. When you move away from the mind you move away from time. the moment mind stops, the clock stops, time disappears. Hours can pass and you will not feel that anything has passed. When one is really in meditation time leaves no trace -- as if nothing has changed, nothing has passed. Everything else outside has changed, but because you are in a state of no-time you cannot see any change. When you come back to the mind of course you will see the changes, but now you know a deep centre within yourself which is always beyond time. And you can always move there to rest, to relax, to be rejuvenated.

That point is beyond death too. In India we have the same word for death and time, because time leads to death. Time is basically death, it is not life. To know life one has to know that which is not time. And once you have tasted something of timelessness within yourself, you know that you are not going to die. the fear, the anxiety, the trembling disappears. Then life starts again with a new vigour, with a new ecstasy and euphoria. That is true birth.

Monika is a beautiful word. It has two meanings; one comes from Greek, the other from Latin. Although the sources are very different they seem to be two aspects of the same coin.

The first meaning that comes from the Greek root is alone, aloneness. Remember, it does not mean loneliness. Loneliness is a negative state. You are missing the other, you are miserable, you are empty. aloneness has nothing to do with the other. You are rejoicing in your being, you are happy being alone; it is a positive state. You are full of your own presence, so full that nothing else is needed, nobody else is needed, just to be is sheer joy. That is aloneness.

And the other meaning comes from Latin; it is wisdom. Wisdom arises only out of aloneness, there is not other way for it to arise. Only a man who is capable of being alone becomes wise. Being alone is the whole process of meditation. And the ultimate result, the end result, is wisdom.

Discretion is a by-product of meditation. as you become more and more silent you become capable of seeing what is right and what is wrong. If you are not silent then you have to depend on others. They tell you -- the priests, the politicians, the parents -- what is right and what is wrong. And of course nobody else can decide it for you. Any decision imposed on you by others cripples your freedom, destroys your integrity.

You may have a respectable life following others but you cannot have a true life, you cannot live authentically, sincerely. When you have your own insight into right and wrong then it is a totally different matter. Then there is no struggle against the wrong and no effort to do the right. It happens naturally because you know it is right. If *you* know then it is natural, if others tell you what is right then it is imposed, unnatural. and to be unnatural is to lose all grace, all beauty.

My effort here is to help you attain your own insight into things, your own awareness, so that you need not depend on anybody else. Dependence is bad; it is a form of slavery, it is against our intrinsic being. Our intrinsic being can bloom only in freedom.

There is one sky outside, there is another inside -- and unless we are acquainted with the sky inside our acquaintance with the sky outside is very superficial.

Only by knowing the inner space do we know the outer. the inner is the foundation. The outer is just a flowering, the inner has the roots. The outer depends on the inner. The outer is just a circumference, the inner is the centre. And just as the outer sky is vast, infinite, so is the inner, but more vast, more infinite.

Meditation is the only way to be acquainted with it. Meditation is nothing but the process of turning in. We are looking outside, we have become focussed. We have to learn to look in. We have to relax. Our muscles have become tense, have become rigid; they have to be made flexible. Our necks are paralysed because for lives we have been looking outside; hence we have lost he capacity to turn in. Otherwise it is a simple process. Meditation is not anything difficult, it is very simple. Even a child can do it. A child can do it more easily than a grown-up person because the grown-up person becomes more fixated on the outside, he becomes more obsessed with the outside.

By becoming a sannyasin you are taking a decisive step in your life. The most significant step that one can take is to decide that 'Now I will explore into my inner being, who I am.' And that begins a great journey, a great pilgrimage towards the ultimate.

(To a ten-year-old)

Vinod... is one of the most beautiful names. It means laughter! Learn to laugh.... and don't be a miser in it.

Laughter is your meditation. Laugh for any reason... or for no reason.

Just the other day I was reading the autobiography of a famous author. He writes about his small son, his three-year-old son, who got into the habit of saying to everybody and anybody 'Shut up!' He loved it so much that he became a nuisance. The teachers from the school complained that he would suddenly start shouting 'Shut up!' And the family started becoming embarrassed because to invite anybody home was dangerous. He might come any time and for no reason at all simply shout at the person 'Shut up!'

So one day the father called him and told him, 'You enjoy it, we know, but it is creating embarrassing situations for us. So please learn one thing: whenever the urge arises in you to say 'Shut up!', say to yourself 'Shut up!' inside... no need to tell anybody. So your urge will be fulfilled and there will be no problem.'

So for two or three days the father and the mother watched: the boy would sit somewhere and suddenly would start gigging. so they became puzzled about what was happening. They asked 'Now what new thing have you started?'

He said, 'This is so beautiful! When the urge arises in me to say 'Shut up,' and I say 'shut up!' nobody is annoyed and nobody is irritated and nobody becomes angry at me. I start giggling because I am deceiving everybody. Nobody knows what I am doing!'

So learn to giggle and deceive everybody. Don't be worried about what they are thinking. right?

It is meditation that is the ultimate experience of life. It crowns you, there is nothing higher than it. It is

through meditation that Jesus becomes a Christ and Siddhartha Gautama becomes a Buddha. It is through meditation that people have known their inner kingdom, the inexhaustible treasures of their being. They have come to know their truth, their consciousness, their bliss, satchidanand. But it all happens through meditation. There is no other way for it to happen, there is no alternative to meditation.

Meditation means becoming silent, still, thoughtless but fully aware. Meditation can be reduced to a small definition: no mind and all awareness.

Right now there is no awareness and all mind. Right now one hundred per cent is mind and zero per cent is awareness. We have to change the whole phenomenon: we have to bring awareness to one hundred per cent and mind to zero per cent. then one becomes an emperor. Then you know that this whole existence is yours, that all the stars are yours. Then there is no need to possess anything, it is already yours. There is no need to desire anything, it is already given to you. The whole existence is given to you as a gift; but we have not been able to recognise it yet. We have no yet been able to see what has been given to us: the life, the love, the joy. We are concerned about small, mundane things and wasting our time, life, energy.

Meditation brings into focus the reality of who you are and what your really possess. Knowing it, all misery, all anxiety disappears. Knowing it, one is freed from all darkness, one becomes light itself. That is the crowning process.

Meditation opens the door of all the mysteries. Meditation makes you aware that you are not a mortal, you are immortal. It makes you aware that you are not separate from the whole, that you are part of it... not only part of it but that you are the whole. Meditation is the highest peak; hence we call Jesus the crowned one or Buddha the crowned one.

Their crown is not the ordinary crown of ordinary kings. Their kingdom is not of the ordinary, their kingdom is of the sacred, of the inner, of the divine. and that's what is meant by being initiated into sannyas. Now the search for your real being, for your authentic being begins.

And by meditation I mean a state of no-mind, a state of no-thought, of pure awareness, of a mirror reflecting nothing, just an empty mirror. The empty mirror is exactly the right symbol for meditation. One can become an empty mirror if by watching one's thoughts, one slowly slowly drops them. In fact the more efficient you become in watching your thoughts, the more and more they disappear of their own accord.

One day it happens that there is no thought inside you, there is utter silence: no ripples, no waves in your consciousness, nothing is reflected and you are fully alert, no asleep either. That is the day when one becomes the crowned one.

Let that be the goal from now onwards. That is the target. It has to be fulfilled in this life, and it *can* be fulfilled. It is our birthright, we just have not claimed it.

Meditation is the technique of inner conquest -- and that is the real challenge. Those who have any guts should accept the inner challenge. It is easy to reach the moon, it is easy to reach Everest; it is far more difficult to reach your own centre. But the moment you reach it all ecstasy is yours, and forever and forever. You attain to a bliss which cannot be taken away from you.

Jesus calls it the kingdom of god. The moment you enter into it *you* are a king, it is your kingdom; *you* are a god.

It has two meanings because it can either be derived from Latin roots or from Teutonic roots. Through Latin it means a queen, through the Teutonic it means pure, purified, purity. Both are beautiful.

It is through an inner process of purity that one really becomes a king or a queen. We are born to be kings and queens. It is really very sad to see the earth full of beggars; poor beggars, rich beggars, but all beggars. They have money, they have palaces, but their souls are still begging, they are still asking for more. to ask for more is to be a beggar. To be contented with whatsoever is available is to be a king or a queen. But before one can attain to that contentment one has to pass through a process of purification, because the society contaminates us. It does not only contaminate the air, the water, the rivers, the lakes, the ocean; it contaminates more than that; it contaminates the mind -- and its contamination of the mind is far more dangerous because we are very close to the mind. and the mind affects the soul, the mind starts being reflected in the soul. The soul has to live through the mind, it has to use the mind as a vehicle. Although the soul can never be contaminated, because of its deep association with the mind it almost becomes contaminated. By the process of purification I mean one has to drop all that one has learned, because truth can never be learned. So whatsoever you have learned is untrue. One has to drop all the scriptures, because

truth can never be expressed in words, and whatsoever is expressed in words is no more true. to be really purified one has to get rid of all kinds of ideologies. They are poisonous, they destroy your innocence. And it is only in innocence that one comes across god.

Purity means innocence, the innocence of a child, the innocence of a flower, the innocence of the dewdrops in the early sun -- that freshness.

Purity does not mean that one has to become a saint, and one has to eat this and not eat that, and one has to sleep at a certain hour, and do certain rituals and has to do five prayers every day, five times. Those are all rituals. They don't make you pure, in fact they are the causes of your impurity.

Your saints, the so-called saints are the most impure people in the world. Of course from the outside they seem to be utterly sacred, but deep down they are boiling because their whole process of life is repressive, and nobody becomes pure by repressing. It is repression that makes you impure. To be pure means to drop all repressive methods, all taboos. Come out of all that nonsense that society has imposed upon you. Purity means a process of de-hypnotisation.

The society has hypnotised you in a certain way. Every society does that; the society depends on hypnosis. The church, the temple, the religious education -- these are all methods of hypnotising people, of conditioning their minds, of destroying their capacity to discover truth. Giving them ready-made conclusions destroys their greatest joy of life. They will never be able to discover the truth on their own, and unless you discover the truth on your own it cannot liberate you. Somebody else's truth is never your truth, can never be your truth. Somebody else's truth is a lie for you. Somebody else's truth is going to create a bondage for you. It is only your truth that liberates.

So getting rid of all this rubbish that the society goes on pouring into every psyche is what I call meditation. Meditation is a process of de-hypnosis, of unconditioning the mind and leaving a person in a state of pure innocence.

When one can function from a state of not-knowing, god is closest. when one can unlearn all that one knows and can say 'I know nothing' -- not only say it but feel in every fibre of one's being 'I know nothing,' -- one has become a child again. Now one's eyes will again see the wonder that surrounds us, the splendour that is all over the place. That wonder, that splendour, is the first indication of god's presence. there is no other proof, and there is no need for any other proof. This existence is proof enough, but our eyes are so full of knowledge that we have lost all contact with existence.

Our eyes have to be cleaned again.

Meditation takes you into a virgin territory, into the unknown, into absolute purity. Only meditation is capable of becoming a boat to the further shore. and meditation is the only phenomenon which cannot be contaminated by words. Virginity is intrinsic to it, purity is its very soul. You cannot make it impure, that is impossible.

By meditation I mean a state of no-mind. Mind is always corrupt because mind is cunning. We call it cleverness... it is nothing but cunningness, a good name for cunningness. Mind is very political, diplomatic, tricky, always trying to deceive -- not only others, but you too. It is a double-edged sword, it cuts both ways: it deceives people, it deceives you. It is deception incarnate.

Until we get out of the mind we don't know what being virgin means. When I use the word 'virgin' I am not using it in any sexual sense, I am using it in its highest spiritual meaning. A real virgin is one who is deep in meditation, utterly still and silent; not even a single thought passes by. When there is no thought, no traffic of thoughts, then you are pure. Thoughts are like dust; they gather on the mirror of the mind.

When the mind is without dust it becomes no-mind. and no-mind is virgin. And god can be experienced only in profound purity. Even if a slight impurity remains in you, that means that a little part of your being remains dark, ugly, unconscious, and that will be the hindrance between you and god.

Total purity is needed to create the bridge.

Meditation is the art of discovering the light within, the art of digging inwards, the art of penetrating your own soul. It is one of the most difficult arts int he world because it hurts to go in. All your interests are on the outside, and when you go in many interests have to be sacrificed. All your life is extrovert, and when you go in you have to find time, space for the inward journey.

It also hurts because when you dig inside you have to throw much garbage out of your being; and there are layers and layers of garbage inside. It has been accumulating for many lives. It has almost become part of you, it clings to you, and you have to cut it out and throw it away from you. It feels as if you are cutting

your own limbs, hence it hurts.

It also hurts because as you start digging into your own being you don't suddenly come to the kingdom of god. It is like digging a well: first you come across rocks, all kinds of rubbish that has gathered; the earth is very hard and there seems to be no hope of any water anywhere, you don't see any signs... But you go on dipping. Slowly slowly softer layers are found, then muddy waters. If you go on digging then one day you will stumble upon the sources of fresh water streams, but it is a long process.

Meditation is the only way, remember it, the *only* way to know oneself, to discover oneself, to know the truth of life. In short meditation simply means becoming aware of your body-mind complex, becoming unattached, unidentified with the body-mind complex, becoming a witness.

When you have achieved that point of witnessing, with no attachment and no identification, you have learned the art. then you have the right means to enter into yourself. Then nobody can hinder you, no power can hinder you from knowing your own inner being. Without knowing it, life is meaningless. The moment you know it life becomes tremendously significant. It is all splendour, all music.

Meditation is the only force that can turn evil away. It attracts the good like a magnet and it repels evil. Meditation is like a it candle: it dispels darkness. Evil is nothing but darkness, it has no positive existence.

It's exactly like darkness, darkness also has no positive existence. It is only absence of light, not presence of something, so you cannot do anything directly with darkness. If you want to bring darkness into the room you have to turn the light off; you cannot go out and gather darkness in a bucket and bring it in. You cannot invite darkness in. And if you want to remove the darkness you cannot push it away either, you cannot fight with it. You will be tired, exhausted, and the darkness will remain wherever it is.

Nothing can be done directly with darkness because it has no positive existence. If you want to do anything with darkness you will have to go via light, you will have to do something to light. If you don't want darkness put the light on, if you want darkness turn the light off.

That is exactly the case with meditation: meditation is inner light. If you put it on it dispels darkness, evil. Evil has no existence of its own. god has existence, the devil is only an absence of god. so you cannot meet the devil anywhere. He does not exist, he is only a shadow phenomenon. When you forget about god he is very much there, but it is because you have forgotten god. The moment you remember god the devil is nowhere to be found.

Go deep into meditation. And by meditation I mean awareness, watchfulness, witnessing.

It is only through meditation that the inner light begins. Otherwise man lives in darkness. Meditation enkindles something that is latent in all of us, but needs to be provoked.

We are looking outwards. Our backs are at our inner source; hence it is being neglected, ignored. and to ignore one's inner being is the only ignorance. To know it is the only knowledge. All other knowledge is worthless. It may help you in the world but it can't help you in eternity. And this life is a small phenomenon, the real life is a totally different affair.

This is only a soap bubble. Seventy years or eighty years are nothing compared to eternity -- just nothing. Even a soap bubble exists longer. To pay too much attention to this life and not to pay attention at all to the inner is foolish. But that's what millions of people go on doing; hence the world is full of stupidity, full of darkness, full of ugliness, full of suffering.

The moment one turns in... The very turning of the attention enkindles a light inside which is simply waiting for you to look at. Your attention begins a light inside you which knows no end. Once it has started it goes on spreading. First it fills you, then it starts spreading outside you, and ultimately it fills the whole universe.

The man who attains to that state where his inner light becomes as vast as the universe itself is called the enlightened one, the awakened one, the Christ, the Buddha.

Brigitte in Celtic mythology is the goddess of wisdom and song. That is a very strange combination.

Ordinarily wise people are not singing people, and th singers are not thought to be wise. Humanity has lived according to the sad people, the non-singing people. Sad people have been dominant up to now; they have been the saints. and the more sad a person is, the longer is face, the wiser people think he is. But real wisdom is really a song of the heart.

So your name has a tremendously significant message: Become wise but not serious. Your dance has to remain intact. don't lose cheerfulness, because a wisdom without cheerfulness is not worth anything, and a cheerfulness without wisdom is also worthless. Both together create a great synthesis.

Another meaning of brigitte is the bridge. If you can manage to be wise *and* to be celebrating, then the bridge i made between man and god. Meditation is the bridge between man and god, between the visible and the invisible, between the known and the unknown, between the material and the spiritual.

Go deep into meditation. and be meditation I mean silence, awareness, witnessing. You can meditate any time of the day, you can meditate working, walking, doing things. Meditation is not something separate from life; it should not be separate, otherwise it remains a little artificial. Meditation should be spread all over life. You should walk in meditation, you should sit in meditation; that means silently, fully aware. Slowly slowly it becomes your very flavour, then the bridge is created.

And through meditation comes wisdom -- not through studying books, not through scriptures. Through scriptures one can become knowledgeable but no wise. and knowledgeable people are sad, they are bound to be sad because all their knowledge is borrowed. There can be no song in it.

Wisdom arises out of meditation. Our *ot silence something hidden in you starts blooming. That is wisdom. And whenever some flower blooms it releases fragrance. That is your song.

We are not aware of who we are. We are not aware of the source from which we come, why we come at all in the first place. what is our purpose? Why have we been sent into the world? There must be some message to be delivered, some work to be done. something has to happen through you. Nobody is accidental, everybody is on a mission -- unaware of course, oblivious to the mission.

We are not aware, but that does not make any difference to the truth. Whether the truth is known or not known, it remains the truth; just not knowing it makes no difference. Everybody is here on a certain mission, a certain purpose has to be fulfilled. Somebody has to sing a song, somebody has to dance a dance. Unless you have done that for which you have been sent you will not feel fulfilled, you will not feel contented. That's why there is so much misery.

The root cause of misery is that we are doing something for which we are not meant. The person who was meant to be a singer has become a priest, the person who was sent to be a dancer has become a governor. Everybody is in somebody else's place. Everything is topsy-turvy, it is a chaos. Without meditation you will never know what exactly your work here is. As you enter into meditation, as thoughts go farther and farther away from you, as you create a distance between you and your mind, as you become more centred and settled, peaceful, at ease with yourself, a clarity arises. You can see clearly that this is the thing that you have to do.

It is so absolutely clear that there is no doubt about it, no question about it. In fact one is surprised how one has remained unaware of such a simple fact for so long. And once it is known your life goes through a radical change. Then you start doing that for which you are meant. Then the rose becomes the rose, the lotus become *sthe lotus.

Right now the rose is trying to be the lotus, the lotus is trying to be the rose. The rose can neither be a rose nor can the lotus be a lotus. Everybody is trying to be somebody else -- and you can never be somebody else, you can only be your own self.

Meditation is simply the method of discovering your source, your goal, your purpose, your meaning, your significance. and once you have started doing that, that is worship, that is prayer, that is really being religious. That is sannyas.

Meditation is a process of rebirth, a process of spiritual rebirth. The body is born through the parents, but not the spirit; the spirit needs another birth. One has to go through the womb of meditation. Nobody else can do it for you, it has to be absolutely a self-discovery.

The Buddhas can only point the way, the masters can only give you hints. Then it is for you to travel. It is a long pilgrimage. It is because we have gone so far away from ourselves that coming back home is a long journey. And we have forgotten where our home is. We have forgotten the route.

Even if we come back home we will not be able to recognise immediately that this is our home. Hence the master is needed -- first to create a great thirst in you so that the seeking starts, then to give you certain hints. I call them hints because they are not very definite, and they cannot be very definite. By their very nature they are vague, because the journey is a very mysterious journey. It is not something like a superhighway; it is going zig zag into a jungle, no path exists. As you move, by your movement you create the path. and you have not gone to your inner centre for so long that thick jungle has grown all around it.

Then finally the master is needed when you have reached home to tell you that this is it, to help you recognise it, to help you remember it.

Dhyan means meditation. Jules means youthful, youthfulness.

This is the literal meaning of Jules. There is also a symbolic meaning: the youthful heart. It is significant.

Mind is always old. By its very nature it cannot be young, because mind simply means the past, and how can the past be young? It is not only old, it is dead too. It is just a corpse which we are carrying.

Mind is purely a memory system, a biocomputer, and memory by its very nature has to be old; otherwise how can it be called memory? Something has happened, something has been experienced, something has been learned, observed. It has been recorded -- that record is the mind.

The heart is always young just as the mind is always old, because the heart lives in the present; it knows nothing of the past and nothing of the future either, because future is only an extension of the past; it is modified past. It cannot be otherwise. Whatsoever you desire in the future is projected by the mind, it is projected out of its experiences. Of course it is modified. All that was bad, sad, has been dropped and all that was beautiful, good, has been magnified, but it is nothing new.

The past is old and the future is the child of the past. Only the present is always new, young, fresh, alive. And meditation is a simple process of shifting your energy from the head to the heart, from logic to love. A sannyasin has to become less and less of a head and more and more of a heart, and finally, the head has to be completely chopped off.

One has to behead oneself, then only the heart functions in its totality. And the functioning of the heart in its totality is bliss, is truth, is life eternal.

The Imprisoned Splendor

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Love needs the greatest courage in life, for the simple reason that the basic requirement for moving into the world of love is dissolving your ego -- and that is the hardest thing to do.

We cling to the ego like anything. We are ready to die for it, but we are not ready to let it die because it defines us, it gives us an identity. It gives us a separate existence. It makes us feel important, significant. But because basically the ego is a false phenomenon all these feelings are rooted in a fallacy; hence deep down we are always aware that the importance that ego gives is bogus, it is phony. We know it and yet we don't want to know it. We are aware of it and yet we don't want to know it. We are aware of it yet we want to be oblivious of it. This is the human dilemma,

To get into love means to get out of this dilemma, to drop the fallacy, to drop the phony and the pseudo and to be simply a non-entity, a nothingness. But out of that nothingness something of immense value arises. life becomes a celebration.

With ego life is a misery, because if you are rooted in something false you cannot celebrate. Only truth can release the energies of celebration in you. Only truth can become a song in your heart. The ego is the greatest lie: all other lies are by-products of it. And because it is a lie it stinks, because it is a lie it creates a thousand and one problems around itself. It hides behind those problems. It creates a great facade of misery, so many clouds of misery that you get involved in misery and you forget everything about the root cause of it all.

The moment ego is dropped -- and it is only a question of your decision, if you want to drop it you can drop it right now, nothing can prevent you from dropping it except yourself -- instantly your life goes through a radical change, it goes through a revolution. Great poetry and great music arises in you.

Just a few moments ago I was reading these lines of Walt Whitman -- I love these lines! He was one of the most significant poets who has ever walked on the earth.
He says:

> I celebrate myself, I sing myself.
> And what I assume you shall assume.
> For every atom belonging to me as good belongs to you.

That's the message of all the seers, of all those who have known, and particularly my message is celebration.

Let your whole heart say 'I celebrate myself, I sing myself.' But remember, the self is not the ego, the self is something beyond the ego. The ego is your creation; the self is part of god, the self is part oh the supreme self. The self does not make you a separate individual, it does not make an island of you. It keeps you one with the whole; hence the celebration, hence the joy, hence the ecstasy.
Walt Whitman's line defines my sannyas precisely. Remember it.

Love, bliss, celebration, god, truth, freedom -- they are different aspects of the same phenomenon. Ego dropped, you enter into a multi-dimensional reality which contains all these things. But one certainly needs courage, one needs guts. Be courageous enough to live whole-heartedly to live in tune with the infinite, with the eternal.

Truth is beyond all scriptures because it is beyond mind itself. Scriptures are products of the mind. All philosophies, all ideologies, all theorisations, are nothing but fabrications, fictions of the mind.

They can be beautiful fictions, sweet, nice -- but fictions are fictions all the same. A dream can be a nightmare or a dream can be a very beautiful, sweet dream, but a dream is a dream, it is not reality.

Yes, there are beautiful scriptures in the world written by the most beautiful people, but truth cannot be written. It cannot even be expressed, it cannot be communicated, it cannot be transferred from one person to another. Yes, there is a certain communion it is not communication. That communion happens between a master and a disciple in total silence, from heart to heart, not from mind to mind. The master says nothing, the disciple heard nothing, yet everything is said and everything is heard. Nothing is said, nothing is heard yet everything is understood.

This is the most mysterious phenomenon in existence, the master-disciple relationship, mysterious

because it is not intellectually comprehensible. It cannot be proved in a logical way. It is not logical at all. Hence those who become sannyasins out of a logical conviction, who through listening to me, are convinced that what I am saying is true, are only on the periphery. The true disciple has nothing to do with what I am saying, the true disciple has something to do with what I am. The true sannyasin falls in love. It is not a question of conviction. It is something far more, something far more mysterious, something transcendental; hence a real disciple cannot explain to anybody else what has happened. Everybody will think that he has gone mad, that he has been hypnotised, that he is no more in his senses.

And the people who think like that are not at fault at all; the whole fault is the disciple's -- he cannot explain. But what can the disciple do about it? The whole fault lies with reality itself.

There are things which are not explainable. There are things which elude all rationalisation. And in fact, life begins only when you has come in contact with something which is incomprehensible, inexplicable, indefinable, unprovable and yet, somewhere deep down your heart says it is so. It puts aside all the arguments of the mind. It says to the mind, 'Keep quiet. You need not bother. Now I have stumbled into something which is beyond you.' And nothing can be done about it to make it comprehensible. It is a communion.

Sannyas is a true discipleship. It is not belief, it is not conviction, it is not accepting a certain philosophy of life. It is falling totally in love -- and a love too of a very new quality. It has nothing to do with your so-called ordinary love. Just one thing is in common, that the ordinary love also has something incomprehensible in it, but only something a very small particle of the incomprehensible in it -- and that is totally incomprehensible. Hence those who have loved can understand it a little bit.

But very few people have ever loved. Yes, they have known lust and they have called it love, but it is not love. They have known sex and they have called it love, but it is not love. people are very clever at giving beautiful name to ugly things. They have to give beautiful names, otherwise things look so absurd, so ridiculous. Man tries to create at least a beautiful facade; and behind the facade everything ugly can be continued.

The ordinary love contains so much jealousy, so much possessiveness, so much enmity, hatred. Just a little bit of it belongs to the beyond. But those who have known even that little bit say be able to understand it -- otherwise the phenomenon of disciplehood is bound to be ridiculed by those who have never tasted the nectar of it.

The disciple has to be courageous, courageous enough to be called a madman, courageous enough to be called blind, courageous enough to be thought hypnotised. And he has to take these things in a very loving way. He has to understand and he has to be compassionate, kind, sympathetic, because what can others do? They are functioning according to their minds, and this is something not of the mind.

No scripture can be of any help, only a living master can resurrect you, Only a Jesus can call forth Lazarus from the dead. The Bible cannot do it -- you can try it. You can put the Bible on a dead man's chest and try -- the Bible is there and the dead man is there, but Lazarus is not going to be resurrected. The Bible itself is dead, so are all the scriptures. A Jesus is needed, that magic touch of a living master is needed.

The parable is beautiful. That's the state of every disciple, when he comes to a master he is dead, he is almost in his grave. The master calls forth, 'Come out, Lazarus, come out of your grave,' and the disciple has to listen, has to learn how to listen and has to go into the beyond with the master. It is a journey into the uncharted, into the unknown, but without it life is not life. Without it we live in pain, we don't live at all.

Only with something of the transcendental penetrating you do you become alive, you are reborn. Jesus says, 'Unless you are born again, you shall not enter into my kingdom of god.' This is the rebirth he is talking about -- sannyas is a rebirth.

A sannyasin has to learn how to make life a festivity, how to make life a blissful festival. A sannyasin has not to be sad or serious. He has to know how to live, how to love, how to laugh. He has to become more passionate, more alive. He has to go deeper into life, as deep as possible, he has to be as total as possible.

The old idea of sannyas, of monkhood, was of renunciation: renounce life, escape from life, don't live at all, because life is against god. That is absolutely stupid! If life is against god what is god doing? Why does he go on creating life? Why did he create life in the first place?

All the religions of the world, the so-called religions, have been teaching a great contradiction. On one hand they say god created life. On the other hand they say, Renounce life, it is against god, unless you renounce you will not reach god, if you renounce you become beloved of god. The contradiction is so clear, even a child can see the contradiction. It is so ridiculous if god creates life he cannot be against it.

I am not against life, I am all for it. And my sannyasins have to learn not to escape, but to live intensely, to burn their life's torch from both ends simultaneously. Even a single moment of total festivity is enough; you will have tasted eternity and you will have known what god is.
Life is the manifest form of god and celebration is his only prayer.

The Imprisoned Splendor

Chapter #2
Chapter title: None

2 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Gautam the Buddha introduced the word 'samyako'. His whole vision is based on that single word. Everything can either be right or wrong. There can be right love and wrong love. Before Buddha nobody thought in that way, people used to think love is always right. So it was thought about will, resolution, a man of will is always right. All the cultures up to now have been praising will-power, but Buddha says -- and he is tremendously insightful -- that everything that can be right can be also be wrong, nothing can be absolutely right. Will-power can be wrong if it is used by the ego, then it will enhance the ego. And that's what happens in ninety-nine cases out of a hundred.

It can be right, but one has to be very alert and aware. Will-power can be right only if it is used for surrender. It is very paradoxical phenomenon, because ordinarily we think will and surrender are polar opposites, but there is only one right use of will, and that is: its surrender to the whole -- call it god, nature, tao or whatsoever you like.

Will-power in the service of the person is dangerous, because the very idea of the person is false; personality is illusory. We are not separate t the whole universe is one organic unity. We all exist together. Even a small blade of grass is connected to the far-away star. Everything is interlinked, intertwined. It is like a spider's web if you touch even one thread of it, the whole wave will be felt throughout the pattern. Through even a slight touch the vibration will be felt throughout the web. So is the case with the universe. We are not separate, we only appear separate. Hence if will is in the service of the person it is a wrong kind of will. It will lead you into more and more misery, into more and more conflict, violence.

Right will means in the service of god. But then you are no more. Right will means that the will gathers itself and commits a suicide. But that can be done only by a man of will. Surrender cannot be done by people who don't have any wills, who are always lukewarm, half-hearted, wavering. They cannot surrender.

Surrender needs a certain integrity, a certain resolution, in fact it needs the greatest resolution possible. Unless you are totally in it, it is not going to happen. Even if you are holding back a little bit it is not surrender. And through that which you are holding back, everything will return again; you will be the same. Surrender has to be irrevocable. One has to commit oneself so totally that there is no going back. The bridge is burned, you have thrown the ladder.

Right will mean a will which is capable of committing suicide. It is a very strange phenomenon but that's how life is; it is very paradoxical. First we have to learn how to create an ego and then the ego is ripe, strong enough, then we have to learn how to drop it. One would think it would have been more logical not to develop it at all. But when you would never know the soy of dropping it, the freedom of dropping it. A person who has never been in a gaol has no consciousness about being free; being in a gaol is a prerequisite to know the taste of freedom.

Life consists of contradictions -- that is its dialectics. A poor man never knows that he is poor. He looks poor only to the people who are not poor. He himself does not know that he is poor, he has nothing to compare his poverty with. To be really poor first you have to be rich and then you will know the pain of it, the agony of it. To really be a beggar, first you have to be an emperor, otherwise you will not know what it is to be a beggar.

The ego has to be strengthened only to be dropped. The will has to be sharpened only to be surrendered. Knowledge has to be gathered only to be unlearned. The day you unlearn whatsoever you have learned before, you become a child again, you are twice born. But this is not the same childhood, because the first childhood had no awareness of being knowledgeable; now you know what it means to be knowledgeable. And in dropping it you will feel such a great freedom, such great joy, such ecstasy, in fact you are not attaining anything.

In your childhood, in your first childhood you were the same, but you were completely unaware of it. This whole process is needed to make you aware. Awareness comes through a dialectical process.

So will is good, right, only when you are capable of dropping it, if you cannot drop it, if you cling to it, if it becomes your whole life-pattern you miss the whole point. When it creates only misery and hell. Great will-power is needed to create hell or heaven. If you continue in it, it creates hell, if you jump out of it, it creates heaven.

The only evolution worth calling evolution is the evolution of bliss. If bliss is not growing you are not evolving. If bliss is not growing the society is not evolving. In fact, what people generally understand by evolution and progress is sheer nonsense.

A more and more complicated technology does not mean evolution. It is so superficial. You can have more gadgets, you can have big machines, better aeroplanes, better trains, better houses, but you are the same person. You can reach the moon or even the stars one day, but what you are doing on the earth you will do on the moon. If you have been smoking cigarettes here you will smoke them there. If you have been playing cards here you will play cards there. If you have been drinking beer here you will carry beer to the moon. What else will you do there?

If man remains the same, there is no evolution. Then we go on living in a false kind of evolution, a substitute evolution which gives the fallacious appearance that man is evolving. But for centuries man has not evolved. Only a few individuals here and there have evolved. You can come across a Buddha or a Jesus or a Zarathustra or a Lao Tzu, a Francis, a Kabir, a Bahauddin; there are very few people. Those who have really tasted the nectar of bliss are evolved human beings.

Evolution has happened only to a few people. Just getting down from the trees and instead of walking on fours, walking on two, does not make you an evolved animal. It just makes you erect, vertical, that's all. If you look inside man's mind, he is still a monkey. One need not go very far, one can simply close one's eyes and see the mind and you will find all kinds of monkeyish things going on. So what evolution has happened? What nonsense is Darwin talking about?

The only difference is that monkeys have a few things more that man has lost; the monkeys have tails, and beautiful tails, very alive! Monkeys must be laughing at human beings, "What kind of monkeys are they? What happened to their tails?"

And man has become weaker. You cannot fight bare-handed with a monkey -- impossible. Even a Mohammed Ali will be defeated! No tactics of boxing will help; a monkey is enough to kill any man!

And one can feel jealous; monkeys jumping from one tree to another tree... just see their aliveness -- and try to do it... you will have multi-fractures! You will wake up after three days in a hospital! What kind of evolution is this? This is not real evolution.

Real evolution can only be judged by blissfulness. And blissfulness grows with consciousness. They grow together, simultaneously; they are two aspects of the same coin. Either grow consciousness and you become more blissful or grow more blissful and you become more conscious. Start from anywhere -- consciousness or bliss -- and you will be growing.

There are only two kinds of paths; a few paths are of consciousness, for example, Zen, and a few paths of bliss, for example, Sufis. Sufis live blissfully, and consciousness grows side by side. And Zen people grow consciousness, and bliss grows side by side. They are inseparable, so if you grow one, the other grows of its own accord. You need not bother about the two together.

Unless one becomes a buddha, a christ, one has missed the great opportunity of evolving. All other progress is false, pseudo, remember it.

Sannyas is an effort in the right direction. It really releases your potential -- and man has infinite potential.
Man can reach to the ultimate peaks of joy.

Wisdom does not come from knowledge, it comes from love. Wisdom has nothing to do with logic but it has everything to do with love. Knowledge depends on logic and knowledge can give you a false notion of being, because knowledge is imitative. You can repeat beautiful saying of Jesus, the beatitude, and if you go on repeating them long enough you will start believing, you will auto-hypnotise yourself by constant repetition. You will start thinking, as if you know, and you don't know at all.

Jesus is talking from the heart and you are learning from the head -- and the difference is vast. The difference is almost unbridgeable, it is so vast.

Knowledge is cheap, easily available. One can just go on sitting in a library and go on collecting knowledge. Man has so great a memory that it is said a single man's memory system can contain all the libraries of the world. No computer has been yet evolved which can really compete with man's memory system. It is almost unlimited and it can create such a great illusion of being wise.

Wisdom is a totally different phenomenon. It comes through love, it grows in the heart, it is a heart flower. And the ways of the heart are totally different from the ways of the head.

Sannyas is a search for wisdom. I am not interested in imparting knowledge to you here. I am not a teacher. A teacher imparts knowledge, a master imparts being. A master does not each you, on the contrary, he helps you unlearn, he helps you to unburden, he helps you to come from the head to the heart. And once you are centred in the heart your life pulsates with a totally new energy. That energy is love. it is not that you become more loving, you become love itself. It is not a question of being in a love relationship, it is a question of being in a state of love. One is constantly in a state of love -- waking, sleeping, with people or alone, with people or with rocks -- it makes no difference, one goes on pulsating, radiating love energy. It becomes one's natural perfume. That perfume is the first proof of god and then more and more proofs go on coming.

There is no other proof for god except love. Logic is impotent, it cannot prove, it cannot disprove. It has nothing to do with love, hence theology is the most stupid idea. It means logic about god, theology. There is no logic about god. There have been lovers of god; but logicians are just befooling themselves and others.

If a logician is honest and sincere he is bound to be an atheist. He *has* to be an atheist, that is inevitable. If a logician says that he is a theist he is dishonest; hence all theologicians are dishonest. Christian, Hindu, Mohammedan -- it doesn't matter to what sect and cult they belong.

Jesus is not a theologian, he is a lover of god. Jalaluddin is not a logician, he is a lover of god. and these lovers have really proved the existence of god, not by giving an argument but by their presence, by their very being, by their transformed existence, by their luminous life, by their radiant love.

The Imprisoned Splendor

Chapter #3
Chapter title: None

3 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Truth can't be reached by thinking. Thinking can only arrive at a theory, at a hypothesis, it cannot know the truth itself. The truth can be known only when thinking ceases, when one becomes absolutely silent -- in a state of utter awareness, but of utter thoughtlessness too. That's why very few people have arrived at the ultimate truth. Many have strived, many have struggled, many have desired, but they were all working through the mind. The mind can spin and weave beautiful fictions but it cannot give you that which is. Mind is made of the stuff dreams are made of.

Dreams and thoughts are not different. Dreams are pictorial thoughts, dreaming is a primitive way of thinking. That's the way children think. That's why in children's books you have to have many many pictures, colourful illustrations, because they are less interested in the text and more interested in the pictures, Slowly slowly as they grow up, pictures become less and less, by the time they reach their post-graduation in the university pictures disappear; now they are not needed. They have moved from pictures to words.

Thinking is a more sophisticated way of dreaming, a more evolved way of dreaming, more eccentric, more mathematical, more philosophical. But deep down it is the same process. Whether you think in pictures or words makes no difference.

There are ancient languages like Chinese which are pictograms; they don't have any alphabet. They are the most ancient languages, they must be the first languages ever developed. Still they carry that ancient primitive mind.

For example, I have heard that if you have to write 'war' in Chinese you have to make a pictogram: a roof with two women sitting underneath -- that means one man and two wives. That is war, when one is enough -- two is too much!

Thinking has its own limitations, and the greatest limitation is: it can always go round and round in circles but it can never reach to the centre of things. And the truth is that which is. You are not to fabricate it, you are not to think about it. It is already there -- you have just to look at it. And if you are thinking you cannot look, you are occupied with it. You need an unoccupied consciousness. That's the whole process of meditation, becoming an unoccupied consciousness -- no dreams, no thoughts, just a silent awareness, nothing to hinder and disturb, nothing to interpret, interfere. Then you see that which is. And that is satyam, the ultimate truth.

Andreas means literally courageous. Truth is only for the courageous. The greatest courage is to drop your own mind because that is the most precious thing we think. We don't know anything higher than that.

Our whole education teaches us to be more and more refined minds; it is a process of refining our mental processes. We devote almost one third of our life to the universities and all that we do in that one third of our life -- the most precious time, because you will never be that young again. you will never be that fresh again, you will never be that intelligent again, you will never have that much energy, strength again... The most precious time of life is devoted single-heartedly to a simple purpose, single purpose: the refinement of the mind. Then one day when somebody says 'Drop it,' it seems impossible. We have acquired it through such hard effort, all those years of training and those examinations and all the nightmares that one goes through in those examinations. Just think of all that. And then you come to a master and he says, 'Drop it.' He says, 'It is all rubbish. It is just junk.' It *is* junk!

The whole function of the master is to help you get rid of your own mind. Great courage is needed to efface all those twenty-five years and the training and the achievements, and all your degrees, Ph.D's and D.Lit.'s. Just to close that whole chapter certainly great courage is needed. It is becoming ignorant again, it is becoming innocent again. Losing that grip of knowledge, losing all that you have learned means you will

be in a state of not-knowing again. But that's what is required for knowing the truth. The state of not-knowing is the basic requirement for knowing the truth because only the innocent ones can know it; the knowledgeable ones are going to miss it,

One thing more to remind you of -- Andreas was the first disciple called by Jesus. It may have been just a coincidence that it happened that the man's name was Andreas, but not it has become significant. Such coincidences become significant. Now the significance is that only a man like Andreas, a man with great courage can be called by a master like Jesus to be his first disciple, because courage *will* be needed.

Andreas never looked back. He did not even ask, 'Where are you leading me?' -- he just threw his net into the lake. He was a fisherman. It was early morning, the sun was just rising on the horizon. Jesus came, put his hand on Andreas's shoulders and Andreas looked back at him. There is a moment of silence, a moment of communion, a moment of a great heart-to-heart meeting. Something transpired.

Jesus said, 'What are you doing? How long are you going to go on catching fish? Come with me. I will teach you how to catch man.' He threw his net without uttering a single word, not even asking 'Who are you? And what do you mean?' He was so enchanted with the man and his presence that no question was needed, no answer was needed. He had looked into those two beautiful eyes -- they were far deeper than the lake.

This is the way of the disciple, not to ask why. But this certainly needs courage. The man must have been courageous. The name may have been just a coincidence but the man was really courageous. Otherwise one thinks a thousand and one times before following such a madman like Jesus.

And what a crazy thing he said, 'How long are, you going to catch fish? Come with me and I will teach you how to catch men.' And in fact that very moment he taught him the first lesson because Jesus has caught Andreas. Andreas followed him and never he asked anything and never ha looked back.

Remember this beautiful incident. It is one of the most beautiful incidents in Jesus' life, in the lives of his disciples.

Bliss is possible only through great intelligence. Misery needs no intelligence; any stupid person is capable of being miserable. That's why there are so any miserable people in the world -- because there are so many stupid people in the world.

People have asked me again and again, 'Why don't we see many blissful people?' For the simple reason that very few people allow their intelligence to function in their life. They live in stupidity. Stupidity pays in certain ways, it is a good investment.

Intelligence has always been a trouble. If you are intelligent you will constantly be in trouble because you will be surrounded by unintelligent people, there will be no communication between you and them. And they are in the majority -- you will be all alone. They can crush you, they can kill you. They can force their ideas upon you, they can manage to torture you in a thousand and one ways. They don't allow individuality. The more the crowd wants you to be part of the crowd. It wants you to surrender your intelligence to the crowd.

Whatsoever the crowd believes in -- Communism or Christianity, Hinduism or Mohammedanism -- it wants you, to follow that. It wants you simply to be a believer -- and belief is one of the poisons that kills intelligence. The crowd wants you to become a yea-sayer to all kinds of nonsense, superstitions, rotten ideas which have no meaning, no significance, which are so ridiculous and absurd that any person who thinks twice will immediately see the point, what he is believing in.

For example, Christians go on believing that Jesus is born out of a virgin mother. Now it is sheer nonsense, there cannot be anything more absurd. But millions of people go on believing it. In fact if you take their belief in the virginity of Mary, the whole of their Christianity topples down, It is based on that foolish idea.

Millions of people go on believing in such things that if you just ponder over them a little bit you will laugh, how is it possible that so many people go on believing in them? It is because of fear -- the fear of the crowd, the rear of the violence that the crowd can do to you.

The crowd wants you to conform. That's the root cause of peoples' intelligence being destroyed. And when intelligence is destroyed you cannot know what bliss is.

Every child is born with intelligence and almost every child is poisoned. Before he can even understand what he has brought with him he is paralysed, crippled under beautiful names. They may call it baptism, circumcision. Now they are utterly foolish ideas. Mm? A fool is just sprinkling water on you and you become a Christian. The child is crying because the water is cold and the child cannot understand what is

happening. But he has become Christian without his consent., without his even knowing what is happening to him.

Now he will be conditioned and all kinds of things will be forced upon him. By the time he is a grown-up man he has lost all his intelligence on the way somewhere, he has become stupid. And he is going to remain miserable.

The religions exploit your misery, first they make you stupid -- that creates misery, then they exploit your misery. They say, 'If you are miserable that is because you don't believe in god, because you have sinned in your past lives, because you are not virtuous. If you are miserable then confess, if you are miserable then pray. If you are miserable then come to the church regularly, then become more religious, become a monk or a nun, so that you can be forgiven by god. And again these things have certain appeal because people want to get rid of misery so they are ready to follow any idea.

But a stupid person cannot understand what he is doing, why he is doing it, where he is going. The first thing that is needed is release of his imprisoned intelligence, then bliss is very simple; it is a by-product. Once you know your intelligence you immediately start feeling a showering of bliss.

Eckhard is made of two words. 'Eck' means the edge of the sword and 'hard' comes from hearty, which means victorious spirit.

Intelligence is certainly like the edge, the sharp edge of the sword. It is a sword; it cuts out all the problems of life like a sword, in a single blow. It is the only way to attain victory, to become victorious.

And Eckhard is also beautiful because that is the only man Germany has produced who can be called a Buddha -- the only man. Germany has produced many other geniuses, great men of letters, great mathematicians, great scholars, great scientists, great poets, great painters and many great musicians, great dancers -- geniuses in all fields. But as far as enlightened people are concerned, Eckhard seems to be the only one. That too makes the name significant.

The Imprisoned Splendor

Chapter #4
Chapter title: None

4 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Bliss is a by-product of becoming totally conscious. Enlightenment is another name for total consciousness. It simply means becoming full of light.

Light represents awareness, darkness represents unawareness. Ordinarily we are a dark night -- inside all is dark and it has been so for many lives; the sun has not risen there at all. Outside there is much light, inside there is only darkness.

That's why very few people go inwards. They are afraid of darkness and they don't see the point of why

they should go into this darkness, into the dark tunnel of one's being. For what? They listen to the Buddhas saying 'Go within,' 'Know thyself,' but they feel puzzled, confused, because whenever *they* look within they don't find anything like what the Buddhas say.

The Buddhas say 'Inside you will find light,' but they don't find it there, instead they find darkness. The Buddhas say 'Inside you will find immortality,' but they don't find anything of it, they simply find themselves surrounded by death, inside there seems to be no life but only death. In darkness they can feel death becoming almost tangible. The Buddhas say 'Inside you will find bliss,' but they don't find any bliss, they find only suffering -- nightmares and nightmares. There seems to be no silence, all is turmoil, chaos.

That's why all over the world, in all ages, in all the countries, people have decided that 'the Buddhas belonged to a different category: maybe they have found light inside because they are not human beings, they are divine. But we are human beings, ordinary human beings.'

They cannot say they are wrong. It is impossible to deny those people because what they say you can feel in their life. People have seen Jesus, Gautam Buddha, Zarathustra, Lao Tzu, and they have seen their bliss and their luminousness and they have heard their song... It is impossible to deny it. They have seen Jesus full of compassion and love even for the crowd. Even for all of those who are killing him he has only a prayer -- a prayer that they should all be forgiven because they know not what they are doing, they are unconscious people. So what they are doing is almost expected, it is not unexpected. They cannot do otherwise, they are not at fault.

The last words of Jesus are a prayer to god that all these people should be forgiven, they should not be punished because it is a unfair to punish people who are behaving in a state of drunkenness, unconsciousness, they can't be held responsible for what they are doing.

So it is impossible to deny the Buddhas. Then the only logical way is to create a category, a separate category for such people. Hence Christians say Jesus is the only begotten son of god. We are ordinary human beings, he is not an ordinary human being; he comes from above, he is superhuman. and the same is the case with all the religions: Mohammed is a prophet of god, the *only* prophet of god. He is exceptional, extraordinary, hence we cannot hope to achieve the same as him. He carried different qualities of being. We are just seeds and he is a rosebud. How can we grow roses? -- we are just weeds. We can bow down to the roses, we can respect the roses, but we cannot expect that we can become roses.

This is just a logical way to console oneself that this is natural. This is *not* natural. This whole division is absolutely ridiculous. They belong to us, they have been as ordinary as we are. One day they were ordinary, one day they became extraordinary. Something happened -- that something can happen to everyone. They were ordinary when they were just seeds. When they became aware of their potential, when they started transforming their potential into the actual they became luminous beings, beings who appeared to come from the beyond. They became a bridge between this world and that, between this shore and the farther shore. Everyone is entitled to the same, everyone is carrying a seed of Buddhahood in himself.

So never for a moment think that there are categories. Yes, there is a difference because they are awakened, but the difference is only of that between somebody who is asleep and somebody who is awakened. But the one who is asleep can become awakened. The very phenomenon of sleep proves that he has the capacity to come out of it. Unless one can become awake, one cannot fall asleep either, They are two sides of the same coin.

Entering into sannyas means recognising the potential in you, pouring your attention, your efforts, in search of your inner treasure. Right now you will find darkness, but if you go on searching, soon you will stumble upon an infinite source of light.

First you will find only just thoughts, imagination, dreams, memories, but if you go on digging they all disappear. Ultimately only pure consciousness remains, and in that moment one becomes a Bodhichitta -- the consciousness of enlightenment. And in that very moment bliss starts showering on you.

If we are unaware we have fallen into something unnatural. It is as if somebody is standing on his head: it is unnatural. One can stand on one's head, but the head is not supposed to be for that. And that's how people are -- upside-down, their whole life is upside-down. They are doing things they should not be doing and they are not doing things that they should be doing. They are interested in things which are futile, meaningless, and they are absolutely uninterested in things which are really significant.

People live accidentally. They don't have any sense of direction, they don't have an inner discipline for growing, they don't have a certain target. They simply go on, not knowing why. Maybe just because they are restless they go on doing this and that. Restlessness needs some kind of occupation, any kind of occupation

will do. But any kind of occupation is not going to help you to grow. Growth needs a very selective life.

Life is short, time is very short, but people are so stupid that they will be playing cards and chess and if you ask them "What are you doing?", they say they are killing time -- as if they have too much time with them. Time is killing *you*!

Each moment you are less and less and less. Each moment you have died a little more, each moment death is coming closer. Time is not something to be killed, time is something to be used. Time is a great opportunity -- it has not to be wasted. But if you look at people you will be surprised: ninety-nine point nine per cent of people are wasting their time for the simple reason that they have never given a second thought to what they are doing and why. Others may be doing it so they are just imitating. People are almost living the life of sleepwalkers.

I have heard: two drunkards were sitting in a car and the car was going as far as it could. One drunkard said to the other, 'Now from the next cross-road you have to turn left and then you have to turn right.' And the other said, 'Why do you go on telling these things to me -- *you* are driving!'

But nobody is conscious, nobody knows who is driving, who is not driving and why people are going in a certain direction. Why is everybody interested in money? -- because all others are interested. Why is everybody interested in fame? -- because all other fools are interested. And you have to be in tune with the fools because you are surrounded by them.

An intelligent person moves consciously moment to moment. Whatsoever he is doing he is doing for a certain reason. He has an intrinsic value system. He lives according to a certain inner discipline -- not imposed by others but by his own awareness.

In the beginning it is groping, but soon one becomes more and more clear. Soon one goes astray less and less. Soon things settle and one starts following the right path towards inner growth. And then one thing becomes clear, that as you are moving closer to your nature, as things are less and less chaotic in your life and they start becoming harmonious, you will feel more and more bliss, more and more peace. That is a clear-cut indication that you are on the right track.

If you are feeling miserable in life that means you are going astray. Misery is an indicator, so is bliss. They are *real* indicators: if people are miserable that simply shows they are upside-down; if they are blissful that (few words missing) into an organic unity. They are no more a crowd. They have created a certain integration. They now have a centre, they are rooted, grounded... And then bliss starts happening, naturally, simply. It does not come from anywhere else, it simply arises out of your own inner being in an accord.

It is just like a beautiful car's engine humming. An alert driver knows exactly... if something goes wrong he immediately becomes aware because the engine is no more humming the same way; some disturbing note is there. Nobody else sitting int he car will be aware, but the driver will become aware, immediately alert: something is wrong, something has gone astray, something is not functioning well, something is not in tune.

And that's how a conscious person is: he immediately comes to know that something has gone wrong and he puts it right.

Ordinarily people are not at all aware. They go on thinking that others are making them miserable. That is a strategy of the mind to remain unconscious; then what can they do? It is the wife who makes you miserable, it is the children who make you miserable, it is the neighbours who make you miserable.

Jesus has two statements. One is: Love your enemy as yourself, and the second: Love your neighbour as yourself. I have always been puzzled about these two statements. There is no need to make two statements because neighbours and enemies are the same people! Just to say 'Love your neighbours as yourself,' is enough; enemies are included in the neighbours.

But we go on throwing the responsibility onto anybody. If we cannot find anybody then fate, kismet, karma, god, palmistry, astrology. People have found so many beautiful excuses. They will go to Tarot card readers. They will not look within, they will ask some foolish person to read Tarot cards and tell them what is wrong with them. Can you think of a more ridiculous things? They will consult the I-Ching. These books are written for stupid people.

The simple fact is: if you are miserable, *you* are responsible, nobody else. And if you are blissful it is a reward of your being alert, aware, watchful.

Bliss if a gift, a gift of nature... for those who live consciously. It can be given only to those people who live consciously because only they will be able to appreciate it, only they will be able to understand it. It cannot be given to fools -- they will throw it away. You can't give precious diamonds to children. They will

not make any distinction between the precious diamonds and coloured stones. To understand a precious stone you need a jeweller.

As one becomes more and more conscious, one starts understanding the great gift of bliss that nature is always keeping ready for you. Whenever you are ripe, whenever you are ready, it is yours.

Anand is also the name of one of the most significant of Gautam Buddha's disciples, one of the most intimate and closest disciple. For forty-two years he served Buddha like a shadow. Nobody has served any master in that way for so long. He served Buddha in such a silent way, as if he were absolutely absent. Nobody would feel his presence: he would come silently, he would move silently, he would do the work silently. But by serving Buddha, just be serving him, he became more and more silent and peaceful. He became more and more graceful. Just by being in that close intimate relationship, remaining constantly under his energy, in his Buddhafield, he became imbued with his spirit. He completely forgot about himself, so much so that he even forgot that he had to become enlightened.

Buddha used to remind him again and again, 'Anand, it is good to serve the master, I am immensely pleased with you, but don't forget that you have to become enlightened.' Anand would laugh and he would say, 'To serve you is enough. Who cares about enlightenment?'

Anand became enlightened only when Buddha died, and he became enlightened within twenty-four hours. His sacrifice was immense. Such self -- sacrifice is so rare that in fact there is no other record in the whole history of humanity. To sacrifice even one's enlightenment....

In fact, many times anand had said to Buddha, 'Please don't insist on my enlightenment, because when you order something I *have* to do it -- and this is one thing that I cannot do for the simple reason that if I become enlightened you will send me away. You will tell me "Now go to the masses, help others to become awakened, spread my message." So let me remain ignorant, but let me be with you. Enlightenment can happen later on -- what is the hurry? I am fully contented just to be with you.

Many times he had seen that whenever a disciple became enlightened he was sent away because now he was ready to carry the message, to become the vehicle. Sariputra was sent away, Modgalayayan was sent away, Manjusri was sent away, and so many other disciples. The moment they would become enlightened, Buddha would say, "Now, you are ready -- go to the farthest corner of the world to help people who are fast asleep. Wake them up!"

Every night before anand would go to sleep he would pray, and he would pray in such a way that Buddha could hear it, because they were sleeping in the same room. He would pray to Buddha: "My lord, help me to remain unenlightened, because I don't want to go away from you."

And when just before Buddha died he declared "Today is my last day," Anand started crying and weeping. Buddha said, "Don't cry and weep, Anand. Only my death can make you enlightened, otherwise you will never become enlightened. When I am gone there will be nothing left for you t cling to. I am grateful you have served me so long."

And it happened that way, within twenty-four hours Anand became enlightened. The moment Buddha died, Anand closed his eyes and didn't open his eyes until he became enlightened. People asked him, "Why are you not opening your eyes?" He said, "I have seen the most beautiful man of the world -- now what is there left for me to see? Now I can afford enlightenment. My only attachment was with Buddha -- that too is broken." He said, "It may be that he has died only for me, to help me become enlightened."

This is a beautiful story for master and disciple.

The Imprisoned Splendor

Chapter #5
Chapter title: None

5 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Prayer has nothing to do with language, with words, with thoughts, with mind itself. It is a state of no-mind. What goes on in the name of prayer is not prayer, it is just a pseudo ritual. But all religions are caught in rituals because the ordinary unconscious human being does not really want to be transformed. He wants everything, but without any change in his being. Because of this foolish desire he gets caught by the priests, he is being exploited. He himself is responsible.

If he is really interested in going through a change no priest can exploit him, no ritual can satisfy him, and all that will just look like rubbish. Then he will seek a real master -- not a teacher who has some philosophy to teach, but a master who has attained, who has tasted of truth. Then he will not be interested in superficial things. His interest will be in getting totally transformed, whatsoever the cost. Even if he has to die, he will be ready to die for a new birth. In fact nobody can be born again unless they are ready to die. The seed has to die before it can become a sprout.

Before you can attain to consciousness you will have to die as an unconscious being. And the whole process of this death and resurrection is the process of shifting your energy from mind to no-mind.

Shunya means a state of no-mind, no-thought, no-feeling, just pure silence, utter silence. But in that very silence you come into communion with the divine, with the whole. That is prayer.

To be in communion with the whole is prayer. Nothing is said, nothing is heard, but everything is understood. It is not a communication. It is not that you have to kneel down and you have to say certain words, certain cliches to god almighty. Mm? -- there is no god as a person. There is godliness -- the whole existence is full of the stuff called godliness -- but there is nobody to hear what you are saying. If you stop saying everything, if not only words on your lips but words in your mind disappear, you fall out of language absolutely, out of thought. You remain alert and aware, watchful, witnessing. In that witnessing the individual melts into the universal. That melting is prayer, that reunion is prayer.

Satys means in truth and Christiane means a Christian... but in truth, not just an ordinary Christian who is Christian by an accident, the accident of birth. One can be born in a Hindu family and will be a Hindu, one can be born in a Mohammedan family and will be a Mohammedan, or one can be born in a Christian family and will be a Christian. But these are accidental things.

Christ was born a Jew but he never belonged to that tradition. A real Christian can never belong to any tradition, not even the tradition called Christian.

A real Christian has to be a rebel, just like Jesus. A real Christian cannot be a blind follower, a believer. He is a seeker and he is ready to risk all. Jesus risked all, he risked his very life. He died on the cross when he was only thirty-three. He was too young -- but his intensity for truth, his love for truth, his passion was tremendous. He was ready to die but he was not ready to compromise.

Hence Friedrich Nietzsche is right when he says that the first and the last Christian died on the cross. And that happened two thousand years ago. Since then there have been only believers, followers. These people are not Christians. If they are in a Communist country they will be Communists. The whole of Russia is Christian before the revolution, and after the revolution, within ten years, the whole country -- and it is a vast country -- turned atheistic. What kind of Christians were these people? And they were really the most orthodox Christians in the whole world, Their church was called the Orthodox church, it was the most orthodox church amongst all the churches. But it simply disappeared, withered away, because the people who were believing in it had not risked anything to find it. It was just a given thing. Their parents had conditioned them. In fact they felt good when they became free of all conditioning.

A true Christian cannot be a Catholic or a Protestant, In fact a true Christian cannot be a Christian in the

ordinary sense at all. A true Christian can only be a Christ. For that one has to go through a certain inner crucifixion. One has to die as a mind and one has to be reborn as a consciousness. And that is the whole process of sannyas.

Knowledge is a conclusion, knowing is a process. knowledge has the false attitude that one has arrived, one already knows. Knowing is a pilgrimage, one is always learning, moving, progressing, evolving. Knowledge means now there is nothing left for you to know, you have come to a full stop. It creates a kind of stagnancy. knowing is dynamic, it is riverlike, it is always flowing.

A true seeker is not after knowledge, he is after knowing. Ho wants to learn the very process of learning. He is not interested in arriving at conclusions, he is not interested in goals in fact, he is more interested in the journey itself. The journey is also beautiful, each moment of it is so delicious -- who cares about the goal?

The very idea of a goal is created by the lazy mind so that you can rest; once it is achieved you -- are finished. So one tries to find a short-cut. The people who are interested in goals are always interested in short-cuts. naturally. Why go by a long route? The people who are interested in goals are prone to believe as soon as possible so that they can be finished with it. They became more interested in scriptures than in truth itself. They became more and more possessed by words because words give a false idea of knowledge, they make you knowledgeable .

The people who are lazy cannot be true seekers. A true seeker has no desire, no ambition to have a goal . He is interested in the moment, this moment, now and here. His whole being is involved in living. And if you go deeper into any experience you will be surprised: life does not consist of nouns, it consists of verbs. But man's mind is so cunning that it has become more and more attached to nouns. It changes every verb into a noun.

For example, there is nothing in life as love. There is loving but there is no love. In fact there is no life as such but only loving. And the same is true about everything -- the whole of life, the whole of existence consists of verbs.

Knowledge comes through memory and knowing comes through awareness. Knowledge is mechanical; hence a computer can be very knowledgeable, more knowledgeable than human minds because it has a memory system. You can simply go on feeding; it and it will accumulate all kinds of knowledge and you can retrieve any kind of knowledge whenever you want.

Our brain is nothing but a biocomputer. It has taken millions of years for nature to evolve the brain. What we have done by creating the computer is that we have simply made a brain outside the body, a mechanical brain. Of course, computers will go on growing more and more, they will become bigger and bigger, and they will be capable of doing miracles. Even great geniuses like Albert Einstein will look like pygmies beside computers *very* soon, for the simple reason: How much can you remember? -- the computer can be made to remember any amount of knowledge.

Memory is a mechanical phenomenon but awareness is non-mechanical, hence no computer can ever learn to be aware, no computer can ever be meditative. That is impossible. The computer can have knowledge but it cannot be in a state of knowing. You have to feed it dead knowledge, it can accumulate. And that's what our so-called scholars, pundits, have been doing for centuries. We have respected them very much, and they nothing but computers. Machines have been worshipped, and we are still doing that, our universities are factories where we create machines out of men.

My work here consists in doing just the opposite, in de-automatising you, in de-conditioning you, in helping you to become aware. When you become amore aware you are more open to existence, to all that is happening all around. All your windows and doors are open; existence can pass through you. You can be more and more sensitive as you become more and more aware.

But a man of awareness never accumulates it. He goes on refining his process of knowing; there is no limit to it. He goes on sharpening his sword. But he is not interested in information, his interest is transformation. And through awareness, through knowing, transformation happens. You become a new man.

Through knowledge you remain the same old person with more knowledge added to you. But you are not new, you are the same old person, with new acquirements, that's all. With awareness you are new, and you are new in such a way that you know how to go on renewing yourself every moment so you are never old, never dull, never insensitive.

That's the way of sannyas, awareness, meditation, knowing, loving, These are the key words, And they

are not just to be remembered, you have to experience them, then only do you know. Otherwise you can remember them, you can start repeating them -- and again you have missed the point, again you have transformed knowing into knowledge. Beware of that pitfall. Almost everybody falls into it.

Love is bliss, but very few people in the world are loving people, that's why there is so much misery. Everybody wants to be loving, everybody wants to be loved, but nobody learns the art of loving. It is a great art. You are born only with the potential, but the potential has to be transformed into the actual, it has to be made into reality. And the first requirement is to become more alert,

People are unconscious, hence they want love, they want to love, but because they are unconscious whatsoever they do is just the opposite. They destroy their own love, they destroy all the possibilities of love, and then they are miserable . And they blame fate, god -- they blame everything, *except* themselves. The alert person will always blame himself because he will become aware of the fact that his desires and his actions are opposite to each other, they contradict each other.

Once you become more and more watchful of your inner workings things become simple. Then a few things have to be dropped. One has not to be jealous if one wants to be loving. It becomes so clear that there is no question about it; one can simply see the point that if you are jealous, love is impossible. Jealousy is bound to create misery. Jealousy is part of ego, the shadow of the ego, the shadow of a shadow -- and love needs egolessness. They can't go together, they can't co-exist.

If one chooses ego knowingly, the one drops the whole project of love and once accepts the misery. But then there is no question of being miserable about your misery. That is your doing, this is your choice. There is no point in making any fuss about it. Either you drop the ego and all its companions -- jealousy, domination, possessiveness -- and then love flows and there is bliss -- or, you cling to the ego. Then love disappears, bliss disappears, god disappears, and your life is nothing but hell.

The basic requirement is to be aware -- that's what you have to learn here. The art of awareness becomes the art of love, becomes the art of bliss. It is the whole of religion.

Bliss happens in a profound silence. Bliss is not a not a state of excitement, it is not feverish. Pleasure is feverish, happiness too -- not as much as pleasure, a little milder, but it too has its own excitement. Bliss is absolutely cool -- not cold but cool, utterly silent. And to receive it one has to be very silent, because we can be in communion only with that which we are creating in ourselves.

A madman can be in communication only with other madmen. A Buddha can commune only with other Buddhas; otherwise the gap is so big, unbridgeable. You can commune with bliss only when you are in a total silent state, when everything in you has become still, as if all has disappeared, as if there is nobody inside. When your temple is absolutely empty bliss comes dancing. It fills you and it fulfils you.

Being here learn to be more and more silent, learn to be more and more still. Enjoy silence and stillness. Those are the basic preparations for the ultimate guest. When you are in a profound silence you are capable of becoming the host to god.

The Imprisoned Splendor

Chapter #6
Chapter title: None

6 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

People take life for granted, hence there is no gratitude in them. And without gratitude there is no growth, without gratitude there is no religion, without gratitude there is no prayer. Religion begins in gratitude and ends in gratitude. It is a journey from gratitude to gratitude. In the beginning it is a seed, in the end it becomes a flower. But the most fundamental fact is that life should not be taken for granted. We have not earned it, it is a gift. It is such a simple and obvious fact. Maybe because it is so obvious people tend to forget about it.

Religion does not begin in the belief that god exists; it begins in this awareness, that life is a gift. We don't know from whom -- that has to be enquired into -- but one thing is certain, that it is a gift. Some unknown force, some mysterious force has given you the most valuable thing. And once this feeling becomes crystallised in you then the enquiry starts. God is not very far away from gratitude.

Every child is born with great brilliance, with great intelligence, but we destroy his intelligence. Our whole structure is such that we can allow only mediocre people to survive. Our society, our state, our church, are all afraid of the intelligent person because intelligence is basically rebellious. So at the very beginning we start paralysing the intelligence of the child. By the time he is grown-up he will be mediocre -- educated, maybe well-educated, with university degrees, with a Ph.D. and D.Lit., but deep down no more rebellious, no more intelligent. Now he will function like a computer -- and society needs computers, machines, slaves.

We have not been able yet to create a society which can allow intelligence to grow to its peaks. We are still living under a primitive fear, we are still living with a thousand and one taboos and superstitions.

Meditation means getting rid of all this nonsense that society imposes upon you, meditation means freedom from all structures imposed by others on you.. And then again the mirror is clean, again you can reflect that which is. And god is another name for that which is -- nothing else. Once the layers of dust that have been put upon your mirror are removed, you are capable of reflecting reality. And once reality is reflected as it is you start responding to it, you become responsible for the first time.

Meditation brings peace naturally. Peace has not to be cultivated, it is a by-product. If you go deep into meditation peace comes of its own accord and then it has a beauty of its own. But if you cultivate peace then it is simply a facade. Deep down you are boiling, deep down you are ready to be violent to others or to yourself. Deep down you are constantly ready to destroy. Deep down you are destructive, you are bound to be destructive.

If you cannot be destructive to others because of the facade that you have created, then you will be destructive to yourself. Either you will be a sadist or you will be a masochist, either you will be an Adolf Hitler or you will be a Mahatma Gandhi. But both are pathological, both are destructive and violent. One destroys others, the other destroys himself. And for thousands of years we have worshipped people who are suicidal, self-destructive. We have called them great saints, mahatmas, sages -- and that is sheer nonsense. They are not sane people.

And why did they become so masochistic, self-destructive? The simple reason is they created a false peace around themselves. Now they cannot show their real faces outside. They cannot be angry to others so they become angry with themselves. Either this is going to happen or they become hypocrites: in public they show one face, in private they have another face.

The political leaders are all hypocrites. In public you will see them smiling and looking so graceful, and in their private lives they are simply ugly and they can do any harm to anybody; they create all the wars in the world. They have double personalities, they are split people. They say one thing and they do something else, and of course they have to continuously hide, so deep down they become deceptive, dishonest.

My sannyasins have to drop that whole idea of becoming peaceful through cultivation. Peace has to come of its own accord. You have to go deep into meditation, you have to become more and more alert,

aware, watchful -- that's going to be your work. And if it succeeds peace will be coming. Peace becomes a criterion. If you achieve peace through your meditation it shows that meditation is moving in the right direction. If you achieve peace that means you are doing something worthwhile; if you don't, then you have to look again. Somewhere you have missed the point, you have gone astray. In the name of meditation you are doing something else.

So peace is a by-product, but it can also function as a criterion of whether you are moving in the right direction or not. If you are moving in the right direction you are bound to be peaceful because you are coming closer and closer to god. That very closeness to god becomes peace. And when you have entered into god you become absolutely peaceful.

Meditation is human, it is your work. Peace is divine, it is god's gift. And god is very fair: if you are going into meditation earnestly, sincerely, you will be rewarded. There is no question about it, it has always happened that way. But this thing has to be remembered: peace is god's gift. We cannot do anything about it directly but we can create the right situation in which it descends from above.

It is like flowers: you cannot do anything directly about the flowers but you can prepare the ground, you can sow the seeds, you can help the plant to grow, you can sow the seeds, you can help the plant to grow, and wait. In the right season, at the right moment the flowers will come; your effort will be rewarded. But you cannot pull flowers out of a seed, neither can you pull flowers out of a tree; you have to allow them to happen. They come from some unknown source, some mysterious source, but they always come. One has to be patient enough. One has simply to do one's work and trust that whenever the time is ripe the flowers will come.

They have always come. They came to Jesus, to Buddha, to Mohammed; they are going to come to you too. God has no favorites, he is neither for somebody nor against somebody. God simply means the ultimate law of nature. Just fulfill your task and nature immediately responds.

Knowledge can be acquired, wisdom cannot be acquired. There are many ways to acquire knowledge . you can acquire it through books, through experienced people, through universities, through teachers, It is a question of collecting information and memorising it, But it is not possible to acquire wisdom at all, neither from books nor from universities nor from teachers.

Wisdom is an inner growth -- it does not come from the outside. For knowledge you have to look for outside sources, from where to get it. For wisdom you have to look within, to dig within. When you have reached your very centre it explodes. It is already there, just waiting for you to come.

Meditation is only a method of digging withinwards. Meditation is absolutely scientific. It does not require belief, it does not require that you be a Christian or a Mohammedan or a Hindu; it does not even require that you be a theist. You can be an atheist, you can be a Communist, you can be anybody. It does not ask anything to change from the beginning. It simply asks you to be open, to enquire, to be ready to go d n. Only that readiness is needed, and an open mind, unprejudiced. And then it is a very simple process.

It can be reduced to a very simple maxim: to watch your thoughts is meditation, because through your watching your thoughts, they start disappearing, evaporating. When your watchfulness becomes really intense, thoughts disappear, and in that thoughtless consciousness you hit upon your innermost core... and the explosion.

That explosion is wisdom. That explosion makes one a Christ or a Buddha. And my whole effort here is not to make you a Christian but a Christ, not to make you a Buddhist but a Buddha. Why become a Christian? -- because that is knowledge. Why not become Christ? -- that is wisdom. Why become a Buddhist? -- that is knowledge. Become a Buddha -- that is wisdom. Why settle for secondary things? Why not go to the primary source which is within yourself? Why settle for borrowed things, old and rotten? Why not go in and get in tune with truth freshly, here and now.

Moksha means ultimate freedom, freedom from all limitations -- the limitations of the body and the limitations of the mind. Your consciousness has no limitations, it is unbounded, but we have become identified with the body, which is limited. Because of that identification, think this is all that we are. We are far more, immensely more. And we have become identified with the mind too.

These are small things and we are as vast as the sky. To experience that vastness is moksha. That is real freedom. And the only way is meditation, because meditation destroys all identifications. It makes you aware that you are not the body, you are not the mind I you are neither this nor that. Finally you are only the

witness.

When this pure witness is experienced you have reached the ultimate peak. There is nothing beyond it. At that peak you know freedom, you know bliss, you know love -- you know all that is worth knowing. And not only do you know it, you *are* it.

The message of sannyas is love. That's the first and the most important thing to understand about sannyas. I am not much interested in god, in heaven, but I am absolutely interested in love, because the person who knows what love is, is bound to know what god is, but not vice versa. One may go on believing in god -- one will not come to know what love is. In fact the believers in god have created so much hatred on the earth, nobody else has done so much mischief. Christians, Mohammedans, Hindus -- they are all participants in a great conspiracy.

They talk about god, about peace, about love and all that they do is make bloodshed and nothing else. And for centuries that has been going on. In fact no sinners have done so much sin as your so-called saints. They may not have done it directly but they have provoked people to do such things.

Your bad people have been so bad; your so-called good people have really proved more dangerous culprits. or course they talk about beautiful things, but you have to look behind the beautiful things. They talk about god, but then they have to fight for god, then they have to kill people for god. Both the parties are fighting for god and both the parties are killing each other for god.

Now when man becomes a little more alert and aware this whole thing will seem so ridiculous, so primitive, and so stupid. And this has been done in the name of religion.

Hence my emphasis is on love, because if love happens then everything else happens. There is no question about it. A loving person cannot avoid encountering god for long. Even if he wants to escape he cannot escape; he will find god, he is bound to find him, it is inevitable.

But to know love needs one thing, and that is readiness to dissolve your ego. If you are not ready to dissolve yourself you can never know what love is. The dewdrop slipping into the ocean knows what love is. And that is the way of sannyas: be a dewdrop and slip into the ocean. Forget that you are somebody, from this moment you are a nobody, a non-entity, a nothingness.

In that nothingness the very kingdom of god happens. That nothingness opens the door to all the mysteries of life. It makes you aware of the infinite treasures of your being. Suddenly you are in tune with existence. It is the ego that is a jarring note. It never allows you to commune with existence, it always hinders. It is not a bridge, it is a wall -- it has to be dropped.

The only thing to be renounced in my sannyas is the ego. And the only thing to be experienced in my sannyas is love. And they are two sides of the same coin: dissolve the ego and you are capable, immediately capable, of entering into the world of love.

The Imprisoned Splendor

Chapter #7
Chapter title: None

7 June 1980 pm in Chuang Tzu Auditorium

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ShortTitle: IMPRIS07
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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Bliss is a by-product of being consecrated to god. One cannot achieve it directly -- the way to bliss is via god. One has to surrender to god. In that very surrender bliss happens.

Misery is separation from god, bliss is reunion. And by god I don't mean some person; by god I simply mean the whole, the existence, all that is.

Man lives in isolation. He tries to create a subtle wall around himself so that he can feel that he is somebody special. That wall, that subtle invisible wall is what is called the ego, and it is the root cause of misery.

It is as if a tree is trying to separate itself from the earth, from the sky, from the sun, from the air, from the stars, from the moon -- from everything that surrounds it. The tree will start dying because it has to be nourished by the earth, it has to remain rooted in the earth, it has to be nourished by the sun rays, It has to understand that it is not separate and it cannot be separate, that it is absolutely intrinsically part of the organic unity of existence.

But no tree is as foolish as man is, no animal either is as foolish as man is. Man is the only idiotic animal on the earth, but that idiocy can also be transformed into a great blessing, because only man can understand what is separation and what is union.

The trees, the birds, the animals, are one with existence -- but unaware. They are blissful but they have no idea of what bliss is, they are not conscious of it. And a bliss which is unconscious is not of much value. You may have a treasure, but if you are not aware of it what is the point of having it?

This distant call of the cuckoo is beautiful to us, but not to the cuckoo itself. The cuckoo has no idea of what beauty is, what music is, what poetry is. It is unaware -- blissful, but unaware.

Man is not aware but miserable. But this misery can be dropped. Awareness has to be increased a little more and man has to drop it consciously and has to achieve a reunion -- I call it a reunion. The tree and the cuckoo and the other birds and the animals are in a state of union. Man has to reclaim it; he has lost contact with it.

Only man can be a Buddha or a Christ. Hence that foolishness is not just a curse, it can also be a blessing. It all depends on us, on what we do about our misery. We can go on nursing it and we can go on creating more hell for ourselves. We can drop it and can move towards the whole for the ultimate merger. We can melt ourselves into the ocean of existence. And then bliss arises. And when man becomes blissful, his bliss has tremendous value. The cuckoo is blissful but its bliss has no value.

To be consecrated to god means to be ready to merge and melt into the whole -- then bliss comes of its own accord.

Sannyas is an offering to god out of love, not out of fear, The so-called religious person is religious because he is afraid. His whole religiousness is rooted in fear, is oriented in fear; hence his religiousness is not true, authentic religiousness, it is pseudo, He creates the idea of god out of fear, He believes in god, he knows nothing of god. Only ignorant people believe, the knowing ones need not believe because they know. If you know, there is no need to believe or disbelieve. If you don't know then the question arises of whether to believe or not to believe, So ignorant people are divided into two camps: the believers and the disbelievers. But both are ignorant, They may be Catholics or communists, it makes no difference. The knowers simply know they have experienced, they have tasted, But that needs a totally different kind of orientation.

Your religion has to be not out of fear, but out of love. Don't be afraid of hell -- there is no hell, there never has been. It is a fiction created by the priests to exploit humanity, and they have exploited humanity for centuries. And there is no heaven either. It is the other side of hell; the other side of the fiction, That is to exploit your greed,

Greed and fear are not different phenomena but two sides of the same coin; the fearful person is always greedy, the greedy person is always fearful. In fact they are not two energies at all but two poles of the same energy. Just like negative and positive poles of electricity, inseparably together. There is no heaven either. Yes, there is a certain kind of hell and heaven, but that is psychological, within you. It has nothing to do with my place somewhere, below the earth or above, in the sky. It is not geographical.

Drop the whole idea of heaven and hell -- religion has nothing to do with all that nonsense. Drop the

idea of god as a person. To call god the father is simply to provoke your fear, because each child has been afraid of the father from the very beginning. And that fear remains for your whole life. Even if you go through years of primal therapy, it remains and lingers somewhere, it becomes so ingrained that it goes to your bones, to your very marrow. To call god 'the father' is simply to create a childish fear in you and a childish dependence in you.

There is no god as a person and there is no super-father in heaven. God simply means the whole existence, it is another name for life.

Love life, be devoted to life, live life as totally as possible. That's what I mean by offering. offer yourself to life totally without holding anything back and then great bliss arises, a bliss that has a beginning but not end.

The only revolution worth calling revolution happens through meditation. The political revolutions are not revolutions but at the most, reforms, and in fact almost useless reforms because the man remains the same, you only change the structure. If you change the structure and the man remains the same, nothing in fact changes. Even in the new structure he will behave in the old ways, in the same old ways.

For example, in Russia, the revolution, the political revolution happened. The Capitalists disappeared and the old division of the poor and the rich disappeared. A new division has arisen, the people who are in power and the people who are not in power. It is the same game. Now to be a member of the Communist party is to be powerful, and to be in the government is to be rich, far richer than the old kind of capitalists. They were not as powerful and not so rich either. In fact no czar in Russia has been as powerful as Josef Stalin. The structure has changed, but because the mind is the same the mind creates its old games again.

It is as if we take a whole load of people to the moon: everything will be different. The scenery will be different, there will be no trees, no mountains, no rivers. But these people will continue to do the same things on the moon. The husband and the wife will go on fighting in the same old way. It will not make any difference that they are on the moon, that now it is not right to fight in the old ways. The thief will remain a thief there. He will go on stealing things from people. Everything will continue in the same way, although everything on the outside is different.

It is only through meditation that your inner world changes because meditation means going beyond the mind, getting rid of the mind. And mind contains all the games and the numbers and the trips. Once the mind is dropped, you have a totally new perspective, a new vision, a new way of seeing and being. That's what sannyas is all about: it is a revolution through meditation.

The whole art of being blissful is the art of remaining relaxed, relaxed in all kinds of activities of life. I am not teaching my people to renounce life but I am certainly teaching them to renounce tensions, tense states of mind. Go on doing the same thing that you have been doing but now do it relaxedly. Action is not important, how you do it is important.

In the old days, for centuries the idea has persisted, has been very dominant, that you have to drop out of the world, that you have to leave the world and move into a monastery or into the Himalayas and go to Tibet -- only then can you realise god. That is sheer stupidity, That is not the way to realise god, because god is as much here in the marketplace as he is in the mountains. If you cannot find him here you will not find him in the mountains either.

So the real thing is to live in a relaxed way, to act relaxedly. Go on doing the same things but with a new quality. with a new grace, a new beauty, a new silence, a new meditativeness, new awareness and with no tensions in the mind. Don't be an achiever, don't be ambitious. Just live in the moment, and live in the moment as if this is the first and the last moment. So live totally, intensely. yet relaxed, utterly relaxed. And then bliss will follow you like a shadow.

All my meditations here are to help you in some way or other to become more and more relaxed. Relaxation is the key, the golden key that opens the door to god.

God is the full-stop. There is nothing higher than that. God is the ultimate goal. If a person makes god only one of the items on his shopping list he will never be able to taste that experience. God has to be your only goal, all other items or your shopping list have to disappear. Then all your desires become one deep intense longing for god. Then it happens instantly.

We are divided because of our desires. One desire is pulling you towards the north, the other is pulling you towards the south. There are thousands of fragments. They have created a crowd in you, they don't allow you to be a single individual. They are very noisy and they are continuously fighting with each other,

trying to dominate; each desire wants to dominate. There is a constant civil war.

Millions of people become interested in god but that is only one of their interests, that's why they miss. God has to be the only interest, then you cannot miss. And god contains all: it contains bliss, it contains peace, it contains truth, it contains consciousness, it contains love, it contains compassion. It contains all that is worth having, so there is no need for any other desire. It covers all that is beautiful and valuable, and all that is left out is worthless.

That is the meaning of your name, Deva Viramo -- let it become the meaning of your life too. And now the time has come for you to make a concentrated effort to put all your desires into one stream, not into many events, otherwise energy gets dissipated. Just pour yourself into one prayer. Let your whole being become just one thirst, one longing; the longing for god. And whenever it is total, it is immediately fulfilled, not even a single moment is lost. If you have to wait that simply means your longing is still divided.

So whatsoever you are doing, now make it a point that it is all a means towards god. Eating, walking, sleeping -- whatsoever you are doing, all the arrows have to point towards god. Not even a single fragment of your being should be pointing towards something else. And the day it happens, the moment it happens -- that your total being is athirst, afire -- that very moment... the miracle.

Yes, it can only be called the miracle. It transforms you. It takes you from time to eternity. It takes you beyond the body and the mind to your ultimate home. Then there is no coming back. One is dissolved into the universal -- and that is our real home.

The Imprisoned Splendor

Chapter #8
Chapter title: None

8 June 1980 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

There is no heaven and no hell outside. Both are within, and we create them. If we live unconsciously we go on creating misery for ourselves. But the strategy of the unconscious mind is that it always throws the responsibility on others; that's its protection. Then it goes on working from behind.

A sannyasin has to take the total responsibility upon himself. It is hard in the beginning because our habit is to throw it on others. It seems convenient and comfortable that others are making you miserable. But nobody can make you miserable; it is always your own work. Maybe you are not aware of how you are doing it you may be completely oblivious of it; you may never have looked into the mechanism of the mind which creates misery,

That's the first thing a sannyasin has to do: he has to become more and more alert about the functioning of his mind. Then the truth strikes home, 'I am the creator of my misery, of my hell.' And immediately another insight opens up: 'If it is so, then I can also create my own paradise.' The energy that becomes misery is the same energy that becomes bliss. When your energy is not flowing in tune with existence it

creates misery. When it is attuned with existence it creates bliss. Hence this is my definition of paradise: to be in deep harmony with existence, to be so totally in tune with existence that you disappear, that you are no more a separate entity, that you are just nothingness and the existence is allowed to flow through you without any interference on your part. Then great joy arises. Then you are as blissful as the flowers and the stars. Then you are as silent and as full of songs as existence itself.
This is what I mean by god-realisation.

Meditation is not something external, it is not something that has to be added to you from the outside. It is not extrinsic, it is intrinsic. It is your own nature functioning in deep inner harmony. One can function as a chaos, one can also function as a cosmos. One can function as a crowd, as a marketplace -- full of noise. One can function as tremendously beautiful music, as a silent shrine in the mountains. It all depends on how you enter into your being.

If you enter through the gate of the mind you will find only chaos. Mind functions like a prism, it divides. A ray passing through a prism becomes divided into seven colours. Before entering the prism it was white, it was pure white. As it enters and passes through the prism it is no more one, it is seven. That's how the rainbow is created and that's how the whole world is created. It is the prism of the mind that creates the illusion of many-ness, otherwise we are all one. But if you enter through the prism you cannot find ss anywhere.

There is another door, a secret door. That door is called meditation. It simply means a state of no-mind.

You can enter into your being from a state of no-mind. Mind means thoughts, no-mind means thoughtless consciousness. Mind means many things; memories, imagination, desires, dreams, projections, past and the future. No-mind means no desire, no imagination, no dreams, no projection , no past, no future, only the present, just the present, just this moment, here and now. And then suddenly, you will find your self-nature. That is godliness and that is bliss, that is peace, that is love, that is going beyond time and entering into eternity.

If you live in the mind, you live in the fear of death. If you start moving through meditation all fear of death disappears. Suddenly you are aware that you have never been born and you can never die. You have always been here and now and you will always be here and now. The bodies change -- those are just forms. Sometimes you may be in a body and sometimes you may not be in a body. And to be in a body is not such a great thing; in fact it is a confinement.

Hence the whole mystic approach towards life is how to go beyond body and mind, how to know that which is infinite in you -- the vast, the unbounded, the oceanic. It brings freedom.

The ultimate state of consciousness is not a serious phenomenon. It is not sombre, it is not sad. It is full of joy, full of laughter, full of celebration, full of song and dance, because it is a fulfillment: you have come to the ultimate peak of your being. And then flowering happens and your perfume is released to the winds. It can't be serious and sad.

All your saints look miserable. They don't seem to have even touched on what I am talking about. They are ascetic people, and asceticism is a kind of masochism, it is self-torture. And when you torture yourself you cannot be joyous -- it is against nature. Nobody can be joyous against nature. The more natural you are, the more joyous; the less natural, the less joyous.

Christians say Jesus never laughed. I cannot believe it. I know Jesus directly -- I have a direct line with him! What these fools are saying is absolute nonsense. If Jesus never laughed then nobody can never laugh. If I had to write the gospels, the last thing that I would write would be that he laughed loudly on the cross. He must have had the last laugh!

That's exactly what happened in the case of Al-Hillaj Mansoor -- a Sufi who was killed by the Mohammedans. The last thing he did was to laugh loudly. For a moment even his enemies were shocked. They could not believe their eyes: had he gone mad or something? -- because this was not the moment to laugh. If he had wept, cried, prayed, it would have been understandable, but this laughter was absolutely incomprehensible.

Somebody asked, "Why are you laughing, Al-Hillaj? Have you gone mad?" He said, "I am laughing because I am not the one that you are killing -- you are killing somebody else. I am laughing at the whole absurdity of it. You cannot kill me, I am beyond death. You are killing somebody else, some poor fellow who has nothing to do with me.

"And I am also laughing at God -- I am telling him through my laughter, 'You can't deceive me. You can

play all kinds of tricks on me but you cannot take my laughter away.' This is his last test. He is trying his last trick on me. He wants to see now if my laughter is real or unreal. If I can laugh through death, that means my laughter was real, was authentic."

He died laughing.

The true mystic is not an ascetic, is not selftorturing. He loves life, he enjoys life, because life is nothing but God manifest. A true mystic is full of songs. Each of his words is a song. Rightly understood, each of his movements is a dance; rightly understood, each of his gestures is a celebration.

This happens only because of the ultimate state of consciousness. When you have touched the highest peak, when there is no more beyond, when you have gone beyond the beyond... when everything is left behind, the body far far away, down in the valley, mind also somewhere on the way, and you are just a pure consciousness, just a pure mirror reflecting nothing, no content, just pure consciousness, no object, just pure subjectivity -- that's called samadhi. And then thousands of songs will start arising out of your being, thousands of flowers will bloom. And unless that happens no man is fulfilled, no man can ever be contented; no man should ever be contented before this happens.

One should carry a divine discontent within one's heart. One should go on carrying the divine discontent for this ultimate goal. One should become an intense longing to achieve samadhi, to achieve superconsciousness. It is possible, because it has happened to other human beings; to Jesus, to Buddha, to Zarathustra, to Lao Tzu. It can happen to you, it can happen to everybody. It is everybody's birthright, we just have to claim it.

To be a sannyasin means the beginning of the claim, the beginning of the pilgrimage.

The Imprisoned Splendor

Chapter #9
Chapter title: None

9 June 1980 pm in Chuang Tzu Auditorium

Archive code: 8006095
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Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(To Ulrike) This is your name: Ma Anand Ulrike. Anand means bliss.

The mystic approach towards life is the search for the ultimate bliss. It has no concern with god as such, directly. Of course, god comes into the experience of the mystic, but his search is for bliss. When he finds bliss, he finds god too, as the other side of the coin. Hence mysticism has no ideology of atheism or theism, It does not have any beliefs; it is simply an enquiry into truth, into the very truth of existence. Anybody can be a mystic -- no belief is required.

Buddha is a mystic without any belief in god, without even any belief in the soul. If one looks from the outside, Buddha is one of the most atheistic persons who has ever walked on the earth. But if one looks from within his being, then he is the greatest theist ever. That is the mystery of mysticism.

Ordinary religion believes -- the mystic experiences. And about bliss there can be no quarrel, no

argumentation everybody is seeking it. The theist, the atheist, the Christian, the Hindu, the Mohammedan, the Catholic, the communist -- everybody is seeking it. And only man, animals, birds, trees -- all that is, is moving towards bliss, knowingly, unknowingly. The mystic moves knowingly -- that's where the difference comes in, the difference that really makes a difference, because is you are moving unknowingly it is almost impossible to achieve it. It is only through deep deep consciousness that one can attain to the ultimate peak of bliss.

Ulrike (her name) is beautiful. It means wolf. It represents three things. The wolf is one of the most wild animals. The person who wants really to be blissful has to get rid of the so-called civilisation. He has to be wild, wild, like a wolf. He has to drop all the conditionings that culture has imposed upon him, culture means conditioning; civilisation means creating something artificial in you, against nature.

Jesus says 'Unless you are a child again, you will not enter into my kingdom of god.' It would have been far more true if he had said, 'Unless you are an animal again...' because an animal is far more innocent than a child. It is really difficult to find a child who is really a child, absolutely innocent, because even with the first breath we start conditioning him. The moment he opens his eyes the conditioning begins. In fact, the conditioning begins even in the womb.

Now they have found that a child can be taught many things while he is in the womb. And they are working on it, particularly in Soviet Russia. They are developing the whole technology of how to condition the child while he is in the womb so he is a born communist; communism comes in his blood and bones and in his marrow. It is possible, it is not difficult -- it can be done. And in fact for centuries we have been doing it in certain unconscious ways.

For example, whatsoever the mother goes through while the child is in the womb becomes part of the child's mind. If she continuously prays, then that attitude becomes part of the child's inner structure. If she is argumentative, quarrelsome. always fighting, nagging, if she is mean, full of anger, jealousy, then those things are bound to enter into the child because the child functions almost as part of the mother for nine months. Whatsoever happens to the mother is happening deep down in the being of the child too. He is very vulnerable, absolutely vulnerable, very delicate.

The wolf represents the wild state, and man has to be wild again. D.H. Lawrence proposed one thing -- I absolutely support it -- that for one hundred years all educational systems should be closed: all schools, colleges, universities should be closed for one hundred years so that man can become uncivilised again. That will release the natural in man. We have become so suppressed, burdened, by the unnatural, and the unnatural is quantitatively so much that we have started thinking that that is our nature.

Now our habits appear to be our nature and our nature seems to be just a second habit, something secondary. Our values have turned upside-down.

Traditionally the wolf also represents two other things: one is courage, the other is loyalty, And both are essential for a sannyasin. One has to be courageous, courageous to drop all traditions, all the conventions, all the nonsense that centuries have imposed upon us. One has to drop out of history -- that's what courage is. And loyalty,.. not loyalty to an Adolf Hitler, not loyalty to Pope Paul not loyalty to Ayatollah Khomeiniac (sic), but loyalty to existence itself -- not to anybody in particular, not to any dogma, not to any church, but to existence itself. Loyalty to the flowers, loyalty to the trees, to the rivers, to the mountains, a deep trust in whatsoever is -- that's what makes the inner-most core of a sannyasin.

These three things have to be remembered, then bliss is not far away, it is just by the corner. If one can manage to be natural, loyal, courageous, if one is capable of trust and surrender to nature, then bliss happens of its own accord. It starts showering on you -- it pours dogs and cats! One cannot contain it. And I am saying dogs and cats because a wolf can understand that language!

How long will you be here?

Two months.

That's good. You will meet many dogs and many cats -- beware!

Chapter #10
Chapter title: None

10 June 1980 pm in Chuang Tzu Auditorium

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Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Love is the most healing force in the world, nothing goes deeper than love. It heals not only the body, not only the mind, but also the soul. If one can love then all one's wounds disappear. Then one becomes whole -- and to be whole is to be holy.

Unless one is whole one is not holy. The physical health is a superficial phenomenon. It can happen through medicine, it can happen through science. But the innermost core of one's being can be healed only through love. Those who know the secret of love know the greatest secret of life. Then there is no misery for them, no old age, no death. Of course the body will become old and the body will die but love reveals to you the truth that you are not the body. you are pure consciousness, you have no birth, no death. And to live in that pure consciousness is to live in tune with god. Bliss is a by-product of living in tune with god.
Move deeper into the phenomenon of love, in the mystery of love.

Ordinarily people are afraid of love for the simple reason that they cannot fulfil the basic requirement. The basic requirement becomes a great hindrance for them. The basic requirement is dropping of the ego . And that's what sannyas is all about: it is surrendering the ego.

The moment you surrender the ego, love starts growing in you because the hindrance is removed. You start becoming more and more loving, and ultimately one becomes love itself. Then all bliss and all truth is yours.

Dance is one of the deepest meditations possible, for the simple reason that when dance reaches to its climax the dancer disappears. There is only dance -- there is nobody dancing. If the dancer remains then the peak has not yet been achieved, the moment you achieve the peak you are no more there -- that's the paradox of dance. Hence dance has been used for centuries in the secret ceremonies of all mystery schools.

Sufis have developed it almost into a science, because if one goes on dancing, at a certain moment the body is transcended. But the mind remains. If one still goes on dancing, at a certain other moment the mind is transcended. But the idea of 'I am' the soul as a separate entity, still persists. If one continues to dance, at a certain moment even the soul is transcended. Then all identities of the ego are dissolved. The dance is there and for the first time it is perfect, it is total.

In those moments one catches a glimpse for the first time that existence is full of god, that god is not a person but a quality. It is like a fragrance that surrounds the whole existence. But it happens only when you disappear.

It is said that Jalaluddin Rumi, one of the greatest Sufi mystics, became enlightened after thirty-six hours of continuous dancing; he danced and danced and danced. He forgot everything. People thought he had gone mad. He was not even conscious of the passage of time. The day turned into night, the night turned into day, again the day turned into night. Thirty-six hours... and then a moment came, the doors opened. Suddenly he was transported to another realm and another dimension of being.

That's how the whirling dervishes were born. Jalaluddin Rumi is the founder of the school. They still go on dancing, but now it is simply a ritual. That's one of the greatest misfortunes that always happens.

Buddha became enlightened after seven days sitting silently, doing nothing, not moving at all. It is just

the other pole of dancing -- dancing means movement. Hence Sufism is one pole and Zen another. They are diametrically opposite but leading to the same point. After seven days of continuous sitting he also forgot about time, the passage of time, and then he evaporated, Now Buddhist monks till go on sitting, but now it is a ritual. They go on looking at the time. And that is the basic requirement -- that you should forget time because time means mind.

Once a Buddhist monk, bhikshu Jagdish Kashyap, a very famous Buddhist, came to see me and he said that now he would have to leave because it was time for his meditation. I said, 'Time? Has time anything to do with meditation?' He said, 'Yes, every day I meditate for one hour.' I asked him, 'How do you manage to know that the one hour has passed?' He said, 'I have to look at the watch two or three times.' said, 'You are simply befooling yourself. For seven days Buddha was not even aware of when the sun rose, when the sun set, when it was day and it was night. He became completely oblivious of everything, then he attained. You are simply waiting your time. Do something else; if you want to be so attached to time, then better you do something else.'

Meditation has nothing to do with time. You cannot meditate for a time being; it has to become a quality that spreads all over your life. Otherwise everything, becomes a ritual.

My message to my sannyasins is: let dance be your very quality of life, or let silence, inactivity, be your very quality of life. Even walking you are still, calm and quiet.

There are two types of people: one who will reach through action, and one who will reach through inaction. As I see it, it will be the right process for you to move through the door of dance, action, movement, creativity. You will find it easier, in tune with your being. But it has to become your life, and then one day it happens. Without any notification, without any message to you that it is going to happen now, it suddenly happens. You are taken aback, you are in for a surprise when it happens. It always happens like a miracle.

Bliss brings many songs to your being, it brings much celebration. Just as spring brings many flowers to the trees, bliss brings many songs to you. And when they come out of bliss they have a certain quality which can only be described as sacred. It is not of this world, it belongs to the beyond. It is something unearthly.

If bliss does not bring many songs to your being then your bliss is imaginary. Then you have imagined that the spring has come but the proof will be the trees, the proof will be the songs that will start arising in your heart. Great poetry explodes... it is a poetic explosion - even for people who are very unpoetic, who have never thought of poetry.

Mohammed was never a poet and he had never thought of poetry, but when it happened, he burst out singing. That's how the Koran was born, and it contains some of the most beautiful poems. He was uneducated, hence the Koran does not have the flavor of a cultured treatise, it is not a book written by a scholar. He was not even a poet in the ordinary sense; hence it has not followed any rules of poetry - any rhythm, any meter - but still, there is nothing comparable to it. It carries something of his bliss. Those words are transmuted. They have passed through his heart, they still beat with his heartbeat.

One should not read the Koran, one should only listen to it, recite it. It is not language, it is not grammar; it is not philosophy, it is not theology. If one looks for theology it is a very poor thing. If one looks for philosophy it looks very ordinary. But if one simply listens to the Koran recited, one can be overwhelmed. Without understanding a single word of the Arabic, it will touch and move your heart because then it will penetrate as pure music.

This has to be the criterion: if bliss really happens it is bound to bring many songs to you.

Your so-called saints look so sad that I cannot believe that they have experienced God; they must have imagined it. They are not dancing, they are not singing, they are not celebrating. They look almost dead, dull; they don't have any joy. They don't seem to have any life; they seem to live a posthumous type of existence. They look ghostly. Maybe the holy ghost has visited them, but not God. And the holy ghost does not seem to be very holy either! Ghosts are not known to be holy; they are unholy people. One should keep oneself out of their way.

Your saints look ghostly, dead, utterly dead. They cannot laugh, they cannot love, they cannot dance, they cannot sing. What kind of religion is that? And this has happened all over the world. It has happened to Christian saints, it has happened to Hindu saints, it has happened to Buddhist saints. It seems to be something almost universal. But Buddha was not like that, neither was Jesus like that, nor was Mohammed like that.

The really religious people were full of juice, full of tremendous life. They were really alive. The

ordinary people are not alive compared to them.

So remember this is a criterion: meditation succeeds only if it brings bliss. And bliss is true only if great celebration explodes in you that goes on and on, that knows no end. It knows only the beginning.

Sannyas is the art of divine acting. You have to live in the world but you have to think of the world only as a big drama. I am against renouncing the world. You have not to escape from the world, you have to live in it, but in a totally different way. Don't take it seriously, take it very light-heartedly, take it as a cosmic joke. It is a cosmic joke. In the East we call it god's play. If it is god's play then we are just actors in it, and nobody takes acting seriously.

You can be a king in a drama, but you don't take it seriously. As the curtain falls you forget all about your being a king; it does not go to your head. That's how a sannyasin has to take the whole of life. If you are rich, don't let it go to your head, or if you are poor, don't take it seriously. We are all playing roles: play them as beautifully as possible but continuously remember, that it is all a game. And when death comes the final curtain drops. Then all actors disappear. They all disappear into one universal energy.

If one can live in the world remembering this, one is totally freed from all misery. Misery is a by-product of taking things seriously and bliss is a by-product of taking things lightly. Take life as fun; rejoice in it.

Bliss is the god of gods. The real search of every being is bliss. Sannyas is not interested in god directly because that creates unnecessary complexities. There are believers and there are non-believers -- and even the believers differ. There are three hundred religions on the earth and almost three thousand sects within those religions. That means there are three thousand concepts about god. If one wants to enquire into god one gets into an unnecessary puzzle and one cannot sort it out. It is impossible.

My own experience is a search for bliss and you will also find god. But then it will not be a belief, it will be your experience. In fact god will be another name for bliss and nothing more.

So here, everybody is welcome, because my concern is scientific. Meditation does not require *any* belief in fact it requires an open mind, unprejudiced. A Christian can meditate, a Buddhist can meditate, a Hindu can meditate, a Catholic can meditate, a communist can meditate -- there is no problem about it, because it is only going inwards, within your own being. It is the art of becoming silent. Even the atheist cannot deny that there are moments when he is more silent. He has to concede that much because he knows it is there are moments when he is in a turmoil and there are moments when he is absolutely calm.

Meditation is nothing but a deepening process of your inner calm. Once your inner silence has become total, suddenly you become aware of the phenomenon which is called god.

Seek bliss and you will find god. Try to find god and you will simply find more and more conflicting philosophies. You will get more and more confused. Rather than getting silence and peace, you will be getting more and more mad.

So let this be clear from the very beginning: our concern is not religious, our concern is scientific. Of course it leads to religion, but that is another thing. It happens of its own accord.

The Imprisoned Splendor

Chapter #11
Chapter title: None

11 June 1980 pm in Chuang Tzu Auditorium

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ShortTitle: IMPRIS11	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

There is nothing more noble than meditation. There is nothing more divine either. Meditation is the bridge between the earth and the sky, between the dust and the divine, between the base metal and gold.

Meditation is the process of rebirth. It is giving birth to yourself. It is a process -- magical in the sense that it is incomprehensible to the intellect, also magical in the sense that it is something which is not measurable by any scientific method. It is something beyond science.

The historians think that magic preceded science, that before science came there was magic. My own understanding is totally different. Science will be succeeded by magic, it is not preceded by magic. When science has fulfilled all the ordinary needs of humanity, then only can magic arrive on the scene -- because magic is something higher than science, it is not lower. The lower can precede, the higher succeeds it. But magic has not been understood up till now.

By magic I don't mean that what the ordinary magicians go on doing in the name of magic. Those are all tricks, tricks to befool people -- games, entertainment. It is not true magic.

True magic is known only by the Buddhas. They are not known as magicians because their magic is something which is not at all concerned with entertainment, it is concerned with transformation. It is only for the chosen few, not for the crowds.

When science has fulfilled every ordinary need then suddenly there will be a great hunger, a great thirst felt all around the earth. It is already being felt by affluent societies, by rich societies, by rich people everywhere, because when ordinary needs are fulfilled, extraordinary needs arise.

A man who is hungry cannot think of meditation; it is impossible. He thinks of bread and butter. A man who has no shelter thinks of shelter, of a house. A man who is naked thinks of clothes. It is natural. But when all these needs are fulfilled, suddenly one becomes aware that there is something more to life than all the comforts and conveniences which science can provide, which money can purchase; there is something which cannot be possessed. Which cannot be got from the outside, which has to be grown in the inner consciousness.

For the first time one becomes interested in meditation. For the first time one feels life is meaningless unless some transcendental meaning is touched, becomes available. Unless the doors of something unknowable and mysterious are opened to you, unless some splendor descends on you and fills you and all your emptiness disappears, one feels on the verge of committing suicide. That's why in rich societies more people commit suicide, more people go insane than in poor societies. The poor societies cannot afford insanity; they are so poor, they cannot afford suicide. They don't even have means to live, how can they afford suicide? They don't have any feeling for inner meaning. Their outer life is constantly taking all their attention. Hence I say, magic is not something that preceded science but something that succeeds science. And the days of magic are on the way.

My sannyasins have to become magicians in the sense that they have to be meditators and they have to learn the inner art of giving birth to themselves.

The first birth is through the parents -- it is biological. The second birth is spiritual. It is by you. through you, to you; nobody else is involved in it at all. Even the matter can only indicate the way, then you have to go all alone.

And by meditation I mean a state of thoughtless awareness. Slowly slowly one has to become so alert, watchful of the whole process of thought that not a single thought passes by unnoticed. I am not telling you to fight with the thoughts, I am not telling you to push them, throw them out, I am not telling you to repress them. Those are not the ways to transcend. Just become alert -- nothing else has to be done, nothing at all. Just watchfulness is enough.... And the magic, and the miracle.

As your watchfulness grows your thoughts are reduced, automatically. If your watchfulness is one per cent your thoughts are ninety-nine per cent. If your watchfulness is ninety-nine per cent, your thoughts are only one per cent. If your watchfulness is one hundred per cent then there are no thoughts any more, then the mirror is utterly empty. And only in that mirror is god reflected, only in that mirror do you encounter

reality. And that encounter transforms, gives you a new birth, for the first time makes your life significant, meaningful.

Life is a divine celebration. For centuries religion has been against life. Because of that it could attract only the pathological people, the ill people, the people who were not really intelligent, healthy, loving. It attracted all kinds of third-rate minds, for the simple reason that only a stupid person can be against life. An intelligent person is bound to feel that life is divine, that life is god. It is impossible for intelligence *not* to feel it. It is absolutely inevitable for an intelligent person to see the beauty of existence, to feel the music that surrounds nature, to feel the stars, the flowers, the mountains, the rivers, the people. So many expressions of the divine, so many forms of the formless -- the intelligent person is bound to become aware of it. Nobody has to tell him.

Intelligence means sensitivity. All your sense are functioning at the maximum. Your eyes see totally, then naturally you will become aware of beauty. Only a blind man is not aware of beauty. Your ears are able to hear totally, then how can you avoid the music of the wind passing through the pines? If your body is alive, vibrant, how can you remain closed to the wind, to the sun, to the rain? These are all the ways god comes to you, these are all the ways of his approach towards you. That's how he comes in disguise. But only the intelligent person can understand. The stupid will not be able to see. He will only see the veil and he will not see the veiled one.

And it is easier for the stupid to renounce because escaping from anything needs no intelligence, it needs no genius. I have seen thousands of monks -- Hindu, Christian, Jaina, Buddhist -- and I was struck by the fact that almost all of them were stupid people.

When I became aware of the fact I was really surprised because I thought that I would be coming across the most intelligent people of the world. But the more I came in contact with the so-called saints -- and India is full of them, no country has as many saints as India... Hindus alone have five thousand monks, and then there are Mohammedans, and then there are Christians and then there are Jainas and Buddhists and then there are other small sects. The whole country is full of our so-called mahatmas, and I have come in contact with almost all kinds of saints.

Slowly slowly I had to come to the conclusion that something is basically wrong, because why are only stupid people attracted towards religion? The intelligent person avoids religion. If he is courageous he denies religion, he becomes against religion, he becomes atheistic. If he is not courageous he only pays formal homage to religion -- but just formal, so that nobody takes note of the fact that he is not part of the crowd. He does not want to disturb his ordinary life. He wants the crowd to know that he is with them. But his belief in god is formal, his going to the temple and the church is formal. he goes because others go. He goes because it is helpful, convenient, otherwise you fall apart form the crowd, and you have to manage to be with the crowd. So there is nothing wrong if for one hour every Sunday you go to the church to listen to some stupid sermon. It is worth it, because it gives your life a kind of formal attunement with the crowd.

Those who are courageous become rebels. But both are against religion, deep down. For formal person is also against religion. He believes because he has to believe, otherwise he has no love for it. The cause is somewhere in religion itself because he (some words missing) it has been life-negative.

I am proposing a totally new approach towards religion. Religion has to be life-affirmative. It has to enhance your life, it has to make it more beautiful; it has to be creative, not escapist. It has not to dull your senses but to make them more sensitive. To me there is no god other than life itself, and there is no temple other than existence itself. Then everything becomes a divine celebration. And when I say everything, I mean everything: life is a celebration, death is celebration; meeting is celebration, departing is celebration; childhood is celebration, youth is celebration, old age celebration -- different kinds of celebration. And my sannyasins have to learn to celebrate everything.

If you start celebrating everything you become a real worshiper. And you need not believe in anything; you need not go to any church or temple. Wherever you are, whatsoever you are doing becomes your prayer, becomes your meditation, becomes your sadhana, your discipline.

To me a sannyasin should become more and more aware of all that surrounds him, all that is within and without. And the more you ar aware, the more you will be ready to dance out of sheer joy, out of sheer gratitude, out of thankfulness to the whole.

The Imprisoned Splendor

Chapter #12
Chapter title: None

12 June 1980 pm in Chuang Tzu Auditorium

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Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Truth is not achieved through thinking. It is not a conclusion of thought -- just the contrary: it is the experience of a thoughtless awareness. Hence philosophy cannot help, it has never helped anybody. It goes round and round inc circles. It cannot penetrate to the centre, it remains on the circumference. It is a peripheral activity for the simple reason that mind itself is peripheral. Hence anything out of mind is going to remain peripheral, it can never be central.

Mind is not something intrinsic to us. We come into the world without a mind. The mind is slowly created by the society, by the state, by the parents, by the surroundings, by the climate -- a thousand and one things are involved in it. But you don't bring it with you.

By mind I simply mean all that is given to you by others and which becomes part of your memory. The memory system is within you, but whatsoever is fed to that system comes from the outside, and that becomes your mind. Mind cannot know the unknown. It can only go round and round within the world of the known. It is just like a computer: whatsoever you feed to a computer you can get out of it.

But truth is something that is intrinsic to our being. We bring it with us. Nobody gives us truth, nobody can give it to us, it is untransferable. But it is our very being. We have to die for it within our own selves. And the art of digging for it is meditation. Meditation simply means making an effort to transcend mind, to transcend all that has been given to you by others so that you can be totally your own nature. Then you are simply yourself you have found the truth. When there is no trace of anything, no impact of anything, no impression left on you from the outside, when you are just a tabula rasa, a total emptiness as far as outside impressions are concerned, you have discovered... you have come home.

Everybody has the truth within his own being but very few people penetrate to the centre, they go on running around the circumference. The circumferential activity is philosophy, and the jump from the circumference to the centre is what I call religion.

Religion cannot be many. Philosophies can be many. There are as many philosophies as there are people, because there are as many philosophies as there are minds; each person has his own philosophy. But truth is the same. Your innermost being and my innermost being are not two separate things; at the centre we all meet and we are one. Only on the surface are we different.

It is just like the waves of the ocean: on the surface each wave is separate from the other waves, but deep down there is only one ocean, there are no more any waves. That oceanic experience, that experience of oneness is truth.

And the beauty is that you have not to go anywhere in search of it; one has to stop going, one has to start sitting. Hence one of the most meditative traditions in the world, Zen, says that just sitting is enough. If one can simply sit, doing nothing -- no action of the body, no action of the mind -- Just sitting in silence, one

achieves truth. The word 'zen' comes from the same root as 'dhyan'; it is a Japanese form of the Sanskrit word 'dhyan'. The meaning is the same: truth is within you.

In Jesus' words: The kingdom of god is within you. That is only a difference of language, that is his way of saying the same thing. That has to be remembered: you cannot get it from anyone, you cannot get it from any scripture; you cannot get it even from your won mind, but it is already there. You just have to dig to the very innermost core of your being. The moment you touch your centre you have arrived.

And truth liberates. Truth liberates you from all misery, from all anguish, from death, from fear, from greed; truth simply liberates you from all kinds of problems. It solves everything. It simply makes your life a moment-to-moment celebration.

One can be consecrated to god only in deep love; not in fear, not in greed. And the so-called religious people are religious out of fear, out of greed ... which are not different things but two aspects of the same coin. Fear and greed are two polarities of the same energy.

The fearful person is always greedy, remember; the greedy person is always fearful. If you find one you will always find the other. It may not be apparent, but if you just look a little deeper you are bound to find it. If one disappears the other disappears. It is just like the negative and positive poles of electricity: only both together can create electricity.

That's why all the religions have created hell and heaven: they are projections of fear and greed. Fear has created hell, greed has created heaven. And the people who assemble in the churches, in the temples, in the mosques, are there not for love; they are afraid -- afraid of death, afraid of life, afraid of love, afraid of everything. They want god as a protector. They want god as a security, as a guarantee. God is a kind of supernatural insurance for them.

Hence if fear disappears their god will disappear. Their god is false. Or they are there for greed; they are so greedy that they are always asking for more and more. Not only here, but even after death they want more and more. They want the same pleasures of life on a far grander scale in heaven, but it is the same greed, no difference at all. If their greed disappears their god will disappear.

Hence many religions have not risen above human psychology. That's why I love these two people, Lao Tzu and Buddha: they are the only persons in the whole history of humanity who have talked in terms of maturity.

Buddha has said that fearlessness is a prerequisite for a real religion; greedlessness has to be the foundation of a true and authentic religious life. But one can be fearless and greedless only If one is full of love. It is the same energy that becomes fear, that becomes greed, that becomes love. We don't have many energies -- remember it as a fundamental of life. One of the most important secrets of life is that we have a single energy source. You can make anything out of it. It is like gold: you can make any kind of ornament out of it, but all ornaments are made of the same gold. Exactly is the case with our energy: it is one energy but if you invest it in fear and greed then of course it is not available for love.

And the love of the people who are full of greed and fear is also nothing but fear and greed. Everything will be contaminated by their fear and greed. They will do everything out of fear. And we are taught the same. Parents teach children to love them and they create fear in them: 'If you don't love, you will be punished. If you love, you will be rewarded.' So they are made to clearly understand that if you want punishment then don't love your parents, don't respect your parents. But who wants punishment? If you want rewards then love your parents. But this is not true love.

So the very source is corrupted; from the very beginning a child is corrupted. Then he will pretend to love his wife or husband just out of fear and greed. It may be either greed fear -- one will be on the surface, the other will be hidden deep down behind it.

There are people like Dale Carnegie who are very influential in America. It is said that Dale Carnegie's books have been sold more than anybody else's books -- next only to the Bible. So he seems to be the most important philosopher of the American approach to life. And what does he say? -- he says, if you cannot love, at least pretend. Say to your wife as many times as possible "I love you." Say to your husband "I love you." Say it in as many ways as possible: bring flowers, write letters, bring presents. Don't forget her birthday -- that will make her happy. And this is all rubbish! How can pretensions make anybody happy? But this is what is being taught to people. And the same is true about god.

The Talmud says: Be afraid of god, because he is very jealous. Don't love anybody else and don't respect anybody else. Pour all your respect and love towards god because god himself has said 'I am a very jealous god.'

Now god jealous? -- that is absolutely contradictory, that is impossible to conceive. Buddha would have laughed. Lao Tzu would have burned the Talmud immediately for the simple reason that this is just creating fear in people.

The Talmud says: God is not nice, he is not your uncle; be afraid of him. That's why he is called father, because each child is afraid of the father. No child is afraid of the uncle -- remember. Every child loves the uncle and every uncle is nice to children. But 'father' means you have to be afraid: he is the authority and he shows his authority in many ways. He does not miss any opportunity to show you who he is, to cut you down to size. That's why god is called father, not uncle... because if you call god uncle then there are possibilities to persuade him 'Uncle, let us go to the movie tonight,' or you can chitchat with him or you can gossip or you can sit in his lap and pull his beard. But with 'father' you have to be alert, watchful, respectful.

My own experience is that it is because of fear and greed that all religions have become corrupted -- but the priest lives on those two things.

The *real* master has to help his disciples to be free of fear and greed. He has to help you to be full of love, and then, out of love a totally different vision of god arises -- not as a person, not at all. Then the whole existence starts feeling godlier, divine. Then there is *real* surrender, then one can be consecrated to god -- but that comes out of love. One can die joyously for love because love is far more important than anything else; even life is secondary. One can sacrifice one's life if love is there.

So I don't teach god, I teach love, because I know love slowly opens the door of the divine and brings the divine into your life without any effort, without any imposition from the outside.

And my kind of approach cannot be exploited by priests; it is impossible.

Lao Tzu has not been exploited by the priests -- there are no churches and no priesthoods. Jesus has been very exploited, Krishna has been exploited, Mohammed has been exploited for the simple reason that they did not make it absolutely clear that basically man has to be fearless and greedless; only then can he be religious.

A sannyasin has to be blissful, a sannyasin has to be a poet, a singer, a dancer, a musician; in short, a sannyasin has to be creative.

Creativity means love. Without love there is no creativity. And creativity also means that you would like to share, that you are not miserly, that you would like to pour yourself into existence. That is the only true prayer, that is the only true worship. When the dancer disappears in the dance there is prayer, when the musician disappears in the music there is prayer.

And I am using dance and music and singing and poetry as metaphors. Whatsoever you are doing has to be a dance, has to be a song, has to be a celebration - whatsoever you are doing. It does not matter what it is.

One of the great Indian mystics, Kabir, was a weaver and he continued to weave even after he became enlightened. He would sing songs while he was weaving and making clothes. And his disciples would say, "You can stop it now - whatsoever you need, we are ready to fulfill."

But he would say, "That is not the point. I am a weaver, I know only one art, and that is my way of praying, that's my way of dancing - I don't know any other dance. When I am weaving clothes I dissolve myself into existence. And when somebody comes to purchase, I know it is god himself who has come, because there is nobody else except him. Only he exists."

Another great mystic, Gora, was a potter, and he remained a potter his whole life, even after his enlightenment. He had thousands of followers but he continued to make pots, he insisted on it; even to the very last day of his life he was making pots. And while he would be making his pot - mixing, preparing, working on the wheel - he would be singing. He said, "This is my way to contribute something to existence. God has given me so much. I am a poor man - I cannot give anything else. This is all that I can give: just a little thankfulness, that's all. And life is short, I will soon be gone. Meanwhile I should share whatsoever I can."

So whatsoever you are doing, that has to become your dance. Religion should not be a separate activity, it should not be apart from life, it should become your very life. And that's what my whole effort here is in my commune. Every sannyasin is working, but with a different flavor, a different quality. Whatsoever one is doing - cooking, washing clothes, or gardening - it is all prayer, it is all meditation, it is all celebration. Everybody is contributing in his own way, the way he knows to contribute.

And as the commune grows, more and more sannyasins will be participating, more and more activities will become available, so all kinds of people can contribute in their own small ways. But a sannyasin should not be an escapist. When religion becomes something apart from life it creates escapism. When religion

means life then it becomes creativity. And my sannyasins have to be blissful, cheerful, because god is : hence rejoice! There is no need to be sad, to be serious. Take life as lightly as possible.

The more lightly you take it, the closer you will be to enlightenment. The more lightly you take it, the more you will become full of light.

The Imprisoned Splendor

Chapter #13
Chapter title: None

13 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The only way to help others is first to become awakened. If those who are not awakened yet try to help ... their intentions are good but the results are going to be just the opposite. Their wishes are good but they cannot be fulfilled; they are not capable of fulfilling them. They have not even been able to help themselves.

That's where all the religions have failed. They create missionaries; they create the idea in peoples' mind that service is the way to god. It is true: service *is* the way to god. But the sleepy person cannot serve, cannot love. It is impossible. We can try, but he will only create more mess.

The so-called servants of humanity have proved more mischievous than anybody else. They have been the cause of much misery, for the simple reason that nobody told them you cannot give to others what you yourself have not got in the first place. If you want to share love you have to be full of love. If you want to share bliss you have to be overflowing with bliss. If you want people to move towards god you have to be radiating god. Just words won't help, even acts won't help, because they will be just superficial.

Hence my approach is totally different, I say religion is basically selfish. First it teaches you to become blissful. That is utter selfishness, there cannot be anything more selfish than that. But out of that selfishness altruism is born. Out of that selfishness service is born. Out of that selfishness you can become a great help. And people are in need of help, in need of light, in need of guidance; they are groping in the dark. But a person who himself is asleep cannot wake others; first he has to wake up himself -- that is my fundamental -- and then everything follows of its own accord. Hence I never talk about service; there is no need.

I talk only about the rosebush, how to take care of the rosebush. The flowers will come of their own accord, you will be full of roses. If the right care is being taken care of the rosebush, roses are bound to come -- it is just a natural law. Hence I never talk about the consequences. And consequences cannot be put before the causes, the effects cannot precede the causes.

The first thing a sannyasin has to do is to help himself. For the time being forget the whole worlds all its misery, oppression, the darkness that is becoming darker and darker every day, the impending third world war which can happen any day. Forget all about that because you cannot do anything about it right now. But you can do something about yourself right now and that will trigger a process in you which may prove of immense help to the whole humanity, to the whole future of humanity.

Meditation is a kind of farming -- inner farming. We have the seeds but we have never bothered to do anything about them . We have the soil but we have never prepared it. Seasons come and go and our inner landscape remains barren for the simple reason that we never look inwards we are focussed on the outside.

Sannyas means a turning in, and then all that you need is already provided for, you have brought it with you. It is intrinsic, it is born with you. It cannot be taken away from you. It is part of your nature, it is inseparably part of your being. But something has to be done about it -- it is only potential. It has to be transformed into the actual. It is only seeds. Those seeds contain millions of flowers.

The soil is there, the seeds are there, the sun rises, the seasons come, the clouds come. God goes on providing a thousand and one opportunities, but the farmer is obsessed with his own being. He never looks within his own being.

All that is needed is a one-hundred-and-eighty degree turn and you are immediately transported into another world -- Jesus calls it the kingdom of god. Gautam the Buddha has actually called himself a farmer for a simple reason that it is a kind of farming. It transforms you, it brings you to the peak of your possibilities. And when all your possibilities are actualised there is tremendous joy, there is contentment, fulfillment, there is celebration.

Love is the greatest gift of God, but it is given only as a potential; you have to actualize it. It is given only as a possibility; if one does not pay attention to it one may ever known one's own treasures. It is there waiting for you, but you are never at the center of your being, you are running on the circumference. That's what everybody is doing.

Our mind is the circumference of our being, and to go on thinking is what I call running around the circumference. One thought leads to another thought, and so on, so forth; it is an unending process. You have to jump out of it to find the center of your being. You cannot find the center by running faster around the circumference, because it does not exist there. So it is not a question of speed: one has to jump out of the circumference. It is a quantum leap. That's what I call meditation. It is a jump from mind to no-mind, from thought to no-thought, from desire to no-desire. And immediately you are standing at the Golden Gate. That's what we have been searching, for lives. And it has never been far away; it has always been within us, it has never left us even for a single moment. But one can go on missing the opportunity.

In fact missing the opportunity has become our habit. We have become so accustomed to thinking that it seems the hardest thing in the world not to think - even for a single moment. But it is not as difficult as we think. One just has to try and one has to be a little patient, because habits die hard.

If one can be patient and go on watching the mind without doing anything about it, slowly slowly one slips out of the mind. Suddenly one day the mind is no more there. And the first glimpse of no-mind is such a revelation that one is never the same again. One is reborn.

Jesus said to Nicodemus, "Unless you are born again, you shall not enter into my kingdom of god." He is talking about this rebirth.

My path is the path of bliss. It is not of sadness, it is not of seriousness. Sadness and seriousness are pathological. The so-called saints who appear very serious, are really ill people. They are not whole. They have become incapable of laughter, they have become incapable of cheerfulness -- and to be incapable of cheerfulness and laughter is really to commit suicide. They *have* committed suicide. But we have worshipped these people for centuries because we are worshippers of death, not of life. And we worship a person who becomes dead even while he is alive, who starts living a kind of post-humous existence. He becomes a mahatma, a sage, a saint.

As far as I am concerned, what he needs is just psychological treatment. Maybe ordinary psychoanalysis will not help him, he may need electroshocks. Nothing will bring him to his senses unless he is given really great shocks of electricity. That may revive him.

Sometimes it happens... Just the other day I was reading in the newspapers, one man had gone blind for ten years and the doctors had declared that his blindness was incurable, nothing could be done about it.

He was sitting outside his home in the garden and there was great thunder and lightning. The lightning struck his home, it destroyed his home, but the shock was such that he started seeing. Something inside his brain changed its tracks. Some nuts and bolts may have gone loose became tight, or maybe they had become tight and now they became loose ... and he started seeing!

Doctors are puzzled -- how did it happen? The shock did something.

Sometimes it happens that a shock can cure a person Or a certain illness. And to me, the serious and sad kind of religion is one of the most serious sicknesses. It is far more dangerous than cancer. One can survive cancer but one cannot survive this so-called spirituality. The cancer can destroy only your body but this so-called spirituality destroys even your soul.

My vision of religion is totally different, diametrically opposite to what has been taught to people for centuries. I believe in life and I don't believe in anything else. To me life is god and to me to live totally is the only religion and to live blissfully is the only prayer.

That has to be the path of my sannyasins. Rejoice, be cheerful. Drop all kinds of seriousness lurking anywhere in your mind. Simply throw them out, cleanse yourself completely. And once you start living cheerfully, joyfully, once you know the taste of a dancing life, of a singing life, no other proof of god is needed - that is the only proof that god is, Only bliss gives you the proof. It is not a question of arguments, it is a question of experiencing.

The Imprisoned Splendor

Chapter #14
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The coward can not cross the boundaries of misery, it is impossible. Although he wants to, he has no courage to drop the known. Misery is all that he knows. He clings to it, he clings to his wounds, to his hurts. He lives in a contradiction. The contradiction is that he does not want to be miserable... But it is not only a question of not wanting, it is a question of taking the courageous step of going beyond the boundaries of the known. That courage is missing; hence he goes on hoping that something, some miracle will happen. But no miracle ever happens in the life of a coward. It cannot happen, he prevents its happening.

Miracles abound when you have courage. They happen each moment, because each moment the courageous man goes on dropping the known. That's what real courage is. Whatsoever is known has to be dropped. You have lived it, you have experienced it; there is no need to cling to it. Clinging to it will prevent the new from happening. The new needs space; if the old is occupying the space, then where can it happen? The courageous man goes on dropping the past, the old, the known, and is always ready to go into the unknown. It needs guts, because one never knows what is going to happen in the next moment. It is unpredictable. The familiar is predictable. Even if it is miserable you are familiar with it and you have become accustomed to it.

Bliss is only for the courageous. Bliss is really the constant dropping of the past. Bliss is dying to the past, being born anew each moment. That's what bliss is.

Except for meditation there is no deliverance. Nobody else can deliver you from your misery, from your

ignorance, from your bondage, it is only you who can save yourself. But people always want somebody else to do the work for them, hence they go on waiting for the messiah to come. That is impossible.

Christians think that Jesus delivered them, Jesus only delivers himself and he helped those who were ready to go into deep meditation with him. He has not delivered humanity from its pain, limitations, misery. And those fools are again waiting for another coming of Christ, Jews have been waiting for three thousand years. And the same is the case with the Hindus: they are waiting for god's incarnation again. They can't learn a simple lesson, that the past incarnations have been of no use.

Buddha is the only person in the whole history of humanity who told the truth exactly as it is, He said, Be a light unto yourself; nobody else can do it for you.

Of course, Buddhas can point the way, but everything else *you* have to do. It is totally up to you to be miserable or to be blissful, to live in ignorance or to be full of light. And there is no other way to become full of light than meditation.

Pour your whole energy into meditation.

Bliss is the ultimate truth, hence only those who know how to be blissful can know the truth. The miserable and the sad and the serious cannot find it. The first step towards truth is cheerfulness, a deep inner dance.

One has to drop all that prevents that dance, one has to drop all that prevents one's life becoming a celebration. And we are all carrying many conditionings which are against blissfulness. In fact, religion has become almost synonymous with seriousness. Religious people look so dad, as if it is a sin to laugh. They cannot sing, they cannot dance, they cannot enjoy anything. They are against life. That is not the way to find the truth.

Love life, love the small things of life, the very small things. Eating, walking, sleeping -- just the ordinary activities of life have to be transformed into delight. They have to be done with such joy that they all become a dance. Then truth is not far away, then each moment it becomes closer and closer. In the very moment your bliss is total, truth descends in you -- and truth liberates.

Meditation has to be a joyous activity, it has to be a song. One has not to do it as a duty, one has to enjoy it as fun, as play. If you do meditation as a duty you will miss the whole point. Then it cannot happen to you. It can happen only in a very light mood, in a very non-serious mood. Seriousness is heavy, and anything heavy drags you downwards. You have to be as light as a small child playing on the beach, collecting seashells, colored stones, running here and there, almost part of the wind and the sea and the sand and the sun. When that lightness is there you have wings, you can fly upwards. And meditation means an upward movement of your energies.

Science has discovered gravitation - that is the downwards movement of things. Long before the discovery of gravitation religion discovered a totally different law; I call it the law of grace. To make it appear more scientific you can call it the law of levitation. It uplifts you, it takes you upwards. But for that you have to lose weight, and the serious mind cannot lose weight. That's why I don't think your so-called saints have ever tasted what meditation is; they are only pretending. Out of a hundred so-called saints, ninety-nine are pretenders.

And remember the exception only proves the rule. That one may be pretending seriousness, that's all; deep down he must be laughing and enjoying. He may be just pretending seriousness - sometimes that has to be done.

The great German mystic, Meister Eckhart, had to do it because of the stupid Christian priesthood and the pope and the church. They were so foolish a people... in fact only foolish people become priests and popes. Now they cannot find anybody else - they have found a Polack to become a pope. This is a great discovery!

Meister Eckhart was a man of great joy, but he pretended on the outside that he was just an ordinary conventional saint. Only when he died were his writings discovered. His writings are tremendously beautiful. If they had been known before he died he would have been killed like Jesus, crucified by the Christians. The same is true about Saint Francis: he was a very light-hearted man. Just think, he used to talk to the trees and to the fish and even to his donkey; he would say to him "Brother Donkey, how are you?" When he died he thanked his disciples; he also thanked his donkey, and he said to him, "You have served me with such love that I am immensely thankful to you." Now, such a man cannot be serious, but he had to pretend seriousness, otherwise those fools would simply kill him - and that would not help anybody.

Real saints have always been men of love and laughter. Jesus says again and again to his disciples, "Rejoice, rejoice. I say again and again, rejoice!" That's my whole message. And it is only in rejoicing that you will come to know what meditation is, because when you are really rejoicing, mind disappears, and the disappearance of mind is meditation. You suddenly fall into a state of no-mind.

There is nothing more meditative than celebration. And the whole art of religion is how to transform your life into a constant celebration, into an unending celebration. Celebrate everything, then meditation comes of its own accord, it follows you like a shadow.

Love is a purifying process; it purifies you so totally that after the purification you are no more the same person. But because of that many people avoid love. They don't want to change so radically, they want to remain as they are. They want love also but they want love as they are; they don't want to go through a radical change. But that is impossible.

Love is an alchemical revolution; hence very few people gather courage to go into love. The first problem arises with the ego because that is the most ugly thing. Love demands that you surrender it. That is the beginning of the purification, that is entering into fire. And if you can drop the ego then naturally you will be able to drop many more things. That becomes a test. Then you will be able to drop possessiveness, you will be able to drop jealousies, you will be able to drop all efforts, gross and subtle, of dominating. You will be able to drop all politics... because people go on playing all kinds of politics in their relationships.

What they call love is only one per cent love and ninety-nine per cent politics. Unless one is ready to drop all that politics, love cannot happen. To allow love one has to be able to pass through the fire of love. But it is not harmful, Yes, in the beginning it is painful, because many things that we have lived with for so long start being burned by the fire. But finally it is realised that those were the things which were the cause of all our misery -- now there is no more misery.

Once ego, possessiveness, jealousies, dominating games are gone, nobody can make you miserable. Even ii the whole world wants you to become miserable it is impossible, you cannot be made miserable: bliss is yours. It is indestructable.

Love brings you to something eternal. Call it god, call it truth, call it freedom, call it your real self -- whatsoever name one chooses, one *can* choose -- but one has to be ready to pass through the fire.

That's why I have chosen the colour of fire for my sannyasins. It is symbolic that you are entering into fire, which in the beginning will be painful but in the end is going to give you the greatest ecstasy possible. It will give you the greatest dance. It will explode into thousands of songs in your heart. It will open up something in you which Buddha calls the inner lotus. It will release your fragrance, and that very release fulfils, one feels one has come home.

Meditation is a very strange phenomenons on the one hand it makes you more and more aware; on the other hand, simultaneously, it makes you more and more drunk. Hence it is incomprehensible to the mind, because mind can think only in logical ways, and meditation is a paradox, it is a mystery. Not only is it a mystery, it is the door to all other mysteries too. It is the very key that opens the doors of a thousand and one mysteries in your life.

The paradoxical thing is that you are aware, more aware than ever, and yet more drunk than ever too -- drunk in the sense that your life becomes ecstatic, aware in the sense that you are not unconscious, you are fully aware of your ecstasy. You are witnessing it, you know it is there. You have not fallen asleep.

It is because of this phenomenon that many people, even very intelligent people like Aldous Huxley, became deceived by drugs, because drugs can give half of it. They can give you the ecstatic feeling, the euphoria, but they don't make you aware. They make you very joyous, but there is no witness to the joy. And when the witness does come, the joy is only a memory. You can only remember how joyous it was later on, but not at the moment when it was happening.

Huxley thought that LSD does the same as meditation. He was a sincere man, but *because* of his sincerity, authenticity, he created a misguidance for thousands of young people. The whole drug scene was created because of his impact. When such a prominent intellectual of the age is supporting drugs, then there must be something in it, then others followed. And of course, it gives you half of it, and the half can create the deception. And it is not new: the East has known it for centuries.

In the East the pseudo mystics have always taken drugs, it is a five-thousand-year-old story at least. They were all deceived by the fact that they went into the same ecstasy as the meditator. From the outside they look almost the same, they both look stoned, they both look somewhere far away, into the beyond, they

both look as if they have entered into some other space, into some other dimension. Their joy seems to be unbounded. There is a difference, but that difference is inner. That can be known only from the insides nobody can observe it from the outside.

The real meditator is ecstatic, but deep down there is a flame of awareness, and the person who is under the impact of drugs has no awareness at all. Because of this similarity all great religions have been against using drugs: it can create a deception in peoples' mind; it can give them a cheap kind of mysticism.

Remember that the first thing is meditation, dhyan; and the second thing is drunkenness. It should come out of meditation, not out of any chemical, It should come out of watching, witnessing your own mind processes. Then it becomes something which is not a momentary phenomenon because it is not dependent on anything outside. You can carry it with you everywhere, in every situation; even in death you can carry it. Even dying the mystic remains alert, aware, totally aware. He can see death happening. And because he can see death happening he knows 'I am not dying, because I am the seer, I am the witness, I am the knower. Death is happening in the body -- I am totally aloof, untouched.'

To know this is to know the most fundamental truth of life -- that we are not the body nor the mind but pure awareness.

The real virtue arises out of meditation, the pseudo virtue is cultivated. The pseudo virtue is part of character, the real virtue is part of consciousness. All societies live on pseudo virtue because it is easier to impose on children; it is difficult to make them meditators. That's what people have thought up to now. It is not true: children can be taught to be meditative, and more easily than older people.

But for centuries the idea has persisted that they are children -- how can they meditate? Of course they cannot sit still like an old man, but there is no need to sit like an old man. Meditations can be devised especially for them: they can dance and jump and jog and run, and yet meditation can happen. Their meditation has to be very active, it cannot be inactive.

If children are introduced to meditation from the very beginning they will have a totally different kind of virtue. Then you need not tell them what is right and what is wrong; they will know it on their own.

And that's my effort here: to help you to know on your own what is right and what is wrong, I never say what is right and what is wrong, I have no commandments, no shoulds, no should-nots. I simply want you to be able to see, to be clear like a mirror so that you can reflect reality.
Any action out of that clarity is virtuous.

The Imprisoned Splendor

Chapter #15
Chapter title: None

15 June 1980 pm in Chuang Tzu Auditorium

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That god protects you is a blessing, but the blessing is possible only if you are blissful. This is one of the fundamental laws of life: if you have you will get more, if you don't have you will lose even that which you have. It is a very strange law but one has to understand it. Nothing can be done about it, one has to follow it: it is so.

It is so in the ordinary world, it is so in the inner world. The rich man gets richer because money attracts more money; the poor man gets poorer. The same is true in the inner world too: the blissful person becomes more blissful; all god's blessings shower on him. The miserable person becomes more miserable. You get only that which you have because that which you have becomes a magnetic forces it attracts something similar to it. It is as if a drunk comes to the city, soon he will find other drunkards. If a gambler comes into the city, soon he will become acquainted with other gamblers. If a thief comes to the city he will find thieves. If a seeker of truth comes to the city he will find other seekers. Whatsoever we create in us becomes a magnetic centre, it creates a certain field of energy. And in that field of energy things start happening.

So if one wants god's blessings one should create whatsoever blissfulness one is capable of, one should do one's utmost, and then a thousandfold bliss will be yours. The more you have, the more will be coming. Once this secret is understood, one goes on becoming richer and richer inwardly, deeper and deeper is one's joy. And there is no end to ecstasy -- one just has to begin in th right direction.

The feeling of being a stranger has to be transcended because this feeling is basically wrong. We are part of existence, we are not strangers. We are waves of the ocean, we are not strangers to the ocean. How can we be strangers to the ocean? -- we arise from it, we live in it, one day we disappear in it. We are part of it. This existence is our home. We are not outsiders; even if we want we cannot be outsiders, we are insiders. There is nowhere to go, we cannot go out of existence -- everything is in. There is no boundary where existence ends and we can jump out of it. The fish can come out of the ocean but we cannot come out of existence, it is impossible. Wherever we are, we are rooted in existence.

This is the fundamental religious feeling. The irreligious person feels that he is a foreigner, a stranger, an outsider. That feeling has grown very much in this century. All over the world all the intelligent people are suffering from a strange kind of disease -- the disease can be called the feeling of being outsiders, that we don't belong to existence, that existence does not belong to us, that we are just accidents, that we are not fulfilling any purpose, that we are not needed, that things will go on perfectly well without us, that we are dispensable. All this is utterly wrong, absolutely wrong.

Even a small grass leaf is intrinsic, not accidental. It is as significant as the biggest star. Without it the existence will not be the same, something will be missed, there will be n gap left. It is not dispensable, nothing is dispensable. Once this is understood all fear disappears, a great relaxation comes naturally. One becomes capable of resting, because then this is our home.

To feel existence as our home, to feel that it is our mother, it is our father, that the trees and the mountains and the stars are our family, is exactly the meaning of the word 'god'.

God is sweet -- in fact, the sweetest phenomenon, the most delicious phenomenon is god. Those who have tasted god have tasted the nectar. They become immortals, they know nothing of birth and death. For them time becomes irrelevant, they start living in eternity.

As one goes deep in meditation, one's life becomes more and more sweet, full of many songs, music, joy. A thousand and one flowers bloom and all year round it is spring. And everything becomes fragrant with god, because everything is full of god. All that we need is the way to see it - and meditation is the way.

My sannyasins have to live a life of bliss -- that is their meditation. They have to drop all seriousness, they have to become more playful. They have to look at life not as a problem but as a mystery. If you look at it as a problem you become serious because then a great temptation arises to solve it -- and it is insoluble. It will lead you into more and more seriousness and into frustration and into sadness.

You can never come to a conclusion. Yes, you may find many answers but each answer will create more questions than it will solve. That's why philosophers become very serious, theologians become very serious. They lose all playfulness They forget what it means to be light -- and if you forget what it means to be light you will forget what it means to be delight-full, because they are two aspects of the same phenomenon. To be light is a basic requirement for delight to happen.

Delight happens only in light moods. Don't take life as a problem -- it is not a problem at all. It is a mystery to be lived, not to be solved -- enjoyed, danced, loved, sung, but not to be solved. It is not a riddle, it is not a challenge to solve it. It is a challenge to explore it, with wonder, with awe, just like a small child.

For my sannyasins bliss is meditation, and the more blissful you become, the more meditative you become. So learn to be cheerful; take things as fun. Everything has to be taken as fun -- even death has to be taken as fun.

If you can live life as if it is just a role you are playing in a drama, then you have become a sannyasin.

Bliss is god. There is no other god: to be blissful is to be divine. But for centuries god has been worshipped out of fear, out of greed. Only the cowards and the greedy have gathered in the temples and the churches and the mosques. If analysed, all their prayers can be reduced to two things: either fear or greed. And fear and greed are two aspects of the same coin.

The fearful person is always greed. In fact it is because of fear that one becomes greedy. The fear of tomorrow creates greed: accumulate more money, because who knows? -- tomorrow there will be difficulty. In your old age nobody may support you, your friends may desert you, your children may not look after you. It is fear. So make every arrangement for every possibility. Hope for the best and expect the worst -- that is peoples' logic, the greedy peoples' logic. It is out of fear.

But greed cannot destroy fear. In fact because it comes out of fear it nourishes its source; it becomes a vicious circle. Fear creates greed, the greedy person becomes more afraid, afraid that he may lose whatsoever he has gained. Hence the more money people have, the more miserly they become. It is strange, poor people are not so miserly. They are capable of sharing, they can easily share, they can easily give, they are not so afraid. But the richer people are very greedy.

There is a Sufi story... A poor Sufi mystic lives in a small hut. It is enough for him and his wife. One night, in the middle of the night, somebody knocks on the door. The Sufi says to the wife, 'Open the door -- because it is raining, it is dark, it seems somebody has lost his way. And the village is far away.' But the wife says, 'We don't have enough space for three persons to sleep.' The Sufi says, 'You will never understand. Yes, I know, we don't have enough space for three persons to sleep but we have space enough for three persons to sit. So we will sit and we will gossip and we will tell stories and we will joke and we will laugh or we will sing or I can play on my instrument!'

Unwillingly the wife opens the door. The stranger standing outside has heard everything; he comes inside. He is the king of the country but for the first time he feels that he is poorer than this man. He has a vast palace, but he would not have allowed anybody in, even in the middle of the night, even if it were raining. And he looks around: really, the wife is right. He is in disguise, so the Sufi and his wife don't know who he is, but he is treated like a king. He is afraid that somehow the mystic has detected who he is, so he asks, 'Have you come to know who I am?... because you are treating me as if I am the king.'

He says, 'No. I don't know who you are, but we treat everybody as a king because every guest is divine. We are waiting for the ultimate guest and preparing for him. We are waiting for god to knock on the door one day. This is the way we are preparing. He sends people so that we can get ready. That's why we are treating you like this. Whatsoever we have, eat, drink, and I will play on my instrument because we don't have enough space to sleep.'

So, the king eats, drinks and the Sufi plays beautiful music on the instrument. The king has never heard such music although he has great musicians in his court. But they are nothing compared to this man because this man has something inner, some bliss to share. Those musicians are just technicians -- this is a real musician, almost a Buddha or just on the last rung of the ladder: one step more and he will be enlightened.

While they are listening to the music somebody else knocks on the door. The mystic says to his wife, 'Open the door.' But there is not enough space for the wife to move even. She says, 'What are you saying? I cannot move. I cannot even go to the door because the guest is sitting there, just close to the door.' So the mystic says, 'Excuse me sir, will you be kind enough to open the door -- somebody else has come. Maybe somebody has forgotten his way, just like you.'

Now the king has completely forgotten that just a few hours ago he was in the same situation. He says, 'What are you talking about? Have you gone mad? There is no space. Only three persons can sit here.' The mystic says 'I know that, that only three persons can sit here, but four can stand: we will stand up. And I really love playing on my instrument standing up! And you will enjoy it -- don't be worried!'

The king insists 'This is stupid! I don't understand.' And the man says 'You are just a guest -- I am the host! You have completely forgotten. I am telling you "Please open the door."'

The king *has* to open the door. Now he remembers that what he is saying is not right -- who is he? He opens the door; a beggar enters in; the king is very angry. The beggar says 'I have forgotten the way to the town.'

He is drenched, completely wet, and the mystic gives him clothes. They all stand up and the king says 'This is stupid -- I have never seen such a man!'

The wife is very angry, even the beggar cannot understand this man, because anybody in his situation would have rejected him. The Sufi starts playing on the instrument.

Then somebody else again... Now the beggar is very close to the door, his back is just touching the door. The mystic says, 'Open the door -- somebody else has come.' But the beggar says, 'Are you mad? Where is he going to stand? We don't even have space to stand.' He said, 'Yes, we will not be able to stand comfortably, but we can stand, with a little discomfort.'

The beggar says, 'I don't understand you. Are you mad or something?' The king also said, 'This is too much, this is going too far.' And the mystic said, 'Please open the door. I am the host, you are just guests. You don't possess this hut. I possess this hut, I am the owner. Open the door!'

They open the door: it is not a man but a donkey! And the mystic says, 'Come in, sir!' The king says, 'What are you doing?' The mystic says, 'To me it is all the same, it is all divine. He is in the same situation as you were. For me it makes no difference who you are. I never asked you who you were. I never asked this other man who he is. Why should I ask this gentleman "Who are you?" Whosoever he is, he is in the same difficulty. Look at him.'

He dries the donkey, gives him food, and says 'He will also listen to the music. Now there is going to be a little more difficulty in standing but that is nothing, the morning is very close. And if it becomes too difficult I will go out. You can all enjoy. I will play from the outside. In fact I enjoy playing while it is raining!'

In fact a poor man can share because he has nothing to cling to in the first place. The richer one is, the more difficult does the sharing become.

Fear leads to greed, greed leads to fear. It is a vicious circle, it goes round and round -- unless one jumps out of it. And god is neither for the afraid nor for the greedy. God is for the fearless and for the greedless. God is for the blissful ones. This mystic must have been a blissful person.

To me, those people who have become religious because of some fear or some greed are not really religious. Their religion is pseudo, it is plastic. Real religion comes out of blissfulness. Real religion is a real rose flower, it is not a plastic flower.

If you can learn that you will have entered into the temple of god. Forget about god, remember bliss. If you can be blissful god is yours. Whether you remember god or not does not matter: if you are blissful god is bound to remember you.

The Imprisoned Splendor

Chapter #16
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Dhyan means meditation. Pia is a Latin word. It has two meanings: one is god-fearing, the other is pious, holy, virtuous.

In the past both these meanings have been thought to be synonymous: the god-fearing person has always been thought to be pious, and vice versa. But in *my* approach towards life they are diametrically opposite. If you are god-fearing, you cannot be pious; if you are pious you cannot be god-fearing. So I will accept the meaning pious and drop the meaning god-fearing.

Fear can never be pious. It does not matter what the object of fear is -- fear *is* fear. One should be god-loving, not god-fearing. Piousness comes out of love. If one is god-fearing deep down one will hate god. That is natural and psychological. We hate the person we fear, obviously. How can we love the person who creates fear in us? Fear cripples, paralyses; fear destroys. Fear reduces us to indignity; it is insulting, it is humiliating. Hence the god-fearing person is not pious, is not holy -- cannot be. He can pretend; yes, he can have a mask of piousness, but if you take off the mask you will find tremendous hatred.

It is because of two thousand years of conditioning that one should be afraid of god, that finally Friedrich Nietzsche asserted, 'God is dead and I declare that man is free. Now there is no need to fear.'

It is not Friedrich Nietzsche speaking, he is the conscience of the whole humanity. He has said something really truthful, very authentic. Of course he himself was shocked, so much so that he went mad, because his own upbringing, his own conditioning was that of a god-fearing person; he belonged to a family of priests. But it seems as if the whole collective consciousness of humanity spoke through this man. He himself was shocked, he himself went through an earthquake; he was not ready for it. He was utterly surprised at what he was saying, but he had said something. He has made the most important statement of this age. In these last hundred years no other statement has been so significant.

But really the cause of it is Judaism and Christianity. It is the Judeo-Christian tradition of making people afraid of god, it is man's spirit longing for freedom. And man could only be free, Nietzsche felt, if god were dead. As long as god was alive man could not be free, he had to be afraid of god. The only way to be free would be if somehow god died.

But Buddha and Mahavira were far more clear about the whole thing. They never said god was dead because they said god never existed in the first place. There was no question of his death -- there had been no birth. But it was Buddha's own insight, hence he was not disturbed by it. In fact nobody has been so graceful, so beautiful, so calm. And quiet, so godly, so divine as Buddha.

Nietzsche was not prepared -- he was just a philosopher. Somehow the whole unconscious of humanity erupted through him. It happens. lIe must have been a very sensitive person.

Now psychologists say that if one person in a family goes mad that simply shows that he is the most sensitive person in the family. me whole family is driving each other crazy -- he is the most sensitive, hence he becomes the first victim. And he cannot be cured unless the whole family and its way of life is changed. So now from individual therapy, psychology has moved to family therapy. But that also is not going to help much, because the family is only a single unit in a community, and the whole community is driving the family mad. Maybe this family is the most sensitive; others are thick, they are not so sensitive. Unless the whole community is changed we may not be able to change *this* family.

But if one stretches this logic to its very end -- that means unless the whole humanity changes -- not even a single individual has any chance of transformation. In a way this is true because we are interlinked.

Nietzsche must have been the most sensitive person of those days, hence he became the voice of the age, he became the revolt. But his statement is significant. It ends one era, it ends one chapter of human history. But the other chapter has not yet started. That's my effort here: to start another chapter, to create people who are god-loving. And when I say god-loving I mean life-loving, because to me life is god and when you love life, out of that love you start becoming pious, because love cannot be destructive. Love cannot harm, it is impossible for love to harm anybody; it can only help. It is a nourishment.

The loving person creates a nourishing climate around himself. He carries Spring around himself wherever he goes. People start blooming in his climate.

So I would like to insist that Pia means pious -- through love, pious through meditation, but not out of fear, not out of any conditioning by the priests.

Meditation takes you beyond all conditionings, it is a process of unconditioning. And when you are completely unconditioned, all the springs of love in you start flowing.

That growth of love is pious. Out of that whatsoever happens is good, is right, is holy.

It is only through meditation that nobility arises because it is only through meditation that you become graceful, that you become sensitive, that you become compassionate, that you become loving. And these are the real religious qualities.

One is not born noble, it is an achievement. One can be born in an aristocratic family, in a royal family that does not make anybody noble. That is a false kind of nobility, only of mannerism, of etiquette, of education. It is a formal kind of nobility; deep down you are the same ugly human being carrying all kinds of nonsense, violence, destructiveness, hatred, anger, greed, fear, lust, ego.

Nobility arises only when ego disappears and with it *all* the disciples anger and ambition and possessiveness and jealousy. They are all disciples of the ego. If you kill the master all the disciples are killed automatically; they can only exist with the ego. And meditation is a blow on the ego, it cuts off the head of the ego in a single blow. Hence only very courageous people can move into meditation. It is not for the cowards.

Be courageous! And the greatest courage is to drop the ego. It is really the ultimate courage; because if you can manage that, then miracles start happening in your life. Each moment becomes so exquisitely beautiful, such a joy, such a celebration that it is impossible right now even to imagine. One knows it only when one knows it.

It is bliss that makes you the beloved of the whole existence. A blissful person is loved not only by people but even by animals, birds, trees, rocks. Bliss is the language that is understood by the whole existence. Once you know what bliss is you can commune with all that surrounds us, with the clouds and the stars and the moon, because they don't understand any other language. Misery they are absolutely unaware of, misery they have not known. Misery is an absolutely human phenomenon, it is man's creation, his great invention.

Trees don't know what misery is. Yes, sometimes they know pain, but there is a great difference between pain and misery. Pain is spontaneous. If you cut a tree there is pain. But misery is not spontaneous. It is playing with your past wounds, it is going into the past history of your hurts again and again. It is going into all that has been somehow agonising you in the past. It is not only thinking of the past, but thinking of the future in terms of the past, being constantly afraid of tomorrow, that it may bring some wound again, some misery.

Misery belongs to the past and the future -- it is non-existential. Pain is a *real* phenomenons if you have a headache it is pain. But you had a headache twenty years before, now brooding over it is misery, or being afraid that it may come again some day is misery. Between these two miseries the small moment of the present will be crushed. And both miseries are now non -- existential. One is memory, another is imagination, one is no more, one is not yet and between the two that which is, is missed.

Yes, animals, birds, they all know pain but they don't know anything of misery, pain is something existential, misery is psychological. Because they don't know bliss miserable people cannot communicate with existence. And these are the people who go to the temples and to the mosques and to the churches, and they pray to god and they try to commune with god -- it is impossible. God cannot understand their language.

God only understands joy. God means this whole existence; there is no other god except this whole. God simply means the totality of existence, this organic unity of existence.

If you want to commune with it -- and the communion is tremendously beautiful -- then you have to learn the language: bliss is the language. And once you start being cheerful, singing, dancing, celebrating, once you know the festive dimension of consciousness, immediately the whole existence becomes an open secret. Then there is no need to read the Bible and the Koran and the Vedas; then they all look superficial. You can read the book god himself has written. It is in the flowers, it is in the stars, it is in this rain... this sound of rain on the roof.

My sannyasins have to learn the language of bliss. And once you know it, you become beloved of the whole existence. Existence starts pouring; its bliss over you, so much that you cannot contain it.

One cannot cultivate love because a cultivated love is not love at all. And we have all been told to cultivate it that's where things have gone wrong. The father says 'Love me -- I am your father. You *have* to love me. This is your duty.' The mother says the same. The child starts fulfilling his duty, he has to because he is helpless. He depends on these people and they are very demanding about love. Very unconsciously they are forcing the child to do something which he cannot do. If it happens it happens, if it does not happen

it does not happen.

In a more conscious world we will leave children to themselves. We will create all possible situations in which a child *can* love you. You can play with the child, you can run on the sea beach with the child, you can collect sea-shells with him, you can make sandcastles with him; you can create the situation in which love grows naturally, spontaneously. But never say to a child, 'Love me, you have to love me -- this is your duty,' because once he starts thinking of love as duty you have contaminated his mind, you have corrupted his natural sources, you have distracted his energy, diverted his energy. Then one day the wife says, 'Love me' the husband says 'Love me -- I am your husband' or 'I am your wife, you have to love, this is your duty.' Even children start saying to their parents, 'Love us! You don't love us enough.'

Everybody is demanding and nobody understands the simple fact that if love is supplied because of your demand it is going to be false. That's why the world is full of false love. It satisfies no one, but we go on repeating the same pattern.

Man lives so mechanically that he goes on repeating the same pattern for centuries, unless a Buddha, an awakened person tries to wake a few people, to shake a few people and say 'What are you doing? It is just stupid.' And more stupidities have been done concerning love than anything else. It has been completely killed.

My sannyasins have to know one thing: drop the idea of love as a duty, drop the idea that you *have* to love. It is not a should is not a commandment, it is not a demand.

When you drop all kinds of imposed nonsense about love then suddenly you will see something growing in you naturally. That will be love, and that is immensely fulfilling. But people are afraid of it, because one never knows whether it will be in support of the status quo or not, whether it will support the vested interests or not. It is unpredictable; one cannot say anything about it. Only one thing can be said: it will fulfil you, it will bring your life to a flowering, it will make your life meaningful and significant.

And is everybody's life is meaningful and significant then there is no need to bother about the status quo. If it disappears, let it disappear! We don't exist for the status quo, it exists for us. We don't exist for any vested interests; if they want to exist they have to serve us. We don't exist for any nation, state, church, they are our servants. If they want to exist they have to exist for us. They are the means -- we are the end.

There is no need to go to any temple, any church, any mosque, because they are all false. They are substitutes created by cunning people to befool the-gullible. There is only one true temple -- that is you. You have to go withinwards: when you reach your innermost core you have penetrated into the temple. And the method to find your centre is meditation. Meditation leads you to your inner shrine, You will find god there, nowhere else.

Jesus says the kingdom of god is within you he is absolutely right. You are the most sacred place, you are the Kaaba. There is nothing more sacred than your own being.

It happened: a Sufi mystic, Bayazid, was going on a pilgrimage to Kaaba. Kaaba is the most sacred temple of the Mohammedans. For at least twenty years he had collected money for the journey. He was a poor man. When he had enough money he went on the journey, but the next day he was back and all the money was gone.

The people were puzzled; they said 'What happened? Have you been robbed?' He said, No, I met a mystic just outside the town and he asked me 'Where are you going?". I have never seen such a powerful man! The way he asked, me, the way he looked at me... I started trembling! I don't know what happened -- I had to touch his feet. He had a certain energy-field around him.

He said "I know where you are going. Are you going to Kaaba!" I said 'Yes, Sir, I am going to Kaaba." He said, "There is no need. What will you do in Kaaba?" I said, "I have to go and make seven rounds of the sacred stone". He said "Forget all about that. Give me the money and you can make seven rounds around me!"

'The way he looked.... For a moment I was shocked -- what was he saying? But his eyes were so penetrating that I had to give the money to him and I made seven rounds. He blessed me and he said "Your journey is fulfilled. Now you go home. And whenever you want to go again, there is no need even to come to me -- just close your eyes and go withinwards, because the one who has commanded through me is sitting inside you too!" And I am convinced of it,' Bayazid said to the people. 'I have found my Kaaba, I have found my temple.'

He never went to Kaaba again. In fact soon people started coming to him: the miracle had happened' Without any formality something had transpired between that mystic and Bayazid. Bayazid never even

knew the name of the master. He went again to find out, but the man had disappeared.

Sufis say he was no one but Khidr. Khidr is a metaphorical figure, a spiritual guide who leads people to reality, an eternal master who always appears whenever somebody is in need. It is just an allegory, but the story is beautiful.

That is the meaning of your name, go withinwards, there is nowhere else to god. If you have found yourself you have found all.

The Imprisoned Splendor

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One who loves is loved by the whole existence. Existence only echoes us from all directions, from all dimensions. If we sing a beautiful song the song comes back to us a thousandfold more beautiful, it showers back on us. Whatsoever we give is given back. People are miserable for the simple reason that they are giving misery to others, they are giving pain to others.

This is the whole philosophy of karma. It is a very simple fact of life: whatsoever we sow we reap. And of course if you sow a single seed, you will reap thousands of seeds. Existence is not miserly, it gives abundantly, but it can give only when you have given already -- it multiplies that which you give, so everything basically depends on you. If you want bliss, shower bliss on everyone, on everything. If you want love, love. If you want anything, wanting is not going to help -- do it, materialise it, and soon you will be surprised: whatsoever you have given always comes back to you, multiplied a thousandfold, not less than that.

And everybody is in need of love. It is impossible to find a person who is not in need of love. But we don't love, we only want to be loved -- and that is not possible. Everybody wants to be loved and nobody loves; hence there is so much conflict, so much destructiveness, violence. The same energy can bring great benediction, but it only creates hell.

Let this be the foundation for your sannyas: whatsoever you want, give and you will not remain empty. You will be fulfilled, immensely fulfilled; beyond your imagination, beyond your dreams you will be fulfilled.

God is light. The experience of inner light is the experience of god; hence light became synonymous with god. Light became another aspect of the experience of the divine.

Bliss is both. It is divine, the most divine phenomenon in existence is bliss. That's why everybody seeks it. Even the atheist -- one who does not believe in god, one who does not believe in any after-life -- still believes in bliss. It is impossible to find a person who is not seeking bliss.

If somebody says 'I am not seeking bliss, that simply means that no seeking bliss is his bliss. If

somebody says 'I am seeking misery,' that simply means he feels blissful in misery -- that's all, nothing else. Misery is his bliss, he enjoys it. He is masochistic, that's all; he is ill, pathological. But it is impossible to find a person who does not seek bliss. Even the person who commits suicide commits suicide in order to find bliss. Whatsoever one does, the fundamental reason is always the same: it is bliss. The motive is always the same.

And bliss, once achieved, cannot be hidden. you cannot hide it; it shines forth like the sunrise. It is as bright as the day, it is luminous. Even if you want to hide it... Many have tried. There are traditions, there are a few mystic schools, which teach you to try to hide your bliss, because people are miserable. It is not good to move blissfully amongst miserable people. They will feel offended, they will take revenge; they will not be able to forgive you. That's what happened to Jesus, that's what happened to Socrates, that's what happened to Al Hillaj Mansoor.

About Al Hillaj Mansoor, the Sufi mystic, the story is very clear. his master, Junaid, told him, 'Keep it hidden.' When for the first time Al Hillaj experienced the joy fo knowing truth, he was so ecstatic he started dancing and shouting out of sheer joy. He shouted 'Ana'l Haq' -- I am god. Junaid said, 'Shut up! I know, you know -- there is no need to shout.'

Because the master was saying keep quiet, he promised to keep quiet, but again and again he would forget his promise. Again and again he would start dancing and shouting. Finally Junaid said, 'You will get into trouble and you will also get *me* into trouble. And because of you my whole work will be disturbed.'

Junaid was a great master. He had thousand of followers and they were all working secretly. Living amongst Mohammedans and working is really dangerous because they are very fanatic people. They don't know any generosity, they don't know any tolerance. They don't argue -- their only argument is the sword: whosoever wins is right, whosoever is killed is wrong.

Junaid told Mansoor again and again. Finally he said, 'Go to Mecca, to the Mohammedan shrine of Kaaba on a pilgrimage.' In those days it used to take at least three years. 'So the journey will take you away and I can work silently with my people. and in three years you will also cool down.'

But Al Hillaj simply stood up, went around Junaid seven times and said, 'The journey is finished -- *you* are my Kaaba, *you* are my Mecca. I don't know any holy place other than you. You are my temple, so I have done it,; and he started shouting again! And what Junaid was afraid of finally happened: Al Hillaj was killed and Junaid's whole school was disturbed. Junaid was trying to keep it secret, utterly secret, but nobody had become enlightened before al Hillaj.

My feeling is that anybody would have done the same; it was nothing to do with Al Hillaj. He was the first disciple who became enlightened, and he exploded. this would have happened to anybody. In fact it had happened to Junaid himself, but he was living int he mountains; for seven years he lived int he mountains. Of course, trees don't feel offended and rocks don't feel offended. He was shouting and singing and dancing, but in those seven years he cooled down. He became aware of a great message -- that he had to go and work in the world.

Even though he was trying to keep it secret, he could not keep it secret. When Al Hillaj was killed people were throwing stones at him, and just to participate with people so nobody took any note of Junaid, so nobody thought that Junaid was against the murder, he was also standing in the crowd, crying. He threw a flower, a rose flower at Mansoor, just to show him 'I love you. I know that whatsoever you are saying is right, but I have been telling you and you didn't listen to me: this was going to happen. I had predicted it.

Al Hillaj Mansoor was laughing when others were throwing stones, hitting him hard -- from all over his body blood was oozing. When he was hit by the rose flower thrown by Junaid, he started crying. Somebody asked 'Why are you crying?' He said, 'The people who were throwing stones at me don't understand, but the person who has thrown the rose flower understands me -- still he is throwing the rose flower. His rose flower hits me far more deeply than their stones. Their stones are nothing. They are stupid people -- it is to be expected.'

Like Junaid, many masters have tried many times to keep bliss submerged, but nobody has ever succeeded. Sooner or later it becomes known, because it is just like daylight: how can you hide the morning? When the night is gone, when the starts have disappeared and the sun has risen, the birds start singing, the flowers start opening. It is not some small things, it is not a small lamp that you can hide behind something.

Remember: bliss is divine, and when it explodes it is a sunrise, it is as bright as day; the night is over.

That is the goal of sannyas. And I don't want my sannyasins to hide it. I want them to shout and sing and dance. And if it brings death, it is okay: die dancing, shouting. There is no need to worry. Anyway, even

Junaid died after only a few years. My feeling is that Mansoor died a far better death.

Junaid is remembered only because of Mansoor. Nobody would have remembered Junaid, nobody would have even remembered his work. It is through Mansoor that his work is remembered. His name has become one of the most significant names in the history of mysticism -- it is because of Mansoor and his death.

So there is no need to be afraid: let it shine forth! I believe more in Jesus. He said to his disciples, 'Go onto the tops of houses, onto the roofs, and from there shout -- because people are deaf. Unless you shout they won't listen.' And if you are killed while dancing and singing blissfully, there can be nothing better than that. Live celebrating, die celebrating.

Bliss is not something that comes from the outside, it is already the case, it is inside you. *You* are outside, bliss is inside -- that is the problem -- not vice versa.

People think they are inside and bliss is outside so it has to be found in money, in power, in prestige, in something outside. The reality is just he opposite: bliss is inside and you are outside; you are running hither and thither, everywhere. you go everywhere -- except in. People are going to the Everest, they will go to Tibet, they will go in search of Shambala, they are ready to go to the moon.

One company in Japan is selling tickets for the moon for the first of January, 1986, and people are booking!

Just the other day I came across the news that they are planning a city in the sky, a city hanging in the sky between the earth and the moon. it will be inside a big balloon for then thousand people. People are already purchasing apartment! That will happen by the end of this century. it will take twenty years, these people may not be there, but they think, 'So what? -- our children will have the opportunity -- they will be the first ones to live in a space city.'

People are ready to go anywhere, any foolish idea... and they become tempted. Just one thing never becomes a longing in them: to explore their own being. They take themselves for granted -- and that's where they are wrong. don't take yourself for granted. you are carrying within you a dark continent, unexplored.

Sannyas means its exploration. And it is the most important thing in life. those who have gone in have found immortality, have found deathlessness, have found eternity, truth, consciousness, bliss, in a single word they have found god.

Christianity has the idea of a trinity, but its trinity is very childish, it is very primitive. It is conceived of as a family, it is a projected idea of a family -- and that too is not complete because the woman is missing: god the father, Jesus Christ the son, and the Holy Ghost. Unless this Holy Ghost functions as a woman... Nobody knows -- ghosts can do things, even impossible things they can do... But it is a very strange family: the first gay family!

In the East we have a far more beautiful idea of a trinity: satyam, shivam, sundaram. Satyam means truth, shivam means good, sundaram means beautiful. This is the Eastern concept of trinity, these are the three faces of god: he is true, he is good, he is beautiful. He can be explored in three ways; these are his three dimensions.

Religions explore him from the side of good. That's why they talk about god: god means the good one, the ultimate good. the philosophers enquire from another dimension, truth. Their whole concern is 'What is the ultimate truth?' They enter from the door of truth. and the poets, the musicians, the dancers, the artists, the painters, all enter from the door of the beautiful.

My approach is that of the poet. I am not a religious person in the ordinary sense. I am close to art than to religion, closer to aesthetics than to religion, because I see that existence provides you many more opportunities to see the beautiful than it provides to see truth or good. In the flowers, int he stars, in the mountains, in the people, in the birds, in the animals -- you can find beauty everywhere.

Seek god through beauty -- the beauty of everything. let that become your enquiry, worship beauty, rejoice in beauty. And when you worship beauty and rejoice in beauty, you start becoming beautiful. And to be beautiful is to be a sannyasin. Truth and good will follow. if one can attain one out of the three the other two automatically come along.

There is a silence that can be imposed from outside. through practising a certain body posture, by eating a certain kind of food, by fasting, a certain silence can be cultivated. By moving to the mountains, being alone, one can manage to be silent, but that will be something managed from the outside, forced. It will not

be very deep, it will be just a facade. That's what saints, the so-called saints have been doing all along, in the monasteries, in the caves, int he jungles, in the mountains: fasting, living alone or not talking. These are tricks to create a pseudo kind of silence, but deep down the unconscious goes on boiling. It can explode any day. This is really repression.

Real silence comes only out of meditation. You are not to cultivate it; it is a by-product, it is a consequence. You have to go into meditation, you have to learn the art of meditation. As you become more and more meditative, you become aware of a certain silence that starts following you like a shadow. You have not done anything about it -- it is suddenly there, it is there because of your meditation. And as meditation deepens, it will deepen. When meditation is complete, your silence is complete.

And this is a silence that nobody can take away. Then you can be in the marketplace and you will remain undisturbed, undistracted. Then you can live with people, you can be together with people; that will not change anything -- you will be as alone as ever, even int he crowd. You can do the ordinary activities of life and still you will remain aloof and beyond and unconcerned. You will become a lotus in the lake; it is in the water, yet the water touches it not.

That's the idea of a real sannyasin: to be in the world and yet not to be of it, to the in the world but not to allow the world to be in you.

The Imprisoned Splendor

Chapter #18
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Man is a seed, a seed of great potential. But millions of people die without ever realising that potential, they never come to a flowering. It is only through meditation -- there is no other way, there never has been, there will never be -- meditation is the only way to bring your potential into reality, to transform it into actuality. Seeds can become flowers, and not ordinary flowers either -- not flowers that exist only for the moment and then are gone but flowers of eternity, not of time, flowers which defy death, flowers which are undying, which know no beginning, no end, which are beyond time and beyond space too.

The art of bringing those flowers into your being is meditation. And meditation is a simple process, the same as the process of bringing a seed into life. The seed is almost dead, but If it falls into the soil and is ready to die into the soil, then immediately life springs up, then a sprout comes up. Soon it will become a bush or a tree with a profusion of flowers.

The same is the art of meditation. It is nothing but the courage to surrender, the courage to die as an ego. Ego is like a hard crust that surrounds everybody, the hard crust that surrounds every seed; it is protective. It is good as far as it goes, but if it remains forever then it becomes a grave. It protects the seed till it come to the right soil, then it simply disappears.

To be with a master means to be ready to die. The ancient scriptures of the East say the master is death a very strange statement but very true. And the disciple is one who is tired of the ego, its misery, its agony, its darkness, and who has come to a conclusion that there is no way within the ego, one has to take a jump out of it.

Initiation is a death -- the death of the ego, but the death of the ego becomes the birth of your real being. The death of the ego is the death of all that is dead in you and the beginning of all that is really alive in you.

Misery only proves one thing, that the person is stupid, that he has got no intelligence. Bliss proves just the contrary - that the person is intelligent, that he knows how to live, that he knows how to enjoy, that he knows how to use this great opportunity of life.

The miserable person is one who has not yet discovered his intelligence. He can go on trying everything -- nothing is going to work, because misery is a by-product. The miserable person tries not to be miserable, but whatsoever he does will create more misery because all those actions will be coming out of his stupidity. He will get into the mess more and more and he will become more and more desperate. And the more desperate one is, the more one tries each and everything to come out of it. But unless you radically change your own being nothing can help.

The miserable person can move from a hut into a palace -- nothing will change. He will remain miserable, he may even become more miserable in the palace because a palace has more space. And whatsoever he does is bound to create misery. The miserable person can have money, power, prestige, but he will create misery out of it.

You can see very rich people utterly miserable, very powerful people almost going insane, because they have not changed the radical, the essential, the fundamental. They have been trying to change the circumference instead of changing the centre. A sannyasin is one who becomes aware of this phenomenon. This is a simple arithmetic of life, that 'If I am miserable, then I am wrong somewhere -- deep down I am not behaving intelligently. I am messing things up.' So rather than doing anything on the outside, it is better first to stop doing everything and move inwards to discover one's intelligence. And everybody brings intelligence into the world, nobody comes without intelligence. Life is intrinsically intelligence, but it has to be discovered. You have to dig for it.

It is just like water: it is everywhere, you just have to dig a well to find it. Maybe somewhere it is thirty feet below, somewhere forty feet, somewhere sixty feet, but it is always there. Even in the desert it is there; you may have to go a little deeper... Exactly like that, intelligence is in every person. We have to remove a few rocks, a little earth, and we will be able to find it.

This is the first step of the sannyasins: to discover one's intelligence, and then whatsoever you do will bring bliss to you. In fact you will be surprised to know, you may go on doing the things that you were doing before, but the same things that were bringing you misery before, will bring you bliss now. You are doing exactly the same things -- but it is not a matter of what you do. The real matter depends on who the doer is, from where the act arises -- from the circumference or from the centre, from the conditioning of the society, or from the natural spontaneous tao within you.

Bliss is a criterion. Whenever your actions tart bringing bliss to you, now you can move with the solid confidence that you are on the right track. whenever your actions bring misery -- beware! Better to stop before you take any more steps into the same direction. And don't start running into the opposite direction either, because directions are not the question: discover your intelligence. Everything depends on your intelligence, and out of intelligence there is beauty, there is bliss, there is benediction.

Meditation is the discovery of the inner flame. It is already there; we have not to create it, we have only to become connected with it. We have become disconnected, we have lost contact with our own self -- that's why there is so much darkness in life. Once we are bridged with our own light all darkness disappears.

And the miracle is that we are carrying that light with us every moment of our life, without using it. And we are suffering because we are not using it. We are really in anguish, we are creating hell. We are stumbling everywhere because it is all darkness. We want to do good but whatsoever we do turns out to be bad.

Everybody wants to do good, everybody at least intends to do good, but nothing seems to work. Parents do harm to children -- and they *love* their children; nobody can doubt their love. But their love is without any light, it is groping in darkness. Wives love their husbands, husbands love their wives, but there is only conflict, continuous struggle. Slowly slowly people only learn to tolerate each other; that's all. That is not

harmony, that is not joy; that is just calculation. There is nothing else to dot we are tired of fighting so we will tolerate each other. But deep down there is great hatred and it erupts once in a while, again and again.

Children want to love their parents but they hate them. d because they want to love their parents and they cannot, they feel guilty. And they will fell guilty for their whole life.

Everything seems to be unnecessarily complicated for the simple reason that we don't seek and search for our inner light.

My effort here is to help you to find your own light. I don't give you any other discipline, I don't give you any other ritual, I don't give you any morality, I don't give you any commandments. My work is very simple in a way, but sometimes it's the simple that we go on missing because it is so obvious. My work consists of only one thing: to bridge you again with your innermost core, with your flame. Once that happens you are transformed, you are reborn, you are no more the old self. Then your whole life changes, without any effort. And when things charge without any effort there is great beauty. There is no struggle, there is no imposition, there is ro cultivation, there is no discipline. There is only an understanding -- and understanding is liberating. It is the only liberation. there is.

Meditation is surrender of the ego, of the mind, of all that you have been up to now, of the whole past. One has to go through a complete renewal, a death and a rebirth. You have to become discontinuous with the past, as if you are born *this* very moment, as if your whole part were just a fiction that you have read somewhere or a movie that you have seen, or a dream.

Becoming a sannyasin means becoming disconnected with the past, because the past is the only problem. And rather than solving problems it is better to put aside the whole past. That's where the approach of meditation and psychoanalysis differs: psychoanalysis goes on dissecting the whole bullshit: go on dissecting and dissecting. There is no end to it because a person gathers so much bullshit in his whole life that it takes years. Three years is not enough, even seven years is not enough. There are people who have been in psychoanalysis for ten years, twelve years, and it is still incomplete. I have not seen a single person whose psychoanalysis is complete; it cannot be complete, because while you are going through psychoanalysis, dissecting your past, you are creating a new past every day.

If you go through psychoanalysis for ten years, then those ten years will become your new past, now dissect them. It is an infinite regress. And in a life of seventy years, if on has to go on dissecting, one gathers so much dust in twenty-four hours that if one wants to dissect everything and analyse everything -- why this is so, what is beyond it - one will get more and more into trouble. And not only what you think has to be dissected, what you dream has to be dissected. It is an impossible process. It may help you in a certain way to become adjusted to the society, but the society itself is insane. To get adjusted to an insane society is not sanity. It will help you to be at ease with other mad people, but they are mad and you will be mad. There are two kinds of madness: the normal kind, the average kind, and the little-bit-abnormal kind. The abnormal person is thought to be mentally ill, and the normally insane is the average person. The psychoanalists' work is to help the abnormally mad to become normally mad -- that's all.

Meditation has a totally different approach. It functions like a sword: it simply cuts the whole thing off. Why bother about it? We can simply slip out of it just like a snake slips out of its old skin. There is no need even to look back. Why bother about it?

And that's what sannyas is. Slip out of the past. The past is not the only problem, it also creates other problems; it creates the future. It is out of the past that you this; about your future, you go on imagining your future in terms of the past. Whatsoever you loved in the past, you would like to have more of that in the future, and whatsoever is painful you would not like to have in the future. So your future is carved out of the past. It is not going to be something really new; it is going to be the past a little modified, a little refined, but it is going to be the past.

And remember one thing: if you choose anything from the past, if you choose the good things from the past, the bad things are bound to come with them. They are together; you cannot leave them aside. So you will be disillusioned. You cannot say 'I will only choose the roses and leave the thorns. Those thorns are part of the same bush, they come with the roses. If you want the roses those thorns will be there.

And between the past and the future you lose track of the present, which is the only reality.

Meditation means moving into the present. Disconnecting yourself from the past simply means disconnecting yourself from the future too. And then there is nothing left except the present, except this moment nothing is left. And just see the point: in this moment where is the problem? What is there to dissect and analyse? There is no problem at all. And if one can enter into the present moment there is

immediate freedom, immediate bliss, immediate realisation of truth, of god, of beauty.

Surrendering the past is the only way of entering into the present. And to enter the present is the way of the sannyasin. The sannyasin lives in the now, in the here. He has no other concern.

My vision of god is a god of bliss and songs. So If you really want to know what god is, you have to know what bliss is, you have to become more and more song-full, dance-full. You have to become more and more celebrating.

The old religions have been teaching people celibacy. I teach celebration! Why have been teaching people seriousness I teach singing, dancing. They have been teaching people to have long faces, my whole effort here is to give you love and laughter. If one can become laughter, if one can become love, then there is no need of any other prayer, one has already entered into the divine.

I have never seen any sad person enter into god. The only way towards god is the way of dancing. So learn to dance, sing! celebrate, rejoice, and then you will find god anywhere. Then each experience is divine and the ordinary starts changing into the extraordinary, the mundane disappears into the sacred. The whole of life becomes so god-full that it is not a question of some god somewhere above, in the skies wherever you are, you are surrounded by god, You are always walking on holy ground, Then each stone has a sermon in it and each rock is a scripture. One just needs a heart, a dancing heart, to see, to feel, to be!

The Imprisoned Splendor

Chapter #19
Chapter title: None

19 June 1980 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Meditation is not achieved through effort, it is achieved through surrender. All the effort that is made, is made to make surrender possible. Once surrender becomes possible then you are ready to receive the gift. Effort *is* needed, but not for meditation; effort is needed only to prepare you to receive the gift. Meditation always comes as a gift; hence it is never food for the ego, it cannot be because it is not your achievement at all. On the contrary, it happens only when the ego has been totally surrendered. You cannot say 'I have found it,' you can only say, 'God has found me.' You cannot say, you cannot brag 'This is *my* achievement, *my* realisation,' because it happens when you are not, hence how can it be your realisation and your achievement? It is god's grace.

But it is a very complex phenomenon.

There are two kinds of misunderstandings about meditation. One is that no effort is needed. Then why make any effort? Whenever it is going to happen it will happen -- what can we do about it? That is a misunderstanding. You can do something, not to achieve meditation but to prepare yourself to be receptive.

The other misunderstanding is that because effort *is* needed to prepare, then effort is essential, and you

achieve meditation through your effort. So: go on making effort. If you are not achieving it, that means your effort is still not enough, so make more effort, put more intensity into it, put more energy into it, get more involved. Both are misunderstandings.

Effort is needed but not for meditation. Effort is needed only up to a point. It has nothing to do with meditation, but it is very essential too, because unless you are ready you will miss the gift. The gift is arriving every moment, it is showering on everybody, but people are missing it because they don't have any space to absorb it, they don't have any place to allow it entry into their being. It is all full of rubbish, all full of junk.

This has to become one of the most important understandings, that effort is needed, yet meditation is a gift. it is needed for surrender and surrender is needed for meditation. So there is no direct connection with the effort, but a very indirect connection is there.

So avoid both pitfalls and just be in the middle. It is a razor's edge: if you fall here, you fall into a lake, if you fall on the other side you fall into a well. You have to keep yourself like a tightrope walker; avoiding both pitfalls, avoiding both extremes, maintaining a balance between effort and no-effort. Once that balance is there, meditation comes like a spring and you become full of flowers. Your life has all the splendour and all the joy that existence can give to you -- it is infinite.

A sannyasin has to transcend all hardness. He has to become soft, vulnerable, open. We are had because we have been told that life is a struggle. We are hard because we are prepared to fight for sheer survival. But that is not the way to find god. Maybe that is the way to find money, power, prestige, but that is not the way to find god. We cannot conquer god, we have to be conquered by him, we have to allow him to conquer us. In fact, to be defeated by god is to be victorious. In that very defeat is victory.

The sannyasin is just the opposite of a soldier. The soldier has to be hard, aggressive, violent, ambitious, and the sannyasin has to be soft, receptive, non-ambitious so that god can conquer him. And god is always ready: he goes on waiting patiently for us to get ready.

Bliss is a by-product of the search for truth. If you seek truth you will find it without seeking it. The moment truth is found bliss happens of its own accord. It is the flavor, the fragrance of truth.

You can hold a flower in your hand but you cannot hold its fragrance. And if you are seeking the fragrance you will never find it. Seek the flower. Once the flower is found the fragrance is all yours.

Truth is the flower and bliss is its fragrance. It has been found only by those who have found truth. Everybody seeks bliss, nobody bothers about truth -- that's why everybody is miserable. Very few people seek truth, and those who have sought truth have also found bliss. It comes like a shadow, the other side of truth. It happens without making any effort to seek it.

In ordinary life also that is true: you cannot seek happiness directly; it happens through something else. Somebody may enjoy swimming and he may tell you that it is ecstatic. It brings such joy, and you may go to swim in order to get the joy, the ecstasy. You will miss the whole thing because the whole time you will be waiting: "When is it going to happen?" You will simply feel tired, you will look stupid, silly. What are you doing? -- throwing your hands in the water and nothing is happening. This man always says that there is so much ecstasy in swimming. You are also swimming but you have made happiness your goal. For him swimming is his goal; happiness comes as a by-product.

These are the three planes of bliss. The first, the most gross is pleasure, and the highest, the most subtle is bliss. Between the two is happiness, it is half way: a little gross, a little subtle, a part of it pleasure and a part of it bliss. But their happening is the same.

If somebody is making love to a woman to get pleasure out of it, he will not find it. It is impossible to find any pleasure. He will look simply stupid, going through all those empty exercises. Making love will simply be like an exercise.

I have heard about a drunkard who saw a man doing some exercises on the beach -- just push-ups. He sat by the side and looked at the man: The man was breathing hard and perspiring. The drunkard started laughing: the man was a little annoyed. He asked, "What is the matter? Why are you laughing?" The drunkard said, "I am laughing because the woman you are making love has left! What are you doing? -- There is no woman at all! You are looking so silly, that's why I am laughing."

A man who is seeking pleasure will simply be doing push-ups, nothing else. He will simply feel tired, he will be perspiring and will look stupid and start thinking "What is all this about orgasm, etcetera? I have been befooled."

But if you are in love and you are not thinking of pleasure at all and love happens on its own -- a spontaneous phenomenon -- then there is pleasure, great pleasure.

Millions of people are missing orgasm for the simple reason that they are seeking it. And after the Kinsey Report, and Masters and Johnsons' research work, millions of people are looking for orgasm. These people had never bothered about it before. Now these books were talking so much about orgasm that they started feeling that they are missing something very essential. And the more they feel they are missing, the more they look at it; the more they look for it, the more they are going to miss. Now they are in a vicious circle.

Somebody has to tell them, "Forget all about orgasm, drop the whole idea of orgasm, and then there is a possibility of its happening."

That is the lowest... but the rule exists, the same rule, for higher planes too.

If you listen to music and you are a lover of music there is great happiness. But if you have just gone there to be happy and you don't love music, you don't bother about music, you have no ear for music, no sensibility for music, you are just sitting there, waiting for when happiness comes and knocks on your door, it will never come.

Bliss also happens, but you cannot seek it directly. Seek truth and in finding truth you will find bliss also.

Bliss and truth are synonymous, they are inseparable, just like two sides of the same coin. Everybody is interested in bliss, naturally -- who wants to be miserable? -- but nobody is ready to pay the price. Everybody wants it cheap, and if possible, then free. Nobody wants to travel; one wants to find a short-cut, or is it is possible, not to take even a single step -- that would be the best thing. That's why people go on boiling in their misery; their whole life is nothing but hell.

One has to pay for truth, for bliss, and the only way is to become committed. Sannyas is a commitment, a commitment to the search. It is not just curiosity, it is going on a long pilgrimage -- not seeking any short-cut, not asking that it should be cheap or without any cost. If it is needed, the committed person is ready to sacrifice even his life for it. Not that to sacrifice your life is needed, but that readiness must be there.

With that very readiness some radical change starts happening within your being. When something is higher than life, when something is so valuable to you that you can even sacrifice your life for it, in that very moment a transformation has already happened. You are no more concerned with the ordinary things, you have become interested in the extraordinary. Your priorities have changed: money is no more valuable, power is no more valuable, fame is no more valuable. Only one thing is valuable now: how to know oneself.

That's what the goal of sannyas is: how to know oneself. By knowing oneself one comes to know truth on one hand and bliss on the other hand.

Socrates is right when he says 'Know thyself,' because in knowing that, all is known, all that is worth knowing is known. Except for that, all knowledge is simply rubbish, it is of no use. It won't help you to go beyond death, to go beyond time. It won't help you to transcend misery, anguish, anxiety, darkness. Knowing yourself you become light, you become luminous. Now even death cannot extinguish your light. Now you know something indestructible in your being, something immortal has been found. And with that finding all anguish, anxiety disappears, all fear, all greed disappears. That is true freedom.

The ultimate goal of sannyas is freedom, and the means to that ultimate goal is self-knowledge.

The Imprisoned Splendor

Chapter #20
Chapter title: None

20 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Divine rejoicing is precisely the definition of my sannyas.

Misery is evil, joy is divine. To be miserable is the greatest sin in the world because the miserable person creates misery for others. He cannot help it, he is bound to create misery. The blissful person creates bliss, spontaneously, effortlessly. Wherever he moves a paradise moves with him, wherever he is there is paradise.

The whole art of religion is the shifting of consciousness from misery to bliss. Both are our possibilities. They don't come from the outside. Misery simply means our energies are upside-down, they are not in harmony. Bliss means our energies are functioning in harmony, humming in harmony, attuned to each other.

Once our energies are in harmony within, suddenly you find that you are in harmony with the whole too: the inner harmony brings you to the outer harmony. when there is music inside, you fall in tune with the universe, with tao, then you are part of this organic unity.

In misery ego exists, in bliss ego disappears. Being my sannyasin simply means rejoicing.

Misery is dark, it is gloomy. It is a dark night with no moon, with no stars, not even a candlelight; it is utter darkness. That's where millions of people are living and they have accepted it as if this is the only way life is supposed to be. They are born not for this life, they bring a great potential for light, but they never make that potential actual, they never go through a transformation. They remain seeds. They contain flowers, they contain great perfume. But if you dissect the seed you will not find the flowers or the perfume. The seed has to find the right soil, the right gardener, water, sun, the right climate. When everything is helping the seed, creating a confidence in the seed so that it can allow a let-go, it can disappear in the soil, then the potential starts becoming actual.

Bliss is light. That's why another name for bliss *is* delight -- it is delight. But one has to go through a great radical change; one has to learn how to die like the seed dies into the soil. And that's what sannyas is all about: a death, and then the resurrection follows.

The master is only a gardener; he can only help you. All that will happen will happen within you. It is yours, it has always been yours -- nobody can give it to you. And the filed, the energy field of the master is the right soil. If one can disappear into it, if one can become anonymous, a nobody in it, then miracles start happening. All darkness disappears and the whole being becomes full of light. Then there is no death.

Once you have learned how to die as far as the ego is concerned, then there is no death. Then you are eternal, then you are part of eternity.

Only a man of peace can attain to bliss. Peace is the foundation. Without peace there is no possibility for bliss. Peace prepares you to receive bliss. Bliss cannot happen in a disturbed state. It needs a calm and quiet and still being; hence the importance of meditation.

Meditation does not create bliss, it only creates a peaceful state, a tranquil state. But once that tranquility is there, bliss starts descending of its own accord. When you are ready then not even a single moment is missed, there is no delay; the universal law functions immediately. But we have to show our preparation, we have to show that we are ready.

Existence is very fair, very just. It never gives bliss to anybody who does not deserve it and it never delays bliss for anybody who deserves it, not even by a split second.

My path is the path of bliss. It is not to be confused with the so-called religions.

The so-called religions are all rooted in a sad attitude. Their approach towards life is very serious. they

don't take it as fun, they don't take it as a cosmic joke; they are very serious about it -- and that seriousness becomes a cancer in the soul. Life becomes a burden because for centuries these so-called religions have been teaching people how to renounce life, not how to live it. They have not taught the art of loving; their whole concern is how to commit slow suicide. and your so-called saints are nothing but suicidal people. to me they are all pathological, ill, they are not healthy and whole. They are lopsided; their vision is not clear. And they are not really religious.

A really religious person will say yes to life joyously, dancingly. His whole being will be a celebration. He will not act out of fear, he will act out of love. He will not be worried about hell and heaven, he will not be worried at all. He will live moment-to-moment, but he will live each moment with utter totality. and that total living brings bliss, that total living is the path of bliss.

I don't teach that you have to live some other kind of life, some monastic life. I teach: live the ordinary life but live it with extraordinary awareness and love, with extraordinary totality, intensity, passion. And then you will find something growing in you each moment. Slowly slowly you will see clearly that a peak is arising in you. When that peak comes to a culmination you realise what life is all about, the meaning of it, the purpose of it. You can call it god, you can call it tao -- any name will do. In fact it is a nameless experience, but tremendously ecstatic.

Love is the only experience in life which defies death, which transcends death, which gives you a glimpse of immortality; it opens a door into eternity.

Love is the basic religious experience. It is the most sacred phenomenon on earth. All true spirituality has arisen out of the experience of love. Of course it only opens the window, and that too, only for a moment, but once you have seen the vast sky, the splendor of that moment, then you can never remain confined in small, mundane concerns. You will start finding more and more ways to jump out of all confinement. You will start finding the door.

Without love one never becomes aware of the beyond. And unless one is aware of the beyond why should one seek and search for it? The question, the very question does not arise. One simply lives in a prison cell believing that this is all there is to life, there is no more to it, because one has no consciousness of anything beyond the four walls of the prison.

Love is the key, the magic that uplifts you and gives you an opportunity to see the sky full of stars, the flowers, the trees, the wind, the sun, the moon. And suddenly a great longing arises in you to transcend those limits, to go beyond the four walls of the prison.

It is this longing that has brought you here; it is this longing that has made you take the jump into sannyas.

Religion is nothing but the science of love. it has nothing to do with Christianity, Hinduism, Buddhism, Mohammedanism. Its whole concern is with love, and only with love. And love cannot be Christian or Hindu or Mohammedan or Christian, neither can you.

Trees are trees; the sun is not Christian, the moon is not Hindu. Existence knows nothing of all this nonsense. It is only the stupidity of man that goes on dividing; and all divisions create conflict, fight, continuous chaos. Man has lived in this chaos for centuries, but because the chaos has beautiful names -- Christianity, Hinduism, Mohammedanism -- because of these beautiful names one is deceived, one is utterly deceived. Once we take those labels away you can see the reality; it is naked violence, hatred, masquerading as love.

Love cannot divide, love unites. Love is the only way of becoming one -- not only with humanity but with all life as such and ultimately with all existence as such. And when you start feeling one with the whole, how can misery exist, how can anxiety or worry exist?

All these things become possible because we feel ourselves as separate from the whole. It is the separation from the whole that creates hell, it is union with the whole that creates paradise. And love is the bridge!

The Imprisoned Splendor

Chapter #21
Chapter title: None

21 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Richa means poetry born out of the heart of a Buddha -- not ordinary poetry, but poetry that flows through total awarenesss. The ordinary poet is as asleep as everybody else. His poetry is just a mumbling in deep sleep. Maybe he mumbles in a better way than others, his mumbling has a certain rhythm, a certain music to it, but it is still the mumbling of a fast-asleep person. He is dreaming; hence the poets are called dreamers.

Richa means poetry born out of a man who has become awakened, who is no more a dreamer; he can see, he is a seer. And because he can see, truth is available to him, so whatsoever he says is poetry, the way he lives is poetry. It is not only that he has to compose poetry, then it will be poetry; even his silence is poetic. He walks, talks, eats, sleeps, but all these actions have a poetry surrounding them. They have a deep harmony. Each of his acts is beautiful, it is divine.

There are many poets in the world, but the true poets are rare. Out of one hundred only one is a real poet. and out of a real poet, richa is born. Hence the poetry collected in the Vedas, in the Upanishadas, is called richa; the Koran consists of richas, the Bible consists of richas. It is the highest form of the experience of beauty and its expression.

Bliss is our treasure but we are completely oblivious of it. We have forgotten all about it, that we are carrying the greatest treasure within our being, and we are begging for small things. We are born kings and have become beggars. This is a very strange situation. We have completely forgotten who we are.

The whole purpose of sannyas is to make you aware of your own treasure, And you have not to go to seek is anywhere else, because it is within you at the very core of your being, Even if you want to lose it you cannot lose it, It is intrinsically part of your being, it is your very being; hence inseparable, nobody can steal it. If you want to give it to anybody you cannot do that either. It is born with you, it dies with you, you bring it and you take it away with you. But between birth and death you live like a beggar.

One can live like an emperor, one *should* live like an emperor. But only Buddhas can live like emperors Even Alexander the Great remains a beggar for his whole lifes always desiring more and more. That is the style of begging. Desire is begging. To live desirelessly, to live in the moment, to enjoy the moment to the full is to live like an emperor.

One may have everything of the world, one may not have anything of the world -- it is really irrelevant, it does not matter. What matters is self-knowledge. Meditation is the key to self-knowledge.

Put your total energy into self-enquiry, because that is the greatest adventure one can go on. And it is only through it that one comes to fulfilment, contentment.

The only victory worth calling victory is the attainment of bliss. Everything is only a toy to play with, to remain occupied with -- except bliss. Money, power, prestige -- these are toys for grown-up children, who are basically childish, who have not really grown. Of course, chronologically they have become grown-ups, but not psychologically; psychologically they are immature. They are still concerned, too concerned with futile things, with unnecessary things, while the most necessary is being left undone. Time is so short, and tomorrow is not certain; all we can be certain about is this moment. Even the next moment may come or may not come.

There is a famous story in the life of a mystic Eknath. A man used to come to see Eknath, always enquiring about great metaphysical things. One day he came very early in the morning. Eknath asked 'Today you have come so early -- is there something urgent?' The man said 'Yes. I always wanted to ask one thing but I cannot ask it in front of others, so before others come I have come. My question is a little silly, but whatsoever it is, it has been tormenting me for years. Since I have seen you this question has persisted in me and I will not get rid of it unless I ask it, Permit me to ask.'

Eknath said 'You can ask, you could have asked any time! All questions are silly, so it doesn't matter. Ask right now.' The man said 'You look so blissful that even emperors feel jealous of you, but deep inside me a doubt persists: maybe you are just pretending. Maybe inside you are the same as we all are; you are simply acting. Who knows? -- maybe the same desires, the same lust, the same greed, the same anger that haunts us may be haunting you too and you have repressed it. I cannot figure it out, I know it is not right to ask such a question, but what can I do? This goes on and on inside me.'

Eknath said 'I will answer the question, but not right now. Right now I have something more important to say to you and then you can repeat the question and I will answer it. Just let me see your hand.'

The sun was rising and Eknath said 'I just saw your hand... I may forget if I start answering your question, and this seems to be far more urgent, so let me say it first: your time is finished, only seven days more. The line of your age has come to its very end. Today is Sunday; next Sunday as the sun sets you will die. That's all the time that is left for you. Now you can ask what you wanted to ask. Please remind me again, then I can answer you.'

The man stood up, he started trembling. He said, 'I am not interested in any question at all. Right now I want to go home.' Eknath said 'But those questions have been tormenting you for years.' The man said 'Forget all about that -- who bothers about such things when death is so close?'

When he had come just a few moments before, he was young, with great strength; now he was almost old. Within moments it happened. When he went down the steps of the temple he was trembling; he had to take the support of the wall to get down the steps, He reached home, he told the family. Everybody started crying and weeping, he himself was crying and weeping.

Those seven days were hell. He stopped eating -- what was the point of eating any more? He stopped talking, he simply lay down on the bed. And when the last day came and the sun was just about to set, he was asking only one question again and again 'How much more time is left for me?'

Eknath came. The whole family started weeping and crying and asking Eknath to save him, to do somethings 'You can do miracles -- you are such a great saint.'

Eknath said 'Forget all about this. Don't waste time, there is not much time left -- let me talk to him!' He went in, he said to the man 'I have to ask you one question: in these seven days has greed, lust, anger ever bothered you?' The man said 'What are you asking a dying man when death is so close? Where is the space for greed, anger, and lust to arise?' Eknath said 'Then don't be worried -- you are not going to die. I have just answered your question! Get up, forget all about it! -- you will be living a long life. But I know that whether you live seven days or seven years or seventy years or seven hundred years, it makes no difference: death is going to come. Hence do that which is really essential. Since I have become aware of death, all these stupid ideas have disappeared from my being. I have not repressed them -- it is awareness of death that has transformed me.

'Get up from your bed, you are not going to die. It was just a strategy to answer you, otherwise you would not have understood.'

The man was transformed; these seven days were really a master device. The man touched Eknath's feet and told his family 'Now I have to become a disciple of Eknath, I cannot go on letting you think that I am dying. In fact I am dead: the man who used to be has died within these seven days. I am a totally new man, because now my enquiry is different, my interest is different; now I move indwards.'

Life is short, very momentary, but people are so foolish that they go on wasting it on unnecessary things. The only important thing in life is the attainment of bliss, and that's the purpose of sannyas. It has

only one goal, only one target, and all your energies have to be poured towards it.

Become victorious over your own inner being -- that is true victory. And those who have known their own inner being have conquered all, even death.

These are two polarities in life: meditation and love. This is the ultimate polarity.

The whole of life consists of polarities: the positive and the negative, birth and death, man and woman, day and night, summer and winter. The whole of life consists of polar opposites. But those polar opposites are not only polar opposites, they are also complementaries. They are helping each other, they are supporting each other.

They are like the bricks of an arch. In an arch the bricks have to be arranged against each other. They appear to be against each other, but it is through their polar opposition that the arch is built, remains. The strength of the arch is dependent on the polarity of the bricks arranged opposite each other.

This is the ultimate polarity: meditation means the art of being alone, and love means the art of being together. The whole person is one who knows both and who is capable of moving from one to the other as easily as possible. It is just like breathing in and breathing out -- there is no difficulty. They are opposite: when you breathe in there is one process, and when you breathe out the process is just the opposite. But breathing in and breathing out make one full breath.

In meditation you breathe in, in love you breathe out. And with love and meditation together your breath is complete, entire, is whole.

For centuries religions have tried to attain one pole to the exclusion of the other. There are religions of meditation. For example, Jainism, Buddhism -- they are meditative religions, they are rooted in meditation. And there are Bhakti religions, religions of devotion: Sufism, Hassidism -- they are rooted in love. A religion rooted in love needs God as the other to love, to pray to, Without a god the religion of love cannot exist it is inconceivable -- you need an object of love. But a religion of meditation can exist without the concept of God; the hypothesis can be discarded. Hence Buddhism and Jainism don't believe in any god. There is no need of the other. You just have to know how to be alone, how to be silent, how to be still, how to be utterly calm and quiet within yourself. The other has to be completely dropped, forgotten. Hence these are godless religions.

When for the first time Western theologians came across Buddhist and Jaina literature they were very puzzled: how to call these godless philosophies religions? They could be called philosophies, but how to call them religions? It was inconceivable to them because the Judaic and Christian tradition thinks that to be religious God is the most essential hypothesis. The religious person is one who is God-fearing, and these people say there is no God, hence there is no question of fearing God.

In the West for thousands of years it has been thought that the person who does not believe in God is an atheist, he is not a religious person. But Buddha is atheistic and religious. It was very strange for Westerners because they were not at all aware that there are religions that are rooted in meditation.

And the same is true about the followers of Buddha and Mahavira. They laugh at the stupidity of other religions that believe in God, because the whole idea is absurd. It is just fantasy, imagination, nothing else; it is a projection. But to me, both are true together.

My understanding is not rooted in one pole; my understanding is fluid. I have tasted truth from both sides: I have loved totally and I have meditated totally. And this is my experience, that a person is whole only when he has known both. Otherwise he remains half, something remains missing in him.

Buddha is half -- so is Jesus. Jesus knows what love is, Buddha knows what meditation is, but if they meet, it will be impossible for them to communicate with each other. They will not understand each other's language. Jesus will talk about the kingdom of God and Buddha will start laughing: "What nonsense are you talking? The kingdom of God?" Buddha will say just "Cessation of the self, disappearance of the self." And Jesus will say, "Disappearance of the self? Cessation of the self? That is committing suicide, the ultimate suicide. What kind of religion is this? Talk about the supreme self!"

They will not understand each other's words. If they ever meet they will need a man like me to interpret; otherwise there can be no communication between them. And I will have to interpret in such a way that I will be untrue to both! Jesus will say "kingdom of God" and I will translate it as nirvana -- then Buddha will understand. Buddha will say "nirvana" and to Jesus I will say "Kingdom of God" -- then he will understand.

Humanity needs a total vision now. We have lived with half visions for too long. It was a necessity of the past, but now man has come of age. My sannyasins have to prove that they can meditate and pray together, that they can meditate and love together, that they can be silent as possible and they can be as

dancing and celebrating as possible. Their silence has to become their celebration, and their celebration has to become their silence. I am giving them the hardest task ever given to any disciples, because this is the meeting of the opposites.

And in this meeting all other opposites will melt and become one: East and West, man and woman, matter and consciousness, this world and that world, life and death. All opposites will meet and merge through this one meeting, because this is the ultimate polarity; it contains all the polarities.

This meeting will create my man -- Zorba the Buddha. That's my name for the new man. And each of my sannyasins has to make all the efforts possible to become such a liquidity, a flow, so that both poles belong to you.

Then you will have the taste of wholeness. And to know wholeness is the only way to know what is holy. There is no other way.

The Imprisoned Splendor

Chapter #22
Chapter title: None

22 June 1980 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Bliss is a child of light; it is a by-product. One cannot find it directly. Those who try to find it directly will create more misery for themselves because it is impossible to find it directly. It is as if one is trying to find the fragrance of rose flowers directly. it is a by-product: you grow roses and the fragrance comes on its own. When the roses bloom there is fragrance in the air.

Everybody seeks bliss but people rarely find it for the simple reason that they start seeking it directly. And the more you seek bliss directly, the more miserable you will become, because except for frustration, and failure, nothing can be achieved.

The people who want to be blissful have to seek light, they have to find their inner flame; they have to find their inner awareness. Light represents awareness, darkness represents unawareness. Light means consciousness, darkness means unconsciousness -- and we are all living in unconsciousness. We have to move towards the dawn, towards light, towards awareness.

One has to completely forget about bliss. There is no need to bother about it. If you can transform your unconsciousness into consciousness, then slowly slowly you will be surprised that a great bliss is arising in you for not reason at all. From where is it coming? You will not be able to find even its source. It is just through the flowering of the light inside you, the fragrance is released.

People who are seeking bliss directly start seeking money, power, prestige, because they think you can purchase everything if you have money; if you have enough money you can purchase bliss -- it seems logical. But bliss cannot be purchased.

Once a great king came to Mahavira. Mahavira is one of those few people who have attained the

ultimate light. The king was a great conqueror, he had achieved everything, but again and again people told him 'You may have achieved everything but you have not achieved bliss yet. One thing more remains to be conquered.'

And that had always been a wound in him -- that one thing remained to be conquered. Where to find it? From whom to find it? He knew only one way, and that was to conquer it, to fight for it.

Somebody suggested, 'Why don't you go to Mahavira? He is just very close to your capitol.' He went there and he said to Mahavira, 'I have heard you have attained bliss.' Mahavira said, 'You have heard rightly.' The king said, 'Then I have come to ask you to give it to me. I am ready to pay any price you ask for it.'

Mahavira laughed. He said, 'You don't understand at all. You understand how to conquer a a great kingdom, how to accumulate money, how to have many things, how to possess -- you don't know anything about bliss. You are asking such a childish question.'

The king said, 'Don't be worried about the price. whatsoever you ask I am ready to pay for it. Don't hesitate at all.'

Now this is how the worldly one always thinks: he can purchase everything. Mahavira played a joke on him. He said, 'Do one thing. I am not willing to sell it, I have no desire to sell it, but there is a man in your capitol itself, a very poor man. He has also attained it and he is so poor that he may be ready, he may be willing to sell it. Go and ask that men.'

Mahavira gave him the address. That man was a follower of Mahavira, a very poor man, but he had also attained.

The king said, 'Then it is very easy. The address that you have given is in the poorest part of the town. I will purchase it, but if the man is not willing to sell it, then he will be in trouble.'

He went to the poor man and he asked him. The poor man said, 'Mahavira must be joking, because it is not something that can be sold or purchased. I can give you my life; if you want ME I am ready. You can make me a prisoner, you can kill me -- whatsoever you want to do with me, I am ready. I am just your subject. I am a poor man -- you can do whatsoever you want.

'It is not that I am unwilling to give you bliss, but you don't understand the mathematics of bliss: it is a by-product. You have to find your inner light first. *My* inner light will not be of any use to you. My consciousness is *my* consciousness. It is unsharable, untransferrable. You will have to go deep into meditation -- there is no other way. You will have to go inwards. You know only how to go outwards. You are an extrovert, par excellence, you are an extreme extrovert -- and the whole process of finding the light is introversion. I have found it, Mahavira has found it, *you* can find it because I can see -- it is there inside you, but just a seed, just a potential.

'But forget about bliss. Go again to Mahavira and ask how to meditate. You asked a wrong question. Ask how to find the inner light. Don't talk in terms of purchasing.'

Once you know how to find the inner light, bliss comes. It comes so silently that you will not even hear its footsteps. It fill you, and it fills you forever. It comes and never goes. In fact it does not come, it only appears to be a coming. It is your own innermost flowering and its fragrance.

Meditation and Karuna are tremendously significant words, and both have to be understood.

Meditation is not concentration. It is written in the books that it is, because books are written by people who know nothing of meditation. Ninety-nine percent of books on meditation are written by non-meditators. They may be scholars, they may have read all the literature about meditation, but they have not tasted its joy! They have not gone into it, it is not their own experience; hence they go on repeating each other.

It is *so* easy to write a book: just read ten books on meditation and the eleventh book is born. Whatsoever you write, you have read in those ten books, and they were written in the same way.

I have come across many people who have written beautiful books on meditation and they have not tasted even a single drop of meditativeness. They have not experienced a single moment of that joy, of that bliss, of that ecstasy, of that dance, of that celebration. They are absolutely unaware of what they are writing, they are simply repeating like parrots.

All these books will tell you that meditation means concentration. If any book tells you that meditation means concentration, it simply means that the person knows nothing of meditation at all, because meditation is just the opposite of concentration.

Concentration is a process of the mind. It is focussing the mind on one object; meditation is a state of unfocussing. In concentration there is one object; in meditation there is no object at all. It is objectless; it is

a mirror reflecting nothing -- just a mirror, not a reflecting even a single object.

When two meditators face each other they are like two mirrors. And when two mirrors are in front of each other, they go on reflecting each other -- nothing else. There is only emptiness reflected again and again.

Once a great meditator, Sheikh Farid -- he was a Sufi mystic -- met another great mystic, Kabir. They both sat for two days together. Not a single world was uttered by either -- neither Kabir nor Farid said anything. Their disciples were very much puzzled: 'What has happened?' They were expecting that something would be said that would be of immense value. But those two people were absolutely silent. They looked into each other's eyes, they smiled, they nodded, they laughed, they hugged each other and then they departed -- not even a goodbye.

When they were left along with their disciples their disciples said, 'Master, this is too much! For two days we waited and waited and waited, and we have been waiting for this opportunity for years, thinking that at the meeting of two great enlightened persons something would be bound to transpire. We were thrilled, so excited, but you both remained utterly silent.'

Farid said, 'When two mirrors face each other, nothing is reflected or only nothing is reflected, again and again. He is silent, I am silent; he knows, I know; I am not, he is not. We have both disappeared into the ultimate. what is there to say? Who is there to say it?'

And the same was said by Kabir. When his disciples asked him, 'Lord...' he said, 'If either of us had spoken, that would have proved that he knew nothing. We looked into each others' eyes and we recognised that the other had become a mirror, he recognised that I had become a mirror. That's why we nodded: without saying yes, we recognised, that it happened. It is very rare, so we rejoiced, we laughed. and we laughed at you also because you were so excited, sitting and waiting for something to be said. the meeting was beautiful,' Kabir said, 'It was tremendously beautiful: the meeting of two hearts, two souls, in deep silence.'

Meditation means becoming a mirror without any thoughts, any clouds. Concentration needs effort, meditation needs relaxation. Concentration tires you, meditation rejuvenates. concentration is a forced thing, unnatural, against tao.

Meditation is simply flowing with the river, going with the wind, just like a dead leaf moving with the wind, wherever it goes. The dead leaf has no will of its own. If the wind is going south it goes south; if the wind suddenly turns towards the north it starts moving towards the north. It does not say 'What does it mean? We were going to the south and now you have turned towards the north -- this is contradictory. The whole effort is wasted.' It says nothing; there is nothing to say. It has simply become surrendered.

Meditation is surrender, concentration is struggle. Concentration is a fight to force the mind into a certain pattern, to channelise the mind towards a certain object, not to allow it freedom, to chain it, to make it tethered and to force it to remain stagnant on that point, not to move. Meditation is a flowing phenomenon. There is no question of any effort, not question of forcing, no question of fighting, no question of any goal, achievement, ambition. It is a total let-go, it is the most beautiful experience. There is nothing which is more beautiful than meditation; hence out of such relaxation, compassion arises.

Compassion is the flowering of a relaxed consciousness. One starts feeling great compassion for all that is. One starts feeling compassion because people are unnecessarily miserable. They need not be miserable; that is not their destiny. They are creating their misery, they are making a great effort to create their hells, and then they are caught in their own nets. They go on crying and weeping and they want to get out of the misery but still they go on making the same prisons again and again. They don't want to remain imprisoned, but they have become so unconscious, so mechanical, that they only know how to make prisons. They go on saying "We want to be free, we want to be blissful," but whatsoever they do brings more misery, On one hand they make some effort to get out of the prison, on the other hand they destroy it. People are in a dilemma.

The man of meditation feels tremendous compassion for all beings -- not only man: animals, birds, trees, rocks -- for all that is, because they are all imprisoned. Every being is an imprisoned splendour -- it can be released, But nobody can force anybody out of his imprisonment, If he has decided to remain a prisoner nobody can do anything about. Hence the man of meditation feels even more compassion.,

He can see clearly the whole ridiculousness of it. The absurdity of the human mind, of the human endeavour, is so clear to him that there is no question about his compassion, It is not something cultivated. It is not that he forces himself to feel compassion for others, he simply feels compassion.

Buddha made it a point -- and it was the first time in the history of thought; before him nobody had

made it clear in that way, nobody had emphasised it -- that true compassion is not a cultivated phenomenon, True compassion comes naturally out of meditation. Hence he says, 'Compassion is the criterion of whether meditation has succeeded or not, whether you have really become relaxed or not.'

If your life becomes compassionate, that is the proof, a very concrete proof that you have gone through an inner transformation, all tensions have disappeared and there is now absolute calm, absolute silence, absolute peace, you have arrived home. Compassion becomes the symbol, the criterion, the manifestation of what has happened at the innermost core of your being.

Meditation happens inside, compassion is its outer expression, its manifestation. Nobody can see anybody else's meditativeness, but everybody can see the compassion, the love, that surrounds such a person. He becomes love, he becomes compassion.

Go deeply into meditation so compassion can be achieved. That is the ultimate truth of life.

The Imprisoned Splendor

Chapter #23
Chapter title: None

24 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Meditation is a state of no-mind. Mind means being in thinking, desiring, dreaming; no-mind means no thinking, no desiring, no dreaming, absolute inward silence, when nothing stirs inside, as if everything has totally stopped. It is a full-stop, the mind is no more functioning. It is a tremendous silence, very pregnant. It is not dead, it is very alive, very vibrant, full of great possibilities. In fact mind is absolutely impotent; it only thinks. And thoughts are just hot air and nothing else.

An old man was telling his physician 'I am feeling very weak.' The physician checked him and told him 'You will have to cut your sex life to almost half.' The old man said, 'Which half do I have to cut? -- talking about it or thinking about it?'

That's what mind goes on doing. Talking means thinking loudly; thinking means talking silently inside, whispering to yourself. It is the same: whether you talk aloud or you talk without moving your lips the process is the same. Thoughts cannot lead you to reality. Thoughts are just thoughts.

You can think about great things: god, love, truth, but to think about god has no meaning. To know god is a totally different phenomenon. The person who knows god never thinks about god -- there is no need to think.

Thinking is like a blind man pondering over, contemplating light -- what light is, how it looks, what exactly it consists of, why people are so interested in light. He is trying to define light -- which is impossible for him. A blind man cannot define light -- it is an experience. So is god, so is love, so is truth.

Mind keeps you clouded. The whole sky of your inner universe remains clouded; you can't see clearly. It keeps you in the dark, it keeps your eyes closed. You are not blind, nobody is born blind; as far as

consciousness is concerned nobody is born blind. Even the physically blind person is not blind inwardly. He can become enlightened. He may not be able to know the outer light but he can know the inner light. That inner light is everybody's birthright, it is intrinsic to our being. But for it one has to go beyond mind.

Going beyond mind is just like taking your aeroplane above the clouds, moving upwards. When you are travelling in an aeroplane sometimes you are below the clouds, sometimes you are in the clouds, sometimes you are above the clouds. And the beauty of being above he clouds is tremendous. The whole sky is open for you, the whole infinity is open to you. Nothing debars your vision, the insight is absolutely clear. You can see into the unbounded.

Meditation is exactly the same process: taking yourself above mind, transcending mind, surpassing mind. And once you have known something beyond the mind, mind looks just child's play, of no utility at all. It looks ridiculous, and all its efforts and all its endeavours that you have made your whole life, look stupid, silly, because now you can see. And it was impossible for the mind to conceive that which you are seeing, it is incomprehensible through the mind.

The way to transcend the mind is watchfulness: you have simply to watch the mind. It is a very simple process but with immense possibilities. One cannot even imagine how such a simple process can take you beyond the mind. But all ultimate laws are very simple.

Man had never thought that one day he would be able to fly. Of course people had imagined it for centuries; all the scriptures of the world are full of stories. But they are all stories, fiction, an old type of science fiction; nobody really believed them.

When for the first time the Wright brothers started working to make a machine that would fly, everybody laughed. People thought they were mad, their whole family thought they were mad. They were so condemned that they could work only in the night and that too, in the basement of their house so nobody would disturb them. Otherwise everybody was ready to condemn them.

The first flying machine that they made was made out of old cycle parts, because their father owned a bicycle shop. He used to purchase old bicycles and make them workable and then sell them again. So there was a huge pile of old parts in the basement of the house. The first aeroplane was made of old bicycles.

When they had made it they didn't declare it, because nobody would believe it. In fact they themselves were very afraid to believe, it was impossible for them to believe that it was going to fly. They went alone outside the town. The first time they were the only persons there: one brother watched and the other brother took the machine up. For only sixty seconds, for only one minute, was it in the air. But that was enough: the principle had been found. And then the whole world said, 'There is nothing in it -- anybody could have done it.' But for centuries nobody had done it. That's how people are: once you do a thing they will say, 'This is so simple.'

Meditation also is a very simple process. It is just a silent watching of the mind: thoughts moving, desires moving, dreams coming in, going out, and you remain centred, looking at it without doing a thing. That's the most important point to remember. If you start doing something, immediately you have forgotten to watch, you have fallen into the mind. You are no more sitting on the bank of the river, you have jumped into the river. That temptation is the only barrier, and it is a great temptation.

Some thoughts are so beautiful, some dreams are so beautiful, that one forgets to watch; one becomes identified, one starts following those thoughts, one starts getting into imagination, into fantasising.

All that is needed is not to be tempted by anything passing by; just remain untempted. Slowly slowly the knack is learned, and when you are untemptedly watching, the transcendence happens of its own accord. The moment you are a watcher you have already transcended, because the watcher cannot be the watched, the observer cannot be the observed. Those thoughts are there; you are here, a witness. You are no more part of it; the no-mind has started growing in you. This is the way a man becomes a Christ or a Buddha or a Zarathustra or a Lao Tzu.

The word 'Marie' is very beautiful. It has three meanings which define the whole process of meditation.

The first meaning is bitterness. Meditation starts in a very bitter state. The taste is bitter. In the beginning it is bitter, because temptation is sweet and you have always been a victim of temptation; it is an old habit. It is really bitter to keep yourself aloof, cool, untempted, not to get into the merry-go-round of the mind, not to start playing with the beautiful toys -- and they are very colourful, very psychedelic, really alluring, intoxicating, infatuating.

For example, a sexual desire passes in the mind. Suddenly you think of a beautiful man or a woman -- and no man, no woman, is as beautiful as the colourful image of a man or woman can be inside the mind. It

is so attractive. One is unconsciously pulled into it; one gets into the whirlpool of it, forgets all about meditation. One says to oneself, 'I can meditate later on but let us go a little more into this thought. This Sophia Loren may come again, may not come again, this Mohammed may visit, may not visit again -- who knows? Meditation you can do any time, it is up to you, but don't miss this opportunity.' One starts postponing meditation.

And the strange thing is when you start meditating, very beautiful thoughts will come, great desires will arise because mind will try in every way to manipulate you; mind is a master of you and you are a slave, and through meditation You will become the master and the mind will be the slave. And the mind has remained a master for so long, it does not want to become a slave. 11ho wants to lose one's mastery so easily?

So it will give all kinds of temptations. There is no other devil except your own mind; hence the beginning is very bitter. The first meaning of Marie is bitterness. If you can pass through it...

The second meaning of Marie is rebellion. If one can pass through bitterness, if you can start centering and settling into yourself, and the mind no longer has any power over you, a great radical change happens in your consciousness; a rebellion happens. You are no more the same person, you are reborn.

This rebirth is true rebellion. All other rebellions are just so-called. They are only reforms, not rebellions, because they only change the outer form, they never change the inner spirit.

All the revolutions have failed in that sense. No revolution has yet succeeded. French or russian or Chinese -- no revolution has succeeded. Only a few rebellious people have succeeded, but they have succeeded through meditation.

The fight is not outside, the fight is inside, with your own mind. the mind is the real csar, and you have to rebel against the mind. Once this rebellion is possible you are for the first time beginning to live life with a new light, with new perceptiveness, with a new clarity, with new transparency. Your whole inner world is new, and because the inner is new the outer is bound to change for *you*. It will not change for anybody else, but for you the whole world will be different.

And the third meaning of Marie is fragrance. If this rebirth happens you flower; your ultimate potential becomes actual. You are no more a seed, you become a flower. You have become a grown-up, you have matured, you have come home. And great fragrance is released. That fragrance is a celebration: the celebration of coming home, the celebration of the ultimate achievement.

Buddha calls it nirvana, Jesus calls it kingdom of god, Mahavira calls it moksha, ultimate freedom. Now you know what the meaning of life is, now you know what the beauty of life is, now you know what the music of life is, now you know what the poetry of life is. Each moment becomes a dance, a song. And it goes on growing -- it is a process that begins but never ends.

The Imprisoned Splendor

Chapter #24
Chapter title: None

25 June 1980 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Meditation is a state of awareness, watchfulness, witnessing. Ordinarily we live just like a robot: we go through all the gestures of living, but they are only gestures; there is no consciousness behind it. We are functioning like a mechanism. And that's what the society wants us to do. The society needs machines, not men.

Machines are good in a way; they are very obedient. Nobody has ever heard of any machine being rebellious, of any machine saying no. They are always at your disposals push the button and they start functioning, and whenever you want. They don't even need a coffee break; day in, day out, they can go on working for you.

Hence slowly slowly society bas tried to reduce man to a machine. It has almost succeeded. Fortunately it has only *almost* succeeded. With a few persons it has failed -- and those few are the salt of the earth.

Moise is a form of Moses. Moses is one of those few people who can be called the salt of the earth. Existence is beautiful because there have been people like Moses. They function consciously; they create great rebellions. The whole evolution has depended on these few people.

Meditation means undoing what the society has done to you. It has reduced you to a machine; you have to de-automatise yourself, you have to become a man again. You have to come out of this state of unconsciousness, of mechanicalness. You have to come out of this sleep. It is possible only through meditation. There is no other way, there has never been, there will never be. The only way to reduce a man to a machine is take away his consciousness force him to function unconsciously. And just the opposite is the way of meditation: give him back his consciousness.

That's my work here: to help you to become conscious again so you can be rid of all structures that have been imposed upon you, which are keeping you in slavery, in a mental slavery. The slavery is so subtle that one is not ordinarily even aware of it, that it exists. People take it for granted that they are Christians, Hindus, Mohammedans, Indians, Japanese, French. They never think, even for a single moment, that each child is born without any religion, without any nation, without any race; he is simply born as a conscious being. But we take away his consciousness, and instead of it we give him poor substitutes. We take away his real identity and give him false ideas; 'You are this, you are that,' and then he goes on living according to those ideas. His whole life becomes a falsification.

One has to wake up from this sleep.

The meaning of Moise is very beautiful. It has two meanings. Those two meaning are like two sides of the same coin.

The first meaning is servant of god. It simply means one who is surrendered to tao, to existence, to nature. God is just a metaphor for the ultimate law of existence.

And the second meaning is one who is saved by god. The first has to precede, then the second succeeds of its own accords if you surrender to the ultimate law of existence you are saved; to surrender is to be saved. Sannyas is nothing but a discipline of surrendering, and the outcome is deliverance.

You have to disappear as an ego and then you are suddenly born as the very ocean. You have to disappear as a person, as a separate entity, and then you appear as the whole. And to be the whole is to be holy.

The discipline that is imposed from the outside is always ugly because it is destructive, it is paralysing, It cripples you. Rather than cutting the cloth according to you and then making a dress out of it, it does just the opposite: the dress is already there, made by somebody maybe thousands of years before, and you have to fit into it. If you don't fit into it then You have to be cut, not the dress. Then something is wrong with you, not with the dress.

That is the moralistic attitude, the puritan attitude, that the moral rules are always right. If something is wrong it is always you, so you have to fit with the moral rules. If you don't fit it creates guilt; if you try to fit, it creates discomfort. If you are stupid you try to fit, but then your whole life becomes a misery. If you are clever, cunning, then you become a hypocrite. You pretend 'Yes, everything is okay. I am fitting in perfectly -- the dress is beautiful, it is lovely!'

But then you have to live a double life: one life in your drawing room, the other life, which is your real life, from the backdoor. And then there is a split; then you are constantly in a kind of inner struggle, an inner tension, and you can never be at ease. You are pulled apart: if you try to be real you start feeling you are being oral; if you try to be moral you start feeling you are being unnatural. And both prove to be tense

states.

My approach is totally different; it is not moralistic at all. And I make a clear-cut distinction between morality and religion. Morality is discipline imposed from the outside, religion is an inner discipline. It arises out of your own consciousness. Morality depends on creating a conscience, and very conscience is bound to create problem for you because it is against you somewhere. It may look right basically, but nature knows no logic. You may have to agree intellectually, but existence is far bigger than the intellect. You cannot manage to force existence into intellectual patterns. Moreover, the patterns were created long ago.

Manu, the Indian law-maker, the Hindu founder, prescribed certain rules. Five thousand years have passed and the Hindu still has to follow them. Now, the whole world has changed, man bas changed; nothing is the same. If Manu comes back he will not even be able to recognise anything. But his rules are still there. If the Hindu follows those rules, in one sense he feels good that he is following the right path. But then there is repression, and then the whole situation is against him and he looks silly and stupid -- to himself, to others too. He does not look contemporary. He becomes a mess.

Morality is for man -- man is not for morality. And morality has to change with the times. Peoples' needs change, requirements change; you cannot continue with old rules. Ten commandments were given three thousand years ago; now everything is different -- they are absolutely irrelevant. You have to find new ways to live, new ways to be. The only possibility is that we drop the whole idea of conscience. Instead of conscience we should depend on consciousness.

Conscience is always created by others. It is a manipulation, it is a subtle slavery. Consciousness is created by you. It is your own effort to stand on your own two feet, to look at life and to gather enough courage to live according to your light. Of course when you live according to your light you may commit many mistakes, but there is nothing wrong in committing mistakes because that's the only way to learn. The more mistakes one commits, the more one learns. He only thing to be remembered is: don't commit the same mistake again and again, because that is stupid' Commit new mistakes, find out ways to commit new mistakes.

As you grow, as you learn, as you become conscious, as you become more and more alert, a certain inner discipline arises without any imposition, because you can see what is right and what is wrong. And when *you* see it, there is no split; then you are not of a double mind, then it does not create a kind of schizophrenia. Otherwise the whole humanity has lived a schizophrenic life up to now, because of the moralistic past.

We have to free religion from morality. Once religion is freed from morality, then religion gives you a totally new kind of morality, but it will not be of Manu and it will not be of Moses and it will not be of Jesus, and it will not be of Buddha, it will not be mine -- it will be yours. And when it is yours there is a joy in living it, there is great growth through it. You don't feel crippled, paralysed, hampered, obstructed, manipulated; you become more and more natural, simple, spontaneous. You become more and more attuned to the universe.

That's the way of sannyas: it is non-moralistic but absolutely religious. I teach an amoral religion: not immoral, not moral, but amoral -- a religion that transcends morality. Then it brings freedom to you, and freedom is the ultimate value. There is nothing higher than that. Freedom is the highest truth. It is another name for god.

Bliss is not something philosophical, something intellectual. It is existential, it is an experience -- like love, like light, like life.

You cannot teach a blind man what light is. You can tell him about the physics of light, you can tell him about the mathematics of light, you can tell him all the theories about light, but even all those theories, physics and mathematics, will not give him a single glimpse of light. He will not know even a single ray of light: he is blind. In fact he does not even know darkness -- what to say about light?

People ordinarily think that blind people live in darkness. That is absolutely wrong. That is just *our* idea, because we close our eyes and there is darkness, so we think blind people must be living in darkness. The blind person cannot see at all, how can he see darkness? To see darkness eyes are needed as much as eyes are needed to see light. You cannot even explain darkness to a blind man, what to say about light? Impossible!

The only possible tray is to help him so that his eyes are cured, so that he can also see. Then he may not know the physics -- who knows the physics of light. I don't know, but I know what light is. Who knows the mathematics of light? Millions of people use light without knowing anything about it.

It is said that once it happened that Thomas Alva Edison, who was the inventor of the electric bulb, went to a village, a hill station, for a holiday. The hill station had a small school and the school was celebrating its hundredth anniversary, so they had many functions; many celebrations were going on.

He had nothing to do so he went to see what was going on there. The school children had arranged a small exhibition and they had made a few electrical things. A boy was showing him: 'Push this button and the light comes on, push this button and the fan starts moving,' and the villagers were very enchanted, amused. It was so new; they had never seen electricity.

Edison also showed much interest, and nobody knew that he was Edison, the inventor. Humorously he asked the young boy, 'What is electricity?' The boy said, 'What is electricity? Wait. I don't know -- I will call my teacher, my science teacher.' So the science teacher was called and Edison asked, 'What is electricity?' The science teacher was almost at a loss for an answer. He said, 'Wait. I am not very educated, just a B.Sc., but our principal holds a doctorate in science; I will call him.'

The principal came and Edison asked, 'What is electricity?' The principal looked very puzzled and said, 'You have asked such a great question.'

Seeing the difficulty, Edison laughed and said, 'Don't be worried -- I am Thomas Alva Edison. I myself don't know what electricity is. Not that we know is how to use it. So don't get worried about it. I am the inventor of all these things that you are showing here. I was just joking. I *myself* don't know what electricity is exactly -- it is indefinable. But we are using it, are using light, we are using air, we are using water. People were drinking water even before they came to know that water means H2O. It was not needed. Without knowing what water consists of, people have been drinking and surviving perfectly well...

The blind man needs eyes and then he will know light. He does not need theories about it. Exactly is the case with bliss: you don't need theories about it. I am not a theoretician and I don't encourage my sannyasins to be philosophical. I discourage them as much as I can. I destroy all their philosophical curiosity in order to emphasise the existential, because once you start moving into the philosophic direction, there is no end to it; you will never come to know what bliss is. You will go on thinking and thinking and thinking; and one thought leads to another thought, ad infinitum.

Bliss is an experience. I can teach you how to experience it, I cannot tell you what it is. If you become silent, still, calm and quiet and collected, you will experience it. Bliss is the experience of a silent state of mind, because in a silent state of mind, mind disappears. It is no more mind; it becomes no-mind. And with the disappearance of the mind all desires disappear, all tensions disappear, all anxieties disappear. And these are the barriers which do not allow the flow of bliss in you, otherwise bliss is your nature. If all the rocks are beloved, suddenly it with great force -- your bliss starts flowing like a stream.

A sannyasin has to remember it continuously because mind always distracts you towards philosophy. And it is very easy to talk about, to thing about, to read about; the real problem is to experience. That is arduous, because for that you will have to go through, an inner transformation, from mind to no-mind, from thought to no-thought, from desire to no-desire.

The Imprisoned Splendor

Chapter #25
Chapter title: None

26 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The real victory comes only through meditation. All else that looks like victory -- money, power, prestige -- is only a deception, a mirage. Even Alexander the Great remains a beggar and dies a beggar, because the outer riches cannot make you inwardly rich and the outer victories cannot fill your inner emptiness. He also became aware of the fact, but then it was too late. Just before he died he realised it, that his whole life had been a sheer wastage. In trying to conquer the world he had completely forgotten himself. And now death was knocking on the door, no time was left, He was going as empty-handed as he came into the world.

He confessed it -- that is one of the most beautiful things about him, otherwise rarely do people like Alexander ever confess their failure. His last wish was that when he was taken to the cemetery his hands should be left hanging outside the coffin. His ministers and generals were puzzled. They said, 'What do you mean? It is not done?' He said, 'Whether it is done or not, that is not the point. Thousands of people will see mo being carried to the cemetery and I want them to know that I am going empty-handed. Let my hands hang out of the coffin so everybody recognises the stupidity that I have committed.'

Meditation means an inward journey. It is moving from the circumference to the centre. The moment you reach your centre you are victorious. When you reach the innermost core you are victorious, and now you know that there is no birth, no death, you are immortal. Only the circumference goes on changing, with each birth it is a different circumference, but it is the same centre. As far as the centre is concerned nothing ever changes, it is unchanging. It goes not belong to the world of time, it transcends time, it is part of eternity.

Meditation makes you a really loving one. Without meditation one only pretends to love. It is pseudo, it is a mask; it is not your real face. Behind the mask other things are hiding; sometimes even hatred is hiding behind your love. And it is almost always an effort to exploit the other as a means -- and love cannot exploit, love cannot use the other as a means. Love respects the other as an end unto himself or herself.

Love cannot possess, love respects the freedom of the other. Possession is one of the most ugly things. It cannot exist with love. To possess someone means you have reduced the other to a thing. Only things can be possessed, not persons, not beings. You can share but you cannot possess. But *that* love is possible only when you have become rooted in your own being, when you have become grounded, when you are so grounded in yourself that you can enjoy your aloneness. Then there is no need to possess the other.

The need to possess the other arises out of your incapacity to enjoy yourself in your aloneness. You are afraid: if you don't possess the other you may be left lonely, the other way move away. So you create all kinds of barriers and chains -- legal and social. You create a kind of slavery for the other and naturally, the other is doing the same to you. Hence lovers become gaolers for each other; they start destroying each other. They don't help growth. They are afraid of the other's growth, because who knows? -- if the other starts growing, he may love you, he may not love you because he will be a totally different person, He has to be stopped, wherever he is, so that he goes on loving you. With any change in his life you feel afraid, shaken, And you immediately start destroying all possibilities for growth.

That's why peoples' psychological age is very retarded near about thirteen. They may be seventy years chronologically but only thirteen years psychologically, And then there is trouble because the gap between their psychology and their physiology is so vast, so unbridgeable, that they become two persons: psychologically they live very childishly, physiologically they are grown-ups, so there is a split in them. Almost the whole of humanity lives in this kind of split for the simple reason that we don't know how to first get rooted in our being.

Love is a flowering of meditation. Meditation is the art of being alone, and love is the art of being alone together. But your aloneness remains intact and you keep the others' aloneness unhindered, untouched. It is so sacred, it is so divine, it cannot be destroyed... if you love the person. But this kind of love can grow only out of meditation. Hence to me, meditation is the foundation; and then only you can make the temple of

love.

People are making sandcastles -- but they call it love -- because they are missing something very fundamental: the foundation is not there.

Start with meditation, and as you go deeper into meditation you will find love arising in you, a totally new quality of love, a new flavour of love, a love that you have never known before, a love that is synonymous with god.

There is a vast difference between satisfaction and contentment. The dictionaries will not say there is any difference -- if you look up contentment the meaning 'satisfaction' will be given, and if you look for the meaning of satisfaction you will find 'contentment'. They are not synonymous at all... but dictionaries are not made by buddhas.

Satisfaction is a negative state, contentment is a positive state. Satisfaction is like the famous Aesop's fable, the fable about the sour grapes.

The fox wanted to reach the grapes but they were too far away. The fox jumped, tried hard and fell on the ground many times, but they were beyond his reach. Utterly frustrated he went away, but before he went away he looked all around to see that nobody was watching.

Hidden behind a bush a small rabbit was watching.

He said, "Uncle, what happened?" And the fox changed his face; there was no more any frustration, no sign of failure.

He laughed and said, "Those grapes are sour. Let them become ripe. We will have to wait a little."

That is satisfaction. You can deceive others, you can also deceive yourself. It is a strategy to survive as an ego, otherwise there are so many problems in life. You don't have enough money, you don't have enough power, you don't have enough fame. The ego feels wounded and hurt, and slowly slowly you have to create a certain kind of satisfaction, you have to create many rationalizations: "Who cares?"

Nirupa is sitting there -- she is my medium. Before she became a medium she used to think, "I don't want to be a medium -- who cares?" That was satisfaction: trying to satisfy herself -- "I am not interested in it." But now she knows what that was; now she understands that that was not contentment, that was satisfaction. That is a strategy to hide your wounds. It is a negative state.

Contentment is a positive phenomenon. It is not that you are trying to rationalize some failure, it is simply that you are enjoying a certain blissful moment inside. It can happen only through meditation, otherwise you will know only satisfaction. It is through meditation that you start experiencing bliss, peace, silence, joy, and then there is tremendous contentment; you are so overfull, in fact so full that you would like to share. You are overflowing.

Satisfaction is a poor man's effort to keep his face smiling, somehow. Contentment is the joy of inner richness. It is the aura that surrounds a meditative person. It is the fragrance that naturally comes to those who go beyond mind. Satisfaction is of the mind, contentment is of no-mind. And that's what meditation is all about: a shift of your consciousness from thought to no-thought, from constant chattering to an inner silence.

And unless one knows contentment one is not really alive. One is somehow dragging, somehow keeping oneself together. But the moment you experience contentment you need not keep yourself from falling apart.

You become integrated, you become crystallized.

You are not only a union, you become a unity; you are one.

And that oneness is the goal of sannyas.

Knowledge can be acquired in two ways. Either you acquire knowledge from others... Then it is superficial. You become knowledgeable but you don't become wise. You become more informed, more learned, but you remain the same old person with no inner change, with no radical transformation. All your knowledge becomes just an addition to whatsoever you were. It does not affect you, it leaves you intact.

The other way to find knowledge is to go deep into your own being, to dig deep. That's what meditation is: a method of digging deep within yourself so that you can find the real source of your life. From there arises a totally different kind of knowledge -- that is wisdom. It is not just an addition to whatsoever you were before, it is a transformation. You are no more the same person, you become new through it. You are reborn; it is a rebirth.

And unless one is reborn one cannot understand the mystery of existence. One can know much about

god, but to know about god is not to know god. One can know much about love, but to know about love is not to know love. To know about love is fallacious. We need not to know about god, but to *know* god, to know love, to know life, to know light, to know who we are. It is not a question of about; the word 'about' means around.

The so-called knowledge goes around and around, never touching the centre; it goes in circles. Meditation leads you directly to the centre of the very source of your being -- and it is also the source of the whole existence. Having a taste of it changes you completely, changes your perspective. Everything else remains the same but you are no more the same. And because you are no more the same, nothing is the same any more. Now you have new eyes to see, new ears to hear; a new heart to love, new hands to touch and reel. Now you have a new being, a new heart-beat. And with this newness, life becomes a dance, a song, a celebration.

Sannyas is a celebration of life. It is not renunciation, it is rejoicing.

The Imprisoned Splendor

Chapter #26
Chapter title: None

27 June 1980 pm in Chuang Tzu Auditorium

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Meditation needs tremendous perseverance. It is not like a seasonal flower, it is more like a cedar of Lebanon; it needs time to grow roots. That is one of the reasons why the contemporary man is missing the inner treasure: he is always in a hurry. Never before was man in such a hurry. Speed was never such an addiction. People were moving slowly, living slowly; there was a kind of unhurriedness in their life. As technology has progressed, it has given more and more speed to man, and everything is moving faster and faster. We are becoming more and more intoxicated with speed; it is a drug. It does not allow us to grow anything that takes time, patience, perseverance. It does not allow us anything that needs the art of waiting...

Hence we are running outwards. It is possible with scientific technology to rush towards the moon, towards the stars one day; but to go in no scientific technology can be of any help. There nature has to take its own course. And one has to learn not to be so concerned with the result, with the goal. One should start enjoying the journey itself. One should start enjoying the trees by the side of the road, the birds singing, the sun rising, he clouds floating in the sky. One should move slowly, at one's natural pace. And one should not even be in competition with others because everybody has their own natural pace and everybody has a unique individuality.

So one should listen to one's own heart. And it is not difficult to judges if you are in a hurry you are tense. That tension is enough to indicate, it is an indicator that you are doing something against your nature, you are straining too much. Slow down. Move in a relaxed way, as if there is the whole infinity available. In fact it is so, the whole infinity is available. We are not born with our birth and we don't die with our death

either. We are eternal.

One can go into deep meditation only with this understanding. One should forget completely whether anything is happening or not. One should start enjoying just sitting silently, for no reason at all, with no motive at all -- just for the sheer joy of sitting silently, just breathing, being, listening to the birds or watching your breath. Slowly slowly a new fragrance starts arising in your being. That fragrance is meditation, that poise, that calmness, that stillness. It comes from the beyond as a gift. And whenever someone is ready it always happens, inevitably.

Nature is never unfair to anybody. Whosoever deserves and whatsoever he deserves, he gets it. If people are miserable they deserve it, that's what they deserve. Nobody is at fault, nobody else; nobody else is responsible. They have earned it. They may have forgotten how they have earned it, they may not be conscious how they have got into the mess, but that's what they have been doing. It is the outcome of their own work.

If somebody is blissful that simply means he deserves it. Nature always gives that for which you have become worthy, for which you are ready and prepared and receptive to.

Perseverance, constant effort with no hurry -- that is one of the fundamentals of meditation. The word 'con' comes from constantia, constancy; it is a beautiful word. It can become the very foundation of your inner growth. Just be relaxed, at ease with life, with yourself, with others, and drop this whole nonsense of rushing.

There is a Korean Zen story... An old monk gets out of a boat with his young disciple. They are carrying many ancient scriptures with them. The village they want to reach is on a hilltop and the sun is almost setting so they ask the ferryman, 'Will we be able to reach it before the sun sets? -- because we have heard that as the sun sets the doors of the village will be closed. It is surrounded by a wall and we will not be able to enter then. We will have to wait till morning, and it is dangerous to wait outside the gates; it is wild territory, wild animals are there. Will we be able to reach there?

The ferryman said, 'If you go slowly you *may* manage. If you go fast I cannot say that you will be able to manage it.'

They thought the ferryman was just mad: What was he saying? 'If you go slowly you *may* manage to reach, but if you go fast I cannot guarantee it. I cannot say even that -- that you will be able to manage it. The greater possibility is that you will not be able to reach before sunset.' There was no point in waiting time with such a madman. They rushed! And what the ferryman said *did* happen. The old man was really very old and they were carrying a big load of scriptures; the track was hilly and he slipped on a rock, fell into a ditch and had many fractures. All the scriptures were spread all over the place. The young man was collecting the scriptures, and the old man was not even in a state to walk.

Meanwhile the ferryman came. He had been putting his boat in the right place for the night. He had chained his boat and then he had come along slowly. He looked at the scene and he said 'I told you -- you didn't listen. Now I will have to carry you. But I am also old. Now even if we go slowly it is not possible to reach the gates before sunset. But you didn't listen. You thought I was a madman! You think you are meditators -- you are fools! I am a meditator. For my whole life I have been meditating, carrying people in the boat from this side to that, from that side to this. What am I doing? -- just meditating, silently, rowing the boat. I have nothing else to do so I go on watching my breath.

'One thing I have learned that if you go slowly you always reach. I had thought that you being Buddhist monks would understand it. I am not a monk, but I think you have never meditated in your life; you are just formal monks.'

Now they understood; now they could see the man clearly. Now for the first time they looked at his eyes, his face, his aura, his presence, his beauty. They bowed down and touched his feet and they said. 'You are a master!'

Go slowly. Those who go slowly always reach. It looks like a paradox, but life *is* paradoxical. Those who hurry never reach. As far as the inner journey is concerned this is the law, this is tao.

Meditation is a gift from god. It does not mean that you have not to do anything at all. You have to do much to become receptive, to become available to god, to become capable, worthy. But that's all that man can do -- the real thing always comes as a gift. Hence there have been two kinds of misunderstanding and they are both very ancient.

One misunderstanding is that because meditation is a gift you need not do anything at all. Whenever it is going to happen, it is going to happens you cannot do anything, so why bother?

That is a fallacy, that logic is fallacious. Meditation will never happen.

The other misunderstanding is that because you have to do much preparation, it is not a gift, it is the outcome of your work. So if you are not getting it that means: go on straining more and more. That's another extreme. So people become almost mads they strive too much to reach a meditative state. And their very striving at a certain point becomes the barrier.

My understanding is that your effort is needed up to a certain point and then the effort has to be dropped. You have to make the effort and you have to drop the effort -- both are essential. And you have to be alert enough to know *where* to stop.

Whenever your effort starts creating tension and anxiety in you, relax, drop it. You have done enough; now wait. But don't start waiting from the very beginning. First prepare the soil, remove the rocks, the weeds, then sow the seeds of the flowers, then water the ground, and then wait! But if you start waiting from the very beginning without removing the weeds and without removing the rocks and without sowing the seeds, nothing is going to happen. And if you go on digging every day and looking at the seeds to see whether something is happening or not, then too nothing will happen.

You have to work and then you have to wait. And there has to be a balance between work and waiting, a very subtle balance. It is not impossible to judge it. Every indication is being given by your inner being.

It is just as when you have a headache you know, although you cannot explain to anybody else how you know it. How can you prove that you have a headache? But you know it. All that is needed is a little awareness. Yes, sometimes it may happen that you have a headache but you are so engaged in something that you lose all awareness of the headache.

For example, your house catches fire... You may forget the headache because your consciousness becomes wholly directed towards the fire. Now you are not in a state to bother about a small thing like a headache. It is as if a curtain is pulled over it and the headache disappears for the moment. But it is there.

In George Bernard Shaw's life there is an anecdote. He phoned his old doctor -- the doctor was as old as Bernard Shaw, Bernard Shaw was ninety and the doctor was also ninety -- he was his private physician. Bernard Shaw said 'I am feeling as if it is a heart attack. Come immediately! It seems I am sinking and dying.'

In the middle of the night the old doctor came, almost running. He had to go up the staircase; and he was very old so he was breathing hard and panting. When he reached the room, before asking George Bernard Shaw anything, he fell into a chair just to have a little rest. Bernard Shaw became very much afraid. He was lying on his bed; he stood up, brought water for the doctor and a fan and started fanning him -- he was perspiring. The doctor had one of his hands on his heart. Bernard Shaw was afraid: 'It seems that he has a heart attack. He is an old man and he had to come in the middle of the night, his sleep was disturbed and he had to come up a long flight of stairs.' He forgot all about his own heart attack and the sinking heart and everything. After fifteen minutes, when the doctor was okay, the doctor asked for the fee and started leaving!

Bernard Shaw said, 'This is something! I have been serving you for fifteen minutes continuously, bringing water and ice and this and that, and fanning you. You ask me for the fee -- and you have not done a single thing.'

The doctor said, 'But I have been doing something -- where is your heart attack? I made you get up of the bed, you were running here and there, bringing things and fanning me -- you are perfectly okay! That was just my medicine for you. Give me the fee!' He took the fee. And Bernard Shaw recalls in his memoirs 'That was something. He really played a great joke on me! I used to think that only I had a sense of humour, but he had much more.'

If you have a headache and the house is suddenly on fire, your consciousness will move towards the fire. But otherwise every indication of your headache is given.

And exactly the same happens when you are meditating. First work, put your whole energy into it, with intensity, totality, passion, and then the indication will come that now is the time to relax and wait -- you have sown the seeds. They will sprout in their own times now let the spring come. And the spring always comes.

Meditation is a gift, but the gift is available only to those who are ready for it.

Meditation brings perfection. In fact the only way perfection comes to one is through meditation. Without meditation something always remains missing. We may have wealth, power, prestige and all that the world can offer, but deep down there is always some emptiness, some meaninglessness. One goes on

feeling that life must be something more than this -- and life certainly is more.

That gap inside, that yawning gap inside can be filled only through meditation; nothing else can fill it. People try to fill it with every kind of thing but it cannot be filled by anything from the outside. It is basically inner, hence nothing from the outside can fill it. Something has to grow inside, only then can it be fulfilled. And when that inner gap is full, overflowing, one experiences perfection for the first time. And by perfection I mean one starts feeling nothing is missing, one starts feeling meaning, significance. For the first time life becomes not just an accident but a significant event of immense value.

Blessed are those who have known meditation. Only those few people are the blessed people; others are simply groping in darkness. Meditation gives you an inner light, and then wherever you are there is light and whatsoever you do, you do in full light and clarity. Hence there is never any guilt, no repentance, no looking back. Whatsoever one does, one feels that's the only thing that can be done. It is *always* right.

And when each of your actions has such totality it does not leave any trace on you. It is only incomplete action that goes on leaving a trace upon your consciousness. it is the incomplete action that goes on hankering around you for completion. it is the incomplete past that we are burdened with.

The meditative man lives each moment so totally, so fully, that once he has lived it, it is finished; he is out of it. And he is always fresh because he carries no past. He has no karma, no bondage with the past; he is absolutely free. and because each action comes out of his freedom and freshness, it has a tremendous beauty and grace; it has perfection in it.

Meditation is only a means -- the end is awakening. The end is to become absolutely aware. Ordinarily we live out of unconsciousness; we live like a robot, we function more like a machine than like a man. And that's the whole problem: how to release the man from the machine. That's what sannyas is all about: how to free the man from the machine.

The machine is heavy and it surrounds you from everywhere. You are imprisoned in it. Man *is* an imprisoned splendour and the misery is nothing but the realisation of what he can be and what he is: 'I can be as blissful as Buddha, Christ, Krishna -- full of songs and celebration -- but I am just full of misery. It is for the simple reason that we have not even tried, we have not made any effort to transform our potential into the actual. We go on living at the minimum. We can live at the maximum, we can reach the ultimate heights of consciousness; hence the great anguish, because somewhere deep down we feel what we can be; what is possible.

Nothing is impossible as far as inner growth is concerned. napoleon's statement that nothing is impossible may not be true about the outside world, but it is absolutely true about the inner: nothing is impossible in the inner world. We just have to start moving in the right direction by the right means. meditation is the beginning of the right step, in the right direction. Meditation simply means an effort to watch your mind, how the mind functions, with no interference, neither for nor against, no condemnation, no appreciation, with absolute neutrality, pure watchfulness, just like a mirror. The mirror does not bother whether you are beautiful or ugly; whosoever you are, the mirror simply reflects.

When your consciousness starts reflecting your mind with all its ugliness and all its beauties, with all its pleasures and with all its pains; with no choice... when your mind is reflected in your consciousness in a choiceless way, you have started meditation.

Choiceless awareness is meditation. And then you have to go on doing the same, slowly slowly deepening the process. And one day, the ultimate flowering happens: the inner lotus opens up. That's the state of the awakened one, the state of a Buddha, Christ, Lao Tzu.

Unless we achieve it there is no possibility of rest. something inside will go on goading us. And it is good that something inside goes on goading us. If it stops goading us we will remain unfulfilled, immature, ungrown-up.

There is an inner guide who goes on goading, who says 'This is not enough -- something has to be done.' That goading has brought you here. Now don't miss this opportunity of being here. It is a great opportunity for growing, a rare challenge. If one accepts it one can become a beautiful peak of joy, of bliss, of celebration. But everything has to begin in meditation. And if you begin in meditation whatsoever is needed will go on happening to you naturally, without any effort.

Meditation creates almost a magnetic force in you. It attracts whatsoever is right and whatsoever is needed. It attracts the right nourishment, the right people, the right guidance.

One of the ancient Egyptian scriptures says: When the disciple is ready the master appears. It simply means if you are meditating the master is *bound* to appear; if you are meditating then all that is needed will

be provided for. Nature takes care of it.

We are not orphans, we are part of this universe. And the universe is not indifferent to us, it takes every care, we just have to move in the right direction and immediately the whole existence starts supporting us. It hinders you when you start going wrong. That too is because it loves you. But when you start going right it supports you, it removes all hindrances.

Remember, god is a friend of all seekers.

The Imprisoned Splendor

Chapter #27
Chapter title: None

28 June 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Just as in spring miracles start happening in nature, bliss brings a spring to your inner world and miracles start happening. Bliss is the springtime of the inner world. Without bliss nothing flowers, here is no fulfilment, no fragrance, no meaning. Life remains a drag. One can go on existing somehow, but it is not true living because there is no celebration in the heart. There is no dance in your being; one remains hollow and empty.

And because of this emptiness we go on doing a thousand and one things to fill it, to forget it, to cover it somehow, but nothing ever succeeds. Maybe for the time-being you can cover it; soon, you will have to encounter it again. For the time being you can forget it; you can become so occupied in outward activities. But for how long can one remain occupied? One needs rest, one needs relaxation. And the moment you are at rest, suddenly the inner emptiness is there.

That's why people go on moving from one occupation to another. Even on their holidays they cannot rest; in fact they work more on their holidays than ever. They are afraid, afraid of something inner -- that they may have to face it. They don't want to face it.

From immemorial times man has remained interested in all kinds of alcoholic beverages for the simple reason: to forget. He wants to forget the inner emptiness. But for how long can you remain intoxicated? Sooner or later you have to come out of it, and the inner emptiness is there, hurting. It is like a wound that goes on becoming bigger and bigger. It heals only when you have been able to attain a state of bliss. Then suddenly all wounds disappear, and instead of wounds there are flowers. Each wound becomes a flower, a lotus flower.

But there are very few people who try to seek bliss, because the journey seems to be that of absolute aloneness. And it is: nobody can accompany you. And we have become addicted to the crowd, we always want company; we are very much scared of aloneness. That is one of the reasons why only very daring souls go into the search for bliss, because the first step is: you have to be alone, because you will be going inwards. Outside you can have company but inside no company is possible. The deeper you go in, the more

alone you will be.

The whole art of meditation is a training in being alone, without any fear; in fact, tremendously curious to explore one's aloneness. When one becomes allured by this adventure of being alone, then bliss is not far away. The more alone you are, the more bliss starts happening. When you are absolutely capable of being alone your whole consciousness becomes full of bliss -- and that is the springtime for the soul. After that you can be in the crowd, in the marketplace, you can have as many relationships as you want, friendships, all kinds of friendships, but you will never lose your rootedness in your aloneness; hence nothing will be a distraction.

Once the taste of aloneness and bliss has penetrated into every pore of your being it remains with you wherever you are. Then your whole life becomes full of aloneness and full of bliss. Bliss and aloneness are two aspects of the same coin.

Bliss is the goal of life; meditation is the means, the way to it. Bliss is the end; meditation is the bridge, the boat that takes you to the farther shore. Without meditation nobody has ever known what bliss is.

It is not pleasure. Pleasure is physiological, chemical; it has no depth and it is very momentary. For example, a sexual orgasm is pleasure. For a moment you feel on the top of the world, but only for the moment. And in the wake of that moment deep sadness and depression sets in; hence after love people immediately fall asleep. That's a way to avoid the sadness that is bound to come in.

Watch animals making love; after they have made love you will see sadness even on their faces. They don't seem to be ecstatic. If you observe closely, you will see that they are disillusioned; they are feeling as if they have been cheated. And it is in fact, a trick of nature. Nature is cheating you. It has its purposes; nature wants to reproduce the species and nature has devised clever means. The most clever is the pleasure that you attain for a moment. It is for that pleasure that you are ready to reproduce. If there were no pleasure at all, the whole sexual activity will look so silly. It would look like gymnastics or doing yoga... it would look foolish.

It is because of that pleasure, that one is ready to go on doing any kind of stupid things. But it is just a chemical phenomenon, hormonal, physiological; it can't be deep because physiology is not deep.

Bliss is not even happiness. What we call happiness is psychological. Whenever you find a certain moment of elation your ego is fulfilled, you feel happy. You have become the president of a country, you feel happy, but only for the time being, because your ego is fulfilled. You have defeated all other competitors, you have arrived; whereas others have failed, you have succeeded... or you have much money, power, prestige, fame. But soon one becomes tired of it all.

Only the successful people know how tiring success is. Only the rich people know how utterly disappointed they are, but they cannot even say so, because to say so seems to be even more foolish, people will laugh. They have wasted their whole life in accumulating wealth and now they say that it is stupid.

Mahavira and Buddha who renounced their kingdoms, must have been really courageous people. It needs courage to renounce. It needs courage to recognize the fact, "This was all stupid and we have been living a stupid life up to now." The ego does not want to do that; the ego wants to go on keeping the illusion. So on the surface you go on smiling, but deep down there are tears and nothing else, deep down there is anguish. Whenever ego is fulfilled, you feel happy.

Bliss is not happiness but a totally different phenomenon. It is not pleasure because it is not physiological. It is not happiness because there is no ego fulfillment. On the contrary, it is dissolution of the ego, it is dissolving your separate entity into the whole. That's what meditation is all about, merging, melting into the whole, totally forgetting that you are separate, remembering your unity with the whole. That's why Gurdjieff used to call his meditation process "self-remembering"; it is really a remembering. Buddha used to call his meditation, "right remembering".

We are one with the whole; even though we think we are separate. We are inseparable. Just by thinking we are separate, we cannot become separate. All that is needed is a remembrance; all that is needed is dropping this false notion that we are separate. And in those rare moments when you can put aside your ego, your personality, your body-mind complex, and you are just a watcher, a witness, a consciousness, you know the first taste of meditation. And with that, immediately great bliss comes, it rushes towards you from all directions, from all dimensions. All your inner emptiness is immediately filled. It becomes a lake of bliss. That is the end, the goal of sannyas. And the method and the means is meditation. There is no other method, there is no other way.

Hence one has to learn to imbibe the spirit of meditation. However long it takes, whatsoever cost one

has to pay for it, one has to be ready. Once you are ready to have it at any cost, then it is not difficult. That very readiness makes you worthy of it, and things become very simple.

The search for bliss is as scientific as any objective science. The difference is only of direction. The science watches the objective world and enquires into the reality that surrounds us. Religion moves into the watcher, into the subject, into subjectivity itself. Science is concerned with the object; religion is concerned with subjectivity itself -- but the approach, the method, the attitude, is exactly the same.

Religion is not superstition, it is not belief. It is not at all a dogma in which you can believe; it is something to be experienced. Just as science works through experimentation, religion works through experimentation. The experiment of religion is, of course, far deeper than that of science, far more individual, personal. Science and its enquiry is collective, objective; others can watch. But when you are moving into meditation, nobody can watch; *except* for you nobody else will be there to be a witness of it.

Of course, others will be able to see that something is happening to you, but what exactly it is they will never be able to decipher. something mysterious will start surrounding you, and those who are very perceptive will be able to have some glimpse that you are no more the same old person. Something new has entered your life. You have changed -- but to what exactly there is not way to judge from the outside or to measure from the outside. Only you know it.

It is like love: if you love, *you* know. Prayer is even deeper, far deeper than love. Meditation is the deepest; there is no more depth than meditation. But one thing which modern man has completely forgotten has to be remembered, that religion is also a science.

All the so-called modern thinkers go on saying, writing, proving, arguing, that religion is superstitious, it is dogmatic, that it is nothing but blind belief. All these assertions are basically wrong. They are true as far as the so-called organised religions are concerned -- Christianity, Hinduism, Mohammedanism, Judaism -- but they are not true about Buddha or jesus or Krishna or Mohammed, they are not true about the *really* religious people. They are true about people who have been conditioned as Christians and Hindus, who have never explored on their own what exactly it is, who have simply believed as a formality.

They go to the church every sunday, just as a social formality. It is another kind of club. Rotary clubs are there and Lions' clubs are there, and the church -- Catholic, Protestant, this and that... These are just clubs, good meeting places. and they give you a certain kind of social status. People think that you are religious, that you are a good person. and people thinking that you are religious and a good person helps you in your business, in your social life, in your relationships. It functions like a lubricating agent. So cunning people go to the churches, to the temples, to the mosques. They use religion, but they are not religious.

To be religious one needs a really daring spirit, a tremendous longing for the unknown, such a deep desire and thirst for truth that even if life has to be sacrificed, one is ready for it. those few people are religious -- and they are not superstitious at all.

Buddha says again and again to his disciples, 'Don't believe in what I am saying, don't believe that this is written in the scriptures, don't believe that all the past Buddhas have said it; believe only when *you* have known it, otherwise don't believe, because to believe without knowing will keep you blind forever. and a blind person cannot see truth, cannot see god.

Religion is a very precise science of creating clarity, perceptiveness, transparency, within your being, so that you can see things as they are. and the moment you see things as they are you know god is. You simply know god is -- just as you know when the sun rises that light is. No other proof is needed. Proofs are needed only for believers; for those who have experienced, experience is self-evident. it needs no proof at all.

The Imprisoned Splendor

Chapter #28
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The moment we use the word 'god' we create a fictitious person, who does not exist. Godliness is a truth, god is a fiction, Godliness is a quality, not a person but a presence. You cannot see godliness but you can feel it, you can experience it, you can have a taste of it. It is like fragrance, not like a flower. The flower is visible, the fragrance is invisible. You can possess the flower; you cannot catch hold of the fragrance.

All that you need to experience fragrance is a deep sensitivity. Godliness is the fragrance that surrounds the whole existence. The moment we say god, suddenly it seems god has an address. He must be somewhere: above in the sky, in heaven -- but somewhere. It is not accidental that the moment people pray they start looking towards the sky, It is an old habit, an old idea, a conditioning that god is there above the clouds.

Immediately the idea of god as a person is limited, defined. And then people start thinking about his personality: how he looks, what his preferences are, what he likes, what he dislikes, how we can pray to him, what language he understands. Hindus think he understands only Sanskrit, hence they call it the divine language. Jews think he understands only Hebrew. Mohammedans think he understands only Arabic, otherwise why should he have given his most precious treasure to the world in the Arabic language? Why had he chosen Mohammed to be his prophet?

These are natural, logical consequences of thinking of god as a person. One starts thinking of him as a white man or as a black man; and of course there are women liberationists who think he is not a he at all but a she, There is a great controversy: why should go be called a he? It smells of male-chauvinism. He should be called she.

Negroes will think of him as a Negro, Hindus will think of him as a Hindu and the Chinese will create his figure in a Chinese way. The Chinese god cannot have a very thick beard and thick moustache -- impossible: just a few hairs, that will do. And all the countries have the idea of god as an old man for the simple reason that for millions of years we have thought that old people are wise. God has to be old to be wise. All this nonsense comes with one idea: that god is a person. Once that idea is dropped, this whole rubbish disappears.

Godliness is my emphasis; and my message to my sannyasins is: never think of god as a person but only as a presence. And the presence can he neither Hindu nor Christian nor Mohammedan. The presence will not have any address and the presence cannot be masculine or feminine. The presence surrounds the whole existence like an aura; the whole existence is full of it. Each grass leaf, each star, each person -- knowingly or unknowingly... Those who know become the Buddhas. Those who don't know also have the same quality in their being, it is just that they are unaware of their treasure. It is within and without.

Godliness cannot be estimated, cannot be measured; it is immeasurable. The English word 'matter' literally means that which can be measured. God is not matter but consciousness, He cannot be measured, There is no way to weigh him, no possibility of ever drawing a map of godliness. It is a mystery and it is always going to remain a mystery. You cannot possess its you can disappear into it. You can become part of it but you cannot be the owner. And man's mind always likes things which it can measure, define, possess, because then the mind becomes the owner.

God or godliness is the only experience where you have to drop the very idea of ownership, of possessiveness. You have to disappear, you have to melt and merge into the ocean.

Whatsoever we say about god remains inadequate. Nothing can ever be adequate. Words are too small and he is vast; it is impossible to confine him in a small word. That would be like holding the whole sky in

your fist.

You cannot purchase god, it is not a commodity. And priests have been selling god, they have made it a commodity, You can purchase everything: a ticket for heaven, a special place in paradise -- you just have to pay the right amount.

There is a small Mohammedan community in this country; the chief of the community lives in Surat. When I visited Surat, a few of his followers came to me. They were angry young men, and they said 'So much nonsense is going on here in the name of religion that you have to say something about it.' I said 'What is the matter?' They said 'In our small sect you have to pay a certain price and then the arch-priest writes a letter to god, recommending that you should be given such and such a place, And when the person dies the letter is put into his pocket and he is buried in the ground. People collect money for their whole life just to have some special place in paradise.'

But people *are* gullible. Now such nonsense continues, even in the twentieth century. And it is not only with one small sect, it is with all religions.

God is not something that you can purchase or sell. It does not belong to the marketplace at all, it belongs to your inner world. And you have it already so there is no need to purchase it -- it is already the case.

Although it is beyond words, although we cannot say anything about god, still, when you experience something of godliness great praise arises in your heart, great gratitude -- that is the essence of prayer. Knowing perfectly well nothing can be said, still one has to express one's gratitude, one has to express it in some way or other. You can dance, you can sing, or you can be silent. That may be your way of saying it: just silent, in awe and wonder.

But whenever the experience happens it is such a gift, it is beyond our comprehension. We cannot believe it when it happens for the first time. It is so incredible: we cannot feel that we are worthy of it, that we have earned it, that we deserve it at all. One bows down and one mumbles something or other. All our prayers are just mumbling: significant as far as our heart is concerned, but inadequate as far as godliness is concerned.

Meditation is a state of awareness, watchfulness, consciousness, Ordinarily we are living as if we are sleepwalkers, somanabulists. Just the very minimum of awareness exists, enough for the day-to-day work, but not enough to know the truth of existence. It is the bare minimum. We are like an iceberg: just one-tenth of it shows above the water, nine-tenths below the water, Exactly the same is our situation, it is exactly the same proportion: only one-tenth of our consciousness is available, nine-tenths is just underground; it has yet to be discovered. It is our own inner territory which has remained unexplored.

We have explored the whole earth; we have gone to the very ends of the earth, we have reached the North Pole and the South Pole. Now we have reached the moon. Soon we will be reaching some other planets and then the stars -- plans are already on the way, scientists are already working on it. And the darkest continent, which remains unexplored and which is the *most* precious, is still within our being. Compared to it everything else is futile, utterly meaningless. If we are not capable of knowing ourselves, whatsoever we know is not going to help us. But if we know ourselves, even if we don't know anything else, that self-knowing will be enough to give us a beautiful life, a blissful life, a peaceful life, a life with significance, meaning, poetry, celebration.

Meditation is the art of slowly slowly making your whole being conscious, so not just the tip of the iceberg is available to you, but the whole being becomes available to you, There remains no dark corner in you. It is the greatest work and the greatest adventure in life.

Only the courageous one can go inside, because he will be travelling all alone -- without any maps, without any guide, with every possibility of getting lo st, not exactly knowing where he is and where he is going and whether he will be able to reach his own centre ever or not. Nothing is guaranteed, nothing can be predicted. The inward pilgrim is always in for a surprise. At each step there is a surprise. He has never thought of the things which become available to him, and many times he goes astray, many times he moves away from himself.

There are many pitfalls in the inner world too. It is not so easy; it is not straight, it is very zigzag. It passes through a jungle where there is every possibility of losing your way. And many times you will lose it, many times you will think you have arrived and you will find sooner or later that that was an illusion. Many times beautiful experiences will happen and will deceive you, the experiences are so beautiful that one tends to believe in them.

The inner world is full of many beauties, and there is no way to know whether you have come to the very end yet or not, whether there is yet something to be discovered. And the distractions are great, attractions are great.

For example, as you start moving inwards many psychic forces become available to you. You can perform many things which will look like miracles to others and will be very ego-fulfilling, One tends to forget all about the inner journey; one starts using those miracles to prove oneself special, somebody, not ordinary -- extraordinary. For example, you can read other peoples' thoughts, and once you start doing that you will forget about the inner journey.

Once, a man who had been living in the Himalayas for thirty years, was brought to me. He thought he had become very efficient at meditating; he was simply concentrating. But he became capable of many things.

One of them was he could read anybody's ideas. You would enter his room and he would ask: 'So, your name is Hardy? You come from such-and-such a place? Your father's name is this? You are educated or not educated, married or not married, you have so many children or you don't?' And if something was going on in your head he would immediately start answering it before you had even articulated your questions. You would just write them down on paper and keep the paper in your pocket and he would read it from the outside, He would not open the envelope, it would be a closed envelope. but he would read the content exactly.

Of course he became very famous; he was thought to be a great siddha, one who has arrived. Somebody brought him to me and he said 'I would like to read your thoughts,' I said 'Okay. You are welcome.' I said, 'Read my thoughts if you can.' So he sat there and I sat there... After a few minutes he said 'But you don't think at all.' He said 'This is the first time in my life -- I am trying hard out I cannot catch hold of anything. How do you manage it?' he asked me.

I said 'This is meditation. What you have been thinking is meditation is not. Reading other peoples, thoughts is of no use -- their thoughts are stupid in the first place. They want to get rid of them and you are wasting your life in reading their thoughts! Why are you wasting your life? -- you should get rid of your own thoughts! What did you do for thirty years in the Himalayas?' He said, 'I was trying to meditate.'

I said, 'Forget all about it, Meditation means a state of no-thought. A man of meditation would not bother to read anybody's thought. Why should he? Why should he go into such bullshit, for what? He is finished with all that nonsense.' I said, 'Start meditating now. All that you have done is concentration, and through concentration this is possible. Telepathy is possible, clairvoyance is possible and many other things which look like miracles and on which the ego immediately jumps, becomes possible. These are the pitfalls for the inner pilgrim. One has to be very aware and very courageous to avoid them because the temptation is there.

People start seeing lights inside and they become very thrilled, as if something great is happening. Even if you see light inside it is nothing much. *You* are not that light, you are the seer, and the seer has to be seen -- nothing else is going to help. And meditation is the art of seeing the seer, not the light. Light is an object; whether you see the outside light or the inside light, it makes no difference, Then there are people who start smelling beautiful perfume inside and they think this is spiritual. It is nothing! And there are people who will start hearing music inside -- that too is nothing.

These are all-subtle games of the mind which can trap you, hence great courage is needed to remain untempted.

Momentary courage won't do. Everybody, once in a while, is courageous, but the question is of enduring courage, It should become something constant, you should never fall below it, otherwise whatsoever you gain will be lost in a single moment. Great patience, great endurance...

When courage is enduring the ultimate outcome is that you become brave. a person is brave when he is unashakable, when there is no wavering at all, when all wavering has ceased -- so much so that he is not even aware of his bravery, because to remain aware means the opposite will be there. The courageous person remains aware of his cowardliness. Without cowardliness he will not know his courage; it is in contrast with cowardliness that he feels courageous. The enduring person remains aware that there are still possibilities of cowardliness and he has to be watchful, alert, on guard, otherwise he can fall into the trap and lose. But the brave person is one whose courage has become his nature, very nature. He need not be on guard, he is simply brave. Others will know about his bravery, he himself will not know about it at all. It has entered into his bones, blood, into his very marrow. that is the highest state of courage.

All these three qualities are needed for the inner pilgrimage. These are the essential ingredients which

make one ready to go in. Because people are missing in these qualities they go on moving towards small things, toys: money, power, prestige. their life remains childish -- they never mature, they never grow.

The Imprisoned Splendor

Chapter #29
Chapter title: None

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The greatest courage in life is needed when you go inwards, for many reasons...

The first is: it is a flight from the alone to the alone, it is going deeper into your aloneness. And man is caught up in such a way that he becomes accustomed to company, to people, to family. He forgets absolutely the joy of being alone; hence there is a fear of being left alone. That's why nations exist: it is because of fear, not because of any love. That's why religions exist -- not because of a longing for god. How many people really long for god? Not so many Christians, not so many Hindus, not so many Mohammedans. The whole world is religious in that way. But people are afraid of being left alone; they have to be part of some crowd -- a political crowd, a social crowd, a religious crowd; *any* crowd will do, but they are dependent on the crowd. They feel good when they are surrounded by people; they start feeling shaky, scared when they find there is nobody and they are alone. That is the fear that grips you when you are lost in a jungle or in a desert where, as far as you can see, there is nobody. That utter aloneness creates great fear because we are conditioned by the crowd, for the crowd, as part of the crowd. We are not brought up as individuals. We are brought up as small units of a great mechanism called the society, the nation, the church.

People are not satisfied with these crowds -- they create their small crowds -- because when the crowd is very big you start losing yourself in the crowd. It becomes impossible for you to recognise people, to see who is who; hence people create small crowds of their own: the Rotary Club, the Lion's Club. These are just small crowds where everybody knows everybody else, where everybody is acquainted with everybody else.

The greatest fear arises when you move inwards... because it *is* possible to find a man in the desert, it is possible to find somebody in the jungle when you are lost.

I have heard a story:

Once a hunter got lost in the jungle. He tried for three days continuously, but he could not find any way to get out. He got deeper and deeper in the thicker parts of the jungle. He became desperate: he could not sleep, there was nothing to eat. After three days he thought 'This is death. Now I cannot survive.' He shouted and did everything and on the third day evening, he suddenly saw a man coming. They both rejoiced, both ran towards each other and hugged each other. They were absolutely unacquainted, but what a joy to see another man! But soon they found that that joy was wrong, they were disillusioned: both were lost. Each was thinking 'Now I have found a person who will help me to get out,' and both rejoiced for a moment, but

the moment they explained to each other why they were rejoicing so much, both were shocked.

They were still lost in the same way, but they were not in so much despair. At least they could share their misery, they could communicate, relate, talk to each other, converse, do something -- together. They were still lost in the same way but somehow it felt different.

That's how marriage came into existence. Two lost people for a moment enjoy the honeymoon, thinking 'I have found the person whom I was seeking,' and each is thinking the same; soon they will be disillusioned. But still, even though they will be miserable, they will be miserable together. It is better, people think, to be miserable together than to be miserable alone; in fact in togetherness misery is multiplied. But people love togetherness because we are brought up in that way. From the very first moment of birth the child depends on the mother, on the father, on the family. Then his circle becomes bigger, but he always remains part of some group, some collectivity.

Meditation is the only phenomenon where there is no possibility of meeting anybody, where you have to go alone, totally alone. Hence only very courageous people can enter into the world of meditation. That's why so few people have ever entered, Why so few people have ever become enlightened.

Secondly: when you move inwards you move without any maps. Even if you go to the moon you have a certain map, a certain route. There have been people before you, their footprints are there, there are milestones everywhere. Even in the sea you are not totally lost, in the sky you are not totally lost: you can communicate with people, you can give messages -- even from the moon! You can remain in some kind of relationship; it may be just through radio waves, but you can remain connected. You can still hear the voices of people, you can still see that others are there; you are connected.

But when you move inwards, the people who have gone in cannot leave any footprints for anybody. It is impossible, because everybody's inner territory is so different that Buddha's footprints won't help you and if you follow Buddha's footprints literally, you will never find yourself.

Jesus' map won't help you; you cannot follow it literally. It can help in a very indirect way; it can make you aware of certain things inside, but in a very vague sense. It can give you the confidence that 'Yes, there is a world inside, no doubt about it, because so many people cannot be lying. Buddha, Jesus, Zarathustra, Lao Tzu, Mahavira, Krishna, Mohammed, such beautiful people cannot all be lying. They cannot be in a conspiracy -- for what? They never existed together -- they lived in different ages, in different countries -- yet they all speak almost the same language... But you cannot follow it *exactly* because Buddha's inner territory is different. Each individual is unique, so unique that you have to discover yourself all alone; hence great courage is needed.

This is the greatest adventure in life, and one who goes on this adventure is blessed.

These are the two paths that have been followed up to now by all the seekers. Either people have arrived through love -- Meera, Chaitanya, Farid, Bahauddin, Jesus, Mohammed... All these people have arrived through the path of love. And the other path is of meditation -- Buddha, Mahavira, Lao Tzu, Chuang Tzu, Lieh Tzu. These people have followed the path of meditation. Both arrive at the same goal; but up to now nobody has tried to create a higher synthesis of the two.

My effort here is to create that higher synthesis. Because of these two different paths, humanity has become divided. And it is possible that one can be both together, there is no intrinsic impossibility in it. They are complementaries, not opposites, but they have always been thought to be opposites. In fact opposites are always complementaries. For example, negative and positive poles look opposite but together they both create electricity. Man and woman, yin and yang, Shiva and Shakti, matter and consciousness -- these are all polarities. On the surface they are opposite, opposed to each other, but deep down they are connected, joined together.

My effort here is to help you to discover that inner connection; then a man can be both a lover and a meditator; and that will be the highest kind of man because he will have the qualities of Jesus and Buddha together. Of course, he will be more misunderstood in the world than anybody else. Jesus, who was in a way consistent, was misunderstood. So what to say about a man like me who is trying to live both these polarities together -- not only trying to live them himself, but helping many to live in the same way? I am bound to be misunderstood, I am going to be the most misunderstood man on the earth ever, for the simple reason that each of my statements will be contradictory to other statements -- my own statements! I am bound to be inconsistent for the simple reason that when I talk about love I am bound to say something which will look as if it is going against meditation , and vice versa; when I talk about meditation it is very easy to interpret it as going against love.

To understand me one will need a very sympathetic heart -- not an analytical mind. My approach will remain incomprehensible to the analytical mind. In that way Jesus will look clear-cut, Buddha will look very clear-cut, and far more clear-cut that Jesus, because Jesus follows the path of love and love can never be very clear. Love is a kind of mad affair with god. But Buddha is very clear, very logical, very consistent, comprehensible to any analytical mind.

But I am really going to be a dilemma. And that's what is creating so much controversy all over the world -- and it is going to grow every day. I would like to involve the whole world in a controversy over what I am doing, because that controversy will bring the most intelligent and sympathetic people to me. Only the stupid will be debarred, and who cares about them. I want only the most intelligent people; not intellectual but intelligent. The intellectual will not be able to understand; only the intelligent will be able to see the complementariness of the opposites.

And I would like my sannyasins to be more liquid than the followers of Jesus or Buddha -- they are more rigid. My sannyasins have to be more like water, so they can take any form. If you fill a pot with water, it takes the form of the pot; if you pour the water in a bucket, it takes the form of the bucket. It has no resistance, it does not fight with any form. It is always in a state of let-go.

My sannyasins have to be in a state of let-go, so when they are alone they will be meditators, enjoying their aloneness, their solitariness, and when they are together they will be lovers and great lovers and enjoying togetherness. They will not renounce the world; there is no reason to renounce the world -- they can fit anywhere, they can adjust anywhere. Their adjustability will be almost infinite. And that is what is needed in the world: not rigid people, not fanatic people, but liquid people.

Become both love and meditation. Allow that synthesis to happen in you.

The old religions are religions of renunciation. They teach people anti-life attitudes, they are life-negative. they encourage people to renounce life, to escape to the monasteries, to the mountains, to the deserts.

My religion is a religion of celebration, festivity. I teach not renunciation, but deep rejoicing. Rejoice in life because life is synonymous with god. There is no other god than life. I am life-affirmative. I am a total yes-sayer to life and to all that it implies, from the very ordinary things to the very extraordinary. The whole spectrum has to be accepted with gratitude -- loved, lived, gone through, transcended, but not renounced.

Yes, There comes a moment of transcendence, but that comes through living it, experiencing it, going through it. That transcendence comes of its own accord, not through any effort. when you force something you become ugly. that's why your old so-called saints are ugly. they don't have the grace, the beauty, the joy, the splendour of the divine. they are like parrots: repeating, reciting scriptures, torturing themselves. In the name of religion they are really practising masochists, and teaching others also to torture themselves.

The whole of religion up to now has remained pathological, sado-masochistic: torture yourself and teach others to torture themselves. The more you torture yourself, the greater a saint you are, the more holy you are; the less you torture yourself of course, the smaller a saint you are. You will also have a place in heaven but just near the gate, not very close to the palace of god -- that is impossible. Around him will be *real* torturers.

He must be getting tired of these people, unless he himself is a sadist and enjoys all this torture: people fasting, lying down on a bed of nails, hitting their own body with spears, wounding themselves, creating as many wounds as possible in the body and never allowing those wounds to heal. Just think of a go surrounded by these people -- this god must be a sadist!

They say the best marriage is between a sadist and a masochist because the sadist wants to torture and the masochist wants to be tortured. That is the best kind of marriage, because both can enjoy themselves. But sometimes even that may not work.

One masochist read about this, that the best kind of marriage is that of a sadist with a masochist. and she *was* a masochist, she wanted to be tortured, so she searched for a sadist and she found one. The sadist was also happy because no woman was ready to marry him but this woman rejoiced in finding him because he would be torturing her -- that was *his* joy -- and to be tortured was *her* joy...

So on the first night of the honeymoon the woman threw off her clothes. Naked, she lay down on the floor and the man brought in the bag he used to carry for such loving situations. In the bag he used to have all kinds of instruments of torture -- nails and screwdrivers and all kinds of things! He started bringing them out and the woman rejoiced; she was almost going into orgasm, just seeing the things he was taking out! And then he just sat there.

The woman said, 'What are you doing? Start!' But he just sat there. The woman said, 'What are you doing?' He said, 'I rejoice in torturing people. Now, I will not do anything -- this is my joy. Now you will feel tortured, now you will know what torture is.' And he started putting the things back.
So sometimes even that may not work!

God is not a sadist and the mahatmas need not be masochists. They are ill and pathological people. My sannyasins have to be whole; they have to live as totally, as intensely, as passionately as possible. They have to rejoice in life.

Bliss is our goal, bliss is our ultimate truth, and we are going to find it dancing, celebrating. We will celebrate life, we will celebrate even death -- we will celebrate everything!

Celebration is the keyword if somebody want to understand me and my philosophy, my religion, my way of life.

Is the Grass Really Greener...?

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Is the Grass Really Greener...?

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Dhyan Manuela. Dhyan means meditation.

Meditation is just the opposite pole of mind. Mind means conflict, struggle, ego, competition. Mind is always planning to reach somewhere. It never reaches anywhere because the only place that one has to reach is within oneself and the effort of the mind is to reach somewhere else -- to the moon, to Mars, to become the president, the prime minister, to have this, to have that. The mind goes on thinking in terms of the outside world. The mind is extrovert. Its whole philosophy is: the grass is greener on the other side of the fence.

Meditation is just the reversal of this whole approach. Meditation means asking the question 'Is the grass *really* greener on the other side of the fence?' With that question a radical change starts happening. It is not a question of reaching somewhere, the question is of being yourself. Only that can bring contentment; and

contentment opens you towards god -- that's the meaning of Manuela.

Manuela means god is with us. The mind cannot know that because the mind keeps its back towards god. God resides within you. Unless you are absolutely non-competitive, non-ambitious, you cannot turn in. The competition is on the outside; in the inner world you are alone -- with whom to compete, whom to defeat, whom to conquer?

In that aloneness, in that silence, in that noiseless harmony, one discovers the temple of god. Everybody carries the temple within.

And the name Manuela is also significant because originally this name was used only for Christ himself, because he had discovered god within himself. That's the meaning of Christ.

Jesus becomes a Christ by discovering god within himself. You also can become a Christ by discovering the god within you. To discover oneself is to discover god -- and unless that happens there is no possibility of bliss, no possibility of rejoicing, no possibility of ecstasy.

Meditation is the way to ecstasy, to god, to the ultimate peak of consciousness.

Sahajo is the name of one of the most important woman mystics of India. There have been very few women mystics in the whole history of man for the simple reason that man never allowed them to discover themselves.

Humanity up to now has lived in a very ugly way. Half of humanity, the feminine half, has been reduced to a thing. Women have not been allowed to discover their being; in fact, many cultures have believed that the woman has got no soul to discover. What is there to discover? -- she is just a body to be used by man. And that is the ugly part of the biblical story -- that God made woman for man's use because he was alone, feeling lonely. The story is anti-feminine, it is male chauvinistic.

God makes Adam for his own self, but because Adam feels lonely, God makes a woman -- but in a different way. He just takes a rib out of Adam's body and creates a woman. So the woman is just to be a part of man's life. She cannot be herself; she is only a rib, a bone, to be used as a means.

All the religions have supported this ugly nonsense, this idiotic idea. That's why I say the real religion, a religion which makes everybody capable of discovering God, has yet to be born. Hence, only a few women -- their names can be counted on one's fingers -- have attained to the ultimate peak. Sahajo is one of them.

In India we have known only five women who can be compared to Buddha, Christ, Zarathustra, Lao Tzu and Nanak. One is Meera, whose name is well known all over the world. The second is Lalla -- she was born in Kashmir, and Kashmir has tremendous respect for the woman. In Kashmir there is a saying that they know only two names: Allah and Lalla. Allah means God, and Lalla means the woman Lalla. The third name is Sahajo; the fourth name is Daya -- another contemporary of Sahajo and a friend of Sahajo. And the fifth name is Mallibai, one of the tirthankaras of the Jainas, one of the most important masters.

Literally, the meaning of Sahajo is spontaneity -- and that was her teaching; hence the name was given to her by her master.

Live spontaneously, moment to moment. This moment is all. The past has to be dropped, forgotten, because it is no more, and the future has not to be worried about because it is not yet. Then all that is left is this beautiful moment. Rejoice in this moment, live in this moment totally and this moment becomes the door to God.

Jesus says to his disciples, "Look at the lilies in the field -- they are far more beautiful than even the emperor Solomon attired in all his precious clothes and ornaments, in all his grandeur. These poor flowers, lilies, are far more beautiful than Solomon, for the simple reason that they don't think of the morrow. They live in the moment, herenow. That is their beauty."

And my own observation of the female is that she is less worried about the future than man and less burdened with the past than man. She is more realistic, pragmatic, more rooted and grounded in the earth; hence it is easier for her to be spontaneous. And spontaneity and a life of spontaneity can become the whole path.

God knows only one time and that is now, and only one space and that is here. God is always now-here. So once you withdraw yourself from the past and the future, only God is left. There is no need to pray, there is no need to go into scriptures, there is no need to dig into all kinds of stupid esoteric teachings. One can be very simple and one can find the truth without any fuss. The whole of theology is an unnecessary fuss, much ado about nothing.

And this is my approach too -- to live totally in the present. Nothing else is needed.

Supriti means love.

Love can exist in three possible ways. The lowest is lust, the highest is prayer, and exactly between the two is love.

Lust means the instinctive, the biological, of the body It can reproduce children, it helps the race to survive; it is reproductive but it is not creative. Higher than lust is love. Love is creative; it creates music, painting and poetry. When you love a person you create the person. The moment somebody loves you, the very love changes you immediately. The loved person is no more the same person, the lover is no more the same person either. Love is so magical that it transforms, it makes people beautiful, graceful. Wherever love lands it creates something new.

Love is of the mind. It is higher than the body but lower than the spirit. The highest form is prayer. The first is reproductive -- it only goes on creating replicas. Your children will just be replicas of your repetitions -- and they will produce and their children will produce and so on, so forth. It is a chain. Love is creative. Creativity is something greater than reproductivity. There have been only very few creators in the world, very few lovers.

Prayer is neither reproductive nor creative; prayer is higher than both. It is discovery: discovering the truth, the ultimate reality: god. Lust is on the surface, Love is going slowly deeper; it is in the middle, between the centre and the circumference. Prayer is at the very centre of your being.

My concern is with the highest form of love. To help you move from the lowest I use the second form of love also, the creative part. But that is only a milestone on the way; the goal is prayer.

Truth cannot be created. Reproduction is biological and natural, and creativity is imagination. Discovering is simply uncovering that which is already there, that which is already the case. And to know the truth is to know all that is worth knowing. Truth liberates it liberates one from darkness, from misery, from hell, and opens the doors of paradise.

Anadi means beginningless.

Life is eternal; there is no beginning, no end. We begin at the time of birth and we end at the time of death. That means we have not yet known our real life. We have known only the container, not the content.

The container changes; it becomes old and it needs a change. The body is only a container, so you can use it for seventy, eighty, ninety or one hundred years, then you have to change the house. It become so dilapidated, it becomes so impossible to renovate that it is better to move into a new house than to renovate the old. It is less costly.

So life goes on changing from one house to another house, unless you discover it. The moment you discover it there is no need to change houses; then life can become part of the universal life. There is no need to be confined to a small body. That's what is meant by the word 'god'; god means the life of the cosmos. And man can feel blissful only when his small river disappears into the ocean of god.

I don't teach any philosophy here. I only give you small strategies to discover the ocean, small devices to reach the ocean. It is not very far, we just need to know the right method, the right technique.

Mohani means the beautiful, the graceful.

Truth has many aspects to it and one of the most important aspects is beauty. There are three types of people in the world and there are three main aspects of truth. Satyam is one aspect; satyam means truth. Shivam is another aspect; shivam means the good. And Sundaram is the third aspect; sundaram means the beautiful. And these are also the three categories of people. A few people seek the truth, a few people seek the good and a few people seek the beautiful.

The people who seek the beautiful become painters, poets, musicians, dancers. That is the most lovely path to follow, and the easiest and the smoothest -- particularly for a female seeker. It is very close to her heart. The woman has more of an aesthetic sense than man. She is not much concerned about truth, that seems to be a far-away thing. I have never come across a woman who is really philosophical. Even if she has studied philosophy it remains superficial, because the ultimate is not the feminine concern but the immediate.

Rather than studying Plato and Aristotle and Kant and Hegel, she likes to stand before a mirror... for hours! That can be transformed into a meditation! But because nobody has bothered about woman, so nobody has taken note that this is such a meditative process.

I have made a certain meditation out of it, just look at your eyes in the mirror and enjoy it! Look at your face, at your eyes, and enjoy it. Just looking at the mirror, doing nothing, spring comes and the grass grows

by itself!

Move through the door of beauty. And there is so much beauty all around -- it is very immediate. Truth may be somewhere above the clouds, but the clouds are so beautiful, why bother about something that is above them? And the stars are so beautiful and the people and the trees and rocks. To reach god through beauty is the simplest method; it is very easy because it is so close.

Mohani... is also the name of the great Indian mystic, Krishna; one of his names is Mohan. Mohan means the beautiful -- and he was really a beautiful man. In fact if you look at pictures of him... he can defeat any woman. He has long hair and a beautiful crown of peacock feathers and he uses all kinds of ornaments. And the way he stands in a dancing pose with a flute... a perfect hippie! Nobody has seen him naked, otherwise you would find him tattooed! That's the secret thing I am telling you -- don't tell anybody because Hindus will be very angry!

Akhil means the total.

My approach towards life is that of totality; whatsoever you do, don't do it half-heartedly. Either do it or don't do it, but never be in anything in a half-hearted way. Never be partial, fragmentary, because unless you are total in your acts you will never have any taste of god. And the moment you have learned the knack of being total in things then every action becomes prayer, then every gesture becomes meditation. Then if you are cleaning the floor with your total heart in it, not withholding anything, it is no more ordinary; you have brought some extraordinary quality into it. You have changed something mundane into the sacred. That's the whole secret of sannyas: change every mundane activity into the sacred -- and the way is to be total. While eating simply eat, while sleeping simply sleep, while walking just walk. And slowly slowly your whole life goes through a rebirthing process. A moment comes in life when each and every thing has your whole heart in it. That is the greatest moment. In that moment of total absorption one becomes enlightened. What one was doing does not matter -- how one was doing it matters.

Astiko is ordinarily translated into English as the theist. But that is not its deeper meaning, it is its superficial meaning -- one who believes in god. And it is not only superficial but in a way inadequate too.

My definition of a man of god is one who knows, not one who believes. The believer is ignorant. He believes because he is not capable of doubting, he is afraid of doubt. Through his belief he represses his doubt, but the doubt is there; and the more you repress it, the deeper it goes into you. You may completely forget about it but it will remain part of your unconscious. And any moment it can again surface, any situation can bring it up.

To me, knowing, not believing, is the only way to be religious. In the past it has been said that believing is knowing; I say to you knowing is believing. Without knowing there is no point in believing.

So Astiko means one who knows god. And in fact we *all* know, it is just that we have forgotten that we know it. We are born knowing; each child is born knowing but he is not aware that he knows. So we have not to know god really, just we have to become aware of our knowing. But we are so occupied with the outside world that the whole energy is spent in the non-essential and nothing is left for the essential.

The religious person is one who starts discriminating between the essential and the non-essential and goes on dropping the non-essential so more and more energy is available for the essential. The moment enough energy is available for the essential you suddenly go through an explosion and that explosion makes you aware of who you are. Suddenly it is there, the experience that we are part of god. And also in that moment one knows that we always know it in a very subtle way, in an underground way -- something like an undercurrent -- but we were so occupied, preoccupied with other things that it receded. We had been ignoring it, that's all.

The English word 'ignorance' is beautiful. It means ignoring; it does not mean not-knowing. We have been ignoring god, that's all; our ignorance consists of ignoring. If we drop ignoring, if we pay attention, if we just become a little bit concerned about our own being, immediately the discovery....

Neti-neti. They contain the whole of religion -- those two words, neti-neti. They mean neither this nor that.

This is a method of inner discovery. One has to become aware that one is not the body -- that is the first neti -- and then one has to become aware that one is not the mind -- that is the second neti. Neither this nor that ... and then suddenly only that which you are is left behind.

One is neither the body nor the mind. With these two discarded what is left? -- a pure consciousness, a

deep awareness. That awareness is our very being, that's what we are and that's what god is. We are little bits of awareness, just dewdrops of awareness. God may be the ocean, a vast ocean, but our innermost nature is the same.

But you have to go beyond two things, the body and the mind; hence the repetition: neti-neti. One won't do! If you can fulfil these two simple words -- and I think you can do it.... (Osho is grinning broadly. He holds her gaze for what seems like some minutes. And the longer he does, the louder becomes the laughter of the group watching.) I *know* you can do it (more laughter) It is a very simple thing. I have done it and I found it easy!

Now start meditating! That's all you need, at least one hour every day. Use twenty-three hours for the world and one hour for yourself. And ultimately you will find that those twenty-three hours are wasted; only one hour, the one in which you were meditating, is saved.

Time becomes precious while you are meditating. Time is a wastage in every other way; without meditation time has no significance at all. Then people are right when they say that they are killing time -- they *are*: playing cards and looking at a TV or going to a movie and becoming a member of a Rotary club. And there are few fools who even become members of a Lions' club! (laughter) As if to be just a man is not enough for them -- they have to become some animal! But these people think they are killing time and time goes on laughing because time knows it is killing all these people.

So don't kill time and time will not be able to kill you. The only way to escape from time is meditation because in meditation you move beyond time. Slowly slowly you start transcending time -- and that is our reality, that's our truth: the transcendental.

Is the Grass Really Greener...?

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Veet Adam: Veet means transcending, surpassing, going beyond. Adam means earth because in the biblical story the first man was made of earth. It exactly means red earth because according to the story the earth of Israel out of which the first man was made, was red. Symbolically it represents the human being; man, a mortal, mortality.

Friedrich Nietzsche has a beautiful statement; in defining man he says 'Man is the only animal that tries to surpass himself.' That's the most beautiful definition about man that has ever been uttered by anybody.

The dog is born a dog and remains a dog, the rose is born a rose and remains a rose. Except for man the whole existence is settled wherever it is, whatsoever it is. Only man is in a chaos, but that chaos is beautiful,:out of that chaos stars are born. It is only man who gives birth to a Christ, to a Buddha, to a Moses, to a Mohammed, to a Lao Tzu. It is out of this chaos that man tries to rise above, to go beyond.

Man is not only the earth, he is far more, but ordinarily he is born as part of the earth although he

contains the whole sky within him. But that sky has to be found, discovered. And the only way to discover it is to go beyond the physical, the psychological -- because mind and body are not two separate things. We should not use 'and' between the two; we should not say 'mind and body'; instead 'mindbody' would be closer to the truth. The body is the outside of the mind, the mind is the inside of the body, but man is beyond both: man is consciousness.

So Adam only defines the actuality, but it does not define the potential, the possible -- and man contains infinities in himself. He can go on transcending himself; there is no limit to it. That's the whole dignity of man, the glory of man. That is his distinguishing mark: he is part of the earth but not just that; he is something plus. And that plus is his real reality, his authentic reality.

So your name means go beyond the mortal, the physical, the mental, seek and search for that which is beyond all this, that is eternal, immortal. The whole religious search is concerned with the eternal, the timeless, the deathless. And that's what initiation into sannyas is all about: looking beyond your actual. To remain confined to the actual is to remain a prisoner.

Unless one reaches the ultimate peak of one's potential there is no contentment, no bliss, no god, no truth.

Dhyan Inge. Dhyan means meditation. Meditation is a method of slipping out of the mind in the same way as the snake slips out of its own skin.

The mind is nothing but old skin. The mind is always dead; it consists of the past, which is no more, The mind is a kind of cemetery -- graves and graves. And you can see rows of crosses on the graves; howsoever whitewashed, they only contain dead bodies, rotten bodies. Mind is a graveyard.

And it is not coincidental that churches have graveyards behind them: they are part of the same game. The churches are as dead as the graves, or maybe more. They don't represent life.

Mind is always against life. It prevents you from living, it holds you back, it insists on the known, on the familiar. It always creates fear in you about the unknown, and the unknown is what life is; not only the unknown but the unknowable. And mind is a coward -- it clings to all that is known, well-known. That is why people are Christians and Hindus and Mohammedans and Jesus.

Jesus was not a Jew. Of course his mind must have been Jewish. He was not a (Christian either, he had not even heard about the word 'Christian'. He was not a Jew, he was not a Christian -- then who was he? That state is meditation.

Buddha was not a Hindu although his mind was Hindu. And he was not a Buddhist either. Hinduism was of the past, Buddhism was of the future, and Buddha lived in the present.

To live in the present, to *be* in the present, always alive, searching, enquiring, exploring, accepting the challenges of the unknown, is the whole of meditation.

And Inge comes from Norse mythology. In Norse mythology Inge was the god of creativity, peace and prosperity. And all those things are just by-products of meditation.

An authentic meditator is bound to be creative because he will be constantly in touch with life. That touch with life gives him energy to create, a passion to create, because life is nothing but creativity. The alive person overflows with creativity.

All the so-called religious people are uncreative, for the simple reason that they don't live in the present, for the simple reason that they are afraid of being alive and they are trying in every possible way to avoid life, to by-pass it. It seems to be too risky to be alive; to be dead is very secure.

Creativity needs a kind of gambler's mind, otherwise one goes on repeating the same pattern because one is more efficient in it. To be creative means to give birth to the new; of course one is not efficient with the new. How can one be efficient with the new? Only with the old can one be efficient. With the new you are always experimenting, exploring; one never knows what is going to come out of it. The new is unpredictable; there is no guarantee that you will succeed in creating something.

Meditation releases all your energies of creativeness. Whatsoever one's dimension of work is, meditation brings great energy to it. It comes like a flood. It brings a kind of madness, a madness which is far superior to the so-called average sanity. All the great creators have been mad people -- poets, painters, sculptors, musicians, dancers -- they cannot be called average sane, otherwise they would be businessmen, they would be politicians, they would be priests. These things are secure, insured; there is no risk in them. The sane person behaves in a businesslike way, calculatedly.

When I say creators are mad I mean they behave like gamblers, like drunkards -- they can risk all for something which is not guaranteed. But they are the salt of the earth, these people; these few people are the

whole joy of the earth. They bring prosperity in every possible way, they raise the consciousness of humanity.

The whole evolution of man has depended on very few people; they can be counted on ones fingers. The masses have not contributed anything at all; they have been like a dead weight, they have hindered but they have not helped. The crowd mind is always against the new. They crucified Jesus simply because he was so new. The way he was talking nobody had ever talked, the war he was behaving nobody had ever behaved. The mob could not tolerate the man -- such a beautiful man, such a lovely person -- and the masses decided to crucify him. But that has always been the case, they did the same with Socrates, with Mansoor.

Whenever there is a man who brings the new into existence, who becomes a vehicle of the beyond, his life is in danger because the masses cannot forgive him. He is soaring so high that the masses feel offended, insulted; their egos are hurt. But the strange thing is that these few people who have been killed and murdered and tortured by the people are the cause of the whole prosperity of humanity; they are the foundation stones of this temple that is still incomplete. Many more sacrifices are needed, many more Jesus have to be crucified, many more Socrates have to be poisoned and killed.

Meditation brings creativity and through creativity there is prosperity -- both material and spiritual. And a man who is creative becomes very peaceful, because he starts feeling that he is doing the work he is born for. He is fulfilling his nature, his longing, his hidden potential is becoming more and more manifest, actualised. When the whole potential is actualised a man is enlightened.

That is the goal of sannyas: to be creative, to be peaceful and to help the unwilling humanity to be prosperous in all possible ways, in all dimensions.

Anand August: Anand means bliss.

Bliss is not pleasure; pleasure is physical, momentary. Bliss is not happiness either; happiness is psychological -- a little bit deeper than pleasure but only a little bit. Pleasure is just on the surface and happiness is skin deep, but just scratch the skin and it disappears. It has no real roots, it is just in the mind.

Bliss is neither of the body nor of the mind; hence it has infinite depth. It is your very soul, your self-nature, your being. Pleasure comes and goes, happiness happens and disappears. Bliss is forever! Even when we are not aware of it, it is there, present is an undercurrent; one just has to dig.

And that's my whole work here, to help to dig a well within your being so that you can find the undercurrent of blissfulness.

August means sacred, sublime, exalted. Bliss is sacred, sublime, exalted. It is divine, it is godly. To know bliss is to know god; in fact god is only a name for bliss.

In India we have defined god as satchidananda. Satchidananda consists of three basic words. 'Sat' -- sat means the truth; 'chid' -- chid means consciousness; and 'anand' -- anand means bliss. When you dig deep within yourself first you will find truth, then you will find consciousness and then you will find bliss. Bliss is the deepest -- and the deepest is also the highest.

God is only a name for bliss, god is not a person. The very idea of god as a person has misled humanity. It is an experience, the experience which is beyond bodymind, the experience of that which is hidden in you and which has always been there. You need not create it; you need not search for it anywhere else, you just have to dive deep within yourself.

Sannyas means a turning in, it means exploring your interiority. I am not against the exterior -- the exterior is beautiful -- but if you don't know your interiority, if you don't know your inner world, your exterior cannot be very beautiful. It can have depth, beauty, joy, only if you are rooted within your of sources.

If a tree wants to reach high into the sky, wants to touch the stars and whisper with the clouds, then the first thing it has to do is to reach as deep into the earth with its roots, as deep as possible.

The deeper the roots, the higher the tree can rise. And the same is true about the internal and the external: the deeper the roots into the internal, the greater will be your approach into the external.

If your roots are really touching your source of bliss then your branches in the outside will have a flowering. In the past the religions have tried to create a split between the outside and the inside -- that was a reactionary attitude. Because they saw the people, the worldly people, too concerned with the outside, they turned to the opposite pole; they became too concerned, overly concerned, with the inner. But they created a split and that split has been one of the greatest calamities humanity has suffered so far, because that has created a schizophrenic humanity.

The outside and the inside look like enemies, the worldly person and the other-worldly person look like

enemies. The worldly is the sinner and the other -- worldly is the saint.

My sannyasin has to be both together: in the world and yet not of it, with roots in the inner and flowers in the outer. He hasn't to escape to the Himalayas, to the monasteries; he has to live in the marketplace and yet live silently, peacefully, lovingly, meditatively. That is the only way that we can create a whole man.

And to me to be whole is to be holy. That is the meaning of your name: August: to be sacred.

The inner is not the only dimension of sacredness; the outer is also the same. But first certainly the roots have to grow, then the branches can follow. If the tree grows first it will fall down, it cannot stand.

So the sannyasin first has to become more and more meditative, more and more blissful, then naturally he starts growing new foliage on the outside, he becomes greener, he rises higher. And when the roots are nourished by the bliss inside, sooner or later the branches are bound t be burdened with flowers. That is the moment a person becomes a Buddha, a Christ, a Zarathustra.

Vimal means innocent, pure, literally without any dirt.

The only dirt that we are full of is thoughts. Our consciousness is like a mirror; thoughts are like just collecting on the mirror. And the work of a sannyasin is to continuously clean the mirror, because if tile mirror is clean it can reflect reality, if the mirror is clean it can show you the way. You need not depend on anybody else; you have your own inner vision, perspective, clarity.

Once we know the art of cleaning the mirror every moment, life becomes such a joy, such a benediction because then whatsoever you do then is beautiful, then whatsoever you touch becomes gold. One becomes a magician.

My sannyasins have to be magicians. And the greatest magic in life is to live in this world which is so full of misery, stupidity, mediocrity, in an intelligent way, blissfully, rejoicingly. The world may be living in hell but the intelligent person lives here, in paradise.

The people who invented a paradise somewhere above, in heaven, were stupid people. They were simply saying that it is impossible to live *here* in heaven so they projected a heaven somewhere beyond the clouds; it is just a consolation and nothing else.

My sannyasins have to live now and here in paradise. If others are living in hell, that is their decision, that is their responsibility. One cannot be forced to live in heaven,,one has to choose. And if people are choosing to live in hell, of course they are free to choose it, but my sannyasin have to live in heaven here and now, in *this* very world.

Unless you can live here blissfully you cannot live anywhere else blissfully... because you will be the same person. Even if you are transported to heaven in a spaceship, what will you do there. You will do the same stupid things that you were doing here, maybe on a bigger scale. You will get into the same ego trips, into the same miseries, you will fall into the same kinds of love affairs and you will suffer in the same way.

My effort is to create a sannyasin who can live even in hell beautifully. The old definition was that when a saint dies he goes to heaven. My definition is: a person is a saint who lives in heaven whether dead or alive and even if you throw him into hell he will change the whole quality of hell.

If I have the choice then I will go to hell with all my sannyasins (laughter). It will be such a beautiful trip... and initiating all the devil, into sannyas and giving them beautiful names...!

Apantho means no path.

There is no path to truth because truth is not on the outside. Truth is within and no path is needed because you are already there; it is just that your eyes have wandered far away, that's all.

It is exactly like a dream. You are sleeping in your room but in your dream you are travelling to far-away planets. In the morning when you wake up you will not find yourself on the planet you have been dreaming about; you will find yourself in your bed, in your own room.

When one becomes awakened to one's reality one finds that one was unnecessarily travelling, there was no need to go anywhere; and all those trips were mind trips, made of the same stuff dreams are made of. One has never left one's home, one cannot leave in the very nature of things. So all that is needed is an awakening from your dreaming state -- and that's my purpose here: to give you shocks, to shake you, to fix many alarms around you. All these meditation techniques and therapy groups are nothing but alarm methods to make so much trouble that you have to wake up and see what the matter is, what is going on. And once you wake up, the work is finished; then you cannot fall asleep and resume your old dreaming.

There is no path to truth because we are already there. We have not to reach there; we have just to wake up and see. Because it is so, it is simple, very simple. The moment you decide whole-heartedly to wake up,

nobody can prevent you. It can happen right now!

Navyo means the eternally new.

Existence is eternally new, it never gets old, but our minds get old. And because we go on clinging to our minds we lose contact with reality, we start lagging behind.

When a child is born he is in tune with reality; he is not lagging behind, he is in the moment, herenow. But we start teaching him and he has to learn whatsoever we teach because he is so helpless. He has to bargain with us, he has to sell his self for survival.

Now psychologists have discovered that even a six-week-old baby starts being diplomatic. He smiles when he sees the mother coming. He knows that this woman is dangerous -- it is better to smile! This is a diplomatic smile; he does not mean it, he has nothing to smile for. But he knows that it pays to smile and it costs nothing, so he simply opens his mouth, Carter-style. It is just an exercise of the lips; there is no heart in it. He does not want to smile, there is no reason for it, but the mother feels good, and to make this woman feel good is safer.

Now, he has started getting into the mind. Slowly slowly he will start lagging behind reality. By the time he is four, if he is a boy, or three if the child is a girl... Girls are more pragmatic and realistic, hence they got into the mind earlier, one year earlier than boys. Boys are a little reluctant, resistant; they try hard to give a fight, to somehow escape. Girls, seeing the situation, settle quicker: 'It is better, no need to fight, it is unnecessary; sooner or later one has to settle, so why bother to postpone?'

It is because of this fact that when you try to remember your past you can remember only up to a certain age -- for example, three or four. Beyond that is blank because mind is perfectly settled at that time. From that time mind took over; it started managing you, it became the manager. Hence it has perfect records, files, everything, of after that time, so people can easily remember backwards to the age four or three. Then there is a blank because there is nothing to remember. They were in tune with reality, they were enjoying themselves, but there is nothing to remember.

After one gets into the mind everything has to be remembered. Mind is just a biocomputer, a memory system. It goes on collecting information, and the more it collects, the older it is, and the older it is, the farther away you are from reality; hence the child is the closest and the old man is the farthest.

A sannyasin has to learn the art of remaining a child for his whole life; not childish but childlike. Jesus says: Unless you are like small children you shall not enter into my kingdom of god. And I agree with him absolutely because the kingdom of god means the harmony with the universe -- and the universe is always new, and the mind is always old.

Get out of the mind and be in tune with reality. Be more spontaneous, be more alive to the moment; live moment to moment. Go on dying to the past, go on getting rid of the past, so that you are always fresh -- as fresh as the dewdrops in the early morning sun, as fresh as the flowers just opening in the early morning sun.

That's the way of a sannyasin: to be always new, young. The body will get old -- that is not a problem at all -- but you should not get old. Even at the moment of death a sannyasin is a child, full of wonder and awe. That quality of wonder and awe is the greatest religious quality in the world; it is through that that one comes to know what god is.

Nilamber means the blue sky.

The sky only looks blue, it has no colour. It looks blue because of its infinity; its infinite depth gives it an appearance of blueness. Hence blue has become the symbol of depth, of infinity, of eternity, of vastness.

You can see it happening in water too: if the river is shallow then the water is white, if the river is deep the same water becomes bluish; depth gives it the colour of blueness. So blue represents depth.

And just as there is a sky outside you spreading to infinity there is also an inner sky. We are standing exactly in the middle of two skies, two infinities. And the inner is of course Is more beautiful because the inner is yours and the outer is not yours. Even if you try to have it, it cannot be yours. Alexander tried, all the conqueror tried, and they all failed.

In the outside you can only have a very temporary illusion that you are possessing it, but sooner or later death comes and takes all your possessions. But the inner cannot be stolen, the inner cannot be burned cannot be destroyed. Even death is impotent as far as the inner is concerned. The person who has conquered his inner sky dies as conqueror.

Alexander the Great dies like a beggar; Gautam the Buddha dies like a conqueror, he is the real emperor.

Although on the outside Buddha was like a beggar with a begging bowl and Alexander the Great was the great conqueror of the then known world, those are appearances.

Don't be deceived by appearances. Remember, the real victory is inner. And don't waste your time and energy in the non-essential. Put your energy as much as possible into the essential, and the essential means only one thing, it means the inner.

Sannyas means the beginning of an exploration of the inner sky.

Nilam means sapphire, a blue diamond.

It represents the third eye. Two eyes are needed to look at the outside world, two, because the outside world consists of duality. It is always divided into two polarities -- day and night, hot and cold, summer and winter, birth and death. Everything is divided in two.

The outer world consists of two-ness. Everything is opposed by its polarity, hence there is constant conflict. And day is followed by night and pleasure is followed by pain and success is followed by failure and so on and so forth. One goes on moving in a wheel and nothing is stable.

The inner world needs only one eye -- that is called the third eye. It is not a physiological phenomenon, it is only symbolic. And when you experience that inner vision for the first time it is just like a sapphire, a blue diamond radiating its blueness, like a blue flame. In a literal sense too the first inner experience is of a blue flame. It gives light but light is so vast, so infinite that it appears blue.

Jesus has said when the two eyes become one then you have arrived home. The moment you turn in these two eyes become one, because the inner needs only one vision; just one eye is enough because there is no duality inside. In the inner world light and darkness are one, death and life are one. And because there is no duality there is no conflict; there is tremendous peace, silence, stillness, so profound that we cannot even imagine it from the outside.

That profound silence make you aware of the beauties, of the blessings, that existence has been showering on you but which you had not even seen before. These flowers were always falling like rain on you but you were engaged in other things. You were so full of other things you could not pay attention to them.

When for the first time you are able to see the miracle of existence, great gratitude arises. That gratitude is prayer.

Meditation makes you capable of seeing the grace of existence, the gifts, the infinite gifts, and that vision leads you towards prayer. Meditation is the beginning, prayer is the end. Meditation is the flower and prayer is the fragrance. Nobody can begin with prayer; you have to begin with meditation. Prayer comes of its own accord.

Sow the seeds, grow the flowers and one day spring comes and the flowers blossom and the whole sky is full of fragrance.

Is the Grass Really Greener...?

Chapter #3
Chapter title: None

3 December 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Satyam literally means the truth, but the approach of the western mind and the eastern is so different, so diametrically opposite, that sometimes literal translations of words are not adequate at all.

In the West truth is a philosophical quest; in the East it is a mystical enquiry -- and there is tremendous difference. Philosophy means something of the head and mysticism is something of the heart. Philosophy is based on logical reasoning, and mysticism is rooted in something that transcends all logic, it is supralogic.

And when I use the word 'truth' I use it with the eastern emphasis -- and that makes a lot of difference. In the East we have thought about truth as an experience, not as a logical conclusion; more like love and less like logic, more in the mode of feeling than in the mode of thinking. In fact in the West if you are an enquirer, a seeker of truth, you have to sharpen your reasoning you have to become very skilful in thinking. That's what the whole western philosophy is, the art of thinking.

In the East just the opposite has to be done: logic, reasoning, mind itself has to be put aside; you have to come into direct contact with reality, into immediate contact with reality.

The mind is an interference because it interprets reality, and the moment you interpret, it is something else, it is no more the something.

The mind cannot experience, only the heart can experience, but the mind can interpret, the heart cannot interpret. The mind interprets without experiencing. It is like a blind man talking about light to a dumb man who cannot talk but who knows what light is.

The heart is dumb, silent; it cannot express itself, there is no way for it to express itself, but it can feel. Tile mind is very talkative -- it can interpret, comment, argue, philosophise, prove, disprove, but it cannot experience. And the real thing is experience -- whether you can talk about it or not is immaterial.

Hence all the great eastern mystics have said nothing can be said about truth. All that we say is how to reach it but nothing can be said about the experience itself; one has to experience it to know it The Buddhas only show the way, they give you some hints about how to reach to the ultimate peak of experience, but that's all; you will know only when you have reached. The truth has to be an individual experience. It cannot be borrowed, it cannot be transferred; it cannot even be expressed. And that is its beauty; its profoundness is such that no word can be comprehensive enough, no language is so unlimited that it can contain it.

So remember, when I say the truth, I mean the truth of the mystics, not the truth of the philosophers. Even in the West there have been mystics but they are not the main current of the western mind. Jesus is a mystic, not a philosopher; Eckhart is a mystic, not a philosopher; Heraclitus, Pythagoras, Plotinus -- these are mystics, not philosophers. But they are far and few in between, very rare. And because the western philosophy knows no place to put them, to what category they belong, they are ordinarily but into the same category as Plato, Aristotle, Kant, Hegel, Bradley, Russell, Wittgenstein, Sartre. They are put in the same category because that is the only category known in the West.

In the East we have an absolute distinction. The philosophers are not counted with the Buddhas; they are only thinkers, mere thinkers. The Buddhas are the knowers. And my sannyasins have to make a journey of knowing, not of thinking.

Anubodh means awareness -- and that is the secret key, the most essential part of religious experiment, of religious investigation, enquiry, exploration.

One has to become more aware than one ordinarily is. The ordinary life does not need more awareness than you have; just a superficial awareness is enough to go to the office, to do the routine work, to come home, to reproduce children, to get things done. And once you have learned them, you go on repeating the same pattern every day -- it is a mechanical phenomenon. The mechanical life is the mundane life.

To be a sannyasin means to enter into the phenomenon of the sacred. For that more awareness is needed, much more, because it is not something mechanical, something routine. It is now every day. It is moving; from the unknown towards the unknowable; it is dropping the known every day, dying to the known and entering into the unknown. It is an eternal pilgrimage, because every moment is so full of mystery that one has to be very alert, otherwise one will miss. One has to be constantly watchful.

Very few people know the beauty of the stars. Even if they do, they have read it in a poem; it is not their own experience. Very few people know the beauty of the mountains. Even if they do it is because they have looked at albums, pictures, films. Even if they go to the Himalayas, they are much more concerned with taking photographs rather than looking at the reality.

The tourist is a very strange personality: carrying the camera everywhere. His idea is that back home, sitting before the fireplace at ease, he will look at the pictures, at how beautiful the Himalayas were; and when he was in the Himalayas he was concerned with the camera -- loading, unloading and clicking. The camera was not working (laughter)... and something got stuck and.... Who bothers about the Himalayas! That is later on when the album is ready and one sits in the easy chair and relaxes, with the coffee pot by the (much laughter) side and... (The rest of the sentence is drowned in a deluge of laughter.) That's how people are.

This is not the way to experience reality -- it is a way to avoid it. Your pictures cannot contain the beauty... or maybe only a very far far-away echo. They cannot contain the coolness of the breeze, the warmth of the sun. They are bound to be one-dimensional, flat.

Once a friend said to Picasso 'I don't like your paintings. They don't represent reality, they are not realistic.' He said 'Rather, I like photographs -- which are realistic, representative. For an example, he took out of his pocket, a photograph of his would-be wife and he showed it to Picasso saying 'Look at this picture, this is my would-be wife: see how beautiful she is and how clear the photograph *is*. This is a realistic thing.' Picasso touched the photograph, felt it and said 'But your would-be wife looks very flat -- no curves, absolutely flat. What are you going to do with this woman?'

Of course a picture is a flat thing, it cannot represent the multi-dimensional reality. It is only a reflection in the mirror and that too is dead -- because if you are in the Himalayas it is changing every moment. The clouds are dispersing, moving; sometimes the sun is there and the peaks with the virgin snow are all golden; and sometimes it is clouded and all that gold suddenly disappears and the shade and the shadows of the clouds move on the snow. You can see it reflected in the snow, the peaks functioning like mirrors. Your pictures, howsoever beautiful they are, cannot contain its reality.

You have to be more in contact with that which surrounds you; for that only one thing is needed, and that is more alertness. Very few people are alert. They go on like sleepwalkers, somnambulists. Somehow they manage, but for that management just a small bit of consciousness needed, a very peripheral thing. And awareness, Anubodh, means a central awareness, not peripheral. Your very centre is full of consciousness, you are all consciousness. Only then does one become aware of the presence of the sacred, of the divine. Then this very earth is paradise.

Getting initiation into sannyas really means getting initiation into awareness. That's the whole work a sannyasin has to do. All the methods of meditation are nothing but devices to help you to become more aware.

Naresha means an empress, a queen.

Man is not born as a beggar but ho lives like a beggar -- and the whole responsibility is his, he chooses to live like a beggar. Life gives so much but he is not ready to receive it, he is very reluctant; he is closed. When love knocks on his door he shrinks, withdraws; he is even afraid of love. He is afraid of truth; he feels more comfortable with conventional beliefs, which are nothing but beautiful lies, comfortable lies. At the most they can give one consolation.

Truth needs enquiry, it needs work. A belief needs nothing; you can simply believe. Just by being born accidentally into a Christian home or a Hindu home or a Mohammedan home, one gets beliefs. People start conditioning you -- the parents, the teachers, the priests. They are all ready to jump upon every child and they start giving him a shape and a form. They call it education, culturisation, civilisation. And all they do is to give the child cheap beliefs, plastic flowers, which are of no help. In fact they are harmful, because then a person becomes afraid of truth; he has invested so much in beliefs that he is not ready to look at the truth; he avoids it. To look at the truth will mean all his beliefs will be shattered and with those beliefs all his dreams will be shattered and all his investment will be gone down the drain. So he shuts himself off.

People are taught in such a way that they become incapable of love, incapable of truth, incapable of authenticity and sincerity. And the strange thing is that everybody's taught to find god but all the qualities that help to find god are destroyed, systematically destroyed.

That's why there are so many churches and so many temples, synagogues and mosques and all people belong to some religion or other -- still, the world is absolutely irreligious. God is only a formality.

People don't bother really about god or anything significant. In fact it is impolite to talk about such things; people don't want to get involved in such things -- it is better to talk about the weather.

English people are very much interested in the weather. And it is a very strange thing because what is there to talk about? And both know what the weather is.

(Osho's thumb arches back over itself to indicate Vivek sitting by his side.) Yes, she is also English! (laughter) When you meet her you can talk about the weather. (There is a roar of laughter.) Yes, she is... There are many English people hiding here!

It is good manners to talk about the weather because you don't get into any controversial thing: that it is very cloudy -- of course you can...(He doesn't even bother to finish the sentence this time. Naresha smiles; and the group behind her doubles up.) But to talk about god or to talk about truth or to talk about anything *really* significant is dangerous; the other person may not agree. There may be argument, there may be a conflict; there is every possibility that that may create a disagreement -- and it is not good. When people meet they have to create a certain kind of lubricant between themselves so things go smoothly.

Man is born with infinite potential. He can be as great as a Buddha, as a Jesus, as a Zarathustra; but he lives at the minimum, he never reaches the maximum. And the only reason is that he remains confined to his conditionings given by others.

My sannyasins have to drop those conditionings. They have to come out of the cave that others have created for them to live in. It is a dark cave, very small, but cosy and comfortable. They have to come out into the open, under the sky, under the stars, and they have to be adventurers, adventurers about life, about consciousness, about love, about truth. Nothing has to be accepted as belief, everything has to be explored. Unless *you* experience it as true there is no need to believe in anything.

I don't give any belief, any dogma, any creed. I only provide you methods to enquire with. And once a person becomes an explorer he is on the way to becoming an emperor. He may not possess anything of the world but he will possess his inner being -- and that is the most precious thing. Jesus calls it the kingdom of god. It certainly is!

Parishuddha means perfectly pure.

Thoughts, desires, memories -- these are the impurities of consciousness. Consciousness is pure when there are no thoughts, no desires, no memories. It is just as when there are no clouds the sky is pure. Purity means to be just your essential consciousness with no content, no clouds, just and openness, a vastness -- unhindered, unbounded. And that's the whole purpose of meditation, to give you a perfect purity, a clarity, an open sky.

So all that a sannyasin has to do is to get out of the rut of thoughts. It is not as difficult as it appears in the beginning. One only has to learn to be a witness. Just watch your thoughts whenever you have time. Relax and watch -- don't do anything. There is no need to fight with them, there is no need to throw them out, because if you fight with them they will defeat you. They will defeat you because you will be unnecessarily fighting with yourself.

Thoughts are non-existential, like darkness: you cannot fight with darkness because it does not exist at all. If you start wrestling with darkness you will be defeated -- not because darkness is powerful but because you will simply get tired and exhausted. There is nothing to fight -- darkness does not exist at all. All that is needed is to bring light in and there is no darkness. That light comes in by witnessing, not by fighting.

Just watch, go on looking, unattached, unconcerned, without any judgement that this thought is good or this thought is bad. Don't bring your moral notions in. Otherwise you will get involved in thinking, because you will cling to the good and you will want to throw out the bad -- and they are inseparable. They have a certain intrinsic unity, a certain organic unity. If you throw out the bad you will have to throw out the good too. If you want to keep the good you will have to keep the bad too. They are two sides of the same coin.

That's why every saint is unconsciously a sinner: That is the other side. He is just a repressed sinner. And every sinner is a repressed saint. So there is not much difference. The only difference is that one is standing on his feet and the other is standing on his head, upside-down, that's all. The saint is doing a headstand. Saints, particularly in India, love to stand on their heads very much. But that's what they are actually doing for their whole life; that headstand, the sirshasana, represents their whole life. But even if you are standing on your head you are the same person, nothing has changed; it is just that your legs are up and your head is down. Just a little digging in the saint and you will find the sinner. So every saint is a sinner in his dreams and every sinner is a saint in his dreams. That's why the psychoanalysis pays so much attention to dreams -- because they show what part you have repressed and the repressed part is very significant because it goes into your unconscious; and the unconscious is bigger. The conscious is only one-tenth and the unconscious is nine times bigger than the conscious. So the saint is only one-tenth and nine times more he is a sinner. In fact the sinner is in a far better situation psychologically: he is only one-tenth a sinner and nine times a saint.

I have more love for the sinner than for the saints. For the saints I have only pity, I feel sorry for them.

Remember that to fight with anything is going to create a dichotomy in you, a division, a split personality. So don't choose, don't fight, don't judge. Remain choicelessly aware and slowly slowly you will find those clouds are disappearing. And the moment the sky is completely without clouds there is purity. It has nothing to do with morality -- it is innocence.

Your vision will be clear, unhindered. You can see, you can hear for the first time; you can feel, you can touch, you can smell for the first time; you can taste for the first time. Then all your senses are doors to the divine. Then each sense brings a new feel of the divine. Then you are surrounded by the divine -- you see the divine, you hear the divine, you taste the divine, you touch the divine, you smell the divine. All your five senses are continuously pouring the divine into you.

It was happening before also but you were not able to see it. There were so many thoughts, desires, memories, imagination, dreams, fantasies, between you and the reality -- a thick China wall. But it disappears very easily, one just has to be a witness. Witnessing is the whole art of meditation.

Gyanesha means goddess of wisdom; remember, not of knowledge but of wisdom. And the difference is as much as it can be. They are unbridgeable, in fact they are opposites, enemies.

The knowledgeable person cannot become wise. It is impossible, absolutely impossible for him to become wise, because his knowledgeability does not allow him innocence, does not allow him wonder. He cannot feel any surprise, he cannot taste anything mysterious, magical. His life is flat. And the reason is that he thinks he already knows, he has answers, ready-made answers for every question. He has never really asked the question, he has only learned the answer. And how can you learn an answer?

First he learns the answer and then he manages the question, but the question comes later on, it is not his own. The answer is somebody else's and just to make the answer fit with him he creates a question. The question is not part of his own growth. So he knows the question and he knows the answer, but he has never been in any quest, he has never risked anything for the question, he has never gone into it the whole way, he has never gambled. He has only learned the answer from the scriptures, from the scholars, from the philosophers. And so many answers are available. For each question thousands of answers are available -- you can have your choice.

A knowledgeable person is a stupid person, very stupid, unintelligent. He may be intellectual but he is not intelligent at all.

Wisdom is intelligence and the first act required for wisdom to happen is one has to discard all knowledge in toto; one has to become a child again -- innocent, full of wonder, awe. Everything seems to be mysterious because there is no answer.

Gertrude Stein on her deathbed suddenly opened her eyes and said "What is the answer?" The friends who had gathered were a little bit puzzled; "What is the answer?" What kind of a question is this? -- because the question had not been asked.

One person gathered courage and said "But we don't know the question, so first tell us about the question, only then can something be done about the answer." She laughed and said "Okay. Then what is the question?"... and she died! Neither the question is known nor the answer is known -- and this was at her last moment. But this is the tragedy of humanity. At least at the last moment she had the guts to ask "What is the answer?" Of course there was no time left, that's why she was saying "What is the answer? Don't waste time with the question -- just give me the answer." And because they insisted, she said "Okay, then what is the question?"

This is really the situation: we don't know the question, we don't know the answer, but we are full of knowledge. The wise man is not at all full of knowledge. He knows the question and he knows the answer; and there is only one question and there is only one answer. The question is "Who am I?" and the answer cannot be given, one has to find it. If it is given, it becomes knowledge; if you find it, it becomes wisdom.

Chapter #4
Chapter title: None

4 December 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Dhyan Helen: Dhyan means meditation. Helen means light.

Man without meditation is without light. He is just darkness. If one looks within without knowing the art of meditation one will find only darkness and darkness and nothing else. That's why nobody wants to look within. The Christs, the Buddhas, the Zarathustras, have been telling people to look within; Jesus goes on insisting that the kingdom of god is within you and Socrates says know thyself. People listen but nobody tries it because when they try the experience is not ecstatic, it is just terrible! (laughter) There is nothing but emptiness, darkness. One meets nobody -- no god, no kingdom of god. One goes with great expectations and just the opposite is the case.

So one pays polite, formal respect to these great teachers and goes on looking outside; the real world is there. But the reason why we miss is that to look inside one needs a certain discipline. It is like listening; to classical music: it needs a certain discipline, you need certain ears to listen to it, to understand it, to feel it, to see the beauty of it.

Meditation is a whole art; it is the art of focussing inwards, it is the art of dropping the outside completely as if it has disappeared for the moment at least, it is illusory. When your total energy starts moving inside -- remember the word 'total' -- only then will you find light. And once you have found light within you have found god and the kingdom of god. That light transforms your whole life. It gives a new dance, a new song, to your being.

Dhyan Paul. Dhyan means meditation. Paul means rest. Meditation is a way of resting within yourself.

Mind is restlessness. Unless you go beyond the mind you cannot rest, hence meditation means transcending mind, transcending restlessness, being at ease, at home, utterly restful, as if there is nothing to do, nowhere to go, so blissfully in the moment -- that is with no past, no future, no thought, no memory, no desire, with not even a small ripple in your consciousness to go somewhere else.

The mind is always running, chasing shadows, mirages, far-away goals. It is ambitious, it is political; mind is a politician. To be in the mind is to be in continuous struggle, competition -- how can you rest? You can rest only when you understand the futility of ambition, the futility of desire, the futility of *all* goals, then suddenly your energy settles and rests at the very centre of your being. The circumference starts shrinking and becomes equal to the centre; there is no circumference, only the centre.

When you are in the mind there is no control only the circumference, and the circumference goes on expanding. In meditation there is only the centre, no circumference -- and that is the moment of rest. And to know it is to know all, because by knowing it the door of the divine opens. It is a beautiful name -- it carries the whole secret of meditation.

Anandi means blissful, cheerful, with laughter in the heart.

The religious people are ordinarily serious people. They have long faces, sad, sombre, because they are engaged in something very great, something divine, very superior to all the other activities people are involved in. The whole world is mundane and they are holy -- how can a holy person laugh? Impossible. Laughter seems to be the very essence of unholiness.

Christians say, Jesus never laughed. Now there cannot be anything more false than that. If one asks me I will say he never stopped laughing, even on the cross he laughed. The last thing that he did was to laugh, to

have a good laugh at the cosmic joke! God has ditched him beautifully! Thousands of people were waiting for the miracle and nothing happened! Can you find a better joke? Even he himself was waiting and looking again and again... and nothing happened!

If something had happened the whole point would have been lost, the punch line would have been missed! It was really beautiful of god not to interfere. For the whole of his life Jesus was doing miracles -- raising the dead, giving eyes to the blind -- and at the last moment he could not manage anything! He must have laughed! And when they all met afterwards Jesus must have said, "You did it!"

I can't see why he should not laugh at the last moment. But Christians go on saying he never laughed. The statues they have made, the pictures, the paintings, are always serious. Those are not representative, they are false, they are inventions.

To me cheerfulness is the essence of religiousness. To take life as fun, to enjoy it, to love it and to accept it with all its thorns and flowers, with all its dark nights and beautiful days, to accept it in its totality is sannyas.

Yes, there is agony; it needs to be there, it balances ecstasy. Ecstasy alone will lose its taste. If one is ecstatic and never comes to know what agony is, one will start forgetting what ecstasy is. The ecstasy can be felt only when there is a background of agony. You can see the stars in the night only when there is darkness as a backdrop. In the day also they are there but the background is missing. It is so full of light that they disappear.

Once you understand life with its duality then even in pain, even in anguish, one has a cheerful heart because one understands; one understands the essentiality of the polar opposite. Then in success or failure one remains balanced, one's cheerfulness is not disturbed by anything.

When Alexander came to India he wanted one sannyasin to go with him -- his name was Dandamis -- but the sannyasin refused. He said 'Nobody can force me'... because the way Alexander asked him to go was aggressive. He said 'either you come with me or I will kill you!' Dandamis said 'It is better you kill me, be finished with it -- I am not coming. Nobody can force me to do anything and death has no point as far as I am concerned; I died long ago.' And then he said 'Why are you waiting? Pull out your sword and cut off my head. You will see it falling on the ground and I will also see it. And you will hear my laughter. After my head has fallen you will hear my laughter!'

Alexander could not kill him. For the first time he had come across a man who was simply amazing, what he was saying. And he said 'I am sorry. I should not have said it to you in such an aggressive way, this is just my habit because everybody has always followed my orders. But now I understand, there are people who cannot be forced. But can you please send some of your disciples with me?'

Dandamis said 'That's alright.' He called a disciple, his name was Kalyan, Kalyan Swami was his name. He said 'Kalyan, you go with this fool.' Kalyan said 'Okay, master. Anyway I have to go.' Alexander could not understand what this talk was all about -- Kalyan had said 'Anyway I have to go.' Only later on did he understand, because on the way Kalyan Swami died. When he died he said 'Now do you understand? Do you understand or not? I told my master "Anyway I have to go, so it doesn't matter.' He has sent a dead man with you! (laughter) He befooled you!'

Alexander said 'But you Hindus believe in the immortality of the soul -- don't you think you will not die?' He said 'No, I will not die, and I will see you in Babylon and he died without explaining what he meant by 'I will see you in Babylon.' Alexander understood it only because he died in Babylon; when he was moving back to his home, on the way, in Babylon, he died. One of his advisers reminded him: 'That man was right! He said "I will see you in Babylon."'

These people are cheerful people. Now Dandamis played a trick on Alexander -- sending a disciple who was already going to die within a few months. Then the disciple played a trick on him; he said 'I will see you in Babylon.' He was just laughing about death -- it is nothing much to be serious about. Even death is not worth being serious about. But there are fools who think that even life is a serious affair; nothing is a serious affair.

My sannyasins have to learn to be cheerful in every situation -- good or bad. Even if you are thrown into hell, go laughing and your laughter will transform hell. This is my fundamental message: I want a religiousness in the world which knows how to laugh, how to be blissful, how to dance, how to celebrate.

Gandharvo means divine musician. In Indian mythology gandharvas are the musicians of god, they are heavenly musicians.

Music is divine. It is something that comes very close to meditation. Just one step more and you are in the world of meditation. Music is almost the boundary line between mind and meditation. Nothing comes closer because music is pure joy, it is festivity. Also it has no words. Words are limited, sounds have unlimited significance.

And the beauty of music is that although it is sound it creates silence. That is the criterion to judge whether Music is real music or just pseudo. The pseudo means it is noisy; it simply disturbs you. Maybe the disturbance looks like excitement, but it is not of any great value. That's what the so-called pop music does: it touches only the superficial in you, the biological, the sexual; it does not go deep. The higher the music is, the more the sound starts doing a miracle: it creates silence. When the music creates silence in you, when listening to the sound silence is created, then one is truly a musician, then has heard the real music.

Meditation can be expressed only through music. So learn the beauty of the sound, so that you can learn the beauty of silence. From sound to silence -- that is the way of the meditator. Just listen to this silence of the night. It is also sound, the insects *are* creating a certain king of music but their sound does not disturb the silence; on the contrary, it enhances it, it enriches it. And life should be such that the paradoxical, the contradictory, becomes complimentary. Then your very life has a music, a harmony, and only in that harmony does one come to know the truth.

Shantiprem. Shanti means silence, prem means love. The moment these both happen together you have entered the world of miracles.

Love is excitement, it is feverish -- that's why it is called passion. It is a little bit crazy, it drives you nuts! (laughter) Love alone is not enough. Silence is also needed to balance it, to give it some sanity, to make it less of a fever and more of a healthy phenomenon.

Silence alone is dead. It is of a graveyard, it is not alive. Love is needed, then even on the grave roses start blooming. Love and silence together make a life a really rich life.

And that's the work my sannyasins have to do, to create a rich life. I am against poverty -- and the greatest poverty is of the inner, the outer poverty will be removed sooner or later. Either science will remove it or nature will remove it, but it is going to be removed, it cannot remain for long. But the inner poverty, neither science can remove nor nature can remove. It has to be removed by the individual. Hence I have chosen the inner world and the work that is concerned with that.

The outer world is the concern of the politicians, the social workers, the so-called revolutionaries, scientists, technicians -- that is their work. My work is to change the inner world and to make it rich -- and richness happens only when love and silence meet. When love and silence are really merged into one organic unity you have come to know the greatest joy of life.

Vishram means relaxation.

Life should be lived in a very relaxed way. There is no need to be in a hurry, there is no need to be always rushing. It is to no purpose at all, nothing is served by it. In fact it is a way of destroying your life, because once this rushing becomes your habit you are never where you are, you are always somewhere else, so your body is in one place, your mind is in some other place. And this distance between your body and mind creates anxiety, anguish, and never allows you joy. Joy means to be here and now, so totally that there is no idea at all of being anywhere else or of being somebody else.

To feel relaxation is to feel the mystery of your being, because then you are available, unoccupied, utterly open and vulnerable. In a relaxed state you open up like a lotus flower -- to the sun, to the rain, to the wind, to all that is. And this whole is divine. God is not a person but only the totality of existence, the organic unity of all that is. But you can know it only when you are not in a rush, not in a hurry.

Sannyasins have to learn to relax, to drop this speedy neurosis. It is neurosis, it is driving people almost insane. Now psychologists say that out of four persons three are almost insane. And when out of four, three are insane, how long can the fourth remain sane? -- because he will have to live with the three! And the greatest insanity comes to people who have to live with insane people. The fourth cannot remain sane for long; he has to become part of the insanity, otherwise he cannot survive.

I teach my sannyasins to be relaxed, because through relaxation sanity comes, awareness comes, peace comes, bliss comes, love comes and ultimately, the ultimate guest too: God comes!

Kavya means poetry.

My approach towards life is not that of a philosopher but that of a poet. Philosophy is something of the

mind -- rational, logical, but superficial. Poetry is of the heart -- it is not thinking, it is feelings it is not logic, it is love. And when you love life, when you feel life without the interference of the mind, you are in immediate contact with god.

The first step is to change your gears from the head to the heart, from being a philosopher... And everybody is a philosopher; a few people are &cod philosophers and a few people are bad philosophers -- that doesn't matter. A few people are very systematic philosophers and others are lousy, but *all* are philosophers, more or less, in some way or other; hence the first shift has to be from the head to the heart.

The poet stands between the philosopher and the mystic, the heart is exactly in between the head and the being so the heart is a necessary station, anyone who is going on the journey of being -- and that's what sannyas is all about -- first has to stop at the heart.

Once you have settled at the heart and mind is no more a disturbance, the second step is not difficult, very easy; then one starts moving from feeling to being. And once you have reached being sannyas is fulfilled.

The philosopher is the farthest from the truth; the poet is very close, the mystic has arrived -- he has found his home. But nobody can go bypassing the heart.

So start feeling more, thinking less, start loving more, dropping logic, calculation, arithmetic. This is half of the work, and the most hard part; the second part is very easy. If one has done the first part, the second happens very easily, very spontaneously. In fact nothing is needed to be done for the second; once you have started feeling you are bound to go through a new transformation.

The feeling slowly slowly disappears of its own accord and only being is left. When only you are, simply you are -- no thought, no feeling, just a pure existence -- then you are a mirror, and in that mirror reality is reflected as it is.

Vinamro means humble, simple, with no desire to be somebody, utterly at rest with being nobody.

A sannyasin is a nobody. The only thing that he has to drop is the ego, because ego is the only barrier between you and existence, between you and bliss, between you and love, between you and god. Except for ego nothing is preventing you from living your life at the peak, at the optimum. Ego is your enemy, the only enemy; hence sannyas means surrender of the ego.

And it is only a question of a little understanding that the ego never gives you anything except misery, except wounds, so why carry it? It has never given anybody anything. It is like a cancer of the soul. And remember, it is an incurable as the cancer of the body. Sooner or later they will find some cure for the bodily cancer but for ten thousand years mystics have tried to find a cure, but there is no cure, for ego; every cure becomes a nourishment for it.

Hence the decision of all the awakened ones is: why bother curing it? -- drop it, it can be dropped. That is a surgical method. There is no need for any medicine, simply drop it You cannot so simply drop the physical cancer, for the simple reason that it becomes part of your body. But the ego is never part of your soul; it only pretends to be. It never becomes the part, it always remains separate.

The moment you decide to drop it you can drop it immediately; you need not even wait for a single second. Hence many people have attained enlightenment instantly.

A king came to see Buddha. He was bringing the greatest diamond that existed in those days to present to him. One should not go to a Buddha empty-handed, something has to be presented -- that was his idea. But his queen said 'I know the Buddha, I have been to see him -- this diamond is nothing but a stone as far as he is concerned. Rather, take something better.' She said 'A lotus has blossomed in our pond, and it is unseasonal, rare, so take this lotus.'

The king; decided to take both. He thought 'First I will present the diamond -- if he accepts it, good; if he does not accept it, I will present the lotus.'

He presented the diamond and Buddha simply laughed and he said 'Drop it!' When Buddha said 'Drop it,' he had to drop it! He dropped it reluctantly because it was such a precious thing, but what can you do when ten thousand sannyasins are sitting there and in front of them Buddha says 'Drop it.' And when you have come to present it... So it was okay; he felt very sad but he dropped it.

Then he presented the lotus flower and Buddha said 'Drop it.' Now he was feeling a little bit awkward. He dropped that too and then he stood there with empty hands, a little bit embarrassed; 'Now what to do? How to start a conversation with this man? And Buddha again said 'Drop it!' Then the king said 'Either you are crazy or I am crazy -- now my hands are empty.'

And Mahakashyapa, one of Buddha's first disciples to become enlightened, said 'Drop it; drop it, don't

hesitate!' The king turned to Mahakashyapa and said 'But what should I drop? My hands are empty.' And Mahakashyapa said 'Now is the point of dropping. Buddha never meant that you should drop the diamond, he never meant that you should drop the flower. He means drop the ego, drop yourself. If you have come here then the only way to be in communion with Buddha is to drop the ego.'

And the story is that the man fell at Buddha's feet and immediately became enlightened. It was a sudden enlightenment, just a simple understanding, and he dropped the ego. It can be dropped just like that.

That is the meaning of your name, let it become the meaning of your life too.

Premdo means the loving one.

There are a few words which I emphasize continuously -- love is one of those words. It contains a whole philosophy of life. If you become loving nothing else is needed, because love goes on changing you. The deeper you love, the deeper you understand yourself. When you love totally you understand yourself totally. Love becomes a mirror in which you can see your original face.

So don't miss a single opportunity to love: love people, love animals, love trees, rocks, rivers, stars. Don't miss a single opportunity, and whatsoever you are doing do it lovingly. And start the journey from yourself: the first love is to love oneself.

For centuries we have been told the opposite; it has been engrained in us that it is bad to love oneself -- love others, of course, but don't love yourself. Now that is sheer stupidity. If a person is incapable of loving himself he cannot love anybody else in the world. Love begins at home, just as everything else begins at home.

Love yourself, then go on radiating love. Radiate it to the whole universe. The farther the reach of your love, the bigger your consciousness. Love functions like wings and you start soaring higher and higher. Love can take you to the ultimate abode of god.

It is because of this that Jesus has made them synonymous: he says god is love.

Devika means the divine.

All is divine, because except for god nothing else exists. Existence means god. When we say god is, we are unnecessarily repeating the same word because god means 'is', 'isness'. When we say god is existence we are repeating the same thing twice because god is 'isness', obviously god is existence, so everything is divine.

The earth is divine, the trees are divine, the stars are divine, the people are divine, even the devil is divine. The word 'devil' comes from the same root as divine. Devika also comes from the same Sanskrit root. Maybe the devil is divine but he is standing on his head -- that may be the only difference. He has just gone a little bit crazy, cuckoo, but even if he is a cuckoo god he is a god! (laughter) Nothing else exists, so the whole existence becomes a temple, and the whole world becomes a play to pray in, to worship in. Then wherever you are walking you are walking on holy 'round' whatsoever you are doing is sacred.

But the religions have created a division. They say when you go to the church it is religious and when you go to the shop or the office or the factory, that is worldly. When you are praying it is holy and when you are taking a shower it is nothing holy. I don't believe in this division. This division creates a split humanity, it is the root cause of schizophrenia.

One can take a shower as prayerfully as one can pray; one just has to be understanding. The water is divine, the shower is divine, the coolness is divine, *you* are divine. The divine is showering on the divine -- it is multiplied! It is just a question of seeing, understanding; and only then a person is religious -- when all his acts, gestures, movements become divine. Then the twenty-four hours of your day are prayerful.

That's the meaning of sannyas, to transform your whole life into a prayer, an unending prayer.

Is the Grass Really Greener...?

Chapter #5

Chapter title: None

5 December 1980 pm in Chuang Tzu Auditorium

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Anand means bliss. Trinda means pure, clean, clear.

These are the basic qualities of a blissful person. He is pure but not in the moral sense, he is pure in a scientific sense, because there is no misery in him. Misery pollutes the being, it covers your being like clouds. The pure person is one whose being is a sky without clouds.

It has nothing to do with morality. Morality itself is a cloud -- maybe a beautiful cloud -- and immorality is an ugly cloud. But a cloud is a cloud. Beautiful or not, it hinders the vision, the light. The sun cannot reach you, the moon cannot reach you. It comes like a wall between you and the stars.

Clean has a second quality. Bliss has the fragrance of the just-opening flower or the just-born baby; it is the same feeling as when you come out of a shower. That cleanliness continuously remains with the blissful person.

The miserable person is dirty, he feels the dirt clinging to him. He has never known that the beyond showers continuously. He has never been bathed with the beyond, he has never taken a shower in God; hence he is unclean.

And clear, the third quality. The blissful person can see things as they are. The miserable person always projects his desires. He is so full of desires, so full of frustrations, so full of failures, that his whole life is nothing but wanting, wanting, wanting. He cannot see things as they are, his wants are too many.

The blissful person is at ease with himself. He is in a state of non-wanting, he is satisfied. He has got that after which everybody is running and rushing. His perception has no projections in it. And to see things as they are is to see God.

The word 'God' is simply a code word. In mystery schools G stands for *that*, O stands for *which*, and D stands for *is*. *That which is* -- that's exactly the meaning of the word 'God'. God is not a word; it is a code word. It has to be decoded, and only a blissful person is capable of decoding it.

So my message basically is simple: be blissful, be cheerful. And if you are blissful you are religious.

Anand means bliss. Alexis means a helper of mankind.

The blissful person is inevitably a helper of mankind. And not only of mankind, he is simply a helper of existence itself. And I say it is inevitable -- it is not a question of *doing* something, it is a by-product of blissfulness. It comes of its own accord because there is a fundamental law of bliss that you have to share it. You cannot escape sharing it. That is intrinsic to bliss, its organic quality -- inalienable, inseparable.

Just as when light comes darkness cannot exist, when bliss happens you cannot cause misery to anybody, not even in your dreams. That simply disappears. And when you cannot cause misery you are so full of bliss -- it is overflowing. You have to share it, otherwise it becomes a burden. There is a pain if you don't share bliss, the same pain as the cloud feels when it is full of rain and cannot shower. It has to shower to unburden. It is the same pain as a woman feels when the child is ready in her womb. Nine months are over and the child has to be given birth to. Now it is becoming heavier, it is impossible to contain the child anymore.

Giving birth to a child simply means sharing the child with the world, sending him into the world. The same is true about bliss: when you have it, it comes in such abundance, floodlike, that it starts overglowing you. And the beauty is the more you share it, the more you have it.

Once you have learned this strange law that sharing makes it deeper, greater, then it is simple logic to go on giving it for no other reason but just for the sake of giving. And you don't feel that others have to be

obliged to you. In fact, the blissful person is obliged to those who allow him to shower his bliss upon them.

That's the whole philosophy of sannyas: be blissful and let it flow from you in every direction. Never bother about who deserves it and who does not; you are not the judge. And there is no need to judge, your joy should be in sharing.

So give without any conditions. Just give, not as a duty but as love. You are not doing anything to anybody, you are not doing anything special. You are not a public servant, a social reformer and all that nonsense, you are not a missionary. To be a missionary is to be ugly, because the whole idea is that you are doing something great, something holy.

My sannyasins are not holy people in that sense. My sannyasins have to be very ordinary, because, this is my observation, to be just ordinary is the most extraordinary phenomenon in existence because everybody wants to be extraordinary. Hence the desire for extraordinariness is very ordinary. Who wants to be ordinary? -- only a very extraordinary person.

Anand means bliss. Harry means home.

Life in every form is searching for a home, it is searching for its source. That's why animals, birds, trees, man -- all kinds of life forms are one as far as the longing for bliss is concerned, because bliss is the home. There are many houses, but a house is not equivalent to a home. A house is just an overnightls stay; tho home is eternal. Once you have arrived, there is no need to go anywhere, all is fulfilled, the journey is completed. And the joy of completing a great job, of finishing something that has been incomplete for thousands of lives!

Bliss is the only real longing of man. So I don't insist on your believing in god because that will be a belief, and all beliefs are plastic, artificial, arbitrary; my insistence is on the natural. So whether one is an atheist or a theist, it doesn't matters bliss is the longing of allO Hence I call bliss the home. It is the source and it is the end, the beginning and the end, the alpha and the omega.

We have come from some unknown source and we are searching for a way back to it. The circle will be complete when we have found it. And the moment we find it -- immediately the recognition that this is the origin and this is the goal, and they are not separate.

Veet Seraida.

Seraida is a dangerous name, hence I have to put a condition before it; Veet means go beyond -- go beyond Seraida. Seraida means one who is burning with a religious desire, one who is ardently religious. That is a very dangerous thing, that creates fanaticism. Ardently religious people have been a calamity in the world.

I want you to be simply religious; not ardently, not seriously, not fanatically. There is no question of burning with religiousness. Flower -- that's right. Rejoice, dance, sing, but don't burn! Because when a person starts burning with religiousness then he wants everybody to burn with the same religiousness. That's how Christianity, Mohammedanism, Hinduism, Judaism, has been functioning for thousands of years. The earth has been dominated by the fanatics, and religion is not fanaticism.

One should be very light-hearted, don't take religion seriously. Take it as fun -- it is the ultimate fun, but fun all the same.

The eastern mystics have called the world god's 'leela', his play -- that is far more beautiful. That idea is missing in all the Judaic religions. Christianity, Mohammedanism -- these are Judaic religions, by-products of Judaism. They are completely missing the whole dimension of festivity and light-heartedness; they have been too serious, deadly serious. That's the meaning of ardently religious.

Of course in the past it has been thought to be a great quality, hence the name Seraida became very significant. But with me you will have to unlearn it. To me existence is a cosmic joke. God is playing hide and seek. We know where he is hiding, he knows that we know but just to continue the game....

I can show you where he is hiding but then the whole game is finished. If you read the punchline of a joke first then what is the point of reading the joke? -- all is finished. So the punchline remains hanging like a carrot ahead of you; you go on moving and the carrot goes on moving; it is always there on the horizon. It is very close, it is not very far away, but you never reach it.

That's the whole joy of life! That's the beauty of life, that it remains a mystery. And it is not that we cannot dissect it, it can be dissected but only a fool will do that and a fool *cannot* do that. A wise man can do it but a wise man will not do it. Do you get it?

Dhyan means meditation. Thomas means a seeker of truth.

There are two ways to seek the truth: one is mind, the other is meditation. If you choose the mind you land in the world of philosophy. Then there are thousands of questions but no answers. Many times you will feel you are coming closer to an answer, but when you arrive you will find ten more questions hiding behind it.

In philosophy answers are only hiding places for many more questions. So each answer creates ten questions. And as philosophy has grown bigger and bigger... now it is nothing but questions and questions and no answer at all. It can drive a man crazy -- in fact it does. It is very difficult to find a philosopher who is not crazy. If he is not crazy he is not much of a philosopher, he is wasting his time -- that is not his business. A philosopher has to be crazy; otherwise, who wants questions and questions? And to be surrounded by all kinds of questions... finally one gets lost in the jungle of philosophy.

If you go through meditation, which is just the opposite of mind -- meditation means no-mind -- then you enter the world of religion. Just as in the world of mind there are only questions, in the world of meditation there are only answers, no questions. Hence a person moving into meditation becomes more and more silent, more and more sane. The name of ultimate sanity is buddhahood -- that's what we call wisdom. Then there are no questions left anymore.

And because there are no questions anymore, you cannot say you have got the answers either -- because they are relevant only with the questions. One is simply silent.

The philosopher is in a turmoil, the mystic is absolutely silent. The philosopher tries hard but finds nothing, the mystic does not try at all and finds everything. The mystic says: sitting silently, doing nothing, spring comes and the grass grows by itself.

The West has not been able to understand the mystic; the mystic seems to be very alien to the Western mind. Just sitting silently, doing nothing, not even thinking? Then why are you sitting? For what?

The Western approach is a mind approach. It is dominated by philosophy. Because of that domination it cannot think that there is a possibility of just being and doing nothing -- no questions, no problems, no thoughts; relaxing in oneself, resting in oneself. And in that rest one arrives, one arrives at one's own innermost core. And that is where one finds the truth. There is nowhere else one can find the truth.

The philosopher goes everywhere, the mystic simply sits in his own home. Lao Tzu says that you need not even go out of the room; all that you want you can find inside. And he is right!

Being initiated into sannyas means being initiated into meditation. So now learn to drop the mind. Pull the energy out from the mind and put it into meditativeness, into silence.

I don't give any answers, I only destroy your questions. I call that answering -- destroying your questions. When all your questions are destroyed, nothing is left in you, all is found.
In nothing all is found.

Anand means bliss. Marlies consists of two words; the first part means rebellion and the second part means victory.

Bliss is a rebellion and also a victory. It is a rebellion against the stupid society in which we are brought up, against the dull and dead tradition that has been imposed upon us. All kinds of ideologies, philosophies, theologies, have been forced on every person. One has to rebel against all that because those are the things which are keeping you tethered to your misery. Unless you uproot all that has been imposed on you by others, you will never be blissful.

The society lives in misery and this society goes on conditioning every child. The parents are miserable, the teachers are miserable, the neighbours are miserable, the priests are miserable; the politicians are miserable -- and they are all together, imposing what is right, what is wrong, what you have to do and what you haven't to do. And of course they create just replicas of themselves. They create every child in their own image -- and they are miserable people. So many miserable people working hard on a small child are bound to destroy all his intrinsic blissfulness. Bliss is intrinsic and natural but it can be destroyed, at least it can be covered with rubbish; you can be made to forget all about it. And that's what they have done.

A rebellion is needed. And unless one is ready to rebel, one cannot be a sannyasin. Rebel against all that creates misery in you and you will be surprised to know that you will have to rebel agalnst the whole mind that up to now you thought was yours; it is your enemy, not your friend.

And if one is ready to rebel against the mind, bliss explodes and brings victory. The only victory which can be really called victory is not the victory over somebody else but the victory over your own innermost self, the victory which makes you capable of entering into the kingdom of god.

The most important thing in life is to discover your truth. Certainly it is there becauso we are alive, we are conscious. We have to dig into our consciousness, we have to go to the very source of it, to the very rock-bottom. And once you have found it, you have found your truth. Once you know who you are -- that's what I mean by your truth' -- you are liberated. You will live in the same way, nothing on the outside will change, but still you will be a totally different person. In one sense everything will be the same, in another sense nothing will be the same any more, because now you will have a perspective which is timeless, deathless. Now you know that you were before birth and you will be after death. Now that you have seen your original faco you are freed from all small things -- life's failures and successes, richness and poverty, small pains and pleasures. They all look so small, so insignificant, that one can remain absolutely centred in every kind of situation. Nothing makes you waver, your groundedness is so solid, your centredness is so absolute.

This centredness is the goal of sannyas. This groundedness, this integrity, this unwavering state of consciousness which remains untouched by everything, this is the goal of sannyas. And once this is discovered there is nothing more to discover. Then one can livo the ordinary life with an extraordinary beauty, with an extraordinary bliss, with grace, with god within one's heart.

Toshi means absolutely contented.

Mind is discontentment, it is never contented. It goes on saying 'Get this, get that, and I will be contented,' but by the time you get it, it is again asking for something else. And the game continues for the whole of one's life from the cradle to the grave. It goes on asking for more.

It is said that when Alexander the Great saw Diogenes, a Greek mystic, Diogenes said to him 'I have heard that you are going to conquer the whole world, but have you pondered over one question?' Alexander said 'What question?' Diogenes said 'A simple question, that you must consider before you enter on this enterprlses remember there is only one world and if you conquer it then what will you do afterwards?'

The story is that just the idea made Alexander sad; just the idea that if he conquered the whole world of course the problem would arise of, now what? With just the idea -- he had not yet conquered the world -- his mind immediately became discontented and asked for another world, another toy. That's the way of the mind; it goes from one discontentment to another.

But there is something more than mind in you; and that is the only hope. There is something deeper than the mind in you: your consciousness. Consciousness is not part of the mind, because you can even watch your mind, so the watcher is separate from the mind, different from the mind. And this watcher has a totally different quality, just the opposite to the mind -- the quality of contentment, absolute contentment.

Each moment is so full of joy, so exquisitely joyful, that even if death comes right now you will not ask for another moment because this moment was enough. There is no question of asking for another world; even for another moment you will not say to death 'Wait, because I have to finish a few things, because there are a few things which I was doing and they are incomplete. You will say I' am ready.'

Contentment means 'This moment is enough. Right now all that I need is here; all that I have ever needed and will ever need is here.' And to be in such a state is to know god, is to *be* god. Then each moment is a dance and a celebration. Then each moment has such infinite depth and so much treasure, that who cares whether tomorrow comes or not? Who bothers?

In his prayer at night before he went to bed, one Sufi mystic, Farid, used to say 'Thank you, god.' And in the morning again when he opened his eyes, the same prayers 'Thank you, god.' His disciples were a little puzzled because this was not the Mohammedan way. They have specific prayers; a Mohammedan has to do five kinds of prayer five times a day. What kind of prayer was this? He did it only twice! and 'Thank you, god...'?

They said to him 'Please, don't be offended -- we are your disciples and we should not ask any questions like this, this is your personal matter -- but we have become very curious: why do you say "thank you" when you go to sleep and again in the morning?' He said 'I say thank you because who knows? -- this may be my last moment and in the morning I may not wake up, so at least before I leave the world -- he has given so much to me -- I should say thank you. In the morning when I wake up I am so full of wonder, I cannot believe my own eyes that I am here again and the day is here -- so it seems I have one day more! So much is available -- the sun and the birds singing and the flowers and the fragrance -- so I say thank you. I had never asked, I never thought that there would be another day but thore is. It is just a gift from god, so I say thank you. More than that I don't know,' he said, 'More prayer is not needed.'

Prayer is a thankfulness; in fact a contented being is continuously prayerful. Whether he says anything or not there is always a deep undercurrent of thankfulness. That has to become your life.

I am giving you a very small name -- Toshi -- but it contains the whole of religions.

-- How long will you be here?

-- (Her reply is very softly spoken.)

-- Be here as long as possible -- and as long as god allows!

Anudeva means divine, godly.

We are gods. If we know that, we live an ecstatic life; if we don't know, we live in agony. The only difference is of knowing; there is no qualitative difference between you and Christ, except just a very simple difference that he knows who he is and you are unaware of the fact. He has the treasure, you have the treasure; it is the same treasure, but you are unconscious of it and he is conscious of it. So all that is needed is a little bit of awareness, just a little candle of awareness and the miracle happens.

Meditation is that little bit of awareness. It is only a seed but the seed soon becomes a big tree with great foliage and flowers and fruits.

Now, let meditation become the very focus of your life, the very centre. Everything else should be secondary and everything else should be arranged in such a way that it helps your meditation and does not hinder it. Anything that hinders your meditation has to be dropped and anything that helps it has to be practised. Meditation has to be the criterion. And it is such a great criterion that you can easily dissect the non-essential from thc essential; the essential is always nourishing to meditation and the non-essential is always poisoning.

The sannyasin lives the essential life, and the non-essential slowly slowly disappears, evaporates.

Is the Grass Really Greener...?

Chapter #6
Chapter title: None

6 December 1980 pm in Chuang Tzu Auditorium

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Veet Dirk. Dirk is a dangerous name. It means the ruler of the people. The very idea of ruling others is ugly; it is political, it is inhuman. Hence I am giving you the name Veet Dirk: Veet means go beyond Dirk, go beyond the idea, the desire of domination, of ruling others. Veet means transcending. It is an ordinary desire in everybody, to somehow prove superior to others.

The really superior man has no desire to prove that he is superior -- he simply is! He never becomes a politician, there is no need. The politician suffers from an inferiority complex, hence to compensate he projects just the opposite of it into the world; he tries to prove that he is great, that Alexander the Great, but inside he knows his emptiness.

Sannyas means dropping the desire to rule others and putting your whole energy into conquering yourself, into becoming a matter of one's own being. And one cannot manage both together. To rule others

one has to go outside, one has to be violent, competitive, destructive. To become a master of oneself one has to go in, one has to become more loving, more peaceful, more silent, more non-competitive, more non-ambitious, more and more diving into one's being. A moment comes when you reach the very centre. That moment is the moment of real victory. That is the moment when one becomes a master.
And that is worth achieving; all else is just stupid.

Prem means love. Gabriele means God is my strength.

Man can live either as love or as an ego. These are the two, the only two alternatives available, the two alternative lifestyles.

The ego is very attractive because it promises great things, although it delivers nothing; those goods are never delivered. But it is very persuasive, seductive. It goes on promising, it goes on alluring, it goes on telling you that just a few steps more and you will achieve the goal -- although the goal is never achieved because the goal is like the horizon. You can go on and on but the distance between you and the horizon remains the same, for the simple reason that that horizon is illusory. It exists not, it only appears to; it has no reality.

The ego creates dreams and fantasies of achieving this, of being this, of getting that, of reaching there. And through all these fantasies it takes you farther and farther away from yourself. And to be away from one's own self is to be away from god.

Love is not at all persuasive. You have to choose it, it does not propagate itself. It will not prove itself. So when the ego style fails -- and it fails only for the intelligent people, remember; for the stupid it never fails. It fails again and again, but again and again they are in the same trap; they can be befooled for their whole life. But the intelligent person sooner or later -- and it is sooner rather than later -- recognizes that the ego is just a deceptive phenomenon, a mirage.

In that failure of the ego lifestyle one moves to egolessness. And that's what love is: love is egolessness. Now there is nowhere to go, nothing to achieve; your whole energy starts settling, resting within yourself. And when it rests at the center one comes to know that one is not, only God is. "That's the meaning of Gabriele: 'God is my strength, God is my existence, God is my very being. I am just a small manifestation of divine energy.'"

To know it brings great rejoicing. All worries disappear, all anxieties disappear; now you know that there is somebody far bigger than you who takes care, who is concerned. You are his project so it is his business to fulfill it, to help you to be blissful. And he is constantly trying to reach you to be blissful. And he is constantly trying to reach you but you are always running, chasing after shadows, hence he cannot reach you. When you are inside yourself, immediately you hear the still, small voice within you -- and that becomes the guiding star.

Then you don't need any scriptures, any morality, any codes of behavior; you have your own insight -- now you can know what is right and what is wrong, on your own. And that has tremendous beauty: to live according to one's own being is to live authentically. That's the way a sannyasin should live.

Dhyan Susanne. Dhyan means meditation. Susanne means full of grace.

Everybody is born with great grace, beauty and intelligence, but it has to be discovered. It is only a potential; it has to be actualised. It is only a seed; you have to sow it, only then will it burst forth into flowers one day.

Ordinarily it is invisible. You cannot see the flowers in the seed. Even if you cut the seed you will not find any colour, any fragrance, nothing, no foliage, and you know this seed *has* all that. Millions of flowers are possible through it, for years and years millions of leaves, greenery, will come out of it; it has infinite potential, but that potential has to become a tree, a reality.

Man is a seed full of grace, full of beauty, full of wisdom, full of god -- but he is only a seed. Meditation is the way to make that seed sprout. Meditation is nothing but preparing the ground, withdrawing all the stones, weeds, roots, all that is non-essential, so that the essential can have space enough to grow. Meditation only creates space within you by taking out all the weeds.

Thoughts are weeds, desires are weeds, memories are weeds -- and they all have to be taken out, root and all. Once the space is there you will be surprised: suddenly roses start growing within you.

Govindo is a name of god. One may know it one may not know, but one is a god.

The function of the master is to remind you, to create a situation in which you can remember, to create

devices which can function as mirrors in which you can see your original face.

But one is not less than god; less than that is all false. Less than that is our invention, more than that is not possible. So don't settle for less. Discover the reality of your being. And it is not very far away either. Just a little bit of shaking, jumping, jogging, and you will wake up. That's what we are doing here,

One never knows through what situation one is going to wake up. Buddha became awakened while he was just sitting under a tree, like any lazy man -- just sitting, doing nothing. And we Indians are really efficient at it! (laughter) Perhaps that's why so many people became Buddhas in India: laziness may be the real cause of it.

We know how *not* to do things. We are really efficient. So he was just sitting like any other Indian under a tree and he became awakened.

If you sit too long under a tree sooner or later you will wake up. You will get tired of sitting and you will think 'What am I doing?' You will have to get it. For how long can one sit?

Somebody can become enlightened while he is dancing. One never knows. So in my commune all kinds of devices are Made available. Try every possible door. One thing is certain, that there is one door for you too, but you will have to knock on many doors before you come to the real door that will be yours.

It is a trial-and-error method. There is no other possibility. So do all that is happening here, participate in everything. Don't be choosey, because whatsoever you choose you will choose from the mind -- and the mind is very cunning: it will avoid the door that is really going to be your door.

My own observation is that whatsoever the mind chooses is almost always wrong. So the best way is: whatsoever is available, try; try everything -- all the meditations, all the groups. One never knows in what situation the lightning will happen. But it happens -- that much is certain.

-- How long will you be here?

-- One month.

-- That is not like a Japanese! (Osho shakes his head slowly, looking smilingly at Govindo, and does it for so long that everyone begins to laugh.)

Next time come for a longer period! Good.

Anurage means pure love.

Love can be impure, then it creates bondage. When it is pure it brings freedom. The whole process of sannyas is of purifying your love-energy. It is mixed with many things, because our society makes every child a mess. There is lust, which is not love but millions of people think that is love; it is just a biological instinct. It is just nature trying to continue the race. It has nothing to do with you; it is almost impersonal.

Love is not possessiveness; many people think that's what love is: you possess somebody totally. To possess somebody is to destroy all possibility of love. Possessiveness can be hate but cannot be love, it can be fear but it cannot be love.

One has to drop possessiveness, one has to drop the very idea of dominating, one has to give freedom if one wants freedom. Whatsoever you want for yourself give to others. And if you cannot give even to those you love, to whom else can you give it? And the only gift worth giving is freedom. And the miracle is that the moment love gives freedom it becomes pure, absolutely pure. And in that purity it rises to its ultimate height. That height is prayer. At that height you start meeting, merging with the eternal, with the infinite.

Nothing else is needed if one can go on watching all those elements which made one's love impure and drop them so ultimately only love is left. Then love is just fragrance -- so sweet and of such grandeur that one cannot imagine it, there is no way to imagine it, one can only experience it. It is of the beyond, penetrating the thick layers of the earthen existence. It is like a ray coming from the ultimate source. Jesus says god is love -- and he is right.

Gopalo is a name of god.

Every man should be reminded again and again that he is a god. In fact we do just the opposite: we remind every man that he is nothing but an animal. This has been particularly so since Charles Darwin. That man is nothing but an evolution of a certain animal species has become a popular myth, although it is absolutely ungrounded and no proof exists for it. The Darwinians have not been able to provide a single proof that monkeys have become men. If it were true then we would see at least a few monkeys becoming men today also. There is no record of that. At least ten thousand-year-old scriptures exist: not at a single point has anybody seen a monkey becoming a man (laughter). Sometimes it happens that a man becomes a monkey (laughter) and goes crazy, nuts, but vice versa has never happened.

But Darwinians go on believing it and they have polluted the whole mind of man for all these years and now everybody has accepted the idea. That idea has been one of the greatest hindrances in human evolution.

The old idea, that man comes from god, was far more significant because it gives you an impetus, a challenge. If you come from god than you *are* god; then there is a possibility for you to regain, to reclaim, your inheritance. But if you come from monkeys, what challenge is there? One just feels a little awkward, that's all; one wants to hide somewhere. And one feels as if one has come to the ultimate peak of evolution -- what more can you do?

Monkeys have done great work. Buddha is a monkey, Jesus is a monkey, Lao Tzu is a monkey -- what else can you think of? Monkeys have done miracles! But this is just an absurd idea, utterly unscientific. Science is burdened with many superstitions; this is one of the superstitions of science.

I insist that man comes from god. In fact I insist that even monkeys come from god; *all* that exists comes from god. God is our only source, and unless we again reach that source we will remain discontented.

Sannyas is a deliberate effort to regain our real source, to again become part of the reality from which we have become uprooted.

Rishiraj. Rishi is a very specific word. There is no equivalent in English for it, in fact in no other language is there an equivalent for it. All the languages have just one word for the poet; only Sanskrit has two words for the poet. One is "kavi" which is exactly synonymous with poetry; the other is "rishi" which is something plus -- but that plus is mysterious, very mysterious.

The rishi *is* a poet but in a very special sense. The poet composes poetry but there are only a few moments when he functions as a poet, otherwise he is an ordinary man. No poet is a poet for twenty-four hours a day. Yes, there are moments when windows open and he can see into the beyond and he can bring great treasures from that experience. But those windows open and close, and he is not the master of those windows; whenever they open they open....

Coleridge, a great English poet, died with thousands of incomplete poems. His friends insisted again and again "Why don't you complete these poems?" Sometimes only a single line was needed and the poem would be complete. It would be such a beautiful poem that it would be unfortunate if it remained incomplete. But Coleridge was insistent, he said, "No, I cannot complete it because I have not composed it. Only once in a while am I a poet and at that moment something starts flowing through me. I cannot claim that I am the author of it but just the vehicle, so whatsoever comes, comes. If the process, if the energy, stops in the middle, I stop, I have to stop. I have tried many times to complete it but my line seems to be very far away from the other lines that have come on their own. It does not fit -- there is a qualitative difference." And he was right.

A rishi is a poet who is a poet twenty-four hours a day, who knows the art of opening the window whenever he wants to open it. The poet is in a way unconscious. The rishi is a conscious poet; he is an awakened poet, an enlightened poet.

It is not a question of him feeling poetry flowing through him once in a while; it is flowing *all* the time, twenty-four hours a day. That's the meaning of rishi.

And Raj means a king. A poet who is a poet twenty-four hours a day is certainly a king; he has found the real kingdom -- the kingdom of god.

Narayani. Narayani is a very significant name. 'Nar' means man, and Narayana means god in man. Narayani is the feminine form of Narayana.

Man is not only man. From the outside he is man, from the inside he is god. Jesus says many times 'I am the son of man,' and many times 'I am the son of god.' For two thousand years Christian theologists have been pondering, discussing, analysing, arguing about why he uses these two expressions. Either he is a son of man or he is a son of god. How can he be both? But everybody is both, it is not only Jesus. Jesus is simply representing a truth about everybody: from the outside we are sons of man, from the inside we are sons of god. Our body comes from our parents and our consciousness comes from god himself. So we are the meeting place of these two, the physical and the supraphysical.

Narayani means the meeting of the physical and the non-physical. Unfortunate are those people who think themselves only physical. Those people are in a far better way, far more fortunate are those who think themselves spiritual. But the ultimate joy and the blessing and the benediction belongs to the third category that knows that we are both.

And that's exactly my approach, that man should live both sides, the exterior and the interior,

simultaneously, in deep harmony. There is no need to drop life and escape to a monastery, and there is no need to become just a worldly man, a Rotarian, etcetera. You have to be both because only when you are both does a synthesis happen in you, a synthesis which takes you beyond both, which leads you to the transcendental.

So my sannyasins have to live in the world without being part of the world. They have to be in the cyclone, but still rooted in their centres. Let the cyclone surround you -- it has its own beauty -- but you remain unaffected, calm and cool and centred, and then the beauty is a thousand times more.

Anuradha is the name of Krishna's beloved. The name is Anuradha but in love it can be pronounced Anuradhe. It becomes more beautiful, more rounded. Anuradha looks square, Anuradhe becomes circular. Words also have shapes. Just a little change and a word becomes a totally different thing -- if its shape changes.

The woman, Anuradha, is very mysterious in a way, because no scripture mentions her. Because of that many historians think that it is a latter addition -- that's not true. In the ancient scriptures Anuradha is mentioned but not by her name, for the simple reason that she effaced herself totally. And that's what love can do: it can efface you totally, it can help you to become absolutely egoless. That's what happened to Anuradha.

The ancient scriptures only say that there was one woman who followed Krishna just like a shadow -- that's the only mention. No name is mentioned, nothing else is said about the woman except that she was just like a shadow. Love can do that miracle.

In love one becomes so one with the beloved that there is no need for a separate name. And 'just like a shadow' is also very significant. Lovers quarrelling, fighting, nagging each other, arguing, is something which is not love-like at all. But that's what the contemporary idea has become: lovers encountering.

Most of the time they encounter each other. Love is only just a break, a love break, and again the encounter starts. And here I have many sannyasins who are great encounter-addicts! (laughter) When they become tired of encountering then there is a little bit of love. That is just to keep things going on so that they remain glued together. Love is just like a glue. But the whole purpose is encounter!

That was not the ancient ideal of love; it was totally different, a completely different perspective. Lovers have to be so deeply in tune with each other that they lose all separate identity, they become shadows to each other. That's what I love in Anuradha -- that she is only mentioned as a shadow. Nobody knew who she was, what her name was, but she always followed Krishna wherever he went, just like a shadow serving him, loving him, showering him with her love, asking nothing in return. And she must have been absolutely non-possessive because Krishna had many women who loved him. There is not a single mention of any argument between Anuradha and Krishna, no encounter...

It will look unbelievable to modern psychologists who think lovers are nothing but intimate enemies. And they are right as far as modern lovers are con-cerned: they *are* intimate enemies. In fact, they are only enemies; just to be polite we call them intimate enemies. The 'intimate' has to be put in brackets. It happens only once in a while, that intimacy. But the ancient ideal of love was certainly just intimacy, pure intimacy, a surrender. That is the message of your name,

To be with a master is an intimate love affair. It is not a logical relationship, not a rational phenomenon; it is utter irrational, absurd. You cannot prove it, you cannot convince anybody. You can simply say something has happened which is incomprehensible to others.

Just today I was reading about two young women, two twin sisters in England, who have become a problem to the psychologists. Never such a case has happened before. It is really something very unique: they have two bodies and one mind. Twins are alike physically, but these twins are psychologically alike. If one gets angry the other gets angry, immediately, for no reason at all. Not only that, their facial expression in anger is the same. Not only that, if they become angry -- that means if one becomes angry and starts saying something -- they start shouting both together and the same words come from both, as if one mind is functioning in two bodies. They are the same words, exactly same words. In any mood -- in love, in anger, whenever they are just warmed up -- they say the same words, they make the same gestures; even if they are in two separate rooms it happens the same way. If one falls ill, the other falls ill -- it is the same illness. They may be far away, there is no question of infection, but they fall ill and they get healthy at the same time.

They both fell in love with one person. The man of course escaped, because he would have gone crazy with these two women! (laughter) Just one is enough, and two exactly alike... He escaped, he got married as

quickly as possible, because when you hare a woman you are protected, otherwise those two were chasing him. But he was a cabdriver, so whenever these two women found him driving the cab anywhere they would both fall in front of the cab and would start saying the same things. A crowd would gather, and it was a scene to watch: exactly the same words glowing!

Now psychologists are studying... They can only think that it is something like telepathy perhaps; they can find nothing else. But this has happened many times between a master and disciple. This has happened many times between lovers. With Anuradha it must have happened.

And when it happens between a master and disciple then one consciousness starts functioning between two bodies. That is communion, that is Satsanga -- and that's the whole purpose of this commune of sannyasins.

So be ready for some crazy things to happen! Right? Good!

Is the Grass Really Greener...?

Chapter #7
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Prem Sabine. Prem means love.

Love is the only quality that man goes on losing. As civilisation grows, love evaporates. The basic structure of the civilisation that we have chosen is anti-love, because it is head-oriented. It avoids the heart, it ignores the heart, it tries to bypass it.

The head of course is very efficient, it is needed, but it is a mechanism. And a man who lives only in the head becomes a robot. He is useful for the establishment but to himself he has almost committed suicide. Only the man of love lives and lives in abundance. A man of love is always in spring, flowers and flowers bloom within his being. There is dance in his step, there is song even in his silence.

My whole teaching is based on love.

Sabine is a tribal name indicating a woman from the ancient Italian tribe of the Sabines. It signifies a state of society when civilisation had not yet entered, when people were still living natural lives, when they were more close to the earth, to the rocks, to the rivers, when they were almost part of the ecology. They belonged to the trees and to the stars. The home was not yet lost; they were at home in the universe.

Love can do that miracle again.

Man has to become capable of living naturally, lovingly, and yet able to use his mind when needed. But he should not become obsessed with the mind. He should live in the heart, and mind should be used only as a mechanism, just as you use your car or your radio or your television. One should not become addicted to the head.

A totally new kind of civilisation is needed: a heart-oriented civilisation.

Sannyas is the beginning of that new kind of civilisation. By becoming a sannyasin you are becoming part of the future, of that which is going to happen of that which *has* to happen if man is to survive, if life is

to exist on earth. The old has failed, utterly failed; the new is absolutely needed and as quickly as possible, because man is dying, his heart is missing beats. Man is in a state of heart failure -- only a great dose of love, an allopathic dose, can save him, otherwise there is no hope.

Anand David. Anand means bliss. David means a friend.

Love is a flower, friendliness is like fragrance. Love has some biological roots, it has something physiological in it, it has a chemistry but friendliness is a sheer miracle. There is no reason for it to exist at all, that's why I say it is a sheer miracle. If it did not exist nobody would ever be able to imagine that something was missing.

Nature does not need it. It helps in no way as far as nature is concerned; it is non-essential.

Love is rooted in the earth; friendship is an opening towards the sky -- that is a totally different dimension. Hence it is certainly far more superior to love or maybe it is the essential of love. When you have purified love of all biology then only friendliness remains.

And David also means a beloved of god.

Naturally when your love is so pure that it reaches the optimum you become a beloved of existence. And only a blissful person can attain to this state. The miserable person may create a certain kind of love relationship because that is his need -- if it is not there he feels empty, lonely. But friendliness is not a need; it is an overflowing joy, it is a sharing.

Love is a kind of begging, that's why lovers are always quarrelling, because both are beggars and both are trying to get as much as they can. It is a constant struggle, a fight. Friendliness is not a need at all, it is a luxury. Only very few blissful people have been able to afford it. It is the most luxurious phenomenon.

So bliss has to be the base of sannyas and friendliness will be the outcome of it. And the experience of god will be the ultimate grace of existence. One begins in blissfulness and reaches god; exactly in the middle is friendliness -- it is like a bridge.

And I am using the word 'friendliness' more than friendship because friendship is a very low kind of friendliness. It is limited, it is closer to love very close -- a little bit higher, but very close. Friendliness is very far away. Friendliness is not limited, it is not a relationship at all; it is just your quality. You are simply friendly to all that is -- and to me that defines sannyas, that defines religion.

Dhyan Regenbogen. Dhyan means meditation. Regenbogen means a rainbow.

The rainbow symbolises the meeting of the earth and the sky. And that's what meditation is: a rainbow, a meeting of the earth and the sky, a meeting of the material and the spiritual, a meeting of the visible and the invisible.

The old idea of religion was only of spirituality. It had no concern with the material part of existence. It was suppressive of the material, condemning the material, rejecting, renouncing the material. It created a very ugly situation because the material *is* there, it is fifty per cent, and it is essential for the spiritual; without it the spiritual cannot exist at all. The spiritual is rooted in the material.

Because the material was denied the old religious person was just airy-fairy, without roots, just hot air, an abstraction, but nothing concrete.

My effort here is to create a new kind of religiousness which is capable of absorbing the earth in it, which is vast enough to have both worlds together. Then it will have a richer quality. The old saints were poor people.

And when Jesus says 'Blessed are the poor in spirit for theirs is the kingdom of god'. I don't agree with him at all. I would like to say 'Blessed are the rich in spirit for theirs is the kingdom of god.' But to be rich in spirit needs multi-dimensionality. And these are two very basic dimensions: the material and the spiritual, the outer and the inner.

There is no need to create a split; we should try to bridge. We should create bridges, not walls. We should make man more an d more vast, including as much as possible. And as I see man can include all, he can become almost universal. He can have trees and rivers and mountains and stars within his being; he can be as vast as the sky.

But the old saint was certainly poor. He was linear, one-dimensional, flat.

Just today I was reading a joke: A Japanese soldier went to America after the Second World War and for the first time saw the Californian beauties. He was very much amazed. He said to his host with whom he was staying 'American women are very beautiful, particularly the Californian ones.' His host said 'But Japanese women are also beautiful.' And the Japanese said 'Yes, that is true, but American women have

dimensions. The Japanese women are a little flat!' (laughter)

They are like saints, the old kind of saints. They are not my sannyasins. When they become my sannyasins they also start growing dimensions! (much laughter) Nobody can be my sannyasin without growing dimensions! (still more laughter)

And the most significant dimension is to have as much of the earthly and as much of the unearthly together. My sannyasin has to become Zorba the Buddha. It has never happened before. Buddha is poor and Zorba is also poor. Zorba is poor because he knows only one dimension -- the physical -- and Buddha is poor because he knows only one dimension -- the spiritual.

I am trying to introduce my people to a totally new world, a totally new perspective, where Zorba and Buddha can have a meeting -- where not only can they meet but they can merge and become one with each other.

That's the meaning of the rainbow -- and meditation can become that rainbow, that bridge.

Amido is one of the names of Gautam the Buddha.

We have given him many names -- we loved him so much. And he had so many qualities; to represent each quality we have given him one name. One of his names is Amitabh. Amitabh means infinite light. 'Amitabh' travelled from India to China and from China to Japan and by the time it reached Japan it became 'Amido'; and certainly it became far more beautiful, more musical.

'Amitabh' is a Sanskrit word; it has certain corners to it. When a stone starts rolling from the source of the Ganges -- Gangotri -- it may have corners but by the time it reaches Gangasagar, the end, where Ganges meets the ocean, it becomes round. That's how Shivalingas happened -- all these statues of Shiva's, so beautifully rounded. They are not made; it simply happens that a stone travelling from the Himalayas goes on becoming rounder and rounder and loses corners. That happens in language also.

Amitabh has a few corners, it is not so melodious; Amido has more melody, but its meaning also is infinite light. That is our innermost experience: when you reach your centre you experience infinite light and eternal light.

We are made of light. This is the only point where science and religion are in agreement. Science says matter is made of light -- electricity, in their jargon. And religion says everything is made of light.

The English word 'divine' comes from a Sanskrit root 'div'. Div means light; from div also comes the English word 'day' and 'divine'. They all originate in the root which means light.

The work of a sannyasin is to penetrate to his innermost core where light explodes. On the circumference there is darkness, at the centre there is light, but that light is like a seed. If you reach there it explodes; it is like an atomic explosion. That experience is called enlightenment, because light explodes. And once you have known that light you have known *all* in that light. Nothing remains hidden for you all mysteries are revealed. One's journey is complete, one has arrived home.

Turio. One of the greatest enlightened masters of the whole of history was Patanjali, who found the school of yoga. He divides man's consciousness in four stages.

The first is the ordinary waking state; it is only so-called waking, it is not real awakening because only a superficial part, just the tip of the iceberg, has a little consciousness, but nine times bigger than this is the unconscious underneath it. It is a superficial consciousness, hence it is called so-called waking state.

The second state he calls dreaming. It is a strange phenomenon that we are closer to our reality in dreaming than we are in the so-called waking state, because when we are awake we are hypocrites. We not only deceive others, we deceive ourselves too; we pretend to be somebody who we are not; we say one thing, we do another. We have many masks. It is very difficult to find the original face of a person -- he himself has forgotten what his original face is. But in dreaming we a little closer to our real self.

Sigmund Freud, Carl Gustav Jung or Alfred Adler are not the first people to discover that the analysis of his dreams can give us many clues about the reality of a person; Patanjali was the first man. He existed exactly three thousand years before Sigmund Freud; he should be called the father of all psychology. He went farther and deeper than Sigmund Freud; he went the whole way, he has not left a single stone unturned.

Dreaming is the second stage, in which we are truer. If our dreams could be understood we would see our authenticity, because then we are not Christians nor Hindus nor Mohammedans, neither moral nor immoral, we are simply whatsoever we are. All masks disappear.

But Sigmund Freud and the Freudian school that grew out of his insight depends on a psychoanalyst.

Now, he himself has a mind and when he starts analysing your dreams, of course his interpretation is his interpretation. That's why the same dream will be analysed in a different way by different psychoanalysts. You can go to the Freudian and he will find nothing but sexuality in it. What you dream, that does not matter; he will manipulate it in such a way that it becomes sexual. If you dream of trees they are nothing but phallic symbols, if you dream of mountains they are nothing but phallic symbols, if you dream of rockets they are phallic symbols. Whatsoever you dream... you cannot find a dream which a Freudian will not be able to interpret as having a sexual colour. It is his idea and he is going to impose that idea upon it. Take the same dream to the Adlerian and he will interpret it as a will to power. The same rocket now becomes will to powers you want to rise higher and higher. The same tree is no more a phallic symbol; it simply means you desire to become bigger and bigger and grow like a tree touching the stars, the far-away stars. That is your destination, the power trip. Take the same dream to the Jungian and he will find something else, something very esoteric. And now there are many more schools available....

Patanjali is not in favour of the analysis of dreams. He says meditate on your dreams. Except for you nobody can know the exact meaning. Either go to a Buddha who has no mind of his own, who has no ideology, no dogma, to interpret it, to give it a certain colour, to emphasise a certain concept, a certain prejudice, that he is already carrying. Either go to a Buddha or the best way is to meditate over it, silently watch it, and in that watchfulness you will come across the third layer. Just hidden underneath the dreams is a third state of consciousness: dreamless sleep.

It happens every night. When you are not dreaming but simply sleeping, there are almost eight cycles every night. You will dream for a time then there is a dreamless pause, a rest, because dreaming is a very tiring process, very exhausting. So you take a little rest, and when you are rested you start dreaming again.

If you meditate you will find those small intervals. That will give you the insight into the third state -- dreamless sleep -- which is even closer to reality than dreams. Modern psychology has yet to discover it.

And then Patanjali says now the most difficult task for the seeker is to meditate on dreamless sleep. If one meditates and watches one's dreamless sleep, those pauses, then one becomes aware of the fourth. Turio simply means the fourth -- no name is given to it. And no name is given to it for a significant reason, it is simply called the fourth; so that you don't start interpreting it a number is given rather than a name.

This is the real awakening, this is the state of Buddhahood, of Christ-consciousness.

Only when you are in the fourth state will you know your original face. In the first you are the farthest away from your original face, in the second a little closer, in the third a little closer; in the fourth you are centred at the very core of your being. And that centring is the only revelation of truth, of freedom, of love, of bliss, of all that is worthwhile, of all that is significant. One enters into a world of eternal celebration; then there is no fall from it, then there is no going back. That is the ultimate goal of sannyas.

Nirguno literally means attributeless, without any qualities. That is the definition of God: he has no qualities because every quality would be a limitation.

If you call him white he cannot be black -- that becomes a limitation. If you call him any thing then you immediately enforce a limitation -- and God is infinite. He has all the qualities and yet he is quality-less; he has all the aspects and all possibilities but no aspect can define him. And all that has been tried up to now as far as a definition of god is concerned has created more trouble, it has not solved anything.

For example, Christians call him the father. Now the problem arises: who is the mother? And from where does this only begotten son, Jesus Christ come? Has the father himself given birth? Or is there some illegal connection between the father and the Holy Ghost? And who is this Holy Ghost anyway -- a man or woman? Now thousands of questions will arise -- and all that was done was just giving him a quality of fatherliness, not exactly calling him father but giving him a quality of fatherliness. But once you give him the quality you create problems. Call him anything and you are immediately in trouble.

The mystics of the East have called him attributeless, and that seems to be a far wiser step.He has no qualities, he is indefinable, and you can know him not by any definitions but only by becoming utterly silent; because if a definition is given the mind immediately starts working. If no definition is given then the mind has nothing to chew upon, then the mind becomes silent. And in that silence one comes to encounter the ultimate reality.

The message is: be silent. Don't try to think about God, rather drop thinking so that you can feel, then drop feeling too so that you can be. And these are the three layers: thinking, feeling, being.

Thinking creates a philosopher, feeling creates a poet, being creates a mystic -- and being is the dimension of the sannyasin.

Prabuddho means the awakened one.

We are all born with the capacity to be awakened, in a sense we are all awakened, but we are not aware of this. A thin layer, just like a thin curtain, hides us from our own reality, but the curtain can be removed. And it is a very thin curtain, almost transparent. The curtain consists of thoughts, desires, memories, fantasies, dreams, etcetera. These are all non-substantial things, so the curtain is made of non-substantial things. It is transparent, very thin, and it is very easy to remove it. One just has to know the knack of removing it -- and that knack is meditation.

It cannot be called a science, it cannot be called an art; the best thing to call it is a knack. Hence a close relationship with the master, an intimate relationship with the master, exactly a love affair is needed to learn the knack. If it were a science we could teach it in the schools, colleges, universities; if it were an art it would not be much of a problem. But because it is a knack only hints can be given, only fingers pointing to the moon. The problem is one may become too attached to the fingers and forget all about the moon.

That's what has happened thousands of times. Christians have become too obsessed with Christ -- that is getting fixated on the fingers and forgetting the moon. And the Buddhists are fixated on the figure of Buddha, his statue. Worshipping the statue means worshipping the fingers, and they have all forgotten the moon completely.

That is the problem with a knack, that only subtle hints can be given. Buddhas can only show you the way and that too, very indirectly. No clear-cut programme can be given, no definite map can be handed over to you and you told 'This is the map, this is the route' -- you simply can follow the map and the route and reach the destination. That is not possible.

One has to be with the master in a kind of communion so that slowly slowly, not only are the words understood but the gestures too, and not only the gestures, not only the words, but even the silences; so that one can learn the language of the master's eyes, his hands, the way he sits, the way he talks, the way he laughs, the way he eats, the way he sleeps. You never know from where you may get the right hint and your journey start.

Once you have learned the knack, the curtain can be very easily removed. Initiation simply means initiation into a very mysterious relationship -- not of this world and not very tangible. You cannot explain it to others. If questions are raised you will simply feel dumb. You will not be able to say why you have become a sannyasin, what got into your head, why you have gone crazy.

It is a crazy phenomenon and you will not be able to explain it, you will not be able to convince anybody -- nobody has ever been able to. The first disciples of Jesus were not able to say anything about why they were moving with this dangerous fellow. The first disciples of Buddha were not able to. They used to come to Buddha -- there are references -- to ask 'What should we say, because people ask why? What got into your head? Why have you dropped your old way of life? It was comfortable, convenient, you were succeeding in the world and everything was going well -- what wont wrong? Why are you following this man?'

And Buddha would say 'It is impossible to explain to them. The only thing you can do is to bring them here. If in being with me something happens in their hearts only that will be a proof; if nothing happens, nothing can be done. Then forget all about them. In this life it is not going to be their cup of tea. Maybe in some other life, with some other Buddha, with some other master, it may click.'

Yes, it is a click.

So be here, open, available, vulnerable -- it *may* click! Don't stand aloof, detached -- then it cannot click. Don't be an observer, be a participant. And dive headlong because one has nothing to lose and everything to gain.

Is the Grass Really Greener...?

Chapter #8

Chapter title: None

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Veet Leo. Veet means going beyond, surpassing, transcending. Leo means lion.

In India we have a beautiful story, a parable, that god has taken many incarnations and all those incarnations represent particular phases of human evolution. The idea of evolution is very ancient in the East, it is only in the West that the idea seems to be original -- just three hundred years old. But in the East we have a tradition of the idea which is at least ten thousand years old.

The Indian mythology of the incarnations of god is very significant. The first incarnation of god is a fish -- and that's exactly what science says about how life started, as a fish. And then slowly other animals come in exactly in the middle Indian mythology has the incarnation of god called Narsima: half man, half lion. That seems to be the exact middle point where man started separating from the animals. The lion slowly disappeared and man came into his own.

The lion is respected in all cultures, in all' societies, because we have always worshipped violence, destruction, cruelty. Of course we cover it up behind a beautiful veil of courage, but the real courage is creative, not destructive, and the real courage is non-violent, not violent. The real courage is to transcend all that is animal in oneself, the real courage is to become a Buddha, just pure humanness. But the past is dominated by the soldiers, the generals. Alexander to Great, Tamerlane, Nadir Shah. Genghis Khan. Our whole history is ugly.

Even if we mention Christ and Buddha and Zarathustra and Lao Tzu, we mention them in the footnotes they don't make our main current of history. They are just a few astray people, exceptions; they need not be counted.

In fact the whole of history should be rewritten. Alexander has not contributed anything to the worlds he was a disaster, just as Adolf Hitler was, Mussolini was, Stalin was. These people should be erased from history, their memory should not be continued. History should be written with a view to giving the idea of the evolution of consciousness. It should consist of Lao Tzu, Chuang Tzu, Lieh Tzu. Confucius, Ma Tzu, Buddha, Mahavir. Patanjali, Nagarjuna, Nanak, Kabir, Jesus. Plotinus, Heraclitus, Pythagoras -- people who have really contributed, who are the very salt of the earth. And that's what I mean by transcending the lion in you. It is in everybody. because we are carrying the whole animal past with us -- it is in our unconscious.

The whole purpose of sannyas is to help you to go beyond it, so the past is dropped and you are reborn, born anew, only then can you have a vision of god, only then will you be sensitive enough to feel the presence of the divine. It is not a question of argumentation, it is a question of sensitivity.

Antar Kim. Antar means inner, originating from the very source of your being, coming out of the centre and spreading towards the circumference. And Kim means dignity of character.

Character has beauty when it originates in your own being, when it is imposed by others on you it is ugly. A character imposed by others serves others, it does not serve you. It serves the established society, it serves the vested interests, it serves the church, the state, the people who are in power politically, religiously, in every possible way. They try to give a certain structure and pattern to every person so that he becomes servile, a servant. Of course they give beautiful labels to this servitude. They create conscience in you, they tell you what is right and what is wrong. And in fact nobody has the right to say to anybody what is right and what is wrong, for the simple reason that right and wrong are not qualities of certain acts.

One thing can be right in one situation and can be wrong in another situation -- the same thing. If by a small lie you can save a man's life then how will you decide what is right and what is wrong? You can tell

just a small lie, that 'I was not there, I and you were there,' but that can save a human life which may have infinite potential, infinite possibilities, which may blossom. The man may become a Buddha -- who knows? Tomorrow is unpredictable, so is it right to say a lie or wrong? In this situation it is perfectly right to tell a lie, in other situations it would not be right to tell lies.

Who is going to decide? -- because ultimately. You have to encounter the situations. You cannot go on carrying the Bible and the Koran and the Vedas and consulting them. And how can they help you? Mohammed may never have passed through such a situation, Buddha may never have come across such a situation -- how can they help you? Life goes on changing every moment. So the only determining factor can be inner, it cannot be outer.

Hence character can be of two types: one, which is just a fixed, ready-made thing given to you -- that is ugly, it can't have any dignity -- and a totally different kind of character which you have to create moment to moment, you cannot carry it with you ready-made. You have to be alert, watchful, responsible; you have to be alive to the situation. And you are not to bother what others have said to you; you have to look into the situation as one looks into a mirror and then let the moment decide. Of course, be totally present to the situation and out of that presence a character arises. That has dignity. certainly it has dignity, a tremendous beauty of its own, but it will not be a fixed entity, it will be a process, it will be a growth, a continuous movement. And you will have to contradict yourself many times, because life goes on changing.

A really alive person cannot be consistent, only a dead person can be consistent because the dead person has a certain routine that he follows. He runs like a railway train, the rails are fixed, the train cannot go into the jungle and have its own choice as to where to go and where not to go, it runs on the fixed rails.

A character like that is mechanical and no machine can have dignity. Dignity belongs to a soul.

A character has to be like a river, not running on fixed routines. Each moment has to be decisive, each turn has to be taken according to the situation. The past cannot determine it, the future cannot decide it, only the present is to be decisive. The real man of character lives in the present. If he has to go against his whole past he will, but he will not go against the present just to be consistent with the past. The past is dead; to be consistent with the past is simply stupid.

My sannyasins have to learn a totally new kind of character. It will look like characterlessness to others because it will not be a fixed thing, it will be fluid, liquid. And the people who think of character as a certain entity, fixed forever... Moses gave the Ten Commandments, now you have simply to follow them.

A real character cannot have that kind of quality. One has to follow one's own consciousness. It is risky, it is dangerous, because you cannot throw the responsibility on anybody else's shoulders; you are totally responsible for it. Each act is your act -- not Moses', not Jesus'. not Buddha's. To be a sannyasin means to accept the total responsibility of your whole life, of each of your acts and gestures. But that is the dignity of man, the dignity of being a human being. It is a priority.

Animals have fixed characters. You cannot find anything unexpected about animals. Everything is fixed, they are predictable. Man is unpredictable -- that is his beauty because that is his freedom. He creates himself by choosing what to be, how to be, what not to be, how not to be, each moment.It is a continuous creativity.

To be a sannyasin simply means to take this courageous leap in your life. Move from conscience to consciousness, move from the outer to the inner.

Veet Torben. Veet means go beyond, transcend. Torben comes from Scandinavian mythology; it means Thor's bear. Thor is a Scandinavian mythological god, the god of thunder, rain and farming. His symbol is a bear, and Torben means Thor's bear! No ordinary bear, of course, but a bear after all is a bear! (laughter) You have to go beyond it! (more laughter) And this Thor is also not a very beautiful god -- the god of thunder and rain and farming. He is very old fashioned. too childish and primitive! And in fact we don't need any more thunder; peace is needed. But in the ancient days every country was dominated by such gods. They were just projections, they don't exist, they have never existed. But people always thought in terms of gods, if it was raining it meant somebody must be behind it.

In India we have a god, Indra -- that is Thor, the god of rains and thunder. And when it is lightning, that means Indra is very angry, he wants to punish. So priests used to worship, pray, make great yagnas, fire-worship -- wasting millions of rupees to pacify the god of lightning because he was very angry and he would not be pacified unless you made many sacrifices. Animals were sacrificed, even *man* was sacrificed... just to pacify a foolish god. He exists nowhere, he has never existed.

For example, I am calling him foolish; if he existed he would do something immediately (much

laughter)... and nothing happens. I have tried many times -- no lightning, no thunder -- nothing! But the old mind of man was to create many gods for everything, everything had to be dominated by a god. Without a god how could it happen?

My sannyasins have to go beyond all these mythologies. They are still lingering in our unconscious; we have to get rid of them, we have to throw them out -- it is all junk. And unless you throw all this old furniture out one thing is certain you yourself cannot enter, there is no space.

So slowly go on pulling out whatsoever you can and throw it out, just create spaciousness. That's what sannyas is creating inner space, absolute space. In absolute spaciousness you will start feeling something mysterious which surrounds you, which is everywhere -- inside, outside, within, without. That mysterious presence is god. God is not a person but just a feeling of something mysterious, something incomprehensible to the mind.

Now thunder and rain and farming -- these things can be taken care of by science. There is no need for Thor; he can be freed. And the poor bear also has been with him for too long;he can also be freed from the god. They must be getting tired of each other, that's why I say go beyond them.

One has to go beyond the whole past. The whole past of humanity, of the so-called religions, is in many ways superstitious, stupid. It was okay in those old days because the human mind was so primitive that it could not understand better than that. But now man has come of age, we are now no more childish. Religion is lagging behind, far behind; science is in the twentieth century and religion is still pre-historical, near about three thousand years old. This gap of three thousand years between science and religion has to be bridged. If we cannot bridge it man will remain schizophrenic, divided. His religion will say one thing, his science will say another thing, and there will be no meeting point, no synthesis.

My whole approach is that of synthesis. Science and religion have to come so close that they can become almost one, two aspects of one truth science, the outer aspect, religion, the inner.

Pritamo. Pritamo means the beloved.

God should not be thought of as truth because the very word 'truth' is a little dry, juiceless, desert-like. God should be thought of as the beloved.

Truth has a deep background of logic. The word 'beloved' changes the whole thing from logic to love. And love, not logic, is the door to the divine. And the moment you start searching for the beloved, it is easy to find him, because love is a natural phenomenon.

The search for truth is arbitrary, in fact I have never come across a single person who is really interested in truth, who could sacrifice his life for truth. It is perfectly good to sit in your easy chair and think about truth and great philosophical things, but I don't see that that is really a longing. Maybe in very few exceptions, in people like Socrates, it is a longing, but they are so exceptional that they only prove the rule.

Love is a universal longing, everybody's heart is thirsty for love. So my emphasis is on love unless I find a man who is really interested in truth, because to seek god as truth one will have to take a totally different route. To seek god as the beloved you will pass through absolutely different routes, methods, devices, so to be clear is very decisive.

If you think of the ultimate as beloved your heart starts responding immediately. Suddenly a note is struck, suddenly a bell starts ringing in the heart -- and that is the beginning of prayer.

Kalyani means one who always thinks of the well-being of others. But it is possible only if you are blissful. A miserable person cannot really think of the well-being of others; it is intrinsically impossible.

He can force himself to serve others but that service will only be a means to some other end -- to reach heaven. to achieve heavenly pleasures; there must be some hidden goal. The miserable person is bound to have a secret goal. Even when he is serving others, is being compassionate, it is calculated, businesslike there is a certain arithmetic behind it. But the blissful person is simply a blessing to others -- that is exactly the meaning of Kalyani: to be a blessing.

But how can you be a blessing if you are not blissful yourself? You can give only that which you have already got. It is a sharing. The miserable person can only give his misery, the blissful person can only give his blissfulness.

My sannyasins have to be celebrants, always in the mood of festivity. dancing, singing, rejoicing. Out of this rejoicing arises compassion and love for others. And when you are overflowing with joy what can you do except share it?

Karuno means compassionate one.

Gautam the Buddha gave one criterion to judge whether you have succeeded in your meditation or not, and the criterion is compassion. If you have really realised yourself, if you have found the source of your life, if you have become centred, silent, blissful, then one thing is inevitable, all these things will happen inside you so only you will know or your master will know or the people who are your fellow travellers, who are reaching the same state of consciousness, will know, but the world at large cannot know anything about it. It will know only your compassion, your love.

Your unconditional love, non-possessive love, love for love's sake -- that's what compassion is all about. One simply goes on showering love, giving to everybody -- to the worthy, to the unworthy, to the needful, to the not-so-needful. It is as when a flower opens, it releases fragrance to the winds -- unaddressed, or to whomsoever it may concern. If somebody happens to pass by he will rejoice in it; if nobody passes by it is none of the business of the flower. It is happy, it is dancing in the wind; it has done its work.

Be blissful, so blissful that your bliss starts overflowing and becomes love for the whole existence. Less than that cannot fulfil one, less than that and the journey is not yet complete.

Bhadren means graceful.

Grace is a by-product of meditation, the shadow of meditation. It follows meditation -- there is no need to cultivate it. Just become silent, peaceful, calm and collected, cool, relaxed, and you will suddenly be surprised that a shadow is following you. That shadow is grace -- it is a gift from God. It is given only to those who have achieved meditation. It is a certificate, it is a sanction. That's exactly the meaning of the English word 'saint', but Christians have used it in a very wrong way. They think a person is a saint if he is sanctioned, certified by the church, the pope, the Vatican. That is a strange idea.

A Saint is sanctioned by God, not by any pope, not by any church or a council of bishops. They themselves are not saints, what can they know about saints? And it has happened many times in the history of the church that they changed their decision. They made somebody a saint and then afterwards, even after a few centuries, they re-opened the case, found some faults and the man was no longer a saint! Not only that, they have been so stupid that now the man has been dead for two hundred or three hundred years and nothing can be done -- he lived as a saint and for three hundred years he was worshipped as a saint and he has to be punished. So to insult him his bones are dragged out of the grave to be spat upon and to be dragged into the marketplace so everybody can insult him -- because revenge has to be taken. Sanction has been taken back, he is no longer a saint.

And this Vatican has been so foolish that sometimes it has happened that they made the man a saint again! Some other pope re-opened the case, found out that those flaws were not right, that somebody was playing a trick and that somebody was against the man, and the man was sanctioned again, and his bones were brought back again in a ceremonial procession because he really was a saint; again his bones were worshipped and put into the grave.

The church has no idea of what a saint is. Only the whole can sanctify, but that sanction does not come as a written certificate, that "As far as I know this man is a saint," or "Hereby it is certified...". It comes as a grace. When you are settled and silent you are surrounded by grace. Anybody who has eyes can see it and anybody who has ears can hear the music of it.

And it is possible for you. In fact I was going to give you the name of a Ma; it is Mukta who has saved you, otherwise I was going to change your sex!

And once I have done it I never undo it! I never change my decisions -- she prevented me just in time saying "Wait, let him meditate a little... then he will automatically become feminine -- don't be worried. It is too early!"

Grace will come... and grace is a feminine quality. Nietzsche is right when he says that Buddha and Christ are feminine. Of course he is condemning them, but I take it not as condemnation but as the greatest compliments paid to Buddha and Christ. And any compliment from a man like Friedrich Nietzsche is of immense importance.

Sangati means communion.

Communication can happen anywhere because it is head-to-head. Something closer to communion, not exactly communion, happens between lovers because it is not head-to-head but heart-to-heart. But that too is only closer to communion. It is not exactly communion, just approximately. Real communion happens only between a master and a disciple, from being-to-being. These are the three possibilities: first,

head-to-head; second, heart-to-heart; third, being-to-being.

The head-to-head communication is argumentative, it is quarrelsome. The heart-to-heart communion is sympathetic, loving, but it is only approximately a communion. The real communion, being-to-being, is just a sharing of the energy, a pure sharing, with no words. It is silent. Two beings just merge into each other. And when the master's being and the disciple's being are bridged, a miracle happens. That miracle is called the transmission of truth beyond the scriptures.

I am giving you one of the most significant names, Sangati. It carries the whole secret of sannyas.

Is the Grass Really Greener...?

Chapter #9
Chapter title: None

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Dhyan Shemesh. Dhyan means meditation. Shemesh means the center of being. It means the sun and also illumination, enlightenment. It is a beautiful word; it carries the whole dimension of meditation, all its aspects.

Meditation means reaching the center of your being. It is a journey inwards. The farther away you are from your center, the darker your life is; it is in the same proportion. The closer you are to the center, the less dark it gets, less and less dark. Then a moment comes when you are just in between darkness and light -- twilight. In Zen they call it *satori* -- when the darkness is no more and the light is yet to be, just dawn, the boundary line between the night and the day.

One can fall from satori, one can be pulled back again by the darkness. Its forces are great because it is your whole past of thousands of lives. Its weight is great, mountainous. Hence one can fall from satori, one can turn back, one can get afraid.

Too much light ahead can create fear.

That is the moment when the master is needed.

There are only two moments when the master is absolutely needed. The first moment is when you start the journey, but even more important than that is the second moment when you reach the twilight zone. That is the most significant moment in the relationship of the master and the disciple because only the master can push you into the unknown world of light.

Once you have entered it you are pulled by the center as if through gravitation; it has its own magnetism. Once you are in the field of it you are pulled; then you cannot turn back, then there is no way to go back. Once you have reached the center... in India we have called it *samadhi*.

One cannot fall from samadhi. That is the difference between samadhi and satori. One can have one hundred satoris, but one can have only one samadhi. That is the moment when illumination happens. For the first time you are fully aware of who you are and what this life is all about. One can call it the state of Christ-consciousness or Buddhahood. It is literally enlightenment -- you have become the light. That's the goal of sannyas.

Dhyan Dominique. Dhyan means meditation. Dominique means belonging to god, a child of god.

It is only through meditation that one comes to realise that one belongs to god, that one is not without roots in existence. that one is not an orphan. Without meditation one remains an orphan. That is the misery of the man who has never known the taste of meditation. He feels afraid; he is continuously surrounded by all kinds of anxieties and fears. Anguish is there because he cannot see anybody protecting him, there is no security, nobody to look after him. And one seems so small compared to the universe. The universe is so vast, almost like an ocean, and one is just a dewdrop.

The moment you understand that the ocean is not your enemy but your home, that you belong to it, that you are inseparably one with it, great rejoicing arises, you feel blessed. One is bathed in a new kind of light which goes on pouring from the beyond.

Meditation is nothing but the art of opening up to the beyond, of coming to terms with existence, of feeling at home, at rest. Then one lives blissfully, then life has the flavour of a continuous, unending celebration.

God cannot be believed in and should not be believed in; god has to be discovered, realised -- and that realisation happens only by becoming silent. Silence is meditation.

Anand Gerard. Anand means bliss. Gerard has two meanings. One is courageous, the other is a loyal heart. Both are significant as far as sannyas is concerned.

And bliss happens only to a courageous person who has deep trust in life, in existence. who has a loyal heart. In fact that's why courage is needed. Any coward can doubt -- that needs no guts In fact cowards continuously doubt; they live in doubts, they are surrounded by doubts. They doubt everything, they doubt themselves. There are doubts and doubts, it is an almost infinite regress. They even doubt their doubts! They cannot find any place where they can stand in deep trust and loyalty. And how can such a person be blissful? Doubts create misery.

Trust creates bliss. It is only in trust that life blossoms, that life becomes a prayer. And for trust courage is needed, because to trust means to be capable of opening up to danger, of leaving your doors open for the sun, for the rain, for the wind. But thieves can also enter from the same doors. To close the door because of the thief is to close the door to the sun and to the rain and to the wind. Your doubt, your fear, will create a grave around you; you will live a dead life. You will not be able to love, because who knows? -- the woman may deceive you. In the middle of the night she may cut your throat -- women are dangerous (laughter). Who knows what she is going to do -- crazy people! To live with a woman in the same room and be fast asleep and snoring (laughter)... anything is possible!

Adolf Hitler never got married for the simple reason that he was very much afraid of getting too involved with anybody. He had many love affairs but he was very suspicious. He got married only at the last moment, when he decided to commit suicide -- just before that. Now there was no fear -- what could this woman do? He got married in the middle of the night and the next thing that they did was to commit suicide.

The person who has doubts cannot love, the person who has doubts cannot be friendly, the person who has doubts cannot enjoy life. He is always on guard, watching, 'Who is going to deceive me?' Everybody looks like an enemy. He lives in paranoia.

Sannyas means to live fearlessly, open, available, vulnerable, to existence.

And then bliss is a natural consequence. You need not seek bliss, it comes of its own accord. And when it comes of its own accord it never goes; then it is eternal, yours forever.

Prem Michael. Prem means love. Michael means godly.

Logic is the farthest from god and love the closest. Those who live in logic live without god; they cannot afford god. They can go on playing with words, theories, philosophies, ideologies, but their life will not have the fragrance of a divine experience. They will never know what Buddha tasted, they will never know what Lao Tzu became drunk with. They are the most unfortunate people on earth.

One has to shift one's energies from logic to love. They are polar opposites. Logic is reason, love is absolutely irrational. Logic is of the head and love of the heart; logic is thinking and love is feeling. And nobody, anywhere, is teaching you the art of feeling. From the kindergarten to the university you are taught how to think; you are trained, disciplined, to argue, to think, to philosophize. The whole discipline is of logic, and one gets so involved in it that one tends to forget one's heart. And that is the only door to god.

My effort here is to help you to open that door -- and it opens only in one way, there is no other way: when all your energy is pulled out of its investment in logic it is a tremendous force. It rushes against the doors of the heart like a flood and the doors open. Suddenly you are face-to-face with god and for the first time you know what it means to realize god, what it means to feel god. It transforms you totally. Time disappears, mind disappears, death disappears. You are suddenly taken into a totally different dimension of timelessness and deathlessness; you become part of eternity.

Only then is there bliss, only then is one for the first time at rest. The journey is complete -- one has arrived.

Anandesh means god is bliss.

In the East the mystics have defined god as satchidanand. It consists of three words, 'sat', 'chid', 'anand'. 'Sat' means truth, that which is forever; 'chid' means consciousness, awareness, Buddhahood; and 'anand' means bliss. Anand is the ultimate peak. When you enter into the dimension of the divine, first you encounter truth, then you encounter awareness and then you encounter bliss. This is the eastern trinity. It is certainly far more superior than the Christian idea of god and the holy ghost and the son -- that is very childish, juvenile. But these three qualities are really fundamental qualities and the most important is bliss.

My emphasis is that if one can choose to be blissful... And remember, it is a question of choice. Each moment presents you both alternatives, to be miserable or to be blissful. It is up to you.

A Hassid master was dying and his disciples asked 'Now tell us the secret. We have watched you for almost fifty years and we have never found you sad, not even for a single moment. And we have heard from our fathers and forefathers that in your youth you were a very sad and serious person -- then what happened? How did you become so cheerful?'

He said 'They are right, up to my thirtieth year I was a very sad and very serious person. Then one morning I thought "What am I doing? Why am I so sad and serious? Why should I waste my energies? Let me try today, just for a change, to be cheerful." I tried and it worked! Since then every morning when I wake up I ask myself, "Zusya" -- Zusya was his name -- "What do you want today? Do you want to be sad, serious and sad, miserable, or blissful?" And I always choose to be blissful. Since then I have been blissful.'

And I totally agree with this man Zusya, he is certainly right, it is only a question of choice.

So from tomorrow morning try it. You have been serious enough. Or you can start even now. There is no need to wait even for tomorrow, because who knows? -- tomorrow may come, may not come. Give it a try. And believe me, you will like it! (much laughter)

(Osho slips a mala over the head of the next initiate and touches his third eye. Just before handing him the names sheet, Osho comments: Another serious guy!

Where Anandesh *did* look like a 'serious guy', this new sannyasin dissolves into laughter along with the group.)

Dhyanesh means god of meditation. I am giving you a very serious name! (laughter) But whenever I am serious I am joking (much laughter)... and whenever I am joking I am serious (Osho chuckles). This you have to be absolutely aware of from the very beginning.

Meditation is a simple art, very simple. It need not be taken seriously. It is so simple that even a child can learn it, in fact a child can learn it more easily. The older one becomes, the more serious one becomes. In fact it is thought that if you are mature you have to be serious. Seriousness and maturity somehow have been associated -- it is a wrong association.

A really mature person cannot be serious, there is nothing to be serious about. The whole of life is fun, it is a play, a play of consciousness. And that's what meditation reveals to you -- that the whole of life is a beautiful play of energy. The same energy is in the trees, in the stars, in the rivers, in the mountains, in you, in animals. It is the same energy dancing in different forms. We in the East have called it 'leela'; leela means god's play. But the Judaic attitude which is carried by Christianity and Islam is very serious.

The Talmud says god is not your uncle, and I say to you he *is* your uncle! (laughter) Forget all about him being your father -- that is a serious thing. He *is* your uncle and he is a very nice fellow! The Talmud insists that he is not nice, he is not your uncle, be afraid of him. And I say to you, don't be afraid of him, don't be afraid of existence. It is beautiful, there is no need to be afraid. It is not antagonistic to you, it is nourishing to you.

Meditation reveals many things but the first revelation is the playfulness of existence -- and then one

becomes like a child.

Jesus says 'Unless you are like small children you will not enter my kingdom of god.' He is right; you have to be like small children, so small that you don't have any weight of experience. Experience makes people serious and a meditator has tn drop all experience, the whole past. He has to bury his past, he has to die every moment to the past so that every moment he is renewed, so that every moment he is a new person. And then miracles become possible. If you are cheerful the whole existence starts laughing with you!

The old proverb is right. Laugh and the whole world laughs with you, weep and you weep alone.

Gyanda means wisdom.

The most essential thing to remember about wisdom is that it is not knowledge. Knowledge is ignorance covered with information, a wound covered with flowers; but the wound goes on growing inside and the pus goes on gathering. It is not advisable to hide a wound; it is better to leave it open because if it is open then the wind and the sun and existence, can heal it. But people are very much afraid to show their ignorance, and the only way to hide it is to collect information. That's what knowledge is. Information is utterly useless because it is borrowed.

Wisdom is that which arises in you. It is a growth, not an accumulation; it does not come from the outside. The first step towards wisdom is to accept one's ignorance without any guilt, without any humiliation. It is so, such is the nature of things -- we are born ignorant.

And once you accept it without any judgement, like Socrates did... He said 'I know only one thing, that I know nothing.' That was the moment that the Oracle of the temple of Delphi declared him to be the wisest man in the whole world, because he had taken the first step. And the first step is the last step too, because it is a quantum leap. Once you accept your ignorance you become simple, you are no more a pretender, you are no more a hypocrite, you are not trying to deceive anybody. You have accepted the truth as you are and in that very acceptance something explodes within you. In that very acceptance wisdom starts arising.

And wisdom never becomes knowledge; it always remains insight, clarity. You are able to see things clearly and to find your way out of the jungle of life. It is always just unclouded consciousness, nothing else. It is not that by becoming wise you will be able to know all the secrets of life and you will be able to know everything that is there to know -- that is not so.

A wise person is one who has a clear insight, so whatsoever comes in his life, whatsoever challenge, whatsoever situation arises, he is capable of dealing with it with full awareness, with totality. He never feels repentant, because he did whatsoever he could. He never holds back, he is always total, his response is total. And whenever one is total in one's acts life has a grace, a beauty of its own.
I call that grace sannyas, that beauty sannyas.

Rupda means the beautiful.

God can be approached in many ways; one of the doors is the door of beauty. It is from the door of beauty that the poets and the painters and the dancers and the musicians -- the people of sensitivity, the people of aesthetic consciousness -- enter. And to me that is the most beautiful door. On that path you will find beautiful flowers and birds singing and waterFalls and rivers and mountains.

There are other doors and other paths too, but no path is so enchanting, so magical. So unless I find that somebody is absolutely incapable of sensitivity I never suggest any other path. I suggest creativity, sensitivity, love, feeling, poetry, music, dance, sculpture -- all the possibilities of experiencing beauty and creating beauty. That is the most significant religiousness, the religion of the creator. And my sannyasins have to follow that path.

Yes, there will be a few people who will have to follow the door of truth, which is a desert path, but for a few people the desert is beautiful; it also has its own beauty. It depends on the person and his inner structure. Bet out of one hundred sannyasins ninety will find the door of beauty the closest to their heart.

Satsang is a very specific word. It is almost impossible to translate it, but the flavour can be transmitted.

Satsang means the miracle that transpires between the disciple and the master. Something does transpire; what it is exactly is indefinable. The disciple sits in silence with the master and the master is already absolutely silent; the master has nothing to say because the truth cannot be uttered, and the disciple has nothing to ask because whatsoever can be asked cannot be significant. The really significant question remains unasked. So the disciple sits in silence, waiting for the answer for which he has not asked the question and the master is already silent.

Slowly slowly these two silences start meeting and merging into each other, because two silences cannot be two for long. It is like two zeroes: if they come closer and closer, they become one zero. It is just the reverse process of what happens in the life of amoebas. The amoeba becomes fatter and fatter -- like Vidya! (Vidya, one of the office administrators, is sitting in the front row. Osho indicates her with a gesture of his left hand, not even glancing in her direction... which makes even more intimate the reference to her. There is much laughter.) Any day that miracle can happen here: Vidya can split in two and we will not be at a loss -- we will have two Vidyas! (much laughter)

The amoeba goes on becoming fatter and fatter and then a point comes where it cannot hold itself together, it splits in two. So the amoeba never dies. And the amoeba is the only celibate animal in the world; there is no sexuality involved at all, it goes on giving birth without any sex. Then two amoebas start getting fatter and they split and they become four and this goes on and on, for eternity.

Just the opposite happens with the master; two zeroes start coming closer and closer and suddenly there is only one zero. That is the moment of satsang, when the master is not there and the disciple is not there but only a pervading silence, so vast that it comprehends both in oneness.

Nothing is said, nothing is heard, all is said, all is heard. Hence I call what transpires between the master and the disciple, a miracle.

Sannyas is only a preparation for satsang.

-- How long will you be here?

-- Six months.

-- Then it is possible. Good!

Is the Grass Really Greener...?

Chapter #10
Chapter title: None

10 December 1980 pm in Chuang Tzu Auditorium

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Surajprakash Bharti.

Only one thing to be remembered, my sannyas has two aspects to it -- one is non-renunciation of life, because life is god. To renounce it is irreligious, it is against existence.

One has to worship life, to live it totally, prayerfully of course, because it is divine. Hence there is no need to escape anywhere; and the escapist is not going to find god. He has been the cause of the whole misery of humanity. escapism is cowardliness but we have worshipped escapism for thousands of years. That has taken away the most beautiful people from the A world, the people who would have benefitted, the people who would have made it a paradise. I am totally against that. My sannyasins have to love life, to live life, to rejoice in it.

And the second aspect of my sannyas is to be meditative. Be in life but very quiet, calm, silent. Life becomes the circumference and meditation becomes the centre. A sannyasin has to be a centre of the cyclone. Without the cyclone the centre is dead, without the centre the cyclone is mad. And the meeting of

both is what yoga really is; the meeting of the turmoil with the silent consciousness. At that meeting point god happens.

Dhyan Dante. Dante is really a significant name; it means the feminine. And all that is beautiful is feminine, all that is significant is feminine. It is the male mind that has destroyed the beauty of life. The male mind is aggressive, it is violent, it is destructive. Creativity belongs to the feminine mind, hence I appreciate the feminine. I would like the world to be more feminine than it has ever been.

In three thousand years five thousand wars have been fought -- this is what the male mind has done. I am in support of a matriarchal system. I would like the power to go to women because basically they are non -- aggressive; they are loving, they are compassionate. But it has nothing to do with biology really; even the male mind can become feminine. And the whole process of transforming the male mind is the art of meditation.

That is the meaning of Dhyan.

So your full name means the creation of the feminine quality through meditation. Respect the feminine -- it is higher, certainly higher, than the male qualities. But the male chauvinist mind is incapable of accepting it. Out of an inferiority complex the male mind has tried to repress the feminine and of course because the male is aggressive, violent, destructive, he can repress it. The feminine is receptive, surrendering; it knows how to let go, it knows how to adjust, so it has become adjusted even to the male chauvinist attitude.

The whole past of humanity is ugly and the reason is that we have not allowed the feminine qualities to blossom.

So become more and more receptive, sensitive, creative, loving, dancing, singing -- and that's how you will go on becoming more and more meditative. And the more meditative you are, the more you will find feminine qualities blossoming in you. The moment the male energy becomes feminine a Buddha is born, a Christ is born.

Shanti Ann. Shanti means silence. Ann means prayer.

The ordinary idea of prayer is to say something to god -- which is absolutely foolish. There is nothing to say; one can only be silent before god. To say anything is to create a disturbance, to say anything is to bring your head in. And prayer is a heart-to-heart communion, it is not a communication.

So all the prayers which exist on the earth are pseudo -- Christian, Hindu, Mohammedan, whatsoever they are, wherever they are. The temples, the mosques, the synagogues, the churches -- they are all involved in a pseudo kind of religion, because they all teach prayer as a dialogue.

I teach prayer as silence, not as dialogue. It is not a dialogue. We have nothing to say, rather, on the contrary, we have to listen. Listening to existence is prayer, and listening can happen only in deep silence. And the beauty of silence is that it is neither Hindu nor Mohammedan nor Christian nor Jewish, it is simply silence. So the silent person goes beyond ail sects, cults and ideologies. And only the silent person is capable of knowing something of god.

Dhyan Itzik. Dhyan means meditation.

Meditation is a state of absolute silence where mind stops functioning. When the mind is no more present your mirror of consciousness is utterly empty -- no thoughts, no desires, no memories. The lake of consciousness is absolutely without waves, even without ripples.

And Itzik is tremendously significant; it means laughter.

The idea has gone very deep in the human mind that religious people have to be serious and sad, with long faces. Laughter seems to be too mundane. It is not so. Laughter is one of the most sacred phenomenon on the earth. In fact in profound laughter mind disappears exactly like it disappears in meditation. That's why laughter is so relaxing, so rejuvenating. A good laugh is a tonic, it is very vital for one's well-being.

The man who cannot laugh is ill, sick. A heartfelt laughter releases your hidden sources of energy. One thing is certain, when you are in real laughter, when it is not just polite, when it is not just polite, when it is not just to say that yes, you understand the humour of the situation or the meaning of the joke, when it is *really* arising out of your heart, when it is total, whole, when your whole being is throbbing with it, then it gives you a taste of meditation.

Mind disappears; it cannot exist in laughter. It melts, it evaporates, for a moment there is no mind, there is only laughter. There is no one who is laughing, there is pure laughter. And that's exactly what meditation

is. When the dancer disappears and there is only dance it is meditation, when the singer disappears and there is only singing it is meditation, when the lover disappears and there is only loving it is meditation, when the walker disappears and is only walking it is meditation. And laughter gives you the taste of meditation more easily than anything else.

So I teach a new kind of sannyas. It is non-serious -- sincere but not serious. It knows how to laugh and enjoy, it takes life as fun. It does not think of life as mundane, hence it has no egoistic idea of holier-than-thou.

I teach a dancing, singing, laughing, loving sannyas. It is urgently needed. We are tired of the sad saints -- enough of all that junk! We should get rid of all those long faces. The temples will become alive again when people start dancing, singing, laughing, loving. When all these ordinary life activities start having this sacred dimension, only then can the earth be transformed into heaven, not before it.

And this earth is so beautiful -- it *can* become a paradise. All that is needed is a new kind of man. That's what my sannyas is: the beginning of a new kind of man.

Jayesh means the victorious.

There is only one victory, that is victory over oneself. The people who are trying to be victorious over others are simply deceiving themselves; sooner or later they will find they have wasted their life in something utterly futile. Death will come -- it *is* coming, every moment it is coming closer -- and it will take all your trophies and medals and degrees and honours and prizes. All your victories will be gone with it and you will be left alone, utterly defeated, empty.

Before it happens it is better to reconsider your life. The initiation into sannyas means a reconsideration of your lifestyle. One has to be very clear what is essential and what is non-essential.

The outside activities are non-essential; yes, they have to be done so they should be done, but one should not stake one's whole life on them -- on money, power, prestige. One should think more of the inner dimension -- the real kingdom of god is there and we have to conquer it. And it can be easily conquered because it is already inside us; we just have to discover it. The very discovery becomes the victory.

Sujato means well-born.

The first birth is only physical; it can only be called a so-called birth. It gives you the opportunity for a second birth, it is meaningful only in reference to the second birth. The second birth happens through meditation. When you become aware of yourself, when you become immensely contented with your consciousness, when you suddenly explore the eternity of your being, then you become really well-born.

The first birth will end with the death; the second birth will not end with death. The second birth will make you part of the eternal process of life. Then there is no beginning and no end, then it is a continuity.

And when one is completely beyond death all fears disappear -- life becomes a blessing, a benediction.

Navino means the new.

We are conditioned by the old, to live according to the old, to live for the old, to sacrifice ourselves for the old. That means we are dominated by the grave-yard. That our whole life is continuously pulled backwards. This is not the true way to live; it may be a good way to commit slow suicide but it is not a way to live.

To live authentically one has to go on dying to the past every moment, so every moment one is new and fresh, as fresh as the dewdrops in the early morning sun, as fresh as a lotus just opening in the lake. Each moment should be fresh, young, alive, innocent, unburdened by the past. Then life brings so many surprises, so many wonders, so many gifts, that there is no way to repay it. Only tears of gratitude, only a heart throbbing with thankfulness -- that's all we can give... and that's what prayer is. Only the person who is not burdened by the past can be prayerful.

Prayer means a deep gratitude towards existence, but you can feel the gratitude only when you have enjoyed existence. People are dragging, they are not dancing, and they are carrying a mountainous burden, the Himalayas. And they cling to their burden; they are dying under the burden but they think it is very precious. They think all that is old is gold. That is sheer nonsense. Only the new is divine.

And each moment one has to discover it. One should not lag behind, there should not be a gap between oneself and the moment. The bigger the gap, the bigger the misery, the lesser the gap, the lesser the misery. If there is no gap then there is no misery, no suffering; then the whole of life is nothing but a sheer joy.

Pradipo means a lamp, a light.

We in India make small earthen lamps. Those earthen lamps are called 'pradip'. A pradip is just a small bowl made of earth; it represents the human being.

Our body is made of earth, that's why man is called Adam; Adam means earth. The body is made of earth but inside the body there is a flame which is not part of the earth, which belongs to god, to the beyond. So looking at an earthen lamp you have the whole representation of humanity: the earth is represented and the flame represents consciousness.

The flame is continuously going upwards. To go upwards is natural for the flame, for the flame gravitation does not exist. It follows another law. In the East we have called it the law of levitation; science has yet to discover it. They have found gravitation and they know that each law has to be counterbalanced by another law on the opposite pole. If there is a law which pulls things downwards there must be a law that pulls things upwards, only then can there be a balance.

So the body is pulled downwards and your consciousness is pulled upwards. Take care of the body but don't forget the flame -- that's all I expect from my sannyasins.

The body is a beautiful place because it is enshrining in itself the beyond -- but remember the beyond because in fact that flame is our real being. The body is only a host, remember the guest! It has been staying in many bodies in the past; this is only one of the caravanserais. And when you stay in a caravanserai you know that in the morning you have to go.

So don't forget the journey, the ultimate journey. Remembering it transforms the quality of your whole life. And meditation helps you to discover the flame.

It is unfortunate that millions of people live only as the earth and they never come to know their inner heaven. My effort here is to help you to discover it. It is already the case, nothing has to be done -- just a little digging is needed. And it is a simple process, just like digging a well in the earth; and soon you will find the water. Maybe a few rocks have to be removed or sometimes maybe dynamite has to be used (laughter). For that I have found the dynamic meditation -- that is the dynamite!

Navajata means newly born.

Sannyas is a birth.

Socrates says that the master is a midwife -- and he is right. The master simply helps you to come out of a certain womb.

The first birth is the coming out of the womb of the mother. The mother's womb is a physiological thing, but then one lives in a psychological womb and the master can bring you out of your psychological womb. The moment you are out of your psychological womb, for the first time you know that you are not the mind, you are something transcendental to both body and mind. And to know it is to know all. Knowing it makes one feel utterly contented, absolutely contented. One has come home, one has found the goal; all desires are fulfilled, the deepest longing of the heart is satisfied. And the moment there is no desire, no longing, that is the moment when bliss happens, or one can say nirvana happens or god happens. These are different words to say the same thing.

Unless one comes out of the mind one remains in a cocoon -- closed to the wind, to the rain, to the sun, to the stars, to the infinity of existence and to all its joys and all its gifts; and they are immense, incalculable.

To remain confined to one's own mind is to live in a grave. To come out of it is to allow the hidden splendour to be released. And with it comes thousands of flowers -- love, freedom, light, silence.

-- How long will you be here?

-- Till the baby is born.

(One's eyes instinctively fall on Navajata's body. Perhaps she is physically pregnant too; whatever the case, Osho chuckles in response.)

-- That's good. I am your midwife! (laughter)

Mandir means a temple.

Man is a temple but from the outside you can only see the walls. It is very strange that not only do people see you from the outside, you also see yourself from the outside. You look in the mirror to find your face, you look into people's eyes to find your image, you listen to people's opinions to know who you are -- good, bad, moral, immoral, saint, sinner. This is really strange, because we can know ourselves from within; there is no need for any mirror, there is no need to depend on other's opinions, because their opinions will

only tell us about the walls, the outer walls of our temples. They cannot tell us anything about the deity within.

And sannyas is nothing but the change, the shift, the radical shift, from looking at oneself from outside to looking at oneself from inside. It is sitting inside and looking, not depending on other's opinions, scriptures, etcetera, but just watching yourself from your innermost core and asking 'Who am I?', not depending on anybody else's answer. One has to find one's own answer, only that can be fulfilling. And the moment you sit at the centre of your being and you watch, you are amazed your body is only a temple, god is inside you. And there is no way to find it from outside, there is no *need* to find it from the outside.

Once you have discovered your god within yourself then you will be able to see it in other people also, the same; you will know they are also temples and that god is bound to be there because they are alive and life is god.

To me life and god are synonymous, interchangeable. And if I have to choose between the two words I would like to choose the word 'life' instead of 'god', because 'god' has been exploited by the priests for so long that they have made the word almost dirty, obscene. It is better to use the word 'life' and not even with a capital 'L', but with a lower case 'l'. Just the simple life, the ordinary life, is divine.

The moment you can see your god within, your life within, your truth within, you will find it everywhere too. Then you will see it in the trees, in the people, in the animals, everywhere you will see it. Wherever life is, god is. Then the whole existence becomes his temple and then there is no need to go to the Hindu temple or the Christian temple or the Jewish temple -- that looks childish.

Dhyan Madira.

I am giving you a very paradoxical name for the simple reason that life is paradoxical, existence is a paradox, hence it cannot be understood by logic, because a paradox is beyond logic. To logic it looks absurd. It can be understood only by a very loving heart, not by a logical mind. One has to change the gestalt from logic to love.

Your name means meditative drunkenness. Meditation means awareness; and this is my observation, that as you become more meditative, both things grow together in you. It is illogical, but what can I do? -- that's how it is. On one hand you become more alert, more aware; on the other hand you become more drunk; and they go on growing simultaneously. That's the beauty of it, because if one is simply aware then it will be dry, without any juice. It will be arithmetical but there will be no poetry in it; it will be scientific but something will be missing in it. It will be objective but it will not have the inner dimension of subjectivity, of interiority. It will be measurable but that means it will be limited. It will not have the quality of indefinability. It will not have any music; it will have mathematics but no music.

Drunkenness means poetry, music, dance. And if there is only drunkenness and no awareness then too something is missing; then you become unconscious, you go into a coma. They balance each other, they both nourish each other; they are opposite only for those who have not experienced the state. For those who have experienced it, they are complementary, not opposite. The drunkenness makes awareness green, alive, flowering, and awareness makes the drunkenness not dark, not unconscious, not falling into a coma; it keeps it above unconsciousness.

So there is a kind of dance in it, but that dance remains fully alert, conscious at the centre. And only when these two things happen together is one able to understand life in its totality; otherwise the approach is partial, and a partial approach is not going to give you fulfilment. Only the whole can fulfil you.
For me to be whole is to be holy. And this is the most beautiful whole!

Is the Grass Really Greener...?

Chapter #12
Chapter title: None

12 December 1980 pm in Chuang Tzu Auditorium

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Dhyan Alberto. Dhyan means meditation. Alberto means noble, brilliant.

Meditation brings both a kind of nobility and a grace, a beauty. It has a certain aristocracy of the inner. It does not depend on birth nor on money nor on power nor on respectability; it depends on your inner unfolding. When what is potential starts becoming actual you are no more the same. On the surface you are the same, but because the inner centre starts becoming aflame it is radiated by your surface too; one becomes luminous. And everything is sharpened: your intelligence, your love, your creativity, sensitivity, compassion. Everything suddenly flares up, becomes aflame.

That's what sannyas is all about: creating the aristocracy of the inner, of the spiritual.

Dhyan Francesco. Dhyan means meditation. Francesco means freedom.

There are many kinds of freedom -- the social, the political, the economic -- but they are only superficial. The true freedom has a totally different dimension to it. It is not concerned with the outside world at all; it arises in your interiority. It is freedom from conditioning, from all kinds of conditioning, religious ideologies, political philosophies. All that has been imposed by others on you fetters you, chains you, imprisons you, makes you spiritually a slave.

Meditation is nothing but the destroying of all these fetters, conditionings, the destroying of the whole prison so that you can again be under the sky, under the stars, in the open, available to existence.

The moment you are available to existence, existence is available to you. And the meeting of those two availabilities is the ultimate peak of bliss. But it can happen only in freedom. Freedom is the highest value; there is nothing higher than that.

Veet Neal. Veet means go beyond, transcend. Neal means father, daddy, etcetera.

The idea of the father is arbitrary, artificial. The mother is natural but the father is a social invention; it is an institution. One has to go beyond all institutions and this is the root of all other institutions. It is not accidental that god is called the father and the pope is called the father; the word 'pope' also means Neal -- 'po-pa' or 'papa'. Translated exactly into contemporary language it will be 'daddy'.

Why is man seeking a father-figure? Why does he need to depend on the priest, on the pope, on god the father? -- because we make every child psychologically retarded. We don't allow him to grow, we don't allow him to become independent, so for the whole of his life he is searching for a father-figure. He always wants somebody authoritative to dominate him, to dictate to him, to show him the way, to tell him what to do and what not to do and at the same time he resists it. That creates a dichotomy. He does not want to be dependent, he wants to be independent, but his growth has been retarded, prevented, and he does not know how to get rid of that retardation, so he has to be dependent. So on one hand he seeks some dependence and on the other he fights.

Either he worships god or he tries to kill god, but in both ways he is behaving childishly. The atheist and the theist are not very different; both are in some way concerned with the father-figure, the ultimate father-figure.

Just be a human being; there is no need to be a father, because you can be a father only if you retard the growth of your child.

You can enjoy that, people are enjoying that ego trip -- crippling and paralysing children and enjoying their children being dependent on them. This is ugly, this is sickening. The children should be helped to be independent as quickly as possible. But the father is an institution and all institutions are prisons.

An institution means something that is not natural, something that has been invented by man. So I take the word 'father' as symbolic of all invented institutions. And there is no other kind.

One has to go beyond being a husband, being a father, being a wife, one has to go beyond all these stupid ideas. One has just to be human, loving -- and then a miracle happens in life then you can love somebody else's child as deeply as your own. Once the idea of father is dropped your love is free, then there is no limitation to it. And we will need a totally different kind of humanity.

All people should not be fathers, should not be mothers; only very few people should be allowed to reproduce, only very few women should be allowed to be pregnant -- and it is not necessary that they be pregnant by their own husbands -- only then will we be able to improve the human race.

We have done it as far as the animal species are concerned but we are not so scientific with man; with man we remain superstitious. That's why there is so much misery, so much psychological mediocrity, so much illness. All these things can disappear from the earth but then we have to choose who is going to be the parent. And the father of your child need not be the same person with whom you are in love. But for that we will need a far bigger consciousness, a very non-possessive consciousness.

The family as it has existed up to now has to disappear. Just a few days ago the Pope has said that 'we are against birth control, against abortion, against interfering in human life, because if these things are allowed then the family will be destroyed, and the church depends on the family' -- his own words. And what he is saying is right; the church depends on the family. All religions depend on the family, all nations depend on the family, hence I am basically against the family because unless the family is uprooted all these foolishnesses will continue. The nation, the race, the church, the state -- they will continue if the family remains. The family is the basic unit. And I am hammering on the basic unit because unless you cut the roots you cannot change the tree; it will remain. You can go on pruning the leaves, it won't help; it will simply make the foliage thicker.

Up to now no revolution has succeeded for the simple reason that no revolution has happened to the basic foundation of the society and that is the family. Even in communist Russia, in the beginning they tried, just for five years, to disperse the family, but soon they recognised that if the family was destroyed then the state would not exist. Immediately they stopped that whole programme, they dropped the very idea, and now in Soviet Russia the family is more strict than it is anywhere else in the West, it is very orthodox, because they immediately saw the relationship between the state and the family: if you destroy the family you are cutting your own roots.

So go beyond the idea of the family, of the father, of the husband, of all institutionalised ideas, and only then can you understand my message.

Dhyan Babbo. Dhyan means meditation and Babbo creates again the same trouble, it means the father, the daddy. So many daddies today! (laughter)

So you have to meditate over it because that is the only way to get rid of it. Meditation is a miracle. If you want to get rid of anything simply meditate over it and you will get rid of it. If you cannot get rid of it by meditation that simply means it is natural and there is no need to get rid of it. So meditation is very decisive; it decides what is nature and what is not nature, what is nurture. Once you start meditating on anything... For example, if you meditate on love, love starts growing, it starts spreading, it starts having wings. You cannot destroy love by meditation; it deepens, it becomes vaster. But possessiveness will disappear, jealousy will disappear, anger will disappear, hatred will disappear.

So when something disappears by meditation that simply means that it was just human, an arbitrary arrangement. When something deepens, becomes bigger, that means it is a gift of god. And except for meditation there is no criterion for knowing what is nurture and what is nature; they have both got so mixed up. But meditation simply gives you absolute discrimination, it cuts the essential and the non-essential apart.

And I call it a miracle because the non-essential simply starts evaporating and the energy that was involved in the non-essential starts getting into the roots of the essential so the essential starts becoming bigger and stronger.

So this is your meditations start meditating on your fatherhood. And once it disappears you will be a totally new man because your whole vision and perspective will be new.

And it is only a question of succeeding in one thing through meditation, then you know the key, then you can go on opening all the locks because it is a master key.

Kalyana means welfare of the others.

The moment one becomes blissful he becomes a blessing to others. That is Kalyana. It is not a question

of serving others. You cannot serve unless you have something to share. If you are miserable and you start serving others you will simply complicate their lives because your misery will infect them.

That's why all the so-called public servants have proved very dangerous to human society. The missionaries, the public servants, the social reformers, they are all mischievous people. If they all disappear the world will be in a better shape. And the reason why they go on creating trouble is that they are full of trouble themselves. Their service to humanity is only an escape from their own personal problems.

My approach is totally different. It is individualistic. First you have to become blissful. Once you are blissful then the bliss starts flowing over you -- and that overflowing bliss is the only true service. But then it is absolutely unselfconscious; you go on doing things because you love to do them. There is no motivation in it, no desire to attain to some pleasures in heaven, some rewards from god. There is no end in your service, it is sheer joy; it is not future-oriented at all -- and then it has a beauty of its own.

Sandhano means enquiry.
The truth has not to be believed, it has to be enquired into.

My sannyas does not begin in belief, it begins in enquiry. For thousands of years humanity has been told that believing is seeing; I say to you seeing is believing. So the question is not of believing, the question is of seeing. Even a blind man can believe in light, in fact only a blind man believes in light; the man who has eyes need not believe at all -- he knows Belief is a poor substitute for knowing and knowing never happens through belief. The very first step has gone wrong.

So start within any belief or disbelief -- because disbelief is to believe upside-down. Start with an open mind, with no a priori conclusion. Start from a state of not-knowing and then you are on the right track. Then truth is not very far away, it is just around the corner. For the enquirer it is just around the corner, for the believer it doesn't exist at all.

Nandita means the blissful one.

My effort here is not religious in the ordinary sense. I don't teach a doctrine, a dogma, a creed. This is not a cult because I don't have any ideology. I only teach blissfulness, how to enjoy the small things of life, because my experience is that if you start enjoying the small things of life you start feeling the extraordinary in the ordinary. Then even drinking a cup of tea becomes a meditation, or taking a shower becomes a prayer. Wherever bliss is there is meditation, there is prayer.

One has to change one's whole lifestyle. We have been brought up in such a way that misery has become our life-style. We become happy once in a while, when there is really something to be happy about, but that too remains only for a moment.

You have won the lottery and for a moment you are happy, and then the happiness disappears because it goes against your habit. So the lottery breaks the ice but only for a moment; again the old habit suffocates your happiness. You start worrying about what to do with this money, what not to do, and a thousand and one things start happening. Now you cannot sleep in the night because fantasies go on and on, and the next morning you are more tired than ever.

Just the opposite should be the case: one should be naturally happy unless there is *really* some cause to be unhappy. That would be a normal, natural phenomenon. Happiness should be like breathing: unless something goes wrong so that your breathing is disturbed it should continue smoothly. And if one is happy twenty-four hours a day, then even when there is a cause to be miserable it will not go very deep. It will remain superficial because it will be going against your nature -- just as right now even when there is a cause to be happy you can be only for a moment or for a time being, because it goes against your habit. And remember, a habit is not so deep as nature.

Once you are naturally blissful then even when there is a cause to be unhappy you will not feel unhappy; you will be able to pass through it, calm and cool and quiet. That's what sannyas is a transformation of your total life-style from misery to bliss.
And that's the meaning of your name, Nandita.

From this very moment start feeling happy for no reason at all. Feel unhappy only when there is really some reason to be. And you will be surprised: it is very difficult to find a reason to be unhappy. For twenty-five years I have been trying and I have not found one! (laughter) So I don't think you will be able to find it.

Whenever you feel something entering your being creating unhappiness, immediately try to find out what there is to be miserable about. Go deep into it and you will not find anything. And whenever there is

bliss no need to bother about why it is there, just enjoy it. People do just the opposite.

A psychiatrist sent one of his patients to the mountains for a holiday and the next day he received a telegram. The patient wrote: 'I am feeling very happy -- why?'

People ask why they are happy. Every day I receive questions saying 'Osho, I am feeling very happy -- why? There seems to be no reason.'

There is no need for any reason; happiness is our nature. Nobody asks 'I am breathing -- why? I am alive -- why?' In the same way one is blissful; there is no need to be searching for a cause. But certainly when you are not feeling good find out the cause. And the deeper you go into it, the more you will find it doesn't exist at all, it was imagination. You had imagined it in the first place, so it evaporates.

Anubhavo means experience.

Truth is not a concept, it is an experience. God is not a person, it is an experience. Love is not an idea, it is an experience. All that is really significant is experience. And people go on living in ideas. Love is just an idea, a beautiful idea. God is just a name, an abstraction. Beauty, freedom, truth -- all are just words, and if these words are repeated again and again, one becomes hypnotised by them. One starts believing in these words and forgets that these are mere words, they are not the reality.

The word 'god' is not god, the word 'love' is not love. Insist on experience because only experience liberates and only experience makes your potential actual. It is only through experiencing the multi-dimensional life that one grows, that one comes one day to the ultimate peak where one becomes crowned a Christ, where one is awakened from all unconsciousness and becomes a Buddha.

So remember: don't get lost in the jungle of words; it is easy to get lost in words. Always insist on experience, because except for experience all is just dreamstuff, a sheer wastage of life, time and energy.

Being here with me means getting ready to experience things, risking everything for experience.

Nityama means the eternal.

We are not confined between birth and death, we have been before birth and we will be after death. Birth and death are simply episodes in the eternal stream of life, but you are not to believe in what I am saying; What I am saying has only to be taken as a hypothesis, so that you can enquire whether it is right or wrong. I am the last person to ask anybody to believe in me, because what I am saying is so true that just a little effort on your part and it can become your experience, and when it is your experience, only then has it any value.

You can love me -- that love will help you to go into the enquiry -- but you need not believe in my words -- that will hinder you. So there is a great distinction to be always remembered: love me but don't believe in the words, Mm? words are words, whether they are mine or Jesus, or Buddha's makes no difference. Your love for me should not become your love for my words; your love for me should only be a nourishment, an encouragement, to go into the enquiry.

Trusting me does not mean that whatsoever I say you have to believe in; trusting me only means that you are ready to enquiry. Trust is needed to enquire, not to believe, because enquiry means going into the unknown. Unless you trust me it will be impossible for you to risk the known for the unknown. But you need not believe in the other shore unless you have found it. And I know that because it is there, it can be found.

If I can find it, *you* can find it. We are all born equal, with the same potential, with the same possibilities.

Vedanto means going beyond words, scriptures, philosophies.

Truth is beyond words, inexpressible; there is no way to say it. The master only shows it, he does not say it. The master is a finger pointing towards the moon, he shows it. But the world is so full of fools that they start worshipping the finger, they don't look at the moon at all; hence there are Christians.... Christians means the people who are worshipping the finger of Christ and the Buddhists mean the people who are worshipping the finger of Buddha. And the irony is that both fingers were pointing to the same moon and now these fools are quarrelling for centuries, arguing that I'am right. 'Your finger is small and my finger is big, and look how beautiful my finger is and your finger is not so beautiful, and my finger is white and yours is black.' Thousands of books have been written about these fingers, possible and impossible things have been said about the fingers, and the argument has become so vast that nobody bothers about the moon -- nobody has time!

First one has to decide which one is the real finger, which one is the finger authorised by god. And that is not possible to decide at all, there is no criterion to decide it -- the argument will continue, theologians will go on writing treatises. And the miracle is that nobody reads those treatises, only other theologians read them and they refute them.

For five thousand years the followers of Krishna, Patanjali, Buddha, Lao Tzu, Jesus, Mohammed, Nanak, Kabir, they have all been arguing -- I have looked into their argument: all their arguments are about the finger. Nobody is talking about the moon.

My function here is to help you to see the moon. So don't get concerned with the finger. All scriptures are fingers, all words are fingers, all theories are fingers. Use them but don't get obsessed by them, use them and forget all about them. When you have found the moon then you have to look at the moon; then don't let the finger come in between you and the moon.

That's the meaning of your name. Let it also become the meaning of your life.

-- How long will you be here?

-- I think always... no end to it.

-- That's good! See you on the moon! (much laughter)

Is the Grass Really Greener...?

Chapter #13
Chapter title: None

13 December 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Dhyan Gail. Dhyan means meditation. Gail means source of joy.

Pleasure is possible without meditation, but it is soon bound to be momentary and physical. The physical part of ourself is the most superficial; without meditation at the most one can have certain glimpses of happiness which are deeper than pleasure.

Happiness is psychological but that too will remain momentary. It will have a little more depth than the pleasure derived from food and sex, it will have more aesthetic sensitivity to it, but that too will pass away and will leave you in deeper despair than before. Each time you experience happiness it is followed by despair. One falls from the peak into the valley -- it hurts.

Joy is possible only through meditation. Meditation is a method to go beyond body and mind, it is to enter into the deepest core of your being. The moment you transcend body and mind, you also transcend time; hence joy is eternal, it is forever. That is the only thing worth achieving in life, everything else is only a toy to play with.

I am not against pleasure, not against happiness, but one should not think that that is all there is to life; there is far more.

The word 'gail' is very beautiful; it comes from two words. One is 'abi' abi means the source; and 'gil' means to dance.

The moment you are so joyful that your whole energy starts a dance of its own accord, when you cannot

contain it, when it starts overflowing you like the perfume of a flower, not only do you become blissful, the whole existence feels blessed by your bliss.

Anand Manuel. Anand means bliss Manuel means god is with us.

Originally the name was reserved only for Christ, because he declared 'I and my father are one.'

The moment you know that you and existence are not separate -- that's the ultimate peak of understanding, of being, there is nothing higher than that -- that's the moment when one becomes a Christ. Christ simply means the crowned one; one is crowned by glory, crowned by the meeting and merger with the divine.

It is possible only for a very blissful person.

The people who go to the churches and the synagogues and the temples and the mosques are almost always a miserable lot. They go there not to celebrate life but to ask something from god. They go there as beggars; and god is not for beggars, god does not exist for beggars. The beggar is full of desires and desires are the hindrances. God exists only for the emperors, and by 'emperor' I mean a person who has seen the futility of all desiring.

When you see that desiring is futile bliss explodes. It is desire that creates misery. If it is not fulfilled you are miserable, if it is fulfilled then too you are miserable, because when it is fulfilled you see that nothing is fulfilled, you are the same person. You wanted a big house and now it is yours. You wasted years and years for it and dreamt about it and spent so much energy; now the house is yours but you don't see the bliss that you were dreaming, fantasising, about.

Nothing fails like success, so if a desire is fulfilled you are miserable, if it is not fulfilled, you are miserable. Either way it brings misery. Seeing this the man of understanding drops desiring and in that very dropping is the explosion of bliss. And when you are dancing and rejoicing in each moment of life you will find god is with you, within you, god *is* you.

That's the goal of sannyas, to experience oneself as divine. Nothing less is going to fulfil, nothing less is going to help. And it is not a far-away goal; it is within everybody's reach, we just have not tried in the right direction.

Blissfulness is the right direction, the way that leads to god. Misery is the way that leads you farther and farther away.

Dhyan means meditation. Nadia means hope.

The only hope is meditation. And remember, I say the *only* hope -- all else is just hopeless. One can have money, power, prestige, but ultimately one finds everything has betrayed one. Even a man like Alexander the Great dies in deep frustration and hopelessness. But the man of meditation lives with tremendous ecstasy and dies too with the same ecstasy, with the same dance.

Just before Buddha died his disciples naturally started crying and weeping; they could not contain their tears. He said, "Stop! You should rejoice because I have fulfilled my mission in life. There is nothing more for me to do here. I have known whatsoever was worth knowing, I have realized whatsoever was my potential. My death is not the end of life but the ultimate crescendo, the climax. Weeping and crying you can do later on; right now while I am still here, rejoice!"

Meditation is the only hope. One should put one's whole energy into meditation. It means the exploration of your own interiority. It is a journey from the circumference to the center. The moment you reach the center you have come home. Then suddenly spring is there and the birds start singing and the flowers suddenly appear from nowhere and the whole of life is fragrant.

It is better to move into meditation as quickly as possible. Every moment that is not meditative is lost. We save only that time which goes into meditation -- that is the only real life. And once you know how to live at your center you need not renounce life; you live in life, amidst life, but still you are centered, rooted in your self.

The meditative person is not an escapist; he is creative. That is the criterion of real meditation: if it helps you to be creative only then is it true meditation; otherwise you are carrying something pseudo in the name of meditation. If it creates the longing to escape from life -- to the monastery, to the caves to the mountains -- that is not true meditation.

One has to be blissful wherever one is.

Prem Michael. Prem means love. Michael means godly.

There are a few experiences which can only be called godly, there is no other way to define them. Love is one of those few rare experiences. Meditation, bliss, love -- these can be only indicated by the word 'godly', because whenever you are in love or in bliss or in meditation suddenly you become aware of a translucent presence, surrounding the whole existence. You see it within, you see it without. It has always been there, it is just that you were blind. You are breathing it every moment, you are living in it. Just lives in the ocean we are living in god. All that is needed is a certain clarity, a certain ability to see.

And love helps immensely to cleanse your eyes, because fundamentally love is the dropping of the ego, and the moment ego is dropped a curtain that was on your eyes disappears. The clouds that were surrounding you are no more there, the sky is clear and you can see the farthest stars.

God is not a person but a presence, hence you will not meet a person the way Christians have been talking about god, the father -- a very ancient, old man. His beard must have reached the floor by now, it just be sweeping the floor, because I have never heard that there are barbers in paradise; nobody has ever thought about barbers and hair-cutting salons. He must be completely covered with hair! There are all kinds of gods invented by religious people, but they are all inventions, imagination, fiction -- you can call them spiritual fiction. Just as there is science fiction, so there is spiritual fiction. But the truth is that god is not a person at all, you cannot make any image.

God is beauty, not beautiful. God is love, not loving. God is bliss, not somebody who is blissful.

And when you start seeing god as beauty, as truth, as love, as bliss, as ecstasy, your whole vision goes through a radical change. And love can become one of the most significant steps. One can enter god through love very easily.

Use it as a device, as a bridge.

Dhyan Beate. Dhyan means meditation. Beate means the blessed.

We don't know how blessed we are because we are not aware of our own inexhaustible treasures. We are not even thinking about the inner -- experiencing is a far-away thing. We are continuously thinking about everything except our own being.

Sannyas means the change of the whole gestalt. It means turning in, looking at one's own self, because unless one knows who one is, all other knowledge is futile.

Albert Einstein is one of the most intelligent persons who has ever walked on earth but he died in deep misery. Just two days before his death he said 'If I am born again, I would not like to be a scientist.' Now a man of the calibre of Albert Einstein saying that means much. What is the point of knowing about stars and electrons and neutrons and protons when you don't know anything about yourself? And whatsoever you do without knowing about yourself is going to be wrong.

The most important thing in life is to become acquainted with oneself. And the moment you have a little acquaintance you suddenly see your blessedness.

Beate is a beautiful name. It exactly means bhagwan. The word 'bhagwan' also means the blessed one. Beate may have certain far-away connections with the root of bhagwan. It may have come from the same Sanskrit root. In Sanskrit bhagwan does not mean god -- that is a secondary meaning; it simply means the blessed one, one who has known his blessedness.

Buddha never believed in any god, still we called him bhagwan because he was one of the most blessed people who has ever walked on the earth. Mahavira never believed in any god, still we call him bhagwan, for the simple reason that we have never seen any person as blessed as him.

Beate is significant, but the discovery has to be made. It is there, somewhere within you, you just have to dig within so many layers of thoughts, desires, conditionings. Just a little bit of searching inside and you will see, because it is just like a Kohinoor: it is so brilliant, your innermost self, so luminous, that nothing can hide it. Just a little search and the miracle happens.

Nadma means the ultimate sound which is heard when all other noise in the head stops.

It is always there but the head is so full of noise you cannot hear it. It is a very subtle sound, so subtle that the mystics have called it a soundless sound. It is not like somebody hammering on your door, it is not even a whisper; it is just like a breeze passing through the trees. Unless you are very alert, silent, you hear it. Once you have heard it then you will be able to hear it even in the marketplace; then no noise can distract you from it because it has such a magnetic beauty, it is so alluring, it is so hypnotising. Once it is found it is never lost.

So all that we have to do is to put the mind in a calmer and quieter space. And it happens easily if you

watch; if you watch the mind processes they start withering away. One day suddenly you are left alone, just a watchfulness with nothing to watch.

In that pregnant moment the soundless sound is heard, the sound of one hand clapping -- and your life is transported into a totally different existence. You are no more part of earth, you become part of the sky, of the beyond.

Anahata is one of the most significant words. Literally it simply means unstruck sound.

The mystics have found -- and it is one of the ancientmost discoveries, at least ten thousand years old -- that life, that the whole of existence, is made of sound, of subtle vibrations of sound.

Modern physics discovered it too from a very different route; because of their different routes their definitions are a little bit different. But anybody who has some perception, who can think in both ways -- scientifically and mystically -- can see the unity, can see that they are talking about the same thing in different languages, different jargon.

Modern physics says that the world, existence, consists of electricity. The whole existence is nothing but electrical vibration. And if you ask them what sound is, they will say it is nothing but a certain kind of vibration in the electric energy. If you ask the mystics what electricity is, they say it is a certain form of sound vibrations -- and then things become very clear.

The mystics discovered sound first, hence they define electricity by sound. In the East there has been a certain melody called 'deepak rag' light melody. It is said that there have been singers... And it seems to be almost an historical fact, not just a mythology, because there are so many records about it and very recent records -- five hundred years old.

In the great emperor Akbar's court there was a musician, Tansen, who was expert in that melody. It is a certain music can help the unlit lamp to become lit. The musician simply plays on his sitar, surrounded by unlit lamps and by and by they start becoming suddenly aflame. It is possible because a sound can hit the air in a certain way that it can create heat -- that's a known phenomenon. Sound can create heat. If it can create heat it can create fire; if it can create fire it can create electricity and vice versa is also true.

The mystics and the physicists have travelled towards the same destination from different angles.

Anahata means the sound of which we are made, so it is unstruck. When you play on a guitar or then it is a struck sound; but there is a melody inside which is continuously there. In fact the mystics say that when that melody disappears we die, when that melody becomes disturbed we become ill. When we feel well-being it is really because of that melody; it is going as it should, there is no hindrance in it.

The mystics have also experienced -- and I can vouch for them, I can be a witness for them that they are saying something really significant -- that there is a way in which you can resonate with the whole existence in the same tune. That's meditation: resonating with the whole universe without any disturbance, falling in step with the melody of the whole. Then your ego disappears, then you are no more there. Then there is only music -- that music is Anahat, and to experience it is to know what bliss is.

Ageya means the unknowable.

These three words have to be remembered: the known, the knowable and the unknowable.

The known was unknown yesterday. The knowable is unknown today but tomorrow it may become knowable, known. Science believes in only two categories, the known and the unknown. But the unknown means the knowable; up to now we have not been able to know it but sooner or later we will know it. Hence science believes a moment will come in history, some time in the future, where there will be nothing left to know, when the whole unknown will have become known. But religion has a third category also, the unknowable, which always remains unknowable. It was unknowable yesterday, it is unknowable today, it will remain unknowable tomorrow.

Science thinks that existence can be demystified, religion knows it cannot be demystified because that unknowable will always remain a mystery. And that unknowable is called god, truth, nirvana -- so many names have been given to it -- tao, dhamma, logos, but one quality is definitely there in all these words: it is unknowable, it is an absolute mystery. You can enter into it, you can become part of it but you cannot know it.

You can live it but you cannot know it, you can taste it but you cannot say anything about it, You can feel it in your belly but you will be absolutely dumb. And that is the most precious experience. It is experienceable but not expressible. That's why it cannot become part of the known.

Many people have experienced it -- Buddha experienced it, Lao Tzu experienced it, Patanjali

experienced it, Kabir experienced it, but nobody has ever been able to say anything about it. All that they say is how to find it, but they never say anything about that which you are going to find.

Lao Tzu begins his book, TAO TE CHING: 'Truth is that which cannot be expressed. Remember this,' he says 'and then you can read my book. Don't forget it -- because truth you will not find in the words. Perhaps one can find it in the gaps between the words or between the lines but not in the words, not in the lines themselves.'

That is our search -- the unknowable. And the only way to seek it is to dissolve into the whole just like a dewdrop dissolves into the ocean and becomes it.

Videha means the bodyless.

We *are* in the body but we are not the body; the body is the host, we are the guest. So be thankful to the body, but don't get identified with it. Take care of the body -- it is a temple -- love it, respect it, but don't become addicted with it, obsessed with it, because it is only an overnight's stay; in the morning we have to go.

We have been in many bodies and we will be in many bodies, we have changed forms many times. One has to go on changing forms unless one comes to experience the formless. That's why buddhas are never born again. Once you have experienced the formless you have gone beyond birth and death, then there is no need to come back.

As a first step start creating a little distance between you and your body. And that same distance will automatically happen with the mind because the mind and body are not two, but two aspects of one reality.

The body is the outer part of the mind, the mind is the inner part of the body, so if you create distance from the body, the same distance is created with the mind too. A little distance is needed, and the simplest way to create the distance is to watch your body in it's acts and your mind in it's functionings. The watcher slowly slowly becomes separate; attains a coolness, remains undisturbed. Events happen in the body-mind; to the observer, to the consciousness, nothing ever happens -- it is always the same, unchangingly the same. There is no past for it, no future for it. There is only the present. It is always now, here.

So this is going to be your work upon yourself: disidentification with the body-mind structure. Once that is done, everything else becomes very easy. You have taken the most significant step towards self-realization.

Is the Grass Really Greener...?

Chapter #14
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Veet Madison. Veet means go beyond. Madison means might in battle.

Man needs now peace, not war. Man needs love, no violence. We have been tortured enough by the idea of becoming heroes in war, of destruction, of violence. It is time that it be completely, totally stopped.

In the past it was possible to afford it but now it is impossible, because science has given us so much destructive power that if we go on living according to the old values and ideals then humanity is finished. The warrior, the soldier, the general, should become criminals in the future. The future belongs to the sannyasins, not to the soldiers, it belongs to the lovers. Only love can give us the balance.

But humanity has lived against love up to now and that's why there is so much misery; it is bound to be so: we have lived destructively, in an insane way.

Now there are only two alternatives: either we have to change totally from the very roots, root and all, or we have to be ready for a global suicide.

So go beyond the idea of being a mighty warrior -- enough of it. It is a mad idea. So Madison will remind you that it is a mad idea!

Love insanity, war is madness. And when we can live according to a now vision of life there is no need to go on carrying the old values just because they are old. Their time is over, they are outdated. We have to put a full stop to the past, we have to break the continuity with the past -- and my whole work consists of that, to make humanity discontinuous with its own past so we can start afresh.

So my people are really Adams and Eves and we have to start from the very beginning. It is a tremendous challenge, it is worth accepting it. It is the greatest adventure, and it is possible now. It was not possible before.

Man can live in ecstasy on the earth, there is no need for a paradise after death. It can be before death too.

Veet Holm. Veet means to go beyond. Holm means an island.

Man is not an island but we live with the false notion of being an island. We are part of the whole, we are not apart. We belong to the continent, and the continent is infinite, there is no demarcation line.

The ego is an island but your being is not an island. To follow the dictates of the ego is to make a mess of your life, because it is basically taking you away from the organic unity of existence. It is trying to create a separate entity, which is impossible. The whole project is doomed from the very beginning, it cannot happen because it is not according to the law of existence. How can the tree be separate from the earth? It is impossible. How can the leaf be separate from the tree? The moment it is separate it is dead. Life is being with the tree, being part of it.

Ego is a dead thing, a dead weight. The bigger the ego, the more dead is the man because it suffocates his being. The moment you drop the ego you are free again, free from all imprisonment, free from all chains. Then this whole universe belongs to you. Then all the stars and the mountains and the rivers are part of you, just as you are part of them.

To feel that unity, that synchronicity, that affinity, is sannyas. To feel that music, that resonance, is sannyas.

Vidyasagar Bharti. Vidyasagar is a beautiful name. It has tremendous significance.

The Upanishads define science as 'avidya', ignorance, and the science of the self as 'vidya', as wisdom. The objective science is defined as ignorance and the subjective science is defined as knowing, wisdom. It is a very strange definition. Nowhere else has science been defined as avidya, ignorance, but the Upanishads are right. The word 'ignorance' simply means that you have been ignoring the essential; it comes from ignoring. The person who is too much concerned with the objective world is ignoring himself. So it is perfectly right to define science as ignorance: it is becoming concerned with the non-essential. While life was an opportunity to discover the essential we wasted it in the non-essential. While we could have found the immeasurable treasure of our being we wasted our time collecting seashells and coloured stones on the sea beach. We rushed hither and thither and there was so much hurry and so much worry to no purpose at all; it was much ado about nothing.

It is right, perfectly right, that the Upanishads call it ignorance.

The true knowledge can only be of your consciousness. That is the morning of Vidya.

And Sagar means ocean. The moment you know yourself you become oceanic. Then all boundaries disappear; you lose all limitations of body, of mind, of caste, creed, cult, nation. All boundaries simply disappear because consciousness is neither Hindu nor Mohammedan nor Christian, neither Indian nor German nor English, neither black nor white; consciousness is just consciousness with no adjective attached to it. Because it has no adjective it has immense freedom, it is not tethered to anything.

The moment one enters into oneself one is entering into infinity. To know oneself is to know that one is

vast, as vast as the universe itself. And there cannot be two vastnesses, remember. If there are two vastnesses they cannot be vast; they will define each other, there will be a demarcation, a boundary line. There can be only one vastness, only one infinity. So the moment you know that you are infinite, you also know that you are not, only the whole is.

So self-knowing is a very paradoxical phenomenon: first you become very much intrigued by the existence of the self, but as you go deeper the self starts evaporating. Ultimately what is found is pure consciousness -- no self at all. That's why Buddha called it anatta, no-self, just to give you the feel that you have become the whole.

The word 'vidyasagar' contains both the definition of knowing and the experience of knowing. And it all happens through a very simple process of meditation. One just has to learn to be silent, related, calm and quiet, so all turmoil settles. Slowly slowly a moment comes when there is no movement within you, all movement has disappeared. In that very moment the miracle of knowing happens and one is transformed, one is born anew. That is the beginning of a divine existence.

Dhyan Wolf. Dhyan means meditation. Meditation means awareness, watchfulness, a silent witnessing of all the processes of the mind. And the magic of watching is that as your watchfulness deepens, the mind starts evaporating. When the watchfulness is absolute mind becomes nil, a zero. And the disappearance of the mind gives you clarity, absolute clarity, transparency; you can see through and through, you become a mirror. And then life is reflected as it is -- not according to any doctrine, not according to the Bible or the Koran or the Gita but as it is. And to know life as it is, is to know god.

In Germany mythology wolf is a symbol for two things: cunningness and courage. Meditation will help you to get rid of cunningness and it will nourish your courage. The cunning part cannot survive meditation. Meditation is like fire. When you put gold into fire all that is not gold is burned and then gold comes out of it absolutely purified. The same happens through meditation: put anything into it and that which is wrong will be burned and that which is right will come up in its total fragrance.

Courage is an essential quality, cunningness is a learned trick. Cunningness is not inborn. One learns it from society because one has to live with cunning people -- just to survive you have to be cunning. But courage is an inborn quality, intrinsic. Every child is courageous. In fact it is the parents who make him a coward. They talk about ghosts, they talk about thieves and murderers and they make him afraid of darkness. They go on making him afraid of a thousand and one things. Slowly slowly he loses heart, he becomes nervous. If there are so many fears surrounding one, one has to be very cunning just to survive. And by and by he finds that the parents are right because society consists of all kinds of deceptive people.

So his courage by and by becomes covered with layers of cunningness. And cunningness cannot give you anything because it is something imposed from the outside. It has to be burned, removed, then courage bursts forth!

My definition of right and wrong, of good and bad, of essential and non-essential, is always derived from meditation. When you go through meditativeness whatsoever survives is right, is good, is moral, is beautiful, is natural, is divine. Whatsoever is burned through meditation was wrong, was not natural.

So in a way the word 'wolf' is good; is symbolizes two things: the essential part of you, courage, and the non-essential part, cunningness.

Sannyasins have to be courageous but not cunning. In fact to be cunning is cowardly, it is not really courageous; cunningness goes against courage.

For example the really courageous animals are not cunning; the lion is not cunning, the elephant is not cunning. The wolf is cunning, the fox is very cunning, but they are not very courageous people. They are cunning just to supplement what they are lacking: they are lacking courage. They need something else to be added to them -- that is cunningness. But the tiger or the lion or the elephant need not have any cunningness; the elephant is the most simple and the most courageous animal -- very simple and very innocent, just childlike.

Go through meditation and you will see that much is just weeds within you -- those weeds will be burned and only roses will be saved. And when one's life is full of roses one has arrived, one has found the source of joy.

Dhyan Hendrik. Dhyan means meditation. Hendrik means home.

A man without meditation is a man without a home, he is homeless. He lives accidentally; he has nothing running through his life as a connecting link. He has no idea of what he is doing, or why he is doing

it. He has no vision of who he is or why he is. He has not even thought about from where he comes, to where he is bound. He is just like driftwood, at the mercy of the wind and the waves -- wherever the winds are going or the waves are going. He lives in this way but this kind of life cannot have any significance, it cannot have meaning and poetry. It will be like a monkey sitting on a typewriter, knowing nothing about the typewriter, but he has watched people typing so he can imitate them. But do you think that some poetry will come out of it?

There are scientists who say that in infinite time there is a possibility that if the monkey goes on typing and typing for millions and trillions of years, maybe one day he will turn out a beautiful poem. But that is a very far, far-away, very remote possibility -- so remote that one can take it for granted that it will not happen, it cannot happen. But that's how people are living: monkeys sitting on typewriters, just sitting here and there and hoping that they will become Shakespeares and Miltons and Shelleys and Byrons -- and what comes out is just rubbish.

That's how people's lives are -- monkeyish, imitative. They do hard work but because there is no clear-cut perception, nothing ever comes out of it, all their efforts are wasted.

Meditation gives you a home, it gives you a shelter. It gives you a certain inner security, a balance, an understanding, a vision to live by and to live for, or if the need arises, even to die for. Then not only does life become significant but even death becomes significant.

And the man who can transform his life and death into significant poetry has succeeded, has not been a failure. Very few people have succeeded in the past. The irony is that everybody has the potential to succeed but we never look at our own potential.

Meditation is nothing but looking at your own potential, searching for it; exploring your inner territory to find out what you have brought into the world, what seeds are there, what kind of soil you need, what kind of climate will be helpful for your inner growth.

I don't give you any idea about what you have to become; I only give you a key so you can explore within yourself what script you have brought with you, what seeds you already have within you. Somebody will become a rose and somebody may become a lotus, so no idea has to be imposed from the outside.

I don't give you any discipline but I certainly give you a key which can help you to unlock the doors of your own home, of your own being. And that's the most precious thing that can happen to a man; there is nothing more precious than finding the key.

Meditation is the key.

Agneya means aflame, afire.

We are carrying fire within our souls. Of course it is covered with much dust, so much so that we have completely forgotten about it. But that fire is our very source of life; even though it is covered, it is through it that we are alive.

The moment it is really gone we are dead. That's why warmth is symbolic of life and coldness symbolic of death. But people live only at the minimum because their fire is covered, so only a little bit of it reaches them, a very small fragment.

Scientists have discovered that people use only five per cent of their potential in their whole life, ninety-five per cent of their potential remains unused. Even the greatest geniuses like Albert Einstein don't use more than fifteen per cent. Only Buddhas have used one hundred per cent of their potential -- and then of course, their life has a dance incomparable, a joy overflowing, inexhaustible. They are not only blissful, they are a blessing to others.

This fire has to be discovered.

I have chosen orange as the colour for my sannyasins to remind them of fire. So all shades of red... because fire has all the shades of red.

There is the religion of Zarathustra. He was very much in love with fire. But his followers have misunderstood him as everybody's followers have always done -- that is the routine way. Zarathustra's followers started worshipping fire; rather than finding the fire within they started making temples of fire. Now those followers exist only in India. Zarathustra was born in Iran; the whole of Iran once was under his impact but Mohammedans forcibly converted those simple people to Islam. Only a few could escape, only a few thousand could escape from Iran. They landed in Bombay, so now Bombay is the only place where the followers of Zarathustra are living -- just one hundred thousand, not more than that.

But what they are doing is strange: they have carried the original fire from Iran and they are still maintaining it -- that fire has remained continuous. Their temples are called 'agyaris', fire temples, and their

whole effort is that the old ancient fire should not be in any way lost -- it is their god.

So for twenty-four hours a day for three thousand years -- because Zarathustra's religion is three thousand years old -- they have gone on adding fuel. For three thousand years they have carried the fire on and they have kept it burning. The whole thing is useless.

The real thing is to discover the fire within. And it has been there from eternity, so why bother about the fire outside? But that's always happening: the master talks about the inner and the followers translate it into the outer. In that translation everything gets lost.

My work here is to help you to discover your inner temple of fire. I love Zarathustra, he has given a very significant message, and his followers have been really simple, innocent people, very straight, not cunning at all, very life-affirmative, very loving, intelligent, but even then they have missed the point.

So remember it: the temple is not on the outside, *you* are the temple and your life source is your fire. And once you have found it you have found eternity. Then there is no misery, no darkness, no death.

Svarupanand means bliss is your self-nature.

It is not something that happens to you; it is already the case. It is that you are not there, present, you are somewhere else, dreaming of other places, dreaming of the future, dreaming of the past and never in the present, never herenow.

Withdraw yourself from the past and the future, withdraw all your energies from everywhere and let them rest herenow, in this moment, within yourself, just like a child in the womb of the mother. So become a mother and let your whole energy rest in your womb and you will be surprised; for the first time you will understand the meaning of what Jesus says, 'The kingdom of god is within you.'

There is so much bliss that one cannot believe it. For the first time one misses a few heartbeats -- it is such a shock that it has always been within you and you have always been running somewhere else to find it. And the whole ridiculousness of it: how can you find it anywhere else if it is within you. There is no way to find it anywhere else.

So first there is a shock, one is stunned, one misses a few heartbeats, then one sees the ridiculousness of one's life, effort, investment and then laughter arises; one laughs at oneself. That is the beginning of Buddhahood, when one starts laughing at oneself.

It is easy to laugh at others, the ego enjoys it, but laughing at oneself becomes the death of the ego.

It is said that after his enlightenment Bodhidharma laughed for seven days continuously; he could not even sleep. His disciples and friends would put him to bed and he would pop up again (laughter)... and start laughing. They said 'Have you gone mad or what is the matter with you?' And he said 'For the first time I have gone sane -- up to now I have been mad -- that's why I am laughing. I cannot believe how it was possible to miss for so long something that was so close by!'

Just a little understanding -- it is not a question of much effort but only of a little understanding, a little alertness, watchfulness, turning in and seeing -- and a totally new dimension opens its doors.

Videhanand means the experience that you are not the body, is the experience of bliss. The identity with the body, that 'I am the body' is the root cause of our misery. So it is very simple arithmetic: if one thinks oneself the body one will live in hell; if one becomes aware of the fact that 'How can I be the body? -- I can watch my body, I can watch my mind. Certainly I am separate from that which I can watch....'

The observer is certainly different from the observed. The body is there, the mind is there and you can see both, their functionings, their activities. The body is ill but you are not ill. You can see that the body is ill -- there is a headache -- you can watch it, you can see it is there, and when it goes away you know it has gone; you are not it. You are separate from all that happens in the body and the mind.

This is the beginning of bliss. The moment you are totally aware of your separation from the body-mind complex your life is rooted in deep bliss. It becomes so blissful, every moment is so infinitely sweet, fragrant, that one cannot resist the idea of prayer; one has to thank existence. It is impossible not to thank it, one has to feel gratitude, because we have not earned it -- it is a gift. We don't deserve it; it has simply been given to us for no reason at all. As far as we are concerned we are not even worthy of it; hence the gratitude, hence the prayer.

There is no god as a person to listen to your prayers. Prayers do not say anything about the existence of god; prayers only say something about the gratitude of the man who has come to know bliss. It has some reference to you and to your experience but it has no reference to god at all; god does not come into it.

This is a simple process of non-identification. So from this moment watch: 'I am not the body; I am not

the mind; I am just the awareness, the pure mirror, that reflects all. And slowly slowly it becomes so deep -- rooted that it remains with you twenty-four hours a day. Even in deep sleep a certain awareness remains like a flame burning in you, fully alert, that the body is asleep, you are just the watcher.

Is the Grass Really Greener...?

Chapter #15
Chapter title: None

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Dhyan Joy. Dhyan means meditation.

Meditation is a way of silencing your being. Ordinarily it is in a turmoil, but it has the capacity to become silent. In fact unless there is a capacity to be silent there cannot be turmoil. The opposites always go together. If there is one polarity one can assume without any doubt that the opposite polarity must be in existence, we have only to discover it. Just as electricity cannot exist without the negative and the positive, everything in life is balanced by its opposite. But we can focus our mind on one pole and we can completely forget the other -- that's what the situation is ordinarily. And to live in turmoil is to live in misery. To move towards silence is to enter into the world of joy, bliss, ecstasy.

Meditation is the path from misery to ecstasy. Initiation into sannyas is really initiation into meditation. The sannyasin's whole life work is to create as much silence as possible because when one is absolutely silent one comes into contact with god; not as a person, of course, but only as a presence, overflooding the whole existence.

Anand Arabella. Anand means bliss, Arabella means yielding to prayer.

It is one of the strange phenomenon that miserable people pray -- and it is impossible for the miserable person to pray; out of misery prayer cannot arise.

Misery is like a desert, nothing grows in it; certainly prayer is impossible. Prayer is the most beautiful flowering in existence, there is nothing comparable to it. It can happen only when one is blissful; bliss becomes the foundation. When one is blissful prayer is natural: one has to thank existence. The miserable person has nothing to be thankful for; he has a thousand and one things to complain about, but he has nothing to be thankful for.

One of the characters in Dostoevsky's greatest novel BROTHERS KARAMAZOV says 'If I meet god the only thing that I want to ask is "Why did you create me? -- and without my permission. This is unjust, unfair; at least you could have asked me!" And the next thing,' he says 'I will do, I will give him back the ticket and tell him that I don't want to exist any more.'

The existentialist philosopher, Marcel, says the only real philosophical problem is whether to commit suicide or not -- and he is right in a sense. If you have not tasted bliss then of course there is only one question which is bound to assert itself again and again: why go on living, for what? Then the whole of life becomes just a waiting for God, who never comes, nothing ever happens. It seems such a futile exercise, so

much ado about nothing -- how can one yield to prayer? There is no point. And if one does pray then that prayer will be pseudo, phony, false.

The temples, the mosques, the synagogues, the churches, the gurudwaras, are all full of pseudo and phony people, for the simple reason that they have gone there to complain, not to pray; they have gone there to ask for something not to thank. And prayer essentially is not a desire, you cannot ask for anything, but that's what it has become. To pray means to pray for something. It has become synonymous with desiring while it is exactly the opposite of desiring; it is gratitude. One feels tremendously overwhelmed by what existence has done. One also feels one's unworthiness and yet existence goes on showering a thousand and one blessings.

Feeling that, one bows down, not to a particular god -- Christian, Hindu, Mohammedan -- but to the whole: to the stars, to the sky, to the mountains, to the oceans, to the trees, to all that is. One simply bows down, feeling immensely grateful. That is yielding to prayer.

So I don't teach prayer, I teach bliss, because prayer is a natural consequence of blissfulness. I say to my sannyasins be blissful and prayer will come of its own accord. And when it comes of its own accord, it is neither Christian nor Hindu nor Mohammedan; it is simply prayer. Then it does not divide you, then it unites you, not only with humanity but with animals, with trees, with rocks. It simply unites you with existence, it becomes a bridge.

Ordinarily we are living surrounded by walls, All those walls disappear and suddenly the same bricks that were creating those walls start making a new form, a new gestalt, a bridge, which spreads from your heart to the heartbeat of the universe. Then the whole of life becomes prayer, then to breathe is prayer, then to be is prayer. And only when everything is prayer has one come to know the mystery which is there at the very centre of prayer.

Prayer is a lotus that opens only when the sun of bliss is shining.

Vinamro Maximilian, Vinamro means egoless. Maximilian means the greatest (laughter).

Jesus says blessed are the meek, blessed are the humble, the egoless, for theirs is the kingdom of god.

Religion is a paradox: you have to become nothing to become all, you have to become nobody to become a god, you have to prepare for nothingness and then the wholeness descends in you. They are two sides of the same phenomenon.

So the person who *is* not, is the greatest; the person who thinks he is the greatest, he is just an idiot and a very ordinary idiot at that -- not even an extraordinary idiot! For example, Mohammed Ali, the Greatest Alexander the Great -- these people are basically stupid. Their whole desire is a kind of megalomania. And of course they suffer much. They themselves are responsible for their suffering: they go on puffing up the balloon of their ego, then one day it bursts.

It need not be burst by somebody else. Although just a pinprick will do, even that is not needed. If you go on making the balloon bigger and bigger a point comes when it bursts automatically. It becomes so thin and the pressure of the air inside is so much that it bursts of its own accord. Every ego goes on becoming bigger and bigger and bigger and a moment comes when the puncture happens, when everything goes flat (laughter)... just like a flat tire and a flat tire on an Indian road! That's what they call hell! (laughter) Ego is the root cause of it, it is bound to create hell.

Egolessness is paradise, that's why Jesus' statement is significant. He has many beatitudes like this but this one has one special quality about it: in other beatitudes he says... For example, those who are last shall be the first in the kingdom of god -- note the difference: he is using the future tense, 'They shall be the first', but when he says blessed are the meek for theirs *is* the kingdom of god, he is not using the future tense, he is using the present tense.

The moment you are meek, humble, egoless, then it is not a question of waiting for some future, that one day you will enter into the kingdom of god; it is already the kingdom of god, to be egoless is to be in the kingdom of god. They are synonymous so there is no gap, no time gap between the two.

So become more and more Vinamro and less and less Maximilian. The day Maximilian disappears completely and only Vinamro remains you have arrived!

These two words will be very decisive now. Pull your energy out from Maximilian, go on withdrawing from the idea of the greatest. Everybody has it -- it is just that you are honest, your parents were honest, they gave you the name. But everybody has the idea, everybody is basically trying to be the greatest. And the whole project is doomed, it cannot succeed; it has never succeeded. It is against existence.

Ego means you are trying to win against the whole. That's not possible. No-ego means you dissolve with

the whole, you are in a state of let-go. You say 'Thy kingdom come, thy will be done' -- and suddenly life is a totally new phenomenon, it has tremendous beauty, bliss, benediction.

Sahajanando means spontaneous bliss.

That is one of the most significant things to understand about bliss: it is spontaneous, you cannot cultivate it, you cannot practise it. A practised blissfulness is bound to be phony. You will be smiling but that smile will be a Jimmy Carter smile. You may show all your teeth but it will be just an exercise of the lips -- maybe good for the lips and for the teeth, a little bit of open air and (laughter) not joy, it is not heartfelt, it is not coming from your being. It is just painted, it is a mask, not a reality,

Bliss, to be true, has to be spontaneous. Then the problem arises, what does one have to do for it? If it cannot be cultivated, cannot be practised, and it is not there, then what is one supposed to do about it? One can only remove the barriers. There are barriers. For example, the light is there but you are sitting with closed eyes: just open your eyes. You are not to create the light, it is already there, but if you keep your eyes closed you remain unavailable. Open your eyes, remove the barrier and suddenly it is light.

If you are sitting in the room with closed doors and you are feeling the stuffy atmosphere, only you are responsible. Open the doors and the windows and the wind is ready to come in and the sun is ready to come in and the fragrance of the flowers is ready to flow in.

We only have to remove barriers. Once the barriers are removed bliss starts flowing naturally, spontaneously. It is like removing rocks and then the spring starts flowing. And the rocks are very subtle so we don't think of them as rocks. Thoughts, desires, memories, dreams, expectations -- these are the rocks and they are hindering your self-nature in asserting itself. Remove them.

Removing them is the whole art of sannyas. And they can be easily removed; once you know these are the causes of your misery, they can be removed. In fact just to understand that they are the causes of your misery is enough; one need not even remove them, they simply disappear. You were supporting them up to now thinking they were very essential for your joy, for your life, for your success, this and that. You were supporting them, you were clinging to them; once you open your hands they start disappearing on their own. They are not clinging to you.

But bliss is spontaneous. That's the beauty of it: it is a natural fragrance of our being. So we have not to find it somewhere else, we are not to go anywhere else to find it, we are not supposed to do anything positively; only a few negative things have to be dono: opening the doors, and the windows and the eyes, removing a few thoughts, desires, creating a few gaps so that in those gaps you become connected with existence. And that connection immediately starts a dance in you.

When the trees dance something dances in you -- if you are connected; when the flowers open something opens in you -- if you are connected; when the sun rises something rises in you -- if you are connected. And the whole existence is a celebration. When you are connected with existence each moment a new experience, a new ecstasy, is waiting for you, is ready to welcome you.

Veet Nito. Veet means going beyond. Nito means morality.

There is a morality which is beyond all moralities, there is a religion which is beyond all religions -- and that is the true morality and the true religion.

Our so-called moralities are just utilitarian. For thousands of years we have been programmed for them, so we go on following them, but we don't have any clear-cut perception of our own whether what we are doing is right or wrong.

Moses has said that something is right and something else is wrong and so has Manu and so has Mohammed, but it is not your heart. And the ultimate decision has to be yours. How can Manu, Moses or Mohammed decide for you? -- everything has changed. So much water has gone down the Ganges since Manu. Manu existed five thousand years ago and Hindus are still following his dictates; he has decided what is moral and what is immoral. No, this is sheer nonsense.

Life has completely changed. If Manu comes back he will not be able to recognise anything he will be simply bewildered. He will only be able to understand his own book, MANUSMRATI, the book that he wrote five thousand years ago; everything else has changed. But he will certainly laugh at the foolishness of the Hindus -- that they are still following him.

In a totally different world, in a totally different situation, a different response is needed.

So I don't give any morality to you, I don't give any discipline to you. That has been done again and again and it has always failed, it has not helped humanity. I believe in the individual and my effort is

basically different from all the efforts that have preceded me. They all depended upon giving you certain instructions, detailed instructions.

In Buddhist scriptures there are thirty-three thousand rules of morality. Now even to remember them is impossible -- thirty-three thousand moral rules, such a detailed description on how to sit, how to walk, how far to look ahead when you are walking -- only four feet ahead, not even four feet, six inches. You are not supposed to look sideways because some women may be passing. Just four feet, that is the minimum that one needs for walking, otherwise one will stumble into a woman and everything will be lost! (laughter) Just four feet so one can see the feet, nothing else: if a woman is coming, only her feet. And you can escape immediately; seeing by her feet that a woman is coming, the monk escapes.

Such a fear, such a fear-oriented morality...

Don't talk to a woman because they are very seductive; don't touch a woman. Even this is a rule for the Buddhist monks, that if a woman has been sitting... for example, that place that you have been sitting in (Osho nods towards her former place in the line of waiting would-be sannyasins) for nine minutes no monk should sit there -- this is just absurd -- because it is vibrating with feminine energy! You may destroy the monk's life.

Now Vishwasa is just sitting behind you -- he may already be in hell! (Vishwasa, the resident artist, looks up from his drawing to laugh.) But he is not looking anywhere, he is just doing his painting. Afraid -- so many women...

(Osho's words are lost in laughter; Vishwasa has retreated into his work.)

... not even four feet, just down on his page! This is how a Buddhist should behave! (much laughter)

This type of nonsense has been thought of as a moral discipline.

I teach you consciousness, not conscience: just be alert, watchful, aware, and let your acts come out of your watchfulness, your awareness. So whatsoever comes out of awareness is moral -- that is my only definition -- and whatsoever comes out of unawareness is immoral. So no need for thirty-three thousand rules, only two rules, only two commandments, not even ten commandments; and in fact not two, it is really one commandment. The other is just its negative part. Act in awareness, that's all, and whatsoever you do is good because out of awareness nothing wrong can ever happen. And it's other side is: out of unconsciousness nothing right can ever happen.

So go beyond the so-called taught moralities of all the religions and puritans and the so-called great thinkers. Get rid of them. Live your life as authentically and fully, with as much awareness, as possible.

A life lived totally in awareness is a divine life.

Veet Parigraha. Veet means going beyond. Parigraha means possessiveness.

The old religions have taught people to go beyond possessions; I teach you to go beyond possessiveness -- and there is a vast difference between the two.

Going beyond possessions is a masochistic thing. Then you are unnecessarily torturing yourself. Mahavira lived naked, he carried the idea of non-possessions to the ultimate extreme, so he did not even have clothes. He had to live naked -- that is the logical consequence of the idea of not possessing anything, not even the begging bowl which was allowed in India for the monks, for all kinds of mystics. But Mahavira would not have anything to do even with a begging bowl. He would eat with his hands, he would beg with his hands.

But this is in a way masochistic. When it was cold he must have been shivering and when it was hot and when it was raining.... Seasons change and this is going to be unnecessarily hard on your body, which is a gift from god. You need not torture it. This is committing a slow suicide.

Buddha does not go to that extreme. That's why the followers of Mahavira are angry at him, they don't accept him as the ultimate embodiment of enlightenment. He is thought a little lower than Mahavira, because he allowed three changes of clothes and a begging bowl for his monks and for himself. Three changes of clothes -- two to wear and one could be washed -- and a begging bowl so you could carry your food. It is not much, but according to Mahavira's concept it is too much! It is luxury! And of course, if you saw Mahavira shivering in winter and Buddha sitting under a tree, wearing two garments and having a third spare one, it was luxury! And when you saw Mahavira taking his food in his hands and Buddha having a beautiful begging bowl, on which some disciple had carried drawings, then of course it looked luxurious. Luxury always means comparison.

I don't teach against possessions, because I am not against the body or against comforts or against luxury, but I teach non-possessiveness. That is a totally different phenomenon, possessing and yet not

possessing, having and yet not having.

Use everything that is available. If a palace is available why live in a hut? -- live in the palace. If a hut is available why live under a tree? -- live in the hut. If the tree is available why live under the sky? -- live under the tree. Whatsoever is available make the best out of it, but don't be possessive, don't claim that it is yours. That idea has to be dropped. We come empty-handed into the world and we go empty-handed from the world, so there is no need to be possessive.

My feeling is that the people who taught against having possessions were afraid of being possessive. If you are afraid of even having a begging bowl, that simply means if the begging bowl is there then you will become possessive -- that fear is there, so better not to have the bowl. You have destroyed the thing and you can live with the idea that you have destroyed your possessiveness. That is not necessarily true.

You may live in a hut and you may desire a palace. You may have renounced the palace, you may have escaped from the palace, but the very escape shows your fear. And a man full of fear cannot be full of joy. You cannot afford both together.

So I am bringing a totally new concept of sannyas. Sannyas means non-possessiveness. There is no need to leave your wife, your children, your parents; there is no need to leave anybody. Be in the world but remember that nothing belongs to you, that sooner or later you will have to go, so don't cling. Non-clinging is what I teach. Use everything possible, but don't cling. In short, be in the world but don't let the world be in you.

Veet Samayo. Veet means go beyond. Samayo means time.

Meditation is going beyond time. Time is mind. Mind consists of past and future; mind has no experience of the present. It is thought that time has three tenses: past, present and future. I don't agree, my own experience is totally different; time consists only of two tenses, past and future. The present is not part of time, the present is part of eternity. It is a totally different thing. Past and future are horizontal and present is vertical.

Mind lives horizontally, meditation is a vertical phenomenon. When you drop out of the past and the future, suddenly you enter into the present, and that is beyond time. And that is the beginning of god, of truth, the beginning of that which is.

The whole science of meditation is to help you to get rid of past and future; and in fact it is not much of a work, because the past is no more and the future is not yet, so you are simply getting rid of something which is not yet, it is not much of a work. And you are getting rid of something which is no more -- that too is not much of a work. You are entering into which is and which always is. Hence meditation is simple, just a right understanding is needed.

But in the name of meditation so many stupidities go on in the world that people have become very much confused; what is meditation? People are changing mantras, doing certain rituals, worshipping, bowing down to statues. All kinds of things are being done. The Tibetan Buddhists go on doing things the whole day: lying down on the ground and touching the ground with their head. And the more you do, the more meditative you become. There are people who do it one thousand times a day, two thousand times a day, three thousand times a day -- the bigger the number, the greater you are. And just think, a person doing this nonsense of lying down on the earth and touching the earth with his head for the whole day -- of course he will become mindless... but that is not meditation. That is falling below mind, not going above mind. He will become idiotic but he will not become a buddha. He may become very robust because this is a good exercise, continuously doing it for the whole day. He may enjoy good health but he will be utterly in an illusion if he thinks, that he knows what meditation is.

Then people are chanting mantras continuously -- they become mechanical, they go on chanting and they go on thinking also. Mind is capable of doing many things, you just have to learn the trick. You can try it -- you can chant "Rama, Rama, Rama, Rama..." and after a few days you start counting, "One, two, three, four, one, two, three, four, Rama, Rama, one, two, three, four, Rama...", and both will start happening together. You will have both together. "Rama, Rama and one, two, three, four," then a woman passes by and you look and you miss and that too enters in the head and you start fighting, feeling this is not good.

The mind is capable of many processes together, so just by chanting a mantra you cannot get rid of it. All that is needed is a great understanding, awareness, alertness, not to get into past memories and not to get into trips about the future.

Slowly slowly one settles in the present.

The moment you are here-now you have found it.

Is the Grass Really Greener...?

Chapter #16
Chapter title: None

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Deva Heribert. Deva means divine. Heribert means glorious.

Man is unaware of his glory, of his splendor. He lives in absolute ignorance of himself; that's why there is so much misery, anxiety, anguish. Not knowing oneself means whatsoever you do will be amiss. You may be doing something good, at least your intention may be good, but the result will not be good. Out of an unconscious being, there is no possibility of any good arising, no virtue is possible, no flowering is possible.

The first and the most important thing in life is to become aware of one's being. The moment you turn in you become aware -- it is a simple as that. We are focussed on the outside; we have to relax our focussing on the outside, we have to make our muscles a little flexible so we can look in. That's what sannyas is all about: a turning in.

And once you have seen your own inner world you have seen all that is worth seeing, the most glorious, splendrous phenomenon. And after that whatsoever you do is right. Each act becomes virtuous and each act has a beauty, sensitivity, grace. Then life is a dance, a celebration.

Anand Edgar. Anand means bliss. Edgar means rich.

A man can possess the whole world and yet can remain poor, a beggar. And vice versa is also trues a man may not possess anything and yet be immensely rich. Richness has something to do with inner exploration; it is not an achievement in the outside world. It is neither money nor power nor prestige nor respectability; it is bliss, and bliss rises out of your own being. There is no other way to find it, no other place to find it.

One has to learn to dive within one's own depths. It is there where the source of bliss is and all that is needed is a courageous heart -- that is the other meaning of Edgar, a courageous heart.

The mind is a coward because it is always calculating, The mind is always thinking in terms of getting more, risking less, of putting in less and taking out more. It is always bargaining, it is businesslike. The heart is a gambler -- and the inner world opens only to the gamblers.

One has to be courageous enough to risk all for it. If you cannot risk, you cannot take the jump into the unknown, you will remain tethered to the known, you will go on clinging to the known. Although you know it is misery and nothing else, at least there is one consolation, that you are familiar with it.

Courage means dropping the familiar, if it is giving your misery, for the unknown. Of course you cannot decide what is going to happen through the unknown; that's the risk. You may fall into greater misery or you may achieve to bliss -- it is unpredictable, that's why I say it is only for the gambler.

Sannyas is a gamble, meditation is a gamble; religion is nothing but gambling. And all the religions are

against gambling for the simple reason that religion itself is the ultimate gamble. Don't waste your gambling energy anywhere else -- that's why they are against it, so that you can gather your courage into one pool. And you will need it for the jump is big It is not only a jump with a calculated step; you are jumping into an abyss. But those who have jumped have always found bliss, without any exception.

That's the purpose of the master: to encourage you, to seduce you into the unknown. The master is a salesman for the unknown.

So get ready for the jump.

Sannyas is only a gesture from your side that you are willing -- and if you are willing, I am willing too!

Dhyan Michael. Dhyan means meditation. Michael means godly.

The only thing that can become a proof for god is meditation. No other argument can help, no other proof is possible.

Philosophers have been giving many proofs, but all those proofs are just stupid. If you look a little bit deeply into them you will find that their basic assumption is ungrounded. They themselves need proof, they are not self-evident. For example, the greatest proof that the philosophers have been giving all over the world is that everything needs a creator and if this immense universe exists then it must have a creator. It looks logical but only on the surface; just scratch the surface and a new problem will arises who created the creator?

If everything needs a creator then according to the same law the creator will have to be created by somebody. And the argument seems stupid, idiotic, because if this god needs another god, then this other god will need still another god; and you will fall into an infinite regress. Ultimately you will come to a point where you will have to say that this is not created by anybody. But then the whole argument is lost. That was the very first assumption, that everything needs a creator.

There is no self-evident proof for god, not through logic -- but yes there is a way to experience. It is not intellectual, it is existential. Meditation is an existential way to experience god and all that is godly. And meditation is a simple process of becoming silent, utterly silent. When the mind has lost all its nonsense and noise, when the mind traffic is nil, when the mind has stopped completely, has come to a standstill, suddenly in that silence you experience a presence that has always been there within and without, but of which you were not aware because the mind was too noisy; it was impossible to hear the still, small voice. And once you have heard it your life is transformed. Then for the first time you know the taste of religion.

And the taste of religion is the taste of neither Christianity nor Hinduism nor of Judaism nor of Mohammedanism; the taste of religion is simply the taste of religiousness. It has nothing to do with all those cults and sects and dogmas and churches, synagogues, temples, mosques -- it has nothing to do with these. This is sheer politics played in the name of religion.

When you have experienced just a dewdrop of true religiousness through silence, you don't belong to any religion, although for the first time you are religious.

I teach a religionless religiousness -- and that is the need of today and of all the tomorrows that are going to follow. The old kind of religion is outdated; its time is finished, in fact it has been living a posthumous kind of existence for centuries. It is dead already, we are only carrying a corpse and it is stinking.

Meditation is the only way to experience god, to experience religion. You cannot get it from the Bible, from the Gita, from the Koran, from the Talmud -- no words, no scriptures can give it to you. Only silence is able to receive god, is able to become pregnant with god. And that is the greatest ecstasy in life -- to be pregnant with god, to carry god in your very belly, in your very heartbeat, in your breathing, to feel him everywhere, in everybody!

Dhyan Ferdinand. Dhyan means meditation. Ferdinand means adventure.

There are adventures and adventures but no adventure can be compared with the adventure of meditation. It is the ultimate adventure, because you are not going to Everest or to the moon or to Mars, you are going to your innermost bring.

It is easy to go to Everest; it is not very difficult to go to the moon now -- soon man will be able to reach other stars. The most arduous journey is to reach your own centre, for the simple reason that you have to go through a great transformation before you can reach the centre. Going to the moon you don't need any transformation, you remain the same person. The people who went to the moon remained the same people, no transformation. Yes, they collected a few stones and rocks and came back. They were just the same, no

change happened in them. It cannot happen that way. It was a technical phenomenon, something on the outside. But going in is a non-technical phenomenon. No scientific device can help you. You have to learn a new style of life.

Mind knows how to think; you will have to know how not to think. Mind knows how to go on creating, manufacturing more and more noise, words upon words, theories, philosophies, ideologies -- it is very skilful in that. It is a factory which goes on creating abstractions. You will have to learn how to stop this constant flow of words, thoughts, concepts, dreams, desires. Mind knows how to be ambitious; you will have to learn how not to be ambitious. Mind is always on some ego trip; you will have to learn how not to be on an ego trip.

This is a great transformation. So much is involved in it that you will be born anew, you will have a new life if you go through all this transformation; that's the ultimate adventure. Getting out of the mind is the only challenge worth accepting. Getting beyond mind is the most arduous but the most beautiful journey too, because it is through this journey that you come back home.

Every other journey takes you away from yourself, farther and farther away, this is the only journey that brings you home. And what we are really searching for is the home, the source -- because the source is also the goal and it is only in finding the home that one can relax and be at ease and enjoy and dance and sing and create.

Your name also means journey, venture, adventurous life. It is a beautiful name -- it exactly defines meditation.

Saroja means a lotus flower.

The lotus does two things: one, it arises out of mud, and two, it floats on the water but remains untouched by the water. And both these things are very significant for a sannyasin.

Unless we know our consciousness we are nothing but mud. That is the meaning of the word 'adam'; adam means mud, earth -- because the first man was made by god, just as a potter makes a pot, out of mud.

Unless we know our consciousness we are just mud. Once you know your consciousness the mud is transformed into a lotus, a miracle happens. One could never have thought that this dirty mud would create such a beautiful flower. The lotus is the king of all the flowers, incomparable, unique. And the second thing is that it remains in the water but is untouched by it.

That's the quality of a sannyasin, first he has to go beyond the body of mud and become a lotus of consciousness; second he has to live in the world but be untouched by it. He is not to escape from the world. I am against the escapist attitude, I am all for the world -- it is a beautiful world. And the people who have been teaching to escape are cowards. They have destroyed much, they have destroyed the whole possibility of humanity turning religious, because they created this idea that unless you go into the mountains, into the desert and you escape from all responsibilities -- your wife, your husband, your children -- you cannot be religious. So people thought, 'This is not for us, at least not now. Right now we have to be in the world and we have to be worldly. God willing, some day, in this life or in some other life, we will also have the possibility of becoming a sannyasin, of going to the desert or to the mountains or moving into a monastery, turning our backs towards the world...' It is because of this ideology of escapist that millions of people have been prevented from being religious.

I am giving sannyas a totally new meaning, the real meaning that it should have. There is no need to go anywhere. Live here and now, live wherever you are, but live silently, peacefully, centred, grounded, alert, aware. Live like a lotus flower and your life will have all the blessings possible and all the benedictions possible.

Sucheta means awareness, alertness, watchfulness.

People live robot-like, they live mechanically. They live like sleepwalkers, somnambulists; they are not aware of what they are doing, what they are saying, what they are being. A sannyasin has to learn the art of awareness -- that is the most precious treasure, the treasure of all treasures.

So three dimensions of awareness have to be learned. First: watch your bodily activities. In walking, be alert about your walking. In talking, be alert about your talking. In listening, be alert about your listening. Bring your awareness again and again to your bodily acts, whatsoever you are doing -- cleaning the floor or cooking the food or taking a shower. Just watch, as if you are separate; in fact you are separate. In the beginning it is 'as if', soon you will realize it is not 'as if' -- it is the truth: you can watch, you can watch as if you are watching somebody else.

Once this watchfulness has settled, then enter into the second dimension: watch your thoughts -- this dimension is more subtle -- your desires, your dreams, and you will be able too because you are separate. The dreams are just passing in front of you the way you watch pictures moving on the TV screen. Mind is just a TV screen, and a very crazy TV screen at that.

Many channels are working simultaneously -- many stories going simultaneously in all directions. To watch it is the second step. As you become skilful in watching it then try the third dimension, the most subtle: watch your emotions, your moods. That is the subtlest.

First is the body, second the mind, third is the heart -- and when you have become aware of all these three the fourth -- turiya, the fourth -- happens of its own accord. Suddenly, one day, you become aware of awareness itself. And that is the moment when one experiences truth, bliss, peace, god, nirvana -- these are all names for the same experience.

Sangit means music.

Man can live either in mathematics or in music. Mathematics is mind, music is being. Your being is nothing but a tremendous harmony. It is a multi-dimensional harmony: it is harmonious within itself, it is harmonious with the universe; and the universe means many dimensions. It is harmonious with the sun, with the moon, with the stars, with the trees, with the wind, with the rain -- with all that is. There is a bridge of rhythm, but we are too hung up in the head, in the world of mathematics. We are continuously calculating, counting, trying to possess more and more.

The mind is never satisfied, it goes on asking for more; and it always remains empty. Whatsoever you give to it simply disappears and is again there asking for more. It is a beggar. It makes a beggar of you because in keeping company with a beggar you become a beggar.

The moment you start moving from mathematics to music, from prose to poetry, from mind to being, you start becoming an emperor. Without any empire you start becoming an emperor, because the richness of the inner harmony is such, the light of the inner being is such, the beauty, the sweetness... it is nectar. That's what alchemists have been searching and searching for, for centuries.

They were not really searching for what it says they were in the books. That was a facade, a trick, because Christianity was so repressive that it did not allow anybody to function outside the church. The church tried to monopolise everything, no individual search was allowed. And in fact a search can only be individual, it cannot be organised. An organised religion is no more religion, it becomes politics. And it is not strange that the pope became both the religious head and the temporal head. Still... of course, his empire is not very big -- just a small place, the Vatican, only a few square miles -- but he is also a political head. The empire has shrunken very much but still, it is just the tail-end. The elephant is gone but the Polack pope is hanging onto the tail. Only the tail is left, there is nothing much of the elephant anywhere; but still he is a temporal head, he is the head of the state, the state of the Vatican, and he is the head of the church.

Christianity tried to monopolise everything so deeply that the individual seekers had to hide and work in such a way that nobody came to know what they were doing, so they created this facade of alchemy. It was just a strategy to hide behind. It was just for the masses, to show them that they were doing something with chemicals, that they were trying to transform baser metals into gold. But behind this whole trick they were really searching for the innermost harmony, for the soul. That's what they used to call gold.

The ordinary man is a baser metal, when he becomes a Buddha or a Jesus or a Moses or a Mohammed, then he becomes gold. These were just symbols, code words. But this is the real search, the search for the inner nectar, because once you have drunk out of it you become an immortal. Then there is no death; the body dies but not you. And then there is no birth, because once you have known your timelessness, your eternity, you have learned the lesson. There is no need to come back to the school of life again. Then you disappear into the universal bliss.

That's what god is all about: the universal bliss, the universal harmony, the celestial music.

(The last for sannyas is Feroze, a Pakistani, to whom Osho gives the name Anand Bodhisattva.)

Anand means bliss. Bodhisattva means a Buddha in the seed.

Everybody is a Buddha in the seed. The only difference between the Buddha and the one who is not a Buddha is that of manifestation.

Ordinary human beings are just closed flowers, buds or seeds. They have the potential, the same potential, but they have not tried to make it actual. Once it is actualised your life is bliss. If it is not actualized you are a prison. A seed means thousands of flowers are imprisoned. They want to get out of it,

they want to sway in the wind, they want to release their fragrance, they want to whisper with the clouds, they want to have a communion with the stars and the sun -- and they are imprisoned in the seed. Hence a seed means misery.

When the seed becomes a tree there is joy and when the tree comes to flowering and fulfilment the tree becomes a Buddha -- that is the meaning of the Buddha. Buddha is not the name of any person; it is a state.

Mohammed is a Buddha and Jesus is a Buddha and Jalaluddin is a Buddha, and Krishna is a Buddha. Anybody who has realised his potential, one who has manifested his total being, whose lotus has opened up, is a Buddha. And the difference between us and the Buddhas is not of any quality; essentially we are the same, it is just that we Are asleep. But the person who is asleep can be awakened; in fact only the person who can be awakened can be asleep. They are two poles of the same phenomenon.

So one should rejoice that one has the potential to become the ultimate peak of consciousness, of bliss and of truth -- and then one should start working for it. And the work consists of a simple process of meditation, of becoming silent, of resting in one's own being, of withdrawing from unnecessary turmoil, of dropping out of all that is non-essential.

If one can discriminate between the non-essential and the essential, then it is not very far away that the lotus, the one-thousand petalled lotus, will open up.

-- How long will you be here?

-- I will be here for about a week.

-- Good. Much has to be done there in your country -- continue.

-- Yes. There are very few people there. (Presumably Bodhisattva is referring to sannyasins.)

-- But still nothing to be worried about. Just a few seeds and the whole country can become a garden. Just go on working. Good!

Is the Grass Really Greener...?

Chapter #17
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Anando Joachim. Anando means rejoice. Joachim means appointed by god.

Man is not an accident. But that's what science still believes, that man is an accident. According to science everything is accidental; the world itself has no meaning, it has no inner unity, it is not an organic whole. It is just a chaos, and in the chaos things are happening but they are accidental, not intentional. That's the basic difference between the religious attitude and the scientific. Religion says the world is a cosmos, not a chaos, and whatsoever is happening is not accidental but intentional, that there is a purpose behind it, that there is an undercurrent of meaning holding everything together and that man is the most significant phenomenon.

Hence to say that man is accidental is to destroy all his joy. One cannot feel joyous if one is a mere accident. One will start feeling empty, rejected, not wanted, not needed. That's what is happening all around

the world because of science: the modern man is feeling very miserable, sad, meaningless, and then once life starts losing meaning, sooner or later suicide remains the only way to get out of it.

Man is coming, individually, socially, universally, closer and closer to suicide, Except through religion man cannot be saved. Man needs to feel meaningful; and it is not a question of inventing meaning, meaning is already there -- it has to be discovered. Once you discover some meaning in your life there is great rejoicing. You are needed by existence, you are not superfluous, you cannot be discarded like rubbish. You will be missed if you are not there, without you, something will be lacking.

That's the meaning of Joachim -- your being appointed by god means the universe intentionally wants you, the whole universe wants you. And it is not only the question of you; even a small blade of grass is as much needed as the greatest star. The very ordinary person is as much needed as any Albert Einstein. There is no hierarchy in existence. Existence is absolutely just, it treats everybody equally. Animals, birds, trees, planets, man -- all are joined together for a certain ultimate destiny.

The conscious search for that destiny is sannyas, the deliberate effort to discover the meaning of life is sannyas. Sannyas is the science of discovering meaning, significance.

Anand Bela. Anand means bliss. Bela means beautiful.

The only thing really beautiful is blissfulness. And the only thing ugly is sadness, misery. But because the majority of human beings live in misery, they worship misery. They are afraid of bliss, they are afraid of blissful people. They cannot believe that somebody is really blissful, hence they deny the Buddhas, the Christs. The whole effort of the mob psychology is to say that such persons have never existed and if they exist it is better, immediately, to destroy them, because they create a disturbance in their minds. The disturbance is, "If somebody is blissful that means that is my possibility too, and I am miserable, so I have to change myself, I have to go through a transformation, and that seems to be very arduous, an uphill task."

It is not coincidental that the awakened, the enlightened, the really beautiful people, have always been mistreated by the mob. For the simple reason that they have become accustomed to their misery, to their ugliness and they don't want to encounter any mirror, they don't want to see their own faces. Rather than seeing their faces and seeing the ugliness, they would rather like to destroy the mirror. They will say, "It is because of the mirror that we are looking ugly; the mirror is responsible. Destroy the mirror and we are perfectly okay as we have always been."

Beautiful people have existed very rarely. To be beautiful is risky, dangerous, but the risk has to be taken, otherwise one misses the whole of life. It is better to live for a single moment in total bliss than to live a long life of misery. It is better to live in bliss and be crucified than to live in misery, carrying your own cross for the whole of your life; then life is pointless.

My sannyasins have to accept the challenge, they have to learn how to be blissful. That's my only work here, to help you to be blissful, to be beautiful, to attain to an inner harmony and grace; then whatsoever the cost, one has to pay it.

How long will you be here? How long will you be staying?

I don't know.

Be here. You seem to belong here! Good.

Anand Hannes. Anand means bliss. Hannes means god's gracious gift.

Misery is man's invention, bliss is a gift from the beyond, so if one stops creating misery one becomes blissful: the gift is always there. But we go on ignoring it. We are too occupied in creating our misery. Continuously, twenty-four hours a day, people are working hard, overtime, to create misery. They are doing great work. If you watch yourself you will understand what I mean (laughter). Nobody misses a single opportunity to be miserable And one cannot be both miserable and blissful together. If you are so full of misery and continuously creating it there is no space for bliss to enter you. It remains standing at the door. Unless you empty yourself of all misery it cannot enter.

Meditation means emptying yourself of the misery that you have created in the past and not creating the same misery again.

Just today I was reading the definition of a bachelors A bachelor is a person who has not committed the same mistake even once! (laughter)

But if you cannot be a bachelor, at least don't get married again, don't commit it twice. And there are people who are committing the same mistake millions of times. If a man is alert he can see all around what people are doing and that will be enough... but that much understanding is rare. But one can learn at least

from one's own experience. Reconsider what you have done to yourself in the past and you will see you have been wounding yourself. And you don't allow your wounds to heal; you go on opening them again and again, you go on scratching them again and again. Then slowly slowly it becomes just a mechanical habit, then one goes around in a vicious circle from one misery to another, and one becomes of course, more and more skilful. Whatsoever you do remember, you will become efficient in it, you will become an expert. And I have come across so many experts in creating misery that I sometimes wonder what people are doing with their lives. With the same energy, with the same effort, with the same commitment, they would have achieved the greatest bliss possible.

And people are doing the work of creating misery so religiously, so devotedly, that if you want to stop them they won't listen to you.

To become a sannyasin means you have to stop your old patterns and you have to learn a new style of life. Start, even though you have to start from the very beginning; learn the ABC of cheerfulness, blissfulness and slowly slowly you will become an expert in that too.

And the whole expertise in bliss is simple; the expertise in misery is very complex, it needs many people, it needs many things. It needs money, power, prestige, family, wife, husband, children -- thousands of things. It needs politics and the church, and political ideology and what not. One has to arrange a whole junkyard around oneself, then finally one succeeds in being miserable.

Being blissful needs nothing. You have just to be spacious, empty, and bliss starts pouring... yes, dogs and cats! It is not just a shower, it really pours! (laughter)

Deva Prita. Deva means divine. Prita means love.

Love is one of the most divine qualities. One can enter into God from many doors. Love is one of the doors and one of the most beautiful doors to enter into God because it is more aesthetic, more musical, more poetic.

Truth is also a door but it is dry, desertlike, logical. There are people who may like to enter from the desert route -- that is their choice -- but when one can go through the garden path, with birds singing and flowers and fragrances, why unnecessarily go through a desert? If one is a masochist, if one enjoys torturing oneself, then it is another matter. But rarely are there people who would like to torture themselves. Even if they continue torturing themselves because they have been taught to, deep down they don't want it. Everybody would like to live a life in a beautiful way, in a sensitive way.

Love is the most beautiful path towards God, but one has to go on purifying it.

The ordinary love is too full of jealousy, possessiveness, anger, hatred, domination, ego -- these are all enemies of love, these are parasites. As these parasites are removed, love starts becoming purer, more alive, more intense, total.

First, love is a relationship, and then love is only a friendship. Then love is only a loving quality, and ultimately one becomes love itself. That is the meaning of your name: the ultimate love, the divine love. Then one is simply love, not even loving.

When one's whole energy is transformed into love, then the lotus of one's consciousness opens up. That is the highest peak, and our hearts are longing for it. And it is possible to fulfill it, one just needs a little intelligence and watchfulness so that one can discriminate between what is love and what is not love.,

When you see what is not love -- and it is not difficult... Even the possessive person can see that possessiveness is not love, that jealousy is not love, that domination is not love. And when you see it, then don't just go on seeing it, do something, move towards the opposite pole.

If possessiveness is there then become non-possessive. If jealousy is there then become more and more non-jealous, allow space and freedom. If you see domination is there then drop the ego. The other has to be respected, the other has not to be reduced to a commodity. Nobody is a means for you, everybody is an end unto himself or herself.

This respect for the other is a basic requirement if one wants to move on the path which leads ultimately to God.

How long will you be here?

I don't know.

Be here forever! Good.

Sanjayo means the victorious.

There are two kinds of victories. One, which is a pseudo victory, a fool's paradise, is over others. It is

soon shattered. Death comes and shatters all your victories over others. Suddenly you are standing naked without anything and the realisation that you have wasted your life. But now it is too late: death does not wait, it does not give time, it does not give you a few more opportunities.

The other victory, the true victory, is victory over oneself, when you become conscious and start changing all that is unconscious in yourself, you have started fighting with your darkness. And one's darkness consists of ego, violence, anger, greed, lust -- all that is ugly and monstrous. All these monsters go on hiding in the darkness.

There is no need to fight with each monster separately because that would be a long, long process; one life would not be enough. That's why Hindus have to think of many lives, because if you have to fight with each monster separately then it would take thousands of lives to be finished with all.

There is no need to fight with each wrong separately. There is a simple process of increasing your consciousness, of making yourself more alert and more aware. As consciousness spreads and the unconscious starts dispersing, with the unconscious all the monsters disappear of their own accord. They cannot exist without darkness, they are inseparable from darkness. So there is no need to fight with anger and lust and greed separately. That is absolutely foolish. The whole effort should be focussed on awareness -- that is the key.

A sannyasin has to become as much aware as possible, and the more aware you become, the more you are aware that there is still territory within you which is dark. But one day the point comes when there is nothing which is dark in you. That is the point when one is awakened, enlightened, when one becomes a Buddha. That is true victory.

Veet Puratan. Veet means surpassing, transcending. Puratan means the old.

The old is very heavy on us. It is a mountainous load that everybody is carrying and is being crushed under. It is impossible to move, the load is so much. Centuries and centuries have gone before you and it has all become accumulated and you are carrying that load. We have become beasts of burden. We are dying under the weight, but we cling to the weight, we think it is very precious. It is not precious at all. It is death, it is not life. One has to get rid of it.

And it is not that the load is clinging to you, it is *you* who is clinging to it. If the load were clinging to you then it would be impossible to get rid of it, but there is great hope because it is up to you to cling to it or not to cling to it.

One has to live each moment anew, fresh, young. One has to be so young each moment as if one is born again and again. In other words, one has to die each moment to all that is old and one has to be born again to the new, only then does one come to know what this existence is. Then it is tremendously ecstatic, it is just pure bliss and nothing else. But our eyes are so covered with the dust of the old, and we think that the old is gold. It is just rubbish, rotten! But thinking it is gold we go on carrying it.

Sannyas means a new life, so new that it is always a surprise, so new that you live in awe and wonder, so new that it is unpredictable. Then every small thing becomes so extraordinary, so exquisite, so beautiful, that it is unbelievable.

So just do one thing and do it in a single blows don't go on doing it chunk by chunk because it is a very big load; if you try to do it chunk by chunk your life will be wasted. Do it in a single blow and never look back and never repent for it, and never feel guilty about it.

The moment you are free of the old you will taste freedom for the first time -- and freedom is another name of god.

Satyo Pratita. Satyo means truth. Pratita means experiencing.

Truth can only be experienced, it cannot be expressed. One can know it, but one cannot say it. It is like a taste; you cannot communicate it to somebody who has not tasted it. And those who have tasted it need not be told about it; they know themselves. So all the theories about truth are false. They are *about* truth, that's why they are false. The word 'about' means around. About and about they go, around and around they go, but they never touch the center, they move on the circumference.

Philosophy is the circumference and religion is the center. The basic difference is that philosophy thinks, religion experiences.

Now, a blind man can become a philosopher about light. He can think much about light. He can go on making great systems of thought about light. He can imagine, and he has much more freedom to imagine than the person who has eyes, because the person who has eyes knows what light is; he cannot imagine

something contrary to reality. The blind man can imagine in every direction, in every possible way. He can be very imaginative and he can be very logical; he can make a systematic, logical philosophy *about* light out of his blindness, but it will be about light. And beware of the word 'about'. Unless somebody *sees* light, all that he is saying is nonsense.

The mystics have always said that philosophy is nonsense because it is thinking. It is like a thirsty man thinking about water. Even if he discovers the formula H2O it is not going to help him; he is thirsty, he needs water, not H2O. And we need truth, not theories about truth. We need experience, not Christianity, Hinduism, Mohammedanism -- these are all ideologies *about* truth. And experience only comes through meditation, there is no other way.

Mind gives you thinking, meditation gives you experiencing. So the shift has to happen from mind to no-mind. Meditation is a state of no-mind.

Veet Atita. Veet means transcending. Atita means the past.

Life is always now and here, and mind is never now and here -- it is always somewhere else, it is always then and there. It is either in the past or in the future; but the future is not different from the past, it is a projection of the past. In the past you have experienced many things -- good and bad, beautiful and ugly, pleasant and painful. Out of all that experience you project a future. It is chosen out of the past. It is a collage: all that is pleasant you have chosen and you have dropped all that is painful. All that was sad you have put aside and all that you think was nice you have chosen and projected, you have magnified. So future is not really separate from the past; it is a selected past but it is the past all the same.

Life is in the present and mind is in the past. Mind means the past, mind means the memory, the memory system. It is a computer: it collects all information, it goes on collecting all that is happening. It is good to use it for ordinary purposes: to remember a phone number, somebody's name, somebody's face. Of course one has to remember that this man is your boyfriend! If you transcend the past completely and you go back home and you ask your boyfriend, "Who are you and what are you doing here?" (much laughter)

For ordinary purposes it is okay but for deeper purposes it is dangerous. It is good to remember the boyfriend but it is bad to remember what he has done in the past. That is psychological memory -- one has to forget all about it so that each day the boyfriend is new. People need new boyfriends because they cannot make the old one new. The old one goes on becoming older and older and older (laughter) and then so much dust is dumped on him. Then one gets completely lost -- where has the old boyfriend gone? It is just dust piled up! So one starts looking for somebody new.

If one can drop the past from the mind -- I mean the psychological past, not the factual past -- then each moment is new, then each experience is new because you are not interpreting it according to the past; you are simply seeing it as it is. And then life becomes really vast, infinite, and then it has all the splendor one can imagine and dream about. It is really *far* more beautiful than the sweetest dream, far more beautiful than the greatest poetry and far more penetrating than the highest music. But one has to learn one thing, very fundamental: to go on dropping the past.

Never project the future, because whatsoever you project about the future will give you misery. If it is fulfilled it will be nothing but a repetition of the past. And no repetition can ever be fulfilling; it is always boring, tiring. If it is not fulfilled then you will be disappointed; you had hoped so much. If you project the future, either way you are disappointed: if it is fulfilled you are miserable, if it is not fulfilled you are miserable. So the best way is not to project it. But if the past is carried along then you will be projecting it, you are bound to project it.

It is intrinsic in carrying the past to project the future. Dropping the past means you have destroyed the project itself, now nothing can be projected. The past becomes psychologically clean and the future remains open. In an open future whatsoever happens is blissful. One feels immensely blessed.

The only true way to live one's life is to live in the present. To be herenow is what I mean by sannyas. (Osho pauses and grins before he asks:)

How long are you going to be here? (much laughter)

-A few more weeks.

That's not right! -- come back again. Good!

Is the Grass Really Greener...?

Chapter #18
Chapter title: None

18 December 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(To a twelve-year-old Indian child:) Puneet is a beautiful name; it means pure, clean, clear, innocent. That's how every child is born, but sooner or later the society disturbs all purity, all cleanliness, all innocence; it corrupts everybody.

The only significant thing is not to be corrupted, not to allow anybody to corrupt you. It is a difficult task, but not impossible. And if one is alert from the very beginning one can save oneself from all that is imposed by others.

One should be courageous enough to live as individually as possible. It is better to commit mistakes rather than follow. somebody and not commit mistakes, because one learns through mistakes; one never learns by imitating anybody.

Never be an imitator because imitators finally prove only to be carbon copies, and all carbon copies are dead and ugly. One has to be one's original self.

Becoming a sannyasi at this age is significant. If you can protect yourself, if you can remain a little alert, courageous, then nobody can disfigure your original face. And that's the whole meaning of sannyas. The individual is the most precious phenomenon, the individual cannot be sacrificed for the society, the individual is the goal, not the society.

Deva Josef. Deva means divine. Josef means increasing faithfulness.

There are very few things which can be called divine; trust is one of them. Love, bliss, awareness, freedom, trust -- only these few things can be called divine. And trust is certainly the most fundamental of all, because it is needed in love, it is needed in awareness, it is needed in freedom, it is needed in bliss It is an essential ingredient of all that is divine.

But one thing has to be remembered: faithfulness does not mean belief, it means trust -- and these are totally different things. What the dictionaries say is wrong. The existential experience is the only decisive factor. Belief is of the head, borrowed; faith is of the heart, your own.

Through belief one becomes a Christian, a Hindu, a Mohammedan, a Jew; through faith one becomes simply religious. And to be religious is divine. To be Christian is worthless, to be Hindu is meaningless, to be Mohammed an is to degrade yourself, because all these are cults imposed by others on you. Maybe those others are your parents, your well-wishers -- that does not make any difference. Whenever you allow others to impose anything upon you they destroy you, even though their intentions are good. The results prove that even good intentions do not necessarily bring good results. And the ultimate criterion is the result, not the intention.

Faith is a totally different phenomenon. It is trust, trust in existence, not in god. Belief is in god -- then there are many gods, each religion has its own image. Trust is in existence because we are born out of existence, we are part of it. Every moment we are breathing it in and out. We are not separate even for a

single second. Trusting this universe out of which we have arisen and into which one day we will disappear again is really trusting yourself, because you are an intrinsic part of existence; existence is your innermost core, your very being. Trusting in existence is trusting in yourself. And the person who trusts in himself and in existence starts growing, but his growth is individual. It is not according to others, not according to their expectations. He may frustrate others, in fact it is almost inevitable that he will.

Gautam the Buddha frustrated the Hindus; he was born a Hindu but he rejected the imposed religion. He started growing individually, he became a dropout from the society.

Jesus was born a Jew but he started having his own lifestyle. That's what angered people, annoyed them: they were not only frustrated, they were annoyed. The individual always irritates the crowd. The mind of the crowd says 'How can you dare to be an individual when we are not? When we are all just behaving like sheep, how can you behave like a lion. And of course, they *are* the majority, they have great numbers with them -- the tradition, the state, the church -- they can destroy the individual. But it is better to die as an individual rather than to live as a non-entity, rather than to live as a cog in the wheel -- that is not to live at all.

So trust yourself, trust totally and risk everything for it. This is what I call sannyas. It is not trusting in god, in the Bible, in the Koran, in the Gita, it is trusting in your own existence. And out of that grows all that is beautiful and graceful. Life becomes fragrant, it becomes a constant revolution. One goos on moving from one peak to another, and there is no end to this growth -- it is infinite!

Prem Elisabeth. Prem means love. Elisabeth means consecrated to god, surrendered to god.

God is a code word. It does not mean anything because it is not an ordinary word, it is just a code word. He should not write simply god, we should write g-o-d, then it will be right, because it consists of three symbols. It is an ancient symbol from the mystery schools.

There is a possibility that it came from a civilisation which has completely disappeared from the earth, the civilisation of Atlantis. The whole continent disappeared into the ocean; the Atlantic ocean is still hiding a whole continent within it It was one of the greatest catastrophes. Perhaps all the stories in all the religions about the great flood have something to do with that catastrophe that happened to Atlantis: the whole continent simply went into the sea.

But a few things were saved. They were kept in one of the greatest libraries of the world in Alexandria, but Mohammedans destroyed it. Calipha Omar, who burned the library went with a torch in one hand and the Koran in the other, and he said to the librarian 'I have two questions to ask to you. The first is: You have millions of books in this library, very ancient books -- do they contain only that which is contained in the Koran?'

And before the librarian could answer he himself said 'If they contain the same as the Koran then they are not needed. The second question: Do they contain something which is not contained in the Koran?' Again he didn't wait for the answer but answered his question himself, saying 'If they contain something else than the Koran then they cannot be allowed to exist, because all that is true is in the Koran, neither less nor more -- Koran is all.'

And he put the torch to the library, he started the fire. The library was so big, it is said in the records that it took six months for the fire to destroy the whole library. That library contained many scriptures from Atlantis; a few pieces may have even been taken away while the library was being burned. 'God' seems to be one of the code words that has travelled from Atlantis to us.

G means that, o means which, d means is: -- that which is. That's the meaning of god. It does not mean an old man who created the world. Nobody ever created the world; the world has always been here. The universe is eternal, it is not a creation and god is not a creator. God simply means existence -- that which is -- and to be surrendered to existence is the ultimate peak of love.

When the whole existence becomes your beloved -- the stars and the Milky Way and the sun and the moon and the clouds and the mountains, rivers, this whole, vast, multi-dimensional existence -- when you shower it with your love you start becoming bigger and bigger with it.

Remember, the secret of expansion is to love something bigger than you. If you love something smaller than you, you will have to shrink; if you love something bigger than you, you expand. And when you love the whole universe you become unlimited, you become as vast as the universe itself. And that's what a religious person should be: vast, containing all, excluding nothing, including everything that is.

Veet Thomas. Veet means transcending, Thomas means a seeker of truth.

The very idea of seeking the truth has to be transcended; the *very* idea is basically wrong.

Lao Tzu says if you seek the truth you will not find it because truth is already in you. It has not to be sought; it is in the seeker himself. The idea of seeking means it is somewhere else: you are the seeker and the truth is out there, somewhere. And truth is really the very existence of the seeker himself. So when all seeking disappears and one simply sits, doing nothing, searching for nothing; when one simply relaxes into oneself, one simply rests into oneself, one finds it.

Seek and you are sure to miss, don't seek and you are sure to find it. It is a very paradoxical law, but unless one understands it, one cannot be a meditator. The seekers of truth become philosophers and the people who drop all seeking and searching become mystics -- and only they are the people who come to know, only they are the people who experience.

Science is a search, religion is not.

Anand Nancy. Anand means bliss, Nancy means prayer.

The only true prayer -- and I emphasise the *only* true prayer -- is blissfulness. Nothing has to be said, no words are needed. The ready-made prayers of Christians and Hindus and Mohammedans are just rubbish, but one can become addicted to words, to just repeating again and again the same words, morning and evening. If you don't repeat them you miss them, you feel something is wrong because the mind has become programmed. And if you repeat them you don't gain anything; there is no ecstasy in it. How can the same words repeated again and again -- your own words -- give you ecstasy? They can only give you boredom.

The so-called religious people are very boring people. The churches are full of the vibe of boredom, because so many bored people gathered together...

In a church the priest announced after the sermon, 'After fifteen minutes' break there will be a meeting of the board.' He was very much surprised because one man, a stranger, was there in the meeting, just sitting by his side. He told him 'This is a meeting of the board...' The man said 'That I know -- I have never been so bored in my whole life! That's why I am here. I heard your announcement, so I thought that if I have suffered so much, let me suffer a little more.'

Religious people are boring because they themselves are bored. What they call prayer is not prayer, it is a monologue, they are talking to themselves. It is meaningless. It is not a dialogue, because there is no god as a person with whom you can have a dialogue. God is an experience, not a person.

So blissfulness has to be the only prayer. Be blissful, cheerful, dancing, celebrating. Life is such a great opportunity, we should not miss a single moment. And then you will by and by become aware, through your blissfulness, of a totally new presence that surrounds the whole existence. That presence is the ultimate bliss. And you can become aware of it only when you are blissful because only the same can know the same. When you start vibrating in the same rhythm you become aware of the ultimate bliss You can call it god but it is better to call it the ultimate bliss.

In your own small way be blissful so that you can resonate in the same beat as the whole universe is already resonating. The universe is a dance and we have to fall in step with it -- that's what prayer is.

Dhyan Barry. Dhyan means meditation. Barry is a Celtic mythological symbol. Literally it means a spear, but in Celtic mythology the spear represents the life-giving force. So your name will means meditation, the life-giving force.

We are alive but we don't know from where our life springs. We are breathing, we are conscious, we are living, but we are unaware of our own roots. Meditation is a search for the roots, for the very source of our being and existence.

Unless we know that source we cannot know the goal, because the source is the goal too. We have to go back to where we started the journey, then only is the circle complete -- and the completion of the circle is the fulfillment of life. Hence the source has to be searched for. Without knowing the source nobody can know about the goal. Whatsoever goals we project without knowing the source are going to be only temporary. By the time you reach them you will have to invent new goals again.

Unless you know the source you cannot know the ultimate goal. And the whole energy that we put into temporary goals is a sheer wastage. That's why life remains a misery, a hell; in knowing the source life becomes clear. Then you know where you have to go, then you know what has to be done, what path has to be taken, then you know what has to be avoided. Then you have a certain criterion to discriminate between the essential and the non-essential; then you don't get lost in the non-essential and you can go on following the essential. It is just a ray of light, but it is enough. In following it one comes back home.

The moment you enter your source again you have come home. And the feeling of coming home can only be described as rejoicing. That's why the people like Zarathustra, Buddha, Krishna, are so full of joys they have arrived, now there is nowhere to go. The journey is complete, the pilgrimage fulfilled. They have blossomed!

Meditation is the only way to find the source because meditation is an inward Journey; it is digging for your own roots.

By becoming a sannyasin one is only expected to learn a simple discipline of meditativeness. So I don't give you many commandments but a single commandment; I call it the eleventh commandment! But that single one fulfils all ten -- the eleventh existed before all ten!

Premsindhu means ocean of love.

A sannyasin has not to put any limit to his love. To limit love is to kill it, to destroy it. Love can exist only in its unlimitedness. The moment you draw a boundary you have already started poisoning it. It may look like love but it will only be a corpse; it will not be alive any more.

It is like you see a bird on the wing, it is so beautiful in the clouds, or singing in the trees, so colourful, so musical, and then you catch hold of the bird and you put it in a golden cage. The cage is very precious and the bird looks the same, but it is not the same bird. The bird on the wing, in the clouds, had freedom; this bird is a prisoner. It is qualitatively different. Out of old habit it may still sing but its heart won't be in the song. It will be mechanical, like a gramophone record. It looks like the same bird but it only looks it -- and don't be deceived by the appearance.

This is what we are continuously doing with loves we always make it a possessiveness, a jealousy, an ego trip, and immediately the freedom is lost, the song is lost, the heartbeat disappears. We can go on carrying the corpse but then it does not fulfil anything.

Love can give you all that is needed to become absolutely contented, but then one has to be alert not to destroy it, not to limit it. That's the meaning of your name; let it become the meaning of your life too. Let your love be oceanic, unbounded, and you will find god through it.

Premmadhu means love is as sweet as honey. But very few people ever come to know its sweetness; the majority comes to know only its bitterness.

Yes, in poetry it is always sweet, but in actual experience it is very bitter. And it is not only now that it is so, it has always been so. Thousands of monks and nuns have escaped from the world. They are not really escaping from the world -- 'world' is a very deceptive word -- they are escaping from love. They use the word 'world' to hide something else. They are escaping from love because all their love relationships have proven frustrating, failures; they have all turned into nightmares. Again and again they have experienced agony,

They expected ecstasy but sooner or later they become aware that they are expecting something which is not possible; then they escape from the world. They are really escaping from all the situations where love can arise; and they can be caught again, because in their dreams they still dream of its sweetness. But my observation is that they are wrong. Rather than changing their idea of love, they escape from the opportunity of love.

One has to change the idea of love, then it is really sweet, it is pure nectar. If it is not then something is wrong with us, not with love. But this is one of the tricks of the ego, that it never wants to accept any responsibility; it always throws the responsibility on others, it always finds excuses and shrinks from taking responsibility.

My sannyasins have to learn to accept the responsibility. If love is bitter that means we have not learned the art of love. If I give you a sitar and you only make noise out of it that does not mean that the sitar is noisy; it only means you don't know how to play it. You have to learn.

Humanity lives under a very strange illusion that everybody knows love. Nobody really knows love unless you learn. It is one of the greatest arts. Playing the sitar is nothing compared to playing on the mystery of love.

My sannyasins have to learn what love is and what love is not. And then they have to drop all that is not love, and this can be done only through medita-tion. Meditation can make you aware, can make you capable of discriminating, of dividing that which is valuable from all that is not valuable. Meditation can be said to be the science of purifying love. And by the time you have come to the purity of love it is just fragrance -- fragrance of the beyond -- and it gives you a taste of eternity, of god, of truth, of life in its immense

splendour.

Premvan means the jungle of love.

Love is not a garden. A garden is man-made; it is artificial, arbitrary. Love is wild. It is because of so much civilisation that we have lost the knack of love; we have become too civilised, too cultured, too cultivated, so our life is like an English garden, Victorian style (laughter). Everything is symmetrical and everything is pruned, cut, given shape and form. But the more you give it shape and form, the more you are destroying the reality.

In Japan they have the art of bonzai. It is not an art, it is pure murder. They have four-hundred -- year old trees just six inches tall. They think it is an art. They go on cutting the roots. They place the tree into a pot with no bottom and they go on pruning the roots. Because the roots cannot grow the tree goes on becoming old but it cannot grow; it ages but it cannot become big. So you can see from its texture that it is an ancient tree but a pygmy tree. It may have risen to one hundred feet, it is only six inches high -- and they call it an art! It is like cutting a child so he becomes old but is only six inches tall (laughter) ... with a white beard (more laughter)... And you call it art -- it is pure murder!

But bonzai is being practised on every child. All over the world, all the cultures have been doing something like bonzai. That's why love has disappeared, love can exist only in its wild state.

My sannyasins have to remain at least ninety-nine per cent wild. One per cent is enough for day-to-day work, your offices in the market (laughter). By the time you come home you should again become wild, a jungle, no more a garden -- certain not an English garden. If you want to become a garden then look around my garden, be something like my garden -- it is a jungle!

Man has to learn something so that he can become a little uncivilised. It is good when you are in a Rotary club to be civilised -- I am not against it. In a Rotary club it is perfectly good to be false, pseudo, phony, otherwise you cannot be a member of the Rotary club. But by the time you are out of these clubs and the offices and the factories, be wild! Be a child again. Be a primitive again and you will be surprised how many wonders are there repressed within you and how many mysteries start opening up.

My whole effort here is to give you roots, to stop this whole art of practising bonzai on you. And everybody has practised on you, they have all cut you. Whenever I see a person I see he has been cut and pruned from everywhere; nothing of the real is left. Somehow he goes on living but his life is no more a joy, it cannot be. To be a joy it needs to be natural, spontaneous. And then you will see love growing in you to such dimensions that it is unbelievable. And the ultimate peak of love is the realisation of god.
God and love are synonymous to me.

Premshanti means love and peace.

It is very difficult! It is like putting a cat and a dog in a room (laughter)... but I enjoy it! (much laughter) I create as many difficulties as possible because only through difficulties does one grow. So if the dog and the cat are in a room the encounter is going to happen, primal therapy is going to happen; all kinds of bizarre things are going to happen. But there is a possibility that they may fall in love, they may become friendly, they may start enjoying and sharing, they may start having a communion. And if it happens then something really beautiful has started.

Love is easy if you don't ask for peace, because love is a kind of war -- the so-called love, I mean. The real love is certainly peaceful. But if peace suddenly comes, these who have not known real love will think love has died, because then the peace will look very cold to them; they have become accustomed to the heat of fighting, nagging, continuously quarrelling. That gives excitement, it feels as if one is alive. But without peace love is feverish, it is sick; and peace without love is also easy but then it is dead, it has no ecstasy in it. It is the peace of the cemetery, the grave -- white-washed. You can even plant roses on the grave, but a grave is a grave.

Peace alone is a grave, love alone is insanity; both together and a magic happens: the grave becomes alive and the insanity disappears and the energy that was involved in being insane starts becoming ecstasy. It starts having a new flavour, a new meaning, a new significance, a new dance, a new song.

This is my understanding, that both together make a man go to the ultimate heights. They are like two wings, with one wing you cannot go to the ultimate heights; you need both wing, functioning. When both wings are functioning you can reach the stars. But both wings are in a way opposite to each other. One goes towards the left, the other goes towards the right -- they are contradictory in a way but complementary too. Peace and love are contradictory and complementary.

So one has to keep a balance between the two, otherwise things become lopsided. And to be lopsided is to be crazy; to be balanced is to be whole and healthy.

Is the Grass Really Greener...?

Chapter #19
Chapter title: None

19 December 1980 pm in Chuang Tzu Auditorium

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Anand Renate. Anand means bliss. Renate means reborn, born anew.

Man brings tremendous bliss with himself but only as a potential, as a seed; it needs the right atmosphere, the climate, the soil, to grow. And society does not allow it to grow, it wants miserable people. There is some reason why all societies all over the world in the whole past of humanity have wanted miserable people.

First, the miserable person is always dependent; he is dependent on the parents, he is dependent on the priest, he is dependent on the state, dependent on the politician. He basically hankers for dependence; he is not able to stand on his own. He cannot trust himself. He is in such a misery -- how can he trust himself, his intelligence? He lives in distrust of himself; he knows that I'am unworthy, I have failed, whatsoever I do goes wrong, everything turns sour, so it is better to listen to those who are in power.'

It is one of the basic needs of the establishment to keep people miserable, only then will they be dependent. And when they are dependent they are obedient too; they cannot risk disobedience, they cannot revolt. They are trembling inside with fear; their guts are destroyed, their courage is crippled. And whenever there has been a blissful person he has been a danger to the establishment. The society has learned that.

Jesus was a danger, Buddha was a danger, Lao Tzu was a danger. So it is better to cut from the very roots all possibilities of somebody ever becoming a rebel. And the best way that they have found is to keep people in misery. In misery they cannot bring their potential to actuality. And unless one becomes actual, a flowering, one is missing the whole opportunity of life. One is not really born; only physically is one born, but spiritually one is still in the womb.

Sannyas means a spiritual birth. And the beginning of that birth is to learn the art of being blissful Rejoice -- there is much to rejoice in. We just have to decide that we will start looking for all that helps blissfulness. It is only a question of choosing. There are thorns, there are roses; the miserable person chooses the thorns, the person who decides to be blissful chooses the roses. And then a miracle starts happening: the more full of roses you are, the less thorns there are. When the whole being is full of roses thorns simply disappear, they don't exist any more for you. For the blissful person there is no misery anywhere; for the enlightened person there is no darkness anywhere, for the really alive there is no death.

Amano Robert. Amano means no-mind. Robert means bright, intelligent.

Mind is intellect, not intelligence. Intellect is a poor substitute for intelligence; and they are diametrically opposite. Intellect is brought in from the outside. That's what we go on doing in the schools,

colleges, universities, we create intellect. And as a person becomes more intellectual his own intelligence remains in a latent form. So much intellect is piled upon the intelligence that one tends to forget all about it. Intellectual people are basically unintelligent people.

It is very rare to find a scholar, a professor, who is intelligent. I never came across one; as a student I never came across a single professor who was really intelligent. Then I became a professor in a university; for nine years I searched and searched but I could not find a single professor who was really intelligent -- they were intellectual.

If you are intellectual it means, you are full of readymade answers, so if the situation is old, which it never is, then you have the answer, but if the situation is new, you are at a loss. Intelligence means spontaneous responsibility, the capacity to respond to the new. Intellect means carrying readymade answers like a computer.

A computer can never be intelligent. It can have immense intellect, more than any man can ever have. A computer can be fed all kinds of information -- its memory is infinite -- it can store everything that you go on feeding it and whenever you need it, just the push of a button and the answer is there. But a computer can never be intelligent. Any new situation for which the answer has not already been put into the computer and the computer will be at a loss. It may be a small thing, a very small thing, but the computer will not be able to cope with it. And that's what our scholars, professors, pundits, priests, the so-called learned people are: computers.

They have no spontaneity; parrotlike they go on repeating answers that they have collected from the scriptures, from every possible source.

Intelligence is a totally different thing. You have to put intellect aside so that you can be alert, aware, of the situation; and the answer has to come from your being not from your memory, then the answer is immediate and it is always right. You respond with your total heart, with your wholeness, and then there is never any repentance. Whether you succeed or fail, that is irrelevant, but intelligence never repents because whatsoever was possible you did totally, there was nothing more for you to do. You were not holding anything back, you went into it totally.

Amano, no-mind, helps you to bring your intelligence to the surface. Mind represses your intelligence. We have yet to discover the right method of education in which intelligence is more significant than intellect. Right now things are upside-down; nobody bothers about intelligence; the whole system is to cultivate intellect. That is not the meaning of the word 'education'; it is not education, it is MISeducation.

Education means to draw out. Certainly this is not what is happening in the universities and the colleges and the schools. We are not drawing out anything from the person; we are stuffing him from the outside. It is as if we go on throwing rocks into a well; sooner or later the well will be covered with rocks, there will be no water available. That's what has happened to man; in the name of education we have been putting rocks upon rocks into him and behind those rocks his intelligence is almost lost.

The function of meditation is to withdraw all those rocks, to take you to your original source, to the very springs of your life -- and then a person is intelligent. Every person can be utterly intelligent, one just has to be ready to put the mind aside. And that's my whole work here, to help you to put the mind aside, to shift your energy from the head to the heart, from mind to no-mind.

Once the energy starts functioning without the mind, your whole life has the flavor of intelligence, awareness, brightness. You are fully alive to the moment -- and that brings bliss, that brings thousands of blessings.

Dhyan Toni. Dhyan means meditation. Toni means inestimable.

Mind is limited; it can be estimated, it can be measured. Meditation is immeasurable, inestimable. Meditation is when the mind stops functioning, when all the noise of the mind and the traffic of the mind disappears, when there is pure silence and you are just a witness, not thinking, not feeling, but just being. That silence and that being is meditation. That state opens the doors of the divine. Suddenly you are open to the infinity, to the eternal, to all that is.

Toni also has a few other meanings -- it is a beautiful word. It also means priceless. Meditation cannot be purchased; you have to earn it, you have to deserve it. Money cannot purchase it, power cannot snatch it, otherwise the Alexanders would have been the greatest meditators and the Rockefellers would have purchased all the meditation available in the world. But there is no way to purchase it, no ways to catch hold of it. You have to become worthy of it. For that a certain inner transformation is needed; nothing else can be of any help.

And Toni also means beyond praise.

Whatsoever we say about meditation falls short. All words prove to be inadequate. It remains indefinable, it remains beyond praise, it remains beyond all expression.

One Zen master was asked by a learned scholar 'What is meditation?' The master was sitting on the sand by the bank of a river. He remained as if nothing had been asked, as if nobody had come. He didn't take any notice of the scholar or his question. The scholar said 'What is the matter? Are you dead or something?' The master said 'I have answered your question; you asked me "What is meditation?" and I showed you: it is silence. If I say something it will be untrue. The moment you say something about meditation it becomes untrue, that's why I remained silent. I showed you, I *was* meditation, but you massed the point. You were waiting for some words, and meditation is not anything which can be caught in the net of words.

So we cannot praise it, we cannot purchase it, we cannot measure it. Because we cannot purchase it and cannot praise it and cannot measure it, it is the only thing worth having, it is the only treasure worth possessing. It is what Jesus means when he says the kingdom of god.

Premda means one who is capable of giving love.

The world can be full of love but it is absolutely loveless; it is full of hate instead, and for the very simple reason that everybody wants love but nobody gives it. If everybody wants it and nobody gives it, then how can love happen? -- it is impossible. We have to change the whole arithmetics everybody should give and nobody should want.

If it comes without desiring, be thankful; if it does not come, accept that it is not coming, that 'Perhaps this is not the right time, perhaps I don't deserve it, perhaps I have to wait a little more,' but don't desire. Even when love is not coming, go on giving. And it is absolutely certain that when you give, you get and you get a thousandfold, not less than that.

The whole of existence loves the lover. The lover is the most precious being in existence, so the whole of existence showers love on him, it rejoices with him. If you go on giving love to people, even to strangers, to animals, to birds, to trees, to rocks, they will *all* respond and from thousands of directions love will start coming towards you -- it will bounce back! And then you will be so full of love that you would *like* to give because now you know the more you give, the more you have.

Up to now humanity has lived a very loveless existence for the simple reason that everybody wants, tries to snatch, to steal and in every possible way to force the other to give to them. Everybody wants; and not only helpless people, even powerful people are asking for love. If it were a small child asking love from his parents, one could understand it; but even parents are asking for love from the small child.

The mother comes and wants the small child to smile and to welcome her and the poor child may not be in a state to smile at all, but he has to smile. He starts learning diplomacy; he smiles, he simply stretches his lips. He may be ready to cry, he may be hungry, but he smiles because he knows that a smile works. If the mother is happy then he may get some love, some food, otherwise he will be ignored. And the mother also goes on doing that, bribing the child: whenever he is showing love she will feed him, hug him, and whenever the child is not showing love she will punish him, in a thousand and one ways she will ignore him, neglect him.

So from his very childhood the child is surrounded by beggars. They are all asking 'Give us love! I am your -- daddy, I am your mummy -- give me love!' The poor child has no idea what is happening, but he has to pretend at least. From that moment he pretends for his whole life, he will be a hypocrite. Then one day he will show love to his wife without feeling any love, because if you don't show love to your wife she will create trouble. She may put more salt in your vegetables (laughter), she may give you tea without sugar; she will devise all kinds of strategies. She will throw things and she will break pots and she will create chaos. So it is better, just to keep things silent (The crash from the region of Vrindavan canteen -- which runs under the hand and heart of Italian Deeksha -- could hardly be better timed. The group in front of Osho bursts into laughter, and Osho grins.)... This is mother Deeksha! (much laughter) She immediately did some...(Osho's sentence peters off as more laughter breaks out.)

And this goes on for the whole of one's life. When you are old you are trying to get love and pretending that you love, and others are also pretending that they love you, so the whole of life becomes pretentious, phony.

And to live a phony life is not to live at all. It is better to commit suicide than to live a phony life, because at least suicide will be authentic, not phony. Nobody can commit a phony suicide. People try that too, particularly women. They will take sleeping pills but always such a quantity that they don't die!

(laughter) That is phony suicide, a phony attempted suicide, we should call it.

Give love and don't ask. Give authentically -- that's the way of sannyas -- and you will be rewarded. That is without any question, that is inevitable. But one has to know it by experience whether what I am saying works or not.

Here you can see so much love, so much over-flowing love, because everybody is giving it and nobody is trying to snatch. Those who are trying to snatch are miserable even here, in this place where love is the only rule, the only discipline. Here also are a few people who are sitting thirsty on the bank of the river, crying and weeping. But sooner or later they learn that this is stupid: when everybody is jumping in the river, why waste time? It is hesitantly, but one day they jump. Once they have jumped suddenly they become aware that they have been unnecessarily sitting and waiting for somebody to come and give love to them. There is nobody to come and give love to you, unless *you* go and give it to others. Then they will respond. Whatsoever you give comes back to you, and a thousandfold.

Veet Manu. Veet means transcending. Manu means mind.

Sannyas can be defined as a transcendence of the mind. Mind is the root cause of all our misery. Mind means the past, the future, memories and desires. All our thoughts are either memories or desires, and existence is now; it is neither past nor future. It is never past, never future; it is always present, it is always now, and the mind does not know how to be herenow. And it cannot be taught to be here and now. Its very construction is such that it can exist only in the past or in the future.

In the present what exists is a state of no-mind. You can try it any moment, just be silent, utterly herenow, and you will be surprised: there is no mind. Memories have been put aside, desires have been put aside and in the gap between the memory and the desire the whole existence opens up. But it is not mind, it is not thought, it is reality itself.

The experience of this reality is meditation. The moment you have experienced it you know that reality and god are synonymous. You can call it god if you like, you can call it truth if you like, you can call it liberation, freedom, but all these words simply indicate one thing: the real.

Mind is the unreal, the world of the unreal, as we have to come out of the unreal to meet, to merge, to melt into the real.

Pankaj means a lotus, but the English word 'lotus does not have that quality which the Sanskrit word 'pankaj' has. 'Pank' means the mud and 'pankaj' means born out of the mud.

The lotus arises out of mud; hence it contains a significant message: we *are* mud but we can be lotuses also. That potential is there.

The Hebrew word 'Adam' means mud, in fact, red mud, because the earth in Israel is red. And god of course created the first man in Israel and out of red mud. God must have loved red as I love it! (laughter) Otherwise why bother to go to Israel? He could have found mud anywhere, but if you are looking for red mud you have to go to Israel.

Man is nothing but mud; the lotus is only a potentiality. It is possible if we work for it, but if we don't work for it we will remain mud and we will be lost in mud.

Sannyas means making a deliberate effort to transform the mud into a lotus. And the lotus is the greatest flower, it is incomparable. No other flower is so big, no other flower is so fragrant. It is the emperor of all flowers; hence it has become symbolic of Buddhahood, because when consciousness unfolds in the mud of the ordinary humanity it is a one-thousand petalled lotus. It is such a revolution from the mud to the lotus; it is unbelievable that out of dirty mud such a delicate flower can arise.

That's why Buddhas have always been suspected, people can't believe it, because they are aware of their muddiness but they have no idea of their lotusness. So when somebody's lotus opens up they cannot believe it, they think it is just illusion: either the person is deluding himself or he is trying to deceive others. People could not believe in Jesus, people could not believe in Socrates, people could not believe in Pythagoras -- people have never believed in any Buddha for the simple reason -- and it is understandable too -- that they are just mud. How can they believe that out of such mud -- lust, greed, anger, hate -- such compassion, such love, such prayer can arise? Impossible! It seems illogical. But if one accepts the possibility even hypothetically then a search begins.

So I don't say believe in the existence of the Buddhas; I say only hypothetically assume that perhaps that is a possibility. That 'perhaps' will open a door in you. You will be able to know only when the lotus has opened in you. Unless one is a Buddha oneself one cannot understand any other Buddha. There is no other

way.

So my effort here is not to make you Christians but Christs, not Buddhists but Buddhas, because unless you have experienced it within your being all the stories of those great, fragrant people will remain only stories. They are beautiful stories, but not factual, not real -- fables. And I say to you they are not fables, they are realities. But I don't want you to believe in them -- I want you to experience those realities.

Nilima literally means blueness, but symbolically it is of immense significance. It symbolises two things; one is depth.

Whenever water is deep it starts looking blue. When it is shallow it does not have the colour blue but depth gives it the colour blue. Scientists say the sky is not blue, it has no colour but it looks blue because it is so infinite; such depth, such infinity, gives it the colour of blue. Blueness represents depth, infinite depth.

And we are as infinite as the sky! Even the sky is not the limit. We are as deep as the Pacific, perhaps the Pacific is not as deep as we are -- it is only five miles deep. That is not much of a depth. But our consciousness has no bottom to it, it is abysmal. Hence when one enters into one's inner space one feels tremendous blueness. It is an existential experience. When one turns in one finds such blueness as one has never seen before: the blueness of the sky fades away, the blueness of deep, dark waters is nothing compared to the inner blueness.

Secondly, man has a few centres from where energy functions. There are many centres but the main centres are seven. The lowest is the sex centre, where almost everybody is hung up because we are born out of sexuality. So the sex centre is our inheritance. Only that centre is functioning. Unless we start working on our energy other centres remain dormant. If one goes on living at the sex centre one lives at the lowest point of the ladder. The highest centre is the seventh which in the East is called 'sahasrar', because it is at the seventh that the one-thousand petalled lotus opens.

The name 'sahasrar' means one-thousand petalled. It remains closed if the energy is somewhere lower. Three centres are the lower centres, three centres are the higher centres, and one is exactly in the middle. The middle centre is the heart, the centre of love.

When sex starts becoming love, then your heart opens up. That's a great jump; that is moving from sex to love. It is really a great achievement. To move from the centre of love to the seventh centre one has to pass one more very significant centre -- that is the sixth. That is called the third eye centre; it is exactly between the two eyes. And when your energy reaches the third eye centre it becomes a blue flame, it actually becomes a blue flame. It is very cool although it is a flame; it is fire but cool fire. That is the last that man can achieve, the sixth centre, and the seventh happens on its own. When the whole energy has moved to the sixth and has become a blue flame -- and a flame naturally rises upwards on its own it moves upwards -- that flame moving upwards at a certain point, at a certain intensity opens the seventh centre and one is freed from all misery, all limitation, all bondage.

So Nilima, blueness, has these two meanings. First, infinite depth; second, the blue light that is the ultimate achievement of one's efforts in meditation. It is at the sixth centre that your energy becomes prayer. And once your energy has moved from sex to love, from love to prayer, you have done whatsoever *you* could do. Now everything is going to happen of its own accord. You have come to the end of your effort; now something will happen as the grace of the beyond. The flame will hit the closed bud of the lotus and open it up.

And the fragrance released is the ultimate goal of life. There is nothing higher than that.

Is the Grass Really Greener...?

Chapter #20
Chapter title: None

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Anand Fiore. Anand means bliss. Fiore means a flower.

The nature of misery is to make you closed -- closed to existence, to people, to all that is. It is intrinsic to misery that it makes you shrink inside yourself; it makes you hide, it disconnects you.

The nature of bliss is just the opposite: it opens you up like a flower. It makes you available to existence -- to the sun, to the wind, to the rain -- and when you are available to existence, existence is available to you. Whatsoever you do to existence always bounces back upon you. If you are closed, existence is closed; if you are open existence is open. Existence simply reflects you. And when you are closed and existence is closed life becomes hell.

One of the famous plays of Jean Paul Sartre is NO EXIT. Three persons find themselves in a room which has no exit. Everything is available, whatsoever they need is there, but they cannot get out. Naturally they become bored, bored with each other, bored to death, but there is no way out; they have to be there. And one can conceive how torturous it could become. That's Sartre's idea of hell.

No need to throw people into a fire -- that is a very primitive idea, just put them in a place from where they cannot escape. And there is no need to torture them, give them all the luxury and comfort and convenience, but just destroy their freedom -- that's enough. It is more than throwing them into hellfire. At least there would be some excitement in hell-fire, but in a closed room, with no opening, nowhere to go...

This is the situation of every miserable persons no exit -- no windows, no doors. Windowless, he is living in a cocoon.

Meditation opens windows. Windows are there, it is just that you have forgotten about them. Even if they are locked there are keys which can open them. And it is up to you to open them or not to open them -- it is your freedom, it is your choice.

The moment you start opening up... That's what I call meditation, opening up like a flower. And then suddenly life is paradise; instantly, immediately, you are transported into an other dimension.

The whole art of bliss is the art of opening your petals. Take the risk -- of course there is a risk in opening up, there is danger, but the only way to live is to live dangerously, there is no other way. Nothing can be done about it.

If one does not want to live then there is no danger. Then the best place is the grave, one simply goes inside the grave, all is closed, a beautiful marble stone is put over you and then rest forever in peace. Nothing will ever happen, no accident, no trouble, no anxiety, no problem, but then you are dead.

Life means challenges, problems. One has to learn how to enjoy those challenges, how to ride over those challenges how to conquer all the dangers that life gives to you. It is a gift. And as you start learning the ways of conquering more and more you become more and more blissful and ecstatic. Then each moment is a joy.

This is your name: Swami Dhyan Peter. Dhyan means meditation. Peter means a rock.

Mind is like shifting sands. Mind is always in a flux, changing. Not even for two consecutive moments is it the same, so you cannot make your house there. And everybody is trying to do that.

To make your house in the mind is to make your house on shifting sands. It is like writing on water: you have not even written and it is gone. Or it is like making a house of playing cards: a little breeze, maybe just your own breath, and the house collapses. One card slips and the whole house is gone.

Meditation is just the opposite of mind. It is rocklike. Mind is time, meditation is eternity -- that is what is represented by the rock. The rock is a symbol, a symbol of eternity. One has to get out of the mind and enter into a state of no-mind, no-thought, no-desire, no-memory; just pure silence, pure being. Then whatsoever you make remains, then whatsoever you create is forever.

It is only there that one can find shelter, that one can find a home.

The moment Gautam the Buddha became enlightened the first thing that he said was, "I have found my home. This is the place I have been searching for for thousands of lives." And he said to his own mind, "Now you will not be needed anymore. You have been doing great work, you have been taking all kinds of troubles for me -- thank you for all that -- but now you will not be needed because I have found the real home, so your work is finished. Goodbye!"

Svaraj means the kingdom of the self.

We are all beggars because we have chosen to look outside our own self and we are searching there for the kingdom that somehow we remember. We have a vague remembrance that it was once ours, but we cannot figure out whether it was a dream or a reality. But each child in his mother's womb has experienced the inner kingdom; hence that nostalgia persists. Out of that nostalgia is born the whole art of meditation. Without that nostalgia there would have been no meditation at all.

We have tasted something but a gap has arisen; we have forgotten the way to it and we are searching for it again and again, in every direction. The more we search, the more frustrated we become, because it is not found anywhere outside; it can be found only within yourself.

Meditation again creates the same space as was in the womb of the mother.

Sigmund Freud had many beautiful insights. One of his insight, was that the search for god is the search for the womb. Of course he was using his insight as a condemnation of religion, but his insight was right -- his condemnation was wrong. There is nothing wrong in searching for the womb. If it was beautiful -- and it was beautiful; if it was peaceful -- and It was peaceful if it was blissful -- and it was blissful, then what is wrong in searching for it again?

Of course now one cannot enter into the womb. Perhaps lovers are trying to enter deeply into each other for the same reason, but that too is futile, it is not possible in the nature of things. The only way one can again create the space is to enter into oneself; one has to enter into one's own womb -- and that's what meditation is. And suddenly you know that the kingdom was always waiting there for you. The goal is not outside, it is within; god is not outside, it is within.

Veet Paribasha. Veet means going beyond. Paribasha means definition.

Truth cannot be defined, love cannot be defined, bliss cannot be defined. All that is significant, all that is meaningful, is intrinsically indefinable. It can be experienced but it cannot be expressed. It is ineffable, it is a mystery; you cannot solve it. You can dissolve into it, you can become it, but there is no way to demystify it -- and that's what a definition does, it demystifies something.

Science lives in definitions. Everything is defined, everything is clear-cut, everything is arithmetically put, calculated, experimented with a thousand and one times so no mistake can happen. Science is a way of defining things. If you ask the scientist 'What is water?', he has the definition, H2o, and in a telegraphic way his definition contains the whole secret of water -- according to science. But this is not the way of religion.

In religion just the opposite process happens: all that is defined starts becoming indefinable. Even things that you used to think you know you start feeling you don't know; your knowledge starts becoming more and more vague, less and less clear-cut. Mathematics becomes more like music, logic becomes more like love, prose starts turning into poetry. And when you enter this mysterious world you are for the first time moving on sacred ground. This is the true pilgrimage.

Science is superficial, just on the circumference; it is about and about. Religion is not about and about, it is the very experience of the centre. But the experience is so vast that there is no way to calculate, no way to measure, no way to weigh, no way to indicate it.

So those who have known have also known that it is something unknowable; they have stumbled upon something unknowable -- not only unknown but unknowable... because the unknown will become known some day, but the unknowable will remain unknowable forever. But that's the beauty, that it cannot be demystified. When the whole existence becomes mysterious again you are again a child.

The child looks at the world with wonder and awe; meditation makes you a child again, again there is an explosion of wonder and awe. Then your heart is beating in a new rhythm, then your eyes see in a new way, your ears hear in a new way. Everything is new and every moment there is a surprise waiting for you.

To live in this wonder and awe is to live in god.

Premraj means kingdom of love.

There are two types of conquerors in the world and one has to choose to be one or the other, one cannot

remain without choosing. One kind of conqueror is represented by Alexander, Napoleon, Nadir Shah, Adolf Hitler, Joseph Stalin. The other kind of conqueror is represented by Gautam Buddha, Jesus Christ, Lao Tzu, Zarathustra, Krishna. These are two diametrically opposite dimensions.

The first category tries to conquer others, and to conquer others is to be violent, is to be aggressive, is to be destructive. So all these so-called conquerors of the first category which the whole of history is full of, have been the most destructive people on the earth. They have not only destroyed people, they have destroyed the very possibility of love, bliss, silence, peace, god. They are the murderers of god.

One has to learn another kind of conquest and that has nothing to do with the other; it is an inner journey. If the other is conquering through violence, then one conquers oneself through love. And the most strange thing is that when you are trying to conquer the other you have to destroy the other, but the destroyer is also destroyed in that destruction. He tries to conquer the other -- that never happens, and meanwhile he is losing the time and energy with which to conquer himself. So he tries to make others slaves but he himself becomes a slave to others. And just the opposite happens with the inner journey: one conquers oneself, becomes full of love, creative, poetic, and that gives one immense power, but that power is not of destruction, it is of creation. And because of that power he is also capable of conquering others *without* conquering them.

People have loved Jesus, Buddha, Zarathustra, they have totally surrendered themselves to them, and that surrender is basically different from the surrender when you are forced to do it by a sword. It is unwilling. Deep down you are against it, it can never be total. It is not surrender done by you, it is forced, and sooner or later you will take revenge with a vengeance. That always happens.

Joseph Stalin was condemned once he was not in power. Even his body was removed -- because his body was lying by the side of Lenin and it had to be removed to a remote place where nobody would ever come to visit. Now the same is happening to Tao Tse Tung in China, every day his posters, his pictures, his statues are being removed. This always happens. The people who try to conquer others simply waste their life.

To be a sannyasin means to become concerned with the inner conquest. It releases infinite energy of love. You are a master of yourself and you can help many others to become masters of themselves. Whosoever falls in love with a master will become a master sooner or later.

The kingdom of love is the only goal worth achieving. And then you can share it with millions of people, and the beauty is that the more you give, the more you have.

Veetena means transcendence.

One has to transcend three things to find oneself or to find god. The first is the body. We are in the body but we are not the body, so one has to watch and slowly slowly become aware that the body is just a house -- a beautiful house and we have to love it and keep it fit and keep it beautiful -- but we are not it. We are in it but not it.

And the key is to watch your acts. Walking, eating, talking, listening -- just go on watching and slowly slowly the watcher becomes separate from the watched. Then the second step is to become a watcher of your mind -- that is the second thing to be transcended. Watch the thoughts, memories, fantasies, and the same happens again you become disidentified with the mind. Then the third transcendence is of feeling, emotions, moods.

The physical is gross, the mind is a little subtle, but feeling, the heart, is the subtlest. And the day you have transcended the heart also you enter into the fourth, turiya. And that entry brings you to the ultimate goal. Then there is nowhere to got you have found your truth, which is also the truth of the whole existence. And truth liberates -- liberates you from all misery, from all darkness, from all death. It gives you the whole kingdom of eternity, the kingdom of god.

Deva Vigyan. Deva means divine. Vigyan means science.

Meditation is a divine science. Just as mathematics is a mundane science, meditation is a sacred science. Mathematics is concerned with the measurable and meditation is concerned with the immeasurable.

Ordinary science is objective, it is about things, and the divine science is about you, about your very consciousness, your being. Initiation into sannyas means initiation into the divine science, so the whole energy has to be put into growing meditativeness.

And my approach to meditation is such that it does not divert you from your ordinary life, it is not escapist. You can go on meditating in all your activities walking you can meditate, driving you can

meditate, working you can meditate, because to me meditation simply means awareness.

If you start chanting a mantra while driving there is danger. If you start changing a mantra while working in the office you will not be able to do your work. But just being aware is not a diversion, not a distraction. On the contrary it helps you to do your work more efficiently, more skilfully; and if you are more alert and aware naturally, your work will have some quality which it can only have if the person doing it is doing it consciously, not mechanically.

So meditation is synonymous with awareness, and meditation is the whole science of entering into god. And god is not somewhere else, it is your awareness itself. So one need not pray to some god there above, in the clouds. One has just to become aware and one finds god at the very core of one's being. And to have found it is to have found all that is worth finding.

(To a middle-aged woman:)
Anand Rajyo. Anand means bliss. Rajyo means kingdom -- kingdom of bliss.

Man is born to be a king. That is our very destiny, but very few people ever try to fulfil it. They take life for granted, they don't take it as an opportunity. They think that just to be born is enough, that just to be born is to be alive.

It is not so. Birth is only a beginning, the beginning of an opportunity. You can use the opportunity, you may not use the opportunity. And many people live in vain; they live superficially, without ever knowing who they are, without ever understanding the meaning of life, without ever even thinking about why they are here, from where they come, to where they are going.

I have heard about a man who became retired at the age of sixty. On the first day of his retirement his wife said 'Should I prepare your breakfast? -- boiled eggs, etcetera?' He said 'I *hate* boiled eggs!' But his wife said 'What are you saying? For forty years continuously you have been eating boiled eggs for your breakfast and suddenly you hate them?' And the man said 'I have *always* hated them!' The wife said 'Well, why didn't you say so before?' He said 'I had no time! I was always in such a rush. I had to catch the train and go to the office. There was no time. Now I have time.'

After forty years... But I think even that is too early. As far as people's lives are concerned, even by the time they are dying they have not asked the only significant questions of 'Why was I here? Who am I? And what was the purpose of it all?' A person has lived his life -- seventy, eighty, ninety years -- and he is dying, he is like a letter which has remained unopened. Nobody has read it, not even he himself has read it. Even the envelope has not been opened. Nobody knows what the message was, why god created the person.

Everybody is living a life without any consciousness, that's why although we are destined to be kings we remain beggars. Our whole life is just a begging bowl we are continuously asking for more and more, and nothing ever satisfies us, nothing ever fills the bowl. The bowl remains empty.
And we are not meant to be beggars...

My whole effort here is to help you to become kings and queens. My sannyasins are not beggars. They have to be emperors; less than that won't do. But to be an emperor an empire is not needed at all. All that is needed is an inner understanding, an inner awareness. Just a small candle of awareness burning inside is enough and all darkness disappears.

And the moment you know yourself life becomes a bliss, a benediction, a gift of god, and one feels immensely thankful. Such gratitude arises towards existence that one cannot express it. One can only bow down to existence; not to a particular god -- Christian, Hindu or Mohammedan -- but to existence as such, to the trees, to the mountain, to the stars. We are part of an immensely beautiful universe, but if we don't know ourselves, how can we know the whole? At least we should become acquainted with who we are.

And the miracle of miracles is that even a small dewdrop contains the whole secret of all the oceans. So if we can know our own small dewdrop of consciousness we have opened the whole secret of existence.

Old age has a beauty of its own. Children are bound to be ignorant. Their innocence is nothing but ignorance. Young people are bound to be foolish because they have to learn and the only way to learn is through trial and error, they have to fool around -- that's the only way to become ripe and mature.

By the time one starts getting old one is neither ignorant nor inexperienced; one has a certain maturity, a certain ripeness -- and that is the right moment to enter the inner. The outer one has experienced and known and seen whatsoever it is. Now there is no more excitement; that game is finished. Now the whole energy can turn in -- and that's my work here, to turn you in. Once you start moving inwards then everything else follows of its own accord, then the kingdom of bliss is not far away.

The first step is the most difficult step and sannyas can help you in taking the first step. Then the second

follows easily. And the whole journey is completed in two steps the first is turning in and the second is to settle in, to sit in. That's why in Japan they call meditation zazen; zazen means just sitting, doing nothing. Sitting within oneself, resting within oneself, and that's enough! It opens the door of all the mysteries.

Is the Grass Really Greener...?

Chapter #21
Chapter title: None

21 December 1980 pm in Chuang Tzu Auditorium

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Dhyan Rod. Dhyan means meditation. Rod means the esteemed one.

Society gives the feeling to every person that he is worthless. It is a political strategy. Once a person gets the idea that he is worthless, he cannot be rebellious, he cannot be independent, he cannot go outside the fold. He cannot choose a path of his own, he will follow the crowd.

Once the idea sinks deep into your unconscious that you are worthless you cannot trust yourself; you will have to trust the priest, the politician, the teacher, the parents -- all kinds of authorities. And you will seek them, you will cling to them because the ground underneath your feet has been taken away. You are afraid to be left alone on your own because then you know you cannot decide, all that you decide is wrong; you cannot act, whatsoever you do is wrong. Then it is better to follow the mob; let them decide, you just be an imitator.

To create imitators and slaves each child's trust in himself is being destroyed all over the world, in all kinds of societies and cultures, in all countries.

My effort here is to give you again the feeling of worth, a self-trust -- and that is possible only through meditation, because meditation can help you get rid of all conditionings. And it is only a matter of conditioning. Others have told you things again and again, they have hypnotised you. That hypnosis has to be destroyed, you have to be dehypnotised. That's what meditation is: a process of dehypnotisation. Once you are dehypnotised you wake up for the first time, then suddenly you know that you are immensely valuable, as everybody else is. Then one feels tremendous respect for oneself also. And it is not ego, because you feel the same respect for others. You are not higher, you are not holier than others; suddenly you have known that everyone is esteemed by nature itself, by the universe itself.

Prem Martina. Prem means love. Martina means a loyal heart, a loyal spirit, one who is capable of trust.

Love can arise only in the climate of trust. When you are full of doubts love is impossible. Doubt belongs to the mind and trust belongs to the heart. Being full of doubts mean s you are full of mind, and there is no space for the heart to grow. Being full of trust means you have emptied yourself of the mind, its doubts, and questions; then there is enough space for the heart to grow.

And remember one fundamental law of life, that the gross is stronger than the subtle, that the lower is stronger than the higher -- stronger in the sense that it has more destructive power. The higher is stronger in a totally different sense; it has more creative force but it is not destructive.

Mind is a gross phenomenon. Heart is subtle, delicate, soft, feminine. Mind is male, aggressive, ambitious, destructive; mind has not created anything.

All that has been created -- great poetry, great music, great paintings -- all belongs to the heart. And love is the highest creation of the heart, but for that rose to grow you have to pull out all the weeds. Weeds are very strong people. They grow on their own -- that is the first thing -- you need not sow Roses don't grow on their own; you have to plant them and protect them -- they are delicate people. And if you leave it to nature then the roses will be crushed, destroyed. and the weeds will overpower everything.
The same is true about the inner world.

A priest was passing by and he saw a gardener working in his garden. Such beautiful roses had blossomed that the priest stopped to have a look and talk to the gardener. He said 'God and man together can create so much.' The gardener laughed and said 'You should have come before when god alone was growing this garden -- then there was not a single rose, there were all weeds.' The gardener said 'It is not co-operation with god; in fact I have been fighting against god! He was growing weeds and I am growing roses, and he still insists on growing weeds. It is a continuous struggle.' And he was right!

The higher has to fight against the lower, but the fight has to be very intelligent otherwise the lower will crush it.

Love has to be not only love but meditative love; then love has a tremendous intelligence, then it is not insane, it is the highest form of sanity. And then it knows how to protect itself, how to prevent doubts growing around it, how to prevent the mind from encroaching on the territory of the inner being.

It is only through meditation that love becomes capable of winning the battle -- between the mind and the heart, between doubt and trust, between logic and love. But if one is courageous enough one can drop the doubts. One can uproot all the weeds. That's the work a sannyasin has to do: uprooting the weeds of doubt and merging and molting into trust, surrender, into a deep and total yes. In that climate love blossoms. That climate functions like the spring and suddenly one's whole life is full of roses.

Bodhi Herma. Bodhi means intelligence. Herma means diligence.

Intelligence alone is impotent; it can think but it cannot act. Diligence alone can act but it is blind, hence whatsoever it does will create more trouble and chaos. And this is one of the calamities in the world, that the diligent people are not intelligent and the intelligent people are not diligent. For example, Adolf Hitler, Napoleon, Alexander, are very diligent but not intelligent. Buddha, Lao Tzu, Kabir, are *very* intelligent but not diligent.

My sannyasin has to create a synthesis. It is beautiful that a few Buddhas have happened in the world, but if they had been creative also, if they had not been just silent, just blissful, but also active in the world, they would have immensely benefitted humanity. And these diligent people, they are really great workers; for their whole life they go on doing things. Whore even angels are afraid to tread, the fools rush in. They are very intelligent people, fools are very intelligent people. They are active, very active. Their activity is the danger, their diligence is the danger. If the fools are less diligent and the wise are more diligent it would be good. If the wise are a little less intelligent it will do but the fools should be a little more intelligent -- it will bring balance into the world.

That's why I am not telling my sannyasins to renounce the world and to escape to the monasteries. That would be easier: you can be silent, you can be blissful, you c an forget all about the world -- but it is not good to forget all about the world. It is our world; we have to make it beautiful, we have to make a paradise out of it.

So I am telling my sannyasins to remain in the marketplace yet to be there very intelligently so you are not contaminated by the marketplace; on the contrary, you transform the marketplace itself.

How long will you be here?
-- I'd like to stay for good, Osho.
-- That's good. Be here forever!

Paribodh means transcendental intelligence.

The intellect is part of the ordinary mind. It is needed in the world, it is really a biocomputer. It collects information, memory, and keeps all the records which you may need any time, but it is not intelligence; it is only intellect. Intelligence is something transcendental, beyond the intellect.

You have to go through the bridge of meditation, only then will you reach the other shore. This shore is intellect, the other shore is intelLigence. And these two shores have to be bridged. I am not against intellect,

but to remain confined to intellect is to remain confined to the outside world. To be just intellectual means to be a materialist, because intellect cannot give you any idea about that which is beyond it. It has a limitation; it can see matter because matter is measurable, weighable; it can be comprehended by the intellect. But it cannot give you any idea of consciousness. Consciousness is something beyond -- the other shore, the further shore.

That is the meaning of Paribodh: the other shore, the further shore, the shore of intelligence. It can be bridged -- meditation is the bridge.

Once you have bridged it, once you have known how to be silent, utterly silent, how to put your intellect, your mind, to rest, to bring it to a full stop, how to put it off, once you have learned the knack of it, suddenly your intelligence starts functioning and for the first time you become aware of the mysteries of life -- of consciousness, of love, of truth, of god. And than you can use the intellect whenever it is needed.

When you want to remember somebody's phone number you can put it on, but when you don't want the phone number there is no need for the intellect to go on reminding you about phone numbers. And it goes on reminding you. Even if you go on shouting at it 'Shut up!', that does not matter, it laughs at you, it goes on saying the same phone number again and again. If you try to shut it up it will become very very aggressive. You can try it....

I give you the phone number -- 22333 -- and try to put it off... 22333.., (laughter) And the more you try... tonight try it! (more laughter) For the whole night you will have to remain awake, you cannot turn it off. Those figures will become bigger and bigger and bigger and they will cover your whole being and they will enter from this side and that side. You can go on shouting 'Shut up!', and they won't listen at all.

It is not a question of shouting at the mind; one needs a subtle technique to put it off. That technique is meditation. Reduced to its most essential core meditation means watching. When the mind says 22333, you simply watch, don't say anything; just look directly, go on looking. And you will be surprised: as you look those figures start evaporating, they recede. You go on looking without any fight, without shouting, without getting angry and they disappear.

This is how the whole mind is slowly slowly overcome. And one day when you have been able to put the mind to rest... It is good for the mind too to have a little rest; it starts working at the cradle and goes on working up to the grave, and maybe -- who knows? -- maybe even after you are in the grave it may be continuously working.

It is good that Hindus burn the bodies. One thing is certain, that it is finished, they have burned the computer. But inside the grave a Christian or a Mohammedan may be still doing things 22333 (laughter). And then you cannot stop it at all; you cannot even get up. You cannot start reading the newspaper or turn the radio on! You cannot argue with your wife. There is nowhere to go; they don't even allow tossing and turning in the grave... just lying down and the same mind goes on playing the same games! Certain processes continue in the grave: hair goes on growing, nails go on growing -- so who knows? -- the mind may go on functioning just out of old habit.

But one thing is certain, that if mind continues to work you will never be able to know your innermost core -- and that is the liberating experience, the most ecstatic experience. Once you have tasted of it you are freed from all kinds of nonsense. You are freed from politics, you are freed from the so-called religions, you are freed from all kinds of ideologies. You start living in the moment, immediately related with reality, in tune, a dance arises in you -- a dance of spontaneity.

Of course, whenever you need the mind you can put it on and put it off.

Sambodh means right intelligence.

Intellect is the wrong intelligence. It pretends to be intelligence -- it is not. But we have accepted its pretension, so from the school to the university all that we do is to cultivate intellect. We think we are helping intelligence to grow; in fact we are hindering intelligence, we are putting more and more rocks on top of it. Hence it is not coincidental that the scholars and the professors and the so-called learned people are very efficient as far as their own field of work is concerned. Outside of their own field of work, outside of their own expertise, they prove utter fools, far more stupid than the ordinary human being. Even farmers and gardeners and labourers seem to be more intelligent.

Just take the scholar out of his field... In his field he is perfectly at ease because he is carrying a big load of information, all kinds of ready-made answers. Pull him out of his field, just as a simple question and he will be at a loss; if it does not concern his specialisation, he will be simply at a loss as to what to do with it. By asking him a question any child can get him into trouble.

This is bound to happen because intellect is not intelligence. And because of this continuous cultivation of intellect in the educational world we have deprived humanity of intelligence. Humanity needs a new kind of education. This education I call miseducation. Humanity needs a totally different perspective so that intelligence can grow. Of course intellect is needed, but they should be balanced.

But intellect should not become the boss, it should only be the servant. When intellect is the servant of intelligence then you are in the right situation; when the intellect is the master then intelligence disappears; then you are hung up in the head. Then you know much and still you are as ignorant as any ignorant person is. Your knowing does not transform your being. It does not give you bliss, it does not give you a better life. It may give you a better standard of living -- intellect can do that, it has done it. It can give you a more comfortable life, a better standard of living, better devices, gadgets, more technology, but it cannot give you a better quality of life; it can only increase the quantity. The quality comes from intelligence.

The Buddha or Lao Tzu or Jesus are not very intellectual people, but they are utterly intelligent. And their very life shows it, their spontaneity, their totality, their joy. Their life is a festival of lights.

And that's how it should be for every sannyasin. Life has to be changed into a celebration. That can happen only through intelligence.

Intellect is the cultivation of the mind, intelligence is the discovery of meditation -- and meditation is a state of no-mind. So one has to shift from mind to no-mind. And one has to be flexible so that one can come back to the mind whenever needed and can go back to no-mind whenever mind is not needed, but one's home should be no-mind and mind should be only the porch, not more than that. Once in a while you have to pass the porch so you use it, but you don't live there. And ordinarily people are living in their porches and have completely forgotten about the palaces that are within themselves.
My function here is to remind you of your palace, of your kingdom.

Samvado means communion.

These two words: communication and communion, have to be understood. Communication is from head-to-head, communion is from heart-to-heart.

The relationship between the master and the disciple is of communion, it is not of communication. The relationship between a student and a teacher is of communication.

Becoming a sannyasin means now you will be listening more and more with the heart and less and less with the head. And listening from the heart is a totally different experience. There is no argument, there is no judgement; one listens just as one listens to the song of the birds or to music or to the wind passing through the pine trees. One is not questioning it, there is no why; one is simply enjoying it The master has to be enjoyed!

Remember it: the master has to be, in Jesus' words, eaten. The disciple has to be a cannibal. Don't be worried (laughter) to be a cannibal is perfect with me! To be with a master simply means to digest his being to let him come into you, to allow him to the innermost shrine of your being where you have never allowed anybody, where you yourself have never entered, to open all your doors and windows. That is Samvado that is communion. And then one understands not only the words, one starts understanding the silences too.

And when the disciple can understand the silence of the master then something miraculous transpires; then something from the master simply enters into the being of the disciple and the unlit candle of the disciple is suddenly lit and becomes aflame. Where there was darkness now there is only light and nothing else.

This is a commune. Becoming a sannyasin means becoming part of this commune. And commune means a space where people are living in communion, where people are no more interested in theories and words and reasons and logic and arguments; where people are only interested in living totally, in loving totally, in being totally.

Anurodh means invitation.

Truth has to be invited. One cannot conquer it, one cannot be aggressive about it If one is aggressive one will never get to know truth. In that very aggressiveness one becomes farther away from truth than ever. Truth is a love affair; it is not a fight, not a struggle. One has to persuade it. Anurodh also means persuasion. One has to slowly bring the truth into one's being.

So two things are needed: a deep receptivity, a welcoming and spaciousness within. And when you invite a guest you have to prepare your house, you have to make it ready. Truth is the ultimate guest, and when you are inviting truth you are becoming the ultimate host.

That's what sannyas is all about: becoming the ultimate host, learning the art of being a host, so that truth can come, and not only come but can be persuaded to abide in you. It *can* be persuaded, that's the only way it has ever happened.

Open up to truth like a lotus opens to the sun.

The sun is showering but if the lotus is closed then the rays don't reach its inner core. If the lotus is open then the sun starts dancing on the petals and the lotus becomes really alive when the sun starts showering. In that very shower its fragrance is released.

Asking truth to enter you, inviting truth to be a guest in your heart, is asking light to penetrate you -- and without your becoming afraid, allowing it to reach the very core, the very centre. It goes like an arrow and penetrates your very being. The moment the arrow of truth penetrates your being two things happen: death and resurrection. You die as you have always been before and something new is born, something totally new, which has never been there before. It is a rebirth, a resurrection.

Sannyas is only the beginning of learning the art; it is just ABC. But if you can take the first step then other steps are bound to follow.

So become an invitation to god, to truth, to love, to bliss, to all that is, and thousands of gifts are ready to shower on you. But we are closed -- we have to be open, vulnerable.

Risk everything and be open. It is better to die as a flower than to live as a seed.

Is the Grass Really Greener...?

Chapter #22
Chapter title: None

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Anand Gerard. Anand means bliss. Gerard means courageous, brave; it also means symbolically, loyal heart.

The phenomenon of bliss has a few basic requirements, and these two are very important: courage and loyalty. And both belong to the heart. The mind is always a coward and the mind is always full of doubts. Cowardliness and doubting are two sides of the same coin, and in the same way courage and trust are two sides of the same coin.

Sannyas means changing the gestalt, the pattern of your energy, shifting yourself from the head to the heart. The moment you start living through the heart, life is blissful -- that is a by-product. If you live through the head life is a misery -- that too is a by-product. The head is impotent in creating bliss -- and we are all trying to do that, hence the tremendous failure of humanity.

It is not only a question of a few individuals; the whole of humanity is at a loss now. We have tried for centuries to live through the head and we have created deeper and deeper misery. We have made the earth a hell, now it is the time that, rather than going on the same track, in the same vicious circle, we change the whole energy pattern. Man needs a rebirth, a radical change. The future belongs to the heart; and my effort here is to help you to bring your energy from the head to the heart. Once it is there, life is a song, a

celebration.

Dhyan Vivien. Dhyan means meditation. Vivien means lively, alive, full of life.

People are alive only at the minimum. The difference between death and life is not much. People are existing only on the boundary line -- just a little accident and they are no more. Why people have decided to live at the minimum is one of the most significant questions worth pondering over.

There is a Sufi story: a king made a palace only with one door, there was not even a window, so that he could be absolutely safe. That one door was guarded by a big military force and over that military force there was another force to supervise, and then another force to supervise them; so three circles of military forces were guarding only one door.

One of the king's friends -- who was also a king -- visited him. He had heard much about this palace and when he saw it he said 'It is really safe. There is no possibility of any danger.'

When he was departing the owner of the palace came out to give him a send-off and again the guest praised the palace and he said 'I will also make a palace like this.' A beggar sitting on the street started laughing. They both asked him 'Why are you laughing?' The king who owned the palace said 'What is so funny about his praising my palace?' The man said 'I am laughing because there is only one loophole -- that one door. If you really want to be safe you be inside and let people make a wall instead of a door -- then you will be absolutely safe. Right now you are only ninety -- nine point nine per cent safe and that point one per cent of danger is enough to kill a person. That's why I am laughing.'

The story is significant; it says people have started living at the minimum to be safe, to be secure. To live fully means to live dangerously, to live fully means to live in insecurity, to live fully means to live at the maximum. Then life is an adventure, then one never knows what is going to happen; one cannot be predictable. But life is life only when you live at the maximum, at the highest peak. Of course the danger is there that if you fall from the peak you are gone forever, but that danger is worthwhile, that risk is worthwhile. If one chooses not to take that risk then one lives in vain; one only vegetates and calls it life.

Meditation is nothing but the process of helping you to go to the ultimate peak of your energy, to transfer your energy from the minimum to the maximum, from the valley to the peak. Hence meditation teaches you to live dangerously, to live adventurously, to live like a gambler, not like a businessman.

Sannyas is a gamble. It is risky, it is going into the unknown, into the uncharted -- but that's its beauty too. The very danger brings life.

Just the other day I was reading that a man, a very great criminal in America, has died. His whole expertise was robbing banks; for his whole life he was robbing banks. For almost forty years of the sixty-five years of his life he was in goal, but he robbed all the big banks, he was the most famous robber.

He has written a small autobiography and he says 'The most alive moments in my life were when I was robbing a bank. I lived for those few moments; all else was just a preparation to live. Those few moments when I was robbing a bank, actually robbing -- the risk, the danger, the wondering what was going to happen, whether I was going to succeed or was going to be caught or killed... Those were the few moments I lived!'

Now if this man had met me, then I would have told him to rob god. Why are you just robbing the bank of America? The real risk is robbing god, his kingdom -- and that's the whole art of meditation. It makes you a master thief. So get ready!

Prem Oscar. Prem moans love. Oscar means god's spear. Love is certainly god's spear: it kills you -- but it resurrects you also. It goes directly to the heart.

All that is needed is to be available to god, and by saying that I simply mean to be available to existence -- to me god and existence are synonymous -- to be available to the sun, to the wind, to the rain, to be available to all that is, to be open and vulnerable. Then one day the spear comes and shatters you, just kills you. But that death is the most precious thing in life. To be killed by god is the greatest blessing because out of that death arises a totally now kind of life.

In fact then you know that whatsoever you have been calling life was not life. Compared to that your old life looks like death, your old light looks like darkness, your old riches look like poverty. But we have been brought up not to be vulnerable, not to be open, to remain closed-fisted. We are brought up in fear, and fear is the only thing that prevents love; fear is the direct opposite of love. To live in fear is to live a loveless life, and a loveless life cannot taste god.

So drop all fears. There is nothing to fear because nothing can be taken away from you. Remember one

fundamental law: that which you have really got cannot be taken away, so only the non-essential can be taken away; the essential cannot be taken away. It is part of your innermost existence, it is inseparably one with you. There is no possibility of creating a division between the essential and you. The essential means you -- the essence. That is your real richness, and nobody can rob you of it, not even god; it is impossible to lose it. And that to which you are clinging is bound to be taken away -- if not today then tomorrow, is not tomorrow then the day after tomorrow. And sooner it is taken, the better, because if it is not taken soon then you will be worrying about it; once it is taken the worry is finished. Then there is no more worry because all is gone, so why bother? One can have a good sleep, can rest and relax.

God always comes as a death to the ego.

In the ancient Indian scriptures the master is called death, and it is very significant because the master means one who is going to become the door to god: god will enter through the master. The moment you are in tune with the master you are available to god. The master is only a device to bring you into a certain tuning so that the spear of god can go directly to your heart.

And the most precious moment is when the ego dies and you are left egoless. Egolessness is love. Then love flows for no reason at all. And not to anybody in particular, it simply flows just as fragrance is released from a flowers unaddressed, to whomsoever it may concern.

Suryodaya means sunrise.

I have chosen the colour red with all its shades for my sannyasins. It symbolises sunrise, the reddening of the eastern horizon just before the sun arrives. The East becomes full of colours, but they are all shades of red. It is getting ready to welcome the sun. The night is over, the birds have started singing, the flowers have started opening, the people and the animals and the trees are waking up. Life is going through a new birth. The night has been a small death; the sun heralds the beginning of a new day. Again life will celebrate and dance and sing, again there will be love and joy and all that is beautiful and alive.

Sannyas is sunrise in the inner world, the early morning, the dawn, the declaration that the night is over and that the day is just close by, at hand -- get ready to welcome it!

Purvodaya means the rise of the East.

The East is a symbol for the inner, just as the West is the symbol for the outer. The East represents religion, the West represents science. Both are significant and a great meeting of the two is needed. And it will be the greatest blessing for humanity when Rudyard Kipling is proved wrong. He says, "East is East and West is West and n'er the twain shall meet."

Ordinarily he looks right because how can the inner and the outer meet, and how can science and religion meet? -- they look poles apart. But those who dive deeper find a strange phenomenon, that all polarities are joined together, already joined together, that all polar opposites are really complementaries. It is just as the negative and the positive poles of electricity cannot exist in separation -- they have to be together. It is just as man and woman cannot exist separately, just as night and day and summer and winter and life and death, are joined together.

So it is not really a question of creating a synthesis between East and West; it is only a question of discovering it -- it is already there. But whether the meeting is discovered or not, one thing has to be remembered -- that the West has fulfilled its work, and now the time has come for the East to contribute, otherwise humanity will remain lopsided.

The West has given science, technology, all that is needed to make life comfortable on the outside; the East has to give its part, so that life can be blissful inside. So a great rise of the East is immensely needed and immediately needed.

And only when both have contributed in a balanced way can we discover that they are complementary. My effort here is to give you the keys of eastern mysticism.

It is not a coincidence that so many western intellectuals, artists, painters, musicians, poets, scientists have gathered around me. It is significant because only they can understand that which is missing. The East is living in such poverty, in such an ugly state of affairs that it has no time to think of higher things. It pays lip-service to the Buddha, to Krishna, to Mahavira, to Lao Tzu, but it is only lip-service. It has lost track of its *own* inheritance, so it doesn't feel that it is missing something on the inner.

You can only feel that something is missed on the inner when the outer is there; then in contrast you can see that the inner is missing. If the outer is missing then you will never be able to see that the inner is missing. When you are rich on the outside you can immediately feel that inside you are poor.

The East is poor on the outside, hence it cannot feel that the inner is also poor -- they look alike, there is no contrast. So very few people from the East will be benefitted by me. They will be benefitted in a very round-about way: first the West has to be given the keys and once the West starts becoming spiritually rich then these eastern people will start learning from the West the same keys that they always had with them but which they had completely forgotten about.

To me, East does not mean just the East of today; to me it symbolizes all the great spiritual experiences that happened in the East. And tremendous is the contribution of Lao Tzu, Chuang Tzu, Lieh Tzu, Buddha, Mahavira, Krishna, Kabir -- tremendous is the contribution. But the East is not in a state to understand it. The West is in a state now to understand it. For the first time in the West it is possible to understand Lao Tzu, Zen, Yoga, Tantra.

The East has to rise in the West. It looks very contradictory but that's how it is: the sun has to rise in the West. And that's what is slowly happening here. And in the new commune it is going to happen on a vaster scale.

You all have to be aware that you are participating in something tremendously important. Its significance will become clear only very much later on; only history will be able to look back and see its importance, because only later on can you see, with a bigger perspective, what has happened. When it is actually happening nobody is capable of understanding unless one is awakened.

I have heard that when Jesus was born Joseph came in and was very much puzzled because Mary was crying and weeping. He said "What are you doing? You have given birth to such a beautiful child and you are crying..." She said "Yes, because I always wanted a girl!"

It is difficult, when Jesus is there it is difficult. Even his mother is crying!

So this country is not going to understand me, the East is not going to understand me; on the contrary they will condemn me. I have to depend on the West. But my work consists in giving birth, a rebirth, to the East.

Prem Arti. Prem means love. Arti means worship, prayer.

Love is the only true worship. One need not go to any church or synagogue or temple, one has just to become loving. Love needs no belief, no theology, no priest. We are born with the energy, we just have to be courageous enough to share it.

And one has to share it not only with the person one has fallen in love with -- because when you make your love very narrow and limited your soul also becomes very narrow and limited. When love becomes exclusive then it starts dying. It has to be inclusive, it has to include all, only then does it reach to its full flowering, then it rises to the highest peak, it becomes an Everest.

So love the people you are in love with, but love strangers too. And not only people -- love animals, trees, rocks, stars. In short, simply love -- don't be bothered about to whom it is addressed. Any excuse is enough and one should be loving. And if there is no excuse, invent excuses, but be loving!

The whole emphasis is on being loving. And these are the three stages: first, love is one-pointed, exclusive; second, one becomes loving, inclusive, and third, one simply becomes love. That is the moment when it becomes worship and that is the moment when one becomes aware of god.

Satish means, your very being is God. Sat means being, ish means God.

God is not something outside you, God is your very being. And one has to discover God inside oneself.

Going anywhere is pointless unless you go in. Every journey to some other place is an escape from yourself; you are going farther away from God. When you are not going anywhere, not even in thoughts and dreams and desires, when all journeying, physical and psychological, has come to a full stop -- when all journeying as such has stopped -- suddenly you discover that which has always been there, but you were never there so the meeting was not happening. It is at the very center of your existence that God is luminous.

Once he has been found there then you can find him everywhere else, but first he has to be found within. Then he is in every person, every animal, every tree, every rock; then he is all over the place. And to know that your being and the being of the whole universe are one, brings tremendous rejoicing. All fear disappears, all worry disappears, all anxiety disappears because now there is no death: you have become part of the eternal. You are no more a part, you have become the whole.

Kavya Gunjano. Kavya means poetry. Gunjano means humming.

Man is made of music. There is a deep humming inside. We are made of that song -- it is wordless it is pure sound, hence I call it humming. It has no meaning but tremendous significance. You cannot interpret it, you cannot describe it, you cannot define it, but once you have experienced it your life becomes luminous you are glowing with it, it is a glory. It brings a new shine to your being, a new flavour and fragrance.

This is one of the secret discoveries of all the mystics, that basically life is poetry, not prose, music, not mathematics, mystery, not science. And when the whole mind has ceased and there is no functioning of the mind, then you can hear that humming sound rising upwards from the depths of your being. One becomes overwhelmed by it. One feels renewed, reborn -- it is so refreshing, it is such a rejuvenation. One is bathed with the divine.

In the East we have called that humming 'omkar': the sound of om. The sound of om comes closest to it -- it is not exactly it, but approximately it. If you hum 'om, om...', then it gives you some feel of it, but just approximately, not exactly.

So get more and more in tune with poetry and music and get out of the mind. Dance and sing and celebrate with great abandon. That is going to be your meditation, that is going to be your entry into sannyas: be drunk.

I am inviting all kinds of dangerous people -- gamblers, drunkards, crazy cuckoos all kinds of people (much laughter). but they are the most beautiful people in the world. The so-called sane are just ugly; they are too sane to be alive, to calculative, too Jewish -- they cannot be human!

Satyam means the truth.

Truth is not something which can be found by philosophizing, it is not a conclusion of thought; on the contrary it is a realization of no-thought. Philosophy is a distraction: one has to stop philosophizing.

Just today I was reading one of Rudolf Steiner's statements that "If a German comes to a crossroad and one sign says 'heaven' and the other says 'lecture about heaven', the German always goes to the lecture about heaven." Philosophy is that kind of thing; a lecture about the truth.

Be less a thinker and more an experiencer. That's my fundamental message, be existential. Intellect can go on round and round but it never reaches the real thing. It cannot, it's not possible for it. Truth has to be found in a state of no-mind, so the whole work here consists in putting the mind aside, in living beyond mind, in just living and rejoicing in living without thinking about it.

And it is not only true about Germans, it is true about almost everybody in the world; particularly about the educated people. And unfortunately now almost everybody, more or less, is educated. For one hundred years universal education has been the slogan of the social reformers and the missionaries and the servants of the people and they have almost educated everybody. Now everybody is thinking and nobody is living.

D.H. Lawrence has a good suggestion that if we could close all the schools and all the universities for one hundred years then there would be hope for humanity. I agree perfectly with him; it would be a tremendously beautiful experiment. For a hundred years all Oxfords and Cambridges and all schools and colleges from Kindergarten to the university, would be closed -- a one-hundred-year holiday! And in those one hundred years man would regain his primitiveness, his authenticity, his existential status. And I don't think that man will open those schools and colleges again -- ever!

Truth is within you, just be silent and know it. It is a question of being silent and knowing. Thinking keeps you occupied, so much so that you cannot know that truth is already inside you, it is already the case.

Satyodaya means the rise of truth.

Man has lived in beliefs for centuries, and beliefs have deprived man of truth. To believe simply means to be untruthful. One believes only because one does not know, if one knows, there is no need to believe. For example, I don't believe in god, because I know -- there is no need to believe. The man with eyes does not believe in light, he knows it; but the blind man believes. He believes there is light, there are colours and there are people with eyes -- that is his belief.

Belief is a deception, it keeps you deluded. Truth can rise in you if you are ready to drop all the beliefs -- Christian, Hindu, Mohammedan, Buddhist. One should not choose. Without any choice put all the beliefs in one bag and throw them into the ocean. And do it in a single blow, don't go gradually, slowly slowly throwing one belief and then another, then another -- because then it will take many lives to get rid of them. There are millions of beliefs, beliefs within beliefs. They are like Chinese boxes, boxes within boxes: you open one and throw it, another box comes up; you open it, then another and it goes on and on. And the smaller the box, the more difficult it is to throw it, because it becomes subtler and subtler. So it is better to

throw the whole box, the big one, because it contains all the smaller ones.

That's why people think I am destroying their religions. In a way they are right, because I am telling people to throw the whole box. It contains all their ideals, their churches, their temples, their Gitas, their Bibles, their Korans and I am telling them to throw it wholesale -- don't go retail! Go all the way in a single step and be finished with it and you will be surprised: the moment all beliefs are dropped suddenly there is a totally new light arising in you which you have never been aware of -- and that is truth. That truth liberates and that truth brings blessings and benediction.

Is the Grass Really Greener...?

Chapter #23
Chapter title: None

23 December 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Prem Lorenzo. Prem means love. Lorenzo literally means laurel; the laurel symbolises victory and immortality.

It is only through love that one becomes aware that the real treasure is not in ego possessions, in ego trips, in ego numbers; the real treasure is in surrendering the ego.

It simply means you are relating to somebody without the ego being present. When the contact with somebody is without the ego, it is love. And then it can go on spreading. One can relate to the whole existence -- the secret is the same. Whether you relate with one person or with the whole universe, it is the same key -- that the ego has not to be there. And it is a simple arithmetic; when you have known bliss by relating to one person egolessly, you know how much ecstasy is possible if you relate in the same way with the whole universe -- it will be immeasurable, it will be infinite.

Love gives you the first glimpse of your real treasure. That is the victory. And those moments of love when the ego does not exist, does not function, are also timeless moments. They are not moments of time but moments of timelessness; they are part of eternity. In those moments one also becomes aware that there is no death, that there has been no birth in the first place, that one has always been here and now. Birth and death are just episodes in the eternal celebration of life. One does not begin with birth, one does not end with death.

That clarity also arises out of egolessness, out of love. And these two can define the whole of religion: to know that 'I am immortal,' and to be victorious. One has come home. Now there is nowhere to go, no need to go anywhere. The begging bowl simply disappears. One becomes an emperor... but this is a kingdom not of this world.

Jesus was very much misunderstood by people because he continuously talked about the kingdom of god and the politicians thought that he was talking about the kingdom of this world; the political mind cannot think beyond this world. As his influence started growing the politicians became afraid that this man was going to conquer power because he was talking in terms of conquering the inner world, of being victorious. They misunderstood him completely, totally.

The religious establishment became afraid, the political establishment became afraid and both conspired to kill this simple, innocent man. His only crime was that he was using words which could have both meanings. But that problem has always been there because the words basically are meant to be for *this* world, so whatsoever words you use, you will have to choose from these words, these languages. You may try to give them a new meaning and a new colour but people will go on understanding them according to their conditioning.

But these are the basic elements of a true religion: victory over darkness -- and ego is nothing but darkness -- and the experience of immortality. You can call it god, you can call it nirvana, but the basic thing is that you have experienced something which is beyond time. Whatsoever name one wants to use one can use.

Lao Tzu says 'It has no name, hence I will call it tao.' A very beautiful statement, because it has no name some name has to be given -- xyz. Tao means xyz -- it does not mean anything at all. He says 'So any name will do. I prefer to call it tao. If your preference is different, that's perfectly okay!'

Gyanveeto. Gyan means knowledge. Veeto means going beyond.

One of the most significant statements in the Upanishads is that ignorance is not as dangerous as knowledge. The ignorant person falls into darkness but the knowledgeable person falls into deeper darkness. The ignorant can find the home more easily, but the knowledgeable person is lost in the jungle of words, theories, hypotheses, ideologies, philosophies -- there is no end to it.

The first step in sannyas is to get rid of knowledge and the second step is to get rid of ignorance and the journey is complete. But first one has to get rid of knowledge because it is knowledge that covers your ignorance, protects your ignorance. It gives you a false notion that you know, when in reality you know nothing.

But people are even afraid to ask the question 'Do I know? Do I know god? Do I know truth? Do I know love? Do I know what this universe is? Who am I?' People are afraid of asking these questions, afraid because they will bring you to your ignorance, you will have to encounter your ignorance, and ignorance is very shattering to the ego.

Knowledge is a nourishment to the ego, so everybody wants to remain knowledgeable. People go on accumulating knowledge, degrees, only in order to hide the fact that they are ignorant of the fundamental things of life and all their knowledge is based on that ignorance. The whole edifice of their knowledge is fundamentally wrong. It will collapse any moment, anybody can destroy it. That's why people don't want to argue, don't want to listen to anything new. Afraid, their house starts trembling, shaking; they start feeling that any moment their whole structure can collapse -- it is better to be deaf, it is better to be blind. So they see only that which helps to keep their ego intact and they hear only that which nourishes their ego, they see only that which fits with their knowledge and they hear only that which becomes more and more of a support of their knowledge.

By becoming a sannyasin one has to change the whole process. All supports have to be withdrawn, all props have to be removed, so that your knowledge collapses. Its collapse is a great achievement, because when you suddenly discover your ignorance you have discovered your childhood too.

When you discover your ignorance you have discovered your innocence too. And it is very easy to so beyond ignorance because ignorance is a natural phenomenon. It is not arbitrary, it is not ego-fulfilling.

The difference between ignorance and knowledge is like... if you are chained with golden chains, studded with diamonds, that is knowledge. You would cling to your chains, to your slavery because it seems it is so precious. You would not like anybody to tell you that these are chains and you are imprisoned. You would like people to think that these are ornaments, not chains. golden chains become ornaments. Ignorance is like just ordinary steel chains, nothing precious in them except their ugliness; there is nothing to protect, there is nothing to brag about, one wants to get rid of them.

The real problem is to get rid of knowledge because we have put so much effort into accumulating it. Our schools, colleges, universities exist and almost one-third -- and the most important one-third -- of our life is wasted in accumulating information. By the time one is an M.A. or a Ph.D., one has lost one-third of one's life, twenty-five years -- and the most precious time, the most alive time. One will never be so alive again, one will never be so daring again, and all these beautiful years are wasted in accumulating stupid facts geography and history, which are utterly meaningless.

But if one is ready one can get rid of knowledge in a single blow, and suddenly your beautiful ignorance arises. It is beautiful because it is natural; you have not gone to any school, to any college, to any university,

to learn its you are born with it. It is a gift of god.

Hidden inside it is wisdom, it is a seed, the shell of the seed. If you put it into the soil and the seed disappears into the soil a plant will arise and soon there will be flowers and fragrance.

Ignorance is like a seed and when you put your ignorance into the soil of meditation your life becomes full of roses.

So these two steps are the whole journey of sannyas, first get rid of knowledge and then second, in the soil of meditation let your ignorance disappear. Then whatsoever potential you have got will start growing of its own accord. You are really born the day your potential starts becoming actual.

Deva Dhirjo. Deva means divine. Dhirjo means patience.

There are things which can be achieved by our effort and there are things which are achieved only by effortless waiting. Things that can be achieved by effort -- money, power, prestige -- are mundane. They are worldly things, not really valuable, because according to those who have known the definition of the valuable is that which will go with you when you die. When you leave your body, that moment will be decisive about whether you have anything valuable with you or not. Your money will be left, your power, your prestige -- everything will be left behind, you will go empty-handed. As far as these things of the world are concerned you cannot carry any with you so they are valueless.

But there are a few things which will go with you, which are intrinsic love, meditation, awareness, freedom. They are not on the outside, they are on the inside; they are part of your being, they are flowers of your being. These are the really valuable things but they cannot be achieved by effort, will; they can only be achieved by opening up to existence, by just being vulnerable, waiting, not being in a hurry. If one has to wait forever one is ready to wait forever -- such trust is patience. And the miracle is that if one is ready to wait forever it can happen right now.

The more you are in a hurry, the less is the possibility of its happening, because when you are in a hurry you are closed. You are not available to the present; your mind is somewhere in the future -- expecting, desiring, rushing to get it. You are not here, you are not now. But when there is no hurry and when you know that it is not going to happen through your effort, it is going to be a gift from the whole to the part, from the universe, just a gift... If life is a gift... You have not earned it. You suddenly found one day that you are alive, breathing, suddenly one day you find that love is arising in you, suddenly one day you discover that there is a deep longing to know the truth of it all. These are all gifts!

So one has to wait for the gifts. One has not even to ask, not even to pray. Without any expectation one simply waits. A great silence descends when one learns how to wait, a tremendous silence, abysmal, a bottomless silence. In that silence one can hear one's own heartbeats.

In America in scientific labs they have made an absolutely soundproof room. There are soundproof rooms all over the world but this one is absolutely soundproof. It is a space research centre -- because when the astronauts go into space they will have to encounter one of the most difficult things: profound silence.

We are accustomed to noise. we may even sometimes complain about the noisy world and the traffic and the trains and the aeroplanes, but you don't know, if all this noise suddenly disappears and you are left in silence you may have a heart attack! You may simply sink! It will be too much -- you will not be able to take it in.

So before the astronaut goes into space... because the space is absolutely silent. No music, no radios, no televisions, no loudspeakers -- there is nothing. In all the directions as far as you can imagine it is all silence, because there is no air so sound cannot travel. The air surrounds the earth only for two hundred miles; beyond two hundred miles sound cannot travel. The moment the spaceship passes that barrier at two hundred miles, it is in absolute silence. So the astronaut has to be prepared, otherwise he will not be able to encounter it; he may die, the shock may be too much. For that this room has been created.

Slowly slowly, first for a few seconds, then for a few minutes, then for half an hour, then for an hour, then for a day, then for two days, then for a week... slowly slowly the person who is getting ready to go into space prepares himself.

A musician went to visit this absolutely sound-proof room. When he entered it he could not believe what was happening. They had told him it was absolutely silent, but he heard two sounds very clearly, absolutely clearly, and they were not whisperlike -- they were so much that he enquired of the director of the lab 'What is the matter? From where are these two sounds coming?'

And the director laughed; he said 'They are not coming from anywhere. One is your heart beating, the other is the sound of your blood circulating. They are not coming from anywhere, you are hearing your own

sounds; they are inside you and you are inside the room. Nothing can be done about it unless your heart stops, your blood circulates no more...' Out he could not believe it at first that the blood circulation also makes sound; and the heart was beating like a drum -- the noise was so loud! The absolute silence became a contrast.

The meditator also has to be ready. He is also a kind of astronaut, astronaut of the inner world, of the inner space, which is far bigger than the outer space and far more profoundly silent. And the best way to taste it is just to be herenow, available, with no desire, no expectation; just being -- that is patience. And I call patience divine because god comes through it God is experienced only by those who are ready to wait forever!

Nishabdo means wordlessness. That's what meditation is all about. We are full of words, a constant stream of words goes on flowing inside. You may be occupied with any kind of work on the outside but inside a subtle undercurrent of words continues.

The Old Testament says in the beginning was the word and god was with the word and god was the word. This cannot be the true beginning, because if the word was already present that presupposes mind, so god already had a mind. And when you have a mind then you cannot just live with one word. Words don't believe in birth control one word creates a thousand words. They are very reproductive.

Just take any word and think about it, ponder over it and you will be surprised, it brings up other words immediately. You may not even be able to find out what the association is. For example, the word 'dog': just ponder over the word 'dog' and you will be puzzled that it brings up so many things, strange things that you would have never thought the word 'dog' could trigger within you. You may remember your girlfriend who had a dog and your girlfriend may have been a communist (laughter) and you may remember Karl Marx -- who has nothing to do with the dog. And then DAS KAPITAL and the Communist Manifesto and Joseph Stalin and Mao Tse Tung... It starts and then it never stops! Any word can trigger a process in you and it will go on and on.

So to say that in the beginning there was the word, is not right. If in the beginning the word was there then it could not be alone. Whatsoever the word was it would bring other words in, it would create the whole world of the mind, the whole atmosphere of the mind. It would create the climate, all kinds of associations; multi-dimensionally it will bring things. God would already be going insane -- and the world is a proof. He must have got *very* insane, only then could he have created such a world -- so crazy, so miserable.

If I were to write the Old Testament then I would start: in the beginning was silence -- it cannot be the word -- and at the end again there will be silence, because the beginning is always the end too. If in the beginning was the word then at the end also there will be the word. So there will be no end; you will continue, you will go on thinking, you will go on philosophising.

Meditation means reaching to the very beginning or to the very end -- which is the same: it is silence. There is no word, no thought, no ripple in the lake of consciousness. And the lake functions like a mirror; it reflects all the stars as they are without interpreting, because there is nobody to interpret. There is only clarity, sensitivity, awareness.

So beware of words. They will not go easily because we have been tending them for so long, for thousands of lives. They will not so easily. When you are becoming silent suddenly a word will comes 'Look, Nishabdo, this is the thing!' But these are words and they have disturbed the whole thing, even if you say 'Right, this is silence' -- finished (laughter), then the word has come in and with the word comes the whole world. Immediately you will say 'I have disturbed it,' and the train has started moving, shunting.

One has to be so silent that there is not even any idea of silence -- just silence, no labelling, not even 'aha!' otherwise it is finished! So one has to be very alert, very watchful of words. They will come in from any possible way; from the backdoor, from the windows they will jump in, from the ceiling suddenly they will come in. They are tricky fellows! (laughter) You may be silent and you may not have said anything and then suddenly you will say 'So they have not come' -- finished! They are there. They were just watching from around the corner.

But if one is aware, slowly slowly one learns all their tricks, strategies, diplomacies. And the more one knows how the mind functions, the more out of it one is. A day certainly comes when silence prevails without any interference, any interpretation. In that very moment one becomes enlightened. To be wordless is to go beyond the word.

Anand Rupen. Anand means bliss. Rupen means beauty.

The only beautiful experience in life is that of bliss. And whenever, wherever, you experience beauty there must be something of bliss present. Looking at a sunset you see great beauty -- that simply means the sunset has been so stunning that your mind stopped, that its constant whirling suddenly disappeared. Suddenly you were silent and in that silence you tasted bliss. That is happening within you. Because you are focussed on the sunset or the starry night and you are lost in the grandeur of the stars, you have forgotten your ordinary mind and ordinary worries and anxieties. You are taken farther away from your ordinary existence; for a moment you are no more the same person as you ordinarily are. The starry night was too much, the stars pulled you like magnets.

In those moments the juices of bliss start flowing inside you. Of course because you are not aware you think it is the starry night that has given you bliss or the sunset or the flower or the beautiful woman o the beautiful music; you find some rationalisation because you felt so good, such a well-being. But you are really putting the horses behind the cart. It is not beauty that creates bliss; it is blissfulness that gives you the sense of beauty.

Once you have known this you can put the horses in front of the cart and then the journey starts -- because with the horses behind the cart the journey is impossible; the cart will block the horses. You may go on sitting in the cart forever, complaining about every kind of thing, that the road is not good and that the horses are mad, and what to do and what not to do and you are not going anywhere and what is this all, what is this life all about? The whole thing is that you are sitting in the cart and the horses are at the back; they need to be put in the front.

Bliss is the first experience in our being, then we feel beauty outside. Beauty is just the reflection of a blissful heart. So the person who is blissful finds beauty everywhere. When bliss starts flowing in you twenty-four hours a day you are surrounded by beauty twenty-four hours a day. Then everything is beautiful, then suddenly the whole universe is immensely beautiful. Each moment brings great surprises, great gifts. And bliss not only beautifies the universe, it beautifies you too. It is very alchemical; it changes your very chemistry.

It gives you grace, it gives you love, it gives you courage, it gives you both a kind of drunkenness and a kind of awareness together. And that is the most beautiful experience in life: to be alert and drunk simultaneously. And that's what my sannyasins have to be, drunk and alert and awake simultaneously.

Is the Grass Really Greener...?

Chapter #24
Chapter title: None

24 December 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

This is your name: Swami Anand Ole. Anand means bliss. Ole means peaceful heart.

Peace alone is not enough -- alone it is dead; it is alive only when it is blissful. Bliss is the breath for peace; without bliss there is no heartbeat in peace, then it is just a corpse. It is easier to attain peace if one is

ready to renounce bliss -- and that's what monks and nuns have been doing down the ages all over the world: renouncing bliss in order to gain peace. But because it is easy and cheap it has no significance at all.

One can move into a mountain cave and live peacefully but there will be no song, there will be no joy, there will be no disturbance certainly and there will be no direction, but everything will be just okay. It will not be a dance, it will not be something overflowing.

My sannyasins have to understand very clearly that I would like you to be peaceful but not without bliss. And to attain bliss and peace together needs great skill and intelligence; it needs meditativeness. It is an art to bring these two poles together and create a higher synthesis out of them. Then bliss is peaceful and peace is blissful. Both together are more than just the combination of the two; something plus descends from the beyond. That's what has been called god.

You can call it life, truth, nirvana, but it only comes when both have been balanced and both are together like two wings of a bird.

Anand Mitzi. Anand means bliss. Mitzi means fragrance.

Pleasure is a seed. It contains all possibilities of happiness and of bliss, but they are all hidden and dormant. And millions of people die only knowing the seed, but the seed is worthless in itself unless it finds the right soil and disappears in the soil and dies, only then is the plant born.

Happiness is the plant with many branches and foliage. And when the tree starts flowering -- flowers are like joy -- the tree is rejoicing! Flowers symbolise the tree being ready to share. It has too much; it is in a dance, it wants to share its being, its joy. It is overflowing energy that becomes flowers. An undernourished tree wi ll not give flowers. It will be starving; even its leaves will be dull, sad, dying, on their deathbed. Its branches will not be alive and swaying in the wind and enjoying the sun. Unless it blooms it is not fulfilled.

So flowers are joyous, but bliss is like fragrance, even beyond the flowers. When flowers release the fragrance that is the culmination, the realisation of the potential in its totality.

The seed was very visible, very material, the fragrance is invisible, very immaterial. The seed was like a body and the fragrance is like a soul. Bliss is spiritual, pleasure is physical. Happiness belongs to the mind, joy belongs to the heart. And these are the four things to be understood, from the seed you have to move to the plant, from the plant to the flowers, from the flowers to the fragrance. Then life has arrived, then your destiny is fulfilled.

In the East we have called that moment Buddhahood; in the West it has been called Christ-consciousness, but it is the same moment. One has become just fragrance, and the fragrance merges with the whole, it disappears. That's exactly the meaning of the word 'nirvana'. It is one of the most beautiful words.

When you blow out a candle it is said in Sanskrit that the candle has achieved nirvana -- 'nirvana' means blowing out a candle. The flame was there just a moment before, now either it is nowhere or it is everywhere. Both mean the same; nowhere and everywhere are synonymous. It has merged with the whole so it has no separate entity. Fragrance is nirvana. All that is gross and material has disappeared, only the subtlest has remained -- and that too is merged with the whole. There is no more any ego. Then only does one know what it is -- the bliss, the ecstasy -- for which we have been longing for thousands of lives.

It is possible! It needs just a little effort, just a little conscious, deliberate search -- because it is our potential so it can become actual.

Anand Vincent. Anand means bliss, Vincent means a conqueror.

A man without bliss is a beggar, a man with bliss is a conqueror, an emperor.

While coming to India Alexander the Great went to see Diogenes -- a rare individual. He was lying naked on the bank of a river in the sun, taking a sunbath. He didn't even get up to welcome Alexander. Alexander asked him, "Can I do something for you? I have heard stories about you, and I have always longed to see you and I am really happy to see such a blissful man. Can I do something for you?"

Diogenes thought for a while and he said, "Yes, just stand a little further away because you are blocking the sun. Nothing else is needed because I am utterly fulfilled. This is the only difficulty that you are creating and it is you who is creating it; otherwise there is no difficulty at all!"

Alexander was shocked and embarrassed; he could not believe his ears, could not believe what Diogenes was saying. He could give Diogenes anything because he was the richest man in the world at that time, a world conqueror, but this man had not asked for anything. He really felt a beggar before Diogenes. He said, "I am tremendously happy to meet you, and if God is going to give me another birth I will tell him, 'Don't

make me Alexander; make me Diogenes.'"

There is a story that they died on the same day. And while moving from the earthly plane to the unearthly world one has to cross a river -- Diogenes had died a few minutes before Alexander so he was ahead, and Alexander was following. Diogenes heard a noise and looked back. Alexander said, "Strange that we are meeting again! Perhaps on this river there has never been a meeting of an emperor and a beggar" -- because Diogenes was a beggar.

Diogenes laughed and said, "You are right. Just one correction you will have to make. You misunderstand who is the emperor and who is the beggar. I am the emperor and you are the beggar! Yes, certainly it is a rare incident on this river, it may not have happened before, it may not happen again, but I am the conqueror and you are just a beggar." And Alexander could not say a single word against it because that was the truth. He had come without ever knowing what bliss was, his whole life went down the drain, and this man had lived each moment of it so blissfully that certainly he was the emperor.

Bliss makes one victorious; bliss and only bliss is worth achieving. Nothing should be made more important in life than blissfulness. If you make anything else more important you will live in misery, you will never be a conqueror. And my sannyasins have to be emperors.

How long will you be here?

-Two more days.

Then come back again for at least three days! Because one has to achieve the fourth! (much laughter) You have to give at least three days for three stages and then the fourth happens! Next time come for three days -- right? (much laughter)

Jivan Teng. Jivan means life. Teng means to ascend.

Life is a ladder and we live at the lowest rung. That's where we find ourselves at the time of birth, but we go on living there for the whole of our life. Many people think that just to be born is enough. Birth is only the beginning of a long pilgrimage, but the majority of people die on exactly the same spot where they were born. They have not moved even a single inch. Their life energy has remained on the same plane; it has not ascended, it has not gone upwards. They are still crawling on the earth; they have not found their wings yet, they have not even looked at the sky and the stars. They are too occupied with their own small things, they have no time to look upwards; and life really begins only when you start moving on the higher rungs of the ladder.

Meditation is the only way to help you to move from one rung to another. Meditation means awareness. As you become aware of the body you move beyond the body. Awareness means transcendence. When you become aware of your mind you move up another rung of the ladder. You are no more mind, you have gone beyond mind. The moment you become aware of your heart, you have moved beyond the heart.

These three are the most fundamental planes to be transcended. When you have moved beyond these three you come to your real self, the fourth, turiya. And only then does one know what life is all about. One comes to know the truth of life, the meaning of life and the immense splendour of life.

Dhyan Sadhana. Dhyan means meditation. Sadhana means the practice, the discipline.

My whole emphasis is on meditation because it is the master key; it opens all the locks, it opens all the doors and all the mysteries. Nothing else is needed. So one should concentrate one's whole energy on being meditative. And by meditation I means the art of watchfulness, awareness, alertness.

The first step is becoming aware of your bodily activities and actions: walking, sitting, standing -- just a silent awareness of what is going on on the physical plane. People are not aware of that, hence you can see many contradictions.

For example, a man may be smiling and yet his eyes may show anger. He himself is not aware of it. A man may not show something but if you know how to read his face you will be able to decipher it immediately, because he is so unaware that what he is hiding is bound to be expressed in some way or other.

A psychologist was experimenting and he talked to many people belonging to different occupations -- a few monks, a few priests, a few rabbis, a few ordinary people, businessmen, bankers, all kinds of people. He gave them a pack of cards and each card had a picture of a sunset, a sunrise, mountains, this and that, and also a picture of a naked woman.

A man was looking at the cards, and the psychologist was not looking at the cards, he was sitting in front of the man. But when the man came to the naked woman the psychologist would immediately say 'So now, you have come to the naked woman?' And the man was puzzled as to how he came to know. And

people who have been practising celibacy and saying that sex is sin -- priests and the monks -- even they would be immediately caught.

The simple trick was that the psychologist was watching their eyes. Their pupils became big the moment they saw the naked woman. Now, they didn't know what was happening to their eyes. And in fact one has no control over them. Even if those people had known they could not control them; they are beyond control. Immediately their pupils would become big. Your pupils become big only when you want to take something totally in, when you don't want to miss anything -- that makes your pupils bigger.

If you watch people's activities you will be surprised, they say one thing, they do something else and their faces express something else again. It is as if they are many people.

A psychoanalyst said to a patient 'Through three months analysis with you I have discovered that you are a schizophrenic, a split personality.' The man said 'No, I am not,' then stood up and said 'Yes, I am,' then lay down again and said 'No, I am not!' Now he was not aware what he was doing; by saying 'I am, I am not, I am...' he was simply proving that the psychoanalyst was right!

One has to watch one's body very carefully. That gives you a deep understanding and makes you capable of watching your mind, which is more subtle.

The second step is that the mind has to be watched... what thoughts pass in the mind, what desires cross the mind? There is no need to analyse, there is no need to evaluate, no need to judge. Just watching, simply taking note that these are the thoughts that pass, these are the dreams that pass, these are the fantasies that pass, without any evaluation of good, bad, moral, immoral -- just watching -- will again give you a deeper capacity to watch. And then one can watch one's feelings of the heart, moods -- which are the subtlest. Suddenly you are in the grip of a mood -- it just comes like a breeze and you are sad or you are blissful for no reason at all.

One has to learn to watch these three things, body, mind, heart, action, thought, feeling. And these three take you to the fourth, which is the highest rung of the ladder: being.

Action is the most outside thing and being, the most inside; action the outermost, being the innermost. So start with action, with doing. Watch your doings, so slowly slowly thinking, then feeling and then being. The moment you reach being you ascend to real life. For the first time you taste immortality, eternity.

How long will you be here?

-- Three months.

-- That's good. Exactly the right time!

Nikhilananda means total bliss.

One should not be satisfied with less than that. One should remain divinely discontented with anything less than that. Sannyas is divine discontentment. It is the search for total bliss.

But all religions have been teaching contentment and because of their preachings people have become contented with whatsoever they have got, wherever they are. So you rarely come across a person who has attained bliss, intelligence, freedom, love, truth. It has become very rare and it is becoming rarer and rarer every day, for the simple reason that religions don't teach you a divine discontent, they don't give you fire.

My sannyasins have to be afire with a tremendous longing for total bliss. And I say don't settle with less than that because it is your birthright. You are meant to achieve it. You have been given all that is needed to achieve it. You are absolutely ready to take the jump. So gather courage and start the journey for absolute blissfulness. Nothing else can really give you contentment.

You can console yourself, you can try to satisfy yourself in some way; you can rationalize and you can remain wherever you are, thinking that this is all there is. This is *not* all there is, there is far more.

The Upanishads say 'Charaiveti, Charaiveti' -- go on, go on, there is no end to this journey. Go on until you become a god yourself.

Sampurna means the whole.

We are brought up with the false idea that we are separate from existence. We are brought up as egos, and that is the whole problem, the root cause of all other problems, because whatsoever we think, our thinking makes no difference to reality; reality remains the same. We are not separate from reality, we are one with it, but because of the idea that we are separate we get into unnecessary anxieties and worries. Our whole life becomes just a long anguish, a nightmare.

Just by dropping the idea that you are separate, a miracle happens: all worries suddenly disappear. They used to look so big and so important and suddenly they are not there. Even death is no more there, because

if we are part of the whole we cannot die; we have always been and we will always be.

Surrender the ego -- it is only a false notion. I ask my sannyasins to give to me that which you don't have, so that I can give you that which you already have. Give your ego to me so that you can have the whole. 'Why remain tethered to a small thing?

This whole universe is an organic unity. That is the meaning of Sampurna and that has to be dis-covered. Unless you discover it life is meaningless and a meaningless misery -- on one hand meaningless, on the other hand miserable. It is just an exercise in utter futility. But it all depends on you -- you can drop the ego in a single moment of understanding, just as one drops one's clothes -- because it is a false idea. Clothes are far more real.

You will have to unbutton and unbelt and do a few things before you can drop them, but the ego can be dropped instantly. You don't have to unbutton it, because it is not there in the first place, it is just an idea. But the idea is creating so much hell for so many people.

Sannyas means getting rid of the ego and entering into the world, into the universe. Just like a dewdrop slipping into the ocean and becoming one with it.

Prem Sagar. Prem means love. Sagar means ocean.

One should not be miserly about love, because the law of love is that the more you give, the more you have, the less you give, the less you have, and if you don't give at all it simply disappears from your heart. And if you go on pouring infinitely, it goes on growing in you infinitely. It is always in the same proportion as you give.

Once the arithmetic of love is understood life goes through a radical change. When you start giving love for no reason other than just for the sheer joy of it, the whole universe expands. Thousands of songs start falling on you; from each direction, from each nook and corner love starts flowing towards you.

Life can become a festival of lights through love. It can become a spring; thousands of roses can bloom in your being. All that is needed is to share your love without any conditions, without asking for anything in return.

So let that be your work upon yourself: become loving and finally become love itself. That's the moment one discovers god within one's own being. God is another name of absolute love.

How long will you be here?

A very long time.

That's good. Be here a very long time. Forever will do -- or a little longer!

Akal means timelessness.

Mind is time. Time has two tenses, not three -- the past and the future; the present is not part of time. The present is part of timelessness, it belongs to timelessness. To be in the now and in the here is to enter into eternity. And god is timeless and truth is timeless and we are timeless. All that truly exists is timeless. That which does not exist is part of time. The past does not exist, it is no more; the future does not exist, it is not yet. Only the present, between the past and the future, just a small interval between the two, exists; and that small interval between the two is the only reality there is. But that small interval is infinite.

And meditation means entering into the present.

A sannyasin's lifestyle has to be completely free from the past and free from the future. The moment you are free from the past and the future you are in tune with the present. And that harmony with the present brings all joys, all benedictions, all blessings. It brings enlightenment. It brings flowers of love and those flowers start showering on you; day in, day out, they go on showering. Each moment becomes such an ecstasy, so exquisite, that there is no way to imagine it, there is no way to comprehend it through the mind; because the mind is time and time cannot comprehend that which is beyond time.

To know it, one has to enter into the present.

That's my whole teaching here: to live in the now.

Is the Grass Really Greener...?

Chapter #25
Chapter title: None

25 December 1980 pm in Chuang Tzu Auditorium

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Shunyam Renate. Shunyam means zero. Renate means born anew.

One can have a new being, a new life, but one has to be ready to get rid of all that is old, to be utterly empty of the old, to be just a zero, nobody, a nothingness. Only out of that nothingness does the new begin.

The new is not the modified old, it is discontinuous with the old. So it is not a renovation of the old; the old simply dies without leaving any trace behind. And then the miracle happens the new sprouts up. The grave of the old is the womb for the new.

And sannyas is nothing but a process of emptying you of all that you have been up to now so that you can have a new beginning, a fresh beginning; only then can misery disappear, only then is bliss possible.

The story of Jesus being crucified and then after three days resurrecting is beautiful. Christians have not been able to make much use of its symbolisms crucifixion means death and resurrection means birth. But for three days he was neither alive nor dead, for three days he was in a state of being a zero. And those three represent the three stages of the mystics getting rid of the body, getting rid of the mind, getting rid of the heart; and then is the rebirth -- the being is discovered.

It is through death that one comes to know that which is deathless, the divine. But Christians miss the point for the simple reason that they started emphasising it as a fact. It is not a fact, it is a parable, and parables are far more significant than history. Reducing a parable is very pregnant, a fact is just a flat thing. There is nothing in it, just an event. And we have to understand life itself as a parable, as a prelude to a new life, the divine life.

So let sannyas become both a crucifixion and a resurrection.

Swami Anand Charlie. Anand means bliss. Charlie means of noble spirit.

Misery is always mean; it cannot be noble. It is the root cause of all that is ugly. One has to drop misery if one wants to be noble -- and it can be dropped because it is our choice. We have chosen it, we are choosing it every day, every moment. Each moment both alternatives, to be miserable or to be blissful, are available for you. But our conditioning is such that we lean towards the miserable. Our conditioning is such that we choose the negative, the darker side. We don't look at the lightning, we look at the dark cloud. We make so much fuss about the dark that we forget all about the beauty of the stars. We become so obsessed with the thorns that the roses are completely forgotten.

One has to change this gestalt. Choose the flowers and slowly slowly you will be surprised that the thorns start disappearing. Choose the stars and one day you will find that all darkness is finished. It is a question of choice. And the moment you start choosing the positive, the affirmative, the beautiful, you start leaning towards the blissful, you start becoming noble. A blissful person cannot do anything that is ignoble. Out of bliss is all beauty, all grandeur.

So I teach my sannyasins to be of cheerful heart, to be blissful. And it is only a question of choosing.

Try it from this very moment and you will be surprised, it works!

Gautam the Buddha has defined truth as that which works. That's a tremendously beautiful definition. It does not matter whether it is really true or not; the question is whether it works or not -- a very pragmatic definition, a very American definition! (laughter)

So try it from this very moment and you will be surprised -- it works. And if it works it is true.

And when I say this I say it from my experience and the experience of thousands of my sannyasins. But I am not telling you to believe it, I am telling you to experiment, to enquire, to go into it. There is no need to believe, because it really works... when you have experienced it then there is no need to believe -- you know it is so.

Prem David. Prem means love. David means beloved.

One who loves naturally becomes a beloved. Gut people try the other way round, they want love tn come first and then they will give. But that is not going to happen because the other person also knows the same arithmetic, both have learned the wrong arithmetic. Both are taught by the same kind of people, the same kind of parents, the same kind of preachers. Their names may be different -- Christian, Hindu, Mohammedan -- but the real thing is not very different. They are just different labels but the disease is the same; they are different languages but what they are doing is the same.

We have been conditioned in such a way that first we want to yet and then we will give. But that is not the way of nature.

Give and you will get, and you will get a thousand-fold. Love, love for love's sake. Don't ask for anything in return because it comes inevitably. It is the fundamental law of life that whatsoever you give is bound to bounce back upon you.

There are a few things which don't bounce. If you throw a tomato at the wall (much laughter) it won't bounce. But love is not a tomato! Love is a real ball -- it bounces! I have tried tomatoes... (The rest of the sentence Osho completes by glancing at the wall on his right and making a throwing gesture.) Only with tomatoes does the law of nature fail.

Love, and love starts showering on you, raining on you. That's the meaning of David. The ancient meaning is Jehovah's beloved, god's beloved. Mm, god simply means the whole, the whole universe. Love and the whole universe loves you -- and that is the fulfilment.

Veet Rainer. Veet means surpass, transcend. Rainer means a prudent warrior.

A sannyasin has to learn to surpass the whole idea of war and the whole idea of being prudent. A sannyasin has to learn love and to be innocent, not prudent. He has to be an innocent lover, not a prudent warrior. Enough of the warriors! The whole of human history has lived according to the idea rooted, oriented, in violence, in war, in fight, and the warrior has been worshipped. But it is time we change the whole idea because warriors are no more needed. Now the world needs lovers; the world no longer needs weapons, it needs flowers. It does not need any prudence, any cunning, any cleverness; it needs innocent people, simple people who can trust even when conditions are not in favour of trusting, who are ready to be cheated but who are not ready to drop their trust.

Then we can create a new humanity, then we can create a new earth. We can make paradise now and here. Because the whole of human history failed to produce a paradise on earth, they invented, they projected, paradise being somewhere above the clouds. It was simply a failure; but man needs some hope to live by so they projected the idea of paradise somewhere else. It is simply nothing but something to cover up failure.

Man can create paradise here. And there is no need to wait until after death; if you cannot live in paradise while alive, what is the point of hoping for it after death? When you failed in life you are not going to succeed in death. If you succeed in life, certainly you will succeed in death too, because life and death are continuous. Only the body dies, you remain the same, your consciousness never dies.

So there is no need to wait for the future; we should start creating paradise now and here. And if the idea of war disappears, with that will disappear the whole politics of nations, religions, races, colour and all kinds of stupidities. The earth can be one -- it *needs* to be one.

In fact it is one; we have made it divided and we have divided it to create war. We are dividing humanity to fight. We cannot live without fight because fight has become our programme in the mind. For thousands of years we have been programmed for war. It is time for a deprogramming. And that's what sannyas is all about: a deprogramming process. And it leaves you without any programme, free to live

according to your own light.

Antar Svargo. Antar means inner. Svargo means paradise.

Jesus says again and again that the kingdom of god is within you -- that's exactly the meaning of your name. There is no need to search for it anywhere else; one just has to dive deep within one's own depth. It is there that the treasure is hidden. And once you have found it your whole life goes through a radical revolution. Once you have known that insight there is inestimable treasure, immeasurable treasure. When you have found the paradise within, of course, your whole character on the outside changes your relationships change, your behaviour changes -- and without any effort. Because your consciousness is not blissful, your actions become blissful. Because now you have all that you always wanted there is such contentment that each breath is such a joy, such a benediction, that you would not harm anybody. You will become a blessing to others too. In fact that's the criterion of a blissful person: if he is really blissful he becomes a blessing to others too.

But the whole journey is inward. Going to the moon is not going to help. Going into yourself is the only way to be redeemed from misery, to be liberated from all that we are burdened with. The weight is too much, it is almost a Himalaya, and we are crushed underneath it, we cannot move. Once you have found the source of joy within you, you are free from all weight, you become weightless. And in that weightlessness life is freedom, life is joy, life is a celebration.

Anand Bhagvato. Anand means bliss. Bhagvato means divine.

The only experience worth calling divine is the experience of bliss. All else that can be called divine -- for exaMple, love, truth, freedom -- are divine only because they all enhance blissfulness, they all have blissfulness as a basic ingredient, in fact their very centre is blissfulness. So anything that has bliss in it is divine.

And pure bliss is pure godliness. There is no god but there is godliness. There is no deity so all worship is foolish, but there is diviness; hence meditation is meaningful. And that is the difference between prayer and meditation....

Prayer starts with the belief that god is a person, and meditation starts with the totally different assumption that god is nothing but a name for the ultimate peak of bliss. So there is no need to pray, there is nobody to pray to, there is nobody to listen to your prayer. It is childish. Meditation is maturity.

So now put your whole energy into meditation. Become more silent, more aware. As you become silent, as you become aware, simultaneously you go on becoming more blissful. When awareness is total bliss is also total. Bliss is the by-product of awareness. So grow more in awareness, in watchfulness, in alertness.

If one is not watchful one goes around in circles; one goes on repeating the same things as one has been doing one's whole life or maybe for many lives. The moment you become watchful something new enters in your lifes you cannot repeat the same mistakes twice. It is good to make new mistakes because one learns, but it is very stupid to make the same mistake twice; that means one is behaving unconsciously, unmeditatively. And misery is nothing but behaviour rooted in unconsciousness. Bliss is behaviour coming out of consciousness.

From this moment remember blissfulness as the only divine quality so the very idea of prayer disappears; prayer has been an absolute exercise in futility. But millions of people for millions of years have been praying for no purpose at all. If all these people had been meditating we would have created so much consciousness on the earth that the whole earth would have been aglow, aflame. We would have filled it with flowers and songs and dances.

But it can still happen!

Prem Arpano. Prem means love. Arpano means surrender.

Sannyas is a loving surrender to existence. It is dropping the habit of saying no -- which is very deeply engrained. It is replacing no with a big yes, so big that it is bigger than you, so overwhelmingly big that you disappear into it, that it permeates your whole being, every fibre, every cell; it arises from the very roots.

When this yes to existence arises life becomes an ecstasy -- and to me that's the whole of religion. All churches, all temples, all mosques, are just for stupid people; for intelligent people this much is enough of a religion, this single word 'yes'. But it should become your whole life.

Try with small yeses so that you can have a little bit of experience, a little taste of the joy of saying it. Then be courageous and say a little bigger yes. And the ultimate is a single yes into which you disappear

and never come out of. That is the merger, the union, the yoga, with the whole.

Dhyan Dipo. Dhyan means meditation. Dipo means a small lamp.

Meditation is a small lamp in the dark light of life. But it is enough, more than enough. It sheds enough light for you to walk a few steps, and by the time you have walked those few steps the light goes ahead of you.

In the darkest night with just a small lamp one can travel thousands of miles. Meditation is a small lamp, just a small flame of light inside you, but it is more than enough, more than is needed, and one can pass through all darkness and reach to the dawn.

I call it a small flame because awareness is exactly a flame. The people who are living without awareness are just dark, black holes. As you start meditating in the beginning you will feel only darkness inside and nothing else. So don't be disturbed by it -- it is natural, because we have never tried to create any light inside. In the beginning it will be dark, but go on watching the darkness. That watching of the darkness is the beginning of the light. That watching is the light. As you watch darkness you become aware you are not it and the first ray of light has entered. Knowing that you are not it, is the first small beginning, but it is tremendously pregnant with possibilities.

Seeing that there is darkness inside don't turn away. Many people try -- listening to the Buddha, to Jesus, to Socrates, they try to look in but the moment they close their eyes it is all dark. Afraid of darkness they open their eyes; at least on the outside there is some light, some warmth, people are there. Inside you are alone, no warmth, nobody to relate to, and there is immense darkness; it is scary! So many people once in a while try but then they drop the idea; it seems too risky.

In the beginning one has to insist, one has to go on entering, undeterred by the darkness. So accept the inner darkness as a challenge and go; go deeper every day. Just remember one key be watchful, then one day suddenly you will see the light has arrived. And it does not come from anywhere else, it arises inside your own being. Watchfulness functions as a catalytic agent.

And when the light grows inside you and fills your whole being, that's what we call Buddhahood, enlightenment -- one has become light itself! And that is the goal of life. without it, without achieving it, one has not really lived, one has only dreamt that one was alive.

Dhyan Pakhi. Dhyan means meditation. Pakhi means a bird.

Meditation gives you wings. Once you have learned the art of meditation you need not crawl on the earth; you can start ascending into the sky. Then the whole sky is yours. And the higher you rise, the clearer a perspective you have.

The meditator has a bird's eye view, he can see things in their total context. He does not see things separately; he sees things interconnected. In his vision all is joined together; it is an organic vision, nothing is separate. And only out of such a vision can life be benefitted.

Thinkers can't help. They are crawling on the earth; they are still tethered to the mind and mind is very earthly. Mind functions according to the law of gravitation, it is being pulled downward. And meditation is a state of no-mind; it functions in a totally different way. It functions according to the law of levitation, it rises upwards because it is weightless, there is no weight in meditation. Mind is a weighty thing, the more mind you have, the more weight you have.

Having no-mind suddenly all wei;ht disappears You have escaped from the prison of gravitation; now you can rise on the wing, as high as you desire. No height is a limitation for you any more, there is no limit any more.

This freedom I call sannyas, this total vision I call sannyas. To me sannyas is just a symbol to represent all that is beautiful, all that is true, all that is eternal.

Is the Grass Really Greener...?

Chapter #26

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Shunyo Angelika. Shunyo means emptiness, nothingness, spaciousness, just a deep zero.

The ordinary connotation of emptiness is of negativity. People know only the negative kind of emptiness, but shunyo is a positive kind of negativeness. It is not that there is nothing; on the contrary, 'nothing' has to be split into two words, then it is right. There is no thing, but there is space because there is no thing, no content. But the space is not negative, it is very pregnant. It is like a womb: warm, ready to give birth, available, spacious.

And Angelika means a bringer of truth. Nothingness, in its positive sense, is the bringer of truth. In its negative sense it brings sadness, loneliness, fear, darkness, an urge to commit suicide. In its positive sense it brings light, truth, love, freedom and an immense ecstasy, an overwhelming ecstasy. Then it is not loneliness, it is pure aloneness. Then it is not solitariness, it is solitude. Then you are not in a sad state, depressed, you are overflowing with silence and joy. You are for the first time an individual -- and the birth of the individual is the beginning of truth. When the individual has grown up, is settled, truth has blossomed. And the blossoming of truth is the goal of life.

My sannyas is synonymous with life, it is not life-negative, it is life-affirmative.

Satyam Gert. Satyam means the ultimate truth.

The ultimate truth is one, but there are relative truths and relative truths are many. A relative truth simply means a mixture of a lie and a truth.

Even the most approximate truth contains something of a lie in it. Then truths can be many. You can mix your own lie into it and you can concoct your own truth. That's why there are so many religions in the world: these are all concoctions, fabrications. They all contain lies; something of truth certainly is there, but something of a lie is also there. And time passes by, as the religion becomes more and more established, as it goes farther and farther away from the original master, it contains less and less truth and more and more lies. Beyond a certain time limit it is one hundred percent lies, and truth simply disappears.

Gautam the Buddha said to his disciples that his truth would live only five hundred years. And he proved absolutely right, his prediction came true. Only up to five hundred years did a chain of enlightened people continue. The Buddha left many disciples enlightened, then those disciples left a few disciples enlightened. Of course, fewer and fewer people were enlightened, but even if there is a single individual enlightened it is enough to keep the truth alive. But the last enlightened person in the chain died after five hundred years; then the religion was in the hands of the priests. They are the sellers of lies and they are very skillful people, the most cunning in the world. Basically theirs is the most ancient profession in the world.

People think that prostitution is the most ancient profession -- it is not, because without the priests, how can you create prostitutes? First the priest is needed to condemn sex, to force morality on people. When the morality is forced on them from outside they start finding ways in from the backdoor -- that's how prostitution comes in. Prostitution is preceded by the priests. Theirs is the ancient most profession, hence they are very skillful.

Once the enlightened master is no more there or the chain has disappeared, then the priest, who knows nothing of the truth, but who is capable of fabricating beautiful lies, is there.

There are three hundred religions on the earth and there is only one truth. These three hundred religions are different combinations of truths and lies. And all the religions are very old. Hinduism has existed for at least ten thousand years, Buddhism for twenty-five centuries, Christianity for twenty centuries, Judaism for

thirty centuries, Jainism for fifty centuries -- so there are almost only lies left.

Satyam means the ultimate truth, which you cannot find in the scriptures, you cannot find in the holy places, you cannot find through scholarship, knowledge; it can only be discovered within yourself.

The discovery needs two qualities in the seeker -- and these are the meanings of Gert. The first meaning is courage, the second meaning is a loyal heart.

To discover the truth one has to be courageous enough to drop all the lies that have been handed over to you by others. That needs courage because those lies give us comfort, consolation, they create a coziness around us; otherwise the world is vast and the space seems to be cold. Those lies are like blankets, warm blankets, and one feels good. Those lies are our wish-fulfillments. *We* desire how the world should be. They are our dreams. Those blankets are woven out of our dreams and wishes and desires and fantasies. So they feel cosy, they feel comfortable; they give consolation in difficult times, they give you rationalizations. Otherwise life becomes just a big question mark without any answers.

Courage is needed to accept life as a question mark and to drop all the answers that have been given by others to you -- because they are not your answers. The question is yours, the answer has also to be yours. If the question is yours and the answers are of others, there is going to be no enlightenment in your life, because those questions and answers will never fit. Howsoever beautiful they are, they are not your discoveries. And truth has to be discovered through one's own efforts. It is already there inside you but courage is needed, courage to come out of the cosy lies.

Secondly, you can come out, you can have this courage, only if you trust life, if you have a loyal heart. Lies are in the mind and trust is of the heart. If you get out of the mind, then you get into the heart. Then for the first time your heart opens up and starts functioning. It has not functioned for centuries.

People who have lived according to beliefs given by others, their hearts are non-functioning. They are full of beliefs but there is no trust in them. Trust is not a quality of the mind at all; it belongs to a different center in your being, it belongs to the heart. Trust is nothing but purified love. When one trusts life, existence, only then can one have enough courage to go into the dark, to seek the light, to go into the unknown, to seek the further shore.

So these two qualities -- a certain courage and a certain trust -- are the whole of religion. And then truth *can* be found, because it is not far away, it is just around the corner.

Prem Zena. Prem means love. Zena means meditation.

Love and meditation are like two wings. A bird cannot fly with one wing -- and for thousands of years man has tried to do exactly that. Either they have chosen love and ignored meditation or they have chosen meditation and rejected love.

I can understand why it happened so, because the two wings of the bird are opposed to each other. One is on the right, the other is on the lefts one is a rightist, the other is a leftist -- they spread in diametrically opposite directions. The logical mind tries to be consistent, and this seems to be inconsistent. For the logical mind love and meditation seem to be opposites, contradictory. So the logical mind tries to choose one against the other. To choose both together is illogical -- and sannyas *is* illogical, because existence is paradoxical and unless you have the guts to be illogical you cannot experience existence.

Existence consists of polar opposites -- day and night, summer and winter, life and death. Existence consists of polar opposites. They appear opposites to the logical mind; as far as existence is concerned they are complementaries, not opposites. Without day there would be no night and without life there would be no death and without death there would be no life. They are together.

To see it is the beginning of sannyas. Then you start having polar opposites without any trouble. One need not be consistent; if one tries to be consistent one will have only one wing and then there is no possibility of flying towards the ultimate peak -- it is impossible.

So I teach my people both together: be loving and be meditative. Of course in the beginning it is troublesome because love disturbs meditation and meditation requires that you forget all about others, that you forget all about love. So one has to become a little liquid, not so solid as people are; they are just solid blocks of concrete. One has to be more like water, easily flowing from one polarity to the other, finding no difficulty.

So when you are feeling to be alone, that is the moment to meditate. And everybody feels those moments when one wants to be alone -- those are the natural moments which are to be devoted to meditation. And then one feels to be together, to love, to share -- those are the moments to be devoted to love. There is no need to create any conflict.

Once this harmony settles your life has tremendous beauty while loving you are totally loving, while being silent, you are totally silent. And both enhance each other, both help each other. They are not enemies, they are friends, because when you love you are becoming hungry for aloneness, because love is an excitement, an ecstasy -- it tires. One may not accept it but it is tiring, and moreso because we don't know how to relax, we don't know how to meditate.

Lovers start quarrelling for the simple reason that they are tired, irritated, exhausted, and they don't know what to do with this whole situation. And they certainly love each other, but there is nobody else so they start throwing anger, irritation, at each other; they start trying to make the other responsible.

If you meditate just the opposite happens after a time you are so full of energy, so refreshed, so overflowing, that there is a tremendous need to share. You are just like a cloud so full of rainwater that it wants to shower somewhere, it wants to unburden itself. Or like a flower which is ready for any breeze to come and take its fragrance away -- it is too full of it, it wants to share.

Meditation creates energy and out of that energy sharing arises. One feels a tremendous need to share -- and love is the only way to share. But when you are sharing soon you exhaust your sources, the energy starts becoming lower and lower and soon it touches the minimum point. After that point if you don't move into meditation you will move into fight.

But lovers don't give space to each other. Even to say to your lover that you want to be alone seems as if you are hurting him. He feels insulted, rejected. There seems to be no understanding at all in people. It is nothing to do with him, it is something inner to you, to your own inner process.

So people encroach on each other's space, they don't allow each other to be alone, they don't give time for each other to get refreshed. They are continuously at each other's neck -- and they think it is love! It is only up to a point, then it is really dangerous, poisonous.

And to meditate beyond a point when you are overflowing becomes repressive; if you don't share you will have to repress your energy. So all your monks and nuns are repressive and all your worldly people are exhausted.

Just now I was talking to Vivek about Champa, one of my mediums. Since she has been in love she has looked to me very tired, exhausted. She was never like that. She must really be in love! That's a clear-cut sign.

Love exhausts and unless you balance the energy with meditation it is suicidal. And the same is true about meditation it fills you too much; if you don't share you will burst.

So they both have to be continuously balanced. Find energy in meditation and share it in love. Love will give you an appetite for meditation and meditation will give you a deep longing for love. And if one can move between these two easily one has learned the art of life.

Satyo Sundram. Satyo means the truth. Sundram means the beautiful.

Truth and beauty are two aspects of the same coin. Truth cannot be ugly, it is impossible; and the beautiful cannot be untrue -- that too is impossible. Hence one can find reality in two ways; either one seeks the truth or one seeks the beautiful.

The poet seeks the beautiful, the artist seeks the beautiful, the musician, the dancer -- they all seek the beautiful. They are really seeking truth but their vision of truth is that of beauty. The philosopher seeks the truth, the mystic seeks the truth, the scientist seeks the truth. They are also seeking the beautiful but their vision of beauty is that of truth.

But my effort here is to help you to become multi-dimensional, because the person who seeks the truth and finds it will remain a little dry because he will be following the path which goes through a desert. He will become dry, he will not be green, he will not blossom, he will be old and full of dust. He will arrive but something will be missed. And the person who has been following the path of beauty will be passing through beautiful gardens, he will be carrying some fragrance of the flowers with him, he himself will become a flower; he will be a dancer, a singer, a poet. But he will not be able to figure out what it is all about; he will remain vague, in a kind of mist. His vision will not be clear because he has not learned the art which the man who seeks truth knows.

My sannyasins have to be seekers of truth and at the same time seekers of beauty. They have to be scientific and poetic both; they have to be absolutely clear-cut and yet available to the mysterious. And I have found there is a way which goes just between the desert and the garden. So on one side you go on enjoying the garden, on the other side you go on enjoying the desert -- because the desert has its own beauty, its own silence, spaciousness, vastness. It has not to be missed. We have to find a way which passes

just on the boundary, line of the desert and the garden. Where the desert and the garden meet, that is the place for my sannyasins to go to truth, to the ultimate.

Hence I am teaching meditation so that you can keep contact with the desert, and I am teaching love so that you can keep contact with the garden. And both together bring out your whole being to its total flowering. And when we can have both, why have one?

I am always for richness. Jesus says blessed are the poor in spirit. I say blessed are the rich in spirit for theirs is the kingdom of god -- and this is the only way to be rich.

Shantibhadra means peace and nobleness. Shanti means peace, bhadra means nobleness.

A peaceful person has a nobility which has nothing to do with birth. It is not the aristocracy of the outside, it is the aristocracy of the inner. And those who have found the source of grace and nobility within their own being are the real aristocrats. Once you have found it it starts surfacing in your acts, in your thoughts, in your feelings. It is natural; it remains hidden because we have ignored it. Ignoring your own inner treasures is what ignorance is.

The word 'ignorance' is beautiful; it simply means you are ignoring something, something which is very precious is being ignored; and the most precious thing that we can ignore is our own life juices.

Life is just like a tree, it continuously needs juices to flow from the earth to the farthest branch, to all the leaves, to the flowers, to its whole being. The roots are deep in the earth and the branches are high in the heaven, but there is a connection, a bridge, between the two. The tree is really living in two dimensions, it is part of heaven and part of earth.

We are also trees in a sense. Our roots are invisible, that is true, but they are there. And meditation is nothing but the search for the roots. From where are we getting our life juices, our life energies, from where are we breathing, from where is our consciousness coming? There must be a centre in our being. And there *is* a centre. Once you have found that centre life becomes absolutely peaceful, a profound silence surrounds you. A peaceful golden aura is always present around you; not even for a single moment is the golden aura absent. And that is nobility, that is aristocracy of the inner.

I teach my sannyasins to be emperors, less than that won't do. But to be an emperor no outside empire is needed; all that you need is a discovery of the kingdom of god that is already there within you. You have carried it all along but you have been ignoring it; you have been looking outside and it is inside you. You are keeping it at your back.

Just a turn, just a one-hundred-and-eighty degree turn and immediately life is transformed. Instantly you are transported into a new world, a new experience, of eternity, of infinity, of bliss, of benediction.

Prem Arya. Prem means love. Arya means the noblest, the best, the highest.

Love brings whatsoever is precious in you into manifestation, otherwise it remains dormant. Love makes it active, dynamic, otherwise it remains asleep. Love is a kind of awakening, and even in ordinary love affairs you can see it happening, when a woman falls in love suddenly she becomes more beautiful for no reason at all, for no visible reason at all. When a man falls in love his gestures start having a grace, his words start having a beauty, he walks in a different way. His lifestyle starts changing; he looks cleaner, fresher. Suddenly his life has become meaningful. That meaning gives him all these qualities -- and this is very ordinary love: unconscious, biological, mechanical.

The love I am talking about is the purest, without any lust, without any desire, not asking for anything. It is not addressed to the individual; it is unaddressed or addressed to the whole -- which means the same thing. It is addressed to the stars and to the trees and to the clouds and to people and to animals and to rocks -- it is addressed to the whole universe. It is simply an overflowing of joy which you would like to share with all, because it is so much it can be shared only with all; one person cannot contain it. It is a flood; it can drown the whole universe.

Each person has so much possibility of love that he can drown the whole universe in it. And when that flood starts arising all your imprisoned splendour is released. It makes you an Arya -- the noblest, the best.

Adolf Hitler chose the word 'aryan' -- it is a Sanskrit word -- for the Nordic German race, because he believed that it was the best, the highest race, which god had made specially to dominate the world.

All others were slaves, only the aryans -- and by aryans he meant the Nordic Germans -- were the people to rule. Hindus have called themselves aryans for centuries; he borrowed it from the Hindus -- they have called themselves the best.

In fact that is the disease of all the people of the world. Jews think they are the chosen people -- they

also mean the same thing -- but no race is aryan. Yes, once in a while an individual has been an arya, but no race is aryan. It has nothing to do with race; it is an individual growth. It can happen anywhere. Anybody who comes to release his love totally, unconditionally, becomes an aryan becomes the noblest, the highest, the chosen! And certainly he is the chosen because then the whole universe showers all its joys on him.

Is the Grass Really Greener...?

Chapter #27
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Dhyan Oliver. Dhyan means meditation. Oliver means a peaceful heart.

It is possible to have a peaceful heart without meditation too, but that peace will be the peace of death. It will not be alive. It will be the peace of a cemetery, not of a garden -- no flowers, no birds singing, no sound of the wind passing through the pine trees, no dance. Something empty -- that is possible without meditation, but that kind of peace has no value at all.

Many have tried it and many have achieved it but it is not worth any effort. It is in fact suicidal, it is dying in a very gradual, slow way; it is crippling yourself and closing yourself. If you remain open then there are distractions and distractions disturb your peace. So people have escaped to the caves, to the mountains, to the monasteries. But the escapist is not religious -- never. He is a coward and cowardliness is not a religious quality, it is just its opposite.

I am against that kind cf peace. Then it is better not to have peace. If one has to choose between these two things, a life without peace and a death with peace, then it is better to choose a life without peace -- at least you are alive!

But there is a third alternative available one can be alive and peaceful both. That miracle happens through meditation. Meditation is not an escape, it is the science of centering yourself, the science of becoming the centre of the cyclone. You remain in the world, but still, something in you remains out of it.

Meditation is the discovery of that something which is always out, beyond, transcending. Its name is awareness. If one becomes aware, that awareness is always transcending situations. And awareness cannot be disturbed by any distraction; one becomes aware of the distraction. (A train's horns sound mournfully.)

For example, this train -- it can disturb you if you are forcing yourself to remain peaceful, but if you are available to the noise, alert, there is no distraction. It is there, it comes through your ears and passes; you remain unaffected. In fact it can even deepen your silence and peace rather than disturbing it. That's what I mean by meditation.

Meditation is synonymous with awareness. And to be aware is the whole of religion.

Atit Herbert. Atit means going beyond, because Herbert is not a good name, but it has been very good in the past. It means a glorious warrior, it means an army hero. It contains destruction in it.

The days of the warrior are over. We need a totally different kind of man who does not believe in war,

who believes in love, who does not believe in destroying, who believes in creating. We need people who are not engaged in manufacturing arms, but who are totally absorbed in growing roses -- and that's what sannyas is all about. It is just the opposite of the warrior.

The soldier and the sannyasin represent two different lifestyles, totally opposed to each other. The past belonged to the soldier, the future belongs to the sannyasin. And we are passing through one of the most significant times because we are passing through a tremendous transformation. The old is dying and the new has to be given birth to. The old will try in every way to go on living, the old always insists on keeping itself alive, somehow -- even if it cripples people. It tends to exploit them; it is a parasite. It does not leave you easily, it follows you like a shadow, and it is heavy because it is big. The present is so small and the past is so huge. It cripples and paralyses the present. It does not allow you to fly.

The warrior was very much respected in the past because war was the only business that humanity had been doing for at least a million years. We only know about three thousand years, in three thousand years five thousand wars have been fought. If we count the days when there was no war happening anywhere on earth, then in three thousand years there have been only seven hundred years. And these have not been in one stretch, one day here, two days there, a week here, a week there. This is the total amount out of three thousand years there were seven hundred years when there was no war. But that too was not peace, it was only preparation time. Between two wars you need a little gap to prepare.

For a world war to happen at least ten or twelve years are needed, because one war destroys so much that it takes time to reconstruct everything -- and then again we are ready to fight. So what is known in history as peaceful days are not truly peaceful days but only days of cold war. So history can be divided into two cold war and hot war -- but it is all war. And it is time to get rid of the whole absurd past.

So go beyond the idea of war, conflict, fight, only then can your life be a joy. And there is nothing glorious about being a warrior; it is ugly. Destruction can never be glorious, only creativity is glorious.

Just to write a single song is far better than to create the atom bomb. It is far more valuable just to write a beautiful story, a parable, than to go to the moon.

We have to change our values, we nave to re-evaluate all our values, only then is a sannyasin born. Initiation into sannyas is only the beginning -- the beginning of many things which have to be done, which we have not done before, which we have been ignoring up to now. But it is possible. It may not be possible for the whole of humanity right now, but it is possible for individuals to slip out of the past. All that is needed is a little courage, a little trust, a little love for life. And it is there in everybody, we just have to allow it to come to the surface.

Nirdosh means innocent.

Sannyas is an effort to discover your intrinsic innocence. It is not an effort to gain knowledge. The knowledgeable person is always a stupid person. The knowledgeable starts depending on knowledge, he starts functioning through knowledge. Life goes on changing every moment and knowledge remains static and life is growing. So there comes a gap between knowledge and life.

Knowledge means ready-made answers, but no ready-made answer can ever fit life. It is like ready-made clothes you can purchase them -- today they may fit the child but the child is growing and the clothes are not growing. Soon the child will be in difficult if you insist that 'Don't be inconsistent; if these clothes were perfectly okay two years before, why are they not okay now? -- they are the same clothes!' And the gap between knowledge and life is not only of two years; it is of thousands of years.

People are reading the Vedas, the Bible, the Koran; they are deriving their ready-made answers from those ancient books, and life has gone through tremendous changes. If the people who wrote the Vedas are brought to the earth again, I don't think they will recognise anything, they will not be able to recognise anything at all, everything has changed. But this is the trouble with a knowledgeable person, he tries just the impossible, he tries to make life fit with his knowledge. It cannot happen, and then he is frustrated, and in his frustration he starts gathering more knowledge, thinking that more knowledge is needed.

In fact innocence is needed, not knowledge. Innocence means your just being a clear mirror -- it is a state of not-knowing, and your functioning o ut of that state of not-knowing. Then you don't have any answers ready-made. Then life is there, a challenge, a continuous challenge, and you are here to respond, so you respond according to the moment. It always fits; there is no gap between your response and the situation, there is a deep harmony. But it is possible only through innocence.

So the really wise man is not knowledgeable, he is innocent. He drops all knowledge and becomes just a mirror. The moment you become just a mirror you are enlightened, because suddenly you see the

tremendous beauty of life. Its very truth is revealed to you, all its mysteries are suddenly open to you, all its doors are open, all locks disappear.

Anand Urja. Anand means bliss. Urja means energy.

There is a great significant, pregnant statement of William Blake; he says 'Energy is delight.' It is almost a seed which can be grown into a total philosophy of life.

People are living in such a stupid way that they go on wasting their energy. They are always low in energy and that is the root cause of their misery, because if the energy is not there, there cannot be any dance in your life. Dance is overflowing energy. If the energy is not there, then there cannot be any flowers in your life, because flowers are just a luxury. The tree has so much that it flares up into flowers. It has to share -- it bursts forth into flowers, colours, fragrance. But if you keep the tree undernourished it will not give you flowers. It may survive but it will not give you flowers and fragrance. And that's how human beings are living, just surviving, and the reason is that we waste our energy and we waste it unnecessarily, on non-essentials.

A few people are after money their whole life; even when they have accumulated too much money they don't stop, they *can't* stop. It has become a dead habit, they go on doing the same thing. Even on their deathbed they will be thinking of money.

A Jew was dying. The sun was setting and it was getting darker and suddenly he opened his eyes and asked his wife, 'Where is my eldest son?' And one said 'He is sitting on your right. Don't be worried, he is here -- rest.' He said 'And where is my second son?' And she said 'He is on your left, don't be worried.' But he started to get up, he tried hard. His wife forced him to lie down and told him 'Rest, because the doctors say this is the last hour of your life.' And then he said 'Where is my youngest son?'

She felt that he was asking about them because of so much love. Tears came to her eyes and she said 'He is sitting near your feet, we are all here.' He said 'I know you are all here, but who is tending the shop? If this is happening while I am alive, what is going to happen when I am dead? At least let me die in peace -- go and look after the shop!'

This man is dying but his whole concern is the shop, who is tending the shop. Now this type of person cannot accumulate enough energy to bloom. There will be no spring in this type of man's life.

People are running after power, prestige, respectability, people are trying hard to become a member of a Rotary club or if they cannot become Rotarians, then at least they can become Lions -- as if just to be a human being is not enough; one has to be a lion!

People are running after futile things and wasting precious energy. A sannyasin has to become alert and capable of discriminating between what is essential and what is non-essential. And then drop the non-essential. And the essential is not much; it only takes a very small fragment of your energy and leaves so much energy in you that life becomes a blissful phenomenon.

Bliss is nothing but overflowing energy. William Blake is right: Energy is delight!

Anand Meena. Anand means bliss. Meena is a precious stone, a diamond.

Bliss is a diamond and a diamond that is already there inside us -- we are born with it. It has not to be searched for anywhere else. We are not to beg for it, we are not to fight for it, we are not to steal it from somebody, we are not in any need to go anywhere; all that is needed is to search within. Hence it is not a difficult phenomenon, because it is the closest thing to you. It is your innermost core.

Jesus calls it the kingdom of god because once you have found it you become for the first time immeasurably rich, inexhaustibly rich. Then you can go on sharing and giving gifts to all and sundry and you will still have your treasures absolutely intact. You will not be losing anything; on the contrary, the more you give, the more you will have. And one has to learn a simple art of closing one's eyes and looking in, watching inwards. It takes a little time because we have become accustomed to watching outside; our eyes have learned to focus on objects.

When a child is born he cannot see clearly; everything is blurred. Naturally, because for nine months in the mother's womb there was nothing to see, it was all dark; his eyes were closed and he was asleep for nine months. Now when he suddenly opens his eyes he cannot focus. Everything is blurred, all colours are mixing, things are mixing -- that is natural. It takes a few months for the child to be really skilful in focussing.

Exactly the same happens to the sannyasin because he is a child again, as far as the inner world is concerned, so it takes a few months to focus and just a little patience. One should not feel frustrated if one

does not succeed in the first attempt. One should wait, be patient; in the right time the focussing happens. And it differs from individual to individual. Some people can focus easily, some people take a little longer, but it doesn't matter, it is irrelevant.

Once you have become able to focus inside you discover the diamond, and then all kohinoors, all the great diamonds of the world, are just stones compared to it. Then the light on the outside is almost like darkness compared to it. Then the life that you have been living is almost death compared to it, because now you have tasted immortality, eternity, divinity. Now for the first time you have known the source of nectar within yourself.

Prem Ami. Prem means love. Ami means nectar.

Love gives you the first taste of the eternal. It opens you to the timeless, to the deathless, hence it is the only nectar available to man. In fact there is a deep longing in everyone to never die, everybody wants to remain forever. But this is not physically possible. And even if one day science makes it physically possible, only fools will be ready to become physically immoral; the wise people will not be ready to accept it.

There is a story: Alexander was coming to India and some philosophers, some alchemists, in Greece had told him 'You may meet wise seers in the East who can show you the way, because we have heard that there are places in the East where you can find springs of nectar and if you drink from those springs you become an immortal. Naturally, he was immensely interested, he was asking everybody about it. And the story is beautiful, a wise man showed him the way and he reached a place where there was a beautiful small pool. He had never seen such crystal-clear water.

It was the nectar, and he was just going to drink out of it when a crow sitting on a tree shouted 'Stop!' He was very puzzled that the crow was speaking. And the crow said 'Wait a minute before you drink, then you can drink. I have drunk from it and I have become immortal; I have lived for millions of years. Now I want to die but there is no way to die; I have tried all ways to commit suicide, but nothing succeeds. And now it is such a boring life, living the same routine every day. And there is no hope even of death coming and finishing it; I will have to live this way forever and forever and forever, so think about it, and decide.

And it is said that Alexander became silent and ran away from the source of nectar; he ran away because he was afraid that he might be foolish enough to drink out of it. He saw the point, that if you become physically immortal. how will you live for eternity? -- it will be tedious, tiring, everything will become boring.

So the desire in every human heart for immortality cannot be for physical immortality -- it is a misunderstanding. It is a desire to find something beyond the body, beyond the mind, beyond time. To become part of that which is forever, to dissolve into it. And love gives you the first glimpse of it; the first lesson in immortality is love.

So to me love is nectar -- there is no other nectar. This story of Alexander is just a parable -- a beautiful parable, significant, but still a parable.

Learn to love. Very few people know how to love. They all know that love is needed, they all know that without love life is meaningless, but they don't know how to love. And whatsoever they do in the name of love is not love, it is always something else. It is mixed with so many things -- jealousy, anger, hatred, possessiveness, domination, ego. All these poisons destroy the very nectar.

To love means to get rid of all these poisons. So drop jealousy, drop possessiveness, drop all ego trips and then slowly you will see a new quality of love arising in you. And it will give you wings, it will make you weightless. And as love goes higher, *you* go higher. A man is exactly where his love is. If his love exists on the lowest plane then a man is on that plane.

Love at the lowest is sex, love in the middle of the journey, exactly in the middle, is love and love at the very end is prayer. Love has to become prayer.

Prayer is the pure fragrance of love. And once you have come to that purity you will know within yourself there is something which is already immortal. Love is the way to find it, and the far easier way to find it. There are other ways too, but love is the most beautiful way to find it.

My sannyasins have to go on refining their love so that one day love is simply love for love's sake, without any motivation, without any desire, no expectation of getting anything back, but a simple sharing. In that very moment one has transcended the physical and psychological and has entered into the spiritual.

Brahmen. Eastern mythology believes in three aspects of god. That is the eastern equivalent of the Christian trinity. In the East we call it trimurti, the three faces of god. Reality is one but it has three

dimensions.

The first dimension is represented by the god Brahma; Brahma represents creation. The second dimension is Vishnu; Vishnu represents maintaining the universe. And the third dimension, the third aspect is Shiva; Shiva represents destruction -- because existence becomes so old that it has to be destroyed and again recreated. So there are cycles of existence just as there is a cycle of seasons every year, summer comes and winter comes and the rain, and the cycle goes on. In the same way these three are the ultimate dimensions of reality; everything begins with Brahma and ends with Shiva and again begins with Brahma; between the two is Vishnu who maintains.

So Brahmen means the creative aspect of existence. The only way to be really in tune with existence is to be creative. While you are creating something, whatsoever it is -- poetry, a song, some music, some dance, whatsoever it is -- whenever you are creating you participate in existence. You are no more separate from it, in fact you disappear and existence starts creating through you. And if you can catch hold of those moments, if you become aware of those rare moments when there is no ego and creation is simply flowing through you, then creativity becomes meditative.

Every creator knows those moments, but in a vague way. Poets know that there are moments when poetry simply flows; even if you want to stop it you cannot stop it. And there are moments when you are simply dry, there are dry spells when you want tn create something but nothing comes. The more effort you make, the less is the possibility... because the effort simply means ego effort.

Creativity happens only when ego is absent, when you are relaxed, in deep rest, when there is really no desire to do something. Suddenly you are in a grip, some unknown force overwhelms you, takes possession of you. That is exactly the right word you are possessed.

The poets, the painters, the sculptors, they all know these moments but they know them only when they are gone, they only remember them. They look back and they feel that something of great importance was there but it is no more. They catch hold of those moments only when they are gone, the meditator catches hold of them while they are there. That's the only difference between the poet and the mystic, the poet remembers the creative moments, the mystic becomes aware in those moments themselves. And that makes a great difference.

Once you have become aware that you are not and *still* you are -- that the ego is no more there, the self is no more there, still you are -- you have had a totally new experience of your own being. Buddha calls it nirvana, no-selfness. And the creator comes to it many times; the only thing is he should catch hold of it while it is there.

And that's my whole work here: I want my sannyasins to be creators in many ways, in every possible way, ana meditators. Meditation is just to catch hold of those moments and creativity is to create those moments. When creativity and meditation meet -- you have arrived home, the journey is complete. And then life is just pure contentment, absolute fulfilment.

Is the Grass Really Greener...?

Chapter #28
Chapter title: None

28 December 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Anand Pushpo. Anand means bliss. Pushpo means flowering.

The experience of bliss has many aspects to it. The first and the most significant aspect is that it is just like a flower opening.

We are born as buds, our petals are closed, and millions of people die as they are born, on the same spot, in the same space, without opening up to life. And unless the flower opens to the sun, to the wind, to the rain, it does not really exist. It comes into real being only when its fragrance is released. And bliss is a fragrance.

Unless a person becomes blissful he has lived in vain, meaninglessly, accidentally, just like driftwood, at the mercy of the winds and the waves. He knows nothing about who he is, where he is going, why he is going, from where he comes. He is absolutely unaware of the origin, of the goal, of the journey. Just like a somnambulist, a sleepwalker, he goes on and on from the cradle to the grave, but in between nothing happens. Life remains empty.

A closed life is an empty life. The open life -- all the doors, all the windows open -- is an authentic life. Then one is really born.

The first birth is only physical, the second birth that happens through opening up is spiritual. Sannyas is the alchemy for the second birth. And it is never too late; it is only a question of making it a commitment, a decision. Once the decision to open to existence is total, then it can happen to the child, it can happen to the young person, it can happen to the old person, it can even happen at the last moment of life. If just for the last moment one opens up, life is fulfilled. Then one knows there is no death, then one knows that life goes on and on, in different forms. It is an eternal process, an eternal river.

Anand Chhanda. Anand means bliss. Chhanda means a song that springs within your being -- the second aspect of bliss.

Bliss cannot remain unexpressed; that is impossible, that is against the law of existence. You can keep misery unexpressed, but you cannot keep bliss unexpressed; it starts overflowing from you! It is like fire, how can you hide it? It is like the sunrise, it is bound to radiate. It is inevitable that bliss becomes a song, a dance; music, celebration -- all that is contained in the word 'chhanda'. And unless your heart overflows with joy, you are not even aware of having a heart.

People think there is no heart and through medical examination no heart is found. The heart the mystics have been talking about, the heart the poets have been singing about, is not found by medical analysis in any post-mortem; what they find is just a breathing system, lungs. And the reason why they cannot find it is that it is not part of the body; it is the opening up of your soul, it is a dance of the spirit. Certainly it does illuminate the body.

When you light a lamp the flame is separate from the glass but the glass radiates it; it filters through the glass but the glass is not the source of the light. If you dissect the glass you will not find the light. That's exactly the situation with bliss, bliss happens in the soul -- the soul is invisible, no dissection is possible -- but the blissful person mediates it even through his body. Each of his gestures carries the grace of his inner song. His love will be full of joy. Even his aloneness will not be desertlike; it will be the silence of a garden -- very pregnant, not dead. Even if the blissful person is silent something within his being goes on speaking.

One only needs eyes to see and ears to hear the subtle, to hear the very subtle. Very few people have those eyes and those ears, that's why very few people gather around a Buddha or a Christ or a Zarathustra. The people who gather around these people are capable of seeing something which others are incapable of seeing.

Remember, your heart starts existing only when you bring joy to your being. So I teach the religion of cheerfulness. One is not to be serious or sad at all, there is no need to be serious or sad. Life has to be taken in playfulness, with great love, laughter and with a sense of humor.

Anand Suniti. Anand means bliss. Suniti means virtue -- the third aspect of bliss.

There are two kinds of virtues possible: one, that is imposed according to the dictates of others -- the society, the state, the race, the religion, the church. It is not true virtue, deep down you are against it. It really creates one of the greatest problems: it creates a split in your being, it makes you doubt.

On the surface you are one person, in the depths you are just the opposite of it. The logical conclusion of

this process is schizophrenia; and the whole humanity is living in a mild form of schizophrenia. Once in a while the schizophrenia reaches to such a height and the insanity becomes so much that the humanity has to commit a mad act, a suicidal act -- that's what war is. After every ten or twelve years we need a world war; it is a kind of necessity. We are living in such a wrong way, we are living with such insanity hidden in us that sooner or later so much is accumulated that it explodes and then man goes on destroying himself.

The real virtue is never according to other's dictates; it comes out of your blissfulness. A blissful person cannot harm anybody, it is impossible. You can give to others only that which you have got. If you are blissful you can only give bliss; if you are not blissful you may intend to give bliss but you will give only misery because that's what you have really got. Intentions don't count. People can create hell for each other with very good intentions. That's what they are doing: parents are doing it for children, children are doing it for parents, students are doing it for teachers, teachers are doing it for students, leaders are doing it for the led, and the led are doing it for the leaders. Everybody is full of good intentions but so full of misery that all those good intentions become vehicles of misery. They prove to be horses and the misery rides on them. Only a blissful person can help others to be blissful.

And that's what virtue is all about: helping others to know themselves, helping others to be themselves, helping others to be blissful, to be creative. But this is possible only if first *you* become blissful.

Out of bliss virtue arises naturally. It is a by-product. The cultivated virtue is a false virtue. The natural virtue that comes out of blissfulness is real, authentic, sincere, sane, and it is an immense benediction to others.

Anand Prema. Anand means bliss. Prema means love -- the fourth aspect of bliss.

A blissful person cannot help but be loving and a miserable person cannot help but be angry, full of hatred, jealousy, aggression. One can understand why it is so. The miserable person has nothing to be grateful for -- how can he love? He cannot even love himself, how can he love others? He is so miserable that he *hates* himself. He is constantly condemning himself. He wants to avoid himself, he does not want to look at his face. He finds a thousand and one excuses to remain as far away from his own being as possible -- that's what all our occupations and businesses are trying to evade the most basic thing, an encounter with oneself.

But it is understandable why people are trying to evade themselves; they are afraid to see that much misery. And then they know that if they are so miserable and they become aware of it, then it will be impossible to live at all, that misery will drown them. Then suicide will be the only outlet. So it is better not to look at it, to ignore it, to repress it, to throw it into the basement of the unconscious.

But whatsoever you do with it, if you are miserable, you are miserable. You can keep it behind you but it is there and working from behind. And it is going to influence, contaminate and pollute your whole life.

And because the miserable person cannot love himself he cannot love others -- although he tries very much to love somebody. That too is a strategy to evade his own being; he wants to become interested in somebody, focussed on somebody -- that's what he calls love. But whomsoever he loves he cripples, paralyses, destroys, because his misery is there; he is carrying poison within himself.

In ancient India the kings used to have a few poison girls -- they were called poison girls. From the very first day if a beautiful girl was born to somebody then the girl was slowly fed poison in very small doses, and the doses would go on increasing as she grew. By the time she was a young girl her whole bloodstream would be full of poison. All the kings used to have a few poison girls to use as detectives or to use as murderers. It was a very subtle strategy, they were so beautiful that anybody was bound to fall in love with them. They would be sent to the enemy and the enemy was bound to fall in love. Just by kissing the girl the person would become unconscious; making love to the poison girl was enough to kill anybody!

This is really our situation people are full of poison -- poison girls and poison boys, playgirls and playboys -- all are full of poison, but because both are poisonous they don't kill each other, they somehow survive. But survival is not life. They make each other's life miserable.

It is only through bliss that real love moment you are blissful you love without any motivation. It is not an escape from yourself; it is sharing, it is your joy to share it. You don't put any conditions on it, you don't ask anything in return. You don't even create the feeling in the other person that he or she is obliged to you. You simply give with no motive, with no desire. You give because you have so much, you give out of your abundance -- that is love. And whomsoever such love touches, his life is transformed, his life also starts having a new fragrance, a new flavour.

It is a magical touch -- but this magic is possible only if one is overflowing with bliss. And that is our

birthright: we can be blissful, we have all the potential, it is just that we have never tried it. We have not looked at it, we have never worked it out. We have been running from misery rather than taking hold of it and trying to understand its roots and its causes.

Once you understand its roots and causes, in that very understanding is the ending of misery. And the ending of misery is the beginning of bliss. The cessation of misery is the birth of bliss, and bliss brings love. Just as your shadow follows you, love follows bliss. And this is all a person needs: blissfulness inside and the sharing of love outside.

Anand Anubhava. Anand means bliss. Anubhava means experience -- the fifth quality of bliss. It is not a thought, it is an experience.

One can think about water, and the thirsty person does naturally think about water, but thinking is not going to quench his thirst. He may go on reading all that is written about water, he may understand the formula H2O, he may go into every aspect, he may create a whole philosophy about water; he may even try to build a whole system of life and water may be used as the most basic element -- Heraclitus says that water is the most fundamental element -- but his thirst will remain unquenched. You have to drink water, not talk about it, not philosophise about it. And by drinking, the thirst disappears. Whether you know the chemistry of the water or not does not matter; what matters is that you have experienced it. The same is true about bliss.

There are many people who go on thinking about it, about what it is. Philosophers do great work, and their whole work is an exercise in utter futility. They write great treatises about every conceivable subject, but their own life remains absolutely empty.

My effort here is not to help you to become capable of philosophising but to be fulfilled, to be contented -- and that is possible only through experience. Experience is not of the mind and experience is not of the heart; experience belongs to your totality. Experience is very inclusive it includes your body, your mind, your heart, your being. Its roots are in your being, its trunk is in your heart, its branches in your mind, its flowers in your body, but your whole being is involved, your whole existence is involved.

Each experience has a totality, an organic unity, it is not fragmentary. Thinking is only of the mind, feeling is only of the heart, action is only of the body, and meditation is only of the being -- but these are all fragments. When all these four are together in a deep harmony, functioning, humming, in organic oneness, then there is experience. And bliss is an experience.

So nothing has to be rejected, all has to be absorbed. That's why I am against renunciation, repression, rejection. One has to say yes to life with one's totality and then one becomes worthy of receiving the gift of bliss. It certainly comes. You just have to say yes so totally that there is nowhere, in any nook and corner of your being, where any no is hiding. when your whole being is just yes and nothing else, immediately bliss showers on you and then it goes on showering forever!

Anand Alok. Anand means bliss. Alok means light -- this is the sixth aspect of bliss.

Misery is dark, it is darkness. In the miserable person you can see a certain darkness, a certain dark aura around him. You can feel that he is dragging a load, a weight; you can see that he is living but reluctantly. Somehow he is managing, but it is not a dance, it is just a management. He is keeping himself together, otherwise any moment he can fall apart.

If you look within the miserable person you will find nothing but a dark night of the soul -- no stars, no moon, just pure darkness. Just the opposite is the case with bliss, it is a full-moon, the sun is at its height, at its climax, your whole being is sunlit.

Darkness is cold, hence the miserable person be-comes cold, cold like steel. For example, Joseph Stalin must have been very miserable. He *was*. Stalin is not his real name. In Russian Stalin means a man of steel; it was given to him because he was so cold and so hard and so cruel. Of course the people who called him Stalin were praising him because he was a man of steel, unbendable, strong. But that strength is ugly; it is the strength of violence.

The miserable person is always violent. He has a certain strength, there is no doubt about it he can destroy, he enjoys destroying, he knows no other joy except destruction. He can tortureS he can torture others, he can torture himself, but he is bound to torture. He has nothing else in life -- no creativity, no poetry, no rejoicing. His life is a black hole in which everything dies.

The blissful person is creative, loving, full of light and also light weight-wise, he is weightless. He can fly! There is no height which is not possible for him.

The change from darkness to light is very simple, because all the ingredients which are needed to create light in you are there. The lamp is there, the wick is there, the oil is there, the matchbox is there. Just a little intelligence to put things in a certain order is needed.

And that's what I call sannyas: a little intelligence to put things together. You need not go outside to look for anything; all that you need has been given to you from the very beginning. But things are upside-down. It is like a jigsaw puzzle; there is a solution to it -- just a little intelligence... It is like a room where the furniture is put upside-down and the chandelier is on the floor and the chair is hanging in place of the chandelier and all the paintings are upside-down. It looks crazy but a little intelligence and you can put things where they belong.

And once this discrimination about where a thing is needed has come to you, you can sort out the mess inside. And the same things which were making the mess make a beautiful cosy house to live in. And when there is light there is warmth -- and warmth is another name of love, another name of creativity, another name of prayer. And the person who is full of light can help many others to become lighted.

It is not accidental that we call this state enlightenment -- one is just pure light -- but whenever a man of pure light comes into contact with somebody who is not yet lighted, a process is triggered. He becomes a catalytic agent. And that's the relationship between the master and the disciple. The master is already aflame. The disciple comes close to the master and at a certain closeness the flame from the master jumps into the disciple and suddenly, lo and behold (he says this as if it is in inverted commas; we laugh) the darkness is over and the light has arrived, and with light comes life.

Anand Divyo. Anand means bliss. Divyo means divine -- that's the seventh aspect of bliss. It is the most divine experience in life, or maybe it is the only divine experience in life. All other experiences which look divine are bound to have something of bliss in them. Love looks divine but it is only divine because it shares a certain space with bliss. There is some overlapping with bliss. Truth looks divine -- again there is the same overlapping. Creativity is divine but again there is the same overlapping. Wherever you find any proof for more than matter, for something higher than matter, then one thing is certain: bliss must be present there.

There is no god as is being taught in the churches and the temples and the schools. It is just a cock-and-bull story, manufactured for childish people. But there are very few people who are not childish, there are very few people who are really mature, hence a mature religion is non-existential. All religions are childish. Worshipping a statue *is* childish, praying to some god as if he is a person somewhere above in the sky *is* childish. There is nobody to listen and nobody to answer; you are simply in a monologue but you can think it is a dialogue. All prayers are monologues, but one can believe. Belief as such is childish.

The mature person wants to know, not to believe; his whole effort is for knowledge, he wants to experience on his own. He is not ready to believe because some guy two thousand years ago experienced god. Who knows whether he really experienced god or was just hallucinating? Who knows whether he was really an experienced person or was just trying to exploit people and their gullibility? And who knows whether he really existed or not? -- there is no guarantee.

Unless you yourself experience it, god does not exist. And when you experience it you always experience godliness, not god. And that godliness comes as an experience of bliss, tremendous bliss, great ecstasy.

So remember not to be bothered with prayer, not to be bothered with statues, not to be bothered with rituals, not to be bothered with scriptures, not to be bothered with the priests. Only one thing is needed be silent, be utterly silent. I call it meditation. And out of that silence bliss starts arising in you and goes on arising, goes on reaching higher and higher planes. And as bliss reaches higher *you* reach higher. A moment comes when bliss becomes just like an Everest, sunlit peaks of virgin snow. Those are the moments for which we have all been longing for lives together. And they can happen any moment -- just the right perspective is needed and the right direction. One can go on searching in the wrong place, in the wrong direction, and one will never find.

And one thing mores bliss is something feminine. Perhaps that's why all the seven sannyasins (tonight, awaiting initiation) were women. There was one man but he had to leave. He was looking really out of tune -- and he also felt that and started coughing! (laughter) So that is the last aspect of bliss -- it is feminine. Even if a man is to attain it he has to become a little bit feminine, he has to become like a womb so that he can be pregnant with the divine, so he can carry the divine in his being.

The male mind is aggressive, the feminine mind is receptive, and bliss comes to those who are receptive.

Open the door -- and it is already standing at your door. Just open the door, say hello and it comes in! (laughter) It won't knock on the door and it certainly won't ring the bell (laughter); it will wait. Unless you invite it, it won't make any noise.

One has to invite and welcome it; one has to become a host, then bliss comes as a guest. And the moment bliss enters your being, for the first time you know the grandeur, the splendour, of life. For the first time you become aware of what a gift has been given to you. And out of that experience arises gratitude, gratitude towards the whole. To me that is prayer.

-- How long will you be here?

-- I'm not clear about that. Maybe until the end of January or longer.

-- Let it be longer. Be clear about it: longer and longer and longer! (laughter) Good.

Is the Grass Really Greener...?

Chapter #29
Chapter title: None

29 December 1980 pm in Chuang Tzu Auditorium

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Dhyan Wolfgang. Dhyan means meditation and the wolf represents two qualities cunningness and courage.

The first quality is a hindrance in meditation, but the second quality is of tremendous help. So just be half of the wolf! (laughter)

The mind is cunning but meditation cannot be cunning; meditation is innocent. Meditation simply means dropping the whole structure of the mind, and cunningness is part of it.

Secondly, courage is never part of the mind. Mind is always a coward. because of its cowardliness it becomes cunning. Cunningness is not a quality of the courageous. The courageous person is never calculating; he knows how to risk, he enjoys risking. And he trusts his intelligence -- why should he be cunning? Cunningness simply means you are not trusting your own intelligence, so you have to find a substitute for it. Only unintelligent people are cunning. And mind is never intelligent. It is cunning, calculative -- intellectual, certainly, but never intelligent -- and very cowardly. That's why it clings to the known and is always afraid of the unknown. It clings to the past and is afraid of the new. It remains within the boundary of the familiar and never wants to cross the boundary of the familiar.

The uncharted is scary for the mind, but the uncharted is real life, the unknown and the adventure for the unknown is the only joy there is. Immense courage is needed. Meditation is intelligent, hence there is no need for cunningness. Meditation releases your intelligence. It drops the mind and encounters reality directly. And dropping the mind is dropping the familiar, the past, the known.

Meditativeness is immense courage, but life belongs to the courageous, bliss belongs to the courageous, love belongs to the courageous, truth belongs to the courageous.

Anand Bettina. Anand means bliss. Bettina means consecrated to god.

The only possibility of one's knowing bliss is merging with the whole, dropping all separation, dropping the very idea of the ego. The moment you drop the ego bliss explodes. The more you become enclosed in the ego, the more miserable you become, the more dark, dismal, sad, frustrated, your life is, because ego surrounds you like a capsule, it becomes an imprisonment; it destroys your freedom.

Freedom is the meeting and merging and melting with all that is -- stars and flowers and rivers and mountains, people and birds and animals, with all that is. God is only a name for this totality.

The moment you surrender yourself to the whole, immediately life is transformed, instantly misery disappears and bliss arrives, and arrives forever -- because once you have tasted it and once you know how it comes there is no need to be miserable again. It is impossible really to be miserable again.

People are miserable because they have never tasted bliss, so they have become accustomed to misery, they think that's what life is all about, that there is nothing more to life. And once they start settling with this idea, they are already dead.

So people die near about the aye of twenty-one. That's why every country thinks a person becomes adult when he is twenty-one; in fact he is dead! (laughter) It is a strange thing that all over the world twenty-one seems to be accepted as the age when a person becomes adult. But the reality is that that the time when he drops all adventure, when he drops all longings, when he drops all dreams, when he settles with the ordinary, mundane life, when he starts thinking that this is all there is. Then the society thinks he is not adult; but he is really dead. He may actually die after sixty years but that life is posthumous. After twenty-one people are living posthumous existences. But if they can drop their ego *any* moment, at *any* time, at *any* age, again they become young, suddenly they are fresh again, innocent, again there is awe and wonder, again the aspiration to reach the stars. Again the poetry has come back!

It is a beautiful name, Bettina: it simply defines the whole idea of sannyas; surrendering the ego to the whole. The moment you are not, for the first time you are -- remember it!

Veet Barbara. Veet means transcendence. Barbara means a stranger.

The ordinary life gives you again and again the feeling as if you are a stranger here, as if you don't belong to existence, as if you are alien, a foreigner, something like an accident, that you were not supposed to be, that you were not meant to be, that it is just a coincidence that you have happened, that existence has no need of you. This is the predominant idea all over the world, and moreso in the modern mind, because in the past man was living a more childish life -- more primitive, more wild, uncivilised, raw, and people were not thinking much about life -- there was no time.

The whole energy and time was absorbed by the struggle to survive. For the first time in the modern world millions of people are having a little bit of time to think about what this life is all about -- and they are all feeling like strangers. They are all feeling unwanted and that makes a very deep wound. If you are unwanted, the natural consequence is a suicidal tendency then why go on, for what? Nobody needs you, nobody is going to miss you. Stars will be there and flowers will bloom and birds will sing and the sun will rise, and everything will go on continuing; summer will come and winter will come and rain. You will not be missed, and somebody will replace you! But this whole idea is basically wrong.

We are not accidental, we are very essential -- far more essential than the stars, the sun, the moon, because we are the only entities which have become a little bit conscious. Existence has come to flowering in man. Yes, trees are beautiful and the roses are beautiful, but nothing compared to the flower of consciousness. It is just a small flower but it can become very big; it can become a Buddha, a Christ, a Zarathustra -- it all depends on us.

The basic requirement is the change of the , you are not a stranger, not accidental -- you are immensely needed. Existence has created you for a certain purpose. There is a hidden hand behind you. There is a destiny to be fulfilled, a message to be delivered, a life to be lived in deep harmony with the whole. And you will be helping the whole evolution.

The greatest need of man is to be needed. And when one feels that the whole existence needs one, a great respect for oneself arises. And that respect triggers respect for others. A great love for oneself arises and that love triggers love for others. Then suddenly you find you are not a foreigner, not a stranger; this existence is yours, you belong to it, it belongs to you. And then a totally new story opens, a new chapter of life. That's what sannyas is: the beginning of a new chapter.

So go beyond the idea of being a stranger, transcend that idea, drop it completely. And it can be dropped very easily if one becomes a little silent, gets out of the mind, puts the mind into a state of non-functioning; in that stillness one immediately experiences the at-tunement, the at-onement with existence. And from that

moment onwards life is a dance, a festival, a sheer blessing.

(David is from the States. He is billed as a painter. Osho gives him the name Premgit, and then observes without any preliminaries:)

You look angry (Premgit's face breaks into a smile.)... but that's the situation all over the world: the younger generation *is* an angry generation. Everybody is angry -- angry at god, angry at existence, angry at everything. Such anger has never been known before. For the first time man has shown his anger towards reality, existence, so it is not specific to you, it is the very atmosphere today.

But through anger one cannot live a creative life; life becomes destructive. And before you destroy anything you have to destroy yourself. And people are being destructive in every possible way. All over the world there is anarchy, chaos. In fact it has become very symbolic of being young, to be an anarchist, to create chaos.

If there is some purpose behind destruction, if you are doing it to create something, it is beautiful, but if destruction becomes a goal unto itself -- destruction for destruction's sake -- then we are committing suicide.

Sannyas is becoming a loving being. It is just the opposite of being angry, it is just the opposite of being in rage. And I can understand why people are angry, their life is so unfulfilled. It is absolutely understandable. Life is not giving them anything and people are no more ready to believe in a heaven beyond death, they want it right now. And there is nothing wrong in asking for it right now but it is not a question of asking, you have to create it.

One can live in hell, one can live in heaven -- it all depends on how you live, on what lifestyle you choose. Sannyas means love is going to be your life-style, creativity is going to be your worship, aesthetic sensibility is going to be your meditation. And sharing whatsoever you have brings many flowers to your being. They happen only when you start sharing.

If a tree is a miser it will not blossom. Fortunately trees are not misers, they are not Jews, otherwise they would not blossom. Before blossoming they would think 'Why? For what? And how much am I going to get out of it?' Because trees don't bother about getting anything, they blossom and release their fragrance. But in that release they come to a fulfilment, a tremendous contentment.

Share your life -- that's what love is. Share your energies, share your creativities and create a small aesthetic aura around yourself. Instead of anger, create love. It is the same energy. When love goes sour it becomes anger. So in a way it is a good indication that energy is there, it is just going in the wrong direction. And my effort here is to change the younger generation into flower people!

Become a song of love, not a curse of anger, and immediately you will see that life is an immense gift. We are not worthy of it, yet some unknown source of energy has showered it upon us. We have received it not because we deserve it but because existence has it in such abundance and out of its abundance it has given to us.

And then there is gratitude. That gratitude I call prayer. And when one's heart is prayerful, one is religious, simply religious -- not Christian, not Hindu, not Mohammedan, simply religious. I teach a religionless religiousness.

How long will you be here?

-- I don't know.

-- Be here until your anger turns into love! (Premgit grins and the group breaks into laughter.) Good, good.

Premdip means a light of love.

Love is my message. Love is my Gita, my Koran, my Bible. And a man without love is a man without light, a house without light, just full of darkness. Gautam the Buddha used to say that when the house is dark and there is no lamp inside it attracts thieves, enemies, the wrong kind of people. When the house is full of light thieves don't dare come close to it.

The same is true about man's being, if there is the light of love inside you many thieves will not dare come close to you. Hatred, anger, jealousy, ambition, ego -- all are thieves because they go on stealing your being from you, your joy from you. They are parasites, but they can come only because you are not lighted within.

And there is no need to fight with them, because the fight is not going to help at all. All that is needed is to light a candle inside. Love is just a small candle, but it is enough. It dispels darkness and it creates fear in the enemies, in the thieves, they cannot come close to you.

And light is not only light, it is also warmth. These are the two aspects of the same thing love and

warmth, light and warmth. Love is the coin; these are the two aspects, warmth and light.

And a man with light and warmth starts living at the maximum for the first time. People can either live at the alpha point or at the omega point -- both paints are available. People live at the alpha point, at the lowest. They live minimally, just one per cent at the most; ninety-nine per cent remains unlived.

Psychologists have been researching and they say that the very talented people live five per cent to seven per cent, and the people we call geniuses -- like Albert Einstein or Leonardo da Vinci or Shakespeare or Mozart -- they live at the most near about fifteen per cent.

Of course psychologists have not yet thought about people like Gautam the Buddha, Lao Tzu, Zarathustra, Jesus. In fact they don't have any way to measure these people. They cannot accept that they are lacking the methodology, so rather than accepting their own limitations, they condemn Jesus as abnormal, insane, crazy. But the real thing is that if you think that the genius lives at fifteen per cent and a person lives at one hundred per cent he will look crazy. His life will be such a flame, his torch will be burning from both ends; he will look crazy, he will look insane. But only these few people have really lived; others have only pretended to live, others have gone through empty gestures of living.

To live authentically the most essential thing needed is a heart full of love. And the heart *is* full of love, we just have to allow it to open up. It is like a bud: if we allow it to open it becomes a lotus flower.

In the past we have actually called the fully enlightened person a one-thousand petalled lotus. You must have seen statues of Buddha and pictures of Buddha, sitting on a one-thousand petalled lotus. That represents the ultimate flowering of consciousness. But love is the beginning and love is the end.

Sangit Sarjano. Sangit means music. Sarjano means creativity.

Life can either be lived as mathematics or as music, either as prose or as poetry. And the choice is open. One comes just like a tabula rasa, a clean slate: nothing is written on it, *you* have to write your story. And because the people all around you are living for money, for power, for prestige, respectability, and all that rubbish, one starts imitating them, life becomes just mathematics. It loses all music.

And a life dominated by mathematics is not life at all. It is phony and it is joyless. Life can have joy only if it is lived as music. mind is mathematics, meditation is music. Mind is prose, meditation is poetry. So one has to shift from the mind to a state of no-mind. That state of no-mind I call meditation.

The mathematical, the prose life can accumulate things of the outside world but it cannot be creative. One can become wealthy, one can even become the conqueror of the world, but deep down one will remain very poor. The inner richness comes to only those few people who are creative. What they create is not the point -- it may be a painting, it may poetry, it may be anything, just a small garden, just a beautiful house, just delicious food. Whatsoever it is, it is not the point, but they are not doing it for any other ulterior motiveS they are enjoying doing it. The very doing of it is their joy, the thing in itself is their reward. If other rewards come, that's besides the point; their real joy is in doing the thing. And they are so absorbed, abandoned, that they lose their ego.

So these two things are of great importance living life as music, creating a harmony in everything that you do, in everything that you are, and out of that harmony not relaxing into an escape -- which religious people have done down the ages. When you are in harmony the second thing is that your harmony has to be creative. You have to enrich the world, you have to leave the world a little better, a little more beautiful than you found it; only then does one feel contentment, only then does one live and die joyously.

Dhyandas means surrendered to meditation.

Meditation is the key word, it is a master key. It unlocks all the mysteries of life. Nothing else is needed, just a meditative awareness, and one finds one's home, one's source and one's goal. The whole of religion can be reduced to a single word and that is 'meditation'.

And one of the most beautiful things about meditation is that it can be done by a child, by a young man, by an old man, because it is not an exercise of the body or the mind; it is just the opposite: it is relaxation of body-mind. So even on one's deathbed one can create Buddhahood. Even in the last moment of life one can open up and can die a beautiful death, a death that becomes a door to the divine.

So now this is going to be your whole work -- and I say the word 'work' with inverted commas, because it is not like work at all; it is more like play: relaxing, sitting or lying down, doing nothing, just being. Be alert and watchful, watchful of what is happening all around, the traffic noise, the train passing by, the thunder in the clouds, a dog starting to bark, a child starting to cry -- just silently with closed eyes, available to all that is happening, not trying to concentrate on anything... because that is effort, that is tiring. And

concentration is of the mind, it is not meditation. Just relax, be available and open. Noises will come and go, but they will not distract you. In fact they will enhance your silence, they will become a background to your silence.

The moment you have found the knack of how to make the world, the noisy world, a backdrop to your silence, a contrast to your silence, you have found the secret. Then any moment one can close one's eyes and disappear into one's centre. Then on the circumference the cyclone goes on and on, but one remains centred, without any distraction. Then life has no disturbance in it, neither has death any disturbance in it.

And if one can remain centred in life and death one has found god. That centering is god. There is no other god. One has found eternity, immortality, deathlessness.

How long will you be here?

-- I had ten days here, I leave tomorrow.

-- Good. Then if you can find time, come back, otherwise meditate there and I will be coming there! (laughter) Good.

Vishnudas. Vishnu is one of the names of god. Vishnudas means surrendered to god.

God is not a person, not a creator; god is the soul of existence. Existence is his body, his periphery, his manifest form, and god is existence's hidden centre, its unmanifest form.

So god is not separate from life but life's very centre, its very essential core. Religions have done a disservice to humanity by teaching people to renounce life because if you renounce life you are renouncing god. You cannot find god anywhere else. God has tc be found here and now and god has to be found in *this* and all the religions have been teaching you about *that*, the far away, the beyond. They have all helped man to postpone because the beyond is far away; it is not a question to be decided today. One can wait -- tomorrow, perhaps the day after tomorrow, in old age, or maybe after death or maybe next life -- there is no hurry.

Hence religiousness became only a formality and churches have become just like Rotary clubs where a few phony people gather together and start saying 'Hello. How are you?' and talk about the weather. In the Rotary club they talk about the weather, in the churches they talk about god -- but it is the same. Whether it is weather or god makes no difference.

They don't mean it; something has to be said, otherwise silence becomes awkward. And it is just a sunday phenomenon every Sunday you so to the church. It is prestigious, respectable, and it is good to meet people, to shake hands and to exchange gossips.

The reason why it happened that the whole of religion became phony was that these people were teaching a life-negative attitude. Only pathological people can become interested in something that is against life; hence your so-called saints are almost psychologically ill, neurotic. The really healthy people cannot be against list. And the healthy religion can only be life-affirmative. To me god is synonymous with life. Life is his dance and he is the dancer. Life is his song and he is the singer. And if you want to find the singer you have to enter the song, if you want to find the dancer you have to learn the dance. And you have to penetrate into the dance -- only then will you be able to find god.

That's what I mean by surrendering to god: surrender to this beautiful universe, to its multi-dimensional variety. These are all gods in different forms, all aspects of god. Live it totally, intensely, passionately -- that's what I call surrender to god.

My sannyasin is not a monk and nun in the old sense; he is a totally new kind of religious person. He has no past but he has a future and he has the present. And the monks and the nuns of the Catholics and the Protestants and the Jainas and the Buddhists have the past but they don't have any present and no future at all.

Is the Grass Really Greener...?

Chapter #30

Chapter title: None

30 December 1980 pm in Chuang Tzu Auditorium

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Prem Visarjan. Prem means love. Visarjan means dissolution.

Love consists in dissolving the ego, hence love is the only phenomenon which cannot be converted into an ego trip. They cannot exist together. It is just like light and darkness is it is light, darkness disappears; if darkness is there then light is not there -- they are never together. The same is true about love and ego.

And love fails because we try to do the impossible we want them both! We don't want to dissolve the ego, we protect it. We want ego to follow our love and our love to follow our ego. Because of this absurd desire love becomes impossible. And whenever there is a conflict between love and ego then ego is going to win, for the simple reason that it is gross and love is delicate, as delicate as a rose flower and ego is as gross and as stupid as a rock: the rock can crush the rose very easily. So one has to be very watchful and alert. Unless the rose is saved life is lost.

My whole message is of love. And the first and the most fundamental law of love is: be ready to drop the ego. And it never brings anything except misery, so there is not much to dropping it. It is sheer foolishness to go on clinging to it. A little bit of intelligence and one can see the point, that ego brings misery, anger, hatred, jealousy, possessiveness. All kinds of poisons grow out of it and it makes your life a mess.

Love brings harmony, great joy, music, poetry, dance, and life becomes a celebration. Initiation into sannyas is initiation into a life of celebration and that is possible only through love. But one has to pay the price; and the price is dropping the ego.

Prem Arpito. Prem means love. Arpito means dedicated to.

Sannyas is dedication to love. It is a love affair. It is not religion in the ordinary sense. It is not a cult, a creed, a dogma; it is purely a love affair, a love affair with existence itself.

The religions that have existed on the earth have proved not bridges but walls. They have prevented people from merging into existence. They have condemned existence, they have all been life-negative, and when you are life-negative you cannot be love-affirmative because life and love are synonymous. To be dedicated to love also means to be dedicated to life. There is no difference; they are different names for the same phenomenon.

I teach affirmation of life, no escape, no condemnation but rejoicing in all that is -- from the smallest to the biggest, from a blade of grass to the greatest star -- enjoying life moment to moment, merging into life moment to moment more and more, not holding back anything. The day you are one hundred per cent in tune with life you have arrived. You have arrived at the goal of love.
And Jesus is right when he says god is love.

Prem Kusum. Prem means love. Kusum means a flower.

Love is the most delicate phenomenon. There is nothing more delicate than love in existence, hence it is the most precious thing. It is the flowering of your heart, the opening of your heart. And the moment the heart opens like a flower the whole existence becomes available to it. Then it can dance and sway with the wind, with the rain, with the sun. Suddenly all barriers disappear; as you open up, barriers evaporate. Opening up to existence like a flower means coming out of an imprisonment, otherwise we are living in encapsulated ways, closed to everything, hiding, rationalising.

The whole life of a closed person is fear-oriented. He is afraid to open; he is afraid because, who

knows? -- if you are open and vulnerable, you may be cheated and deceived. Some enemy may enter. You may open the door for the wind but who knows? -- instead of the wind some disease may enter, some enemy may come in; instead of the sun-rays some murderer may come in. It is better, safer, to keep the doors and windows closed.

Yes, it is safer, but then your life is enclosed in a grave, you are already dead. And millions of people are living posthumous lives. They have died long ago; now they are simply dragging within a grave. They just somehow manage, the grave surrounds them. Then it is not any wonder that they are miserable misery is their own creation. A closed being is bound to be miserable because he is living death, not life.

Open up! Just as the closed life is fear-oriented, the open life is love-oriented. Trust existence. And what have we got to lose? Death is going to take everything away anyway so in fact all fear is stupid. When death is the only certainty in life then only fools can be afraid, otherwise what is there to lose? And anyway, death is going to come and take everything away -- then why not live and why not dance and why not sing and why not be vulnerable? If you are cheated, so what? If you are deceived, so what? At least you lived and through all those experiences you will learn, you will grow, you will become mature.

Mistakes are not necessarily bad. One should not commit the same mistakes again and again -- that's all. If you can invent a new mistake every moment, that's just far out! (laughter) Then Buddhahood is not very far away because each mistake is a lesson, it gives you a maturity, it gives you ripeness -- and ripeness is all.

Prem Samarpito. Prem means love. Samarpito means surrender.

There are two kinds of surrender. One is when you are forced to surrender -- that is ugly. Never allow that to happen. It is better to die than to surrender because you are forced to surrender. But there is a totally different kind of surrender: you are not forced to surrender, you simply feel like surrendering. That is love when on your own you feel like merging, melting, becoming one with somebody or with the whole of existence.

Of course it always begins as a relationship -- that is natural. The first step of love is relationship, the second state of love is relating -- and there is a vast difference between the two. In relationship you exclude everybody, you focus on one person. It is a kind of concentration of the heart. But all concentration becomes a concentration camp! (laughter) Basically it is fascist. To begin with it is okay but one should not start living there, in a concentration camp.

But there are people who like concentration camps. Just today I was reading a news item: in London they have made a Nazi concentration camp. A group of people has created all the conditions of a Nazi concentration camp and those who want to become prisoners there for seven days, have to pay thirty pounds (much laughter)... and people are doing that for lodging and boarding. They are beaten and tortured. Every kind of thing is done to them -- all that was done in the concentration camps in Germany. It is an exact replica except that it is small, it is on a smaller scale. Nobody is killed or burned -- except for that everything is being done. And it is booked far ahead! (laughter) And the people who have participated in it have almost all escaped within two or three days. Nobody has yet been able to complete the whole seven day period.

But all those who have participated say it was really an adventure, thrilling.

Life has become so dull, life has become so boring, that even a concentration camp seems to be an adventure. It brings a thrill. You are beaten, you are tortured. People are awakened in the middle of the night. They have to be naked and to run around in the cold and be whipped -- and they call it adventure! But I can understand what exactly the case is: people's lives are so dull and dead, so loveless, so juiceless, that they are ready to try anything new. They are in such a desperate state.

That's why thousands of people are committing suicide around the world, because that seems to be the only thrill. Jumping from a fifty-storey-building is certainly a thrill. And it is better than working for fifty years in an office as a clerk, far better; at least for a moment you will feel alive. While falling down to the ground (much laughter)... you will feel 'So far, so good!' And as the end approaches nearer, the thrill becomes more and more of a crescendo. And when you crash, that is the climax! (much laughter) This shows what we have made out of life.

So love also starts as a concentration camp -- a one-to-one affair, exclusive. Both are prisoners and both are the gaolers; they function in both ways. Each is imprisoned by the other and each is a gaoler in his own right. It is a beautiful game! But one should not remain there, otherwise life is wasted. One should learn the lesson, the beauty of it, the ugliness of it -- both have to be learned. And the ugliness is to be dropped and the beauty has to be preserved.

That's what relating is: you drop all that is ugly in love -- possessiveness, exclusiveness, domination, suspicion, doubt, every effort to curtail the other's freedom. When all these are dropped and your love becomes just a relating, not a relationship, closer to friendship.... You can have many friends, you can also have many lovers -- and one should start growing from one to many, but that too is not the goal.

The third state is when love is just a quality. You are not attached to one or to many: love is just like breathing -- it is your nature -- so to whosoever come in contact with you are loving. This is the third stage: very few have attained to the third. And there is a fourth state which only so few people have attained that they can be counted on fingers.

The fourth is when your very being is love -- it is not a quality, your very existence is love. You have forgotten all about love. Because you yourself are love there is no need to remember it; now you act out of it, simply, naturally, spontaneously. At that fourth point one is surrendered to existence.

At the first you are surrendered to a person, but there is a condition -- he should be surrendered to you -- so the surrender is not total, it is conditional. In the second you are surrendered to many people. It is better than the first because now surrender is not focussed; it has more freedom, it has grown a few new dimensions, it has grown wings. In the third you are simply surrendered to existence, to the trees, to the mountains, to the stars, to all that is. And in the fourth you become the surrender itself. In the fourth love means surrender it is equivalent to it, synonymous with it. And this is the state of being a Buddha or a Christ.

Nothing is higher than that. One who achieves that has achieved all. His life is fulfilled, he has come home!

How long will you be here?

-- Nine months (then she corrects herself)... nine weeks.

-- Let it be months! (laughter) Otherwise come back but nine months is the right time to be in the womb of the master! (more laughter) Nine weeks is a little bit too early!

Prem Pujari. Prem means love. Pujari means a worshipper.

Love is worship. There is no need to go in any temple or church or any synagogue to worship. That is a pseudo, false kind of worship; cheap, but not real. It is like plastic flowers, there will be no fragrance; in a way they are very permanent but that permanency has no value.

If love can exist even for a single moment that is far more valuable than a person's whole life of worshipping, of going through all kinds of rituals in temples and churches. A single moment of love will give you more insight into reality than a whole life's worship can give. In fact the more you worship, the more dull and stupid you become.

You can go and watch the people who go to the churches, to the synagogues, to the temples, to the mosque -- you can see their stupidity. Humanity has suffered much from these stupid people. And because they are hiding their stupidity behind a very beautiful facade, a religious facade, they have been able to do all kinds of nuisance -- and with good intentions. They kill you for your own sake, they murder people, they burn people alive for their own sake.

Christians have done that, Mohammedans have done that, Hindus have done that -- everybody has done that. The hands of all the priests of all the religions are full of blood. More blood has been shed in the name of religion than in the name of anything else. This cannot be true religion; something is basically wrong.

Hence I say, create a temple in your heart. And in fact the temple is already there, you only have to discover it. And be loving, loving to all that is.

Share your joy, share your creativity, share whatsoever you can. Let that be your only worship and your life will have the flavour of real religiousness. You will not be a Christian, certainly, neither a Hindu nor a Mohammedan; you will be simply religious. And to be religious is beautiful; to be Christian or Hindu is ugly. every dogma creates a limitation, it gives you a confinement; it imprisons you and makes a slave of you.

My sannyasins have to be absolutely free beings -- free of all kinds of slaveries, howsoever old, ancient, howsoever respectable, it doesn't matter, even if the chains are made of gold and studded with diamonds, they have to be thrown they are chains all the same.

There is no got other than love and there is no other worship either. So just be loving and in that you will find both the worshippers and the worshipped, the devotee and the deity -- both will be discovered through love. They are aspects of the same coin.

Prem Viraga. Prem means love. Viraga means non-attachment.

Ordinarily love is found with deep attachment, but attachment functions like cancer to love: it kills it. Attachment is a disease of love, it is poison to love. But there is a great misunderstanding people think attachment is love, and once you think that the illness is health, then it is very difficult to get rid of it. You will not go to the physician, you will not take any medicine, you will not go through any surgery; in fact you will protect it by all means. It is a treasure to be protected.

So the first thing my sannyasins have to be *very* clear about is that attachment is not love, it is anti -- love. And we have to drop attachment if we want to grow in love. And I am using the word 'cancer' for attachment for a special reason if you leave it as it is, it will go on growing. It has to be immediately removed. Whenever it is found that one has cancer, then giving it any time is dangerous. It is to be removed as quickly as possible, because it is growing every moment. Those cancer cells go on multiplying themselves. They are like Indians (laughter): they go on reproducing children and children and children -- they don't believe in birth control.

The same is true about attachment, and it is far more dangerous than cancer because cancer can only destroy your body; attachment can destroy your very soul because love belongs to the soul, love is your soul.

So *never* be attached and never Force anybody to be attached to you -- remain unattached. And unattachment does not mean detachment. Detachment is cold; one is indifferent, one doesn't care. Care, care as much as possible, remain warm, but don't cling and don't allow the other to cling to you. All clinging has to be dropped. And the energy that goes into clinging has to be used in making your love warmer. The same energy can be used in making love more intense, more passionate, more total, more healthy, more sane.
Only a love free from attachment brings health and wholeness.

Prem Abhinava. Prem means love. Abhinava means eternally new.

Love is always new, it never becomes old. It cannot become old. If it becomes old it is no more there, it has already died. One can go on carrying the corpses -- that's another matter. But love as such has an intrinsic quality of newness. The newness of the flowers, the newness of the stars, the newness of children, the newness of dewdrops, the newness of the early morning sun -- all those newnesses are part of love. But love can remain new only if *you* remain new. It is not possible for love to remain new if you go on becoming old.

Mind is always old. It is the accumulation of the past, it is just a record of the past; it goes on keeping the past filed. So whenever you need to use it you can use it. It has no idea of the new; hence love is not of the mind, it cannot be of the mind. It arises from a different center in your being; it arises from the heart. And the heart is always new as the mind is always old. That's why heart and mind never met. They cannot understand each other, there is no communication between the mind and the heart. Their languages are different; the mind speaks the language of logic, the heart is very illogical. And existence is illogical, hence the heart is closer to existence than the mind.

The mind speaks the language of arithmetic and calculation; love is a gambler, the heart is a gambler -- it knows no calculation. It moves into the uncharted without any worry, it risks, but in risking is adventure, in risking, life becomes an ecstasy. If you can go into a new adventure each moment, then your life becomes a dance, then it is not a drag.

The mind speaks the language of prose and the heart speaks the language of poetry. It is untranslatable. By the time it is translated into the language of the mind it loses its real meaning, its significance, its flavor. So one has to put the mind aside if one wants to understand love. And the only way to understand love is to be in it, to be drowned in it. And then this freshness is always with you. Then life becomes full of flowers, then each moment is so new that there is always wonder, surprise, awe. And to live a life of wonder and awe is to live a spiritual life. Others talk about spirituality; only lovers know what it is! Lovers have encountered the divine. Logicians have only been thinking about it, philosophizing about it, but they have not tasted anything of it.

Love is a wine; you have to taste it, you have to drink it, you have to become drunk with it, only then do you know what it is.

Prem Artho. Prem means love. Artho means meaning, significance.

One of the greatest problems facing humanity today is that of meaning. Almost everybody who is a little bit intelligent is feeling that life is meaningless, and to feel that life is meaningless is a very dangerous

situation. Then the question naturally and inevitably arises: why go on living, for what?

Marcel says that the only real philosophical problem worth considering is that of suicide -- and I agree with him. It is moreso in the contemporary context. Men in the past have never felt this way, for the simple reason... It is not that it was something great, that people were more spiritual and more religious, as the phony spiritualists go on saying, it is not that people were better in the past so they never felt meaninglessness. The only thins is that people were so occupied with their very survival, they were continuously working to somehow exist, that there was no possibility for them to think about the meaning of life.

It is a higher question, it belongs to a higher plane. Still, in the poor countries, nobody bothers about the meaning of life. The question is not of the meaning of life, the question is of bread, of butter, of shelter, of clothes. People are dying, starving, people are naked; they are without any roofs. They are sleeping on the streets. How can they think about the meaning of life? -- there is no time. That's why in the past it was not a problem at all.

Man for the first time has become a little affluent, a little rich, particularly in the western hemisphere, and the problem has suddenly erupted. Now people have enough to eat, their necessary needs are fulfilled, hence they have time to think about significant matters. And this is the first thing: what is the meaning of life? Why are we here at all, why do we go on existing?

Now, unless love becomes our experience life will remain meaningless. No philosophy can give it meaning. Hence the future depends on releasing love energies, otherwise man is bound to commit suicide -- global suicide. He is preparing for it every day. mountains of atomic weapons are in existence. We can destroy seven hundred earths like this -- we have already made that much atomic preparation. In other words each man can be killed seven hundred times. And we are piling up our arms and discovering new methods of killing. It seems we are determined to commit a global suicide sooner or later. And I don't think anybody will object to it; in fact everybody will feel relieved, relieved of an empty life.

But if love happens life becomes so full, so overflowingly full, that one would like to live and one would like others to live. Only love is the hope for the future.

Hence I have decided that love has to become the basic message of my sannyasins. Their whole life has to be grounded in love. If you can feel the meaning of life through love you can trigger the same process in others.

I am preparing sannyasins so that they can go around the world with flames of love within their heart and can share their light and their fire with others who are in immense need. If we can fill the world with a few million meditators, lovers, rejoicing and dancing and celebrating, humanity can yet be saved. There is still a chance, all hope is not lost.

Is the Grass Really Greener...?

Chapter #31
Chapter title: None

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Sagaresh means the god of the ocean.

Man can live either as a dewdrop, as an ego or as a vast ocean. Both the possibilities are open and available -- it is our choice. The only condition to be fulfilled to become oceanic is to let the dewdrop disappear, evaporate. Unless the dew drop disappears into the ocean it remains very small, limited; and all limitation creates misery.

Bliss means unlimitedness, vastness; bliss is oceanic. And one can be as vast as the whole universe; just a small thing has to be dropped the idea of the I. And it can be very easily done because it is a false idea, it is our own invention. It does not exist in reality.

Veet Tanha. Veet means transcendence. 'Tanha' is a word used by Gautam the Buddha for desire.

Transcending the desire of to be something, to reach somewhere, to possess something, to become something, is what sannyas is all about: it is to transcend the desiring mind. The desiring mind is a beggar, and whatsoever you give to the beggar it makes no difference -- it goes on begging, it is its nature to beg. So even if one possesses the whole world the mind will not feel contented. Discontent is its very quality. So one has to slip out of the mind to be contented, to feel fulfilled.

The moment you stop desiring -- and desire comes in many forms, in all sizes, in all shapes... There are people who have renounced the world but now they are desiring the pleasures of heaven -- it is the same desire. They are not in the marketplace, they have moved to the monastery, to the mountains, to the deserts, but the desire has not left. It has only taken on a new colour, a new dimension; it has come in again from the backdoor.

So desire in all its forms, even the desire to attain the truth, is a barrier. The desire to know god is a barrier. Any desire, desire as such, takes you away from your reality. The moment you drop all desiring, suddenly you explode into light, into love, into infinity, into eternity; suddenly all that you have been desiring and not finding is found. No-desire is the way to find, desire is the way to go astray.

Aradhana means prayer, but not the prayer that goes on in the churches and the temples and the synagogues.

My definition of prayer is silence, because words are useless when you are communicating with the divine. When you are communicating with the whole no language is needed. Language is human. Below humanity there is no language, above humanity also there is no language. So if you are communing with the trees no language is needed. You can hug a tree, you can kiss a tree, but no language is needed. If you start talking with the tree you are simply crazy! (laughter)

The same is true about that which is above humanity, again language loses all meaning; you have to be silent. And with the beyond... you cannot even kiss it, you cannot even hug it. It is invisible, so you can be in utter silence, just being, and that is prayer. And in that moment of silent being the communion happens.

So forget all the prayers that have been taught to you -- they are all false. Learn only one prayers wordless gratitude, gratitude for the whole, for all the beauty of existence, for all the joy of existence, for our life, for all the gifts that the whole has given to us -- the capacity to love, the capacity to dance, to celebrate, the capacity to be aware, to be silent, to be prayerful. All these are immeasurable, inestimable gifts, and we cannot return them in any way. We have nothing to give back, but we can be thankful.
So a silent thankfulness is my definition of prayer.

Shunya means absolute zero.

The western mind associates zero with nothingness. The eastern understanding of the zero is not of nothingness but of no-thingness -- and there is a vast difference between the two.

Nothingness gives you a negative idea; no-thingness gives you the idea of space. There is no thing in it but there is spaciousness. It is full, full of space -- and that's the only thing that a sannyasin is required to create in himself, the space.

We are so full of rubbish, junk, garbage -- all kinds of furniture. All our thoughts, desires, memories, imagination, fantasies, are nothing but rotten furniture. We have to throw it out so that space can be created. Once you are full of space and nothing else, the miracle happens: the whole universe rushes into you, Then the stars are within you and the flowers are within you and the birds are singing within you. Then suddenly you are in a deep harmony with the whole. *you* are the whole. And to me that's the only possibility of being holy: to become one with the whole.

Hence zero means a new kind of fullness. It is not empty. It is empty of all rubbish, but the moment rubbish is removed, something immensely valuable rushes in. It was always waiting at the gate but there was no space for it to come in. The guest has been waiting and waiting and waiting, but the host is so occupied inside that even if the guest knocks on the door, the host is not going to listen -- it is so noisy inside. And even if he listens there is no space to call the guest in.

Meditation means creating a zero within you and the moment you have created the zero you have invited god; that's the only invitation possible. He immediately, instantly enters in and your whole life is transformed. Then there is no birth, no death, no misery, no anguish. You have become one with the whole, relaxed, restful -- you have found your home!

Dayananda means compassion plus bliss.

They are two sides of the same coin, they happen simultaneously. Bliss happens within, compassion happens without. Bliss is the inner side of compassion, compassion is the outer side of bliss; or, compassion is the body and bliss is the soul.

It is better to begin with the inner, with the centre, because once the centre is transformed the circumference follows automatically, but not vice versa. You can try to be compassionate but it will remain just an effort, something cultivated, painted. It will not change your centre, in fact it will create a division in you; your circumference and your centre will become enemies.

At the centre there will be misery, at the circumference you will be trying to be compassionate. You will start falling apart, you will become schizophrenic. That's what the whole humanity has become, schizophrenic.

So never start from the circumference -- that is one of the most significant things to remember: every beginning has to be from the centre towards the circumference.

If you really want to change the tree, change the roots; don't go on painting the flowers and the leaves -- your painting won't help. If the leaves are looking pale you can paint them green, but they will die sooner because of your paint. You can deceive people but you cannot deceive the tree, you cannot deceive existence. If you really want the leaves to be green, then you have to think of the roots: nourish them, water them, and the leaves will automatically be green and the roses will become bigger and bigger, more and more fragrant.

Start with the centre, start with bliss, and compassion follows like a shadow.

Krishnananda. Krishna is one of the names of god. Ananda means bliss. Krishnananda means divine bliss, godly bliss.

Man's real search is not for god, it is for bliss. Of course when you have found bliss you have found god too, but those who are trying to find god have started the journey from a wrong angle. The word 'god' does not ring any bells in the heart. If you were not told about god from your childhood you may not have ever thought about it.

In Communist Russia children are not told about god so they don't bother about it at all. Buddhists don't believe in god so their children don't bother about god at all. Jainas in India don't believe in god so their religion is a godless religion, there is no question about god at all. Not a single Jaina has ever asked me whether god exists or not. But as far as bliss is concerned, whether you are told about it or not, you will seek it. You will seek it in Communist Russia, you will seek it in a Buddhist home, you will seek it in a Christian family; you will seek it wherever you are. Atheist, theist, communist, fascist, it doesn't matter.

So bliss is our true search. Of course when bliss is found much more is found with it. And because of that much more we had to give it a new name, because it is not only bliss -- it is bliss plus many things, many indefinable things, many mysterious things -- so we had to coin the word 'god'. But that word is meaningful only when you have found bliss; before that, the word is utterly meaningless, there is no need to talk about it.

If one goes on searching for bliss one finds god too. And whenever you think about god you always think of him as being somewhere outside and whenever you think of bliss you cannot think of it as being outside; it has to be something inner -- an inner glow, an inner rejoicing. God can be worshipped, bliss cannot be worshipped. So around the idea of god religions can be created, anti-religions can be created, but around the idea of bliss no religion is created, no religion can be created. hence what I am doing here is not creating a religion, but only a kind of religiousness.

My sannyasins are not searching for god, they are searching for bliss within themselves. But once you

have found bliss simultaneously you have found many more things: truth, god, freedom, love, compassion -- the list is almost endless!

How long will you be here?

-- Not so long... or forever.

-- Be here. Forever is better -- a little more! Good.

Shunyananda. Shunya means zero. Anand means bliss.

To be absolutely silent, thoughtless, is the meaning of zero. And out of that no-thingness, out of that zero, bliss arises. Bliss is our intrinsic nature, but it is covered with layers and layers of rubbish. It has to be excavated, you have to dig it out. It is just like making a well: you go on digging layers of earth and then rocks, and one day, you find the springs of water. They were already there but between you and the springs of water there was this earth for twenty feet, thirty feet, forty feet. It differs with different people.

Sometimes there are big rocks and they have to be dynamited -- for that we have invented dynamic meditation. When you really do 'hoo, hoo, hoo,' all rocks are dynamited. Just sitting silently, doing nothing it won't happen! (laughter) 'Hoo' really hits hard and it hits at exactly the right place, where one needs to be hit.

So one has to go on digging. All the methods of meditation are nothing but methods of digging.

Bliss is within you, you just have to become empty of all that is covering it. Once the zero is found, suddenly, immediately, instantly, bliss starts overflowing you. And it comes like a flood; you cannot contain it. It becomes a dance, it becomes a song, it becomes a sharing!

How long will you be here?

-- Two weeks.

-- Then come back again, because in two weeks you will be able to find only the rock (much laughter). So dynamite it a little more, time will be needed, so come back again. Good!

Karunesha means goddess of compassion.

Compassion makes one a god or a goddess, but to achieve compassion is a long pilgrimage. From passion to compassion the distance is great. Passion is very gross, compassion very subtle; but compassion is rooted in passion so passion has not to be denied, it has not to be rejected. Roots are always ugly and passion contains the roots but those same roots can create beautiful flowers. Seeing the roots one cannot conceive that they may be hiding such beautiful flowers. It is impossible to conceive -- roots are so ugly!

The same is true about passion and compassion: passion is like roots hidden underground in the unconscious; and compassion is like a flowering branch -- so many flowers that the branch cannot carry the burden of it, it bends and touches the earth. Passion can be transformed into compassion through the process of meditation. Meditation is the bridge from this shore to that further shore.

So I am not against passion, I am not against anything at all; I am for transformation. Take hold of whatsoever energies are given to you by the whole and even if they look ugly in the beginning, don't reject them, try to refine them. Try to find out, there must be some hidden treasure in them. If nature has given them to you they must carry some message, they must carry something of immense value. But those messages have to be decoded; they are not given directly but in a code language. And meditation is the art of decoding man's animality.

Once it is decoded the same animality becomes man's godliness. Man is only a process from the animal to god. Man is not a place to stay; it is a bridge to be crossed.

One of the most significant sayings of Jesus is Life is a bridge -- don't make your house on it, pass over it. This saying is not contained in the Bible, but Sufis have carried it down the ages.

One of the great emperors of India, Akbar, made a new capital, a really beautiful capital which was never populated because he died. When the capital was ready he died. That's how it happens: by the time you think to enjoy and you have prepared everything, death comes and knocks you down. Death always comes at the right moment -- and the right moment means when you are ready to retire and relax.

He had made a beautiful capital, Fatehpur Sikri, and he wanted to retire there with his wise men and poets and singers and musicians; he was tired af the kingdom and the whole politics and he wanted to retire. He had planned a beautiful town with beautiful palaces and gardens, and the entry was by a bridge across the river on the other side. On the bridge he wanted some message and he told his wise men to find a beautiful message which could be written just at the gate. And this was the sentence chosen. Life is a bridge -- pass through it but don't make your house on it.

Man is only a bridge, a bridge between the unconscious and the conscious, between matter and spirit, between passion and compassion, between animal and god. The bridge is the same -- the name of the bridge is meditation.
So put your total energy into meditation.

Turiyananda. Turiya is a special word used by the eastern mystics; it does not mean anything, it is only a number -- it means the fourth.
George Gurdjieff used to call his path the fourth way.

Man can be divided into four stages. The first is the waking stage, the second is dreaming, the third is dreamless sleep and the fourth is the state of Buddhahood -- that is called turiya. Turiyananda means the bliss that happens by achieving the fourth state of consciousness.

So one has to become more and more aware, alert, watchful, so aware that even in sleep one can watch one's dreams, and one can remain aware that the dreams are passing by. The day it happens is of immense importance. The day you can watch your dreams just passing and you can be a witness to them, you have come half the journey already because you have passed two stages: the first of waking and the second of dreaming. And then the third is not very difficult: if you can watch dreams, you can also watch a dreamless sleep. The sleep is there, the body is resting and you are fully aware of the restfulness.

And then the fourth, which is awareness of awareness itself, happens. Then the journey is complete, the circle is complete. When you become aware of awareness itself then nothing is left. You have come to the source, the source of your being, and one source of your being is also the source of all. It is not only your source, it is the source of the whole existence. At the source we are all one. That one can be called god -- that oneness, rather.

So this is the word for you to remember, the key word -- awareness. It will bring all the blessings that are possible and impossible. The possible happens through it and even the impossible happens through it.

Vedananda. Veda means wisdom and ananda means bliss.

Knowledge is a barrier to wisdom, the *only* barrier. The moment one is ready to renounce knowledge one attains wisdom. Wisdom is innocence -- one has become a child again but with a difference, and a difference that *really* makes a difference. A child is innocent because of ignorance and the wise man is innocent, not because of ignorance but because he has renounced knowledge.

The child has to go into knowledge and the wise man has gone beyond it; he has left knowledge behind. So in a way they are ones both are without knowledge. But in another way they are very different from each other; the child is yet ignorant, he will have to become knowledgeable; and the wise man is tired of knowledge, he has known its utter futility and he has dropped it.

This is the second birth. Jesus calls it being born anew. He told one of the rabbis, a professor and a scholar, Nicodemus, 'Unless you are born again you shall not enter into my kingdom of god.'

No knowledgeable person, no rabbi, no scholar, no pundit, no pope, has ever entered into the kingdom of god. They cannot; they are so full of knowledge. And it is really very strange that these same people -- the popes, the bishops, the priests -- go on telling their congregations that Adam and Eve were expelled from the Garden of Eden because they ate the fruit of the Tree of Knowledge; the fruit of the Tree of Knowledge was the cause. If that was the cause then what are these fools doing? -- they are spreading knowledge. They go on telling people 'Read the Bible, repeat it every day...'

These are the people who will hinder people in getting into the kingdom of god again.

My work here is to help you become innocent, to be reborn. That fruit of the Tree of Knowledge has to be thrown out. Once it is thrown out the doors of the kingdom of god suddenly open for you.

Just Around the Corner

Talks given from 1/5/79 to 31/5/79
Darshan Diary

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Just Around the Corner

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Hans means God's gracious gift, Ananto means infinite. The full name will mean God's infinite gracious gift.

Life has no beginning and no end. It is eternity, and that is God's gift. God has given himself in the gift, because life is God.

All that is needed is a certain awakening in your heart so you can see it, feel it, taste it, touch it. The gift has been waiting and waiting for you for thousands of years, but you have been asleep, as everybody has been.

Sannyas has to become an awakening. Sannyas has to be nothing but a great effort to wake yourself up. Nobody else can do it for you. If you don't cooperate there is no possibility. Somebody can shake you but you can go on sleeping, you can turn over. Somebody can shake you but you can start dreaming that somebody is shaking you.

Unless you want to wake up, unless an intense longing to wake up arises in you, no possible help can be given from the outside. But if you want to be awakened then all possible help is available. I am here just to help you if you desire so. It cannot be imposed on you; your freedom cannot be interfered with. With your cooperation the thing is very simple... so simple that I say: Snap your fingers, slap your face, and wake up!

But if you are not cooperating then it is the most impossible thing in the world; then nothing can be done. Sannyas is your gesture that you are willing, that you will cooperate, that you will not resist. that is the inner sannyas: non-resistance, no conflict with the Master, a tremendous surrender and trust.

Anand means blissful, Siegfried means peaceful victory or victorious peace. Your full name will mean blissful, peaceful victory. The victory can be blissful and peaceful only if it is through love, and the victory can be blissful and peaceful only if it is not over others but over yourself.

To be victorious over oneself is a very delicate art, because the victory has to be without conflict. That's the delicacy of it. If you start fighting with yourself you will never be victorious because you will remain divided against yourself. The defeated part will wait for its time to take revenge, and the victorious part becomes tired sooner or later. In remaining victorious it becomes tired, and the defeated part, sooner or later, because it can rest, becomes powerful. It overthrows the victorious.

Real victory is never through conflict; it is always through integration. One has to become very very one; one has to collect oneself together. Everything has to be accepted and absorbed -- anger. sex, greed, jealousy. All have to be absorbed so that you can become one piece. And to become one is to be victorious, is to be blissful, is to be peaceful -- and that is the space in which God descends.

God is not for beggars. It is not for the defeated ones. It is for those who are emperors, it is for those who are victorious.

Anand means bliss, Ami means nectar -- the nectar of bliss. That is our search, that is everybody's search. Even trees and animals and birds are groping for the nectar of bliss -- unconsciously, in darkness, but the groping is the same. And all men are groping: the good and the bad, the sinner and the saint; the search is the same.

It is the search that unites us with the whole of existence, and the search is for a state of ultimate bliss -- a bliss that will never end, a bliss that will never know any death. Hence I call it the nectar of bliss. Once it is found, it is found forever. It can be found; and it is not far away either; it is very close by. Even to say it is close by is not right, because it is exactly what you are: it is your very being. Discover it... go in!

[The new sannyasin says: I'm not sure that all of me wants to be here, that all of me wants to be a sannyasin.

That is natural, that is natural. Never ask the impossible from yourself. Those demands are violent. Even if your major part wants to be here, that's enough... and I will seduce you slowly more and more! (laughter) Nothing to be worried about. Accept that part also that does not want to be here, because that too is you.

And that other part is also important, very significant. It gives meaning to your yes. Your no gives meaning to your yes. Your no becomes the definition of your yes. The part that resists becomes the background of your surrender and trust. The darkness is not against light; in fact the light comes loud and clear when it is dark. Hence we can only see stars in the night, not in the day. They are there in the day too, they don t go anywhere, but the background is not there, the darkness is not there.

As the night comes and darkness comes, stars start appearing. In fact to say that they start appearing is existentially wrong. They have always been there, but they start appearing to our eyes because the darkness gives the background.

And my approach is not to deny anything, but to use everything. So I will also use that part which does not want to be here. I will not create a conflict in you. I will bridge both the parts, and when the opposites meet, great harmony arises. That part can be cut but then you will not be so rich. Your yes will be a little poorer because it will come out of helplessness, because you cannot say no. But you can say no and yet you are saying yes. Your yes has significance, validity. It is coming in spite of the no, hence it is valuable.

Anand means bliss, Teresa means a reaper, a harvester. Your full name will mean a reaper of bliss.

That's what sannyas is all about. The seeds are there, the season is there, because it is always the season. The soil is there, the sun and the rains -- everything is available. All that is needed on your part is to sow the seeds, to drop the seeds in the soil so that they can disappear into the dark womb of the earth. Soon the seeds will be gone but the plants will arrive, and it will not be long before the reaping season comes.

But people don't take the first step, hence they go on missing. They are afraid of dropping the seeds in the soil. The fear is: "Who knows? -- the seeds may be lost, they may never become plants." That risk has to be taken, that courage is a must, and that trust is needed. The farmer trusts. He drops the seeds that he has for something that may come, may not come. But it always comes: it is bound to come.

Existence responds with great love. If you trust, existence trusts you. If you are ready to die, existence helps you to resurrect.

Anand means bliss, Helen means the bright one, the lightful, the luminous. Bliss is luminous. You cannot hide it. It expresses, manifests itself, in a thousand and one ways. It sings, it dances, it creates.

The blissful person cannot be lost in the crowd. You can see and find him amidst thousands, because he has a totally different vibe. When others are just dark, he is full of light. He is a lamp unto himself. His heart is no more empty: the flame from the beyond has descended into him.

Let it not only be your name, make it your existence. It simply indicates your potentiality, everybody's potentiality. There is no need to live in darkness. Everybody is born to live in light as light, and we have to claim our right.

[A sannyasin who is leaving says he feels restless but can't say why.]

Mm mm. It will be good if you can come back, mm? -- because you need some work. It is good to work now so that this restlessness can be finished.

Restlessness is just energy which is boiling within, and you have not yet been able to find the right creative channelization for it. Restlessness is only symptomatic. It simply shows that there is unused energy. All that you need is a creative direction.

So just come and be here longer, mm? -- and soon your energy will find the right direction. And once the energy starts moving in the right direction great rest arises. Not that you become inactive; in fact just the opposite happens: when you feel restful you can act tremendously, because all your energy is available for action. When you are restless, in restlessness, your energy becomes entrapped. In restlessness you dissipate energy. If it becomes a habit it is one of the most dangerous things to happen -- but it happens in the majority.

My own observation is: unless a person finds a creative manifestation for his being he remains restless. At the most he can repress restlessness, console himself, remain occupied with some nonsense; but that is not the right way. That is wasting such precious energy that we cannot regain in any other way.

[Another sannyasin who is leaving says: I wondered if we could be close in Europe.]

Mm mm. (a pause) Every night meditate before you go to sleep, and while you are falling asleep, just go on remembering me... not verbally, just the face, just the idea. Soon a communication with the unconscious will start, and you will be as close as you are here, or even more.

Just Around the Corner

Chapter #2
Chapter title: None

2 May 1979 pm in Chuang Tzu Auditorium

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Prem means love, Gudrun means divine wisdom. Wisdom is not knowledge. It has nothing to lo with knowing. It is a feeling, and ultimately it is being. These are three planes: knowing, feeling, being.

Knowing is the most superficial, feeling is in the middle, and being is at the very core. Ultimately wisdom is being, but in the beginning it is feeling, moving towards being. But it is never knowing, it is not knowledge. Hence love is the door to divine wisdom.

Love means the purest feeling, the purity of he heart -- not logic; logic leads you into the head. Love leads you into the heart, and the heart is the door to divine wisdom. And it is wisdom that liberates. It is coming to your own ultimate being that becomes freedom and bliss and benediction.

Sat means being, Takeshi means wide and great. Man looks small but he is not: he contains infinities n him. He contains the whole sky, and all the oceans and all the stars. Man is a universe in imself -- it is just that we are not aware of our own strength. The day you become aware of it, the day of rejoicing has come.

Sannyas is initiation into your own inner richness. I am here to acquaint you with yourself. I cannot give you anything, because in the first place you don't need anything, and in the second place truth cannot be given. The moment truth is uttered it becomes a lie, but truth is already in you.

My function is to persuade you, seduce you towards your own heights and your own depths. The moment you start listening to your own soundless music then life has wings. Then you are not confined, then nothing confines you. Then this whole universe is yours. And that has to be claimed; it is our

inheritance.

Jesus calls it the kingdom of God, but again and again he also says: It is within you. It is absolutely unbelievable that you can contain the great truth, that you can contain Cod in you. I know the mind cannot believe it, but believe it or not, it is so. And it is not a question of belief, it is a question of inquiry.

Let sannyas become a great inquiry into your own depths, and you will come upon treasures and treasures which are inexhaustible.

Anand means bliss, Arthur means strong, brave, courageous, valorous. Bliss is available only to those who are ready to risk all. Without risking all that you have, you cannot attain to God. There is no possibility of reaching God half-heartedly. One cannot grow in a lukewarm way. You have to be intensely thirsty, you have to be on fire, only then can you evaporate. And when the ego has evaporated, God enters in, and with God bliss comes as a shadow, peace comes as a shadow. They are all companions of the experience of God. God never comes alone: it comes in a great company of all the virtues, of all that is good and beautiful and lovely.

But to attain to that great wealth, to that ultimate treasure, you cannot go half-heartedly, you cannot hold yourself back. You have to be courageous. You have to take the jump into the dark. You have to risk the known for the unknown.

And that's what sannyas is all about: preparation to risk all for God.

Siegfried means victorious peace, and Deven means God. It is the victory of peace that leads you to God.

One lives in noise. I don't mean the outer noise but~the inner: the constant inner talk, the chattering mind that always keeps you in a state of delirium, a kind of insanity. It is so much that you cannot hear the still, small voice of your being.

One has to pacify the mind, one has to be victorious over the mind. And the way to victory is not through fighting the mind but through understanding it, by watching it, by observing it, by being absolutely non-judgmental about it -- neither thinking good nor bad about it, but creating a distance. That's the art of being victorious: creating a distance between your mind and yourself, seeing it far away, farther and farther away, seeing it as separate, seeing it as a scene and yourself as the seer, and becoming more and more alert about the seer, and less and less alert about the scene.

Slowly slowly the emphasis shifts and your consciousness is freed from the seen and becomes available to the seer. That moment is the moment of victory, and that moment is also the moment of the entry of God in you. Peace and God come together You prepare for peace and God comes as a gift.

Just Around the Corner

Chapter #3
Chapter title: None

3 May 1979 pm in Chuang Tzu Auditorium

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Video:	No

Prem means love, Laurel is a symbol of two things; one is victory, the other is immortality. Love brings both: it brings victory, it brings immortality. Love is the only experience in which defeat is impossible

because the very first requirement of being in love is to be surrendered. If a person is surrendered how can he be defeated? He has accepted defeat himself -- how can you defeat him? And that is love's secret of victory: it cannot be defeated.

And love is also the only experience in life which gives you some glimpse of immortality, of deathlessness -- only glimpses, but those glimpses are of tremendous importance. The whole of life will be changed through them.

It is through love that you feel that you are not just the body but something more. It is through love that you become aware of your spirit. It is through love that you become aware that time can be transcended, and time transcended is death conquered.

Prem means love, Sergio means to serve. Service can be without love; it can be just a duty, one has to fulfill it. One's heart is not in it; it is not one's joy. Maybe there is some motivation of some rewards later on, in this life or in the other, but the act of service in itself is joyless unless it arises out of love. Service should not be done according to religious commandments. It should not be made a virtue. It should be a consequence of a loving person, a natural fragrance of love; no effort should be made for it. Only then does it have beauty. When it arises out of love with no motivation, with no end in view there is great benediction. And those are the moments when God is the closest.

Service cannot be Christian or Hindu or Mohammedan: it can only be loving.

Anything to say to me?

[He replies: Many things but I don t feel able to express them.]

There is no need. I understand them without you ever saying them. I go on answering you without you ever questioning.

All that is needed on the part of the disciple is to be silent and awaiting. Whenever anything is needed, it will be given. If it is not needed, only then is it not given. Questioning is not of any relevance. Communion is needed, and that's what sannyas is for. It is not a communication but a communion; it is not a dialogue but a meeting of two hearts. Nothing needs to be said!

Anand means bliss, Jose means a gift of God. Bliss is not through effort, it is through God's grace. You cannot achieve it, you can only receive it. The achieving mind is one of the barriers in finding bliss. The achieving mind has to cease for bliss to be.

In the world, everything is achieved through effort, but in the inner world, in the world of God, everything is afforded, achieved through non-effort. It is simple but not easy. It is simple because nothing has to be done, but it is not easy because we have become so accustomed to doing.

From the very childhood we start telling children: Don't sit there -- do something! If you want to go in you will have to learn just the opposite rule: Don't do anything -- just sit there!

This is your name: Swami Prem Kalli. Prem means love, and have you invented Kalli yourself, from Karl?

[KALLI: Yes.]

Good! Karl means strong, manly, brave, but in Hindi Kalli has a far more beautiful meaning: it means the mother goddess. It is just the opposite of the German -- not manly but womanly. Strong certainly, but a totally different kind of strength; the feminine strength. You have changed Karl to Kalli; now completely forget about the origin. Now let it become mother goddess.

Each man is both man and woman, and each woman is both woman and man, and we have to come to a deep merger of these two elements. In that merger is strength, is power; immense power is released. It is far more significant than the power released by an atomic explosion. It is not the power of explosion but the power of implosion. The atom has to be broken, then it releases energy, but in the inner world man has to be integrated -- not broken, not split, but centered, crystallized -- then power is released.

The man and the woman inside have to meet and merge, so let Karl and Kalli meet and merge and become one. And that happens through love. When you love a woman it is not only the woman on the outside that you love, in a vicarious way, in an indirect way you love your inner woman too through her. In

fact you fall in love with a woman only if she somehow resembles your inner woman, otherwise you will not fall in love in the first place

The resemblance may not be too much, the resemblance may be very little and may be finished sooner or later, but there is certainly some echo. That echo is love. Something of your heart is reflected. Falling in love with a woman or falling in love with a man is really deep down falling in love with one's own polar opposite. And both those poles exist in you: one is Karl, the other is Kalli; and both have to meet.

And just as the child is born out of the mother, never out of the man, exactly the same happens when the man and the woman inside meet, again the man disappears into the woman. The mother is left there again. The beginning is the mother and the end is the mother.

If one day you come across God you will be surprised: you will not find that he is a man, you will find that he is a woman. He is a she!

Prem means love, Git means song -- a love song. And that's my message: your life has to become a love song. It has to drop being prose, it has to become poetry. It has to drop being logic, it has to become love. You have to disappear from the head and appear in the heart. It is a long dive from the head to the heart, but it is the most important thing. Nothing can be more important than this dive from the head to the heart. The head lives in a kind of hell, the head is hell, and the heart is heaven.

It is not through thinking that one arrives home: it is through feeling. So think less, feel more.

Anand means bliss, Verena means sacred wisdom. A few things have to be understood. One: all wisdom is sacred. That which is not sacred is not wisdom, it is knowledge, information. Wisdom is necessarily sacred because it descends from God into you. It is not part of your memory. You cannot learn it in a school, it cannot be taught to you, you have to catch it. And the way to catch it is to be utterly open to the beyond, available to the beyond.

It comes dancing, it comes pouring, but it comes from the unknown. And the moment it comes it transforms you. Your life starts having a new flavor, and flavor of holiness, sacredness, purity. Sometimes that kind of atmosphere is found in a temple, an ancient temple, in a pyramid, in a mosque, in a cathedral, but rarely. But that kind of milieu starts surrounding the person in whom something of the sacred has descended. And when it comes it creates a great dance; it brings bliss. That is the indication that it has come.

The scholar is serious; the wise man is blissful. The scholar is very miserly. He cannot even laugh, he cannot even smile. But the wise man can have a belly laugh. He is more playful, more like a child. Wisdom brings sacredness, innocence; it brings back your childhood with a new depth and a new richness.

The child was simply ignorant, but when wisdom comes you are innocent and not ignorant. Your innocence is a knowing innocence -- uncorrupted by knowledge but full of insight, vision, clarity.

Deva means divine, Hanne means grace -- divine grace. Depend on divine grace, trust divine grace. People trust too much in their own egos and hence they suffer.

To trust in the wave is bound to bring suffering, because the wave is only a temporary phenomenon, momentary: one moment it is there, another moment it is gone. You cry and weep and do whatsoever you want to do, but it is not coming back to you. It is simply gone; it no more exists.

Trust in the ocean and then you will never be in suffering and never be in misery, because the ocean always is.

The ego is just a flux in movement. It is very illusory, exactly like ripples on the lake. When you throw a stone in the lake it creates an illusion, as if ripples are arising and those ripples are going towards the bank. Nothing is going anywhere. It is not that the first wave is going to touch the bank, no. The first wave simply waves another wave and the second waves the third. Nothing is going anywhere, although from the outside it looks as if waves are moving, as if there is great movement. Nothing is moving; movement is false. It is just that the surface is disturbed, that's all.

You can try it by dropping a piece of paper. You will be surprised: the wave goes on but the piece of paper remains in the same place. The waves cannot take it away, because they are not really going -- it is just that the surface is waving. Exactly like waves, the ego is an illusion: the surface is waving.

Trust the depth, and that's what the meaning of God is: your innermost depth. If one can trust that, great grace arises in life. Everything suddenly becomes smooth, harmonious, everything suddenly fits.

Just as before nothing was fitting, now everything simply fits. Life is no more a jigsaw puzzle, it

becomes a tremendous harmony. And harmony is grace and grace is divine. Man can attain it too only by surrendering to the divine.

Just Around the Corner

Chapter #4
Chapter title: None

4 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905045	
ShortTitle: CORNER04	
Audio:	No
Video:	No

Veet means going beyond, transcending, Christian means a follower of Christ. Go beyond following, that's the only way to be a Christ. Go beyond following, and that's the only way to be a Buddha. The follower never reaches the goal. Love Christ but don't follow, don't imitate, don't be a shadow, don't be a carbon copy.

Love, understand, aspire, imbibe the spirit but still don't be a follower. That is the real way of following. Not to be a follower is the real way of following because then one day you can be a Christ on your own. And what I am saying is not against Christ, Buddha, Krishna; it's exactly their message. Unless you are an authentic self you can never attain to the Christ consciousness or Buddha-consciousness. And to be an authentic self the first need is never to imitate, because each individual is so unique that if you repeat somebody else's life you will only be acting; you can never be true.

Yes, you can become an actor and you can act exactly the same way Buddha acted. You can walk, you can talk, you can behave in the same way -- maybe even better, because you can practice it, rehearse it, but it will remain pseudo, false. The real follower never follows. He learns, he loves, he feels; he imbibes the spirit, he takes the hints. He is not a sheep -- he has his own soul.

And that's the message of sannyas. By becoming a sannyasin you are not becoming my follower. You are simply entering into my friendship, into a love affair certainly, but not into a following -- a love affair that will have far-reaching effects, but they will only be consequences; they will happen of their own accord.

And the closer you come to me, the more you will be yourself. If I can help that only then have I been a help to you. If by coming closer to me you start losing your identity, your individuality, then I am not a friend, then I am destroying you, and I am not creating you at all.

Prem means love, Samma means silence, stillness, tranquility, balance. Love can be feverish, then it is a disease. Unless it is tranquil, it is not really love: it is lust pretending to be love. The feverishness is the indication of something which is not in harmony with you.

Hence true love is not feverish. It is very calm and quiet. It is not hot -- neither is it cold. If you think about it in comparison with hot it is cool. If you think about it in comparison with cold it is warm. It has that double quality, warmth and coolness in it. And to attain warmth and coolness together is one of the greatest achievements in life. It is easy to move to the extremes -- to become hot or cold. That's how people move: from hot to cold, from cold to hot, from love to hate, from hate to love. They don't know what love is. They simply go on moving from one extreme to the other.

Love exists exactly in the middle. It is such a stillness, such a silence, that the lover needs no other meditation, because love in itself is enough of a meditation.

That is the meaning of Samma: to be exactly in the middle, balanced, neither leaning this way nor that.

And that quality has to be imbibed by each sannyasin: a calmness, a coolness, yet with warmth. It appears paradoxical but all that is great in life is paradoxical, remember that. Only meaningless things are not paradoxical. The greater the meaning, the bigger the paradox, because meaning happens only when opposites meet. And where opposites meet, paradox is bound to be there: it is a synthesis.

Anand means bliss, Margaret comes from a Persian root, murwari; it means a child of light. Your full name will mean a blissful child of light. Existence is made of the stuff called light. Physics may call it electricity, electrons, neutrons, protons; it doesn't matter. Mystics have always known it as light.

We are made of light, we come from light -- rays of the ultimate -- and one day we have to go back to the light. To remember this, that our source and our goal is the same, is of tremendous significance, because that helps you to remain cool. That helps you to remain unburdened. It helps you not to be too attached to things, possessions, the world, because one day we have to leave.

There is a famous story. One American tourist went to see a Sufi Master. He had dreamed of seeing the Master for a long time; he had been reading his books and he was really impressed. But when he went there to see the Master who was sitting in a small hut with a few books, no furniture at all, the American tourist looked around and he said "Where is your furniture?"

The Sufi Master laughed and said "Where is yours?" The tourist said "I am just a tourist here." And the Sufi Master said "So am I -- just a tourist."

To always remember this -- that we are just tourists here, we are not to be here forever, we come and we go, and we come from the same source to which we are going -- that remembrance keeps one aloof, uncontaminated, keeps one virgin and pure. And that's what holiness is: remaining in the world and yet not being part of it.

Veet means beyond, Kammo means action. There are things which can be achieved through effort, through action, and there are things which cannot be achieved through effort, through action. The second category of things is the concern of religion; the first category of things is the concern of science.

Science means action; religion means inaction -- a deep receptivity, passivity. God cannot be achieved through action, because whatsoever we achieve through action is going to be something smaller than us. The painting cannot be greater than the painter, nor can the poetry be bigger, greater than the poet. If we achieve God by our action, that God will be just a toy, our own invention to console, to pacify ourselves; it will not be the true God.

Truth can come only in a deep receptivity. One has to be feminine to receive truth. One has to be just a womb to become pregnant with God. Yes, that is exactly the way God comes, beauty comes, truth comes, meditation comes. All that is really valuable always comes through effortless receptivity.

That is going to be your path: become more quiet, silent. Relax more and more into non-doing. In those moments of non-doing, when all simply stops, when thinking disappears and time too, you will have your first glimpses of that which is.
God is only another name of that which is.

Prem means love. Rita comes from a Persian root; it means a pearl. Love is the most precious pearl in the world. Unless a man is full of love he remains poor. He may have all the riches of the world -- that doesn't make any difference. The outer richness cannot fulfil your inner emptiness: outwardly one can be the emperor; inwardly one remains a beggar. And vice versa is possible too: if one is full of love one is an emperor inside. One may be a beggar on the outside, but when the inner is full of light, love, life, who cares about the outer?

Prem is Sanskrit; it means love. Michel is Hebrew; it means godly. Your full name will mean godly love. Love is always godly, it cannot be otherwise. If it is, then it is something else masquerading as love, then it is only a mask. Hidden behind it will be jealousy, possessiveness, anger, hatred -- all that is really anti-love.

Love can only be godly; it can only be other-worldly. It grows in the world but goes beyond it. It is like a lotus growing out of the mud: it comes from the mud but it doesn't belong to the mud. It starts reaching towards the heights; it starts reaching towards the sun, towards the sky. That is its real home. The lotus is trying to free itself from the mud. And that's exactly what every human being is trying to do: trying to free himself from all that is heavy, from the very gravitation of the earth.

Lust is mud, love is the lotus. I am not against the mud, because if you are against the mud you will never be able to grow lotuses. But don't get stuck with the mud. Remember that one has to reach to the stars, that our real home is somewhere far away, far, far away, that here we are only strangers, outsiders. We are on a great pilgrimage of learning but this is not our home.

This is what sannyas is all about: helping you remember the real home, creating a longing in you for the real home, stirring your heart, giving you a vision of your real home.

[A sannyasin who has to leave says: How can I continue to nourish what's happening inside me, and move into a deeper, more sensitive rapport with you?]

Which meditation did you like the most

[He replies: Vipassana.]

Then continue Vipassana, and I will be available. Whenever you go in deep Vipassana, I will be there . . .

[A sannyasin, recently arrived, says: I'm always very much scared and I really... I don't know what to.]

Come for a longer period, mm? Fear is there. It can be dissolved, it can be transformed; and it has to be transformed, because that is blocking your growth. But come for at least three, four months. Try, mm? -- because these are things through which you may get into trouble if you start stirring them up and you have to go after three weeks.

A longer period is needed so that everything can be stirred, can be thrown out, cleansed and you can settle back again on a new plane -- and then you can go. Otherwise it will be just like escaping from the table of the surgeon in the middle of the surgery, and that will be difficult.

This is a surgery, far deeper than the physical surgery. Everybody is carrying deep wounds, full of pus, and unless that pus is taken out and the poison is cleaned from the body, you will not be able to get free of the fear. It has entered your very blood-stream, your bones. It will take a little time, but it is good that you are aware of it.

Many are more unfortunate: they are full of fear but they are not aware. On the face of it they look very brave and very courageous and very strong. That is just a facade to hide the reality. But you are true about it, and it can easily be changed; no problem is there. But next time come for a longer period.

Just Around the Corner

Chapter #5
Chapter title: None

5 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905055
ShortTitle: CORNER05
Audio: No
Video: No

Anand means bliss, Eli means light -- a blissful light. The light is there, it has not to be enkindled. We bring it with us. We are made of it, it is our innermost core, but we are keeping our back to it. And because we go on keeping our back to the inner light, our life becomes dark, unnecessarily dark. We live in our own

shadow then.

Sannyas means a one hundred-and-eighty-degree turn, so that one can face oneself, and the moment one sees oneself, all darkness, all misery, all hell, simply disappears. It is found that it was false. It is found that it was just an illusion. It was our own shadow, and we were creating it by keeping our back to our own light.

Satya means truth, Maria means rebellion. Truth is never a tradition. It is never a convention; it cannot be given by one generation to another generation. It is not conformatory. Truth is rebellion. Truth is rebellion against the social structure, the spiritual slavery, rebelling against all that is imposed on you forcibly, about which you have not taken any deci-sion of your own, to which you have not said your yes -- rebelling against all that which has been created around you by the church, by the state, by the structure of the society. It is only through rebellion that one becomes an individual. It is only through rebellion that one attains to soul, that the self is born. And that self has nothing to do with the ego.

The ego is a social phenomenon. It is created by conformity, convention, tradition. The ego is created by obeying all nonsense that goes on accu-mulating down the ages. The more you obey the society, the more your ego will be fulfilled. They will go on buttressing your ego: they will call you moral, spiritual, holy, saintly. They will respect you; if you are ready to bow down, they will respect you. That is a mutual arrangement: the society respects only those people who are ready to bow down to its dictates. It kills a Jesus; it worships the pope. It murders Socrates...

To know the truth one has to learn the way of rebellion, one has to learn the art of rebellion. It is the most valuable thing to learn. It is not blind reaction. It is not destructive. It needs tremendous intelligence to be in rebellion and to be alive, to be in rebellion and not to be in unnecessary conflict.

Say yes to all that is formal. There is no need to fight against it. If the society says "Keep to the left", then it is perfectly okay: keep to the left. If the society says"Keep to the right", it is perfectly okay: keep to the right, because it doesn't matter. It is just a formal law of the society -- useful, utilitarian. But if the society says something for which you have to sell your soul, then be absolutely in rebellion. In ninety percent of the cases you can say yes without any compromise. Only in ten percent of cases will you have to stick to yourself. In that very sticking to yourself you become integrated.

Maria is a beautiful name -- let it become your life too: let it be a rebellion for truth.

Prem means love, Gabriele means strong man of God or God is my strength. Love creates the space in you where God becomes your strength, because love helps you to disappear, and only in your disappearance, in the cessation of the ego, does God appear. Your absence is his presence, and his presence is strength. It is tremendous power. It is immortality, it is eternity. It is all that one can wish for. It is all that we cannot even dream of. It is utter And the moment you are not and God is, a totally different kind of power starts emanating from you. You are not the doer of it. You are no more the cause of it. You cannot claim it as yours. You are simply a vehicle, a passage, a hollow bam-boo, and the song flows through you: the song is God.

[A sannyasin says: I've been here for months, I knew nothing about you... and you've changed my life. Just, thank you.]

There is nothing to know. One has to forget all knowledge and all desire to know. That is truth. Truth is not an object of knowing, but when all desire for knowing disappears, whatsoever remains, that subjectivity is truth. Truth is not a content in consciousness, consciousness itself is the truth. You are the truth. Where else will you find it? It is not something outside. The knower is the known and the observer is the observed: they are the same. The desire to know creates a division; the knower and the known become separate. In that separation is our misery. That separation is our whole problem. That separation has to be completely dropped.

There is no need to know, there is no need to worry about truth. Truth is perfectly okay. Things are perfectly right as they are -- relax and enjoy. That is truth!

Just Around the Corner

Chapter #6
Chapter title: None

6 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905065
ShortTitle: CORNER06
Audio: No
Video: No

Gyan means wisdom, prem means love -- wisdom through love. There is a knowing that is possible only through love. All other kinds of knowing are only acquaintances from the outside. Love takes you to the very inside of a thing.

The scientist can say many things about a rose flower but all that is from the outside. He has never entered into the being of the rose. He has never participated in the dance of the rose. He is utterly unacquainted with the interiority of the rose. That is possible only for the poet who loves.

The poet also knows but in a totally different way. He is not an observer: he knows by participation. He dances with the rose, he sings with the rose he feels with the rose. In certain deep moments he becomes the rose.

That is the way of love to know, and that is the way to know God: not by knowledge but by love.

Prem means love, Danny means God is my judge or God judges. The full name will mean the God of love is my judge. Everything has to be tested on the criterion of love. If it fulfils the criterion of love it is good, if it falls short it is bad. The only decisive factor in life is love. One should decide only through love and never through anything else. Nothing else really matters; only love matters.

So a man of love is a moral man and a man without love is immoral. Howsoever virtuous he may try to be, without love he cannot be virtuous. His virtue will be only a pretense, his virtue will only be social respectability, a formality. It will not come from his heart, it will not be his soul.

[To an Indian eye-surgeon working in America:]

This is your new name, and let it also be a new birth. Sannyas is a rebirth, and unless it is a rebirth it has no meaning. One has to become discontinuous with the past. Let this be your birthday. You begin life anew, unburdened of the past, utterly open.

The past becomes a closing. And the past becomes heavy and starts directing you, guiding you, forcing you, coercing you, into certain directions, into certain patterns. One should be able to die to the past every day, in fact every moment, so that one remains new, available to the new life, to the new sun, to the new moon, available to existence as it is. Carrying a past inside distorts reality and does not allow you to be spontaneous. So let sannyas be a new beginning: a death and a resurrection.

This will be your new name: Swami Anand Bharti. Anand means bliss, Bharti means one who belongs to India -- bliss that belongs to India. And by India I don't mean the land, I don't mean the geography, I don't mean the political map. By India I mean the adventure of the Buddhas, the exploration of thousands and thousands of years into the inner world of man. India represents the inner search, the inner quest.

It is a symbolic name. It has nothing to do with the politics, the history, the geography, the boundaries of a country. It has nothing to do with time and space, but it has something to do with the ultimate quest of man, the quest to know "Who am I?" That is the only contribution that the East has given to human consciousness. Just as the West has given science, the East has given religion.

And India has been the very heart of the East. Everything that has happened in the East started happening through India. And it still remains an undercurrent; it is still alive, not dead. Of course from the surface everything has disappeared. Now on the surface India is just an ugly, poor, starving country; but in the innermost core something of Buddha, something of Krishna, something of Patanjali still continues. It cannot die, it is eternal. As long as man lives on the earth that India cannot die.

Wherever one is searching for God one belongs to that India. In that sense Jesus is an Indian, and so is Mohammed and so is Francis -- off-shoots of the same quest, but the roots are in this country, in this part, and those roots have not died yet. Maybe the tree has been cut and you cannot see any foliage, no fruits any more, no flowers any more, but the roots are alive.

My whole work here is to bring new shoots, new foliage. Those roots have to be nourished, and the whole world can be transformed. The world needs that transformation -- utterly needs it, urgently needs it. There has never been such an urgency. Man will not live; if the quest for the soul is not revived man cannot live.

By the end of this century we will have to decide either to commit suicide, a global suicide, or to move to a new plane of humanity, to drop all politics, to drop all nations, to drop all isms, and to create a humanity which is religious, simply religious, neither Hindu nor Christian nor Mohammedan -- to create a humanity that is constantly inquiring into the ultimate. In that very inquiry one becomes transformed, one becomes luminous.

Just to long for truth is enough to be transformed. Just to have a dream is enough to be transformed. A dream of God is far more real than this so-called world. A small longing in the heart is enough... just a drop of it, because it is no ordinary water, it is nectar.

Let your sannyas become a great search -- not a formality but an authentic quest

The time has come for it. You have been groping in the dark; now there is no need to grope. I give you the light, I give you the insight. This much insight that sannyas makes available is enough. I take away all ideologies, theologies, philosophies. I simply give you a silent space from where you can function without the ego. That's what sannyas is all about: a small space inside you where no ego exists. If one can function from that space life has a totally different flavor. Life becomes a blessing, not only to you -- it is not only that you are blessed, but you become a blessing to the world too. Just that small space has to be created and each moment is a benediction.

[A sannyasin who has to leave says: My heart feels like a rock most of the... for a long time. It's just beginning to open... and I want to know how to nurture it when I go back.]

It will continue to open, don't be worried. You need not do anything in particular, because the heart is a very indirect, delicate phenomenon. If you start doing something to open it, that very doing will close it. It will be like forcing petals of a rose flower to open. That won't help, that will destroy the flower.

One cannot be direct about the heart, one has to be just indirect. One has to be very very delicate about it -- not gross, very subtle. Listen to music. Go into nature whenever you can find time: be with the trees, birds, animals. Look at the stars in the night... sing, dance. These are indirect ways -- you are not doing anything directly to open the heart. Be loving, be friendly, even with strangers. These are all indirect ways. This is how one can nourish the opening heart.

And then come back as soon as possible, mm? Because the real opening is going to happen here!

A little bit will go on happening there, but the explosion is going to happen here. And it is better that it happens here, because when the heart really opens suddenly you enter into such a new world that you almost feel insane. Then the close proximity of the Master is needed -- one who can help you to pass through those few days when you feel insane.

Those are just a few moments. Once you have settled on the new plane then there is no problem. Then you know for the first time what sanity is. Then you know that up to now you have been insane; *now* you are sane. Then the whole world looks insane. Then there is no problem; but in the beginning when the heart suddenly opens up it is such a new experience, so unknown, that one is shattered, one's whole identity disappears, because our identity is in the head. And this is so new that it seems as if somebody else has possessed you.

So go on becoming more and more sensitive and do whatsoever helps in becoming more sensitive, but don't be direct; dance, sing, play music. And then come back!

Keep it (a box) with you, and whenever you need me just put it on the heart. And help my people there

-- that helps you the most!

Just Around the Corner

Chapter #7
Chapter title: None

7 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905075
ShortTitle: CORNER07
Audio: No
Video: No

Prem means love, Marian means rebellion and grace. Mary means rebellion; Ann is part of Hannah, it means grace. Your full name will mean love, rebellion, grace.

Love is rebellion and love is grace too. Love is rebellion because it is the expression of your innermost core. It is not imitation, it is not being a carbon copy; it is your originality. Love is always original. Your love is going to be just your love and nobody else's. Nobody has ever loved like that and nobody will ever love like that. That is your individual flavor, that is your perfume, that is so uniquely individual that it cannot be repeated, it cannot be imitated.

Hence each lover attains to individuality -- only lovers attain to individuality. Love becomes the process of individuation. It is rebellion. It is rebellion against the crowd, rebellion against the mass psychology, rebellion against all those who are making an effort to destroy the individuality -- the state, the church, the society.

But it is not only rebellion, it is grace too. It brings a subtle beauty, it brings a tremendous splendor. It is not violent. Rebellion it is, but it is non-violent, it is very graceful. It is love rebellion.

Begin with love and end with grace, and it is rebellion which bridges the two. But every step has to begin in love and every journey has to end in grace. Grace is the ultimate benediction. Grace means that God has arrived. Grace means that one is fulfilled. The tree has come to blossom. The song has been sung. The river has reached the ocean.

Anand means bliss or blissfulness, Silvio is the Latin god of the woods, the god of the woods and the forest. Your full name will mean a blissful god of the woods.

Nature is the only proof of God. Whatsoever man has made gives no indication of God. The great cement structures, the bridges, the railways, the airplanes -- the great technology that surrounds us today gives no hint that God exists. It makes us feel as if we are the creators and there is no other creator.

But when you go to the mountains, to the sea, to the woods suddenly you become aware of a totally different reality, not manmade. And it is not only that it is not manmade, it has a totally different dimension to it: it grows. The ocean goes on breathing,~ waves are its breath. The forest is alive, it grows: the trees are growing and the birds are alive and the animals are alive. Whatsoever man has made is dead, it does not grow. And only something growing can make you aware of the presence of life. Growth is life.

If you can feel life pulsating, God is not far behind. To feel life is to enter into the temple of God.

Go more and more into nature. Go more and more into something that is God-made and which man has still not destroyed, because it is there that God is still alive. Friedrich Nietzsche says "God is dead." It is true: in New York he is dead, in Bombay he is dead, in London he is dead, in Berlin he is dead; but not in the woods, not in the Himalayas, not in the oceans and the rivers and not in the clouds and the stars. There God is very alive, as alive as ever. We have just to open our eyes towards nature more and more. Let nature

be your meditation.

Anand means bliss, Arupa means formless, limitless, infinite. Bliss has no form because it is not a thing; it is an experience. Bliss has no boundaries because it is not a phenomenon of the mind; it happens in the unbounded soul.

Bliss is another name of your inner sky. It is infinite, beginningless, endless, with no form, with no definition, in fact with no name at all. We call it bliss because some name has to be given to it. One can call it God, one can call it truth, one can call it enlightenment -- they all mean the same thing. They all indicate the indefinable, the indescribable. And that is the goal.

Sannyas is a movement from the form to the formless, from the definable to the indefinable from boundaries to no boundaries. Sannyas is another name of total freedom.

[A sannyasin says: When I was sitting in Buddha Hall one morning, you passed in the car, and you had a beautiful expression on your face.

I heard the words "Comfort ye my people." and it was later that I realized that they were Christ's words.]

That's... absolutely true. But it will go on happening more and more, even there. Once a window opens, once a perspective becomes available it remains available; you just have to go on creating the context, the space for it. So for at least one hour go on sitting silently, that will do. Many times you will see me and you will see many more things.

Life does not end with the senses; there is much more to life than is available to the senses, but we have to learn the art of becoming sensitive to that which is not available to the senses. Life is mysterious, very mysterious. It is only the fools who think that they understand life, it is only the fools who are tired and bored with life; otherwise it is a constant surprise.

It has been a good experience; it has opened a door into you. Now go on knocking on the door. Much more will become available. And don't analyze things which reason cannot prove or experience. Don't bring your mind in, in an effort to understand them otherwise you will stop the whole process.

The deepest is available only to intuition, not to intellect. It was an intuitive flash, a lightning, in the depth of your soul.

It will be happening more and more...

[A sannyasin who is leaving says: I feel quite happy about being here and uh... going back home is frightening.]

Now I am coming with you, don't be frightened. I will accompany you, don't be frightened. It happens to every new sannyasin: when for the first time you go back, a little fear. But once you are there, people will be afraid of you -- you just...

You need not be afraid. We are going to frighten the whole world. Just wait!

[A sannyasin says: Just that I feel very um... very much like lost.]

That's perfectly right, mm? But if you are lost you can be found; that is the beginning of the journey. First one has to lose one's identity, only then can one know who one is. It is through losing oneself that one finds. The really unfortunate people are those who never feel that they are lost. Then they remain superficial. Everybody is lost, but people are so afraid to feel it that they go on pretending they are not lost.

When you come here you cannot avoid the truth, the truth has to be accepted, faced: you are lost, as everybody else is lost. But to understand it is a good beginning. It is a blessing, because if one really feels that "I am lost", then one starts searching. Then inquiry begins, then life becomes a quest.

And you have started moving. To know that "I am lost", is the beginning of a long journey in which one finds oneself. That too will happen one day. I hope one day you will be able to say to me that "Now I have found myself."

It is a long, arduous journey, with many pains and with many pleasures, with many dark valleys and many sunlit peaks, many peaks of joy and many lows of sorrow and sadness. But one has to accept both and go on inquiring.

One day the witness arrives. One day you start feeling that you are just a witness: you are neither sad

nor happy. Both things come and go and you abide, and that which always abides is your real nature, is your real self, the supreme self.

Just Around the Corner

Chapter #8
Chapter title: None

8 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905085	
ShortTitle: CORNER08	
Audio:	No
Video:	No

Prem means love, das means a servant -- a servant of love. But to be a servant of love is the way to become a master. One who is ready to surrender to love becomes immensely powerful. It is not a defeat; it is a victory.

The way of love is very illogical. If you surrender you are victorious. If you try to save yourself you will be lost. If you are ready to lose yourself you will find yourself; in fact for the first time you will know who you are.

The way of love is the way of paradox. In love opposites meet and become one: defeat and victory become one, life and death become one. All dualities disappear. Love means union of the opposites. Love is so vast that it can contain its opposite too and yet remain itself.

Gyan means wisdom, dip means a lamp -- a lamp of wisdom. Man lives in darkness for one single reason; the name of the reason is identification. We become identified with the body, we become identified with the mind, we become identified with the heart. This is the triangle in which man goes on moving -- from doing to feeling, from feeling to thinking, from thinking to doing. We just go on moving between this triangle, never becoming aware that we are neither thinking nor feeling nor doing: we are the witness of it all.

The whole art of meditation is to create a distance from doing, from thinking, from feeling, to see them as separate, not to become one with them; to keep oneself awake, watching, but never being entrapped by them.

If one can watch oneself doing all kinds of things, thinking all kinds of thoughts, feeling all kinds of feelings, if one can go on watching, this watching creates light inside. The darkness starts disappearing. This watching becomes the lamp of wisdom.

This is your work: you have to become more and more alert about everything, pay more and more attention. Whatsoever you are doing or thinking or feeling, bring the quality of awareness to it; don't become identified. Identification is darkness; non-identification is light. And in light is immortality, in light is bliss, in light is our home.

[A sannyasin who is leaving says: Can the psychic aberration of the mind be controlled?
Can the wanderings of the psychic mind be controlled?
I find it difficult...]

It is always better to watch rather than control. If you control something you will have to control it forever. It will become a constant tension in you. You will have to remain on guard, because if you relax the

control will be gone. Control is not right and control is a conflict.

Those psychic energies are your energies; if you control them you will have to fight with them. If you control them they will start rebelling against you; they will give a good fight to you. And by con-trol you can never overcome them. They will always be there repressed, and whenever the opportunity arises, whenever you are not on guard, they will assert themselves.

Control is not the right way to encounter one's energies. The right way is to watch them and give them freedom. Let the mind go wherever it wants; let the energies move wherever they move.

You remain centered in your watching, you remain unconcerned -- just a pure witness, just like a mirror, reflecting: whatsoever is happening is good. Then slowly slowly as the watcher becomes stronger it starts absorbing the energies. Then energies are not available for psychic wandering, and those wanderings start stopping on their own accord.

When the watcher is totally into it, all wanderings simply disappear; and that is real control. Without controlling it is controlling, without repression you are the master. And then you need not be on guard; you can be absolutely relaxed because you have nothing to be afraid of.

My approach is: through witnessing absorb the energy rather than through control, fight. Fight is not right, never right: it dissipates energy; it creates division, it makes you split.

So insist on being aware, that's all. Don't judge what is wrong and what is right; don't judge whether the psychic wandering is good or bad. Let it be as it is. Simply remain in deep acceptance that whatsoever is, is good, and through that acceptance a transformation happens and a real mastery arises. Nobody is defeated and yet you are victorious. That is the real art.

Controlling, repressing, fighting is simply stupid. It leads nowhere. It only leads into neurosis, into schizophrenia -- beware of it. The very idea has to be dropped.

[A sannyasin who is leaving says: I know I love you so much but I don't feel it is very deep.]

Mm mm. I understand. Don't be worried these are the good signs of a deepening love.

It always happens: when you love much you will always feel that it is not deep enough. Only shallow lovers think that their love is very deep. The deeper you go, the shallower you will feel, because each new depth makes you aware of deeper realms that are ahead. The more you know, the less you know, because you become aware of the infinity. And that's how it happens in love.

Don't be worried at all. Your love is deepen-ing and it is going to deepen more and more. Don't make it a desire, because desire is always shallow. Forget all about it. It is already happening -- enjoy it, celebrate it!

[A sannyasin says: I feel sad about leaving.]

Think of coming back -- that will make you happy! Never think of going; always think of coming. Going is just a way to come back. (laughter) Feel happy: you will be back soon.

And distance sometimes creates great longing and great love, so it is not going to be a loss: you are going to be benefited by it.

Help my people there!

[A sannyasin says he wants to open his heart.]

It will open -- nothing to worry about. Just be here with no desire, not even the desire of opening the heart. Just be here with no motive, because every motive becomes a hindrance -- even the motive to open. Just be here and enjoy. Dance, sing, meditate and forget the whole world. For these few days that you will be here this is your whole world, and then the opening happens on its own. It is going to happen!

Chapter #9
Chapter title: None

9 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905095	
ShortTitle: CORNER09	
Audio:	No
Video:	No

[A sannyasin asks: Can you see where there's something wrong with my feelings? -- because up to now I have not been able to feel the energy.
Osho checks his energy.]

It will open -- nothing to worry about. Just be here with no desire, not even the desire of opening the heart. Just be here with no motive, because every motive becomes a hindrance -- even the motive to open. Just be here and enjoy. Dance, sing, meditate and forget the whole world. For these few days that you will be here this is your whole world, and then the opening happens on its own. It is going to happen!

Nothing is wrong with the feeling center, but you are not in connection with it. The center is functioning perfectly well, but your mind and your heart are disconnected so you cannot feel your feelings: you only think your feelings. You think you love -- everything turns into a thought. Unless it becomes a thought you cannot become aware of it; you cannot feel it as a feeling. That's the problem.

The heart and the head are not bridged. You have bypassed the heart, you have not gone through it. But this is nothing special about you; it is almost a normal case today. Everybody is in this kind of space because the whole structure of the society helps you to bypass the heart. It is very afraid of the heart. Our whole culture depends on repressing feelings. We live through the head because the head has a kind of clarity, logic, consistency, control, and these are the values in our so-called society.

The heart is a chaos -- a poetic chaos, but a chaos is a chaos. And the world of feelings are never very clear: they are always vague -- hints, shadows. It is the world of twilight: neither day nor night, something in between. And our society is very much afraid of anything which is not very clear.

We praise the value of clarity. We discard all that is unclear, mysterious, hence we remain con-fined to the superficial. Only the superficial is clear. Depths cannot be clear, they have to be dark. The deeper you go, the darker they become.
But if you continue meditating this bridging will happen.
Which meditation do you like the most?

[He answers: Kundalini.]

Continue kundalini. Within six months to nine months, one day you will suddenly feel a metamorphosis. Suddenly you are feeling, they have all exploded. And it is a totally new experience. One becomes alive; one pulsates with great ecstasy. The head knows no ecstasy at all; it knows only anx-iety, anguish. The heart knows no anxiety, no anguish; it knows only joy.

Just go on meditating and don't be bothered whether it is happening or not, because that worry will come from the head. Forget about it. One day suddenly it will come as a surprise. God always comes as a surprise!

Sat means true, Ulla means nobleness -- true nobleness. And true nobility has nothing to do with birth; it has nothing to do with race; it has nothing to do with any country. True nobleness has something to do with your inner flowering. Unless a person opens up and becomes a flower he is not noble. He remains mean. He remains cruel, violent. Deep down he remains ugly. He may even create a kind of character around himself but that character remains only a facade, a camouflage to hide the ugly inner being.

He may be very sophisticated, cultivated, cultured, educated on the outside, but that makes no difference: his inner world remains crude, primitive, animalistic. True nobility comes only through a deepening of love, a deepening of meditativeness. When your inner world becomes full of love and light

your outer also becomes illuminated but not vice versa. the inner has to happen first; the outer follows as a shadow.

What we do ordinarily is just the opposite: we try to cultivate the outer and hope that the inner will follow. That is not possible. The inner is so tremen-dously powerful that it cannot follow the outer. The outer is only skin-deep; it cannot even touch the inner. But once the inner changes, the outer has to change; it changes automatically.

Every real change first has to happen in the deepest core of your being. Hence I teach conscious-ness not character, hence I teach meditation not morality, because a meditative person necessarily becomes moral, and a conscious person necessarily has a great character.

Sat means true, gyan means wisdom. Wisdom is true only if it is yours, if you have arrived at it by your own experience, if it has the seal of your own being. Otherwise wisdom is far more dangerous than ignorance. If it is borrowed, if you have imbibed it from others then it is nothing but a coverup for your inner ignorance and darkness. It can't help. It may give you a good ego but it cannot become the bridge to the divine. It may help you to become more well-known, respectable, knowledgeable.

All those things it can do, but deep down you will remain as ignorant as ever. It can make you almost oblivious of your ignorance, and that is the danger in it. When death comes all wisdom that is borrowed simply disappears, is of no use. It can't become the boat to the ultimate. It was a paper boat. But if you recognize it when death has come it is too late. One has to recognize it before then. Make a boat of your own.

My function here is not to give you knowledge, not to give you wisdom, but to help you to attain to your own wisdom, to help you to attain to your own light, to help you to become an individual.

[The new sannyasin says: When I was sitting inside the gate waiting for darshan, I felt that it was difficult for anybody to get in and to attack you. When I realized that I was thinking about that, I asked myself whether I wanted to attack you..... I felt confused and guilty and... and sad that still on every occasion when I feel loving there is always some hatred and poison in it as well. It's a big problem for me.]

Don't make it a big problem. It is with everybody: if you love, you hate too. It is natural and it has to be accepted. Slowly slowly through deep understanding a totally different kind of love arises which has no polar opposite to it. But in the beginning love is followed by hate; they are together. If you bring your understanding, watchfulness, awareness to it, a moment comes, certainly, when a new love which has no counterpart to it is born.

But when the disciple comes he has both: he has doubt and trust, he has love and hate. He brings the whole duality: he has love and hate. He brings the whole duality that man is. He brings his dual mind, and that is natural. How can you bring a non-dual mind? And if you had a non-dual mind there would have been no need to come at all.

You have come to learn how to be non-dual so you come as a duality. I accept you as a duality, and then we start working slowly slowly. And one day that moment also comes when the duality disap-pears. That is the real day of initiation.

This is just a formal initiation. The second initiation has to be attained. It takes time, effort, work upon yourself, and much observation of how the mind functions.

It is good that you observed, it is good that you noted it, it is good that you told it to me. This is the beginning; the journey has started and the goal will not be very far.

Deva means divine, Paolo means small, little -- a divine littleness, a divine smallness, divine humbleness, a divine nobodiness.

One has to become a nobody. That is the greatest thing in life because once one is a nobody by dying one attains to eternal light.

Learn the art of dying. Learn through love, through music, through poetry, through dance; learn through meditation, prayer, but learn the art of dying and disappearing.

The day you don't find yourself in is the greatest day of rejoicing. Then life is a continuous celebration, because when you are not, God is.

[A sannyasin is leaving and says: I keep wondering what you see happening with me and I was

wondering if you could tell me something I could take back.]

Stop wondering. Let it happen, because what you call wondering is not really wondering, it is thinking. If it is wondering it is beautiful, but it is not. It is just thinking, analyzing, watching, keeping an eye on what is happening. That becomes a disturbance; it is a distraction: it does not allow the flow to have its course, its natural course. And if you constantly go on keeping an eye on what is happen-ing then things that would have happened will not happen. The energies are very shy, you just have to let them happen. Even to observe becomes a distraction .

It is almost as if you are in your bathroom and suddenly you become aware that somebody is looking through the keyhole. Immediately you become a different person; you are no more the same person. Just a moment before you were a different person; you were in privacy. Now you are no more in privacy; somebody is looking. That very look changes you. The change is very subtle but very quick, immediate. And that's what happens with inner energies.

If you are looking at them they disappear into the unconscious, they hide in the darkness. Drop that habit. Things are happening. Enjoy them rather than thinking about them. It is better to dance them rather than to think about them. Sing them. Paint them.

Once when Isadora Duncan was asked "What is the secret of your dance?" she said "The secret is that I want to say something but there is no other way to say it, so I dance it. That is the only way to say it."

When a dancer has something to say through his dance there is something tremendously beautiful in it. When a dancer has nothing to say then he is simply moving through physical exercises. It may be yoga but it is not dance. Dance is a communication, a communion.

When a painter has nothing to say he functions as a technician. He may be good as a camera but he is not an artist. When the painter has something to say which he cannot say in any other way, then his painting has something mysterious abut it. So is the case with poetry, music and every art.

Don't think about these things. When you feel them happening, dance, sing, play music rather than thinking because thinking will be a hindrance. And all these things -- dancing, singing, playing, running, swimming -- these will be helpful. They will allow the energies to come more and more into the open. And much is on the way if you can allow. You will go on becoming richer and richer.

Just Around the Corner

Chapter #10
Chapter title: None

10 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905105
ShortTitle: CORNER10
Audio: No
Video: No

Deva means divine, Arie means black -- divine blackness. Black is symbolic of death. It is also symbolic of infinity, of the mysterious, of the uncaused.

Light has to be caused. Light needs fuel; once the fuel is finished light is gone. Darkness is eternal. It needs no cause, no fuel: it is simply there. Light comes and goes; darkness remains, abides. Remember these qualities of the dark.

Life is not mathematical. Those who try to find out clear-cut answers in life go on missing the whole point. Life is a beautiful chaos. It is poetry; it is love. And there are great gaps, intervals which cannot be

bridged by mind. There are quantum leaps in life. You cannot find a thread, how one thing leads to another. It simply jumps from one point to another for no reason at all.

Unless one is ready to be open to such a mysterious existence one remains non-religious. To be ready to receive the mysterious is what sannyas is all about. And that's something tremendously great, the readiness to receive the mysterious, because it defies all laws of logic. It certainly tunes in with the heart but not with the head.

Anything to say to me?

Anand means bliss and harp means musical instrument. The full name will mean a musical instrument for bliss. Man is exactly a musical instrument for bliss. Man is exactly a musical instrument with the possibility of great music arising in him. But instead of reaching to that music we turn ourselves into insane noise because we don't know how to play this musical instrument. Just having the musical instrument does not mean that you will have music. You may create a nuisance to yourself and others too.

It needs great art, learning to play with one's own life, to play on one's own life. Meditation is the art to create music from your heart. Meditation is simply the method to transform noise into harmony, the method to shift your consciousness from the head to the heart. The head is noisy, it is all noise -- a tale told by an idiot, full of fury and noise, signifying nothing.

The heart is silent, but that silence is not negative. That silence is very resounding, resonating. That resonance of the silence is music. All the mystics have talked about it: that deep down in the innermost core of man is hidden great music. Once we have allowed it, once we have heard it, once we have created it, played upon it, we are no more part of this earth. We remain on the earth but we simply go beyond gravitation. We start growing wings, wings that can take us to the unknown, to the ultimate.

It is on the wings of music that one has to go to God.

Prem means love, Patrick means aristocrat. Love gives a kind of aristocracy. Love is so rare, it makes one an aristocrat, it makes one unique. The aristocracy that one gets through birth is nothing; it is accidental. The real aristocracy has to be earned; it cannot just be by the accident of birth, one has to grow into it. And the way to grow into it is love, because love makes one rich. Love gives you the keys of the kingdom of God.

The crowd knows nothing of love; only very few individuals have tasted the nectar of it. All have the potential but they go on missing. In fact they don't even want to hear that they have the potential

They become angry: they became angry with Jesus; they are angry with me. They are always angry if you tell them "You are missing something." They want consolations; they don't want any revolution. They want to be told "You are perfectly good as you are," "This is the end," "This is all that life is about."

They want to be satisfied, consoled; they don't want to be unsettled. And to tell them that there is a kingdom of God and to tell them "You are capable of entering into the kingdom." and to tell them "You have the capacity, the key that can open the doors, is to make them worried. Great anxiety arises in them. They start feeling anguish and they retaliate.

Rather than changing their life and moving towards love they start hating the person who has created the anxiety in them. Everything was going so well, they were so satisfied. They were as satisfied as cows and buffaloes are. Their satisfaction was not human, it was subhuman. To tell them, "You are missing something -- you are missing God, love, meditation, ecstasy," is to make them angry. They get into a rage; they cannot tolerate such a messenger.

Hence love has remained one of the really aristocratic phenomena. It makes you noble. It makes you special, it makes you unique. You are no more part of the crowd; suddenly you are an individual. That individuality is of immense value, because that individuality is the birth of a soul in you. Without it a man is soulless. Without it a man only exists, he does not live.

Deva means divine, Dieter means a king, a ruler -- a divine king. Man is not a beggar, although he remains a beggar -- that is his own responsibility. He is born to be a king but he never makes any effort, he never tries to be that which he is destined to be. He remains fast asleep, he never wakes up.

In his dreams he begs -- and he is a king! If he wakes up he is a king; if he remains asleep he remains a beggar. To be asleep, metaphysically asleep, is to be a beggar; and to be awake, metaphysically awake, to become a Buddha, the awakened one, is to become a king.

Initiation into sannyas means that you are taking a vow to wake up, that enough is enough, that you have

slept enough, that now it is time, that the dawn is coming closer, that you should gather your energies and you should make all possible effort to wake up. Yes, it takes all possible effort -- your total surrender, your total action -- to wake up, because we have been asleep so long that we have completely forgotten that there is something like a state called enlightenment, awakening, samadhi. We have completely forgotten about it.

Once you wake up you will be surprised that this is your nature. You will be puzzled how you had fallen asleep. And once you are awake you will know that you have tasted this thing somewhere, long long ago, maybe many many lives ago, at the very beginning, or maybe in your mother's womb or maybe in your childhood. You will remember many moments also when this had happened, but you were so asleep that even if once in a while you opened your eyes you thought that too was part of a dream, that that too was part of your sleep.

This has to become a deep longing, such a deep longing that one can risk all for it, only then does one wake up. And that's what the meaning of sannyas is: the color orange is the color of the morning, of the rising sun, the time to wake up.

Just Around the Corner

Chapter #11
Chapter title: None

11 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905115
ShortTitle: CORNER11
Audio: No
Video: No

Anand means bliss, Alan means harmony. Harmony is bliss; bliss is another name of harmony. Misery is discord. Existence is always in harmony -- it is only man who falls apart because of the ego, because of the idea of "I am". He wants to create a world of his own, separate, private, hence he becomes a small island and loses contact with the total.

Sannyas is a bridge back to the total, a journey backwards to the source. And the only thing that has to be renounced is the ego because that is the only discordant note.

Once ego is gone you immediately start pulsating with the whole, and that pulsation is bliss. That pulsation brings two things into existence: one is the experience of light; the other is the experience of music, because pulsation creates light and sound. Light and sound are two aspects of pulsation, rhythmic pulsation, hence light can be transformed into sound and sound can be transformed into light. They are easily convertible.

Now electronics has made it possible: you can play music and at the same time colors will go on changing. There will be a music of colors too, simultaneously. This has always been experienced it has been a very ancient discovery -- of course without any scientific instruments.

It was known in the inner experience that when the ego disappears one pulsates with existence. Feeling no separation, no barrier, suddenly two things happen: one is full of light and full of music. It is music that is very strange because there is no musical instrument and no musician. And it is a light also which is very strange. It is not the light that we have known before, because the lights that we have known before are all temporary: once the fuel is lost, gone, the light disappears. But when you come to the inner light it is eternal. It has no cause; it is simply there; and so is the inner music: it is simply there.

To know inner light and inner melody is to know God. Those are the two real faces of God.

Anand means bliss, Rajendra means king of kings. Bliss makes one king of kings. And bliss is something that is already inside you. You have never been without it. One cannot be without it: one can forget it, one can become oblivious of it, one may not remember it for lives together, but it goes on like an undercurrent; it goes on flowing in you. It is your very life. It is the very nature of our being. So the kingdom is not somewhere outside, the kingdom is within.

Those who seek it outside are doomed to fail. They may attain to great power, they may become an Alexander the Great or a Napoleon or an Adolf Hitler, but they will remain beggars, spiritual beggars. They may have all the possible wealth of the world but they will remain poor, because poverty can be dispelled only when you have come in contact with your inner richness. Begging disappears immediately as you become aware of your blissfulness.

Initiation into sannyas means that now you are deciding to turn in. It is a decisive moment. It is a question of life and death. It is not a casual thing; much depends on it. It can become the beginning of a new life, but all depends on you.

The first step is the most difficult, then everything else is easy because the second step is almost the same as the first, and so is the third. Lao Tzu says that by knowing how to take one single step one can travel ten thousand miles, because it is the same step again and again and again.

Be surrendered. Forget that you exist separately from me. This is sannyas: getting involved, committed -- and so totally that the heart goes on saying only yes, yes, yes, yes. Yes has to be your mantra and that will take you to the furthest reality, to the highest peak, to the ultimate crescendo. Go on saying yes. It should become your very climate. That's what sannyas is all about: making yes your climate.

Anand means bliss, Dwariko means door. Man is a door, a door to the divine. Man in himself is nothing but only a door, an opening into God. Man is just an opening. To remain confined to man is the most stupid thing in the world. Man is not a being but only a bridge, something to be passed over, something to be surpassed. Use it, but you are not it, remember.

This remembrance slowly slowly reveals a new reality within you, which is within you and yet not identified with you, which is transcendental. It is a kind of silent witness that goes on watching everything. It watches what you are doing, it watches what you are thinking, it watches what you are feeling; it simply goes on watching. It is never a doer, never a thinker, never a feeler -- it is just pure awareness.

That pure awareness is God. You are a door to it, and sannyas has to become a remembrance.

Anand means bliss, Sangit means music. there is music in every heart which hankers to be expressed, a song which longs to be sung, a dance which is waiting to be danced. Every man is born with a song but very few fortunate ones sing it; it remains a potential, unused, unexpressed. that's what misery is; not to be fulfilled is misery.

A tree without flowers is in misery. So is a man who has not sung his song, who has not danced his dance, whose music remained in the seed and never became a sprout, whose season never came, whose spring was only in the hope and never became a reality. That is misery. and just the opposite is bliss.

My work here consists in helping you to find your song. I cannot sing it for you, I cannot teach you the song either because any song taught from the outside will not be yours. Hence the function of a Master is a very delicate function. The Master is not a teacher, cannot be. It is not a question of your having to be taught something. On the contrary something has to be provoked in you, not forced on you; something has to be drawn out from you. And all teachers go on putting, stuffing, things in you: theories, dogmas, doctrines.

The function of a Master is not to indoctrinate; his function is to help you to be free from all burdens, rocks that are hanging around your neck. Once those rocks are removed your spring will start flowing, your song will start welling up. It is there, obstructed. Nobody can predict what it is, it is unpredictable. Only one thing is certain, that there *is* a song because nobody is born without it. It is the innermost core of your being.

There is creativity in every person that needs to be expressed. what it is cannot be said; one comes to know it only when it becomes manifest. One's own self is surprised when it becomes manifest. when you sing your song, you will be surprised: you will not be able to recognize it as yours. It will be so beyond you, it will be so transcendental to you, it will look as if it is descending from above.

But if you are ready, if you are willing, I can take you to that source. It is yours. It is already there. It is a gift from God. You just have to be introduced to it; you are not aware of it, not aware of your own treasure.

It is as if one has fallen asleep: one is a king and has fallen asleep and dreams that one is a beggar. You need to be shaken, you need to be awakened. That's what sannyas is all about: your willingness to be shocked, your readiness to be awakened.

Just Around the Corner

Chapter #12
Chapter title: None

12 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905125
ShortTitle: CORNER12
Audio: No
Video: No

Prem means love, Anne means prayer -- love is prayer. Those who pray without love, their prayers are empty, hollow of meaning. Their prayers are without wings. Their prayers will never reach to God. Only when love throbs at the heart inside the prayer is it alive, significant, and has it the energy to reach to God. It reaches instantly, no time gap is needed; in fact it reaches before you have said it.

Prem means love, Franck means free. Love exists only as freedom. The moment freedom is gone, love is gone; then you have only a corpse. The bird on the wing is one thing; the same bird in the cage is no more the same bird. It has lost its sky, and that was its soul. Now it only appears to be alive. It is exactly the same on the surface, but when the outer sky disappears, the inner soul also disappears. They exist together; they are two aspects of the same phenomenon; the outer and the inner are not separate.

So is the case with love. Never encage it. It is comfortable to encage, convenient, secure, hence the mind tends to possess the object of love, but the moment you possess you are also possessed. You cannot be the possessor without being the possessed. People are mutual slaves: both are masters and both are slaves. And whenever there is slavery love simply disappears. It cannot exist in that small space. It needs the whole sky to exist.

True love brings freedom to you and to all those you love. True love leads you slowly slowly towards the ultimate freedom. The name of the ultimate freedom is God.

Prem means love, Divo means a lamp -- a lamp of love. Love brings light into the soul; otherwise the inner world remains in darkness and the darkness is dense, very deep, and very ancient. But once love is born in the heart, howsoever dense, howsoever ancient it is, it simply disappears in a single moment, because darkness has no existence of its own: it is just absence of light. Man's ignorance is nothing but absence of love.

Bring love into the heart and everything else follows. All the qualities that have been praised down the ages are just byproducts of love. If there is love there is compassion, there is service. If there is love there is non-violence, humanity. If there is love one cannot cheat, one cannot deceive. If there is love one cannot be pseudo.

Love is the only commandment to be followed. All other commandments are byproducts.

[A sannyasin who is leaving says: Something is in my being that my body can't cope with... in here (touching her belly) that my body can't cope with.
Osho checks her energy.]

Good, it will go. It is something beautiful -- nothing to be worried about. Some dormant energy is arising. Listen to music, dance, and it will go slowly. It is not a problem, it is not a disease. Be happy about it!

[Another sannyasin who is leaving says: Osho, I love you... Teradas means the servant. I'm confused as to whose servant I am.]

Mm mm! Of the whole. Don't be a miser: be a servant of the whole, of the total, When we ask "whose servant?" we are being miserly. We are trying to be a servant only of the part, excluding the rest. Don't exclude anything: be a servant to the river, mountains, trees, people. Just be a servant, that is the point, not to whom.

Serve. It is not a question of the object; it is a question of your inner quality. Just remain in that state of service, available.

[Another sannyasin who is leaving says: I'm so confused I don't know who I am anymore.]

That's a very good sign (laughter). That's the beginning of clarity. If you can see your confusion, clarity has already started. This is clarity. The really confused person is one who does not know that he is confused. If you know you are confused you have started coming out of it. This is the beginning, and once you start coming out of it you will be out of it soon; it will all be gone.

Confusion arises because we have been given so many contradictory thoughts from so many sources. The church says one thing; the politics, the state, says another thing; the mother says one thing, the father says another thing; and the friends are saying something else. The psychoanalyst is teaching one thing and the priest is teaching another thing. All these kinds of things are there and they all jumble together in your mind. They are in conflict and you are at a loss: who are you?

My whole effort here is to help you to drop all these thoughts that have been given to you by others. Once you have cleaned your inside completely, once you have emptied yourself totally, in that emptiness clarity Is born. That emptiness is clarity.

Then your eyes are full of wonder and awe and then you can see because there is no prejudice no conclusion. Then you function from the state of innocence.

But this is the beginning -- to be aware of confusion. Soon all these conflicting ideas will be gone.

Just Around the Corner

Chapter #13
Chapter title: None

13 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905135
ShortTitle: CORNER13
Audio: No
Video: No

Prem means love, Barbara means a stranger. Love is a stranger in this world; hate is not. hate is part of the very fabric of this world; love comes from the beyond. Hate belongs to the earth; love is part of the sky. Hate gravitates downwards; love soars upwards. Love is a stranger, and because love is a stranger, love becomes the vehicle to God. Because love is not part of this world love can take you into another world, to the other shore; it can become the vehicle, the boat.

Hold fast to love and drop anything that goes against love. That's true sannyas, that is true renunciation: renouncing all that goes against love and celebrating all that is part of love and enhances it.

Anand means bliss, Mandiro means a temple -- a temple of bliss. Man has the potential to become a temple of God, and unless he becomes it he remains unfulfilled. Life is meaningless unless God comes and becomes a guest in you; life can't have any significance.

We can have money, and we can have power and we can have respect, but deep down you will remain aware that something is missing because whatsoever we can attain in the outside world cannot fill the inner emptiness. Only God can enter into the innermost core of your being, *only* God. Not even you lover can reach that core.

That's why love frustrates very much: you aspire, you long, you hope that now this is going to happen. It is always just on the verge of happening but it never happens. That's why nothing is more frustrating in life than love, because nothing is more promising than love. It is just going to happen it seems and one is so expectant, but it never happens and then there is great frustration.

It cannot happen. We are asking the impossible: even your lover cannot penetrate to the innermost core of your being. That is available only to God. And to open yourself to God is sannyas. To be available to him is sannyas, to be non-resistant to him is sannyas.

Paul means small, little; Narayano is a name of God. To be small, so small that one is almost nothing, is the way to God. Not to be is the door to being in God, for being God. The whole art of religion is the art of disappearing, evaporating so that the big ego goes on becoming smaller, smaller, smaller, smaller, and one day it is gone forever. When it is really gone what is left is divine, is godliness. The ego is hiding it, covering it. The ego is the only barrier, and the last barrier.

Start dropping chunks of the ego; that will make you a Paul -- smaller, smaller, smaller. and the day when you are not is the day of great rejoicing because then instantly God is there. Not to find yourself is to find God.

Deva means God, Nicole means victory -- God's victory. Let God be victorious over you. Don't hanker for your own victory, don't desire your own success. Don't desire anything, just let God be victorious over you. His will has to be your will. To leave oneself totally in the hands of God in utter surrender and trust is to be religious, is to be meditative, is to be prayerful.

Prayer is not a ritual: it is a surrender. And meditation is not a method: it is a trust. And God is not a hypothesis which has to be proved by arguments: it is an experience, the experience of total surrender to existence. Having no will on one's own is the door to God.

Remember Jesus' words again and again -- that's exactly the meaning of your name: Let thy kingdom come, let thy will be done.

Anand means blissful, Claudio means lame -- blissfully lame. Lame is a metaphor, a metaphor for human limitations, a metaphor for human imperfections, a metaphor for human weaknesses. One has to blissfully accept ail limitations, all imperfections, all weaknesses. To accept oneself as one is, is a great step towards growth. Not trying to improve upon oneself is the best way to improve -- just relaxing, accepting, and leaving it to God.

Dance even if you are lame. Dream even if you are blind. If you cannot hear the outer sounds, if you are deaf, hear the inner sounds! Find a way in your limitations, through your limitations, and then each limitation becomes a stepping stone. They have to be used rather than distorted because God never gives anything which is not really needed. Whatsoever he gives is needed. We may not understand, we may not be able to see the point immediately, that s why we go on missing many blessings: because they come in disguise. But the person who accepts totally cannot miss any opportunity. Because he accepts even calamities, how can he miss? In whatsoever form the blessing comes he is ready to embrace it.

That's the meaning of your name: a blissful acceptance of all limitations, a deep acceptance of humanity, desiring no perfection. Then suddenly a transformation happens: the imperfections start falling into a hole; the jigsaw puzzle itself, of its own accord, starts settling. All discord starts disappearing and a great harmony arises; that harmony is God.

Sannyas is a search for God.

[A sannyasin says: All the time I seem to hold back.]

It will go. Go on holding! One day you will get so tired that it will slip out of your hands; that's how it happens. Nobody can drop it; that is part of the human dilemma. You cannot drop it because if you drop it you become the dropper. You still hold the ego and it is the same game played in new names from the back door.

You cannot drop it. You have to carry it; it is your karma. You have to carry the weight, you have to drag it, but one day it is too much. It accumulates, accumulates, accumulates and then it becomes such a Himalayan job to carry it that out of sheer fed-up-ness it slips from your hands and suddenly it is gone and you are free of it. That's how it happens.

It is exactly like sleep: if you try you will not be able to sleep at all. Try tonight; try to sleep. Every effort is against sleep. Even trying to sleep is against sleep. It will keep you aware, alert; you will remain awake. Forget all about it and suddenly one moment it has happened and you are gone into it. Only in the morning will you remember that there was a moment when you were not trying and then it happened.
God comes through grace, not through effort; God comes like sleep.

But this is part of our situation -- that first we have to struggle hard. And every struggle is bound to fail; you cannot succeed through struggling but you have to learn the hard way.

So don't be worried -- this is natural, normal. I say go on holding and soon the weight will be so much that you will not be able to hold it any longer. And anything can become the last straw on the camel, remember -- anything. One never knows which thing is going to become the last straw. Just a small thing... sometimes very small things have caused tremendous transformations.

Lao Tzu was sitting under a tree -- he had struggled hard and nothing had happened -- and then suddenly a dry leaf, a dead leaf started falling from the tree. And that did it! Seeing that leaf falling so silently without any effort he became enlightened. The whole credit goes to the leaf.

Buddha became enlightened seeing the last morning star disappearing. As the star disappeared he disappeared; and for six years he had been struggling hard.

One never knows; it happens unexpectedly. It is going to happen, that much I can say. When is not possible to predict, but it is going to happen; that much is certain.

So as long as you can carry it carry on. Nothing to be worried about. I have every sympathy with you but what can be done? (laughter)

Just Around the Corner

Chapter #14
Chapter title: None

14 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905145
ShortTitle: CORNER14
Audio: No
Video: No

Anand means bliss, Tineke means pure -- pure bliss. Bliss is impure if it is dependent on something; bliss is pure when it is absolutely independent. Bliss is impure if it is conditional; bliss is pure if it is unconditional. The bliss that arises in love is not pure because the other is needed. Without the other the bliss will disappear. The very energy that becomes bliss, without the other will become misery.

The bliss that arises in meditation is pure because it is totally your own. It is just welling up within your own being; it has no context outside. Nothing is needed on the outside for it to exist; it simply exists on its

own. It is pure and it has a tremendous beauty.
Those are other meanings of Tineke: it also means beauty, grace, devotion.

When bliss is pure it has a beauty, the beauty of freedom, the beauty of being alone. And it has grace because it is not dependent. It has no boundaries. When you are dependent on somebody you can never forgive him. Hence lovers cannot forgive each other; they go on fighting; they are intimate enemies. They are bound to remain in a conflict.

The conflict is because the bliss Is dependent on the other, it is in the other's hands, so you are in the other's hands. He possesses the key. Certainly you cannot forgive the person who possesses the key for your bliss. When he wants it will be there; when he does not want it will not be there. You are a prisoner and a prisoner cannot have grace.

Grace is when there is freedom. The bird on the wing has grace, the wild animal has grace -- not the animal in the circus, in the zoo, no... no grace at all. All grace disappears.

And out of bliss arises devotion. Devotion is the fragrance of bliss. When you feel so utterly blissful how can you remain without thanking God or the whole? The thankfulness arises on its own; it is inevitable.

Anand means bliss, Nityo means eternal. Bliss is not momentary: when it comes it comes forever. That which comes and goes is not bliss. It is something else; it is just a reflection of bliss; we call it happiness.

It is just like on the full-moon night you see the moon in the lake, the reflection. It is momentary: just a little breeze and the lake will be disturbed, ripples will arise and the reflection will be lost. Again and again it will be there and again and again it will be gone. But if you look at the moon, not at the reflection, then it is eternal.

Happiness is a reflection of bliss. We go on chasing happiness and we go on again and again becoming miserable, because once it is there and for a moment we are ecstatic and the next moment we fall in agony. One moment it is heaven, another moment it is hell. Sannyas means starting to look for the original instead of the reflection. It is the search for the real moon... not the reflected one.

Just Around the Corner

Chapter #15
Chapter title: None

15 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905155
ShortTitle: CORNER15
Audio: No
Video: No

[To Bob, Osho adds Anand -- making him the blissful and shining one.]

Bliss has its own luminosity, it shines forth. You cannot hide it: it is like a lamp lit; it will show, it will shine, it will declare itself. Of course, utterly silent is its declaration. Non-aggressive is its declaration. but it cannot remain unmanifested. It has to be manifested; that is inevitable.

That is one of the most essential qualities of bliss. Misery you can hide; bliss you cannot. And there is no need to either -- it has to be shared, it has to be danced, it has to be sung.

[Zarl is just fourteen.]

Veet means going beyond, transcending, surpassing. Zarl comes from Persian: it means thunder. Going beyond all thunder, all storm -- that is the meaning of your name. Mind is constantly in a state of storm, turmoil; it is never silent. And because it is always noisy, always cloudy we go on missing the still, small voice within. God does not shout, he whispers, he speaks in silence.

Silence is the only way to commune with God, and one has to put all the storms, turmoils of the mind aside. One has to learn the art of turning the mind off. It need not be on for twenty-four hours a day. One has not to destroy it -- it is a beautiful instrument to be used -- but one should be the master; the machine should not be the master. And mastery means that you should be capable of turning it on and off. If you cannot turn it off then you are not the master. Then it goes of its own accord; it doesn't care about you.

The whole art of sannyas is in creating the mastery, the inner mastery. One has to become so masterful that when one wants immediately one can say to the mind "Keep quiet" and it keeps quiet. Once you know the art the mind becomes very obedient.

And this is the right time to start learning because when people start late in life first they have to unlearn many things. You are young enough; you have not yet learned many stupid things, so much garbage is not there. You can easily move into meditation.

Dance, sing, and try to lose yourself, try to become one with the dance. Then suddenly there will be moments when you see that you are capable, you are infinitely powerful. There will be moments when you know that you are the master. You are not and the mastery is. You are absolutely not there, no ego exists, but now if you say "Shut up" the mind immediately disappears. You can call it forth, it comes back.

Once vou know how it happens... it is a knack; one knows only by knowing, there is no other way to know it... once you have known it your life will have a totally different flavor, a different meaning. You will not miss the beauty, the benediction, of life.

Anand means bliss, Anna has many meanings: grace, mercy, compassion, prayer, but I will choose compassion for you. That has to become your path: be a blissful compassion to each and everybody. On all that exists just shower your compassion, on the trees and on the rocks, on the animals and on people, with no discrimination of good or bad, on the sinner and on the saint, with no judgment of right and wrong, because compassion cannot judge, because compassion cannot condemn.

Compassion is unconditional. It only knows how to give. It never thinks to whom -- whomsoever is available, whomsoever is ready to take, whomsoever is receptive. It goes on sowing seeds of love, of bliss, of godliness, all around, utterly unconcerned about the results.

Once one can get in tune with such a state of compassion one falls in tune with God because God is such a compassion. Hence I say that this is your path: be compassionate, blissfully compassionate.

[A sannyasin says: I don't totally trust anybody except for you, and I'm leaving.]

I will be coming with you! You can go but you cannot leave me because I will not leave you even if you try to leave. Don t be worried, no need to worry.

Even if you can trust one person in your life that's enough. That is enough of a door for God. One need not have a very big door; just a small door will do. And when you have tasted the nectar of trust you will start trusting many many more people. Even unawares you will start trusting people who are going to deceive you and you know that they are going to deceive you. But when one knows the beauty of trust one does not bother about whether people will deceive or exploit or take advantage; one does not care. Trust in itself is such a joy, an end unto itself.

This is enough: if you trust me, that is enough. And miracles are going to happen through it!

[A sannyasin says she has started working in the ashram.]

Working? That's very good! Just get lost in me. Don't leave even a trace behind; simply evaporate. That's the only way to be with me and that is the only way of finding yourself. By losing oneself one finds; by trying to save one loses.

Just Around the Corner

Chapter #16
Chapter title: None

16 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905165
ShortTitle: CORNER16
Audio: No
Video: No

Veet means going beyond, transcending, surpassing. Peter means a rock, a stone. Man is born as a rock but has to become a flower. Unless the rock of the heart opens and becomes a lotus life is in vain. And that's what happens in most cases: people are born as rocks, they live as rocks, they die as rocks. In fact life never happened to them. They never knew anything worth knowing, they never lived a moment of ecstasy, joy, utter abandon. They never knew what it means to be. They were and yet they were not.

The heart closed is a rock; the heart open is a lotus. The rock is hiding a lotus inside it. The rock is not just a rock; it has infinite potentialities.

Man has to work on the rock, hammer on the rock so that slowly slowly the hidden comes to the surface, so that the hard crust is broken and the hard crust dies. Then life is born. That is a rebirth. That is real birth because then there is no death. The unreal birth brings death; the real birth brings deathlessness, eternity.

Deva means divine, Yutaka means richness -- divine richness. Man is poor, man is poverty. Without God, man is just a zero. As God enters into your life richness enters. And as God enters your life you start disappearing. You cannot be rich, your very existence is your poverty. Disappear, make way for God. Allow him to come in and possess you. Then life is so abundant, so affluent, so rich, that we cannot even dream about it right now. One cannot imagine what life can be. The beggar cannot imagine what the emperor is. But everybody is trying to reach to that richness. Wrongly, rightly, we are all groping for it.

If we grope wrongly we go on becoming more and more poor. The wrong way is to think that by becoming rich in things one is going to become really rich. You can possess all the things of the world and yet you will be poor unless God possesses you. The man of possessions is a poor man and the man who is possessed by the divine is rich.

Great courage is needed to be possessed by God; great madness is needed to be possessed by God; great love is needed to be possessed by God.

Sannyas is nothing but an initiation into that kind of madness, but that madness is not madness: it is the highest intelligence, the greatest sanity.

Anand means bliss, Viru means courageous, courage -- a blissful courage. That is the most important quality for the seeker. One needs courage because it is an adventure into the unknown. But the courage has to be cheerful, singing, dancing; it should not be serious. If it is serious it becomes a heavy load. And unfortunately that's what happens to so-called seekers of truth: they become long faces, they become very serious, holier-than-thou. They are always judging others as condemned. They are always thinking of themselves as special. Those become the hindrances.

Be playful, cheerful, blissful. The search for God is not a serious affair. It is not work -- it is play.

Anand means bliss, Chetan means consciousness. Misery is a byproduct of unconsciousness. It is just by remaining sleepy that we create misery. It is the sleepy person who goes on stumbling, falling into traps, and goes on creating more drunkard: he cannot walk straight, he falls into the gutter. He cannot get out; he

is not even conscious of where he is. That's the normal state of human beings.

Bliss is a byproduct of consciousness. The more conscious you become, the more blissful you are. In fact because you become conscious you become incapable of creating misery for yourself. And when there is no misery-creating mechanism in you, of course there is bliss. Bliss is your nature. If you don't create misery you will be blissful. Blissfulness is not something that has to be achieved.

Misery is achieved. That is a great achievement and it needs much work and much mind. Unless you put yourself into creating it with a great determination and perseverance you cannot create misery.

Bliss is very simple, spontaneous. All that is needed is not to create misery and you will find bliss. Once the mechanism that creates misery stops functioning bliss wells up. Suddenly you are permeated by a new sweetness, a new benediction which you had never known before. And that is the taste of God: bliss is the taste of God.

Just Around the Corner

Chapter #17
Chapter title: None

17 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905175
ShortTitle: CORNER17
Audio: No
Video: No

Anand means bliss, Roy has two meanings. One comes from the French; it means the king. The other comes from the Celtic; it means red. Both are beautiful. Bliss makes you a king. Without bliss one may be Alexander the Great but one remains poorer than the poor. One of the most naked fakirs of all ages, Diogenes, laughed at Alexander. When Alex-ander asked "Why are you laughing?" he said "I am laughing because I have nothing but I am a king, and you have everything and you are a beggar. Because of this ridiculous situation, because of this absur-dity, I am laughing. You appear to be the king, I appear to be the beggar, but the reality is just the opposite: you are the beggar and I am the king.

"Look into my eyes" Diogenes said to Alexander. Alexander looked into his eyes and said "If God gives me another opportunity to be born I will ask him to make me Diogenes and not Alexander."

Bliss makes one a king. And bliss is some thing that never comes from without, so the king dom is not without; the kingdom is within. And the other meaning is also significant and relevant for a sannyasin, because red is the color of sannyas -- blissful redness. The red represents many things. One: it represents life because it is the color of blood. It represents aliveness.

A sannyasin has not to be a monk. A monk is one who shrinks, escapes from the world, commits a slow suicide. The sannyasin has to live in the world as totally as possible, as dancingly as possible. He has not to escape; he has not to become a pale monk. He has not to become a dead leaf; he has to remain alive and juicy.

Red is also the color of youth. A sannyasin has to remain young to the very last moment. Even when death comes a sannyasin remains young; youth is his very flavor. It is not a question of age or time. He may be sixty, he may be seventy, he may be one hundred, it doesn't matter, but he remains young. Youth is his inner space, and by being young I mean that he remains capable of learning.

He never becomes old because he never accumulates experiences. He never becomes old because he never becomes knowledgeable. He remains young because he functions from the state of not-knowing, he functions out of innocence. And he is young because he is always in love: in love with existence itself, in love with all its manifestations.

Red is also the color of the morning, the dawn, the beginning of the day. Think of your initiation as the end of the night and the beginning of the dawn.

Just Around the Corner

Chapter #18
Chapter title: None

18 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905185	
ShortTitle: CORNER18	
Audio:	No
Video:	No

Prem means love, Sindhu means ocean. Love can only be oceanic; it cannot be small. It cannot be small because it cannot be a closed phenomenon. It is an open, wide sky. Love knows no limitations.

Love is not attachment. Love is not possessiveness. When love becomes possessive and love becomes attachment it is no more love; it is simply a corpse. The bird has flown; now you are only carrying an empty cage, howsoever decorated. It may be golden, studded with diamonds, but the bird is no more there, the song is no more there.

This is one of the most fundamental qualities of love: it is always greater than the lover and the beloved. It is greater than you. You disappear in it. It is not like a thing that you can manipulate; it is a mystery in which you are lost. You become a drop; it is the ocean. And great courage is needed for the drop to disappear into the ocean.

To know love and its oceanic experience is to know God. God is nothing else but love in its ultimate flowering.

Prem means love, Yoko means a child of the sun -- love, the child of light. Love is the child of light. Love cannot arise out of a dark heart. Out of a dark heart only lust arises. It pretends to be love but it is just the opposite. It is just the opposite because lust exploits: it uses the other as a means; it reduces the other to a thing. It is destructive, destructive of the greatest thing in life: the presence of the person.

Love shares. Love does not use the other. Love respects the other and the freedom of the other. Love never reduces the other to a thing; on the contrary love raises the other to divinity. The very eyes of the lover give you a flight towards the divine. Love transforms ordinary human beings into gods.

But love is possible only if the heart is full of light -- and the heart is not full of light, it is surrounded by great darkness. By darkness I mean unconsciousness, and by light I mean consciousness.

Start becoming more and more conscious, become more alert. It is a long arduous journey but immensely paying, worth all the trouble, because once one has arrived then one knows what exactly life is, its eternal grandeur, its infinite splendor, its incredible beauty.

This is going to be your work: become a child of light so that love can become possible. And this is what sannyas is all about: about life, about love, about light, and where all these three L's meet, God is experienced.

[A sannyasin says: I am afraid that if I go back I will lose what I got here in my heart because I will be among people who are only interested in material things.]

Don't be afraid. Whatsoever you have cannot be taken away. That which can be taken away you didn't

have in the first place. Don't be worried -- something real has started happening in you; it will continue. I only trigger the process, then the process continues. You put in the seed, you water it, and then it starts growing into a sprout. You take a little care of it and one day it is such a strong tree that no care is needed. Yes, it is still delicate, and fear is natural, but don't be worried at all.

Sometimes the worldly situation rather than destroying it enhances it, because it becomes a contrast. It becomes like a blackboard and whatsoever you have attained becomes like a silver line on it -- it comes loud and clear.

You will feel me more there than you have felt me here because here I am something outside you; there I will be totally inside. Here, to see me you have to open your eyes; there, to see me you will have to close your eyes. I will be just your interiority, your very heart.

Don't be worried. Continue to meditate, and whatsoever has happened will go on growing, maturing.

Just Around the Corner

Chapter #19
Chapter title: None

19 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905195
ShortTitle: CORNER19
Audio: No
Video: No

Maria comes from Hebrew; it means rebellion. And rebellion is the very flavor of sannyas, rebellion is my message. But remember the distinction -- and the distinction is great -- between rebellion and revolution. Revolution is an organized effort; rebellion is individual. Revolution becomes automatically political; rebellion remains religious, rebellion is part of spirituality. And Carmela comes from Arabic, it means a fruitful field.

The full name will mean rebellion, the fruitful field. It is rebellion that makes you aware of your potentialities, of all that is possible. It makes you alert that you are not finished, that birth is not the end but the beginning, that all that is significant has to happen after birth. In fact death has to be the culmination of your whole life, the blossoming, the opening of the lotus.

Man is potentially God, but only potentially. Unless great effort is made it never becomes actual. That great effort is meditation. Meditation is the bridge between the potential and the actual.

Rebel against the crowd, rebel against the extrovert life -- that is the first part of sannyas. And the second part: turn in, meditate. Start moving deeper and deeper into your very core of being so that the potential can become actual, so that the paradise lost can be regained.

Prem means love, Mike means godly, divine. Love is the only experience in life which comes closest to God. Everything else lags far behind. It is only love that can become the door; it is only love that can help you to grow wings to go to the ultimate. Remember that love has two aspects: one is the earthly and the other is the unearthly. Love is a paradox -- the meeting of the polar opposites, the meeting of the sky and the earth, the meeting of the body and the soul the meeting of God and universe.

Many people become aware only of the first part, the earthly part, then love is reduced to sex. If you become aware of the other side of it then love becomes prayer, and only when love becomes prayer know that you have known love, never before it. As far as sexuality persists something remains impure, something remains unconscious, something remains like a dark shadow.

The moment sexuality disappears and love is only a pure sharing, a joy, a celebration then you have

touched the highest peak, the Everest of your being. And the highest peak of your being is the beginning of God. The highest peak of your being is the moment when you touch God's feet, never before it. The highest in you is lowest in God. And it is love and only love which can take you to the highest peak.

I am not saying be against sex; I am saying don't remain confined in it. Make love more and more unearthly. Make love free of gravitation. Make love more and more a subtle fragrance of friendship, non-possessive, non dominating, and then slowly slowly something opens up in the heart. Sex is an opening downwards, love is an opening upwards; and the heart is the field of both.

In old Tantra mythology each center of energy -- there are seven centers -- is represented as a lotus flower, but hanging downwards. When the love energy starts moving upwards, in that flood of energy those lotuses turn upwards. And the moment your inner wheels start turning upwards you are entering into religious experience.

That's what mysticism is all about. It cannot be explained, it cannot be described; only hints can be given. And that's the function of the Master: to give you a few hints -- then you have to work them out. Buddhas only point the way -- then you have to walk the whole journey. It is a long and arduous journey but tremendously fulfilling, incredibly fulfilling.

Veet means going beyond, transcending, surpassing. Marc is Latin, it means the god of war. Go beyond war -- that is the meaning of your name, go beyond being warlike. Man has lived in war down the ages. Not only on the outside; the outside war has not been so much a calamity as the inside war. Man has been fighting outside, destroying people, and man has been fighting inside and destroying himself.

The outer war is perfectly well-known; it is visible. In three thousand years, five thousand wars have happened. It simply proves that man is insane, man as he is is not normal. It is very rare to find a normal man; once in a while a Buddha, a Mahavira, a Krishna, a Christ -- only once in a while is there a normal man. The whole humanity is insane.

But that is not so important. Far more dangerous has been the inner war. In the name of religion people have been taught to fight with themselves, to struggle with themselves. That creates schizophrenia, that creates a split in you: you start fighting with a part of your own being. You cannot defeat it because you are it, and you cannot let it win because that is against your ego. So the war becomes unending and it dissipates energy.

It makes people sad instead of joyous. It makes people so dissipated as if all their juice has dried up. They simply live like ghosts or ghosts in machines. They live like robots, dragging somehow. Life becomes a burden, loses all poetry. Life becomes ugly and deep-down one starts hoping for death. The whole cause is that we have not been told to love ourselves; we have been told to hate, to condemn, to judge. We have not been told to be total; we have been told to choose: some parts are good and some parts are bad.

My whole teaching is that nothing is bad in you. And if something appears bad that simply shows that you have not been able to use it in a right way. Rightly used even poison becomes nectar, wrongly used even nectar is bound to become poison.

Man is a great experiment: an experiment in tremendous transformation. Man has been given all the potential to be a god but it has to be arranged rightly, used rightly. The instrument is there but one has to learn how to play upon it, only then the melody, only then the music, only then the benediction.

And the first lesson of a sannyasin is not to fight with himself. Drop all fighting. Accept yourself. Accept yourself as a great gift of God, with great reverence and gratitude, and then the journey starts. Then transformation is possible. Transformation is possible only in the milieu of acceptance, never when you are in conflict.

Become harmonious, be in accord with yourself. Yes, there are roses and there are thorns but both have to be accepted because both are part of the rose bush. And the thorns are not against the roses, they are bodyguards. The real art of life is to transform even the thorn into a rose. But what we have done with man is just the opposite: we have changed even roses into thorns.

Just Around the Corner

Chapter #20
Chapter title: None

20 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905205	
ShortTitle: CORNER20	
Audio:	No
Video:	No

Vedant means that which is beyond scriptures; Satyam means truth. The full name will mean truth which is beyond scriptures.

Truth is not something that can be described. Truth is not a theory: it is an experience, an experience so deep, so tremendously intense, so infinite, so mysterious, that no word is adequate to explain it. Not only can words not explain it, they cannot even indicate it, they can't even give hints.

It is like explaining light to a blind man. You cannot explain it, there is simply no way, no method. Light can only be experienced. One who has experienced knows; one who has not experienced can only believe. And belief is very dangerous.

Doubt is far more beneficial than belief because doubt goads you towards the journey, it keeps you going in search, in inquiry. Belief helps you to fall asleep, it gives you the false idea that you have already arrived. Belief gives you a conclusion which is rlot yours, which is borrowed from others, from scriptures, from tradition. But a borrowed truth is the greatest lie in the world.

Truth can only be true when it is based on your own experience, utterly your own experience. And then it is impossible to describe it. Yes, one can help others to open their eyes.

That's the function of a Master: the Master does not describe, does not explain, does not theorize. The Master simply shocks you, shakes you, into wakefulness. He creates devices so that you can be provoked out of your dreams, so that you can be called forth out of your slumber. The slumber is very very long: one has slept for centuries and centuries; one has been unconscious for lives and lives. Hence great effort is needed to wake a person.

Not only is the Master needed, but a community where you can be shocked and shaken from every nook and corner, where you have to face a mirror everywhere, where there is no escape possible, where you are really trapped and caught and you have to wake up, where to sleep becomes almost impossible. That is the meaning of becoming part of a commune.

Initiation into sannyas is becoming part of a commune which is making all kinds of efforts to help people to wake up.

Prem means love, Satyo means truth. Love is the only truth. Everything else is secondary; love is primary.

Love should be the only target in life. But people go on creating other goals, forgetting love or postponing love, or putting love at the end of their lists. Love should be first because time is short and one cannot be certain about the next moment. This may be the only moment that is available, the next may never come. Tomorrow is uncertain. Love should not be postponed for a single moment. Postponing love is postponing life; postponing love is missing the opportunity.

It is only in the deepest experience of love that truth is revealed. God is another name for that experience that happens at the very core, at the very central core of love. Love is the circumference and God is the center of it. But people don't even touch the circumference, so what to say about the center? They have not experienced love and they go on talking about God. Their talk is utter nonsense -- not only nonsense, it is

very dishonest. And it is not only that they are deceiving others: they are deceiving themselves, they are deceived by themselves. They are in a kind of self-created deception.

Let this be the key for you, that love has to be lived each moment as totally as possible. It is not a question of relationship; it is a question of bringing a certain quality to your being -- the quality of friendliness, the quality of compassion towards all that is, the quality of trust for all that is.

The man of love is the man of trust, and th~ man of trust is the man of truth.

Sannyas is a quantum leap, a jump into the unknown, a great courage to become discontinuous with your own past. It is a rebirth. It is a change so great... as if the old dies, and dies utterly and totally and the new comes into being from nowhere, from nothingness, out of nothing.

If the new comes from the old it remains the old. If the new is continuous with the old then it is only a modification of the old -- maybe a little bit colored and decorated and changed, with a new dress, with a new mask, but it is not a revolution, it is not a conversion.

And sannyas to be true has to be a revolution so total that the old identity is simply dropped -- just as the snake slips out of the old skin and never looks back. It is a psychological slipping out of the past. It is a subtle process and only very intelligent people are capable of doing it.

Sannyas can never become a mass movement; it is bound to remain for the chosen few beause the masses cannot gather courage and the masses have sold their intelligence long before. They have settled with small comforts, petty securities. They have lost the spirit of adventure. They cling to their belongings, to their possessions, to their small positions, respectabilities.

They have completely forgotten that there is a sky beyond, that there are stars and stars beyond, that there are calls and challenges which have to be faced and encountered, accepted and lived. They have completely forgotten that life has more meaning than money and power and prestige, that life has a totally different dimension too -- that of poetry and dance and celebration.

Sannyas makes you aware of the festive dimension of life. It is an effort to dance with the trees and sing with the stars. It is a great longing to be as wild as the ocean, to be as high as the Himalayan peaks.

Once this longing takes possession of a person it almost drives him mad. But that madness is far more valuable than the so-called sanity. The so-called sanity is nothing but normal madness. Always remember never to become part of the mob; protect yourself.

There are great temptations to become part of the mob. Those are the temptations really, temptations from the devil. There is no other devil but the mass mind; that is the devil. It tempts because it can provide many comforts and securities and respect and honor and everything. But all those are nothing but toys: death will come and take them away. Before death comes one has to know something of the deathless. That's what sannyas is all about: a search for the deathless, a search for the timeless, a search for eternity,

Move into a new dimension of great longing and passion. It has to be very passionate, intense, so that you are totally possessed by the desire, so that every fiber of your being starts pulsating with the desire, so that every atom, every cell, of your body and mind is stirred by the longing. Then the goal is not far away. It depends on our intensity. If the intensity is total the happening is possible instantaneously. It can happen right NOW.

Just Around the Corner

Chapter #21
Chapter title: None

21 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905215
ShortTitle: CORNER21
Audio: No
Video: No

[A sannyasin says he is trying to live up to his new name: Now I feel very happy and hope I am strong enough to do it in Germany.]

Good! Sometimes small changes can bring great changes. Just a small pebble in the lake can create millions of ripples. Life is so interconnected that they say if you destroy a small leaf of grass even the faraway stars are affected. Life is like a spider's web: you touch one thread anywhere and the whole web starts shaking.

And a name, although it is a small thing, is not so small as it appears on the surface -- because it is our whole identity, it is our whole past. It is not just a symbol there, it has become very solid. We have made it solid, we have been feeding it for our whole life. The name is not just a name, it becomes a reality. And when you drop the old name it is a death, it is dying to the old. And it is a rebirth, it is beginning anew -- with a new vision, a new perspective, a new look at life.

It is one of the ancient traditions to change the name of the initiate, to change his dress, to change small things which logically don't matter much. Whether you wear orange or white logically does not matter. But life is not logical, life is far more than logic can contain; it is supralogical. Just by changing the dress something inside you changes.

The policeman in his uniform and the same policemen in ordinary dress are two persons. The general with all his medals... and the same general in his nightgown are not the same people -- totally different personal-ities because different identities start functioning.

And man is multidimensional; you have many faces. At a certain moment, in a certain con-text, one face shows up and other faces disappear. In another context, in another situation, another face surfaces; others disappear. Slowly slowly you have to find that no face is yours; they are all borrowed.

You are the one who moves from one face to another. You are not any face in particular. You are the faceless one, you are the nameless one, you are the formless one. But by changing from one face to another there comes a small interval, a gap, where you can have a glimpse of your no-face.

The Zen people call no-face, the original face; it is another name for the same thing. And if you ask them "What is the original face?" they say "The face that you had before you were born and the face that you will have again when you are dead."

There is a faceless, nameless, formless reality inside you which expresses itself in many ways but which is inexhaustible and is never expressed in its totality. Only a part of it is always manifested and it is always only a part. We become identified with the part and we think that this is the whole. This is the whole misery.

Not to become identified with any part and to remain a witness to all that comes and goes, all the changes, is sannyas. Slowly slowly one knows that "No face is mine." And when there is no face that you can call yours who are you? The "I" also starts disappearing.

Then only a certain kind of "amness" remains, a very silent amness, a pure feeling of being. That is God, that pure feeling, and we can all attain to it.

I am happy -- it has been a good experience for you. Continue groping in the same direction. Much more is going to happen!

[To a recently arrived sannyasin]

Just go into group, into meditations as deeply as possible; don't hold anything back. That is the only barrier: people go on holding back. They want to go in and still they keep themselves out. They only go so far, half-heartedly, and with a half-hearted effort nothing, absolutely nothing is possible.

The work demands your total being. It demands surrender, dedication. Not even ninety-nine point nine percent will do -- exactly one hundred percent and then the ego starts evaporating. And the evaporation of the ego is the whole goal of all meditations, of all methods, of all spiritual exercises. When the ego is gone for the first time you arrive. The death of the ego is your birth.

So keep only that in mind: go totally into everything -- no strings attached, no conditions, unconditionally. And great is the possibility, great is the opportunity.

[A newly-arrived sannyasin doesn't know just how long she will stay.]

Be here! Just be here without any idea of time. That is one of the things that a sannyasin has to forget about -- time -- because time basically is mind. If you can forget time mind starts disappearing.

Hence the insistence of all the Buddhas: live in the moment and don't think of the morrow. Live right now. That which is gone is gone, don't look back. And that which has not come yet has not come yet, there is nothing to look at. And between the two is the small moment. But that is the only truth of life, the truth of existence.

So just be here. Forget that time exists and forget the whole world too. When you are here with then I am your whole world. Then miracles are possible.

And miracles are very simple things; they are not complicated things. Simple requirements -- a loving surrender, a total dedication, a tremendous longing to be transformed -- and the miracles start happening. And one miracle brings in another; they happen in a chain. Then slowly slowly the whole of life becomes a garland of miracles.

Each moment brings something so miraculous, something so incredible, something so unbelievable, that one cannot even share it with anybody else; one cannot even say it. To say it seems to make it profane, to say it seems to go against its sacredness. To utter it becomes impossible. It can be communicated only in silence.

[Osho speaks about the come-close darshans...]

Before we work, a few things for the mediums and for the others too.

The word "energy" is not yet rightly understood. It is one of the incomprehensibles. Physics talks about energy, metaphysics talks about energy, but nobody defines it; it is indefinable. It is as indefinable as God. In fact, it is a new name for God.

What we are doing here is creating a harmony of energy in which a few windows which have remained closed for you can become open; a few doors which have remained shut for you can be helped to be opened. If the energy is in harmony, if your energy is in a state of dance, the key suddenly fits the lock.

And the key fits in the lock only at a certain state of harmony, never before it.

When you are really moving, swaying, dancing, when you are not holding yourself back in any way, when you are offering yourself totally, emptying yourself totally, you will feel, you will hear, the key moving in the lock, the lock opening. You will hear the click, and that click, once heard, can never be forgotten.

Then your life starts taking on a new color. After that click you are never the same. That click is very important.

And that is the purpose of these "close-ups".

The society tries in every possible way to move your energy to the left hemisphere of your brain. It is locked there, it is hung-up there. And the left hemisphere of the brain is the most mundane, utilitarian, the marketplace. It calculates, it argues; it is cunning, clever, competitive, violent, male. One hundred percent of the energy is locked in the left hemisphere. Fifty percent of it has to move to the right hemisphere -- that's really what we are trying to do. Only fifty percent of it has to move then the balance arises and the harmony settles and you will hear the click and the opening of the door and the unlocking of the lock.

Darkness is helpful to move the energy from the left hemisphere to the right. That's why you cannot sleep in light. It is difficult to sleep in light, you need darkness because sleep is part of the right hemisphere. That's why you are afraid in the dark because the left hemisphere thinks of darkness as the enemy.

It is for this change that I tell you to close your eyes, because with open eyes the left hemisphere functions. You are looking extrovertly; you are looking at the world, at objects. With closed eyes a change becomes possible, the right hemisphere starts functioning. Hence all the meditators down the ages have been sitting with closed eyes.

Women know the secret. If you hug a woman, if you kiss a woman, she closes her eyes. She immediately moves to the right hemisphere -- because love is part of the right hemisphere just as logic is part of the left hemisphere.

Music helps; music, poetry, sculpture -- all arts belong to the right hemisphere. Hence the musicians are here to help you. And if you start swaying an inner dance of energy starts happening. If you lose yourself and become part of the flood it becomes easier, because the ego, the separation, that "I am separate from other", is again ingrained in the left hemisphere.

Whenever you lose yourself with somebody -- two lovers melting into each other -- immediately the left hemisphere is no more the master. In orgasmic states the right hemisphere predominates, becomes the master. Hence the people who have always been calculating and have remained obsessed with the left hemisphere, have all been against sex, against love, against poetry.

You will be surprised to know that Plato, the great Greek philosopher, in his vision of a beautiful society, of his utopia, "The Republic", debars poets. Poets will not be allowed in his society. And of course if poets are not allowed then painters will not be allowed because painting is nothing but poetry in color. And if poets are not allowed musicians will not be allowed because music is nothing but poetry in sound. And dancers, and sculptors, and all those people who beautify life, who live illogically but live joyously will not be allowed. Mathematicians and scientists will dominate the society.

In fact that's what has already happened: what Plato conceived two thousand years before has already happened and is happening. The poet is dying because the right hemisphere is not getting energy at all.

These close-ups are an effort to move the energy from the left to the right. But all depends on you: if you allow it can happen, if you are in a let-go it can happen. It cannot be forced on you. If you are ready to receive then great mutation is possible.

And I am not telling you that one hundred percent of the energy has to move, because that will be again a state of lopsidedness -- only fifty percent of the energy and a balance arises. And balance is beauty, and balance is music; balance is truth and balance is God.

So while you are here with me dissolve in the totality. Don't keep yourself separate, don't be an observer. Become a participant, and you can participate only if your eyes are closed. If you keep your eyes open you are not a participant, you are an observer. You remain in the wrong side of your brain, the wrong side in this context, for this space, for this energy.

And don't sit holding yourself. Sway! Be like a small, innocent child dancing in the wind, under the sun, or in the rains with the trees. Forget that you are human beings. Think of yourself as trees or birds or animals. Forget your egos. Just be!

And this is something that can be understood only when it happens to you. It is happening to many people, I would like it to happen to many more. Slowly slowly you all have to become my mediums because we have to turn on the whole world. We have to create such a great energy-field that whosoever enters it is turned on, just by entering. Just by entering inside the gate he will feel as if he has taken LSD. He has to become stoned! (laughter)

This is just the beginning of a great experiment; I am just preparing the ground. Contribute to it with your totality....

Just Around the Corner

Chapter #22
Chapter title: None

22 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905225
ShortTitle: CORNER22
Audio: No
Video: No

First a few words to the mediums and the others also...

Albert Einstein is reported to have said that life's most incomprehensible thing is that it is comprehensible. Yes, there are moments when life is comprehensible -- very rare moments, peaks of

consciousness.

Ordinarily life is incomprehensible. There is no way to figure it out, you cannot make any head nor tail of it. It is simply so mysterious, so baffling that people don't think about it -- out of fear -- because to encounter such a baffling, mysterious phenomenon one's heart starts sinking. One looks so silly, so stupid, one looks so ignorant.

That's why the majority decides never to think about life's real mysteries. They talk about the weather, they talk about each other's health; they talk about a thousand and one things but they never talk about the real problems of existence. And the reason is: to bring up the real question of life is to get disturbed, is to get unsettled, is to lose track of all your knowledge, all your clarity. When you face the mystery you feel confused... and nobody wants to feel confused. The easiest way is to keep the mystery out of the way.

Scientists say that we allow only two percent of life to enter; ninety-eight percent of life we keep out. No wonder that we are miserable, no wonder that we are dead, no wonder that we are not really alive. If ninety-eight percent of life is kept out we are living at the minimum. And one can live at the maximum! When one hundred percent of life is allowed in to pass through you and you are not afraid of the mysterious and you are not afraid of being baffled and you are not afraid of being ignorant, then life becomes comprehensible.

Those are the moments when suddenly everything fits in. Those are the moments when all questions simply disappear. Not that you get an answer -- when there is no question how can there be an answer? Questions evaporate; no answers are needed. You are simply in the know of it, you are simply it. You are so vibrant with it, so full of it, so overflowing with it, that there is no need to know. You are one with it, hence the need to know disappears. You pulsate with life, you vibrate with life, you dance with life, you are in rhythm with life. Those are the moments when life becomes comprehensible.

And Albert Einstein is absolutely right -- I agree with him -- that the most incomprehensible thing about life is that it is comprehensible. It should not be so!

To the poets, to the scientists, to the artists it is comprehensible only for fleeting moments. But to the mystics it is comprehensible continuously. Day in, day out, year in, year out, whether they are awake or asleep it is comprehensible. Because they have disappeared, the disturbance has disappeared. The ego is the disturbance, the ego is the barrier that does not allow you to see things as they are. The mystic is no more, hence life is comprehensible. The mystic is no more; there is nobody to disturb, there is nothing to create confusion. And because there is no confusion no clarity is needed.

What I am trying to do here is to give you a few moments, those peak moments when life becomes suddenly comprehensible. It is possible only if you move to the optimum; it is possible only when your energy pulsates totally. It is possible only when you are not holding anything back, when you are drunk, when you are madly drunk -- drunk with your own energy, drunk with your own existence.

Just the sheer beauty of being, the sheer beauty of existing, the sheer beauty that "I am breathing and my heart is beating", is more than enough to be grateful, to be absolutely thankful to God or to the whole.

These "close-ups", these energy communications are just moments for you to move with me to the optimum. If you relax, if you fall in rhythm with me, if you don't keep yourself apart, the impossible becomes possible. And once you have tasted a few moments then you know that it is within your grasp. Then you can try those moments on your own. I can only give you a flavor, then you have to work it out.

This is not the end of the work, this is only the beginning. I can simply open the window for a moment so that you can see that outside is the infinite sky and the stars. But then you have to work it out. Slowly, steadily you have to move and open your own windows, your own doors.

But those first glimpses are absolutely necessary. Without those glimpses you will never have the idea of what life can be, what life is. And without the idea there will be no longing. Once you have tasted something, once you have chewed a little experience, once you have digested something of the unknown and it has entered your bloodstream, then you cannot remain at rest. Then you are going to become aflame. Then the great longing to attain to those moments again and again... and then finally not only to attain to those peaks but to abide there.

So while you are here with me in these intimate energy communions don't remain separate. Fall utterly in tune with me. Dance, sway, hum, and be taken away from yourself. Allow me to take you away from yourself. Allow me to pull the earth from beneath you so that you can start falling into the abysmal. Allow me to turn you on into a totally different dimension of which you are not even aware, which you have not even dreamed about. Let me give you a dream, a vision. But it all depends on you: you can be just a spectator and then you will miss the whole thing. You have to be participants, you have to fall en rapport

with me.

This is subtle work, very subtle. You cannot see it from the outside. You will see the mediums moving and swaying, but that is nothing. That is only the visible form of something mysterious that is happening within them. Even they will not be able to explain it to you; it is not explainable. It can only be experienced and cannot be explained.

So be participants, and not just so-so; that is meaningless -- either one hundred percent or nothing. Below one hundred percent nothing ever happens. If you can keep this in mind then I can take you to the ultimate Himalayan peaks of consciousness. And once you have seen those sunlit, virgin peaks you will not like to come back, you will like to remain there.

That longing -- to abide there forever -- is religion. Jesus calls it the kingdom of God, Buddha calls it nirvana; you can choose any name you like. But life is utterly meaningless without those peaks. And life is a turmoil if you go on living in the dark valleys, the dark valleys of mundane existence.

These moments are sacred. I am trying to take you to the holiest of the holies, to the innermost shrine of your being. Come with me! Don't remain spectators.

Just Around the Corner

Chapter #23
Chapter title: None

23 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905235	
ShortTitle: CORNER23	
Audio:	No
Video:	No

Prem means love, Derek means ruler. Let love rule your life, let love be the ruler. Let everything else be just the supreme God of love.

There is no other God. All other gods are just myths, inventions of man out of fear and greed. All other gods are false, fictitious. But love is not man's invention; love is natural. It is given to us from the very beginning. It is our very being, the very ground of our being. But we have made other rulers, other masters -- logic, calculation, intellect... they have become the rulers.

Love is so silent that it never asserts itself, it simply accepts whatsoever is the case. It keeps quiet. It is a silent force, a passive energy, feminine, non-aggressive. So unless you really become attentive towards it, it remains in the dark, it remains part of the unconscious; it never comes into light. And unless it comes into light there is no light in life.

So everything has to be dropped and a space has to be created for love. That's what sannyas is all about: creating a context for love to surface, creating a space for love to function. The moment love starts functioning, your life has poetry, your life has meaning; your life has God in it.

Anand means bliss. Bliss is the ultimate state of consciousness. It is not happiness. Happiness always has its opposite. unhappiness. with it. Happiness can exist only through unhappiness; they cannot be separated. The happy person is carrying the seeds of unhappiness in him and vice versa: the unhappy person is carrying the seeds of happiness in him. Happiness and unhappiness are like a wheel, spokes of the same wheel. Sometimes one comes to the top and the other goes to the bottom, then the other comes to the top; and so on, so forth, the wheel goes on moving. But they are not separate, they are inseparable. And that's what man tries to do his whole life, to separate them -- which is not possible in the very nature of things.

Hence those who try are doomed to fail.

Bliss is not happiness. Bliss is transcendence of the duality of happiness and unhappiness. It is go-ing beyond both, it is dropping both, it is getting free of both.

The desire to be happy brings unhappiness, it is bound to bring it in. We go on trying not to be unhappy and we go on trying to be happy. We only create a mess out of our lives.

Seeing it -- that they are together like two aspects of the same energy, two sides of the same coin -- seeing it, a great understanding arises. That understanding is bliss. It is neither against unhappiness nor for happiness, it is simply unidentified with both. It is just a witnessing state. Happiness comes: you witness it, you don't get identified. You don't say "I am happy"; you say "Happiness is passing by." Unhappiness comes: you don't say "I am unhappy"; you say "Unhappiness is passing by." You remain the seer, utterly cool, collected, calm. That state is bliss.

And Winfried means a friend of peace. Only a blissful person can be a friend of peace. The unblissful can never be a friend of peace. The unblissful knowingly, unknowingly is bound to create conflict, hatred, anger, rage, jealousy. All kinds of poisons are bound to arise out of his being because he is full of poison. He is going to radiate poison, he is going to radiate death, whatsoever he may believe. That is one thing. He may think that he is a great lover but his love will be something else: his love will be possessiveness, his love will be domination. He may think that he is a great servant of people and all his service will be nothing but a subtle ego-trip. He may think he is humble and his humbleness will be nothing but a new kind of pride. He may not know it, that is not the point; he may remain completely unconscious about all this, but if he is not blissful whatsoever he is going to do in the world is going to bring more and more misery, more and more war, more and more turmoil. He is going to create a more and more insane world around himself.

Only a blissful person can be a friend of peace. He *is*; there is no question that he *can* be. He cannot be otherwise; he simply is a friend of peace. Peace flows through his being. He radiates peace, he vibrates peace, he pulsates peace. He becomes a blessing to the world. To be blissful inside is to be a blessing for the whole world.

Prem means love, buddha means awakening -- the awakening of love. And that's the greatest revolution in life: when love awakens, when the heart starts singing songs of love.

Ordinarily love is fast asleep; only logic works. And logic is mechanical, it is like a computer. Sooner or later man will not need his head: the computer will do the same work far more quickly, far more efficiently, far more reliably. In fact already computers have arrived which are far more efficient than man and his mind. They are going to take his place, they are going to replace man.

Unless love awakens in man, man is going to become out of date, man is going to become just useless, only worth throwing in the junk yard. Man's own machines are now his competitors. It has been easy to fight with the animals, it is not going to be easy to fight with the machines. Man has created his own greatest enemy. And there is no going back, we cannot go back. Machines are going to become better and better.

All that is needed is awakening of love so that man can do something which machines cannot do. That will be the only supremacy that man can have over machines. Logic, calculation, arithmetic, history, geography, physics, chemistry -- all that is not going to prove man higher than the machines. Only one thing -- love, and a few things which grow around love: poetry, music, dancing, painting... That is going to be the future, that is the only hope for man.

If love cannot be awakened then man is finished. Then this century will see the end of humanity on the earth. Man may still live but he will be secondary to the machine; the machine will be the ruler. Man may still exist but he will not be a human being. He will not have that glory -- the glory of a Buddha, Jesus, Mohammed -- not at all. He will be a worthless creature, condemned in his own eyes.

It will not be a surprise if he commits suicide. Of course when he commits suicide he will commit it with a method, with some excuses, great rationalizations: a war between capitalism and communism, a war between East and West, a war between this and that, this ideology and that ideology. He will find beautiful excuses to commit suicide. In fact that's what he is trying to prepare for.

In this dark night that prevails on the earth there is only one hope: if love is awakened then man can still regain his lost glory. That is the meaning of your name -- the awakening of love -- and that's my work here.

Just Around the Corner

Chapter #24
Chapter title: None

24 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905245
ShortTitle: CORNER24
Audio: No
Video: No

Veet means beyond, Shastro means scriptures. Truth is beyond all scriptures, beyond all words, beyond all theories, philosophies. That is one of the most fundamental things to remember because man gets lost in words, and words can prove very dangerous, very fascinating, very alluring, very hypnotizing.

The word "God" has become so important that people are ready to die for it or to kill for it. And the word "God" is not God, the word is merely a word. You can call God by another name: Mohammedans call it Allah, Hindus call it Ishwar. There are three thousand languages on the earth and each language has many names for God. Sufis have one hundred names for God and Hindus have one thousand names for God. Hindus have devoted a whole scripture just to names -- Vishnu Sahasranam: One Thousand Names of God.

God is not a word but an experience. One need not believe in it; one has to be open to existence to feel it. It is a feeling, not a thought. But down the ages man has been deceived by the so-called learned people, pundits, scholars, priests. Their whole business has depended on creating more and more complicated theories *about* God. And God is a simple experience, so simple that it is indefinable.

It is like the color yellow. If somebody asks you "What is yellow?" what can you say more than that yellow is yellow? It is indefinable. You can point out to him a yellow flower but that is not defining it.

It is so simple that no definition is possible. Defini-tion is possible only when something is complex, complicated. And the priests have played upon words.

There is an ancient parable that George Gurdjieff used to tell his disciples again and again. Once it happened that a few ants, explorer ants, discovered a picnic party in the forest. They had never seen such beautiful food; they were wild ants -- they had never smelt anything like this. It was ecstatic! They had never seen such color. They went berserk. But it was their duty and their work to inform the community, so they rushed back. They informed the community about the colors and the flavors and the food and the taste. Just seeing their ecstasy and the way they were describing it there was a panic, pandemonium. All the ants became so excited that all work stopped and they were all talking about food and flavor and color.

The elders became anxious, concerned. This was too dangerous! The peace of the community was in danger. So they told the other ants "Wait! Let us first go and see what is the matter and then we will bring the right message to you and tell you what has to be done."

They went and they found that the explorer ants were right: the food was really absolutely unknown. Even in their long lives they had never seen or heard of such a thing. Not even in their beautiful ancient stories was such food mentioned not even in their mythology. It was simply incredible! They were really afraid that to tell other ants would become a danger: they would come and they would go mad. They would not be able to bear such ecstasy. Some way had to be found.

They found a way. On a paper napkin they made a map of the table on which the food was arranged. They colored the map. They rubbed the food on the paper so a little smell started coming and then they carried the map to the community. And the map was enough: the community went mad! They jumped and danced and they searched over the whole map. They talked about the lines and the beautiful curves and the colors and the smell. And they completely forgot about asking where the real thing was.

It is said they are still arguing about the map, still searching on the map and trying to find the food. It

must be hiding somewhere there because the smell is there.

Yes, words can carry a little smell, a little flavor. When Buddha says something the word carries his flavor. For centuries it carries something alive, something vibrant in it. When Jesus speaks the poetry will go on resounding down the ages. But even the words of a Jesus or a Buddha are mere words, maps -- not the real food. One has to be beyond them. Maps are good if they help you to go beyond. They are dangerous if you become obsessed too much with them.

That is the meaning of your name: go beyond all scriptures.

Veet means going beyond, gyan means knowledge -- going beyond all knowledge.

God cannot be known. God can be lived, loved, but cannot be known. Knowledqe is a superficial relationship. Knowledge exists between the subject and the object. The knower and the known have to be separate; only then is knowledge possible. But with God we are not separate, we are one. The subject and the object are the same. The observer is the observed, the knower is the known. Hence no knowledge is possible.

We are part of God and God is part of us. We are manifestations of God -- there is not even an inch's difference. We have forgotten the fact, that is true; we have no remembrance of it, that is true. But just by forgetting it nothing is changed. You may forget your eyes but they are there; you may forget your hands but they are there. In some deep ecstasy you may forget your body but it is there. In sleep you forget every day but in the morning you find it again: it is there.

We are a metaphysical sleep: we have forgotten who we are. Hence we try to know God. That is utter nonsense! And because we cannot know we decide that God does not exist: if he had been there we would have known. We start with a wrong step and we automatically reach a wrong conclusion.

From the very beginning it has to be understood: God cannot be known because we are it. We can realize God, we can be it, but we cannot know it.

Hence the path towards God is not of knowledge but of meditation, not of learning but of unlearning, not of knowledge but of wisdom. And wisdom is not knowledge. Wisdom is utterly empty of all knowledge. Knowledge is like dust covering a mirror; wisdom is a mirror without any dust. Wisdom simply means that you are so silent, so without mind, so without noise, that that which is reveals itself on its own, is reflected.

The stance of a knower is a wrong beginning. Be a lover, not a knower. And that's what sannyas is all about. I teach love. I teach life. I don't teach knowledge, I am not a teacher of knowledge. I will help you to unlearn whatsoever you know. I will take all that you know away from you. I will unburden you. I will destroy your knowledge so that you can be freed from its bondage. And the moment one comes to a point of unlearning is the moment of revelation. When the mind is utterly absent, God is absolutely present.

[To a recently arrived sannyasin}

Feel at home. Be as relaxed as possible, because things happen only when you are relaxed. If you are tense nothing happens. To be tense means to be closed; to be relaxed means to be open, vulnerable.

This is an energy-field. If you are open, vulnerable, you will soak up energy. It will sink deep into you, it will reach to your very core. You have to be here like a sponge. So just feel very relaxed, as if no worry exists, no world exists, no problems exist. For these few days that you will be here be utterly calm and quiet.

There is nothing to attain, nothing to achieve, no goal to reach. Enjoy moment to moment the sheer joy of being. And much is going to happen.

[To a sannyasin on his first visit]

Just be totally here and allow me to reach the innermost core of your being. Don't resist, don't come in the way. Don't stand between me and you. Remove yourself, and then things start happening so easily, without any effort. And when things happen without any effort they have a tremendous beauty, just like a bud opening and becoming a flower.

Just Around the Corner

Chapter #25
Chapter title: None

25 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905255
ShortTitle: CORNER25
Audio: No
Video: No

This is your new name: Swami Anand Prartho. Anand means blissful, Prartho means prayer. The word "prayer" comes from the same root as Prartho -- a blissful prayer. And that is the most incredible thing that can happen in life to a man. Even love is not that far out; even love falls short, even love remains human.

Prayer is a flight into the divine. It is love evaporating into the divine. It is love going beyond the gravitation of the earth. It is the most mysterious experience of life -- indefinable, elusive, but experienceable. One cannot do prayer, it is not an action; one can only be in prayer, it is a state of being. If one is doing prayer one is simply moving through empty gestures, one is following a ritual; and all rituals are dead; and no ritual is capable of containing the aliveness of prayer. It is so alive that it escapes all confinements, all limitations.

Prayer is not intellectual, verbal. It is a silent bowing down of the being, silent gratitude in the heart. But the silent part is the most essential part of it. The moment you say it, you have profaned it; the moment you say it you have gone astray. Bring words in and the prayer goes out: it is a wordless experience -- because with the words comes the mind, the intellect, and prayer has nothing to do with intellect at all; it is utterly non-intellectual.

And when I say that it is non-intellectual I don't mean that it is emotional. Emotion is a feminine part of intellect; intellect is the masculine part of emotion. Emotion and intellect are not really opposites -- but are two aspects of the same coin. Hence the intellectual can be changed into the emotional any moment and the emotional can become the intellectual any moment. Just let the intellectual drink a little more alcohol and he becomes emotional and cries and hugs and... It was just there!

Prayer is neither intellectual nor emotional. Prayer is a transcendence of all duality. It is a state of witnessing, of becoming aware -- nothing to say, nothing to do, but just to be.

Just the other day I was reading Buckminster's version of the Lord's Prayer -- very intellectual and very stupid, stupid because it is very intellectual. I had never expected such a silly thing from this man Buckminster Fuller. I had hoped that he would show a little more sense. The prayer starts with definitions, prayer stars with scientific definitions! He uses one word and then he defines it; twenty lines of definition follow it. If he says "God", immediately he says "What I mean by God" -- it is a prayer! -- "I mean four things by God", and then he describes each thing.

He says "All glory is the Lord's" and then he immediately defines what glory is -- as if he is teaching God what glory is. And then he goes on a long dissertation of glory, God, of what he means by "mystery", of what he means by this... It is a long dissertation but there is nothing of prayer in it. When he has defined everything then he says "Now Lord, I can address you, because all definitions have been made, everything has been explained, now I can address you. " But then too it remains the same intellectual thing. There is no God in it, no feel for God. There is no heart in it. It is very insensitive and utterly unaware of what prayer is -- defining God and glory and this and that, and utterly unaware of prayer.

Seeing it, reading it, I felt sorry for the man, really sorry for the man. He has not experienced a single moment of prayer. Now he has gone beyond eighty -- world-famous in many ways, respected in many ways -- but has missed the real point of life.

So prayer is not any intellectual effort on your part. It is just a blissful dance for no reason at all. It is sheer joy just for being's sake. Just because we are it is enough, it is more than enough to be prayerful, to be thankful.

And God knows no language so there is no need to bring language in; one can be utterly silent with God. That is the beauty of the communion called prayer: it can be utterly silent and yet it can say all that you can never say through words.

[The new sannyasin says: I had the experience of the oneness of all thing, and also in Zazen the experience of emptiness. How can I intensify and deepen those experiences so as to integrate them into my everyday life?]

The moment you ask how it will become more and more difficult. This is one of the most fundamental problems for the seeker to encounter and to settle with. Once you experience something a natural desire to experience it again and again arises -- not only to experience it but to experience it on deeper levels, higher levels. And it is a natural desire -- I am not finding fault with it, it is absolutely natural. But then it becomes the barrier, because the first time the experience happened you were not expecting it. That was the basic condition of its happening: it could happen because you were not expecting it. It took you unawares, it came as a surprise. Now you are clever about it, knowledgeable about it. Now you have known it. Now deep down you are demanding that it should be given to you again, that it should come not only as it had come before but even in a better way. All these demands in the mind and desires in the mind will destroy the very possibility; they will not allow the space for it to happen again.

So the seeker has to learn a great thing: experience things and forget all about them. Don't carry them with you, don't let them hang around you. Good that you experienced something; be thankful to God and be finished with it. Don't let it become a psychological memory otherwise it will not allow you to go even to the same depth again -- to say nothing about going higher or deeper.

And the more it is not happening, the more you will be desiring, and the more tense you will become, and more and more angry: "Why is it not happening? When it has happened once, then why not now, why not again and again?" You will make it impossible. Forget about it! It was beautiful -- thank God and be again as if it had not happened.

This is the whole art of the meditator: to always function from the state of not-knowing. Never function from the state of knowledge. Never allow your past experience to encumber you, to burden you. Never allow the past experience to become a screen between you and the reality. Go on dying to the past each and every moment.

When something beautiful happens thank God, say "Amen" and be finished. That is the meaning of amen: that now this is the full stop. I close this chapter here and now. I will never ask for it again. And it will happen again and again. It happens only in that context of not-knowing, of that space called innocence.

Your experience has contaminated you. It has destroyed your innocence. When it happened you were innocent; naturally it had a totally different quality. Since then you have become experienced. Now you have to become unexperienced again -- that is the how.

Forget about it! And many more times many more things will happen; always remember to forget them. Remain open, available, expectant but without any expectation. Mm? It is a very subtle distinction -- expectant but without any expectation: alert, watchful so nothing is missed, not asleep, awake, waiting, patiently waiting, but not demanding, not putting conditions on reality, not asking that it should be like this, like that, it should be higher, deeper. No, that is not for us to do.

Leave it to God. It is always a grace. It happens only when you are innocent. It certainly happens, and it will happen many more times and each time it will go deeper. But each time you will have to learn to become more and more innocent because the deeper it goes, the greater a natural longing to expect will arise. Hence as the person deepens in his inner search more and more problems have to be faced, greater problems with each new experience.

The ordinary person is in a state of blessedness because he has very ordinary problems to solve, mundane: money, power, prestige. They can be solved; it is not a big deal. But if you start on the interior journey greater and greater problems are waiting for you. And this is one of the greatest problems: how to get rid of a beautiful experience. It hurts; even to think about forgetting it hurts.

It does not look right; it seems ungrateful. One wants to remember it again and again. It is such a fulfillment, it gives you joy to remember it.

But it makes you past-oriented, it makes you past-possessed. It takes you away from the present and it closes you to the future.

Forget about it, die to it and things are going to happen far bigger than you have ever imagined, ever experienced.

Anand means blissful, Satyam means truth. Truth is always blissful. And untruth always brings misery, although it promises to bring bliss. But it never delivers the goods, it cannot. Untruth pretends, poses, has beautiful masks. Hence the majority of people follow it.

Truth is naked, with no masks, with no garments. And truth never promises. It delivers but it never promises. To follow truth means to follow something without any expectation; to follow truth means to go into the unknown, the uncharted. One never knows what is going to turn up. One never knows where one is going to land.

To follow truth is to go into insecurity. But insecurity is freedom, insecurity is life; and insecurity is another name for God.

Just Around the Corner

Chapter #26
Chapter title: None

26 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905265
ShortTitle: CORNER26
Audio: No
Video: No

Enough of war! Man has lived too much in violence. The time has come, it is absolutely the right time to take the quantum leap from war to love. Either man decides to take the quantum leap or he'll have to commit suicide. Only love can save him.

War is utterly meaningless today. In the past it was not so meaningless because it was not total. Man could fight and yet survive. Man has survived; we have survived five thousand wars! So only a part was going to die, it was possible to afford that much. Now it is impossible to afford because the whole is going to die, the whole planet earth, the whole of humanity. And not only the whole of humanity but the whole of life as such. The birds, the animals, the trees, all that exists and breathes will not exist, will not breathe any more.

If war is going to happen then the whole earth is going to become a graveyard, and a graveyard of great aspirations. All the aspirations of the Bud-dhas, Christs, Krishnas will die with it. All those great dreams of bringing a paradise on earth will die with it. And the death of man will be the greatest calamity that can happen to the universe. It is not only a question of the earth, the universe will lose something of great potential. It will take millions of years to evolve human consciousness again.

It has been a long journey to arrive at human consciousness, and to destroy it for no reason at all, to destroy it just out of sheer stupidity, to destroy it because of the old habit of constantly quarreling, fighting, to destroy it in the name of ideologies, religions and all that nonsense, is so patently foolish that no man of intelligence can be in favor of it.

Anand means bliss, blissful. Socrates has no literal meaning but has great existential meaning. My sannyasin has to be a Socrates, the spirit of Socrates. Socrates represents rebellion against tradition, against the past, against all that is dead. Socrates represents inquiry not belief, exploration not superstition. Socrates

represents adventure, adventure into the unknown, even at the risk of life. Socrates represents the spirit of truth at whatsoever the cost, because nothing can be more valuable than truth. Not even life is more valuable than truth. Life can be sacrificed for truth but truth cannot be sacrificed for life. And the person who is ready to sacrifice his whole being for truth attains to great integration, becomes a soul. The Socratic spirit is the spirit of inquiry, questioning, exploring. It is going into the facticity of life and existence. It is not cheap.

Cheap are the religions: you can simply believe. nothing is required of vou. You are born in a Christian family, you are a Christian; you are born in a Hindu family, you are a Hindu. All those beliefs are borrowed. Churches, temples, mosques, represent something ugly, something that is very destructive of human spirit, because the spirit is born only when you rebel, when you rebel against all that is wrong, when you rebel against all that goes contrary to truth, when you rebel against all that makes you a slave. And that rebellion is religion.

My sannyas is not that of faith, it is not that of belief. I don't teach you any dogmas, I don't give you any doctrines.

I am not here to indoctrinate you. I am not here to condition you in a certain way, for certain belief patterns. On the contrary I am here to destroy all conditionings, all beliefs, all superstitions so that your spirit can be free -- free from the past, free from others -- so that you can be an individual. And the birth of the individual is the greatest experience in life.

That is the beginning of the spiritual journey. Only the individual can reach God. The person who lives as part of a crowd cannot reach God. Crowds have never been known to become enlightened, only individuals.

So let this become your vision, your very style of thinking, living. Be a blissful Socrates!

Each man is a seed of Christ because each man can become Christ. Christ has nothing to do with Jesus as such. Just as Jesus could become Christ, you can. Christ is not a personal name, it is the name of the ultimate state of consciousness. Christ means the crowned one: one who has been crowned by God, one who has attained to the ultimate, one who has fulfilled himself to the furthest and the deepest core of his being, one who is able to return back to the home, whose journey is complete.

Adam is expelled from paradise, that is, from the home. Jesus is received back. Jesus is nothing but Adam coming back home. The only difference between Adam and Jesus is that Adam has fallen a victim of knowledge. He has become knowledgeable by eating the fruit of the tree of knowledge. And knowledge is a kind of sleep; he has fallen asleep. Now he no more feels, he only knows. He is hung up in the head, he has lost track of his heart.

And the moment you lose track of your heart you lose contact with paradise. You lose contact with your home because the heart is the home, is paradise. God resides there in the heart, not in the head. Expulsion from paradise simply means that the energy has moved from the heart and has become entrapped in the head.

Adam's back is towards God and Jesus' face is towards God; that's the only difference. Adam is moving away from the heart and Jesus is moving towards the heart. It is the same person, it is the same entity. They both represent each of us. You are Adam when you are hung up in the head; you are Jesus when you start descending towards the heart. And when you have reached the heart, when you are welcomed back into the home, you are Christ, you are the crowned one.

Be blissful, because the possibility of being a Christ is the greatest bliss, the greatest gift of God to us. And be blissful because the journey is long and only the blissful ones are capable of covering it. The miserable ones become tired too soon, the miserable ones become hopeless too soon. The miserable ones lose inspiration, aspiration too soon.

The journey can be completed only if you go dancing, laughing. And it is a hard journey; it is arduous, it is painful. So unless you are smiling and laughing and dancing you will not be able to bear it.

To bear a Christ within your heart is like a Woman becoming pregnant. Those nine months are going to be hard, but because she loves, because she is happy and feeling fulfilled in being a mother, she sings, she dances. All the pain of those nine months, and the weight and the illnesses are not agony to her but on the contrary she is ecstatic.

The same is the situation with each of us: we are pregnant with God and the journey is long and those nine months can be nine lives. It all depends on us, with what intensity we search and seek. Those nine months can be reduced to nine days or even to nine moments or even to a single split second. It depends on our totality. If one can be really ecstatic it can happen right now; one need not wait for it. The seed can

suddenly become the flower. There is no need for it to go through the who!e process of becoming a tree.

That is the meaning of conversion: the seed suddenly becoming a flower. That is the meaning of transformation. That is real mutation, real revolution. And sannyas is nothing else. It is a learning for that great revolution, it is preparing for that great revolution, so that you can give birth to Christ in your being.

[The new sannyasin says: I have a problem of stuttering, and sometimes I have a great fear, especially in the presence of people I like and also people who are beautiful -- women. During the last days here I want to do something about this problem.]

Mm mmmm. Do one thing: start deliberately stuttering. Deliberately try to stutter.
Here, try with everybody.

Enjoy! And it will be gone, it will be gone. It is a simple thing. (much laughter) Whomsoever you meet, deliberately stutter as much as you can!

Puzzle him, confuse him! (much laughter) And enjoy it. Before you go it will be gone!

[A sannyasin says: I sometimes feel the flower within me blossoming, but very often it feels closed and hard.]

Mm mm. It is natural. It is a rhythm like day and night, summer and winter. You have to accept both. Sometimes it is a bud closed and sometimes it is a flower open. Both are good. Don't reject anything; not even the negative has to be rejected. The negative has to be absorbed -- that is the real art. One can be positive by rejecting the negative but then one will always remain half. One will never be whole and never be holy either. The negative has to be absorbed, digested. The negative has to enhance the positive, enrich the positive, has to become its strength, its energy, its nourishment.

So don't be worried about it. When you feel closed it is okay to be closed. Accept it. That is the time for rest. Otherwise when will you rest? If the flower is open twenty-four hours a day soon it will wither. It needs a little rest. So in the morning the lotus opens; by the evening when the sun sets the lotus closes. For the whole night it is in a deep sleep, closed. In the early morning it will open again; it will be fresh, young, rejuvenated.

That's what we do: the whole day we are awake; in the night we are asleep. That sleep is a must: it makes you capable of being awake again next morning.

Always remember that life exists between polarities, and both the polarities are essential, absolutely essential. Rejecting any is very dangerous. One becomes lop-sided, one becomes unbalanced. And to be unbalanced is to be sick -- spiritually sick. To be unbalanced is to be mad. To be balanced, utterly balanced is what sanity is all about. So one has to find a balance between the day and the night, between closedness and openness, between joy and sadness, between warmth and coldness. And that is so on each level of life.

If you accept both sooner or later a new phenomenon will start happening: you will become a witness of both. By accepting the witness arises. Then you are neither worried when you are closed nor exhilarated too much when you are open: nothing to be worried about, nothing to be ecstatic about. Then silence descends and one is simply a witness of whatsoever happens. One simply takes note of what is happening and remains unperturbed, undistracted. That is transcendence, that is the ultimate goal. At that point one becomes a Buddha, one becomes really awakened.

So don't be worried about it. Relax, accept. All is good, all can only be good.

Just Around the Corner

Chapter #27
Chapter title: None

27 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905275
ShortTitle: CORNER27
Audio: No
Video: No

Man is a bridge, a bridge between the animal and God, a bridge between two infinities -- matter and consciousness. Man is not a being but a bridge.

A being is complete; man is not complete. Man has to become bridged, man has to go a long way yet. Man is only a passage to be passed over, to be surpassed. Man is not a being but a becoming. God is a being and the rock is a being, but man is between the two -- the rock and God.

Unless this is continuously remembered man loses the very point of his existence. It has to be remembered that we are arrows. We can't be static, we have to go on moving: there are goals to be achieved, targets to be penetrated, promises to be fulfilled.

And man is not only a bridge but a love bridge, because it is through love that the rock can become God. Love is the alchemy that the rock has to pass through. It is love that can transform the animal into the divine. There is no other process for the transformation.

Remember these two things: that you have not yet happened, that you have to happenb yet, that you have to be, that you are still fast asleep, that you have to become awake; that it is still dark and night and we have to grope for the dawn. And the only way of finding the dawn is through love. So remember: you are a bridge, and a bridge of love.

If these two things are remembered, God is not very far away. If this remembrance becomes a constant phenomenon like breathing -- whether you are awake or asleep it continues, it becomes a constant milieu around you, your very flavor -- then God is not far away. Then the journey of one thousand miles can be completed in a single step.

And that step is sannyas. It is a desire to sur pass oneself. And that is the beauty and the glory of man... because man is the only animal who can envision surpassing himself. No dog can do it, no tiger can do it, no elephant can do it. They cannot imag-ine that they can be more than they are, that there is more to life than they know. It is the glory of man, the dignity of man, that man can envision, can dream of, can aspire to, can long for, something bigger, for something higher.

That longing is the root cause of all the religions. That longing is the seed out of which religions sprout.

Anand neans bliss; Eva means life. Bliss is life; misery is death. And because millions of people have decided to live in misery they are not really alive. They only live so so, their life is only apparent. Deep down they are dead: their heart is dead, their spirit is dead, their God is dead. They are not flowing with existence. They are stagnant pools, not rivers. And only rivers can meet the ocean; only rivers can go into the beyond, into the unknown. They have no juice in their lives. They are dry, desertlike; not even an oasis exists in them. And the whole cause of it is that they have decided to be miserable -- for certain reasons, of course.

Misery has a few things: it has security, safety. It keeps you imprisoned, but very safe. It keeps you dead, but very comfortable. It does not allow you adventures because they are dangerous, but without being adventurous one cannot be alive.

Life is in adventure. Life is in constant inquiry. Life is not a belief but a deep exploration for truth. And life knows no confinement, no limitation. It constantly goes on beyond, it breaks all the boundaries and all the limitations. Then there is ecstasy and the thrill of being. And then one is as blissful as the stars, as the flowers, as the birds, as the trees.

It is our birthright but we have not chosen it. We are free to choose: we can choose misery, we can choose bliss; we can choose life, we can choose death. And because of this freedom we have fallen into the trap of misery. We have believed in its promises.

And the whole society supports it: the church, the state, the education system, they all support it. They support a comfortable life, secure, safe, conformist. Be a Christian, be a Hindu, be a Mohammedan. Go to church -- just ritualistically, formally, as a social formality. Don't get involved in religion or things like that; they are dangerous. Don't get involved in things like love; they are dangerous. Marraige is safe but marriage is miserable. And don't get involved in the world of beauty, poetry, music because they are all intoxicants.

They can make one tremendously drowned in them, drunk in them.

So keep to the world of money and power and prestige; they are controllable. You can possess money but you cannot possess music: music will possess you! You can manage marriage: you cannot manage love. Love is so vast, it will be just beyond your grasp. You will be drowned in it, you will be gone into it, you will be mad in it. You will forget all arithmetic and all calculation. Hence the society teaches you safer ways.

And we think that by being safe we will be happy, we will be joyful. That is utter nonsense. Joy is in exploration; bliss is in constant inquiry. Life is in journeying; life is in being a wanderer. Life is always in risking, and the more one can risk, the more one can be alive. If one can risk totally then one can have God. God is the total risk, the ultimate risk.

My work here consists in helping you to take the jump into the ultimate risk.

Deva means divine; Sebastian means majestic.

God is the ultimate magic, the ultimate majesty, the ultimate miracle. Logically, God should not be. That's why logicians go on saying that there is no God. If they have to be sincere and true to their science of logic they have to deny God.

But logic is not synonymous with life; life is more than logic. And God is even more than life. Life is only one expression of God, only one aspect, one facet, just one side of the diamond. There are other sides too. and as you go deeper into the search you will become aware of many more dimensions As you go into the depth you become aware of tremendous treasures of which you were simply oblivious, of which you had never even dreamed.

God is splendor, infinite splendor. And without God life cannot have any meaning. It will have logic but it will not have any meaning. It will be mathematical but it will be utterly senseless. It will be measurable but without any music in it. It will be possible to study and observe it in the science lab but there will be no poetry in it. Without religion, poetry, music, dance -- everything that is significant disappears.

And religion is rooted in the experience of the splendor, the multidimensional splendor of existence. Everything is so utterly beautiful, so exquisite, unbelievably beautiful. And everything has such a benediction around it, such grace, that one who has a little sensitivity is bound to become aware of it.

The sound of running water, and the wind passing through the pine trees, and a single bird on the wing, and two lovers just sitting silently by the side of the river... It is so sacred, it is so holy!

Sebastian has all those meanings: majestic, revered, sacred, holy. It is a beautiful word. Let it become your meditation. Let it become your experience. Try to be open to the magic of life. Remain available to God. Even though he comes illogically, remain available.

That is the most difficult thing in life: to accept something which comes illogically. But God cannot come logically. Logic is our game; he has nothing to do with it. It is our small minds that have created logic and all its rules. It is like chess: rules are ours and everything that we have made out of it is ours. It has nothing to do with existence. Logic is nothing but intellectual chess. God need not fit into it, has no obligation to fit into it.

A sannyasin has to learn this tremendously significant thing that God comes illogically and we have to be open to receive him. We are not to impose conditions: "We will accept you only if you come logically"; "Unless you can be measured we will not believe you"; "Unless we can test you in a test tube we are not going to trust you." If these are our conditions then God will remain unavailable. And without God your life has nothing in it. It is just zero, utter emptiness. It is a graveyard; it is death.

Bring God in and things start breathing. Bring God in and seeds start sprouting. Bring God in and your life has a dance and your life has significance. And for the first time one feels what a gift, what a tremendously valuable gift has been given to us, and we have not even thanked God for it.

Prem means love; Patrick means noble -- noble love. Love makes one noble. Nobility has nothing to do with birth. One is not born noble; one can become. One may not become; one may miss. And one cannot become noble by intellect. Intellect is cunning and mean. That's why the more the world is becoming intellectual, the more mean and ugly it is becoming. More and more human beings are losing their humanness and behaving in a subhuman way.

Man becomes noble not by the head but by the heart. When the heart opens up it brings nobility. And the opening of the heart is what love is all about. Love is the fragrance of the open heart. When the lotus of the heart opens great fragrance is released: that fragrance is love.

By love I don't mean a love-relationship, no. By love I mean a state of love, the fragrance of love. The fragrance may be in reference to somebody, may not be in reference to somebody; that is secondary. Relationship is secondary, it is not primary; but the state of love is primary. And one can be totally alone and yet immensely loving.

That love gives you a new birth. It makes you noble. It makes you truly human. It brings dignity, grandeur.

Just Around the Corner

Chapter #28
Chapter title: None

28 May 1979 pm in Chuang Tzu Auditorium

Archive code: 7905285	
ShortTitle: CORNER28	
Audio:	No
Video:	No

Anand means bliss; Jorrit means a Farmer.

Once a farmer asked Buddha "I never see you doing anything. What is your work? What are you doing in the world?" Buddha laughed and he said "I am also a farmer, but my farming is invisible. I sow the seeds of bliss and love and truth. For them different eyes are needed to see, a different kind of perception is needed. Hence on the surface," Buddha said, "you may think I am not doing anything, but I am also a farmer just as you are.

"Your farming is in the visible; my farming is in the world of the invisible."

To be a sannyasin is to be a farmer, sowing seeds of bliss, truth, joy, celebration. And not only sowing seeds -- helping them to grow, nourishing them, watering them. And one day the moment certainly comes when one can reap the crop.

That moment is called God. That moment of reaping the crop of bliss is itself God. God is not a person but that experience, that experience of utter bliss and ecstasy that one is totally drowned in, lost forever, gone beyond the point of no return.

To be a sannyasin means a great work in the inner world. It is the beginning of a new life. And much has to be done. It is arduous; it is an uphill task. But it is worth it because when you reach the Sunlit peaks then you know that whatsoever you have done is nothing compared to what you have gained.

Satyam means truth; Matthias means a gift of God. Truth is always a gift of God. It is not attained through human effort; it is not something that we can achieve. We can receive it but we cannot achieve it. It is not a byproduct of our effort; it is the ultimate outcome of our surrender.

God is always giving but we go on missing because we are not on the receiving end. God is continuously showering but we are not open. We are like buds, not like flowers, hence we go on missing the sunrays which are ready to dance on the petals. Hence we go on missing the butterflies which are ready to come and visit us. And we go on missing the utter joy of releasing the fragrance that is hidden in our beings.

Truth is a happening. All that is needed on our part~is an opening towards it. And we are very closed. Our religions make us closed, our ideologies make us closed, our belief systems make us closed. Without knowing anything of truth we have gathered too much rubbish about truth. And one can go on collecting great information about truth, that is not going to help. To know about truth is not to know truth.

We have to drop all that information that has been forced on us or which we may have gathered on our own. We have to become utterly innocent and empty of knowledge. The moment we start functioning from

the state of not knowing we are ready to receive. Blessed are those who are capable of not-knowing.

That's what Socrates means when he says "I know only one thing, that I know nothing." But that is the moment when the bud opens because there is nothing to keep it closed any more. And suddenly all that was missing arrives, all that was not fitting fits. Suddenly one is no more fragmentary; one becomes integrated. Suddenly one is part of this great celebration called the universe.

But this does not mean that you have just to be lazy about it, that you have just to be a fatalist about it: "What can we do? -- if it is a happening,

whenever it happens, it will happen." This paradox has to be understood: truth cannot be achieved through effort; that is the first part of the paradox. And the second part is: much effort has to be done. Truth cannot be achieved with effort and it cannot be achieved without effort either.

The paradox is only apparent; if you go deeply into it it is not a paradox. All your efforts to achieve make you aware that you have to drop efforts. When you have put every thing at the stake, when you have got totally involved in the search, at that peak moment when the involvement is absolute, the realization happens that "It is not possible through my effort." And in that very realization effort disappears.

But that moment is not of inactivity. There is no action but there is great alertness. It is not a lazy moment; it is not a kind of sleep. One is passive yet - tremendously full of energy, vibrant, overflowing. Action is not there but great energy is there. And that energy is released only when you have made all the efforts that you can make.

Effort brings you to the moment of effortlessness, and effortlessness makes you available to God. So effort is not absolutely unnecessary, remember. It is not a condition to attain truth but it is a condition to attain effortlessness. It is just like when for the whole day you have been working hard, then in the night you move into a very very deep sleep. But if you have rested the whole day then in the night you will toss and turn and there will be no deep sleep possible. The whole day's effort makes it possible for you to relax.

Exactly the same is the case with truth. Do whatsoever you can do, and by doing it non doing will flower. By doing it you will be able to relax. And when the relaxation is total, truth simply descends. It is a visit of the beyond.

Sat means truth; bodhi means enlightenment -- true enlightenment, true awakening.

Man is fast asleep. Man's whole life is a long, long journey in dreams. Even while we think we are awake, we are not. With open eyes we are still dreaming; a thousand and one dreams are going on inside the mind. Thoughts are nothing but a translation of dreams into words, just as dreams are nothing but translations of thoughts into pictures. Dreaming is a primal language, a primitive language. And thoughts are more sophisticated, more cultured, more dressed up. But deep down it is the same thing: we are dreaming in sleep; we are dreaming when we think we are awake.

The dreaming stops only when we become so alert that thinking disappears. And that moment is of true enlightenment: a state of consciousness without any content, just pure awareness, nothing to see, no thought, no dream, no memory. The mirror is completely empty, nothing is reflected in it.

That is the ultimate goal of sannyas. And once you have known that you have known all that is worth knowing. Once you have known that you have known love, you have known bliss; you have known God, you have known freedom. You have known all that is worth knowing. And that knowledge is not ordinary knowledge, it is not just information. It is your own realization, it is a revelation.

All doubts disappear, just as darkness disappears when the sun rises. When your enlightenment has happened all doubts disappear, simply disappear -- not that they are answered, they are not found at all.

Real trust arises only when you have experienced truth. Otherwise what you call belief and faith, these are all bogus things. These are pseudo-entities to befool people. These are the opium for the people.

My work here consists not in indoctrination. I don't want to give you any doctrine about truth. I don't want to give you any teaching; I am not a teacher. I simply want to hit you so hard that you have to wake up!

My work consists of shaking, shocking, and all kinds of devices in which you can be pulled out of your long long state of sleep and dreaming.

It can be done only through devices. It is not an intellectual work; it is existential. It cannot be done by analysis. The analysis will remain intellectual, will remain a mind-trip. But a certain context can be created, a certain space can be created, where it can happen. That space is sannyas.

Sannyas is nothing but a gesture from your side that if I hit you, you will thank me!

Just Around the Corner

Chapter #29
Chapter title: None

29 May 1979 pm in Chuang Tzu Auditorium

Archive code:	7905295
ShortTitle:	CORNER29
Audio:	No
Video:	No

Anand means bliss; Pujan means worship. Bliss is worship. To be blissful is to be prayerful. To have the capacity to celebrate life is religiousness.

But down the ages the so-called religions have done Just the opposite: they have made religion a very serious, somber affair. They have made it almost pathological, morbid. They have made it utterly negative: life denying, love denying, bliss-denying. Their God has been the God of denial. Deny, renounce, condemn -- that has been the foundation up to now.

And because of this the earth has remained irreligious, because very few people can manage to be so pathological as religion has been demanding. Only a few sadists, a few masochists were eligible. The sinner and the healthier part of humanity has remained unconcerned, indifferent to the temples, churches, the priests, for a certain reason: the religion that was taught was not healthy, it was not wholesome. It was a kind of disease. It has appeal only for the wrong people.

Only very few people, who can be counted on fingers, were healthy and religious -- a Buddha, a Jesus, a Krishna, a Kabir -- only here and there, far and few in between. Otherwise the greater part, ninety-nine point nine percent of the so-called religious basically needed no religion but psychoanalysis. They needed psychological treatment. Maybe electro shock would have helped them more than all their worship and prayer and God.

I teach a totally different kind of religion: I teach a religion of love, a religion which affirms life, a religion of yes, a religion which is not afraid of the world, not afraid of the body, not afraid of matter; a religion which is not afraid at all, a religion which trusts in God so deeply that there is no need to renounce anything. One can celebrate, one can rejoice!

God has to found in the world because that is the only place he can be found, there is no other place. And God has to be found in your ordinary life because your so-called ordinary life is permeated with God. There is nothing ordinary. Everything is extraordinary because everything is in some way or other part of God.

So I don't teach denial, I don't teach condemnation; I don't teach no-saying, I don't teach escape. I teach: live in the world and yet live divinely.

Anand means bliss; Nartano means dance -- a dance of bliss. Life is meant to be a dance of bliss. If it is not then we don't know how to live it. If it is not then we have gone astray. If it is not then we are doing something suicidal.

Man is not born to be miserable. Nobody is born to be miserable -- no animal, no bird, no tree. Why should man be in such misery? -- misery is an unnatural state. But there are reasons: misery has a few things which bliss cannot supply. And one of the greatest things that misery can supply is the ego, which bliss takes away. And because we want this ego so deeply we cling to it at any cost -- we are ready to suffer hell.

Somebody asked George Bernard Shaw "Where would you like to go when you die, to heaven or to hell?" He said "It doesn't matter where I go. The only thing that I am concerned about is whether I am going to be first there or not. If I am first in hell it's perfectly okay; if I am number two in heaven it is hell for me."

What he is saying is true about every human being, every human mind.

The ego is possible only in the ocean of misery. The more miserable you are, the more the ego becomes strengthened. It lives on it, thrives on it. Misery is its food, anxiety its nourishment, anguish its very base. So those who want to remain separate, those who want to be unique, those who want to be special, superior to others, holier-than-thou are bound to remain miserable.

The key to bliss is very simple: drop the ego and all misery disappears -- because the basic cause disappears, the root disappears. And then there arises great bliss in your own being. It wells up from your own resources; it is not something that comes from outside, it is something that arises in you. It is you! It is your very being. And then life is a dance, a song, a laughter, a love affair. And to be able to dance, to sing, to love, to laugh, is to come closer to God.

My God is a dancer, a singer, a poet, a musician, a lover. My God is totally different from the God of Plato. On the doors of his Academy, Plato has written that God is a mathematician. If you don't know mathematics please don't enter here.

My God is not a mathematician. God a mathematician? It is simply a contradiction in terms! God is not a calculator. And mathematics can be done by a computer far more efficiently than by God. He is not needed at all! If God is a mathematician then he is the most perfect computer, that's all. The heart is not involved.

To me, God has no head. He is heart all over: from the toe to the head he is just heart, a heart pulsating, a heart vibrating, a heart dancing.

And to come to this heart of the universe, closer to this heart of the universe you have to learn something of the same quality. Dance a little more sing a little more. Be playful! Don't take life serious-ly. The ego always takes everything seriously.

Sannyas is entering into the world of non-seriousness. into the world of laughter, into the world of poetry, into the world of paradox, into the world of contradictions -- because God is so vast he contains all contradictions. He is not a logical syllogism: he is an ecstatic expression of joy.

Just Around the Corner

Chapter #30
Chapter title: None

30 May 1979 pm in Chuang Tzu Auditorium

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Video: No

Anand means bliss, Anna means grace -- grace that is a byproduct of bliss. Grace follows bliss as a shadow. One cannot achieve grace directly, there is no way to it. It comes via bliss. If somebody tries to be graceful without being blissful he will only be pretending, he will be at the most a good actor. But his being will remain ugly, graceless. Deep down he will remain animalistic; on the surface humanity will be just a very thin coat. It can disappear very easily; the animal will erupt.

But that's what society has been teaching people to do: just have a thin layer of grace on yourself; that's enough for the social world, society demands not more than that. It keeps things going easily, smoothly. It is like a lubricant: it helps people not to come into too much conflict. It is etiquette, manners, civilization, culture, but it is not true grace.

True grace comes only when bliss has happened. True grace is possible only when one is a Buddha or a Jesus, not before that. Then it is not a character, then it is not something imposed upon you. Then it is

something that radiates; from the innermost recesses of your being it blooms. It is a fragrance of your soul.

Deva means divine; Sonia means wisdom -- divine wisdom.

Knowledge is human. Man can attain to knowledge through experience, through studies, through observation. But wisdom cannot be attained. No effort can give you wisdom., no experience either. Wisdom comes from the beyond. It comes to those who are pure in heart.

That is another meaning of Sonia: purity of the heart.

Wisdom arrives only when the heart is as innocent as a child, as innocent as a flower.

And the innocent heart knows how to trust, because the innocent heart cannot doubt. It is simply impossible for the innocent to doubt. Only the knowledgeable doubts; the more knowledge, the more doubt. And finally knowledge leads into madness and nowhere else. But the innocent of heart, the pure of heart have no doubts. They simply trust life.

That is the third meaning of Sonia: faith in God. It is one of the most beautiful words, with three meanings: wisdom, purity of the heart, faith in God. But those three meanings are only apparently three: deep down they are three faces of one experience. This is the real inner trinity. If purity is there, there is faith, there is wisdom. They all come together; they are inseparable. And they are the greatest things one can experience, one can be. Nothing is beyond them.

Remember these three things and slowly slowly become aware of how these three things can't be protected... because we all bring them with our birth and slowly slowly we lose them.

The whole art of religion is how not to lose that which we have brought from God's home. It is not a learning; it is a remembering. It is just being a little more watchful so one does not diffuse one's qualities. One has to be careful not to imbibe the opposites of these qualities.

For example: when doubt comes don't support it, don't feed it, don't cooperate with it. Just let it be there and watch. Be separate and unidentified and soon it will be gone. And when it is gone great trust will arise in you.

When some impure thought moves in the mind be watchful. There is no need to fight, because fight is also in a subtle way a cooperation. It is paying attention; attention is food. Just watch it unconcerned, as if it is not happening to you but to somebody else. Create a distance between you and the thought and distance kills it.

Don't become too greedy for knowledge, for information; rather move into other dimensions

Those other dimensions are poetry, music, dance, painting. Rather than becoming knowledgeable become creative.

Annamaria. Anna means many things: it means grace, it means prayer, it means worship. I would like you to remember prayer. Maria also means many things: a wished-for child, bitterness, rebellion. I would like you to remember rebellion. Your full name will mean prayer rebellion.

Prayer is rebellion, the greatest rebellion possible, because prayer is a one-hundred-and-eighty-degree turn, neither less nor more. It is turning inwards; it is becoming other-worldly. It is searching into one's own subjectivity. It is groping into the darkness of one's interiority. It is going to the very source of one's being, to the very roots, because only by going to the very roots of one's being does one come to know oneself. And to know oneself is the most fundamental truth of life.

Those who don't know themselves know nothing, and those who know themselves know everything. That single knowing is so revolutionary, it brings such a radical change. It transforms one's whole life. it changes one, one's relationship to people, to the world, to everything. Hence I call it the greatest rebellion. It makes you for the first time an individual. It gives you integrity, a center. For the first time you start functioning from your innermost core and not from the periphery. For the first time you are not functioning from the head but from the heart. And to function from the heart is to know what beauty is, what blessing is, what benediction is.

It is only in those moments of bliss, beauty, and benediction that one becomes aware of God. If one knows oneself, God is; if one does not know oneself, God is not. God is not a hypothesis: it is the ultimate experience of one's eternity, of one's immortality, of one's beginningless, endless, existence.

And the miracle is done by prayer. But by prayer I don't mean the ordinary prayer: bowing to a god in a church, in a temple, reciting certain words. Prayer is not a ritual, it has nothing to do with i words. It is neither Christian nor Hindu nor Mohammedan. It cannot be labeled. It is a silence, primordial silence, just utter silence. It is not an address to God. How can you address God? -- you don't know him. It is not calling

for God. How can you call God? -- you don't know him. It is not praising God. How can you praise God? -- you don't know him. Then what is it? It is simply being silent before this mysterious existence, in wonder, in awe. And those moments of silence full of wonder and awe are prayer.

Prem means love: Wilfried means resolution. Love is the greatest resolution in life, the greatest decision.

The mind is always divided. The mind is always either-or, to be or not to be. The mind is always hesitant, it is incapable of decision. It is impotent as far as decisiveness is concerned. That's why the greatest thinkers are the most indecisive people in the world. This is a calamity, because the fools are very decisive. They don't hesitate, they simply enter where even angels are afraid to enter. The Adolf Hitlers and Josef Stalins and Mao Tse-tungs are not afraid to decide. They don't bother, they simply act: they act first and then they think. But then it is pointless.

The greatest thinkers -- people like Immanuel Kant or Hegel or Kierkegaard -- they cannot decide. Kierkegaard gave one of his most famous books the name "Either Or". It became so famous that people started calling Kierkegaard "Either Or". Whenever he would pass through the streets, children would gather and shout "Either Or! Either Or!" And it was true in a sense: for his whole life he remained in that state of either-or.

He loved a woman and loved her tremendously, but could not decide... For three years the love affair was prolonged but he could not decide whether to get married or not. Out of sheer desperation the woman left him. And he suffered for his whole life because he had really loved the woman; he could not love anybody else again. But he knew that he was responsible: he was indecisive.

The mind cannot decide, so either the mindless people act... Or there is another kind of person: the heartful person who acts. If the mindless person acts he creates misery for others and for himself. If the heartful person acts his act is a kind of prayer; his act brings benediction to the world

That's what I mean: be decisive, be resolute, not out of mindlessness but out of heartfulness, out of love. If resolution arises out of love it has tremendous beauty in it. Resolution in itself is of great importance but even of far more importance is the source from where it comes. It should come from the heart. It should come out of love, not out of logic.

And that's what sannyas is all about: living a life of resolution out of the heart, taking all the risk, going into all kinds of insecurities, not out of foolishness but out of a great love for existence. And then whatsoever you do is right. Love is right and it makes everything right.

Anand means blissful; Yugmo means ultimate union.

Man is suffering from separation, separation 'I' from God, separation from existence. Man has become a cocoon, a capsule enclosed in his own ego. The ego is like an egg. It has become a wall between you and all that is, that's the root cause of misery. We cannot enjoy the sun and the moon and the stars. The world is always in a celebration but we are enclosed in our own darkness.

The bird has to come out of the egg. The bird has to learn how to break the egg. The bird has to gather courage because the egg confers great security, safety, comfort. The bird has to learn the joys of insecurity, the joys of the open sky. They are dangerous, certainly they are dangerous! There is a risk, it is a great risk. But life grows only through risk; life becomes more and more meaningful only through more and more dangers. As you move towards the peak of life, you are moving into great dangers. If you fall from there you will be gone forever.

Hence many have decided just to grope and crawl in the dark valley, never to bother about climbing the mountains. Many have decided not to use their wings; they have almost forgotten that they have wings.

They never look at the sun, at the moon. They never aspire to the distant star.

Sannyas is an aspiration to the most distant star. Call it God, samadhi, bliss, the ultimate union, it all simply means the same: that we have to drop our separation and become one again with existence. Then bliss simply happens; it simply showers. You are bathed in it!

Chapter #31
Chapter title: None

31 May 1979 pm in Chuang Tzu Auditorium

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Video: No

Prem means love; Helmut means great courage. Love is the greatest courage in life.

It really needs guts to be in love. It needs a capacity to die into the love, to disappear into love. It needs courage because the ego has to be surrendered. Hence many people would like to love and be loved, but cannot dare.

Their basic problem is not love; their basic problem is that they are cowards. They go on asking how to be loving, how to love, how to be loved. They should ask how to be courageous. They are asking a wrong question. And of course it is the greatest courage to surrender the ego.

Love means that the other becomes more important than you, and that is very difficult for the ego to conceive: the other becoming more important than you? The ego would like you to become more important than the other. The ego would like to dominate, possess, and love requires that you be possessed.

And both the lovers have to surrender, so ultimately the surrender is not to the other but to some unknown force called love. Both surrender to that unknown god called love. Nobody dominates, nobody possesses, but both are possessed.

This union that happens through love gives the first glimpse of prayer. Those who are fortunate enough to love are bound to stumble upon the world of prayer sooner or later. Only lovers can become religious. Those who have missed love will also miss religion. They have not taken even the first step, how can they reach the goal?

Anand means bliss; Satgyan means true wisdom -- bliss arises only out of true wisdom. And the wisdom is true if it arises in you. If it comes from the outside, through scriptures, through words, then it is not true Then it is mere knowledge, not wisdom at all. It it is borrowed it is bound to be untrue because one of the fundamental qualities of truth is that it is untransferable. One can know it but one cannot make it known to others. One can show it but one cannot say it. We can indicate the moon, but it is not expressed. And all the words are at the most reflections, pictures not true reality.

You can go to the Himalayas and see and feel, or you can look through an album of pictures of those same mountains. The album represents the scriptures. All scriptures are maps, but remember that no map is the territory. So there is no way to learn truth from others.

The greatest problem for the seeker is, then what to do? Learning is not the way; unlearning is the way. One has to unlearn whatsoever one has known from others. One has to empty oneself totally. In that state of emptiness truth arises; it is born in you. When truth is felt in the deepest core of your being you become wise. And it brings bliss, just as a byproduct, as a consequence.

One need not make bliss the goal; the goal is true wisdom. Bliss simply comes with it, in the bargain.

Anand means bliss; Svabhavo means self-nature.

Bliss is not something foreign; it does not come from the outside. It grows in you, it is your very nature. To be miserable is somehow to be artificial. Misery is an acquired thing. It is going against nature; it is something learned. It looks very silly to think that people learn how to miserable, but it is so.

Bliss needs no learning. We are born as bliss. All that is needed is dropping of the strategies that create misery. All that is needed is to stop creating more miseries for yourself. Just that much negative effort is enough, and suddenly bliss arises. It is a gift from the whole or from God. And it is already there, just blocked by wrong upbringing, wrong conditioning, wrong attitudes, theories, ideologies. Somebody has become a Christian, now he is bound to remain miserable. Somebody has become a Hindu, he is bound to remain miserable. Religious ideologies or political ideologies all create misery because they all try to

enslave you. And only a miserable person can be enslaved.
A blissful person is naturally rebellious.

His bliss gives him freedom to act, to think, to live according to his own being. The society is very much afraid of blissful people. It wants to make everybody a cripple. It does not want you to be able to dance. Dance seems to be dangerous to it. It does not want you to know how to sing because the heart that sings sooner or later would ask for the whole sky.

He cannot be contained. He will break through all the barriers. The heart that can sing will sooner or later become aware of his wings; and he would like to go on the ultimate flight, the flight towards truth, God, nirvana. And the society does not want you to look at the sky and the stars. It wants you to remain crawling on the earth, in the mud, wallowing in misery. Then you are ready to be exploited, then you can be reduced to machines, then you can be used as means.

Bliss brings freedom, and hence bliss is the most dangerous thing in the world. People killed Socrates because he was a blissful man. And they killed him because not only was he blissful, he was making efforts and creating a certain space for others to be blissful too. They crucified Jesus because his bliss was becoming contagioUs. They can do the same with anybody.

To be blissful in this miserable world is taking the greatest risk, but that's what sannyas is all about. Take the risk! -- it is worth taking.

Sat means being, the innermost truth of your existence, your ultimate interiority. And prem means love -- love that arises out of centering, love that overflows you when you have attained to your being, love not as a relationship but as a state of being.

Love that is a relationship is not much of a love. It is the lowest kind and the ugliest too. It is exploitative. It is very mean because it is jealous. It is very egoistic because it is possessive. It is basically an ego-trip because it wants to dominate. It is violent because it reduces the other to a thing, a commodity.

And love as a relationship brings only misery and nothing else. It promises much but those promises are never fulfilled. In the very nature of things they cannot be fulfilled because both are hoping that the other is going to give something that they don't have. Now, you cannot give something that you don't have. Two beggars begging from each other, that is the state of the so-called lovers. Both are utterly empty. There is no bliss in their being and they are pretending to share that which is not there in the first place. But they are hoping that by pretending the other may give. And the same is the state of the other.

Hence every love affair ends in frustration. But if one is alert and aware one can learn much out of the frustration. One can learn a new kind of love that is not a demand, that is not a begging. One can start moving into meditation deeper and deeper. Rather than going into the other one starts going into oneself because the other has failed so now there is nowhere to go except into one's own being.

And then the miracle happens one day. Sud-denly a fountain is found. The bliss that you were hankering for is already there in you. And once it has started flowing it is an inexhaustible source. Now you can give, now you can share. Now you have to share because by sharing your bliss will go on growing.

That is the state of love. Only a man like Buddha, Jesus, Socrates can give this kind of love. Nothing is asked in return. Then love has a beauty of its own; it is divine. I teach that love. But that love also grows in the mud of this world so I am not against the ordinary love. I am all for it because only out of this mud can the lotus grow.

But I would like my sannyasins not to stop there. Rest for a while but go on surpassing. Go on surpassing yourself till you have attained God.

Just the Tip of the Iceberg

Talks given from 1/9/80 to 30/9/80
Darshan Diary
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Just the Tip of the Iceberg

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Misery pollutes, bliss purifies. This is one of the fundamentals of life which has not been told to people; on the contrary, people have been misled, because what has been told to them is impossible. They have been told to become pure first and then bliss will be the reward. That is utterly absurd because without bliss there is no possibility of purity.

Bliss is not a reward, it is an understanding. It is looking around and seeing the beauty of existence, the benediction of existence. It is simply feeling the joy of just being alive. Then each breath becomes something ecstatic.

Life is a miracle. In fact there is no explanation for it, for why it should be. Neither the philosopher nor the theologian, nor even the scientist, has been able to explain why life should exist at all. And I don't think it is ever going to be explained; the mystery will remain. The mystery cannot be de-mystified, because it is not a question of knowing more; in fact life is something like a miracle. It should not exist but it does.

What is the need of roses and lotuses and thousands of flowers? There seems to be no intrinsic necessity. If they were not there nothing would be missed. If we were not here the earth would go round and round the sun without missing us at all. Existence would continue the same way. The stars would be there and the moon would rise and the trees would grow and everything would be as it is. But life has happened -- not only life but consciousness, love. These are all miracles upon miracles.

To see this is to be blissful. Just seeing is blissful And the moment you start feeling and living this bliss you are purified, purified of all kinds of nonsense, superstitions, all kinds of ideas -- purified of the mind itself.

As one becomes blissful mind starts disappearing. To live in the mind is to know nothing or just to know the superficial, the non-essential. The moment you enter the world of bliss (Osho's hands, held together, fluttered and separated) mind has no function there; mind becomes utterly useless. When you are miserable the mind is needed, hence the mind clings to misery because they can exist only with each other. The moment misery is not there mind is also not there.

In a blissful state one lives in the moment, there is no past and no future; hence there is no possibility of having a mind. Mind means past and the projections for the future; and bliss means to be in the present, to be as utterly herenow as if you have never existed before, as if there is going to be no other moment again -- this is *all*. And then one comes to know that which is.

Once it is known)you are purified of all darkness. (His fingers interlocked and covered his heart.) Once it is known your life becomes virtuous. Then virtue is not to be cultivated, it is simply the fragrance arising

out of blissfulness, the fragrance of purity.

One can know it but one cannot express it, words are not adequate, words are very inadequate. Hence the need of disciplehood, the need for sannyas: it is simply a way to hear ordinary words with a new vision, with sympathy, with love. Sannyas means falling in tune with the master, becoming harmonious with the master, then that which is lacking in words can also be transmitted.

The Zen people call it transmission of truth beyond words, beyond scriptures. Even when it is transmitted between the master and the disciple, the disciple comes to know of just the tip of the iceberg. But that is more than enough to transform one. Then one can move on one's own journey. The master has triggered the process; then it is a chain phenomenon.

Two sailors were sitting on the beach. One was an old man and the other was a very young man. The young man had come for the first time to join up as a sailor. He told the old man "This is the most water that I have ever seen in my life." The old man said "You ain't seen nothin' yet. That's just the top of it!"

The master can only show you just the top of it. But to see the top of it is enough. Then you can dive deep, then you can go into the infinite depths of existence.

My sannyas begins in bliss and ends in wisdom. Purity is just a small consequence of being blissful. So don't strive to be pure. Try to understand what has happened, what is happening every moment, and feel the bliss of it. And then you are in for a great surprise: purity, meditativeness, love, compassion, wisdom, enlightenment -- they all go on following slowly slowly. Just create one essential quality, blissfulness, then everything comes of its own accord.

One can be loyal out of fear but that is not true loyalty. That's what happens in the life of a soldier. He is loyal out of fear because if he is loyal he is rewarded; if he is not, he is punished, tortured. That's what people have known in the name of loyalty.

The sannyasin has a totally different quality of loyalty. It is nothing imposed on you, it is something that you are longing for. And it is not out of any fear and not for any reward; there is no motivation in it.

One simply enjoys trusting existence because doubting creates conflict, doubting creates darkness, doubting keeps your life split. Doubting never allows you to go with the flow of existence. You keep yourself aloof, you go on withholding yourself. You only go so far, and that too with great suspicion in your heart. Then you will miss everything because life is only for those who can be totally in it, who can live intensely and passionately.

It is possible only through trust. The untrusting one remains afraid, suspicious, on guard; the trusting one simply starts flowing with the river of life. And the river of life is going towards the ocean. There is no need to push it, it is already going there. We have to learn the art of let-go, then it will take you to the ocean, to the ultimate.

Meditation is the most precious gift of God. It is so, because it is only through being meditative that one has the capacity, the sensitivity, to appreciate all the other gifts that one is given.

Life is there, but you will never understand it as a gift without meditation. Love is there, beauty is there, joy is there, but they will all remain not understood without meditation. Hence meditation is the gift of gifts.

And I teach only one thing: how to become meditative, because it is my experience that nothing else is needed for the inner transformation. No religious ritual, no more character, no outer discipline is going to help. In fact they all hinder because when you become focused on the outside you forget all about the inside.

Meditation means a one-hundred-and-eighty degree turn. Ordinarily we are focused on the outside; in meditation we change the focus. We are focused on ourselves. Meditation means the experience of your own interiority; it is an inward journey.

And once you have tasted even a single drop of the nectar then the misery, the anguish, the whole problematic life dissolves. Now you know the right direction in which to go; now you know the right door at which to knock....

Jesus says, "Knock and the door shall be opened unto you." But the question is on what door, where to knock? Knocking on just any door is not going to help. Unless you start knocking on the inner door nothing is going to happen.

Jesus says, "Ask and it shall be given." But whom to ask? People have been asking the sky, the heavens, God the Father, somewhere above there in the clouds. For centuries they have been asking and nothing has been answered. One has to ask one's own inner core.

Jesus says, "Seek and ye shall find." But where to seek? People have been seeking in every sacred place; they are going to Jerusalem or to Mecca or to Kashi or to Tibet. That is not going to help. Wherever you go, you are wasting your time. One has to go within. The kingdom of God is within you.

Meditation is the whole art of transforming the gestalt; the consciousness that goes outwards starts turning in. And then one becomes aware of millions of gifts; then small things, very small and ordinary things, have tremendous significance. Just a dewdrop slipping from the lotus leaf into the lake is enough to fill one with wonder and awe. It is poetry, pure poetry! It is music, it is dance, it is a finger pointing to the moon.

This is how you have to slip into the lake of consciousness, just like a dewdrop. It can become the moment of sudden enlightenment.

(Osho explained why he had retained Yoh Hiroshi's name.)

It is very pregnant with meaning. Yoh means yin-yang. That is the whole philosophy of tao.

Existence is made of two energies. On the surface they are polar opposites; deep down they are not opposites but complementaries. One can call them yin-yang or negative-positive or Shiva and Shakti or male and female. In fact yin and yang imply *all* possible opposites, with the underlying meaning that opposites are not opposites but complementaries.

The moment it happens that the opposites meet within you, that yin becomes yang, yang becomes yin, that the male and female inside you meet and merge into one -- or in modern psychological jargon the conscious and unconscious meet and merge into one -- for the first time you experience your organic wholeness. And that is the meaning of Hiroshi; Hiroshi means vastness, oceanic vastness.

Yin and yang divided, we are very small; yin and yang together and we contain the whole universe. The art of meditation is to help the man and the woman within you meet and merge and become one.

When man meets even with his outer woman, for a single moment a different quality comes to his being. Just for a split moment when you are at the climax of your orgasmic joy, when you are not separate from the woman and the woman is not separate from you, then you are not there, she is not there; suddenly a duality has disappeared and in that disappearance of duality you have the first glimpse of what unity can be.

The ultimate secrets of meditation have been discovered through this orgasmic joy. The whole tradition of Tantra is a proof of it. But the meeting with the outer woman or outer man can only be momentary. The same can happen inside you.

One of the greatest contributions of Carl Gustav Jung to modern psychology is that he accepted this ancient taoist idea that inside man has both the male part and the female part. And the same is the case with the woman, she has both. But they are separate; a very subtle wall keeps them separate inside you. The wall is really subtle. It is just like a Japanese paper curtain, it can easily be removed. And once it is removed the whole is experienced.

To remain clinging to the part is misery, to allow the whole to happen is bliss.

True religion has nothing to do with Christianity, Hinduism, Buddhism. It certainly has something to do with Christ, Krishna and Buddha. True religion has been experienced only by very few people in the world; others have simply followed borrowed knowledge.

My effort here is not to make a Buddhist out of you but a Buddha. Less than that is meaningless. One should not settle for anything less. If you can be a Buddha, why be a Buddhist? If you can be a Christ, why be a Christian? Leave it for the cowards to be Christians and Buddhists and Hindus and Mohammedans. The brave one, the courageous one, would like to know the truth on his *own*.

(Osho's eyes were wide open, his eyebrows arched for emphasis.)

He would not like to know the truth through others, he would like to experience it himself -- because unless *you* drink the water your thirst is not going to be quenched. Buddha may have drunk the whole Ganges -- that is not going to make any difference to you. Just a glass of water will do for you but *you* have to drink it.

But people are so foolish that they go on worshipping Buddha and Krishna and Christ, and hoping that their thirst will be quenched they go on worshipping scriptures -- Dhammapada, Koran, Bible. It is like a thirsty man worshipping a book of chemistry which explain that water is H2O. You can go on worshipping the book; you will remain thirsty. You are simply proving yourself silly and nothing else.

Or you can go on repeating the mantra "H2O, H2O, H2O...", "*buddham sharanam gachchhami, buddham sharanam gachchhami, buddham sharanam gachchami*". It is not going to help, it is just H2O --

you have to drink it yourself.

That is the whole significance of sannyas, I am not creating any religion, I am simply imparting to you a glimpse into true religion and helping you to know it on your own.

Truth liberates but it has to be your own experience, only then does it liberate, otherwise it creates a great bondage.

(Osho cautioned the Japanese woman who followed, that not all that goes under the name of meditation is really meditation; in fact some so-called meditation methods are positive hindrances.)

All methods of concentration are against meditativeness. All that is known as contemplation is not meditation at all.

These three words (Osho marked them off on his fingers) have to be understood well: concentration, contemplation and meditation.

Concentration means focussing the mind on one subject, on one object, not allowing the mind to roam here and there, forcing it, excluding everything else except the object on which you want to concentrate.

Of course many distractions will arise and many times you will go on missing the thread because you are doing something unnatural.

Mind's very nature is movement and you are trying to force it to remain still, at one point. It cannot do it, and if you manage to do it after long, long practice, then it will be very tiring and exhausting. It won't make you blissful, it will make you very mad. It will give you a long saintlike face. It will make you a saint but not a meditator; it will make you dead but not alive.

Going against nature never helps. One can be victorious only with nature and through nature. There is no victory against nature; maybe there are momentary victories, but one should not rejoice in those momentary victories. They are insignificant and the price that we have to pay for them is immense. Time is wasted, energy is wasted and the ultimate result is zero.

Contemplation is a little more liquid, a little more fluid than concentration. In concentration you have to remain fixed on one word or one object -- for example, the word "love". In concentration you have to remain fixed on these four letters of love; in contemplation you can roam around, going into many meanings of love, you can go deep or high, you can bring in many other ideas concerning love. Of course there is a limit but you have a longer rope than in concentration.

So in contemplation one feels a little bit more free but one is still tethered. You cannot go out of the subject of love. Everything else is excluded. You cannot think about freedom or truth, you cannot think about anything else except love. But one can think much about love, one can ponder over it for hours or for days because love itself is an oceanic experience. It is less tiring than concentration, more fulfilling than concentration, but it is still not the real thing.

The real thing is meditation. In meditation you are neither concentrating on anything nor contemplating anything; you are simply open and available to all that is. The distant call of the cuckoo, a dog starts barking, a child starts crying -- all is included. The train passes by, the traffic noise . somebody is playing on a flute, the horn of the car . the neighbours start shouting, fighting -- everything is included. You are just a witness, watching everything without any judgement, neither condemning nor appreciating.

This non-judgemental awareness is what I mean by meditation. It is inclusive of all, it excludes nothing. It is pure openness, vulnerability. All the windows, all the doors are open; everything is welcome, everything is just a guest and you are a host. Many guests come and many guests go but the host remains and abides.

Slowly slowly one becomes aware that everything comes and goes but one is always herenow. This experience, that you are always herenow, gives you the first feel of eternity, of the deathless, of the immortal truth.

Just the Tip of the Iceberg

Chapter #2

Chapter title: None

2 September 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(Misery is simply missing the best of existence -- that's what Osho explained to us tonight.)

Bliss is a bridge, misery is a wall. It is everyone's experience that whenever one feels miserable one does not want to relate with anybody; one wants to close one's doors and hide somewhere. Just the opposite happens when you are blissful. You cannot hide somewhere; you would like to run under the open sky, in the sun, on the beach, you would like to meet people, relate, share. This has always been the case.

When Buddha was miserable as a king he renounced the kingdom, went into the forest and lived a lonely life, but when he became blissful he came back to the people. The same happened with Mahavira, he was also a king. He renounced his kingdom, went into loneliness and lived for twelve years without speaking a single word -- absolutely silent.

Not to speak means to totally cut oneself off from others -- because language relates. It is because of language that there are human societies. Animals don't have any society, they all live a closed life because they cannot speak. Without language there is no society, no culture, no civilisation. To be silent means to cut oneself off from society. In a psychological way it is getting into one's loneliness absolutely, closing all the doors, all the windows.

But when Mahavira became enlightened, when his heart was full of bliss, overflowing, he went back to the people. For forty years continuously he spoke, related, shared his experience.

Bliss always helps you to be connected. And to be connected with people, with trees, with animals, with rivers, with mountains, is to be bridged with god because there is no god other than this universe. This universe is the manifest form of god, and if you relate and love the manifest form finally you will be able to enter into the unmanifest too.

Once you have seen flowers you will be able to see flowers in the seed too. In the seed they are unmanifest but they are there. So god exists with these two aspects. The visible aspect is the universe but to reach to the invisible aspect you have to go through the visible. Hence I don't teach renunciation.

If you renounce the manifest god, the visible god, the universe, you will never be able to relate with the invisible because the invisible exists as the centre and the visible as the circumference. The moment you run away from the circumference you are renouncing the centre too.

You have to penetrate into the circumference; you have to go so deeply into it that you reach the centre. Hence my approach, my sannyas, is a way of bridging, a way of rejoicing, a way of bliss.

Be blissful and god is not far away. When you are totally blissful, when not even a trace of misery is left inside you, when only god is, within, without, everywhere, whatsoever you see is god and the seer also is god, the seen and the seen, the known and the knower, all become one -- that experience of oneness with existence is the ultimate goal of sannyas.

(Osho talked of true royalty not being something that one inherits but a fragrance that pervades the man of love.)

But down the ages we have been taught that the royal family is the noblest. And strange fictions have been created.

In England, in the Middle Ages, it was believed that the queen's legs -- because nobody had ever seen her legs and the way of dressing was such that you could not see her feet -- were joined together... they

weren't separate. And that was the most significant thing about nobility!

But this kind of fiction has been spread all over the world. These are invented nobilities: king or queen, or whomsoever he is, is just born like any animal -- but with a great potential. That potential has to be actualised.

Life is an art. One has to go on learning more and more about it. And the best way to transform oneself into a noble spirit is love. Love is the very alchemy of transformation. But up to now religions have been teaching people to hate. They sermonize on love; in the churches, in the temples, in the mosques, they talk about love and they create hate.

Now Christians have killed so many people down the ages and they still go on saying that god is love, that Jesus taught the way of love. All that Christians have done is nothing but murder people, burn people alive, for stupid reasons.

Hundreds of nuns were burned alive in the Middle Ages for the stupid reason that they were thought to be having intercourse with the devil. In fact the pope should have been burned because it was the priest and the whole strategy of the priests that created that state.

If a woman is continuously repressed, then naturally that repression starts bringing sexual dreams. Sex was thought to be the devil's work, so the idea of sex and the devil were associated. It was a perverted state of mind in which the poor woman started believing that because in her dreams she made love to the devil, she was corrupted. Not only that, you will be surprised to know that many nuns started believing that they had become pregnant. Their periods stopped -- mind has such power over the body -- and their stomachs started showing signs of pregnancy. It was all hot air -- nothing inside! But of course these were enough proofs.

They started walking like pregnant women and they themselves confessed before the church that yes, they had made love with the devil in the night and that's why they were pregnant. They were burned alive!

And the same has been the case with other religions; each religion has been destroying people of other religions. Christians killed Mohammedans, Mohammedans killed Christians, Mohammedans killed Hindus, Hindus have killed Mohammedans. It has been going on and on for thousands of years. It seems love is only a word. And mind is so cunning, it can even rationalize. It can say that to save our philosophy of love we have to fight, we have to destroy those who want to destroy our philosophy of love.

And the Mohammedans were doing the same. The name of their religion is Islam; Islam means peace, and Mohammedans have been the most trouble -- creating people in the world. They have nothing to do with peace, they have created more turmoil than anybody else.

Hindus talk about tolerance, but my experience of living in India is that Hindus are the most intolerant people in the world. Even when they show tolerance their tolerance is egoistic, it is an insult. They are saying we are tolerant because we know that we are right and you are wrong; we can tolerate these stupid people, these foolish people. We have the truth and nobody else has the truth. We are spiritual and everybody else is materialist, so of course a spiritual person has to tolerate all kinds of people. But in their tolerance there is deep intolerance, in their tolerance there is ego and nothing else.

The very word 'tolerance' is ugly. Who are you to tolerate anybody else? One has to accept everybody the way they are, there is no question of tolerance. Tolerance shows hatred. It is not a good word, it is not a virtue.

Up to now love has remained only a word and we have been brought up, poisoned, from the very beginning.

My effort here is to de-condition you so that all the heritage of the past which is ugly, inhuman, can be put aside and you can have a rebirth. And if one can be loving, there is no other religion needed, no other scripture, no god even is needed; love is enough, more than enough. It will open all the secrets. It is a small key but capable of opening all the doors, unlocking all the doors, all the mysteries of life.

Remember it, only a loving soul is noble. And love has to be unconditional, non-dominating, non-possessive. Love has to be the sheer joy of sharing with no desire to get anything in return. Much comes but that is another matter; the desire should not be there. One should love for love's sake, because it is such a beautiful experience, it is such an ecstasy, that what more could one desire in return? It has intrinsic value.

Stefano means the crowned one. And the word Christ means the same thing.

It means one who has entered into the kingdom of God. It means one who has become victorious over himself. It means one who has attained mastery over the mind and is no longer a slave.

It is possible only through meditation because meditation means a journey towards your innermost being.

The world is tremendously beautiful but nothing compared to your interiority. There are beautiful flowers and stars and rainbows -- the world is really colorful, it is a gift of God. But still, it is nothing compared to the inner universe.

The moment one experiences the inner world, the outer world fades away. Seeing the inner, hearing the inner, one comes to know the real music, the real beauty. And that experience is a crowning experience because it takes you to the ultimate peak.

A Sufi woman, Rabiya, was sitting under her roof in a small hut. It was morning and the sun was just rising and the birds were singing and it was a beautiful morning.

Another Sufi saint, Hassan, knocked on the doors of Rabiya's hut and said, "Rabiya, what are you doing inside? Come out! God has blessed us with a beautiful morning."

Rabiya laughed and said, "Hassan, it is better you come in. I know that the world is beautiful but I am enjoying the creator of the world inside. Creation is beautiful but it cannot be more beautiful than the creator."

Hassan was very much ashamed; he had never thought that his knocking on Rabiya's door would take such a turn. That is the beauty of the masters: they can turn a very ordinary thing into something extraordinary.

Hassan went in, bowed down to the woman, asked to be forgiven, and sat by her side with closed eyes. And that day he became enlightened.

And Rabiya said, "Now you tell me: where is real beauty, where is real joy, where is real poetry?"

Hassan said, "Now I know, the outer world was just like a dream, a reflection of the moon in the lake. Now I have seen the real moon, not the reflection. The outer was just an echo; now I have come to the source, the very source of the music. I have heard the inner melody. I am tremendously grateful to you."

Meditate, and by meditation I mean become more aware of the workings of the mind.

Watch.

Observe.

Witness without any judgment, because one can be a witness only if one is non-judgmental.

You are not to decide what is right and what is wrong, you just have to see whatsoever passes on the screen of the mind. And remember that you are only a witness; you have nothing to do with what is going on in the mind.

As this witnessing settles, less and less thoughts will pass, more and more gaps will come in. And those gaps will give you the experience which is the ultimate bliss, peace, silence. And when the gaps have become permanent you are no longer at the mercy of the thoughts, a victim of thoughts. So you can put the traffic aside at any moment, you can stop the movement of thoughts at any moment and can become thoughtless -- you have come home.

That is the meaning of 'Christ'. And one becomes crowned because one is an emperor now.

When Jesus was crucified the enemies were making fun of his name, Christ. They had put a crown of thorns on his head. They were simply poking fun at him, saying, "Look, this is the crowned one, the Christ!" But they were utter fools; hence Christ prayed for them in the last moment of his life. He prayed to God: "Forgive them for they know not what they are doing," because he was the crowned one. But the world has always behaved in that way with the crowned ones. The world has forced them to carry their own crosses. The world does not forgive the crowned ones, it cannot, because in their presence it feels very much humiliated.

So every sannyasin has to be aware of the fact that there will be difficulties in the world. But don't be deterred by anything, because even if all is lost, nothing is lost. If you can know yourself you have known that which is worth knowing. If you can be yourself you have attained that which is worth attaining. All else is non-essential.

(Meditation is witnessing the mind, or to put it another way for Dhyan Caterina, it is a state of no-mind, Osho explained.)

Mind is unawareness. Its functioning is unconscious, hence the moment you start becoming aware the mind starts melting. Awareness functions with the mind just as the sun functions with ice as the sun rises the ice starts melting. As you become aware, a certain heat is created in you and that heat dissolves the minds evaporates the mind.

And Caterina means spotless purity. That is the ultimate outcome of awareness. Caterina also means beauty, grace, devotion. They are all by-products of awareness.

The beauty of the body is nothing much it is not even skin deep. The real beauty haq to be of the soul, it has to be of the inner. It has to be something not tethered to the physical because the body is going to die and with the body the beauty of the body will disappear.

We have to create a beauty that can transcend death -- and it is within our reach. All that is needed is the magic of awareness, the magic I call meditation. And when there is inner beauty there is grace; whatsoever you do, there is grace in it. You start having a golden touch, whatsoever you touch becomes golden. The mundane starts becoming the sacred, the ordinary starts becoming luminous, even darkness starts becoming light. And out of these experiences comes devotion.

Devotion means a deep thankfulness towards god. He has given so much and we don't even deserve it; it has been showered on us and we are not worthy of it This experience creates devotion, prayer. And to attain devotion is the most precious thing in life.

How long will you be here?' he asked the Italian sannyasin.

Only two or three days.

Come back for a longer period. I am creating a little Italia here. Soon you will find all the intelligent Italians here!

Just the Tip of the Iceberg

Chapter #3
Chapter title: None

3 September 1980 pm in Chuang Tzu Auditorium

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(Prem Sabine. Sabine was the name of a now extinct Italian tribe, he told us.)

Love is one of the languages which has been forgotten completely. The primitive people were more loving. As civilisation has grown love has disappeared. Sabine simply means a woman from the tribe which has disappeared, which is no more. Love also has disappeared in the same way. Now man exists like a desert; hence there is so much sadness in the world, so much seriousness, so much burden. Everybody is carrying a load of rocks on their hearts.

Death seems to be a relief to many people, hence so many people commit suicide. Life must have lost all meaning. And those who don't commit suicide are not necessarily alive; they may just be afraid of death, of the unknown. They may simply be cowards.

So people who commit suicide are utterly sad, obviously, so sad that they don't want to exist a single moment more. And those who do exist, at the most they survive, they don't live -- because without love there is no life. One can survive but survival is not enough. There is no dance in it, no poetry in it, no celebration in it.

Love is the suprememost value. Think of love as god, as the only god, and make every effort to live according to love. Never allow anything that distracts you from love, because anything that distracts you from love distracts you from life too and from god too. They are all synonymous.

D.H. Lawrence used to say that it would be good if for one hundred years we closed all the schools, colleges, universities, so that man can again become a little primitive, a little less civilised, a little less sophisticated, a little less cultured.

There is great insight in it. Of course it cannot be done, but something else can be done, and that's what I am trying to do. Let the universities continue and let civilisation continue -- they cannot be stopped, it is not possible to stop them -- but we can persuade individuals to jump out of this garbage. And if a vast number of people in the world start living the life of love then others will automatically be attracted to it It is bound to happen, because every man whose heart becomes full of love becomes a magnet. He becomes an energy field, and whosoever comes in contact with such a person is bound to be affected by it. Love is infectious.
So live love and spread love. That's my message to the sannyasins.

If you are courageous you can be blissful, if you are not courageous you are bound to remain miserable. Misery simply shows that the person is a coward, because the coward cannot drop anything. Even though he is miserable, even though it is misery, he clings. Whatsoever is there he clings to it. He is unable to renounce anything. He knows it hurts but he is more afraid of the unknown than the known, which is giving him fear, which is giving him misery, which is giving his all kinds of anguishes, anxieties.

At least one comfort is there, it is known. And he goes on clinging to it. He only says that he wants to be blissful but he does nothing because he cannot take the basic step. The basic step is to drop misery -- because misery is not clinging to anybody, it is *we* who cling to it.

So a really courageous person can drop it instantly, not even gradually, because that too shows cowardliness. That shows that, we will drop it slowly slowly so that we can become accustomed to the unknown first; as it becomes more familiar we can drop a little bit more. But then it can take lives! And even then he will not be transformed.

Transformation needs a discontinuity; not a gradual change but a jump, a quantum leap from the known into the unknown. It needs the heart of a gambler.

So be courageous and drop all that creates misery in you. And drop it immediately, don't postpone it for tomorrow The coward always postpones. The courageous does it immediately; once he sees the point he is ready to do it whatsoever the risk, whatsoever the cost.

The cowardly only goes on wavering, lingering, thinking he will do it And remember: tomorrow never comes.

(Mind -- your master or your manservant. That's what Osho talked about next.)

The moment one tastes the nectar of meditation all darkness disappears, all misery disappears, all beggarliness disappears. One becomes a prince, a princess, because one enters into the kingdom of god. In fact one becomes a god. But meditation is the alchemy, the whole secret is in meditation.

These are the two possibilities: one is mind, the other is meditation. Mind keeps you attached to the world, to things, to the visible, to the ordinary, to the mundane. Meditation opens the doors for the invisible, for the sacred. Mind is tethered with the non-essential and meditation gives you the essential. The distance is vast in a sense -- it is the biggest distance possible -- but in another sense it can happen in a single moment or even in a split second because it is only a question of understanding the point.

Meditation means knowing that you are not the mind, becoming aware that mind is separate from you; you are awareness of the mind, and awareness of the mind is not mind, cannot be. Mind is an object and you are subjectivity. You can see your mind functioning -- thought coming and going. It is just like a road, and the traffic goes on and on and people are passing -- memories, faces, dreams, thoughts, desires. It is a queue, a continuous queue, non-ending; day in, day out it continues. But you can become aware of it.

Ordinarily we are not aware of it; that's what is known as metaphysical sleep. The moment you become aware of the traffic of the mind the metaphysical sleep is broken, you are awake for the first time. Knowing that mind is separate is enough to bring the revolution. The moment it becomes your own experience that you are not the mind, you have entered into the kingdom of god.

So in a sense the distance is vast, in a sense there is no distance; just a single insight is enough and like a blow of a sword one is cut away from the mind; the identity with the mind is dropped. Then mind remains; you can use it whenever you want and you can turn it off whenever you want. On or off -- it depends on

you. Mind is no more your master.

Ordinarily it is the master and you are the slave. Meditation makes *you* the master and mind starts functioning as a slave. And as a slave mind is beautiful, as a master it is very dangerous.

(The next new sannyasin, listed as a mathematician, was named Gyan Atit -- transcendence of knowledge!)

Knowledge is a barrier, not a bridge. It prevents you from knowing because it gives you a false sense of knowing. And remember, the danger is never from ignorance, the danger is from so-called knowledge. The ignorant person is far more innocent, in a far healthier state than the knowledgeable, because the ignorant knows he is ignorant. Knowing that he is ignorant he remains humble, he remains simple, and out of that humbleness and simplicity there is a possibility of wisdom.

But the knowledgeable person covers up his ignorance and starts behaving as if he knows, but all that he knows is "as if". Slowly slowly he can become auto-hypnotised by that "as if" and he can forget the "as if" completely and he can start believing that he knows. Now this man is in real trouble because he will stop enquiring and he will become very egoistic.

The pundits, the scholars, the professors, are very egoistic people for the simple reason that they believe they know -- and they know nothing. And everybody is knowledgeable, more or less.

One has to put aside all knowledge, one has to look beyond it. Beyond is the world of the stars. Knowledge keeps you tethered to the earth, it never allows you to see the stars. It never allows you to see the beyond, and beyond is what god means -- the beyond. Going beyond knowledge is going into the beyond.

Going beyond knowledge is going into the beyond. Dropping knowledge is creating an opportunity to know.

Socrates says: I know only one thing, that I know nothing.

This is the beginning of wisdom, this is transcendence, this is the meaning of your name.

(His address to the next sannyasin, Vedaprem, was in a similar vein.)

The only criterion of wisdom is love. The knowledgeable person is not a loving person, he cannot be. He is so full of rubbish, he is so much in his head... that his heart functions no more.

His whole energy has moved into the head. He has become just his head, he has forgotten the way to his heart.

Even if he loves he loves through the head; he *thinks* he loves. Even love is not love -- not a feeling. That too is a conclusion, a logical conclusion that one needs love, that it is nourishing, that it is a necessity of life, but all these are conclusions of the mind.

A man of love is bound to be a man of wisdom. These two things are two aspects of the same coin. One can begin from either; either you start becoming love, then wisdom will come as a shadow of your love, or you start by becoming wise and love will come as its shadow. But remember, by wise I mean intelligent, not knowledgeable.

Intellect is not intelligence and to be an intellectual is not necessarily to be intelligent. Intelligence is a totally different quality. The intellectual only repeats whatsoever he has learned. In any situation which is absolutely new, about which he knows nothing, he is an utter fool. He cannot act spontaneously, his whole activity comes from his memory. If there is something in his memory then he is very knowledgeable, he is an expert. If some situation arises for which he has a ready-made answer then he will prove that he knows much. But even a small problem which is new is impossible for him; he cannot solve it.

The intelligent person has a certain immediacy. He can respond to any situation. He does not depend on the memory, he depends on awareness. And wisdom means awareness, intelligence, meditativeness. It is not of the mind, it is of the heart. In the beginning it is of the heart and finally it is not even of the heart; then it is of the being, ultimately it is of the being. And these are the three most important centres, upper centres: the head, the heart, the being.

The first step is from the head to the heart, the second step is from the heart to the being. And the moment you reach your being you have reached to the very centre of existence. It is not your centre alone, it is the centre of everything that is. In religious words you call it god, but you can simply call it t centre -- and that will do.

Man's whole life has become burdened too much with words. God is a word, truth is a word, love is a

word, beauty is a word. He has not experienced anything. He goes on accumulating these words just as a few stupid people go on accumulating postal stamps.

People accumulate words... and the word is not the thing. The word "fire" is not fire; you cannot cook anything on it. The word 'love' is not love. But if you watch you will be surprised how we are living in words. People go on saying to each other "I love you" without meaning anything.

A lover was saying to his beloved, "No force of the world can prevent me from loving you. We have to become one. I can go through fire, I will cross seven oceans to reach you." When he was departing the girl asked "Are you coming tomorrow?" He said "If it doesn't rain." And he was going to cross seven oceans!

But these are words, and people live and exchange words. You say to somebody "I love you". And of course he says "The same to you". (laughter) You exchange words.

I have heard about an army man who because of his courage in the war was given a very high post. He had been just an ordinary soldier; he was made a major. When he became a major his friends -- other majors and other top officials -- were puzzled because whenever another soldier would say to him "Good morning, Sir," he would say good morning and quietly he would say "The same to you" -- so silently almost like a whisper, "The same to you." But he always said it.

Finally they asked "What is the matter? Why do you say 'The same to you'?" He said "Because I have been a soldier myself." They said "We don't understand." He said "The problem is I have been a soldier so whenever I used to say 'Good morning, Sir,' deep down I was saying 'You bastard! (laughter) Son of a Bitch! Fuck you!' I used to say all these things, and they must be saying the same things to me! So I know! I say 'The same to you!'"

These things are not said; what we say is "Good morning, Sir."

People are continuously, on the surface -- even in the deeper layers -- full of words; they are saying one thing, thinking another thing; on a third layer some dream is passing by. And these are all layers of words. If you watch the layers of words you will be surprised, it is like an onion: layers and layers. You peel one layer there is another layer, you peel that layer and there is another layer. It is like Chinese boxes, boxes within boxes -- and we are lost in them.

A sannyasin has to transcend all words, word as such has to be transcended. You have to learn the art of wordless silence, you have to enter into that silence where the word has disappeared.

The Bible begins: In the beginning there was the word. What nonsense! How can there be a word when there was no man? If I had to rewrite it I would write: there was silence, in the beginning there was silence, absolute silence.

Word must have entered later on, only when god created man. He created animals, trees, etcetera; on the sixth day he created man. And they say he created man first and woman next because he wanted the poor guy at least to say something to him. Once the woman is there she won't allow it! (laughter)

So with man enters the word, with mind enters the word. And the moment you leave the word aside, mind is transcended, man is transcended. In fact the word "man" comes from the same root as mind; it comes from a Sanskrit root "man. From man both words, mind and man, are derived.

Mind is man. And what is mind? -- the word. To transcend the word is to transcend the world too, because once you are beyond words you are beyond the world. That is true renunciation. You don't escape to the mountains but you have escaped into the deepest core of your being. Then you can live in the marketplace and yet you will not be of the marketplace.

(Love is the suprememost value, Osho said as a starter tonight. And he concluded by returning to the same theme.)

Love is the foundation on which one's life can become a temple and one's being can become a host for the divine guest.

I teach love and nothing else, because everything else can follow without any effort. If you are capable of love you are capable of the impossible. If one can manage to be loving one has succeeded in finding the path, in finding the truth. The only difficulty is that love demands that you drop the barrier of the ego.

The ego is just like a great barrier between you and the reality; it allows you only glimpses of reality. And it goes on interpreting reality, it never allows it as it is. It continuously goes on giving a commentary on it: "This is beautiful, that is ugly. Look -- this is good, that is bad." It never gives you any opportunity to see what is exactly the case. Before you can see it has already interpreted, it has already contaminated; it has already come in.

Scientists say the mind allows only two per cent of reality to enter; ninety-eight per cent is prevented.

That is too much! The mind is a great barrier, it is standing there at the door, watching what goes in and allowing only that which fits with it, which adjusts to it.

Love means changing the very focus of your life. It is coming down from the head to the heart, and as you come to the heart, the heart allows everything, one hundred per cent. It is just an opening, a window into existence. It allows the sun, the moon, the stars, the flowers, the birds, the rain, the wind -- it goes on allowing everything. And the more existence reaches you, the more bliss happens. The more existence penetrates you, the more you become alive, the more you become divine. So logic has to be dropped and love has to be learned.

Our society continuously teaches us logic and prevents us from moving towards the world of love. That is a great strategy to keep people hung up in their heads. Heady people are efficient but they are just like machines, robots.

Sannyas means de-automatising yourself. The society has made you an automatic robot; sannyas has to uncondition you, to make you your natural self again, the way god wanted you to be, the way nature intended you to be -- not what society wanted, not what the politicians and the priests have desired, but what nature intended.

Love is a natural phenomenon, logic is man's invention. Rely more on nature, trust the natural more and your life will become full of benediction, full of grace, full of god.

Just the Tip of the Iceberg

Chapter #4
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Reza means pleasure. Pleasure is a multidimensional phenomenon. It exists on the physical level. That is the lowest and is known to almost everybody. It is animal, because animals are also acquainted with it, but to know pleasure only on the physical level is to miss the whole point. Pleasure also exists on the psychological level.

Listening to music has nothing to do with physiology, but sex does have something to do with physiology; it is physiology, biology, chemistry, but nothing more. Food is physiological. Almost ninety-nine point nine percent of humanity is divided between these two pleasures.

There are people who know sex as their only pleasure, and there are people who know food as their only pleasure. The person who represses sex will become interested in food, and the person who represses his desire for food will become interested in sex. And the desire goes on moving like a pendulum between food and sex.

The joy that arises out of poetry, or seeing a beautiful sunset, or listening to the birds singing, or looking at a beautiful painting is certainly of a different category. No animal can know it, only man is capable of it.

The moment you start knowing something of psychological pleasure, man is born; otherwise one remains animal.

Unfortunately many live as animal and die as animal; they never attain to anything higher than that. But to know psychological pleasure is not much either, because every man can easily know it; it is not something of great significance. It is better than the physiological, but there is still a higher peak -- the spiritual -- and that happens only through meditation.

On the physiological level we call it pleasure -- it is the same phenom-enon. On the psychological level we call it happiness, and on the spiritual plane we call it bliss. But it is the same thing getting more and more refined, moving higher, becoming less and less gross, becoming more and more subtle.

At the body plane it is just like a seed. At the mind plane it is like a flower. At the spiritual plane it is like fragrance. And to know bliss is to know God; hence my whole emphasis is on meditation.

Going above the animal you become man. Going above man you become divine. And unless one becomes divine, unless one experiences God, life is futile, life has no depth, no height; it remains only a survival. But in knowing bliss, there is great explosion of meaning -- each cell of your being starts dancing. For the first time you know what a benediction it is to be.

To become a sannyasin means from this moment onwards your whole energy will be focussed on meditation. Meditation is the womb out of which Godliness is born. There is no other proof for God. Only meditation gives you the feeling that God is everywhere -- not as a person but as a presence. But it is almost tangible, almost visible. Nobody can refute it.

Even if the whole world says there is no God, it does not matter to a man of meditation because he knows God is. But his God is totally different from the God of the priests, the God of the churches, temples, mosques. His God is not a person, his God is a new quality that has become available to him because now he has a new perspective. It is Godliness, it is more of an inner experience -- subjective rather than objective.

So this has to become your longing from now onwards. This has to become the fire which will consume you on the lower levels and will give birth to the real you, to the real I -- which has nothing to do with the ego, but which transcends the ego.

Meditation is the art of enjoying your aloneness just as love is the art of enjoying togetherness. These two things -- love and meditation -- are the most important in life. But meditation is far more important than love, because love is possible only if meditation becomes possible. A person who cannot enjoy his aloneness will not be able to enjoy his togetherness with anybody.

That's why lovers are always in such conflict. They meet out of a desire, out of a need, because they cannot be alone, they are unable to be alone -- it feels so empty. They have only a negative experience of aloneness; the negative experience is loneliness. When one experiences the positive side of it, It is aloneness.

People know only loneliness and of course, loneliness is like a wound; it hurts and one starts feeling as if one is drowning (his hands rolled in towards his chest like waves), and one needs some support, somebody to look to, somebody to cling to. That's how lovers meet; but are desiring that the other will be the support. Sooner or later frustration is bound to happen because both are lonely and they meet out of the motive that the other will fill their loneliness. But the other is also lonely.

Maybe in the beginning, in the honeymoon days, one can dream about it and one can remain excited but soon the excitement disappears and the reality, that both are lonely, cannot be avoided. And when two lonelinesses meet there cannot be any joy. Even one loneliness is enough to create hell. Two lonelinesses are not only two, they multiply each other. Hence Jean Paul Sartre's statement has significance; he says, "The other is hell." That is the experience of all lovers because all love fails. So in a way he is right that the other brings hell. But in a way he is wrong.

The other does not bring hell, the other only becomes a mirror in which you can see your hell. You bring hell, the other brings hell. You become a mirror for the other, the other becomes a mirror for you; you start reflecting each other -- and both are lonely and both are wounds and both are bored with themselves. How can it blossom into a beautiful relationship? It is impossible.

But if two meditator, are in love then there is great joy because both have known a positive aloneness. Both are capable of enjoying their aloneness; there is no need for the other. In fact now they relate because they have to share, they have so much to share. It is not out of need but out of abundance, overflowing joy.

Meditation is more fundamental. And only a meditator can be a lover because only out of meditation is

it possible to enjoy yourself and to enjoy the other.

But the first lesson has to be learned within oneself. In fact a person who can enjoy his aloneness can enjoy anything. You cannot throw a man like Buddha or Krishna or Jesus into hell. Even if you throw them into hell they will enjoy it, they will find ways to; they will transform hell into heaven. And your so-called saints who all look sad, empty, full, stupid -- if they reach heaven, heaven is going to become hell. It depends on the person.

The blissful person creates his own space; he creates something around himself. It is a natural phenomenon, he moves with an energy field. Hence the ancients used to say that wherever a real meditator sits the place becomes sacred, wherever he moves he moves with his energy field.

It is said about Buddha that even when he moved in a forest when it was not the season for the trees to blossom, suddenly the trees would start blossoming, there would be flowers. Even though it was fall and leaves were falling, suddenly new leaves will sprout. It is symbolic. Of course when a Buddha is sitting under a tree the tree has to respond to the energy that Buddha is.

I don't think it is factual, it cannot be factual because even men are not so responsive -- how can you expect trees and rocks and rivers to be so responsive? But it is a beautiful parable.

Those who can see, those who can feel, those who can understand, will be immediately transformed by the person who is blissful. Suddenly his bliss will start penetrating you, reaching you, transforming you. That is his love. He gives because he has so much to give. He is like a rain cloud, so full that he has to shower. But then love is totally different, it has a beauty. It is no more needy, no more greedy. It does not want anything from the other, all that it wants is that the other should be able to receive, that the other should be open.

And that's exactly the meaning of disciplehood: to be open to the master so that you can receive his love, so that you can receive his abundance, so that he can shower all that he has upon you.

(Osho proceeded to talk about the different levels of awareness the meditator needs to experience.)

Man ordinarily exists in a state of sleep. He is not alert, he is not aware of what he is doing; he is not even aware of who he is. He is not conscious of from where he has come and to where he is going. He is an utterly deep, deep slumber.

Meditation is just the opposite of this somnambulistic state. It is bringing in consciousness. It is becoming alert of three things: first, the body and its activities -- because that is the grossest thing and it is easier to become aware of it -- second, the mind -- the thoughts, the desires, the memories -- and third, feelings -- the sentiments, the emotions... which are the subtlest.

If one becomes aware of these three layers then suddenly the fourth happens of its own accord. You do these three and the fourth simply happens; you have earned it, you deserve the fourth. The fourth means awareness of awareness, it means awareness of your being. And that is the greatest experience in life.

And this is the gracious gift of god -- the fourth state of awareness. George Gurdjieff used to call his way the fourth way. His disciple, P.D. Ouspensky, has written a beautiful treatise; he gave it the name THE FOURTH WAY. But it has been a known secret for thousands of years in the East. We call the ultimate state of meditation, turiya. Turiya means the fourth, simply the fourth. We don't give it a name but a number.

Begin with the body, go to the mind, then to the heart and suddenly you have come to your centre, to your very being. And in coming to your very being you transcend all misery, all darkness, all death. You transcend both time and space.

This is the experience of god. The fourth is nothing but pure godliness.

(Either through meditation or mentation -- those are the only alternative ways to live. Or to put it another way, one can either live blissfully or miserably, Osho told us.)

Mind is a misery-creating machine, it manufactures misery. So if you are finished with one misery it manufactures another. By the time you are finished with the other, many more are coming.

The mind cannot create anything other than misery. There is a reason in it. Because mind can only exist with misery it has to depend on misery. The moment misery disappears you don't need the mind at all.

I have heard about a manager of a very big office. He had never taken a single day off, he had never gone on any holiday. Somebody asked him, "Why don't you ever go for a holiday? Go to the Himalayas or to some summer resort." He said, "I cannot do it for the simple reason that I don't want to let the directors know that I am absolutely useless. If I go for fifteen days they will all come to know that I am not needed at

all -- everything will go on without me. I am simply sitting here doing nothing. I am simply useless, this post is not needed at all. So it is not possible for me to go for a holiday because that will expose the whole thing, that this post is absolutely necessary. So I have to cling to it.

The mind knows perfectly well that if there is misery it will be needed, you have to depend on it to find a way out. It goes on creating new miseries so you need its help.

Once you know through meditation that mind can be totally put aside and you can exist in a tremendously beautiful space without the mind, and there are no problems to be solved because when there is no mind there are no problems ... once you have experienced this you will never again enter the world of the mind The mind will be just worthless, it will lose all its power. Right now it is the master; then it will be only an ordinary memory mechanism. If some memory is needed you can use the mind, otherwise you can turn it off.

Nobody wants to lose their job, and that is why mind goes on creating new miseries. There are many professions like this. For example, the physician, the doctor: on the one hand he tries to help people to get rid of diseases; on the other hand he goes on discovering new diseases -- he has to. Even if a very healthy person goes to the doctor the doctor is bound to find something wrong.

One woman was telling another, "My son's practice is going so well that now he has even started telling people, 'You don't have any disease -- go home!'" Otherwise he can always find something. Hence it is always good to go to the doctor whose practice is good, who can afford to lose a patient, otherwise he will find something -- it is his business. So his business is in a way suicidal.

If one day physicians succeed in destroying *all* illnesses in the world they will have to commit suicide, they will not be able to exist any more; their need is finished. So they are not going to do that. That's why there are strange things....

For two thousand years medical science has been working and working and working but diseases are not finished; if one disease is finished they immediately discover two more. In fact there are many more new diseases. If some two-thousand-year-old person could be found, he would not recognise what cancer is; he would never have heard of it in his lifetime.

If you could bring out somebody alive from his grave he would not be able to recognise many diseases -- they never existed before. In the old medical treatises there is not even a mention. The physician has to go on discovering -- that's the only way for him to exist.

And that's how mind is it is its work, its business, its investment, to go on creating misery, to invent it even if it is not there.

A sannyasin has to be aware of this fact. Once you know it, it is not very difficult to slip out of the mind. And meditation is just slipping out of the mind, and by a very simple technique. Just by being a witness to the mind one slips out of it. Just by being a witness, just watching it doing nothing and one slips out, because the watcher automatically becomes separate from the watched.

You are already out -- the moment you watch your mind, you are watching the anger in your mind, you are no more angry. You will be surprised: the anger is there but it is only on the screen of the mind, just like a TV screen. It is something there but you are the watcher, you are not it. A certain desire is there, a certain thought is moving, but you are the watcher -- you cannot be it.

The moment this is realised bliss arises. It is only out of meditation that one feels blessed. Then life is a festival, a continuous celebration.

(Just because they can't be proved, that doesn't mean there aren't such things as inner experiences, Osho said in his last address. And he illustrated the point with a hilarious anecdote from his schooldays.)

God cannot be proved by any argumentation.

Philosophers have tried but they have all failed. Theologians have been working on it, on how to find proofs for god, but all their proofs are simply stupid; they don't prove anything at all. There is always a flaw underneath and any person of a little intelligence can see it.

For example they say, their most important argument -- Christians, Hindus, Mohammedans, all -- is that the world needs a creator because there cannot be anything uncreated.

On the superficial level it seems logical. If you go into a desert and suddenly you find a wristwatch, you cannot believe that this can happen just by chance. Out of millions of years, just through a coincidence, a beautiful wristwatch, a Rolex (laughter) ... and even Swiss-made.... And if even a small thing like a wrist-watch cannot happen then how can this whole universe, this vast universe and this immense harmony, happen just through coincidence?

So the logic that there must be a creator seems to be appealing. But it is very superficial because then the question arises: who created the creator? The theologian has only one answer, that the creator is not created; he has always been here, he is uncreated. But then his whole argument falls down flat, because in the beginning he said there can be nothing which is uncreated. Now he accepts god as uncreated.

If the world cannot be uncreated how can god, which is a higher phenomenon, be uncreated? A wrist-watch cannot be uncreated, the universe cannot be uncreated, then how can god be uncreated? There must be a higher god who has created him. And then it is absolutely absurd; you go on from one god to another and you fall into an infinite regress.

All logic, all arguments, all proofs for god are like this; they can be refuted very easily. The only way to prove that godliness exists is not through logic, not through mind, but through no-mind. It is not through philosophy, not through intellectual gymnastics, but through a silent state -- utterly silent, absolutely silent where no thought moves, where the lake of your consciousness is so calm and quiet that there is not even a ripple on it, that the moon and the stars can be reflected in it as if it is a mirror.

Meditation creates a mirror of your consciousness and then you can see that which is. In fact god is an ancient code word. The original meaning of the code has been completely lost. G stands for that, O stands for which, D stands for is: that which is. That is the meaning of god; it is a code word, it has no meaning in itself. It was simply used by mystics as a code. When they said god they meant that which is.

Now, to know that which is there is only one way, and that is to become a mirror. Meditation makes a mirror out of you and then the whole -- the stars and the moon and the trees and the birds and the clouds and everything -- is reflected. You suddenly know, It is real knowing. It is not knowledge attained through scriptures, accumulated through others, it is not borrowed; it is yours. It is self-evident. One need not have any proof for it any more.

When you have a headache do you need proof?

One of my teachers in my high school days was very strict. He was a Mohammedan teacher -- a very good man but very strict. On the first day of every year when his class started, the first thing that he would say was, "Remember: two things, headache and stomach-ache, I don't believe in at all. So never say 'I have a headache and I want to go home', or anything. You will have to prove it."

He did the same when I came into his class. On the first day he said "Remember two things. I can believe in your fever because I can feel that you have fever, I can believe that you have broken your leg, so you can go home. But I don't believe in two things: headache and stomach-ache."

So I told him "Okay." He said "What do you mean?" I said "I will prove it." Every day in the early morning he used to go for a walk, and I knew where he would go so I went up a tree and just threw a stone at him. It hit him on his head and he screamed and I came down.

I said "Can you prove that something is hurting inside your head? If you can prove it then I will never ask any leave for a headache or a stomach-ache. One thing I have proved is that you cannot prove it; you cannot show it; it is not something objective."

And I asked him "Do you want me to prove some day that stomach-ache.... (laughter)" He said "How are you going to prove that?" I said "I know I know your cook! I can manage to give you a stomach-ache." He said "Don't tell this to anybody, but if you have a headache or a stomach-ache, still tell me that you have fever and I will let you go... because this headache business is difficult. Everybody starts saying..."

A headache needs no proof. You know it and only you know it; nobody else can ever know anything about it. Exactly like the inner experiences cannot be put on a table for exhibition, they cannot be made observable for others.

God, godliness, is an inner experience, an experience of your interiority, of your innermost centre. But that is the centre of the whole universe too. The moment you become a mirror, not only is the whole reflected in you, for the first time you become aware of who you are. You are part of this whole, of this organic unity. And that is the day one is born anew, one has a rebirth.

Jesus says, "Unless you are born again you will not enter into my kingdom of god." This is the birth he is talking about and his is the birth I am talking about. This is what sannyas is: a process of rebirth, a process of being born again.

Just the Tip of the Iceberg

Chapter #5
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Meditation is the alchemy of dispelling all darkness. If one enters within without knowing meditation one will find only darkness. That's why people cannot believe Socrates, Jesus, Buddha -- because people's experience goes against the experience of all the awakened ones. Whenever they look within there is darkness, and all these people who have meditated deeply say, "All is light -- just go in."

This has been one of the basic problems for all seekers: if you go in without meditation you will find darkness. It is only through meditation that darkness is transformed into light; hence, before entering in one has to learn the whole art of how to be meditative, how to be silent, without thoughts, how just to be. That's what meditation is all about -- how just to be. Once you know that point where thinking disappears and everything comes to a full stop, then turn in and look and you are in for a great surprise: there is all light, infinite light.

That is the moment one comes to know that this is our source, and that we don't belong to the world of darkness, we belong to the world of light, that we belong to the world of stars, to the world that is beyond. That we are not bodies and not minds, that we are divine. Birth is not birth, death is not death. We have been before, we will be afterwards; we are eternal.

All these experiences immediately become actual when the light is there. In darkness you cannot see yourself; only in the light can you see who you are, what your real constituents are, and what immensity, what treasure, is hidden within you. Every man, every being, is a child of light because we all come from the same source. We are rays of the same sun and we go back to the same source.

Society starts perverting the child, society starts distracting him from his nature. society starts creating barriers for him so his blissfulness becomes blocked. Society goes on putting rocks around him because it is very much afraid of blissful people. Blissful people are the most dangerous people in the world -- they are pure fire. And society wants robots, machines.

It is not just an accident that science is continuously improving machines and substituting man with machines. Man is continuously becoming useless because machines can function more efficiently, and if man has to compete with machines he has to forget all blissfulness, all intelligence, all love, all that makes him a man. He has to forget about it, only then can he compete with machines; he has to function like a robot. And that's what our schools, colleges and universities are for, to destroy your humanity and to create an efficient mechanism.

That's why great effort is needed to be that which you already are because you have to remove all the rocks put in the way by the society. And they are heavy rocks; if one is not industrious one cannot succeed in knowing bliss. And to fail in knowing bliss is to miss the whole opportunity of life. Then one exists in

vain, there is no point.

So let this become the beginning of a great journey. You will have to put all your energy into it. Once you decide to put all your energy into it, it is not difficult. Those rocks can be destroyed because they are unnatural and your nature is just hidden beneath them. If you start removing rocks, springs of joy start flowing, you will have a second childhood -- and that is the beginning of true religiousness, the second childhood.

So you have undone all that the society has done to you, you are free from all that bondage, you are a man again. You are again on the right track you are again moving naturally, spontaneously, alert, watchful. You are no more mechanical, now you are awareness. And with awareness all the doors of all the mysteries open. You become a welcome guest into the house of god.

[As the photographer from Switzerland sat back to listen to Osho's address he removed his glasses and placed them on the floor beside him. Nothing goes unobserved...)

Man lives in lies. He believes they are the only truth. And once you believe in a certain lie you make it a truth. But it is an invented truth, and it cannot liberate you and it cannot help you to know god -- because truth is another name for god.

People are Christians, Hindus, Mohammedans -- these are all borrowed ideas, and truth cannot be borrowed. The only thing in life which cannot be borrowed is truth. It is so delicate, it is so subtle, that the moment it is given from one person to another it dies in the communication. It never reaches the other, what reaches us a lie.

Truth is an experience, The man who has known can speak about it, and the man who has not known can remember those words but those words will be empty words for the man who has not known. How can they be full of meaning? -- meaning comes from experience. So for people, "good", "love", "truth", "freedom" are all beautiful words; they use them and they believe that they know what they are saying. They know nothing. Only very few people have known; millions only believe and believing is not knowing. Knowing is totally different from believing.

In fact, the first step towards knowing is dropping of all beliefs. Unless you become unconditioned you cannot know what actually is, because your belief will cover your eyes, it will colour everything.

The Christian looks in a Christian way and the Hindu in a Hindu way. And the truth is neither Christian nor Hindu, the truth is simply truth, Both have coloured glasses.

Just as you have nut down your glasses, in exactly the same way all beliefs have to be put down. Then you face the truth as it is. And to know truth is to know god, there is no other god.

(The master only gives you hints about how to be blissful -- not because he wants to keep you guessing but because it's a delicate business, the job of directing disciples, Osho confided.)

The master cannot give you a detailed map of the territory because no map exists. And no map can ever be made for the simple reason that every individual is so unique that if a map is prepared then the map will be applicable only to the person who made it. If Buddha makes a map it is true as far as he is concerned, if I make a map it is true as far as I am concerned. But the trouble arises when people start imitating and going according to the map.

My map will become a distraction for you from yourself -- you will start imitating. So seeing the uniqueness of every individual, the real master never gives a map. The real master always respects the uniqueness, the individuality, of every individual. Hence we can only give you a few hints. You have to understand those hints and go on the journey without any map.

That's why only very few courageous people ever try to enter the territory of bliss, of truth, of love -- because you have to go without any map. And the mind is very much afraid to go into something unknown, to go beyond the boundary to take the jump into the unknown.

And whatsoever I am saying here can only be taken as hints. They are helpful, but one is not to cling to them because you are not made for the clothes, clothes are made for you. You are not made for principles, principles are made for you. But Christianity has a detailed map; it tries to cut every person to the size and shape of Jesus.

Now, if you are a little taller than Jesus you will be in trouble; Christianity will cut you down, either from the feet or from the head. If you are a little fatter than Jesus you are in trouble; you will have to go on a diet, a fast. And nobody is exactly like Jesus. Hence nobody needs to be a Christian or a Hindu or a

Mohammedan, everybody needs to be just himself.

My sannyasins are not my followers but just my lovers, my friends. I am not here to give you detailed guidance, but just a few hints here and there, a few touches here and there. And then I leave you alone to make your own map, to cut your clothes according to your size and shape and to move into that unknown territory within yourself which is never repeated. It is yours and only yours.

So remember: the greatest calamity that can happen to a person is that he starts imitating somebody. Respect Jesus and Buddha and Krishna and Lao Tzu and Zarathustra -- and there have been many other people of tremendous insight. Respect them, listen to their music, try to understand their hints, but never be an imitator, never be a follower. Just be yourself.

(Then Osho talked about another aspect of how we loss track of our real nature -- by trying to impose character on ourselves instead of allowing our consciousness to flower.)

If one follows the first route, creating a character, one goes pseudo, one becomes false, and split also. One becomes two persons because the very method of creating a character is that of repression -- there is no other method. You have to repress your nature and you have to act according to certain principles decided by others. They tell you that is right and that is wrong, what is good and what is bad. They have already given you ten commandments and you have to follow them, Now what will you do with your nature?

The only thing possible is that you repress your nature you neglect it, ignore it. But nature cannot be changed in this way; it goes on nagging you from within and It goes on forcing you to go against the character that you have cultivated; hence all the hypocrisy. It is very rare to find a religious person who is not a hypocrite. And a person is really religious only when be is not a hypocrite.

Hypocrisy means you pretend to be something which you are not. You know it, it hurts, hence it creates sadness. The whole world is full of sadness because the whole world has been directed to create character, morality.

My effort here is just the opposite. I am not interested in character at all, in morality st all. I sm not telling people to be immoral, I am telling people to be conscious, to create consciousness.

And that is what meditation is meant for. It is a method to create consciousness. It makes you more alert, more aware, and as you become more aware your life starts changing. But now you are not *trying* to change; it changes because of your awareness. Now you can see more clearly; your clarity makes you go towards the right. Not that you have to go towards the right according to Moses or Manu or somebody else; you simply have to be clear and your clarity determines everything. It becomes the only source of decision,

Now decisions are not coming from the outside, you are living your own insight. Your life will not be divided, vou will not be a hypocrite. You will be one thing and you will do the same thing, Your doing and your being will have a deep harmony, and when doing and being are harmonious life is a joy, it is a dance.

Good has to come out of consciousness, not out of cultivation or character. Real morality is born out of ccnsciousness. So that has to be the focus, everything else is non-essential. The essential thing is awareness.

(Osho spoke next to Prem Puneet, a town-planner who hailed from Holland.)

Love brings a purity, not vice versa. It has been said again and again by the priests in the past that if you are pure then your life will have the fragrance of love. That is wrong. If one waits for it, it is never going to happen, because how will you be pure?

Love is nothing but a process of purification. When you love you become aware of jealousy; if you don't love you will never even become aware of jealousy. That's why the so-called saints decide not to love -- because that keeps their jealousy fast asleep. It is there, dormant, and because it is dormant they are not aware of it and nobody else is aware of it. But one is not free of it. It is there, like a seed waiting for its time, and any moment it can sprout; any situation and it can start growing. The potential is there,

Love makes you aware of jealousy, of possessiveness, of domination, of ego and a thousand other trips, One can simply drop love and all those things will disappear, but only from your consciousness. They will become part of your unconscious, they will go underground. But you are not free of them.

The saints have been very much afraid of love for the simple reason that it makes you aware of things which you don't want to be aware of,

My effort here is to help you to be more loving because love brings all kinds of things to the surface. It is a revelation. Of course there is great pain in it because to know that you are jealous is to know that you are ugly; to know that you are possessive is to know that you are not what you should be; to know that you are always trying in some way or other to dominate is not a good feeling, It hurts to see all this madness in

oneself.

The saints, the so-called saints, have chosen a cheap way: just drop love and all things will disappear from your vision.

My effort is for you to go deeper into love so you can bring all these things totally to the surface, so that you can even know their very roots -- not only the leaves and the branches but the roots. And the day you come to know their roots you can throw them out.

Love is a process of purification, but a painful process. All growth is painful, hence people have decided not to grow, it is too painful. But then you miss the whole opportunity. Then one remains retarded -- psychologically, spiritually, very retarded. You can see the whole humanity living in a retarded way. Nobody is really grown-up because people have avoided the pain that is inevitable in growth.

So one has to accept the pain very understandingly. No need to make a fuss about it, no need to magnify it; one just has to accept it, the way you accept surgery, the way you accept an operation. You know that there is going to be a little pain but that has to be accepted. You understandingly accept it.

If one can accept the pain then one can soon go beyond it. The deeper your acceptance of it, the quicker you go beyond it. A man of real intelligence can even go beyond it in a single moment. But in that single moment he will have to suffer hell because the whole of the pain will explode with such intensity that you will feel you are in hell. But if you can accept it, not in a reluctant way, not in any resistant way, if you allow it because it is natural, it has to be so; nothing can be done about it; if you can accept it in a relaxed way you will go beyond it, you will transcend it. And then you are purified, purified of all poisons. Use love as a process of purification.

Love is the beginning and love is the end, or course in the middle there is pain, but it is worth it. Once you have come to purification you will know what you have attained is millions of times more valuable than all the pain that you have gone through, That pain seems so tiny. But it is later on only. When you are passing through the pain it looks very big because you have nothing else to compare it with.

When the explosion of bliss happens then you know that the pain was nothing, it was just a nightmare. But passing through a nightmare, although it is only a dream, is painful. When you wake up you know, you laugh at it -- but that happens only later on.

The first thing that Bodhidharma did when he became enlightened was to laugh. It is said that tor seven days he was laughing and laughing. His friends, other meditators, started enquiring, "Have you gone mad or something?" He said, "I was mad, now I am sane. And I am laughing because it looked so big. But I was making a mountain out of a molehill; it was nothing, Now that I have gained is so much that that price was almost nothing. Just for a song I have attained the ultimate."

Hence the presence of a Master is helpful, In those moments of pain and anguish and anxiety you can always look up to him, you can always see that there is a future because he represents your future. He is what you will be one day. In seeing him trust arises, in loving him one passes through the pain more comfortably, more easily.

Yes, if the trust is total one can pass through the pain almost painlessly. So it all depends on how much trust is there, how much surrender is there Sannyas is surrender, sannyas is trust, sannyas is a deep let-go!

(An apt name for a child psychologist, Anand Daya means bliss and compassion, Osho explained to the Dutch woman before him.)

Anand Daya means bliss and compassion.

Bliss happens inside, compassion is its outer expression. Bliss happens at your very center and compassion is its circumference. A man of bliss is inevitably a man of deep compassion and love.

If there is no compassion that means bliss has not happened, that that man is dreaming about it, he is hallucinating, he is in an illusion. Compassion is the proof that something real has happened.

Because of this fact, that compassion proves that bliss has happened, many people have tried to be compassionate. So they have tried the other way round because that seems easier. You can be very compassionate towards the poor and the sick and the old and the miserable. That's what all the Christian missionaries are doing. They are trying to be compassionate, but their compassion is superficial, very superficial and shallow. Bliss has not happened.

Remember, if bliss happens compassion is bound to follow. You can create a compassionate character around yourself but bliss is not bound to follow because the center transforms the circumference, not vice versa. The circumference cannot transform the center.

The roots change the leaves but the leaves cannot change the roots. If the roots are healthy the leaves are

healthy, but you cannot make the leaves healthy. You can paint them, you can make them as green as you want, you can paint them, but those leaves are dying. Your paint will kill them sooner than they would have died on their own. It will quicken their death, it will speed up their death; they will become dead sooner. And that's what has happened to your saints; they are trying to paint the leaves, they are trying to paint the flowers.

It is not only with ordinary people, not only with women; the saints are the same. Women are trying to paint their cheeks red and their lips with lipstick and everything. I don't know who they are befooling! Lipstick looks so ugly that only a stupid woman can do it. But stupidity is very prevalent. Now they are trying to deceive people that they have such healthy lips. If your lips are healthy it is perfectly good, but by painting them you are really destroying them. You are not allowing them the sun and the air because they are covered by some ugly paint.

But the same is the case with your so-called saints -- it is the same humanity and the same logic. They are painted people, their compassion is just something painted.

My sannyasins have to remember it. I don't teach compassion because it has deceived many people. I teach bliss. Forget all about others, the first thing has to happen within you. And the moment it happens you will be able to share with others. That is going to happen naturally; there is no need to worry about it. It is an absolute inevitability, it is a by-product!

(Then Osho wound up the evening by talking about the beauty meditation creates in and around the meditator.)

Meditation does two things to you: one: it makes you aware of the beauty that exists all around, it makes you sensitive to it; and the second thing: it makes you beautiful, it gives you a certain grace. Your eyes become full of beauty because the whole existence is beautiful. We just have to drink out of it, we just have to allow the beauty to enter us. Through our eyes, through our ears, through all our senses; the beauty has to be allowed to enter us. It gives tremendous nourishment to the soul.

Ordinarily a person is not aware of the beauty that surrounds existence. He is more aware of all that is ugly because the mind always goes on finding the negative. It counts the thorns, it misses the roses. It counts the wounds, it misses the blessings. That's the way of the mind.

Mind basically is negative, its whole approach is negative. It thinks only of dark things. From the past it goes on collecting dark things and about the future it goes on projecting dark things. It lives surrounded by a dark world of its own creation. And of course then life seems to be a great hell,

The moment you move into meditation, the moment you become a little more silent, a little more calm and quiet, more relaxed, more resting in your being, you suddenly become aware of the beauty of the trees, of the beauty of the clouds, the beauty of people, of everything that is there.

Everything is beautiful because it is all full of god; even rocks are overflowing with godliness. Nothing is empty Or god. And once you start experiencing all these beautiful dimensions the ultimate result is that you are so nourished by your beautiful experiences -- by music, by poetry, by dance, by celebration, by love that *you* become beautiful. A natural outcome is that a great grace arises in your being. It starts radiating. Everybody can see it, unless one is determined not to; that is another matter. If one wants to see it, it is there. That's why we have surrounded all the pictures of Jesus and Buddha and Zarathustra with light: a grace surrounds them. But people who are determined to remain with closed eyes, of course, they cannot see it.

To be a disciple means now you will be seeing your Master with open eyes, you will no longer be blind towards the Master, that you will put your mind aside, that you will look without the mind, without the interference of the mind, without any interpretation, that you will look directly.

With the master one relates heart to heart, not mind to mind. And then one can see the beauty that has happened. And if it can happen to one person it can happen to everybody. It is everybody's birthright.

Chapter #6
Chapter title: None

6 September 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(It was to a social worker from Holland that Osho spoke about man's relationship to existence. We are loved by existence but its ways of expressing that love are not understood by us, he began.)

We are not open, that's why we go on missing. And one always feels that something is missing. This is what is missing: existence goes on pouring love over us but we remain closed.

And that love that comes from the whole is our most essential nourishment, so the soul remains starved. That's what is missing. The soul is starving, it misses significance, it misses meaning.

There is a feeling that existence is totally indifferent to us -- it is not so, This is a stupid idea that has come into the mind of man because of scientific progress, science has given many blessings to man but certain curses have also come in the wake of it.

It has made man's body more healthy, more nourished, but it has made man's soul very undernourished, almost starving, It has given much but it has also taken much; and what it has given is superficial, non-essential, and what it has taken away is the essential. So science goes on giving us a more comfortable life but at the same time a tremendous feeling of meaninglessness.

Any intelligent person starts feeling that to exist is pointless. And the reason is not that to exist is pointless, the reason is that we are not able... we have completely forgotten the language to relate with existence.

Sannyas is the learning of the forgotten language so that one can again feel the joy of being, so that one can feel that we are significant to existence, that we are needed by the whole, that we are not just accidental, that we are favoured sons. That is why Jesus goes on emphasing that "I am the son of god." But Christians misunderstood him. They thought only he was the son of god. He is simply telling you that wherever there is the feeling of "I am" the sentence is not complete unless you make it "I am the favoured son of god, I am the only begotten son of god." Unless that experience happens to you, just "I am" is not enough. The sentence has to be completed.

He is not only saying something about himself, he is saying something about every I. His I does not represent ego, his I simply represents the feeling of authentic being, in everybody,

But Christians got mixed up. They thought he and nobody else was the begotten son of god.

My teaching here is to make everybody feel as if they are the only begotten son of god. Nobody is lower, nobody is higher -- everybody is immensely significant.

(The meaning of the name Antar Rainer is what the search called meditation is for: the inner voice, Osho explained.)

We unnecessarily go on seeking advice from the outside when god is really to speak to us from the innermost core of our being. He is already there but we never listen to that still, small voice. In fact, we cannot listen because we are living in such a noisy head, there is so much chattering going on. That still small voice cannot penetrate unless you make your mind absolutely silent.

In many universities in America they have made a few experiments with total silence. Of course their experiments are concerned with outer noise. It happened to a musician that he went into a chamber which

was absolutely soundproof, no noise penetrated from the outside. He entered the chamber and he was surprised, because he was told there was absolute silence -- and he was a trained musician, he was not deaf, he had an ear for sound... He was very much puzzled; he started hearing two sounds. He rushed out and told the director, "What is the matter? I hear two sounds."

The director laughed; he said, "Yes, those two sounds will be there. One is of your heart functioning and the other is of the blood circulating. Those we cannot stop because they go with you." The musician said, "I have never heard them before!"

Nobody ever hears them, hut if you so into an absolutely silent chamber, one hundred percent soundproof, when you will suddenly hear your heart beating loudly -- you cannot imagine that the heart beats so loudly, it is as if the sound is almost coming from the outside -- and your blood circulating. Blood circulates with very great speed, it is s constant flow. He drew a squiggly line. It is riverlike; it has its own sound.

The same happens when your inner mind is completely silenced be meditative awareness. Then you hear the innermost advice and you will be able to hear it in every situation That is the finding of the inner guide.

The function of the master is to help you to find your inner master. The outer master is only a mirror so that you can slowly move inwards and find your own master. The real Master's work is to gradually become useless to the disciple. Slowly slowly, gradually, the master starts receding. As your inner voice starts working he starts pulling his hands back. There is no need for him, he has done his work. That is his work, to make your inner voice heard by you, then you know the source of all wisdom. Then in every situation you will be able to immediately listen to the inner heart -- and it is always right, it never goes wrong.

The whole purpose of meditation is just to find the inner guide. Once you have found the inner guide meditation also is no more needed; then nothing is needed, You have got your eyes open, now you can live your life with total spontaneity. You need not depend on the memory system at all, now your answers will be real responses. Your actions will be real responses, not reactions.

Reactions come from the mind, responses come from the innermost core -- and there is a vast differences, an immense distance between the two. A reaction is borrowed, hence you are not your own self; the response is yours, hence it fulfils, it helps you to go on growing, to go on moving higher and higher. Finally, following the inner advice one comes to the point where one becomes absolutely harmonious with the whole, because when you go right always you become harmonious with the whole. That's exactly the meaning of right and wrong.

Wrong means going astray from the whole, becoming discordant with the whole, and right means falling into harmony with the whole. And the whole has a direct connection with your being.

That's the meaning of your name. You have to discover it, then it will become a truth to you.

(Osho talked again tonight about meditation being the means by which we discover that our nature is light. Once we know that, we know we are immortal and there is no need to keep returning to live out another life.)

One moves into the vastness of existence and becomes part of it. That is what is called meeting with god. Just as a river goes into the ocean, the meditator enters the vastness of existence and becomes one with it. The twoness disappears -- that is the experience of immortality. Then one is, but not separate from the whole; one is part of the whole, an intrinsic, organic part of the whole. Those who have attained this, they are the awakened ones.

Because of the experience of light the awakened person is called enlightened. He has come to experience the inner light -- and that is the greatest experience in life. Life is really an opportunity to experience light, to become enlightened.

(Then he talked of man's dual nature; he is composed of both light and darkness, Osho told Melania, an Italian woman.)

Man consists of both. The body consists of darkness and the soul consists of light, and where this darkness and light meet that is the territory of the mind. So mind has both a little bit of light and a little bit of darkness; hence mind always remains in tension, because it is being pulled in two opposite directions.

The body pulls it towards itself, the soul pulls it towards self, And both are almost equal magnetic forces so the mind remains hanging, in between. Sometimes it chooses the body, sometimes it chooses the soul. But whatsoever it chooses there is always the feeling that it is wrong because the other has been left. There

is a feeling that something is missing.

Mind continuously lives in choice. And every choice is going to be only half and the other half will take revenge, hence mind is anxiety, anguish. The whole effort here is to help you to no beyond mind.

The mind cannot become part either of the body or of the soul. One has to get out of the mind to be free of the tension. Unless one transcends mind, goes beyond it, one cannot feel peace,

There is no such thing as peace of mind. People talk about peace of mind -- that is nonsense. Mind means no peace, no-mind means peace. So the right expression will be "peace of no-mind" -- then you are centred in your real being.

So I am giving you a name which represents both. Up to now you have been Melania, darkness; now you have to be light. It is a quantum leap, a jump. It is possible, although difficult -- but that difficulty is beautiful, it is a challenge. It makes life more exciting, it makes growth an adventure.

Love, bliss, awareness -- these are things that come from the beyond. No money can purchase them, no power can purchase them, they are not commodities.

And these are the only things worth having, so those who live only with purchasable things are simply wasting their lives. Life takes on a new colour and new flavour and new beauty the moment you start seeking the priceless. And the most important of all the priceless values is meditation, because once you enter into meditation all other values follow of their own accord.

A meditative person is bound to be blissful, is bound to be loving, is bound to be free, so he has freedom, he has love, he has bliss. In fact all the treasures of life become available to him, Meditation functions as a master key -- so put your whole energy into meditation.

(By prefixing her name, Maria, with Atit (transcending) she had the whole meaning of sannyas in a nutshell, Osho told the next sannyasin.)

Maria is a very paradoxical word, hence very significant. All paradoxes are significant because they come very close to the truth. Truth contains its opposite.

Maria has three meanings. The first meaning is bitterness -- that is where we all are. The second meaning is rebellion -- we have to rebel against bitterness, we have to drop bitterness. That is the meaning of Atit Maria: to go beyond bitterness. The very going is rebellion. And the third meaning is fragrance. When you have gone beyond bitterness, when you have passed through the mutation, that revolution, great fragrance is released.

We are bitter because we are not what we should be. Everybody is feeling sour because everybody is feeling this is not what life should be; if this is all then this is nothing. There must be something more to it, and unless that something more is found one cannot drop one's bitterness. Out of this bitterness comes anger, jealousy, violence, hatred -- all kinds of negativities. One is continuously complaining but the real complaint is somewhere else deep down. It is a complaint against existence, that "What am I doing here? Why am I here? -- nothing is happening. Why am I forced to be alive, because nothing is happening." Time goes on passing and life remains without any bliss. It creates bitterness.

It is not accidental that old people become very bitter. It is very difficult to live with old people, even if they are your own parents. It is very difficult for the simple reason that their whole life has gone down the drain, they are feeling bitter. They jump upon everything to throw their negativity; they start catharting and freaking out over anything. They cannot tolerate children being happy, dancing, singing, shouting out of joy -- they cannot tolerate it. It is a nuisance for them, because they have missed their life. And in fact when they are saying, "Don't be a nuisance to us," they are simply saying, "How dare you be so joyous!" They are against young people, and whatsoever the young people are doing, the old always think they are wrong.

In fact, they are simply feeling bitter about the whole thing called life. And they go on finding excuses.... It is very rare to find an old person who is not bitter, that means he has lived really beautifully, he is really grown-up. Then old people have tremendous beauty which no young man can ever have. He has a certain ripeness, maturity, he is seasoned. He has seen so much and lived so much that he is tremendously grateful to god.

But it is very hard to find that type of old man, because it means that man is a Buddha, a Christ, a Krishna. Only an awakened person can be non-bitter in old age -- because death is coming, life is gone, what is there for one to be happy about? One is simply angry.

You have heard about angry people, angry young men, but really no young man can ever be as angry as old people. Nobody talks about angry old men, but my own experience -- I have watched young people, old

people -- is that nobody can be as angry as the old.

Bitterness is a state of ignorance. You have to go beyond it, you have to learn the awareness which becomes a bridge to take you beyond. And that very going is revolution. The moment you have really gone beyond all complaints, all no's, there arises a tremendous yes -- just yes, yes, yes -- there is great fragrance. The same energy that was bitter becomes fragrance.

This is the whole process of sannyas. Your name contains the whole process of sannyas, from bitterness to fragrance.

(Her new name, Prabhati, means a morning song, Osho said and then he described the Indian custom of singing to welcome the new day.)

Prabhat is sung in praise of the morning sun. Prabhat means the morning, the dawn, when the sun is just about to rise. The East has become red but the sun has not yet come to the horizon.

In India we have songs for every hour -- different melodies, different songs. For the evening we have one kind of song which has some attunement with the evening; for the night we have different songs, different melodies; for midnight again a different melody.

To be in attunement with existence, Indian music is divided into hours. There are different songs for each twenty-four hours, because every hour existence takes a new birth. It is different -- morning is different.

In the morning birds are singing -- that is prabhati. In the night it is all silent; birds are asleep, trees are asleep, everybody is asleep -- so we have melodies which will help you to go into deep sleep. The prabhati will wake you up.

In the ancient days there was a routine in the ashrams, and that's what I'm thinking of having for the new commune. In the morning when the sun is just about to rise, there should be singing, dancing; just as birds and trees sway in the wind and everybody is agog, waiting for the sun to come on the horizon, and then suddenly the sun comes. It is a welcoming song. The most beautiful song is prabhati because it is the beginning of the day, the beginning of a new day, a new birth.

In the East we have thought that going to sleep every night is a small death. It is, because in sleep you completely forget who you are. If you die in your sleep you will never know when you died or whether you were ever alive. So sleep is a small death, a mini-death. And every morning is a mini-birth, a new birth, and you have to praise the lord -- he has given you another day! We are not worthy, we have wasted yesterday, all the yesterdays. But he is generous, he has given us another chance to try again, to live, to rejoice, to be total!

In the East the color orange is the color of the morning, of the dawn. That's why I have chosen it for my sannyasins. It has to be the dawn of a new humanity. My sannyasin has to prove that there is a new man on earth; that is the most essential thing needed today: the beginning of the new man. The old is finished and gone, the old is tired, exhausted, spent. We are just somehow carrying the old corpse. It needs to be burned, given a last farewell. We have to say goodbye to it so that we can welcome the new. The evening songs are goodbye -- saying goodbye to the sun. Maybe we will never see the sun again; so it is the last goodbye, every day we say a last goodbye. But in the morning there has to be a welcome song -- that is prabhati.

Meditation brings you to the beginning of a new birth, an inner birth; it is the beginning of dawn inside. So the outer orange simply represents something of the inside. It is only through meditation that one can get out of sleep and can enter the day, because it is only through meditation that one can become awake. So put your energies into meditation, focus all your energies on meditation.

And the morning is never far away; it simply needs the heart to open a song of welcome, and it is there. It is just waiting for you to sing your heart out. The moment you start dancing the sun cannot resist the temptation to come up on the horizon.

I feel sometimes that if one day all the birds decide not to sing, the sun will not rise. For what? If all the trees decide not to open their flowers saying, "Let the sun come first," the sun won't come. There has to be an inner connection; it cannot be a one-sided affair. It is not only that the sun rises and the flowers open and the birds sing -- no. Vice versa is also true: the flowers open, the birds sing and the sun rises. It has to be two-way.

Life is always interdependent; the poets have felt it. Tennyson said, "If I could understand a single flower, root and all, then I would understand the whole universe."

And he is right -- but this has been only a feeling in the poets. Mystics have seen it, experienced it, that this is so.

(Anahato, his new name, means the inner music, Osho told the last sannyasin.)

The inner music has a strange quality. The outer music needs an instrument, it needs a duality -- the musician and the instrument. The inner music does not need duality -- the musician is the music. The musician is the instrument, the musician is all. There is no division.

The Zen people call it the sound of one hand clapping. No, one hand cannot clap. They are simply showing that inside it happens, the sound of one hand clapping. Two hands are needed to clap. That is the outside music, two hands clapping. It is easy for two hands to clap; there is a conflict, there is a struggle, there is a clash. But the inner music, anahato, means silence, the sound of silence.

Silence has its own music. It can be heard only by those who have dropped all noise from the head. It can be heard only by the heart, not by the head. The heady person goes on missing it. Only the person who is full of heart, full of love, can hear the music.

This is the music that helps you to go into the beyond. It becomes a rainbow bridge. You cannot grasp it with the mind, you cannot comprehend it with the mind. The mind has to be put aside, completely put aside, and then suddenly it is there.

That is the whole art of meditation, putting the mind slowly aside and getting to the inner music, becoming attuned to the inner world of oneness. You can call it the experience of god, tao, truth, dhamma, it is really nothing but the experience of the ultimate music. All names for it are good, they indicate some quality of it, but it is the hidden harmony of Heraclitus; that is the same thing.

To me, Heraclitus is not a philosopher but a mystic and one of the greatest mystics. The West has completely misunderstood him. He talks about the hidden harmony, it is hidden in everybody, and once you have known it inside you, you will be able to know it everywhere else.

Just the Tip of the Iceberg

Chapter #7
Chapter title: None

7 September 1980 pm in Chuang Tzu Auditorium

Archive code: 8009075
ShortTitle: ICEBRG07
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Bliss is the shadow of creativity. You cannot find bliss unless you are creative; it is a by-product. whenever one creates something, bliss automatically follows. Only the creators know what it is. The painter knows when he is lost in his painting. Those are the few moments of creativity when the window opens -- the window in your own being -- because when one is lost in creativity the ego disappears. In the moment the ego is not there, you are, and to be is to be blissful.

The dancer loses himself in the dance and suddenly all is bliss. It does not matter what one creates; one may be a potter, a poet, a physician, one may be a mathematician, a musician, a mystic. It does not matter what one creates, what matters is that one creates, because except through creativity one cannot know one's

true being. And that very knowing is bliss, that very knowing is divine, that very knowing is the knowing of god. Bliss is another name for god.

We call god the creator; if we are also creative in our own way then we participate in god's being. That is bliss -- that participation, that meeting, that melting, that merger.

(Sannyas is a sort of spiritual striptease. This was the message to Anand Raphela.)

Man as an ego is a wound -- he is sick, he is unhealthy. It continuously hurts; there is pain and anguish, there is misery, anxiety, darkness. One feels absolutely useless. But this whole phenomenon of the ego, this wound that hurts so much, we don't allow to be healed. We don't open it to the sun, to the rain, to the wind; we keep it hidden, we are afraid to expose it. We go on covering it, we hide it from everybody, we are afraid that somebody may know our wound. In fact because we hide it, it remains unhealed; because we keep it hidden behind layers and layers of hypocrisy it remains like a cancer -- continuously growing and becoming bigger and bigger. And the bigger it is, the more you have to hide it. You hide one side and then another side starts showing you still another side, and slowly slowly the whole of your life becomes just a black hole.

That's what people are, just black holes. And they are responsible for this whole thing; this hell is their own creation. Otherwise God is always ready to heal, the whole is always ready to heal. But we have to expose ourselves.

That's what sannyas is all about; it is total exposure. One has to stand naked, utterly naked before existence, with no secrets, with no privacy, and immediately the healing happens, the miracle happens. When it happens for the first time one cannot believe that the whole wound has evaporated so quickly. It is as if it never existed in the first place, as if it were just a dream, a nightmare. In fact that's what it is -- a dream, a nightmare.

Sannyas means exposing yourself, whatsoever you are -- without feeling guilty, without feeling condemned, without feeling that you are wrong, without thinking of what others will say, without thinking of others. Sannyas means to be unselfconscious, to open up totally without any fear. And one is in for a great surprise: all misery, all anguish, is simply not found; one is healed. But this healing happens only through exposure to the whole -- and our religions, our moralities, all make us hypocrites. They are all against being nude, being in the open.

It is not only that we are hiding our physical nudity behind clothes, that is nothing -- we are hiding our reality also behind many many clothes. We want to appear beautiful and we hide ugliness; we want to appear knowledgeable and we hide ignorance. But remember, whatsoever you hide you will remain; you will remain that which you have hidden inside. You will never be that which you are pretending to be.

It is better to drop all hypocrisy. I don't teach renouncing the world, I teach renouncing hypocrisy. That is the only thing to be renounced, and everything else happens on its own. Be sincere, authentic, true. Whatsoever you are, accept it, because without accepting it you will not expose yourself.

The healing is always done by God but you have to allow him; you have to show him your wound, where it hurts. You don't deceive the physician, you have to tell him the whole thing, whatsoever it is, howsoever ugly it appears. You have to show him your wounds; only then can he take the pus out, only then can he help the healing process.

Buddha said that he was not a philosopher but a physician. Nanak too said the same, that he was just a physician. And I see the truth of it: every master is a physician because every master only functions as a window to God. He is the ultimate physician.

To be a disciple means you will not be at all afraid of me, you will not at all hide in any way, gross or subtle, that you will be authentic and open. And then you have nothing to do as far as healing is concerned, it happens on its own. You can rely on God, on the whole. But one has to gather courage to expose one's total nakedness.

(God has given us so many gifts but they are hidden in the most obvious place and that's just where we don't look. Man is a curious creature, Osho commended.)

Man is s strange animal, a little berserk. He goes to the Himalayas, climbs Everest and goes to the moon Now he is trying to reach Mars, and he will go to the farthest stars but he will not look within. And *there* is the whole kingdom of god.

Love is there ready to explode. Bliss is there just waiting for you to come in and it is yours. Truth is there, your immortal being is there. Nothing has to be achieved -- it is already given, it is already part of

you. Even if you want to lose it you cannot lose it, it is an intrinsic part of you, you cannot cut it yourself. There is no way to lose it but there is a way to forget all about it. It will remain there and you will so on searching for it in the outside world, and because you never look in the direction it is, howsoever sincere your search is, it is going to fail.

Sannyas means the beginning of an inner journey, exploring your inner universe. And those who have gone within have found everything that is worth finding. Love is one of those gifts which are waiting inside.

As you turn in, suddenly spring comes and flowers start coming, love blossoms, truth is revealed, bliss explodes. Suddenly you know what Christ means when he says the kingdom of god is within you.

God is not like a flower but like a fragrance, not like a person but like a presence. You can feel it but you cannot touch it. You can enjoy it, rejoice in it, but you cannot possess it.

You can possess a flower, but you cannot possess the fragrance, you cannot hold the fragrance in your hand. But you can enjoy it, you can rejoice in it, you can feel it, you can dance with it.

And Doris (the second part of her name) means bountiful, abundant, overflowing. This, call it a quality called godliness, is abundant, it is infinite, it is overflowing. One can drink as much as one wants, it is inexhaustible. So there is no need to be miserly about bliss. Be as blissful as you can, don't put any limit on it; you cannot exhaust it.

Be as loving as you can, give as much love as you can. You cannot exhaust it; on the contrary, the more you give, the more you will become aware of the inexhaustible source because it will be coming and coming. And the river becomes bigger and bigger the more you share. The more you sing, the more new songs arise from the depths of your own being; the more you dance, the more dance comes in.

But people are living so miserly, so calculatively, so afraid that if they love somebody so much love is gone, that they withhold. The other is doing the same, and both are in tremendous need to be loved and in tremendous need to love. They are two aspects of the same coin, to love and to be loved. But both are holding, both are trying to bargain, both are trying to be as calculative and cunning as possible, both are business-like. The whole idea is to give less and take more so you are in profit. The other is also thinking the same way,

I have heard about a Jew: he was talking to a friend about the beauty of his wife. The friend said, "Excuse me, but do you know that your wife has four lovers?" He said, "I am aware of it." The man said, "Then I don't understand. You always go on bragging about her beauty..., She is not faithful to you, she has four other lovers, so what kind of love is this?"

He said, "You don't understand. It is better to have twenty percent interest in a good deal than to have one hundred percent interest in a rotten deal." Now this is the Jewish mind: twenty percent is far better than having one hundred percent in a rotten deal.

But everybody is a Jew. The whole world is full of Jews, Christian Jews, Mohammedan Jews, Hindu Jews. Jewishness is not confined to the Jews only, the Jew is very comprehensive -- it includes everybody, There are many religions but the real religion seems to be Judaic, Now all other religions are just branches because dig into anybody and you will find a Jew. Wherever you find a calculator the Jew is present.

This calculation works in the world because in the world everything is in scarcity. It is perfectly logical in the world to give less and get more, then only do you have some profit. It is valid economics as far as the world is concerned but it is absolutely invalid the moment you start moving towards the beyond -- this economics does not function. You need a meta-economics.

And that's what I teach, the meta-economics. There is a world beyond this world where to give more is profitable. The more you give, the more profit you have. It is a totally different arithmetic, It defies all rules of the ordinary arithmetics; it is a higher arithmetic.

That's why Jesus says, "Love your enemies." It is not that he is saying that loving your enemies is great compassion and you are being a great saint -- that is all nonsense. He is simply talking about a higher mathematics. He is saying don't miss -- even if he is an enemy, don't be bothered, give, because the more you give, the more you will get. So why miss the opportunity? It does not matter to whom you are giving; just go on overflowing and your life will become vaster and vaster. The more you give, the more you are. And when you can give totally without holding anything, you become whole.
And that is the moment when one experiences godliness, liberation, nirvana.

(Osho named the middle-aged German doctor Anand Praphulla, and then explained why.)

Bliss is like a flower; the bud is there, it only needs to open its petals. And for that opening you have to

drop all the barriers between you and the sun, between you and the moon, between you and the stars, between you an the whole, otherwise the flower cannot open

If you hide the flower in a room where no sun reaches it, no wind reaches it, no rain reaches it, you may think that you are protecting it but you are killing it, you are committing a murder. It is with good intentions, of course, it is for the flower's own good, because outside there is wind and there is too much rain and too much sun and you want to protect the delicate bud. So that it can become a flower you hide it in your bedroom and you close all the doors and all the windows.... It will die.

It can only open when it is connected with the sun it can only open when it can dance in the wind, it can only open when it can enjoy the shower of rain, when it can have a dialogue with the stars, It belongs to the whole; it can only open up in a deep rootedness with the whole.

Man remains a bud, his blissfulness remains a bud for the simple reason that he is too concerned about security, concerned that he does not go into any danger, afraid of danger, insecurity, risk. So he keeps himself within a certain boundary and encloses himself in a protective wall. This is how he becomes a prisoner.

Life can be lived only as insecurity, life can be lived only as danger -- there is no other way. The other possibility is only death. These are the two alternatives. To be in a grave is very secure. Nothing will happen to you -- no accident, no disease, no death. Nothing can happen to the dead person he is completely safe. In fact insurance companies should only insure the dead. It is a risk to insure an alive person -- anything can happen. Any moment anything is possible. And the more alive a person is, the greater are the possibilities.

But in the name of security, we miss the whole opportunity of opening up. We miss immortality because we are afraid of death, If we accept the danger and go into it, in fact, rejoicing it, making it into an adventure, then life is bliss. And only these adventurous souls have known what god is.
It teach adventure, courage, risk. I teach aliveness.

The older religions have been teaching a kind of death to people. They are making them more afraid than they are already. People are already afraid and then the priest makes them more afraid of hell and all the tortures of hell. The priest exists because fear can be exploited. Once you are afraid you are in his hands; you can be exploited in every possible way.

I teach fearlessness, and freedom. Freedom from fear is the greatest quality needed to know god, needed to know bliss, needed to know truth.

So come into the open, into the sky. Drop all fears because all those fears are false. And enjoy the adventure of life with all its dangers, with all its insecurities. It is a beautiful life; in fact it is beautiful only because of those dangers and insecurities.

The plastic flower is not in danger, the real flower is in danger. But the plastic flower is not a flower at all. It is far more significant to be alive for only one day -- from the morning to the evening and then the petals wither away, but to live intensely and passionately for just one day, in the sun, under the sky, is enough, rather than being a plastic flower and living for thousands of years. That is not life at all, It is not a question of length, it is a question of intensity.

One should burn one's life torch from both ends simultaneously. Let it be a single moment but let it be totally alive. That will give you the taste of god and the taste of eternity.

(To the brewer from Japan, the Master divulges the secret ingredient of true religion -- meditation.)

One needs nothing more than that. Everything else that goes on in the name of religion is just non-essential. Know, once and for all, that meditation contains the most essential part of religion. And if one can fulfill that one requirement nothing else is needed. Then everything else comes following it of its own accord.

And meditation means awareness. Awareness of the three layers, the physical, psychological and spiritual.

These three awarenesses make you capable of jumping into your own being. If you can manage these three things then the fourth happens of its own accord: suddenly one is just a witness, just awareness and nothing else. One knows that one is not the body, not the mind, not the heart.

These are three concentric circles around the center. Of course the heart is closer to being, so it is better to be in the heart than to be in the mind. The mind is closer than the body; it is better to be in the mind than in the body. But the ultimate goal is to be just your being -- no action, no thought, no feeling, just pure witnessing. And then the satori happens and one becomes full of light, full of truth. Then to live is a

blessing. Before it, it is just a drag; after it, it is a dance.

(Really, meditation is a journey, Osho told Bhavan, from your head to your heart to your being.)

Meditation is not-knowing, it is not like knowledge, It is far closer to feeling. It is not like logic, it is far more like love. So the first shift has to happen from the head to the heart. The heart is the bridge. And if you have reached the heart then it is just a question of one step more to your being. You are standing at the door of the temple; you can enter, there is nothing to hinder you. And nobody has stayed there for even a single moment; the moment one reaches the door of the temple, one runs, rushes in. This is the place one has been seeking and searching for, for millions of lives.

Meditation only takes you up to the door. But that is the greatest journey -- from the head to the heart, from logic to love, from knowing to feeling. Hence the poet is closer than the scientist, the dancer is closer than the politician, the lover is closer than the businessman. But it is only through meditation that the poet will become aware of that one step, otherwise one can stand at he door of the temple keeping the door behind one.

That's how the poet is standing: standing at the door of the temple but looking out. The mystic is also standing at the same door, but looking in. They are standing on the same spot; the thing that makes the difference is meditation. Meditation gives you a one-hundred-and-eighty-degree turn; you don't look outside, you look in. The poet looks outside, he is exactly on the same spot.

It is as if you are going up a staircase and somebody else is coming down. You meet on a step, you say hello to each other. You are on exactly the same step but one is going down, the other is going up.

The directions of the poet and the mystic are different. They are located in the same space, on the same step; the post and the mystic are exactly on the same step, standing at the same door. But he poet is looking outside and the mystic is looking inside -- and that makes the difference, the greatest difference.

The moment the mystic looks in, he rushes in. Then he cannot stop, nothing can stop him. The urge to rush in is irresistible. Meditation makes you capable of that ultimate step. So focus your whole effort, your whole being, on only one thing, keep one word continuously in your remembrance -- meditation -- and put your total energy into it so that it can become a reality to you.

Just the Tip of the Iceberg

Chapter #8
Chapter title: Mahaparanirvana day

8 September 1980 pm in Chuang Tzu Auditorium

Archive code: 8009085
ShortTitle: ICEBRG08
Audio: No
Video: No

There were no darshans this evening, celebrations in Buddha Hall instead for Mahaparanirvana Day.

Just the Tip of the Iceberg

Chapter #9
Chapter title: None

9 September 1980 pm in Chuang Tzu Auditorium

Archive code:	8009095
ShortTitle:	ICEBRG09
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Meditation is a way of disappearing into the whole. It is just as a dewdrop disappears into the ocean. It loses something: its boundary, its limitation, its bondage, its smallness. It gains immensely; it becomes unbounded, it becomes oceanic, it becomes the whole. So the loss is not really a loss, it is a gain.

Meditation means the loss of the ego -- that is one side of the coin. The other side is the gain of the whole.

Marina means the sea, the ocean, the oceanic. Meditation leads you towards the oceanic, from smallness to vastness, from the bounded body-mind structure to the unbounded consciousness, from the finite to the infinite, from time to eternity, from birth and death to eternal life. The only requirement is to drop the notion of the ego. And it is not difficult for the intelligent person to do. It is difficult only for the stupid -- but then for them everything is difficult.

The more intelligent one is, the more easily he can drop the idea, because he can see that it is an absolutely wrong notion, We cannot be separate, we cannot exist even for a single moment in separation. If the breath does not go in we are gone. We are continuously exchanging... Breathing means the bridge between us and the whole. The breath is something like roots in the whole: you pull the tree out of the earth and it starts dying, it loses its roots -- they were its nourishment. Stop breathing and one dies. Breathing is a subtle way of our being rooted in the whole.

The very word "breath" means life, because without the breath there is no life. That is the only indication whether a man is alive or not. If he is breathing he is alive, if he is not breathing he is dead. But because the breath is not visible we don't take any account of it, otherwise we are continuously taking something from god each moment.

We have to eat -- that comes from the whole. We have to drink. They are not as important as breathing but still they are very important. A person can live without food for three months at the most because if the body is healthy enough it accumulates enough fat inside. That is our energy reserved for some emergency.

A woman is more capable of accumulating fat than a man, because when she is pregnant she may not be able to eat much, hence nature has provided her with more facilities to accumulate fat so that in these nine months even if she eats very little she can survive.

A healthy person can survive for three months without food but then he has to die. Without water maybe one can survive for a few days, but without breathing, not even a few minutes. And these are all our connections with the whole. Even if we go on giving him every physical nourishment, a child cannot survive without love.

They have experimented: if a child is given food, air and everything, but nobody hugs the child, nobody loves the child, no warmth is shown towards the child, he starts shrinking. He starts feeling deep down in

his guts that he is not needed; he starts dying. Without the love something is missing, something which does not seem to be at all visible.

The physical sciences cannot say what is missing because love cannot be measured, experimented with, but now psychologists are perfectly aware that without love the child dies. He loses hope, he starts getting in despair. And he is very delicate; he needs somebody to hug him and hold him, somebody to give him hope that life is worth living, that he is of some worth, that somebody cares, that somebody will miss him. Then a longing to remain here arises, otherwise children die. Every physical need may be fulfilled, but something far more important, some psychological need, is not fulfilled.

So if we look into life we can be very easily aware that ego is a false idea. and the moment you drop the ego all barriers are dropped; you rush into the ocean, you become one with the ocean. That experience is the ultimate experience of ecstasy, of freedom. That is the goal of sannyas.

Philosophy will give you many hypotheses, ideas; they are beautiful ideas, but mere ideas. You will never arrive at any conclusion. Philosophy is inconclusive; one goes on and on thinking and one can go on endlessly thinking. But thinking has nothing to do with truth.

Truth is an experience, it is not speculation. Thinking is good as far as science is concerned, it can help. Through thinking one can find ways to know about matter because matter is an outside thing. But truth is something within your very being. It is not objective, it is your very subjectivity. You cannot see it with the physical eyes, you cannot touch it with your physical hands and you cannot know it with your physical brain.

Science remains confined to the physical -- philosophy also. Science experiments, philosophy only speculates; it goes on making castles in the air. But no philosopher has ever arrived, has found truth, has become a realised person. It is a path that goes on and on but it leads nowhere.

Tolstoy continuously, repeatedly used to have a dream and he became very much tortured by the dream because it was there almost every night. It was a nightmare, but in a way very philosophical.

In his dream he would see a desert, an unending desert and two feet -- just two feet with shoes on; there was nobody above the feet. There were just two feet with shoes on going on and on, leaving footprints in the sand. They would go on and on and they would never reach anywhere because the desert was unending.

Tolstoy would always wake up tired, exhausted, perspiring. He became haunted by the dream, but he could not figure out what it meant. It was really a message from the deepest sources of his being that whatsoever he was doing was exactly like that dream. That's what he was doing; he remained a philosopher.

He has written beautiful novels, very philosophical, of great importance as literature, but of no importance as far as experience is concerned. He lived a very tortured life, continuously in anguish, many times contemplating committing suicide. Every philosopher sometimes contemplates committing suicide because whole effort goes on disappearing and nothing comes out of it; his being remains empty.

So one can go through thinking but then one is following a mirage, one is rushing to touch the horizon -- which exists not, which is only an appearance. As you move forward the horizon also moves forward; the distance between you and horizon always remains the same. That is the world of the philosopher. It is a fool's world. Philosophy is really fool-osophy.

If one wants to know the truth then one has to get out of the mind and move into silence -- not thinking but silence. And that is available in everybody's being. We just have to shift from mind to no-mind, from thinking to awareness, and immediately the gestalt changes and you start experiencing from the very beginning.

The beginning is already the end because the beginning contains the end like the seed contains the flowers. The first step is also the last step because it contains the last step in it. Once you are out of mind, just a witness, a silent watcher, truth is not far away because this watching in itself is truth, this witnessing itself is truth, this consciousness itself is truth.

The seeker and the sought are not two different things, the sought is hidden in the seeker.

God is not anybody's real longing. People seek and search for god because they have been told that unless you find god you will not find bliss. Otherwise there is no natural desire in man to search for god, the natural desire is to search for bliss, hence bliss is really our goal. And if you can find bliss, god is found, because bliss is the most divine experience in life. It is the only proof that life is not meaningless. And to know that life is meaningful is to know god.

The moment you are delighted, just for the sheer act of being, joyous moment to moment, celebrating,

your existence becomes godly, God is not some person that someday you are to have an interview with, god is only a quality of your own growth. It is your own flowering.

Because of the word "god" the world is divided between the atheists and the theists, because that word does not appeal to many people. It does not ring any bells in their hearts. In fact even the people who think themselves theists and religious are not really interested in god. Their whole life proves that they are not interested in god. Even if they pray, they pray for something else; they pray out of fear or out of greed.

Just the other day I was reading a story: a man jumped out of a plane because the plane had lost all control; the engines had gone berserk and the pilot had announced that now there was no way except take parachutes and jump. But the man's parachute did not open. He was an atheist, but when you are in the middle of the sky and it is just a question of seconds and you will be finished, who cares about theism and atheism? He thought "Maybe god can help me," He started crying for god, saying, "Please help me! Please help me! Forgive me! I will never be an atheist again! I will worship you and pray forever and forever."

He was brought up in a Christian world. Although he never believed in god, he was brought up by a Christian family, so he was calling to the Christian god, naturally. Nothing happened, nobody appeared, no hand, nothing. So he thought, "Maybe I should try Allah." So he tried Allah; he shouted, "Allah, save me!" and suddenly a hand came out of the clouds and saved him and put him on the earth completely safe.

But he was brought up by Christians, The moment he was put on the earth he said, "Thank god." The same hand appeared again and crushed him! (much laughter)

People are in fear. Out of fear they become Christians, Mohammedans, Hindus... or out of greed, but nobody is really interested in god. And I don't see that anything is wrong in it. In fact humanity will remain divided if we don't drop this idea of god.

Now almost half the world is communist, they don't believe in god, and the people who believe in god their belief is also just a belief. It is very rare to find a religious person.

If we start thinking in terms of bliss this division can disappear. Whether one is a Russian or a Chinese or American or Italian or Indian does not matter; bliss is everybody's heart's longing. The whole of humanity can become one if bliss is the goal. Nobody can say "I have not desire for bliss."

And my own experience is that the moment you have found bliss you have found god too. In the past you have been told just the opposite; find god and you will be blissful. I say to you, find bliss and you will be godly. Here he whole search is for bliss.

Of course I know the moment you arc overflowing with bliss suddenly you become aware of a new quality in your life, a new fragrance, a new light. And for that light, for that fragrance, for that new phenomenon, "god" is a beautiful word. But it (words missing...)

Bliss is more fundamental, more essential; we can forget all about god. Put your whole energy into being blissful and god will come seeking you, There is no need to go after him.

The experience of bliss will give you for the first time, a beauty that is indestructible. Not only that, it will give you for the first time, an insight into the very phenomenon of beauty. Not only does it make you beautiful, it suddenly transforms the whole world. The whole world becomes beautiful because the world reflects you, it is a mirror.

If you are carrying ugly things inside you those ugly things are bound to be reflected. From the trees, from the mountains, from the rivers, you cannot get more than that which you put in. And you don't have anything beautiful to put in. That's why people live such monotonous, bored lives.

There may be a beautiful sunset and they go on not looking at it at all, the birds may be singing but they are deaf, the stars may be dancing but they are blind because they have no insight into beauty. It is only an empty word that they have heard. And whatsoever they think is beauty has nothing to do with beauty. It has much more to do with their biology, their chemistry, their physiology, their hormones.

A man finds a woman beautiful and the same man does not find any beauty in the sunset, in the stars, in the flowers. I cannot trust this man's understanding of beauty. It may be just pure instinct, a sexual urge, that makes him hallucinate . Once that urge is gone the same woman becomes ordinary, the same woman is no more beautiful.

If a person is sexually starved then even an ugly woman may look beautiful. The more starved you are, the more beautiful she will look. Once your sexual urge is gone, suddenly you will become aware of how ugly she is.

And the same is true about the man. A woman finds a man beautiful -- it is not a real sense of beauty, because when you have a real sense of beauty it is not a question of man and woman at all; then you will

find it everywhere. You will find it in the rock, in the texture of the rock, in the perfume of the flower, in the freedom of a cloud, a bird on the wing. You will be enchanted. Your breath will stop, your mind will stop; you will be moved, thrilled.

Of course then your experience of the beauty in a man or a woman has a totally different significance; then It is no more just chemistry, then it is poetry, But to know what real beauty is one has to go into deep silence, one has to become more and more alert, watchful, silent.

As the mind disappears you are transformed. All that is ugly in you drops, by and by you are purified in your heart. You start feeling yourself not as a body but as consciousness, not as a mind but as consciousness. Then there is beauty. You have grace and the whole world suddenly becomes graceful.

To me this is the religious experience, the pinnacle of religious experience, and out of this experience is all creativity. Without this experience one can compose a song but one cannot create a song. One can compose music but one cannot create music. One can paint a picture if he knows how to paint -- it will be a technical thing- but one cannot create a painting It is only profound silence that gives you the experience of beauty and a deep longing to share that experience with others, which become creativity.

My sannyasins have to be creators. I don't teach renunciation of life, I teach creativity. I teach you to participate. Get passionately involved in existence because that is where the truth of life is hidden. Going away from life you cannot find it.

We have three of the most beautiful words to describe the ultimate: *satyam, shivam, sunderam*. Satyam means truth, shivam means good, sunderam means beautiful. This is the *real* trinity, this is the real face of god, three faces, three aspects, of godliness. And sunderam is the highest, the last, the ultimate peak.

True love grows out of the experience nf nothingness, of nobodiness, of egolessness, otherwise love remains superficial, pseudo, a game. At the most one can remain occupied with it but one gains nothing out of it; one simply loves life and its whole of *ortunity. One moves from one dream to another dream.

Unless you know that you are not an ego you cannot really love because the ego will disturb your love, it will pollute it, it will contaminate it, it will poison it; hence jealousy, possessiveness, domination and all kinds of trips and numbers. They are all because of the ego, they are not part of love. But love is such a delicate phenomenon and the ego goes on throwing rocks on that delicate flower.

Jealousy is like a rock -- very gross. Possessiveness is a rock -- it is pure poison. Love is destroyed, crushed, shattered. And these monsters are dominating people. Love has to be freed from these monsters. The only way is to kill the root cause.

You must have seen children's stories, fables, parables, in which this strategy hes been applied many times: there is a monster but you cannot kill him because his life is not in him; he has put his life somewhere else. Maybe it is in a parrot, and how can you find out that it is in a parrot? Unless you kill the parrot you will not be able to kill the monster. you can go on killing the monster and it will start rising up again and again. It will go on growing new heads unless you kill the parrot or wherever the life secret is hidden. Once you kill the parrot the monster is gone, gone forever.

Those stories are beautiful; they say something about our inner monsters. Their life is not in themselves.

Many people ask me how to drop jealousy, how not to be possessive, how not to be dominating, how to drop all this nonsense. They cannot be dropped unless you kill the ego because their life is in the ego. Shunyam (the sannyasin's name) means dropping the ego and becoming a nothingness. When there is no ego, when you are not, then there is just silence.

In that silence the flower of love starts opening. It has tremendous beauty and the flavour of the divine and the colours of the ultimate. Then it does not create any bondage for you; it brings great freedom, it brings pure ecstasy. It delivers you from all darkness, from all death, it delivers you from all misery, all anguish, all anxiety. It makes you what you are supposed to be, what nature intends you to be.

And the moment you are that which is really your potential, then it is actualised, there is great contentment, great peace, great fulfilment. One hes come home.

Meditation is a state of no-mind, no-thought, no-desire. One simply is, just is -- and that is the greatest experience. Once you have tasted that is-ness there is nothing more to be experienced, there is nothing higher, nothing greater, nothing deeper either.

Dhirjo means patience. To enter into meditation one of the most essential qualities is patience. One cannot be in a hurry. The more in a hurry one is, the longer it takes. If one is capable of waiting forever -- lovingly, trustingly -- it can happen even in a single moment. Instantly it can happen, immediately it can

happen; it all depends on how patient one is.

But remember, while doing meditation never bother about the result. It will come in its own time, Trust! Enjoy meditation for its own sake, don't be greedy about it, don't project any ambition, If one can do meditation not as a means but as an end unto itself then the miracle can happen immediately, it can change your total being.

The transformation is easy. One has to learn the art of being patient -- which humanity has completely forgotten. Everybody is in such a hurry, everybody wants things to happen quickly. Nobody is ready to wait That's why there are so many charlatans in the world of religion. You ask for instant coffee so there are pedlars who sell instant coffee and they exploit you.

My approach is of patience, infinite patience -- and then the miracle is that it can be like instant coffee. But the requirement has to be fulfilled. It is a paradox, but anything concerned with the truth is always paradoxical, it *has* to be paradoxical because truth needs to be inclusive of its opposite.

How long will you be here?

Half a year, she murmured.

That's good -- that is patience

Just the Tip of the Iceberg

Chapter #10
Chapter title: None

10 September 1980 pm in Chuang Tzu Auditorium

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Blissfulness is like a bud opening as a flower. In misery one closes up; in misery one starts dying, one starts withdrawing from life, one starts shrinking. In bliss one expands, one relates; one dances, sings, celebrates. And that is the only way to find truth, god, love and all the great values.

One has to drop all the stupid formality of civilization, one has to become more spontaneous, like primitive man; like a child. The child represents the primitive man, the child has yet to be civilized.

Psychologists are aware of the fact that we cannot remember anything before the age of four. One remembers things that happened only after one was four years of age; one has lived those four years without leaving a trace on the memory. The reason is that at the age of four or near about then, the child becomes part of civilization. His gestalt is changed by the parents, by education. He starts behaving as he should; he loses his spontaneity, he becomes false and plastic. And from that moment on he will remember everything because the continuum has been broken.

Only in deep hypnotic unconsciousness can we revive the memories of the years before the age of four. Then one can even remember something of when one was a child in the womb. Not only that; one can go on digging deeper and one can remember something of the past life. And in the East we have tried to reach as deeply as possible into the unconscious realm and in doing this we became aware not of one life behind this

life, but of many many lives. But consciously we only remember that which has been forced upon us by others.

To become blissful one has to drop all that has been forced upon one. One has to become primitive again, like a child, innocent, then there is spontaneity. And spontaneity is one of the most beautiful experiences in life. One does not act out of the mind, one responds as a total organism. Then life has totality, integrity. Then one is really an individual and one has intelligence. One is no more a parrot repeating others; one can hear one's own inner voice. And that is always blissful, that sound is always blissful.

And once you start hearing your own voice you are on the right track; you will go on opening. And when the flower of consciousness is totally open you know for the first time what a gift life is and what an ecstasy.

How long will you be here?

"I don't know."

Then be here forever, because this is the tribe of the ancient Italians. I am reviving it!

To be solitary is negative, to be in solitude is positive. They are not synonymous. Solitude is sacred. Solitariness is nothing but misery; one feels that one is missing others.

The person imprisoned in jail lives in solitariness, not in solitude. Sometimes they punish prisoners with three weeks' solitary confinement. Then he is left in a dark cell with nobody to relate to, with nothing to see. In those three weeks it seems as if three lives have passed; he loses all sense of time. And slowly, slowly he starts becoming crazy. After the second week he starts talking to himself - loudly!

If he is kept in this way for three months he will go really mad, maybe irrevocably mad. This is solitariness. He has been forced into a negative darkness.

Only a meditator can transform solitariness into solitude. Then when he is totally alone he is not lonely, not at all. He is full of his own being, overflowing; in fact more overflowing than ever, because when others are there they encroach on your space. In life it is really a continuous struggle to keep your space intact. Everybody is treading on everybody else's space; nobody is respectful of anybody's space.

This is one of the greatest problems humanity is facing today, because the earth has become overcrowded and people are really suffering from an immense confinement. The crowd is coming closer and closer; you are in a crowd everywhere and everybody is interfering with your space. Your privacy is lost - and when privacy is lost all is lost.

The people who have been studying animals have come to know that there is a territorial imperative. For example, if you see a monkey and you start moving slowly towards the monkey, up to a certain point he will not take any notice of you, but only up to a certain point. Beyond that he will immediately start getting angry -- maybe at ten feet, twenty feet. You will be surprised that every monkey behaves in the same way: they get angry always when you are at a certain distance. It is as if the monkey has a certain sense of territory and he wants nobody to come into his space.

In zoos animals go berserk, mad. Only in zoos do animals go mad, not in the woods -- never. Nobody has heard of any lion going mad in the jungle or any elephant going mad in the jungle. But in a circus they do, in a zoo they do because they are confined. If you go to the zoo you will see the lion continuously walking around the cage, confined, enraged, angry because his space has been taken away -- and in the jungle he has a vast space. And all animals respect each other's spaces, none of them interfere in the others' realms. The moment you enter their space you are in danger; if you don't enter their space there is no danger to you. The snake will not bite you if you don't enter his space.

Now they have measured how much space every animal has for himself. But man has no sense of that; he has completely forgotten the language, he does not know it, he has lost the very sense. And that's why humanity is almost in a state of insanity. It needs methods to create space again.

Meditation is a method to create your own space. If it is not available on the outside then create it inside. Perhaps it is no longer available on the outside, perhaps it will never be available on the outside again; on this earth it does not seem to be possible. Then find space within. That's the whole alchemy of meditation: finding space within. Then even in the crowd you remain in solitude because now you know how to create an inner space.

You remain centered. Nobody can interfere with your inner space. People can interfere with your outer space; the wife can interfere, the husband can interfere, the children can interfere -- everybody. And it is so crowded that they are not at fault. There is no more space left on the outside.

Meditation becomes something of absolute value when the earth is so overcrowded. Meditation has never been of such importance before. Only a few very intelligent people -- a Buddha, a Jesus, a Zarathustra -- had the sense to create some inner space. The other people lived outside. There was enough space outside; there was no reason to find it inside. But now, everybody has to become a buddha in some way or other; otherwise life will not have any meaning. It will not have any salt, it will not have any taste at all.

So by becoming a sannyasin you will be working in the inner world to create a space there. And infinite space can be created there because you can throw out all the junk that is inside. You can throw out the thoughts, the desires, the memories, the past, the future, the dreams, the imagination. You can go on throwing out all this junk and you can create great space. That's what meditation is all about: throwing out all the contents that we are carrying inside so that the room is empty, so that you can feel yourself surrounded by infinite vastness. And that vastness is divine. That is solitude.

The outer solitude is nothing compared to the inner solitude, because the outer can always be taken by others. It is never absolutely yours, you have to depend on others for it; anybody can interfere with it. Hence the man who has no meditativeness is a dependent person, he has to depend on others. For love he is dependent, for space he is dependent; for everything he is just dependent.

The meditator becomes independent. Only the meditator knows what freedom is... the freedom of a bird on the wing in the infinite sky.

Meditation is an effort to attain inner emptiness, inner nothingness.

Nothingness means no-thing-ness. It does not mean that nothing is there, it simply means that all the things that were there have been thrown out. *You* are there and for the first time, because things are no more there, you have a vastness. It is really a miracle to create meditation, but once the miracle happens one is surprised that in this small body one is carrying the whole sky, the whole of eternity, an infinity. And that is our truth, that is the meaning of Hiltrud.

Hil means battle, trud means truth -- battle for truth. Meditation is a battle for truth -- your inner truth, your authenticity, your real being. But for that many things have to be dropped. To know the real, to know the true, all that is false has to be dropped.

It is a battle because the false has lived so long inside you that it is not going to leave you easily; it will make every effort to remain there. It is like a guest who has lived for so long in your house that you have forgotten he is a guest. He has also forgotten; in fact he is behaving like the host. He may have thrown the host outside because of course when the guest comes the host respects him, gives him everything that is good in the house, the best place to lie down, and everything.

If the guest goes on remaining there it is bound to happen one day or other that he will feel that "I am the master and you are the slave, because, look, I live in the most beautiful space of the house, the best room, I eat the best food. Of course I am the master and you are just a slave." That's what has happened: the host has become a guest and the guest has become the host. Everything is upside-down.

Your consciousness is the host and your mind is just a guest. Thoughts come and go, you remain. Anger comes and goes, you remain. Greed comes and goes, you remain. The only thing that remains is your being. All things come and go. How many things have come and gone? But when they are there they behave as if they are the master.

The meditator has to fight a real battle to make the mind understand what its place is, to put the mind in its place, to bring it to its senses and show it that it is just a guest, not a host; it is not the master. The meditator has to reclaim from the mind the territory which it has possessed for long, maybe for millions of lives. The battle is because the mind will not budge an inch unless you do all that you can doc

If you are really intent, if you put all your energy into it, only then can you throw it away. Meditation has to be something very intensive, very passionate, total. The moment it is total the mind knows that it Is defeated. And once the mind knows it is defeated, it becomes a beautiful slave; otherwise it is an ugly master.

The moment you have reclaimed your territory, your space, your truth, your being, you are a king, a queen; otherwise one is a beggar.

My sannyasins have to attain the kingdom of god, they have to become kings and queens -- less than that won't do. I am not creating beggars, I am creating emperors.

My whole effort is to free you from religions and help you to become religious. I don't want you to be a Christian or a Hindu or a Mohammedan or a Buddhist -- these are religions. I want you to be a Christ, a

Buddha, a Krishna, a Lao Tzu, a Mohammed -- these are religious people.

Never forget for a single moment that Buddha was not Buddhist and Jesus was not Christian. Hence those who are Christians have nothing to do with Jesus. They have not understood even the most fundamental thing, that he was not a Christian. To be a Christian is to go against Jesus.

Jesus was simply a loving human being, full of light, full of joy, full of awareness. He was religious, certainly, but his religion cannot be confined to any dogma. No church can confine his vastness; every church will become a falsification. No scripture can contain him; he is vast. No words can convey him, only silence can convey him.

The Sufis have a book -- they call it the book of the books -- which is utterly empty, nothing is written in it. I think that is the only religious scripture in the world. It is born of a great insight. You go on looking at the empty pages; there is nothing there, not a single word. They have carried that book for centuries; it has gone from master to the disciple, and they have been reading that scripture.

To read an empty book you need an empty mind. If you just go on looking at empty paper you will become empty. How long can you go on looking at it?

It is said that Bodhidharma looked at an empty wall for nine years; he sat and looked at the wall. Of course he became enlightened! What can you think? How long can you think, just looking at an empty wall? Sooner or later the mind will become bored and the mind will say, "I'm going!" The mind is bound to say "Good bye sir! What are you doing? Are you mad? Nine years?"

That is the meaning of your name: go beyond all dogmas, all scriptures, all ideologies, and become centered in your own nothingness. And from there arises the truth -- a truth that liberates, a truth that is liberation.

One cannot attain the truth through any activity. Activity is needed to attain things of the world. Of you want to attain the inner truth you have to learn the art of no action, of effortlessness. And meditation is nothing but effortlessness, it is inaction. It is sitting silently doing nothing. It is not a doing, remember.

If you are *doing* meditation you have missed the point. It is doing nothing, it is simply being, utterly restful, relaxed, as if there is nowhere to go, nothing to attain, nothing to do. If one can be in such a space for only a few minutes every day, that will do. That will help you to enter your source.

In those inactive moments you will be thrown into your own source because you will not have any other place to go. You will inevitably enter your own centre. If there is nothing to do then your consciousness is automatically withdrawn from its occupations. Meditation is a state of unoccupied consciousness. It is going beyond activity.

I am not against action; but the person who knows how to go beyond action can be active and yet remain inactive. He is doing all kinds of things but deep inside there is no doer. He will live in the world, he will carry the water from the well and chop the wood, and still there is no doer. He remains in his absolute inactivity; his inactivity is not disturbed by his activities. And that is the most significant thing about sannyas.

It is easy to be active and in the world, it is easy to be inactive and in the monastery, but my effort is that you should be inactive *in* the world, you should be inactive *in* action, only then do you have the highest peak possible, otherwise something will be missing. In the monastery you will miss everything that the world can give to you, and in the world you will miss all those values that only the monastery can give to you. And I would like you to be enriched by both, the inner and the outer.

I don't want to create any separation between the inner and the outer. I would like you to transcend both and come to a higher peak where the inner and outer are no more separate. And that is possible only through meditation.

So this has to be your work, to experience total inaction. And it can be experienced because it has been experienced. I have experienced it, I am continuously in it -- and that's what I want to share with my people.

A sannyasin is a person who lives in the world and is not of the world. He lives like a lotus leaf in the lake. The leaf is in the water but the water cannot touch it. Even when dewdrops gather on the leaf in the night they don't touch it. They are there on the leaf and in the morning sun they look like pearls, but the leaf remains completely untouched by them. Just a breeze comes and they slip into the lake and the leaf is totally dry.

Hence in the East the lotus has become the symbol of the sannyasin. We have made the lotus the highest flower not for any other reason except that the lotus is a sannyasin.

Of course it is easier to start by being blissful because bliss is a natural longing. Enlightenment is not a natural longing. One wants to be blissful. Hence I don't want anybody to run after unnatural goals, Follow the natural because ultimately it leads you beyond nature.

So there is no need to rush for something that is beyond. First experience bliss and then enlightenment comes of its own accord. And everybody knows, deep down everybody is aware, that to be blissful or to be miserable is our choice. Next time you are miserable, try it -- choose not to be miserable, and you will be surprised, it can be done. And once you have done it you have found a key. Then it is up to you. If you want to be miserable, if you enjoy misery, then it is perfectly good; then it is bliss to you! But if you don't enjoy it you can simply drop out of it.

Each moment a person has to choose whether to be blissful or to be miserable. Misery is not some calamity that happens to you, it is your choice. But nobody has told you that it is your choice. Everybody goes on telling you *why* you are miserable and you also start thinking in the same way, that "There must be some causes, that's why I am miserable." I say to you that there is no cause at all, except that you have chosen misery; except that god has made you free, he has given you freedom to choose, and you are mis-using the freedom.

So make it a point from this moment, to always choose to be blissful. Whenever old habits are in the way just tell them to shut up! And you will be surprised because sooner or later, one day, you will see that they do shut up! First they will not listen but one day it happens, and that day is a great revelation. It is such in ecstatic experience to say "Shut up!" and they shut up! You did not expect it to happen but one day it does.

So just go on trying and any day the right moment can come. In a right situation, in a right moment, you slip out of the misery and you start laughing at the whole ridiculousness of it.

So from this very moment, watch out!

Right?,(Osho chuckled). Start!

Without love a person is blind. One can go on thinking forever and ever and one will not be able to see. Love, and you will be able to see what is. It is only the loving heart that can touch the heart of existence.

The mind is shallow and superficial; it knows nothing of the heights and the depths. The mind is idiotic, it is always mediocre. It cannot give you any insight into reality. For that your heart needs to function -- and love is nothing but the humming of the heart.

Allow the heart to sing its song. Even if the mind condemns it, don't bother about the mind. The mind will condemn it, the mind will say "This is irrational. For example when the situation suggests that you be miserable and you start singing a song, the mind will say "This is not right, this is not how things should be, you have to be miserable -- that is logical."

Somebody has died and you dance... That's what we do here. We just wait for the opportunity! (much laughter) People go on thinking, "Now whose number is next? Whom are we going to celebrate next?" We don't miss any opportunity.

And once you allow the irrational heart to function, slowly slowly the mind loses its grip. It will take a time, a little time, because the mind has been in power so long; it will condemn you, it will create troubles for you. But listen to the heart and let the mind go on shouting.

In India we have a saying that the elephant does not care, it goes on although the dogs are continuously barking. The elephant takes no notice at all, he does not even look at the dogs -- they go on barking, Dogs are great politicians. The elephant is a mystic! (laughter) He goes on without taking any note of the dogs and sooner or later the dogs leave him, because what is the point of staying?

They may console themselves that "This animal looks dumb or deaf; he does not understand. It is very illogical: we are barking and he is not even looking at us, so what is the point of barking?" They become tired, exhausted.

The same has to be the way of a sannyasin: let your heart sing, dance, rejoice. The dogs from the head will go on barking saying, "This is irrational, that this, it is not expected, this is immoral. This is not gentlemanly, this is not nice. What will people say, what are you doing?" It will condemn all poetry inside you, it will condemn all love inside you. It will try every way to pull you out of the heart because its whole power is at risk. But don't listen to it; just go on singing, go on dancing and celebrating. And one day you will be surprised, the dogs are no more barking, they have been left far behind.

The day it happens is the day of great benediction. Then flowers start showering on you, then the whole existence starts pouring all kinds of joys upon you. You are connected with the whole, you have become a

seer. Love makes one a seer, it gives one eyes.

Just the Tip of the Iceberg

Chapter #11
Chapter title: None

11 September 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

It is dangerous, it is insecure, it is going into the unknown. It is only for those who have tremendous courage, it is not for the cowards. For the cowards truth is not possible; they will have to live in lies. They don't deserve truth, they are not worthy of it. They live in fear and they are always afraid to move beyond the familiar. And truth is always beyond the familiar.

The familiar is where the crowd lives, in which the crowd lives. The crowd consists of cowards and the crowd is the lowest as far as intelligence is concerned. One cannot fall below that, hence there is no danger, you are walking on plain ground.

But when you start moving towards the Himalayan peaks, naturally there is danger; one step wrong and you will be gone forever. But in that very risk one is born, reborn. That very risk gives you sharpness, intelligence, because of the challenge, and without the challenge intelligence goes on gathering rust and dust. When there is challenge; you are constantly alert, aware.

The most beautiful thing about danger is it gives you alertness, awareness; hence the people who go climbing an unknown peak, unmapped, are really searching awareness. They are not aware of what they are searching for. The people who have travelled to the North and South poles, taking all kinds of risks, the people who have gone to the moon, are not aware of what their search is really for. They are searching for awareness but their search is not conscious.

A meditator goes consciously. There is no need to go to the Himalayan peaks or to the moon because there are higher peaks within you and greater distances within you and far more significant stars within you; the whole sky is there, the whole cosmos is there. But it is far more risky than going to the moon or going to Everest.

The greatest, the most dangerous, the riskiest space, is within; hence very few people dare to go there. Falling from those peaks which are inside you you fall into a deeper abyss than one has ever known before.

When you start knowing something about bliss, at the same time you become aware that if a single step goes wrong you will fall into a darkness into which you have never been. As you move towards the positive the negative also becomes bigger. When you reach the peak the valley is the greatest that surrounds you. When you were on plain ground there was no valley at all; there was not much risk. Even if you had fallen there was not much risk -- maybe a fracture or two, at the most. But if you fall from the peak you will be shattered, completely shattered.

But nobody ever falls from the peaks for the simple reason that as you move higher, you become more

alert, more conscious, you become aware of the razor's edge. You are walking on a sword. You are like a tightrope walker who *has* to be aware, very aware. He has to live in the moment; he cannot think of the past, he cannot think of the future. The moment is enough unto itself; he has to be herenow. Hence there is no fall, I have never heard of anybody falling from the peaks. But the danger is there, and because of the danger very few people go into the inward world, the interiority of one's own being.

They cling to whatsoever security they have gott money, power, prestige, family, the Rotary Club, the Lion's Club -- where you will not find a single lion, all are sheep. But sheep like to call themselves lions, they like pretending. Comfortable, beautiful lies they live in.

Friedrich Nietzsche said, "Don't take away the lies from people, otherwise they will die." And in a way he is right that people cannot live without lies, they need comfortable lies; hence Christianity exists, Hinduism exists, Buddhism exists. All these organised religions have nothing to do with truth. Their whole existence depends on there being cowards who constantly need to be comforted, consoled. They don't want the truth because truth means you have to go on a long pilgrimage, the longest journey. But if you have courage the journey becomes smaller.

The greater the courage, the shorter is the journey. If the courage is total then in a single step, like sudden lightning, one reaches the peak. It is worth taking all the risks, it is worth it to go into the dangerous, it is worth it to go into the uncharted sea, because it is only through that gambling that one's soul is born, otherwise man lives without a soul. And to live without a soul is not worth anything. It is meaningless, it has no glory, no splendour, no fragrance, no beauty, no bliss. It is monotony, sheer monotony, boredom.

The ultimate truth needs a new kind of hearing because god is constantly speaking within you. But we don't hear, we are so full of noise. The mind continuously chatters; day in, day out, whether awake or asleep, it goes on chattering. And there is not only one mind, everybody is carrying many minds.

The idea of one mind is absolutely wrong; we don't have one mind, we have many minds. So it is not just a single mind chattering, it is many minds chattering; it is a crowd inside. They are all quarreling with each other, fighting with each other for domination. Each mind wants to be the dominant one.

And in this conflict, confusion, chaos, you cannot hear the still small voice within. It is very clear but it is a whisper: soft, delicate, like a flower, like a breeze. You need a gracious hearing, you need a silence to hear it, a deep transcendence of the mind, a distance from the mind, so that the chattering goes farther and farther away. You can hear it somewhere in the neighbourhood and it goes on receding. As you become more and more silent it fades away. Finally, when you are really silent, there is no mind at all; it has gone so far away, like the farthest star. You cannot hear anything. From the mind now there is nothing, no problem. Then suddenly the heart is heard.

That is the meaning of Simone: when one listens to one's own heart. The heart does not speak any language; all languages belong to the mind. The heart has its own way of conveying its messages which is not intellectual but intuitive.

The word "intuition" is beautiful. The mind needs tuition, it needs teachers -- schools, colleges, universities. It needs tuition, it has to be trained by others by the society. Intuition means it is already there; the master is inside you. There is no need to follow the ideas given by others, because they cannot go deeper than the mind, and mind is just the periphery of your being. And the more ideas you gather, the more clumsy you become, because more and more minds are created.

A scholar is almost in a state of insanity. There are scriptures which he can quote.

There was a great orator of England, Ingersoll. He was a very famous orator, very few orators have been of that quality, and he was a very sincere man too. Before he started speaking he would always raise a hand with two fingers sticking up, and when he ended he would raise his other hand with two fingers sticking up. Everybody asked "What is this gesture? What do you mean?" And he would smile and never answer.

When he was dying one of his friends said, "Now please, it is a question of only a few minutes or at the most a few hours and you will be gone. Now tell us, what was the secret of your raising two fingers of your left hand at the beginning of each speech and two fingers of your right hand at the end? What was the meaning?" He said, "They are inverted commas, because whatsoever I was saying was not my own. I could not say that so I had to hide it, but now I can say I was just repeating others; the whole thing was borrowed."

But he was a sincere man. At least he made an effort to make it clear that whatsoever he was saying was not his own.

The mind has nothing of its own, it is always within inverted commas; whether you know or not, whether you are sincere or not, it is so. Mind is false thing, never original, always borrowed.

But the heart is your own, it is your own voice, it is your very being speaking to you. But its

communication is not through language. It is a silent communication. It is communion rather than communication.

Once the mind is silent nothing is said but everything is heard. Without uttering a single word, for the first time you start moving in the right way, in the right direction. The heart goes on guiding you in subtle ways; you just have to be silent, that's all. And your life is transformed through silence. I teach here only silence and nothing else, because out of silence everything else flowers. One becomes a garden and all kinds of flowers bloom. With the silence comes spring, because with silence comes joy, with silence comes love, with silence comes celebration, with silence comes god, with silence comes truth.

God can be attained through two ways: either prayer or meditation. They are different ways, diametrically opposite but, strangely leading to the same experience.

If you look at the ways they look antagonistic, and if one thinks logically one will think, how can these contrary thoughts lead to the same goal? But those who have attained have seen that, ultimately, both paths lead to the same goal. And those two paths are needed because there are two types of people in the world.

Humanity can be divided into two categories: the people who are more interested in love and the people who are more interested in bliss. The person who is interested in love has to follow the path of prayer. Then God is somewhere outside and you become a lover or a beloved. Both things have been done in the past.

The Indian mystics who followed the path of prayer have always thought of God as the lover and themselves as the beloved. They thought of themselves as feminine because God is the only male. That too has a beauty of its own -- you are just receptive like a woman.

The Sufis have done just the opposite. It is the same path but they think of themselves as lovers and God as a beloved. God is the woman -- that too has its beauty. But both are on the path of love. Prayer means the highest form of love. But you have to hypothesize God somewhere outside, then you can relate.

The people who are interested in bliss have no need to hypothesize God outside, they have to hypothesize God inside. Buddha, Mahavira -- the whole tradition of Tao mystics and Zen mystics follows the path of meditation. In meditation, you don't need any outside God -- it is self-exploration.

Now, these two things look totally opposite; one is focussed on the inside God. How can they reach to the same point? -- But they do.

The person who thinks of God as being on the outside dissolves himself into his God. He disappears, and the moment he disappears the ego is dropped and there is oneness. That oneness is realization.

In meditation you have to discard the ego, you have to become aware of the ego, you have to become watchful of the ego and all its tricks and strategies and cunning ways. As you watch the ego and its subtle ways it starts disappearing. It cannot exist in the light of awareness. Awareness is just like light: you bring light in and the darkness disappears. And the ego is nothing but darkness.

The person following the path of love surrenders his ego to God. "I am not, you are." But the same phenomenon happens, the ego is surrendered. And the person on the path of meditation does it through awareness. The same phenomenon happens, the ego disappears. And the moment the ego disappears you have come to find oneness with existence. So both reach the same oneness, both paths lead to the disappearance of duality; the duality is dissolved.

My feeling is that, as man becomes more and more mature, the path of meditation has to be more and more implemented.

A child cannot understand the path of meditation; he can understand the path of love because love is natural. Every child knows what love is. Maybe later on he forgets what it is, but every child knows what love is; it is an intrinsic feel.

Meditation is for a grown-up person. And humanity has come of age, hence meditation is going to become more significant than prayer in the future. Buddha is going to become more significant than Jesus. Zen is going to become more predominant than Sufism, Hassidism. Of course a few people will go on following those paths, and nothing is wrong in following them if they appeal to you -- if they fit you. But the more intelligent you are, the more contemporary you are, more is the possibility that you will be easily moved by meditation; hence my emphasis on meditation.

I help people in prayer only when I see that meditation will not be possible for a certain person. But it is becoming more secondary every day.

Dhyaneshwar means God that is attained through meditation. So remember, meditation is going to be your way.

Experience is of the mind. Mind deals only with dead things. Experience means something that has already become past. Experiencing means that which is present, which is already here and now, which is a process, not a thing. And this has to be understood about everything that is valuable. Love, bliss, awareness -- these are all processes, not things. You are always moving from one perfection to another perfection but the end never comes. It is an endless pilgrimage. The pilgrimage itself is so beautiful that there is no need for any end, the pilgrimage itself is the end.

Never make any goal in life because life has no goal, hence all goals are false and those who are running after goals are bound to be disappointed. Live life as a process, not as a dead thing but as something alive, growing, like a tree which is constantly growing; new leaves are always coming, the old are disappearing, the old is constantly replaced by the new. Or like a river which constantly goes on flowing towards the ocean, it is a continuum. Life is a river, love is a river, awareness is a river.

Remember always, nouns are all false. Existence consists of verbs, not nouns. In fact if we want to make language really true -- true to life, true to reality -- then we have to drop all nouns, all pronouns. Language should consist only of verbs. There is no tree, there is only treeing. There is no river, there is only rivering; there is no life, there is only living; and there is no love, there is only loving.

This has to be remembered constantly because the mind tries to make everything a noun. It lives in nouns -- that's why it goes on missing life. It is very happy with dead things because dead things can be easily manipulated. Dead things become objects. You can think about them, you can go round and round them, you can dissect them, you can try to find out what their secret is. But when something is alive mind simply feels impotent.

You cannot dissect an alive child. Yes, you can do a post-mortem when somebody is dead. And mind goes on doing post-mortems. It goes on cutting up and analysing corpses. But when a child is dead it is no more the same child. The real has already left; the bird is no more in the cage, only the cage is there. And by dissecting the cage you cannot find the bird.

That's why science goes on missing the soul. It goes on missing your centre because it depends on dissection, analysis. Science lives in nouns. A person becomes religious when he becomes aware that all nouns are false, only verbs are real.

That is the meaning of Prem Anubhuti: love is an experiencing, it is a process. Never try to make it permanent. Never try to change its natural course, its flow, because a canal is not a river. There is a tremendous difference between the two. The river has freedom, the canal is imprisoned. It only has the appearance of a river.

My sannyasins have to understand it as deeply as possible. Never destroy any process by forcing your ideas upon it. Remain spontaneous, alert, receptive, but allowing life its own course, never interfering. Then all bliss is yours and all benediction is yours. Then life is always an ongoing ecstasy, it is a dance of such tremendous beauty and grace that mind is absolutely incapable of comprehending it.

Just the Tip of the Iceberg

Chapter #12
Chapter title: None

12 September 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(Osho talked about the meaning of the word 'shunyam'. It means nothingness, and it is a tremendously positive state.)

It simply means space is there without any content. But the space is very positive, in fact more than it was when it was too full of things -- past, desires, memories, imaginings, expectations. These are the contents of your inner world. We are full of these, and they are so many that they don't leave any space for ourselves to be. We are very much overcrowded.

This is the real problem, how to disperse this crowd. And this crowd does not believe in birth control; it is a very Indian crowd. Each thought goes on generating thousands of thoughts, each desire goes on giving birth to many more desires, each dream brings thousands of dreams in its wake. So the inner world goes on becoming more and more crowded, more and more clumsy, more and more chaotic.

The child comes with pure silence. His slate is empty. It has a grace, a beauty, the music of silence. But we start stuffing each child with religious ideology, political ideology. We start poisoning each child with an ambition. We create desires in him, we create competition in him, we create imitativeness in him. We tell him, "Look, you have to be this, you have to be the president or the prime minister of the country, you have to be the richest man."

That must have been the desire of your parents when they gave you the name, Max; Max means the greatest. Every parent wants his child to be the greatest, an Alexander the Great. Each parent is living his unfulfilled desires through his children. He has not been able to fulfil his desires. Nobody has ever been able to fulfil their desires because desire as such is unfulfillable. Nothing can be done about it; it is not in the nature of things, it is not the law of life.

To be full of desires simply means to await thousands of frustrations, failures. Desires bring only frustration. They create great expectation, and when they fall apart -- and they are bound to fall apart sooner or later -- one is disillusioned. And one has carried the illusion for so long and has become so attached to it that one feels lost. Whenever a desire gets frustrated one is wounded. And those wounds go on accumulating.

Each child comes into the world healthy and whole and we immediately start wounding him. Up to now humanity has existed in a very wrong way. Something basically, fundamentally, is wrong. Our whole education is ambitious, it is political; our religions are political. Maybe they are the politics of the beyond, but they are politics. You have to reach heaven, you have to be a great achiever there in the other world too. Nobody says to just be empty of all content, because in that emptiness, in that nothingness, flowers the ultimate

If one is ready to become a nobody then one becomes the greatest -- that is the meaning of Max. So I am giving you a paradoxical name. Be nothing then you are all, be nobody then you attain to tremendous extraordinariness. Just be empty and you will come to know the greatest in you, the highest in you. But remember, don't be nothing to become the greatest because then you cannot be nothing. To be nothing is not to be used as a means to be the greatest. It cannot be a means, it is an end unto itself. The greatness is a by-product, not the goal, not the end.

It is like a fragrance. The flower is the end, the flowering of your consciousness is all, and then suddenly there is fragrance. If you search for fragrance you will miss the flower, and without the flower there is no fragrance. If you search for the flower the fragrance comes of its own accord.

Hence the really great are not Alexanders, the really great are Jesus, Buddha, Lao Tzu. They were very simple people, with no desire to be anybody in particular -- humble. Jesus says "Blessed are the meek for theirs is the kingdom of god." That's exactly the meaning of your name. That statement is paradoxical: the most blessed are the meek, for theirs is the kingdom of god.

If one is meek, humble, nobody, then the doors of the kingdom open, then you are a divine guest. Then suddenly you are raised to the highest pinnacle of life. But that is a by-product. To attain the kingdom of god is not a goal. Forget all about it -- just be nothing.

This is my whole teaching here, just to be a nobody. Just go on throwing out all the rotten furniture from inside your being and become utterly spacious. And that space is very overflowing, overflowing with your

being, because the being can grow, it has space to grow. The being can open its petals, it can become a thousand-petalled lotus. And then there is great dance inside and great music and great poetry and great beauty and grace. Then the whole imprisoned splendour is released because there is no barrier to hinder it. You become expansive. Life becomes an explosion of light, of love, of bliss.

(And love is another way of learning to be a nobody, Osho went on to say.)

Love is nothing but the disappearance of the dewdrop into the ocean. It is losing one's ego, it is total surrender to existence. It is meeting with the whole, it is dropping your boundaries and your identity. It is abandoning yourself. The moment you abandon yourself, immediately you become oceanic, vast.

We are clinging to our identity. We protect it, we fight for it, we are even ready to die for it. And this is just stupidity because the ego is the most false thing in existence. It is just hot air, it has no real existence. It is like darkness.

You can see darkness, every day you see it, but it has no existence as such. It is simply absence of light -- nothing in itself, just an absence of light. Bring the light in and you don't find any darkness, and you never even see it going out of the door. Put the light off and it is suddenly there. It does not come in; you can keep the doors and windows closed. It comes from nowhere because it is non -- existential, it is just absence. It does not come and go. Light comes and goes because light is.

The same is true about our ego. Ego is absence of love. The moment you bring the light of love in, ego disappears. You need not do anything else for the ego; just become more loving, unconditionally loving.

Love is not to be addressed to somebody in particular, just be loving -- that has to be your quality. It has nothing to do with relationship. Love has to be like fragrance. Whether anybody comes to know of it or not, does not matter to the flower. Even in the farthest Himalayas, where nobody comes and goes, thousands of flowers bloom and spread their fragrance.

In the Himalayas there is a whole valley of very strange flowers. People have only seen it from the peaks, nobody has been able to reach it because it is dangerous to go down into that valley. People know about those flowers but nobody has smelled their perfume; and they have very psychedelic colours. They are far away, but they are not worried at all about that; the flowers are perfectly happy.

Love has to be just your quality. Become loving, and one day it happens that you are simply love; not even loving but love. That is the day of great revelation. In that very moment the dewdrop disappears into the ocean and becomes the ocean.

In religious terminology, in religious jargon, it has been called god-realisation. If one likes religious jargon one can use that word, otherwise it is far more beautiful to say that one becomes oceanic; it is far more poetic. priests have contaminated the word "god" too much and they have been quarrelling around the word "god" for so many centuries that the very word immediately raises a thousand and one questions. It simply creates more and more arguments and controversies. But the word in itself was beautiful when used for the first time; it simply represented the beyond, the vast beyond.

Now it does not represent the beyond any more. Even the beyond has been exploited by priests. Priests are the most cunning people. They have made god a Christian god, a Hindu god, a Mohammedan god. Now nothing more absurd can be done, it is the ultimate in absurdity. God cannot be Hindu or Jewish or Buddhist. God simply means vastness, and to make vastness Christian is to make it small. Any adjective will make it limited. God has to be without any adjective. It simply means the infinite existence, the unbounded. And love will give you the first taste of it.

Just a drop of the nectar is enough to transform one. Once you have tasted love you will automatically drop all that is against love -- all hatred, anger, jealousy, all violence. One cannot carry them any more because they are your enemies. One cannot go on nourishing them. One simply drops them out of the understanding that arises with love, that love brings in.

All these things -- violence, hatred, anger, jealousy, possessiveness -- are part of darkness. So bring in the light of love. That's the purpose of sannyas.

(Don't be part of the crowd -- either the internal one we call the mind, nor the outer that is society. Having touched on the former earlier in the evening Osho turned to the subject of society versus the seer.)

Meditation is the greatest rebellion in the world. It is not ordinary revolution. Revolution has a political colour to it. Revolution is of the crowds rebellion is of the individual.

Revolution is of necessity political, because a crowd means politics. The communist revolution or the socialist revolution or the fascist revolution -- Russian, French, Chinese -- it does not matter what kind of

revolution and what type of ideology, one thing is essential, that the crowd is there. And being part of a crowd means that you are functioning at the lowest level of intelligence.

To control the crowd, to be appealing to the crowd, to convince the crowd, you have to come down very low. You have to come down to where the crowd is. You have to speak their language. They understand violence, they understand murder. The crowd consists of collective stupidity, hence all revolutions are murderous, violent, unintelligent. But the crowd has a power of its own because ninety-nine per cent of the people are in it.

The rebel stands alone -- that's the beauty of it. A Buddha, a Zarathustra, a Jesus -- these are rebels, not revolutionaries. Karl Marx, Engels, Lenin, Mao, Stalin, Hitler, Gandhi -- these are revolutionaries. They have to go with the crowd, only then will the crowd go with them.

A rebel does not bother about whether anybody comes with him or not. He cannot compromise on any account; he cannot come down from his heights. He gives a call, certainly, to everybody who is receptive, but he remains on the peak. He is the ultimate peak of intelligence.

Meditation means the purest intelligence, uncontaminated intelligence, pure intelligence -- not intellectuality. Intellectuality is a totally different matter. You can become an intellectual by going to university, visiting the British Museum and going to the libraries and studying scriptures. You can become an intellectual; meditation is not needed for intellect. And the intellectual goes on collecting rubbish. He becomes a great rubbish-collector; his mind is just a junkyard, and everything is borrowed.

Intelligence has nothing to do with the outside, with borrowing from the Vedas or the Bible or the Koran -- no. It is discovering one's own inner sources. It is discovering one's own centre. That's what meditation is all about: a discovery of one's own centre. And the moment you know who you are, there is a great explosion of intelligence.

Buddha is not an intellectual, neither is Jesus nor is Lao Tzu, but they are tremendously intelligent. They have the clearest insight into things, a direct insight, an immediate insight. They don't go via anything, their eyes are unclouded. There is no smoke in their mind, their flames are without any smoke -- flames of intelligence with no smoke. Hence wherever they look, wherever their light falls, they can see exactly what is, they know what is.

Meditation is sharpening your intelligence, and this sharpening happens through silence. Thoughts make the intellectual; no-thought is the way to attain intelligence.

Thinking is of the head, of the mind, and the state of no-mind is the beginning of a totally new dimension in you when all thoughts cease and there is simple silence as if a full stop has come. Nothing moves, everything has stopped. Time has stopped; one is simply in the present. In that tremendous moment -- because it is the most alive moment of your life -- you discover yourself. And that brings a rebellion to your being. You are another person totally. You are reborn. You are no more the same old person -- the old dies. You are not even continuous with the old. It is not that the old has become refined, the old has simply evaporated.

You are a totally new person, a discontinuous phenomenon. With this aliveness whatsoever a person does, whatsoever he says, he is bound to be rebellious. Very few people will be able to understand him. The masses cannot understand. They will be against him, they have always been against meditators. They have been afraid of people like Jesus and Socrates and Mansoor. They have killed them for the simple reason that they could not digest their vision, they could not accept that somebody could be on such a height. To accept somebody on such a height means to accept that you are living in darkness. It is humiliating.

The mobs took revenge. They felt insulted; that's how the stupid person functions, behaves. When there is a man like Jesus, only the very few people who have a little bit of intelligence, who can see what he is, who can hear and understand, who have a little love and trust, who can go with him into the beyond, who can understand his message... They are bound to be very few. Rare people will be with a person like Jesus.

The masses, whether Jews or Hindus or Mohammedans, it does not matter -- will feel humiliated, insulted. And the only way to regain their ego is to destroy such a person, to remove him from the scene, because his very presence makes them feel guilty that they have not been doing what they should be doing, that they are not what they should be. His presence reminds them that they have missed the opportunity of life -- and they cannot forgive him.

They can worship him when he is gone but when he is alive they cannot forgive him. And because they cannot forgive him when he is alive, they are bound to worship him when he is gone. They will destroy the person themselves and then they will feel guilty again, a new guilt will arise. All these religions are born out of guilt.

The Jews killed Jesus and then started feeling guilty about what they had done. They looked at their hands and they were red with the blood of an innocent person -- and they started feeling shaken. Now the only way was to repent, worship. Worship is just a way to get rid of guilt. A very strange world this is: first you kill a person, then you worship him.

The cross even became part of their worship; the cross is worshipped. Even after two thousand years we have not forgotten the guilt; somehow everybody feels that we have been part of that conspiracy. Judas was not alone. Judas felt so guilty that the next day, within twenty-four hours, he committed suicide. But the whole of humanity has somehow felt that had a part in it -- even *now*, although we were not present when Jesus was killed and Socrates was poisoned and Buddha was stoned. We were not there. But we know that if a man like Buddha or a man like Jesus is here, we will do the same; hence the guilt. To cover the guilt we worship them. Worship is not religious, it is out of a guilty conscience.

The intelligent person loves such people when they are alive. The unintelligent hates such people when they are alive, it tries to destroy such people when they are alive and when they are gone, it worships them.

The intelligent, when such people are gone, do not worship, there is no need; there is no guilt. When they are gone, they are gone. He searches again to see if there is somebody else who can help him. The intelligent person never becomes a Christian or a Hindu or a Mohammedan, he always tries to find an alive master -- because a dead master is no more there. Remember this: the stupid worships the dead and the intelligent searches for the alive. Initiation is possible only through an alive master. How can the dead help? You can worship them but no help is going to come.

With meditation your intelligence will start functioning -- it is dormant. And it will bring a rebellion, first in you and then it starts spreading and radiating to others. It is like wildfire.

That's why I have chosen the colour of fire for my sannyasins, all the shades of fire -- I want to spread this fire all over the earth. Let this fire reach to every heart that is capable of transformation. Let the whole world go through a rebellion. It needs it; in fact it should have happened by now. We are already late. The morning has gone, the afternoon has gone. It has already become evening, the sun is almost ready to set. Any day the third world war, could end the whole thing. It is time to hurry and to transform oneself and to help others to be transformed.'

(Unless truth happens to you, it's a lie; and the only way to allow that happening is meditation. But that covers all sorts of activities, Osho explained to the last sannyasin.)

Knowledge can be untrue if it is borrowed, then it is only pseudo. It appears to be knowledge but because it has not happened to you it has no meaning at all. You are simply full of words, theories, but they are all empty. Unless something is your own authentic experience it never becomes true, it remains untrue.

What Jesus says you can repeat, you can repeat it in exactly the same words. You can learn the language that Jesus spoke, Aramaic, and you can speak Aramaic. You can repeat the exact words but they won't have any meaning because you don't have a Christ-consciousness behind them.

Unless one becomes a Christ one's words cannot have the same meaning as Jesus'. Unless one becomes a Buddha one cannot understand what this man is saying. Yes, words will be heard, and one can go on accumulating words in one's memory system. We have an immense memory system; in fact no computer has yet been evolved which can compete with our memory system.

It is said that a single memory system, a single man of average intelligence, can contain in his mind all the libraries of the world. That is a possibility, one can remember so much, yet that will be only in the head. Your heart will not be moved by it, your being will not grow through it; hence I call it false, pseudo, untrue.

True knowledge happens through meditation, not through any other way; there is no alternative to meditation. Meditation means discovering your being -- that is the first thing to be done. If we don't know ourselves what else can we know? If inside there is darkness what is the meaning of light on the outside?

The scientist knows nothing about himself and he knows so much about matter. What is the point of it all? If the knower does not know himself, what kind of a knower is he? Socrates is far more right when he says: the first thing is to know thyself then only are you moving in the right direction; then whatsoever you know will be really true. But begin with yourself.

So being here with me, being a sannyasin, simply means one thing, that is, being a meditator. And meditation can happen is thousands of ways: dancing it can happen, loving it can happen, singing it can happen. If the singer is lost in the song and the ego disappears it is meditation. If the lover is lost while making love suddenly there is meditation. If the musician is lost while making music it is meditation. When the dancer is no more and only the dance remains it is meditation.

Hence life can be used in every possible way to help meditation. Meditation does not mean just sitting for a few minutes or a few hours, repeating a certain stupid mantra. Meditation means making your life meditative. Cooking, washing, cleaning -- everything should be transformed into a meditativeness. Do it with such totality, do it so creatively, that you become absorbed in it And the moment you are absorbed in anything -- it may be just rubbing the floor or washing your clothes or taking a shower... The activity is irrelevant, the approach is the real thing.

If you are absorbed in it, totally in it here and now, it is meditation. And out of meditation arises true knowledge, wisdom -- wisdom which liberates, wisdom which transforms, wisdom which gives you a new sense of meaning, fulfilment, contentment.

Just the Tip of the Iceberg

Chapter #13
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(Don't follow and imitate Christ, love and flower as Christ yourself, Osho told Veet Christiane.)

Following is something wrong. The follower becomes an imitator. He becomes like a parrot. He starts repeating the master's words without attaining the consciousness that the master had.

It is beautiful to be a lover of Christ because love is vast; you can be a lover of Christ and at the same time a lover of Buddha and a lover of Lao Tzu and a lover of Zarathustra and a lover of me. Love is so vast that it can contain all the masters. But following is very narrow.

The follower of Christ cannot be a follower of Buddha, the follower of Buddha cannot be a follower of Christ. Following makes you limited. Why not inherit the whole earth? Why not inherit the whole history of consciousness? Why not include all the dimensions possible? Why exclude anybody? Because if you exclude anybody that much richness is lost.

Jesus says, "My god's mansion has many doors, many doors. But people are so foolish that they cling to one door, they become confined to one room, to one church, to one ideology, to one dogma. That is sheer stupidity. So go beyond following.

Love can make you a Christ one day. And only when you have tasted something of the consciousness of Christ, will you be able to understand Jesus, not before it. And that understanding will include all the masters -- Jewish, Hindu, Christian, Mohammedan, Jaina -- it will not exclude anybody.

And that's my effort here. My sannyasins are not to be my followers, just lovers. Love has a dignity, a tremendous splendour, a beauty, because it gives freedom. Following is a bondage -- go beyond it.

(And to another sannyasin Osho spoke along similar lines.)

Let it be something of the past, your being a Christian. Cling to it no more. Die to the past so that you

can open in the present and you can allow the future to enter you.

We all live in the past. Somebody is born in a Christian family or in a Hindu family -- that is just an accident. You have not chosen to be a Christian, you have been forced to be a Christian. Somebody else is forced to be a Hindu, somebody else a Buddhist, somebody else a Mohammedan -- these are conditionings.

Your parents have given you a certain conditioning, your society has given you a certain conditioning, and to live in that conditioning is to live the life of a prisoner. It is slavery, spiritual slavery.

My sannyasins have to be free of all kinds of slaveries. Freedom is my message, freedom from the whole structure that others have created for you, from all the shoulds and should-nots that others have giver to you. Unless you are free of that you will never be able to hear your own inner voice.

Your parents will go on telling you, "Do this, don't do that," even to the very last moment of your life. Your priests will go on nagging you, creating guilt in you; they will not allow you to be yourself. Nobody in this world is really interested in anybody being given the freedom to be himself or herself. Everybody is trying to impose his ideas on others. That's why we have created such a mess of a humanity, otherwise human beings can be immensely beautiful. We have created a very ugly lot, and the simple reason is that we have not allowed children to be themselves. We have crushed them from the very beginning, imposed structures on them.

A certain wall surrounds everybody, a subtle, very invisible wall, so you are not even aware that the wall is there. It is a very transparent wall. You can see through it and it hangs around you. So you can move and you can think that you are free but you are not free. You are not imprisoned in a prison made of stones and bricks, you are imprisoned in a prison made of thoughts, concepts, theologies, philosophies. It is a very invisible thing and one has to get rid of it. When the whole sky is yours with all its stars, then the whole existence is yours.

That's exactly the teaching of all the masters -- Jesus, Buddha, Zarathustra. There is no difference, there cannot be. If truth is one, how can the teachings of those who have awakened to truth be different? Maybe languages are different, their metaphors are different, their parables are different, but different fingers can point to the same moon. Maybe somebody's fingers are long and somebody's are short and somebody's are white and somebody's are black -- that is immaterial.

Look at what the fingers are pointing at, don't be bothered by the fingers. And you will be surprised: Buddha is indicating towards the same moon as Jesus, as Moses, as Lao Tzu. And the moment you realise this, who wants to be a Christian or a Hindu or a Mohammedan? Then one just wants to be freedom, awareness, love, bliss, celebration. And the moment you are free you will find Christ in you, Buddha in you, Lao Tzu in you, Moses in you -- all together! In that inner freedom and silence the whole heritage of humanity becomes yours. So don't cling to the past.

This is a second birth. The first birth has been missed because people tried to manipulate you. My effort here is to uncondition you and leave you totally free. I don't give you a reconditioning, I don't give you any ideology; I simply destroy whatsoever is surrounding you so that you are free. My work is negative because I know the truth is within you -- only your chains have to be broken and the truth will reveal itself. One need not look for it anywhere else. You are born with it, it is god's gift. It is already the case, it has not to be achieved -- we *are* it.!

(Meditate and all else shall be added unto you -- that's been Osho's insistence. Peace and silence are among the 'all else' he told us tonight.)

One can be calm and silent in two ways. One way is very cheap but superficial too, easy to achieve but not worth achieving; that is, cultivating a certain quality of calmness around yourself just on the surface, making it an attribute of your character so even if there is turmoil within at least to the outside world you can appear calm and quiet. That's what people, as far as the majority is concerned, have been doing. They only cultivate a shallow superficial, not even skin-deep, calmness around themselves. Just scratch them a little bit and they lose their calmness. Any accident is enough and vou will see that they are childish, immature. Somebody insults them and all calmness is gone; they go bankrupt and all calmness is gone. Then you can see the child immediately taking possession of them; they go into a tantrum. They forget all about their character. They become angry, violent, they can murder, they can commit suicide -- these so-called calm ones.

But the society only wants you to be superficially calm. It is not interested much in your real transformation because it deals only with your outside, it has nothing to do with your inner. It has no interest in your inner world.

Real calmness, authentic calmness, arises out of meditation -- not out of cultivating a character but out of awareness. Meditation means awareness. Becoming aware of your anger dissolves it and dissolves it from your very depths; it even disappears from your unconscious. Then you are really calms calm from the centre to the circumference. Your whole being is calm. Then nothing can disturb you, neither life nor death. Nothing can disturb you.

Only when nothing can disturb you, when it becomes impossible to be disturbed, when even if you want to be disturbed you become incapable of it, then something really valuable has happened. It can happen only through awareness. It is not a question of practising a certain character, it is not a question of pretending. It is a question of inner mutation, a radical change, a change at the very core of your being. Then it radiates to your circumference too, it transforms the circumference automatically.

Once the centre is different you cannot have this old circumference around you. But vice versa is not true. You can paint the circumference with different colours -- that will not change your being. It will be only a painted face, a mask. That's how people are living, with masks. They are pretending everything. They pretend love and they have not tasted anything of love. They pretend religiousness; just by going to church every Sunday they thing they have become religious. It's not so easy; this Sunday religion is not religiousness. They can even pray every night before going to bed and every morning, or like Mohammedans they can pray five times a day. The same Mohammedans can kill, murder.

The religion of the Mohammedans is called Islam; Islam means peace, and Mohammedans have disturbed the peace of the world more than anybody else. Strange!

Christians believe in Jesus and go on repeating his words, that "God is love," but Christians have proved a calamity to the world. Just look at history, at what they have done. Thousands of people have been burned alive by them -- and god is love! They have murdered millions of people. "Blessed are the meek for theirs is the kingdom of god" -- and they have been the most arrogant people in the world. They have been trying to show to the world that the only right religion is Christianity -- and, "Blessed are the meek, and blessed are the poor in spirit."

Poor in spirit means a man without ego -- and Christians have been very egoistic. Declaring that Jesus is the only begotten son of god is not humbleness. Then what is Buddha? Then what is Zarathustra? And what is Mohammed and what is Krishna? All are wrong, only Jesus is right, and those who follow Jesus will go to heaven and those who don't follow will suffer in hell *and* will suffer for eternity. And these people say that to be humble, to be meek, to be poor in spirit is their religion, love is their religion.

The so-called religious are not religious. The Hindus go on talking about beautiful things -- that god is in everyone, even in the rocks, in the trees, but god is not in the Christians, not in the Mohammedans, not in the Buddhists. In the rocks they can allow god, in the trees they can allow god, in the animals they can allow god, but not in Christians, not in Mohammedans. They are so intolerant and they preach tolerance. They say all religions are basically one, and they go on arguing that their religion is higher, greater, the only true religion. This is the approach of all the so-called religious people.

Our love is false, our religiousness is false, our so-called truth is false because we use it only when it helps us in attaining something. Whenever it does not help we forget all about it and we start using lies. We preach honesty and at the same time we say honesty is the best policy; so we make honesty also just a policy, just politics. This is how humanity has lived up to now -- it has been a very pseudo kind of existence.

My sannyasins have to drop all pseudoness. About love, about bliss, about peace, about calm, they have to drop all falseness, they have to accept reality. If they are not peaceful it is better to be aware of it. If you are not loving it is better to be aware of it. If you are jealous it is better to be aware of it rather than repressing it, because the repressed will come up again and again.

You cannot get rid of anything by repression, and all morality is repressive; hence I don't teach morality, I only teach meditation. Out of meditation a morality comes like fragrance. When the rose opens there is fragrance, when the lotus opens there is fragrance. No need to care about fragrance; just take care of the flower, just open up. And in awareness one opens.

Be aware and you will be surprised that whatsoever you become aware of, if it is wrong it evaporates, if it is right it becomes deeply rooted. This is the miracle of awareness. If you become aware of love it will not disappear; it will become deeper and deeper, it will attain new dimensions. If you become aware of hatred it will simply evaporate. The false cannot stand before awareness; the real becomes more clear in awareness.

It is as when you bring light in a dark room: darkness will disappear but the painting on the wall, the beautiful furniture in the room -- they will not disappear. In fact in darkness they were not there at all

because you could not see them. It made no difference whether there was a beautiful Van Gogh painting on the wall or not, it was all dark. In darkness it was almost as if absent. As you bring in light, even a small candle, the beauty of the painting suddenly explodes. Darkness disappears because darkness is false, but the painting cannot disappear; it is a reality.

The same is true about our inner world. Bring the light of awareness in and anger will disappear because it is false, hatred will disappear, jealousy will disappear, possessiveness will disappear, ego will disappear -- they are all false entities. Love will grow, bliss will grow, calmness will grow and for the first time your life will become authentic. And to be authentic is to be religious. To be true to your own self is to be religious.

That is the only real worship, the only real prayer. That is the only offering we can make to god -- our authenticity. Except for that everything is just a ritual -- empty, impotent.

(You probably never thought of it like this, but it is always the new, never the old, that brings bliss. Osho explained his insight in detail.)

Misery is always old and never new. It is one of the most fundamental factors to be understood: because misery is old and never new we cling to it. It is familiar, we are well-acquainted with it. We have lived with it so long that it is almost part of us and we are part of it And bliss seems to be a new territory -- unfamiliar, unknown. And the unknown always gives us fear, it scares us. Who knows what it is and where it will land us?

Hence people cling to misery. They suffer and they go on groaning and crying and weeping and they go on saying "We want bliss." But whenever there is an opportunity to move into the world of bliss they close their eyes because they want bliss, but they want it in the old way, and bliss is always new and misery is always old.

If you choose the old, you choose misery; if you choose the new you choose bliss. Let this be a key: always choose the new, the unknown, the dangerous, the insecure, because it is only through risking that one grows. And growth is bliss, maturity is bliss.

Never for a single moment cling to the old. Whatsoever is old go on dropping. The moment it is old, be finished with it, put a full stop by it. Never look back, there is nothing worth looking back at. One cannot look back, one has to go ahead, always ahead. And be adventurous. Sannyas means initiation into an inner adventure.

It is like climbing a virgin peak of a mountain -- dangerous, certainly, because nobody has travelled there before. Not even footprints are there, no maps exist, no directions; you will not find milestones on the way. You will have to grope, you will have to find your way. You will have to create your way by going towards the peak. And of course there are many dangers, but danger is always beautiful because it is through danger that we become alert, aware, conscious.

When there is no danger one tends to fall asleep. When there is danger you cannot fall asleep. You cannot afford to be asleep, you have to be fully awake. When your house is on fire can you fall asleep? You may be tired, exhausted, everything, but you cannot fall asleep. When the house is on fire you will forget all about sleep.

Just a moment before you were yawning and you were feeling tired, and suddenly a great rush of energy comes to you from some deeper source within you, from some reservoir, from some reserve energy, and you are very much alive, alert, as you are not ordinarily. In your mundane activities, repetitive activities, you need not be alert, aware; you can go on snoring and you can go on doing things. People are driving and they are asleep. People are doing all kinds of things but mechanically. There is no need to be aware.

Risk and danger and insecurity make you aware. And awareness is the greatest value because through awareness everything else comes in -- love, joy, god, truth, liberation.

(Last night Osho talked about the meaninglessness of a knowledge that isn't your own. But in his inimitable fashion he approached the subject with quite a different tack tonight.)

Knowledge is futile because it is borrowed. Wisdom is of immense value because it is your own discovery. Never go for knowledge; that is going astray -- go for wisdom. Knowledge is easily available. In the libraries you can find it, in the universities you can find it. Knowledge comes through studying; wisdom comes through meditation not through study. Knowledge comes through thinking and wisdom comes through non-thinking. One has to drop thinking and become utterly peaceful. When no thoughts disturb you, when the whole traffic of the mind stops, wisdom arises in you. It is your own inner source that explodes.

When the heavy burden of the head is removed, when the rock of the mind is removed, the spring comes

alive. Then one lives in one's own light and to live in one's own light is to live truly. Then life has meaning and significance, otherwise life is a drag, a boredom.

It is a long long boredom, from the cradle to the grave, a tale told by an idiot, full of fury and noise, signifying nothing.

Don't miss the opportunity that becomes available by becoming a sannyasin. The opportunity is that of meditation. Here the only thing to be learned is meditation. My whole emphasis, my categorical emphasis, is or meditation.

If you can learn how to be silent and aware you have learned everything worth learning. All else will follow, you need not bother about it; all else is just a by-product.

(His address to the last sannyasin was an extension of the same theme.)

Meditation is the most valuable ruby, a diamond, the most precious treasure. There is nothing compared to meditation. If you can know how to be meditative, the inner scripture becomes available to you.

Everybody's life contains a scripture, a bible. The outside bible is not the real bible. The word "bible" means the book of the books. It is not the book of books, the book of books is within you; it cannot be outside.

The outside bible may have a few reflections of the inner, but they are only reflections. The moon reflected in the waters of the lake is not the real moon -- don't be deceived by it. Although it is a reflection of the real moon, so it has a certain resemblance to reality, don't be deceived by it and don't jump into the lake to find it, otherwise you may get drowned. And you are not going to find the moon in the lake; you will get into unnecessary trouble.

People have jumped into lakes. Into the Bibles, into the Vedas, into the Gitas, into the Korans, they have jumped. These are just lakes, beautiful lakes, certainly, and capable of reflecting something of the real. But a reflection is a reflection. The face in the mirror is not your real face. Don't go on searching in the mirror for your real face. You will not find it there -- the mirror is empty. So is the lake, so are all the scriptures -- empty. They are beautiful words but empty.

Unless you find the inner scripture that is within you, you will not be able to understand the outer Bibles, Korans and Vedas. Once you have found the inner then there is a possibility; then doors open up, then suddenly there is a great opening. Whatsoever was closed and hidden becomes available, slowly the curtain is removed. You can see that which is. And once you have found it inside you will find it in the words of Jesus, in the words of Buddha, very easily.

The man who knows the real moon is bound to know the moon in the lake. He will understand and he may even rejoice because he is not deceived; he knows perfectly well it is a reflection but a beautiful reflection. Sometimes when the lake is utterly calm and quiet, when there is no disturbance on its surface, it becomes a mirror of tremendous beauty. One can enjoy the scriptures, but not before realizing the inner truth.

So I call meditation, the greatest treasure, the most precious ruby. If you have found it you have found all. So while you are here put all your energy into understanding matters of meditation. Find out the method that fits you, that you feel attuned with, that suddenly starts ringing bells in your heart. And then go on moving deeper and deeper into it. And be patient.

Mind will create all kinds of distractions, disturbances -- don't be worried, they are natural. But if you go on persisting, if you go on patiently digging inwards, sooner or later -- if your intensity is enough, if you are totally and passionately involved in meditation, it will be sooner rather than later -- the mind disappears.

And the day the mind disappears and you are left without a mind, for the first time you know what it is to be. The beatitude of it, the benediction of it, the ecstasy of it, is simply incomprehensible; it cannot be communicated. One has to experience it -- there is no other way.

My effort here is to make every possible method available so nobody misses, so everybody can find the right method for himself. All the methods that have been tried, all the methods that have helped individuals to attain are available here. It is something rare, something that has never happened in the whole of history.

Buddhists know only one method, Sufis know only one method, Christians know only one method, Hindus know only one method and here, all methods are available. This is a meeting place of all the great masters. A great merger is happening, a great synthesis is arising.

So put your whole energy into finding out which method suits you. Once you know, that one method simply goes deep in you without any effort, you have found the right track for you.

And then god is not far away; it is just around the corner.

Just the Tip of the Iceberg

Chapter #14
Chapter title: None

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(There were eight people tonight and between them quite an assortment of professions. The first in the line-up was Teresa who bore the modest description of mother on the darshan list.)

Meditation is a state of total relaxation; not of concentration, not of contemplation, but of relaxation. When one is so absolutely relaxed that there is no tension either in the body or in the mind, then suddenly there is an opening of the heart. Only in total relaxation does the heart open, it becomes a flower. Without its opening one remains unfulfilled, discontented.

The opening of the heart as a flower is the ultimate ecstasy; there is nothing more than that. One has come to the highest peak, one's life has blossomed. And that is the meaning of Teresa. Teresa means a reaper, a harvester.

When one has come to the blossoming, the flowering, the ripening, then one can reap the crop. Then life is tremendously significant, a gift of god. Otherwise it is just a possibility, and nobody can be blissful with only a possibility. It has to become actual, it has to become a realisation.

Being with me means only one thing: learning how to relax. The moment you relax you are in the present. The past is a tension. Relaxation is going beyond time -- no past, no future. One simply disappears into the infinity of the now and the here. And that is springtime as far as the inner ripening, flowering, is concerned.

(The next for sannyas was Katja, an optician from Germany.)

It is only through meditation that one can arrive at spotless purity because when all the content of the mind is dropped, when there is nothing inside -- no thought, no desire, no memory, no imagination -- when the whole traffic of the mind has come to a full stop, in that gap, in that interval, for the first time you know what it means to be pure, what it means to be virgin, because you have reached virgin territory within yourself. You have never been there. You penetrate to your innermost core for the first time. Then purity explodes.

Purity is not attained through morality -- never. Morality really makes a person very impure. On the surface it gives the appearance of purity, but because it is repressive all that has disappeared from the surface becomes part of your unconscious. You become more impure than the so-called immoral person.

The immoral person is not as impure as the so-called religious, moral person, the saint -- who live through repression. The immoral person goes on throwing all his impurity out, he does not accumulate it. He is far more innocent than your so-called saints. The sinner is far more innocent because he has not

accumulated, and the saint is simply accumulating.

So whenever the saint explodes it is a volcanic explosion. The sinner cannot explode that way. He has no repressed dirt in him, he has always been throwing it out in instalments; when he was angry he was angry. But the saint goes on accumulating anger. When anger becomes accumulated then one is constantly in rage. Then one does not need any reason to be angry, one is simply angry. But that anger is inside, it becomes part of your blood stream, of your very marrow. Hence the saints look so sad, so controlled, so uptight. The sinner is relaxed.

If one has to choose between the so-called saint and the sinner, it is better to be a sinner, because at least he is human and not so uptight. It is one of the important facts to be learned from history, that sinners have changed into real saints within seconds because they don't have much to throw out. Any moment, if they come in contact with a man like Jesus or Buddha, their life is transformed.

That's how Mary Magdalene the prostitute was transformed by Jesus. One great murderer, Angulimal, who killed nine hundred and ninety-nine persons, became immediately transformed as he looked into Buddha's eyes. But the so-called saint is not so easily transformed. It is very difficult for saints to enter heaven. They are so egoistic and full of bullshit. Of course it is holy bullshit. Morality, purity, is all just imposed.

Meditation gives you freedom from being a sinner and from being a so-called saint too. It really creates a pure sky within you. It is better to say that it simply discovers that which is already there, it simply uncovers it.

So learn meditation while you are here. That single word is enough. It is a key, a master key.

(He reminded the librarian who followed next that not only was Christ not a Christian, but that if you are a Christian you don't stand a chance of being a Christ.)

Buddha was not a Buddhist. If you are a Buddhist you will never be a Buddha. And the same is true about all the masters, all the awakened ones: they don't have any isms, they don't have any dogma, they are not confined to any creed. They are free spirits, absolutely free. No church, no temple, is large enough to contain them; they belong to the infinity, they are infinite. But this is a tragedy from which the whole of humanity is suffering: somebody has become a Christian, somebody has become a Jew, somebody has become a Hindu, somebody has become a Buddhist, somebody has become a Mohammedan and so on, so forth. And they are all in a very schizophrenic state. It is bound to happen. A Christian cannot be anything but schizophrenic. And the same is true about all other so-called religious people, because you are trying to impose something upon yourself which has not grown within you.

What Christ says is his own experience and what the Christian says is his belief. And the distance between experience and belief is vast. It is unbridgeable.

Never be a believer if you want to know the truth. I am not saying become a disbeliever, because that is again a belief -- a negative belief, anti-belief.

So there are Christians -- they are clinging to a belief -- and there are people like Friedrich Nietzsche who used to sign his name "Anti-Christ, Friedrich Nietzsche." Now that is going to another extreme. Why should you sign your name Anti-Christ? Somebody is Christian, somebody is anti-Christian, but both are confined, one in a positive way, another in a negative way.

My effort here is to give you freedom from both kinds of beliefs -- the positive and the negative -- so that you can explore on your own.

The truth is as available to you as to any Jesus, any Buddha, any Krishna. It is nobody's property, it is everybody's birthright. One should explore it, one should go into it. Rather than believing one should go with an open mind. Belief closes you. You are already living with a conclusion which is not yours, which is given by others, which is really accidental. If you were brought up by a Hindu you would have been a Hindu, if you were brought up by a Mohammedan you would have been a Mohammedan. So it is just a question of conditioning, of who your conditioners were, of what kind of people you were accidentally born to. They have conditioned your mind. Their minds were conditioned by their parents, and so on, so forth.

Come out of all conditioning, become free, so that you can explore, so that you can enquire. A man who already has a conclusion becomes incapable of enquiry. The first requirement of enquiry is to drop all a priori conclusions and then one day you can experience.

And the day you experience you become a Christ, you become a Buddha on your own -- and that has beauty. Christ is beautiful but a Christian is ugly.

(To Rosemarie, a German lawyer, Osho spoke of meditation as being a state of no-mind.)
Meditation is equivalent to a state of no-mind.

The state of no-mind means agnosia, that "I know nothing." What Socrates says is exactly the meaning of no-mind, agnosia. He says "I know only one thing, that I know nothing." All knowledge dropped, one immediately becomes free of all kinds of imprisonments, because knowledge is borrowed and anything borrowed creates a bondage.

Truth has to be one's own, not borrowed. It has to be born to you, you cannot adopt it. But people are doing that everywhere. If a woman cannot give birth to a child she adopts a child, hopefully believing that this will make her a mother. But unless you carry a child in your womb for nine months you cannot be a mother. You may pretend you are, you may believe you are, you may deceive others and yourself too, but you have not earned it. And deep do, you know that the child is not yours.

How can you forget that, that the child is not yours? Those nine months when the child is in the womb are significant because the mother and the child live in deep harmony -- no separation, a deep unity. The child breathes through the mother, pulsates in the same rhythm as the mother, he goes on hearing the heartbeat of the mother.

Psychologists say that it is because the child hears the heartbeat of the mother that music gives us so much enchantment. Without that... If a child is brought up in a freezer -- and sooner or later they are going to do that -- that child will not have any desire for music, he will not have any sense of rhythm. He will be cold, utterly cold. He will not have any warmth, he has not known the mother's womb. He will be almost inhuman, because the child continuously changes with the mother's moods. And it is not one-way traffic either. The mother changes with the child's mood; it is a constant exchange. Those nine months, the pain, the heaviness, the sacrifice, are a must, otherwise the mother will miss something.
The same is true about truth: you have to mother it, you cannot adopt it.

Meditation simply means dropping all that is adopted so that you can become free to know that which is within you.

And Rosemarie means dew of the sea. A drop of water contains the whole sea, so if we can understand a single drop we will be able to understand the whole vast world of oceans because we can discover the formula of H2O from a single drop of water. Each man is a dewdrop of god. He belongs to the oceanic, to the vast, to the infinite. If we could understand ourselves we would be able to understand god too. And there is no other way to understand god, categorically there is no other way. The only way is through you.

If you can decode your innermost core -- it is just a dewdrop, but if you can understand it in its totality -- you have discovered god already. By knowing this dewdrop you know the whole sea. And then it is so easy for the dewdrop to drop into the sea and disappear into the sea. All fear disappears. The moment we know that we belong to the ultimate then there is no fear, no insecurity, no danger. We can drop our identity, we can drop our ego. That's what sannyas is all about, surrendering the ego.

And once you surrender the ego all misery is gone, all nightmares are gone, all darkness is gone. One is full of light and love and bliss.

(In the post-office worker's name, Prem Dieter, was the reminder that only love can be just.)

Without love one is bound to be unjust. Love cannot be unjust -- that is impossible -- because love means compassion, love means consideration of the other. Love cannot use the other as a means.

To use the other as a means is the only immoral thing in existence. The moment you respect the other as an end unto himself love has arisen in you. Love cannot exploit, cannot oppress, cannot dominate.

Justice comes almost like a shadow, it follows love, it is a by-product of meditation; it is a chain. But everything begins with meditation. Meditation triggers many processes in you, it opens many dimensions in you. One of those dimensions is love, and love is followed by justice, friendliness towards all. And prayerfulness -- not to any god in particular but there is a kind of gratitude towards existence.
A man who knows what love is, is a blessing to himself and to others too.

(While we search outside for that which is actually our intrinsic nature we are never going to find bliss, Osho told a handicraft teacher.)

The more you search for it on the outside, the more disillusioned you become, the more disappointed, the more depressed. Life goes on slipping through your fingers. And as life starts slipping slowly slowly out of your hands and you have not found anything, obviously you feel very miserable, cheated. One starts feeling angry towards existence, angry towards god.

And our century is very angry towards god. People may say so, they may not say so, but because there is so much misery how can they forgive god and how can they feel grateful? For what? For all this insanity, for all these wars, for all these murders and violence? Life seems to be absolutely meaningless, just a long series of frustrations. And the reason is that you are looking in the wrong direction.

God is not the cause of it It is futile to be angry with god. That's what my sannyasins have to understand -- that if you are miserable, except for yourself nobody is responsible.

And the basic thing is that you have not looked in. The intelligent person will first look in. If it is not found there then he will go everywhere else. But those who have looked in have always found it without any exception. It is just waiting for you to come in, it is your very being.

Sannyas is an inner journey, it has no outer goal. One has to come to one's source, one has to disappear into oneself. And once you have reached your very source, your very roots, you are transformed. Then you can live on the outside, you *have* to live on the outside. Then there is nothing wrong because you will be radiating joy, you will be constantly in touch with your inner core. Amidst all the hustle and bustle of life you will remain calm and quiet and blissful. Nothing can disturb you, nothing can distract you. That's what real mastery is.

Jesus calls it the kingdom of god and he insists again and again that it is within you.

(Osho gave the name Veet Rago to a German primal therapist. It means going beyond attachment -- and that is the soil in which love blossoms, he said.)

Attachment, clinging, possessiveness are like rocks, hindering the path of your inner spring. But these are big rocks and they go on becoming bigger with every day. As time passes, the rocks go on becoming heavier and heavier.

The child knows, without knowing, what love is. Without being aware of what love is he knows, he knows love. Of course he does not know that he knows. That's the difference between a sage and a child. The child knows love but knows not what love is; the sage knows love and also knows that he knows. That is the only difference, otherwise the sage has become a child again.

Sannyas has to be a second birth. And all that you have accumulated around the idea of attachment, clinging, possessiveness, domination, has to be dropped. These are the poisons.

Love people but love unconditionally. Love people but don't expect anything in return. Love people for the sheer joy of loving. And don't bother about whether tomorrow the same is going to continue or not. Don't sacrifice today for any tomorrow because tomorrow exists not. Don't try to make your love permanent in any way because love is not plastic, it cannot be permanent. It is like a rose flower: it opens in the morning and in the evening the petals disappear. Tomorrow there will be another rose and the day after tomorrow, another rose. Roses will go on coming, but there is no need to cling to *this* rose. That is stupidity. If you cling to this rose you may destroy even the possibility of another rose coming on your rose bush tomorrow, because you will be constantly pouring your energy around that which is no more.

It is really sad to see people when their love dies and they go on clinging -- very sad -- because now nothing can come out of it any more, but they go on hoping against all hope. It is a sheer wastage of energy. But we have been taught for centuries that love is permanent if it is real -- and that is nonsense.

If it is real it cannot be permanent. If it is unreal maybe it can be permanent. Reality is momentary, it changes, it is a constant flux. You cannot step in the same river twice. It is a river, constantly moving.

A lover has to be aware of this dynamic process of life, so he loves but he is not worried about the past or the future. If the next moment the flower is still flowering, the perfume is still there, good. If it has gone, then say goodbye and move, with no complaint, with no grudge, with no anger, with no sadness, because once you understand the nature of life you will not have any of these problems.

And then love goes on growing in you. Lovers may change but the river of love goes on becoming bigger and bigger. Or they may not change. I am not saying to change them, I am simply saying if it changes, accept it with joy. If it does not change, accept that too with joy. That is non-attachment, that is love without attachment. Whatsoever happens one is blissful about it, one is thankful for it, one is always grateful for it.

Then slowly slowly love is no more a relationship, it becomes a state of your being -- you are simply love. And that is how it should be. When one is love, one is god.

(Her new name, Veet Tanha, means going beyond desire, Osho told the computer programmer from England, the last for sannyas.)

"Tanha" is a word used by Gautam the Buddha. His whole message is contained in going beyond desire. It does not matter what the desire is. If it is money that is desired or power or prestige or love, freedom, truth, god -- it doesn't matter. Whatsoever you desire you create trouble for yourself. Trouble arises around desiring.

The moment you desire you have brought the future in, you have lost contact with the present. Desire can never be of the present, remember, and life is of the present, hence life and desire never meet. Desire is in the mind and mind lives in the future -- in fantasy, in imagination, in dreams. And all dreams are going to be broken sooner or later. They are dreams, they are not realities. And desire is dreaming.

Live in the moment -- that means live without desire. Live now, and now does not have enough space for desire. It has space enough for you but not for your mind.

The moment you live herenow all problems disappear. We create problems through desiring. First, the moment you start desiring something there is anxiety, tension about how it has to be fulfilled. Great thinking goes around and around: how to fulfil it? Then you start trying in every possible way to fulfil it.

Now, there are only two possibilities: either you fulfil it or you don't. If you fulfil it then there is frustration because you attain the goal of desire but you miss. You miss the thing that you thought was going to happen through it. You were longing for a beautiful palace and after twenty years of working hard and earning money the palace is there.

But inside the palace you are the same person. Do you think a palace can make you blissful if you have been in misery for twenty years? It is impossible. The palace cannot change you; you will be miserable in the palace. You were miserable in your small house, you will be miserable in a bigger house, in fact more miserable because there will be more space, more room.

If you achieve the desire there is frustration. Of course if you don't achieve it there is frustration. Both alternatives bring frustration.

The man of understanding, seeing that whatsoever you do... if you succeed you fail, if you fail you fail, goes beyond desire.

You have heard the saying that nothing succeeds like success. That is sheer nonsense. I say to you that nothing fails like success. But millions of people will not agree with me because they have not succeeded in anything so they go on hoping that once they are successful all will be settled. Only very few people become successful, only those very few people know that success brings nothing to you. But by the time they succeed they have devoted their whole life to success and now they are very embarrassed to confess the truth, that they have been fools. So they go on pretending and smiling as if they have really succeeded and all their desire is fulfilled and they are happy. But that is sheer deception; they are not ready to accept that they have been foolish, that their whole life has gone down the drain. Now at the end of their life they cannot confess it.

But a few rare individuals have confessed. Alexander the Great confessed that his life had been in vain -- and he was one of the most successful persons in the world. But he confessed at the very last moment when the doctors said that now he could not be alive for more than a few hours -- not even twenty -- four hours, just a few hours. He wanted to be alive for at least twenty-four hours because he was just twenty-four hours away from the capital. He was returning from India to Greece and he had promised his mother that he would come back. Just twenty-four hours away but he could not reach home.

He was ready to give his whole kingdom -- and that consisted in those days of the whole world, the whole known world -- but the doctors said, "We cannot do anything, even if you give us the whole kingdom for which you have wasted your whole life." He didn't live long, he only lived for thirty-three years. He died exactly at the age that Jesus died. But he died on a bigger cross because he succeeded. He died with a golden crown.

We can understand Jesus -- he dies with a crown of thorns. But he dies with a deep contentment, with a relaxed being, knowing perfectly well that he is simply disappearing into god, that he is coming home; he has found the door to his home. But Alexander dies frustrated, very frustrated.

Buddha renounced his kingdom. Seeing the misery of his father, just before he was going to succeed him, he escaped. He must have been of tremendous intelligence -- he was only twenty-seven when he left his kingdom. His father was becoming old and he was ready to give him the kingdom and he wanted to retire. The father wanted to retire, the son escaped, because he had seen his father and his misery; "If that is going to happen to me too... My father's life is wasted and mine will also be wasted." He escaped just a single day before, before the crowning ceremony. The invitations were sent -- he left his father in a very embarrassing situation. The invitations had to be cancelled immediately because the son had escaped.

Nobody had ever heard of such a thing! But he understood that it was futile, it was not of any significance to be there in that palace with that kingdom. He had seen through and through; he must have had very clear eyes.

He went beyond all desire. First he went into the forest with a desire to find truth or god. After six years of constant effort he dropped that too, because he again understood: "I am the same person: first I desired a kingdom, money, power, prestige, then I saw the futility of that. And for all these six years I desired truth, god, liberation -- but desire is the same, desiring is the same. Only the object has changed but I am the same person." Seeing it he dropped that desire too and immediately, that very night, he became enlightened. When all desire disappears one becomes enlightened.

So I am giving you one of the most beautiful names, It is a great responsibility for you! (laughter) It *has* to be realised.

Just the Tip of the Iceberg

Chapter #15
Chapter title: None

15 September 1980 pm in Chuang Tzu Auditorium

Archive code: 8009155
ShortTitle: ICEBRG15
Audio: No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Your name, Sylvia, is a mythological name, and it symbolizes the profound silence to be found amongst the trees. But that is nothing compared to the inner silence. The outer, howsoever profound it is, remains shallow, it has no depth. One can go into a forest, one can go into the mountains -- there is certainly a silence, but it is in fact a negative silence. The marketplace and its noise is not there, the traffic noise is not there. The aeroplane passing by (an aeroplane passes by), the train (a train hoots from far off), the people and the dogs barking, are not there. It is absence of noise; hence it cannot be profound.

When you go in your touch a new kind of silence -- the presence of silence itself. It is not only an absence of noise, it is something absolutely positive, almost visible, tangible -- and that is the difference. The outer silence can be disturbed any moment, but the inner silence can never be disturbed. No noise can ever penetrate it. And once you have felt it, even in the marketplace you will remain silent. It becomes an undercurrent. On the surface you may be involved in activities, in working, but deep down it is all silent. Nothing disturbs it, nothing distracts you from it; you remain rooted in it. That's why my insistence is that sannyasins should not leave the world.

For thousands of years the monks, the nuns, have been leaving the world in search of silence. Of course they find a certain silence in the jungles and forests, in the monasteries -- but that is absence of noise, it is not true silence.

True silence can only be found when you move inwards. It exists in your very interiority. Then it has infinite depth and infinite height. It is immeasurable. And to know it is to know all. To feel it is to feel God.

Love needs great courage. It is not for cowards. The coward can always ask to be loved but he cannot love. And the problem is, unless you love you cannot get love. And the world is full of cowards; everybody is asking, "Give me love." Every I is begging, "Give me love," every heart has become a begging bowl, "Give me love." But beggars are begging from other beggars -- how can they give? Nobody is ready to give.

It needs courage to share your being. And we are brought up in such a way that we become very miserly. We know only one kind of economics, worldly economics. If you give your money you will lose it. You have to cling to it. You have to snatch it away from others. You have to give less and get more, then you are in profit.

But the inner economics is totally different, just the polar opposite of the outer: the more you give, the more you have; the less you give, the less you have; the more you give, the more the whole existence goes on pouring into you. You have to be constantly giving, sharing for the sheer joy of sharing.

It needs guts, but once you have experienced it, once you have come to know the inner mathematics, then there is no problem. The first step needs courage then there is no problem at all. Once you know that the more you give, the more you get, then it is very easy.

The first step in love cannot be taken by a coward. It needs somebody bold in spirit who can risk, because in the beginning it is a risk. Who knows whether you will get any response or not? Who knows? -- you may give your love and nothing may come in return. There is no guarantee. But that first step has to be taken in trust, then the second step is very easy and you can move thousands of miles. Then there is no problem at all; then the whole journey is very simple and life becomes more and more rich at each step.

And the richer you are inwardly the more aware you become of the existence of God. When you have reached to the ultimate peak of richness God penetrates you through and through, permeates you. Then you are divine, you are godly. Then God is not somebody outside you, it is something at the very core of your being -- an eternal light. But one has to go through this risk.

I teach only how to live dangerously, how to go into the uncharted sea, how to move into the unknown. And the person who moves into the unknown and into the unknowable is the only religious person. Others are only creating a deception of being religious -- deceiving others and deceiving themselves.

(To a student from Italy he gave the name victory and immortality. They can be known via meditation only...)

Meditation is a bridge between you and god, and to know god is to be victorious and to know god is to be immortal. Victory and immortality are two sides of the same coin.

We cannot be victorious on our own. If we try to be victorious on our own we are bound to be defeated, we are doomed. The failure is absolutely certain, inevitable. It is like a small wave fighting against the whole ocean: it belongs to the ocean -- how can it fight? It is like the part fighting with the whole, the leaf fighting the tree to which it belongs. The leaf can be victorious only in the victory of the tree, not separately. The wave can be victorious only with the ocean, not against it, not without it.

Man is victorious when he lives not according to his will but according to the will of god.

Jesus prays in the last moments, "Thy kingdom come, thy will be done." He drops his will. Now the wave is no more separate from the ocean; now there is no possibility of any frustration, any failure. And the moment you drop your will, your ego, your private idea of achievement, life moves on a totally different plane. Then each step is of victory and each moment you come closer and closer to immortality.

The more you disappear as a separate entity, the more you are victorious, the more god starts functioning through you, flowing through you. You become just a hollow bamboo. And on the lips of god the bamboo turns into a flute and songs start pouring through you.

That's what a sannyasin has to be: just a hollow bamboo -- surrendered to god, ready to become a vehicle, a passage, allowing god to be. A sannyasin needs to disappear as an ego. The moment the miracle happens, whenever you drop the ego, suddenly god is active within you. It is only hindered by the ego. Ego functions like a curtain between you and god.

(A messenger of god can only be a bringer of truth, he told Prem Angela when outlining the meanings of her name.)

The message of god is truth. It cannot be anything else. But one can only become a bringer of truth through love, not through logic. Logic is a pretender. It pretends to find, to conclude, to theorise about truth, but that is pseudo activity.

Logic can never give you the truth. Any logical conclusion is only a hypothesis, an inference. And truth

is not an inference. It is not only a hypothesis it is something absolutely certain. It is not of the mind, it is not through logic that you can arrive at it; it is only through the heart, through love.

Logic can go on and on in circles. And of course it can create the illusion of some conclusion being achieved. But nothing is ever achieved. No philosopher has ever known what truth is, although they have all been thinking and thinking about it But it is like a blind man thinking about light. He can think for his whole life, he can theorise, but without eyes you cannot see light, and light can only be known by seeing; there is no other way.

Truth can only be known through loving, there is no other way. Truth comes directly to the heart, it never comes via the head. It has a direct route, an immediate contact with the heart. And we are all living in our head, that's why we go on missing it.

Love and love more. Love without any miserlinesss love without any desire to get something out of it. Love as an end, but not as a means -- and then suddenly, when your heart is overflowing with love, truth descends. It is only through love that we become worthy of receiving truth. Then one becomes a messenger of god. Then one's whole life is a message, a divine message. One lives truth -- only then is one a messenger.

(Irene, a doctor of medicine from Germany, had been looking a little restless in her place. So he found just the right meaning for her name:)

Anand means bliss. Irene means peace.

It is easy to be blissful if you ignore peace. It is also easy to be peaceful if you ignore bliss. But a bliss without peace is feverish; it is excitement and tiring, exhausting. And a peace without bliss is dead, it is cold, it has no warmth. It cannot dance, it cannot sing, it cannot celebrate. Up to now people have tried either bliss or peace. Up to now it has been an either or question.

My effort is for my sannyasins to bring both together. Unless both are present together your life will be lopsided. One has to be in immense peace and yet capable of dance. One has to be singing and dancing and yet remaining rooted in peace. When these two polar opposites meet and merge in you, the ultimate height is achieved. And life then has a richness which could not have been possible if you chose one out of the two.

Of course it is easier to choose one -- obviously, because to be alert, to be aware, and to bring about this synthesis within you is a more complex phenomenon; it needs intelligence, tremendous intelligence. But that intelligence can be released through meditation.

So you have to remember these three things.... Meditation is the triggering, the process which can make you so intelligent that you can make the impossible happen.

It has happened within me so I know it can happen in everybody else. Your peace need not be cold, it can be full of warmth and love. And your bliss need not be just feverish, it can be ecstatic and yet very cool.

This paradox has to be achieved, only then is one worthy of God, because God contains all the contradictions and this is the greatest of contradictions. Unless one is vast enough, one cannot allow this to happen.

That vastness comes through meditation. If you can remember these three words, meditation, bliss and peace -- this is my ABC -- then the whole alphabet is complete.

(Danish Maj-Britt became a love song -- Prem Sugita.)

Love cannot grow in a state of misery. The miserable person cannot be loving, the miserable person becomes closed. And love needs openness, otherwise the sources of your energy will remain imprisoned. Without love a man is an imprisoned splendour. Love opens the doors, removes the rocks, allows the springs of your life, your laughter, your dance, your song, to flow.

Song simply represents a state in which one is open and ready to pour one's heart into existence. The song is symbolic -- that one is not miserable. The birds singing in the morning -- just like them, one has to be constantly in the mood for singing, as if it is always morning, as if it is always the time for the sun to rise. Any moment the sun can rise and you have to be welcoming to it, you have to be in a receptive mood. You have to be alert -- the guest can come any moment. The singing birds are just getting ready to welcome the sun. The flowers start opening, the trees start swaying. The whole earth becomes alive, aflame, ready to receive a new day.

The singing heart, the dancing heart, the loving heart, is ready to receive God. The miserable can go on praying but out of misery the prayer goes wrong from the very beginning. It becomes heavy and falls back

down on the earth. It has no wings; it cannot go to the ultimate, it cannot reach to God.

When one is blissful, loving, when one is full of laughter, joy, when one is not serious about life but playful like a small child -- innocent, wondering about each and everything, looking at everything with awe, when the heart is singing hallelujah -- then God can come any moment. There is no need for you to go anywhere, just learn how to be receptive, open, loving, singing, cheerful -- and that's enough. There is no need to become a Christian or a Hindu or a Mohammedan, there is no need to go to any church, to any temple or mosque. If your heart is overflowing with cheerfulness and love there is no need to even believe in God, he is bound to come.

Jesus says "Knock and the doors shall be opened," and I say, don't bother! Just sing and he will knock on your door. He will say, "Can I come in?"

Make yourself so blissful that even God would like to come in. Tempt him rather than knock on his door!

(Then he transformed a student from Germany into a blissful meditator.)

Meditation is not a serious phenomenon. Of course for centuries people have taken it very seriously. That's why millions have tried meditation but very few have achieved it. Seriousness kills the whole thing. Seriousness is a disease.

One should go into meditation cheerfully, joyously, blissfully, with a deep longing to enquire, a sincere longing to enquire, but no seriousness about it

The moment you start taking life seriously you become burdened; and religious people have been very much burdened. Look at the faces of your saints -- Christian, Hindu, Mohammedan. They look so serious, so deadly serious, as if life is a torture, as if they are burdened with mountains, as if they are carrying the whole responsibility of the world. That is sheer foolishness.

Learn the art of being a child. Take life as fun, and meditation comes very easily. And when it is possible to enter into the world of the divine dancing, singing, laughing, why go with a sad face, with a long face? I don't think that your so-called saints have ever reached heaven. God won't allow them there. They are not worthy of being allowed in heaven. Their company would be absolutely boring. They don't know how to laugh, they have forgotten all laughter.

If god has been surrounded with all those so-called saints, he must have committed suicide. Just looking at those saints must be such a boring affair. He must have taken shelter in hell! Your so-called saints are not good company at all. I have lived with them, I have been with them, and I know: they are not good company at all. They are like rocks, dead people -- rotten, stinking.

One has to be full of laughter then life comes to its totality. And in laughter the ego can be put aside so easily. In fact in laughter it disappears. When you really laugh there is no ego.

So be cheerful and be meditative. And meditation simply means silence -- but a laughing silence, a dancing silence, a singing silence, a silence not cold but warm.

(Italian Claudio was renamed a song -- Pragito. But his song was of meditation not of love, and turned out to be no song to speak of!)

Meditation is a state of absolute silence -- no thought, no desire, no ambition. One is simply in the present, neither in the past nor in the future. One is herenow, and just being herenow is enough, and the song starts arising in you -- the song celestial, the song divine.

It is not your song -- you are no more there -- it comes from something deeper than you. It does not come from your mind, from your ego, it comes from the very source of life. It is god's song. And the moment you hear your own being whispering a song to you you hear god's voice.

All that is needed on our part is to become silent so that we can hear the still small voice within. It is pure poetry, it is pure music, and once it starts arising you cannot stop it.

Gautam the Buddha is reported to have said that misery has no beginning but an end and bliss has a beginning but no end. And I agree with him absolutely. Misery has no beginning. Your misery is beginningless for your whole past, for the whole eternity that has passed, you have been miserable. But it can come to an end and it can come to an end right now, this very moment. Bliss has a beginning but then there is no end to it It goes on and on, from perfection to perfection, from great heights to greater heights.

Meditation is simply a key to open the lock. The moment your inner lock is opened misery disappears, bliss arises, darkness is no more found. Suddenly you are full of light -- hence the word "enlightenment".

Just the Tip of the Iceberg

Chapter #16
Chapter title: None

16 September 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Language is absolutely futile as far as god is concerned, hence any prayer that consists of words is not prayer; it will never be heard by god. Only silence can be the bridge, can be the communion. Hence prayer has not to be said. One has to be prayerful -- it is a quality. It has nothing to do with what you say, it has something to do with what you are.

A prayerful person is religious, not a person who goes on doing prayer -- that is not going to be heard. And that is the difference between real prayer and false prayer: false prayer consists of words, real prayer is nothing but pure meditation. It consists of silence, overflowing with love; no word, no language. There is nothing to say. What can be said to god. He knows it already. Before we know about it god knows it. It is absolutely absurd to say anything. Just to be silent is enough.

Meditation is real prayer, but meditation simply means becoming absolutely silent, still, calm, quiet. Nothing is said but everything is heard by god. The head disappears, only the heart goes on beating. It is a pulsation of the heart that reaches the divine. There is surrender, there is trust, there is love, but no word, no language, nothing to say. One is simple in a state of absolute stillness.

Hence I don't teach prayer; I teach meditation, because to me meditation is the only real prayer which has ever been heard by god. What goes on in the name of prayer in the churches and the synagogues and the temples and the mosques is just pseudo. People are shouting as if god is deaf.

God understands no language. He understands trust, surrender, love, silence. That's his language.

The idea of being noble by birth is a substitute for real nobility. Everybody is born with a potential for nobility, but that potential can only grow in the climate of love. And it is unfortunate that the society, the world, the state, the church, and all the organizations that exist on the outside, don't provide you with the right climate.

They teach you hatred in such subtle ways that you never become aware that hatred is being taught and you are being poisoned, your very sources of love are destroyed.

Nationality means hatred. To be a Christian, to be a Hindu, to be a Mohammedan or to be a Jew means hatred. To believe in the white skin or in the black skin means hatred.
Humanity is one if you are loving.

Then there are no countries, no boundaries, no divisions, no fragments. Love unites, hatred divides. And the whole society is rooted in hatred. It is really continuously preparing for war.

History can be divided into two periods: hot war and cold war. When it is cold war it is preparation time for hot war. Don't think there is peace between two wars. No, there is not, not at all; between two wars there

is only preparation. You cannot be continuously fighting; you have to have little gaps to rest and to revive and to accumulate arms and bombs again, because every war is so destructive that it takes at least ten or twelve years to have another big war. Without that time gap how can you go on fighting? But somewhere or other on earth war has always continued.

In three thousand years, five thousand wars have been fought. Humanity is just insane. It is as if we are existing here only to fight. And when people are continuously preparing for fight they become like animals, worse than animals, because animals also have a certain nobility. But man falls even below that.

Man can rise towards nobility only through love. I teach my sannyasins to be loving in every possible way. And because there are no outside sources everybody has to create his own small world of love, like an island, like an oasis in a desert. Then you have nobility, and nobility is beautiful, blissful.

The real aristocracy has nothing to do with birth. It is love that makes you aristocratic because it makes you rich, it makes you a king. It gives you the taste of the kingdom of god.

Society is full of hatred. It may talk about love -- it does talk about love -- but it only talks about it; it prepares for hate. It is a very cunning world, very hypocritical. It gives you masks which look very beautiful, and behind those masks there are ugly faces. It does not transform your face, it simply hides it. It creates a division in you, it makes you schizophrenic, split. You become two. And then there is trouble, then there is continuous conflict.

Love is a rebellion, a rebellion against all these stupid structures -- the church, the state. This whole structure is stupid, but because it has existed for thousands of years we have become accustomed to it, we think this is the only possibility. It is not so.

Man can live in a totally new way -- without wars, without hatred, without killing others, without murders. There is no need for all that. How much energy is wasted in that? Almost ninety-nine point nine percent. Then nothing is left, then one feels exhausted.

Love needs overflowing energy. We are like a rosebush which is continuously fighting with other rosebushes. There is not time to grow roses, no energy left for roses. Roses come only, remember, when the rosebush is overflowing with juice. If there is no overflowing of juice there will be no roses. The rosebush will exist in a retarded way -- pale, almost on its deathbed. How can it grow roses? There will be no dance, no song, there will be no joy. It will not welcome the sunrise, it will not be receptive to the songs of the birds, it will not sway and dance in the wind. Everything will look like a drag.

That's how man has become: a rosebush without roses. So love is our flowering. But flowering, remember, always happens only when you have more energy than you need for ordinary, day-to-day, routine work; only then can you blossom, can you flower. Flowering is a luxury, it is not a necessity. Love is a luxury, it is not a necessity. One can exist without love, but only exist; one cannot live.

Mere existence is not life. And people are only existing, vegetating, somehow surviving. For survival, bread and butter and shelter are enough, but there will be no grandeur, no splendor. Your inner sky will remain utterly dark. There will be no stars, no full-moon night will come.

One has to rebel -- rebel against all the nonsense that is being taught from the outside by the universities, by the churches, by the priests, by the politicians. One has to rebel against each and everything. It is a long, long conspiracy, very deep rooted.

Unless one rebels against it all in toto -- you cannot even say that we can choose a few good things and we can drop the others, the bad things... They are all interconnected. If you choose one thing, others will come in the wake of it. One has to drop it totally; there is no question of choosing. They are all interdependent, they exist as one organism.

Rebellion means dropping the whole past and living in the present without any tradition, without any mind, without any knowledge; living like a child, as if you are the first man, you are Adam. That is rebellion.

Adam really rebelled -- even against God he rebelled. He must have been a beautiful man. He was the first man, but still, one thing that he did of tremendous importance was that he rebelled. He rebelled against some unjust order from God; it was unfair. He did not obey. And it is good: if he had obeyed, we would not be here at all. We are here because he disobeyed. We owe that much to Adam -- and more particularly to Eve. That's why I have so much respect for women: it is really my respect for Eve. And I have even more respect for the serpent. He was the first enlightened person, the serpent that persuaded Eve and triggered a great rebellion.

Each human being has to be an Adam, an Eve, again and again. Drop the past as it it never existed,

always start from ABC, fresh, from scratch. And you will have a beautiful life, you will have an adventurous life. You will have an ecstatic quality in your life.

(Ralf's new name meant bliss and wisdom. They are necessarily related, Osho explained.)

Bliss and wisdom are two sides of the same coin -- become blissful and you will be wise. But the so-called religions have been teaching you just the opposite; they teach you guilt -- and how can a guilty person be blissful? He is bound to be sad, he is bound to be serious. This is a great calamity that has happened to humanity.

That's why your saints look so sad, with such long faces. They cannot laugh, they cannot rejoice, they cannot dance, they cannot sing. They are incapable of love, because without bliss there is no possibility of love. And whatsoever they think is their knowledge is just borrowed rubbish; they don't know a thing. They are simply like parrots repeating scriptures.

My effort here is to destroy that parrotlike quality in you. Unless one drops all borrowed knowledge one cannot be wise. At the beginning of wisdom is in being blissful. So drop all ideas of guilt -- there is no need to feel guilty. You are perfectly good as you are. This is the way god has made you -- the whole responsibility is his.

Rejoice in the way you are -- what can you do? The moment you understand this, the moment you accept yourself as you are, a tremendous miracle happens: you start growing immediately because guilt disappears and cheerfulness enters your being. And in the climate of cheerfulness growth becomes possible.

Hence I say laughter is one of the most religious qualities. A man incapable of laughter is irreligious. Hence I cannot believe the Christians who say that Jesus never laughed. I say categorically they are wrong, they *must* be wrong, they are bound to be wrong. In fact only a man like Jesus knows how to laugh, how to love. And Jesus goes on saying again and again to his disciples, "Rejoice. I say unto you rejoice, again and again rejoice."

My sannyasins have to be pure laughter and love and bliss. Then wisdom comes on its own. It does not come from the outside, it grows within you. When you are dancing and singing with joy, with deep acceptability of yourself as you are, wisdom starts happening. You have a clarity, an unconfused clarity, you attain insight into things. Then you know on your own what is right and what is wrong, what is essential and what is non-essential. And the moment you know on your own, you cannot do the wrong.

The non-essential starts withering away and the essential becomes more and more settled in you. That's what sannyas is all about, becoming centred in the essence.

(It might be just a spark but we all have the potential to love, Osho told a Japanese woman, an antique dealer.)

Right now if you look inwards there will be only darkness. If you start becoming more and more loving you are in for a great surprise: in moments of deep love if you look in you will find light. When one is really and totally in love, one can go on searching inside and one will not find any darkness anywhere.

Hence when Buddha says "Look within -- there is light," and we try to look, but we don't find light, we start thinking that he must be crazy, because millions of people agree with you that there is no light, only darkness. Only very few people -- a Jesus, a Buddha, a Lao Tzu, a Rinzai -- very few people have disagreed with the majority. Of course they are so few that we can easily ignore them, but the truth is with those few people.

This is my experience too: when you are full of love there is no darkness. If there is darkness that shows only one thing, you have not yet been able to grow your love.

Love more and more, love for love's sake. Love without any demand, just enjoy loving itself, as an end unto itself, and the time is not very far away when you will see the light. The moment your love has become a fire within you, your whole being becomes a flame. Then wherever you are there is light. Then not only from within but from without also darkness disappears.

The last words of Buddha on earth were "Be a light unto yourself." And Buddhists have been trying to be light unto themselves *without* love, hence they have failed.

The secret of life, the secret of light, is in love. Love is the key.

(Meditation is spiritual spring-cleaning he told a cook from Japan.)

Meditation simply means becoming empty of all the contents of mind: memory, imagination, thoughts, desires, expectations, projections, moods. One has to go on emptying oneself of all the content. The greatest

day in life is when you cannot find anything in you to throw out -- all has been thrown out -- when there is only pure emptiness. In that emptiness you find yourself, in that emptiness you find your pure consciousness.

That emptiness is empty only as far as mind is concerned, otherwise it is overflowing, overfull; it is full of being -- empty of mind but full of consciousness. So don't be afraid of the word "empty", it is not negative. It negates only the unnecessary luggage which is of no use and which you are carrying just from old habit, which does not help but only hinders, which is just a weight, a mountainous weight.

Once it is removed you are free from all boundaries, you become as infinite as the sky. That experience is the experience of god or Buddhahood or whatsoever word one likes. Call it dhamma, call it tao, call it truth, call it nirvana -- they all mean the same thing.

(Meditate then decorate your place with bliss and you've made a space that god simply can't resist. Osho was addressing the third member of the Japanese trio.)

People who are living in misery, living a life like a desert, cannot hope that god will become a guest in their being -- it is impossible. We have to create the right situation for truth to happen to us; we have to deserve it, we have to be worthy of it. And bliss makes one worthy, makes one attuned. It creates the right situation.

Bliss is like spring: suddenly all the trees start blooming, life takes on colors, it becomes all-colorful. I have chosen orange for my sannyasins because in India orange is the color of spring, because so many flowers of different shades suddenly blossom. Out of nowhere they appear; when the climate is ready, receptive, they come. Exactly like that god comes, truth comes.
Just create the right climate. Bliss is the name of that climate.

Meditation helps you to remove all the layers of dust that have gathered on the mirror of your consciousness. It removes all the clouds, the sun starts shining forth and there is great clarity, transparency. You can see through and through without any barrier, without any screen, with no thought interfering; you can just see. In that seeing bliss becomes very clear, so clear that the distance starts disappearing. The very clarity brings it closer and closer to you.

When you are absolutely clear bliss is not outside, it is your innermost core The pilgrim itself is the goal, the seeker is the sought, but because we are confused we go on searching for it somewhere else and of course we cannot find it anywhere else.

God is hiding within you, he is waiting there. We rush everywhere and he goes on giggling within you, laughing at the whole ridiculousness of it. He goes on asking, "Where are you going? What are you doing?" But you are in such a hurry -- who bothers to listen to the innermost core? You are in such a noise, your head is such a marketplace, that that still, small voice gets lost. But god has infinite patience; he goes on calling you forth again and again. He goes on waiting for you: some day, in some right moment, there will be a clarity and you may be able to hear, you may not be noisy.

All that I can do here is to help you to become less noisy, more silent, less confused, more clear. I don't give you any ideology -- I have none, I don't teach any theology -- I have none.

My whole effort is to help you to get rid of all theology, ideology, philosophy, to get rid of thinking as such, because thinking is just smoke and in that smoke you cannot see. It is like mist surrounding you. You cannot see even your own hands, you cannot even see your own self. What else can you hope to see? It keeps you blind.

Meditation simply helps you to become clear, helps you to open your eyes, helps you to see things as they are -- and immediately the miracle: bliss goes on coming closer and closer and closer, and the moment you are absolutely clear, it is within you.

The day Bodhidharma became enlightened he laughed and for seven days he could not stop laughing.

His friends and colleagues who were also meditating with him started asking him, "Are you mad or something? What has gone wrong?" And he said, "For the first time something has gone right and I am laughing because of how ridiculous it appears! I was searching for something which I already have within me and which has always been within me. And for millions of lives I have searched for it everywhere."
It is within you!

Just the Tip of the Iceberg

Chapter #17
Chapter title: None

17 September 1980 pm in Chuang Tzu Auditorium

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The bear is a symbol of resurrection, and meditation begins in courage and ends in resurrection. The coward cannot meditate because the first requirement of meditation is to be absolutely alone. Not that one has to go to the mountains -- that is not real aloneness. One has to go inwards; it is not an outward journey at all. But to go in means to leave everybody out. You cannot be accompanied by your friends, by your beloved; nobody can go with you. And that creates fear, hence very few people ever try to go in.

Everybody is interested in travelling, people are even interested in going to the moon where nothing is to be found. But the inner journey which can give you a new life, a resurrection, is not even attempted by millions -- not even thought about, not even dreamt about, for the simple reason that it needs guts, courage. You will be all alone, absolutely alone. The whole world will disappear as if it exists not. The deeper you go, the more illusory the world becomes, as if you had seen it in a dream and it is no more. You are so alone that nobody else exists. But this is a basic requirement to be fulfilled.

Courage is the foundation of all religious growth, of all spiritual growth. And if one is courageous enough, then of course one can have infinite bliss, one can have absolute freedom, one can have divine life. That is resurrection: dying to the old pattern, the old gestalt, the old you, and beginning anew. It is a rebirth. Sannyas is the whole process of rebirthing.

(The pointer in Prem Wolfgang's name was that love takes guts!)

... because you can love only if you are ready to drop the ego -- and that is the hardest thing in life to do, the most difficult thing;. One can renounce money, family, power, prestige, everything, but when it comes to renouncing; the ego it becomes almost impossible -- -not impossible, but almost impossible. One can renounce money because the ego can en joy it: "Look how much I have renounced!" You can renounce the family, the society; you can go to the mountains or to a monastery, and the ego will be going with you, rejoicing that "I am not an ordinary person -- am a holy man!"

But when it comes to renouncing the ego, the ego resists. It gives you a tough fight, a tough time. You push it out from one side, it comes back in from another side. You throw it out from the front door, it comes in from the' back door. You try to be humble, it enters your humility; it starts bragging about humility. It says, "Look! There is nobody more humble than me!" Its names are very subtle.

One needs courage because it is almost like dying. It is a death in a way, because we have lived with the ego, we have become so identified with it -- there is not even an inch's difference. It is not like taking your clothes off, it is like peeling your skin -- it hurts. Hence courage is needed, clarity is needed, understanding is needed, awareness is needed, and tremendous love is needed, trust is needed. Unless you know what love is you will not be able to drop the ego.

So many so-called saints have failed for the simple reason that they tried to drop the ego but they never tried simultaneously to grow towards love. Then where will your energy go? If you drop the ego, great energy is released, and if you are against love then that energy will go on again creating a new ego.

So these are two parts of the same process: drop the ego and put your total energy into love so that nothing is left for the ego to survive on, so there is no nourishment left and it dies of starvation. As the ego dies your love explodes. And to know love is to know god. To love is the only religion. One need not be a Christian or a Hindu or a Mohammedan, one only needs to be loving and one is religious.

(Mind is doubt -- and doubt is a drag was the gist of Osho's next address.)

Doubts exploit you; they are parasites. They leave you utterly exhausted, tired, bored. They suck all juice out of you, they leave you just like a dry bone.

That's why so many people in the world look so serious, so sad. The world is not serious, the world is rejoicing. Look at the trees and the birds and the animals and the stars and the rivers. The whole existence is in a continuous celebration except for man, because only man can live in the heart and only man can live in the head. The choice is open. It is not open for anybody else; only man has the freedom to choose. And we have chosen the mind because mind helps in the world to have more money, to have more power, more prestige; it helps in fulfilling your so-called desires and ambitions. But it destroys you. It destroys all that is worth having: it destroys your very soul.

The heart has to be chosen. Once you choose the heart, loyalty, trust, love, start flowering. One wonders where all the doubts have suddenly gone. Just as you bring light into a room and the darkness disappears, the same happens with the heart. Once you start choosing the heart instead of the head, all doubts and all darkness disappears. Suddenly your life is full of light, full of love. And love is a rejoicing. Love is festive, it is playful. And I call this quality of love, of trust, godly, divine.

There is no way to prove god as far as mind is concerned. No argument can quench the infinitely doubting quality of the mind; there is no way. But the heart never doubts; the heart simply knows, it knows intuitively -- no proofs are required. God is self-evident for the heart, just as light is self-evident for the person who has eyes. Only the blind person thinks about light and only the blind person think's about god. The heart has its own eyes, its own approach towards reality -- a direct, immediate connection with reality.

Be in the heart, live through the heart. Enhance the qualities of the heart, nourish them. Even if you have much to lose in the world don't be worried, because if you gain in the inner world you are gaining something eternal. In the outside world everything is momentary. You may have money today you may not have money tomorrow. You may be powerful today, tomorrow you may not be powerful. You may be a president today, tomorrow you may be nobody.

Before the communist revolution in Russia the prime minister of Russia was a man called Kerensky. After the revolution everybody forgot about him; he escaped from Russia, and then nobody ever thought about what happened to him. Just a few years ago he died in New York -- he was a grocer! For all those fifty years he was living there, just running a small shop, and nobody was even aware that he was once one of the most powerful men in the world.

Everything is momentary on the outside. And one thing is certain, that death will take everything away, and death is inevitable. But in the inner world whatsoever you gain is going to be with you; even death cannot destroy it. You will go on carrying it with you. The body will be consumed by death, the head will be consumed by death, but your love, your joy, your truth, will go with you. That is the real treasure.

(My religion is bliss, Osho told Anand Dharma, and if it has any commandment it is to celebrate as many moments of your life as you possibly can.)

Don't think that a few things are mundane and a few other things are sacred. For the man who knows how to rejoice everything is sacred. There is no division between the world and god -- it is all divine. Perhaps the world is manifest god and god is the unmanifest world. And when one rejoices, why make any difference between the manifest and the unmanifest? The flower is the manifest seed and the seed is the unmanifest flower -- they are one. So is this world and that, this shore and that. There is no need to divide materialism and spiritualism -- they are all together.

So rejoice in the smallest things: taking a shower or drinking tea. Don't make any difference. To the man who knows how to be blissful drinking tea is as sacred as any prayer can be, his sleep is as sacred as any religious activity.

Cheerfulness brings a new vision, a new perspective. It transforms the whole world. Then chopping

wood and carrying water from the well is as beautiful as the greatest creativity. And this is the magic of sannyas, to transform the ordinary into the extraordinary. The secret lies in this small word, "bliss".

So you have to enquire deeply into the world of bliss, and not only enquire but start living it, so that for twenty -- four hours round the clock whatsoever you are doing becomes religious. If you are sad you miss the point. So don't be sad and serious. Laughing, dancing singing live your life in a very simple and humble way, without any desire to improve, to attain something to be ambitious, because life is so beautiful in its ordinariness that any improvement is going to destroy that beauty.

(The birds and the bees can teach us a few things, he went on to tell the next sannyasin.)

Learn from the birds their song, learn from the trees their dance, learn from the rivers their music. And once you open up you will be surprised, the whole existence is such a poetic phenomenon!

One need not enquire into the meaning of it all; then it becomes a philosophical enquiry. The moment you ask, "What is the meaning of this?" you have lost track of poetry. The moment you start dancing with a tree without asking what is the meaning of this swaying tree in the wind?" you are being poetic. And the miracle, the miracle of miracles, is that the person who starts thinking "What is the meaning of it all?" will never find the meaning, and the person who does not care about the meaning immediately finds it. Dance with the trees, sing with the birds, swim in the ocean, and you will find the meaning -- without seeking it. Just become part of this beautiful existence.

Sing your song, because everybody has come with a song in the heart and unless you sing it vou will remain unfulfilled. You have to do your thing -- that's what I mean by singing your song. Be creative, in whatsoever way it is. Whatsoever you feel like doing, do it! Don't be bothered about what others say; that is irrelevant. Insist that this is what you want to do and this is what you are going to do, irrespective of all the consequences. Don't compromise.

The poet is really a rebel, he never compromises. If he compromises he is not a poet, he is a businessman. And if you don't compromise your love will grow in leaps and bounds. Sing your song and you will find love coming, arriving from some hidden sources within you. It will fill you; overfill you! It will start overflowing you; it will start reaching others.

That's how I have reached millions of people. I never go anywhere. I simply go on sitting in my chair! Buddha at least travelled from one village to another for forty-two years. Mahavir travelled, Jesus travelled. I may be the first man who simply sits in his chair in his room, never even going outside! But my song is reaching people, without any effort it is reaching millions. You just have to be loving, and then you have such infinite energy that it is bound to affect the whole quality of existence.

But insist on one thing and that is, "I have to be myself." I teach my sannyasins: be yourself. Never compromise, don't imitate -- sing your song. And you will find love and you will find bliss, and ultimately you will find truth and god.

(The natural spring of wisdom can only flow when it is unimpeded by the rocks of knowledge, Osho explained.)

Everybody brings wisdom with him, but we become overburdened with knowledge that others are very eager to impose upon us. Parents, teachers, the priests, the politicians... everybody is eager to impose his knowledge upon the child, and they destroy the wisdom of the child. The wisdom becomes so burdened with stupid knowledge -- with geography and with history which are sheer nonsense -- and with scriptures. The Bible and the Koran and the Gita... if they are not your own experience they only burden you. They can burden you so much that you stop moving -- the burden can be mountainous. And as you grow in age, more and more knowledge goes on accumulating.

My effort here is to help you get rid of knowledge, because wisdom is your very nature. If you can get rid of knowledge you will be surprised: underneath all this rubbish there is a diamond which you have brought with you, which has not to be given to you. It is already there, it has to be brought out.

That's exactly the meaning of the word 'education': to draw out. But what the educationalists have been doing for centuries is just the opposite; it is miseducation, it is not education. They are not drawing out your nature, they are stuffing something in you from the outside, they are forcing you to swallow it. And of course they are very clever in forcing you. They punish you, they reward you, they manipulate you in every possible way. And the child is really innocent. He starts doing what he is told to do, and by the time he is capable of doing something on his own, he is so overburdened that he completely forgets that he had an insight of his own.

Wisdom means your own insight. It has not to be taught to you, it needs no tuition. That's why we call it intuition. It is inner, it is already a given fact; it is a gift from God.

So drop all knowledge and search within yourself for your intrinsic nature. And that's what wisdom is. It is very innocent. It gives you clarity, transparency; it makes you more and more aware about yourself, about others. It awakens you. It creates an inner light. And once you have that light clear, unburdened, unclouded, your life starts moving in the right direction. You need not force it to move in any direction, it starts moving of its own accord. You have found the key -- it is hidden in you.

The function of the master is not to teach you anything, not to help you to learn something, but just the opposite: to help you unlearn so that you can find your own source.

(You can get to know god through prayer -- but that's a somewhat unsophisticated way to get acquainted, Osho told the last initiate, a man from Denmark.)

Prayer is for immature persons, for childish persons, for retarded people, because prayer means hypothesising a god outside and talking to that god and shouting and telling him, "I am miserable and you are great" and praising him. The whole thing is childish because you have first projected a god -- that god is your creation. Hence the Hindu has his own projection, the Mohammedan has his own, the Christian has his own.

There are three hundred religions in the world and at least three thousand sects of those religions, so there are at least three thousand concepts about god. God is one -- how can there be three thousand concepts? They are our projections. First we create a god, an idea, a dream, and then we start talking to that dream. It is almost like auto-hypnosis: you are hypnotising yourself by your own words, and nobody answers. But one can befool oneself totally.

It is a very childish approach. That's why we call god the father because the child needs a father; or we call god the mother because the child needs a mother.

Gautam the Buddha says there is no god forget all about it. In fact he is saying prayer is not for the grown-up people it is not for mature people. For mature people meditation is the way. Meditation means no hypothesising about god on the outside. Meditation simply means becoming silent a centering becoming rooted in your very being.

And in that rootedness for the first time you start finding a new quality. That new quality can be called godliness -- not god but godliness. Because it is something which vou have never known some new name has to be given to it -- call it truth, liberation, freedom. It is such a transcendental quality, that "godliness" is a perfectly beautiful word for it. But you won't find any god, not some ancient, old man sitting somewhere above the clouds. That is very childish.

Carl Gustav Jung has written in his memoirs, "Whenever I think of God sitting above the clouds I am reminded of my own childhood ideas" -- because his father was a priest so he had been continuously sermonising about god in heaven. And the child was worried that if that god suddenly starts pissing then?... A child is a child! Or he defecates? So Carl Gustav Jung says "I used to dream that he was pissing and the whole world was drowned in his piss! I would come out of my dreams so afraid and scared. "What kind of god is this sitting there? Sooner or later he *will* piss! How long can he control it? Unless he is dead... then that is another thing.

But the whole idea is childish, stupid. There is no god sitting somewhere, but there is certainly godliness within you. That is found through meditation, not through prayer. And if you find your godliness through meditation, then a new understanding about prayer arises too. Then prayer is not praise of god, praise of the lord. Then prayer is just a thankfulness towards the whole existence for how much it has given to us. It is gratitude. Then prayer also has a different quality. You don't say anything you simply bow down to the earth, to existence, to the sun, to the moon, to the mountains not towards somebody in particular, not towards some person but just towards the whole. It is pure gratitude! Then prayer is also beautiful -- but that prayer is known only by those who have found godliness through meditation.

Otherwise the people who have gathered in the churches and the temples and the mosques are all retarded people... retarded people go there. If you want to count how many retarded people are in the world you can simply go into the temples and churches and the mosques and just count and you will find the right people there!

Psychologists say that the average mental age of humanity is twelve years. Certainly it is a retarded thing, this humanity is very retarded. A person may be eighty years old and his mental age is twelve. Of course his religions attitude cannot be more than that of a twelve-year old. His approach towards life will be

childish.

I teach meditation, and then one day prayer is possible, but that is a totally different phenomenon. It has nothing to do with prayer as you have known it I insist on meditation. Once the flower of meditation opens in you and you feel godliness, you experience godliness, then there is a natural gratitude. It is neither Christian nor Hindu nor Mohammedan nor Buddhist, it is simply gratitude towards the whole. That is prayer. It is the fragrance of meditation.

Just the Tip of the Iceberg

Chapter #18
Chapter title: None

18 September 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(Osho began the evening by talking about bliss as a flowering of aloneness.)

Bliss means courage, nothing else. It is already there inside, but to go inside is not for the cowards because the coward always wants company, a crowd. He feels at ease with the crowd; surrounded by people he feels secure. The coward is like a sheep. The sheep is perfectly happy with the crowd; alone, great fear arises.

An inside journey is a journey towards absolute aloneness; you cannot take anybody there with you. You cannot share your centre with anybody, not even with your beloved. It is not in the nature of things; nothing can be done about it. It is easier to go to the moon because you can have company. Even if you don't have company you can have a connection with the earth; you can phone the people here. You can get directions from the outside, from the far away earth, but still you are connected. The moment you go in, all connections with the outside world are broken; all bridges are broken. In fact, the whole world disappears.

That's why the mystics have called the world illusory, maya, not that it does not exist but for the meditator, one who goes in, it is almost as if it does not exist. The silence is so profound; no noise penetrates it. The aloneness is so deep that one needs guts. But out of that aloneness explodes bliss. Out of that aloneness, the experience of god. There is no other way; there has never been any and there is never going to be.

(Because John was the name of the most loved disciple of Jesus, the name has that connotation, Osho explained to a Dutch analyst. And then he described the three different kinds of people who seek truth.)

One is the student. His enquiry is mental, of the head, intellectual. He wants to gather a little knowledge of what truth is all about; his enquiry is superficial. The second category consists of disciples. Their enquiry is of the heart, not of the head. They really want to know truth, not just knowledge about truth; they want to experience it. They are not satisfied with mere knowledge, they want an authentic experience. Hence the disciple moves on a different plane from the student, the scholar. The student collects information, the

disciple asks for transformation.

And the third category consists of the devotees. They are those to whom the transformation has happened , who have come to experience, to taste, who have found a glimpse of truth. The disciple is still seeking, the devotee has arrived. That is the third category.

Only a disciple can become a devotee. The student cannot become a devotee; first he will have to become a disciple. If the student remains a student for his whole life he will be missing the whole point. He will talk about truth, about love, about god, about meditation. But all knowledge is borrowed, it is not his own experience. The disciple has a little bit of experience because he moves from logic to love, from head to heart. The heart is closer to being. The student is in the head, the disciple in the heart, and the devotee reaches his very being. But nobody can bypass disciplehood -- it is a must.

And the only thing that can make you really a disciple and ultimately a devotee is meditation. One has to learn how to be silent, still, calm and quiet. The moment you know the art of being silent, the miracle starts happening. You start becoming a beloved disciple, you are no more an ordinary disciple. And when meditation is complete, entire, you are transformed into a devotee. Then the whole world is divine. For a devotee all is god; except for god, nothing exists.

That is the goal of sannyas. One *may* come here as a student, but one should not go from here as a student. If one goes as a disciple one has taken a great jump. And if you are a disciple then it is not very difficult to be a devotee. The first gap is bigger -- from the student to the disciple. The first change is very radical; the second change is very gradual. It comes on its own, of its own accord; you need not strive for it. The disciple one day naturally becomes a devotee, but it is not so with the student. The student may remain a student for his whole life. The pundits, the scholars, the theologians, the professors, the philosophers -- they remain only students.

Sannyas means disciplehood, and sannyas is fulfilled when you have become a devotee. When the trees and the mountains and the sun and the moon and the stars, all represent one reality, one god, you have come home.

Pankaj means a lotus, and the lotus has always represented something of tremendous value. Two things particularly have to be remembered. One: the lotus grows out of mud -- the most beautiful flower grows out of dirty mud. It means that the dirty mud contains something beautiful. So don't reject the dirty mud, because it contains lotuses.

One has to know the art of how to grow lotuses. And it is a miracle, one cannot believe it! If one has not seen a lotus growing out of mud one cannot believe it; one cannot conceive that this beautiful flower, this delicate flower, with such fragrance, with such colour, has come out of ordinary mud.

Man is born as ordinary mud, but man contains a lotus -- just in the seed. Man has not to be rejected, man has to be accepted and transformed. The world has not to be denied, because it contains something infinitely beautiful. It is not on the surface, it has to be brought to the surface.

Hence I am not against anything: not against body, not against the world, not against the outside. I am not against anything, but I am for transforming everything. Whatsoever god has given is something valuable; if we cannot understand its value it is our fault, our limited vision.

The second thing to be remembered about the lotus is: it lives in the water, but the water touches it not. It has such velvety petals that even if dewdrops gather on those petals they remain separate. That's why on a lotus petal the dewdrop looks so beautiful, it looks like a pearl because the lotus remains untouched.

That's why I say it precisely defines my vision of sannyas. A sannyasin has to *live* in the world but has to remain untouched like a lotus. I am not for renunciation, I don't teach escapism. I teach live in the world but don't let the world enter you. Be in the world but don't be of the world. Remain aloof, remain cool, remain untouched. And then the world has much to teach you. The world is a device of god; it is a situation in which to grow and mature. Those who escape remain retarded.

I have come across many people in the Himalayas who have lived the life of an escapist for their whole life, for thirty years, forty years, fifty years. But they look retarded, they don't look intelligent; they don't have the sharpness. Their sword has gathered rust because they escaped from the challenges of life.

Live in life -- all those challenges are good. It is only through those challenges that one grows. Growth comes through the hard way. Never choose the easy way, otherwise you will remain immature. Never choose the short-cut, otherwise you will miss many scenes and scenery on the way. Live life in its totality, intensely but with awareness. Awareness becomes like a velvety coating on you and keeps you separate from the world. And that very art is sannyas.

(The real Christian is Christ, Osho told a German psychologist.)

Friedrich Nietzsche has said that the first and the last Christian died on the cross two thousand years before -- the first and the last! And he is right. He was a madman, but about many things his insight is far deeper than that of your so-called pope!. Sometimes it happens that mad people have greater insight than the so-called sane people because the so-called sane are not really sane.

Christians are not really interested in Christ, neither are Buddhists interested in Buddha, nor are the Hindus really interested in Krishna -- because it is not a question of worship. Christ is not Jesus' name, his name is Jesus. He attained to a certain peak of consciousness. That peak is known in the West as Christ-consciousness, in the East we call it Buddha-consciousness. It is the same, it is the same peak. There are different languages describing the same peak.

One can be a Christian only if one attains Christ-consciousness, and that is possible through meditation. Not by reading the Bible, not by going to the church, not by following the Christian ritual, not by believing in a certain dogma and creed, but by purifying your consciousness, dropping all that is unnecessary, non-essential, so that only the essential remains in you. The moment only the essential remains in you there is a great explosion of light. And that experience makes one a Christ or a Buddha or a Jina or a Krishna; it matters not what word is used.

Never be bothered with words. Remember the meaning and forget the words.

A man without love is like a flower without fragrance. A flower without fragrance is not of much value. A man without love is also not of any value at all. A man without love is an empty temple -- god is missing.

Jesus says god is love. I say love is god, I make love far more important than god, because when love comes god automatically happens. So one can ignore god but one cannot ignore love. Love is the very bridge. And by love I don't mean the love that is known ordinarily -- that is lust, it is not love. It is desire, it is not love. It is exploitation of the other as a means, it is not love.

Love knows no lust; it is not a desire. Love is never a beggar. Love gives and never asks for any return. Love gives for the sheer joy of giving. Love shares one's bliss, because one comes to know slowly slowly that the more you share it, the more it happens. The more you give, the more you have.

So it is not a question of whom to love, it is a question of being in a state of love, unaddressed, to whomsoever it may concern. No need even to put the name on it. Love addressed to a particular person becomes limited, narrow. And a narrow love is not real love; it becomes crippled. Love is so vast, you cannot narrow it down.

It is as stupid as somebody deciding "Because I love you, I will breathe only in your presence. So when you are not there I will not breathe."

Then the next time will never happen, the next meeting is impossible, because that man will be dead! Even when the lover is not there or the beloved is not there, one has to breathe.

Love should be like breathing. It should not be a relationship but like breathing -- natural. So whosoever comes to you, your love is there just is as your breathing is there. If you pass by the side of a tree, your love showers on the tree. You say hello to the tree -- you can even shake hands! And when you sit on a rock, of course you enquire "How are you?"

A lover is continuously in a state of love -- that's what I mean by love. Then it takes you by and by towards god. The ultimate peak of love is god. God is not a person, it is the ultimate fragrance of love, a living fragrance.

I like to use the word "godliness" rather than "god", because god gives you a sense of a person. Godliness is far better because it gives you only a sense of fragrance -- a presence not a person.

Love, and love unconditionally. Love, and love without asking for any return. Love as an end unto itself, and that is true prayer. And love the whole existence without any discrimination, without any choice. Love choicelessly, and then the day is not far away when you will become aware of godliness surrounding you, reaching you from every nook and corner of existence. You will become fire with it, aflame!

(And then to Prem Peter Osho said:)

Love is the rock on which the temple of life can be built. Without love all houses are made on sands, shifting sands. One is bound to be disillusioned sooner or later, one is bound to be disappointed because the whole effort can collapse any moment. You don't have a real foundation to your house. It is more or less a house made of playing cards. It looks beautiful but just a little breeze and it collapses.

Make your life rooted in love and then it never collapses. Love is the only experience that defies death, that knows no death. A man of love is unafraid of death because in knowing love he has known something of immortal existence. Tasting love he has tasted something of eternity and he knows that in him there is something which is going to persist. No death can destroy it, no fire can burn it. There is no possibility of its being erased from existence. The certainty is so deep, so self-evident, that it needs no other proof. You simply know it is so.

But the people who make their houses without the foundation of love are simply fools. Life will go on slipping out of their hands, and sooner or later death knocks on the door and they will not have any shelter against death. They will not know what to do. They will not know that something in them is going to survive so there is no need to fear.

Love makes one fearless, and fearlessness is a great achievement. It means you have known something of deathlessness.

(Love is virtue' was the meaning of her new name, Prem Sunito, Osho told a German student.)

Lovelessness is the only vice, the only sin; all other sins arise out of it. They are simply branches, offshoots, leaves, foliage; the root is lovelessness. Adolf Hitler, Joseph Stalin, Mao Tse Tung -- all these criminals are rooted in a state of lovelessness. They cannot love, they have become incapable of love.

The person who loves cannot harm; it is impossible to harm. How can you harm when you love? You cannot even imagine harming anybody. Love transforms your whole life; it gives you a new character. And the character is not imposed, it comes from your very innermost core. It is not like morality; morality is just superficial. Religiousness comes from within -- that is authentic virtue. First the centre becomes full of love, then the love starts spreading towards the circumference. That is your character. And when love glows in your acts they are virtuous.

So I teach you only love, not morality, because my observation is that if love is there one is moral automatically, inevitably. And if one is not loving then all morality is pseudo, bogus. It only creates hypocrites, it does not create real sages.

Love cleanses you of all impurities -- anger, jealousy, hatred, possessiveness, domination. All trips and all numbers of the ego simply disappear just like dust disappears when you take a shower. Love is a shower of the spirit: it cleanses you. It makes you pure like a small child, innocent. And out of that innocence is beauty, out of that innocence is grace, and out of that innocence ultimately is the experience of god.

We have to be worthy to experience god. We have to create a right situation, only then can we invite him to come in. Even if an ordinary guest comes to your house you clean the house, you decorate the house, you arrange the furniture; you make everything give a sense of welcome so the guest feels at home, welcomed, loved. And when we invite god we have to prepare our own inner being because that is the place into which we can invite him.

And love cleanses the inner world. Love is alchemical, it transforms your very chemistry. It makes you a new person, it gives you a new birth. One becomes twice-born through love.

My message contains only one single word: love. So if by becoming a sannyasin you become more loving, that's enough. Then everything will be taken care of.

Jesus says, "Seek ye the kingdom of god and all else shall be added unto you." What he means by god is love. Read, "Seek ye the kingdom of love and all else shall be added unto you."

(To an artist from Canada Osho gave the name, Prem Gatha -- a story of love.)

Shakespeare says about life: A tale told by an idiot, full of fury and noise, signifying nothing. And he is right as far as ninety-nine point nine percent of people are concerned: their life is a tale told by an idiot; it makes no sense at all. The ordinary life of the majority makes no sense at all, it is utterly stupid. Somehow they go on and on dragging themselves, but it is not life because there is no dance. They are only dragging, they are vegetating -- it is not real life.

Real life must have the quality of godliness, the fragrance of lore. Love has to become your inner story, then it is no more a tale told by an idiot. Then it is a tale told by a Buddha, full of dance and music! Then it releases the imprisoned splendour in you. And you have such a vast sky within, far more beautiful than the outer sky with all its stars and moon and sun. You have a far bigger sky within you, far more beautiful.

Rabiya, one of the Sufi mystics, was sitting in her small cottage, and a guest mystic, Hasan, was also staying with her. It was early morning and Hasan went out. It was a beautiful dawn and the sky was red and

the birds were singing and the flowers opening and the trees swaying in the cool morning breeze. He was so thrilled that he called Rabiya, "Rabiya, what are you doing inside? Come out! God has given us such a beautiful morning -- don't miss it!"

And Rabiya laughed. She was a very strange woman, of the same calibre as Christ and Buddha. Her laughter was so loud that Hasan felt a little shocked -- why was she laughing? He asked, "Why are you laughing?"

She said, "Hasan, *you* come in -- because you are seeing a painting of god and I am seeing god himself! Yes, the painting is beautiful, but who cares when you have found the painter himself? *You* come in, rather than calling me out!"

She transformed a small, ordinary statement into a tremendously significant message. Hasan went in; he saw Rabiya -- she was sitting with closed eyes -- surrounded by such a beautiful aura. He fell at her feet and said, "Forgive me! It was wrong on my part to call you out. I was not aware. I am not really a meditator," he said. "I have learned much from the scriptures and people think that I am a great mystic, but I am only a scholar. Teach me the art of going in.

And that's what sannyas is about, the art of coming in. And then the whole story changes. It is no more full of noise and fury. The same energy starts becoming a song, a tremendously beautiful music. The same energy that was sheer nonsense starts becoming a profound meaningfulness. And the same idiot is no more an idiot. All his idiocy is gone and his Buddhahood explodes. Each idiot is carrying a Buddha within his womb, and the Buddha has to be released.

The head is always a failure; it cannot be victorious. The heart is always victorious; it can never fail. Love never fails; logic always fails because logic is rooted in doubt. How can it succeed? Its very foundation is doubt. And love is rooted in trust. How can it fail? There is no possibility.

In fact, love has such a magical quality that you may fail in the eyes of the world but you are never a failure as far as you are concerned -- and that is the only thing to be considered. Logic may succeed in the eyes of the world -- it is cunning. It succeeds politically; it succeeds as far as prestige, power, money is concerned. But inside you know that you have failed. Your life is empty, there is no meaning in it.

And doubt goes on creating darkness. Doubt is another name for darkness, and trust another name for light. And these are the two alternatives available for every person: the head and the heart. The whole humanity can be divided in two categories, the heads and the hearts. But we don't divine humanity that way, we divide humanity into hand& and heads. The labourer is called a hand and the boss is called the head. The person who works is a hand and the person who is cunning enough not to work is the head. But there is no category for the heart at all. This is a strange categorisation. The real division is between the heads and the hearts.

But I can understand why the heart has been ignored -- there are so few people who live in the heart. They are negligible, they are exceptional, they can be ignored. They only prove the rule; they need not be counted. A Buddha, a Christ, a Krishna -- they need not be counted. We can ignore them; they don't consist of the vast humanity, they are not part of us. We have managed to cut them off from humanity. We call them avataras, teerthankaras, descendants of god, sons of gods, messengers of god, but not human beings. And they are *really* human beings -- nobody else is! But to save our ego, we say, "We are human beings; they are far above us, transcendental. We can worship them, that's okay, but we cannot live according to them. That is impossible."

I say to you, worship is stupid. *Live* like a Buddha -- that is the only true worship. Live like a Christ. And you have every potential to be a Christ or a Buddha; you are not less endowed. You have a heart, but it is not functioning. It is as if you have an air-conditioner in the room and it is not functioning, and you are perspiring and you are getting hot and you are freaking out! And it is just that you don't know how to put the conditioner on, and all these troubles will disappear.

The heart *is* there, a given fact, but it is absolutely non-functioning. We have forgotten how to put it on. We have forgotten two things: we don't know how to put the head off and we don't know how to put the heart on. So the head goes on continuously, day in, day out, year in, year out. Even in the night when you are asleep it goes on chattering. It does not take any note of whether you are awake or asleep, whether you are alive or dead -- it does not bother!

Even people in their graves must be thinking, still thinking, planning what they have to do tomorrow. I cannot imagine that they have stopped -- such a long habit! Habits don't die so easily. *You* can die, that's another matter, but the habits persist and many things continue. So I think the head must be continuing.

Nails go on growing in the grave and hair goes on growing -- old habits! So I think the head must continue dreaming, planning, imagining, having memories.

We have completely forgotten how to put it off. And the miracle is that the same switch which puts the head off, puts the heart on. The moment you put the head off, the heart goes on. There are not two switches!

And this is the whole of meditation: to help you find the switch, so you can put the head off. And then immediately you will start having a different humming sound, a different functioning. A different dimension opens up.

The heart can make you victorious. The heart can make you a master of your own being. It can make you blissful, peaceful, divine.

(Bliss is inside us, Osho reiterated in his last address, which was to an Indian ex-police inspector. Turn in, he told him, and you will discover a whole new perspective to life.)

Then it is no more confined by birth and death. Then we know it has been before birth and it will be there after death too. Then birth and death are not the beginning and the end of life but only ordinary episodes in an eternal journey.

People are sad and miserable for the simple reason that they have been searching outside. They cannot find it there because it is not there in the first place. You have to look in the right place. Our consciousness contains all, the whole kingdom of god is there. Man comes with all that he needs, with all that he desires. But the problem is that he starts rushing here and there, hither and thither, all over the world, thinking that by gaining more money or becoming more powerful he will be blissful. He goes on and on wasting energy.

The moment when one starts looking in is the most important one in life; nothing is more important than that. And sannyas has to be that turning-point.

My whole effort here is to help you to look within. The moment it happens... and it can happen any moment; all that is needed is your cooperation with me. It cannot happen in a state of conflict. That's what sannyas is a cooperation with the master. The disciple simply becomes so attuned with the master that he starts taking hints. He is no more in an argumentative mood, he argues no more. With the master there is no argument possible; one simply listens and follows. And things are so simple that if one can listen and follow it can happen immediately, instantly.

So be here for a few days and learn at least one meditation, Vipassana, and that will suit you.

Just the Tip of the Iceberg

Chapter #19
Chapter title: None

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Bliss exists, but it is part not only of the unknown but of the unknowable. These are the three realms: the

known and the unknowable, and between the two is the territory of the unknown, The first step is from the know into the unknown, and the second step is from the unknown into the unknowable. These are the only two steps and the whole journey is complete. The first step is more difficult. Once you have taken the first step by dropping your misery, by dropping the clinging to the known, you will feel such freedom, such weightlessness, that you will become tempted to go into the unknowable -- naturally, inevitably. If this much beauty can happen and this much bliss can happen just by moving from the known into the unknown, you will become intrigued with the mystery of the unknowable. And then the second step is very easy; it comes of its own accord.

Sannyas means risking -- risking misery for bliss. It looks like risking in the beginning. When you have entered into it then you know that that was not the question at all, because what you have lost was not worth keeping at all and what you have gained is immense, is infinite, is immeasurable.

I teach how to live dangerously, how to live the life of a gambler and a drunkard -- drunk, of course, with the divine, and gambling continuously, staking the known for the unknown and then finally the unknown for the unknowable. The moment you enter into the unknowable you have entered into god. And that is the ultimate peak of bliss; there is nothing higher than that. You have come home.

("Discipline" is something of a dirty word in the best. But the discipline he teaches is that which arises out of the consciousness of a meditator, Osho told us.)

I teach only awareness, but out of awareness your life starts settling into a new gestalt; a new pattern arises naturally, spontaneously.

When one lives unconsciously there is a different kind of life -- it is bound to be so. It comes out of unconsciousness; it is all haphazard, accidental, as if one is moving in deep sleep, walking not knowing where, not knowing from where, not knowing why, just going because the whole crowd is going somewhere. Everybody believes that when so many people are going they must be going to something significant -- -everybody thinks in the same way -- and the whole crowd is moving in sleep. This whole humanity is nothing but a crowd of somnambulists, sleepwalkers.

The moment you become aware, meditative, your lifestyle changes. You are no more part of the crowd, you become for the first time an individual. And then out of awareness many things disappear. All that is wrong withers away and all that is right starts attracting you. It is no more a question of choice: you need not choose between the wrong and the right, you spontaneously start moving towards the right. The wrong becomes impossible, you cannot stumble towards the wrong; you are so alert that it is no more possible. Even if you want to do the wrong you cannot do it, you can only do the right.

Out of this awareness comes a beautiful discipline not imposed from the outside. Anything imposed from the outside is slavery; anything that springs from your very being, that grows from your inwardness, has a beauty because it is freedom.

To be a disciple means to be meditative, nothing else, because the word "disciple" comes from the same root as discipline. It means living in the light of awareness. And the person who lives in the light of awareness is not only a beloved of the master, he becomes the beloved of the whole existence. The whole existence cooperates with him. All the blessings from all the dimensions start showering on him. He is for the first time blessed, really blessed.

(To Mario from Italy Osho talked about the difference between revolution and rebellion.)

Revolution is political, rebellion is spiritual; revolution needs a crowd, rebellion is individual. And all revolutions without any exception, have failed because the crowd is so unconscious that whatsoever it does is going to fail. The crowd consists of the lowest intelligence. And how can anything beautiful come out of the lowest intelligence? Of course it takes revenge: it kills the czars and it kills the kings; it destroys property, it changes the government. But the people who are absolutely unconscious, whatsoever they do is going to be ultimately a failure. The French Revolution failed, the Russian Revolution failed, the Chinese Revolution failed. All revolutions have failed.

And rebellion has always succeeded, but it is individual. A Jesus is a rebel, a Buddha is a rebel, a Lao Tzu is a rebel.

We need more rebels in the world and less revolutionaries. And that's my effort through sannyas, to create rebels. Each sannyasin has to be a rebel, but that rebellion is individual. You are not fighting with any structure outside, your fight is inner. You are fighting with the structure of unconsciousness; you are destroying unconsciousness, darkness, and you are bringing light to yourself. And once the light is there you

live according to that light. And more and more people living according to their light can bring a new dawn to humanity; they can bring a new man on to the earth.

That is the only hope. Revolutions have failed, now rebellion has to be tried on a vast scale. Millions of sannyasins, millions of meditators, are needed, and they will all be working within themselves. It is not a question of fighting with anything outside, it is something inside man that goes on defying all efforts to change, and again and again we are in the same rut.

In Russia they destroyed the capitalists and the division between the poor and the rich. A new division has arisen, the division between the powerful and the powerless, the people who are ruling and the people who are ruled. Another class has started happening -- the same division but a different label. And this is going to happen again and again because inner consciousness is not there, so people are bound to create something similar again; they know only that.

I teach rebellion. Rebellion is beautiful, revolution is ugly. Revolution is violent, rebellion is non-violent. Rebellion has nothing to do with the outside world at all, yet it transforms the outside world because once the inner is changed it consequently starts triggering many things in the outside world. But that is not our purpose; it happens as a by-product. Even if a single man changes, thousands are bound to change. Whosoever comes in contact with him is bound to be transformed in some way or other. A seed will fall into his being too.

So in a way I am preparing for a great revolution, but not through revolution -- through rebellion, individual transformation.

(In fact love is a bridge between man and god, Osho explained.)

There is no other proof of god. We have the capacity to love -- that's the only proof, because the very capacity shows that there is something in life which is not a commodity, which is not material, which is not business. There is something in life which is not a means to something else but an end unto itself; one loves for love's sake. Now that is beyond economics, beyond politics, beyond mathematics, beyond logic.

Hence lovers have already looked to the so-called business-minded to be a little bit cuckoo, crazy, nuts! And in a way they are out of their minds, but they are out of their minds in a very beautiful way. It is not derogatory to be out of the mind. In fact, a buddha happens only when somebody is out of the mind.

One can fall out of the mind in two ways. One can fall below the mind, then one goes to an insane asylum; one can go above the mind, then one becomes enlightened. But both are out of the mind, so they have a similarity. They are utterly different, yet one thing is similar: both are out of the mind. One has fallen below, one has transcended. Yes, there is a great difference, but there is one thing common too. A lover knows something which is out of the mind -- and it is not below the mind, it is above the mind.

Love is the only proof for god. Love more, so that god becomes more a reality to you. You will not find god in the Bible or in the Koran or in the Gita; you will find god only in love. That is the real Bible, the real Koran, the real Gita, the real song of life, the only scripture worth studying.

(Meditation is the art of self-awakening, Osho told a karate teacher from Germany.)

Meditation needs a totality, an absolute devotion, perseverance and continuous effort to awaken yourself. And one never knows when it will bring the fruits, the flowering, hence one has to go on and on waiting with patience -- but working, working for it.

People have become so lethargic that they don't want to work for anything. They would like some short-cut. They would like something like instant coffee, so that they need not do anything! But meditation needs a great industrious spirit. It needs intense inner work because it is a question of awakening and your sleep has been for millions of years; for thousands of lives you have slept. It has become a habit, it has almost become your nature

To awaken yourself great effort is needed. You have to shake yourself and you have to pull yourself out of your dreams. And nobody else can do it for you, on your behalf, because it is a very tricky phenomenon. If somebody else tries to wake you up you will resist and you will go even deeper in your sleep, because you will not like being interfered with. Nobody wants to be interfered with.

The master is in a very strange situation. He wants to wake you up, but he cannot do it directly. If he tries to do it directly, just out of resistance you will fall deeper into sleep; your ego will be hurt. The master can work only in a very indirect way. He has to give you not only hints, but he has to persuade you to do it on your own. His work is of persuasion, hence it takes a long time. It can be done very easily -- the awakened person can awaken the sleepy person instantly, but the problem is, the sleepy person will not

understand the compassion. In fact he will feel offended, that "Who are you? Why are you disturbing my beautiful dreams? And if I want to sleep, who are you to wake me up?" He will not say it so clearly because he cannot say anything clearly -- he is asleep! But he will slip deeper into sleep just to avoid awakening, because whatsoever he sees he thinks is reality, and somebody is pulling him out of his reality. Maybe he is dreaming that he is an emperor with golden palaces, and you start waking him up. Of course he will be angry!

That's one of the things that Jesus never understood. He tried directly. And I can understand why it happened. Buddha never tried it directly. We have a long tradition of awakened people and we know how to persuade the person to do it on his own. We have to throw cold water on him, but we persuade him by saying "Throw the water yourself. This is the bucket -- take a jump into it or pour the bucket over your head!n We persuade him in such a way, saying "This is nectar, not water! And it is not cold, it is very lukewarm and you will enjoy it!n Once he pours it, he is finished, he will wake up -- because it is really ice-cold!

In the East we have a long tradition, a ten-thousand-years long tradition at least, of thousands of awakened people working. That's why nobody was crucified like Jesus. In India he learned the art of awakening people. For eighteen years he was travelling in the East, that's why for eighteen years the Bible has no account of him. The Bible remembers him when he is twelve, and then suddenly the Bible remembers him when he is thirty. Eighteen years' gap is there, and they don't have any way to explain what happened in these eighteen years. Eighteen years is a long time in the life of a man who lived only thirty-three years; eighteen years is his whole life! He was travelling in the East from Egypt to India, continuously being with many awakened masters, so he learned one thing, that people have to be awakened.

He was a young man and he rushed back to his country to help his people , but he was in such a hurry that he tried direct methods. Of course people crucified him -- they did not want to be awakened in such a way. He simply told them, "This is ice-cold water and I am going to throw it in your eyes, and I am going to wake you up!" This is not the right way.

Buddha says, his last message is, "Be a light unto yourself." At the very end also he is persuading "Be a light unto yourself." He is saying "You can be a light unto yourself, I am just helping you. If you want to be awakened I can give you a few hints, but the longing is yours."

It is a delicate affair, a very delicate affair. If you jump immediately jump... and that's what Jesus did. He says to his disciples, "Go and shout from the housetops." That is not the way to persuade people -- to shout from the housetops. They will pull you down They will kill you immediately if you shout from the housetops.

The master has to work very slowly and the disciple has to be industrious. It is going to take time, although the master will go on saying it can happen right now. That is part of his persuasion -- otherwise you will escape! The moment you start escaping he will say "Just now it is going to happen! Where are you going? Wait!" And he knows perfectly well it is not going to happen now! It will take time because you have slept so long, you have forgotten how to wake up. You have forgotten how to open your eyes, how to get rid of your dreams.

Hence patience is needed on the part of the disciple, work is needed; one has to wait and one has not to be in a hurry. The paradox is that the more you are in a hurry, the more time it takes; the less you are in a hurry, the less time it takes. If you are not in a hurry at all it can even happen right now. Watch out!

(Osho talks about his vision of sannyas.)

It is not the old idea of sannyas at all, it is a totally new vision. The old sannyas was escapist, and I am against all escapism. The escapist is a coward, and god is not for cowards.

My sannyas is to live in the world, totally in the world, and yet fully aware, watchful -- living in the world without any clinging. No need to renounce anything. Rejoice in everything, enjoy everything, but remember to be aloof too. A part of your being should always be alert, watchful, so that you don't get involved. Act, but don't become a doer. Life has to be lived as if you are an actor on a great stage, and the whole existence is nothing but a drama. But don't become identified with the roles you are playing in the drama. That's where the problem arises, when you become identified.

So my sannyas can be reduced to a simple definition: non-identification with any role you are playing, whatsoever it is. One can be a doctor or a businessman, one can be an engineer or a painter -- whatsoever role you are playing, remember it is a play. Don't get serious about it. Success and failure are the same when it is a play. Whether you succeed or fail does not matter; what matters is that you remained alert all the time.

Success comes, you watch it; failure comes, you watch it. Life is there, you watch it; death comes, you watch it. Your whole work is to remain a witness to all that happens around you, within and without. This is the foundation for my sannyas.

And the second thing to remember is: this witnessing is possible only if you slowly move into meditation. Choose one meditation, whichever fits with you, and then go on working on it without any desire for any immediate result; forget all about result. Just go on doing it, enjoying it, and one day the result comes. But it comes only when meditation has come to a certain intensity. It is like water evaporating: when it comes to a one-hundred-degree heat it evaporates. At ninety-nine degrees it still does not evaporate, it is still water; just one degree more and it disappears.

The same happens with meditation: you go on working, a certain intensity comes, a certain degree of heat is created, and the ego evaporates. And when the ego is no more, god is.

(The next initiate was a German actress.)

Man is born with the light, every child has that flame, but slowly slowly dust gathers around it. Clouds are created by the society, by the parents, by the whole establishment -- religion, politics, culture, civilisation. They are all in a great conspiracy against the small child. And the child is helpless; they go on forcing things into him. They destroy his innocence, they destroy his beauty, his grace. They cover everything in his being. They make him a beggar, and he had come as an emperor.

Sannyas moans rediscovering yourself. It is a journey of rediscovery. In short, whatsoever the society has done to you has to be undone so that you can have a new birth, a second birth, a second childhood. Once you have a second childhood you will not allow anybody to interfere with you again, because now you are not a small child, you can protect your freedom, you can fight for your innocence. You cannot be forced by any power. You can be killed -- that's perfectly okay -- but you cannot be enslaved.

And my effort here is to help you to become free from all that others have imposed on you. And once you are unconditioned, once you have tasted something of freedom and joy that comes with it, you will never again allow anybody to interfere with your freedom. And not only that, you will never interfere with anybody else's freedom either.

That's what I call a real religious person: one who never interferes in anybody's freedom and one who never allows anybody to interfere with his freedom either.

(Deva Dhyan.)

Meditation is a state of absolute silence. It is not concentration. Concentration is a tense state, and in tension you cannot be silent. Silence needs relaxation, total relaxation. Meditation is not contemplation either, because contemplation means you are still thinking, maybe beautiful thoughts -- of god, love, truth -- but a thought *is* a thought; it does not matter about what. Every thought is a cloud and destroys your clarity; your vision is blocked.

Meditation simply means no-thought, no-mind. It happens through watching your thought process, not by chanting a mantra -- because a mantra is a thought, a seed-thought; not through prayer, because prayer is again thinking, talking, words, language. One has to go beyond language, beyond words. One has to relax so totally that there is no tension -- physical or psychological.

In that silence, in that restfulness, one comes to one's very source, to one's very roots. And from there is the mutation, the transformation. From there arises a new quality to your life which is divine. God is not somebody outside, it is a quality, a fragrance. It is around the meditator. The meditator is like a flower which has opened, and godliness is a fragrance that surrounds the meditator.

God exists only once in a while when there is a Buddha, when there is a Christ or a Lao Tzu. Then god disappears and becomes invisible again. He becomes visible only when there is somebody like a Buddha. Buddha becomes the opening, and from Buddha's window god can start looking into the world. But otherwise there is no god. No atheist can be convinced that there is a god for the simple reason that he does not know anything about meditation.

Only a meditator knows god, but he does not know him as an object, as a person; he knows him only as his own fragrance, his own music, his own poetry, his own juice.

(He named the last sannyasin, Devaprem -- divine love.)

Love can be either animal or human or divine. Millions of people, the majority, know only about the first, the animal love. Animal love means using the other as a means, exploiting the other as a means. It is

lust, pure lust, exploitation. And of course there is bound to be conflict because you are exploiting the other and the other is trying to exploit you. Both are trying to exploit each other -- there is bound to be a conflict.

Hence the so-called lovers are continuously fighting. Psychologists have even started calling them intimate enemies -- not even friends but enemies! Of course they are intimate because they are very close to each other, living in the same room, overlapping each other's space, trying to strangle the other...(Right on cue, sounds of love-making from what seemed to be the house of the next-door neighbours' rent the air)... both are doing the same!

This is the so-called love.

Only very few know the second, human love. Human love has no conflict. When conflict ceases and harmony arises, when you are not using the other, when you respect the other and the other's freedom and the other's individuality, the other's uniqueness.... Human love never interferes with the other's space. It is not an effort to dominate, to possess. When jealousy falls away animal love disappears and human love arises.

But very few people know anything about human love, and unless you know about human love you are not a human being. You only look human, deep inside all kinds of animals are there, the whole jungle, wild animals. Just watch others or watch yourself with your woman or with your man and you will see all kinds of animals barking and fighting and doing all kinds of things to each other, playing all kinds of tricks, laying their trips on each other, and at the same time trying to show that they love. Love is only a facade, a mask.

Human love is totally different. There is no fight, no question of fight. There is respect and you are grateful that the other has agreed at least to be with you. The other has agreed for a few moments to meet and mingle, to meet and merge with you. One is constantly grateful for those moments. And there is no desire to possess, there is no desire to make it permanent either. If tomorrow it disappears, it disappears -- such is the nature of things. In the morning the flower is so alive; by the evening it is gone. Nothing can be done about it. But one is still thankful that the flower blossomed; one is still grateful for whatsoever has happened through it. There is no complaint, no grudge. Human love knows no complaint, no grudge.

And beyond the human is divine love. Only once in a while has a person reached that high peak. In divine love you are not in a relationship at all. It is not a question of loving this person or that, you are simply love, your very being is loving. It has become your aura, it is your very breathing, so wherever you are your love showers.

That is the meaning of Devaprem: divine love, not addressed to anybody in particular, but wherever you are it is always there, anybody can share it. And you will feel obliged and grateful to the person who shared your love because the moment you reach to that height you become aware of a strange paradox: the more you give, the more you have. The more you share, the more goes on coming to you from some unknown source. That unknown source is god. Slowly slowly you become aware of that unknown source. The source of love, life, light, the source of all, is god.

At that height there is no ego. You are no more an entity, you are just a hollow bamboo on the lips of god. The song is god's, you are just a passage. And you are grateful that god has chosen you to be a passage, that he has chosen you to be a medium, a vehicle, a messenger.

Just the Tip of the Iceberg

Chapter #20
Chapter title: None

20 September 1980 pm in Chuang Tzu Auditorium

Archive code: 8009205
ShortTitle: ICEBRG20
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The coward is bound to live in lies. Lies are comfortable, cozy, because they don't ask you for any transformation. You need not change yourself. Lies fit with you; you need not fit with them.

Truth needs courage because truth never compromises. You have to fit with it. You will have to drop many things. You will have to become more open, more silent, more loving, only then can truth be yours. You will have to go through a thorough cleaning. A total transformation is a basic requirement for truth, and that needs courage.

Hence millions have chosen to live the life of a coward. It is comfortable; you remain the way you are. And the lies are very compromising; they are ready to be according to you. They fulfill your desires, your requirements, but because they are lies your whole life is wasted. Ultimately you will find you have deceived yourself. But that comes only at the end; that comes only when death knocks on the door. Then you become aware of what you have done, but then it is too late.

Entering into sannyas means you are ready to drop the lies, howsoever comfortable, and you are ready to risk everything for truth, because the final victory is with truth. Small battles you can win through lies, but the ultimate victory is only with truth. And for that sannyas prepares you. But much has to be changed. Many prejudices have to be dropped. Your whole mind has to go through an upheaval, a revolution, a radical change.

Be ready for it, because once you start having a glimpse of truth, even a glimpse of truth, your life becomes so blissful, such a benediction, so meaningful, that one starts feeling grateful to existence. Out of that gratefulness arises prayer. Only that gratefulness makes a person religious.

(The two meanings of her name are very significant and also happen to be related to each other, Osho told Jonda, because humbleness is needed by the lover of truth.)

The ego is a barrier: it does not allow you to know that which is. It keeps you ignorant because it can exist only in darkness; when there is light it dies. It is like darkness: the moment light comes in, darkness disappears. Hence the investment of the ego is in keeping you in the dark.

Humbleness means only one thing: drop the ego. Don't think in terms of separation. No man is an island; we are all together, we are part of one organic whole. We are not separate, hence the very idea of ego is stupid. Only the whole can use the word "In; the parts cannot use the word. The parts exist only through the whole; there is no life in separation. Hence to live with an ego is to live a very superficial life, pseudo, without roots. And that brings misery.

The moment one drops the ego all blocks disappear and light starts penetrating you. The doors are open, the windows are open. The sun is yours, the moon is yours, the stars are yours. Suddenly you become vast. And that's what truth is: the experience of one's vastness, one's infinity, one's eternity. And the moment one knows "I am eternal," there is bliss because there is no more any death, no more any misery, no more any fear. One has attained to immortality. Bliss is just a shadow of immortality.

(Love is holy because it makes you whole. It is a bridge, Osho reiterated tonight.)

A man without love lives disconnected from the whole. And one needs many bridges because life is multi-dimensional, and the more bridges you have, the more rich you are. When all the dimensions and all the planes of life are connected with you, naturally you have immense richness -- immeasurable, inestimable.

That richness Jesus calls the kingdom of god. His expression is beautiful. It *is* a kingdom, and not an ordinary kingdom, not the kingdom of this world, not the kingdom that exists in time and one day disappears but a kingdom that once attained is forever yours.

Hence my definition of religion is love. Love in as many ways as possible. Don't be a miser in love. Love animals, love trees, rocks, rivers, people. Find out as many doors for love as you can find. And the more you love, the more you are. Love makes you integrated; it gives you a cent ring, a rootedness, a

groundedness. It creates a temple out of you. And only when the temple is ready can god be invited.

Many people search for god but in vain, because they never make the place ready to receive him. You need a certain inner space for god to come in, for truth to come in. That space is created by love.

His name meant an image of meditation, the Master told the next initiate -- and you have to look at a statue of Buddha to see that.

It is not historically true; it does not represent Buddha in an ordinary sense; it does not resemble his physical appearance at all. But still it is true, far more true than any photograph can be. It is not pictorial; it has nothing to do with the body. It represents something of the inner: the stillness, the silence, the unwavering quietness, the state of no-mind.

It is not an accident that Buddha's statues were the first to appear on the scene, on the earth. And they were made of white marble. Only white marble can represent Buddha; the coolness of the marble, the whiteness of the marble, the stillness of marble, the stillness of a marble statue. They represent something that happened to Buddha's interiority. They are not physiological but symbolic, metaphoric -- poetry written in marble -- a depiction, a scripture, a sermon.

Create a silent space within you where no thought exists; no desire, no mind. One is simply a pure being, a witness, a silent watcher. There is no past, no future. Time has stopped because mind has stopped; without mind there is no time. Mind is time, and the moment you get beyond mind you get beyond time; you are simply in the present. The present is not part of time. Now is not part of time. Time consists of past and future, and the reality is between the two. Neither the past is real nor is the future.

The meditator drops both, past and future both, memory and imagination; he simply exists now and here. In that state one penetrates into the ultimate core of existence, one comes to know what truth is, and truth liberates. There is no other way of liberation. Truth makes you free of all bondage; the bondage of the body, the bondage of the mind. All kinds of prisons simply evaporate. You are as vast as the sky -- no limitation. Not even the sky is the limit.

Unless that unlimited vastness is experienced one remains miserable, because that is our nature and that has to be fulfilled.
Only then is there contentment.
Only then is there joy, rejoicing.

(Accumulate knowledge and you have a head that's overloaded; experience knowing and you have a heart that's overflowing. The only proof of truth is blissfulness, Osho reminded us.)

The knowledgeable person is not blissful. He knows about truth but not truth itself. He knows about God, but to know about God is not to know God. To know about God is information; to know God is transformation, it is a totally different phenomenon.

And the moment you know on your own -- not because Jesus says so or Buddha says so or I say so -- when you know on you own, great bliss explodes. Thousands of flowers open up within your being. For the first time your inner world is no more a desert, it becomes an oasis. For the first time you experience what life is all about and the splendor of it and the glory of it and the tremendous beauty of it. It is ecstatic. And the moment you know, you are bound to radiate bliss; it is just natural.

Truth is experienced at the innermost core, but bliss starts overflowing you. That's the only proof that truth has been experienced. If the saint is sad he is not a saint. There must be rejoicing, there must be laughter, there must be singing and dancing and celebration. His whole life is a celebration; moment to moment it is a continuum of celebration. These so-called saints with long faces are just stupid people deceiving others, and not only others -- they are so stupid that they manage to deceive themselves too. They start believing that they have arrived, but nothing has happened to them. Their desert is so clear, there seems to be no oasis in their being.

My whole effort here is to make you a garden, to make you cheerful in every possible way. But that can happen only when you have experienced something of truth on your own. It is not going to help if one goes on reading the Bible and the Koran and the Gita. Unless you read your own being you will not know what truth is. Truth is hiding there -- of course it is in a seed form. Once you go there your very going transforms the seed into a flower. Your very presence is enough to bring a revolution.

So my sannyasins have to do only one thing, I ask only for one thing: put your energy together for an inner journey. Move inwards, because unless you know who you are, all knowledge is useless. The only knowledge worth having is your experience of yourself. That opens the door towards more mysterious

experiences. That is the beginning of an eternal pilgrimage.

(Sannyas is the search for truth, Osho stressed again in his address to Satyaprem.)

Man has lived for centuries in lies -- beautiful lies, but all lies. We go on believing in heaven and hell, we go on believing in god, in immortality, in the soul, but these are all beliefs -- beliefs are lies. You don't know anything on your own, whether there is a soul within you or not. And it is not a question of argumentation; even if it is proved logically that you have a soul it will not make any difference to the quality of your life. Or if it is proved there is no soul, that will also not make any difference.

There are theists, there are atheists, and they are all living almost the same life -- the same stupid life, with no qualitative change. There are people who believe that god exists and there are people who believe that god does not exist, but if you look into their lives there is no difference. So what is the point of all these argumentations? It is futile. The only thing that matters is experience, not argument.

And if you don't even know whether the soul exists within you or not, what else can you know? How can you know god and heaven and hell and all that nonsense? The closest thing to you is your soul, and you have not even explored that! And you are talking about some heaven somewhere above, in the sky and some hell somewhere deep down. You have no idea what you are talking about! In churches and temples and mosques people are continuously arguing, discourses are being given about great things, and nobody bothers about the most simple thing -- knowing who you are.

So I don't teach any philosophy here and I don't teach any dogma, creed. My whole teaching consists of experimenting, of experiencing, of going within yourself with an open mind, with no belief -- because every belief will be an obstruction to knowing the truth. Every belief is inimical to the enquiry for truth. So don't be a Christian or a Hindu or a Mohammedan; don't be theist or an atheist. There is no need, because you don't know anything. Just know "I don't know" and go inside with that state of mind, just like an innocent child who knows nothing. If one can enter into one's being like a child, innocent, and if one can function from a state of not-knowing, then it is not far away; it is very close by.

And the moment you know your being you have found the key, the master key which can unlock many many doors. In fact that one key is enough to unlock all the doors. I call that key the truth, your truth, your experienced truth.

So drop all beliefs, drop all lies which others have taught you, and go innocently, empty, knowing nothing. And soon you will find a great treasure, a great wisdom, within yourself. It is already there just waiting for you to come empty-handed.

Meditation means going inside empty-handed, empty of all belief, of all knowledge.

(He was replaced by Satoshi, whom Osho renamed Dharmananda. It means the bliss that arises out of knowing the nature of existence, Osho explained.)

Without knowing it, whatsoever we do is bound to create misery. The most fundamental thing is to know the nature of existence so that we can be in tune with it. Otherwise everybody is out of step, and that being out of step is what misery is. To be in harmony with existence is bliss, to be in deep accord is bliss. To be in discord with existence is misery.

So the only thing which can bring a total transformation in your life is to become aware of the truth, the nature, the tao, of existence. And the way does not go on the outside, the way goes *through* you; it is an inner journey. First you have to find your own centre. The moment you have found your centre you have found the centre of existence because they are not two. We differ only as circumference, at the centre we are all meeting and merging. At the centre we are all one: the trees, the mountains, the people, the animals, the stars.

The moment you penetrate your own centre you come to know the tao of all that is. And once you have known the tao, nature, the dharma, you cannot go against it That will be simply suicidal. But without knowing it of course one is bound to stumble, bound to go astray. Meditation is a way to find your centre. And I have reduced sannyas to the very bare essentials I have dropped all the rituals, all the non-essentials, because modern man has no time for all that nonsense. And the essential is meditation. If you can learn meditation you have learned all.

(We have the intrinsic capacity to love, but society heads us away from realising it, Osho told Prem Amrito, who sat, or rather knelt on one knee, in front of him as if she were taking her mark and getting set to run.)

Society has no interest in your love energy. Its whole interest is in your head, in your logical capacity, because that can be used as a commodity in the market. The society only wants you to be efficient -- not meaningful, simply efficient, as efficient as a machine. Now, the machine has no idea of love and will never be able to have any idea of love.

As far as the head is concerned, sooner or later computers are going to replace it. What the head does, computers can do in a far better way. But I don't think that any computer is ever going to fall in love.

Logic is a mechanical capacity -- machines can do it. Love is really the human element in you, but the society is not interested in it, it has no use for it; hence it teaches everybody to be logical. And the more hung up in the head you become, the more you forget your heart.

My work here is to bring you back down to the heart. And your cooperation is needed, that's why sannyas is a requirement. Sannyas means from your side you say, "I am ready, I am willing to come down. Just show me the way, just show me the ladder." Sannyas is simply a surrender, a let-go, a gesture that "I am ready," that "I will not hesitate," that "I will not resist," that "I will not fight you." That's all. Because unnecessary time is wasted in resistance.

It is as if you go to a surgeon and you start fighting with him, and he is doing surgery on you! You start doing karate chops and things like that -- then how can the surgery be done? That's why the surgeon has to give you chloroform!

I don't give chloroform, but it is surgery, and your total acceptance is required. That's what sannyas is. It is not a ritual, it is a deep, meaningful gesture. Once I see that somebody is saying yes, then I can start the surgery. And it is the greatest surgery to bring your energy from the head to the heart because it goes against all your conditioning, education, culture, religion. But unless your heart becomes alive again, humming again with the music of love, you will never be able to know anything of significance. God is known through the heart, truth is known through the heart. The heart is the center from where we can take a plunge into existence. It becomes the jumping board to go into the oceanic.

Man is immortal. There is no death, in fact. But how to know it from the head? Hence I say love is the only experience in life which makes you aware of your immorality. And once you know there is no death, your life of course will have a totally different quality to it -- of poetry, of dance, of song, of celebration. Because there is no death once can shout, "Alleluia!"

(An in-quest is needed to discover the cause of the death of man's happiness; no outer search will help, Osho told Gyandevi.)

Your silence is the only scripture. Your inner journey is the only sacred pilgrimage. And the truth has to be known not with open eyes but with closed eyes, because it is inside. And the moment we withdraw ourselves from all outside activities, bodily activities, mental activities, when we are completely withdrawn as if the world has disappeared, as if there is nobody else left, we are all alone ... in that aloneness wisdom explodes. You become full of light.

Then you can live in the outside world, but now nothing can disturb you, nothing can distract you. That light remains with you and goes on showing you the path. It goes on again and again indicating to you the right way, it goes on choosing for you what is right and dropping what is wrong.

The inner wisdom is an insight, an insight into everything that is going to happen to you. And once you have the insight, naturally all the pitfalls disappear, all the mistakes and errors disappear. Your life starts following a very straight way. It becomes simple, natural, spontaneous.

Just the Tip of the Iceberg

Chapter #21
Chapter title: None

21 September 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(The sense of 'me' is misery, Osho told Claude, a doctor from Switzerland.)

The ego is misery, the root cause of all nightmares. One cannot drop misery without dropping the ego. You can drop one misery but another will replace it. You can go on cutting the leaves of a tree -- other leaves will go on coming. One has to cut the very root; and the root is hidden, it is underground. You see the branches and the whole tree above the ground.

And the same is true about the ego. What you see in the conscious mind are only branches and leaves and foliage. The ego is hidden in the unconscious, it is underground. One has to dig up those roots.

That's what sannyas is all about: finding the root cause. And the miracle is, the moment you have found the root cause you are already beyond it. Then it starts disappearing of its own accord because you no more support it, you no more cooperate with it, and without you it cannot exist even for a single moment.

When the ego disappears one is humble, and in humbleness grows the flower of bliss.

(Then to Patsy from Australia, Osho said:)

Meditation brings real aristocracy. It creates "aristos" -- but real, authentic aristos. By birth nobody is an aristocrat; by birth everybody is born as a beggar, full of desires, demands, expectations. And those expectations are impossible to fulfil, hence frustration sets in. Those demands are basically impossible hence life becomes a constant misery a continuous misery, a chain of miseries, of tragedies.

Those desires that every child brings into the world are intrinsically unfulfillable. The more you have, the more the desire jumps ahead of you for still more. Desire simply means desire for more -- how can you fulfil it? If you have so much money the desire says, "Have ten times more." When you have ten times more the desire has jumped ahead, again it wants ten times more, and so on, and so forth. The distance between you and your desired goal remains constantly the same. Whether you are poor or rich, it makes no difference; the beggars are beggars and the Alexanders are also beggars.

But a real aristocracy is created by meditation because meditation gives you the whole kingdom of the inner world. Jesus calls it the kingdom of god. It opens up treasures which are inexhaustible. It brings tremendous contentment because all those desires which were creating discontent disappear. When you are silent those desires wither away and what is left is uncontaminated contentment, absolutely virgin contentment.

Meditation is like poison for expectations, demands, desires. It kills all those stupidities. It cleanses you totally from all begging. Suddenly one is an emperor. One may not have anything as far as the outside world is concerned but one has something of the inner which nobody can steal, which nobody can take away, which even death cannot destroy.

When you have something that is indestructible then you are really an aristocrat. Then you have gone beyond ordinary sleeping humanity. Then you are a new man, a totally new man, so new that there is no continuity with the old at all. It is discontinuous with the old, it is a rebirth.

(There are two kinds of loyalty, Osho told Prem Martin -- that of the soldier and that of the sannyasin. But the latter is more of a disvalue than anything, because it destroys the soul of the person.)

The soldier is born when the soul is destroyed. The soldier becomes just a mechanical yea-sayer because he has been forced, manipulated, conditioned. He has forgotten his own freedom. He is reduced to a non-human entity; he has fallen below the human.

But throughout the whole history of man soldiers have been needed because history is political. All the

societies have been at each other's throats, all the countries have been energies of each other, and everybody is trying to conquer the world. This stupidity -- of conquering the world -- has been the root cause... because of it humanity has not become mature; it has remained retarded. The soldier is a retarded person. The whole training in the army is to retard, to prevent, your spiritual growth so that you become incapable of saying no. That is a wrong kind of loyalty -- I am against it.

And just at the opposite polarity is the world of sannyas. The sannyasin is exactly the polar opposite of the soldier. Sannyas means a loyalty born out of love, not out of fear, out of growth, not out of retardation, out of your freedom, not out of your slavery.

I give you total freedom because my trust is that a totally free person is capable of a loyal heart; only a totally free person is capable of having a loyal heart. Then that loyalty comes from his own innermost core, it is not imposed. It enhances his being, it makes him graceful, beautiful. He is capable of saying no, but because of love he says yes. His capacity to say no is not destroyed, it is there; if needed he can say no. But he says yes out of his own inner choice, out of his own decision.

Sannyas is *your* decision. Yes, it is a surrender, but the decision is yours. And when surrender comes out of your decision it has a beauty because it doesn't stink of slavery, it is fragrant with freedom.

Hence I teach love. Be more loving. And out of love slowly slowly your yes becomes bigger and bigger. First you start saying yes to the master, to your friends, to the world of the sannyasins, and slowly slowly you learn the treasures of saying yes, the blessings of saying yes. And then one day you can say yes to the whole existence, to life itself.

That is saying yes to god and that is the ultimate peak of surrender, of love, of trust. It brings you to the highest peak of consciousness, the Everest of consciousness.

The soldier falls below humanity, the sannyasin goes above humanity.

(To Ned, a therapist from America, Osho explained the seemingly paradoxical situation that probably all of us who live here have observed -- that while the poor of India are perhaps the most impoverished people of the world, it doesn't seem to trouble them too much.)

Meditation opens doors to inner richness. And the outer richness is only a false substitute: it keeps you in a kind of illusion that you are rich. Deep down you remain poor, because the outer richness cannot change your inner world. If you are poor in a hut, miserable in a hut, you will be poor and miserable in a palace too. The palace cannot change your misery, it has nothing to do with your misery. Your misery can only be changed by some inner transformation.

So there are two kinds of poor people in the world; the poor poor and the rich poor -- but both are poor. And in fact the rich poor person is far more poor, poorer than the poor poor, for the simple reason that he has contrast. He can see that the outside has become rich and in contrast his inner poverty shows more clearly. The poor man cannot feel that. Both sides are poor, in and out, so there is no contrast. It is like writing with white chalk on a white wall -- there is no contrast. You carl write something, but you cannot read it. The rich man is like a blackboard on which you write with white chalk; it comes clear and loud.

Hence all rich societies have felt a tremendous urge to find inner richness. That's how religion is born -- religion can be born only in a rich society. The poor society can only have a pseudo kind of religion; it cannot have real religion because it cannot feel its inner poverty, there is no contrast.

That's why when people from the West come to India they are surprised and puzzled: people are so poor and yet they don't seem to be so miserable. They should be very miserable, but they don't seem to be as miserable as people in the West are -- and they are rich. They have all the technology and all the industry and all the scientific gadgets, but they are very very miserable. They feel that life is a meaningless project, they feel life is absurd. So when they come to the East and see poor people in a way contented they start thinking it must be because of religion. It is not so. And the Indian gurus go on saying it is because of religion -- that is sheer nonsense! It is not because of religion, it is because there is no contrast.

The poor man can still hope, the rich man cannot hope, he becomes hopeless. The poor man can hope that one day he will become rich and then everything will be all right; so he can go on dreaming, he has something to dream about. The rich man has come to the very end of the road. He has all that he had ever dreamt of, or even more than he ever dreamt of. Now, what to do? Nothing is happening. All that he wanted he has, and the emptiness still continues; in fact, it looks very clear now. One thing is certain: that this road leads nowhere; he has come to a full stop. Something else is needed. His inner search begins. When the outer search has failed completely because it has succeeded -- nothing fails like success -- he has to turn in.

Religion happens only in a rich society. Then a new journey starts, a journey for inner treasures. We

have not found it on the outside so maybe it is not on the outside -- let us look in. It is simple logic -- turn in. And those who have gone in have always found it, without exception.

Meditation means turning in, and then you immediately see explosions of joy, richness. Suddenly your life has meaning, splendour. Suddenly a quality of dance, of rejoicing, of celebration, arises in you. All meaninglessness disappears and now you know you have something which is intrinsically yours and there is no need to hanker for anything because nothing can be found to... any improvement is not possible.

Once you have known the inner there is nothing more to know, there cannot be anything higher. You start overflowing with your richness; in fact you start sharing it with others.

Meditation brings you tremendous richness, inexhaustible richness, and a deep longing to share it, to give it to everybody for no reason at all, for the sheer joy of giving it.

(To Irene Osho spoke on a favourite theme of his -- the synthesis of love and peace -- and then turned to address Parambodhi, whose name meant ultimate enlightenment.)

Man has the capacity to become a god -- and less than that won't do. Less than that will always keep you unsatisfied. And man becomes a god when the inner world is full of light. Mind is darkness. If one can put the mind aside, light explodes. It is like an atomic explosion. One becomes a fire, aflame! The whole being suddenly becomes full of light. It is our nature, but the mind is covering our light like a cloud covering the moon; because of that cloud you cannot see the moon.

All that we do here is to help you to put the mind aside. All the meditations are nothing but devices to put the mind aside. And once you have got even just a glimpse of your inner light, then things become very easy. Then you know that the light is inside. And then to put the mind aside is not difficult because now you know there is no risk -- it is worth putting it aside. Only in the beginning is it difficult because you only know the mind. You have been identified with it, you think you are the mind so to put it aside feels very dangerous. It feels like committing suicide, because it is *you*! But you are not it. It is just a deep-rooted misconception, a wrong calculation. You are simply making a mathematical mistake. Two plus two are four, and you are putting five. The moment you understand it then nothing has to be done, you simply put four and things start changing.

And my approach is not that of implanting a belief in you. I don't want believers. Believers have always existed and nothing has happened to them.

I want you to experience. Believe only when you have experienced. Hence meditation, because meditation means an effort to experience on your own.

So while you are here try to learn the methods to put the mind aside as deeply as possible. And all the methods are available here, all the methods that have ever been tried and a few more methods which have never been tried before. So this is a great opportunity. If you put your energy totally into it something is bound to happen.

(And while we were on the subject, Osho pointed out that it is possible for someone to think they are enlightened when actually they haven't really attained.)

There are many pseudo enlightened people in the world and they sincerely believe that they are enlightened. So one has to be very aware not to fall into that mistake. And the distinction is not difficult, the criterion is very simple.

The criterion is: if the idea of enlightenment gives you any ego then it is false. If it makes you proud then it is false. If you start claiming some superiority -- holier than thou -- then it is false. That is the simple criterion to be remembered.

When it has no claim of superiority, when it is not a question of being proud, when it is not an achievement at all, when it does not fulfil your ego in any way, when on the contrary you suddenly find the ego has disappeared, you look within and you cannot find the ego at all, then it is true enlightenment. When you are not then the enlightenment is true; when you are, it is false.

(And the only way to enlightenment is meditation, Osho told Dhyanbodhi.)

One should not waste one's energies in any other direction. One can accumulate much knowledge but enlightenment will not happen. One can go on doing physical exercises, yoga and postures, enlightenment will not happen through it. It may give you a better physical health but that is not enlightenment. One can go on chanting mantras and enlightenment will not happen through it. It can give you a better quality of sleep but sleep is not enlightenment, Of course you will feel healthier, you will have a certain well-being, but that

is not enlightenment.

Enlightenment is possible only when you go beyond thinking, when you drop the mind. Then there is nobody who can chant and nobody who can do yoga postures and nobody who can accumulate knowledge. All those strategies are of the mind. When the whole mind is put aside, then nothing is left -- only a deep silence, an unfathomable silence. In that silence you come across your own light, your own innermost core starts shining forth like a great star.

So remember, meditation is the key and everything else is fooling around.

(Putting the mind aside -- that's actually what sannyas is, Osho told Veet Chintan.)

Man is not the body, not the mind. Man is something higher than both, bigger than both, greater than both, vaster than both. There are people, the materialists, who think that man is just the body; then there are people, the psychologists, who think man is just the mind.

But man is consciousness, because man can watch his body-mind, both, and the watcher cannot be the watched, the observer cannot be the observed. When you can watch the mind processes, that simply says that you are separate from them, you are not them.

It is really a very strange phenomenon that even great psychologists like Sigmund Freud and Adler and others have not looked at a simple fact. The simple fact of witnessing would have been enough to give them proof that man is consciousness -- neither body nor mind.

And once you know you are consciousness you start existing on a higher plane, and of course with that higher plane your whole life changes accordingly. Your lifestyle changes, your life-gestalt changes.

And I don't insist that you should change your lifestyle. You should simply move higher than the mind and you will see the miracle happening on its own -- that your lifestyle changes, that anger disappears, greed disappears, that jealousy disappears. There is no need to drop them. You simply go beyond them and they all start looking so stupid, there is no need to be bothered with theme There is no question, they simply wither away, they simply recede farther and farther away and disappear.

Sannyas is a transcendence of the mind, and that's exactly the meaning of your name. It precisely defines sannyas. Go beyond the mind and you will have infinite treasures of bliss. By going beyond the mind one goes beyond birth and death too, one becomes part of eternal life.

Religious people have called that eternal life god; one can call it truth, one can call it enlightenment, one can call it samadhi, tao. These are different words for the same phenomenon; that one has become part of the eternal stream of consciousness. You just have to get out of the prison of the mind -- and that is the only prison.

(And continuing on the same theme, Osho named the next initiate Veetkaya to remind her that she is neither the body nor the mind -- which in fact aren't two separate things but just two faces of the one entity.)

Man is living in a psychosomatic world of body-mind. The mind is the inner body and the body is the outer mind. So the moment you go beyond the body you also go beyond the mind.

And the key to going beyond it is very simple: just become an observer. Observe the body walking, sitting, going to sleep, eating. Just watch, become alert. Remain alert as much as possible. It is difficult in the beginning; but it is a knack; it comes soon. Once you make a little effort you will see that you are walking and at the same time there is an undercurrent in your watching, that you are eating, that you are drinking, that you are taking a shower. Not that you will be saying all these words inside you, there is just an awareness of what is happening.

And with that awareness a separation automatically comes in. The body becomes something there on the screen and you are the onlooker, just a spectator looking at a movie, unidentified, watching the traffic or watching a river flowing by. You are not it. And suddenly a great sense of freedom comes as if you are out of a prison. And that sense of freedom is what sannyas is.

Sannyas is to bring you great freedom, and in freedom there is love, in freedom there is truth. In freedom all that you have always wanted, starts happening without any effort on your part.

My whole approach is to change the foundation. I am not worried about the circumference. If the center becomes transformed through awareness, the whole circumference sooner or later follows it -- it has to follow, inevitably. Hence my insistence is not on character but on consciousness, not on morality but on meditation.

Just the Tip of the Iceberg

Chapter #22
Chapter title: None

22 September 1980 pm in Chuang Tzu Auditorium

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(Osho addressed Luca, a stage designer from Switzerland.)

Mind is a dark hole. If one looks inside one will find only darkness because the first layer of our inner world consists of the mind. The second layer consists of the heart, and the third is our real being. When you look in -- and that's what meditation is all about looking in -- first you will find darkness. If you go on digging then you will find a twilight, neither darkness nor light; that is the realm of the heart. It is just as when the night is no more and the sun has not risen yet -- something in between. It has its own beauty, but very few people even enter into that twilight land of the heart.

If one goes on digging still deeper then one enters into the world of being. Then light explodes, and that light dispels all darkness, all doubts. That darkness, that doubt, which has been with you for thousands of lives disappears in a single moment, and with it death also. They are all part of one organic whole -- darkness, doubt and death; those three D's have to be remembered. Light takes you beyond all the three.

Luca also means the enlightened one. That's exactly the whole purpose of sannyas: to help you to discover your enlightened state, your Buddhahood, It is your nature; nothing has to be added to you. Something certainly has to be thrown out, but nothing has to be taken in.

Meditation helps you to reach to your innermost core. Once you stand there you are beyond the reach of mind, thought, memory, imagination, suddenly there is absolute silence. In that silence truth is known. That silence is truth, or you can call it god -- it is the same.

Ma Prem Susanne means a white lily, it is representative of all that is most beautiful: grace, totality, flowering, fragrance.

Man is also a seed, just as there are seeds of trees. But the misery is that many people die as seeds. They never change their potential into an actuality, they never come to a flowering. And unless one flowers one remains unfulfilled. Unless the fragrance is released one remains imprisoned.

Love can give you the very secret of transforming the seed into a flowering bush. It can help you to grow graceful flowers of consciousness, of bliss, of godliness, of grace.

The white lily is one of the very graceful flowers, and the whiteness, particularly, represents totality. No other color represents totality: white means all the colors together. White in itself is not a color, it is a synthesis of all the colors. Black is absence of all colors and white is presence of all colors. The light is white; when it passes through a prism it is divided into seven colors. That's how the rainbow is created.

A rainbow happens only in a particular situation: in the rainy season when the rainwater is hanging in the air, small droplets of water in the air, in the atmosphere, and the sun suddenly comes out of the clouds. And when the sunrays pass those hanging drops of water, the drops of water function as a prism, they divide

the rays into seven colors. Hence the rainbow is created.

White represents totality, unity, oneness. Love gives you oneness with the whole. If you can love existence, that is the only true religion. You become one with it; then all distinctions, divisions, disappear. The rainbow becomes a white ray again; it again becomes organically one, integrated.

Love can do miracles. It can unite you with the whole and it can help you to transform your potential into the real. Love is the path of self-realization.

(Build your life with bliss bricks, Osho told an engineer from Holland.)

People make misery their foundation, and misery is like shifting sands. Making a house on shifting sands is creating hell for yourself. You will be crushed under it because it is going to fall at any moment; it has no rock as a foundation.

Why do people choose misery to be their foundation? It is really amazing. But there is a reason; misery is helpful for one thing, it helps your ego. And bliss is dangerous for the ego, it kills the ego. And we are all brought up in such a way that we become ego-oriented. Our whole education is to enhance the ego, to make us ambitious -- and ambition is insanity. Ego is nothing but sheer madness, and the egoist is bound to live in misery because he will be afraid of bliss.

People talk about bliss; they say "We want bliss," but they are really afraid of bliss. Whenever bliss comes they close their doors, they shrink back, they withdraw into themselves. They close themselves like turtles, they go into their shells -- they hide in their shells -- because the moment bliss happens your ego simply evaporates. And that creates panic, one is scared, because we think that we are egos and if the ego is gone then we are gone. That is not true.

You are not the ego. In fact, when the ego is gone you will really know who you are. Unless the ego goes you will never be able to know yourself.

Hence I teach bliss, because I know bliss is sure to destroy your ego. I don't tell you to drop the ego; I persuade you to be blissful, to be cheerful, because for that you are easily ready. At least there is a desire for bliss in everybody; one may have repressed it but it is there. It is never destroyed; it can be brought up again. And my work consists in bringing your desire for bliss to the surface. Once it is there ego dies of its own accord.

And that is the most significant moment in one's life, to see ego dying and being arising. It is like clouds disappearing and the sun shining forth. And only then can you make a temple out of your life, a temple into which God can be invited, can be welcomed, can be received, can become a guest.

Blissfulness will make you a host. If you are totally blissful, god instantly enters you. Only total blissfulness makes one worthy to receive the ultimate guest.

(Most of us leave home, never to find it again. But there have been a few prodigal sons and daughters -- Osho pointed out.)

Those few are the awakened ones, the enlightened ones, the Buddhas, the Christs. We can take hints from them, we can learn much because they are constantly pointing towards the right track. But we are so stupid that we start worshipping them rather than taking the hint. Rather than looking at the moon to which their finger is pointing we start worshipping the finger.

In Japan there is a temple a very ancient temple, a very strange temple, because ordinarily in a Buddhist temple there is a Buddha statue, not only one but many. There are temples of Buddha where there are thousands of statues. In China there is one temple which has ten thousand statues of Buddha. For centuries Buddhist monks have carved Buddha statues out of the whole of the mountain. Even to go around all those statues takes days -- ten thousand statues!

In this strange temple there is not a single statue inside, but only a finger and nothing else. And just underneath it there is a quote from Buddha: I only point the way, *you* have to follow it Buddhas only show the way; you have to follow it.

Bliss is already our nature, our intrinsic nature, but we have become so artificial, so unnatural, hence there has come a division between our reality and our personality. Our personality is bogus, false, pseudo.

And the process of sannyas is of dropping the personality so that you can discover the individuality. And that is a gift of god. In that individuality bliss is the first encounter; the first meeting is that of bliss. And then there are many facets and dimensions to your inner being: love, grace, silence, truth, freedom. There is no end, it is a multi-dimensional phenomenon. But the first thing that happens is a tremendous ecstasy.

But remember, it is not our achievement, it is god's gift. To know it and to remember it keeps one

humble.

(The real Christian is he or she who has the consciousness of a celebrant, Osho told Kerstin.)

Being a Christian has nothing to do with Christianity. It has nothing to do with the church, a creed, a dogma; it has something to do with your own consciousness. If your consciousness becomes blissful you attain to the same state as Christ -- and that is the only way to be a Christian. Being a Christ is the only way to be a Christian.

Believing in Christ won't help. Millions of people believe in Christ, millions of others believe in Buddha, and so on, and so forth; neither the Buddhists are Buddhas nor the Christians are Christs -- they are just believers. Belief is cheap; it does not transform you.

Transformation needs guts. That's why Jesus says everybody has to carry their cross on their own shoulders. It is a symbolic message. It is not that you have to carry a wooden cross continuously on your shoulders, but it means that one has to crucify something within oneself, the ego; it is the barrier in bliss. One has to crucify all that is false so that the real can reveal itself as it is.

(Then he made Jurgen a farmer of love.)

One of the greatest tragedies that has happened to humanity is that we are brought up with a wrong notion that we already know what love is. We don't. And because of this false notion we live without love. Of course all that is needed to know is provided, all that is needed to create that music called love is within you. But it is like a guitar: you are there, the guitar is there, but you don't know how to play upon it. Music will not be born.

The potential of love is there, the seed of love is there, but you have to know how to cultivate it, how to be a farmer, how to be a gardener; what climate is needed, what season is right to sow the seeds and how much water and how much manure and how much sun and how much shade. One has to be very intelligent, only then the most delicate flower....

There is nothing more delicate than love; even roses are not as delicate. Unless one is very intelligent one will not be able to grow into love.

Life is an opportunity to grow the qualities of love, to bring love to a state of ultimate flowering. But one should not think from the very beginning that one knows what it is. That very idea prevents you from moving into the world of transformation.

It is like an ill person who thinks he is healthy. Now, he is going to die because he will not take any notice of illness. In fact he will repress it, he will avoid it, he will not look at it. Even if it comes and insists on being taken notice of, he will deny it. He will fight with it and he will say, "You are not there. I don't believe in you. I am perfectly healthy." Now, this man is in a really dangerous state and the danger is not coming from illness, the danger is coming from his stubbornness in rejecting it. If he accepts it, then something can be done; then cure is possible. And the sooner one becomes aware, the better. Then it can be prevented from the very beginning.

In a better human society we will tell every child, "You have the seeds of love, of bliss, of truth, but they are seeds. Your whole life has to be a tremendous effort to sow the seeds, to learn the art of growing, to be patient to wait for the seeds to sprout, then to take care of the plants and still to prayerfully wait for the right season when the flowering happens."

And that's what we are doing here. It is an experiment in inner farming, in inner gardening, in inner agriculture. But the first thing has to be the shock that up to now you have lived in vain and whatsoever you have done has been done from wrong ideas. And we have to make the slate clean, so the whole past is simply put aside.

A sannyasin has to begin from scratch. Sannyas is a new birth. It is as if you are born today and now you have to start living.

Forget the past, don't go on carrying it. It has not given you anything. It has been tragic -- no need to remain burdened with it. Become free of it so that you can experiment afresh. Then sannyas is a great adventure.

(Meditation is not-minding. This was the message to Dhyan Sandesh. Mind is our prison, said Osho.)

We are imprisoned in our thoughts, ideologies, philosophies. We have to go beyond words and scriptures and theories, only then does one start experiencing the truth. Theories are *about* truth, but to know about truth is not to know truth itself. Meditation makes you capable of knowing the truth directly.

I don't give you any ideas about truth, not even definitions about truth. I only give you certain strategies, devices, which can help you to go beyond the mind. I provide ladders so the prisoners can jump out of their prisons. I help you to know how to bribe the guards so that when you escape from the prison they pretend to be fast asleep. I provide you with keys to unlock the doors.

I am not interested in philosophy at all. My approach is existential. Meditation is something existential, not theoretical, not intellectual.

So being a sannyasin means being a meditator, nothing else. Put all your energies into meditation because when one is imprisoned the first thing is to get out of the prison; everything else is a sheer wastage of time. You can go on reading the Bible in the prison -- Bibles are provided for the prisoners! You can go on reciting the Gita or the Koran, and they can help you to forget the walls you are surrounded by. But that is living in a fool's world -- those walls *are* there.

Ladders are needed, Bibles are not needed. Or if you have got Bibles, use them as stepping stones. Put Bibles upon each other, make a ladder so that you can reach the top of the wall and jump! That's the only use scriptures can be put to, otherwise they are useless.

The only priority, the first priority, is to get free of the mind, then everything else follows of its own accord.

(Osho returned to a favourite theme of his -- the meaninglessness of outer achievements and victories unless one is master of oneself.)

Alexander the Great died crying because he became aware that his whole life had been a sheer wastage because death was going to destroy everything and he had used his whole life chasing after things which death was taking away. So what was the point? He had never allowed himself to live. He loved a woman but he could not live with the woman because his whole interest was in conquering the world. He loved his mother but he could not be with her because he constantly had to go on conquering new lands.

He promised his mother that he would come back, once he had conquered the world he would come back home. But he could not reach home either. That was a great wound. He died on the way back from India. His mother was not very far away, only twenty-four hours away -- just a journey of twenty-four hours. He told his physicians, "I can give you my whole kingdom -- help me to fulfil my promise!" But the physicians said, "Even if you give your whole kingdom we cannot do anything -- death has come. You cannot survive more than two or three hours, and it is better to rest, relax. There is no point -- you cannot reach your mother."

Now this man died when he was only thirty-three. A small life, but even that was wasted in something unessential.

Meditation means going inwards, reaching your innermost core, entering your interiority. And it is a vast phenomenon. It has its own infinity, eternity. It knows nothing of birth and nothing of death. It knows nothing of time; it is beyond time and space both. To know it is to know god -- and that is the real treasure, the real kingdom.

(To wind up the evening Osho described the different levels of bliss, starting with what we know as pleasure -- that is related to the body.)

If it comes through the mind it is happiness, we know it as happiness. If it comes through meditation -- that is through being -- then it is bliss, then it is pure. Pleasure depends on the body and the body is not trustworthy. It is there today, tomorrow it is gone.

Today it is young, tomorrow it is old. Today it is healthy, tomorrow it is sick. It is not dependable; one should not trust it very much. It is a very temporary abode -- just a bamboo hut. A small earthquake is enough to finish it! Or just a small fire, or just a strong wind, and it is gone, gone with the wind! One should not invest too much in the physical world.

And happiness also is not of any more value -- a little higher than pleasure, a little better, but just a little. There is not much difference. There is a difference but that difference is only of quantity not of quality. You can be happy with poetry, with painting, with music, but the same song repeated again and again will create boredom. You have heard the music and it was beautiful, but if you hear it again and again soon you will be fed up with it. It is momentary, it is constantly changing. You cannot be at ease with it, at rest with it. It creates tensions in you because the old pleasure becomes pain, the old happiness becomes unhappiness. The moment that you were happy with becomes a headache.

And the more intelligent you are, the sooner it happens It is only the dull numbskulls that the same

woman, the same man, can go on giving pleasure for their whole life. It is simply stupidity, nothing else! Otherwise once you have known the whole geography of the woman or the man it is finished. You have explored the whole territory, now there is nothing more in it.

Bliss is qualitatively different. It does not depend on the outside world, neither on woman nor on wine, neither on love nor on music. It depends on nothing. It is just the joy of sheer existence. You are simply happy for no reason at all. It is uncaused, unmotivated. It is authentically yours.

Hence, except for meditation, there is no door to real bliss; all others are temporary substitutes. And the miracle is, if you have known bliss then you can transform even physical pleasure into bliss, then you can transform psychological happiness into bliss. But that is possible only if you have known the ultimate bliss. Then you can bring that ultimate bliss to the dark valleys of the mind and the still darker valleys of the body.

A meditator loving a woman or a man has a different quality to his love. It is that of sharing, it is not of demand. He does not want anything from the other, in fact, he wants to give. It is not a question of "Give me more, this is not enough." He wants to give himself because he has too much. He is like a raincloud, so full it wants to shower. A meditator can transform the quality of music, painting, poetry, because he can bring something of the beyond into them.

And that's the difference between real creativity and pseudo creativity. pseudo creativity remains of the mind and real creativity comes out of being.

Just the Tip of the Iceberg

Chapter #23
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23 September 1980 pm in Chuang Tzu Auditorium

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(The way to truth is not through logic but luminosity. This was the message for Prabodh Thomas.)

One cannot seek truth through thinking because thinking is an unconscious activity. It is groping in the dark.

Only when one is conscious, alert, aware, does seeing begin. Thinking is not seeing; it is a substitute for seeing. The blind man thinks about light but the man who can see, sees light. He does not think about it, there is no need to think about it.

The man who has not known love thinks about it, the man who has tasted love knows it knowing and thinking are two diametrically opposite processes. Thinking is not knowing -- and we go on thinking about truth. That is not the way for the seeker.

The seeker has to drop thinking and become aware. And awareness is possible only when you drop thinking, when there is no thought in your consciousness, your consciousness is pure, uncontaminated, unpolluted. In that clarity everything is revealed. All the mysteries of life, all the secrets of existence, are

yours.

(It's the greatest love, that of truth, Osho went on to say.)

People live in comfortable lies. They don't want truth, they want consolations, cosy consolations; hence they remain clinging to superstitions, to traditions, to conventions, because all that is old has a certain prestige, a certain credit in the marketplace. All that is old, they say, is gold. It is not so.

The old looks gold only to the fools, to the cowards.

Life is new every moment, it is never old. Existence is always now and here. It has nothing to do with the past and nothing to do with the future either. The moment you are also now and here there is a meeting -- and that meeting becomes the truth. Of course it will shatter many illusions, it will shatter many ideologies, it will shatter all conceptions, a priori beliefs, because truth cannot fit with you, truth cannot compromise with you and your ideas about it. You have to be ready to fit with truth itself. That's what I call love for truth, a readiness to go with truth wherever it leads, and whatsoever needs to be dropped one is ready to drop. That is possible only if there is love for truth.

Love can do everything, love can sacrifice everything -- and truth requires total sacrifice, total commitment.

Sannyas is the journey of love towards truth. So I am here to shatter all your beliefs, ideas, conceptions, projections. In a way my work looks very hard, harsh, because I have to cut out many chunks which you have believed to be your very being.

The work of a master is exactly like that of a sculptor: he has to cut the rock and he has to be very hard. Only by his hardness, by cutting out all that is non-essential, is he capable of transforming the rock into a beautiful statue.

When you come to me you come as a raw diamond. It needs much cutting, much polishing, only then will you shine in your splendour. When you come to me you come full of superstitions -- Christian, Hindu, Mohammedan, Buddhist, Communist. I have to destroy all those, mercilessly, because only then can I help you to discover your real being.

From your side sannyas means a green signal to go ahead.

(We're here to die -- and born tomorrow. Sujate, Patricia's new name, gave Osho the opportunity to talk about the second birth a sannyasin passes through.)

The first birth is only a so-called birth. It only gives you an opportunity, a potential. Unless the second birth happens you are not well-born, you are only half-born. Many people think that they are fully born with the first birth. They are deceiving themselves. They will die without knowing anything about life, without knowing what it really was to be. They will only vegetate. They will exist but their existence will not have anything of value. It will be a very superficial existence -- routine, mundane.

A second birth is needed and that birth happens through love because love means only one thing, the dropping of the ego.

With the first birth you cannot drop the ego. In fact, each child has to learn the language of the ego just to survive. It is only for a grown-up person to decide, to choose, whether to live in the ego or to drop it and live in total humbleness.

Jesus is right when he says, "Blessed are the meek for theirs is the kingdom of god." By meek he means those who are without any ego. And the only magic that can help you to drop the ego is love.

Jesus also says, "Unless you are born again you will not enter into my kingdom of god." That's exactly the meaning of Sujate: unless you are born again. And love is going to be the very process of your second birth.

Sannyas, to really be a transformation, a revolution, has to be nothing but a jump, a quantum leap into the mysterious dimension of love.

Drop the ego. Don't think you are separate from existence. Ego creates walls, love creates bridges. Destroy all walls and use the same material, the same bricks, to create bridges.

It is the same material that creates the ego. Dismantle it and use the same material in making bridges. And make as many bridges as possible. The more bridges you have with existence, the more rich you are. When you are related totally you are liberated: liberated from all sleep, somnambulism, unconsciousness. Your life becomes full of light.

Love, and you will know what light is. Love, and you will know what life is. Love, and you will know what god is.

(Osho warned us that although meditation is a must, it must be dropped at some point. He was addressing Dhyanbodhi, a truck driver from Holland.)

Meditation is a method, a means. Awareness is the end, the goal. Meditation is only a key. It opens the door and then you enter into the world of awareness.

Meditation is not an end unto itself, so when you have attained to awareness meditation disappears. Meditation is complete only when it can be dropped, when you need not meditate any more, then meditation has come to its ultimate peak, it has released your awareness. Its work is done.

It is a ladder or a boat: you reach the other shore and the boat is no more needed. You simply say thank you to the boat. Of course it has done much for you, you feel grateful, but there is no need to become attached to it, there is no need to carry the boat on your head wherever you go. When you have crossed the bridge, the bridge is no more needed. When you have climbed the ladder and reached a higher plane you forget all about the ladder.

There are two types of people in the world who are interested in meditation. They can be divided into two categories.

One type is people like Maharishi Mahesh Yogi; their idea is that meditation is the goal. Then the other category is like J. Krishnamurti who says meditation is not needed at all. Both are right in a way and both are also wrong in a way. They are both telling half the truth.

Mahesh Yogi is telling the first part of the truth: meditation is needed, and he is right. But it is not needed forever, it is just a means. And the meditator has to be aware of it from the very beginning otherwise he will become attached, obsessed with meditation itself. Then it becomes a ritual. Then it is no more of help, it becomes a hindrance.

If you cling to the ladder, even if you have reached the top rung of the ladder and you cling to that, you have not reached the higher plane. Unless you leave the ladder behind you will not be able to move on the higher plane.

Krishnamurti is too cautious about this fear, because many meditators become attached to their meditation, so he says there is no need for meditation. But if there is no need for meditation you will remain on the lower level. Without the ladder you cannot reach the higher level.

My approach is total. I say meditation is needed and I also say a moment comes when meditation has to be dropped. And that is the meaning of your name, Dhyanbodhi.

Dhyan means meditation -- that is the beginning part, half, and Bodhi means awareness -- that is the last part, the other half, the other side of the coin. That's why Zen people say effortless effort: effort is needed but they remind you again and again not to become attached to it, hence the paradox of effortless effort. And I agree with the Zen approach towards life. It is a whole approach, more wholesome than any approach that has ever existed on earth.

(Then he enlarged on the nature of awareness.)

Awareness is what the alchemists have been searching for -- the elixir, the nectar, the magical formula that can help you to become an immortal.

In fact everybody is immortal but we are living in a mortal body and we are so close to the body that the identity arises. There is no distance to see the body as separate. We are so immersed in the body, rooted in the body, that we start feeling we are the body -- and then the problem arises: we start becoming afraid of death. Then all the fears, all the nightmares, come in its wake.

Awareness creates the distance between you and your body. It makes you watchful of both your own body and mind, because body and mind are not separate. Body-mind is one entity, the mind is the inside of the body. And when you become aware of body-mind you immediately know you are separate from both and the distance starts happening. Then you know you are immortal, you are not part of time, you are part of the eternal, that there is no birth for you and no death either, that you have always been here and you will always be here. You have been in many bodies because you desired so much.

Each desire brings you back into a body because without a body no desire car. be fulfilled. If one is very much attached to food one will need a body; without a body you cannot enjoy food -- souls are not known to eat food. So a person who is too greedy for food is bound to come back in a body. Or the person who is too attached to sexual pleasures is bound to come back in a body, because nobody has ever heard... Except for one thing, that the holy ghost created Jesus Christ.... Otherwise no ghost has ever been able to do anything like that. And it is just a myth: ghosts cannot do it. Even if they want to do it they will have to possess

somebody's body. Without a body there is no possibility of any pleasure, any fulfilment of any desire.

So when all desires disappear you will not come back into the body but you will remain in the universal consciousness as part of the infinity. That's what we in the East call nirvana, the ultimate state of consciousness, when there is no need for any body, no need to be imprisoned again. We call it the ultimate freedom, because to be in a body is a bondage. Of course it is a very limited thing and you are unlimited; it is forcing the unlimited into such a limited, small world of the body. That's why there is constant tension, uneasiness, and one goes on feeling crippled, one goes on feeling crushed, crowded, imprisoned, chained. One may not be exactly aware of it but vaguely everybody feels something is wrong. This is what is wrong: we are infinite and are trying to exist through the very small world of the body.

Awareness frees you from the body. And the moment you know you are not the body, in that very moment all desires that can be fulfilled through the body also disappear. It is like bringing light into a dark room -- darkness disappears. Awareness functions like light and all desires are nothing but darkness. And it is nectar.

Sannyas is an alchemical phenomenon. Our search is for that ultimate transmutation in which the mortal experiences immortality.

(Osho continued on the subject of awareness when explaining the meaning of her name to Gyanbodhi.)

There is a possibility of becoming knowledgeable *without* awareness. But knowledgeability is not wisdom, it is mere information -- borrowed, and anything borrowed is ugly, anything borrowed is a burden. It does not enhance your growth, it hinders it, it blocks it.

True knowledge, wisdom, happens through awareness -- not by accumulating information but by going through a transformation. Awareness is a radical transformation; you are born anew.

Ordinarily one exists in a very sleepy state. One is aware very minimally, just one percent or not even that. It is enough for your day-to-day work, it is enough to earn your bread and to make a shelter and to have children and a family. It is enough for that, but more than that is not possible. Ninety-nine per cent is just darkness in you. And all that darkness can be changed, one can be full of light. And then one knows the intensity of living, the tremendous ecstasy of living.

Sannyas means putting your total energy into awakening. Just a total effort is needed -- passionate, intense. From this moment think of awareness as a question of life and death. In fact it is a question of life and death. Without awareness you are simply dying every day; with awareness you start living for the first time and then life goes on growing bigger and bigger, vaster and vaster.

One day it is so abundant that not only are you alive, whosoever comes close to you, *he* becomes alive. You start imparting some magic to others too, you start overflowing with life, love, light. And that is a state of a Buddha, of a Christ, of a wise man or a wise woman.

In English there is no good word for wise woman. Somehow the word has become very much associated with wrong things -- witch. A witch really means a wise woman. And you will find many witches around here. (laughter) But they are wise women, remember, not witches in the western sense of the word.
So become a witch!

(Then he ended on a rather more juicy note -- that of love.)

Love is the most blessed state because it is a state beyond the mind. Mind is logic. Logic is a very low phenomenon -- worldly, materialistic. Logic is mathematics; and life is not logic, it is far more than logic.

Life is love, life is a mystery. No logic is able to measure it. No logic can fathom its depth or its height. Life remains a mystery for logic, because the very beginning of logic is to take life as a problem -- and it is not a problem.

A problem can be solved; a mystery cannot be solved, it is unsolvable. Love knows how to live the mystery; it is not bothered about solving it, it is not even bothered about understanding it. Its whole approach is how to live it in its totality, how to go into it deeply, fully, not holding anything back. Love is a quantum leap. It is great courage. One needs a gambler's heart and one also needs the quality of a drunkard.

The calculative person cannot love, he is cunning; and love needs simplicity. The calculative person is always a Jew, whether he knows it or not -- that is not the point, whether he is born a Jew or not -- that is not the point. He is a businessman, he always thinks in terms of profit. And love is not a profitable business, it is not a business at all. It is living life without the attitude of a businessman.

It is living life as a poet, as a musician, as an artist; as a lover -- and then life reveals all its mysteries and one becomes more rich as one becomes more capable of love.

Love unconditionally, love all, without any discrimination. Love for love's sake, not bothering about any reason -- and then you will know what god is. It is only to the lover's heart that god becomes available. For the logician god is non-existential, for the lover only god exists. That's why Jesus says god is love. He is absolutely right.

And I don't thing anybody before him has made such a pregnant statement. That one statement is enough to prove that this man knew that he was talking of something that he had known himself. It was not borrowed, it was not in any scripture of the world. No other enlightened person has ever said that before. And because of such statements he was crucified; he was going against the whole tradition and convention.

A real master always goes against the conventional, the traditional. He is bound to because with him the whole existence moves a step forward, closer to god. own observation is that love is the most blessed phenomenon.

Blessed are those who know what love is, for theirs is the kingdom of god.

Just the Tip of the Iceberg

Chapter #24
Chapter title: None

24 September 1980 pm in Chuang Tzu Auditorium

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ShortTitle: ICEBRG24
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(Siggi, a therapist from Germany, received the name Dhyan Anutoshen -- then Osho took off from there.)

Meditation means a state of no-mind -- where all the functioning of the mind has ceased. The moment the functioning of the mind ceases you have a profound silence such that you have never known before, such clarity, such transparency -- because all the clouds are gone, all the smoke is gone, there is nothing to hinder your insight. All is absolutely clear.

Meditation gives you innocence, clarity, insight into your own being and into the very being of the existence that surrounds you. Suddenly all misery disappears, all desires disappear. Desires are by-products of misery; because you are miserable you are always hankering for a better state of things -- more money, more power, more prestige and that more is non-ending. When you attain it, again the mind is there asking for more.

Mind simply means the desire for more and more, ad infinitum. Mind means discontent, unquenchable thirst. The moment mind ceases there is suddenly contentment, absolute contentment, because there is no desire. One is so utterly happy in the now and the here that one cannot even conceive that things could be better than this. Then one moves in a world which is absolutely perfect. It is the same world, only you are not the same person.

And when there is deep contentment inside you, of course it changes everything in your life. Your very aura becomes that of peace, you carry an energy field around you. You become infectious. Even people who

sit by your side will start feeling that something very strange and mysterious is there.

Those who are sensitive will be immediately moved, their hearts will start beating with a new joy. They will be surprised at what is happening. You are not doing anything, it is simply happening; you become a triggering point, a catalytic agent. Just your presence triggers some process in them.

It is a synchronicity. You don't cause it, it simply happens. You are not a doer in it. It is like the sun rising and the birds starting to sing; suddenly from nowhere the trees are awake and the flowers start opening. The sun is not telling them to do it, the sun is not doing anything, the sun is simply present, but the presence is enough. It stirs the life on earth immediately, sleep starts disappearing, a deep awakening happens in nature. When one is contented one carries the climate of contentment around oneself.

First become contented, then your very life will become a source of joy for others. That's the only true service -- not the service that Christian missionaries go on doing. That is mischief and nothing else. It is exploiting people in the name of service, it is converting people, it is a political game. And the people who are converting them are not themselves converted.

Conversion does not mean a change of religion; it means a change of consciousness. That's exactly the meaning of conversion: when you are no more asleep but awake, when you are no more full of the rubbish of thoughts and memories and desires, when you are utterly silent -- that is conversion. When the head has disappeared -- you are no more a head person -- when the heart has taken its place then you are headless and just a pure heart -- that is conversion. It is not a Hindu becoming a Christian or a Christian becoming a Hindu -- that is sheer stupidity; just changing prisons from one prison to another prison, that is not conversion.

Conversion is something inner. The only conversion I know of is from mind to meditation, because is changes your whole being; from discontent it brings tremendous contentment to you.

The lifestyle of a sannyasin has to be that of contentment. He lives in the now and lives fulfilled. If he dies the next moment, he happily dies, dancingly dies -- because there is nothing more! All is already complete! He does not need any more time to do anything, nothing is incomplete. At every moment all is complete, all is accomplished. He is ready to go at any time. He will not even want to linger a single moment more.

(Life's ways are mysterious: that which we can work for is ultimately worthless, while that which is really precious is given to us as a present, Osho told Jean, a rolfer from the States.)

There ar things which are not achievements: bliss, truth, love, life, consciousness. These are things which man has to be ready to receive. That's all that is needed on man's part: a welcoming heart, an open heart, a receptivity, a sensitivity. You cannot achieve them by effort, you can receive them -- only by rest, relaxation. And these belong to a world of a totally different dimension.

The outside world is the world of achievement and this is the opening of the interiority of your own being. These are gifts of god. Hence the more man *tries* to be blissful, the more miserable he becomes, because he is doing something wrong, something absolutely absurd. You cannot try to love. If you try then it is not love; it may be acting. If you are ordered to love somebody you can make an effort but deep do, you will know there is no love.

Love is a happening, you cannot force it. You can only be available. It is like the sun rising in the morning, you can open the door and the rays will come in. You cannot force the sun to rise but you can prevent the rays from reaching you. Even if the door is open you can keep your eyes closed. Everywhere there will be light but you will be like a dark island in the ocean of light, you will remain in darkness. By keeping your eyes closed you are not welcoming, you are not receptive, you are not available.

The truly religious person is simply available to god. And by god I mean the total -- not a certain person somewhere but the whole, this whole universe, this infinity, this eternity.

If you are receptive to it you will be showered with bliss, with love, with truth. Thousands of flowers will go on falling on you. But these are not achievements, hence ego cannot claim them; in fact ego is a barrier. Hence the achiever cannot meditate. For meditation you have to learn the art of non-achieving the art of effortlessness, the art of relaxing, the art of not doing anything. That's what meditation is -- just a total rest.

Neither is the body doing something nor is the mind doing something, all activity as such has ceased. In that profound silence god starts penetrating your deepest core.

(The mind is prosaic, the heart is a poet, Osho told us.)

The heart is not mathematics, it is something far more. It is not logic, it is something beyond logic, it is supralogical. But it has tremendous beauty and it contains the ultimate truth.

So poetry to me is just a metaphor to tell you to come down from the head, from the world of prose, grammar and calculation, to the world of the heart, of love, of dance, of music. That is the transformation that is the most fundamental thing in sannyas.

A sannyasin functions through the heart, not through the head. He uses the head but in the service of the heart; the heart is the master, the head becomes the servant. And then life has a fragrance. Otherwise life becomes a drag, a mundane affair, business. It loses all grandeur, all sacredness. The head is very destructive as a master -- and the head becomes the master. It has completely destroyed the heart. That is one of the greatest calamities that has happened to humanity, all over the world, in all societies, in all cultures, in all the religions too. People are all living in the head. Religion becomes theology, in the head.

Jesus is not a theologian... but the popes and the bishops and the priests -- they are all theologians.

What Jesus says is his love affair, his love affair with god. and what these people go on saying has nothing to do with love. They are arguing, trying to prove something which can only be proved by experience, which cannot be proved by any argument.

In fact the atheists go on succeeding because of these fools, because all their arguments can be destroyed very easily. In fact no argument has an ultimate value, no argument is self-evident, a better arguer can destroy it immediately. It simply depends on how much acumen you have for logic. And logic is a prostitute, it is always ready to go with anybody, whosoever is powerful.

Atheists go on succeeding because of these priests, bishops, popes. These people are the cause of atheism in the world because they argue for god. And arguments can be destroyed, I have never come across a single argument which cannot be destroyed. So it all depends on who is arguing. If the arguer is efficient he can destroy all arguments. It has nothing to do with truth.

Jesus is not arguing about god, he is living god. His very presence is a proof of god. The same is the case with Buddha, even more so because Jesus at least uses the word "god". Buddha never uses the word "god". Buddha is the only person in the whole history of man who cannot be refuted by logic because he never gives you any argument. How can you refute him? -- he does not even use the word "god"

He used to keep silent about eleven things, one of them was god... and heaven and hell, etcetera, eleven things. He used to say to everybody "Don't ask about these eleven things -- I am not going to answer because every answer will be wrong. These are things to be experienced."

And he never answered questions about them; he never said yes, never said no. He never took any part in the whole argumentative process. But his very existence was proof enough.

H.G. Wells has said about Gautum the Buddha that he was the most godly and yet the most godless man. And it is true, because he never talks about god; certainly he is godless. But you cannot say that he is not godly -- his very existence is divine.

Make religion a love affair, that's my message for my sannyasins. It is not a question of logic or the head, it is something of the heart. You need not prove it, you have to live it -- that is the only proof -- and then it is irrefutable.

(Meditation, like bliss, is ours for the uncovering.)

Meditation is like peeling an onion: you go on removing layer after layer and finally nothing is left. That nothing is silence, that nothing is meditation. That nothing is the greatest experience in life. There is nothing higher than it or deeper than it or more valuable than it, because out of that nothingness thousands of ecstasies are born. That nothingness is the womb of the whole existence.

So all that I teach here is how to peel the onion. Hence the meditators and the people who are working in the canteen are doing the same thing; there is no difference-both are peeling onions. And in both processes tears come to the eyes (laughter). It hurts!

So get ready for it. First try with the meditations and if you don't succeed (much laughter)... then you will be sent to the canteen! In any way, one has to peel the onion.

How long will you be here?

Half a year or longer.

That's perfectly good! You will be able to peel the onion, don't be worried.

(He renamed Ursula a love worshipper.)

Love is the only religion there is -- not Christianity, nor Hinduism nor Mohammedanism, but love.

Enough of all these isms -- they have tortured man enough, more than enough. It is time to get rid of all these isms and ideologies, all these dogmas and creeds. It is time to reject all that is non-essential and to save just the essential. The danger is that because the non-essential has grown so much and man has become so tired of it, he may throw out the whole thing -- even the essential with the non-essential, the baby with the bathwater. That danger is there.

For the first time in the history of man we have come to a very critical moment. If we want to save the essential then the non-essential has to be rejected, and the sooner the better, because almost half of humanity has rejected religion. Russia and China and the other communist countries constitute half of humanity. They have already rejected religion, in toto, for the simple reason that the non-essential really has been an opium for the people -- Karl Marx is right but he is right only about the non-essential. But the non-essential is almost ninety-nine per cent or even ninety-nine point nine per cent.

Scientists say that in prehistoric times there were very huge animals on earth, bigger than elephants, bigger than whales -- their skeletons have been found. They were very powerful, immensely powerful. Why did they suddenly die? What happened to them, that calamity happened to them? The only thing that scientists have concluded is that they became so huge that they could not survive. Their very weight became a hindrance, they could not move, their movement became impossible. And when climates changed they were not able to move to another place where the climate was right. They died because of their own size. Smaller animals survived because they were able to move.

Now the same is the situation with the religions, they have become huge animals. Now Christianity is a huge animal, so is Hinduism and Mohammedanism. They are dying under their own weight. Nobody is destroying them, they are committing suicide in a subtle way.

The non-essential has become so much that the essential is almost lost in it. And it is time for us to sort it out before the essential is rejected. Let the non-essential be dropped and same the essential. And to me, love is the essential.

Jesus says god is love. That's enough, that's the whole Bible. Even if the whole Bible is destroyed nothing will be destroyed if this single statement is preserved: God is love. And out of this single statement the whole of life can be transformed.

Live a life of love. This is true worship and true prayer. Then you need not go to the church or the temple, then the whole existence is your temple. And then you can worship anywhere because everywhere god is. Under a tree, by the side of a rock, listening to the roaring waves of the ocean -- everywhere god is manifesting in millions of forms. This whole existence is a temple. There is no need to create idols because the trees are enough; the flowers are there, the sun, the moon, the stars are there, the people, the animals, the birds. What is the need to create statues, temples, mosques, churches? There is no need.

The whole existence is sacred for the man who knows what love is. So go on growing in love. Love unconditionally, rejoice in loving and you will be surprised to find that without doing any ritualistic prayer, without repeating a certain tradition, without quoting any scriptures, you have found god. And once god penetrates your being once there is an experience which you can call divine, you have come home. Then there is no desire any more; you are fulfilled, you have blossomed!

(Then Osho told us why man likes to live in lies.)

Man lives in lies because to seek truth is troublesome; it is risky, it is dangerous. It is adventuring into the unknown, into the unchartered sea. And man is a coward, he clings to the familiar, to the known. He is not really interested in knowing the truth, he only wants consolations; comfortable lies will do.

In fact truth is never comfortable in the beginning, it is very uncomfortable.

Buddha is reported to have said that lies are sweet in the beginning, bitter in the end, and truth is bitter in the beginning and sweet in the end. And he is right, absolutely right. Truth is bitter, not because *truth* is bitter, truth is bitter because we have lived in lies for so long that when truth comes our lies are shattered, and *that* hurts.

And truth never compromises. When it comes all lies are bound to be shattered and demolished. In the beginning it creates a chaos, but out of that chaos stars are born, out of that chaos is creativity. So only very few daring souls have known the truth. Others have lived coddled with their lies, holding their toys, their teddy bears, clinging to comfortable ideas.

For example, man is afraid of death. Because he is afraid of death, knowing nothing of immortality he clings to the idea of immortality. He does not even know what life is, although he is alive. He does not know what death is although he has died many times. But he clings to the idea of immortality.

People come to me and ask "What happens after death?" And I tell them, "First try to know what happens *before* death. You are alive -- right now your concern should be with what life is. Do you know what life is?" They say they don't know. And they are interested in knowing about something which has not happened yet: after death, what happens?

If you know what life is, if you know that which is right now, you will be able to use this same awareness when death comes. It is the same awareness; the same mirror that reflects life will reflect death. And if you are aware, there is no death, there is no birth, there is only eternity. But that has to be an experience, not just an idea.

Truth means experience. Truth is never a belief. Beliefs are always lies. They can make your life a little bit more convenient but that's all; they are like tranquillisers. Truth is awakening. And man needs awakening, not tranquillisers to fall into deep sleep. But for centuries man has remained attracted to alcohol, to other kinds of intoxicants, to psychedelic drugs; from the time of the Rig Veda up to now he has remained addicted. In the times of the Veda he was addicted to soma and now he is addicted to LSD -- there is no difference. And all these intoxicants, psychedelic, alcoholic or whatsoever they are, are just efforts to avoid the truth. And to avoid the truth is to remain in misery.

Yes, we can make a life which is surrounded by misery a little comfortable, but it is stupid. We can have an absolutely blissful life but that is possible only if we drop the lies and enquire into truth, And the first requirement of the enquiry is to not carry any a priori ideas. Go in absolute ignorance, knowing nothing.

Whenever a person moves in a state of not-knowing he is bound to know truth. And truth brings bliss.

My sannyasins have not to be believers but adventurers, explorers of the unknown. So I am not giving you any dogma, any creed to cling to. My whole effort is to push you into enquiry, because it is enquiry, authentic enquiry, that brings a man to truth, to the realisation of truth. And then bliss is yours, benediction is yours.

Just the Tip of the Iceberg

Chapter #25
Chapter title: None

25 September 1980 pm in Chuang Tzu Auditorium

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ShortTitle: ICEBRG25
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(His idea of prayer is silence and availability, Osho told Dhyan Anna.)

To me silence is the only prayer because god understands no other language. Hence all the so-called prayers are disturbances. When you start saying something to god you miss the whole point.

To me prayer means to be in a prayerful mood, a loving mood. But nothing has to be said. One has to be simply open, open to existence, to the trees, to the sun, to the wind, to the rain, to the stars. When one is open and silent it is prayer.

Hence prayer cannot be Christian, Hindu or Mohammedan; prayer is simply prayer, because it is silence.

If you say something then it can be Christian or Hindu or Jewish. But if you don't say anything, if you are simply full of gratitude towards existence, no word crosses your mind, that is prayer, authentic prayer.

Without meditation there is no prayer. Prayer is the fragrance of meditation, the song of silence. Nothing is said but everything is heard. If you say something, god cannot hear it; if you don't say it, it is heard. One has to understand this paradox, only then can one understand prayer.

(Love is an overflow of bliss.)

A miserable person cannot be but unloving. It is not a question of your intentions. Even the miserable person wants to be loving, but it is impossible; just wanting it is not going to help. It is impossible in a state of misery because one is closed, one is shrinking and dying within, and love needs flowing, opening. And love is possible only when you have something to give.

The miserable person has nothing to give. In fact, he continuously demands "Give me this, give me that." He pretends to show love, but the reality is that he wants to be loved. And the other party may be in the same situation, hence two beggars are asking from each other "Give me something" -- and both have empty bowls! Naturally there is going to be conflict, misery, fight. Lovers are continuously fighting for the simple reason that everybody wants the other to love and nobody is ready to love.

I teach bliss, and then love comes inevitably. When you are overflowing with bliss you have to share it. It has an intrinsic need to share, just as a cloud full of rainwater has to shower or when a flower opens it has to release its fragrance.

Love is the release of your grace, of your beauty, of your splendour. Every man is an imprisoned splendour -- and misery is the prison. It is only a question of understanding and misery disappears. It is our choice whether to be miserable or to be blissful. In a single moment of understanding one can drop all misery. It is not a question of gradual growth, it can be dropped suddenly. And whenever it is dropped it is dropped suddenly. My whole effort here is to make you aware and understanding so that you can see it is you who are creating your misery by choosing it. Once you have accepted the total responsibility for being miserable then it is just a question of not creating it anymore, and the same energy becomes bliss. And the moment you are blissful, life is love. When life is love it is religious, it is divine.

(Real freedom is a state of mind, or rather, mindlessness, was the gist of the message for Dhyan Svatantro.)

Meditation is a means; freedom is the goal, the ultimate goal. But without meditation nobody can attain to freedom. I am not talking about political freedom, I am talking about spiritual freedom.

Man has tried in thousands of ways to change the outer structure of the society, to change the state, the economy. We have tried all kinds of economies, Capitalist, communist, socialist, fascist -- we have tried all kinds of political ideologies. And all have failed, without any exception, for the simple reason that if man remains inwardly a slave you cannot make him free from the outside that is impossible. We will again create a new kind of bondage, he will move from one prison to another prison. But he cannot live without chains; he has become accustomed to chains. And the root cause is within him.

Meditation simply destroys the root cause of all slavery. Meditation simply means a state of no-mind. Mind means all that society has given to you. It is not yours, mind is something borrowed. It is basically planted in you by the society, by the politicians, by the priests, by the pedagogues. The whole educational system exists just to condition the child in a particular pattern, to give him a certain gestalt, to imprison him, to make him a Christian or a Hindu or a Mohammedan or a communist -- but to make SOMEthing out of him, not to allow him to be himself but to impose a certain structure.

Nobody wants anybody to be himself. Parents have their ideas about how their children should be; they impose their ambitions, their ideologies. Society is very much afraid of free people. It wants to cripple everybody's consciousness, because slaves are obedient. Slaves are not dangerous because they cannot be rebels.

So your mind is basically *against* you. Never thing of it as yours. It serves the society, it serves the state, it serves the church; it is not in your service. It is a very cunning device.

Meditation means to put the mind aside so that the whole imposed world of conditionings is put aside. When you are not a Christian, nor a Hindu, you are neither an American nor a German nor a Chinese nor an Indian. All nations are put aside, all races are put aside. For the first time you are simply a human being with no label. And the beauty of that is immense and the ecstasy of it is immeasurable. Suddenly you find yourself expanding. Even the sky is not the limit! You become vast. Meditation opens doors for you, doors

of infinity, of eternity. You go above time and space.

The moment you drop the mind you become part of god -- and by "god" I don't mean any person. God is not a person at all -- god is a presence, not a person. God simply means a quality, a certain godliness that surrounds the whole existence, a certain sacredness, a purity, a fragrance.

The moment you put the mind aside, the barrier between you and the whole is no more there, the wall between you and the whole is no more there. Suddenly a meeting, a merger, a communion, happens. And that communion brings freedom -- freedom from the body, freedom from the mind. You are simply pure consciousness. It brings freedom from birth and freedom from death too. Suddenly you become aware that you were before birth happened and you will be there even after death. The house, the body, is just a temporary abode. You have lived in many bodies and you have lived in many minds. Those minds, those bodies are all gone, but you remain. You are the only abiding factor in existence.

This consciousness is timeless, beginningless, endless. And it brings many kinds of freedom, a multi-dimensional freedom. It brings freedom from death, and naturally, the moment you are free from death, the moment you know you are immortal, as immortal as the whole existence, all fears disappear. Freedom from death means freedom from fear. And when there is no fear there is love -- there is love only when there is no fear.

The person who is full of fear, how can he love? And the person who is full of fear, he cannot enquire into truth. All that he wants is to be consoled so that he can repress his fears.

The people who are in the churches, in the temples, in the mosques, are all afraid -- cowards. They are simply there out of fear. They are afraid of hell, they are afraid they may lose heaven; they are afraid of a thousand and one things. They are constantly trembling inside. This is a very ill state of affairs.

My sannyasins have to go beyond all this. They have to drop the mind, and with it all the beliefs and all the knowledge that others have given to you, because it is not true. Truth is always yours, your experience, authentically your experience. It cannot be given by somebody to you. I cannot give it to you. My truth -- I cannot give it to you -- will remain mine. I can only help you to find your truth. I can simply give you a few hints, a few guidelines. Then you have to follow those guidelines in the inner world. It is inward exploration. I don't give you any belief, any dogma, any creed. I simply give you a few methods which can help you to go inwards.

The moment you have reached your own centre you know what is, you know that which is. In that very moment you are free, and freedom brings love, bliss, truth, god. Freedom brings all the ecstasies that one has been longing for for thousands of lives. All frustrations disappear. Life becomes a blessing. And not only are you blissful, you also become a blessing to the whole existence.

A blessed person is always a blessing to all. His very presence is enough to enhance other people's joy. He triggers in other people's hearts blocked sources of energy. Just being in contact with a man who is blissful is enough, and your heart will start singing a song; some bell suddenly starts ringing inside you. There is a synchronicity, and immediately a transmutation starts happening.

That's what the meaning of sannyas is: being with a master in deep attunement, being with a master with deep love and trust so that you can gather courage to put the mind aside. It is the greatest courage in life, but if once, even for a single moment, you can put the mind aside, you will have a glimpse of the ultimate. And then there is no trouble: you can put the mind aside whenever you want. The first experience is very definitive, very decisive, but the first experience needs courage; it needs courage to risk.

Sannyas is a risk. It is moving in danger, moving in insecurity -- but life grows only in insecurity. Only gamblers know the depth of life, only drunkards know the heights of life. The cowards just go on clinging to their miseries -- they cannot know anything of value.

(Love is an alchemy that only works with the catalyst of egolessness, Osho told Prem Parivartan.)

Ego is like a rock and love is like a roseflower, and if you put a rock on the roseflower obviously the roseflower will be crushed and will die. You have to put the rock aside.

People have chosen egos because we have been brought up in such a stupid way that the whole effort is to create an ego in the child. It is created through ambition. Ambition is fuel, food for ego, and we try to force every child to become ambitious. And once the child becomes ambitious he loses track of his heart; then he is hung up in the head o.. because the heart is absolutely non-ambitious. The head is ambitious; it is always on an ego trip. It always wants to be first, to be foremost. It wants to be the president, the prime minister, this and that. It is always desiring more and more, and it never leaves any energy for you to live, to love, to rejoice. It destroys your heart. Your heart is a delicate phenomenon, like a roseflower.

My approach is: see clearly and choose the rose, and forget all about ambition. By becoming a sannyasin this change has to happen -- only then are you truly a sannyasin -- that you move your whole energy from ambition, from the head, and allow your heart to grow. And then thousands of flowers grow. Suddenly the spring comes to your being. Then one knows what contentment is &nd one knows what sharing is, and one feels grateful to god for giving us such a beautiful life and such a tremendously ecstatic existence.

But without love one simply drags. Love brings dance to your being, it brings celebration.

My sannyasins are not to be like the old stupid so-called saints -- sad and serious and ugly, with long faces. And you can see on their noses, their egos. They are holier-than-thou, always condemning others.

I want sannyasins to be lovers, dancers, singers, poets, sculptors, painters -- creative, enjoying creativity, living moment to moment with total abandonment, with deep surrender to existence. Then all the beauties of life are yours, the very kingdom of god is yours.

There is no need to live in misery. One can go on from one peak to higher peaks, from one perfection to another perfection of bliss. There is no end to it -- it is an unending pilgrimage.

(Life's a laugh, Osho told a Japanese sannyasin.)

Life has to be taken non-seriously. It has to be taken joyfully, it has to be taken playfully, and only then will you be able to know what it is. The serious person is dull, dead. The serious person can think about what life is but he will never know.

One has to become like a small child again, full of wonder and awe and rejoicing in small things. Watch a child collecting seashells on the beach, coloured stones, with such joy, as if he has found diamonds. Look at the glee, the fun, the laughter, of the child! Running after butterflies or collecting wild flowers he is so totally in it that there is no past, no future for him.

Jesus says again and again: Unless you are like a small child you shall not enter into my kingdom of god. What he really means is to take life playfully e a child. Rejoice in small things. It is a gift of god to be rejoiced! It is not a problem to be solved, it is a mystery to be lived. The serious person makes a problem out of it and then he gets into trouble because it is not a problem in the first place. Hence no solution is going to be a solution; each solution will bring more problems.

The whole history of philosophy is proof for it. Each philosopher has given more problems to the world and he has not been able to solve a single problem because the fundamental approach is wrong. Life is not a riddle or a problem, it is a mystery. It cannot be de-mystified, hence there can e no solution ever.

The poets are closer to life than the philosophers, the musicians are closer to life than the mathematicians. The dancers are even closer because in a real dance the dancer disappears. He himself becomes part of the mystery. He loses his ego, and with the ego all seriousness is lost.

I teach dance, I teach music, I teach poetry, because these are the pillars of the temple of celebration.

Just the Tip of the Iceberg

Chapter #26
Chapter title: None

26 September 1980 pm in Chuang Tzu Auditorium

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(Osho reiterated in his address to a professor from Germany, a theme on which he touched on the evening of the twenty-first -- the synthesis of love and peace; tonight he exchanged "bliss" for love but it was essentially the same message. The two -- bliss and love -- can be experienced together, he said.)

When I say this is possible I am not only philosophising about it, I have experienced it and I have observed thousands of sannyasins experiencing it. Now it is no more just an experiment, it is a proved hynothesis.

(Meditation is not inimical but actually medicinal for the mind, observed Osho in his address to Dhyan Rosalie.)

Mind is a mechanism -- a beautiful mechanism, of tremendous importance, but there is no need to keep it on for twenty-four hours a day, day in, day out. It is tiring, it becomes too hot. It starts burning its own tissues.

That's why children seem to be more intelligent than older people, for the simple reason that their delicate tissues are still alive. Their engines are brand-new, their computers are not yet over-burdened. And mind *is* a biological computer.

And remember... Fifty years ago one of the great Indian scientists discovered something; now many other scientists have come to the same discovery. His name was Jagdish Chandra Bashu. He was laughed at. He said, "Just as there is mental fatigue there is metal fatigue. Even metal gets tired, even metal needs rest." He was laughed at. Of course he was a Nobel prize-winner, one of the greatest scientists India has ever given to the world, but it took fifty years for the scientific world to recognize what a tremendous insight he had given it.

Now it is a well-established fact, that everything tires, and the more delicate a thing is, the more easily it tires. And your mind is a very delicate phenomenon. In such a small space, the head, you are carrying a computer bigger than any which has yet been invented. Scientists say if we were to create a computer like the human brain we would need almost the same space as a huge city takes to install it, because a single human brain can contain all the information that is contained in all the books of the world; that its capacity. It consists of seven hundred million cells and each cell can contain infinite information, almost infinite information.

So I am not against the mind, in fact I am all for it. 4nd that's why I want that it be given a little rest. The poor mind is continuously working. You are sleeping; the body rests but the mind continues dreaming, chattering.

I sometimes suspect that when people die, even in their graves their minds must be continuing ... old habits! The mind must be chattering, still planning for tomorrow, not knowing that you are in the grave, dreaming. If it can continue in your sleep it can continue in your death too. It has something like an autonomous authority, and we have completely forgotten how to put it off.

That's the whole secret of meditation: it is a method of putting it off. It can be put off very easily, you just have to be a witness. Just watching your mind ... and you easily become aware that just by watching, doing nothing else, no chanting of a mantra .o. because that is again the working of the mind. No need to chant a mantra. That is stupid; you are again a victim of the same mind. No need to repeat and recite a prayer, because that is mind-work.

Witnessing the mind, listening to its noise, aware of it all -- thoughts passing, the whole traffic of memories, desires, imagination, dreams -- just standing by the side of the road and seeing the whole traffic... And it is always rush hour as far as the mind is concerned! Just watching it, a miracle happens, because watching is the only thing in you which is not of the mind, which belongs to your being, to your soul.

The moment you watch you are just a consciousness, and immediately something starts settling in your consciousness, and the mind and you are separate. The moment you know that you are not the mind, you are out of the mind, your cooperation with the mind stops. And that is the whole method of putting the ignition off. It is your energy that keeps it on. When you are separate your cooperation disappears and the mind comes to a halt, immediately to a halt. That is the state of meditation, absolute silence. In that silence you

start opening up your petals, your consciousness becomes a roseflower. And that is the meaning of Rosalie: a roseflower.

Only in deep silence does the spring come to your soul, flowers bloom, fragrance is released. And when your consciousness blossoms there is tremendous fulfilment, contentment, bliss, peace, truth, freedom. All the great values come as a by-product of meditation.

I don't think any communist has gone through all his books -- they are tiring, very tiring. I don't think that even he himself read them all! Going through his books was a kind of self-torture, but I did it. And after searching through his great, voluminous works I agreed with only one statement, and that is the statement at the end of his Communist Manifesto where he says: Proletariat of the world unite, because you have nothing to lose but your chains. With that statement I agree. Of course I have my own meaning -- Karl Marx may not agree with it.

I call a proletariat a person who is miserable. he may be rich or poor, that is not important. A proletariat is one who has not known his inner kingdom. He may be a Rockefeller or a Morgan or a Ford. Jesus is not a proletariat although he comes from a very poor family. He is the richest man the world has ever known -- the uneducated son of a carpenter.

The proletariat is one who has nothing. His whole being is empty -- no joy, no peace, no understanding. He is a beggar, and beggars have nothing to lose except their chains. But a problem arises: we become so accustomed even to chains that we cling to them.

It is a well-known fact that once a person is imprisoned he returns again and again to gaol. That fact has not been yet considered by our so-called lawyers, judges. They still go on punishing people, they still go on carrying the idea that punishment is going to prevent them from committing a crime. In fact, our gaols are universities to teach crime! because once a person is imprisoned for five years he becomes accustomed to gaol; in fact he starts liking it. Life is very easy: you don't have to bother about employment, about the rising prices of things. You will get tea every day at the right time, and your lunch and your breakfast and everything; you need not bother about shelter and clothes. And just by paying the price of chains life becomes so easy, comfortable, that who wants to come out?

So once a prisoner is released he immediately finds another excuse to go in. This fact has not yet been taken into account. He becomes habituated to the life of a prisoner. The outside world scares him; he feels afraid. The moment you throw him out of gaol you throw him out of his home! Now he has to search for a place to live, some work to do. He has to earn money and the whole struggle to survive.... Suddenly he sees that it is better to be back in gaol. These prisoners are called gaolbirds -- they always come back. And it is true about almost ninety-eight percent of criminals, they always come back.

People start clinging even to their chains -- they give them a certain comfort. People cling to misery. It needs courage to drop the known, great courage to risk the known for the unknown. It is a gamble.

Sannyas is a gamble. It is risking your known life for something unknown, That's why a master is needed to persuade you, to push you, to seduce you towards the unknown. A master is needed whom you can trust, whose love you can trust, whose presence gives you the confidence to take the step into the unknown, to take your small boat into the uncharted sea. Once you have entered into the unknown then there is no problem: you know that is bliss, that is truth, that is god. Then one never looks back. But to drop the safety of the shore, to drop the safety of the known and the familiar, one needs courage.

I don't say to my sannyasins to renounce the world, I say renounce misery, renounce the known, and always be ready to go into the unknown, into the new, because that is the way to god.

These are the three words to be contemplated: the known, which is misery; the unknown, which is the way towards god; and the unknowable, which is another name for god. Move from the known into the unknown, and the unknown will take you to the unknowable, to the ultimate mystery of existence.

(Tomaso was described on the darshan list as being a teacher from Italy.)

Meditation makes you innocent, and it will not be difficult for you because you are an innocent person.

You are just like a child. It is very rare to come across a child of your age! You could not even keep your eyes closed!

That is beautiful -- I loved it -- you were looking in between, many times. But that's good!

And I have heard many stories about you... that every day you go to the meditation and you read my books there. That's good! That's what meditation is all about!

Just be like a child -- and you are. Don't be worried about the world. The world is cunning and the world condemns simple people. You are a simple person, hence meditation will come very naturally to you and is

bound to happen. Meditation creates the right space within you, it prepares the ground.

And for you, this is a good meditation; you can just sit silently with closed eyes. That will be a little hard so you can open them a few times -- nothing to worry about! Once in a while looking around is perfectly okay!

And truth is not far away; if one is simple it is bound to happen. It is a gift of god to all simple people. You have come to the right place. Italy is not the right place for simple people! It is good for the Mafia, but for....

So now enjoy being here. Dance, sing, and for the first time in your life relax, because there is no need to be clever here. Right?
So be here!

(His way lay beyond the ego, Osho told Veet Atto, an agriculture student from Italy.)

The only problem is the ego, but it creates thousands of other problems; it is the root cause. And I am not interested in pruning the leaves and the branches -- cut the root -- because that is a futile effort, cutting leaves and branches; they will grow again. And all the religions have become too much concerned with the leavres and the branches, and by cutting them nothing is going to happen.

The problem with the roots is that they are always underground; you cannot see them. And that's how ego is, it is always underground. You see greed, you see anger, you see sex, you see ambition; these are all above the ground. Jealousy, possessiveness, domination, they are all above the ground. But they are only symptoms. And never treat the symptoms -- cut the root, go to the very root, and then in a single blow life can be transformed.

The ego is a false entity. It is an invented centre which exists not. It is a cheap way to create some identity. To discover the real centre needs courage, needs deep meditation, needs inner searching, a soul-searching. So people have found a short-cut: rather than finding the real centre they create a plastic centre. It is cheap, easy. That's what ego is. Ego simply means you don't know who you are, still you think you know.

This false knowing has to be dropped. It is better to accept that you don't know; that is a first step towards truth. Dionysius calls it "agnosia", a state of not-knowing.

So these are the three states: ignorance.... In ignorance a person does not know but thinks he knows. The second is agnosia: a state of not-knowing. A person still does not know, but he knows that he does not know -- and that is a tremendous growth. And the third is realisation, enlightenment, awakening Buddhahood, when a person knows that he knows.

Millions are living in the first state. Sannyas means moving to the second. And then the third comes or its own, you need not do anything. You just remain in the second, watching so that the first does not come in from some back door. Remain in a state of not-knowing, remain innocent, childlike, wondering about it all but not creating false knowledge to hide your ignorance, and the ego disappears.

The moment the ego disappears your real being reveals itself. And then there is light and then there is abundant life and then there is an infinity of love overflowing. By going beyond the ego one goes beyond both time and space and enters into the ultimate. Less than that cannot satisfy, less that that is not worthwhile.

This is the goal for a sannyasin -- the ultimate realisation of god or truth or nirvana.

(Life can be travelled via the highway of the head or of the heart, Osho told us.)
The method of the head is analysis and the method of the heart is synthesis.

When you analyse something you destroy its life. For example, if you give a rose flower to a chemist and you tell him "Look, what a beautiful flower it is!n he will say "I will have to dissect it. I will have to find where the beauty is." And he will analyse the flower. He will find how much earth is there and how much water and other chemicals, but he will not find beauty because beauty is not a chemical, beauty is not matter. He will simply deny it, he will say there is no beauty.

But the poet or the painter, they approach life through a totally different way. For them chemicals do not matter, *matter* does not matter. For them beauty is the most significant phenomenon. They will dance and rejoice. Their way of seeing is through love. Love reveals beauty, logic destroys it.

All that medical science knows about man is about dead bodies, because they go on doing post-mortems on dead bodies. Even if you cut up a living body, the moment you cut it, it will be dead. So whatsoever medical science knows about man is about a dead man, not about an alive man. That's why they will deny

that there is a soul, because they have not found it. They cannot put it in a test tube; it is not observable either. It is a totally different world: it is found through the heart.

Analysis is not the way to find the ultimate truth, the living truth. Analysis is right as far as matter is concerned. Synthesis is the right approach towards life. And that's what I teach here.

Bring your energy from the head to the heart, move from logic to love. And love will give you new insight; it will open your third eye. It is just a metaphor -- there is not a third eye really. Otherwise there are fools who start thinking of a third eye as if something like these two eyes is there inside. Then again you are thinking in terms of matter, and the medical science will deny it because they know there is no third eye. The third eye is only a metaphor, it is poetry. It is just a way of saying that love has its own way of knowing and seeing.

It is said about Majnu... the story of Majnu is a Sufi story, a great love story. This young man Majnu fell in love with a woman, Laila. These are metaphors for Sufis. It is not just a love story, it has a deeper meaning too. The mundane can enjoy it as a love story and the meditators can enjoy it as a tremendous story of the love between man and god.

Laila was not beautiful; she was very homely or maybe she was even ugly. She was not even fair-skinned, she was dark. And Majnu was so mad after her that the whole town became compassionate towards Majnu. The parents were absolutely against this love affair -- parents are always against love affairs. And they were rich people and Majnu was poor .

Even the king became interested in the whole phenomenon, because many times he heard Majnu passing by the side of the palace shouting "Laila! Laila! Laila!" He was continuously repeating the name of Laila as if it were a name of god, and he was continuously weeping and crying.

One day the king called him and said, "Because of you, I myself became interested in Laila. Thinking that she must be a very beautiful woman I called her to the court and I was surprised -- you must be mad -- she is a very ordinary woman, in fact ugly, and I feel much for you. So look, I have called twelve beautiful girls from my own palace and you can choose any. These are the most beautiful girls in the whole country." Majnu looked very closely at each girl and shook his head.

The king said, "You must be insane! These are the most beautiful girls and you are saying no to them for that ugly woman. I don't see the point!"

Majnu said, "You don't understand, sir. To know the beauty of Laila, you need the eyes of a Majnu! Unless you have *my* eyes you cannot see her beauty. I love her!"

This is a tremendous insight. People think that they love somebody because the person is beautiful; that is wrong. The person looks beautiful because you love them. Love comes first, then the person becomes beautiful. It is love that beautifies the person, not vice versa, not that the person is beautiful, that's why you have fallen in love. Just the opposite is the case: you have fallen in love and the person looks beautiful.

Love creates beauty, reveals beauty. For love there is nothing ugly. As your love grows, the whole existence starts becoming beautiful. When your love is perfect this is the most perfect existence that can be.

When your love is absolute then everything is divine, then everywhere is god, because the eyes of love can only see god and nothing else.

Just the Tip of the Iceberg

Chapter #27
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(Misery makes misers of men -- this was the message to Heidi, a therapist from Norway.)

The miserable person is bound to be mean, he cannot be noble. One should not expect nobleness out of misery. That is impossible; that is asking for something which is against nature. But this is what we have been doing for centuries. People are miserable, and society in every way creates their misery. It is a created phenomenon, it is not natural. Except for man nobody is miserable. All the animals, birds, trees, rivers, mountains, stars, they are all in tremendous bliss. Of course they are unconscious of it.

Man has one thing which is tremendously valuable: he can be conscious1y blissful. But there is a danger also. The danger is that he may get trapped in a pattern of misery. No animal can get trapped in it, no tree can get trapped in it. When one is capable of consciousness one is also capable of choosing. That is part of consciousness, one can choose. Both alternatives are open: one can be blissful, one can be miserable.

Society is for miserable people. It needs miserable people because they are good slaves. Their whole energy is destroyed by their misery, hence they cannot be rebels. Rebellion needs overflowing energy, vigour, courage. The miserable person is so tired, so exhausted, he is willing to do anything, to follow any commandment, any order, howsoever stupid it is. He has no energy to fight against it; he cannot say no. Out of the sheer necessity to survive he goes on saying yes to all the vested interests. And the society consists of vested interests: priests, politicians. All kinds of powerful people need everybody to remain in misery.

Every child is brought up in such a way that he gets caught in misery. And then we expect nobleness, then we expect grace, then we expect love, beauty, joy. We make the person even more burdened. First we destroy all possibility of nobleness, joy, love, grace, truth, intelligence... we destroy everything and then we say now be intelligent, be joyous, be courageous. That makes the people even more burdened, more miserable, because they try to impose a certain kind of nobleness, a morality. That creates hypocrisy in them. If they follow the moral rules they go against their innermost core; if they don't follow them they feel guilty. Either way it makes the misery multiplied.

My effort here is to help you to get out of the pattern of misery; that is the first thing -- because it *is* a choice. You can get out of it, just a decision is needed. It is simply a question of deciding to get out of the prison. Nobody can prevent you -- there is nobody to prevent you. It is out of your own choice that you are in it, it is out of your own clinging that you are in it. My first teaching is get out of this trap.

And the moment you are out of misery, suddenly you are noble. There is grace, beauty, joy. Life starts having a new dimension, a new richness. It becomes more festive, it starts taking on the colours of celebration. And that celebration is sacredness, that celebration is godliness.

And the way to come out of your misery is meditation, because the mind has been created by the society, and if you remain inside the mind you remain inside the prison. Mind is the prison, the root cause of all your slavery, of all your despair, anguish, anxiety. It is continuously destroying you -- it is poison.

And it is very easy to get out of the mind just by becoming aware of the whole mechanism of mind -- thinking, desiring, expecting. All these things have to be watched as if you are just a mirror reflecting whatsoever passes by, with no judgement, with no desire even to judge, just a pure witness -- and immediately you are out of the mind. First it will come in glimpses. For a few seconds you will be out of mind, but those few seconds will give you a taste of freedom, of tremendous ecstasy. And then slowly those small moments will become bigger; the intervals when the traffic of the mind completely stops will become bigger.

And then slowly slowly the knack is learned. If you want to put the mind into a non-functioning state for hours or even for days you can. Whenever it is needed you use it, whenever it is not needed you put it off. Both ways it is healthy: it will give you freedom and it will also give rest to your mind. And when the mind has rest it becomes, of course, a better mechanism, it functions better. Its memory is clear, its functioning is in tune, its thinking is logical, it functions at the peak.

So it is not *against* mind to be a meditator. Meditation means going beyond mind, but it is not against mind. In fact, it is a tremendous boon to the mind, a blessing, because the mind also gets tired: it does

continuous work, twenty-four hours a day unnecessary work, unneeded. But the mind goes on and on because you have completely forgotten how to stop it. By just being a witness you learn the art of stopping it. The moment you are a witness it stops on its own. That's the whole point.

Then nobleness is yours, and then to live is certainly a great gift. One feels grateful to god. Out of that gratefulness arises prayer.

(Meditation is as easy as pie, as Osho tells a new sannyasin, who has been riding a unicycle around the ashram.)

It is slipping out of your mind like a snake slips out of its old skin. It is not a science, it is an art or, to be even more precise, it is just a knack.

It is easy to teach science, very easy, because it consists of something observable; it relates to the objective world. The student can see what is happening with his own eyes. He can see water evaporating at one hundred degrees. There is not much of a trouble in teaching science; just a very average intelligence is needed.

To teach art is a little more difficult because tremendous intelligence is needed. If a person wants to be a painter he will have to learn two things, not one. In science he has to learn only one thing: he has to become informed. If he wants to be a painter he has to learn the technique of painting and the art of painting -- which are two totally different things. For a technician painting is only a question of arranging colours in a certain pattern, with a certain geometry, certain proportions; it is almost science. But then it cannot be a great piece of art. It may be perfect technically, but something will be missing in it. It will not be original, it will be a repeat, because for originality not only technique is needed, for originality immense intelligence is needed.

Zen monks have been painting for thousands of years and they say that to learn real painting one has to learn the technique for twelve years and then for twelve years one has to stop painting completely and forget all about it. And then after those twenty-four years one has to start painting again, so the technique is forgotten, so the technique does not come in between you and the painting. Now you can start painting as if you don't know painting, you don't know the technique of painting, so you can be original.

The second stage of twelve years is far more important than the first. The technique has to be learned, certainly -- without knowing about colours and canvases you cannot paint -- but that is only a preliminary process. Then you have to forget all about it so you don't become addicted to the technique. The technique goes deep into your blood and bones, but you are not at all self-conscious about it. It functions, but you are now free from technique; it does not hinder you.

Art -- music, poetry, painting -- is far more difficult to teach, a longer process. And a knack is the most difficult thing to teach because it needs three things; it needs a certain technique, it needs tremendous intelligence and also it needs some intuitiveness. Intuitiveness is the highest peak of intelligence. The very word 'intuition' is significant. Education is tuition -- somebody teaches you. Intuition is something that happens to you; it cannot be brought in from the outside.

The master can create a certain atmosphere, a certain energy field; it is a very indirect process. It is just as a gardener prepares the ground and then sows the seed and then waits; there is nothing else he can do about it. Now everything depends on the seeds. They will find their way in their own time. It will be something like intuition. You cannot persuade the seeds to grow faster, you cannot tell them "This is the time -- go ahead." You cannot order them; you have simply to wait. Prepare the ground, remove all the barriers, rocks, weeds, etcetera, give them a beautiful bed, watering, sun, and then wait, then wait for their own intuition to unfold. You cannot do more than that.

That's the function of the master; to create a certain energy field in which your intuition one day suddenly becomes aflame. It cannot be caused, it cannot be forced. It can only be helped, and that too in a very soft way.

That's the whole purpose of sannyas: to create an energy field, to create a communion of people, to create a loving, invisible force, a have of love, so that the wave can take you, can possess you.

Meditation is only a method: it helps to remove the barriers. It is spade-work. Weeds are removed, thoughts are removed, mind is removed. It is just a removing -- it is a negative process: rejecting, rejecting everything that is inside so one day there is nothing to reject. All that can be thrown out has been thrown out and you have a pure space, just space. And that space is the right preparation. In that space your intuition, the seed of intuition which you have been carrying all along, suddenly bursts forth unpredictably. One cannot say when it will happen, but one thing is certain -- it does happen. That much can be said; the time

cannot be predicted, but it happens. If the space is ready it happens sooner or later -- and it is always sooner rather than later.

And your name Jack is very beautiful; it means god's gracious gift. The gift is already with you, but you have not opened the treasure, the doors of the treasure. The parcel has remained with you unopened, and it has remained for so long with you unopened that you may have completely forgotten about it.

My work is to help you to find where you have put it and to find how to open it. And then life becomes a splendour, a grandeur of inconceivable dimensions. Then for the first time you know what depth means, what height means; then you are no more flat. Ordinarily people are just flat: they don't have any depth, they don't have any height -- just flat ground. They don't know the depths of the Pacific, they don't know the heights of the Himalayas. They are missing something.

The real adventure begins only when you start moving deeper into your being and also higher into your consciousness, and the processes are two sides of the same coin. If you go deeper you go higher, if you go higher you go deeper. It is one dimension, the vertical dimension. People who are living a flat life are living horizontally, and of course, their life is just like a flat tyre, utterly punctured! And you must know about tyres -- you are a unicyclist!

Become something vertical. Sannyas is a change from being horizontal to vertical. And then life is really bliss, a gift of god. One cannot repay god, there is no way. One can only be thankful, tremendously thankful. That's what prayer is, that's what religion is: a deep gratitude to existence for what it has done for us.

(Love is the first lesson in learning of god, Osho told Prem Sanatana.)

Love is the only quality, a natural quality, that has something of eternity in it. Hence love is the first experience of god, the beginning of the experience of god. God is much more than that, but love opens the door. God is inconceivable, but love is not inconceivable. Love is natural, so love functions as a bridge between man and god. If the bridge is not there you cannot reach god; god remains simply an empty word. But with love immediately you start understanding god in a new way. It is no more an empty word; it starts having great content in it, great meaning in it, great significance in it.

Knowing love is the first lesson in knowing god. That is the beginning of the alphabet, the ABC. Of course god is far more, because the alphabet will have to go to XYZ, but if you have begun rightly with ABC, XYZ is not far away. A good beginning is almost half the journey, a right beginning is half the journey.

Begin with love so one day you can know god. And *never* begin with god because you cannot begin there. That's where all the religions have failed: they begin with god, which is not possible. You are stuck on this bank and you start your journey on the other bank, where you are not. So your journey remains just a fantasy, a journey of dreams -- beautiful dreams, but dreams are dream, beautiful or ugly. When you wake up you will see that all that time has been wasted. Even if they were nice dreams they have not given you anything.

So there are worldly people who dream of worldly things, and there are so-called religious people who dream of religious things, but both are dreamers -- both are stuck on *this* bank. And god is the farther shore. A bridge is needed or a boat is needed if a bridge is not possible. Love can function both ways. Either it can become a bridge or it can become a boat, but it can take you to the other shore.

The so-called religions teach you to begin with god, and of course then you have only to believe in god. You don't know, you have to believe. This is the beginning of superstitution, and all kinds of stupidities will be born out of it -- Christian stupidities and Hindu stupidities and Mohammedan and Jewish, and there are thousands of forms. Stupidity comes in every size and shape, in all colours; whatever you choose it is available. The market is full of stupidity and you have infinite variety; you can choose. You can go on changing from one stupidity to another.

But unless you know, you don't know. Belief is not knowing. Belief is a deception, deceiving others and deceiving yourself. And I am not worried about others -- if you deceive others it is okay -- but don't deceive yourself because that will destroy your whole life. And my understanding is that the person who deceives himself is the person who will deceive others. The person who cannot deceive himself cannot deceive others either; it becomes impossible for him to deceive. And belief is the greatest deception.

The only way to begin is with love, because that is a natural phenomenon. Everybody is born with a loving quality. You have to purify it, you have to make it more and more refined, cultured, so it loses all animality and lust, and slowly slowly starts rising higher than lust. Drop jealousies because those are

poisons, heavy weights that keep your love low; it cannot rise high. Possessiveness, ego trips, domination -- go on dropping all these, and slowly slowly your love will become weightless. A moment comes when there is no jealousy, no possessiveness, no lust, and love is pure. You have wings, you can fly. Now you have something in you which can take you to the ultimate source of life, to god.

Hence I say love is the first glimpse of eternity, and the last glimpse is god. Love is the beginning of god and god is the end of love. Love is the first step towards god and god is the ultimate goal of love.

(Contrary to popular opinion, yoga isn't a set of strenuous exercises, just the converse: it's total let-go. Osho was addressing Anand Yogendra.)

Yoga means the art of communion, becoming one with the whole, dissolving yourself into the whole like a dewdrop slipping from the lotus leaf into the lake. The moment it falls into the lake it becomes the lake. It loses one thing -- its small identity, its ego, its boundary -- but it gains infinitely; it becomes the whole lake. The dewdrop was always in danger, the sun will rise and it will evaporate. Dewdrops are always on the verge of death, any moment death can happen. But once the dewdrop becomes part of the lake, death becomes impossible.

Man is just a dewdrop, and that's why he is miserable, afraid; afraid of death, afraid of a thousand and one things, constantly trembling inside. And it is natural, understandable. The only way to get rid of all this fear, trembling, is to become one with the whole.

That's what yoga is: the art of dissolving yourself into the whole, losing your boundaries, losing your ego, your identity. In the beginning it seems to be very difficult because that's all we know about ourselves.

The function of the master is to help you, to encourage you, to seduce you, to push you to take the jump. And if one loves the master, trusts the master, things become simple, very simple. That's what sannyas is all about; it is just a trust. And in trust it is easy to take the jump; without trust it is impossible to take the jump. In doubt you cannot take the jump because you will always be doubting whether to take it or not and it will always remain an either/or, either/or, either/or.

And there is no way to decide through the mind because the mind has no way to know the unknown, it remains confined in the known. And you have never experienced the melting with the whole, so it is a gamble. The doubting person cannot risk. It really needs guts, great courage, to trust, to put all the doubts aside.

In spite of all the doubts one falls in love with someone who has known, who has taken the jump, who has found. And in trust one takes the quantum leap. It is a single step. Once you have jumped, then nothing can prevent you. Even if you doubt on the way you can doubt -- nothing to worry about. Now you will reach the lake; you cannot hang somewhere in the air.

So once somebody has jumped I don't bother about it at all. I don't even look -- it is finished, I start working with somebody else, because there is nowhere in the air you can stop, you have to go to the very bottom. So my work is finished once somebody has taken the jump.

And the moment you become one with the whole there is bliss. Life for the first time has meaning because for the first time there is no more death. For the first time you know you have always been here and will always be here, that you are indestructible. In knowing it there is rejoicing, in knowing it there is freedom from fear, in knowing it one starts dancing.

Then there is nothing else to do -- dance, sing, rejoice!

Then this whole universe belongs to you because you are part to it.

(The momentary ultimately proves misery-making; only the eternal can bring ecstasy -- this to Amrit Satyam, a psychiatric nurse from Holland.)

We live with momentary things. That's why there is so much misery, because whatsoever is momentary is not going to satisfy. By the time you become aware that it is there it is already gone. This life is almost a flux: it is continuously moving, slipping out of your hands. Nothing is certain, nothing is stable. Everything is in a constant movement.

You cannot make your abode in this momentary world, on these shifting sands. If you make your abode on these shifting sands it is bound to collapse; it is absolutely inevitable. The collapse is going to happen any moment, and you cannot live at peace.

You fall in love, then there is fear about whether the love is going to remain tomorrow or not. Your lover may leave you or you may start thinking to leave your lover. So we start making arrangements to stabilise it, to make it something permanent, and in that very effort all joy is lost.

Lovers start trying to possess the other so that tomorrow it is still there, but in trying to possess love you are already destroying it. You are not even waiting for tomorrow to destroy it, you have destroyed it today... because nobody wants to be possessed, nobody wants to be thought of as a commodity. Nobody is a thing. To behave with a person as if he or she is a thing is to humiliate; it is utterly disrespectful. And everybody resists it, hence the fight starts.

The desire is for something eternal, but that cannot be fulfilled in the outside world. Somebody is poor and he thinks that if he becomes rich he will be happy. The moment he becomes rich he is not happy, he is simply more worried. Now he is worried about whether he is going to remain rich or not, because things go on changing. The market goes down, the prices change, the banks go bankrupt, governments become communist, so nothing can be certain. So there is a constant worry. When he was poor at least he used to sleep well; now he cannot even sleep, his sleep becomes a restlessness. He is constantly worried, nightmares surround him.

Through great effort a person reaches the highest post of the country, becomes the prime minister or the president... and then the fear. Almost the whole of his life is wasted in reaching the highest post, now he clings to the chair, afraid that others are pulling his legs. There is a long queue of people who all want to be the president or the prime minister . There is immense competition, cut-throat competition, and everybody is against everybody else's necks. He cannot rest at peace. He has reached after such a long effort and now all that he can do is to cling to the chair, to somehow survive there.

This is what goes on happening unless we start looking inwards. The outside world is not going to satisfy because it is a changing world, momentary, and our innermost longing is for the eternal. And that cannot be fulfilled on the outside.

I am not against the outside world. All that I want my sannyasins to be aware of is that your desire is for the eternal and that cannot be fulfilled on the outside. So on the outside remain joyful with the momentary, don't ask that it should be eternal. Nothing can be eternal on the outside. Enjoy the momentary *as* momentary, knowing perfectly well that it is momentary.

The flower that has opened up in the morning is bound to die by the evening. It has come with the sunrise, it will go with the sunset. So rejoice! I am not against the flower -- rejoice! But remember, don't cling, don't hope, otherwise you will be disillusioned. Rejoice in the momentary on the outside, and search for the eternal in the inside.

That's my message to my sannyasins. And inside you will find amrit, nectar, the immortal, the eternal, the divine. And once you have found that then there is nothing more to be found. Then all is bliss, then all is joy. Life is fulfilled. One has come home.

Just the Tip of the Iceberg

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The truth is beyond the mind. All that is significant is beyond the mind. Mind is made of the stuff called dreams. Daydreams are known as thoughts, but they are not different; it is the same process -- it is non-substantial. Thoughts are like darkness, they appear just as darkness appears. It looks so real, but just bring the light in and it is no more there. It is an appearance, something very illusory.

That's why you cannot do anything directly with darkness: you cannot throw it out, you cannot bring it in. Absolutely nothing can be done directly to darkness because it does not exist in the first place. It has no weight -- it is just an absence of light. So when you bring the light in, because of its presence the absence disappears.

The same is true about mind: mind is an absence of meditation. The moment you enter into meditation, mind disappears just like darkness. And only then does one know that one has lived in a very illusory world. The mind is the world in which we live. The real world is far away from us. The mind is between us and the real and it goes on distorting the real, interpreting the real, projecting itself on the real. It never allows you to see the reality, it never allows you to see even your own self. It becomes so important that you become focused on it, and the two realities, the outside and the inside, both disappear. The non-substantial becomes your whole life; it dominates you. You live through the mind, you live as the mind.

And that's the only problem. To live in something illusory is to live in vain. There will be no growth, no maturity, no richness, no understanding, no bliss, no truth, no beauty.

One has to go beyond mind -- and that cannot be done by fighting. If you fight you have already accepted mind as real. The moment you accept the mind as real you are entrapped by it. If you fight with darkness, how can you win? Even Mohammed Ali will not be of any use if he starts wrestling with darkness! Darkness will destroy -- although it does not exist.

When you fight with something illusory you are going to be the loser. You are fighting a losing battle. You are simply wasting your time and energy, because there is nobody other than you -- you are fighting against yourself. It is as if you put both your hands against each other: you can make them clash, but that is unnecessarily wasting your energy. Both hands are yours. It is better to put your hands together in cooperation rather than in conflict. The energy is saved; one becomes a reservoir of energy.

So there is no need to fight the mind -- that is stupid. One only has to watch it, and watchfulness functions just like light. Watchfulness is light, awareness is light. It makes you more and more full of light. It becomes a flame, and a flame without any smoke because it is without any fuel.

Hence all the mystics of the world have said the moment you enter your center you know what real light is. They have all defined God as light, the ultimate experience as enlightenment. It simply means realization of the light, not as as object but as your very being, your very nature.

So the moment you become conscious, alert, aware, watchful of the mind, the mind starts disappearing. In a perfect moment of watchfulness there is no mind to be found. And that is the beginning of a transcendental experience.

That is the meaning of your name, Veetmano: transcend the mind. Once mind is transcended the kingdom of God is yours. And with the mind all the problems disappear, all the doubts disappear, all hatred, all violence, all misery. Whatsoever you have known as your life up to now, the whole thing will simply disappear with the mind and you are born anew. It is a resurrection.

Sannyas means resurrection, the birth of a new being.

(Religions in the past succeeded only in making man unwholey, Osho told us.)

The old idea of all the religions of the world was to renounce, to reject, to condemn this world in order to praise the other world. They were creating an unnecessary opposition between this and that, between this shore and the further shore. And they are not in opposition at all. This shore and the further shore are in deep cooperation with each other. They help the same river to flow between them. They belong to the same river, they are not separate. Underneath the river they both are joined together; they are holding he river. If one shore disappears the river will die -- it needs both shores, both are absolutely needed. But they are not two, just two extremes of one energy, two polarities like positive and negative electricity. Both are needed for the electricity to exist, but they make one whole -- it is one phenomenon.

My approach towards life is that this world and the other world, the material world and the spiritual world are not opposites but complementaries. Without this, that cannot exist; without that, this cannot exist.

Religions have created an unnecessary split, and the split has created a split in man himself. Man has

become schizophrenic, he is divided. If you go into the old scriptures of the world religions, they all talk of man in a way which divides him into the lower and the higher. Even the body is divided: below your navel is something lower, above the navel is something higher. This is sheer stupidity! It is the same body -- the same blood circulates. It is nowhere demarcated as higher and lower; there is no hierarchy in tile body. Even the head is not higher than the feet -- they are both together. It is one unity, one organic unity.

And so is the case with the body and soul. They are not two separate phenomena. The body is the manifested part of the soul and the soul is the unmanifest part of the body The soul is the inner side of the same reality of which the body is the outer side, and they both function in deep harmony, in deep togetherness. It is tremendously beautiful how the soul and the body go together hand in hand, in a dance. It is one rhythm.

But religions created the idea that this world has to be renounced. The result was that religious people became escapists. They went to the monasteries and the mountains. In the first place they became afraid of love because love means the other, love means so e kind of relatedness; for that you need the world. So they were against love although they all talked about love. But their love was absolutely non-substantial, abstract. It meant nothing -- it was ghost-like. You can call it the Holy Ghost! But even if you call it holy it is a ghost, and a ghost is a ghost is a ghost! It does not exist -- holy or unholy does not make any difference. They talked about love but they talked about love in such an abstract way that it really makes no sense.

Love has to be earthly. Just as trees cannot grow without earth -- they need roots in the earth -- love needs roots in the earth; the body represents the earth. But the tree goes high into the sky; it whispers with the clouds. Every tree has an ambition to touch the stars!

But remember one secret: the higher the tree goes, the deeper go its roots; it is proportionate. The roots have to be as deep as the tree is high. The height and depth have to be absolutely balanced. With small roots the tree cannot go very nigh; it will fall down.

The old idea of love was abstract -- a tree without roots in the earth, just going higher and higher and touching the stars. It is nonsense! Yes, love has to rise above the earth but it cannot rise without the *help* of the earth. It needs the earth's support. Love has to become something higher than passion, but passion has to be its support. It is not *against* passion -- higher does not mean against. The higher contains the lower; it is bigger than the lower, not against. The lower is contained in it. The higher transforms even the quality of the lower; it beautifies it. It makes even passion transformed.

That is the meaning of the word "compassion": it is passion transformed, it is passion become luminous; then it is compassion. But it is not against passion. The flowers that come on the top of the trees are gifts from the earth although they look so different. Their colour, their fragrance, their beauty -- you cannot find them anywhere. If you dig in the earth you will not find the colours, the beauty, the fragrance, but the earth contains them. The tree simply helps the earth to reveal its secrets. Those flowers were contained in the earth, those colours are part of the earth, of the earth's chemistry. It is the earth's gift to the tree -- the earth is not against the tree.

So a real Buddha, a really awakened person, is a bridge between the two -- this world and that world -- between the material and the spiritual.

Religions created fear about love. Hence monks lived separate from nuns, nuns lived separate from monks. There was tremendous fear. One Catholic monastery still exists -- one thousand years old -- on Mount Athos. For one thousand years not even a single woman has entered the monastery. What to say about a woman? They don't allow even a six-month-old girl! What kind of people are living inside -- monks or monsters? They are even afraid of a six-month-old girl. They must be boiling! They must be sitting on volcanoes of sexuality. And they are not allowed to come out. Once a monk enters the monastery he has entered forever. It has an entrance but no exit.

So first those religions created these stupid people, devoid of love, devoid of the earth, devoid of roots; they are dead. And the second outcome was that they became uncreative, because without love there is no creativity, without the world there is no creativity. And what can you create? -- you will be afraid of beauty. Even the beauty of a rose will remind you of the beauty of a woman or a man. Even the beauty of a sunrise will remind you, the beauty of the moon will remind you, and some faces will start arising in your memory. You cannot paint, you cannot sing, you cannot play on musical instruments, you cannot create poetry -- because without love, what poetry will you create?

Love is the source of all creativity, and all the religions of the world creates people who were uncreative. That is a calamity. Millions of people who could have contributed immensely to the world, who would have made it a beautiful place, a paradise, were taken out, taken away.

My effort is to bring this whole nonsense to a stop, to a complete stop. It is time -- enough is enough! We should create a new kind of religious person who knows how to love, who knows how to be creative.

My sannyasins have to do both. They have to be lovers, great lovers, and great creators -- whatsoever their inner feel, their inner intuition, is. But they have to be creators. They have to listen to their own possibilities, their own potential. And it speaks. hen you are silent your potential speaks to you, whispers to you. And those whisperings are *absolutely* categorical -- there are no ifs and butts. The heart knows nothing of ifs and buts, it simply says that this is your destiny: become painter or a poet or a sculptor or a dancer or a musician. It simply says to you that this is how you will be fulfilled. It starts directing you.

The function of the master is to help you to be silent so that you can hear your own inner whisperings, and then your life starts moving through an *inner* discipline. So I don't give you any outer discipline. I help you to discover your insight; then you are free, then you move in freedom.

So sannyas is not a bondage, it is not a cult, it is not a creed. It is a declaration of freedom. It is a declaration of individuality. It is a declaration of love and creativity.

Just the Tip of the Iceberg

Chapter #29
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(Osho began tonight on a note similar to the one on which he ended last night -- learning to listen to the inner whispering.)

Man unnecessarily seeks for knowledge on the outside because the source of all wisdom is at the very core of your being. All that is needed is a deep silence to hear it, because the heart cannot shout, it only whispers. It cannot shout for the simple reason that it is not aggressive. Shouting is aggression, violence.

The mind is very aggressive, hence it is constantly shouting, making much fuss about everything, creating great noise. And because of this noise one cannot hear the still, small voice within. Once this noise ceases, when we have put the mind aside, suddenly the whisper comes so clearly that one cannot miss it. And because there is no mind one cannot misinterpret it either. It comes with such certainty, with such absolute.... Self-evident it is; it needs no proof, no argument. It is absolutely categorical. Once you have heard it you are bound to follow it. One will never go against it, one cannot. It is one of the fundamental laws of life.

People go astray because they don't know where to look for real advice. In the past they used to go to the priests, now they have started going to the psychoanalist. The psychoanalyst is the new priest. Neither the priest nor the psychoanalyst know anything. The priest himself was in confusion, so is the psychoanalyst. In fact psychoanalysts go to each other to be psychoanalysed. They have their problems, they have not solved their problems either. They have their difficulties, their own mess. In fact they are in more of a mess than

anybody else, than any profession. No other profession commits so many suicides and no other profession goes insane as much as the psychoanalysts -- and they are trying to help people! They themselves are not healed.

The old proverb is absolutely pertinent about them, Physician first heal thyself. But their profession is very profitable, it always has been. The priest or the witchdoctor or the psychoanalyst -- they belong to the same chain, they exploit one thing in different names, that is, that people have forgotten to listen to their own hearts.

My effort here is to help you to find your own voice so that you don't need any other advice. I don't give you any advice, I don't try to solve your particular problems. My effort is totally radical; I simply help you to put the noise inside off so that you can hear your own voice. And then you cannot go wrong. Then you live in your own light. That is the way of a sannyasin.

The sannyasin is not a follower, the sannyasin is not an imitator. The sannyasin is one who has found his own soul, and now he lives accordingly.

(He only wants drunkards and gamblers for company, Osho said, That's what you have to be if you want to love.)

Love is when the rock of the ego is removed. Then your life's juices start flowing. That's what love is all about your life juices. And they come with such a flood that you start overflowing with them. You have to share. And when you share your love energy with anybody, it is not that you are obliging the other person, in fact, just the contrary is the case: you feel obliged to the other because he accepted your love. You don't ask for anything in return because love in itself is such a joy, who cares for any reward?

Rewards are meant for purposes where the process itself is that of misery -- then a reward is needed. So the reward is like a carrot hanging in front of you and to get the carrot you can pass through all kinds of miseries. The Nobel Prize, the gold medals in universities, the presidencies, the prize minister-ships of the world -- these are just prizes. They are very childish because to hanker for a prize is childish, to ask for a reward is childish.

The really mature person lives in such a way that each moment in itself is a reward. It is not that the reward will be coming later on. The mature person has such an insight into things that the journey and the goal are no more separate, so each step of the journey is a goal in itself -- tremendously blissful, beautiful. who cares about the goal? Every moment is such a benediction that one enjoys it as an end unto itself; it is not a means to anything.

When a man has come to this state, when everything is an end unto itself, only then has he lived his life truly, he has become really grown-up. Growing old is not becoming grown-up. Growing old has nothing to do with you, it is not to your credit. Every donkey becomes old; it does not need any intelligence. But to be grown-up needs great intelligence, great courage, and a heart which is ready to risk, gamble.

One can be my sannyasin only if one is ready to gamble, if one is ready to risk without holding anything back. When one is ready to be totally committed, then only is some transformation possible. But it brings infinite grace, it brings celebration to your life. Flowers start showering on you, the whole existence rejoices in your joy.

(Osho talked again tonight about how we can live either as lovers or logicians, and about how society has no use for the former so does all it can to harness the heart's energy in the service of the head.)

The man of the heart has no market value. He has immense value in himself but that value is not of the market; he cannot become a commodity. When people are poor what till you do with poetry and music, what will you do with painting and sculpture? When people are ill what are you going to do with poet? It cannot feed, it cannot give shelter, it cannot help as medicine.

Society is not interested in the values of the heart, its whole interest is in tile head, so society forces every child to move towards the head. Of course every child basically wants to move towards the heart because that is a natural and spontaneous phenomenon. But we have to divert him. We have to punish him, reward him, we have to create fear and the idea of profit in him, we have to persuade him towards that which is practical and utilitarian: Become a doctor, forget all about dancing; become an engineer, forget all about poetry; become a mathematician, forget all about music -- those things are for mad people.

And when you force the child and condition the child... and society has great powers to condition. The schools, the colleges, the universities -- they exist not for you, they exist for society, they serve society; they are agents of a particular establishment. And the whole process is a long process -- it is twenty-five years at

least by the time you become a Ph.D.; that means one third of your life. But once you are conditioned you completely forget about the heart. You by-pass the heart. The heart remains at the side, you go directly to the head, your energy starts shooting directly to the head. This is the misery.

I am not against science, not against mathematics. My observation is that there are people whose heart is in mathematics, then it is perfectly good. For example, Albert Einstein: his heart was in mathematics so it was not a head question for Albert Einstein, it was his love affair. But to force every child is ugly. It is a calamity, it is coercion, it is violence.

Just think of a society where every child is forced to become a poet. It would be good for a Shakespeare, good for a Shelley or a Byron, but what about everybody else? If everybody has to be forced and trained to be a poet they will not be poets; their heart will not be in it. They will be just third-rate or even fourth-rate people, their whole life will be of misery.

Just think of Albert Einstein being forced to become a poet, then you will understand what is happening. He will never be a first-class poet -- that much is certain. He can be a first-class mathematician, he will be a fourth-rate poet, or even that may be difficult. He will remain miserable for his whole life. That is what is happening.

If your heart is in something then for you it is perfectly beautiful, but it has to be a natural phenomenon, a spontaneous urge. Then whatsoever it is you will rejoice, your heart will feel victorious, your life will have a splendour and glory and you will feel that your life has been of tremendous fulfilment.

But society exists in a kind of regimentation; everybody has to be forced into a certain thing. So for a few people it is good but for the majority it is destructive. To ninety-nine per-cent of people society is destructive, *all* societies are the same in that way. And we have not yet been able to create a society where everybody is given the opportunity to be himself or herself -- respected, valued and not forced to be somebody else.

A sannyasin has to just be his or her own self, whatsoever the consequences, then even to live a poor life is very rich because your heart is in it. If your heart is not in it you may become the richest person in the world but you will be very poor because you will not rejoice in it. Just think of Albert Einstein becoming a Rockefeller; his heart will not be in it. Or Bernard Shaw becoming a Ford; his heart will not be in it. Or Picasso becoming Adolf Hitler; his heart will not be in it, he will be utterly miserable. A thousand and one times he will thing to commit suicide, and if he does not commit suicide he will go mad.

Everybody has brought a certain duality with his birth and that quality has to grow. Meditation helps you to find your natural urge, your intuitive feel. Meditation simply means a state of no-thought, so there is no disturbance, so your inner world is completely empty and you can see and search for where your heart is.

The moment you have felt the heartbeat, the moment you have found your inner pulse, then you are on the right track. Then whatsoever you do will bring joy to you and ultimately god is yours. But it is only through the heart, never otherwise.

(Osho said, If one enquires into love ultimately one finds god.)

One should go on deeper and deeper into the phenomenon of love and at the ultimate core god will be found. But that is not to be made much of a concern, because once god becomes your concern you start going astray because you start forgetting about love; you start thinking about god, believing in god, worshipping god. And that is all false because you don't know god at all.

The same is not true about love. You know something, everybody knows something about love. Love is a natural phenomenon. Of course it needs great refinement, it is very crude; it is like a raw diamond. But the diamond *is* there, you just have to become a little bit of a jeweller. You have to learn how to polish it, how to cut it, how to make it shine -- and that is not very difficult.

Once you have discovered the inner beauty of the diamond and you have cut away all that was unessential, you have found god. Love is like a raw diamond and god is a fully polished, cut, shining diamond. But your concern should be with love because the journey begins in love and ends in god, and you cannot begin at the end. That's where all the religions have gone wrong: they begin at the end -- how can you begin at the end? You have to begin from the very beginning.

So all religions have become theologies. Theology means logic about god. That is sheer stupidity, there is no logic about god. God is the most illogical phenomenon. It is as illogical as love. Is there any logic in love? You fall in love with somebody -- what logic is there? If somebody insists "Why?", you can only shrug your shoulders, that's all. You can only say it has happened; it is a happening, not a doing.

It is something bigger than you, hence it is incomprehensible. And it is not of the mind, it is of the heart,

so the mind knows nothing about it. The mind condemns it, the mind calls it falling in love. Mind the word "falling", it is a condemnatory word. The mind says you have fallen, you are no more in your senses, you have gone a little bit cuckoo. It is a condemnation. And all the languages of the world have such words, about this they all agree.

I don't agree. I say rising in love, not falling in love, because the heart is a higher centre than the mind. Of course physiologically the mind seems to be at the top and the heart seems to be in the middle, a little below. It is only physiologically so. But the heart is at the innermost core because the most precious thing is always kept at the core, at the inner centre, and the head is on the periphery. Just think that way then the total evaluation changes; then the heart becomes the centre and the mind is just something on the periphery, on the circumference. And when you have great treasure you don't keep it outside, on the circumference of your house; you keep it hidden deep in the innermost chamber of your house.

The heart is your inner chamber where all that is beautiful and great is hidden. Jesus calls it the kingdom of god. It is within you. It has to be discovered -- not by logic.

Logic is good for discovering *things*. It is good for scientific enquiry, it is absolutely impotent in subjective enquiry. For subjective enquiry you need a totally different method -- that is love. It is only through love that you will become aware of beauty, not through logic. It is only through love that you will become aware of bliss, not through logic. It is only through love that you will become aware of god, not through logic. All that is significant is discovered through love and all that is insignificant, mundane, is discovered by logic.

Logic is good as far as it goes but it does not go far enough, it has a limitation. Love has no limitations. It is as vast as the sky, or even vaster.

I teach only one thing and that is love. Love unconditionally, love for the sheer joy of loving, for no other motive. Love people, love animals, love birds, love trees, rocks, stars. Don't miss any opportunity to love. Whatsoever is available shower your love on it, because the more you shower your love, the more love grows in you. The more you share, the more you have, the more you give, the more you have -- that's why I say it is a very illogical phenomenon.

Logic will not agree with it. How can logic agree with the statement that the more you give, the more you have? It will say)of course you will have less. If you give)that much has to be deduced, you will have less. If you have ten rupees and you give away five you have only five left.

Love is illogical. It says if you have ten rupees, give ten and you have twenty. And all the great masters are absolutely in agreement with it. It is meta-economics. It is something like a higher mathematics, not comprehensible by lower mathematics of the mind.

To enquire into love is the only purpose of life. Life is an opportunity to enquire into love. People go on accumulating money, power, prestige -- these are the fools. Death will knock at their door any moment and all their money and all their power and prestige will collapse. They came empty-handed and they will go empty-handed. Only a lover goes so full. He comes empty-handed but goes very full, overflowingly full. His death is a celebration; his life is a celebration -- his death is the crescendo of his life.

At the moment of death when a man like Buddha or Jesus or Socrates dies, his death is the ultimate in sharing because this is his last moment on earth, his goodbye to existence. He gives totally and in that total giving he receives god as a guest.

Buddha has used two words. When a person starts moving into the world of love, becomes loving, he calls it nirvana. The word "nirvana" means cessation of the ego -- and of course, when the ego ceases one becomes loving. And when such a person dies Buddha calls it mahaparinirvana, the great nirvana, because then he gives totally. We gives his body, his mind, his heart, his life -- he gives everything back to existence. He simply disappears into nothingness. His giving is absolute, nothing is retained. He simply evaporates, he is no more. He has not kept anything, not even himself; hence Buddha calls it the great cessation.

These are the two Moments which are the most valuable: the first is nirvana when you become loving and you start sharing and the ego disappears, and the second is the great nirvana -- that is when death comes; you give totally, nothing is left behind, not even a trace. And that is the moment when one becomes part of god or part of the whole. And to be part of the whole is the only way to be holy.

To be whole is to be holy. Except for love there is no way to attain to this infinity, to this eternity.

(Bliss can't be boxes Osho told Anand Nirupama.)

Bliss has no form. It is not an object, it is an experience; hence science cannot verify it, science cannot

collect information about it.

Every scientist knows that there is something like bliss, something like love, something like beauty, but as long as he is a scientist he will deny them; he will say these are all fallacies, illusions, hallucinations. For him matter is the only reality, the object is the only reality; he denies subjectivity.

It is a very strange situation: the scientist denies himself, accepts the objects and never becomes aware that without a subject how can there be an object? Without a scientist how can there be science? But he cannot put himself into a test tube so he cannot verify it, he cannot examine it, he cannot dissect it.

The most unverifiable phenomenon is bliss. It is absolutely formless. You cannot catch hold of it. It i5 like fragrance. A flower you can catch hold of, so science studies the flower. But religion studies the fragrance, and the fragrance is the very purpose of the flower, the fragrance is its essential core, its truth, its celebration, its gift to existence. The flower exists for the fragrance, not vice versa.

Bliss is a fragrance but it can happen only if *you* become a flower, if *you* open up like a bud opening. The bud contains fragrance but it remains hidden inside; unless the petals open the fragrance cannot be released.

Meditation is just an effort to trigger the process of opening in you, so you are no more closed, so you start coming out, you start opening your doors and windows, you become available to the sun, to the moon, to the stars, to the wind, to the rain. You start becoming open to people, to all that surrounds you. When you are totally open life is bliss... But it is an experience and very formless. You cannot prove it, you cannot convince anybody of it, but you can experience it. And who bothers whether anybody is convinced or not? If you have tasted of it there is no need to bother.

Once a very great logician came to see Ramakrishna and he argued very much against god, against truth, against bliss, and all that is inner. Ramakrishna laughed and enjoyed it. The logician started feeling a little bit embarrassed, obviously, because he thought that Ramakrishna would become sad because he could not argue and he could not answer him -- but he was rejoicing! He ashed "What is the matter with you? Are you mad or something? -- because I am arguing against all your beliefs and you go on laughing!"

Ramakrishna said "You can argue but how can I deny my experience? You are simply showing that you have not experiences, that's all. And I am enjoying it, your arguments are beautiful, but they cannot convince me because I *know* and you don't know. Your arguments are clever and I am enjoying them, they are very intellectual and I appreciate them. But I cannot answer because what I have experienced is unarguable. And who cares about convincing you? In the first place it is not possible; even if it was possible, who bothers?"

The man was immensely impressed. This was the first time he had found a man who could not be dislodged from his cent mind, from his grounding; no argument affected him. Ramakrishna said "You make very convincing arguments and they can convince anybody who has not known. But what can I do? I am helpless: I have known it! You are like a blindman who is arguing against light. I can understand your arguments, why you are arguing -- because you don't have any eyes. And I am like a man who has eyes and who has seen the light and I know. I cannot argue about it, because you don't have any eyes.

"Only eyes can give you an experience of light, so if you want to learn," Ramakrishna said, "what bliss is, you will have to be with me and drop these arguments. Just once taste something of it then you can argue."

And this man, Keshavchandra Sen was his name -- one of the greatest logicians of the past century -- became a disciple of Ramakrishna. The whole of Calcutta was shocked, they could not believe it, because Ramakrishna was absolutely uneducated, a villager, a very simple person, almost a simpleton. And Keshavchandra Sen's becoming a disciple was very shocking news to the intelligentsia. They asked again and again "Keshavchandra, what happened?" And he said "*Something* has happened. I could see that that man is blissful. I tried in every way to somehow make him waver, but nothing can make him waver. He knows something which I have not known and for the first time I have become interested in knowing it. I thought it is only a question of argument -- it is not.

"I have seen this man and his eyes and his presence and I certainly feel that he has something which I have not got. But this is a feel."

So remember, bliss is a fragrance, a feel. But one can learn the ways to find it. Sannyas is a beautiful beginning for this journey. Now remember meditation, because I teach only one thing. Once you are a sannyasin either I teach you meditation or love -- one of the two -- because both lead to the same phenomenon. To a few people I teach love because for them it is more natural and to a few people I teach meditation; for them that is more natural. But both lead to the same goal. Meditation helps you to come out

of the mind, love also helps you to come out of the mind. Meditation destroys your ego, love also destroys your ego. But for you my suggestion is meditation. Pour your energy into meditativeness and bliss is not far away.

Just the Tip of the Iceberg

Chapter #30
Chapter title: None

30 September 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(Our nature, pure and simple, is to be pure and simple, Osho reminded us in his first address tonight.)

We come into the world absolutely pure and innocent, absolutely clear, clean, but then the world starts writing on our consciousness, it starts conditioning us. It pollutes everybody, it contaminates, poisons. By the time a child is mature enough to think on his of the world has already destroyed him. He is already crippled, paralysed; the world has already taught him to use crutches and he has forgotten to use his own insight. He cannot stand on his own legs; it has made him dependent.

This is the greatest conspiracy against humanity, to make every human being a cripple -- not physically but spiritually. And the strategy that is used is to give you a mind so that your consciousness becomes covered with thoughts, desires, ambitions, ego, ideologies, religion, politics, and a thousand and one things are there, layer upon layer. Your mirrorlike consciousness disappears and then a man lives a life of indignity, a life which is absolutely graceless, a life of blindness, a life of utter dependency.

First the child depends on the parents and they enjoy the child being dependent on them. Then they force the child to depend on the teachers, on the priests, on the politicians and whosoever is in authority. You always have to look up to the authority, you have to follow orders and be obedient.

Obedience has been almost like a cancer. It has been used against man to destroy his freedom, to destroy his very soul. And once they have destroyed it they start talking about purity: Be pure, be moral, be integrated, be sincere, be honest. First they destroy all possibilities and then they start talking about great values. That is another strategy to make you feel guilty, because you cannot manage it. They have destroyed all your possibilities and now they are expecting you to be pure.

You *were* pure in the first place but they did not allow it. Once they covered your mind with great clouds; now they want you to be pure -- and it becomes very difficult, almost impossible, and then a guilt arises in you. You start feeling unworthy, you lose all self-respect. And once a man loses his self-respect he loses all. Then he is just a slave; he will serve all the vested interests, the establishment. He will be only a functionary, a machine, he will not be a human being.

And that's what these exploiters and oppressors of all kinds need -- not human beings but machines. They don't want you to be anything more than your functions, your duties. You should end at your functions, you should not have anything more than them, because that anything more could be dangerous; You may start thinking on your own and then you will no longer be able to support all kinds of superstitions

which have been imposed upon you. You may start contemplating and then certainly you cannot always say yes; many times, in fact ninety-nine times out of one hundred, you will have to say no.

You may even start meditating if you are allowed -- and that will give you absolute freedom because it will help you to rediscover your nature. Society is very much afraid of giving you anything more than a machine needs. It brings you down to the minimum and at the minimum nobody can be blissful. Bliss happens only at the maximum, when you have reached to the optimum, to the highest peak of your potential.

And the only thing to be done is to undo whatsoever the society has done to you. That's the purpose of sannyas: it is an undoing, it is a dismantling, it is a dispelling all pollutants that society has put into you. It is a kind of returning to the source, to your natural purity.

So I don't teach purity, I don't teach morality -- that is all nonsense. I only teach meditation so you can get rid of the mind. The mind belongs to society and meditation belongs to you. With meditation you are absolutely free, and suddenly you start discovering your intrinsic treasures. And then begins a great pilgrimage of joys, beauty, beauties, songs, celebrations. And it is an unending process. It gives you the vision of eternity. It gives you the certainty that you are immortal.
And to know it is to become part of god, is to be divine.

(And continuing the theme, Osho turned to the next sannyasin -- a taxi driver from Germany.)

Mind is a bondage, it is a prison, but a very subtle, invisible one; and a very strange one too, because ordinarily the prison is outside you and you are inside the prison. But with the mind it is just the opposite: you are outside the prison and the prison is inside you. It goes on deceiving you very easily because you don't see any walls around you; you can believe that you are free. But you are not free if your mind dominates you. And it does dominate you; it goes on pulling strings from behind you and you are just a puppet. The puppet can think it is free, that all these movements are his -- they are not.

Unless one gets out of the mind, unless one puts the mind aside, one never knows what freedom is. Freedom is the very taste of god; there is nothing higher than it. Freedom means freedom from mind, freedom from body, freedom from birth, freedom from death, freedom from all kinds of limitations. When you feel you are unlimited and there are no boundaries to you, then only do you know what freedom is. Otherwise one is confined in a very small space which is overcrowded with desires, ambitions, expectations, frustrations, dreams, memories. It is so overcrowded that you are almost crushed by the crowd that you are carrying within yourself. What freedom can one have in such a crowded space? There is no space even to move.

One needs spaciousness. Meditation brings space to you, it creates space, it throws out all junk. And whatsoever your mind has is nothing but junk. It is a junkyard, a graveyard carrying corpses of the past and carrying unnecessary, stupid dreams about the future which are never going to happen; they have never happened. Between the past and the future you are confined, and both are non-existential. The past is no more and the future is not yet, and between these two non-existentials you are crushed.

Meditation means to be here, to be now -- no more past, no more future. This very moment is all. And suddenly there is freedom, suddenly you start rising upwards from all kinds of bondage.

Meditation is a simple phenomenon of being here and now, dying to the past every moment, not carrying it at all and not bothering about tomorrow, because it never comes. It is always now, it is never then. It is always here, it is never there. There and then don't exist, here and now exist; in fact they are two sides of the same coin. Even physics have come to the insight that time and space are not separate. Here means space, now means time.

One of the greatest contributions of Albert Einstein is the theory that time is a fourth dimension of space, it is not a separate thing. Space is three-dimensional and time is the fourth dimension. But this has been the insight of the mystics. It is so old that it is difficult to say when it really happened for the first time; it is the most ancient insight of the mystics. But it is natural: science has to follow only after thousands of years because its very procedure is a very long-winded one. But now physicists are saying exactly what the mystics said five thousand years ago, that now and here are two sides of the same coin. And that's the only thing that is real; all else is either imagination or memory.

Getting out of memory and imagination is meditation, and the moment you are in meditation you are free, you are released from the prison.

(Tonight Osho compared morality that is imposed on a person to lipstick!)

You can paint your lips red -- that does not mean that you are so healthy, so young, that your lips are red. But you can paint them red. And there are millions of foolish women all over the world -- one wonders whom they are deceiving -- whose whole face shows one colour and their lips show another colour. It is so clear.... And there are *layers* of lipstick.

I even wonder: who are the people who kiss them? (much laughter) Some mad, insane people -- they must be -- otherwise, who wants to taste lipstick? But that's how it is happening on many many planes of human life. Morality is just like lipsticks you paint yourself from the outside, you make a beautiful face, a mask, you pretend to be somebody you are not.

When you are full of tears you smile, when you are angry you don't show it, you go on repressing it. Naturally this whole process creates a division is you. The tears were real but you did not allow them, you pushed them back. And the smile was false but you tried to smile. It cannot go very deep, it is only on the lips. It is just an exercise of the lips, a Jimmy Carter exercise. It has nothing to do with you.

You must have heard about the grin of the cheshire cat. The cat disappears but the grin remains. I always think that even if Jimmy Carter disappears the smile will remain there, because it has nothing to do with Jimmy Carter; the smile can continue on its own. Jimmy Carter is gone but the smile continues because it is something separate, totally separate. It has its own autonomy.

Morality is just like that: a false smile. You practise morality but that does not give you dignity of character.

Dignity of character comes through meditation. You are not practising anything as far as your character is concerned, but your insight grows. You start seeing things as they are, and naturally when you start seeing things as they are your whole life is transformed in this new light, in this new vision. You cannot behave in the old way. You cannot deceive anybody because now through meditation one knows that we are not separate -- who are you deceiving? You are deceiving yourself. You cannot be violent, you cannot hurt, you cannot enjoy hurting anybody because now you know that the other is part of you as you are part of the other. We are part of one organic universe, we are not separate entities at all.

Then of course you will have a dignity of character and a dignity will come through integrity. You will not be divided, you will be one. Your vision will be one, your lifestyle will simply be a consequence of it, not against it, nothing imposed. It is like healthy lips the redness comes from the blood circulating inside. It is a totally different phenomenon.

So remember, meditation has to be the source of real character. One can forget all about character -- just put your whole energy into meditation and out of it arises a character. It is not something put together by you, it comes spontaneously. And when character is spontaneous it has a beauty of its own, it is a joy. It is not a means to any end, it is an end unto itself.

(How long will you be here? Osho added.
Two months, maybe more, was the reply.)
Let it be more!'

(Bliss is the fragrance of inner unfolding, Osho told Anand Sugandha.)

Ordinarily people live a closed life. They don't open their doors and windows. They live in fear, hiding, always afraid of the unknown. They don't allow the sun, the rain, the wind, to enter their being. But if you put a rose plant in your room and you close all the windows and all the doors and no wind, no rain, no sun reaches it, you cannot hope that the rose-bush will survive; it will die. That's how people are -- almost dead. They are living a dead life, just dragging somehow.

To really live one has to be available to all that is. One has to be open and vulnerable, one has to drop all fears. There is only one thing one should be afraid of, and that is fear. Except for that never be afraid of anything, because fear cripples, kills. And the moment you start moving towards the unknown, in spite of all the fears, your life starts having many new thing, of which you were never aware, because as the adventure deepens, your thrill, your ecstasy, deepens with it.

As you start moving into the unknown there are so many challenges to be faced, encountered, that naturally you become more aware, more alert, more cautious, more conscious. You have to be. It is walking on a razor's edges how can you be sloppy? Sloppy? You have to be cautious and alert, it is risky. And whenever there is risk, your intelligence becomes sharp. And when intelligence is sharp, ecstasy is great and you are thrilled at each movement; at each step your inner being starts unfolding.

Only in this climate of adventure, ecstasy, integrity, risk, danger, intelligence, awareness, does the inner being open. The bud becomes a flower.

In the East we have called it a one-thousand-petalled lotus, this opening of the inner flower. There is no flower like it because it is the flower of consciousness, it is unique. And the perfume of it is what is called enlightenment, Buddhahood, Christ-consciousness. That's the fragrance.

Bliss is the fragrance of a life lived totally, dangerously, exploring the unknown and the unknowable.

(We nave to remember two words and the difference between them, he told us tonight -- information and transformation.)

People go on collecting information -- they think it is knowledge. It is not. It it deception, self -- deception. Knowing happens through transformation, not through information. Information can make you a scholar, a pundit, a knowledgeable person, but it cannot make you wise. You will be as stupid as ever, or maybe more.

Scholars have only repressed their ignorance. It has not left them, it is deep inside them. Of course they have accumulated much knowledge, but because it is not their own it has no value, no validity, no truth. One can repeat the Bible like a parrot -- that does not mean that one becomes a Moses or a Jesus, otherwise all the universities would be creating many Jesuses, Buddhas, Krishnas. Universities have utterly failed in creating wise people.

If once in a while a person who has passed through the universities becomes wise, that simply means he has become wise in spite of the university, not because of the university; he must have been very very cautious. The university could not destroy him, because the universities can only impart information.

Sannyas is the beginning of transformation. It is a change of the very base of your life, it is a change of your very outlook, it is a change at the deepest core of your being. It is a shift from mind to no-mind, from noise to silence, from continuous chattering inside to profound silence. This change of gestalt releases your wisdom. And to live in one's own light is the most glorious thing; only then can one feel grateful to god, never before it.

The animal love is unconscious.

Divine love is absolutely conscious. Human love is half way between the two, hence in human love there is always a conflict, one's being feels torn apart. That's why although love gives people great hopes, those hopes are never fulfilled. On the contrary, every hope brings great frustrations, disillusionment.

Love promises ecstasies but what it really brings is agony. It is human love, so it is bound to be so, because human love is a tense affair. A part of it is absolutely ready to go back to the animal world -- that's the sexual part in love. And the other part wants to transcend, to go beyond even the human -- that is the prayer part in it. Lovers become very much confused; they cannot figure out what actually is the case, because sometimes they feel love as just lust and sometimes they feel it as such a profound prayerfulness that they are puzzled.

Hence love has never been defined. How to define it? If you define it according to the highest peaks it is prayer, but those are rare. If you define it by its ordinary, day-to-day existence, then it is just lust and nothing else. And one cannot conceive how the lust can be prayerful or how the prayer can fall so low that it becomes just an animal desire.

So lovers are in a very great confusion, but it is not their fault. My sannyasins have to understand that human love is inevitably a tense affair because it is neither wholly animal nor wholly divine. It is in a continuous conflict. It is divided, it is split; it is in a way schizophrenic.

Either you have to fall back and behave like animals -- then there is not much conflict... but that is not possible, one cannot fall back, one cannot go back. People have tried all methods to fall back -- alcohol, psychedelic drugs... all kinds of intoxicants are momentary successes in falling back, but after a few hours you are again in the same situation.

One can only go ahead, one cannot go back. Human love has to go towards divine love, but that is an arduous task, it is going uphill. The first is impossible but it looks easy; the second is possible but it looks impossible. So many choose the first because it looks easy, but it is not possible at all. The possible is the second but it is not easy. All upward movement is arduous. It needs consciousness, it needs sincerity, it needs commitment, it needs perseverance and patience.

I am giving you this name Devapriti, just so that you can be reminded again and again. You very name will remind you, will become a reminder that one has to go to the highest peak of love, only then is there fulfillment, only then does one feel at ease, at home.

How long will you be here?

I will stay until the end of October.

Till the end of October? Then come back again. And this is your home -- come back forever!

(In Indian mythology Gandharv is the name of god's musicians, Osho told the newest swami -- Prem Gandharv. And then he spoke to us of love.)

Music is pure when even instruments are not needed. And because of that I feel that Indian mythology has more insight than any other mythology. The angels in the Christian heaven go on playing on harps -- everybody is carrying a harp. They must be really tired by now. (laughter) And the whole day there is no other work, you have to go on playing hallelujah. It must be boring.

Indian mythology says that the musicians of the gods don't need any instruments, they don't even sing songs. Their silence is their song, their silence is their prayer. That seems to be far more significant, far more dignified.

Silence is music, pure music.

The Zen people say that the ultimate enlightenment is like the sound of one hand clapping. *One* hand clapping... If two hands clap then there is a clash, conflict. When only one hand is clapping it is of course absolutely silent, there is no sound at all, and that silence is the ultimate music.

Love is the ultimate music to me. It does not need even the other. If the other is needed then it is either animal love or at the most human love. But when the other is not needed at all, then it is divine love. Then it is not a question of relationship, it is not a question of your even being loving: you become love itself. Then you are the music, you are the song. It is no more a quality, no more an activity. It is your very being.

And when love becomes your being there is great celebration inside. There is no sound, there are no instruments, but one hears a celestial music, a music which is not a created one -- uncreated music. We are made of it so if we go deep in our beings we are bound to find it. It is already there like an undercurrent. Once in a while in certain situations we become aware of it. Seeing a beautiful sunset suddenly you fall silent -- not that you practise being silent or that you try to be silent, no -- it simply happens. The beauty is so tremendous, it is such an awe that you forget to blink your eyes. It is as if for a moment the heartbeat stops; for a moment time stops, mind stops, everything stops; you are in a complete nothingness. And then you feel great beauty, great joy.

Of course you logically think it is coming from the beautiful sunset -- it is not so. The beautiful sunset may have functioned as a triggering point. It may have triggered a process in you but it is not the cause of it. And once you understand that there is no cause to it , you can simply close your eyes and you can fall into deep silence any moment. That's what meditation is all about: creating a situation independent of the outside world. No sunset is needed, no beautiful full-moon is needed, no beautiful woman or man is needed, no roses , no lotuses are needed. Nothing is needed because you have found that these are only triggering points -- and it can be done by yourself.

Just by becoming attuned to the inner, you immediately hear something, you immediately become full of something which cannot be expressed in any words whatsoever. It remains unexpressed, inexpressible. But love comes closest to it.

So remember, love has to become the music of your life.

Let Go!

Talks given from 1/4/78 to 30/4/78
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Let Go!

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Deva means divine, Madhyama means the middle -- the divine middle. The extreme is the disease, and the mind lives through the extremes. The mind always thinks in terms of either/or, and reality is just exactly in the middle. It is never either/or; it is both/and. It is neither day nor night, neither life nor death, neither body nor soul. It is somewhere between the two, exactly between the two.

And exactly in the middle is also the point from where transcendence happens, from where you go beyond both.

To be in the middle is to go beyond both. Health and great balance, silence, come through this understanding. Because extremes create tensions and excitements, they create heaven and hell. And the mind is always a chooser, it lives through choosing. The moment you stop choosing and allow life to be as it is, you immediately fall into the middle. Let-go is the way of the middle. Choicelessness is the meaning of let-go; Then you allow life, whatsoever it brings. Buddha calls it the philosophy of suchness, 'tathata', the philosophy of as-it-is-ness. Let it be as it is: when it is night, it is night; don't hanker for the day. When it is day, it is day; don't ask for the night. When it is pain it is pain; when it is pleasure it is pleasure. Don't choose, allow it to happen. Slowly, slowly a great understanding arises out of this allowing, out of this let-go. And that understanding makes you alert, aware that you are separate from both. You are neither life nor death: you are just a witness. That witnessing is Buddhahood, that witnessing is enlightenment. And to be in the middle is the way to it.

So let this be your key: never go to the extreme, always keep in the middle, like a tightrope walker. Slowly, slowly, the knack arises. Once you have understood how to be in the middle the mind disappears on its own accord, because it cannot exist in the middle; that is the secret of the work. It can exist only in the extreme, opposite to something, diametrically opposed to something. It is a chooser: it can either love or hate. It cannot rest in the middle without choosing, without prejudice. It cannot allow things to have their own way. It interferes, it tries to impose itself upon reality. Reality is, God is, and all is already as it should be. We have just to relax and allow it to be.

[A visitor has been posted by the army from Nepal to Poona. Osho explains how to use even the discipline and uptightness of army life as meditation.]

The basic thing is not the technique of meditation. The basic thing is to do it with awareness. Any method can be of help if one practises it with a watchfulness. The real thing is watchfulness; the meditation is just an excuse for it.

For example, somebody can just go on repeating the name of God. If he is simply repeating it like a parrot it is not going to help. On the contrary, it may even be harmful, because repeating something every day like a parrot makes you more and more like a zombie, a robot. You start losing brilliance, brightness, intelligence; you become more and more sleepy and dreamy. But there are many stupid people who think those dreams are great spiritual vision. They are not. You can even dream of God but it is dream all the same. You can dream of great experiences -- light and kundalini arising -- but they are all dreams. All

experiences are dreams, experience as such is a dream. The real thing is to shift from the experience to the experiencer. The whole gestalt has to change from the objective to the subjective.

So if somebody is chanting a mantra with the full awareness that he is doing it -- with each assertion of the mantra he keeps alert and goes on watching and remains a witness -- then that mantra will help. And it doesn't matter whether you repeat 'Allah' or 'Rama' or 'Christ'; it doesn't matter. You can repeat your own name and that will do the same thing. You can repeat any absurd thing and that will do. The thing is: are you repeating it with watchfulness? That watchfulness has to be created. This is just a device to keep yourself watchful. One can walk and walking can become meditation. One can eat and eating can become meditation.

You are in the army: you can go on parade and that parade can become meditation. The whole thing is to be fully alert, conscious, not mechanical. Your army life can become a beautiful growth for you; all that you are doing there can be used as a device.

If one is not watchful then the army can create a zombie of one. In doing the same routine every day, continuously, year in, year out, there is no need to be watchful, there is no need to be alert; one can go on doing those things without being alert. One has become perfectly skilful in doing them. One can do them even while asleep. A perfect army man is one who, if you shout 'Attention !' while he is asleep, will jump up and will immediately be at attention. Not that he needs to be awake to do it, even in sleep it will function. It is just a mechanism: it triggers off the response.

I have heard that a general's wife was very disturbed because whenever her husband slept on his left side he would snore. It was very difficult because if she asked him to turn to the right his sleep would be disturbed; and he was a very angry man. So she asked the army doctor. He said, 'Don't do anything -- simply say in his ear "Right turn !" And it worked!

So just be watchful in whatsoever you do . You can choose any method from the 'Book of the Secrets', but be watchful. And in your army work also, be watchful. Do those same things but not like a routine, not like a dead ritual that you have to do. Keep the light burning inside. Go into each movement, become involved and committed, and slowly slowly see that your army life has become your religious life. Any life, any pattern of life can be turned into a religious life.

[The soldier says: I'd just like to ask what exactly it means to be watchful. As far as my profession's concerned, when I go about doing my duty, do I watch everything as a separate entity, being aware that I'm not the person doing it?]

Yes, exactly that. You just think of yourself as a watcher, spectator; the body is doing the act.
This hand is moving, mm?

The hand is moving, you are watching it -- not only from the outside but from the inside too. You are separate, that witness is separate. It is unidentified with anything that we know of. It is identical only with God but we don't know anything about God. That witness is God.

When you become a perfect witness you are a god, you are no more a human being. That's why we have called Buddha a god, Krishna a god, for this reason -- not that they have created the world but because in that moment of alertness, watchfulness, they are no more identified with the body, with the mind; they are not identified at all. The mind is separate, the body is separate, the world is separate, and they are only the watcher.

It gives such peace -- just the idea that one is a watcher. Somebody hits you on your face. If you are just a watcher then nothing affects you. It is as if somebody else has been hit; you have been just an eye-witness, that's all. It is none of your business. One can even laugh at the whole ridiculousness of it, one can even enjoy it. Somebody insults you and you can watch. There are millions of opportunities in life, when, if you watch, problems won't arise. Problems arise when you become identified with the body or with the mind. Then you get disturbed, distracted.

It is exactly that, precisely that: just think that this watcher is sitting on the top of a hill, far away, distant, just looking down in the valley. As other people are moving, you are too. Slowly, slowly you. will be able to hover over your body and you will be able to see that the body is doing things. And the body will be able to do things more perfectly because there will be no distraction: there will be such a silent, peaceful, milieu inside.
Try it, and after one month tell me how things

[A sannyasin says her spine gives way sometimes when she's sitting. Osho checks her energy.]

Nothing much to be worried about, mm ? Allow them whenever they come. Just a little energy is moving, but very little. It's nothing to be concerned about. There are people whose energy here is moving like a flood. It is just a beginning: a small amount of energy has started moving. It will grow, but if you start becoming afraid of it or worried about it then in a subtle way you will prevent its growth.

Enjoy it so that it can grow. When it has grown completely it will disappear, but then the disappearance is beautiful because the energy has done its work.

It happens only because ordinarily our energy is in segments, in fragments, and the fragments are not joined together. The energy jumps from one fragment into another to join it; then you feel the jerk. It will jump from part to part. The whole spine is divided into seven parts so there are seven points at where it takes the jumps. It can drive one almost crazy when it really jumps. One cannot find what to do; in fact there is no way of doing anything, one has just to allow it. Going from one part to another, moving all over the place all those parts are welded together. Once that welding has happened, the energy stops. Then it is one whole; you will never feel the jump and the jerk will never come again. So it is good.

And it is very small. Much more is going to happen, so you have to be receptive from the very beginning. Otherwise you will be back home and if some day some more starts happening you will become panicky and you will freak out. No need to. If something suddenly starts happening, just close your door, sit in your room naked and allow it. Just go into it... enjoy it, co-operate with it!

[A sannyasin says she'd read that you'd said women can't be masters.

Osho tells her: To be a master, one has to be masculine, because the master has to pour himself into the disciple, he has to give. But women make the best disciples because a disciple has to be able to receive, to absorb.]

[A sannyasin who has done a few groups says he is lacking in trust. He asks if he can work in group therapy. Previously he has been working in the ashram kitchen.]

Work in the kitchen first, mm? then we will see. Everything is therapy here. This whole commune is a therapeutic commune; from cleaning to kitchen everything is therapy. And everything is just a device to help your growth, so the name doesn't matter. Whether you participate in the Encounter group or you participate in the kitchen doesn't matter much; it is a constant encounter, an on-going encounter. Just go on doing that, mm?

And trust will arise. This is the beginning of trust, when you start feeling the lack of it; that is the beginning of it. People don't feel the lack of it; they think they have trust so they don't grow. When you feel that you lack something, the possibility opens: now you can grow in it. When a poor man thinks he is rich he will remain poor. If an ill person thinks he is healthy he will remain ill. To know that one is not well is the beginning; now you can find ways to be well.

And trust is such a beautiful phenomenon that to miss it is to miss one's whole life. All that is great is possible only through trust. Without trust only small things are possible -- you can have money, power, prestige, all that. With trust, love, poetry, ecstasy, God, all great things become possible. Trust is the door. Just remember it and it will grow....

Let Go!

Chapter #2
Chapter title: None

2 April 1978 pm in Chuang Tzu Auditorium

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Samarpano. It means absolute surrender, utter let-go. The mind is always in conflict with something or other; it needs conflict to exist. It can exist only in conflict and through conflict. It is a constant war, it is violence. It either fights with others or it starts fighting with itself, but one thing is certain about it, that it cannot exist without fight. It is its very breath.

The moment you stop fighting the mind starts disappearing on its own accord, and the disappearance of the mind is the appearance of God. The disappearance of the mind is the disappearance of you, you as an entity separate from the whole. Then the whole takes possession of you, you are overflooded with the whole. And that experience of being overflooded with the whole is the search. Call it satori, samadhi, enlightenment, realisation, liberation, salvation -- those are just words, they describe only aspects of it. No word can actually describe it, it is beyond words! It is a taste, a flavour.

We can name a flavour but we cannot describe it. For example, vanilla: you can name it but you cannot describe it. It is an experience, the name is only an indicator. So is the case with samadhi, enlightenment, God; these are just names given to some tremendous experience -- the experience when the experiencer is no more. That's why it is tremendous, because it is not confined by any limitation. There is no observer in it, no knower in it. It is pure knowledge, it is sheer experience; the experiencer itself has dissolved into it.

And the way to it is surrender. Stop fighting. And to stop fighting just an understanding is needed, because it creates misery, it never brings bliss. So to stop it is not a problem. The only problem is to understand it, to understand how we are creating our own misery. The ego is a self-created hell. The mind is our own creation and it is a nightmare, a constant on-going nightmare.

When the mind is no more, for the first time one realises how beautiful life is, what a benediction, what a blessing. Then celebration starts. Learn to be in a let-go.

... Remain in a let-go, remain very passive and receptive. Just be, with no idea of becoming, and then great things start happening. They never happen to seekers, they only happen to those who know how to rest, how not to seek, how not to search, how not to grope. Seek and you will miss. Do not seek and find!

[Osho touches an initiates third eye and says he has a beautiful third eye!]

It is almost pulsating as if it is very alive. It is just throbbing like a pulse. Very rarely is so much energy there, and that can be of great help. Ordinarily energy exists on lower centres. In the majority it exists at the sex centre; that is the first centre. This is the sixth centre: only one step and the seventh arises. The journey is not long for you. You must have worked in your past lives. You may have completely forgotten but the body remembers. The body was not there, this body is new, but whenever we die in one life we carry the blueprint; according to that blueprint the new body starts functioning. We carry the psychology, the energy, and the energy remembers.

You can hope for great changes; much is possible and very easily -- just a little effort. Move with that confidence and things will be very easy. When we know that something is possible, it becomes even more possible than it was before. When we think something is impossible, it may not be impossible but the very idea that it is impossible makes it so because we become hopeless about it. We know from the very beginning that it is not going to happen so we don't put our total energy into it. When we know it is going to happen, when we know it is bound to happen, then the whole energy starts moving towards it. And with that confidence, with that trust, life starts taking a direction.
So growth is going to be very smooth for you. Remember it!

Veet means beyond, Vikalpo means alternatives -- beyond alternatives. The meaning is: don't choose, remain choiceless. The mind is a chooser -- it always chooses something against something else. It creates Opposition, it creates contradiction in life, it creates extremes, and through extremes there is constant war, inner war, a civil war.

Whenever you choose, you are choosing something in which you are not total, otherwise there would have been no question of choice. When you choose, that means one part of the mind wanted the other and

one part wanted this; now the major part has won. All choices are a kind of parliamentary decision. But the minority which was not agreeing is there and it will take revenge, it will fight back. Whenever there is a possibility for it to become the majority, it will throw the old decision away and will move just to the opposite extreme. That's how people go on moving from one extreme to another. Today they eat too much, tomorrow they fast and diet, and the day after tomorrow they eat too much again. Choice always creates trouble.

There is a way to live life choicelessly -- just watching, not choosing. And through watching, whatsoever is right starts happening. Not that you choose it: it starts happening on its own accord. Something is going to happen. If you don't choose it is going to happen; if you don't choose then God will choose for you, the whole will choose for you. And that is the right choice -- when the whole chooses for you and you simply wait in a receptive mood, ready to go. But let the whole choose.

And in being with a master it becomes easier: you can always leave it to me. That brings great freedom, because then there is no need to worry, to be tense, no need to toss and turn and to continuously remain in a kind of inner turmoil, chaos. Once you start dropping alternatives, life becomes very simple and very innocent, childlike. And out of that innocence, all that is needed arrives. That's why Jesus repeats again and again 'Unless you are like small children, you will not enter my Kingdom of God.' A choiceless awareness is the phenomenon of innocence. One simply trusts life, trusts that whatsoever is coming will be good.

So from this moment live in a choiceless silence and you will be surprised how much freedom and how much joy is possible in ordinary, mundane things. Eating can be a celebration, sleeping can be a meditation, swimming can be ecstasy, because you start feeling one with the whole: you don't have any choice, you don't have any preferences, you don't have any likes, dislikes.

[An older sannyasin asks: Is it really possible for me to grow any more... because I sort of feel perhaps it isn't. I'm too old!]

Much is still possible. And you are on the right track; things are getting ready for much more. So don't close yourself, don't think that now there is no more growth for you. One goes on growing. In fact growth continues even while you are dying. Growth is possible when a person is dying; it will depend what attitude he takes about death. If he is not afraid, if he is willing, relaxing, surrendering to death, he will be growing through it. If he is a watcher, cool and calm, if he allows death to happen, co-operates with it, he will be growing.

And he may have the greatest experience of his life in it -- that of death happening and not happening, because that which dies is not you. If you can be relaxed and calm and quiet, you will be able to see that. It is a very subtle experience. If you are disturbed, worried, clinging to life, fighting death, then you will miss it. That is the highest growth point.

Growth starts when a child is conceived in the mother's womb and it continues all through life, but very few people grow that way. They only grow old, they don't grow up; they stop growing. The average mental age of human beings is not more than twelve; that means people stop around twelve. The body goes on growing old but the mind is stuck; it goes on moving in the same groove, like a stuck gramophone record. Very few people go on growing. But you are fortunate: you are growing and the growth is still going to continue. You are going to make it even when death is happening.

That's my whole purpose here: to help you to the very end. If you can be silent, loving, positive, affirmative, in death then you have really lived your life as it should have been lived. Then there is no grudge, no complaint. One is fulfilled, one is ripe, one is ready to fall and rest....

[A sannyasin, returning to the West to earn money to return to the commune forever, says: It's very hard for me to leave you.

Osho tells her: Yes, it is hard for me too! You don't understand my trouble: every day so many sannyasins leave me; just think of me!

And come back soon, you continue; the commune will need you. Try to come back as soon as possible. If you find it very difficult, write to me after six months. I will send the message: come without money!]

[A sannyasin wants to do a masters degree in theatre at the university being set up in the ashram, but asks if she should do something more humble. Osho checks her energy.]

Good. You do it, mm? It is nothing like an ego-trip. It is just very spontaneously coming into you. Go into it. It is the humblest thing to do. Whatsoever comes naturally is humble. Never impose anything; imposed things become egoistic.

For example, right now if you drop this idea which is very spontaneously coming into you and you try to do something humble, that will be real ego. You follow me? -- because that will be effort, and behind that humble act will be really a great gratification of the ego: 'I am doing something humble' and the 'I' will be more strengthened through it. In fact the humble people have the biggest egos in the world. Egoists have nothing compared to humble people.

So always remain spontaneous and then you remain humble without any humbleness. With no self-consciousness of humbleness, one remains humble. One does not know that one is humble. If you know you are humble you are not; knowing it is not possible. How can you know your humbleness? -- because all knowing is part of the ego: 'I am this, I am that.' What you claim is not the point. Any claim comes from the ego, all claims come from the ego.

Remain spontaneous, natural. And this is something that is coming into your being, it is your natural flow. Go with it, do it. It will make you humble, mm? Good!

[A sannyasin, who ran the healing group, said something deep from his belly is coming up which frightens him. He is picking up people's symptoms and, when he is relating to people, everything that is going on. Osho checks his energy.]

You are becoming more and more available to people's energy. It is a good indication that you are becoming open. In the beginning when one becomes open, first sympathy happens: one feels affected by others' emotions, others' energies.

Then, when it goes really deep -- which it wants to; that's why you were feeling something deep in the stomach, something wants to happen -- then sympathy turns into empathy. Then you don't only feel what is happening to the other, you actually start feeling that it is happening to you. Sometimes illnesses can be transferred. Somebody has a headache and you become so empathic that you have the headache; you start having an inner experience of it. And it is possible too that the other's headache may disappear, you can absorb it. We are connected with each other so this is possible.

First there is sympathy -- one feels for the other but one doesn't feel what is actually happening, mm? One can feel sorry: somebody has some illness, suffering. One can feel sorry but one is not identified with it.

Your energy wants to be identified and you are preventing it; hence you are afraid. You are afraid of it becoming too much. If you become loaded with everybody's emotion and feeling and illness, then where will you be? So you are holding it down and it wants to assert itself.

It is a good phenomenon to allow. For a few days you will be in trouble but soon it will settle. Both sympathy and empathy will disappear; when you lose the idea that you are separate, then both disappear. And that is a great experience. Allow it! This is how your satori is trying to happen, so don't prevent it; be open. And take the risk. You will not be a loser, you will be gaining everything from it.

And I am here to look after you. Just open up, go into the danger of it. It is risky, and I can understand the mind's fear, but the mind has to be put aside; go in spite of the mind. Once you have gone into it you will be surprised that only in the beginning for a few days will it be troublesome. Once you have really accepted it all trouble disappears.

And then for only a moment something may pass through you; that is the state of a healer. You can become a great healer if you allow it. Only for a moment: somebody has a headache, you put your hands on his head. . . only for a moment, for a split second, will you have the headache and then it will be gone. It will disappear from the other: it will pass through you and then go into the whole. Only for a split second, just like a wave, will it come to you, just pass through you and then be gone. So allow it. Good.

[A sannyasin, who is leaving for the West, says he feels stuck in a pattern in his relationship, and should he work on it. Osho studies his energy and suggests he waits till his return to Poona for there is some emotional block. If it is worked on it will create much upheaval which will be difficult to handle in the West. They might even try to hospitalise you; you will have to pass through a kind of insanity. But once you have, you will bloom, fly. Then for the first time you will be capable of breathing, living and loving. That will be possible. You will need a very mothering atmosphere. That's what I'm trying to create here -- a

womb where you can rest and can be reborn again.]

[A sannyasin says he wants to go to the West to bring his children to Poona.]

They will come. Once we move, call them -- just wait a little more. I am really in a hurry to move but the politicians and the priests and the whole vested interest don't want me even to exist, mm? We are existing against great odds. They would like to destroy me and my work, so they create a thousand and one problems. They are unnecessary problems but they can create them. Each place that I find they create trouble about. So movement has become difficult but still, within six months, three months, we will move.

They have been doing that to me for my whole life. And it is natural -- they have to do it. I am a danger to their whole pattern and to their whole tradition. They are becoming more and more frightened. As more people come to me, they have more fear. It is becoming a force now, so they don't want me to have more land to move to because then it will become a world centre and that will be very difficult for them to cope with.

But it is going to happen; it is just a question of time so just wait three, four months more, and then all the children can come. If they want to stay here, they can stay here. No problem. Good!

Let Go!

Chapter #3
Chapter title: None

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[A woman, with a six-year-old child, takes sannyas. She says she is worried about her child who is very closed.]

She is a born meditator! Don't make a problem out of it. Allow her her own space. Let it be so: if she enjoys being inside herself, allow it. Don't force and drag her out, that will be destructive. We never accept children as they are. We always find something or other which has to be fixed, changed. We don't have respect for them as they are. Who are we to decide what will be right for her? We can only help her to be herself. If she is happy, just allow it; don't try to drag her in some other direction.

I can understand your problem. You must be worried about her future: if she does not open up, if she does not relate, what is going to happen to her in her life? How will she love, how will she move, how will she ever be independent? Don't be worried -- just accept her as she is. She will find her own way and she will live her life; don't interfere. The problem is in your mind, not in her being. The problem is in the mother's caring. The mother is worried. She would like to have children who are normal, who are just like everybody else. But she seems to be a special child.

Drop the problem, and in dropping the problem it may be possible for her to come out of herself. Because when you try to bring somebody out, the natural reaction is for them to go even deeper into themselves. Children are powerful people: they can defend themselves, they can resist, they can fight back. If you allow her to be herself then there will be no point in her fighting back. She may open up on her own. And even if she doesn't, it is her life, she has to live it that way.

Do you think that normal children are having a very beautiful life? This whole world is full of normal

children who have become grown-up now. Adolf Hitler was a normal child, so was Joseph Stalin, so were Benito Mussolini and all the generals, all the mad people of the world.

Who knows what is going to happen to her? Maybe this is right for her, maybe this is how God wants her to be. Have respect for her space, that is all that can be done. Love her, respect her, but don't interfere.

[A sannyasin, returning to the West, says that the joy and fun has gone out of his relationship with his girlfriend, though the love is still there.]

There is some misunderstanding in your mind. The joy is not gone, joy has never been there -- it was something else. It is excitement that has gone but you were thinking that excitement was joy. Joy will come now; when the excitement subsides only their does joy come. Joy is a very silent phenomenon. It is not excitement at all, it is not feverish at all. It is tranquil, calm and cool.

But in the West that misunderstanding has become very prevalent. People think that excitement is joy It is a kind of intoxication one feels occupied, tremendously occupied. In that occupation one forgets one's worries, problems, anxieties. So it is like alcohol: you forget your problems, you forget yourself; at least for the moment you are far, far away from yourself. That is the meaning of excitement: you are no more inside; you are outside yourself, you have escaped from yourself. But because of this being outside yourself, sooner or later you become tired. You miss the nourishment that comes from your innermost core when you are close to it.

So no excitement can be permanent; it can only be a moment's phenomenon, a momentary thing. All honeymoons end, they have to end, otherwise you will be killed. If you remain excited you will go berserk. It has to subside, you have to be nourished there again. It is just as one cannot remain awake for many nights. For one night, two nights, three nights, it is okay, but if you remain awake for too many nights you will start feeling tired, utterly tired, exhausted. And you will start feeling dull and dead too; you will need rest. After each excitement there is a need for rest. In rest you recapitulate, you recover; then you can move into excitement again.

But excitement is not joy, it is just an escape from misery. Try to understand it very clearly: excitement is just an escape from misery. It gives only a pseudo experience of joy. Because you are no more miserable you think you are joyous -- not to be miserable is equivalent to being joyous. Joy is a positive phenomenon. Not to be miserable is just a forgetfulness. The misery is waiting back home for you: whenever you come back it will be there.

When excitement disappears, one starts thinking 'Now what is the point of this love?' In the West love dies with excitement, and that is a calamity. In fact love had never been born. It was just love of excitement, it was not real love. It was just an effort to move away from oneself It was a search for sensation. You rightly use the word 'fun'; it was fun but it was not intimacy. When excitement disappears and you just start feeling loving, love can grow; now the feverish days are over. This is the true beginning.

To me, the true love begins when the honeymoon is over. But by that time the western mind thinks that all is over, finished: 'Search for another woman, search for another man. Now what is the point in continuing? -- there is no more fun!'

If you go on loving now, love will take on a depth, it will become intimacy. A great grace will arise in it. It will have a subtlety now, it will not be superficial. It will not be fun, it will be meditation, it will be prayer. It will help you to know yourself. The other will become a mirror, and through her you will be able to know yourself. Now is the time, the right time for love to grow because all the energy that was being channelled into excitement will not be wasted: it will be poured into the very roots of love and the tree will be able to have great foliage.

If you can go on growing in this intimacy, which is no more excitement, then joy will arise: first excitement, then love, then joy. Joy is the ultimate product, the fulfilment. Excitement is just a beginning, a triggering; it is not the end. And those who finish at excitement will never know what love is, will never know the mystery of love, will never come to know the joy of love. They will know sensations, excitement, passionate fever, but they will never know the grace that is love. They will never know how beautiful it is to be with a person with no excitement but with silence, with no words, with no effort to do anything. Just being together, sharing one space, one being, sharing each other, not thinking of what to do, what to say, where to go, how to enjoy; all those things are gone. The storm is over and there is silence.

And it is not that you will not make love but it will not be a making really; it will be love happening. It will happen out of grace, out of silence, out of rhythm; it will arise from your depths, it will not be bodily

really. There is a sex which is spiritual, which has nothing to do with the body. Although the body partakes in it, participates in it, it is not the source of it. Then sex takes on the colour of Tantra, only then.

So my suggestion is: watch yourself. Now that you are coming closer to the temple don't escape. Go into it. Forget excitement, it is just childish. And something beautiful is ahead. If you can wait for it, if you have patience and can trust in it, it will come. And to know love is to know God....

[A sannyasin says he would like to work in the ashram, as an architect or in theatre. He says sometimes he wants to do something important.]

That idea is dangerous. If you want to do something important you will never be able to do it; that's the danger of it. People who enjoy doing small things do important things because they have the relaxed attitude needed to do the important. Once the idea gets into your head that you have to do something special, something important, momentous, then you lose all peace; all calm is lost and you become so strained. How can the important thing happen through it? The important happens only when you are playful. But if you want it to happen you are serious, that's the paradox.

All that has happened in the world which is important in any way, has always happened through playfulness, all great inventions are out of playfulness. Be playful! Forget about the important, because behind the important the ego is hiding. Why bother about the important? Once we are gone, everybody forgets about us. Within five hundred years nobody will remember you, so why bother?

Just think of people who lived five hundred years before us: they were doing great, important things and making much fuss about it, much ado about nothing. Where are they? Everybody will go down the drain, so why bother? Why waste time? Doing important things means that when you are gone people will remember you. But people are not bothering about you; you are not bothering about anybody else. In fact children hate history. Who wants to read history and who wants to remember those stupid names? Those people were doing great things and all that they have done is made history which poor children have to remember. That's all that they have done so why bother?

Live your life joyously, and out of it important things happen. Not that people will remember them, but they will be important in the sense that you get such joy out of them, that you feel so fulfilled in doing them, that you are tremendously grateful that you lived, that you breathed, that you were able to write a poem or make a garden. Not that the garden is going to remain forever, nothing remains forever, but the joy was in your creating it.

And have you observed one very very significant factor? -- whenever a person has created something he loses all interest in it. This is something psychological: a painter is so much into his painting, yet once the painting is finished he never looks at it again, he is finished with it.

Psychologists have been perplexed, have been very much intrigued by it; why is it so? The person was putting so much energy for years together into writing a book and yet when the book is published he never reads it. He was putting so much life and energy into it -- for what? Psychologists have missed the point: the point is not the outcome, the point is the joy that is derived while they are creating it. The point is not in when the book or the poem or the painting is finished. The joy is while they are doing it, the joy is in its very creation. In that moment they are intoxicated with creation, they are lost in it. It is meditative. They participate with God in that moment, it is their prayer.

I call a thing important for no other reason than this: that you are lost in it. For example, I am talking to you. It is important because I am lost in it. I have forgotten the whole world; here only you exist for me and nobody else! It is important. Whether anything will come out of it or not is immaterial, irrelevant. I enjoy it -- looking into you, communing with you. I enjoy the way you listen and receive it. The result has no value, the very process is important.

So drop that idea of doing something important. And you will be able to do many important things, why just one? But my feeling is that you should do a few more groups -- then start working, mm? Have you booked for any groups?

Do Encounter, then the second group is Primal and the third, Tantra, these three. Then remind me again. By that time the idea of importance will have gone. Then we can start doing important things, right? Good!

Let Go!

Chapter #4
Chapter title: None

4 April 1978 pm in Chuang Tzu Auditorium

Archive code:	7804045
ShortTitle:	LETGO!04
Audio:	No
Video:	No

[A sannyasin is leaving with her two children. She says: I really love you, and I feel a lot has happened here.]

And this love is such that it is going to grow every day -- it knows no end. Love remains only if it goes on growing. Remember, the moment it stops, it starts dying. Love cannot remain in a static state. Love cannot be a state, that's what I mean; it can only be a process, a flow. It is always moving, growing, expanding. And because people don't understand that, they kill their own love and then they suffer. They don't understand that they kill their own love and they suffer. They don't understand that they were the murderers. They became satisfied too soon and they thought 'Now this is the thing, we have arrived. Now if we can hold this much, that's enough.'
Love is never enough. Love can never be enough.

That has to be remembered. One has to go on looking for new pastures for love. Even the sky is not the limit. When you have disappeared into your love, that's the ultimate peak, the orgasm, ecstasy, samadhi, God. When love is no more between you and somebody else, when love is no more a relationship, when lovers have disappeared into love, when only love exists -- there is no object to it, there is no subject to it; love has covered both, the both have disappeared into it -- that state, that ultimate peak is God.

Love is the way. Go on moving, become more and more loving. Never be tired of it, never be hopeless about it, because it is the very life energy of which we are made. Love should not be just a small phenomenon in your life, it should be your whole life.

[The mother says one of the children wanted to ask about having a children's house in the ashram.]

Now it is not possible -- after three months it will be possible, mm? After three months you will have a really beautiful place for yourself in the ashram... for all the kids! For all the kids -- a really big place and a swimming pool and all the things that you need.

[Osho explains that tanmatra means love, the subtle energy. Love is our substance, the stuff that we are made of, the substance of existence itself.]

This is a new journey. It is towards this that you have been travelling really; now travelling by and by will disappear. Unconsciously you have been groping towards this. You may not have deliberately thought about it, you may not have been conscious of what you were really searching for. All travellers are basically in search of something -- they don't know what. They go on moving from one place to another, thinking that somewhere something will happen. It can't happen that way because it is not a question of changing places, it is a question of changing spaces. It is an inner question. Places are outside, spaces are inside. But they look alike and the words can be very confusing.

The real search is for the inner journey but we go on journeying from one country to another, from one

city to another, from one hotel to another. And they all are becoming so alike that really there is no point any more -- moving from one intercontinental hotel to another intercontinental hotel -- it is the same. The world has become very small; now it is not worth travelling, all is known about it. There are small differences which don't mean much. And this is good in a way because in the future the traveller will not have anything to go outside for; he will have to go inside. Every traveller will have to go inside, the outer is finished. Through scientific technology it has no more any meaning.

And sometimes things seen on the screen, on the TV screen, on the movie screen, are far more beautiful than when you actually go and see them, because photography can do miracles. So really, when you see the Himalayas in the film and then you go to the real Himalayas, they look a little paler, they are not so colourful. They simply look as if they have been copying the film, imitating the film.

Once it happened that a painter painted a picture of some beautiful mountains. A woman came to him; she wanted to appreciate his work so she said 'This morning I went to the mountains and they were exactly like your painting.' The painter said 'Yes, sometimes nature imitates art.'

This is happening! So the outer journey is finished, at least your outer journey is finished. Now a far deeper, a far more valuable journey starts with your sannyas. It is going to be a turning point in your life. You will go on moving -- I am all for movement -- but now you will go in a totally different dimension, diametrically opposite to the one you have been accustomed to...

[A sannyasin, who is leaving, says: I am dying... I had an experience some days ago...
Osho checks her energy.]

Dying? That's great! That's my only hope, mm?...
The experience has been really deep. Don't get frightened....

[She says: It was peaceful but I got frightened.]

Yes, that's natural, that is natural. It was peaceful but the peace was very deep. We get frightened of depth. Our life has become very much accustomed to the shallow, to the superficial. Any depth and we become afraid: we may get lost in it and then may not be able to return. We start clinging to the superficial. So any experience of death is good because it is really the experience of depth. But the mind interprets it as if it is an experience of death. It is not, it is an experience of more life, of abundant life. Death is just a fiction. Nobody has ever died -- that is the greatest fiction there is. Nobody can die, death is impossible. It is all life and all continuous life. We go on changing forms but we never die. We cannot die. We are parts of this universe and the universe cannot die.

But when you start falling into depth it will be abysmal, it will look bottomless -- falling like a feather into a bottomless abyss. Fear is natural, but one has to understand the fear and by-pass it. One has to invite these experiences again and again in spite of the fear, because that is the only way for the fear to go. And after each experience you will feel more alive than ever -- more loving, more silent, more blissful, more peaceful. Then you will see that it is not death that is happening; it is real life that is happening, for the first time life is happening. You have been dead up to now, now you have become alive, but because you have been thinking of death as your life, this life will look like death; it is just the opposite of it.

But with going into it a little more all fear will disappear. And when fear disappears, love arises. So invite these moments more and more. I am there to protect you -- don't be worried. Just go with absolute trust and surrender into these experiences. And much more is on the way; this is just the beginning!

[A Japanese sannyasin says, through an interpreter that he is undecided as to whether he ought to complete his medical studies or to find some Indian village in which he could work in helping people. You suggest he finish his studies, for then he will be of more help. Just the desire to help is not enough, you tell him. One needs some skill through which to help, otherwise one can do more harm than help.

The translator forgets the next question and then remembers it: If he changes, does the world change, does the world around him change or not?]

Only you can change; when you change, the world changes, because you look at it with different eyes. Otherwise the world remains the same, it is always the same. If you have eyes to see, it is tremendously beautiful and all is absolutely perfect. Nothing is lacking, nothing is missing, things can't be better than they

are. This is the only world there is. But if you don't understand, if you don't have the eyes to see the beauty and the harmony of the world, you see only the disharmony. Then you start thinking about how to change it. And if you start changing it without first changing yourself, you will be really harming it. All the so-called revolutions have been harmful. They have destroyed, they have not created anything.

So the first and the most fundamental thing is to change yourself. Out of that change, whatsoever happens is good. Keep this (a box) with you... and whenever you need me just put it on your heart....

And do you know why he (the translator) forgot your question? You speak Japanese in such a way that I myself start feeling sleepy! You can help people to go to sleep! You really speak in such a way that it is almost a lullaby -- it is very tranquillising! Good... good!

[A sannyasin says: Thieves came into my room and put me to sleep (indicates being given chloroform).

Mm, good people! Osho says. They didn't harm you at all. Very sensible thieves! You should have enjoyed it: you should have tried to convert them into sannyas. Next time don't miss the opportunity! Thieves are good people, they are far better than politicians. Next time they come, try to teach them meditation!]

Let Go!

Chapter #5
Chapter title: None

5 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804055
ShortTitle: LETGO!05
Audio: No
Video: No

[A sannyasin was leaving to start a new job but wonders if he should finish things there and return as soon as possible.]

Just finish things there and come back, because things have started moving. Now much more is on the way; it is not the time to get into anything else. You have come to the final trip so there are no other trips left! Just go, finish things, come back and be part of the family here.

I would like as many sannyasins as possible to be here. I want to create a really great Buddhafield. It is possible. It was not possible before, only now is it possible. Never before was the search so acute, so intense, because never before was man in such an anguish as he is today. The search always comes out of anguish. Whenever there is great anguish, the anguish becomes a challenge, one has to search for something which is so meaningful that the anguish can be dissolved through it. When the darkness is very very deep, only then does one search for light.

And the darkness is really deep. This is one of the darkest of ages: never before has man been in such a disturbed, confused chaos. Because all the old values have disappeared. Man is no more rooted in the past, there are no more any goals in the future, all utopias have failed. Man is utterly desperate now to know what to do and where to go.

In the past it has happened many times that a certain value became valueless, another value took its place, it was substituted. One religion died, another took its place. One idealism was found futile, another better vision, more golden, was immediately available. What has happened this time is that all the ideals have failed and there is no more any substitute. It is not that one value has failed and another has come into being; that is not much of a change. This time, value as such has failed and there is utter darkness, nowhere

to go. This is the greatest challenge to human awakening. Hence I say, for the first time in history, the time is right for a great Buddhafield.

I would like thousands of sannyasins to be together here, to create a great energy-field, almost a magnetic force which can become the future, the hope, the destiny of the whole of humanity. So when you can participate in something of such enormous proportions, why be bothered about small things? Just finish things, come. Become part of me and my work.

[A sannyasin returning to the West says she does not like active meditations but has had moments of meditation doing kundalini.]

... Continue Kundalini. And whenever you feel like coming back, come.

My feeling is that you have great ideals of perfectionism in your mind. You will always feel discontent because you will always be comparing: you have some idea of how things should be and they are not, you are falling short.

[She says: Yes, but she likes the idea of risk.]

That's very good, but that is a totally different thing. Risking is not an ideal. Because of ideals you can never take a risk. Ideals are against risking. Risking means going into the unknown, and having an ideal means you have already a fixed idea of the unknown, of how it should be. You don't allow the unknown to reveal itself to you. You have certain fixed ideas, and you continuously compare yourself with those ideas; that's a sure way to remain miserable.

You have to drop those ideas and live life as it comes. Don't ask too much out of it and it will give you more than you can ever ask. It is a great giver but if you demand it becomes closed. So right now if you are feeling like going you can go; whenever you feel like coming, come back again.

[She says: The ashram is not the inside.]

So let it be so! That's again a should. Don't worry about it; why should it be in? Whatsoever is the case is good. Let the ashram be outside you and you be outside the ashram; there is no problem. Why create the problem? There is again the idea that it should be like that. It's perfectly good: if you are not feeling a part, there is no need to be. Just start accepting the facts as they are. It's perfectly good! You can come as a visitor; no need to be an insider, you can come as a guest! Or if you don't feel like coming there is no need either to come.

The problem is the same: you have some decided things in your mind, that things should be like this, and if they are not you feel miserable. My whole approach is to let things be as they are. If you can enjoy, enjoy; if you can't, there is no need to worry about it -- enjoy something else! Accept yourself. You reject yourself....

[Two gestalt art groups are present. The leader says the first was fun, but the second was heavy and she did not enjoy it. Osho checks her energy.]

Just two or three things to be understood....

One is: sometimes it happens to every groupleader once in a while, that he loses contact with the group energy. That is very natural; it is difficult to be flowing constantly with the group. Sometimes your energy is not flowing, you are not in the mood. And it is not only so with groupleaders: no painter can paint every day; sometimes he simply feels stuck. No poet can create poetry every day or on order; sometimes he simply feels paralysed. Nothing comes: he sits for hours and hours and nothing comes. It is as if he has never written any poetry, has never painted anything. No vision arises, no dreams pass through his Mind, not even words. It happens to every creative artist. A groupleader is a creative artist working with human energy. You can't hope always to be perfect, you can't be. So sometimes it will happen. It happens to everybody, it is natural.

Next time it happens you have just to sit in the middle of the group. Tell everybody to surround you, let them hold each other's hands so that the whole of the energy becomes connected. Sit this way (cross-legged) in the middle and just start looking up. Raise your hands, remember me, and if something starts happening

to you, allow it to happen. You will get paralysed again, again you will shriek, and with that shriek your energy will start flowing again. You will be moving perfectly smoothly.

So whenever you feel stuck, remember me. And the way to remember is to have the whole group surrounding you holding hands. They can also feel the energy, they can also remember me, then the impact will be even more.

But nothing to be worried about; it is very natural. So next time just remember me and I will do it. Otherwise your group is going beautifully -- no problem! Good.

Let Go!

Chapter #6
Chapter title: None

6 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804065
ShortTitle: LETGO!06
Audio: No
Video: No

Nasim means the morning breeze, just before the sunrise -- that particular breeze. It is a metaphor for purity, freshness, aliveness. And a man has to be that purity, that aliveness, that early morning freshness. Only through that freshness can God be contacted. People are very very dusty: they go on gathering dust, they are dust collectors. Their very being is polluted. The pollution in the atmosphere is not the source -- the source is somewhere in the being of man. When our being is polluted, then only do we start polluting nature, not vice versa. When a man feels utterly hellish inside he starts creating and projecting hell outside.

Millions ask 'Where is God?' They should ask where their freshness is, where their mirrorlike quality to reflect is. If that mirror-like quality is there, God is; if that quality is missing, God cannot be contacted. So become 'nasim'.

All meditations are nothing but devices to purify the inner being... so is prayer. The whole science of religion tends towards one goal: how to purify the inner being of man, how to drop the past, the burden, the dead, the dull, how to make man more sensitive. The deeper the sensitivity, the deeper we penetrate existence. And God is the very core of existence. Unless we penetrate our own core there is no possibility of contacting the source of all life.

It is not an accident that all the religions have chosen morning as prayer time. The morning has the quality of prayer; it has to be imbibed. And once you know the knack of it you can remain in that state for twenty-four hours. The morning can continue inside, there is no need to lose it; even in the afternoon, in the night, one can remain fresh, young, alive, spontaneous, sensitive, aware....

[Osho tells an initiate to close his eyes and just listen to the sounds, adding...]

The purpose of listening to all the sounds is just to give you a device so that you can open up to me. It is not concentration. Nothing has to be excluded; this chanting, the insects, all the sounds have to be absorbed.

Prem means love, Anada means silence, utter silence, absolute silence. Love is silence because no word is adequate to express it, no gesture is spacious enough to contain it. No limitation can go with love; it is something undefined. It is wordless. It is beyond and below language.

So whenever somebody is in love, language immediately fails -- it is no more expressive. When lovers talk that simply means that love has disappeared; now they are filling the gap by words. When they are

immensely in love they simply sit silently together... in that togetherness when energies meet and merge. And those energies are not of the mind, those energies are of the being. They are not of thinking, they are of feeling. Exactly the same happens when you are in love with existence. Of course it happens in a million-fold way.... To be in love with existence is to be religious. To be with existence in silence is to be in prayer or meditation. And we have lost that capacity.

Man has become too wordy. The word has become his world. He lives in words and he has forgotten that he has depths beyond depths which no word can ever penetrate. That's why the modern man seems so shallow. And when the inner silence has been felt, even your words carry it. The fragrance of it even lingers around the words, even small gestures become great poetry. The way one looks, the very eyes, the way one walks the very grace, expresses something which cannot be expressed. And not to know that which cannot be expressed is to remain poor. To know that which cannot be expressed is to become really rich because that is what God is all about.

Will it be easy to pronounce? -- 'Prem Anada'. This is going to be your work on yourself: be loving and be silent and let your love and silence become one, slowly, slowly one. Let your silence be loving and your loving be silent. And great experiences will happen through it, the door will open through it....

[A sannyasin is leaving for the West.]

Wherever you are, start working for me -- you are ready for it now. And remember one thing: there are many things that you will learn only by teaching people, many things that you will get only by sharing with people. Unless you share your joys they tend to die. A constant sharing is needed to keep them alive and flowing.

So whenever you experience something of the extraordinary share it immediately. Share with your friends, acquaintances, family, share with all those you love and you care for. And you will be surprised: if you share, it grows. Sharing is feeding it, nursing it. The more fragrance is released, the more capable you become of releasing. So never hoard any experience inside, otherwise it goes stale. It not only dies, it becomes poisonous to the system. When a song has arisen in the heart it has to be sung and when the energy is ready to dance you have to dance.

And never feel shy. In the beginning it looks a little awkward, it looks a little pretentious to say something out of the ordinary. They will think you are crazy. Take that risk: let them think you are crazy! If you talk to ten people one is bound to respond. And that is more than enough. Nine won't listen to you; that is their business, don't feel offended. But even if they don't listen to you, you will be benefited because you shared, because you showed your compassion. The word compassion means exactly that: sharing -- sharing your passion. That is the meaning of compassion: communicating your passion, communing your passion.

Your compassion grows -- whether they listen or not, whether they take any note of it or not. And who knows? -- today they may not take, tomorrow they may. Your words will remain there like seeds. Whenever the time comes and the season is ready, those seeds will sprout. These are eternal seeds, they never die. Sometimes it takes centuries and many lives for the right time to come, but it does come: suddenly one day the seed has sprouted and leaves have come out of the earth. You may not be there, the person may have forgotten about you but your work is fulfilled, sooner or later it is fulfilled. But that is not the point.

Out of ten, one is bound to respond immediately and that response helps you tremendously. It gives you more confidence, it gives you a deep certainty that you are on the right track and a sense of great fulfilment that you have been of some help to somebody.

So just go. Wherever you are, help people towards me.

[Osho explains that Vedant means 'that which transcends the scriptures' adding that the scriptures have to be transcended for God is beyond them -- beyond all concepts of God, beyond all their compensations. What is needed is: seeing that which is, not inferring about it, not guessing about it but a direct seeing of truth.]

That is my whole work here: to help people to go beyond all words. It is possible, and because it is possible, that is the only hope. Man can have a taste of God -- there is no need to think about Him. One can eat Him and one can drink Him.

[A sannyasin, newly arrived, asks advice on her relationship with a married man who is also attached to

his wife and children. She goes very deep with him and wants more time with him. Osho says that this attitude is suicidal because one must choose between depth or length, the two cannot co-exist.]

Always in every civilization and culture, wherever culture has reached to a peak, this has happened again and again, that people have settled with two women or with two men; that has been the best arrangement. With one woman the best relationship is of a husband, father, householder; with another woman the relationship is of romance, poetry, love. It is the easiest way. To have both relationships with one woman is very dangerous. It rarely happens, in fact it never happens.

This is the perfect way. And feel grateful to his wife because she is helping your relationship to go deep, in fact she is the cause. If you take him away from his wife, then he will have to find another woman just as he has found you. Then he will have one kind of relationship with you -- husband-wife -- and he will be a lover to somebody else. Feel grateful to that woman and whatsoever you can do for that woman, do. Because she is the cause of the whole love affair....

So never feel angry and never feel bad about that. It is perfectly good, leave it as it is. Go deep with appetite, with longing, with passion. Don't ask for length, ask always for depth. It is only out of depth that this contentment arises, not out of length. And one cannot have both, remember. The mind would like to have both -- why not both? But one cannot have both because it is one energy: either it spreads this way or it spreads that way. Or if you spread it both ways, then both will be half-half; the length will not be enough and the depth will be not be enough.

Just enjoy as it is: enjoy this hankering, this constant desire to have more. That too is good, enjoy that too. And you can reap a great harvest out of this relationship. Don't force in any way -- knowingly, unknowingly -- the man to be with you more. Otherwise sooner or later he will be finished with you, you will be finished with him and then again one starts looking somewhere else.

Never finish a relationship. That's what the mind is asking: have it totally so it is finished. Squeeze all the juice out of it; but then it is gone! In this way it will remain alive, it will never be killed. For one week you cannot see him and then for one weekend you can. For seven days you are longing for him and the heart is thirsty. And then you jump upon each other! This is good. This is my idea of how things should be.

It is always good to never live together with the person you love. It will be hard but life only comes to people who are ready to go the hard way. There are no short-cuts in life. Just enjoy it. And bring the man sometime here, mm?

[A sannyasin, newly returned, says he and his girlfriend are going through many changes. He realises he uses her, and also Osho, to fill his needs.]

A few things.... One: ordinarily ninety-nine percent of what people call love is nothing but need. So don't be too much disturbed by it, it is natural. The state of the mind of humanity is such that that is the natural state. And because you need, you naturally become dependent. Hence all love creates bondage and the vicious circle: one does not want to be in a bondage, one does not want to be a dependent -- it hurts the ego -- so one pulls oneself away. But when one pulls oneself away, one's needs are not fulfilled, so one feels hungry, then one goes into it again. This becomes a constant movement: coming closer, going away. That's how the pendulum of the mind goes on moving. And there is no way to decide because when you are away you start feeling the need. Love is food!

Your body needs it, your mind needs it, your being needs it. Without love you will feel left out in a cold world. Nobody to hug, nobody to give you warmth. You will feel like a lost child. So you become frightened when you are alone. Then you start moving towards the person you love. You forget all about dependence and all about bondage. Keep the lovers separate and they start feeling very very great love for each other; bring them together and within days they hate each other. And this hate-love relationship continues, this is a vicious circle: the hate takes you away; when you go away love arises. Love brings you close; when you come close, you feel dependent, bondage arises, you are feeling caged, imprisoned. The movement away from the person starts again.

But this is the natural state of an unconscious mind so don't hanker for something better than this. At this point nothing better is possible. If you want something better you will have to change your state of mind, not your relationship. You understand...? You are trying to change your relationship -- that is not possible. With this mind only this which is happening is possible. You have to accept it and enjoy it. Enjoy it as much, as best you can, but you cannot change it. If you want to change it you are not to go directly into

changing it; you have to change your mind, you have to change your consciousness. You have to become more meditative, you have to become more aware; only that can bring any change in your love. Only when the mind goes higher, to higher levels of consciousness, does love go higher. With a certain kind of mind a certain kind of love exists; you cannot change love. Love is dependent on the state of the mind.

So with this state of mind don't create unnecessary misery for yourself. Accept it, it is a need. [Your girlfriend] is a need for you, you are a need for her; it is a mutual exploitation. Just be just, that's all; be fair, that's all. Exploit her as much as you can but let her also exploit you as much as she can, that's all. At this point nothing more is possible. Don't cheat her, that's all. Be honest in your exploitation and allow her also to exploit you, because she also needs you. Don't think that it is only you who are using her; she is also using you, don't befool yourself. Both of you are using each other but that is how it is and how it should be at this stage. Accept it and start working more on awareness. Only with that change, slowly slowly, the quality of love will change. Nobody can change love directly.

And the second thing: if your love is of that kind, your relationship with me will also be of that kind because that too is a love relationship so it can't be more than that. But one thing is different about our relationship: I have nothing to take from you -- it is not mutual; you can take as much as you are able. In fact, I am very grateful to those people who go on taking from me. They unburden me; I am thankful, they need not be thankful towards me.

So about that you need not worry -- you can exploit me as much as you can, with no guilt. That will also change only when your mind changes. Once this is understood things will be very simple.

Meditate more or try awareness methods. Have you done Vipassana? (he nods that he has) Then use Vipassana as a method. Walk, move, more and more with the Vipassana attitude. Sit silently for at least two hours -- one in the morning, one in the evening. Rather than tackling the problem of love directly, move indirectly. And you will be surprised -- just an inch more of awareness and you will see that the quality of love is automatically changing.

Let Go!

Chapter #7
Chapter title: None

7 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804075
ShortTitle: LETGO!07
Audio: No
Video: No

Deva means divine, Mudra has many meanings. The most fundamental meaning is gesture, the literal meaning is gesture. God happens in a certain gesture, in a certain state of mind, in a certain state of body when everything is in tune and all is harmonious, when there is no conflict within and no fragmentation either. There is unison and there is great silence. That is called mudra, that gesture of silence. In that gesture God happens. That is the first meaning of mudra.

The second meaning is the seal. Man, and not only man but everything else, has a seal of God, everything has God's signature. That also is the meaning of mudra, that we are not unsigned, that we are not blank papers. We may know it, we may not, but God's signature is there in our being. We are part of Him, we are His projection, His message. We live His life and He lives through us. It is not only that we live His life -- He lives His life through us; it is an interdependence.

This seal has to be known, recognised, and when one understands that one has the signature of God, one feels accepted. Then this universe is yours, it is your home: you are not an alien, a foreigner, a stranger, you

are not an outsider. And that signature can be read... that is the real scripture. It is on each leaf of a tree, it is on the wings of the birds, it is on each ray of the sun, it is in each reflection of the moon. God's hand is everywhere -- invisible, because we are blind; otherwise it becomes visible. That is the second meaning of mudra.

And the third meaning is that which you have imagined... not exactly the same but very close. The third meaning is the Tantra meaning. It is the meeting such as happens when man and woman meet and in deep sexual love, the orgasm happens. In the orgasm the man and woman are both lost, both lose their egos. The man is no more man, the woman is no more woman, they are not separate. For a moment at least, they are one. In that moment they know the glory of oneness, the splendour of oneness. In that moment all fear disappears, all paranoia disappears, all schizophrenia disappears. In that moment there is no neurosis: that moment is the most normal moment of life, as it should be actually every moment. Hence the attraction of sex -- it is not just attraction of sex, something deeper is hidden in it.

So the so-called saints and the mahatmas go on preaching against sex, but nobody listens. Something is there and that is something that is hidden in sex but is beyond sex. It releases oneness, the egos disappear... and that is the first glimpse of mudra -- the lowest, but the first.

Actually the same happens on a vast scale with existence -- that the individual ego disappears in the universal. That is called mahamudra, the great mudra; that is the meaning you have got in your mind. Mudra means orgasm, the ordinary sexual orgasm between two individuals. Mahamudra, the great mudra, means the orgasm that happens between the individual and the whole. That is samadhi, that is enlightenment, and once that has happened, all has happened. Then there is no more to life. Life has given you all, its infinity, its eternity.

[A sannyasin, returning to the West to work in stained glass, says an exuberant thank you.]

Much more is going to happen -- it will continue. And always remember that it is never the end. People settle very early on. They settle at the minimum, while the maximum was possible. That's why you see so many miserable people in the world. It is just their fault. They didn't dare enough, they didn't trust enough; in fact, they had no imagination. They settled with something very ordinary and thought 'This is all there is to life.' Life is infinite! You can go on and on, it is an endless exploration.

You never come to the limit because there is none. You never come to a point really where you can say 'Now this is the end.' Remember it always, in all dimensions that is so. Wherever you start feeling like stopping and are feeling that this is more than one can expect -- this is what love is, this is what meditation is, this is what joy is -- remember: much more is possible. Improve upon it. Search, seek, and you will find that something more is always there. That is the way to grow.

People settle very early in their life. And the day you settle is the day of death. After that you never live, because life is in exploration -- there is no other life. It is in seeking, searching, waiting, it is in dreaming, hoping. The day one thinks 'Now things are as I wanted them to be' one relapses into death. That's why so many dead people go on living a life which is not really life. To keep it alive one has to be always on the go, one has to be adventurous. Adventure is religion, the greatest adventure is God. You are always reaching, reaching and never really arriving.

Between the potential and the actual there is always a gap, because the potential is infinite and the actual is always finite. What you are doing is never what you can do. You are more than that and you are always more than that. You are more than your acts, than your doings, than your creations -- your paintings, your poetry, your sculpture, whatsoever it is; you are always more than that. The creator is always more than the creation; there is the hope of growth. And the creator will always remain more than his creation.

If one remembers this, life has a thrill. It is constantly moving into new breakthroughs, constantly crossing new barriers, new hurdles, reaching to new peaks, to new visions, to new skies and new horizons. So go on moving, and whenever you can, come back.

[Osho checks the energy of a sannyasin newly arrived.]

This is the right way to say things. Language is very inadequate. There are things which can be said only by energy, because energy is something beyond the mind. It is still unpolluted by the mind, still unconditioned by the society. Energy still belongs to God, the mind belongs to the society, and there is an unbridgeable gap between the mind and the energy. Whenever you are in the energy you are with God and

whenever you are in the mind, you are with man.

[A sannyasin says: I feel like I've landed on the moon.... I think if I knew what the fear was it wouldn't be there. A feeling that just that anything can happen... anything!
Osho checks her energy.]

There is great fear... and it is unaddressed. There is no cause to it, there is no reason for it. Maybe that is what is creating fear. When there is a cause for it you know what the cause is, and when there is a cause you can find explanations, you can analyse, you can have something to cling to. But there is a quality of fear -- it comes once in a while -- for which there is really no cause.

This is what existentialists call 'angst', anguish, existential fear -- not of this or that but of sheer existence. Because being is constantly surrounded by non-being; being exists in non-being. Being is almost like an island in the ocean of non-being. The being is very tiny and the non-being is vast.

It is just this sheer vastness of non-being, and amidst this non-being, this small being. There is no other reason for fear: that feeling is enough to take the earth below one's feet. One starts falling into an abyss and because one cannot pinpoint it and say 'I am afraid of this or that', more anguish arises, because there is nothing to explain it away.

People go to psychoanalysts not really to be treated but just to find out the reason for their misery. And the psychoanalysis helps immensely, not because it is a cure but only because it supplies explanations. And when the person thinks he knows the explanation he feels very good. Now things are very clear. Now he can verbalise, now he can intellectualise, rationalise.

So this is something which once in a while everybody comes across. And it is good if one can go through it; there is no need to avoid it. If you avoid it, you miss an opportunity. If you can go through it, in the beginning it will look like a breakdown and very dangerous, as if the whole past is disappearing, one is dying. But soon one starts feeling safe, secure -- in the very insecurity of it. One relaxes into non-being and all fear disappears. So what looks like a breakdown in the beginning proves to be a breakthrough in the end.

Just go through it and don't try to find causes. Because the mind will try. The mind will say this or that is the reason why I am getting afraid. There is no reason for it. Simply go into it every night for forty, fifty or sixty minutes. Just silently sitting in the room, allow all non-being to flood your being. Let the island of being disappear into non-being. Become a nothingness. Accept the fear and go into it, and you will come out of it very fresh, very alive, and very fearless.

To be fearless, one has to go through fear and this kind of fear. No other, ordinary kind of fear will do. Mm? there is a fear that your boyfriend may leave you. That is a fear but that is ordinary because you can find so many other boyfriends; it is not much of a fear. There is fear that you may not have money enough to live, but one can always do something about that. These fears are just very trivial, they are not existential. People live in those fears, that's why they never become fearless. This is the fear one has to live through.

So don't try to find any explanation for it; there is none. Just go into it. Watch and go into it as deeply as possible. Go with all fear, but go. Go in spite of all fear. And something beautiful will come out of it, something like a rose flower will be born out of it. Your being will become more and more integrated. If one accepts the challenge of non-being, being integrates. So there is nothing to worry about, mm ? The fear is there and you have to go into it. Good.

[An sannyasin says her children have become unruly, unmanageable, even beating her up.]

Just leave them to themselves!...

Simply leave them to themselves, just don't be too concerned, mm? You are too concerned, that's why they look anarchic and they look disorderly....

There is no need to stop, let them have their own way. Simply don't come in their way. And they will cool down. If you try to stop them they will react. Now it will not be possible and you will become very tense....

You will not like to hit them, you will not like to punish them. If you punish them you will feel hurt; if you don't punish them, you feel as if they will be destroyed. Nothing is going to be destroyed. This world has been going perfectly well and all kinds of children are absorbed in it. No problem.

Simply relax. And once they see that you have relaxed utterly, and you are not worried at all what they are doing, they will become very very cool and understanding themselves. The best way to control children

is... If you can become a little chaotic, they will become controlled. Jump and dance and sing and they will start thinking 'What has happened to our mother? (laughter) Is she crazy or something?' And they will start thinking 'If neighbours come to know, what will they think?' They will start controlling you and trying to hush you up!

The best way to control them is this: you do whatsoever you want to do and let them do whatsoever they want to do. And you will be surprised. Even small children -- this always happens -- if they see that nobody is looking after them and that they even have to look after their mother, they become very very silent and disciplined. They start playing the role of the parents. Somebody has to do it; there is a kind of continuous balancing in life. If you try to discipline them, they will react against it. Teach them to be anarchic and, when guests come, to do whatsoever nuisance they can do. And just watch for four weeks. It will be difficult for you for four weeks but you will be surprised -- slowly you will see that they are becoming suspicious of you. Let them come to me to say 'It is becoming very difficult, how to control our mother?' Don't be worried!...

Everything as it is is perfectly good. They are just hippies and nothing else... and India needs a good quantity of hippies!

Let Go!

Chapter #8
Chapter title: None

8 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804085
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[A sannyasin, who is leaving with his wife and child, says he has been feeling negative about India and the ashram -- maybe because he just recovered from hepatitis.]

It is natural: sometimes the negative comes. In fact, it is a miracle that the positive also comes sometimes, because the negative is the natural state of the mind. The mind is negation, the mind lives on 'no', that's its food. It feels very reluctant to say yes. It is very stubborn, always opposed to saying yes. And whenever it says it, it says it very grudgingly. It has to say it so it does, but not gratefully, not joyously. But that's how the mind is.

One can get into the mind very easily. To get out of it is difficult. To get into it again and again is very easy. It is your old pattern, it is everybody's old pattern... familiar. And your illness may have helped, because whenever one is ill, one becomes weak, and when you are weak the mind can pull you back into its patterns and grooves. It is very difficult to go beyond the mind when you are ill hence the ancient emphasis on health in all the systems of Yoga. This is the reason, that if a body is perfectly healthy it can retain itself in the yes more easily. It can go soaring higher and higher into the positive and the mind will not be able to pull it back to the earth. The gravity of the mind will be less on a healthy body. On an unhealthy body the gravitation of the mind is far more heavy, far stronger. You cannot jump out of it easily when you are ill. And hepatitis certainly makes one very weak.

It is natural when you are feeling ill and weak and not good, that you feel like this. It is India that has brought the hepatitis, and me; it is because of me that you are here. Otherwise you would not have been in India and there would have been no hepatitis either. So all these things become associated. And then there are always a thousand things about which you were never very happy in saying yes. You had said yes in a

happier mood, you had said yes in a stronger mood. But then all those nos that have been waiting all along, start asserting themselves.

It is going to be so because this ashram is not to console people and this ashram is not to help people remain rooted in their minds. This is nothing! Once the commune settles I am going to make it really hard for people to say yes to the commune. Because only if they can say yes when it is really hard to say yes, will they get out of the mind; otherwise there is no way.

If I am all sweetness and I fit with all your prejudices and ideas and opinions, if the ashram simply dances around you and you become the centre of it, then there is no problem in saying yes. But then you remain the same.

The ashram has to create hurdles, and the deeper those hurdles are, the deeper will go the work. One who can come across all those hurdles, obstacles... They are created. It is very simple to make the ashram as people would like it to be, it is not difficult at all, but then it won't be a device to help growth. Then it will be a church and as churches are. They fit perfectly with prejudices, with likes, dislikes, with ideologies. Then temples are there, millions of temples; it is very easy to work them. But this is not an ordinary place -- it is a lab, it is experimentation into the inner journey. So things are going to be difficult.

And one has to be very alert to use all opportunities. For example, you are in. That is the moment to try yes-saying. If you can be positive while in, while you are well, you will be surprised: when you become healthy, your yes comes up so radiantly, your trust comes with such strength and integrity unlike you have ever known before. It becomes almost spontaneous, it takes over your being totally, it becomes your very nature. It is not that you have to say yes; you just say it; it comes on its own accord. One can use these situations, people are using them.

Just a few days ago [one sannyasin] was here. Hepatitis is not going to kill you -- he has cancer and he is going to die. But he used that opportunity and transcended it. He left in such a grateful state that it was really worth praising. Very rarely does it happen when one is going to die within two, three months and it is almost certain that death is coming and there is no way to avoid it.

He could have been very much against me, very much against the ashram, very much against the whole thing. He could have created great doubts about why he is with me if I cannot save him? If I cannot protect his life, then what is the point of being a sannyasin ? He could have created a thousand and one doubts but he transcended all and the cancer became an opportunity to grow. Even death becomes an opportunity to grow.

He will die in a state of satori -- that is now almost certain. And he will die in such a state that is higher than life and higher than death. He will die in a kind of orgasm. He will return only once and his next life is really going to be of great benediction and beauty.

Hepatitis is nothing -- within two, three weeks you will be perfectly okay. Rather than getting pulled down by the hepatitis, try to soar beyond it. All these are opportunities: one can use them, one can miss them. And the mind is always there waiting to Jump upon you and catch hold of you and create doubts and negations. If you want that you can simply relax into it. But that is not going to help, your mind is not going to help you. If it could have helped, it would have. Now avoid it. But remember, if sometimes negativity takes possession, it is a passing phase, it will go. Pull yourself out of it....

Veet means beyond, Shavda means the word. Man is imprisoned by the words. Man's whole problem is language. Below language is the world of the animals and beyond language is the world of the gods. Between the two is the world of man, the world of language, words -- philosophies, scriptures, theories, ideologies. To fall below language is to become inhuman; to go beyond language is to become superhuman. That's why sometimes the mystic almost looks like a madman. And vice versa: the madman also sometimes looks like a mystic, but the difference is great. The madman has fallen below language. He is no more part of humanity -- he has slipped back, he has regressed. And the mystic has gone beyond humanity. He is also no more part of humanity, that is the similarity: both are no more part of humanity. But one has gone below, another has gone beyond; that is a great difference.

So all mystics have something in them like the madman, and all madmen have something in them like the mystic. Jesus used to look like a madman to people. There still are psychoanalysts that go on writing that Jesus was neurotic... because they don't understand the difference between the below and the beyond.

Veet means beyond, shavda means word, language, doctrine, scripture, all that consists of words. The mind consists of words. The word is the brick that the palace of the mind is made of, it is the stuff it is made of. Slowly, slowly, one has to go on dropping the words and one has to enter into silence. And that is not

difficult: once you start trying to move towards it, it starts happening. The reality is when all words have disappeared, when you are not thinking but you just are... when there is no thought cloud in the mind but pure awareness, unclouded, an unclouded sky. When there is no thought there is no trembling, no winds are blowing. All is tranquil and quiet. In that quietude, one penetrates reality. Reality cannot be thought about. You can see it but you cannot think about it. To think about it is to go far away from it, because whatsoever you think will be wrong. Thinking is wrong.

You see a rose flower. what can you think about it? The moment you say it is beautiful, you have gone far away from the rose flower, from its facticity, from its reality. Now the mind has come in, it says it is beautiful. Now the word 'beautiful' will create many other associations, a chain will start. You will forget about the flower, you will think about the man whom you used to think beautiful or a poem that you used to think beautiful. The flower is forgotten. Now you have got into a train of thoughts. It is unending and one never knows where one is going to land.

When the flower is there just be with the flower. Don't allow any word to come between you and the flower; see that which is. Just see, fully alert and aware, and push aside all thoughts. In that interval the rose will reveal its reality to you. Then it becomes meditation, meditation on the rose. Meditate on the moon, meditate on your friend. Look into his eyes and don't think. Or sometimes look at your own face in the mirror and don't think -- just look. Let the look be strong, forceful, penetrating, but don't think. And slowly, slowly, there are gaps of silence, and those gaps bring new breeze into being.

[A sannyasin, who is a doctor of Allopathic and Ayurvedic medicine, asks if he should become part of the university being set up here. Osho says: Become part of it, much has to be done.]

I need so many people because so much has to be done. I need so many hands. The work is so enormous that it is impossible for me to do it on my own. The whole of humanity is in such a great need and the need has to be fulfilled. Otherwise humanity is just on the verge of committing suicide. Its sources of joy have run out. It is desperately struggling to survive. Meaning is no more there, any kind of significance has disappeared. People are only living because they are afraid to die, otherwise there is no reason to live. It seems utterly absurd to live because unless there is something beyond, life cannot have any meaning. The day God disappeared from the human mind, man started dying. Our roots have been in God, in the beyond. By God I mean the beyond, I don't mean a person.

Man always lives in the hope of transcending, always lives in the hope of surpassing himself. The darkest hour comes when there is nowhere to go beyond, when there is no beyond. Then there is nothing to live for. You cannot just live -- you have to live for something. Life needs a kind of significance, meaning. Religion is nothing but creating meaning in human life. Otherwise life becomes sad, dull, boring. Life becomes anguish, anxiety... without any kind of fulfilment.

Great things have to be done. I will need all kinds of people of all talents, of all possible talents, because this is not one-dimensional work; it is multi-dimensional work. Sannyas is just a device to find people who can take the message to the masses, to the people who are in need. People are spiritually starved. They can survive physical starvation but they cannot survive spiritual starvation. It is difficult to survive physical starvation but not impossible. To survive spiritual starvation is impossible. Then there is no reason to exist at all. Suicide becomes more significant.

Albert Camus has written that the only significant metaphysical problem is suicide. At least he is right about this contemporary mind. In the past God was the only significant problem for metaphysics, now it is suicide. We have really fallen! And when people used to think about God, there was thrill, great adventure, great possibilities opening into the beyond. Their eyes were full of hope, and through that hope they were flowering, they were looking upwards. There was something to look up to. Now they are thinking of suicide. There is nowhere to go, no-one to look up to, nothing to live for; one can at the most, drag. It looks cowardly to live. It seems brave to pull out, to commit suicide; the cowards are living! This has to be changed.

And this university is not going to be an ordinary educational institution. This university is going to be education in life, education in God, education in meaning, in meditation, in prayer, in love. It is not going to teach arithmetic and geography and history. It is going to teach life as such and how it should be lived. It is going to become a great experiment in living, in new ways of living.

Become a part of it!

[At a previous darshan, a sannyasin had been upset because Osho did not console him over his friend's suicide. Tonight this sannyasin says that he sees how he wants Osho, and his girlfriend, to be a perfect mother to him, to do everything for him. He sees this is futile.]

But I am your perfect mother! [Your girlfriend] may not be but I am, so it is not just a projection. I coincide with your projection. You can ask as much as you want and you will get. The problem is not that you are asking, the problem is that in your childhood you must have missed, so it hangs around. And unless you really get, you will not be able to give either.

Whenever a child gets from the mother, he starts giving; that's how he learns to give. The mother gives to the child and the child knows that the world is giving to him and there is no need to hold. He can give and he will be getting again so there is no fear. The fear arises when the mother is in some way not giving as much as she should. When the child feels that something is missing, when the child feels that the mother is holding something back, he becomes afraid. He cannot trust even his own mother -- how can he trust anybody else? And if the mother is not giving to him, he has to become a hoarder. He will not be able to give now; how can he? He can't trust the source from where things will be coming.

Out of this fear children become constipated, they even stop excreta from coming out of their body. They hoard it, they become tight, they can't lose anything, they can't afford it. Milk may not be coming, the mother may not be giving, so one has to keep something in reserve. They become misers. Whenever a child gives freely you can know that he has been given freely. Whenever a child is not a miser that simply shows that he has been with a mother who has given him totally. But that rarely happens.

No mother is a perfect mother, that's why this world is so imperfect. This world is created by mothers. The father is just on the periphery, he looks to the business side of life. But the real life is given by the mother. The world is miserly, the world is uptight. People are afraid, they are worried about tomorrow, they are worried about insecurity. Deep down it is the mother who has not given totally. Once mothers change, the world will change; all that is needed is a revolution in motherhood. But I don't mean that your mother is responsible. Because she had her own mother and so on, so forth, so it is very difficult to find who is the culprit, mm? If you go on searching, you will find that God is the culprit finally somewhere. He must have not given as much as was needed to Adam and Eve, because the world has existed this way forever and forever. So I am not saying to start thinking that your mother has been responsible and become angry against her; that is pointless. She suffered in her own way, and whatsoever has been done to her in her childhood, she repeated with you. Now you can become more understanding about it. Nothing is wrong in it.

Each man is searching for his mother in his woman. And each woman is searching for her future child in each man. This is a natural process, there is no pathology in it. It has to be accepted and understood and lived. If you consciously understand it, things become very simple, mm? Otherwise deep down you go on hankering for Bodhi to be your mother. On the surface you go on showing that you are a man, mature, a husband, this and that, and you will protect Bodhi. Deep down you want her to protect you but your male ego says 'I will protect you. I will give my life for you.' Deep down you are just a small child: you want to hold her apron strings and hang around her. Between these two the schizophrenia arises. Once you understand that this is natural, this is how it has to be, then you forget all about that male ego. You still hold her apron strings but now you do it consciously, meditatively.

So continue on your way. Nothing to be worried about. And if she understands, she will pour her love on you, because she also needs a child. Each man potentially remains a child and each woman is potentially a mother. Even a small girl is a mother, and a man of one hundred years is a child. These are natural things. That's why the opposite sexes attract each other: they fulfil each other, they complement each other. So let her be your mother and you be her child... and enjoy!

Once you have accepted it, all fear will disappear Then slowly, slowly, you will become able to give. And really, there is joy in getting but nothing compared to giving.

Giving is real joy -- getting is just so-so. By getting you get the joy that a beggar gets. By giving you get the joy that an emperor gets. They are qualitatively different. But first one has to learn how to get, how to receive, how to be a child -- vulnerable, dependent. That's how each person is born. Only then is the second step possible. When you are settled with life and you feel that the whole existence mothers you -- it does mother you -- then you can give. You don't worry; tomorrow existence will be there to mother you again so you need not worry about tomorrow. Then there is security. In the very insecurity, there is security. Just live this consciously and things will change.

[A sannyasin says she has an emptiness coming up with a desire to eat. She is resisting going into the emptiness. Osho checks her energy.]

You have to allow the tears -- they are needed. They will cleanse you, and they will not only cleanse the outer eyes: they will cleanse the inner eyes too. So don't stop them. Whenever they come, enjoy them. Allow them, rejoice in them. Tears can become great prayer. No words can compete with tears, because they come directly from the heart.

So something beautiful is happening. But my feeling is you have not been allowing the tears to come as much as they would like to. That's why you are feeling like a lost child. You are trying to be a grown-up. There is no need! Everybody is a lost child. Unless they know God, everybody is a lost child. Unless one realises oneself one is a lost child, but people pretend that they are not. That pretension is going and it is something very very significant and beautiful: one hypocrisy is going.

You are a lost child. How can you be otherwise? Being grown-up in age does not make any difference -- unless one feels rooted in existence. And it is not to be a belief but an experience. Unless one faces reality, one is a lost child. It is better to know it and it is better to cry. Feel that lost child as deeply as possible, allow it. Be it -- and let tears come. Become helpless. The ego will fight -- that's where the problem is arising; it is from the ego. The ego says '... you are a grown-up, mature person, and you are crying and you are feeling like a lost child?...' The ego is trying to prevent all this process. Let the ego go.

The ego is feeling empty. It is not existential emptiness, it is ego emptiness. The ego is feeling empty and it always tries to fill itself with something, anything: knowledge, food, sex, anything will do. The ego wants to stuff itself, to feel full. The ego is empty, it can never feel full. It can go on stuffing but it never feels full. It can't by its very nature. It is a bucket without a bottom: you can go on pouring water into it and it all disappears.

So don't be too much with the ego. Be with your child, be with your tears, be with this, your lostness. And soon you will start feeling grounded, in a new sphere, in a new being. A new space will arise out of it. Once you allow the child and the tears, once you accept it, and not accept reluctantly but joyously, the feeling of emptiness will disappear and you will stop stuffing yourself with food.

To me it is something very beautiful. Report to me after four weeks, and in these four weeks cry and weep and enjoy!

[The leader of the massage group says that the groups are good but she gets this crazy doubt that Osho doesn't know what is happening in the groups.]

Just allow everything as it is happening. And this doubt will disappear. One day you will suddenly know that I know. Just wait! It happens to every groupleader sooner or later.

[She asks: You do know?]

But let it happen to you, because my saying won't be of much use. If I say it, then you will be again trusting my word and the doubt will persist. But one day you will suddenly know: in the midst of the group suddenly you will know that I know, you will find me there. Only then will this doubt disappear....

But don't be worried. I am following you whatsoever is happening. And allow! Everything has to be allowed.

[She says that it seems the more let-go in the group, the greater the fear and doubt.]

It is natural, because the deeper the group energy goes, the more afraid you will become. Because the groupleader is really in a very strange situation. The strange situation is this: the groupleader has his own limitations. If the group moves within his limitations everything is okay. He knows what is happening, he is in control. Here things go beyond your limitations -- they have to. That's my whole work here. You are just to become a jumping board: The groupleader is not really a leader but just a co-ordinator. He has to trigger the process and then sooner or later the process starts going beyond his limitations. Then the fear arises about what is going to happen. That's why the mind asks 'Does Osho know or not? If he knows then it is okay. If he does not know and it is going beyond me, then nobody knows what is happening. If something

goes wrong then who is going to bring everything back?'

If it is within the limits you will be perfectly okay -- you will never feel afraid. But it has to go beyond you. And slowly slowly if the group goes beyond you, you will go beyond yourself Because you will see that people are going beyond you so why should you not? Slowly, slowly, your limitations will become larger and larger. Your boundaries will go farther away from you. And as the boundaries start receding and you have more space within you, you will become more and more capable. But the group will always go on beyond you.

My work is not only on the people who are participating in the group. My work is also on the groupleader, so double work is going on. I want to prepare rare groupleaders. This is just the beginning. Within two years you will find the rarest groupleaders here. Then no groupleaders anywhere in the world will be able to go beyond them. Because there (in the West) they are alone: they exist and work within their limit and if something goes beyond that they pull everything back to it. Here you can go on expanding as much as you want, because I have no limits.

The fear is natural, it comes to every group-leader in the beginning. But within three, four months things disappear, mm? -- then you never ask that, that doubt never arises. Just continue. And you are doing perfectly well. I am happy!

Let Go!

Chapter #9
Chapter title: None

9 April 1978 pm in Chuang Tzu Auditorium

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ShortTitle: LETGO!09
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Prem means love, Veeno means a musical instrument -- a musical instrument of love. Man's heart is a musical instrument, it contains great music. It is asleep but it is there, waiting for the right moment to be struck, to be expressed, to be sung, to be danced. And it is through love that that moment arrives. A man without love will never know what music he has been carrying within his heart. It is only through love that that music starts becoming alive, awakened, from the potential starts becoming an actuality.

Love triggers the process, love is a catalytic agent. And if love does not trigger the process of your inner music, then it must be something else masquerading as love, it is not love. It may be lust, it may be just sexuality, sensuality. Nothing is wrong in sexuality or sensuality, nothing is wrong in lust. I am not condemning them, they are good as they are, but they are not love. They can pretend to be love, they can befool one into thinking they are love. And the criterion by which to know is: if your inner music starts flowing, then there is love. Suddenly you feel yourself in a deep harmony. You are no more a discord, you become an accord. You are no more a chaos, you become a cosmos, and life starts taking on a new quality, the quality of jubiliation, the quality of hallelujah!

That is the only criterion: go on searching, go on getting deeper and deeper into love and one day you will stumble upon your inner music. And after that life is never the same. In fact, after that life starts. After that God starts.

Anand means bliss and Geetesha means goddess of sounds -- goddess of the sounds of bliss; that will be the whole meaning of the name.

Life has to be lived as a song. To live it as less than that is to miss it. One has to introduce the quality of

dance into one's whole life. Dance should not be a thing apart, it should be the flavour of one's being. And songs should not be something that one sings once in a while. It should be one's breathing, the very heartbeat. I call that life religious. That's what praising God really is: when everything that one is doing has become song, one has become an offering to God. And the song should be of bliss because life is such a blessing. We are not worthy of it, yet we have taken it for granted. Not only that -- we go on complaining. We go on complaining that it should be like this and like that and why is it like this ? We are immensely ungrateful.

This ungratefulness is the radical core of atheism. On the surface the man may not be denying God, but if he is complaining about life he is denying God. He may be a churchgoer but if he complains about life then he is not in love with God and he has not understood the word 'God' at all. God can be understood only in deep gratefulness. To me, through utter gratefulness something happens to human consciousness -- that something is God. But It happens only when one is immensely grateful, tremendously grateful, utterly grateful.

We have to change our dull, routine, miserable patterns. We have become accustomed to misery; it is just a habit that goes on following us like a shadow. We have forgotten the language of bliss. That's my purpose here: to teach you the language of bliss and the grammar of love.

[A sannyasin says that she still clings to her memory of an old lover, with whom she felt very flowing and ecstatic.]

These are all illusions which disappear by and by. The first love is always very ecstatic because that is the first illusion. Next time you are a little more mature, it can't be the same. The third time you know all the inside and the outside. So one goes on thinking: maybe it was the person that was the reason. It is not.

If you move into relationship with him again you will be disillusioned. It will not bring that magic again. That magic cannot be brought again, there is no way. The first love has a magic which the second love cannot have. And even if you remain with the lover, then too that magic disappears. It has nothing to do with your changing your lover. Even if you become married to the person and you live with him your whole life, those days of the honeymoon will never come back. That's why the honeymoon exists. The whole of one's life will be just a remembrance, a nostalgia.

These are all illusions -- beautiful illusions, sweet dreams, but dreams all the same. One has to become grown-up and one grows only by experiencing frustrations. One tie is broken, then another tie is broken. It hurts. One feels very angry, in a rage, but slowly, slowly one comes to understand that all toys will be taken away. This is the way of growth. A day comes, and that day is the most fortunate of days, when you can live without illusions, when you can live without magic, when you can live quietly, silently, with no hankering for any excitement. And then a totally different kind of life starts growing in you. That life has value and truth.

These affairs of love, relationships, are good but they have to go. I am not against them -- when I call them illusions I am not saying that I am against them. I am all for them because you can grow only by going through those illusions. You can grow only through frustrations, there is no other way to growth. Each success and each failure contributes to growth. Failure contributes more than success because success can go on nurturing the illusion; failure simply opens your eyes to the reality. The mind does not want to see the reality so it goes on weaving new dreams. Now the mind is thinking 'Maybe we are soulmates.' Nobody is! But truth is very hurtful, that's why people don't like it. People like to live in illusions; they like their illusions to be enhanced, supported.

Just look deep down in your heart: you want your illusion to be supported, you want me to support it and feed it and nourish and mother it. But I cannot do that. And you don't need it any more. When I see that somebody needs it, I support it. I support it and go on supporting it till I come to the point where I know that it can be shattered. Your time has come: it has to be shattered -- no more illusions. And there is a kind of love that arises when all illusions have disappeared, and that I call true love. All except that love is just childish... what you call 'puppy love'. You can grow now or you can get back into the vicious circle again. And that has been your effort: you have been moving with people, searching for that ecstasy. It is not going to come.

It is not just an accident that all the civilisations in the past have been insisting on virginity. It is for a certain reason: if the woman remains virgin then the marriage will start with great magic. If the woman is not virgin then the marriage will start without any illusions. And remember: man never feels that kind of

ecstasy that a woman does because man lives more in the head than in the heart. He is more mathematical than magical, he calculates. So all the old civilisations have allowed man to lose his virginity. It was not much a problem because even his first love is not much, he is not going to lose much. It has nothing to do with inequality between a man and woman as 'lib' people would like to have it. It has nothing to do with that. Because man has no magical energy about love, his love remains one thing amongst many things. In fact, sometimes his magic is released more through other things than through love.

That illusion will never come back. And don't think that it is something unfortunate, no. One has to go beyond it. There is other magic to know. Love is a very very biological magic, hormonal, chemical. Just by injecting chemicals that magic can be enhanced, induced; many things can be done to the magic. It is not very spiritual or very significant. Search: other magic is there. That's what I am trying to make available to you here: other magic. And there is a magic that comes through truth. Only that is lasting, only that is eternal.

The magic that comes around a lie is bound to disappear sooner or later. The so-called love is a biological trick, nature has been deceiving people. Nature wants to persist, nature wants to live, it wants to continue life. It deludes people through love. Love is just a trick of nature to keep life flowing. You may die but your children will live, then their children. If love disappears, who bothers to reproduce children? That magic has a purpose in it.

But there is another kind of magic that comes as a fragrance of truth. Now search for it. And I am not saying stop relating with people. Relate, but knowing well that that's okay -- a game is a game. Play it, and play it beautifully and artistically and aesthetically. But it is time to become a little more mature. Search inwards now. Let meditation become your love now. All relationships should continue on the periphery, but don't invest too much in them and don't hanker for that lost paradise; it is never regained. If you want to regain it, you will have to be reborn again. Only again when it is like the first and you have forgotten the whole love affair completely, can you again be deluded by it, otherwise not. My feeling is that it is perfectly good.

[A sannyasin says he is going round and round and finding nothing... he's scared.]

You have to accept it, scared or not. If you don't accept it you will never get out of it. Drop all ideas of becoming spiritual. This is what you are; accept the suchness of it. What is wrong in going round in circles? Let it be a merry-go-round.

For one month forget all spirituality, religion. Just be a human being. And don't condemn. For one month, love yourself. And see what happens; you will become radiant through that love. This will be a great holiday from saintlihood.

It is good to become a saint when one is dead. I like the the Christian Church: it makes people saints only when they are dead! So after one month, report to me, but for one month, an absolute holiday from spirituality!

[A therapist says that when she leads or participates in groups, she takes everyone's energy into her belly and becomes very sick. Osho checks her energy.]

I think group work is not for you... not at all... leading groups and participating in groups, both. You have a very very sensitive heart, a very receptive heart. You are too vulnerable so you start absorbing people's energy. And you don't have any protection inside. A groupleader needs a very protective being; because so many things are released in the group and they are almost all negative. Unless the groupleader is protected in a kind of cell so that everything that comes towards him remains outside him and nothing reaches him inside, he will go mad.

This work is not for you. You need something else, more creative kind of work: pottery, painting, poetry, sculpture -- something into which you can pour your energy. You have energy, more than average: if you don't pour it into some creative work that energy will also accumulate m your belly amd will create trouble. It has to be poured out into creative activity. In these groups your energy remains inside and the outer energy starts penetrating you, so you feel suffocated, you can't breathe. You are too full of energy and the energy is so much that you will almost feel as if you are pregnant and the belly will start becoming swollen like a balloon. It can disturb your digestive system, it can disturb your heart, it can disturb your blood circulation.

This work is not for you, you are too unprotected. That work is not a right choice. You have to change it, otherwise you will get into much more trouble. Sometimes a blessing can become a curse and rightly understood even a curse can become a blessing. Now this is a blessing, to be so receptive, but then you have to choose something in which this receptivity becomes a growth. For example, if somebody is very receptive it is good to be with the trees, rather than with people. If somebody is very receptive it is better to look at the stars and the sun and the moon and the sky and the ocean and the mountains than to go and work in a hospital.

You need to be with people who are immensely healthy inside; then you can absorb much. Satsang is for you. To be with a Master, just sitting silently, not doing anything, is enough for you; you can absorb so easily. But because you can absorb so easily the same thing can become dangerous. And that's what you have chosen to do. A therapeutic group means that people are releasing their negativity. They have come there for that, that is the whole purpose of the group: to relieve them of their negative energies so they can become more healthy and wholesome. But you will absorb that energy.

You can't become a healer -- if you try to become a healer you will become so ill that you will have a thousand and one illnesses. If you feel somebody's headache, you will have the headache immediately.

His headache will be gone but you will have the headache; it will be immediately transferred. You are so open. So you have to be very alert about it. It is good to be open -- remember. Your heart can be closed but that is not good. It can be done! If you really desire to be a groupleader it can be done: your heart can be closed. I can give you a few methods and it can be closed. But that will be just destroying your great treasure of openness and it is not worth that, groupleadership is not worth that.

Find some more creative work which has more to do with nature than people, which has more to do with buddhas rather than mad people... which has more to do with your aloneness. You should not live in big cities; you should move into small villages in some mountain, in some forest, and be there and you will be immensely growing. You have nothing to release, no negativity is there, so don't torture yourself. Relax into rivers, in a swimming pool, on the sea beach, and that will do!

[She says she is committed to leading a three-month group in the West, and then will return as soon as possible.]

Go, and if those groups can be dropped, drop them. Because if somebody comes to see the point there is no need to do them, mm? And nobody will be harmed from it because nobody is going to be helped by you; only you will be harmed by those groups. With such a tense state, how can you help people. They can harm you but you cannot help them.

You made those commitments because you were not aware; now you are aware. You can go and just apologise and tell them that it is finished. Wind up things, come back and just be here with me. And don't feel any guilt about it. Because three months is a long time, and now you know so this feeling will be happening more. You will be continuously aware that you are doing it to yourself unnecessarily. Those three months will become a great torture. Just go and tell them that it is finished....

Let Go!

Chapter #10
Chapter title: None

10 April 1978 pm in Chuang Tzu Auditorium

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[A new sannyasin says he has been on many paths and doesn't know if he should follow the path of will or surrender -- if it would help to clarify this.]

You have not followed anything up to now. It was just a game that you were in. First pass through a few group therapies then I will decide what path you can follow. It is not a question of deciding what will suit your innermost core a priori; it takes a little time to judge it.

Right now you are a confusion, but that's how everybody is. And whatsoever you have been doing up to now means nothing. But it was needed in the sense that it has brought you to me. After one, two months, I will be able to tell you. First let me go deeper into you and let me feel you; let a few things start happening to you.

Man is a mystery -- it is not mathematics -- and to work on human reality is always to work with something absolutely unknown and unknowable. So one has to proceed very slowly; otherwise anything can go wrong. And once something goes wrong and you build your house on it, your whole life will be a wastage.

So it is better to wait. That's why I insist so much on the groups, because they will bring up all that is hidden in you. They are not spiritual paths -- they are just the medical tests before you go for the operation. But those tests are needed, mm? Only then can your body be cut and things removed. And much has to be removed.

In the name of religion, much stupidity goes on. But it is good to go into those things too because that's how one stumbles into something one day which can transform your life. Before one knocks on the right door one has to knock on a thousand doors. So just wait -- I will not say right now, mm? After one or two months remind me again. Then it will be more clear, you will have a more clear shape and form and then things can be decided.

Once a path is chosen rightly things start moving so fast, so easily. Sadhana is difficult only if you follow something which doesn't suit your innermost nature; that creates the difficulty. If something suits your innermost nature it is the easiest thing in the world to know God. It should be the easiest thing because He is our nature: we come from Him, we live in Him and we will dissolve into Him. He is not far away. We are not to go on a long search. He is very close by... He is hidden in us!

First do the camp, then these three groups, and then I will decide. The day will come soon. And you will also start feeling, very dearly, what your path is.

[The sannyasin says: I've been using the mantra 'sohan' with my breath. Should I drop that?]

How are you feeling with it ? And be truthful, be honest: if nothing is happening, drop it; if something is happening, continue.

[The sannyasin answers: I have many mixed feelings, because it takes me deeper but when I come out I feel that I'm sort of disassociated from life in some sense.]

Then stop it, it is not the thing for you, mm? Because anything that is right will take you deeper into life, not dissociate you from life. It will integrate you with life -- it will make you more alive, more loving, more ecstatic about small things of life.
Anything that goes against life is wrong. Drop it, mm ? Good... good.

Deva means divine, Garjan means roar -- divine roar... a lion's roar, mm? God will happen to you not in a silent way. It will be an explosion, a lion's roar. God will not come to you like a whisper. So you have to be ready for it, because if those to whom God happens like a roar are not ready, they can go mad. So you have to be prepared for it. You cannot just play around with the idea of God. That will be too risky.

Many people can play around with the idea -- they can meditate, they can pray, mm? they can do yoga and things, because God is going to come very gradually. They can even work without a Master. But not you! The Master is an absolute necessity for you because when the thing happens you will be uprooted from the earth. It will come like lightning, it will shatter you utterly. It will be a death and then a resurrection. It

is going to be a cross.

It is for people like you that Jesus has said 'Carry your cross on your own shoulders.' It is not true for everybody; to a few people God is like a flower. To a few people God is like a sword.

It means song of consciousness. Unconscious life is without a song. It is dull, it is boring, it is a drag. The more conscious you become, the more your step has the quality of a dance in it, your heart has the quality of song in it and your being starts releasing its fragrance. It all happens as a by-product of becoming more and more conscious. One need not work on these things directly; in fact to work is to work in vain. They come as shadows of consciousness.

A conscious being is full of songs. He is a song. All his gestures are gestures of a song. All his movements are his dance. His life itself is art. He need not paint, he need not sing, he need not compose music, but still his life has the quality of art. Whatsoever he touches turns into gold. His touch is creative.

Become more and more conscious, more and more alert. As I see you, you are very very unconscious, almost fast asleep. If allowed you will snore immediately! But that's how everybody is living more or less. This sleep has to be broken. You will have to make an effort to come out of it. And once you have come out of it, for the first time you will know the taste of existence. Otherwise whatsoever we know is only dreams and nothing else. And dreams cannot fulfil, dreams cannot nourish. They are a sheer wastage. Through dreams one simply goes down the drain. All dreams lead to death and nowhere else. But a mind asleep cannot do anything else -- it can only dream. It cannot live in reality, it can only live in desires.

Meditate as intensely as possible. Meditate as totally as you can manage. Put all your effort into it, don't be lukewarm. And it is going to happen -- I will see that it happens!

Prem means love, Sikha means flame -- a flame of love. And the orange colour stands for that. It is a metaphor to represent the flame of love.

Love to me is fundamental religion. All else is ritual -- good if it leads to love, wrong if it becomes an end unto itself. But the criterion is love, everything has to be judged by love. Whatsoever you do, go on seeing whether it is creating more love in your life. If it is creating more love in your life then you are on the right track. If it is destroying your qualities of love then you are certainly on the wrong track. Immediately change the path; even in the middle, stop the work.

To go against love is to go against God. We don't know God but love we do know. And that can become a great help in judging what is right, what is wrong, what is good, what is bad. Love is virtue, so whatsoever leads to love, comes out of love, is virtuous. Going against love is hate, going against love is sin. And if a man can become a flame of love, then there is no hindrance: the flame is bound to reach to God.

[The new sannyasin describes her experiences in centering group: For the first two days I felt really stoned, for two days depressed, but then I got much better. I got frightened in this group.]

You must have got too stoned! Then the confusion arises. Because it always happens that if you are too stoned, sooner or later you will go into a depression. They compensate each other. But ordinarily it happens vice versa: the confusion is in the beginning and in the end people get really stoned. Somehow you reacted differently.

Sat means truth, prem means love -- love for truth. And become watchful.... We live in lies. We talk about the truth but we live in lies. In fact talking about the truth is just a camouflage to hide the lies of life. And we have become so accustomed to it, so skilful in it that we are not even aware of those lies. We go on playing those games absolutely unconsciously. It is not even deliberate, it has become just a habit.

Start watching when you are lying... and stop it immediately! You will be surprised to discover that the whole day we are lying, sometimes for some motivation but more often without any motivation, for no reason at all! It has just become our natural way of behaviour. Somebody comes and you smile. The smile is a lie -- polite, formal, but still it is a lie. You say something to somebody -- maybe it is just etiquette but it is still a lie all the same. Slowly, slowly, drop all those things, and you will see great transformations coming. Because the energy that is involved in the lies will be released and only that energy can become truth. Our whole energy is invested in lies so we have no more energy left for truth. People go on searching for truth and they go on pouring their energy into lies. That contradiction should no more be allowed. That is the meaning of initiation.

It will be hard in the beginning because those lies are paying, but soon, as you become more alert and truth starts flowering, great joy arises. And then you know for the first time that it was simply an illusion that lies can help one's life. They were destroying it, they were poisoning the whole source of life. Only truth can be lived joyously; lies create worries, anguish. And one lie has to be protected by ten other lies and so on, so forth.

Truth remains unprotected, it needs no protection. It needs no logic, no argumentation. Its very presence is enough. Its presence is liberating. To know truth is to know God but to know truth one has to be truthful.

While you are here, try this. My feeling is that you will be able to do it, that's why I am giving you the name. And that will open a new dimension, a new door. Let this day become a day of a threshold. You are standing on a threshold: let it become a breakthrough. Move into something new that you have never tasted before. It is available -- if you miss, it is your responsibility.

[A sannyasin, leaving for the West, says that he feels more feminine, childlike: I just find that sometimes with people who have very strong personalities... I feel very uneasy and self-conscious.]

I understand, that's natural. I can see.... Something beautiful is happening, something very delicate is happening. Avoid such people. At this moment they can be harmful. Move more and more into your energy and only move with people with whom you don't feel uneasy. Play with children -- that will be perfectly okay -- or with friends or with music or just meditate, or be with trees, animals. Dogs and cats will do, they never exploit anybody. But man is an exploiter and if the human mind finds somebody vulnerable it cannot miss the opportunity to exploit. That's why you feel uneasy. You have become a soft like a flower.

Soon you will be able to remain soft and yet strong -- it wi!l take a little time. Once you get accustomed to your new quality, then nobody will be able to dominate you or possess you or make you uneasy. But it will take a little time....

So whenever you can, come. But you will need to come because you are on the verge of something....

Mm, allow it. It has been going well. But the world will be difficult. You now have something to lose. You are fortunate because it is very rare that people have something to lose, so be very conscious and alert and protect your being. Don't unnecessarily move with people with whom you feel uneasy. That feeling is perfectly good -- your being is telling you: avoid these people. Make friends with children,

[A sannyasin, who participated in the centering group, says that she came here full of many fears about everything, and after the group she feels transformed after thirty-six years of no energy, and has so much energy she can do anything.]

You can! You have so much energy! You have been saving thirty-six years for me. Now you can use it. And you have such a reservoir of energy... and you can do everything, no problem.

All those fears are just baseless. Death has never happened in the world; how can it happen to you? Death is the greatest myth: nobody has ever died and nobody can die. Even if you try, you cannot. There is no way to die. Suicide is just an exercise in deceiving oneself But nobody ever dies. And even when illness, disease happens, it never happens to you really. You are always the watcher, you are always the witness; you are always far away and transcendental to it. You are never inside it; otherwise who is it who is knowing about the headache? The body is paralysed but one is outside it; otherwise who will know about it? No disease, no illness, no death -- that is the truth of life. We are unnecessarily worried and unnecessarily afraid.

But those fears will disappear, they have already started going away from you. Just be here and people will become afraid of you -- just wait! Do a few groups and things will be perfectly okay. With every group more and more energy will be coming. Thirty-six years is a long time!...
Much more is going to happen!

Let Go!

Chapter #11
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Video:	No

Prem means love, Geet means song -- a song of love. Life is barren unless the song of love arises in you. Life cannot become a fulfilment unless the song of love happens. Life in itself remains meaningless. It is love that gives meaning to it. Make love as deep as possible; that very depth becomes God one day. God is depth and man goes deep through love. Love is almost like digging a well in your being. The mind is very superficial, shallow. It lives on the circumference, it is a coward. It knows only how to swim on the surface, it cannot dive deep. It is afraid of death. Only the heart is never afraid of death. The heart knows no death; it knows life and only life. That's why it can take the plunge into love. Love is death -- death of the old and birth of the new. But with love, life takes on a new colour, a new glory, a new splendour.

[Osho gives sannyas to someone.]

Something great is going to happen. Be ready for it!

The guest is going to knock on the door. Be a host. Sometimes it happens that the guest knocks and the host is not ready. Sometimes it happens that the guest knocks and the host cannot hear it. Or, even if he hears it he thinks it is something else -- maybe just the wind or maybe a stranger. One can go on interpeting wrongly.

God is constantly searching for His people. Since Adam left He has been calling and calling. He still goes on calling and He still comes and knocks. But we are hiding. And we have created such barriers, we have created such mental attitudes that we cannot see, we cannot hear, we cannot feel.

When I say 'be prepared' I am saying: drop all barriers. Listen, feel, taste, smell, as deeply as possible, because these are the doors; the senses are the doors from where God can penetrate you. They are the only doors. Anything that goes in you, goes through the senses; there is no other way. The sun goes through the senses, the wind goes through the senses, food, light, sound... The old religions have all been against the senses so they have made people very closed. They have made people almost without windows -- capsules enclosed from everywhere. And then suddenly God doesn't seem to exist at all because we can't feel. And this is what the religions have done: they have been talking about God, prayer, love, and what they have been doing is just the opposite of it -- they have destroyed sensitivity.

You have great possibilities to be sensitive. Mm? just a slight alertness and the senses will start becoming alive again. You can become a child again, and that is the only way to see the real. Only innocent eyes can see it:

Prabhati is a special song that is sung in the East in praise of the morning sun. It is sung just before the dawn, when the sun is just about to appear on the horizon... to receive the sun, to welcome it.

And you are in that kind of state where you can start singing a song to receive something, you don't know yet what. The dark night can be over, it will depend on you. The morning is possible now, the sun can come on the horizon; the light is very close by. One can still miss, because people have become so skilful in missing it that they come very close by and then they go away. Sometimes they are just on the verge, when something was going to happen: one step more and they would have become transformed, illuminated. But they didn't take that one step. They started moving in some other direction. And then the sun remains on the horizon and the dark night continues. It may take years for one to come to the same state again.

Because one is not aware, there is no way to know when the morning is close by. Hence the master is needed. Hence so much insistence in the East for the master -- one who has seen the run rising. He can recognise the early signs of the sun on the horizon in the East. he can see the light. the sun is not yet there

but some indications are there that with a little effort, a few steps, a little courage, one can be transformed.

[Osho reminds a sannyasin, who is leaving, to help sannyasins there for they are part of a very special family.]

It is a new family growing on the earth; it needs every kind of help possible. Devote your energies to it. It is one of the greatest creative possibilities that is opening. Contribute all that you can contribute to this. Because right now you may not be aware but later on you will feel tremendously happy that you had also contributed towards something which is going to become so meaningful. It is very difficult to see the future. It is very easy to be wise when things have passed.

When I was a student, on one Buddha celebration day the vice-chancellor said 'I always think that if I had been in the days of Buddha, I would have sat at his feet... I would have walked in his shadow.' I had to stand up. I said 'You are talking nonsense.' I told him 'I know perfectly well that you were there' -- he became very much afraid -- 'and you never came to Buddha and you never sat at his feet. Buddha passed the places you were living in and you never followed him. Not only that -- I know perfectly well that you were against him.'

He started perspiring. He said 'What are you saying ? How do you know?' I said 'I know because I know you! It has nothing to do with Buddha. I have been watching you for six years: I have never seen you going to any temple, to any mosque. I have never seen you going to any saint, I have never seen you reading the Gita or the Dhammapada. It is very easy to be wise when things have passed.'

I asked him 'Have you been to J. Krishnamurti?' He said 'No.' 'Have you been to Shri Ramana Maharshi?' He said 'No.' Then I said 'Take your words back, because Buddhas are still alive....'

Something of great import is happening. Don't miss it! Participate in this growing movement. And you will feel happy later on that you contributed something to it, that your hands were there in it.

[A sannyasin, returning to the West: I just finished doing the Primal group and after it I felt that I've been fighting you a lot since I've been here.]

Mm mm... and that is unnecessarily wasting your energy, because the same energy can be used in growing and the same energy can be wasted in fighting. Fighting against me is really fighting against yourself... because I simply represent your innermost core, that's all. I have no other business here. I just want to give you yourself. Fighting with me means that you will be creating barriers against yourself. I have no other interests, no vested interests. My work is finished so I don't need anybody.

But it happens to almost everybody: in the beginning they fight because they think 'Why surrender? Why listen to this man? Why not follow our own mind?' These ideas are natural, but you have lived with your mind, you have followed it up to now and it has not led you anywhere; that's why you are here. Now listening to it again is going round and round in circles. But next time it will be easier: you will be more understanding and you will come closer to me...

Whenever it is possible, come back. And help my people there, mm? -- just as a repentance!

[Two sannyasin sisters ask about their relationship. One is afraid of the other killing her, the other is upset by this attitude. Osho checks their energy together.]

Good! Very good! Yes... really great!

(to the one who is afraid) This is a very simple phenomenon: you are absolutely like her, that is the trouble. She hates herself and you are absolutely like her. So she is afraid of you. You are just a mirror image. She is afraid of herself and she projects her fear on you. It is not that you can kill her but that she has a suicidal instinct deep inside herself. She cannot see it there, it is very unconscious, but she can see something in you because you are just a replica. Very rarely are two sisters so alike.

Once it is understood, you can love each other tremendously. You can meet and absolutely merge into each other. But whenever this happens it creates fear. She has been escaping from herself, that's why she escapes from you. Everybody is escaping from himself or herself, that's why people search for the other. The other has to be opposite, hence a man searches for a woman, a woman searches for a man. And people find polar opposites.

The logical person is always bound to find some illogical person to fall in love with. A logician cannot

fall in love with another logician; they will repel each other. So everybody is going in search to escape from themselves into the other.

The problem is simple with you, the problem is: you are exactly like her, so when she finds you in the room she is alone and she becomes afraid. But once you understand it you can love each other tremendously, there is a great possibility of love and you can help each other. This is going to happen.

(to the other sister) But it is good that you told me this. Sometimes if she escapes, don't feel offended; feel more love for her. And things will change, mm?

[A sannyasin says she has a problem with her throat and is afraid of creative expression. Her work as a stage and production manager is very demanding and she has a breakdown when a show is finished. Osho checks her energy.]

You are into something you are not meant to be; your energy is not the kind of energy which can dominate and boss. You are not an arrogant, aggressive person, so you just manage it somehow: you pull yourself together, you force yourself to do it. You do it but each time it simply dissipates you. It is not worth it. It is destructive, it is suicidal.

There are aggressive people who will enjoy any kind of bossing. When they cannot boss they feel very tense; when they boss they are relaxed. But you are not that kind of person at all. You have a really feminine energy -- very soft, delicate. This is unnecessarily forcing yourself and is destructive. And because your energy is so destroyed by this work, you can't be creative either, because creativity will need your energy. Whenever you have energy you go into this work, and when you dissipate the energy you have to rest. So when will you be creative? This way you will never find enough energy to be creative.

You can be creative but your creativity will have to find its outlet in a place where you need not boss. And that is becoming difficult. In the old days creativity was an individual, personal phenomenon, nobody else was involved. A Van Gogh can go on painting, mm? -- that is his personal thing, there is nobody else in it. But theatre, production, and things' like that -- so many people are involved, you are not alone there. It is teamwork really and if you are very feminine you cannot succeed there. If you cannot boss then others will boss you.

So the first thing: the work that you are in -- maybe it is paying and financially good -- is not spiritually good for you. It is time to get out of it. And it will not be a loss. Find something that you can enjoy and can do easily, smoothly, spontaneously. Then creativity will explode; just energy is needed.

Creativity is nothing but overflowing energy. It is a kind of surplus energy which is no more needed for the ordinary needs of life. When one is hungry one cannot be creative; when one is ill one cannot be creative. Creativity means that your cup is full, your needs are fulfilled. And you have more than that. Now with that energy you can play around. Creativity is a kind of play; poetry or painting or music are all play. But the way you have become involved in the work is such that it dissipates you. Then you have to just rest to gather energy again, and by the time you have enough energy you have to rush to work again. Hence your creativity has remained paralysed. Change your pattern of life.

You can come here, you can be here in the commune; And here you can do anything you want to do. You will find a milieu of creativity here. You can do the thing that you always wanted to do, you can evolve a theatre here. Rather than escaping to the villages and to the mountains, come and escape into me! Finish things there and come here. Then start doing something just for its own sake.

That will be difficult there. Even if you change your work, you will have to get into some other work and that will be the same. Modern creativity has become so technological that it doesn't allow the individual any expression. It needs so many people and so much machinery and so much arrangement and management that in fact there is no freedom for the creative person now. There are a thousand and one hurdles for the freedom of the creative person. Creativity is dying all over the world.

My effort here is to create a place where people can be utterly free and do things that they always wanted to do. . .and they can do it before death. Otherwise death comes sooner or later and we go on postponing. I don't think there is any need.

And I don't think there is any other problem. It has nothing to do with your body, it has nothing to do with any blocks. There are no blocks, even your throat is perfectly clear. So don't be worried about tonsils and don't try to remove them; they have nothing to do with it.

You have to change your life style radically.

You come, come here, mm?

[She asks if she should return to the West to do a theatre project.]

There you will get tense again. Come and do your project here. Finish things there and you come.... Jump before you think! Thinking delays. Just go and finish things. And create the project here. You will find so many creative people. So many talented people are here and many more are going to come. Within two years you will find an explosion of all kinds of creative people here. One need not go anywhere -- you will find all kinds of talents here and you can do whatsoever you want. This is going to be a different kind of work. It can be done for the sheer joy of it. So you come...

Let Go!

Chapter #12
Chapter title: None

12 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804125
ShortTitle: LETGO!12
Audio: No
Video: No

Anand means blissful, Kali is a name of the mother goddess. The name is very significant. It comes from the root 'kal'; kal means time, and ali means one who eats time, who destroys time. And that is the whole process of meditation: to go beyond time, to go beyond the past, the present, the future... not to exist in time but beyond time.

Time is equivalent to the mind; it is the mind that creates time. If you are thinking in terms of memories, the past is created; otherwise the past does not exist. If you are thinking in terms of dreams, the future is created; otherwise the future does not exist. And if you are not thinking in terms of memories and desires, then all thinking stops and there is no time. All is silent and there is no movement. Then the moment is eternal. That moment is called now. Now is not part of time. Now is continuous, it is always.

So the name is of tremendous importanCe. Kali means the time-eater, the mind-eater, the world-eater. She is represented as the very personification of destruction, death, annihilation. But out of that death a new life arises, the life of eternity. So if you see the statue or picture of Kali, remember: the picture simply represents death -- death to all that we know. Hence she has a garland of skulls and in one hand, a freshly cut head... the blood is still dripping.

She looks ferocious! But there is a beautiful meaning hidden in it: time-eater, mind-eater. All that we know has to be dropped to know that which is....

[The new sannyasin says: Something changed for me in the Intensive. I came in with fists up... and left laughing.]

Very good! Something has changed and something more will go on changing. A process has started. But you are going too early. If you could have stayed a little longer, one or two groups would have been a little helpful. You would have got deeper into the new feeling, it would have become stronger.

Sat means truth, dharma means law -- the true law, tao. And the true law is not in the scriptures. It can't be there because it is very illusive and cannot be comprehended through words. It is vast and cannot be contained in words. So scriptures only indicate it. No doctrine has ever been able to explain it. All

explanations basically explain it away. Because they cannot explain, they start explaining it away. People have denied God, not because they know that He is not, but just to hide their impotence.

Tao is equivalent to God. God is not a person but the fundamental law of life. That, in the East, we call 'dharma'. It is the fundamental of the universe and it is the fundamental of your being too. There is no need to go anywhere to search for it. All that is needed is to connect with your own centre again. To come in contact with one's centre is to come in contact with the universal centre.

Hence meditation is an inward search. God is found not outside but inside, God is the inside of things. You also have an inside, and the only way to know about the inside is to know from the inside.

[A sannyasin, who is leaving, says: I've always been saying no all my life. I'd like to start saying yes.]

Start! Don't just like to; just start. Close your eyes and say yes. Repeat it as a mantra for a few times. Say yes. Get deep into it. Even if it comes loud, allow it....
Very good! You did say it! It will be coming more and more.

No is futile. Saying no is suicidal. It is poisonous. It kills you; it kills your opportunities to be joyful, it kills the occasions to be close to God. It cuts your roots, it uproots you from the earth, from life, from existence. No is poison; yes is elixir. It is through yes that one becomes divine, it is through yes that one comes to know immortality, it is through yes that death can be defeated. Death is no. Life is yes, and when the yes is total, life is total.
It will be coming more and more....

[A sannyasin, returning to the West, says he's been feeling depressed and tired since he had hepatitis a month ago. Osho checks his energy.

Osho tells him that the tiredness will be gone now. Almost always after hepatitis, this happens, you tell him: the energy channels don't function well. But nothing to be worried about....]

[A sannyasin, returning to the West, had written to ask if he could lead groups.]

I think you can lead groups. Just one thing is against you -- that you were feeling very bored with the groups. Is that true?

[He answers he was bored in two groups: Relaxation and Let-go.]

Because that is the only problem you will have to see to. Running a group means not getting bored; one has to be capable of not getting bored easily. Because the same thing will be coming again and again. There are not very inventive people in the world, they bring the same problem. They are not very creative people in the world -- the same misery, the same anger, the same violence, the same sex. It is very rare to come across a person who brings some new problem; it is constant repetition.

If you get bored with people you will not be able to work on them because the moment you are bored, you are disconnected. You have to remain constantly alive, intrigued by the mystery of the person. The problems are the same, the people are like each other and the process to help is the same. The structure of the group is going to be the same again and again. After a few groups... In the beginning you will enjoy it because it will be a new experience and very ego-fulfilling too, that you are now leading the groups: so many people are looking up to you and you are the leader. But after four, five groups, you will again feel bored, flat. The same thing has to happen again and again and again.

That tendency you have to drop, then only can you become a good groupleader. You have the capacity -- that I can see. The only thing not in your favour is: you get easily bored. And this is a very boring phenomenon. Because of this phenomenon, Sigmund Freud had to invent the couch. Listening to mad people, all kinds of neurotics, how long can you listen and remain interested? He invented the couch so the patient had to lie down on the couch and look at the roof. He would not be looking at Freud, who would be sitting at the back so he could get bored or whatsoever he wanted. He didn't even need to listen -- he could close his eyes and go into dreams and the patient would go on talking to the roof It is a very impersonal phenomenon. Freud was not courageous enough to look into the eyes of the patient. He was a coward, the couch was just an invention to hide his cowardice.

To encounter a person needs courage. And not to get bored needs great reverence for people, great trust

and the creative capacity to see something new in the old, ordinary problem, to see something new in the ordinary Tom, Harry, Dick... That you have to understand -- only then step into it. And I can see, you can work well, but this will be the barrier. If you can drop this then go into it, go happily into it. It will be fulfilling. I want you to be aware of this, otherwise this will be your fall: soon you will get bored.

The real test of a groupleader comes only when he has done many groups and is not bored and in each group he is again in a kind of honeymoon. Only then can he work. Because people feel connected when you are interested, when you are involved -- you are not just sitting there like an expert, just giving instructions, having a ready-made answer, not listening to the question at all. You are simply waiting for the foolish man to stop so you can give the answer. The answer is already there. Then you can't be a groupleader. It is better to become a traditional psychoanalyst.

Groupleading is a totally different phenomenon. It is utterly different from psychoanalysis. It is personal, intimate. It is getting deep into the person who is confronting you, getting involved in his problem, making his problems your problems. Only then can one help. In that intimacy help arises. In that love, compassion, reverence, there is healing, therapy. Therapy is a function of love. A bored person cannot be a loving person.

So I know that there are so many groupleaders but only a few are real. And those are the ones who don't get bored, who are thrilled by every new group, who wait for it, who just dream about it. And when a group is finished they don't feel relieved and say 'Now this nonsense is finished sol can rest.' They are of immense help .

People who get bored, who get bored easily, have no creative capacity. And therapy needs more creative capacity than painting or poetry or music. Because in music you are playing on an instrument: you can throw the instrument and it is not going to retaliate. You can pick it up again and it will be perfectly okay, as it was before. It is a dead thing. If you don't look at the instrument for years, it is not going to feel offended. In poetry you are alone; so is the case with painting.

But when you are working in a therapy group you are working with human beings, with alive phenomena. The other is there. You are playing on an instrument which is alive and conscious. You have to be very delicate, subtle, indirect.

Just watch that and if you can drop it you will be able to become a good groupleader. Try!

[A sannyasin, newly arrived, says that she's been in beautiful spaces lately but then met someone and, though she tried to stop herself, fell in love with him.]

There is no need to stop. Even sometimes if there is fear, one has to go into it; it is worth going into. Never look at the negative, always look at the positive. If there is love, then don't be worried about the fear -- it is just a shadow.

Don't destroy love because of fear. Take the risk: go into it. And whenever there is something like total love happening, great fear arises because you are taken off your ground. But go into it -- that's my teaching, mm? All my sannyasins have to learn how to live totally and dangerously.

[She has done many groups in the West but wants to do some here because two things are not allowed in the West -- that's violence and sex. I'm especially afraid of violence... the authorities won't allow it.]

They won't allow it? Then the groups will remain impotent, they can't go deep; because everywhere deep down you go, it is either violence or sex. If you avoid these two, you avoid the base. Then you can only swim on the surface, you cannot dive deep. Because wherever you dive deep these are the two problems, and deep down both are one problem.

Unfulfilled sex is violence, repressed sex is violence. So if you really go to the root, sex comes up. Sex is the seed. That's why in the army people are not allowed to have sex; otherwise they will not be violent enough. Down through the ages they have not been allowed sex, mm? -- they become so angry with energy, in rage, but they don't have any outlet so they start killing. If people are sexually satisfied, violence will disappear from the world.

But all the authorities all the world over have always been afraid of going that deep. Because it is not only a question of violence, much more is involved. If your sex problems are really solved, the whole society will go through a revolution. It depends on those problems. For example, if sex problems are solved the whole psychoanalysis will disappear and with it the psychoanalysts and the profession... and it is really a

paying profession. No other Jew has been able to find such a beautiful. profession as Sigmund Freud. He created the greatest company. Now if sexual problems are solved then all kinds of neurosis, psychosis, schizophrenia, disappear. It is not accidental that psychoanalysts were dead against Wilhelm Reich. They had to be. They were fighting for their survival. If that man was right and was heard then he would have destroyed the whole business. If sex problems are solved people won't be interested in war. Nations will have to disappear from the earth. Nations exist on violence.

So it is a really great problem. The authorities can allow superficial things: you can talk and you can encounter and do marathons and everything -- but you cannot touch the real problem. Because the real problem has so much investment in it. The priest has his investment in it: if people are really sexually satisfied, they will not go to the church. For what? They will not go to the priest, they will not confess. They will have nothing to confess because they will not be guilty. They will not look up to political buffoons as leaders, they will not look up to anybody. They will be their own beings, they will do their own thing. They will know what is needed and what is their need. They will not ask anybody to dictate. This whole society can go through a revolution.

My own understanding is this: if Tantra becomes spread all over the world we can change the whole pattern of society, politics, economics. Without that nothing can be changed -- there is no other revolution. But then we have so many enemies, because it is not a question of one person, everybody will be against. Everybody is against me in this country... everybody is against me. It is natural, I understand. I am hurting their business, I am destroying the very foundation of their society, their culture, their so-called civilisation, their religion, their politics. It is natural that they will be against. But one has to go deep into those problems.

[A sannyasin says that during the meditation camp she re-experienced the same fear she had during a nervous breakdown five years ago, which turned to madness. She became terrified of going mad again.]

No, you will not be able to go -- nothing to worry about. But you will have to cross that point. Mm, this is something deeper than any madness can go. Once you have crossed that point...

I can understand what is happening. Madness also passes from a line in your being from where meditation also passes. Anybody who has been mad once will come across this point. It is an absolute necessity, inevitable, because when the meditation starts going deep there will be a moment when one feels it is almost like madness; now you are getting into it again. One will become afraid and will run back. But that is just a crossroad where two things meet.

Once you have crossed it you will find a new world entering -- a world which is not of madness but of real sanity. Before that you were mad, everybody is mad. After that you will never be mad again. Once you have known that there is something of immense health beyond this point, then you will never be able... even if you want to become mad, you can't become mad. You have yet to cross it. Don't be afraid! You can cross it any day.

And I am there -- just hold the locket and go into it and continue the meditation. One day, when you have crossed it and still you find you are sane, finished, that fear is gone. That day you will become very very fearless.

[Osho suggests the Anatta group will be helpful.]

It will be good if you stay a little longer. It is better to pass through that madness while you are here, mm? -- otherwise far away from me you will not be able to take that risk -- here you can take all kinds of risks....

I will give you a push. You will almost feel me pushing you from the back!

Let Go!

Chapter #13

Chapter title: None

13 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804135
ShortTitle: LETGO!13
Audio: No
Video: No

[A couple with their child take sannyas. The mother asks about her relationship with the child: I get very emotionally involved around him -- I find it hard to remain in my centre.]

Love is really going out of your centre. Love means getting involved, love means getting lost, love means losing yourself in the other. It doesn't matter whether the other is your husband, your brother, your friend, your son -- it doesn't matter. Love means: forgetting yourself in the other, remembering the other so much that you are almost annihilated. So don't try to create a contradiction in your being: don't try to remain centred. Go deeply into love, be involved, and after deep involvement a centering arises. But they cannot both be done together at the same moment.

For example, you can work hard in the day, in the night you go to sleep. Sound sleep comes out of hard work. But you cannot do both things together: sleeping soundly and doing hard work. Out of sound sleep again tomorrow you will be rejuvenated and will be able to do hard work. And that's how it will be happening: first go deep into love, utterly forget yourself in it, and then when you come back... and you will come back; there is a rhythm. You cannot remain lost forever, you will come back. And when you come back you will be surprised: that uncentering has helped you to go deeper into centering. And the deeper you are centered, the deeper you become capable of being involved in the other. They are polar opposites so they cannot be done together, at the same time. But they are complementaries so one can be done at one time and it helps the other, it emphasises the other, it creates the other. It is like in-breathing, out-breathing: if you exhale deeply you will be able to inhale deeply; if you inhale deeply you will be able to exhale deeply. Love is exhalation and meditation is inhalation. But if you try to do both together you will go mad.

That's what is creating trouble: you are trying to do both together -- you want to remain centered and yet loving. You will be creating such a great problem and anxiety for yourself that both will be lost in it. Meditation will be lost and love will be lost. You will not gain anything out of it. What I am saying is try, and you will gain both.

Through my way you can have the cake and eat it too. But one has to be very very alert. There is no need to choose -- you can have both with the right timing. Just keep it in mind and it will happen.

Prem means love, Nagara means a citizen -- a citizen of the world of love.... And that is what is missing in the world. Citizens of the world of love are missing; hence there is a crowd but no humanity. There are scattered people but no harmony. Humanity has been an empty word Up to now, it has not existed yet. It has to be created. Only human beings are there....

It is like this: a musician goes to listen to some music with a non-musician. Both listen to the same music but the non-musician only listens to the single notes, the individual notes. He listens to one note after another but he cannot listen to the melody. The musician listens to the melody, he does not listen to the individual notes. They are there but he listens to something else that is happening through them: he listens to the unity of them, the harmony of them all. For the musician those notes are not separate. They are bridged by something unknown, something mysterious -- that is the melody. The non-musician is also listening to the same but he cannot connect. It is all noise.

The melody is invisible but those notes are physically there, tangibly there. You can hear the notes; that doesn't mean that you will hear the music. Just good ears are not enough to hear the music. Something more than the ears -- a deep understanding, a capacity to fall en rapport, a capacity to be absorbed, to be possessed, an openness -- is needed. Then those single notes are no more separate; they start falling into a gestalt, they are together. Then it is not just a heap of flowers but a garland. A thread is running through them all but the thread is not visible.

Human beings are still just a heap, a crowd, because the thread that can join them, that can connect them, is missing. Love is missing... love is that thread. And unless love possesses human beings there is not going to be any humanity, there is not going to be really a civilisation. The civilisation that exists is just an empty word. It has not yet happened, it is still a dream.

To become a sannyasin means to be initiated into the citizenship of love... to become part of a melody that cannot be heard only by ears, that can be heard only through the heart. It is to become aware of a cosmos, of a whole, that holds everything together. That whole is called God. You can call it the melody of existence, the music of the spheres. Whenever two people are in love a little of that music is heard, just a little. When three people are in love, a little more. When more people are in love, God becomes more and more available.

So you are entering into a love community -- that is the meaning of sannyas. From now onwards, you will be part of the orange people. Lose yourself in them, and that is the way to find yourself....

Sat means being, the innermost core, the very ground of existence, bodha means awareness -- awareness of one's own ground, awareness of one's own foundation, awareness of one's own roots, source.

Become more and more alert about that which is most fundamental in you. Start disconnecting yourself from the accidental. We have become too absorbed with the accidental and the essential is lost sight of. The essential is there but we remain concerned with the non-essential. We are too concerned with clothes and food and a house and a car and money. They are needed but they are non-essentials.

If one looks deep one finds only two essentials: love and meditation. Everything else is just on the periphery. Only these two things reach deep down into your being. Love reveals something of the ground and meditation reveals the whole of it. Love is partial meditation and meditation is total love.

So these two things have to be searched for deeply, sincerely, entirely. Searching in these two directions one day, you will stumble upon being. And that is not only your being, that is the being of all, because at the very centre we are all one. Our separation is only on the periphery, on the circumference.

[A sannyasin, leaving, says: being here has been blessed by hearing you, seeing you. And what that is, is simply the is-ness of Zen... and that for sure is enough for today!]

Good! It is enough, it is more than enough. It is overflowing, it is more than enough. Enough is not the right word for it. That's why it is inexhaustible. It goes on overflowing and is never exhausted. You can enjoy existence as much as you can and it remains infinitely enjoyable. There is no end to benediction.

The ancient Upanishads say 'You can take the perfect out of the perfect. Still the perfect remains untouched.' It is infinitely there. This is-ness is God and to live it is to be religious -- to live it utterly, with no wavering. Because wavering means the past or the future has come in. When there is no past and no future there is no wavering. You simply go straight.

Jesus says 'Straight is my way, but narrow.' It is so narrow because it consists only of the now; it can't be very wide. In fact, two persons cannot pass through it together. That's why nobody can take anybody else into enlightenment. Everybody has to go alone... absolutely, utterly alone.

Go on enjoying it, and the more you enjoy, the more you will become capable of enjoying it. And whenever it happens, come back. Good!

[An encounter group participant says: Since I finished the group I'm feeling so empty and a bit helpless, as if I lost so much in it.
Osho checks her energy.]

It is true -- you have lost much in it. But it was only illness that you lost. It is not a loss, it is a gain. But that kind of negativity has remained in you for so long, it had become part of your being, so you are missing it. It almost always happens: if a person has lived with anger for his whole life and then one day suddenly anger disappears, he will feel almost dead. Because that was the only life that he knew. Now suddenly that energy is no more there. That is the only energy that he is acquainted with. He knows only that form, he is familiar with that, he knows no other form. He will feel as if something has died. He will feel limp, lustless, helpless.

If somebody has lived his whole life obsessed with sex and then one day sex disappears, just think of the man: he will not see what the point of living is at all. All meaning is lost. That was his meaning, that was

what he was living for. You have lost much negativity. It is a gain! But you will have to wait a little. Just rest.

Swim in the water or just rest in your room. You just need a good rest and you will see energy coming back in new forms, in positive forms. If anger is gone then compassion is bound to come. If sex disappears love is bound to come. If greed disappears sharing is bound to happen. But there is always a gap. It takes a little time for the energy to transform itself.

For the time being life becomes helpless, becomes vacant, empty. In those moments one has simply to rest and enjoy rest, and relax. Mm? just a week's rest and you will come back with a new vigour and something beautiful. Ugliness has been dropped. If you don't rest there is every possibility you may again start having those things back, because how long can one remain empty? One would rather live in hell than be empty. At least there is something to cling to. Even if it hurts, so what? -- but at least something is there. Now you are standing in a vacuum: nothing is there to cling to, all the supports have been taken away. That's why you are feeling helpless. But that' a beautiful situation, a good space to be in.

The group succeeded -- you really went into the process. This has to happen to everybody if he really goes into it.

[A sannyasin says he's weighed down with worry and seriousness. Osho explains to him how ambitious he is to improve himself; he can't help comparing himself to his ideal and that he can't change himself, life will change him. He should watch very carefully and much of the load will drop. Life can be a bed of roses, you declare, but it has become a bed of neuroses!]

[Another sannyasin says that her pride got hit very hard in the group. Now she feels very insecure and finds it very difficult to relate to people. Osho checks her energy.]

It has happened, the pride has got hurt. Now, either you can use it as depression or you can use it as a great experience of non-ego; it depends on you. It is just raw. You can make it a negative phenomenon, you can make it a positive phenomenon. You are making it negative, that's why you are feeling depressed. If you look at it positively, you will be very elated.

The ego has to go -- it is not worth preserving. It is the root cause of our misery and it is good that it is wounded. Help it to die! Once it is gone for the first time you will be able to relate with people. How can you relate with the ego there? It only pretends. When two persons are meeting there are really four persons meeting. Between these two persons meeting there are two egos standing; you are standing behind your ego and the other is standing behind his ego. How can there be a meeting? Even while making love in bed there are always four persons. It is always a group phenomenon! Many more can be there but four are necessarily there.

The ego has to go... say goodbye to it! Let it bleed to death. Meantime you will be very puzzled as to what to do, how to relate. You will feel insecure because the old pattern is dying and the new pattern will take a little time to come up. And the new can come up only when the old has completely gone. So if you cling to the old, the new will not be coming. The new comes only on the death of the old. So it can be a great creative experience.

Right this moment, thinking to go is just ridiculous. This is the time to be here! And I will give you a few more hits. I will tell my people to really destroy it. Once it is gone you will bloom like a flower, you will have fragrance. The ego stinks. Only when the ego is not there does a person really become alive, loving.

Make it a challenge! I will give you new ground -- let the old go. You have lived with the old; what have you gained? People say 'Don't cry over spilt milk'... and it is not even milk. It was just water -- you are crying over spilt water; it was nothing. And dirty water too!

Do Alchemy and after Anatta remind me again.

This is the time to come closer to me. When the ego is wounded, you need my presence to heal you. Let me be your healing!

Let Go!

Chapter #14
Chapter title: None

14 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804145	
ShortTitle: LETGO!14	
Audio:	No
Video:	No

[A sannyasin and her three-year-old son are present. She says her energy is divided between what she wants to do in the ashram and what her son demands. She says she is scared of some violence which is surfacing.]

Love always contains some violence. The people who say 'Make love not war' are right, but when you make love, war comes in. Love leads to war. You cannot have a world only with love and without war. War is implied. All relationships contain some violence. One goes on pretending that it is not there but here with me you cannot pretend long; you will have to see the truth of it. Now, if you surrender to his needs you will become more violent because you will feel more antagonism. He will look like the enemy. Because of him you cannot go to the talk, you cannot meditate, you cannot do your groups. You cannot do what you want to do because of him.

You will not be able to forgive him. And you will take subtle revenge, which will be more destructive. That is what is happening all over the earth: mothers sacrifice and then they take revenge. And no child is ever able to forgive the mother. Children are very intuitive. They are not intellectual, they are not yet intellectual, so they are more intuitive. Intellect destroys intuition. Children are yet to be trained for the intellect; the more they are trained in the intellect, the less intuitive they will be. Then you can deceive them. Right now you cannot deceive them. You can pretend one thing but they will see through the pretension and they will see that you are feeling angry. On the surface you are showing love, on the surface you are surrendering, but deep down you are angry. They will immediately feel it. And a child who is born out of you remains very deeply connected with your psyche; any vibration in your psyche and he immediately vibrates. So pretentions won't do.

I will not suggest that you surrender to him, because that will create more violence in you, more repression, more anger, more frustration. And a great murderous desire will arise. You will start thinking 'If this child were not there....' That's the same thing. You are saying in a polite way that you would like the child to disappear. That is a murderous desire. Every mother feels it because every mother sacrifices. I am never for sacrifice. And it is not going to help him either, because the more you pamper him, the more his demands will be there.

And never think of children as just children. They are not just children, they are small people, that's all! (a chuckle) They know everything that is happening all around. Now he is listening to everything that I am saying, he is trying to get hold of it. So don't pamper him. Pampering never leads to anything. Just make it clear to him that this is what you want to do and the remaining time is for him. In the remaining time you give him your totality. When you give, you give totally, but when you want to go to the talk or to the meditation or the group, you have to be totally there. Then forget all about him.

This will be a good experience for him to grow; he will become more centred from right now. And he will understand that people have their needs -- his mother is a person and she has her own needs, as he has his needs. She loves him when she is with him, she helps him, but when she wants to do her thing she has to do her thing. This understanding will arise soon. This is a tacit understanding. If it arises between mother

and child then their life will be totally different. The life of the whole earth will be totally different. Then you don't sacrifice; your love is just joy, there is no duty involved in it. When it is sheer joy you are not asking for any return. You will never ask. You will always feel grateful to him that he allowed you to love and allowed you to have that joy of sharing, loving. You will feel grateful and he will feel grateful to you. And he will never feel antagonistic because there will be no reason. If the mother sacrifices, the child will feel antagonistic. We can never forgive a person who sacrifices for us because he becomes a load, a heavy weight on the heart.

So just do your thing, let him do his. And children are very perceptive: once they see the point, that this is the way things are going to be, they immediately accept it. They don't fuss around. If they do, that simply means that you are confused and they are seeing your confusion. Otherwise yes is yes and no is no. They understand it. But if they see that your yes is just impotent or your no is just so-so and deep down there is yes, if they just hit you a little more, if they go on in a tantrum a little more, the yes will come up, they can change you.... If you give that feeling to the child then there will be trouble; the trouble is created by you. If you are very clear-cut, if you call a spade a spade, they understand. They immediately accept the contract. They know what is available to them and they are contented with it.

This will give him integrity, centering, this will make him a better individual, on his own, from right now.

This will make you happy and only a happy mother can love the child. Only a mother who feels fulfilled in her own creativity, in her own world, can be loving to the child. So when you go back to him you will have a real desire to love and there will be nothing else in it.

So this is my advice to you. It will be a little hard in the beginning -- all good things are a little hard in the beginning. Always remember that. Just don't deceive yourself by sweetening things, because today you can sweeten them but tomorrow that is going to become poison. All sugar is poison. Just accept him as a small person, not a child. He has as much consciousness, in fact more, than he will ever have. He has more intelligence than he will ever have, because the school will destroy it, the college will destroy it, the university will destroy it -- almost ninety percent will disappear. By the time he is back from the university he will have only ten percent. He will be a stupid person. Right now he has all available, he is one hundred percent intelligent.

This is a new exploration in the world of the child. A scientist in Japan has been working for thirty years with children and his experience is that every child is born with a high I.Q., and slowly, slowly his I.Q. starts dropping. He becomes mediocre and by the time he is able to do something he is almost stupid. This scientist has experimented and discovered many beautiful things. He says that even a six-month-old child is able to swim. He has experimented with children and in his school, six-month-old children are swimming! Looks very risky, but his thirty years' observation is this: that they are so intelligent that they can do whatsoever you allow them to do. He says kindergarten is too late. The real education should be earlier than that, kindergarten is already too late. His research is going to affect the whole of humanity in the future, because my own experience is the same: children are utterly intelligent.

Now he is relaxing because once he understood that I told you not to surrender to him, he says 'Finished!' He is showing his attitude: 'Finished, now it is gone!' Just help him to be himself and you be yourself, mm? Good!

Munish. It means the silent one. And that has to become your style of life, your way of life: become more and more silent in every possible way. It is not only a question of not speaking. Speak less, speak only when it is necessary. Speak telegraphically, just the minimum. And the same is true about other things: all movements have to be reduced to the minimum. Even when walking, walk slowly, centred in yourself, without any hurry, knowing that we are not going anywhere. Enjoy the walk but don't be goal-oriented. Eat slowly -- there is no hurry. The more hurry is dropped, the more you will feel a silence is arising in you. Do everything with infinite patience as if there is infinite time.

Death ends nothing, we continue; death comes and goes, and we continue. Death is an episode in life, life continues. It is just a change of direction, a change of clothes, a change of house, a change of garments, that's all. Just an episode -- just as you change trains. Death is a junction: you change the train. From one train you disappear, you appear in another train. So is the case with life: from one body life disappears, it continues in another body.

There is infinite time. There is no end to it, so there is no hurry. Speak less, think less, do less. Lessen every activity and you will be surprised that just by slowing down the pace of life a great silence arises. And

once you have tasted it, more becomes available: you can slow down more.

Magdalena... is one of the most beautiful names in human history. This woman loved Jesus so infinitely that there was no other disciple who loved him so much. Judas is one pole, Magdalena is another pole and all other disciples are somewhere in between. Judas betrayed and all the others fled away. When Jesus was taken down from the cross only Magdalena was there.

And she was a prostitute. It has been happening again and again -- that sinners come closer to God than the so-called saints. There is something in the sinners that brings them close to God; that something is their humbleness. And there is something in the so-called saints which keeps them away from God, that is their ego, that haughtiness. They think they are somebodies.

And it has been observed down the ages again and again, that whenever a new religion is born, the first disciples are always from the sinners. Publicans, thieves, whores, murderers -- all kinds of people who are condemned by the society, the unrespected, gather around. All great religions are born with them. There is a subtle logic in it, because those who are already respected can't risk, they can't move with Jesus. They are the ones who will crucify him. They have too much investment in their prestige, power, money. They cannot take the risk of going with this madman.

Those who have power and money and prestige are always with the establishment. They are living comfortably, conveniently, so why bother? Only those who are in tremendous pain, misery, in anguish, start searching. They look for something new to happen in their life because nothing has happened yet. They have nothing to lose except their chains so they can risk. If they don't risk, then who will?

So all great religions are born with people who are condemned and a religion remains alive only because of those condemned people. Slowly, slowly those condemned people disappear and the respected people come in and they start establishing the religion, then religion dies. Religion lives with sinners and dies with saints. Looks strange but this is how it has been.

Prem means love, Chando means rhythm -- a rhythm of love. And that is the subtlest vibe of life, the most fundamental, the substratum. We are created out of the rhythm of love, and once you start looking into it, you will be surprised that the whole existence vibrates with it, pulsates with it.

When Newton started talking about the law of gravity, he wanted to call it the 'law of love' but he was afraid that people would think he was mad, his scientific community would think he had gone crazy. So he called it the 'law of gravity' but deep down he wanted to call it the 'law of love'. A letter has been found in which he had written about this to some friend but he told the friend not to tell anybody. In fact, that is far truer. It looks crazier but it is far truer. It is a rhythm of love. To call it gravitation is to give it a very profane name.

Stars are connected with each other not by any physical law but by something called love. We move, we live, we are born and we die in love, in the ocean of love. In that sense Jesus says 'Love is God.' We are all formations of love, the energy called love. The stone is also love, pulsating in a different rhythm, a different wavelength. So is a Buddha, so is Jesus. There is a hierarchy -- one can pulsate in a more subtle and refined way and the ultimate pulsation is called God... beyond which there is no pulsation. The most subtle pulsation is God.

[The new sannyasin says she is doing social work in South India, now she feels it is egotistic and not for her, and how to be aware while she is there.]

No, continue the work. Right now there is no need to leave it, mm? And just start thinking in terms not of the ego. Ego can be derived from any kind of work and anything can feed it. Even renouncing the work can feed it. So that is not the question. You can renounce the work and you can feel very very fulfilled in the ego: 'I dropped it! Look at the sacrifice. It was so ego-fulfilling and still I dropped it!' Now another ego arises.

That's how you find the so-called saints and mahatmas -- very very egoistic, because they say they have renounced the world, their family, money, power, prestige: 'Look at what I have done!' The 'I' becomes more and more subtle. That is not the way to get rid of it. The only way to get rid of it is to be constantly alert about how it arises, why it arises, from where it comes. There is no need to fight with it. If you fight you will create another kind of ego, but still it will be the ego -- a spiritual ego, a materialist's ego. But ego is ego. Don't fight it, just watch it. When you are deciding something, when you are giving something to

somebody, when you are distributing gifts or anything, just watch how it arises, why it arises, from where it comes. Just go on watching.

And don't try to get rid of it early, too early. Just watch, and let watching become a ripe phenomenon. In that very ripeness ego disappears. One never needs to drop it. If you drop it, it will remain with you. It will come in from the backdoor. Just go on watching silently, laughing at it and enjoying the show and seeing how ridiculous mind is... with no condemnation. Just a good smile, a good laughter, and go on watching. And slowly, slowly you will see how it arises. The moment you have seen how it arises, it stops arising, because it can arise only when it remains unconscious -- that is the source of all ego. It can exist only in a state of darkness. When light penetrates, it can't exist; and awareness is the light.

So right now continue the work and whenever you can find time come here for a few days, do a few groups here, go again. Just be here for as many days as you can make available. Each time you come do one or two groups and go back, and slowly, slowly, things will start changing. Things have to change slowly. Then they ripen, mature and something really happens. Never be in a hurry.

Now it will be different, mm? -- I will be with you. So whenever the ego arises I will give you a hit! That is what sannyas is: then I start manipulating.

[She says she will come back soon, but doesn't have many holidays.]

In India you don't have many holidays?...

India has more holidays than any country in the world! In fact how India runs is a miracle, how it survives is a miracle. I have been in a government service and out of three hundred and sixty-five days I was enjoying holidays for two hundred days... two hundred days! And when you enjoy two hundred days holiday out of three hundred and sixty-five, the remaining days are just between two holidays so nothing much can be done. How can you? -- one holiday is finished, then one day's work; another holiday starts, so nothing can be done. So nothing is ever done in India -- everything just goes on happening. You can come as many times as you like! In India everything is possible.

[A sannyasin, newly returned from the West, says that he is worried about settling in. It was hell some of the time there, and he didn't even have to go.]

No nothing to worry about -- just two, three weeks and things will settle... nothing -- just time....
It is hell but you wanted to go....

Mm, there was no need, but that s how the mind goes on working. The mind goes on creating troubles which are not needed at all. If some trouble is inevitable, it's okay, it is understandable. But ninety-nine troubles are just creations, they can be avoided easily. Just to see the point.... If you ask how, you have already accepted the trouble. Just see the point, that this is futile, and in seeing it let it drop. Don't try to drop it. If you are trying to drop it that means you have not understood it, hence the 'how'.

How always arises out of non-understanding. A man of understanding has no how's -- he simply sees the thing: that this is a wall and he cannot go through it. If he tries he will hit his head and will be wounded, so he simply goes through the door. He does not ask how to go through the door and how not to go through the wall. There is no how, you simply see: this is the door and this is the wall....

Always read what is written on the door; sometimes it is pull, sometimes it is push!...

You start doing things without reading! When it is written 'pull' you may be pushing; it won't open. Things are very simple -- just a little observation and everywhere there are written signs inside you, everywhere there are hints. Just read rightly.

[The sannyasin asks if it will always be painful to return to the West.]

It will happen again and again, it will be more and more painful. The more you come close to me, the more painful it will become. Finally this has to be the home of all my sannyasins, because you will start missing me and that's what makes the misery.

When you leave here you are not just leaving a country for another country. You are leaving somebody whom you love. You may not be even conscious of how much you love me and then, when you are far away, the love arises more violently. Here it is easy to take me for granted; the farther away you are, the more thirst there is and the more you will miss me. So each time you go it will be more and more misery.

But that's how it should be, so slowly, slowly you will understand, because people understand only through misery.
Just two, three weeks and everything will settle -- don't be worried.

Let Go!

Chapter #15
Chapter title: None

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Bodhi means enlightenment, awakening, awareness, intelligence, prem means love -- love for enlightenment. And there is a deep search in you, very deep; you may not be even aware of it. It is not part of your conscious mind. Some rumours may be reaching to the conscious mind but it is rooted in the deep unconscious and not only in the unconscious but in what Jungians call the 'collective unconscious'. It is coming from the very deepest core and only when it comes from that deep core does it have any meaning.

When the conscious mind tries to become aware, alert, when it starts searching for truth it leads nowhere, because the conscious mind is such a small part, such a tiny part -- only one-tenth of the whole consciousness. It is just a small lighted spot, it cannot affect the whole consciousness. But if it comes from the deeper, darker realm, when it comes from deeper than you are, then something becomes possible, otherwise the interest remains philosophical.

There are many people who think about meditation but they only think. They never do, they never become. There are many people who think of God but it is only a kind of formality. It is one item in a thousand other items in their life, it is not whole and soul. And unless God grips you whole and soul, nothing is possible. With God one can't be partial -- one has to be total, either all or nothing. There is no way in between. So if a person has some curiosity, some enquiry in the conscious mind, he becomes a scholar. He reads scriptures, listens to people, philosophises. Slowly, slowly, he himself becomes capable of abstraction but his God remains abstract, a thought in the mind -- a beautiful thought, a nice thought, but impotent. His God is not existential.

But your search can become existential. It can be a turnabout, it can be a conversion. You can die in it and you can be reborn. So it is going to be hard, too, because that death precedes the new birth and that death is hard.

But if you can keep a little courage, great will be the benefit. And that is the whole significance of being initiated into sannyas. Alone you may lose the track, alone you may not be able to put all at stake. With me it becomes easy. Love for me makes it simple. Related to me you can take the quantum leap. Hence, trust has always been the foundation of all religious search. Doubt is perfectly good when one is philosophising. In fact without doubt there will be no philosophy. It starts in philosophy, in doubt. Religion starts in trust, in a mad kind of love. That's what sannyas is all about.

I am ready to take you to the farther shore. You cannot see that shore yet but you can see me, you can feel me, you can imbibe my vibe, and slowly, slowly you will be able to enter the boat. The first step you have already taken....

A tremendous love to become a buddha is there, hidden in you. This can be accomplished in this very life. Just be possessed with that desire, with that longing, and let the unconscious infiltrate the conscious.

The conscious cannot infiltrate the unconscious, remember, because it is a tiny part, but the unconscious

can infiltrate the conscious. Then one is joined -- the conscious and unconscious both become bridged by a longing. That longing creates integration or what Jung calls 'individuation'. A man is never an individual unless he is possessed by a desire so deep that it is deeper than life, so deep that he is ready to sacrifice his life for it.

A man never comes to know what life is unless he comes to desire something which is more valuable than life itself; then only does he come to know what life is. Unless you have something more valuable than life you will never know the meaning of life.

[A sannyasin, returning to the West, is scared because she feels she is going really crazy -- completely disassociated from the world and her body. Osho checks her energy.]

It is not something negative. It can be used and can be used beautifully and very positively. It is just that you are not feeling identified with your body... and that's perfectly good. There are methods of spiritual growth where that identification has to be broken. All paths of awareness follow that key: one has to remember that one is not the body. It is happening naturally to you. But I can understand: coming from the West, one feels very puzzled and weird if one starts feeling that one is not the body. Then who is one?

Nobody is the body. We live in the body -- we are not it. We participate in it, we co-operate with it but we are not it. We live through it but we are not it. We flow through it but it remains an abode, a vehicle. Sometimes this awareness happens through long meditations and sometimes it can happen without any meditation being consciously done on your part. When it happens without any effort on your part then you feel very puzzled, just as you are.

You must have meditated in your past lives. It has remained there like a potential; that's why a little bit of it has lingered on in your whole life, for years. Coming here and starting meditating and getting deeper into the spaces that meditation creates, it has become intensified. But it is beautiful there is no need to be worried, not at all. You have to be happy about it. Relax into the idea, enjoy it. Something great is happening. If you can use the opportunity you will be able to know who you are. The situation is getting ready where you will be able to see yourself utterly unidentified with the body. To see oneself as consciousness is to see the real man, is to see the original man. So don't be worried -- rejoice, be glad!

It will create a few difficulties. That's why people don't go into such things deeply. It will create a few difficulties. Yes, if you cannot identify yourself with the body, people will look like monsters. When you are identified with your body you think of people as their bodies. When you are not identified with your body people don't look like bodies. They look like ghosts and their bodies seem to be a separate phenomenon. Then the body looks like a monster, like a robot. One loses all proportions: one cannot feel one's own body so one cannot see the other's body. All normal perceptions become different, a gestalt-change happens. So that will be a difficulty for a few days only. If you can relax and enjoy it, it will disappear. It is just in the meantime.

You have to settle as consciousness. You have become unsettled as body but you have not yet settled as consciousness, so you are just in between; that is creating the trouble. If you take it negatively you will have to settle as the body, which will be a loss. Something, a great opportunity, was knocking at your doors and you didn't open the door. Settle as consciousness -- even if it takes a few months time and you have to pass through great difficulties.

Relating will become difficult for a few months. Love will become difficult for a few months. Making love will look ridiculous, a torture, ugly. This will happen. If you are consciously alert about this you will not be disturbed. You just have to give it six to nine months and slowly, slowly you will settle on a new plane, you will settle as consciousness, then all trouble will disappear. People will be people again, not monsters. You will be able to use your body again but you will be the master, the body will not be the master any more. And everything will become normal, absolutely normal, but with a new understanding, with a new light.

In Zen they say 'Before one starts meditating mountains are mountains, rivers are rivers. When one goes deep into meditation, mountains are no more mountains and rivers are no more rivers. Everything becomes a chaos, everything becomes confused: boundaries merge into each other, overlap. When one has reached the ultimate of meditation, mountains are again mountains, rivers are again rivers.

You are just in the middle when mountains are no more mountains and rivers are no more rivers. That's why you are feeling as if you are going crazy. Just relax into it. Don't be afraid; I will take care.

Whenever you feel too disturbed or anything just go to the centre, dance with sannyasins, sit with

sannyasins, be with them.

That's why I am giving a particular colour to sannyasins: so you can recognise each other everywhere, anywhere. So small communes start developing in every place, because my people will need those communes. Soon this will be the situation of many. Then those communes will help you to remain earthed, centered, rooted. They will become a support, they will function as a mother to you. When a person becomes really helpless, when these moments come, one is helpless.

In the old days there were always communities. Jesus himself lived in a particular community called the Essenes. He grew up with them. He was an Essenian and he attained all his being through them.

Sufi schools have existed down the ages. Their function is, when somebody starts getting crazy like you... And everybody who is on the path one day or other has to go into it, it is a must! One has to go through it -- nobody can avoid it. Alone one may go really mad but with the help of others -- people who are ahead of you or people who are in the same situation or people who can create a very very blissful atmosphere to grow in, who can support you, who can say 'Don't be afraid, we are with you' -- one can pass this dark night of the soul.

Yes, this has exactly been called by Christian mystics 'the dark night of the soul'. But only after this dark night is the dawn... and it is not far away.

So remain in contact, continue to meditate and don't be afraid. And whenever you feel that it is becoming too much, put it (a box) on the heart and come back, mm?

Sat means true, bodhi means enlightenment -- true enlightenment. There is a possibility of untrue enlightenment. One can imagine it; then it is untrue. One can start believing that one is enlightened. There are many false messiahs. It is not that they are all charlatans, are deceiving people. There is more of a possibility that they themselves are deceived, they are in a kind of illusion, a hallucination.

One has to remember that the true enlightenment is when you are not; that is the criterion. If you are still there to claim then it is not true, because you and enlightenment cannot exist together, just as darkness and light cannot exist together. When light comes, darkness disappears; when enlightenment comes, you disappear. There is nobody to take possession of enlightenment, nobody to claim it. If the claimer is there, then it is untrue enlightenment. If there is nobody to claim -- there is only light and light -- nobody to grab it, nobody to say 'I have experienced', then it is true. And if we can avoid the untrue, the true happens. But before the true happens the untrue moment comes many times.

The mind tries to deceive to the very last. It tries in every way possible. When it feels that there is no way, the final, the last and the ultimate deception is that it starts pretending that you are enlightened, you have come to know, you have seen God. Remember: God cannot be seen because you cannot be a subject and God an object, duality is not possible there. That's what Jesus means when he says 'I and my father are one.' You cannot see, you are no more separate to see. When one is dissolved into total existence, just like a drop of water disappearing into the ocean, it is utter annihilation from the individual's side.

Jesus says that unless you are born again on a totally different plane, in a totally different conciousness, where no 'I' exists, you will not enter the Kingdom of God.

'Satbodhi' means: true enlightenment. In short, true enlightenment is when there is nobody who is enlightened... when there is only enlightenment and nobody enlightened by it.

[A sannyasin has been diagnosed as having Hodgkin's Disease, a cancer of the lymph gland which is usually terminal. She said she had been taking heavy drugs, but stopped taking these.]

Death knocking on the door is one of the greatest opportunities of life -- the greatest, the suprememost opportunity. There is only one thing that can compete with it a little, that is love. But it can compete with it only a little.

When death knocks at the door, it depends on how you react to it. If you can react in a friendly way, in a receptive mood, death can be transformed into eternal life. If you cling to life, you are possessed by it; then you missed one opportunity more.

Death is going to happen to everybody -- what excuse it takes is irrelevant, Hodgkin's or hiccups, it doesn't matter; those are just excuses. Death comes and death comes absolutely. Excuse or no excuse, it comes. In fact it enters our system the very moment we are born. Since that time we start dying. And it is good that it comes like shock, because many people die slowly, slowly. They never become aware and they cannot use the opportunity. People die in their beds; slowly, slowly they disappear in parts.

Mm? you will be dying wholesale. You can use the opportunity because it is there and now you know it. And you can transcend it too. The very shock can be a turnabout, a mutation. Use this shock. And I am all there to help you. Just use this shock joyously: dance and sing and continue to meditate. If you can die meditatively, lovingly, rejoicingly, hallelujah in your heart!... Then let all those poisons be there....

First: rejoice. Enjoy it -- the very idea is beautiful. Fantasise about it, let it become your meditation, don't be afraid of it. And nobody can fight with death, we _ can only fight for time. Nobody can fight with death, we can only postpone it a little. So postponing is not bad. About that, relax with the doctors. And don't be bothered, because the poison can only be destroyed by poison; now small things won't do. The poison can only be overpowered by anti-poison. That is also poison. It is just as if you have a thorn in your foot. You can take it out with another thorn; there is no other way. You have to find another thorn in the garden and take it out and then throw away both the thorns....
You have to relax with the doctors. That too has to be accepted.

[She replies: These doctors tell me 'Go to the Himalayas and look for a decent guru. You're intelligent -- why do you go and see Rajneesh?'... It's so difficult to trust them.]

No, don't be worried... don t be worried about them. What they say about me is not the point, mm? You just take the medicine; about that they are right. Don't be worried about what they say, because what do they know about me or the Himalayas? But about medicine they know. So tell them 'About medicine I will listen to you.' You take the medicine. Just because they are against me don't get angry.

They are bound to be against me -- this country is so orthodox. That they are allowing me to be alive here is a miracle. They can kill me any time. They try in every way to disrupt my work. But that is not the point to be considered. They don't know me so whatsoever they say about me is not...

Just ask them 'Have you ever heard him ? Have you ever been there? The Himalayas are far away but have you ever been to the ashram, to Koregaon Park?' They have not been here so how can they go to the Himalayas ? And who is there in the Himalayas?

But don't bother about that. Just take the medicine. Take the medicine and try to convert them towards me -- that work you continue! So it will be a give and take, mm?...

But there is no need to be afraid. If it comes, it comes. If it can be postponed a little bit, nothing wrong; you can be a little more with me. If it comes, nothing to be worried about: you can be born into one of my sannyasins' wombs soon!...

It is all good, whatsoever happens. But just relax -- take the medicine and relax. Meditate and dance and don't be worried at all....

[She tells him that she mistreated the box Osho gave her.]

No, nothing to be worried about -- you can mistreat it sometimes. In love that is accepted. My sannyasins mistreat me too. That is part of their love. They don't know better love than that, so sometimes it is okay. The box will not be angry with you.

[A sannyasin says: I've gone through so many different moods and oscillations in my feelings towards you... can help me to understand what games I'm playing towards you or why?...]

No, you are slowly, slowly coming to understand them yourself. The understanding is coming slowly, slowly. And it comes only through experience in those games and seeing the futility of them all. But the mind takes time. Moods change just as the climate changes. Unless you go beyond the mind, it is a continuous change. Only beyond the mind is there no change. Then one lives in a timeless moment. Then there is only one taste always, no oscillation, no fluctuation. With the mind you cannot have that.

The mind lives in movement, it is movement, change -- it cannot exist without change. Even if it stops for a single moment you will slip out of it, so it can't stop; it has to continue its game. You are finished with one game, it immediately creates another. In fact, before you are finished with one game it has already prepared another. Before the stage is vacated it has prepared other actors to come on the stage and engage you again. Behind the stage is constant preparation -- that's what goes on in the unconscious. The conscious mind is just a lighted stage. The unconscious is the green room where other actors are getting ready.

Slowly, slowly you will see it more clearly and the more clearly you see it, the less important it will be.

You will be less and less affected by it. One day the perception comes so loud, so utterly transparent, that in that very moment you have taken the jump, you have gone beyond the mind. You are standing on a hilltop and now every game is there in the valley -- you are beyond it. It doesn't matter that much.

No understanding is going to help, only transcendence helps. No explanation is of any value. Millions of explanations have been given and tried. For the moment it may satisfy you but sooner or later again you see that the explanation is there but the game continues, so what is the point? Then you become fed up with one explanation and you search for another. Then that too becomes a game: one game is continuing and another game of explanations, of philosophies starts side by side, parallel to it. One can go on and on in this way: one game behind another behind another behind another. You can make a queue and it becomes more complicated.

This is my observation, that people who know much become incapable of transcending. They know all explanations, they know all kinds of psychoanalysis so they think they know... and they know nothing. So it is not a question of getting explanations. Just go on watching, only watching helps. Slowly, slowly, watching deepens, the witness arises, and one day suddenly you are cut off. The mind is there and you are there but there is no bridge: the thing has happened. In the Upanishads they have a metaphor...

Two birds are sitting on a tree, one at the top of the tree, unmoving, sitting silently like a buddha; another bird, on the lower branches, jumping from this branch to that, desiring this fruit and that, trying to follow this idea and that, worried, puzzled, anxious, restless.... The Upanishads say that these two birds are in everybody; life is a tree and these two birds are in everybody. The lower is the mind, the higher is the witness; the witness is still sitting there at the top. When the lower will get tired, really tired, it will look up. In that very looking up, it disappears into the higher bird and becomes one with it. Then there is only one bird, then all restlessness is gone.
Just wait, go on watching....

[A sannyasin says he would like to bring his sannyas wife and her son here but she is not ready to come forever.]

You just wait, when we have moved to the new commune.... Don't talk about 'forever', mm? -- just bring her. Talk about two, three months, and then even if you want to go she will not go. Once we have moved into the new place, nobody is going back!

Even here everybody is in trouble but nobody wants to go. No facilities are here, mm? -- I am continuously concerned about my sannyasins. They live in small rooms, crowded, with no facility and just because of my love, because of me, they go on accepting everything. But in the new community there will be no problem. And we are going to make a small world of our own.

So don't you talk about forever -- the word forever creates fear, mm? -- one feels as if one is caged forever or there is going to be a promise and a contract. Just bring her for three months... and she will never go!

Let Go!

Chapter #16
Chapter title: None

16 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804165
ShortTitle: LETGO!16
Audio: No
Video: No

[A sannyasin asks if fasting would be of any valve to him.]

No need for long fasts but small fasts will be good just once in a while for not more than twenty hours, not more than twice a month. Don't go on long fasts -- that is destructive to the body -- but once in a while, after two weeks, you can go on a one-day fast.

Rather than fasting, eat less; that is far more helpful. Don't make the body heavy with food because food functions like an intoxicant. If you eat too much then it is no more a nourishment; it becomes an intoxicant. And when food is an intoxicant it is against meditation; hence people started fasting. But to fast long is destructive to the body, and the body is the vehicle. We have to use it, even to go to God it will be needed. So don't weaken it, keep it strong.

But once in a while it is perfectly good, it is a purification.

[A sannyasin asks which leg to place on top in the lotus posture. He likes it differently from in pictures he has seen.]

No, no, don't be worried about pictures. Whatsoever feels good to you is good. Just listen to your body, always listen to your body. And keep it in mind not only about this posture but about everything: the ultimate decisive factor is your own inner experience. Somebody may have liked to put the right leg first and then it may have become a tradition. In the East there is such an attitude that once you start one thing, others will simply go on doing the same thing for centuries. Nobody will ever ask 'Why?'; that is simply not asked. Then sometimes great harm happens. For somebody it may be good, his energy may move better that way. It may not be good for you. You can force yourself and if you do, the body will adjust to it. But you will never enjoy it and it will become arduous and unnecessary trouble. If one listens to one's own body things go easily, smoothly, relaxedly. And the body has its own wisdom. Listen to what others are saying, give it attention but the final deciding factor is you and your own inner experience.

In the books it is written 'Get up early in the morning at five o'clock.' A few people get up because it is written in the books and for the whole day they feel sleepy. It doesn't suit their body rhythm. Those books were written by old people and it happens in old age that you cannot sleep long. If somebody is writing a book at the age of eighty, he cannot sleep more than three or four hours at the most. So if he goes to sleep even at twelve o'clock, by three or four he is awake. And an old person writing a book for everybody!

When the child is in the mother's womb it sleeps for twenty-four hours. Thank God he cannot read these books! Otherwise he will try to get up early in the morning! When the child is born he will sleep twenty-three hours, twenty-two hours, twenty hours, eighteen hours, sixteen... slowly, slowly.... By the time you are sexually mature you will sleep near about seven to eight hours; that is natural. By the time you are forty-two, sleep will start falling more -- five, six, four hours. By the time you are past seventy sleep dwindles almost to nothing.

But those books were written by old people. In those days, only old people used to write books. Who would read a young person's book? People ask 'What experience have you got?' And all those books were written by men. Now, there is a different rhythm with a woman but women also read the same books and follow them. There is a gap of two hours between man and woman's rhythm.

The woman wants to sleep in a little longer than the man in the morning. Now these are scientific facts. If man can easily get up at six, the woman will find it easier to get up at about seven or eight. So the morning tea should be prepared by the husband, not by the wife if we follow the natural rhythm.

Always listen to the rhythm, and always follow it. So whatsoever you feel good, is good. Both legs are yours and both are perfectly good legs, mm? One is not higher and the other lower. Never think that the right is right and the left is wrong; both are right!

[A therapist, newly returned from the West, says that Osho helped him very much the last time he was in Poona. Now he feels good energy when he works with people, but one person became unconscious when he touched them, and he felt scared about that.... He feels his energy is still not the way it should be. Osho checks his energy.]

No, no, never be scared....

Nothing is the problem. The energy is perfect, as it should be. You just became frightened because he became unconscious. But many more people will become unconscious and it is very good for them. Never be afraid. Whenever somebody is unconscious, just wait -- sit silently. He can remain in unconsciousness for at the most forty to forty-five minutes. And the longer it is, the better, because that will be such a great relaxation for the person.

If you become too afraid just rub his third eye -- if you become too much afraid; it is not to be done often. If two, three hours have passed and you become frightened, then just rub on the third eye and tell the person 'Your eyes are opening.' Within three minutes he will open his eyes. Then tell him that the energy is flowing and he can get up. Nothing to be worried about.

At the most it happens only once in a million cases; it may not happen in your life again. It may happen once that a person falls asleep, into that unconsciousness. Then he can remain unconscious for six to eight hours. But that will be a transformation in his life, he will never be the same person again.

So don't be worried at all -- I will take care. If you become too much afraid, just remember me.

[The sannyasin then says: I feel very responsible when I work. I'm not wearing orange when I work because I feel I'm delegating something to you.]

It will be helpful if you wear orange and the work will go infinitely more deep. You will be surprised at what miracles you can do.

So just be in orange, wear your mala, and don't be worried about it. Things will go deeper, very much deeper.

[The sannyasin then asks about a group he is working with who have discovered something higher than enlightenment, and through that group, man have already taken sannyas.]

I talked this morning about it. It s just... nothing!...
It is perfectly good but it has nothing to with enlightenment....

You can work with them. It is a good process but the claim is too much. The work is perfectly good and on the right lines. If they drop that claim it will be very helpful. The claim is too much. Sometimes it happens: even the good that could have happened through it stops if you start claiming too much.

There is nothing higher than enlightenment and there cannot be. Their process is good and the work is good and I am perfectly in agreement with it, just their claim is stupid. But that happens: when you start doing something, the ego takes possession and it starts thinking that this is the last word. It has always happened: the claim comes and the claim becomes an obstruction.

No need to disturb them either, mm? It is perfectly good, let them work. Help them.

[A sannyasin who has been running a centre, where they had trouble with the authorities, says he is glad to be back.]

Good. Things are going great there! Much more will be happening, so prepare yourself and prepare more people for the work. Australia is going to be possessed by me and you are my apostle there, so just...

Difficulties will be there -- don't be worried about them. They are always there and they always help: they become a challenge. If difficulties don't arise, work can't happen. Each difficulty becomes a challenge and creates more energy, it makes you capable of facing things. So accept all difficulties and all foes as friends, they are friends in disguise. They will create trouble for you but their trouble will be of great help. Enemies always help: they spread the word. They try to destroy the work but many more people become interested through them.

So never be worried about those people and when difficulties come, always think that it is a blessing in disguise. Each difficulty will prove a blessing. Once you have learned the process, that a difficulty can become a blessing, you will be surprised. Then life is all a bed of roses, thorns simply don't exist; you have transformed them into roses. And I am happy with your work -- things are going so well.

[A sannyasin couple have returned from the West. The man needed to go, and the woman had asked Osho if she could accompany him. Now she says it was rough there.]

I knew it would be but you were hankering to go for so long. It was really useless -- it was a sheer wastage. You have disturbed your whole energy.

But sometimes you people start insisting and if I stop you then fantasies arise more. So once I try to stop you, you become more and more interested and obsessed. The first time you asked I told you not to go, but then again... Then I said, 'Okay, now [you have] to go through the experience.' It was really meaningless. The energy is created with such effort and can be lost so easily. The centering takes so much to happen and you can become distracted from it very easily. Months' work can be lost within days.

But slowly, slowly my people will become aware. This is how they will become aware: they will see that [you] went and came.... And you look empty. Just before you left there was a radiant energy about you. It will come back but the trip was an unnecessary wastage. The ordinary world won't suit my sannyasins who are really growing. The more you grow, the more you are a foreigner in the world. That's why I am so concerned to create a commune as fast as possible. There are a thousand and one hindrances but it has to happen and it is going to happen. Once it is created I would not like my people, who are really growing and going deep, to even move out of the commune. Even to go to Poona, to the marketplace is meaningless.

So now remember it, mm? -- and when this same type of foolish idea arises in others, help them because it is of no use....

It will be back within three days. Don't be worried! But never do such a thing again!

[A sannyasin, newly returned, tells Osho she loves him.]

That I know. That's why you are a sannyasin. This mad step can be taken only in deep love because it is so crazy to become a sannyasin, there is no logic in it. It is possible only out of the madness of love. That's why you cannot explain it to anybody else either. If somebody insists 'Why sannyas? Why this orange?' it is impossible to explain. You remain absolutely indefensive, you can't defend yourself. You can just shrug your shoulders and can only say 'I love this man.' But that is not an answer for others....

[Osho suggests to a young seeker that he takes part in a few groups here to have a feel of what is happening.]

They will make things clear. They will make you more available to me and me more available to you. They will give you a few clues of what is happening here. From the outside it can't be seen. It is something inner and hidden. It is happening all the time but if somebody comes just as a tourist or a visitor he will miss it. He will see everything and yet he will miss it. To see it one has to become a participant. So first start participating in a few groups and then if the longing arises to participate even more deeply, become a sannyasin.

A door is open and if one really wants to enter into reality one can. The door rarely opens, only once in a while, and then for centuries people talk about it. But then it is pointless. It opens, it closes. It opened with Jesus, it closed with him. Friedrich Nietzsche was right when he said 'The only Christian died on the cross.' All other Christians are just pseudo. There was only one Christian, Christ. In fact there cannot be two. But the door was open and in those moments very few people dared to enter through it. Since the door closed, thousands and thousands of churches are full of millions of people all around the earth. Now it is much ado about nothing -- the door is no more open! That door disappeared with the body of Jesus.

I can see that something is possible. Don't get frightened! Because people long for something and when it begins to happen they become frightened, they run away. So if you hang around here a little bit, you will be a sannyasin.

Prem means love, Jaya means victory -- victory that comes through love. And all other victories are not real victories. They are only pseudo. The real victory comes through love and only through love. Love conquers without defeating. In fact, on the contrary, love conquers through surrendering. Love is the most magical process in life. If one understands the process of love, one becomes a magician. The whole of life takes on a magical flavour and then you can create out of nothing. You can transform baser things into higher metal....

[A visitor asks: I'm interested in astrology, not predictive astrology but psychological astrology. Do you

think it's worth pursuing?]

If you are really interested you can go into it. But it is a long, long process, your whole life will have to be devoted to it. Then you will be able to find only a few truths.

Astrology is so mixed with nonsense... that it is really difficult. It is just searching for a gem in a heap of rubbish and the heap is very big, mountainous. So if you are really interested... Otherwise forget about it, because it will be a whole life's work. If you want to devote that much, if your interest is so much, if your love for it is such that you are ready to stake your whole life for it, then you may be able to find a few fragments. Those too will remain fragmentary.

Astrology cannot become a science yet. I think it will still take centuries for it to have some scientific structure. It has been in the hands of con-men so long that it is a very very pseudo science... as it is right now. But the possibilities are there; if people work possibilities are there. Because we are linked with everything. That much in it is true, that we are all interlinked, that existence is interdependent, that even if a leaf of grass is destroyed then something in the stars is destroyed. It is a totally joined network. It is like a spider's web: you touch one thread at one place and the whole web vibrates. It is just like that. But it has to be discovered; it is not yet a scientific...

The time is also not right. Because psychology itself is not a science, so there are difficulties: first, astrology is ninety-nine percent hocus-pocus; psychology is ninety-five percent hocus-pocus. Out of these two hocus-pocus things you want to create something. It is going to be arduous. The direction is not wrong, that I cannot say. If you have a love for it you can go into it. But if you don't have that much love for it then don't bother, put your energy into something else, because you may not be able to arrive at any results.

Sifting the chaff from the wheat is such a difficult job and the chaff is so traditional and so much talked about that one gets confused by it. And the con-man lives on it. He is not worried about the scientific truth in it. In fact he is worried that nobody should really look into it, because once astrology becomes a science, astrologers are gone. Their whole investment is this: to make it more and more esoteric so that nobody can find out if there is any truth in it or not. So you decide.

[Osho gives a name for a new centre: This will be the name for the centre: Bhavana. It means feeling. And that is the work. Change people from thinking to feeling, shift their minds from logic to love. Cut off their heads, literally! Let them start living through their hearts....]

[A sannyasin has separated from his girlfriend of two years. Osho says it is a good thing to get out of a relationship when it has become stale.

The sannyasin says: The hard thing for me is to accept that I'm all right. And Osho answers: That is the most difficult thing for everybody, you reply, nobody can accept that. That's my whole effort, the whole refrain, to tell you again and again that you are perfectly all right. For a moment you listen but you don't believe it. Or even if for a moment you start believing it, the old mind comes in and says 'How can you be all right?' And you start putting interpretations on my statement. But I am simply saying that you are all right with no conditions attached.

The sannyasin says: But this voice keeps coming back again and again. And Osho tells him: That too will go slowly, slowly. How long can it continue to come? That is the struggle between the master and the disciple, it is a constant wrestling. Hopefully you will be defeated!]

Let Go!

Chapter #17
Chapter title: None

17 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804175

ShortTitle: LETGO!17
Audio: No
Video: No

Prem means love, Vasanto means spring -- love spring. And the spring has come. That's what sannyas is all about. In India orange is the colour of the spring. It is the colour of joy, youth, newness, love, life, celebration.

In the spring nature celebrates, but it can celebrate only in spring. It is an unconscious phenomenon. Man can celebrate the whole year round, man can celebrate every moment of life. And there comes a peak of celebration when even while you are asleep the celebration continues; one just has to know the knack of it. And if the whole day is full of celebration, how can the sleep be different? -- because the sleep only reflects the day, it is just the day recycled again. It is the same movie played again, the same tape replayed. It is just a kind of unwinding to relax the mind.

That's why psychoanalysis is so interested in dreams, because in knowing the dreams much can be known about the day which may not be possible to know directly. Because people hide, they don't show their true colour. They feel one thing, they say another. They want to do something and they do something totally different. They are full of tears and they smile. But in dreams they cannot deceive. So dreams have become far truer than the day. This is ironical, that the dream shows much more about reality than the reality itself. Man has become so false that you cannot depend on his day-time behaviour.

But once celebration penetrates your being it continues. Then there is no holiday, the whole of life is a celebration. Then all days are holidays, work is play, love is worship and every act is meditation.

I don't teach renunciation of life. I teach indulgence in life -- utter indulgence, total indulgence in life. Once you abandon yourself to life, once you become totally drunk with life, God is not far away. Only those who move towards God in deep drunkenness, reach.

'Vasanto' is just a symbol, to signify that the day you become a sannyasin the spring has come, that now, no more misery. Don't play old tapes. Just cut the very root, just drop the whole idea of old patterns and old habits and start living in a new way. And it is only a question of decision. Once you decide, things start changing, because everything depends on your decision. That is the meaning of the word decision: it means 'it cuts', decision. It cuts your past, it creates a discontinuity. Sannyas has to be that kind of decision: in one stroke of the sword, suddenly you are no more related to the past. It looks like a miracle but it happens. It is happening to everybody, it has to happen to you too. Just allow and co-operate. And remember always: unless you co-operate with a reality, that reality does not exist for you. That's why my insistence for sannyas.

Many people ask 'Why can't we be here without sannyas?' You can be here but I will not be a real phenomenon for you, because a reality is real only when you participate in it. If you don't participate in lt, if you remain a spectator, then it is not a reality to you. So from this moment now become an absolute participant in whatsoever is going on here. And immense things are happening. Once you start entering them, more and more things become possible.

To give possibilities to man, to give infinite possibilities to man, is the whole purpose of religion. If there is no religion, man is satisfied with the mundane -- the office, the family, the money, the bank and things like that; then there cannot be any significance. Religion opens up infinite possibilities. It allows you to look to the heights, to the depths. It allows you to see the sacred. And once the sacred is seen, even the mundane starts becoming the sacred, it becomes part of it. The sacred is not against the mundane but if you know the sacred then the mundane is also sacred. If you don't know the sacred then there is only the mundane. And that is trivial, boring and repetitive....

Meditate and take part in the music but participate in at least two, three groups. Then you will see that something very valuable is happening through them too. Everything here is devised in such a way that it helps everything else. If you go deep in meditation you will be able to go deep into the music. They are not unrelated phenomena, they are all related. And everything helps. Once you have seen that interrelatedness, then you will be surprised that one can go into music infinitely more deeply than one has ever gone before.

If you can go deep into meditation... But you can go deep into meditation if you can go deep into your emotions and into catharsis, then meditation will be helped. They all support each other.

Book for a few groups and then we will see how you feel.

[A sannyasin says he had to shave off his beard because of a rash.]

But without a beard you look so empty!...

Let the beard grow! A man without a beard looks almost like a woman *with* a beard! Just think of a woman with a beard... let it grow!

Let Go!

Chapter #18
Chapter title: None

18 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804185	
ShortTitle: LETGO!18	
Audio:	No
Video:	No

Jaya means victory, dip means light -- light of victory. And it is not the victory that comes from the outside, because that victory brings only darkness and nothing else. The victory that brings light comes from within. It is not conquering the other, it is conquering oneself. And I use the expression 'conquering oneself' very hesitatingly because in fact it is not a conquering at all: there is nobody to be conquered, there are not two persons inside. So it is more of an understanding, more of a knowing, more of a perception. Once you have seen the inner core of your being a light arises in you and then you start living in that radiancy, in that joy. Nobody can take it away from you and it is not something that can be destroyed either, even death cannot destroy it. It is not something that is caused by something, it is acausal. You need not put any fuel on it; the light continues. It is perpetual, it is eternal. In fact that light is what we are -- fragments of that light -- but looking outward that light remains at the back, and because of that light at the back, a great shadow falls on our path, our own shadow. That creates darkness.

So those who move outward remain in darkness. Those who start moving inward become enlightened. Because the source of light is within, once you turn about and start looking into the source of light there can never be any darkness. And slowly, slowly, as you come to the light, you become the light. Then the understanding arises. That explosion Zen people call 'satori' and in India we call it 'samadhi'. That explosion happens one day when you suddenly realise that you are not separate from the light, that you are the light. That's what Jesus means when he says 'I am the light.'

Prem means love, Madhu means wine -- love wine. Get intoxicated with love and then nothing else is needed. Not even God is needed. In fact, people have created God as a substitute because they cannot love. If man starts loving then love will be the only god. There will be no need to create churches and temples and images and worship. Love will be worship and it will be enough unto itself. It will reveal all the mysteries of life.

That's what Jesus means when he says 'Love is God.' It is a great statement, one of the most potential statements. It is simply saying that if you love, God becomes irrelevant. God is created by the unloving people. To the loving, the word 'God' is just meaningless. Love has all meaning, all significance, all poetry. Love can be tasted and love can be lived. Through living love, slowly, slowly you become aware that the whole existence is full of love. That is the first encounter with God.

Once you become intoxicated with love, no other intoxicant is needed. All other intoxicants have been invented because man is missing something very deeply in his being; he has become incapable of love. And

it is only in love that the self disappears. Because the self cannot disappear, it becomes too heavy, a burden; it has to be forgotten in some way or other. Alcohol helps, drugs help to forget about it. They don't dissolve it, it comes back. They can't dissolve it -- only love can dissolve it forever -- but they can at least for the moment create the illusion that you are not there at all. You can relax for the moment, can forget all the miseries that the ego creates and the responsibilities and the anxieties that are bound to follow the ego. Intoxicants have been invented to forget the ego. God has been invented to create something which can become a substitute for love.

My whole approach is basically that of love. Love and all else will be right. You will not need to put it right -- it will be right of its own accord. Love brings you in harmony and when you are in harmony immediately the whole existence is in harmony for you. Love creates an order -- it is not a discipline imposed from the outside. Then there is no need of the pub or the priest, no need to forget the self, because it is no more there. And there is no need to search for God because He has been found in love.

[A sannyasin says that his name means 'saint of love' and he feels confused because Osho has criticised saints in his discourses.]

The saints that I criticise are not saints of love. They are all anti-love, anti-life, they are not life-affirmative. I don't condemn them because they are saints, I condemn them because they are anti-life. If somebody is full of life's joy and love for life then there is real saintliness.

Real saintliness cannot be against love and against life. It can't be against this celebration that goes on and on. Real saintliness will be a participation in existence as it is. The real sage or saint will not choose, he will accept whatsoever is given. The body is given, he will accept it. The world is given, he will accept it, and he will accept it in immense gratitude because it is God's gift.

So I am against the so-called saints -- I am trying to create real saints. And unless we can create real people the world is doomed. Religion has been condemnatory too long. It has crippled, paralysed people's lives. I want religion to give you freedom, not paralysis... a capacity to dance, to be fluid, to be liquid, a capacity to love, to relate, to communicate, not just to become a monk and close into yourself.

There are two things which are of the highest importance in life. One is meditation, another is love. Up to now the worldly person has chosen love and the other-worldly has chosen meditation and both have become lopsided. An inch's distinction and heaven and earth are set apart. It creates dichotomy and your being also becomes divided.

My effort here is to create individuals, not schizophrenic people -- unities, integrated persons, and the highest kind of synthesis happens only through love and meditation together. So when you are feeling like being alone, meditate; then forget everything else. Soon the desire will arise to relate, to be loved, to love. Then forget all about the inner. Move totally into the other and let that moment be as deep as possible. Go into the other deeply and y

you will be surprised that going deeply into the other helps you to go deeply into yourself. Then go deeply into yourself and you will be amazed that the deeper :you go into yourself, the more capable you become of loving.

That is my definition of a saint, so you need not be worried what I say about saints. I am creating a new kind of saint!

[The sannyasin says he will be back when the new commune starts in Gujarat.]

Gujarat seems to be difficult -- the government has created too much difficulty. It may not happen....

The commune is going to happen, but somewhere else. It may not be near the sea. They are afraid to give me a place near the sea. They think that will create trouble for them. I can relate with people directly or with some other countries; that is their fear. People can come directly to me by the sea route, that is... So they will not allow me to go to the sea coast.

You have to drop that idea. You can come any time, when you want.

[A sannyasin says he's returning to his small holding. He loves the way of life there -- tending animals, growing things -- but he doesn't earn any money so doesn't know when he'll be able to come back to see you. So no need, you tell him. I will come and visit you!]

[A sannyasin, who is leaving, says: I cannot comprehend your words because of my mind. You say something, my mind says something else. Something in me tries to debate every time.]

Mm mm, so you continue! This is your life and whatsoever you want to do with it, do. You have wasted the whole time you have been here, utterly wasted it. But this is your life and if you want to waste it, waste it.

You have not listened to me, you have not done anything according to me -- from the very beginning you came, you started. I gave you some name then immediately you said 'I don't want this name.' You have the name that you wanted, not my name. That day I knew that you would waste time. These are small gestures that show what kind of person one is. Then you have been constantly in conflict with the ashram, with people, with everything. But this is your life -- nothing can be forced on you. You have to see the point: that you have been here for all these months and you have missed. You have not gained anything. If you think you have gained something out of your doubts, negativity, then it is perfectly good: continue the doubts and continue the negativity. I am not against it. But if you feel that you have not gained anything out of it, then next time you come don't listen to it.

One has to be very clear, because life can be wasted. If you already think that you know what is true and what is right, then there is no need to bother to listen to me at all. Why bother ? If you know what is truth and if you know how One should live and what one should do, there is no need to bother about me. Why waste time? Live your truth!

If you don't know, then listen to me and do the things that I'm telling you to do; don't bring your mind in. Either this way or that -- one has to be very decisive. Otherwise you are neither following your mind nor me. So you will be just in the middle and unnecessarily puzzled, confused, dragged from this polarity to that. One moment you will think this is right, another moment you will think that is right.

You have to give it a try. If you think your mind is on the right lines, then for one year don't listen to anybody, don't read anything. Just listen to your mind and follow it. And one year's experiment will be decisive; it will show you whether your mind can lead you somewhere. If it docs, so far so good! With all my blessings go with it. If you think that the time is wasted and your mind leads nowhere -- you simply go round and round in circles and you remain where you were -- then jump out of it! Have the courage to jump out of it. What you are doing is trying to do both. And that will not be helpful.

Much would have happened, but from the very first day when you wrote to me that you would like your own name given to you...

Whatsoever I have given you... I gave you a name here so you had to follow that. Then you were constantly in negative moods. And you have not come here to improve upon others; nobody has asked you to take that much trouble. You are not here to improve other sannyasins or tell them how they should behave or what they should do. That is not your business at all. You have been here to do something for yourself. Why get distracted with these things?

If you get distracted with these things, for your whole life you will get distracted like that and you will become accidental. Through discussing and debating where can you reach? All these months you have been discussing and debating in your mind; what conclusions have you arrived at? You would have become even more confused than you were before! This can lead to such a style of life that one can become a mess.

So this time go. For one year in the Philippines follow your mind and follow it strictly so that you can see what can come out of it. Next time you come be here for three, four months, and just forget all about your mind. Just do what I say and see in those four months what is possible. Much is possible -- you have the potential. But you have got into an egoistic knowledge trip and that is creating trouble.

[A sannyasin says she feels she is being taken over by another sannyasin who has a stronger personality than her. Osho tells her to hold his foot, and he checks her energy.]

It has nothing to do with their energies -- it has something to do with your opening. It is not that they are powerful and that's why you become possessed. It is just that you are open and anything enters. When one is open, anything enters. You cannot open to certain things only. If you are open to me, you will be opening to everybody around here. It is like when you open the door the wind comes, the sun comes, a stray dog enters... all kinds of things enter. If you close the door then everything is closed.

Your heart is opening slowly, slowly, and it is beautiful! It is opening for me but then a stray dog will also enter sometimes. So chase the dog out! Don't be worried about it. Whenever you feel this again, just

hold the locket in your hand and remember me. Just remember my foot in your hands and immediately it will be gone. It will take two, three weeks for you to know the knack of it. Whatsoever you want to throw out, you will be able to and whatsoever you want to absorb, you will be able to absorb.

This happens to everybody when for the first time the heart starts opening. In fact, that's why people have learned not to open: because opening creates trouble. You become open to the friend and to the foe, you become open to health and disease, you become open to positivity and you become open to negativity. And naturally negativity is far more in the world than positivity. That's why people have decided -- it is just an unconscious decision on their part -- that to be open is to be in danger, because once in a while the friend will enter and ninety-nine percent of the time the foe. Once in a while love will enter and ninety-nine percent of the time only thorns. So what is the point? It is too much, it is not worth it. People remain closed. They avoid all kinds of situations. But then love is also avoided and they remain miserable.

This is going to happen to many people here. Once they start opening up they will be flooded by anything. You are open: somebody passes by and immediately the vibe takes possession of you. But the reason is because you are becoming open to me, because you are becoming more and more possessed by me. So the doors are open and sometimes you may not like somebody's energy; it comes into you and you feel difficult with it. Just put the locket in your hands, remember my foot. You will be able to even touch it, to almost feel it. And immediately the feeling will be gone.

That's why I am so interested in creating a commune as fast as possible -- so that you need not go outside at all. Slowly, slowly, my people will start raising their consciousness higher and higher so nobody, even if you become flooded by anybody, will be felt as bad. It will be a joy. You will thank him, that he has given something beautiful to you by passing.

That is what a commune means: where people are living a totally different kind of life, vibrating on a different plane. So each helps the other and everybody becomes a great tidal wave for each other. They can ride on each other's energies and can go on moving as far as they wish. And nobody needs to go outside.

Just a few more days... But start this and within three weeks, things will be settling. But things are good. You should be happy really.

Let Go!

Chapter #19
Chapter title: None

19 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804195
ShortTitle: LETGO!19
Audio: No
Video: No

Prem means love, Narayana means God -- love is God. And all else is just pseudo. All that goes on in the name of religion is just counterfeit... except love. Love is the real phenomenon that transforms. All else is just ritual. The ritual pacifies, consoles, but does not transmute. People need it, it is a kind of tranquilliser. Going through the same ritual, they remain occupied with it. That's what the ordinary religion is.

Society drives you crazy and the religion somehow keeps you as you are, adjusted. The so-called religion is in the service of society, there is a secret conspiracy. Society does not allow you sanity, it enforces patterns which drive you insane and then from the backdoor religion goes on helping you, consoling you, keeping you quiet, teaching you how to be obedient, teaching you not to rebel, keeping you afraid of hell, keeping you hoping about heaven. It continuously goes on giving you dead rituals, which help, but the help is very temporary.

Love transforms. Love is the only true religion. And it is not a ritual. It is moment-to-moment new, you cannot repeat it. It always goes on renewing itself It never becomes a pattern, it is a flow. And love needs nothing, not even God. But by being loving, one comes to God. Love need not have a belief in God. Love opens the door and one realises that God is. It is not a belief -- it becomes an experience. That is the meaning of your name.

Anand means bliss, Deep means light -- light of bliss. Misery is dark, bliss is light. Whenever one is in misery one is clouded from everywhere, closed in one's own dungeon cell. All windows and doors are closed -- no light penetrates. One is cut off from the world of light. Bliss is light but light comes only when you are open. The more open you are, the more light enters.

So open all the windows and doors of your being. Don't hide -- come into the open. All is light there and all is delight there. We go on hiding for no real reason but just because we have been taught to hide. There is no real cause for it. The whole panic is a created panic but once one has learned a certain mechanism it starts functioning autonomously.

People have been taught to hide. They have been taught not to trust. They have been taught that man is naturally bad, that life is naturally dangerous, that unless you keep very alert you are going to be cheated and deceived. If you don't protect yourself you will be lost. These things have been put into the unconscious from the very childhood. They have become part of our foundation and because of them we go on hiding.

The reality is just the opposite: man is not naturally bad, man is naturally good. Nobody really wants to do bad, and if somebody is doing bad it simply means that he has been a victim of circumstances and situations so he has been forced to do that. No thief is happy to be a thief and no murderer is happy to be a murderer. They have been forced. In fact they are Victims; they have been compelled by the logic of situations. They have been brought up in such a way that their whole being has been poisoned.

Just the other day I was reading about a murderer. When he was going to be killed, photographers and newspapers and media people and the TV and radio all gathered. The murderer started laughing and they asked 'Why are you laughing ?' He said 'If you had come before I may not have murdered! Nobody ever paid any attention to me. But I am happy -- at least now you have come. I will not be here but my picture will be in the newspaper and on the TV. People will know that I was here, that I existed.'

He says something of tremendous insight: 'If you had come earlier I would not have become a murderer....' And that's what psychoanalysis says: if a child is not given attention he is going to become either a criminal or a politician -- which is synonymous. He will find ways to attract people's attention, he will hanker for attention. If he can find legal ways, then he will become a politician. If he cannot find legal ways, if people have already taken those routes and they are too crowded, there is too much competition, he will take to the illegal.

Any politician can become criminal at any moment; if he is not succeeding he becomes criminal. Any criminal can become a politician; if he is succeeding he starts becoming a politician. They are the same people, the same kind of people. And the motivation is simple: they have not been given attention so they know they need people to give to them. If people are loving and pay attention to each other, listen to each other, are careful, all that seems to be so evil will disappear. Man is not naturally bad, man is naturally good. Everybody enjoys doing something good -- everybody, without any exception.

So start trusting and start opening. The more you have the experience of people, the more those old ideas will disappear. You will know that people are good, that people are loving. And they are just like you: as you are hiding because of fear of them, they are hiding because of fear of you. This is such a stupid world! They are also doing the same: they are afraid of you -- that you may do some harm if they come out. If they are unprotected and vulnerable, who knows what you are going to do to them? You are hiding from them and they are hiding from you. This goes on and on between individuals, between nations, between communities; this goes on and on.

America is afraid of Russia -- the same logic; Russia is afraid of America. Both are looking at the other to see if the other is preparing for war. This is a very very strange situation! America goes on watching what Russia is doing -- creating a new bomb, a new device to kill, and immediately America has to create better bombs, better devices to kill. When America produces Russia is afraid and Russia produces. Nobody is there to see that you are both afraid of each other! But this is how the whole of humanity is existing.

Start opening up. This is the meaning of your name. Start opening up and you will start feeling blissful, you will feel great light coming to you. Light and delight are two aspects of the same coin.

Naveeno means the new. Meditate over the new. The mind clings with the old, it always prefers the old. The day you start choosing the new, the mind starts dying. Whenever there is a conflict between the old and the new, always choose the new because the new is life. God is with the new, in the new. The old is just a footprint on the sands of time. God has moved from there. Life is no more there, it is just a memory.

People have become so dead because they go on living with the old and in the old. One can be alive only if one moves constantly with the new. There should not be a single inch's gap between you and the new. One has to keep step with the new, then life grows, life attains to higher and higher peaks of joy. Life becomes orgasmic. When one starts living the new, worries simply disappear, because worries appear only when you cling to the old and the new is knocking on the door. The worry simply means: you are clinging with something which is no more and you are avoiding that which is. That is worry. You know deep down that it is no more, it is gone and you know deep down that the new has come. But still you want to pretend, you want to deceive yourself. And one can deceive oneself; millions of people are deceiving themselves. But that deception simply destroys all the possibilities of being blissful, of being alive, of being celebrating. One creates great anxiety and a great split.

Your being wants to move with the new and your mind clings with the old; you are torn apart. Just be totally with the new. There is no way to be with the old. Don't try to do the impossible. Just go on moving slowly, joyously, with the new and never look back; there is no need to.

This is how a sannyasin should live. Then new doors open every day; in fact every moment new revelations arrive. The more capable you become of seeing and understanding the new, the more the new goes on showering. It becomes a flood of joy.

[A sannyasin says he is not sure whether to be a therapist or help his brother on his farm.

Osho tells him: That is far better! Forget about therapy. If you can find a chance to be with trees and plants and the farm animals then forget all about people. Rather than helping people to be sane, you yourself be sane; that will be far better! Whenever anything natural is there as an alternative, never choose anything artificial....]

[A visitor says he has much uncertainty about taking sannyas.]

That is always there when you are taking a decision, it always precedes any vital decision. When you are taking a vital decision to change something, great anxiety precedes it. That's natural. The anxiety simply says that the old is familiar and the new is unfamiliar -- what are you going to do? The mind says 'Cling to the old' and the being says 'Go and explore the new.' That is the anxiety. It always precedes any great decision. But there is no need to take much note of it. It will disappear the moment you have taken the decision. It will remain there if you don't take the decision, it will persist. It will become a torture, it will be an agony, a nightmare. It can be relieved immediately; if you take the decision it is relieved. Then the mind relaxes. It knows 'Now you have taken the jump there is no point in persisting.' But you can wait -- if you want to torture yourself you can wait a few days more. But it is going to happen. I have decided!

My feeling is: just take the jump and let this anxiety disappear. Why waste energy in anxiety? The same energy can be used for the adventure. And always remember one thing: whenever it is a question of choosing between the old and the new, always choose the new because with the new something is possible. With the old you have lived and nothing has happened, so what is the point in going on repeating it?

Just the other day I was reading a story. The man worked in an office for thirty years. Then the day of his retirement came and the boss gave a party. He spoke, praised the man, but said 'This man worked one year in our office.' The man was puzzled, he said 'What are you saying? I worked thirty years!' The boss said 'You worked one year thirty times but not thirty years! You moved round and round but it was the same work. You worked only one year!'

That's how people go on living -- the same rut. Always listen to the call of the new and go with it. Anxiety will be there -- go in spite of it. Your whole mind will say 'Don't go.' Go in spite of it.

Something in you which is deeper than the mind, bigger than the mind is ready. It is just the fearful mind that is shaking and is feeling nervous. But still, if you want to feel this anxiety for a few days, you can; that is your choice. I am ready to relieve you this very moment!
What should I do? Mm? Just look at me and...

[The visitor says: I don't think I've ever made a decision before!]

That's what I feel. So let this decision be your beginning! One has to decide some day or other... and this is a good decision to start with. Then close your eyes and become a sannyasin! Mm? Don't feel afraid! There is nothing to fear. Look -- so many sannyasins! Mm?

If you want to remain in this, you can. Think about it for three more days, but those three days will be such a torture. And I will haunt you!

So wait three days, mm?... or right now? You have never taken any decision, that is true; that's why it seems so difficult. You have lived like a driftwood... with no direction, with no destination. You have lived just accidentally, that's why it is so difficult. But any vital decision gives integration to being, makes you centered, gives you a feeling that you are.

So if you cannot say anything, just show me. If you show me three fingers I will understand 'three days'; if you show one, then right now I make it simple -- either one or three! Because if you cannot speak a word, what to do? So either this, or...

Deva means divine, Prem means love -- divine love. And that is going to be your path -- the path of love. Just get drunk with love. You are not a head type, you can live only through the heart. Up to now you have lived in the head and that is not natural to you, that is not in tune with your being. So slip down from the head to the heart and start living from there -- not in thinking but in feeling. Forget logic, remember love. Become more sensitive and allow all kinds of joys.

Start taking risks, because the heart grows only through risk. The head is a coward, the heart is courageous. It can even go into the mouth of death laughing and singing and dancing. The head is so cowardly that it cannot even go into life dancing, singing and laughing. Even in life it remains so-so, lukewarm, always afraid. It always keeps itself at a distance from everything so that if something goes wrong it can escape. It is the heart that jumps into the centre of things, and in the centre of things is God. It is not on the periphery.

So let this initiation be a shift from the head to the heart.... And your anxieties are gone -- you will have a good sleep tonight!

Let Go!

Chapter #20
Chapter title: None

20 April 1978 pm in Chuang Tzu Auditorium

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Video: No

Veet means beyond, Vivarta means argument. Truth is beyond argument. It cannot be proved, it cannot be disproved either. All argumentation about truth is utterly futile. Hence philosophy goes on missing the point. That's the difference between philosophy and religion: philosophy argues, religion experiences. Through argument you go about and about, round and round in circles, but you never penetrate the core of the problem. You do much speculation but it is all verbal, chattering of the mind. You can be very convinced by your own chattering but it doesn't transform you.

Truth liberates but truth enters into one's being only when argumentation ceases, when there is no argument inside. One is utterly silent, one has no prejudice this way or that, for or against. One has no knowledge, because all knowledge is based on argumentation. One does not know whether God is or is not.

One simply knows not. In that pure state of not-knowing, truth happens. To function from that state of not-knowing is to be in meditation.

Sarvo means the whole, the total, the all, and geet means a song -- the song of the whole. One wants to sing one's own song. That creates the ego, that is the ego. And if one goes on persisting in singing one's own song, one remains in misery. That song cannot be sung because one does not really exist apart from the whole, one is part of the whole. Only the whole can sing it. We can become hollow bamboos to allow the song to flow through us but we cannot sing it.

There are only two types of people: one, who wants to sing his own song. Him I call the worldly, the egoist. And the other, who wants God to sing the song through him, one who wants to surrender, one who wants just to become a vehicle, a door, a passage -- that is the spiritual person.

Jesus says 'Thy kingdom come, thy will be done'. That's what I mean when I say become a hollow bamboo. The song is continuously being sung by the whole. It never stops for a single moment. It is always going on and on, it is eternal. It is just that we are clogged up, closed, blocked. All that is needed is not how to learn to sing -- all that is needed is how not to keep those blocks, how not to go on holding those blocks. Let them melt, let them disappear. Become empty so that the song can fill you and can overflow through you.

Prem means love, and Mali means gardener. Create in your heart a garden of love. Outer gardens won't do, only the inner can be of any help. The outer is simply a shadow of the inner. The outer beauty is nothing compared to the inner beauty and the outer flowers are nothing compared to the inner flowers, but they remind us of the inner. So it is good to be in love with a garden, with trees, with mountains, with rivers, with the sky and the stars, because they remind you of the inner, of something of the inner. But they are nothing compared to the inner, because in the inner garden of life roses bloom and they are roses of eternity, not of time, roses that never fade, lotuses which are not of this world.

So move inwards. The work here is basically to plant seeds in the heart. Whenever the right time comes, they sprout. All that is needed on the part of man is to plant those seeds, then everything starts happening. The soil is ready, just the seeds are missing.

[A sannyasin asks how to get rid of her garbage.}

The garbage can be very easily dropped -- you just have to see that it is garbage. We go on saying it is garbage but we don't see it as garbage. Deep down we believe in it, deep down we think it is something valuable; if it is lost then a treasure will be lost. So on the surface we go on calling it garbage and deep down we go on clinging to it, protecting it. A contradiction arises. And whatsoever you are holding deep down and denying just on the surface, you cannot get free of, because the surface mind is a very small part, one-tenth. Nine-tenths is the deeper mind, so nine-tenths of your being is holding on to it as valuable and one-tenth is denying it as garbage. The whole effort is bound to fail, doomed to fail. That's why people try to get rid of it for their whole life and they never succeed. On the contrary, in trying to get rid of it they start collecting even more garbage. Trying to get rid of the ordinary garbage they start collecting extraordinary garbage -- occult, esoteric, astrological, because they think these things are going to help.

It is not a question of finding a way to get rid of it. The only question is to see it as garbage. That needs courage because this is all that you have. A man does not like to be empty. Even if he has to cling to garbage, he will choose garbage rather than being empty because emptiness frightens!

So that is the basic point. Because of that we go on clinging; anything is good. We don't look deep into it because we are afraid we may see that it is garbage and then there will be nothing to cling to. So people go on clinging to relationships which are dead and they don't look into them. They know that if they look they will see that there is nothing any more. No flow is there, no life is there, no love is there. But they avoid seeing the fact. They go on pretending that everything is okay or if it is not okay, it will be okay tomorrow. We will do something and everything will settle. And they go on clinging, they go on clinging.

If you go on clinging and then you go on asking how to get rid of it, that too is a part of the game. So we can tell ourselves 'What can I do? I am trying to get rid of it, I am trying to find ways and means to get rid of it. What can I do? What else can I do? If I cannot get rid of it I am not responsible. I have not yet found the right means, the right method, the right person to help me!' So we can throw the responsibility and we can postpone.

My suggestion is that you be here for these four or five weeks. Just see it, that it is garbage. It will be hard, it will be a rough journey, but once you have gone through it, the very seeing becomes the dropping of it. There is no other method. To see the false as false is to get rid of it. If you see the wall as the wall then there is no point in asking how to get through it -- it is a wall! To see the wall as the wall is the beginning of seeing the door as the door.

Niranjano means purity, innocence, unattachment. The moment you become attached to anything you become impure, you become overwhelmed by the other. The foreign element enters into your being through attachment. When you are not attached to anything you remain simply yourself. No shadow falls on you from the other. Your mirror remains pure, uncontaminated. That state is called 'niranjano'... and that is the state to be attained because only then do you come to see the beauty and the grandeur and the splendour of existence.

We have become too tiny because of our attachments. Somebody is attached to his money and he has become his money. You can see the dirtiness of currency notes on the miser's face. Somebody is attached to something else and he has become that. One becomes that, whatsoever it is to which one gets attached, identified. In being unattached, unidentified, one becomes pure sky. In that purity all is known, God is known. That purity is God.

Prem means love, Aloka means light. Love is light. Without love all is dark. Love becomes the sunrise. And just as with the sunrise millions of things start happening on the earth, so it happens with love. Sleep disappears -- it is only through love that one becomes aware. Birds start singing -- it is only through love that one's unsung song starts taking form. Without love, life is latent. With love, it explodes.

[A visitor says: I feel like a mirror. If people are happy, I am happy.... especially since she started sufi dancing. Osho checks her energy.]

Yes, I can see it is happening there, but it is not something bad, not at all. You need not be frightened about it. No harm will happen to you. You have started opening towards people, and it is good.

You have remained a very very closed person for your whole life. And that's why something new is happening and you are afraid. Your childhood is coming back. If you can allow it there will be great blessing. But there will be fear, naturally because you have lived a certain kind of closed life, controlled, disciplined, always holding yourself uptight. This seems to be bizarre, that you become affected with people's energy, but this is good. That's how everybody should be.

Become a sannyasin!

Now become full of me... and don t be afraid!

Deepma means a light, a lamp. And the light is there, it just has to be allowed. It is ready to burst forth. It needs your co-operation. For your whole life you have lived in a very hard way, in a German way! Now relax, be more in a kind of let-go and the light will arise. For the first time you will have the taste of what life means. The taste of life is love. And that's what is happening to you: you are falling deeply in love with people, with strangers. You are becoming engulfed with their energy. It is a beautiful phenomenon -- sway with it, move with it, dance with it.

[A sannyasin says she is very insecure in her relationship with Osho because she doesn't *know* him.]

There is no need to know. Just go on loving and knowing will happen. Love is the real way to know. There is no other way to know. If you try to know before, before entering a relationship of love, you will never enter any relationship. Because knowledge is not possible, only love knows. But then there is a problem: before knowing you have to take the jump. But now you need not be afraid. You have already taken the jump. Now there is no going back!...

Things are going great. You need not figure it out -- I have figured it out!

Let Go!

Chapter #21
Chapter title: None

21 April 1978 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

[A sannyasin, who is leaving, asks if Osho has anything to say to him. Osho asks him which meditation he likes best. He replies: Kundalini. Osho checks his energy.]

Kundalini can still go very deep but you have not allowed it as totally as possible. You are enjoying it but you have not been allowing it totally. You are a little afraid and you are holding inside. You go only so far, you go into it cautiously. You have not gone into it madly yet, and that makes a lot of difference. You can go into a meditation cautiously, you can go up to ninety-nine degrees, but all that really happens, happens beyond the hundredth degree. A cautious person can allow, at the most, ninety-nine degrees. It looks very close but still it is far off. Because water remains water even at ninety-nine degrees -- hot, but still water. Evaporation happens only when it has transcended one hundred degrees. It is just one degree difference but that is the difference between heaven and hell. That is the difference between ignorance and enlightenment.

You have been doing it, you have been enjoying it, but you are holding something. You still remain in control. And a meditator has to learn the difference -- when the meditator is in control, that is one state; when the meditation is in control, that is totally another. And things happen only when meditation is in control. That needs courage, to be possessed by some unknown energy, by some strange energy, to be utterly possessed. And one never knows whether one will be able to come back to the normal state or not.

Before one enters the climax one almost feels as if one is going mad. But there is no need to be afraid. You have to take the plunge. So continue to meditate, but try to go into it a little, more and more and more. Slowly, slowly, you will be able to take the jump one day. And that day you will see the difference. When meditation takes possession of you the meditator has disappeared, then you are nowhere to be found. Suddenly all is empty and silent. Great energy is exploding but there is no witness to it, nobody standing outside it, taking note of it, nobody as a spectator. That is the great explosion.

And that is possible for you. The energy is ready, you have been going perfectly well, doing perfectly well. Just one step is missing: you still hold a little energy back, you still remain in control. Drop that control, allow let-go, and immediately the unknown simply starts entering you. One is transported into another world, to the other reality which runs parallel; it is very close but is parallel. You have to take a jump from this reality to that. It is very close but the jump is needed because it cannot be bridged. It is really a separate reality so there is no way to bridge it. And there is where the mind feels afraid.

If something can be bridged the mind is always able to go into it, but to take a jump from 'a' to 'b', to become disconnected from the past, to become discontinuous from your own being, seems to be too risky. The mind is calculating, the mind is a businessman... and you have to learn to be a gambler.

But things are going well. Continue meditating and come back. Keep this (a box) with you, and help my people there.

[The mother of a sannyasin says she doesn't want to take sannyasin because she cannot give up her catholic beliefs.]

I have been watching you and you have changed a lot. Back home you will realise the change. Then you will start thinking of sannyas. And sannyas is not against Christ, is not against God... that is just a wrong interpretation in your mind....

The moment you call it a belief you have already given it up. The moment you start thinking 'I cannot give it up', you have already seen the fact that it is something you are holding but you don't know what it is. It may be difficult, and I am not saying to give it up -- cling....

Mm, but back home you will see the point. You will see the point, because exactly what I am saying is that I can help you to see God and you say 'I will cling to my belief -- I cannot bother about God.' That's what you are actually saying. You are more interested in your belief than in God itself. You are more interested in your ego than in God. Your belief is part of your ego -- it has nothing to do with God. What do you know about God?

It is just your belief!...

[She says: I know He's been very good to me.... Isn't that something good to believe in though?]

Nothing compared to knowing... nothing compared to knowing. Just to believe that food is good is one thing, and to eat and to digest it and to let it become your blood and bones and marrow is far more beautiful. Just to believe in love is one thing and to enter into it is another.

But if you are more interested in your belief than in God, that's your choice; you can choose that way. But you will remember! What I am saying is this: that you are not interested in God at all. Otherwise you cannot miss what I am saying and what I am trying to make clear.

That's what people were saying to Jesus -- they were interested in Jewish belief and he was interested in God. They would say 'We cannot leave our beliefs for your God. We are perfectly happy with our belief; why should we change? Why should we go with you?'...

You don't know what Catholicism is! To be a Catholic means to be open, means to be available. To put it exactly, to be a Catholic means: not to be a Catholic means: not to be a Catholic or to be a Protestant or to be a Hindu. That is the meaning of being a *real* Catholic: openness of heart, acceptability.

But you are a believer! And you cling to your belief....

If I see that you have something in your hands I will not take it away. But I see that your hands are empty and you are simply believing that you have something in them.....

I have to help you to become more and more trusting. How can I take away your faith?...

[A sannyasin says she feels empty and is trying to fill it with food; perhaps she is avoiding something. Osho checks her energy.]

A few things... You are coming close to some very strange space for you. It is new, hence strange. And you don't know how to face it, that's what you are avoiding. By eating too much, by making love too much, you are simply avoiding. You want to be entangled somewhere. It always happens. Sex and food are two things people can easily get involved in... two basic instincts and two things which are absolutely physical. So you can move away from the spiritual space.

You are trying to get into the body as much as possible so that you need not look into those spaces which are not of the body. And because they are not of the body they cannot be stuffed by food or sex. So it will make you feel very uneasy because you will be stuffing the body in the hope that you will not be falling into that emptiness inside. But that emptiness is standing there. For the moment you can become absorbed in the food but then you are destroying the body and creating unnecessary trouble and tensions for the body.

And just making love for the sake of escaping that inner space is reducing love to lust, to sex. Real love helps you to go into that inner space and eating rightly, in a balanced way, also helps you to go into that inner space. But if you do anything to avoid it, you will have to do it almost madly: eating, eating, just clinging to something, holding something. Food seems to be a very solid thing and so is sex, but both are dangerous at this moment. I am not against sex or against food but to use them as escapes from the inner is dangerous. And you will be becoming more and more puzzled, angry, sad, and you will start feeling lost.

So you have to look into this inner space. It is not something bad, you need not avoid it. It is something beautiful, you have to go into it. So rather than eating and making love, meditate more. Sit silently, learn Vipassana and do Vipassana. And with eating, chew more so you need not eat much, because these are the

moments when less food will be better. These are the moments when in the past people stumbled upon the idea of fasting. If in these moments you can fast, you will be immediately going into that inner space like a jet, with jet speed. You are doing just the reverse: you are stuffing food in the body. That will keep you tethered to the body.

People came to know about fasting because of this inner space, and they understood the point: in this time if one can fast, one will go into that inner space so easily, so smoothly. But I don't suggest fasting because one cannot fast for long and then whenever you start eating again that space will be destroyed.

[She says: I tried fasting.]

No, that will be destroyed again. It will be good for the time being but then it will be destroyed. Eat less, just the needs of the body have to be taken care of.

And don't make love an escape. Love only when there is love, love only when it arises spontaneously. Don't make it a mind thing, don't think about it. Don't force it. Don't try to find excuses to make love; that's not right. When it happens once in a while it is good, but only when it happens it is good. When you force it to happen then it is ugly, just ugly, obscene. Then it is nothing but a kind of pornography, three-dimensional, that's all. And it is not love, at the most it is mutual masturbation -- just wasting energy, just wasting the capacity to go in, going out into the other person, forcing yourself into the other person, trying somehow to get out of this inner space which is there, yawning like an abyss. And you are afraid and shaking and trembling.

Go into it! Go joyously into it. That's my whole work here: I create that space. That space has to be created. Through so many methods that space is being created, and when it is created, you become frightened.

Go into it, sit silently. Lie down silently, just watch your breath. You learn Vipassana, mm? -- and for at least one, two or three hours a day, continue Vipassana. Whenever you have time just sit silently or walk silently, but do Vipassana, walking, sitting, and within three, four weeks you will have something very valuable happening. When it happens, remind me again. But things are good... nothing to be worried about.

Let Go!

Chapter #22
Chapter title: None

22 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804225
ShortTitle: LETGO!22
Audio: No
Video: No

[A sannyasin says his wife, who was a sannyasin, is with a master they knew before, and he feels to join her. He has many doubts which he wants to expose...]

Nothing to be worried about. It is always good to be exposed to doubts. It strengthens you, it becomes a challenge. And if you trust because you are not exposed to doubts, that trust is not of much value. Trust has to exist amidst doubts, in doubts. Trust has to be an island in the ocean of doubts; then it has beauty, life, strength.

Never be afraid of exposure. Doubt is not against trust. In fact it is in a search for trust, it is a groping for trust. Use doubt too! And that is always my approach: use whatsoever happens in life. Don't think of blocks,

always think of stepping stones. So go and be exposed, and there is no problem, no problem at all.

Hari is a name of God, it means God, priya means beloved -- God's beloved. Sannyas is initiation into a great love affair with God. It is a strange love affair because the other is invisible. But if one can love intensely, that very intensity makes the other slowly, slowly visible. The other is unnamed, unaddressed -- we don't know where to look for it. But if we love immensely, that very love starts opening doors to the divine.

A great thirst is needed, fiery, and when one becomes aflame with the desire for God, then no power can prevent one. Then one can go anywhere -- beyond the mountains and beyond the oceans and beyond the stars. The deeper the urge to find penetrates you, the closer you are, and when the urge becomes absolute, you have arrived. The thirst becoming absolute is the beginning of contentment. So think of yourself from this moment as God's beloved... we all are.

The Bible says 'God loved the world so much that He sent His only son to the world'.... God is still in love, otherwise the world would stop immediately; it continues because of His love. Otherwise there is no reason for it to continue at all. We may not be aware of it but we live through His love, we live only because of His love. He goes on pouring energy into us. The moment one starts becoming aware of this phenomenon, great gratitude arises. That very gratitude becomes the temple.

Deva means God, Shamo means at the feet of -- at the feet of God. It means surrender, utter surrender. That is the bridge. Man cannot attain to God by his own efforts. They are very tiny, their reach is very limited. Man can attain to God only through God's grace, but the grace is available only to those who are surrendered, who feel utterly helpless, like small children. Their whole effort consists only of tears. They can cry. That crying is prayer. Those tears are their call for God.

And to feel that one is absolutely helpless is to be available to God, because only then does His help become possible. While you go on doing on your own, His help is not needed. Even if the help comes, it will not be accepted, the ego won't like it at all. When you wait in helplessness, only then can you accept the hell. Man on his own is impotent and because of this impotence and the idea that he can do everything, there is a dilemma, the predicament of the human mind. It is impotent but thinks itself omnipotent; that is the predicament. The reach is so tiny but it thinks it can have stars in the hands. The mind is so small but believes it can comprehend all. This is the way of the ego, the way of will -- that man can do something on his own.

For you the path of love, the path of trust and surrender will be helpful. Forget all about will and forget all about doing. Get more and more into non-doing and into a silent prayer which consists only of tears, feelings. Words are too crude to express those deep emotions. So forget words, forget actions. Relax into a kind of non-being, become a small child and grope for His feet -- they are not far away. If one gropes, one finds.

[A sannyasin says: When people say something positive about me it's really hard to believe them but when people say something negative about me at once I feel that they are right.

Now going back to the West I expect a lot of negativity to be directed towards me and so I'm afraid that I will close again and go back into old habits....]

Just change the old pattern: when people say anything positive, believe it. Howsoever extravagant, exaggerated, believe it! And when people say anything negative, just laugh at it. Just change the whole pattern, because your pattern is wrong. Always believe the positive because it will help. It will make you more open, it will be more exhilarating to your life energies. But this is what everybody is doing. It is nothing special, everybody is doing that: when somebody says something negative you immediately accept it. Even if on the surface you deny it, deep down you accept it. And when somebody says something positive, even if on the surface you smile and say 'Thank you' -- deep down you reject it. The reason is that nobody loves himself. So when somebody says something negative it fits with your idea of yourself When somebody says something positive it doesn't fit with your image of yourself. You have been taught to hate yourself so the negative fits and the positive simply looks absurd. But this is a suicidal pattern. People are caught up in this.

If somebody says 'You are beautiful' your mind doesn't believe it because from the very childhood everybody has been telling you 'Become this, be that, otherwise you will be left behind -- nobody will take

care of you.' You have listened to all those things, you have believed in them and you have been trying to improve upon yourself. Still you know that the goal is far away -- you are not yet beautiful. In your deepest mind you don't think that you are beautiful. You think you are horrible, you think you are ugly, you think this, you think that. So when somebody says that you are beautiful how can you believe it? It doesn't fit, it simply goes against your whole structure; you reject it. But when somebody says that you are horrible it simply goes into your structure, becomes part of it.

This is the psychology of suicide, this is not the psychology of life. Everybody is caught up in it and everybody can get out of it. Just change the pattern: start believing in the positive. I say that you are beautiful, I say that you are unique. And when I say that, I am not just saying it, I mean it! Because nobody can be ugly. We all come from God. Our source is such that we can't be ugly. Nobody is a sinner because we come from God. Yes, sometimes we commit mistakes, errors, but they are just errors -- on the surface, superficial; you remain untouched by them.

Believe the positive and when somebody says something negative, just remember that he must be talking about some act, not about you. That is exactly what is happening: somebody says you are a thief. He is not really saying that you are a thief -- he is simply talking about some act in which he thinks you have been a thief, about a single act in which he thinks you have been a thief. And just because of one single act he condemns your whole life as a thief; that is exaggeration. No man becomes a thief just by committing theft once. In fact one can steal ten thousand times and still one is not a thief. Because one can stop stealing immediately. That possibility is always available. After ten thousand stealings one can simply become a saint, so one is not a thief What you do does not define you. Somebody says you are a liar because he has caught you once red-handed when you were lying. But just one act can't designate you.

Our innermost core is always positive so we can transcend all our acts. Just shift your consciousness from the negative to the positive, and you will be surprised: life starts taking on a new colour, a new joy, and becomes a great adventure. Then people are no more enemies. If somebody says something negative, you laugh and forget about it. If somebody says something positive, you feed on it, you are nourished by it. Then people start turning into friends because you remember only the friends and you forget the enemies. Right now you remember the enemies and you forget your friends.

That's what happens: if you can't believe the positive that is going to happen.

Just look into people's memories: they remember all that has been bad, they remember all that has happened to them which was not good, they remember all the insults that have been done to them and they have forgotten all the compliments. Who remembers compliments? People think compliments are just formal and that insults are very true. If you look back into your past, you can go back to the very childhood and you will remember that somebody laughed at you, somebody called you stupid. Those memories are still alive, those wounds are there. But so many times so many people said good things to you. They have simply slipped out of the memory. People collect thorns and forget the flowers.

Just go -- don't be afraid but start from this moment: go on feeding, nourishing yourself on whatsoever good is happening. And never interpret anything wrongly. If somebody laughs at you, don't think that he is insulting you. He may be just interested, curious. He may think your orange funny; it is not that he is insulting you. This may be a sign of his being attracted towards you. If he asks some questions, don't feel offended. He is just curious, wondering what has happened to you. If he says something negative, remember: he is simply defending himself. If he says 'You have gone mad,' he is simply saying 'I cannot do this.' That's all he is saying: 'Doing this will be almost like going mad to me.' He is not calling you mad. Deep down he is saying 'This is too much -- I cannot go so far, I cannot do this, I cannot move in orange.' But think about it, meditate on it: in fact, he has started thinking of orange. He wants to become a sannyasin and the fear has arisen in him. To protect himself against this possibility he calls you mad. He is not saying anything in particular about you. Just look into his psychology and you will be surprised. Have you heard the famous joke?

Two psychologists met on the road and one said to the other 'Hello!' The other said to himself...'I wonder what he means?' Just look into the meaning. Even with 'hello' there must be some meaning hidden inside that has some concern with himself. Because people are enclosed in themselves. They are encapsulated, they live in their capsules. What they say is not necessarily what they mean. What they mean is not necessarily what they say. Just look into their meaning and you will be surprised. When somebody starts laughing at you and calling you mad that simply shows that he has become shaken by your presence. Take interest in him -- he is a potential sannyasin! Don't feel offended. Make friends with him, and you will be surprised.

[A sannyasin says she's feeling self-conscious. Osho checks her energy.]

It is there. Drop the self and just be conscious! Self-consciousness is not good but consciousness is very very good; that's where you have got mixed up and confused. But it happens to everybody: when one tries to become conscious, one becomes self-conscious, because the self is so cunning that it tries to ride on everything. If you are searching for money, it rides on that. If you are searching for power, it rides on that. If you are meditating, it becomes a great meditator. If you are becoming more and more aware and conscious, it says 'Okay, I am coming with you. Why not be self-conscious?' These are the subtle, cunning ways of the ego, of the self, but it can be dropped. Consciousness is there and self is there. Let there be consciousness -- drop the self. Become very relaxed....

Let Go!

Chapter #23
Chapter title: None

23 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804235
ShortTitle: LETGO!23
Audio: No
Video: No

[Osho explains the meaning of Swami Samma: one who comes to effortlessness through effort, one who comes to surrender through will.]

First you will have to go deep in effort, you will have to do all that can be done, all that is humanly possible. Only when you have done all that is humanly possible will you be able to drop it. God always happens as a gift. But there are two types of people in the world: the will-oriented, effort-oriented, active; and the other is passive, surrender-oriented, feminine.

You are the male type. You cannot surrender right now. Even if you want, it is not possible. You will have to run faster and faster, you will have to exhaust your male energy. When it is exhausted, you will simply collapse in a surrender and in that surrender God happens. But to reach that surrender a will-oriented person has to make all kinds of effort.

So here, meditate, do groups and put all your energy into things. The more energy you put in, the better, because the sooner it will be exhausted.

I can see a load of energy in your heart -- it has to be dispersed. It is good energy but only when it has been evaporated by effort, will you relax, will you allow let-go. You cannot just relax, that is not possible for you. Trying that you will find impossible.

Prem means love, Mohani means one who attracts, one who is beautiful, one who has a kind of hypnotic centre within.

There are people who are naturally hypnotic, they have a kind of attraction. Not that they are doing anything; it is just that their energy vibrates in such a way that people feel pulled towards them. And there is the other type also: people feel repelled by them. So Mohani means a kind of gravitation, and everybody can consciously create that. Very few people have it naturally but consciously everybody can create it, everybody has the potential. If one just starts becoming silent inside, becomes more open, more loving, starts caring about people, that quality of gravitation arises in one's being. And it is a beautiful experience.

One feels that one is worthy. The more you are loved by people, the more you feel you have some meaning, some significance. That's why love enhances people's beauty. And if many people love you, suddenly you start feeling a new kind of grace arising in you, a new elegance. That is Mohani.

[There is a long interaction between a sannyasin and Osho because she is having difficulty being in the community. Osho says, I am the community!]

[Another sannyasin has written that he does not enjoy his work in the office and feels to leave. Osho tells him to continue working in the office.]

That is for you to choose, mm? If you feel so strongly then decide yourself, never ask me again. Then you be on your own. Otherwise this commune cannot exist at all. If everybody decides on his own, then they should not be part of the commune; then they can decide about themselves. If you want to be part of the commune you have to listen to me. Otherwise it will fall apart, it will be impossible. How can it be managed? Just think: sooner or later there will be five thousand people and if everybody is deciding for himself it will be impossible to do anything. And I mean to do business. I mean to do something -- something that you are not aware of, something that you may not even have dreamt about... something that is beyond your comprehension.

What you can decide about yourself will be very very trivial. You don't understand your potential, you don't understand the possibilities, you don't understand in what situation the challenge will be there for you, what situation will bring you to a state where you will have to explode, what situation will make you integrated; you don't know anything. But if somebody decides, then the simple thing is that he should not be part of the commune. He can decide for himself; then there is no problem in it.

But if you want to be part of the commune the whole decision goes to me. Then once I have decided, you simply go on doing it. And it may not always be easy, in fact it can't be easy. When you decide you decide according to your mind, in favour of things which fit with your mind -- they will be easy. When I decide, I decide through seeing something else, and that is a future phenomenon, that has not happened yet.

So that will have to be almost like going uphill. When you decide, you decide downhill. It is easy, convenient, you feel very good going down and having not to make any effort. But you are going downhill and I am going uphill -- then you don't fit with me.

I would like to make this uphill journey as easy as possible, but still an uphill journey is an uphill journey. And it will become easy if everybody else devotes his whole energies totally and everybody else holds up everybody else. It is difficult for one person to reach the top but it will be easy for five thousand people to reach. But if people start deciding on their own then the commune cannot exist.

And my concern is with the commune right now. Once I have created a commune, a Buddhafield, then things will become very very easy. But you cannot conceive of the whole thing. You can just see one thing -- that this seems easier for you, this fits with you; that looks hard, that looks tiring....

Once you become part of me you forget everything else; then my decision is your decision. Then just a small antagonism with that decision and you will be missing something. Even if in the night I say 'This is day' and you can say 'Yes, this is day' knowing perfectly well that this is night, if you can say 'Yes, this is day', immediately something will happen in you, immediately, then and there. It is not a question of day and night -- I am not worried about whether it is day or night; that is just a device. If you don't argue with me in any way, then in that non-argumentative mind something immediately arises which is not of the mind, which comes from the beyond.

So this is going to be either/or. I am not going to accept half-hearted people and I am fast sorting them out, because once they enter in the commune it will be difficult to get rid of them. So within these three, four months I have to sort out people who can be totally with me, who can dissolve and become one energy. Then only can this orchestra be created. It has been created many times before but never on such a big scale, mm? Tiny spots of religiousness won't help -- some oceanic phenomenon is needed.

So your small conveniences, inconveniences are irrelevant. When you are going on such a long journey these small things have to be dropped. And once you drop that mind that decides, everything will become beautiful. It is just the mind. And avoid having people put ideas in your mind, because there are so many people -- anybody can put any idea in your mind. Now [someone] comes and he says 'You can become a healer.' Now this appeals!...

In fact, the idea is in everybody. Just ask anybody: deep down he wants to become a healer or a therapist

or a master or something like that.

That idea is in everybody, that is not... But how many healers will we need here mm? A few people will be needed to be healed too! I think you be the healed rather than the healer, mm? -- otherwise [the ashram healer] will not get any clients! And tell him 'Don't make the healed, healers!' He may have felt that you have good energy; that's not the problem. The energy can be put to use in many ways. You can become a healer, you can become a therapist, you can use the energy in many ways. But if you want to be with me then you have to use it according to me.

If I want you to become just a wood-cutter, you have to be a woodcutter; then forget all about healing, etcetera. Chop wood and feel marvellous! But still if it persists, then you have to decide, mm? You can stay but you will have to stay outside the commune, you will not be part. You can go on doing whatsoever you feel like doing. You will be a sannyasin but you will not be part of the commune.

So this is to be decided. And this is not only for you, I am not only talking to you, I am talking to everybody. This is the way I talk to my whole commune. Mm? somebody becomes just the instrument, the excuse. Think about it! Good.

[A sannyasin returning to the West, asks if he should continue his MA studies in literature; there are so many things he wants to do: theatre, music...]

You finish your studies first; make it a point that you have to finish. Otherwise you will move into theatre and within a few days you will start thinking to move into music or move into painting. That seems to be your mind's way. It wants to drift, it does not want to put its energies into one thing. It becomes very easily bored, tired, and wants to get into some new sensation. But this is not the way. Whether it is literature or theatre or music or painting, they require your life's devotion.

I have heard how Sarasate, the great Spanish violinist of the last century, was once called a genius by a famous critic. In reply to this he shook his head and bellowed: 'Genius! For thirty-seven years, I've practised fifteen hours a day, and now they call me a genius!'

I can understand his annoyance. A genius means one who has not done anything, some gift from birth. Nothing is like that. Tendencies are there which we have from birth, but much work is required. Inspiration is not more than five percent, ninety-five percent is perspiration. And you are afraid of that perspiration!

No, you go into literature, just put your whole energy into it. And literature is beautiful. If you can understand literature then it will be easier for you to go into theatre too because theatre is literature!

Don't avoid it. Make a decision and go into it. And it will be a good background. Then you can move, and the whole of life is there. And always remember: one cannot do many things, otherwise one will not be able to do anything at all. If you want to do something you will have to pinpoint your energies. Life is short and fleeting, energies are limited, desires are infinite and there are a thousand alternatives. Just don't go on hopping from one alternative to another alternative, otherwise nothing will be the outcome. Put all your energy into one and then there may be a little satisfaction -- that you did something, that you created something, that you enjoyed something.

And always remember: bliss happens only to creative people. Uncreative people find it very very difficult, almost impossible to be blissful. The uncreative people go on thinking that bliss is there, somewhere hidden like a treasure so you have to search for it. It is not like that. Bliss is a by-product of creativity. If you create something bliss arises, it is a by-product. What you create does not matter -- painting, poetry, sculpture, architecture, it doesn't matter. But if you can create something in life and you can feel joyous for its own sake, for no other end, for no other purpose -- just for its sake you feel beautiful and happy that you have sung your song -- there will be joy.

So put all your energies into it, mm? Then after fifteen months you can decide what to do. And these days will not be wasted. Literature is one of the beautiful dimensions to go into. You finish it.

Let Go!

Chapter #24

Chapter title: None

24 April 1978 pm in Chuang Tzu Auditorium

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ShortTitle: LETGO!24
Audio: No
Video: No

[Osho explains the meaning of subiro: the courageous one. The inner journey needs great courage, first because you are alone there, you cannot take anybody with you. Secondly, the deeper you go inside, the more you start disappearing; it is a kind of death.]

Devaraj means: the divine king. And I declare you, this moment, a divine king as everybody else is too... because only God exists. So even a rock has divinity, sovereignty; it is utterly precious. So whosoever is alive, whosoever is, is divine, and that confers sovereignty, that makes one a king. I am not talking about the kingdom of this earth, I am talking about the real kingdom, the Kingdom of God, the kingdom of the heart, the kingdom within you. It is only a question of allowing this thought to sink deep and miracles start happening. Once it is confirmed, affirmed, once it takes roots in your heart, you start changing.

There is a great law called 'the law of affirmation': if you can affirm something deeply, totally, absolutely, it starts becoming real. That's why people are in misery, because of that law: they affirm misery. That's why people are happy, but only a few people, because only a few people are aware of what they are doing to their lives. Once they affirm joy they become joyous.

Make it a point: stop affirming negativities and start affirming positivities. Within a few weeks you will be surprised that you have a magical key in your hands. For example, if you get sad easily, then every night before you go to sleep affirm twenty times silently, deeply, to yourself but loud enough so that you can hear it, that you are going to be joyous, that this is going to happen, this is already on the way. You have lived your last sadness... good-bye! Repeat it twenty times and then fall asleep. And in the morning when you first become aware that your sleep is gone, don't open your eyes, repeat it again twenty times and see the change in the day. You will be surprised -- a different quality surrounds you. Within seven days time you will have affirmed something and known the result of it. Then slowly, slowly, drop all negativities. Choose one negativity for one week then drop it. Choose one positivity and imbibe it.

It is all a question of our choice. Hell is created by your thoughts, so is heaven. A man is as he thinketh. And when you have seen this -- that thought can create hell and heaven -- then the ultimate jump can be taken into no-thought. One can transcend hell and heaven both. And remember: it is easier to transcend heaven than to transcend hell. So first move from the negative to the positive. It looks paradoxical but it is easier to leave something that is beautiful than that which is ugly; the ugly clings.

It is easier to leave richness than to leave poverty. It is easier to leave a friend than to leave an enemy. It is easier to forget a friend than to forget a foe. Change hell into heaven. Western religions have never gone beyond that but the East has tried to: drop heaven too because even a positive thought is still a thought. Start affirming no-thought, thoughtlessness, and then the ultimate happens. That makes one a 'Devaraj', a divine king.

[A sannyasin, leaving for the West, says her energy feels stuck in the head and throat. Osho checks her energy.]

It will go -- nothing to be worried about. Just start doing one small thing every night before you go to sleep. Sit silently and put your hands the same way you put them before me and just remember me as I am sitting in front of you now. And then start singing any sound -- not words but 'ahh', anything, like small children. Just go into that sound, sway with it and that will release the energy in the throat. By the time you are back here it will be perfectly settled. But everything is going well. It is not something bad, it is just too much energy arising that you cannot yet absorb. Soon you will be able to absorb it. The same energy becomes radiance, the same energy becomes joy. Once it starts flowing all over the body it creates a

different body, the astral body.

This body is nothing compared to the astral. Once the astral body is there one forgets all weight. Gravitation functions no more, it functions only on this body. But the energy body feels no impact from gravitation. And then one feels so weightless, almost flying -- one walks on the earth and yet does not walk on the earth.

Something great is going to happen. Just start doing this, mm? Sit in your room, close your doors, put the light off, just put your hands towards me wherever you are and they will reach me. Immediately a spontaneous sound will arise in you. Start singing that sound -- whatsoever comes. It will change every day because according to whatsoever is the need it will change. And come back!

[A sannyasin says she is afraid to go to the West; to be alone and go back to old habits; to become absorbed in her husband and child again.]

Nothing to be worried about. Just don't get into this idea. This idea will create trouble.

These are all ideas that create trouble. Now you are getting afraid. You are feeding fear, you are putting your energy into the fear. You will create it and then you will find it there.

... There is no reason -- just the old experiences, just old habits. Try to change it before you leave and it will be changed. Tonight you put this box on your heart, just remember me and start laughing. And see how it changes. Every night just do that, and back in Munich also I will make you laugh!

There is nothing to be worried about and nothing to be serious about. The only thing to be understood is: don't feed negatives. Otherwise they become real. Feed the positive and that becomes real. Reality is your creation, thought creates reality. Go with great joy, go in happiness and you will be surprised that everything fits with your joy and everything fits with your surprise. Everything helps you to be more joyous. Go with fear and everything will be gloomy and everything will prove that you are right.

The mind always proves itself right. So it is a suicidal trip: if you go with fear you will create it. When you are afraid you create fear in the other person also.

If you try to stop it you will carry it. Simply make a shift, don't try to stop it. You are facing east, face west. You cannot stop the east but you can face west.

You are listening to one station on the radio; you can change the station. You cannot stop that radio station from broadcasting, it will go on broadcasting, but you need not receive it. Think of the mind like this -- that you have all the knobs available, you can turn on any station, all the stations of the world are available. The whole world is available: sadness, fear, love, joy, anger, celebration, anguish, anxiety. Everything is available -- just tune into whatsoever you need. And don't be obsessed with the idea of how to stop fear There is no need to be worried about fear. If you become focussed on fear you will be feeding it.

Try it tonight. I am not saying stop fear, I am saying start laughing; that is tuning into another station. And just see: when you laugh, the whole body changes, the whole vibe changes and you are again flowing. Go laughing! And I will help you.

[A sannyasin says he is out of contact with himself; that whatever he does he is continually hearing words of reinforcement in his head. Osho checks his energy.]

Good! No need to be worried or afraid. It is just that for the first time you are having some out-of-the-body experiences, you are moving out of your body. It is a good experience but very frightening. One feels disconnected because we are so much identified with the body and when you are hovering beyond the body you naturally feel disconnected. The body feels so alien and foreign, as if it is somebody else's body, as if you are carrying somebody else's body. It is scary but it is beautiful. It is one of the very valuable experiences on the way. Allow it, don't be worried. Hover around the body, remain disconnected.

Soon the connection will happen but it will happen on a new plane now, it will not happen on the old plane. You are disconnected from the old plane, disconnected forever. And once you are connected again you will see that you are entering into another body, a new body. It will be a very new feel because it is a different plane. Everything will become alive again and you will be connected but you will never think about yourself as 'the body'. That idea has gone, that idea is no more relevant. You have transcended that idea. It is something very valuable -- welcome it! And there is no need to make any hectic effort to get connected. That's what you have been trying. If you make any effort, at the most you can be connected with the head because that is the closest point where you are hovering. I can see where you are hovering -- just

near the head, on the top.

So if you try much then at the most you can connect with the head, that is the closest. So you will hear words, nothing else.

No need to be worried. Remain disconnected. If you become too afraid just take the locket in your hand. That is the purpose of the locket: to bridge you when you are feeling unbridged. It will immediately give you a bridging. You will feel very very calm, quiet, settled and the harmony will arise without any identification. Your identity is broken and it is a valuable step towards growth.

Man is not the body, he only thinks that he is the body. That thinking is disrupted. Now you will have to learn a new way -- to be in the body without being the body. Now for the first time you will abide in the body: the body will be a house and you will be just a resident. You will never be identified again so don't try to be. If you try you will drive yourself crazy unnecessarily and you will miss a great opportunity.

The West cannot understand it yet. If you go to a western psychotherapist he will think something has gone wrong. You have lost your moorings in the body; you have to be rooted again. He will give you electric shock or something so that again the body can be forced into the old pattern and the soul can be forced into the old identity.

But in the East we have been longing for this! There are a thousand and one methods to create this. For years people work for this. They fast, they do yoga, they meditate, just to come to feel that they are not the body. Once it is seen then you live in the body again but the vision has changed, the perspective is different.

Let Go!

Chapter #25
Chapter title: None

25 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804255
ShortTitle: LETGO!25
Audio: No
Video: No

Ramen. It is a name of God. Remember it: respect yourself, love yourself, worship yourself because deep inside God is residing. We are temples of God. Only the forms are different, the shapes and sizes of the temples are different, but the deity that resides inside is the same. There is only one God. That God is neither Hindu nor Mohammedan nor Christian. That God belongs to nobody in particular, it belongs to all. It belongs to those who have love in their hearts. Only lovers can search for the divine.

Start loving by loving yourself -- that is the beginning. Then only can you love others. Let the ripple arise at the very core of your being and let it spread. Once it is felt that you are divine, everybody looks divine.

Everybody looks exactly as you think about yourself because everybody is a mirror. You only see yourself reflected in a thousand and one mirrors.

A thief thinks everybody is a thief and a sage thinks everybody is a sage. It all depends on you: if you become God the whole existence becomes godly.

[Prem Kundan -- love and pure gold.]

And it is the fire of love that makes a man pure gold. Love is fire. It burns! It helps to dissolve all that is meaningless in you. It is painful, because all that is meaningless you have been thinking very meaningful. When it is taken away it hurts. One clings to it although it has been creating misery. But one has become familiar with it; at least it is one's own misery. It is rubbish but that is one's whole past, one's whole

autobiography. One feels for it, one is sentimental about it. That's why people go on collecting rubbish too and not only outside, inside also. It takes such courage to drop rubbish.

When you gather the garbage of your house in the morning, you don't look at it, you simply go and throw it. That should be the case with the inner garbage too, but people don't throw it easily. They look into everything; maybe something valuable is in it. They analyse, they dissect, they try to understand.

That s what the whole of psychoanalysis is all about: analysing garbage -- dreams, nightmares, desires, thoughts. All is garbage. But one feels very good, one pays a psychoanalyst to dissect it, to find out whether there is something meaningful in it.

The East does not believe in psychoanalysis. It says it is simply garbage and whatsoever you do with your house garbage every morning do with your inner garbage too: simply go and dump it for the corporation to take away.

No need to dissect, no need to analyse, no need to understand, no need to go to a psychoanalyst, no need to pay for it. But that needs great courage!

It is possible, it is not impossible. That courage can be gathered and that is the only hope for man. Because if you go on analysing this garbage you can go on for lives together. It is never finished -- no-body is ever absolutely psychoanalysed, cannot be, because the garbage has its own ways of growing. You become very very knowledgeable about it but it remains. In fact, the knowledge that you have gathered becomes in its own turn, more garbage. Love simply burns it, reduces it into nothing.

And kundan means pure gold, twenty-four carat gold... not a little less, exactly one hundred percent gold, no mixture. If one is ready to go through the fire of love, one comes out of it totally transformed. Let your sannyas be a fire, a love fire, and it will transform you.

[Osho talks to a sannyasin couple: One meditation you choose and then continue it, let it become a natural part of your life, as you take your bath, as you sleep.... And suddenly there will be no more clouds in the sky and all will be open and sunny, and after that you will never be the same again!]

[A seeker has said 'either suicide or sannyas' when booking for this darshan.]

So you have finally arrived! Good. This is the better way, rather than committing a suicide. This is a far better suicide, the real suicide. Close your eyes and disappear as you are so that the new can appear. Just feel as if you are disconnected from the past, utterly disconnected. I have the sword that will cut you completely from the past. Just feel in this moment completely, utterly cut from the past. And if something starts happening in your body -- your breathing changes -- allow it, because it will change. If your body starts shaking and trembling, go into it. But feel absolutely cut off. I have that sword in my hand!
Good. Come close to me. Just look at me...

So never be worried about the idea of suicide -- it simply shows intelligence. And you have not committed it? That shows even more intelligence. Now that you have taken a jump into sannyas, something starts from this moment and it will go on gathering more and more energy Soon you will see that life has meaning. But we have to impart that to it.

This will be your name: Swami Prem Amrito. Prem means love, Amrito means immortality. There is no way to commit suicide. The inner core is immortal, it cannot be destroyed. You can destroy this body but another body will come. You can destroy this house but you will reside in another house. You will continue. One has been moving from one house to another, millions of times one has moved from one house to another house. One remains, houses go on changing. That one is immortal.

Only love gives a few glimpses of it. Meditation gives even more glimpses of it. Then going beyond love and meditation one arrives at it. So these are the three steps: Love is the beginning, meditation is the middle, and going beyond love and meditation is the end.

[A sannyasin says she had headache and back pains. Osho checks her energy.]

Something is happening in your body energies but it is something that is going to help your growth, so don't think of it as illness or disease. And don't take any drug. No. It will go on its own. If you take drugs it will disturb it. If the headache or the backache comes, you can just relax in a tub of hot water but don't take any medicine. Just relaxing in hot water will be of great help.

First it will become more and more penetrating. And if, lying down in the bath, you start feeling like

screaming, you have to allow it. With that scream it will disappear. You need a good scream; you have been holding yourself back for a long time and now the energy is moving upwards.

If you can scream well it will simply disappear. So first: hot water will be of great help. It relaxes the body and releases the energy and makes the passages more relaxed for the energy to move. Second: screaming will be of great help. And third: breathing will be of great help, but breathing in a special way....

Inhale as deeply as you can and then just let the exhalation go; don't you exhale. Simply inhale deeply, fill your lungs as deeply as possible, and then just let the air go out of the mouth. Inhale with the mouth and exhale with the mouth, don't use your nose. Exhale, inhale with the mouth first and then allow the air to go out... with no effort on your part, exhalation has to happen automatically.

That will help very much. And even if the pain is not coming, these three things you can start doing. Every morning lie in a hot tub. Just rest there and wait. If your mind starts feeling the urge to scream, start screaming slowly, slowly, and you will feel great relief and the head will be cleansed. After that just sit and start inhaling with the mouth and leave the exhalation. Just ten minutes inhalation and you will feel great energy spreading all over your body, you will feel the tingling sensation coming. So don't be afraid if it comes, because when it comes one really feels so full of energy that one can become afraid about what is happening.

... That is needed. The more it comes, the better. If you feel too much energy don't be afraid and don't go and ask any doctor about it because they will say 'This is hyperventilation.' They are right: it is hyperventilation that creates that tingling sensation and the energy and a great radiating force. But people have remained in subventilation so the hyper is helpful, it is not a disease.

But don't go to the doctors because they think that hyperventilation is a disturbance in the body energy. It is not -- it is a must, because people have been forced to live in a subventilated state. Nobody is breathing as he should, everybody's breathing is shallow. The body is not getting as much oxygen as it needs. So the hyperventilation simply helps the subventilation to go. Once that is gone the breathing settles on its own accord. It comes just into the middle where it should be. The hyperventilation is just a drastic effort to change a situation that has become chronic: subventilation.

So don't go to them, otherwise they will say 'Stop. This is hyperventilation.'

[Osho gives the name for a centre: Advaita.]

It means 'not two'. The reality is one, but to say that it is one is not right because one creates the idea of two. The moment you think of one you can start thinking of two and three and four, and so on, so forth. Because one is only a digit in a chain, from one to nine is just part of a chain, it cannot exist on its own. It has meaning only in context with those eight other digits.

So in the East we have not called God, one; we have chosen a roundabout way to say it: not two. 'Not two' simply gives you the feeling of one, mm? When you hear 'not two', you don't think of three, you don't think of four -- you think of one. When you say 'one' you start thinking of two and three and four. So just to avoid that, a roundabout way has been chosen; God is 'not two'. It is just to say one but to avoid the chain; otherwise the mind starts functioning. It is a negative way of saying the same thing but the negative is always far better than the positive.

The negative only indicates, the positive pin-points. The positive particularises, the negative only gives a vague idea and that's the beauty of the negative. Saying 'not two', just gives you a vague idea of oneness... vague, undefined, not clear-cut, not distinct, nebulous. And that's the search, the search for the 'not two'.

[The sannyasin says: I just feel very helpless.]

If you really feel helpless then I can become your help. I can help only people who are really helpless. Those who think they are not helpless cannot receive my. help. In your helplessness only can you surrender. If you have any idea that you can still do something on your own, why surrender? When you are really helpless, then you become one with me, then you are not. In your helplessness you disappear and the connection is made. A disciple has to be utterly helpless and then there are no more difficulties.

The only difficulty is that people are not helpless. Even if they say that we are ready to do whatsoever you say, they are only saying it; deep down they remain the decisive factor. They think 'If it goes with us we will do it, if it fits with us we will do it. If it just goes against us, there is no necessity to do it.' And deep down they go on thinking that they can still do something on their own. That may be very unconscious but

yes, it is there.

This is good, this is how disciplehood arises: it happens in total helplessness. Just feel helpless and remember me and you will see miracles happening. They happen all the time -- one just has to be able to see and receive them!

[A couple are leaving for the West. The man says: I've been fighting a lot with you.]

That's perfectly good... that's perfectly good! Go on fighting -- that is one of the ways of being defeated faster. If you fight too much you will be defeated sooner because you will get tired. Because fighting with me is fighting with your own self. I don't get tired through it because really...*you* simply get tired. You are just fighting with the sky and jumping and howling. The sky is there but it is not affected by your shouting and jumping and all that. You will get tired -- sooner or later you will fall! That defeat is coming soon.

Come back, mm? And if you can continue fighting, good -- continue it. I need a few warriors too. They keep me working!

[A sannyasin says that all his life he has had visions about the world becoming whole, entering a new age, and working to help bring that about.]

Mm mm... good idea!... You continue. Put your whole energy into it.... Put your whole energy into it and everything is good.... And the vision is right, you follow it.

[A sannyasin says she has a pressure in her chest in Dynamic meditation, and she experienced a rebirthing. She has trouble with the breathing. Osho suggests a rebirthing group, and she replies she has been hypnotised to remember her birth.]

No, that won't help -- breathing will help. So before you go, take one or two sessions, individual sessions of Rebirthing. That will help this block disappear, nothing else will help. And once this block is gone you will feel so free, so light and very fresh and young. That block is there -- it is just an emotional block, mm? but almost everybody has it more or less because everybody has been repressing emotions. They become accumulated there, they create a certain state in the body also, a body formation, a musculature, and that can be broken only by a particular deep breathing. In Rebirthing that deep breathing happens on its own accord.

In fact, when the child is born something is being done all over the world which is such a calamity -- that is creating this block. When the child is born they immediately cut the umbilical cord, they cut it immediately. It has not to be cut immediately because it leaves the child in a very very weird situation. He cannot breathe on his own yet and the connection with the mother is cut. The natural process is that he should start breathing and when he has started breathing and his breathing has started functioning perfectly well, then the umbilical cord should be cut. And there is a natural way to know when it has to be cut.

The moment the child starts breathing perfectly, the umbilical cord stops pulsating. Slowly, slowly, the more the child breathes, the less is the pulsation, the less the beat. Otherwise it pulsates because the child is breathing through it. Once the child has taken on the breathing process for himself, it stops, it pulsates no more. Then it has to be cut -- now it is dead. What is being practised nowadays is: the moment the child is out of the womb, the first thing is to cut the umbilical cord. And the child is not breathing yet, so the breathing comes in such a chaotic way, with such a jerk, that it shakes the whole being of the child... and it never becomes rhythmic, never, for his whole life.

The first shock keeps vibrating. He never has a harmonious breathing and that causes a thousand and one diseases in the body, in the mind. And because of that this block starts from the very beginning. It is just like a shock -- a knife has been stuck into the child's being. He has to breathe and he does not know how to. His whole passage is full of things because he has never breathed. Amniotic fluid is there blocking the passage, mucous is there blocking the passage. And just to help him they will hang the child upside-down by his legs and will slap him on his buttocks, just so the amniotic fluid goes out. This is all so violent, this is such an unwelcome welcome to the child, mm? -- with life starting by beating, by hurting the child. Such a gap has been created in his being that the natural breathing has stopped and he cannot breathe; there is a gap. That gap has created the block. Then we go on repressing emotions in that gap. It becomes bigger and bigger, hard like a stone.

Rebirthing will help immediately. So just take one or two, three sessions so you know how to do it. Just do the whole process and you will be surprised: within two, three months you will come out of it completely and that will be really a new birth.

Let Go!

Chapter #26
Chapter title: None

26 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804265
ShortTitle: LETGO!26
Audio: No
Video: No

[A mother and nine-year-old daughter are present. She tells Osho she has done a Woman's Lib type group in the West.]

I will take you out of your womanhood and manhood both! One has to go beyond both because both are imprisonment. One should not be so attached to the biology. One should start freeing oneself from biology, then from psychology and then ultimately even from spirituality. That's the goal of Buddha. Then nothingness arises -- when you are freed from all identities, when you are neither body nor mind nor soul.

The ordinary person lives identified with the body. He is man, woman, black, white, beautiful, ugly, young, old. Those are his definitions of his being. They are not untrue, a part of truth is in them, but neither are they true because much untruth is also there. Man is far more than his body. The body is more or less accidental. It is just a coincidence that you are in a female body and somebody is in a male body. These are just clothes.

If a person gets a little deeper into his being the body is not so important. But then the mind takes hold of him: he becomes a Hindu or a Mohammedan or a Christian or a Communist... ideologies and philosophies. That is a little wider than the body but still, a confinement. If one goes a little deeper then one becomes the soul, the self One is no more Hindu or Mohammedan or Christian -- one is simply consciousness. But still one confinement remains: the centre of 'I'. That is the last barrier to God; that has also to be dropped. Then one is pure nothingness. Then there is no way to identify, no way to demarcate. One is emptiness, blankness. And the purity of that emptiness is great because only emptiness can be pure. Anything else in it remains something of a pollution.

[Osho then tells the daughter to go to the school and to start meditating. She replies she started a little bit.]

A little bit? Just go on slowly, slowly, mm? and soon you will enter into it.

This is the time to enter into meditation -- later on it becomes more and more difficult. The more you become grown-up, the more unintelligent you become. One loses one's intelligence. Each child is born a Buddha and then he starts losing his intelligence. Each child is so perceptive, so clear -- just clarity and nothing else. His mirror is dean, no dust on it. But slowly, slowly dust will gather. You will hear things, you will read, you will go to school, to college and they will teach you. Slowly, slowly, language and thoughts... Then one becomes too dusty and one loses that quality of a pure mirror.

So the sooner one starts meditation, the better. In the ancient days people used to start meditation when they were in their mother's womb. There were techniques, there are techniques, and when we are living in

the new commune we will start all those techniques again. When a woman is pregnant the child in the womb can be taught meditation. He can be helped to listen to music. A rhythm can be created in his being, there in the womb. And if the mother meditates then that meditation enters the child too because the child vibrates with the mother. We can create meditators from the very beginning, in the womb. And that is the best time to catch hold of people, so when they are born they are already meditators, ready to be sannyasins.

So start slowly, slowly, a little bit -- soon you will get into it. And don't think that you are a child so how can you meditate. Only children can meditate. The grown-ups have to become children again. Drop that idea that you are a child so how can you meditate for sixty minutes. EnJoy it! Children have more energy and they can go very deeply into it. They are still fluid, flowing, soft, river-like. Soon you will become a good meditator!

[A six-year-old sannyasin says she has been waiting to see him and is scared sometimes.... 'And sometimes I get kind of frustrated to be scared and then I think 'Uh, I don't wanna do it!' And then it just goes'.]

Mm mm. That's great! All these things will go.... I was also waiting for you to come.... And you will not get scared, the fear will go.... It will go forever, mm? You just start meeting our little sannyasins. Go to the school, play with them....

Go to the school and start playing around and all fear will disappear. Next time you will come without any fear, mm?

A handkerchief for you -- keep it with you. When you start feeling afraid, just put it on your head. Right? And it will go. Good!

Anand means bliss, Sarjan means creation. Man is the creator of whatsoever he lives in. Hell or heaven, it is you who creates it. This is one of the most fundamental laws of life to be understood, and once this is understood you become a master of your own.

We create misery, we create happiness. The thought becomes the thing: whatsoever we start thinking, sooner or later starts happening. Thought is the seed. People go on thinking that somebody else is making them miserable; then they can never .get rid of that misery. Because what can you do if somebody else is creating it unless he stops? -- and that is beyond you! And there are millions of people. One may stop; others may start creating misery for you. There is no way out then, there is no exit. One is surrounded by a China Wall, one cannot get out of it.

That's how people think: What can they do? -- it is fate that is creating misery. It is their past lives' karmas that are creating misery. It is God who is punishing them or it is the society or the economical structure or the politics. But it is always somebody else. Hence you go on missing the secret of changing your life. It is you, nobody else, it is absolutely you. Once this sinks deep into your heart you can start changing your life because then it is within your hands.

All alternatives are available, you can choose. You can be miserable; that is your choice. In the same situation, in exactly the same situation, you can choose to be happy and you will be. Try it. Just choose to be happy and suddenly you will see: the perspective has changed. Now you are not looking at the thing in the old way. Your vision is different, your gestalt is different. The same thing has been giving you so much misery for so long and suddenly it makes no impact on you. On the contrary, it thrills you and gives you great joy. You have chosen it. Slowly, slowly, trying in life again and again, one attains to an inner confidence, an inner certainty: 'Yes, it is I.'

And God is always helping you. Whatsoever you say He says 'Yes, boss!' If you say 'I am miserable,' He says 'Yes, boss!' 'I am in pain!' He says 'Yes.' You say 'I am blissful,' He says 'Yes.' Because God is not separate from you, He is your very ground. So whatsoever you want to be, He simply makes Himself available and you become that. And when you become that, you start suffering or you start enjoying.

Once this is seen -- 'I am the master of my hell and heaven' -- then another insight arises: 'If I want to drop both, I can drop both.' That is nirvana, that is the ultimate creation, enlightenment. It is neither pain nor pleasure. It is utter quiet, it is silence, it is nothingness. That too you can create but that is possible only when you have learned that misery is your creation, that happiness is your creation.

First start changing misery into happiness. Always affirm happiness, never affirm any negative thought. Millions of thoughts are crossing your mind. Only that thought which you choose becomes real. Scientists say that fifty thousand thoughts pass through an ordinary, average man's mind in one day. But only a few

will become real and those will be the thoughts which you choose. Once you have chosen, you are trapped, and then it becomes difficult because it creates a vicious circle. If you have chosen misery it becomes easier for you to choose misery again; it becomes a practice. You get more and more deeply into misery. You start descending into hells and each hell takes you into a deeper hell. Once you start choosing happiness, you start rising upwards and each happiness makes you more confident to claim more, to choose something even better.

Both these choices make you capable one day of not choosing at all. Thoughts pass by like traffic and you stand aloof. That is the state of meditation, non-choosing, choiceless awareness. Then neither pain nor pleasure happens. Nothing happens. When nothing happens, that is the greatest thing, that is the greatest experience. You have arrived home.

[When Osho first began initiating people into sannyas, there was an intermediary group named saddhus instead of swamis, and who wore a mala but not orange. Tonight one sadhu comes to take sannyas. He says he is a research student of Sanskrit and has written some books. He begins to chant a scripture, having asked the meaning of it.]

Writing or reading won't help. You can write beautiful things, you can think beautiful things -- that won't help. Because thinking is not going to take you beyond thought. And all these statements have arisen out of no-mind. They have not been uttered by philosophers. Vyasa is not a philosopher, he is a seer. And because he has seen, the statements are bound to be contradictory. All truth is contradictory....

On one side he will say this and on another side he will say just the opposite. That's the sign that the person has experienced. If he goes on saying the same thing in a logical sequence, with no contradiction and you can find consistency in him, then he is not a seer. Then he is just a philosopher, he is a thinker -- worthless. Whenever you find contradiction, paradoxes, you can be certain that you are coming across a person who has seen. Because when you see, the total is so big that it comprehends contradictions. One can say God is and one can say God is not and both are true. At that ultimate experience both are true. The soul is and the soul is not; both are true. One is empty and one is full; both are true. God is near and God is far away; both are true. At that peak all dualities disappear. Far and close are not different. Is and is not are not different....

[The new sannyasin tries to discuss the scriptures further.]

But you are just reading him and that's why you will never be able to understand it. You will also have to see as he has seen....
Forget about his words! Go beyond words within *you*....

But your are repeating these words and these words are hindering you! It is beautiful to read and beautiful to write but don't get entangled with those words....
Try to become more and more silent, wordless...

Only those moments of wordless consciousness will make you able to see what he has seen and only then will you understand what he is saying. Otherwise you can go on reading but it will confuse you more, it will make you almost mad because you will not be able to make anything out of it. He will say this, he will say that and you will try to make something out of it, figure out something, and nothing will come out of it. You will become more and more confused.

Study is not going to help, being a student is not going to help -- only being a meditator. That's why I said to you that now the time has come to go in. You have gone in the books enough -- now there is no need. You know enough already about all that. Now start slipping out of it. And the traffic is okay -- the mind will continue having its thoughts....
It is going to happen -- just keep a little alert.

[A sannyasin, leaving for the West, says: I feel more trust now... especially since the Vipassana group. Osho checks his energy.]

Yes, I can see it. It is on your face, in your eyes, in your body -- it is there....

Something beautiful is happening. Welcome it, receive it. When guests like trust knock on your door, open yourself totally, don't hide. Let your heart be available and it will be transformed. Just as when the sun

rises in the morning and flowers open their hearts to it, open your heart to this trust that is arising and you will also become fragrant. Each person is carrying such enormous fragrance, such immensity of it, but is unaware of it.

Doubt closes one. That's why I have given you the name 'Veet Sandeha'. It means beyond doubt, it means trust. The possibility is there, great possibility is there. Drop all doubts. They are just stupid, they are destructive. People get entangled in their doubts and negativities and lose their whole life. Nobody has ever arrived at anything beautiful through doubt. It is always through trust that one opens, grows, lives, loves, prays. All that is valuable happens only through trust. Trust is the climate for all that is meaningful. Trust is a creative upsurge of the energy. It is a thrust into the unknown... with a childlike innocence, with no questions, because all questions are our fears deep down.

Just as a child trusts the mother and the father, trust existence and then the whole existence mothers you, fathers you. That's the meaning when Jesus says again and again 'God, my father... I and my father are one.' He is simply talking about trust. He is not talking about God the father, he is simply talking about trust. When you trust, the whole existence becomes fatherly to you. It protects, it comes in a thousand and one ways to help you, it nurses you.

So go on deepening this trust. This is true religion.

[A sannyasin couple are leaving. The man says he has a pain in his back on the right side when he does meditations and in discourse. Osho checks his energy.]

Yes, it has something to do with your meditative energy....

Don t be worried about it. It will disappear on its own, you need not do anything about it. It is not anything bad. It is just that energy accumulates there too much, more than in any other place, that's why you feel it as heat. It will start spreading all over the body and when it has, it will disappear. Don't stop meditation, continue. And don't pay much attention to it. Just accept it, it is there. One day you will be simply surprised that it is gone. And when it is gone you will feel a totally different quality in your body energy. You will feel very very relaxed, as you have never been before.

The energy is accumulating there. When it accumulates too much it will explode and will spread all over the body. That place is almost like a dam, so energy comes and accumulates there. A few people have different places where energy starts accumulating. There are reasons why those spaces are there but there is no need to go into them. Maybe in some incident in childhood you got hurt there. You may not remember it at all, it may have been a small phenomenon, but there is a kind of gap. That gap needs to be filled by energy. Once energy is too much and is overflowing then it will spread, not before it.

So don't stop. Continue at least Nadabrahma and whenever you can manage, do Kundalini too. It will be gone. At the most it will remain for three months. Just accept it and accept it very lovingly, with no antagonism.

[The woman says she now feels a conflict because she has made a commitment to a community in the States. They are beautiful people, but it is not a spiritual centre.]

Just don't be afraid. Go there and you will be my messenger to the community, be my ambassador there. And soon people will start turning on. If they are loving people they are spiritual people. Spirituality has nothing to do with the so-called spirituality -- church-goers and ritual-doers; that has nothing to do with spirituality. If people are loving they are spiritual.

They are my people! Just go and just help them to meditate. Just spread the word and soon you will find many sannyasins amongst them and the community will become ours! Just go. One sannyasin is enough, mm?...

[A sannyasin says that when she meditates in the West, where she is returning, she has felt someone standing behind her touching her on the shoulder -- and is afraid when she sees nobody is there.

Osho says: I must be touching you! Don't be afraid.

She then says that she sees Osho's eyes sometimes, and doesn't know if it is imagination or real.

Osho says: That's good.... Real! Absolutely real. Go on seeing.]

[A sannyasin says she is afraid to return to the West: I feel I need your help very much.]

I will be there helping you continuously. And when any of my sannyasins becomes a child, it becomes my responsibility to help, so you need not be worried....

And this is a good feeling. Relapsing into childhood is going back to the source again, getting in contact with existence.

A child loses his track somewhere when he is three or four. At that time he starts becoming part of civilisation, artificial life, culture. Up to three or four he remains innocent of civilisation, he remains more a part of the animal kingdom.

When you start meditating and you go deep into groups, naturally you fall back to that state from where you were distracted by the society. So you start feeling near about three, four years old. And naturally it frightens you, because how are you going to manage in the world? -- the world stuff, the cunning, and you are a child of four or three. How are you going to take on the challenges of the world?

So the fear is natural but don't be worried about it -- I will take care. That is the purpose of being a master and that is the reason why you are a disciple. When you start losing your cultivated patterns and you become simple, innocent, you will need somebody to protect you, somebody to guide you, because you will lose your mind with which to be guided.

But only when you become a child can you have a deep contact with me because then only is trust possible.

So just go -- I will take care! And how long will it take for you to come back?

[She answers: As soon as I can. I will come with my children.]

Bring the children, mm? -- and they will be very happy finding their mummy has become a child. They will be really happy!

[A sannyasin who works in the ashram says: I always feel relationships with authorities in the past creeping into my work and I want to be right all the time. I just feel like a great weight would fall off me if I could enjoy being stupid.]

Simply disconnect yourself from that idea -- go on doing your things. There is no authority here. But it is similar to authority and that creates trouble.

Surrender is just the opposite polarity of authority but polar opposites have a certain similarity. See the difference: in an authoritative relationship the authority is imposed on you. It is not voluntary, it is a coercion. In surrender, authority is not imposed on you, nobody is coercing. You surrender, it is voluntary. From the outside both will look the same. If somebody watches from the outside he will not find any difference because the authoritarian person will be ordering and the surrendered person will be obeying. But this will be the difference: in one the order is important, in another, obeying is important. But on the surface there are orders and there are obedient people, so anybody looking from the outside will feel that this is the same thing. But there is a great difference and the difference is so great that one has to feel it, only then can one know it.

Here there is no authority. I am not authoritative. You are surrendered, certainly. That is your decision. If you want to take your surrender back you are free to, nobody will prevent you. That is your choice, you have chosen it; you can choose not to have it. With an authority it is not your choice. Whether you choose it or not, it is there: you have to obey, you have to follow it. And sometimes it happens that you can disobey the authoritarian person because you cannot always go with him. People start finding ways to disobey, small ways to keep their self intact. But you cannot disobey a non-authoritarian person to whom you are surrendered.

For example, you can disobey Alexander but you cannot disobey Buddha. You can rebel against Alexander but you cannot rebel against Buddha, because there is no point in rebelling -- you are free! It is out of your freedom that you have chosen me. And your freedom remains intact. Any day you can claim it; there will not be a single moment's delay and you are free. But if you choose to obey, that is your choice and that is your freedom.

A disciple obeys because he loves to obey. He hankers, desires to be ordered. He wants to do something. It is not that someone is interested in forcing you into some regimentation, nobody is interested at all. The disciple follows the discipline on his own accord. It is not an army. So you have to see the difference,

slowly, slowly; they look alike.

And everybody has passed through those things. Parents were ordering and they were demanding, then teachers were ordering and they were demanding. Wherever you were, somebody was ordering and demanding. Naturally one has become fed up with all that! I am not ordering -- you are obeying. I am ordering only because you want to obey... not that I order so you have to obey.

So simply disconnect; your past experience has nothing to do with this experience.

This is a totally new experience. You have not known it before so the past has nothing to say about it. You will have to learn what it is and then you will see the difference The difference is tremendous, although on the surface it is very difficult to find out what the difference is.

There are subtle delicate things in life which only go deep like undercurrents, they are not visible on the surface. Anybody coming to this ashram will see that everybody is following orders, people are working, people are doing things. And I don't even go out of my room. I don't know where your office is, I have never been to your office... and I will never go! How can I order you? (chuckling) What can I order? I don't know exactly what you are doing there! This is not the way to order people and command people. A commander has to continuously watch and move around you and see what is being done and what is not being done.

It is simply out of your freedom and love that you have surrendered, that you're enjoying doing something for me. It may be something very small -- just cleaning the floor -- but you are enjoying it because you are doing something for me. You are sharing your energy with me that way. It is valuable -- not because of the economic value of the work. It is valuable because of your love and your trust.

So keep alert. Your mind can get confused and you can miss a great opportunity, but I am not going to allow you to miss it!

[A sannyasin says that she has always enjoyed making a home for herself, but since ending a relationship ten months previously she has been unable to take care of domestic things at all. Now she has fallen in love again and is afraid of a relationship. She feels distraught.
Osho checks her energy.]

It is nothing to be worried about, not at all. It is something beautiful growing in you. But I can understand the difficulty that you are feeling: your whole gestalt of being is changing, and the home-making and things like that were part of your old personality and that personality is going. The new personality has not yet settled, there is a gap. And you are in a process of a great change, hence you cannot even take care of your body, your clothes, small things. You are almost like a child, newly born. But this is beautiful! Nothing to be worried about. Every sannyasin has to pass through it. Soon everything will settle.

I am not saying that you will be able to have the same attachment with the home again; you may not need it. That may have been just an escape, that may have been just to avoid your self, your being. So as not to encounter it people become interested in doing this and that, in the furniture and the curtains and the paintings -- just to avoid. It may not come. But this situation will not remain either. You will become sane. That may have been an obsession, it may have been a great burden on you, that home-making. It may not come back but you will become able to take care of your body and to wash your clothes and to go to the marketplace for a few things; that will come back. It may not come with the old gusto because that may have been a kind of obsessive state. Naturally, whatsoever is needed will happen, but right now you are in a state where things are changing.

It is just like changing houses, mm? -- one is on the truck taking all the things in the truck to the other house. The old is left and the other is ahead and you are on the street. That's the situation but it is a beautiful situation. And don't be worried at all -- relax into it. Soon it will be gone.

And this new relationship may be helpful to settle you again into a new state. Love is always settling, centering. It may bring you sooner, faster, out of this state than anything else, so fall in love headlong!

And don't force yourself to do those things, they will come on their own. Let the man take care, let him go to the marketplace for your hairbrush. Why be worried? Let him wash the clothes and take care of the home. Just remain as you are -- don't force. Slowly, slowly it will change. And love will help, because whenever a woman is in love she immediately starts taking care of the body, immediately. Even if she is mad and she falls in love, she immediately starts taking care of the body. It is impossible not to take care of the body when you are in love. And when you are not in love, who cares? For what should one care?

I don't think that when you are in love you will go around in lousy and dirty clothes! That is not possible. Just fall in love!

Let Go!

Chapter #27
Chapter title: None

27 April 1978 pm in Chuang Tzu Auditorium

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Deva means divine, Arpana means surrender -- divine surrender. There is a surrender which one can manage; that is a human surrender. It is surrender only for the name's sake because the door remains the human mind and anything that is done by the human mind cannot be surrender. Deeply hidden behind, the controller is still existing and if at any moment the mind decides it wants to, the surrender will disappear, it can be taken back.

And a surrender that can be taken back is not worth much. A surrender is surrender only when there is no way of going back, because who can take it back? There is nobody left behind to claim it again. In the surrender, the ego has disappeared. Now there is no way to fall back on, there is no place to fall back to, there is nobody to fall back. That surrender cannot be human, that surrender is divine. It happens only through the first surrender of course; you have to be willing.

The first surrender creates willingness -- a receptivity on your part -- and then one day the second surrender arises. You are possessed by God, suddenly you are no more. You look this side and that, within and without and you cannot find yourself. You have disappeared like dewdrops in the morning sun. That is true surrender, total, but the first helps; it clears the ground, prepares the ground. One has to begin with the first but the first is not the last word; that has to be remembered. One has to begin with it but not to end with it.

One has to go on praying, hoping, waiting for the divine surrender to happen. One should not become smug that one has done it -- now there is no more to it. That closes the door. Any doing on the part of the human mind is only so-so, it is lukewarm. It is never total, cannot be total. The ego goes on hiding itself in some way or other. It can even pretend surrender.

Remember the second -- your name will remind you again and again. It happens only to those who wait for it with great longing, with patience, with love, with trust....

Dolma is a Tibetan name -- it means 'the white goddess'... a name for a mother goddess. There are two types of deities in Tibet, the black and the white. The black are concerned with the negative part of the mind and the white are concerned with the positive part of the mind; both are significant.

But Dolma is concerned with the white part of the mind, and that is going to be your work on yourself. Just totally shift your mind from the negative to the positive. Forget that there exists the word no. Let your whole energy become a constant song of yes. Let yes be your mantra: say yes to life, to love, to whatsoever happens. Even when there is pain and suffering, say yes to it and see the miracle: if you can say yes to pain, it starts disappearing. Because pain cannot exist with the yes-saying consciousness; pain can exist only with a no-saying consciousness. Deep down, it is the no that creates pain. Pain is nothing but our clinging with the negative. Suffering is a by-product because we cannot let go of the negative.

Just the other day I was reading a story.... A cowboy is being dragged by a running steer because he is holding the steer's tail. He is being dragged along rough ground, thorny bushes, stones and rocks. The other cowboys are becoming afraid because he is bruised, battered, and blood is coming out. They are afraid that

he will be killed, so they shout 'Let go! Let go!' But the boy who is holding the tail of the steer yells back 'Let go? -- nothing! I am doing my best to hold on!'

That's what everybody is doing -- people are doing their best to hold on to the negative, to the suicidal. People are not really willing to let go. Pain and misery, hell -- they are trying in every way to hold onto them. They think it is a treasure; if it is lost, then all is lost. Even if they are destroyed in holding onto it they are ready to sacrifice themselves, but how can they leave the treasure? Hence pain.

Pain is holding onto the negative and pleasure is let-go. When you stop holding onto the negative, when you open your fist and you allow all that is negative to fall from your being, suddenly pleasure arises -- great pleasure, great sensuousness, sensitivity, great awareness. A new quality of life starts happening: one becomes affirmative. And to be affirmative is to be religious. To be able to say yes is the quality of a religious person.

That is the symbol that Dolma stands for: a white goddess -- as if there is no darkness at all. When darkness is accepted in totality, it turns into whiteness. And vice versa is also true: when you deny, reject the white, it turns into blackness. It depends on you. We all live in the same world but a few live in hell, a few live in heaven. And it is the same world, there is no other world. If one learns the ways of saying no, one lives in hell.

So let your sannyas become a beginning of saying yes, of becoming white, moving from the negative to the positive. And we all have been trained to say no. We have been brought up to say no. We have learned all the tricks of being miserable. And unless one takes a drastic step to get out of this vicious circle... It is not easy, it is not going to happen on its own; one has to jump out of it.

My work here consists in this simple phenomenon: of trying to help you to jump out of the vicious circle of the negative. A single glimpse of the positive and the whole of life starts changing.

It means: a worshipper. And worship is the key for you. Worship does not mean any ritual. Ritual kills worship. Worship is a spontaneous phenomenon. You cannot rehearse it, you cannot get ready for it, you cannot cultivate it. If you are ready for it, you have missed already. If you have rehearsed it, it is phony. If you are just doing it out of habit, it is meaningless. If you are doing it just out of your memories then you are repeating, and there is never truth in repetition. Worship is a spontaneous outpouring of the heart towards the divine. And any excuse is a good excuse.

Seeing a tree dancing in the wind, suddenly something arises in you and you are on your knees with the dancing tree dancing in a subtle way... one with the tree. And just as the tree is outpouring its joy to the sky, you are outpouring; the tree has triggered something in you. Then the tree is God. Or listening to the ocean and the waves, the rhythm of the waves, you fall in tune with that rhythm and then something starts singing in you... unmanipulated, unmanaged, it just bubbles up and you enjoy it. That is worship. The sea has become your temple.

And the temple is everywhere. One just needs the heart to feel it. Then every day you will find thousands of opportunities to worship. Sometimes silently, sometimes with open eyes and sometimes with closed... sometimes through action and sometimes through inaction, sometimes through words, sometimes without words; but there is no way to determine it beforehand. It can happen in the mosque, in the church, in the temple -- it can happen anywhere; the whole earth is yours. It can happen even reading the Bhagavadgita or the Bible or the Koran. Just a word strikes you and you have wings. Just seeing the statue of Buddha something pierces you and you are transported into another world. call this worship... this availability to be transported to other realms, to other dimensions, to other realities. This availability I call worship.

[A sannyasin says: Sometimes there have been moments when I was sitting alone and some sounds arose. They changed into words which I didn't understand.
Osho checks his energy.]

Don't become concerned about it and don't try to understand it intellectually. It is your own unconscious speaking to you, it is your own inner voice trying to get through to you. There is some message -- slowly, slowly it will be revealed but there is no hurry. And if you become too worried about it the whole process will stop, because the conscious mind cannot do anything, the conscious mind is just the receiver. The message is coming from the unconscious. You cannot bring it out, it is not within your power. It will come only when the unconscious feels that the time is right to reveal it.

In the beginning it will be very vague -- words, sounds, laughter, crying -- and you will be puzzled about what is happening; who is directing you? from where is it coming? One thing: it is coming from you, not from anywhere else. It is your own voice that you have not heard since your childhood. You have repressed it deep down. Now it is getting a little freer and you are allowing it to reach you a little.

Slowly, slowly things will become clear. Slowly, slowly instead of words, sentences will start happening and sometimes they may not have any grammar. So you will be puzzled, but there is no need to worry. If you start hearing clear voices, words, sentences -- half, incomplete -- just note them down and forget all about them. Just keep a notebook. Date the entry and note it down, whatsoever it is -- relevant, irrelevant, meaningful, meaningless. Note it down and forget about it.

You are on the receiving end so you can at the most note it down, that's all. But noting it down will be helpful: things will start taking shape and form. I think within two, three months you will be hearing complete sentences. Then whole passages will be floating up to you. This is your inner guide awakening. Right now it will be just like mumbling... but don't try to figure it out, not at all.

[A sannyasin asks if she should continue homeopathic studies. She's been into it for a year and it will take two more to complete. She enjoys it.]

Two years more? If you are enjoying it, continue. Anything that one enjoys is good -- put your whole energy into it. Because when you enjoy something, it can become meditation. It can only become a meditation if you enjoy it. Doing something that you enjoy... whether it brings much money or not, power and prestige or not, is not the point. The joy that it brings is enough reward. Always look to the intrinsic value of a thing, never be bothered about the extrinsic value. Homeopathy will not make you very rich but it will give you a richness of being if you are enjoying it.

And remember: that richness of being will not come through homeopathy, it will come because you are enjoying it. Somebody else may be learning homeopathy because his parents have forced him to. There will be no meditativeness in it; he will simply drag through it. He will almost become dull through it. He will have to become dull. Otherwise it will be difficult to prolong three years' studies -- if you are not dull, if you are sensitive you would like to escape from it.

That's why so many people in the world have become dull: they are doing things they never wanted to do. Somebody else has decided -- the parents have decided or the society has decided, or ulterior motives -- that more money will come. They have decided, or maybe this is more prestigious.... But there is no intrinsic value, so they go on doing it, they go on dragging. And if you drag on in a thing too long, naturally it kills.

So I am not saying anything about homeopathy, remember. But if you enjoy it, that's the thing to do. Whatsoever is enjoyed is beautiful. And life should be judged by its quality of enjoyment. If a man lives enjoying everything, by the time he dies he will be fulfilled. He has seen all that was worth seeing and he has tasted all that was worth tasting. He has lived his day, he is ripe. And he will welcome death. He will not go crying -- there is nothing to cry about. But a person who accumulated money, became an engineer because money is in it and who always wanted to become a dancer and never became a dancer, will die unfulfilled, crying, weeping. His whole life has been a wastage.

And remember: you cannot carry the money with you when you die, but you can carry your joy; that's the beauty. If he had been a dancer, he would have carried his joy. He would have danced into death, unto death. But he was an engineer and for his whole life he suffered and dreamt about dancing. Now life has disappeared, death has come and he is empty -- he has nothing to offer to death. Always think of death. When you decide what to do, always think about your death. If doing this you will be ready to die happy, fulfilled, then this is the right thing to do. If you feel afraid of dying then think twice, thrice, because that is the deciding factor.

So if you are enjoying, just go on enjoying and become a homeopath -- help people! And all kinds of 'pathies' help. If the doctor enjoys his work, is thrilled by his work, is enthusiastic about it, his enthusiasm cures people. That is therapeutic, medicine is secondary. Allopathy or Ayurveda or Homeopathy or Naturopathy -- they are secondary. The first thing is the thrill of the doctor, the joy of the doctor, the confidence, the trust of the doctor. When the patient comes to the doctor and sees him so enthusiastic, half the disease is already gone. If he can see the doctor humming a tune while he is prescribing, if he can see the radiance on his face, the medicine has not yet been given to him but it has started working. He is cured!

Those few days that he will take to be cured are nothing but his taking time to absorb. He was cured at

the first moment when he saw the doctor and when the doctor was so full of joy and happiness and juice and life. He was cured that moment but he is just a coward -- he cannot accept the cure so fast. He will take three, four, five days, seven days to accept the phenomenon, otherwise he was cured. If he was intelligent enough, courageous enough at that very moment he would have thanked the doctor, paid the fee and would have thrown the medicine -- there was no need for it! But he will have to take the medicine because he cannot trust so much. But ninety-nine percent of the work has happened.

Therapy is a function of joy, love, enthusiasm. You continue -- become a good homeopath!

[A sannyasin, who cleans group rooms, says: I can just never feel completely surrendered to the work I'm doing. It's always a sort of grinding, sort of dragging...]

You go on trying! It is very easy to do something which you like because it does not create any challenges. But something that you don't like creates challenges and if you can make it worship, you will grow immensely out of it. You don't like the thing that doesn't fit with you -- the reason may not be in the work itself; the reason may be somewhere else. For example, cleaning: cleaning seems to be a third-rate thing. Mm? in the world that is what it is thought to be. It may be hurting your ego that [these group leaders are therapists]... and you are just a cleaner!

It may not be exactly cleaning that you dislike; it may be the hurt that comes to the ego.

You have to see that, because you are living in a commune where every opportunity to grow has to be used. Look into it; what is it that hurts? How can cleaning hurt you? Cleaning is such a clean job -- how can it hurt you?

[The sannyasin answers: I don't really feel it's hurting but... I don't know, it's an effort to keep on doing it. Every day it's such a struggle.]

It is always so, mm? -- it is always, because everybody is doing the same thing every day. Why carry the memory that yesterday you did the same thing? Drop the yesterdays! Then you are doing it for the first time.

That's how I go on doing things. I've forgotten about the yesterdays, otherwise how can I go on doing the same thing? It is the same thing: every day the same people, the same problems. Faces change but problems don't change. But I don't remember the yesterday so I am thrilled again. I am really ecstatic whenever I am talking to anybody... as if I have never heard about this problem! I am intrigued!

Just forget the yesterdays! And who knows? Tomorrow may not come and this may be the last darshan, tomorrow I may not be here. So why not enjoy it? Tomorrow you may not be there in the world at all, so clean it as deeply as you can! This may be your last work, your testament so let it be total and final and ultimate. It is not a question of the work really, mm? Deep down it is a question of psychology.

I am putting you into things and sometimes I would like you to be in a thing which you don't like really, because only that will create the friction necessary to create energy. And when I am saying something to one person never think that it is being said to you; otherwise you will be confused. What I was saying to the other sannyasin -- that she is going to become a homeopath -- was said absolutely to her, to nobody else is it applicable. And what I am saying to you is said to you, to nobody else is it applicable. It is immensely personal. My approach is personal I look into you and each device has to be used for you.

You continue! I will change your work only when I see that you are enjoying it so much that now it has to be changed... not before that. When I become afraid that now [you are] going to become enlightened if I don't change him from that work then I will change it.

[A sannyasin, who has just completed Primal therapy, says that he has long had the desire to marry, settle down and have children. The idea returned with renewed strength during the therapy. He has been with the same woman for seven years but not married.]

Mm mm! A dangerous idea has come up!...

Do you want to destroy a good relationship? If it has been so good for so many years, why destroy it?

She is also a sannyasin or not? (he shakes his head) First make her a sannyasin; otherwise it will be troublesome. First help her to become a sannyasin, then get married and then start a family. But first let her become a sannyasin. Then it will be something different, not an ordinary family.

Ordinary families are not needed any more. Enough! They have made the earth almost a hell. Help her,

bring her once before you think of creating a home. Let her also be acquainted with me, let her also go into meditations. And if still you both feel to, then get married, and good -- start a family.
But first let her come here. The idea is not bad, but wait!

[To a sannyasin who had received a hit in discourse about his poker playing, Osho asks if it still continues and he replies yes.]

Yes, start it again because I heard you have stopped it!...
I was thinking to come some day!

Let Go!

Chapter #28
Chapter title: None

28 April 1978 pm in Chuang Tzu Auditorium

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Video:	No

Deva means God, Gulam means a slave -- a slave of God. And that is the highest peak of freedom. When one disappears into God, one becomes a slave on the one hand and on the other one becomes God Himself. Looked at from the human standpoint it is a slavery because you don't have a will of your own any more. God's will is all: 'Thy kingdom come, Thy will be done.' Now you don't feel any stirring of will within you. You become just a hollow passage -- He flows through you. This is slavery but this is freedom too, freedom from the self.

Looked at from the divine standpoint, this is the ultimate in freedom, because unless you disappear something of the slavery remains. When you are not, how can you be a slave? Who can be a slave? You are just emptiness. And in that emptiness only God is, only the master is, and you have become part of the master.

So this is a paradoxical state. All the great ones have lived in this paradox, this has been their life: in dissolving their will they have attained to God's will. Now they don't do anything. They are simply a receptivity, a passivity. They are just a dry leaf in the wind -- wherever the wind takes it, it goes. If the wind takes it, it goes; if the wind doesn't take it, it lies down and rests on the ground. If the wind takes it to the skies, fine. If the wind drops it into the valley, fine. North or east, west or south -- wherever the wind goes; the dry leaf has no will of its own. It is a slave and yet it has become part of the wind itself. There is no resistance, no fight. This is the state of let-go, hence it is freedom. And they both exist together in the sage.
This is the meaning of your name -- let it also become your experience.

[A sannyasin is returning to the West to make a film about Osho, he says: 'I'm very impatient with people when they don't understand the obvious, and it is so obvious to me -- you have done so much for me'.

Osho says that they will understand by and by; '... that in the very trying to convey what has happened to you, what is happening here, even if the people are not turned on, you will be infinitely benefited. Try to explain it from every angle, attack from every corner and then many things that you were not aware of will surface in your own being.... People are often slow to be won over simply because they have been cheated so many times in life. But your joy is bound to convince them. Don't be serious! Your seriousness may not convince them but your humour will!']

[A visitor asks: I want to know if you can see my real face. What does it look like?]

There is no real face. The real face means facelessness. All faces are false because the reality has no form, it is formlessness. That is what is meant by the real face. One has to go beyond the form because deep down you don't have any name, you don't have any form. Deep down you are just emptiness, pure emptiness. It can't have any face because it has no matter in it. It has only nothing in it. It is just as if you peel an onion layer upon layer: you go from one layer to another layer and you go on peeling and peeling and finally nothing is left.

All faces are layers and everyone has thousands of faces. It changes every moment. When you are happy you have a different face, when you are sad you have a different face; when you are succeeding you have a different face, when you are failing you have a different face. In the morning one face, by the evening another. There are so many faces but they are all false. The face as such is false.

When Zen people say 'Go and look into your original face', they are saying that if you go on looking for the original face, you will have to discard all faces and then suddenly one day you will find that there is no face left -- this is you! It can't be seen. If it can be seen, again some layer is still there; you have to unearth more. And that is our originality, that nothingness. Out of that nothingness everything has arisen, and one day everything will disappear into that nothingness again.

To know it is to know that you are unborn, that you are undying. To know it is to know that you are neither man nor woman. To know it is to know that you have always been here and you will always be here -- that you are eternity. But then you are not... something is, 'x', indefinable.

Yes, I can see it, but 'seeing' is just a metaphor. I can see it because I know my nothingness, so I know your nothingness. The taste is the same because it is the same nothingness, there is no way to distinguish two nothingnesses. I have peeled my onion and I have seen that there is nothing inside. I know your onion and every onion is the same.

Do a few groups here to get to your original nothingness!

[A sannyasin says he is feeling very rigid and ill at ease with people. Osho checks his energy.]

Don't be worried about it. Your energy is going perfectly well, as it should be. It is not rigidness, it is just silence arising in you. So when people say something you are at a loss, no words come to you. And you get afraid: what is happening? Something new is happening which has never been in your life before. But you have to relax with it. And people by and by will come to know that something is happening. So many things are going to happen to people here that people are to learn. Or just hang a sign on your chest: 'I am dumb -- please don't disturb', and that is enough!

But you have not to force anything in relating to people; that will be against the energy. You have to relax with it. It will change. Soon you will be able to relate again but a little time will have to be given. You are entering a beautiful, silent space. Accept it joyously. Don't think of it as a problem, it is not.

[A middle-aged sannyasin couple are present. The woman says she is jealous of her husband's contact with other women.]

It is time now to drop it! It is good for children, not good for you now. Children can be forgiven -- that much foolishness is acceptable in children, but not in you. It is pointless. The whole idea of possessiveness is pointless. Who can possess whom? And for what? It is such a small life; why create trouble? Jealousy will create trouble for you, why create trouble? Jealousy will create trouble for you, will create trouble for him, and it will make things very very tense.

Drop jealousy, you start by dropping it. It is a good situation. If [he] starts fooling around a little it is a great opportunity. Be thankful to him: he is giving you a chance! If he doesn't fool around you will not know your jealousy and this jealousy will remain with you when you die, you will take it with you.

It is better to be finished with it and be finished fast, because soon he will be becoming intelligent enough not to fool around -- then?

And remember: if there is no situation about which to feel jealous, you may not feel it but it is there. And that is bad because it remains in your unconscious and goes on deciding your future lives. Jealousy is one of the diseases, canceric, it is cancer of the soul. So just be thankful to him, be grateful to him and go on

telling him 'Fool around a little because if you don't do that... I am lost'.

If he is being foolish, use it! Why should you be worried about it? And I am going to make him able to drop all that nonsense soon. It is time for him too! But you start. And there are surprises: if you drop jealousy, he may drop going with women; things are so interrelated. Because if you are not jealous then why bother? He may be simply going because it makes him feel powerful, powerful over you. Otherwise it is time for him too to see the futility of it all.

But my feeling is that you start. Drop it this very moment -- don't zigzag. If you zigzag time is wasted. Simply drop it. Seeing the futility and seeing the misery if it, just drop it, with no condition, unconditionally. Because dropping it is so blissful, carrying it is such a misery. So simply drop it and never take it up again. Old habits may sometimes catch hold of you but forget about it.

And you will be surprised -- it will bring [him] also to his senses. Seeing that [you are] going so high in spirituality, he will forget all about those small things that he goes on doing. And he is doing nothing much -- just talking to a woman or just chit-chatting, that's all, but that will also disappear. When he sees that you are going so far ahead and he is lagging behind, he will start feeling jealous of you.

But you start -- my feeling is that you can start it. And you are on that point from where you can drop it because you have suffered enough for it. I can immediately make him not do those things but that will not help -- you will remain the same. This fire is good. Use it.

[The husband says: I cannot understand anything any more.]

Thats good! For just a few days more you continue. Please! A few days more. Even if she drops jealousy, for a few days you continue....

This you continue. Unless I see that [she] is free of it, go on doing it. It will be hard work but just for her sake! Once she is free you can drop it too....

Let Go!

Chapter #29
Chapter title: None

29 April 1978 pm in Chuang Tzu Auditorium

Archive code: 7804295
ShortTitle: LETGO!29
Audio: No
Video: No

[A sannyasin had previously written to Osho about getting money from her parents to be financially viable while in the commune. Osho tells her to go back and play the game with them. She says sometimes she is afraid of them.]

No, I will help you. Once you understand that something is a game, it is never heavy. The heaviness comes from your interpretation. If you take it seriously and you think it is for real, then it becomes heavy; otherwise nothing is heavy. If somebody is insulting you and is being angry and you know that this is drama, then you can go on laughing -- you know that he doesn't mean it. But if you think this is real, not drama, then you start becoming disturbed.

This is the whole art of remaining still and tranquil and undisturbed in the world. If you can see that all these are games, suddenly you are in a different space -- you have transcended. And the heavier the game, the more enjoyable it becomes, because it has more complexity. Just go with this idea that this is a game.

Don't call it a game, just know it is a game. They are just playing a tape -- maybe their parents played the same tape with them. They are repeating it, it is just mechanical. They are not conscious of what they are doing. But now you can be conscious of it, and once you are conscious, you are out of it. That is the beauty of consciousness: it immediately takes you out of the world. You remain in the world and yet you are not there, you have simply transcended. You start sitting on the hilltop and looking from there. Then everything is beautiful, everything is fine.

Once you know that something is a game, great humour arises -- seeing the whole ridiculousness of it, of how seriously they are playing. It is really a great drama that goes on around us. This earth is a big stage and all are actors and everybody is putting on an act. Once you can see the act, once you can see that everybody is an actor, you have understood the approach of all those who have ever become awakened. Their approach is that this world is just a dream. Why do they insist that this is just a dream? It is a device. If you can see that this is a dream, you are out of it, out of it immediately.

So go. And the biggest game is always with the parents because. one is deeply involved in it. From the first day of your conception you became involved in it. You have been a part of your mother, in her womb for nine months and then for years you have been part, on her breast... and your father and your family -- you are rooted there! You have grown out of their drama, you are part of their drama, you are part of the script. If you can become aware, then something has happened in you of which they are not aware, which is not part of their script at all: that is sannyas! And then you can watch the whole thing out of the corner of your eye and enjoy it.

Just go with that idea -- that you are seeing a film, reading a beautiful novel. Sometimes you may get lost; remember again, and with the remembrance you will be out of it. Slowly, slowly, you will see the point: the more you become aware, the less serious is the game. There will be moments of clarity when it is absolutely clear that this is a game; then there is no seriousness at all. Even if somebody kills you, if you can remember in that moment that this is just a game, you will laugh! Even in death the humour will continue, and to carry the sense of humour even into death is to transcend death too. One has won over death.

I am sending you specifically. This is going to help your growth very much. Go and play the game, act as beautifully as possible and for the first time deliberately become part of the drama. Deliberately, I say, knowingly, and when we do things knowingly, of course we can do them more aesthetically. When we knowingly say something, there is a great difference. You know beforehand what is going to be the reaction because you know those reactions: if you do this, they will do that. Now you can enjoy the whole thing -- you can do something which will provoke them into doing something that you want them to do. And once you know the secret it is surprising because you will find that there is no need to be a victim ever! You can always do the thing in such a way that the result always comes out in your favour.

It is so easy to create anger in people and so easy to create love. If you always create anger, nobody else other than yourself is responsible; you have not yet learned how to play it deliberately. Otherwise these are simple things. You know if you do 'a' they will do 'b'. For the whole life this has been happening again and again. The wife knows if she does 'a' the husband is going to do 'b'. It is a settled thing. And the husband knows that if he does 'a', the wife will do 'b'. And he is afraid -- the wife should not do 'b'; he is very worried. But he cannot resist doing 'a', that's the trouble: he will do 'a' and 'b' will follow.

Once you know that all is a game, seriousness disappears and you can start playing deliberately.
Then you can see all that is possible.

They say the best chess player is one who can see five moves ahead. It is very difficult to see five moves ahead: 'I will do this, then the other party will do that; then I will do this and the other party will do that.' Five moves is complicated, that's why chess needs great intelligence. But this is life! Chess is exactly what life is. Chess is all about life.

Just go and play chess! And even if you can think of two moves ahead, that will do, because I am not going to make you a world champion! This will do -- for this work, this will do. And enjoy the trip!

If you do it deliberately, you will he back soon. If you consciously play the game, you will be back very soon. And I will be watching. Keep this (a box) with you and come back soon, mm? Remain happy there. And whenever you feel that you are falling into the trap, just remember me, have a good laugh and I will bring you out of it!

[An elderly sannyasin is leaving for the West, and says: I feel like a little child.]

That's perfectly good! That s perfectly good. That's how it should be -- this is the time to become a child again! Only by becoming a child again does the circle complete and life become fulfil ment. If the moment one dies, one has come to the point where one was when one was born, then one's life has been lived. If the first moment can become the last moment also, then you are victorious; life has not been in vain.

This is very good -- allow it. It will be difficult there but each difficulty is a challenge and has to be accepted. And nothing is more valuable than this, a second childhood. Everything can be sacrificed for it but it can't be sacrificed for anything else. So just enjoy it, enjoy it unashamedly; don't be afraid of what people will say. Never be afraid of people's opinions. That is the greatest bondage in the world. Once you are not afraid of people's opinions, you are free. That is the subtle bondage: one is continuously considering others.

Gurdjieff used to say 'Don't consider!'... and he is right. What others say is their business and their problem, it has nothing to do with you. Just look into your own nature and whatsoever is joyous, go with it. That is your responsibility. You are not answerable to anybody, you are answerable only to God. And God will be happy to accept you back as a child... back as He had sent you here: clean, pure, again innocent....

Come back soon and then be here forever. Finish things there! Mm? because you will become more and more like a child and it will become more and more difficult there. And here it will be perfectly okay. You can join the school! That will be a really great joy for the kids. I am going to put a few old kids in the school also!

[A sannyasin says she feels both a desire to meet and be with people and an urge to escape them too. Osho checks her energy.]

It is really beautiful. Your desire to meet with people is just your mind playing tricks with your energy to disturb it. And the mind has all the rationalisations with it -- that one should go and see people and relate to people; that's how one should be. The mind is really great in quoting scriptures. But right now your energy is moving towards the inner centre, it is turning introvert. It is going beautifully. It wants to contact the innermost core. Trying to relate with people creates a contradiction: the energy wants to go in and you want to go out. 'You' means your mind and you are more identified with the mind than with the energy. Slowly, slowly you will find that the energy is more you than the mind is, because it is a deeper you, the mind is the superficial you. But we are identified with the mind so we always go on listening to the mind.

Don't listen to the mind. Work and remain in the ashram as much as possible. Even when moving outside, just move with a few people with whom you have really a contact, with intimate people. And that is the definition of intimacy: if you can be alone with somebody, that means you are intimate. If you have to be with him, constantly coming out, that means you are not intimate with him. Only two intimate persons can sit silently without talking for hours; there is no need to talk. They can be together without relating in any outward way. They can allow each other the freedom to be and to be alone.

You love a person when you can be with him as if you are alone. You need not consider him, consider what he will think. If you consider what he will think then you are not yet in love with the person. You are afraid of the person, his opinion. You are still pretending, you still have a facade. You don't allow your reality, your spontaneity. You still go on carrying some act, performance; you are not relaxed. So when I say 'be with intimate people', I mean people with whom you can be almost alone.

Choose a few people that you really love and like, and that will be helpful. Forget about the world for a few days, completely. Whenever you feel a great hankering to be with somebody, remember me, use that hankering to remember me.

At this stage that will be very helpful....

Keep this box and whenever you start feeling like relating, you can talk to it... and it answers! Put it on your heart and just be with it. Good.

[A sannyasin says she has been feeling really lonely in the last few weeks, but for the first time is accepting this, like 'Okay, that's it.']

Just okay is never okay. Enjoy it! Don t just say okay, because that is a kind of defeatism. Celebrate it! Aloneness is beautiful because it is the truth. One has to come to it, one has to befriend it. And if you can befriend it joyously it becomes a kind of centering.

All relatedness can happen only afterwards, when one has learned how to be alone. Only a person who knows how to be alone can be loving. All others are just pretending to love; in fact they are just finding

somebody to be occupied with. Their relationship is neurotic, it is pathological. It is not relationship at all... because they cannot be with themselves. They have to be with somebody -- anybody! They want to be involved with something, they want to do something so that they can avoid their loneliness. This is hot love. They are simply using the other and the other is using them. They are just in a mutual kind of exploitation. How can there be love when there is so much need and so much dependence?

Love is possible only when there is independence, freedom, when one can relate for no other purpose than relating; when relationship is unmotivated there is no exploitation, and one remains alone, even while relating. Only two beautifully alone persons can come together and have a beautiful experience of being together. But the first requirement is that they should be established in their aloneness. If they are not established there, then all their relationship is just avoiding, escaping.

Good, that you have at least said 'okay' to it, but that is not enough. Make it a celebration, enjoy it! It is beautiful, it is far more beautiful than any relationship can ever be. It is a relationship with yourself. It is making a circle of yourself. You are the lover and you are the beloved. This is a kind of inner meeting, an inner meeting and communion of the man and woman, of your own polarities. Out of this meeting you will become an individual, an authentic individual. Then everything becomes possible -- even the impossible becomes possible. But only afterwards, never before.

So start enjoying it. Feel ecstatic about it. And soon you will see that ecstasy is arising. Ecstasy always arises when one is alone. The people who were running towards the mountains were not all just foolish; they were simply searching for aloneness. Of course they were searching in a wrong way, because aloneness is in, not out there. One can dive into it any moment, anywhere -- no need to go to the mountains. So explore this inner Himalaya!

[A sannyasin says she feels a sense of frustration; it always comes each morning on waking.]

Then you must be dreaming a lot of hell. Start dreaming beautiful dreams -- create dreams. From tonight start doing one thing: ten times affirm before you go to sleep that you will have beautiful dreams, great ecstatic dreams. At least become enlightened in your dreams -- dreams of fairyland, shambala and things like that. Ten times affirm very positively 'I will have beautiful dreams, nice dreams, sweet dreams. The whole night is going to be a great ecstatic exploration. By the morning I will get up utterly fresh, happy, glad.' Ten times positively affirm this, then go to sleep. Continue this for at least thirty days and then report, mm? Within thirty days your morning will be changed. Your night has to be changed, the morning is just a result.

[The encounter group is present. One participant says he had intended going to the West to collect his money and return here for ever. However his money has been lost in a business venture, and the rest his wife has taken and says she does not want to see him again. He does not have any qualifications to work.]

So the world has renounced you? -- that's good!...

Qualification is not the point at all, mm? Unqualified people are required here more because they can do many things. Qualified people become experts, they can do only one thing. And qualified people become unintelligent also, because when you are unqualified you have to be smart. When you are qualified, there is no need to be smart at all.

So nothing to be worried about. That's a good qualification; you can do many things, that's good.... If you don't want to go, don't go. Start doing something here!

[Another group participant has a medical problem with both ears and asks if Osho will look at the energy around his head. Osho checks his energy.]

It has nothing to do with the energy really. Just because your ears are not functioning well, there is a disturbance. The energy is there but it cannot flow because of the gap in the ears.

Energy follows the sound route. Deep down energy is sound -- hence the chanting, mantras, in all the religions. If you can chant a certain mantra energy starts taking a certain form. If you chant a certain mantra, energy takes a certain pattern. The mantra creates an energy-field. But when ears are in a bad shape, the energy cannot flow as easily as it should. That's why [the group leader] felt that some disturbance is there.

But nothing to be worried about. It can't affect your spiritual growth. It can affect your psychic growth

but we are not interested in psychic growth at all.

For example, if you want to become a psychic -- telepathic, clairvoyant -- it will be difficult, your energy won't help you that way. But that is all nonsense. Even if one becomes telepathic, so what? Even if you start reading other people's thoughts, it is of no use. Anyway, they are telling you their thoughts themselves. There is no need and it is all rubbish. The real thing is how to drop your thoughts, not how to read others'! So psychically it can become a disturbance but we are not interested in psychic phenomena at all, not at all. So you need not be worried.

But you should take care of the ears. I think the other will need an operation. What do the doctors say?

[He answers: He says he would like to operate on it.]

Yes, it has to be operated on, mm? otherwise soon you will not be able to hear at all. It is really blocked. The energy is not there at all, there is a division. Some energy is on the top and the body has energy but there is a gap. So the operation has to be done.

But it is not going to affect your spiritual growth at all. In fact, in a way it is good because you cannot be distracted by any psychic power. Patanjali has written a whole chapter in his Yoga Sutras: 'What has to be avoided.' You need not read that chapter because it will not happen to you at all. You can read only three chapters, the fourth you can drop!...

Everything is perfectly good -- just forget about it.

[Another group participant, who had previously been in the Gurdjieff movement, says that Osho had told him to stop struggling and enjoy surrendering. He doesn't feel this was relevant to him, because he was no conscious of struggling in the Gurdjieff sense of the word.]

No, you were not conscious but your unconscious was full of struggle. You may not have struggled consciously but that has been your characteristic. Maybe it was in past lives but it has been there. And you have struggled enough. That's why I said now drop it, there is no need.

And the work that goes on here -- hard work, people are being put into deep struggle and conflict, anger and rage -- is just a device to bring to their understanding that struggle cannot deliver the ultimate goods to you. It can help immensely but at the last ladder it has to be dropped. The ultimate jump happens always with surrender. To a few people it can happen on the first step, to a few people it will happen on the last. It depends on the types, what types they have gathered in their past lives, what kinds of energy patterns they have evolved.

You have struggled; that's why you became interested in Gurdjieff work. There is a deep attraction towards struggle in you; otherwise you would not have become interested in Gurdjieff work at all. It was an unconscious drive.

People don't become interested in anything without any cause. There is some reason. I told you only so that you would remain alert about it, that sooner or later struggle has to be dropped. And here you will have to be alert about it, because all kinds of works will go on here. All kinds of people are going to come -- they are here -- and one becomes curious: what is happening to this person, what is being done to that person? Sometimes one becomes too intrigued by some phenomenon that is happening. One becomes interested, one wants to go into it, but you have to keep in mind that your path is of surrender.

Soon we will create groups for surrender too. I am just waiting: when people become really tired of struggle then only can groups for surrender be given to them.

Many many things have to be introduced in the new commune and then the work will take on a wholeness. But it will become complex also and people will become distracted. If you see somebody struggling and greatly elated and you have been told to surrender and relax, naturally the desire arises to ask: 'What am I doing? Other people are becoming so ecstatic through struggle.' And the person who has been told to struggle may become interested in people who are just relaxing and doing nothing. But everybody has to follow whatsoever is given to him as the key. So before the new commune, if you want to struggle more you can here, but in the commune you have to be completely relaxed, so finish it, mm? If you want to do a few more groups you can!

Let Go!

Chapter #30
Chapter title: None

30 April 1978 pm in Chuang Tzu Auditorium

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ShortTitle:	LETGO!30
Audio:	No
Video:	No

Deva means God, Viramo means interval, pause, period. God is in the interval, in the pause between two words, two thoughts, two desires, two emotions, two feelings -- wherever there is a pause: between sleep and waking or between waking and sleep, in the pause; between body and soul, in the interval. When love turns into hate, the pause when it is no more love, it is not yet hate. When the past turns into future, the pause -- when it is no more there and the future has not come yet, that small, small moment, that is present, that is now. It is so small that it can't be called part of time. It is indivisibly small, it cannot be divided. That pause is indivisible and it comes every moment in a thousand and one ways.

Your moods change from one to another and you pass through them. In twenty-four hours we come across God so many times that it is a miracle how we go on missing Him. But we never look in the pause; we have learned that trick, not to look in the pause. And it is so small that it comes and goes and we never become even aware of it, that it has been there. We become aware of things only when they are no more, when they have become part of the past. Or we remain aware when they are coming and are part of the future, but when they are really there somehow we manage not to see them.

When you are angry, you don't see it; later on you repent. When it is very imminent and coming, then you feel it and you are disturbed that it is coming again. But when it is there, suddenly you become blind, deaf, unaware, unconscious. And the pause is so small that if you are not absolutely alert you will go on missing it. It is so small; it can be caught only in absolute awareness. When one is totally there, then only will you be able to see. When one thought goes out of existence and another comes into existence, between the two there is an interval of thoughtlessness. That is God.

... I am giving you the whole key. Now you have to start working on your being with this key. Falling asleep, try to see the pause when you are no more awake and the sleep is not yet. There comes a moment, a very subtle moment, but it doesn't stay long. It is just like a puff, a breeze: it is there and it is gone. But if you can catch hold of it, you will be surprised: you have stumbled upon the greatest treasure of life.

Jesus talks about it again and again -- the Kingdom of God. That is the Kingdom of God that is always available in the pause. And passing through it, even unawares, you are benefited. Something, some of the fragrance of it goes on lingering in your being even if you were not aware. But from this moment become alert. Slowly, slowly, the knack comes.

[The new sannyasin asks: Why is the universe like it is?]

That question is not really a question and cannot be answered. An ultimate question only appears to be a question. The formulation is in the form of a question but it is not a question. Why is it not a question? Because whatsoever the answer given, the same question will again be relevant.

If somebody says 'God created the universe', then the question arises: 'Why did He? Why?' No answer will answer it; you have to see the trap of it. Any answer will again be turned into a question, so this question will lead into what logicians call 'regress'. One can go on answering it and the question remains untouched -- no answer will be able to destroy it. Whenever you come across a question which can't be

answered, that simply means it is not a question in the first place.

You are making a mystery into a question, and the mystery cannot be reduced to a question, that's why there is no answer to it. A mystery is unanswerable. You can live it, you can be it but you will never be able to know about it, there is no way to know about it.

And moreover you are part of it, the questioner is part of the question. But when we ask such questions we assume that we are separate.

When you are asking the question 'Why this universe ?' you forget one thing -- that you are part of it. Making the question gives you the false illusion of your being separate: you are standing there outside existence and asking 'Why this existence?' You are not out of it, nobody can be out of it. We are all in it, we are it, so who is to question and who is to answer? Existence includes all. That's why the true religious person will not answer it. He will say 'Meditate'. He will say 'Go deeper into your own self, one day you will know the answer.' But he is simply giving you a toy -- the answer never comes. One day what really happens is that the question disappears. When you see the whole absurdity of the question, the question disappears. And that is the answer.

It used to happen to Buddha's disciples again and again....

A new disciple would come and would ask something, something like this.... Because these questions are not new, man has been asking them since time immemorial. In fact we cannot conceive of man when hc was not asking such questions. From the very first moment man must have been asking because existence has been a problem. 'Why is it there in the first place? Why is it, rather than not being?'

A great philosopher came to Buddha and he asked the question: 'Why is this existence?' Buddha said 'Be here. I promise you that I will answer but for two years sit silently by my side. Just go on sitting silently and after two years you can ask it.'

When he was saying this to the philosopher, another disciple of Buddha's started laughing, a belly laughter. He was sitting under a tree and he just could not contain himself. The philosopher was puzzled and he asked the man 'Why did you start laughing? What is so funny about it? I am ready -- I will wait for two years. i can wait and I will do whatsoever he says!'

The man says 'I am not laughing at your question. I am laughing at his trickery. This is the same thing he told me that this is the question I asked. Two years have passed here, he has not answered.'

And Buddha said 'But I am ready to answer, you have not asked!' The man said 'How can I ask now? I see the absurdity of it.' So he told the philosopher, the disciple told the philosopher, 'If you want to ask, ask it right now; otherwise after two years, you will be at a loss. He will not answer, because he insists "First you ask", and you cannot manage to!'

In fact the deeper you move into your consciousness, the more questions start disappearing and a moment comes, a moment of no question, of a non-questioning state of mind. That is the answer! It can't be given from the outside. But you suddenly know, you know everything... although you cannot utter a single word about what you have come to know. It is a dumb man's taste of sugar. He knows -- the taste is still lingering there on the tongue -- but he is dumb and he cannot say anything about it.

I can help you to know the taste of existence and that will be the answer. I have given you the key. To be in the pause is your key; that will lead you more and more deeply into existence. And the closer you come to your own source, the fewer and fewer questions will arise. And a moment comes certainly, and I can see it coming any day, when suddenly all questions disappear. You are there, sitting alone with no questions at all. That moment is the moment of awakening. And that is the answer!

Just be here. Something is imminent -- it is going to happen!

[A sannyasin returning to the West says: Last time I was here it was very beautiful but this time it was very hard. In the Samarpan group he was afraid of dying, and now he feels good about it.]

It was good. It is always good to come very close to death. There is only one thing which is better than this, that is to die. But coming closer, closer, one day one becomes interested and takes the plunge. Then the ego disappears and you have arrived home. Death has to be gone through. There is no other way towards life, life arises only through death. And the deeper the death, the higher the life; the greater the death, the greater the life. They balance each other.

People's lives are small because their deaths are small. They die only in the body, so they live only in the body. If you can die in the mind you will be able to live in the mind; if you can die in the soul you will be able to live in the soul. If you can die totally you will become God. You will have the life of God

Himself. Death is the price that we pay for life and there is no other way, no short-cut.

Each time you come it will become more and more difficult, mm? because the closer you come to change and transformation, the harder it becomes. When you come to me for the first time it is almost fun. That is the trap! Then slowly, slowly, you are caught. When you are caught, when I see that now you cannot go back, then the real work starts. I start hurting you from many ways, in many ways. And those wounds are there -- you have carried them down through so many lives -- and when they are opened it is painful. And I have to be hard. If I love you I have to be hard.

So each time you come it is going to be harder and harder. Don't resist and don't fight, then soon the hardship will disappear. If you can die then all hardship is gone. Then real fun starts, real delight, it is not just an entertainment. Then life has wings and eternity is available for it.

... Next time you stay a little longer -- I will make it a little harder and you are getting ready to go deeper!

[A sannyasin describes an experience he had during the night: that he was insane -- that he was afraid or just imagining he was afraid -- that he was dying or just imagining he was dying. Then everything, all his problems, disappeared. It was so wonderful. Then the reverse procedure happened and he is back where he was before.]

It happens! If sometimes by chance you are very close to satori, the mind immediately starts weaving something and brings you down. It was a really beautiful moment. But everybody misses it for the first time or for a few times, mm? Only then does one become alert about how the mind brings everything back down to the same old pattern.

The real state of consciousness is of not-knowing, it is of innocence. So whenever it happens -- that state of not-knowing and innocence -- the whole existence becomes available to you. Suddenly everything explodes into jubilation and all is benediction. And there is no problem because there has never been a problem. But the mind is just waiting by the side, very puzzled by your joy, very jealous, trying to figure out what is happening to you and trying to pull you down, back to the old rut and routine. Because the mind remains master when there are problems and anxieties and you are puzzled and this and that and you are distracted by a thousand and one things, and there is always disturbance and chaos. The mind is master when you are in such a state.

When there is all clarity and not a single thought, not a single problem and the whole mystery is available to you -- to dance and to sing and to be -- the mind simply feels very much at a loss. Its mastery is gone, its power over you is gone; it starts being panicky. It will take any opportunity, any chance to jump into your being and stir your thoughts. And one thought leads to another, it is a chain-process.

This has been one of the greatest problems down the ages for those who have been meditating: when satori happens or is just on the verge of happening, the mind says 'Is it true satori?' and that's enough! 'Are you just befooling yourself?' and that's enough: the whole traffic starts again.

Just a single statement from the mind of 'Don't be so happy: it may be just a dream or an hallucination'....'It is too good to be true' the mind says, and immediately you are down the hill, moving back to the dark valleys. One has to be very alert.

Next time when something like this happens, don't get trapped by the mind. It comes slowly, slowly. One learns by experience and then one can stay more and more in that blissful state. If one can remain in that blissful state for at least forty-eight minutes, then the mind cannot do anything. But up to forty-eight minutes it can; that's its limit. If one can remain in that blissful state for forty-eight minutes, then satori becomes samadhi. If it happens only once, for a moment and then the mind comes in, it is satori, a glimpse. Beautiful, immensely beautiful, one is moving in the right direction, but if one can remain happy with no problem, with no question arising for forty-eight minutes, then one has crossed the boundaries of this world. One has entered into the other world. Beyond forty-eight minutes there is no power of the mind. You have gone so far from the mind that it cannot pull you back.

But good! I am happy that something really beautiful happened -- it will be coming more and more. Remain in the state of not-knowing and allow the state of not-knowing to take possession of you more and more. It is always available. All that beauty that you saw that morning and all that silence and those songs are always there in the air. It is always spring -- it is just that we are closed.

Wait -- it will come again, and when it comes dance and sing and enjoy and remain a little more alert. If the mind says 'Are you mad?' Say 'Yes!' Don't make it a problem -- that's what I mean by being alert:

whatsoever the mind says, say yes. If you say no, conflict starts and the mind starts arguing and you have to counter-argue and meanwhile all is gone. By the time you become alert there is nothing left. Those birds have flown, those songs are no more there, that state of innocence has disappeared, evaporated.

If the mind says 'You are sane', say 'Yes, sir'. If the mind says 'No, you are not insane. How can you be insane? If you know you are insane, you are sane!' 'Yes, sir'. Just go on saying 'Yes, sir!' Yes is poisonous to the mind, the mind cannot take it. If you say yes you simply drop the whole matter; then there is no going further. Say no and the mind argues; then you have to argue. That's the beauty of yes: it simply cuts it then and there, it does not create a chain. No creates a chain. So next time try this medicine called 'Yes'!

Say 'Yes!' joyously... and then there is nothing more to say, because now there is no need to argue with you -- you are saying yes yourself. To cut all arguments forever, there is nothing like yes. And it will be coming soon!

[A sannyasin says that in the lectures she has the sensation as if she is falling into the ocean... She's afraid it's her ego and maybe it's not true.]

It *is* true. The ocean is here and you can ask! And the ocean is also falling into you. It always happens from both sides: the drop falls into the ocean and the ocean falls into the drop. If it is one-sided, the drop can escape. But now there is no escape. It is *really* happening... allow it!

The Madman's Guide to Enlightenment

Talks given from 1/6/78 to 30/6/78
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The Madman's Guide to Enlightenment

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Remember only one thing: the past is a hindrance, the greatest hindrance. It has to be completely dropped, utterly dropped. To be with me is to be in the now -- no past, no future. This moment is all there is and just this moment is god. Everything else is just the mind dreaming, desiring, imagining.

Once the past and future have dropped -- and they are always dropped together; if you drop one, the other disappears of its own accord. They are two aspects of the same game. The past projects itself into the future. It wants to repeat itself -- in a little more modified way, but still the same. Between the two is the moment. The moment, *this* moment, is the only reality, and the door to reality.

So let *this* moment become your whole life. Live moment to moment, with no ideology, with no desire for any kind of future, with no goal. And then you need not go to god -- god comes to you.

The mind is never clear and can never be. The mind is what unclarity is. And all relationship is through the mind; hence the problem. You will have to learn the ways of no-mind So it is not a question of how to be clear; it is a question of how to be a no-mind. Through the mind the same thing will go on being repeated, again and again. The mind is repetitive, it is mechanical. It moves like a wheel: the same spokes come up again and again and again.

This is the difference between the western approach and the eastern. The western approach is to bring clarity to the mind. The whole of psychoanalysis is nothing but that: how to bring a clarity to the mind. The eastern approach is how to get out of the mind, because the mind is not going to be clear ever. The mind is confusion. There is not any possibility with the mind. It is not that there are confused minds and minds which are not confused, no. All minds are confused... the mind as such is confusion.

So it is not a question of how to become clear about your relationship; that is just a by-product. You have to get out of the mind slowly, slowly; you have to learn ways of getting out of it. And that's what meditation is all about: it is slipping out of the mind. The mind is a mechanism. There is no need to get identified with it. Use it, but remain aloof, remain separate. Know perfectly well that you are a witness. Just as you are a witness of the outside world -- the trees, the moon and the people -- exactly like that you are a witness to the inside world -- the dreams, the imagination, the anger, love, hate, jealousy, possessiveness, and all that. But you are always a witness, and the witness is always clear. The mind is always confusion, the witness is always clear.

Become more and more of a witness. Don't get identified with the mind. It is very close but still it is not you. So there is no point in working on the mind. The whole work now has to be not on the mind but on you. Disconnect yourself from the mind more and more. When anger comes, sit silently and watch it. You are a watcher on the hills and anger is there just like a cloud passing by. There is the hate and there is the jealousy, but you remain aloof; you just see them. Don't judge them, don't be against them, because the moment you judge you become entangled. That's what Jesus means when he says 'Judge ye not'. That is the secret key to no-mind. Don't say 'This is good', don't say 'This is bad'; just don't say anything. Silently see it, take note of it: anger is there -- it is neutral, neither good nor bad. And you will be surprised that it comes, it surrounds you and then it goes away.

Once you have learned the knack of it -- that you can remain undisturbed and undistracted by the mind stuff that is continuously moving like traffic -- you will have clarity. Not only clarity about this particular problem: you will simply have clarity -- clarity about your whole life, clarity about everything that you are doing. And out of that clarity is beauty and benediction. Out of that clarity religion is born. You become religious out of that clarity, but it is never of the mind.

Deva means divine, vatula means madness, divine madness. There are two kinds of madness, and sometimes they look very similar but they are diametrically opposite, not similar at all. They exist in two different dimensions, they are two different realities.

The first madness is a kind of breakdown and the second madness is a kind of breakthrough. The first madness happens if you become too identified with the mind and the reasoning processes. If you go too much into the mind -- it has a limit -- if you stretch it too much, sooner or later the limit is arrived at; you cannot go beyond it. Then the pressure goes on accumulating and accumulating and it explodes. One falls below mind. That is the ordinary madness.

It happens through the identification with the mind; it is a failure of the nerves. You tried to do something impossible with the mind, something which it is not made to do. You pulled it to its logical end and there was no way to go beyond it. You destroyed it. That's what happened to Friedrich Nietzsche: it was a breakdown. He tried hard. He became utterly one with the mind. His whole approach towards life and existence was of reason and only reason. Reason can take you to a certain point -- beyond that there is no way for reason. If you still insist, it will break down, it will not be able to contain the beyond.

Then there is another kind of madness I call 'the divine madness'. It happened to Gautam the Buddha and to Jesus Christ. It happens when you don't get identified with the mind, when you don't think of yourself as the mind but as a witness, as a watcher. And when one watches the mind, slowly slowly one goes beyond the mind. In the very watching, the transcendence. When you go beyond the mind, that is the breakthrough; that is what I call 'divine madness'. In ordinary madness you go below mind; in divine madness you go

beyond mind. From the outside sometimes they can appear similar. That's what psychoanalysts go on suspecting -- that Jesus is a little bit neurotic. He is not: they are!

My whole effort here, my whole work here, consists in leading you towards that breakthrough.

The world is leading you towards a breakdown. The whole process, pressures, the whole modern speed, the whole tension, the anguish of life and the meaningless of it, is driving you towards a breakdown. Only mediocres will survive, only stupid people will survive. Those who have sensitive souls, those who have some intelligence, will all go mad. Only idiots will not go mad. And this modern mind is one of the most intelligent minds ever. Hence madness is increasing. Suicide is increasing, mm? because the limit comes and you don't know what to do now; everything starts falling apart.

Sannyas means learning the alchemy, the art of changing breakdowns into breakthroughs. I am a madman's guide to enlightenment!

[To a sannyasin returning to the West]

And this is just a beginning: much more is going to happen. Now it will not make any difference whether you are here or far away from me -- I will be close to you. You have been able to receive me at the deepest core of your being. You are connected now. And many things will happen; don't be frightened.

Sometimes those things will look bizarre just because they are unfamiliar, just because the mind cannot comprehend them, just because they are beyond the mind. Lovingly welcome them, with a fearless heart receive them. This is how one gets ready slowly slowly for the ultimate, because the ultimate is a quantum leap. The experience of the ultimate means a death experience and a resurrection too. On the one hand one dies completely; on the other hand one is reborn, born again. That's what Jesus means when he says to Nicodemus: 'Unless you are born again, you will not be able to enter the kingdom of god.'

But the process has started, the process of rebirth. Help it, cooperate with it, imbibe it; give more and more time to it. And don't be distracted by the world. There are a thousand and one distractions and temptations, very alluring. When one is on the path one has to be more alert not to be distracted sideways -- and I will keep an eye on you!

[A sannyasin says: I keep forgetting that what's really happening isn't because of the groups, because of the meditations... but because of you.]

Don't be worried... you need not worry about it. Let it happen: let it happen through the group, let it happen through the meditation -- finally you will see that it has happened through me. I am hiding behind many things, mm? To face me directly can be too much, so these are all curtains. Slowly slowly you become able to digest me and then one day all curtains disappear and you are facing me.

It is a kind of hurdle race, mm? All these groups are just hurdles... but they bring you closer to me. You have jumped one hurdle, you are a little closer to me. And naturally when you are doing a group and something happens, you will think that it has happened because of the group... and nothing is wrong in it. The whole story will be known only in the end. Because then you can have a look at the past and you can suddenly see that everything falls into a certain pattern, into a certain gestalt, into a certain system. But that will happen only in the end, and it is good that it happens in the end. It is all planned that way.

I send you to the groups, to the meditations, and I keep myself hidden. I make it almost impossible for you to find me easily, to see me easily. There are things which can be done only indirectly. A direct assault may be too much; you may escape, you may never come back. So I have to be very indirect, subtle, persuasive. Slowly, slowly, the more you get ready, the more I can come close to you....

Anand means bliss and pushkara means a blue lotus -- a blue lotus of bliss.

Bliss has something to do with the lotus and also something to do with the colour blue. Hence the blue lotus, 'pushkara', has become a symbol of enlightenment. When a person comes to the ultimate peak of his awareness, it is a kind of blue light that spreads all over his being, a very very soft light. One is bathed in it. And not only that it is inside, it starts spreading outside. The man of enlightenment sees the world as completely basking in blue light -- a very soft blue light, just as the soft sky.

And it is a kind of flowering: when you move to the highest peak of your being, it almost looks as if a lotus has bloomed. The lotus is the biggest flower in the East or in the whole world. This blooming of your consciousness inside is as if it is a one-thousand-petalled lotus. It is simple and yet mysterious; it is innocent

but wisdom arises out of it.

So Pushkara is one of the most beautiful names one can get. Make it a point that it has to be realised. These are my hopes for you -- they have to be fulfilled. These are my dreams about you -- if you cooperate, they will become realities....

The Madman's Guide to Enlightenment

Chapter #2
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Deva means divine, sarla means innocence divine innocence. That is the way to know god. Knowledge is not the way, but innocence, a quality of childlikeness. We cannot approach reality through our calculating mind, because it is not a problem to be solved, it is not a problem at all. So mathematics, logic, can't help. It is a mystery -- it has to be lived. One has to participate in it, one has to dissolve oneself into it just like a drop falling into the ocean and disappearing. And only a child can do that. The more clever one is, the farther away from god. The clever one cannot enter. He calculates, he calculates every move. He is always bargaining with reality.

And you have a mind which is very logical; that's why I am giving you the name -- this is just the polar opposite to you. You have a mind which thinks, and thinks too much. And the base of all thinking is doubt. A thinking mind is always doubtful, hence it cannot take the risk. And a thinking mind is always negative. Thinking starts with no. If you say yes there is nothing to think. Yes means a stop. There is no more to it -- the full stop has come. No is a beginning. Then one can go on and on thinking and thinking. You have been a no-sayer, and to be a sannyasin means to be a yes-sayer. It will be difficult to change from the no to the yes, but it will be immensely paying. And once you move from no to yes, you will know that life has a different meaning.

The person enclosed in no lives in a kind of darkness and lives alone like an island, disconnected, alienated. The moment yes arises in the heart, you are no more alone, god is with you. Yes is the price. Saying yes is surrender. And to me that is the very essence of religion.

[A mother with two small daughters says: I don't feel I can sustain anything any more, you -- love or work, relationship. I can deal with it in the moment, but I can't sustain it... my family... relationship...]

In fact this is something very beautiful that is happening. It will be scary, frightening, because you will not know how to cope with it, but this is one of the most important things that can happen to a person: living in the moment, and moment to moment.

There is no need to sustain anything. All effort to sustain something creates falsity. The very idea of sustaining something means the past will continue to dominate the future, the dead will dominate the alive. Live moment to moment. If something is worth sustaining, it will be sustained -- not that you have to sustain it. When you are needed to sustain it, that means the thing is not worth sustaining. Now you are just sustaining it because you have decided to do so.

Anything that is *really* your passion will continue. For example, if you are in love it will continue; you

need not sustain it. The question of sustaining arises only when love disappears but the old promises are there and you have been saying things which are no more true. But your ego says 'You have to sustain it -- you have been saying these things.' You have said to this man 'I will live for you and die for you' and now you don't feel anything for the man. Just the ego says 'Don't go against your own word -- sustain it. This is your commitment.' But then you become false. And then you are manipulating something which is no more there, which has disappeared. A flower that used to be there has withered away; now you are pretending that it is still there. This is how everybody has become a hypocrite.

And sooner or later you will take revenge on the person, because it is he whose presence is making you false. You can never forgive the person, and unconsciously you will take revenge, you will start being angry, and using small excuses you will get into a rage. And the reason is not that the person is doing anything to you: the reason is that you are being false and your whole being is against being false. This is the way one should be. Courage will be needed.

And I am not saying that the relationship is to disappear; if it is really there it will continue, but it will not be sustained by you. On the contrary, it will sustain you. And that's the basic thing to be understood: you need not sustain a love; love sustains you. And if it sustains you, perfectly good; if it is no more nourishing, it is finished, it is better to say so, to say goodbye and move on. Nothing can be done.

If love has disappeared, there is no way to produce it on order. If it is not there, it is not there. Yes, you can pretend, you can still go on smiling and hugging the person, but you are not there. How long will it be so? And the man will start feeling it, because it was not the hug that thrilled him -- it was something else inside... and that is missing. You are smiling but your heart is not there. You look at the person and yet you are not looking at the person; your eyes are somewhere else.

This is the real way to live. It is living in danger. And all those who really want to live have to choose this way; otherwise you become a pseudo person. You only go on doing a kind of drama, a theatre, you only act. Your actions are not actions but only acts. And you have masks... but what is the point of that?

My feeling is that this is beautiful. Be courageous -- go with this new vision, live this vision, and you will be infinitely benefitted by it. You are not going to be a loser. I can understand your fear, because you know how to cope in the old way. In this new way you will not know what to do -- this a new language.

Shyness is always a by-product of a very very subtle ego. Shyness is never the problem; it is a symptom -- that you have a very subtle ego. So with the familiar it is okay; with the unfamiliar there is danger. With the familiar you are skillful -- the ego knows what to do and how to remain in power. With the unfamiliar, with the unknown, the ego is at a loss because it has no skills for the unknown. So it shrinks, withdraws, and that shrinking feeling is called shyness. Shyness is always part of ego. The more egoistic a person is, the more shy, because he cannot open himself to new situations, because new situations may prove him to be a fool. The new situations may embarrass you, the new situations may take away the very ground from underneath you.

So shyness is never really a problem -- it is just a symptom. But down the ages it has been thought to be a good quality because it protects the ego. We think a shy person is a good person, he is non-aggressive; he is not! His aggression is very subtle. So he keeps aloof, he always keeps at a distance. That distance is just a strategy: if things become too much he can always escape. He never gets involved, he remains on the periphery and pretends 'I am shy, that's why I am not getting into the crowd, not getting into people, not communicating with new people, not relating -- because I am shy.' That shyness is just an explanation, a blanket explanation. It covers many things, but basically and centrally it covers the ego.

Women have been more shy than men because they are very egoistic. But down the ages they have been praised for their shyness, particularly in the East, very much. A shy woman is thought to be a real woman. Mm? she is always looking down, hiding, always withdrawing, never taking any initiative. To the eastern woman, the western woman looks a little unsophisticated, vulgar, seems to be too masculine because she is not shy. But the eastern woman is very egoistic. Her shyness is just a facade, a beautiful mask.

So don't think that shyness is the problem -- it is not. If you really want to look into the problem, look into the ego and you will find it there, the source is there. And once you understand the right cause, things can change easily. One can go on fighting with the symptom and nothing will be changed.

The conscious mind is only one-tenth of the whole mind; nine-tenths of it is the unconscious, and the conscious mind is getting drowned in the unconscious. Hence this feeling. But this is beautiful. The conscious has to get drowned in the unconscious. Once it is drowned in the unconscious you will have a

new kind of integration. Then you will not be divided in two compartments, you will become one. But the fear will be there. One feels as if one is getting drowned and has no help and cannot get out.

The unconscious is dark and deep, and the conscious is a tiny thing, helpless, but once the conscious is drowned in the unconscious two things happen. One: you are no more divided, you are no more schizophrenic. You become one, integrated. The second thing that happens: the conscious, once it is drowned in the unconscious, imparts its quality of consciousness to the unconscious. It is just like a sugar cube being drowned in water -- the whole of the water becomes sweet. Once the unconscious takes the conscious into itself, its light, the light of the conscious, spreads all over. It illuminates the unconscious. And both are great steps towards realisation.

Allow it. Relax, be in a let-go....

The Madman's Guide to Enlightenment

Chapter #3
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[Osho gives a fourteen-year-old boy the name Swami Prem Ajita -- unconquerable love]

And love is the only power that cannot be conquered. There is no way to conquer it. The only way to approach it is to surrender -- not through conflict, not through conquering. The only way to attain to love is to bow down to it. If one starts fighting for it, one goes on missing it. And that's why millions of people in the world live a loveless life. They have been trying to do the impossible: they have been trying to conquer it; they want to possess it. Just as they possess money, other kinds of power, they want to possess love too. And it cannot be possessed; it is bigger than we are. We can be possessed by it but we cannot possess it. So one has to surrender to love.

And that's the way to god too; god cannot be conquered. One has not to be aggressive towards god. One has not to become a soldier; one has to become a sannyasin. And that's the difference between a soldier and a sannyasin: the soldier is trying to conquer; the sannyasin is trying to be conquered. The sannyasin is praying to god: 'Conquer me. I am available -- possess me. Take me away from myself. Destroy my will, my ego. Let your will be done.'

And this is the time -- if one starts in the right direction one can avoid many many unnecessary problems.

This is the time to start meditating, so before the diseases happen you are already ready; they cannot happen to you.

People start meditation only when the diseases have already happened. To start meditation early in life is to create such consciousness that problems won't arise, and even if they arise you will be able to solve them easily. Start meditating, mm? Good... good!

[Osho speaks to a sannyasin ma who is distraught because her relationship has fallen apart.]

Everything is perfect. And all the worries have been only in the head; your energy has remained

absolutely unaffected, and that is something to be very happy about. You have passed through a great turmoil, great anguish.

It was a nightmare, but *just* a nightmare. Your centre has not been damaged by it, and that's one thing very beautiful.

The whole trouble was worth it. If one can pass through such moments of anguish without getting disturbed at the very core of one's being, one has passed through a great test. It brings integrity. It makes one more certain of one's being. You will never be the same again. All the wavering and all the possibilities of wavering, have been passed over.

It looks, when one is passing through it, almost like hell, and one wishes one did not have to pass through it. But once you have passed through it, it is felt as a blessing. Soon you will feel that it was a blessing, and you will be grateful to [your ex- boyfriend] too.

In fact, looked at from the right vantage point, wrong never happens; all that happens is right. If it doesn't look right, that is simply our opinion. It is not according to our desire, that's all -- but our desire may not be for our growth; it may be a hindrance. It is not necessarily so that whatsoever we desire is good for us. Almost always it is just the opposite: our desires are our undoing. We desire -- when it is not fulfilled we think something has gone wrong. But we never look deep down and see that in the first place the desire itself may have been wrong. Because as far as reality, existence, god, is concerned, all is always right. It is just that our ego wants its own private way, its own private goal. And whenever it clashes against the goal of the whole cosmos, it is destroyed -- it has to be destroyed. It is for our welfare.

Now you will be moving into a new dimension, and that's why I have called you. Now forget all that... and forgive too, because unless you forgive, you cannot forget. Remember, they go together: we can forget only if we forgive. If somewhere some complaint remains, some grudge, it is impossible to forget. That grudge functions like a wound, and you go back to it again and again. You go on playing with your own wound and you don't allow it to heal. Wounds have to be left alone; they heal faster. One should not go on disturbing their healing processes. Forgive and forget. And feel grateful. Write a letter to [your ex-boyfriend] too, that you are grateful; whatsoever happened was good.

And start the real life now. I was waiting for this moment. In fact, today you are becoming a real sannyasin. The first time was a formal initiation. This is real. The first time was only your desire to be changed; now you are ready too. It was your hope; now it can become an actuality. So completely clean yourself of the whole past.

Now this is your home, this is your place, this is where you belong. Start working afresh. And I need you here. So for a few days rest and then plan a group and start running it.

[Osho speaks to an elderly sannyasin ma]

Much is going to happen -- just receive it. All that you have to do is to receive.

What is happening here is not a kind of doing -- it is a kind of receiving. If you can be open, you will be fulfilled. If you can dare to open your heart, if you can remain vulnerable, you will be flooded with new light, with new life, with new energy. It is a transmission of energy. It is not a question of much doing on your part. All that is needed on your part is not to interfere, that's all. And all these groups and meditations are nothing but a help so that you stop interfering. Once your interference is dropped, all is available.

And very rarely do such opportunities exist on the earth. So just absorb as much as you can -- even if sometimes it is too much and you become frightened, and sometimes it takes you to such strange spaces where you have never been and you want to shrink back and cling to the familiar. But god is the unknown. That which is known is the world, and that which is unknown and which remains unknown is god. So the jump is from the known to the unknown, the jump is from the familiar to the unfamiliar. It is an adventure into the unmeasured, unmapped, uncharted.

But the time has come -- before death knocks at the door one has to know what life is. If one dies without knowing what life is, one lived in vain. So you cannot afford to waste your life. Use each single opportunity that is available here to the utmost, to the maximum, and receive as much as is humanly possible.

Trust. And don't argue. Those arguments just become barriers. Put aside all your knowledge. That knowledge is not going to help. Only being helps, not knowledge; knowledge pretends, promises, but never delivers the goods. So put all knowledge aside. That means to put the whole mind aside, to let the heart function at the optimum. And you will not go empty-handed I would not like you to go empty-handed. I am

ready -- you be ready!

[A sannyasin says: I just feel like coming closer to you...]

Things are perfectly good, mm? -- you are getting closer and closer to me every day, and as you come closer, the desire to be more close will arise. That is a good indication.

It has nothing to do with physical closeness; it is something inward. The physical closeness is just one of the most superficial ways of being close -- the mundane way to be close, the worldly way to be close. There are higher and more superior ways of being close, and those are happening. The energy *is* flowing towards me, the distance is becoming less and less. Just remember me more....

[A sannyasin says he cannot hear with his left ear; and that he was born left-handed and forced to write with his right hand -- he writes from right to left.]

Yes, the problem is there. There was no need to change you from the left to the right, but that happens to every left-handed child. That is one of the minorities which has been oppressed down the ages. Many minorities have been oppressed, exploited; that is one of the minorities -- and not a small minority. Almost ten percent of people are born left-handed. One in ten is left-handed, so nothing is wrong in it. It is just that the society has a fixed obsession with the right hand, so parents and the teachers start forcing the child to be right-handed. And hands are not just hands -- they are indicative of the brain system.

A left-handed child is saying that his brain hemispheres are just in the reverse order. His left hemisphere is on the right side, his right hemisphere is on the left side. So when you force the child he has to do it, because the whole society is against it. He feels guilty, as if something is wrong. Nothing is wrong. And when one is forced to change, the whole system is disturbed. That's what has happened.

So if you can do a little more work from the left side, everything will settle and in every way your capacity, your ability, your intelligence, will rise higher. So do more things with the left hand. Start writing again with the left hand; now nobody is preventing you. Work with the left hand more.

[The sannyasin answers: I'm completely reversed.]

That too is not a problem, or it is only a problem because the language is fixed. There are languages which go that way, so that is not really the question. But we have not been able to evolve a language which will satisfy everybody's need. There are languages which are written the way you write. That cannot be done, otherwise nobody will be able to understand your writing. But at least you can write with the left hand and you can do more things with the left hand. You know that you are left-handed -- accept it, rejoice in it and enjoy it!

Forget the nonsense that is in the mind because everybody is saying 'The right hand is right and the left is wrong.' Nothing is right and nothing is wrong; whatsoever is natural to you is good. You can learn some language also which is written that way and you will really be in ecstasy writing that kind of language. Or you can invent your own calligraphy! Just do anything... just nonsense will do, but it will relax the whole inner system of your mind.

You have to move towards the left more. And once you have done that you will feel at ease, more silent, more calm, quiet, cool. Otherwise this problem will remain and it can create more and more problems as days pass. Because it is almost as if the car has been made to be driven with the left-hand -- it has a left-hand drive -- and you are trying to drive it from the right, so the whole mechanism is not there. All you can do is push it from behind and just somehow manage it.

Just accept it -- it is perfectly good.

[Another sannyasin says: I can't formulate what I'm trying to say.]

There is no need to say anything. Things are settling, things are changing, and when things are in change there are many things to say and yet it is very difficult to be articulate, because so many things are happening and so many things are going on simultaneously. It is very difficult to find from where to begin: it is almost like a circle, and circles inside circles are there. It is a transitory period. When the old starts disappearing and the new has not yet appeared on the horizon -- the night is gone and the day has not come

-- that kind of interval is there.

So whatsoever you can ask will look irrelevant, because you can only ask something that you know. That is disappearing; that is your past. You cannot ask anything which is relevant because that has to be about the future which has not yet become present. Next time you come things will be very clear; you will be able to ask exactly according to your need. But whether you ask or not your need will be fulfilled; that's my work. It is not a question of your asking. And sometimes it happens: a person asks one thing and I give him something else, because I can see that that question is not in any way useful; that question is just a head question. Head questions make no sense but gut questions do, questions which come from the navel, not from the head, questions which don't come from your studies, knowledge, scholarship -- questions which come from your existence, existential questions.

And that's what you are groping for. You can ask many questions but they are all of the head. Soon you will be able to ask something existential. But whether you ask it or not, I am already at work. Just go, continue to meditate, and make it a point that a one-hour meditation is a must.

The Madman's Guide to Enlightenment

Chapter #4
Chapter title: None

4 June 1978 pm in Chuang Tzu Auditorium

Archive code:	7806045
ShortTitle:	MADGUI04
Audio:	No
Video:	No

[Osho gives a couple an 'energy darshan']

Good. Come back. This is the best way to say something of the heart. And there is much the heart wants to say but the mind is incapable of saying it. It can be said only through the energy. Words are inadequate; only vitality can be adequate for it. You cannot translate it into linguistic, conceptual forms; language is not meant for it. But there is another kind of language, existential, that consists of the vibration of the energy. It is far more profound. It can say things which cannot be said... at least it can *show* things which cannot be said.

I am happy -- you are both moving in a beautiful space. And much more is on the way. Become more receptive. It all depends on your receptivity. The more receptive you become, the more you will be getting. One has to go on expanding. One has to go on expanding so much that one can contain the infinite. Then only is god known... and not only known but lived.

The journey has started. You have taken the most important step: you have begun it. Now it will go on accelerating.

Cooperate, relax, trust.

[A sannyasin says he is confused about his reasons for going to the West.]

All the reasons may be true. And man is very complex. Our life does not depend on one cause, it is multi-causal. Even a small act has many causes to it. Science has given an idea to everybody that each effect has one cause. That is not true, at least not true about man. Each effect has many causes maybe one is predominant or predominant one day, another day not. But every effect has many causes, so there is no need to be confused: all those causes may be true. They are true.

When you are here a great fear is bound to come one day or other. That indicates that now you are coming closer to me. So on one hand it is a happy phenomenon; on the other it is very confusing because then the mind starts finding ways to escape from here. You are on that boundary line where a decision has to be taken. The mind hesitates, and the hesitation is natural. Nothing wrong about it; it is not a sin. Don't feel guilty about it.

It is confusing, because your whole past pulls you back. And the future *is* insecure: you cannot be certain about it, about what is going to happen. You may lose your past, and you may not even get something in the bargain, hence the fear. This is one part of it.

The other part of it -- a great desire to go into the unknown -- will arise too. The adventurer will start raising its head and it will say 'It is worth it; the risk has to be taken', because even if the past is secure, comfortable, what have you gained out of it? It has become a dull kind of routine; you are moving in a circle. You will do those same things again. Even if they are pleasant, they are boring.

You can find a woman, another woman, another woman, and you know it is pleasant but soon it wears out, soon the agony sets in and you feel bored. And it is the same woman you were so thrilled by it was such a great challenge! In fact, the moment you have possessed the woman, the woman is finished, because the whole excitement and ecstasy was in possessing her, in conquering, and now you have conquered her. And now the same games, whether they are of sex or love or money or... and one goes on and on and one gets more and more fed up. So you know that too!

So both these things are there -- the fear of losing the past and the excitement of losing it and entering into something new -- hence the hesitation, hence the confusion. But my suggestion is: this time you have to go, otherwise you will remain stuck at this point. This time you have to go -- that will teach you many things.

With this going back, with this experience of going back, you will be really finished with the past because you will see the futility of it. And you have to see it; just my saying it is not of much help. Even if intellectually you understand it, it is not of much help. You have to go and see it, experience that it is futile. You have to go back and see that it was pointless. You have to see the stupidity of it; that will make you wise.

So I am not suggesting that you stay. My suggestion is: go, find a woman, find a job, be secure... and within a few months the call will come to come back. Then it will be worth coming. You will be coming with less hesitation, you will come with a more certain step.

So this time it is perfectly right -- go -- but when the call is heard, come back again. And I will give you the call in the right moment.

[Osho asks another sannyasin if he has anything to say. He replies: Words seem so empty.]

Words are empty but you are full of something. It is just a beginning -- a small small fountain has started sprouting. Your conscious mind may not have even heard about it, because there is a distance between the unconscious and the conscious. The thing is happening in the unconscious. It is like a fountain, a stream of water deep down in the dark earth: on the surface we don't hear the sound, you cannot see that something inside Is flowing. It takes time for the conscious to recognise it, but something *is* flowing. I can hear the first flowing sound of the stream. It is very very still, very silent, but soon it will flood your consciousness.

This is going to be your fulfillment, but much work is needed to connect the conscious with the unconscious. Much earth has to be dug up. Many things have to be unearthed, many rocks have to be removed, but the source is there. And it will not be futile. You can dig and the well will be found. Just continue to meditate.

[Osho gives an 'energy darshan' to a sannyasin who is an art teacher in America.]

The energy is ready and much can be done. You have come at a very very right moment. And much depends on the moment. Sometimes people come but their energy is not ripe. Sometimes people who have passed that moment of ripeness come; then it takes a long time, much work, unnecessary work. But that work can be avoided with you. You have come exactly at the right time. This is the season for you to bloom; it is a spring for you. And once you start opening up, all the reservoirs of creative energy will start functioning.

I teach art... religion is another name for it. My religion is more aesthetic than religious. It is much more

akin to art, poetry, painting, dance, music -- than it is to ritual. To me, religion is the greatest art. And god cannot be contacted through a scientific attitude -- that becomes a barrier -- because god is not an object. God can be contacted only in a subjective way, through subjectivity, because god is our innermost subject. And that's the way of art.

The artist has to be non-objective. The moment the artist is objective, art is lost. Then he may be just a photographer It is simply depicting the object outside; then the work is mechanical When you create the object it comes from your subjectivity, from your very inner source -- it is your creation. A painting does not represent nature -- not at all. If it does it is not painting, it is photography. It represents the artist. It represents his vision, it represents his dream of reality. It represents how he feels the reality should be. It represents a value, not a fact.

And that's what religion is in the ultimate sense: it does not represent any facticity. God is not a fact but the ultimate value -- the value of all values, the value behind all values, the beauty behind all beauties, the song behind all songs.

So just become more and more available, open, and don't resist in any way. Just go with the wind here, and instantly things will start happening.

[A young sannyasin says: I've been feeling quite a lot lately... that things have been happening very fast...]

They are happening and they are happening quite fast. And the difficulty will be there -- you cannot keep pace with them, mm? They are running and you are as yet unable to run with them, you are lagging behind. Things are going faster than you, but it happens sometimes; then you have to speed up. You have to keep pace with things, otherwise they will stop. You have to run with them, you have to remain constantly parallel to them. In fact, the best way is to be a little ahead of them... but you are lagging behind.

That may be just because you have never believed in your life that these things would happen to you. You had never dreamt about them. They are just happening out of the blue they are incomprehensible. You are simply bewildered By the time you have settled with one thing, another happens, and it keeps you unsettled.

But this is beautiful; this is what is expected of every sannyasin. Evolution has to be speeded up; then it becomes revolution. That's the only difference between evolution and revolution: evolution goes at an ant's pace -- it takes millions of years for a small thing to happen. Revolution means a quantum leap -- a jump from one state to another state, a discontinuity with the old. And once you have learned how to leap, life takes on such vitality, such joy that you cannot imagine it can be so beautiful, that life can be so *alive*!

Just raise your hands, close your eyes, and feel pulled towards me as if you are being pulled towards a magnet -- irresistibly pulled, you cannot help it, there is no way to hold yourself -- and if your body starts moving, allow. If your body starts leaning, allow.

[Another sannyasin says: there's a lot of fear but I'm not scared any more... It's as if love is just killing me.]

Love kills! It kills and gives no opening to escape. Fear is natural -- all that is needed is not to be scared by it. It has to be taken for granted, it has to be accepted. It will remain by the side, like a shadow. Soon it becomes impotent. If you don't give much attention to it, it loses all power over you. It goes on lingering by the side. It is just as in the morning when you wake up, the dream lingers a little while. You are drinking your tea and the dream is still lurking by the side. You are taking your bath and something of the dream is still hanging around, a hangover, but you are not paying attention to it. Soon it disappears. Like that, fear will disappear one day. Just don't pay much attention to it.

Love is a killer. This whole field is a love field and you will be killed from every side. There is no way to escape, so fall flat on your back (chuckling), say 'Yes!' and be killed! (laughter) Right? Good!

The Madman's Guide to Enlightenment

Chapter #5
Chapter title: None

5 June 1978 pm in Chuang Tzu Auditorium

Archive code:	7806055
ShortTitle:	MADGUI05
Audio:	No
Video:	No

[Osho gives a meditation to a sannyasin.]

You start one meditation, and that is just sitting silently and allowing your fingers to have their own movement. Feel the movement from the inside. Don't try to see it from the outside. So keep your eyes closed and just feel the movements from inside. let the energy flow more and more into the hands.

The hands are deeply connected with the brain -- the right hand with the left side brain, the left hand with the right side brain. And if fingers can be allowed total freedom of expression, then many many tensions accumulated in the brain are released. That is the easiest way to release the brain mechanism, its repressions, its unused energy. Your hands are perfectly capable of doing it.

Out of such experiences a separate science was evolved in the East -- the science of mudras. Slowly slowly, people became aware that whenever a certain thing happens in the mind, the hand takes a certain gesture, a certain posture. When you are angry, it may become a fist. It *has* to become a fist, because anger means that you don't want to release the tension. You want to accumulate it in the head; only then will it become violence. So in anger the hand closes and becomes a fist. Then there is no energy released by the hand; it accumulates. In anger you want to beat somebody, to hit somebody, because the whole hand gathers too much energy and it needs an abrupt release. That's what hitting is. And that's why, when you are angry it is very helpful to hit a pillow, to beat a pillow -- it does the same. It doesn't matter whom you are beating. There is no point in beating your wife or your child or your friend; that can be done to the pillow. Because the real thing is not beating -- the real thing is that the accumulated energy is much too heavy. It has to be released, you have to be unburdened.

When the mind becomes silent, the hand has different gestures. When the mind becomes utterly silent, you can see from the gestures of the hand. They have a grace, and elegance that is almost not of this world -- the gestures of a Buddha are gestures of enlightenment. The way you are sitting meditators have been sitting down the ages for centuries, for a particular reason. One hand upon another creates a circle of energy; nothing is released. From the left hand it moves to the right and goes on circling inside you; it is a short circuit. It is immensely powerful. It gathers power, and gathers it in a different way -- not like a fist, because that is a broken line and the power becomes too much and has to be released. But when the power is moving in a circle there is no question of release. That's why meditators have been sitting that way.

Remember and watchsometimes you will find the left hand up, sometimes the right hand up. Don't force any pattern -- whatsoever the need of the energy is, it will take that form. When the left side of the brain wants to release energy it will take one form, when the right side of the brain is too burdened with energy, then there will be a different gesture.

You can become a great meditator through hand gestures; you have that potential. So just sitting silently, play, allow the hand... and you will be surprised. It is magical. You need not j'ump and jog and do much chaotic meditation -- just your hands will do. You have the hands of a great artist....

The Madman's Guide to Enlightenment

Chapter #6
Chapter title: None

6 June 1978 pm in Chuang Tzu Auditorium

Archive code:	7806065
ShortTitle:	MADGUI06
Audio:	No
Video:	No

[A sannyasin says: Sometimes I wonder whether you're real or not.]

Everything is unreal -- I am too -- because reality is not a thing. All things are unreal. Reality is a nothing, no-thing. Things are only appearances, forms of something which is formless. That formlessness is real but that cannot be seen by the eyes and cannot be touched and felt is unreal; it is all dream stuff -- and I am included in it.

All that can be experienced is a dream. Only the experiencer is not a dream. I am just a dream to you, but the witness of the dream is not unreal. and the witness is one. that witness is called god. Everything else is fictitious.

The question is not strange; the question is worth asking. But when I say that I am unreal or when I say that everything is unreal, that does not mean that you can pass through the wall. That does not mean that you can jump off a mountain because the mountain is unreal and you are unreal.

By 'unreal' I mean as it *appears* to you -- that *appearance* is unreal. For example, the wall, as it appears, is unreal. Ask the physicist, ask even the materialist: he says it is unreal because there is no solid wall, just electrons moving so fast that they give the appearance of a solid wall. But there is no solid wall, there is nothing solid. And an electron is nothing but a wave -- not even a particle, but a wave. Out of those waves, which are immaterial, the solid wall is constructed. It looks solid to us because we cannot see deeply enough. And there is no way to see deeply enough, because whatsoever we see will remain on the surface.

Matter is unreal in that sense. It is all energy, and energy is just a concept. We say that this is electricity that is giving us light, but nobody has ever been able to define what exactly it is. We have just notions about it -- that it is something that is passing through the wires, coming to the bulb. But *nothing* is passing; it is not like a current, it is not like a river or a stream.

So whatsoever we see is unreal; and that which is real cannot be seen. Only one thing can be said with certainty and that is that the witness is not unreal. Even to witness unreality a real witness is needed. You may be just a fiction of my mind, I may be just a fiction of your mind, but even for the fiction to exist, somebody is needed deep inside me to see that fiction. That witness is not unreal; everything else is unreal.

And the whole search of religion is for that witness: how to find that which is real. And it is there in each experience -- not as the experience but as the experiencer, not as the object but as subjectivity.

Soren Kierkegaard has said 'Truth is subjectivity'. That's exactly how it is. Objectivity is a lie, it is false. So when there is no thought, no experience, no object, no content in the mind, and your consciousness is just bare, naked, pure -- pure of all content, just contentless, ~ mirror mirroring nothing -- then you know what is real. That mirror mirroring nothing is reality. For that one has to go deeper and deeper into one's own being. There are layers and layers of many things; all those layers have to be eliminated.

When I say 'all is unreal' it is just a device to eliminate all those layers. Once it is said and understood that everything is unreal, one starts moving inwards; there is no point in moving outwards. Then it doesn't make any difference whether you succeed in the outside world or you fail -- all is unreal. Then it doesn't matter much whether you have money or not. It doesn't matter whether you are respected or not, whether

you are known or you live an unknown life. Nothing matters.

If things are unreal then all is the same good dreams, sweet dreams or nightmares. Then nothing is moral and nothing is immoral. It gives a great freedom it gives great detachment, and one simply starts falling into one's own inner abyss. One day one comes to the centre of it, the centre of all. That centre is real. In the East we have called that centre 'brahma', god, the absolute, or whatsoever name you want you can choose -- call it the 'soul', the 'truth', 'nirvana', 'enlightenment'.

Enlightenment is nothing but seeing this fact, that only one's subjectivity is a certainty; everything else is unreal. You are -- that is the only truth about which we can be absolutely certain.

Your question is relevant, meaningful. Now start asking 'Who am I?' Translate the question into 'Who am I?' and you will come to know one day what is real.

[A sannyasin is upset about leaving for the West.]

It is difficult to leave me but you are only leaving on the outside and that is not leaving at all. Now that contact has happened where I can be with you anywhere. You can call me anywhere and you will find me! So this trip will be a great experience. You will not miss me in your innermost core. Physically, of course, you will miss me, but that is not important. The most important thing is not to miss in the heart.

There are many people who are here, physically close, and still they are missing but are not even aware of it. Because if I am not in their hearts, then they are simply deceiving themselves that they are with me or I am with them.

To be physically here has no value. The value of physical presence is very very superficial. At the most it is just an occasion to allow the other contact to happen. Once that contact has happened you can be anywhere you can move to another planet, it won't make any difference, it won't create any distance. There *is* a closeness in which no space exists, no time either, and that is a real closeness, that is intimacy. And a disciple in love with the master attains to those plenitudes.

So this trip will be good -- don't be shaken by it. You will come back very very happy because you will know that now you cannot lose me, now there is no way to lose me. And that becomes a great strength -- when you know that there is no way to lose me. Even by going far away you come and come closer and closer. That process has started, it has set in. So go happily, with great gladness and come back soon!

[A sannyas asks about sadness.]

A few things have to be understood.... One: every man is sad, every woman is sad. Sadness is the very situation of life. Sadness is not something like an accident -- on the contrary, happiness is an accident. Sadness is very natural. There is a reason why it is so.

Man is the only animal who is aware, no other animal is aware. And awareness basically is awareness of pain -- of illness, of disease. If you have a headache, you become aware that there is a headache and a head. If you don't have a headache, awareness disappears. If your body is perfectly healthy you will not know that you have a body. In fact that is the definition of health in the eastern medical science: not to be aware of the body is the definition of health. An ill person cannot lose that awareness. If your leg is hurting you will be aware; if your stomach is in a cramp you will be aware. If your body is tired you will be aware. If your body is perfectly healthy you will forget all about the body. So awareness basically is awareness of the negative.

Man has awareness, so the first awareness that happens to man is of the negative. The second awareness has to be attained -- that is of the positive. That is something to be earned; it does not happen of its own accord. And there is a third awareness which is beyond both: that is buddhahood.

Animals are not aware; their awareness is zero. Man is aware but the awareness is negative. Then there are happy people, cheerful people -- their awareness is positive; that has to be earned. Very few people come to that. And even more rare is the third, where positive and negative both disappear. One simply *is* -- neither sad nor happy, just calm and quiet and cool.

Awareness is the natural state of humanity; that is where you are. Don't make much fuss about it -- everyone is at that point. If you make much fuss about it, it becomes more difficult to get out of it. Rather than focussing your whole attention on it, try to find ways to get out of it. Whatsoever makes you happy, do it! And don't be in any way inhibited.

My feeling is: because your love affair has dwindled, you are focussed on sadness and you are not gathering enough courage to move with somebody else. You go on clinging, you go on hoping, but the

relationship has dwindled. And once a relationship has fallen flat it is very very difficult to help it to stand again. At the most it can walk but it will walk on crutches; it cannot dance. It is a broken mirror; you can glue it together but it can never be the same again. But there is no need to be worried, because so many other mirrors are available.

So the real problem is there. And there you are afraid -- you are even afraid to move with somebody, to fall in some love, afraid that then you will lose [your husband] forever. So you are stuck. That is your choice. Love will make you a little happier than you are, a little less sad at least. And then you will again have a little thrill in life.

The positive awareness needs some work, and love is one of the greatest things that helps to bring it. So as much love as one can afford one has to go into. Creativity helps, small things help. Go and dance, sing, play some instrument, paint, or whatsoever work you are doing, put your total energy into it, pour yourself into it -- these small things. And then small joys -- meeting a friend, gossipping, chit-chatting, going to a musical concert... just small things.

But what happens is that when you are not in love all these things look futile. When you are in love all these things look meaningful. So love gives you the perspective, and that is missing. If love is missing you will become more and more sad, and the more sad you are, the more you will become unavailable to people. People won't approach you because they want to love a happy person. Who wants to get involved with a sad and unhappy and heavy person? Nobody wants to -- people are sad enough on their own. They want somebody who will bring a little cheerfulness in their life.

So there is a problem: when people are sad, nobody loves them, nobody approaches them; they repel people. When they repel people, they feel more sad; they think 'Nobody loves me.' But they are the cause of it! Why should anybody love you if you are sad? If he can find a better person, he will find a better person. If he cannot find anybody then only.... So you are becoming sad clinging to a relationship which is no more there, still hoping against hope, becoming more and more miserable, and destroying all bridges to other people.

Open up all the doors. Love is good -- with whom it happens doesn't matter -- because love gives you a jump into positive awareness. And with love many things start becoming meaningful. Then you can sing, you can dance, you can go out. Your life starts moving; there is something to look forward to and everything fits together. Love functions as a centre and all the pieces that were falling apart suddenly are no more falling apart; they become one unity. Love becomes a magnetic force and everything comes together. That togetherness is positive.

And only after that can you relate with me; only then can trust towards me arise in you, not before it. Only love can make you capable of going into a higher kind of love which is trust. Otherwise you will doubt, you will distrust. A sad person Cannot trust. So awareness one -- that is negative awareness -- cannot trust, it can only doubt. Awareness two can trust, it cannot doubt. And because it can trust, awareness becomes possible. To relate to me you will need to create the second; that is missing, so between me and you there is a gap.

You have to understand it and you have to take the responsibility... unless you choose to be miserable; then there is no problem. Don't make any fuss about it; that is your work, that is your painting. Some people paint just sad paintings; that is their work. Some people simply compose sad and dull music... such music that it reminds you of death, not of life. Some people always sing sad songs, but that's their choice. Then don't be worried about it -- it is perfectly okay. Then become the *most* miserable person here. Never be second -- why should you be? At least people will say '[She] is the first! Nobody can compete with her.'

Or if you want to get out of it, take the responsibility this is your choice. Start moving with people, start becoming a little cheerful, start playing games of love again. These are games but it is better to play them than to be negative. If one has to dream, why not dream beautiful dreams? Why get hooked with nightmares?

And then you start thinking a thousand and one things -- that trust is not arising and meditation is not happening and this is not happening and that is not happening. Only one thing is not happening and that is: you are not gathering enough courage to create a new relationship in your life. And

I am not saying that a relationship will not bring misery, but at least that misery will have some moments of happiness in it.

Right now you are in pure misery. But somewhere deep down you are enjoying this misery. You are creating it in the hope that [your ex-boyfriend] will think 'How [she] is suffering!' and he will sympathise, he will start loving you again as he used to. You are calculating absolutely wrongly. Nobody loves a

miserable person -- that's an absolute principle. People can sympathise but sympathy is not love, and it doesn't satisfy. It hurts, it wounds. To be in a situation where people have to sympathise with you is not a good situation; it is humiliating.

So this is exactly what the case is with you. I have put it plainly. I may even look hard to you, mm? because you come for consolation. But I cannot console you because I never help any negative state. This is simply ugly -- drop it! Get out of it! Start moving and again singing, again dancing and again fooling around. That will give you more positivity, and only out of that will trust towards me arise. Only loving people, people who are in love, will be able to look at me, to connect themselves with me.

So start from this moment, mm? That's exactly what I mean -- 'fooling around'. And right now you are looking happy -- just at the idea of it! (laughter)

[Another sannyasin says: I don't know which way inside is.]

Just allow it to happen. That question is irrelevant, because inside is not any direction -- neither north nor south nor east nor west, neither up nor down. And there is no way to it; it is already where we are. It is not really a movement from 'a' to 'b'. It is just a recognition, a remembrance. It is just awareness arising in you and seeing the fact that you have always been here -- you had never left this space for a single moment. In fact, you cannot leave it, there is no way to leave it. You had just fallen asleep.

In the morning when you wake up, it is the *same* place -- the same room, the same bed in which you had fallen asleep. From sleep to waking there is no distance, no physical distance. You don't travel it, you don't have to take a vehicle. When you open your eyes you suddenly know you have been here the whole night, although you dreamed of a thousand and one things and in those dreams you moved to faraway places. But even when you were in your dream in faraway places, you were here in this room, on this bed, under this sheet, under this blanket. So when you wake up in the morning, you don't ask 'How did I arrive in Poona from Peking? -- because I was dreaming of Peking.' It was just a dream -- you never left the place.

That's how it is: we *are there, we are it*, the inside. So it is not a question of which way to move, from where to move, what direction to take. All that is needed is an awakening, a remembrance, and that is happening slowly. The sleep *is* getting thinner and thinner, and when the sleep gets thinner and thinner and you are just hanging in between -- a few dreams, fragments of the dreams, are still floating around and you have also started hearing sounds from the outside.... The milkman is at the door talking to your wife and the children are getting ready to go to the school, and the wife is preparing the breakfast, and the sounds from the kitchen, and even the smell.... Still fragments of the dream are floating about -- you are neither awake nor asleep, just in between. That is the situation where you are. And then this question arises: now what to do? which way to take? in what direction to move? No, it is not a question of direction -- it is just opening your eyes. It is just a remembrance.

It is happening! Just go on doing whatsoever you are doing, because when it starts happening that simply shows that whatsoever you are doing is right. So go on doing it. Go on digging in the same way and sooner or later more awareness will become available.

And there comes a moment when the eyes open and you are no more asleep. But then you will know that this is not a new space. It is the old space with a new vision, the old space with a new awareness... a new insight, but the space is the ancient one.

But things are going well -- just continue. Good.

The Madman's Guide to Enlightenment

Chapter #7
Chapter title: None

7 June 1978 pm in Chuang Tzu Auditorium

Archive code: 7806075

ShortTitle: MADGUI07
Audio: No
Video: No

[A sannyasin asks about earning money in the West and finding time for sannyas activities.]

Do at least one meditation every day. Choose any meditation, but persist with one method; don't go on changing. Whether results come or not, go on persisting in it. Results certainly come; all that is needed is patience. Methods don't work. What really works is patience. Methods are devices to help you to remain patient and open.

If a person simply sits in his room for one hour every day doing nothing -- no method, no technique, just sitting there -- if he sits long enough it is going to happen. All meditations are just explanations for people who cannot just sit, rationalisations for people who cannot allow themselves to just sit. They need something, so when they think they are doing meditations they can allow themselves a one-hour gap, otherwise they won't allow. In fact meditation is nothing. It is simply waiting, resting, a state of no action... and that is our natural state.

Think of the child in the mother's womb, doing nothing. That is a nine-month meditation marathon. And the child is utterly happy. In fact, because of that blissfulness, one always feels a suffering in life. Compared to it whatsoever happens in life falls short. Although consciously you have forgotten about it, unconsciously it persists as a nostalgia. We know in some subtle way, our body knows, that there was a time when all was just bliss. But you were not doing anything in the womb; you were in a state of no action -- 'wu-wei'. You were just there. That's what meditation is all about: again creating a womb situation.

So close your doors, sit silently; even that will do. But make it a point that one hour has to be given every day. And results won't pop up immediately, because we have learned habits of action and they have become so deep-rooted that even when you are sitting, you find some ways to do something. At least you can go on changing your posture, you can think of a thousand and one things. You can have dreams. You can wonder 'Who is this child crying? Why? Why is this dog barking?' Or you can create subtle mechanisms in the body to distract you. Maybe an ant is creeping on your leg or there is pain and you have to change the posture. These are nothing but tricks, strategies of the mind to keep you occupied, because the mind dies utterly if there is no occupation. The mind *is* occupation. Meditation means a state of no occupation.

So if you like any method, you can do it; if you don't, just sit. Twenty-three hours are yours; one hour give to me.

And finally you will see that only that one hour has been saved; all the other twenty-three hours have gone down the drain.

You have to put the energy into your earning because you have to come forever, so settle things. But one hour for meditation, mm? that will be a contact with me, a connection, and it will rejuvenate you every day. It will go on creating new spaces for you. But don't hanker for them and don't expect them. Don't even think about them. When they happen say 'thank you' to the sky and forget all about it.

And don't for a single moment have the idea in your mind 'Now it has happened it has to happen every day.' Once you desire a repetition you are getting into trouble; it will not happen again. It happens only in an innocent mind. It happens only when there was no expectation, no desire, no action, no occupation, just a simple passivity. One was, nothing else -- a pure being, a naked, bare being. One was just breathing, one was aware.

So give one hour to meditation and put your energies into the work and come back as soon as you can.

[A sannyasin meeting Osho for the first time says: Can you tell me what I need?]

I will... I will not only tell you, I will give it to you. You need me! You just have to prepare the heart for me so I can enter and start working inside. The meditations are just cleansing processes and so are the groups. They simply destroy the negative in you. Once the negative is destroyed I can enter into the very core of your being. That very entry brings an alchemical change, brings transformation. The very touch, just the contact, and suddenly your energy that has remained blocked for centuries starts flowing again. And the life that has disappeared from you into some kind of underground in your consciousness starts surfacing

again, blooms in your consciousness.

The real work starts only when I penetrate you. The disciple has to be unconditionally open. It is risky and only courageous people can take it in, can go with me. But much is going to happen...

Participate in as many things as possible. Use your time as totally as possible. Don't waste any time, because a great intensity is needed to penetrate into a new dimension. And that intensity is created the more you participate in groups, meditations, dances, and the things that are going on around here. So in one after another, go on participating. That builds up the energy -- it brings a peak. And from that peak the transformation happens of its own accord; It is like heating water: when it comes to one hundred degrees it evaporates. But much is going to happen....

[A Japanese sannyasin asks about a friend who went 'mad' recently; Japanese sannyasins who were helping to look after him felt confused and embarrassed.]

I can understand, but one has to watch. If something like that happens, take care of the person physically, make him as comfortable as possible, but don't try to help him psychologically in any way, because that will create more madness in him. Never advise a madman. He has become mad in the first place because so many people have advised him in the past. He has been driven mad by advisers. Nobody is mad, nobody *need* be mad, but we create such abnormal expectations of people that they drive them mad.

And the Japanese culture is one of the most repressive cultures. It had to be in the past because it was a military culture, and you can create samurais only if you repress them. When they have so much repression in themselves they become dangerous. They can kill easily -- it is an inner necessity for them to kill. And they can commit suicide also very easily; their whole energy turns destructive. A repressed person is a destructive person; either he will be a murderer or he will commit suicide. And if neither are allowed he will go mad. That's what happens.

Japan has to learn more and more how to live without so much repression. And this has been my observation here -- so many Japanese sannyasins have come and I have been watching -- when they come here, this is such a polar opposite to whatsoever they have experienced in their past that they can go insane. It is very confusing, because 'discipline' is a dirty word here, repression a calamity, a disaster, a disease, and to have a very uptight character is ugly. But they have been made for it, so when they suddenly relax here, all the repressed things bubble up.

In the new commune we will make arrangements, special arrangements for the Japanese so that special care can be taken of them, mm? Because their whole culture, the whole past, has to be taken away. All that is needed is caring, love, but no advice. Take care of the person, give him food, sleep, nourishment, comfort, but no psychological help. Just leave him alone. It is a kind of catharsis he is going through. Just a few weeks and he will be out of it on his own.

But I can understand -- the difficulty is there. Right now we don't have any special arrangements but in the new commune we will have. Nothing much is needed -- just three, four weeks complete rest and the hidden samurai will disappear.

To be a sannyasin is just an effort which takes you beyond being a samurai. It is just a totally different vision of life. The samurai is a fighter, a warrior, and the sannyasin is in a let-go. He has nowhere to 'go, nothing to fight with. The samurai believes in will and the sannyasin believes in no will of his own.

[A sannyasin says that she did have something to say before she was here, at your feet; now it's gone. So you tell her to express it with energy. There is no need to say anything, you tell her, some minutes later.]

You are in a very very liquid state of being, melting. The ice is melting, and by ice, I mean the ego. So there will be much confusion also, because when the old ego melts, with it melts the whole old world and one has to learn how to live in a liquid way. One has always lived as a solid thing. You will never be a solid thing again; now you will be a river. And to be a river means to live in insecurity. A frozen pond is perfectly secure, but a flowing river is continuously insecure because it is continuously moving into the unknown territory.

Your ego *is* melting. It is good! That's why my whole emphasis is on love, because love is the warmth that melts the ego. These are the three states of consciousness: the solid -- the ego; the liquid -- the humble; and the vapour -- that is beyond ego and beyond egolessness too. Once you have entered into the second, then the third becomes possible.

But good! Feel blessed and move with the flow. Don't hold yourself back: wherever it takes you, go with it. Become a dry leaf in the wind -- let the wind take you. You need not even decide about the direction. Forget all about goals. Let let-go be the only goal, and it is not a goal at all. Relax more and more, and more and more you will open up.

[The Primal therapy group are present at darshan. One group participant who used to be a nun asks about sexual relationships; she does not feel any desire while she is involved with the ashram and meditating, but does not wish to live like a nun again.]

No, it is not the same type of life. It is not. The way you have lived in the past was a kind of deep repression. Now there is no question of repression here. But one can move to the opposite extreme -- one can force, start forcing expression. That will again be repression. You need not force it. You have just to drop repression, that's all. Then if it comes naturally, good; if it doesn't, then it is not needed at all. Then your path is very clear. And on the surface they may look alike because you will be celibate again, but this will be a totally different kind of celibacy; nobody is forcing it on you, nobody *wants* that you should be like that, but if celibacy comes naturally to you, then you have to listen to your nature. Don't be destructive to your nature.

There are born celibates for whom to move into sex is simply ugly. If they have to, they will, but it has no charm. These were the first celibates in the world, the natural celibates, and because they looked so happy, so radiant, many people started following them. Those who followed were not natural celibates, so they had to repress themselves. And repression can only create an appearance: deep down, that which you have repressed remains, persists, poisons your being.

So all that is needed here is to drop repression, that's all. Then if sex comes easily, you enjoy it and you can be in it without any forcing on your part, then it is good. Anything natural is good. But if you have to force and practise it, then it is wrong. Then you will be doing the same wrong that you have done before.

You have done enough groups, you have gone through many processes and my feeling is that now there is no need to be worried about it. Meditate, listen to me, feel me, and then whatsoever comes naturally is good. If it doesn't come, that too is very good. There is no value in sex or in no sex in itself. There is no value or disvalue, the value is in being natural, simple, innocent. If celibacy is innocent, perfectly good. If love is innocent, perfectly good. You follow me?

My whole idea is: one should be natural, innocent. One should live through one's heart, not through one's head. That celibacy that you lived as a catholic nun was from the head. If this celibacy happens, feel blessed -- it will be from the heart. And there is no need to get into any relationship. Why get into any misery? There is no need -- you have not to go through anything. You have to start living naturally, and that is happening. Just go on listening.

And remember this too: that whatsoever is natural today may not be natural tomorrow. Things change tomorrow you may come across a man and fall in love. Then fall in love! Go headlong into it! Never be afraid of life. Life is good... always good, forever good. And if tomorrow you start enjoying sex, that's absolutely right; go into it without any guilt. Make it a meditation; it is sacred. But if it doesn't come on your path, go on dancing towards god without it.

It has not to be the same for everybody. People are different and people have lived in so many lives in such different ways that they have evolved different personalities. To somebody music is just natural and to somebody else it is impossible. Think like that about everything in life. Sex is also a kind of music. There is no intrinsic necessity in it; it is your choice.

The Madman's Guide to Enlightenment

Chapter #8
Chapter title: None

8 June 1978 pm in Chuang Tzu Auditorium

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ShortTitle: MADGUI08
Audio: No
Video: No

Prem means love, padmaja means the lotus-born lotus-born love. And the lotus is one of the greatest symbols in the East: it is a representative of the beyond. It exists on the earth but it is not of the earth. The beauty of it, the grace of it is so tremendous, so incredible, that it cannot be of this world -- it must be of the other. The lotus means the beyond. And everybody has to become a lotus -- a lotus of consciousness, a lotus of transcendence. Love is the fragrance of that blooming consciousness within you. Hence love is called 'lotus-born'.

What we ordinarily know as love is nothing but lust masquerading as love. It is a physical need. What we call love is sex, simple and pure, but we give it a poetic name because the fact seems to be so ugly that we want to hide it behind a beautiful name.

But there *is* something else called love which happens, which has nothing to do with sex. When a Buddha loves, when a Jesus loves, it is lotus-born. It is their outpouring, the sharing of their infinite bliss. They have bloomed, they have penetrated the beyond, they have known. Now, of its own accord, something starts flowing towards other people. When the lotus blooms, the fragrance is naturally there. It spreads to the winds far and wide, to all the corners of the world.
Love is the fragrance of the inner lotus.

[Osho gives a sannyasin 'energy darshan' and then says:]

Very good. The energy is perfect; that's how the energy should be. It is flowing, it is ready to dance, it is ready to celebrate, and only a celebrating energy can have contact with god because a celebrating energy goes on expanding.

Celebration means expansion. When somebody is celebrating, energy starts moving in ripples and can spread all over existence. An expanding energy can feel moons and stars and suns *within* itself, the whole universe within oneself.

That is the meaning of the upanishadic declaration: Aham brahmasmi, 'I am god.' It has nothing to do with the ego; it is not an ego declaration. In fact it is just the opposite -- a non-ego declaration. The 'I' has disappeared and the energy has become so vast that there is no way to see the universe separate from it. It has become universal, it has become cosmic. This is the right point, the place from where one should start the journey. So I am very happy. Go on expanding.

And don't allow anything that can become a hindrance. No relationship is valuable. A relationship is valuable only if it helps expansion. If it hinders, it has to be dropped. Nothing else is more valuable than an expanding consciousness, because that is god-consciousness. You have been doing well. You are no more obsessed with the relationship as you were when you left... and it is beautiful. When there is no obsession, relationships can bloom. But then they are no more pathological; they are moment to moment, they are just a kind of sharing. One does not become fixated upon one person; there is no need. God's beauty is all over, his magic is all over. All the forms are his, so in whatsoever form you love him, you love him. All love goes to him -- it is an offering to god.

But the mind wants to become attached, obsessed, fixated, limited, because the mind can control only limitations. It feels impotent in the face of the infinite. When it has to deal with the unlimited, it suddenly feels inadequate, shrinks back and denies the infinite. It says there is none, nothing like the infinite; the finite is all. The mind is always trying to narrow down. The narrower you are, the more powerful the mind feels. And when you start flowing all over the place, the mind is simply drowned.

So the mind will try to bring back old patterns. Don't allow it! Now you have the energy that can take you beyond the mind. Don't miss this opportunity!

[She tells Osho she has been having symptoms of heart attacks: I had an EEG because I collapsed in the restaurant and the doctor said that it wasn't an attack but that the heart was very irregular.]

The heart can sometimes be very irregular, but it is not a heart attack, not at all. It is just that the energy is moving in such spasms and the pattern is so new, mm? that the heart has to cope with it, the heart has to learn how to cope with it. The whole body will have to learn again. It is almost a new birth.

It is just as the child is born and he has to learn everything from scratch: how to breathe, how to cope with the world -- the light, the colour, the hardness of the world -- the unfamiliarity of everything, the coldness, hunger. The child has to face a thousand and one problems. The same thing happens when your energy changes. Again it is a new birth and the old patterns won't do. The body has become accustomed, the mind has become accustomed... and it is really difficult to teach an old dog new tricks. But slowly, slowly, it will settle -- nothing to be worried about!

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Chapter #9
Chapter title: None

9 June 1978 pm in Chuang Tzu Auditorium

Archive code: 7806095	
ShortTitle: MADGUI09	
Audio:	No
Video:	No

[A sannyasin says: I felt lots of times to write. Once I nearly came and spoke to you but I didn't, and things have worked out fine. It's just: am I using you enough? -- that's what I'm not sure of.]

You *are*... and it is good. Writing is not of much use. If sometimes it becomes impossible and you cannot help it, write. Otherwise by the time your letter reaches me you have already been helped. In fact when the need arises, the help immediately starts moving towards you. Before you ask the question, the answer has been given. That's the magic that happens between a master and a disciple: even before the question has been formulated, the answer has been given. You may not have heard it, so you think you have to ask. But if you can be a little patient you will hear it; you will find that it has been given already.

And out of one hundred questions, ninety-nine are just momentary. By the time you write them, they are no more relevant -- they disappear of their own accord. One has to learn to be patient and then one can see that ninety-nine percent of problems need not be worried about at all. They move on their own. They just come and they go -- they have nothing to do with you. They are just casual visitors. They have no cause in you.

It always happens if you become open -- and that's what meditation is all about, it makes you open.... If [your girlfriend] has a problem and you are open, you are open in that moment, suddenly the problem will shift towards you and you will start feeling it. But it had nothing to do with you; it is just a casual visitor. It has no cause in you, it is just a reflection. And within minutes it will be gone. You just have to see and watch and wait.

Make it a practice that if some problem arises, wait for at least one week and then write. Out of one hundred times, ninety-nine times you will be saved writing. And that one time you will be really writing something valuable. Otherwise in the rubbish even the diamonds are lost.

There are a few people who go on writing every day, long letters. They think they can create so many problems every day. Problems are very limited. There are not many problems in the world; there are few problems, very few. If you reduce them, they can be counted on your fingers. One moves in a circle and

comes again and again to the same problem. Maybe the situation is different and the problem takes a different shape and form and colour, but that is just the difference in the dress. Just look at the naked problem and it is the same problem you have been struggling with your whole life.

Don't be worried, because sometimes the question will come to your mind that you had the chance to speak but you didn't; you wanted to write and you never wrote -- so are you taking the maximum advantage of the opportunity that is available to you or not? You are taking the whole advantage, far better than those who are continuously writing. Just a small problem arises and they rush. They don't even wait to see whether the problem is a casual visitor or is really rooted in them.

And the more patient you are, the more you will be helped. The more silent you are.... The people who go on asking are noisy people. And they think because they can ask they will be helped -- because they ask more they will be helped more. That is sheer nonsense Those who are silent with me will be helped more -- those who just stand at the back, unassuming, not trying in any way to be felt by others, by me, not trying in any way to be recognised. Because all those problems are nothing but devices to be recognised. Then one exaggerates the problem, mm? thinking that if you have a big problem you are a big man; if you have a small problem you are just tiny.

So people make mountains out of molehills, and I go on seeing that they are making a mountain out of a molehill. They are making much fuss just so that they should be felt, so that everybody knows they are here. That is one of the ways of the ego: the ego always wants to declare to the world 'Look, I am here!' It wants its presence to be felt.

Those who keep silent, those who keep hidden, those who are here and whose presence is not felt will be benefitted the most by me.
So you need not be worried.

[A sannyasin wants to be closer to Osho. She says: Sometimes I feel very distant from you...]

Two things to be understood. One: you only feel distant sometimes because you are coming very close. People who are distant never feel they are distant -- they have nothing to compare with. Because sometimes you come very close, that's why you can feel that sometimes you go very far. It is a good sign, a happy indication, and it happens only to those who come very close, otherwise not.

You cannot remain close continuously, that's true, because that will become unbearable; one can contain only so much joy. Slowly slowly you will contain more; then you will remain more and more close. But naturally, there is a rhythm: you come close and then you go away, you come close then you go away. Going away helps you to absorb me; otherwise when will you digest? One cannot sit at the dining table continuously and go on eating and eating and eating. One needs a few hours' break -- at least a six to eight hour gap between two meals, mm? Otherwise you will go mad and you will become spiritually fat... which is more dangerous than physical fatness! Don't be worried!

[A sannyasin says: Something happened, maybe a week, two weeks ago. I felt fever and headache and pains in my stomach so stayed home the first day.

On the second day I felt a pain in my sex centre and in the top of my head, and something like fire in between. I had spasms and felt as if I were becoming crazy or dying. It was just so cleansing.... Osho asks her if that spasm happened all over the body or just between the head and the sex centre? She replies: All over the body.]

All over the body? Very good. It was something tremendously meaningful. For the first time your male and your female parts had a meeting inside; it was an inner orgasm. You had a glimpse of real tantra. And it will be coming again and again -- remain available to it. Sometimes just lying down on your bed wait for it. Open your windows and wait for it, and if it starts coming, co-operate with it; let the spasm take over.

And go into it without any fear; there is no need to be afraid. It is great energy and it comes like a cyclone. If you allow it, it will be as if a tree is being uprooted in the cyclone. But later on, the greater the upheaval, the deeper will be the silence, the silence that follows a storm. That's why I called you, that was my feeling that something beautiful is happening inside...

It will be coming; next time it comes it will be bigger. Allow it, and if you become very frightened just take the locket in your hand. But go into it -- I will take care. Once or twice it may happen that you will have fever but the fever will disappear, mm? It is such a change in the body electricity. It is such a change in

the whole body chemistry that fever is possible, headache is possible, bellyache is possible -- the whole body can ache. But that is temporary; at the most once or twice it can happen, and then yOu will be feeling as healthy as you have never felt before... for the first time integrated, a unity.
This orgasmic experience will give you the centre.
Something very blissful has happened -- allow it again and again.

[A female sannyasin says that in the Tantra group she was told that she was too 'masculine'.]

There is no problem at all -- just a misunderstanding. You have a very strong energy, that's all, and a very, very disciplined energy. That's why they misunderstood it and they thought that you are trying to be a man. Nothing is a problem.

Sometimes a very confident woman can look as if she has male energy. Sometimes a very proud woman can give that feeling. It was just a misunderstanding. Nothing to be worried about -- you need not worry about it. And this disciplined energy will not fit with a Tantra group, because a Tantra group needs more liquid energy. But nothing is wrong with you; it is just that you have a different kind of energy. The Tantra group has a different kind of movement, and you were not going together, you cannot. You need a different kind of Tantra group, more structured, then you will fit perfectly.

But very rarely does this happen. If more people like you come then I will start another group that will be absolutely structured, disciplined. Then you can go very deep into it; there is no problem about it. It is just that the group was not for you, so forget about it.

The Madman's Guide to Enlightenment

Chapter #10
Chapter title: None

10 June 1978 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

Deva means divine, prasthano means beginning -- a divine beginning. Sannyas is a beginning, not the end -- the first step but the most vital, the most radical. Even the last step will not be so radical, because the last comes of its own accord -- the first has to be taken. It needs your decision, your commitment, your involvement. One hesitates, one feels confused. One feels split -- to be or not to be. A thousand and one times one wants to take the step and then holds it back. It's natural, that hesitation.

The first step is the most difficult, so I say that the first step is almost synonymous with half of the journey. After the first, the second becomes easier because you have taken the risk; and just by taking the risk, great thrill arises. The adventure starts and one becomes more and more fascinated as one moves in. Other steps are easier because then you have a little acquaintance with what it is all about, you have tasted a little bit of it. But the first step is bound to be the hardest, because you don't know what you are getting into. And there is no way to tell you beforehand. The only way to know what sannyas is, is to go into it. It is an existential experience.

But remember it is only the beginning; don't feel satisfied with it. The work starts with it -- it doesn't end. And much has to be done, much has to be changed. Much poison is there accumulated in so many lives; that poison has to be taken out. One has lost the very language of joy and bliss and peace; that language has to be learned from the absolute scratch. One has to learn how to unlearn the past, and that is

the most difficult learning there is. To learn is easy; to unlearn is very difficult because we become too involved in our learning. We become it, it becomes our identity.

Taking sannyas means that you will be entering an identity crisis. For a few days you will not know who you are any more, because you are not the old one -- that is finished; you have moved out of it, that belongs to you no more. It will go on receding, fading, disappearing; soon it will be just a memory. And the new has not yet come, the new has not taken form yet. It can take form only when the old has utterly disappeared, because it has to be made in the same place. The old building has to be demolished, then the new building has to be built in the same place. It cannot be built before the old is destroyed. So you will be going into an identity crisis, and that is hard. One wants to know who one is, but before one can really know who one is, one has to unlearn all that has been taught: 'This is you -- a Christian, a Hindu, a Mohammedan, an Indian, a Chinese, a German, black, white.' All that conditioning has to be wiped off.

Sannyas is a deconditioning. It leaves you utterly pure, empty, and that needs courage -- to be empty. One would like to be pure, but purity comes only as a by-product of emptiness. When one is utterly empty, there is a purity not of this world.

So much has to be done, and if you keep it in mind it can be done fast. So don't relax by taking sannyas. Millions of people around the world have been doing that. Somebody becomes a Christian, is baptised and thinks that all is done. Now whatsoever has to be done has to be done by Jesus Christ. He is the saviour and now they are ready -- he should save them. There is no saviour. Nobody can save you except yourself.

I can help -- I cannot save. I can point the way but I cannot walk for you; you will have to walk on your own. Sannyas is a gesture from your side that you are ready to listen to me. Giving you sannyas is a gesture from my side that I am ready to point the way to you.

[A sannyasin says: I feel more and more to be alone, but when I am alone I cannot do what I like -- I don't know why... I would like to play the guitar or to read or to do some handywork and I cannot -- I feel so restless...]

No, you have not understood the message that is being given by your heart to you; you have misinterpreted it. When you are alone and when you are feeling to be alone, these are all distractions. These are old tricks of the mind. It means you are only pretending you are alone when you start playing the guitar. You are not alone -- the guitar is there, the aloneness is gone. Whether you are with a man or a woman or a tree or with a guitar does not make much difference. The other is there and you can start communicating with the other and the dialogue starts. Now the dialogue is between you and the guitar; you become occupied. How can you be alone when you are occupied? And the very desire to be occupied is coming from the mind. The mind wants to disturb your aloneness. That's why the heart does not feel like doing anything that you like. It is not a question of liking or disliking -- the heart wants simply to be.

The heart is not a doer. The mind *is* a doer and it is constantly hankering to do something. It disappears when you are a non-doer; when you are in 'wu-wei', non-doing, the mind cannot exist for a single moment. It is like a bicycle: you have to go on pedalling it. If you pedal, the bicycle goes; if you stop pedalling the bicycle stops. The mind needs continuous pedalling and the heart simply wants to be. You have to listen to the heart -- there is no need to be distracted.

I know it is difficult to just be; one starts falling into a kind of abyss, a bottomless abyss. One starts moving into a kind of nowhereness. One does not know what is happening and one cannot even feel oneself, because one has always felt oneself when there was some action. One has a certain knowledge about oneself as the actor, the doer; that is your acquaintance with yourself. You have known yourself only while you were occupied, so when you ask a person 'Who are you?' he says 'I am a doctor.' Now, what nonsense is he answering? He says 'I am an engineer.' Nobody is a doctor, nobody is an engineer. These are the things you are doing. How can you be a doctor? It is a profession. You do it, but you are not it. Somebody says 'I am a painter' and somebody else says 'I am a poet.'

The same question was asked of Bodhidharma by Emperor Wu of China. When Bodhidharma entered China, Wu received him and asked 'Who are you, sir?' He said 'I don't know.' Now, you don't expect an enlightened man to answer like that: 'I don't know.' You will feel 'Then what is the difference between an unenlightened and an enlightened person? We have been taught that the enlightened person knows who he is and if Bodhidharma says "I don't know," then is he enlightened?' Even the Emperor became suspicious -- 'What kind of answer is this?' But Bodhidharma was very true.

When you become a non-doer you cannot answer who you are. You don't know because all knowledge

consists of doing. One is a doctor, another is an engineer, the third is a plumber, the fourth is a therapist... but when all action disappears and there is pure being, who are you? There is absolute silence -- you disappear! Hence the fear.

Cling to something. At least play on a guitar -- that guitar is like a shelter -- or paint or dance or sing, but do something! And once you start doing, the mind is happy. But the heart will feel very restless because you missed a great opportunity. You have to understand the desire of the mind and the desire of the heart. They are on totally different levels. And you have to go with the heart, not with the mind.

When you are feeling good being alone, then just be alone. Don't do anything, unless the doing comes from the heart itself, and then it will be a totally different thing. You will not be a doer then. Just wait for a few months, just sit silently whenever you are feeling good in being alone. Just sit silently and don't bring your conditioned mind into it which says 'What are you doing? You are wasting your time.' This is the only way not to waste time. All other ways are of wasting. This is the only way to save time.

And finally, when you have arrived home, you will understand what I am saying. Then looking backwards you will see that this is the only time that is saved -- the time when you were not doing anything and were just sitting silently. All those things that you have been doing and doing are lost and the time is wasted. But the mind, and particularly the western mind, the modern mind -- which are synonyms -- is continuously saying 'Do something, otherwise the time is wasted. Create something, otherwise the time is wasted.' Time is not wasted! There is eternity -- there is no fear of wasting it.

You just sit and enjoy sitting. That is the meaning of the word 'zazen': enjoying simple sitting. And then one day it happens, it certainly happens, that something comes out of that silence; but it is not a kind of doing. Suddenly you find that you are playing on the guitar... not that you decided to play, not that you were feeling restless, not that you were not feeling good sitting silently. Nothing of the kind. Suddenly you feel that the silence wants to sing or to create music -- the silence itself. You are nowhere there. The silence takes the guitar in its hands and starts playing. Then there is great music, then the silence writes poetry. You are nobody, you are nowhere between the poetry and the silence. The poetry itself is translating, the music itself is creating itself. Then being and doing are no more opposites; they are bridged. But for that you will have to wait.

Something beautiful *is* on the way. Allow it -- help it, co-operate with it.

[Another sannyasin asks about how to practise music. He previously wrote Osho a letter about this.]

Your introduction to music has been faulty from the very beginning. You became academically interested in it; that's where a wrong step has been taken. You have to put it right now, otherwise you will suffer for your whole life.

Music is basically a non-academic phenomenon; it is not mathematics. And the highest realms of mathematics are also just like music; they are also non-academic. In fact wherever you go deep, you move beyond it -- the academy.

But this happens to many people because the universities are there and nobody knows what they are doing. Once you are taught poetry in a university, your doors to poetry are closed forever. Then you will never feel the joy that is there; the joy has been killed. That is not the way to teach poetry. One cannot learn poetry for any kind of examination. Poetry should be a sheer joy, for no reason at all. The joy should be intrinsic -- art for art's sake. So is the case with music. Even great poets have been destroyed by the university. Once you read Shakespeare and you prepare for an examination, you are finished with that genius forever; you will never feel interested in him again. The examination has given such a bitter taste on the tongue. And poor Shakespeare has become associated with it; it is a kind of conditioned reflex.

You must have heard about the famous experiment of Pavlov; he discovered the conditioned reflex. He would give his dogs food and would go on ringing a bell; the bell would be rung only when the dogs were eating their food. Soon it became associated: he would just ring the bell and the dogs would start salivating. Now, there is no association between the bell and the saliva; the food has been withdrawn. But via the food the dog's mind has become associated with the bell.

That's just what has happened to you. Music became your academic career. You learned it, you went into it for your degrees, certificates, diplomas. Now those diplomas, degrees, are finished -- the food has been withdrawn -- but the bitterness of it... the bell goes on ringing. You cannot enjoy music. You have misused it.

In a more enlightened world, music, poetry, literature, painting -- these things should be taken out of all

academies. There should be no examination for them and no certification. People should be invited to enjoy; then more and more people will feel enhanced, blessed.

You have taken a wrong step; you have to put it right. My feeling is that for a few days you stop all kinds of music, forget all about it. A gap is needed so that your mind can become dissociated from the bell. After one year start moving into it again, fresh, as if you don't know anything. Discover it again -- you will have to discover it again; that's the only way. Then you will have the joy; otherwise you will be doing it and it will be worthless.

That's what is happening: you feel burdened by it. Just a gap is needed. For one year stop completely. Do something different, anything will do: gardening, farming -- anything will do but not music. For one year, starve, be without music and let your appetite arise again. This time it will be pure because this time you will not be going to do some academic thing through it. Then one day you will be able to move into it. It is worth moving into again, because music is one of the greatest things on the earth. In fact, it is incomparable.

Everything else that is beautiful is, in a subtle way, a kind of music. When you like a painting, it is music in colour. When you like poetry it is music in words. When you go to the Himalayas and you see it, the beauty is overwhelming, it is music -- the Himalayan silence and the virgin snows. It is natural music, the harmony of it all.

But for one year you will have to fast -- that is my suggestion. If you can do that fasting, your natural appetite will come back. Then start doing music again, but it will be a totally different kind of phenomenon; then do it for the sheer joy of it. Never make great values serve any other end. These are values. They cannot be subservient, they cannot be a means to anything else. Music is a god. It has to be worshipped, celebrated, but not used, not exploited.

This is possible and this will happen. You have just taken a wrong step so it has to be set right. One year of fasting from music will help.

[A sannyasin says: When I see a picture of you... I'm scared of your eyes.]

That's true! Everybody should be scared of my eyes, but there are ignorant people who are not! You are wise -- you have understood it.

[Osho gives an 'energy darshan' to a sannyasin and says:]

Just remain more and more open and joyous, because when you are in a state of joy many more things will happen to you. Things are going perfectly beautifully. Remain in a kind of inner dance.

God only comes to dancing people. He is tired and bored with the so-called saints; that is the worst company you can get anywhere. So be cheerful, be happy, and be joyous!

Jesus says so many times to his disciples 'Rejoice, rejoice, I say unto you, rejoice!' But something was wrong with those disciples -- they don't seem to have ever rejoiced. It was a sad bunch...(laughter) and I don't want that kind of bunch here! (laughter) Mm? Laugh and rejoice!

The Madman's Guide to Enlightenment

Chapter #11
Chapter title: None

11 June 1978 pm in Chuang Tzu Auditorium

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Video:	No

Deva means divine or godly, and kalyani means one who brings blessings. The full name will mean: one who brings divine blessings... and each of us has the power to become a blessing to the world. The same energy can become destructive and a curse. The energy is the same; whether it becomes destruction or creation depends on one's choice. The energy in itself is neutral -- you can use it this way or that. Millions of people have decided to be destructive because they think that if they are destructive to others they are not going to be destructive to themselves. They think that to protect themselves, to be safe, to be secure, the only way is to be destructive to the world, to others. But their whole logic is against nature; it doesn't happen, it can't happen. If you are destructive to others you will be destructive to yourself. Whatsoever you are to others, you will be to yourself.

That is one of the most fundamental laws of life: if you hate others, you will hate yourself; if you hate yourself, you will hate others. If you love yourself, you will love others and vice versa. We cannot divide our life: we cannot be hateful towards others and loving towards ourselves, that's impossible. There is no demarcation possible because life is an undivided whole. One who begins in love, one who becomes a blessing to others, finally comes to know that he has become a blessing to himself. By giving to others, you get. Life only goes on responding. If you sing a song, it comes back enhanced... enhanced a thousandfold.

Become a blessing -- that is the way to be blessed. In every possible way avoid being destructive to anybody, and slowly slowly you will see your misery disappearing. And when there is no misery, there is bliss. Bliss is our nature. It is just that we have created so much misery around ourselves that we cannot see what is natural, what is already there.

So this is going to be your work: become a blessing. Keep constantly aware of that: never be a curse to anybody. Nothing else is needed. All will happen of its own accord if you can do only this much.

[A sannyasin asks if he can hang another pendant around his neck instead of the mala and locket.]

Then you won't be a sannyasin...

If you want to hang many things around you, you can -- that is up to you. But what I have given you has some meaning in it. It is a bridge between me and you. It will help you in many ways. You will need the bridge. There will be moments when you will need me. Without it the connection will be lost.

So it is not a question of your choice, that you have to decide what to hang around your neck; it is not a question. Sannyas simply means that now you will be listening to me. It is a decision to drop your old mind. Now, that's how the mind wants to come back -- it is just an excuse. And the mind is very cunning: it can create great excuses. It can give explanations to you of 'Look, that is only of one moment, and *this* thing changes, so it is more flowing.' But in reality one moment contains all -- it is eternal. And the flow is only apparent. The real is eternal; there is no flow in it. It has always been as it is, it is always the same. Its taste is the same. Only forms change, but that which is hidden behind it is unchanging. Waves change and the ocean remains the same, and the deeper you go into the ocean, the less change. At the very core of your being nothing ever changes. The wheel goes on changing, but the wheel depends on something unchanging at the centre. That picture is that unchanging centre; it is not of the wheel, of the changing wheel.

That picture has nothing to do with me -- that picture is essentially of samadhi.

Deva means god, Tarshita means watched by, the full name will mean: watched by god. Start living as if you are being watched continuously... and that's the truth too! God is following everybody -- like a shadow, invisible, but those invisible eyes go on following everybody. Wherever you are, god is very close by, always available, because who knows? -- any moment you may start searching for him. He cannot leave you for a single moment.

Once this vision settles in your heart, it will change your whole life. And the change comes without any effort, because if you are watched by god you have to be graceful, you have to be elegant, you have to be aware, you have to be loving, you have to be beautiful... because he is the beloved.

[A sannyasin asks about an energy she experiences which makes her feel restless. When she feels it, she starts to pull out her eyelashes. This has been happening since she was nine, and she says she doesn't know how to change it.]

You have to do just one thing: whenever it happens again -- you feel restless and you feel the desire to pull out your eyelashes -- just stand and start dancing or jogging. Immediately do something. The energy takes possession and wants to do something, and it has become accustomed to doing only one thing. It may have been just an accident in the beginning, but then it has become a pattern.

You can only break it not by repressing it but by channelling it into new activity. So whatsoever is possible -- if you are alone and you can dance, dance. If you are so sad that you cannot dance, sing a sad song. Shout, be angry, say things... jog. If you cannot do anything -- you may be with people, working in an office and you may not be able to do anything -- just make your fists tight, clench them as much as you can and then relax them, clench and relax, clench and relax. Just seven times and the energy will have moved.

You have to give it a new direction, that's all, mm? Otherwise it has become a set routine. And because you don't want to pull out your eyelashes, you have become too obsessed. Whenever the energy is there you start thinking 'Now, I will pull out my eyelashes, and I don't want to do it! This is a self-defeating process -- I don't want to do it,' but you know that you will do it. So you are against it and yet pulled towards it, and the more against it you are, the more you will be pulled by it. Because anything that you inhibit, that you don't want to do, becomes attractive; it takes on a charm, it becomes enchanting. Then you have to do it -- it has become an obsession.

Just change the direction. *Do* something, something has to be done. And don't make a pattern again: do different things at different times. Whatsoever is possible in the situation, do it. Within three months it will disappear. But remember again: don't make another pattern, otherwise that will become the obsession. So go on changing -- sometimes dance, sometimes jog, sometimes run, sometimes shout, sometimes sing, sometimes just clench your fists... and it will go.

The Madman's Guide to Enlightenment

Chapter #12
Chapter title: None

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[A ten-year-old sannyasin says: I always feel that this is a dream, life is a dream.]

It is a dream, and your feeling is perfectly right. Don't forget it! It is a dream, and every child knows it in the beginning. Slowly slowly one forgets it and starts thinking it is very real...

All these people are a dream. If you can remember this always you will become enlightened soon!

Deva means divine; tada is a Japanese word, one of the most significant -- it means either only or just. The full name will mean: only god, or just god. The word is a Zen word; it means while walking, just walk; let walking be all and all. While sleeping, just sleep, only sleep; don't do a thousand and one other things. While listening, just listen. While loving, just love.

If we can be in each moment with our totality, that is tada. It is an immense experience. If this moment is all -- all in all, as if the whole time has stopped, there is no future anymore, no past anymore; all memory has been put aside and all dreaming renounced -- then this moment arises as a great flame. There is great

beauty in it. To live that moment totally is tada, and if one can live moment to moment in tada, in totality, then nothing else is needed. Then you need not search for god; god will search for you. Then you need not go anywhere else; in being herenow, all starts coming to you. That is the miracle of tada, the magic.

The East has learned only one thing about life -- that is tada. The whole experience of Buddha, Lao Tzu, Krishna, and thousands of others can be reduced to only these words 'just this', this is it...

[A cuckoo sings out in the garden.]

... this calling of the cuckoo.... When out of your silence 'tada' arises, it is the music of the moment. It is meditation. Meditation is nothing but the experience of *this* moment -- and we go on missing this moment.

This moment is a small moment, very very small, atomic. Just a little unawareness and it is gone. One has to be very very alert to catch hold of it, otherwise it will slip by. The whole of life only consists of such atomic moments. If this moment it is slipping by, then other moments will also slip by. You will be continuously desiring and dreaming and never arriving anywhere. This is the situation of the majority, this is the state of ignorance. Everybody wants to be blissful, but bliss is a consequence of being in the moment. Misery is the consequence of being somewhere else, tada is bliss.

So this is not just going to be your name -- this is going to be your sadhana, your work, your search, your discipline.

Now forget the old name completely. Disconnect yourself from it, and start getting into the feel of the new name -- it is more a feel. And start experiencing it, start living it, so it *really* becomes your name.

A name should not remain just a label. It should become your definition. It should say something about you. It should not only be a utilitarian thing -- because everybody needs a name and it will be too difficult if people are without names so we have to label and any name will do. I have given you a name that has to become your very being. It is not just for others to use; it is for you to live and be.

Prem means love; sandhya has many meanings and all are significant, but the root meaning is the interval, the gap. Between two states there is always a small gap. When you pass through one state to another -- for example, when you move from waking to sleeping -- there is a gap. In that gap one can know all that is worth knowing, because in that gap you are no more identified with any state. You are no more identified with the waking, nor yet identified with the sleep; you are just in the middle between the two. You are yourself. Soon you will enter another state and you will think 'I am asleep'; you will gather another identity.

When one thought moves in your mind, you become that. Anger is there, so you become anger. When anger has gone and compassion has arisen, you become compassion. But there is a gap between the two. In that gap you are neither anger nor compassion -- in that gap you are simply you. And that gap has to be searched for, that interval has to be found. It comes many times; whenever one state changes into another, the gap comes. When the adolescent becomes a youth, the gap happens; when a young man starts becoming old, that gap happens again. That gap comes in many forms. It has to be looked for everywhere, and slowly slowly you learn the knack of how to look into the interval. Because in the interval you are closest to your purity. The mirror is simply a mirror in the gap; it is not mirroring anything.

This is one of the meanings, the deepest root meaning. Because of this root meaning, another meaning has arisen out of it: that is evening or morning. Because the night changes into day, the day changes into night, so that interval is called sandhya; that is a secondary meaning to the first. And a third meaning has arisen out of it; it is prayer. For centuries Hindus have prayed only in the interval: when the day is changing into night they will pray. When the morning has come and the night is changing into day again they will pray. Because they have always been praying in those intervals, sandhya became synonymous with prayer. And all these three meanings are beautiful.

First remember the intervals, wherever you can find them. And they are always there: one thought passes, another comes, and there is an interval. It is very minute, fast-moving, but it is there. Morning, evening, also remember it, because great changes happen when the sun sets. Life is no more the same on the earth; it falls into a deep lethargy, almost a mini-death. In the morning again, it is a resurrection; life arises again out of death. Trees become alive and birds start singing and animals open their eyes -- a great interval. So use that meaning too.

And the third meaning is also beautiful. In these intervals one has to be just prayerful, very loving, grateful to god. Prayer is gratefulness.

Prem means love, sandhya means interval. The message is: fill all your intervals with love and they become the rainbow bridge. If you can fill your intervals with love, with prayer, with gratitude, you have

found the door to the temple. l-here is no other way to find god.

[A sannyasin tells Osho of a block in her stomach.]

It will disappear; you just have to do a small experiment. Every night before you go to sleep, just put your hands on your stomach. Be in a sitting posture and bow down -- the hands remain on the stomach and the head bows down. This is called 'the womb posture'. This is the way the child remains in the womb. Then whatsoever happens, allow, but keep that posture. Your breathing will change, your body will start shaking and trembling, you may start crying and weeping. Allow it for ten minutes and then go to sleep. Within three to six weeks the fear will disappear.

It has something to do with your birth. It has remained there since birth. You became very much afraid when you were passing through the birth canal of the mother, so it is like a very sore wound. You have to consciously go into it. This will take you back into the memory and within three to six weeks the memory will be released. Once the memory is lived consciously, you are free of it.

[Another sanyasin says: I'm also a little bit tired of 'enlightenment'...]

How can you be tired of enlightenment? You are not yet enlightened! One can be tired of something if one is in it. I can be tired of it, but you can't be...(laughter) but I'm not! Because enlightenment is when you disappear, so who is there to be tired? There is nobody to be tired. This is the ego that is continuously tired, bored, exhausted, worried. it lives in anguish; it can only live in anguish. Enlightenment is nothing but the disappearance of the ego.

Don't get too obsessed by the word. We have to use some word, so we use it. The simple thing is that the ego disappears and then there is nobody to be bored, nobody to be tired, nobody to die, nobody to live. Then all is very simple because there is nobody to complicate things.

How can one be tired of enlightenment? You must be getting tired of it because you have made it a goal -- you want to achieve it and it is not happening. You are not tired of enlightenment, you are only tired of the goal. And that's what I am saying continuously:'Don't make it a goal -- it is not a goal at all.' Get tired of goals -- perfectly good. Drop them! But I don't think you are really tired. You say you are tired. You are not even tired of your problems, otherwise who is telling you to carry on with them?

Somebody says 'I am tired of the burden,' and goes on carrying it on his head -- he not only goes on carrying it but goes on adding to it, and he goes on saying 'I am tired of it.' Then who is forcing you? If you are really tired..-. the day one is really tired, one is finished with the world. But I think you are too young yet to be absolutely tired, mm? It takes a little time, it takes a little experience. People, when they are seventy and eighty, even then they are not tired! Then they still want to live and chase the old things that they have been chasing for their whole lives.

You can't be tired yet -- it is too early. Rather than condemning your problems, go into them. Each problem has a message to deliver. A problem does not exist without roots. No problem is irrelevant. Howsoever silly and absurd it appears it has some roots in your being; otherwise it wouldn't be there. How can it be there? There must be some cause behind it.

So go into the problem. Don't condemn it by calling it names and saying that you are tired of it. Rather than condemning it, go into it. Slowly slowly, unearth it and you will find great treasures hidden behind the problems. A problem is simply a map; if you can follow the map and go deep into it, you will come to a great treasure. Each problem carries a solution within itself. You have not gone into the problems so they go on piling up. Then you are tired, because so many problems -- how can they be solved? You have not even gone into a single problem.

My own observation is that if you can solve a single problem you have solved all, because then you will know the key to how to solve them all. And the key is the same; it is a master key. It opens all the locks. Solve one problem, choose any one.

George Gurdjieff used to say to his disciples 'Choose a single characteristic in your being and just solve that. Don't be worried about so many things -- if you can solve one problem you have solved all, because to solve one you will have to create that key and that key is a master. It works on all problems.'

And don't be an escapist. You cannot escape from problems; they will follow you and they will go on increasing. And the more you neglect them, the more you will be crowded by them. Don't neglect them. They have to be faced, encountered, lived. And you will never be at a loss if you live them. They are

challenges of life: facing them you will gather integrity. Facing them you will be becoming more and more intelligent. You will have a sharper intelligence by facing them; otherwise if you avoid those problems you will be dull. You will become dull and dim, and that is not the way to live one's life.

Challenges have to be accepted, welcomed. They have to be accepted so lovingly that one can feel grateful that god has given these problems to you to solve. In solving them you will be growing in consciousness, integrity, unity. In solving them you will arrive at your being.

[Another sannyasin asks: For one year I have had a lot of shaking inside my chest and my muscles jump all the time when I relax. It disturbs my sleep sometimes -- I awake from it.

It is nothing to be worried about. But you have been repressing it, you have been trying to control it; you have been trying to hold it somehow, and that is creating the trouble. It is something beautiful -- it has to be allowed. If you repress it then it will come in your sleep, mm? because if you repress it then it has to come up somewhere. If you don't repress it, it will disappear from sleep. Whenever something appears in sleep, that is an indication that in the daytime you have repressed it; so it has to come in from the backdoor.

Make it a point for at least one hour every day to go into it and allow shaking, trembling. Stand in the middle of your room, close the room, be nude; if the climate allows, be nude and close the door. Just stand in the middle and shake, tremble, dance, and let the energy possess you. Be possessed for just twenty, thirty minutes; that will exhaust you. Fall on the floor and remain still for twenty, thirty minutes. So it is a one-hour process.

For thirty minutes be possessed by a great dynamo; for thirty minutes be absolutely still, just like a heap of mud. You can choose any posture, but just remain in that posture for thirty minutes -- any comfortable posture you want, but then remain just like that. So two polarities: one of dynamic action -- the whole body is thrilled; every fibre dancing, every cell in a dance -- and then thirty minutes utter rest. And the whole problem will disappear.

The energy is beautiful. It has to be used, you have to ride on it; it is something beneficial. It is not something bad that you have to get rid of; you have to use it. It is very creative, but you have been repressing it a little up to now, holding it back. You are feeling a little embarrassed about it and that's not good...

If you allow it one hour in the morning every day, you will not find it for twenty-three hours at all. Because you are not allowing it, it comes whenever it can.

[A sannyasin has an energy darshan.]

Everything is going perfectly. Just enjoy the energy that is happening. And don't become too concerned with small problems. Always think of something bigger than yourself; never think of small things, because whatsoever we think, we become. And small problems always remain in life, life consists of them. One has to learn to walk without being too concerned with them.

In India they say 'Just like an elephant who passes -- dogs bark, but he doesn't pay any attention to the barking dogs.' These small problems are just barking dogs: they will remain while you go on paying attention to them. They will disappear the day you withdraw your attention because then there is no point in their being there; they can't remain there, they lose their roots. And your energy is going so beautifully. This is the time to think of higher things, of greater things!

Look more at the sky and less and less at the earth. Look upwards. And always remember: upwards is synonymous with inwards; downwards is synonymous with the without, the outwards. And the energy is really good -- ride on this tidal wave!

13 June 1978 pm in Chuang Tzu Auditorium

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ShortTitle: MADGUI13
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Video: No

Deva means divine, samapatti means richness, wealth, treasure -- divine treasure. It is there -- and you have not claimed it yet -- and it is yours, just for the asking. You need not spread your hands anywhere before anybody. The treasure *is* hidden within your own heart. And people go on searching everywhere else except in the heart. They can go to the moon and to mars; and that journey seems to be easy. Man seems somehow to be very stubborn about going into his own heart. Maybe he is afraid that he may find it there.

Psychologists say that there is a very deep-rooted fear of success in the human mind. It looks absurd when you hear for the first time that man is afraid of success, but when you ponder over it, slowly slowly it dawns on you that it has some deep relevance. Man *is* afraid of success, because if he succeeds, then what? That is the fear: then what? So in a subtle way he tries to succeed and yet creates such obstacles that he cannot succeed. On one hand he tries to succeed, on the other hand he disturbs his own success so the game can go on.

Just think of a day when you have succeeded and all that you desired has been attained, all that you always longed for is in your hands. Then what? -- that is the fear. Then what will you do? -- because all doing is searching, all doing is desiring, all doing is possible because there are goals which we have not attained yet. One is occupied, happily busy. Just think of it a moment and even in thinking you will start trembling inside: if all is fulfilled, then what? Would you like to succeed to that point? And when you think about that you will see the point of what psychologists mean when they say there is a deep-rooted fear of success.

And it does not happen only as far as the inner success is concerned: outer success also. It almost always happens that when a person is at the last rung of succeeding, something goes wrong. And he thinks something has gone wrong from the outside, no. He does something -- he takes a wrong step, he moves in an opposite direction. He blames god and he blames fate and he blames society and others, but if you search deep down you will find that people fail only when they were *just* going to succeed. There seems to be that deep fear which at the last moment says to them 'What are you doing? Avoid it.' It is very unconscious. They fail, and then they are busy again. That's how people keep themselves busy; life in and life out they keep themselves busy.

This is called the wheel, the samsara, in the East; this is the world. That's why people don't go into the heart, which is the closest point to go to. They go on great journeys and pilgrimages, but they don't search within. Somewhere, hidden, they know perfectly well that if they search there they are bound to find it -- then what?

But sannyas means dropping that fear of success. The goal is very near... and within everybody's grasp.

[A new sannyasin says she is afraid of groups.]

If you are afraid, it is better to go into one or two groups and drop the fear. That fear is not good. To carry it is like carrying a wound unhealed. Never follow fear, otherwise it becomes bigger and bigger and then the whole life becomes paralysed. Because it can't be fear of a therapy group -- it must be of many other things which can be exposed in a therapy group. Otherwise a therapy group is not a problem.

If somebody is afraid of looking into a mirror, it can't be the mirror really; it must be his own face. He is afraid of something that may be there. And he may never forgive himself for seeing his own face: maybe it is ugly -- he is afraid. But the only way to get rid of it is to face a mirror. And I have never come across an ugly person. Ugliness does not exist; it exists only in imagination. Everybody is born beautiful because everybody is born of that immense beauty called god.

Don't be afraid, and expose yourself totally, because you can go into a group and still you can remain

hiding, holding. Then it is pointless, it is unnecessary torture. You have to open up. This opportunity has to be used. And if you open up you will be surprised that there is nothing to fear.

And when the fear disappears you will feel liberated from a great bondage. And when there is no fear, love arises. Absence of fear is love. If there is fear, love cannnot arise.

Prem means love, anima means capacity to disappear. And only when one is capable of disappearing does love become possible.

Love arises when you are absent; when you are no more, then love is. Love is god and love is liberation...

Life is very paradoxical: when one is not, one is. In that non-being, one is not empty one is full, one is overflowing, one is super-abundant. One blooms, but those flowers are not the flowers of the ego -- those are the flowers of innocence. And the whole art of life is how to live without being there at all. One walks, but there is nobody who is walking; one eats, but there is nobody who is eating; and one loves, and there is nobody who is loving. Life becomes just a process; there is nobody behind the process standing and holding everything. Then life is riverlike.

This is Buddha's insight into existence; that's why he calls the ultimate truth 'nirvana'.'Nirvana' means annihilation, disappearance. Just as you blow a candle out, allow me to blow you out!

[A sannyasin says there has been much chaos in her marriage, basically because she isn't into sex and he is. Apart from that issue, everything is really harmonious.

Yes, it is a real problem -- it is not a mind thing that you are creating. Your energy *is* moving in a very non-sexual way, and that is good, nothing is wrong with it; in fact, one should be very happy about it. But I can understand the problem -- if his energy is moving sexually and your energy is moving non-sexually, then the meeting of the two energies will become difficult, and he will feel frustrated, angry.

So you have to do one thing: rather than fighting it, just act it... and it will be a great experience for you too. Act as if you are interested in it. You know that you are acting so you can be a witness to it. It is a very very deep-going experience if you can witness while making love. Only in this kind of energy can it be witnessed. All other things can be witnessed very easily. In walking you can witness that you are walking; in eating you can witness that you are eating.

The greatest problem that has been faced down the ages is witnessing while making love. It is very difficult because you become engrossed in it. The whole thing is so intoxicating. You are lost in it, the energy possesses you. The witness comes only later on, but then the moment is gone. And that moment is of immense value if it can be witnessed it becomes the greatest meditation possible. This is what tantra is all about. Tantra is not indulging in sex. Tantra is moving into sex and keeping yourself absolutely alert. If you are not alert it is not tantra; it is ordinary sex.

While making love, if you are still alert and aware and watchful, not for a single moment shaken inside, no trembling inside -- the body is going through the whole act but you are there aloof, detached, a watcher on the hills and everything else is going on in the dark valley; you are sitting on the top of the hill watching it, unconcerned -- that brings the greatest experience of meditation. And it has to be so, because sex is the polar opposite of meditation. That's why for thousands of years the so-called religious people have been fighting with sex, because it is the polar opposite of meditation - it takes you as far away from your being as nothing else can. So they became anti-sex, but their becoming anti-sex has not helped; people simply became repressed.

This is the moment, when somebody's energy is automatically on its own, slowly slowly moving away from sex -- this is the moment when it can be transformed into a deep meditation. And if sex can be witnessed, you will be freed from another life. There will be no need to come back into the body, because it is sex that brings you back into the body, nothing else.

One comes through sex -- two persons' sexuality is needed for the body to emerge, and your sexuality is needed to enter into the body. So when a child is born, three sexualities are together. That is the real sexual trinity: the father, the mother and the child. But the child's sexuality is needed as much as the father and mother's; in fact the father's and mother's sexuality is secondary. The child's interest in sex is of immense importance, otherwise he will not enter into the womb. The womb is such a confining place -- one loses all freedom; it is getting into such a narrow space, in a tunnel. It is losing all freedom, all spaciousness, expansion.

But if one can be utterly free... and by saying 'utterly free' I mean when one can move into sex without moving into it, then one is utterly free. If one is afraid to move in it, then there is still some clinging. So don't be afraid. Make it a point of meditation, and you will be immensely benefitted. You will be very grateful to your husband too, because through him you will have those glimpses of meditation. No need to say anything to him, otherwise he will be disturbed -- because if the man feels that the woman is simply watching, then he will not have that joy; he will feel a little stupid. If you are meditating and he is making love to you it will look awkward to him, because then you are in a higher space -- and that goes against the ego, against the grain.

So don't talk about it, don't say anything about it. Act, and when one is acting, one can act perfectly. If there is no orgasm, act the orgasm. Let him be satisfied. Soon you will be surprised: your witness will start affecting him; you need not say anything. Soon you will be so surprised that you will not be able to believe what is happening: by and by he will start becoming less and less interested. Because when a man or woman is moving deep into sex, they are most vulnerable; then anything close by gets deeper into them. You will be there so close, watching the whole scene watching yourself watching him, watching everything and remaining unaffected. This energy is bound to affect him. Slowly slowly it will penetrate into his being and one day he will suddenly find the interest in sex is gone.

When he has also come to this point of witnessing, then you can reveal the truth to him, not before that. In fact, leave it to me -- when he comes, then I will see to it. Back home act and enjoy the act. And don't create any trouble; there is no need to create any trouble, mm? If sex is his need, it has to be fulfilled. Nothing is wrong in the need itself.

[another sannyasin says: I'm involved in university studies. Sometimes it's work and sometimes it's play. Do I drop it if it's work?]

No need to drop it -- just make it play all the time...

Just make it a play. There is no need to drop anything. I am not in favour of any renunciation. Nothing has to be dropped, but everything has to be transformed. Dropping a thing is escaping, it doesn't help, and you don't change by dropping it; you remain the same. You will do something else and that will become work, because it is not a question of what you do: it is a question of your attitude and approach. The same thing can be done as work and the same thing can be done as play. So the question is not there, in what you are doing; the question is how you are doing it, with what attitude and approach. That has to be changed.

Make your whole life a play. And the more playful it is, the more blissful you will be. Bliss is a function of playfulness. The more it is work, the less joyful. Mm? then people simply go on working, hoping that by the weekend, on Sunday, they will be resting and playing. But they cannot rest and play because the six-day-habit cannot be easily changed. Unless you change it the whole week, you cannot change it suddenly.

So it happens almost always that the person who has been waiting the whole week for Sunday works more on Sunday than ever! He will mow the lawn and do a thousand and one things around the house, fixing this and fixing that. Sunday is very tiring! More accidents happen on Sunday than on any other day. More people die in auto accidents on Sunday, because they are all rushing towards the beach or to the hills... and that too is work! Then people start thinking 'When we retire...' That is the same logic, the Sunday logic: when they retire, then they will be at ease. But by that time every habit has become so hard, almost steel, that it is difficult to melt it, and you don't have energy to melt it either. The whole of life has gone down the drain.

Start transforming; whatsoever you are doing, do it playfully, don't be serious about it. And then there will be no question of confusion.

Many things will confuse you -- not because they are confusing but because of your interpretations. I will be saying many things while you are here, and again and again you will be confused. Whenever you are confused, that simply shows that you have come against something in yourself which needs to be changed. You have come across a block -- that block has to be dissolved. Because I am here to give you clarity, not confusion. If confusion happens, that simply means that somewhere you have some habit, some pattern, some structure that is creating trouble; that structure can be changed.

It is our choice -- we have chosen it so -- the choice can be changed. Don't be worried!

[Prem Chandra] It means love moon. The moon represents the feminine energy. And truth can be

received only if you become feminine. One cannot be aggressive towards truth, one cannot be male. One cannot *conquer* truth. If you try to conquer it you will be crushed. One can only receive it; one can be open, one can be a womb. The message is to become more and more passive. Allow it in. Rather than searching for it, let it in. Open the door and wait.

Love is also feminine energy. So the moon represents the womb, and you can become a womb only if you are loving, trusting. Man cannot trust; only woman can trust. Science is basically male and religion is basically female. Science is a kind of attack, aggression, on nature, on reality; it is rape. It has destroyed the whole of nature; and there is every possibility that if it is not stopped it is going to kill us all, because the whole energy is sun energy. It is needed but it should never become predominant. The predominant energy should be the moon energy, because it is mother energy. The message is: become more and more feminine, receptive, passive. Let meditation be a kind of let-go.

The sutras I am talking about these days will be of immense help to you in understanding the meaning of your name and the message in it -- waiting, pure waiting. That's the meaning. It is difficult for man. That's why god has become more and more impossible, almost unreal, because the whole world is dominated by man. God cannot exist with man's energy. He recedes; we push him back.

Feminine energy has to be released into the world. My sannyas is an effort to release feminine energy. And the world can become a beautiful place to live in... it can become paradise. Meditate over it!

[A sannyasin says she is very scared.]

... love will start flowing and fear will disappear. And it is not a question of love towards whom -- I am just an excuse. Let it grow towards me and you will find that you are becoming loving towards everybody else. If you can relate with me lovingly, you can relate with the whole existence lovingly; it is the same phenomenon.

This is one of the fundamental problems of the human mind: either love or fear... and we always choose fear so we waste our energy. Fear is as if a river is moving in a desert. Love is the river not moving in a desert but in a fertile land. Then much greenery, many trees, many flowers... then great songs of birds. Then life is creative.

The Madman's Guide to Enlightenment

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[A sannyasin says: I haven't really got any problems or anything but I feel that I'd like some advice.]

There is no need. It is good to be without any problem. And if one can live without any problem, one knows how to live. All problems are unnecessary. We create them because we cannot live without problems, because we cannot allow ourselves to be without problems -- we cannot allow that much freedom and that much joy. It is not that problems are there and that's why we have to solve them. No. If there are no problems we will create them, because it is very very difficult to live without problems. Our whole way of life is neurotic. And this is my definition of a neurotic person: the person who cannot live without problems

is neurotic. The healthy person is one who can live without problems.

Once you understand it -- that it is up to you to create or not create -- the gestalt changes. Then life has such a new flavour to it, and it is so beautiful that even to live for a single moment is enough to be grateful for the whole eternity.

Keep this state of no problems. Not that problems don't arise in life -- they do, but we need not cling to them, we need not give them too much importance. One has to continuously surpass them, transcend them. And the way to transcend them is to remain unaffected by them. One takes them for granted. One is not in any way disturbed or distracted by them; one keeps one's cool. Problems come and go and slowly slowly one understands that whether there are problems or there are no problems, one is separate from them... and that's a great realisation.

So if you want any advice, this is my advice: remember that the innermost core is always beyond all problems, all anxieties. Just that remembrance -- that one is above, beyond, transcendental -- is enough.

Prem means love, vibhuti means power... but a special kind of power -- pure power, not power over others, but inner power. The political power is power over others. It is dependent on them; they can take it away. Howsoever powerful a politician is, he is dependent, he is a slave. In all his glory he is impotent deep down. He is afraid -- it can be taken away. It has been given by the public, by the people -- it can be snatched away any moment. So he constantly clings to it.

Real power is intrinsic power. It doesn't come from the outside: it wells up within. It is just your spring, your source. Nobody can take it away; there is no way to destroy it.

Pontius Pilate has one kind of power; Jesus has another kind of power. Jesus can be killed, murdered, butchered, but his power cannot be taken away from him. And Pontius has power, but his power is just from the outside; it is not his own. In fact, he didn't want to crucify Jesus but he was afraid: he might lose his post. The Jews were angry; they were against Jesus. They wanted him to be crucified, and Pontius Pilate was not ready in any way to offend them. He never wanted to crucify Jesus. He had seen the beauty of the man. He had talked to the man, he had looked into his eyes, he had felt his grace and silence. And he was continuously wondering 'Why should he be crucified? He has not committed any offence, he has not done any wrong to anybody. And whatsoever he has been doing is beneficial.' He was not a Jew, so he was not offended by the assertions of Jesus; he was an outsider. He was powerful, he was governor-general. All power was his but it was impotent: he could not save this man.

And Jesus is absolutely powerless from the outside. Never was there such a powerless man from the outside. He had to carry his own cross, humiliated, insulted, crucified... but a great power was there. He could say to god 'Forgive these people because they do not know what they are doing.' This is power, this is called 'vibhuti'.

So it is a special kind of power -- nothing to do with the ordinary power. It has nothing to do with the power to kill, the power to dominate. It is power to resurrect, power to create, power to love.

Prem means love, darsho means vision -- love's vision. There are a few things which only love can see, and only love. They are not available to any other kind of vision. God is not available to the intellect, to logic. Hence people who think about him are bound to decide that he doesn't exist -- that is an inner necessity of their logic. They have chosen logic and logic has no approach, no way towards god.

It is as if somebody is trying to see through the ears. He cannot see, so he says that there is no colour, there is no light -- because he is making all the efforts he can and still he cannot see. But he is trying to see through the ears. Ears have a specific vision: they cannot see, they can hear. The eyes can see but the eyes cannot hear. You may have the most capable eyes, the most perfect eyes, but still you cannot hear music from them. Each faculty has its own limitation. There are things which are available to logic; there are things which are only available to love... and vice versa.

You cannot create a science out of the vision of love -- that is not possible, that is not love's work. That's why in the East science could not develop. It developed in the West out of the logical choice. The East has chosen love through which to see reality. It sees many things -- it sees god -- but it cannot find atomic energy; they are different visions.

Science is utilitarian -- good as far as it goes but not far enough. A man's heart remains empty with it. Even the greatest scientist remains utterly empty and feels meaningless. Only love brings meaning.

[Prem Champak -- a flower of love.]

There are methods in which love is not implied at all -- they won't work for you; you will become more and more dry and desertlike. They work for a few people. No method is for all. You will need some methods in which love is a necessary ingredient; only then can you bloom and become more green, more alive.

Life in itself is worship if one knows how to love. Life without love is only another name for death. Avoid all the methods in which love is not asked for. They can create great will in you but that will be nothing but an extension of the ego. They will lead you to friction, fight, conflict -- a kind of civil war -- and that will be destructive.

Love is a flow, not a fight. And when god is available through love it is just absurd to try something else. If love is impossible in a heart, then only should other methods be given or should be chosen.

My feeling about you is that you have lived a very very proselike life without any poetry in it. The poetry has to be introduced. You have lived life very logically, rationally, but to live life rationally is not a real way of living life. Logic is destructive to all living things. Reason kills, reason understands only by killing. It dissects, it analyses. So only death comes in the end -- life disappears. Delicate, tender love is needed, caring is needed, to feel the phenomenon of life. And life is an active verb -- it is not a thing, it is a process, a living verb. If you also become flowing, then only can you feel the flow of the universe, the flow of the cosmos. And god is not somewhere there, static; he is in the very flow. He *is* the flow.

So my message is: bloom more and more in love. Allow a little more poetry in life. Allow a little more madness. Become a drunkard -- drunk with the juices of existence. And there is so much to be drunk with -- one just has to look around! Just looking at a tree one can be drunk. Just seeing the stars one can be drunk. Just Lying down on the earth as if you are on your mother's breast, you can be drunk. Be drunk with existence and you will flower into one of the most fragrant flowers possible.

And if you can find a champak somewhere, meditate over it. Its perfume is such that a single flower is enough to fill the whole home.

Ananda means bliss, varda means blessing -- blessed by bliss; that will be the full meaning. And it is very close -- just a little groping on your part and you will be fulfilled. It has always been close, and you have felt it also, that it is very close. But now the moment has come. Each experience waits for its right moment. When the moment is not ripe, one can go on trying and one will not succeed. When the moment is ripe, just a little effort or even sometimes no effort and it happens.

My feeling about you is that it is very close by; just a little stretch of the hand, a very little effort on your part, and all will become possible. So don't be frightened, because when one opens to the all it is very frightening. One commits suicide, one disappears forever, never to come back. It is a point of no return, so naturally the mind hesitates; it thinks a thousand and one thoughts. It tries to postpone it. It says 'Tomorrow. What is the hurry? Let us enjoy this life, this way, this pattern a little more.' One can go on postponing indefinitely; that's how we have lived for so many many lives. Our whole past is nothing but a history of postponement. Now, don't postpone it.

Let your sannyas be the jump into the unknown. Risk all. In fact, there is nothing that we are risking because we have nothing except a bundle of miseries, a few chains, a few prison cells -- dark and dismal -- a few nightmares; that's all we have. A few wounds, diseases; that's all we have. But we think about it as if it is a treasure, we pretend it is a treasure. One has to pretend, otherwise life will become impossible. If one continuously sees only wounds, miseries, hopelessness and hopelessness, how can one live? One will simply fall flat, will not even be able to gather enough courage to breathe again. For what? So we pretend that there is a great treasure, that our life is precious, and we have much to lose, so we have to think about it. In fact there is nothing to lose and all to gain.

The energy-field that I am creating here is just a device to help you. Alone, it may be very difficult for you to take the risk. With so many people risking, and joyously risking, and even after risking, celebrating, one becomes more confident. A certainty arises, a trust, that if others can do it, one can also do it.

Real meditation needs a field of meditators, hence sannyas, so you don't feel alone. There are so many people moving in the same direction. A few are ahead, a few are at the back -- you are part of a great chain and the chain is slowly moving. There is all joy. As far as you can see ahead there are dancers and singers. You forget that you are risking in fact, you want to risk.

The blessing can be yours any moment -- it is just waiting for you.

Deva means divine, aranya means wildness divine wildness. And that has to be the key for you. All

kinds of civilisation, all culture, create falsity. It makes people unreal, it creates masks, and god can only be found when your being is utterly naked. Only in the purity of a naked being does god become available. God is still wild and there is no way to civilise him. It is good that we cannot catch hold of him.

I am not saying to become anti-culture; I am saying: remember that culture is false. So even when you have to live with people, live deliberately knowing that this is all acting. I am not saying to become wild in the marketplace; there is no need. Remain wild within, and always remember that you are not identified with the conditioning that has been given by the society and the culture, that it is a role, an act -- maybe a necessary act because we live with people and they have decided to live in a certain way. But if you remember that you are not identified with it -- that you are not a Christian, not a Hindu, nor a Mohammedan, neither American nor Indian nor Chinese; that you are not the language that you speak, that you are the wild silence, that you are not the nation to which you formally belong; that you belong to the universe as such, that you are universal, that the colour of your skin does not decide your being, that your being remains colourless; whether one is black or white, one is neither black nor white. One is simply one -- that one is god!

This has to be your key: slowly slowly you have to create a distance between you and your personality. The personality is there -- it's okay. It is just like in a drama when you are playing a role but you know that you are not it, so whatsoever is happening in the role has no effect on you. Whether you are a beggar or you are an emperor doesn't matter When the curtain falls and you go home, you will be yourself -- neither emperor nor beggar.

So this life is a great drama, and when the curtain falls and death comes we go home and we are neither black nor white, nor Hindu nor Christian. And that person is blessed who can know it while alive. Then he dies a totally different kind of death. He dies and yet he does not die, because he has known the immortal in him. The Indian has to die, the Christian has to die, but not you. Only cultural conditionings die, but not you!

This is sannyas: to become disidentified with all that one has become identified with and just to remain resting in the witnessing soul.

[Prem Vanyo] Primal love -- that will be the full meaning. Not the love that has become prevalent in the world -- that is very lukewarm; it does not satisfy anybody. Rather than satisfying, rather than quenching the thirst, it provokes it. It makes people miserable: it gives them hopes and it never fulfills them; it is a pretender. It promises much but the goods are never delivered.

But there is another kind of love -- more primitive, more primal, more primordial -- that has nothing to do with the surface of the mind. It has something to do with your innermost core which is still in the forest, which has never left it, which is still wild. All civilisation is just around you, not in you. The poison is only on the surface; at the deepest core the stream is still pure, unpolluted.

And that is the whole process of meditation: slowly slowly moving from the surface to the centre, moving into the depth of one's own being.

Down the centuries, meditators have left the society and gone to the forest. That was just symbolic -- symbolic of going to the inner forest, to the inner jungle. And when you go to a jungle where man has not yet reached with all his devastations, suddenly a silence grips you, an innocence, a purity. It is a different air, a different milieu. Suddenly you are no more in the twentieth century, you are no more a modern man. And you start feeling an affinity with the animals and the birds and the trees. Suddenly you know that you understand them and they understand you and a great bridge immediately happens between nature and you. That's why people feel so beautiful and so nourished by going to the mountains or to the ocean or to the jungle. People come back as if rejuvenated, with new life -- a fresh lease of life. But the outside is not that important.

There is an inner jungle, the inner wilderness. If you can contact that, then you can remain there forever. You can be in the marketplace and yet not of it. And I would like you to penetrate there. I am here to help you towards that... and it is possible.

[To a sannyasin who is leaving, Osho says:]

Whenever you feel that you would like to be close to me, just sit silently in the room, naked, raise your hands and start communing with me with your energy. Soon you will know the language. It is in-built. It is like swimming: nobody really learns swimming yet everybody knows it. One just has to recover something forgotten. Swimming is not learning but a remembrance. You will be surprised to know that even

six-months-old children can swim. And they learn it more easily than grown-ups because they have not yet forgotten it. The body is naturally capable of remaining floating on the water; a natural bio-energy is there.

So is the case with energy. It is naturally there and it is an unlearned language -- one just has to recover it. Use it and you will recover it. So just raise your hands and let energy say something. Don't interfere and don't try to even understand what you are saying. Let the energy have its own say, and soon you will see that you have poured your heart out; soon you will understand what you have said. And in the third step you will know that the answer has been received also.
This is the real way to commune with a master.

[A sannyasins says: I've been feeling a tight feeling around my heart all the time I've been here... And one time... I was just sitting there relaxed, and I felt something like a very hard egg pushing up.]

The heart is trying to function again, and you have kept it paralysed for so long.

And after such a long paralysis, energy has to work hard, push hard; energy has to melt the armour around the heart. The tightness is there -- the energy is trying to melt that tightness; work is going on there. Help it! And you will be a totally new person once this hardness around the heart disappears; you will start functioning as the heart. Up to now you have functioned as the head -- as everybody is doing -- and the head is just the porch of your house.

It is just like a man who lives in the porch and has forgotten the whole house and is unnecessarily miserable. It is just the entrance into your being, but your being is hidden in the heart -- because treasures cannot be put in the porches; they have to be in the innermost core of your being where they will be safe.

So to really live is to live from the heart. But this whole society is against the heart, against love, against feelings, so naturally every child represses the heart, slowly slowly, by-passes the heart, because whenever he goes through the heart he finds himself in trouble. He sees a hungry man on the road and he gives him his food. He comes back home and he is in trouble.

So he starts by-passing the heart; he does not listen to the heart because it is a source of trouble.

But then the whole life becomes just calculation, and calculation cannot give joy. It can make you rich -- it knows all the economics there are -- but it does not know anything higher than economics. The heart knows something which is not economical but spiritual, non-mathematical but poetic, and not confined to this life -- its compass is infinite.

So something beautiful *is* happening, but it is just as if your hand had a fracture and it has been in the cast for six weeks, and then you have to massage it and it takes time to be revived and brought back to normal functioning.

So after so many years and in fact after so many lives, a little bit of trouble will be there, but that trouble has to be welcomed.

Sudhir means wisdom, insight, meditativeness. And if you can just sit here, just be with me, things start happening, the insight starts opening. All that it needs is just a trusting, waiting, loving atmosphere around you. The seed is there. It needs soil, a little water, a little warmth from the sun, and miracles start happening.

[Osho asks a sannyasin to raise her hands above her head, to keep them clasped together and go with the energy.]

The energy is going well. Relax more and more into it. But make it a point every night to sit in the same way and raise your hands. At least for five to ten minutes let the energy shake you. Soon you will start feeling like a flame of fire... and that purifies. It brings alchemical changes in the body. The flame is there but needs more energy to be poured into it.

This posture has to be remembered. Don't let your hands part; they have to be together. The joining of the two hands is not just the joining of two hands; inside it joins the two hemispheres of your mind. So you need not take them away. Whatsoever happens -- the body shakes and trembles -- the hands have to remain joined, and soon you will find energy passing through one hand to another. Soon you will become aware that sometimes it passes from the left to the right and sometimes from the right to the left... as if something warm is pouring from one hand into the other. And each time your experience will be different. So just watch.

The Madman's Guide to Enlightenment

Chapter #15
Chapter title: None

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Prem means love, veenu is a musical instrument -- a musical instrument of love. And man *is* a musical instrument. If we allow god, he can create much music in us. But we don't allow it; we resist, we fight. Hence our life remains musicless, and that is the misery. Unless great music is born in the heart one cannot feel any significance, any splendour in life. And once the heart starts singing, once it is in the hands of god and he starts playing on the heart, life is a celebration. Then only life is.

Prem means love, madhu means drunkenness, intoxication, madness. Love is the greatest intoxicant there is. All other intoxicants are poor substitutes for it in fact other intoxicants are needed because love is missing. If love starts flowing, then there is no need for any intoxicant. It is the ultimate intoxicant. And it is in-built; you need not take it from the outside. It is your own wine that arises out of your own being; it is your own fragrance.

Become drunk with love! Become mad through love, because that is true sanity. The others who think they are sane are not sane. The sanity that comes from the mind is not real sanity; it is pretension. And just a little deeper than it, all kinds of insanities are boiling up. The sanity -- the so-called sanity of the mind -- is only a superficial facade. It is a screen behind which we are hiding all kinds of insanities, neuroses, psychoses.

There is a madness of love in which all other madnesses disappear, but it is not of the head, it is of the heart. It is not of the part, it is of the whole. It is organic: every cell of your body, every fibre of your being, participates in it. It is an orchestra.

The head is a single note, hence it is boring. And the head is always creating conflict inside because it wants to dominate. The head is a politician; it is on a power trip. The body is very innocent but the head condemns it, because only through condemnation can it control the body, repress the body. The heart is non-competitive, humble. The head goes on beating it. Slowly slowly it represses the heart and the body so much... then the gap arises. The gap is so big that you become alienated from yourself. Your roots are in the body and your real being lives in the heart. The head is an imposter, but very clever and cunning.

When I say 'become mad', I mean become an inner unity again; let your being function as a single unit in which nobody dictates. Let there be a democracy, an inner democracy, and no dictator. The head immediately disappears then, because it can exist only as a dictator; it can't exist in a democratic function. So the head will say that this is mad; the sanity will be condemned by the head as insane. But in fact when your whole starts functioning as an organic unity and you are an orchestra not lopsided, balanced -- then only does real sanity arise, real wholeness and health.

Love is the alchemy to arrive at real sanity, but those who want real sanity have to risk their so-called sanity.

[To another sannyasin Osho says:]

And from this moment feel that way, think that way -- that god is looking after you, that he loves you,

that he protects, that he is surrounding you, that he mothers. Slowly slowly that feeling becomes more and more clear. We have forgotten it. It is still there; it has to be revived, it has to be supported. And once that feeling starts surrounding you, you live in a transformed world. Your energy starts going through a metamorphosis.

The very idea that god looks after you is such a relaxation. Then there is no fear, there is no death. Then one need not worry about the future. There is no need for planning and no hankering for security -- one *is* already secure. Once the anxiety disappears and one starts moving in trust, miracles start happening. Things that you always wanted to happen to you and which were never happening, suddenly, out of nowhere, pop up. One is surprised every moment. Life becomes such a discovery of joy and such an adventure. But it is all possible only through trust.

And trust needs a certain soil, a certain climate -- that climate you have to create around you. The seed is there; once you create the climate, the seed starts sprouting. That's what the old religions used to call faith. That word has become degraded, used too much -- every word becomes useless -- but the underlying idea is of immense importance.

Faith means: 'I am not alone -- god is always with me.' Faith means: 'I cannot go wrong. Even if I try, I cannot go wrong, because he looks after me.' In fact he looks after the person more who is going astray. Mm? that is the meaning of Jesus' parable of the lost sheep and the shepherd who goes and searches for the lost sheep. And when he finds him he is immensely happy and he carries the sheep on his shoulders.

Jesus says 'Such is the kingdom of god.' Again and again he has been asked 'What is this that you call kingdom of god, what exactly is it?' But he never replies directly. He always says 'Like the lost sheep and the shepherd... Like the mustard seed.' He never says anything directly about what it is, he never defines, but he immediately responds with a parable: 'The kingdom of god is like this...'

Just create that climate around you, and this world, the so-called world, is no more there then; a totally different kind of world arises. Everything remains the same but transfigured, transformed. Everything remains the same but the meaning is different. Now it is full of god, it is godful. And when god vibrates everywhere, how can one live in misery? -- it is impossible. How can one live in pain? -- it is impossible. Even if it happens sometimes, that is nothing but an accident.

It need not be taken into account, it can be record -- but joy becomes the main current.

This is what I call prayer. Words are not needed in prayer; just the pulsation of the heart is enough. Sometimes tears may come, one may sob. One may feel very very melting, liquid, flowing; one may feel utterly annihilated. And there will be a few moments when one will see that one is not, and those are the real moments of prayer -- when one is not. That means that for a moment the ego has disappeared. And the ego is the barrier between you and god. When it is not, the window is open, and you can have a glimpse of the open sky.

The prayer is growing in you. And in these four weeks you will find it continuously happening.

Don't repress it, because it looks a little embarrassing, mm? Suddenly one starts crying, feels like crying; one cannot say anything, one cannot communicate, and tears come. One feels very vulnerable, mm? one wants to control oneself. One wants not to show one's emotions. What will people think? They will think you are so sentimental.

You have to allow it. This place is meant for all this. If you repress, you miss. Simply allow it. When crying comes, it is beautiful; when tears come, they are immensely valuable, they are the pearls of the heart. And enjoy! Rather than withdrawing from them, rather than trying to hold them, enjoy. Go with them whole-heartedly. Crying, become crying. Be so totally in tune with it that you are not separate, that you are not there like a judge -- thinking, judging, condemning. You are not there at all; the act is all. And you will know the first taste of prayer. That is going to be your path.

You need not worry about meditation -- prayer will do. And even if you do meditation, only prayer will happen. Whatsoever you do, prayer will happen. That is your natural, inborn capacity. That's why, since you have come here, you have been crying and feeling so vulnerable and open. And naturally one starts feeling 'What is happening? Am I going crazy or something?' Prayer is happening, but prayer *is* crazy!

The world has forgotten the language of prayer, because the world is no more courageous enough to be crazy. Jesus was crazy. Anywhere in the street, in the marketplace, he would kneel down and start crying to the sky:'Thy kingdom come, thy will be done.' There would be great tears and he would forget the whole world. He would be no more there. He was with his 'Abba' -- that was his word for father; it is closer than the word father. Father looks a little institutional; 'Abba' is closer. His disciples would ask many times 'What

is prayer?' He would immediately kneel down and would start crying. He would be full of tears and full of joy, and something of the beyond would enter into him. Whenever he would find that he was tired of the world, the prayer because the prayer immediately takes you into another plane of being.

So in these four weeks go deeper and deeper into prayer, and allow all kinds of emotions to surface. You have been carrying them for your whole life and you have not allowed them. Now the time has come. And that is the purpose of meeting me, of coming here. If I can give you prayer, then you have received the gift -- the gift of all gifts -- which will take you on the farthest journey and will help you. It will help you in life, it will help you in death. It will help you here, it will help you there -- this world and the other world -- because prayer is the bridge, the rainbow bridge between the two worlds, between this and that, matter and mind, creation and the creator.

And this is the meaning of your name. Punita means pure, holy... and that purity, that holiness, comes of its own accord if the heart becomes full of prayer. So dance, sing, be with my mad people. Love them and be loved by them! This is a love world, my world. And love, to me, is the temple: if one can enter into love, one is bound to find god.

So just enjoy in these few days you will be here; and next time come for a longer period, or think to come forever. Something you would like to say to me now? (she shakes her head) Good!

[A sannyasin says: I'm feeling a bit more inward these days and meditations are feeling good to me.]

One has to go inward. And you have roamed outward long enough -- it is time to go inward! Have the taste of the inner now. And once you have tasted the inner then there is nothing in the outer. Once you have seen the inner beauty, the outer simply pales, is reduced to nothing; it is only a reflection. If you have seen the real moon, who bothers about the moon reflected in a mirror? The outer world is just a reflection of the inner.

That's very good. Go, go whole-heartedly. The mind may create trouble. The mind will say 'What is happening? What are you doing? This way you will be isolated, you will become alone, you will be cut off from people.' The mind will find so many excuses to go out -- don't listen. You are not being cut off from people; you are only getting joined together with yourself. And when one is oneself, when one is joined with oneself, then only can one be with others; there is no other way. If you are not yourself, if you have not known what your inner reality is, all your relationships are just bogus, just games to keep you occupied... of no value. The real relationship arises only when you are, when you are rooted, centred, in your being. Then you can spread your hands, then you can embrace somebody and you can love. And that love will have a totally different flavour -- the flavour of freedom.

So don't be distracted by the mind. The mind is the devil in the old scriptures, mm? You read that Jesus is tempted by the devil. That devil is nobody else but the mind, the old name for the mind, a mythological name for the mind. It always tempts, it always says 'Go out -- do this, be that. Don't waste your time sitting and gazing at your navel.' Inwardness is not an accepted value in the world of the mind because they are polar opposites. If you become inward, the mind has to die. The mind can exist only if you remain without and never come within. So beware! The devil will tempt you. And the devil is not somewhere else; it is just your mind.

If one is alert, slowly slowly one understands that there is no need to be distracted by the mind. And once you have entered into your being, there is no fear; then the mind cannot do anything. Then the mind becomes a beautiful servant. The mind is a beautiful servant but a very ugly master. So allow it.

[A sannyasin has asked about his negativity.]

Remember one thing: when the negative moments come, just remain watchful; don't get identified with them. They come, and they come with a great force... and when they are coming with great force it is an indication that soon they will die. Before they die, they come with great force; it is their last effort to catch hold of you.

It is just as the night becomes very dark just before it is going to end, just before the dawn is going to happen.... Or just as a dying man becomes very alive in the last moments. For months or years he may have been ill and weak but in the moment of death, for a few moments before, he becomes bright, alert, alive, as if all disease has disappeared. It is the last effort, the last bout of life energy, the last effort to catch hold, mm?

That's what is happening to you. Your negative moods will become deeper and deeper; now you have to be very very alert not to get distracted by them. Let them come -- watch. A cloud comes and goes; you are the witness. Don't repress, and don't be dragged down by it; don't be overpowered by it either... and soon it will disappear.

[A sannyasin says: When I first came to you I wanted to dance and sing, but now I feel to sit and be quiet. What is my path of meditation?]

Both are good and both have to be enjoyed -- there is no need to get fixated. The best way for you will be to remain mobile and dynamic: when you feel like dancing, dance, and when you feel like sitting silently, sit. No need to force anything. If you choose, then there will be enforcement. If you choose dancing and there are moments when you want to sit silently, then either you start feeling guilty that you are doing something wrong or you force dance. But a forced dance is not a true dance. It won't give you any joy, it will be tiring. Or if you choose dancing and there are moments which are not for dance... or you have chosen silence, and the desire to dance arises, it is better not to choose. For you it will be better not to choose.

Simply remain mobile. Whatsoever happens, let it happen in the moment and let the moment decide. Dance is good, so is silence. And a man is richer if he can move in both naturally, because then he has more dimensions to his being. There are moments you can contact Krishna through your dance and there are moments you can contact Buddha through your silence.

No need to choose. Remain choicelessly alert. Whatsoever comes, let it happen.

The Madman's Guide to Enlightenment

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Deva means divine, neelambar means blue light -- divine blue light. And the blue light represents infinity; it is the colour of the infinite, the colour of the sky. It is not really a colour. The sky has no colour; it appears blue because of its infinity. The sheer vastness, the depth makes it appear blue. And when one reaches inwards, moves deeper into one's being, another sky opens its doors -- vaster than the outer one, of infinite depth.

Mahavira has the right term for it he calls it 'infinitely infinite'. The outer sky is only infinite; its infinity is flat, one-dimensional. The inner sky is infinitely infinite; it is multi-dimensionally infinite. But only experience can reveal it, and one who has entered the inner sky has known what god is. It is another name for god -- the inner sky -- and a far more beautiful name, with no connotations of religion, theology, church, with no connotations of the past, more true to reality, closer to reality -- that is the meaning of neelambar.

Neel means blue, ambar means light. And you have to think about it; you have to get in tune with blue. Watch the sky, watch the river, the ocean... natural blue. Wherever you find natural blue, watch it. Meditate over it, fall in tune with it, let it possess you, be overwhelmed by it, and slowly slowly you will see something happening in you.

Carl Gustav Jung stumbled upon a very ancient truth. He used to call it he found a new name for it

'synchronicity'. It is a non-causal principle. It is of great importance. If you meditate on blue, something of the blue arises in you. It is not caused by the outside blue. It is simply provoked, not caused. It is parallel to it, not caused. There is no cause-effect relationship; there is no relationship at all. It is just that the vibration of blue outside stirs your inner potential of blue. The outer functions as a catalytic agent, and suddenly you start moving into the inner sky, you are in the grip of it.

So first meditate on the sky with open eyes, and when you start feeling that you are falling into synchronicity, slowly close your eyes and let the blue arise in you. Soon you will see that you can go on seeing the sky inside too. And that sky contains this sky.

Man is small if you look at his body, at his mind. Man is infinite if you look at his soul, his being.

Chetan means conscious, premo means love -- conscious love. The ordinary love, the so-called love, is unconscious love. That's why it is said that you 'fall' in it; it is a fall. The conscious love is a rise; you are uplifted by it. The unconscious love takes you to the lowest possibility of your energy. That too is beautiful -- nothing is wrong in it, because the lowest is part of you, as much as the highest -- but the lowest is dark, dismal, and it has much potential for misery. Because it is unconscious it can't be blissful. You can attain to a few moments of bliss but they will remain momentary and fleeting. They will just come as glimpses and will be gone before you can take hold of them. Before you have even lived them, they are already gone.

Hence, unconscious love creates much misery. It gives great hope and great frustration, promises much, but never is it fulfilled. It can't be fulfilled by the very nature of consciousness. It is not a fault of love -- love can fulfill all the promises -- but the companionship with the unconscious is the problem.

It is as if a diamond has fallen into the mud: you cannot even see the diamondness of it only mud all around. Not that the diamond has become mud -- it cannot; it remains a diamond, but now it is no more visible. Once in a while maybe a certain ray of the sun penetrates the mud and a little glimmer is there; from a certain angle you can see some colour, but that's all.

That's what happens in ordinary love: great dark nights and once in a while, far and few in between, just a little star... and that too looks illusory because it is so fleeting. But nothing is wrong with love; love has to join hands with consciousness. It has to drop its companionship with unconsciousness, it has to divorce unconsciousness.

And that's the whole spiritual work: how to take your love from the hold of the unconscious. Once your love has become conscious you start rising; you are being uplifted. Then there is no height that you cannot reach, and the higher you reach, the more fulfilling it becomes. At the highest point of the ladder is satchitananda -- truth, consciousness, bliss... and love is the ladder. But one end of the ladder is in the mud, has to be; the other end is at the feet of god. They are joined, and love is the ladder that joins this world to that -- matter to mind, mind to consciousness.

Love has to be helped, unconsciousness has to be dropped.

Bodhi means enlightenment, the release of light that is within you. It is not something that happens to you -- it is your innermost nature. It is your very flame of life. It is not external; it is the most interior phenomenon. It is your interiority, your very inwardness, your subjectivity. It is not an object -- you cannot hold it in your hand, but you can be held by it. You cannot possess it, but you can be possessed by it.

So those who search for enlightenment as if they are searching for an object are bound to miss it; it is not an object. It cannot be sought because it is the seeker himself, his own being. And it is already there! Just a turning in, just a round-about turn, a one-hundred-and-eighty-degree turn and everyone is enlightened.

And anando means bliss bliss that comes as a by-product of enlightenment; it *is* a by-product. You cannot search for enlightenment because it is not an object, and you cannot search for bliss because it is a by-product; it simply follows enlightenment.

There are only two kinds of people in the world -- the third kind is very rare, negligible.... One is of the greater majority, which is searching for bliss directly. They call it happiness, joy or whatsoever they choose to call it, but they are searching directly for bliss; that is impossible. Bliss is a by-product -- you cannot search for it directly. It is like searching for somebody's shadow; you are bound to fail. You have to search for that person and the shadow will come of its own accord. You cannot go on searching for the shadow. And even if you get the shadow, you will not be able to keep it with you; it will move with the person.

So, many times it happens that one comes very close to the shadow. Those are the moments which people come across in life that they call moments of joy, pleasure, happiness. But they slip out of the hands

easily and then you have to go on searching for them again. And it remains a very very dark groping, a blind groping. Bliss is a by-product -- so the majority is miserable.

The minority, a few people, become fed up with the search for bliss, and hence they become religious, other-worldly, spiritual, and they start searching for enlightenment, salvation, liberation. Again they miss, because now they start searching for liberation as if it is something outside like money, power, prestige. It is not. Only the third type, a very rare phenomenon, unique.... And everybody has the capacity to become the third, so it is unique and yet common. If understood it is the most common thing; if not understood it is very unique, very rare.

The third type of seeker does not search for enlightenment because it is not an object; he relaxes into himself Rather than searching for a goal, he searches for the answer to 'Who is this one who is searching for the goal? Who am I?' He unearths his own being and one day suddenly the source is found and the flame burns bright, and following it comes bliss.

Be the third type of person -- that is my message in your name.

[A new sannyasin runs his own centre and therapy based on a process called re-dreaming. He says: It's a system of moving a person back into the dream state and unfolding the essence of the dream.]

That's good. That can be helpful... far more helpful than the analysis of the dreams. Because in analysis the analyst starts imposing his interpretation on the dream. So if you go to the Freudian, he has one interpretation; if you go to the Jungian he has another, and the Adlerian has something else. You go to as many psychoanalysts as are possible and each has his own interpretation -- and the dream is one. The real interpretation can be done only by the dreamer; nobody else can interpret it. One can only have help... help to remember, help to be reminded, help to join fragments, help to go through it.

The problem of interpretation arises only because the dream is ordinarily never remembered in full; only fragments are left and they look absurd. The tail-end is remembered and many parts are missing. Maybe the vital parts are missing, because the mind won't allow those vital parts to be known by the dreamer. It represses; immediately the conscious mind is awake it represses the vital parts. So only the non-vital parts -- which are not of much significance, which cannot give any clue -- are there. And from those non-vital, non-essential parts, psychoanalysts go on working. Their work is more invention, their own invention.

But this can be of immense help if you help the person to go into the dream so that the dream can unfold again. With that unfolding, the person himself will start recognising the meaning. Slowly slowly he will become aware of the meaning himself, and that will be the true meaning. Neither the Freudian nor the Jungian nor the Adlerian -- no analyst, nobody from the outside, can interpret, because each individual dreams in his own way. At least that much freedom is still available in the world, that each one can dream his own way, each one can have his own private dream. Everything else has become public. Everything else is dominated by the church and the state. Only dreams are still available; and they will not be available for long -- sooner or later the state is going to enter into people's dreams.

In Russia they are doing much work trying to teach people in their sleep. Sooner or later sleep is not going to remain private property -- it will belong to the state -- and from the very childhood the state will catch hold of the sleeping time. Because it is a long time: for eight hours out of twenty-four hours the person is asleep; for one-third of his life he is asleep. The state cannot afford to leave so much time to the person -- he may be dreaming dreams dangerous to the state. He may be dreaming rebellious dreams. He may be anti-communist or anti-marxist, or this or that. His dreams have to be probed into. Sooner or later the state is going to find ways to know the dreams of people; then it is going to become very very difficult. But right now, fortunately, it has not yet happened, and people are free to have their own dreams to their own heart's content.

This method can be of great help. Go deeply into it, and help people. If they can understand their dreams, they will understand their lives.

Deva means divine, animo is the power to become so small that one becomes invisible. In Yoga there are eight kinds of power, inner powers, which a seeker sooner or later comes across. Those powers are called siddhis. Animo is one of the powers. It means the capacity to become atomically small, so small that one becomes invisible. And my observation is that that is the way to enter into god. Only one who has become invisible can enter into god, because it is through humbleness that one enters.

Jesus says 'Blessed are the meek, for theirs is the kingdom of god.' The meaning of 'the meek' is the

meaning of animo -- almost nobody, almost a nothing, with no ego, with no idea of the 'I'. Then one does not create any noise. Silently, like a rose petal falling from the bush, one disappears into god.

Become small, and slowly slowly so small that you are not. Go on eliminating yourself, effacing yourself. The moment you are absent, the work is done. Then the presence of god is felt. Your absence is god's presence your presence is his absence. And both cannot exist together; there is no possibility of any co-existence between god and man. Man is like darkness, god is like light: they cannot exist together. If the light is there, darkness has to disappear; if the darkness persists, that means light is not there. They are never found together.

The egoist is too full of himself; that's why god cannot find entry into him. He is already too full, his cup is full; not even a single drop of the divine can descend into the cup. The cup has to be empty, utterly empty. That is the meaning of animo. Empty yourself utterly of yourself, and then wait in patience, in love, in trust.

[A German sannyasin says: I have to go to the army and I don't like it... For one and a half years.]

Like it! Make it a point to like it. And enjoy it. Enjoy it as a discipline, as an exercise of will and you will be infinitely benefitted by it.

If you go disliking it, then certainly it will be a loss of time, energy and a wastage. When one has to go, when it is certain that one has to go, then why not use it? And the opportunity *can* be used. Just make it a point that this one and a half years be a training in discipline, a training in order, a training in obedience. Don't go on fighting inside because that will tire you, exhaust you. Relax, let it be a surrender. And really become part of it, part of the whole game, and enjoy it to the uttermost -- it can be enjoyed. Once you don't take it antagonistically, there is no problem in enjoying it.

I have heard a very famous Hassid story. A Jew was telling a Hassid 'Our rabbi is a man of miracles. He can order god and god has to do things that he orders. What can your rabbi do?'
The Hassid said 'Our rabbi is a far greater miracle-maker.'

The Jew said 'Tell me what he can do -- because our rabbi can walk on water, can walk on fire, is reported to have made people who have died live again. What more can your rabbi do?'

The poor Hassid laughed and he said 'Nothing like these, but far superior things. He says to god "Order me and I will follow." Your rabbi orders god -- that is not a very difficult thing. My rabbi asks for orders from god and follows them -- and that is far more of a miracle.'

See the point of it. Relax. Go into it joyously, dancing... as if I am sending you! Enjoy each and everything that is possible there, and after one and a half years you will be in a better state of consciousness. Nothing to be worried about. Even hell Can be used to raise consciousness, so what about the army? If sometimes one has to fall into hell, one has to; what else can one do? But one can raise one's consciousness even there.

Just go into it and drop all dislikes, mm? because that is always crippling. One is going half-heartedly, forcing oneself, dragging oneself. And when you dislike it from the very beginning, you will find everything to your disliking -- which will prove that your dislike is right, that you are perfectly right, that this is just nonsense, that you are suffering, that this is a kind of karma, that it is punishment. You will rebel and deep down you will boil in rage, and you will make your life a hell for one and a half years. And the army will have nothing to do with it -- you, your interpretation, your action and reaction, your idea of disliking, will be doing the whole thing.

Listen to me -- go joyously. Think of it as if god wants you to be there for one and a half years... so why not use this opportunity? And the army has a few beautiful things about it. It will give you an order, a discipline, a system. Use it! Continue to meditate and watch, and that one and a half years will fly so soon that you will be surprised. If you go with dislike, it will be very very long. It will not be one and a half years; it will be almost infinite, it will be eternity.

Do you know the secret? -- that time becomes longer if you are miserable and time becomes shorter if you are happy. Time is not a fixed phenomenon; it depends on your approach and attitude. It is very relative. If you are sitting with your girlfriend time goes so fast, flies fast. You cannot believe that one hour has passed; you think it is only a few minutes. You cannot believe that two hours have passed -- it looks so short. Is the clock going crazy? Is the clock against you? because the time to depart is coming close.

But if you are sitting by the side of a dying man, then one hour will look so *long*. *You* will look at the clock a thousand and one times and you will say 'What is the matter? Has the clock stopped?' The clock is

the same -- it doesn't matter whether somebody is dying or somebody is with a friend. It doesn't matter; it doesn't depend on you. The clock continues, but your inner experience of time goes on changing.

Christians say that one stays in hell for eternity, forever. The Christian theologians have been in great trouble to explain this, because this seems absurd: somebody has committed a sin but the sin cannot be such that you condemn him forever. Punishment forever? Howsoever big the sin is, the punishment cannot be for eternity; there should be a limit to it. But they have missed the point; the people like Bertrand Russell who have been arguing against Christianity have missed the point, and the people who defend Christianity have missed the point. The point is simply this -- that even one year in hell will look like eternity. And even eternity in heaven will pass like a moment. So it depends on you. Change the quality of time.

Go joyously, use it and learn something from it, that even something ugly like the army can be used. That will be a great preparation for your life, because there are ugly things and there are sad things in life, and one has to pass through them. They are there -- you cannot avoid them.

This experience will help you so that you can go singing. The song need not disappear even when the night is very dark and the morning seems almost impossible. But the song can continue... and a singing heart brings the morning very close.

This is my message to you....

Just go and enter it... and convert a few army people to sannyas!

[A sannyasin who runs a centre in Spain says it is difficult because the Spanish don't want to accept the existence of a master.]

It is difficult. But go on working -- they will have to accept the existence of the master. We are going to beat the Spaniards; don't be worried. (laughter) They cannot escape! All that is needed is translation into Spanish. Two, three books are coming soon. But go on trying.

The people who won't accept the existence of a master are the people, who, once they do accept it, will go very deep into it. The people who accept the existence of a master easily will not be the people to go very deeply into it. Always remember that -- that the person who is trying to resist is somehow deeply attracted towards the thing, hence the resistance. So when somebody is very defensive you can be certain that he is going to become a disciple. Work on him -- don't leave him. His resistance simply shows his fear of his own innermost possibility.

To reject the master is nothing but to reject the possibility of becoming a disciple, that's all. if you interpret it rightly, the man who rejects the existence of the master is the man who does not want to become a disciple, because if the master is there, then he has to become a disciple, and he is afraid of that space. But the very fear shows that he is attracted. We always feel afraid when we are attracted to something, because if we are attracted, it is going to overpower us. Then we will no more be the master; that's the fear.

So whenever you go back, continue. Slowly, slowly, you will find people. And I have my people everywhere -- they are just waiting for somebody to start, to trigger the process. And soon, within two, three years, you will see that from everywhere people will start coming in *thousands*. This is just the beginning, and of course those who are working in the beginning, their task is hard. Once things start moving work becomes very easy.

Prem means love, sumati means wisdom wisdom, intelligence. And love has an intelligence of its own which is totally different from the intellectual's intelligence. It is not intellectual at all -- it is intuitive.

The intellectual intelligence is nothing but a biocomputer; it is fed from the outside, mm? That's what goes on in the school, college, university: we go on feeding the biocomputer, we go on feeding it information. So whatsoever it receives, it can give back, but it is never creative. It is mechanical; it can't create, it is never original. It can't discover any new thing. It cannot move into the unknown; its territory is the known. Whatsoever you have given to it, it can go on repeating it parrotlike. This is not much of an intelligence. Intelligence, to be called intelligence, must be creative, must be inventive, mUst be able to penetrate into the realm of the unknown.

That's what I mean by sumati. Sumati means an intuitive wisdom -- not that which comes from the outside but which wells up within. And the word 'intuition' is beautiful. For the ordinary intellect tuition is needed from the outside, tutors are needed. Intuition means no tuition is needed. You are enough unto yourself, it is yours; hence it is called in-tuition One comes with it, it is god's gift.

A loving wisdom is the meaning of your name... a wisdom of the heart, an intelligence that is not logical

but intuitive. And that has to become your path: fall from the head into the heart. Disappear from the head, appear in the heart, and live through the heart. It is risky, but great is its exploration, ecstatic is its experience. It is an adventure, and all those who have any courage have to go through it. Cowards live in the head; courageous people live in the heart.

[A sannyasin says: I feel I've been fighting you since I arrived.]

That's true, but everybody does it. It is a good indicator. It means you are trapped! It simply means you know that now there is no way to go back -- hence the fight. One tries to the last, but it is a losing battle. But still, the mind tries: 'Why not try once more?' the mind says. It will disappear... because to be defeated by me is to be really victorious.

The greatest glory of the disciple is the day, the moment, when he is defeated by the master, because that is his day of victory. Being defeated by the master simply means being defeated by your innermost being, that's all. The master is nothing but a reflection of the innermost being that you are. The master is nothing but a reflection of that which you are meant to be. So to be defeated by the master is not to be defeated by somebody else; it is to be defeated by your nature, and the one who is defeated is the artificial one.

These two are in you: the artificial and the natural. If you allow me, the natural will win. If you go on fighting and don't allow me, the artificial will win. And with the artificial you have lived up to now. It has not given you anything -- it can't give, it has nothing to give. It has no life.

But it happens to everybody, so don't feel guilty and don't condemn yourself. That is a natural process that every sannyasin has to pass through. Soon it will be finished, mm? -- just do a few groups and it will be gone. These groups help much. They take all the dust away. They make your mirror a little cleaner and then you can see things with more clarity. And the day you can see me with clarity, you will see that I am you -- with whom are you fighting? There is nobody to fight with.

[A sannyasin asks about a recurring nightmare he has had since a child.]

Nothing to be worried about -- it will disappear of its own accord.

It is something to do with your new birth. It used to come when you were a child, and now you are again a child. Hence, just through the association it is coming. It is nothing to be worried about; it happens just through the association. Whatsoever has happened in your childhood can happen again when you take sannyas and you start relaxing and you again become a child, innocent. All that has happened in your childhood can start happening again. The mind gets the clue that you are a child again; it starts repeating the old tapes. It is just a repetition of an old tape. It will go of its own accord -- you need not give any attention to it.

[During an 'energy darshan' a sannyasin's hands spontaneously move in mudras.]

Good... very good! The energy is in a very prayerful mood -- allow it. And this will be a very helpful prayer for you. So just before going to sleep, for ten minutes sit silently and let the hands pray with their energy... any movement.

Let your hands connect with the universe, with no words, just gestures. And get into it totally. The whole body will start shaking, swaying, trembling; go with it. The whole body has to participate with the hands, but the hands are to lead. The hands have to speak -- the message is to go through the hands. Soon you will start feeling great energy flowing in the hands. Just a tingling will occur, a pulsation. Slowly slowly it will be felt all over the body...

You don't know: when it really comes all over the body it is an orgasm... and a deeper orgasm than any sexual orgasm, and more total. But the energy is going really well. Start this from tonight -- ten minutes will do, and then go to sleep, and you will remain in that orgasmic state the whole night. Good!

The Madman's Guide to Enlightenment

Chapter #17
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Prem means love, vatayana means now, the present moment -- love now. And my whole emphasis is on *this* moment, because this moment contains all. Now is the only reality -- all else is either memory or imagination. And even for the past to exist as memory, now is needed. It doesn't exist as the past; it exists as a thought in the present. And so is the case with the future: the future does not exist as the future; it exists as imagination in the present moment. All that exists, exists in the now. Now is the only time there is, and to become more and more alert about now is to become aware of the presence of god.

We are very unalert. We think much of the past and we also think much of the future and our whole life is wasted in that thinking. Because of and between these two -- the past and the future -- the present is crushed, sandwiched, and has almost become negligible, it has become so small. The real has become small and the unreal has grown so big.

If you think of the past, it is long: your past, then the society's past, then humanity's past, then the past of life on earth and then the earth's past, and then the sun and the moon and the stars; it is infinite. And so is the future infinite: it will go on and on. Compared to the past and future, the present seems almost nothing -- it is just a small point, atomic -- and between these two it is almost lost track of. And that is the only reality; everything else is unreal compared to it.

If you see a rose flower you see it now, in the now. If you smell it, you smell it in the now. If you feel and touch it, you touch it in the now. You cannot touch the rose flower in the future and you cannot smell the rose flower in the past. But if you start thinking of past and future, then the rose flower is there and yet is not there; it disappears.

Just meditate on this: you are facing a rose flower, a beautiful rose flower. It is there -- the fragrance is released into your nostrils, you are delighted with it. Now bring the past in. Think of something in the past: somebody insulted you yesterday or yesteryear, or think of a childhood incident, your mother was beating you. Bring it into memory and suddenly the mind is clouded. Now you will not feel the presence of the flower so much. It is still there, the same flower, but you are no more here; you are distracted, you have become foggy, clouded. A screen of memory has come between you and the rose flower.

Or think of the future -- some plan, some fantasy, something that you want to do tomorrow -- and the flower fades, bows out further and further. The more deep in thought you go, the farther the flower recedes. Come out of the thought and the sky is clear, the clouds have separated and again the sunshine and again the presence of the flower; you can again smell it. While you were thinking of the past and the future the smell was still knocking at the doors of your nose, but you were not available. The colour of the flower was still coming to your eyes but you were not there. It was as if you were looking through a dark glass; things became unclear, hazy, a mist surrounded you.

The whole work of meditation is nothing but this: how to become utterly present *in* the present, how to collect oneself in the now. Then everything is beautiful. Then walking is meditation, sitting is meditation, talking is meditation, listening is meditation, because whether you walk or sit, it is always now; whether you are silent or talking it is always now. There is only one time. Now is eternity. That is the meaning of vatayana -- it means the utterly present.

Let this be the key. You have to work on it, you have to play around this idea more and more. In whatsoever you are doing, again and again pull yourself into the present. In the beginning the mind rebels, resists; old patterns are powerful, old habits go on dragging you here and there. But slowly slowly as the joy of the present becomes deepened, as you start becoming more and more saturated with it, as you see the contentment that arises out of it and the silence and the celebration, the old patterns are broken, the habits disappear.

And that day -- when you start living in the present twenty-four hours a day -- is the day of enlightenment. It does not mean that one will never think about the past but that one will be aware of the present. Even when a thought of the past is present in your mind, you will look at it as a present thought; you will not be dragged into the past. It will be just like a rose flower, there inside, blooming -- a memory flower -- but you will remember that this is the moment, the now moment. You remain centred in the now; then there is no problem.

Yes, the past can be used, and so too can the future. One has to plan -- tomorrow one has to leave and the tickets have to be purchased, the journey has to be booked, but that is not the future either; that too is in the present. One remains in the present whatsoever one is doing -- in memory or imagination. And once this penetrates deeply, even in dreams you will be present. You will see the dreams blooming there and you will know that this is a dream. And to know that a dream is a dream is a great experience. Then you have really come home -- you are centred in your being.

[Devachitta. Deva means divine, chitta means consciousness]

Unconsciousness is undivine; consciousness is divine. To remain in an unconscious state is to be worldly; to become conscious is to enter into the world of religion. It is not a question of renouncing something, rather it is a question of gaining something. It is not that one has to renounce the world but, on the contrary, one has to achieve one's own being.

As you grow in consciousness the world itself starts changing. Nothing needs to be done directly; all the changes that happen are almost of their own accord. Only one thing that is needed is an effort to be more conscious. Start becoming more and more conscious of everything that you are doing. Walking, walk consciously; bring your total attention to walking. And there is a great difference between when you just walk without any consciousness and when you bring the quality of consciousness to walking. The change is radical. It may not be visible from the outside, but from the inside it is really moving into another dimension.

Try some small act: for example, moving this hand...

[Osho moves his hand rapidly across his chest.]

... you can move it mechanically. Then move it with great consciousness, feeling the movement, slowly, slowly, looking from the inside at how you are moving it.

[Osho makes the same gesture a dance in slow motion. His hand moves step by step, his eyes following it with infinite awareness.]

Just in this small gesture you are on the threshold of god, because a miracle is happening. It is one of the greatest mysteries which science has not yet been able to fathom.

You decide that you should move the hand and the hand follows your decision. It is a miracle because it is consciousness contacting matter... not only that, but matter *following* consciousness. The bridge has not yet been found. It is magic. It is power of the mind over matter; that's what magic is all about. You do it the whole day, but you have not done it consciously, otherwise in this simple gesture a great meditation will arise in you. This is the way god is moving the whole existence. In this small gesture is the whole history of existence.

The scriptures say god said 'Let there be light' and there was light. Now, it looks utter nonsense if you think about it logically. How can there be light just by saying 'Let there be light'? But this is happening every day continuously. When you say 'Let there be a movement in my hand' and the hand moves, it is the same miracle. And if you can feel it from the inside, awareness grows.

So walking, sitting, listening, talking, remain alert. That is the meaning of Devachitta.

Deva means divine, paripurna means perfection -- divine perfection. And if you ask the awakened, all is perfect as it is. This world and all that is contained in it is perfect. The whole idea of evolution is just speculation. Nothing is evolving because nothing is going anywhere. All is already as it should be. Just think of that, and immediately one feels a great silence descending. Just the idea of it -- that all is perfect, that nothing is to be done to improve upon anything -- then what is left except celebration? Then what is left except to be festive and thankful?

If one has to become perfect there is anxiety, tension, effort, struggle, competition, and all kinds of madness enter in. One is never at ease and never at peace and one can never be at home. One is always rushing, one is always in a hurry, because one has to reach and time is slipping out of the hands; death may happen any moment. So there is constant trembling inside as to whether you are going to make it or not. Are you going to miss? And as days pass by more and more hopelessness settles in because it has not happened yet and the days are becoming fewer and fewer and death is coming closer and closer. Sooner or later one is on a downhill journey... and it has not happened yet. Hope starts disappearing.

People live only in hope and die in hope. And hope is an illusion, a dream. But the whole thing is based on the idea that man has to improve: he has to improve upon his character, he has to improve upon the world, he has to improve upon people. He has to go on improving each and everything. That's what has driven the whole world neurotic.

My message is: there is nothing to be done. All is taken care of. Relax! A man who is after perfection cannot relax. How can he relax? -- because relaxation means wasting of time. He cannot play, he cannot sing, he cannot dance. Continuously, out of the corner of his eye, he is waiting for that perfection which never comes, and he is wasting time dancing and swimming and listening to the stupid noise of the birds. It looks stupid if you are in a hurry. It looks silly to be sitting amongst trees and enjoying; it looks foolish. But if there is nothing to do and nowhere to go, then it is not silly -- then it is all that has to be done -- then one enjoys. Either one improves or one enjoys -- and these are the only types of people in the world.

My world belongs to the second type -- to the one who enjoys. And that is the meaning of your name: from this moment relax. All is good -- god is good, and it is out of him, so how can things be imperfect? Then there is no struggle, no cut-throat competition with people, there is no enmity. Then you are yourself, I am myself, and everybody is the way he is. No comparison, no inferiority, no superiority -- everyone is unique and perfect.

With this vision, god starts descending in you, great contentment arises.

Sambodhi means enlightenment, satyam means truth -- the truth of enlightenment. And all else is untrue, or at the most relatively true... which is saying the same thing in other words. Unless truth is absolute, it is not truth. A relative truth is only a useful lie. An approximate truth is only called so politely; it is a lie, because something is either truth or untruth. 'There is no way in between.

So there is only one truth and that is the truth of enlightenment; when one becomes full of light inside, one knows what it is. One can know it, but one cannot reduce it to knowledge, hence it always remains individual. And that is beautiful, because whenever somebody discovers it, it is his own discovery again; it is never a repetition, it is always original. If Buddha was able to say it or Jesus was able to express it, then there would have been no original experience again.

That's what happens in science: if Newton or Albert Einstein has discovered something, it is finished -- now you cannot rediscover it. It has been discovered once and for all. Nobody can claim again 'I have discovered it!'

But in the inner world, the discovery is always unique because it is inexpressible, so it cannot be put into words. It cannot be theorised, no dogma can be made out of it. Those who know also know that it is inexpressible. Those who know are dumb about it. They say a thousand other things -- they say how to achieve it, but they cannot say what it is.

So each individual when he discovers it, discovers it for the first time. Each individual when he comes to truth is a pioneer, original. That's the beauty of it -- it remains virgin. It is not corrupted by anybody's experience, it never becomes second-hand; it is utterly fresh. All other truths are only guesswork, beliefs, wish fulfillments, consolations, but not truth.

The only truth is that which you discover... and it is possible only when the inner world becomes absolutely luminous, when your light, your inner light, is totally there, and not even a nook or corner is left in darkness. Then you know it, and by knowing it, one becomes it, because in that moment of enlightenment

the knower and the known are not separate.

[A sannyasin says: Sometimes when I see you in lecture I just feel angry against you.]

These things are natural. If you love me, you will sometimes be angry too. You cannot only love. When I accept your love I am also accepting your anger. You don't have pure love, so how can you offer it to me? Your love is mixed with all kinds of ugly things. When I initiate you into sannyas, I initiate you with all these possibilities: that you will be angry, that you will hate me, that you will think against me, that you will do this and that -- all possibilities.

To accept a disciple is not an easy task, because you are accepting a bundle of so many problems. A disciple is not all sweet. If he was all sweet, why should he be a disciple? He carries many bitternesses in him; he will impose and project those bitternesses on the master. The master will become a screen and you will project all kinds of things on him -- good and bad both. Sometimes it will be a great experience and you will move into heights, and sometimes you will be falling into valleys of negativity. But this is natural; nothing to be condemned in it.

That time you went thinking to come back -- this time you are going thinking not to come; both are perfect. Neither that remained forever nor is this going to remain forever. All passes. By the time you have reached home, you may start feeling love for me again. And this will happen many times -- it is a wheel: many times you will come close and you will go far away, and come close and go far away. Slowly slowly you will see the whole absurdity of your mind; then one day you simply drop the whole mind. But that happens only later on.

When for the first time somebody becomes a sannyasin, he is enchanted he is enchanted by my presence. But he has forgotten his own personality. It is like falling in love with a man or a woman: when you fall in love you don't think about your faults, your limitations. You simply see the beauty of the woman; you don't think about yourself. But if you start living with the woman, all your faults and all your limitations and your anger and your hatred and jealousy and possessiveness are going to surface. Then you will be surprised -- where has that love disappeared to? Where are those beautiful days of the honeymoon? They are all gone and there is only misery; and you had never thought about it.

When you fall in love with me, you are simply thinking of me; you have not thought about yourself. But sooner or later you will have to think about yourself. If you don't, I will force you to think about yourself. I will have to throw you back to yourself, and when you see who you are, where you are, all these things are bound to arise and disturb.

But all is good -- this too is perfectly good. So what? -- this time you are going in a different mood. This time you are moving back in the night, that time you moved in the day. But the day is gone, so the night will go; the day will come again and the night will fall -- unless you decide one day to drop all kinds of moods and just be with me without any mood between me and you, neither love nor hate. Then the disciple has really come to the master, when there is neither love nor hate. That is total surrender. Love cannot be total surrender, because love has to imply the hate in itself. It is a double-bind; hate is always intrinsic in it. When one day you come and you surrender all moods... and remember, good moods also have to be surrendered.

What do people go on doing? They go on doing one thing: the positive is good, it is so sweet, so they want to have it, and the negative is bitter and they don't want to have it. But this is the whole problem of life. It is not only with a master; it is everywhere: you choose only half. Then who is going to have the other half? -- and it comes in the same package. It cannot be divided; you have to choose that too. If you choose at all, you have to choose both, otherwise don't choose. Then they both disappear. Either they are both together or they both disappear, but you cannot divide.

Slowly slowly you will see the point: in the beginning a disciple comes through love and then one day the wheel turns and he hates, he is angry, he protests and he resists. Finally, the awareness happens that you cannot relate through love, otherwise hate is bound to be there. Then the disciple leaves both. Then there is nothing between the disciple and the master -- not even love, because even love is a disturbance. The disciple is simply there in the presence, with no expectation, with no desire. It has a great beauty in it.

That day real initiation happens, and after that day there is no change; one has come to the point of no return. That will also come if you can wait, if you can be patient. If you can't wait, if you can't be patient, you miss this opportunity. So don't be worried.

And remember one thing more: never take any decision too early. Wait, just remember that this will

pass, this will go away. The problem only arises when people take a decision when they are negative. Then they start thinking 'Leave sannyas, forget all about it.' If you take a decision when you are negative, then you miss the opportunity, you close the door. Then it will become very very difficult for you to come back. Your ego will feel hurt. Now what to say and how to go back? And it happens every day.... There are a few sannyasins who leave sannyas when they are angry -- they will throw the mala into the sea -- but then the mood passes and they start repenting. Then it becomes very difficult for them to come because they feel guilty, and even if they come, the guilt lingers on. To ask for sannyas again looks as if you are asking too much; you have misbehaved. And then they have to find explanations.

One sannyasin just wrote a few days before.... He runs a centre and he called all the sannyasins of the area for a meeting. Some sannyasins criticised him very much saying that his way of running the centre was wrong, that through the way he was doing things Osho's presence was not felt in the centre at all.

He became very angry. He went to the sea, and he heard an inner voice 'Throw the mala into the sea.' So he threw the mala into the sea. Then he heard another voice 'Now throw yourself!' That he didn't do. (laughter) Now he writes to me that he could not do that. But then he should not have done the first either! If you are not courageous enough to follow the inner voice... if it is really the inner voice you should follow it. But to throw the mala is so easy -- to throw yourself is risky. So now he is worried, feeling guilty. Now he wants to come and is afraid that he has done something wrong.

Wait. The negative moment comes -- wait and watch and it will go. And finally one has to remain available for the ultimate, when both can be dropped. Then you are with me. Then it is no more a relationship and there is no possibility of its breaking because it is no more a relationship. It is communion -- it is no more a communication.

[A sannyasin asks about insomnia.]

Do one thing: start glossolalia before you go to sleep -- gibberish. Thirty minutes gibberish will do, mm? It will empty you so fast. It takes time in the ordinary way: you go on ruminating, ruminating, and the thoughts go on and on and on, and it takes the whole night. It can be done in half an hour!

Glossolalia is the best thing for you. Just sit in your bed, turn the lights off and start talking in tongues. Allow sounds; anything that comes, allow. You need not worry about language, you need not worry about grammar, you need not worry about what you are saying. You need not worry about the meaning; it has nothing to do with meaning. The more meaningless it is, the more helpful. It simply throws the rubbish of the mind out, the noise out. So anything -- just start and go, but be very passionate in it, as if you are talking, as if your whole life is at stake. You are talking nonsense and there is nobody except you, but be passionate, be in a passionate dialogue. Just thirty minutes of it will do and you will have a good sleep the whole night.

It is just that the mind accumulates noise and when you want to go to sleep it continues. It has become a habit now: it does not know now how to go off, that's all. The switch that turns it on and off is not working. This will help, mm? -- this will simply allow it to release this energy, and then empty, you will fall asleep. That's what happens in dreams and thoughts in the night: the mind is trying to empty itself for the next day; it has to get ready. You have forgotten how to put this process to an end, and the more you try, the more you become awake, so sleep becomes difficult.

So it is not a question of trying -- don't try anything. This is where you are failing: you try to let go. How can you try to let go? It happens; it is not something that you have to do. You can only create a situation in which it can happen easily, that's all. Turn the light off, have a comfortable bed, a good pillow, be comfortably warm; that's all that you can do. Then for half an hour get into a really passionate monologue, a nonsense monologue.

Sounds will come -- utter them -- and one sound will lead into another. Soon you will be speaking Chinese and Italian and French, languages that you don't know. And it is really beautiful, because the language that you know can never help emptying. Because you know, you won't allow things to have their full expression. You will be afraid of many things: What are you saying? Is it right to say it? Is it moral? You may start feeling guilty that you are saying such wrong things. But when you are speaking in sounds you don't know what you are saying, but your gesture, your passion, will do the work.

[Osho asks him how long he will in the West. He answers: Well, if I'm lucky I'll be back in half a year, but not more than one year.]

All my sannyasins are lucky people. When you relax with existence, that's what luck is. When you allow the existence to take possession of you, that's what luck is.

Unlucky people are those who fight; they are defeated by their own fight. Lucky people are those who simply ride on the waves; wherever the wave is going, they are going there. They have no destination in particular, so they can never go wrong, hence they are lucky. I create lucky people -- don't be worried!

[A sannyasin asks about some experiences: I felt like energy moved through me and I wasn't moving my hands, my body; I was just being led or moved. I got a little bit scared.]

Mm, don't get scared...

You have to let it happen, mm? It is beneficial. But fear comes -- that fear has to be dropped. It is very beneficial, and if you allow it, much more will come. That is going to transform your whole chemistry, your whole energy system, but you have to allow it and you have to go into the dark unknown. Because it is new it looks unknown and unfamiliar, and fear arises.

[The sannyasin adds: It feels as if I'm going crazy or something.]

Yes, it looks crazy! But you have to allow it, mm? And once you have allowed it, soon all will disappear. You will be left totally changed and the energy will have changed, but before that change it will come. It is like a flood coming: you have to allow yourself to be taken over by it.

[Another sannyasin says she is afraid, scared of going mad, of her mind.]

There is no problem -- just a few things that have always been in the unconscious have been stirred by meditations, so they are surfacing in the mind, that's all. But it is good -- they will be released. If you keep them repressed, then one day you *can* go crazy. It is never by expression that anybody goes crazy -- it is always by repression. And you have been repressing many things for your whole life, so they have become accumulated in the stomach. Meditations have broken a few paths into your Unconscious. Things are coming up. But when they come, one can become afraid; one can feel that it may become too unmanageable.

But nothing to be worried about -- they will simply go. All that you need is: continue at least one meditation every day. Pour all that comes into it. Shake and tremble with energy and let the whole thing be shaken up, and pour it out. Dynamic meditation will do, Kundalini, or dance, Nataraj, will do, but you have to be really totally in the act. Do this for one hour every day and there will be no problem, no craziness, nothing. In fact, slowly slowly you will become sane for the first time.

[A sannyasin has been feeling very negative and weepy. Osho gives her an 'energy darshan'.]

Things are perfect... they have never been otherwise.

It is just that sometimes you cannot allow things to remain perfect; then you create some kind of negativity. That's your creation, and you seem to be one of the expert people around here who can create negativity. But it is a created thing -- bogus.

It is nothing true it is just that you enjoy creating it. You get into it... but you get into it. It is not that the negativity comes to you; you invite it. When everything is going well you start feeling a little uneasy: 'How can things be so good?' -- you can't trust. And when things are going well you are not in control; you want to remain in control and you can be in control only when things are negative. That's your expertise. And I know it is very difficult to drop one's expertise. Mm, one depends on it -- one's whole existence depends on it. And it gives a little change too. After suffering for a few days, getting out of it feels very good, that too!

But you are the creator of it -- that you have to remember. So next time when you create it.... If you want to create it, create it, but with full awareness that you are creating it; it is your game. So play it if you enjoy it -- nothing is wrong in it -- but don't get lost in it. Enjoy as much as you want, and when it becomes too much, get out of it. It is your creation.

But many people do it and they think that it is not their creation, they think they are victims. Nobody is a victim in the world: all are creators. A few create hell, a few create heaven, but they are all creators. And

with the same energy you can create heaven.

So from this moment remember only one thing -- that if you want to create, just decide that for twenty-four hours you will create hell and you will live in hell. Declare it to [your boyfriend] also, that for twenty-four hours you are going to live in hell, so he also knows and respects your hell and does not disturb you.

But then after twenty-four hours, exactly to the minute, get out of it. And you will be surprised: you can go in, you can come out... just like that! But for whatsoever time you decide, you have to remain in it, and then at the exact time you have to come out of it. That will give you the experience that it is your creation.

Otherwise everything is beautiful -- your energy is perfectly good. Now it is up to you: if you want to laugh, you can laugh; if you want to cry, you can cry. That is human freedom.

[A sannyasin asks about solitude and relating to people. Osho talks of how people get stuck at one polarity -- like the traditional monks stuck in their solitude. Solitude is like the roots of the tree and relationship is like flowering....]

Roots don't relate; they remain underground. Flowers relate -- with the birds, with the butterflies, with the wind, with the sun. But they depend on the roots, and the roots depend on them, otherwise they will never get the sun energy. They are complementary.

So are love and solitude. In this way one becomes richer and richer. Then the polar opposites meet and give you a transcendence. Then the third thing arises which is neither solitude nor relationship... and that is what is called god, samadhi, enlightenment. But that is the third angle of the triangle, the other third of the trinity. And the third arises when the two have been lived fully....

The Madman's Guide to Enlightenment

Chapter #18
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Deva means god, bhumika means introduction -- introduction to god. And life *is* an introduction to god. It is not against god, as the old religions have been teaching again and again. It is not antagonistic to god -- it can't be. It is god's extension, it is his manifestation, it is his song. How can it be against him? It has not to be renounced; it has to be lived in great gratitude: It is an introduction, a process of learning, a game of hide-and-seek with god.

The whole of life is an opportunity to know. The so-called worldly person misses it because he thinks that this is all... as if you think the introduction to the book is all and you finish with the introduction, you never enter into the book. That will be foolish. That's what is happening to millions of people: they think this is all -- eat, drink, be merry -- and then death comes and all is finished. Dust returns unto dust and nothing is left. That is one kind of foolishness.

On the opposite extreme another kind of foolishness has existed in the name of religion, spirituality, other-worldliness. They say 'Renounce this world. This is against god. Unless you renounce it, you will not be able to know god. You can become his beloved only if you renounce the world. By renouncing it you

will earn the capacity to be with him.' That too is absolutely foolish, but that's how it happens: the mind moves from one extreme to another extreme. So the indulgent person becomes the renunciate; it is the same kind of mind. Just in the middle of these two extremes is the truth.

Life is an introduction to god. It is not all -- neither is it nothing. It is not just eat, drink and be merry. It is that too, but not just that; far more is hidden behind it. And man is not only dust, he is divine too -- a miracle, divine in the dust, an immense mystery.

So life has to be lived in its totality, and still with the continuous remembrance that this is not all -- much more is awaiting you. Grow up, expand, open. Neither become an indulgent nor become a renunciate. That's my sannyas: just be exactly in the middle. Love life as god's manifestation.

Deva means god, parinita means married to -- married to god. That is the real marriage; all else is only a futile search. People become married to many things -- they become married to money, they become married to power, prestige. There are a thousand ways to get married to the world, but there is only one way to be married to god; and that is to learn how to love unconditionally.

God is not a person sitting somewhere. He is the consciousness present in everybody, the diffused life; that's what god is. You cannot find god anywhere, because he is everywhere. To be married to god means to be married to existence -- to the trees and to the birds and the sun and the moon and the people and all that that implies: the whole. This marriage to the whole makes a person holy.

And this is what sannyas is all about: a marriage to the whole. It is one of the greatest adventures. If one really goes into it, one is bound to find the home for which one has been searching for so many many lives. Sannyas is a door into the divine.

But first one has to become very conscious of the marriage. Unless one feels a commitment to the whole one cannot go in search, because the search is risky. One has to risk all that one has -- the old identity, the past, the name, the form. One has to risk all. Unless one is in deep love with the whole, one cannot take that much of a risk.

People want to know truth but without any risk, hence they go on missing. People want to know what love is, but only to a certain extent so that they can manage, control, manipulate. But these things are such that you cannot stop anywhere -- you have to go the whole way. If you go the whole way, only then do you go. And going the whole way is difficult because the ego has to be left somewhere far behind. The ego has limitations. You don't have any limitation -- the ego has limitations. You can go to the very end of existence, but the ego cannot; it will cling to its small world.

Let this initiation into sannyas become an involvement, a commitment. Only a person committed to truth comes to know it. Don't be just curious -- be involved. Many people miss life and all the celebration that it contains. They miss because they never feel courageous enough to commit themselves to anything. They remain passers-by, spectators, on-lookers, but they never participate. And existence can be known only in one way, and that is participation. It can be known only in one way and that is love. You have to enter into it. One cannot be a spectator; a spectator is wasting time. Mysteries are open only to those who participate.

So sannyas is not a sort of formality. That's why I have reduced the formality to the very very limit. I have dropped almost all the formalities of old sannyas; now all that has remained is just symbolic. My approach is that one should not get lost in formalities. Formalities are okay to begin with, bu~ one should not remain there. They are good as a jumping board, but they are only a jumping board. Then you have to go into the sea, and you have to face all the dangers and all the joys. And each danger brings joy because each danger overcome brings victory. Each danger is a new challenge to your being. It provokes all that is asleep in you, it awakes all that is asleep in you.

Let me become your challenge. I will provoke all that is asleep in you, and much *is* asleep! People live only at the minimum -- maybe one-hundredth part of their being, and ninety-nine percent of their being remains unlived. That's why there is so much misery; there is bound to be. Joy is when one is aflame, when the whole being is dancing, nothing left behind.

And that *is* possible.... I would like it to become available to you.

Deva means divine, siddhana means one who has arrived -- divine arrival. And as far as I'm concerned, you have arrived, but it has yet to become a reality as far as you are concerned. For me it has happened -- I can see through and through -- but it may take a little time for you to realise the truth, that you have arrived, that this is your home, that the search is finished, that there is no need to search any more, that now you can relax, that now you can celebrate, that now, from this moment, life is not going to be work but play, that you

need not think in terms of goals any more, that all that is given is more than one needs. You can drop the tensions and the anxieties. And you have lived with them long enough -- it is time, and you are ripe. But it will take a little longer time for you to recognise the truth.

In the East they say that it is not the disciple who finds the master but the master who finds the disciple... and it is absolutely true. The disciple cannot find the master; there is no way for the disciple to even decide. How can he decide who is the master and who is not?

But a moment comes in the disciple's life when some unknown energy takes possession of him and he is pulled in a certain direction, sometimes even in spite of himself, even against his resistance, helplessly. If he co-operates, things start happening soon; if he resists, they still happen -- they only take a little longer time. But once a master has chosen a disciple, then there is no going back, it is the point of no-return. If the disciple chooses the master, he can go back; he can decide some day to leave the master.

In fact he does not know what is truth, who has attained it, who has it. And there are a thousand and one pretenders. The pretenders are very articulate, they have to be: they have to survive in the marketplace. They are very consoling and they use all the gimmicks possible to trap people.

It is very difficult for the disciple to choose. He is not yet there; how can he choose? One first has to be to choose. One first has to be aware to see. The disciple is blind. If he can recognise the master, he can recognise god himself, there is no problem -- because to recognise the master is to recognise god himself. The disciple is groping in the dark. He has no experience of light, so even when he comes to an enlightened person he cannot see, because his eyes know only darkness. They know only one language, that of groping, searching. They don't know the language of non-search, of non-seeking, of being; they know only the language of becoming.

The master is a being and the disciple is trying to become something. It is very difficult, almost impossible, for the disciple to choose the master. The master has to choose the disciple. And once a disciple is chosen by the master, it is the point of no-return, there is no way back. One has to face the reality, and one has to go deeper and deeper into it every day.

Now that you have heard and you have come, co-operate. The mind resists -- its resistance is subtle. Be aware of it!

[Osho gives a sannyasin an energy darshan.]

There is no need to talk either. Something is happening which is not expressible. Something is moving inside which has never moved before. You are in the grip of some unknown energy -- that is the beginning. Relax and allow it to possess you utterly, totally.

You are still holding yourself a little bit. That is natural; there is always fear of losing control. But in the search for god all control has to be lost. And fear arises because if one loses control, one appears to oneself as if one is going mad. But to know god is the privilege of madmen only; the so-called sane go on missing. The so-called sane only collect rubbish. All that is immense, all that is really essential, significant, is available only to those who are ready to drop all calculation. That's what appears like madness.

The calculative mind remains superficial. The calculative mind is basically a mind of fear. Because of fear it calculates, it doubts. It is continuously feeling insecure, it is afraid of everything; everybody seems to be against it. There is another mind deeper than this mind -- call it the heart -- that is non-calculative. Love arises out of it and poetry and religion.

The non-calculative mind means trust. There is no need to calculate -- one trusts. There is no need to fear: we have come out of this existence, we are part of it. The existence is not inimical to us, so why fear? It protects, it sustains, it nourishes. You have to leave the calculating mind, otherwise it will create disturbances in your being. But something is moving in the non-calculative, something greater than you, something vaster than you -- it has to be allowed. You will be flooded; you will be washed away and something totally new will arise in its place.

The religious story of man is the story of the phoenix. One has to utterly disappear, be burned, one has to disappear into flames -- only ashes are left behind. Then a new being with a new presence, with a new body of light, with a new soul of immortality, with a new vision which is total and whole, arises. That is the whole meaning of Jesus' resurrection. It is not a historical fact; it is a spiritual phenomenon.

Relax, and even if you go, don't be worried, mm? The fear is there that if you go away, then what will happen? Here you are close to me, you can take risks easily; alone, it may be difficult. So fear arises, but don't be afraid. You will never be alone; I will always be with you. You have come to that point where I can

be available anywhere. So go; be anywhere and you can invoke my help at any time. You can call me any time and you will find me as present as you are finding me in this moment. Just great love is needed, and space and time become irrelevant. Intensity of love is the only closeness. Physical closeness is just an appearance. And now you can: if you decide to, you can love intensely; you are just on the threshold. And whenever it is possible, come back.

[A sannyasin says she feels happy. Osho gives her an energy darshan.]

This is no ordinary happiness that is happening, and if you help even a little bit it can become your permanent state. Just don't fall back into the old patterns. They are all misery patterns. Happiness is not a new pattern, remember; happiness is a state of no pattern.

Misery always has a pattern. It is repetitive, it is a mould: you go on doing the same thing again and again and again. It is never new; misery is always old and ancient, you have tasted it many times. But you are caught in the trap. It has become a rut and you don't know how to get out of it. Now you have slipped out of it a little bit -- a little distance has arisen between you and the old patterns. You can slip back into the old patterns and then the happiness will be lost.

And you will feel more miserable than before, because now you know what happiness is. When one is unaware of happiness, one takes the misery for granted; one knows that this is all that there is in life. If you have only tasted the bitterness of it and never the sweetness of joy, you. become accustomed to the bitterness. You know this is all, this is the only taste there is. But when you have tasted the sweet and then you taste bitterness again, it looks even more bitter than ever. So falling from happiness back into an old pattern creates misery in a more intensified, multiplied way. So beware!

And this is not a new pattern, because happiness has no pattern. It is a flow -- unpatterned, unstructured. Keep flowing, keep glowing, and whenever you start feeling that you are stuck, dance, sing, meditate, remember me, and again you will feel the contact and the energy will start moving.

You will have to learn how not to lose this treasure that you are coming close to... and you will be able to learn. Just help me a little bit.

[A sannyasin who is going to the West says: I feel a bit scared of going back. Scared to lose everything that I've felt here.]

That fear is natural it comes to everybody, mm?

Just raise your hands and feel like a tree in the strong wind. Dance like a tree in the rains and the winds... Let your whole energy become a dancing energy. Sway and move with the wind. Just feel the wind passing through you. Forget that you have a human body -- you are a tree. Get identified with the tree...

Whenever you feel that you are losing anything, just do this meditation. Go into the open if it is possible, stand amongst the trees, become a tree, and let the wind pass through you. To feel identified with the tree is immensely strengthening, nourishing. One easily enters into the primal consciousness; trees are still in it. Talk with trees, hug the trees, and you will suddenly feel that everything is back. And if it is not possible to go out, then just stand in the middle of the room, visualise yourself as being a tree -- it is raining and there is a strong wind -- and start dancing. But dance as a tree and you will be able to get the flow that is happening.

It is only a question of learning the art of how to keep it flowing. It is there, and I can understand your fear -- going back, getting into the old pattern of life, you may lose it -- but I am giving you a key. This will be your key: you can always unlock it whenever it becomes locked.

[A sannyasin says: I tried to make a commitment to love instead of the person to see if that would work for me.]

The very idea of its 'working' is creating the trouble. You have to take it as it comes, as it goes. You want to work it out; that's where you are stuck. What is there to work out? You want to get something other than love -- maybe some security, companionship, some safety, a family. What do you mean by saying that it has not worked? And that's what I told you: make a commitment to love, not to a person. Then whenever it happens, with whomever it happens, it is good. As long as it is there it is beautiful, and when it is not there, you move.

Let love be flowing. There is no need to get hooked into any relationship. But you *want* to be hooked, and when you can't get hooked or the other is not getting hooked, you think it is not working. Your idea of working is creating the nuisance. What else is there? Love is fun! There is nothing more to it. But fun contains all; fun even contains god. To me fun is not just fun -- it is sacred.

So when it happens, good; enjoy it to the full. And when you are not after anything else through it, the joy is total. When you are not trying to work it out, there is no problem. If tomorrow the person moves away or you move away, you are grateful. You don't feel that you have failed, because you were not after anything at all. Love for love's sake -- that's what I meant.

But you have a very very deep-rooted idea of getting something out of it... a result-orientated, a goal-orientated idea. You have a very orthodox idea of love (chuckling) -- that's where you are in trouble -- and the world has moved. And remember, if you find a person with whom you can get hooked, you will suffer, because that kind of thing is always a bondage. When it satisfies your idea of working you will suffer, because then love will disappear. It will be a kind of arrangement -- financial, economic, social, psychological, anything, but not love. It will work in a way, it *is* working.

Millions of marriages around the world are all working, but just look deep down: is any marriage really working? They have all failed. They are hiding their misery and wounds and they are not even courageous enough to show their wounds. They think 'What is the point? It is better to suffer silently and in our aloneness. What is the point of washing our linen in public?' So they go on putting on a good face in public but deep misery is behind their eyes.

You have to drop this idea. You have to learn a totally new concept of love, and that is the true concept of love. That is going to happen in the world. This world has changed -- moses and Manu and Mohammed are no more relevant. You have to love the moment. Don't be worried about tomorrow. Don't sacrifice this moment for any other moment in the future. That's what you mean by working out: you sacrifice this moment and you sacrifice that moment and you hope that tomorrow something will happen, and then tomorrow you will sacrifice again. You will go on sacrificing, you will become a martyr. You will reduce the other person to being a martyr too... and it is very ugly to live with any martyr, very ugly. It is horrible, it is hell. Because both are martyrs, both have not lived their lives, both have not enjoyed their lives and they are continuously complaining 'I have done this for you and what have I got? I am frustrated.' And the same is the story from the other side, from the other end.

Forget all about it! If you meet a person and the energy flows, good; feel good, enjoy it. If it remains tomorrow, good; if it doesn't remain, there is no complaint. How can you complain? One is only grateful. Sometimes you will be alone but nothing is wrong in being alone! Sometimes you will be together. Both are to be enjoyed, both have their beauties.

But you have that 'work ethics' in the mind; you have the mind of a workoholic. And in America that has remained with people for two, three hundred years. That has been their whole philosophy: things have to work, everything has to be sacrificed for work. Joy in itself is not acceptable. Love as fun is not acceptable; it has to be sacrificed. So mothers are sacrificing for the children and taking revenge. Husbands are sacrificing for the wives and the wives are sacrificing for the husbands, and the children are sacrificing for the parents. Everybody is angry, because the person who sacrifices always remains angry. This whole thing has to change. Everybody has to live for the moment and enjoy the moment; then nobody is angry and everybody is grateful.

Yes, I teach this selfishness. And to me, only this kind of selfishness can become the real foundation of all altruistic love; there is no other way.

So in the days you will be here, give it a try! Live for the moment... Live for the day at the most! If it is too difficult for the moment, then live for the day; but think not of the morrow.

Always remember Jesus' saying to his disciples: 'Look at the lilies in the field. They don't work, they never worry about the future, yet even Solomon will look poor compared to these poor lilies. Even Solomon was not attired so beautifully as they are.'

So whenever this idea of work takes possession of you, remember the lilies in the field. And man has to learn to be like the lilies -- that is the right way to live.

[A sannyasin says that she is afraid of sex, of men, of rejection; and that this keeps her aloof from people.]

It is just an absurd fear. It has no base in your energy system, so it can be dropped very easily. Mm,

because if some fear has entered into the energy system it becomes very difficult to drop it, because then it is beyond you. It is just in your mind. It must be that your parents, your upbringing, have created the fear of sex.

It comes to many girls, because the parents go on making them afraid. They are afraid that you may lose your virginity, so they create so much fear, they create a fear-wall around you so your virginity is protected. Their whole concern is how to keep the daughter virgin, and the only way they know is to create so much fear that from deep down in yourself you are pulled back from any relationship.
It is just a conditioning -- it can be dropped right now.

A handkerchief... (Osho gives her one of his handkerchiefs) You do one thing tonight -- a little magic: put it on your heart and for the whole night leave it there. In the morning, burn it, and tomorrow when you come you will immediately be interested in many people! (laughter) This is magic, mm? Nothing else is needed because you just have the idea. And from tomorrow start moving.

All that is needed is to start moving. Nobody is going to reject and nobody is going to do anything to anybody. People are so loving. They are also afraid in the same way as you are; they are also afraid that you may reject.

Do this method tonight. The whole night it has to remain with you and in the morning, first thing, you burn it. And when it is being burned and the flames are coming up, you pour in those flames all that you have accumulated -- all fears and all the nonsense that your parents have been teaching you and start a new life from tomorrow. And it will happen so easily, so I will not give you any group. You just keep it with you... keep it with you. Good!

Prem means love, ida means now... and these two words are my whole philosophy: love and now. This is the whole scripture. People love but not now. They say 'Tomorrow, the day after tomorrow, some other time.' Their love and their now never meet, so love remains a fantasy, a dream. Reality consists of now and only now, so they only dream about love and remain unfulfilled, because without love no-one is ever fulfilled.

There is a great message in your name -- that now is the only time there is and love is the only god there is. So worship the god of love... and *now*! This very moment be loving; don't postpone. Either now or never. If you choose some other time, you have chosen never. One has to love intensely, passionately.

And this is the only time there is. So sing, dance, celebrate, but now. When the past disappears and the future too, and you live only in the now, life burns bright, it becomes luminous. Then one is aflame. Then there is the grace of god, and great miracles start happening.

The Madman's Guide to Enlightenment

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Anand means bliss, sahajia means one who believes in spontaneity. The full name will mean: one who trusts in spontaneity and bliss. And they always go together; they are two aspects of the same coin. Bliss is always spontaneous -- it is never manufactured, there is no way to put it on the assembly line. You cannot plan for it, you cannot prepare for it. You cannot do anything positively to gain it. All that one can do is to

be in a receptive mood, but that is not much of a doing; that is more of a non-doing than doing. All that is needed is to be utterly silent, quiet, passive, feminine, and it starts happening.

It is already happening -- it is just that we are so much in turmoil that we cannot hear that still small voice. The fragrance of bliss is very subtle and we have become so involved with ugly smells. Our familiarity is with the noisy and god is absolutely silent. Silence is his only language; he understands no other.

So the first thing to be understood: bliss and spontaneity are aspects of one energy. If you are blissful, you will suddenly find yourself spontaneous; if you are spontaneous, you will suddenly find yourself blissful. It works either way, but they are never separate.

And our whole culture prepares us not to be spontaneous. It makes us ready to do things but it makes us impotent and incapable of allowing things to happen. It is a male culture -- the feminine part of our being is denied. It is not only that the woman outside is disrespected; when you disrespect the outside woman, naturally, its inner counterpart is: you disrespect all that is feminine in you. If you cannot accept the woman as equal to man, how can you accept your inner woman as equal to you? So what we have been doing to women on the outside we have also been doing to the woman inside. And we have that soft side, just as every woman has the male side.

Now the pendulum is turning to the other extreme: the lib women are becoming antagonistic to man. The reasons are obvious. But they will fall into the same trap: if they become antagonistic to the man outside, they will become antagonistic to the man inside... and that's an essential part. Then the personality will remain, again, lopsided. One has to live totally; only then does one live. And the totality contains the polar opposites. Man has become ugly because he has denied the feminine part; women will become ugly if they deny the male part in them. Nothing has to be denied, all has to be accepted... even if it looks contradictory. So what? We cannot do anything -- this is how we are: man, woman, together.

Spontaneity happens only when you allow your feminine part to function -- the passive being, that which waits, that which is just a womb, that which receives, welcomes, but never goes into any aggression. It never goes in any search. It simply waits in immense trust. So become a sahajia -- one who trusts with spontaneity -- and allow your feminine part to be liberated from the exploitation of so many centuries. Let this part function again.

And I am not saying to deny the male part -- it is needed, it has its own use. When you are working, planning, manufacturing a thing in a factory, in the lab, if you are a scientist or an engineer, naturally you have to use your male part; there, the feminine part won't do. But that is not all. Not only is that not all, it is not even the very essential, because the essential life consists of joy, of bliss, of dance, of love. And that essential is possible only if the feminine is allowed. Doubt is male, trust is feminine; war is male, peace is feminine; extroversion is male, introversion is feminine. And a man has to be capable of both, just as a woman has to be capable of both.

When one is capable of both, without denying and repressing any part, one becomes a circle, a completion. That completion has grace....

Deva means divine, nishabdo means wordlessness, silence, absolute, utter silence divine wordlessness, divine soundlessness, divine silence.

The word is the trouble, the word is the barrier... and our being is full of words. We have completely forgotten how to turn off this constant chattering. It goes on and on; it never leaves you alone. Whether you are awake or asleep, it continues it has become a constant substratum, a continuum. The only problem is how to become capable of sometimes putting a stop to it, how to be a master of the process so that when you want it, when it is needed -- and it is needed -- then you can turn it on, and when it is not needed you can turn it off.

Meditation teaches nothing else -- just the knack of turning this constant chattering off sometimes. Then suddenly there is great silence. The noise is not outside; the noise is within. And when the within is without noise, the noise outside does not distract at all; it can't distract you. When you are listening silently, utterly silent, then all noise outside -- becomes music -- it has immense beauty. Yes, even the traffic noise, this train passing by.... [there is the sound of a train hooting in the distance.]

All that is needed to transform this outside noise is a quality of inner silence. And that can be done. The mind is a mechanism, and it need not be on for twenty-four hours. I am not saying that it is not needed. It is a must, it has to be used, but it has to be used and one has not to be used by it; it has to be a slave. It is just as when you are sitting, you don't go on moving your legs; when you walk you move them. When you go to

sleep, you close your eyes; then you don't see. When your stomach is full, you stop eating; you don't go on eating.

In exactly the same way, when the need arises, use the word. It is useful as far as communicating about the ordinary mundane things of life, this is the only medium. In the market-place this is the only medium. But when you are not in the market-place -- when you are sitting silently in your room, doing nothing -- then there is no need for it. Then it is a kind of neurosis. If somebody sits and goes on moving his legs, we will think he is mad! If somebody tries to sleep with open eyes, we will think he is mad.

Man has to be capable of turning off all mechanisms inside when they are not needed. And that is good for the mechanism too, because it gives it a rest -- every machine needs rest. Because we go on using the mind continuously, it becomes mediocre, stupid.

My own observation is that every child is born a genius; but this constant use of the mind for no purpose at all destroys intelligence. One is constantly tired there, in the mind. A genius needs to be a freshness. And if we can turn off the mind it can rest, go into deep sleep, and then when it is revived again it will be rejuvenated. So a real meditator is not against the mind but he is against the slavery of the mind; he claims to be the master.

From this moment start working on it. It will take a little time. An old habit that you have been feeding for so long will not go easily -- but it goes. That much I can guarantee: it goes! The day it goes is the day of great celebration, and after that day you are free from this turmoil. Then life has a beauty; a totally different flavour arises. Then there is gratitude, because each moment is so delicious. Just to be here in this existence is so sweet, it's so infinitely valuable.

The mind drives people neurotic, life becomes ugly; at the most one tolerates it. People start waiting for death to come and finish this whole nonsense, or the few who cannot even wait, who are very impatient, start committing suicide. How can they be grateful and how can they be religious? because there is no religion without gratefulness. Gratitude is a must for religion to arise.

So when you are capable of entering into a wordless state of mind, you start feeling the celebration that is going on all around. This whole existence is a dance of infinite energies -- you become part of it. Suddenly you are no more confined to your body. The stars start moving within you; you become cosmic. Once the mind is chattering no more, you are the cosmos, you are no more an individual. You are not confined in any limitation; suddenly you are the whole space... and the freedom that arises out of it.

Jesus says 'Truth liberates'; I say to you 'Silence liberates,' because without silence there is no truth. Truth certainly liberates, but truth cannot happen to you unless you are silent. Silence opens the door for the truth to enter. Truth liberates, but without silence there is no truth, no possibility. We need not think about truth; our whole concern should be silence.

Mariam, a large, plump lady, is gently vibrated by her energy as she sits waiting, eyes closed. A moment later, the energy has subsided and she is still....

Deva means divine, dhiraja means patience divine patience... and that's all that you need. All is going to happen of its own accord. You need not work for it; you have to learn how to wait for it.

Very few people know how to wait. Everybody knows how to work, because when you are working, your ego is in control. The ego can exist only when it is in control. It exists through control, by control, so the ego tries to control others, tries to control itself too. Its whole project depends on controlling. If it can control others it becomes political. If it cannot control others it becomes religious. It starts controlling itself, disciplining itself, cultivating, practising this and that, but deep down there is mistrust. It can't wait, it can't trust existence. It can't say to existence 'I will wait -- when the time is ripe it is going to happen'

And it is not going to happen before its time, so all hurry is futile, a sheer wastage of energy. It never happens before its time, remember. Whether you work or not it makes no difference. But the mind that is constantly trying to manage, manipulate, do things, thinks 'If I do, then it will happen, it will happen sooner. Whatsoever it is, it will happen sooner.' And that is true about the worldly things: if you don't work you will not become rich, if you don't work you will not become famous, if you don't work you will not be respectable; that is true. As far as outer things are concerned it is true: work is the only way there; waiting is utterly meaningless.

For the inner, just the opposite is the case: work is meaningless, waiting is relevant... because the directions are opposite, so a reversal of procedures is needed. But people go on doing the same for the inner: they start grabbing, snatching, holding, hoarding. They go on rushing in the same way as they used to do outside; they miss the whole point. The inner needs only a silent, still space to happen.

Be so absent that it can happen, so there is no hindrance from your side. That is the meaning of patience. It is trust -- trust that all is good and that all is going to happen whenever it is needed and whenever the time is ripe. Then one relaxes, efforts disappear. And in that effortlessness there is beauty, tremendous beauty -- the beauty of the flowers, the lilies in the field, the beauty in the stars... the same beauty, the beauty of a child. The sage has the same beauty as the beauty of the child.

What is the beauty of the child? The child trusts -- that is his beauty; he trusts the mother, he trusts the father, he trusts everything. The day the child starts losing trust, he is no more a child. The day he starts suspecting and doubting the mother -- maybe she is right, maybe she is not -- the day he starts doubting the father -- maybe he knows, maybe he knows not.... And sooner or later that day comes, because the father has limitations, the mother has limitations. Then he starts learning doubt; he starts learning how to say no. The ego is born. The same ego hinders the inner growth.

One day one has to drop that ego. One day one has to learn how to say yes again... and a total yes, with no conditions. That's what patience is, and this is going to be your path. Wait and miracles will happen. They are bound to happen -- they have always happened to people who have trusted.

Deva means divine, digambara means nakedness -- divine nakedness. And that's the only way to encounter god: in utter nudity, with nothing to hide, just like a small child, with no shame, with no guilt, with no condemnation of anything -- just as Adam was before he ate the fruit from the tree of knowledge. The first thing that happened to him after he ate the fruit was that he became aware of his nudity. He felt ashamed; he started hiding his nudity. Self-consciousness was born. Consciousness is beautiful; self-consciousness is ugly. Just a moment before, he was utterly at ease with nature, with god. There was no guilt, nothing was wrong -- all was accepted as it was. He was open.

Knowledge makes one self-conscious Self-consciousness closes one. Then one starts hiding, one starts keeping many things inside, one has secrets... and then there is trouble. One is divided and one is constantly afraid and frightened that one may be caught, because one is deceiving, one is Lying. And when one is Lying and deceiving, how can one be at ease? There is no possibility of being at ease. The people who are very guilty cannot even sleep totally. They are afraid -- they may say something in their sleep, they may be caught. They cannot drink too much -- they may become unconscious and the truth may come up. They are constantly safeguarding themselves, armouring themselves.

Nudity means an unarmoured being, with no armour. It is going back to the original state of Adam. And that is how one reaches god, knows truth: one has to drop all beliefs, all scriptures. They are clothes. Behind the Bible and the Vedas and the Koran we are hiding; we are hiding our ignorance. We are like parrots who go on repeating the Vedas, the Koran, the Bible... and we think that we know. These are the fruits of the tree of knowledge. One has to drop all that. One has to clean one's heart completely of all words, all theories, philosophies -- good and bad, religious, irreligious, eastern, western.

When you are completely nude, when there is no concept around you, truth comes. In that innocence, truth comes. Only that innocence can contain truth.

Anand means bliss, subodhi means enlightenment -- bliss enlightenment. Man is in darkness because of unconsciousness and man is in misery too because of unconsciousness. Misery and darkness exist together. Bliss and light exist together. We have to change our inner being from darkness to bliss, and the only way is to bring light there. And no ordinary light will do, because you cannot take it in. Only one light is possible, and that is the light of being more and more conscious, more and more alert, aware.

We have it, but in a very small quantity. Ninety-nine percent we are unaware, only one percent aware. That one percent of awareness can't help much. It has to be helped to grow slowly slowly, so that major part of the energy of our being becomes full of light. And whenever a corner of one's being becomes full of light, great changes happen in life immediately, because that corner affects you and many things start changing. Not that you change: you simply see they are changing. And that is true transformation. When you change something it remains superficial; when it comes out of some inner radical transformation, then it is not superficial, and it stays!

My whole approach is not to change the character but to change the consciousness. And once the consciousness changes, the character automatically follows, because the character is a by-product of consciousness. The West has believed in character for a long time. In fact, in Christianity, in Judaism, meditation has completely disappeared for centuries. Meditation is nothing but an effort to make oneself more and more conscious and alert. And we know: in ordinary life also there are moments when you are

more present, and there are moments when you are not so present but absent. Sometimes you are reading and you know that you are present, there is awareness. And sometimes you go on reading many pages and suddenly you recognise that you have not read a single word. Your eyes were reading but you were not there. You were unconscious, you were almost in sleep. So we know in ordinary experiences also that the quantity of consciousness can be less or more.

This has to be worked out deliberately. And once you have found the key -- which is not far away, very close by; it is just that we have never searched for it -- doors upon doors start opening. And as you become more and more unlocked and more and more light becomes available, life becomes more and more blissful. Blissfulness is a shadow of light.

[A sannyasin asks about the kriya energy she has been experiencing. Osho asks her to raise her arms and to allow her energy its movement, to go into kriya. Her movements become more and more vigorous so her whole body is flung back and forth. Finally, she is thrown back so that she lies prostrate.]

Perfectly good! You have to allow them -- they will be of immense help. Many blocks will disappear through the kriya. It is part of inner growth. And when the work is done they will disappear on their own, so you are not to destroy them. You have to go into them as totally as possible.

[She asks: Even when in meditation, sometimes sitting silently...?]

No, then don't do it, because here the meditations are such that you are allowed enough time to do it. There are many active parts of the meditations, mm? Go into them, into those active parts, as deeply as you can, but not in the silent parts. That much consciousness has to be kept; otherwise sometimes kriyas can become almost a kind of insanity. They are good, but you are not to be overpowered by them. You have always to remain in control finally. Not constantly interfering but being able to stop whenever you want; that much control has to be there. Otherwise sometimes things can go into a very mad state and that is unnecessary.

One *can* remain in control always; there is no need to practice control. Just do one thing: whenever you feel that you want to stop them, take the locket in your hand and immediately the kriya will stop. So in the active part go into kriya; whenever you are sitting silently and there is nothing to do, you can go into it. But always remember that whenever you want to stop, you can stop it. It should not become a kind of possession, mm? otherwise one starts becoming a victim of some unknown energy.

This happened to many people who have been in the movement called Subud -- the Indonesian movement. Many people went crazy and the reason was only this, that nobody was teaching them one very essential part -- that you are always in control. And you have to always be in control. That is not a disturbance in the kriya. The kriya continues -- you remain aloof, you remain watchful. You are there, non-interfering, just standing by, a spectator, a witness, and the kriya is taking shape, it is going on. Just as others are watching, you are also watching it. You are not possessed by it. It is an energy phenomenon dancing around you but you are there, at the centre, the centre of the cyclone. So whenever you want, you can say 'Stop' and it stops. That much you have to remember.

They are beautiful and they will disappear when their work is fulfilled.

[A sannyasin comes for energy darshan. Osho suggests she close her eyes and express herself through her hands.]

Something is happening inside. And if you are conscious of it, it will be good. The man and the woman inside are meeting -- that's what the hands have said. The energies are coming to a point where they can disappear into each other, and if you are alert you can help the process. If you are not alert you can hinder the process, because it feels frightening. You have a certain identity and that identity will melt. You will start losing the idea of who you are... and that is scary.

But if you are alert that is good. A new identity will be born soon. That will be more whole, more circular. The identity as a woman or a man is only half. Hence, the other half remains suffocated and tries in every way to surface -- resists, rebels, protests, fights -- and it creates a thousand and one troubles for the part that is in power, nags it. And this nagging is a great wastage of energy. But now that meeting can happen. Your unconscious has said it through the hands -- that the polarities are meeting.

One hand represents man, the other hand represents woman; the right hand represents the man, the left hand the woman. That meeting will happen any day. Don't be afraid. When it happens, for a few days you will lose all idea of who you are. You have to accept it, you have to relax into that melting. Out of that melting, a new idea, a new identity will arise which will be absolutely new, a resurrection. Just remember that.

[A sannyasin says: Osho... you've filled my life with love and I rest on that love and on nothing else... And you've created some beautiful games for me.]

That's right. If one keeps remembering that all are games, they are always beautiful. The moment you forget that a game is a game and you become serious about it, it starts becoming ugly. To remember that a game is a game, to remain playful... one is involved and yet not involved, one is in it and yet out of it, and that's the beauty of it. The whole of life is a game. And one has to learn how to be always playful -- in success, in failure, in richness and poverty, in joy, in sadness. If one can remain playful, then nothing ever hurts, even hurts don't hurt, and even out of wounds beautiful flowers bloom.

That's the whole alchemy of turning the baser metal into higher metal, into gold, of transforming thorns into flowers and of turning poison into medicine. The whole secret is one single word, and that is playfulness, 'leela'.

And there is no need for anything other than love to be your boat. It is enough to take you to the other shore. Every other boat is going to be drowned somewhere in the middle. No other boat reaches the shore called god -- only love. Love is the bridge between this and that.

So I am teaching these two things: be playful when you are on this shore and prepare for the boat of love so that some day you can be on that shore. Being playful will keep you unentangled on this shore. While you are here you can make sandcastles and you can enjoy, and you collect pebbles on the seashore and you enjoy and it is beautiful. But meanwhile you are preparing the boat to go to the other shore, and that boat is love.

So become more and more playful and become more and more full of love. Soon they become one phenomenon, because love is the only activity when man is playful now. All other activities have become very serious.

[The sannyasin answers: My love feels to me... I feel as though there is an obsessional quality... as though underneath the surface there is an anguish.]

That is there, but you need not fight with the anguish. That is the beginning. You have to go on moving more and more into love and soon the energy that is involved in anguish will be released into love. On the path of love it is always anguish in the beginning.

Love has many modes and many stages and many steps. The first step is to always need; hence the obsessive quality. You cannot live without it. You cling to it. It is the whole meaning of your life. You are always afraid it will be lost; that is the only treasure that you have. And you are afraid of being alone. Love keeps you occupied. You cannot help it. In the beginning it is always so, because the first love of the child in the world is between the child and the mother. Because of that, the experience of first love persists for long.

The child is dependent on the mother. If the mother is gone the child is simply helpless. If the mother threatens 'I will die if you don't listen to me', the child trembles with fear, with great fear; great dread, anguish arises. Without the mother he cannot live. She is his life, and he depends on her in every way -- for nourishment, for care, for warmth. She is the shelter, and if she is not there he is unprotected in a very strange world. That is the first experience of love, so that persists.

Even if you become grown-up that love experience will remain there. Whenever you are in love with anybody, again the first love arises. And it creates anxiety, anguish: if the woman leaves you, then what? You will again be left alone. But that is the beginning. If you remain playful, and if you go on being more and more loving, slowly, slowly, the quality changes. The child only gets and gives nothing. The day the child starts giving, he is no more a child; he is becoming grown-up, he is becoming mature. And many mature people are also not mature; they only get.

So this is the secret of changing the love into a higher love -- not the love of need but the love of joy. Give more. Rather than thinking in terms of getting more, give more -- give whole-heartedly and soon you

will see the change has happened: you are no more clinging, you are no more dependent. When you give, freedom arises. And love takes on a new form, a new colour. It is an overflowing energy. It is not a need any more, but a luxury. And when love is a luxury it has beauty. Then it is fun.

When it is a need, it is one thing. Then you are poor, starved. It is just as a hungry man needs bread and water. If you give him great music to listen to, he will go mad. He will be enraged with you, he will kill you -- he will say 'You are humiliating me, you are insulting me. This is not the time to listen to Mozart -- I need bread!' That is a need. Music is a luxury.

Love has these two qualities. The first quality is that of bread, obviously, because from the mother the child was getting food, milk, warmth, love, altogether; it is all mixed up. That milk remains an undercurrent. The mother was the food also, and the love also, so finally they become very associated. It was a need for the child to survive, it was a survival measure, the first form of love.

The first has to become the base and you have to take the jump from this, that has become a jumping board, and the second love is more like music, poetry, dance.

So nothing is wrong in the first but one should not remain in the first forever. If one remains in the first, one has not known the full sky; one remains confined to a very small space. It is just like a bird in the egg: the eggshell has broken but the bird still goes on sitting inside the eggshell, is still afraid. He thinks that he will not be able to live outside it, because he only knows how to live inside it. He never spreads his wings, never goes to the sky.

If somebody remains with the first kind of love, he has remained in the eggshell. It was good in its own time -- it nourished you, it prepared you -- but the whole meaning is in the second.

That will also be coming. Mm? you are moving steadily towards something greater. Just keep alert, watchful, and always ready to get out of the old pattern, ready to move into something new. Whenever something new challenges yoU, accept the challenge and go into it; that's the way of growth, the way of life. Much more is going to happen this time.

[Another sannyasin says she has been having attacks of fear, she tells you, that just come out of the blue.]

Good! There is nothing to be worried about; it is nothing wrong inside -- just energy taking new jumps and new leaps in your being. It is good, it is beneficial; allow it. Don't think that something is wrong, otherwise you will hinder the process. Just allow -- it will disappear within three, four weeks. But while it is there don't be in any way afraid of it. Respect the process and help it. It is beneficial. It will leave you in a new space....

The Madman's Guide to Enlightenment

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Deva means divine, sarlo means simplicity divine simplicity. And simplicity is one of those things which cannot be cultivated. If cultivated then it is simplicity no more; it is already complex. If cultivated, it is already calculated. If cultivated, it is projection of the mind. Simplicity is something that cannot be

manufactured by the mind. The mind has to be put aside... and it is there! It is not a mind thing.

And whatsoever you practise remains a mind thing; that's why I say that religion cannot be practised. Religion can be lived but not practised, and it is because of practice that humanity has become hypocritical. If you practise, you will create something plastic which looks like the real but is not. And that is the greatest thing to be remembered on the path: love is not in any danger from hate; love is in danger from false love. There is no danger from hate -- hate has not been able to destroy it, hate cannot destroy it, hate is impotent to destroy it. Love goes on living through hate, it survives hate. But when it comes across false love then it is impossible.

The real problem is the false, the inauthentic, not the opposite. So simplicity is in no danger from complexity; the danger comes from pseudo-simplicity. A complex man can become simple, will *have* to become simple, because the complexity will drive him mad. Sooner or later he will have to realise 'I am unnecessarily getting into riddles, confusion, puzzles, and torturing myself.' The day the nightmare is absolute, one is bound to awake.

But the problem is with pseudo-simplicity. It consoles, it gives you a false appearance, a false face. And the whole society respects the false, so your ego is satisfied. They say 'How simple you are, how saintly'... and you know you are not, but now you have to pretend. Now your whole prestige is at risk; you have to go on pretending. And if you go on pretending long enough, you not only deceive others, you deceive yourself finally. That is the state when a person becomes really mad. He has deceived himself -- now he lives in a very very pseudo world which has no roots anywhere in reality.

So remember: all that is beautiful is spontaneous. It comes out of understanding, not out of practice. It comes out of awareness, not out of effort. Whatsoever comes out of effort remains superficial, imposed, and the imposed creates a split inside you.

So the simplicity that I mean is the simplicity that comes not through the mind but by putting the mind aside. And suddenly you are simple. Everybody is simple; complexity is a learned thing. And you need not learn simplicity now, because a learned thing will remain complex. All that is needed is to allow your nature to come on top. Learning should be slowly, slowly, dropped and the unlearned heart should be allowed expression.

[A sannyasin says about a group he has done: I didn't appreciate it at the time but I've gained many insights since then.]

Many times it will happen that while you are in the process it becomes difficult, hard.

[The sannyasin answers: Or even boring.]

Boring too! Mm, boring too it can become. But if one can go into it in spite of all these things, finally one comes out with a deeper insight into oneself and a clarity. So always remember: the process itself may not be according to your liking sometimes, but your liking should not be the decisive phenomenon -- because if you always listen to your liking, you will remain the old. Your liking comes from the old, the past mind. And we don't really know what is what; we have learned only words.

For example, something can be boring and immensely satisfying and immense possibilities can open out of a boring state. In fact, all meditations, particularly the ancient meditations, are boring. Not only are the meditations boring, but in the old days the whole atmosphere for the meditator was deliberately created to be boring. In a Zen monastery everything is boring. The whole routine, for twenty-four hours, is exactly the same every day. At three o'clock in the early morning you get up, you do this, you do that, exactly the same. At nine o'clock in the night you go to bed... so many meditations, so many walking meditations, so many sitting meditations. It is almost mechanical -- for a certain reason, because only if your mechanicalness is brought to its extreme will you awake, otherwise not.

Those little enjoyments that you go on having by the side keep your mechanicalness alive, keep your mechanicalness interesting to you. You have to be *really* bored with it. If you become utterly bored with the way you are living -- the breakthrough.

So the twenty-four hours' routine is boring -- the same mantras, the same roshi, the same master and you have to go and you have to pass through the same ritual every day, year in, year out. The food is the same -- the same rice, the same vegetable soup, the tea. Nothing is allowed you that can make your life interesting. You are not allowed to go outside; you have to live in the same.... And even the Zen garden, particularly the

rock garden, is boring, a very boring phenomenon... just rocks and sand. You sit there and you watch and there is nothing to watch. Slowly slowly the boredom seeps in, sinks in....

A moment comes when either you commit suicide or you become enlightened! (laughter) That moment is precious, and that's where the master is needed, otherwise people will commit suicide.

Prem means love, samto means equanimity, equilibrium, balance, centering, rootedness; all that is implied in that one word. Love brings balance. When there is no love in life, life remains without a centre, just a periphery -- hence it is meaningless, mundane. There is nothing sacred in it -- just an empty temple where the deity is missing, a dead body, a corpse. Life has left it or has not entered yet.

Love is the very soul, the principle of life. Once love enters into life, many things come of their own accord. One becomes very balanced, one is no more lopsided. And one starts having a centre, so things don't disturb any more. Even if on the periphery there is a storm, at the centre all remains calm and quiet.

When there is love, a great rootedness happens. Then one is not a stranger to this earth; one is rooted in this earth as trees are rooted in this earth. Then there is one's home. Then wherever one is, one is always at home because this whole existence is our home, but only love can make it clear to us. If there is no love, one is not at home even when one is at home. One misses roots.

Love is the invisible root into existence. It nourishes, it strengthens, it goes on vitalising. And when there is love, there is compassion. Then you can understand how much people are suffering. And when there is love there is no ego; they can't exist together.

Samto also means equal eye. When there is love, one does not compare. One does not say 'I am higher than you or lower than you.' Then all is equal. Then one attains to the vision where there is no comparison possible; everybody is incomparably unique. And great reverence arises for life, for existence, in all its forms.

So let love become your very essence. It is only a question of becoming a little more alert and one can become as loving as one decides to be. Infinite sources are available. Man does not come as a beggar. If he becomes one, it is his decision. Man is born as a king, is *destined* to become a king. He may become one, he may not -- that is his choice. But reality gives you all that is needed to become a king. You cannot complain against reality.

So just start flowing in love. Love people, love animals, love the earth and the sky. Simply love, pulsate in love, and slowly slowly you will see all these things arising in you that are meant by samto they will come as a consequence.

Anand means bliss, ananto means infinite -- infinite bliss. And one cannot be satisfied with less than that; hence the dissatisfaction that continues. You can have as much money as possible and the discontent remains just as it was before... not even a bit less. You can have power and prestige and fame, but deep down you know that you have been a failure.

Less than that, which I call 'bliss infinite', is not going to satisfy anybody. That is what is called god: a bliss that has no end, that comes but never goes. Once attained, it is attained forever, because one disappears in it and becomes one with it. That is our search -- everybody is seeking and searching and groping for it -- but the search is unconscious.

By becoming a sannyasin you are moving from the unconscious search into a conscious search, and when the search is conscious, the possibility of transformation is there. Unconscious groping is not going to help because people go on moving in a rut; again and again they go on doing the same thing, they go on moving in a vicious circle. When they become conscious, there is a possibility to jump out of this rut and start a new way of living. That's what sannyas is: a conscious search for bliss, a deliberate search for bliss, and a deep understanding that nothing finite is going to satisfy, so one should not waste time with the finite. With the same energy, the infinite is possible... and maybe even with less energy.
Sometimes people go on putting their energy into such silly things.

Once I was addressing a conference of oriental scholars and I was talking about Buddha. A scholar stood up and he asked 'I have been working for thirty years on Buddha and Mahavira. A few problems are still there and I have not been able to solve them.' I asked 'What are those problems?' He said 'First, who was older?' They were contemporaries 'Who was older?'

I looked at the poor man and I said 'Thirty years wasted! How does it matter? And what are you going to gain out of it? I was thinking that you would be interested in what Buddha did in his inner world so that he jumped out of the wheel of life and death. Or that you might be interested in what happened to Mahavira in

his inner sky -- how he became so blissful. And you come with this silly question: who was older? Even if it is decisively decided that one was older than the other, how is it going to help in any way? Why did you waste thirty years? Because in six years Buddha became enlightened, in twelve years Mahavira became enlightened. In thirty years you would have become doubly enlightened!' (laughter)

But people are interested in very silly things, and very seriously interested; he was very serious. He became very angry when I said it. He never forgave me -- for his whole life he remained against me.

Remember not to put your energy into small things. It is good to fulfill your necessary needs but then the whole energy has to move towards god.

Prem means love, Amido is a Japanese name of Buddha. Buddha's Sanskrit name is Amitabh. It means: infinite light; from Amitabh it became Amida in Japan. Now I am making it Amido. The full name will mean: a loving buddha -- which is very rare. Lovers ordinarily don't become buddhas and buddhas are not very loving... but this has to be done this time! (much laughter) Become a loving buddha. Love and awareness should be like two wings.

In the past, the people who followed the path of awareness neglected the path of love. They became greatly enlightened but they also became dry. Their enlightenment was beautiful but the beauty was that of a desert, the expanse of the desert and the silence... but it was of the desert. Nothing blooms, no bird ever sings a song. The silence remains undisturbed. It is kind of dull, stale, because without sound, silence becomes dull. Without the polar opposite, everything becomes dull: if there is no woman, the man becomes dull; if there is no man the woman becomes dull. The other, the polar opposite, keeps challenging, keeps life moving. The polar opposite keeps life a dynamic process. When the opposite disappears, you relapse, you regress, you become closed.

The desert *has* its beauty -- no doubt about it -- but it is a desert all the same. So the people who followed only the path of awareness and did not allow any love to grow in their hearts became enlightened, but their enlightenment could not become a song. It could not explode into a thousand lotuses. It was empty -- beautiful but empty, a beautiful emptiness, a very silent zero. And the people who followed the path of love sang much, danced much, but in their song and in their dance awareness was missing. They had much noise but silence was missing. The noise can be beautiful, it can be very musical, but still, without silence it is tiring; sooner or later it exhausts one. This has happened in the past.

My sannyas has to become a new kind of synthesisa synthesis between love and awareness, a synthesis between Zen and Sufi. And then you have both the wings: the silence of the desert and the songs of a garden, the vastness of the desert and the beauty of the flowers.

[A sannyasin says he doesn't feel friendly with himself.]

It is one of the greatest problems: to love oneself, to be friends with oneself, to accept oneself in one's totality. Because the whole society conditions us in such a way that it becomes almost impossible to be friendly with yourself -- years and years of conditioning that you are wrong, that as you are you are worthless, that you have to become something else, then only will you be accepted by others. And this starts so early in childhood that when you become a little alert about it, it has already become your foundation.

You can't remember the day now when you were not rejecting yourself. All along you have been rejecting yourself because parents rejected you, the society rejected you. They were always forcing you to be according to them; nobody has ever allowed you to be yourself. It was not in their interests, it was not according to their investment in you. You have been used as a means, as everybody has been. That means that everybody has been humiliated, badly wounded. The greatest wound is the idea that has soaked in that one is worthless.

And whatsoever you do is never to the point -- it never satisfies the people around you. The more you act according to them, the more their demands grow. And those demands are almost neurotic; they cannot be fulfilled, so one is always falling short.

And because your own nature is repressed, you cannot do anything totally -- just a part of you goes on doing things, so you don't enjoy them either. And when you don't enjoy, your life becomes a drag. Then one starts hating it; one starts thinking 'For what am I existing? What is the point of it all? Life seems to be meaningless.'

Life is not meaningless. If you are yourself, life has immense meaning. But that has to be learned again. What the society has not done is the work of sannyas -- in fact that is the work of real religion: to undo what

the society has done, and to do what the society has not done, to allow you to be yourself, to help you to accept yourself.

Once you accept yourself, you start coming closer to your body. When the acceptance is deep you are one with your body. Many diseases simply disappear when you are totally accepting of your body and your being. And man need -not be neurotic. No animal is neurotic except man, because no animal is brought up according to a certain pattern; every animal is allowed freedom. Man needs the same kind of freedom.

Just co-operate with me -- it is going to happen. My whole teaching is simply this: accept yourself, love yourself, respect yourself, worship yourself, celebrate yourself. That is the only way to pray to god. When you bloom in joy, that is prayer; there is no other prayer. This is not selfishness and this is not immoral. In fact, all that is great and good arises out of this self-centering.

Just move through a few groups and go on reminding me. We will undo it! It is hanging around your shoulders very heavily -- it has to be dropped....

[A sannyasin says she was experiencing a wild crazy exuberance for a month; afterwards she felt a low energy which she did not want to accept.]

It has been of great help -- it has cleansed you, it has purified you. Your face has a different quality; a different grace has happened. It was real catharsis, and went very deep and much rubbish has been thrown out. And after one throws so much rubbish, one almost always falls ill. It is tiring. It is like going through an operation. That rubbish had almost become part of your being. Mm, it is like peeling your skin. It is not just like undressing -- it is like peeling skin. It was part of you, and it had become joined, welded, so it was hard, painful. And when it was all dropped, you suddenly felt empty.

It was not low energy. It is just as when you have fever you feel great energy. When the fever goes, you feel low energy. It was not low energy -- that fever was not great energy; it was just a feverish state. That was a kind of inner purification. You went through a fire and you have come out of it very safe. So don't feel that it is low energy. You will have to learn to live on *this* level. That was a feverish state.

And no need to start acting out again and doing those things... no need. You may enjoy it but that will become a habit. There is no need -- your energy is perfect now. Do something else instead.

Every night before you go to sleep, thirty minutes of gibberish will be good. Sit silently first for two, three minutes, then start. Allow it if any sound comes, any nonsense words pop up. Go on saying them... and enjoy it. And not at a feverish pitch but as if you are singing a lullaby or a song. Don't make it feverish; let it be a deep deep, comforting energy, nourishing, sing-song. Enjoy, sway; if you feel like dancing, dance. But everything has to be very graceful -- that you have to remember. It has not to become cathartic. Dance a very very graceful dance, sing a song. And if the gibberish comes, that too has to be very musical, melodious. Soon, within two, three days, you will get into it. Now catharsis is not needed.

This will help... this will be a kind of vitamin. So what you are feeling -- a little empty and a little low energy -- will disappear. But you did well. It is a difficult task -- what I had given to you was difficult, people can become very frightened -- but you went in and in. You kept your courage and you kept your trust in me. Because these are the moments when the trust is tested. If you lose trust, you can go mad, because then trust is your only support. That is the only thread that keeps you sane. If that is broken, then there is nothing to hold onto.

But you did really well -- I am happy. Now, from tonight, start this: very very graceful energy expression, mm?

[Osho gives a sannyasin an energy darshan and then asks her: What are you doing nowadays? She replies: I'm just here.]

That's very good -- that's all that is needed. If you are just here much is going to happen -- just by being here. Be totally here! Forget everything else as if the world does not exist at all. Let this become your whole world so that the mind is no more distracted anywhere. And the more you become present to my presence, the more and more life will start moving into unknown dimensions.

Those unknown dimensions are not very far away. They run parallel to the known, just like a railroad track: the rails run together, very close although never meeting. You can jump from one rail to the other but you can go on following one rail for your whole life and you will never meet the other, because that remains parallel. So is the case....

The known world is one rail; the unknown world is just by the side. One step and you can be in another kind of reality, a separate reality. But you can go on following this same track forever and ever -- you will never meet the other. And it was never far away; it was parallel, but very close.

So the more you are here -- not only physically, but spiritually -- and the more you feel my presence, you are taking a jump from one track to another track. Once you have entered into the other track, suddenly the whole life changes its colour. It is a different world -- the *same* world -- and the trees are greener and the roses are rosier. God is not something else. God is the same world looked at from a different vision. The world is really psychedelic, very colourful.

Just go on falling more and more into this presence, into *this*. *This* -- this *is* it!

The Madman's Guide to Enlightenment

Chapter #21
Chapter title: None

21 June 1978 pm in Chuang Tzu Auditorium

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Deva means divine, vismayo means wonder -- divine wonder. And there is nothing more divine in life than wonder. Just as knowledge prevents one getting in tune with god, wonder bridges one. Wonder is the polar opposite of knowledge. Knowledge kills wonder. The more a man becomes knowledgeable, his capacity to wonder becomes less and less. Then he cannot wonder because he already knows -- he knows everything, he becomes a knower. But in that very becoming, he has lost something infinitely valuable, that childlike quality of wondering.

It is through wonder that we know that life is a mystery. It is through wonder that we come across beauty. It is through wonder that one reaches ultimately to goo -- not through knowledge, never.

And sannyas is entering into that capacity again. Unlearn knowledge and learn wonder. Start wondering again, and the moment you start wondering, you will be surprised at how knowledge was preventing you. Because of knowledge you were not looking at things directly.

Mm? The bird calls and you think 'It is okay -- I know.' The tree blooms and you say 'It is okay -- I know.' The moon rises and you say 'It is okay -- I know.' Then how is one going to contact god? The door is closed. Knowledge becomes like a rock.

Put knowledge aside and let wonder flow again. Again wonder 'What is this sound?' And don't depend on any answer from the memory, because all those answers are false, borrowed. Go directly into this call of the bird. Look directly into *this* rose. Forget all that you know about roses -- it has nothing to do with *this* rose. This rose has never been before, this has come for the first time into existence. Penetrate thisness, penetrate the suchness of this rose. Look with wondering eyes and you will be surprised: the rose has many mysteries to deliver to you. Much fragrance, much of the unknown it can impart. It can become a master! The sound of the running water or the wind passing through the pine trees....

Listen again as if you are born again, as if you have suddenly opened your eyes and for the first time you are here on the earth. That is wonder. When there is no past in your mind, wonder arises. Wonder is of the present; knowledge is of the past. Knowledge is dead; wonder is alive.

Join hands with something alive, because that will make you more and more lively. Never join hands with anything dead, because it will be a dead burden on you and sooner or later it will kill you; it will drown you in its own death.

Veet means beyond, chintano means thought, mind beyond thinking, beyond thought, beyond mind. And that is our reality, because beyond mind there is no possibility of any dreaming. Only the mind can dream... in fact the mind only dreams -- sometimes verbally, sometimes pictorially. In the day it dreams in concepts and thoughts that we call thinking; in the night it dreams in pictures that we call dreams.

The mind only dreams, desires, guesses, speculates, but never comes to know the reality, because the reality is available only in a non-dreaming state. When consciousness is completely clear of thought, when there is not even a single ripple of thought, when the lake of consciousness is absolutely calm and quiet, nothing moves, then reality is reflected in it. One cannot think about god. One can know god but one cannot *think about* him. Thinking about and about is going round and round in a circle.

There *is* a reality which is not of the mind. And that which is of the mind is not really real -- it only appears real; it is a pseudo reality. And the whole work of sannyas is to move from the pseudo to the real, from thought to no-thought, from mind to no-mind, from sleep, dreaming, to a state of wakefulness where one is simply awake and where there is no content. The mirror is absolutely empty of any content; then the mirror is pure. And that purity is meditation. So in short your name means meditation -- what Zen people call 'the state of no-mind'. One simply is.

The mind takes you into journeys sometimes backwards, sometimes forwards -- but it never allows you to be herenow, and the real is herenow. The mind is a constant distraction. It is what old scriptures call the devil. There is no other devil except our mind. It distracts us from god, from the real. It *is* useful. It is needed for many things -- to relate with people, to work in the world. It is needed, it is a beautiful mechanism, but slowly slowly the slave becomes the master because of the need. Because we need it so much, slowly slowly we forget that we are the master, and the mind becomes very dictatorial, it starts dictating its own terms.

That is the point where man falls; that is the original sin. Then consciousness is no more the master and the mind has become the master. This has to be turned upside-down again. When we turn it upside-down then the right side will be up. The mind has to be put back into its place. It is a good slave but a bad master. It needs to listen to you -- you need not listen to it.

To attain to that sovereignty is sannyas, to be a master again. And it brings great joy -- because slavery cannot be joyful, slavery cannot be a celebration. It is against our nature. How can we celebrate and how can we feel thankful to god?
That's why I say 'When thinking stops, thanking begins.'

Anand means bliss, sanatano means eternal, with no beginning and no end, that which is forever. And bliss is eternal. Misery is momentary, it comes and goes; bliss abides. Bliss is like the sky; misery is like the clouds. Yes, they gather once in a while, out of nowhere, and then they disappear again. And the sky remains uncontaminated -- they don't leave any trace on the sky. The sky remains unaffected; its virginity is not violated.

So is bliss, and that bliss is our nature. But we don't look at our nature: we have become too concerned with the clouds. We have become too concerned with the dust that gathers on the mirror of consciousness. We have forgotten the mirror completely; we have become obsessed with the dust. We have become so obsessed that only the dust exists... because if you become too focussed on something, then only that thing exists; everything else disappears, as if it exists no more.

The moment you fall in love with a woman then all other women simply disappear. Then that is the only woman; that woman represents all women. You have become narrowed down. You only think of her. Even if you see some other woman, she reminds you of your woman. Anything can remind you -- the moon in the sky. It has nothing to do with your woman, no similarity at all, but the beauty of the moon is enough to vibrate a chord in your heart, and you are suddenly full of the fragrance of your woman. Anything -- relevant, irrelevant, that is not the point -- but your mind is narrowed down to one point, so everything reminds you of it.

That's what has happened: we have become too obsessed with those negative clouds that come around. They are utterly insignificant. Compared to the sky that is given to us, they are nothing. If we look at the sky we will forget all about them; whether they existed or not makes no difference.

This is the change that has to happen through sannyas. This is the gestalt that has to be changed. We have become focussed on the outside and the inner has disappeared. Now we have to change the gestalt and allow the inner to take possession. It is vast! Then one simply laughs:'How was it possible?.lt looks almost

impossible. How did I get lost in dust, small particles of dust? How could I lose such eternities of joy?'

These clouds go on gathering, even when you know; even when you have become one with the inner sky, these clouds sometimes come... but they are far away, distant from you. Their coming or going makes no difference at all.

This is sannyas -- this utter freedom from the negative -- and that is the meaning of your name. I teach eternal bliss; that is my message to the world.

The old religions became too concerned with misery and because of their concern they have not helped man to become less miserable; on the contrary, they have helped to make him more miserable. They talked about heaven and paradise but all that they have done is to create guilt and the fear of hell. Their wishes notwithstanding, the total result is just the opposite.

Now an absolutely different religion needs to be introduced into human consciousness -- a religion of pure bliss. Hell has to be simply denied; there is no hell and all is paradise. And there are no conditions for paradise. It is not that only saints can enter -- everybody has already entered! Everybody *is* in it, because only paradise exists. *This is* paradise. There is no other paradise anywhere else.

So those who are courageous enough to celebrate can celebrate right now. Cowards will postpone.

[Osho gives a sannyasin a name for the centre she is going to start in the West.]

This will be the name for the centre: Sandhya. It means 'the evening'. The sun rises in the evening.

Help people to see the paradox of life, because that is all that is needed for understanding to happen. If one can understand the paradox of life, one has transcended it. The evening is hidden in the morning and the morning is hidden in the evening. That's why it can be said 'the sun rises in the evening', because the evening is nothing but the beginning of a new morn. The birth is the beginning of a death, and the death the beginning of another birth.

Once we see this paradox -- that life exists in paradox -- we stop choosing; then there is no point in choosing. If you choose the morning, you have already chosen the evening; if you choose the evening, you have already chosen the morning, so what is the point? They are not against each other, they are joined with each other -- two aspects of the same coin. You cannot have one, you can only have both. You cannot have love against hate. If love is there, hate persists; it remains surrounding you, ready to jump upon you. To see this is to become choiceless. Then there is nothing to choose. One has to move into life with a choiceless awareness. That is freedom, nirvana, that is enlightenment.

Help people to see the paradox of life and help people to be so courageous that they stop choosing. Choose, and you have chosen a bondage. Choose not, and you are free. So whatsoever happens, live it, but don't choose. Take it as a gift. When birth is there, good; when death is there, good. Don't be prejudiced, don't have likes and dislikes. Don't say 'I love life and I hate death.' Let life be there when it is and let death be there when it is. Simply pass unaffected, untouched by it all.

That freedom brings one home... and in that freedom is great benediction. That freedom is paradise.

[Osho gives a sannyasin energy darshan and says:]

Everything is perfectly good -- you unnecessarily get into trouble (chuckling). Come out of these clouds again. If the outer sky is cloudy you need not be cloudy inside, mm? -- the inside sun can go on. Just remember a little more. These are old patterns and old habits which take possession of you again and again. Everything goes well and then one day suddenly you find yourself in a negative mood. Come out of it, or even if it remains, don't be identified with it. Just go on reminding yourself 'I am not this', and soon it will go. All that is needed is a mindfulness that you are not this -- and you are not!

Bliss is you, misery you are not. Misery is alien, foreign. That's why nobody can settle in misery; it is so alien that one has to get out of it. It is something overpowering us from the outside, hence, naturally we shrink and naturally we struggle against it; but struggle is not going to help. All that is needed is witnessing, not struggling, because in the struggling you have already accepted, you have become afraid, and in the fear is the defeat. Just go on laughing at it -- the misery is standing there and you laugh; then see what happens. Go on being happy and blissful and dancing and singing and soon you will see that the cloud has dispersed of its own accord, because without your help, it cannot exist.

There are two ways to help it. One is to get identified with it, the other is to start fighting with it. In both ways you help it, because in both ways your attention starts pouring energy into it, and attention is food.

Never attend to anything miserable -- by-pass it, neglect it, ignore it. Ignoring it is a sure poison for it. It dies. Otherwise everything is okay, everything is never otherwise. It is *always* okay. We go on forgetting....

I cannot *make you* blissful -- I can only remind you that you *are* bliss. You keep going well for weeks together and then suddenly you start feeling bored with bliss. What happens? You start thinking of your past and the nostalgia for those beautiful miserable days! And one wants to have a little taste again.

The Madman's Guide to Enlightenment

Chapter #22
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Anand means bliss, nirakar means formless. Misery has a form, bliss has no form. Misery is definable, bliss is not. You can pinpoint where misery is; you cannot do the same with bliss. Misery is small; bliss is vast. Misery is smaller than you; bliss is infinite. Misery is always in you; bliss never in you. You are in bliss -- that's a totally different dimension.

That's why people have decided to remain miserable, because they are in control. With bliss you are lost, you are no more. You don't function as an individual, as an entity any longer. With misery you can be; you can be only with misery. Everybody wants to get out of misery but nobody wants to get out of the ego. And the ego cannot exist without misery so it goes on creating it. You can drop one misery; the ego creates another, immediately. It *has* to -- it is a question of its survival; it feeds on it.

Once you see the point of why we cling to misery, things start changing. The basic point is that if you want to remain, you will have to be miserable. That is the price we have to pay for being an ego. Nothing is without a price. And if you want to be blissful, you will have to pay by dropping the ego. Egolessness is the occasion for bliss to happen. So one who is ready to efface himself can be blissful; then the kingdom of god is his.

That's what Jesus means when he says to his disciples 'Unless you are born again...' One has to die as an ego, as a person, as a separate entity, and one has to be reborn as a presence, as a nobody. That is the meaning of your name.

Prem means love, rajo means a king, a great king. Love is our kingdom and through love we become kings. Without love we remain beggars. One can have all the money in the world but without love one is a beggar and poor. And one may not have anything but if one has love, one has all. So the real search should be for love, for nothing else; everything else is secondary.

Searching for love, you will live beautifully in the world and in the beyond too, because love makes available all the mysteries of god too. This is the only key that opens the lock of the world and the lock of god too. It functions both ways. And it does not divide you or existence; it bridges.

If a person searches for meaning, truth, god, without love in his heart, he is bound to become anti-life. That's what has happened in the past with the monks of all the religions: they became anti-life because they were lacking in love. Only love can help you to understand life and its joy and the great gift that it is.

Without love life seems to be almost a drag -- one wants to get out of it as soon as possible. But if you are against life, you cannot be for god, notwithstanding what you think. A man who is against life is basically against god too, because this life is his life. This is god's manifest form.

Love bridges both: it makes you capable of living, living at the optimum, and it also makes you capable of going beyond life to know the eternal. Life is momentary, that is true, but in the moments, only the eternal is manifest -- nothing else. Life is fleeting -- it is like a glimpse, it comes and goes, like lightning -- but still the light that is in it is of the eternity. Love makes it possible, this clarity, this vision, so that the whole existence becomes one in your vision. When the existence is one in your vision, you are a king!

And everybody is born to be a king. If we don't become, then we and only we are responsible, nobody else.

Anand means bliss, pantha means path. The English word 'path' comes from the same sanskrit root pantha -- the path of bliss.

Bliss should not be a goal, it should be a path. When people start thinking of bliss as a goal they miss it. It is not in the end; it is in the journey itself. The first step and it is there; and it is there in the first step as much as it will be in the last step. One just needs to be courageous enough to allow it.

God is not a goal -- it is spread all over the way -- so one need not wait for the end, one need not work for the end. One can go on celebrating each moment. God is not in heaven, god is all the way to heaven -- as much here, as much there, as much now, as much then... no difference.

So let bliss be your path. Start being blissful. Don't postpone it for tomorrow: don't say 'Tomorrow I will be blissful.' That is the sure way to miss it forever. Either now or never. Not even a single moment's postponement is needed. Always think of each moment as the last, as if there is going to be no tomorrow at all. Then what will you do?

Will you remain miserable in this moment if there is going to be no other moment? Will you still persist in being in misery? You will drop the whole thing and you will say 'Let me dance, let me sing, let me be! Enough of all this nonsense -- this trivia, this rubbish...' You will forget all the small things that were so important just a moment ago because you were thinking you were going to live forever and ever.

Buddha has said to his disciples 'Think of each moment as the last and your life will be transformed, your whole perspective will be different. If death is going to come this moment, then why not enjoy it?'

It happened that a great king became very angry with his prime minister -- so angry that in a rage he sent the message to the prime minister 'This is the last day of your life; tomorrow morning you will be killed.' The house of the prime minister was surrounded by the army so he could not escape. But the king was puzzled, because he didn't even try. He was a powerful man, he could have managed some way -- but rather than escaping, he invited in all his friends.

When the king heard that they were having a party -- dancing and singing and eating and drinking -- he himself went to see what was happening. Had he gone mad? -- because tomorrow was to be the last day. And he had never seen the prime minister so happy in his life; he was just vibrating with joy, pulsating, radiating. He was so happy to see the king. He invited the king in and he said 'Come and participate, because this is my last day. I decided: Why waste this day? Why not enjoy it? so I have called all my friends. And you have also come -- this is great grace. Let us dance and sing, because I will never be again. Tomorrow I disappear... let me disappear with dance. We are going to celebrate the whole night!'

The king was so impressed that he hugged the prime minister and forgave him and said 'You have taught me one of the greatest lessons of my life.'

This is the way one should live, because each moment is the last as far as we know, because the next is not certain. So be blissful herenow, be blissful all the way. And once the decision is there, it starts changing your life. Values become diff~rent: things that were important up to this moment lose their importance, and things about which you have always thought 'Some day I am going to do them' become important. Anger becomes unimportant; love becomes important. Enmity starts looking meaningless; friendship becomes meaningful.

If one can live in constant remembrance of death, one is bound to become a buddha. Buddha used to send his disciples to the cemetery. The beginners had to go there and to live there for three months so that they could see death continuously happening, people being burned. And just the day before the monk would have seen this man walking so happily on the road, and then he was no more. Day in, day out, people would be brought and would be burned because in India they are burned -- and he would see the people disappearing into flames. He had to wait, to sit there for three months continuously watching, watching, seeing how fragile life is, how uncertain the future is, how death is an absolute certainty. And when he would come back after three months he would be a totally different man -- his values different, his priorities different.

So this is the meaning of your name, Anand Pantha. From this moment be in utter bliss -- dance, sing, celebrate -- and that will bring you closer and closer to the home. That home is god.

[A sannyasin, who is going to the West to work, says: I feel very sad. There seems to be a sort of bottomless well of doubt and impatience which I can never get over.]

I understand. I have been watching it -- it is there, and it is there with every intelligent person. Intelligence lives in doubt, it *is* doubt. Trust is very difficult. An unintelligent person can trust easily, but then his trust is meaningless.

This is the paradox of trust: trust is meaningful only when an intelligent person trusts. The idiot can trust but his trust has no value at all because he cannot *doubt*. His trust is impotent, it is almost mechanical. He cannot do otherwise, he is helpless. He trusts because he cannot doubt. And the intelligent person goes on doubting, he cannot trust. Doubt is impotent, so the intelligent person can go on in a vicious circle, can go on moving in the circle forever and ever, and the journey never comes to an end because one doubt creates another and so on and so forth, ad *infinitum*.

The idiot can trust; the intelligent person cannot trust. Both are hooked into a habit, a mechanical habit.

Trust is meaningful only when an intelligent person trusts; then that is a revolution. And doubt is also meaningful when an unintelligent person starts doubting; that is a revolution. If an unintelligent person starts doubting he will become intelligent. And if an intelligent person starts trusting, he will become super-intelligent.

So I can see your problem. It will take a little time; hurrying cannot help. I can see that the impatience also is there. You would like to trust -- it is not that you don't want to trust, it is not that you are against trust but your intelligence goes on creating doubts. So I can see your conflict, your split, but this going away will be of immense help. It will give you perspective; it will give you a chance to see what your doubt can give to you.

That is the real thing to understand: what doubt can give to you. If it can give something that is valuable, it is perfectly good; I am not against it. If it can fill your life with meaning, then it is absolutely good. Go with it -- it is divine. Then that is your prayer because it gives meaning to your life; anything that gives meaning to your life is prayer. But if it only promises and never delivers the goods, and it is just like a carrot hanging in front of you which goes on moving and move towards it -- it only deludes, it only destroys your opportunity and your time, and you can go on moving and moving and moving and you will never arrive anywhere -- if you see that, only in that seeing will it disappear. And it is going to disappear -- just a little patience...

And this going away will be helpful, because here you are in too much of a hurry. You want to trust and your intelligence won't allow you to, so you are almost in a schizophrenic state, driven in two directions simultaneously. There there will be no hurry -- I will not be there and I will not create this urgency to trust, mm? Here you are continuously in a state of urgency.

That's my field I have to create that urgency, because only when something is urgent do people start jumping into it; otherwise they can't. If they can wait for tomorrow, they will wait for tomorrow. When they see that there is no possibility of tomorrow, only then do they take the jump. When they see that the house is on fire, *really* on fire, then they escape from it. And sannyas is an escape -- not escape from reality but escape *into* reality. So the urgency is bound to be there. If you are here, there is a continuous urgency and I go on creating the crescendo of it. That is making trouble for you.

Back in [the West] you will be far away from this field of urgency. You will be able to relax and there will be no hurry and I will not be driving you so hard. You will be able to see what your doubt is doing to you, where it is leading you. Alone, relaxed, meditating, contemplating on the doubt, you will soon be able to penetrate it. It will disappear, it will evaporate, and the West will be of great help.

And you will be able to compare. When you are too close, here with me, you cannot compare what is happening to you; there is nothing to compare it with. There you will be able to compare between what can happen there and what was happening here. Then things are in their right place.

Help the centre there, do a few translations if it is possible -- that will be good. Meditate, relax there, and don't be in a hurry. It may take six to nine months, and when you come back, that will be a real coming.

[A sannyasin says that he feels a failure 'cos he hasn't got 'a nice girl'.]

There is no problem as far as your energy is concerned -- the whole problem is in your mind. The way you have been thinking in your past has become a rut. It is not that you are a failure; it is the constant repetition that you are a failure that has hypnotised you. It is an auto-hypnosis.

Now you are afraid to succeed in anything, because if you succeed that will go against your whole ideology. That will prove that you were wrong -- that will go against the grain, it will be against your ego. Now failure has become your trip. If you can fail, that will be your success. So you can say to the whole world, 'Look, I have always been saying that I am a failure, that I am destined to be a failure -- now see!'

There was a hypochondriac who had been torturing the doctors and the physicians and the psychoanalysts his whole life. He nad no real problem but that was his way of life; he could not live without problems so he was creating them. Wherever he would go, the doctor would say 'There is no disease in your body so I cannot do anything.' He would go to the psychoanalyst and he would say 'There is nothing that can be done because there is no problem at all.'

He was very angry. He was feeling that everybody was against him, as if there was a conspiracy. But when he died people discovered under his pillow that he had a marble stone ready for his grave, and on the marble stone he had engraved this message 'Now do you believe me?'

His whole life he was telling people that he was ill and this and that. 'Now, am I dead or not?' -- that's what he was asking.

People can get into negative trips, remember. This is a negative trip...

You have to drop it. Nobody can help you with it; you have simply to drop it. This is your life -- if you want to live it in a negative way, you can. There is no problem in your energy at all. You can have a beautiful relationship, you can find a beautiful woman; there is no problem at all. In fact, you have starved yourself for so long that your honeymoon will be very long!

Just drop this idea. This is a stupid idea that has settled in you. But it settles in many people's minds because of a wrong training in the childhood, because we don't yet have a perfect way of bringing up children, that's why.

Parents give their own diseases to the children. Maybe your father had the same idea and it became transferred to you. Maybe your mother had the idea or maybe they were worried that you might fail in your life; their very worry became your worry. Or maybe they were too interested in making you a success, a great success and from the very childhood they started giving you great ideals -- that you have to do this and you have to do that, and again and again you felt that you fell short.

Something in your upbringing went wrong... but this is the case with the majority of people, so you are not in any way a special sufferer -- nobody is! There is nothing special about it; almost everybody, more or less, suffers. Everybody wants to have power, prestige, money... and fails, not because these things are not available -- they are, but that doesn't make much difference. You can have millions of dollars -- still you will think you are a failure because you could have millions more. The imagination always rushes ahead of you. It is always there standing ahead of you, condemning you 'What are you? You are a failure!' You can have one million dollars -- you are a failure because you could have ten million. You can have ten million -- you are a failure because you could have a hundred million.

Because of the imagination man remains a failure, *always* a failure. Then children come; and the man is a failure, so he becomes worried whether his child is going to make it or not. He starts implanting great desires, ambitions in him, and from the very beginning those ambitions start creating difficulties for the child, because parents are hoping too much and the child starts seeing 'This doesn't seem to be possible -- I am not that special. Nobody is that special. I am not going to make it, so better not to try.' At least you can say 'No opportunity was given to me.'

That's my feeling about you: you have not been relating to women so that you can say 'What can I do? No woman seems to be interested in me!' Just to avoid a failure, you are creating this situation around you so that you are not responsible. Somehow life itself is against you. You don't have a nice girlfriend because nice women don't look at you.... But I don't see any problem!

[The sannyasin answers: They do but... I just don't want to go deep into it.]

But why? Then you want to fail! You don't want to go deep into it because you are afraid -- you may fail -- so it is better not to go...

At least you can say that no opportunity was ever given.

There are many people who will not go through an examination so they can say that they never failed;

they were never allowed any opportunity. If they go through the examination and fail, it goes against their ego.

These are the thousand and one complexities of the human mind. You have to go deep into a relationship, and when one goes, one has to go deep, wherever it leads. What is the fear? Life will be lost anyway, whether you love or not. You cannot live forever, so death will come. Death will not ask whether you have a nice girl or not? It will simply take you away, whether you have lived or not. You cannot say to death 'This is unjust -- I have not lived yet, I have not loved yet...' Don't postpone!

You may be afraid of rejection -- if you approach a woman or go into a relationship, you may be rejected. But if you become afraid of rejection, you are already missing the opportunity. Yes, there is a possibility of rejection. Life *is* a risk, it is a gamble. But the joy is because there is the risk of losing, there is joy in winning. If you are bound to win there is no point.

I have heard about a prince who was a player of chess, a lover of chess. But he was very worried because whosoever would play with him.... It was a rule of his father that the son had to win, so he was always winning. Now what is the point of playing a game if you are always winning? If it is absolutely decided that you have to win and others have to fail, they have to lose, then the whole joy is lost.

He escaped from his kingdom because of his love for chess, went into another kingdom, became a common person, started playing chess. Now there was joy because now he had to fight. The other was not bound to lose; the other could win. Now winning was a challenge.

Remember it! There is a possibility of being rejected -- that's good, that adds spice to love. And don't wait for somebody to come to you, because other people are also waiting. Take the initiative. And women particularly don't take the initiative; that is not part of the feminine mind and the feminine energy. The man has to take the initiative. If you are just sitting there like a Buddhist monk then nobody will take any notice of you; they will by-pass you. Who bothers about a Buddhist monk?

You are waiting there for somebody to come and knock on the door nobody will come. And even if somebody knocks on the door, you will not open the door because you will be so afraid. You have never been in a deep relationship, you have become accustomed to living alone; now somebody is there to disturb the whole thing.

And you are not a born monk either, otherwise I would have said 'Perfectly good!' You want to have a relationship and you are afraid -- whatsoever the reason. You have to drop that fear.

The Madman's Guide to Enlightenment

Chapter #23
Chapter title: None

23 June 1978 pm in Chuang Tzu Auditorium

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[Prem Niradha -- a cloud of love]

And the cloud represents freedom. It has no roots anywhere. It is utter freedom. It has no direction either, no destiny, because any kind of destiny is bound to become a slavery. Then it is fate, not freedom. If there is a direction, then the freedom is narrowed. Freedom can exist only in a directionless state.

And love and freedom are always together. Whenever freedom is missing, love is dead. When freedom is missing, then love is false. Only freedom can testify to the truth of love. It is there that the criterion exists.

Freedom gives love: love gives freedom. When you are free, you become loving -- only in freedom does love grow -- and when you are loving, you give freedom, because that is the greatest gift that can be given.
So this is the meaning of your name: a loving freedom, like a cloud.

Anand means bliss, and anito in sanskrit means amoral.

Bliss is amoral -- it is neither moral nor immoral. It knows no division of good and bad; it simply is. Existence is amoral. You cannot call it good, you cannot call it bad. The category of good and bad is brought in by the mind. The mind divides, makes distinctions, labels things; it is a great labeller. And in dividing, it misses reality, because reality is indivisible. Life simply is -- it is neither god nor devil; god and devil are mind creations.

And because people become too interested in good and bad, they remain divided. The sinners are divided because there is a great urge to become saints. And not only are the sinners divided, the saints are also divided, split, because there is a great urge to enjoy all that they call 'sin' Both have repressed one part of their being -- one has repressed the good part, the other has repressed the bad part. And we have divided the whole society, the whole of humanity, into sinners and saints. This is an ugly situation.

This division has to disappear, and it can disappear only when bliss descends. Then one is simply happy, in a kind of jubilation. And out of jubilation whatsoever happens is good, and whatsoever does not happen out of it is not good, but nothing is labelled.
In Sanskrit the word is of immense importance.

Prem means love, loving Christa... and love is the message of Christ. That is his very heart; all else is secondary.

He says to his disciples 'The ancients have given you ten commandments -- I give you the eleventh, and that is love!' His last message was 'Remember, as I have loved you, love others. The more you love, the more you will come closer to me. God *is* love.'

Love is the only alchemy that transforms people. It should be the only religion too. So become absolutely loving. Don't allow any corner in your heart for anything else except love. When one is loveful, one is godful.

[A sannyasin says: I've had a lot of psychic experiences... And I would like to know if it is a hindrance for me in my growth. Osho studies her energy and says:]

They will not be a hindrance at all -- they will be of immense help. Enjoy them and go into them as deep as possible. They are just a natural flowering in you.

Psychic powers become a hindrance when people force them, desire them, are ambitious for them; then they are ego trips. But this is something very spontaneous. yOu have not done anything for it. You are not even interested in them -- if they disappear, they disappear; if they come, they come. Just welcome them -- when they come, enjoy them. They will be of help. They will take you slowly slowly, deeper and deeper into your own being.

Never become obsessed with them; if they stop, perfectly right. Don't hanker for them. That hankering is a hindrance. Don't desire them, don't ask for them. And don't try to have any pride in them. Don't think that something special is happening, because that creates the ego, a subtle ego, and that ego becomes a hindrance.

Always remember: anything that helps the ego becomes a hindrance, whatsoever it is. It may be money, it may be political power, it may be psychic power, it may be physical beauty, it may be intelligence -- whatsoever it is, that is not the point. If it helps the ego, then it is a hindrance. Only the ego is the hindrance.

If it doesn't strengthen the ego, then nothing is a hindrance. You can be as rich as is possible; you can be on the highest peak of your psychic energy -- no problem. Just remember that it should not become an ego support, a prop for the ego.
And this is coming very naturally -- allow it.

Anand means bliss and Bodhidharma is the name of the master who introduced Zen into China... one of the strangest masters ever, one of the most powerful too.

Read about Bodhidharma, meditate over his few sentences. He has not said much, but those few sentences contain all that a man will ever need on the path. The day he entered China, the emperor came to

receive him. The emperor asked 'I have done many meritorious deeds -- made many temples, monasteries. Thousands of Buddhist monks get support from the treasury. I have helped translations of Buddha's words into Chinese. What will be my merit in the other world?'

Bodhidharma said 'Nothing, nothing whatsoever. And stop thinking about merit in the other world, otherwise you will fall into hell, because whenever something is done for some reward, it is no more religious. A religious act has to be spontaneous, for its own sake. Anything that you do for its own sake is religious. You may sing a song or you may dance a dance, but if it is done for its own sake, for no other reason at all, with no motivation, then it is religious.'

The king was offended because he was not expecting such a blunt reply. He was angry. In anger he said 'Who are you' he was saying 'to talk in such a way with an emperor? Who are you?'

Bodhidharma laughed and said 'I don't know!' This is one of the most profound replies possible. And all others -- those who have said 'I am soul' and 'I am this' and 'I am that' look like pygmies. Bodhidharma says 'I don't know', because the inner reality is so vast. How can you know it?

To reduce it to knowledge is to destroy it. It can be lived but you cannot know it. Who is there to know it? The knower and the known are one there. To know something you have to be separate from it. It has to be an object outside you; then you can know it. But the knower is separate from the known, and there, inside, the knower and the known are one, so there is no possibility of knowledge ever.

Then Bodhidharma turned away and went into the mountains. For nine years he just lived there, facing a wall. He said 'Unless and until the man for whom I am waiting comes, I will not look at any other face.' After nine years the man came. The man cut off his hand, gave it to Bodhidharma and said 'Turn towards me, otherwise I will cut off my head.' Bodhidharma turned around and he said 'I have been waiting for you. Unless you can give your head to me, my looking at you is useless... because this is only the path for those who are courageous enough -- courageous enough to take the jump into death. Because only in death is resurrection. A disciple has to die in the master -- only then does the new life arise, life that is eternal.'

So meditate over Bodhidharma. The word literally means... Bodhi means enlightenment and dharma means nature -- enlightenment is your nature. One need not be enlightened from the outside. One is already enlightened. The master can only help you to remember it, that's all. He can remind you of your reality.

Anand means bliss, bodhi means enlightenment, dhanna means treasure -- blissful treasure of enlightenment. That is the real treasure there is; all else is just pseudo. The wealth that one thinks is wealth is nothing but illth. And all the power that one thinks is power is nothing but a cover for impotence.

The real treasure is hidden in you, as you, and there is no need to search anywhere else; one has to dig within. That treasure has the quality of light, so the more lightful you become, the closer you are to the treasure. And light in the inner world means awareness. Unconsciousness is dark, it is darkness; awareness is light.

Become more and more aware of whatsoever you are doing, thinking, feeling. Get as deep as possible into each thought -- the layer behind the layer behind the layer. The mind is like an onion: peel it and you will find new layers and more new layers; and one day, suddenly, nothing is left in the hand. That nothing is the treasure... Buddha calls it nirvana, because it is almost empty of all that we have known before.

It is full of something for which we don't even have a word, but it is empty of all that which we know. That emptiness is the real treasure. To be in it is to be in the ultimate.

Anand means bliss, bodhi means enlightenment, tara means a star -- a star of blissful enlightenment.

The human heart is very dark -- not even a star is there, not even a ray of light. It is not that it has to be so. It can be full of light, it can become a day instead of a night, but we have never taken any care of it; we have never nurtured it, nourished it. It has been neglected, ignored, for centuries. That's why man is in misery, because unless the heart dances with joy, with light, there is no end to misery. Misery ends only when the heart comes to bloom. Bliss is its fragrance.

So let sannyas become a conscious effort to bring light to the heart; that's what enlightenment is all about. Create a small star of light inside and slowly slowly the star will become bigger and bigger and bigger. One day you will find that you are simply light and nothing else. In the beginning it is just a drop of light, but that drop contains oceans. If you allow the drop, you have allowed the ocean.

[A sannyasin says: I'm having trouble accepting my husband's decision not to take sannyas at this time... and I feel badly that I don't accept this totally.]

No, you should not create any problem about it. It is *his* life -- if he wants to remain a non-sannyasin, it's perfectly okay. You should not insist that he become a sannyasin. If he becomes a sannyasin because you insist or because he feels that you will be miserable if he doesn't take sannyas, then it will be something imposed on him. It will be against his freedom, and sannyas has to grow out of freedom; only then is it true.

When we love a person, we have to accept all that he is, whatsoever he is; love makes no conditions. And don't make it an ego trip on your part. A sannyasin at least should not get into such trips. You brought him here, you introduced him to my world. Now it is his decision. If he has some problems to settle before he takes sannyas, if he has some fears to overcome before he takes the jump, if he has a few doubts to dissolve before he can trust and commit himself, that is for him to think about.

Never for a moment manipulate him, not even unconsciously. Even if you feel miserable, that is a manipulation, mm? He may think that you are feeling so miserable and he loves you, he may not want you to be miserable, and just because he does not want you to be miserable, he may take sannyas. But that is pointless -- his sannyas will be false. And not only that it will be a false sannyas for him; it will be destructive to your sannyas, because you have imposed something which is violence, which is a violation of the freedom of the other. The freedom is so sacred that it is an ultimate value -- it can't be sacrificed for anything whatsoever. And one has to respect freedom.

So go happily and don't feel sad. Mm? Otherwise, women have that strategy: they can be sad, really sad. And you love him, that's why you feel sad -- I can understand you. But when the other is involved, his freedom has to be respected. I understand you: you would like to share sannyas with him. You have found a treasure and you would also like him to become rich, and you suffer because he is unnecessarily missing an opportunity.

Still, you have to avoid that ancient strategy of the feminine mind. That is a kind of nagging.

Forget about it! All that you could do, you have done, and all that you can do, go on doing. Be happy, be loving, be dancing -- let him feel that you have attained something, that something has happened to you. Let him constantly be reminded not by words but by your being. Let him be reminded that you have become a transformed being, that you are now no more the same, that something valuable is there. Let him see it through your eyes, your love, your care. Let him feel your meditativeness, that's all. And sooner or later he will come in, he will become an insider.

The Madman's Guide to Enlightenment

Chapter #24
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Prem means love, Hamido is a name of god, so it will mean god of love.

Only love gives the quality of being divine. All else is mundane, all else is just trivial. Only love is something of the beyond, non-material. In the world, except for love, there is no proof for god. So the man who does not know what love is will be incapable of knowing god -- not only incapable of knowing but incapable of trusting, not only incapable of trusting but even incapable of comprehending the fact of god.

Love is the only proof, and through love you start feeling more and more of god around you. Then trees are no more just trees and mountains are no more just mountains but forms of god... and so are people and

so are you! Then the whole starts pulsating in one rhythm. But the beginning is always love... and the end too!

The beginning has to be the end, and the first step is always the last step too, because life moves in a circle, and unless the circle comes back to the original point, it is not complete. The source and the goal are always the same; the means and the end are always the same. Love is the means and love is the end.

[A sannyasin says: I didn't want to go and I got sick, and then I thought 'Well, if you want me to go, then I'll go.']

As if you listen to me! (Osho chuckles)

If you had been listening to me there would be no need to go. But you don't listen at all.

It is not that I want you to go -- I would like you to be here -- but rather than being a help in the commune, you are a continuous nuisance. If you try to change yourself you can remain. But then you have to change a few things. You have to be more particular about work; don't try to be tricky, don't try to avoid work. Because something great is going to happen, and it has to be prepared for. People who are avoiding work are avoiding me. That is the only way you show your love towards me. If you start escaping from work and you start finding excuses -- you can find millions... but then how is the thing for which I am continuously working going to happen? All the sannyasins have to contribute to create the field; only then can something great descend into it.

So if you don't want to go, then change; it is your choice. Either change yourself and don't create any more problems for the commune -- just become non-problematic -- or if it is too difficult to change, you can go! (a chuckle) So it is up to you now. What would you like to do?

[She answers: I've got myself into trouble for so long that there are times when nothing really problematic is going on but... you know... people will get suspicious because I've been like that for so long.]

No, no, that is again trying to remain the same. You have been creating problems. Even if you have gone to stay outside, you came to [your boyfriend] and you started fighting in the middle of the night. This is not people's *suspicions* -- these are simple facts! (chuckling) Nobody is suspecting you, but you have been doing these things.

You have not thought at all about the commune yet; you only think about yourself and your small things and problems and love affairs. You don't think of me, you don't think of the place where you are, what you are expected to do. You don't think at all. You just go round about in your own world. That world has to be dropped!

Here, I am the primary thing for you to think about and everything else is secondary. But your problems are primary and I am secondary. I am meaningful only when you have some problem, then you come; otherwise everything is okay.

You can change. I don't want you to go. This is just an opportunity for you to choose: either you change or you go. But this way I won't allow you to remain here. Because you have remained the same way long enough and you don't change. So think over it...

And these things won't help -- that others are suspicious and somebody is creating.... Nobody is creating any suspicion about you. But change, so that even if they are suspicious -- they have been experiencing you in the past, so for a few days they may remain suspicious, but if you change they will drop their suspicions.

[Osho gives a name for a meditation centre in the West.]

Samapatt. It means the real wealth. The unreal wealth is outside; the real wealth is inside. It is subjective, it is your interiority. One can be outwardly rich and inwardly poor, and that is the greatest failure in life, because with the same amount of energy and time one could have become inwardly rich. And the outward wealth is not going to stay with you. Sooner or later you will be gone and whatsoever you accumulated will be taken away from you. Death robs one of all outer wealth. That's why those who have only outer wealth are very much afraid of death. The man of inward wealth is not afraid of death, because death cannot take anything away from him; why should he be afraid? He will be as rich in death as he was in life. No difference at all is going to happen to him, hence, he remains tranquil and cool and blissful even when he encounters death.

And to remain blissful and cool when you are encountering death is the greatest thing in life the difference that makes the difference. Then one is never born again; there is no need. One has passed all the examinations of life, the school is finished; one goes back home. That is what Buddha calls 'nirvana' -- going back home; the school is finished, the training is over.

But if we go on accumulating the outer, the training is never over, because the training is over only when we have known the inner. We will be born again and again into misery, into form, into body, and we will move through the same wheel. It is torturous, it is horrible. We cannot see its horribleness because we don't remember our past lives.

It is a great blessing from nature that man is not allowed to remember his past, his past lives. Otherwise it would have been impossible to bear the burden, because you would see that what you are doing, you have done millions of times. The sheer repetitiveness of it will be enough for one to commit suicide. But suicide never ends anything; you are thrown back again. Only one thing ends this vicious circle and that is to become inwardly rich.

Samapatt means one who is inwardly rich, one who has found the treasure. This richness is of consciousness and of love and of light. So a single inwardly rich person makes the whole world rich... just by his presence.

Anand means bliss, rupen means form, but a very liquid form, because bliss is a liquid state. It has no rigid form; it is like a cloud -- always changing, with new forms arising. It is a flux.

Bliss is not an entity but an energy field. It is not a thing but an experience. You cannot hold it in your hand; you cannot show it to anybody else. It is not objective. It is so inward that you cannot show it even to your beloved. But the form can be felt. The dance can be felt, the song can reach -- those are forms of bliss. Suddenly a song bursts forth.... You are not doing it; it takes possession. You are overwhelmed by it; suddenly it is there. It will be heard by others. In that moment bliss has taken the form of a song; sometimes it will be a dance and sometimes it will be silence and sometimes something else.

So never think of bliss in any rigidity. It is dynamic, it is movement, it is liquid, vaporous; it is like a cloud. And one has to become like a cloud to attain to it. One has to lose rigidity, armour, defence. One has to drop pseudo faces, definitions, identities. In short, one has to drop the personality because the personality is your form and it is a rigid form. Bliss cannot exist with it. Bliss can exist only in a kind of presence but not in a person.

If you say 'I am a Hindu' or 'I am a Christian', bliss cannot exist in you. You have defined your form, you are clinging to a certain identity. If you say 'I am an Indian' or 'a Chinese', bliss is not possible. Bliss happens only to those who are simply open and vulnerable... without any identity.

The whole work of religious growth consists of this -- dropping all identities. Naturally, when you start dropping your identities great fear arises, because those were the things that were giving you a certain idea of who you are. They were false, but still the mind says 'Something is better than nothing, even if it is false. At least you can say that you are *this*; *you* can label yourself.' And people think labelling is knowing.

Labelling is not knowing, and behind our labels is only our ignorance and nothing else. But a person thinks 'I am a doctor. I am an engineer. I am this, I am that, I am a husband, a father, a son, a wife...' and feels good: one has some identity, one is not just nobody. One feels safe in the boundaries, otherwise the vastness of existence frightens one; to think of the infinite scares one. And everybody is infinite.

So before a person *really* becomes blissful he has to pass through a certain identity crisis. He has to lose all that he has been thinking he has. He has to drop all that he has been; he has to forget all about the past, he has to become discontinuous. That is the risk... that's what sannyas is all about. But once you have taken the risk, the whole sky is yours, and then you will never want to be narrowed down to a certain label. Even if sometimes it is needed, it will be only utilitarian.

Of course, when you function as a doctor, you are a doctor, but that is just a function; it is not your identity. Of course when you live in Australia, you are an Australian, but that is just an arrangement. You have to have a passport, so you have to belong to some country. The world is still not mature enough to accept people who don't belong to any country, who are just citizens of the world. Because of that, you have to, but those are just utilitarian things -- you are no more attached, you have no obsession any more; you remain free. You remain indefinable even if there are definitions to be used. In this indefinability bliss descends.

That is the form of bliss: to become indefinable, to become vague, to allow the chaos of existence to take possession of you.

[A sannyasin says she is always attracted to people who are the opposite of her, for example with her boyfriend with whom she has been fighting.]

First: everybody is attracted to the opposite -- that is one of the basic dilemmas every human being has to face. One is attracted to the opposite because the opposite is strange, mysterious, unknown. You cannot be attracted to exactly the same type of person you are because you already know what it is. It will be almost like falling in love with a twin.

So you cannot fall in love with somebody who is like you, because you know yourself already, so what is the point of love? Love is an exploration, it is an adventure, so the more opposite the person is, the more intriguing, the more interesting the journey. Mm, everything is unknown, so you have to explore unknown territory.

It is just as people were interested in going to the moon or to Everest or are interested in going to the depths of the Pacific: it is just the unknown which has not been known yet that attracts. But the problem is that the opposite is your opposite, so when you meet there is going to be conflict...

The more opposite he is, the more conflict will be there, because you are such polar opposites that you will clash. But love is a kind of war. Who has told you that love can be without war? It cannot be! (chuckling) But it is worth enjoying -- it is a challenge! So fight is bound to be amongst lovers.

And fight is not anything that destroys love, no. It enhances it, it brings spice to it. So sometimes you fight and you separate and again you come together; this is how it goes! It is nothing special that is happening to you: it happens to all lovers.

If you want to avoid it you will have to avoid love, and that will be miserable. This is far better, this war, than the misery of loneliness... unless you become capable of being alone. I am working hard towards that -- sooner or later you will become able to be alone, but meanwhile...

It is not yet possible, so you have to go through this. And it is perfectly good -- enjoy it and accept it! When you are fighting, then *really* fight, mm? (laughter)

[The sannyasin answers: But after I always eat and then I feel bad.]

My feeling is that you are afraid of love because love brings conflict. And people who are afraid of love always start eating too much; that is their substitute.. Food is a substitute for love. So if you really love, the food problem will disappear.

It happens only because you are afraid of love. You go only so far, you don't go totally because you are afraid of the mess that it creates. It does create a mess. It is a messy thing, just bloody... but one has to go into it! It is just like a childbirth -- it is messy, bloody, but the child comes out of it. The birth has to be like that. Love is also a process of birth: one becomes mature. And at the peak of that maturity, one becomes capable of being alone.

You cannot avoid this mess, so don't call it a mess, you can't avoid it. It has to be accepted joyously -- it is a beautiful game. Play it intensely! This food problem will disappear automatically. There is no other way. You can go on dieting and this and that but you will again fall into it, because whenever you feel that love is missing, how to fill the emptiness? You stuff yourself with food!

The Madman's Guide to Enlightenment

Chapter #25
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Video: No

Deva means divine, hasid means a disciple a divine disciple, a disciple of god. Disciplehood is always of god; the master is only a link. One does not become a disciple of a master; one becomes a disciple *through* the master. The master is a door, a bridge, but the disciplehood is always of god. The master is only a representation, a visible symbol for the invisible, because the mind hankers for the visible. It is impossible for it to comprehend the invisible or to trust the invisible.

The master is a midway point -- something of him is visible and something of him is invisible. Those who come to the master as students will know only his visible part. Those who come to a master as disciples will know his invisible part, because the invisible can be known only through love, intimacy, trust.

But disciplehood is basically of god. The deeper you go into the master, the less and less you will find him. The day you have penetrated his very being, he has disappeared: god is found. Hence in the East the master is thought to be god; the reason is... It is very difficult in the West to understand why a master should be conceived of as god. Certainly he has not created the world, so he is not the creator of the world; then why should he be called god? He is called god not because he creates the world but because he uncreates the disciple. He has uncreated himself, he is dissolved, and whosoever comes close to him is bound to dissolve.

God creates; the master uncreates. God is an evolution; the master is an involution. God is a movement without; the master is the movement within. He complements god, otherwise everything will go on and on and on, never to return, never to come back to the original rest.

So in a way, their functions are totally opposite to each other. God sends you into the world, and the master sends you back to the original source; god creates you, the master uncreates you. On the surface their work is antagonistic, it is diametrically opposite to each other, but deep down it is not; it is complementary. The idea of the complementary is one of the greatest intuitions -- that there are no opposites, only complementaries. God's other side is the master.

Hassid is a Jewish word; Hassidism comes from this word. Hassidism means the art of disciplehood. The master is called zaddick and the disciple is called hassid. But to give prominence to the disciple -- even more prominence than to the master -- the whole philosophy is called Hassidism, the path of the disciple. Because the master is just an excuse. He exists for the disciple, his whole function is to help the disciple.

And what is the art of being a hassid? The most fundamental part of being a disciple is to rearrange your life around the master. Let him function as your centre -- you dissolve functioning as a centre of your own. The master's voice becomes your voice.

That is the basic art, the fundamental art, but the greatest too. It is an absolutely new arrangement. Mm, ordinarily everybody has his own centre; the moment you become a disciple you drop your centre, you renounce your centre. The master becomes your focus. Then you live through him, you live as him; you allow him to live through you, as you. And the paradox: when you drop your centre, you become for the first time centred. Because your centre is false -- it is not a true centre; the ego is only a pseudo self, a pretender. When you drop your ego, your pseudo self, and you allow the master to function as your self, suddenly you find for the first time who you are.

So it is not really losing the centre; on the contrary, it is gaining. The disciple has nothing to lose -- he has *nothing*. The moment it is understood that one has nothing to lose, all is dropped -- in that very understanding....

Prem means love and Bari is a name for god -- it will mean god of love. And think of love as god. God is not available; love is available. Let it become your approach towards god. God is unknown but love is not so unknown. It is our potential -- it can be stirred into being. It is asleep but it can be awakened. The flame is there... maybe very small, so small that you cannot even see it, but it can be provoked. Life can be breathed into it. It can become a great flame that consumes you: you disappear as you are and you appear as you should be.

Love is the only cross there is; hence it is painful. Don't avoid it because of the pain, and anguish, the anxiety and the despair. Yes, all that is involved in it. It is a cross, it is a death, but the resurrection follows. And those who are afraid of love will never know what god is because they will never be reborn. They will live only in fear; they will never know what ecstasy is. They will be simply frightened -- afraid to live,

afraid to move, afraid to be. They will be a constant fear, trembling, and for no purpose; their whole life will be a wastage.

Life becomes a desert without love. With love it starts blooming. So think of love as god. And not only think -- live love as god, worship love as god! Let your whole life become coloured with love. Whatsoever you do, small things or great things, let all of them arise out of love, and for no other motive. Let your whole energy be devoted to love and to no other god, because there is none. All other gods are man-created. Love is the only natural approach to god, and if one starts falling into love -- falling and falling and falling -- one day suddenly one finds that one has arrived. In that depth god is hidden.

So it is not accidental that whenever people think of god they think of the heart, because the heart is the centre of love. And whenever you think of yourself, you also think of the heart. When you want to point to yourself, you put your hand on your heart, not on your head -- nowhere else. It is not accidental; it is very natural, because somewhere in the heart is hidden all: love, you, god, the whole secret of existence....

So you have a beautiful name... unknowingly. It is a Sufi name for god. Will it be easy to pronounce? -- Prem Bari. But drop one 'r' -- just a single 'r' will do.

Prem means love. Bodh originally meant blooming of a flower, but slowly slowly it started meaning blooming of consciousness. They are similar. When you see a lotus opening up, it is just like seeing a consciousness opening up. Consciousness is your inner lotus. So the opening of a bud became the meaning of enlightenment. Hence Gautam Siddhartha was called Buddha -- because of the word bodh, he bloomed. And unless a man blooms, he remains discontented. Unless one becomes full of light, one remains in misery.

The misery is that one has not yet even been able to be oneself. The misery is that one is carrying a potential but it is not becoming actualised... the misery of a seed who has not found its soil yet, the misery of a bud who is waiting for the morning and the sun to rise, the misery of a woman who longs for a lover. This misery continues if we don't help our inner flowering. And the misery is very vague, because how can the seed know for what the hankering is? How can the bud know what it is going to be like when it blooms?

So it is an unconscious groping in the dark; much stumbling happens, naturally. People search in all sorts of ways, in all sorts of directions. They have to. But don't miss this door! I am available here -- you can bloom as a flower of love.

Anand means bliss, Hasib is a name of god -- blissful god. Remember it! If god can be defined at all, he can be defined only by his blissfulness. God is not serious, as he has been depicted by the old religions. He is a dancing god, utterly joyous. If he was not, there would not have been such a beautiful existence.

The music shows something about the musician, the poetry something about the poet and the creation something about the creator. If the poet is sad, gloomy, serious, in despair, he cannot write love songs. We may never know the poet but the poetry is available; it carries all that is essential to the poet's being. We may not be able to see god but his dance is available in the trees, in the rivers, in the stars.

We never come upon him directly -- maybe there is no way to come directly upon him -- but his signature is everywhere. And there are so many proofs that existence is a dancing existence, full of love and joy. It is a constant hallelujah, from beginningless time to endless time, from eternity to eternity. It is just a love call. That is enough to give you a glimpse of what god is.

Don't listen to what the theologians say -- they have not known -- listen to the poets. They may not talk about god but they have known something about the true god. Listen to the musicians and the dancers. If you really want to ask, ask the children. Look into their innocent eyes and you will have some glimpse; some windows may open. Never go to the churches; they have been in the hands of wrong people, and not only Christian churches -- all churches.

Somehow it always happens that whenever religion is born in the world -- a Buddha moves, a Jesus comes, and a religion is born -- it always falls into the hands of wrong people, because the right people are not interested in becoming powerful. Only the wrong people are interested in becoming powerful. And when a Jesus moves, power moves. The wrong people see the point, that sooner or later the name of Jesus can be exploited, and for thousands of years it is great business. They don't miss the opportunity.

When the right people come to Jesus, they disappear in him; when the wrong person comes he becomes the priest. When the right person comes, he becomes a disciple; when the wrong person comes, he becomes a missionary. He exploits the name of Jesus or Buddha or Krishna -- and churches are built by these wrong people. Never go to a church if you really want to find god. Ask the trees and the rivers, ask the moon,

rocks. Even they are more capable of showing you the right path. But one thing is absolutely certain, that god, the true god -- the god not of theologians and philosophers, but the god of Jesus and Buddha and Krishna -- is a dancing god. He is nothing but joy, pure joy.

Once this is understood, your life starts taking a new turn. Then you don't think of religion as something serious. Then prayer becomes play, and when prayer is play, it goes deepest; it goes to the very root of it all. When it is serious, it is superficial. It is of the head when it is serious. When it is playful it is of the heart, because the heart knows only one language, and that is the language of play.

Yes, religion is fun, should be fun; it should not be anything else. And by 'fun' I mean: prayer, meditation, love, bliss. They exist for their own sake -- that is the meaning of fun. When something is done for its own sake it is fun; when you do it for something else, then it is a serious business. When it is a means to some end, you are serious. When it is an end unto itself, just running on the sea beach -- for no reason at all, just the joy of running, the sheer joy of the sun and the sands and the ocean and the roaring waves and the salty, brisk air, just the sheer joy of it -- I call that running religious. Just collecting seashells on the sea beach, coloured stones, for no reason at all... you will leave them then and there when you go home -- or making sandcastles, for no reason at all, but just for the sheer joy of it; you will never think about them again.

Life has to be lived in this way -- moment to moment, with no end in view. Then each act becomes an end unto itself. Each act has a completion, and when any act is complete, it has beauty, it has grace.

Deva means divine, rashma means a ray -- a ray of the divine. God is like the sun and we are all his rays. We have all that he has, because a ray contains all that the sun contains in an atomic form. It is just as a drop of ocean water contains all that the whole ocean contains. If we can understand one drop of water, we will be able to understand all the oceans there are. And so is the case with human consciousness. It is a ray of god. If we understand what human consciousness is, we are on the right track: we will understand god too.

One need not go in any direct search for god; no direct search ever succeeds. One has to move indirectly. And this is the way one has to move: one has to understand first 'Who am I?' From there the journey begins. And the more you understand yourself, the less you are. The day you understand yourself perfectly, you have disappeared, evaporated -- the ray has entered, returned to the original source of light. Then you are god. That is the meaning of the famous Upanishadic saying 'Tat twam asi' -- 'that art thou.' There is no difference between you and god. You have only to decode yourself, decipher yourself, and you will find god. And the first place one can find god is within -- only then can one find him anywhere else -- because that is the closest point to us. The name will constantly remind you that you have to work into this phenomenon of consciousness.

And consciousness heals. That is one of the greatest discoveries of psychoanalysis in this age, but this is an ancient discovery as far as religion is concerned. The psychoanalyst has come to know that if we can make a person aware of his problems, those problems start dissolving just by awareness. It is one of the greatest breakthrough discoveries, one of the most important of this century -- that if we become aware of something, it dissolves; it cannot remain in that light of awareness.

So the more one becomes aware and conscious, the more one remembers oneself, the more one moves cautiously, alert, the more wounds start disappearing, the less anger arises, the less hatred, the less jealousy, the less possessiveness. One day one simply finds that they have become irrelevant, part of ancient history -- no more in any way alive issues, just dead issues. The more one becomes aware, the more and more wounds are healed and more and more health and wholeness asserts itself.

This is the miracle of becoming aware: that all that is wrong starts disappearing and all that is right starts happening. And the ultimate that happens through awareness is god, because it is a ray of divine light. If you have one ray in your hand, you can go on, and just following the track of that ray you will reach to the source of all light and all life.

[A sannyasin who is going to the West says: I feel very worldly at the moment. I feel like I want to do things by myself and somehow I feel a little bit guilty and hectic about it.]

There is nothing to feel guilty about -- it is perfectly good to be worldly. I am not against the world, not at all. One has to go beyond it, but not against it, through it. It is a passage to be used, it is a ladder; it is a path to god! So there is nothing wrong in this world.

And there is nothing beautiful in feeling spiritual. In fact a really spiritual person will first feel worldly

and then other-worldliness will arise out of it; it will be a fragrance of the same world. If this world is the flower, then that world is the fragrance of the same flower. Of course the fragrance is invisible and the flower is visible -- that's the difference -- but the fragrance arises out of the flower. It is not against it. How can it be? God is a perfect materialist, otherwise how would he create matter? Why?

So the first thing to be understood: never feel guilty about being worldly; it is perfectly right. That's why we are in the world, to be worldly. Don't get stuck there, that's true -- always remember that one has to go on, the journey is long. But the journey has to pass through all the things of this world, the whole marketplace of it. And guilt is not good at all. Drop that guilt.

If you are with me you cannot have any guilt, you should not have any guilt, because my whole message is that man has to be freed from guilt. Man has lived enough under the pressure of guilt, and that's why he has become so paralysed, guilty about everything -- guilty about his natural instincts, guilty about his body, guilty about food, guilty about love, guilty about beauty, guilty about everything. Then how can you live? And then naturally one becomes a hypocrite: one says one thing and lives another. The old world concept, the old religious idea, is so life-negative, that it leaves only two alternatives for you: one is to live the life of a hypocrite the other is to go mad. So those who are simple and innocent go mad, because they try to live according to the prescriptions of the priests. And those prescriptions are impossible, so they go mad, they drive themselves crazy.

The cunning, the clever, become hypocrites: they show one thing on the surface and they go on living a totally different life from the backdoor. Both these alternatives are bad but the old religions leave no other possibility. So either a person has to become pseudo or a person has to become crazy. In both ways health is lost.

My whole work here is to create a new vision in which you need not be a hypocrite. If you feel guilt, you will become a hypocrite. If you feel guilt, you will become a hypocrite or you will become neurotic and I don't want you to become neurotic or a hypocrite. Live whatsoever comes naturally and easily to you. Live spontaneously. If some desire is arising and you want to do it, do it! Don't go on postponing it. Do it and be finished with it. All that I require of you is: go into it consciously. Don't go like an unconscious robot. Go consciously -- live the desire, but watchfully, so that you can understand what the point of it is, so that you never repeat it if it is worthless. If it is of any worth, then repeat it, and repeat it next time more whole-heartedly. But if it is worthless, then don't repeat it. That is possible only if you go watchfully into it.

So I am not against the world I am all for watchfulness, but not against the world. Live in it, but live consciously. That consciousness will be your protection, your shelter, your refuge, and your liberation, your salvation.

So don't feel guilty at all. Enjoy the things that you want to do, that are arising in you -- whatsoever they are. That is the only way to go beyond them.

[A sannyasin says: I wrote you a letter about my mother. My grandfather is dying and my mother is very sick and your answer was go and serve them... I'm afraid about which situation I will find there.]

No, no, I will take care of you. You go, mm? just help them; they need you. Let this be your meditation for a few months, mm? While you are there just help them and help them absolutely. Let them know what love is.

Old people become helpless and nobody loves them, and in the West particularly they are really isolated. Nobody thinks of them, nobody is interested in them. This is a very ugly situation.

So just go and let them have a feeling that they are respected, loved, that their life has not been in vain, that when they are gone, somebody will remember them. That gives a great centering to dying people, to old people.

Just go and simply serve them, and with a smile and with a dance. Continue to meditate, and I will be with you.

[A sannyasin says she is thinking to be sterilized, but wonders first if she is going to ever have a baby. Osho gives her an 'energy darshan' and says:]

Go through it have the sterilisation. It will be good for you. It will help your growth. Having a child will be an unnecessary botheration for you. It can be easily avoided. It is not such a need in your being, not at all.

If there is a very great need and one will remain unfulfilled without a child, then only. But there is no need; you will be better without it. Just go through it!

[A couple who have participated in the Couple's Group say they have relationship problems.]

He is in total confusion and you feel rejection, then separate. Why create misery for each other? You have done enough for each other; now separate and be free. It will be a little difficult -- it is very difficult to separate from your misery. It is very easy to separate when you are feeling happy with each other, but when all is confusion and a mess, it becomes very difficult to separate, because then you will feel very very empty. All this is keeping you occupied. But it is time. I was waiting for this group, mm? to see how it would work. If rejection is still there, you are confused, say good-bye to each other.

It may bring you back together again but that will be a new beginning. End the old, and for a few days just remain separate. Start moving again, alive and feeling alone, searching. Who knows? -- you may start feeling more love for each other when you are separate. Then it is good; that will be a new beginning. But this affair, this old affair has to be finished; let this chapter be closed. Mm? What do you say about it? Even if it is hard, do it.

You separate... and happily! With no complaint and no grudge. If you can separate as friends that will be far better than living like enemies continuously.

The Madman's Guide to Enlightenment

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It means 'only consciousness'. Nothing else exists but consciousness, and all else that appears to exist is only appearance.

Just one hundred years ago Friedrich Nietzsche declared 'God is dead.' Those were the days of great enthusiasm for materialists. Science was evolving, exploding, and man was full of great hope that now he had come to the solution of all problems, god was no more needed, man had come of age. God was a childish idea, a hang-up from childhood, a primitive concept. It was no more needed, it could easily be discarded. But within these hundred years just the opposite has happened: god has not died, god has become more and more important. On the contrary, matter is dead and materialism means *nothing* today. It is absolutely absurd, because the deeper physics has gone into matter, the more the revelation appeals that there is nothing like matter; matter is only an appearance.

But this has been the finding of the mystics since the Vedas, the ancientmost findings of the mystics, that matter is illusory, just appearance. Because we cannot see deep enough, we become deluded by it. If we go deeper into reality, even into the reality of matter, matter starts dissolving. Modern physics says it is all energy, not matter at all. That is a great step. Mystics have taken one further step also: they say that if you go deeper into energy you will find energy also does not exist. Then what is left is consciousness.

These are the three things: matter, energy, consciousness. Consciousness is the centre, the innermost core of reality; matter, the outermost circumference, and energy the in-between bridge. Just one hundred

years ago scientists were denying any reality to energy; their whole emphasis was on matter. Now that emphasis has completely changed -- matter has absolutely disappeared: not god, but matter. Now to be a materialist nowadays is simply to show your stupidity. It means that one is not aware of what has happened in the world of science.

But this is not the end -- one step more, because ultimately one has to come to know 'Who is this seeker? Who is the observer? Who is the witness?' We can understand all that is outside, but one day finally we have to understand the one who understands.

Science can explain everything except the scientist; but that will remain the problem. Science cannot explain the scientist himself, who is the source of all science. And the moment you start moving into the scientist's inner world, you are bound to stumble upon consciousness.

So this is the declaration of all the mystics of the world Hindu, Christian, Mohammedan, Jain, Buddhist chinmathro: only consciousness is.

Let your journey into sannyas begin with this declaration.

Prem means love, swastika means well-being.

Love is a benediction, it is well-being. Without love the soul remains hungry. Without love the soul remains without roots and one starts withering. With love there is a subtle nourishment; it is food for the soul. And the difference has to be understood: when the body needs food you have to take food *into you*, and when the soul needs food, you have to give love. It is by giving that the soul is nourished; it is by getting that the body is nourished. Their language is different, diametrically opposite.

So people who become too body-oriented, start forgetting the language of the soul. They become hoarders; and then they don't know how to love, because love means overflowing. If it means anything, it simply means giving yourself away, sharing, just like a cloud shares its water with the earth or a flower shares its fragrance with the winds.

Love grows by giving -- that's its fundamental secret. Everybody wants love, but without understanding the fundamental secret everybody remains loveless. And the problem arises because we go on using the body language for the soul language. The body lives by taking in; the soul lives by giving out. The body is a beggar; the soul is an emperor.

You may have heard the word swastika because Adolf Hitler chose it as his symbol, but he simply destroyed the whole beauty of the symbol. The symbol is of immense creativity -- he used it in the service of destruction; but he learned the symbol from the East. It is the oldest symbol in the world and of immense value.

It means your life energy has to well up and flow. When you become an overflowing source of energy, only then can one know who one is. Then only does one know that god is, because only that overflowing energy can meet with the overflowing energy of god.

To see god, to feel god, we have to be a little bit like him. He is the creator; we have to be creators. He is the giver of all; we have to be givers. He gives without any conditions; we have also to learn to give without conditions. His only joy is sharing; that has to be our joy too.

And this I call prayer: not the prayer that is done in the temples and the churches, but the prayer that a loving heart grows in its being.

[A sannyasin is going to the West and says she doesn't know exactly what will happen.]

Something good is *bound* to happen! Always wait for something good and it happens, because whatsoever happens, we create. In fact we create it; we sow the seeds. That is the meaning of your name, Beeja -- it means the seed. Whatsoever happens, we are the sowers of the seeds, but we sow the seeds unconsciously, that's why we think that some accident has happened.

Accidents never happen, nothing is ever accidental. It is a cosmos, it is not a chaos. Everything is absolutely based on a fundamental ultimate law: nothing ever goes wrong. Yes, sometimes it looks to us as if it has gone wrong, because we were expecting something else. That is one of the problems of the human mind to be solved: we do one thing -- we sow one seed and we expect something else. We sow the seeds of one kind of flower and we expect some other kind of flower, so when the flowers come we are frustrated. But flowers come through the seeds, not our wishes.

So always remember it: we constantly create our world. There are people who are constantly afraid that something wrong is going to happen -- then it happens! And when it happens, they are proved right. But in

fact they have *made* it happen. It is not vice versa: that it has happened and they are proved right. Because they were thinking, constantly thinking, constantly creating the pulsation of it, the seed of it, it has happened. People who are afraid will always find situations in which fear grips them. People who are loving will always find situations where love blooms. Because this existence goes on giving you that which you project.

Life is man's project. We are our life's creators. God has created man, but as freedom. So there is an essential freedom inside; now it is up to you to choose what you would like to happen to you in life and then you will see that it starts happening. One thing is linked with another, one thing leads to another, and slowly slowly you have taken a certain route; then all other alternatives are dropped.

When a child is born, all the alternatives are open; he is utterly free. He can be a musician, he can be a poet, he can be a wrestler, he can be a politician -- he can be anything... an Adolf Hitler, a Gautam Buddha; anything is possible. But sooner or later choices start coming and he starts moving in a certain direction. Then that direction remains his world.

So always remember: whatsoever has happened to you, you have been the cause of it. Sometimes it hurts that you are the cause of all the misery that has happened to you; you feel sad. But there is no need to feel sad, because through it you come to an understanding, and then things need not happen the same way again to you. You can change, you can manage your life in a different way. You can live in a different way, you can be a different person, a totally different person!

And the second thing to be remembered: for whatsoever happens whether it hurts, gives pain, or whether it makes you happy -- always feel thankful, because sometimes pain is needed for growth and pleasure is not needed. So whatsoever happens, make it an opportunity to grow. Use that opportunity as a jumping board for something higher.

A friend dies -- there is pain, there is anguish and misery, but use that opportunity. Meditate on death. Everybody is going to die. So remember that death is always there; don't forget it. Your friend's death has reminded you of a very very significant phenomenon that death is there. Don't arrange your life without taking note of death -- that is the reminder in it. Maybe god has given you a message to get ready: the friend is gone, you will be gone one day, so prepare for death! One has to learn from death as much or even more than one has to learn from life, because life is small, death is vast. Life is a small affair, a seventy-year affair in which one-third will be gone in sleep, another one-third will be gone in earning bread and butter, another one-third in other stupidities.... Nothing much is left! It is not a big thing -- it is a very small phenomenon; compared to death it is nothing. Death is eternity.

And we prepare for life -- we send the children to the school and the college and the university -- for twenty-five years. If they are going to live to seventy-five, we give one-third for preparation. What preparation do we make for death? And we are going on such a long journey. What provisions are there? How are we ready for it?

So when a friend dies, it is a reminder to now become aware -- death is there, you cannot just forget it. And by forgetting, nothing is helped -- it is bound to come! Don't be like the ostrich. You can hide yourself from death but death is going to come; whether you hide or not makes no difference. In fact, if you don't hide yourself you may be better able to face it, to live it. And those who have lived death have attained to the immortal, because the immortal can be known only through death. It is only in death that one comes to see that there is something inside which never dies.

So when a friend dies, meditate over death. Think about your own life, think about the priorities again -- how you have been wasting your life. Rearrange it, give it a new style and a new shape in which death becomes a prominent thing. Let it be arranged around death, and then you have used the opportunity.

So even if sometimes you feel that things are not as they should be, use that opportunity. This is what I call the creative way of the sannyasin: using all kinds of possibilities and transforming their quality.

[A sannyasin says:: I haven't been doing the meditation you gave me... It just makes me feel really very tense.]

But it will be of immense help. And if you go into it, only in the beginning for a few days will it create much tension. It will stir up all the tensions that you are holding in your stomach. You have repressed many many things... so they are there in the stomach. That is the only empty space where we go on stuffing. So when you do the meditation your whole body will shake, because those repressed emotions will start coming up. It will be like an earthquake.

Do you know how a certain Christian sect started being called the 'Quakers'? -- because of this energy. There were two famous groups -- one is not so alive now, but both were because of this energy: Quakers and Shakers.

The society goes on repressing. In fact the real function of a temple is to provide a place where you can go and cathart, where you can throw all the rubbish that the society has forced on you. And society has to force things because it has to think of so many things. It cannot pay attention to each individual singly -- it has to look to the collectivity. And when you live with many people you cannot be absolutely free, so many things are bound to be inhibited. Those inhibited things drive people crazy. But if they can be allowed, soon you will feel such relaxation coming to you as you have never felt before.

And I can understand: you become afraid too, because the shaking comes so violently that one starts feeling afraid of whether one is going crazy or what, and whether one will be able to come back if one goes into it too much. It will hurt your body too because the whole musculature will have to change. That energy will knock on the old musculature. The doors have remained closed; it will try to open the lid. And it will be tiring for the body, but only for a few days. Once the lid has opened and the vapour is released, you will start feeling so light, as if you can fly...

But you have to continue, mm? Make it a point to do it. And I think for six weeks you should persist and then it will be gone; then you will be really free from an inner bondage.

This is the phenomenon which in the past people used to think of as being possessed by a ghost or something. It is nothing -- just your own suppressed energy.

[A sannyasin says: A couple of weeks ago you gave me a gibberish meditation to open up my throat and things started to happen.]

It can become almost a psychedelic trip....

It can release the natural psychedelics in you! It is one of the most ecstatic meditations ever. As you go into it, get more and more ecstatic with it. If your body starts moving, your hands start moving, gestures happen and you feel like standing up or jumping or dancing, allow it. Let your whole body and being say it. And get deeper and deeper into it -- be possessed by it. Within just twenty to thirty minutes you will be totally in a different world -- the mind will stop.

This is the only way to stop the constant gibberish of the mind. It is as if a child is very restless and you say to him 'Sit down, sit quietly' and he cannot. But the best way is to tell him to go around the block seven times, and then he comes back panting and breathing hard. You say to him 'One round more' and he says 'No, I am tired' and he sits silently. That's what happens.

Give the mind a chance to go into gibberish deliberately. That's what it is continuously doing, but very slowly, subtly and subterranean, like an underground current. When you give it a chance to go full speed, within thirty minutes it is emptied out, and that emptying is a great experience. Those few moments that follow will be of meditation.

[Another sannyasin and her partner are returning to the West. She has tension in her throat, so Osho suggests that gibberish will be helpful for her too.]

It simply means that you have not said things that you always wanted to say, that you have been repressing your thoughts, your expressions, that you have not been true, that you have been polite, sophisticated, that you have not been natural.

This will help you. So start gibberish, do it for twenty minutes. And after gibberish, just lie down on the floor as if you are lying down with stretched hands on your mother's breast, facing the earth; lie down and relax. You will suddenly feel a great energy movement in the throat.

Many many people are suffering from that, because very few people gather courage to say what they want to say -- it is so risky. And women particularly suffer very much because they have been taught to say this and not to say that, and always to be in such a way, to behave in such a way... They have been taught to remain angels, so the real animal inside feels very suffocated. Give it a chance and the throat will relax. If the throat relaxes you will find many things changing in you.

Once the energy moves from the throat it reaches to the third eye centre, and that is the place where it should reach. But if it is stuck at the throat it will not reach to the third eye. And when it reaches to the third eye, great experiences of light and jubilation and visions arrive... when the energy reaches to the third eye.

And beyond the third there is only one more centre; this is the fifth centre. In a way this is good, because there are many people who are hanging around the first centre. Their whole life is moving around the sex centre and nowhere else; for twenty-four hours they are thinking of sex and nothing else.

It is good that the energy is in the throat, but if it doesn't move up, it can start moving down; it becomes a short-circuit.

How do you feel when you make love? Do you know whether the tension disappears?...
But you don't have an orgasm? Or is it difficult?

[She answers: Yes.]

That will be the reason. Then the energies cannot move either this way or that way; it is simply stuck there. Gibberish will help in both ways: it will make the energy move through the whole span -- from the first to the sixth at least -- and that very movement gives a new feel of being. One feels more rooted and centred.

Start doing it. It will look a little crazy, but only for a few days, and after that it gives such joy that one doesn't care.

[A sannyasin says: Many times when I'm in situations or with people, I cannot see the beauty in it, you know. I always see the dirt, the bad in it, and I just cannot see any more the flower, just the dirt. If I get a lot of energy, a lot of fun in life I just kill it... I can't see. In parties I just see the 'blah, blah' and I can't enjoy it.]

It is just that you have a very very intelligent mind, and with intelligent people that is the problem: they cannot enjoy; everything seems below them. Mm? everything is dirt and useless. Intelligent people become very very clever in condemning things; they cannot appreciate anything. If you tell them 'Look at the moon', they will say 'So what? What is there?' And they have destroyed it! It is very easy to criticise, and there is no way to prove that the moon has beauty. If you are not willing to see it, there is simply no way to prove that there is any beauty. Just those two words 'So what?' are enough to destroy the whole beauty. All the poets are cancelled just those two words 'So what?' You have cancelled so easily all the great efforts that man has made. To create is very difficult, to criticise is very simple. Even to write two lines of poetry is difficult. But one can see Shakespeare or Milton or Tennyson and can say 'What is that? What is there? I don't see any poetry.' And there is no way to show it. This has to be understood.

You can stand by the side of a lotus pond and you can say 'I don't see anything much. It is all mud and water and the lotus is also nothing but a growth of mud!' And there is no way, nobody can prove that there is anything there. But you will be at a loss. The lotus is not at a loss if you call it mud; the lotus doesn't care. But your life will become muddy -- you will be surrounded with mud, and your condemnations and your criticisms, and you will live in hell. A critic lives in hell. And those who know how to praise live in heaven.

It is said in all the religious books of the world that the only work done in heaven by the angels is praising god: hallelujah! They go on praising god.... For twenty-four hours? No other work? Many people have raised questions about it, but my feeling is that it is a very significant fact told in those stories -- that angels do nothing else. They dance, they sing on their harps and they praise god!

In fact, this is just a way of saying... What exactly is said is that those who pray and praise for twenty-four hours live in heaven, they live with god. Seeing a rose flower, you praise god, seeing the sun rise, you praise god, seeing a bird on the wing, you praise god, seeing a beautiful woman pass, you praise god, the giggle of a child and you praise god. Then you are full of praise and flowers start blooming all around and it is always spring, all the year round!

[A sannyasin says: Many times I feel so empty because of all the things just leaving... Sometimes when I do Kundalini I come out of it and everything has such a deep and brilliant colour.]

It has! We have just lost the eyes to see those brilliant colours. Everything is brilliant because it is so full of god. But we don't see -- we are almost blind. Scientists say we see only two percent; ninety-eight percent we are blind. Our sensitivity is almost nil. We hear just a little bit, we see just a little bit; we touch, taste, smell just a little bit. It is the minimum, and life becomes ecstasy only at the maximum. Then trees are so green; you have never seen such greenery, a luminous green. And everything is really brilliant. Even small pebbles are not pebbles but diamonds. They have to be, because the existence is full of god.

Something beautiful is happening -- just allow it. Don't try to control it in any way, let it happen. But continue Kundalini, make it a regular phenomenon. And whenever is possible, also do the music group in the night. Just dance, sing; nothing else to be worried about. And that block is disappearing -- it will disappear. It is just a very thin layer now. And enjoy!

Many times you will forget who you are, so don't be worried about that. Whenever it is needed, you will remember; whatsoever is needed will be remembered. When the children need you, you will remember you are a mother. And when they don't need you, what is the point of being a mother? A mother is just a function; it is not your identity.

People become so identified with their functions. Somebody becomes an engineer, somebody becomes a doctor, somebody becomes a mother, somebody a father, a husband -- but these are all functions. How can one be a husband twenty-four hours a day? When he makes love to his woman he is a husband. When you take care of the children you are a mother. It is all momentary and fluid. And one should remain available to change from one thing to another in these fluid moments.

A man is a thousand things! When you are talking to a friend you are not a mother. When you are working in the office you are not a friend. A man has to be a thousand and one things. But people become very identified with one thing; then they become tethered, and that creates trouble. There are women who become so much mothers that even with their husbands they are no more wives; they go on mothering the husbands. Or they become so much wives that even with their children they are coquettish. These are subtle currents that go on.

One should be able to come out of functions as fast as possible so that one can fulfill another function and is available and free.

[A Supreme Court Judge tells Osho: the driving force which perhaps brought me here, which has brought me to many places, is the total collapse of my spirit, and my life becoming empty since my wife passed over three years ago... And if life and death are two compartments, could there be communication between these two?]

Everybody has to come to that point sooner or later. One has to see that all is empty, that all was a beautiful dream -- the wife and the husband and all the travellings -- a beautiful dream, but it has to end. No dream can continue forever.

And one has to understand this emptiness that inevitably comes. The sooner it comes, the better, because only this emptiness will take you inwards. The real search starts only when one begins feeling that life is meaningless. If there is meaning, who bothers? If there is a kind of contentment and things are going and flowing perfectly well and one is succeeding in life and life is full of occupation and ambition, who bothers about truth and god? Only this emptiness makes man seek and search for truth -- truth that will abide even beyond death.

This has been a great experience you have passed through, but you are still hankering...

And that's why you are trying to find out 'Is there some way to communicate with the people who have gone beyond -- some astral way, some subtle communication? Is it possible?' That means you are still trying to somehow avoid this emptiness. This cannot be avoided, and should not be avoided. One has to go into it rather than avoiding it.

Now, you can get into things like astral travels and ESP and parapsychology; there is a lot of rubbish. You can fill yourself with that and you can again create a little comfort. You can go to mediums and you can have little talks with your wife, but these will be just games. When the real wife could not last, it is absolutely meaningless to base your life again on these games; I call them games.

The moment has come when you have to look into your inner self, and then the going of the wife will not be felt as a curse -- it will be felt as a blessing, because if she was there you would have still remained in the same way. Maybe this is a godsent opportunity. It can become a breakthrough.

If you start moving into this emptiness, this will become meditation. Meditation is nothing but entering into emptiness. And if you can enter the very core of your being, all problems will be solved and there will be no more hankering for your wife or for anybody. One simply comes to know one's eternity. And in that eternity everybody becomes eternal.

You will not find your wife as a separate entity again, because the separate entity exists only with the body and the brain system. The wife is there; but it is as if you break a bulb: the light is still there but you cannot see it because the medium through which it was becoming manifest is no more there. The body is

burned, the brain cells gone. Now it is pure consciousness. The wave has disappeared into the ocean.

Rather than thinking of that wave and dreaming about it and going into memories and nostalgia, which is wasting time, because your death will be coming soon... before that you have to prepare.

[The Judge answers: Death has no fear now.]

It is still there. And when your death comes, you will feel afraid. You are consoling yourself; you don't know. You are believing that there is no death -- you want to believe; but this is not your knowing, this is a consolation. We live in consolations. We don't want to believe that the wife has simply died and there is nothing left, mm? That is too much to bear -- it will shake us too much. Just the idea that she is, that the soul is eternal....

And I am not saying that those ideas are wrong. I am simply saying that those ideas are just ideas for you; they are not yet your experiences. If they are not your experiences, when death comes you will be shaken, because ideas cannot be of any help...

Until you experience them -- only then are they valid. Otherwise everybody believes but everybody cries and weeps when somebody dies. Everybody knows, everybody thinks that he knows, but very rarely does a man come to know. Because to know is arduous, to know needs a persistent effort to enter into your own being, which is a dark journey, and one in which one is all alone. And the deeper you go, the more alone you become, because nobody can go with you. Not even the master can go with the disciple. At the ultimate stage you are left alone -- pure consciousness -- but then you have known, and with that knowing, life becomes a play, a drama. Whether life remains or goes makes no difference; it is immaterial.

But that has not happened. That you can manage to happen, but if you go on believing in these consolations it will not happen. These consolations are dangerous and these consolations are what so-called saints go on giving to people; these are make-believes.

If you are really interested in going into it, then come -- come for a longer period. Every possibility is there, because everybody has the potential to know it. But belief is not knowledge; that has to be absolutely understood. Belief is not knowledge. Belief is just belief -- borrowed. And yes, it consoles, it keeps one moving. Otherwise life will become so much anguish that one may start thinking of committing suicide or one may go mad; it may be unbearable. These beliefs are like buffers: they protect you. From the too harsh facts of life they protect, they surround you.

[The Judge says: Sort of escapism?]

Sort of escapism. But the truth is there, and the truth is aflame in everybody's being, and the entry is possible and everybody is capable of going into it. One just has to take the decision and have the courage; one has to start working a little bit.

If you can just give one or two hours every day for meditations, soon you will not need beliefs. And when one knows that one is standing on solid ground, then there is no fear of death, because there is no death. How can there be fear when there is no death?

The Madman's Guide to Enlightenment

Chapter #27
Chapter title: None

27 June 1978 pm in Chuang Tzu Auditorium

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ShortTitle: MADGUI27
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Video: No

Soma means the moon, and deva means god -- moon god. It is one of the most pregnant symbols. The moon represents the feminine energy, just as the sun represents the masculine energy. Masculine energy is out-going; feminine energy is in-going. It is like inhalation; masculine is like exhalation. Inhalation is life, exhalation is death. The first thing the newly-born child is going to do is to inhale, and the last thing a dying man is going to do is exhale. With inhalation life begins, with exhalation life ends. Exhalation is extroversion, inhalation is introversion; hence man is war-minded, aggressive, violent, and woman is peaceful, loving, cool, calm.

The world suffers too much from conflict because of male energy and the domination by it. The balance is needed. I am not saying that the male energy is not needed at all; it is needed, but in proportion. Right now, ninety-nine percent is male energy and the woman exists only on the margin. She is not the main current of life, hence there is strife, struggle, fight, war. That energy has brought humanity to the brink of total suicide. It can happen any day, unless the feminine energy is released to balance it. That is the only hope.

The third world war can be avoided only if feminine energy is released into the world to balance male energy; otherwise there is no way. It cannot be avoided by peace marches and protests against war, because that too is male energy! Have you not watched protesters? -- they are as violent as anybody can be, and each peace march turns into a riot. Sooner or later they are burning buses, throwing stones at the police. They were there shouting for peace, but in their very shout is war.

The masculine energy can talk about peace but can only prepare for war. It goes on saying that we have to fight to protect peace. Now look at the absurdity: we have to go to war, otherwise there will be no peace in the world. To attain peace we go into war. That's how we have been going into war down the ages and peace has not come. In three thousand years man has fought five thousand wars. Not a single day passes when there is not war somewhere or other. Sometimes it is Vietnam, sometimes it is Israel, sometimes it is Kashmir, sometimes it is something else, but the war continues. And it is not only a question of changing the political ideology of the world -- that won't help because all those ideologies are masculine.

The feminine energy has to be released. That can bring balance. The moon has been neglected too much, the sun has become too prominent. The moon has to be brought back to life. And with the moon is not only the woman: with the moon is all poetry too, all aesthetics, all love, and all that belongs to the heart, comes from the moon. All that is intuitive feeds on the moon.

Remember this. And in each being, man or woman, both energies exist -- the sun and the moon. The emphasis has to be towards the moon. We have leaned too much towards the sun; it is destroying us. Just to keep balance we have to lean to the opposite direction, and slowly slowly one has to be exactly in the middle -- the moon in one hand, the sun in the other, but both equal. I declare man and woman equal, not because of any political reason: I declare them equal for some existential reason. They have to be equal, otherwise life will be destroyed.

So find the woman in you. Feed it, nourish it, help it to grow. Don't be shy of it and don't think 'I am a man.' Nobody is simply a man and nobody is simply a woman; both are both. It has to be so: half of your being has been contributed by your father and half by your mother. You are the meeting of these two energies. You cannot be just man, you cannot be just woman.

Absorb the woman, enhance and help the woman; become more soft, receptive, passive, loving. Because meditation comes easy when one is passive. It is not an active approach towards life. It is just waiting in openness.

Meditation comes -- it cannot be brought, it cannot be conquered. One has to surrender to it. That is the meaning of the feminine....

Kavya means poetry, siddhi means attainment the attainment of poetry. And by poetry I don't just mean poetry. I mean a poetic vision of life, a poetic approach to reality. It happens sometimes that one may be a poet, very clever at words, but may not have the poetic vision. One may be able to write poetry but will not be able to live it, and unless one lives it, to me, one is not a poet. Poetry is a way of life. Of course, if writing flows out of living, it is perfectly good, but your song should first be lived within your heart. Your song should not be composed. It should be born in your womb, it should be your blood, your bones, your marrow. It should contain you. It should not be just a composition in words -- clever, rythmic, but not really

poetic.

And sometimes it happens that a person may never write poetry but his whole life is poetry -- the way he walks, the way he looks, the way he listens. His whole life may have the flavour of poetry. Buddha is a poet in that sense. Jesus is a poet in that sense. And even when they speak prose, it is poetry because it comes out of their inner world. That I call 'attainment of poetry': when you start living in an aesthetic way, when beauty is your god, when beauty is your highest value, when bad is bad because it is ugly, when good is good because it is beautiful, when religion is relevant because it leads you to deeper beauties of life.... But your criterion remains beauty.

In India we have thought of three criterions -- satyam, shivam, sunderam. Satyam means truth; that is the criterion of the philosopher, who always asks 'Is it true?' The second is shivam -- it means good; that is the criterion of the saint who always asks 'Is it right? Is it good?' And third is sunderam -- sunderam means beauty; that is the criterion of the poet and that is the highest criterion... higher than truth and higher than goodness. Because truth is dry, looks like a logical syllogism. It has no heart, it does not beat with life, it has no pulse. It is a bare, naked proposition. And it doesn't change people's lives.

It has happened many times -- it happened in the case of David Hume, an English philosopher. He arrived at the same conclusion as Buddha, exactly the same, but the procedure was different. Buddha arrived through beauty and Hume arrived through logic. The conclusion is exactly the same. Hume says 'There is no self; all is empty within', but this is a logical conclusion. Buddha a!so says 'There is no self; there is utter emptiness inside.' But this is not a logical conclusion; this is existential experience. Hume never went in -- he simply argued. He argued against the concept of self and proved it faulty and hence concluded there is no self. Buddha does not argue -- he meditates. He goes in, he looks for it and he never finds it, so he says there is no self inside.

And it is not only that they differ in their procedure; the ultimate outcome is totally different. Hume remains Hume -- the same person. The conclusion does not change, cannot change him. If you arrive at a certain conclusion through logic it will not affect your life. He lives the same kind of life as he was living before... no difference at all. But Buddha is utterly transformed.

The second criterion -- goodness -- creates guilt in people, gives haughty ideas, egoistic ideas to people, that 'I am good and the other is not good.' People start constantly moving with that ego that goes on declaring to the world that they are holier-than-thou. In their eyes there is condemnation for others, only hell for others and heaven is reserved for them. These people, howsoever good, deep down are not good people. It is the same ego trip in new names.

But the third criterion is the ultimate criterion. A man who starts loving beauty -- the beauty of the flowers and the birds and the rivers and the mountains and the sun and the moon and people -- cannot condemn. He cannot think of himself as superior; a great humbleness arises. Seeing this splendour all around he bows down, he surrenders to this infinitely beautiful existence. And in that very surrender he comes closer to god.

And when one sees all this beauty and feels it, poetry is born, living poetry is born.

Das means servant or slave, anudas means a slave of slaves, a servant of servants. And this has to become your approach towards life. God is not visible -- only his servants are visible. Serve them and through them you will find him. There is no way to connect with god directly because the very phenomenon of god is such that we would be burned. But through something -- through a medium, through a curtain -- the contact is possible.

The question is: Why is *this* century missing god? The problem is that people are looking and trying and searching to have a *direct* glimpse of god. That is not possible, that has never been possible. In the past people were searching *through* people or through nature or through sun and moon, but not directly. Hence the sun became a god, the moon became a god; rivers became goddesses, mountains became gods, trees became gods. People searched via these and slowly slowly they started getting glimpses of the divine. And the divine is everywhere but not available to a direct approach. One has to be very indirect, delicate. The phenomenon is such that you cannot shout at god, you can only whisper.

I am giving you one of the most significant names: a slave of slaves. This is a Sufi approach. Wherever you find *anybody* a tree, a man, a woman, a rock feel worshipful. Be of some use, of some service; whatsoever you can do, do. At least you can touch the rock lovingly. And you will be surprised that when you touch the rock lovingly, prayerfully, the rock disappears and there is god in the form of a rock. Hug a tree and see! And it is not one-sided -- the tree is hugging you! The day you feel that the tree is hugging you

and that the tree waits for you, and if you don't come the tree feels sad, and if you come the tree is joyous, you are coming closer to god -- because these are his manifestations. If you want to show your appreciation of a musician, you hear his music, you appreciate his music, you are thrilled through his music. You go into an ecstasy through his music. And going through that ecstasy, passing through that ecstasy, you are coming closer to the heart of the musician.

[A sannyasin asks: My grandmother is dying and I want to ask how to help her... The is eighty-two, and she's completely unaware and very scared.]

Just teach her a little meditation: watching the breath. With her lying down on the bed, just sit by her side and put your hand on her head. Become very quiet and silent and meditative, because meditation is contagious: if you are really meditative it can be transferred. So sit by the side, become completely silent, put your hand on her head and explain to her that she should just watch the breath -- the breath going in, the breath going out. Tell her that if she can watch this breath going in, going out, she will become aware that she is not this body and she is not this breath either. She is the one who is watching, and that watcher never dies, it is immortal.

The moment we know our witness we are immortals. And the best and the shortest way to know is to watch your breath because breath is the bridge that joins the body with the soul. If you are watching the breath you are already on the other shore. Watching the breath means that you are watching the bridge -- the bridge that joins you with the body. The body is left far behind. Between you and the body is the breath, and you are watching the breath; because you are watching you are separate from it. You can watch a thing only if you are separate from it.

So if in these last days you can help her to watch, that will be the greatest gift that you can give to her before she leaves, because then she can leave in perfect silence, in absolute cool and collectedness... and that is the real way to die.

There are people who don't know how to live and there are only a few people who know how to die. And that is the greatest art, because that is the culmination of life. If you miss death you have missed your whole life. You will be thrown back into the womb again because you will have to learn and go through the whole process again. You failed, so you have to go through the same class -- unless you pass. And the only way to pass is to die so centred, so alert, so peaceful, that there is no fear ever. This cannot be managed just by becoming brave, no. This cannot be managed, there is no way to manage it. Unless you know that there is something in you which is deathless, it is not possible to manage it. And that deathlessness is always there; that is your witnessing consciousness.

So just go, help her every day. Whenever she is ready -- in the morning, evening -- sit for a few minutes by her side, and while you are putting your hand on her head, you also watch your breath. You really do what you want her to do, only then can it be transferred. Your meditativeness can jump into her being. It is an every-moment happening. We are not aware of it.

Sometimes suddenly you find a thought coming in and you have never thought about it and it seems so irrelevant -- it makes no sense to you. It may have simply jumped from somebody else's mind into yours. It may not have any roots in you. It may be just that a passer-by who is passing by had looked inside you. Thoughts are continuously jumping from one head into another.

And you know it sometimes it is very clear: somebody is sad, and just sitting by his side you become sad, for no reason of your own! Somebody is joyous and happy and you may have been sad just a few moments before, but his happiness is contagious: you forget all your sadness and you are laughing. Later on you feel a little guilty too -- that this was not the right time to laugh (a burst of whispered laughter from the group) because you were so sad -- but you were possessed by the moment, by his atmosphere. It depends... Whenever you come by the side of a powerful man, more powerful than you, whatsoever he has will affect you.

So just go there, sit silently, meditatively, watch your breath and tell her to do exactly the same. She may not be able to do it because she has never meditated and when one is dying one is not together, but let her try... just a little bit of effort on her part. The real effort has to be on your part; her part will be just a help. And she will try, because who would not like to be joyous? Who would not like to have a glimpse of the deathless and the timeless? And particularly in the moments when one is dying, one would like to know what it is all about.

So first you have to prepare yourself. Take a bath, go as if you were going into a temple, sit by her side,

put your hand on her head, start breathing and start watching the breath. Within a few days you may be able to impart something of the taste. It can be done -- try!

[A sannyasin says: I just feel so in my head, not in my heart. I feel not open, receptive to you.]

There is no problem really. You will have to go through the head to the heart. You cannot by-pass the head; it is very essential to your being. So never think in terms of opposition -- that the heart is opposite to the head. To you, in you, the head is going to become the passage to the heart. And it is different with every individual, so there are no general prescriptions possible.

So nothing to be worried about. Use your head! And don't be worried I can penetrate even the thickest of heads! (laughter) Don't be worried! And your head is not that thick. But the way will go through the head. You will have to understand me first intellectually -- you cannot by-pass it. If you by-pass it, it will take revenge, it will come back again and again; it will always disturb. You can by-pass it and go to the heart but that will never be your resting place. You have to go through the head; first the head has to be convinced. And there is no problem in it -- I can convince it! Once the head is convinced it will become a servant; it will never create any trouble. That's how it has to be with you.

So don't compare with others. There are people who can by-pass; the head is not an essential part. It is non-essential to them and it cannot create any trouble. But when the head is very essential, when you have been brought up and you have worked on the head long enough, and it has attained to a kind of sophistication, it cannot be easily subsided. And it should not be! Whatsoever doubts it raises can be solved.

I am not against reason -- I am as much a rationalist as anybody can be. All that I am trying to do is indicate that reason is not all, that there is something beyond reason too. That which is beyond reason is not necessarily against reason. It is transcendental to reason, incomprehensible to reason, but reason can be used to approach it. And reason has to be exhausted completely. When reason sees its impotence before the mystery of life, then it surrenders, not before it. And I enjoy -- there is no problem in it. I enjoy people who have some intellectual journey to go through.

Never be untrue to your own self. If your head is so essential, then it is part of your being and you have to be true to it; don't betray it. Anything betrayed will take revenge. Anything left behind sooner or later will come, will assert itself and will destroy all that you have made.

So the first thing to remember you are not to fight with the head, you have to use it, and it will become a beautiful servant. Good!

The Madman's Guide to Enlightenment

Chapter #28
Chapter title: None

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Video: No

Chid means consciousness, akash means sky. One sky is outside us, but another and a far more significant one is inside us. Our body is just dividing two skies. The moment we forget our body, those two skies become one and that meeting of those two skies is samadhi; the meeting of the inner with the outer is enlightenment. Then there are no more two skies, then there is one sky. But right now, in the ordinary human consciousness, there is the division. That division is false, arbitrary; it is because we believe in it.

The moment the belief is dropped, it disappears.

And meditation is nothing but an effort to see these two skies as one. Because they are one -- that is their trueness, their truth. Two-ness is illusory; oneness is true. But one has to begin from the inner. The outer is available but the inner is not known to us. We are it, but it is not known to us.

In the ancient scriptures they divide consciousness into three stages: first, the animal consciousness. The animal is but is not aware that he is, and certainly it is impossible for the animal to be aware of who he is. Man is a little better, a little higher. Man is aware that he is but is not aware of *who* he is. A buddha is the highest rung of consciousness -- when a man becomes a god. He is, he is aware that he is and he is also aware of who he is.

The animal has only one dimension, humanity has two dimensions, a buddha has three dimensions. Those three dimensions have to be achieved; then only are we free, free from all bondage, limitation, free to be. And its utter splendour explodes. But these three dimensions have to be fulfil led.

There are many men who live on the first level. Although they are no more animals, their consciousness remains lingering there in the world of animals. They are not even aware that they are; they are only men for the name's sake. The greater part of humanity consists of those who know that they are but are puzzled about *who* they are. A very small proportion of humanity achieves the third. And there is no reason why everybody should not achieve it, because it is everybody's potential. It is our sky to be claimed.... That is the meaning of your name.

Chit means consciousness, prem means love consciousness and love. Love is possible even without consciousness, but then it drags you down; it takes you more and more into the mud and the mire. Then it is a ladder to hell. With consciousness, the same ladder is used in a totally different way; you start moving uphill. Then it is a ladder to heaven. It is the same ladder but the direction changes: you start looking upwards. Your energy is uplifted. When you are not conscious, you are just a body. When you are conscious, you are more than the body -- obviously, because you are consciousness and that consciousness changes your direction.

There are only two categories of people: those who live unconsciously and those who live consciously; and everybody else is somewhere in between. The greatest art in life is to make love conscious. The other possibility is also there: one can become conscious without becoming loving. Then one moves upwards but becomes life-negative. Then his way of life becomes the way of denial, of renunciation. That is the way of the monk. Consciousness can take him higher and higher but he becomes drier and drier; no juices flow in him. That too is not good.

The best is to be loving and conscious. Then one lives in the world and yet is not of it. One is not life-negative; one affirms life, rejoices in life. One is creative, because creativity is possible only when life juices are flowing in you. The monk is bound to become uncreative, he is bound to become ugly, sad, dull, dead.

My approach is to give you all that is possible for a monk and also that which is possible for a worldly man. Life has to be an orchestra in which all notes are absorbed. Life should not become a single note. Howsoever beautiful, it remains poor. Richness arises out of polarity. A man is as great as his capacity to contain contradictions. If one can contain all the contradictions possible, one has the vastest possibility of being.

And this is the beginning: become conscious and loving. It is the beginning of a paradoxical life.... My sannyasin has to be a paradox.

The name is just the beginning of involvement. If you cannot even lose your name, what else will you be able to lose?..

The changing of the name is not only the changing of the name. It is an effort to contact your deepest core. To give you a name means to become involved in you. It is a kind of psychological penetration. It is not just a label -- it goes far deeper. And it is not only a question of having a nice-sounding name....

When a name is given by a master it has some significance too, not only sound but significance too. And it has a message; it can transform your whole life. It is just the beginning of a great journey. It is a seed -- it contains much. If you cooperate and you help it, it will grow into a big tree. And only when it has grown into a big tree and bloomed will you know the total meaning of the name. It is not only to be used by others as a utility. It has to become your very life style. It has to represent you.

Prem means love, madiro means intoxication. Become intoxicated with love. That is prayer. When one lives in love, one lives in prayer. When one lives in love, one need not search for god; god comes of his own accord. He seeks and searches for the lover; the lover need not worry about it. Love is always responded to. Once your heart cries in love, flows in love, it creates a response from the whole. That's a fundamental law... without any exceptions.

One need not go in search -- wherever one is one has to become love. And lukewarm love won't do; one has to be drunk with it. That is the meaning of madiro. And there is no other wine which goes deeper than love. Those who know how to love don't need any other kind of intoxicant -- it is a natural psychedelic.

[A sannyasin said she made love with someone she had been friends with for some time: Afterwards I was just so uncomfortable... When I'm not with him I'm not feeling it, but when I'm with him it feels as if I'm frozen.]

It happens sometimes, because whatsoever you call love is not really love. It is just a hankering for a sex relationship. It is just sex energy moving within you, creating fantasies, charms, beautiful dreams, projections. And because of all those colourful clouds around you the person looks beautiful -- whatsoever he says sounds so sweet, mm? Everything that he does -- the way he moves -- seems to be just perfect, all is grace. But it is nothing there; all is inside you. You are projecting, the other is just a screen, an empty screen.

You are getting ready for a sexual relationship. Once that relationship happens, suddenly all those psychedelic dreams will disappear and you will see the screen empty. And that makes one feel very shaken, as if one has done something wrong, because one destroyed all those beautiful dreams that were around one and now there is no way to put things back. All that poetry has gone; now the man is ordinary. And not only that, deep down you know that now you are also ordinary to him, because whatsoever has happened to you has happened to him too.

Love lives in waiting -- dies in meeting, becomes ordinary. And then one feels frozen and paralysed, guilty.... If you have great dreams then the greater will be the fall. If you don't have great dreams then there will be no fall. It depends on how romantic the relationship was becoming. Whenever a relationship becomes very romantic, making love is dangerous. Making love to a stranger is not dangerous, because there is nothing between you. But making love to a friend with whom you have been feeling so many good things, is dangerous; it will destroy your friendship.

If enemies would make love, perfectly okay, no problem. But friends -- they should be a little more aware of what they are going to do. Because it is bound to happen: you will be flat on the earth. You were flying in the sky, above the clouds; you were so high. But that was possible only because sex was not allowed, so the energy was boiling within... moving and moving and creating the crescendo; it was coming to a peak. But one has to go when the peak comes. If one doesn't go, then one feels very uneasy too because the tension goes on mounting and there seems to be no way to relax.

So when the tension rises to a certain point one has to relax, otherwise it will kill one. And when you relax, you will feel that it was all a dream, that he was just a plain man as everybody else is. Try to understand it. Once you understand, there is no problem; then you know the whole mechanism of it.

The mechanism is unconscious.... A man suddenly looks so beautiful. Remember it, that all people are just as everybody else. But suddenly, out of thousands, one person becomes very very important to you; that means you are investing your sexual energy in him. Sooner or later the point will come where you will have to go into a kind of relationship, and when you do, all will disappear. Be ready for it!

Once you understand this whole unconscious game, then there is no problem. There is no need to be so guilty or frozen or anything. That's perfectly right; it is how things are. One understands the way things work and then one is not worried; nothing special has happened in it. Next time it will happen again with somebody else -- remember it. From the very beginning be alert and see the whole process: becoming more and more interested, becoming more and more intrigued, the charisma, the fantasy and the man is no more ordinary; you have made a hero of him. But that hero will have to go because the hero does not exist anywhere. It is your sexual fantasy. It is a natural biological process. There is a reason in it; nature never does anything without a reason.

The reason is, that if there was no fantasy involved in sex, people would not reproduce at all. For what? Just think: two persons who have no sexual fantasy, no sexual imagination -- why should they make love? Making love will look so ridiculous. Just imagine two persons without any fantasy, without any

imagination, without any poetry, just making love -- for what? It will look ridiculous, so absurd. They will look fools to themselves. What are they doing? And for what?

Nature has made an in-built process to hide the ridiculousness of love. It creates a great cloud, very colourful, around it. Under the impact of that great cloud you move in love. Then even that absurd process, ridiculous love-making, looks as if you are doing something great, heavenly. But once the process is complete you are bound to come back to earth, and when you wake up on the earth, naturally you start feeling a little shaken up -- something went wrong or what? You look at the man and he looks so ordinary. You were thinking he is some Prince Charming or something and he is just Swami Muktananda! (laughter)

One feels frozen -- I can understand. They say that even animals feel very sad after making love. What to say about man? Watch animals. Look at a bull after he makes love and see how sad he looks going away. Completely lost, stupid, shy, ashamed... wants to hide somewhere so nobody looks at him. And see when he comes to make love -- with what gusto and zeal!... And when he goes, then? Just see those two -- and it is the same bull! Animals also feel-a little sad, mm? because it had promised so much, and nothing is in the hands. You have been befooled by nature!

Yes, that's exactly what it is: nature goes on befooling people so that nature can go on reproducing, otherwise who will bother? There are a thousand beautiful things to do. To play a guitar is far better, to sing a song or dance or to compose poetry or to paint or to just go trekking in the mountains. There are millions of beautiful things! Who will brother to reproduce children? For what? And then get tethered to them... and a kind of slavery. But in that moment of love-making one is not oneself. One is utterly unconscious; something unconscious takes possession of one.

It is always wise not to make love to a friend. It is possible that by making love to a man or a woman finally you may turn into friends, but it is very difficult to make love to a friend and to remain friends.

So nothing special -- this is the rule, mm? Next time it happens just watch it and be meditative about it... and you will understand something great through it.

Prem means love, and kailash is the highest peak of the Himalayan mountains in Tibet... and the holiest peak for Hindus and Buddhists both. So prem kailash means: the highest peak of love.

Become a high peak of love. Hate is a dark valley and love is a high peak, sunlit, that goes beyond the clouds. That's the only way to reach god. Only love reaches his feet, everything else falls short. Knowledge, will, effort, riches, strength, power -- everything else falls short. Love is the only potential means to reach god, and one has to become a high peak of love.

And that's my whole work here: to stir people's hearts so the fast-asleep energy of love can be awakened... to provoke, to goad people, to shock, shake people, because everybody is carrying a great potential of love. Once it starts wakening up, your life becomes radiant with it.

[A sannyasin has previously asked Osho about her relationship problem.

Whatsoever has happened is perfectly good. You have to learn to live in all kinds of weather. Sometimes it is sunny and sometimes it is very cloudy; one has to enjoy both. Sometimes you have a lover and sometimes the lover is gone. So while you have a lover, enjoy, and when the lover is gone, enjoy your aloneness, because soon another lover will pop up and you will not be so free again.

Just always look at what the positive potential in it is. When a lover is gone you are left alone; now don't cry and weep. You had always needed this space and you may have been thinking many times when the lover was there about how to be a little alone, to have your own space. Now you have it. Now don't cry and weep. Enjoy it! And soon somebody else will come and then it will be too late -- you will not be able to enjoy your aloneness; then enjoy togetherness. And remember the rhythm.

Nothing can be constant in life. Only witnessing can be constant, nothing else, so remain a witness. In health, in illness, in success, in failure, remain a witness. One day you are young, another day you. will become old -- remain a witness. That is the only thing that remains constant, the constant factor. Everything else goes on changing. Nothing can be done about it. You cannot force anything to remain static. When it changes, it changes.

If your lover has fallen in Love with somebody else, what can be done? What can he do? In the same way once he fell in love with you. Maybe that day he had deserted somebody else. That day you had not asked 'Whom have you deserted? Who is crying and weeping for you?' That day you were happy. Now he has fallen in love with somebody else.

Falling in love with you was an unconscious thing -- he is not a buddha and buddhas don't fall in love. It was an unconscious thing: he had fallen in love, now he has fallen in love with somebody else. Neither that time was he the master nor today is he the master, so don't feel angry at him. Nothing can be done. Take note of it, that he is no longer yours. Don't cling and don't go on thinking about the past days. Become free of it; become available to the future again.

This is how one slowly slowly learns many things. This is the way life teaches, makes you mature and ripe. Yes, through pain, through pleasure, through hot and through cold... it goes on centering you. Only one thing remains always constant -- that is your witness. Remain there, abide there, and go on watching the whole panorama, the whole drama. Then you will not ever feel cheated by life. Life never cheats anybody. If people feel cheated, that is their interpretation and a wrong interpretation at that.

Relax completely and let go of him. If you move sad and miserable you will create misery in him too, you will create guilt in him. He will start feeling that he is creating misery for you, he is guilty. If he feels he is guilty he will take revenge on the new woman with whom he is. Why complicate things? What is the point of it? Even if he comes to you because of your misery, it will not be of any use. You will not enjoy his coming because he will come through compassion, not because of love. And he will take revenge on you because you have destroyed his love.

So once the milk is spilt, it is spilt. Don't start weeping and crying for it; it is utterly futile. And even if you succeed in pulling him back, he will no more be the same person and there will be no more joy again. The only possibility is: let him go -- happily, joyously. As he had come, one day he has gone; he was a guest. All our relationships are just guest relationships.

Let him feel free, happy. He will feel grateful to you: you gave him freedom, with no complaint. That may some day bring him back, but that will be a totally different thing -- not out of compassion, not out of pity, not because you are miserable but just because he knows your love and your love was so great that you gave him freedom too. Only great love can give freedom; small love cannot give freedom.

So be happy, be joyous, and tell him 'Don't feel guilty.' Support him, tell him to go:'This is time. We lived together and those days were beautiful and we are grateful to each other.'

[A sannyasin says: Osho, the only time that I feel open to you is when I'm singing. The rest of the time I'm missing.]

Even that is enough -- don't be worried. If you are open to me even for a single moment in twenty-four hours that will do. And don't be greedy!

Even a single moment of openness is enough, because all that is needed is only a touch: that triggers a process in you. It is not a question of being open to me for twenty-four hours a day. And slowly slowly, as my energy has deeper contacts with you, you will become more and more open. There is no problem at all. The problem arises only with people who are not even open for a single moment. Then it is difficult: from where to approach them? They keep their windows and doors so shut -- not only shut but bolted, locked -- and they are always defending, on guard. The problem is only with those people. With you there is no problem.

The Madman's Guide to Enlightenment

Chapter #29
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Deva means divine, nirvana means liberation. Man cannot liberate himself -- that is impossible, because man himself is the cause of bondage. The very idea 'I am' is the root cause of bondage, so there is no way to go beyond the 'I', through the 'I'; it won't allow. It will go on surrounding you in new ways, in new forms. That is why it is so impossible to get rid of the ego. It comes in again and again from the backdoor. Even if you become very humble, it comes. It starts declaring 'I am the most humble man in the world.' It is back in charge again, again the master. It is impossible to get rid of it because who will get rid of it? It is all that you are.

Liberation comes from the whole. We are recipients: we cannot actively bring it, we can only allow it. In a state of let-go, it happens. God liberates. Man is a bondage: god is liberation. All that is needed on the part of man is not to become closed, to remain open so that if god wants to come in there is no hindrance from our side. That's all we can do: not create hindrances from our side. Then he comes like a flood and all that we have been trying and trying to get rid of, is suddenly gone. In that flood all is washed away. And then for the first time we know who we are. It is no more the ego. It has no more the centre of 'I'. It is pure amness; there is no 'I' in it.

It is existence without any claim. It is silent, unassuming existence... neither inferior nor superior, because there is no way to compare, there is nobody to be compared with, there is nobody to compare.

That state is called nirvana -- when the self disappears and the cosmic self arrives, when the small 'I' disappears and god descends as if an ocean has fallen into the drop... naturally the drop disappears. On one hand the drop is no more, on the other hand it has become the ocean.

This is my message for you: become more and more passive, allowing. God is not a kind of doing but a kind of happening. We cannot say 'I have done it.' We cannot possess god or liberation or enlightenment in our hands -- they are names for the same phenomenon. We can only say that the grace has descended, that we have been fortunate, that it is not through any worth on our part that we have been chosen. It is the compassion of the whole, it is the love of the whole for the part.

Sat means truth, gyana means knowledge -- true knowledge. But true knowledge is not knowledge at all; true knowledge is wisdom. Untrue knowledge is knowledge... not untrue in the sense that it is not true but in the sense that it is borrowed. One who has said it may have known it.... Jesus says something; he knows, it is true knowledge for him. But then Christians repeat it, it is no more true; it has become untrue.

The truth is not in the statement: the truth is in the experience of the person who is making the statement. The validity is not logical but existential. When Jesus says something it is absolute and true on his lips, because behind those words there is a pulsating experience alive, breathing, warm, fresh. The moment those words leave his lips that warmth is left behind. That warmth cannot go with the words and that pulsation cannot move with the words. The moment the words leave the lips they are dead shells, used cartridges; they don't contain any fire. They are impotent, just empty shells. Then you can go on collecting those empty shells; you will not become rich by it. That is untrue knowledge, borrowed, a belief.

True knowledge is that which you have known, that which has been given birth to by you. It is painful: It is just as a woman gives birth to a child -- that is one thing -- or she adopts a child of somebody else; that is quite another. The adopted child *is* adopted; it is only a make-believe, that this is her child. But to have the child in the womb for nine months and then to give birth to the child is a totally different experience.

Exactly like that, the so-called knowledge is adopted knowledge; the true knowledge is that which you give birth to. One has to risk for the true knowledge; one has to stake all that one has for it. But only the true liberates because only truth liberates. The untrue becomes a bondage. One becomes a scholar, not a sage; and to be lost in the jungle of scholarship is to be really lost. And the journey is long and futile.

To have only a small glimpse of true knowledge is enough. It opens the door, it hands you the key of the mysteries of life and existence.

[A sannyasin says: I often cannot sleep and this means that sometimes I sleep only three hours and there are periods when I sleep twelve hours or so. There is no balance. She adds that she doesn't want to take tranquilisers.]

You do a few things. One is: make a regular time to go to sleep -- if you go at eleven every evening,

then eleven. First thing: stick to a regular time, then soon the body can get into a rhythm. Don't change the time, otherwise you confuse the body. And your body *is* confused -- for so many days it has been going on, sometimes sleeping, sometimes not sleeping. The body has lost track of a rhythm; the rhythm has to be created again. There is a biological rhythm and the body has lost track of it. So if you decide to go to bed at eleven, then fix it; then whatsoever happens, you have to go to bed at eleven. You can decide twelve o'clock -- whatsoever time you fix -- but then it has to be regular. One thing....

And before going to bed, for half an hour dance vigorously so that the whole body can throw out all its tensions. You must be going to bed with all the tensions; those tensions keep you awake. So if you are going to go to sleep at eleven, at ten start dancing. Dance up to ten-thirty. Then take a hot shower or a hot bath. Relax in the bath for fifteen minutes. Let the whole body relax. First the dance so all the tensions are thrown out; then a hot shower. A hot bath will be far better than a shower, so you can lie down in the bath for half an hour, fifteen minutes, twenty minutes, and relax there. Then eat something -- anything hot will be good, not cold. Just hot milk will do, and then go to sleep. And don't read before going to sleep -- never.

This should be the programme, a one-hour programme: dance, bathe, have something to eat -- hot milk is the best -- and then go to sleep; turn off the light and go to sleep. Whether the sleep comes or not, don't be worried. If it is not coming, just silently lie down and watch your breath. You are not to breathe too much, otherwise that will keep you awake. Leave the breath as it is, silent, but you go on simply watching it: it is coming in, going out, coming in, going out.... It is such a monotonous process that soon you will be fast asleep. Anything monotonous is helpful. And breathing is absolutely monotonous -- no change: it goes out, comes in, goes out, comes in. You can even use the words 'coming in', 'going out', 'coming in', 'going out.' Inside, just repeat the words: 'coming in', 'going out', 'coming in', 'going out.' That becomes a transcendental meditation, and transcendental meditation is good for sleep, not for awakening! (laughter)

If it doesn't come, don't get up again. Don't go to the fridge and start eating things or reading or doing anything. Whatsoever happens just remain in the bed, relaxed. Even if no sleep comes, relaxing is almost as valuable as sleep; just a little less valuable, that's all. If sleep gives you one hundred percent rest, relaxing in the bed will give you ninety percent. But don't get out, otherwise you disturb the rhythm. And within a few days you will see that sleep is coming. In the morning also make it a point that at exactly the same hour you have to get up.

I am trying to fix it so your body starts getting into a pattern; it has gone a little berserk. So in the morning at six or seven -- whenever you want to get up -- fix it; then keep the alarm by you. Even if you have not slept the whole night, it doesn't matter; when the alarm goes, you have to get up. And don't go to sleep again in the day because that is how you have been disturbing the rhythm. That's why for one day you sleep one hour and another you sleep for twelve hours. How is your body going to get in rhythm? Don't go to sleep in the day, forget about it; wait for the night. At eleven you will go to bed again. Let the body starve for sleep. So from eleven to six... seven hours is enough.

Even if in the daytime you feel like sleeping, go for a walk, read, sing, listen to music but don't go to sleep. Resist that temptation. The whole point is to bring the body back to a rhythmic circle.

[The sannyasin answers: You don't think that some fear or anxiety has to come up?]

Everybody is afraid and everybody has anxiety. If that is disturbing then everybody will be disturbed; that is not the problem. Not that you don't have fear, not that you don't have anxiety, but that is not the cause of it. Mm, otherwise who would be able to sleep? Only buddhas would sleep...(laughter) and they are not supposed to sleep at all!

Mm, that is not the cause of it. The cause is that you have disturbed the rhythm of the body. You must have lived in a hectic way -- some days going to sleep in the middle of the night, sometimes early, sometimes later. Slowly slowly the body has forgotten what to do, when to do it. And in the West many people are doing that: they don't have regular hours for food, regular hours for sleep; everything is topsy-turvy. It will come back.

[A sannyasin says: Sitting here during darshan, my heart just feels like a steam engine. I felt very frightened. And I feel you've started to frighten me a lot.]

Nothing is the problem. It is just that you are jealous of [your daughter], that's all. But that happens to many fathers: they want the same attention from the wife as the child is getting. They cannot say so because

it looks so ridiculous. They start feeling jealous. The child starts looking like an enemy, a competitor, and if you start feeling competitive, you will be defeated because he is going to win. And he needs to -- his needs are far more important.

Your need is a hang-up from your childhood. Maybe your mother did not give you as much as you needed or maybe you asked too much, but somehow, in your childhood you have missed something and you are still hankering for it. Still, in the woman you love, your requirement is for a mother. And no woman can fulfill it, unless you find a woman whose search is for a child and not a husband. Sometimes that happens too; then there is a perfect couple.

Perfect couples are always neurotic, remember, because only two neurotics can fit together. If one is a masochist and the other is a sadist, that will be the perfect couple. If one woman wants a child, not a husband, and one man wants a mother, not a wife, and they meet by chance, they will fit like anything. The expression 'made for each other' is true for them only, otherwise not; but both are ill. They will fit perfectly but there will be no joy. Their life will be convenient, comfortable, but there will be no ecstasy. Ecstasy happens only when both are mature, grown-up, healthy.

So somewhere deep down you are still hankering for the mother. If you make it a conscious thing, it will be easier. Tell [your wife] 'This is my need. I am feeling jealous of [our daughter].' And don't just joke about it -- it is not a joke; it is serious. Tell her to be a little motherly towards you, but then you have also to be like a child. But there are double-binds: one wants the woman to be a mother and yet one wants to be the husband; then there is a contradiction. Your ego wants to be the husband, the master of the house, and your real state is that of a child who wants a mother, who is helpless -- who wants to cling to somebody's apron. Now both these are so contradictory that you will be torn apart. One part will say 'Become a child'; another part will say 'What are you saying? You are a grown-up man. You should not yield to such childish temptations in your mind -- drop all this nonsense.' You will have to understand this contradiction in yourself.

That's why you become frightened of me -- because I will tell you the truth and nothing but the truth. And this is the situation. Talk to [your wife] and tell her 'I need a mother -- be motherly to me. Forget all about my being your husband and boyfriend and all that nonsense. Treat me just as your child.'

This will not continue long, but you have to be utterly a child then. Don't be ashamed of it. If you want to be fed on her breast, be fed on her breast; don't be bothered. It will look very absurd and your male ego and the mind will say 'What are you doing...? -- have you gone crazy?' But that's a basic need in you. And this will be satisfied soon; it cannot persist. Soon you will see that it has disappeared, withered away, but it will disappear only when it has been fulfilled.

So for two, three months my feeling is that you should just be a child. Declare yourself to be a child. Go into childish tantrums and [your wife] will have to look after you. Talk to her -- if she feels it is difficult, send her to me; I will prepare her. For two, three months, do all that you always wanted to do and which you have not done with your own mother. Within two, three months that will all go down the drain, and you will come out more mature.

And there is not much of a problem -- that is the only hitch. So talk tonight, mm? and surrender completely.

The Madman's Guide to Enlightenment

Chapter #30
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[true religion -- Satdharma.]

The religion one is born into is never true; it cannot be true, because one has never chosen it. To be true a religion has to be consciously chosen, otherwise it remains just a conditioning. One is born into Hinduism; he is a Hindu. Another is born into Christianity and he is a Christian, but this is only upbringing. You have not searched, you have not even taken the trouble to enquire. How can this religion be true?

I am not saying that Christianity is not true and I am not saying that Buddhism is not true. What I am saying is: if the religion is only because you were born there, accidentally, into a certain family, then it is untrue for you. It will never have any ecstatic relationship with you. It will remain superficial, ritualistic, formal, a kind of social act. One has to do; it is a certain duty to be fulfilled. It makes life convenient -- it is a kind of lubrication. If you live amongst Christians, to be formally a Christian helps in many ways. If you are not formally a Christian, they create a thousand and one problems for you; hence I call it a kind of lubrication. It helps life move smoothly but it is not religion.

Religion has to be consciously, deliberately, chosen. It is a risk. It is not a convenience; it is a conversion.

The people who went with Jesus had chosen it; they were playing with fire. They were born Jews; that would have been convenient, to remain in it, to remain in the fold with the herd, with the crowd. Otherwise the crowd takes revenge -- it can't allow anybody to slip out of its grip so easily. It is a political arrangement: the crowd has power only because of numbers. The more numbers the crowd has, the more powerful it is. So the crowd cannot allow any member to slip out of it easily; it won't give a chance. One has to fight to be free, one has to risk many conveniences to be free, but freedom is worth it. It is higher than life itself. Even if life has to be sacrificed for freedom, it is still worth it. Freedom cannot be sacrificed for anything else; it is the suprememost value.

So those who went with Jesus were real Christians, but now people are born Christians. A born Christian is a false Christian, a born Hindu is a false Hindu. Religion is an individual enquiry into life, and you never know where the enquiry will lead you. You never know what is going to fit and suit you. You never know what door will be your door as the entry into the divine. One has to knock on many doors and one has to go on groping. Only by constant groping, intense groping, with a great longing in the heart to find truth, does one become religious.

It is the intensity of individual enquiry that makes a person truly religious. Then whatsoever one chooses has a transforming force in it -- whether Jesus, Buddha, Krishna or me, it doesn't matter. Whomsoever you choose with consciousness, with love.... And the relationship has to be individual, person to person; then only does something start growing in the innermost being. Otherwise a person remains a Christian, a Hindu, a Mohammedan, and dies and never comes to know what religion is.

Religion is a quantum leap from the herd to being an individual. That is the first step: to assert your individuality and not be a part of a herd just because of the accident of birth. Yes, if you choose it consciously, then it is perfectly okay.

That is the meaning of satdharma. One cannot be born into a religion; religion has to be born into one -- one has to allow it to enter one.

Deva means divine, samhitta means integration -- divine integration. Man ordinarily is a crowd; no man ordinarily is one, but many. And that's why there is so much noise within -- many voices, many faces -- and a constant quarrel. One part wants to do one thing; another part is simply against it, it wants to do something else. It is a miracle how we go on managing our selves together. Otherwise we are constantly falling apart; there is no centre.

The master is missing, there are only servants, and each servant is trying to claim masterhood. For a moment each servant sits on the throne, proclaims himself the master, and in that moment you think 'This is the master.' When there is anger, anger becomes the master, but soon it will be gone. It is a constantly changing scene. After anger comes regret. Then it is the master and you are feeling sorry. Sometimes it is love, sometimes it is hate, and the scenes change so fast, but still one never becomes aware that one cannot be so many things.

We become identified with anything that comes in front of us. When the cloud of anger is there we think

we are anger; when the cloud of love is there we think we are love. When compassion is there we think we are compassion; when sadness is there we think we are sadness. We are none of these: we are the watcher. Anger will come and go and the watcher abides. Sadness comes and passes by and the witness remains. To remember that witness more and more will make you integrated, because that is the only centre which is everlasting, eternal; and only on the eternal rock of witnessing can a real life be built. Otherwise we are making our houses on sand, quicksilver. We cannot even complete it -- it always falls in the middle.

Just watch people: they have not been able to complete anything in their lives, all is incomplete. They will never be able to complete anything. They will die with many incomplete ideas, desires, longings empty, frustrated, defeated. In great despair they will die because their lives have been of no value, of no meaning. Meaning comes through centering, through integration. And the only thing that has been discovered down the ages by the buddhas, by those who have become awakened, is your witnessing. Watch, and don't get identified with anything.

Let this become your key -- next time when anger comes, just watch it. Don't say 'I am angry'; say rather 'Anger is there; I am watching it.' And see the difference! The difference is vast. Suddenly you are out of the grip of anger if you can say 'I am just a watcher; I am not anger.' When sadness comes, just sit by the side and look at it and say 'I am the watcher; I am not sadness' and see the difference. Immediately you have cut the very root of sadness. It is no more nourished; it will die of starvation, because we feed these emotions by being identified with them.

If religion can be reduced to one thing it is non-identification. Identification is to be in the world, worldly; to be non-identified is to be in god, other-worldly. And that is the meaning of samhitta. It is one of the most important words...

Deva means divine, samagro means totality -- divine totality. Live each moment totally. Whatsoever you are doing, get into it as utterly as possible. Even if it is trivial, by being total in it, the trivial itself is transformed into great splendour. If you have gone for a walk, be totally in the walk. Just be the walk, and you will see that the walk has become a kind of inner dance. Taking a shower can become prayer, or just cleaning the floor can be a meditation. All that is needed is to bring the quality of totality into the act.

That is the secret of all alchemy -- that's how baser metals are transformed into gold.

[A sannyasin says she has trepidations about returning to and living in the West.]

My whole work consists of creating more and more of the feminine quality. So when it starts growing in you, the old mind says 'Now you are vulnerable, weak -- how are you going to face that ugly world?' Here you were protected, here you lived with like-minded people. All freedom was there. Everybody was ready to accept you -- whosoever you are, whatsoever you are, with all your flaws and faults and limitations; there was no imposition on you.

You relaxed, you started growing; you became softer and softer. Now, I can understand the fear, but don't be worried -- you are not weak; you have simply become more feminine.

Start feeling this as your strength; it *is* strength. And soon you will see that it goes on growing: on the one hand you become more and more soft, on the other hand more and more strong. But this strength is subtle, not gross; this strength is divine, not that of the beast. This strength is that of a buddha. It grows slowly, slowly.

Have you not looked at the statue of Buddha -- how feminine he looks? Don't be worried... and I am coming with you!

[A sannyasin asks: I'd like you to say something to me about meditation, relaxation and concentration. When I meditate I seem to concentrate, and so I just would like a little guidance on that.]

Concentration is not meditation. They are totally different things, in fact, diametrically opposite. In concentration you narrow your consciousness to one point; in meditation you open up your consciousness to all directions.

For example, when I say 'Listen to the sounds -- this train passing... the dog barks on the road... a horn... a bird starts calling, a child cries, and a thousand and one things are happening -- when I say 'Listen' you have to be just open to all, with no choice.

Concentration is a choice; meditation is a choiceless awareness. If I say to you 'Concentrate' then I will

say 'Just concentrate on the sound of this train and don't allow any other sound to interfere. Narrow down your mind completely so that everything else is excluded, and you are only focussed on one sound.' Then it is concentration. But concentration is a kind of tension; it is unnatural, and it will tire you, it will exhaust you. You will be distracted again and again. And when you are distracted, you will feel miserable because you are failing, you are not up to the mark, you have not been able to concentrate. But you are trying to do something unnatural, that's why you are failing. You will feel guilty, inferior, and these are the dangers of it.

And even if you succeed -- one can succeed if one is stubborn enough -- in creating an unnatural state, then too you will not be getting anywhere really. If you succeed in concentration your mind will become more powerful. You will be able to do mathematics in a better way, your memory will become better; your calculation, your logic will become more sophisticated. But these are not the spiritual things. You will become more skillful in the mind, more efficient; but the real thing is how to go beyond the mind. You will be polishing the mind more and more, and polishing is not going beyond it.

The mind has to be transcended, and the only possibility of transcending is: just relax and let things be as they are. A very very passive awareness -- that is the meaning of meditation. A passive awareness sitting silently, watching... and that too has not to become a tension. If sometimes you forget watching, perfectly good! When you remember, you watch again; when you forget, you forget. This is relaxation, this is accepting life as it comes. Then great joy arises out of it. You are never tired and you are never distracted because nothing can distract you.

Distraction is possible only when you are trying to concentrate. When you are in meditation there is no distraction. Somebody shouts; you listen to that too. Somebody sings a song; you listen to that too -- whatsoever happens. You have no fixed idea of how things should be; you allow things to be as they are. Who are you to fix that things should be like this? Being in that state of silence, of passive awareness.... Lying on your bed or sitting on your chair, or just on a morning walk -- anywhere you can do it. Try that!

[A sannyasin says that she keeps repeating her patterns in relationships: When I feel my needs are not getting met, I start to blame him and I feel really bitter and I feel that it's destructive but I just keep doing it.]

It is being done by millions of people and that's why they are all miserable. We have a very wrong a priori idea that the other is there to fulfill our needs; that is the basic problem. The other is not there to fulfill your needs. If he does, feel grateful; if he does not, there is no question of complaint. Why should he?

His life is his, your life is yours. He is not born in the world just to fulfill your needs. He has to live *his* life. If by chance he is fulfilling your needs, feel grateful; that is a miracle. It need not have happened but it is happening -- feel grateful. But when it doesn't happen, there is nothing to cry about. It has to be understood that there is no need for it to happen. But we go on doing just the opposite: when somebody fulfills your needs you never feel grateful; you take it for granted. And when he does not fulfill your need you are angry, you are violent, you are destructive.

But these are the patterns of remaining in hell. If you choose to remain there, then that is your life! If you want to remain in hell, remain in hell. Otherwise it is a simple phenomenon It is not a question of repeating a certain pattern; it is seeing the foundation. The pattern is not so important. The pattern is based on a certain understanding, really, a misunderstanding.

Somehow we have gathered this idea; and there is a reason why it has happened to everybody. A child is born; the mother takes every care of the child, all needs are fulfilled. And the child thinks that he has some authority. Naturally, all his needs are fulfilled, so he takes it for granted that the whole existence exists just to fulfill his needs. For years it continues: the mother is always fulfilling the needs; the father is always there, and everybody takes care of the child. They have to take care because the child is so helpless, otherwise the child will die! But the child is learning a trick -- a very dangerous trick which will keep him always miserable. He is learning a strategy: slowly slowly the idea is settling in his heart that he is so special that everybody has to take care of him. If they take care of him, that's perfectly okay. There is no need even to say thank you; it's how things should be. And if they don't take care, then the child creates a tantrum. He cries and shouts and breaks things and forces them to follow his desires.

But your parents are your parents and the whole world is not your parent. When you move in the world and you fall in love with a man, he is not your father, you are not his mother. You have to see that he is a stranger, you are a stranger. It is a really only by the grace of god that you have met. Make each other's life as happy as possible, but there is no possibility of creating an expectation.

Expectations kill -- they kill all joy and all love. Don't expect anything! How can you expect from a

stranger? Just because you have lived with him for a few days, can you expect anything of him? The stranger is a stranger; whether you live with him for a few minutes, a few hours, a few days or a few years, it makes no difference. It is only a question of time. How can time make it different? -- a stranger is a stranger.

And if he does something for you, feel grateful; if he does not, that's perfectly right. Don't start fighting! Otherwise, sooner or later he will escape, unless he himself is a kind of masochist. If he wants to be tortured by you, then it is perfectly good, he will remain with you; otherwise he will not. A healthy person will escape.

My own observation is this, that so many people go on clinging to each other because they are unhappy. It is some kind of neurosis; it is not out of health. If the world becomes a little healthier, more psychologically sane, people will not cling. People will relate, but there will be no relationship. And to relate is beautiful; to create a relationship is ugly, because with relationships come all kinds of expectations. When you relate, there is no question.

You meet a stranger in the train and you start talking -- that is relating. You can even make love to the stranger, but that is relating. You don't even know his name, you don't know where he is going, who he is. In the middle of the night he will get out of the train at some station. You may not meet him again, ever, but those moments were beautiful and that memory will persist because there was no expectation, nothing. It was just out of nowhere that two persons had come close and then went on their own ways, creating no bondage for each other. In fact, even if you live with a man for years together, this should remain the case. Keep alert and let each moment be new.

You have to change -- not the pattern; you have to change the foundation. The pattern you have been trying to change many times, and it is not changing because the foundation remains the same. If you think the foundation is right, then it will not change. You have to dig deep and throw the old foundation completely out of your being. And then there will be no pattern, no repetition.

Love is a gift: if it happens, feel grateful; if it doesn't happen, it doesn't happen. Nothing can be done about it.

[A sannyasin says: I feel a lot of fear about committing myself... I don't know whether I'm ready to what feels like play with fire. It's to do with living here with you.]

No, if you don't feel ready to, don't! Why create unnecessary problems? There is no need to commit yourself, and if you feel that this is not the place or this is not the time for you to be here, don't get into it. Remain free!

My feeling is that it will be good for you if you go away from here once, mm? You are not yet ripe enough to be here. Going will help -- it will make you ripe. You need a little more wandering around. Unless it becomes absolutely clear to you that there is nowhere else to be and it becomes absolute, then only can you get into my world. Otherwise you can remain here and yet you will remain distant.

More and more this place is going to become only for those who are ready to commit themselves absolutely. So... and nothing is wrong in it, because one has to be true to oneself. If this is the situation in the mind, don't feel guilty -- it is perfectly good. You can go away for a few months, and if you feel better there, be there. Because I am all for your happiness, wherever you are happy, that is the place to be. If one day it becomes absolutely clear to you that this is the only place where you can be happy, then come.

Right now there is no need to become committed, because that will be half-hearted and that problem will continue in the mind. Ideas will come that you could have gone there, you could have been there and you could have done this, and what are you getting into and why? And with these problems you will never be in tune with me.

Let the right moment come for it. It will come soon. So whenever you want to go, you can go for a few months, mm? And a few trips to the West are very good -- they bring people closer to me, mm? You go. Good!

[A sannyasin says that she had a vision of monsters and spirits and it was very scary. It's so scary that she doesn't know what to do. And when she remembers, light comes. But when she forgets, people keep telling her to surround herself with white light...]

No need to surround yourself with any light. White light is as good as darkness; all is good. And these

monsters are not bad either -- they are also divine forms. The devil is a form of the divine. Do you know that the word 'devil' comes from the same root as 'divine'? They both mean the same!

Nothing is wrong, all is good. That should be the most fundamental attitude: all is good. When darkness comes, enjoy darkness; when light comes, dance with the light. When it is day, it is day; when it is night, it is night. In summer it is hot, in winter it is cold. Both are good, all is good. And one should not try to change anything. The effort to change anything means that you are against god. To relax into things as they are is trusting god.

If he sends a monster to [you], that means [you] need a monster. This is trust, this is faith. If he sends darkness, that means [you] need darkness. It must be an essential need for you. Do not create any false light around yourself -- that will be just imagination and of no value. When light is needed, he will send light too.

First the seed needs the darkness of the soil. It goes deep into the soil and disappears. In the depths of the soil there will be no sun, no moon, no stars, no light at all, no air. But that's a must. The seed will sprout there, then slowly slowly it will rise up in search of the light. Then it will rise towards the sun. And that's always so: every seed starts with darkness -- the child in the darkness of the womb... Darkness is very nourishing. So don't bother about what others say. What do they know?

Just accept whatsoever is happening, and accept with totality. Even if sometimes you feel a dislike, a subtle rejection, then too it has to be accepted. Slowly slowly the rejection will go, dislike will go, because slowly slowly you will understand that it was needed. That's what Jesus says at the last moment. Just a moment before, he was angry with god and he shouted at god 'Have you forsaken me? Why is this happening to me? Have you forgotten me?' There was complaint, and in complaint faith is gone, trust is lost.

He understood immediately. Before he died, he regained his balance, he became calm and cool, and he looked at the sky again. Now those eyes were full of prayer and love. He said 'Thy kingdom come, thy will be done. Whatsoever you are doing, go on doing it. What I am saying, don't listen to it, because whatsoever I say will be wrong.'

So don't be bothered to create any white light or anything. Whatsoever is, is good. Live it joyously, thankfully, and you will grow!

The Miracle

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The Miracle

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[Osho spoke about the difference between meditation and concentration. In the past the two have been thought to be synonymous, and they are not.]

Not only are they not synonymous, they are absolutely opposite dimensions. They never meet anywhere, they never cross each other's path -- different worlds altogether.

Concentration is something within the mind and meditation is something beyond the mind. Concentration has its own utility. If you are working on a scientific project then concentration is needed; then you have to focus all your mind-energy on a single point. The more focussed you are, the more clear will be your observation, obviously, because your energy will not be spread out; you will not be moving here and there, wavering, thinking of this and that. Your whole energy will be pouring into a single point, you will be ore penetrating. But this state is a state of tension hence the word 'attention'.

Attention means concentration. And one cannot concentrate for a long period because it is unnatural, it is against the natural flow of your being. It keeps you stagnant, and one point, and life is riverlike, life is a flow. Life wants to move, life wants to explore. It feels suffocated being stuck at one point. But concentration has its utility; it helps you to understand the object of observation.

Meditation is relaxation. It is not tension, it is not strain. It has nothing to do with focussing, on the contrary, it is a relaxed opening to all that is. You are not interested in something special, you are not excluding anything from your consciousness.

Concentration excludes much, only then can it focus on the small object that it wants to understand. Meditation does not want to understand anything at all, it wants to relax with existence. It is a let-go. It is not an effort to understand, it is an effort to merge and melt into the reality with no desire to understand -- full of wonder a child, full of awe, ready to go into the mysterious, into the miraculous, with no motive to understand -- because that motive becomes a tension.

I teach relaxation, being at ease with existence, so totally at ease that there is no question of distraction at all. When you are concentrating there are thousands of things which will try to distract you; a train passing by will be a distraction. The scientist needs a soundproof air-conditioned room so nothing distracts him, but in an absolutely soundproof air-conditioned room new distractions are felt. For the first time you start hearing your own heartbeat. If it is really sound proof, totally soundproof, you will start hearing your heartbeat as loudly as if you are hearing it through a stethoscope. You will start hearing the noise, the sound of your breathing. Not only that, people who are very sensitive start hearing the sound of the blood running through the body.

You cannot avoid distraction. If you are trying to concentrate then distraction and anger are bound to be there because whenever you are distracted you will be angry at yourself that you missed again. You will force yourself again.

Concentration needs a tremendous effort to control. It is a bracketing. The whole reality has to be bracketed out except for a small thing on which you are focussing. Hence the definition of science: knowing more and more about less and less. That's why science creates so many branches.

In the beginning there was only one science; they used to call it natural philosophy. In tradition universities like Oxford and science departments are still called the Departments of Natural Philosophy. That is a three-hundred-year-old idea -- when science was not yet divided into many branches. Then physics and chemistry became separate; then chemistry also became divided into organic and inorganic, then physics also became divided into pure and practical, and so on, so forth. Now there are so many divisions and they go on dividing.

I have heard a twenty-first century story: a man goes to an eye specialist and tells him his eye is getting worse and worse every day; "Please help me. I cannot see with one of my eyes." The doctor says "Which eye s getting worse? -- right or left." The man says "The right," and the doctor says "Sorry -- I specialise only in the left eye. You will have to go to some other expert."

That's how the situation is. In the old days there was only one physician. A good doctor was needed and he would do everything. Now you go to one doctor and he will send you to a thousand doctors. Every doctor

has his own specialisation.

If science is knowing more and more about less and less, then I define religion as knowing less and less about more and more. And the day you know nothing about all, you have become enlightened. That is the day one becomes a buddha. He knows nothing about the whole. He lives it, he enjoys it, he loves it, but he knows nothing. He has become as innocent as a child again.

That's my understanding of meditation.

And Inge is also a beautiful name; it comes from Norse mythology. In Norse mythology Inge was the god of creativity, peace and prosperity. Through meditation all these things happen naturally; no endeavour is needed. As you relax you become more and more sensitive, more and more creative, more and more peaceful. And this is true prosperity. I am not saying you will become rich, that money will start pouring in, that money will start growing on trees. What to say about money? -- even bananas don't grow on trees!

Just the other day I was looking at a scientific book and I cam across this new discover of the scientists that bananas don't grow on trees because the banana tree is not a tree, in fact. It cannot be called a tree; it has no branches, no trunk. Linguistically it is wrong to call it a tree. It is only a stalk; it is just leaves and nothing else. You go on peeling the leaves and nothing is left. It is not a tree. I liked the idea!

By prosperity I mean something inner. Money will not grow, bananas will not grow but something more valuable -- nirvana -- will start growing within you.

-- How long will you be here?

-- As long as possible.

-- That's good. Then nirvana is bound to grow! Avoid bananas -- there are many here!

[Dieter means full of justice, and a man who has never experienced meditation can never be that. Osho talks about the difference between a person who functions from their mind and a person who functions from a state of meditation.]

Mind can never be just for the simple reason that mind means all the accumulated prejudices. How can prejudices be just? When your mind is full of prejudices, concepts, ideologies, conclusions, beliefs, which have been handed over to you, which are not your own experiences which have been handed over by one generation to another generation for thousands of years... and sometimes such stupid ideas go on and on for centuries that one wonders whether to call man a rational being or not.

In fact Aristotle was the first man to define man as a rational being. He himself was not very rational. He went on writing in books that women have less teeth than men -- because that was the prevalent idea in Greece for thousands of years. He had two wives, he could have counted their teeth any day. Not only one but two wives were there, but he never counted their teeth. And this man says "Man is a rational being. " What kind of rational being is this? One woman is enough and you have two wives -- plenty! And it would have been no trouble; it was not such a great experiment that you needed money, sophisticated instruments or anything. He could have just told the wives "Open your mouth..." In fact wives always keep their mouths open! It is difficult to tell them to shut up! That's why every language is called "the mother tongue"... because the father never gets a chance to say anything!

In fact it is said that god created man first so that the poor man could at least say a few words before... He could not count his wives' teeth but he went on writing....

We always go on perpetuating prejudices, old ideas, because it is easier. Who wants to enquire about everything? And through these clouds we look at things. And then justice is not possible, it is absolutely impossible.

If Jews could have looked at Jesus by putting their minds aside there would have been justice, but they could not put their minds aside. They looked through the Jewish idea, so they started asking stupid things: "If you are the messiah, then prove this, prove that." In fact crucifying Jesus was only an effort to know whether he was the messiah or not. They were waiting for a miracle, for him to do his miracle, and if he had done a miracle he would have been accepted by the Jews.

But a man like Jesus never follows people's ideas; he lives according to his own light. He cannot be forced to adjust to a category.

If the Greeks could have put their mind aside they would have loved Socrates -- such a beautiful man and they had to poison him and kill him. The same thing has always been happening: they murdered Al Hillaj Mansoor just for a small simple thing; he declared "I am god," and that is very much against the Mohammedan idea. Mohammedans say a man can never be god. God is the creator. How can a creature be

the creator? Now these are just your guesses.

Al Hillaj Mansoor was saying it not according to any logical thinking, he had *experienced*. He became silent, meditative and he came to know "I am one with the whole. There is no creation and no creator. There is no division; it is all one creative energy, one organic unity.

Because of this he declared "I am god" -- "Ana'l Haq" -- I am the truth. But Mohammedans could not tolerate it. This was against their ancient idea. They were far more interested in a stupid idea rather than in this beautiful man. They have not created another man of his calibre. It is easy to kill a Al Hillaj Mansoor; it takes centuries to create another Al Hillaj Mansoor. In fact with the death of Socrates Athens died, Athens disappeared from the world map; it lost its splendour, its glory. That whole glory was dependent on the presence of Socrates.

When Socrates was alive Athens had become the capital, the intellectual capital of the whole world. People were travelling towards Athens from all over the world to sit at the feet of Socrates. Twenty-five centuries have passed since then but the Greeks have not been able to produce another man who can be compared with Socrates. He still remains such a high peak that it seems almost impossible that the Greeks will ever be able to reach to that height.

Jesus was the very pinnacle of Jewish genius. But they killed their own flowering, they destroyed their own flower for which they had waited for centuries. And the simple reason is that we go on looking through the mind.

There is another was of looking at life, at people, at existence -- and that is by putting the mind aside. I call it meditation when you put the mind aside and you look without any interference from your thoughts. You simply look like a mirror, you simply reflect, with no desire to impose any idea, with no prejudice, no concept, with no philosophy, no religion. You come to know that which is. And after that whatsoever you do is just, it cannot be unjust.

[Osho speaks on love as the path to god because it is the heart that has a direct line to that experience. But we live in the head...]

... And because we live in the head we have lost contact with god. And we never think that we have lost contact, on the contrary, we start thinking that there seems to be no god.

It is like a man sitting with closed eyes and thinking there is darkness, there is no light. Rather than thinking "I may be sitting with closed eyes," he is ready to deny the sun, the light, rather than trying to open his eyes.

God cannot be proved by any argumentation because it is not a question of logic, god can be known only through love. It is an experience of union, union with the whole. And the only way to be united with the whole is love.

My sannyasins have to live love. They need not bother about churches and temples and mosques and they need not bother about great philosophical and theological treatises, all kinds of esoteric nonsense, occult stupidities. They have to be very simple, in a single word "lovers", lovers of all that is. And then god is not far away.

[Anand Sargam means the seven notes of music.]

Indian music believes is seven notes: sa, re, ga, ma, pa, dha, nee, sa. This contains the whole spectrum of Indian music. This is just like the seven colors of the sunrays; when a sunray passes through a prism it becomes divided into seven colors. The sunray is white. It is really a miracle to see it becoming a rainbow. And if you mix those seven colors together again, it becomes white. White contains all the colors.

The same is the case with music. Silence contains all the seven notes; the moment you express it, it becomes seven notes. Silence contains the whole world of music, just like the color white; hence those who have known silence have known tremendous music. But it is a music which cannot be expressed, it is a music which cannot even be heard. It is only experienced, it is like a taste on the tongue.

Bliss also is a multi-splendored phenomenon; it also has seven notes to it. Those who have gone into the innermost world of man have discovered that man consists of seven centers. Each center gives its own kind of pleasure. Ordinarily we are acquainted with the lowest center, the sex center; hence in peoples' minds pleasure means something sexual. That is only the first dimension of bliss, the lowest. Nothing is wrong in it but one should not be confined to it. One should use it as a jumping board for something higher.

There are still six planes and the seventh is samadhi, the seventh is the ultimate of meditation. At the seventh you come to know the highest peak of bliss.

My approach is that a man should be capable of knowing all seven notes, the whole spectrum, the whole ladder from the lowest rung to the highest; only then is man whole and only then does he become holy. Hence I am not in favor of renouncing anything. Absorb everything, renounce nothing. Digest every experience, renounce nothing. Rejoice in everything, renounce nothing. And then one day that ultimate music explodes and fills you with bliss, benediction.

[Anand Utsavo means bliss and celebration.]
Religion has been dominated by ill and pathological people for centuries...

My approach to religion is totally different. It is rooted in celebration, in wholeness, in health. I am not against life, I am in absolute love with life because to me life is god. There is no god other than life. One need not bother about any god up above there, in the heavens. God is within you and god is all around you, within everything. God means existence, that which exists is divine; hence even death is divine because that too exists. It exists as much as life itself, it is the very culmination of life. Life comes to a crescendo in death.

And I teach my sannyasins to celebrate everything. Celebrate birth, celebrate life, celebrate death. Celebration has to be the most fundamental thing in my sannyasin's life. Accept everything with totality because nothing wrong can ever happen. And if anything happens it cannot be wrong because only god can happen, because only god is.

So I am against all those so-called saints who live a sad kind of life with long faces, very serious looking, as if they are doing something great. They are simply stupid and nothing else! To me, children are more saintly because they can dance so light-heartedly, they can sing and they can rejoice in small things. Just watch them running on the seashore, on the beach, collecting colored stones, seashells, as if they have found a mine of diamonds. Their joy is radiant, overflowing. And that is my vision of a real saint. A real saint becomes a child again.

Jesus says, "Unless you are like small children you will not enter into my kingdom of god," and I absolutely agree with him. Love and laughter are far more precious to me than these so-called prayers and the worship and rituals of religion. You will have to learn a totally new dimension of life with me. You will have to unburden yourself, because I say if you can dance god is yours, if you can sing he sings within you. If you can love he is always present. Whenever there is love happening, god is happening. If you can cry joyously and laugh joyously, if you can laugh so deeply that you start crying, then know well that god is around you. God is always there whenever you are passionately, intensely into something.

A sannyasin has to learn to live life moment to moment with total intensity, as if there is going to be no other moment, as if this is the last moment -- the first and the last both, because he never bothers about the past -- that which is gone is gone -- and he never bothers about the future -- that which has not come yet has not come yet. He lives in the moment. And because there is only this moment to live all his energy is poured into this moment. His life starts having a flavor of totality. And that flavor is religion, that flavor is prayer.

The Miracle

Chapter #2
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[Osho talked about different facets of meditation to the new sannyasins. It's a process of death and resurrection he told the first.]

It is a paradoxical phenomenon: on the one hand you, as you were before disappear completely. Your whole identity evaporates as if it has only been a dream; not even a trace is left behind. And on the other hand there is a new upsurge of energy, a new beginning, a fresh beginning, as if you are the first man on earth, as if god has created Adam again.

It is absolutely discontinuous with your old idea of yourself. There is no continuity at all; hence it is a death and a resurrection, the death of the old and the birth of the new. It is the most strange phenomenon in the world -- death and life together -- the most mysterious experience.

A famous Zen master, Shido Bunan, used to say again and again to his disciples: "While living, be dead...* thoroughly dead.' Whatever you then do, as you will, is always good."

He also used to say when you are both alive and dead, thoroughly dead to yourself, how superb the smallest pleasure!"

Man lives with a false idea about his being and it is that false notion that causes all the miseries, that creates hell. There is no way to get rid of miseries living within your world of the ego. You can change from one misery to another misery, you can divorce one misery but you will be immediately married to another. But you cannot get beyond misery within the world of the ego. To go beyond misery means to let the ego die.

Jesus says "Let the dead bury their dead." Whatsoever is gone is gone, whatsoever is dead is dead; don't go on carrying it because it kills your life. Carrying a corpse is dangerous. And we are all carrying not a single corpse but many corpses, hence our growth is nil. We cannot progress even a single inch -- the weight is too much, the weight of a past of thousands of years.

Sannyas means getting rid of the whole past, your past and the past of the collectivity you are born in: the Christian, the Hindu, the Mohammedan, the Indian, the Arabian, the German, the white man's past, the black man's past, man's past, woman's past -- the past as such. It has to be completely burned so it cannot raise it's head again. In a single blow one has to cut all connections with the past. That's what sannyas is, it is becoming thoroughly dead to the past.

The moment you are courageous enough to be thoroughly dead to the past, a miracle happens, the greatest miracle of life, *the* miracle, the only miracle -- that you are resurrected. And then you are resurrected you don't belong to time, you belong to eternity; you are no more mortal, you are immortal.

The whole art of sannyas is first learning the process of dying to the past and then, second, learning how to live in the present. Within these two steps the whole journey is complete.

And your name, Han, is also beautiful; it comes from a Hebrew root, john. It means god's gracious gift.

Meditation is the greatest gift one can long for, one can pray for, because every other treasure is just rubbish compared to it. And because John was the most beloved disciple of Jesus, it has also become associated symbolically with a new meaning: the beloved disciple.

Sannyas means disciplehood. It means merging and melting into the master, forgetting your self, your separate entity. The master is only an opportunity to help you to get rid of the ego. Once you are free of the ego you have passed through the master, through the gate, you have entered into god. The master is only a gate, but without passing through the gate nobody en into the temple of god.

[Then he talked about meditation as being like a fire because it burns away most of who you think you are and leaves behind only what's really essential, your intrinsic core.]

We cling to the circumference, so much so that we have completely forgotten about the centre. Unless the circumference disappears completely we are not going to be reminded of the centre. And the centre contains all, the very kingdom of god.

And the centre is capable of creating a thousand and one circumferences, so there is no fear; one can burn one's circumference and go to the centre, to the roots; they are capable -- their potential is infinite -- of

bringing forth another tree. But when you are born you are unconscious. You are born as a centre but because you are unconscious you start creating a circumference -- society helps to create it -- but you are unconscious, so whatsoever people go on forcing upon you becomes your periphery. It is borrowed, and anything borrowed is ugly, anything borrowed is against your nature. It is others' imposition, their desires and ambitions.

Your father wanted you to be a doctor or an engineer. Nobody ever bothered about what your potential was; maybe you were born to be a poet. Now, forcing you to be an engineer is almost murdering you because engineering cannot be poetry, it is very unpoetic. You may be a born musician and forcing you to become a mathematician is violent, very violent. And for centuries we have been doing this to every child. The child is the most oppressed and exploited person in the whole world.

First we were thinking that the proletariat is the most oppressed class; then we became aware that even more than the proletariat, woman is the most exploited class. Now a third thing is going to happen, it is already happening; those who are pioneers, those who always go on exploring into the unknown, are becoming aware that the child is the most exploited and oppressed person and the most helpless. Even the proletariat are not so helpless. They can fight back, they have their unions and now they have great organisations, political parties and ideologies. The woman is also starting to fight back, asserting herself. But the child is the problem -- who will fight for the child?

Because he is so helpless he cannot have unions, he cannot be independent, he cannot earn his own livelihood. He is so utterly dependent that it is very easy to exploit him. And the people who have been exploiting him are not doing it consciously; in fact they intend to help the child in every possible way. They love the child, that's what they say, but their love is unconscious and anything unconscious, even love, becomes poisonous.

Unconsciousness is poison; it can be destructive to any beautiful thing. And just the opposite is the case with consciousness: a man with consciousness can use even poison in such a way that it becomes medicinal. The unconscious man, even if you give him elixir, ambrosia, is bound to kill himself or others with it. He cannot do otherwise.

Parents are not consciously exploiting their children; they are doing it for the child's sake. They think that if he is a engineer, a scientist, a mathematician, a professor, a politician, a president, a prime minister, that will be good for him; if he is rich, has great money and wealth and name and fame, he will be happy in his life. But they are completely unconscious because they know... but they know only in a very very vague way, it is not clear-cut. They see presidents, prime ministers; they know they are not happy. They see the rich people; they know they are not happy. They themselves may be rich and they know they are not happy. They may have succeeded in their life, in their profession, and they know that life has been just a stupid exercise of utter futility, nothing has been gained. But that's all they know, and that's all they can teach. With all good wishes they impose their ideas on the child.

That becomes the circumference of everyone.

Sannyas means that we will have to destroy that circumference so that you can be brought back to your original centre. The Zen people call it the original face -- your face before anybody started painting it and putting masks on it to make it beautiful, to make it *look* beautiful -- just the original face as nature intended it to be. That already exists at the centre but the circumference has to disappear. And through the fire of meditation is the only way -- because the circumference means the mind and meditation means no-mind; hence I say the only way, because if mind has to be destroyed then you have to learn the ways of being a no-mind.

And once you have discovered your centre you can a totally new circumference, but it will be accordance with your nature. Then life has beauty, harmony, grace. And to live in harmony is to know god.

How long will you be staying?'

About one or two years' replied the new sannyasin.

That's very good! So the fire is going to do its work!

[Meditation is fire -- and rebellion, he went on to say to someone else.]

Meditation brings rebellion in life -- rebellion against all traditions, conventions, dogmas, creeds, rebellion against the whole past, because unless you are completely clean of the past you cannot be totally herenow. And unless you are totally herenow you will never know what the truth is.

Truth is never in the past, never in the future; truth is always here and now. Truth means that which is. You cannot use the word 'was' for truth or 'will be' for truth; truth is always 'is', isness is truth.

Our mind goes on moving from the past to the future. It is like a pendulum moving from one extreme to another extreme. It never stays in the middle, and the middle is the truth. From the past to the future, from the future to the past, we go on shuttling like a goods train. We never stay in the now, and the now is the nature of existence. Existence knows only one tense, the present tense.

That is the greatest rebellion in life, to drop all the traditions and all conventions -- Christianity, Hinduism, Mohammedanism, the Koran, the Bible, the Gita -- to drop them all in toto. It needs guts, needs courage, it needs a man, not a child, It needs some integrity, some growth. And my whole work here is to help you to become more mature so that you can pass through this rebellion.

Once you have passed through this rebellion Christ is born in you, Buddha is born in you; they are different names for the same experience. But all this happens through meditation, hence sannyas revolves around the idea of meditation.

I don't give you any other thing, no character, no ordinary life style. I just tell you a simple and single thing: be meditative. In meditation is my whole philosophy of life. Out of it thousands of flowers bloom and blossom. Out of it everything that is needed comes by itself -- you need not search for it,'

Mind is an identification with the body. One feels 'I am the body'; this is the state of mind. Meditation is a disidentification with the body. One starts feeling 'I am in the body but I am not the body. The body is just like a house and I am residing in it. I have resided in many bodies, many houses -- there is no need to cling to this particular house. This house is going to collapse as all houses always collapse sooner or later. But my being is eternal, it cannot collapse. It is not made of collapsible material, it is not made of material at al]; it is just pure consciousness.

As you move into meditation this feeling starts becoming stronger every day. That does not mean that you start neglecting the body, on the contrary, you start caring about the body more carefully because it is a beautiful house, a gift of god. You have to keep it clean and beautiful and young and vital, energetic, alive, because you have to live in it for many many years. There is no need to make it ugly, poor, starved. Make it a palace, make it a marble palace, make it a temple, but remember "I am not it," so when it dies you are not dying. The body is born, the body dies; you are never born and you never die.

And the method of meditation is very simple: just watching. Three things have to be watched. The first is the body and its actions. Walking, watch it; sitting, lying down, watch it, and as you watch you will be able to understand "I am the watcher and the body is the watched. It is separate from me." Then there is a deeper watchfulness, the second step. Watch your mind and its activities: thoughts, desires, memories, dreams. If you have succeeded in the first you are bound to succeed in the second too. And then suddenly you become aware "I am not the mind either." Then the subtlest watching begins, the third step. Watch your feelings, sentiments, emotions, moods -- which are very vague and subtle -- watch your heart.

Once a person has become able to watch all three he transcends them, he becomes aware of the fourth, his true being. That is the moment when the soul is born, really born. Before that you were only so-so alive, lukewarm, but not intensely alive, not passionately alive, not totally alive.
I believe in totality, intensity.

God isn't a person he told the next sannyasin, so if you imagine you are praying to god you're only paying homage to your own imagination.

... and people have created as many gods as they want. But godliness is a truth. Godliness means a quality, aliveness. The whole existence is full of aliveness. It is a dance a celebration. It is not just matter, it is consciousness.

The people who believe in god are believing in a superstition. The people who really want to find out the truth about god have not to believe but to meditate. Meditation requires no a priori belief; it simply means watching your mind and becoming silent. Slowly slowly mind starts disappearing and silence becomes more and more profound. When the mind completely disappears and there is only a peace pervading you, you become aware of godliness. Then the whole existence is transformed. It becomes luminous, with the tremendously beautiful presence of something mysterious. That mystery is god, that luminosity is god, that bliss is god, that benediction is god.

[This Osho followed by talking about the two kinds of silence that one can experience.]

One is a very superficial silence. Everybody experiences it once in a while -- the silence that you feel when you wake up in the morning just for a few seconds. There is no worry, no thought. Just for a few

seconds there is a gap, night is over, the dreams are finished and the day with all its worries and troubles has not yet started. But it is a superficial silence; it is a by-product of sleep. Sleep is rest but it is not a deep rest, hence it cannot give you a deep silence.

Meditation is a deep deep rest, as deep as possible. And it goes on deepening every day. A moment comes in meditation when the depth is such, abysmal, that you cannot see any bottom anywhere; it is infinite. Then you go on falling and falling into that deep abyss; there is nowhere to stop. But the deeper you go, the more bliss arises.

Superficial silence can be disturbed very easily by any silly thing. If you get up out of your bed and you don't find your slippers where they should be, if the servant has forgotten to put them there, all silence is disturbed and you are mad and you start slamming doors and doing all kinds of things. This kind of silence is of not much use. This silence also comes after making love, but that too is very momentary; soon it is lost.

Sannyas is the search for a silence that remains like an undercurrent for twenty-four hours a day, so deep and so profound that there is no possibility of it getting disturbed. Nothing can disturb it, not even death.

It happened once: a Zen master was writing a letter -- it was the middle of the night -- and a thief entered his hut. Of course the door was not locked; there was nothing there, so there was no need for a lock. The thief came into the house just through a misunderstanding. If he had known that it was a Zen master's house he would not have entered, because what can you find in a Zen master's house?

But when he entered the Zen master looked at him and asked him 'What do you want?' The way he asked ... the thief could not lie. When you are encountering a man of truth it is very difficult to lie, it is almost impossible.

The thief said "I am sorry -- I am a thief -- I have come to steal something. But excuse me, I never know that I was entering a Zen master's house."

The master said "Don't feel embarrassed. Look into that box -- there are ten rupees. More I cannot offer because more I don't have. You can take those ten rupees, you deserve them. You have come so far and the night is so dark. And in fact I am feeling very happy: this is the first time a thief has given me the honour of being thought rich, otherwise I am a poor man. You have honoured me by coming to my house; now I can also brag that thieves have started coming to me, to my house. So take out those ten rupees.

The thief was in such a puzzled state he could not figure it out, what to do, what not to do, how to manage with this man. He wanted somehow to escape so he quickly took out the ten rupees and as he was leaving the master said "Wait. Leave at least one rupee in the box because in the morning I will have to pay the milkman. Put it back"

So the thief followed the master just like a small child. He wanted somehow to escape this dangerous man. What kind of thing was this -- because he had been stealing his whole life and for the first time he had encountered a real man.

He rushed out of the room. The master said "Wait, learn a few manners -- thank me first and then close the door." So he had to thank the master and close the door.

After a few days he was caught -- there were some other cases against him -- and he confessed that he had stolen from the master also.

The judge said "This is too much, to steal from a man who is enlightened. Don't you have any heart? Are you completely dead or what?" And he said "I will call the master to court and if he says you have stolen from him, that's enough. Then I will not look into other cases, that's enough: I will send you at least for twenty years."

The master was called and the master said "This is a beautiful man. Release him immediately. He never stole from me." Now there was another surprise for the thief. The master said "Because he thanked me you cannot call it stealing. I gave him the money and he thanked me for it, he was perfectly grateful for it. And I asked him to close the door and he had. In fact I owe one rupee to him." He had brought one rupee for the thief saying "Please accept this one rupee because that night I had to tell you to leave one rupee. It was not good of me but you were so generous that you left one rupee for me for the morning milk. And remember, if you have to come again, at least inform me two days before. Then I will manage something. I will beg and I will find a few people and I will arrange some money for you."

Because the master said release him, the thief was released. He followed the master to his hut. The master says 'Why are you following me? I told you, if you want to steal anything you have to inform me two days before. Come in two days.' The thief said "Forget all about stealing, I am coming to be initiated by you, because this is the first time I have seen what profound silence is. Now there is only one longing in me, to

be as silent as you are. I have seen the beauty and the grace of it and the bliss of it. You are my first encounter with god."
Meditation brings such a profound silence that cannot be disturbed at all.
How long will you be here?

Two more weeks, said Lalita, the Italian translator, but she's coming back in January for one year.

That's perfectly good. Come back! And one year always means forever. First come here, come here for one year -- I trust Italians

The Miracle

Chapter #3
Chapter title: None

3 August 1980 pm in Chuang Tzu Auditorium

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[Tonight Osho talked about different aspects of bliss. He began by saying that whereas misery is a state of absolute restlessness.]

People are aware only either of more misery or of less misery; what they can happiness is nothing but less misery. Compared to more misery it looks like happiness but if you observe deeply you will find an undercurrent. Even in your so-called most beautiful moments the restlessness remains.

It is like second nature to us because for been indoctrinated in the ways of misery. It is not a question of any particular individual, the collective consciousness has become restless because we are taught to be ambitious. How can you rest when there is ambition? Ambition means to run and to run with speed because there are other runners also, you are not alone; compete and compete by all possible means. It doesn't matter whether those means are good or bad, all that matters is success -- because we have been told again and again that nothing succeeds like success.

If you are successful whatsoever you have done will be thought good. If you fail even that which was good will be thought to be bad.

So we are being prepared for a political struggle -- for money, power, prestige, name, fame. Naturally all these things create a kind of feverishness, they don't allow you to rest; rest seems to be a waste of time. Again and again we are reminded from all nooks and corners, by the parents, by the priests, by the pedagogues, by the politicians, that it is better to do something than nothing. And rest means doing nothing...

They are even telling you that to do something stupid is good, but go on doing *something* so that you remain a doer, so you don't lose the quality of being a doer. They have condemned rest like anything. They say an empty mind is the devil's workshop.

Rest means emptiness. Rest means there is no thought, no desire, nowhere to go; one is simply relaxing within one's being. It is a tremendous contentment with the moment, in the moment, here, now. There is no future, no past, only this moment exists. There is no space to run anywhere, there is no space for a thought to even arise.

My whole teaching is just the opposite of all this nonsense that has been imposed on humanity. It has poisoned human consciousness. I way to you nothing is better than anything. Howsoever good that thing may be it can never be better than nothing. I say to you emptiness is not the devil's workshop; it is god's shrine.

Drop all those ideas that disturb your rest -- ambitions, desires, competitiveness, jealousies. Drop the whole idea that life is a struggle. Life is something to be rejoiced in, something to be celebrated. It is not a struggle, it is not what Charles Darwin says that it is -- a constant struggle, a tooth-and-nail struggle with everybody at everybody else's neck, that only those who are fittest survive.

That is a basic misunderstanding, but if a misunderstanding remains there and is taught continuously it becomes a fact. Fiction becomes fact if you go on hypnotising people about it.

People know so much about Charles Darwin because every school, every college, every university teaches his theory, but people don't know much about Prince Kropotkin. They have not even heard the name of a beautiful man who fought his whole life against the idea of struggle.

He said life is a co-operation, not a conflict. And he says the whole of life is a harmony, not a struggle. It is not the fittest who survive, it is the most cunning, the most cruel, the most violent, who survive in this struggle. They are not the fittest. In fact the fittest person will find it very difficult, almost impossible, to survive.

Jesus could not survive, Buddha could not survive, Krishna could not survive, Socrates could not survive -- and these were the fittest people, the most beautiful people the earth has ever produced. Genghis Khan survived, Tamerlain survived, Adolf Hitler survived -- they became leaders of men.

Charles Darwin's whole idea supports something ugly.

Sannyas means dropping out of this rat-race. Sannyas is a totally different vision of life. It is so short -- don't waste it in struggling. And with *whom* are you struggling? They are the same people you can dance with, the same people you can sing with, the same people you can love -- and you are struggling with them.

My sannyasins have to learn rest, non-competitiveness, harmony, love, because life is so short, don't waste a moment in any stupid thing. Make it a joyous pilgrimage -- and it can be. When I say that I say it from my experience and through my experience of thousands of people who have entered into my world, my vision, who have become part of me.

Now you are also becoming part of me. Sannyas is falling into a deep love affair. But the word 'rest' is a key word, remember it!'

[Misery has become second nature to us, he'd told the first sannyasin. But bliss is our essential nature he went on to say.]

Bliss is a flame at the very core of your being. It is already there, covered with many layers of thoughts, memories, desires, expectations, anger, hurts, wounds. The crowd of all these things is such that you cannot see the small flame. This crowd has to be dispersed -- that can be done very easily. That's what we are doing here: dispersing the crowd.

And once this crowd is gone, these clouds are gone, you will be surprised: you have an eternal light within you. And once clouds are no more there that light starts spreading inside you, it fills you totally -- not only that, it starts radiating outside you. Those who have eyes will be able to see it and those who have ears will be able to hear the music of it.

That's why all over the world in all ages we have always painted pictures of people like Jesus and Buddha with an aura. That aura is not anything physical but it has been seen by people who are deep in love with Christ or Buddha. Love opens their inner eyes, they have seen it, they have seen Buddha surrounded by light.

In India you will come across many Shiva temples ana you will see the Shivalinga. Ordinarily on the superficial level, it is thought to be a phallic symbol, but it has a double meaning! For the uninitiated it is a phallic symbol; for the initiated it is just the form of a flame, the inner flame, the inner light. It is exactly the form of the inner light.

And why...?

(Words missing) ... really deeply in love they will be surrounded by a subtle glow. It can be seen, it has even been photographed. Although their energies are moving downwards, it triggers the inner flame too because the source is the same. Hence sex has something sacred about it. The whole science of Tantra was born out of this understanding -- that it is the same energy, the only question is that if it goes downwards it generates children; if it goes upwards it generates you, it regenerates you, it resurrects you.

That is the meaning of Jyoti -- flame. It is there, we just have to discover it.'

[A flame, a forgotten language -- bliss only has to be rediscovered he reiterated.]

The child knows bliss in the mother's womb because in the mother's womb he is in complete rest. For nine months there is no worry, no fear, no anxiety, no question of security; he is in the most comfortable position he will ever be. He is floating in the mother's womb in what is almost sea water. It is warm and he is in a total rest. He has nothing to do, nourishment is supplied; and he is in complete darkness -- no disturbance of any kind, no noise.

For nine months he tastes something tremendously blissful. And then comes birth and the disruption of his world. Then his whole world is shattered. Then he has to become acquainted with strange things, strange people, strange situations. Slowly slowly he has to be responsible. He starts worrying, anxiety always a question of whether to do this or that. He is always in a state of either/or, and then on and on.... Then he forgets everything of those nine months. But somewhere deep down that memory remains. It cannot be eradicated. It becomes burdened by other things, covered by other things, but it can be easily claimed.

Sannyas does not give you anything new -- there is nothing new under the heaven. And nothing is old either because if anything it new it can become old; if there is nothing new nothing can ever become old. The whole question is how to remember a forgotten language.

To become a sannyasin means to enter the womb of the master again. It is a subtler womb than your mother could have provided you. Your mother can give you a physical birth -- the master can give you a spiritual birth.'

[Just in case anyone had latched on to the idea that bliss didn't have to be achieved, striven for, Osho promptly told the next sannyasin that it could only be ours through concerted effort!]

Man may know many things but if he has not known bliss all his knowledge is futile. He has been simply collecting seashells and coloured stones on the shore of life; he has not been able to find a single mine of diamonds. It is only bliss that makes you aware for the first time that now you have known something worth knowing. Before knowing bliss don't deceive yourself that anything else is knowledge. Bliss is the only true knowledge. Let it become the goal, let all your energies be focussed on this single goal, that bliss has to be achieved. And it can be achieved. All that is needed is a total, intense effort.

It can be achieved in a single moment if you are ready to risk all for it. And it is so valuable that all can be risked for it. A single drop of bliss is enough because it transforms your whole being. You are no more part of time, you become part of eternity. You are no more a mortal, you become immortal. And that is the whole purpose of human life.

[And then he talked of innocence.]

Jesus says "Unless you are like small children you will not enter into the kingdom of god." He has asserted there something very fundamental. In fact nobody had ever said it so clearly before him. Nobody had ever raised the child to such a pinnacle.

In the past all the societies and all the civilisations have praised the old man because the old man seemed to them wise, knowledgeable, experienced. In the East the old man has been almost worshipped. The older more he is worshipped. Hence in India you will find people claiming old age -- they are not that old. Somebody will claim that he is one-hundred-and-fifty years old, and ho will look only sixty or at the most seventy.

I have heard a famous story: a man in the Himalayas used to claim that he was seven hundred years old. And Indians are very gullible, they immediately believe. A visitor from the West was surprised because the man looked not more than seventy -- at the most seventy -- and he was claiming to be seven hundred years old? So he tried to rind out in some way how

The old man had a small boy, for small errands, to bring milk and his food to him. The boy was not more than fourteen or at the most fifteen. The visitor bribed the boy. When they became very friendly the westerner asked him "Just tell me one things what do you think about your master's age? Is he seven hundred years old?" The boy said "I cannot say anything because I have only been with him for three hundred years."

In the East old age has been praised so much for the simple reason because the old man gathers experience, knowledge, naturally -- he lives life. But to grow old does not necessarily mean to grow up. To

have much knowledge does not necessarily mean wisdom.

You can find old fools. In fact if you are a fool the older you are, the greater fool you will be. Whatsoever you are your age is not going to change it; it is going to add something to it. So a young fool becomes an old fool. That does not mean that just by becoming old he becomes wise, otherwise things would have been very easy, every old man would have been enlightened.

I love Jesus for many reasons: he has many insight of tremendous value -- this is one of his great insights: "Unless you are like small children you will not enter into my kingdom of god." I agree absolutely. One has to become a child again, one has to drop all knowledge, all experience, because all knowledge, all experience, is nothing but dust collected on the mirror of your consciousness. If you are capable of cleaning your mirror and again becoming like a child, full of wonder and awe, knowing nothing but enquiring about everything, functioning out of a state of not-knowing, only then will you have your first glimpses of god, never before it. Only then will bliss start reaching you from all dimensions, from all planes of existence.

Innocence is the most significant religious quality. Become innocent and a child again -- that's what sannyas is all about.'

[From bliss he began talking of love -- and of wolves!]

The wolf is a very loyal animal, tremendously trustworthy; it can lose its life for the master. Its loyalty is unconditional and because of its loyalty it has a certain grace, a certain beauty. It is a wild animal but full of love and compassion.

All around the earth it has happened many times that wolves have raised human children. If they have found a human child abandoned somewhere, they have taken it to their caves and in every way they have helped the child to survive. These children have been found and these children have been studied. It is one of the strangest phenomena -- a wild animal like the wolf raising a human child whose parents were not compassionate enough, who abandoned him, who had thrown him away. They were more cruel.

The wolves provided milk for the child, protection for the child, shelter for the child and they have taken every care.

In 1920, near Calcutta two girls who had been raised by wolves were found. One was eleven, the other was thirteen. Just three years ago near Lucknow a child was found in a thick jungle living with wolves. He was fourteen years of age. He could not speak a single human word, he could not stand on two legs -- but what beauty and what strength! Nobody was capable of running like that child. Even our greatest runners would have been defeated by the child very easily. He was running on all fours and had tremendous energy, so powerful.

The wolf is a very compassionate and loving once it falls in love with a person it is a life-long love affair. Its remembrance is greats even if it loses track of his master for ten or twelve years, it will immediately recognise him after twelve years. Even human friends will forget all about the man, they may not be able to recognise him, but the wolf will recognise him.

So this name will mean to you your whole philosophy of lifes a loving, trusting heart. Love and trust -- these two words are enough. One need not believe in god, one need not believe in any other dogma or creed; if there is love and trust you are bound to find god. And that god will not be the god of the Christians or the Hindus or the Mohammedans, it will simply be a quality: godliness.

These two words 'love' and 'trust', are not really two separate things but two aspects of the same energy. Love is always trusting. If it is not trusting then something is missing in it, then it is not love. And trust is always loving, without love there can be no trust.

So this is in fact a criterion: if your love cannot trust then know perfectly well you think that you love, but it is something else. If your trust cannot love then it is not trust; it is only belief, a very superficial thing, without any roots. It is a mind phenomenon, it does not reach to your heart, if has no connection with your centre. It is something plastic.

So one can judge whether the love is true by trust and whether the trust is true by love. They are always together, they are inseparably together.

[Unless silence is based in meditation it is superficial, Osho said last night. Silence, peace, love, humility -- any quality you care to name can't be cultivated, it has to be based in meditation he constantly reminds us. It was on peace that he spoke now.]

Man can manage to have a certain peace without any help from god, but that will be only superficial. It can be disturbed very easily. It will not be even skin deep; just scratch a little bit and you will find the

animal coming out with all its violence.

That's what millions of people have done through morality, through cultivating character.

This is a human kind of peace. But there is a totally different kind of peace, god's peace, that comes only through meditation, not through cultivating a certain character.

Meditation means a state of no-mind. When your mind stops functioning you open up towards god. Mind is a barrier, it is not a bridge, it is a wall. And the whole art of religion is how to put the mind aside. It can be put aside -- it is a mechanism.

It is just as when you are walking you use your legs but when you are sitting there is no need to go on moving your legs continuously, day in, day out. When you are walking you need them, when you are not walking you put them aside, you forget all about them.

Mind is also an inner mechanism; when you need it use it. For example, I am talking to you and I am using it, but when I am sitting in my room there is no need to use it. When I am alone the mind has to be put aside. Once the mind is put aside you are available to god, to the whole, and immediately a new quality of peace descends on you which goes to the very rock-bottom of your being, which is indestructible -- nothing can destroy it. You can be killed but your peace will not be disturbed.

That's why Jesus could pray on the cross, "Father, forgive these people because they know not what they do". This is divine peace, even crucifixion is not able to waver his inner centering.

Learn the art of meditation because that is the only thing in my sannyas to be learned -- everything else follows of its own accord.

[To the last initiate Osho spoke of prayer.]

Praise can happen in two ways, the right and the wrong. And ninety-nine per cent of people who are praising god in the churches, in temples, in the mosques, are doing it absolutely wrongly. It is not praise, rather it is a kind of bribe they are trying to persuade; to buttress god, to do something for them. They have certain desires, ambitions to be fulfilled and they are asking for his help. They are trying to exploit him.

These are not religious people, not at all. They want to use god -- that is one of the ugliest ideas. They want to use god as a means to their ends.

Real praise is totally different. It comes out of understanding how much existence has given to you. It comes out of the experience of the beauty that you are surrounded by -- the stars, the sun, the moon, the flowers, the rainbows, the clouds, the people. Your very own being, this whole miracle, this whole mysterious universe, has been given to you. You have not deserved pure gift, a sheer gift, but you have not even thanked god for it.

When you become aware of this tremendous gift a great praise arises in your heart. That praise asks nothing, in fact it is a thankfulness, a gratitude. It is prayer. Then it has tremendous beauty. Only such praise is religious, only such praise is prayer. You are in no way trying to use god, you are simply thanking him for all that he has already done. You are simply saying "I am not worthy of it. You have given me so much I cannot contain it. Your love is great!"

This praise arises in the heart like a perfume and starts rising towards the heavens. And this is the only prayer that is ever heard, no other prayer reaches god. And this is the miracle, that only such a man will be showered with more and more bliss -- although he had not asked for it. His gratitude makes him capable of receiving more. His openness makes him capable of absorbing more beauty, more joy, more music. His whole being becomes a garden full of flowers. And that's what I want my sannyasins to be, people of real prayer.

The Miracle

Chapter #4
Chapter title: None

4 August 1980 pm in Chuang Tzu Auditorium

Archive code: 8008045
ShortTitle: DDMIRA04
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Misery is rooted in our weakness. We are so weak, that's why we go on clinging, clinging to anything. We cannot remain without clinging for a single moment. We always need supports, props, and those supports and props keep us crippled.

Life becomes a bliss only when you are capable of dancing, when you are ready to climb the unknown peaks of consciousness, when you are courageous enough to go into the unknown, uncharted sea.

Sannyas gives this strength. The whole work of sannyas is slowly to withdraw all supports and props from you. Once all supports and props have been dropped, taken away from you, you suddenly discover your own strength. You discover the rock on which the temple of bliss can be built.

The master's work is very negative at first. It is a very thankless job. The disciple wants to escape because all that he has thought valuable is taken away and he is being thrown again and again back to his own loneliness. But unless you become capable of being absolutely alone you will never discover your innermost rock. And then there is no possibility of making a temple of bliss.

That is the second part of the master's work. First he takes away all that hinders you in discovering yourself and then he helps you to discover yourself. The second part is very easy; the first part is the most difficult part. The first part is like the elephant and the second part is just the tail of the elephant. And if the elephant has passed by, the tail cannot go on remaining behind for long. It has to follow the elephant, it is part of the elephant.

... How long will you be here?

"Ten days, fifteen days."

Come back again, mm? -- otherwise I will have to bring you out tail first, and that is a very difficult thing. And if the elephant is in, he pulls his tail in again and again. A little more time is needed, so come back again.

[Osho said to the next sannyasin that meditation is like a door, a door that opens onto god.]

The moment you are open the meeting instantly happens. God is always open, the problem is with us, *we* are closed. The sun has risen but we are sitting with closed eyes -- what can the poor sun do? The light is showering but we are living in darkness. And it is so easy to open your eyes, no effort, it is so natural. And the moment you open your eyes all darkness disappears.

The same is true about the inner worlds god is always present, open, available, ready to fill you with love, with joy, ready to bless you, but we are closed, we are not ready to receive a closed cell with no windows, no doors. We think this is more safe and secure. This is neither safety nor security, this is death. This is living in a grave.

To me that is the meaning of the story of Lazarus coming back to life. To me it is a metaphor, a parable, poetry. It is not history, it cannot be history. I don't believe in any stupid things.

Lazarus is dead and Jesus calls him back to life -- that's the function of all the masters of all the ages. When the disciple comes to the master he *is* dead because he is closed, he is in a grave. The master has to call to him, Lazarus, come out of the grave. And once the disciple trusts the master he will open his doors and windows; only out of trust will he open the doors and windows. Unless he feels secure with the master he cannot open up. But once you open, the joy of opening up is such that you can compare it with the misery of living in a dark cell -- now the whole sky is yours, all the stars are yours and all the mysteries are yours.

The master is simply an instrument of god, a vehicle. God cannot speak directly to you, he has to come through somebody. Once you have heard a master calling you and you trust him enough to open your windows, the function of the master is finished. Then you will fly out of the window, then you cannot

remain in the dark cell any more.

[And to remind the next sannyasin of that promise Osho gave him the name Akash -- sky!]

Mind is a very small thing, it is like a prison cell. And everybody is imprisoned in his own mind: in his prejudices, creeds, dogmas, religions, philosophies -- political and spiritual. Everybody is living in a very small dark cell. The cell is made of conditionings.

Meditation means unconditioning the mind and never allowing it to be reconditioned. Otherwise it is very easy to move from one dark cell to another dark cell.

A Hindu can become a Christian; that is very easy, there is no conversion. Instead of worshipping Krishna he starts worshipping Christ. In fact linguists say that the word 'Christ' comes from the word 'Krishna'; they are not different words, their root is the same. So you have changed from one cell to another.

A Christian can become a Hindu. He will not go to the church now, he will go to the Hindu temple. He can become a Hare Krishna follower. First he was being cheated and deceived by the priests and the bishops and the popes; now he has found new priests, new bishops, new popes. They are exotic and because they are exotic they have a certain appeal. They are so new that it seems they may have something tremendously valuable. They have nothing.

Soon one feels frustrated again, so people go on from one teacher to another, from one philosophy to another, and they are wasting their lives.

The real thing is to find a place where your mind can be unconditioned, not reconditioned, just unconditioned and left there so that you can remain innocent, in childlike innocence, so that you can remain open, so that you never enter another grave again. Then the vast sky is yours, then the whole infinity of existence is yours. Then you are no more a mortal because you are no more confined to the body and the mind. Free from the mind man becomes free from the body too -- remember it -- because mind is the source of our bondage.

The mind creates chains; once those chains are cut you are free from the body too. You can live in the body but you live as you live in a house, not as you live in a prison. You can come in freely, you can go out, you are not hindered. It is your house, you can use it; you are the master, it has to serve you.

The moment you know you are neither the mind nor the body, thousands of illusions disappear. The illusion of birth disappears immediately; you were never born, you were before birth. And simultaneously the illusion of death disappears; you will never die, you have died many times and yet you are. So birth and death happen to the body-mind mechanism, not to you. They are episodes in your eternal life, which is timeless.

This is what religion really wants to do. It does not want to create believers, slaves. It wants to create masters, people who are capable of living in freedom, people who are capable of living in God.

Meditation is like sunshine to the dark cell of the mind. It is the opening of the inner eye -- and that happens when you start practicing awareness, Osho went on.

Be aware of the body and its action. Walking, walk with alertness; don't walk like a robot, like a machine. When thinking, watch; what thoughts are moving, Just go on seeing; what desires are spinning and weaving their nets around you. Just go on watching. Go on watching how subtle dreams are moving like an undercurrent deep down in your unconscious. Watch your feelings, moods, how they suddenly arise as if from nowhere; just a moment before you were so full of joy and now you are so sad. Just watch how it happens, see the bridge ... how joy becomes sadness, how sadness becomes joy.

I am not saying to do anything. Meditation is not a doing at all, it is pure awareness. But a miracle happens, the greatest miracle in life. If you go on watching, tremendous and incredible things start happening. Your body becomes graceful, your body is no more restless, tense; your body starts becoming light, unburdened; you can see great weights, mountainous weights, falling from your body. Your body starts becoming pure of all kinds of toxins and poisons. You will see your mind is no more as active as before; its activity starts becoming less and less and gaps arise, gaps in which there are no thoughts. Those gaps are the most beautiful experiences because through those gaps you start seeing things as they are without any interference of the mind.

Slowly slowly your moods start disappearing. You are no more very joyous and no more very sad. The difference between joy and sadness starts becoming less. Soon a moment of equilibrium is reached when you are neither sad nor joyous. And that is the moment when bliss is felt. That tranquillity, that silence, that balance, is bliss.

There are no more peaks and no more valleys, no more dark nights and no more moon nights, all those polarities disappear. You start becoming settled exactly in the middle. And all these miracles go on becoming deeper and deeper, and ultimately when your body is in total balance, your mind is absolutely silent and your heart is no more full of desires, a quantum leap happens in you suddenly you become aware of the fourth -- of which you have never been aware before. And that is you, the fourth. You can call it the soul, the self, god or whatsoever you want to call it, that is up to you; any name will do because it has no name of its own.

Lao Tzu says "Because it has no name I have chosen to call it tao." You can choose anything -- X Y Z, but to attain it is the ultimate goal of life. And in that moment all is light -- your inner eye has opened. It is only through that inner eye and that light that one becomes aware of the truth of existence, and that truth liberates.

Expanding on the subject of awareness Osho said that a man who hasn't meditated isn't really alive; all he does is vegetate.

He is a cabbage, or, if you don't like the word "cabbage", you can call him a cauliflower. A cauliflower is a cabbage with college education, but basically it is the same. Educated, uneducated, cultured, uncultured, civilised, uncivilised -- it is the same. A cabbage after all is a cabbage. It may be a M.A. or a Ph.D. or a D.Lit. -- it doesn't matter. Only with meditation do you start transcending your cabbage-like life. You start living for the first time, your life energies are released.

Everybody is born with those energies, but they are like a seed, a potential and very few people up to now have been able to actualise that potential. And the people who have actualised it have always actualised it through the same process. Jesus or Buddha, Zarathustra or Lao Tzu, Krishna or Mahavira, Mohammed or Kabira -- they have followed the same process with different names.

Jesus called it "becoming aware"; he used the word "beware" -- that simply means be aware. It is a word made of two words "be", "aware". Buddha called it right mindfulness. Kabira called it surati, remembrance, remembering who you are. Gurdjieff called it self -- remembering -- it is the same. Krishnamurti calls it, choiceless awareness. This is a difference of words but they all indicate towards the same moon; different fingers pointing to the same moon.

I call it meditation. Become aware and you will know the taste of real life. And to know the of real life is to know god because there is no god other th an life.

Where the traditional religions have always regarded gold as being just dirt, Osho sees dust as being simply divine, because everything is a form or a facet of god, he told us.

I am not in search of another world, something that is beyond death; my effort is to transform this moment now and here into paradise. I am not for postponement. All those people who have been saying "If you are virtuous after death you will be rewarded," are being deceptive because who knows what happens after death? Nobody comes back to tell us. These people who are telling us have not known anything. They are just repeating like parrots.

I say to my sannyasins never postpone -- postponement is a very subtle trick of the mind. Live the moment in its totality. Always remember this is the only moment yon have got, there is no other moment, there is no other world. This world is god, there is no other god.

Once this vision settles in you it transforms your whole life. Then small things are so beautiful Then the mundane is sacred, then the ordinary is suddenly extraordinary.

[East is East and West is West, but the twain *can* meet. That's what his work is about, Osho concluded tonight.]

Dhyan Prachi: Meditation of the East.

The West has evolved great science but it has lost track of its own inner subjectivity; it has become too focussed on the objective world.

Science means being concerned with the object. Religion means being concerned with the subject, subjectivity. The East has developed great methodologies to bring a dawn into your inner world. It is not accidental that in the East we have chosen all kinds of shades of the color red for sannyas -- because when the sun is rising the whole of the east becomes red, and all kinds of shades of red. Clouds become red, it is red all over -- that is the beginning of the morning. The color red represents the beginning of an inner

revolution. And the way we can help the inner sun rise is meditation.

The West has lived a very unconscious life, so much so that it has started denying that there is any inner world, that there is any God; matter is all. Matter is not all. I don't deny matter and I don't deny science. They have their utility, but they are not all. Life is far more. If it is only matter, it is meaningless. Unless there is a possibility of consciousness there can be no celebration in life, no real growth, no radical transformation.

By becoming a sannyasin you are getting initiated into the Eastern way of looking at things. And my effort here is to create a synthesis between East and West. Western science has to be used -- without it humanity suffers, starves, but even more important than that is the inner starvation.

The East is suffering from an outer starvation -- the body is starved. And the West is suffering from another kind of starvation which is far deeper -- the soul is starved. As I look, I see the whole world hungry: in one way or other everybody is starving.

This is a very strange world that we have created. When everybody can be fully contented, both outwardly and inwardly, there is no reason. So I am not saying choose East against West. I am saying that East and West have to dissolve into each other, they have to forget their distinctions. The West has to contribute all its technology and science to the East, and the East has to contribute all its religious insight to the West. Then only will we be able to create the whole man on earth.

My sannyasin has to herald that whole man. It has not yet existed on the earth, but without it now there is no longer any future for man. It is now absolutely essential that the whole man arrives. And with that will start a totally new era, with that the whole past history will become primitive, prehistory. The real history will begin with the whole man coming on earth.

So we are engaged in a tremendously significant experiment. Much depends on its success; in fact, the whole future of humanity and the earth depends on it. So contribute whatsoever you can contribute to that great future. And each sannyasin, knowingly or unknowingly, is preparing a ground for the real man to arrive. But you can prepare the ground only by yourself becoming real and whole.

The Miracle

Chapter #5
Chapter title: None

5 August 1980 pm in Chuang Tzu Auditorium

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ShortTitle: DDMIRA05
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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Experiencing bliss is a bit like baking a pie: we've got all the ingredients, we just have to learn how and when to use them, Osho explained. Or it's like creating an orchestra...]

Misery is a state of noise -- many voices within you, in fact the whole marketplace, all kinds of people, a crowd, a mob, and each part of you trying to control other parts.

George Gurdjieff used to say that the man is made of millions of small I's. He used to draw a picture of man to show to his disciples made with small eyes -- just I's and I's and I's, millions of I's. Each I has the

notion 'I am the centre of the whole, I am the suprememost self;' hence the great conflict and continuous struggle. Within a single hour you go on changing: one I comes on the top, then another, then another. It is like a rotating wheel -- a rotary club! So each Rotarian becomes the president in his turn. That's exactly the meaning of the Rotary Club; 'Don't be worried, you will have your chance! Just wait and you will be made the president. But each I is the president or the king or the queen only for a moment; others are pushing their way up. And this whole thing is a chaos.

That's how man is. It is really a miracle how we go on containing this chaos within such thin skin. The bag is full of such a noisy crowd -- politicians, they are all politicians, diplomats, and very cunning and clever. And the fight is constant; even while you are asleep the fight continues.

This is the state of the ordinary human man -- a very unmusical state, a state of discord. This is actually what hell is all about. People ask me "Where is hell?" I just look at them and feel sorry for them. They are carrying it within themselves and they are asking "Where is hell? Does hell exist?"

But this whole situation can be transformed. All that is needed is to find a technique which can bring all these discord an t fragments into one unity, into one organic unity. Right now thousands of musicians are playing within you but each is playing solo, without any consideration for others.

A meditator learns the art of becoming an orchestra. The same players are used but now they are used with an organic vision. They all contribute; first they were contributing in creating hell, now they start contributing in creating paradise.

When your inner being becomes a deep accord, that is the meaning of Nado, a deep harmony, no discordant note at all, all players playing in tune with each other, nothing is out of step. There is no conflict but only cooperation. In that cooperation, in that harmony, man is really born, reborn.

And that's what sannyas is all about. It is a death -- the death of the crowd -- and it is also a birth -- the birth of individuality, of organic unity. And then there is bliss. Bliss is a natural phenomenon when there is no conflict in you. Bliss is not something like a goal that has to be achieved, it is not something that is far away; it is just putting things right.

You can arrange your room in such a way that it can drive you crazy: all the sofas are upside down or hanging from the ceiling. They are the same sofas, but with them hanging from the ceiling nobody sitting there will feel any moment anything can fall. There are notices all over: "Beware!" And they are all hanging from thin threads. They could have been beautiful if placed rightly. All the paintings are put upside down; just to look at them, can drive anybody crazy. One can arrange the room in such a way that even the devil wouldn't be willing to enter -- he would escape! And With the same things the same room can be arranged in such a beautiful aesthetic way that even god would feel jealous of you.

This is the situation: we have all the ingredients to make us a paradise but we are not using them in the right way.

My whole work here consists in helping you to put everything into the right context, into the right perspective. And then there is bliss. It starts showering on you. It is the natural consequence of inner harmony.

[And once you've learned how to be blissful you get truth into the bargain as well, because bliss acts as a medium. That's what Osho told Angelika, another new sannyasin.]

When you are in a state of misery you are closed, closed to all that is. You live in your own dreams, in your own anxieties, in your own despair -- which are all false, which are lies invented by the mind. The whole nightmare is self-created. And you don't allow any light to enter. You don't open the windows and the doors, you don't look at the sky and the stars, you are not available to the wind, to the rain, to the sun. Enclosed in oneself one lives a life of lies. Open to existence truth starts coming from all dimensions; it starts penetrating you.

But to be open there is only one way, and that is to be cheerful, blissful, dancing, singing, rejoicing. Unless a m an rejoices he remains closed to god.

The old so-called religions used to tell people "You will be blissful if you find god." Their condition for blissfulness was to first find god. It is because of that stupid condition humanity has remained without god, it has remained godless. Even those who believe in god are godless people. It is putting things upside down.

Bliss comes first. Bliss is something that a man is capable of because we create our misery; if you stop creating misery bliss is natural. But people liked the old idea because it helped their misery, it protected their misery. It gave them a certain rationalisation: "What can we do? We have to be miserable because we don't know god. Unless we experience god misery is misery is bound to continue." So they accepted misery,

they rationalised it and they lived in it.

My effort here is to change the whole process of transformation, to put it right. Bliss is something very natural. If you stop creating misery you are blissful; it is not something that has to be invented by you. It is the same energy that becomes misery. Don't invest it in misery at all. Don't put your energy into jealousy, into hatred, into anger, into possessiveness. Withdraw it from all those stupid things.

William Blake is right when he says "Energy is delight." If you withdraw your energy from all stupid investments you are so full of energy, throbbing with energy, dancing with energy, you cannot contain it. You have to dance, you have to rejoice! You have to love, you have to laugh. It starts overflowing.

And those are the moments when you open up, just like a bud opening its petals. Suddenly god is yours, truth is yours, and you become a vehicle for it. It can reach others also through you. The person who realises truth naturally becomes a messenger of truth.

That is another meaning of Angelika -- a messenger of god, a messenger of truth. It is a beautiful name, but to make it a reality is a great challenge. Accept that challenge, achieve that reality. It can be achieved, it is achievable -- difficult but not impossible.

[We have to slow down, we move too fast, Osho went on to say.]

Patience is the quality that the contemporary man has completely lost. We are living in the most impatient age. People are mad about speed, as if speed in itself has some intrinsic value. Nobody is bothered about where you are going, why you are going; these questions have become irrelevant. People ask with what speed you are going. That has become the most important question.

I have heard about a jet plane which lost its way and lost all contact with earth. The pilot informed the passengers "There are two things, one is good news, one is bad news. First the bad news: we have lost all contact with earth. We don't know where we are, we don't know where we are going, we don't know what is going to happen, where we are going to land. And now the second, the good news: you should be happy that we are going with great speed. In fact we have broken all past records!"

But this is actually the situation of man. We don't know from where we are coming, to where we are going, why we are going in the first place, but very concerned whether we are going with speed or not. Everybody is saving time and becomes very worried if you have to wait for two minutes for the bus or if the aeroplane is half an hour late. You start behaving as if you will die!

For twenty years I travelled all over this country and I watched people: the train is late just fifteen minutes and they are in such a panic! I was surprised: What are you going to do? -- even if you save fifteen minutes what you will do with them? You will fight with your wife or you will beat your child. What are you going to do? (laughter) It is good that the train is fifteen minutes late -- your wife is happy, your children are happy and everything is going perfectly well. Why are you so worried?

These same people are playing cards; you ask them and they say "We are killing time" -- the same people who can't wait for two minutes, who can't stand in the queue, who are trying to go ahead somehow to reach the window first, who have lost all patience. And then they are playing chess and then they are playing cards and looking at some silly movie, they are pondering over some stupid newspaper for hours. It is the same news, almost the same. It is very difficult if you don't know the date, it is very difficult to know whether the newspaper is today's or tomorrow's or the day after tomorrow's or yesterday's -- it makes no difference. It is the same Ayatollah Khomeini, Carter "Billygate" (laughter) or something or other. The same fools! Sometimes they change their faces -- sometimes it is Nixon and sometimes it is Carter and sometimes it is somebody else -- but they are the same fools trotting on the same stage and doing the same kinds of gimmicks, and keeping the audience enchanted!

But if you tell people to rest, to meditate, to sit in silence ... impossible! Resting or sitting in silence for ten minutes it seems as if ten years have passed. When you sit in meditation then for the first time you understand Albert Einstein's Theory of Relativity: in that sitting in meditation for ten minutes it appears as if ten years have passed. So time is not something chronological, it has nothing to do with the clock, it is something psychological. It depends on your impatience. And people want everything like instant coffee or instant love -- everything has to be done immediately. That's why we are living in such misery; our misery is rooted in our impatience.

A sannyasin has to learn how to be patient, how to forget this constant hurry -- this constant hurry to nowhere. This is a state of craziness, insanity. We have to drop the idea of instant coffee completely. And once you drop the idea of hurrying, of worrying about time, you start settling, you start becoming calm and quiet. And in that calm and quiet state, when there is nowhere to go and you are not even thinking to go

anywhere, when there is no tension in the mind to reach somewhere, when there is no goal, no desire, bliss happens. And the miracle is that it happens *instantly*!

[Dissolve the ego in bliss and make your life a little sweeter was the message to Anand Visarjana.]

Not to be is the only way of really being. So I cannot agree with Shakespeare that to be or not to be is the question. It is not the question at all, (laughter) because not to be is the only way to be! The moment you disappear as an ego you become vast; you start experiencing some oceanic, unbounded ecstasies.

But we are attached too much to the mind, which is a very tiny thing, a very small biocomputer. And we are attached to the body, identified too much with it. It is just a small hut live in it, keep it clean, keep it beautiful -- use your biocomputer, take care of it as one should take care of every mechanism, and it is a very subtle and delicate mechanism -- but don't become identified with these things. It is just like a driver becoming identified with his car. Of course he is in the car, inside the car, but he is not the car.

That's actually the case with us: We have become identified with the mechanism in which we are living. And this identification creates the idea of ego: "I am this body, I am this mind. I am Christian, I am Hindu, I am white, I am black, I am this, I am that.... All these things are nothing but identifications.

Meditation means becoming unidentified, just remembering "I am only consciousness, a watchfulness, an awareness, a witness." In that witnessing the ego dissolves; and the dissolution of the ego is the greatest revolution. You are suddenly transported from a small, ugly world into the vast and the beautiful, from time to eternity, from death to immortality.

[Find god and then you will be blissful -- that's how it was once put to us. But bliss is god's nickname according to Osho.]

There is no god other than bliss. To seek some other god is to seek in vain. All other gods are inventions of theologians. The only true god, the natural god, is bliss. One need not be a Christian or a Hindu or a Mohammedan; one has only to be natural, relaxed, in a state of let-go. And then one starts feeling the presence of tremendous bliss all around. The whole existence is full of bliss, we just have to become available to it, receptive to it.

The real seeker is not really a seeker -- because seeking seems to be a little aggressive. The real seeker is one who can wait in a deep let-go, and then things start happening on their own. Existence is made of the stuff called bliss, If we can just rest and relax, if we can go with the flow of things with no resistance; it is the easiest thing in existence. But that has become the problem; because it is the easiest it does not appeal to the ego.

The ego is always attracted towards the hardest thing, the most impossible thing. It wants to go to the moon. Of course there is nothing on the moon. Standing on the moon you will simply feel silly. But everybody wants to go to the moon. For what? I can't see the point. What are you going to do there? You will only long for somebody else to give you some news about the earth, somebody who can bring some newspapers and magazines -- at least the latest "Playboy"! What else will you do there? You will need a radio or a television so that you can see what is happening on the earth. And you were here all the time! There is nothing on the moon but there is a great desire to reach the moon because it is so impossible. Now they are thinking to go to Mars and then they will start thinking of going to other stars.

Man is so stupid; his stupidity knows no limits. I have been searching for infinites. One that I have absolutely found is human stupidity -- it is infinite! I cannot be that certain about god's infinity but I am absolutely certain about human stupidity and its infinity. It is unbounded, knows no limits.

People waste their whole lives thinking about god, arguing about god, and never listening to their heart that the heart has no desire for god. The heart only wants to dance, sing, enjoy, live, love, be loved. The heart wants to be like a flower full of perfume, like a bird flying into the open sky. The heart wants to become a torch, a light in the darkness of life. There is no desire for god. Unless you were told by your parents and teachers and the priests you would never have thought about god.

Exactly that is happening in Soviet Russia. No child thinks about god because the priests have disappeared, parents have turned into communists; the state is controlled by the atheists so schools can't teach religious education. Churches have been converted into hospitals or schools or other utilitarian things. God has simply disappeared.

One of my friends visited Russia; he was a Buddhist monk. In those days Russia and China were very friendly so he could get permission to enter Russia. In a school the first thing he asked of a small child was "Do you believe in god?" The child laughed uproariously! He said "Do *you*? So old and you still believe in

god?" The child said "In the past foolish people used to believe in god. God does not exist." Now they have been told god does not exist so they say god does not exist. Now there is no desire in them for god. You have been told god exists so there is great desire for god.

But whether you are in Russia or China or India or Germany it makes no difference. Everybody is interested in bliss. The atheist, the theist, the catholic, the protestant, the black, the white -- everybody is interested in bliss. And now scientists say even trees and plants are interested in bliss.

One of the great Indian scientists, Jagdish Chandra Basho proved that even metals are interested in blissful states. They get bored and tired. People laughed at him thinking that he was talking nonsense, but now, after forty or fifty years, his research is being proved by many people all over the world. He was the first to say that trees have life and sensitivity and intelligence. Now it is a proved fact that trees are immensely interested in being loved, in being needed; they desire bliss as much as anybody else. The whole existence has only one desire and that desire is for bliss.

Hence I say bliss is god and there is no other god. All other gods are man's inventions, and it is better we drop them so that we can look in the right direction.

[The last person for sannyas tonight was named Mumuksha. It's a very special word Osho began. But tricky to explain to a Westerner.]

It is difficult to translate it because in no Western language has anything parallel to it, equivalent to it, synonymous to it ever existed, for the simple reason that the very idea never arose in the Western consciousness; it is an Eastern contribution. So you will have to understand it I can describe it but I cannot translate it.

There are three steps for the seeker; in the Western mind there are only two. The first is that of the curious person who is simply curious. Curiosity is good but it is not very deep; it is shallow, it is childish. It is just like a small child who goes on asking about everything. If you don't answer he does not bother about it; he starts asking about something else. Even if you answer, he is not very interested in your answer; while you are answering he is asking another question. He is simply jumping from one subject to another. Everything seems interesting to him but his interest is shallow.

The second step is that of enquiry. That creates science. When you are not jumping from one subject to another, when you become concentratedly concerned with one subject and you start pouring all your intelligence into that direction, it is enquiry. Now there is a possibility you may come back with some treasure.

The third thing has never existed in the West. That third thing is called mumuksha. Enquiry is about something that is outside you; mumuksha is something about your own being. It is a longing to know "Who am I?" Just as the scientist is interested to know what matter is or what electricity is or what gravitation is, the mystic is interested in knowing what consciousness is. His enquiry is inner, introvert, his enquiry is subjective. The scientist will call it dreaming, unnecessarily wasting your time. "Think of something tangible, provable. Think of something which can be observed by others too." This subjective world cannot be observed by others, hence it cannot be proved, so for the scientist there is no subjective world at all. That is his accepted assumption, that the world means the objective. It is a very strange assumption. The scientist accepts everything except himself, the knower accepts everything that is known except the knower. This is patent stupidity, because how can there be knowing without the knower? How can there be an object without a subject? There is no possibility of there being anything outside if there is nothing inside. *Who* knows? *Who* observes? To know the knower is mumuksha, to be conscious of consciousness is mumuksha. Mumuksha literally means "freedom", because to be aware of awareness brings freedom -- freedom from all ignorance, bondage and misery. And then there is bliss, beauty and benediction -- in one word: "god".

The Miracle

Chapter #6

Chapter title: None

6 August 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Prem means love, and Ulrich means wolf. And you *are* a German wolf -- no ordinary wolf! And your beard suits you perfectly well! But now, a little bit of love will also be good!

The wolf is a beautiful animal but dangerous too. It has certain tremendously valuable qualities.

The most important thing about a wolf is, it is wild -- so is love. Love cannot be tamed, and the moment you tame it you kill it. Humanity has lost love because of this whole process of taming. You can tame a wolf, but then it is no more the real thing; it is just a wolf in a circus. It only appears to be the wolf, but its inner soul is killed. It is alive only in its wildness, in its freedom.

So is love. We kill love through marriage. Marriage has been one of the greatest calamities that humanity has suffered from, and we are still suffering from it. And there is a danger that it will take still more time to get rid of it because it is the base of all our social institutions. Unless we are ready to get rid of nations we cannot get rid of family; they are interconnected. The family is the smallest unit, the brick out of which the whole edifice of the nation is built. Unless we are ready to get rid of the church we cannot get rid of marriage and the family, because the church depends on the family and marriage; these are great vested interests. No politician would like the nations to disappear from the world. No priest, no pope would like the churches to be gone because with them all their business is gone.

Hence all the politicians and all the priests are against me. They have understood what I am saying. They have smelled that there is real danger because I am hitting at the very roots. I am for love, against marriage -- because marriage is a poor substitute, a toy, not the real thing. But it has deceived people for millions of years so it has become almost part of our conditioned mind.

Why did society prefer marriage to love? -- because love is wild, untamable, and society wants obedient slaves. And you cannot find a more obedient slave than a husband; in fact he is the perfect slave. People always want married servants because a married servant knows how to obey; an unmarried person is a little bit rebellious. And hippies are right when they say that people die nearabout the age of thirty; it is the age when they get married. Marriage means a funeral procession. Finished, the full stop has come -- now there is no more life.

Love is beautiful but wild. It is not like an English garden, it is like an African jungle -- dangerous, but wherever danger is there is life.

So be a wolf in the sense of being alive, wild, untamable, rebellious. Never compromise in your life, whatsoever the cost. Even if life has to be lost it is better to lose life than to compromise, because if you die for a certain cause that you loved you die joyously, you die a death of dignity. If you compromise you live a life of indignity.

The second thing to be remembered about the wolf is: once the wolf is in love with someone his trust is absolute, he never deceives. His commitment is categorical, he never looks back. Once he becomes friendly with anybody, any man, then you can trust him, you can rely on him; he will never deceive you. Hence in many countries the wolf has become the symbol of love and trust. He knows how to love.

Something of the wolf is in dogs too because dogs belong to the same species. They also know how to trust and how to be friendly and how to risk everything.

I have heard about a dog.... Somewhere in Japan on a railway station there is a statue of a dog. His master used to go to work every day by train and the dog would come to give him a send-off every day. And when the man would return by the evening train the dog would always be there waiting on the platform to receive him. This was a routine thing, year in, year out. Whether it was raining or it was hot or cold or snow

was falling, there was no difference; the dog was there exactly on time.

One day the dog came to receive his master but the master didn't turn up. He had died in an accident. After that for two years the dog continued to come at exactly the same time, tears rolling down from his eyes, waiting at the same spot where he used to wait for the master. And he died waiting there.

So they have made a statue on that platform in memory of the dog. Such love, such trust, such an unwavering relationship! The same is true about wolves.

Love needs two things: it has to be rooted in freedom and it has to know the art of trust. If these two things are made available your life immediately starts blossoming as if suddenly spring has come.

And my sannyas means spring, that's why I have chosen this colour -- this is the colour of spring. It represents many things, but the most prominent thing that I love about this colour is that in the East it represents spring, it is the colour of the spring. In Hindi spring is called vasant and this colour (indicating Ulrich's robe) is called vasanti -- the colour of vasant.

[He doesn't tell us to love because it's moral or will earn us merit or to make someone else feel good. Love, says Osho, because it's going to do something for *you*.]

Love brings a natural nobleness. One need not practise nobleness, one need not cultivate it, because a cultivated nobleness is not true. It is just a facade, it is just a mask; it is not even skin-deep. Scratch any so-called noble person and immediately you will find a totally different person hidden behind him. All his beauty disappears and he appears in all his ugliness. So that was just social formality, etiquette, manner. Because it pays to be honest he was honest, because it pays to be smiling he was smiling. It is good salesmanship. So he was friendly but there was nothing in his heart. His heart was full of antagonism, negativity, hatred, jealousy, anger, violence. All those scorpions and snakes and animals and monsters were hidden behind a very thin facade of nobleness.

But love brings a totally new kind of nobleness. It changes your innermost core first and then slowly slowly it spreads towards the circumference. A cultivated nobleness begins with the circumference and never reaches the centre.

This is one of the most fundamental things to remember: the circumference cannot transform the centre, but the centre can always change the circumference because the centre is the essential core. It is in the centre that your roots exist, on the circumference only leaves. You can prune them, you can colour them, you can cut them, but it is not a fundamental change. But once you have changed your roots then certainly you are a totally new being.

And love is the art of changing one's being. It has nothing to do with the so-called ordinary love in which the other is the focus, the object of love. When I talk about love I mean the quality of loving I am not concerned about the object of love. You may love a rock, a tree, a dog, a man, a woman, a book, you may love music; any object will do. It is almost irrelevant, it is only an excuse to hang your coat on. But the real thing is the quality of lovingness.

So don't miss any opportunity in which you can be loving. And remember, you are not obliging anybody. In fact, when somebody allows himself to be loved by you, be thankful because he has given you an impetus to grow, he has given you a situation in which to flow. He has made you available a certain opportunity in which your love can be enriched.

Love has to be something inner, and then one can go on loving -- the whole existence is there. And it is such a beautiful existence, it cannot be improved upon. It is the most perfect world that can ever be. If it does not look perfect to us that is only because we don't know how to love. To loving eyes the whole world changes, it becomes divine. To loving eyes even pebbles are diamonds. The mundane becomes sacred and the whole of life becomes holy.

To me love is god, love is prayer, love is all in all.

[Her new name, Anand Navanito, means the very essence of bliss, Osho told a Dutch woman. And then he revealed to her how to go about discovering it.]

If you collect a thousand rose flowers and then make perfume out of them only a few drops, the very essence, will be left; all that is non-essential will be gone. That's what bliss is.

Man lives surrounded by too many non-essentials. In fact, ninety-nine point nine percent of his life is occupied by non-essentials. To become aware of what is essential and what is non-essential is the first step of every sannyasin. And the miracle is that when you know what is non-essential it starts dropping of its own accord because you can see the stupidity of carrying it, worrying about it, wasting your energy. And

when only the essential is left, and that is very small, then you have enough time and enough energy to help the essential grow.

The seed is there, but we are occupied with other things and the seed remains neglected. We go on collecting seashells and coloured stones, and the seed of bliss is within us but it needs nourishment. It needs energy but our energies are not available. So one has to go on becoming more and more aware of the non-essential, and then automatically the essential becomes nourished and that very nourishment helps it to grow. Soon your whole being becomes a flowering, a fulfilment.

In that fulfilment is bliss, in that fulfilment is contentment. Another name of the fulfilment is god. God is not a person but the experience of coming home, of being at ease with existence.

[Osho interweaves the three meanings of Maria's name.]

The first meaning of Maria is bitterness, hence I am giving you the name Veet Maria -- go beyond bitterness. All kinds of bitterness have to be dropped, all grudges against life, all complaints against existence. And it is only a question of dropping them. They are not clinging to you, we cling to them. Just let go of all grudges. It is very natural in life to collect many grudges, complaints, but all those grudges and complaints make you bitter and in bitterness there is no possibility of god happening. So the first thing is to drop all bitterness.

And then comes the second meaning of Maria, the second meaning is rebellion. When all bitterness is dropped you go through a revolution. It is real conversion. You are no more the same old person, you are reborn. That's exactly what rebellion means, a rebirth.

And the third meaning is fragrance. Maria is really a tremendously significant word with strange meanings, but they are all interconnected. Drop bitterness and you go through a revolution, and then the same energy that was bitterness in you becomes fragrance. Your life becomes a perfume, a joy, a celebration.

[We usually live in a state of endarkenment, not knowing who or why or where we are. Meditation throws some light on our lives Osho told Dhyan Lukas.]

Man goes on doing a thousand and one things, but nothing ever brings contentment -- it cannot, because the most fundamental thing has been completely forgotten.

The real journey of life begins by knowing oneself, and then whatsoever you do is right because it becomes out of an understanding, a clarity; it is born out of light. Meditation is nothing but a deep understanding of one's own being.

And Lukas is a beautiful word; it can also mean the enlightened one. Meditation begins with a small light, just a small flame, but as it deepens the whole being becomes aflame. A moment comes when there is not a single nook or corner in your being which is dark. When you are full of light, so full that you are overflowing with light, that you have become light, then you are enlightened.

That is the state of Christ-consciousness, or Buddhahood, and that is the ultimate goal of sannyas. Sannyas begins in meditation and ends in Buddhahood.

[I don't believe in a person god, declared Osho to Dhyan Ritam. And then he explained why not.]

That is a very childish idea, It is good for explaining to children but not good for grown-ups. To talk about a father in heaven is good if you are explaining to a child because he can only understand that kind of language. If you talk about ritam, tao, the child will not be able to understand it at all. But when an old man, a grown-up person, talks about a heavenly father he is talking nonsense.

There is no father -- that is a male chauvinist idea. Why not mother? Why father? And how can there be a father without a mother?

Two small boys, both Catholics, were playing on the street. It was evening and darkness was just descending. The priest passed by. One child said "Good evening, father."

The other child, who was a little older, told him "Stop that nonsense. He is no father -- he has a wife and children too. He is a Protestant. He is no father," he said, "because he has a wife and children too."

The Catholic idea of the father is one who has no wife, no children. What kind of a father is this Catholic father? But the whole idea is derived from the idea of god. God also has no wife, not even a concubine! (laughter) But he has a son. It is strange -- how did he make the son? Either he himself was pregnant or the Holy Ghost was He must have played some trick on the Holy Ghost, he must have deceived this holy ghost, because this whole company is gay, (laughter) all are male members. It is a gay club, the

whole Christian trinity But this is all nonsense, there is no need to be worried about it.

The Eastern, the mystic approach is totally different; it is a very grown up approach, mature. It says the whole existence is certainly rooted in a cosmic law, in a logos, in a tao, in a ritam. Certainly it is not a chaos, it is a cosmos; and to be a fundamental law that keeps things together.

Meditation makes you aware of this fundamental law, ritam -- not only aware but it helps you to surrender to it. The moment you surrender yourself to the fundamental law of existence, the moment you are in a let-go and start flowing with the flow of existence, you know for the first time the beauty and the benediction of life, the bliss and the eternity of it. There is no need to fight, struggle, because the whole existence is one organic unity and we are part of it. And the part can never win ,against the whole, the part can win only with the whole. The whole's victory is the part's victory.

That's my message to my sannyasins: let go, surrender ... a relaxed relationship with existence.

[His work is to decipher the songs in the hearts of his sannyasins Osho disclosed towards the end of the evening.]

Every man is born with a song in his heart and unless it is sung one remains restless. Every person is born with a dance and unless it is danced you cannot feel any meaning and significance in your life. You can do a thousand and one things but all will be in vain. Unless you fulfil your inner potential nothing is going to make you blissful.

My work here consists in helping you to find your inner potential. Once it has been found the work is not difficult; then it can be actualised. We have enough energies, we have enough intelligence, but we go on putting our energies and intelligence in wrong directions, not knowing in what direction our destiny is.

The function of the master is to find your destiny. And it is possible only when there transpires a deep sympathy between the master and the disciple because it is a very delicate phenomenon to feel your potential. Unless you are totally available with no conditions, with no strings attached, It is not possible.

Hence disciplehood, sannyas, means a total surrender. It is a love affair. You drop your ego and you simply become a part of the master's world. You start merging and melting and disappearing. And then things are very simple; things start happening of their own accord. Nothing is said, nothing is heard, but things start happening. Great miracles transpire between the master and the disciple. The master says not a single word, the disciple hears not a single word, but both know that something has happened, something which is inexpressible, for which there can only be a silent gratitude. Even to say thank you will look profane, will look very ordinary.

The song is there -- just a little bit of effort, a little bit of awareness, and it c an explode. And when your inner song explodes not only do you feel blessed, you become capable of blessing the whole existence. That is the glory of man, the ultimate hidden splendour. But it has to be brought into the light.

The Miracle

Chapter #7
Chapter title: None

7 August 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned

and cleaned up. It is for reference purposes only.]

[You've got to be absolutely dying for sannyas, only then will you find life worth living was the gist of the message in Deva Parinito's name.]

Sannyas is a marriage to god -- and marriage in the real sense of a love affair, not the ordinary kind of marriage that we have become accustomed to. That is a plastic thing, a pseudo affair, a social institution. Sannyas is a mad, mad love affair with god. Unless it is a love affair and unless it is a *mad* love affair, there is no possibility of knowing god.

God cannot be known by thinking. There is no bridge between your head and god. God can only be known by intense, passionate feeling. It is far more a matter of the heart, a matter of the guts, rather than a heady affair. And man's whole energy has gone into the head.

The master has to bring the energy back to the right points, to your heart, to your guts, to your body. The head is a monster; it has exploited all the centres, it has left all the centres starving. It is a parasite; it has made the body almost dead. It has made you completely unaware of your heart, or if sometimes, in some moments, you become aware of the heart, the head is always there to condemn it. It condemns the body, it condemns the heart; it condemns everything except logical thinking. And logical thinking cannot give you joy or bliss or truth or freedom. Logical thinking is impotent; it never comes to any conclusion.

All its conclusions are hypothetical, they can change tomorrow; hence you cannot base your life on them.

Man needs something to live for and to die for, only then does his life have splendour. Unless you have something to die for you will not be able to live rightly.

And that's what sannyas is, something to die for. Then you can live, then you have something to live for. Hence I call it a marriage with god.

[Religion used to be a rationalisation for remaining miserable. To Osho it's synonymous with celebration. He said to Anand Abhishek:]

Religion attracted only the pathological people, obviously. No healthy person would have anything to do with such ideas. A healthy person loves life, a healthy person loves love; a healthy person wants to enjoy this tremendous existence in all its dimensions. It is the unhealthy, the coward, who wants to escape because he is afraid that he may not be able to cope with such a complex universe. He escapes to the caves, to the monasteries. But to me he is just a coward.

But nobody wants to be called a coward, so these cowards started calling themselves saints, mahatmas, sannyasins, sages, monks, nuns, and they invented all kinds of beautiful words. But they were very uncreative, ungrateful to god. God gives you life to *live*, not to escape from. Otherwise what is the point of giving you life? What is the point of creating this great universe and all these immense opportunities? -- just to escape? That does not seem to be at all logical. Either god is mad or your saints are mad. And I cannot say that god is mad so I have decided that your saints *are* mad, they are insane people.

I initiate my sannyasins into bliss, into love, into life, because to me to live life totally, lovingly, is the only way to be religious. To live in the world and yet not be of the world, that's the essential core of sannyas.

[Meditation maketh monarchs. Otherwise people remain beggars, said Osho.]

There are rich beggars and there are poor beggars, but they are all beggars. Even our so-called kings are nothing but beggars because their constant desire is for more. That's what I mean when I say that they are beggars -- they are constantly begging.

The man of meditation starts celebrating. He forgets all about begging because he discovers an inexhaustible source within himself of ecstasy, of love, of joy, of god. And the moment you know god is within you, you may not have anything as far as worldly things are concerned but your very demeanour will be that of a king.

Jesus or Buddha, Zarathustra or Lao Tzu, they had nothing compared to Alexander the Great or Napoleon or Adolf Hitler, but one can see clearly who the king is. Meditation releases your kingliness because it makes you aware of the kingdom of god within you.

The only work consigned to my sannyasins is: concentrate all your energies on meditation, then everything else follows of its own accord.

Use love as your foundation and you're off to a flying start. But usually we try to build in the mud of

misery, Osho said tonight.

People make their houses on shifting sands, hence they are in misery because their houses go on collapsing. Not even a single desire is fulfilled. They never come to any kind of flowering because unless the foundation is right nothing can be right. And we have been told to base our life on ambition, on competition, on ego trips -- and they are all anti-love phenomena.

The only true foundation is love, but for that one has to drop all that is anti-love. That's the whole process of sannyas: dropping anti-love elements from your life and choosing and absorbing more and more love. Soon one becomes capable of finding a rock on which the temple of a right life can be raised.

And love is no ordinary rock either. It is eternal; it knows no beginning, no end. We just have to discover it. And it is not far away either, it is just within our very being.

[Totality transports one from the mediocre to the miraculous. That was the message to Anand Samagro.]

Man ordinarily lives a very partial life, very halfhearted. He lives in a lukewarm way, neither cold nor hot, neither this nor that. His life is without passion, without intensity. And that's why it is dull, that's why it is mediocre.

Life takes on a totally new flavour when you live it totally, intensely, passionately. When you risk then great intelligence arises in you. In risking you become sharp like a sword. But people who never risk, their swords go on collecting dust, their mirrors go on collecting dust. Their swords become rusty, useless. And that's what has happened to millions of people and their souls.

My effort here is to help you to clear the dust from the mirror of your consciousness, to clean the sword of your intelligence. And the only way is to live at one-hundred degrees, because it is at that point that evaporation happens. The ego disappears and you are part of the whole. And to be part of the whole is to be holy.

[To the next sannyasin Osho spoke about repression, comparing Freud's method of psychoanalysing his patients to Gurdjieff's getting his disciples sozzled!]

Bliss is always humble, always simple, always egoless. Misery is very eloquent, egoistic. It has to be, there is a certain reason for it Misery has to cover itself with something which at least can deceive others. The inferior person creates a facade of superiority around himself -- that's what an ego trip is. But whenever you see an egoist be absolutely certain that deep within him there is an inferiority complex. He is suffering very deeply because he feels that he is nothing, but he cannot confess it. He has to hide it from others, and not only from others but from himself too. He has to repress that feeling of inferiority so deeply in the unconscious that he becomes unaware of it.

That's why psychoanalysts have to go into your dreams -- because you cannot be believed. You may have repressed things so deeply that they are available only when you are fast asleep.

George Gurdjieff had a quicker method because a man like Gurdjieff has not much time to waste. Sigmund Freud's psychoanalysis can go from three years to ten years -- now a man like Gurdjieff cannot waste so much time on a single person -- and even then the psychoanalysis is not complete. In fact, on the whole of the earth there is not a single person whose psychoanalysis is complete; there is always something more hidden. You go on digging, you go on digging, you never come to the end. You cannot come to the end because it is not only a question of one life of repression, it is a question of millions of lives of repression.

'You have an unconscious; beneath it you have a collective unconscious -- Jung discovered that. Beneath that, Buddha says, you have an universal unconscious. Now if you go on digging, one single life is too small.

Gurdjieff had a quicker method. Whenever he would initiate anybody he would force him to drink as much alcohol as possible till the disciple fell on the floor and started shouting, mumbling, saying things. Then he would sit by his side and listen. What Gurdjieff was able to do within a single night Freud was not able to do within three years or even ten years, But Gurdjieff would force the disciple to drink so much alcohol that it would allow his deepest unconscious to be revealed.

When people are drunk they are far more true because they are not hiding anything. They cannot, they have no sense to hide. They are more naked.

The miserable person does not want to say that he is miserable. He smiles, he goes on pretending that everything is perfectly okay. And nothing is okay. When you ask people "How are you?" and they say "Fine!" nothing is fine. You know, they know, everybody knows, because when others ask you "How are

you?" *You* say "Fine!" These are social mannerisms.

A really blissful person has nothing to hide. He is expressive, he is creative. And because he has nothing to hide he does not have a double personality. That's why I say he is simple, he is not complicated; double personalities are complicated. And you cannot stop at having two personalities. Once you move in that direction soon you will need a third personality, then a fourth, then a fifth ... and it is that goes on ad infinitum. One lie needs another lie to protect it, and so on, so forth. Tell a single lie and you will have to tell a thousand and one lies to protect it, And in their own turn they will need another lie. You will completely forget why you started lying, what the first lie was!

But a man who is blissful has nothing to lie about, has nothing to hide, nothing to cover up. He does not need another personality -- he is simple. And he is never arrogant; he cannot be, there is no need. Why should he be arrogant? He is so blissful that he is grateful, he is not arrogant. He is not angry at the world, he is very thankful -- thankful to all.

My sannyasins have to learn how to be blissful because only through bliss will they be able to be humble, truly humble. And to be truly humble is one of the doors of god, one of the surest bridges.

[Our consciousness is a treasure chest if only we knew it, Osho told Deva Svarno.]

All that is needed is a one-hundred-and-eighty degree turn -- one has to look withinwards. We are focused on the outside, we are continuously looking at the objects. We have to learn to look withinwards.

It is not a difficult process because the process of looking is the same, just the object changes: you start turning your consciousness upon yourself. You may have seen many pictures of snakes swallowing their own tails. Those pictures are very ancient symbols of mystery schools; they represent this inner transformation. When your consciousness starts turning upon itself you become a circle, and the moment you are a circle you are no more the same old person. Your life starts having a new grace, a new beauty, a new beatitude. You become golden, you become precious. For the first time you have a contact with god, and that contact is a magical transformation. It is sheer magic and a miracle.

Enjoy the trip, don't be too fixated on the target, Osho said in conclusion.

Bliss is not a pond, it is a river. It is not static. Anything static starts stinking. Anything that forgets flowing starts dying.

Life means remaining always flowing, moving. Go on reaching for the farthest star. Enjoy the very journey -- don't be too worried about the goals. Goals are only excuses so that one can go on and on in the journey. In fact, there are no goals in life. Life is a pilgrimage, a pilgrimage to nothing, a pilgrimage to nowhere -- just a pure pilgrimage.

To understand this brings great freedom, brings great unburdening. All anxieties, all anguishes, drop; all worries disappear, evaporate, because when there is no goal you cannot fail. Failure is our idea because we believe in a goal.

For example, I can never fail because I have no goal. I can never feel frustrated because I never expect anything. If something happens, good; if nothing happens, far out! Either way it is always good.

And that is my fundamental teaching to my sannyasins: live each moment in its totality. It is not a means to some end. But in the beginning it is very difficult so I go on giving you false goals and aims. They are just toys. Sooner or later you will be able to understand that they are toys; you can go on without them. Once you start enjoying the journey itself then there is no reason for any goal. Then you don't ask for the meaning of life, life is its own meaning; it is an end unto itself.

And this is the state of total freedom.

The Miracle

Chapter #8

Chapter title: None

8 August 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Meditation is getting out of the mind by knowing you are not it; bliss is simply knowing it. Osho talked about the two tonight.]

Man is disconnected from God because of his misery, because misery has a speciality of its own. It closes you, it closes all the doors, all the windows, all possibilities. It makes you encapsulated, it makes you an island, and one starts suffocating within oneself. One needs the wind, the rain, the sun. And just as the body needs all these things, the soul also needs God.

God is a nourishment for the soul. In bliss you become open, and the moment you are open, you are bridged. But this has been a calamity -- that religions have been teaching people to be sad, serious. To be a saint means to become incapable of laughter.

Christians say Jesus never laughed in his life -- now that is sheer stupidity! We have a better understanding about Christ than the Christians. Far more significant is the story of Zarathustra....

It is said that the first thing he did when he was born was to laugh. That's how a man of great consciousness starts his life: with laughter, with joy, with celebration. But the whole past has been dominated by sad people. Sad people very much enjoy dominating others; they have no other joy. Their only joy is in crushing other people and their freedom. Their only joy is in making more and more people joyless. They are very jealous and angry with people who are happy, who can sing and dance and rejoice.

These sad people have destroyed so much that it is almost inestimable. Nobody has done so much harm to humanity as these people -- and these are the popes, the shankaracharyas, the ayatollahs, the imams. The whole priesthood of all the religions has been against humanity.

My effort here is to create a new man, and a new man can be created only with a new vision. Only with a new vision of religiousness is the new man possible.

I teach a religion of love, laughter, celebration. This is my own experience - that you are bridged with God when you are blissful.

So I teach only bliss and bliss and nothing else.

Be blissed out and you are a sannyasin!

[Then Osho went on to point out the curious fact that it takes *courage* to be joyful.]

Misery is the way of the world. It needs no courage, it needs no rebellion, no intelligence. Simply follow the crowd and you will be miserable, simply listen to all kinds of advice that is given to you by all kinds of fools and you will be miserable. Listen to your parents and listen to your preachers and your priests and your politicians and your saints and you will be miserable. There is no doubt about it, it is guaranteed; it has never failed. Millions of people have experimented with it and inevitably misery follows. In fact you can see your own parents, they are miserable, your teachers, they are miserable, your saints, they are miserable, your politicians, they are miserable -- maybe in different ways, in different degrees, but they are *all* miserable.

The difference is only of quantity, not of quality. It is very rare to find a person who is not miserable because it is rare to find a person who has the guts to rebel against the traditional, the conventional, the social, because all the forces are in support of the conventional.

When you are rebelling against something you are alone, fighting against the whole world. But it is a tremendously beautiful adventure. Going to the moon is nothing compared to it, going to Everest is nothing compared to it. To rebel against all that is dead, unintelligent, is the greatest adventure, the greatest revolution. And it gives you a sharpness of the soul, of intelligence. In fact it creates an integrated individual in you and only in that integration do flowers of bliss blossom, bloom; you start growing.

Otherwise people remain almost retarded.

The average psychological age of human beings, only twelve years. We are living in a retarded world. Even people who are eighty or ninety years old are only physically old, they have aged but psychologically they are somewhere near about twelve. Hence you can see that sometimes they forget their age and start behaving in a childish way. Give them a little more whiskey than they are accustomed to and immediately you will see they have started behaving like a stupid child. Whiskey cannot create stupidity, it has no chemical ingredients to create it. If it is already there it can expose it, that is true. It can only expose your reality, it cannot add anything to you, it cannot delete anything. It can simply help you to turn off your control, your repression.

Just insult somebody and within seconds he is no more eighty, he is twelve, and he goes through a tantrum. He forgets all about his wisdom and experience. He may repent later on, he may even ask for your forgiveness because now he comes to recapitulate the whole scene and he can see the disparity in his age, wisdom, education, and the way he behaved. That's why in all languages there is this expression 'in spite of myself'. Now I cannot see how it can happen -- how can you do anything in spite of yourself? Either you do it or you don't do it -- how can you do something which you never wanted to do? But people do and the expression *is* significant.

It says "For a moment I forgot my physical age, for a moment I slipped back into my psychological age. Later on recapitulating I thought it was not right for me to do it -- I did it in spite of myself." That is a way of saving your face.

My sannyasins have to be courageous, courageous in a passionate way, intense way, totally courageous, risking all, because unless you risk all you will not be able to know the hidden splendour of your life. When you risk all, your life for the first time opens up to its ultimate maximum.

People live at the minimum. My sannyasins have to live at the maximum. They have to live at the highest peaks of life, consciousness, love, joy.

[Happiness is the hum of being in harmony was the gist of his talk to the next sannyasin.]

Man has three sources of energy in him.

One is the body, the other is the mind, the third is the heart. Where all these three rivers meet, merge, become one, the fourth arises. You cannot call the fourth the body, neither the mind nor the heart; hence it is simply called turiya, the fourth. It has not been given any name. And the arising of the fourth is the beginning of the sacred, the transformation, the beginning of a real life, of authentic life, of life eternal, of divine life.

These three rivers exist in everybody but they rarely meet. In fact, they oppose each other, they go in different directions. The mind pulls to one side, the heart to another, the body has its own way. They never agree.

If you watch your inner workings you will be surprised, they never agree. The body says "Stop. Don't eat any more, I am feeling too full," but the mind says, "The ice cream is so delicious -- just a little bit more..." The heart says, "This is beautiful," the mind says, "You are just stupid, you are a fool, you are mad." Whenever the heart falls in love, the mind says, "It is all blindness," and whenever the heart calculates, moves in any direction, the mind always finds faults with it. They have different worlds.

The heart's calculations are not logical, they are intuitive; it jumps from one point to another. And the mind goes through a detailed process, step by step. The mind thinks the heart is a fool and the people who live through the heart are thought by the mind to be fools. Jesus was called a fool in his life. Saint Francis was called a fool in his life, so much so that he started calling himself a fool! -- why bother others?

The heart always feels the mind is nothing but a Jew: always calculating, arithmetical, mathematical, calculating, cunning, clever; it knows nothing of simplicity, innocence, love; it is always counting money, always thinking in terms which are absolutely worldly. The heart has a deep condemnation for the mind; it looks at mind as mundane. And the mind has a deep condemnation for the heart; it looks at the heart as mad, insane, foolish, childish.

And the body has its own way, it consists on its own way. The mind thinks celibacy is good, it can prolong your life, it is religious. And the body laughs deep down, "Go on thinking that and I will show you when the time arises. I will see how long you can remain celibate. I will create so much trouble." It does create trouble and the mind has to bow down to the body. And this conflict continues, this is a triangle in which everybody is caught.

The whole process of meditation is to help all these conflicting forces meet, merge, become harmonious

with each other. Then you are so full of energy, because all that energy that was wasted in unnecessary conflict becomes available to you. And it is that energy which becomes wings and takes you to the beyond.

[Then to Sarah, from Germany:]

Meditation is a jump out of the mind. It is leaving the mind behind, it is transcending the mind. And mind is all that we know. Mind is our identity; it is our ego, it is our past, our memories, it is our experiences, it is our future, our hopes, our desires, it is our religion, it is our politics. It is all that we are made of. To jump out of it is in fact to jump out of yourself.

In the beginning it almost looks impossible but it is not impossible. One can slip out of the mind just like a snake slips out of the old skin because mind is not in reality our identity. We have falsely become identified with the mind. If it were our identity then there would be no way to get out of it but it is not our identity. This is the experience of all the Buddhas, of all the awakened ones, of all those who have known, that it is just a false notion. It is as if we are doing a mathematical problem and we are saying two plus two is five. Now this single, simple mistake will make the whole thing go wrong.

Once you know that two plus two is not five but four... Even when you were not aware, they made four; it was just that you were adding it wrongly. The identity with the mind is just like that, a mathematical error, a mistake. I don't call it a sin. You will not be punished for it in hell but you are already punished by the mistake; because of that mistake your whole life goes on going wrong. Everything goes wrong because somewhere in the foundation a mistake has been committed.

The whole purpose of sannyas is to put that fundamental mistake right: you are not the mind, you can slip out of it. And the way to slip out of it is awareness. Just watch the mind, desires, thoughts, memories, passing on the screen of the mind. It is just like a TV screen. You are an observer, a witness; you are not part of it, you are not a participant.

Keep aloof, detached. Just go on looking at it, don't get involved and slowly slowly you will be surprised that a distance is created between you and your own mind. And the mind goes on and on farther and farther away from you. One day suddenly it is not there; you are surrounded by infinite silence.

That is the moment of meditation, for the first time you have tasted meditation. And from that moment everything becomes golden, everything is a miracle. From that moment life takes on a totally new altitude. You become weightless, you become full of light, full of bliss, enriched in thousands of ways.

That is the meaning of Sarah -- a princess, and not only that but a god's princess.

It is through meditation that one achieves the kingdom of god, one becomes a prince or a princess. This treasure is inexhaustible and this treasure is such that nobody can take it away, not even death.

[Meditation is a mother; through it you are reborn. And that is the meaning of her original name, Renate, Osho told the next person.]

Meditation is synonymous with awareness. The English word 'meditation' gives a slightly wrong idea. The eastern word for it is "dhyana". Out of dhyana in China it became chana and in Japan it became Zen, but the root is dhyana. In English there is no real equivalent; the word that comes closest to it is meditation -- but something is missing in it because whenever you say meditation it gives you the idea of meditating *on* something. One immediately asks "On what to meditate?" Now that question cannot be asked about dhyana.

"Dhyana simply means a state of mind where there is nothing to meditate upon, a state of consciousness without content, a contentless consciousness. There is nothing to meditate on, nothing to contemplate, nothing to concentrate on; one simply is. One is alert, aware, but not alert and aware of something; aware of awareness, that's all, alert about alertness, that's all, alert about being. A very silent awareness -- that is the meaning of meditation. And through that silence one is reborn. That's the meaning of Renate.

"Renate" is a beautiful word.

Jesus says "Unless you are born again you shall not enter into my kingdom of god." That's exactly the meaning of Renate: born anew, reborn.

The only process needed to be reborn is awareness. Man lives in unconsciousness, that is his ordinary life. If he becomes conscious his life starts changing. When he becomes fully conscious he is no more the same person, he is reborn; he is a now person. And that's the whole purpose of sannyas, to help you to be born anew, so totally anew that there is no continuity with the past at all, a discontinuity happens.

The past disappears as if it never beloved to you or you had seen it in a dream or in a movie or you had heard somebody else telling his story to you. But you cannot relate it to yourself at all.

That moment is a moment of great freedom, of tremendous release. The past finished you are fresh, as

fresh as the dewdrops in the early morning sun, as fresh as the newly-opening roses, as fresh as a child And that freshness remains forever; it never becomes old and stale because awareness goes on giving birth every moment. It is not that you are born once and then the process is finished; awareness is a continuous process of rebirth. Each moment you die to the past then you are born anew, so each moment you remain fresh, young, alive, full of juice, full of dance, full of song.

{Society is afraid that when you drop into yourself you'll drop out of its grasp; that's why it is against meditation,,Osho explained in conclusion tonight.]

In this vast world, out of millions of people only very rarely does somebody become interested in meditation. It is not an ordinary pursuit, it is extraordinary. That it happens at all is a miracle because in fact all the vested interests are against it. Society does not want you to meditate because a meditator starts falling out of society. Because a meditator becomes capable of seeing all the stupidities of the society, all the superstitions of the society, he cannot be any more part of its nonsense.

All the religions are against meditation. Christ is not against it but Christ is not synonymous with Christianity, remember. Buddha is not against it. How can Buddha be against meditation? -- he is nothing but meditation. But Buddha is not synonymous with Buddhists. And the same is the case with all the religions. Mohammed is a meditator but not the Mohammedans. The priest will not like you to meditate; he will distract you because once a person meditates he becomes free of all priesthood. Now he has a direct line with god; he need not go after the mediators, he has no need of any mediator. He does not need the pope, he can address god directly. His letters need not go via the Vatican. And remember, any letters sent via the Vatican never reach god. No priest is capable of becoming a bridge between man and god.

Hence the real master is never a mediator between you and god. He simply shares his experience with you. At the most he is a friend. He makes you aware of what has happened to him, and then you can learn something out of it, but he is not a mediator. Hence the famous saying of Buddha to his disciples, "If you meet me on the way, kill me immediately because I should be the last person to stand between you and the truth. So if you come across me, kill me immediately, remove me immediately so that you can face the truth directly."

But a priest cannot say that, the priest has no guts to say that. He lives by his mediation; hence all mediators will be against meditation because meditation is enough. No priest is needed, no ritual is needed. Governments, states, politicians, all are against meditation because meditation makes you aware of a single humanity. Then there are no Indians, no Germans, no English, no Italians -- and the whole politics wants humanity to remain divided. That is the ancientmost rule of the politician: divide and rule.

The meditator knows no distinction between black and white. All that seems to be so childish; deciding by the colour of the skin is so foolish. An intelligent person cannot do that. Hence politicians will be against meditation, the state will be against meditation because a meditator becomes very strong in his soul; it is impossible to enslave him. He becomes an individual and he asserts his individuality. He is ready to sacrifice his life but he is never ready to compromise. No vested interest will like it.

That's why I say meditation is certainly a gift of god because the whole world is against it, yet once in a while a person becomes interested in meditation. There must be the hidden hand of god behind it. It has to be so because only god is in favour of meditation. And people who are in favour of meditation are people of god.

The Miracle

Chapter #9
Chapter title: None

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[Become like a child in the care of the cosmos. That's Osho's vision of the religious person. Tonight he spoke again on a theme recurring throughout this month: Unless you become like small children...]

Every child in the mother's womb is blissful. Now he has nothing there -- he is not the president of the United States, he is not the richest man of the world, he possesses no palaces -- he has nothing at all but his bliss is infinite.

The psychologists say it is the bliss of the womb that haunts man his whole life: how to regain it? We have tasted something in the mother's womb and we cannot forget it. We make every effort to forget it but somehow it lingers. It has been such a deep experience it is impossible to erase it.

But it can be again attained very easily. One just has to become like a small child and one has to think of the whole universe as a mother's womb. That's what actually a religion is supposed to do: to help you to think of the universe as the mother so there is no conflict with you and the universe, so that you can trust the universe, so you know deeply that it cares about you, that you need not be worried and need not be continuously anxious, tense, that everything is taken care of. Then suddenly there is great bliss.
Meditation only helps you to fall back in the womb of the universe.

[And to someone else he said:]

Misery is complex because it depends on many lies. The greatest lie is the ego. Ego is like the leading lie, the engine that pulls the whole train. And then there are many compartments following it: greed, anger, possessiveness, jealousy, hatred, and so on, so forth. The train is almost infinite. And this whole thing is false. It exists only in your mind, it has no reality in it. And all misery comes out of it.

But bliss is very simple. Once you drop this whole train and you become simple like a child who knows nothing of the ego, who has no ideas to dominate the whole world, who is not ambitious, who is absolutely contented with small things, collecting sea shells on the beach, and is so joyous and shouting with joy as if he has found diamonds -- that kind of simplicity brings bliss.

Jesus says "Unless you are like small children you will not enter into my kingdom of god." That's exactly what sannyas is, that's precisely the definition of sannyas: be simple and the whole existence is yours.

[Be childlike, but not childish, god is a presence not a person, Osho said tonight.]

Once god is thought to be a person, then the whole stupidity of all the religions follows out of necessity, as a logical consequence. Then the priest will come in and the church and the whole paraphernalia. If god is a person, then of course you can have mediators, mediums, through whom you can relate to him. If god is a person, then of course you can pray to him, persuade him to do things according to you. If god is a person, you will be afraid because if he is angry then he is going to take revenge -- and he is mighty, omnipotent.

With the idea of god as a person all kinds of exploitation becomes possible. People can be oppressed, exploited, made to fear, enslaved out of fear. But if you think of god as a quality then there is no need of a priest.

You have to grow that quality in you. It is not a question of prayer any more, but of meditation.

Prayer is addressed to god, meditation is simply a process of purification, inner purification; whether god exists or not is irrelevant. Hence religions that have believed in god as a person, have never risen to real heights. Christianity, Hinduism, Mohammedanism, Judaism, are not really peaks of religious consciousness. Buddhism touched that peak; particularly in Zen it reached the highest pinnacle possible, it almost touched the impossible, because Buddhism believes not in god but in godliness. And that's my approach too.
Start your journey into sannyas with the vision of god as godliness.

And your name, Susanne, is beautiful; it means a graceful white lily. The white lily has always been

thought of as a symbol of grace for two reasons. The color white has a certain beauty about it. The beauty is that the color white is not a color at all but a transcendence of all colors. It is a meeting of all the colors and a transcendence. It contains all the colors, plus -- and that plus point is its grace, its beauty. Hence it has always represented purity, innocence, virtue.

And the lily flower is one of the most humble flowers, very poor but tremendously rich at the same time. It is not as rich as a rose, not as rich as a lotus. The rose and the lotus have a richness which is more on the outside and they are proud people, very proud people. Look at a rose flower, look at a lotus -- very proud, very egoistic! The lily is humble, very humble, almost afraid to come in front of you, wants to hide somewhere -- very shy.

Jesus loved the lily very much and he talked about the lily again and again. And I love his love for the lily. He said to his disciples, "Look at the lilies in the field -- even Solomon, the great king, attired in all his glorious garments, was not as beautiful as these poor flowers of lily..." because all that Solomon was, was extrovert. The lily has an inner radiance and that radiance is possible only when somebody is like a child. The lily has that quality of the child, unpretentious.

To become a flower, a lily, is to open up to the miracle of godliness. Be humble, simple, innocent -- that's what sannyas is all about -- and you will start growing something inside you which can only be called godliness, there is no other word for it, no other word can contain it. Even 'godliness' only indicates it.

[Possibly three-quarters of those taking sannyas each night are Germans. And among them is a fair percentage of Wolf and Wolfgangs and Ulrikes and Ulrichs. Tonight, to another Wolfgang, Osho spoke again of the wolf. First he talked about the difference between pleasure, happiness and bliss.]

Pleasure is of the body, the most superficial kind of bliss, very momentary, nothing of much value, just writing on the sand -- the wind will come and all will be gone.

The second thing is happiness. It is something deeper than pleasure. It is more psychological than physiological. For example, sex is pleasure, love is happiness. Love has a new dimension to it; it is more than sex. Sex may be a part of it, may not be a part of it -- it is not necessary. Love may be just pure friendship with no sexuality involved in it -- sensuous, very sensitive, but with no sexuality involved in it. Or sexuality may be a part of it, but when love is there it transforms even sexuality and its character; it gives it a psychological depth. It is a higher phenomenon than pleasure.

Animals know only pleasure, man is capable of knowing happiness -- any man, without any meditation, is capable of knowing happiness. But bliss is a still higher phenomenon, the highest. It happens only through meditation. Unless a man passes through meditation he cannot experience bliss.

If sex is pleasure, love happiness, then prayer is bliss.

In love there is a possibility of something of sex hanging around; in prayer there is no possibility at all. Prayer has no sexual dimension to it. It has completely gone beyond the body and beyond the mind. Because it happens only when you have gone beyond the mind, meditation is needed. Meditation is the science of going beyond the mind.

To know bliss is to know all -- all that is valuable, all that is beautiful, all that is meaningful, all that is really significant. Without knowing bliss a man is just accidental, a driftwood, moving from one event to another event unconsciously.

Meditation makes you conscious. Your life becomes intrinsic, no more accidental; you move consciously. A certain sense of clarity arises out of consciousness. You know where you are going, you know who you are, you know from where you are coming. Everything is clear. Life is no more zizag, now it is very straight.

Jesus says the bridge to god is very narrow but very straight. Certainly it is narrow because only you can pass through it. You cannot even take a friend with you, it is so narrow; each individual has to go alone. But it is very straight, no zigzagness in it, because you are moving very consciously.

Attain to bliss, only then is sannyas fulfilled.

And Wolfgang means the walk of the wolf. Germans are really strange people! (laughter) I am really surprised how they find the names! (more laughter! They find such strange names... And they must be in deep love with the wolves because so many names contain 'wolf'. Nothing is wrong with the wolf -- something is wrong with the Germans! (much laughter) The wolf is perfectly beautiful and because I love the wolf, so I have to love the Germans!

The wolf is a simple animal, very courageous, and one of the greatest quality of the wolf is its loyalty. It

is absolutely committed. If the wolf loves a man he is ready to sacrifice his life. He will never hesitate, hc will never look back, he will never think twice. You can rely upon the wolf.

And of course, the walk of the wolf is also very graceful. All animals walk gracefully; only man has lost that grace. All animals, without exception -- even animals like camels who cannot walk gracefully, who are not supposed to walk gracefully, who are not meant to walk gracefully -- walk gracefully. Even centipedes with a hundred legs... Anybody can get puzzled: which leg to put down first and which to put down second, and the whole counting goes up to one hundred and by the time you reach the hundredth you may have forgotten the other legs. (laughter) But even centipedes walk very gracefully, for the simple reason that animals are total, out of their totality is their grace.

Grace is a by-product of totality. Both the animals and the Buddhas walk gracefully. Man is somewhere in between; he is no more animal and he is not yet a Buddha. He has lost something -- the totality of the animal -- and he has not yet gained the totality of a Christ or a Krishna or a Buddha, so he is a little divided, he is schizophrenic, he is in a conflict. He is always thinking of either/or, to do this or to do that. He is never decisive, and the indecisiveness brings the whole problem. When you are total there is grace. Then each small moment and each small movement is full of grace.

Be blissful and be graceful! he chuckled, then asked How long will you be here?'

Three weeks, replied Wolfgang.

Come back again -- that's not like a German -- and come for a longer period, Osho said warmly.

[Meditation brings you the gift of a new life: you start living in the present, Osho told Dhyan Marie.]

... and because all your energies become concentrated in the present life becomes an intensity, a passionate love affair.

Rosa Luxemburg used to say that a man should live like a torch burning from both ends simultaneously. But that is possible only if you live in the present moment, with no past, with no future -- then you are afire. Your very energy, its intensity, is such that it turns into light.

Just as at one hundred degrees water evaporates, there is a certain intensity of inner energies where you and your ego evaporate. And when you are no more, god is, godliness is.

[A riddle: What's neither cold nor hot and is when you're not? Why? bliss! said Osho.]

We know what is cold and we know what is hot, but we don't know what is cool -- that is not our experience.

Our mind moves like a pendulum from the hot to the cold, from the cold to the hot; it never stops in the middle. If it stops in the middle it will experience something totally new, the cool.

Lust is hot, it is a state of fever, it is feverish; it is almost a state of insanity. And just at the opposite polarity is hate which is cold, utterly cold. One is feverishly hot, the other is deadly cold -- and the mind goes on moving between the two. You can love a person or you can hate the person. That's why friends can easily turn into enemies and enemies can turn into friends; there is not much difference.

Machiavelli was very much aware of the fact. In his great book, The Prince, he advises politicians "Don't say anything to a friend which you would not like to tell an enemy because the friend can become your enemy any day." And he also says "Don't say anything against the enemy which you would not like to say against a friend because the enemy can turn out to be your friend any day, then you will have to repent unnecessarily, to apologize."

Machiavelli is cunning but his insight is clear. What he is saying is true and it is our experience, everybody's experience: we move from one extreme to the other.

There are worldly people who are madly after money, power, prestige, and there are so-called monks -- the other-worldly people -- who are madly against the world. But the madness is the same, there is no difference in their madness; their insanity is the same. The object has changed -- they are no more for the world, they are against the world -- but they are the same people, they have not changed.

My whole effort here is to give you the exact point which is in the middle of the extremes. Buddha has called his path "majjhim nakaya"; majjhim nakaya means the middle way. He used to say if you are exactly in the middle you transcend the polar opposites, then you are neither in lust nor in hate. And that state of coolness where nothing disturbs you, neither love nor hate, is the state where bliss is found, god is found, truth is found.

And just as when the pendulum of the clock stops in the middle -- if you hold the pendulum in the middle the clock stops -- in exactly the same way: if you stop your mind in the middle, mind disappears and

time disappears too. You suddenly enter into eternity. And that is the world of god, the world of the immortals.

[And who doesn't want to be part of *that*? We're all after bliss, whether we know it or not, Osho went on to say.]

Those who are not religious, they are seeking bliss; those who are atheists, they are also seeking bliss. Animals, birds, trees, all that is, is groping, trying to find something that can make life a rejoicing. Hence I call bliss the ultimate truth.

My sannyasins are not worried about god, not worried about heaven or hell, not worried about sin or virtue; their only concern is how to be more blissful. But once you are blissful many things start happening of their own accord. If you are blissful you become virtuous without any effort. A blissful person cannot harm anybody.

If you are blissful you cannot lie. A man who has reached to the ultimate truth, how can he lie for what? There is nothing for him to lie for. A man who has known truth is no more interested in ordinary worldly pursuits; he has known something higher than money can give, power can give, prestige can give. His whole life goes through a miraculous change.

Entering into sannyas is entering into that world of miracles. The secret key that opens the world of miracles is blissfulness. Be of great cheer, let your heart sing and let your body dance and let your life become more and more a celebration.

The Miracle

Chapter #10
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[Loving, murmured Hetal, an Indian woman, when Osho wanted to know the meaning of her name.
Loving he repeated. And from what language does it come?
Gujurati, she said shyly.

Gujurati? Mm mm. Then it is good. And he showed her the sheet of paper on which he'd written: Ma Anand Hetal.]

Anand means bliss. Hetal means loving. These are the two qualities which are like two aspects of the same coin. Sannyas has to be a meeting of these two. One has to be loving to others because love basically needs the other; it is a sharing, it is addressed to the other. The other may be a man, a woman, a tree, a star, a rock, but somewhere the other is bound to be present. Love is a relatedness.

Blissfulness is not a relatedness. It needs nobody, one can be blissful alone. In fact it is easier to be blissful alone than to be together.

My sannyasins have to be capable of both. When they are alone they have to be blissful and when they are together they have to be loving. The energy that becomes bliss when you are alone is the same energy

that becomes love when you are together.

In the past people divided these two energies. The people who thought that they wanted to be blissful escaped from the world because the world was an opportunity for love. So they went to the Himalayas, to the monasteries; they renounced the world, afraid of love. That was not a very courageous bliss, that was very cowardly.

In the past sannyas was very cowardly. I am making sannyas courageous, life-affirming. My sannyas is not renunciation, it is rejoicing. Because in the past the people who wanted to be blissful and peaceful saw the difficulty -- that if they were with somebody else their peace was disturbed, their bliss was disturbed; they had to compromise with the other, they had to think of the other, they had to consider the others they couldn't be as free as they were when they escaped into solitude.

When you are alone you can be blissful but your bliss will have something very cold in it. It won't be really alive, it won't be breathing, it won't be warm. And a bliss which is cold, ice cold, is not worthwhile. Hence *my* approach is to experience bliss but not at the cost of love because it is love that keeps your inner being warm. Experience love but not at the cost of bliss either because it is bliss that keeps your love cool. If love is not cool it becomes feverish, it becomes insane; if bliss is not warm it becomes dead. We have tried these two things in the past and we have utterly failed.

My sannyas is a new beginning, beginning from-ABC. I am trying to do the impossible, to do that which has never even been tried. And I am tremendously happy that it is succeeding, that I can see in thousands of peoples' lives both flowers blossoming together in a deep relatedness, in a deep co-existence.

And when love is blissful and bliss is loveful then there is nothing lacking in your life -- you have come home. You can call that home paradise, god, nirvana -- any word will do, but that is the ultimate goal.

[Henk from Holland became Dhyan Apurvo. Meditation is a unique experience, Osho explained to him.]

All other experiences in life are ordinary compared to it because millions of people go through the same experiences; there is nothing special in them. But meditation is the choice of very few intelligent people -- very few; they can be counted on one's fingers. It is the ultimate venture into the unknown, the unexplored, and it really brings unique experiences.

For example, it brings you the experience that not the body, so clearly, so solidly, so categorically, that even if the whole world denies it, it cannot make any difference: you know from your innermost core you are not the body. It brings you the experience that you are not the mind either. And the moment you know you are neither the body nor the mind, suddenly a door opens. You have never been born and you are never going to die because only that which is born can die.

The body was born, the mind was born -- they will die -- but you were before your birth and you will be after your death. Once this reality is revealed to you all fears and all miseries disappear. You become part of eternity. Only one thing remains and that is pure consciousness. And pure consciousness is nothing but godliness.

Hence I say meditation is the key to the world of the miraculous, to the world of the unbelievable. And it is a very simple key, it is not very complicated. Once you decide that you want to explore this world you can learn the art very easily. In a single word it is nothing but awareness of your body-mind activities, a watchfulness, keeping a constant watch on what your body is doing, what your mind is doing -- without any judgment, without any evaluation. Slowly slowly the body goes farther and farther away and the mind goes farther and farther away and soon you are left in absolute emptiness.

That emptiness is freedom, ultimate freedom -- and there is nothing more precious than that.

[His name, Kiyota, is a beautiful one, Osho told a Japanese sannyasin. It means emptiness -- which is exactly what meditation means too.]

Meditation is a state of no-mind. Mind is always full, full of what Chinese call ten thousand things -- thoughts, memories, imagination, dreams, desires, frustrations, angers, greeds, jealousies. There is no end to it; the mind is a great multitude, a crowd. And they are all shouting, they are all hankering for attention and they all want to dominate you. So there is great politics in the mind, mind is a very political phenomenon. All desires are fighting with each other because you cannot fulfil all desires; you have to choose.

If you want power you cannot want money; if you want money you may not be able to attain power. If you want fame then you cannot enjoy a relaxed life; if you want to enjoy a relaxed life then forget about fame. Each desire has its antagonistic desire and they are all there, altogether, simultaneously. And then there are memories, hangovers of the past...

Each thing that has remained incomplete in the past goes on hankering to be completed, it goes on goading you "Complete me!" It is something like a natural law that nothing wants to remain incomplete.

Try it. Just say half a statement and don't say the other half and you will be in trouble; the other half will insist "Say me too, let the statement be complete." Do half of anything and the other half will hang around you waiting for an opportunity to jump upon you, to force you to fulfil it.

The past follows you like a ghost and there are many ghosts. And as the past grows bigger every day you are followed by a long line of ghosts. And the future is there and you have great dreams to fulfil. Mind is full of all these things. In fact it is a miracle how such a small mind can contain so many people.

To take a jump out of the mind means to enter emptiness. Mind is a crowd, meditation is absolute solitude. It is pure emptiness, nothingness, as if there is nothing left, only a subtle sense of being. That too is not a thought, just a vague fragrance of being; one simply is. One knows not anything else -- who one is, what one wants to do, from where one comes. Nothing is there; this moment is all, now and here is all. One is tremendously contented in that emptiness, and because there is contentment the emptiness is not negative.

In western languages there is no positive idea of emptiness. They have never reached that peak of meditation. Their meditation was never really meditative, it remained more or less prayer. Prayer is a very childish form of meditation; meditation is a very mature form of prayer. And the ultimate maturity has been achieved in the East.

So in western languages particularly there is no positive word for emptiness. Emptiness moans nothingness, nothingness also means nothingness -- there is no positive sense in it. But in eastern languages -- in Indian, Chinese, Japanese, Korean -- there is a totally different dimension of emptiness. It is emptiness in the sense that the crowd of the mind is dispersed. But it is not emptiness in a negative sense; it is full of joy, full of peace, full of silence, full of serenity, full of contentment. Empty in one sense, full in another sense. It is a very full emptiness.

It is a beautiful name... try to make it a reality!

[Man can be a sprouting seed or a useless weed. But without meditation he remains just a maybe. Osho said to the next sannyasin:]

Much is possible but it has to be *made* possible. All that is needed to make It possible is available but one has to work consciously on it. It is like you have plenty of land and plenty of seeds and plenty of water and sun, but you never sow the seeds in the field. Flowers won't come and your land will remain desert, Grass will grow, weeds will grow. That is one of the most important things to remember, that all that is useless grows on its own and that which is significant has to be worked out.

To achieve the significant is an uphill task. If you don't do anything weeds will grow; they will fill the whole ground, they will fill your whole being. But then you cannot hope for roses and that was the promise. Everybody comes as a great promise but very few people fulfil the promises. They come empty-handed and they go empty-handed. It is a shame.

But my sannyasins have to go totally fulfilled. They have to actualise the promise that their life contains. They have to become that for which they are meant, they have to fulfil their destiny.

[But make the fulfilling a full-of-fun-thing, he added.]

Meditation is not a serious phenomenon. It is a song, a dance, a celebration. Don't take meditation religiously, take it playfully. To take it religiously is to miss the whole point. It is religion but don't take it religiously. It has to be taken as fun 0.. just like children making sandcastles, with no particular goal in view, just enjoying the very activity itself.

Meditation is not a means to any end, an end unto itself. Love it, enjoy it and don't ask for any results. Results come but don't ask for them, then they come sooner. Tremendous consequences are there, consequences that will transform your whole life, but you need not bother about them.

Meditation should not be done with any motive. In life there must be a few things which you do without any motive -- unless your life is just a marketplace, then everything is a commodity. Meditation is not a commodity.

And if one starts playfully a great song arises in the heart of its own accord and you start feeling a dance arise in you that you have never felt before. For the first time you feel a new heartbeat, a new wonder, a new awe. That wonder, that awe, gives you the first glimpse of god. And the song and the dance and the celebration -- that's what prayer is.

Prayer is the fragrance of meditation. Those who have not known meditation have not known prayer

either. What they call prayer is a plastic phenomenon.

[God resides in love-filled eyes, Osho told Emanuele from Italy.]

Except for love, there is no proof for God. Those who have loved tremendously have known what God is all about. Only the lovers -- because the mysteries of life open up only to the lovers, not to the logicians.

Logicians go on running in circles, about and about. The meaning of the word 'about' is around; they think about God, they think about truth, they think about love, they think about life -- that means they go on around and around. They never live, they never love, they never experience reality. God never becomes a reality to them.

It is not surprising that all the logicians of the world sooner or later become convinced that God does not exist. In fact if a logician does not come to this conclusion he is dishonest. That is the natural outcome of logic; logic cannot come to any other conclusion. If it comes to any other conclusion that means the man has been insincere. He has not followed even his logic totally, he has deceived himself.

I respect logicians more than theologians because logicians are at least sincere people. Friedrich Nietzsche was a logician -- he said, "God is dead and man is free." Of course his own statement was such a shock to him that he went mad. But I respect that man; he risked madness but he was sincere.

Of course what he said is wrong -- God is and very alive because life itself is God -- but Nietzsche was sincere and he risked even his sanity for his sincerity. Hence I have tremendous respect for the man, pity and respect both. I feel sorry for the man -- such a sincere soul could not become a Buddha. He had all the potential of becoming a Buddha, of becoming a Christ, but he got entangled in the intricacies of logic and he lost the world of love.

Theologians are very insincere people. Thomas Aquinas is very insincere and dishonest because he tries to prove God through logic, he tries to give logical arguments for God. The very effort shows the man is not honest; he is trying to befool others and is trying to befool himself too.

Logic can come to only one conclusion, that there is no God. And love can come to only one conclusion, that there is nothing but God. Now it is your choice: you can choose logic and a life without God... And remember, a life without God means a life without poetry, without music, without meaning, without bliss. A life without God is not really life; one only vegetates.

But the choice is everybody's. You can choose love, then God is with you; as you go deeper into love, you go deeper into God. Jesus says God is love. I would like to improve upon Jesus because two thousand years have passed and his statement can be improved. I don't say God is love, I say love is God.

When you make God the first thing the question arises: how to believe? If you say God is love then the first thing is to believe in God, and all beliefs are superstitious. No belief is possible for a real seeker of truth.

The man who wants to know cannot believe, he cannot afford to believe; he has to remain open. He cannot believe, he cannot disbelieve; he can simply say "I don't know. I will search, I will put all my energies into the search, I will go as far as it is humanly possible. Unless I know I cannot say whether God is or is not."

Hence I say it is better to change the statement now, the time has come: Love is God. Love need not be believed in -- you can experience it. It is humanly possible. You not go to any church, you need not believe in any theology, you need not go into great philosophical contemplation -- love is a natural phenomenon. But love becomes the jumping board into the unknown, into the unfathomable, into God.

[Love is natural, yet so few of us have got the hang of it, Osho told the last sannyasin.]

It is very difficult to find a man or a woman who is not desirous of love, but at the same time it is also difficult to find a person who has really loved. It is a very ironical situation: everybody wants to love, everybody wants to be loved, but love is a rare flower. It happens very rarely for the simple reason that love needs great courage. So people want love, they want to love and be loved but they don't have the essential courage to go into it.

It is like a coward who wants to swim in the ocean and remains sitting on the bank only thinking about it, dreaming about it, reading books about it, talking about it.

An old man went to the doctor and the doctor said "Your physical situation is not good. You will have to cut your sex life to half." The old man said "Which half? -- talking about it or thinking about it." That's what people are doing: talking, thinking...

About love more is written than about anything else. In fact more is written about love than about god.

So much poetry, so many songs, so many fictions, novels, stories -- they all are concerned with the phenomenon of love. Why is humanity so much obsessed with love? Films, television, radio, magazines, literature -- all are concerned about love. It seems as if man is tremendously interested in love.

It is true, he is interested in love, but one is there: all those things are substitutes; he has not been able to experience it. He needs false substitutes. He goes to a movie, sees somebody else in the act of love, becomes in a vicarious way a participant in it, forgets that he is just a spectator, becomes part of the story and enjoys it, he becomes identified with certain characters. Reading a novel he becomes part of the novel; reciting beautiful poetry or song he thinks as if he is talking about his own experience. These are poor substitutes for the real experience.

If man really goes into love all this nonsense will disappear from the earth. Always remember, only hungry people think about food, naked people think about clothes, people who don't have any roofs think about houses, naturally. We only think about things which we don't have, we don't think about things we have.

If we look at the whole past love seems to be the one thing we have thought more about than anything else. That means something is missing. And the reason is that nobody has been able to figure out clearly that love needs courage. It is not just your desires and dreams that can make you a lover, it needs guts to be a lover. And why does it need guts? -- because love demands one of the greatest things in life and that is surrender of the ego.

Unless you surrender the ego love is not possible. And that is not only true about love, that is true about god too, that is true about sannyas too, about disciplehood too. In fact all that is great in life happens only when you are courageous enough to put the ego aside, when you can stand in your total nakedness, hiding nothing, being nothing being nobody.

Then miracles start happening. Then love comes in, rushes in, fills you, and starts overflowing from you. And ultimately love itself becomes your experience of god, your experience of truth. Love contains the greatest truth there is.

The Miracle

Chapter #11
Chapter title: None

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[To be a lover or to be a meditator is easy enough; it's a little trickier when you try to combine the two. But that's what Osho envisages for us, he told Prem Dhyan tonight.]

It is the challenge and a challenge worth accepting because only through that challenge does one grow.

Growth is an uphill task and this is the greatest challenge, this is the Everest, the highest climb -- dangerous, hazardous, but the more dangerous it is the more enchanting, the more intriguing, the more interesting it is. The more dangerous it is, the more adventure it contains.

It is easy to love without meditation because then love is very ordinary, it is biological. Nothing is

required from you as a conscious being -- just the chemistry of your body works and you follow the chemistry of the body. It is a chemical phenomenon, it is hormonal. All animals love and man can also love in the same way. Millions of people do love in the same way -- they reproduce. When one man falls in love with a woman it is nothing much. People think something great is happening -- it is all chemicals, nothing much. Just give him an injection of a few other hormones and the love will disappear. Just take away a few hormones from the woman and the whole story is finished!

But man does not want to see the truth so rather than seeing the truth he fabricates great poetry around it. He says this is something great, something from the beyond; I have not done it, it has happened. But it has happened because of chemistry, not because some god is behind it.

God cannot be so foolish as to manage so many stupid love affairs and marriages and divorces; I can't think of such a stupid god. But chemistry is stupid, chemistry has no intelligence in it.

Ordinary love is a chemical phenomenon. It is easy, very easy. And meditation alone is also very easy, in fact very safe, far safer than love, because in love the other gets involved and there is always trouble. Two persons, however attractive they are to each other, are bound to clash. In fact they are attracted to each other because they are opposite poles, just like negative and positive poles of electricity.

Their very attraction is based on opposition. The farther away they are, the more they feel attracted. But to meet a woman, or a man once in a while, on the beach, in the mountains, in a moviehouse, is one thing; to live with the same man or woman for twenty -- four hours a day, year in, year out, is a totally different phenomenon.

Then the opposition erupts every moment. It starts even before breakfast, it doesn't even wait for breakfast; in fact breakfast is the right time for it to start. And then it continues to the very end. When you fall asleep, then too it lingers in your dreams: the wife goes on chasing you, the husband goes on chasing you... So people become fed up with such love sooner or later and they start thinking of enjoying their own space.

I receive letters here every day from people who want to enjoy their own space and then within a few days they say that they are fed up with being alone and they want some relationship.'

There is a ripple of laughter through the group.

It is like a wheel, it goes on and on. And people are so unconscious, they can't see that one day they want their own space, another day they feel empty and they want somebody else to share their space, and after a day, again the same game: they want their own space. And this goes on and on!

It is good that Christianity, Judaism and Mohammedanism believe in only one life. Just think of the Buddhists and the Jainas -- they believe in eighty -- four million lives! It needs some guts... even to think of eighty-four million lives. Then how many million love affairs...? And it is certainly a miracle that we have survived and still the wheel is moving. People go on calling it a merry -- go-round, I call it a sorry-go-round!

Both are easy: you become fed up with love, you start meditating; you become fed up with meditation you start moving with somebody -- both arc easy. But the real thing is to have a synthesis, to be capable of being alone and at the same time to be capable of sharing your joy, your energies, with somebody.

This synthesis transforms the quality of both love and meditation: meditation becomes more alive, love becomes more conscious. Love becomes more and more free from chemistry, and meditation becomes more and more free from loneliness. Meditation becomes more and more aloneness, solitude -- a beautiful space, not negative, not empty, but very full, so full that you really don't need any love affair, so full that you can live alone for millions of lives -- no problem. And love becomes so conscious, so alert, that it can drop all the stupid things which make it miserable.

And this is my vision for my sannyasins: a meditative loving quality, a loving meditative quality. Be great lovers and be great meditators simultaneously. Don't choose between the two. Choose both and you will attain to a great enriched integrated being.

How long will you be here? he asks.

As long as possible, Dhyan Prem replies.

That's good. Then go through the sorry-go-round!

Bliss is the turn-on of turning in, Osho named Maria Anand Svabhav, bliss, self-nature, as a reminder of that. He said:

Bliss is not something which is outside you, not something there, far away, not something that you have to journey to. Bliss is something inside you, it is already the case. You have not to go anywhere, you have to

stop going and suddenly you will find it. One finds it not by running but by stopping.

And sannyas means the art of stopping the constantly running mind, the constantly desiring mind. The mind is always occupied with many places except the one place where you are, except for the now and the here the mind runs all over the world -- and that is the place, the space, where bliss is, so mind remains miserable. Mind means misery, it is synonymous with misery.

Bliss is a state of no-mind, it is synonymous with no-mind. You simply stop desiring, you stop thinking of the future, you stop being ambitious, you stop thinking of there, you relax here and now within yourself. You go on relaxing deep within yourself.

When you reach to the very center of your being beyond which there is nowhere to go, suddenly an explosion happens like a volcano erupting.
You become a fully opened lotus.

(And until he flowers man feels like a misfit, Osho went on to say to Deva Barbara.)

Man is a stranger on the earth. He is hero but he does not belong. He trios in every way to make a home, to create relationships, but everything fails. He remains homeless unless he starts looking inwards, because there is his real home. And the inner transcends the earth, the inner is not part of the earth. It is here and it is not here.

Once we know who we are in our inner world then this feeling of being a stranger disappears. You have found your home, your universe; you have found god.

Unless that happens every effort is bound to fail. All our love relationships fail, without exception; that there is any exception is just our hope. All power fails. One can have all the riches of the world and yet one remains poor. One can possess the whole world yet deep down one knows one is empty, hollow and there is no meaning in life.

It is impossible to throw away this feeling of meaninglessness, impossible to become attuned to the outside world unless you have become attuned to the inner. Once you are attuned to the inner a miracle happens: the outer is no more outer, it becomes just an extension of the inner.

Once you have seen your centre, your circumference becomes a part of it, an essential part of it. Then one lives in the world and yet the world is not in one, one lives in the world yet remains untouched by it. And that's the whole art of sannyas, to be in the world and yet not of it. I call it the greatest miracle.

[Prayer has a perfume that even others can catch a whiff of. But real prayer is scented in meditation, Osho ordained tonight.]

A prayer without meditation is false because it depends on beliefs; you have to believe in a god you know not. And how can you really pray to a god you know not? You can deceive others and yourself, but prayer cannot arise out of belief; that would be basically dishonest. And if even prayer is dishonest, what can be honest in life?

But there are millions of people in the world who know nothing of meditation and still go on praying. They are carrying plastic flowers believing that they are real roses. Hence they go on praying but their life has no fragrance of prayer. On the contrary their life stinks of all kinds of jealousies, hatreds, violence, greediness. There seems to be no fragrance at all.

My own observation is that a real religion begins in meditation. Meditation means a state of thoughtless silence. And when you are absolutely silent with no thought disturbing your silence, stirring it, the joy of such a silence is so tremendous that you are bound to thank the universe. It is impossible not to, it is impossible not to feel grateful. It is not a question of belief any more; you know the bliss, you have experienced the silence, the music of it, and out of that music your heart is full of prayerfulness: you bow down to existence.

You can call it god, you can call it truth, you may not call it by any name -- the real thing is not the object, the real thing is the subjective feeling of gratefulness. That is prayer, and out of such prayer is the possibility of great fragrance happening in your life. It will not only be experienced by you, it will be experienced by others too.

When real blessing happens you become a blessing to the world. That's the only proof that it has happened. When you are joyous you cannot contain it; joy is uncontainable. Misery is containable because misery is always limited. Even the misery people call unbearable is not unbearable; they are already bearing it! They call it unbearable but that is sheer nonsense.

No misery is unbearable but every bliss is unbearable, it is too much! The dance is so much, the song is

so much, the joy is so much, one wants to burst forth, one wants to shout from the housetops, one wants to share. That's how Buddha shared his joy for forty-two years. Jesus was prevented from sharing his joy very early on but still even in those three years... his work lasted only three years, from the thirtieth to the thirty-third year of his life, but even in those three years he shared something so tremendously valuable that without him we could not conceive of humanity.

Just delete the single name of Jesus and almost the whole edifice of humanity falls down. A single man who was allowed to share his joy for three years has made humanity tremendously rich.

Meditate so that prayer can happen. And the only proof that the prayer has happened is that you will experience the fragrance and others will experience the fragrance of it. You will radiate it. You will *be* it and whatsoever you touch will start dancing with joy. Even dust is transformed into gold by the touch of a man who knows what prayer is.

Prayer is sheer magic -- but it comes only out of meditation, never otherwise. Hence here my insistence is on meditation, not on prayer, because I know prayer is inevitable. If meditation happens prayer is inevitable; if prayer is there fragrance is a natural consequence.

So I don't teach prayer, I don't teach service to humanity, because I know that meditation is all that is needed. Once meditation is there everything follows in its own time, in the right time. Prayer comes and out of prayer service to humanity -- that's its fragrance.

[Name and fame are props for your ego but rocks on your essence. If you're bright you don't have to waste your life before you realise it, Osho told a Dutchman, Veet Ruud.]

We are taught from our very childhood to make a name in the world, to become famous, wellknown, successful, a prime minister or a president, a Nobel prize winner -- but somebody special, somebody. Every child is poisoned with the idea of being somebody and the reality is that we are nobodies. And the reality is tremendously beautiful! Just to be a nobody brings such joy and such ecstasy that one cannot even imagine it. Fame brings nothing. It is a very stupid game, very childish and immature.

I was reading a memoir about Somerset Maugham. He loved his nephew very much and they were very intimate friends. When Maugham had become very old his nephew came to see him. Maugham had purchased a very beautiful palace with a very big garden and lake and antique furniture and a big library. The old man had at least ten servants -- he was alone -- and he was rich and world-famous.

One day his nephew saw him sitting in the garden very sad and he asked "Why are you looking so sad?" Maugham said "I always feel sad when I look at the palace, the garden, the lake -- I always feel sad: all this I have attained, but for what? I wasted my whole life. Soon I will die. Death is not very far away -- I can hear the knock on the door. I am getting older, weaker, every day. It is only a question of days or, at the most, months." And in fact he died within two or three weeks.

He said "I am always worried -- I will not be able to take with me anything out of all my possessions and I wasted my whole life for them. So my life has gone down the drain. All these possessions and I cannot carry a single thing with me, so what is the point of it all? That makes me sad..."

All famous people have felt it. If they are intelligent they feel it sooner, if they are mediocre they feel it a little later, if they are utterly stupid they may not feel it at all -- it all depends on how much intelligence they have. A really intelligent person need not become famous to feel it; he can see the whole thing is stupid.

And that is the only requirement for being a sannyasin: be intelligent and see clearly -- because all the time that is wasted is wasted forever, you cannot reclaim it. So see clearly and put your energies in a certain direction in which you see that something can be really achieved. And my definition of real achievement is that which cannot be taken away by death. Anything else that can be taken away by death is not a real achievement but only a pseudo achievement, toys to play with

Become a nobody from this moment and enjoy your nobodiness and the freedom that it brings. Become anonymous and see the joy! -- there is no worry, no anxiety. Because there is no ego you don't feel hurt. Nothing can hurt you. Somebody can insult you and you can stand there watching and enjoying it because there is nobody inside you to feel the hurt, there is nobody to be wounded. You can enjoy and laugh.

The day a man can enjoy and laugh while he is being insulted he has really attained something, he has become part of eternity. He has entered into the world of the immortals.

[To another Wolfgang Osho talked man's state of disgrace.]

Man has become awkward for the simple reason that he has become self-conscious; self-consciousness

is very destructive to grace. That's why if you are talking to a friend you talk gracefully, but if you are talking to a great audience, if thousands of people are listening to you, you lose all grace. You become awkward, you start perspiring, you start trembling, you forget everything.

In fact it is said that the mind starts working the moment you are born, up to the moment you die, except in those few rare moments when you face an audience. In those moments it stops working; suddenly a gap arises. And the more prepared you are, the more is the possibility of a gap, because the very preparation shows that you are afraid, that you are trying to cover up, pretend.

What happens to actors on stage? Why do they lose grace? The same person is so graceful talking to his friends. Nothing has changed, it is the same, he can talk in the same way. But now he starts forgetting, he starts saying things which are not supposed to be said and everything becomes clumsy.

Wild animals are graceful because they are not self-conscious. All animals are graceful because they are not performing, they are simply living their lives. They are not worried how they look. It is only man who is worried about how he looks, how he is appearing to others, whether they are appreciating him or not. All these worries destroy his grace. And bliss happens only in a state of grace.

The second thing that the wolf represents is loyalty. It is a loyal friend. You can trust it, you can rely upon it, it never deceives, never cheats. It's devotion is total, its commitment categorical. It will die but it will not deceive. And these are the qualities of a sannyasin too: gracefulness, loyalty, love, trust, commitment.

If these things are there bliss is not far away. Bliss is bound to happen, it is inevitable.

The Miracle

Chapter #12
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All you need is love, Osho told us tonight.

Love is the flower of consciousness. A consciousness without love is like a desert, a barren land where nothing grows, not even grass. The moment you sow the seeds of love your consciousness becomes a garden -- thousands of roses and great fragrance naturally arise out of it. And only that fragrance fulfils man's life. It makes one feel meaningful, significant, it makes one feel worthy of existence, it makes one feel worthy of being offered to god.

My whole message is love and love and all else follows of its own accord.'

[Then he turned to Bernd from Germany and told him why he named him Premhari.]

Jesus says god is love. It was a tremendous leap; he left Moses far behind. The god of Moses is very primitive. The god of Moses says "I am a very jealous god. Those who go against my will have to suffer eternally. He is very revengeful. He says "I am so jealous that he cannot tolerate any other gods, I am the only god. Worship me! If you worship somebody else you cannot be forgiven. The god of Moses is a very

non-forgiving god. The idea is primitive, it is bound to be so. Moses was a pioneer. he was just breaking the ice.

Jesus took a quantum leap. Three thousand years after Moses he said god is love. He had to be crucified because he was sabotaging the whole Jewish religion. To make god love means to destroy the whole old idea, and the whole Judaic religion depended on it.

Through a single statement Jesus brought a transformation and since then the idea of god has never been the same. Now even Jews feel a little embarrassed to talk about their god; even they have started talking about the god of Jesus as if they had always believed god to be love, compassion.

If you read Martin Buber then whatsoever he says about god is not truly Jewish. It is Christian camouflaged in Jewish terminology. And he could not deceive the Jews; the Jews thought him a traitor. Christians praised him very much -- he was loved all over the world -- but by the Christians, remember, not by the Jews.

He remained a Jew his whole life but he wanted Jesus to be absorbed back, he should not be rejected; that they should feel apologetic that they crucified him, that they should apologise and take him back. This looked like a very destructive idea to the Jews, and they condemned Martin Buber as a traitor. But I would agree with the Jews that Martin Buber was doing something non-Jewish. If he wanted to change the idea of god he should have done it openly rather than in an indirect way.

Now two thousand years have passed since Jesus and humanity needs a quantum leap again. It is just a slight change: Jesus says god is love, I say love is god. That miracle is possible. When you say god is love you make god more important than love. God may be many more things too, love may be only one aspect. God can be wise, god can be omnipotent, god can be omniscient, god can be omnipresent. God can be thousands of other things; out of those thousands of qualities. Love is only one quality.

But my experience is totally different -- love is god; god is secondary, love is primary. In fact godliness is only one of the aspects of love, not vice versa. We can even drop the idea of god and nothing is lost. If one loves, that's enough, because love automatically brings a quality of godliness to your being, something of the beyond and the divine. That is the meaning of your name: love is god.

And it is time that we took a step further than Jesus. Two thousand years is enough! And if Jesus can take a step ahead of Moses, we should take a step ahead of Jesus. In fact by taking that step we are respecting Jesus because we are doing the same thing that he did.

Of course Christians will be angry -- that is natural. Jews were angry with Jesus, Christians will be angry with me. Now there are articles and books written against me saying that my idea of Christ is not a Christian idea. But I have never said that it is a Christian idea. I don't belong to any religion, I am an absolutely free man. Whatsoever I say I say on my own authority, not on any traditional, conventional authority. What I say is my total responsibility; I don't shirk my responsibility. I will not say I say it because it is in the Bible or it is in the Old Testament or it is in the Koran or it is in the Gita; I say it because it is in my heart, and except for that nothing is decisive.

And this is my message to my sannyasins too: live according to your heart, live according to your love, let love be your light and you will never go wrong.

[Which is just the way Saint Augustine saw it too, Osho went on to point out.]

Saint Augustine was once asked "Can you tell us in a single word the whole essence of religion?" Augustine was at a loss, for a moment he could not find what to say in a single word. He closed his eyes and meditated, then he said "If you insist on a single word then except love there is no other word that can contain the whole essence of religion. Love and then whatsoever you do is right. Love and you will be surprised that you are loved by the whole existence, and a thousandfold."

The moment you start loving, love starts showering on you from all sides. Life becomes just an overflow of love. That should be the only religion. There is no need for Hindus, Christians, Mohammedans, Buddhists -- we need lovers on the earth.

I would like my sannyasins to be known as lovers; not as Christians, not as Buddhists, not as Hindus, simply lovers.

[Lovers ... and poets too, he told Anand Kavito.]

Life can be a calculation. Then it is 'rose' then it is mundane, then it is arithmetic, then it is logic. But everything is dry -- no flowers, no dances, no songs. One does not live but only drags. But life can also be lived as poetry, as love, as music, as celebration. And it is our choice, how to live it. Both alternatives are

always open.

Man is born as freedom. Man is not born with a fate. If there were a fate then there would be no freedom, if there were a fate then man would be a machine. A car cannot be an aeroplane, an aeroplane cannot be a computer, a computer cannot be an oven. They have their fates, everything is determined, predetermined; they have to follow a certain programme.

But man is not born like a machine, man is born as absolute freedom. At each step he has to choose. And this is the most fundamental choice: whether to live as prose or as poetry, as logic or as love, as mathematics or as music, as matter or as consciousness, to live a mundane life or to live a sacred blissfulness.

Become aware of it and choose diligently, choose intelligently. Let your life become poetry, only then do you know what god is. God is known only by the poets, mystics, painters, singers, dancers -- and only in those moments when the painter forgets that he i8 a painter, only in those moments when the musician forgets that he is a musician, only in those rare space, when the dancer disappears into his dance.
Poetry is the way of my sannyasins.

[Her name, Gerda, means garden, Osho told the Austrian woman who was next in line for sannyas. By prefixing it with "anand" it became paradise.]

Paradise comes from a Persian word "firdaus". In Persian mythology firdaus is the place where god lives. An enclosed garden -- that's the literal meaning of firdaus. From firdaus comes paradise; paradise means a garden.

The garden is very significant. The whole history of humanity begins with the garden of Eden: man has been expelled from the garden and since then man has been wandering in a desertlike life. He somehow remembers the glory of that garden, those days, those timeless days, before he was expelled.

The Biblical story is not just a story, it contains a great truth. Every man feels that something is missing, that he is not where he should be, that he is not what he should be. He may not be very clear about what is missing, but this much is felt by everyone, a vague feeling that something is wrong, that "I am in the wrong place, in the wrong situation," that "I am not supposed to be like this," that "I was not meant to be like this. Something has gone wrong."

Man was expelled from the garden of god. The reason for his expulsion was that he tried to be knowledgeable, he ate the fruits of knowledge from the "Tree of Knowledge".

The moment one starts becoming knowledgeable one loses contact with one's heart -- and that is the real garden. We are carrying it within ourselves. We are not really expelled, we have simply forgotten it, we have ignored it. We have become hung up in the head, we have become too attached to knowledge. Instead of growing in being, flowering in being, we are simply collecting information -- sheerly futile information. It may help you to be an egoist but it can't help you to be blissful.

Bliss has nothing to do with the head, it is not a function of the head. Bliss is the flowering of the heart. The heart is the garden of Eden, the paradise, the firdaus. And my whole effort here is to help you in some way to enter the garden again. Even if you have to be smuggled in, it's okay, I don't bother about that -- even from the backdoor.... But once you have reached the garden, once you have tasted it again, you will be transformed.

And this much I can assure you, that god will forgive you even if you enter from the backdoor, even if you are smuggled in or you jump the fence or you bribe the guards -- whatsoever you do... I allow my sannyasins freedom to enter god's garden. It is our garden!

[We can enter the garden -- we can *be* a garden, Osho said to the next sannyasin.]

Green represents life, aliveness, freshness. It is the colour of the trees. For thousands of years the so-called religions have destroyed all greenery in man's being. They have left man almost like a dead trees no foliage, no flowers, no juice flows any more. Hence humanity seems to be so sad and bored. I want to bring a dance back to humanity. I want human beings to be rooted in the earth again so that juices can start flowing again, so that great foliage, great greenery, can happen again.

Unless one blossoms, one remain discontented. A tree is fulfilled when there are flowers, and in the same way is man fulfilled. The flowers of love, of bliss, of freedom, of intelligence, of godliness -- only these flowers can give you the sense of fulfilment. And the fulfilled person is never sad.

To me only the fulfilled person is a saint; others are only pretenders. I want my sannyasins to be saints in the real senses alive, rejoicing, singing, dancing, making life a festival.

[It's a very strange name' Osho began, showing Marlies her sew name, Anama, 'because it means the nameless one.]

We are born without any name. All names are arbitrary. The rose is not a rose and the lotus is not a lotus. They don't know their names, we have imposed names on them. It is a necessity, but we should not forget the truth, that our innermost being is nameless, and so is god, absolutely nameless. You can call him God, Jehovah, Allah, Ram; millions of names all over the world have been used for god but no name is true -- it is utilitarian.

We have to fall into an inner space which is nameless, we have to forget the identity that has been given to us -- that you are this, that you are that, that you are intelligent, that you are beautiful, that you are not intelligent. We have to forget all that others have said about us, only then is there a possibility of discovering who we are. And that discovery is the goal of sannyas.

Once you know who you are life has a totally different meaning; a different beauty, a different joy follows you like a shadow. But first you have to discover the nameless space within you. And the only way to discover it is to become conscious are not what others have said about you.

So all that has been said about you, good and bad, has to be eliminated. Meditation is a process of elimination -- neither this nor that. One goes on eliminating, eliminating, just as one peels an onion: you peel one layer, another layer is there; you peel that too, another layer is there. Go on peeling the onion of your mind and then one day suddenly there is emptiness in your hands, there is no more onion left.

That is the day of great celebration. One has arrived home, one has reached the nameless. And that i8 the world of god, the world of truth, the world of bliss, the real world.'

[The loveliest song is the singerless one, Osho began, and then went on to explain himself.]

The song is beautiful when you are not the singer, when god is the singer, when you are just a hollow bamboo, a flute, when you simply allow god to flow through you, when you don't obstruct -- that's all. On our part all that is needed to be done is not to obstruct, not to interfere. If we can allow god to flow through us then life is such a splendour, such a glory, that one cannot think it can be improved upon. One cannot even dream that there is any possibility of making it more ecstatic. It is impossible to imagine anything better once you are no more in the way and god is allowed to flow.

But we come in the way in many ways. We have our likes and dislikes, we have our prejudices, opinions, ideologies. We impose our ideas even on god. If god comes to a Christian in the form of Krishna he will not recognise him. Or if god comes as Christ to a Hindu, he will not recognise him.

We have a certain idea of god; he has to fit with our idea. Look at the stupidity of man! Even god has to fit with your idea.

A sannyasin has to learn to fit with god, to be in a state of let-go, to allow him.

I love Jesus, last words on the cross, "Let thy kingdom come, let *thy* will be done. That precisely defines sannyas.

[Dying to live -- that's just what meditation is, Osho reiterated tonight. Then he continued:]

To live in the present is the only way to live at all. And when you live in the present with no past dragging you backwards and no future dragging you forwards, when your total energy is concentrated in the moment, life takes on a tremendous intensity; it becomes a passionate love affair. You become aflame with your own energy, you become full of light because at a certain intensity fire becomes life, intensity becomes light.

And that's the only way to be rich, to be prosperous. All others are poor. They may have all the money of the world but they are poor people.

There are two kinds of poor people in the world -- the poor poor and the rich poor. My sannyasins don't belong to either category; they are simply rich. Whether they have anything or not, that doesn't matter. Richness has nothing to do with possessions, it has something to do with how you live, the quality of your life, the music of your life, the poetry of your life. And all these things happen only through meditation. There has never been any other way, there is none and there will never be.

[Wolfs or Wolfgang, but a bear tonight! His name, Bernar, means bear which represents resurrection, Osho told the last sannyasin.]

... hence no coward can take the step, not even a single step towards it. He wants insurance, guarantees,

security, he wants evidence, proofs -- and in a way he i5 logical. All cowards are always logical. It is only for the courageous ones to be illogical.

Logic is very protective. It always keeps you within the bounds of the known. It never gives you any support for any rebellion. It forces you, convinces you, to be with the crowd, to be with the mob, to be with tradition, to be with convention. It tries to convince you that this is the most comfortable way to be. It makes you a sheep, not a bear.

To *be* in the real sense first one has to die. In the unreal sense, that we have become accustomed to thinking, to believing, we assume logic to be the real way. One has to die as a personality, then only is one resurrected as an individual. Individuality is only for those who are ready to co it suicide as a person. But this is risky -- one never knows....

When Jesus was crucified there was no insurance that after three days he would certificates. If he would not be resurrected, then what? And who knows whether he was resurrected or not? just a story to convince the cowards "Don't be afraid -- after three days you will be resurrected."

But the courageous person does not care about what happens. He knows even *dying* to the past is of tremendous beauty; whether resurrection happens or not is besides the point. If it happens -- good; if it doesn't happen -- so what. But it is bound to happen.

When the false is dropped the true is inevitably revealed. And meditation is the process of dropping the false. All "as if's" have to be dropped so that we can know that which is. And that is resurrection, that is the beginning of a new life, the life divine.

Meditation brings rebellion in life. Rebellion against all traditions, conventions, dogmas, creeds, rebellion against the whole past, because unless you are completely clean of the past you cannot be totally herenow. And unless you are totally herenow you will never know what the true is.

Truth is never in the past, never in the future; truth is always here and now. Truth means that which is. You cannot use the word 'was' for truth or 'will be' for truth; truth is always 'is', isness is truth.

Our mind goes on moving from the past to the future. It is like a pendulum moving from one extreme to another extreme. It never stays in the middle, and the middle is the truth. From the past to the future, from the future to the past, we go on shuttling like a goods train. We never stay in the now, and the now is the nature of the existence. Existence knows only one tense, the present tense.

That is the greatest rebellion in life, to drop all the traditions and all conventions -- Christianity, Hinduism, Mohammedanism, the Koran, the Bible, the Gita -- to drop them all in toto. It needs guts, needs courage, it needs a man, not a child, it needs some integrity, some growth. And my whole work here is to help you to become more mature so that you can pass through this rebellion.

Once you have passed through this rebellion Christ is born in you, Buddha is born in you; they are different names for the same experience. But all this happens through meditation, hence sannyas revolves around the idea of meditation.

I don't give you any other thing, no character, no ordinary life style. I just tell you a simple and single thing: be meditative. In meditation is my whole philosophy of life. Out of it thousands of flowers bloom and blossom. Out of it everything that is needed comes by itself -- you need not search for it.

The Miracle

Chapter #13
Chapter title: None

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[Praying when you don't know how to meditate is like posting a letter to someone whose name and address you don't know. That was the gist of what Osho said a couple of nights ago. There is no need to even compose a letter because god only understands silence, was the line he took tonight.]

God does not understand Sanskrit, he does not understand Hebrew, he does not understand Latin or Greek -- he does not understand any language.

On the earth there are three thousand languages and scientists say there are at least fifty thousand populated earths, so you can think how many languages.... It would be enough to drive God crazy. It is good that he decided beforehand that he would understand only silence.

To say anything to God is meaningless, it is a monologue. Of course, people like Martin Buber think prayer is a dialogue -- it is not. It is a monologue, there is no other party. You are simply talking to yourself, talking loudly, believing that there is a God who is listening. But God is not a person in the first place, there is nobody to listen.

Hence all prayers which are said are childish, foolish. Meditation is the only real prayer because it is an unsaid prayer. You don't say anything, you simply become silent. You bow down to the whole with deep gratitude, with a great thankfulness, without any words. Your whole being is prayerful.

Prayer is a prayerfulness, and it is possible only through the art of meditation. Hence I am not teaching prayer here, I am teaching meditation because prayer comes out of it in its own time. Meditation is like a flower and prayer is like a fragrance. If the flower is there fragrance is bound to come, it is inevitable that it comes. But you cannot bring a fragrance without the flower. And that's what millions of people are doing in the churches and the temples: trying to bring the fragrance without growing roses.

I am trying to grow roses here. I have chosen the color of the roses for sannyas. These are my roses and this is my garden. And fragrance has started happening, a few buds are opening. The spring is not far away!

[The proof of god lies in your love for the life he has surrounded you with. Osho was talking to Michael from Germany.]

The deeper you love, the deeper your roots enter into god, the more you become convinced of the existence of god.

God is not an argument. There is no philosophical way to prove god, god can be disproved philosophically. There are a thousand and one arguments against him but not a single argument for him. But love is enough. All those thousands of arguments against god simply fall away like dry leaves. Once you know love you have entered the door of the divine.

My whole message is nothing but love. Love men, women, trees, birds, animals, rocks, stars. It does not matter what you love -- love! Be in love with love. That's what sannyas is all about.

[It's a paradox, this mystery called love, Osho went on to say to another sannyasin.]

Love does not want to rule but it becomes wants to conquer but it becomes a conqueror. In fact love wants to be conquered, love wants to surrender, but through surrender the miracle happens; the miracle that surrender changes into victory.

Love does not win through violence, because a victory through violence is not much of a victory; it is a forced phenomenon. The victory that comes through love is natural, spontaneous. And the other is not insulted but dignified, the other is not humiliated but respected.

When two lovers are in deep surrender both become victorious, nobody is the defeated party. This is the miracle of love: both are victorious in love. In fact when they surrender they disappear as individuals. There are not two persons any more but only one being -- one being in two souls, one being in two bodies, one being in two manifestations. And the same happens with the ultimate love I call prayer.

When you fall in love with the whole existence you become victorious but the whole is not defeated. This is the beauty of love that it makes both parties victorious.

[Nobody is really interested in god said the mystic to his newest disciple.]

Even priests are not interested in god. The very word "god" does not create anything in your heart, it does not ring any bells; it is something arbitrary, artificial. But bliss is natural -- even trees are searching for it in their own way.

In African jungles the trees grow so high -- why? The same trees don't grow so high in India or anywhere else. In African jungles they have to grow high because they want to have sunlight and the jungles are so thick that if they don't grow high they will not have any meeting with the stars and the moon and the sun. And that is their bliss, their joys to dance in the wind with the clouds.

Scientists are puzzled about a strange fact, that somehow trees sense, where, in what direction to send the roots. For example, if at its right side, five hundred yards away, there is a pipeline of which the tree cannot in any way be aware, it's roots will start moving towards the pipeline; its roots won't move in any other direction. It has some subtle sense, as if it knows instinctively where the water is.

Animals are searching for bliss in their own way, man is searching in his own way. The theists, the atheists, the believers, the non-believers -- all are seeking bliss. Hence I say bliss is the ultimate truth. If you love the word "god" you can call it god, if you love the word "nirvana" you can call it nirvana, but "satyam", the ultimate truth, is the most beautiful word.

The ultimate truth is the centre of existence, it is bliss, and everybody is moving towards it. Those who are intelligent move consciously so that they can avoid unnecessary things, unnecessary by-paths, cul-de-sacs, so they are not worried about non-essentials; they move directly. Those who are not so intelligent, not so conscious, go zigzag; they take a long time, millions of lives even.

To be a sannyasin means a deliberate, conscious search for truth, for bliss, for god. It is a commitment, an involvement, a conscious decision that 'from this moment my life will be devoted to that which can fulfil it, which can make me contented.'

[However diligently you work on a stone you can never make a pearl of it. That's what we try to do though, Osho said.]

We go on polishing the mind in schools, colleges, universities, with the hope that we will be able to create an intelligent humanity. Our stupidity is such that for five thousand years we have been doing this and yet we have not realised the fact that humanity has not become intelligent at all. On the contrary, human beings have become more unintelligent.

In fact the uneducated person seems to be more sharp, more intelligent, than the so-called professor, the scholar, the pundit. or course the professor knows many words and he can quote scriptures, and the uneducated person knows no information, but put them in any real situation and you will immediately see that the uneducated behaves more intelligently than the educated.

It is said of Edison that he had two cats and sometimes he had to wait for the cats to come in at night. Somebody suggested "Why don't you make a hole in the door so you can go to sleep -- whenever the cats want to they can come in and they can also go to sleep. There is no need to wait for them." He liked the idea.

The man who had suggested it was his own servant, absolutely uneducated. Two poles: Edison, the man who invented one thousand scientific gadgets -- the gramophone, the radio, the electric bulb... In fact without Edison you would be in difficulty living because all gadgets are his. And the servant was utterly uneducated.

The next day, when the servant came, he was puzzled. He asked Edison "What have you done? Why have you made two holes?" He said "But I have got *two* cats and how can two cats pass through one hole?" The servant could not believe him: what nonsense was this?

In any real situation you will be able to see who is intelligent. The challenge has to be new otherwise the scholar will win the race. If it is something old that he knows about then he will seem to be very intelligent, but if it is something absolutely new about which he has no information he will prove less intelligent than the uninformed person.

The uninformed person has to depend on his own consciousness and the informed person depends on his memory -- that's where the difference lies. The uninformed person has not much of a mind but he has some natural quality of meditativenes~.

Each child is born with it, it is our natural ingredient. It is not something that has to be learned, meditation has only to be discovered. It is hidden behind layers of mind. And the whole process of meditation is to cut through all these layers so that you can rediscover your natural intelligence. And to be

naturally intelligent is to be blissful, to be naturally intelligent is to know what life is all about. In being naturally intelligent one is bound to experience godliness all around.

Mind is mediocre, all minds are mediocre -- the great minds and the small minds. They differ only in degree , degrees of mediocrity. But intelligence means a glimpse of no-mind, and all original insights have arisen out of that state of no-mind.

I call that state meditation. Meditation is the art of slipping out of the grip of the mind so that you can see existence as it is without any prejudices. Then there is great light, clarity, understanding, and to live out of that clarity, understanding, out of that light, is to live a life of celebration. That is the goal of sannyas.

How long will you be here? he asked.

Only a month, was the reply.

Then come back again, Osho smiled. And finally you have to come forever -- this is your home!

[This is your name Osho told Marco from Italy, Swami Veet Marko. Veet means going beyond, Marko means warlike.]

In the past we have praised warlike qualities very much because the whole past of humanity is nothing but wars and wars. In three thousand years we have fought five thousand wars. It is rare to find a single day when somewhere on the earth war is not going on. It seems man lives only to fight.

They say that we fight to live, but the fact seems to be just the opposites we live to fight. If there is nothing to fight we simply feel empty, unoccupied, we have nothing to do. And everybody knows the fact that whenever two countries are at war, destroying each other, both countries become very alive. People have more liveliness; their faces are more shining, their eyes seem to be clean and clear as if some dust has fallen, some boredom has disappeared.

We have been trained for thousands of years for war and now a great problem has arisen in the World: because of that training we have come to a state where total war is possible. All other wars were partial -- a little bit of destruction used to happen -- but now we are capable of destroying the whole earth totally. And not only *this* earth, we are capable of destroying seven hundred earths of this size and shape.

This state was never conceived before, this is new. Now we have to learn something new to face it. We have to drop praising warlike qualities. Instead of the soldier the sannyasin has to be praised. The soldier moans hate and the sannyasin stands for love.

Unless we create a great movement around the earth of people who love, who enjoy loving, we will not be able to survive more than twenty years. These twenty years are going to be very decisive. It has never been such a decisive time *ever*, in the whole of history. For the first time we are coming close- to a point where either we will commit a global suicide or we will enter into a new phase of humanity -- a new quantum jump.

You can see this happening everywhere. In India, particularly, it is very apparent: if two persons are walking on the street holding hands or two lovers meet on the street and embrace each other or kiss each other, that is enough to enrage the whole Indian mind. It is as if love is something ugly. But if two persons are fighting on the same street, daggers in their hands, ready to kill each other, a crowd of a thousand people will gather to watch. Nobody is there to condemn it. This is

In Indian films kissing is not allowed but murder is allowed! There is no question about murder; it seems that is very cultural and religious. Rape is allowed but not kissing! Love seems to be very dangerous to the old idea of culture, religion and man, because the old idea is rooted in hate. have always been condemned and soldiers have been praised. All around the earth you will see statues of great soldiers, memorials to the unknown soldier , but have you ever heard of any memorial for the unknown lovers? (laughter) Or have you seen any statue of two lovers in deep embrace?

What kind of idea have we evolved about human beings? Something seems to be ill and pathological. My effort here is to change the whole pattern.

Your name, Marko, means warlike and I am adding to it a word 'veet'; now it means go beyond warlikeness and become a sannyasin. Soldiers are no more needed in the world; in fact politics are not needed in the world. It is outdated, there is no future for politics. If we want humanity to survive there is no future for politics, no future for nations, no future for races, no future for wars.

[To another Mark, Osho added 'dhyan' so he became a warrior of the inner.]

There is no need to fight with others -- it is a sheer wastage of energy. There are many things inside we have to fight against: the ego, greed, violence, ambitiousness, possessiveness, and so on, so forth. These are

the real enemies -- fight with them. And the art of fighting with them is meditation.

Watch them, be aware of them, because there are a few things which simply disappear by watching. If you can be aware of your anger the anger will disappear. Try it and you will be surprised. Just watch it arising, see the cloud surrounding you, trying to pull you in, making every effort to seduce you. Just remain aloof, a watcher on the hills, far away, just a witness and you will be surprised; within minutes the cloud is gone. And when the cloud of anger goes without affecting you, you fall into such a beautiful silence which you may not have known before at all. It is the silence that follows the storm. It is really penetrating, it goes to the deepest core of your being. It is a great nourishment for the soul.

So watch the inner enemies, meditate on the inner enemies, and slowly slowly they start dying of their own accord. A moment comes when you are there and there is nothing to watch. A contentless consciousness -- that is the ultimate peak of meditation. You have won, you are victorious.

In India we have called this state the state of a jina, one who has conquered. We have called Mahavira, the Jina; Jina means one who has conquered. And we have called Siddharth Gautama, the Buddha -- one who has become fully aware. But these are two aspects of the same coin: you become aware and you become a conqueror. You can become a conqueror only if you become aware!

[Her name, Julian, means youthful, Osho told a Dutchwoman. And he prefixed it with 'Dhyan', meditation.]

Mind is always old, never young. Even the youngest mind is not young. It cannot be young because mind means the accumulated past.

Your mind consists of your past experiences -- how can it be young? It can be one day old, it can be ten years old, it can be eighty years old, but it cannot be young. Even the child who is just born has a mind, a few seconds old. By its very nature mind is old. And meditation is young, always young; hence the meditator retains a certain inner youthfulness.

Of course the body will become old. If you go into Indian temples you will be surprised: you will not see a single statue of Rama as an old man -- not that he never became old. You will not find a single statue of Krishna as old, yet he died when he was eighty-five. You will not find a single statue of Buddha as old, yet he died when he was eighty-two -- very old. Mahavira was eighty when he died and he was very ill, he suffered for six months. But not a single statue of these people as old people exists in India. This is to represent their meditativeness -- because we are not concerned with Buddha's body or Mahavira's body or Krishna's body; we are concerned with their inner consciousness, and that is young.

Meditation keeps you fresh, as fresh as the dewdrops in the morning, as fresh as the new rays of the early morning sun, as fresh as the just-opening buds of a flower. And to know this youthfulness is to know something of eternity.

Mind is old, and mind is time. Meditation is always young and timeless. To know meditation is to know the world of timelessness, deathlessness, because when something never becomes old how can it die? And when something is always old, how can it live? The mind never lives; it only pretends to live. And meditation always lives. Even when dying, a meditator knows that he is not dying; a meditator can laugh at death.

A Zen master was dying. He suddenly asked his disciples, "Tell me how to die, in what posture? Should I be lying down or sitting or standing?" They were in a sad state, feeling the misery -- the master was dying and he was not giving up his old tricks yet! At the point of death he was asking, "In what posture...?" What does it matter?

The master asked, "Have you heard of anybody dying in a sitting posture?" One man said "Yes, we have -- a few Zen masters have died in a sitting posture." The master said, "Then that is not for me because I don't want to repeat. Have you heard of anybody standing and dying?" One man said "I cannot be absolutely certain but I have heard that once in China a Zen master died standing." The master said "Then that too is cancelled. Have you heard of anybody dying standing on his head?"

Nobody had heard of it. Nobody had even thought about it! How can you die standing on your head, doing *sirshasan*, a headstand? They said, "We have never heard of it -- and this is so ridiculous, the very idea..." The master said, "Then that is good, I shall do it." He stood on his head and the disciples simply watched, they could not do anything. Now they were at a loss as to what to do. Has he died or not? They had never heard of any convention about what you have to do when a man dies on his head.

Somebody reminded them that his elder sister was a Zen nun and she lived just nearby. It would be better to call her and leave it to her. She came -- she was an enlightened woman. She came and she shouted

at her brother; she said "You stupid -- is this a way to die? And does it suit an enlightened person? Behave!" And of course as she was the elder sister the Zen master laughed and came down from his headstand. The sister said, "For the whole of your life you have been doing mischief. Now at least at the tome of death, don't be mischievous: lie down on the bed and die as one is supposed to die!" So he lay himself down on the bed and died!

And the sister left immediately. When her brother died she said, "Now it is finished, now you can do whatsoever you want to do. Now I am no more needed."

When you know your inner eternity, your inner immortality, death is a laughing phenomenon; you can laugh at it. Meditation makes it possible to live a life of laughter and also to die a death laughingly, celebratingly. The whole of life and death become nothing but a cosmic joke. Hence my love for jokes!

How long will you be here?

Two weeks.

Then come back again because you will have to learn how to die.

The Miracle

Chapter #14
Chapter title: None

14 August 1980 pm in Chuang Tzu Auditorium

Archive code: 8008145
ShortTitle: DDMIRA14
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Last night Osho talked about prayer as being a wordless gratitude. Tonight he explained how this was misunderstood and formalised prayers used instead.]

Whenever somebody talked about his prayerfulness he had to use words. When he tried to explain his interior feeling of what prayer was he had to use words like gratitude, thankfulness, surrender, submissiveness, let-go -- and the people who heard these words were bound to misunderstand them. They started manufacturing prayers. Beautiful poetry happened through it but it was not prayer.

Prayer is nothing but silence, pure silence. You are not saying anything to anybody; the other is absolutely absent. There is no content in your consciousness, not even a small ripple in the lake of consciousness; all is still and silent. Nothing is said; but the heart, the beat of the heart, the flow of the blood, the very grace that surrounds that silence and a tremendous feeling to bow down to the whole existence for all that it has done for us, is prayer.

Hence I don't teach prayer here. I only teach silence, because prayer is a necessary outcome of silence. It is a flowering of silence. You work to create silence and when your work is complete prayer arrives.

It is just like spring comes and the trees are full of flowers. Create silence and you have created the spring; now the flowers are not far away, they are bound to come. It is part of the ultimate law -- Ais dhammo sanantano -- these are Buddha's words. This is the law, the ultimate law, that you create silence and you will be blessed by prayer.

[Prayer can only be known in silence -- the same goes for truth, Osho went on to say.]

Man cannot think anything about god and whatsoever one thinks about god is bound to be wrong. Thinking as such is irrelevant. God cannot be reduced to an object of thought because god is not a thing, god is not an object. And god is not anything known or knowable; hence it is beyond the comprehension of the mind. To know it you have to go beyond mind. to what Dionysius calls "agnosia"; you have to come to a state of not-knowing. That's what I call silence. When there are no thoughts moving in your head there is silence.

Thoughts are like ripples, waves. They keep your mind continuously wavering. And when the mind is wavering it cannot reflect the moon. It is like a lake full of waves the moon is there but the lake is incapable of reflecting it. Once the wave is completely silent, as if it has become a mirror, the moon is reflected in all its glory. In fact the moon reflected in the lake is far more beautiful than the real moon because the lake adds something to it, beauty, to its splendour.

And the same is true about truth. When you are absolutely silent and the truth is reflected in you it gains something. Truth becomes richer when it is reflected in the consciousness of a Bud & a. When Jesus looks at truth, truth has far more splendour. It is not only that Jesus is liberated by truth; truth is also liberated by Jesus. It is not only that Buddhas are grateful to truth; truth is also grateful to Buddhas.

In the East it is a wellknown fact that whenever a single person becomes enlightened the whole universe celebrates the occasion. It has to be so, the universe *should* celebrate it because with a single man becoming enlightened the whole universe takes a quantum leap towards the unknown.

Each Buddha has been making the diamond of truth more and more beautiful. But the whole art is being in silence, in total silence. So that is going to be your work on yourself: sitting silently, doing nothing, not even meditating. Sitting silently doing nothing spring comes and the grass grows by itself.

Enlightenment comes just like grass growing -- by itself! No effort from your side is needed. All that is needed is a complete withdrawal of all efforts, as if you are not -- that's what is meant by silence.

Sannyas is a suicide, effacing yourself completely, totally, categorically, not leaving even a small trace behind. The moment you are completely gone truth arrives, and arrives with such splendour and beauty, with such bliss and benediction, with such ecstasy, that it is impossible to imagine it.

Then he talked of pleasure and of bliss, of how the former is what people know through relationships with others, while bliss needs the climate of aloneness.

People are acquainted only with pleasure. Pleasure happens in relationship. The other is needed, the other is an absolute necessity, without the other pleasure cannot happen. Hence there is a dependence in pleasure, and because of dependence there is conflict. Nobody likes to depend on anybody. Freedom is our deepest desire, nothing is deeper than that, but for each pleasure we have to lose some freedom.

That's why couples are continuously fighting, arguing, nagging, are continuously at each other's necks, for such stupid and trivial things that if you ask them, 'Why are you fighting?' even they feel embarrassed about telling you the cause of the fight. The cause may not be anything at all; in fact the cause is just an excuse. All lovers fight for the simple reason that everybody resists the loss of freedom. But pleasure depends on the other. The other can withhold it, so you have to depend on him.

Bliss happens in solitude, it is not a question of relationship at all. It happens when you are absolutely alone, rejoicing in your aloneness. And that's the whole art of sannyas: how to rejoice in your aloneness.

It is the greatest art and the subtlest art. Nobody is born with the art. It has to be evolved, learned. It is a knack. If you don't know how to be alone you will only feel loneliness, and loneliness is not aloneness. Loneliness means you are missing the other. So people move like a pendulum between loneliness and dependence and the dependence with the other. So when they are with the other they hate, and when they are not with the other they long for the other. They are in a constant tension, a strain.

It is a wellknown fact that you cannot live with your lover and you cannot live without him or without her -- both bring their own kind of difficulties. But this happens only because we don't know how to be alone.

The man who knows how to be alone can be together with someone without being dependent. His love also takes on a new quality. It is no more dependence, it is independence. In fact it enhances his freedom. His freedom enhances his love and his love in its turn enhances his freedom.

This is my whole effort here, to help my people to learn the art of being alone so that they can enjoy themselves and they can also enjoy the world that has been given to them. I am not against the world, I am not against relationship, I am all for it, but before you can enjoy the beauty of the other, the beauty of existence, first you have to become rooted in your own being.

Bliss arises out of that rootedness, that centering, that grounding.

[To Marianne, a goldsmith from Holland, Osho spoke on sannyas as being a chance to actualise the seeds of potential within us. Then to another sannyasin he spoke on the difference between adopting the belief that love is god, and through experimenting, *knowing* love to be god.]

I am not a theologian and I don't require of my sannyasins that they believe in anything. God, heaven, hell -- there is no need to believe in anything. Just experiment with love; and I am saying experiment, I am against belief because belief means repression, a repression of a doubt. But the repressed doubt will come up again and again. In fact you cannot repress a doubt forever; you will be sitting on a volcano. It is better to be finished with it and the only way to finish it is to experiment. Experiment with love in as many ways as possible.

Just today I was reading about an old man, ninety-five years old. He was asked what was the secret of his long life and his health. He said "I feel a little embarrassed to say the truth. The truth is that I have been getting life from the trees. I huge them and suddenly subtle flows of energies start entering my body. They have kept me alive and full of juice. And my own observation is that he is right. He may not be able to prove it scientifically but sooner or later It will be proved scientifically too: if you love a tree, the tree responds, if you love a rock even the rock responds.

Experiment with love in as many ways as possible and you will become richer every day. You will find new sources and new ways to love, new objects to love. And then ultimately a moment comes when one simply sits with no object of love, simply loving -- not loving to somebody, just loving, just full of love, overflowing with love. And that is the state of enlightenment. One is fulfilled, utterly contented, one has arrived.

The feeling, the constant feeling that something is missing is, for the first time, no more there.

And that is the greatest day in one's life, when you can feel nothing is missing, nothing at all. You search and you cannot find anything missing, all is fulfilled. That man has lived life truly. Others are simply wasting it, wasting a golden opportunity.

My sannyasins are not to waste this opportunity. It has to be used to the full. We have to squeeze the juice of each and every moment to the fullest.

[Earlier in the month he spoke of god as being tao, dhamma, a law, not a person. That's how he began his talk to the next sannyasin. Then he went on to explain:]

God is not to be worshipped but to be understood -- and that is the whole difference between the eastern and the western approach. Judaism, Christianity, Mohammedanism -- they have all taught the worship of god. It is as stupid as worshipping the law of gravitation or worshipping the theory of relativity.

The East has risen very high from the anthropocentric standpoints. In the West god remains the father, the great father, or if you are not very religious, then the big brother! But it is a childish attitude, very childish. Even Jesus used to call god "abba". Abba cannot even be translated as father, it can be translated only as "dad" or "daddy". (laughter)

I don't think that he was not aware of it but that was the language that could have been understood by the people he was living with.

Buddha never used the word "god" in his whole life. Whenever he entered a town his disciples would go around the town declaring "Please don't ask any question about god because all that is nonsense. Ask questions which are really significant, significant your life."

But Buddha talked about dhamma, the law. His greatest book is called DHAMMAPADA -- Steps into the Ultimate Law.

Once you think of god as a law your whole perspective changes. Then it is not a question of worshipping or praying or kneeling down, then it is a question of understanding. And understanding comes through meditation -- not through prayer, not through worship, not through religious rituals.

And if you understand the law, naturally you follow it, because if you follow it you are healthy, if you go against it you become unhealthy. There is nobody to punish you or reward you -- it is only a law. If you go against the law of gravitation then you will have a few fractures. Not that the law of gravitation comes and hits you, saying that "You are not a right worshipper and you don't come to the church and I will break a few of your bones..." (laughter) Nobody comes, there is no need for anybody to come, there is nobody to come, but you certainly have real fractures.

Once you know how to move according to the law of gravitation you don't have fractures. You are rewarded or punished through your own understanding or through your own foolishness. This has to be your

basic starting point in sannyas. Then religion becomes very scientific, then it is not something airy-fairy, it is very solid, substantial.

I would like science and religion to come to a deep understanding of each other. And this is the only way it can happen.

[Then he called forward Luca, a student from Italy. Prefixing his original name with Prem, Osho explained that now his name meant "love is the light." And it is eternal so there is no question of any gas shortage, he joked.]

Love is your connection with the infinite sources of life. The moment you love you disappear as an individual unit, you become part of the oceanic existence. And then infinite powers are yours. Love opens the door of the divine.

And Luca also has another meaning. Begin with the first, light, and end with the last. The other meaning is the enlightened one.

If you can fill your life with the light of love then enlightenment happens. Enlightenment is nothing except a life of absolute love, unconditional love. undemanding love. unmotivated love.

[Osho added 'deva' to Terry's name and then explained how certain English words came from the same root as deva.]

The English word "divine" comes from the same root as deva; they both come from the Sanskrit root "div". The English word "day" also comes from the same root.

"Div" means light, "deva" means full of light -- and that is the meaning of divine too. In fact the English word for Satan, "devil", is a very strange word because that too comes from the same root -- it means divine. But in a way it is right because first he was a god and then he revolted, so he is a fallen god.

Terry means soft, tender, open, loving.

Man can live in two ways. He can live a life which is enclosed from all sides, encapsulated. There are reasons why millions of people choose this kind of life -- it is safe, secure, cosy, but they are missing something far more valuable because they will miss adventure and they will miss the exploration of the truth and they will miss god and they will miss love, they will miss light. In fact they will miss all and what they will get is just a comfortable death. Their life is the life of a grave. Of course in a grave there is no danger, you cannot die again. In a grave no disease can happen -- even in Poona. (laughter) If you are in a grave no hepatitis, no amoebas, nothing! It is the safest place, but even though it is safe you have lost life.

Friedrich Nietzsche used to keep a sentence written in gold on his table. It consisted of only two words: Live dangerously. Somebody asked him "Why do you keep it there?" He said "Because the mind always wants to slip into comfort, into the familiar, even though the familiar may be miserable. The mind always likes that which it knows we11, with which it is acquainted. It may not be a joy but still, you are on familiar ground. And bliss happens only when you move into the unfamiliar, when you go into the uncharted sea.

God is possible only when one learns to live the second kind of life, the open life. The first is encapsulated. That is the choice of millions. That's why they are just walking graves -- alive only in the minimal sense of being alive, in fact vegetating. They don't have souls.

Gurdjieff used to say that very few people have souls, and he was right because a soul needs a certain opportunity to grow, it needs challenges, it needs a kind of vulnerability, all the windows and doors open to the wind, to the sun, to the rain and to all unknown forces.

When one starts living dangerously one lives for the first time. And to live dangerously is to live a divine life.

Jesus lived dangerously, Buddha lived dangerously, Socrates lived dangerously, Al Hillal Mansoor lived dangerously. But these were the people who reached to the highest peak of being individuals. They came to know the Everest of consciousness.

So be open, available, fearlessly open. There is nothing to love and everything to gain. Karl Marx ends his Communist Manifesto with the words; Proletariats of the world unite, because you have nothing to lose but your chains and the whole world to gain.

I don't agree with his Communist Manifesto, I disagree on every point, but with the last statement I agree. But to me the word "proletariat" has a totally different meaning and my meaning is far closer to truth than Karl Marx's meaning. A proletariat means one who has lost everything, who has nothing, who possesses nothing.

According to Marx the proletariat is the labourer, the peasant, the poor person. According to me

everybody is a proletariat except for a few people, a few Buddhas. Because what have you got? -- no bliss, no dance, no song, no celebration, no life, no experience of god. What have you got? You possess nothing. Unless you possess the kingdom of god you possess nothing. This is *my* meaning of the word "proletariat"; everybody is a proletariat, even the richest, even Alexander the Great is a proletariat. They are utterly empty, they are beggars.

But one can be very rich, immensely rich. And the only way to be rich is to become available to god's existence, to all his colours, to all his rainbows, to all the songs, to all the trees and the flowers, because god is not to be found in churches -- churches are manufactured by man. God is to be found in nature.

You can find him in the stars, you can find him in the earth. When it rains for the first time and the beautiful fragrance arises out of the earth you can find god there. You can find god in the eyes of a cow or in the giggling of a child. You can find god everywhere except the place, that priests have invented. Churches, temples, mosques -- these are empty, as empty as people are.

Your name exactly defines my approach towards life: be vulnerable, be soft and open, don't create a hard shell around yourself as a protection. Remain unprotected, insecure -- and then the kingdom of god is yours.

The moment one is ready to accept life as it comes with no conditions, suddenly god rushes towards one from every nook and corner. To be full of god is the only possibility of having any meaning, any significance, in life. And the person who has known god has known immortality. Then only the body will die; the essential core of his being is going to remain forever and forever.

[His sannyasins are losing their heads, he told his newest initiate. He had given her the name Gyandevi -- goddess of wisdom.]

Knowledge is very ordinary, anybody can accumulate it. Just a little bit of intelligence is needed and a little bit of memory. But wisdom is tremendously vast. The mind is very small, it cannot contain wisdom. Knowledge is of the mind, wisdom is of the heart.

My sannyasins have to move from the head to the heart, so much so that in a metaphorical sense the head disappears completely. You will see many of my sannyasins here, running here and there and doing things without heads! If you look deeply you will not find any heads; their whole energy has moved to the heart. And the day it moves to the heart a totally new life begins; it is a rebirth. It can happen right this moment because nobody is preventing it. It is your energy; you can move it from the head to the heart.

It is a gamble but to be a sannyasin means to be a gambler. It means all kinds of bad things: a gambler, a drunkard, a rebel, a madman, and you can find many more things. But a sannyasin, when he is a gambler, raises gambling to an art and when he is a drunkard he makes sane people jealous of him. And when he is mad ... then people who are not mad will feel they have missed all.

But the whole transformation happens through the movement of the energy from the head to the heart. And all the meditations here are subtle processes of shifting the energy.

The Miracle

Chapter #15
Chapter title: None

15 August 1980 pm in Chuang Tzu Auditorium

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ShortTitle: DDMIRA15
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[It seems curious but it's true, that the more deeply you fall inside yourself, the more you appreciate the outer when you turn your energy outwards. That's what Osho began with this evening, explaining how meditation makes you more open to life.]

Meditation makes one available to all the beauties that are always present around us. But we are so insensitive that we are not present to them. They are available to us but we are not available to them.

God is always present, just standing at your door, but we have become so insensitive, we have grown such a thick wall of thoughts, desires, memories, that even if he knocks we are not going to hear him.

The morning comes every day but there are very few people in the world who experience its beauty. Even those who say it is beautiful simply repeat a cliche; they are not experiencing it. They have heard, they have been told, that the morning is beautiful; they are simply repeating it like a gramophone record. It is not their own experience, they have not lived it. And it is not only the beauty of the *morning*...

Beauty is spread all over existence in millions of forms, but one has to become available in all possible ways, one has to drop all barriers and create bridges instead. That's the whole work of sannyas, destroying the walls, barriers, and creating bridges.

The more bridges you have with existence, the more rich you are. And when you are totally in tune with existence, when not even a single barrier remains, your richness is infinite.
Jesus calls it the kingdom of god.

[Osho continued the theme of man's mourning becoming a morning of bliss in his talk to another sannyasin.]

Man lives in a dark night of the soul. Morning happens on the outside but very rarely in the inside. The moment it happens inside you are a Christ, you are a Buddha. The whole of life is really an opportunity to achieve that inner morning. The inner sun has to rise, and it *can* rise; it is just waiting for us. Just a hint from our side and it starts rising, just a small indication that "I am ready to receive," that "You are welcome," and the miracle starts happening.

We are born to be blissful, it is our birthright. But people are so foolish, they don't even claim their birthright. They become more interested in what others possess and they start running after those things. They never look within, they never search in their own house.

The intelligent person will begin his search from his inner being -- that will be his first exploration -- because unless I know what is within me how can I go on searching all over the world? -- it is such a vast world. And those who have looked within have found it instantly, immediately. It is not a question of gradual progress, it is a sudden phenomenon, a sudden enlightenment.

And my effort is to help you to achieve sudden enlightenment; it is not a gradual process.

[His name, Rudiger, means god's warrior, Osho told the musician from Germany. And then he added 'anand', bliss, to it.]

A sannyasin is god's warrior. But the moment one is god's warrior the whole quality of the war and warriorhood goes through a tremendous transformation. It cannot be understood in the old sense of the word. God's warrior means a lover, a peaceful, silent person, a man who is in such deep harmony with existence that there is no conflict at all.

A Hassid fakir, Zusya, was dying. His old aunt came to see him; the old woman had always been worried about Zusya because he was a little untraditional, unconventional. And she was worried because he was going astray, away from the path of the prophets. He was no more a Jew -- that was her fear. So she came to see him when he was dying. She whispered in his ear "Zusya, have you made your peace with god?" Zusya opened his eyes and even at the moment of death he laughed and he said "But I have never quarrelled with him." Those were his last words, "I have never quarrelled so there is no question of making my peace with him."

That's the meaning of becoming a warrior of god. One has to be absolutely blissful, unconditionally blissful, grateful, thankful for all that the universe has done for one and for all that continuously goes on

showering on one. In that blissfulness you are *not* and when you are not only then are you a warrior of god. If you *are* then you may be a Christian, a Christian warrior going on a crusade, or you may be a Mohammedan, a Mohammedan warrior going on a *jehad*, a religious war, or you may be a Hindu -- but you are not god's warrior.

God's warrior cannot be Christian, Hindu, Mohammedan. He is simply a loving, blissful, peaceful person who is always in tune with existence, who is always in a state of let-go, who is so surrendered that he is no more, only god is.

That's my definition of the sannyasin.

[To a psychotherapist Osho talked of man's mad mania for fame.]

Man longs very much to be famous, wants to be wellknown, appreciated, attended upon, wants the attention of the whole world focussed on him. But the whole idea is egoistic.

One *can* become famous -- Alexander the Great was famous, Ivan the Terrible was famous, Adolf Hitler was famous. But this is not divine fame, this is very ugly fame because deep down there is the cancer of the ego. There is a totally different way of being famous -- like Jesus or Buddha or Krishna. For that one needs a loving heart, for that one needs an egoless state.

The ordinary fame is a projection of the ego. The divine fame is getting rid of the ego. In a way they are absolutely opposite. When you have dropped your ego your life starts becoming beautiful in many ways, creative in many ways. All your potential starts turning into actuality. If there was a seed of a poet in you you will become a poet. But your poetry will have a different fragrance; it will not be ordinary poetry, it will be something like the Koran or the Gita or the Upanishad. You will be just a vehicle and god will be singing through you.

If there is a seed of being a painter in you, you will become a painter. But those paintings will have something totally different to those of Picasso. The Picasso paintings are reflections of his egoistic insane mind. You can see very clearly just looking at his paintings that something is crazy about the man, something is not right. Things are upside down, as if he is throwing out his madness on the canvas.

But go and see the Taj Mahal or the temples of Khajuraho, Konarak, Puri, or see the statues of Buddha or : Zen painting and just watching them you will feel a subtle silence descending on you, a peace surrounding you, a grace that you have never felt arising within you. Just sitting silently before a statue of Buddha one can go into deep meditation. Just looking at the Taj Mahal... because it is a Sufi creation. The real creators were the Sufi masters. Of course the money was provided by a great king so it is written in the books that *he* created the Taj Mahal, but that is not true. Money cannot create Taj Mahal. It is the work of great Sufi understanding.

The proportion, the symmetry, the whole idea is meditative. On a full-moon night at certain periods, if you sit by the side of Taj Mahal you will be surprised: you are transported into another world. This is a real work of art... as if this whole ugly world disappears and a door opens into the mysterious.

The man of meditation simply allows his potential to grow, to become a reality -- whatsoever it is. All are not going to become painters, all are not going to become dancers, all are not going to become poets, and there is no need that they be either. But everyone has got something, nobody comes empty-handed, and the reason is that we never transform the hidden potential into a manifest form.

Meditation makes it possible. It will make you so sensitive that you will see the beauty of existence, you will see the bliss of existence, you will see the silence of existence, you will see its music. You will see thousands of things of which you had never been aware. Meditation simply turns you on -- it is psychedelic.

[Osho returned to a subject he'd touched on on the third of the month, of bliss being not lost but forgotten. The child knows bliss in the womb, he had said that night. But grown-ups, who themselves no longer have it, rapidly ensure the child loses sight of it, he said tonight.]

In fact unless the child forgets the way +o bliss they go on thinking that he is not mature -- that is their criterion.

But it can be remembered although one has to shift much garbage aside, one has to take a spade in the hands and go on removing much rubbish. And it can be found again because it cannot be lost. You can forget, you can remember -- these are the only two possibilities. You cannot lose it, so there is no question of regaining it. It is always there whether you know it or you know it. So the whole question is of remembrance.

George Gurdjieff used to say his method of inward journey was nothing but a self-remembering. And he

was right, it is only a question of remembrance. So keep it in your mind that we are not searching and seeking something far away. We are to discover something which is very close by, closer than you can imagine. In fact even to say it is close is not right because *you* are it. It is not even close, it is you, it is your very existence; hence it is easy to remember. If it were far away then the journey is bound to be very difficult.

All methods of meditation that we use are negative in the sense that they only remove unnecessary things that have gathered in the way so that again we can find the way and we can see the inner light, the inner bliss, the inner reality. The moment one knows one's inner reality one has known all that is worth knowing and one has achieved all that is worth achieving. There is nothing more than that. But it is infinite, it is eternal.

[Doubt and trust are not just mind attitudes. Doubt is food for the ego, Osho pointed out in his words to Veet Sandeha.]

Man can live either in doubt or in trust. These are the only two alternatives available. And man is free to choose -- one just has to understand what are the implications of both the alternatives. If you choose doubt you will remain miserable. You will remain always in an inner state of trembling, you will remain fearful, you will remain unloving, you will remain always scared of everything.

Choosing doubt as your lifestyle is choosing insanity, but millions have chosen it. There must be something more in it and there is -- and that is, it fulfils your ego. It creates all kinds of hells for you but it fulfils your ego.

Before he died George Bernard Shaw was asked where he would like to go, to hell or to heaven. He said "Wherever I can be first. I don't want to be second. If I can be first in hell I will choose hell. Hell or heaven, that is not important; what is important is that I have to be the first." And he said "I know it will be difficult in heaven because god will be there; it will be difficult to be first. And Jesus will be there; it will be difficult to be even second. And who knows about these Buddhas and Zarathustras? I may have to stand in a long, long queue. I don't want that. I would rather suffer all the miseries of hell but I want to be first in the queue."

He was really saying something about the human mind. He had many beautiful insights.

Doubt fulfils your ego, doubt is like food for the ego. It takes everything else but it fulfils the ego. On the other hand, trust takes the ego and fulfils everything else. But ego is not possible. Trust means surrender, trust means love; there is no space for ego and all its stupidities and all its trips. Trust means humbleness, simplicity, innocence. Trust means "agnosia", a state of not-knowing, a childlike innocence. But it brings bliss, peace, silence, and ultimately god.

The choice is between you and god or doubt and trust. By becoming a sannyasin one starts choosing trust and starts dropping doubt. Sannyas really means nothing else than surrendering the ego. And if one can surrender the ego then even the impossible is possible.

[Then he spoke to the successive three sannyasins on the nature of the mind.]

Mind is argumentative. It goes on arguing and arguing, ad infinitum. It keeps you engaged but it never gives you any conclusion. It is inconclusive -- that is its nature. That's why philosophy has not been able to give a single conclusion to humanity. It has been an absolute and utterly futile exercise, and for thousands of years, thousands of the most brilliant people have remained engaged in that stupid work.

Becoming a sannyasin means dropping out of the whole mind trip. The mind argues but never reaches any conclusion; the heart argues never and knows the conclusion. This is how it is, this is one of the mysteries of life. The mind is very noisy but all noise is useless; the heart is silent but delivers the goods.

Move from the head to the heart, from argument to no-argument and life suddenly becomes a new phenomenon, full of significance and meaning, beauty and fragrance, full of light and love. And all these combined together is the meaning of god.

Mind means the world. All the desires for power, prestige, money, the whole past of memories, hurts, wounds, the whole future of desires, expectations, hopes -- all these make the mind, and this is the world we live in.

I don't want my sannyasins to renounce the world of the trees and the people and the animals and the stars, but I certainly want my sannyasins to leave the world of the mind because that is our true imprisonment. And once you go beyond the mind you enter god, you enter eternal bliss.

In India we have called that reality "satchitanand." Sat means truth, chit means consciousness, anand means bliss -- these are the three faces of god, the real trinity.
So make every effort to go out of the mind.

[And to the last sannyasin:]

We are continuously thinking; twenty-four hours a day, day in, day out. It is a very insane state. The mind goes on fabricating all kinds of desires and dreams and we remain clouded by these desires and thoughts. There is no other barrier between us and truth except these continuous thoughts. This thinking has to cease, and it can cease because it is not a natural state at all; it is a very diseased state, unnatural. We have been taught to be this way. Our colleges, schools, universities, they all teach us how to think, they all teach us how to turn the mind on and nobody tells us how to turn it off.

My work here is to teach you how to put it off. It is good when it is needed -- use it -- but when it is not needed turn it off and fall into a deep silence, because only in those silent spaces god visit you and only in those silent spaces you become aware of the tremendous splendour of existence. Life suddenly becomes so significant, so meaningful, that you could not have imagined it before. Each moment becomes so precious that one cannot be thankful enough to god.

The Miracle

Chapter #16
Chapter title: None

16 August 1980 pm in Chuang Tzu Auditorium

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ShortTitle: DDMIRA16
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Love can be the prelude to enlightenment, Osho said tonight.]

Enlightenment is not something that can be made a goal, it cannot be made an achievement, it cannot be an object of ambition because it is our intrinsic nature; we are already it. It has to be discovered and the way to discover it is love, because the thing that keeps it covered is the ego and love absolutely kills the ego and leaves no trace behind. Love means absence of ego.

If A happens between two persons, that means between those two persons ego is no more present, that they commune without the ego. If it happens between a person and the whole universe that means prayer, the highest form of love. Now there is no ego in the part against the whole.

The moment ego drops the tremendous energy of love is released and in that very release one realises, recognises, one's true nature. That true nature is what is known in the West as Christ consciousness, in the East as Buddha consciousness. That true nature is always enlightened because it is light and nothing else -- pure light, eternal light.

[Then to Liesbeth, a Dutch woman, he expanded on the relationship between the part and the whole.]

The greatest bliss in life is to become part of the whole. Ordinarily we try in every possible way to remain separate, we try to keep our identity, we try to remain an island -- and that is the whole cause of our

misery.

Religion is nothing but the simple art of dissolving yourself in the whole. The whole is called god. That's why the man who has attained to god is called holy -- because he has become whole, he is no more separate, he has dropped that stupid idea of being separate. He is no longer like an ice cube, he has melted and merged into the ocean.

That moment is the moment of great bliss. And after that one can never fall from bliss. way to fall. Even if one wants to be miserable one cannot be.

The ordinary person who lives like an ego tries hard to be blissful but he cannot be; he remains miserable. And the surrendered person, even if he tries to be miserable he cannot be. Bliss is the consequence of surrender and misery the consequence of resistance.

[And then turning to Roberto, a teacher from Italy, Osho said:]

A man without love is dull. A man without love is not really alive, he is yet unborn. Physically he is out of the womb of the mother but psychologically he still lives in an encapsulated way -- closed to the wind, to the rain, to the sun, to all that is. He remains in fear.

These two words, "fear" and "love" are very important because these are the only two styles of living: either you live out of fear or you live out of love. The energy that becomes fear is the same that becomes love. It depends on you, in what direction you help the energy to move.

If you remain closed the energy starts moving within yourself. It loses contact with the whole. And whenever you lose contact with the whole you create misery, your flow stops, you start dying, you become uprooted. You are no more a river, you become a small muddy pond. Soon you will stink.

Fear can bring only death; it has no life-giving sources in it. But the same energy, if you are open, all the doors, all the windows open, becomes love. The same energy, when it starts moving, flowing... the same water of the muddy pond becomes pure when it moves in a river. The very movement of the river is towards the ocean. The very direction is purifying because one is moving towards the bigger, the higher, the infinite.

Live life as love, never live life as fear. And if you live life as love you will come to know eternal life and the fragrance of a Buddha, of a Jesus, of a Mohammed and the whole poetry that follows such a loving heart, the whole grace, the whole benediction. Not only is such a person blissful, he becomes a blessing to the whole existence.

[The man who has never known anything of meditation lives a barren life, just like a desert, Osho told someone else. Then he recounted a joke.]

I have heard about an American tourist dressed in his swimming suit, running towards the ocean, perspiring. He met a man and he asked, "How far is the ocean?" The man looked at the American, felt very sorry for him and said "It will be difficult to reach it -- this is the Sahara and the ocean is at least eight hundred miles away from here." The American said "Then I will have to rest here on the beach!"

You can believe your desert to be a beach. That's how people are living, believing their desert is a beach. It is simply desert. At least in the Sahara after eight hundred miles you will find the ocean, but in a life without meditation the Sahara is unending -- not even after eight hundred miles...

Meditation brings a totally new perspective to life, a new vision. It opens doors to new potentials and possibilities. Meditation comes like spring and suddenly things start growing. Meditation does not do a thing, it is just a catalytic agent. The seeds are already in you; meditation is only a catalytic agent. Meditation means a silent state of consciousness; no more noise of the mind, no more chattering of the mind. The mind is put aside and you are simply silent.

That silence has tremendous power. It becomes a catalytic agent and all the seeds that you have been carrying for lives start sprouting. Your life becomes green with trees. All the green, all the gold, all the red of the trees, suddenly starts happening to you. The birds start singing in your heart. Only then does one know god is, not before that. One can believe but belief is just belief, more belief. The real thing happens only when you have transformed your being into a flowering garden. Then only do you know god is. Before that you are Christian, Hindu, Mohammedan -- these are all conditionings, these don't make anybody religious. The truly religious person is neither Christian nor Hindu nor Mohammedan, he is simply religious.

That's my work here, to help you to become simply religious without any adjective to it. I want you to become a garden so that you have intrinsic proof for the existence of god. I don't argue for god; I only create situations in which you become aware that god is, that not only god is, but *only* god is. Nothing else exists.

Existence is synonymous with god.

[To Cornelia, an occupational therapist from Germany, Osho spoke about awareness as being the essence of meditation.]

Man lives unconsciously; he goes on doing many things because others are doing them. He goes on following and imitating. He is not exactly aware of why he is doing these things, he is not even aware of who he is. What else can you expect when a man is not aware of who he is, from where he is coming, to where he is going and why?

These are the basic questions which can be solved only through meditation. No philosophy can help you to solve them. They will supply many many answers but all answers will be hypothetical and if you ponder over them you can always find many flaws, many faults. Meditation is existential, not philosophical. It helps you to become aware so much so that you encounter yourself.

That is the meaning of Cornelia vigilant spirit. Meditation makes you a vigilant spirit. You full of consciousness. As unconsciousness starts receding and consciousness starts claiming more and more ground, your life becomes more and more centred, more and more fulfilled, more and more joyous, more and more significant. And when the whole darkness of the unconscious has disappeared and you are full of light, just pure awareness and nothing else, all the mysteries are revealed to you.

Truth is a revelation, not a conclusion of thought -- a revelation in meditation, not a conclusion through mentation.

[To Aline from Belgium he spoke of the transformation that happens to the meditator.]

We live in the mind and we have completely forgotten that we can also live as a no-mind, because everything has its opposite. If there is day there is night, if there is life there is death, if there is love there is hate. Nothing can exist without its opposite -- this is an absolutely established fact.

So if mind exists then there must be a space within us which we can call no-mind. And that is the whole search of meditation. It is not far away, it is just by the side of the mind. They are like twins just a little effort and you can enter a state of no-mind. And to enter the spirit of no-mind is to be reborn. It is a resurrection.

That is the meaning of Aline: noble. One who is born out of meditation, I call him noble. By noble I don't mean the ordinary meaning of being an aristocrat, because the ordinary birth is the same -- whether you are born in the royal family or in the poor man's family, it doesn't matter.

The real birth happens through meditation. Buddha is noble, Zarathustra is noble, Lao Tzu is noble, but their nobility, their aristocracy, is authentic, true. It has nothing to do with their ordinary birth. They have attained to a new life, they have given birth to themselves. That's what Jesus means when he says to Nicodemus: Unless you are born again you shall not enter into my kingdom of god.

[Michele's name, with "prem" prefixing it, means god is love, Osho explained.]

I am not teaching my sannyasins to believe in god. My teaching is simple: Love life, be in love with love itself. And one day you are in for a great surprise. Suddenly god walks in and says "Hello! Michele, what are you doing?" Because love is the door, you can enter into god from the door, god can enter from the door into you!

And why bother, when god himself is ready to enter you?

[Life is in flow, in liquidity, so it's truer to use verbs and not nouns, Osho began in his address to the next sannyasin.]

Knowledge is a dead thing, knowing is alive and flowing. In fact some day in the future we will have to evolve a totally new language because all our old languages are out of date. They were evolved by different people, for different purposes, in different situations. Now that whole thing has disappeared but the language is a hangover.

Now we know both religiously and scientifically that in existence there is nothing static. Everything is always in a movement.

Sir Eddington is reported to have said "The word 'rest' is absolute nonsense because I have never come across anything like it in existence. Nothing is ever in a state of rest. Everything is changing, moving, it is a dynamic existence."

So instead of saying knowledge I say knowing, instead of saying love I would prefer loving, instead of being, I would prefer loving. But we have become so accustomed to nouns that we even call a river a river;

it is just a rivering. It is never the same even for two consecutive moments. We call trees, trees; they are all treeing, growing each moment: some old leaves falling, some new leaves coming up. Except for change, nothing is permanent in existence.

This is the way a sannyasin has to start looking at life and not only looking, but living also. A sannyasin has to become liquid, flowing, dynamic, always ready to move into the unknown. And then knowing goes on and on. It is a pilgrimage which never ends. And the beauty is the wonder remains, the mystery remains. We go on knowing yet there is so much to know. Inexhaustible is existence and one can always remain like a child, full of wonder and awe.

I don't teach my sannyasins to become knowledgeable, I teach them how to remain in wonder and awe because god is a mystery, not an object of knowledge. If god is an object of knowledge, sooner or later he will end up in a scientific laboratory.

God is a mystery and is available only to those whose hearts are dancing with wonder, whole being is thrilled with awe -- that is the way of my sannyasins.

[Meditation isn't concentration; in fact it's the ultimate in relaxation, Osho told a Japanese sannyasin.]

When you are totally relaxed, doing nothing, thinking nothing, simply enjoying the moment for the sheer sake of enjoying it, with no other motive, for no purpose, you are in meditation. And those are the rarest moments in life because only in those relaxed moments do windows open into the temple of god, glimpses start coming to you.

And once you have tasted the joy of relaxing, you can relax even while working. Action remains on the surface and relaxation goes on like an undercurrent. That is the ultimate in meditation. Then one goes on doing the ordinary things of life and still one remains centred in god.

[He gave the name Veet Asmito to a German woman. Asmito" meant subtle ego, he explained.]

In English there is only one word for the ego. In Sanskrit there are two words: "ahankar" -- that is exactly equivalent to the ego -- and "asmita" -- for which there is no equivalent in English.

Asmita means such a subtle ego that it can even look like humbleness, it can even pretend to be egolessness.

The sannyasin has to be aware of both. The gross ego is not much of a problem -- we are all aware of it. We can see it in others, we can see it in ourselves. The person who brags about his money or his house or his power, we know; these are gross expressions. But the saint who brags about his purity, who brags about his humbleness, who brags about his devotion, who brags about his austerities... it is very difficult to find out whether this is ego or something else. It is ego, and my sannyasins have to be aware of it. It is ego coming in from the back door.

The front-door ego is not much of a problem because it gives you so much suffering that sooner or later everybody becomes fed up with it. But the subtle ego that comes in from the backdoor is very dangerous. In the first place you cannot see it, it is very invisible. In the second place it does not give you any trouble because it never comes in conflict with other egos. All other people have subtle egos, but undeveloped. Their gross egos are developed.

So if you have a gross ego you are always in conflict with everybody's ego; if you have a subtle ego you are very rarely in competition with somebody. Of course, if two saints are there they will fight, but ordinarily a saint will not find anybody else to compete with. Hence two saints are very much unwilling even to meet each other because even the meeting is enough to bring their egos up. They are perfectly humble with the gross-ego people, but when it comes to the subtle-ego people they start trying to be greater than you, bigger than you, higher than you, more superior than you, holier than you.

I have heard of three Christian monks meeting at a crossroad coming back from the town to their monasteries. One of them was a Trappist. He said "Our monks are the most disciplined people in the whole Christian world, the most austere. Their work is hard, they have risked all.

The second monk said "That is true, but our monks are the most knowledgeable people in the whole Christian world. Their whole life is devoted to knowledge, to scholarship. Your people cannot compete with our people as far as scholarship is concerned -- and scholarship is a far greater thing than fasting. And stupid person can fast. In fact only stupid people fast, otherwise why should they fast? Either fat people fast or stupid people fast -- and fat people are stupid, otherwise why should they be fat in the first place? But knowledge is a great achievement."

The third was listening silently. He said "It is true that nobody can compete with the Trappists as far as austerities are concerned and nobody can compete with you as far as knowledge is concerned, but as far as humbleness is concerned we are at the top!"

Humbleness "at the top"...! Now this is the most subtle ego. "We are the most humble people, at the top. Nobody can compete with us."

Asmita means subtle ego. We have to drop both the gross and the subtle. We have to become nobodies, just nobodies -- not even religious, holy, spiritual people, just nobodies. And the moment you are a nobody something exquisite happens to you, something tremendously significant, because in those moments when you are nobody god knocks on your door -- and only in those moments, never otherwise.'

The Miracle

Chapter #17
Chapter title: None

17 August 1980 pm in Chuang Tzu Auditorium

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Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[He was listed as being a drummer from Denmark and sported the name of Pygge. But you pronounce it Pooga.
I have given thousands of names to people, Osho began, but 'Pygge' is rare!]

In the first place it means nothing. In the second place it is a word of endearment used for addressing small children. And I quote Jesus often, "Unless you are like small children you will not enter into my kingdom of god."

One has to be an innocent as a child, then and only then do the doors open. The doors of the divine remain closed for the knowledgeable people; for pandits, scholars, priests, the doors are completely closed. They already know, they don't need anything more. They have repressed their ignorance by accumulating borrowed knowledge. They have lost the quality of wonder, which is the most essential thing to know god.

The child has tremendous wonder. His heart is continuously feeling the mysterious, the miraculous. His eyes are full of awe -- at small things: pebbles on the seashore, seashells... he goes on accumulating them as if he has found diamonds. And he is intrigued by such small things -- a butterfly, just a flower, an ordinary flower, and he is enchanted, almost hypnotised.

These are the qualities which help you to open to god, to bliss, to truth, to the mystery of existence. My sannyasins have to be just like small children.

[Prayer is blissfulness Osho told us.]

To be cheerful is to be religious, to be sad is to be irreligious. Hence the so-called saints in my evaluation are not saints at all. They look so sad, so dull, so dead -- how can they be experiencing god? If the experience of god brings such sadness then it is not worth experiencing. If the experience of god makes people so dull, with such long faces, then it is better to avoid god. Even if by chance you meet him, run away!

That is not *my* vision of god. It must be the devil masquerading as god before these saints; he must have deceived these people. God can only mean celebration, god can only mean festivity. God to me is nothing but the festive dimension. So be blissful and let blissfulness be your prayer.

[Prayer is blissfulness... and bliss is god, he went on to say.]

In fact nobody needs god, everybody needs bliss. Nobody is searching for god, everybody is searching bliss. Even the people who say they are seeking and searching god, if you ask them why, for what, immediately you will see their motive. They will say because without knowing god one cannot be blissful. So really they are not seeking god but blissfulness. They have been told for centuries that bliss is possible only when you attain to god, hence they are seeking god. But their goal is bliss.

If the road goes via god they have to go via god, otherwise they would by-pass him. I have never seen a single person who is really interested in god. In fact nobody can really be interested in god. It is a very arbitrary word. Bliss is something natural, it is intrinsic. Our very heart beats for it, our very life longs for it. Hence I say bliss is god. God is another name for bliss and nothing else. And if you want to find bliss or god, start by being blissful.

In the beginning it may not be so much, but brick by brick you can make the whole temple.

The story about Daniel is very beautiful. Mind you, I call it a story, not history, because to me parables, stories, are far more significant than history. History records only facts; parables record truths.
Facts are ordinary. This is a parable; it cannot be historical.

Daniel was cast into a den of lions for refusing to deny his faith, but he emerged unharmed. Now, I don't believe that lions are so religious or so vegetarian. Even in old days they were the same people -- a little worse maybe...

Just the other day I was reading about a woman who applied for a job in a circus. The manager told her that her work was to go into the cage of the lion and just to sit by the side of the lion hugging him and kissing him. The woman started trembling and she said "I don't want this job." The manager said "Don't be worried. The lion has been brought up only on milk, so there is no need to worry." the woman said "I was also brought up on milk but now I am non-vegetarian. So it does not prove anything -- that he has been brought up on milk -- he may turn non-vegetarian any day, any moment."

But the parable that Daniel came out of the den of lions unharmed is beautiful. It says only one thing, that love for truth is greater than life itself, that one can sacrifice one's life for truth, but not vice versa.

It also says that although man has evolved so much still the basic instincts in man remain the same. Still people of trust are bound to suffer like Daniel, because society lives on untruths and it cannot tolerate a man of truth.

Secondly, it says that the man of truth need not be afraid; he cannot be harmed by anything, not even by lions, because the man of truth knows something which is eternal in him, indestructible. Even death cannot take it away.

My own feeling is that if it is really a historical fact that Daniel was thrown into the den of lions he must have been killed but not harmed. He must have died blissfully, joyously, ecstatically, because he was dying for truth.

To live for lies is worthless, to die for truth is one of the greatest blessings in life.

[The inner trek consists of three steps, Osho told Hannelore.]

The journey begins in love and ends in light or in enlightenment and the bridge is prayer. The whole pilgrimage from ignorance to wisdom is nothing but a pilgrimage of prayer.

Prayer means "I am so small that nothing is possible through me unless the whole helps me." Prayer is a surrender of the ego to the whole -- surrender not in despair but in deep understanding. How can the small wave go against the ocean? -- the very effort is absurd. But that's what the whole of humanity goes on doing. We are all small waves in the vast ocean of consciousness. Call that ocean of consciousness god, truth, enlightenment, nirvana, tao, dhamma -- they all mean the same thing, that we are part of an infinite ocean. But we are very small waves -- we cannot have our own will and we cannot have our own destiny. The very desire to have our own will and to achieve something out of our own desires is the whole cause of misery.

Prayer means that in understanding the futility of human will, one surrenders to the divine will. One says "Thy will be done, thy kingdom come."

It is possible only if there is great love for existence. Hence I say the journey begins in love and ends in enlightenment. And the middle of the journey consists only of prayer, of deep let-go.
How long will you be here?
I'm leaving in one week.

Then come back again for a longer period. This is not like a German. Next time come like a German!

[But before even the first step is taken you need some provisions. Trust is a must, he told Prem Martyn.]

Love is possible only for those few fortunate people who have the capacity to trust. People live in doubts; not in one, but in millions of doubts. And it is because of their doubts they cannot love, they cannot trust, they cannot be loyal, they cannot be committed, they cannot get involved in anything totally. But then they miss their whole life. And life is a great opportunity because here we can discover god, and god can only be discovered here.

That's why in the East we have this idea, the very significant idea, that unless you realize god you will have to be sent back to life again and again. The Judaic religions -- Mohammedanism, Christianity, and Judaism -- have missed this beautiful idea; they believe only in one life. Because of the idea of one life they have missed many things.

First, they have created a great hurry in people -- that's why the West is in so much of a hurry. The roots go deep into the religions that have dominated the western mind. If there is only one life, only this life and then you will be in the grave, who knows for how long... who knows when the last Judgement Day will come? For almost an eternity you will be in the grave, so make as much as you can make of your small life -- it is not much.

If you are going to live sixty years, twenty years will be wasted in sleep. Of the remaining forty years, for twenty years you will be working as a clerk or as a teacher or as a D.T. collector or as an engineer. There are thousands of kinds of stupid professions in which one can waste one's life.

For the last twenty years you will be rushing from the office to the home and from the home to the office, from this woman to that woman, from that woman to another woman, looking at that idiot box, television, watching a movie -- the same story, the same triangle, the same love affair repeated again and again. And then one needs time to shave and time to wash and clean and take a bath and go to church and listen to some religious discourse, some Pollack pope! And in only sixty years of life!

Naturally, one goes into a panic, and goes fast, so one cannot do anything totally; one is always running, rushing, and one is always thinking of how to do things more speedily.

The East has a totally different idea. The East says don't be so worried -- you cannot get rid of life so easily. You will be sent back. Life is a school; unless you learn the lesson you will be sent back again and again.

I have heard about a classical musician who was doing his first public performance. Now, classical music in India is a difficult phenomenon, very difficult; it needs tremendous effort, almost eight hours, ten hours per day practise and then too, to become a master of it is a rare phenomenon, very rare. The man had worked hard, particularly for this performance, and then he started.

He played one melody and the whole audience shouted "Once more!", so he played it again and they shouted "Once more!", so he played it again and they shouted "Once more!"

So he said "Sirs, I have to play something else too."

Then one man stood up; he said, "Unless you play it rightly... we are going to say 'Once more, once more.' There is the whole night, we are here, you are here; you have to play it right!"

So one has to come into life again and again. If one misses the opportunity god says "Once more, go back -- see you again!" But there is every possibility to realize the potential. And that's what sannyas is all about, the whole science of realizing the potential of your being.

How long will you be here?

I don't know.

Be here as long as possible. See you again!

[Meditation needs your love, your whole love and nothing but your love. Osho pointed out that we dissipate our love energy.]

People love many kinds of things. There are lovers of money, lovers of power, lovers of fame -- All kinds of things have been turned into objects of love. But my whole concern is that all your love should become concentrated only on one thing and that is meditation.

Unless we pour our whole energy into meditation it only remains a dream, it never becomes a reality. Meditation needs our totality. You cannot do it partially; you cannot do it only once in a while, for one hour every day or for fifteen minutes in the morning and fifteen minutes in the evening. I am not talking about the transcendental meditation type of thing. Those things are only meant for fools. Who would not like to

enjoy both worlds if it is so easy, if just by sitting for fifteen minutes in the morning and fifteen minutes in the evening with closed eyes, repeating some stupid mantra: Coca Cola, coca-cola... If you can attain the kingdom of god it is worth attaining!

And people are doing transcendental meditations in all kinds of places -- in bathrooms, sitting on their toilets because they can find no other place in the home. At least in the bathroom you are left alone for ten minutes, nobody will disturb you. It may give you a certain consolation, a certain happiness that you are doing something for the other world too. But it cannot transform you.

Transformation is possible only when the twenty-four hours of your day become a constant meditation, a continuum. So whatsoever you are doing -- walking you are meditating, eating you are meditating, listening, talking you are meditating... because to me meditation simply means awareness, not repeating a mantra. Because how can you repeat a mantra? -- if you are doing some work and you repeat a mantra your work will be disturbed. If you are doing something significant then it can be dangerous to you; you will be divided.

By meditation I simply mean an awareness. Whatsoever one is doing one is fully aware of each act -- physical, mental, emotional. Walking, you are aware of walking, running, you are aware of running, swimming you are aware of swimming. Eating, you are not simply stuffing yourself unconsciously and thinking of thousands of other things; you are simply eating and doing nothing else at that moment, totally in the act, alert aware. And then meditation becomes a twenty-four-hour-a-day phenomenon.

One day a miracle happens, and that miracle is that one can sleep with a meditative awareness. The body sleeps but somewhere deep down a current of awareness continues; you are aware that you are asleep. A very paradoxical phenomenon, but it happens. On that day meditation has come to its completion, is known in its entirety. Unless that happens something is still missing.

That is the ultimate goal for the sannyasin, to achieve a state of meditation which cannot be lost even while you are asleep. Only then can a person die meditatively. If you cannot sleep meditatively, how can you die meditatively? And the man who dies meditatively is never born again. He becomes part of the eternal cosmos, he lives in eternity, in god. He is never thrown back again into the bodily imprisonment.

[Then he talked about love and meditation, about how people have tended to divide themselves into two schools of thought -- the worldly and the other-worldly, the lovers and the meditators. Osho's idea is to create a synthesis of the two. But in his effort to do so he is misunderstood and put down by both parties.]

I will be condemned by religious people because I will be going against their whole tradition -- Christian, Hindu, Mohammedan, Buddhist, Jaina -- all religious religions, because I am introducing love into the life of the sannyasin. And I will be opposed by the materialist, by the worldly, because they will be saying that I am introducing meditation into people's lives -- which can become a danger to their ordinary world, to their ordinary concerns. And that's actually happening.

I may be the only person in the whole history who is condemned by all unanimously. It is a rare privilege. But this is what I want to do and those who want to be with me have to be capable of both, while alone meditate, while with others love.

Your name, Premraj, will mean kingdom of love. But the kingdom can be total only when you are capable of both, because love will make available to you only half of the kingdom -- the outside, the peripheral -- and meditation will make you the master of the other half, the more substantial, the inner.
If the two words are fulfilled in life nothing else is needed.

[His name, Dhyanraj, means kingdom of meditation -- which is another way of saying kingdom of god, Osho explained.]

To be in meditation is to be in god, to be silent is all that is needed. Once the noisy mind stops suddenly you become aware that all that you have been seeking all along is already within you; you contain the treasure.

Jesus says the kingdom of god is within you... But we are running everywhere else. We are going everywhere else except in. Meditation is simply a strategy to turn your outgoing consciousness into an ingoing consciousness. It is a way of turning in. All my efforts here are to turn you on and to turn you in.

[Live in the mind and you inhabit a madhouse Osho told his newest swami.]

The mind goes on driving you crazy for the simple reason that it has many contradictory desires. In fact each desire in the mind is always balanced by its opposite.

Mind lives in a constant struggle, conflict. For example you want to be with someone, you love someone, and at the same time you want to have your own space, you want to be alone. The desires are of the same strength, so it is not possible that one will ever be able to win over the other. All that we can manage is sometimes to have one on top, sometimes the other on top, but whatsoever the case you will be miserable. If you are with the loved one, the desire to be alone is frustrated; if you are alone the desire to be with the loved one is frustrated. You are in misery any way. Mind leaves no choice for you.

One wants to be famous and when one *is* famous one wants to be anonymous, because the moment you are famous you lose all your privacy. You cannot even walk silently by the road.

Ask the public figures how much they feel it, the misery of always being in the public eye. And they have achieved it through their whole life's effort.

It happened in Voltaire's life -- he became so famous... He had tried to be his whole life, ultimately he succeeded. That is one of the greatest things to understand: before you start trying something, remember, you may succeed! (laughter) He worked hard for his whole life and then he succeeded. And then he started feeling that he had lost all his privacy. He could not sit under a tree alone even for a few moments, he could not go for a morning walk, he could not go to the pub without being noticed and reported about in the newspapers. Wherever he went people followed him.

His fame became such that the police had to take him home from the railway station if he had come from somewhere, and from the home to the railway station -- because in those days there was a superstition in France that if you could get a little piece of the clothes of a very famous man it helped you to succeed in becoming famous.

So it happened many times that his clothes would be torn; he would come home almost naked. Then he started praying to god, "I want to be left alone, I don't want this face. What has it given to me? -- it is driving me crazy! He would get scratched, bruised, because the mob would be mad for his clothes.

And finally his prayer succeeded again; people forgot all about him. For ten years more he went on living and people came to know that he had still been alive when he died. And only four persons followed him to the cemetery; not really four, only three, because the fourth was his dog.

And in the last moments of his life he was suffering from privacy, from being nobody. He was hankering for the crowd but nobody even came to see him. For his whole life he suffered. Sometimes he suffered because he was nobody, sometimes because he had become somebody, but the suffering continued. And this is so with the mind.

But there is a totally different way of life: living out of the mind; not in the mind but beyond the mind. That's what meditation helps you to do. It helps you to transcend mind, then you are the master, then your awareness is such that mind cannot control you.

Once mind has no control over you all conflict ceases, all dualism disappears, there is great peace, and out of that peace, millions of flowers.

[Meditation is deserting the mind... and mining the desert of aloneness, Osho went on to say to the next sannyasin.]

... only you are in your absolute simplicity, just a pure being, just a moment of sheer existence uncontaminated by anything, unpolluted by anything.

This is the greatest experience a man is capable of because it brings him to his own truth, and that is the truth of the universe too. But for it great courage is needed.

Bernhard means as brave as a bear. One has to be really brave, really courageous, to go inwards. It is easy to be a warrior, it is far more difficult to be a sannyasin, because the warrior fights with others, the sannyasin fights with his own stupidity -- and that is the greatest enemy in the world. And at least the warrior is always surrounded by people, the sannyasin moves into his absolute aloneness. Nobody else can go with you. You have to go alone because the truth of your being can be experienced only by you and by nobody else -- hence courage is needed.

Be courageous and move into the innermost core of your being and you will be rewarded tremendously.

The Miracle

Chapter #18
Chapter title: None

18 August 1980 pm in Chuang Tzu Auditorium

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[Even if we catch a glimpse of bliss we've been conditioned not to recognise it -- that's the state the majority of us is in, Osho told Anand Mary.]

The crowd of humanity, the mass mind, lives in misery. There are vested interests behind it. The politician cannot exist without people being miserable. The priest cannot exist; for his profession it is a must that people should be miserable. Social workers, social servants, missionaries, philanthropists -- all cannot exist, they all need a miserable humanity. And they are powerful people. For centuries they have been creating situations in which a man rarely finds a moment of bliss.

The misery is so thick and so deep that even if by chance a moment of bliss happens you will tend not to believe in it, you will think it is imagination. You will think it is not the think that should be. You will reject it. You will be afraid to talk about it because nobody is going to believe you. And your mind will not take any note of it, it will not keep memory of it.

The mind accumulates all kinds of wounds; it never accumulates flowers. It also lives on misery. Whenever you are blissful the mind disappears. In a state of blissfulness you are utterly herenow. The mind is either past or future, the mind cannot the present. So not only are there outer vested interests for misery, inside you also they have implanted a mind which lives on your misery. It is a parasite and unless one rebels against all these forces there is no possibility of bliss. Only very few people have attained bliss.

For the millions it is only a word without any meaning and whatsoever they think about it is not bliss. At the most they think of pleasure, or if they are very sophisticated, cultured intellectuals, they think of happiness. But it is neither pleasure nor happiness, it is something far beyond them; in fact it is incomprehensible to the mind.

Pleasure is physiological, happiness is psychological, bliss is spiritual. It is a totally different dimension.

To be a sannyasin means to be a rebel. From this moment you have to fight against all the forces that impose misery on you and you have to assert your blissfulness, your cheerfulness. It is our birthright and it is our nature too. Once we start asserting it, it starts growing. Once we reject the imposed misery and its pattern, a tremendous surprise awaits you. You become aware for the first time in your life that bliss is a man-created phenomenon, so is misery; it is our decision. If we decide to be miserable -- as all the forces want us to decide -- then we are miserable. If we decide to be blissful -- as nobody wants us to be -- even against the whole world one can be blissful. It is purely an individual decision.

Sannyas means a decision, a commitment, that "I am going to transform my life into a blissful existence."

[Bliss is love's soil; love is bliss in blossom. Love and bliss are two tremendously important words that need to be constantly remembered, Osho told us.]

Be blissful when you are alone and be loving when you are with someone, even with a tree or a rock.

Love iq the expression of your bliss the sharing of your bliss with the other, and bliss is creating love energy within your being. They are not two things but two aspects.

Unless you are blissful you cannot be loving. That's why a strange experience happens to peoples even love exhausts them. You cannot be loving for long. After a few hours you feel tired, you want to escape somewhere else, you want to be alone.

Why does one feel so exhausted? Love should release more energy in you, it should rejuvenate you. But it exhausts you because you don't know how to create love energy -- you are not blissful within.

Bliss functions like a dynamo and it creates more and more energy within you -- so much so that you have to share it. Then you forget all about with whom to share, you *have* to share it. There are moments when you have to sing a song whether anybody listens or not. There are moments when you have to dance a dance whether there is any audience or not -- that is irrelevant. There are moments when energy starts overflowing you, but that is possible only if you live in bliss.

Bliss helps love and love helps bliss. It is like if you go on drawing water from a well, fresh water goes on coming into the well. If you don't draw the water, if you are miserly and you put a lock on the well and you say "I will have the water for sometimes when there is scarcity of water; when the summer comes and the water is not so easily available, I will keep it for those times, I cannot allow anybody to draw water from it, and then your well will become poisoned. Its water will die, because new sources new springs, will not be allowed to bring more water to lt; they will all close up.

So just as drawing water from the well helps the well-water to remain continuously new and young and fresh, love helps your bliss. Love goes on drawing water from your well aud your springs of bliss go on bringing new energy to you. Soon one finds that bliss is inexhaustible.

The day you discover bliss is inexhaustible, you know love is also inexhaustible. Then one is a lover twenty-four hours a day and one is blissful twenty-four hours a day. That's the ultimate peak. Before that is reached one's life is not fulfilled, one has lived in vain.

[He named Albertus from Holland Prem Samarpan -- love and surrender -- and then said:]

Love is a very simple phenomenon. It is very strange that very few people have ever tasted it -- and it is just around the corner and it is everybody's right to experience it. Love is nothing but the goal of your whole life. Life is an opportunity to experience love because to experience love is to know god. Without love there is no god.

Nietzsche could say god is dead because he never experienced love. He had fallen in love with a woman, but the triangle was very difficult. He had fallen in love with the great musician Wagner's wife. But she loved her husband so much that she was not interested in Nietzsche at all. The frustration went very deep; he became closed, he started avoiding women.

And then a second accident happened. Because he started avoiding women the only woman with whom he allowed any intimacy was his own sister; he fell in love with that woman. Now that created guilt. To fall in love with your own sister in a Christian society, with the Victorian morality predominant all over the West... He could not express it, he could not drop it; he was crushed between love and guilt. It was these experiences that finally made him declare that god is dead -- because love was dead for him.

Rather than saying "Love is dead for me" he said "God is dead -- for all"! That is one of the fallacies of all philosophers they tend to project their own personal experiences as if those experiences were universal. Whatsoever happens to them they start believing it is happening to everybody else, as if they are the representatives, the examples -- they are not. Nobody is, everybody is unique.

If he had spoken just for himself then he would have said love is dead, because he never experienced it. And the reason why he could not experience it was his ego.

When he fell in love with Wagner's wife it was out of his ego, because he appreciated Wagner's music very much, he knew he was a master. But there was a subtle jealousy also. He was also a master of his philosophy, and they were great friends and he respected Wagner very much. Falling in love with Wagner's wife was really an effort to show Wagner "I am far superior to you; I can snatch away your wife." It was an ego trip.

Ego is the only barrier in love; hence "samarpan", surrender. If ego is the only barrier in love then surrendering the ego opens the door to all the mysteries of love.

Learn only one thing because that is the most important thing to learn: surrender the ego, be just a nobody, and you will experience great love -- and the experience of love ultimately becomes the experience of god.

[Love's eye beautifies -- that was the meaning of Prem Ruth, Osho explained to a teacher from Germany.]

People think that they fall in love because somebody is beautiful or something is beautiful. The truth is just the opposites something appears beautiful because you have fallen in love with it, not vice versa. It is love that makes everything beautiful.

The moment you are in love with somebody or something suddenly its beauty is revealed to you.

It is only later on that the mind starts calculating "Why did I fall in love?" Retrospectively it starts thinking. Of course, that is the way of the mind. So it comes to a wrong conclusion; it puts the horse behind the cart. It goes on saying "I love you because you are so beautiful; the real thing is "You are so beautiful because I love you. You may not be beautiful to other people." If you love roses they are beautiful to you. Somebody else may not love roses at all; he may have an allergy to roses, he may love marigolds.

Very few people love the poor marigolds... Marigolds are proletariats, poor people, but really joyous people, very joyful and they don't care at all whether anybody loves them or not. They dance in the wind the same way, they sing their song the same way, as if the whole world is in love with them. And that should be the way of the sannyasin too. Live as if the whole world loves you, dance and sing as if the whole world loves you. Love the whole world and you will be surprised how beautiful it is.

As your love grows and deepens, everything becomes more and more beautiful. When your love is absolute, you discover god. God means the discovery of the ultimate beauty of existence.

[The heart of the matter is the matter of the heart. Hardly anyone knows they even *have* a heart, Osho told Dhyan Klaus.]

The physiological organism that breathes in and out and purifies your blood is not the heart; it is just the physiological counterpart of the spiritual thing that is hidden behind it. Just as the brain is not the mind so the so-called physical heart is not the heart. The brain is a mechanism; the mind is the spirit of the brain. And the heart, physiological heart, is the mechanism; the spiritual heart is behind it.

Very few people become aware of it and the reason why they don't become aware of it is that our whole society -- eastern, western, Hindu, Christian, Mohammedan, it doesn't matter what society it is -- all societies hitherto have been creating a detour of energy in every child. They don't allow the child to move through the heart. The whole system of education is managed in such a way that the child has to by-pass the heart, he has to take a detour. He goes directly to the head and from the head he connects with the world, not from the heart. This is for the simple reason that the heart makes you victorious and the head makes others victorious.

If you live in the head you will be dominated by others, exploited by others, oppressed by others. If you live in the heart then nobody can exploit you, nobody can oppress you. If you live through the heart then you live as freedom, then you have integrity. Then you exist like an individual, and individuality has beauty, it has grace.

The head can only give you a personality. That is a poor substitute for individuality, very poor and very dead; it breathes not. But one feels something is better than nothing so one clings to the personality. And because our whole educational system never gives you any idea of your heart you don't know how to get to the heart. You listen to the poets and the mystics and you also become inspired by the idea of discovering the heart. But what to do, how to do it?

Meditation is the way to do it. There is no other method to do it. But educational systems are not going to educate people in meditation. They can easily be ready to teach something like Maharishi Mahesh Yogi's transcendental meditation -- which is neither transcendental nor meditation, which is just hocus pocus. Educational systems can be ready for it very easily because it is not going to create a revolution in you; on the contrary, it is anti-revolutionary. It will destroy the very possibility of revolution in you because it is a big thing, it has nothing of the heart in it. You repeat a mantra in the head.

Of course by repeating a certain mantra continuously -- and it can be any mantra, you can invent your own... The only problem is, when you invent your own you can't believe in it too much -- that's the only trouble, otherwise there is no problem. If somebody else gives you a mantra and if he comes from the East and from the Himalayas, then of course he has authority, he knows what he is doing and he can give you any nonsense -- a word or just a sound and you will think you are doing something immensely valuable.

All that you are doing is repeating a certain word again and again and falling into a deliberate kind of sleep. That's exactly the meaning of hypnosis, a deliberately created sleep. And because it is deliberately

created you are not totally asleep; you will go on listening to the music, to the sound around, so you will feel that you were not asleep at all.

In English the only word that comes close to the Sanskrit word "tandra" is "hypnosis". But it has got very wrong associations; because of Mesmer and other people who worked on hypnosis it has become something of a black art, black magic. It is nothing like that. It is simply a deliberate way of creating sleep. But when you create sleep it can't be a natural sleep. You are somewhere in between, half asleep, half awake, so you can go on listening to the sounds outside -- the birds chirping -- and still you are very tranquil; and after it you will feel refreshed.

It is good for the head. It gives the head a little rest, a little sleep, and you come out of it a little refreshed. I am not saying that it is useless, it has its use. But it is not meditation, it is simply hypnosis. And one should call things by their proper names, otherwise confusion is created.

Meditation means dropping from the head to the heart. It is the greatest drop. You cannot conceive a bigger drop.

The meditations that we are doing here are devices to help your energy move towards the heart. What the educational systems have done to you I am trying to undo. You have to be brought back to the heart. Once you have known your heart you are a victorious individual. Then you can use the head but then you are using it as a master. You are the master and the head becomes the servant. And the head is very good as a servant, very good, obedient, but as a master it is very stupid. It is not meant to be the master.

So sannyas is not an ordinary kind of religion. It is a scientific phenomenon of transforming your energies from the head to the heart. And once your heart starts pulsating -- I mean the spiritual heart -- it pulsates exactly as the physical heart. There is a rhythm between the beats and you can hear both beats together when you reach to your heart. It is like a dance, a deep melody, a harmony.

So remember, in sannyas there is nothing to believe in -- no God to believe in, no heaven and hell to believe in, no punishment, no reward. It is not a church, it is not a theology, it is pure science. Use it as a scientific method and you can be born new.

[Most of us don't keep our promise -- the one we made with our maker. The exceptions are the meditators, Osho said.]

One of the greatest Indian poets, Rabindranath Tagore, in one of his poems says "The moment I see a new child born on earth I am again and again convinced that god still hopes, otherwise why should he create new children. He has not yet become convinced of the hopelessness of man, he still hopes. He thinks maybe up to now things have not been good, but tomorrow something is bound to happen.

And once in a while, even in the past, it has happened! Buddha fulfilled the promise, Lao Tzu fulfilled the promise, Kabir fulfilled the promise, Farid fulfilled the promise -- a few people have fulfilled the promise.

On the day Kabir died he sat in his deathbed, looked upwards and said to god "Are you satisfied? Have I done the work I had been sent for? If you say yes then I can leave this body." Then he smiled and told his disciples, "He says yes, and I am going to leave the body," and immediately he left the body -- sitting!

He was asking "Have I fulfilled the promise that I gave to you? Are you satisfied? If you are not satisfied then I can still go on working. But if you are satisfied then enough is enough; let me come home!"

Only in meditation can one fulfil the promise given to god. Only in silence the communion with god happens, only in silence one remembers who one is, only in silence your potential becomes actual. The need becomes the flower and there is great fragrance. The promise fulfilled, the work done, one of course feels tremendously ecstatic, happy, contented, blissful, because now one is ready to face one's god.

How long will you be here? Osho asked her, but her reply was so soft it was audible only to him.

That's good -- come back again! Then as she rose to leave he added, Don't forget the promise!

[The mind is to be renounced, not refined, Osho pointed out to Dhyana Kiyoko.]

Mind is always impure because it is full of desires, thoughts, memories, dreams. It is a junkyard. It goes on accumulating; whatsoever it comes upon it accumulates. It is infinitely greedy and a miser.

The ultimate result is that it fills one with rubbish. That's what I call impurity. And mind cannot be made pure; whatsoever you do it will remain impure. It is its nature. It is like you cannot purify poison. In fact a purified poison will be more poisonous.

That's what happens to your so-called great intellectuals, they become purified poison. They go on sharpening their intellect but they are not intelligent, just intellectuals, not wise, just knowledgeable.

It is only through meditation that purity comes. Meditation means jumping out of the mind. There is no need to purify the mind, it can be put aside. One can become disidentified with the mind. To know "I am not the mind," is real purity because then you are only consciousness, awareness, a witnessing.
To live twenty-four hours a day as a witness is the way of the sannyasin.

[We'd rather buy from somebody else that which we've been given for free, Osho talked to Satyam Tom about this curious state of affairs.]

Truth cannot be purchased. There is no way to get it from others, it is untransferrable. One has to discover it oneself. No money can purchase it, no power can purchase it, but if one enters oneself one finds it. In fact it is already given, there is no need to purchase it.

The irony is that everybody has purchased it. Somebody has purchased it from the Christian marketplace, somebody from the Hindu marketplace, somebody from the Jewish marketplace, somebody from the Gita and somebody from the Bible and somebody from the Koran. But remember, whatsoever you have purchased from others is only something *about* truth, it is not truth. You have purchased only words -- empty, contentless.

Truth *is* truth only when it is your own experience. Jesus cannot give it, Buddha cannot give it, I cannot give it to you, nobody can give it to you for the simple reason that you have already got it. All that is needed is an inner search, an inner penetration to the core of your being -- and you will find it!

It is good that it is not a commodity. It is good that nobody can give it to you, otherwise it would have been worthless. People would inherit it from their parents, people would write in their wills, "Half of my truth will go to my wife and half to my girlfriend and it has to be divided equally amongst my sons..." It would be a thing. It is not, and it is good that it is not a thing.

There is one experience in life which is absolutely individual. That's why truth is even higher than love, because love can be shared with the other but truth cannot be shared even with the beloved. It is utterly individual; you know it in your absolute aloneness. And that's what sannyas is all about: entering into your aloneness, into the sanctum of sanctums, your innermost shrine, the real temple where truth is always waiting for you.
How long will you be here? asked Osho.
I'm leaving tomorrow, replied Satyam Ton.
Then come back again ... the day after tomorrow!

The Miracle

Chapter #19
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[Man is miserable because of his mother, your psychoanalyst will explain. It's because he hasn't found god, your priest will insist. No, the crux of it, as Osho sees it, is this: that man is simply stupid.]

Man has got the potential to be intelligent, bright, but he never uses it. Rather than digging into his own sources of intelligence, he borrows from other people, from the society, from the parents, from the teachers, from everywhere. And they have done the same in their own turn, so we inherit stupidity.

Our nature is bright, our nature is intelligence, but our inheritance is stupid and that's why we are miserable, otherwise there is no need to be miserable. An intelligent person can always find ways and means to be blissful. That's the whole purpose of intelligence, that's why intelligence has been given to man. But unless you use it, it is as if it does not exist.

My religion is not that of belief but that of intelligence. I teach my sannyasins to behave more consciously, more intelligently, so that their life slowly slowly can become a beautiful experience. It is not difficult, it is very easy. All that we need is to put aside all the superstitions that have been given to us by people who loved us and who thought they were doing good to us but who were unconscious; they knew nothing about what they were doing.

Sannyas means a rebellion against the conventional, the traditional, the social, the collective and the assertion of individual freedom. With it comes intelligence, with it comes bliss, with it comes many many blessings of which you have not even dreamt. When they come only then does one know what an ecstasy life.

[A giggle is godly. That was the gist of Osho's explanation of the meaning of Deva Yizchak's name.]

Laughter is one of the most divine experiences, but very few people really laugh. Their laughter is shallow. Either it is just intellectual or just a facade, or just a formality or just a mannerism, but it is never total.

If a man can laugh totally, whole-heartedly, not holding anything back at all, in that very moment something tremendous can happen -- because laughter, when it is total, is absolutely egoless -- and that is the only condition to know god, to be egoless.

There are many ways to be egoless but laughter is the most beautiful way. A dancer can be egoless if he loses himself totally in the dance -- then. But dancing is an art, it takes a long time to learn and not everybody has the intrinsic quality of dance. The singer can have it but he has to become the song; that too needs long practice. The musician, the painter, the poet, in fact all kinds of creative people can have the same experience. The condition is the same: the ego has to be lost.

If while painting the painter forgets himself completely and only painting remains and there is no painter, the miracle happens. But all these things are talents. Not everybody can be a painter, not everybody can be a poet, not everybody can be a dancer, but everybody can be a laughing Buddha, everybody can laugh. It is not an art, it is intrinsic. That's where it is far more significant than any other device that can be used to attain to god, because they depend on talents.

Laughter needs no talent. In fact children laugh more beautifully, more totally. As they grow up, their laughter becomes shallow; they start holding back, they start thinking whether to laugh or not to laugh, or whether it is right in this situation to laugh.

One of my teachers died. The shape of the man was such that anybody would laugh just looking at him -- he was a cartoon. And the way he dressed and the way he walked.... he was a teacher of Sanskrit -- very tradition, old-fashioned. Any small thing was enough to irritate him, and it was a joy to irritate him, because then he would almost go crazy. He would throw his chair and he would jump all over the class, he would run after the boys who had teased him or irritated him and it would be a chaos; his class was always a chaos. But he was a very simple man too, very innocent. Although we irritated him, we all loved him.

In Hindi there is a word "bholanath"; it means a very simple person, almost a simpleton. So that was the name we had given to him and he *hated* the name -- it was not his real name. So whenever he would come into the classroom, we would write on the blackboard "Welcome, Bholanath" -- and that was enough! Then the whole period was finished, then it was going to be an entertainment.

The day he died, of course we all went to his house. And an incident happened. When his body was just about to be removed from the house, his wife came out of the house, fell on his chest and said "Oh, my Bholanath!"

I could not contain myself! (laughter) I was the only person who laughed. Everybody was stunned that I should laugh in such a situation. My father took me home immediately and said "You are not to go to any social gatherings of any kind. What nonsense is this? -- the man is dead, his wife is crying and you laugh?"

I said you don't know the whole story. If you had known the whole story you also would have laughed. And when I told him the whole story he also laughed! (laughter) He said "I can understand you, but still it is

not right; you should have controlled yourself. Learn a little bit of control. There were at least five hundred people -- nobody laughed; and all the students were there -- nobody laughed. Only you laughed."

They all... least the students who knew that that was his nickname given by us, must have felt....

It was just coincidental that the wife said "Oh, my Bholanath, Oh my simpleton -- you have left me alone. Where have you gone?"

As children grow we force them to manage many things, to control many things. Laughter is one of them. By the time they are grown-ups they forget the spontaneity of laughter. They laugh almost as a duty, as if it has to be done.

My sannyasins have to learn the laughter of small children again; they have to laugh consciously and totally -- and not only at others, at themselves too. One should never miss an opportunity to laugh. Laughter is prayer.

Love -- it's sweet on the heart but bitter on the palate of the ego. Osho was talking to Prem Marion.

Love is bitter because you have to drop your ego, it is bitter because you have to drop your possessiveness, your jealousies, your trips of domination. It is bitter because you have to change yourself totally. It is bitter because in fact you have to die to your past and you have to be reborn -- it is a rebirth. But then there is great grace, great beauty, then there is godliness.

If one can love then nothing else is needed. Love is the ultimate religion, there is nothing higher than it. God is only another name for love. But one has to accept the bitterness and one has to pass through that pain. That pain is a birth process so one should joyfully accept it.

It is like drinking a bitter medicine -- but you know that it is going to give you health, it is going to help you to be healthy again, so you take it joyfully although it is bitter.

Love is the bitterest meditation but it brings the greatest health possible too.

[Tonight he reiterated that on the spiritual voyage one has to launch off from love.]

As your love becomes more and more refined... and by "refined love" I mean the love that demands nothing, the love that simply gives for the sheer joy of giving, the love that has no conditions attached to it.

As this love grows in you, you start feeling a new experience: that is prayer. Prayer is the highest form of love, the peak. And once prayer has entered your life, then love is not something that you do or you don't do, it becomes your very presence; you are simply loving. Then it is just like breathing. A man of prayer even while asleep is loving. He is love. Love is not an act for him but his being. When love becomes being it is prayer.

And at that point great fragrance is released. Your flower has blossomed. In the East we call it a one-thousand-petalled lotus. One-thousand-petalled because in the East we have given god one thousand names. Each petal of the lotus represents one quality of god. The opening of the one-thousand-petalled lotus means you have attained to all the qualities of god.

This was the moment when Jesus said "I and my father are one," or Al-Hillaj Mansoor declared "Ana'l haq -- I am God," or the seers of the Upanishads sing "Aham Brahmasmi -- I am the ultimate truth."

[Then to Anand Nityam, Osho explained]

Man knows only momentary pleasures, momentary happiness -- so momentary that they are not of any worth. Before you can recognize them they are already gone. The moment you think, "This is beautiful!" in fact it is no more there; it is already a past experience, it is already part of memory.

Bliss is the search for something that remains, and remains forever. Sannyas is a pilgrimage from the momentary to the eternal. Nothing is wrong in the momentary -- I am not against it -- but one should remain aware that there is more than that in life. Don't stop there. Enjoy it -- while it is there enjoy it. Live it, but remember that there is much more and that you have to go beyond it. Use it as a stepping stone towards the beyond.

The momentary pleasures are not against the eternal bliss; they can be used as hindrances if you are foolish. That's what millions of people in the past have done. All the religions of the world have been teaching people that momentary pleasures are against the eternal bliss. I say, that is not so. That is so only if you are stupid. If you are intelligent you can use the stones on the road as stepping stones; there is no need to think of them as hindrances. And that is the whole art of intelligence: to transform hindrances into stepping stones.

That's my whole work here: to help you to transform each hindrance into a stepping stone. All momentary joys can become windows into the eternal, can give you a glimpse, just a lightning glimpse. But

that makes you aware that something more is there. That gives you the courage and the hope to inquire, to go on the long pilgrimage for the unknown and the unknowable.

How long will you be here? (Her reply was so soft, only he caught the answer.)

Be here forever! That is the meaning of your name, Nityam -- for ever and for ever!

[Man can live out of mentation or meditation -- the choice is his, Osho pointed out to Dhyan Ida.]

If one decides to be a mind only, as millions have decided, because mind is useful, utilitarian. It earns money, it brings power, it enhances your ego, it is cunning, clever, it is a politician. It will win you fame, name, prestige, maybe it will manage to insert your name at least in the footnotes of history books. If one decides to remain a mind all these things will be possible, but there will be no blessing in life, no bliss, no benediction. One will not know the real meaning, the real significance, one will not be able to know the hidden splendour. One will miss all. One will be collecting ordinary pebbles while there is a possibility of collecting real diamonds.

Mind means thinking, meditation means awareness. It is a state of no-thought, it is a state of silence. And when you are silent, god speaks; when you speak, god is silent. Mind continuously speaks; for twenty-four hours a day it goes on and on. Even while you are asleep it goes on chattering. That's why you cannot hear the still small voice of god.

Be silent, and suddenly you will hear that which was heard by Buddha, by Jesus, by Mohammed. And just a word heard in that silence is enough. Just a single word is enough to transform the whole of your life. In that silence, in that state of no-mind, in that "agnosia", blessings go on showering.

There is a beautiful parable in Buddhist scriptures. One of the greatest disciples of Buddha, Manjushri, was sitting under a tree silently, just in a state of meditation, not even meditating -- because when you are meditating you are using your mind, trying, making efforts, chanting, using some strategy, some technique. So, he was not meditating in that way, he was just in a state of meditation. He was just silent, sitting doing nothing. And flowers started showering on him. He was puzzled: "What has happened?"

He looked around and he saw angels showering flowers, and he asked them "What is the matter? Why are you showering flowers on me? You must have mistaken me for the Buddha. I am not the Buddha! The master is there, sitting under that tree. I am just a disciple -- you must have made a mistake."

They said, "No, we have not made a mistake. We are showering these flowers as an offering to you for your great sermon on silence."

He said "Sermon on silence? I have not spoken a single word!"

And they said "That's precisely what we mean -- the sermon on silence because you have not spoken, we have not heard, and the sermon is over! Neither you spoke nor we heard; hence these flowers -- just accept them from us. We are grateful that another man has become enlightened. We know your master -- we have been showering flowers on him for years. Now we have got another person also."

And when Manjushri went to see Buddha, the first thing Buddha asked was "How was the sermon on silence? Did you love those flowers? Have you understood the significance of it all? You have become enlightened!"

Manjushri was the first disciples of Buddha to become enlightened. But nothing more is known about him because he loved that sermon on silence so much that he remained silent. Even Buddha could not persuade him ... thousands of times he tried, saying "Now, Manjushri, you should start speaking. Go to the people." Manjushri would simply laugh and sit under the tree and wait for the flowers.

That's exactly the meaning of your name, Ida -- blessings. It is a beautiful name. Create the situation in which the blessings are possible.

[Choose mentation and you live a mummified life, he went on to say.]

The more you are in the mind, the more you are surrounded by a subtle dullness, because you are enclosed. No windows, no doors are open; no fresh air comes in, no sun reaches you. You are cut off from existence. You live in an encapsulated world, just a small prison cell; nothing radiates from it, no fragrance. In fact, the mind stinks -- stinks of violence, competition, ego, greed, and a thousand and one other poisons.

When you start moving out of the mind -- that is meditation -- your life starts having a radiance, there of light around you, a subtle grace, a beauty that comes from the beyond.

Unless It happens life is not fulfilled -- and it can happen any moment. All that is needed is to become disidentified with the mind.

[Unlocking our fetters and showering us with flowers -- that's what he is doing here, Osho told Anand Kranti.]

My effort here is to undo it all, to give you a revolution, to help you to become individual, intelligent, alert, so that nobody can make a slave out of you, so that nobody can reduce you to a thing, to a commodity.

Then life has a totally different meaning. Then it has many flowers and many stars. Then it is ecstatic just to be and one can feel grateful to god. Only in that ecstasy is prayer possible.

The Miracle

Chapter #20
Chapter title: None

20 August 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Osho talked about the meaning of Daniel earlier this month; tonight he approached it from quite a different angle. First he pointed out that meditation is essentially a state of balance.]

It is easy to be thoughtless but then one falls asleep. It is easy not to fall asleep but then one remains thought-full. Meditation teaches you a totally new art of being aware and yet as peaceful as one is in deep, deep sleep, as if one is asleep and yet not asleep. It is a very paradoxical phenomenon but it opens doors to all the mysteries. Without it one knows nothing. One may accumulate the whole knowledge of the world yet one knows nothing.

And 'Daniel' is a beautiful word. It means god is my judge -- that is one meaning. There is another meaning which is even more appropriate; the second meaning is god has judged. "God is my judge" will create a subtle fear that you have to be judged, that sooner or later you will have to face god, that sooner or later you will be answerable for everything that you have done and you have thought. And that creates great trembling, great anxiety.

The modern man has denied god, not because we have found that god does not exist but because we are in such anguish already that we don't want any more added to it. To accept god means you are responsible, answerable; you will be judged.

In past ages people could accept god more easily because their life was not so much of an anxiety and an anguish. In fact they needed something to be anxious about, otherwise life was calm and quiet. They were tired really of the calmness and the quietness; they needed hell and heaven and god, because this life was not enough to keep them occupied. They created other lives -- past lives, future lives, lives after this life. That was just a way to remain engaged. But the situation has changed totally: modern man has too much anxiety, no more is needed. Hence the denial of god.

It is not that the modern man has become more irreligious than the people who preceded us; it is just the situation has changed. Neither they were religious nor are we religious. To be religious is a rare phenomenon, it has nothing to do with the common masses.

But the second meaning seems to be more beautiful: god has already judged -- so there is no need to fear, no need to be worried. In creating you he has already judged that he needs you, that you are an

enrichment to existence, that without you there will be something missing in existence; there will be a gap, a link will not be there. Hence the second meaning is preferable to me .

This is my own experience too, that by giving birth to Us existence has already accepted us. There is no question of the Last Judgement Day; I believe in the first judgement day -- it has already passed, it is finished. The day god decided to create the world, *that* was the judgement day. That day he must have pondered, worried about whether to create the world or not, but he decided to create it. He judged that it was better to create than not to create. He liked something more than nothing. And whatsoever he has created, he is responsible for. I am not responsible, you are not responsible; nobody else is responsible. The whole responsibility is god's or existence's; whatsoever good belongs to it, whatsoever bad belongs to it.

We can close the chapter, we need not worry about it. One thing I can say to you: as one goes deeper into meditation one realises that there is no question of any future judgement and no question of ever being worried. As you become silent you start feeling the love of god pouring from all sides. You suddenly become aware that you are being taken care of, that you are not ignored, that you are not something accidental, you are intrinsic to existence. God needed you, that's why he created you.

That was the judgement -- but it is over. But the priests would prefer the first meaning: god is your judge -- remember it! Don't do this, don't do that, because god is the judge and he is a very harsh judge, a very harsh task master, and you will be punished and you will be rewarded. These are all tricks and strategies of priests to dominate people, to exploit people. And I am here to destroy all these strategies.

My whole effort consists of one thing: to make you free of all the stupidities that priests have imposed upon you, to make you so free that you can dance again like a child, sing again like a child. That's the way of my sannyas.

[It's a miracle that anyone survives their childhood with any notion of what it is to be natural when you consider how we categorically repress everything in a child that is simply dying to be expressed. Osho talked about the two ways in which one can be peaceful.]

One is to cultivate peace. That is very superficial. That is what is being taught to every child, "Be peaceful, and if you are peaceful you will be rewarded; if you disturb the peace you will be punished." And the same story goes on in the school, in the colleges, in the universities, in the churches. The whole of life is a cultivation of peacefulness. But a cultivated peace cannot go very deep; it remains just something painted on from the outside. Deep down you are boiling.

Mm? -- you can see it: you can tell a child to sit silently in the corner, otherwise there will be no food for him. He will sit there but you will see that he is boiling, just sitting on a volcano. He will be very tense, in deep anguish, fidgety, ready to jump, ready to fight, ready to run, to do something. But because he does not want to remain hungry for the whole day, he sits there peacefully.

This peace is what religions have been creating in the world. Because it is only a thin layer it can be destroyed very easily. Just scratch a little and all kinds of turmoil; all kinds of poisons, all kinds of animal attitudes -- violence, hatred, anger. You will find inside nothing but fire. This is not true peace.

True peace comes only through meditation. Meditation is not a cultivation of peace. It has nothing to do with peace at all; meditation is a totally different dimension. It is the art of becoming aware of your own thoughts, just a simple awareness of your own thoughts. And then the miracle starts happening: as you become aware of your own thoughts, a distance is created between you and your thoughts -- obviously, because one who is aware is separate from that of which he is aware.

A thought comes on the screen of the mind and passes by -- you are just a watcher. Whether it is good or bad one need not be worried. It has nothing to do with you; you are just a pure witness. Slowly slowly as this pure witnessing arises, less and less thoughts come. And one day when your witnessing is entire, complete, the screen of the mind suddenly becomes empty, white; there are no thoughts at all.

Out of this experience of no-thought, out of this witnessing, a fragrance arises in you which is peace. Your whole being is peaceful; every nook and corner is peaceful, every cell, every fibre is peaceful. This is true peace, but this is a by-product of meditation. You cannot attain it directly, you have to go via meditation. And via meditation many other things also happen: peace happens, love happens, compassion happens, bliss happens, creativity happens, sensitivity happens. Thousands of flowers suddenly bloom as if spring has come to you.

[It takes a lion's heart to be a lover. This was the message to Prem Leonidle, a painter from Italy.]

My own observation is this, that the world is so full of hatred because it is so full of cowards. The world

is so loveless because we don't create the spirit of courage in people. And whatsoever we call courage is not real courage.

We create the soldier, the warrior, but theirs is a false courage, it is only a training. We reduce a human being to a machine. His spirit does not become courageous, just his body-mind becomes conditioned. The whole training of the soldier is ugly. For years he is being told to do stupid things and he has to follow orders. An order is an order, it has to be done; there is no question of why. So slowly slowly he forgets the why, slowly slowly he becomes conditioned and functions like a machine.

"Right turn"... and it is not that he consciously decides to turn right; the moment the order "Right turn" is given, he turns mechanically.

William James, one of the greatest psychologists of America, was sitting in a restaurant with a friend talking about something like this. Just then he saw outside a retired soldier walking along carrying a bucket of eggs.

From inside the restaurant he shouted "Attention" The soldier stood at attention and dropped the bucket and the whole street was full of broken eggs. The soldier was very angry and he said "Who is this fool who called me to attention?" But William James said "We are free to say any word we want. We are not telling you to follow it." The soldier said "It is no more a question of following. Although I have been retired- for twenty years the training has gone so deep that even if in the night somebody says 'Attention', I will jump!"

This is not creating the courageous spirit. It is really destroying the whole spirit of the man and instead programming his mind in such a way that he starts functioning automatically: you simply trigger him and he starts. It is like turning the light on or off. The bulb does not have to decide; if you turn the light on it is on, if you turn the light off it is off.

These soldiers, these warriors, these great generals, have been called courageous people, brave people -- I don't agree. To me Jesus is courageous because even on the cross he could pray to god "Forgive these people because they know not what they are doing." This is love!

If we had created a real courageous spirit then the world would be full of love -- but it is not full of love, not at all. People only talk about love but it doesn't happen because the basic requirement is not fulfilled. We make people cowards, we make them afraid of everything -- of tradition, of religion, of the church, of god. We even call religious people god-fearing. We create fear in the child from the very beginning to the very end. When a man is dying he is dying in fear. The priests are chanting and praying for him and creating more and more fear. They don't leave him even at the time of death. The priests take hold of the child till they give him the last send-off. They leave him only at the grave. Through his whole life they create cowardice, fear.

A sannyasin has to drop all fears -- the fear of hell and heaven. There is no hell, no heaven. He has to drop all fears of morality, immorality, because they are all man-made ideas. He has to drop all fear of the society and the ( ) and the collective mind because that is the lowest mind, the lowest state of intelligence. Only out of this rebellion is there a possibility that your heart will open up into a loving flower.

And when the heart opens as a loving flower you know god is. Then it is knowing, not believing. Love is the only proof of god.

[Osho gave Jorn the name Prem Ananda, and although he has spoken a lot on bliss and love this month, he magically managed to inject the them with new energy and insight.]

These two words, bliss and love, are the most important in any language. If these two words can become realities in your life then nothing else is needed. Then life is fulfilled.

One has come home, the search is over. There is tremendous contentment. is a sharing of that state with people, with animals, with birds, with trees, with stars -- because we are not separate, we belong to one universe, to one family. And whatsoever we have gained inside has to be given, for two reasons. One: If you don't give it away, it goes sour, it becomes bitter. Even nectar turns into poison if you don't give it. It has to be given, it has to be shared. In sharing it remains flowing and alive, otherwise it goes dead and dormant.

And secondly: the more you give, the more you get from the unknown sources of existence; so it is wise to give. To hold back from giving means you will not be getting any more. It is a totally different economics.

The ordinary economics says if you want things in your possession, hoard, don't go on giving them away. If you want to be a beggar that is another matter -- then you can go on giving. In the inner world the economics is just the opposite: if you want to be a beggar, hoard; if you want to be an emperor, give.

And this is the whole of my message for sannyasins; be blissful and be loving, and everything else --

god, truth, freedom -- will come of their own accord. Only fulfil these two conditions.
How long will you be here? Osho asked.
Till the third of September, Anando replied.
And then where will you be going?
I go back to Germany.
You cannot escape from here -- it is not so easy!

[Then it was Mareile's turn. Osho malaed her, touched her forehead and then told her that her new name, Prem Pragit, meant a song of love -- and that was what she was to become.]

Sing, dance, celebrate. Forget those churches that you must have seen in Germany! (laughter) In the first place churches everywhere are sad and in Germany more so!

The German church must be representative of the church in hell. I have been visiting these places: the church in hell looks like a German church! (laughter) Here you can laugh and dance and sing because this is what we call prayer, service.
And how long will you be here?
She doesn't know.

That's good -- nobody really knows. Still people go on saying this date and that date -- nobody really knows! (much laughter) But people are fools -- what to do?

[Her name meant aloneness, Osho told Monika -- which wasn't loneliness. The two states are worlds apart.]

Loneliness is a negative state. You are lonely when you feel miserable in it and you really want to get rid of it; you want somebody to fill the gap, the emptiness. You are waiting for somebody and he has not turned up and you are feeling lonely. Your lover has left and you are feeling lonely, a friend has died and you are feeling lonely.

Loneliness simply means the other was filling a certain space in you and he is no more present, so that place is empty and that empty place hurts like a wound. Loneliness is a wound, aloneness is a flower. Aloneness means you are enjoying it, you are tremendously happy that there is nobody to disturb it, that you need not compromise, otherwise even the presence of the other in the room... He may not be a lover, he may not be a friend, he may not even be an acquaintance, but even the presence of the other person is enough: you have to make a few compromises.

You have to sit in a certain way, you have to behave in a certain way, although nobody is telling you to. But you know when somebody is present then you have to take care, you are not alone. And everybody knows that he is a different person in his bathroom for the simple reason that nobody is there; so you can make faces in the mirror and you can dance or you can sing. Almost everybody sings -- except me! (laughter) I have never done that in the bathroom because I am always alone, it is always the same -- bathroom or no bathroom, it makes no difference. I don't compromise even outside the bathroom, so why...? It makes no difference. If I want to sing I will sing anywhere.

But otherwise, if you leave out a few crazy people like me then all people are different in their bathrooms. (laughter) And if you become aware that somebody is looking in from the keyhole... there is an immediate change, *immediate*, instantaneous; you are a different person.

What happens? You become conscious, you are no more alone, the society is there; that somebody represents society. He will tell others what Monika was doing in the bathroom!

Aloneness is enjoying a state where you need not compromise for anything. It is one of the most beautiful spaces. It is really the goal of all meditation, of all religion as such. And the moment you can enjoy your aloneness you have gone through a revolution. After that your togetherness will also have a totally different quality to it. It will not be dependent on the other, it will be sharing, it will be friendship, it will not be a relationship. You will not be a wife or a husband; all those words are ugly -- you will just be a friend. You have more, so much to give that you need somebody to share it with. It is just a question of sharing.

And if the other shares you are grateful. And if one day he feels that enough is enough, that we have shared enough, you don't feel hurt, you don't feel lonely. You enjoy your aloneness. In fact one should enjoy one's aloneness more than one's love, then there is freedom.

If you enjoy your love more than your aloneness then you are not free and your love will be a kind of bondage.

When you are nourished by your aloneness and you cherish that space, then your love is not a bondage; it brings you more and more freedom, more and more fragrance.

[Meditation lends the meditator a beauty which, although it is not of the body nor of the mind, affects both, Osho explained to Dhyan Rupama.]

It starts radiating so forcibly that it changes the body-mind; it becomes luminous because of it. The beauty becomes like an aura surrounding you.

It is a well-known fact that even ugly people have become beautiful through meditation. About Jesus the story is... there are historical records saying that he was one of the ugliest men and there are also records saying that he was the most beautiful man in the world. And I can understand -- both records are true, although nobody has ever said that both the records saying that he was the most beautiful man in the world. And I can understand -- both records are true, although nobody has ever said that both the records are true... People decide: if they are Christians they decide that he was beautiful -- blond, tall, like our Vimal Kirti.

But the people who are against Jesus, decide that he was an ugly person; not only ugly but hunchback and a height of only four feet, five inches.

Every day when I enter the house Vimal Kirti and Siddhartha are standing outside receiving me. This morning also Siddhartha and Vimal Kirti were standing there and I thought Siddhartha looks like the Jesus of the enemies, Vimal Kirti like the Jesus... Both Jesuses standing together! But my feeling is both records are right.

The people who wrote against him must have know him before he became enlightened and the people who wrote about his beauty must have known him after he became enlightened.

Meditation brings tremendous transformation.

[Indians have a much more fun-loving god than Christians.... Osho was talking to Gandharvo, formerly Yumiko, a yoga teacher from Japan.]

The Indian idea of god is festive. He has musicians and he has dancers, singers, poets -- he is surrounded by all these beautiful people. The Christian god looks very poor -- just these three fellows, not much of a family: god the father and Jesus the son and the Holy Ghost. Even if you want to play chess... only three persons. What kind of a family is this? -- I don't know. And then there is nothing else?

But the Indian concept of god is totally different. You see my musicians sitting there? -- Chaitanya Hari and his company -- these are my gandharvas. And you see my mediums, my dancers. This is a miniature representation.

You also have to become a silent musician, a dancer, a singer.

To another yoga teacher from Japan Osho gave the name Anand Pravaha to remind him that bliss was in flow.

Bliss is not a thing, it is not static, it is a movement. It is flow, it is dynamic. Everything alive is bound to be dynamic, everything alive is never a noun but always a verb. So remember this, that life should be allowed to flow. One should always remain in a let-go. Don't fight with the river, don't push the river and don't try to go upstream -- that is an unnecessary wastage of energy.

Flow with the river, go with the river, abandon yourself totally to the river. It is already going to the ocean, it will take you to the ocean too; you need not even swim. And that's what I am trying to create here: a great river of orange dancers, singers, lovers, people who are capable of laughter, rejoicing, celebration -- a river that is constantly moving towards the ocean.

The ocean represents god, and unless we find the ocean we cannot be contented -- because of the limitations, boundaries. All boundaries are bondages. The moment the river falls into the ocean it becomes infinite, it becomes eternal. And that is the goal of sannyas: to help you reach the infinite, the eternal, the vast, the unlimited, the indefinable, the ineffable.

Buddha used to call his sannyasins "srotaapanna". The word "srotaapanna" means one who has entered the river. Today you are becoming a srotaapanna -- you have entered the orange river.

The Miracle

Chapter #21
Chapter title: None

21 August 1980 pm in Chuang Tzu Auditorium

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Audio:	No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[To bee or not to bee -- to drop our limitations or remain in misery. Osho spoke first tonight to a German woman.]

Misery consists in our limitations and we impose those limitations on ourselves, otherwise there is misery at all, life is pure bliss.

One should be like a honey bee. The honey bee loves flowers but without any attachment. From one flower to another it moves. It believes in no limitations, it does not become confined to one flower. It does not destroy its love for the flowers but its love is vast; hence it is capable of collecting honey.

Man's love should also be vast, unconfined, then there is a possibility of collecting spiritual honey, great fragrance, great sweetness. Life can be immensely rich if we keep all our doors and windows open.

The only thing to be remembered by my sannyasins is: don't try ever to possess anybody and don't allow anybody to possess you. Respect freedom above all -- even above god, above truth, above love, above everything -- because it is through freedom that everything else becomes possible. God, truth, love, bliss -- everything becomes possible through freedom. The spirit of freedom is the spirit of sannyas.

[A blissless life is a listless life was the message for Vito, a student from Italy.]

Bliss is life. Those who have not tasted of bliss are dead, they only vegetate. Their life is not worth calling life. They are not likely. There is nothing for them to live for. They simply drag themselves from the cradle to the grave. It is with reluctance that they go through life -- all the way resisting, all the way grumbling, complaining -- and the reason is: they do not know that there is a possibility of great bliss in life. They do not know their own flowers, they remain seeds.

My effort here is to create a garden where your seeds can be helped to reach to the ultimate expression of being flowers. This is what sannyas is all about: creating more and more opportunities for you to be blissful because that's what makes you more and more lively.

When one knows the uttermost in bliss one has known god, because god is nothing but the highest peak of life.

[Meditation is the door to god; he who hesitates is lost. Osho addressed a German woman, a musician, next.]

It is very unfortunate that very few people have been able to know bliss, very few people have known what it is to be a blessed one, for the simple reason that very few people have ever tried to move into meditation. Meditation is the door of god. Without it life remains a constant misery, a sadness, a despair, a frustration, a long long nightmare, an unending nightmare.

Mind cannot give you anything of blessedness; that is not mind's nature. You have to slip out of the mind -- and that's what meditation is all about.

[Astrid is a beautiful name, with a very significant meaning, Osho began, addressing a teacher from Germany. It has two meanings: one is, impulse of love, and the other is, strength of god.]

Apparently they aren't connected at all, but to me, to my way of looking at things, they are two aspects of the same coin. The impulse of love and the strength of god are not two things: the moment love arises in you god arises in you, the moment love dies in you god dies in you.

In fact all the religions have been against god because they have been against love, they have taught people a very life-negative attitude. They thought that if people can renounce their love for life then they will more easily be able to concentrate their whole energy on god. They were wrong because god and love are not two things. If you are life-negative, if you don't love life, god becomes just a word without any meaning, without any content.

[Astrid actually means just what sannyas means, Osho went on to say, and reminded Astrid that loving the creation is loving the creator. There is no other god somewhere else -- he is here. There is no other god, in some other time, he is now, Osho continued.]

Once this becomes your understanding and your experience then you are on the right path. Problems start evaporating like dewdrops in the morning sun and life becomes a thrill, an adventure, a great ecstasy.

[Meditation is a self-love affair. It needs a lot of courage, Osho warned Dhyan Gesa.]

... for the simple reason that you will be moving into a dimension where nobody can accompany you, you will be moving into your aloneness because at the deepest core of your being only you can exist; nobody else can go with you.

All relationships are on the periphery, even the greatest love affairs are always on the periphery. Relationship as such cannot be more than that; it is something outside you. You can touch the other, you can love the other, but you cannot BE the other and neither can the other be you. And we are very much afraid of aloneness, hence a courageous spirit is needed. We always want people around. We are brought up in a family -- that is one of the reasons. From the very beginning we are surrounded by people -- brothers, sisters, father, mother -- and then the school and the society, and the college and the university and the clubs.... We are always part of some crowd somewhere; we never leave even a few moments for our own selves.

Meditation begins with this, that you start leaving a little space for yourself, a few moments JUST for yourself. In the beginning it is hard but that hardness soon melts and a great transformation happens: you start enjoying those few moments so tremendously that the greatest love affair is nothing compared to it, the deepest love orgasm is nothing compared to it. And we are carrying this immense possibility within us without making it a reality.

[Sannyas is a commitment, a decision, that we will make it a reality, that we will do everything to make it a reality. In his address to Anand Dhyano Osho told us a story about his father. First he instructed Dhyano to meditate on bliss and find ways to be blissful.]

Avoid everything that makes you miserable. It is only a question of a little intelligence.

There are people who have become experts in finding causes to be miserable. They cannot be happy unless they are miserable. They know only one happiness and that is that of misery. And when such people talk about their misery you can see in their eyes, in their face, in the way they are talking about it -- everything shows -- that they are enjoying it, they are bragging about it. They must be magnifying their misery, making it look as big as possible. Now how can these people ever be blissful?

And each moment always has both alternatives; you can choose to be miserable or to be blissful. Start looking in this way: in each situation, first try to find out what will make you miserable and what will make you happy.

When I was a small child, my father, made a beautiful house. But the architect deceived him -- he was a simple man -- so the house collapsed in the first rains. We were just going to move into the house; just two or three days more and we would have been in the house and the house collapsed. My father was far away; I telegrammed him, "Come immediately -- the house has collapsed!" He never came, he never answered. He came when he was expected to come and the first thing that he told me was "You are a fool! That house is gone -- why did you waste ten rupees in giving me such a long telegram? Those ten rupees could have been saved! And thank god that the house collapsed at the right time. If it had waited just four or five then it would have killed the whole family!"

He invited the whole village for a feast. I LOVED that idea! The whole town laughed saying "This is sheer nonsense: your house has collapsed, everything is feeling miserable about it!" And he called all the people of the town -- it was a small town -- for a big feast, to thank god for helping us. Just four days more and the whole family would have died!

This is what I call choosing, in every situation, the blissful part.

One of my sisters died. I loved that sister the most and I was very miserable because of that sister's death, although I had ten other brothers and sisters. My father told me "You are unnecessarily getting disturbed about it. Thank god that you have ten brothers and sisters still alive! He could have taken all -- what can we do? Just as he has taken one he could have taken ALL. He has taken only one out of eleven. That is nothing, that much we can afford. We can give one child to god; if he needs her let him have the child. But you have ten brothers and sisters -- be happy that ten are still alive, rather than being unhappy for the one who has died."

This has to be the approach of every religious person, then your life naturally becomes a blessed phenomenon.

Meditate on bliss and go on finding the blissful part of every situation. Soon you will have so many flowers that you will be surprised it is the same life and where has all the sadness and all the despair gone?

One can create hell, one can create heaven -- it is our own decision, it is our own responsibility.

[All the good things in life -- in fact life itself -- is a gift of god. Osho began in his talk to Prasado.]

So the problem isn't how to seek them but how to receive them. Take bliss, or receive bliss, for example:

It is not somewhere else far away in Tibet, in the Himalayas. It is not a question of travelling to it, the simple question is how to become more receptive. The gift goes on coming but finds our doors closed. The sun rises but we go on sitting in darkness because our eyes are closed. The gift is there -- it is only a question of opening our eyes and all is light. But by keeping our eyes closed we remain in darkness.

I don't teach my people how to achieve bliss; I only teach that it is already there -- just open up. Don't remain closed to life and existence, become more vulnerable. That's all there is to religion -- vulnerability, openness, trust. No need to be afraid of life, become available to it in all possible ways and you will be surprised that not even for a single moment was there any need to be miserable, one could have been blissful all along.

I don't say that bliss is a goal. It is not a goal -- it is already the case. We have forgotten the language, forgotten how to read it, how to decipher it, how to decode it. And that's what the whole discipline of sannyas is, learning to remember a forgotten language.

Each child knows how to be open, that's why all children are so beautiful and so blissful. Look into their eyes -- so silent -- and look at their joy -- so overflowing. Each child knows how to be blissful but forgets sooner or later. He forgets or we make him forget.

It can be relearned. And this is going to be your work: relearn the art, remember the art of opening up. And nothing is missing, nothing is imperfect -- this is the most perfect world that can be.

[Love's eyes see god's graffiti inscribed in stone and scrawled across skies. Osho next addressed Pujari, a chauffeur from France.]

Love is prayer, love is worship, love is religion -- all else is bullshit! (laughter) All else is just invented by the crafty priests to exploit humanity, otherwise it is a very simple phenomenon. The priest is not needed at all, these great rituals in churches and temples are not needed at all, but millions of people are exploiting others.

There is a certain need in man to seek and search for the truth. Because of that longing man is available for exploitation; otherwise religion is a very simple phenomenon, no complexity.

Make yourself a lover of existence in all its manifestations, then you are neither a Hindu, nor a Christian nor a Mohammedan. Then you will find sermons in stones. You will be surprised that there is really no need to look into the religious scriptures because the whole universe is the real scripture. Everywhere there is god's signature on it and all those so-called religious scriptures are man-made.

[And he spoke on the holiness of humour again tonight. He began:]

Bliss is the path. Be cheerful -- that is my definition of being religious. To be sad is to be a sinner, to be cheerful is to be a saint. If you can laugh wholeheartedly your life starts becoming holy.

A wholehearted laugh is something unique. Nothing can make your life more holy than a wholehearted

laugh. And when you laugh, let all the cells of your body laugh with you. From the head to the toe let the laughter spread. Let it reach to the deepest, innermost recess of your being. And you will be surprised that one comes closer to god more easily through laughter than through prayer. Prayer is something formal, superficial. Love is not formal, love is of the heart.

Bliss has to be your path -- that is the path of all of my sannyasins. Laugh all along the way.

In the old days the saints believed that the whole journey had to be sad and that when finally, at the very end, you reached the doors of god there would be joy. Bliss would be at the end but the journey had to be very sad, very serious. It is absolutely illogical.

If a person has been sad and serious for millions of lives, even if he finds god he will not be able to laugh, he would have completely forgotten how to.

My own feeling is that if your so-called saints ever enter paradise... I don't think that they ever do, but suppose, if they ever enter paradise they will not be able to sing hallelujah, they will not be able to dance. Even if harps are supplied to them...

But my sannyasins, even in hell, will make a celebration of it. If we reach hell we are going to initiate the devil! We are going to turn hell orange!

[Listen rightly and you hear god plop in rain drops... Osho turned to the last sannyasin and explained the meaning of Prem Simone.]

Everybody, except a few totally deaf people, thinks he is capable of hearing. Everybody, except those few who are blind thinks he is capable of seeing. But this is not true.

Jesus says again and again to his disciples, "If you can hear, hear, if you can see, see." Certainly he is not always talking to the blind and to the deaf; he is talking to people such as we are.

Buddha used to start his sermon by telling the people how to listen. J. Krishnamurti emphasises very much that one should prepare oneself for the great art of listening, right-listening. Mahavira has gone a step further than all these people -- Jesus, Buddha, Krishnamurti. He says there are only two ways to reach the truth: one is to hear rightly and the second is to strive rightly.

The first is enough, then there is no need to strive for truth. If you are capable of hearing rightly then there is no need to strive. The second is only for those who cannot hear; then they have to strive, then they have to struggle.

Right listening means listening with deep love and sympathy. One can listen in an antagonistic way, one can listen with a priori conclusions, one can listen with all the prejudices, with all the conditionings of the mind -- then it is not right listening. But love is capable of putting all aside, love is capable Or listening in silence, in total silence. And then anything can trigger the process of enlightenment.

It is not only a question of listening rightly to the master; that is only one of the aspects of it. This sound of rain falling on the roof.... If one can listen rightly -- pure listening with no idea, with no desire to interpret, with no effort to understand -- then this is enough. Then certainly you will find it is not rain falling on the roof, it is god himself.

Then the wind passing through the pine trees is god passing through the pine trees, and the sound of running water, then anything, it is not a question of what you listen to, the basic question is how you listen. One should listen with no-mind, then the master can help immediately. Much time is wasted only because people are so full of knowledge. They already believe in many things, they have already accumulated much information, they have already given superstitions. They are all borrowed, nothing is their own, but they brag as if all this knowledge is their own. It helps the ego, it puffs up the ego. So people are always listening through great barriers and they go on hearing whatsoever THEY want which is said.

But the whole art of being a sannyasin is how to listen to the master, how to be with the master in deep silence, in total love and trust. And then anything, just a small gesture, just a look of the master is enough to transplant you into a totally different world.

Let your name become a reality. Listen through love and then truth is not far away.

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The Miracle

Chapter #22
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Meditation doesn't mean in the East what it means in the West, Osho began tonight.]

In the West meditation has always been thought to be synonymous with concentration. In the West meditating upon something means concentrating, focussing on something to know about it. One has to exclude all other thoughts so they don't disturb you, so there is no distraction; your full energy becomes available to the particular object you are investigating. That is the scientific meaning of meditation.

But in the East meditation means no-thought, not focussing but relaxing, not concentrating but resting. Concentration is tension and if you concentrate for a time you will feel tired, exhausted. Meditation in the eastern sense is just the opposite of the western sense.

Here it means a silent, relaxed, restful state. Nothing is excluded, all is included. The meditator simply sits, open, available. The birds sing and the wind passes through the trees and a dog starts barking -- everything is included. There is no problem because we are not trying to focus on any object; hence the question of distraction does not arise. We are simply enjoying the moment in all its multiplicity, in all its directions and dimensions, in all its simultaneity. It is a totally different vision and of tremendous importance, because the western meaning of meditation cannot go beyond science; only the eastern meaning of meditation can go beyond science

Man take you into the world of mysticism, into the world of what Dionysius calls agnosia. (Osho has been speaking on the sutras of Dionysius in the morning discourse.) You know nothing, you are simply aware of millions of things. But there is no effort to know either, there is no effort at all for anything. There is no goal, no achievement; one is simply being whatsoever one is.

In these moments of total relaxation you encounter for the first time the multi-dimensional life.

Life is experienced only through meditation, through a state of no-mind, through not-knowing.

[Meditation is awareness, when you are, with no effort to become anything other than what you are, he reiterated to Iris, the next sannyasin.]

All becoming has disappeared; you are just a being -- not knowing who you are, because knowing brings thoughts back, not knowing what, because the what brings thoughts back, not knowing why, because "why" is the door for the mind to come in -- that is an invitation for the mind.

Meditation is a state with no what, no why, no how, no questions -- a questionless state. And when there are no questions the answer is there. It does not come as a thought, it is a feeling. You feel it in the blood.

And "Iris" is a beautiful word. Literally it means the rainbow, but its mythological meaning is very significant. In Greek mythology Iris is the personification of the rainbow who carried messages across the many-coloured bridge from gods to man.

The rainbow is a bridge between the earth and heaven, between man and that which is beyond. Meditation is a bridge. Meditation connects you with the whole.

Mind is a barrier, meditation is a bridge. Mind disconnects you; it makes you an ego. Hesitation connects and the ego dissolves; the part disappears in the whole like a dewdrop slipping from the lotus leaf into the lake. It loses nothing, it gains all. It loses only its smallness, it loses being a dewdrop but it becomes the lake. It becomes infinite, it becomes the whole.

Sannyas means the dewdrop gathering the courage to slip into the lake, not clinging to the lotus leaf.

Non-clinging is sannyas, and the moment you are not clinging your small boundaries disappear, you become unbounded. And only in those moments of an unbounded state of awareness does one come to know that which is. But remember, by knowing I don't mean knowledge, by knowing I mean an intuitive feel. It is more a knowing through love than a knowing as knowledge.

[But even meditation has to be dropped one day, Osho went on to say to Veetyoga.]

One cannot attain to bliss through any method, for the simple reason that bliss is not something which can be made a goal. It is already the case, it is your intrinsic nature. Methods are useful when you are trying to create something, invent something, but methods are absolutely unnecessary when you are just trying to discover your intrinsic nature.

If you use some method the method itself will be the barrier. One has to drop all methods. That is the ultimate yoga, the ultimate method: dropping all methods, dropping all effort and just relaxing in the moment, not doing anything, allowing things to be whatsoever they are, going wherever life takes you.

Lao Tzu says, "If you can become just like a dry leaf which has fallen from the tree you will attain to the ultimate, you will know tao." "Tao" is his word for god.

What is the secret of the dead leaf? The secret is that it has no desire of its own. The wind goes to the south, the leaf goes to the south. If suddenly the wind turns to the north the leaf does not say "This is contradictory, this is inconsistent; we were going to the south, now why... all that effort is wasted. Then why in the first place didn't we start going towards the north?" It simply moves towards the north -- no question, no problem, arises.

If the wind takes it high into the clouds it does not feel superior. If it falls, if the wind leaves it on the ground, it does not feel inferior; on the ground it rests as beautifully as it sits on the cloud. North or south, east or west -- all is the same. It has no will of its own, it has dropped its will. It has become will-less. And to be totally will-less means to be surrendered to god.

Method means will, method means a certain technique to attain something. There is a goal, there is will, technique, knowledge.

My approach is that these are good things to play with -- for the beginners. One needs a few toys, but slowly slowly all those toys have to be dropped.

So keep it in mind: do all the meditations, go through all the groups, but remember that it is just preparing you for the ultimate thing where you can drop all methods and you can just relax, you can just be yourself. And then allow the whole to take you wherever it wills.

The greatest joy arises in that moment when you don't have any desire, any goal, any intention, when whatsoever happens is good. Then you are showered with thousands of blessings.

[Osho added 'veet' to Detlef's name to remind him to transcend himself.]

Detlef means a son of the people. The whole past of humanity has worshipped tradition, convention. We have worshipped the mass mind; hence the name Detlef. Names like that exist in almost all the languages. To be a son of the people was thought to be something honourable, but in fact it is not so.

To be the son of the people means to be conventional, to be traditional, to be bound to the past, to remain confined to the collective mind, never to attain individuality. One has to go beyond the past an beyond the mob, the mass, the people, only then can one attain to individuality, to freedom, only then can one *be* in one's own right. Otherwise one is just a number, a number among millions of numbers. One person is a Hindu, and there are millions of Hindus. He is replaceable; he will die, another Hindu will replace him. Another is a Christian -- he is replaceable; somebody is a communist -- he is replaceable. These are all numbers. But individuals cannot be replaced.

You cannot replace Jesus Christ. Christians can be replaced, remember; they are part of the mob psychology. Jesus Christ cannot be replaced; he is not the son of the people. In fact he revolted against the whole traditional mind. Without that revolt how can you understand his crucifixion.

Nobody is crucified anywhere unless the masses feel that the very ground on which they are standing is in danger. Jesus must have created so much of a stir that the people became afraid that if this man lived he

would destroy the whole past. And in a way the people were right. The man was trying to destroy the whole past; he was trying to bring a new man into the world. And it is not just an accident of history that Jesus has become the dividing line between the past... That which preceded Jesus we call B.C., before Christ, and after Christ....

Jesus became the drawing line on the map of human history. Whatsoever was before Christ became irrelevant; whatsoever was after Christ became relevant. History begins with Christ in a way, before Christ is prehistory. But this remained only a symbol. He failed -- as all other Buddhas have always failed. Up to now that has been the fate of all the Buddhas.

They succeeded as far as they themselves were concerned -- they became enlightened, they attained the ultimate bliss, they realised god, -- but they failed as far as humanity is concerned. They could not give birth to the new man, it has not happened yet. But there is no need to lose hope; that which has not happened yet can happen any day. It is really going to happen some day because without its happening man will remain miserable.

And now I feel the misery is coming to such a peak, to such a culmination, that either man will commit suicide, a global suicide in a third world war, or if he wants to survive he will have to decide to bring a new birth. In fact in Jesus' time the misery was not so much. Jesus was a little earlier than his time, so was Buddha, so was Lao Tzu.

I feel that I am very close to the point where it can happen because man has never been in such despair, in such deep emptiness, as he is now. This crisis is something totally new, its intensity is new. And alternatives are very clear-cut.

In Jesus' time or Buddha's time people could survive without having a new birth, without transforming themselves and becoming totally anew; they could survive. But now they cannot survive. That is the new factor which gives me great hope.

My sannyasins can create the ground from where the ultimate jump can be possible, for which all the Buddhas have paved the way up to now. But it has not happened yet. Many times the ship was launched, but it sank. I am trying to make another effort. And this is the time when something like Noah's Ark is needed.

So remember, go beyond the people. The people are blind, the people are living in unconsciousness. Be a son of god, I am saying that only so you are not too shocked -- otherwise my feeling is be a god; why be a son? When one can be the father, why be the son? What is the need to be a son? But the West has not been able to absorb that shock.

Even Jesus used to dilute it, even this statement "I am the son of god," he had to dilute again and again by reminding people "I am also the son of man." Then people must have felt relieved: "That's okay -- once in a while he goes crazy and starts talking about being the son of god; otherwise, he is a nice fellow!"

And I am telling you don't be the son of man; no more Detlef, no more son of the people. The midway position is to be a son of god. If one is ready for that then sooner or later one can be persuaded to be yourself, god -- no need to be the son. In fact there is no question of being the son of god. Either one is unconscious -- then one is part of an unconscious humanity -- or one is conscious, then one is part of god, one *is* god.

[The last sannyasin Osho named Prem Samagro -- total love.]

Sannyas needs total love and nothing else. But total love includes all. Really nothing is left, all is included in it. And remember, I am not saying perfect love, I am saying total love -- and these two things are very different.

For centuries we have been taught how to perfect our love and we have failed because the whole idea was nonsense. Love cannot be perfected. To perfect it is to kill it.

And love cannot be killed because love is life, love is eternal, timeless. Love knows no death; love is the only phenomenon in human experience which transcends death. But total love is a totally different phenomenon than perfect love.

Perfect love has a certain idea and that idea has to be fulfilled. One has to go according to a certain pattern, one has many shoulds and should-not's, many commandments, and one has to slowly slowly cultivate a certain quality of perfection. But total love is non-ideological, there is no idea. All that is needed is each moment, whatsoever you are doing, do it whole-heartedly, don't hold back -- that's all. That's what I mean by totality: don't hold back.

If you are looking at a rose flower then become the look. Then just be eyes and eyes and eyes. Then look at the rose flower from your hands and your legs and your eyes and your ears and your nose. Then let your

whole body, your whole being, participate in the look; don't let it be a partial phenomenon. When one hundred per cent of you becomes involved in it then it is total.

While eating, be total; while sleeping, be total -- and this is what I call loving life totally. So whatsoever you are doing or not doing... If you are not doing then be total in no -doing, because there are people who in doing nothing will feel guilty, that this is not right. They cannot even be total in non-doing. They will feel fidgety, they will feel "It is not good. I should be doing something. I should not waste time. Time is money and the empty mind the devil's worship. What am I doing? I should be doing something." And they will start doing something. Whether it is needed or not is not the point.

You can see people on their holidays -- they will start doing any kind of thing. A holiday is one of the most difficult days for the housewife because the husband is at home, he has to be looked to, to see what he is doing. The children are at home; every child has to be looked to to see what he is doing -- because everybody will be doing something or other. And the most dangerous is the husband because he may open the clock which was running perfectly well, he may open the engine of the car which was going perfectly well -- just to make it a little more perfect. And the whole thing is that he cannot sit still.

You see how ridiculous it is: for six days in the office he continuously desires and dreams of the holiday that is coming and then "I am going to rest and relax in the sun, in the wind, and forget all about the world and all the worries of it." And on the seventh day you will find him the most engaged: he is never as engaged on the six other days.

People are sleeping in their offices. In the offices there is so much work to be done but nobody is interested in doing it. Files go on piling up, files go on moving from one desk to another desk.

I have heard about one office: a man's table was always clean with no files. Everybody was puzzled how he managed it. He finished everything every day. One day a man asked "What is your secret? Look at my table -- hundreds of files. They are so many that I don't think that it will be possible to finish them all this life. How do you manage? -- every day your table is clean."

The man laughed, he said "I have a strategy: on whatsoever comes to me, on whatsoever files come to me I simply write 'Refer to Mr John.'" He said "My god! -- I am John! Why do you write 'Refer to Mr John'?" He said "I think that in this big office there is bound to be somebody of the name of John, so I simply write 'refer'; then the file moves; then I don't know where it goes and what happens to it."

In the offices people are just reading newspapers, smoking, and then there are so many coffee breaks and tea breaks. In fact there is no work break at all. Amidst all other breaks the whole day is broken. And a dream for the coming day of... And on that day you will see how crazy they go.

That's why I always wonder what happened to god on the seventh day when he didn't work. I cannot believe that a god who worked for six days and really worked hard and created so much mess would have rested on the seventh day -- unless he had taken a few strong doses of Valium. The man who is responsible for this whole mess, the universe, cannot rest on the seventh day -- that is impossible. That's why Hindus don't have that idea at all; they don't say that god created the world in six days and on the seventh day he rested.

In India before Christians came there was no Sunday holiday -- no. India has never known it because the very idea never existed. God is continuously working, even today. In fact the work goes on becoming bigger and bigger, there are more complications. But the western idea is that god worked six days and then on the seventh day he rested. I cannot believe it. A person who worked for six days cannot rest on the seventh.

Only a person like me who rests on six days can also rest on the seventh day. One needs certain practice. (much laughter) And I am total in my rest.

So if you are not doing anything, be total; if you are doing something, be total. The only question is of totality, and then you will find a tremendous love arising in you, overflowing you from all directions. And that is the most beautiful space one can be in. That is the goal of sannyas.

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Chapter #23
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[The most ordinary thing in the world is to think "I am extraordinary." Drop the ego and lop off the last word; go beyond the self and you've deleted the "I" transcend even "'am" and you run smack into god. Osho spoke first tonight to Veet Alma.]

The highest peak, the ultimate experience, is that of no-self, but just a step below it is the experience of the self. The experience of the self in itself is a great growth. Very few people experience their self; they live in the ego. The ego is the lowest and the most false thing. It is a pseudo self, a pretender, a cheat, a deceiver. Millions of people never go beyond the ego.

The sannyasin has to start moving beyond the ego. First the ego has to be dropped. The idea that "I am special," that "I am extraordinary," that "I am superior," persists in everybody. The idea is of being extraordinary but in itself it is very ordinary because everybody has it. It is one of the most ordinary things, it is just like the common cold; still we go on believing in our extraordinariness.

There is an Arabic proverb that says when god makes anybody he whispers in his ear "You are the most extraordinary person I have ever made but please don't tell others -- they will not believe it." So everybody keeps it inside, nobody says it clearly, but everybody wants others to know that it is so. By political power, by money, by physical health, by beauty, by some talent -- everybody is trying to prove that which cannot be said directly but can only be hinted at indirectly; "See who I am: I am not an ordinary human being, I am extraordinary."

The sannyasin has to drop it because it is stupid. In this life everything is extraordinary; hence the question does not arise. There is nothing ordinary or extraordinary, the whole is one. The moment the ego is dropped -- the ego is synonymous with "I am -- when the I is dropped the am remains. That is the shadow of the I, a very subtle phenomenon.

I is gross. The politician has it, the rich man has it, particularly the newly-rich man has a very gross I. Those who have been rich for hundreds of years, the aristocrats, they are not so egoistic. There is no need to show their extraordinariness, everybody knows it already; hence they seem to be more humble.

Kings are more humble than their servants for the simple reason that a king need not prove his extraordinariness, it is already proved. But the servant *has* to prove it. And you can see, if you go to the lowest person in any hierarchy he will be the most difficult person. The higher the person in the hierarchy, the nicer he is. The highest person is almost always nice, because he need not say he is extraordinary; it is so clearly known.

But the saint has a subtle ego called the self, atma. The politician is gross, the saint is subtle. He has no I but great am-ness: of spirituality, of austerity, of simplicity, of humbleness, even of egolessness there is a subtle shadow left...

The sannyasin has to transcend that too. Then comes the moment when there is neither I nor am. One is -- very transparent, very silent. There is no turmoil of "I am", no noise; everything has stopped. In that ultimate state of no-self, anatta, one comes to know god. That state is god.

It is better to move from the ego to the soul. And many religions have stopped there; only one religion, the religion created by Gautam the Buddha, has not stopped there, otherwise all other religions have stopped at the second step. It seems to be the end. What more is there? You have dropped the ego, you have become humble, a servant of god -- the journey is over!

Gautam Buddha's contribution to the world is that he said the journey is not over, now the real journey

starts. To drop the ego was not much, it was ordinary. Now you have something so subtle and so delicate, so non-substantial, that it can be dropped only through tremendous intelligence. Hence he is the first man in the history of humanity to declare anatta, no-self. And that's why he was misunderstood in India and his religion completely uprooted from the country -- because this country has believed in atma, the soul, for thousands of years. He was against the whole tradition but he broke into new ground.

And there is nothing more beyond it. When you have come to no-self you have come to the ultimate boundary of things. One evaporates and disappears. But in that disappearance is the appearance of god. The moment you are not, god is.

[The meaning of his name, Wolfango, gave Osho another opportunity to speak about the grace that animals are endowed with and which man has lost sight of.]

Wild animals really have grace because they have never been to any school, college or university. Their parents have not imposed any rules of behaviour on them. They don't have priests and politicians; they don't belong to any culture, to any civilisation, to any church. Because of all this they have a natural grace.

Man's natural grace is destroyed. We start imposing patterns on it; it becomes patterned and limited. Man is the most unnatural animal on the earth, and all his misery arises because of his unnaturalness. If one wants to be blissful one has to be natural. That's the meaning of your name: be as natural as a wolf. Drop all that has been imposed upon you, drop all the conditionings, don't be a Christian, a Hindu, a Mohammedan, don't be Indian, German, Italian -- just be! Just be as a child when he is born. He knows nothing about Italy, Germany, France; he is utterly innocent of all this nonsense.

"The sannyasin has to attain to that innocence again, he has to become a child. But this second childhood is of immense importance. The first childhood is bound to disappear one day, sooner or later; the second childhood is your achievement. Through the second childhood one becomes sacred, holy. To me that is resurrection. And then there is great grace and great bliss and great love. And all that is valuable starts flowing through you naturally, spontaneously.

[Man has lost innocence -- and his ability to celebrate, Osho continued the sorry story.]

Man has become a spectator, somehow he has become only an observer. He does not participate in the celebration. That is because of the mind. The mind is an observer, a spectator, it avoids participation. It would like to see a movie on love but it would not like to fall in love itself because that is dangerous. It would love to read a book like SIDDHARTHA or THE PROPHET, but it would not like to become Siddhartha -- that is dangerous. It always keeps aloof. It wants to see everything on the TV screen -- there is no danger.

Meditation means participation in the celebration of existence. Don't be just a spectator, participate in the mystery of life. Dance it, sing it, feel it, be it -- that's he message in your name.

[Again tonight Osho imbued the words 'love' and 'bliss' with fresh insight in his address to a student from Germany.]

Bliss is subjective; it is of your inner world, it is your interiority. As you move inwards you become more and more blissful. When you reach to the very centre of your being bliss is perfect, without any flaw, nothing is missing. One is utterly contented.

Love is extroversion, a journey towards the other. Bliss is a journey towards oneself; love is a journey towards the other, it is a dialogue. Bliss happens in aloneness, love happens in togetherness. And both are essential because we are both. We have these two aspects of our life, the interior and the exterior.

As you move towards the other in deeper intimacy love starts moving to new heights, to new depths. When you have reached the very innermost core of the other person, love is perfect, without any flaw. The perfect man is one who can reach both centres, who can touch the very being of the other and who can touch his own being. Then he has both wings. And they are big, wide wings. There is no journey which is impossible for him: he can go to the ultimate, then the whole sky is his.

[He talked about those who have tried to live just one aspect, bliss -- the monks and nuns who tried to renounce the world. Then there are those who have tried to live the other aspect: relationship is all.]

That is the whole standpoint of the most important school of psychology, the behaviourists. They say man is nothing but his behaviour, man is how he behaves. There is no interiority at all in man according to them, there is nothing inside; all is his behaviour and the behaviour can be programmed.

So man is only a machine. You can programme the machine. He has a memory system -- you can feed certain things into the memory system, just as you do to a computer. And that's what educationists have been doing for centuries: programming people, programming them for a certain behaviour.

That too has not succeeded because a man who knows only how to relate -- maybe he knows the right way to relate -- is still half because he does not know who he is. He knows much more about the other than about himself. It is very lopsided, and then there are many complexities because of this halfness.

The monk suffers because he has no love, he is afraid of love. And love is a healing energy, it is nourishment, it gives warmth, it is life. Aloneness is beautiful, but if it is cold then it is dead. If it is full of love then it is full of flowers, then it is a garden. Then birds are singing and bees are humming and there is great life.

The monk suffers from lack of love and becomes cold, as cold as his cold cell in the Himalayas, icy cold. He loses all compassion -- because compassion is part of love.

Many people from the West are puzzled when they come to the East: for thousands of years the East has been religious, there have been so many great religious people -- how have they tolerated so much starvation, misery, illness? How? There are so many beggars and nobody takes any note of it, nobody is disturbed.

The reason is that the East has been trying to live one half, the cold aloneness. It is not concerned, it has no compassion, it has no love, it does not bother about the other. The whole eastern approach makes you selfish, unconcerned about the other's misery. It gives you the right kind of explanations and rationalisations which can satisfy you logically, intellectually, that this is the right way.

It says everybody is suffering his own karma. If he is a beggar he is a beggar because of his past lives -- you cannot help, you cannot do anything about it. In fact doing anything will be a kind of interference in the smooth movement of a particular direction that he has been taking for lives together. Don't interfere, leave him alone; be alone and leave him alone If somebody is poor it is because of past lives, karma. Nothing can be done about its everything has to be as it is.

No revolution has ever happened in the East. The very idea is alien, it is not acceptable to the East. Things are always as they are and they will always remain as they are. The East says there is nothing new under the sun and nothing can ever be new.

The West has also suffered because of the other problem. If you are loving but you don't know how to be alone, you will be tired of love because you will not know how to rest in yourself. That's why in the West marriage has become a very superficial phenomenon. People are tired, very soon tired of each other. Three years is the average limit in America. If a marriage lasts more than three years it is a miracle, it is something extraordinary.

The average is three years; if you are an average person then within three years you have to change your house, your job, your wife, your husband. And those who are a little further advanced, they do it more quickly: every year just as they change the model of their car, they change the model of their woman. And new models are always coming -- why go on in a T-model Ford? The whole problem is that love is there but there is no inner centering.

The East and the West, the worldly and the other-worldly -- both have suffered.

My emphasis is that one should grow both wings together. And they can be grown, not only can they be grown, they enhance each other. The more blissful you become, the more loving, because only a blissful person can be loving. And the more loving you are, the more blissful you become, because only a loving person can be blissful.

This old dichotomy between love and bliss has to be destroyed. That has to be the work of my sannyasins: all over the world we have to destroy this duality and we have to create a new kind of humanity in which love and bliss are in deep harmony, enhancing, enriching each other. is the perfect man possible. And the perfect man is needed very much.

[A feud or a fugue... yes, love can be music, Osho told Prem Sangit.]

Love is a state of harmony, accord, attunement, at-onement; it is music. Just as a musician plays on his instrument, two lovers play on each other's hearts and slowly a harmony arises between the two and it goes on reaching to higher peaks. There is no limit, even the sky is not the limit. There cannot be any limit to love; it is infinite in all directions. It is the most mysterious phenomenon in life, but music comes closest to it, music is its very heartbeat. In fact scientists say that music was discovered through the heartbeat.

Whenever you listen to music, if it goes with your heartbeat you will feel very blessed, you will feel

very heavenly. But if it goes against your heartbeat then you will feel nauseous. And the same is true about love: love can be a nausea, it can be a sickness unto death.

If two persons are continuously quarrelling, fighting, nagging, are continuously at each other's necks, if they don't know anything amore about love than fighting, as if it is a kind of wrestling, then it creates nausea -- and the worst kind of nausea. It destroys your life, your joy, your enthusiasm. All great qualities in you -- adventure, courage, meaning -- they all start disappearing. You start becoming settled in a very mundane life. You start thinking that this is all, there is no more to it, nothing more is possible.

But when love is really music, a harmony, it gives you a longing for more, it gives you desires to reach to higher peaks. As it becomes deeper and profounder, you become aware in a vague way that there are higher peaks still. And there is no limit really: whenever you reach a high peak, you will see another, higher peak -- just there, waiting for you, calling you, challenging you. And the ultimate peak of love is god.

The Miracle

Chapter #24
Chapter title: None

24 August 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Strength of god, and 'impulse of love' -- they are the two meanings of Astrid, Osho had told a woman several evenings ago. Using the name again as a basis for his address to another Astrid, Osho wove them together in the context not of bliss this time, but of meditation.]

Meditation is the art of slipping out of the mind. Mind is almost like a prison cell, but there is nobody preventing you from getting out, there is no guard on the gate. Except for your own fear of the unknown nothing prevents you. People are prevented only by their own fear and slowly slowly they become almost hypnotized by their fear.

In his memoirs George Gurdjieff relates that when he was a child, in his village there was a small tribe of vagabonds, wanderers, gypsies. They had a beautiful arrangement for the children. The mother would draw a circle with white chalk around the child and she would say, "You cannot get out of it" -- and that was that; the child would remain sitting there. Even if it had to be for the whole day, he would cry and weep, but he would not move out of the circle. From the very beginning he was hypnotized for that. And this hypnosis went so far that even if you drew the line around a grown-up person, he would not be able to get out of it.

Gurdjieff tried it with a few of the friends of that tribe, saying "Why don't you try to get out? What prevents you?" They tried to get out, and Gurdjieff was puzzled; it was as if they were prevented by an invisible wall; they could not get out. Nothing was there; Gurdjieff went in and out and there was no problem. They saw that if this man could go out and come in, if nothing was preventing him, then what was preventing them? It was their whole life's hypnosis.

It has become a deep-rooted idea that we are minds. For centuries we have been told that we are minds. If we are minds then there is nobody to get out and nothing to get out of; naturally, we live within the

boundary of the mind -- and that is one of the most stupid ideas that has tortured the whole of humanity. Man can slip out of it. Hence meditation is really the art of de-hypnotisation.

We are hypnotized by many things. For example, when you enter a church you suddenly feel as if the place is sacred. No Mohammedan will feel that, no Hindu will feel that. When the Hindu sees a cow he feels this is something holy, divine. Nobody else in the whole world feels that the cow is divine or something sacred, but the Hindu is convinced of it. It is a far bigger sin to kill a cow than to kill a man.

Once the idea settles it goes deep into us and starts influencing our behavior. Otherwise there is nothing sacred in a church and nothing sacred in a cow and nothing sacred in a mosque or in a temple and all the statues of gods are just made of stone, just man-made things. But the greatest hypnosis is that you are the mind; then you are imprisoned.

All other hypnoses, all other conditionings, have to be destroyed, but the basic has to be destroyed first because that is the root of all. Once you know that you are awareness, not mind -- mind is just the process of thoughts, memories, desires, you are not it, you are the witness and witnessing is not part of the mind, it is transcendental -- you are suddenly out! In fact you don't slip out, you have always been out; you simply slip out of a deep-rooted hypnosis.

The moment you know you are awareness -- not because I say it, but when you experience it -- all misery drops. And then two things which are the meaning of Astrid become possible. One is strength of god -- that is one meaning of Astrid. The moment you are out of the mind you are in god, part of god. In mind you are separate from the whole; the moment you are out of the mind you are again united with the whole, the whole strength of god is yours.

And the second thing which is also a meaning of Astrid is the impulse of love; when you are one with the whole, your total energy turns into a loving flowering, a lotus of love. You become love -- that is the ultimate outcome of meditation, the fragrance of meditation. You get rooted into god and you start flowering into new flowers that you never imagined, that you never thought were possible to you.

Man contains infinities but he is completely unaware of them. To be a sannyasin means a commitment to meditation, that "I decide to get out of the mind," that "I will create the distance between me and the mind so I can know, that I am only pure consciousness." That is the greatest miracle, there is no other miracle greater than this, because after this miracle, millions of miracles happen in your life; it triggers the process of miracles.

[We've been trained to be afraid, Osho has said before tonight, or as Soren Kierkegaard put it, 'Man is a trembling.' But that's not true of everyone, Osho pointed out.]

A Buddha is not a trembling, a Jesus is not a trembling -- but Soren Kierkegaard is right about the greater mass of people. He himself was a deep trembling, he was continuously afraid. He was so afraid that he was unable to decide about even small things, essential things -- and not once but every day.

For example, he used to go from his house to the bank once every month; on the first day of the month he would go to the bank to withdraw a little money. His father had deposited money for him knowing perfectly well that he would never be able to do anything because he could not decide anything -- how could he do anything? Add he never did do anything.

Two roads used to go to the bank and he would always stand on the crossroad thinking whether he should go from this road or from that. For the whole of his life there was the same problem. He wrote a great book, EITHER/OR, and his name became famous; in the whole of Copenhagen he was known as "Either/or". Children would shout when he passed by, urchins would follow him shouting "Either/or, Either/or!" because he was always thinking whether to do this or to do that.

One woman fell in love with him but he could not decide whether to marry or not. Years passed; the woman finally decided to marry somebody else because this man was not going to decide; the whole of her life would be wasted. He was in so much fear that on the day the account in the bank was finished, the day he withdrew the last part of the money, he could not reach home. He died on the street from a heart attack, because now there was nothing left in the bank, what was going to happen?

Even if death asked him "What disease would you like to die of?", he would have never died. Death just came without asking, otherwise he would have wavered, trembled.

He says man is a trembling; he is saying something about himself and about the greater humanity. And this trembling is created by the society, it is not natural. Each child is born brave. A child can play with a snake, but we make him afraid of everything. We make him afraid of the dark, we make him afraid of animals, we make him afraid of people. We make him afraid because that is a subtle boundary that we

create around him so he never goes beyond it. We impose our fear on the child; and this goes on from generation to generation -- that's why there is so much misery.

Soren Kierkegaard lived a very miserable life. Just misery and nothing else -- his whole life was one of misery. He never tasted a single moment of bliss, because bliss needs a little courage, one needs to go beyond the known, one needs to be a little adventurous, one needs to be a little courageous to gamble, one needs guts to risk. Then only do you know that thrill called bliss, otherwise no, there is no bliss. And once you have learned that bliss comes by moving into the unknown, into the insecure, then slowly slowly you start exploring the beyond.

God is another name for the beyond, for the unexplored. One can never exhaust it; hence more and more bliss goes on showering on the courageous person And once you have learned that courage and bliss are joined together, that they help each other, that the more courageous you are, the more blissful, the more blissful you are the more courageous... they go on strengthening each other, they make a tremendous peak of bliss, reaching to the very skies.

[f it's not in one of your pockets it might have fallen inside your lining -- but everything we will ever need we have been supplied with from our birth, Osho said, and went on to illustrate the point.]

I have heard about a small scout. The small boys had gone for a picnic and also for a little training. The teacher had told them what to bring and what not to bring and he discovered an umbrella in a small boy's bag. So he said "Why this umbrella? And I have told you what to bring and what not to bring." The boy started crying and he said "You know mothers. I told her that I would be in trouble because of this umbrella, but mothers are mothers: she insisted on the umbrella."

Before sending people into existence god prepares them in every way. Even things which may not be needed at all -- umbrellas -- are also given. You know how mothers are!

Everything is already given. This is the starting point of sannyas. Then the only need is to discover where it is inside our being and to help it to come to a manifested state. It is unmanifest like a seed. It is hidden -- it has to be brought to the surface. And life becomes such a splendour, such a bliss, such a beauty, that mind is not capable of comprehending it.

The whole imprisoned splendour is released and each individual becomes a miniature universe, with all the stars and all the flowers and all the mountains and all the rivers...

Just the other day I was reading an Urdu poet. He says; Flowers, stars, rivers, mountains, the spring, laughter, love, life, the green, the red and the gold of the trees, the humming of the bees, the colours of the butterflies -- -- and he goes on saying many more things -- have all been used in making my beloved; nothing is left. When I look-at my beloved, when I look into her eyes I can see mountains, Himalayas, I can see rivers, oceans, I can see clouds, I can see stars. Although she is just a small woman she contains all.

It is a truth. Through meditation you discover it within yourself, through love you start discovering it in others too. And then naturally one feels grateful towards god, then there arises a natural prayer, a thankfulness.

Religion begins in that thankfulness and ends in that thankfulness.

[A social worker from Belgium, Fred's new name was Prem Yogi, Osho told him.]

Prem means love. Yogi means the path that leads to god, the path that leads to union. The word "yoga" means union and the word "yogi" means the person who is on the path of union.

Bridge, path, method, technique -- you can call it anything, but the essential th ng is love. Love is the bridge, love is the path, love is the way. It is love that gives you the insight into god, it is love that makes you capable of the reunion. And everybody is hankering for it because we have fallen apart from the whole. The part wants to merge and melt with the whole, because remaining apart from the whole is remaining starved, undernourished, uprooted.

I teach only one thing: love. Love as much as you can. The bigger your love, the greater will be your experience of god. When your love is infinite you have discovered the infinite god too. Except for love nothing helps to be united. And everybody in the world feels in some way or other that something is missing: the poor, the rich, the easterner, the westerner, the Christian, the Mohammedan, man, woman -- everybody. It is something natural, it is bound to be felt that something is missing because something *is* really missing.

We have lost track of our own source, we have forgotten the language to speak with the whole. But love helps you to relearn it, to remember it.

[Lilian was given a fancy name -- Amrita Anurago. The first bit means eternal, and the second, love for god, Osho said.]

And by "god" I don't mean a person, because to think of god as a person makes your love confined; not only confined, but in many ways difficult and almost impossible. It is like putting the whole sky into a small space. It is not possible. God has to be impersonal. God has to contain the whole. So the Christian god, the Jewish god, the Hindu god, won't do; they are too small. We need something vaster, more oceanic.

All the religions have created a false idea of god in people -- a very small god. And because the god is small, the religion becomes in the same way very small, mean, mediocre. And then all these religions go on fighting, almost like dogs fighting, continuously quarrelling with each other for the simple reason that their god is so small that it cannot contain the other's idea of god.

I teach vastness. The Christian god can be absorbed in it, the Hindu god can be absorbed in it, the Buddhist, the Jaina, the Jewish -- all the gods that have ever been conceived and will ever be conceived can be absorbed in it. To me god simply means infinity, vastness, the whole.

And to love the whole is a totally different affair than going to the church, than going to a temple, than doing a certain ritual, than praying or chanting or bowing down to a statue. All that becomes stupid.

Loving the whole means loving the stars and the trees and the people and the animals and the earth. In fact because all the religions have been teaching a very tiny god they have all decided to be life-negative They are afraid: if you love life too much then how will you love your god? Or only very little love will remain for god. That too is foolish. It is as if love is something quantitative -- it is not.

Love is not a quantity. It is not that if I love one person then I cannot love the other because I am finished. But this idea persists in peoples' minds; that's why people are so jealous. If somebody loves you and also loves somebody else, immediately there is a problem, great jealousy arises because you start feeling "Now, my love is divided, now I will not be getting the whole of it."

This is the beauty of love, that you can have the whole of it and others also can have the whole of it; it is not a quantity, it is a quality. And the miracle is that the more a person loves, the more he becomes capable of loving. Hence if a person loves many people he will be able to love you *more*, because he has been opening many dimensions to love. All those dimensions will be available to you too.

Jealousy is stupidity, it is destructive to love. But it is not only in ordinary love; the so-called religious people are also very jealous. They are afraid. I have heard about a Sufi -- I cannot believe that man has been known in Sufi literature as a master -- that he was sitting with his grandchild in his lap, just gossipping with the child, and suddenly the idea arose in him that loving the child too much meant that much love was taken away from god. He pushed the child away and he said "Get away from met"

Sufis go on repeating this story with great appreciation that he was a religious man; he saved all his love for god. That's why all the religions are against the world, against all beauty, against all poetry, against all music for the simple reason that if you get your love involved in so many places then god will not be getting the whole of it.

And they say even Jehovah in the Old Testament declared "I am a very jealous god, I cannot tolerate you loving anybody else. Your love has to be totally for me, absolute." These words are very human, they are not divine. Some priest has spoken from behind in the name of Jehovah. Or if they are Jehovah's words then Jehovah is not worth calling a god.

My approach is to love life more because god comes as life to you -- there is no other way, god never comes in any other form. All these forms are god's manifestation. Love more and love intensely and love passionately, and slowly slowly you will start discovering god in every person you love. Even if you love a rock you will discover god hidden there.

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The Miracle

Chapter #25

Chapter title: None

25 August 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[First to receive sannyas tonight was Gery, a physical education teacher from Holland. Anand means bliss. Gery means brave and loyal, Osho began, and set the tears rolling down Gery's cheeks.]

Bliss needs both qualities, they are absolute requirements: one has to be brave and one has to be loyal.

Misery exists in the world because people don't have any of the qualities which are basic requirements for bliss to happen. Everybody seeks bliss and almost everybody fails. Millions of people go through life just hoping that something will happen, but the ultimate things that comes to their hands is only frustration, failure. And it is not only so with those who have failed, it is also so with those who seem to have succeeded.

Even Alexander the Great died with a deep sorrow seeing that his whole life had been a wastage although he conquered the world. But what can you do with the world if you have not conquered yourself?

Albert Einstein died in deep frustration although he came to know the secret of matter, the very heart of matter. But what can you do with it if you don't know even your own heart?

Unless one knows oneself and the secret of one's being, life remains miserable. But to know one's own secret, a few basic requirements are needed. The first is courage.

We are born in a society, in a family, and automatically the family, the society, the state, the church, go on giving century-old stupidities, superstitions, they condition every child And because they are all miserable and they have lived in misery, they condition the child to be miserable.

It is something to be understood -- because every parent wants the child to be happy. Still every parent creates difficulties in being happy. That is bound to happen because the parents wish, intend, everything good for the child, but because they themselves have lived in misery they can only impart what they have known. They will give all the conditions to the child in which he will simply repeat the whole story again.

Very few people in this world live their own lives; others only repeat others' lives. And to live one's life is what sannyas is all about. It needs courage; you need such courage that you can put aside all that has been imposed upon you -- Christianity, Hinduism, Mohammedanism. One has to put aside all without any discrimination. It is not a question of keeping the right thing, and putting aside the wrong things. Who is going to decide?

You are not in a state of consciousness where you can know what is right and what is wrong. If you decide what is right, what is wrong, you'll be deciding according to the same conditions which have to be put aside. This is a basic dilemma.

So my suggestion to my people is to put everything aside. Don't be bothered with discrimination, don't choose -- because *who* will choose and how will you choose? It will be the same mind choosing.

To put everything aside great courage is needed. It is jumping out of your mind, it is getting rid of the whole past. And I am not saying all is wrong in it, but when you have put everything aside and you start from ABC, as if you are born anew, then slowly slowly you will be able to see what is right and what is wrong. And then of course you will find much that is beautiful in the Koran and the Gita and the Bible. But only a meditator can find it.

To put everything aside needs tremendous courage. It is easy to renounce the family, it is easy to renounce wealth, it is easy to renounce society and escape to the Himalayas; the most difficult renunciation is of the mind.

The people who renounce society, wealth, family, and go into the caves or into the monasteries carry their minds within themselves -- and that was the real problem. The world is not the problem, *you* are the

problem. The mind is the problem and the mind will be with you.

I have come across Jaina monks who have renounced everything, even clothes -- naked they live -- but they are still Jainas. And when I say to them, "This is something! If you have renounced society why have you not renounced the knowledge that society, the same society, gave you? If you have renounced the family why have you not renounced all the conditionings that the same family imposed upon you? Why are you still a Jaina? That means nothing has been renounced; deep down you are the same person.

The Christian becomes a monk, he leaves the home and goes to the monastery; somebody becomes a Buddhist, somebody takes the path of a Hindu or a Mohammedan -- but they remain the same people.

By changing outer circumstances nothing is changed; the change has to happen inside. And the first step is to put the mind aside. Once you put the mind aside, once you gather enough courage to put the mind aside, your heart starts speaking for the first time. And the voice of the heart is trust, is love. It knows no doubt. The heart knows only loyalty, it knows only surrender: surrender to the whole, surrender to the universe, surrender to existence itself.

When these two things are fulfilled bliss is a natural, spontaneous phenomenon. You become full of bliss, overflowing with it. And unless this happens one can never feel at home, one can never feel at ease. One can never know what god is because god is another name for bliss.

Bliss is a better name because there is less controversy about bliss. The atheist, the theist, both agree that bliss is the goal. But the moment you know bliss you know god too; they are the same phenomenon, described by different names.

[It seems a paradox but Osho says only the person who can be alone can be happy in relationship. He explained the whys and hows of it to Dhyan Smadar from Israel.]

Love is possible only if you become centered in your being, rooted, grounded; otherwise you cannot love. You can dream about love. In fact people who talk about love are always talking as if love is something that you get from others. They are always complaining that "My wife does not love me," that "My husband does not love me," that "My father does not love me," that "My children do not love me." Everybody all over the world is complaining. The complaint is that nobody loves them. Nobody ever thinks that the basic question is not whether others love you or not. The basic question is, do you love?

Others can love only as a response. Others are just like mirrors. If you bring an ugly face to the mirror, what can the mirror do? If a monkey looks into a mirror, then a buddha cannot look out of the mirror. It is not the mirror's fault! But when a buddha looks into the mirror, of course there is a buddha in the mirror too.

The world is full of hatred, violence, anger, and completely lacks love, for the simple reason that we have not gone into the heart of the matter. The heart of the matter is that only a meditator can be a lover. Why do I say that? Because a meditator knows how to be blissful alone. And one who knows how to be blissful alone can be blissful with anybody. If he can be blissful alone then there is no problem: he can be blissful with his wife, with his children, with his parents, with his friends. He has solved the problem by being a meditator.

Ordinarily people are not happy when they are alone. They feel very empty, they feel something is missing. They can't live alone for long periods; even an hour looks like many hours. They escape into a relationship. The relationship is just an escape from oneself. It is not a true relationship, it is negative: a man falls in love with a woman just to avoid his loneliness, a woman falls in love with a man just to avoid her loneliness. Their relationship is negative, and out of a negative relationship what can you expect? Misery, quarrelling, nagging, fighting, jealousy, possessiveness, domination -- all kinds of ugly things.

The positive relationship is a totally different one. You are not trying to escape from yourself. You love to be yourself, you love your aloneness, you rejoice in it, and whenever you find time you move into it. But in aloneness so much bliss is created that you have to share it. It becomes a burden, like a cloud full of rainwater -- it has to shower. It doesn't matter whether the earth needs it or not, it does not matter whether the trees are receptive or not; it has to shower, it has to unburden itself.

Remember, the greatest burden in life is experienced when you are overflowing with bliss. Everything else can be carried, but bliss has to be shared. It is the greatest burden -- sweet, but a mountainous burden. You cannot carry it alone, you need friends to share it with. Then a relationship is positive. Then you don't fall in love, you rise in love. Then a man rises in love with a woman.

I don't care much about language. It may be wrong language, but I know that it is existentially true: when one shares one's bliss, one rises in love. And if the woman is also a meditator, then there is a miracle. Then both help each other to rise higher and higher and higher. And there is no limit to it -- even the sky is

not the limit!

And it is a totally different kind of relationship; I call it relatedness, not relationship. Nothing dead and static, but something flowing, something alive and dynamic. And then great songs arise.

When two people are sharing their bliss, what else can there be except songs? What else can there be except flowers? And there is another meaning of Smadar -- it is really a beautiful word. The second meaning is, blossom of grapes.

"Song of love" and "blossom of grapes"... flowers, songs, stars. But first one has to learn how to be blissful alone, then one can be blissful with others. If you will be unhappy alone you will be more unhappy in your togetherness, because two unhappy persons joining together in a relationship not only double the misery, they multiply it.

And the same is true about bliss. Two blissful persons coming closer don't double the bliss, they multiply it. And this is my whole teaching here:

First meditate, and secondly, love.

"How long will you be here?"

"I don't know."

"Be here forever!" Osho beams. "Good."

[Meditation is essentially a state of stillness, just like a calm sea or a lake, Osho told Dhyan Kaye.]

Truth is always there, we are surrounded by it, but we are so perturbed inside that we cannot reflect it. The full-moon is there, the stars are there, but disturbed, there are so many waves, that it cannot reflect the full-moon. It cannot rejoice in the full-moon, it cannot rejoice in the stars. It remains blind to the sky which is just there. All that is needed is that the lake should become a little silent.

My whole effort here is to help you to make a silent lake of your consciousness. And it is possible. If it can happen to me, it can happen to you. I don't claim any extraordinariness.

Religions have done a great harm to humanity by claiming extraordinariness for their founders -- because if Jesus is the son of god, then of course, he can be silent. But we are ordinary human beings; how can *we* attain to that height? That is his special privilege. All that we can do is worship him. We can be Christians, we cannot be Christs. That is the conclusion of the whole of human history.

Krishna is god's incarnation, so perhaps he can make it possible to be a no-mind. But how can *we* make it? -- we are just ordinary mortals, we are not incarnations of god.

These foolish ideas, that their founder is special, have been promulgated by all religions, propagated by all theologies. Once you make the founder of a religion special then he becomes absolutely useless and disconnected from humanity.

I am a very ordinary person, *just* like you no son of god, no incarnation of god -- all that is bullshit. I know only one thing, that it has happened to me, it can happen to you. It can happen to everybody -- just a little effort is needed, nothing else. No special privilege of birth, just a little effort, a little intelligence which is provided to everybody.

And the moment you attain to inner silence, a radical change happens.

Your name, Kaye, is of great importance. It simply means I rejoice. If you can attain to silence you will be fulfilling the meaning of your name. Then you can say "I rejoice!"

Jesus says again and again to his disciples, "Rejoice, rejoice, I say to you, rejoice!" But I don't think that his disciples understood him; I don't think that they were able to rejoice. In fact the Christian church says that Christ never laughed. That is simply ridiculous, saying that about a man like Jesus who continuously says to people "Rejoice!", and who rejoices in every small thing; who rejoices in eating, in drinking, who rejoices in meeting people, who rejoices in ordinary humanity -- the carpenters, the farmers, the gardeners, even the gamblers, the prostitutes, even the tax collectors. He rejoices in everybody! He was a feast, a festival -- and for two thousand years these fools have been telling the world that he never laughed!

You will not see a single picture of Christ laughing, or even smiling -- laughter is far away. They have created the image of Christ so miserable, so sad, that sometimes I wonder whether they are more interested in Christ or in the cross.

The cross does not laugh, that is true. And my feeling is that it is wrong to call these people Christians, to call this religion Christianity. It would be better to call it Crossianity. It is so sad -- there is no dance, no music, no love, all is serious and sombre. And this is happening in the name of a m an who was one of the men who must have rejoiced the most. Buddha never says rejoice so much, Lao Tzu never says rejoice, Zarathustra never says rejoice; it is only Jesus who says it again and again.

I love him for the simple fact that he loved ordinary humanity, that he lived like an ordinary human being and that his whole effort was to make people cheerful, blissful. But he failed in his mission for the simple reason that in the Jewish tradition there was no place for meditation.

So he told people to rejoice, to smile, but he could not manage to create the foundation for it Meditation is almost a foreign concept to the Judaic tradition, it knows nothing of it.

Prayer is okay. Prayer is very ordinary compared to meditation. In prayer you are not silent, you are still talking, if not to your husband then to your god -- the same nagging. Sometimes you nag your husband and sometimes you nag your god. What is prayer? -- nagging! "Do this, do that! look how miserable I am! you don't care for me, love me more, give me more..."

It is a nagging, it is nothing very important. It is again talk, again chattering, again words, again language.

Meditation means language disappears, words disappear, there is nothing to say; one is simply silent. And in that silence a great rejoicing arises. In that silence is song, in that silence is dance and in that silence is god.

[The only temple that isn't man-made is the one god chooses to reside in, Osho told Prem Mandir. And the name of that temple is love.]

The Bible says god made man in his own image, but the truth is that all the images of god are made by man in his own image. The Chinese god looks like a Chinese and the Negro god looks like a Negro -- with the same kind of hair, with the same colour, with the same type of lips the Chinese god has the same kind of hair, just a few hairs sticking out from his beard -- you can count them easily -- the same kind of nose, the eyes. The Hindu has his god, he looks like a Hindu.

If donkeys were religious they would make a god in the image of donkeys -- obviously! They would not make a god in the image of man. What has man done for them? -- tortured them in every possible way. They would make their devil look like man. Their god would be a donkey just like themselves. It is a projection.

All our temples, all our churches and mosques, are our projections. If you want to see good architecture go and see them, if you want to see good sculpture go and see them, but don't think that these are the places where you will find god.

God can be found only in the temple of love, and that temple exists within your heart. God has created it already, it is a given fact -- you just have to discover it within yourself. And the moment you have discovered your heart you have found the key that unlocks all the doors, the master key that unlocks all the doors of the divine.

Love unconditionally, love non-possessively, love non-demandingly; simply love for the sheer joy of love. And you will be surprised that as your love deepens, your insight into god deepens. Ultimately love becomes god.

Jesus says god is love; I say love is god. Jesus still makes god more important than love; I make love more important than god.

If somebody says to me "I don't believe in god," I say "Then there is no problem,-you can still be a sannyasin. If you can love, that's enough." Jesus would not have been able to say that; if you don',t believe in god then you cannot be a follower of Jesus. And asking someone to believe in god is asking something impossible. You don't know anything about god -- how can you believe in god?

But you know something about love -- just a little bit. Everybody knows something of it. Once in a while the breeze has come to everybody, once in a while the window has opened, once in a while one has experienced love.

Hence love need not be believed in, it is our experience. Of course we don't know the whole possibility and the whole potential of it. The day we know the whole possibility and the whole potential of it we will know love is god.'

[Then he pointed out to Veet Gyan the difference between knowledge and wisdom.]

Knowledge is one of the greatest barriers. Knowledge means all that you know but you know only from others, all that is borrowed. It is not your experience. If it is your experience it is not knowledge, it is wisdom. Wisdom is a bridge; knowledge is a barrier for the simple reason that it deceives you. It gives you the false idea that you know while you know not. It is like a man who is ill but believes he is healthy -- he is in great danger. It is better he knows that he is ill so that he can find a physician. But he believes that he is not ill at all -- why should he find a physician?

That is the situation of knowledgeable people. And as man has evolved more and more educational institutions, schools, colleges, universities -- now thousands of universities exist on earth -- naturally everybody is becoming more and more knowledgeable.

This is one of the causes why now it is so difficult to find a wise man like a Buddha or Lao Tzu or Jesus or Moses or Mohammed. It has become very difficult to find a man like that for the simple reason that everybody has become knowledgeable. And with the toy which is not the real thing, with the plastic flower which is not a real rose, they are satisfied.

My first work on sannyasins is to destroy their knowledge so that they can know their ignorance. Ignorance is beautiful; at least it is not borrowed from anybody, it is your own. It has a beauty; it is innocent, it is non-egoistic. And once you know you are ignorant then doors can open. Then you become humble, you become simple; you don't brag. You don't believe in the scriptures, you start enquiring for the first time. Then your enquiry is sincere, your questions are authentic.

And whenever there is a man with a sincere enquiry the answer is not very far. In fact the answer is always hidden in the question itself; all that is needed is a sincere heart to enquire. When the question is authentic... Our questions also are not authentic, they come out of borrowed knowledge.

For example if a Christian comes he will ask a question that no Hindu is ever going to ask. If a Hindu comes he will ask a question that no Mohammedan is ever going to ask. A Mohammedan asks a question which no Buddhist would ever ask.

I have known all these people -- they come with different questions. I was puzzled, puzzled because if the question is real then it can't be that a Christian will not ask something and only a Hindu will ask it. If the question is real it is everybody's question. But their questions are also false.

The Christian can ask a question about the trinity -- god the father, the holy ghost, god the son. He can ask "Who is this holy ghost?" Now no Hindu will ever ask that. This is not a real question. The knowledge is borrowed; out of that borrowed knowledge the question has arisen.

Once you put aside your knowledge your unreal questions will be gone. And you will be surprised: real questions are not many. In fact the real question is only one: Who am I? -- that is neither Hindu nor Mohammedan nor Christian. It is human, it is existential. And the moment all knowledge is dropped and you know nothing and the question arises "Who am I?"... in the very question the answer is hidden.

One of the greatest enlightened men of this age, Maharshi Ramana, used to say to his disciples that if you meditate over this single question, "Who am I?", that is enough -- you will find the answer. No need to do anything else; just sit silently and ponder over this question "Who am I?" And don't accept any borrowed answers, go on rejecting them: "This is not my answer. This is the Bible, this is the Koran, this is the Upanishad, this is the Gita -- this is not my answer." Eliminate all others! answers and then you will be surprised: the day your question is pure, your own, suddenly it bursts forth. The question disappears and the answer is there in the very core of the question. That is wisdom.

By going beyond knowledge one can enter into the world of wisdom. And wisdom liberates. Knowledge is a bondage, wisdom is freedom.

[Some evenings ago Osho outlined the journey of a sannyasin as being the passage from the ego to the self to the no-self. Tonight he expanded on the nature of the ego.]

The ego is a false phenomenon. It does not really exist, it is only a belief. It is a belief like the name. Each child is born without a name, each child brings a nameless reality into the world. But it would be very difficult to live namelessly. For utilitarian purposes we have to give him a name, we have to call him something -- ABC or maybe in the future when names also become scientific, then Z-700... but he will have to be called something. It is all the same; whether you call him this name or that name or a number, it doesn't matter, but something has to be given to him so that he can be addressed.

But slowly slowly he tends to forget that this is only a given thing, a label put on him from the outside. He starts believing in his name, he becomes autohypnotized by the name. If you say something against that name he will feel offended, insulted. He cannot laugh about it and say that it is nothing for him to worry about, that he doesn't have any name, it is just a word, a mere word. And you can change the word very easily.

That is the purpose of changing your name in sannyas, so that you know that it is only a utilitarian thing. You can change it as many times as you want -- it is nothing that really exists, it is not part of reality; it is a fiction. The name is for others to address you by.

But one thing more is needed: you have sometimes to address yourself. For that purpose the ego has

invented -- I. Somebody can say to you, "Asmi, where are you going?" But if you are thirsty and you say "Asmi is thirsty" and you are hungry and you say, "Asmi is hungry," it will look a little awkward. If somebody asks, "Asmi, where are you going?" and you say, "Asmi is going to the marketplace," it will look a little awkward. For that purpose I is invented, so you can say, "I am thirsty." But again the problem arises: one becomes identified with the concept of I, as if I is separate from the whole universe.

We are not separate, we are not like islands. No man is an island. We are all part of the vast continent, of one universe. And the moment you know it, the moment you experience it, great benediction happens.

That's why I define sannyas as the dropping of the ego. It means dropping the idea of being separate from the whole. It is like a dewdrop slipping from the lotus leaf into the lake and becoming the lake again. The moment you slip out of the ego you become divine, you become part of godliness.

The Miracle

Chapter #26
Chapter title: None

26 August 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[The very people who want to be loved are those most unlikely to be -- because they are usually miserable, Osho pointed out to Anand Ratus.]

Everybody wants to be loved -- that is one of the most fundamental desires. It is the deepest longing in the heart, to be loved.

Unless you are loved you can't see any meaning in life. The moment love showers on you it brings a transformation. You start feeling you are needed, you are not just accidental, that you are fulfilling some essential part in the great drama of the universe, that you are not just dirt -- there is some poetry in you, some stars in you, something valuable, otherwise love would not have showered on you.

Hence everybody desires love but very few people create the situation in which they can become a beloved. Only a blissful person can be loved but there is a great problem: people are miserable. They want to be loved, in fact the more miserable they are, the more they want to be loved, but misery cannot be loved. At the most one can sympathise -- and sympathy is not love. Sympathy is an insult, it is not respect. It is pity.

Nobody really likes to be in a situation where others feel pity for him, but that is the only possibility if you are miserable. People can feel pity, they can even pretend love, but a pretended love hurts very much, it creates wounds, because you can see it is a pretence.The heart cannot be deceived. The mind can be deceived but the heart cannot be deceived. Its vision is clear. It can immediately see the difference between a pretended love and an authentic love.

My sannyasins have to learn how to be blissful -- and that is not difficult. That is the most simple thing in existence, to be blissful. Trees know it, children know it, animals know it; it is only that our whole upbringing is so stupid that it destroys it. Rather than bringing our essential core to the surface it represses it. It is not education in the real sense of the word.

The word "education" means to draw out that which is already in you. But our whole education is something else, just the opposite; it forces something upon you. I don't think that anybody has geography in him which you can draw out, or history in him which you can draw it out. These things have to be imposed on you, forcibly, through punishment, through reward, through fear and greed. And slowly slowly you forget something which you already know in the mother's womb. Those nine months are the most blissful as far as ordinary humanity is concerned.

Only once in a while does a Buddha come who knows deeper bliss th an that which was known in the mother's womb -- because that bliss was unconscious; is conscious. That was in darkness, this is in full light.

It is our natural instinct to be blissful. Just a little effort is needed to drop all the nonsense that the society has imposed on you and you can start growing in bliss. And simultaneously, love starts coming towards you from all directions.

A really blissful person becomes a beloved of the whole existence. And that is the greatest experience in life. That is *the* experience, *the* miracle.

[Christ says god is love; his priests say god is your judge. But love never judges, Osho pointed out.]

Love accepts the way the other is. It has no plans to change the other, to better the other, to drop a few chunks and to add something. The other is not a thing, the other is a spiritual person.

Nobody has the right to judge. Judgement means condemnation. Love never judges, never compares. That is the meaning of Daniela: god is my judge.

It says many things. One: that I am not to be afraid of god, because god is love and love knows no judgement, so no need to be afraid of that day, the ultimate way of judgement. There is never going to be such a day. The whole idea is an invention of the priests -- that there will be a way of judgement when everybody will have to answer "Why did you do this? Why did you do that?" ... god asking you "Why did you smoke cigarettes?" -- just see the whole stupidity of it, of god asking you "Why did you once lie?" -- and that too after an eternity.

The whole idea makes god look very mean.

"God is my judge" simply says something which is very paradoxical. Because god is love there is no need to be afraid of any judgement. God if forgiveness. But the priest cannot say that, that god is forgiveness; he depends on his being the ultimate supreme judge, only then can he make you afraid and scared. Between you and god he becomes the judge. And all the moralists, the puritans, the so-called social reformers, they all go on judging about everybody, that this is right and that is wrong and this should be done and this should not be done.

God is total acceptance because love is total acceptance. So there is no need to be afraid of god.

And the second thing to remember is: don't judge anybody, because if god is the judge, then who are we to bother? Leave it all to god. Don't condemn a sinner and don't worship a saint.

The saint is beautiful, the sinner is also beautiful; in their own ways they are fulfilling something mysterious, which neither they nor others are aware of. Perhaps the sinner is an absolute necessity; without him there would be no saints. The saint should be obliged to the sinner because without the sinner all the saints would disappear. The more sinners there are, the more saints there are.

I have been asked many times why there are not so many saints now as there used to be in the past. I say because now there are no more sinners! People are people -- slowly slowly the distinction is disappearing. And it is good that we start looking at people as unique individuals rather than labelling them -- because the saint has his own moments of weakness and the sinner. also has his own moments of strength. If we compare them a really great surprise is there: they are of equal weight, they compensate each other.

I have known saints and I know their sin; their greatest sin is their ego. I have know the sinners and I have known their humbleness, their simplicity, their innocence.

I used to go to the prisons to meet the prisoners and I was surprised -- I have never seen so many innocent people forced to live together in one small place. And I was also puzzled that they are the condemned ones. In fact they could commit something which the society thinks is wrong because they are very simple people, non-calculative. They are not cunning, otherwise they would have escaped, they would not have been caught.

The cunning people are never caught. They become great politicians, they become presidents and prime ministers. Alexander the Great and Adolf Hitler and Joseph Stalin and Mao Tse Tung -- these are the really cunning people, but they become great leaders of humanity. And for such simple acts of no real

consequence people are condemned. The sinner has a silver lining around him just as the saint has a dark lining around him.

There is no need to judge -- leave everything to god and start loving. Judgement prevents love, judgement kills love.

And as your love grows, judgement evaporates. And when you are capable of loving the sinner and the saint equally, without any discrimination, you have attained to a certain spiritual growth; a certain integrity has come to your being. For the first time you are close to god.

[The only rebellion through which any real change can be wrought is that which Osho calls meditation. It transforms your very centre, he told Dhyan Maria.]

... And once the centre is transformed your circumference automatically follows it But vice versa is not true. You can go on changing your circumference but the centre will not be changed by that because the centre is like roots and circumference is nothing but foliage, leaves. You can go on pruning the leaves but new leaves will come; in fact the foliage will become thicker. You cut one leaf and three leaves will come to replace it. But if you cut the root then the whole tree is gone.

Our roots are in our centre. If we are weeds the roots are in the centre, and if we want to become roses we have to grow the roots of the rose bushes in the centre; the circumference will come to know the foliage and the flowers and the fragrance. But you cannot move from circumference to the centre; the movement is always from the centre towards the circumference. The circumference is just a shadow.

And it is because for thousands of years religious people, moralists, and all kinds of reformists have been trying to change the circumference that they have created a mess of humanity; the centre remains the same. The roots are of the weeds and on the circumference we are hoping roses will come -- they never come. Or, if we are very cunning, then we can purchase plastic roses and decorate the circumference. We can deceive others and finally we can deceive ourselves too. But plastic flowers are not real flowers. That's what the so-called moral character is: just plastic, synthetic. The REAl character has not to be cultivated, it is not to be practised; it comes as a natural consequence of meditation.

By "meditation" I mean slipping out of the mind, slowly slowly, without any fight, just getting out of the mind. And the simplest key is to witness the mind. That has been the greatest secret down the ages. It is very simple, just like a small key, but it can unlock a very complex lock and it can open the doors of the divine. Just witness your mind, st and aside and look at it. That's enough. Slowly slowly the distance will be bigger. You will become more and more a witness and you will see your thoughts and desires and memories coming and going like the traffic on the road -- nothing to do with you. You are completely detached from it, unconcerned.

The moment that unconcerned detachment, that coolness, arises, the whole mind disappears, the whole traffic disappears. There is great silence of infinite depth and out of that silence is the rebellion. Out of that silence one becomes a Buddha, a Christ, a Krishna, a Lao Tzu.

[Osho talked on the difference between knowledge and wisdom last night. Tonight he expanded on that.]

Become ignorant if you want to know. Two things are needed: become ignorant and become loving -- ignorance plus love and you go through the door. Then nothing can debar you from knowing the ultimate truth. And to know the truth is liberating, it is liberation. Liberation from all misery, liberation from all anguish, liberation from birth and death, liberation from all limitations. It makes you one with the whole.

But one has to change from knowledge to knowing, from logic to love, from mathematics to meditation.

[Osho renamed Waltraud Prem Anugito, love, song, and explained that the song inside each of us can express itself only in the right climate. And love is the name of the season.]

Unless your heart sings and dances you are not really living, you are only dragging -- fulfilling certain duties, going through certain rituals, somehow m an aging and maintaining a facade. But deep inside there is emptiness and a great trembling because one knows in the deepest part of the heart that life is not yet fulfilled, that one has not been able yet to sing one's song. Everybody is born with a song, *his* song, and unless he sings it he remains unfulfilled.

Just look at a tree when it blossoms and you will see great contentment surrounding it, great rejoicing. It is dancing because it has come home, it has fulfilled the task given to it It is no more empty, it is overflowing. Flowers come only when the tree is overflowing, only when one is overflowing.

My sannyasins are a totally different kind of religious people. They have nothing to do with the past

idea of a religious monk and nun. In fact they are the opposite because those people were sad and sombre and they ware trying to kill themselves slowly. their whole life their practice, was nothing but slow suicide.

My sannyasins have to live life totally, intensely, passionately, because life is god. And when you live your life totally and intensely the song is bound to burst forth.

[Man -- animal or angel? Both are within us. Man is a ladder, Osho began in his address to Deva Anurup, a farmer from Germany.]

A sannyasin has to always remember that my ultimate goal is for him to be godlike. Less than that is not going to give you contentment because you are not supposed to be less than that. Your nature wants to attain *that* goal, only then will it feel fulfilled, only then will it feel "I have arrived" -- and with that arrival is rejoicing, is ecstasy.

It is difficult to believe right now that one is godlike. I am not telling you to believe it, I am simply telling you that it is a possibility. You need not believe it, but even if one hypothetically accepts a possibility then one can enquire into it.

Hypothesis is different from belief. In belief you have to blindly support a certain thing; in a hypothesis you have simply accepted it so that you can enquire into it You have not become dogmatic about it. It is just accepted so that an experiment becomes possible.

So whatsoever I say here has to be hypothetical, nobody is required to believe anything, because I know that there is no need to believe, you can experience it, The people who emphasise belief are the people who are afraid that if people don't believe then they may become godless. In fact they themselves are suspicious of the existence of god; there is great doubt in them. They have not experienced god.

My experience is that it is possible for every human being. Anybody who puts a little intelligence and a little effort into it is capable of becoming godlike. Right now it is like a seed so you cannot see the flowers, but I can. Still I say don't it because belief is dangerous. Once a person he stops enquiring; he think s "Now I believe -- there is no need to enquire."

In hypothesis enquiry begins, in belief enquiry dies. And without enquiry you will never reach the goal.

Sannyas is an enquiry into the ultimate truth, an enquiry into the very ground of our being -- and that is godlike. But when I say it is godlike, experience, and I don't want it to become your belief; I would like it to become your experience too.

[Unless he is a meditator man is simply a desire for more. Osho told a story to illustrate the point.]

A beggar went to the palace of the king and he said to the king "I have come to beg something from you but I have a condition, and my condition is such that unless one accepts the condition I don't accept any gift."

The king had seen many beggars but he had never seen such a beggar: he was so beautiful, so graceful, almost unearthly. He said "Whatsoever you say... What is your condition? I will be happy, very happy, to give something to you. What do you want?"

The beggar said, "This is my begging bow. My condition is, whatsoever you give is okay, just fill my begging bowl totally. I will not leave if the begging bowl is not totally full."

The king laughed; he said "Such an intelligent person talking nonsense! I can fill it with gold, with diamonds or whatsoever you want," and he asked his vizier to fill the begging bowl with diamonds -- "Let this man know that I am not an ordinary king, I have immense, immeasurable wealth."

But soon he realised that he had got into unnecessary trouble: as soon as those diamonds were put into the begging bowl they disappeared. Then more and more... and by the afternoon the immeasurable treasures were disappearing. The whole capital had gathered and there was great excitement: what was going to happen? The king was also very egoistic. Now he knew that it was impossible to win this battle, but he was going to try to the very last.

By the evening when the sun was just setting, all his treasure chests were empty and the begging bowl was as empty as ever; there was nothing in it . The king fell at the feet of the beggar and said "You have defeated me. You have destroyed my ego, you have destroyed my whole idea that I am a great king, a great emperor, a great conqueror. Now all that nonsense is finished. It is good that you shattered it all by such a simple strategy. But what is the magic of this begging bowl? This is a magical begging bowl because it is so small and all my treasures are gone."

The beggar laughed and he said "There is nothing special about it. I made it out of a human skull. It functions just like a human skull: put anything in and it disappears. Your mind says 'Ten thousand rupees'

and one day you achieve them and again the mind asks for ten lakhs. You give it ten lakhs; you waste your whole life in fulfilling that desire -- by the time it is fulfilled the mind is again asking for more. It is never full.

Even people like Rockefeller, Morgan, Ford all die beggars. They were still hankering for more, for more. Mind means more and more and more, ad infinitum, ad nauseum.

It is only through meditation that mind disappears, this begging bowl disappears, and for the first time you discover hidden behind it the kingdom of god.

Meditation makes you an emperor in the real sense.

[If you are wise you are necessarily blissful; if you are blissful, you're automatically wise, Osho revealed to Anand Gyanesh, a painter from Sweden.]

... And when both bliss and wisdom are there nothing is lacking. All that is needed to rejoice is there; bliss is there, wisdom is there. You are no more in darkness, no more in ignorance, no more groping, no more blind, and you are no more in anxiety, anguish, frustration.

Gautam the Buddha has said that meditation brings both things: on one hand it brings bliss, on the other hand it brings wisdom. And the secret is simple: silence.

We have to learn how to make this constantly chattering mind inside cease, not to function, for few moments at least. And if you can manage it for a few moments, you can manage it for a few hours, you can manage it for a few days. In fact all the meditators in the East have calculated -- and I agree with the calculation -- that if a man is capable of remaining absolutely silent for forty-eight minutes he becomes enlightened.

But ordinarily even to be silent for three seconds is very difficult. Forty-eight minutes looks. Almost like infinity -- -- just to be silent, nothing else is required. That forty-eight minute's time is just like water evaporates at one-hundred-degrees heat. It is just a natural law; this too is a natural law. Because very few people have meditated it is not so well-known in the world, otherwise forty -- eight minutes, exactly forty -- eight minutes is enough and you are transported into another world -- the world of bliss and wisdom, the world of eternity, of no time, no death. Call it the world of nirvana, god, liberation, tao -- they all indicate, the same experience. The experience itself is nameless.

The Miracle

Chapter #27
Chapter title: None

27 August 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Turn in -- that's where the turning on happens. Osho talked first tonight to Dhyan Gail from Canada.]

Man lives in misery only for one single reason, that he goes on desiring joy but never searches for its source, from where exactly it arises. And the problem becomes more complex because all our senses open outwards.

When you see a beautiful sunset and you feel joyous you naturally think that the joy is arising out of the beautiful sunset. That is not true. Tue beautiful sunset has simply triggered a process of meditation in you; it is so beautiful that your thinking has stopped. You are in a state of awe; it has possessed you. And the moment thinking stops you fall into deep meditation and you touch the source of joy within. But the logical mind infers that it was the beautiful sunset that caused the joy.

It has not caused the joy, it has simply triggered a process. Or even better is the word used by Carl Gustav Jung, "synchronicity". It has not caused it -- because so many people may remain absolutely unaffected by it.

Fire burns ; nobody can remain unaffected by it -- it is a cause. Water evaporates at one -- hundred degree heat -- all water, in all countries, in all cultures, whether a Hindu boils it or a Christian, it doesn't make any difference. And the water cannot say "I am not in the mood to evaporate. " Hence a one -- hundred-degree heat is the cause. When something is a cause there is no exception.

Synchronicity is not a cause, because millions may remain absolutely unaffected by the beauty of the sunset. Or there may be a few people who even become sad looking at it -- it depends on them, their state of mind, their mood. It ls not inevitable that one feels joyous.

When two lovers are looking at the moon it is a different moon. The same moon is being looked at by somebody who has lost his lover or beloved. But it is not the same moon now. For the lovers it creates great joy, to the person whose beloved has died it may cause great sorrow. Hence it is not a cause; it only triggers something in you. Now what happens to you is not dependent on it, it depends on you.

So in a certain mood it can trigger meditation and then you feel joyous. But the logical mind infers it is the cause, so you start seeking beautiful sunsets again and again. And the problem is that you have missed the whole point; looking at the sunset every day is not going to help meditation. That's why next time you see it -- the same, sunset -- you are not so joyous; the third time, even less.

You can have a picture of the same sunset in your bedroom; slowly slowly you stop looking at it, you forget all about it for the simple reason that it becomes boring. It loses something and what it loses is the impact. You are no more in awe, you know what it is. It does not cause, help, trigger, synchronise anything in you in any way; you have become indifferent, you are disconnected.

The same man, the same woman, who used to bring so much joy one day brings no joy any more; still we go on thinking that the other was the cause of joy. The other was not the cause of joy. The woman used to trigger something in you, the man used to trigger something in you. It was always happening in *you*. Everything that happens to you happens within you -- there is the source.

Once this is understood then in each joyful moment you can immediately catch hold of a natural state of meditation. That's how meditation was discovered in the beginning. And it is always the same state; no -- thought, mind stops and suddenly there is joy.

Once you have understood the secret then there is no need for the outer event to trigger it ; you can simply close your eyes and fall into a state of silence. That's what meditation is all about. Rather than going via a long route -- the sunset, the stars, the flowers, the people, lovers -- the meditator simply takes the most short-cut: he closes his eyes and starts dispersing the thoughts, starts getting out of the thoughts.

The same happens while making love. In a deep orgasmic state thinking stops. But people infer that it is through sex that they have attained the joy. It is not sox, sex has nothing to do with it.

You can see two animals making love but you will not see any joy on their faces because they don't have any mind so they can't experience meditation. They are below mind; meditation needs to go beyond mind. Even mind has not happened to them. Hence a strange observation: animals don't look happy while making love or after making love they don I t seem to be happy. It seems almost a chemical force within them, instinctive, that they have to make it.

But man can find... You can watch, when you are coming closer to the orgasmic release suddenly the mind disappears. For a moment the window opens, there is meditation. That's how Tantra was discovered.

Yoga was discovered by watching the sunset, the moon, the sunrise, the flowers -- the outside world. And yoga came to the same conclusion: meditation. Tantra was discovered through sexual orgasm, but the conclusion was the same. Tantra also concluded that meditation is the thing that causes it, the real thing happens within you.

Meditation brings you to the source of joy. That is the meaning of the name, Gail, it comes from a root which is also beautiful," means to dance. And that's my only message to my sannyasins: Dance god, much as possible, dance so that you can disappear into it. When one disappears then only does the ultimate bliss happen.

[And to a student from Mexico Osho talked of bliss as being the scent of the self-realised.]

A man without bliss is a flower without fragrance, and a flower without fragrance is not much of a flower. Only the appearance is that of a flower, but it is very poor. It has no richness, it does not contribute any fragrance to existence, it does not share; it is empty.

When the flower is full of fragrance there is sharing, it enriches existence; it is creative because it shares. The same is true about man: a man without bliss is just a so-called man. He has not yet arrived. He is like a man but the real man has not yet happened.

Human beings are different from other animals, but they are animals of different forms. But the moment bliss happens man transcends animality, he is no more a species of other animals, he is no more an animal. He is part of the divine, he is part of godhood.

Hence the search for bliss is there in every heart, but if we don't try to find it in the right direction we can go on trying and we will go on failing. And then slowly slowly one becomes so frustrated with so many failures that one stops even searching. One starts accepting the way life is.

It is not the acceptance that happens through bliss, through meditation, through love, through understanding, but a reluctant acceptance, a negative acceptance -- what to do? Somehow one has to console oneself, one has to say this is the way life is. The grapes are sour because you cannot reach them. There are even people who start saying there are no grapes at all. At least in the Aesop's fable the fox was not so philosophical; it simply said the grapes are sour. It was not as cunning as are the many philosophers who say there is no god, no soul, no bliss, for the simple reason that they have not been able to achieve it.

Now this is a consolation, this is trying to console oneself. What can I do if the thing itself does not exist? -- nothing can be done about it. So one has to live in misery. And once out of frustration this kind of acceptance happens one is almost dead, one has stopped enquiring.

Before it happens one should make a whole-hearted effort to seek bliss in the right direction. We are always seeking it somewhere outside. That is the wrong direction, it is not there; it is within you. The sought is in the seeker ; that which we are searching for is really hidden in our own being, it is our very being.

Sannyas means a turning in, a one -- hundred-and -- eighty -- degree turn. And the moment you look within you are surprised that this is what you have been seeking and searching for and how ridiculous it was that you were searching for something that you already had. It is a gift of god!

Look within, feel cheerful, blissful, and your life will become full of fragrance. And the moment life has fragrance many things follows. One becomes creative, one becomes a giver, one becomes a lover. Then whatsoever one does has a magical touch to it.

The man of bliss can transform dust into gold. Just by his touch he can impart his bliss. He can help others also to find bliss -- he can help others also to go inwards.

[Man is in such a mess that a happy person feels like a misfit Osho told Barbara.]

That's why Socrates is not accepted by the people; he is not one of them. Jesus is not accepted by the masses; he seems to be of some other planet. Whatsoever he is saying seems to be nonsense to people. To the worldly, to the so-called clever and cunning, his statements seem to be absurd.

Jesus says, "Blessed are the meek for theirs is the kingdom of God." Now, no politician can agree with that because the whole effort of the politician is to be at the top -- and Jesus says, "Blessed are the meek"? Jesus says, "Blessed are the poor in spirit."

Now nobody who is greedy and is trying to become richer in every possible way can accept this. Whatsoever Jesus is saying is being felt by the masses as strange and a little bit dangerous too, because this stranger can contaminate one.

That's what they go on saying against me, that I contaminate people's mind, that I destroy people's religion, their culture, their tradition, their heritage. Even in India I am a stranger. Even the foreigners who are in India are not so foreign as I am, because you may be speaking a different language, the color of your skin may be different, the color of your hair may be different, but these are not great differences. What I am saying and doing is very fundamental, very essential.

It has always been so, and in many ways people have tried to explain away Jesus, Buddha, Socrates, Krishna.

If the people were a very primitive type then they killed: Jesus was crucified, Mansoor was murdered. If the people were a little bit sophisticated they did not physically kill. For example, in India, Buddha was not

killed, Mahavira was not killed, Patanjali was not killed, but people tried to explain them away... and in beautiful ways.

The Hindus have a story about Buddha... It is a far better way than the Jews chose, because to crucify Jesus proved dangerous; that's how Christianity was born. But from India Buddhism completely disappeared, absolutely disappeared; for centuries there has not been a single Buddhist. The Hindus proved to be more cunning and clever than the Jews; at least in this matter they defeated the Jews.

They invented a story. The story is that when God made the world he made hell and heaven too -- to punish people and to reward people. Then millions of years passed but nobody committed any sin so nobody was sent to hell and the devil became tired -- just sitting there, doing nothing.

He approached God and he said, "This is ridiculous -- why have you created hell? The whole place is empty and we are unnecessarily sitting there with the whole staff doing nothing because not a single person has entered.

So God said "Wait. Now I will come into the world as Gautam the Buddha and I will destroy people's religion, their virtue, their morality."

A very cunning story! So God himself comes in the form of Gautam the Buddha -- so they accept that Buddha is a god -- but the purpose of his coming is to fill hell, so beware of this god.

And the story ends: since then hell is overfull. Now if you commit a sin and you go to hell you will have to wait in the queue for thousands of years because the people who reached before you are still outside, at the gate.

The Hindus tried a more cunning way: they did not crucify Buddha but they crucified him philosophically. And of course people became afraid; if this man is so dangerous -- first he is a god so he has infinite power, secondly he has come to fill hell -- beware, escape from him, don't get trapped by him.

If people were primitive they killed, if people were a little philosophical, then they killed in subtle ways. But one thing has always been done: these strangers have been avoided. And my effort here is to create strangers, blissful strangers.

My sannyasins have to be aware of the fact that wherever they go they will be strangers -- in their own country, in their own home they will be strangers. They have to gather enough courage to live as strangers.

If you want to live as part of the larger humanity you have to be miserable because that is the way of ordinary mankind. Misery is their style of life. To be blissful here means to be a stranger.

Become a stranger, because bliss is the goal of life.

The goal of life is not to conform with the masses and with the collective mind.

The goal is to attain individuality, to become your own true self. That's what sannyas is all about.

[Johan means god's gracious gift, Osho told the psychotherapist from Holland. And meditation is the most gracious gift god could possibly give you.]

Without it life is not life, love is not love, creativity is not creativity. You see yet you don't see, you hear yet you don't hear. Without meditation you may have everything and still you will remain utterly empty, you will never know the feeling of fullness, the feeling of overflowing joy.

Life is a great gift but nothing compared to meditation. In fact, life becomes life only when meditation becomes its center, otherwise people only exist, they don't live. To just exist is one thing, to live is totally another. To just exist is nothing of any worth -- animals exist, trees exist, rocks exist. Only man has the privilege of being totally alive, fully aware and alive.

Without meditation love is not love. Everybody loves and still love brings only misery and hell. What kind of love is this? Something essential is missing. It is not love, it is possessiveness, it is sexuality. It is not love, it is an ego trip. Each lover is trying to reduce the lover to a thing. That is the conflict between the lovers, the continuous conflict: who is the master, who is the boss? Said or not said, direct or indirect, gross or subtle, but there is a continuous fight -- who is the master?

I have heard, a salesman knocked on a door and exactly at the same time as he knocked, somebody threw a man out of the window. The man fell on the ground by the side of the salesman and the salesman said, "You can knock on the door -- it has just been decided who the master of the house is!"

It is a continuous fight...

A woman was chasing her husband and he went under the bed and sat there. The woman was big and fat and she could not...(the rest of the sentence is absorbed in laughter).

Just then a few visitors knocked on the door.

The woman said..."Come out, come out -- somebody has come!"

The man said, "Let them come and see who the master of the house is. I am the master of the house; wherever I want to sit I will sit!"

In every possible way people are trying to prove who the master of the house is. Now, the woman is on her knees begging, "Come out. Okay, you are the master, but please come out. What will they think?"

But it is never proved conclusively, it cannot be proved because nobody is the master. The very idea of mastering the other is absurd. It is not the nature of things.

Everybody is a master of himself, herself, but nobody is a master of somebody else. But this is what we call love.

Unless meditation grows in you you will not know real love. Meditation takes away all poison, jealousy, possessiveness, ego. Then love is a pure perfume. Life is life then, love is love then and your eyes are so clear you can see what is right and what is wrong. And your ears are so silent, they can hear the still, small voice of god.

Hence I say meditation is the most gracious gift of god. There is nothing compared to it. And it is available -- one just has to be open to receive it.

[Osho talked about how one can know through love and through logic ; but while logic is useful to know about the objective world, it's not a valid way to know anything about the inner, about consciousness, being, love, truth, beauty, god. That's where love comes into its own.]

Religion, music, poetry, aesthetics -- all kinds of art, the whole world of creativity, is based on love.

Logic is good in its own sphere but the moment it starts interfering with the world of love it is an enemy. Love has its own way of knowing; it does not need any help from logic. Logic utterly fails. For example, logic cannot understand beauty. There is nothing like beauty as far as logic is concerned because beauty cannot be proved.

You can dissect a flower, you can find all the chemicals in it but you will not find any beauty. You can dissect a man, you will find all the chemicals in the man too, but you will not find his being. You will only find the circumference, you will not find his centre, you will not find his soul.

I Love is a higher way of knowing. All that is valuable is known through love. Science is mundane, love is sacred. And one should be capable of knowing the higher world of values, otherwise life remains very superficial, meaningless, insignificant. One can go on dragging but one cannot dance. And unless you dance out of the sheer joy of being here and now you will remain blind to the truth that existence is, to the truth of your own being and of the being of others.

And you will remain blind about your eternity; you will know only your birth and death.

In India, for centuries, we have only celebrated the birthdays of the Buddhas, and for very strange reasons -- because these were the people who knew that there is no birth and no death; hence we have celebrated their birth, we have celebrated their death. But as far as ordinary human beings are concerned, nobody in India even remembers his birthday.

The idea that everybody celebrates his birthday has come from the West. There is nothing worth celebrating because nothing has happened yet ! Unless you know that you were before your birth, your birthday is not of any value. Unless you know you will remain after your death, your death also has no value.

We celebrate Krishna's birthday and Buddha's birthday, and of course, the day they disappeared from the world, we have celebrated that too, but ordinarily nobody bothers to celebrate his birthday. The has come from the West. Now many rich Indians, educated Indians, have started celebrating their birthday. It is sheer stupidity!

Only when you come to know something beyond time do you have meaning -- and that happens through love.

[We sit here, the extra lucky ones evening, and still are bowled over by the beauty of his words. This is what Osho said last thing tonight:]

The greatest music in life is experienced when you surrender to the whole, when you drop your identity, when you forget that you are separate, when the union happens, union with the whole.

I Sannyas means surrender. It means a deep deep let-go. You are no more but the whole is. And when you are no more all your problems naturally disappear. They linger with *you*, they exist with *you*; without you they cannot exist, not even for a single moment. It would be impossible to have anxiety if you were not. Who would be anxious? It would be impossible to feel anguish if you were not. These are all branches of

the ego.

Ego is the very root cause of our hell. The moment we drop the ego, the moment we feel "I am nobody, just a pure nothingness, a hollow bamboo," immediately the miracle happens, the miracle of miracles: the hollow bamboo is no more a hollow bamboo, a flute. Suddenly some unknown lips are felt: you are being kissed and music starts flowing through you.

It is not your music because you are no more. It is divine, it is god's. And to experience the music of god, the music of ultimate harmony with existence, is to experience all that is worth experiencing. After that life is a celebration, a constant celebration, a festival, a feast.

I don't teach fasting, I teach feasting. All the religions of the world have talked too much about fasting, I talk about feasting. They have taught how to renounce life; I teach how to live it totally and festively, because the moment you are utterly lost in life you have found god. To be utterly lost is samarpan, is let-go.

It looks paradoxical but that's how it is the moment you lose yourself you find yourself -- there is no other way.

The Miracle

Chapter #28
Chapter title: None

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[Osho gave a very special interpretation of the word 'anand', bliss, tonight. Not only does it mean bliss, it means bliss that is not dependent on any cause. In fact that is the nature of true bliss -- joy for no reason at all. If your joy is triggered off by something external to you it creates a subtle bondage, Osho pointed out to Gianpiero, an architect from Italy.]

The very spirit of man is against dependence; it longs for freedom. And the greatest freedom is freedom from motive .

So simply rejoice for no reason, for no motive -- joy for joy's sake. That's exactly the meaning of anand. That has to be the meaning of my sannyasin's lives.

Your name, Gianpiero, s tremendously meaningful. The first part comes from Hebrew, John; John means god's gracious gift The second part comes from Peter. It is from the Greek; it means strong in spirit. And between these two is the third, most significant meaning. Because John was one of the most beloved disciples of Jesus the third meaning is the beloved disciple.

One can only be a disciple if one starts feeling all the gifts of god. Disciplehood begins in gratitude and it ends in the birth of a strong spirit, of an integrated soul.

If one can rejoice for no reason at all then many more gifts will be coming of their own accord because god loves those who are cheerful, who are always in a spirit of dance.

In almost all the mythologies of the world the angels in heaven do nothing ,! but dance and sing with their harps. So that is all that goes on in heaven -- dance and song. If you start rejoicing something of heaven starts penetrating you. Soon you will hear the harp of the angels, soon you will hear the inner music.

And with that hearing one begins the journey. Then the direction of that music becomes your direction; then you start moving towards the source of that music. That's how one reaches god.
All that is needed is a blissful heart.

[And a blissful heart is a prayerful heart, Osho went on to say.]

The sad person is incapable of praying. He can complain but he cannot pray. From where will he find prayer? Prayer means gratitude. For what will he feel gratitude? -- he is so sad. He can pray for something but to pray for something is to miss the whole point. Prayer has to be desireless.

Prayer is not asking for something, for some favour; prayer is just to give thanks for all the favours that have already come your way, for all the blessings that have been showered on you. Prayer is just bowing down to existence in deep gratitude, gratefulness. There is no need even to say thank you, because words cannot contain that gratitude. All words are so mundane.

In fact, in the East, particularly in India, no child can say thank you to his mother, or thank you to his father. To the western mind it looks a little unmannerly; the children should be taught to say thank you. But in India it would be very unmannerly for the child to say thank you to the mother because the gratitude is so much and the word is so mundane. is there, that gratitude is there, but unexpressed.

When love is really great you cannot even say I love you, because in that very saying you will feel you have profaned something sacred; you have brought something heavenly into the muddy world of words, the clumsy world of words. You will feel a certain sense of doing a basic wrong. One can only be silent. Whenever there are things bigger than words, greater than words, higher than words, one can only be silent.

Ludwig Wittgenstein is right when he says "That which cannot be said should not be said." is one of the most intelligent persons of this age.

Yes there are things which cannot be said and should not be said. Prayer is one of those things. But your blissfulness will show it; there is no need to say anything.

One who is surrendered to god need not say anything, the very surrender will transform his life. All that is needed on the part of the seeker is to drop the ego because ego is the only cause of all our misery and sadness.

Ego is the only wall between us and god. And it is not made of very substantial bricks either; it is just an idea, just hot air. Just a pinprick and the balloon can burst. It does not need much work; it only needs intelligence, a little understanding, and seeing the whole stupidity of it one can put aside the ego -- because it has never brought you anything except hell.

Just watch and see what the ego brings misery and misery and misery... Then simply stop going on ego trips, drop the whole game, root and all, and immediately one is surrendered and great joy arises.

It is not that one is joyous, but one is joy. And that is the ultimate goal of sannyas, not just to be joyous but to be joy itself.

[Then Osho told the third sannyasin that her way too, was via the bridge of bliss.]

Life has many divine aspects: love, meditation, bliss, freedom and many more. But bliss is the most important of all for the simple reason that if you can enter the world of bliss -- which is easier than entering the world of love because love needs the other, and if you cannot manage it alone it will be more difficult to manage it with somebody else. Where there are two persons there are not only two persons -- it is already a crowd, because each person brings his own crowd, his own problems, his own ego. If one cannot be blissful alone one cannot be blissful together with someone else. So love is a little more complex than bliss.

Bliss is more simple, obviously, because in bliss only you are involved, alone; in love the other party is there. And the two wheels of the cart don't always fit, there is no necessity that they do. In fact sometimes it happens that one wheel is of a cart, another is of a motorbike. And wheels are wheels: the cart wheel falls in love with a motorbike and wants to (laughter) ... and then the whole journey is always on the rocks. It is as if the boat is being dragged from one rock to another rock. The boat is never launched, it cannot be launched.

It is very rare to find two persons who fit with each other; something remains conflicting. Hence love is more difficult way to enter, it is a more complex phenomenon. One can enter into god from love, but why unnecessarily choose the hard way?

Truth is even more difficult because it is more abstract. When the word "truth" is heard no bell rings in your heart. But when you hear the word "bliss" many bells start ringing in your heart. Even with the words "rejoice", "joy", the heart starts feeling something. It is more natural, more spontaneous to human beings to

seek bliss rather than truth; truth is so abstract.

Maybe once in a while a person is really interested in truth. My own experience is that the people who are interested in truth are interested only because for thousands of years it has been said that if you attain truth you will attain bliss Their real interest is bliss, not truth.

Just think: if it was said for thousands of years that if you attain to truth you will be miserable, then I don't think there would be anybody who would try to attain to truth. Maybe, once in a while a crazy person, just trying to do the outlandish...

Bliss is a natural longing. Truth may be a longing in a few people of philosophical bent, otherwise it is a far-away thing.

My suggestion to my sannyasins is that when it is possible to enter from the natural, the spontaneous, from that for which a longing already exists, it is better. So let bliss be your door. It leads to the divine, all doors lead to the divine. They all lead to the same experience, the only question is from which door to enter. And remember, doors are not important; what is important is the experience that happens when you have entered. And the temple of god has many doors because there are many kinds of people in the world. And each person needs a door that fits his nature.

There are people who are interested in freedom. If they are interested in freedom they cannot enter from the door of love because love immediately brings a kind of bondage. The person who is in love with freedom cannot be in love with love because then he will have to compromise.

For you my suggestion is to choose the door of bliss. Although it is the most easy very few people have ever managed to enter it for the simple reason that they cannot drop their habit of being miserable.

People cling to misery as if that is the very kingdom of god. My own experience of working with thousands of people is that people cling to misery as they cling to nothing else. They will not cling to money, they will not cling to power, they will not even cling to their very life, but to the very last they will cling to all kinds of habits which bring misery and nothing else. Somehow they can't see the relationship between their clinging to misery and the existence of misery.

Your very clinging helps the misery to exist; the moment you uncling the misery disappears. There must be some deep investment for people to cling to misery. Many things are there. One is that through misery they have been able to dominate people. When you are miserable you become powerful in a certain way.

The miserable wife reduces the husband to a henpecked husband because the husband, seeing the whole nonsense, starts compromising. In living with a miserable woman it is better to compromise and listen to her and follow her. And the woman is learning one lesson, a great lesson, to cling to the misery, that is your very source of power.

Misery brings sympathy and people are in so much need of being loved that they forget sympathy is not love. They think something is better than nothing. It looks at least a little bit like love, a little bit like caring -- the other cares for you. They are ready to be miserable if people care and sympathise with them.

And this world is a very strange worlds if you are blissful nobody will sympathise with you; in fact everybody will be antagonistic to you, jealous of you. You will start turning people into enemies for the simple reason that you are blissful -- they cannot tolerate it. But if you are miserable they are perfectly happy with you because they also can show their sympathy. And you are lower than them; the person who sympathises is higher and the person who gets the sympathy is lower. They enjoy sympathising, you enjoy being sympathised with, and misery persists.

And then slowly slowly habits become deep-rooted and uprooting them is like dying; it is as if your whole identity disappears. Hence the door of bliss is the easiest door yet very few people have entered from that door. They will avoid it.

I always feel both things together whenever I see a miserable persons I feel compassion for the person and I also feel that the person is a little ridiculous. I want to laugh at the person because he is clinging to the misery. I feel sorry that he is miserable but I don't feel like sympathising because that's how his misery has been strengthened.

So watch how you go on helping anything that creates misery. Withdraw all your energies from misery and the same energies will start flowering into many many roses of bliss. And once you know the secret art of bliss you know the very secret that transforms life, you know the key to the world of miracles.

But *meditation* is the bridge for Brigitte, Osho said to the student from Germany who followed next.

Meditation is the bridge between earth and heaven, between the human and the divine. Mind is a wall that divides you from the whole and meditation is a bridge that connects you; hence meditation simply means a state of no-mind, what Dionysius calls agnosia -- a state of not-knowing.

Mind means knowledge, meditation means not-knowing. It is not ignorance. Ignorance is also part of mind; the less informed person is called ignorant, the more informed person is called knowledgeable. The difference is of degree , because you cannot find an ignorant person who really knows nothing; even the most ignorant knows something. He is not a great scholar but he knows something and sometimes what he knows may not be known to the great scholar at all.

I have heard about a great scholar, a rabbi. He went into a garden and he was standing by the side of a tree and he said "What a beautiful apple tree. If the tree could say something, I wonder what it would say." The gardener was listening; he said "It would have said 'Sir, I am not an apple tree, I am a mango tree!"

Now, the rabbi may be a great scholar, he may know everything about the Judaic law and religion and everything and he may be able to sermonise on the Ten Commandments and the Old Testament. The gardener knows very little, but he knows that this is not an apple tree, this is a mango tree -- don't be foolish' He is ignorant in the sense that he knows less. The degree between the ignorant and the knowledgeable can be many, the distance can be big, but qualitatively there is no change. Hence agnosis is not ignorance, no-mind is not ignorance -- it is innocence.

One simply knows that one knows nothing. One has simply put all ignorance and knowledge aside, by the road, one is looking at existence without any kind of knowledge, less or more. One is neither ignorant nor knowledgeable; one is simply not either of them. That is meditation.

The ignorant person has to renounce his ignorance and the knowledgeable person has to renounce his knowledge then both come to agnosia, then both reach a different dimension, the dimension of no-mind. And that becomes the bridge. Suddenly you are not a separate entity, you are part of the whole. And to be part of the whole is to know ecstasy for the first time, to know love for the first time. It is to really know what it is all about for the first time.'

[Then turning to Marc from Switzerland, Osho began, This is your name: Swami Antar Marco. Antar means inner. Marco means a great warrior. Don't fight with anybody else. I will teach you how to fight with yourself. It is just boxing in the air, (laughter) it is a joy, because nobody is defeated, nobody is ever victorious and the game continues!]

The real thing is not victory over others, the real thing is victory over oneself. And there are many enemies inside. The greatest of them is the ego. And then there are many disciples of the egos greed, ambition, the desire to dominate, to possess, to be famous, to leave some imprint on the pages of history. There are thousands of desires. They are all branches of the ego, leaves of the ego. If you cut the ego then the whole tree falls down.

Many people try to get free of anger, free of greed, free of this and free of that, but they are all bound to fail because they are not getting to the very source of it all.

Unless one completely cuts the ego from the roots all these things are bound to continue, they cannot be dropped. They are shadows of the ego; if you kill the ego then all the shadows disappear automatically.

And that's who is called the great warrior -- one who has been able to kill the ego completely, totally, mercilessly. It is not a murder, there is no bloodshed, because the ego is just an idea, and a false idea at that, something pseudo that does not exist at all. But we believe in it and our belief gives it life, gives it existence, nourishes it. The moment we withdraw our belief the ego disappears -- and that is the moment of victory, inner victory.

Once the greatest enlightened master in India was Mahavira. Mahavira means the great warrior; it means exactly what Marco means. It was not his real name, his real name was Vardhaman. Vardhaman means prosperity, growing prosperity every day.

The day he was born -- his parents were kings and they had conquered a new kingdom -- just that day his father had conquered a new kingdom, he had a new victory; hence he gave the name Vardhaman to the child -- one who brings more prosperity to you, more richness, more power. But the day Mahavira became enlightened his disciples decided to call him Mahavira, the great warrior; they dropped his old name.

And what was his inner victory? -- he was no more, he was just a pure silence, infinite silence, abysmal silence. He disappeared! And in that very moment when one disappears, the ultimate happens: you become divine.

So be a warrior of the inner world. And there is something to conquer, something worth conquering -- the kingdom of god.

How long will you be here?

Four days.

That will not be enough! For four days you can fight with others, for four days you can try fighting with others -- that will doS Next time come for a longer period. Good.

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The Miracle

Chapter #29
Chapter title: None

29 August 1980 pm in Chuang Tzu Auditorium

Archive code: 8008295	
ShortTitle: DDMIRA29	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[What is too costly to be sold and yet is given away for free? Love, said Osho to Prem Anthony.]

Love is not a commodity, hence it cannot be purchased or sold. That is one of the most difficult problems human beings have to face. They all need love, but it is not a commodity, it is not a thing. It has to be deserved -- one has to be worthy of it. One has to create the right state of mind within oneself, only then does love start showering on you.

It would be far easier if it were a commodity, if it were something which money could purchase. But whatsoever money can purchase remains only a toy. You can play with it, it can keep you occupied but it cannot fulfill you. It can make your life comfortable, but it cannot give you any joy, any bliss, any truth. It can certainly help you to live in luxury but it will not give you any of the real thrill of being alive. In fact it can kill you in many ways, because the more you become burdened with things, the less alive you are.

In fact that's how money creates comfort. It makes you more and more insensitive, more and more closed, it helps you to live in a cozy grave. Hence the paradox: the richest are the most poor people in the world. Sometimes poor people are far richer. If they know how to use their poverty they can be immensely rich. But people don't know how to use their poverty, people don't know how to use their richness. They don't really know how to be here on the earth.

Sannyas is the art of living life in its totality, with intensity and passion, with all that is possible. All that is potential has to be made actual. And it can happen only through love.

By love I mean a state of deep silence in you, of no turmoil, of calmness and quietness. Then suddenly the whole existence starts flowing towards you. And the moment existence starts flowing towards you, rushes towards you, you feel for the first time significant, meaningful. That meaning is inestimable, immeasurable, in fact incomprehensible. The mind is left far behind -- it is something of the heart. Hence I talk about love, not about logic.

Logic remains of the mind. It is useful, but remember, only useful. It can create commodities in the world, it can create things, gadgets, technology. It can make you comfortable but it cannot give you the ecstasy for which the heart longs. And unless that ecstasy happens, one has lived in vain.

Be silent, be alert, and you will be surprised that something that was not available to you becomes abundantly available; you cannot exhaust it. You could not have purchased it and now you cannot exhaust it, you can go on sharing it with people. The more you share it, the more you have it.

[On the twenty-first of the month Osho talked to Prem Simone about right hearing. To Dhyan Simone

who took sannyas tonight he talked about listening to not the voice of the outer master but one's own inner guide.]

Meditation is the art of hearing your own inner voice. It is there, it is always there. Your being always wants to talk to you. It has many messages to give to you; in each situation it immediately gives you a message. And it is always right; there is no question of right and wrong, there is no question of choice. The being simply shows you what to do, where to move, in what direction. It is clear-cut; there are no ifs and buts. And the clarity is so profound that you cannot miss it; you will be able to see the light.

And then, not to follow it is impossible. It is impossible. Knowing perfectly well where the door is, seeing perfectly well where the door is, and still trying to get out through the wall is impossible. Yes, a blindman can grope, but the man with eyes simply moves out by the door. He never even gives a thought to it, he never decides whether to move out by the door or by the wall -- it is not a question at all. He simply moves out by the door because the door, not the wall is meant for moving out by. He never gropes, he never asks anybody.

At the innermost centre of our being is immense light, immense clarity. But we live on the periphery where everything is noisy. We live on the periphery because our mind is nothing but the periphery. It is a peripheral phenomenon. It is useful because that is the only place from where we can connect to the world, from where we can communicate with people; it is the only place from where we can talk to the neighbours. When you want to talk to your neighbour you go to the periphery of your house; just standing by the side of your fence you can talk to your neighbour.

Slowly slowly we have become so accustomed of talking to others that we have forgotten that there is somebody inside us also who wants to talk to us, who has tremendously significant messages.

The guide exists within us, but to hear it we have to move inwards a little bit so that the traffic noise is no more there, so that the neighbours are no more there, so the whole world disappears.

That is the whole process of meditation: moving inwards, getting away, far away from the periphery. Rather th an looking out, looking in; rather than listening outside, listening inside. It is only a question of changing the gestalt. Once you have got the knack even standing in the very marketplace you can turn in. Amidst the noise of the world you can still remain in contact with your being.

To be in contact with your being is to be going the right way, always going the right way. So I don't give any detailed instructions to my sannyasins about how to live, what to do, what not to do. They would very much like to be given detailed instructions because that's how they have lived their whole life: somebody was always saying that this is right and this is wrong. Left alone they feel very much afraid -- nobody to guide them, nobody to tell them what is right; hence they have invented god the father. It is nothing but a projection of the child for a father, the feeling that "A father is absolutely needed, otherwise I am lost."

Hence all the religions which talk about god as father have remained primitive, they are childish. And Sigmund Freud is right as far as Christianity is concerned, Judaism is concerned, Mohammedanism is concerned. He is perfectly right -- that god the father or god the mother are nothing but projections of a childish mind, a mind which has remained retarded, which cannot depend on its own insight, which always needs some outward authority.

But the projected god is just a projection, so he cannot speak to you. That's why the priest becomes a must, the priest becomes the mediator. You need the Pope, the Shankaracharya, the Ayatollah. They become agents; they speak in the name of god, on his behalf. Then the whole game of religion begins: you project because you are childish, but the god which is projected has no voice -- he cannot say anything to you, in fact he does not exist at all; it is just an idea in your mind, nothing else -- but the priest can speak.

The priest is the most cunning person in the world. His is the most cunning profession because he exploits your childish mind and he wants you to remain childish. He becomes the mediator. He says "I know what god's voice is. I can hear it and I will tell you and I will guide you."

The whole of religion is nonsense, this type of religion is nonsense. We have to get rid of this whole idea.

God is your inner voice. No priest is needed, you need not have any instructions from anybody about your life. But one thing has to be done, you have to move inwards so that you can hear the still, small voice. Once it is heard, once you know how it can be heard, your whole life is transformed. Then whatsoever you do is right.

Socrates says knowledge is virtue. By knowledge he does not mean knowledgeability, by knowledge he means intuitive insight, knowing. His statement is tremendously significant. Intuitive knowing is virtue. He does not say what is virtue and what is sin; intuitive knowing is virtue, because the man who knows

intuitively, the man who can hear his own innermost core, is bound to be virtuous, he cannot be otherwise. It is inevitable. Once heard you cannot go against it because nobody can be so foolish, it is unimaginable.

So my whole effort here is -- and this has been the effort of all the masters; Buddha, Jesus, Zarathustra -- to help the disciple to listen to his own centre. I am not giving you a discipline, I just have to help you to listen to your own centre and then to follow your own heart. That will be virtue, and that is real character, that is real morality. But it comes from your own innermost recesses; it is nothing imposed from the outside.

"Simone" is a beautiful word: gracious hearing. And one who can hear his own innermost core becomes capable of hearing many things. He can hear the song of the birds -- for the first time -- he can hear the wind passing through the pine trees -- for the first time -- he can hear the whispering of the trees -- for the first time. He has learned a new language: hearing his own being he has become capable of hearing the being of the whole existence itself, because it is the same language.

But one has to begin with oneself. The sannyasin begins with his own centre and ends with the centre of the world. And the ultimate miracle is to know that these two centres are not two, they are one. We are different as far as circumferences are concerned, we are not different as far as the centre is concerned.

The day it happens that you come to know that your centre and the centre of the world are not two separate centres but one is the day of enlightenment, is the day when one is liberated. That is the ultimate fulfilment of life and everything that life contains. It is the most blissful event. It is the most perennial experience. And without experiencing it nobody really has the right to die.

One should make it a commitment that "I will put my whole energy into experiencing this phenomenon called god, tao. dhamma. truth. I will not leave any stone unturned." This commitment is sannyas

[Meditation is the whetstone for intelligence, Osho told Dhyan Lenie, a housewife from Holland.]

Without meditation there is so much dust and so much rust inside that one is bound to remain dull Even the so-called very talented people are dull They may have become experts in a particular field, but as far as the totality of life is concerned they are very stupid. You can depend on them if the situation is within the scope of their knowledge, but if the situation is new you cannot depend on them. They are as foolish as anybody else, or sometimes even more foolish because they cannot accept their ignorance; hence they will pretend that they know the answer even in an absolutely new situation. But they know only that which has been fed into their minds.

Intelligence is the art of facing the new, the art of encountering the unknown. Only in encountering the unknown does one come to know whether there's intelligence or not. Expertise does not prove intelligence, it only proves efficiency.

Children are far more intelligent than grown-ups. It is a very strange world. Grown-ups should be more intelligent but that is not the case. The more experienced they become, the more unintelligent they become. Rather than looking into the situation and finding the answer, they start looking in their memory. If the answer comes from the memory, good, otherwise they are at a loss. And this world today depends on experts for almost everything. So we force every child to become an expert in some way rather than helping him to become more intelligent.

Society is really in need not of intelligence but of efficient workers, slaves. It is afraid of intelligent people because intelligent people are bound to be rebellious, are bound to be disobedient. They cannot be easily manipulated and they cannot be reduced to things. They would rather die than be enslaved. They would like to live their life according to their light because they *have* a light.

Hence the whole effort of the vested interest is to put your light out so you have to depend on some foolish politician or the priest or the professor.

Lenie also has another meaning: light. But they are just the same; intelligence, brilliance and light are not different things. The intelligent person has a flame inside him. He is full of light, so full that you can even see a certain aura surrounding him. And whatsoever he says and does has a grace and a beauty about it.

And he encounters the unknown and even the unknowable with tremendous courage, with great calm, with absolute trust, because he knows there is light in him and that is enough to guide him in every kind of situation.

Knowledge can give you expertise in a particular direction; meditation simply makes you intelligent. You can use it in any direction, in any dimension; it includes all, it is not exclusive, it is inclusive. And that gives totality to a person.

This is what is called wisdom in the scriptures. A wise man may not be so knowledgeable but he is always

Whatsoever he does has the imprint of intelligence in it It is immaterial what he is doing, but one thing is absolutely certain, that there will be intelligence in it.

My effort here is to give you as much sharpening as possible so your consciousness becomes like a sharp sword. And when that sharp sword is in your hands you can cut all the problems from their very roots in a single blow. That brings revolution in life, that transforms you and your vision. It gives you a totally new world because now you have a totally new consciousness.

[The logical or the lyrical -- man can choose either as his orientation in life. Osho outlined the difference.]

If one lives a prose-life then one lives in a very mundane and worldly way. Then one can succeed in having much money, power, prestige but inside one will remain empty and miserable and insane. One will only vegetate -- there will be no dance in life.

And you can see it: millions of people are living a prose-style of life simply for one reason, that all the others are living in the same way. It is easier to be part of the collective. To choose a poetic style means you are trying to be an individual, you will be living your life in your own way. And a life lived in one's own way is dangerous, it is insecure. For many reasons the masses will condemn it, because. poetry is not going to bring you power, money, prestige; it cannot fulfil any kind of ambition. But it will give you tremendous joy, it will make you radiant; you will start opening like a lotus, you will become a flower. You will enjoy life to the fullest, but it will be a life of interiority, of inwardness, of love, of music, of dance -- things which are not valued by the world.

The world values diamonds, the world values presidents, the world values Adolf Hitlers -- all kinds of maniacs. The world is not interested in poets, in - painters, in musicians, in dancers, in meditators. The world has all kinds of condemnatory names for these people. They seem to the worldly, vagabonds, hobos, useless, good for nothing.

One has to accept all this condemnation. If one wants to live a life of beauty and bliss one has to be ready to accept all these condemnations. One should not care at all. It does not matter what people think about you, what really matters is what is your own inner experience.

My sannyasins have to live like poets, poets of life -- non-ambitious, utterly egoless, non-political, non-worldly, but always in a kind of celebration that goes on. The sannyasin has to live his life as celebration and he has to die his death as celebration.

The day you have fulfilled these two conditions you have done the greatest miracle in the world.

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The Miracle

Chapter #30
Chapter title: None

30 August 1980 pm in Chuang Tzu Auditorium

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Video: No

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[One man's meat is another man's poison -- or, one man's truth is another man's lie. Truth does liberate, but only if it is your very own.]

Jesus' truth cannot liberate you, my truth cannot liberate you. If the bondage is yours, liberation cannot come from anyone else. If you are creating the chains for yourself, nobody can make you free even if freedom is imposed upon you.

In the first place, an imposed freedom is no freedom at all. Secondly, what will you do with that freedom? You will create more chains out of it. You will use your freedom to create new prisons -- that's all you can do.

Jesus' truth liberated him but it has imprisoned millions of so-called Christians. And the same is true about every religion. Gautam the Buddha is liberated by his experience. Now twenty-five centuries have passed; millions of people are simply creating chains, prison cells, out of the truth of Buddha.

It is true that truth liberates, but the truth has to be yours. Somebody else's truth is a lie -- a lie for you. So the question is not what is truth and what is untruth, basically the question is what is yours and what is not yours.

Now Christians are imprisoned in the church, Buddhists are imprisoned in their own philosophy, Hindus, Mohammedans, Jainas -- they are still imprisoned. Of course they have different kinds of prisons -- the architecture differs -- but it is immaterial whether the building is made with a different material, is of a different shape and size; the question is, are the people who live in it free or unfree?

How can a Christian be free? -- the first freedom will be freedom from Christianity. And the same is true about other religious and also about non-religious ideologies -- Communism, Socialism, Fascism, Nazism. It does not matter what kind of ideology you live in, every ideology creates a slavery.

Hence remember: truth is not something anybody can teach you, you have to discover it. And it is already there in the innermost core of your being.

Gunther means courageous spirit. The truth is there, but courage is needed to discover it. The coward is always hankering to be imprisoned because in a prison he feels protected, he feels secure. If you are a Hindu you are secure with millions of Hindus, you are not alone. If you are a communist you are secure, your ideology gives you a certain security. It is basically false because it is not your truth, but people live in lies.

Friedrich Nietzsche said, "Don't take lies away from people, because if you take all their lies away, how will they live? They will not be able to stand on their own. They need beautiful lies, they need great systems of philosophy -- which are all false but they give you the feeling that you have understood, that you know."

To discover truth courage is needed because you will have to renounce the lies: the lies with which you have lived for so long, the lies with which you are very much acquainted, the lies that you have taken up to now as being truth, the lies that have gone deep into your blood, into your bones, into your marrow. To reject and uproot all those certainly needs a courageous spirit.

Sannyas is only for the courageous. Religion is experienced only by very few brave people. Cowards only live in pseudo religious. They cannot live without a religion, and the pseudo religion comes cheap. But with me you have to gather your courage and you have to start destroying all your illusions, howsoever beautiful. Once all the illusions are destroyed, once you are disillusioned, truth reveals itself.

[To try and comprehend anything through the mind is like trying to collect spilt mercury. Osho talked next to Dhyan William, a psychiatric technician from America.]

The mind is always wavering -- that's its intrinsic quality. You cannot make it unwavering. It is just as a river flows; the very flow makes it a river. If you stop the flow it is no more a river, it becomes a pond, a lake; its quality immediately changes. It is a river only when it is moving.

Movement is mind's nature; hence you cannot come to any conclusion with the mind, you cannot resolve anything because by the time you resolve it the mind has moved. You were just thinking that you were coming closer to a conclusion, that now the decision is very close and suddenly you see the ground underneath you has slipped away.

Mind cannot be decisive; hence the system that depends on mind -- religion, theology, philosophy -- any system that depends on mind is bound to be wavering, hesitant. It is always a question of either-or, to be or not to be, an d you cannot decide. Even if you decide -- and one has to decide because situations in life demand decision -- a part of you has to be repressed.

If you decide to marry a certain woman, a part that was saying marry somebody else has to be repressed and that repressed part will take revenge sooner or later.

The moment you are bored with this woman the other part will start laughing at you and will say "Now

look, I have been telling you again and again not to be foolish, but you never listen -- now you are trapped." If you had married the other woman the same would have been the case, there would have been no difference: you would have become bored with the other woman and the repressed part would have said the same thing.

So through the mind there is no conclusion. Life sometimes needs decisions, so you have to decide, but those decisions are half-hearted, hence there is always guilt and always repentance. And one always goes on thinking "Why did I not do the other thing? Why did I choose this? For what?" And because you have not experienced the other path it remains just a fantasy, it remains beautiful. It becomes more and more beautiful as time passes by.

The only way to resolve this, the only way to drop this constant either-or, the only way to be whole-heartedly in something is meditation, because meditation takes you beyond the mind. Living in the mind you will always remain wavering; the moment you go beyond the mind all wavering disappears. Then there is simply resolution. Then there are no alternatives; you are absolutely free to choose but there is no question of choosing -- you can simply see what is right. Two plus two are four. Now what is the alternative?

As you go beyond the mind things become very simple: right is right and wrong is wrong. There is no hesitation; you have a clear insight. It is not a question of thinking, because transcending the mind means reaching a state of no-thought.

No-thought is clarity and thinking is always cloudy, muddy. You see only a little bit in fragments, and the scene is constantly changing so quickly, so fast, that it is impossible to decide.

Only meditators are capable of commitment, of resolution, of involvement. And those who can get totally involved in anything, they are the few blessed ones because they come to know the truth, the very secret of life. They come to know the joy, the eternal joy of existence. It is only to them that the miracle happens. Others only go on living in a very smoke-filled, cloudy world, groping in the dark, trying to find a way and never finding it. Their whole life remains a constant frustration. Ultimately they achieve only failure; they live in misery and they die in misery.

But the person who has been able to know something of meditativeness lives in bliss and dies in bliss. The moment your life and death both become a celebration to you, you have arrived home. That is the goal of sannyas.

[On the eighteenth of the month Osho spoke about how when you are in love everything appears beautiful, that love *makes* everything beautiful. He talked on that theme again tonight, and recounted a story to illustrate the point.]

The Sufis have a very beautiful story about a mad lover, Majnu. He fell in love with a woman called Laila. He was poor and the girl belonged to the richest family -- it was not possible that they would ever be able to be together. And in a Mohammedan country, even to see the face of a woman was difficult. It was impossible to meet her, to talk to her, to sit with her -- there was no question of marriage. But Majnu was so much in love that he became mad. For the whole day and night he was singing songs in praise of Laila and the whole town felt sympathetic because he was a very nice young man -- all loved him.

The strangest thing was that Laila was not a beautiful woman -- very ordinary, homely. Even the king of the country became very concerned because he heard this man crying and weeping. Sometimes he would pass by the side of the palace and he was always shouting "Laila, Laila, where are you?" -- asking the trees and the stars "Where is my Laila?"

The king called him one day and he said "I feel really sorry for you. And I know that girl -- you are far more beautiful than she is. She is just ordinary, very ordinary. He called twelve girls from his palace; he had many wives and so he told Majnu "You can choose any one."

In those days, in Mohammedan countries particularly, the woman was almost a commodity. In fact even today the same is the case.

Majnu looked into each woman's eyes and rejected everyone. He said "This is not Laila, this is not Laila, this is not Laila..." And the king said "You must be absolutely mad -- all these woman are far more beautiful than your Laila. I have seen her and I know her. I know her parents, I know her family. Forget all about that ordinary woman; choose any one from these. Or if you are not satisfied I will call many other women. In my palace there are the most beautiful women of the country. I have the first right to get hold of a beautiful woman wherever she is in my country, so you cannot find more beautiful women anywhere."

Majnu said "You don't understand. You cannot see Laila; unless you have the eyes of Majnu you cannot

see Laila. You have not seen her, only I have seen her. And I tell you, even her parents have not seen her. Only I have seen her because only I have loved her."

This statement is beautiful, tremendously significant. He says "I have seen her because I have loved her. And I love her -- not because she is beautiful; I fell in love first and then the beauty was revealed to me."

If you love, the whole existence becomes beautiful. To the lover all is beautiful; to the unlover nothing is beautiful. And if one settles for an unloving life then there are only dark clouds with no silver linings.

There are people who have changed the proverb; they say every silver lining has a dark clouds. Their whole approach becomes negative, and these negative people have been very dominant in the world for the simple reason that "no" is very ego-fulfilling. If somebody says "look at the beautiful moon," you can immediately say "Prove that the moon is beautiful," and he cannot. You can defeat him very easily because beauty cannot be proved. Somebody says "Look at the rose -- how beautiful," and you can immediately argue against its being beautiful and you will win the case!

"No" has one thing in its support, it can always win against "yes". But its victory is empty because the people who can say yes to life, who can love life, experience it, and the people who say no close their doors. They may feel very good that they have won the argument, but they have lost their life. And the person who has said yes may have lost the argument but he has won his life -- and that is real victory.

I teach my people to love because I know of no other magic. Once you know how to love you have the secret key, the master key with you; it can open all the doors of all the mysteries of existence.

Bliss is the easiest way to get to know god, Osho said some nights ago. And he said it again tonight to Anand Devam, pointing out that there are lots of ways to get high

Bliss may come through love, it may come through creativity, it may come through meditation -- there are thousands of ways for bliss to come to you -- but whatsoever the source and whatsoever the way, the quality of bliss is always the same, the fragrance is always the same. It is the fragrance we call god. It is far better to call it godliness -- that is the meaning of Devam, godliness.

In a blissful moment one does not need any proof that god exists, one does not even ask the question whether god exists or not. One simply knows, one feels it And the feeling is so total that it leaves no space for doubt. It is only the miserable who ask whether god exists or not. It is the most depressed person who denies existence to god.

My own observation is that the atheists deny god only because they have never experienced anything of bliss -- and they never will because now that they have denied it they will cling to their denial.

They have not seen the sunrise and they have also closed their doors and closed their eyes. With closed doors and closed eyes they are sitting in darkness and they ask "First prove that light is, then we will open our eyes, then we will open our doors, otherwise why should we open our doors, for what? First prove that light exists." How can it be proved?

The only way to prove it is to open your eyes. Bliss is nothing but the opening of the inner eye, the opening of the heart. It is just like a lotus opens and suddenly there is great beauty, great fragrance and from miles away bees start moving, queuing towards the lotus. Some intuitive force gives them the feel.

As your heart opens not only will you feel the presence of god, even others who are not stubborn, who are not stupid, who have not already decided without knowing anything that there is no god -- they will immediately feel something miraculous around you.

P.D. Ouspensky said, when he first saw Gurdjieff he saw him in a restaurant; Gurdjieff was sitting with few friends -- that was his usual habit, to sit in a restaurant and watch people. He would just sit in a corner for hours and watch people. He learned many things through that watching. It was a tremendous help for him later on when he started working on people, because he had watched all kinds of people.

He was sitting in the corner with a few friends when first Ouspensky saw him. Immediately something hit Ouspensky deep in the heart like an arrow. Very strange -- there was something around the man. And Ouspensky was not a gullible person; he was a great mathematician, a logician, a philosopher -- world -- famous, well-known. His greatest book TERTIUM ORGANUM was already published and translated in almost all the languages of the world. Gurdjieff was absolutely unknown, nobody had yet heard of him; people heard about Gurdjieff through Ouspensky. But something was there.

Ouspensky waited there for somebody who could introduce him to Gurdjieff. Then he saw a person who was going towards Gurdjieff's table and later on he caught hold of the man, because he knew him, and he asked "Can you introduce me?" The man said "It will be a difficult thing, very difficult, but I will try my best, because Gurdjieff meets people only when he feels that they have some great potential for growth in *this* life. He does not intend to work on people who will grow in some life in the future, then some other

master will take care. He is in a hurry, so he is very choosey -- but I will present your case."

For months Ouspensky didn't hear anything but what he felt -- something very mysterious that had never happened to him, something like love, like when for the first time one falls in love, a strange experience -- remained with him. But it was of a totally different dimension of love -- as if one has fallen in love with the soul of the other person... and not an ordinary soul; there was something luminous.

Ouspensky persisted, tried again and again. After six months he was able to meet Gurdjieff. And just a look into Gurdjieff's eyes was enough and the miracle happened! He forget all his fame, all his philosophy; he surrendered to Gurdjieff.

Gurdjieff said "Why are you surrendering to me? -- you are a famous man, well-known, I have heard your name, I have even seen your book. Why should you surrender to me?"

Ouspensky said "I am surrendering to the miracle of you, to the miraculous that surrounds you." Hence when Ouspensky wrote his first book on Gurdjieff he called it IN SEARCH OF THE MIRACULOUS.

He had travelled all over the world, he had even come to India. And the strangest thing was that he had gone around the world in search of somebody who had the secret and back home in his own hometown in Russia he met the person.

Sometimes it happens that you may miss just because the person is available. He must have seen Gurdjieff many times before but he had not taken any note of him. Going around the world, meeting many people, Ouspensky also became capable of seeing; some quality developed in him, some kind of intuitive understanding.

He met many beautiful people but nobody was absolutely satisfying to him, something was missing. Yes, there was a height, there was some understanding, there was wisdom, there was some power, but the miracle was missing: he could not feel the presence of godliness. He remained an atheist till he met Gurdjieff; the moment he met him all his atheism melted away, simply melted away. There was no argument against it -- the presence of Gurdjieff was enough.

That's what happens in the presence of a master. To be with a master is an art -- to be silent, to be available, to be loving, to be open, to be blissful, to be meditative -- and then suddenly one day it transpires.

The Miracle

Chapter #31
Chapter title: None

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ShortTitle: DDMIRA31
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[You can only perceive bliss when your vision is clear of the blinkers of the mind -- this was the message in Anand Karin's name.]

Pleasure is of the body, happiness is of the mind, bliss is of the soul. And the soul means your whole being. It contains pleasure, it contains happiness and it contains far more. It is not that pleasure is denied, that happiness is rejected; they are part of it but very small parts. It is like a vast sky which contains all nuances of joy, from the body to the soul

And Karin means purity, cleanness, clarity, spotless clarity, crystal-clear. Bliss is possible only when one has such a clarity that nothing comes between one's vision and existence -- no cloud, no smoke around... and the mind is just smoke. It is nothing but clouds.

Mind keeps you unaware of the sun, unaware of the source of light. It is like a rainy day: the whole sky is covered with clouds. And remember, the clouds are momentary -- they come and go -- but they can cover the eternal. The sky is always there, forever. The clouds come and go, the sky never comes and never goes, but the momentary has the quality of covering the eternal.

All thoughts are momentary, they come and go. No thought remains forever, no emotion remains forever, no mood remains forever, but they have the quality of covering the eternal.

It is because of thoughts, desires, memories, that one remains unclear. The very essential core of sannyas is to attain to such a deep clarity that no thought hinders you, no idea comes between you and existence. When you meet existence face to face, with nothing interfering, there is bliss. One suddenly feels one has come home. Nothing is missing, nothing is lacking, all is fulfilled.

That is the moment when one touches the highest peak of being, of bliss, of benediction.

[Misery exists because of man's many-mindedness, Osho told us.]

Man is never one organic unity, he is almost like a crowd. He is multi-psychic -- many minds, many desires, and all those minds are fighting with each other for domination, all those desires are competing with each other. And the crowd is constantly in a turmoil.

Gurdjieff used to say that man has many selves, small selves, but no real self, no real centre. And all these fragments, these small selves, these tiny egos, go on rushing in different directions; hence the whole of life is wasted in just keeping oneself together. Otherwise one would start falling apart like Humpty-Dumpty.

Bliss happens when you become integrated, when you become like a garland. When a thread, a hidden thread, runs through all the flowers they become a garland. Otherwise you can heap the flowers together but they are all separate, they have no integration, they are not part of one whole. The garland is a beautiful symbol for integration.

We have all that is necessary to become a real man, an authentic individual. All that is missing is a thread that can join them all together. Sannyas is that thread. Any commitment to transform oneself becomes the thread. The moment you really and totally commit yourself, the moment that you decide to become a new being... that very decision starts changing you. In that very moment a miracle has already happened. Suddenly you have a sense of direction and all those tiny selves, small egos, are no more quarrelsome, no more in conflict; they all stand in a queue. Once a great decision has settled in you they all fall in line.

It is just like a small school where the master is not present and all the children are doing all kinds of things -- shouting, jumping, beating each other, fighting; it is a mess. But the moment the master enters suddenly a silence falls over the place. All the children are sitting in their places, at least *pretending* to road and write; all of the noise has disappeared.

The same happens when a great decision is taken. All these small conflicting selves suddenly realise that now the creater self has arrived, the beginning has happened, the first flower of spring is there. Spring is not far away, it is on the way; the first indication has come.

Sannyas is the beginning of a great journey of immense experiences -- in fact a non-ending journey because every day you will see new doors opening. And they go on opening, it is inexhaustible. Existence is infinite, so we can go on exploring it. We never come to a point where we can say now the journey is finished. Every day the journey becomes more and more rich, every day it starts taking on new dimensions, new altitudes, new heights, new depths -- but it never ends.

That is the beauty of it, it begins but it never ends.

The Buddha is reported to have said that the world never begins but it ends. Nirvana -- his word for god -- begins but never ends. And both together become the circle. The world never begins, it has always been there, beginninglessly there, but it ends. It ends the moment you enter into meditation. It ends, it is finished for you; that chapter is closed. Then god begins but god never ends. Both together make the whole of existence.

Hence I am for both. One need not renounce the world. One simply needs to enter into meditativeness and the world ends by itself. And when it ends by itself there is great beauty, there is grace. It simply disappears like dewdrops evaporating in the early morning sun. And then what is left is a totally different phenomenon. One has not even dreamt about it.

So become a garland, become a meditator, because I don't teach anything else. My sannyas is synonymous with meditation. Everything else is non-essential; the essential is meditation, silence, thoughtlessness, awareness. And all these things are possible if your decision is total.

[Much of what Osho said to Dhyanprem about meditation and love he has said earlier this month. He did bring up one point which I've not heard him talk of before:]

The synthesis brings something new into existence for which there is not yet any name; hence I have to use two words "dhyan", "prem" -- meditation and love. There is no way, not a single word in any language, which can express that ultimate unity because in fact it has never been tried.

There have been meditators but they were sad. You can look at Christian saints and pictures of such long faces that one would not like their company at all.

Bertrand Russell is right when he says that if these Christian saints are in heaven then he would prefer hell. Any intelligent person would prefer hell. If I am also convinced that these Christian saints are there in heaven then I will take my sannyasins to hell. That is far better. At least we will have good company!

Meditators have failed -- the world has not been transformed -- and lovers have never boon able to take off from the ground. Our love is like an aeroplane which is being used as a bullock cart. It can rise -- of course you can use it as a bullock cart, but it can rise high into the sky. They cannot rise by themselves, neither meditation nor love, but when both are together, so deeply together, that they become one entity. That brings god to your door -- you need not go anywhere in search of him.

[Meditation and love together can be the womb that will birth the new man, Osho went on to say, and outlined what our part in the conception could be. First he talked about love, about how we think we so we don't bother to seek to learn it.]

One of the very fundamental illusions of humanity is that everybody thinks that he knows what love is; hence nobody discovers it Everybody assumes that they know what love is, hence there is no need to learn, no need to seek, no need to experience. And because of this, love is missing from the world.

There are lovers and no love. Parents pretend they love their children, children pretend they love their parents, husbands pretend, wives pretend -- pretensions and pretensions... And it is not that they are doing it knowingly, they may be completely unaware of the fact. But the root cause is... If everybody was told from the very beginning that love is the greatest art in life because it is the greatest magic, the most miraculous phenomenon.... You cannot take it for granted, you have to explore it, you have to go deeply into it, you have to learn its ways. It is an art.

People learn painting for years; then too, only in thousands of painters does one become a Picasso. People learn music for years and then only once in a while is there a Yehudi Menuhin or Ravi Shankar. If people start exploring love then there will be a few great lovers. Their very presence will enhance the whole existence and everybody will become at least a little bit loving.

And my observation is that painting is a talent so all cannot be great painters. Music is a talent, inborn, so all cannot be great musicians. The majority of painters are bound to remain only technicians not real creators. And the same is the case with music and poetry and literature and all dimensions of creativity. The majority are bound to remain only technical; they know the technique but they have no creative vision.

About love things can be different because love is not a talent but everybody's potential. Hence ultimately it is possible that the whole of humanity can come to a height of love. In fact on that day only will the real humanity be born. We are still living before the real event. It has not yet happened.

Somebody asked Bernard Shaw "What's your opinion about civilisation?" He said "It is a good idea but somebody has to do it -- it has not happened yet."

My sannyasins have to begin a new era. It is not only a question of individual transformation because when thousands of people become meditators and lovers it is bound to affect the whole energy pattern of humanity. Down the centuries it has been experienced again and again that if in a village of one thousand people even one person is a real meditator, the whole quality of the people changes.

Man has come to this state not because of the greater majority but because of a few people like Jesus, Buddha, Zarathustra, Krishna -- just because of these few people. With each Buddha, with each Christ, with each awakened soul, humanity takes a step higher.

But if it can happen -- and it can happen -- that thousands of people become awakened, then the whole humanity will have a quantum leap. That's what I call the beginning of the new man.

My effort here is not just to help individuals -- obviously that's what I am doing -- but deep down it is an

effort to create the situation, the background the essential context in which a new man can arise with love in his heart, with light in his soul, with intelligence, with awareness, and can transform the whole earth into a paradise. That miracle is possible. In fact it is only possible now -- it was never possible before -- because we have come to a certain stage of growth. Man is no more childish, he has come of age.

But great effort is needed. One needs to put one's total energy into it Put your total energy into giving yourself a rebirth. And it will not only be a rebirth for you, it will be helping the whole humanity. To me that is true service.

[Then Osho proceeded to describe the situation of most of us regarding love. It seems we have a long way to go; on the other hand, we couldn't be in bettor hands than his!]

Love can be animal, human or divine.

Animal love does not care about the other at all. It is absolutely selfish; one uses the other only as a means. If you see animals loving each other you can observe it -- it is a well-known fact -- that once they have made love, they part without even saying a thank-you, without even looking at each other. There is foreplay but there is no afterplay. Before making love there is foreplay because you have to persuade the other, seduce the other, but after making love all is finished.

And the same is true about the majority of human beings, there is no afterplay. You are very polite and loving to the woman before making love; once you have made love, you turn over and go to sleep. This is animal love; the other is being used. And the woman also knows it, so she uses you. She will say that she has a headache today, that she is not feeling well. But on payday she never has a headache -- never, it never happens!

When you come home on payday she is as beautiful as she has never been -- so young, so fresh -- and she gives you such a hug. You know the hug is not given to you, it is given to your money. Your heart is breaking but what to do? The first thing she will do is to take the salary envelope and then she is finished with you!

When she needs you she is very loving, when you need her, you are very loving -- but nobody seems to care for the other. This is animal love. The other is used as a means.

The moment you start respecting the other and you don't use the other as a means -- rather than using the other as a means you start sharing your energies together, meeting on equal terms and being respectful because the other is a person not a thing -- love takes on a new height; it becomes human.

Very rarely, only once in a while, can you see human love. And unless there is human love, human beings are not human beings; they only appear to be human beings. They are still in the jungle, still monkeys.

Charles Darwin is very much deceived in thinking that man has evolved. Who says so? Look... just make a small window in the head of a man and look inside; the monkey is there, jumping from one branch to another and doing all kinds of acrobatics. It is just that the body is erect; man is no more jumping from one branch to another physically, but psychologically he is still a monkey.

And I have heard monkeys chatter among themselves, they think man has fallen -- of course, he has fallen from the tree! And they seem to be far more right than Charles Darwin -- what kind of evolution is this? Can you fight with a monkey? Impossible. You will find yourself very weak.

If suddenly in a lonely jungle a monkey comes, then you will know who is evolved. The monkey is in every way stronger; you have lost strength. His agility, his dynamism -- you have lost some skill that he knows. Jumping from one tree to another is not an easy job. Try it... and you will have a million fractures!

So monkeys don't think it is evolution; it is involution, man has fallen. But just because we have got a human form we feel very happy that we are human beings and that god has made man in his own image.

This man... if this man represents god's image, then even god is not worth anything, then he has no value. If this is the image of god then it is better to be finished with god.

Only when human love arises in your heart is the real human being born. What to say about divine love? Even human love is not easy, but the ultimate goal for sannyasins is to go even beyond the human love.

In human love you respect the other, but the other remains the other. There is a gap, there is a distance. In divine love there is no distance, no gap. Two persons melt and merge into each other; they become one organic unity, two bodies, one soul. Then love is divine.

And that is the experience that gives you the proof of god's existence; when you have experienced it with one person you know that now you can melt with the whole. You know the art, you have learned it; you can now melt with the whole universe and become one with it.

That is prayer. Not the Christians and Hindus praying in their temples -- that is not prayer. Prayer is the ultimate state of love, the fragrance of that ultimate state, the fragrance of the flower of divine love.

[Then more on love to Satprem. Her name means true love, Osho told her. Our love is only so-called love, he began.]

It has many other things in it which are far more predominant: jealousy, possessiveness, domination -- all kinds of ego numbers. And ego is the most poisonous thing for love. Love is very delicate. Ego is like a rock and love is like a rose flower. If you hit a rose flower with a rock nothing will happen to the rock but the rose flower will be gone.

Remember it as something fundamental, that the higher, is always fragile, the lower is stronger. The higher is bound to be delicate.

Now, if there were a wrestling match between Gautam Buddha and Mohammed Ali, everybody knows who would win. Mohammed Ali is just a rock, Buddha is a rose flower. The higher can easily be destroyed by the lower, very easily; hence the higher has to be protected.

Love is the highest flowering of human consciousness; it is the lotus of your inner being. We in the East have called it the one-thousand-petalled lotus. One thousand represents its multi-dimensionality; it contains the whole universe. That's what Jesus moans when he says god is love.

The old Jewish concept of god was of a very demanding, dictatorial type of god who demanded your total allegiance, or regarded you as being inimical to him.

Now this is the way fascists speak, communists speak. This is a very chauvinistic way of speaking: "If you are not with me then you are against me... as if there is no third alternative. One can simply be neither for you nor against. But no fanatic leaves a third alternative; every fanatic says either you are with him or you are against him. He lives in an either-or world. He does not believe that there can be many more possibilities, that life can be a spectrum. That is beyond his vision.

Jesus changes the whole idea of god, he makes him love. But love has to be authentic. Once love is authentic you have entered the shrine of god. And for love to be authentic one has to be very alert not to let it be destroyed by the lower instincts -- jealousy, possessiveness, domination. These are very low phenomena, rocklike. So unless one is continuously aware, cautious, one will not be able to grow the rose.

But if one is cautious none of these rocks can do anything. In fact they can be arranged in such a way that they can give a beautiful context to the rose.

There are Zen gardens where rocks are used with flowers, arranged in such a way that the rock enhances the beauty of the flower, the flower enhances the beauty of the rock. They are in an attunement, they are no more enemies.

When love is protected from the lower instincts and the flower opens up you can even use those lower, rejected things in a beautiful way. And that is the greatest art. Nothing really has to be thrown out, everything can be used; but first there must be the higher value. Only with the higher value can you use the lower in a meaningful way, in a new symphony.

If the higher is missing then the lower cannot be used in any symphony; with the higher even the lower becomes higher. But first and foremost is the high value.

My sannyasins have to learn the ways of authentic love. Don't demand anything, don't desire anything out of love, don't ask anything in return of love -- let it be unconditional. And be thankful if it is accepted by somebody, be grateful. Feel obliged that your love has been accepted, that your love was worth accepting, that the person was generous, that he opened his heart to your heart, that he has given you a new glimpse, that to you he became a mirror in which you could see your love growing.

Each sannyasin has to become an authentic lover. Authentic love brings freedom, pseudo love brings bondage. Beware of pseudo love! People are dying under the weight of pseudo love.

[Osho's concluding words tonight were about meditation. He said meditation is fun -- yet he left a few of us with tears in our eyes.]

Meditation should not be a serious affair. The so-called meditators all over the world tend to be serious. They think they are doing something holy, something spiritual, something extraordinary. And the moment this happens to you your ego starts being exploitive. Even your meditation is exploited by the ego, you start feeling holier-than-thou. And that destroys your meditativeness from the very beginning.

My approach is totally different to what the approach has been for centuries in the world: meditation has to be taken as fun. Nothing is holy in it. The whole existence is holy, so why call it holy specially? To play

is holy, to laugh is holy, to love is holy. If everything is holy then there is no need to call anything especially holy; *all* is sacred because only the sacred exists. So there is no need to make any categories of the sacred and the mundane. I don't divide existence into two because once you divide existence into two *you* are divided, *You* become split. I take the whole existence as one.

Meditation is fun, joy, a song, a dance, a celebration. Once you start looking at meditation in this way things will be very easy. You will slowly slip into meditation without any hindrance from the ego, you will never become holier-than-thou.

That is the ugliest thing in the world. That's why to me the so-called saints seem to be the ugliest people in the world, and the most stupid too because they were trying to go beyond ego and they are caught by the ego in such a subtle trap that they cannot even see it.

My sannyasins have to be very ordinary, nobodies. And if one can be just ordinary the extraordinary has happened. If one can be just nobody then the miracle has happened because that is the greatest thing that can happen to somebody. Feeling nobody, a nothingness pervades you, and that nothingness is the secret of the miracle. And then there are many songs out of it, many many joys out of it. All the mysteries are yours, all the ecstasies are yours. The whole universe belongs to you. Suddenly you are not an alien, not a stranger.

This is our home. Herenow is paradise -- this very body, the Buddha and this very earth, the lotus paradise.

Nirvana now or never

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Swami Anand Peter. Anand means bliss. Peter literally means a rock, but symbolically it means eternity.

The rock represents the unchanging element. Ordinarily everything is changing, constantly -- even rocks are changing. So it is only a metaphor, but it has great significance.

Man can live either in time or in eternity. Both alternatives are open because there is nothing like destiny, nothing like fate. Man is freedom: he comes without a fate. The future is open, always open; it is not determined when you are born -- each act determines it. In each act is your choice, and each step you can change the very direction of your life.

Millions of people live in time, for the simple reason that they are born in a crowd which knows nothing of eternity. Their parents have lived in time, their teachers have lived in time, their leaders have lived in time, the whole society around them lives in time, between birth and death; hence every child starts imitating. That's the way the child learns, but that's also how he becomes conditioned.

It is rare phenomenon to get out of the rut of time, only a few people have managed up to now. Not even all the names which are thought to have escaped, not all the so-called saints and mahatmas and sages, not more than one per cent of your so-called saints, have been able to escape from the prison of time. Although it creates much misery its walls are very invisible; hence there is a desire and longing to get ride of the misery, but you need great intelligence to see that the misery is bound to be there if you choose time as your lifestyle. Time means change -- and when everything is changing you cannot cling to anything, you don't have any support, no security. There is no earth underneath your feet, you are on shifting sands; hence one feels afraid, worried, anxious, and all this becomes the root cause of one's misery, despair, hopelessness.

But there is a way, and the way is not to fight with misery, the way is to get out of the wheel of time. In a way it is very simple, but sometimes the simplest thing, the very obvious thing, is missed because it is too obvious and our eyes are searching for something great, something far away -- and it is very close by!

Everybody has been told that time consists of three tenses -- past, present and future -- and that is absolutely wrong; time consists only of past and future. The present is a penetration of eternity, the present does not belong to time; it is transcendental. To live in the present is to get out of time, to be herenow, totally herenow, is to be out of the wheel. And the miracle is that the moment you are out of time you are out of misery. Misery is a by-product of time and bliss is a by-product of eternity, of timelessness.

And one can decide to move into eternity any moment, because it is always there. In fact the past is never there but we cling to it, the future is never there, but we cling to it; we cling to non-entities. And because both our hands are clinging to non-entities we miss exactly what is in the middle of both: the present, the real, the existential. And both our hands are full: one hand is full of the past, the other is full of the future. A part of our being is full of memories, another part is full of fantasies, dreams, projections; and between these two is the very subtle and delicate moment. It is just like a rose flower -- crushed, missed. Meditation simply means not to miss it, to get in tune with it.

Slowly, slowly empty your hands of the past and the future so you can be full of the now -- and that is transformation. It brings immense bliss, infinite bliss. It opens the doors of the divine.

Sw Anand Erhard , Anand means bliss. Erhard means noble.

Misery always makes a person mean. A miserable person cannot be noble -- that is impossible. He has nothing to be noble for, he has nothing to share.

Misery maketh man mean.

He is just a black hole. He sucks people. Even his presence is enough to make people sick.

The miserable person goes on creating around himself a dark aura of misery, and because he is miserable he cannot forgive the world. There is no question of being grateful to existence; he cannot even forgive it. And I can understand. Why he forgive it? He is just a victim of unknown forces, he has been thrown into existence without his consent. Nobody has ever asked him. One day suddenly he finds himself here, surrounded by misery -- not only on the outside but on the inside too. He goes on living because he cannot gather enough courage to destroy himself, but he fantasizes destroying himself.

The miserable person also lacks courage. The reason is very clear: the miserable lacks courage because he hopes "Tomorrow, things may be different -- don't risk everything, wait for tomorrow! Who knows? Things may change, life may become beautiful"; hence he cannot risk, he cannot gamble. Only a blissful person can risk and gamble because he knows "What more can there be tomorrow?" He knows it cannot be improved upon, so there is no fear in risking it.

The miserable person cannot gather courage so he lives but his life is just flat, dull, dead. He cannot love, he cannot sing, he cannot dance; at the most he can only pretend. Even his pretensions cannot be very deep. Anybody who has a little bit of intelligence can see behind the mask. It is very easy to see tears behind people's smiles; they are smiling just to hide their tears -- there is no other reason. They are afraid if they don't smile they may start crying.

But up to now all the so-called religions have been praising poverty and misery. They have been calling the poor, the children of good, they been saying that the people who are exploited, oppressed will be rewarded greatly in heaven. This was just opium to keep them subdued, to make their lives a little more comfortable, a little more cosy. The so-called religions have been giving consolations to people, not revolutions.

That is not my function at all. I don't console anybody, in fact I do just the opposite: I tale away all your consolations, because your consolations are taken away and you are shown where you really are, there is no possibility of your ever becoming blissful.

Bliss is possible, but the misery has to be understood, not avoided, not escaped from, not rationalised away, not put into beautiful words, not hidden behind esoteric jargon. It has to be seen in its utter nudity. It hurts in the beginning, but only in the beginning. It is bitter; but once you see the point that if you really want to get rid of it, you have to understand the roots of it, the causes of it -- why you have chosen it, why you have become miserable... And once you see exactly the reasons of your misery it starts disappearing. It is almost like magic, you need not do anything to make disappear, you have just to see clearly. Your perception has to be absolutely clean, innocent, direct and penetrating.

When you have seen misery to its very core, suddenly you are out of it: the very seeing is freedom. And then bliss arises -- it is your nature. Misery is imposed from then outside, it is something learned; bliss is not learned, it is an explosion. It is finding your own inner sources of life, love, light.

When there is bliss there is dance, there is celebration -- and that dance makes one noble. And when you are so full naturally tend to share, for no purpose at all -- just for the sheer joy of sharing. when you have too much you want to give it. In fact one has to give it, otherwise it becomes a burden. When the flower is full of fragrance the fragrance has to be released to the winds. It is not a loss to the flower; it is a fulfillment.

Nobility has nothing to do with character; it has something to do with blissfulness. Nobility has nothing at all to do with birth -- because even kings are miserable, more miserable than anybody else. They are rich beggars, that's all, having beautiful facades, but behind the facades are all kinds of uglinesses.

Bliss is the only quality out of which nobility arises. Nobleness simply means the joy of giving, the joy of sharing, without even making the other feel obliged -- that is nobleness. You give and you also thank the person who has accepted your gift -- that is nobility. You thank him because he could have rejected it. He has been really good to you in that he accepted your gift, in that he heard your song, in that he paid a little attention to you, in that he received your love with welcome; in that when you had so much to give he has not closed, he was open, available. He danced with you, he laughed with you -- you are obliged!

When this process is triggered in one's being one starts feeling obliged to the whole existence: to the trees and to the rivers and to the mountains and to the stars. To me this is religion -- not going to the church or to a temple or to a mosque, not reading the Bible or Koran or Gita, not worshipping Krishna, Buddha, Mahavira, but getting into a deep , loving relationship with existence, offering oneself totally to existence. That is the only prayer I know of, and that's what nobility is all about.

Swami Anand Neil: Anand means bliss. Neil means a chief.

Life ordinarily is very competitive: everything on the outside has to be struggled for. You have to fight tooth and nail only then can you reach the top, then you become a chief. It is ugly. So all chiefs are really nothing but mischiefs! (laughter)

But the inner world has a totally different quality. There is no competition because you are alone; there is nobody else to compete with, there is no struggle. Everything happens very easily, in a relaxed manner. And bliss represents all the inner qualities.

Love is love only because it is part of bliss. If love were not part of bliss nobody would ever hanker for it. Love is not loved; it is the bliss in love that is loved. Who would care about freedom if bliss were not in it? Because freedom and bliss go together, they are inseparable, that`s why freedom is desired. Who would even search for god? Who would care? For what? If bliss were not in the very experience, in the very search, in the very encounter with the divine. So bliss represents the whole spectrum of all inner qualities.

And one can become an emperor without any fight with anyone, without taking away anything from

anybody, without interfering in anybody`s territory. If you want more money then somebody will have less. But if you want bliss, nobody will have less; in fact, on the contrary: if there is a blissful person the possibility for every human being to be blissful increases. The very presence of a blissful person raises the whole level of consciousness in existence.

A single buddha becomes a tremendous step in evolution. It is not only his own consciousness that reaches a higher peak, with him the whole humanity, knowingly, unknowingly, goes ahead. The moment a person becomes blissful he loses his ego, he is no more separate. His being is not his any more, it becomes part of the whole. It spreads all over existence.

When a man like Buddha or Jesus disappears from the body then he is everywhere, then the whole space is his home and his presence everywhere certainly affects the very quality of life in existence.

Think in terms of the inner kingdom and there it is good to be a chief, to be a king, or be an emperor, to be the first.

Jesus says "Blessed are the meek for theirs is the kingdom of god". He is talking about the outside world to make you aware that it is better to be meek, to be humble, to be the last rather than to be the first. But that is only half of the story: the other half has to be remembered. The other half is: Blessed are the blissful, blessed are the kings of the inner world, blessed are those who are the first in their subjectivity, who have reached to the highest peak, because theirs is the kingdom of god."

On the outside it is good to be the last, but it is not good to be the last in the inner world. To be the last in the world and to be the first in your being are perfectly in tune with each other -- two sides of the same coin. In fact those who have no inner integrity, those who are really suffering from some inferiority complex want to be powerful in the world through money, through prestige, through respectability, through politics. These people are all suffering from an inferiority complex. The whole of politics is rooted in an inferiority complex. In that way Jesus is perfectly right: "Blessed are those who are meek" -- because they are not suffering from inferiority complex (laughter). Jesus did not say that (laughter) because he knew nothing about the inferiority complex -- but I can say it, and I can say on his behalf!

In the inner world just the opposite is true: be blissful and you are an emperor, be blissful and everything else that you have ever desired follows like a shadow to your blissfulness.

Blissfulness is the very key that unlocks the door to the kingdom of the beyond.

Ma Anand Saroja. Anand means bliss. Saroja means a lotus flower.

The lotus flower is the most beautiful flower in the East; hence we have chosen it as the ultimate expression of the unfolding of human consciousness. Human consciousness when in blossom is as vast as the whole universe, not a bit less -- maybe a little more but never a bit less.

Human consciousness closed is like a seed; open, it is like a lotus flower. We have called the inner lotus, a one-thousand petalled lotus; one thousand in the East represents infinity.

When consciousness really comes to its total flowering then stars are within you, then the whole sky is within you, then you are no more confined in the body, in the mind, in the thoughts, in the feelings, in the moods -- you are not confined at all. And since the ancient-most days this freedom has been the goal of all true seekers. Of course there have been very few true seekers, because to be a true seeker a certain quality is needed which is missing -- missing because we are not trained for it. We are trained for the marketplace, we are trained to be businessmen, we are trained to be calculative, to be cautious, or be always suspicious, doubtful, because that's how the marketplace functions. But there is a beyond too: beyond arithmetic, beyond calculations, beyond the way the marketplace functions.

It is not logical, it is closer to love. It is not mathematical, it is closer to music. It needs the heart of a gambler, only then can one open up, because to open up is dangerous; you become vulnerable. The coward cannot open up: he remains closed, he remains always hiding. He is always armoured, he has created a certain armour around himself -- very subtle. These people miss the joy of life, they miss the very flavour and the fragrance of life.

Sannyas is a risk. It is the way of the gambler is the way of the drunkard. It is only for those few who are ready to go into the uncharted without any map, not knowing whether the other shore exists at all or not. In fact they are not concerned. The journey itself is so beautiful, each step on the journey is so ecstatic, who cares about the goal?

A sannyasin lives life moment to moment, as if this is the goal, as if this is the end. He lives with totality, intensity and passion. And when each moment is lived with totality, intensity and passion, the heart opens like a lotus.

Ma Anand Sarod. Anand means bliss. Sarod is an eastern musical instrument, one of the most beautiful musical instruments. it represents music.
The state of bliss is a state of inner music, accord, harmony.

Man ordinarily lives in deep discord. He is divided in so many fragments, and each fragment goes on trying to dominate all the others; hence there is great politics inside. The body tries to dominate the whole, the mind tries, the heart tries. And it is not so simple either, because mind is not one mind, there are many minds -- it is a crowd, and each mind tries to dominate. The heart is also not one -- there are so many feelings and moods, and every felling and every mood tries to be on the top. The body itself is not one, it has different divisions.

When you are eating food the stomach says "Enough!" but your tongue says "No. A little bit more. The ice-cream is so good!" (laughter) The stomach goes on crying "Stop!"

If you listen to the body you will find there are many voices. When you want to sleep a part of your body says "Get up! It is time to get up, and I am perfectly refreshed and there is no need to lie down." The other part says "A little bit more. Just five minutes..." (laughter) And this trick if five minutes works on almost everybody! (laughter) I have observed many people: it is always five minutes. But then after five minutes again it is five minutes.

The body is divided, the mind is divided, the heart is divided -- it is really a miracle how people go on carrying themselves together! Everybody is a humpty-dumpty (laughter). And who has put these people together? It is really strange to see that people are going with all parts together. Otherwise it would be more logical: one leg going to the north, one leg going to the south, the head going to the east and the heart going to the west, and all saying to each other "See you soon!" (much laughter). That would be far more natural. Maybe it is just the skin that keeps you together; because everything is inside the bag and there is no way to get out -- the whole credit goes to the skin! (much laughter) This situation is bound to be very noisy and chaotic -- and that's what people are, a chaps.

When I say bliss is harmony I mean that we have to bring all these warring, conflicting camps together. We have to make an orchestra out of them. And when they all are playing together as if they have fallen into a deep organic unity, then life for the first time has meaning, for the first time it has a subtle significance. For the first time one starts feeling "We are not accidental." One can call it inner harmony or one can call it bliss -- it is the same.

Sannyas is the art of creating this orchestra. So my work consists of working on your body, on your mind, on your heart; first separately and then on all three dimensions together so that the fourth dimension can be created in you, or, can be discovered. Once the fourth dimension is discovered you have arrived home.

Nirvana now or never

Chapter #3
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Swami Dhyan Apurvo. Dhyan means meditation. Apurvo means unique.

The experience of meditation is only unique experience in life. Everything else is repetitive. Meditation is never repeated, because it is forever. Once it happens, it remains -- there is no way to fall out of it. One can fall on love, one can fall out of love; one can fall in meditation, but one cannot fall out of meditation. The reason one cannot fall out of it is because the moment you fall in, you disappear -- there is nobody to fall out, nobody remains to fall out.

Meditation means the disappearance of the mind and its centre, the ego; hence all other experiences, howsoever beautiful they may be, become repetitive. And anything that is repeated loses blissfulness, it loses newness, it loses youthfulness, aliveness -- slowly slowly it becomes flat. The peak that was once there in the beginning disappears. Then one can go on repeating it in the hope that the same thing will happen again, but it is not possible.

Repetition is mechanical, and our whole life is mechanical. Your love, your hobbies, your work, your relationships, your friendships -- yes, they give a certain pleasure, a certain happiness, but the honeymoon is soon over. And then a great frustration sets in, a tremendous hopelessness, because one cannot see why the joy disappeared: "I am doing the same thing, everything is the same, and yet nothing is the same."

In fact the moment you repeat something, even a second time, you are already losing ground because now you know what it is. When it happened for the first time you were in for a great surprise; that element of surprise was very essential in the joy. Now there is no surprise. It is like going to see the same movie again: now you know all the sequences -- from the very beginning, you know the end, you know what is going to happen next. There is no excitement, you cannot even pretend that you are excited.

It is like listening to the same joke: the first time it really triggers laughter. The reason is surprise. The whole art of a joke is that it takes a sudden turn, ;the punchline is a sudden turn. You were expecting a certain logical sequence and then it takes such an absurd turn that you could not have imagined it. That very shock releases your tension. You were becoming tense: "What is going to happen? What is going to happen?" You were coming to an inner climax and then, suddenly, what happens is so unexpected that you cannot do anything else but laugh -- laugh at the whole ridiculousness of logic -- because life always takes such turns. But listening to the same joke again cannot be the same. How can it be the same? -- you know the punchline already. In life everything turns out to be a repetition of the same joke; hence people live utterly bored.

This is unique about meditation: only the person who knows meditation is never bored. Then it is impossible for him to be bored, because meditation is the disappearance of your personality, of your mind, of your thinking process. It is falling into such an abyss that the deeper you fall, the less you are. A moment comes when you are no more -- and when you are no more you come home.

That state of nothingness, nobodiness, is meditation. Hence I don't know any other experience which can be called unique, *except* meditation. And the real seeker will search for this unique dimension because only this can be a fulfilment. Unless one finds a source of joy that is infinite, inexhaustible, one cannot be contented, one cannot be at ease with existence. And to be at ease with existence, to be utterly relaxed and at ease with existence, with no conflict, no anguish, no desire to be victorious or to be the first -- all that nonsense is gone, one is simply enjoying of being a sannyasin.

With nothingness inside, outside you gain the whole universe. The moment you are no more, the whole belongs to you.

Ma Dhyan Gandharvo. Dhyan means meditation. Gandharvo is an eastern metaphysical word -- part of religious mythology, but significant. The gandharvas are the celestial musicians, the musicians who play for god. Gandharvo means the ultimate musician, whom there is no surpassing.

Meditation is the ultimate music. It is the music which is not created by any instrument, it is the music that arises in your silence. It is the sound of silence. It is the harmony that is hear when all noise has disappeared. When the mind with its thousands of voices is gone and your inner space is utterly empty, silent, still, that stillness itself has a tremendous music to it. And out of that music is all creativity, true

creativity.

Ordinary creativity is out of the mind. Then one can compose a poem, one can paint a picture, one can do a thousand and one things; but because they are done by the mind, they are more or less compositions rather than creations. The mind always gathers things from everywhere and goes on trying new combinations. Certainly the new combination looks as if it is something original: it never is, it is only a new combination.

But there is another creativity that comes from the silence of meditation, that comes from the music of your inner space. It is not done by you, you are not the doer. The mind is a doer; meditation is a state of non-doing, it is effortlessness, but out of that non-doing great things have come into the world. All that is truly beautiful -- if may be painting, it may be poetry, music or architecture, sculpture -- has come not from the mind but from meditation. Meditation is just the opposite of mind, it is the absence of the mind. And when something comes spontaneously out of you, without any effort on your part, it has a beauty of its own, a grace. It has the touch of the beyond, a ray of the divine is present in it.

My sannyasins have to be creators, not through the mind but through meditation. And it comes of its own accord, one need not even think about it. So I don't teach creativity, I only teach silence. And then out of that silence much creativity comes. One is surprised oneself at how much one was carrying in one's being, unexpressed, at how great was one's potential. When one comes across it one cannot believes it!

My observation is that everybody is a born genius, but very few people have been able to discover it. And the people who have discovered it are the people who have known moments of silence in some way, either accidentally, as with scientists, poets, musicians, painters; or deliberately, as with the mystics. For a poet it is just accidental to feel silence. He does not know how it comes, when it comes, why it comes and why it disappears. He has no understanding about it. It is something mysterious that visits him, overwhelms him, and in those moments of silence, poetry starts flowing, songs arise and he can see that they are not coming from him, they are coming from some other source. That's why Mohammed says that the Koran is not *his* creation, it has come from god. The Vedic seers say that god has created the Vedas, and the same is true about all the religious scriptures: they all say god has created them. That is just a way of seeing it.

The scientific fact is that it was coming from some unknown source, it was not coming from them; naturally they called that unknown source god. But I don't call it god. That unknown source is your real being, your authentic being. It is *really* coming from you. When something comes from the mind it is not from you because mind is all borrowed; it is information, knowledge, education. All that has been put together by others -- the parents, the teachers, the priests -- is implanted in you from the outside. So whatsoever comes out of mind is not yours, and whatsoever comes from your silence is truly yours. In that way Mohammed, Jesus, the Vedic mystics, are all saying something which is a little bit primitive.

A far more refined version is to say that it was coming from their own innermost core of which they were not clearly aware. Somehow they were still identified with their mind. Some hangover, some small attachment with the mind, some illusory idea was still haunting them that they were the mind; hence that which came from somewhere else must have come from god -- that was their inference.

But my own experience is that the moment you are disidentified with the mind you suddenly become aware that now whatsoever is coming, is coming from your real source. Of course you cannot call it "my" or "mine", because those words belong to the mind, but this is your true being.

A sannyasin has to learn only one thing: how to be silent and meditative, how to be separate from the mind, disidentified from the mind. And then everything else follows -- a great creativity, a great sensitivity. And whatsoever is you potential starts blossoming as if suddenly a spring has come to your inner world.

Sannyas is springtime. It is a new climate in which seeds sprout, buds open up and become flowers, in which the potential self becomes the actualised self.

Swami Dhyan Yogesh. Dhyan means meditation. Yogesh means god of yoga.

Yoga means union, the science of union; hence your full name will mean: meditation is the suprememost phenomenon as far as union with reality is concerned, meditation is the god of yoga. But yoga has fallen into wrong hands, and not only recently -- for centuries it has been in the wrong hands.

The original fault must go to the founder, Patanjali himself. Patanjali has divided yoga into eight parts. His division is clear-cut, very scientific, but he was not really aware of human stupidity.

He started with the body -- and that's the right way to start The first part of yoga must be physiological because man lives on the circumference, in the body, so the work has to start there, only then can it reach

the mind. And when one has gone beyond the body *and* beyond the mind, then the third, meditation, happens.

So according to Patanjali the first part belongs to the body. But he was not clearly aware that millions of people would remain entangled with the first part. Hence yoga has become synonymous with yoga postures: people standing on their heads and doing all sorts of contortions -- that has become synonymous with yoga. It is not a true yoga, it is just the preface, the introductory part; and the person who thinks the introduction is the whole book is idiotic. But Patanjali did not warn people. If he had warned people it would have been better.

People like Patanjali believe in other's intelligence -- which is not there!(laughter) They trust. Their trust is immense, their trust is as immense as people's stupidity is!(more laughter) They respect people's intelligence. So he did not warn people, but the warning was absolutely necessary: "Don't get entangled in the physiological part".

A few people, only very few -- if a hundred people become interested in yoga then only one person will get out of physiological entanglement. And that one person will become entangled in the psychological. If a hundred persons are entangled in the psychological then only one person gets out of it -- and only when you get out of the mind does the *real* yoga begin.

The physiological part of yoga will give you great physiological powers; it can make you live a really long, healthy life. But what are you going to do with a long life? If you are idiotic, instead of being idiotic for seventy years you will be idiotic for two hundred years. It is not going to help anybody, it will be a calamity.

There was a man called Nadir Shah -- one of the most notorious, murderous men in the whole history of humanity. He invaded India at least one hundred and eight times. He killed more people in India than anybody else. And he had his own ways of torturing: he would put the whole town on fire and surround the town with his army so nobody could escape -- and he would enjoy it!

This man asked an astrologer, because he had heard of his fame, "What do you say? What is your advice? -- should a man live long, very long, or should one live only the average, seventy years?" The astrologer must have *really* a wise man. He said, "It all depends. If a man like you lives long, it is bad, it is unfortunate. In the first place a man like you should not be born; and in the second place, if he is born, then he should die immediately. And in the third place, if he manages to live somehow, then the sooner he dies, the better."

Nadir Shah was very angry. This was the first man who had *not* bothered about his murderous attitude, this was the first man who had said the truth as it was. Nadir Shah said "I will kill you." The astrologer said "That doesn't matter, you can kill me, but I have to tell the truth. The truth is that if men like you do live, they should sleep twenty-four hours a day (laughter) and drink as much as they can!"

Nadir Shah was so shocked but the man was so truthful that even Nadir Shah had to leave him alone. Even he could not gather courage to kill such a man. He felt shaken and he remembered him again and again:"What a man! Almost a dragon! He made me tremble -- the way he looked at me and the way he said things. I had never expected anybody would have such courage." But he respected the astrologer.

Yoga can make a person live long, but what will you do? That physiological part should not be paid so much attention. Yes, a little bit is good to keep physically fit, but just a little bit; otherwise it is a vast jungle: one can be lost in its subtleties, in its complexities.

And the second part is even vaster than the physiological. If you get into it you can have many psychic powers, you can read people's thoughts -- but what is the point? Your rubbish is so much (laughter), what is the point of reading somebody else's rubbish? He is tortured by his rubbish and you are reading his thoughts -- and you think you are doing something great!

The real thing is to get rid of thoughts, not to read them. One even has to get rid of one's *own* thoughts; what is the point of reading other people's thoughts? And what is there? You can stand by the side of the road and you can see a man is walking along and thinking of his dog -- so what? (laughter)

Just this morning I was telling a story. A postmaster was being tortured by his wife. It was a usual phenomenon -- the poor postmaster. And his wife was a real amazon! (laughter) Once she started it was impossible to stop her unless some accident, some calamity happened -- earthquake or something like that -- otherwise she would go on and on.... And the poor postmaster was sitting there, listening. After half an hour the wife said "What is the matter with you? I have been talking and talking and you have not said even a single word -- can't you hear me? Are you deaf or dumb? What is the matter with you?"

And the poor postmaster said "I am hearing every single word -- not only hearing, in fact I am counting

how much it would have cost if you had sent a telegram (much laughter): eighty-four rupees and thirty paise. I have been counting!" (much laughter)

If you listen to people's thoughts, what will you find? The postmaster is counting how much it will cost, somebody is thinking of his cow, somebody is thinking of his buffalo, somebody is thinking of his wife, somebody is thinking of somebody else's wife! (much laughter) And you are thinking what they are thinking! Maybe the other person is also a yogi and is reading somebody else's thoughts (laughter)... then things become very complicated!

The physiological part is ordinary, the psychological part is ordinary. Both can give power, but power is not the goal of meditation. Power is politics, all kinds of power is politics. And power corrupts -- all kinds of power -- it corrupts unconditionally and absolutely; it always corrupts. Hence I say the only essential thing, the real core of all religion, of all yoga, of all methods of search, is meditation.

One should put aside everything non-essential. You can use things as stepping stones, but not more than that -- just like jumping boards. You need not bother too much about them. Your whole concern should be one-pointed; you should move like an arrow towards meditation, only then in this small life, with so little time, power and energy available and with so many problems surrounding you, can you hope that the arrow will reach the target.

And the moment you know something of meditation -- not about it, but the very taste of it -- a great release comes. a great relief comes. Suddenly all tensions disappear: anxieties, anguishes, are found no more. Even if you want them just for a change, you cannot find them. I have tried and failed! (laughter) Sometimes I try very hard to find some anxiety but I cannot, it simply does not work. I have tried all possible ways, from this side and that side, but I come to the same end: it does not work.

Once you have tasted meditation it is impossible for you to be in any misery. Bliss becomes inevitable, a natural showering, and it goes on showering like flowers showering from the sky.

Swami Dhyan Manish. Dhyan means meditation. Manish means the wise one.

Mind can never impart wisdom to you. It can give you immense knowledge, it can make you very knowledgeable, it can make you a great thinker, a philosopher, a scientist, but it cannot make you wise -- that is beyond its capacity. And unless you are wise you remain a fool.

The philosopher is only a philosopher on the surface; deep down you will find a foolosopher. Just scratch him a little bit and you will find all kinds of foolishnesses in him.

Aristotle is one of the greatest philosophers of the world, but he says so many foolish things. For example, he writes that women have fewer teeth than men -- and he had *two* wifes, not only one but two so he could have counted them. And it is so easy to count women's teeth because their mouths are always open! (much laughter) The greatest problem is how to keep a woman's mouth shut! (more laughter) He could have counted *any* time! If not while they were awake -- if he was afraid -- then he could have counted while the women were asleep -- but he never bothered. Jest the idea that a woman cannot have anything equal to man, that man is a superior being, prevented him.

This is foolishness, utter stupidity. But there is a foundation in that foolishness: the foundation is that man is superior in every way, so how can he have the same number of teeth? The woman must have fewer teeth than a man -- it is a logical conclusion on his part. He could have done a small experiment but he never did.

You will find so many foolish things in philosophers, unbelievably foolish -- but to me the reason is clear: they are not wise. That is the difference between a Buddha and a Aristotle, the difference between a Bodhidharma and an Emmanuel Kant. The East has respected the mystic, not the philosopher. We have also produced many philosophers but nobody had taken any note of them. They have been ignored. Although they have written great treatises, interpretations, theologies, nobody has taken any note of them. In the West just the opposite has happened: the philosopher has been taken into much consideration and the mystic has been neglected, ignored.

For example, Dionysius or Pythagoras or Plotinus or Eckhart -- these people are not counted at all. You will not find their names mentioned even in the history of philosophy taught in the western universities. They are not in the main current.

Mind seems to be more important in the West. And of course mind has given many things: great scholarship, knowledge, science. But if basically man remains foolish, then all knowledge and all science is going to turn against him. It is like giving a naked sword to a small child. And that's what is happening: two

world wars, so much destruction, and the third is imminent, any moment. We are always on the verge of it: just any fool...

Mm, now this cowboy (laughter), Ronald Reagan... He has been a third-rate actor. In those films in which he was working it was his job to kill as many times as possible and to be killed as many times as possible. Now this man can just trigger a button and can involve the whole earth in total destruction. Just one single fool, and for some small reason....

Maybe he had a very tiring day and his wife says something and then he becomes angry and just pushes the button! (much laughter) "Enough is enough!" Or perhaps he has a migraine, or just like Maneesha he is suffering from stomach pain and amoebas, (Bhagwan's hand gestures towards me, sitting just by his right. I laugh and love the intimacy of the mention.) then he just... And the world is finished! (much laughter) Unless you kill humanity you cannot kill amoebas!

That power is possible through the mind but where will you find the wisdom to use it rightly? There is only one source, I call it meditation. Meditation does not make you more knowledgeable. It simply makes you more sensible, more sensitive, more alert, more intelligent, more aware -- not more informed, but more transformed, more illumined.

A deep illumination -- that is the meaning of Manish. It means your inner world is no longer dark, it has become full of light. And when you live out of your inner light all that you do is good -- good for you, good for others, a blessing to you and also a blessing to the whole universe.

Nirvana now or never

Chapter #4
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Swami Anand Avinasho. Anand means bliss. Avinasho means eternal.

Pleasure is momentary: hence it is always followed by misery, it is surrounded by misery. It is just like an island, a small island in the ocean of misery. You cannot stay on it, it comes and goes. When it comes for a moment there is relief, but only for a moment, and then you are again plunged into the darkness, deeper than before, because now you have tasted something against which you can compare.

Pleasure only deepens people's misery because it becomes a contrast, a backdrop. Hence the very strange phenomenon: the richer a society is, the more miserable; the poor a society is, the less miserable. In other words: the more miserable people are, the less miserable they are (laughter), because they don't have anything with which to compare. They have never known pleasure so they think this is what life is all about. They are accustomed to misery.

This you will see in the East everywhere, particularly in India. And the so-called Indian gurus go on bragging about it as if it is something spiritual. It is nothing spiritual, it is simply that people are so

unacquainted with pleasure that they don't have any idea of what it can be like, even for a moment, to be without misery. They have become attuned with misery, accustomed to it. There has arisen a certain lifestyle which goes hand in hand with misery. It is not spirituality. It is a very negative state, it has nothing positive about it. Spirituality comes in only when you have tasted pleasure and now you want something more than pleasure, something that is going to abide, something that comes and never goes again.

The momentary taste of pleasure is a must for the spiritual seeker because that triggers in him an enquiry. If it is possible to be happy for a moment then why is it not possible to be happy forever? -- there seems to be no intrinsic impossibility about it. But the miserable person is absolutely unaware of it; hence I am not against pleasure, I am all for it, because I know it is only pleasure that gives you a push towards bliss. It is only pleasure that helps you to go on a tremendous journey to find the eternal.

Pleasure is like bliss seen in a dream; but if you have seen it in a dream then the desire is natural to make it a reality. The poor and the miserable have not even seen a dream, have not even tasted in a dream, what pleasure is. They are really to be pitied. They are not blessed, they are really cursed.

In my vision materialism and spiritualism are not against each other, they are not enemies. Materialism is the foundation of a real spirituality, or in other words, science is the foundation of religion -- there is no contradiction. Hence I can see a deep significance between the polar opposites of materialism, spirituality, science, religion, the outside world and the inside world, the body and the soul, the world and god. I don't think they are really contradictory -- or only on the surface: deep down they are complementaries. Hence I may be the first person who can accommodate Epicurus and Buddha together, Marx and Mahavir together (laughter). It has never been tried, the time was not right, but now the moment has come.

First we should make people more and more capable of enjoying pleasure -- that is a device -- so that they can start slowly slowly a journey towards the ultimate bliss. The definition of bliss is that when pleasure becomes eternal it is bliss. When bliss is only temporary, momentary, it is pleasure. The difference is only of quantity -- for a moment or for eternity, but that which is possible for a moment is also possible for the whole of eternity.

The so-called spiritualists cannot understand what I am saying, what I am doing here, because my people don't seem to be fitting with their idea of spirituality. Their idea of spirituality is simply out of date! It does not belong to this century, it is not contemporary. And the same is true about the so-called materialists, they also cannot understand what I am doing. They both disagree with me -- of course, on different grounds.

The spiritual, the so-called spiritual person, is against me because I am teaching spirituality also. But the moment they understand what I am doing they are in for a great surprise: this is the highest synthesis that has ever been tried. My sannyasins have to be living syntheses of all the polar opposites.

It is possible. If it is possible within me, it is possible within you, because there is no distinction, no intrinsic separation. What is possible for one human being is possible for all human beings.

Swami Prem Dipamo. Prem means love. Dipamo means a lamp, a light, a flame.

Love is the light of the inner world. A man without love is a man without light -- he is just a dark night, and a long, long dark night. There comes no dawn to such a man because only love can bring light in. Love is both light and warmth. It makes you livelier, it makes you more intense, passionate, total; it gives a certain flavour and fragrance to your being.

A man without love is dull, flat. A man with love becomes mysterious. Love gives him new dimensions, and the most important of those dimensions is the dimension of light. There are other dimensions also: freedom, bliss, compassion, truth, godliness, but they are all by-products of light.

But the way man is brought up is against the possibility of love. It hinders the growth of the potential of love, it prevents the spring coming to your being. The whole educational system that exists today in all the countries and which has existed for ages is nothing but a conspiracy against love. It makes you logical but loveless, it makes you mathematical but it destroys your inner music. It makes you calculative, cunning, but it does not give you intelligence, wisdom. It makes you efficient; its whole effort is to create efficient machines, not loving human beings, because the status quo, the establishment, the state, the church, the nation, the society, they all need efficient machines.

In fact they are afraid of authentic human beings because a real human being is always rebellious. He *has* to be rebellious; he has to continuously rebel against all kinds of superstitions, stupidities. He has to fight against the tradition, the past, the burden of the past; he has to shake himself free of the burden. He has

to cleanse his mirror constantly so no dust gathers. But such a person cannot be exploited, cannot be manipulated, cannot be regimented. Such a man is dangerous to the establishment.

The establishment does not want intelligent people: and love is the greatest source of intelligence. The moment you are loving, your intelligence starts reaching to its ultimate heights. Love is a new way of seeing, a new way of being, a new way of relating, a new way of sharing. It is a transformation.

Logic is perfectly good for the society because if you are logical you are a good computer, if you are mathematical you are usable, you are a commodity. And machines never rebel, they never say no, they are always obedient -- and that's what the society has always wanted. And the educational system is an agency of the past to manipulate the present.

I am against this educational system. A totally new kind of education is needed -- an education which helps a man to be an individual; which helps a man not only to be more informed but more transformed.

And this whole miracle can happen through love. Love is the most logical and the most magical thing, simultaneously. It is a paradox. Because it is logical and magical both, it contains contradictions within itself, but those contradictions give it beauty, they give it grandeur, they make it something of a splendour. They give it some poetic sensitivity, some aesthetic understanding.

My effort here is to help you to be more loving. I am not much concerned about god and not much concerned about what happens after death. My whole concern is what happens *before* death. And if love can happen then god is bound to happen to you.

Jesus says god of love. I have changed it a little bit; I say love is god. In a say it is a very small change, just the words have been arranged differently, but in another say it is a great change. When you say god is love that simply means love is an attribute of god and there may be other attributes too -- love is only one of the attribute. But when you say love is god, then god himself is nothing but an attribute of love, then god is not a person, then god is only the fragrance of love, a quality. You cannot worship fragrance, you cannot worship a quality.

The old idea of god being love has only created worshippers, not true religious people. When you think of love as god then it is not a question of worshipping or going into a church or into a temple, praying, falling down before a statue, talking to the sky -- which is all simply idiotic, there is nobody to hear you. All your prayers are monologues, they are not dialogues at all; you are talking to the walls. It is childish, but in the name of religion that's what people have been doing for thousands of years.

To me love has to be lived, there is no other prayer. You have to live in a loving way -- and that's what prayer is. You need not go to the church, there is no point. Wherever you are and whatsoever you are doing, do it with great love, with great care, and you will be surprised: when you do it with love and care you do it intelligently, you do it in a totally new way, as you have never done anything before.

A sannyasin is one who changes his whole life into a loving phenomenon twenty-four hours a day. Then godliness comes as a shadow. You need not seek it, it comes of its own accord.

Swami Gyan Atito. Gyan means knowledge. Atito means one who has gone beyond.

Sannyas is a transcendence of knowledge, it is going beyond knowledgeability. It is again becoming like a child-innocent, full of wonder and awe. The moment you have the idea that you know, you lose your innocence, Knowledge is very destructive of innocence is the greatest treasure.

Knowledge is nothing, it is rubbish. Just knowing where Timbuctoo is or where Constantinople is or who Henry the Eighth was... and losing your innocence for all these stupid facts, is really unbelievable! What has man been doing? Innocence has the quality of flowers, the freshness -- don't destroy it by unnecessary rubbish. And people go on accumulating so much unnecessary knowledge.

There must be some reason why people go on accumulating knowledge. The only reason is that it gives you a sense of ego: "I know!" Knowledge is secondary but it feeds the idea of the I; hence one goes on accumulating more and more. just as people try to accumulate money, power, prestige, respectability, they accumulate knowledge. It is the same game, the same ego trip.

Socrates says at the very end of his life "I know only one thing, that I know nothing." That is the moment he becomes a wise man, that is the moment he regains his childhood. He has rediscovered his innermost wonder, again his eyes are full of wonder. And the moment your eyes are full of wonder, existence becomes mysterious. It happens simultaneously: if your eyes are full of knowledge, existence is demystified -- and a demystified existence has nothing in it, just bare facts: geography, history, chemistry, physics, ;etcetera, etcetera -- all only facts, and you gave lost in those facts something which was really

precious, you have lost the wonder, the awe.

Just watch a small child looking at a rose flower: he stands there in such awe. That is true religiousness. Watch him seeing a bird on the wing: he looks at the bird, he cannot believe it -- he is so wide-eyed! His whole being has stopped for the moment, he is not breathing. Those moments when you come to a full stop because the beauty of what you are experiencing is so overwhelming that you forget to breathe, you may miss a heartbeat -- those are the rare moments of life when man becomes aware that this existence is not just facts, there is a truth hidden behind the facts. And that truth is its miraculousness, its mysteriousness! Those are the moments when you can say "Ahhhh!" with your whole being. Each fibre of your being, each cell of your being is dancing with "Ahhhh!" That moment makes one enlightened.

Go beyond knowledge because it is all rubbish, go beyond mind because mind is nothing bur knowledge, go beyond all that you have accumulated to feed the ego.

Once the ego is not fed it dies. And to be egoless, innocent, is what Buddha Jesus, Zarathustra, Socrates, have been trying to convey to the world.

Swami Dhyan Siddho. Dhyan means meditation. Siddho means one who has arrived.

Meditation is the goal. We are all moving towards it, knowingly or unknowingly. If you move unknowingly it is almost impossible for you to reach, because there are thousands of ways to go astray and only one way to reach it.

There is a beautiful story about Diogenes -- there are many beautiful stories about this man. The Greeks have never produced another man of the same quality. He was *really* a man who could have introduced the whole Zen approached to the West, but nobody listened to him. People listened to his antagonist, Aristotle -- they were the enemies.

Aristotle represented logic, and of course logic can always be easily understood, and it is useful too. Diogenes represented the illogical, but in his very illogicality he shows tremendous insights. This story is very illogical and yet tremendously logical, but you have to dug deep to find its logic.

An amateur archer was showing his archery in the marketplace. A crowd had gathered and people were laughing and enjoying the whole foolishness of the man, because not a single arrow was reaching the target.

Diogenes went there, looked around at what was happening, and then he went and sat just underneath the target. People said "Diogenes, are you mad? That man can kill you!" Diogenes said "This is the *last* place he will ever be able to reach! His arrows are going in all directions, every place is dangerous -- this is the only place which is secure!" And he was right because not a single arrow reached Diogenes or the target! It is said that not only did he sit there, he went to sleep (laughter): he was so safe there, so secure.

Man searching unconsciously has no possibility of ever reaching, because only one door reaches the right place and there are millions of wrong doors. Unless one starts seeking and searching consciously there is no hope.

Sannyas is a deliberate enquiry. It is a conscious search, so conscious that we can reject, eliminate, all the paths that lead us astray, and we can pinpoint the goal and move towards the goal with deep intensity and totality. The goal is meditation.

Meditation means a state of absolute silence where not even a single thought is creating any noise, any flutter; where no desire is creating any ripple; where there is no memory, no desire, no past, no future, no thought process at all; where you are simply relaxed, totally at rest, utterly silent -- that state is meditation.

And this is the goal, because once you are absolutely silent you become aware of the immense beauty of existence, you become aware that you are part of the whole. You also become aware that you have never been separate, that the separation was only an idea, a dream -- you have always been one with the whole. Existence is an organic unity, it is a cosmos.

And because you thought yourself separate you created so many unnecessary anxieties, problems, worries. They were all by-products of the basic error that "I am separate". Then the fear of death arises: if you are separate you are going to die. If you are not separate then how can you die? If you are not separate in the first place, you were never born, so how can you die? You were before your birth -- of course, not in this form -- and you will be here after your death -- of course, not in this form. So only forms come and go, the reality remains. Only the non-essential changes, the essential abides, is eternal -- so there is nothing to worry about.

When Maharishi Ramana was dying, a disciple asked him "Bhagwan, after your death where will you go?" Ramana was in great physical pain because he had cancer of the throat. In his last days it had become

almost impossible for him even to speak a single word. He could not swallow anything, he could not even drink water; his whole throat was blocked with the cancerous growth. But when this disciple asked him "Where will you be after your death?", he laughed. It was a miracle; the doctors were present and they could not believe how he could laugh. The laughter was so total that his whole body was laughing, and he even said a sentence. For days he had not spoken, but it was as if life came rushing back in. He laughed and said "Where can I go? I have always been here and I will always be here! There is nowhere to go! Before my birth I was here, after my death I will be here." And this was his last statement before he died.

Now such a man cannot have any anxiety. Such a man cannot be worried, cannot have any nightmares. Even death cannot frighten him. He has dropped the idea of the ego, the idea of reparation.

Meditation means the disappearance of the mind and the ego and all the problems that are created by the ego and the mind. It is the ultimate goal. Those who have arrived are called siddhas; siddhas mean those who have found the home.

Sannyas is a journey towards the home -- and the home is not far away. If we go deliberately, consciously, we are bound to reach it, it is just around the corner.

Nirvana now or never

Chapter #5
Chapter title: None

5 February 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Inger.
Anand means bliss. Inger means inner beauty.

It is easy to be beautiful on the outside, it is difficult to be beautiful on the inside, because the outer beauty belongs to the physical existence. It is material, it is visible -- something can be done about it. It is an object: you can make it, unmake it, change it, give it a new shape -- everything is possible -- but the inner is invisible, intangible. It is not an object. It is your very subjectivity, it is your very being -- it is you! You cannot do anything about it, and that is the most important thing to understand: you cannot do anything about it, so one has to learn non-doing, one has to learn being still, silent, in a state of utter non-doing, no effort. And in that very state of non-doing bliss explodes.

It is not an achievement, because you have not done anything for it. You have just to be available for it. It comes from the beyond, it is a grace, a gift. But once you have tasted bliss your inner world blossoms. It becomes fragrant, luminous, and when your inner world has a beauty it certainly affects your outer side too.

The outer can be painted in a beautiful way -- it will not change the inner because the inner is deeper. But if you change the inner the outer is bound to be affected by it. The inner is the centre and the outer is the circumference. If the centre is transformed, the circumference follows like a shadow.

But you can go on changing the circumference: the centre will not come like a shadow following it.

Sannyas is the search for inner beauty. Your name exactly defines the very essence of sannyas. To me beauty is a far more significant word than truth.

Truth is dry, desertlike, juiceless. It is a logical concept. Beauty is full of juice, life, love, warmth. It is an aesthetic experience.

God is more approximately defined by beauty than by truth, and to understand god as the ultimate beauty is to have a totally different kind of religion. Then it is not philosophical, it becomes poetic. Then it is not theological, then it is not unnecessarily splitting hairs, argument, systematising words and thoughts. it becomes creativity, it becomes more of a dance, more of a love, more of a song, more of a celebration.

This is your name: Swami Anand Bill.
Anand means bliss. Bill means resolution.

Misery or bliss, both are our resolutions. We don't come in the world with a programme, we come totally free to decide our own destiny. We don't come with a fate, with a predetermined future. We come with an open future. And each act defines our being, but the action is our choice; hence nobody is responsible for your bliss or for your misery.

This is the first step of sannyas that "I am responsible and totally responsible." Once this is understood that "I am responsible for whatsoever I am," a great freedom becomes available. Then each moment you can choose to be miserable or to be blissful. Each moment both the paths are available, each moment both the doors open, but because we live with this idea -- and we have lived with this idea for thousand of years that everything is determined...

First all the religions of the world gave the idea of fate, kismet, destiny, god determines -- then we become simply puppets. All the religions of the world have made man unfree, puppetlike. They have destroyed the most significant phenomenon, the phenomenon of responsibility. It is responsibility that makes you really human. All other animals have no such freedom. They have fate.

A dog is bound to be a dog, a lion is bound to be a lion. Everything is programmed by nature or god or whatsoever name one wants to use, but one thing is certain: they come with a programme and they simply unfold the programme.

It is only man and his prerogative that he comes without a programme. This is to be the declaration of a sannyasin, this is going to be the basic foundation of a future religiousness: responsibility.

Religions told man that it is fate, you cannot do anything about it; hence religious societies, for example, India, has lived in a misery, in a slavery, in poverty, in every kind of degradation, oppression, exploitation, with no complaint, thinking that it is all determined, you cannot do anything about it, it *has* to be so. This degrades man, it does not make man spiritual. it makes him mechanical, and even the people who area not religious in same way or other, have supported the idea.

They will not use the name of god and fate, then they will say nature, physiology, chemistry... but you are programmed still. Who programmes does not matter. Or even people who are anti-religious, deliberately against religion, for example, Karl Marx, Sigmund Freud and others, they are again talking the same thing in different words. Only the jargon changes.

Karl Marx says it is the society, the economic structure, that determines. Individuality is completely destroyed, there is no individuality possible according to communism. Even consciousness is just a by-product of social conditions -- what can you do? You are born in a certain social structure and you have to follow; the way you are made, the way you are programmed, you have to unfold it. Hegel calls it History, with a capital H. It becomes the same: God, with a capital G. History determines. And Sigmund Freud says it is your unconscious, you cannot do anything about it -- what can you do? It is your unconscious. All your activity is confined to a small piece of consciousness that is one-tenth of your being; nine-tenth of your being is unconscious and everything is determined from the unconscious.

Gustav Jung goes a little even deeper: he says it is not only your unconscious but there is beneath your unconscious a collective unconscious that determines everything.

This has been up to now, the idea around which all the philosophies, religions, psychologies, have revolved. They are all in agreement about one basic thing that man is not responsible, and they were thinking this is helping man, this is taking away his burden. Yes, in a way man feels unburdened if he is not responsible, but at the same time he loses his freedom. The burden disappears but he become a slave.

It is better to be burdened *and* be a free man, than to be unburdened and be a slave.
My effort here is to make you totally free!

It is a great risk to be totally free, to be responsible for each act, to be one's own creator, to be one's own god, in other words, but this is how a real being is born. And this is my own experience, because whatsoever I say, I say only *if* it is my experience.

I am not an intellectual, I am not a philosopher. Whatsoever I say has its roots in my own experience. This is how one day I dropped to be miserable, I decided not to be miserable, in a single moment (laughter) and since then I not been miserable!(more laughter) Every day there are opportunities, thousand and one opportunities (laughter)... Once you decide totally, once you resolve that from now on towards bliss is going to be your very lifestyle, you will be surprised: it starts happening! (more laughter) For few days one cannot believe one's own eyes that it is really happening, one cannot believe where all that misery has gone, and all those causes and psychoanalysts were going into dreams and unconscious and the collective unconscious -- where all they have disappeared? (much laughter) Just like that: wipe the whole misery away, and let there be laughter and love and joy!

How long you will be here? How long you will be staying?

-I'll be here two months.

-And now ... you will be staying?

-Two months.

-More?

-Yeah, I've been here three weeks. I'll be staying (much laughter)

(lost in the visual and in the laughter...)

This is your name: Swami Anand Robert.

Anand means bliss. Robert means bright.

Bliss is the brightest experience. There is nothing more luminous than bliss. One of the great mystics, Kabir, says "When I felt bliss for the first time I thought as if thousands of suns have risen suddenly inside -- thousands of suns!"

Ordinarily man lives in darkness. Bliss brings the day, the dawn. The English word "day" and the word "divine" comes from the same Sanskrit root "div". Light is divine; hence the word "day", and hence the word "divine".

Light is the most godly experience. There is no god to be seen, god is not a person, but only a quality. When you start feeling an inner brightness, when the inner darkness disappears, you know god is, because you *are* it. That's the only way to know. God cannot be proved in any other way. When you experience inner light you know. Seeing is knowing; it is not a question of belief, it is a question of seeing. The believers are deceiving others and themselves. No believer is religious, no believer can ever be religious. He is a hypocrite.

My sannyasins have not to be believers. they have to be enquirers, explorers. Sannyas begins in a certain state of agnosticism, neither atheist nor theist, just open and available, carrying no prejudice -- that is the meaning of agnostic: one who believes nothing. That does not mean that he disbelieves, he neither believes nor disbelieves. He simply says "I don't know, so I am ready to explore." He starts with a state of not-knowing, and that is the most profound phenomenon -- to begin with a state of not-knowing. And then the day is not far away because you have taken the most intelligent step possible. The fools are either believers or disbelievers, either Catholics or communists, but they are the same. Their flags are different, their popes are different, their bibles are different, their gods are different, but their belief is the same. Somebody is carrying the Holy Bible and somebody is carrying Das Kapital, somebody believes in Moses, somebody believes in Marx, somebody believes in Kaaba and somebody believes in Kremlin -- it is the same stupidity because every disbelief is in some way or other a belief.

Somebody believes god is without knowing and somebody believes god is not without knowing: both are travelling in the land of the fools.

A sannyasin has to drop all belief, and belief includes disbelief too. He has to unburden himself from all prejudices so that his eyes are open, alert, ready to see whatsoever is the case. This is the beginning of intelligence. Intelligence is the seed of brightness, and when intelligence blossoms life becomes divine, the dark night of the soul is over. The day has begun!

How long you will be here?

-One month.

-That's good. Good.

This is your name: Ma Anand Sankirtan.
Anand means bliss. Sankirtan means a sacred song.

Life can be lived either as a mundane affair or as a sacred phenomenon. It all depends on us. If one is running after money, power, prestige, then life remains mundane, then life remains in the marketplace -- ugly, violent, aggressive, inhuman -- because all those desires can be fulfilled only if you are cruel, competitive and violently competitive, because life is short and the competitors are millions. And they are all searching for the same goals: the same money, the same power, the same prestige. So it is going to be a cutthroat competition. Everybody is at everybody else neck.

To live a life in this way is to miss a great opportunity. Life can be a beautiful experience, but it becomes a nightmare instead. To live life as a sacred phenomenon one has to drop these constant ugly monsters which are implanted by the society in our head. They are almost like electrodes, implanted, and we think that *we* are desiring -- that's not true.

No child is interested in money. No child is interested in ego. No child is interested in power. But we drive them towards these goals. We educate them, we call this education. This whole process of corruption we call it education. We make them ambitious, egoistic, full of lust for power, and slowly slowly by the time they come home from the university their one-third life is already wasted in programming them, and it is a long process, twenty-five years; now to deprogramme it becomes difficult. And if the person himself is not willing to deprogramme it, it is impossible.

Sannyas simply means your willingness to be deprogrammed. If one is willing it can be done very quickly, if one is clinging to one's programme then it is very difficult; it cannot be done against you. It can be done only through your willing co-operation, only through your deep surrender, commitment, to have a new life.

When a man is not searching toys, when he starts really involved in the inner search, of love, of bliss, of beauty, of truth, of freedom, then his life becomes a sacred song. Then thousands of songs arise in his being!

Then it is something *really* precious. Even death cannot destroy this beauty. Death is incapable against it. Death will take away everything that you accumulate on the outside, but that which you have experienced in your inner consciousness is beyond death, it is beyond time itself. It is part of eternity. That's why I call it a sacred song.

One can sing a mundane song -- millions of people are doing that -- but those songs are not going to last. Death will come and destroy! And when death is going to destroy all that we have done was futile, an exercise in utter futility. The only thing worth doing is that which cannot be destroyed by death -- that should be the criterion.

Love cannot be destroyed, bliss cannot be destroyed, truth cannot be destroyed, beauty cannot be destroyed, consciousness cannot be destroyed, and these are the aspects of your *inner* diamond.

This is your name: Swami Anand Dhyanesh.
Anand means bliss. Dhyanesh means god of meditation.

Bliss is the god of meditation. We are not searching for any other god. We are not searching god as a person, because there is nobody like that. those are all just childish fantasies. The god of Christians and the Hindus and the Mohammedans and the Jews, is nothing but our projection. The Bible says god created man in his own image. The truth is just the contrary: *man* created god in his own image And it is so obvious. Look in the Old Testament and you will find all the Jewish qualities in god! Look in the Bhagavad Gita and you will find all the Hindu qualities in god. Look in the Koran and you will find all the qualities of Mohammedans in their concept of god.

These are not truths, these are just wish-fulfilments. We are creating our god according to our desires No such gods exits. The only god that truly exists is an experience of bliss. And to experience bliss the way is meditation, not prayer, but meditation. Prayer belongs to the idea of god as a person. When you think of god as a person somewhere there above the clouds then prayer becomes relevant, then it is an I-thou dialogue. You say something to god and hope that some day the answer will come -- it never comes, or if it comes that simply means you are hallucinating (laughter), that you are putting the question and you are answering it too. You are hearing voices which are not there, your own voices you are hearing.

In fact this whole attitude is insane, and religions have created a very insane humanity. Their words are

beautiful prayer. If you go into a mad asylum you will find mad people talking -- sitting alone -- and having great argument with somebody. You cannot see, but they must be seeing. They are not only saying things to the person who is not there. They are even answering from his side. And the very articulate madmen use different voices.

If you are listening from far away or not seeing the person actually, from a distance or behind a wall you are standing, you may really think there are two persons, but it is a monologue. The person is really a ventriloquist. But when you call it prayer suddenly it seems very great, nothing insanity in it, no madness in it.

Prayer simply means you are talking to the sky. The answer is not going to come. There is nobody to answer it!

Meditation is a totally different approach. It is not a dialogue, it is a silence. You are not saying anything to anybody, you are stopping the very process of thought, you are dispersing the crowd of words inside you. You are emptying yourself, creating inner space. And when your inner space is totally free from all junk -- words, thoughts, memories, desires, dreams, imaginations -- when all are gone and you are simply there, silently there, experiencing this tremendous nothingness, that is the moment when bliss is felt for the first time. And to me bliss is the true god. It is better to call it godliness because it is a quality, an experience, not an object.

Meditation means silence and bliss means the experience that happens in that silence. And once you have experienced bliss you have experienced everything worth experiencing, you have touched the very essential core of existence.

This is your name: Ma Anand Sudhiyo.
Anand means bliss. Sudhiyo means remembrance.

The experience of bliss is not something that is unknown to us; we have known it. We came into the world full of bliss, but we have forgotten the experience, we have forgotten the way to it. We got lost into other things. It is just like a small child entering into a supermarket with the mother and he becomes so much interested in the thousands of things around him that he forgets all about the mother. He becomes so involved with the toys and this and that, that when he feels hungry or thirsty or some other need for the mother, he looks all around and he is in a panic. He does not know where he has lost the mother and where he can find her.

Actually, the same is the case with every human being. We come with bliss, but the world is so big and has so many things and they are all beautiful, attractive, enchanting.... It is a magic world, and every child is bound to get lost; it is natural, it is inevitable. The only thing that is unfortunate is that millions of people never remember that they came with a great experience in their being and they have lost track of it. They go on moving from one object to another object, from the cradle to the grave. They live and they die without ever becoming aware that this was not the real life. They got distracted.

Sannyas means remembrance of that innocence which was once ours, of that bliss which was once ours, of that love which was once ours.

It is natural to get lost, but it is not natural to remain lost. One day one has to recollect, remember, search for a way back home. Sannyas is a home sickness. It is the deep feeling that something is missing, which was there in the first place, but it has been misplaced and it has to be rediscovered.

Sudhiyo means rediscovery, remembering, regaining, reclaiming. And it is there inside us. We have not lost it somewhere else, it is our very essence, our very being. So we have not lost it anywhere else, it is still inside us but we have forgotten how to go in. We know only how to go out, we know only how to do things. We have forgotten how to relax and not to do. We know how to open the eyes, but we have forgotten how to close them. We know how to use the mind, but we have forgotten how to put it off.

And this is the whole process of meditation: the art of looking in, the art of non-doing, the art of resting, relaxing into one's own being; the art of putting a stop to the constant noise of the mind. Then suddenly the music is heard -- our own music, our own humming sound, the sound of our own juices flowing, the sound of which we are made.

It is also a light, it is also a bliss, it is also a tremendous ecstasy, and once we have experienced it knowingly... The child had it without knowing it; when we rediscover it we have it knowingly. Then there is no way to forget it again. That's why I say it is natural for the child to lose it, but it is also natural to regain it.

The intelligent person is one who regains it. The stupid person is one who remains miserable, searching everywhere else except within himself. He is ready to go to the moon in search of something which he has already inside him. He will not find it even on the moon, because he will be the same person. That's why I don't suggest to my people to go to the monasteries or to mountains or to the deserts. I want them to live in the world -- very much in the world, and yet going on searching within themselves.

Then a miracle happens: one day you have again found your center and you start living out of that center. You live in the world but now your life has a totally different quality to it. Now it has joy surrounding it, now each act is blissful. Each response is full of love, and whatsoever you do has grace, beauty, and a touch of the beyond.

Nirvana now or never

Chapter #6
Chapter title: None

6 February 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Gloria.
Anand means bliss. Gloria means glory, glorious.

Man is born with a potential to be blissful but it is only a potential. Unless one works upon it, it never becomes actual. it is only a seed, with great possibilities, with many flowers, but they are not yet real. They exist in the invisible; they have to be brought into the world of visibility, tangibility.

Very few people make any effort to transform their potential into reality. The reason is they think that this is what life is all about. They take it for granted that birth is the beginning of an opportunity in which life *is* possible but only if you work for it, if you make efforts towards it, if you dig deep into your being.

The seeds needs a soil, a certain climate. In the same way man deeds a certain soil, a certain climate, a certain methodology, a certain art, to blossom. And the moment one blossoms there is bliss, fulfillment, contentment, and simultaneously there is glory, otherwise people only live an undignified life with no glory, but only guilt. They live in darkness, they live closed, and nobody else is responsible except themselves.

You can carry a flute your whole life without playing upon it, you can have the most beautiful musical instrument with you, but you will have to learn the art to play it, otherwise it is an unnecessary burden. The same thing that can become a glory can also become just a burden -- and that's what is happening to millions of people: their potential is like a mountainous burden for them -- they would like to get rid of it, not knowing its hidden treasures. Sannyas means the beginning of the effort towards transformation, a commitment, an involvement, a decision, a resolution, that "I will make every possible effort to know my hiddenmost core, to discover my kingdom of god."

This is your name: Swami Satyabhakta.
Satyabhakta means devoted only to the truth.

People are living in lies. Of course those lies are beautiful, comfortable, convenient, they give a certain consolation. But lies are lies after all; they cannot help. They function like opium. They can help to forget the misery, they can be used as tranquilizers, but they are not really going to change the real disease. They only hide the symptoms.

And millions of people in the world have lived according to convenient lies. They call them truths, they have to call them truth. If they know that it is a lie then it is impossible to live with it. They insist it is truth, but the basic quality of truth is that it has to be your own discovery.

Truth is not transferable; nobody can give it to you. You have to discover it by your own effort. Hence whatsoever one gets from others can at the most a beautiful lie, a nice, sweet lie. And one can surround oneself with sweet nothings, but this is a dangerous game, because one is losing the opportunity, the time, the energy, which could have made the world of truth available to you.

Devotion to truth means: "Now, I will not belong to any tradition, I will not belong to any cult, any creed; I will inquire. I will believe only when I know -- not before that."

Unless you decide this, truth remains far away. The moment the decision settles in your heart, it is not far away; then you just have to remove a few cobwebs, that's all. It is a simple phenomenon: a little dust has to be removed from the mirror and it immediately reflects the real.

A sannyasin does not belong to any religion, does not belong to any philosophy, does not belong to any dogma, any church. He simply belongs to the inquiry, to the only god -- the truth -- whatsoever the cost.

Even if one has to lose one's life for it, it is worth it, because this life is going to be lost anyway. It is already going down the drain. Every moment death is coming closer and life is disappearing. Losing it is inevitable, so if you can lose it on the way to truth, it is worth it. Once you know the truth, you know eternal life, you know that which begins and ends never.

And that should be the only devotion, the only surrender. So let your name become a reality. Good.

This is your name: Ma Anand Dhyan.
Anand means bliss. Dhyan means meditation.

Man has been concerned with meditation for thousands of years. Man has also been concerned about bliss, since the very beginning if there was any beginning ever, but somehow either a man has tried towards the goal of bliss or towards the goal of meditation. The reason is clear why it happened: they became either/or, they became alternatives. Somehow it became settled is human mind that both cannot be possible together. It did not happen accidentally, I can see the reason why it did happen: it is easier to be meditative if you forget about blissfulness; one can be silent, one can be calm and quiet, because blissfulness has a certain element of excitement.

It is a beautiful turmoil, it is a beautiful chaos. It has something passionate in it. It disturbs the so-called silence, the calmness, the quietness, the equilibrium.

Bliss brings dance in, it brings songs in, it brings celebration in, and the silent person feels distracted, He wants to go to the desert, to the monasteries, to the mountains so that there is no distraction -- and bliss seems to be one of the most powerful distractions, very magnetic, very tempting. So it was easier to drop the whole idea of bliss and just settle with the idea of silence. And the same was true for the other alternative: the people who decided to be blissful, who were not ready to drop the joys, the pleasures, the excitements, the sensations of life, who were not ready to renounce the beauty, love who were tremendously interested in creativity, in music, in poetry, they decides that it is better not to bother about silence, because silence becomes a distraction from the goal of bliss.

It was easier to follow one, so whichever one has chosen, one has chosen it against the other -- and this became a calamity, because bliss without silence is feverish. Yes, there is excitement but it is tiring, there is no real nourishment in it. Bliss without silence sooner or later exhausts one, makes one utterly fed up.

The man who has been seeking only bliss and avoiding meditativeness may end up in suicide, because sooner or later he has experienced all the joys and then they become repetitive and repetition brings boredom. Then there is no excitement and when you are enjoying many joys you start getting fed up, because from where you can find new sensations every day? And all those joys create stress, strain, tension; they keep you always in a state of fever, an inner trembling. It cannot be prolonged for long One starts

thinking "It is better to finish this whole game." One starts seeing the utter futility of it.

And the people who have chosen to be silent without bliss start becoming more and more dull and dead, stale, stagnant. Their life juices are no more flowing, they are no more rivers; they have become muddy ponds, very limited, closed, afraid, always afraid -- afraid because they have renounced joys and whatsoever you have renounced becomes more attractive. they have repressed their desire for pleasure, and whatsoever is repressed comes again and again, asserts again and again. That's why the saints, the so-called saints are so much tempted by devil.

There is no devil at all. I have searched everywhere (laughter) -- I have not found any devil. Because I never did the basic thing in which you are bound to find the devil: I never repressed. It is repression that becomes devil. If you repress then the temptation, if you repress the desire for anything then that desire remains inside you. You can force it for a time-being but you cannot force it forever, because to keep it repressed energy is needed - *you* start getting tired. Sometimes you need rest and when you are resting the repressed desire starts uncoiling like a serpent. Hence the serpent became the symbol of the devil; it is significant that it was the serpent who seduced Adam and Eve in the beginning.

Serpent represents the repressed, coiled energy. You have forced it, it is there in the unconscious. The moment you rest, relax-that's why the saints cannot go for a holiday, the saints cannot have a holiday. They have to be twenty-four hours, seven days a week, three-hundred-sixty-five days a year, on guard, because that serpent is there- they know -- they are keeping it down, holding it down. And it is wriggling and it wants to come up and they know, if they go to the Blue Diamond it will come! (much laughter) If they go to the swimming pool it will come. They have to remain hidden in a cave so no opportunity, but still it is there. Whether you allow it to come or not it is there, and this constant conflict makes the saint look miserable.

This is a wrestling with oneself, this too is tiring, this too is exhausting, this too is a strain; hence the silence that the saint achieves is not very valuable. It is the silence of the cemetery, silence of the dead person. Of course a dead corpse is silent, but corpse cannot laugh, cannot even smile, cannot do anything; they are utterly silent.

The saint is living in a grave. His whole life becomes his grave. The man who runs after pleasure comes to the same end, but a little late, to the state of suicide. The question arises sooner or later; now what is there left? I have experienced everything, I have known every joy -- now there is nothing else, it will be only repetition -- so why go on living? For what?

And the man who is living the life of a meditator from the very beginning starts committing suicide, *slow* suicide. Withdrawal means slow suicide, renunciation means slow suicide. In separation, meditation *and* bliss both lead to a suicidal state. My sannyasins have not to choose between the two. It is not a question of either-or; both-and. Both have to be lived together.

It is hard, it is arduous, it is a challenge, but worth accepting. It is an adventure, in fact the greatest adventure there is: to live both, to be blissful silently, to be silently blissfully. Only then a human being knows what wholeness is, only then one comes to know life in its totality, only then you have both the wings and you can fly into the sky towards the stars. With one wing no bird can fly!

Yes, he can try, flutter a little bit, jog, jump (laughter), but he will fall back, he will hurt himself. One wing is not enough to fly. Two wings are needed, and remember, both the wings spread in opposite directions... but they are not contradictory, apparently they are, spreading into polar opposites as if they are against each other, but that is only appearance. Deep down they are complementary, helping each other.

My sannyasins have to achieve this synthesis between meditation and bliss. And this synthesis is going to become the foundation of a new religiousness in the whole world, in the coming future of humanity.

All old religions have lived with the religion -- they were split. Epicurus had chosen bliss but he is against meditation. Buddha has chosen meditation but he is against bliss. My effort here is to bring together both, because I see there is something beautiful in Epicurus which is missing in Buddha and there is something beautiful in Buddha which is missing in Epicurus. Both are complementary, not contradictory; both can become two wings, and they *should* be made two wings.

Your name precisely defines my approach, my whole philosophia, my vision, how a man can be total: blissful silence, silent bliss!

This is your name: Ma Veet Nitam. Veet means transcendence, going beyond. Nitam means morality, puritanism.

These two words have to be understood deeply: One is 'conscience', and the other is 'consciousness'. Conscience represents morality, consciousness represents religion. Conscience is a social strategy. It is

created by others, it is a trick to manipulate the person. Conscience means others have told you what is right and what is wrong; they have not given an opportunity to you to explore, to know, to experiment. They have not given you freedom to judge on your own. They have given you fixed ideas, ready-made answers, ten commandments.

Morality is given by others from the outside. It is not an inner growth; because it is not an inner growth it remains like a plastic flower. You can hang the plastic flower on the rose bush -- maybe it can deceive a few fools, but it cannot deceive the rose bush. It cannot deceive the bees and the butterflies, and certainly it cannot deceive you, because you have planted those false, phony flowers on the rose bush.

Conscience is a plastic flower, planted by others -- the society, the church, the state. Consciousness is your inner growth; it is a real rose, alive, unfolding, fragrant, each moment growing, breathing. It has a beauty, because it has life, and it is yours, authentically yours. It is not borrowed. Everything borrowed is always ugly. The borrowed becomes a burden on your head; it cannot allow you freedom, it can only repress you, oppress you, exploit you. Morality is being used for psychological slavery. Other kinds of slavery have disappeared from the world, but the psychological slavery still exists, in fact more so than before, because before there were many other kinds of slaveries available; now there is only one kind of slavery available and that is psychological. So the people who want to exploit -- all their efforts have become concentrated on a single point and that is psychological exploitation.

So every child is being programmed by the society, given fixed ideas, what is right, what is wrong, and this is utterly absurd. Something may be right today and may not be right tomorrow, something may be wrong this moment and may not be wrong the next moment. Life continuously goes on changing, it is a flux, it is a constant movement, nothing is static; hence no static answers can be of any help. All static answers will prevent you in seeing the reality and responding spontaneously to that which is.

Consciousness helps you to become responsible, and I am not using the word 'responsible' in the sense of dutiful, etcetera. I use the word 'responsible' in the literal sense: the capacity to respond.

The man who is burdened with conscience has no capacity to respond, he only reacts. Before the question is there he already has an answer. His answer will never fit the question because the question is always new. Even if the question appears the same it cannot be the same because the context is different, the situation is different, the whole reference is different -- and you have to be very alive, unprejudiced, you have to be just like a mirror, reflecting whatsoever is the case and responding accordingly, not according to a preconceived idea.

Morality is a phony lie, because the ideas are given by others and you are living them -- you are just an imitator. I am against all morality -- that does not mean that I am for immorality. In fact it is morality that creates immorality too. I am for transcendence, transcendence of the very idea of morality -- and of course, this implies immorality too.

I am for consciousness, not for conscience. I don't want to give you any shoulds or should nots. I simply want you to become more aware, alert, watchful, clear, unclouded. When you are like a flame without smoke, whatsoever you do will be right. In a state of clarity the wrong is impossible, but then your character comes from your consciousness, not from your conscience, then it comes from yourself. Then it is a real rose, growing out of your being, and everything real has a beauty -- it has a fragrance.

Jesus was not moral, that's why he was crucified. He did not follow the old idea given by the society. He started living on his own, he was an individual, a rebel. Socrates was not moral, that was his crime. The society could not forgive him.

No authentic person has ever been moral in that sense; although in another sense only those few authentic people have been really moral, but then you have to write the word 'moral' with inverted commas. It is a totally different thing, it is not the so-called 'morality'. Authentic people's morality comes from their consciousness; hence they never feel the puritan's ego. You can never see in their eyes the holier-than-thou look, you can never see in them any condemnation for anybody. They have immense respect, even for those who are fast asleep and snoring, because they know that once, they too were sleeping and they too were snoring, and if they can awake, others also can awake.

The moment a person becomes awakened, becomes a buddha, he knows that everybody has the potential of being a buddha, and he becomes tremendously respectful to the buddhahood of everybody -- awake or asleep it doesn't matter -- buddhahood is buddhahood!

So I teach you buddhahood, awareness, awakening, but I don't give you any discipline. And that is my revolution. Religions have given only conscience, and that's how they all have cheated human beings. They have created hypocrites, they have also created a very schizophrenic humanity, a mad world. The people

who are responsible for all this insanity are your so-called saints, sages, mahatmas.

I am against all this nonsense. My approach is very simple and clear-cut. I give you a single key but it is a master key; it unlocks all the doors: Be aware! Be more and more aware. Bring that moment closer and closer when you can feel that your whole being is full of awareness. When there is not even a single spot inside you which is dark, unconscious -- then you have come home.

This is the goal of sannyas: to be enlightened, to be fully aware and full of light.

Nirvana now or never

Chapter #7
Chapter title: None

7 February 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Dhyan Sindhu.
Dhyan means meditation. Sindhu means the ocean.

Man without meditation is just like a dewdrop: very small, confined, limited, and that's the root cause of misery, to feel bounded, to feel encapsulated, to feel small. Because of this feeling one starts compensating; hence the ego. One feels small, one does not want to feel small. One feels inferior, one feels hurt because of inferiority, and the inferiority complex creates its opposite, the ego.

The ego is an illusion that "I am not limited", that "I am omnipotent", that "I am tremendously powerful", that "I am this, I am that". Through money, power, prestige, one goes on proving that "I am not inferior. Who says I am inferior?"

The ego exists in the same proportion as you feel inferior. The proportion is exactly the same. The more inferior you feel, the more egoistic you become. The ego is a compensation, but because it is illusory it does not help in the long run. It is a very short-sighted measure. It can keep you in delusion for a while but again and again the reality asserts. Deep down, hidden behind the facade of the ego you know the wound, that you are small, that you are limited by birth and death, that you are limited by the body, by the mind, that you are limited by time and space. It is impossible to hide it forever. It is such a reality.

But, if one enters into meditation a great revolution happens: a radical change sets in. The dewdrop disappears; instead one finds something oceanic.

Man is a dewdrop because he feels identified with the body, with the mind. Meditation is the awareness that "I am not the body and not the mind!" The moment you become aware that you are not the body and the mind, suddenly all boundaries disappear; they were created by your identification. Suddenly you are no more in the prison.

The prison was illusory, it was your creation. And because the prison was illusory all your efforts to get our of it were illusory. The ego is an effort to get out of an illusory prison. It is like a medicine which is

itself illusory but is trying to cure some illusory disease. And an illusory disease always finds some illusory medicine...

Meditation is a simple process of knowing the reality as it is. It is silence, it is awareness, it is watchfulness, it is witnessing. And witnessing is the key, because when you witness something you cannot remain identified with it. The moment you witness something you are separate from it. The witnessing is never the witnessed. If you can witness your body you are transcendental to the body, beyond the body. If you can watch your mind you are beyond the mind. If you can watch your feelings you are beyond the heart, and these are the three limitations.

Once you know your transcendence you feel oceanic, vast. Then there is no need for the ego. The ego cannot be dropped, because in the first place it doesn't exist. But in meditation it disappears.

And this is where I differ from all so-called traditions. They all say "Drop the ego, *then* you can enter into meditation". That is sheer nonsense! It is lying, like telling a person that "First you get healthy then you can use the medicine. First you get healthy". If that is the requirement to use the medicine then the whole thing is absurd. For what the medicine has to be used then? And this is what has been taught for centuries: drop the ego, so that you can enter into meditation. This is not possible.

So the people who try to drop the ego they start having a new kind of ego, far more subtler -- the ego of humbleness, the ego of egolessness. Again they are trapped. It is bound to happen, it is inevitable.

My approach is just the opposite: do not be bothered by the ego. Go to the roots. Why you have created the ego? -- because you feel inferior so you want to create something big around yourself to hide your limitedness. You want to brag, you want to puff your ego as big as possible; like a balloon you go on puffing it. But inside the cause is inferiority and inferiority is caused because of identification. So the deeper you go into the roots you will find the basic disease of humanity is identification; hence the only medicine that is going to cure is witnessing. Witnessing destroys identification, and then you need not drop the ego because there is no ego to be found.

And to experience oneself in one's vastness, infinity, eternity, is the moment of bliss, the moment of truth, the moment of realisation. That is the ultimate goal of sannyas.

This is your name: Swami Anand Pratika.
Anand means bliss. Pratika means a symbol.

Blissfulness is the symbol of self-realisation. Blissfulness is the indication that one has arrived home. It is blissfulness which proves godliness. Without blissfulness life is meaningless; one is simply groping in darkness, stumbling, somehow managing to live, but there is no significance, no joy. Life is felt like a burden, like a curse.

Jean Paul Sartre says man is condemned, cursed, to be. Obviously, that means one will be constantly thinking of committing suicide -- and that's what is happening to the modern mind: suicide has become the most significant problem. The question is why to live, for what?

Blissfulness has totally disappeared, and the strangest thing is that it has disappeared because of the so-called religious people in the world. The religious people have created a kind of seriousness. They have destroyed cheerfulness, they have condemned cheerful as something mundane, profane, sacrilegious. They have raised sadness, seriousness, to the heights of saintliness.

Christians say that Jesus never laughed. This is an utter lie! But for two thousand years Christians have believed in that. And if Jesus himself never laughed, how anybody else can dare to laugh? To be a Christian means to be sad, and if you are a Christian saint that means you have to be utterly sad, dead, a living, walking corpse, with no joy, with no song, with no celebration.

In a very subtle way religions have condemned life and all that belongs to life and they have praised death and all belongs to death. They were all death-oriented.

My sannyas is life-oriented, life-affirmative. I am against seriousness, I am all for laughter. i am all for cheerfulness, I am all for light-heartedness! The truly religious person will live his ordinary life with immense joy and ecstasy. He will not call it ordinary. He will live it with extraordinary sensitivity. It is a gift from the whole, it is a gift from the beyond -- it has to be respected, loved, appreciated! And it is really an immense gift. All these tress and the birds and the people and the rivers and the mountains and the stars and this vast sky, all this eternity... It seems really strange, sink, that somebody can be serious in this celebrating existence!

But seriousness has been praised, and because it has been praised people have tried to be serious. They

have repressed their cheerfulness, they have repressed their dances, they have made themselves cripples, they have paralysed their being in every possible way. They have cut themselves so that they can fit into the pattern of being a respectable saint.

To me this has been a calamity. Religions have been committing a great crime against man, and it is time that it should be corrected. It is already late.

A total rebellion is needed. My sannyasins have to be rebels; rebellion against life-negative attitudes, rebellion against seriousness, rebellion against the so-called other-world. This is the only world, and we have to live now and here. We are not to sacrifice now and here for some fantasy of a heaven or a paradise or a moksha. We are not to sacrifice the present for the future -- that is stupid -- because the future is born out of the present; if you kill the present you are killing the future too, because you are killing the mother and the mother is pregnant. You are killing the child too.

Each moment functions as a mother for the next moment. Condemning it is dangerous. Appreciate it, love it, rejoice in it.

Blissfulness has to be the very flavour of sannyasins, the symbol of my sannyas. Dance, sing, laugh, love, live, and live totally and passionately. Live intensely because who knows? -- the next moment may never come. This may be the last moment. So drink out of it, don't leave a single drop of the wine in the cup of the present! Don't postpone it for tomorrow because the tomorrow never comes.

And if it comes it will bring its own wine -- why be worried? It will bring its own songs and dances. This moment has its own taste -- rejoice in it -- and next moment will bring its own world. And if you know how to rejoice you will be able to rejoice that too, and if there is another world after death you have prepared yourself; by rejoicing in this world you will be ready to rejoice that too.

Sometimes I wonder, if your so-called saints enter into paradise, what they will so there? Just sitting like fools! They cannot dance, they cannot sing, they cannot laugh, they cannot even exchange jokes with each other, and for eternity they have to live there (laughter). Now there is no coming back! Once you enter into paradise you enter forever, so beware! Either don't enter or if you enter then learn the art of being blissful. Then wherever you are it is paradise. Even the hell will be heaven to my sannyasins: they will paint it orange (laughter), they will sing hallelujah, they will dance. Either the devil will have to become a sannyasin or he will have to leave! (laughter) There is no other alternative!

The question is not of going to heaven; the question is learning the art of being in heaven, *wherever* you are. Right now we are here, so *this* place *this* moment, has to be divine. This moment has to be squeezes to its totality.

I teach only blissfulness because to me that is the symbol of true religion. And it is only a question of understanding. Once you understand that it is unnecessary to be miserable, your energy starts turning into bliss. Once you understand that there is no need to be bothered for respectability... the society is playing a game, the game is it respects if you are serious, and if you want respectability you have to be serious. But then you will remain miserable. That respectability is not worth. Don't be bothered about respectability. Just think of one thing, and that is how to be blissful, whatsoever the cost.

And the blissful person naturally helps others to be blissful. The blissful person is a blessing to himself and also a blessing to whole existence. Perhaps you nay not be respected, perhaps the traditionalists, the orthodox people may not think you religious -- who cares? Those who understand, they will respect you. But the people who understand are very few. The crowd consists of blind people. A sannyasin has to be very clear about it that you are getting out of the mob psychology.

By becoming a sannyasin you are dropping out of the crowd mind, you are becoming an individual. Now, from this moment inwards you will be living the life of a rebel, but it is a joy, it is an ecstasy to be rebellious. Only the rebellious people know what life is, only the rebellious know what god is, because god is the very centre of life. In fact life and god are synonymous.

This is your name: Swami Prem Bhagwat.
Prem means love. Bhagwat means divine, godly.

Love is a multi-dimensional phenomenon. It can be animal, it can be human, it can be divine. These are the three main dimensions.

Love is animal when you are exploiting the other as a means, and millions of people know only animal love. We can call it lust. It is the lowest love, below human beings, more physiological, chemical, hormonal, than psychological. At the most it can bring you a certain sexual relief, the same kind of relief that comes

from a good sneeze! (laughter) Sometimes a good sneeze brings even better relief! (more laughter) But it is the same time, type of thing: there is not much in it.

One becomes burdened with sexual energy and one needs the release of the energy. And when the energy is released you feel unburdened. This is a very physiological process. To remain in this kind of love is to miss the great opportunity of life. One has to rise above the animals, but very few people rise -- remember -- because people think this is all there is to love. All these husbands and wives and all these marriage ceremonies, and all these priests and temples and churches and wedding bells and all this nonsense (laughter)... So much ado about nothing!

And these fools say that these marriages are made in heaven. if these marriages are made in heaven, then what is made in hell? then I cannot conceive because one cannot fall below this!

Very rare and few people rise to the level of human love. Human love is friendship, animal love is possessiveness. Animal love reduces the other into a thing, into a commodity. Human love raises the other, helps the other, to some to one's flowering. It does not use the other as a means; it respects the other as an end unto itself. It is pure friendship.

Sex *may* be a part in it, but a very secondary part, almost negligible, does not play the central role. In the animal love it is all and all. It is simply sex parading behind the word "love", but in human love there are many more things. There is sensitivity, caring, compassion. there is a certain psychological at-onement: two psyches are feeling in deep tune, a subtle dance of energies.

Sexual energies also are there but only a minor part. If in animal love they are ninety-nine per cent, then in a human love they are only one per cent. And the miracle is when higher qualities start growing in your loving relationship, sex itself is transformed; it is no more animal, it also starts having a new quality to it. It is now only one of the ways of sharing. There are many ways. Two lovers may be just sitting there, holding hands, looking at the moon, and that nay be far more satisfying than anything sexuality can ever give. Or maybe listening to each other's song or reading poetry together or watching a painting or creating something together -- a sculpture -- or making a garden, planting seeds, doing something together in deep harmony, in deep accord, a subtle music.

In this music even sex starts having a new flavour: It may happen, it may not happen; it *can* happen, it is not prohibited, but it is no more animal. It is not the goal of the relationship. Relationship has far higher goals. it is one of the ways of relating, and there are thousand and one other ways of relating.

The animal love is continuously a struggle, conflict: the struggle to dominate the other, the struggle not to be dominate by the other. There is some violence in this. Just animal sexuality is bound to be violent. It is a kind of oppression, exploitation, and one wants to posses the person for future use.

And particularly man, because he is physically more powerful -- not in any other way, just only physically. And that too is not a natural fact; that too is only because of a certain conditioning for thousands of years. Because he was the hunter, the food gatherer, the woodcutter, naturally, he started growing muscles, started growing more physical strength.

There are matriarchal societies still alive where man is weaker than the woman, because they have lived in a different way. The woman is the food gatherer, she is the hunter; the man takes care of the children, looks, takes care of the house. The man is a housewife and the woman is really the husband. And strange phenomenon: in these matriarchal societies the man is weaker than the woman. It is just because of certain historical situations that man became more powerful -- it is not natural -- but once he became more powerful he used his power to dominate the woman.

Now all over the world the married woman carries signboards that she is married; no man carries any signboard. It is a strange thing. You cannot judge by seeing a man whether he is married or not, but you can judge immediately whether the woman is married or not.

In India the woman who is married can be judged immediately. She used certain ornaments which only married women are allowed to use, she uses colourful clothes which widows are not allowed to use, she uses few ornaments which virgin girls are not allowed to use, so she is a walking signboard that she is married; that she is somebody else property: nobody should look at her. But the man carries no signboard.

Obviously, the reason is clear: you put a signboard on your house -- it is your property -- you put your name on it, but the house cannot put its name on you. You are the owner and the house is the owned. The woman is property, so you have to put...

In India when a man dies, in the old days, the woman had to die with him. Just the fear and the suspicion that she may be used by somebody else; it is better that she should be destroyed with the man. That was prevented. Still it happens once in a while, but because of the Britishers it was prevented. If India would

have been in the hands of the Hindus it would have never been prevented. It was so ugly an act, it was pure murder and far more murderous to throw a living woman into burning fire, with the dead body of the husband.

It was forcibly prevented, legally prevented, but still the widow has to show immediately few things: she has to remove the signboard that she is a married woman, she has to shave her head so she becomes ugly, and everybody knows that she is a widow, untouchable: The owner has died and nobody should do anything to hes property. Just to respect the dead she cannot wear any other colour than white, she cannot use ornaments, she cannot participate in marriage ceremonies, she cannot go wherever there is some festival is happening because even her presence is a curse. She is condemned in every way -- although she is allowed to live, but in such a humiliation.

This is all animal. This is not human.

Human love is not a marriage. Human love is a meeting, a merger, a melting, out of freedom. Two persons out of their freedom decide to be together, just for the sheer joy of being together. It is a psychological relatedness. This is the second dimension of love.

And the third is the ultimate dimension; I call it divine, godly. When the other is not even particularised, when your love is not addressed to anybody in particular, when your love is simply a quality, not a relationship at all.

In the first it is a possessiveness, the relationship of the owner and the owned. In the second it is a relatedness between two friends, addressed towards each other. In the third it is simply your quality: lovingness. Now it is not love but lovingness. Wherever you are you are in a state of lovingness -- even withe the trees you are loving, with the rocks you are loving, with people you are loving. It is just a quality to you. It has nothing to do with the other. It is unaddressed love or, in another words, addressed to god -- both mean the same thing because god is not a person.

God means simply the whole universe, addressed to the whole or addressed to nobody in particular, but arising from you, spreading all over, reaching to all nooks and corners of existence. I call it prayer.

First is lust, second is love, third is prayer. And when one reaches to the state of prayer one has found the real source -- of life, of truth, of freedom, of all that is valuable. One has entered into the temple of god. That is our deepest longing: Every human being is searching for it, but one may search consciously or unconsciously. Everybody is searching unconsciously. Sannyas means you are trying to make your search a conscious search, a conscious enquiry.

And remember one thing: only those who consciously search ever reach. The unconscious searchers go on stumbling, go on getting diverted, distracted; there are thousands of wrong doors and there is only one right door. Unless one is very alert one is going to miss it. If one is constantly alert and aware only then one can avoid the wrong doors and can reach slowly slowly like an arrow towards the right door.

Sannyas is a conscious enquiry into the phenomenon of love. And the moment you have reaches to its peak you have reached. Then there is nowhere to go: Immense contentment happens, just flowers go on showering, life becomes a sheer ecstasy.

Nirvana now or never

Chapter #8
Chapter title: None

8 February 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Ma Dhyan Renate.
Dhyan means meditation. Renate means reborn.

The first birth is not the real birth. One certainly comes our of the physiological womb of the mother, starts functioning as a independent, physiological unit, but there is still a deeper womb -- the psychological. Unless one comes our of that too, the real birth has not happened.

Meditation is the process of coming our of the psychological womb, coming out of the mind. The moment you are out of the mind, you are free of all limitations. There are only two kinds of limitations: the limitations imposed by the body and the limitations imposed by the mind. These are the only prisons, the only chains. Once you are out of these two you are as vast as the universe itself. Then you are just pure awareness, with no beginning, no end.

The pure awareness is beyond time and space both. This is the beginning of true life, a life that is eternal, a life that knows no death. The first birth is not true birth because it will come to an end. It is bound to be followed by death. How can one call it a birth? It implies death. It is not the beginning of life, in fact it is the beginning of death. The moment a child is born he starts dying; when he is one day old it means he has died one day. If he is going to live seventy years now there is one day less. Every day life will be running out of his hands. Each birthday will be really a death day.

A life that ends to death is not true life. Only a life that knows no death, knows no end, can be called a true life. Sannyas is the search for the true, the search for the second birth.

In India we have called the seers twice-born, vija. And that's exactly what Jesus means when he says to Nicodemus "Unless you are born again you shall not enter into my kingdom of god." His way of saying is old, metaphorical, religious. What I am saying is the same thing, just the words are more contemporary, they belong to this century; hence I will not call it the kingdom of god, because that unnecessarily creates troubles, I will call it the kingdom of awareness -- which is more relevant, more acceptable, to the modern consciousness.

Man has grown up, man has come of age. The way Jesus is speaking is a little childish. He calls god the father. his own word was "abba", which should not be translated as father, it can only be translated as daddy. All the old religions are in a way childish -- and it is natural -- religion was just beginning, but now we have to use a more mature language. So I say "Unless you are born again you shall not enter into the kingdom of awareness, deathlessness, eternal life."

(To Hilton) Good! You look crazy! (much laughter)
This is your name: Swami Dhyan Giten.
Dhyan means meditation. Giten means a song.

When I say you look crazy I mean you belong to me! (laughter) Where you have been for such a long time? (much laughter)
-(Can't get it)

-You... you have come home. I am collecting all the crazy people from (laughter) (?) nook and corner of the world, and I immediately recognise (can't get it)
So now there is nowhere to go! Say yes!
-Yes! (much much laughter)

-Meditation (much laughter)... exactly drives you crazy, because it takes you beyond the mind, but crazy in a very beautiful sense. It is a transcendence from all logic, and all the stupidities that are involved in the logical style of life.

Logic is applicable to the mundane world, for calculation, for arithmetic, for business, for science -- for the world of the objects it is perfectly okay, but the moment you start entering into higher planes of being, the moment you become interested in poetry, in singing, in music, in dance, in love, in prayer, then you have to leave the world of logic behind. Then you have to take a quantum leap, because unless you are capable of containing contradictions within yourself you will not be able to be a poet. You will not be able to be really a creator.

Logic cannot create. It can analyse, it can dissect.

There is a story of a Sufi mystic, Farid: one king came to visit the mystic. Somebody has presented him a golden scissor, studded with very precious diamonds. It was a piece of tremendous beauty and art, so he brought the scissor as a gift to the saint. When he presents it to Farid, Farid looked at the scissor, said "It is beautiful and I don't want to offend you, but it is useless to me. *You* keep it. Next time when you come rather bring a needle for me."

The king was a little puzzled. He asked "I don't understand." Farid said "It is very simple. The function of the scissor is the function of logic -- it cuts -- and I belong to the world not of analysis but of synthesis, where we join pieces together. A needle is needed. The needle is more symbolic, more representative for my approach," he said "than a scissor. My function is to create higher unities and the ultimate unity when the whole universe becomes one organic phenomenon is bound to be illogical, because it will contain summer and winter, man and woman, yin and yang, Shiva and Shakti, the positive and the negative, the creative and the destructive, life and death, day and night -- it will contain *all* contradictions. But that's its beauty that even though it contains all contradictions they are contained in such a beautiful, organic say that they create an orchestra. The total effort is of unity: they become complementaries.

And that's exactly the function of meditation: the function of a needle, not the function of a scissor.

Mind is like a scissor. Meditation is like a needle. Meditation simply means go on joining things together which logic has put apart. The moment you can conceive the whole as one you have arrives home -- say meditation is a song, is a dance, is a love affair, love affair with the whole! It is celebration.

And hitherto all the religions have tried to be logical; hence they all have created theologies. Now that is an absurdity: theology means logic about god -- that is sheer nonsense. There is *no* logic about god. If you move through logic there is no god. If you experience god you have to drop logicalness. You cannot have both.

Theology is a contradiction in terms. Theo means god, logy means logic. Nobody has ever been to prove god logically and nobody will ever be able to prove. And it is good that god is not provable through logic. If you prove god through logic hi will become part of science, physics, chemistry, biology.

Religion will disappear the moment god is proved logically. Because god is not provable he is not disprovable either. One needs not intellect to penetrate into the ultimate; one needs intelligence. Intellect is of the mind, intelligence is a by-product of meditation.

Intelligence is not of the mind, it is of no-mind. It comes out of silence, when the mind has completely ceased, when you have fallen into a deep abysmal silence, then your intelligence comes to its highest peak, and that intelligence brings clarity, perceptiveness, it gives you eyes to see that which cannot be seen, it gives you ears to hear that which cannot be heard. It makes you capable to touch the intangible to hold the unholdable, to contain the uncontainable.

This is the beginning of the world of mystery, of the miraculous, and then life becomes a song, then each breath brings a new song to you, then each moment opens a new door, a new dimension. Then there are surprises and surprises. One lives constantly from one wonder to another wonder. And it is inexhaustible. It's ecstatic and it is not a ecstasy that comes and goes; once it comes it stays, once it is there it is forever.

All the religions have made people sad. They have made people serious. They have made people less sensitive than they were before. They have dulled their sensitivity, their awareness, their loving quality. They have killed in many says, they have been murderous and they have taught people methods which are methods of suicide.

Renunciation is suicide and nothing else -- slow suicide. I teach rejoicing not renunciation. My sannyas is a totally new phenomenon on the earth. Never before there has ever been anything like it. it is a new challenge, it is a totally new vision.

I don't separate the mundane and the sacred, I don't separate the ordinary and the extraordinary. To me everything is one. Yes, there is a way to live life in a mundane style -- that is logic, arithmetic, calculation, cunningness -- and there is also a way to live life as a sacred love affair, but then one has to be a little bit

crazy!

And you have found the right master! (laughter) Good. I will not ask how long you will be here -- you are going to be here.

-I hope till the end of March.

-No, that is not possible! (much laughter)

-(can't get it)

-That is not possible -- you will see! (much laughter)

-I (can't get it)

-Good!

(To Stefan) This is your name: Swami Dhyan Premen.
Dhyan means meditation. Premen means the loving one.

Meditation brings many flowers, millions of flowers. Love is one of the most beautiful flowers that it brings. Without meditation whatsoever is known as love is not love. It is something else parading as love, masquerading as love. And because it is something else it creates trouble, it brings misery. it gives you great hopes of joy but those goods are never delivered, because that is only a facade of love. Behind it, behind the thin curtain -- and it is really thin, almost like a Japanese rice paper curtain. Just scratch it a little bit and you will see monsters hidden behind! Possessiveness, jealousy, domination, all kinds of ego trips, even hatred, anger, destructiveness, violence -- all are there, just waiting for their time to erupt.

Yes, for the moment the volcano is silent, but the volcano is there, and any small excuse and it starts erupting. This is not love.

Without meditation love is not possible at all. So I am not condemning people; I am simply saying that what they are trying to do is impossible, it cannot be done in the very nature of things. First you have to kill those monsters -- and they can be killed only by meditation. Meditation functions in two ways.

For all that is wrong in you it functions as a poison and for all that is right in you it functions as a nectar. As you go deeper into meditation, silence, awareness, you will be surprised by one thing: few things start disappearing, and few things start growing. Your inner scenery changes totally, radically. The same energy that was growing weeds now grows roses; the same soil and the same climate and the same sun, and the same water. Anger changes into compassion.

Greed changes into sharing. Sadness changes into festivity and slowly slowly the miracle goes on deepening. And as you come closer and closer to your centre of being there are more and more miracles to be encountered, and at the very centre of your being, the last and the ultimate miracle: the ego disappears.

And the moment ego disappears love arrives! Love is the fragrance of egolessness, and love is the culmination, crescendo of life and its joy. One who has attained to love has attained to god. Then nothing is missing, for the first time one feels nothing is missing, for the first item one feels an home, at ease, totally relaxed. For the first time one feels immensely grateful to existence. To me that gratefulness is prayer.

Nirvana now or never

Chapter #9
Chapter title: None

9 February 1980 pm in Chuang Tzu Auditorium

Archive code: 8002095
ShortTitle: NEVER09
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Andrea.
Anand means bliss. Andrea means courageous.

Man has lived in misery for centuries. It has become his way of life; hence great courage is needed to be blissful because the whole crowd that surrounds you is miserable. It is dangerous to be blissful, because it is going against the mob mind. They cannot forgive a blissful person, they have never done such a thing in the whole history. They are very sympathetic if you are miserable. If you create misery for yourself they even respect you, if you torture yourself, if you are a masochist, they worship you like a saint. But to be blissful is risky! THen the whole crowd is against you, they want to destroy you, because your very existence is a question mark on their way of life. Somehow they have accepted that to be miserable is natural, that that's what life is all about.

Now suddenly there comes a person who is blissful: he creates confusion, he disturbs their settledness, he stirs their minds. Questions start arising, doubts about their own life and the philosophies of life they have created start becoming bigger and bigger. Their philosophies start crumbling. A simple blissful man is enough to prove the whole crowd wrong, and nobody wants to be proved to be wrong. People would love to remain miserable but they would not like to be proved to be wrong, and the very presence of a blissful person is proof enough. He need not argue. He *is* his argument; hence the crucifixion of Jesus, the poisoning of Socrates' the murdering of Al Hillaj Mansoor -- and things have not changed even now. Hence I say it needs courage to be blissful, it needs guts to be blissful.

Bliss is *very* simple, but because you will be going against the accepted attitude and approach of people, against their very foundation; hence courage is needed, otherwise it is a very simple and natural phenomenon.

Misery is unnatural, bliss is natural, but people have accepted the unnatural as their nature. And it has become such a long, long conditioning. It is almost eternal. It has been there forever. Only very few people have been able to escape from this wheel of repetitive misery. But if one decides, one can get out of it. All that is needed is courage; the courage of a gambler, the courage of a person who leaves this shore for the further shore without any map, not even knowing wether the other shore exists or not. but it is really beautiful to go on such an adventure.

Only *this* adventure brings meaning to your life, significance to your being. Only this adventure starts a pilgrimage in your life towards the divine.
Bliss is divine!

This is your name: Swami Anand Kavyen.
Anand means bliss. Kavyen means a poet.

The experience of bliss makes everyone a poet. One may not compose poetry but one starts living poetry. One becomes poetry -- that's my definition of a poet. It is not confined to those people who compose songs. It is a *far* wider world with greater significance, with more implications, with more, many more dimensions that have ever been conceived about it. It is more a concern about your being; not what, with what you so, but what you are.

Bliss makes a poet. His whole life starts becoming a song, a melody, a celebration. To live without bliss is to live a very stupid life -- very grammatical, very mathematical, very calculative, but all these things are insignificant. They can make you a good businessman but they cannot give you anything more than money, power, prestige, and all those things are really just rubbish.

I am not against money, I am not against ANYthing. Use it, but don't be used by it. Live as richly as possible. I am not only for inner richness, I am also for outer richniess. There is no contradiction between the two. In fact both should go hand in hand, but don't just be a beggar, accumulating money, don't just be in

a constant discontent for power, prestige, respectability. There are higher values. And only those higher values make life worth living, otherwise it is just burden: one can carry it as a duty, from the cradle to the grave, one can go on dragging oneself, somehow. Everybody is dragging, the whole crowd is dragging, so you can go on imitation others but there will be no dance in your life.

And the moment dance enters your life god enters. To me god is a dancer, a poet, a musician, a lover. The idea of god as a father -- the Christian idea or the Jewish idea -- is very childish. The very word "father" is a projection of an orphan, of a mind which is not grown-up, a mind which needs a father figure.

My sannyasins have to learn the art of growing up, becoming mature. then god has a totally different meaning. It is no more a person; it becomes more and more a quality; love, bliss. freedom, creativity. But all these things happen through bliss.

Unless you have abundant bliss in you -- so much that you have to share it -- there cannot be any poetry, there cannot be any flowers. Flowers are luxuries. A tree blooms only when it has too much juice, too much life, that it has to burst forth into colours, it has to sing and dance and sway, it has to share its joy with the whole universe. That's exactly what happens to a blissful person.

My whole teaching is for bliss. And it is everybody's choice. If one wants to be blissful nobody can prevent, if one is miserable it is one's own decision to be so.

This is the first principle of sannyas, then whatsoever you are is your responsibility. Don't shirk it and don't throw it upon other people's shoulders. It is your and only your responsibility. To accept it as your responsibility totally brings tremendous freedom, because then you can change, you can choose a different way of life. There is no need to be miserable. We create it hence we are miserable. Don't create misery and bliss erupts in you like a volcano!

This is your name: Ma Anand Sudhi. Anand means bliss. Sudhi means remembrance.

Bliss is not something new that we have to achieve. It is a forgotten language; we have only to remember. Each child has known it in the mother's womb. Each child has experienced it but then the moment he enters into the world, he starts losing contact with it. We start changing him into an extrovert, we start forcing him not to be an introvert. In the mother's womb he was an introvert; he was just living within himself. There was nobody else. He was in total aloneness, in tremendous silence, in profound peace. There was no anxiety, no thought, no desire, no mind as such -- not even dreams, so no question of nightmares. He was just in a deep meditative state.

But the moment he is born, he opens his eyes and he finds a big world around himself, and naturally, he himself becomes interested in the big world. And the whole society wants him to come out of himself. So slowly slowly we lead him out of his inner being into all kinds of relationships. We teach him extroversion.

This extroversion makes him forget his bliss, and the purpose of sannyas is again to help you to reach to your innermost core, again to have that experience that you had once, again to be in that space which was once yours. In fact that's why there is such a search for bliss, because we have known it. One can search only for that which one has experienced in some way, somewhere. It haunts, it follows you, in the deep unconscious somewhere it is still intact, still calling you to come in.

Meditation is only a simple process of turning inwards, a one hundred and eighty degree turn.

I am not against the outside world, but first one should become centered inside one's being and then you can live outside. That centering should not be forgotten, because that is our real life, our kingdom. We should remain centered in it, grounded in it, and then we can live in the outside world. There is no problem in it.

So I don't teach my sannyasins to escape from the world; I only teach them how to remain centered and yet in the world, how to remain blissful and yet in the marketplace. And the true bliss is not disturbed by the marketplace. That which is disturbed by the marketplace is not true; it is phony, cultivated, it is something believed, something that you have created through auto-hypnosis; only then it can be destroyed and you can be directed from it.

Remember, that bliss is not an ambition, it is not an achievement, it is not something to be found, created. It is something that is already the case in the deepest part of your being; we have just to step back to find it. It is ours. Even though we have forgotten it, it is there. It cannot be lost, only forgotten. Hence sannyas is only a remembrance, not a discovery but a rediscovery.

This is your name: Swami Anand Bijen.
Anand means bliss. Bijen means a seed, a potentiality.

Bliss is a seed with *all* potentiality, with millions of flowers hidden in it. One has just to find a right climate, right soil for it, and it starts growing. Sannyas is a climate, a soil.

To be a sannyasin simply means to fall in the soil like a seed, and to die in the soil like a seed. Unless the seed dies it cannot grow, it cannot attain its potential, it cannot become actual; hence the death of the seed is not really a death, but a birth. A seed as a seed is dead. When the seed dies it starts living -- that's the meaning of Jesus crucifixion and resurrection. I don't think it is a historical fact, it cannot be.

Only superstitious people can believe in such stupid things, but it is a beautiful metaphor. And because Christians have insisted that this is a historical fact they have missed the whole point, they have missed the metaphor, which is its real essence. The metaphor is Jesus dies on the cross and then there is a resurrection, after three days.

Those three days are significant, that number is significant. In the East he must lave learned the idea, because he has been in the East, for eighteen years. There is no record in the Bible, it is a big gap -- where he has been? But there are records available in eastern scriptures. He has been to Egypt, he has been to Kashmir, he has been to Ladakh. In an ancient library of Ladakh, still, there are records.

These eighteen years from the age twelve up to the age thirty he lived with great masters, and he learned many secrets. He must have carried the idea of the number three, because in the East we say you have to die three deaths. Each day represents one death. First, the death of the body, the outer shell of the seed; second, the death of the mind, the inner shell of the seed; and third, the death of the heart, the innermost layer of the seed. When these three have died the fourth is born -- that is resurrection, the fourth. We have called it in the East, Turiya. Exactly it means, the fourth -- it is just a number. We have not given it a name knowingly, because all names are bound to be misinterpreted sooner or later; hence a number has been given. You cannot so anything with a number, the fourth.

God can be misrepresented, soul can be given meaning, self can become just an ego -- maybe a holy ego, a holy ghost -- but what you will so with the fourth? There seems to be nothing to do with the fourth. It is simply a number. It simply represents you have passed the three layers and reached the fourth.
Those three days represent three deaths, and fourth is the resurrection.

Bliss is a resurrection. Misery is living like a seed and bliss is like blossoming. When a man becomes actualised, realised, when all his potential becomes a reality, then only there is bliss, then only there is contentment. That's exactly the meaning of paradise. The word "paradise" comes from a Persian word, "firdaus". Firdaus means a beautiful garden.

A man becomes a beautiful garden. A seed is just ugly, but it contains tremendous beauty. You cannot find it by dissecting the seed. The seed has to find a right way to die. You can cut it by knife, but that is a wrong way to die.

Millions of people die but they die wrongly, hence they don't become Buddhas or Christs; very few people have died articulately, artfully, scientifically.
Sannyas is both; a process of right-dying and a process of resurrection.

This is your name: Ma Anand Mani.
Anand means bliss. Mani means a diamond.

The greatest diamond in the world is Kohinoor. It is in the possession of the British queen. It was found in a small village in India, Golconda. The person who had found it was a farmer. he had found it in his own farm; a small stream used to flow, and by the side of the stream he found the beautiful stone. He thought it will be good for the children, they will play with it, so he brought it home. And for three years it was lying around; children sometimes were playing, throwing it here and there. It was just by a chance that a sannyasin -- a wanderer sannyasin -- stayed in the poor man's hut one night.

He used to be a jeweller when he was not a sannyasin. He could not believe his eyes: he had seen thousand of diamonds but never such a big diamond. he must have lost a beat (laughter)... he remained in a shock! And children were throwing that precious thing here and there, and he asked the farmer "Are you mad or what? This must be the greatest diamond in the world. I cannot believe there can be a greater diamond than this. You can become the richest man."

The man said "It has been lying here for three years." Then the diamond was given to the king. Now Kohinoor that exists is only one-third of his original weight, but millions of times more precious because

much had been cut, polished; in cutting and polishing it had remained only one-third of its original weight, but as it has been cut and polished more and more, it has become more and more precious.

Each man is a raw diamond, and each man is in the hands of those who don't know that what a precious phenomenon life is. It is just lying around, people are wasting it. It needs a jeweller to recognise, to see, the beauty, the possibility, the future. It needs a visionary, a great poet to see what it can become. That's the function of a master, to help each disciple to recognise the preciousness of life, its infinite treasures, its hidden kingdom.

Every man is a Kohinoor and every man is in wrong hands. Every man needs to be reminded, every man needs to be awakened so that one can recognise what life can be! Of course then much cutting and polishing will needed, but once you have recognised the preciousness of your being then one can do everything for it.

The whole process that happens between a master and a disciple is exactly that of a jeweller and the diamond: the master has to cut in many ways, because much is unnecessary, non-essential, much is ugly, much is not needed -- it has to be eliminated.

The ego has to be eliminated, the anger has to be eliminated, the violence has to be eliminated, the hatred, the possessiveness, the jealousy, the greed. And when all these are eliminated then there is bliss, love, awareness, freedom, godliness. They *are* there but hidden behind layers of the non-essential and the ugly. But all these layers can be removed. Yes, sometimes it hurts, because sometimes one things this is very essential and it should not be eliminated.

This phenomenon of the master and the disciple is one of the greatest contributions of the East to humanity. In the West there have been only teachers and students. Even a man like Socrates is thought only as a great teacher, and Plato and others are his students. In the East we have a great distinction between a teacher and a master.

A teacher is only to give you information. A master has to give you transformation -- it is a totally different process. Information is not difficult: you can go on memorising it. That's what schools, colleges, universities are doing: they go on feeding your biocomputer, they go on putting more and more information in you. The master has to transform you; hence deep surrender is needed, because the master will start working on you and it hurts -- it is surgical. And the moment he takes his sword and starts cutting you, if there is not surrender and love, you will escape! And remember, it is very dangerous to escape from the surgeon's table! (laughter) He may have already (laughter).... but few things, opened few places, and if you escape...

I have heard it happened once! (much laughter) A politician's brain was being changed. His whole brain has been taken out and they were searching for another brain to be transplanted. Meanwhile a man came running to the politician and said "What are you doing here? -- you have been elected the prime minister," so the politician escaped. After seven years he turned, and the doctors said "And what you have been doing? It is a miracle, because your brain is *here*, and we have not been able to transplant another brain!"

The politician said "But I didn't need it -- I was the prime minister. Now I am no more the prime minister, so I have come back. Please fix some brain, because now I will need it!"

It is dangerous to escape from a surgeon's table -- unless you are going in politics, then it is okay (laughter).

A sannyasin has to be in a total surrender, in deep love. It is a love affair. Only then it is possible for him to allow to cut the unnecessary, the ugly, so that the essential can start shining in its immense beauty and splendour. Every man is an imprisoned splendour! -- but imprisoned and the walls have to be removed. And they can be removed; just a deep and total co-operation from the disciple is needed, a total yes is the need, and once you can say yes, transformation starts immediately, instantly. In the very saying of yes -- when your heart says yes you are already a new person, because ordinarily we are always saying no. Even if we say yes on the outside deep down there is no.

Sannyas is a song of saying yes, first to the master, then to community of the master, the commune of the master, and then to the law that has made one a master and that runs through the commune as a foundation. These are the three shelters the disciples of Buddha used to pray before their sannyas. These were the three prayers they had to assert: "Buddham sharanam gauchchami" -- that was the first step: I take refuge into the feet of the Buddha -- that is surrender to the master; "Sangham sharanam gauchchami" -- I take refuge in the commune of the Buddha -- that is the second surrender.

And remember the second is more difficult than the first, because to surrender to a man like Buddha or a Jesus is not difficult: they are so beautiful people -- one can surrender. But to surrender to the commune (laughter) is far more difficult, because then you are surrendering to people who are almost like you!

(laughter) But that helps tremendously: if one can surrender to the commune, then really one's ego is destroyed.

And the third surrender is even more difficult: "Sangham sharanam gauchchami" is the second and "Dhammam sharanam gauchchami" is the third: I go, I take shelter, refuge, into the ultimate law. the realisation of which has made the master the master, the realisation of which has created the commune. The ultimate law runs like a thread in a garden of flowers. You can see the flowers, you cannot see the thread, but it is the thread that keeps them together -- it is invisible. Because it is invisible it is very difficult.

But once one has become able to do the first two surrenders, the third is also, becomes possible. And with these three surrenders one becomes a sannyasin, and then it is not very far away when the raw diamond can be transformed to reveal its true beauty, its true colour, its true glory, its splendour.

This is your name: Swami Anand Udghosh.
Anand means bliss. Udghosh means declaration.

Man can hide one's misery. Man cannot hide one's bliss: it has to be declared! If you don't declare it, it declares itself.

Misery is like a thief: it tries to hide, it does not want to show, it feels its ugliness, it remains behind beautiful facades, but bliss is so beautiful and so overflowing with energy, it wants to dance in the moon, in the sun, in the wind, in the rain. It wants to sing thousands of songs, it wants to share. It is a declaration.

But because we have lived in misery for long, when even bliss happens we try to hide it -- just out of old habit.

One should learn one very basic law: if you hide your bliss it dies; it has to be expressed, then it grows. The more you share, the more you have it. The less you share, the less you have it. If you don't share it at all it disappears. If you can share it with the whole existence without any conditions it becomes universal. Then you have inexhaustible sources, you can go on giving, and you cannot exhaust it.

So start sharing. Whatsoever small bliss comes to you, sing it, dance it, give it to somebody -- to anybody -- don't make any distinctions. And you will be surprised: as you start giving it, it goes on coming more and more to you! And once you have learned that it comes by giving, then one is never miserly about it.

My sannyasins have to shout it from the housetops, they have to sing and dance in the marketplaces, on the streets, in the crowds. They have to make the whole world aware that something tremendously significant *is* happening. They have to knock on each door -- who knows? The person who is behind the door may be the person who is searching and seeking exactly for what you have brought for him. He may have been searching and not finding it, and just seeing you, he may recognise his own original face: you may become the mirror!

So don't be miserly and don't follow the ordinary law of the economics, that if you share you will lose, so accumulate, be greedy, hide it, don't let anybody know about it -- somebody may steal it. This is not the law of inner world.

Leave all the doors and windows open and send the invitations to all the thieves that it its available -- don't miss the opportunity! You see I have gathered all kinds of thieves around me. These are all thieves!

Nirvana now or never

Chapter #10
Chapter title: None

10 February 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Prem Hilde.
Prem means love. Hilde means courageous spirit.

The greatest courage in life is to *drop one's ego* and unless ones drops the ego one cannot know what love is. Love is the absence of ego. It is the experience of egolessness -- and that's what creates the whole problem around the subject of love.

People want to love, people want to be loved. It is natural, it is their basic need, to love and to be loved, but the problem arises that they have to drop the ego. And they want to do the impossible: they want to keep the ego and yet be capable of loving and capable of receiving love. That is not possible, it is not in the nature of things. It is like you can't have darkness and light both in the room together. If the light is there the darkness is not there, cannot be there. If you want darkness then you have to extinguish the light. They exist only in each other's absence. The absence of one becomes the presence of the other; hence both cannot co-exist.

And this is one of the basic anxieties of man: he wants them together, he would like to have his ego. Not only that, he would like to feel more egoistic because of his love, because he is such a great lover, because he loves and he is being loved. Now this is sheer stupidity! And when both the persons who are in love doing the same stupid thing, it becomes a constant conflict. That is another meaning of Hilde, battle, fight, war. Avoid that meaning!

Courageous spirit is only the symbolic meaning. The literal meaning is war, but in a way both are relevant as far as love is concerned. If you want to keep the ego also then love will become a war; if you can drop the ego then love becomes peace, but to drop the ego one needs great guts.

I think that is the greatest courage in life, to put one's ego aside. And what is true about love is true about sannyas too, because it is a love affair on a different plane, on the highest plane possible. Is you want to keep your ego then that will be the barrier between you and me too. Then you can learn few things, you can become knowledgeable, but that is not the purpose of sannyas.

The purpose of sannyas is a total transformation of being -- not just learning a little bit of knowledge, accumulating few more beautiful words, theories, philosophies, ideologies, becoming more informative -- that is not the purpose of sannyas. Information is not its goal but transformation. And all transformation needs egolessness, or in other words, it needs love.
Be courageous and let it happen!

This is your name: Ma Prem Yogena.

Prem means love. Yogena means the meeting, the merger, the ultimate immersion in the absolute.

Just as a dewdrop dips, slips from the lotus leaf into the lake and becomes one with the lake, loses all its boundary loses all its smallness, its definition, its name, its form, its personality, its ego. But that loss is not really a loss but an immense gain. By losing boundaries it becomes unbounded, by losing its finitude it becomes infinite. By losing its definition it becomes a tremendous mystery. By losing itself it becomes the lake itself. It is immense gain, and only those who are ready to lose themselves can find god, because god is not some entity, somewhere.

It is the name of the ultimate merger. Remember, just a name, a symbol -- god is only a symbol for the ultimate merger. The moment the ego disappears and you become part of the whole, that moment is the

experience of something so vast you have never known, so incredible. It needs some specific name. It is *really* a milestone, it is an end and a beginning. It is a death and a resurrection. It really draws a line before it you were just a miserable ego; after it you are blissfulness itself.

Before it, it was all dark night; now it is all light. The change is so qualitative. It is not only a change of quantity, not of degrees; it is a quantum leap, it is a jump, nothing gradual. You become discontinuous with the past, you attain to something absolutely dew you were not even aware of that it exists; hence it needs a name to indicate it. God is that name. god is not a person. It is just that experience of merger, when you are disappearing on the one hand, and you are appearing in a totally new vision, on the other hand. The experience is so remarkable so unique, so inexpressible; hence we have given it some names.

Lao Tzu calls it tao -- that is one of the most beautiful names ever given to it, far better than god, because the very word "god", particularly in Judaic and Christian and Mohammedan tradition, has become associated with a despot kind of person. In the Old Testament the god declares "I am a very jealous god." Jealous simply means Jewish, nothing else! (laughter)

Lao Tzu says "I would like to call it tao," and the reason he gives "Why I should call it tao, because it has no name." Tao does not mean anything. It is just like calling something xyz. He says I will call it xyz because it has no name and something has to be called. So I call it tao. In India we have called it aum -- that exactly is what Lao Tzu means by tao. Aum is just a sound, not even a word. Tao at least is a word; aum is just a sound, a humming sound.

Actually it is very representative: when the person disappears into the impersonal existence great explosion of music happens. It is the release of an imprisoned splendour. Suddenly there is dance and song and celebration, not only in the person who is disappearing, but the whole rejoices it. Aum simply represents a musical sound. That too is again just like xyz. Xyz is the end of the alphabet, aum represents the whole alphabet. Aum consists of three sounds; a, u, m. According to the science of sound these are the basic sounds. All other sounds are by-products of these three. These are the root sounds -- a, u, m. Aum is simply a, u, m; the combination of all these three sounds, and something more, something plus.

When you say "Aum", first a, u, m, and then the "m" is prolonged, "aum", then the "m" is prolonged. It is just a vibration. It goes on disappearing. Just like that the individual disappears into the aum: Aum-that am disappearing.

Slowly slowly you hear it less and less and less. And a moment comes, suddenly it is no more there, it is gone. In Sanskrit it is represented by a simple dot. So a, u, m, and a dot, just a dot. A, u, m, represent three things in you: the body, the mind, the heart, and the dot represents your centre. When the body is gone, mind is gone, the heart is gone, then there is just the centre, the essential core of your being -- that remains. It is not part of your ego. It is transcendent of the ego.

Love and only love is the door to this ultimate merger, meeting, melting, disappearing. That's the goal of sannyas.

This is your name: Ma Prem Mouni.
Prem means love. Mouni means the silent one.

Love is inexpressible. It is impossible to say it. You can live it, you can be it, but you cannot say it. The moment you say it you drag it down, from the world of the stars, to the muddy earth.

The world of stars is silent. Love belongs to the beyond, to the farther shore. When you bring it into words you destroy all that is significant into it. The words are very small and love is like the sky. And to force the sky into a word is not possible. You will destroy the whole beauty.

And what will remain in the word will not be even a far away echo. It will not be the echo of the echo of the echo; hence those who have known love have also known its intrinsic inexpressibility. Now, that can become a tremendous insight; once understood it can give you a clue. The clue is: if you become silent you will know what love is or if you become loving you will know what silence is, as if they are two sides of the same coin. Hence my insistence is on only two things, meditation and love.

Meditation is synonymous with silence. It simply means to be still, to be silent, to be without any thoughts, words, without any mind, just to be herenow. When that silence settles in you, you will be surprised that a great explosion of love happens!

Either one can travel to silence through love or through love to silence. Both are valid. It is easier to travel from lobe to silence that from silence to love; hence my experience is that more people reach to silence through love -- that is the way of the Sufis. Yes, few people have reached through silence to love --

that is the way of Zen. And these are the only two ways in fact; all other ways can be categorised either belonging to the Sufi way or to the Zen way. But with me, *all* the ways are existing together. I am not trying to synthesise, because I don't see the need to synthesise -- they are one! The need to synthesise arises only when they are not one. I see their organic unity.

There have been people who have been trying to synthesise all the religions, all the paths -- these are the blind people. They don't see the unity which is already there. If somebody comes and tries to synthesise your hands with your legs, and your head with your hands, he is going to create a mess, because you are already in a synthesis, there is no need to fix you.

But if somebody tries to fix you thinking that hands are so far away from the feet (laughter) and they may not be in a unity, and the hands may go this side and the feet may go that side, and the hands may want to do one thing and the head may not want it to do that thing, and there will be great difficulty for this poor woman "So let us fix her," then they will destroy you!

That's what the do-gooders have been doing: they have been creating great mischief in the world, and there are all kinds of do-gooders.

There was one very old scholar in India, Doctor Bhagwandas. I was a very young man when I saw him -- he was a great world-known indian philosopher. His whole life work was synthesis of all religions. When I saw him he was very old. I asked him only one thing and he became very angry. He almost threw me out of his home! I asked him only this much that "If there is *already* an organic unity, then whatsoever you have been doing is sheer nonsense. If there is no unity already then what you are doing is impossible."

He *could* see the point but he was surrounded by his disciples and he ordered that "This young man should be removed." I said "At least let us be synthesised with each other! You have been trying to synthesise Hinduism with Mohammedanism and Christianity and all the religions," and his whole life he did it. I said "You have wasted your life. I have just come to say to you -- I was just passing (laughter) and a friend told me that this place belongs to Doctor Bhagwandas, so I said "Let us come in. Let us have a little chitchat."

And he was surrounded by his disciples, he was very angry! I said "There is no need to throw me out. I will go. My body is synthesised. I can go myself. There is no need to throw me out! But whatsoever you have been doing, remember: you are a blind man and you have not seen the point: it is already one!"

Love and silence are deeply one, but you can move from different directions.

One can move to a single point from many directions. From all over the world one can move to a single point. And these two are the basic approaches. You can choose, you can have your pick: either through love reach to silence -- if you follow the path of love then silence has to be used as a criterion. As you become more and more silent you can be certain that you are moving in the right direction. Follow love but use silence as criterion whether you are going in the right direction, or become more meditative and silent then use love as a criterion.

If you become more loving then you are in the right direction.

So whether one follows the path of silence or the path of love, the other has to be used as a criterion. And one reaches to the same point. And when one reaches one can see the unity of all the Buddhas, of all the awakened ones. Their whole life can be reduced into loving silence or silent love.

This is your name: Ma Prem Soni.

Prem means love. Soni means golden.

The alchemists all over the world have used the symbol of gold. The symbol of gold means the hidden in man is the most precious. Man lives in the non-essential, and then his life remains trivia, mundane. If he starts moving from the non-essential towards the essential, his life starts becoming golden, he starts gathering a golden aura around himself.

The alchemists say their science is nothing but a process of transforming the baser metal into gold. We are all born with both, the centre and the circumference, but the world uses only our circumference. It needs only our circumference, it comes only in contact with our circumference, and because the whole world uses only your circumference -- your parents, your sisters, brothers, husbands wives, children, people all around, in all your relationships your circumference plays a great role -- naturally, one becomes more and more identified with the circumference and forgets the centre. And the centre is the real goal -- that is our most precious treasure.

And it is only at the centre that love exists; hence people living on the circumference can hanker for love

but they cannot get it. They can try to give but they cannot give it either. It does not exist on the circumference. On the circumference cunningness exists, domination exists, all ego trips exists -- but not love.

Love is so precious that nature has put it at the innermost core of your being. It has been hidden so it cannot be destroyed, so it cannot be stolen, so it cannot be easily available to anybody. That seems to be very logical.

If you have a precious diamond you will put it in the most secure and safe place in your house; you will not throw it outside. You will put it in the innermost room of your house and there too, in a safe, and you will lock it and you will keep it absolutely private so nobody knows about it. That's what nature has done: love is so delicate, so precious, so divine, that it has hidden it as the deepest recesses of your being. And unless you start digging for it you will not find it.

Sannyas is a tremendous effort to find one's own treasures, to find the kingdom of god within you. But if one wants to find the centre one has to start moving from the circumference, facing towards the centre. We are standing on the circumference, our back is at the centre, and we are facing the world -- the whole world, the vast world. A hundred-eighty-degree turn is needed, and that turn is meditation: you close your eyes and you look withinwards, you still your mind and you dive deep within you, you become calm and quiet -- in the body, in the mind, in the heart -- and slowly slowly you start settling to the very bottom rock of your being. It is there you will find the goal of love, the kingdom of love or the kingdom of god. Love and god are synonymous, and love is a far better word than "god", because god, the word "god" has been so much exploited by the priests that it is time that at least for one hundred years it should be put out of use. My effort here is to replace the word "god" by love. Love has not been exploited by the priests and I don't think they will ever be able to exploit it. Love is the word that belongs to the world of poetry, not to the world of priestcraft! (laughter) Priests cannot use it, they cannot even understand it, they cannot make a theology around it. They cannot make temples around it.

Love is dangerous. Priests have always kept the energy of love repressed. They are very much afraid of love, because a person who knows what love is cannot ever be victim of any priest, of any church, of any religion. He will remain independent, he will be living his life according to his love and according to his light. That's what my sannyasins are.

This is not a church, this is not a dogma, this is not in any way a doctrine. By belonging to me you are not belonging to any philosophy. By belonging to me you are only belonging to the purest energy of love. It is not a temple at all. It is not a place for worship. We don't have any rituals, any prayers -- we can't have.

Love needs nothing. Love is enough unto itself. It is the prayer, it is the temple, it is the deity in the temple. It is all in all. It covers the whole reality. it is in itself the total dimension of mysticism. Start moving towards love, towards your centre. Keep aware so that you don't so anything which goes against love. Do everything that helps your love to become more and more manifest, to be more nourished -- and you will find the gold, you *will* become golden. Everybody is born with the capacity to be golden -- that is our birthright.

All that is needed is a determined commitment to claim our birthright.

This is your name: Swami Prem Sambodhi. Prem means love. Sambodhi means enlightenment.

Love is the light of the inner world. A man without love is without light. He may have light on the outside but as far as his inner, his interiority is concerned, it is all dark, utterly dark, so dark that it is impossible to see anything. That's why many people would like to go in but they never go. Once in a while they have a little peek in, and then they become scared because it is so dark. They escape.

In fact the whole humanity can be divided into two categories: the people who are escaping from themselves and the people who are escaping to themselves. A sannyasin is one who is escaping to himself and a non-sannyasin is one who is escaping from himself.

To escape from oneself is extroversion. To escape to oneself is introversion. And unless you come in you will not find the source of light; it will remain dark. It is dark not because there is no light -- there is light -- but it is a totally different kind of light and you have to get accustomed. It is like when you come after a long walk in the hot sun to your house, it looks dark inside; compared to the outside light, the inside of the house looks dark and dismal. For a few moments you feel it, but if you settle, if you rest a little bit, soon that darkness starts disappearing, your eyes become accustomed, adjusted.

Eyes are very flexible. When there is too much light your pupils start shrinking, because only so much light can be allowed in. When there is less light then your eyes start opening more. It is just like the shutter

of K.B.'s camera (laughter) just the lens, if there is too much light then you have to keep it according to the light. If it is less light then you have to keep it exposed for a longer period, a bigger exposure is needed.

Eyes simply function automatically like a camera, and the inner world is really so different from the outer world that it is not only a question of adjusting, it is a question of a radical change. So it takes a little while to settle inside.

Sit in the inside darkness and don't be worried! Enjoy it! It is peaceful, it is vast, it is very velvety! It has its own beauty, its own silence, its serenity -- enjoy it and just sit there and don't be in a hurry, and you will be surprised one day that your eyes have started changing. A new vision has started arising in you. In the East we have called it the third eye. It is symbolic. It is not that there is a third eye somewhere inside. A few foolish people even have tried to dissect dead bodies to find out where the third eye is. It is not anything physiological; it is only a metaphor. "Third eye" simply means a new kind of seeing.

It takes a little time for that new kind of seeing to arise but it arises. I am a witness for it. I am not talking about the scriptures; I say only that which I have known myself. I never say anything that is not my experience. If it goes against my experience then I don't care -- whosoever has said it, I criticize it outrightly. Even though it looks outrageous, it is perfectly okay with me. I have only one commitment and that is to my own experience, to nobody else.

If I find that Krishna is saying something which does not go with my experience, then Krishna is condemned. Then I will hit him as hard as I can! If it goes against Jesus then it goes against Jesus because I cannot vouch for anybody else's experience. I can vouch only for my own experience. I know if one can wait and the waiting seems very long. It is not that long, it only appears, because sitting inside doing nothing, it seems as if time is not moving at all, as if the clock is gong very slow -- maybe it needs a new battery or what has happened.

Time goes so slowly because there is nothing to engage you, nothing to keep you occupied. So even a little waiting looks almost endless, but it is not endless and it is not that big as people think, but it appears certainly.

A sannyasin has to learn to wait, and to wait lovingly, with no hurry, with no impatience -- and then one day, when the eye is ready you know a new kind of light, that is love. Inside becomes full of light and then it starts filtering out of you, it starts radiating out of you. The radiation of inner light is love in your outer relationships. When you meet a man who is full of light you experience love. But it is a strange world: two persons fall in love and both are in immense darkness, then there is bound to be constant struggle, fight, and they are at each other's neck.

Love becomes almost murderous, tiring, exhausting. One wonders why one has got caught into it, but one cannot get even out of it, because outside also one feels miserable. Then one is in a fix: if you are out of love you are miserable because you are lonely, if you are in love you are miserable because the other is always there to create trouble for you. If the other is there there is trouble, if the other is not there there is trouble. Anyway man is condemned, but the whole thing happens only because we don't know that love is only the outer expression of inner light. It is possible only if you are full of inner joy, bliss, insight, that you can be loving; otherwise it is not possible.

When love explodes it is enlightenment, because it is disappearance of the darkness and beginning of the day.

Nirvana now or never

Chapter #11
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Premendra Bo.
Premendra means love is god. And Bo means to live.

Life basically is an expression of love. Love is the fragrance of the flower of life. They are two sides of the same coin. The person who avoids love is simultaneously avoiding life too; hence the people who have been life-negative have also been love-negative. In fact escaping from the world was really escaping from any situation where love can arise.

For thousands of years man has lived in tremendous fear of love -- and love is god, and love is life, and love is the very core of existence. But one has to learn the art of loving. It is an art. The capacity is inborn but it can be refined, it can be slowly slowly helped to grow, to become an Everest, a peak. and only when love comes to its crescendo you experience godliness. Then life becomes a sheer joy, then each moment is ecstatic. Then all this nonsense of calling life a misery, condemning life as sin, trying to escape from life, avoiding life, looking so idiotic that one cannot believe that for thousands of years man *had* lived under this impact.

This very life/love-negative attitude proves that man has not allowed his intelligence to bloom. He has lived in a retarded way, like an imbecile.

My own approach is that religion is the name of the art which teaches you how to love, how to live, which makes you capable of loving without attachment, without possessiveness, without any manipulation, without any ego trip. It makes you understanding the complexities of existence, it helps you to work out your way in the jungle of life. It is a great challenge. It is worth accepting, because only those who accept it grow. Those who turn their hips towards life. they never grow. The remain juvenile.

All escapists are basically hippies. Hippies means those who have shown the hip to the life. All your saints, mahatmas, sages are hippies. They are real hippies, howsoever serious and sombre they may look, but they have shown their hips to the world. They are cowards.

But they have been worshipped, they have been imitated by others. Every effort has been made to make the whole humanity follow these stupid people. It is time enough to say a total "Stop!", a full stop to all this nonsense that has been going on and on. Enough is enough.

And my sannyas is a full stop to the whole life-denying approach; in place of it I teach you to love, to live, to be a light unto yourself. That's the only way to become awakened, to be enlightened. That's the only way that one can realise one's potential of becoming a Buddha or a Christ. Not be following Christianity one becomes a Christ, but by living one's own life authentically, without any hypocrisy, without any pretensions, utterly naked in the sun, in the wind, in the rain, open and available. Because there is no need to fear -- it is your life and you are not accountable to anybody else, you are the master of your life -- then why create misery? And why live life in such a way that it becomes a sad affair?

The same energy can become a dance and the same energy can become a death. It is the same energy: all depends on you. You can accumulate the manure in your living room, then it will stink, it will be horrible to live there. But the same manure can be used in the garden and then it will bring beautiful roses, great lotuses. It is the same manure which will stink in the room but will create perfume in the garden. One just needs to arrange one's life in a beautiful way, then there is no need to go anywhere. Paradise is herenow!

This very body is the Buddha and *this* very land the lotus paradise.

This is your name: Swami Satyam Bharti.
Satyam means the ultimate truth.

There is only one truth, because there is only one existence. Existence is the circumference and the truth is its centre. Unless one knows the truth whatsoever you do always goes wrong. It is bound to go wrong. It is like a blind man groping in darkness to find a door.

They define philosophy as a blind man searching for a black cat in a dark room where in the first place that cat is not (laughter). Now the blind man can go on searching forever and forever. The cat is not there, it is black, the room is dark, the man is blind -- this is what philosophy is.

One needs eyes to see, one needs light to see. Only two things are needed: light and eyes. Thinking is not going to help, philosophising is of no use; because a blind man can think about light there is no intrinsic difficulty in it. He can *think* about light, he can gather all kinds of information about light, he can become a great scholar about light, he may even start concocting few theories about light. He may be very logical, capable, to create a systematic idea what light is, but still, he has never experienced it.

He may know everything about it but he knows *nothing* about it. He has not known it, it is not his own experience. It is all borrowed. He is blind.

Thinking is not going to help and people go on thinking about truth, about god, about love, about beauty, about everything, and all these things are experiences.

Clarity, understanding, insight.(???)

Meditation simply means dropping all the knowledge that is there, that has accumulated, that has been taught, that you have learned, that you have read, that you have been told by others. Dropping all that is meditation. Emptying yourself of all knowledge, knowledgeability, is meditation. Becoming spaciousness, throwing all the furniture known as knowledge outside the room, making it utterly empty -- that's what meditation is.

Only in that spaciousness your inner eyes start functioning. And then light is needed.

Light is created by love, eyes are created by meditation. Love is the inner way of creating light. The loving person becomes light-full. His darkness disappears.

So I teach only two things; meditation and love. Meditation to see and love to create light. And nothing else is needed! The moment you have eyes and the light truth is revealed. And truth liberates. Truth brings bliss, truth brings immortality, deathlessness. It takes you beyond the ephemeral to the eternal. It is a radical transformation, from the circumference to the centre. And the moment you are at the centre there is no problem, no anxiety, no anguish. The whole energy that was involved and entangled into anxieties, turns into an eternal celebration, a festival of lights.

In fact, in India the festival of lights has lost its meaning. It has gone to something, to its.... not to its real meaning but to its very opposite. (sp?)"Deepavali" the light festival, started by the enlightenment of Mahavira. It is Mahavira's enlightenment day.

He is a rare person in that sense because almost all the enlightened persons have become enlightened either on the full-moon night or just close to it. He is the only person who became enlightened on the no-moon night.

Because he became enlightened, because he found the inner festival of lights, to represent it we started the whole celebration. But because he was a Jaina Hindus never accepted the story, how the light festival came into existence. They have created their own story about it which is just very ordinary, that Rama has become victorious over Ramana, and that's why we are celebrating. This is a very mundane story, nothing of inner significance, just ordinary. But Mahavira's story has true significance.

It actually happens: when you are in a meditative state and love starts growing in you, you can see a line of lights unending and without any beginning. Kabir says "When I became enlightened I saw as if thousands of suns have suddenly arisen in my inner horizon.

It is the same energy that was our darkness, it was our misery, it was our blindness. The same energy was upside-down.

My work here is to help you to put your energy in a right combination, then it becomes an orchestra. And when life is an orchestra, life itself then is the ultimate truth!

This is your name: Ma Prem Anando.
Prem means love. Anando means bliss.

These are the two most important values.

Bliss has to be the quality of your inner being and love has to be the expression of your inner being, into the outside world. Love is bliss radiating and reaching to others. Without bliss there is no love, that's why so

many people want to love and desire to be loved but they all feel frustrated, for the simple reason that they never look for the basic requirement without which love is not possible.

You never sow the seeds and you go on waiting for the flowers. And when flowers don't come and you so much jogging and running and wrestling and yoga and all kinds of stupidities, but flowers won't come still. They need seeds-yoga postures won't help! (laughter) Your jogging is not going to help, wrestling is not going to help. One has to do the right thing.

People want love -- and it is a basic need. Just as the body needs food the soul needs love. Love is the soul's nourishment. It starts shrinking. And many people's soul dies before their bodies die. In fact near about the age twelve the soul dies, then only the body goes on living. It is only the container; the content is no more there; hence the average physiological age is twelve. That's the moment when you stop growing inwardly.

And remember one thing: a river is river only if it is flowing. If it stops flowing it is no more a river, it becomes just a muddy pond. It is river only if it is reaching towards the ocean, but once it stops flowing it is no more reaching to the ocean. It (?)

The moment your inner being stops growing you are no more a river reaching towards god. So people go on growing only physiologically. Their age may be eighty, eighty-five, ninety, but their souls are left far behind when they were twelve, thirteen fourteen, at the most. There is such a gap between their spirituality and their physiology, unbridgeable gap, but somehow they go on managing pretending that they are grown-ups. But you can see that their grown-upness is only phony; they have aged but they have not become grown-ups. These two things are totally different.

To grow in age is one thing, to grow up in maturity is a totally different phenomenon.

Love is a fundamental need. Because it i a fundamental need everybody longs for it, but just longing is not enough. You have to prepare the ground, you have to understand the fundamental laws. These three laws have to be remembered. One is: you cannot get love if you don't give it in the first place. It always comes as an echo: first you have to give, then it comes, it comes thousandfold. But it comes only when you give.

If you want to get without giving it, it is not going to happen. It is against the law of nature, it is against tao. The second law to be remembered is: you can give it only if you have it; you cannot give something which you don't have.

What you are doing to give to people if you are miserable? You will give your misery. And to give misery to somebody is not love. And in return you will get thousandfold misery. One has to be blissful then one can share.

You can give bliss, then bliss comes back. That's what love is all about: an exchange of bliss.

So the second law is -- first you have to have it -- and with the second law comes meditation in. It is through meditation that you create bliss. It is there but there are few hindrances to be removed. The ego has to be removed, the greed has to be removed, the jealousy has to be removed -- these are all hindrances, and meditation is capable. Meditation is like a sword: it cuts the very roots of all that is ugly in you all that creates misery in you.

A sannyasin has to go on sharpening his sword and go on uprooting all the weeds. Once you have thrown all that is ugly in you you will be surprised: in that very moment bliss explodes. It is your intrinsic nature but it was hindered, prevented, blocked. Those blocks have to be removed.

And the third law is that when you have got bliss don't hold it in, don't be miserly, because the more you give, the more you have it. That is the third law: the less you give, the less you have it. If you don't give at all it dies. If you give it totally you will be surprised that you have found infinite streams coming to you from some unknown beyond. You go on giving and it goes on coming, and it always comes more than you give.

The ordinary laws of economics are not applicable. Just the opposite is the inner law. In economics if you want to have something, be greedy, hold to in, don't give it, otherwise you will lose it. But in the inner world just the opposite law functions: hold it, be greedy and you will destroy it. Share it, dance it, sing it, be festive about it, declare it and don't make any conditions when you give. Give unconditionally, because to put conditions is again miserly.

Just give for the sheer joy of giving and it will be coming more and more, more and more.

Bliss has to be your innermost core and love has to be your radiation of it. And between these two transpires something which people have called god or tao or nirvana. No word is adequate enough to express it, but something beyond words, beyond our imagination, beyond our dreams, happens.

But it happens between these two: bliss inside, love outside. And just between the two, in some strange moment -- I call it strange because it is unpredictable, I call it strange because when it comes it comes, you cannot bring it in, I call it strange because it is not within our grasp. It comes as a gift, as a grace, from nowhere. Suddenly, a moment before it was not there and a moment after it is there, for no visible reason, why it is there and why it is not there -- it is mysterious. And once this mysterious moment has been tasted, one has arrived, one has found the home. Only then this homesickness disappears.
That's the goal of sannyas.

Nirvana now or never

Chapter #12
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Dhyan Hans.
Dhyan means meditation. Hans means god's gracious gift.

Life gives many gifts -- love, bliss, freedom, truth -- but no gift is more precious than meditation. Meditation functions almost like a master key: it unlocks all the doors, the doors of love, freedom, truth, awareness.

In the gift of meditation all the gifts are implied. It is the very essence; hence it i incomparable. Just to become interested in meditation is a great blessing. There is an old Egyptian saying that it is not the disciple that chooses the master, but the master who chooses the disciple.

The disciple thinks *he* is choosing -- on the surface it is obviously so -- but unless the master has chosen the disciple already, even the desire to choose the master will not arise.

There is another Egyptian saying from the same mystery school. There exited a great mystery school in Egypt. Pythagoras has visited that school and people travelled from all over the world. The pyramids were really created by the mystics for a certain process of meditation.

The shape of the pyramids is such that if you sit inside you can meditate for days together, you will not feel hungry, you will not feel thirsty. It has been recently discovered just by accident that few explorers were working excavating one pyramid. Their dog got lost inside and they forgot about the dog and went home. After many days they thought maybe the dog is lost. They were searching everywhere but nobody thought about the pyramid. Then they went there and they were surprised: the dog was dead (laughter). He must have died simply out of fear because he must rushed here and there and could not find the way, but his body was still warm, his body was not deteriorating at all.

No sign of death as far as the body was concerned. The body was protected by some mysterious

phenomenon.

Then they discovered the shape; the shape of the inside of the pyramids was created for meditators. Even for many day or months they could live without food or water. This was the same school from which these sayings have come.

The second saying is that when the disciple is ready the master appears -- never before. And when the disciple is ready the master appears immediately. It is not coincidental. Just to be interested in truth is a sign that you are already blessed by existence. The basic and the fundamental step has already been taken. You will discover it only in the end, you will recapitulate only in the end, that the whole search that you were thinking you are doing, was being done through you. That's the meaning of god's gracious gift: it does not come directly, it comes in such indirect and subtle ways that the person who receives it never knows that he has been a recipient; in fact he goes on thinking he has earned it, he deserves it.

The people who start meditating think they are searching, enquiring. It is not so. It is existence through you or call it god or life or tao or whatsoever one wants to call it. It is something inexplicable, some energy, you can call it "x", which is searching through you. You are just a vehicle.

And the moment this is understood tremendous growth happens, because the barrier of the ego is dissolved. Even the idea that "I am the seeker, I am the searcher," is a hindrance. If we are just like hollow bamboo flutes and the song belongs to some unknown energy, and we are just passages to the song, then there is no point in carrying the unnecessary weight of the ego. It can be dropped.

Think of meditation as a gift of god, and it becomes so easy then, because all the difficulties are created by the ego. Meditation is not difficult; the ego is the difficulty. So the tight beginning is think it as a gift. In the beginning it is only *as if* it is a gift; in the end you will discover that it was a gift, it was not a question of as if. But even thinking it as if it is a gift helps immensely: slowly slowly the ego gets out of the way, and meditation becomes more and more an effortless process.

It is no more aggressiveness on your part. You are just at the receiving end. And the very idea that it is a gift never makes you pious egoists -- that is one of the greatest dangers in spiritual search: people become pious egoists. And to be a pious egoist, holier-than-thou, is far more dangerous than to be an ordinary egoist, because the ordinary ego is very gross and on the surface, but the pious ego is very subtle and very deep inside you, hiding in the deepest realms of your unconscious.

Once we start with a basic assumption -- I call it assumption because it will be only an assumption right now, a hypothesis; although it is proved true in the end, but in the beginning it is only a hypothesis -- but it gives you a right direction, it makes you relaxed, receptive, available, and the most significant thing is: it makes you grateful. And gratitude helps greatly, thankfulness helps tremendously.

This is your name: Ma Dhyan Natascha.

Dhyan means meditation and Natascha is one of the most beautiful names possible: it means the birth of Christ. It does not mean the birth of Jesus, remember. It means the birth of Christ which is a totally different phenomenon.

The birth of Christ has happened many times before Jesus, has happened many times after Jesus, will go on happening in the future too.

Jesus' birth is a historical phenomenon. The birth of Christ is a spiritual phenomenon. The Buddha is a Christ, Krishna is a Christ, in fact the word "Christ" is only a form of Krishna. It has travelled long from Krishna to Christ. In one of the English languages, Bengali, Krishna is called Christo and from Christo to Christ it is very easy.

There is every possibility that the word "Christ" has its origin in the word "Krishna". Mohammed is a Christ, Zarathustra is a Christ, Lao Tzu is Christ. There have been many Christs but only one Jesus. You can never be a Jesus but you can be a Christ -- that is everybody's birthright.

To be a Christ simply means to reach to the ultimate peak of consciousness, to become crowned, to become an emperor of the inner kingdom. And sannyas is nothing but an inner journey, a beginning of a new dimension. In *this* dimension the ultimate happening is the birth of Christ, and all that one has to prepare for the birth -- in other words, all that one has to do to become pregnant -- is to meditate.

Meditation is a kind of pregnancy. One becomes pregnant with the divine, one becomes pregnant with the ultimate. One carries the ultimate inside one's being just like a mother carries a child in the womb. And continuous meditation goes on nourishing the child inside: the child, Christ.

And there comes a moment when the child simply transforms the very being of the person who was

carrying it.

Kabir has a very strange statement. He had many, he has made many strange statements. He is one of the most significant mystics in the whole history, a very poor man, a very uneducated man -- he was just a poor weaver, abandoned by his parents, so nobody knows whether he was a Hindu or a Mohammedan, because these were the two religions there. His name seems to be Mohammedan.

Kabir is one of the names of god in Koran. Kabir means the great one, the vast one. His name is Mohammedan, the name certainly is not Hindu, but he was a disciple and was brought up by a Hindu mystic, Ramananda, so he was thought that he was a Hindu, and nobody knew about his parents. Ramananda was not only his spiritual father; he was also his father in every way. He was his father, mother, master, everything.

Hindu claim that he is a Hindu, Mohammedans claim that he is a Mohammedan. His statements are tremendously significant for a single reason that they are the most absurd -- on the surface -- but if you go deep into them you will find precious treasures.

To explain your name, one of his statements is worth remembering; he says "I have seen many wonders but the greatest wonder that I have seen is that the child has eaten the mother." Now this never happens, but it can be significant if you understand what I am saying about your name: the child grows so big, the child Christ grows so big that the mother disappears in it. First the child is small as is inside the mother, then the child is so big that the mother is inside the child. That's what he means that the child eats the mother; that is the birth of Christ when you innermost being overwhelms you, when you are absorbed and consumed by your innermost core, when your circumference is eaten up by your centre, when your circumference disappears into the centre, is absorbed into the centre, when you no more have any outside, when you are all and all just inside, just a deep interiority, with no outside corresponding to it.

Yes, that miracle happens. Kabir is right that he has seen a great miracle, the greatest of all: the child consuming the mother; eating the mother totally, not leaving even a little trace behind. This happens through the art of meditation or the magic of meditation. It is a magical art.

Meditation simply means becoming so silent that there is no sound inside you, no word because words consist of sounds, no thoughts, because thoughts consist of words, no ideologies because ideologies consist of thoughts. If there is no sound, there is no philosophy, no religion, no dogma, no creed, no word at all. It is a wordlessness state. In that pure space one's consciousness starts rising, finding no hindrance anywhere it goes on rising, it reaches to its crescendo -- that is the birth of Christ. One becomes a Christ.

I am against of anybody becoming a Christian or a Buddhist for that matter or a Mohammedan, but I am all for somebody becoming a Christ or a Buddha or a Mohammed. I am not creating here a religion or a church. It is impossible to create a religion or a church here, because somebody will blossom into a Buddha and somebody will blossom into a Christ and somebody will blossom into a Mahavira, and you cannot make a church out of these people. These people are bound to remain individuals. They cannot be part of any crowd psychology.

They are out of necessity, rebels. They have their original face, they never borrow anybody's face, anybody's mask. They don't live somebody else life; they live their own life. If they are roses they are roses, if they are marigolds they are marigolds, if they are lotuses they are lotuses. In *my* vision this is going to be the future of humanity. Religions will disappear but there will be a new kind of religiousness -- and that day when it will happen will be one of the greatest day in the history of humanity *and* consciousness, just a kind of religiousness, diffused religiousness.

This is your name: Swami Dhyan Viram.
Dhyan means meditation. Viram means a full stop.

Meditation is a full stop for the mind process. Mind is continuously working, day in and day out. You may be awake, you may be asleep, it goes on working. You may be doing this, your may be doing that, underneath it continues its activity. From the cradle to the grave, untiring the mind goes on and on. This is the cause of humanity's madness.

Everybody is mad. Madness is not something that happens to few people; it is a very normal state. Yes, when somebody goes too far, beyond the limits of ordinary normal madness we call it mad, but the difference is only of degrees. Maybe the normal person is only ninety-nine degrees mad and the mad person is one hundred one degree -- just a little boundary to be crossed which can be crossed by any small thing. Just a push: your wife dies and wives are never reliable! (laughter) And they die at such a strange

moments... For example, they may die on Sunday and you were planning to go to the swimming pool or to the river and the wife dies! (laughter) She could have died any other day but she had chosen to die on Sunday -- now she had destroyed your (? can't get it)... and she will have a good giggle! (more laughter) Or your bank may fail -- they are meant to fail; your business may flop, anything can happen, thousand and one things are there. And any small thing can drive you mad. Just a little push, one degree more, just a little heat is needed.

The difference between the mad people in the madhouses and the mad people outside the madhouses is only of degrees, not much -- not of quality but only of quantity. And you can easily experiment with it: just put on the tape-recorder, close the doors and start talking to it. Whatsoever comes into your mind, don't edit it. Just whatsoever comes, even if a sentence comes only half, its okay, then another sentence comes and they start overlapping, don't be worried, don't start rationalising, putting things in a systematic way; let them come as they are to represent the sheer chaos within, then after half an hour listen to it, and you will not believe that this is you.

In fact nobody ever looks within oneself otherwise everybody will start freaking out. Maybe that is the reason why nobody looks in. Everybody is subconsciously aware that to look inside means to see one's madness. So they listen to Socrates telling again and again "Know thyself," and they nod their heads but they never try to know. They know perfectly well that if we look within we are bound to encounter our madness.

They cannot argue with people like Socrates -- these people are very argumentative. Just to avoid the argument they say "Yes, when the time comes we will look in. You are right: one has to know oneself, we absolutely agree," but they never try! Because once in a while even without making any effort they have come across their mind and what they have seen is enough. It is a maniac, Ayatollah Khomeiniac. It is jumping and jogging and doing all kinds of yoga postures and making faces, and it will drive you crazy if you look at it.

So it is better somehow to sit on top of it and pretend that everything is okay, everything is fine, everybody is saying to everybody else "Everything is fine," and they are all sitting on volcanos (laughter), and everything is fine! And then somebody's volcano erupts and all others say "Poor fellow," and they still go on telling to each other "Everything is fine," and they know perfectly well they are sitting on the same kind of volcanos... but what else to do? Where else to sit?

This is the only place! You have to be yourself. Meditation simply means learning the art to putting the stop to this maniac mind -- and yes, there are ways. A full stop *is* possible.

It is just like putting the light on and off: you have to know where the button is; if you know the button it is so simple. Meditation is simple, just you have to learn where the button is. I call the button witnessing. If you start witnessing your mind you will learn how to put it off or on. THen whenever you want to use it, put it on -- it has its uses. But when you don't want to use it put it off and remain in utter silence. That silence preserves energy, makes you a reservoir of energy. And William Blake is right when he says energy is delight. It is light also, it is delight too.

When you are full of energy, *more* than you can contain, when the energy starts overflowing you it is bliss. When you have so much that you have to share it it is love. And when you come in contact with this infinite energy within you, you have come in contact with god. The only way to know that something beyond matter exists, something like godliness exists, is to put a full stop to the mind.

This is your name: Swami Dhyan Anuprem.
Dhyan means meditation. Anuprem means love that follows meditation.

The only criterion that one's meditation *is* fulfilled is the shadow of love that follows it.

Meditation we cannot see. It happens in the innermost core. Only you can go there; nobody can be invited there, nobody can be a guest there, not even you best friend, you beloved -- nobody can go there, it is absolutely private.

But when meditation happens inside something immediately happens on the outside too, simultaneously; what Karl Gustav Jung calls synchronicity. It is one of the greatest facts supporting his hypothesis.

Science believes in cause and effect, it believes in causality -- that is its foundation: if you heat the water to a certain degree it will evaporate, hundred degrees and it evaporates. Heating water to hundred degrees is the cause. Hundred degree heat is the cause, evaporation is the effect. It is bound to follow. This is the law of causality. The whole science is rooted in the law of causality. If that is the only law then there is no

possibility of any love, any freedom, any awareness, any godliness. In short then there is no base for religion. Then religion simply becomes utterly meaningless.

Unless some other law is also working -- that other law Jung calls synchronicity. It is tremendously significant. That is his one of the most important contributions.

The law of synchronicity says that it is not a causal relationship. Something happens and then something corresponding to it happens, but they are not related as cause and effect. It is a strange law, but it happens. For example, if a husband and wife *really* love each other, deeply, intimately, then you will find few things happening between them which will prove the law of synchronicity: even before the husband has said anything the wife has heard it; she knows what he is going to say, she knows what he wants, she knows what is his need. Lovers start having a certain inner connectedness which is not causal, which is non-causal.

It happens between the master and the disciple even *more* deeply than it can happen between lovers, because the disciple-master relationship is the ultimate in a love affair.

The disciple sitting by the side of a master slowly slowly starts getting into the very tune of the master. His heartbeat starts beating in the same rhythm, he starts breathing in the same rhythm. It is not causal, it cannot be causal. They start having some kind of relatedness which is not material at all.

There is a story in the life of a great musician of South India. He had become very old, one hundred years old and he had thousands of disciples. They all had gathered because it may be the last birthday. There was not much hope that he will survive one year more, so from far away corners of the country, all his disciples who have learned music from him -- and his life has been a long life and he had created many beautiful musicians -- they all came and they all brought many gifts, precious gifts. They were all well-known musicians, belonging to this king or that, they were all rich, respected, and when they were all offering their gifts a beggar came who was also a disciple of the master, but instead of becoming famous, instead of becoming somebody well-known in the county, he had remained a beggar. He must have been a man of different values and qualities, a rebel.

When he came all other disciples who knew him they asked him, just jokingly, teasing him -- they knew that he is a beggar and he has remained a beggar, he had never accepted any post, he had never accepted any reward; he will just sing on the streets, play on his sitar on the streets, for anybody to hear. And he will never accept anything except food, and that too, only for today. So he had nothing to give to the master.

They just teased him -- and he was a *rare* musician, all other musicians were nothing compared to him, but he wanted to live a life of a vagabond, of a beggar, and he had lived that way and he was tremendously happy. He was not tethered to anything and he was not fulfilling somebody else desires; he was living according to his light. It was his joy, not his business to sing, to play, to create music.

So they asked "What gift you have brought to the master?" He said "I don't have much, I don't have anything in fact, but still I can give something." They wondered what he can give so they all gathered, and when he went to the master he sat unto his feet and told the master that "You are hundred years old, your life is more precious than my life, and I am only fifty years old, and I am certain that at least thirty years I can easily live, or maybe more: I want to give these thirty years or whatsoever is left to you. This is my gift -- what else can I give? I am a beggar -- you know, everybody knows."

Then he bowed down in the feet of the master and died, then and there. Everybody was shocked, what has happened? And the master lived exactly thirty years more. This is synchronicity, this is a historical fact. It is not a parable. The disciple must have been in deep synchronicity. This is not cause and effect. There cannot be any cause and effect in it.

But he must have been in such deep tune, in such deep attunement, at-onement, that the moment he said "Accept my life," was enough! He surrendered his life and *that* very moment he died, instantly he died. He never breathed again.

Meditation is not part of the world of cause and effect; it is part of the world of synchronicity. And the most significant thing that happens, simultaneously; as you go deeper in meditation inside, on your outside love starts blossoming. That is the only proof that meditation is growing, there is no other proof: those flowers of love.

A meditator cannot be unloving and if a meditator tries to be unloving, he kills his meditation. The vice versa has also to be understood: a lover cannot be without meditation; if he tries his love is just a mask, a pretension -- it cannot be true.

Love always follows meditation as a shadow, so wherever meditation is, love is and wherever love is meditation is. Hence my whole philosophia consists only of two words: meditation and love. This is my whole scripture, my whole Bible, my Koran. Nothing more is needed in fact. if you can materialise these

two things in your life you would have known all that is worth knowing, all that is worth being.

Ma Dhyan Anugita
This is your name: Ma Dhyan Anugita.

Dhyan means meditation. Anugita means the song that follows it, the music that follows it, the celebration that follows it.

Many things follow meditation. Meditation is a multi-dimensional phenomenon. It is the spring: not only one flower but thousands of flowers bloom, not only one tree but the whole forest blooms. In India we have a certain flower, palash is its name. When the palash flower opens its buds the whole forest appears as if on fire, because when palash blossoms all the leaves disappear; only flowers remain. It is really a total expression. Nothing is being held back; there is no division at all, otherwise the energy will be divided into leaves and flowers. Palash lives a total life, utterly intense. The leaves disappear, the whole energy is poured into flowers, the whole tree loaded with flowers, just flowers, and they are the color of sannyasins. This is the color that I have chosen - a very lively red, the color of the flames. And each tree has thousands of flowers, and palash always grows in forests, not one tree but thousands of trees together.

So when the time comes for it to blossom, its spring, then the whole forest is on fire. That's what happens in meditation : so many flowers - love is only one, awareness another, freedom still another, godliness, compassion, service, creativity, sensitivity. But all these can be put together in a single word and that is a certain quality of dance and song, a certain fragrance of celebration.

The person who is a meditator is in a state of dance. Not that he is dancing, only dance is there, he is not. He has disappeared into the dance. He sings but he is no more there, only the song. And when such totality and such intensity and such passion is there, life is ecstatic. And to me that is the goal of sannyas: ecstasy! Each moment a growing ecstasy, from perfection to more perfection, from totality to more totality, from one infinity to another infinity.

Nirvana now or never

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This is your name: Ma Dhyan Runa.

Dhyan means meditation . Runa means mysterious.

Life can be approached either through the mind or through a state of no-mind. These are the only two alternative approaches.

Science approaches life through the mind, religion through the no-mind; hence science comes only to know the superficial, the factual, the mathematical, the measurable. Its very approach prohibits it to enter into the mysterious. Its very presupposition is against the mysterious.

Science has been endeavouring to demystify existence. That's its aim. It is not said so obviously but if you look into scientific researches, discoveries, it is not difficult to find the essential core. Science is trying to find answers for every question possible. It divides existence into two categories: the known and the unknown. That which is known today was unkown yesterday. That which is unknown today will become known tomorrow. That's the only difference between the two. There is no basic difference, no qualitative difference; only a difference of quantity.

A little more effort, a little more work, a little more research and a day is not far away when all will become known. The unknown is being reduced slowly into the known, the unknown is becoming less and less and the known is becoming bigger and bigger. Soon the whole territory will be known. That's the goal of science. In other words that's what I call demystification.

But we are moving towards a very dangerous state. If it is all becomes possible, that all is known, life will become absolutely futile. Life's meaning is in its mystery, but science prohibits it. Its very methodology debars it, makes it blind for the mysterious. The mysterious is a third category; it does not come under the category of the known nor under the category of the unknown; it belongs to the totally different category: the unknowable -- and that is the dimension of religion, the unknowable.

It cannot be known but it can be experienced. It cannot be known but it can be lived. You cannot reduce it into an answer, into a system of thought, into a logical proposition, into a philosophy. It is vast, it is infinite, it is eternal, but you can drink of it, you can become utterly drunk with it, you can dance it, you can sing it. You can love it, but knowing is not possible.

And to move towards the unknowable you have to make a great change within yourself: you have to move you energy from the mind to a state of no-mind. That's what I call meditation. Meditation simply means putting the mind aside, looking into reality without any idea what it is, without any presupposition ,without any a priori knowledge, looking into existence innocently like a small child. That very look becomes a transformation. That seeing with innocent heart, with wonder in your eyes, with a deep overwhelming awe, and you are falling in tune with the mysterious, you are moving beyond the known and the unknown, towards the unknowable.

God is another name for the unknowable; so is truth, so is love, so is beauty. Different names but indicating to the same moon. Different fingers pointing to the same moon.

This is your name: Ma Veet Cecile.
Veet means transcendence, surpassing, going beyond. Cecile means blind.

Everybody is born blind, but with the capacity to go beyond it, with the potential to transcend it. Very few people have transcended the blindness, for the simple reason because they take it for granted that this is what life is all about. They misunderstand birth with life. Birth is not life, neither birth is the beginning of life nor the death its end. Life is not something between birth and death; on the contrary, birth and death are just small episodes in the long journey of life. Many times birth has happened, many times death has happened: life continues unhindered, undistracted.

So those who take birth as if this is life will remain blind, and then they are bound to be continuously afraid and trembling about death, because if birth is life, then death is the end. One fallacy leads to another fallacy, and between these two fallacies -- birth and death -- the whole opportunity is lost. Between birth and death there is only an opportunity to realise your potential. But it is not given.

The seed is there but the seed is not the flower. The seed contains the flower. If you cut the seed you will not find the flower; you have to find right soil, right climate, right time, so that the seed can die and disappear into the soil and can become a plant.

Once the seed has started growing, the seed has lost its blindness. The seed is blind. It is completely closed from everywhere. It lives in a kind of grave, encapsulated, but the tree is not encapsulated. It has come out of the grave. It is alive, it is open -- open to the sun, open to the moon, open to the stars. It is

available to the wind, to the rain, to the songs of the birds. It is vulnerable. It sways and dances and rejoices. It has moods of sadness, of joy. Yes, there are moments of mourning and moments of festivity.

Now these are scientific facts, even science has become aware about the living element in the trees which is *very* sensitive, ultimately of the same category as man; a different expression of consciousness, a different form of sensitivity, different kind of eyes, different kind of ears, but the tree hears, the tree sees, the tree feels. When you touch it with love it recognises your warmth, it responds. When you come with an axe to cut it, it shivers, trembles, it knows the enemy and the friend, it knows the lover, it knows just the bypasser. It has its own eyes.

Every man is born as a seed and every man has the capacity to become a rosebush with hundreds of roses available to existence, in communion with existence. That's what I call *the* eyes. When you are blossoming then you have many eyes, because existence is multidimensional.

These two eyes that we have are nothing. That is only one small dimension, the physiological, but there are many dimensions, many planes, many aspects of reality. And if a man works upon one's own energies, he starts growing many kinds of eyes. He starts becoming perceptive in thousand and one ways.

When you have reached to the optimum of your potential, when you have realised all that was unrealised in you, then we call, one is enlightened, awakened, is a Christ or is a Buddha.

Your name is significant; it is the situation -- everybody is born blind, but there is no need to stop there. In fact it should become a challenge to go beyond it. If a person can know that "I am blind," then he is bound to do something about it. The moment one knows "I am ignorant," he has already taken a very significant step towards knowing, because nobody wants to be ignorant, nobody wants to be blind, nobody wants to be unconscious, mechanical, robotlike. That is not our nature, that is not our fulfilment. Everybody wants to grow in consciousness, awareness; only then slowly slowly bliss arises, love arises, freedom arises. These are all the flowers, these are all different eyes.

And when you are able to see all that is possible to be seen, then only there is contentment, immense contentment, and great gratitude for existence. To me that gratitude is prayer, and that contentment is the goal of all religion.

This is your name: Swami Purnam Seth.

Purnam means the perfect, the ultimate, the absolute, the whole. Seth means the appointed.

We are all appointed by the whole; and life should not be thought as an accident. That's what science goes on telling to every child. It is unfortunate that the children from their very small age are being conditioned with a very wrong attitude which is going to darken their whole life. And from the Kg to the university this is the climate, that life is accidental, that there is no meaning in existence, that we are just by-products of accidental situations, that we are not needed really. If we disappear nothing is lost; if we are nothing is added.

The whole existence according to the scientific attitude is accidental. There is no intrinsic significance. It is a chaos according to science, not a cosmos. Cosmos needs some meaning, some intrinsic truth. It is only through religious experience that this chaos is transformed into a cosmos.

Religion gives meaning, significance, a sense of being needed. And remember: it is one of the greatest needs in life, to be needed. And if one can feel that "The whole existence needs me," that "I am here not by accident," that "I am appointed to be here," that "I have a certain message to deliver," that "I have to fulfil a certain mission," that "My life has to deliver, contribute, something beautiful to existence, only then I will feel fulfilled, only then I will feel I have done my work" -- and the joy that comes when you have done any work to perfection; any work in which you have put your total heart.

When you have done it well, finished it well, a great ecstasy arises. It is my observation that only creative people know what ecstasy is. And by creativity I mean fulfilling something hidden in you, discovering it and fulfilling it in your life. Then you have contributed, you have added some beauty to the existence, some joy.

Existence is a little more enriched by you that it was before you. You will be leaving existence a little better, a little higher, a little more poetic, a little more magical, a little more golden than you have found it when you had arrived. That is fulfillment, that's ecstasy.

The experience comes as you become silent. The more silent you become, the more you start feeling the hands of the ultimate behind you. When you are totally silent you suddenly some to see that you are just a bamboo flute on the lips of the ultimate: the song is flowing through you. Your only work is not to hinder it,

not to distort it; to allow it pass through you, in its purity.
As it is, it should be delivered.

Sannyas means living a life of pure silence, living life through silence, and then this is the first experience that comes to oneself, that "I am part of a great cosmic plan," that "I belong to an organic universe," that "I am not just a cog in a wheel, that any other cog can replace me." In fact nobody is replaceable, everybody is unique. The moment it is felt, life comes to its ultimate peak of rejoicing.

This is your name: Swami Anand Henry.
Anand means bliss. Henry means home.

The deepest desire in every heart is to find bliss; a bliss that is eternal, a bliss that comes but never goes, a bliss that is forever. But we all are groping, not knowing where to go, there to find it, not knowing what direction is the right direction, what path to follow. But in darkness, in blindness, still, we all are groping. The drunkard is groping, the gambler is groping, the priest is groping, the philosopher is groping, the saint is groping -- they are all groping -- in different ways, in different corners.

My only teaching here is that before you start groping create some awareness. Don't waste your time in groping. First requirement is to be alert, aware, watchful, because awareness is a kind of light inside. Once you have the light, even if it is a small candle, you can find the way. You can find the door out of the mess you are, out of the misery you are, you can find the door to the temple of bliss. But the basic requirement is not groping. THe basic requirement is a small light within you.

Groping is endless and there is more possibility that you will stumble with this wall and that wall, that you will have this fracture and that fracture, that you will fall upon this thing and upon that, and you will be continuously in a frustration and misery will be multiplied. And slowly slowly a desperation sets in.

The child trusts very much that he will be able to find; the young man is very enthusiastic, very romantic, a dreamer, and he feels that he will be able to do what nobody else has been ever able to do -- but look at the old man: he knows that it is all groping, he knows all the pains he has suffered, he has knows, known all the pitfalls, he has broken every limb, he has accumulated nothing but frustrations and failures, he has become utterly hopeless.

It is not accidental that old people are always angry. It is very difficult to live with old people; they are always irritated, angry. They are not angry with you in particular, they are simply angry at themselves. Their whole life has gone down the drain. You have to forgive their anger.

The angry young man is a very latest arrival on the earth, but the angry old man is very ancient. Old people have always been angry, that's why it is so difficult for people to cope with their parents: the gap is big; they are enthusiastic, they are still hopeful, they are dreaming, they want to do this and that, and they feel they will be able to do it, and the old people, the parents know that it is all nonsense. "It has never happened, it is never going to happen, we have lost our lives and *you* are going to lose your life," but the young man has to go through his experiences, he cannot borrow them from the old, and the old person becomes angry because he is not listened, and he is *really* saying a truth. He becomes angry because nobody pays any heed to him. He is discarded, ignored. Nobody wants to talk to him, nobody wants to sit at his bedside and listen to him attentively.

Who wants to listen to a failure, to a desperate person, drowning? Who wants to listen to somebody who will give some taste of his hopelessness to you? -- Who will create some frustration in you, who will destroy your dreams which are so beautiful. So nobody wants to communicate: this is the generation gap. One generation cannot communicate with another generation, and the reason is that older you get, the more aware you become that all groping is futile, that the whole life is a sheer exercise of futility and nothing else.

There is a truth in it. The truth is that they have only been groping, they never create a light within themselves.

We call the old man wise who has the freshness of the young person and the innocence of the child, who is not feeling hopeless. Even encountering death he is in absolute bliss: he has arrived, he has found the home. And the only way to find the home is to create light. The energy should not be wasted in groping. The whole energy should be concentratedly put into meditation, because meditation is the art of creating light. Once the light is there the path is simple. Sometimes it happens, the door may be just by the corner, maybe just you had to bypass some furniture and the door was there. Maybe you were just standing on the door, but the door needed to be opened. Maybe on the door was written "pull" and you were pushing.

Maybe just something simple; just a little light and you can read what is written on the door. If it is written "pull" and you are pushing, your whole life will be wasted. You can go on pushing and pushing and everybody is pushing hard.

Don't waste you energy in groping. First settle down wherever you are, accumulate your energy. Don't waste it in any way; become a reservoir of energy. And be silent, silently aware. Just go on settling inside. When all turmoil has settled, when there is no noise within, in that very moment suddenly a flame bursts forth in you. And this is the greatest miracle there is, when you inner world becomes full of light.

The moment your inner world is full of light you can walk in that light anywhere you want. You can find everything that you want; you can find bliss, you can find truth, you can find beauty, you can find love. All possibilities are suddenly open, and it is only a question of creating light.

So I don't say philosophise, think, study, grope, search, seek. I simply say sit silently, gather all you energies, become centred, still, and out of that centering and stillness is the beginning of a light and that light then goes on growing. One day you are just pure light and nothing else.

That is the day one has found the home, one had found the ultimate bliss which begins but never ends.

This is your name: Swami Dhyan Neha.
Dhyan means meditation and Neha means love.

Meditation is your inner experience, absolutely private. Love is its expression. Meditation is the inner side of the experience; love is its outer side. It is through love that your meditation shines forth, it is through love that your meditation flows and starts reaching to others.
Meditation is the flower, invisible flower. Love is its fragrance.

A man without love cannot really be a meditator; hence that is the criterion to judge whether a meditator is really a meditator: his lovingness will prove it. And out of hundred so-called saints, ninety-nine are absolutely unloving, not only unloving but full of hate: hate for the world, hate for the ordinary life, hate for this and hate for that. This is not possible to meditators. A meditator is simply a lover: he loves.

It is said of Rabiya el Adawiya, one of the Sufi mystic woman, that when she came across her copy of the Koran a small sentence which says "Hate the devil," she crossed it, she corrected it. As far as Mohammedans are concerned it is sacrilegious, you cannot correct the Koran -- it is god's word!

A mystic was staying with Rabiya. He saw this happening, he said "What are you doing? Have you gone mad? Koran cannot be corrected -- it is god's message given by his *final* prophet, and this is the last message. Now no more message is going to come. You cannot correct it!"

Rabiya said "I don't care whose message it is. Something is wrong in it, something is wrong because my experience is something else. It says "Hate the devil", but I cannot hate! It is absolutely irrelevant to me. It is *my* copy. I am not correcting anybody else copy. It is *my* copy, it has to correspond to *my* experience. Since I have known silence, meditation, I know only love! If devil comes to me I will love in the same way as if god comes to me. There will be no distinction. In fact I will not be able to make a distinction at all, that who is the god and who is the devil. How I am going to distinguish? I will love both in the same way because now I am love."

This is the ultimate flowering of meditation: you simply become love. Hence I say a man without love is not a meditator. And the so-called saint of all the religions have been doing that: trying to meditate but avoiding love.

And the worldly people are trying to do the opposite: trying to love, avoiding meditation. Now that too is not possible; you cannot love without meditation. They always go together. They are not even like two wheels of a bicycle, because some sunning fellow can use only one wheel.

I have one sannyasin here (laughter)... he moves only on one-wheel bicycle; it is not a BIcycle, it is a monocycle. It is not even like two wheels of a bullock cart. It is like two sides of a coin: you cannot avoid the other side. You can hide it but you cannot avoid it; it is bound to be there. Either you have to have both or you have to throw the whole coin.

So anybody who chooses love *or* meditation is throwing both. It is not a question of either-or. You cannot choose. They come inseparably -- and that's what my sannyasins have to prove, that's how my sannyasins have to live. It has never been done. It is time that it should be done, and should be done on a very large scale so the whole world becomes aware that meditation and love are complementary to each other, that there is no need to renounce the world. In fact a real sannyasin will rejoice in the world. He will love and his love will strength his meditation, and he will meditate and his meditation will nourish his love.

Love and meditation are like two wings of a bird.

This is your name: Swami Prasad Devama.
Prasad means a gift. Devama means divine.

Life is a divine gift, but we are very unthankful people. Love is a divine gift, but we have not thanked the whole for it. All that we have got is a gift. We have not earned it; we don't even deserve it, we are not worthy of it. It is given to us by the whole just because the whole is overflowing. It is out of the abundance of god that we get all that we are.

A sannyasin has to become aware of all of this. The moment you start becoming aware all complaints disappear, all grumbling disappear. Instead of complaints a prayer arises in the heart. To me the prayer that is being done in the churches and the temples and the mosques is not true prayer, because people are asking and asking, desiring, demanding. Their prayers are nothing but applications for more. Deep down there is that complaining mind which is saying "I have not got enough yet, others are having more. Be just, be fair to me. This is not justice." It is not said so, but actually it comes to it: "Give me more!" This is not prayer -- begging maybe, but not prayer.

Prayer has a totally different flavour. It is thankfulness for all that has already been given to us. It is not a demand. And the miracle is the more you demand the less you will get, because you become a pain in the neck of god! (laughter) What you are doing in prayer is just nagging! God is being tortured by these religious people.

Friedrich Nietzsche says god is dead and then he says "Do you know how he died? *We* have killed him!" God is dead -- that seems to be right -- but we have not killed him, that is not right: he has committed suicide! (laughter) Because of all these naggers -- and there are millions and this is only one earth. Scientists say there are at least fifty thousand planets which have life there. So just think of a poor god, one god, only one begotten son. (laughter)... a very small family, planned family. Whatsoever was discardable they have discarded: no mother, no wife -- just god and the begotten son, and the holy ghost! (laughter) Maybe just needed for doing small things for both, running here and there, doing errands (laughter), or cooking food or washing clothes!

And ghosts are good for such things: they need constant occupation. They ask again and again "Give us work." They are workoholics! (laughter) Just the smallest family possible, the most essential family... They must have become tired listening to all these prayers. If god is dead he must have committed suicide. There is no other explanation: if he is dead, then that is the only explanation.

My understanding of prayer is it has to be just a gratefulness. In fact there is no need to say anything; just a heart full of gratefulness is enough! Bowing down to the earth or to the trees or to the stars is enough! Existence understands only one language, the language of silence. It knows no other languages, neither Greek nor Latin, nor Hebrew nor Sanskrit nor Chinese -- it knows no other languages, not even English! It knows no languages at all.

The only possibility is to commune in silence, and a grateful heart is enough. But that gratefulness i possible only if you start seeing all the gifts that are continuously being showered on you. Then each moment there is a surprise, because each moment the gifts *are* coming. All that is needed is eyes to see, ears to hear, a heart to feel.

Nirvana now or never

Chapter #14
Chapter title: None

14 February 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Dhyan Bernadette.

Dhyan mean meditation. Bernadette literally means a bear's heart, but metaphorically it means resurrection, the beginning of a new life.

Meditation is a beginning of a new life. It is a resurrection. We love through the mind -- that is one way of life: dull, sterile, unoriginal, imitative, mechanical, repetitive, because mind is a machine. To function through the mind is to become a routine, a rut; hence living through the mind brings boredom. As one grows older one becomes more and more bored. And the more intelligent you are, the sooner you feel the shadow of boredom. It is only the idiots who are never bored. Animals are not bored. A certain intelligence is needed to see the futility of what you are doing.

The moment meditation starts you start living directly, you bypass the mind -- that's the whole art of meditation: mind remains there but it is no more your door to existence. It is used as a computer, as a memory system, you can always refer to it, it is your past, it contains all the files of the past, but there is no need to live through those files. They can be piled by the side and you can relate to existence directly, through awareness, not through thought. That's what meditation is all about.

And the moment you relate with existence directly, immediately, without the interference of the past, when you relate to existence now and here, it is a resurrection. It is a beginning of a life which is eternal, which is infinite, which is divine.

This is your name: Ma Dhyan Lena.

Dhyan means meditation. Lena means light. It also means the bright one, the intelligent one.

The inner light consists of intelligence. The more intelligent you are, the more light-full. The more unintelligent, the more dark.

People are living lives in darkness, because they don't apply their intelligence at all. Meditation means applying intelligence to *each* of your act, to *each* of your thought, to *each* of your feeling. These are the three dimensions of your life: the body, the mind and the heart. And the moment you start applying intelligence, your intelligence becomes more and more sharpened.

The ultimate sharpening of intelligence is meditation. These three -- the body, the mind and the heart -- are three schools to learn meditation. Once you have learned you can go beyond the school; there is no need to remain inside the school any more. You have passed, you have learned the art.

People go on living repetitively -- that's a way of destroying one's intelligence. One should try in every possible way to be original, to be one's own self, not an imitation. A Christian is trying to imitate Christ -- that is an unintelligent way of life. Christ never tried to imitate anybody. He was not imitating Abraham or Moses, the old prophets; he was not imitating anybody, he was not imitating even his own master, John the Baptist. He was living according to his own intelligence, that's what brought him to the ultimate peak of consciousness. And the same is true about Buddha, Zarathustra, Lao Tzu, Kabir, Nanak, to all the awakened ones.

But the strange thing is that the people who never imitated anybody are being imitated by millions!

There are Hindus, there are Mohammedans, there Christians, there are Jews, there are Buddhists -- all imitators!

My sannyasins have not to imitate ANYbody, including me. They have to be just themselves, totally, utterly.

Live your life as if you are the first person on the earth, live as if you are Adam or Eve -- nobody has there been before so there of no way to imitate. Once you start living your life according to your own light without any fear of committing mistakes -- mistakes are bound to be committed, they are natural, inevitable and beneficial too. Unless one commits mistakes one never learns. Of course one should not commit the same mistake again, because that is stupid. Go on finding new mistakes, mew errors, new ways of going astray.

It is better to go astray on a new path than to follow the crowd on the right path, because it is not a question of right and wrong; the question is of authenticity, sincerity to oneself, responsibility towards one's own being.

Meditation is application of intelligence into whatsoever you are doing, and then slowly slowly you intelligence becomes a light unto itself. Last words of Buddha to the world were "Be a light unto yourself."

This is your name: Ma Dhyan Surya.
Dhyan means meditation. Surya means the sun, the source of all light.

A man without meditation lives in a dark night of the soul. The moment you start meditating the sung already starts rising on the eastern horizon. The colour that I have chosen for my sannyasins is the colour of the dawn, when the sung is just rising. All the shades of red are there on the horizon, projected on the clouds.

The colour of the dawn is the colour of revolution. Communists have chosen it for the outer revolution; I have chosen it for the inner revolution. And the outer revolution is nothing compared to the inner revolution. The outer revolution proves only a reform; it never proves to be *really* a revolution, because the man remains the same. You only go on changing the structures around him. The prison is changed but the prisoner remains the same, and still imprisoned -- maybe in a more comfortable prison, more convenient, with television sets and football grounds and utter facilities which are available to the free people -- but still he is in the prison, the freedom is not there.

The inner revolution brings freedom and the only way to make oneself go through the inner revolution is meditation. Meditation simply means learning to forget all that you have learned. It is a process of deconditioning, a process of dehypnosis.

The society has burdened everybody with thousands of thoughts. Meditation simply helps you to come you of that world of thoughts, into a state of silence. It is a process of cleaning your slate completely, it is emptying all that has been forced and stuffed inside you.

Once you are empty, spacious, silent, clean, the revolution has happened, the sun has risen; then you live in its light! And to live in the light of your inner sun is to live rightly. In fact that is the only way to live. Others are only dying, just dying slowly, moving in a queue goes on becoming shorter and shorter every moment, and any moment you may be the first in the queue. In fact everybody is trying to be first in the queue; a great desire to be the first everywhere.

The ordinary life is only called life, it is not. It is only so-called life. It is a process of gradual death or to be more accurate, a process of gradual suicide.

The moment you become silent and aware and clear and your inner sky is full of delight, you know the first taste of true life. One can call it god, one can call it enlightenment, one can call it liberation. The experience of truth, love, freedom, bliss -- different names, but the phenomenon is the same.

This is your name: Ma Dhyan Amritam. Dhyan means meditation. Amritam means the experience of immortality.

Man lives under the illusion of mortality. Of course there are reasons for the illusion, because he sees people dying, disappearing. Somebody was alive just the other day and today he is no more: there is death everywhere. Trees are dying, animals are dying, flowers are dying, people are dying, and one also sees people are born, trees are born, and seeing this all around on infers -- remember, it is an inference -- one assumes that "The same is going to be the truth about me; one day I was not, then I was born, one day I will not be again, I will die." It is very logical.

In all the books written about logic you will find this statement: All men are mortal, Socrates is a man,

therefore Socrates is mortal. This is our whole logical process. If everybody dies then obviously I cannot be the exception, nobody has ever been the exception, so everybody lives under the shadow of death. It is one of the most strange things, that we are believing that we are born and that we will die. In fact we were never born and we will never die birth and death are not the boundaries of our life. Life is eternal.

The birth is only the birth of the body and the mind structure, not the birth of our real being. And death is also the death of the body-mind structure not the death of our inner being, but we are not aware of our inner being; hence the illusion. We go on feeling identified with the body-mind structure. This identification creates fear, anxiety, trembling.

Meditation simply helps you to become disidentified with body-mind structure. It makes you aware of a single thing, that you are not the body, that you are not the mind, that you are a consciousness which is absolutely separate.

The moment it is realised you have discovered your original face, and then there is no birth, no death. With the discovery of the original faith, face, all fears, all anxieties disappear. Then life is a sheer dance, a rejoicing. Then it is a celebration, a festival of lights, flowers, songs.

And that's my whole effort here: to help my people to see their immortality, their eternalness, their eternity, their timelessness, deathlessness. And it is not difficult because it is the reality. To dispel the idea of mortality is not difficult because it is not a real thing; it is just an inference; looking somebody dying you think, "You will have to die." But when you see somebody dying what you are seeing is only his body is no more breathing, his body is no more capable of walking, talking, doing anything -- that's all that you know. You don't know that something within him has disappeared. What you are watching is only the cage, not eh invisible bird -- and that was his real life.

From the outside you can only see the cage, and of course a cage is there -- it is dead, it was always dead. The song belonged to the bird. You had heard the song. The bird is no more there; hence the song has disappeared -- but it is an inference, looking at other's death. This is not a true experience of reality... a logical conclusion, but logic is very limited and life is unlimited.

Logic is very superficial and life has abysmal depth. Life has such an infinity, unfathomable, immeasurable, that logic is just like a teaspoon and you are trying to measure the ocean with the teaspoon -- it is absurd.

The only right way is to go within yourself and see whether you are just the body-mind or is there something more to it? There is something more, something plus, and that something more is your essence, your reality, your soul.

This is your name: Swami Dhyan Gyano.
Dhyan means meditation. Gyano means knowing.

There is no other way of knowing the truth except meditation. One can accumulate much knowledge without meditation, but that knowledge is dead, because it is not your own -- it is borrowed -- and truth cannot be borrowed.

Truth is untransferrable, inexpressible. One can experience it, one can see it, one can feel it, but it remains with the person who has experienced it. he cannot give it to anybody else. He can show the way how to reach to it, but he cannot say what it is exactly, precisely, there is no possibility of defining it. Hence all the scriptures are roundabout: they go round and round in circles. They are beautiful words, very well-spun theories, systematically, logically-made structures, but truth is not to be found there.

You will find only theories, ideologies. you can become knowledgeable through scriptures but you cannot become a knower. The only way to know is meditation, the only way too know is to get out of knowledge, out of mind, out of all words and scriptures and theories, and to be innocent like a child: just watching, remaining open, available.

If truth knocks on the door then it will not find you asleep, that's all. That's what a sannyasin is supposed to do: becoming silent and waiting. When the moment is ripe, truth knocks on the door. When the moment is ripe, god walks in. Not even a single minute is lost, the happening is simultaneous: here you are ripe and suddenly you see all that you have been seeking has arrived. You need not go anywhere for searching, you need not go outside yourself to look for it. You have just to become settled, calm, quiet, still, and wait! -- and wait patiently, don't be in a hurry. Because if you are in a hurry you will remain in a turmoil, disturbed, distracted.

Just waiting, doing nothing, remaining silent, waiting for the footsteps -- any moment, the guest can

come. So one is alert, watchful, and there comes a certain stage of awareness, when the guest simply walks in. And the moment the guest walks in, the host and the guest are no more separate; then there is great laughter, because for the first time you meet yourself, for the first time you are the host and you are the guest. And of course, what else there is except to have a good laugh? Only Buddhas can laugh, laugh totally, at the beautiful ridiculousness of life, beautiful absurdity of life -- that the seeker is the sought, that the goal is not there but here within you, that you are carrying your goal within yourself, that the person you are looking for is hiding within you, that the person you are looking for is the person who is looking for (laughter). Obviously it is absurd, but what can be done about it? -- it is so!

This is your name: Ma Dhyan Atmo. Dhyan means meditation. Atmo means the supreme self, the ultimate reality of your being, your very essential core.

Man can live either on eh circumference or at the centre. To live at the circumference is easy, cheap, because everybody is living there. But to live at the centre is a great challenge, because you will be living there all alone. You will not find a crowd there. And to be alone needs the greatest courage in the world, that's why very few people have been able to know their innermost core, because the journey is absolutely solitary.

So meditation prepares you for this journey. It transforms your loneliness into aloneness, your solitariness into solitude -- that's the miracle of meditation. There is vast difference between the feeling of loneliness and the experience of aloneness, between solitariness and solitude.

Solitariness is negative, solitude is positive.

Solitariness is ugly, solitude is beautiful.

Solitariness is like a wound, a black hole inside you, which hurts. One wants to cover it, one wants to escape away from it, one wants somebody to be with so one can forget one's solitariness. Solitude is like Everest: it is a virgin peak. Just a single moment of it is more valuable than the whole life of living with the crowds. the whole life of so-called relationships is just sheer madness compared to a single moment of solitude. It is so healthy and so whole. And the same is true about loneliness and aloneness: loneliness is negative, aloneness is positive; loneliness means you are missing the other, aloneness means you are enjoying yourself. And meditation's whole function is to transform the negative into the positive, to transform the miserable into the blissful. Once you have tasted the joy of being alone, the beauty of solitude, you can rush in -- then there is no problem, then the journey is a joy. That each moment the joy becomes bigger and bigger, each moment it is more and more incredible, each moment you are surprised because you were thinking that you had reached the last -- now what more there can be? But again there is more: once you reach one peak suddenly you see another peak waiting ahead of you, higher. And it goes on, it is an endless journey.

As you start coming closer and closer to your centre, your behaviour on the circumference changes. It becomes more and more loving, compassionate, calm, friendly. It becomes less greedy, less angry, less jealous, less possessive. It becomes more and more a song, a dance, as if suddenly a spring has come to you and thousands of flowers has burst forth.

And when you have reached to the very centre of your being you have known all that is worth knowing -- knowing oneself one knows all. The name of that innermost core is the supreme self. It is not YOURself. You are left far behind, you are lift on the circumference. The ego is no more there so you are no more there, but in a way you are for the first time but egolessly. That is the meaning of the supreme self: egoless experience of one's being.

This is your name: Ma Dhyan Anatto.

Dhyan means meditation. Anatto means egolessness.

Meditation and egolessness are synonymous, two sides of the same coin. Ego is synonymous with the mind, egolessness is synonymous with meditation, because meditation is a state of no-mind, no-thought, no-desire, no ambition, no memory, no past, no future; one simply is, one, one's utter nudity, nakedness.

All the clothes of the past and the future are discarded. One is just herenow. There is no push from the behind, from the past, and no pull of the future either. One is not going anywhere, as if suddenly the clock has stopped, the time has stopped. In the stopping of the time ego disappears.

Ego can live only with the tick tock of the clock, it can move only with the movement of the clock, with

the past and the future. Just think, if you withdraw your past how much ego will be left there. Then you don't know even who you are -- Christian, Hindu, Mohammedan, Indian, Chinese, Russian -- you don't know at all. Past is removed. Then remove the future also -- what is left? No ambition, no goal, no destiny to be fulfilled, nowhere to go, nothing to be found, nothing to be discovered -- you have pulled the whole earth underneath the ego structure: it will collapse, it will simply collapse like a palace made of playing cards. It cannot remain even for a single moment.

Just a small breeze of meditativeness and the whole palace disappears, as if it has never been there, as if it was just a mirage, a dream -- and in fact that's what it is. Our mind is made of the stuff dreams are made of, our whole ego is nothing but a long-projected dream.

The mind functions like a screen and we project on the screen our ego. The past is half of the ego, the future, the other half. Take both the halves apart and in the interval you discover your reality. In between the past and the future is the gap. In that gap is meditation, in that gap is egolessness. That gap is the most pregnant gap because out of that gap Buddhas are born. Out of that gap arises the experience of god.

Nirvana now or never

Chapter #15
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Dhyan Sarjano.
Dhyan means meditation. Sarjano means creativity.

Meditation opens many doors in life. It is a multidimensional phenomenon. The most important dimension is creativity. Those who think that they are creators without knowing anything of meditation are not really creators. At the most they will, can be called composers: they take fragments from here and there and put them together. Their creativity is not something original. It is more or less a collage. It is not original because mind cannot be original. That is intrinsically impossible, that is not the nature of the mind. Mind is always borrowed, it is always old. It is never new, never fresh, because mind is nothing but a memory system. It accumulates the past, it is the record of the past.

Yes, you can find few things from that record and put them together -- call it poetry, painting, sculpture, but it is not creativity.

Creativity, to be creativity, has to be fresh, young, of the present, of the now, of the here. It has to be an

overflowing ecstasy and it can come only from the depth of meditation, not from the surface of the mind.

Mind is just your superficial part and meditation takes us to your very core, to the innermost shrine, to our consciousness. Our of that consciousness whatsoever happens has something unique about it. It is for the first time, it is always for the first time. Then whether one writes poetry or paints does not matter.

Buddha never wrote a single word, never painted, never made any sculpture, yet, his whole life is creative. Even if he sits silently doing nothing there is that aura of creativity around. Even in his non-doing immensities are happening, even his silence is a song. When he does not say something even by not saying he is saying, he is giving a message. The way he sits, the way he walks, the way he looks, it is all creative. Each single gesture of a man like Buddha or Jesus has the flavour of creativity in it.

And it is possible only if one goes to the deepest core of one's being. One has to shift from the mind and dive deep. One has to stop clinging to the mind.

The clinging with the mind is our problem; the moment when we uncling, immediately meditation happens. Meditation can be defined as non-clinging to the mind, getting unidentified with the mind, entering an inner space where there is no thought, no desire, no memory, no imagination, where all the functioning of the mind has simply ceased.

In that absolute silence god starts flowing through you. That is creativity, the flow of the divine through you. You simply become a hollow bamboo flute and something from the beyond takes possession of you.

Real creativity has not your signature on it; it has god's signature on it.

This is your name: Swami Dhyan Anand.
Dhyan means meditation. Anand means bliss.

Mind is misery and cannot be otherwise, because mind lives in desires, ambitions, it is always hankering for the more -- and that hankering cannot be satisfied. It always goes on jumping ahead of you, wherever you would be, the mind will be asking for more. It is always ahead of you. The distance between you and the mind always remains the same. You have this much money, the distance is there. You can have that much money, the dame distance is there. Mind is just like the horizon: it looks you can reach, it seems just few miles away, but by the time you have reached there it has gone ahead of you. it is moving with you. The distance remains constant, not even a single inch less. The beggar is in the same misery as the emperor, because the distance is the same.

And it is the distance that creates the misery because it is always frustration, always a wound. It hurts that "I have not been able to fulfil myself," but nobody has ever been able to fulfil through the mind.

Mind's very texture consists of unfulfilment. Hence the people who teach peace of mind are doing simply something very absurd. Nothing like that has ever existed. It *cannot* exist. Peace of mind is a contradiction in terms.

One very famous Jewish thinker, Joshua Liebman has written a book. The title is PEACE OF MIND. It is a well-known book but from the very beginning it is absurd. Peace of mind is almost equivalent to saying "healthy disease". Either you are healthy or you are not healthy, but one cannot be healthily sick. It is impossible.

Mind is sick. It is very sickness. One can get out of the mind, and that is what meditation is. Meditation is not peace of mind, it is transcendence of mind, and that distinction has to be remembered. Because the Christian priests, the Jewish rabbis, the Mohammedan priests, the Hindu priests, they all talk about peace of mind, and this is not the way the awakened ones have said.

The awakened ones are all agreed about one thing, that you have to go beyond mind, only then there is peace. In mind there is no peace. Mind is the turmoil, the noise. It is the very hell, but it can be transcended. Because we are *not* our mind, we are something totally different, so we can step over it, we can go beyond it, we can use it as a stepping stone, as a ladder.

The hell of the mind can become a ladder to the heaven of meditation-and that's my whole work here: to use the mind in such a way that you can go beyond it. And once you have tasted even a single moment of that beyondness, of that transcendence, then everything becomes clear. Then one knows why there has been misery: it was the cause that was causing it.

The moment you are no more on the mind suddenly there is bliss. Not that you have to seek for it -- it is already there -- just we are so much engrossed in the mind that we cannot look at our own centre. At the centre there is absolute bliss and nothing else. It is waiting for us. All that is needed is a one-hundred-eighty-degree turn. Right now our back is towards our centre and our face is toward the world

-- this is the state of mind.

Just the opposite is the state of meditation: when your back is towards the world and your face is towards your centre, suddenly you become aware of something that has always been there. You have not lost it even for a single moment. It is your very nature to be blissful. Meditation gives you only that which you have had always. It simply makes you aware of your reality. It does not bring anything new in. It simply reveals you the treasure that is lying there ignored and neglected, and you are running all over the world for it. You will not find it anywhere else because it is within you.

Mind is misery, meditation is bliss. Mind is misery because it takes you away from your nature and meditation is bliss because it brings you back to your nature, it brings you back home.

This is your name: Swami Dhyan Nirmal.
Dhyan means meditation. Nirmal means innocence.

Mind is knowledge, meditation is innocence. It is childlike innocence; hence the significance of Jesus' statement, "Unless you are like small children you shall not enter into my kingdom of god." It is very pregnant.
This sentence defines the very essence of meditation.

Become again innocent. Unlearn all that has been imposed upon you. Be in a state of not-knowing and suddenly the kingdom of god is yours. You have not to wait for it. It is immediately yours.

Innocence opens your heart to existence; knowledge keeps you closed. Knowledge is cunning, calculating. Knowledge is always like a wall between you and existence. Innocence is a bridge. In innocence nothing divides you from existence. You are part of the flowers and the stars, the animals, the birds, the rocks, the rivers, you are part and they are part of you. A certain communion starts happening. You start having a rhythmic relationship with existence; then everything rejoices in you.

Just a small flower, a grass flower and it opens doors to mysteries - it awakens great wonders in you. Small things of life start turning into something extraordinary and sacred, once you have the mirror of innocence to reflect them.

Meditation can be reduced to a single word: innocence, a state of not-knowing. Don't be a Hindu, don't be a Christian, don't be a Mohammedan, don't be a communist, a fascist, a socialist; just be innocent, childlike, someone who knows nothing.

In that not-knowing real knowing becomes possible. In that not-knowing wisdom happens. Wisdom is not information, it is transformation.

You become new, you are born anew. It is a resurrection. The old dies, and each moment the old goes on dying and each moment the new goes on being born, life becomes such an alive phenomenon that each moment the dead simply is dropped, and the new asserts. The old leaves go on falling and the new leaves go on growing, the old flowers go on disappearing, new flowers go on opening. When life is such a continuum, a process, a riverlike phenomenon, then the ocean is yours. Then sooner or later you will become the ocean.

In my observation even sinners are far closer than the scholars - to god, to truth, to freedom. The pundits, the rabbis, the imams, the ayatollahs, the popes, these are the people who can never know what truth is.

Swami Dhyan Chinmaya. Dhyan means meditation. Chinmaya means consciousness.

Man ordinarily lives a very unconscious life, almost like a robot, a sleepwalker, a somnambulist. He goes on doing things but all is mechanical. He is not aware what he is doing, he is not watchful of his own acts, he is not alert about his own thoughts. He is so much identified with his feelings, emotions, moods, that he cannot watch. Watching needs a certain distance. And he is so closed that when he becomes angry he really becomes anger, not just angry. And when he is greedy he is not just greedy, he is greed.

And the same is the case with all his emotions, feelings, thoughts, actions. The identification is a state of unconsciousness and this identification has to be broken, hammered, so a distance can be created, so you can see what you are doing.

Eating you can see, walking you can see. A moment comes when even while you are sleeping you can see. Something in you remains still alert and aware, just like a small flame inside. The body is fast asleep, you may be snoring, you can hear it yourself. It is a rare phenomenon but it happen, it happens: hearing yourself snoring is something like a miracle, but it is possible. As your awareness grows slowly slowly you

become capable of watching your body in all its acts, then your mind in all its activities, then your heart.

Of course, the hardest to watch is the heart and the easiest to watch is the body, and between the two is the mind; hence begin with the body and end on the heart. Once you can watch all the three, these three concentric circles around your centre, meditation has started growing in you, the spring has come.

When one is capable of watching all the three without any mistake, constantly, with no lapse, with no gaps, then the fourth happens. That fourth is called Chinmaya, the *real* consciousness, the enlightenment, the Buddhahood, the Christ-consciousness.

In the East we have only called it the fourth; we have not given it any name because names create trouble, words create trouble. Words are immediately caught by the scholars, philosophers, theologians, and they start spinning and weaving theories around them and they distort everything.

Hence we have decided in the East to call it only by a number, the fourth. Now you cannot do anything with the number, fourth. There is no possibility of interpretation, you cannot impose any idea on it -- the fourth is simply the fourth, it is only a number. It simply indicates only one thing, that you have passed the three concentric circles and has reached to the fourth, the centre. And that centre is the beginning of god or the experience of godliness, the beginning of eternity or the experience of timelessness, the beginning of true life which knows no death, which is beyond birth and death both. This is the search, the search of all the true seekers: to taste the eternal, the absolute, the immortal. And it is possible because it is part of us.

We are both, the world and the beyond. The world is those three concentric circles. Those are the three dimensions of the world and the fourth is the beyond, penetrating the world, a ray of light penetrating the layers of darkness.

Getting unidentified and becoming aware -- that's the whole process of sannyas.

Swami Dhyan Premda. Dhyan means meditation; Premda means one who is capable of giving love.

Meditation makes you so blissful, so OVERflowingly blissful that after it there is only one thing left and that is sharing of your bliss -- and that's what love is all about.

True love is not a beggar but an emperor. It is the untrue love which begs, which desires, which wants something should be given. And the strange thing that is happening in the world always is that all are beggars, beggars begging from other beggars. Nobody had anything to give and everybody wants everything to get. Naturally there is chaos, conflict, misery, and everybody feels cheated. In fact nobody is cheating; *all* are beggars. Everybody feels sooner or later disillusioned but the disillusionment is for wrong reasons.

They think that the people they loved deceived them. It is not so; nobody is deceiving you, except yourself. Unless one is full of bliss one cannot be loving. One can only desire love but one cannot share. Done has nothing to share.

Meditation releases your love juices, it releases your loving fragrance, and then you can share, you can give. Of course when you give existence returns it thousandfold. Existence is not misery, but you have first to give. You have to fulfil that basic requirement -- then you get. It is like you sow few seeds and then things grow, and each tree brings millions of seeds.

You had grown only one seed and each single seed brings millions of seeds. You just give a little love and wait and see: love starts flowing towards you from all nooks and corners of existence, but for that you have to have first. Hence meditation comes first; love is its shadow, its by-product, its consequence.

Meditation has to happen within you so your imprisoned splendour is released, then love comes on its own accord. And a life with meditation and love is a fulfilled life.

Swami Dhyan Nartano. Dhyan means meditation; Nartano means a dance.

Meditation has not to be taken seriously (laughter); take it sincerely but not seriously. Meditation has to be a playfulness, it has to be rejoiced in. One has to dance, to celebrate. Life is known only by those who are capable of celebrating it. And don't wait for miracles to happen, then you will not celebrate. Then you will *never* celebrate.

Miracles certainly happen but they happen only to people who know how to celebrate! And there are millions of fools around the world who are waiting for some miracle to happen, *then* they will celebrate, but this is not possible. They are putting the horses behind the cart. The cart is never going to move. Even the horses will not be able to move because of the cart. Freed from the cart at least the horses could have

moved, and the owner will be stuck in the cart. Everything has become stagnant because some basic misunderstandings which have become very prevalent, deep-rooted.

There have been people who have made them established because they serve their vested interests. All the priests around the world have been trying to make man serious, sad, sombre, a long face. They are all afraid of laughter -- laughter is really dangerous, it is almost like a dynamite. If the world, even for twenty-four hours decides that "We will laugh at everything" (laughter) -- just twenty-four hours -- and all your politicians will commit suicide, and all your priests will jump into the ocean, and all your saints will hang themselves. Just within twenty-four hours there will be such a great revolution in the world. It will be such a deep cleansing phenomenon, it will clean all dirt. But people have completely forgotten low to laugh; in fact they think to laugh is profane: one has to be serious, when you enter the church even if you are laughing, you become serious, you become stiff, you become uptight.

Church should be a place of dancing and singing, rejoicing. One should invite Jesus also to participate, and call god the father also, but "Have a little fun! Why you are hanging above the clouds so long? Come down!" But all the religious places have become sad. They are in the hands of ill people, sick people.

Laughter is tremendously healthy. Playfulness is as sacred as any prayer or maybe more sacred than any prayer, because playfulness, laughter, singing, dancing, will relax you. And only the truth is possible in a relaxed state of being. When you are totally relaxed, in a state of let-go, the impossible starts happening, the miracle starts happening. Let-go is the secret of meditation.

Nirvana now or never

Chapter #16
Chapter title: None

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Ma Dhyan Rabia. Dhyan means meditation; Rabia means the spring.

Meditation is certainly the spring of the inner world, because it is only through meditation that the hidden flowers burst forth, that the seeds are no more seeds, the potential is actualised, you are no more only a possibility. You become a realised phenomenon. That's exactly what sannyas is all about: creating the right climate for the potential to become a realisation.

If the potential remains the potential life remains a misery, because deep down one knows -- one may recognise, may not recognise -- but somewhere deep down one continues to know that 'I am not being that

which I am meant for. That something is missing.'

That missing thing keeps one miserable, unfulfilled, discontented. Meditation simply brings fulfilment because it brings flowering. The moment of inner silence, awareness, is what I mean by meditation.

Rabia also means a breeze. That too is significant. It is the breeze of the beyond. Once you are silent, absolutely silent, the world disappears, a fresh breeze, a totally new phenomenon starts happening inside you. You have transcended the material, the phenomenal. You have entered the nominal, you have entered the invisible.

This is what is called god-realisation. Actually it is nothing but your own potential becoming actualised.

Ma Dhyan Blair. Dhyan means meditation, Blair means a peaceful spirit.

Meditation is just a simple art of becoming available to the mysterious that surrounds us, and the contact with the mysterious brings peace, bliss, love light, and thousand and one more things.

Peace is not something that you can create, that you can cultivate. A cultivated peace is a false thing, just superficial. Scratch a little and it is gone, and suddenly the turmoil erupts. hence the so-called peaceful people are just peaceful if you don't scratch them, if you don't create anything that goes beyond their surface. If everything goes according to them then they are peaceful, otherwise they are sitting on volcanos, and just a small thing can trigger the whole eruption. But there is a totally different kind of peace too. It is not created, it comes; it comes as a gift from the beyond. What you have to create is a state of receptivity.

Meditation makes you vulnerable, receptive, open, available. Meditation makes you a host. You are ready to welcome the guest from the beyond. The moment you open your doors the light comes in. You cannot create the light, you cannot create the sun, but you can open your doors or you can keep your doors closed, or even with open doors you can sit with closed eyes -- that is up to you.

A man without meditation is a man sitting in the sun with closed eyes. A man with meditation is just a little bit different -- nothing much of a difference... He is sitting in the same sun, a same kind of person; the only difference is that his eyes are open. Because his eyes are open he is experiencing light and the splendour of light.

Meditation is a simple art of opening the inner eye. All that you have to do is to start looking in. The only way to open the inner eye is to give it a little functioning. Anything not used goes out of functioning. If somebody never uses his hands they will go out of functioning, if somebody never uses one's eyes he will become blind, if somebody never uses his ears he will become deaf.

All these sensitivities have to be continuously used to keep fresh, and we have not used the inner eye for thousands of lives.

That's why it is not functioning; all that is needed is to start using it. So whenever you have time close your eyes and try to look in.

In the beginning you will find only darkness or absurd, irrelevant thoughts, dreams floating here and there. It will look like a chaos but go on watching, go on looking. We are not worried about what you are seeing. Our whole effort is to see. Remember, the emphasis is on seeing, not on the seen, so it does not matter what you see. Thoughts, desires, memories, dreams -- it doesn't matter what you are seeing. Everything is just an opportunity to make the inner eye function.

So remember the emphasis otherwise people become tired; they think 'What is the point? We don't see any light, we don't see god, we don't see the soul we don't see this, we don't see that. Just ordinary thoughts are there so what is the point? They have missed the whole message.'

It is not what you are seeing that is significant; the significant thing is that you are seeing, that you are trying to use the faculty of inner seeing, giving it some opportunity to function again, so the wheels can start moving -- they are jammed. so much dust has gathered they have gone rusty. Just a little use and the rust will disappear, and the dust will disappear, disappear and you will be able, slowly slowly, to penetrate the fog of the mind. As your seeing becomes more clear, sharper, your penetration becomes deeper.

And once you can see deeply then thoughts are just a thin layer, just like a curtain: you can penetrate beyond the curtain, you can see behind the curtain and behind the curtain is the world of the Buddhas, the world of the awakened ones. Then a peace descends -- a peace which is unlimited, a peace which is unfathomable. And then nothing can disturb it, then there is no way to disturb it. It goes to the very core of your being, it transforms you.

It is a miracle, but it is possible only through meditation. There is no other way to it!

Ma Dhyan Usha. Dhyan means meditation, Usha means the dawn.

Just the end of the night and the beginning of the day -- that boundary line when the East horizon starts becoming red. Those beautiful moments when the whole earth awaits breathlessly for the rising sun: a great silence descends, everything seems to have come to a stop. That moment is very significant, not only on the outside but on the inside too, because it is the same. The outside and the inside are parallel lines. Whatsoever is on the outside is also on the inside too.

In the inner world we are living in a dark night. We have completely forgotten that the dawn is possible... but we have to work for it. We have to create the necessary situation in which it can happen. It cannot happen on its own. It is not a natural phenomenon like the outside dawn; it is something which goes beyond nature, which transcends nature.

And that's what the function of religion is: to help you to go beyond the natural. Because the natural is the world of the science and the natural is the world of the inner, but for that each individual has to prepare.

And the preparation is not so arduous as it has been told. It is really very simple. It is just the egoists who have been telling to people that the inner transformation is very arduous. It is not arduous at all. Yes, a little effort is needed, but just a little effort. Once you have been able to kindle just a little flame then the whole forest goes on fire.

Meditation is the beginning of the inner dawn. Meditation simply means becoming more aware in *all* that you are doing -- small, ordinary activities, cleaning the floor or cooking the food or washing your clothes or drinking tea or going for a walk. Whatsoever you are doing just do it with a little more awareness and you will be immediately able to see the distinction.

For example, you can move this hand without awareness -- just as people do -- then move it slowly with awareness and feel the difference. When you are moving it with awareness there is a grace and there is a subtle joy even in the hand; even the hand feels the silence, the peace, the blissfulness of your awareness.

And if all your activities of the body and the mind and the heart become full of awareness, you can imagine how much grace, how much beauty, how much bliss will be experienced. Just the movement of your hand which is nothing... You are moving your hand the whole day in thousands of ways -- just try once in a while to walk ten steps with awareness, with absolute awareness as if you have nothing else to do, just these ten steps, so concentratedly in the moment and see the difference.

Those ten steps will give you more joy than any dance can ever give. And then slowly slowly let this awareness penetrate all your activities -- outer, inner, physical and mental, emotional.

The day you are twenty-four hours full of awareness, the dawn has come. And the experience of the sun rising is the experience of becoming a Buddha or a Christ.

Swami Dhyan Aviram. Dhyan means meditation, Aviram means a continuum, a riverlike eternal process which goes on and on.

Meditation begins but it never ends. Gautam the Buddha is reported to have said that misery has no beginning but there is an end to it, and bliss has a beginning but there is no end to it -- and he is perfectly right.

You can go on digging for the causes of misery; you will never succeed to find the ultimate cause.

Sigmund Freud was trying to dig and he discovered the unconscious. His disciple, Carl Gustav Jung, goes on digging and finds the collective unconscious. Now somebody is expected to dig a little more and find the cosmic unconscious, and so on and so forth you can go on digging.

It is like peeling an infinite onion, so layer upon layer and each layer gives you the idea as if you have come to the end. And each person who finds a new layer declares he has found the truth. But there is no beginning to the misery: you can go on digging.

For example, Janov has been digging and he came to the Primal Scream -- the first scream the child experiences while coming out of the womb of the mother. But dig a little more because in the East we have done much work on those lines and finally we got fed up of the whole nonsense.

If you dig a little more then that is not the first scream, because the child has lived nine months in the mother's womb and he had experienced all the moods of the mother. If the mother was crying he was affected by it, if the mother was rejoicing he was affected by it, because he was part of the mother's body, connected, so each mood, feeling, emotion, experience was filtering to him. He was just as much a part as your hand is part of yours.

If you are sad your hand is sad, if you are happy your hand is excited, if you are ecstatic your hand is also feeling a dance inside it. Each cell and fibre is in a dance, in a celebration -- but that too is not the end.

If you, even if you dig nine months in the mother's womb; the first scream happens when the soul enters in the mother's womb not when the child is born, because that is even more difficult a process.

Janov thinks coming out of the mother's womb is painful because the passage is very narrow and the child feels tremendously crushed. He has lived in the womb -- it was spacious -- and then he has to pass through a very narrow tunnel. It certainly *is* painful but that is nothing compared to the soul entering into the mother's womb when the mother became pregnant. Then the cell in which the soul entered was so small that you cannot see it by naked eyes and entering into it must have been a hell.

That's what we have been working in the East and we have found that is the real hell.

So in the East all the mystics have been saying and praying to god 'Help us *never* to enter into the womb again' -- that is the prayer for thousands of years in the East: 'Help us not to enter in the womb again.'

They must have discovered the misery of entry. But that is not the end either, because before that you had died and death was not a very beautiful experience. And then starts another life and boxes within boxes, boxes within boxes, and there is no end to it!

In the East we say, before a soul becomes a human being it has to pass through eight-hundred-forty million lives. Maybe it is a little bit exaggerated... but there is some truth in it.

Even if you have not lived eight-hundred-forty-million lives -- maybe eighty-four-million or even eight million or maybe only four million -- then too, four millions lives! It is not a, a small experience. You can go on digging. And when your human lives are finished then your monkey lives and donkey lives... and cockroaches and the mosquitoes and the bedbugs -- there is no end to it!

In the East we say one can go on digging: it is futile. We have tried it and found it there is no beginning to it, and Buddha is not saying without any reason. He says because he knows: there is no beginning to misery. Yes, but there is an end -- and that is a good news!

And just the opposite is the experience of bliss: it begins but it never ends. Meditation is the beginning of an eternal pilgrimage.'

The first step *you* have to take, and then the journey continues. If you can take one step that's enough, because each time you will be taking only one step; nobody can take two steps together.

And if you know how to take *one* single step, that's enough for the whole journey -- it may be infinite. It goes on growing bigger and bigger, vaster and vaster, but there is no end to it.

That is the meaning of Aviram: a continuum, endless continuum. Hence sannyas begins but never ends.

Ma Dhyan Archano Dhyan means meditation, Archano means prayer.

I know only of one prayer and that is absolute silence. The moment you say something you have destroyed it; hence the prayers that go on in the churches and the temples and the mosques and the synagogues are not true prayers, because you are saying something.

What is there to say to the whole? -- the whole knows it already. Before we know it the whole knows it. It is just stupid to go on saying things to God. It is meaningless.

One can simply sit silently. As far as the whole is concerned, language is meaningless, language has to be put aside. And to put aside language means you have put everything aside -- your mind, your knowledge, your scriptures, your religion, your church -- because they all belong to the world of language.

The moment you are silent you are not a Christian, nor a Hindu nor a Mohammedan. The moment you are silent there is no Bible, no Koran, no Gita. The moment you are silent you are not an atheist, a theist, a communist, a socialist. Silence simply erases all that you have learned and accumulated. It makes you again a child, innocent, and innocence is prayer.

In that innocence something starts arising in your being with no effort on your part. Effortlessly a fragrance starts rising, the fragrance of gratitude.

It is not that you are doing it -- you are just a watcher, you see it happening. Just as perfume is rising above the rose flowers, going towards the stars, in that same way gratitude, gratefulness, thankfulness, wordlessly starts rising from your innermost core -- and that is the only prayer that is heard that reaches to God or to the whole.

And once you know the prayer of silence, once you know the music of silence you have known all that is worth knowing!

It contains all the scriptures in it, it contains Christ and Buddha and Zarathustra and Lao Tzu. It contains

the experience of all the awakened ones; hence I don't teach you any scripture and I don't give you any doctrine and I don't enforce any discipline. I simply persuade you to be silent because there is nothing more valuable than silence. Silence is the door to the divine.

Swami Dhyan Vardhan. Dhyan means meditation, Vardhan means that which goes on growing, that which goes on expanding.

Physicists say, and only recently they have come to this understanding, that the universe is expanding every moment, with tremendous speed, with the same speed as the light moves -- and light really moves with a tremendous speed. It seems to be the ultimate speed, because up to now there has not been any indication of another speed which is more than the speed of light.

The light travels one-hundred-eighty-six-thousand miles per second. Multiplied by sixty that is the space it covers in one minute, then multiply that by sixty -- that is the space it covers in one hour. Multiply it by twenty-four then that is the space it covers in one day, and then multiply it by three-hundred-sixty-five days -- that is the speed it covers in one year -- and that is the smallest unit to measure the speed of light.

It is measured not in yards or metres; it is measured in light years. One light year means that much space that light will travel in one year. From the sun to the earth it takes ten minutes to travel and the closest star is four light years away. And there are stars whose light has not yet reached earth; it has been travelling and travelling and travelling.

The earth has been here for four-hundred million years, but the light has not reached yet. It will reach sometime. There are few stars whose light will never reach earth, because the earth was created at one point, the light started travelling, and at one point the earth will disappear, will die, and the light would not have reached yet.

This universe is vast! And the most amazing fact that has been discovered is that it is expanding with the same speed as light. Per second it is running farther away from it centre.

The same is true for the inner experience of meditation, for the inner universe: it is an expanding universe, it is not an static entity. Once you become silent you are amazed. You cannot believe that there can be more to it, but each second there is more and each second you think 'Now this is the end, there cannot be more to it,' and each second again, you are proved wrong: there is more and there is still more, and there is no end. It goes on expanding.

Vardhan means expanding. It is like you throw a stone in a silent lake. Just a small ripple arises, a small circle and then it goes on spreading towards the source, it goes on becoming bigger and bigger and bigger and bigger. Of course the river has shores, the lake has shores, even the ocean has shores, so one day it will come to the shores, but the inner world has no shores, and the outer world also has no shores.. There is no boundary-line either on the outside or on the inside; hence there is no possibility of your experience stopping at a certain point. It will go on deepening, becoming more and more profound, vaster.

The word that we use in India for god is 'brahma', and the word 'brahma' means the expanding one.

The discovery of physics is very recent; just in this century, just fifty years before it was discovered by Albert Einstein that the universe is expanding. But in the East we have called god brahma, the expanding one for at least ten thousand years.

And you will be surprised to know that the word in Sanskrit for god is 'brahma' and for the universe is 'brahmand', the same word. Brahma means the inner universe which goes on expanding and brahmand means the outer universe which goes on expanding.

There is a possibility that what Albert Einstein has discovered is not a discovery but a REdiscovery. Sources are lost, but the very word 'brahma' is an enough proof that the people who coined the word 'brahma' must have known the expanding quality of the universe -- and they have called the same word for both, just with a little difference: for the outer 'brahmand', for the inner 'brahma'. But they are made from the both, both words from the same root.

Remember, initiation into sannyas is initiation into an expanding inner universe. You are going on a journey which will never end -- and that's the beauty of it, the ecstasy of it, the adventure of it.

Swami Dhyan Kavyam. Dhyan means meditation, Kavyam means the poetry.

Meditation is not a prose experience, it is a poetic experience. It is not mathematics, it is music, pure music. It is not logic, it is love.

All this is covered by the word 'poetry'. It is an aesthetic experience of beauty, of love, of splendour. It is moving in a totally different world than the ordinary world of the marketplace where calculation is significant, arithmetic is dominant, where logic is the only god. Anything illogical is rejected, anything illogical is thought to be insane.

But in the world of poetry logic does not matter; what matters is love, what matters is transcendence of calculation, cunningness, cleverness. What matters is innocence, taking a jump, a plunge, uncalculatedly into the unknowable. It is not for the businesslike people, it is not for the logicians. It is only for the lovers. It is only for the mad ones!

Sannyas is a jump into a certain different dimension which is not taught in any school, college, university, in fact which is prevented from growing by everybody -- the parents, the society, the church, the state. Everybody is against the heart, everybody is for the head, because head is useful and the heart is useless. The heart is as useless as the stars, use, as useless as the flowers, as useless as music. It is not a commodity. You cannot become a president of a country or a prime minister by being poetic, by being loving. You will be a loser. You will not be able to become the richest man in the world. You may succeed in becoming a madman, but you cannot succeed in becoming powerful. You may succeed in being blissful but you will not succeed in any ego trip. And the whole world lives for the ego trip. Our whole education is nothing but a nourishment for the ego.

Sannyas is an effort to undo what the society has done to you. It is putting aside all the values that have been forced upon you and giving a new valuation, a re-evaluation of all the values. It is putting things in a totally different order where love is more significant than money, where dance is more significant than power, where to be nothing, just a zero, a nobody, is more significant than to be a prime minister or a president, where to be blissful is more significant than to be Alexander the Great.

All this is implied in the word 'poetry'. To me it is a very vast word. It does not end only by the so-called poetry. That is included in it but it is far more than that. It is a poetic way of living, of being, of existing, of relating -- and it happens through meditation. If you become silent, aware, poetry starts flowing through you. You become a vehicle of unknown forces, of mysterious experiences.

Swami Dhyan Vikas. Dhyan means meditation, Vikas means evolution.

Nature has done its work. It has created the human being. And since it has created the human being all evolution has stopped. For thousands of years nature has not been doing anything as far as evolution is concerned. Monkeys have become man, but it seems a full-point has come, and certainly man is not contented by just being man; man is not fulfilled.

So this full-stop cannot be accepted. Nature has done all that it can do. It has been up to now an unconscious process of evolution. Now a different kind of evolution is needed that will be a conscious evolution. Now man has to do something to go beyond man, to surpass man. We cannot wait and rely on nature any more. That's where meditation comes in: meditation is the art of surpassing man, it is the art of becoming god.

And unless one becomes god... And to know god is to become god -- there is no difference. Knowing is being!

The moment man experiences godliness he becomes it and suddenly there is fulfilment, absolute contentment. But this step has to be taken by man himself. Nature cannot do it. And the reason is obvious: nature is unconscious so it has done the part that unconsciousness can do. And God means absolute consciousness: now the work has to be done by us. And unless man takes this work of creating himself, of transforming himself, he will remain stuck. And that stuckness is creating a boredom, a meaninglessness, but the ice can be broken.

Sannyas is the beginning of breaking the ice. The religions have not been able to do it. They have utterly failed.

Christ attained it, Buddha attained it, but Christians and Buddhists have completely failed.

Now sannyas has not to be the same mistake again; it has to become a global phenomenon and millions of sannyasins have to reach to the peak of their consciousness. It won't do that one person becomes enlightened. It has happened many times in the past and around the enlightened person a certain theology, a church arises -- and that's where everything stops -- and people start worshipping, imitating, and forget completely the real message that *you* have to become enlightened.

Now no Christian thinks that he has to become Christ -- no, not at al. No Buddhist thinks that he has to

become a Buddha. In fact if you tell the Christian that 'You have to become a Christ,' he will think that you are being profane, you are being sacrilegious: 'Jesus is the only begotten son of god, nobody else can be Christ again.' He will think that you are against Christ. In fact *he* is against Christ.

So this has not to happen with the sannyasins. It is not a church, it is not a dogma. It is a revolution. And I am not giving you any principles to live by; just an insight so that you can be conscious. And out of your consciousness you have to live -- that has to be decisive.

You are not to be responsible to me, you are not answerable to me or to anybody else. You are just responsible to your own consciousness, to your own very being.

Nirvana now or never

Chapter #17
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Ma Anand Satyo. Anand means bliss, Satyo means the ultimate truth.

The whole life in all its forms is searching for bliss -- the trees, the birds, the animals. It is not only man who is longing for bliss, it is the longing of life itself.

Life becomes fulfilled only when the flower of bliss opens; hence in the East we have called it the one-thousand petalled lotus. In the lake of life the lotus of bliss. It is everybody's birthright because it is everybody's potential. Hence nobody has more of it or less of it. The potential is equal. In that sense existence is very communistic.

But very few people attain to their ultimate potential, very few people reach to those heights. That's why there is so much difference. You will see miserable people, almost living in hell, and you will also find people like Buddha, Christ, Krishna, almost living with the same people who are living in hell, they are living in heaven. hell and heaven are not geographical.

If your potential remains potential you *are* in hell; if your potential becomes actual you are in heaven. Or better will be to say, you *are* heaven, you *are* paradise.
How long will you be here? How long you will be staying?
(I don't know)
Let it be forever! Less than that is miserly. Good.

Ma Anand Sudhir. Anand means bliss, Sudhir means patience.

The bliss is possible only to those who are patient enough to wait for the seed to disappear in the soil for the sprouts to come, for the bush to grow, for the buds to appear, and for the season, the right climate when buds will open and the hidden perfume will be released.

Life is not a seasonal flower, remember. So those who are in a hurry they miss it. Those who are patient, absolutely patient, they cannot miss it. The more you are in a hurry, the less is the possibility of your ever reaching to the goal. If you are not in a hurry at all, if you are ready to wait for infinity, then it can happen even right now. This paradox has to be understood.
Patience is the door, impatience is a barrier.
How long you will be here?
(Two weeks)
That is what I have been telling to you. It is too much hurry. Then come back again for a longer period. Next time be patient. Good.

Swami anand Dhyanam. Anand means bliss, Dhyanam means meditation.

Bliss is possible to everyone but a basic requirement has to be fulfilled and that requirement is meditation. Meditation means awareness, watchfulness, alertness. One should not live life as if one is asleep; one should live life a little more awake. Just a little effort and slowly slowly, chunk by chunk, the sleepiness disappears. And as the sleepiness disappears you are surprised: life becomes more and more a benediction, a blessing; a bliss, more light, more love, more celebration. But without fulfilling the basic condition nobody has ever attained bliss.

Everybody tries to attain it, but very few people try to fulfil the basic condition; hence the immense failure in the world and tremendous misery everywhere.

People are trying to reach to higher planes without a ladder. It is not possible. You can jump and for a moment you can think that you are reaching but next moment you will fall down flat on the ground and meanwhile you may have broken few bones too.

And as time passes people stop even jumping; seeing that every time they fall back and they fall back in a far more miserable condition than before, they stop they drop the whole project. Their frustration is such, their hopelessness is such, that they start thinking there is no bliss possible, no meaning, no significance.

That's what Jean-Paul Sartre says 'Life has no meaning, no significance.' Now this is the tone of the whole modern philosophy. It is not few people who are saying it. Few people are only mouthpieces. This is the whole century's experience. And not only this century is involved. This century contains all the past, all the centuries that have preceded before.

It is a very critical moment in the history of life. Either we will settle for this hopelessness -- then only suicide is the way -- or we will try to find out another way of reaching to higher planes. Not just by jumping but by creating the ladder. I call that ladder meditation.

Ma Anand Tira. anand means bliss. *Tira means an arrow.

The state of bliss is attained by only those who move straight like an arrow, who don't go zigzag.

Jesus says 'The bridge to the kingdom of god, the way to the kingdom of god is very narrow but straight.' Another great mystic of the same calibre as Jesus, Kabir, says that 'The path is straight and *so* narrow that it cannot contain two; it can only contain one.' so if I and thou are there you cannot pass through it; you have to drop the duality.

One has to become single-minded, totally committed, utterly involved, then life has intensity like an arrow, arrows shooting from a bow. it flies, goes direct, hits the target.

Very few people live a life of intensity, totality, commitment. They are just accidental. They go on moving anywhere for no reason in particular, victims of chance. Their life is only coincidental, victims of the winds, of the waves -- they are just driftwood.

A sannyasin has not to be driftwood. he has to be an arrow. And the beauty is that you can make an arrow out of driftwood.

Ma Anand Amit. anand means bliss, Amit means unique.

The experience of bliss is always unique, incomparable. You have never known anything like it before and you will never know anything like it again, because bliss happens once and then remains forever; hence there is no question of repetition. It becomes your constant inner climate, it is always there. In fact right now it is there, just you are not aware.

The difference between a Buddha and a sleepy person is not much -- just a little difference, a small curtain of sleepiness shrouds the vision of the ordinary person. Buddha simply throws that small shroud, that curtain, comes out of that sleep, start seeing things as they are without any preconceptions, without any expectations, desires, and immediately there is bliss.

Remember the word 'immediately'; not even a single moment one has to wait if one is clear. If one is not clear one may have to wait for thousands of lives. We have already waited!

And it is not going to happen on its own. If it was going to happen on its own it would have happened already long before. You have to do something, something is needed from your side.

A chinese saying is 'You take one step towards god and he takes one thousand steps towards you,' but you have to initiate the process.

Because of this fact the Sufi mystics have called god the beloved, saki. They have called god the woman, not the man, for *this* reason because god never takes initiative; hence he is just like a woman. The woman never comes to you and tell you 'I love you'; she waits. You have to take the initiative, the man has to take the initiative. He has to run after the woman and write love letters and bring roses and she will simply wait. In fact when you propose she will say 'No, no.' You have to understand 'Yes, yes.' -- That is another matter -- but she will say no. And you have to show intelligence to understand that the no is not no. The way it is said has to be figured out.

If you simply are a scholar and you think she is saying no 'So let us go home,' then your life is finished! You have to be persistent. Sooner or later she will say 'This is the last time I am saying no to you.' then you can be happy, then you can rejoice, but you have to see the gesture behind the no. The gesture is always yes.

A man was talking to one of his friends. he was very sad, in deep despair. The friend 'What is the matter with you?' asked him. He said 'The woman I love has said what I never wanted to hear.' The man, the friend consoled him. He said 'You are a fool. The woman always says no and you have to understand that no does not mean no.' And the man said 'I know it -- no does not mean no -- but she didn't say no. she said 'Phew!' Now what to understand?'

But god never says that, that 'Phew!' That much I can say to you. Up to now he has never said -- unless you are very exceptional and he says 'Phew!' He may say no but you go on understanding yes, Sufis are right: you take one step, the first step, the initiative has to be from your side, and then god comes running.

But if you are not taking that first step then nothing happens in life. It remains empty canvas which could have been a beautiful painting.

How long you will be here?

(I don't know)

THAT'S good! Good.

Swami anand Divyam. Anand means bliss, Divyam means divine.

The most divine phenomenon in the world is the experience of bliss. Everything else falls short, everything is a little lower than it. In fact we desire other things only as means towards bliss. Even wrong things are desired but the goal is always right. People desire money thinking that it will bring bliss in their life; they desire power, they want to conquer the whole world, dreaming that it will bring bliss. it is another matter that what they are doing has no connection with bliss and it is not going to happen, but their end was always right. As far as the end is concerned the saints and the sinners are similar.

Alexanders and Buddhas are similar but the means are different. Buddhas used the right means and Alexanders used the wrong means, and the whole thing depends on the means.

One of the most significant words Buddha continuously used was the word 'right'. Whenever he will say anything he will always use that word 'right'. If he will, he will say awareness he will not simply say awareness; he will say right-awareness, if he will say compassion he will say right-compassion, because everything can go wrong, so he has to be reminded about the right, continuously he has to be hammered. It is only a question of right means, the end is always the same, so one can forget about the end. The end is bliss.

Bliss is divine, another name for god, a better name than god, because god can be denied by the communists, by the atheists, by the materialists, by the scientists, but bliss cannot be denied by anybody. Nobody can deny it. It is a, a far greater god and its vastness is such that it can be comprehensive of all kinds of people. It is not limited to a particular kind or to a particular category but the means have to be very rightly understood.

The first thing that Buddha calls is right-remembrance; that is his word for right-meditation. Meditation can be wrong, one can use a process of auto-hypnosis, thinking that it is Meditation. That is what transcendental meditation is: just a process of auto-hypnosis. Repeating a certain mantra continuously you become hypnotised. It functions like alcohol, opium, and other drugs. Of course if one has to choose between drugs, TM is a better drug than any other drug, but why choose between drugs. It is not meditation at all.

Meditation means not a repetitive mantra but a constant awareness, a remembrance 'Who am I?' 'I am not the body -- if you can remember this, that is meditation. If you can remember 'I am not the mind,' that is meditation. If you can remember 'I am not the feeling and the moods.' that is meditation. This three-dimensional meditation is the right way to reach to the ultimate goal of bliss. And the moment you have found bliss you have found the kingdom of god.

Anand means bliss. Shunya means zeroness, to be absolutely spacious.

Bliss is vast. It needs your whole inner being to be absolutely empty, only then it can enter. You have to remove the whole furniture -- and there is much furniture inside, all rotten; it is sheer junk but people go on accumulating it. People are so greedy, they never throw anything away, hoping that sometimes maybe it can be used again, that in a certain situation it may be needed, so they go on accumulating.

They use their inner being like a basement where they go on throwing all kinds of rubbish. It becomes piled up. There is so much there that even if you want to enter inside you will not find space enough to move, what to say about bliss?

Bliss needs a totally empty temple of your being. Less than that won't do. When your inner world is utterly empty -- empty of thoughts, empty of dreams, empty of knowledge, empty of scriptures, empty of all that you have learned before, just empty -- then it has a purity, a deep innocence, a virginity. It is just like the sky, vast and infinite, unlimited, unbounded. Only then in that unboundedness, unlimitedness, bliss descends. It comes from the above. We need to be on the receptive end; we have to be just open to the beyond. As you are open to the beyond, the beyond starts falling like flowers, showering like flowers, and then it goes on showering. It begins, but it never ends.

The process of emptying yourself is meditation. It is simply a process of throwing things away -- the unnecessary, the non-essential -- so that the essential can have space. When you make a garden -- first you have to uproot the weeds, remove the rocks and the stones from the soil, you have to prepare -- and that's what is meant by zero; preparation, a readiness, receptivity.

The zero represents the inner womb, and when the inner womb is ready, the unknown is born into you, bliss is born into you. It comes inevitably, it is the ultimate law.

Buddha says "Es dhammo sanantano," -- this is the law and there are no exceptions to the law.
Just be a zero and you will be full, overfull with bliss.

Nirvana now or never

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Ma Dhyan Leslie. Dhyan means meditation, Leslie means calm spirit.

Man has tried many ways to be calm, quiet, but all other efforts except meditation have failed, because all other efforts are basically of cultivation, of practice. One can cultivate a certain calmness, one can make it a discipline of life, but it will be only superficial. Behind the thin layer of calmness there will always be turmoil and any small accident, any small scratch on the surface and you will erupt like a volcano.

In fact the people who murder, the people who commit suicide are the people who are normally very calm. The people who are normally easily angered never commit murder, never commit suicide, for the simple reason because they never accumulate so much anger. They go on throwing their anger every day, they flush it out of their system. But the people who try to be calm, repress, and the repressed remains alive, not only alive, in it becomes more and more powerful as time passes by, because you are repressing every day. it goes on piling up within and there is a limit to everything. One day the balloon is bound to burst.

But meditation works in a totally different way: it is not cultivation, it is not a discipline from the outside, it has nothing to do directly with calmness, silence, equilibrium. On the contrary, meditation works in a totally different dimension, the dimension of awareness. One simply becomes more and more aware of one's acts, thoughts, feelings. As this awareness deepens, as a by-product calmness of spirit comes on its own accord. Then it comes from your innermost core.

The cultivated calmness remains on the circumference, the calmness that comes as a consequence of meditation grows from the centre and spreads towards the circumference; hence there is never any hypocrisy, never any split, never a schizophrenic state. You are not divided in two: the surface is one and your reality is just the opposite of it. Humanity has suffered too much from that cultivated calmness.

It is time that we should get rid of all the methods of cultivation and we should go for a direct approach, we should go to the very root of the matter and the root is in the centre, not on the circumference. on the circumference only flowers show. And if you want real flowers then you have to nourish the roots, you have to water the roots, you have to take care of the roots -- that's what meditation does -- and then roses come on the surface.

If you don't work on the roots, in the centre, if you don't get centred through meditation and grounded, then at the most that you can do is, you can buy plastic flowers and arrange them around your circumference. But that is missing the whole opportunity of life.

Life is an opportunity to grow your centre, your potential, your very being, because only your being in its total flowering is god. There is no other god.

How long you will be here?

(Probably about two months this time)

Two?

(About two months I think this time)

You will be here?

Yes

And then come back again for a longer period. I will need you here. Good.

Swami Dhyan simon. Dhyan means meditation, Simon means gracious being.

Jesus says again and again 'If you have ears then hear, if you have eyes then see.' Certainly he was not talking to deaf and to the blinds; he was talking to ordinary people just like you and everybody else. They had ears and they had eyes. Then what he means by having ears and by having eyes? He means a totally different way of seeing and hearing.

One can hear in three ways. Either in a very indifferent attitude, as if one cannot care less -- that is ungracious hearing, that is not the way to commune with a Jesus or a Buddha, that is not the way to be in the presence of a master. That is not the way of a disciple.

The second way of hearing is antagonistic hearing. You are already full of prejudices, you have already concluded that what is right and what is not, not knowing at all what is right and what is wrong you have accepted certain assumptions given by others, by the society which has brought you up, by the education, by

your parents, by the church, certain a priori beliefs. Clinging to those beliefs one can hear but that is again ungracious hearing, because you are not hearing, you are fighting.| It is better than the first -- indifferent hearing -- because it is impossible to change any person who is indifferent.

It is possible to change the second person; even if though he is antagonistic, he is getting a certain negative kind of relationship. He is becoming an enemy and an enemy can be made a friend.

The indifferent is unapproachable. he is not even an enemy -- how can you expect him to be a friend? He is not even ready to hate you -- how can he love you? That is the impossible case.

But the second can be converted, but it will take unnecessarily long time, because the fight will destroy the energy. And even if sometimes he comes to acceptance it will be very reluctantly and he will always go on watching for some flaw so that he can again go back to his old pattern. He will be always wavering. He will be not really surrendered. Even if he comes to surrender his surrender will be with strings attached to it. He can withdraw any moment.

A real master never takes any note of the first. he simply drops the idea of the first category. he takes a little bit notice of the second category but only for a short time, just to see whether it is possible or the case is too time-absorbing, too much unnecessary hassle -- then he drops the second also.

He accepts only the third -- the gracious person -- who can hear, simply hear, without any prejudice for or against. Remember, gracious-hearing does not mean what Christians and Hindus and Mohammedans have been telling to people. They are telling wrong things; they are telling gracious-hearing means hearing as a believer. That is not gracious.

Whether you believe or disbelieve you have already taken a standpoint, you are already prejudiced, you have already got a certain mind and with the mind there is no grace.

Gracious hearing is with meditation, with no-mind. You don't have any prejudice, for or against. You are non-judgemental. You are simply available, open, vulnerable. You have not decided anything; you are just an enquirer. Then the hearing has tremendous grace.

And truth has one intrinsic quality: if you hear it with unprejudiced consciousness it immediately reaches to your heart, it immediately triggers a process of transformation in you. An immediate contact with the master becomes possible if one can hear without any belief, disbelief, without any idea of what truth is, if one can hear just like a child, from a state of not-knowing. that state is meditation and it is only through meditation that the master becomes available, the truth becomes available, and ultimately, everything that is of value happens through it.

I say to you that if you hear silently without any prejudice you will immediately know what is true. Another thing has to be also added: you will also immediately know without any thought process what is not true. Truth is self-evident, it needs no proof. And because truth is self-evident, untruth is also self-evident.

All that is needed on your part is to be *totally* available and immediately you will know what is truth and what is not. And to know what is truth liberates! It is deliverance. It brings to your life the ultimate joy, the ultimate flowering, the ultimate fragrance of existence.

Ma Dhyan Sylvie. Dhyan means meditation. Sylvie comes from Sylvanus. Sylvanus is a mythological god of the woods an the forest. It symbolises profound solitude. A virgin solitude which prevails in a forest where nobody has gone. It is a beautiful name.

Meditation takes you to your inner woods, inner forest, where nobody has ever gone. Only you can go and you have not gone yet. It is not possible for anybody else to go to your innermost core; it is absolutely private, categorically private. That is the only place which is private, everything else can be shared.

Sooner or later there will be ways to reach people's minds, mechanically. If it is possible to make a cardiogram it is not very far that it will be possible to read the mind waves, just like a cardiogram. You have to be attached to a machine and the machine immediately will start screening. Much will be just doodling because inside much is doodling but once in a while something relevant will turn up. Ninety per cent will be rubbish, but mind too cannot remain for long private.

There is only one place in you which will always remain private, and that which is intrinsically private is yours. Everything else belongs to the public. Even your mind belongs to the public because it is created by your parents, the priests, the politicians. Even your conscience belongs to the public because they have created it. What is wrong, what is not to be done, what should be done, all the commandments, the idea of sin an virtue -- it is created by others.

My concern is to help you to discover your innermost solitude, the profound silence that prevails at the very centre of your being -- the centre of the cyclone.

Only then one knows what life is all about. Only then one knows the meaning, the significance, only then one knows the beauty, the truth, only then one knows all that is worth knowing.

Meditation is a passage from the circumference. it is a bridge. Its another name is awareness. Learn to be aware.

As your awareness becomes more and more clear, more and more sharp, you will become aware that you are coming closer and closer to a place where immense silence has prevailed for eternity. That is the real temple of god. All other temples are man's creations and all other gods are creations of man in his own image. If one wants to discover the true god, then one has to go within oneself.
Your *own* original face is the face of the true god.

Ma Dhyan Elisabeth. Dhyan means meditation, Elisabeth means consecrated to god, surrendered to god, totally devoted to god.

One cannot be surrendered to god just by believing in a certain god -- Jewish, Christian, Hindu, Mohammedan. how can one be surrendered to a belief. Deep down, hidden behind the belief there is always doubt. They exist together, they are two sides of the same coin. On one side it is belief, on the other side it is doubt. In fact the belief is needed only to repress doubt. if there is no doubt there is no need for belief at all. So all believers are bogus, all believers are phony they are simply repressing their doubt by making a great system of belief to repress it, creating a big structure of believe, repeating the Bible every day or the Gita or the Koran, chanting mantras of the Vedas and just making much fuss, creating much smoke so they can forget that there is doubt inside them. And the worm of the doubt goes on and on working and working inside, it goes on eating their very heart. And they go on befooling themselves and others by superficial beliefs.

I don't teach belief because belief can never become a surrender. It is only love that becomes surrender. And love is not a question of belief, because love is not of the mind at all. Love is a question of experience.

In religious terms love can be called trust. That is the same word; there is no difference between love and trust. Love is always trusting, trust is always loving. That is only a religious way of saying that it is love that makes surrender possible. But how love will happen if you have not seen god? How can you love a god that you have not seen, that you have not heard, that you have not experienced not even in your dreams, not even a far away echo? -- it is impossible. It is asking for something superhuman from poor human beings; asking something so illogical, simply creates trouble for them. They are already in much trouble and religions create even more troubles for them.

That's why you will see religious people much more in anxiety than the so-called irreligious. You will find religious people much more sad and miserable than the so-called irreligious. The irreligious laugh too, dance too, sing too; the religious has no time. He is so guilt-ridden, so much worried, because what he wants to do he cannot do. Even a man like Saint Augustine says in his CONFESSIONS, 'God help me, because what I do is that which should not be done and what I do not do is that which should be done, and I have tried my best, but it seems impossible for me -- unless *you* help me I will not be able to make it.'

If this is the situation of Augustine, a so-called great Christian saint, then what about the poor Christians, how they can make it? When they cannot make it, when they fall short, they feel guilty, they feel that they are sinners. And the whole problem is absolutely unnecessary. it is fabricated by our stupidity; hence I wan you to be-pass all this nonsense.

The simple thing, the simplest is to be silent, to be aware, to be watchful, forget all about beliefs and religions and dogmas and philosophies and ideologies; just become silent, aware. And you will be surprised: in those moments of awareness and silence you start having glimpses of the divine. And those glimpses make it possible -- not that you have *to* surrender, the surrender happens, just as you fall in love. Not that you have to fall in love with somebody -- it is not a question of doing something.

If you are ordered that 'Elisabeth, go and fall in love with this man,' what you will do? You will be at a loss. How one can fall in love? One can pretend, one can act but one cannot fall in love and deep down one will know that it is all false, pseudo. And people have been told to fall in love with god, whom they have never seen, whom they don't know whether he exists at all. They have no idea about god or godliness. They are not even aware of their own selves, what they can say about god? And these poor human beings are tortured by the priests, continuously sermonised, 'Surrender to god and surrender totally and surrender

perfectly.'

This is not possible; only through meditation glimpses start happening and then you have to fall. Not that you have to do something, it simply happens. it is a happening. And when it happens on its own accord it has a tremendous beauty to it.

Swami Dhyan Earle. Dhyan means meditation, Earle means a noble man, nobleness, nobility.

Meditation certainly brings great nobility but not according to the ideas of people, not according to the traditional concept. For example, jesus will not look very gentlemanly, very noble, for many reasons. The first traditional idea about nobility is that it has to be from birth -- he is a son of a carpenter, poor carpenter, and that too is not the whole truth. he is the son of the Holy Ghost! Now who is this fellow, Holy Ghost? Must have been some playboy around. poor Joseph is deceived!

Now the virgin birth cannot make anybody noble. Christians have tried hard to prove that he is god's son and the only begotten son. They have been creating much fuss about it for two thousand years and they have been even trying to prove that he belongs to the royal family of David -- that is all nonsense!

This poor Joseph, a carpenter, has nothing to do with David. Moreover, he is not a legitimate child. So the first idea of a noble man, of an aristocrat, of an earle is not there. He does not fulfil the first requirement and he does not fulfil other requirements either, because his way of behaving is outrageous.

With a whip in his hand he drove out all the moneychangers from the temple -- must have created chaos there! Now this is not a gentlemanly way of behaving. But I can see his nobleness still! It is really a noble act to throw the moneychangers out of the temple, forcibly, because the temple was not meant for these moneychangers; the temple was meant for something totally different, for something beyond, for something transcendental -- for god!

It is a noble act, but a noble act which will not fit with the ordinary idea of nobility.

Meditation brings nobility to you, but it will be so new, unique, that it is not going to fit with any idea. it gives tremendous grace, but that grace will have its own unique expression. It will not be traditional. Even *you* will be surprised, even *you* will be in a awe -- what is happening? Even your own idea of nobility will be shattered into thousand pieces, because when real nobility happens it is always rebellious, always outrageous. It hit s hard on all that is nonsensical, superstitious.

Real nobility is not to belong to the creed but to belong to the whole. Real nobility is not to be part of the mob psychology but to be an individual. The word 'individual' is beautiful. it means indivisible, to be one place, collected, together, integrated -- and this miracle happens through meditation.

Meditation is a new birth and I call a person noble only if he has attained it, his birth, the second birth, through meditation.

Gautam Buddha loved the word 'noble' very much, so much so that he used to call his way the way of the noble man, the way of the Arya. He called the ultimate truth also the Aryasatya, the noble truth.

His concept of Arya or noble is born out of meditation. Whosoever came to him and became a meditator became an Arya, a noble man. He may have been born to beggar parents, he may have been born to an emperor -- it makes no difference. The second birth is decisive and the second birth has nothing to do with the first birth. The second birth you have to give to yourself. The second birth is psychological; the first birth is physiological -- only your body is born out of your mother's womb. Your father and mother create your physical body you come out of the physical womb of the mother -- that is first birth.

The second birth will be -- and only you can do it, nobody else can do it on your behalf -- the second birth will be when you come out of your psychological womb, out of your mind. And that's what meditation is: a state of no-mind.

Swami Dhyan Sampuro. Dhyan means meditation, Sampuro means perfect.

Meditation makes one perfect -- not a perfectionist, remember. A perfectionist is a neurotic.

Meditation makes you perfect, but not a perfectionist. Perfection comes just like a shadow to meditation: you need not bother about it, you need not care about it. it is simply there, it will follow you.

The perfectionist has an idea of a goal ahead of him and the meditator has no idea of perfection; perfection follows him from the beyond like a shadow. That is the difference between a perfectionist and a perfect man.

Perfection is behind the perfect man and ahead of the perfectionist. Because it is ahead it drives him

nuts. he is trying to become it, he is sacrificing his present for the future and once you become accustomed of sacrificing your present for the future your whole life will be rained; not only this but your future lives will be ruined.

Unless some enlightened master really hits hard on your head and breaks your skull there is no other hope. And a real sledgehammer will be needed! It cannot be done by the goldsmith's hammer. That small hammer won't effect; people have grown thick skulls. people are really thick and dense, they have grown shock absorbers.

The perfectionist goes on sacrificing every moment for the future and that he will be doing in the future too, because future never comes -- that which comes is always present -- and he becomes addicted in sacrificing it.

Meditation has nothing to do with perfectionism, but perfection comes *as* a by-product. As you become silent it follows you, wherever you go it is there -- and it is not something dead, hanging around you. It is growing. That is the most miraculous thing about it, because we always think of perfection as the dead end. What more there can be?

Logically it seems right that perfection means the full-stop. It is not so. Existentially perfection is also a growing phenomenon, from perfection to more perfection to more perfection -- there is no end to it.

Become a meditator and see the miracle happening. Many miracles happen through meditation. It is the magic key. One of the greatest miracles is that it brings perfection for which you were not even thinking, for which you had no desire. you were not asking, you were not searching; it simply comes as a reward from the whole.

Swami Dhyan Asango. Dhyan means meditation, Asango means one who knows that one is alone and not only knows that one is alone, but is tremendously happy, tremendously blissful about one's aloneness.

It is only through meditation that this alchemical change happens: loneliness becomes aloneness, solitariness becomes solitude. Loneliness is ugly, it is misery, it is a hankering for the other. It is like a wound which needs to be healed.

Aloneness is a tremendous joy. One is overflowing with his, one's own being, one needs nobody, one is enough unto oneself. That does not mean that one escapes to the mountains -- why one should escape to the mountains? Wherever one is, one is blissful. And bliss has an intrinsic quality, that is overflows, it reaches to others. It is like fragrance of the flowers: it rises in the winds towards the stars, it seeks and searches the others, whosoever is available. The blissful person shares his bliss with the other.

The other may be a tree, an animal, a man, a woman, a mountain, a river -- it makes no difference. There may be nobody, the person may be just sitting silently, alone, but he goes on radiating his blissfulness.

That is the meaning of Asango: one who has come from loneliness to aloneness, from solitariness to solitude, one who has known one's beauty and one who enjoys to be with oneself.

Meditation makes it possible. Meditation is really the discovery of your aloneness and its beauty, and its eternity. Then you can be in the crowd but you are alone, you can be in love but you are alone. But it is no more a problem, in fact it is freedom, because when you feel lonely you have to be dependent on somebody who helps you to forget your loneliness.

And remember one fundamental law of life: one can never forgive a person if one has to be dependent on the person. The person you depend upon is unforgivable, because he is the cause of your bondage.

Only meditation makes it possible that you can forgive all; in fact there is no question of forgiving because you are not more dependent. You are absolutely independent. You are *as* blissful alone as you are in togetherness. There is no difference at all. You rejoice *each* moment, whatsoever it is: in the marketplace, in the mountains, with people or alone, it remains a constant phenomenon in you, undisturbed, undistracted. It gives you immense freedom, and freedom is the highest value. In fact that is the very goal of sannyas.

Chapter #19
Chapter title: None

19 February 1980 pm in Chuang Tzu Auditorium

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ShortTitle:	NEVER19
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Swami Anand Prabhu. Anand means bliss, Prabhu means the god.

The longing for bliss is a natural longing. It exists in the whole of existence. Nobody really longs for god or for truth or for paradise or for eternity;. These things are longed for because they are aspects of bliss.

The real god is the experience of bliss. That is the very centre of the whole existence; the whole centre of bliss has dominated not only humanity but all beings. And there is no quarrel about it. Christians, Hindus, Mohammedans, theists, atheists, spiritualists, materialists -- they all agree only on one point and that is bliss.

And my observation is if that is the only point on which everybody agrees -- not only human beings but animals, birds, trees -- then all other gods are inventions, the real god is bliss.

So I don't teach worship, I don't teach prayer, I don't teach any dogma, I don't give you any proof for god. I only indicate the way towards bliss; hence I don't ask you whether are you Hindu, Christian, Mohammedan, whether you believe in god or not. These are all irrelevant things. All that I want to know is are you interested in bliss. If you are interested in bliss then there is no need for anything else; you are on the right track that leads to god. God is another name for ultimate bliss.

Ma Anand Anupa
Anand means bliss. Anupa means unique.

The experience of bliss is the only unique experience in existence for the simple reason because it is unrespectable. It is unrespectable because it happens only once. Once it has happened, it is forever yours -- it never goes away. That which comes and goes is pleasure. That which comes and abides is bliss -- that's the only difference between pleasure and bliss; pleasure is something within time, it is temporal; bliss is something beyond time, it is eternal.

And the experience of bliss is also unique because in all other experiences you remain. In pleasure you are there, enjoying -- it is something extraneous to you -- but in bliss you dissolve. There is no observer. The observer and the observed become one -- that's its uniqueness. The seer and the seen become one, the object and the subject lose their boundaries, melt and merge and create a new kind of organism.

No other experience does it; hence no other experience is fulfilling. No other experience dissolves your ego; hence the misery continues. Misery is nothing but the functioning of the ego. No other experience cures you, heals you; bliss cures all your anxieties because you are no more -- how can anxieties exist? They were hanging around you. The very center has given way. Now they cannot hang around anything. There is nothing to hang to.

The ego is no more found and with the ego the dark night of the soul is over. The ego gone, the day has come in; hence the only thing worth searching, worth seeking, is bliss and nothing else.

Monika

Ma Anand Surjya
Anand means bliss.
Surjya means the sun,
the source of all light.

Just as the sun there in the outer sky is very essential for life to exist, for flowers to bloom, for trees to grow, for animals to survive; life in all its forms is nothing but solar energy. And the function of the sun outside is exactly the same as the function of bliss inside. The outer life needs the solar energy and the inner life needs blissfulness, the spiritual energy.

Just as the earth and the planets go around the sun your whole inner being goes rotating around the center of bliss. Once it is recognized things become very simple, clear, then you don't go zigzag, then you don't grope in darkness; then you can directly go towards the center. And the moment you start moving towards the center your life starts becoming light.

These are the four L's that I teach: life, love, laughter, light. And they happen exactly in that sequence.

First life -- one has to become more and more alive, full of zest, gusto, intensity. One should not withhold. When you are full of life love starts happening on its own accord, because what you will do with life, what you will do with that overflowing energy? You will have to share it -- that's what love is: sharing of your life energy. And the moment you share your life energy all sadness disappears, then life is just a heartfelt laughter. And these three l's fulfilled, the fourth I automatically happens. Three l's you have to fulfil. Those three l's are just like three r's of the educationalist, and the fourth is the reward from the beyond. Then light descends.

And the moment light has entered you, you are enlightened -- that is the meaning of the word 'enlightenment'.

Ma Anand Anubhava. Anand means bliss, Anubhava means experience.

Bliss is not an intellectual concept; hence thinking about it is an exercise in utter futility. It is like a blind man thinking about light or a deaf person contemplating about music: it is not possible for the blind man to have any idea of light. He can have thousands of thoughts about it, but they will be all guesswork.

For the experience of light one needs eyes, not thinking. Thinking goes in circles, round and round -- that's the meaning of the word 'about': whenever you think about something that means you are going round and round. About means round and round. it leads nowhere. The centre always remains far away and the distance between you and the centre remains the same, because you are moving in a circle.

Bliss is not a concept; hence thinking is of no use. It is an experience, like the experience of light or music or love. it is a taste on the tongue.

This is very basic to understand because I am not in any way interested in philosophy, speculation. My whole effort is to bring you out of all philosophical jargon and to help you enter into the world of experiencing. And the way to experience bliss is the way of meditation. Then you have to be silent, you have to be aware, you have to put your mind and its noise aside. Mind is much ado about nothing. It is just smoke and clouds and dust.

Meditation is only putting all that dust and smoke aside so that you can see clearly. The moment the clarity to see is there, bliss instantly happens, because it is our nature; not only it is our nature, it is the very nature of existence itself.

Nirvana now or never

Chapter #20
Chapter title: None

20 February 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Swami Dhyan Leo. Dhyan means meditation, Leo means a lion.

Gautam the Buddha exactly has said that meditation is the lion's roar, because it is an explosion like atomic explosion. It is the explosion of your consciousness which is far more deeper, far more vaster, than any atomic explosion can ever be.

Yes, there is a difference between these two explosions. The atomic explosion is destructive. We have yet to find a creative use for it, but the explosion that happens in consciousness through meditation is inevitably creative. There is no possible way to use it in a destructive direction.

The atomic explosion sooner of later will be used for creativity but the basic requirement for that use will be if many many people, particularly the scientists who are involved, become meditators. Only than the experience of meditation will bring creativity to their destructive energy that they have unconsciously released in the world.

It is a lion's roar because the moment a man knows the deepest experience of his being -- that's what meditation is all about -- he becomes fearless, because he knows there is no death any more; he was never born and he will never die -- he is eternal. It is a lion's roar because now nobody can enslave you. Yes, you can kill him but you cannot enslave him. And when you are killing him you are killing only the outer shell of his being, not his soul. You can imprison his body but not his being; now he knows freedom and a freedom that cannot be taken away. It releases immense courage. He can fight with the whole world. In fact all the great meditators have been fighting this stupid world, all alone, single-handedly. Jesus, Buddha, Lao Tzu, Kabir -- down the ages the meditator has stood there fighting the collective stupidity of humanity. he has been butchered, crucified, killed, poisoned, but that makes no difference.

Whenever a man again attains to meditation, the lion's roar again explodes. Again there is one *real*, authentic human being, who is ready to sacrifice everything for truth.

Ma Dhyan Radhay. Dhyan means meditation, Radhay is a form of Radha.

Mythologically the story is that Radha was the most devoted disciple and lover of Krishna. Her devotion was so total that she never said anything about it, because to say anything about something which is total disfigures it.

Words are very inadequate. They can contain small things but not things like love, things like awareness, things like blessings, blissfulness, ecstasy. We *have* these words but they don't convey the reality of the experience.

She remained silent but she followed Krishna like a shadow; so silent she was that these are the actual words used in the scriptures 'She followed Krishna like a shadow, not making any noise.' The shadow follows you without making any declaration about itself, without in any way interfering with you, interrupting your work. It simply remains there.

If you go to the North it goes to the North if you go to the South it goes to the South. It does not even say that 'This is inconsistent. Just now you were going to the North and now you start going to the South -- why?' Even there is no why.

The surrender is so total that in the old scriptures even her name is not mentioned only this is said 'A woman was in immense love with Krishna, who followed him like a shadow,' because to give her any name

will not be right.

There are experiences which are beyond name, beyond form; hence Radha or Radhay -- Radhay is only a loving way of calling Radha. It makes it more round, more loving, more intimate.

The name was given after thousands of years and the name was also given with a tremendous significance. In Sanskrit Dhara means the river that moves from the mountains, high above from the Himalayan peaks, and then goes towards the ocean. This is called Dhara; Dhara is exactly the opposite of Radha. If you read Dhara from backwards it becomes Radha. So Radha is a symbolic name. It simply means the river has started moving upstream, the miracle has happened, that the river is not going towards the ocean but is going towards the source, that it is rising high towards the peaks.

In all the languages of the world we use the expression 'falling in love' because our love is like Dhara: it falls from the peaks of the mountains, than comes to the valleys, then to the plains and then ultimately to the lowest place, the ocean.

Water seeks the lowest place. The man who is trying to find god, truth, is not really trying to find the goal of life; he is in fact trying to find the source of life because the source and the goal are one.

If you cannot find the source, from where you have come, you can never find the goal, to where you are going, because life is a circle; we go to the same source from where we have come. it is easier to find the source than to find the goal. By finding the source one finds the goal and there is a quality of love which cannot be implied by our phrase 'falling in love'. For that quality of love we have to invent a totally different phraseology, 'rising in love', and that's what happens between the disciple and the master, rising in love -- and that is the meaning of Radhay.

Meditation helps you to turn the whole tide. It changes the very direction of life. It changes the very law of life. Instead of reaching to the lowest you start reaching to the highest.

Swami Dhyan Vestrohi. Dhyan means meditation, Vestrohi means a rebel.

Meditation brings many flowers to life, it opens up many dimensions which were closed before. It makes you aware of many aspects of your own being of which you were *never* aware, not even in your dreams. And the most important aspect is that it releases your rebellious energy, it makes you a rebellious spirit. And only the rebel knows what life is; the orthodox never knows it, the conformist cannot know it. He knows only the trodden path of the crowd, of the mob.

And the mob is subhuman, the mob psychology is not yet human, what to say about superhuman? It is a far-away distant goal, just a fantasy as far as mob psychology is concerned. Sometimes it is lower than the animal psychology but it always remains subhuman and is always ready to fall from even that subhuman state towards animal.

It happens every day; in war you see it happening, in riots you see it happening. Mohammedans and Christians have been fighting and killing each other, Mohammedans and Hindus have been fighting and killing each other, Hindus and Buddhist and so on, so forth. Even the so-called religious mobs never become human: they remain subhuman, and just a small excuse and they even fall from there. Then they can do anything -- they can burn people alive, they *have* burned. And the people who burned people alive were not bad people. They were priests, popes, imams, very respectable, knowledgeable.

The people who crucified Jesus were not bad people. They were the greatest rabbis of the Jews. As far as their ordinary day-to-day life was concerned they were respectable citizens, but what happened? Why they crucified Jesus? Why so many people have been burned by the churches, alive, and with no shame, with no guilt? -- -because it is being done in the name of god, it is being done in the name of love, it is being done in the name of the truth, in the name of religion.

The mob psychology remains animalistic hidden behind a garbage of so-called religious jargon.

To become part of it is ugly. It is a betrayal to your own self. It is suicidal. To be part of a mob psychology simply means you have committed a spiritual suicide, you are no more an individual. You have lost your intelligence.

I have observed it, I have asked people, because I have been witness to many things. Hindus burning a Mohammedan mosque, and I watched the whole process and the people who were burning were respectable people. Nobody could have ever thought that these people can burn, destroy. Than I asked them individually, later on, 'Could you have done it alone?', and they immediately said 'No. Even to think of doing such a thing alone is not possible. We cannot imagine ourselves doing it. We did it because everybody was doing it. We were just part of it, we are not responsible'.

I have seen Mohammedans killing HIndus and I have asked them, 'Can you do it individually?' And they have said 'No, we can do it only when we are part of a mob, when we are no more separate from the mob -- then there is no responsibility, then it is being already done. Whether we participate or not makes no difference.'

Meditation brings you out of the mob psychology. First it makes you human and then it takes you towards the superhuman, which is divine in other words, but it is rebellion; hence the crowd has never been able to forgive meditators and it will never be able.

I am not a pessimist; I am immensely optimist, for the simple reason because I see humanity growing, coming of age, but this is a fact -- even optimism cannot hide it -- that the mob psychology will never be able to rise to the levels of individual psychology. It may become a little better, but the difference between the individual and the crowd will remain constantly the same.

When the crowd psychology will go a little higher, the individual rebellion will also go a little higher. The distance will remain the same. And it is really a joy to rebel against all that is rotten, ugly, against all that is dead, stinking. It is a joy, it is a challenge, and it is a great opportunity to grow. Only individuals can grow into godliness. And I insist and emphasise that only individuals can be religious; religion can never be a cult, a creed, a church. The moment it becomes a church, cult, creed, it is not religion at all. it is just camouflaged politics.

Ma Dhyan Agni. Dhyan means meditation, Agni means fire.

Meditation is a fire. It does two things: it burns your past totally, it consumes your mind absolutely without even leaving a trace behind it, and your past contains everything -- your religion, your politics, your nationality, your race, and all that. It contains all that is wrong. It is just junk which we have been loaded by others.

The fire of meditation consumes it totally and the moment it has consumed all that is not part of you but has been forced upon you, which is just a conditioning but not your being, the moment it is destroyed your being for the first time rises above because it is no more burdened, no more crushed under the weight of the past -- and the weight of the past is big, it is mountainous and your being is just like a rose flower, very delicate.

The moment rocks are removed the rose starts growing; hence the fire of meditation does two work. One; it is a death and second, it is a resurrection, a new beginning, a rebirth.

Jesus says to Nicodemus 'Unless you are born again you shall not enter into my kingdom of god.' That's what exactly meditation does; it destroys you as you are and it resurrects you as you should be.

Swami Dhyan Dheeren. Dhyan means meditation, Dheeren means the patient one.

Meditation needs infinite patience. One cannot grow into meditation in a hurry. It can never be like instant coffee. It is not a seasonal flower. It is like the star touching big Cedars of Lebanon: it takes hundreds of years for those trees to rise above into the sky. And they live for thousands of years.

Meditation is going to give you the whole eternity; hence it cannot be achieved in a hurry; One has to be really patient. And this is one of the qualities modern humanity has completely lost track of, it is one of the contributions of the western mind to the whole world; this hurry, this constant rush.

There is a basic reason for it. The Judaic religion and it offshoots -- Christianity and Islam -- these three religions are the root cause of it, because they have been talking about only one life. If this is the only life than naturally one is in a rush.

Just seventy years, if you are fortunate, and if you calculate you will find that that is not much; one-third of it will be lost in sleep. Much of it will be lost in the schools, colleges, university, reading all kinds of stupid things -- geography, history, geology, zoology and what not!

Much of it will be lost in earning bread and butter, much of it will, will be lost by going to the factory or the office from the home and coming back -- almost there are people who are travelling two, three hours every day from the office to the home. The remaining little bit will be lost in seeing that idiot box, TV or going to a movie or shaving your beard every day or twice a day, taking bath and eating food and all kinds of things -- if you simply go on calculating it will be a miracle if you can save seven minutes out of seventy years life. Than it is too short: seven minutes between birth and death and all is finished and finished forever! It is bound to create panic -- and that" what has happened in the West.

And the disease has become now contagious, all over the world. It has never been so in the East because we had a vast canvas, there was no hurry. Thousands of life -- actually India has been talking about eight-hundred-forty-million lives. That created its own trouble; it created lethargy, lousiness. You cannot rely on anybody. He will say 'I will come five o'clock' and he may not turn for seven days and still he will not feel guilty or ashamed. he will say 'What is there? If not that Sunday this Sunday I have come, if not five, then six, then seven -- it doesn't matter much.' All trains are running late...

A man once asked the station master 'That whenever I come the train is late, than why do you publish the timetable?' The station master said 'We publish the timetable so we can know how much the train is late! Otherwise how we will know? It has nothing to do for the train to come in time; it is just to know that how much late it is.'

Everything is lousy, everything is lazy -- that is a bad implication of it -- but one thing was great in it, that nobody was in a hurry. That helped immensely meditation. It is not an accident that meditation grew in the East. It is inevitable that it could have only grown in the East where people are ready to wait. There is no expectation in waiting; they simply enjoy waiting.

I know that both the attitudes have their good points and bad points. The West has been able to bring things in order, it has been able to discipline things. Trains are in time, people are efficient, nobody is lazy or lousy-that's good about it -- but then it creates a certain tension inside.

The whole life you are running so when somebody says that meditation is just sitting silently, doing nothing, the spring comes and the grass grows by itself, you listen it but you cannot understand it -- how the grass can grow by itself if you don't pull it up? And just sitting silently? I used to have this darshan in my lawn, I had to change, because people were continuously pulling the grass -- they were destroying the lawn! They were simply trying to help the grass... nothing. How the grass is going to grow by itself? They were in a hurry.

You just watch people: they are in a hurry for no reason. Hurry has become their lifestyle.

I want my sannyasins to understand this very clearly. I don't want them to be lazy and lousy, I don't want them to be in constant hurry and tension and always running, not exactly knowing why.

Two old man were talking with each other: 'Do you remember in our young days we used to chase women?' The other said 'Yes, I remember perfectly well. The only thing I don't remember is *why* we used to chase them'

Nobody exactly knows why you are running and nobody has time to ask you either. Everybody is saying 'See you soon,' (can't get it??) they are on the way.

My sannyasins have to create a synthesis. As far as the outside world is concerned the western attitude is absolutely right; everything should be done as totally, as perfectly as possible, because there may be no other moment to improve upon, and don't leave this world with something incomplete. That will be your signature. Leave this world with something complete, perfected, to your heart's content -- that's perfectly beautiful as far as the outside world is concerned. The western approach is absolutely correct. For the outside existence I would like the whole world to become the West.

And for the inside world I would like the whole world to become the East: there don't be in a hurry, there just sit and don't pull the grass. Just sit silently, wait, let things happen. You watch, you don't be a doer -- that watching is meditation, that non-doing is meditation, that waiting is meditation.

Up to now we have been dividing the world in a geographical way, in East and West, in two hemispheres. I would like to divide in a totally different way: not the earth, not the globe, not geography, but *each* man,.. his outside is the West, his inside is the East. And each man has to be a total world. When he is working on the outside, work perfectly, efficiently and when you are inside, forget all about the outside world and its methods, than relax. Then just fall into a let-go -- that is the meaning of your name: falling into a deep let-go.

And then it happens -- remember, it happens. It cannot be done. It is a happening!

How long you will be here?

(at least a year)

That's good. This is what I mean by becoming eastern as far as the inner side is concerned. Perfectly good! Help him.

Help him. Come her. Good. I have been waiting for YOU ... and finally you have come.

Swami Dhyan Sakshi. Dhyan means meditation, Sakshi means a witness.

Meditation is basically the process of witnessing: looking from your centre all that is happening. Many things are happening on the outside -- the noise of the train far away; something is happening in you body -- your knees are hurting -- right? Your mind is churning many thoughts, that 'What am I doing here?' Your heart is feeling many emotions, you have waited for this moment for so long. There is joy in the heart, a certain ecstasy, a mood, a receptivity. All those things have to be watched very minutely. Watching them opens your inner being. Just watching them opens your inner eye and that is the real eye; the outside eyes are of not much use. You are fortunate that you don't have them. You are blessed! Blessed are the blind for they shall not be forced to see this ugly world! And it is really ugly -- believe me!

And you can put your total energy for the inner eye. The outside eyes are wasting eighty percent of energy -- it is the major part. Man has five senses, eighty per cent is taken away by the eyes and only twenty per cent is left for the other four senses. They are very poor people, those four. Eyes are very rich, they have monopolised the whole thing; hence it is good -- eighty per cent energy is saved -- and that can be immediately used for witnessing, for seeing your inner world. hence in the East we call a person who is blind 'pragyanshakshu' -- this word is untranslatable. It simply means one who has the inner eye: The outer eyes are not there but that is a great opportunity because eighty per cent of energy is available for the person and he can easily become a meditator, more easily then anybody else.

It is a well-known fact that blind people have better ears than anybody else. They become beautiful musicians, good singers, for the simple reason, for their eighty per cent energy is diverted towards the ears. Ears are the closest to the eyes, so when the eyes are not using the energy the ears start using it.

But that is again a misuse because ears will again take it outside. It is better to use this available energy for your observation, inner observation.

Just watch everything -- and it is good because you have nothing much to do. You have not to go here and there and visit people and become a member of the Rotary Club. You are saved from so much nonsense that I felt really jealous of you! Enjoy it! And feel sorry for everybody else! They are poorer and you can become immensely rich. And the art of that richness is witnessing.

Witnessing is another name for meditation.

How long you will be here?

(Three weeks)

That's good. And when you are coming back again?

(In November)

That's good. help him. Good!

Ma Dhyan Anutoshi. Dhyan means meditation, Anutoshi means absolutely contented.

Meditation and contentment are like the flower and its fragrance; meditation is the flower and contentment is its fragrance; hence the people who try to cultivate contentment are starting on a wrong journey. A cultivated contentment is not contentment at all; it is like a spraying perfume on a plastic flower. you can deceive others but how can you deceive yourself? And what is the point of deception? It is dangerous because time is lost, opportunity is lost.

One can cultivate contentment, there are millions of people who have cultivated contentment. Seeing that the grapes are too far way they have started consoling themselves that the grapes are sour -- that's what they mean by contentment: seeing that they cannot be rich they start saying 'Poverty is spiritual,' because to be rich one needs guts.

Everybody is born poor- that is nothing much -- but to be rich it is a very competitive world, it is a cut-throat competition. Everybody is at everybody's throat. The cowards escape but they have also to invent some consolation for themselves. They start saying 'What is there in richness? Gold is nothing but dust and money is for the worldly people; it is not fort the spiritual ones.' They start greeting a new kind of ego. They are other-worldly, spiritual, religious; they are not interested in money, in power. They have renounced it all, as if they had it in the first place.

This is a very pseudo state. One has created a subtle wall of consolations around oneself to hide one's wounds.

And people will respect such a person, they will call him a saint. And because people respect and honour and start thinking that he is religious, a very saintly person, holy, the ego feels even more satisfied, more nourished. It becomes just a ego-number -- and how ego can ever be contented? Hence a new

discontent starts\: how to be more spiritual, how to be more holy, how to be holier then other holier people?

Just tell any saint that 'some other saint is higher then you.' and immediately you will see where his contentment is gone; immediately he is angry, immediately he is enraged, all his humbleness is lost, all his simplicity gone. It is a new kind of power struggle, a very subtle one; hence I don't tell to my sannyasins that cultivate anything -- contentment, joy, peace, compassion, service, duty -- nothing should be cultivated. Everything cultivated remains phony. The true comes only through meditation.

First become more aware, more alert, more watchful, more observant of life and all its workings, of mind and all its processes, of the heart and all its subtle undercurrents -- of feelings, moods -- become aware of the world and how you react to the world. Just go on becoming more and more like a mirror. To be a mirror is to be meditative. Reflect everything without any judgement, and then a moment comes when all the thoughts disappear, just by watching them -- nothing else is needed. All the feelings disappear, all the moods disappear. One becomes utterly empty, clean, clear, and in that clarity flowers start showering -- flowers of contentment, of joy, of ecstasy. Then you are not doing anything to bring them. They are coming on their own accord. They come as a gift from the god. And when something comes as a gift it has a beauty of its own.

Nirvana now or never

Chapter #21
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Swami Dhyanmurti

This is your name: Swami Dhyanmurti. Dhyanmurti means image of meditation.

The image of Gautam the Buddha is exactly the image of meditation, carved into marble. It represents something of the inner. The statues of Buddha were the first statues ever made in the world. They don't represent the physiology of Buddha; it has nothing to do with his body. It represents in a symbolic way that had happened to his interiority -- the silence, the peace, the tranquillity, the purity, the innocence, the state of no-mind.

If you observe the statue of Buddha you will see many things. One is, it is made of white marble. White represents all the colors; it is the synthesis of all the colors. It has the whole spectrum of the rainbow hidden within it. It is the color of light, and it is light that can be divided into seven colors. Or if those seven colors are again synthesized you will have white. So the first thing is the color white -- it represents the synthesis.

Life should be a totality, nothing should be rejected; everything should be absorbed, transformed. Everything has some significance, only you have to put it in the right place, in the right context.

The white color is the orchestra of all the colors. Many people have to work in an orchestra. They can work in discord, every player can go in his own way -- then there will be only noise, insanity, chaos, ugliness. But they all can join together, they can create a rhythm in which they all are participants. Then the

same noise becomes music and the same energy that was turning into insanity becomes the peak of insanity, of health, of wholeness.

The second thing is that Buddha statues are carved out of marble. The marble is something on the earth but as if not belonging to the earth, as if part of the beyond. When you see the Taj Mahal in a full-moon night you will understand what I am saying. Then the Taj Mahal does not seem to be part of this world. Suddenly you are transported to a fairyland. It is so beautiful that it is almost unbelievable.

I lived in one place, Jabalpur, for twenty years. Near Jabalpur there is one miracle of nature. I don't think there exists anywhere in the world anything comparable to it -- it is just unique. The river Narmada flows between two mountains of marble; for at least four or five miles it flows between two mountains of marble. It is a rare thing. And in the full-moon night when you enter, in a boat, inside that world, suddenly another dimension of life... As if God is real and the world is unreal, as if dreams are real and matter is unreal.

I took one of my teachers of philosophy -- he was a lover of nature so I invited him and took him; he was an old man. I took him to the marble rocks. When he saw them he said, "Take the boat very close. I want to touch and feel whether they really exist or you are playing a trick." He said to me, "I have heard that you can hypnotize people. Don't do such tricks on an old man like me. And at least be respectful to me -- I have been your teacher in the university. Take me very close."

I took him very close to the mountains; he had to touch them to believe them. Actually that is the case: unless you touch them you cannot believe. It seems so much a dreamland.

The statues of Buddha were carved in pure white marble in the beginning, just to show that this earth can have something of the beyond. And the shape of the Buddha statue is so symmetrical that one can see the balance, that everything is balanced. He talked about meditation as the middle way, majjhim nikaya.. Meditation is really the golden mean, neither leaning to the right too much nor to the left too much, remaining exactly in the middle of all the extremes of life.

There is success and there is failure, and there is richness and there is poverty, and one day you are full of life and one day slips out of your hands. There is respect and there is insult. Life consists of polar opposites. The man of meditation walks exactly in the middle; neither success excites him nor failure depresses him. He remains absolutely untouched -- that is his symmetry, that is his balance, and that balance you will see in the statue of Buddha.

Buddha's eyes in the statue are half-closed and half-open. The meditator should not close his eyes completely towards the outer, because that too is our reality. And he should not open his eyes too much so that he has nothing left for the inner world.

Half-closed eyes represent that one is standing just in between, available to both the worlds: the objective and the subjective, with no division, with no judgement. He will live in the world but will not be of the world.

And this whole thing is the meaning of your name, Dhyanmurti. Create a golden mean in your life, create balance, symmetry, create a synthesis of all the conflicting elements within you so that they become pure white, the summum bonum, the highest combination, of all the opposites, so that they can become a cosmos instead of a chaos. Then one becomes an image of meditation itself.

A sannyasin has to be an image, a living image of meditation, in his moment-to-moment life. In his relationship to the world, to people, in his relationship to himself, while he is alone, when he is with people; in every kind of situation he has to remain still, silent, perceptive, clear, alert, aware, and then life becomes a celebration. So many flowers shower from the beyond that it is impossible to count them, as if the whole infinity starts failing upon you.

Kabir has a very beautiful statement. He says, "When meditation happened for the first time, I thought, 'The dewdrop has slipped into the ocean' -- that was my first contact with meditation, as if the dewdrop had slipped into the ocean. But as I became more and more accustomed to the experience, I had to change my statement. Finally I discovered that it is just vice versa: the ocean has slipped into the dewdrop."

Both are true. You can say the dewdrop has slipped into the ocean -- that is the experience of the beginner; you can say the ocean has slipped into the dewdrop -- that is the experience of the siddha, of one who has arrived.

But the beginning is the end, because the beginning contains the end. The first step is also the last step.

Ma Dhyana means meditation.

Meditation is a state of no-mind, of no-thought, of no-desire, of no-dream. Looked from the outside it is absolutely empty -- empty of all that you were clinging to, empty to all that you were full of -- but looked from the other side, from the other end, it is overflowing, over-full. But over-full and overflowing with things you have never even dreamt about: blissfulness, truthfulness, authenticity, freedom, love, godliness. Thousand and one flowers go on blossoming and their fragrance is so much that one cannot contain it; it has to be shared. It starts reaching to others on its own accord. You have not even to share it, it shares itself.

The sannyasin has to do the first part, emptying, and existence does the second part, filling. You have to empty yourself of all junk that we are cluttered with. It is certainly junk, rubbish. Everybody is clinging to garbage. People love garbage! (Laughter). Because they don't know the real treasures so they accumulate colored stones, seashells on the seashore and they think they are collecting something immensely valuable.

What is there in our thoughts, what is there in our desires? Everybody has those thoughts, everybody has those desires, everybody has those ambitions -- they are so ordinary. And not only today; since man has existed he has not changed. It seems evolution stopped the day monkeys turned into man. Since then there has been no evolution. Nothing has happened to prove that man has grown. Not only that but seeing man so stuck even monkeys have stopped becoming man; since then no monkey has tried to become man either. That's very strange! (Laughter).

They get the idea that it is foolish to become man because everything stops. And I don't think they think that man has a higher status. It is impossible for them to think that. They must be giggling that man has fallen, and in a way literally he has fallen -- from the trees, on the ground. What kind of evolution is this?

Christians may have got the idea from the monkeys: the original fall. Adam and Eve used to live in trees it seems -- in the Garden of Eden but in the trees. And expulsion from the Garden of Eden simply means they have been thrown from the trees and it seems multiple fractures happened, and they have not been able to go back to the trees, so they are consoling themselves that "We are evolved beings," but just fight with a monkey and you will know who is more powerful.

Since man has existed he has been carrying the same stupid desires, the same ugly ambitions, the same stinking ego. A sannyasin has to decide that enough is enough, that "I will throw all this nonsense out."

The first part has to be done by you and the second part comes as a grace of god. It is the reward: you empty yourself, clean the place, make it ready for the gift and the gift inevitably comes! And once you know the gift then you understand how ridiculous you have been before, because whatsoever you were collecting was simply useless; not only useless but a positive hindrance for this immense gift; the gift of immortality, the gift of eternal life, the gift of a constant flow of blissfulness, the gift of consciousness. And when you are absolutely empty and your whole being becomes full of consciousness, that's what sannyas is all about: to help you to become so full of consciousness, so full of light, so full of love, that you start feeling that nothing is missing, that a tremendous contentment descends over you, that life becomes a relaxed, restful experience, as if one has come home -- a home that he has been searching for centuries.

How long you will be here?

- It's open.

That's good. Keep it open forever!

Right? Good! Never close it!

This is your name: Swami Dhyan Sunando. Dhyan means meditation, Sunando means blissfulness.

Everybody is seeking bliss and only very few people have found it. Life is miserable for the simple reason because everybody seeks bliss and never finds it. That not finding it creates misery, frustration, failure, a sense of unworthiness, futility, meaninglessness. But the reason why we are not able to find bliss is not that we don't seek it, we seek it in wrong direction. In fact we go everything, we do everything which prevents bliss.

We always go against the current and sooner or later we become tired, exhausted. Why we go against the current? -- Because ego can exist only if we go against the current and ego is the enemy of bliss.

Bliss happens in a state of let-go, but let-go simply means the death of the ego. So one has to choose. if one chooses the ego then one chooses misery -- that is part of it, you cannot separate them. If you choose blissfulness you have to choose let-go -- They are two sides of the same coin -- but then ego cannot exist.

And the problem that man has created for himself is that he wants to do the impossible: he want the ego and also blissfulness, he want to eat the cake and save it too, and then he is in a difficulty. If he eats he is

miserable -- the cake is gone; if he saves he is continuously hungry... and the smell of the cake, and the so closeness of the cake, that the whole time he is oppressed, the whole time he is looking at the cake, but he knows if he eats it is gone and he wants to have both.

It is not possible, simply not possible; seeing this impossibility things become very clear: either have it then forget about eating it, or eat it and forget about having it. And my suggestion is eat it! Because what is the point of having it? If you are never going to eat it, somebody else will eat it. You will starve to death and somebody will enjoy your cake. So before somebody else snatches it away, eat it quickly -- don't waste time -- because who knows about the next moment? You may not be here. You may not be capable to eat, you may have some stomach trouble. All kinds of things are possible.

So I tell to my sannyasins whenever you have the cake to eat it; if you don't have, eat somebody else because the fools who are saving it, they are saving for you! Somebody else will eat it, so why not you? Meditation simply means the art of eating the cake! So start -- don't wait!

How long you will be here

(Three days)

So eat your cake and if you can find somebody else saving, finish it. And back home you will find many people saving it. Here it may be difficult, almost impossible. People have eaten their own... and be careful! Somebody may eat it. Somebody may have already eaten it! That's the whole trick: they send you to take sannyas and they will be eating your cake! So be intelligent.

Three days -- that's actually the whole life, just three days: childhood, youth, old age -- and the cake is gone! And come back again.

This is your name: Ma Dhyan Anugraha. Dhyan means meditation, Anugraha means gratitude.

I know only one kind of prayer and that is the prayer of the heart, with no words -- because the heart knows no language -- but the heart can show its gratitude in absolute silence. Gratitude to the existence or to god or to truth, whatsoever name one prefers -- these are just names for the same reality., Hence all the prayers that go on in the temples and churches and synagogues are not true prayers; they are just desires of the mind, parading as prayers. Everybody is asking for somebody.

Nobody is grateful, nobody has gone there to say thank you. In fact if you want to say thank you there is no need to go to the church or wait for Sunday. You can do it every moment. it is only a question of undercurrent thankfulness; just like breathing: you don't wait for Sunday, even while asleep you are breathing.

So is the case with real gratitude: even while asleep one is grateful. But this gratefulness, this prayer comes only through meditation. It is the by-product of meditation. One has just to be silent, aware, relaxed, then all your perceptions become clear, all your senses become sensitive. Your eyes for the first time see and your ears for the first time hear: your hands for the first time touch.

There is immense difference... Bring a painter into the garden; he will see hundreds of green colours because each tree has a different shade of green, but only a painter has that sensitivity, that subtle sensitivity which can see the difference between two subtle shades of the green.

Ordinarily people will come and they will see only green, all trees are green. Eyes can be so sensitive that you can start feeling god in everything. God is present in everything; god is not a person but only a presence -- in the flowers, in the stars, in the birds, in the rivers, in people, in you, in everything. Even in a rock god is fast asleep. If you have the capacity to feel the texture of the rock, the warmth of the rock, you will be surprised: it responds.

But to understand its response you have to be very sensitive. Meditation releases all your sensitivities. It makes you aware of god and all the gifts that god has given -- and then naturally there is gratitude.

I call that gratitude the only authentic prayer. That gratitude is neither Christian nor Hindu nor Mohammedan -- it cannot be. Gratitude is simply gratitude. One's whole being wants to shout to existence 'Thank you!' And the moment this *really* happens, not just a parrotlike repetition of a prayer but when it comes out of your meditation, an explosion of you heart, it transforms not only you but the whole world in which you had lived up to now, because now you can see much more into it, deeper into it, to the very core of it, and you are surprised: everywhere god is, in millions of forms.

All are manifestations... then this very world is paradise then one has not to go anywhere else.

This is your name: swami Dhyan Lalit. Dhyan means meditation. Lalit means beautiful, graceful.

Meditation brings immense beauty to the person, infinite grace, and a beauty which is not something painted on the surface, a beauty which has nothing to do with the body, a beauty that radiates from the very centre of your being.

Of course the body is also transformed by it: it becomes luminous. The body also becomes surrounded by a light aura, but that is secondary. The most important thing is to reach to your centre. The moment you reach to your centre many things suddenly start happening, as if you touched the right spot and triggered a revolution.

Beauty, bliss, benediction, love, compassion, service, freedom, truth, sincerity -- they all come rushing towards you. You need not cultivate them, because anything cultivated is always phony. They come naturally, spontaneously.

Lalit means that spontaneous grace, that natural beauty, that is known only by the meditators and by nobody else.

Nirvana now or never

Chapter #22
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This is your name: Swami Deva Peter. Deva means divine. Peter means a strong spirit, a rocklike spirit.

God is not for the cowards. God is not for the weak. God is only for those who have guts and a joy in adventure. God is for the gamblers, the people who can risk all for something unknown. It is not for the calculating ones. The calculating ones say that one bird in your hand is better than two bird in the bush. But the gambler thinks just in the opposite way: whatsoever is in his hand he is ready to risk for that which is not in his hand. Hence only he comes to know the unknown and the unknowable -- and that's what god is all about.

These are the two steps in entering the world of god. The first step is from the known into the unknown, and the second step is from the unknown to the unknowable. A strong spirit is needed.

It is not without any reason that very few people have experienced god. Millions have believed but only very few have experienced, and belief is of no value at all. It is a question of knowing, experiencing, living.

Sannyas means getting ready for being a gambler, getting ready for an uncalculated jump, getting ready to go beyond the cunning mind, and trusting the adventurous heart.

This is your name: Ma Anand Margit. Anand means bliss, Margit means a child of light.

The crowd lives in darkness and the child of darkness is missing. The crowd lives unconsciously and the child of unconsciousness is missing. but man is capable of living in light, he has the potential, but the potential has to be transformed onto a reality. He has the seed but the seed alone is not enough; the seed needs a soil, the seed needs a gardener, the seed needs care, watering, protection till it becomes strong enough, then only one day when the spring comes it will blossom, it will burst forth into thousands of songs.

The flowers are songs of the trees. They were all lying fast asleep, dormant in the seed and the same is the situation of man. Man has the potential seed of becoming full of light, becoming enlightened, becoming a Buddha or a Christ or a Mohammed, but it is only a seed. Much work is needed. Sannyas means that you have found a soil: rejoice, risk, and let the seed die into the soil of sannyas. Sannyas means that you have found a gardener; now, if you trust then the seed can open up, if you cannot trust the seed will remain closed.

The closedness simply indicates one thing: mistrust, doubt, fear. And opening shows trust, love, readiness to go with the master, not knowing where he is taking you, because there is no way to know it beforehand. In fact the master cannot even convince you that there exists something beyond the matter. It is a love affair. He can take your hand in his hand and lead you to the window from where you can look towards the beyond. And just a glimpse of the starry sky is enough, and tremendous joy arises! Just a small ray of light penetrating your innermost core like an arrow is enough: the night is over and with the night the misery is over. And the same energy that was involved in a misery becomes blissfulness.

Bliss is a child of light; hence those who try to be blissful without becoming light-full, are searching in vain. They will find only frustration and failure, because bliss can be found only if you have found the light. It is a by-product of light, a child of light. Every body longs for bliss but very few people try to find out the science.

It is just like this: everybody wants a child and nobody takes care that first you need a mother, you need a womb. If the world continued to look for a child everywhere -- in the mountains and in the moon and on the Mars, everywhere -- it won't find a single child. you have to find the mother, because child will be born out of the mother and light is the mother of bliss.

Those who have looked for light they have found both, light and bliss; those who have looked only for bliss have found nothing, neither bliss nor light. Their life remains a darkness, a long, long misery, a nightmare. From cradle to the grave it is sheer tragedy and nothing else. It can become a dance, it can become a festival of lights, but it all depends on you. One has to search in the right direction.

This is your name: Swami Prem Anughosh. Prem means love, Anughosh means declaration.

Sannyas is a declaration of love, that 'I love the world,' that 'I love life,' that 'I love existence,' that 'Love is going to be my very lifestyle, my approach to everything.'

The so-called religions have been talking about love but teaching hatred. They have followed a very cunning strategy: talk about love but teach hatred.

They teach you hatred for the world because they say 'Unless you renounce the world you will not be able to know god.' Now this is sheer stupidity! If god has created the world then renouncing the world is renouncing god himself, condemning the world is condemning god himself. It is *his* creation. When you love the painting you are showing appreciation and love for the painter, when you appreciate music you have appreciated the musician. If you condemn the music how can you appreciate the musician? -- That's impossible. If you renounce the dance then you have also renounced the dancer, because they are one phenomenon, inseparably one.

So religions talk about love but teach hatred -- hatred for the world, hatred for the material existence. And material existence is a absolute necessity; without it nothing is possible. Without the body you are not possible. Just take the matter out and the whole tree disappears, the tree is not possible. Take the matter out and the beauty and the flower both disappear; they needed matter to exist. Certainly they are more than the matter, but that does not mean that you have to denounce the matter and the material.

And the religions have been teaching hatred for each other: Christians have hated Mohammedans, Mohammedans have hated Hindus, Hindus have hated Buddhists -- everybody has been creating hatred and on the surface they all go on sermonising about love...

Sannyas is really not only a declaration of love, but living it too. And the beginning is love existence, love life, love all that life implies and destroy all beliefs that are deep-rooted in you which carry the seeds of hatred. Don't be a Christian, don't be a Hindu, don't be a Mohammedan; just being human is enough. God

created you as a human being, not as a Catholic, not as a Protestant, not as a witness of Jehovah. What kind of things people have created? He has simply created you just like a small innocent human being, and all these stupidities have been imposed upon you.

Throw them all away! If you want to love, to grow, remove all the barriers, because love is the only way towards god. In fact love is the first experience of god and the last too. In the beginning it is just a ray, in the end it becomes the whole source of love. The beginning and the end cannot be separate, they cannot be qualitatively different. The only difference can be of quantity.

In the beginning it is just a dewdrop of love -- of course it is a beginning -- but the dewdrop goes on becoming bigger and bigger; it becomes a stream, a river, and finally the infinite ocean.
I teach only one thing and that is love!

This is your name: Swami Dhyaneshar. Dhyaneshwar means god of meditation.

There is no other proof for god except meditation, because meditation gives you the taste of god. All other arguments about god are empty, containers without any content. Philosophers have been arguing for centuries, for and against, and nothing has been decided by them yet and I don't think they will ever come to any conclusion. Philosophy basically is bound to remain inconclusive, because it is trying to find arguments for something which is not a question of logic at all.

For example, how can you come to a conclusion through logical reasoning whether sugar tastes sweet or not? The only way to come to a conclusion is to have a taste of it and then only you know.

God is a taste, is an experience, and meditation is only preparing you so that you can avoid the whole complexities of logic, mind, thinking and you can dive deep into the ocean of god. Just a single experience and everything is settled forever. One can go on arguing for lives and one arrives to no conclusion, and just a single moment of meditation and everything is absolutely clear. And only that certainty, that absolute certainty, transforms life -- not belief -- because belief is always a cover-up for your doubt. Deep down there is doubt and nobody wants to be in a doubt because it hurts, it creates shakiness, trembling, one feels one does not know, one covers it up with a belief.

This is your name: Ma Premshanti. Premshanti means peace and love; two sides of the same coin.

The heart full of love is out of necessity peaceful, or vice versa is also true: when one is peaceful one is loving. From the other side also it can be said: when one is full of hatred, anger, violence, jealousy -- which are all aspects of hate -- then one cannot be peaceful. That's impossible. Or if one is not peaceful then one will be full of hatred, because the energy cannot remain unused. Either you have to use it positively or it turns sour and becomes negative. Either you use it creatively or it becomes destructive.

Hate is destructive, love is creative. You can start from either end, either from being peaceful or from being loving or you can start simultaneously -- there is no contradiction in them. Be lovingly peaceful, be peacefully loving and forget all about religious jargon, forget all about esoteric nonsense. Be simple. Truth is very simple.

Just be peaceful and loving and there is no need tot go to any church, to any temple, no need to carry the load of scriptures, theologies, no need to be a victim of priests and the popes; you can be absolutely independent, free from all this oppressive exploitative mechanism that has been sucking the very soul of man for centureis. You can get out of this, and getting out of this is very essential. Only then you will feel for the first time the fresh air, the sun, the moon, the stars. And from that fresh experience one can borrow the belief -- there are so many people selling the beliefs all around the world. In fact one need not borrow it: parents give it to every child without even asking the child. 'Whether you like it or not, whether you want it or not.' In fact they force him to swallow their beliefs.

My purpose here is to help you to get rid of all systems of thought. Howsoever beautiful they are, they are impotent, howsoever appealing they are, their appeal is only to the head and head does not count at all. All that counts is the heart, the opening of the lotus of the heart -- and that happens in meditation.

Meditation simply means becoming silent, utterly silent, thoughtless mindless, reaching to such a profound stillness within yourself where nothing moves, not even a ripple in the lake of consciousness, where the whole lake of consciousness is so still that it functions like a mirror. When the consciousness functions like a mirror it reflects god, inevitably, without any exception.

Those who have been silent, they have know god -- whatsoever their country, whatsoever their colour,

whatsoever their race, makes no difference, whatsoever their time, age, makes no difference. the basic requirement fulfilled and suddenly god is reflected in the lake of your consciousness. And that very experience transforms you from time to eternity, from death to deathlessness, from misery to bliss, from darkness to light.

One of the most famous prayers of Upanishadic seers is: Tamso ma Jyotirgamaya -- oh my lord, lead me from darkness to light; Asto ma sadgamaya -- oh my lord, lead me from the untruth to the truth; Mrityorma amritamgamaya -- oh my lord, lead me from death to deathlessness.'

These three small sutras can be said to contain *all* the religions of the world, the whole religious quest.

How long you will be here?

(I have no idea)

That's good. That's what I like! Good

Ma Gyan Viten

This is your name: Ma Gyan Viten. Gyan means knowledge. Viten means transcendence.

Knowledge has to be transcended. Knowledge is a hindrance on the path of wisdom. Mind is a barrier for the meditator. The more you know, the less you know; the less you know, the more you know. And to bring it to its logical conclusion: the moment you can say "I know nothing," you know all. That's what Socrates is reported to have said at the very end of his life. He says "I know only one thing that I know nothing." This is the ultimate state of wisdom: all knowledge has been transcended. Just there is a little flaw in it.

If sometimes I meet Socrates I am going to tell it to him. This flaw was possible because he was not in India, he was in Greece, and he had to speak the language that Greeks understood -- the language of logic. Had he been in India he would not have done that.

The Upanishads say "The person who says 'I know', knows not; one who says 'I know not,' knows." The flaw is in Socrates statement when he says "I know only one thing" -- that much ignorance is still there, that one thing, that he thinks he knows. He should have simply said that 'I don't know anything.' Why make it this way that 'I know only one thing'?

When Bodhidharma, one of the great mystics of India, was asked by the Emperor Wu of China, "Who are you?", he simply stood there and said "I don't know." That is the most profound statement ever made.

This is transcendence of knowledge; the moment you transcend knowing you experience being -- and that is true wisdom, wisdom that liberates, wisdom that brings a thousand and one blessings to you, and through you to the whole existence.

This is your name: Swami Shantideva. Shantideva means god of silence.

The experience of silence is the most profound experience in life -- not the silence of the desert and the mountains. That is not your silence. You can go to the Himalayas and you will feel tremendous silence, but that is the silence of the Himalayas. The moment you start coming down from the mountains you will start losing track of it. Back in to the marketplace you are the same person, in fact in a worse condition than before, because now you will hanker for that silence, now the marketplace and its noise, in contrast, will look very crazy, mad. That's why for centuries so many religious people have been escaping to the deserts, to the mountains, to the monasteries, to find silence. but what they were finding was something that was not really theirs.

They were really cheating, themselves. The only criterion is the marketplace; they should have come back to the marketplace and they would have found immediately it is gone.

My effort with my sannyasins is that you should remain in the marketplace and yet be silent so there is no possibility of losing it once you gain it. Of course gaining is going to be a little bit difficult, but then losing will be impossible. Gaining it into a monastery, into a mountain retreat will be very easy, very cheap but losing it will be also very easy and very simple.

And the time that you wasted believing that you have attained it is simply gone out of your hand.

Once a Sufi fakir was brought to me -- he had many followers. Few of his followers had become interested in me and they wanted their master to see me and meet me. And they were continuously praising him. They were saying that for thirty years he sees god everywhere -- everything. He talks to the trees, to the rocks, he stands in ecstasy by the side of a tree, tears of joy flowing from is eyes -- he experiences god everywhere.

I said 'You bring him to me;' they brought him to me and I told all the disciples that 'You disperse. Leave him alone with me for three days.' They said 'But why?' I said 'That is something to do with me and him.' And I asked him 'Are you willing to be here for three days?' He could not say no because he had to see god everywhere, in everybody, so he had to see god even in me. I said 'Do you see god in me?' He said 'Yes.' And I said 'You have to follow me. Be here for three days.' He could not say no. How can you say no to a god? He looked a little puzzled and afraid also, because being three days with me, who knows what will happen? And I am dispersing his disciples... I dispersed the disciples and I asked him only one question that 'Now you will be three days with me -- I ask you only one thing: how this started, your experience of seeing god in everything? It started on its own or you practised it?'

He said 'How it can start on its own? For years I had to practise.' I said 'That's okay. Now you have stopped practising or you are still practising?' He said 'It has to be practised continuously otherwise one starts losing it.' Then I said 'You do one thing: for three days you stop practising. Thirty years you have practised, three days you stop practising it. If it is real after three days it will be with you; if it is not real but just a constant hypnosis, then after three days it will be gone.'

He said 'It is real.' I said 'That, perfectly good: then stop practising.' He had to agree for that too, because he was insisting it is real. In fact the way he was insisting was enough a proof that it was not real. He was over-insisting that it was real -- that was compensation. he was afraid himself, I could see the fear in his eyes, and after three days he was very angry with me, because for three days I didn't allow him to pray, I was constantly watching him, I didn't allow him to go to the trees and talk, I was always with him and he had to talk with me, not with the trees. And in three days I destroyed whatsoever *he* thought he had attained in thirty years. After three days he was *really* angry and he said 'What have you done to me? -- My thirty years practise destroyed.'

I said 'You just think: if not practising three days and something disappears, that simply means it was phony. You were just hypnotising yourself. It is good that now you will be able to see the foolishness of it. Thirty years are wasted but whatsoever is gone is gone. You are still alive and there is still life ahead: you can use that opportunity. No more practising of it. Don't befool yourself by talking to the trees and the rocks; you know deep down they are rocks and they are trees, because I don't see you talking with the donkeys and the buffaloes. If you see god everywhere, why not donkeys and buffaloes? You always talk to the roses... It is a choice, you are practising it. Those tears are phony, they are not true, they are crocodile tears.'

He was angry but he understood the point. He said 'But you have made me very ordinary.' I said 'I have done my work -- that's my work: making people ordinary, bringing them down from their holier-than-thou heights which don't exist really but are only in their beliefs.'

For my sannyasins this is a basic, a fundamental to be understood: peace has to be attained, silence has to be experienced, *but* in the world. It will take al little longer because there are so many distractions, so many problems, so many worries and so many challenges, but it is worth because once you attain it, then wherever you are silence pervades you very being, it moves with you.

Once Buddha was asked 'What happens when a meditator dies -- does he go to heaven?; He said 'No, but wherever he goes it is heaven.' That seems to be a real, authentic statement: wherever he goes there is paradise.

And only when you know silence *in* the noise, you will be able to experience god, otherwise not, because if the silence itself is phony -*-(words missing)-*- Christian god, Hindu god, Mohammedan god -- phony, synthetic, plastic. But when the silence is real then you will know a certain quality of godliness which has nothing to do with Christianity, Hinduism, Buddhism, Jainism, which has nothing to do with any ideology. It is your experience, your flowering, your blossoming -- you have come home. It is *your* home, it is not a church.

How long will you be here?
(Till tomorrow)
That's great! Come back again.

Nirvana now or never

Chapter #23
Chapter title: None

23 February 1980 pm in Chuang Tzu Auditorium

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ShortTitle:	NEVER23
Audio:	No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Yoga Sudhiro. Yoga means the ultimate union. And Sudhiro means the wise one.

Wisdom is a by-product of the ultimate union with the whole. Remaining bounded by the ego is the only cause of our ignorance. Separate from existence nobody can be wise, but one with the existence everybody can be wise. The whole secret is in melting, merging, becoming one, but people are fighting with the whole; they are trying to save their egos in every possible way. They want to remain separate entities.

The very effort is doomed, doomed because of the nature of existence. We are part of it, we cannot be apart from it. We can only think, we can live in an illusion, but illusion is ignorance. The moment we drop the illusion, the notion of being separate, suddenly the discovery that 'I am one with the whole -- with the trees, with the clouds, with the sky, with the stars. And the moment that feeling arises in you it brings tremendous insight, wisdom,, enlightenment, Buddhahood.

Sannyas means getting ready to allow the dewdrop to disappear into the ocean so that the ocean can disappear into the dewdrop.

This is your name: Swami Yoga Ananto. Yoga means the ultimate union. Ananto means the experience of infinity.

Ego is finite, it is very small. It is just a soap bubble; a small pinprick and it disappears. it has no real existence and because it has no real existence it constantly afraid of death.

Man lives in the fear of death. Deep down there is a trembling, and all the so-called religions have been simply trying to console man that 'Don't be afraid; you are immortal. Only the body dies, your soul will always live.' To believe in these things does not mean that you are religious. It simply means that you are still carrying the ego and because the ego creates the fear of death; hence you are trying to cover up that fear. Because the ego is small it tries in every way to pretend to be big.

Hence the whole struggle to be superior than others. It arises out of a deep inferiority complex. The whole politics of being superior to others, the whole trip, whether through money or power or knowledge, is the same. it is the same number. Behind it all is the small ego which feels hurt because of its smallness; hence it wants to expand.

But you can become the richest man in the world, still, the wound will be there. No riches can make that wound disappear. You can become the president of a country, the wound will be there. In fact when one becomes the president or the richest man or the most knowledgeable man, then one can see the wound more clearly, in contrast. On the one side he can see the pile of wealth that he has accumulated, and compared to

that wealth now he looks even more smaller than before. He looks just like an ant creeping by the side of a hill.

That is one of the problems every success, successful man has to face and encounter.

I say again and again that nothing fails like success. at the pinnacle of success suddenly you realise that everything has failed, everything that you had hoped for. But there is an another route, there is an another dimension. There is no need to become bigger, richer, powerful. All that is needed is to remove the cause of this whole nonsense, to drop the idea of being finite. Disappear into the whole so that you can feel infinity, eternity.

Then it is not a belief, then it is an experience, and it is only experience that liberates. Beliefs are *all* superstitious; I say all without any condition. All beliefs are blinding, destructive, immensely poisonous. The only thing that releases one from all imprisonment, all misery, is experience, but for experience one needs the courage to jump into the whole.

And that's what yoga is, that's what sannyas is. Sannyas is the very essence of yoga: the science of meeting with the whole.

Just a little taste of it and all your past and its miseries and worries disappear, instantly, as if they had never existed before. it is just like waking up in the morning and the dreams simply disappear.

Sannyas is an awakening from the dream of the ego. And the moment you are awake you are not, the whole is.

In sleep you are, the whole is not; hence the whole science is very simple: if you want to be blissful, if you want to be eternal, infinite, deathless, then don't be, just learn not to be. Be a nothing, a nobody, and immediately you are all, you are the whole!

This is your name: Ma Yoga Nandita. Yoga means the ultimate union. Nandita means blissfulness.

Ego is misery, egolessness is blissfulness. These two sutras are enough to transform the whole life. The first part is the part where we are and the second part is the part where we should be.

We are in misery, in darkness, in the world of the ego, but we can wake up The most fortunate thing is that it is only a nightmare. Howsoever horrible it may appear, but is only a dream. Of course when one is in a nightmare one suffers. If a tiger is chasing you there is suffering and you are running and the tiger is coming closer and closer; you can start feeling his hot breath just on your back, and then you feel his hand on your back and you know you are finished, all is finished. But that is the moment when you wake up, that's the good thing, that's the good thing about nightmares: exactly at the right moment one wakes up and suddenly you find it is nobody but your husband! Who may be having his nightmare, so he is breathing hard and hot and it is nobody's hand but his hand.

And then one can laugh at the whole thing. When Bodhidharma became enlightened he laughed, it is said, for seven days continuously... without even for a tea-break, without going to sleep, because he could not.

He will sleep and he will laugh and roll, and he would not allow even others to sleep. And they all thought that he has gone mad!

And he will in every way, was simply showing that all his life that he has been thinking is a reality was just only a dream. It was so easy to wake up He is laughing at the whole ridiculousness of it all, at the whole absurdity, that how he suffered, how much he suffered, and there was nothing to suffer, but he imagined the whole thing. The whole scene was imaginary.

All those ghosts were created by him -- holy and unholy both -- all those dreams were nothing but his projections. his laughter is significant. He is not only laughing at himself; he is laughing at all those who are seeking and searching.

The person who becomes awakened has a very strange experience: he feels sorry for you and still, deep down, he giggles -- at the same time. He cannot giggle loudly because he sees your sadness, your misery, he knows that you are suffering but he also knows that your suffering is your creation and it is only the idea.But as far as you are concerned, there is no difference between the idea and the reality, so he feels sorry for you, but as far as he himself is concerned, now he knows perfectly well that he has suffered also and that was just in his own mind.

In fact the whole humanity is a mental case. And to come out of it is not difficult: just a little effort of tossing and turning in the bed and you will open your mind, you will open your eyes.

All these methods that are being used here are nothing but to bring your nightmare to a climax where

you have to wake up. Mm? what is Dynamic mediation? Can anybody do Dynamic meditation in sleep? He will disturb even other's sleep. What is Kundalini meditation? If you toss and turn so much you are bound to wake up. You may fall from the bed, but that fall is of immense help, because suddenly you open your eyes and all those dreams of misery, anguish, hell, are gone, and a tremendous peace descends on you, an immense bliss surrounds you.
And it is something that comes but never goes -- it abides!

This is your name: Swami Yoga Swatantro. Yoga means the ultimate union with reality, with existence, with the whole. And Swatantro means freedom.

It is a very paradoxical phenomenon that when we are separate from existence we are in bondage. Our very separation becomes our bondage. Of course every boundary is a bondage, every limit is a limitation. The moment you withdraw your boundary, you dismantle your fence that you have created around yourself, you are free; then the whole sky is yours and all the stars. And with that freedom one can experience truth, love, god.

With the boundary of the ego we can live only in lies, in hatred, in evil, because we are rooted in a totally wrong conception. Our very existence is topsy-turvy. It is like a leaf of the tree which thinks it is separate from the tree. The very idea that it is separate from the tree will make it go pale, because the nourishment comes from the tree, the greenness comes from the tree, the juice comes from the tree; the very idea will become a barrier.

The juices will not be flowing, the greenness will not be coming to it, the leaf will start dying, shrinking. The moment it drops that idea of being separate and understands that 'I am part of the tree and the tree is part of the earth, and the earth is part of the solar system, and the solar system is part of the cosmos,' then even the small leaf is as much essential part of the whole as the greatest sun. And in existence there is no hierarchy, because existence is one, so how can there be any hierarchy.

Hierarchy needs numbers -- somebody higher, somebody lower -- but it is all one! Hence the smallest blade of grass is *as* significant as the greatest star. There is no higher, no lower. This understanding releases your imprisoned splendour. Suddenly you start feeling so vast that you cannot do but rejoice, celebrate. You cannot do but sing and dance.

My sannyasins dancing and singing are not just dancing and singing. There is something deep in it, something tremendously significant in it. They have started feeling a deep attunement with the whole -- and that attunement, that very attunement, brings them dances, songs. And these flowers go on showering.

Once you are free from yourself, then everything is possible, even the impossible is possible.

So when I say 'Be free,' remember, I don't mean the ordinary kind of freedom, because the ordinary kind of freedom means freedom of the self. When I say 'Be free,'I mean be free *from* the self. Then only there is ecstasy and life abundant.

This is your name: Ma Yoga Premal. Yoga means the ultimate union.
Premal means the loving one.

One cannot love if one thinks in terms of separation from the whole. If you cannot be one with the stars, one with the mountains, one with the trees, one with the rocks and the rivers, how can you be one with any other human being? It will be almost impossible.

If it is difficult to be one with the moon, it is going to be almost impossible to be one with any man or woman -- husband, wife, child, father, mother, brother, friend -- impossible. Because the stars, the moon, the sun, the rivers, won't create any trouble to you if you are loving towards them; if you are loving them you will find your love returning to you a thousandfold. They will function like mirrors.

If you can have a torch and you flash the light on the river, the mirror immediately reflects it back. It is not so about human beings, because they are not mirrors -- unless you find a buddha to love, then he will reflect because he will be a mirror. He will be just like a moon or the sun or the star or the rose flower: he will be simply a mirror. So if you pour love your love will be immediately, instantly returned and much more will be added to it.

But ordinary human beings are not mirrors; they are parasites, suckers. If you give them love they will suck it -- they are like vacuum cleaners! And not only that; they are like milking machines: they will go on milking you. And when there is a milking machine its capacity is infinite, because they are just like black-holes: you cannot fulfil their desire, the more will always be there. The more you give, the more they

will expect; they will never feel grateful for what you have done. They will always complain about what you have not done; hence it is really the most difficult experience in life to love a human being.

Gurdjieff used to say love starts with animals for the simple reason that if you love a dog he will respond. You can trust a dog. At least he will wag his tail! But you cannot trust human beings. You cannot even trust your self as a human being, because what they are doing to you, you are doing to them: milking machines milking each other, vacuum cleaners encountering each other -- and then you can see all kinds of calamities happening in the world. Every marriage is just a preface to a divorce. Soon the vacuum cleaners will be in the court!

Yes, human beings can also be loved but only when you have learned the art of loving -- and that art has to be learned with the whole. When you have been able to dissolve your ego in the whole, then, you can be a loving one, because now you are no more expecting anything -- not even a thank you! So you can go on giving. Of course the people you give will ask more and you can go on giving more too, because you will have now a deep connection with the whole which is infinite. You will have an inexhaustible source of energy, so you can give as much as possible. Nobody can ask more than you give; you can always give more than they can ask -- then begin with human beings, then it will not create trouble.

Two things more to be remembered.

When you have known the union with the whole these two things happen; one, the more you give, the more you are one with the whole, the more you give, the more you have it, so giving is no more a problem but a joy. When you give your love to somebody there is no grudge, you are not waiting for any response, you are not at all interested what comes back. In fact you are not even feeling that the other is obliged to you; on the contrary, you feel obliged and thankful to the other because he accepted your love. He would have rejected it but he accepted it. He had shown such a beautiful gesture by accepting it.

This is one of the fundamental laws that once you are one with the whole, then whatsoever you have -- love, truth -- you can go on giving, you have an inexhaustible treasure. And the more you share, the more you become aware of hidden treasures behind treasures; hence it becomes a joy to give.

The second fundamental law is, if you give without any expectation, without any desire to get something back in return, you transform the other person. The way you are giving is bound to transform the other person because he has never met anybody like such. He has always met people who were just replicas of himself or herself.

For the first time the other is encountering somebody who belongs to a totally different dimension -- and that experience is going to transform the other too. The other will also become less miserly, less greedy, and will see how joyful it is to give and may start giving. In the beginning a little hesitantly, reluctantly, but soon he will learn the art that the more you give, the more you have it.

True love transforms people. If Buddha transformed so many people it was because of his love. If Lao Tzu transformed many people it was because of his love. It is not a question of sermonizing great philosophies; what really transforms people is love.

Love is my fundamental message. First know what love is and then share it, so that you can transform people into mirrors. And there is no greater joy than transforming people into mirrors.

Swami Yoga Mangal

This is your name: Swami Yoga Mangal.

Yoga means the ultimate union with the whole.

Mangal means the crescendo of well-being, the highest point of fulfillment, contentment.

One can feel fulfilled only when one becomes part of this tremendously beautiful existence. Less than that won't do. Less than that and you will always feel something is missing. You have to be vast, so vast that the stars and clouds are within you; then there is contentment.

When you contain the whole existence naturally nothing is missing. All is within you, so there cannot be anything missing. And when there is nothing missing that is the point of ultimate well-being.

Well-being cannot go higher than that; you have reached to the very Everest of well-being. It is the pinnacle, the crescendo, and one cannot fall from it. The fall is impossible because one becomes it. You are no longer separate so you cannot fall. It is not a question that you are feeling well-being but that you are well-being itself, and that's the most significant thing to understand.

Anything that you have can be lost, can be stolen, can be taken away. At least death will make you

separate from your possessions. Only that which you have become cannot be taken away. Even death cannot separate you from it.
You don't have it, you are it.

Hence the great sages of the Upanishads say, "The moment one knows God, one becomes God."

The Bible, the Koran, the Talmud... don't have that much courage. Knowing God, one becomes God, because knowing God is not like having knowledge. That you can forget, that you have to remember, that you have to keep notes about. Knowing God simply means that you have reached to a new quality of being. It becomes part of your breathing, your very heartbeat.

The ultimate union with the whole simply means you have become the whole; hence that is the point when one feels, "I have arrived. This was the goal that I have been seeking for thousands of lives. This is the home that I was searching for. I have made many many homes, but no home really proved to be a home. They were only caravanserais and always I had to leave. Now I cannot leave this home because I am it!"

Nirvana now or never

Chapter #28
Chapter title: None

28 February 1980 pm in Chuang Tzu Auditorium

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ShortTitle: NEVER28
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Dhyan Edvaldo. Dhyan means meditation, Edvaldo means rich.

Jesus says: "Blessed are the poor in spirit, for theirs is the kingdom of God.' Now, it is a very paradoxical statement and has not been understood by the followers of Christ at all. It is the destiny of all paradoxical statements. But religion can only be expressed in paradoxes, there is no other way. It cannot be logical, it has to be supra-logical. Existence is not logical so nothing can be done about it. And religion is the purest expression, at least an effort, to come closest to the truth, hence it becomes paradoxical.

The statement that 'Blessed are the poor in spirit' really means 'Blessed are the rich in spirit, for theirs is the kingdom of God.' One who has the kingdom of God cannot be poor. Then who else shall be rich if he is poor? Then what Jesus means is simply one thing: 'Blessed are the poor in spirit' means 'Blessed who have dropped their ego.'

People think ego is their richness -- that is really their poverty. The moment you drop the ego you feel as

if you are becoming poor, because of your preconception of the ego as richness. Once you have dropped it, suddenly you discover a totally new kind of richness. Immediately, the whole kingdom of God is yours.

So I would like to say to you: Blessed are the rich in spirit, for *theirs* is the kingdom of god. And the only way to be rich in spirit is meditation, because the only way to drop the ego is meditation. It is only through meditation that one an drop all egoistic ambitions, all egoistic trips and numbers -- which are utterly futile, lead nowhere, simply destroy your whole life opportunity and keep you poor.

You may accumulate wealth, power, prestige on the outside. but that is not going to help you to become rich. Richness is something of the inner. When your inner lotus blossoms and the fragrance is released, that's the kingdom of god, the true richness.

This is your name: swami Dhyan Sjaak. Dhyan means meditation, Sjaak means one who is protected by god.

The ego is an effort to protect yourself; meditation is a surrender to the whole. It is dropping the very idea of separation, hence no question of protection. It is living in tune with the whole, wherever it leads. It is living like a white cloud -- wherever the winds take it, it is available. That availability is meditation. Not even for a single moment any reluctance, resistance, just going with the wind, not pushing the river but going with the river.

And then the miracle happens: the whole existence starts protecting you, in life, in death, in every situation. we belong to existence, existence belongs to us; there is no separation anywhere.

Hence all fear is our invention, like a nightmare. and when you are in a nightmare you *believe* in the nightmare, and you start running, protecting yourself. All that is needed is that you should wake up. Protection is not needed because there is nothing against you; there is no enemy.

Once you wake up suddenly you start laughing about the whole ridiculousness of the nightmare -- it never existed in the first place! And with the disappearance of the nightmare, life starts having a totally different colour, a new beauty, a new blissfulness.

This is your name: Swami Dhyan Nehesh. Dhyan means meditation, Nehesh means god of love.

Man can either live in fear or in love; these are the two alternatives, the *only* alternatives. One who lives in fear lives in hell; he creates his own hell, there is no other hell. Hell is not part of geography, part of existence, neither is heaven part of geography or part of existence. It is all up to you, it is your choice. It is your creativity what you create around yourself. If you live in fear you go on constantly creating hell; if you live in love you create heaven.

And the only way to move from fear to love is meditation, because meditation gives you a quantum leap from mind to no-mind, from the head to the heart. The heart is your heaven and the head is your hell. The difference is not very big, just few inches, but the jump is really a quantum leap -- as if you are going from one existence into another existence, so close yet so far.

But it has been managed, it can be managed; it is everybody's birthright. Just a little courage... and a push of a loving master from the back! A kick in the pants, and before you have realized it has happened! You be ready, and rest assured it will happen!

This is your name: Swami Dhyan Gyanesh. Dhyan means meditation, Gyanesh means god of wisdom.

Knowledge is a pretender -- it pretends to be wise -- in fact it is just the otherwise! It is stupidity masquerading as intelligence. It is not wisdom because it is not yours own; it is borrowed, it is information.

Wisdom happens only through TRANSformation, not through information. It does not come from the outside, it springs within you. It is your intrinsic nature. The seed is there, the soil is needed. And that's what meditation is all about: giving a right soil to the seed of wisdom.

If you become silent, relaxed, unpossessed by the past and the future, you are providing the right soil, the right climate. Then the seed bursts on its own accord, and then suddenly you realize that all that you have been seeking on the outside you had contained it already always. The whole search was futile.

Meditation means a new dimension of the search: not looking out but looking in, a hundred eighty degree turn.

This is your name: Ma Dhyan Garimo. Dhyan means meditation, Garimo means the glory, the splendour.

A man without meditation knows nothing of the splendour of existence, knows nothing of the glorious opportunity that has been given to him. He is fast asleep. The sky is full of stars, but he is fast asleep, unaware of the beauty of the sky. The birds are singing but he is fast asleep, unaware of the songs and the music. The flowers are blooming but he is fast asleep -- in the garden of Eden itself! The flowers are *not* for him, they are there.

All that is needed is an wakening so he can see the flowers, the stars, the birds, the trees, and this immense glory of existence. It is unbelievable, incredible!

But people are living as if there is nothing *worth* living. People are living meaninglessly, without any joy, without any dance, as if simply waiting for death to come and relive them from the burden. This is a very topsy-turvy state!

We have been given the most beautiful and the most perfect existence possible -- existence cannot be more perfect than it is -- but we have to discover it. That is a challenge! And it is good that there is a challenge in life, otherwise life will be dead; it is the challenge that makes it alive.

And meditation is the greatest challenge in life: it is discovering your wakefulness; it is destroying your sleepiness, your somnambulism; it is a tremendous awakening of the soul. And the moment you are awake you simply cannot belive the story that Adam and Eve have been thrown out of heaven or out of the garden of Eden. They are still there, just fast asleep.

The fruit of the tree of knowledge has functioned as a very big dose of sleepiness, and they are asleep. Nobody has driven them out of Eden -- because there is nowhere else to drive you out! And in fact, in those days even cars were not available, so even if God wanted to drive you out he could not! Even the Ford T-model was not available!

Everybody is where we belong, just we are asleep. So meditation is only a challenge to wake up. Wake up in all your activities, thoughts, feelings. Make it a constant effort so that nothing goes in sleepiness, every moment is used as an opportunity to be more awake. It is an art; if you practise it it comes. It is just like practising music -- you have to practise continuously. Once Mozart was asked that 'If you don't practise three days, what will happen?' Because eight to twelve hours every day he was practising, even when he has become a world-known master.

He said, 'If I don't practise three days, I will notice the difference; if I don't practise for four days, critics will notice the difference; if I don't practise for six days, even a layman will know the difference; and if I don't practise for seven days, even those who are fast asleep, they will immediately notice the difference.'

Life is a musical instrument, and awareness is its greatest music. One has to practise it continuously. And it is such a joy to enter more and more deeper into it that it is not tedious, tiring, exhausting; it is very fulfilling, nourishing, because it takes you every moment to higher peaks of ecstasies.

This is your name: swami Dhyan Virato. Dhyan means meditation, Virato means the infinite.

Man's only misery is to be enclosed in a very finite existence: the bodymind structure. He is vast, his consciousness is vast, but he has become too much identified with the bodymind. Nothing is wrong with bodymind structure -- it is a beautiful structure -- but identification is wrong.

It is like you are standing on the window, nearby the window, looking outside towards the sky, and rather than looking at the sky you become attached to the window-frame -- then you will be in trouble. Window-frame is not at fault, it is a blessing: it makes you available the whole sky beyond it, the sunrise, the moon, the trees, the people. But if you become attached with the window-frame and you forget all about that the window allows you to see, then it is your fault.

Bodymind is just a window-frame, and people have become identified with it; they think it is what they are.

Sannyas means getting unidentified with bodymind structure. use it to its fullest potential, but remember you are far greater than it. It is only a window to go beyond, to surpass, to transcend. It is a window from where you can fly towards the sky.

This is your name: Ma Dhyanpriya. Dhyanpriya means one who loves silence.

There are very few people who love silence, although many people say they would *like* to be silent. But the moment they are silent they are not happy; they start immediately searching for some diversion, distraction, some occupation. They are afraid of being silent and there is a reason why they are afraid, because the more silent you become the more you disappear.

You are noise because you are your mind, you are noise because you are your ego. When the mind disappears, the mind and the ego both start evaporating. Then there is silence. Then you are really close to your authentic centre, but you are unaware of it so you don't know where you are going. It seems like you are falling into an abysmal depth, a bottomless phenomenon. Fear grips and one starts searching for some diversion, some occupation -- anything to cling to.

And these are the people who hanker for immortality -- and they don't know what to do on their off day! Just think: if they are really allowed to be immortals, what they will do? People talk about beautiful things, not knowing what they are talking.

But if one loves silence then one loves god, then one loves existence, then one loves truth. Then one loves religion in its purest essence, because it is only through silence that one discovers the scriptures -- scriptures that are hidden within you, sermons that are ready to explode within you, light that is waiting and waiting for you to come home, but you are roaming and groping in darkness. Everywhere people are going to the Everest, to the moon, to the Mars; nobody seems to be interested to go within.

Meditation is the art of going within, and to love is what sannyas is all about. Sannyas can be defined as a tremendous love for silence. Your name precisely defines silence: Dhyanpriya, one who loves meditation, silence, peace.

This is your name: Swami Dhyan Saritam. Dhyan means meditation, saritam means continuum, a riverlike continuity.

There is a beginning but there is no end. Meditation begins but never ends. How can silence end? How can blissful end..blissfulness end? How can lovingness end? They begin; if they end that simply shows they never had begun in the first place. You must have believed that they have started, but the very start was false. Everything that is true is eternal.

And meditation is one of the most significant things in life, nothing is more significant than that, because it leads you to all that is our longest desire, deepest longing, for which we have been searching for lives together. It opens all the doors of existence -- freedom, love, awareness, beauty, truth -- everything suddenly becomes available.

Only one thing you have to do: you have to turn the key of meditation -- and it is within you hands! The key is there, the lock is there. But people are standing like fools, holding their key, not knowing that the lock is there, looking at the lock, not knowing that the key is there in their hands. A strange situation in the world!

Buddha said the day he became enlightened that 'I am surprised why I had to wait so long, because all that was needed was always with me -- just a little combination. And now I am at a loss what to say to people, because they don't need anything! They have been already provided for.'

Existence has taken every care that whatsoever you will need on the way has been given to you, even the ultimate key to reach to the goal. And that ultimate key is silence, becoming utterly silent, and then a riverlike undercurrent starts flowing in you. You will remain in the world, you will be in the marketplace, but nothing will disturb it. It will be there and it will affect everything that you will say, you will do, you will be.

So I am not for my sannyasins that they should escape to the mountains, monasteries -- no, they should be in the world, it is a beautiful world. All that you need to know is how to remain centered, grounded, silent, amidst all the noise and the turmoil, how to be a centre of the cyclone. That's the whole art of sannyas.

This is your name: Swami Dhyan Bodhisattva. Dhyan means meditation.

Meditation is a state of no-mind. We are born in a state of meditation: the nine months in the mother's womb are of immense meditation, deep meditation. But once we are out of the womb the society jumps upon us, starts creating a mind around meditation, because meditation cannot be used. It is not a commodity; it cannot be sold, cannot be purchased. It has no relevance with the world of politics,

economics, etcetera. The society is not interested in it -- not only not interested, it is absolutely against it, because it is dangerous. A man who is meditative cannot be manipulated; he has such intelligence, you cannot manipulate him.

In the whole Bible not a single statement exists in praise of intelligence. Strange! Such a big scripture and not a single statement -- and full of all kinds of rubbish, but not a single statement in praise of intelligence. And the same is the truth about other scriptures of other religions too: they support superstition, they support belief, they support indirectly all kinds of ignorance, but they don't support intelligence. Intelligence is a danger to the whole establishment -- and meditation is pure intelligence, fresh intelligence.

Hence all the societies without any exception -- Eastern or Western, Hindu or Mohammedan, Christian or Buddhist -- they have all destroyed intelligence. Their structures may differ, their ideologies may differ, but about all thing they are all agreed -- the basic conspiracy against man -- that man should not be allowed to be meditative. He should be forced into a certain structure of the mind -- Hindu mind, Christian mind, Mohammedan mind, Indian mind, American mind, German mind -- some structure has to be imposed so that we can manipulate through the structure. That structure is just like electrodes which can be manipulated by remote control.

The moment somebody says something against Jesus, The Christian starts feeling disturbed -- a remote control; somebody says in praise of Jesus and the Christian is elated. it is a remote control system -- primitive type. Now we have better remote control systems, and sooner or later governments are going to use them....

It is not far away when each child will be fixed with an electrode in the hospital when he is born -- a small electrode of which he will never be aware because inside the skull there is no sensation. You can put just a small electrode inside and he will never know. And from the Moscow or Washington or New Delhi, any fool -- any Nixon, any Adolf Hitler, any Morarji Desai -- can control the whole country, can make people violent, can make people silent, can make people very obedient, can manipulate without those people ever becoming aware that they are being used as machines.

But this is what has been done up to now. The priest and the politician both have been in deep conspiracy to create mind and destroy meditation.

My effort here is to undo what the society has done to you, to bring back to your primal innocence, to your innocence that you had before you were born, to bring you back that innocence which you had in your womb... in your mother's womb -- that clean slate; nothing was written on it. Once that is discovered you have discovered Buddha in you.

That is the meaning of bodhisattva: bodhi means awakening, sattva means the essence.

Meditation is the essence of awakening. Once you have learned how to be innocent, silent, once you can put the mind aside -- that means all the society and all the establishment aside -- suddenly you discover your authentic individuality, your freedom, your beauty, *your wings*. Then the whole sky is yours ... or perhaps even the sky is not the limit!

This is your name: Swami Dhyan Sanatan. Dhyan means meditation, Sanatan means the eternal.

Thousands of sciences have existed in the world and disappeared. There was a day magic dominated, now it is no more so. There was a day when astrology dominated, now it is no more so. Many sciences have come into existence and gone out of existence..

Only one science has been eternally there and that is the science or meditation -- and it is *going* to be eternally there because it has nothing to do with anything else but your very essential core. And unless every man has discovered his consciousness meditation is going to remain of the supermost value. And it seems almost impossible that every man one day will attain -- or even if *you* attain your child will have to attain again -- so meditation is going to remain as the essential core that joins us with the whole humanity that will come afterwards.

That is the meaning of Sanatano: eternal. All other sciences are mundane: they make you capable of earning more, becoming respectable more, becoming more powerful. Meditation does not help you in the outside world, but it immensely enriches your inner being. It makes you divine! It gives you god himself.

So only fools are interested in outside things; the wiser ones sooner or later turn. And the more wise they are, sooner.

This is your name: Swami Dhyan Puratan. Dhyan means meditation, Puratan means the ancient one.

We are not new in the world; we are not born with our birth and we don't die with our death. Birth and death are small events in the continuity of eternal life. We are the ancient ones: we have always been here, we will always be here.

But this revelation happens only through meditation. If you remain clinging to the mind then birth and death is your whole span of life, because mind starts after birth and dies in death. That is really the *mind's* life, not *your* life, but if you think you are the mind then naturally the corollary is that birth and death are the limits.

The moment you slip out of the mind like a snake slipping out of the old skin, suddenly you see that birth is not *your* beginning, neither death is your end. You are beginningless, endless. And that very experience transports you beyond time into the world of eternity. And that is our deepest desire: to be immortals, to go beyond death, to be deathless.

All sciences belong to the world, confined between birth and death; meditation belongs beyond birth and death. The real seeker is always searching for it; only the stupid ones are searching for money, power, prestige -- which all will be taken away. Only meditation cannot be taken away from you. It cannot be stolen, it cannot be burnt, it cannot be destroyed even by atom bombs or hydrogen bombs. To find it is to have found the rock-bottom of existence.

This is your name: Swami Dhyan Sagaresh. Dhyan means meditation, Sagaresh means god of the ocean -- literally; metaphorically it means the oceanic.

Man without meditation is just a dewdrop; with the meditation the dewdrop suddenly becomes the ocean. It is the greatest magic, the greatest miracle. It takes you beyond all confinement, all limitation, all bondage. And we are suffering in a prison; there are limitations everywhere. Even the riches has limitations. Even the greatest conqueror, Alexander the Great, has limitations....

At the last moment of his life he recognized that he has wasted his life. he died very early, he was only thirty-three, and he had promised to reach to his capital. Particularly to his mother he has promised that he will bring a gift to her no son has ever brought: the whole kingdom of the world! And he has conquered the then-known world, and he was just twenty-four hours away from the capital. Just twenty-four hours more and he would have fulfilled his promise, and he wanted to fulfil it at any cost. He told to his physicians, 'I am ready to give everything that you want.'

They said, 'Even if you give your whole kingdom nothing can be done -- only few minutes more and you will be gone.'

Then he wept. For the first time people saw tears coming out of his eyes, and they asked, 'Why are you weeping? A man of such courage! We have never thought that you will be afraid of death!'

He said, 'I am not afraid of death, I am just weeping that I wasted my life for something absolutely useless -- which cannot even help me to live twenty-four hours more! I am ready to give the whole kingdom for which I have wasted thirty-three years -- because of that wastage I am dying. What is the point of gaining all this wisdom (?) this victory, this richness, this wealth? I am crying for it, not for death -- that this opportunity has gone down the drain.

'Leave my hands hanging outside my coffin so that everybody can see that I am going empty-handed, that I was a fool!'

The only thing that you can take away with you is meditation, your inner experience of consciousness, joy, silence, and your inner experience of oceanic vastness. In other words, the religions call it god; that is just a word. There is no person like god. hence my insistence is always on godliness. God is not a person but a presence, not an ocean but oceanicness, not somebody who is infinite but something like infinity, not someone who is eternal but something like eternity. And that is everybody's, just for the asking!

Jesus says: Knock and the doors shall be opened unto you. And I say there is no need to knock -- just open your eyes, the doors are open. Jesus says: Ask and it shall be given to you. I say to you there is no need to ask, just see -- it is already given to you! Jesus says: Seek and ye shall find, and I say there is no need to seek anywhere -- just sit silently, you have found it.

Sitting silently,
Doing nothing,

The spring comes
And the grass grows by itself.

The No Book (No Buddha, No Teaching, No Discipline)

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Anand means bliss, blissfulness, and buddha means the awakened state of consciousness -- the utterly awakened state when there is no more any unconscious desire, when there is no dark corner left, when all is consciousness within... when the conscious goes on spreading, spreading, and takes over the whole territory of the unconscious.

Just a very minute part is conscious now, just a small potential; it is small, but it is very potential. It is like a small lamp, but it is more potential than the whole darkness of the whole universe because the darkness is impotent, the darkness cannot win over it. Howsoever long it takes for the light to win, the final victory is with the light, because light is and darkness is not. Darkness is just the absence of light; it does not exist in its own right. It has no positive being, it is just the absence.

Absence cannot win, only the presence can win -- but darkness is vast. It is big, it is huge, its very hugeness creates fear; and the still, small voice of the conscious is just a small ray in the dark night of the soul. But it has the possibility of a seed. Yes, the seed is small, but it carries tremendous possibilities. Once it starts exploding its being then nothing can prevent it.

And darkness is impotent, I say, because it cannot prevent light; it cannot even fight with light. The moment you bring a lamp into the dark room the darkness simply disappears. It never even gives a single fight; it is very cowardly. It cannot face light so how can it fight light? It is there, enormously there, when the light is not there. It looks big when the light is not present, but when the light is there it is simply not.

So a very small part of human beings is conscious -- and that is the misery, because the human mind is the only mind on the earth which is in conflict. The animals arc not in conflict, the trees are not in conflict, the rocks are not in conflict, because they have a unitary being. They are fully unconscious so the duality does not exist. In a way there is great silence and great peace, but that peace is not worth much.

When man becomes peaceful like a tree, it is similar in a way and not similar at all. When man becomes peaceful it means he becomes totally conscious, the unconsciousness disappears; again a new unity has

arisen on a higher plane. The tree exists as a unity on a lower plane: all is dark and there is unity. Buddha exists on the highest plane: all is light and there is unity. And between those two is man -- the major part of his being being pulled by the unconscious and just a small fragment being pulled by the conscious. That's the conflict between god and devil. God and devil are just metaphors; the devil means the dark, the unconscious, the mechanical. And man is torn apart. Where to go?

There is only one possibility to go beyond it, and that is to become fully conscious... because we cannot go back. The path simply disappears, the bridge is no more there; you cannot go back. Man has tried in a thousand and one ways to go back.

That's why alcohol is so important, that's why drugs of all kinds from soma to LSD, have great appeal, because they give you a momentary feeling as if you have again become part of this nature They help you chemically to forget your small conscious island. Again you become the vast continent, one, and a certain unity and a certain organicness... and naturally there is joy!

But it is momentary. Sooner or later you come back and you are more frustrated than ever because now you have known a kind of unity; now you will be more frustrated in your ordinary life. That's what happens to people who are drunkards: they are happy only when they are not, when they are unconscious; they are unhappy when they are.

And there is no way to drop it permanently -- this consciousness. It has already happened, there is no way to unlearn it... and it is good that there is no way to unlearn it otherwise the major part of humanity would have unlearned it. Because there is no way to regress one can only go ahead. Yes, unity can be attained, but on a new plane, as a new being, as a totally new being, as a buddha... as an awakened soul.

That's why all the religions have been against drugs. Not that they are against drugs: they are against drugs because drugs give you an illusion of unity. It is just illusory, like a dream, a chemical projection of the paradise lost. You have a feeling that it is regained through drugs but it is not really regained because you fall back again and again. It never becomes your very being, and unless paradise becomes your very being, it is meaningless.

Unless you become paradise, unless you become god, it is meaningless. Just through a drug trip the feeling that 'I am god', is just megalomania. You are tricking yourself, you are befooling yourself and destroying a great opportunity. The same time and the same energy can be put to the only work, the only work that is worthwhile -- that is, how to transform the whole being into consciousness.

If a small part has become transformed it is indicative that it is possible for the whole consciousness. It is possible, that much is certain, because a small part has already become conscious -- the tip of the iceberg. But if the tip can come out of the ocean why not the whole iceberg? There seems to be no intrinsic difficulty; one just has to put one's energies into it.

And I can see great possibilities in you, so rather than putting your energies into small trivia, direct your energies towards only one thing, and that is how to become more aware, how to become more alert, how to live in a conscious way, deliberately conscious.

In the beginning you have to make an effort to be conscious. Once the effort penetrates and has transformed another chunk of your being, then you can forget about it. it remains conscious. Once it becomes conscious, it remains conscious; it cannot fall back -- there is no way to fall back. Then you can work on another chunk of your being, and slowly, slowly, inch by inch one starts penetrating one's own palace. And the deeper you go, the more blissful you become. The day your whole being is full of light is the day of rejoicing!

That's what jesus means when he says, 'The kingdom of god is within you. But be awake,' he repeats a thousand and one times. 'Be awake, remain awake!'

One time somebody asked 'What do you mean by it ?' He said, 'It is like the man who went on a long journey. He told his servants, "Remain awake because I can come back any time and I would not like you to be asleep when I come." He did not tell them when he would be coming -- tomorrow, the day after tomorrow, this month, next month, this year or the next year. The servants had to be continuously alert because the master could come any moment!' Jesus said 'Like that, god can come any moment into you. Be alert!' In fact, by being alert you send an invitation to god.

By 'god' I simply mean all the energy that has already become conscious in existence. I don't-mean the christian god, one who has created the world -- no, all the energy all the buddhas. Christ is a buddha, so is mohammed. The energy of all the people who have become enlightened is there in existence... goes on increasing. Each enlightened person pours his being into it; that's what god is. The total consciousness that has already happened in existence -- that's what god is.

If you make efforts to become aware, that awareness starts flowing towards you because the same attracts the same. If you are unconscious then the unconscious flows towards you because the same attracts the same. So just a small effort to become conscious and you will find more is happening than you are making effort for... and that's where you start feeling god's help, never otherwise.

When you make a small effort and you see that the result is too much, more than the effort made, something plus, then for the first time you become aware that god is flowing towards you. Your effort brings something, but something more is happening for which you have not made any effort at all, that's what is called grace. When the ultimate happens it is not mathematically proportionate to your efforts; your efforts are very tiny. You had asked only for a drop and the whole ocean pours into your being.

And one thing more about buddha that will be helpful to you.... Buddha is the only enlightened person in the world who has not given any outer structure to be followed. He has given total freedom. He is not like moses; he has no commandments. He never says, 'Do this, don't do that.' Those dos and don'ts may be good for school children but not for grown-up people. And the world has really grown up, hence moses is losing his hold, seems out of date. Buddha is gaining a hold... seems to be very very relevant to the modern mind.

Two thousand, five hundred years have passed but the man suddenly is becoming contemporary! Nobody else is so contemporary: krishna is not so contemporary, moses is not so contemporary, not even jesus is as contemporary as buddha. Buddha has a tremendous quality, a tremendous appeal for the modern consciousness, and the reason is that he has no outer character to impose. He simply says only one thing has to be learned, and that is awareness; everything will take care of itself. Be alert and nothing can go wrong. Be unconscious and go on following all the commandments and everything will go wrong.

An unconscious person cannot be expected to do right -- that's what Buddha's message is -- so it is stupid to teach people to do this and to do that, because they are unconscious and in unconsciousness nothing right is possible. An unconscious man tends to do things wrong. Even if you give him gold he will turn it into mud; his very touch pollutes. His very unconsciousness is poisonous, so it is meaningless to teach man to become virtuous; he cannot. If he becomes virtuous without being conscious he will simply become righteous. That will be an ego trip and he will become more unconscious through it.

So Buddha does not want one to become virtuous -- he wants one to become aware... and then virtue follows, but it has a totally different quality; you are not imposing it.

One great zen master, Rinzai, said to his disciples -- this was his last message -- 'If on your way you meet the buddha, kill him .... O you, disciples of the truth, make an effort to free yourselves from every object. O you, with the eyes of moles! I say to you: No Buddha, No Teaching, No Discipline!

'What are you ceaselessly looking for in your neighbour's house ? What then is lacking to you in yourselves ? That which you have at this moment does not differ from that of which the buddha is made.'

Buddha is the greatest liberator. His own last message to his disciples was, 'Be a light unto yourself. Buddhas can only point the way.'

I also don't give any discipline to my disciples. I don't initiate you into any kind of character, pattern, shoulds; I don't give you any ideals. I simply give you one small thing that has to, be worked out within your heart -- and that is to be more alert. Do whatsoever you want to do: do it with more consciousness.

Walking on the road, walk more consciously; keep alert that you are walking. Breathing, doing nothing, just breathe conscious that you are breathing. The breath is going in -- be conscious of it; the breath is going out -- be conscious of it.

Make every opportunity a device to become more conscious, and soon more and more consciousness will be flowing in you, will be flooding you... more than you were working for. Then you will see the hands of the divine helping you. And once those hands have been seen, trust arises. Then you know that you are not alone.

All those who have ever become enlightened are behind you. Much is at stake in you. It is not only a question of your individual liberation: the whole existence is involved in you. If you become liberated the whole existence is going to become enriched. So it is not the question only of being selfish -- that one wants to become peaceful, wants to attain samadhi, wants to attain this and that; this is not simply selfish. It is the greatest altruistic act one can do -- to become aware -- because by becoming aware you release awareness into existence, fresh awareness again released. And the quantity, the total quantity of awareness, increases in the world whenever a man becomes alert. The day the total quantity of awareness in the world is more than the total quantity of unawareness there will be a great universal change. Up to now only individuals have become enlightened. That day, the whole humanity will take a quantum leap.... And that day is coming closer. If people work hard, the day is coming closer. So, be a light into yourself! And I saw your letter....

[The new sannyasin has written to Osho about his job as a lecturer in microbiology, and whether he should drop it.]

Drop that -- that's my message: drop it! Follow yourself. It is risky but it is tremendously alive! And never be afraid, because there is nothing to lose, and never compromise, because through compromise one goes on sel!ing one's soul. The only way to be blissful is to be yourself. If you compromise, if you listen to everybody's advice and every tom, harry and dick goes on manipulating you, and you allow it, you will be lost.

It is nobody's business to interfere in your life. Just listen to your heart.

And my feeling is that if you drop others' advice... and it will be easier now by becoming a sannyasin; it will become very very easy... my feeling is that you will start loving your job, because teaching can be a beautiful phenomenon. But don't become a teacher; that can create a tension and a heaviness.

Teaching is good; don't become a teacher. Enjoy it, explore it, go into it; at the most be a friend to your students, an elderly brother, but not a teacher, not infallible. That brings such a rock-like feeling on the heart, one is crushed. It is so psuedo and hypocritical and so false, pretentious: one goes on just pretending things which are not true.

Just be a true human being, with all the limitations, with all the fallibility. If you don't know the answer of a certain question, you can say, 'I don't know! Tomorrow I will find out. You also find out; you may find a better answer!' Get down from the pedestal! I call that 'pedestalitis'. Get down from the pedestal and you will be unburdened. You also be a student!

And teaching is the best way to learn; one never learns in a better way.When you start teaching people and if you don't become a teacher and still remain a learner, you learn more than you can ever learn in any other way. By making things clear to others they become clear to you; by teaching others you teach yourself... but great humbleness is needed.

My feeling about you is that you are not troubled by your job as such; you are troubled by some other things. You have become a teacher and that is crippling you. Forget about being a teacher; just be a friend! Enjoy the whole thing! Don't pretend that you know all -- nobody does. Don't try to become the omnipotent or the omniscient; that's what teachers down the ages have been doing. That creates a barrier between you and the students, you are standing far away, and that creates a resistance also and a rebellion. Become less serious, bring in more humour, start laughing and be friendly... and fallible. There is no need to become the pope: there is no need to pretend that one is infallible.

And whenever there is a humble teacher, it is a beauty. It is very difficult to find a humble teacher, but if you can then it is a rare joy. And only a humble teacher is a real teacher; all others are just braggards. Pedagogues are not real teachers. Start dropping the dust of others!

This sannyas is going to create radical change: it will bring humour, it will bring you down from the pedestal. And become friendly. For a few days try friendship. It will be difficult in the beginning but once it starts flowing you will love it. There is no other joy as beautiful as being a teacher.

All the great people of the world, a socrates, a christ, a buddha, are all teachers! We have forgotten the fact that only teachers have given beautiful things to the world.

A painter works on a canvas, a dead thing, with dead colours. A teacher works on consciousness, on alive people: his canvas is life! And certainly whatsoever he creates has tremendous value. A scientist goes on working on objects; a doctor goes on working on dead limbs, dissecting bodies, treating illnesses.

A teacher goes on working on the conscious part, that small conscious part. And it is a great joy when you see the conscious part flaring up, when somebody blooms into a new understanding, when you have helped somebody to attain an insight. It is such a joy that I don't see that there is any joy which can be compared to it.

So make it a joy, make it more artful. Mm ? I would like you to become a real teacher!

[The new sannyasin says he taught TM till he found EST.]

You found rightly! TM is ordinary... a mind trick. EST is far more profound.

[The sannyasin replies: Then I discovered you!]

Mm! if you go into EST sooner or later you will discover me! All that is really authentic and is happening anywhere will bring people to me, because once something real happens you hanker for more. When you have tasted something, even a small bite, you hanker for more; then unreal things cannot satisfy you. So EST is going to help many people to come to me. Werner was here a few days ago....

[Another sannyasin says: I have to learn much.]

That's true! Everybody has to learn much... and it remains true always. You can learn as much as possible and still it will remain true that one has to learn much; it is never finished.

Life is such an inexhaustible energy that you can go on learning and learning and learning and still the infinite remains there to be known; it is never finished! And that's why it is so beautiful -- because the exploration can go on and on forever, one can remain in wonder forever. Yes, you have to learn much!

If one is ready to learn, one can learn much. In fact people create all kinds of obstacles against learning, because to learn one thing is needed very basically, and that is humbleness. And that is difficult; the ego goes on saying 'You know it already.' The ego goes on saying that there is no need to be humble, there is no need to show that you don't know. The ego goes on pretending knowledgeability.

One has to be humble, open, vulnerable, and then life itself becomes the teacher, and life teaches in mysterious ways. Start meditating, do a few groups, mm ? And much is going to happen!

[A visitor said that when she first read Osho's books in the west she fell in love with him, but since she has been here she feels further away -- the ashram, groups, and sannyasins seems to come between her and Osho.]

I understand. In fact, reality never conforms to your imagination, and it has no obligation to, either.

When you arr far away from me and you have only heard about me, it is your imagination, your dream; I am not responsible for it. You visualise your own dream, you put in your own colours. Those colours come from your desires; they have nothing to do with me. For example, if you have been missing a father-figure you will create a father-figure of me. If you have been missing a lover you will create a lover of me.

So those things that you were imagining were your desires.When you come here the reality is totally different and it may not fit with your desires. It cannot fit with everybody's desires; so many people, thousands of people, come. If I try to fit with everybody's desire it will be impossible... so I am myself.

And you have to learn to see the reality. When one drops one's dreams it hurts, but those dreams are not going to help. I can help you! The Osho of your dreams cannot help you... and if you really want to be helped then it is better to drop all those dreams and encounter me as I am.

And this ashram and these people around me are managed by me. They are not hindrances, they are bridges. The day you understand, you will see that they bridge you with me. The groups and the groupleaders and everything that is happening around here is going to bridge you to me.

Right now, the way you are, you cannot be bridged. You will have to pass through a few groups. Those groups will shatter many things in you; they will destroy many things which have to be destroyed; they will uproot many weeds. They will prepare the ground, then I can sow the seeds; otherwise it is difficult. You follow me ?

And these sannyasins are creating a certain milieu. You can grow only in that milieu: it is an atmosphere, a climate. You don't know how you can grow, you don't know the ways of growth. If you are alone here with me it may be impossible for you to have any contact with me.

It is just like [the interpreter]: she is interpreting. If she is not here there will be no bridge. You speak one language, I speak another language; somebody is needed to interpret. And the same is true about many things: I speak a totally different kind of language. Many people are needed to interpret it in many ways so it can reach you.

Of course in the beginning you will feel 'Why are so many people standing in between ? Why not give me way so I can go direct ?' I can understand your desire but that desire is not going to help you. If you have really come it is better to settle with the reality... and you will be benefited. Once you have entered into the reality of things here you will be able to see that all your dreams were meaningless; it is good that they have disappeared.

Everybody comes with many many reveries. It is not only you, it is everybody's case. And of course they feel difficulties. They come here and they want to be with me for twenty-four hours, but there is the

appointment and Laxmi and the secretary and the office. Then there is Maneesha sniffing (at the gate before darshan) and she will throw you out and will not allow you. So you have to pass through all kinds of difficulties; it is an obstacle course!

But it is good! It tests you -- your patience, your love, your longing, how long you can wait. How much you love me will depend on how long you can wait. That will show your love, and your love will grow. The day you are ready there is nobody hindering your path, nobody. These people are hindering you only till you are ready.

So what about your sannyas now ?

[She says she doesn't know yet because she felt rejected... not right now but in these situations.]

Mm mm, so wait, mm? and do a few groups and go through these people. What can they do ? Don't be afraid of them!

Do a few groups and soon you will feel that you are coming closer to me, closer to my reality rather than to your dreams. And remain available. You have come; try to be open and try to see what is really happening here. If you carry too many ideas of how it should happen you will not be able to learn anything and if you miss you miss at your own risk.

For example if you come with the idea that the door will be of gold, then you enter the temple and find the door is of wood.... Are you concerned with the temple or with the door ? Even the temple is irrelevant! Are you concerned with the deity inside the temple or with the temple ?

Remain concerned with the essential and remain open, mm ? The sannyas is going to happen: you cannot escape!

[A sannyasin who is leaving says he is the only sannyasin in the state where he lives... he was teaching yoga and introduced Osho's meditations to his class.]

So you start helping people to become sannyasins! If I have one sannyasin that is enough, mm ? then many more will be coming.

You introduce more methods and help people, mm ? One sannyasin is enough to convert the whole state! A small spark is enough to burn the whole forest, mm ?... and these orange people are fire!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #2
Chapter title: None

2 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708025
ShortTitle: NOBOOK02
Audio: No
Video: No

[Osho gives someone sannyas.]

Just drop the control over the body, and if the body starts leaning backwards, forwards, or sideways, allow it. If it falls, allow it to fall like a lump. Just relax into death... because death is exactly like meditation.

[The new sannyasin closes his eyes and then opens them.]

Why did you open your eyes? Dead people don't open their eyes! Try again. It will be very good to contact death right now, then sannyas will have a right beginning, because unless you die you cannot become a sannyasin. Just relax and don't be worried. If the body falls, nothing to be worried about: allow it to fall.

Good! Come back.... You are very afraid of death, the fear of death is very deep in you, and that is one of the barriers to entering into life. One who is afraid of death . remains afraid of life too, because they are both together. Death is not against life, it is the very culmination of it, it is the ultimate orgasm of life. The sexual orgasm is nothing compared to it; the sexual orgasm is very small, tiny. The orgasm that comes through death is cosmic. In sexual orgasm for a single moment you forget your body, you forget your mind. For a single moment time disappears and you become part of eternity, but it is a very very fleeting moment. The moment you are aware, it is already gone. The peak comes fast and you cannot stay at the peak. Before the peak there is tension it is coming, it is coming, and one gets tense. When it has come there is not even a second moment to chew it, to cherish it, to celebrate it. It remains for a single moment, and by the time you are aware it is no more. You are receding, you arc coming back to the world, into the body, into the mind, into time. But that is one of the most beautiful things in human life that nature has given as a gift. It is a glimpse of god.

That's why I am not against sexual orgasm, because that is the only natural possibility to have a contact with the divine... the biological approach to god, the biological bridge. But it is nothing to be compared with death, because in death the body is completely lost, and with the body, the mind, because the mind and body are together. In fact they are not two, they are one -- two functions of one phenomenon. On one side it functions as body, on another side it functions as mind; it is a psychosomatic unity.

But if you are afraid of death you will miss it. And if you are afraid of death you will miss sexual orgasm too; you will not allow it to take possession of you. And if you are afraid of sexual orgasm.... Millions of people are afraid. They hanker and yet they are afraid, because they are afraid of death and this is a tiny death, a small death.

A man who is afraid of death will be afraid of sex too; and a man who is afraid of sex will be afraid of sleep too; this is a logical sequence. Because sleep is also a tiny death: there are moments in sleep when dream stops and you are again in eternity. You are no more here; you disappear into the unknown, into the abysmal.

If you are afraid of sleep and you are afraid of love and you are afraid of death, how can you enjoy life ? All these things are involved in life! So people have become so afraid of death that they have become naturally afraid of life too. And they think that they are afraid of death because they love life; that is simply stupid. If you love life you will love death too because it comes as a culmination, as the ultimate growth of life. Life brings it, it is the final flowering. But you have a deep fear.

You may not be alert about it, you may not have encountered it, but it is there... and I wanted to see because with that many things can be known. You have to drop a few fears -- and they are all basically based in the fear of death. Life is to enjoy, to enjoy intensely, totally. When a man enjoys life totally he is in god.

And each sense can become a door. If you enjoy beauty then your eyes become doors to god; if you enjoy . sound, music, then your ears become your doors to god. Every sense can become a door and all five senses are doors to god.

So you drop your fear. First try to understand that it is there; then I will give you a few groups in which the fear can be brought out and slowly dropped, mm ? But be alert -- that is your basic problem.

Anand means bliss and munindra means the silent one. Muni means silent. It comes from a root 'mouna'; mouna means silence. And when you are silent there is bliss, when the mind is utterly silent there is immense bliss. All misery is because the mind goes on being noisy -- chattering, chattering. It never allows anything to grow, to flower, to bloom. The song is through silence, the song is soundless.

So become more and more silent; that is my message to you. Talk less. Unless it is absolutely necessary, don't talk, and say only a few words. In the time you are here you will start having a few glimpses of silence. Go to the riverside or sit alone with the trees, with the birds, with the river, and just watch and just be silent.

[Osho says that groups will be helpful and suggests he begin with primal therapy....]

If we really want to drop the fear of death we will have to go back to the birth. That's how things are connected; if the birth problem is solved, the death problem is solved. The fear of death starts exactly the moment the child is passing through the birth canal, coming out of the womb; there is the beginning of the fear of death. Because the child has lived for nine months in a beautiful world, in a paradise -- no anxiety, no responsibility, nothing to do, just enjoying, just being -- and then suddenly one day he is being thrown out of his home. The home has been so beautiful: never again will he find any home so beautiful, so comfortable, so warm; never again will he be so carefree. Unless he attains enlightenment he is not going to be so carefree again. Never again will his mind be at rest, never again will joy be so pure. So naturally the child starts becoming very afraid -- and that fear is the beginning of the fear of death.

The child feels as if he is going to die. I am not saying that he actually thinks in these words, he cannot, but when you uproot a tree, the tree also starts trembling: death!

He doesn't actually say the word 'death', but he feels it in the guts; it is a gut feeling. The child cannot think of death, that's obvious, but the child can feel that he is being uprooted. It is not a thought, it is a feeling that he is being thrown out, expelled.

In fact, the christian parable that adam was expelled from heaven has its roots in birth. That is the paradise from where every adam has been expelled. So that story, the expulsion of adam, has tremendous significance. This birth canal is a very very small passage and the child feels suffocated. He is being thrown into a dark tunnel, and a thousand and one fears enter into his being, unknown fears. He cannot even label them; he has never known them before. Then suddenly he is thrown out of the womb into a very strange world.

When man walked on the moon he was not walking in such a strange world because after all the moon is just like the earth; it is not very different. Maybe trees are not there, maybe lakes are not there; it is a desert. You will find many places on the earth exactly like the moon; it is nothing new, it is not strange.

But when a child comes out of the womb, when he opens his eyes for the first time and sees the light, the colours, hears the sounds... and his senses are so sensitive, so alive that everything seems to be mad! This is 'the beginning of the world', what the zen people call 'the beginning of a thousand and one things'. The child cannot figure out what it is! He cannot even breathe because for nine months he was not breathing himself; he was breathing through the mother. Now he has to breathe on his own -- the beginning of the anxiety of whether he is going to arrive or not.

[For a few moments he's between death and life, Osho says. That pause is the first experience of death, and from there the fear enters the nervous system and then it goes on accumulating.

Osho reiterates that primal will be particularly helpful and that he should follow it up with bioenergetics and then encounter later on.]

Anand means bliss, vimoksha means the ultimate state of freedom -- bliss, freedom. But vimoksha does not mean any other kind of freedom -- neither political, nor economical, nor even psychological. It means freedom from the self. It does not even mean freedom of the self; it means freedom from the self. That is something of tremendous value of which to be aware.

In the West all the religions and all the mystics never go beyond the freedom of the self; the self remains. The self becomes free, it is no more in bondage. The body disappears, the mind disappears, all kinds of bondages disappear. Freedom comes, but the self remains.

In the east we have taken the ultimate jump -- from the self to no-self. Buddha has said that if the self remains then you are still in bondage because the self is the very root of bondage. To be is to be in bondage. Being is bondage so being cannot be free; that is a contradiction.

It is not the house, not the family, not the wife, not the children, not your job that is making you a slave. It is just the idea that you are that creates the slavery. When the 'I' disappears, then there is utter freedom -- so much so that there is only freedom and nobody who is free. The agent himself has disappeared. It is utter void, emptiness. That is the meaning of 'vimoksha' -- when not only the prison disappears but the prisoner too.

[The new sannyasin says: I'm a teacher and a therapist.]

Mm mm, both ? That's very good, both are lovely things. And I am going to make you a great therapist! Much is going to happen; your energy is so ready. You need just a little push and you will be gone forever!

That can happen right now but I will not do it right now -- you have to do many more things before it... but it can happen! Very few people are so ready. You must have worked in your past lives very much. You are near about ninety-nine degrees; just one degree more and one is gone, evaporates.

... Do a few groups here; you will find a totally new quality in these groups. In the west where you are doing groups, the whole milieu is different. Here it is totally different.

[Osho says that in the West one may only go so far in therapy; the therapist takes you only to your maximum limit and not beyond the boundary from where you might not come back. At least that's something because people usually live at the minimum, but here people can cross even that boundary in the knowledge that Osho is with them. Through trust you can go deeper, and the fear of going deeper, the fear of madness, disappears. Osho suggests some groups for him, concluding, you have come home... just be happy!]

[A sannyasin, who is leaving, says he will return, but he was upset while he was here because he did not find other sannyasins as loving as his friends in France.]

There are a few things to be understood.... The people who are here can give you love, but if you ask they will not give, because my whole approach is that when somebody begs for love it is going to be a pathological love. Love should be a sharing between two independent people. It should not be a need it should be a celebration; that's my whole teaching. And you have great desire, that's why you missed; otherwise you cannot find more loving people anywhere. In France you will find the love that you are seeking but that love is not going to help.

You have been in France; it has not helped. Back there again you will be in the same rut. This kind of love is like being an alcoholic: it helps you to forget your misery -- it is an intoxicant. But then it creates a dependence. You need the alcohol and you will need it more and more, in more doses, in bigger doses, and it will go on destroying you. Here, love is available, but only for those who are not in need. So first I prepare people to drop their need. Then love has a totally different quality to it; then you share as a fun and you never become dependent.

The whole world is suffering because of this dependence on love. If you are in need and somebody loves you, you will start clinging because he is like food to you: if he goes away you will be starved. You will not allow that person to love anybody else because that is uneconomical: you will not be having as much love as you could have had; he will be sharing it. So you will cling. You will create all kinds of situations in which you make the other feel guilty if he shares his love or her love. And in this situation only somebody is going to fall in love with you who is also a clinger, otherwise not.

And I teach people to be non-clingers. Love as much as you want but never cling. And never allow anybody else to cling to you, because clingers function like leeches. They are dangerous people, they exploit.

So I know why it has not happened -- because of your desire; the very desire has been the hindrance. In France you will find that love because the whole country is ill. You can find it in India too. Just go outside these orange people: you will find many, many people who are ready to love, but once you are in love you are caught and trapped.

Then you start suffering: why did you get into it in the first place? Then that sweetness of the beginning is no more there. Every day it becomes more and more bitter because every day both try to dominate each other. All loves are beautiful in the beginning but the honeymoon is only one week, two weeks, three weeks, and by the time you settle, by the time you come to know the other person, you see that you are both beggars. Neither she has anything to give nor do you. She wants from you, you want from her -- and both are beggars!

You want love and the other person also wants love. How can you give when you want and how can the other person give when he or she wants? You can only pretend to give. Your basic need is to get -- to give is just a bargain -- and you will always be alert that you should give less and get more. Naturally it is a business, it is a bargain. That's the conflict between lovers.

Here people are very very free. That's my whole effort -- to create a totally new community, an

alternative world... small, but some day it can spread. It can become a great fire, it can burn the whole earth!

But my approach is to first be a master -- not to beg. Give. It comes back a thousandfold but don't ask for it. Not that it doesn't come, it comes more than you could have ever asked, but you simply give... you enjoy giving. When you enjoy giving you will find somebody of the same quality because the same attracts the same: you will find somebody who also enjoys giving. And then you can both give to each other and still there will be no clinging. When you are interested in getting then there is clinging. There is possessiveness, jealousy, and all kinds of uglinesses enter from the background.

Go... and this time you will be able to see that that love is not going to satisfy you. I will haunt you! That love is not going to satisfy you.

... That is not only your problem. It is the problem of the whole humanity because we have been brought up in wrong ways, we have been conditioned in wrong ways; from the very beginning we have been poisoned.

[Because parents demand love from the child, the child feels that love is a duty and that unless you demand love, you don't get it, Osho continues. He learns to be diplomatic, learns that if you don't feel love you can pretend to and that is accepted; hence he is taught to be hypocritical and inauthentic. So everyone is demanding love and no one has any to give... but we pretend in order to get. A great unlearning has to happen, says Osho -- of all one's parental teachings; hence Buddha's insistence that you kill your parents and Jesus' that you 'hate' your mother and father.

First you need to love yourself, to learn happiness, then you attract people and love....]

The english word 'magnetism' comes from a root which is very meaningful; it comes from 'magi'. It comes from the same root from where 'magic' comes and 'magistrate' and 'meister'; it comes from 'magi'.

Magi means one who has attained to himself. It actually means an enlightened person, hence the word 'magic'. When somebody becomes a magi, he has a magic around himself, hence the word 'magnetism'. He becomes a magnet: people start being pulled... not that he tries to pull them.

So first you have to fall in love with yourself, first you have to become a happy person, and that is very simple. For a few months forget about love. If you really want to attain to love, forget about it. You are in too much of a hurry. Next time you come, just be here and enjoy yourself and see how many people fall in love with you!

All are lovers here but with a different quality, with a distinction. They will not fall in love with a man who is in need, that is true. They will be afraid of such a man because that man is a trap: Avoid him! Whenever they see that you are happy many people will start flowing towards you, they will share their energy, and that's exactly what you need.

So when will it be possible to come back ?

[Osho explains the meaning of deva pashyo: divine vision...]

You *are* divine vision. It is the capacity to see into things so deeply that matter disappears, that only god remains, to see so deeply that the solid disappears; only the subtle remains, the gross disappears. the visible is no more seen but the invisible is seen. And to see the visible is not to see much; to see only the visible is to be blind. To see the invisible is to have eyes. That's what it means: divine vision.

[A visitor says he is a therapist in bio-energetics. Osho says that bio-energetics has a great future and can be further evolved for it is just in the beginning stages right now....]

It is just the beginning of a science; much can be done. And it is good to be associated with something that is in the beginning: then it is a challenge and one can help people to explore, one can explore.

All these small beginnings that are going on around the world are going to contribute tremendously. Within fifty years, for the first time psychology will be really born.

Freudian psychology is very primitive; it is like an aboriginal religion compared to Buddha. After a hundred years it will look simply silly. And all these people who are working -- in encounter, psychodrama, bioenergetics, gestalt and others -- they are all going to contribute. All these groups will disappear, they are not going to stay for long. Their work is to contribute, to pool all that is possible from every direction, and once the real psychology starts taking shape they will disappear. They are tributaries: once the river is there,

they will not be there.

And it is always good to be into something that is growing; then you can grow with it. When something is complete it is very unfortunate to be related to it; then it makes you dull, stale. But remember this point -- that these are just fragmentary things. There is a fallacy that comes to everybody -- that this is the whole, that this is complete.

That's what is happening to Janov: he thinks the primal therapy is the last word, that he has arrived. There is something in primal therapy that is beautiful -- but it is just a departure, not an arrival! But this is how the human ego goes on functioning: you get a small fragment and you start thinking that this is the whole, that you have stumbled upon the master key that is going to open all the doors.

This has happened down the ages to so many people, yet it goes on happening. Every time something is found, people think, 'This is the panacea. Now there will be no problems in the world; now everything will be solved through it.' This has failed a thousand times but the human fallacy persists.

Good that you have come.

[A sannyasin wrote to Osho saying she was feeling a lot of resistance coming up. Tonight she says it's still there and she keeps fighting with it....]

I was expecting that it would come up some day or other. It needed only for your body to become a little weak and now that has happened, so it has come. What happens is that when your body is very strong you can go on repressing something. That's why many religions have prescribed fasting; it is a great trick! If you fast, sooner or later the body becomes weak and the energy that was repressing something is no more there: the repressed explodes. So because of your illness your body has become a little weak. The resistance has always been there but now you are not capable of forcing it back into the unconscious. You are weaker than the resistance, that's what is creating the trouble.

But this is a good situation in fact, because that resistance has to be faced; repression is not going to help. So don't fight with it -- rather express it, but express it in vacuum Don't throw it on people because that creates new chains.

[Osho tells her to cathart on a pillow every night for an hour....]

This is basically your problem so you have to tackle it alone. Otherwise one thing leads to another, and when you are throwing things at people when they are not responsible at all, you feel guilty and you cannot throw totally. And when you cannot throw totally something goes on lingering, so it is better to be throwing in a vacuum.

So from today, every night give one hour to it. This has to be encountered, faced, accepted, released. Once this is released you will feel very very unburdened.

It has been there but I was waiting for some day when you were a little weak and it came up. You have great strength to repress things. You are very much the type that can will things: you can manage, you can force, you can sit upon things for years; you have that energy. Right now it is missing, so this is a good opportunity. By chance you are weak and things are coming up. Don't repress them now. Soon you will be again strong enough to!

Sometimes illness can be of great therapeutic help and illness should be used as a therapy. It can bring many things which are not ordinarily available, to the surface, and the curse can become a blessing... so don't be worried.

Everything is perfectly good. Within a week it will be gone... but do it fast because soon you will become strong and then it will be difficult. Use this opportunity!

[A sannyasin, who has just completed the tantra group, said she did not have sexual feelings but her body felt the need to be touched.]

Mm mm, it is not only the body -- your sound has no sex in it! It is asexual! Can you sing a song?...

Just close your eyes and sing a small song. I would like to hear you sing!...

And bring as much sexuality into it as possible. Just close your eyes!

[She sings a few lines of a song.]

Good... mm mm, very good! Something needs to be done with your throat centre; your sexuality is repressed there.

People think that sex is concerned with the genitals, it is not: it is controlled by the head. These three centres control... and this is the lowest of the higher centre -- the throat. The second is the third eye centre. The throat is controlling your sexuality. So start singing, start dancing in the music group and sometimes just sitting, hum, but bring the quality of sexuality into the sound... and you will be surprised....

That's why music affects sexuality so much. A certain kind of music can give you almost orgasmic joy; a certain kind of music can bring you to orgasm. So enjoy all kinds of music and avoid the eastern music for a few days. It is all non-sexual, it was created to repress sex. Anything western will be okay -- nothing eastern, right now at least. Later on when your throat centre has relaxed you will be simply full of sex energy. It is blocking it.

So sing, hum, dance and hold people, touch people. If you want to be touched, touch, but when you touch bring great sensitivity: when you touch somebody, touch with great reverence, love. And it doesn't matter whether you are touching a man or a woman or a tree or a rock; it doesn't matter. Anything that you touch, touch with great sensuality.

Tenderness is good, but tenderness can be of two kinds, two dimensional. One is tenderness that comes when your sex is fulfilled: there is sensuality without sexuality. You have gone beyond that, and the same energy has turned into a higher energy; then there is tenderness.

But there is another kind of tenderness; you can repress sexuality, then you feel tender because you don't allow more than that. You only allow tenderness, only a small energy leaks through the tenderness. You don't want to go into sex full-fledged; you are afraid of it.

So your tenderness is of repression. It is not a value; it is a disvalue. I would like you to become tender in the second sense but that comes only when one has lived life totally without fear.

You are carrying great sexuality in you, repressed, and the repression is through the throat.

Good! Mm mm. The whole problem is there, mm? It is simple: you hum, sing, sway, join the music group and dance in the sufi dancing. Just help your sound to become more sensuous, more sexual, more alive. And the day it is alive you will suddenly see that the sex energy is released. It will change.

[Another tantra group participant says: I didn't have sex very freely. Every time I am with a woman I feel very tired and want to sleep.... The second thing is... I don't know if I am really a sannyasin, because it is very easy for me to change clothes and names; I have always done this.]

[Osho says that the day one takes sannyas one may not actually become a sannyasin; it can happen days or weeks, months or years afterwards. The taking of sannyas is just a gesture of willingness for the inner sannyas to happen....]

And the second thing -- that's my feeling also: you are afraid of women, you want to avoid them. That's why I told you to go into the tantra group -- to become alert about it. I was not thinking that this tantra group is going to give you great experiences of sexual ecstasy, no. I was just thinking that it would give you the experience, the awareness, that you avoid women, that you don't really want to go into any relationship, that deep down you are against woman and you are against your body too.

Sleep is one of the ways to escape, but that is a very childish way; that too also shows something. Children do that: when they want to escape from something they fall asleep. But this is very indicative that from your very childhood you have become afraid of sex; people have made you afraid. Maybe it was your mother who has made you very much afraid of it knowingly, unknowingly... hence the fear of women that they are going to castrate you.

Man has always remained afraid of women for many reasons. One is the mother, because every man has been brought up by a woman. The mother was powerful, so powerful that every child knows that the father was nothing. So the fear -- that if you are in the grip of a woman you know that you will become hen-pecked. How to avoid her ? You must have avoided your mother by falling asleep.

[The sannyasin says: She committed suicide.]

That may also be a reason to be afraid of women. I'm not saying what actually happened, but that may

also be one of the reasons why you are afraid. That may be one of the reasons: the mother committed suicide and the child was left alone. You cannot trust women: they can betray, they can leave you alone so why go into any relationship? Avoid!

But this was the point, and it happened: I wanted you to become alert about where your sexuality is, where your hang-ups are.

[Osho suggests that primal will be helpful...]

These things are going to change. You are in a far better space as far as I can see, mm ? A great understanding has arisen about your sexuality, and that is one of the basics.

I will send you into tantra again after a few other groups and then things will happen. But this has been good -- nothing to be worried about, mm?

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #3
Chapter title: None

3 August 1977 pm in Chuang Tzu Auditorium

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Video: No

[A sannyasin, leaving for the west, says: The whole thing about leaving does not come from within; it comes from without -- conditions and situations... But to stay comes from within.]

I know... That too is true. And as far as the within is concerned, you are staying; only the without is going. No need to worry about it. Your heart will be here.

[The sannyasin asks: It's possible to surrender without surrendering physically?]

Yes, it is possible, it is possible. The reverse is not possible. Physically you can surrender, but if you don't surrender inwardly then surrender is not possible. But the vice versa is possible: you can surrender from the within, you may not surrender from without. That does not make any difference because the body is not very essential. The essential being is your consciousness. If from there surrender is happening, it has happened. then you can be anywhere in the world and you will be here.

But don't take it seriously -- that you are going or you have to go away. *you* are not going... and it will be a great experience that physically you can be far away and yet very close. It may have something to contribute to you.

Turn it into an opportunity to learn something -- and that has to be remembered always: whatsoever the situation use if for growth. Even negative situations have to be used for positive growth. Ordinarily people go on using even positive opportunities for self-destruction. Even where yes was very simple, it seems impossible for a few people.
So learn! This too is good!

[Osho asks when he is coming back. It's according to the flow, he replies; it's hard to make deadlines. Osho agrees that there is no need to make deadlines but if one just plants the seed of an idea in the

unconscious, it goes deep and functions as a centre. Then if things come about according to that idea, you feel happy; if they don't, you aren't frustrated because you weren't willing it anyway. Once something enters the unconscious the whole universe cooperates with it because the unconscious is universal while the conscious is individual.]

It is almost like a man making love to a woman and the woman becomes pregnant... Now nobody is doing anything, nobody is trying to do anything -- nobody can do anything about it -- but once the woman is pregnant the seed has taken root. Now, on its own, the seed will grow. That's what lao tzu means when he says that man is like the conscious mind and woman is like the unconscious mind.

One of the most ancient books in china is *The Secret of the Gold Flower*. It says man is the conscious, the woman is the unconscious. Man can only trigger off the process and the woman can only receive. Once the man has triggered off the process he has nothing else to do. Once the woman has received the seed she has nothing to do; now things happen on their own. And exactly in the same way every idea becomes a reality.

So just keep it there. No need to make it an ego trip, that you *have* to do it -- no need to do that. And no need to move to the other opposite. If you can keep in the middle you will learn a great secret. It is not only about this; this is just a small thing.... When you are coming does not matter; Monday or Tuesday or Friday, this month or that, January or February, doesn't matter, this year or the other year. I am just using this opportunity to say this to you so that in vital matters of life you can remember it.

[Osho gives him a box.] Keep this with you, and whenever you need me, just remember and meditate. Good!

[A sannyasin asks if she should visit the shrine of Meher Baba.]

You can go and see but there is nothing there. You can go and see but the light is gone and there is nothing left.

Once there was great light, but once a master is gone he is gone forever and then only very ordinary people surround the place. But if you have some idea to, you can go and see... but don't be in a hurry. Go after one month; it is very close by -- you can go and see it. There is no need to repress the idea. Go and see: you will also find that it is empty.

The shrine is there but the god of the shrine is no more... And that is one of the greatest miseries that happens always: by the time people come to hear about a master he is gone, and by the time people start coming the shrine is empty.

Christians came when christ was gone. Only very few people were with jesus; someone has counted and says that not more than five hundred people were ever impressed by him. Five hundred is not a number... and those five hundred also were only so-so. Only twelve were the real disciples, and even from those twelve one betrayed and sold jesus for thirty rupees. Once jesus went, by and by a great crowd gathered; now half the earth is christian... but meaninglessly!

It is good to be a christian when christ is there, it is good to be a buddhist when buddha is there. It is good to be with any master, but when the master is gone then it is like a lamp with no light. You can worship it but you will not be enlightened by it.

But for two months feel me so that you become aware what the presence of a master means, then go and see: the shrine is empty. But he. was a very very... one of the greatest men ever, so your love, affection, is perfectly good. But go after two months, mm ? Good.

[A sannyasin couple ask about their relationship. The man was always shy of approaching a woman he was attracted to, and envied other couples. Since they married the wife has been very jealous if the man looked at another woman, so he has repressed doing this. Since being in Poona he no longer wishes to suppress his feelings. When a woman seduced him recently, his wife had a big fight with him.]

Mm! things are really going nicely!

[Osho tells him that his feelings are perfectly okay and he should not feel guilty, but he needs to help his wife because women have been conditioned to think that they are monogamous and men are polygamous. Both are polygamous, both like to move with others.

She should feel free to move with other men and not cling to just him, Osho says. The more you

experience other people, the richer your love will become. If you lose interest in other men, you will lose interest in your husband -- because he is a man! Osho says to the wife that this is a future society here. If she were at the Vatican her feelings of jealousy would be supported and the husband condemned as immoral. But this is not the Vatican and here the support will be for freedom to move.]

[A primal group member says: There is a saying in Lao Tzu's teaching that anyone who is disturbed by the five colours, five tastes, five sounds, cannot reach truth. But I wanted to eat something delicious and I felt like listening to really good music or singing a song... and then I felt like starting to paint.]

Very good! Lao tzu is not your master. I am your master! You can enjoy; there is no problem.

Being in a joyous relationship with one's senses is not a disturbance. If you repress then disturbance comes in. If you want to eat delicious food, eat. Just remember one thing -- the taste of the food should become the taste of god. Eating food, remember you are eating god. Be respectful: eat with reverence and awe. Listening to music, you are listening to god; all sounds are his sounds. All forms are his forms, all beauty is his, all bodies are his. So you forget that old man, lao tzu!

It is good, perfectly good... enjoy as much as you can! Never make a distinction between the world and god, never divide: it is all one. And my teaching is not for fasting, my teaching is for feasting! I am not for celibacy. I am for celebration!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #4
Chapter title: None

4 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708045
ShortTitle: NOBOOK04
Audio: No
Video: No

[Osho explains the meaning of deva maneeshi, divine wisdom, explaining the difference between the western and eastern ideas of a wise man....]

Wisdom has nothing to do with thinking or knowledge. In fact just the contrary is the case: when thinking disappears there is wisdom. It is not the ultimate in thinking but the absence... when the knower is no more, when the self cannot be found, when suddenly there is a state of no-self and the mind is spinning no more, no more weaving its old patterns. All has become utterly silent, still; there is no noise of any kind. of course there is no knowledge and no not-knowing; it is really utter silence. that utter silence we call maneesha... that utter silence is wisdom.

Man is like an onion: you can go on peeling layer upon layer, layer upon layer, and finally nothing is left. That nothing is god, and to come to that nothing is maneesha.

[The new sannyasin says:... my being is here to absorb from you and that hopefully my ego will refrain from questioning you...]

First: don't make an *effort* to do that -- the very effort will be self-defeating. If you try not to question you start repressing questions. the more you repress, the more they become vital; the more you repress, the deeper they go in you. Where are you going to repress them? Repression is very suicidal. When you repress

something you start sitting upon it, you put your whole weight on it. You force it deep into the unconscious and then it becomes more dangerous.

Yes, it is good to get rid of it but the way is not to deny it; the way is to accept it....

Accept it, go through it. If some truth is here then your doubts will disappear. I don't demand trust; it comes! A demanded trust is a false trust. It creates at the most, belief. Belief means that deep down the doubt exists. Because you wanted to believe you believe... but it is not trust. Trust is when even if you don 't want to believe, you have to believe. Trust is when you cannot do anything about it except believe it.

You *believe* in god because you don't *know*. Belief is out of ignorance and it creates a kind of knowledge. It gives you a feeling as if you know because you believe!

I don't require any belief; in fact I am against all belief systems. So you are not to believe in me and you are not to disbelieve in me either. Remain open. That's what the meaning of being a sannyasin is: to remain open.

Belief is belief, so is disbelief. Disbelief is anti-belief, a negative belief, a belief from the other extreme, but it is a belief. When somebody says 'I believe in god', he believes in god and when somebody says 'I don't believe in god', he believes, he still believes; he believes in the non-existential god. a communist is as much a believer as a catholic.

Once a man came to Sri Aurobindo and asked him, 'Do you believe in god?' And aurobindo said a flat 'no'. He said 'I don't believe in god!'

The man was puzzled. He had come from far away, thinking that this man was a man of god -- and he said he didn't even believe in god. For a moment he was shocked and then he said, 'I cannot believe my ears! What are you saying? -- you don't believe in god? I have come in search for a man of god, I have been waiting and been thirsting for you for so long.'

And aurobindo said, 'Yes, I don't believe in god because I *know* that god is... but that is not my belief! I cannot believe... because god *is*!'

Nobody believes in the sun, in the moon, because they are. People believe in god and angels and devils and this and that, because they are not. You are simply creating belief systems to cling to.

So my whole approach is very very scientific. And I know that one has to go beyond science but one has to go through it. My approach is absolutely logical: although I lead people towards the illogical, it is through the logic; it is not against logic. The illogical is not against the logical, it is not anti-logic. It is beyond the logical, it is super-logical. But logic has to be used, has to be used very very artfully.

So one has not to believe in me. There is no need to believe, no need to disbelieve. Simply remain open, simply be available to me, that's all. And availability does not require any belief. In fact when you believe, you are no more available; you have already become closed. You have concluded that this man is right. Now there is no need to explore.

[The sannyasin asks: It's an intellectual thing rather than a feeling thing; is that what you're saying?]

Now there is no need to explore; you become closed. You know that.... In fact you will be afraid to explore. If exploration proves to be something else, if exploration brings you something which disturbs your belief, then ?

So, a man of belief cannot explore. He has something at stake -- his belief. If you believe in me then you are no more available to me. It is exactly the same as the person who does not believe in me and has a disbelief. He is closed, he is not ready to explore, he will not accept my invitation to come into me, to be with me. He will say 'I don't believe in you so why should I come?' And the same is the case with the believer. He says, 'I already believe in you so what is the point of exploring you ? Why should I ? Why should I take this trouble? I am already your follower, I believe in you.' Both are closed people.
Just in the middle, when there is no belief and no disbelief, one is ready.

[The sannyasin asks: Is that the feeling stage?]

Yes, in fact, only then are you as a total being available. It is not only the feeling state, it is your totality. Your mind is there, your feeling is there, your body is there. Your body, heart, mind -- all are there, because you are ready to go for a journey. The feeling only cannot go for a journey, the thinking only cannot go for a journey, the body only cannot go for a journey. Only you will have to go totally, as an organic unity.

So I will not say that it is feeling, because again the same problem arises. People think that feeling is

better than thinking. The total is better than a part... and that is a totally different thing. I want to take you totally with me: if your feeling goes then your thinking will lag behind and sooner or later will be back. If only your body is with me then your heart will feel repressed; your heart will feel rejected and it will give trouble to you. When you come with me totally nothing is left behind -- and that's what openness is!

So no need to believe, no need to drop any questions. If they arise, they are perfectly good, welcome... all questions are welcome. One has to go through them. When you have really gone through them they disappear; when they disappear there is trust.

[The sannyasin replies: I didn't have any questions.]

No, no, if sometimes they arise that is another thing; if they don't come that is perfectly good, that is beautiful. But if they come, don't push them aside; that's what I am saying. I am not saying to create them, I am not saying that you have to ask -- there is no need -- but what I am trying to make clear to you is that all is accepted here. Even your doubt is accepted and welcomed. It is your doubt! I don't deny anything.

Even if sometimes you feel rebellious, resistant, rejecting of me, that is accepted; that is perfectly okay... that is human! You cannot love me for twenty-four hours a day. I don't demand any inhuman thing from anybody because inhuman goals are destructive; then guilt arises and guilt is poison.

If I demand of you that you love me for twenty-four hours a day and you cannot, it is just not possible right now... One day it becomes possible, but that has nothing to do with you. You cannot do it, you cannot manage it; one day it starts happening. Then it is a totally different thing. But you cannot manage it: if you try to manage, more difficulties will be there.

So sometimes when you feel negative, it is perfectly okay....

Accept that too because that is your night part. You cannot be a day for twenty-four hours; one needs a little rest. One even tires of love and trust. Mm ? you trust me in the morning and by the evening you are against me and you are thinking, 'For what have I come ? I should go back!' That's natural! By the morning again you will be thirsty. By and by you will learn that both are meaningful; it is a rhythm: the positive and the negative polarity.

And I don't say cling to the positive, because that will be half, and I don't say cling to the negative; that will be again half. What I am saying is: if you watch the polarity -- the positive, and the negative, the day and the night, and the summer and winter -- if you go on watching, watching, one day suddenly something clicks: you are separate, you are the watcher. You are neither belief nor disbelief.

That is the point of transcendence, that is the point of freedom... that's the goal.

That's wisdom too! That's the whole of theosophy.

Anand means bliss, anu means atom -- a small atom of bliss... and that's all that is needed: if one can become a small atom of bliss then all is achieved. We are atoms in the body of god, very tiny atoms. If our tiny atoms can learn how to dance and sing and be blissful -- that's what makes us part of the divine bliss -- then we become part of the great harmony.

When we are miserable we are out of god because god is bliss; by being miserable we separate ourselves from him. When we are angry we are out of him; when we are full of jealousy we are out of him. Not that he expels us... we expel ourselves. The moment we are again in harmony, in love, in joy, we become part of the greater harmony.

All that one needs is to learn how to be joyful. And that is one of the calamities that has happened to humanity: religions have made people more sad rather than making them more joyful. They have made people feel guilty. They have made the whole life a serious affair.

Christians say that Jesus never laughed; I cannot believe that Jesus never laughed. A man of that quality must have carried laughter with him the whole of his life, but the way that christians have painted Jesus is sad. This is not possible. How can one who knows god be sad ?

Hindus are far better in their depiction: Krishna is with a flute, arrayed in a dancing robe, with a crown of peacock feathers and surrounded by beautiful women... and dancing! That seems to be truer... it makes more sense because it makes more celebration possible.

To be religious is to be in celebration; that's what I teach. Long faces should disappear. More dancing, more singing, more joy, should enter the soul because that is the only door from where we again become one with god; again we contact the divine. And it is so all over....

The stars go on dancing and moving and the trees and the birds and the oceans, the sun and the moon.

Except for man the whole of nature is full of bliss, ecstatic. Except for man the whole of nature is psychedelic... and primitive man was also psychedelic. The primitive societies knew no other religion than dancing. Dance was their religion and dance was their prayer and dance was their door to god. The more sophisticated man became, the more civilised. The churches started looking like very gloomy places. Laughter died... smiles disappeared.

So that has to be remembered... and that is the meaning of your name anand anu. Anu means atom, the smallest particle which cannot be divided any more. Man is the smallest particle of consciousness -- it cannot be divided any more, it is indivisible; that is the meaning of the word 'individual'.

Now this indivisible atom of consciousness can exist in two ways: it can exist in sadness -- then it is in the world -- it can exist in bliss; then it is in god. These are just two styles possible, and the same energy is needed for both. The same energy not allowed to move becomes stagnant, stale, creates sadness. The same energy allowed, expressed, flowering, overflowing, becomes bliss.

So one can forget religion, one can forget all religious dogmas if one can remember only one thing: how to live joyously, cheerfully, how to live a life of laughter. Then all else follows on its own.

God comes one day and takes you unawares, but he comes only when there is absolute joy. In that absolute joy you are in tune, bridged. That is the orgasm that hindus have called samadhi: the drop has fallen back into the ocean.

[The new sannyasin says she has been in psychoanalysis for seven years.]

Very good! That's great -- that you survived!... It is a good exercise in absurdity, it is a good exercise! If one can afford, it is fun... but meaningless.

But that has become the religion in the West.... Mm, many people are addicted to it now....

It is because you just go on throwing your rubbish. How long can you do it? Unless you are very creative and very inventive you get fed up sooner or later! Mm ? one cannot go on and on.

But good -- one can learn a few things from it. A quality of detached observation arises. One starts feeling a little more distant from one's own mind, and one starts looking at the mechanism of how the mind functions. Many things change just by this looking -- not that psychoanalysis changes anything: just by looking at the mind it happens... and that looking is meditation.

It is futile to go so long; what they do in years can be done very easily within months and sometimes not even in years.

[A sannyasin says he did a group with a sannyasin therapist in the West and felt he was going more and more crazy....]

It is good sometimes to go crazy. It gives you a different taste of life and it helps you remain sane. People who never go crazy arc in danger. Sometimes they can go and then they will never be back. They will accumulate so much craziness in them that when it explodes it will be like an atomic explosion: it will kill them or at least will kill their sanity forever.

It is very good sometimes to go for a holiday. Craziness is the greatest holiday possible; it is the real holiday. You drop the whole world of sanity for a few hours or for a few days and you enter a different kind of reality, a separate reality. It is very good to enjoy that and come back. Then this world seems new, fresh, again an adventure and again you can be in a honeymoon with the world.

Once you learn how to get out of it and into it, you can do it every day for a few minutes or a few hours; just for one hour one slips back into a crazy world. It is a different dimension, and very relaxing.

In fact that is what you are doing every night when you are dreaming: you slip into a crazy world -- very absurd, a world of fantasy with no logic, with no mathematics. The sanest people are those who have the craziest dreams. By the morning they are back into the world, relaxed, refreshed, and all the tensions that ordinarily one accumulates in life are relaxed in the world of dream.

It was thought before that if somebody was forced not to go into sleep for a few days he would go mad, but the latest research says it is not lack of sleep that drives people mad, it is lack of dreaming. If you disturb people's dream within a few days they will start having fantasies with open eyes; that's what happens to mad people.

If we can teach mad people to dream in a better way, they will never go mad. There are a few communities in the world, small primitive communities, where not a single man has ever gone mad. Down

the centuries, at least for three thousand years, they have kept records: not a single man has gone mad, not a single man has committed suicide. And the whole trick is that they have immense control of their dreams. They can create dreams, they can stop dreaming, they can re-live dreams... and they are taught from their very childhood the secrets of dreaming. They take dreams really seriously, as seriously as they take daily life. In fact that's how it should be, because if you live sixty years, for twenty years of that you will be sleeping; it is not a small part. In fact to no other activity will you be giving so much time; no other activity is comparable to sleep.

From the very childhood they are taught how to dream and how to take dream messages, how to interpret, how to find out clues, what to do about their dreams. And they enact their dreams in their actual life. By and by there happens a merger between the day and the night. There is no fast, clear-cut demarcation: everything is mingling and meeting with each other. That helps them to remain sane.

And all these therapy groups are a kind of holiday in madness. It is good... but one should learn how to get back into the world easily.

[A nine-year-old sannyasin has frequently asked Osho to assign him groups.]

I have found the group for you; you have to do it, mm?... So book for centering. You have been always asking for a group -- now I have found one!... Now you have got the group; now you are being treated as a grown-up!

[The child explains to Osho he is supposed to write a letter to his teacher in Germany, but does not want to.]

You can write a great spiritual letter to your teacher! Don't be worried. Give her some good teaching, mm ? really good! You can show me your letter first and then you can send it... But write a really good thing to her!...

You are a sannyasin and you have to spread my word to people -- don't miss any opportunity! Write a really great thing. And you can write perfectly well.

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #5
Chapter title: None

5 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708055
ShortTitle: NOBOOK05
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Video: No

Deva Viyog. It means separation from god. That's where we are... that's why there is so much anguish; and once we consciously understand it union becomes possible. Right now we are separate, we are like islands -- have lost contact with the continent. We have forgotten that we are rooted in god: god seems to be just a fantasy, not a reality.

Even if we talk about god, we know that god doesn't exist. Even if we believe, deep down we doubt. Doubt is deeper than belief; belief is just superficial. So we say one thing and we live just the opposite, and the way we live shows our real attitude.

So people are different in belief -- one is christian, one is hindu, another is mohammedan -- but if you

look into their lives, into their behaviour, they are all the same. Even people who think they are atheists and those who think they are theists, if you look deep down into them they are almost similar; their beliefs make not difference.

Those beliefs are just so-so -- they are not flames that burn and change. They are just lukewarm things, formal: one is born in a christian family so one is a christian. But one has not contacted christ, one has not staked all for christ. One is born into a hindu family so one believes in Krishna but one has not heard the flute of that madman, one has not heard the song yet; that song remains unheard.

So it is a kind of conditioning. We have been brought up in certain way, we have learned a certain language, we have learned a certain behaviour and we have learned a certain religion too, in the same way, but it has not grown into our being.

So whether we talk about god or not, we remain in separation. This has to be very very consciously understood -- that we have fallen separate. To feel it deeply is the beginning of the change; then the circle starts moving... we start the journey back.

It is the same word as it is in 'yoga' -- it is viyog, yog: 'yog' means union, 'viyog' means separation. It is the same word as it is in the english word 'yoke'. The viyoga, the separation, has to be transformed into yoga, into union... and I am giving you this name so that it goes on piercing your heart....
[Whenever you remember you are separate from god...]

By and by you will start crying and your heart will start melting into tears because you are separate and you have to find the way back home.

If a person becomes thirsty, if a person becomes alert and aware, then all other desires disappear. All other desires disappear and become one desire, and that desire is how to meet god, how to become one with the beloved. Once that desire becomes a flame in one's being, the impossible becomes possible. But before that desire all other desires should melt into one as all small rivers melt into a big river. Small rivers cannot reach the ocean: rivulets, small tributaries cannot reach to the ocean; it is far away. They have to become part of a ganges; then they will be taken to the ocean.

The desire to know god, the desire to see god, is to create a ganges of all the desires. Then they all fall into one torrent, and that has tremendous energy. It is the same energy that people put into power politics, that people put into the search for money, in search for a name, fame; it is the same energy that people divide into so many desires. The same energy is concentrated in one desire -- the desire for god.

And that [can be] your path: you have to create that desire. And lukewarm desires won't help. You have to burn, you have to become a fire, so much so that you are completely consumed by the fire; nothing of you remains behind. That very moment god enters.

[Osho suggests groups to the new sannyasin, who is a therapist, telling her to put her mind aside otherwise knowledge can act as a barrier.]

And I am the group leader, whosoever is leading is irrelevant -- you remember me. Just put your mind aside. Those people are functioning as my media: whosoever is leading the group is just instrumental to me, he is just a vehicle. He may himself not know where he is taking people and what is happening, but he has done one thing: he has allowed me to permeate his being and he has put his hand in mine. If you see his hand there will be difficulty; start seeing my hand.

And that is the beauty of sannyas: whatsoever is going on here, you don't look at the person who is doing it; you go on remembering me.

So people who participate in groups as non-sannyasins miss much. They can get only that much which the groupleader can make available. People who participate as sannyasins gain much, sometimes even more than the groupleader is aware of. And you have great potential....

[Osho gives a new sannyasin a special meditation connected with her name -- deva vibha: divine light....]

You have to start one thing every night: just before you go to sleep imagine a blue flame just near the third eye between the two eyebrows... just a small blue flame. Fall asleep imagining it; nothing else has to be done. Just go on seeing the blue flame; it will help you to fall deep into sleep also. It will take just two, three minutes at the most. And in the morning when you again feel that sleep has left and you are awake,

don't open your eyes immediately. First see the blue flame again for two, three minutes, then open your eyes.

So every night before you go to sleep, lying down on the bed, wait: when you feel that now sleep is coming, that now it is just on the verge, then imagine the light and fall into sleep. The important thing is that it should be imagined only when you are on the verge; then it is significant. Then it simply moves into the unconscious and the unconscious retains it the whole night. Again in the morning, first thing, you are again very close to the unconscious: just see that blue flame. Within a few days it will become so natural and so clear.

First it is your imagination but the imagination helps you to locate the real flame. The real flame is there. Imagination simply helps you to locate it; it does not create anything. Once the real has been located imagination can be dropped, and then whenever you close your eyes you will be able to see the flame. That flame will make you very very silent, quiet and calm.

After one month tell me about the flame. For one month just keep it inside, mm?

The english word 'tree' comes from the sanskrit root 'taru'.

Feel more and more in communion with trees; they will help you much. Whenever you are sitting alone by the side of the trees, think of yourself as a tree and meditation will come very easily without any effort.

To remain a man and to become a meditator is very difficult, because man is basically mind so the very idea of being a man helps the mind. The english word 'man' comes from the sanskrit root for mind 'manu'.

Man implies mind, so when you think of yourself as a man, as a woman, or as a human being, the mind persists. The easiest way to drop it is to start having a different kind of reality: become a river or a tree or a star. You change your identity and you slip out of your so-called human mind. And when you are a tree, the mind is at a loss what to do; the tree cannot think.

It will be very easy for you, that's why I am giving you this name: Start making friends with the trees around here, mm? -- they are your companions.

Sometimes dance with the trees, sing with the trees and sometimes be silent with the trees. Communicate more with trees than man, and if you have learned how to communicate with trees, then you will be able to communicate with human beings. They are difficult people and trees are very innocent people -- very saintly!

[The new sannyasin says she has to leave soon, but may be able to extend her stay.]

In this one month you will come to many experiences, but for them to settle into your being it takes a little longer. And going on the thirty-first you will feel half way -- as if something has started and you are going in the middle.

It will be as if you are reading a detective story and you are really getting into it and then suddenly you find that half the book is missing; it will be like that! So it is better you extend your time. Good!

[A participant of the vipassana group says: During the ten days of vipassana I was just watching the devil inside me, she says.... I felt that I myself was too much. I came to wish to have the power to take myself over.]

That's a wrong attitude! The devil is there, but the watcher is not the devil. You are the watcher. If you start thinking in terms of doing something with the devil -- to possess or to take over or to be powerful or to control -- you will be in trouble. One has simply to know that one is separate from it, and then in one's being aware of that very distance, it dies. The devil dies only when we witness it. That is the whole methodology of vipassana. Vipassana means a deep look into things, an insight into things. It has been very good.

The problem was not because of the devil; the problem was with the idea that you had to do something with it. The devil is perfectly okay; drop this idea of doing anything with it. But it has been good.

[A sannyasin says she can't stop laughing -- it is a kind of cackle which goes on for hours.]

It is perfectly good, nothing is wrong. It is just that something is changing in your energy... and it is good. It will disappear on its own; you need not force it to stop.

It is very good. You are getting ready for some satori! Good!

[Osho talked about her a few days later in the morning discourse....]

Something is stirring in her. She is not the laughing type; she is the crying type. When she first came here, when she came to me, she would start crying; tears were easier for her. Now suddenly tears have disappeared and laughter has arisen:... and such a mad laughter that she goes on laughing for hours. It has become almost painful to her.

For her whole life she repressed laughter, unknowingly; now the repression has disappeared. The lid has been taken off. The whole life's laughter is coming up with a vengeance, it is almost hysterical. But it is a beautiful space because it is an indication of a great change, an alchemical change. Tears are becoming laughter.

Soon laughter will also disappear; as tears have disappeared laughter will disappear. Then she will come to the exact middle; then there will be a great balance, equilibrium. That equilibrium is the goal -- neither the negative nor the positive, because both are half.

If there is only one choice -- tears or laughter -- laugh, but if there is a choice of being silent, then tears and laughter both have to be dropped; one becomes silent. She will soon come to that silence. After this storm of laughter there will be a great silence as it always comes after the storm...

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #6
Chapter title: None

6 August 1977 pm in Chuang Tzu Auditorium

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ShortTitle: NOBOOK06	
Audio:	No
Video:	No

[Osho gives someone sannyas.]

Raise your hands and close your eyes, and just feel as if you are being born from the mother's womb, right now this moment, and whatsoever body posture comes, allow it. If you start crying, weeping, it's okay. Just think of birth. If your body falls and starts rolling or anything, just allow it. I would like to contact you there. Just think, visualise, that you are coming out of the womb. Let it be a primal moment... and if you feel that the body starts taking a certain posture, allow it.

Anand means bliss and haritama means greenery -- blissful greenery. And many things have to be understood about the colour green; it will be helpful for you. Get more in tune with green, look more at the green trees and feel in tune with the green trees. By that falling in tune with the greenery, you will fall in tune with your own self.

Watching anything growing, fresh, young, is of tremendous value. We grow through watching growth, and we become green through watching the tress. Green is the colour of freshness, of aliveness, of vitality, of nature. And whenever man is natural he is blissful; whenever we ar unnatural, we become miserable. Misery is an unnatural phenomenon, it is an accident, and the accidental has become our whole life. By and by we have lost contact with the natural.

It is not only that we have destroyed nature on the outside; even before that we have destroyed nature inside. The outer ecology has been disturbed just within a hundred years, but the inner ecology has been

disturbed for at least five thousand years. Man has completely lost contact with his own source.

Now there is only one way to again contact that source, and that is to be in tune with anything that is alive. It is better to be in tune with animals than with human beings. Human beings are more plastic and artificial, pseudo. When you touch a human face; you touch the mast. And you don't touch the face, you don't touch with your hand; there is a glove, so the glove touches the mask. You remain hidden and the person remains hidden and real people never come in contact with each other.

It is not accidental that in the west people are becoming more and more interested in animals; it is not just accidental. A great urge is there to see the real face -- at least of your dog or your cat, because the wife is never real and the husband is never real. Even small children start learning diplomacy and the moment the child starts speaking, he becomes false. So feel in tune with animals, they are yet uncorrupted. Feel in tune with trees, in tune with rivers, oceans, clouds, and that is the way you will fall in tune with yourself. Whenever you are sitting silently, just visualise the colour green: close your eyes and see the green spreading all over. Sufis have done great meditations on green, and I am giving you that particular meditation because my feeling is that you have been in contact with some sufis in your past lives -- not in this life. Once you start meditating on green, all that which you have done in your past lives will be revived.

Much has to be done and much is going to flower in you. You can wait for it with all hope. It is almost certain to happen; there is no problem... Good!

Deva means divine, vinya means discipline. There is a discipline that we can force upon ourselves, but that is repression. We can give it a good name but basically it remains repression, and all repression leads into pathology, into some kind of neurosis, hence is dangerous.

There is another kind of discipline that flowers. We don't enforce it: we just look into things as they are and allow that understanding to become a discipline.

For example you look into anger: one time, ten times, a hundred times you look into it. Now, the ordinary decision is to decide that because anger brings misery to you and to others, it is horrible, nightmarish, creates anguish, guilt, disturbs you, is of no use, you will force yourself not to be angry. Next time it comes. you will force it into the stomach, repress it. You will breathe in a shallow way and control yourself... will contract yourself so that you can control yourself. This is the ordinary way of disciplining oneself -- whether it concerns anger or greed or whatsoever. This is a dangerous thing to do. This is how the whole humanity has become a madhouse.

The second kind, the real kind of discipline, is to look into anger, to look into all that it brings -- the misery, the anguish, the anxiety, the frustration, the guilt. Just go on looking into anger, at what it brings. That very look, again and again and again, culminates in an understanding. You start seeing the futility of it.

In that very seeing it disappears. Not that you control it: you simply wait, watch and wait. One day suddenly, it flowers. It can't be otherwise, it has to be so, because if you see again and again that this is a wall and again and again you are hit and your head hurts, how long can you go on persisting ? How long can you be stupid ?

I have not come across a single human being who can be that stupid! Stupidity also has limits. One hundred times, one thousand times, ten thousand times, it happens, but one day or other this understanding, that this is a wall, is bound to dawn on you. In that very seeing that this is a wall and nobody can pass through it, there is a sudden change, a satori; an insight has opened. Now there will be no more anger. And it is not that you repress it, not that you control it.

Control is an ugly word, because control needs contraction and a contracted being is an ill being. One needs to be flowing, not contracted. One needs to be expanding: only through expansion does one come close to god.

The sanskrit term for god is 'brahma'. It means the one who remains extended, always and always. It means extension, infinite extension... one who goes on extending.

It is just within fifty years that western physics has come to the idea that the universe expands and goes on expanding: continuously, every moment, it is becoming bigger and bigger and bigger. But in the East, the word for god is 'expansion'.

And whenever you are in that mood of expansion you are close to god, you fall in tune with god. When you shrink, then you fall apart. You are no more in tune with this expanding universe, you have become a private thing; a small, tiny, mediocre, human being. Then the part starts thinking it is the whole. The part has to disappear, and that disappearance comes only through understanding, never through control.

That's what I mean by deva vinya -- divine discipline. It is not discipline at all because you are not doing

anything. Or you can call it discipline using the exact meaning of the word. The word comes from the same root as 'disciple'. The original root means 'the capacity to learn'. A disciple is one who is capable of learning, and a man of discipline is one who is capable of learning from his life, that's all -- not that he forces any pattern or creates a character around himself.

All characters are bondages and all characters are armours, defences. All characters create walls around you and naturally, when there are so many walls around you, you start living alone because there are no longer any bridges with people. We create walls, that's why we are alone. Rather than creating bridges we create walls, hence everybody is suffering in loneliness. Even when people are together, they are together but they are alone because those walls are there. They are very subtle walls, not very visible, very invisible, but everybody is carrying his own imprisonment around himself. Wherever you go, you carry your prison around you; it is an invisible thing. That's what people have been taught as discipline: behave yourself... shoulds and should nots.

The word 'vinya' does not mean shoulds and should nots. It simply means a deep understanding about things, and then whatsoever that understanding brings, one trusts and one goes with it.

[Osho gives someone sannyas.]

Raise your hands and close your eyes, and be a tree. Forget that you have a human body; become the body of a tree. It is raining and the tree is really celebrating. These hands are no more hands: these are your branches in the sky. It is windy and the tree starts swaying and dancing. Feel like the tree and be the tree.

This will be your new name... Forget the old one and drop the idea of your past. Sometimes it is of tremendous help to drop the past and not to choose anything from it. There have been good things, there have been bad things, and one wants to choose: one would like to have the good things and drop the bad things. That's what we go on doing: we always go on choosing the beautiful, the pleasant, and we always go on dropping the painful, the miserable. But they are together. We cannot drop the miserable if we choose the pleasurable; they are two aspects of the same coin.

So at the most what we can do is to go on putting the painful into the unconscious, into the basement. We go on carrying the beautiful in the conscious and go on throwing the ugly into the unconscious. That's why the unconscious becomes almost like a junkyard... and that is the place from where we live! The conscious is impotent. We live from the unconscious, our real life arises from the unconscious. But because we go on throwing things into the unconscious it becomes cluttered and our whole life becomes ugly.

The conscious has no power really, it is a very tiny part. It can pretend to be powerful but whenever a real crisis arises it proves of no help and then immediately the unconscious has to rush to help. It is good when there is no problem, the conscious, good when there is no challenge. You can lie down on a chair and you can think beautiful thoughts. It is good as far as speculation is concerned but as far as existence is concerned it is impotent.

So we have to live from our innermost core but that innermost core becomes very much cluttered with the ugly, and because of those ugly things in the basement the unconscious starts becoming distorted. That is the unconscious that freud talks about -- the distorted unconscious; it is not the true unconscious. The Freudian unconscious is only a parody.

Buddha also talks about the unconscious, but that unconscious is god. Then it is not really unconscious: it is only not self-conscious, that's all. It is unselfconscious; that will be the right term for it.

So sometimes it is of tremendous value to drop the whole past -- good and bad both... so the conscious becomes free and the unconscious becomes uncluttered; that is the significance of changing the name in sannyas.

Sadhananda means always blissful. Sadha means always, and anand means blissful... and let that seed sink deep into your being. Bliss should be taken as natural. We have become accustomed to take misery as natural. Whenever people are miserable they think it is how things should be. Whenever they are happy they feel a little guilty: they feel as if they are cheating somebody or they are doing something which should not be done.

This has happened because of conditioning in one's childhood, Osho explains. Parents don't like children being happy because then they become mischievous and unruly. We learn the trick of looking miserable. Sannyas is about reclaiming your childhood, free of all conditioning, so that you start doing things you like

and dropping things you don't like....]

Once this has happened, life takes on a totally different colour; it becomes a song. Never do a thing that you don't enjoy -- whatsoever it is. Even if the whole world says it is very very useful, don't do it. because that is going to kill you and destroy you. And do only that which you enjoy. Maybe it is not going to pay, maybe nobody will respect you for it, maybe nobody will ever thank you for it, but that is not the point. If you enjoy it, that is enough of a criterion that this is the thing to do. The day a man starts enjoying things and doing things that he enjoys, to me that day is the day he has become mature. And it is very difficult to find mature people. They are all grown-up children, still being dominated by the parents who may be no more, who may not be visibly dominating at all..... Sannyas means a freedom -- freedom from the parental hold, freedom from the society, freedom from the politician, freedom from all egoistic ideals that have been put into our being, freedom to enjoy, freedom to be one's self. Sannyas is the greatest rebellion in the world, and it is not political rebellion: it is an individual rebellion. It is not revolution....

.... Sometimes it happens that a person comes but it is not the right moment. Sometimes a person comes when the right moment has gone. But sometimes it happens that people come in exactly the right moment. You are in the right moment, so much is going to happen! Don't be afraid, because when it really starts happening great fear arises.

Although we have been desiring it, when it starts happening fear arises because it is a kind of dissolution: one dissolves into something unknown, one melts into something absolutely unknown. And in that moment great trust is needed, faith is needed; that's why sannyas... It helps only in that moment when trust is needed, when you cannot see ahead.

You cannot see because you are not going to be. You cannot see because you are melting, you are dissolving. All that you can do is cling to the past because that is all there is. In that moment if you start clinging to the past you miss the opportunity.

In the eastern scriptures faith is described as a bird which sings, which starts singing while it is still dark, when the sun has not risen. Other birds will sing when the sun has risen but faith is the bird which starts singing while it is still dark. It starts welcoming the sun which has not yet arisen.

So just fall more and more in love with me and with the people here... and much is going to happen here!

[A sannyasin newly returned, says It's been a difficult year since I took sannyas. I feel split -- between good and bad. That's because you don't accept the bad, Osho replies. You don't allow the higher synthesis to arise where the saint and the sinner meet, where the transcendence happens.

Only in the transcendence is there unity; then there is no possibility of a split.

The sannyasin then says he once had a teacher who was a kind of a magician, a black magician, and he feels he still has a power over him.

No, nobody is controlling anybody, murmurs Osho, He must have made a great impact on you... but you need not be worried: now you are under a white magician!]

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #7
Chapter title: None

7 August 1977 pm in Chuang Tzu Auditorium

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ShortTitle: NOBOOK07
Audio: No
Video: No

[Osho gives sannyas.]

Close your eyes, and just feel as if you are dying; just relax the body. If the body falls, don't be worried: allow it, cooperate. Go on feeling as if you are dying, dying, dying. At the very moment when you are almost dying it is very simple for me to make a contact with you. Just allow it....

It is very difficult for you to leave yourself in uncontrol, and that is going to be your basic problem to be solved. You have a subtle control system within you. Maybe you are not even conscious of it -- that you don't allow yourself totally into anything. A part of you goes into it but the remaining part, the major part of you, remains outside. Then there will always be conflict, you will never be at peace with yourself. A part will be going to the north, another part will be going to the south; there will be tension. That's what anxiety is. Man is the only anxious animal because man is the only animal who is never total: he goes so far and then stops.

Either go in totally or don't go at all, both are good, but remain total, remain whole. If you love then love totally, put everything at stake. Be a gambler; don't be a business man. Otherwise don't love, remain a monk, but put everything into your monkhood; again be a gambler. Only gamblers reach somewhere. Business people never arrive; they are lukewarm people, just in the middle.

All revolutions happen from the extremes, all transformations happen from the extremes. From the extreme is the jump. You are a middle-of-the-way walker. Everybody has been trained for that; it is not that something is especially wrong with you. Everybody has been trained to remain in control.

We are so much afraid of nature, hence the control, but if you are afraid of nature you are afraid of life. If you are afraid of life you are afraid of god. Then you will live in fear and you will die in fear, and a great opportunity where every moment could have been a moment of blessing would have been missed. But that blessing is possible only when you are boiling at the one-hundred-degree point, not lukewarm. From there you evaporate; from there you jump into some new reality, into some new dimension.

And you are very young so it is not going to be difficult to unlearn the control. When a person becomes very old then the control becomes as strong, sometimes even stronger than nature itself.

People say habit is second nature, but if the habit is very long, it becomes the first nature and nature becomes just a secondary habit. Then things are very difficult. It is very difficult to bend an old structure; you are still flexible. You are still only on the way to becoming stagnant. You have come in the right moment to me: things can be easily changed and spontaneity can arise in you, and with spontaneity is sannyas.

My sannyas means nothing but spontaneity: living moment to moment with courage, with utter trust, and going into everything totally, whatsoever it is... going into it without any judgement.

So let this be my message for you on this, your new birthday -- to start relaxing. It is not yet difficult; it has not yet settled but it is there around you. Mm ? sooner or later it will close upon you and then it will become more difficult; every day it will become more difficult.

Right now it can be dropped, it can be dropped easily. So while meditating, while moving around here, while listening to me, remember one thing: to uncontrol, relax, be... but don't manipulate yourself. Do things the way you feel; if you don't feel, don't do. There is no need to do everything in the world; only a few things are enough to make a person ecstatic, and those are the things that you would like to do. Do them but do them totally.

Put your whole energy into a few things, don't scatter it. Scattered, you will be lost in the sands. Put your whole energy into a few things. The best way is to put your whole energy into one thing, one target: then you become a river, a great river. Then the ocean is absolutely your destiny. It can be predicted: you will reach to the ocean. But even if a big river becomes many small streams it will be lost in the desert, in the sands; it will never reach anywhere.

That's what happens to many people: they fizzle out. They start with great gusto and sooner or later are lost in the world -- one fragment going this way and another fragment going that way, one part moving fast with jet speed, another part just Lying there like a rock, not moving at all. Naturally, life becomes very very ugly, a hell....

So drop control -- learn uncontrol. Uncontrol means to be natural, to be spontaneous. Uncontrol means to remain unafraid. There is nothing to fear! It is god's world and he is everywhere. We are part of him;

there is no need to be afraid. We are like fish in the ocean of god; there is no need to be afraid. But fear has been taught, fear has been given; almost from the first day that a child is born the system is being poisoned. Out of fear arises control.

When you control yourself, naturally you will be controlled by others too. You become a slave; then you hanker for somebody to control you. If you find a situation where nobody is to control you, you will be at a loss. That's why the society teaches control: if you start controlling yourself, sooner or later you will be controlled by many people. The politician, the priest, the parent -- a thousand and one bosses are there who will control you. There is a great hierarchy, bosses upon bosses, and they will all control you.

Once you learn the trick, you will be controlled your whole life. Then your wife will control you, your children, even your children, will control you. Once you are in a rut you know only one way of being, and that is being controlled. And whenever you are free, you will be at a loss; you will not know what to do now, where to go. You will always need somebody to direct you, somebody to tell you to do this, to go there. This is a great slavery -- and sannyas is a rebellion against all kinds of slaveries.

Deva means divine and siddhanta means principle. This name is a declaration that you are a divine principle, that you need not be afraid... that you can go with your total trust into life... that the enemy exists not, that the universe is friendly.

[Osho gives sannyas to someone, instructing her to close her eyes.... She closes her eyes for a few moments and opens them again.]

In such a hurry to open your eyes!...

But learn to close your eyes a little bit more! Whenever you have time, just sit silently with closed eyes. It will help, it will help you to be more at ease with yourself.

But I can understand: your trouble is not only yours, it is the trouble of the whole west. People have forgotten how to close their eyes because they have forgotten how to go inwards. Our whole interest is outside. It is really a wonder how people manage to sleep with closed eyes! Sooner or later they will start sleeping with open eyes... and they will have their glasses on! Our eyes have become very fixed on the outside... almost paralysed. They cannot move inwards, and that is the most essential thing in life to learn, because we go on missing our real treasure. In the cast that real treasure is called, 'dharma'. We don't call the church religion, we don't call ritual religion; we call the inner experience of one's being religion.

[A new sannyasin says that she has been travelling for the past three years. If you travel too much you land up with me! chuckles Osho. There is no need to go; you have travelled enough. Now start a new journey inwards -- that's the real pilgrimage! He suggests the two newest groups for her.]

The first group is anatta; it means no-self, mm ? That is the beginning of the inner journey that one has to drop the idea of the ego. Because the ego functions as a barrier; it blocks. When you feel too much of the 'I', you become solid; when you feel a little less of the 'I', you become liquid. When you don't feel 'I' at all, you start evaporating. Then you are free and the whole sky is yours.

So the first is anatta, and the second is urja.

Urja means energy, so learn something about the energy -- how it functions, what it is exactly -- because you arc that energy. The whole universe is also that energy, and if we know exactly what energy is we can start making friends with existence. We can start moving in tune with existence... we can start embracing existence, we can fall in love with the total -- because we are small parts of the same energy. And when the part falls into the whole there is great joy.

If the part goes on moving away from the whole there is misery. To go away from the whole is misery, to separate from the whole is misery. To fall into union again is joy. The word 'yoga' means union and that is exactly the meaning of the english word 'religio' it means to relate again, it means to join again, to become one with the whole.

[To a new sannyasin Osho says:]

Relax and start enjoying things here; don't remain in the head. You come closer to me if you come into your heart; you remain far away if you remain in the head. Two heads can be very close? but they can never

be really close. Physically they can be close but spiritually they are worlds apart.

Two hearts can be far away, but can be very close. The heart knows how to be close and the head knows how to be away. So listen to me from the heart, contact me from the heart.

... Tantra. It comes from two sanskrit roots, 'tan' and 'tra'.

'Tan' means expansion, and 'tra' means explosion. Tantra means explosion by expanding your consciousness. In the new hippie jargon they have a word which means exactly tantra -- mind-blowing; that is what tantra is. And when you start expanding your consciousness it cannot be contained in the head. The head is a very small place, very crowded, already too crowded. A thousand thoughts and desires are clamouring, it is a marketplace. Even while you are asleep it goes on functioning, it goes on chattering.When you start expanding then naturally you have to find a bigger place for yourself, and that is the heart. Then you start slipping from the head into the heart. The heart has great possibilities. It is an infinity.

So start slowly, slowly, relaxing into the heart... dance and sing. And this is your family. Meet people, be loving, create friends, mm ? This is a constantly on-going group. Much is possible; just remain available! Good!

[A visitor, who is leaving, asks Osho to recommend groups for him in the West. Osho replies, groups here have a totally different quality. In the West you cannot go very far or very deep because the danger is always there that you may not be able to come back; nobody is ready to take that responsibility. Here I am ready to take responsibility for you because you cannot go further than me, so wherever you are, you will be behind me! I can force you back to your original structure, to your original reality. Groupleaders can only take you so far. They have some expertise, perhaps a little more understanding than you, but basically they have the same problems as you.]

[A sannyasin says: I really want to be in a relationship. I don't know what to do.]

But nothing happens?..

It is so difficult for women here to find men: all the men have become so afraid!

But sometimes you find a man so then what happens? The man escapes?...

So you have to learn a few things.... What do you do? How do you help him escape? Observe yourself; you must be doing something. And sometimes we go on doing things unconsciously. If you don't learn what you do it will be difficult for you, so just watch! This is a great opportunity to watch and transform.

A few people start putting a heavy trip on the relationship; then here it is not going to happen because nobody is interested in heavy emotional relationships. People are ready to be loving but nobody is ready to be crippled by love; nobody is ready to be imprisoned by love.

People are ready to go into deeper freedom through love but not at the cost of freedom. Here people are really in search of freedom. They can use love to go towards freedom, they will be happy, but if they see that freedom is to be denied for love they will choose freedom, they will not choose love. This is one of the basic things to understand.

So here around me if you really want to love a person you will have to be non-possessive and you will have to learn not to cling; you will have to learn how to give freedom to the other. You cannot find a husband here, that's perfectly true, but you can find a great friend, and that is far more valuable. A husband is an ugly phenomenon. To live with a husband or a wife is to live in a hell.

Friendship has a fragrance. So learn one thing -- not to try to possess anybody. Make it very clear to the person that he remains free and you remain free; then you will find many friendships growing.

[Osho reminds her that people enter into love, into relationship, to be happy. But the human mind has become conditioned to a certain pattern of misery: you start fighting for things that don't matter; then love is destroyed for trivia. Always keep in mind, he says, that love is so valuable everything else can be lost for it.]

Can you say something about what you feel is the cause? -- because if you can it will be very good. That will show that you are becoming a little observant about your own personality.

[She replies: Jealousy, possessiveness.]

So that has to be dropped... Here, if you are jealous and possessive, then you cannot find any man. These people are tired; that's why they have come to me! They are tired of all such relationships and trips; they don't want to get into any other trouble. If they just want to have a jealous wife, they can have one anywhere else. Why should they come here, so far away ? Here they come to grow in a new dimension, in a new freedom.

[Help the person you love to be free, says Osho. Every woman wants a real man but she turns him into a henpecked husband once she has got him! If you let the other remain free, you remain free. A person will only get into your prison if you are ready to get into his. Osho says if she needs to she can cathart on a pillow but no need to take it out on the man -- otherwise she will cripple him...]

And... you are young: you can drop these things! If you were old, eighty years or something, I would not have bothered. I would have said, 'Okay, you just go on,' but you have your whole life ahead! Mm ? And you have fallen in love with me, so here jealousy won't do!...
You will be able this time, mm? Try!...
My prestige is at stake! Good!

[A visitor says she is confused, has difficulty doing the meditations, is unconscious. Osho suggests she take sannyas. She replies: Please! I have many problems already without the mala and orange!]

That will help to drop all your problems! That will be a decision -- a beginning of choosing something.

[She answers that she feels that sannyas for her is very serious, so she doesn't know if going back to Italy she can keep the orange and the mala.]

I trust you: you will. At least look at me: one person trusts you! I trust you. You may not trust me, but I trust you.

This is going to help to break the ice. At least one thing -- you will be taking a decision, and that very decision will help your meditations to go deep. Because here, if you are not a sannyasin, in your consciousness there will remain a barrier to going deep into meditation. If you go deeper in the meditation, you will have to go into sannyas. That is there in the mind; I can read it right now. You will not be able to participate in a group deeply because you will be continuously afraid and you will be ready to escape; you will remain on the boundary. To go deeper will be dangerous. You will have to become a sannyasin.

So that's why I am saying first solve the problem: the problem is that you become a sannyasin!

[She says: Can I wait ?]

That is for you: if you want to remain in confusion, remain! I am not confused! Wait! For what are you going to wait ? What will you do by waiting ? You will think and think, and then you say, 'How to get out of thinking ?' Just take a Jump! Ready ?
It is so simple to get out of the mind!

... Otherwise you remain with your mind; it is perfectly okay. Mm ? remain with your mind and you remain with your confusion. Then you are creating it; don't say that it is a problem. You are clinging to it. You are feeding it, you want it to be there. You are not ready to drop it -- because I suggest a thing which can help you to drop it. That will be the beginning of many more things.

[She still hesitates and asks for groups, which Osho gives her -- and then asks her about sannyas again.]

I am ready right now! Because my whole approach is that it is better to do something without thinking. At least do one thing without thinking; that will be a new beginning. You have never done anything without thinking. In fact you have not done much because if you think, you cannot do; that opportunity passes by.

You can live your whole life thinking and thinking and you will die. You will never do anything because whenever you have to do something, thinking has to be put aside. You follow me?

Thinking has to be pushed aside if you want to do something, because doing needs an immediate response. If somebody comes to kill you, are you going to think? And that's what I am doing! I am ready to

kill you, and you say, 'I will think.' You will not even ask which is the right door! Even from the window you will jump.

Thinking never helps; thinking hinders. So my suggestion is that if you wait for seven days that will be doing your old pattern again.

[She refuses.]

Then you wait, mm? But next time when you come, I will also have to think -- whether to give sannyas to you or not.

Wait. Because next time I will not be so much trusting; it will not be your decison...

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #8
Chapter title: None

8 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708085
ShortTitle: NOBOOK08
Audio: No
Video: No

Deva means divine, upeeksha literally means 'indifference', but in english there is no exact word for it. Indifference feels like something negative; upeeksha is something very positive.

It means a centering of consciousness so that you are not wavered by anything. Success comes, it is okay; failure comes, it is okay. That is called upeeksha. Nothing disturbs you, nothing unhinges you from your centre; nothing is meaningful. One is so silent that nothing creates any stir; that is upeeksha. If life is there, good; if death comes, good. One has a total acceptance; whatsoever comes to pass is good. One has no denial, one never says no. One never rejects, one never resists; that is what upeeksha is.

But the literal meaning is indifference. The whole name will be 'divine indifference' -- and that is going to be your key. You have to work on it; this is your sadhana. So be watchful: whenever you see that something is disturbing you, become cool, calm, become grounded. Immediately escape withinwards... be centred. Yes, the cloud has come; it will go. No cloud is permanent: only the sky remains, the cloudless sky.

Anger arises, remain indifferent. Look at it -- it is there; take note of it, but don't make any judgement. Greed arises; it's okay but don't decide in favour or against. By and by you will see that everything comes and passes by and you remain untouched. And in that untouchedness there is great joy. One has overcome the world; that is what is known as being the conqueror. then one has a self... otherwise people just talk about the self; they don't have any self.
Self means a centre which remains unperturbed, unconditionally unperturbed.

Anand means blissful and islam means surrender -- blissful surrender. Anand is a sanskrit word and islam is an arabic word. The real name of mohammedanism is islam. It means surrender, absolute surrender... and that is going to happen to you some day so prepare for it and get ready for it.

It is a great blessing when it happens but also very frightening. It is both together because on the one hand you disappear, on the other hand god appears. It is a curse from this side and a blessing from that side, because it is death and resurrection....

Anand means blissful, and sufi has many meanings but the most meaningful for you is, 'chosen friend of

god'; that is one of the meanings of the term 'sufi'.

Sufis believe that it is always god who takes the initiative. Even when you become religious, even when you start searching for god, it is he who starts it first. Maybe you are not conscious about it, maybe you have heard him only in your deep sleep, maybe in your dreams he has entered, maybe not even that visible.... He may have stirred something in your deepest core of being; only then do you started searching.

This is a very beautiful understanding. It says only god searches; we respond. We are his echoes; we cannot act on our own; we only reflect. Hence the meaning: chosen friend of god, one who has been chosen by god already.

Before a man chooses god, god has chosen him already, but this is revealed only in the last moment of realisation.When the ego completely disappears it is realised -- that this was not your search: it was god's search for himself through you, via you. You were not more than a mirror: god was looking through the mirror at his own face. But that happens only in the last moment when the ego has completely been dropped. Suddenly one realises that one was nothing but an echo, a reflection. So how can the reflection search for the original? There is no possibility; only the original can search.

That is one of the deepest meanings of the word 'sufi'. There are many meanings but for you that is particularly relevant: you have already been chosen.

I would like you to remember it as much as possible: you have already been chosen, so now behave accordingly and many many things will start happening. You will not need to do much for their happening -- they will be more of the quality of spontaneity; you have simply to be available.

You are a friend already... but don't make it an ego trip otherwise one who has been chosen can be dropped too! Feel grateful but don't feel egoistic about it; feel happy but don't feel egoistic about it. In fact feel absolutely humble... humble in seeing the situation -- that you are not worthy and you have been chosen. If one becomes more and more humble, one comes closer. The more humble one is, the more worthy, and the more worthy one thinks oneself, the less worthy he becomes. This is the inner arithmetic.

Jesus says 'Those who are first in the world will be the last in my kingdom of god, and those who are the last will be the first!' So be poor in spirit....

[Osho tells a woman taking sannyas to feel as if she is being born again I would like to make contact with you in that moment, he says. There are three moments in which to make contact -- birth, love, death; let us start from the beginning.]

Prem Torah.

Prem is a sanskrit word -- it means love, and torah is a hebrew word which means law: law of love... and that is the only law. All other laws are man-created. One law is not man-created -- that is love. That is given, that is god-given.

And torah is a beautiful word. It means exactly what 'tao' means in chinese: the law... what 'dharma' means in india -- the law. It comes from an egyptian root.

There was an ancient goddess in egypt, ta-urt. She was the goddess who maintained order in existence; she was the goddess who maintained order in this immense chaos. The universe is a chaos, but there is an order in it also. From ta-urt the hebrew word 'torah' came, and torah became very very significant to the jews; their scripture is called torah.

The word is really beautiful. We are chaos. Something is needed to function as a centre to hold this chaos otherwise one tends to disintegrate. And people are living disintegrated lives; they are many, not one. Everybody is a crowd, there is not unity inside.

Love gives that unity. Whenever you are in love the chaos disappears; there is order, there is harmony, accord. Whenever you are in love all those fragments fall into one unity -- and that unity is not a dull unity. It is not that the variety disappears, variety remains: just the conflict disappears. That's why I call it a harmony: those different notes remain but they are no more in conflict with each other. They are in tune, it is an orchestra. It is not that it is a single note, because that will be ugly and boring.

One should become an orchestra. One should remain rich with many things, with many experiences, with many directions, dimensions, but all should be rooted in one centre. And I don't see that that centre can be anything else than love: hence I call love the only law.

All other laws are needed because we are missing love. We have to substitute. Those ten commandments are just substitutes; all the great moral teachings are just substitutes. If you have loved, those commandments are not needed. Then love is enough; all those commandments will come

automatically as shadows of love. But if love is not there all those commandments are needed, otherwise man will go mad and the society will go mad.

So become more and more loving. Let love be your prayer, let love be your religion. That's my message in your name. And it is possible; one can hope for it. It is not a hopeless hope! It is almost there, ready as a seed, just waiting for your cooperation and support and nourishment so that it can start growing.

[Osho gives sannyas to an elderly man.]

Close your eyes, and if something starts happening in the body, allow it. If your hands start moving and then start making gestures, mudras, go into them. If your body starts moving backwards, forwards or sideways, allow it. I would like to see you moving with the body, in the body -- not against the body... in cooperation.

Prem means love, nirvan means enlightenment -- enlightenment through love. Effort is not so much needed -- more, loving surrender. And you have done all that you could do....

The very idea of doing creates a kind of struggle, conflict, friction. Yes, there are methods that use friction but they are unnecessarily long methods and unnecessarily torturous. The real thing, whenever it happens, happens through surrender. Even if one follows the path of effort, struggle; ultimately, finally, in the last step, one has to surrender. The devotee surrenders on the first step, the man of love surrenders on the first step, and the man of will surrenders at the last step. But without surrender nothing ever happens so why bother to wait for the last step ? And meanwhile the struggle is long and unnecessary.

If you don't reach the last step you are caught up with a great strong ego; that is a very bad side effect. If one thousand persons start moving on the path of will there is only possibility of one reaching to the very end. And what about those nine hundred and ninety-nine? They will be somewhere on the way, stuck with their egos... and very strong egos! They cannot go back because there is no way to go back. They can only go ahead... and sometimes it takes many lives; that is the path of yoga.

That's why yogis have tried to prolong their life span -- because a hundred years are not enough! There has been much effort down the ages to prolong the life so that one can finish the whole work in one life, otherwise who knows ? If one is caught somewhere in the middle, which is more possible, then again in the next life you will have to start from the middle. You will not be conscious of what you have done in the past life so everything will be disrupted.

The path of love is very simple, and because it is very simple it appeals to very few people. Simple things

don't appeal because they don't give any challenge to the ego. Hard, difficult things appeal: they become challenges.

When everest is there it becomes a challenge; somebody has to conquer it. The difficult attracts the ego; the simple does not attract the ego: the ego is not interested in the simple and the easy.

And this is my message for you -- that the easy is right. Drop the ego and move through the easy. This is the meaning of... prem nirvan, -- that it is going to happen through love. Love means surrender.... Love means no more struggle. Love means god is not far away. He is just in front of you... he just surrounds you within and without. You have just to fall in love with him and things start happening.

I have a feeling, maybe in this life or in your past life, that you have been a struggler. Sometimes it happens that when you struggle and you fail you tend to forget it completely, because to remember it is so frustrating. That's why we forget our past lives; otherwise there is no reason to forget. The memory continues, the same mind continues; only the body changes. There is no discontinuity from one life to another life but we forget about past lives, we become oblivious of them; there is a reason in it.

The reason is the failure, the whole failure of the past life. It is like a wound. If you remember it, it will hurt, it will make this life difficult, so one drops a curtain on it and starts doing the same things again!

It is said that if you don't read history you will repeat it. In the east we have tried many methods to remember the past lives simply for this reason -- because if we remember the past life we will not be committing the same mistakes again. It is very difficult to find a man so foolish as to repeat the same things again and again and again. But we think this is the only life so we are doing everything fresh, we are not repeating anything.

My feeling is that you have been doing many things, and soon you will remember. If you start remembering, just start keeping a diary. And don't reject it -- prima facie don't reject it. Don't just say that

this is fiction or a dream or what is happening to you ? Are you going mad ? Simply write it down; soon things will become very very clear.

As I can see in you, you have been struggling in your past lives. You have followed the path of will. You have tried hard and you failed... hence I want to change your whole style of being. Let it be of love, not of will. Let it be of surrender and trust. We are not enemies to god; there is no need to fight. That is the basic meaning of why god has been called 'father' or even more significantly 'mother': he is not the enemy; we need not struggle. We are his and he is ours, and if the child goes astray it is as much his responsibility as the child's... even more; his responsibility is more.

We are living in a family; this whole existence is our family -- we are not alien or strangers. This is what I mean by love. And there is no need to struggle and fight. There is nobody to fight with. It is all ours just to claim; just for the asking it is ours.

Jesus says, 'Knock and the doors shall be opened unto you' -- just for the knocking! 'Ask and it shall be given' -- just for the asking! 'Seek, and you will find' -- just seek! It is enough to ask like a small child. It is enough for the child to cry and the mother rushes to him. And god is always ready to help. We just have to learn how to cry... how to cry in deep love, in deep trust. Something is going to happen; it is very imminent. Good.

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #9
Chapter title: None

9 August 1977 pm in Chuang Tzu Auditorium

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ShortTitle: NOBOOK09
Audio: No
Video: No

[A sannyas brings her young son to take sannyas and says that she is afraid he may get sick here, so she is reluctant to do groups.]

No, no, he will not get sick; no need to be afraid. He will not get sick, mm? And if you are too much afraid your fear can create something. It is better never to think about the negative, because if you think about the negative you create a situation for it. Even the negative thought creates its own reality. If you think too much that he is going to get ill, then you are constantly giving out a vibration and you ate constantly looking for some illness. If you look long enough you will find one and if you think long enough, you will create one. Thought is a creative force; it is good not to think negatively.

The best thing is not to think at all, the next best thing is to think positively, but negatively, never. There is no problem... there is no problem.

You will not be able to do any groups it seems? So you just enjoy... but drop this idea. He is not going to be ill -- now he is my sannyasin!

[Osho explains the meaning of anand samvedo -- bliss consciousness. Our bliss grows with consciousness and vice versa, they are two aspects of the same energy and one has to work on both ways....]

Somebody once asked me, 'How far away is god from man?' And I said, 'Only a laughter away!' A good laugh and god is not far away; he is within you. A really good laugh and he is laughing in your laughter. In

a good laugh ego disappears. In a good laugh you disappear utterly, you are no more found. There is only laughter... just energy exploding. So become more happy: go to sleep in the night smiling, in the morning get up smiling. Let smile become the climate that surrounds you like a perfume; wear smile like a perfume. Perfumes are not allowed here -- maneesha won't allow them -- but smiles she allows!

And the second thing is to be more aware, more alert. Do whatsoever you are doing but focus your whole being on it. It may be a small thing, cooking or taking a shower, but nothing is small, nothing is trivial, nothing is ordinary, because each moment is so diffused with god and each activity is so tremendously divine. To call anything ordinary is a sacrilege; to call anything profane is a sin. Everything is divine... so do it as if you are doing prayer, and always remain alert. These two wings, alertness and cheerfulness, are enough; nothing else is needed. This is the whole religion that I teach....

[A sannyasin says: I'm having a hard time with money, money energy -- putting monetary values on things or things that I do. I find that I feel very guilty taking money from people. I'm going to the west and this is what I'm going for -- to get money together to come back to the ashram and...]

You would like to stay here permanently ? (she nods) That's very good!

Firstly, there is no need to feel any guilt about money and there is no need to put it as a summum bonum, as the highest goal or value. There is no need to deny all its value either. It has a certain value but only a certain value... and that is not the highest value. If there is a question between choosing love and money, choose love, but that is not always the alternative. Sometimes it is a question of choosing between money and poverty. Then why choose poverty? -- poverty has no value. Sometimes it is a question of choosing between money and illness. Why choose illness? -- choose money.

I am very practical: I don't make categorical statements. Money has neither the ultimate value that a few people -- the money maniacs who go on madly after money -- think it has. They think that if you have money you have everything; if you don't have money you have nothing. This is foolish, this is stupid; this is going to the extreme, nonsense.

Then there are the other, the reverse type of maniacs, who say that money has no value; even to touch it is sin. They are also mad. Money is neither virtue nor sin. It is a utility and a great utility... very useful. The whole civilisation has grown up because of money. It is tremendously useful but usefulness does not mean that one has to sacrifice one's life for it.

It is for life, life is not for it; that much is enough to understand. One needs money because one needs to live, breathe, eat, clothes and shelter oneself. Many things can be purchased by money but only things; you cannot purchase anything more. You cannot purchase god by money and you cannot purchase joy by money, certainly. But money has never promised to give you those things. If you think it can you are a fool!

Firstly people expect that money is going to give them joy, truth, life, and when it is not coming they feel frustrated -- but that is their own fault! When they feel frustrated they become enemies of money; in india there are many enemies of money. Just as there are mad people in america for money, there are mad people against money in india. But they are the same people standing on their heads -- no difference: just their posture is reversed.

In India you will find exactly the same type of people as in America. It is just that these indian people have become very very practised at standing on their heads. They know how to do sirshasan, they know the headstand -- but they are the same people. A few are for money but they are against money. But whether you are for or against, you make money very important in both ways.

Play with money. It is a utility: use it! When you have it use it; when you don't have it, thank god! But don't be worried about it. It has no importance either way but it has utility, certainly.

So go and earn money and come back; that is not a problem. It will help you, and anything that helps one has to feel thankful for. But always use it, these things are to be used! One should not become a servant to money, that's right: one should remain a master. It is your money: you can use it this way, that way. You should not allow yourself to be manipulated by monetary values so that money starts dominating in everything. Then whenever you take any step about anything, money becomes the first consideration; then it is pathological. And there is no need to feel any guilt, because you have a body: you will need food and you will need shelter and the money can provide that. Don't steal, but you can earn money, so do; there is no problem.

So go on the twenty-fifth and come back! Good. Go happily and come back!

[A sannyasin who is leaving wants to know is how to keep Osho with him when he's gone. Meditate regularly every day, Osho says. It is like food -- food for the soul; then after meditating, remember me...
I try to think of you all day, the sannyasin replies.

That I know, says Osho, but when you remember me after meditating then it goes very deep. You can think the whole day but it remains more in the head; sometimes it goes into the heart. But after meditation it certainly goes into the heart. There are a few days when meditation has really happened and you are spaced out. Then your door is open; then I can enter you to your very core. After meditation just feel me -- as if you are sitting in front of me. And love knows no distance, so wherever you are you can be close to me... and then it is my responsibility. You do your work -- I do mine!]

[Osho suggests some groups to a sannyasin, who says he has trouble remembering things and has already forgotten what groups Osho suggested. Osho checks his energy.]

You need not worry about it; it will come back. Sometimes it happens when meditation goes deep that one starts forgetting. Because ordinarily we are too much identified with the memory system, we are almost one with it; we are our memory. That is the ordinary situation. Meditation makes you loose: it loosens you and creates a little dis-identification with the memory system. You start becoming separate from the memory.

So for a few days or a few months you will be in a little hazy world. You hear and then you don't remember; you read and then suddenly you recognise that you have read the whole page and you have not read a single word, you don't remember a single word. This is just a loosening of an old, ancient identity, but a great blessing!

You don't know how to remember without being identified with the memory system, that's the problem; you will come to know by and by. You will have to learn a new secret -- that things can be remembered in fact far more efficiently than otherwise when you are no more identified with the memory.

There is no need for one to be identified with the memory. The memory system is like a bio-computer: it functions on its own. You need not think that you are the memory and then remembrance is easy, no. The mind can go on collecting information -- you can remain aloof, and whenever you need something you can pick it out... but that will take a little longer. Right now you are in the state where mountains are no more mountains and rivers are no more rivers; things are hazy. This is an interval, a transitory state, but very good.

If you look backwards you will feel in difficulty. When I say 'very good' I am looking into the future: I am looking at the new possibility where you will settle sooner or later. You have left the old house and you cannot see the new house towards which you are moving -- but I can. Soon you will arrive at the new house....

It is like changing house: when you change the house everything becomes chaotic. You have to pack everything and then go on the lorry. And you are just on the lorry right now. The old is gone and the new you have not reached. You are just in the middle, sitting on your luggage and everything is packed: soon you will start flowing again.

It happens to everybody so no need to be troubled about it and no need to pay any attention to it. Accept it. As it has come it will go.Within four to six weeks the memory will come. After six weeks remind me again, mm ? There is no need to do anything especially for it. Just do meditations, just enjoy. Enjoy this moment of haziness too because you may not have it again, so why not enjoy it? It is so good not to remember; then there is no trouble, no problem.
Just enjoy being here! It will be gone; nothing to be worried about. Good.

[A participant of the enlightenment intensive group says: In the group, when I was in front of someone who was happy, I felt happy; when I was in front of someone who was sad, I felt sad. I could not feel by myself: I was feeling the reflections in front of me.]

This is a great experience! This is one of the rare experiences, it very rarely happens. It means you functioned like a mirror. Don't take it negatively; it is very positive. It means you disappeared: you didn't interfere at all so whatsoever was there you reflected. It was an experience of no-ego.

But I understand: you thought of it as being dependence. You thought then who are you? Somebody is sad and you are sad; somebody is happy and you are happy. You became worried because the ego became

worried... but it was a great experience of no-ego. If you had accepted it joyfully and gone into it it would have become a breakthrough. Next time it happens don't take it negatively.

This is one of the problems -- that sometimes we can take something negatively that is very very meaningful. We can miss the opportunity because in a negative mood nothing is possible. The door opens, but because of your negativity you can't see it... otherwise it was a rare opportunity.

Sometime again it will happen. When it happens, simply relax and disappear, and it will become a satori.

[The sannyasin says he is doing the Hypnotherapy group next.]

Very good. If it comes in hypnotherapy, simply go to the other shore. Even if you disappear, don't be worried; no need to come back!

Next time it happens, drop all negativity. Don't think of it as dependence; it is not. You -were not there so how can you be dependent. For dependence to be you need to be there. You were not there so there was no independence and there was no dependence: you simply functioned like a mirror. You have missed a great opportunity, but for the first time everybody misses because, how to know ? Next time if you come across it, simply go headlong into it. Good!

[A sannyasin, who works in the ashram bakery says he can't feel any love for Osho, for himself, but he knows love is there. With other people too, he just feels cold.

Osho checks his energy and says that there is a cold layer there but he should go through it and then he will come to real warmth. So far he has been just pretending warmth -- as everyone else does.

But this is a good indication Osho says, that he is going really deeply into his being. Accept it, says Osho -- no fighting with it. This is you right now: accept it totally. Rather than trying to love a woman or me or the world, love this ice block. Your very embrace will melt it. If you can do it a hot spring will come up and then for the first time you will know what love is. And I am happy with you, chuckles Osho. You may not feel love for me but right now I'm feeling much love for you!]

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #10
Chapter title: None

10 August 1977 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

[A new sannyasin agrees to do the groups Osho suggests, but says she would like to travel around india first.]

I think the better course will be that first you be here and then travel...

First groups. Then you will have a better vision to see the country; you will have a better attitude. Otherwise you can go travelling....

Yes, you will see the same things -- nothing much. In fact you will see a very, very poverty-stricken country, starving, and you will feel only miserable, nothing else.

First go a little inwards, explore the inner country first, have something settled there, and then go. India

has marly mysteries, but one needs eyes to see them. Otherwise you will see the buildings, and in the west better buildings exist. You will see the roads, and the west has better roads. Everything you see, the west has it better. And you will simply feel cheated: for what are you going here and there, travelling in crowded trains and suffering a thousand and one things unnecessarily ?

Once you have a meditative eye you will see something which does not exist in the west. Then you have come to this country.... It is disappearing from here too; the west is too overpowering. It is always so: the gross is more powerful than the subtle. If you clash a flower against a rock it is the flower who is going to lose, not the rock. And there is a clash between the spiritual values and the materialist values, and of course the spiritual values are going to suffer -- they are suffering.

The East is no more east -- only fragments here and there. Somewhere you will find a few people who are still eastern and a few places that are still eastern and a few spaces where you can have a contact with the real india... otherwise India is a legend, a myth. it is just a poor reflection of the West. If you go right now you will find a poor reflection of the West, and of course, it is better to see the original than to see the reflection; the reflection is meaningless.

So first attain to a certain vision, a different kind of approach, a different way of looking at reality. And then I will tell you to go; then I will tell you where to go, because just travelling anywhere is of no meaning.

And the tourists go on going to places wherever guides lead them; they will take you to the tourist places.

Mm mm, so just wait. Let me be your guide, and when you are ready I will tell you to go. You will be here for one year so there is no hurry, mm? First be here, get in tune with things here, get ready. Learn the language, the language of the heart, the language of intuition -- little glimpses. Then you will be able to go and I will tell you where to go.

Yes, hidden somewhere still, the undercurrent exists but it is no more apparent, it is no more on the surface. It has gone underground -- it had to go underground. On the surface it will be killed and destroyed. It cannot survive there; it can survive only in hiding.

So I will send you to the places where it is hiding, the real India, and then something will be of meaning, significance, and it will help your transformation....

[A new sannyasin says he would very much like to find love. He feels that he was never loved and he could never love. Even though he is sixty-two years old he would like to know love before he dies.]

That will be possible. Age makes no difference....

If you become open it is always possible. You could not find love because you remained closed. You were hankering for it but you were too proud to say so... and love needs surrender. When you fall in love even with an ordinary woman she becomes a goddess. She has to be revered, only then does love flow. Because we are too proud love doesn't happen. But it is possible, it is always possible.

Just relax here, and this sannyas will be a beginning. Relax amidst my people. They are all loving people -- you cannot find a more loving atmosphere anywhere. And they have no taboos, no inhibitions; they are very, very primal and innocent people. They have not heard about moses and the ten commandments! Just relax! And don't say to anybody that you are sixty-two -- you don't look it! Good.

[A new sannyasin says he is not sure he's going to wear orange and the mala when he's back home... but he felt a strong emotional push to take sannyas.]

If it is emotional, if it is from your heart, then what is the problem ? You can wear orange there. Otherwise from the very beginning you are playing a cunning trick. The mind is divided from the very beginning... and nothing will happen out of it!...

Nothing will happen out of it because you are not a sannyasin at all. If you are already decided in the mind that when you go back home you need not wear orange, you need not wear a mala...
With the 'but' is no sannyas. Sannyas knows no buts and no ifs.

No buts... sannyas knows no buts. It is better not to be a sannyasin. Just be here, enjoy, be free, do meditations, do the groups; there is no need to be a sannyasin. Because it is not only a question of you -- I am taking a great responsibility with you, and if you are not totally in it then don't waste my time.

You are not losing anything in it and I am taking a great responsibility. I am becoming responsible for you by giving you sannyas. Now I will be at stake with you: now your growth will be my problem and your

need will be my need, and whenever you need me I have to rush to you.
But if you are from the very beginning in a deceptive mood, divided....

[The new sannyasin says: I think I am divided.]

Then drop it! There is no problem -- just give it back... Yes, it is perfectly good. You give it back.

[The now ex-sannyasin gives the mala back.]

No, you are not ready -- and nothing is wrong....

Just be here, enjoy here, and everything is available to you.... But sannyas has to be a commitment. The day you become a sannyasin, you have to make a commitment -- that this is the way: now you are going to listen to me and whatsoever I say, even if it looks insane, you have to follow.

There is nothing special in the orange colour. It is just an indication that you are ready to become mad for me, that's all...

You are ready to become mad for me, you are ready to be called crazy by other people. That much you are ready to take for my love, that's all. Otherwise nothing. Just wait, mm? If you feel that you can remain a sannyasin there, only then. It is good... and don't feel any problem with it. It is not wrong; it is better you have given it back right now.

[A sannyasin says: I've been meditating on my stupidity and lack of common sense but I've been enjoying it!]

Enjoy it! There is nothing else to do. If you enjoy it it will start disappearing. There is nothing like humour about oneself. It certainly transforms -- humour about oneself. If you can laugh about your own stupidities you start growing; you start becoming wiser.

The really stupid person is one who tries to hide his stupidity, tries to protect, rationalise, defend, fight for it; that is the really stupid person. The wise person is one who knows his stupidity, does not protect it, leaves it open in the light for everybody to see. And not only that: when others laugh, he joins with them! How long can this stupidity remain? It cannot remain: it is on the way to die. When you don't pretend it cannot remain; your cooperation is a must.

This is very good, Pankaja. Just watch and enjoy. The mind is a monkey, and if you watch it is really beautiful. It is a free show, and there has never been such a beautiful story written. Nobody can do that kind of stupid thing that the mind goes on doing. And if you simply watch, it is a great psychodrama. And just watching, watching, one day suddenly the monkey has disappeared... and [you are] left alone. When the monkey has disappeared, the world disappears!

[A visitor says: I used to follow guru Maharajji and I made a promise, I made a vow that I would follow him for the rest of my life. That promise still means something to me but I'd like to try your meditation.]

That vow will be standing as a barrier because with me either you are with me or not with me. You can try but it will be just so-so... it will not really be of much significance.

If you are feeling good with your vow and if you are growing, then there is no need to try. If you are feeling frustrated there, then one has to reconsider things, one has to have courage to reconsider things.

In fact the past binding, cannot be ultimately binding. If you find one day that you are not growing in a certain commitment -- give it all that you can give but if you find that you are not growing, that something is missing, that you don't fit or it does not fit with you -- then one has to be courageous enough to come out of it.

Life is more valuable than your goal. And what does vow mean. It means that in a certain moment you felt that you were going to be this way for your whole life, but that is the feeling of a certain moment. It was true in that moment but who knows about the next moment?

It is just like falling in love with a woman: you say that you will be with her for your whole life or even if you have another life, you would like to have her as your beloved again. And these are not false words, you are not pretending: you are true, you are authentically so. This is your feeling.

Mm? Just now one man took sannyas but that was not authentic. He was taking sannyas and thinking to

drop it; it is meaningless. And I don't say that sannyas cannot be dropped, I don't say that, but you should not carry that idea in the mind right now otherwise what is the point of taking it?

When you are taking it you will be totally in it and feeling that you are going to be with it for your whole life, but I don't say that one day a situation cannot arise where you feel that you are no more growing. Then it has to be dropped! And there is no breach, no betrayal; it simply shows that in that moment you go very very emotionally into it. But you have not grown and now you are feeling like a prisoner: if you remain with it your growth suffers; if you get out of it, you feel guilty. But some decision has to be taken.

One day love happens, another day it disappears; what to do ? What is one supposed to do ? And of course you will remember your promises that you had given to the woman but what can you do now ? You were as helpless that time when you were in love as you are now to get out of it. You have to get out of it otherwise it will be an ugly relationship: you will carry on without love. You will go on pretending that you love this woman because in the past you have promised.

Just the other day I was reading a beautiful story. A jew was very ill. He was a very rich jew but he had never contributed, never donated a single pai. He was really on the death bed, and the doctors told him that he could survive for three more days at the most. They said, 'If you want to do something, do it; we cannot help you. Medicine has failed'.

So just out of desperation the man called the rabbi and told him 'If you pray for me and if I survive, I am going to give you fifty thousand dollars for the new synagogue that you are going to build.'

The rabbi prayed continuously day and night for the three days. Fifty thousand dollars! -- and this man has not even given a single pai to anybody ever! The man survived. One month passed and the rabbi tried diplomatically many times to remind him about those fifty thousand dollars, but he would not even listen! He would not even talk about it; he would avoid the subject.

Finally the rabbi was at a loss what to do. One day he said frankly, 'Have you completely forgotten?! What about those fifty thousand dollars that you promised for the new synagogue? Now you are okay. The miracle happened -- I prayed three days, day in, day out. I didn't sleep.'

The old jew said, 'What fifty thousand dollars? What are you talking about? Did I promise you? That simply shows how ill I was, that's all. That simply shows how ill I was!'

There are moments when one is so ill that one can say 'Fifty thousand dollars!'. There are moments when one gets too emotionally involved in a certain thing, and one can get into it. I am not saying that it is wrong to get into things: that's how one lives life!

But this is meaningless. If you are being fulfilled I am the last person to take you out of it. Simply go into it, escape from here; these people may disturb you, you may get into some new thing. Just escape from here! If you are feeling fulfilled, if you are feeling you are growing, go and grow with all my blessings. But if you are feeling that nothing has happened and you have been just a victim, then get out of it! No past can be binding. Have the courage to get out of it. You have become wiser...

When did you promise? How many years ago?

[He answers: Must be four or five years ago.]

Four or five years? That means you must have become a little wiser, more understanding, more alert. Just think of it in this way: if you meet your so-called guru maharajji for the first time today, are you going to take the vow? Just think of it that way. If you think that still you will take the vow, then it's okay; then the vow is still valid. But if you think that if you meet him now you are not going to be caught in it, then the vow is invalid. You follow me?

It is simple, very simple -- and always let it be a criterion even with me: if you become a sannyasin and after five years you feel that now if you meet me you will not become a sannyasin, then drop it immediately! It is finished! Never carry anything that you have outgrown, but if you feel that yes, you would still like to become a sannyasin, it is still alive. Then something is still possible, it is potential. Then go into it, go with it. Think about it ....

But if you really want to get into things here your vow will become a barrier. And I am not saying, not even hinting, that you break it. I am simply saying: you have to be very alert about what you are doing to your being. A vow cannot be binding; it cannot become an imprisonment for you -- your freedom remains intact. It was out of your freedom that you took the vow. You are still free: you can take it back.

If you feel that you can grow here, that you would like to go into things here, then drop that. Yes, you will feel a little disturbed -- that too is childish; that too is a kind of guilt that society creates in people.

The past is no more! Live in the present and don't think too much of the past because nothing is more valuable than freedom. Meditate over it. Mm? after three days write a letter to me. Good... good!

[Osho mentioned this sannyasin in a later discourse: Now he thinks he is being very religious because he goes on clinging to his promise. It is not religion -- it is ego. Now he cannot accept the idea of dropping his promise because that hurts the ego. You are such a man of your word: once you have given your word you have to follow it! But this seems stupid!

That's what I wanted to say to the young man who said he has promised to guru Maharajji. Why are you here? -- there is no need. If you are really growing there, there is no need to be here. The very fact that you are here shows that you are searching. And now if you remain hooked with your so-called guru Maharajji, then there is no possibility; I cannot be of any help because you will not be able to take any help. Your heart will not be open, you will not become part of me... you will not come close.]

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #11
Chapter title: None

11 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708115
ShortTitle: NOBOOK11
Audio: No
Video: No

Prem Rahim. Prem means love, rahim means compassion. Love for those whom you can love.... And I don't demand the impossible: I don't say to love all because theat will not be possible. Love is something you cannot manage. Sometimes it clicks and you feel love arising for a person; sometimes it doesn't click. So love for those you can love and for the remaining, compassion....

If you cannot love a person, at least you can be compassionate. That's possible, that is not demanding the impossible. and if you can be compassionate towards a person, sooner or later love will arise. Compassion creates the situation. If you love a person, compassion arises automatically; if you are compassionate towards a person love will arise one day. So it is only a question of from where to begin.

With a certain person you feel in tune, suddenly things fit together. You see the face of the person and you are in love -- not that you have thought about it, calculated it. There has been no calculation, no thought... just the vibe. The person just passes by and you know somehow deep down in your heart that you love this person. The love has happened; it happens like a sudden lightning. It is not in the head, it happens in the heart. That's why the head goes on saying that love is blind, because the head has nothing to do with it. The head thinks, 'Only I have eyes.'

So I don't say to love all. When Jesus says, 'Love your enemies', he is demanding the impossible, the super-human; it is too much to ask. People don't love even their friends. What to say about friends? People don't love even their lovers. What to say about lovers? People don't even love themselves. Jesus says, 'Love your enemy as you love yourself,' but people don't love *themselves*! It is a perfect maxim but will not be practical.

I say love your friends and be compassionate to your enemies, and if you are compassionate, enmity will disappear. How can enmity exist in compassion? And when enmity disappears and compassion has arisen, love will be coming some day; suddenly one day it will be there! So if it happens, good. If it doesn't happen, you can create the way for it: compassion is the way for it.

Compassion simply means you are a human being and other human beings are just like you -- with all

the limitations that you have, with all the imperfections that you have, with all the stupidities that you have; they are just like you.

Compassion means you understand yourself; don't be to hard with people. When a person understands himself his hardness starts disappearing. If somebody is angry and you demand that he not be angry, you say that to be angry is bad, that simply shows that you have not understood your own anger yet. If somebody is full of sexuality and you are hard on him, you cannot forgive him, that simply shows that you have repressed your sexuality; you have not understood it. If you have really understood your sexuality you will be able to accept everybody's sexuality . . . even those forms which are thought to be perverted. If you have understood your sexuality you will see that those perversions are also human. They exist in your dreams too; they have a certain grip on your unconscious also.

If somebody is too much against homosexuality that simply shows that somewhere deep down he is afraid of being a homosexual, otherwise there is no need to be against it. He will have compassion, he will understand. And somebody who has really gone beyond sex will have immense compassion... even for abnormalities, perversions, because they too are human, they happen. Man is helpless and when they happen, they happen; you cannot just condemn them outright.

This condemnatory attitude has done much wrong to humanity. It has created the saints and the sinners: the condemnors have become saints and the condemned have become sinners. In reality, one who condemns is the greatest sinner. A saint cannot be a condemnator. He will understand, he will forgive, he will have compassion. He will weep with you, he will cry with you, because he will know you; he has known himself. Because he has gone beyond, his understanding is more total He has the vantage point from where he can see the whole human being.

So love those for whom love happens spontaneously, and be compassionate to those for whom love is not happening....

I was talking about the sufi allegory of Majnu and Laila this morning... It is a sufi story. The seeker is Majnu the lover and Laila is god, the beloved. So Laila is the name for god. Literally it means the night; that too is very significant. God is more like the night than like the day, although many people have been thinking of god as light, as day.

In fact the word 'day' comes from the same root as divine, but sufis say god is more like the night because god is a rest, the ultimate rest. God is not action, god is absolute inactivity, passivity. It is silence, not sound: everything goes into deep sleep, into utter rest.

And the night is more infinite than the day. The light always has a boundary, the darkness has no boundaries; it is infinite. The light is temporary, the darkness is eternal; it has always been. To exist the light needs some support, it depends on something. You have to fill the oil in the lamp: when the oil is finished, the light is gone. And so is the case even with the sun. Scientists say sooner or later the fuel will be finished and the sun will be gone. One day the sun will become dark, a dark hole.

Light is limited in time, darkness is timelessness. So literally the word laila means night, and I would like you to get more and more in tune with the night....

Anand means blissful, and laila means night -- blissful night. So get more and more in tune with darkness: whenever you have the opportunity put the lights off, be with darkness. Enjoy it, cherish it, sing it, celebrate it, dance with it. Let night be your meditation... and that is going to lead you very very deep.

[To a new sannyasin, Osho says: You have belonged to me for many lives. This is not the first meeting!]

Nija means self, ananda means bliss. The self is bliss. There is no need to look for it outside, and those who look for it outside, look in vain. Their whole life becomes just a long series of frustrations, because that which we are seeking is hidden inside our own being; that treasure is not somewhere else.

That's what Jesus means when he goes on saying again and again, 'The kingdom of god is within you.' Nijananda means the kingdom of god is within you. There is no need to go anywhere, there is no need to seek anywhere. All that is needed has been provided for already, all that is needed has been already given; it is a gift from god. The day he sends anybody into the world he provides for the whole journey; nothing is lacking.

But we don't open our inner chest, we don't look there. We start running outside with speed from here and there, and the more we run, the more we miss. The more we miss, the faster we go, because we think

time is short and time is slipping out and we have not arrived yet. Are we going to make it or not?... More tension and more anxiety, and naturally one thinks only one thing -- that maybe your speed is not enough so increase it. That has been the way of the worldly: to go on increasing the speed. But it is not a question of speed: it is a question of direction.

One has to be absolutely certain where the treasure is. If it is inside then going outside with all the speed is meaningless. In fact, the more speed you have, the farther away you will be moving from the treasure and it may become very very difficult to come back.

So let this be the declaration from this moment -- that there is nowhere to go, no need to seek. One has just to close one's eyes and dive within....

The word 'nija' has many meanings: one is self, another is individual.When a person is just his own self, when a person has an individuality -- when a person lives his way, in his own way, lives his life in his own way, when a person doesn't try to fit with any mould, with any pattern provided by others, when a person has freedom -- then he has individuality. And God loves individuals. God does not love the mass-product at all; he has no joy from people who are carbon copies of others. He wants the original and he has given everybody an original face. He never repeats, he never creates two individuals alike... not even two pebbles alike, not even two leaves alike.

Unique is his love, so those who want to be loved by god should become unique. There is no other prayer: just be unique and your prayer is heard. Just be unique and you need not go to god, god comes to you. By being unique, one earns, one becomes worthy; that too is the meaning of 'nija'.

Sanskrit words are very liquid words: they have many meanings, meaning within meaning. It is a very poetic language, very fluid, flowing. Only when you are an individual are you blissful. The misery is always because we have not been able to assert our being.We have sold it for small things: respectability, ego, prestige, power, money, or security, comfort, convenience. For small things, for trivia, we have sold our individuality -- and once individuality is gone, the soul is gone; then man is a mechanism.

My whole approach is individualistic. And my message to my sannyasins is: be unique, be individuals. Live your life the way you feel to live it... be rebels! There is no need to be too ready to fit into any mould. If you choose and if it is your joy it is perfectly good, otherwise there is no need... For no other reason, for no other motive should one fit into anything. If one feels this is the thing that one would like to be, then it's okay. Then it is no more a slavery; it is freedom.

If you choose even hell out of freedom, you will be happy there, and if you are forced into heaven without your choice, without your will, then you will be unhappy there. So hell and heaven are not places; they are certain spaces within. When one accepts something, welcomes something of one's own accord, heaven arises. One may remain a beggar, but if one has chosen that, then there is joy. One may become a millionaire and if one has not chosen it of one's own accord, has been pulled, forced, manipulated, pushed... the parents, the wife, the children; the society, the priests, the politicians -- a thousand and one manipulators are there... if one has been pulled like a puppet, one can have all the riches the world can give and one will be unhappy, one will be in hell.

So from this moment assert your uniqueness, your individuality, your bliss. Nothing is lacking, all is already there. Good!

[A sannyasin says that he gets very depressed and withdrawn sometimes.]

I don't feel that those are depressions; I think you have a wrong interpretation of your states. That's just a need for meditation -- just a need to be alone, left alone, within yourself. You are a very introverted person and you are trying too much to be extrovert; that creates the trouble. Those are not depressions at all. You have a great need to be with yourself sometimes, just to be alone within yourself. If you don't fulfill that need you will feel depression. You will be hungry for it but you pull yourself out of it -- and it is a basic need for you.

It is just as if an extroverted person is told to sit in the room and do zazen. He will feel very depressed. He will feel he is almost going mad. He will say 'What is happening? I want to relate and go to the club and to the restaurant and talk to people, and to the movie and this and that. A thousand and one things have to be done; what am I doing here just sitting silently? How can one sit silently?'

He needs activity; he wants to relate, he wants to move. He will be very much in difficulty: he will have to keep himself repressed, only then can he be there. Exactly the same happens to an introverted person if he is continuously trying to relate and talk and see people and do things....

You are not an extrovert. Once you understand who you are then things become easier. So it is good: when you can relate, good, but don't force. It is perfectly okay if you don't want to look at people, it is perfectly okay. That's what this commune is for: we have to allow everybody his being. It is perfectly okay... tell [your girlfriend] also.

And enjoy it. Nothing is wrong in it. What is wrong in being with oneself? What is wrong in being with closed eyes ? All the great meditators come from such people; you can become a great meditator!

Your interpretation is wrong -- drop it. Start enjoying it, and after one month tell me again, mm? Good!

[A sannyasin says that two days ago he had said something to Osho and later felt uncomfortable about it. He feels there is something unconscious hanging around him.]

Then there is no need; forget about it!...

There is no need -- you can say anything to me and you can change it! No need to be worried about it. In the first place I always forget what you say so you can change! I keep no accounts, no notes -- nothing! And whatsoever you say I will believe that that is what you must have told me before. Don't be worried about it, mm?

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #12
Chapter title: None

12 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708125
ShortTitle: NOBOOK12
Audio: No
Video: No

[A sannyasin couple are leaving for the West. The man explains they have to travel on separate days because the wife had come to poona after him.]

Mm mm, separately?...

That's very good... that's very good! We come separately and we go separately, and all our meetings are just on the way, mm? One should remember it -- that we are strangers -- and one should never take the other for granted; that destroys all love. She is a stranger to you as you are a stranger to her. You have come separately and you will be going separately and you are growing separately.

Aloneness is utter; there is no way to be together with anybody. Even when we are together, we are alone. The deepest core of our being remains private, we cannot share it. Even if we want to, we cannot; it is simply not possible. We can overlap each other's boundaries but the centres still remain separate. We can penetrate each other's bodies and minds but our souls remain absolutely untouched.

And if this is remembered many ugly phenomena can be avoided. One of them is taking the other for granted. We start doing that: it happens unconsciously. If you are living with a woman or a man for a few days, by and by you start taking the other for granted. You think you know the other, and the moment you think you know, love is hindered; a great obstacle has arisen. Knowledge is very very antagonistic to love, so remain strangers and remember perfectly well -- never for a single moment forget it -- that you are alone.

In love we don't come together, in love only two lonelinesses come close. And it is beautiful that you remain alone: the other cannot really possess you and you cannot possess the other. You cannot become property and you cannot make the other property; the other's freedom remains intact. We may not remember

it, we may tend to forget it, but that is dangerous. One should remember it, one should never forget it. Love together but with the full awareness that you are alone, and then there will be great compassion for the other... because the other is also alone.

The other is also groping in the dark as you are; the other is also searching and seeking as you are, and nobody is perfect. Then you don't expect and you don't have any ideals that the other should fulfill. Then you are always careful about the other's aloneness: you don't try to occupy the other's aloneness. You remain careful when the other wants to be alone: you leave the other alone because you know the sacredness of aloneness.

Otherwise lovers start interfering, lovers start trespassing. (to the husband) And if she wants to be alone, you will feel hurt; that is not love. If you want to be alone she feels hurt; that is not love. If you want to be alone, if she loves you, when you become aware that you want to be alone, even before that, she will become aware that you want to be alone and she will leave you.

One has to respect the other's aloneness, because that is the other's soul. And when lovers respect each other's aloneness, love starts becoming spiritual; it is no more physical. The physical dimension may be there but now it is no more only that: something deeper, something greater, something higher starts descending.

So good -- that's true: you come alone, you go alone.

[The wife asks what to do in the West... she loves making things: spinning and weaving.]

That's very good, mm? Spinning is very good, weaving is very good. Make it meditative.

That's very good -- to do anything that is creative is very good and very helpful to growth.

We come closer to the creator when we become creators. If you create something you are close to god -- whatsoever it is: a poetry, a poem, a chair. If you create something, in those moments of creating it you are very close to god. In fact when you are completely lost in your work you are not there -- only god is there, because only god creates; how can man create?

That's why in India particularly in the ancient days... We don't know who has written the vedas. We don't know who has written the Upanishads: it is one of the most beautiful scriptures of the world but we don't know who has written it because the writers have not left even their names and signatures. The idea was that they were not -- only god had been speaking through them, so who were they to sign it for god? They were nobody: they effaced themselves completely.

Thousands of poets must have composed the Vedas, it is not one man's work, but nobody has left his name just because of this understanding -- that whenever something is really created it is god who creates.

When you create something then it is at the most a production, not a creation; you become a producer. You can become a producer but you cannot become a creator... and to become a creator is totally different to being a producer. A producer functions through the ego and the creator functions through no-ego.

Continue to do your things and get deeper into them, and next time you come you will be able to move more deeply here, mm? Continue to meditate! Keep this with you (Osho passes them both boxes and touches their heads).

[A sannyasin who is leaving to do a year's army service says: When I was doing the 'Who am I?' I had some very nice moments. Maybe I should do it more deeply or should I just do it spontaneously when I remember?]

Try to do it, and when it happens spontaneously then go into it also, but make it a point to devote at least one hour every day to it. Both things are to be done: for one hour make it a regular practice to do it, whether you feel like or not, and then if sometimes you feel like doing it for other than that one hour, you can.

And this has to be understood -- that real meditations always happen spontaneously, but those spontaneous moments come only if you practise, otherwise they don't come. In practising you will not find those great moments coming, so don't be worried about that; don't think that nothing is happening. In those moments when you are practising nothing may happen; nothing to be worried about. But it will create in you a kind of energy that will explode sometimes spontaneously, and then something will happen: something really deep will happen.

If you think that now there is no need for this practise -- you can wait for the spontaneous moment, those spontaneous moments will not come or they will come less and less and by and by they will disappear.

So continue both, mm?

... Finish the army, mm? and convert a few army people! I send my people everywhere to convert! And that one year will be very good to meditate... and help others to meditate. Good... good!

[A new sannyasin says: I surrender!]

I know; you have said it without saying it. When the surrender is there, it is there; it is immediately communicated. When it is not there, you can say, but just by saying it doesn't show the reality. When it is there it vibrates. It is the deepest kind of love: every gesture, every move, says it. It is good to express it in language but language remains a secondary expression when it is there. When it is not there then language is the only expression, and language is a great method of falsifying.

People have become falsified so much that if you say to them that you love them, only then will they understand; they understand only language. If you don't say you love them, you can go on loving for years and they will not understand. And even if you don't love and you say you love them, they will think you love. They will not look into your eyes, they will not look into your face and they will not look into your being. That is almost non-existential for people.

People live in language, so whatsoever is said is believed. Whatsoever people read they believe. A printed word creates great belief in them. So there are people like dale carnegie who suggest that even if you don't love your wife, go on repeating again and again that you love her and she will believe it. Dale carnegie is one of the prophets in america; the sale of his books is only second to that of the bible. This shows how people have become completely lost to reality, as if there is only one reality -- the word. You have said it without saying it. It is there!

[Deva Smrati -- divine remembrance. Whenever you have time, Osho is saying, just remember -- remember the beauty of the whole, the celebration that goes on continuously. When you see the sun, see the light of god; that will become a remembrance. When you see the moon, see god. When you are with people, don't just see their surfaces, look into their depth. Look into their eyes and you will find god. Soon you will find god everywhere, throbbing, breathing, living... all that lives is god. Then slowly, slowly, one becomes so attuned that there is no need to even remember; one simply knows it is so. This is what sufis call zikr. That is their only method -- to continuously remember god.]

Once it happened that a sufi went to a western country. It was his first day in the hotel. He asked for water and then thanked god and tears started flowing from his eyes. He drank the water and thanked again.

A few people who were just sitting around the table started ridiculing him about what he was doing. They started laughing at him, and laughingly they asked, 'Is it done by everybody in your country?' The sufi said, 'Except for the pigs, everybody does it.'

A real man is constantly remembering god. In fact a man is different from animals only because he remembers god and animals cannot. The answer of the sufi is perfectly true -- except for the pigs! So start remembering...

[An sannyasin says she has pains in her right leg when doing dynamic and kundalini meditations. Osho checks her energy.]

Don't do them. You have a little too much difference between both sides so anything very vigorous will not fit you. Nobody's sides are ever both the same, nobody's are the same, but yours are very distant. So whenever these two sides are very far away from each other, anything vigorous can make the distance even more, and that can create trouble. That can give pain and you can start losing energy from the side.

Stop all vigorous methods. You can do sufi dancing; that will be perfectly okay. You can do chanting, you can join the music group -- just soft things. And then too you have to do them very softly. Even if the others are doing them vigorously, you go very softly -- you have to remember that. And everything will settle, nothing to be worried about, but be very soft....

Do the sufi dancing and chanting for at least two months and then the camps are there -- you can do the nadabrahma. After two months you ask me again, mm ?

Right now it is not good to say anything. Right now your energies are really disturbed; let them first settle.. But they will settle: within four to eight weeks they will settle. After two months we will decide what

to do, mm?

And you have to be very careful about it, otherwise sometimes it can start having harmful affects, it can almost give you a kind of paralysis. But it will settle; nothing to be worried about. Good!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #13
Chapter title: None

13 August 1977 pm in Chuang Tzu Auditorium

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ShortTitle: NOBOOK13	
Audio:	No
Video:	No

[Deva Marifa -- the divine way of knowing. It's a sufi term. Osho explains that God can be known in two ways, either through intelligence or through feeling... the way through intelligence is marifa...]

You have to become more and more alert, more and more mindful: watch life, watch yourself. Try to come out of the sleep everybody is in; that slumber has to be broken. Once small windows start opening in the dark night of the soul one starts having contact with the divine. Your way will go through intellect -- but by intellect I don't mean become an intellectual. Become intelligent but not an intellectual... and these are two totally different things.

Become a knower but not a knowledgeable person. Don't accumulate knowledge -- rather, on the contrary, clean your eyes so you can know better. A clarity is needed, not an accumulation. By accumulating knowledge a person becomes knowledgeable, he has much information, but the more information he has, the more dust gathers in his eyes and he has less and less transparency; he can see less and less. this is the dilemma: the knowledgeable person becomes blind; he can't see anything other than his knowledge. His knowledge is so close to him that the whole reality disappears; only his knowledge remains. That is not the meaning of 'marifa'.

The meaning is: drop all knowledge, drop all information, so your eyes become absolutely clear and transparent, so you can see through and through. And then god is everywhere. Once the curtain is removed, nothing else is there except god.

That's what the sufis means when they say 'There is no god but god!'

[Osho gives a special meditation for a young boy who has just taken sannyas.]

And remember it: you have to become a song, and not an ordinary song but a divine song.

An ordinary song is that which we manage to sing -- by effort. A divine song is that which we only allow to happen, it does not happen through any effort. You are simply sitting silently and you allow god to speak through you. And you will be surprised that sometimes sounds just come which you are not producing, and sometimes a song, sometimes a dance starts.

... You can practise it: whenever you are sitting silently, at least every day for one hour, allow god to say something through you. Sometimes it will be just gibberish -- something will start coming, anything; it may not have any meaning. Sometimes it may have great significance, it may have great meaning. Do it for at least three weeks and then you tell me how you are feeling.

You will feel so joyous, so jubilant, almost weightless, once it starts happening. Great energy is released

and great freedom...

[A sannyasin says that she is feeling very restless and wonders which meditations are best for her.... She likes the humming most. Osho checks her energy.]

Continue humming, but do it with great gusto, with great enthusiasm, almost passionately, then it will bring results for you. Be very passionate, as if you are making love; then it will bring very orgasmic joy.

Through humming you can attain very very deep orgasms and they will spread all over your body, but you have to go really passionately, so-so lukewarm, won't do. You may feel good but that won't do. Go intensely in it.

[A visitor asks about: ... my big ego, which I'm very attached to... which I even like!]

So nothing to be worried about: enjoy it! Enjoy it! If you like it, then there is no problem. The problem arises only when you don't like it and it is there; if you like it, there is no problem. If you like it and you are enjoying it, then go headlong into it. Some day it may create trouble but only when it does will the problem be there; then we can settle the problem.

Right now you need not worry, mm? This is very good!

Enjoy your ego -- it is a beautiful game, mm? And pump it! When it becomes too big, it bursts!

[A sannyasin says some strange things have been happening to him: he starts shaking and crying and seeing a face in his mind.]

Don't stop it. If you feel it is awkward to allow it with people you can just do it alone. Just sit silently in the room, fall into that space and start looking for the face. Help the face to come, invite it... and when it comes and if you feel like screaming, scream.

That face is not something outside you; it is something projected by your unconscious mind. Something wants to get out of you, something wants to be released... and it is good. Once it is released you will feel very very light, weightless -- a burden will be removed; that's why you feel like screaming.

So don't be worried about what it is, about whose face it is. That's not the point right now, because if you start thinking too much about it you will start repressing it. And the unconscious can function only when the conscious is not interfering, so don't make any rational analysis about it; don't be analytical. Simply allow it, let it be there like a dream, like a vision, and whatsoever. happens, you have to go into that energy. If the body shakes and you tremble....

It happens many times when you are with a woman and energies are really meeting and mingling into each other and there is a contact which is not only of the body but more of your vital being, more of your vitality, more of your energy field. When two energy fields, man and woman, are m deep tuning, the unconscious starts functioning in a very new way.

Ordinarily it functions only in the night when you are fast asleep, because the conscious mind goes to sleep, the unconscious can function. The repression is no more there, the guard is no more there. The same can happen sometimes while you are with a woman. The woman is the opposite polarity.

When two energy fields, male, female, meet, a circle is created and the energy starts moving in a circle: you are more whole. You disappear, the woman disappears: there is only one energy field functioning. It is as relaxing, sometimes even more than deep sleep. And once that deep-sleep relaxation happens, the unconscious starts releasing its burden. You are perfectly awake, and when the unconscious releases its burden you will be seeing dreams with fully alert eyes, open eyes and they will look almost as if they are objective, there.

That's what has happened. And be mindful now: whenever you are lying with a woman, relax and wait; many more things will be surfacing from the unconscious. In fact, a love relationship between a man and a woman can be of tremendous transforming... It can become almost an alchemy, it can change your whole being.

This has been very good, so allow it. Just sit silently every day for half an hour at least and wait for it... and it will come. It is within you, it is not coming from anywhere else! It is not somebody else trying to frighten you or anything, mm? -- it is your own projection. And once you have screamed to full, cried, or done whatsoever the unconscious wants you to do, it will be gone, and then you will feel that something like

a rock from your stomach has suddenly disappeared. You will have a better flow of energy, and next time, something else will come.

So whenever you are with a woman, make those moments of great possibilities -- they are! You have suddenly stumbled upon a tantra method. Go into it, mm? Good!

[A sannyasin woman says:... I want to make love with you. Osho says: Mm! you are making! All my sannyasins are making love with me!]

[A sannyasin who is a yoga teacher says: I've read and heard a lot about tantra and it seems really opposite to yoga. I wonder if it's possible to make a combination of the two.]

Yes, a combination is possible. They are opposites like man and woman, but as man and woman can meet, tantra and yoga can also meet.

And out of the meeting of man and woman, life is created. Always when two opposites meet, a greater life is created. There is no problem in it: they are opposite, but opposites can meet. In fact only opposites can meet because opposites have an attraction towards each other. When tantra and yoga meet it will not be a homosexual love affair; it will be heterosexual!

Perfectly right... try it! I would like all kinds of syntheses to happen around here. And whenever two very very opposite methods are brought together, something new arises out of the crossbreeding, something very valuable. Sometimes the child is more valuable than both the parents together.

So try! Nothing to be worried about. Go on understanding tantra and go on practising yoga, mm? And next time when you come, try a few things here.

And introduce my methods there -- meditations and tantra; you introduce everything, mm?

[A visitor who was involved in the Gurdjieff work for the past eight years says she is confused because she cannot give it up.]

There is no need to give up anything... there is no need! Whatsoever you are doing in Gurdjieff work you have to continue. You need not drop it because it is perfectly good work. I will help you to go into it deeper. There is no need to drop; that is just a wrong idea in your mind.

My work is not at all different from Gurdjieff's work, so you can have both together. There is no need to choose; it is not either/or. There is no problem; you are unnecessarily creating a problem in your mind. If something is wrong, then I say drop it; if something is perfectly right, why? why should one drop it?

Use it: you have worked for seven, eight years in it. All that energy has not to be wasted; it can be used! You can go further ahead. No problem in it.

[The visitor says she is training to be a child psychotherapist... but doesn't like the intellectualisation in it.

Osho says that the head is useful in its own place; one need not be against it. The heart can remain the master and the head is a perfect servant; you cannot find a better servant. There is no need to be antagonistic; just remain aloof and alert that you are not the head, that's all....]

And next time when you come stay a little longer so you can learn many ways of how to use the mind; nothing is a problem. And continue your work -- the Gurdjieff work you continue with all my blessings. Good, mm?

[Osho spoke about this visitor in a morning discourse:]

And another person has written to me that she has been following George Gurdjieff for a few years. Now, guru Maharajji is a false master -- utterly stupid to follow him -- but Gurdjieff was a real master, a sat guru, a sufi. If you are following Gurdjieff, perfectly good, but Gurdjieff is no more. Even if Gurdjieff is no more, a real master dead is more potent than an unreal master alive, but remember that if you can find a real master alive you will not be going against Gurdjieff. No two real masters are enemies -- cannot be. If you have really followed Gurdjieff for eight years, as the seeker has written to me, if you have really followed him, then he has brought you here. Now, in the name of Gurdjieff if you want to create a barrier between me

and you, it is for you to choose but it will be your responsibility. Don't blame Gurdjieff; he has brought you here. He has already done too much for you...

If you have been following a real master and the master is no more, then it is the responsibility of the master to send you to another real master so that your growth can continue. Now don't be obsessed by the past. Gurdjieff is no more -- I am. Soon I will also not be here. And remember... my disciples especially I would like to remind: when I am gone, if you really love me I will direct you to people who will still be alive, so don't be afraid of that.

If I send you to Tibet or if I send you to china or send you to Japan or to Iran, go. Don't say that because you belong to me you cannot belong to another real master. Just look into the eyes and you will find my eyes again. The body will not be the same but the eyes will be the same. If your journey is not complete with me while I am still here, something is still to be done, to be completed, don't be afraid. By dropping me you will not be betraying me; in fact by not dropping me and not following the real alive master you will be betraying me. Keep it in mind....

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #14
Chapter title: None

14 August 1977 pm in Chuang Tzu Auditorium

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Anand means bliss and sujan means awareness. This has to be remembered -- that awareness is good only when it is suffused with blissfulness. If it is dry it will enhance the ego; if it is dry, with no joy in it, it will not lead you towards the divine; it will make you more and more self-centred.

So awareness has two possibilities. One is: it can make you a very very crystallised egoist or it can lead you to a point where ego completely disappears. That's why you will find jaina monks and other kinds of monks who have been practising awareness but without bliss, very egoistic; their ego is just on the tip of their nose. In India we have many stories about great saints getting so disturbed by small things that they could curse them for their whole life or even for future lives. And they were people who were practising awareness -- but the practice was devoid of joy. It was done like a serious thing; it was not done playfully.

If one becomes aware and is not playful about, it, one is serious, one is getting into another trap and has been befooled by the ego. First the ego was there because one was unconscious; now the ego is there because one has become very self-conscious. The self disappears only when bliss arises. Only bliss is unselfconscious: it is conscious but there is no self in it. In the moment of joy you disappear -- there is only joy. There is only a climate of joy with no centre to hold it.

... Become aware but constantly remember that each step in awareness has to be a step into cheerfulness too. If they are both growing together you are on the right track. If one is lagging behind, wait for it to come, grow, but always keep both together; they are like two legs or two wings.

[The new sannyasin says: I had tried vipassana.]

Right now it won't work. It is what I have been telling you: it is awareness without bliss. First do something else. Vipassana is good -- in the right context, with the right ingredients it is tremendously beautiful. Alone by itself it can become dangerous. It is repressive -- alone -- but if you do things like

encounter, gestalt, bioenergetics, psychodrama, something cathartic first so the fever is thrown out, so anger is no more there lurking inside you, so repressed emotions are not poisoning your system any more.... When the system is purified of emotions, repressed emotions, and they are many, then vipassana is just the right thing to do. One has to first prepare for the right moment to enter into vipassana.

I never give vipassana to people in the beginning -- first I give them catharsis; they should pass through a few cathartic groups. When they start feeling that now nothing is coming up, now even if somebody is shouting and they don't feel anger arising, then is the moment to go into vipassana. Now the body is ready to receive it. It is a great gift; first one has to be ready to receive it.

If you have been holding poison in a pot it is first necessary to clean it completely. Only then put something else in it, otherwise whatsoever you put into it is going to be poisoned. The poison has to be completely thrown out -- not only that, the pot must have soaked the poison: the pot has to be thrown into fire again.

These groups are fire groups: it is throwing you back into the oven so that all that is non-essential and does not belong to you and should not belong to you, is burned. Then you attain a pure passivity. In that pure passivity, vipassana is the right guest -- but first you have to become the host.

So next time when you come, do a few other groups and in the end, do vipassana here. Good!

[Deva Mahabha -- the divine path of love....]

And become more and more alert about it. Don't miss a single opportunity where you can be loving. If you start looking for opportunities for being loving, you will be surprised: they come in thousands. Because you have not been looking for them you have not noticed them, otherwise they come each moment.

You are passing by the road and a child smiles. Now there is a possibility, a great opportunity. God has smiled at you -- you have to respond! You are sitting and a stranger is sitting by your side and is crying, and the tears are coming; now you have an opportunity to respond. Or you see a rose flower just opening; it is an opportunity to be loving. You can dance around the rosebush; you can at least say hello to the rose. You can have a little chit-chat... you can be a little mad!

The whole universe goes on giving millions of opportunities but because we are hard and we don't look for them, even if they come on our way uninvited, we bypass them.

By and by our eyes become completely incapable of seeing the opportunity for love, otherwise each moment god approaches you.

His hand is always very close to taking our hand but we don't move: we function like rocks.

The society has trained us to be more and more rocky, because in being a rock one feels more secure, less vulnerable. But there is no security -- death is coming, and before death comes, let love come. Then death never comes: through love one becomes immortal.

There are three important things in life: birth, love, and death. Two are beyond human control: you cannot do anything about your birth -- it has already happened; now you cannot do anything. You cannot do anything about death because it is unpredictable: when it comes, it comes; nobody knows when it will come. It can come this moment or it may not come for fifty years or one hundred years. And it comes so suddenly that it never gives a single moment's time for you to prepare even. Suddenly it is there and one is gone; it does not come gradually so nothing can be done about death either. And these are the only three important things. Something can only be done about love; love is man's freedom. Birth and death are destinies; love is man's freedom.

By being loving a man grows, by being loving a man becomes spiritual... by being loving one attains being-hood. And the miracle is that if you start being loving, if between birth and death your whole life becomes a bridge of love, you have changed both in an indirect way: you have changed the birth and. you have changed death also. You have changed death because the man who knows what love is knows there cannot be any death. In that very moment of experience one knows eternity; time disappears. One knows the body will die and the mind will die but there is something beyond both -- within -- which is not going to die.

That certainty is such a certainty, such absolute certainty. It is not based on any argument; it is based on experience. It is as if you have tasted something and you know it is sweet or it is bitter; you need not have any argument. Even if somebody proves that it is bitter, you will laugh at the whole thing. You will say, 'It doesn't matter what you prove, what arguments you bring -- I have tasted it myself. Now it is absolutely certain that it is sweet. I know the taste.'

Once one has known love, death becomes just an impossibility: one never dies. And if one never dies, how can one be born? So there has been no birth and no death. The birth was just the beginning of the body and the death will be just the body falling back into dust, but you continue. You were before birth and you will be beyond death.

So by knowing love, one comes to change death, birth, both. Love is the only transforming door in life.

Deva means divine, nisarga means nature -- divine nature. And all that one has to do is to allow divine nature to function through oneself; nothing else is needed. We go wrong because we go against nature; we go wrong because we start trying to improve upon nature.We go wrong the moment we start thinking that we are higher than nature. Relax and become part of nature.

[A sannyasin says he feels a generosity inside that he can't express, that doesn't get through. Osho checks his energy.]

Good... very good. It is happening!

And it will come: it will become a flower soon. It is coming up, and it is coming with such energy that soon it will flower. Be happy, rejoice!

And it happens that when it comes for the first time one feels suffocated. One knows it is there just ready to burst and it is not bursting. It is very urgent it feels and still something is blocking -- but nothing is blocking. It happens when the energy for the first time comes to a point from where it takes a turn.

It is like you throw a ball up: it starts going away from your hand; then a moment comes when it stops. It is neither going away nor coming close; for a single moment it stops and then it starts coming back. This is the moment: the energy has up to now been going away, away, away. Now it has stopped going away -- it is no more going away from god. It is a very very pregnant moment; it will start turning back home. Once it starts turning back home, joy will grow, ecstasy will grow. You are going to disappear; there is going to be only ecstasy.

So don't be afraid, because when one starts disappearing one becomes very frightened. I am with you, so when you start feeling that you are disappearing, relax and surrender, accept and welcome, because that is a blessing. That's what sufis call 'bourka' -- that's a gift from god. And it is going to happen....

[A sannyasin says she has to return to her work as a lawyer to earn the money to return to the ashram, but she does not enjoy the work.]

Manage, mm? because you will not be able to remain in your profession long. That profession is one of the most ugly; even to be a thief is far better! And it is difficult -- it will become every day more and more difficult, and I don't think that it is for you.

Even if you try to remain unaffected by it it will be destructive to your soul. It is a wrong kind of profession, and when you are in a certain profession more and more time has to be devoted to it, you have to think about it more and more. And if you are not in a fighting mood it will be difficult to be a lawyer because the whole thing depends on fight. Even when there is nothing to fight, one has to fight; the whole profession depends on that. One has to find ways and means to fight and to continue fighting. The longer the fight goes the better... and finding how to make it more complicated is the whole game.

So if you are not m the fighting mood, and you cannot be any more, it will be really hard and destructive. So my suggestion is -- you are finished with it -- that you go and arrange somehow and just come back.

[In reply to Osho's invitation to take sannyas, a visitor says: I am so afraid of death!]

Nothing, mm? -- everybody is afraid of death... and that's why everybody goes on missing life. If you are afraid of death you will be afraid of life too because death is involved in life. If you are afraid of death you will escape from life because everywhere, wherever life is, death is. So if you really want to live life don't be afraid of death: start living death too!

Both can be lived together because both are together: each moment of life is a moment of death. It is so together -- it is like breathing: when you breathe in it is life, when you breathe out it is death. When a child is born he will breathe in; that is the beginning of life. When a old man dies he will breathe out and will

never breathe in; that is death. Inhalation is life, exhalation is death; it is so close. And the same inhalation becomes exhalation; it is the same breath just turning its direction.

[The visitor says: I want to be a child. I feel I am dying as a child too soon.]

Every child will become old, every child is on the way to becoming old.

Do you want to become a plastic child?... Then you will never grow. You will be a child but you will be a toy! An alive child is already on the way to death, is already dying. The day the child is born he has started dying. Now every moment is of death. You can avoid death only by becoming plastic, false, artificial.

The real rose is gone by the evening; you can keep the plastic flower forever. Every day you can wash it with soap and it will be very fresh and very young -- but whom are you befooling? No bee will come to it for honey, no butterfly will come to it. Whom are you deceiving ? You can deceive human beings because they are also plastic. And there will be no fragrance in the flower .... It is already dead; that's why it cannot die!

If you are alive then death is going to come -- and death is beautiful! I will teach you how to die....

Have you heard a joke ?

An Indian who used to live in Germany, died and reached hell. The devil said, 'You can choose which hell you would prefer -- the German or the Indian.'

The Indian was puzzled and asked, 'What is the difference between the two?'

The devil laughed and said, 'The punishments are the same, the torturers are the same, but of course in a german hell things are done with german accuracy, precision and perfection -- in short, in a german way!'

[A sannyasin says: I was reading some Laing and some other things and I've just been having the feeling that my whole make-up is just a kind of fantasy.]

Mm mm... don't read much; this is not the right time to read. Reading will not help you right now. It will give you many more troubles, and those ideas will start moving in your mind. And particularly not Laing... no! When you want to go crazy then you can read laing. He is just crazy -- a good man but crazy! It is not good; you will not be able to absorb him. It will create a kind of sickness in you. Meditate more, be more, dance more, sing more.

Reading is good when you are not affected by it at all. Then it is perfectly beautiful; you can enjoy it. But then there is nothing serious. You can read the bhagavad gita or the bible or the koran just as if you are reading a detective novel; there is no problem. And they are all detective novels of ancient days written in a different pattern. But right now you can get very serious about things ....

Just relax. Reading is not good right now....

Enjoy things: doing is good rather than thinking. Go for a long walk, start running, swimming, dancing, jogging. Do things; these are all relaxing. Whenever your mind is not getting tense, you are relaxed.

Do something with the body -- be in the body more than in the mind. Shift your energy towards the body and you will start becoming integrated.

By relaxing I don't mean just go and relax on your bed, no; that won't help. You will think. What will you do on your bed? Run, walk, swim. Do something so the whole energy moves into the body and the head does not get any. And enjoy these things because these are the real things in life. Reading is almost living life second-hand.

For example, you are reading poetry. The poet may have lived the experience -- he may have looked at the moon, he may have listened to the birds, and a song arose in him and he sang. Now you are reading his song; it is second-hand! Why not go to the bird? Why not go to the rose? Why not go to the moon... directly? Why bring in this poet as a mediator? Why look through his eyes?

You have eyes and the moon is available and the rose is available, and the bird is singing for you too! Live life directly. That's what I mean when I say 'relax'. Relaxation is not being lazy. Relaxation means being utterly joyful in the body.

When you have run for miles and enjoyed the wind and the sun and the sand and then you come and you lie down on your bed, there is relaxation. Then you can fall into a very very quiet and silent sleep. Or even if you remain alert, thinking does not happen; there is a kind of silence.

Try this!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #15
Chapter title: None

15 August 1977 pm in Chuang Tzu Auditorium

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ShortTitle: NOBOOK15	
Audio:	No
Video:	No

[A visitor says she wants to leave the work she is doing in an embassy in rome and to separate from her husband, who is a writer but earns no money.

Osho advises her to leave him unless she wants to be a babysitter for the rest of her life! He says that a relationship should only be out of love and for no other reason. If you love, then be with him, Osho continues. I am not saying to leave him; it is you who are asking. If you love him, be with him. There is nothing like a vagabond lover because he is the purest lover. But if you don't love him the relationship is meaningless; get out of it!

She would like to take sannyas but is afraid about returning to rome.]

No, no, I will be with you, then you will not be alone. That is the whole point of sannyas: you will never be alone. I never leave my sannyasins alone! I constantly haunt them, day in, day out! Even in your nights I will not leave you alone!...

Now this will become your courage, and much has to be done and you have to be very decisive. And your whole life is at stake; these are not small decisions.

Get out of your past entanglements, be free! Mm? you have your whole life to live so there is no need to get into any rut. And I'll be with you....

... Deva Anurupa. It means god-like: deva means god, anurupa means like.

We are created in the image of god. Man is god-like, he has all the possibilities of being a god... one just has to use all the opportunities rightly.

... If you don't like the job then drop that too!

Find another job; nothing to be worried about! Because if you don't like anything -- whether it is a job or the husband or the friend, anything that you don't like -- it is better to get rid of it. If you don't like it and you go on doing it, it is deceptive. It poisons you slowly, slowly; it makes one insensitive. If you don't like a person and you have to live with him, you have to grow an insensitivity: you have to grow thick skin around you. If you do something that you don't like, then naturally you cannot remain open. You have to remain closed so you can tolerate it. You have to become dead to it so it just passes by and you remain aloof, distant.

Unless you like a thing how can you get involved in it? And without involvement there is no joy. So in one stroke finish the husband and job and everything! Maybe there will be a little trouble for a few weeks, but find out. One finds that something or other always happens.

[Deva Eha -- desire for god.] And there are three types of people in the world -- the worldly... The worldly means the one whose mind has many desires. The mind has so many desires that it cannot fulfill

them and it is naturally divided. One desire goes to the north, another desire goes to the south, and man is pulled apart. Hence the worldly man feels constant confusion. He remains in pieces; he cannot become one whole. He cannot be integrated, and without integration there is no possibility to be happy. So the worldly remains miserable, he remains in hell. These desires, millions of desires, create the hell.

The second kind of person is religious. He has only one desire, he has put all his desires into one desire; he has made a big desire out of all small desires. He does not want money, he does not want respectability, he does not want fame, he does not want anything. He wants only god. All his desires are focused onto one desire. Then life becomes one, integrated, and there comes a new quality of togetherness. You can feel that the person is together, that he is not in fragments, that he is one whole. And out of being one whole, is health. That is the second kind of person....

And the third kind of person is the spiritual one, in whom even the desire, the one desire, disappears. Many desires make the worldly man, one desire creates the religious man, no desire is the state of the spiritual man: from many to one, from one to none.

So today you are being initiated into the world of religion with the hope that one day you will go beyond it. This is only a transitory period. It is just a remedy; one is ill, we prescribe a medicine.When the illness is gone the medicine is dropped. Religion is medicinal.We are all ill from so many desires -- one desire is prescribed: put all your desires into one. It will be difficult to drop them suddenly; it will be easier to put them into one desire.

And when all have disappeared and only one desire has remained, drop that too. Take the help of one desire to drop many desires but that is medicinal, it is a remedy. When the illness is gone, throw the medicine too. Then become desireless... and that state of desirelessness is liberation.

[Deva Amoda -- divine fragrance....] Everybody is born with a fragrance to be released, and until we release it we cannot feel contented. Unless we start blooming there cannot be any joy.We are not miserable because we are missing material things, no: we are miserable because we are missing our potential.

A tree is happy when it blooms, happy only when it blooms. The moon is happy when it is full. And for everything when it is complete, when all that can happen has happened and all that it can give to the world has been given, there is great joy; one is fulfilled.

Everybody is carrying a great potential to release fragrance, to release a song, some creativity, to leave the world a little better than one has found it, to do something here, something there, to make it a little more colourful, to make it a little better.

Unless that is done one remains in hell. When one is in one's seed there is hell and when one has come to one's flowering there is heaven. The difference between hell and heaven is the difference between the seed and the flower. Hell and heaven are not geographical locations, they don't exist somewhere on the map, but they are tremendously potent symbols: the seed and the flower....

[A sannyasin asks what meditation is best for him. He has tried a mantra and sitting silently, though he finds the latter difficult. He likes the humming meditation.]

That will suit you; just sitting will not help right now. Later on, after six, nine months, of humming, your mind will start falling into a different rhythm and then it will be possible to just sit silently. Right now it will be very difficult. In fact you will find that you become more disturbed when you are sitting silently. You will find that more thoughts come and more turmoil inside than ordinarily when you are doing other things; then the mind remains occupied, in other things. When you are not doing anything the whole mind is available to chatter; it knows only chattering and it knows nothing else.

So go slowly -- first start humming. Humming can be of tremendous help and you can do it whenever... At least once a day or if you can do twice, it will be good. It is such a great inner music that it brings peace to your whole being. Then your conflicting parts start falling in tune and by and by a subtle music which you can hear arises in your body. After three, four months, you will be just sitting silently and you can hear a subtle music, a harmony inside, a kind of humming. Everything is functioning so perfectly well -- like a perfectly functioning car whose engine is humming.

A good driver knows when something goes wrong: the passengers may not become alert but the good driver knows immediately when the humming changes. Then the humming is no more harmonious; some new noise is coming. Nobody else is aware, but one who loves driving will immediately become aware that something is going wrong: the engine is not functioning as it should.

A good hummer by and by starts feeling when things are going wrong. If you have eaten too much, you will find your inner harmony is missing and by and by you will have to choose -- either eat too much or have the inner harmony. And the inner harmony is so precious, so divine, such a bliss, who bothers to eat more?

Then without any effort to diet, suddenly you find you are eating in a more balanced way. When the humming goes still deeper, you will be able to see which foods disturb your humming: you eat something heavy and it stays too long in the system and then the humming is not so perfect. Then you will be able to see....

That's how India came by and by to vegetarianism -- it was because of humming. Now people think otherwise: they think if you are a vegetarian you will be a meditator. But the real thing happened just the other way round: people started meditating and by and by they found that if you eat certain things meditation is lost for many days. And it is so precious a thing to lose, who bothers about eating those foods?

Then they started dropping things; simplicity of life became their way. Because the more simple you are, the more your organism functions well and great music arises in you... and it is so satisfying.

Then your sexuality starts taking a certain discipline. It is no more sexual: it becomes sharing. It becomes more love and less lust, and you don't go into it mechanically. You don't make love to your wife every night because you are supposed to, because it is supposed that a healthy man should do it, because this is hygienic or because it is what experts say is right. You don't feel like it, you don't grow in your inner silence, but you go on doing it.

But once humming starts you will find when sex is right and when it is not right. If the wife and husband are both humming you will be surprised at how great a harmony arises between two persons and how by and by they become intuitive, how they start feeling when the other is feeling sad; there is no need to say.When the husband is tired the wife knows it instinctively because they both function on the one wavelength.

Go deep into humming, and after a few months -- humming has to be continued -- start sitting silently for a few minutes, twenty minutes, thirty minutes. Do humming once and once simply sit silently. Then you will know that it will become easier. When you come next time, come for a longer time... and by that time much will have happened. Good.

[A visitor asks about archery which she practises -- she feels that sometimes there is an element of competitiveness in her archery, which is not good....]

Archery in itself is a great meditation and if you can drop the competitiveness in it, it will be tremendously beautiful. The competitiveness will function as a poison because competitiveness means ego. Be in the archery, go into it as deeply as possible, but with no idea of competing. If you have an engrained habit of competition then only compete with yourself. Let your today compete with your yesterday -- then there is no problem: by and by competition will disappear.

Each art can be used in two ways: either it can become a part of the marketplace or it can become a great meditation. Just look at nature: a rose flower is there without any competition. It is not competing with any other flower anywhere; it is just there on its own, and so beautiful. A bird is singing... it is singing on its own. Nature exists without any competition, and whenever we bring in competition we destroy beauty.
So continue archery but by and by drop your ambition to compete...
[Archery] can be used as a path to know yourself... it can be used!

Anand means bliss, and kavishwara means a great poet -- a great poet of bliss. Now sing a few songs of bliss, write a few poetries of bliss, because in the west the poets have been crying and weeping and talking about anguish and anxiety and despair. They have all forgotten the language of bliss. That language has to be brought back.

[The new sannyasin asks about revolution.]

The world has always been in revolution. From the very day adam was thrown out of heaven there has been revolution going on!...

It has been always so and the revolution will continue; it is not going to end. It is a constant phenomenon... it is life itself!

[The sannyasin says that by necessity revolution goes by jumps.]

It is always going by jumps but every age has been thinking that this is the age of revolution because every age has a certain ego. In the days of buddha, the followers of buddha thought, 'This is the day!' and jesus' apostles were thinking, 'This is the revolution that has come!' It has always been the case and so it will be the case always.

[The sannyasin makes a differentiation between the being and the existence... that the being is always in the tradition and the conscience is always in the revolution.]

Right! They are like two wings of a bird -- the tradition and the revolution, the conscience and being. But tradition cannot exist without revolution and revolution cannot exist without tradition -- they are together. They are partners in the same business! They are not enemies: they are like man and woman.

The revolution is man, the tradition is woman, and they are both needed; they are like day and night. So there will not come a day when tradition has completely disappeared and only revolution remains, no. Because every revolution creates its own tradition, every revolution becomes a tradition again. And that which is a tradition today was a revolution yesterday, and that which is a revolution today will become a tradition tomorrow.

If you look at the total vision there comes a great acceptance of everything as it is. Then tradition is good and revolution is good. The world as it is is perfectly good, it is the most perfect world: one can bless it!

[The sannyasin continues: But I think the best pass through the worst and we don't know the worst yet.]

That's right! The worst is a blessing because through it is the best; it is always good. The greatest sinner becomes the greatest saint, so to become a saint one has to go to the very depths of sin. When a tree goes high, its roots go deeper down into the earth.
The world is going into the worst to get the best! Good!

[The following morning Osho mentioned this sannyasin in the discourse, saying:]

Just the other night an old french poet took sannyas. He was asking me when is the revolution coming? Of course he is french so he thinks in terms of revolution. Though very old, he must be beyond seventy he is a frenchman after all. He is a frenchman; they don't grow old.

I would like to tell him that this is the revolution that I can call real revolution -- when science and religion will meet and disappear into one metaphysics, into one synthesis. That will put humanity in a totally new kind of light; that will bring a new harmony into the world. That will help all schizophrenia to disappear. Because body and soul are two realities -- two, I am saying, because still science and religion are separate; in fact they are not two. It is just the mind standing in between them that keeps them separate.

Once philosophy is gone, once the mind is no more there, who is there to divide the object from the subject. Then the outer and the inner will be one; they are one.

'Darshana' may become the name for the ultimate synthesis. Darshan is not philosophy as it is ordinarily thought. Darshan means not love of knowing but love of seeing, love of realising... an effort to realise a vision of the ultimate reality.

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #16
Chapter title: None

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[Osho talks about monastic life...]

So help the monks to get free... they need to!

They are good people, they are in search; they are honest sincere people. They are good people but they are trapped and it happens that good people are easily trapped because they are not cunning. It is very difficult to trap cunning persons. The people who are searching and have a vague desire for god, who are not satisfied with the world as it is, who are not satisfied the way they are, start seeking and searching, and naturally whatsoever is available they fall into.

And the established religion is always available. It is very difficult to find a master but teachers are always available, the priest is always available. You need not go anywhere: he is just int he neighbourhood.

So when people start seeking and searching the first thing they stumble upon is the priest, and naturally one of their own religion in which they have been brought up. It fits with their conditioning, it appeals to their ego; they can understand its language. Everything seems to be right -- and nothing is right.

Tell them: seek the christ and don't be trapped by the priest. The priest has always been against christ and will always remain against christ. You will find many beautiful souls there -- help them!

Veet Chinta.... It means the end of worry... and let this moment be the end of all your worries. You have worried enough, more than was needed. Now drop them; now let them disappear. And remember one thing about worrying -- that it has no beginning and no end. If you want to continue, you can continue them forever; they are eternal. One worry creates ten more. Even the very solution that you bring in to end one worry will bring ten worries, so it goes on and on.

The very effort to solve a worry is to continue it. The moment one understands this viciousness of worry, one simply jumps out of it. It has not to be solved, it cannot be solved, but one can get out of it; one can grow out of it.

Let this be your fee for sannyas: drop the worries! Give them to me -- simply be free from this moment. Even if because of past habit they come sometimes, just say goodbye. Say 'I'm finished; I am no more interested.' Don't get distracted by them, don't even fight with them. If they come let them be there, remain indifferent, and within a few weeks you will find that they are coming less and less and less, and one day suddenly they are not there.

The day when one finds oneself without worries is a great day. One is really born that day and one has, for the first time, a glimpse of what life is. It is the smoke of worries that doesn't allow you to see the flame of life.

Deva Tapudana: divine sage... The sage is there although asleep, but he can be awakened. And it is very close to the morning; you have come in the right moment. A few people come who are in their deep slumber, in the middle of the night; to wake them will be painful. Mm? they are lost in beautiful dreams; it will hurt. But your morning is very close. You are already coming out of sleep, the night is disappearing, so it is not going to be painful. It is going to be very joyful! Something you would like to say to me?

[The new sannyasin says: I feel as if I'm riding a horse and I've let go of the reins and the horse is just...]

Yes, just let go the reins -- don't be worried, mm? Now I will take care of the horse! You just leave the reins, there is no need to control. Control creates conflict, control creates confusion and control creates duality. The very idea that you are the rider and that something like a horse is there, is a wrong idea. You are the horse and you are the rider, the horse is not separate from you. But religions have been teaching this nonsense: control the horse. In the very idea they divide you: your body becomes the horse and you become

the rider. And naturally the ego feels very good that you are the rider. The body feels very bad so it goes on taking revenge. It will throw you into this ditch and into that ditch and will say to you, 'Now see who is the rider and who is the horse!' It is not right to make this division. You are the horse and you are the rider, so there is no need to control. Be more and more flowing, easy, relaxed.

The horse is already going towards god. It cannot go anywhere else because there is nowhere else to go. This whole world is his, so wherever you end up you will end up in him. Don't be worried: one can go with absolute trust!

Deva means divine, tarsa means thirst. The english word 'thirst' comes from tarsa; the root is the same: a thirst for the divine. And there is a difference between a thirst for the divine and a desire for the divine. A desire is of the mind; your totality is not involved in it. A thirst is total: your mind, your body, your heart, your soul, your all, is involved in it.

A desire can be easily forgotten, the thirst cannot be forgotten. It bums there, it remains there: even when you are asleep it is there. You may do a thousand and one things but it will be there. A desire can easily be forgotten -- you get involved in something else and you forget the desire, it disappears -- because desire is only a very very tiny thing in the mind.

Thirst is all over: from the toes to the head it burns like a flame. When god is only a desire, one cannot reach. God demands you in your totality. When one becomes thirsty, only then does one start moving.

Prem means love and tushir means a quiver in the heart -- a quiver of love in the heart. And let the heart start quivering for love; it is almost a physical quiver. Whenever you see anything that reminds you of god let the heart dance for it. You see a rose flower: don't be in a hurry, wait a little there. Say hello... Let your heart have a contact with the flower. It is raining: stand under the sky, dance with the rain and let your heart dance with the rains.

Wherever you can find an opportunity to thank god, to be grateful, don't miss it. And there are millions of opportunities given every day. Each moment of life brings unaccountable gifts from god but we go on missing because our hearts have become so hard. They don't quiver, they don't welcome, and god can only enter from the heart. The heart has become like a rock. Melt it! And it melts only if you dance, sing, love.

Don't miss any opportunity to sing a song or dance a dance. Don't miss any opportunity where you can be loving. Be loving! That's what real prayer is. And this whole earth is the temple of god so wherever you are, you are moving on holy earth. Be full of awe, wonder, surprise. Let your eyes start feeling the mystery of existence.

It is incredible; it is just that we are blind. It is unbelievable, but we live behind a curtain, a thick curtain, and we go on missing. So become more open, be more nude with nature, and things will start happening!

Anand means bliss, tarika means a small star -- a small star of bliss. And get more and more in tune with the stars: whenever there are stars in the night and the night is clear, just lie down on the earth and look at the stars. If you feel attached to a certain star then concentrate on that. While concentrating on that think of yourself as being a small lake and that a star is reflected deep inside you. So see the star outside and see it reflected inside you. This will become your meditation, and great joy will arise out of it. Once you get in tune with it you can simply close your eyes and see that star, your star, but first you have to find it.

In the East they have a myth that everybody has a certain star. All those stars are not for everybody: everybody has a particular star. That myth is beautiful.

As far as meditation is concerned, you can find one star that belongs to you and to which you belong. There will arise a certain affinity between you and the star, because we are made of light as are the stars; we vibrate as light as do the stars. You can always find a star with which you simply feel in tune, which is on the same wavelength. That is your star; meditate over it.

By and by, allow it inside. Look at it then close your eyes and see it within. Open your eyes, look at it, close your eyes, see it within; soon you will find it is within you. Then whenever you close your eyes you will find it there. And when you start feeling it inside, feel it just near the navel -- below the navel, two inches. Deposit it there, go on depositing it, and soon you will feel great light arising inside you as if a star has already in reality burst forth. And it will not be only that you feel it, others will start feeling, it... that a certain kind of light has started surrounding your body, your face, has become your aura....
Just look for a few nights and you will be able to find your star.

[A sannyasin says he has not been able to wear orange while in the West, and has hidden his mala inside. He doesn't like people asking questions about it.]

That's not good.... Let them ask! You can have a small written thing with you -- just give it to them. If you don't want to talk, if you don't have time, just give them a handbill. A few of them will come to me so why not help them? They may be not just curious, they may be really interested.

This orange, this mala, is given to you for a specific purpose; you may not be alert of it. It has many implications in it: one is that, too -- that people who are really seeking and searching may find a way through your orange, through your mala, towards me.

I am not going anywhere, I simply sit in my room and I am not going to move out of my room, so how am I going to manage for thousands of people who need me and for whom I am waiting?

This is just a small strategy to bring all those people to me. Many are here who have just come by this way: they saw somebody in orange -- they asked, 'What is the matter?' Maybe they asked simply out of curiosity. They were not even aware of their own unconscious desire and had not thought that asking was going to be risky... that by asking it their whole life might be changed and transformed. They have come here and now they are in orange.

And secondly, I want my sannyasins to be completely free of the fear of public opinion; that is a cowardliness.

And this orange and this mala constantly keep you alert. They do not allow you to lose yourself in sleep. Wherever you are going people will look, people will become attentive: what manner of man is coming? What has happened to this man? And when they are attentive, you are alert.

People like to remain anonymous for a certain reason: that keeps you asleep. You remain a part of an anonymous crowd -- you are nobody, mm? just part of the crowd. Nobody takes note of you so you need not take any note of yourself.

This is basically meant to create that situation. It is a device to constantly keep you arrowed from everywhere. You are never left so that you can relax and relapse into your sleep.

That's not good; next time don't do that. Be courageous, mm?

[A sannyasin said he had left the encounter group on the sixth night because he felt mad:... and the only words that come to me now are madness and surrender.]

Right! They are exactly the right words -- and both are good! Both are perfectly good. And it is not madness; it is a higher kind of sanity that is going to happen to you. It is not the average kind that's true; it is a higher kind of sanity. It looks mad... because you compare it with the ordinary, average mind; then it looks mad.

Psychologists still go on thinking that jesus was neurotic. If you compare him with the average, normal mind, he is abnormal. And abnormal does not have a good connotation in the psychological world: it means mad, that something is wrong. Either you are below the normal, then you are abnormal, or you are above the normal; then too you are abnormal. And they don't make any distinction between these two, totally different, kinds of things.

Something above the normal is going to happen -- just allow it; that's why madness and surrender. Just surrender; there is no need to be worried.

And in the group also people felt something; they became afraid? They started thinking you are a witch or something?

A witch means a wise woman; that is the real meaning of the word 'witch' It became condemned because of male chauvinism, otherwise 'witch' is a very very respectful word. It means 'a wise woman' -- it means exactly what 'buddha' means -- but it became condemned because of christians. They started witch-hunting and destroying women who were of some other dimension. They really destroyed one of the greatest possibilities of human growth. They stopped women from growing. All exceptional women were destroyed in the middle ages; only very ordinary women survived. It is one of the greatest crimes... but it happens.

Whenever a woman starts becoming something exceptional, the man will become very much afraid because he cannot understand it. When a man becomes exceptional he can understand because the difference is only of quantity. But when a woman becomes abnormal or super-normal the man cannot understand at all because this is a totally different kind of energy -- the female energy. He has no

understanding about it; it is very dangerous. And man has always remained afraid of woman because woman is more intuitive. Intellect man can understand but intuition he cannot understand; it seems uncanny.

Perfectly good. But don't be worried that you are a witch: something good is going to happen!

[An ashram therapist says he has a conflict between surrendering and trying to respect himself.]

No, you are creating an unnecessary problem. By surrendering for the first time you will gain respect for yourself. You have never respected yourself, you may think you have but you have not. And if you call it respect, it is not respect; it is something else. It is just an ego that you have been calling 'self-respect'. By dropping that ego for the first time you will find something new arising in you.

[A participant of the new anatta group said he found it boring.]

Boring? That's very good! That's very good, that's a good beginning. That shows you are still alive, that shows you are intelligent -- because only man gets bored, buffaloes don't! That's a good indication!

[The participant then says he went crazy three times and now he's happy.]

Mm mm... that's very good! Sometimes to go crazy is very good: it simply shows that one is not satisfied with the ordinary run of things so one wants to jump beyond the boundaries.

All good people are a little crazy... all rare people are freaks. Don't be worried! Enjoy it here -- you cannot find a more crazy place anywhere! Here even the craziest person looks very sane! Good!

The No Book (No Buddha, No Teaching, No Discipline)

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Jivan means life, harito means green -- green life, fresh life, young life. and always remember that life is green, theories are grey. Avoid the theories and plunge into life. Theories are suicidal, poisonous; they destroy. Life is divine, life is eternity.

To get in tune with life is to enter into god, and to remain confined to the theories is to remain in the prison of the mind. So the whole dilemma, the human dilemma is: how to get out of the mind and into life. Our whole being is caught in the web of thoughts -- and thoughts are impotent. they cannot give you anything: they can promise you everything but they cannot give you anything. It is only through life that something is possible.

So listen to life more, trust life more. Let life become synonymous with god. And wherever it leads, go with total trust: don't hesitate and don't defend. In defending against life one simply loses an opportunity. And strange are the ways of life to bring you back home. They are not very straight like super-highways, they are very zig-zag, so one tends to doubt. And the mind creates a thousand and one questions.

Once you start living a life without questions you have become religious. When one eats, sleeps, walks and goes on doing the ordinary things of life with immense joy, celebration, that's enough; there is nothing

more to it!

Then each small act becomes sacred and through each small act god starts approaching you... and the meeting happens almost every minute. One just has to get out of the mind. [Remember] again and again that life is god and there is no other god....

And just enjoy; don't strain. Don't try to become an achiever. There is nothing to achieve: all is already given. Be thankful and dance and sing. Forget the ways of the adult mind, become more like a small child.... And that is one of the most essential things in contacting life.

Up to the age of seven a child remains in immense contact with life; after seven he starts losing contact. As he becomes more and more articulate with language, mathematics, reasoning, he starts losing contact; he starts entering more and more into the mind. And that's what our whole education is: it destroys contact with life. It creates the prison of the mind. Our whole education is how to disconnect a human being from real life and how to connect a human being with unreal thoughts. Never again will the child be in such immense rapport with life again unless he consciously, deliberately, chooses to become a child again.

That's what sannyas is: a deliberate, conscious choice to be reborn again. So start counting your life from [the moment you take sannyas]. This is your birthday -- forget the old birthday; that was nothing. From this moment start counting your life and start participating again in small things. They are wonderful if you look through the eyes of a child....

Deva means divine, chintana means reflection. Thought can have two directions: when it goes outwards it is called thinking; it if turns upon itself it is called reflection. If you see something, it is thinking. If you start seeing the seer, then it is reflection... and reflection is the way to one's own innermost core.

Just now I am saying something to you. You can listen to it; that will be thought. If you start feeling the listener inside you, that will become reflection. A slight change, a slight change in the gear, and suddenly you fall into yourself. You can go on looking at me; one moment it is thought. If you get completely absorbed in the object, whatsoever is outside, if you completely forget yourself and only the object remains, it is thought, it is contemplation. If you suddenly become aware of the subject -- who this is inside you who is looking at somebody, who this is inside you -- if you suddenly become aware of, alert about, this inner phenomenon, it is reflection, and reflection is the door to one's soul.

'Chintana' means reflection, and I would like you to fall again and again back into yourself -- hence the name. Looking at a tree, go on looking, looking, and then suddenly take a jump: close your eyes and start seeing the seer who was seeing the tree. Listening to music, go on listening, listening, and then suddenly take a jump and just listen to the listener.

This constant reference to oneself becomes a tremendous meditation, and again and again one moves out of the world.When you are in your innermost core, you are no more in the world; you have transcended it. So during the day, in twenty-four hours, many times one can have this glimpse: by and by it becomes so easy. Just as you come out of your door into the garden and you go back into the room -- just like that it becomes so easy. Once you learn the knack of it you can go inside any moment... and inside is the treasure.

That's why all beautiful words that denote anything significant, carry the word 'in'. 'Insight', 'inspiration', 'intuition', 'instinct' all carry the word 'in' -- not accidentally, because all that is really real is in one's own being. The treasure is there, the kingdom of god is there....

[The new sannyasin says: I've been a catholic nun for seventeen years.]

Mm mm, that's good! You have come to the right person, now! Seventeen years ? -- it is more than enough. You suffered a lot -- that's enough! But all past karmas are finished; enough punishment for all the wrongs that you have done ever in your past lives! But beware because sometimes such a long training can go on lurking somewhere inside the mind. It is very easy to drop the monastery, the monkhood, the nunship, but seventeen years is a long time; habits get deep into the unconscious. Unless you uproot them from there they will go on poisoning your life.

It is beautiful to be in love with god but one need not deny life. In fact the only way one can love god is through life; there is no other way. Any kind of ideology that goes against life is basically against god, because it is god's life; these people are god's people.

So uproot it. These groups will help, these meditations will help. It shows something important -- that you have been seeking and searching, otherwise why should one become a nun? And people are in such a deep search that they are ready to accept any kind of absurdity.

It is a good indication of their desire and thirst...

Now something is possible. And we can use even that; those seventeen years can be used in a positive way. This will be the positive way -- that those seventeen years, whatsoever you lived, whatsoever you thought have been life-negative, so now start becoming more life affirmative, more loving. Get more into your body. The body is god's body, it is his temple. Really it is the church, the body, and if we have to find jesus or god or whatsoever name we give, we have to find him through this body.

So be more alive in the body... because those seventeen years can dull the body; they can dull sensitivity. They are bound to do that because the whole game depends on that. But you must have been a very alive person, that's why you escaped; otherwise it is very difficult. It is very easy to get out of a prison -- it is very difficult to get out of a monastery, because it is self-imposed imprisonment.... But good!

[The mother of a sannyasin is visiting and says she would like to find herself.]

That's possible!...

And to find oneself is possible, it is not difficult. One just has to be courageous. Nothing else is needed -- just courage. Become a sannyasin!

Deva means divine and sandhya means twilight -- divine twilight. And that's exactly where you are -- in a great moment of transition. Something is on the verge; any moment the jump is possible. So be full of enthusiasm and be ready to receive it. If you can put your energies into it your desire is going to be fulfilled: you will be able to know yourself...

[A visitor says that he's tried on different occasions to work with colleagues, to cooperate and collaborate with them on projects, but after a few weeks or months it falls through and breaks up in competition

Nothing to be worried about.... We have been brought up in such a way that we say that we want to cooperate but deep down we want to compete. And we can cooperate only under some pressure: for example if you have a common enemy you can cooperate; then you will not compete. The enemy of your enemy will become your friend and you can cooperate -- but it is under pressure because the enemy is there. If you start competing you will become weaker than the enemy, and you would not like that.

Because you have to compete with the enemy you cooperate with the friend, but if the enemy is defeated what are you going to do? Then you will start competing with the friend. When the enemy is gone, the friend will become the enemy. The friend was only the friend because of the enemy.

This is how we have been brought up. This is a very poisonous situation but this is how it is. Every child has been brought up to compete, to struggle, to defeat others and not to be defeated by them. Every child has been taught that the whole society consists of enemies. If you are not on guard you will be nowhere, so be on guard, be cunning, be clever. Talk about love, go on smiling, keep a good face, and deep down go on planning how to defeat everybody, how to destroy everybody.

This is the whole teaching of all the schools, colleges, universities... and when you teach a child for twenty years to compete, it is very difficult for him to simply drop it; it goes into the blood.

You want to drop it because you see the ugliness of it, but it is not like your clothes that you can drop and be naked. It is like your skin now. It is going to be very painful.

My suggestion is: work indirectly; directly you will not succeed. Forget about cooperating. The first thing is to meditate rather than cooperate, because the competition is very deep inside the unconscious. You will have to transform the unconscious first; you will have to un-condition your mind first. You will fail with this mind again and again, and the more you fail, the more failure will become certain, because from the very beginning you will know that you are going to fail. You know: it has happened so many times. It is almost a certainty; you are hoping against hope. You know it is going to fail so your efforts will be self-defeating.

And each time one fails in a certain effort, one loses much self-confidence. You start feeling that you are just helpless, a victim. You cannot do anything, things happen by themselves. You become a fatalist; you start feeling impotent .

Don't go directly.We have to be very very scientific about destroying this inner core of competition. In cooperation you will be working directly against it; that is not the right course. You will have to do

something in which neither competition is involved at all nor cooperation is needed.

For example if you meditate you cannot cooperate, you cannot compete, because there is nothing. In meditating you are alone, in meditation you are alone: the moment you close your eyes you are alone. When you start going inwards there is nobody so you cannot cooperate and you cannot compete. The whole mechanism of competition and cooperation does not function; it is irrelevant. Now this can be the way, and if meditation starts growing you will be able to see where this competition comes from, and with a more meditative mind you will become more cooperative.

Cooperation can only be a by-product of a meditative mind, just as competition is a by-product of an achiever's mind. That's what we do: all our schooling is nothing but to create the achiever's mind -- how to achieve, how to have more, how to be first....

Next time come for a longer period... so you can go through a few groups. And it is possible; it is not difficult at all. Difficulties are there only because we move in a wrong direction. It is almost like this: if you start trying to go through the wall then it is difficult. I will show you the door: you can simply go through it and it will not be difficult. And almost always it happens that we choose the difficult one because there the ego feels good -- something very difficult, challenging.We leave the door. The door is there and it is open but we don't look at it; we look at the wall. The wall simply attracts, it has a magnetism. The ego feels good encountering a great problem. And in fact meditation is so simple and easy a thing that the ego is never interested in it.

[The counselling group is half way through the three-week training and the participants are here tonight. One of the leaders says that working with the other leader has been important, besides the group.]

Mm mm, good! No, the group is going well, and it is going to be different for different people; it depends on a thousand and one things. Everybody has a different receptivity, a different kind of mind, a different past, different ambitions, different reasons why he has joined the group and different interpretations. So it is going to be different; that is not the problem. It can't be the same for everybody.

You should remember just one thing -- that you have to put your all into it, that's all -- that you have to be totally in it. So if somebody needs to be benefited he will be benefited; if nobody needs to be benefited, you will be benefited... but you have to be total in it. You should not be just there formally, that's all.

You should be there through the heart, through your whole being. Then you will never wonder whether anybody was benefited or not; that's not the point at all.

You had opened your heart and you were available: if they wanted to partake of something it was for them to choose and decide. If they did not want, that too was their decision and they are free. But if you are not total in it -- you are in it formally and half-heartedly in it -- you will not be benefited; somebody else may be benefited, but you will not be.

And the groupleader has to be benefited otherwise the group will become by and by a boredom. The participants go on changing, the groupleader remains the same: sooner or later it becomes a stereotype thing. If you are not totally in it sooner or later the thrill will be gone: you will be doing the same thing again and again. But if you are totally in it, it is new every time and the benefit of the groupleader is immense.

When new people come and participate they will bring new energy and new things will happen. So let there be a very very liquid form, not a very rigid form: a very liquid form, almost no form. So whenever new people come they can adjust themselves and they can create new energy and new challenges.

A group is an opportunity to be responsible... an invocation from heart to heart, an invitation to open. So keep a very very liquid form just to begin with, that's all, and then let things flow and let them take their own form.

When the group surprises even the groupleader, then it is a good group. When the groupleader knows what is going to happen it is meaningless: it is not going to be any spiritual experience for the groupleader. It may be good for the participants but if it is not good for the leader, how can it be very good for the participants? It will not be very good... just so-so.

[A group member says she wants to stop seeking.]

It will come. Seek a little more! You are not yet tired! A little urge to seek is still there, a comer of your mind still wants to seek. Yes, one part says . stop, but one part says stop only because another part is saying

'go on' -- otherwise why this idea to stop? If you are really finished with seeking, you are finished; there is nothing to stop.

If somebody comes and says to me, 'Osho, help me so that I don't start running', what does it mean ? It simply means that a great desire to run is there! He wants to run, one part at least, and there is every possibility that the major part wants to run. The major part is not asking for my support to run. The minor part is asking my support because the minor is afraid that on its own, it may not be possible to stop running.

There is still some urge... and it is natural! Every-body seeks, everybody has to seek, but nobody finds by seeking. One day seeking has to be dropped, but when I say 'has to be dropped', I simply mean one has to go to the very end of it where it drops of its own accord. That moment is really of great bliss -- when there is no seeking, no longing, no desire, nowhere to go, nothing to achieve. One has come home; one has attained relaxation. One is in immense rest... not even a ripple in the mind. In that very state god happens.

But that is going to come, mm? -- don't be in a hurry. Don't manage it; it is going to come. Seek a little more, and if you want to finish it quickly run as fast as you can so it will be finished soon. If you go very slowly it can take much time, mm? Right now it will be premature to think to stop it. Let it ripen, and when the fruit is ripe it falls.

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #18
Chapter title: None

18 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708185	
ShortTitle: NOBOOK18	
Audio:	No
Video:	No

[Prem Deval... let love be the god and you become the temple... Feel love for anybody and for everybody... for all, with no conditions....

... Shift from the intellectual to the world of feeling. Intellectuality is just rubbish. Words cannot fulfil, logic cannot satisfy. One can have beautiful philosophies but one remains ugly; those philosophies don't help. The real question is not what to think but what to be, and that being comes from feeling. Through thinking only memory goes on growing: you don't grow. Through feeling you grow... and that is the real growth. The growth of memory is just like a computer being fed. New information is being fed to the computer: it goes on growing. Memory is a bio-computer.

Now biologists say that memory transplantation is possible. When a man dies his memory can be transplanted in a child; it is just a mechanical part. Sooner or later it is going to happen: when an albert einstein dies there is no need to lose his memory. His memory can be transplanted on a small child and the small child will know all that Albert Einstein used to know -- without learning; he will simply know it.

Memory is just mechanical. It can be separated from you. It can be transplanted, it will be transplanted. But real growth happens in you, and that is a totally different dimension of existence: it is not intellectual. And intellectuals are more or less stupid people, because this is stupidity -- not to grow and just go on accumulating knowledge.

Intelligence is totally different than intellect. This is intelligence -- the idea coming to you that you should start feeling more. This is intelligence -- that you should stop intellectualising and should move towards the heart more; this is intelligence.

[To a newly arrived sannyasin Osho says:]

Be here and enjoy. And don't make it a work; it is a play. Let it be fun, don't get serious about it, then things happen far more deeply, far more easily and faster. When you become serious and you want to force, you become so tense that it is not possible for anything to happen. Things happen only when you are non-tense: when you are non-tense incredible things happen! When you are tense your doors are closed; no light can enter, no breeze can enter. Then one starts feeling suffocated. That's what people are feeling: they go on feeling suffocated but they don't drop their defences and they don't open their doors. They are so afraid of the fresh air, they have become so addicted to the stale air, and they go on recycling the same air again and again and again. Christians, Mohammedans, Hindus just go on recycling the same stale ideology. And they don't see outside that god goes on creating continuously. Each moment something new is happening.

God has not stopped creating, as Christians say, after six days; he is still creating. But for them he has stopped because they have closed their eyes. They think that god created the world in six days and on the seventh day he rested; that's not true. He has never rested: he cannot go on a holiday otherwise the whole universe will disappear! He cannot afford that!

What really happened is that after six days christians closed their eyes and since then they have not opened them. Just be here and enjoy! Good.

[A sannyasin, who is leaving, says: I wrote you a letter about your being a guide and then somehow you disappearing. Now I don't have anything inside.]

That happens... that happens. It is part of the whole growth. Many times I will be there and many times I will disappear. It is not really I who is disappearing -- it is you. Sometimes you are open and sometimes you become closed. When you become closed I disappear; when you become open you will find me there. I am always there; it just depends on you opening your eyes. And this is part of the human mind -- that it cannot remain open for twenty-four hours or for a longer period of time; it has to close. It is just as the eyes blink.

And the next time you see me, you will find me deeper in you. For you I may have disappeared but that is not true from my side; I am continuously working on you. Next time you will find me deeper, and each time that I disappear and come again, you will find me deeper. So nothing to be worried about.

And that too is natural -- that insight is sometimes there and sometimes there is great confusion and you are lost in mist. Then you don't know who you are, you don't know what you are doing and what is happening. This is part of the inner melting.

We exist on many layers. In zen they have the perfect saying for it. They say that in the beginning for the seeker mountains are mountains, rivers are rivers. In the middle mountains are no more mountains and rivers are no more rivers. In the end, again mountains are mountains and rivers are rivers.... And this happens many times; it is not a single process.

Man is like an onion, layers upon layers. When one layer is broken you will be confused. Soon you will settle on another layer, deeper, better, but again that layer has to be broken; then again you will be confused. This is going to happen many times, but each confusion will lead you to a better fusion. And one day, it happens that the whole onion has been peeled off and only emptiness is left in your hand.

That emptiness is the goal. That is where one becomes absolutely clear, and that never disappears: once it has happened, it has happened!

... And continue to meditate. Even sometimes if you feel you are missing me, you need not worry. Just go on remembering me and continue to meditate. You are on the right track, that much I can promise to you.

For you it may not be clear where you are going, but it cannot be. For you it cannot be clear: you are moving from the known into the unknown. But slowly, slowly, you will become accustomed to this phenomenon that is happening to you, and you will be immensely joyful once you start feeling what is happening.

[Osho gives sannyas to someone who practises archery.]

Veet means beyond and chanchat means wavering -- beyond wavering. Wavering means the mind: beyond wavering means gone beyond the mind. The mind is constantly wavering; ripples and waves -- that's what the mind is. When all ripples and waves disappear and the surface is silent, a different kind of being

arises.

And because you are an archer, that's why I am giving you the name. The real archery starts only when the mind disappears. You cannot miss when the mind is not there. If your mind is continuously working, you can be technically right but not spiritually... and archery is a great technique of meditation.

The thing that I was telling you was not clear to you last time; I would like to say it again.... You can go on participating in competitions but you need not be competitive. You can simply aet as if you are a competitor. You can go on competing. The competition remains just on the surface; deep inside you are no more involved in it.

The inner involvement has to disappear. That will do both things: you can grow in archery and you will not be growing in ego. And finally, you have to become part of this family and teach archery to my sannyasins!

Right ?

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #19
Chapter title: None

19 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708195
ShortTitle: NOBOOK19
Audio: No
Video: No

Prem means love and chandralekha is a mythological tree, a tree that is found in paradise. The whole name will mean, a love tree of paradise. Get more and more in tune with trees and you will find great moments of silence through it. Just sitting by the side of the tree get lost in it. Treat trees as persons and be very loving towards trees.

The tree is the most primitive form of life. If you start loving the tree then love starts arising. Then you can love the animals, and then only can you love human beings, not before it. These three steps have to be taken: start with the trees because they are the most innocent, then the animals -- they are innocent but they can play tricks -- then man, who is very cunning.

To love man needs a great compassion, a great understanding, but to love a tree nothing is needed. No tree has ever deceived you, no tree has ever cheated you, no tree has ever been fraudulent, so it is very simple to be loving towards a tree. It is very difficult to love a man, because men have cheated, deceived, and who knows? -- this man may cheat and deceive you. One can never be certain about man.

So start with the trees and then grow towards animals, birds, and then man. And then one can take the last jump -- that is god. When one has become capable of loving man then one may be able to love god -- because god is invisible. And if you can't love man who is deceptive, cunning and cannot be trusted... If you can love this kind of man, then only can you love god, because it is god who has created this world of deception, illusion. Behind all this is god's hand -- behind all this misery, illness, death.

If you can love without any conditions from your side, only then can you love god, otherwise this idea will arise in the mind: if there is a god, why is there so much misery in the world? Why? Why does a child die who has not committed any sin? Why does a child suffer from cancer? Why are so many people poor? Why do so many people die out of starvation?

These questions persist in the mind and won't allow love to flow towards god. But if you can love man, then a new quality of love arises in you. You love man irrespective of what he is doing, what he has done. That is not a condition in your love, it becomes unconditional. Then the highest jump is possible.

This will be your new name: Swami Deva Tusar. Deva means divine, divineness, and tusar means fine rain -- fine rain of god, fine rain of divineness. And that you have to make into a meditation: whenever you are sitting silently, just close your eyes and feel rain falling on you, god showering on you... very soft, with no noise. When you are going to bed, just lie down on the bed for two minutes, feel the shower and then fall asleep feeling that. In the morning when you feel that sleep is gone, don't open your eyes first: first feel that shower again for just two minutes, three minutes. Within a few days you will get in tune with it... and you can feel it anywhere. Just sitting in the car or in the plane or in the train, just close your eyes and feel it. You will be protected by that shower and it will keep you continuously fresh....

Deva means god and chama means one who sings in praise, a poet who sings in praise, a bard. So the full name will mean: one who sings in the praise of god, a bard of god... and there is the key for you.

Start remembering god more and more -- and any excuse is good enough to remember. Feel grateful for small things. They arc not small; they only look small because we have become accustomed to them.

If a man is dying in a desert, is thirsty, he will not think that a glass of water is small; that will be his whole life. And if you can give him a glass of water he will be thankful forever. But ordinarily, a glass of water is just a glass of water -- who bothers?

We start taking things for granted so we miss their mystery, their joy, and we start forgetting how to be grateful. Just the very fact that one is alive is enough to be grateful for; nothing else is needed. Just the very fact that one can still breathe, that one is breathing, that one can see a rose flower, can see a cloud pass by, can see the rolling waves in the ocean and one can hear a child giggle, is enough... more than enough to be thankful for!

Just think of a blind man who has never seen a rose flower. Think of what he is missing. But we never think that way so we never feel what we are getting. Think of a blind man who has never seen a rainbow, who will never see a rainbow. You will pass by, the rainbow will be there and you will not look.

Just the other day I was reading that it happened in new york that the sun never set for three days. But nobody became aware of it; who bothers? People are rushing to their own work. They move according to the clock; the sun is almost non-existential in new york. Yes, that is the case for millions of people. It looks absurd but that is the case.

If one day in the night suddenly the moon disappears, will you become aware of it? Many people will be passing on the road, coming and going, and nobody may see that the moon is no more there and that this is the full moon night! Days may pass and then people may become aware. Maybe some poet will stumble upon the fact or a child may start asking 'Where is the moon?' Otherwise, so-called normal people will not take any note. This so-called 'normality' is so abnormal....

In giving you this name I am just giving you an indication, a finger pointing to the moon, to start becoming more and more grateful... for small things. They are not small. Nothing is small... nothing can be small because all is suffused with god. Feel grateful for everything -- for a green leaf in the wind, for a small bird singing alone, for a kite on the wing in the sky just relaxedly floating. All these are great mysteries but because they are given to us free of any charge, we don't take any note of them.

If there were a price we would have hankered to see a kite, just relaxing high in the winds above the clouds. If there were a price then people would have stood in a queue, would have waited long, and would have felt very thankful.

Life is given without any charge: it is a gift. So start being more and more praise-full. That is the meaning of 'chama' -- one who goes on singing in praise....

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #20
Chapter title: None

20 August 1977 pm in Chuang Tzu Auditorium

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Video: No

[Osho gives sannyas to someone who had great difficulty to decide to take sannyas, because of her commitments in the West.]

The decision was difficult -- decisions are always difficult but it is good to be decisive. Sometimes one may even take a wrong decision; then too it is better to be decisive rather than remaining indecisive, because in indecisiveness one disintegrates, one becomes fragments; one has a centre no more. The centre is created through constant decisiveness. Each moment one has to decide. It is not very important what you decide. My emphasis is not on what you decide; my emphasis is on that you decide....

Mm mm, so start making decisions in small things, in very small things. For example if you have decided that at ten o'clock you will go to sleep, then go to sleep. It is not very important whether you go at ten or eleven, that is not important, but decide that you will be going at ten every night, and suddenly you will feel very good. Or decide that you will get up early in the morning at a fixed hour or you will eat at a certain time.... Just start being decisive in as many things as possible and then you will find more and more decisiveness coming to you. It needs practice, that's all. You have never practised it; you have always been hanging in a vague way, ambiguous, this or that. One can go on hanging between this and that the whole life.

Ordinarily the problem is created because people make much fuss about the right thing to be decided. that's why. Because we have been taught always to decide the right thing that creates a problem. It is not always so easy to decide whether this is right or not....

My whole approach is: don't be bothered too much about right and wrong and don't be bothered about what is better. The whole thing at stake is to be decisive. Try in as many things as possible, and then after a few months you will suddenly see that a new kind of centre has arisen in you from where decisions easily flow, they don't take so long a time. And if a decision takes too much time it is always inadequate, because the right moment, the right situation is already gone. By the time you decide it is no more the moment for it, so you are lagging behind.

For example, somebody says something and you start deciding what to answer. By the time you decide, the man is gone, or whatsoever he said has become already irrelevant; it needs no answer now....

Life is a constant decisiveness. Each moment one has to decide. And sometimes not knowing what is right and what is wrong, sometimes not knowing which is better, one has to decide. One cannot afford not to decide, mm? otherwise one will start disintegrating. So this decision was difficult, I know, but it is a good beginning....

And now, from this decision, start becoming more and more decisive.... It will happen!

Deva means divine, darshan means vision -- and you have immense capacity of vision. It just has to be released, it has to be uncovered. The door is there; it just has to be opened.

And you have come in the right moment. This is the time one should become a sannyasin. So everything can be hoped for and all is possible. You have all the energies needed, you have all the faculties needed. A great poet is going to be born -- just allow me to work upon you. And you have started it.

[A sannyasin asks about doing the Fischer-Hoffmann process because she has a tight knot in her stomach at the idea of seeing her parents. She says: I either become very distant, mechanical with them, or very argumentative and defensive. And I know that they're limited and they have problems, but I don't have the compassion for them.
Osho checks her energy.]

There is, in fact, no need. The energy is perfectly good, but your fear is also there. It is just a fear which

comes from the past, just an impression from your whole past which is hanging around. Your energy is perfectly good: there is no knot in the energy, the knot is just in your memory. These are two different things.

If the knot is in the energy then it is a difficult thing, a difficult problem to solve. But if the knot is just in the memory it is a very simple thing. If you want you can drop it just like that. My suggestion is that before going into anything else, just be happy back home for two, three months, the way you have been here. Just enjoy life with no barrier, with no guilt, with no inhibition. If you can enjoy life with no guilt and no inhibition, a great compassion for your parents will arise in you. Now you will not be able to see how this can function....

In fact, no child is ever able to forgive his parents unless he becomes guiltless, because parents mean guilt. They have created the guilt, the basic guilt: do this, don't do that; be like this and don't be like that. They were the first creative elements, but they were also destructive. They helped the child to grow, they loved the child, but they had their own minds and conditionings and they tried to impose those conditionings on the child. So every child hates the parents.

That's why all the societies make it a cultural programme to respect your parents. It has to be made to balance the hatred, otherwise parents will be killed! They will not be able to survive; it is a survival measure! So, all the societies, ancient, new, eastern, western, cultured, uncultured, all agree about one thing -- that the children should respect the parents, because they know that if this respect is not enforced, forcibly, the children are going to revolt. When they are small they cannot do anything, but when they become powerful, when they come into their own -- by the time they have become a little older and powerful -- the parents will start becoming old and powerless; that time will be dangerous for the parents. To avoid that calamity all the societies have to create this taboo. Now, this taboo cannot be dropped unless you drop the guilt -- because it is a shadow of the guilt.

You are feeling against your parents, afraid of your parents because they don't allow you to be yourself. So whenever they are there, you start feeling cramps, you feel knots in your stomach, because they won't allow you to be yourself. Again you become a child in their presence; again the past becomes alive. Again you are helpless, and you are not a child now, so naturally you become argumentative, you retaliate, you say things, you become angry or you become very defensive, or you start avoiding... but all these things create a distance.

And there is a deep urge in you to love your parents; that's so with everybody. You have come from them, you owe your life to them. Everybody loves this origin but the origin has done something which does not allow closeness, communication, so when you come close there is a problem. If you don't come close, some deep urge to commune, to forgive, to make new bridges is there.

For three months just live as you would like to, and that will be the cleaning of this memory part. Just live the way you want to live. Your parents are not obstructing you any more so you can live your life. Your parents will speak from within you many times: you will be doing something and a parental voice will come, 'Don't do this'. Laugh at that parental voice and remember that now you are free and your parents have made you mature enough that you can live your own life and can take responsibility for it. So no need for this voice -- now you have your own consciousness, you need not have a substitute for it. Now the parents need not speak for you; you can speak on your own.

Just keep this in mind, and don't listen to the parental voice. Even if sometimes it is hard, go on your own; don't listen to the parental voice. For three months try this; within three months this knot will disappear. If it doesn't disappear then you can go through Fischer-Hoffmann, and that will be helpful.

But I don't see that there is any problem. Much has happened to you here. Mm? you were not here for many days but much has still happened. The energy is perfectly flowing. It is just a memory thing, and a memory thing is not very important. Mm? it can be washed very easily, it can be erased; this will be the way to erase it. And you can do it on your own, then there is no need for therapy. If you cannot and you feel it is difficult, then Fischer-Hoffmann will be helpful. It will do the same thing: it will try to erase the memory. If you cannot do it alone it is always good to take the support of any expert who knows how to do it, there is nothing wrong in it, but first try it on your own.

Otherwise, what happens sometimes is that your therapist may be able to help you to get rid of your parents but he becomes your parent. The mind is so clumsy, so confused, that if it starts losing some grip on something, it immediately starts grabbing something else from some other direction as a substitute. So, many people who go to the therapist by and by get rid of many problems but then the therapist becomes the problem. Then they cannot afford to lose the therapist; they cannot drop out of therapy. They have to

continue in one or another. They can change the therapist, they can change the therapy, they can go from one kind of therapy to another kind of therapy, but they become therapy-addicts.

It is very good sometimes to tackle your problems on your own -- it will give you more confidence. If you can finish... and my feeling is that you can finish; there is no problem about it. You have just to make an effort for three months.

And this is the process -- to do whatsoever you want to do; don't listen to any parental voice. Good or bad, that is not the point. Whatsoever you want to do is good for these three months, and whatsoever you don't want to do is bad so don't do it. Be completely at ease and free, and enjoy life almost as if you are born for the first time. And that's exactly what has happened through sannyas. You are a new child, it is a new birth. You can start growing on a new line, and then those parental voices and the parental conditionings will not come in the way at all, it is a new growth.

For three months just enjoy, and if you feel that things have changed, perfectly good; if they have not changed, then there is nothing wrong. You can take Fischer-Hoffmann. Keep this (Osho gives Madhu the box) with you. And whenever you need me, just put it on your heart and remember me... and I will be working continuously. And help my people there!....

[A visitor says he has been with the Gurdjieff movement.]

That's very good; all Gurdjieff people have to come to me. Spread the rumour! That's very good, that is one of the most precious things to be related to.

[The visitor says that he was a little afraid of Gurdjieff.]

He was that kind of man. Nothing wrong with you; he was that kind of man! He was really a dangerous master. The West has never known anyone like Gurdjieff. The East knows many people. In the East Gurdjieff is not thought a dangerous master, but in the West he was. He was absolutely new, a phenomenon -- because the West has become acquainted only with christian mystics.

Christian mystics are good people -- saintly, virtuous, loving, compassionate, goody-goody. Gurdjieff is totally different, mm? -- he can cut off your head! But only a man like Gurdjieff helps. Christian mystics are good to worship. They are beautiful flowers, mm? -- you can worship and praise them and sing a song for them but nothing much will happen to you.

Gurdjieff is a roaring lion. You will either escape forever or you will start roaring in the same way! His roar is to provoke your sleeping lion. So it is very natural to be afraid of gurdjieff; nothing wrong in it....

And be afraid of me too!... That is not just! Just being afraid of Gurdjieff is not just. You can have the same relationship with me too!...
Mm, good! Become a sannyasin!

He says he is surprised... and it is like an accident.]

That's how things happen: they start with surprise!...

Everything is an accident while you are asleep. Accidents stop only when you become enlightened, otherwise not. In sleep you cannot expect more. How can you expect more in sleep? -- everything is accidental while man is asleep.

Just the other day I was reading about a man, a very famous poet. He writes that his father was travelling in a train -- he was a young man in those days -- and there were five more people in the compartment. He took out his packet of cigarettes to smoke and then offered cigarettes to all, so all the six cigarettes that were there in the packet were finished. Then he got down at a station, was going out, then again started feeling to smoke. He looked, but the pocket was empty so he turned back and went to the cigarette store... and he fell in love with the woman who was working there. She became the mother of the poet!

[A sannyasin asks if she should finish everything in the West and come to live here forever. Nothing to be worried about! says Osho. Finish everything and come, mm? And I am coming with you!]

[Another sannyasin says if he stays in his job another three years he will receive a pension, but he is not enjoying the work. Move where you feel joy, Osho says, Don't wait for the pension -- that is nothing....]

My whole effort here is to soon create a big alternate world, so people who cannot live in the world, who have got stuck in the world, can have some alternatives where they can start moving again. They can be born again, can become children again, can become innocent again. And it is possible only in a new kind of commune. It is not possible in the world because the world has its own ways and you have to fit with those ways. That's why creativity disappears sooner or later. It is like a river moving in a desert; how long can it move in a desert? Sooner or later it simply gets stuck and then divided and lost in the sands. The desert is so big that it is almost impossible to hope that the river will be able to continue to flow out of it, it is not possible.

The so-called world is a desert, it is a wasteland. We have to create small oases where people can start living the way they always wanted to -- with no worry, with no financial problem on their head, and amidst people who think in the same way.

In the West the family has disappeared and it is not going to come back. Only communes can come back; the family is out of date. And without the family man is uprooted. The family cannot exist the way it used to in the past because that whole social structure is gone.

First the joint family disappeared; then came the unit family. Now that too is disintegrating, and people are left alone: nobody to be together with, nobody to understand, nobody to commune with. One has to drag on in one's life because one has to earn one's living. One goes on doing things that one doesn't like because one has to earn money. It is selling one's life -- for nothing!

It is a very vicious circle: to live you need money and to get money you have to lose your life; this is a vicious circle. If you want to live, you will need money, and if you need money then all kinds of compromises.... And then you don't have any life to live! You have money but no life to live. Either you have life but no money to live.... And the problem is so complicated that people think, 'Let us do this for a few years, then we will get the pension. Then we will retire and I will do things in my own way.' Now there are many problems involved...

First, one has to postpone living continuously. When you postpone your living for thirty years, twenty years, that very postponing becomes part of your mind, part of your structure; you learn it. You postpone for twenty years saying that when you are retired you will go to the forest and live your life -- but twenty or thirty years postponing is a conditioning. You did it for thirty years -- tomorrow, tomorrow, tomorrow -- then after thirty years one day you get the pension, but that thirty years habit of tomorrow is there. You cannot drop it just like that; it will persist.

Now you will be stuck. At least up to now there was hope; there will be no hope any more. Up to this day there was hope that one day you would get the pension, you would retire. The problem of money would be solved and then you would do your things -- non-utilitarian things. You would sing, you would dance, you would play the guitar, paint, or whatsoever you wanted to do -- because money would not be a problem. But after retirement one suddenly feels empty because one knows only one way to live... and that is for tomorrow. Now today is there but it is empty and you cannot postpone it for tomorrow.

Retired people die very fast: they could have lived ten years more if they were employed. In the same employment where they were always miserable they could have lived ten years more. Life is lessened by at least ten years through retirement. The man may have lived ninety years; he will live only eighty. And the retired man's life becomes a nightmare because nobody needs him any more. He is no more important, no more significant. He is almost thrown into the junkyard. Who cares? He starts feeling useless.

The day you feel that you are useless you have started committing suicide. It is poison. So my feeling is that vou need not waste your time.

Soon we will be moving to a bigger place far away, so you can come and just be here and do whatsoever you want to do. I would like you to be here. Good.

Chapter title: None

21 August 1977 pm in Chuang Tzu Auditorium

Archive code:	7708215
ShortTitle:	NOBOOK21
Audio:	No
Video:	No

[Osho and warns a new sannyasin that much is going to happen so not to be afraid!]

It is very natural that when something really starts happening one becomes frightened, because we have become so accustomed to a life where nothing happens, so when something starts happening one gets frightened. We want it to happen, but when it really starts happening we become afraid because we have become very much accustomed to a dull and dead routine life.

We have lived so superficially that we have lost all contact with our own depth, so when something starts happening you start feeling as if you are drowning. It is exactly like drowning: one drowns in one's own depth and then one becomes afraid. What is going to happen? Are you dying.... How will you be able to come back? And that depth is abysmal, it has no bottom to it. One can go on falling into that, and falling and falling eternally

But in fact there is nothing to be afraid of. Buddha calls that bottomless abyss 'nirvana'; it is endless nothingness. Once you have become courageous enough to go into it, by and by you disappear. And the disappearance of you is the greatest moment in life, because here you disappear and there god starts appearing.

This is the crucifixion and the resurrection. This is the meaning of the crucifixion, and everybody has to go through the cross. It is not only a question of christ being crucified: everybody has to carry his own cross. Now this orange is going to be your cross, this mala is going to be your cross, I am going to be your cross....

All real meditation is death-like. One dies -- but that is the only way to be born again, and to be born anew and to be born in god. Man has to die as man to be born as god, in god.

So fear will be there, I am telling you beforehand so you don't get afraid, but the jump is going to happen. If you become afraid it will be only delayed a little longer, that's all. It is going to happen so why delay it ? The sooner you go into it, the better.

You have come to the most dangerous man in your life. And I am not responsible -- you have come yourself! Right?

Anand means bliss, nihar means a nebula, out of which the whole existence comes. It is a creative chaos, 'nihar'. It is chaos: there is no order in it but order is pregnant in it. Order is going to happen but it is still not visible. It is a creative freedom: something is going to crystallise but all possibilities are still open. Nothing has happened yet... it is just on the way to happen. And it is just a chaos. Stars will be born out of it, the whole existence will arise out of it, and finally the whole existence will dissolve into it again. So it is the beginning and the end, the alpha and the omega...

And those who really want to be creative have to attain to this state of 'nihar', this state of creative chaos. All creativity is out of chaos Order is very antagonistic to creativity; it kills because it gives you a straightjacket. It allows you only this and does not allow you that, it allows you only to this extent and no further beyond. It gives you commandments, and because of those commandments the spirit loses all dignity; the spirit becomes a slave.

My whole work here is to release the chaos in you again. Slowly, slowly, one has to become capable of losing control, because control is the imprisonment. By and by one has to be capable of being utterly in no discipline because all discipline is bound to give you a certain fixed routine, a certain fixed style. And all discipline is born out of the past: through discipline the past tries to dominate, the future. Through discipline the dead tries to control the living... and that is one of the most ill state of affairs: the dead dominating the living.

If you make some discipline, from where are you going to make it? You will make it out of your past experiences; there is no other way. The discipline will come from the past, it will be the quintessence of all your past experience, and then it will dominate the future which you have not known yet. So that which is no more goes on dominating that which is going to be. This is the human slavery, the mind of slavery.

One has to learn how to live in chaos, how to live without discipline, how to live without order... and there is an order! That comes each moment, it arises out of the present, it does not come from the past. There is a discipline but that discipline is not managed by you; it is a response, a spontaneous response to the reality. Each moment it is there and each moment it is gone. When the situation is no more there the response is no more there. You are again empty, again a 'nihar', a chaos.

When you do something there arises an order naturally, you cannot do without an order, but that order arises out of the present moment and the need of the present moment. When you are not doing anything that order again disappears. It was temporary, it was momentary. It was meant only for the moment; it has no permanency in it. It does not become a fixed rule; it does not create a character.

So each moment order arises, each moment it disappears and you are again left in chaos. This is what I call freedom. This is what I call spiritual freedom, spiritual liberation -- liberation from all kinds of disciplines, all kinds of commandments, all kinds of scriptures, all kinds of characters.

To live characterlessly is the only way to live. To live with character is to avoid living. And remember, the characterless man is not characterless in the way people use the word. Really, the characterless man is the only man who has character but his character is alive; it is always responsible -- it is out of response. Immediacy is its nature. It does not cling in his mind, it does not persist. It has no continuity: it is atomic. Such a man remains unpredictable, because life is unpredictable. How can man be predictable? -- one never knows what the next moment is going to bring. Then there is great thrill and adventure. And that I would like you to become -- a nihar, a creative chaos. That's how one attains dignity.

B. F. Skinner has written a book, 'Beyond Freedom and Dignity'. And it is the right title for his philosophy because he does not believe in the inner man, he does not believe in the inner. He says that the behaviour is the man; there is no inner man. You are what you do; there is no soul in you. He believes only in the character: all that you have done is what you are. The accumulated actions define you; you don't have any other being, any other selfhood.

If he is right then there is no dignity for man. Man is a machine and there is no freedom, because if there is no inner man who is going to be free? Then man simply reacts. There is no real action, it is only reaction. Then there is no difference between man and animals, no difference between man and trees and no difference between man and the rock. All the differences are there only in the mechanism. Man has a superior mechanism, that's all -- a more complex mechanism, that's all. The rats also have the mechanism but they have a simpler mechanism: But by studying rats we can know about man; he is nothing but quantitatively more complex, that's all. By understanding a simple organism, we can understand the complex organism; there is no qualitative difference.

To me, the dignity and the freedom consist in being chaotic. Chaos is the very soul of man. Man is capable of transcending all his actions and man is capable of doing things which cannot be predicted by studying his past. A saint can commit something which could not have been predicted; a saint can become a sinner. A sinner can become a saint; a man who has been a sinner up to this moment can take a quantum jump. His whole past will not be binding on him -- he can simply slip out of it. Hc can simply say, 'Enough is enough, and I am not going to repeat any more of my past. I am going to start a new future.' That's the dignity and the freedom.

With Skinner, of course, there is no dignity and no freedom; with behaviourists there is no dignity and no freedom. That is the only difference between a spiritual approach about man and the materialistic approach about man. Spirituality believes that man has some transcendence. He can always do something which nobody could have predicted; he can always do something which even surprises himself.

For example, this sannyas is a quantum jump. You could not have predicted it, you had never dreamt about it. You have never thought about it, it was never an alternative in your life, but it is happening.

Let this be the beginning of many more happenings. Become more and more loose, fluid. That is the meaning of nihar.

[Osho gives a meditation to a new sannyasin.]

You can cry and weep! Sound can touch you very deeply and it can be very helpful. It can become a key

for your meditations.

Make it a point every day for at least fifteen minutes to just close your ears, but close them in such a way that just in the middle of the palm some small hole remains. Cover the ears completely so the sound is created and listen to it with closed eyes. It will go very deep: it will shake your whole body. You will start trembling, you will start crying; allow it. Do this every day for fifteen minutes, mm? And it will be of tremendous help. Next time when you see me, tell me what happened, mm?

Nirvan means enlightenment, and turyna means swift, sudden, fast -- sudden enlightenment. It is possible, but a little more crying will have to be done! It can be stopped, but then a rock-like thing will remain in your heart.

You have always been stopping it; that's why it is there, otherwise it would have gone. It has to be released. It is not much. Once you allow it totally... Don't be half-hearted in it. Even if you do allow it, you go on repressing it: only a part, the tip of the iceberg comes up but the whole iceberg comes inside. It will come again and it will come again....

It is better to finish it. It is better to go into it as deeply as possible so you can come out of it. Yes, it will disappear, but it will disappear only by going through it.

[The new sannyasin says she has a shop in the West.]

So make it a place for me too! People can gather there. Make a centre also, a small corner in your shop for me, so books can be available there and people can start getting interested. That will be good. Help people to meditate a little....
Make a small comer in it for me, mm?... and convert your customers!

Deva means divine, paritosh means contentment -- and let that be your fundamental attitude: all is good. Feel satisfied with everything, drop the complaining mind and let a new mind arise -- the mind for gratitude, of gratitude.

Feel thankful for small things. Feel thankful for life itself, because we have not earned it. It is a gift, and we are not even thankful. We have not done anything to be here, to be alive, to be given this opportunity, yet we don't feel thankful and we go on complaining and complaining. The mind only complains.

I have heard about a great supermarket that was celebrating its jubilee. They had decided that to whomsoever enters the store, to whoever is the first customer, they are going to give ten thousand dollars. It was a secret, it was not declared; it was just in the mind of the boss.

A woman entered. They received her with garlands and a music band and gave her a cheque for ten thousand dollars. They said that this was decided -- that whosoever entered would receive this gift. Then the boss asked, 'Where were you going?' and she said, 'I was going to the complaint department.'

And she still went! Even after getting this gift of ten thousand dollars for nothing, she still went to the complaint department, because she was going there!

This is the stupid, human mind. We have been given so many gifts, they are showering on us every moment, but because we don't have any gratitude, we don't enjoy them, we don't celebrate.

Paritosh means utter contentment with life as it is, no desire that it should be otherwise.

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #22
Chapter title: None

22 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708225
ShortTitle: NOBOOK22

Audio:	No
Video:	No

[A sannyasin says: I have had a dream for years... It is only a feeling -- I have no pictures, nothing, but it's a feeling. There's a feeling of death.
Osho checks his energy.]

The dream is significant and has much to convey to you. It is not just a rubbish dream; it is a good indication of something that is going to happen. It is not death, it is meditation that is going to happen. But meditation also looks like death to the mind, so the mind interprets it as death. But your energy is perfectly good... so flowing, mm? Very few people's energy flows; many people are just frozen. You are not frozen at all; things are perfectly good.

The dream is a good dream, an auspicious dream, a very sacred dream. So enjoy it: when it comes next time enjoy it and love it and wait for it. And the day you start enjoying it, it will disappear, because then it has delivered its message; there is no need for it to come again.

One thing that can be helpful to convince your unconscious mind that the message has been received, is to lie down on your bed every night before you go to sleep, put out the light and for three minutes just think you are dying. Just go into it knowingly, consciously; create it yourself rather than the dream creating it. Create the whole situation -- that you are dying, dying, dying -- and within three minutes you will feel that you are almost disappearing. Don't be worried; in that very space fall into sleep. So these three minutes have to be practised only when you are almost on the verge of sleep, not before.

First lie down on the bed, then wait. When you feel that now sleep is just there and that any moment you will lose consciousness and you will fall asleep, just start feeling that you are dying, dying, dying. There is no need to be afraid, mm? just disappear into sleep.

Do it for at least four weeks. And these four weeks will convince the unconscious that the message has been delivered to the conscious mind. That's what a dream is all about: an effort from your depth to inform the surface mind that something is going to happen.

Because you could not understand it, that's why it has been repeated again and again. The moment you understand it will disappear. And it is a blessing; it is not something wrong or something evil -- it is beautiful. From tonight start dying on your own!

I don't ask whether you are worthy or not. I am in such a hurry to give. I have so much to share -- I don't care a bit whether you are worthy of receiving it or not. I am simply giving it to you because I have so much and I have to unburden myself.

The cloud is so full that it wants to rain. It does not matter whether it is desert or wasteland or fertile soil; it does not matter. The flower has bloomed and the fragrance is heavy on its heart; it has to be released. Whether somebody will appreciate it or not does not matter. I am giving to you without any condition. You are the most fortunate people ever....

Deva means divine, paritosh means contentment... and let that be your constant remembrance: contentment, contentment, contentment. Let it become like a climate around you, contentment, and you will by and by start feeling a change. Sometimes it happens, and my feeling about you is this -- that it can happen very easily.

There are people for whom even a single word can become transforming, and you are one of them. There are people who can simply repeat 'peace, peace, peace...' and they will become peaceful; 'silence, silence, silence...' and with the very sound of the word, the feel, the nuance and the music of the word, they will start feeling silent. These are the people on whom mantras work. They are not few, they are many. Almost one-third of the world belongs to these people but even they have forgotten it. This one-third is the most potential.

Once you become alert about your potentiality, you can work miracles -- just by an idea. As a man thinketh, the bible says, so he becomes. This is not true for all; this is only true for one-third of humanity, and of that one-third of humanity, more than seventy-five percent are women.

That's why women are more suggestible, receptive; they can be hypnotised very easily. But this capacity

to be hypnotised can be harmful, can be helpful. It can be harmful because they will be hypnotised by adolf hitler, they will be hypnotised by the beatles too; they will be hypnotised by anybody. They will shriek and scream and can become hysterical about anything. But if rightly used this very capacity can become their door to the divine.

Being suggestible means that they are very very vulnerable and their soil is fertile: any seed that falls into that soil starts growing. One has to be very alert not to allow just any kind of seed to fall in, otherwise weeds will grow... and the soil is not responsible. Any seeds that fall into it will start growing. The weeds will grow if you don't put rosebushes there.

A person who has this capacity to be easily hypnotised is, in a way, in danger, because anything can enter into his or her heart. On the other hand they are blessed. If rightly used this capacity is the only capacity that easily transforms one into a new being.

So I am giving you this word 'paritosh'. Even the sound of it 'paritosh, paritosh...', is very cooling. Keep the idea of contentment... and not only the idea -- support the idea by every possibility. Become contented with small things. You are thirsty and you drink a glass of water; it is so satisfying. Don't miss that opportunity. The thirst is quenched; at the same time remember contentment. So with the water entering in you, the suggestion of contentment also flows in. With the quenching of the thirst, the idea of contentment also enters your being.

You are hungry and when you are eating and when you feel full and happy, remember contentment. You have slept a good night's sleep and there is great peace, satisfaction with the night's sleep. One feels rejuvenated; remember contentment. The whole day has passed and there have been many things and you have lived one day more. In the night feel contented, and fall alseep in contentment.

So, wherever you find an opportunity to be contented... a friend comes, somebody says 'hello' on the road, a child smiles -- just use all kinds of possibilities. Then with each opportunity, the idea goes on hammering inside: contentment, contentment. And you will be able, within three months, to feel immensely contented.

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #23
Chapter title: None

23 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708235
ShortTitle: NOBOOK23
Audio: No
Video: No

[A sannyasin, who is a journalist, says he would like to change his job towards more growth oriented work, but is afraid of the insecurity. Osho assures him that any security he fancies he has now is illusory, and that real life is in insecurity -- so that shouldn't be a factor. Uncertainty is a blessing, because it opens new doors....]

So that's perfectly good: be a journalist for the growth movement. And it needs many people so that many people can come to know what exactly is happening in human consciousness.

A new kind of journalism is needed. The journalism that is routine is already out of date. It is not really concerned with humanity and it goes on fulfilling juvenile needs. Murders, divorces, accidents, wars -- all that is rotten and negative gets the greatest coverage. Ninety percent coverage is about the ugly, nauseous, horrible... and it is exaggerated because that is what the neurotic mind needs. That is the neurotic mind's

food, nourishment; it cannot remain without it. It needs murder stories, it needs wars, it needs suicides; this is the news for the neurotic mind.

On the TV this mind wants to see horror films. This neurotic mind will go to the movie to see murder, lust, passion -- something ugly and horrible that he always wanted to do but could not gather courage to do. So he lives through others vicariously. Somebody is murdering -- he lives through the murderer. But both are the same; he becomes part of it. It is his violence that is projected there.

So the old journalism is out of date; it has no future. In the future, when the right journalism has appeared, people will simply be unable to believe why for many years these stories were written and elaborated and repeated again and again, and why people were reading all this nonsense. For what ? The whole of humanity must have been mad; that will be the conclusion of future generations.

It is perfectly good to bring to people news of the soul, of the new frontiers of consciousness, of new possibilities, of new horizons. Of course it will not be very paying and it will be insecure but it is worth it. You may not be very rich but you will be enriched through it.

[A visitor says that he doesn't know where he is.... He feels many contradictions between what you say and the life of the ashram, the organisation of the ashram.... He feels people around you are very defensive, and that makes him upset.]

So for the first: you are nowhere. And you have to start from abc. Even the first step has not been taken yet: you have to be born. And the other two are irrelevant... because these things need not be your concern. If there are contradictions between me and the ashram, that is my problem... and I am perfectly happy! That is my problem; you are not to be concerned with that.

And the third: if people are defensive that is their problem! If you are going to solve the problems of everyone then you will not be able to solve your problems. You will become insane if you start thinking about everybody's problem -- what is what and who is who and.... Don't get into that! If you want to grow, just look at me. Forget about the ashram and about everything.
And drop your knowledge. You seem to be knowledgeable; that won't help....

Mm mm, do a few groups, and don't get puzzled by these things. That is none of your business. Just listen to me and try to find a way for yourself. If you can solve your problem that is more than enough; nobody expects you to solve anybody else's problem. And sometimes it happens that what you see as the other's problem may just be your projection: you may be defensive and may project onto people.

My feeling is that you are afraid of sannyas. That is making you defensive and you project your defensiveness onto people.

And there is always bound to be a contradiction between the master and the organisation that exists around him, because all the people who are here are not enlightened. They exist on their plane, I exist on my plane. There is bound to be a distance, a great distance, but that is natural! The only thing that has to be seen is that they are trying their hardest to grow. It is a long, groping effort. Many will start, few will reach. When they have reached there will be no contradiction between me and them, but on the way it is natural.

My suggestion is that you be completely unconcerned about these things. Just do a few groups, mm? and think more about your problems and bring your problems. When the river is flowing by, don't be worried that others are thirsty. If you are thirsty, drink! Mm? Good!

[A sannyasin, who is leaving, says that she feels there is something inside her that has decided never to surrender....]

Who is it who decides never to surrender?... It is not you, that's certain; it is your ego. It is everybody's problem. The ego will resist, give you a great fight not to surrender, because your surrender means the ego's death. It is surrender for you, it is death for the ego, so how can the ego allow it easily ? It will give all the resistance that it can give, it is natural, but if you listen to the ego you are lost.

The ego is against your surrender because the ego wants you to surrender to it; that's why it is against it. Now, a love is growing towards me; the ego is afraid and the ego is jealous. Now there is a competition, a competitor has arisen. Sooner or later you will have to decide -- either the ego or Osho. The ego is naturally trembling and afraid that now there are less and less chances for it to survive. So the less chances there are, the more trouble it will give to you. But if you are alert it is going to go.

It is happening to everybody: it goes slowly, slowly. A moment comes when the ego comes to

understand that now there is no way. It is better to commit suicide; it will be more restful to commit suicide than to go on fighting.

So there is nothing to be worried about and nothing unnatural is happening to you.

I will look after it. This is between me and your ego -- you need not be.... mm? You can simply stand by the side! I will take care.

Keep this (a box) with you and come back. And whenever you need me or whenever the ego is troubling you too much, just put it on your heart and remember me, mm? Good!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #24
Chapter title: None

24 August 1977 pm in Chuang Tzu Auditorium

Archive code: 7708245
ShortTitle: NOBOOK24
Audio: No
Video: No

[A sannyasin says that during a group she began to speak in a language she knew nothing about. She has a fever afterwards. Since the group it has been happening many times to her. Osho tells her to go into it while he checks her energy.]

You have stumbled upon a beautiful method of meditation. It has been used in a few christian communities in the past! It is of immense good. We were using it here too; we have changed it just now (the devavani meditation). But it is of immense help; don't think anything wrong about it. Just start doing it every day at least for one hour.

Close your door, sit in the middle of the room -- exactly in the middle. It will be good if you are naked; be naked or have very loose clothes so the whole body is free, no constriction -- and then start it. And enjoy it... Let it become almost orgasmic. You will have an orgasm through it. Your whole body will start moving, gestures will come, postures will come, and your body will have deep sexual orgasm through it. But don't be afraid at all; you will be immensely benefited. Go on talking and really get animated; don't be just lukewarm. Become passionate about it, talk in passion. And this gibberish will become your greatest meditation.

But when it happens on its own everybody thinks that something is wrong -- that some spirit is there or some evil thing has happened. Has some evil possessed them or what? -- because it is so... Yes, you are right! You say 'cuckoo'; it is so cuckoo but it is so beautiful!

If you were not here and it had happened anywhere else they would have thought you had gone insane. But it is one of the most ancient methods. You must have heard about it.

Yes, you have heard about it; it is not a question of belief! My feeling is that in your past life you must have practised it so it has suddenly bubbled up. Here the atmosphere is of meditation, the vibe is of meditation, and it happens to many people that whatsoever they have been doing in their past life comes back to consciousness. The milieu helps it to come back. You must have practised it and you must have practised it very deeply.

Just get passionate about it and happy about it and let it be a celebration... and do it every day. Do it for three weeks and then report to me. Those three weeks will change you utterly. Mm? something great is going to happen through it!...

Don't worry! Even if it comes in the group allow it. And you have my approval that you are not cuckoo,

mm? Good!

[A visitor, who is leaving, says she is afraid of many things... the aeroplane, returning to the West, men smiling at her, her own anger... she is unsure whether to finish her teaching job.]

I can understand your fear.... Something is happening to you; that's why the fear. Something that you always wanted to happen is stirring. This is just the beginning, just glimpses of it, and you are afraid that back home you will lose track of it again. It is not really the aeroplane, it is not really the going back. It is that something joyful is happening to you or you have the hope that it is around the corner -- and that you have never felt; for the first time you are feeling hopeful.

[She says she was feeling joyful after a group, but when she heard a sudden noise, she became fearful again.]

Mm mm, that is there. That is there only because the joy has not happened, so you are afraid. Fear has many causes and for different people, different causes. For you, especially, the cause is that you are afraid to die; you are afraid that something may go wrong. And your joy has not happened yet. You have not lived your life yet, you have not bloomed yet. If something goes wrong -- the hotel burns or the plane falls or is hijacked or something -- and you have not attained anything, your life will be a sheer wastage.

Your fear is coming because you are not feeling any fulfillment the way you are; the things that have happened up to now are not fulfilling. Your fear is coming because joy has not happened. Yes, there may have been moments, but those moments simply make you more thirsty for joy and nothing else. They create even more anxiety -- that it is possible and it is not happening. Because you have seen glimpses. If you had not even seen those glimpses then there would have been no fear: you would have accepted that this is the way life is, there is no more to it. But you know that there is more to it. And you are afraid that something may be cut short, that you may lose track of it, that you will be no more in the body or will die or something else will happen.

When a person attains to real joy he becomes completely unafraid of death -- because there is nothing to be afraid of. He is fulfilled. He has sung his song, he has danced his dance, he has loved, he has been loved. There is fulfillment, there is contentment. If death comes it is perfectly okay; there is no fear. But when nothing has happened and the bud has not opened, naturally fear arises that if somebody comes and cuts the bud and the flower has been missed...

You can come back after three months, and then be here for a longer period. A long period will be helpful so that you can forget England completely and can move into things.

Deva means divine, nimeesha means moment -- divine moment. And a particular moment is called a divine moment -- when one attains to one's self, when one comes to know one's self. That moment is called 'divine moment'. the moment of realisation. That moment is not part of time at all; it is timeless. In fact to call it a moment is not right, but language is not adequate. It is a momentless moment; it is just the gap between two moments, just the small interval. One moment has passed and another is coming, and just in between -- that small door. It is timeless... it is part of eternity.

From that small door one enters into oneself. And I would like you, while you are away, to just wait for this moment. Just sit silently and do nothing; every day for at least forty minutes just sit silently. Close the doors, make the light very dim, a candle is perfectly good, and having a certain kind of fragrance will be helpful, whatsoever you like. Incense is good, but the same incense, and a very dim light, candlelight; it should be neither bright light nor dark. And sit relaxed, if it is not too cold, naked. If it is too cold then just have some loose thing thrown over your body. Just sit silently with closed eyes waiting for that moment, not doing anything at all.

If thoughts come, let them come, let them pass. No need to fight with them, no need to tell them to stop; remain indifferent, just a witness. And within these three months some day you will have a glimpse of that moment; then you will understand the meaning of your name.

This word 'nimeesha' is a very significant word. In english there is no synonymous word for it, that's why I am translating it as 'moment'. If you can do this meditation at exactly the same time and in the same room, that will be the best. If it is not possible then you can change the time or change the room, but first try to make it absolutely regular so that the body/mind, both are ready for it. It is really waiting for that time:

your body is waiting, your mind is waiting, you are waiting.When all these three meet in a certain wavelength, then that moment happens.

One should not be hungry and one should not be too full. One should not be too tired, too sleepy; these things have to be taken care of. So if you find it is good in the morning, then in the morning. If by the evening you are too tired, sleepy, and you will fall asleep, then do it in the morning. If you feel that the evening is perfectly good, you are not tired, you can do it in the evening.

And don't be hungry, because when you are feeling hungry the consciousness goes into the stomach; it roams there. When you are too full, when you have eaten too much, one starts feeling sleepy; one feels like falling into unconsciousness. Take a shower and sit silently with a certain fragrance, with a certain light; just sit doing nothing, waiting for something to penetrate.

It comes just out of the blue. You cannot bring it, you cannot pull it, you cannot manage it. You cannot do anything about it: you can just be in a receptive mood. So whenever that receptivity happens, it comes. And once you have tasted that moment you know the way to Then any time you can fall into that wavelength. Again you can invite it and it will be coming.

That moment by and by starts growing, becomes bigger. bigger, bigger; a time comes when it starts overlapping your whole being.

And don't be afraid -- just go, mm? We have a centre there.... So go to the centre... meet orange people, mm? Good!

[A sannyasin says: In the last couple of groups I did, the general feedback I get is that I'm aloof and I act as if I'm above what's happening... outside the group as well, I feel as if I'm only letting a very few people into my heart and with the great majority I'm very superficial.
He also says he has done many groups in the ashram. Osho checks his energy.]

Nothing to be worried about, not at all. Simply don't be bothered about the feedback that you have been getting.

[The group leader] is right -- that you have a certain perceptivity, an intellectual understanding, and because of that understanding people will look superficial. But you don't actually experience at the heart centre... but that is going to happen. Don't make it a worry and don't make it a problem.

This same perception that is in the intellect right now will slowly, slowly, seep into the heart. I cannot say that same thing to everybody but to you I am saying it -- that this same perceptivity that is in the head right now, slowly, slowly, will get into your heart, because there is no barrier between the head and the heart.

There are people who have great barriers. When the barriers exist it is difficult; first the barriers have to be broken. You don't have any barriers, any walls. It is true -- your perception is in the intellect, but there is no wall so it will seep through; it will go automatically into the heart. You need not be worried at all, don't think about this problem. And now there is no need to do any groups, mm? Just enjoy being here... meditate and just enjoy. And it is going to happen, mm? -- some day listening in the talk in the morning it will happen! Good.... Nothing to be worried about!

[A sannyasin, who is leaving, says: I just have a very hard time surrendering totally. I feel my own strength and I like to rely on it, on who I am, and so I've always felt very much to rely on myself. It's very hard for me to give up to someone else, in a lot of ways.]

But I'm not somebody else!...

It's no problem. I'm your deepest being; there is no conflict. If you are really for yourself, surrender is simple -- because I am not, in any way, standing against you and I am not in any way imposing any ideals on you. I am not giving you any programme of how you should be. I am just a support: whatsoever you want to be you can be. I am not even directing you to go to the north or to the east or to the west; wherever you are going I'm simply blessing you.

So I can understand: surrender is difficult and there are so many pseudo-gurus in the world that it is good that it is difficult. Otherwise you will surrender anywhere and that will be a sheer wastage of your time, your life energy....

But with me there is no problem. The problem is not there because I am not standing against you in any way. I am absolutely for you, more than you are for yourself. If there is going to be any conflict between me

and you, the conflict will be that I am more for you than you are. So the more you understand me, the easier it will become. It is only a question of time and understanding. But it is coming, it is happening... and there is no hurry either!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #25
Chapter title: None

25 August 1977 pm in Chuang Tzu Auditorium

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[Deva Nasti -- divine nothing. The past is something, Osho says -- solid, concrete, *there*. And the future is absolutely uncertain but you can create a kind of certainty that is projection, desires, dreams. Between these two the present remains out of our reach. The past is, the future is -- the present is not. That is the meaning of nasti.

The present is so empty of content, Osho continues, that we cannot say it *is*. The mind cannot function in the present; that is why it is afraid of the present. Hence all the great teachings of the world insist on the need of being in the present, because if you are in the present, the mind cannot be. the present moment is really nothing but emptiness -- what buddha calls 'shunya' or hindus call 'nasti'....]

Only one modern thinker, Jean-Paul Satre, comes close to it. He says, 'Man is the being who brings nothingness into the world, because it is only man who can be aware of nothingness.' Trees cannot conceive of it; animals cannot think about it. Nothingness is an absolutely human phenomenon. It is the dignity of human consciousness that it can conceive of nothingness. and really a man becomes a man only when he can conceive of nothingness, emptiness, a state of non-being.

Being is surrounded by nothingness, and deep inside the being at the very centre there is nothingness. Outside being there is nothingness; that is what we call death. We are surrounded by death, and deep inside is the state that we call samadhi -- another death, far deeper than the first.

At the centre there is nothingness, at the very core there is nothingness. It is just as if you peel an onion: you go on peeling, peeling and suddenly nothingness is left. If you peel a human being, at the very heart there is just nothingness left. That's why people are afraid to go in -- because to go in means to go into nothingness, to go into 'nasti', and people are afraid to think of death. These two things people avoid -- death and meditation, because both are alike.

If you accept death, death will give you one glimpse of meditation. If you go into meditation you will attain to ultimate death... and through that ultimate death one comes to know the eternal. Only through nothingness do we approach the totality; only through nothingness do we disappear and god appears. So, I am giving you a very very meaningful name, 'nasti'.

It is only man who can say no. No other animal can say no; they don't know no. And because human beings can say no, their yes is total. Animals never rebel, they never protest. They remain part of the unconscious existence. It is only man who rebels, who can say no -- and by saying no his yes becomes important; it has significance.

Before one can say yes to god, one will have to say many nos to the world. That too is the meaning of your name: divine no. One has to say no to the scripture, one has to say no to the orthodox, dull and dead structure. One has to say no to the armour that surrounds one; one has to say no to the politician, to the

priest. One has to say no to the parents, to the society, to the education. One has to say many nos; only then does a moment come when one can say yes to god. Through many nos comes the yes. And if you don't say these nos, you will never come to that beautiful yes, that total acceptance, that welcome, that utter welcome.

So the real religion consists of two things: saying no to all that has been taught -- saying no to all that you have learned, saying no to all conditionings -- and then becoming capable of saying yes to that which cannot be taught, which one can never learn, which cannot be conditioned. So it is a double-edged sword....

To become a sannyasin means to say many nos so that one can become capable of saying the absolute yes.

[The new sannyasin says she has never done groups, and only a little meditation.]

That's good, mm? It is good to be a clean slate then things happen more easily with me; much work is saved. Otherwise first I have to destroy too much!...

It will be good if you can go through a few groups. They will be of great value. And it will be too early to leave. If you can stay a little longer you will become more strong as a sannyasin arid you will be able to cope with the west. Otherwise it will be difficult, you will be too fragile. So my suggestion is that you be here a little longer so that you can do a few more groups. Mm? and I will tell you: first do these two groups, then I will tell you. Good.

Prem means love, babula means madness -- love madness. And that is the only sanity in the world, the only sanity; there is no other sanity. A man who is not capable of becoming mad in love is insane, is pathological, is neurotic.He cannot be playful, he cannot put his so-called serious games aside. In his life there is no value, no significance, higher than money, power, prestige. It will be impossible for him to have any contact with god.

The first contact with god is through love. It is only in love spaces one becomes aware that life has much more in it than appears on the surface. Only in a love space does one enter into the temple and only in a love space does one start groping for god; there is no other way.

Philosophers talk about god -- lovers know. For thinkers god is just a concept. He may be useful to explain a few things which cannot be explained without him. If they can be explained without him, thinkers will be very happy to drop that concept.

When Copernicus wrote his thesis about the universe he didn't mention god in it. When somebody asked, he said, 'That is an unnecessary hypothesis. I can explain the universe without it, so what is the point? The lesser hypotheses used, the better. Why use unnecessary hypotheses?'

But for a lover god is not a hypothesis. It is his existence, it is his being. It is only through god that love is possible. So through love god becomes possible. Or, we can say that love is a glimpse of god in this mire of the world, a ray of light in the darkest night. The ray comes from a far, faraway star... but it enters into the darkest night. Through that one ray of light one becomes aware that light exists, that there is a hope, that one can hope.

And I call it madness because it is illogical. Love has no logic, it is utterly absurd. It cannot prove anything. It knows, but it cannot prove -- and people who can prove do not know. This is a dilemma. People who can prove know not and people who know cannot prove.

Somebody asked Ramakrishna, 'Have you got any proof of god?' Ramakrishna said, 'Look into my eyes, that's all. There is no other proof. If I am the proof, then okay; otherwise there is no other proof.' A saint cannot give any other proof, he cannot argue. it is a superb madness but immensely fulfilling.

So I am giving you a very dangerous name... and giving it with a great trust that it is possible you can become a madness of love. And that will be your flowering.

[Osho suggests she do some groups. She can only stay a short time but says she will try to postpone her leaving for another week.]

Stay as long as you can, that will be good, so you can have a little more nourishment... you can drink me a little more. And after sannyas it becomes very easy. Without sannyas, even if you are here in some way you are not here. You remain a stranger, you remain protective and you remain defensive and a little afraid.

Once sannyas has happened you enter inside me; now there is no fear. Now you can feel my love without any protection, so after sannyas a new kind of rapport becomes possible.

My suggestion is that you stay as long as you can. And next time you come stay a little longer.

[The new sannyasin asks about her father, who told her he did not wish to see her any more because she has changed, he doesn't like some of the things she has now chosen to do.]

Don't be in a hurry. You are in the right direction, and if he suffers because of it it is his problem. You are not here just to fulfill people's expectations and styles. And finally it will be helpful for him too, because if he demands a certain kind of role from you, the role of a daughter, that simply means that he also hangs and depends on you; he is a dependent. It is not only that he wants you to depend on him; only dependents want others to depend on them, remember that. And that's why he is feeling hurt: because you are not fulfilling your role of the daughter he cannot feel the ego of the father.

It is good... it will give him a new understanding about his own self. Don't be in a hurry. Just write to him that now you have become a sannyasin and not only are you not playing any roles, you have taken a totally new turn. Write about sannyas, write about meditations, send him a few books, and just don't bother, mm?

Within six to eight months he will become interested again -- and that will be a kind of meeting. You will have to wait, because when he is rid of his father role only then can you meet on an equal plane and then only is love possible. Between roles, love is impossible. You play the role of the daughter, he plays the role of the father, so two roles go on playing with each other and the real persons remain far away, uninvolved.

You will be enriched, he will be enriched... but it will be a little painful; you will have to wait. Don't be in a hurry, otherwise he will force you to fall into the role because he will see that you are also dependent, you cannot live without him. That means that you will be back in the role and he will remain in his role... and that is not going to help either.

Sometimes one has to be a little hard too. And once these roles disappear he will find you for the first time and you will find him for the first time, and then a new kind of love will be possible, so wait.

[She then asks: I love two different men and both of them want me to choose between them. I don't know what to do. The first man she has been with for six years and he is more like family or friend. The second she met a year ago, he is more like a lover and new type of friend.]

I understand. Sometimes it happens and it will be happening in the future more and more to more and more people. It was never a problem in the past because the past was very obsessed with monogamy. The problem never arose or even if it arose it never came to light. Monogamy was the rule, so either people followed the rule whether they loved each other or not, whether there was thrill, adventure or not, whether there was any romance or not.... They were settled: it was secure, comfortable, a good family atmosphere.

And sometimes if it did happen that somebody fell in love with somebody else, then that was to be kept secret. It was rare, and that was also part of the whole monogamy game. But really monogamy is destructive. It does not allow all dimensions of your being to flower. One should love as many people as possible because each different person is a unique gift of god. In a future world when love is completely free of jealousy that will be possible. Once more understanding grows people will be loving many, many people for different reasons, and there will be no conflict.

In fact there is no conflict in this. You love both in different ways -- one is a friend and the other is a lover, you cherish the friendship and you cherish the love. But it will be difficult for them to understand. It will be very difficult, because throughout the past man has been conditioned in such a way that he cannot conceive that love can be shared or that there can be two kinds of love; that is impossible to conceive of. And it is too much against the male ego.

The male ego starts feeling as if he is not sufficient or he is not male enough or he is not a good lover. That's why the need has arisen that you have chosen the other -- so they will say.

And both say that you should choose?

If you ask my opinion, choose the third!

If you ask my opinion -- because both are male chauvinists, so both are the same type. Choose the third! Otherwise the same trouble will be there, and if you have to choose between the two and you cannot choose the third, then choose the second. Be always in favour of the new -- because the old you have known for six years; now what else is going to happen? Mm? the possibility is exhausted. Six years is more than enough to

know a person; why not know a new person?

So if you want to change between the two, choose the second. If you really want to choose a man, then both are not... Because the second will sooner or later create the same trouble: if you start falling in love with somebody else, the same thing will happen.

Always choose love, and any possibility that gives more facility for love to grow has to be chosen. That's why I say that the third will be the best, the second, the next best.

And don't hang, choose, because hanging is bad; being indecisive is bad. That creates a division in the mind. And if you are indecisive for too long, that becomes your nature -- and love is such an important thing that one should not remain indecisive too long; otherwise it cuts the heart into two parts.

But my feeling about you is -- that's why I have given you the name Prem Babula -- that you cannot be happy in any monogamy. You would like a more free kind of love and you would like to love many more people. So it is better not to be confined to any relationship.

In fact, people who are satisfied with one relationship are dull people, very dull people, insensitive people. It is as if a person goes to see the same movie again and again; every day he is again going to see the same movie. Or he sings the same song or plays the same record every day. How can he be very rich? His life will be a repetitive life, a very dull life.

If one is sensitive, one would like variety, in everything one would like variety. One would like to see the whole world and one would like to see many more people, because each person is such a unique gift of god that he has something nobody else has. That something you can see only through him; that aspect of god is revealed only through him, through nobody else.

This is my understanding about your heart, so keep it in mind -- that whenever you feel confined, there is no need to be. All security can be dropped, all comfort and convenience can be dropped, but love should never be dropped and one should never lose one's freedom.

Now, both are trying to make you a prisoner. From my standpoint neither loves you; both love their egos. If either of them loved you, he would allow you to love as many people as you want, because he would like to see you happy. Why not? -- if you can be happy with somebody else tonight, go and be happy; there is no problem in it. If somebody really loves you then you have an intrinsic value and he has immense respect for you. How can he cripple you or how can he force anything on you? -- do this or he is finished with you; either choose him or choose the other, otherwise he is finished with you.

They don't know what love is, but that's the situation. So remember, when it happens again, that you love more than one man... or if you love a man who loves two women, don't repeat the same thing. If you really love the man, allow him. Real love always gives freedom... real love is freedom.

So, never lose your freedom and never try to destroy anybody's freedom, and your life will be of joy. Good!

[A sannyasin is leaving for the West. Osho asks after her companion, who is at present in jail for two years.]

But he is fine? (she nods) That's good. He can use the time: there is no more beautiful a place than a prison. Write that to him, mm? A prison can be used immensely -- because you are protected from the world; even a rich person is not so protected. The whole world is outside, everything is settled and life is a perfect discipline. All that can be used for meditation -- and there is nothing else to do! So tell him to use the time... and he can come out very much benefited....

This whole world is a gaol! We are all in gaol! It is just our idea that gaol is a bad place to be, but there are far worse places to be.

And all are prisoners here.... Somebody is a prisoner in his money and somebody is a prisoner in his power and somebody is a prisoner in something else -- in his family; somebody is a prisoner as a husband and somebody as a wife. All are prisoners here... so nothing to be worried about. He is in a small prison, that's all. These people are in a bigger prison.

And all these nations are big prisons. Whenever you cross the boundary you know that it is a prison.

[A couple talk about their tempestuous love affair.]

(To the woman) He is not the domestic kind -- no!... A wild animal! That's very good! But you are not domestic either So let it continue -- it is perfectly good. On and off it is good, but don't do physical violence

to each other; that you have to drop. At least after six months that has to be dropped now, mm? Or is it also necessary?...

Physical violence has to be dropped. Whenever you don't feel good, say goodbye. There is no need to be physically violent; after six months there is no need. In the beginning it is okay. But now whenever you feel good, be together; whenever you don't feel good, just say goodbye. This much understanding should happen -- that there is no need to beat each other, and... it's not good.

(To the man) Who starts it? Who takes the initiative -- you or her?

[The man says: I do.... I feel she talks too much and I don't feel good.]

So she defeats you in talking?... Because that happens only if the woman is a great talker; then the man cannot do anything else! He has to beat her otherwise she will go on and on! Yes, that's right!...

Whenever she starts talking too much, you talk gibberish. You know gibberish? Talk gibberish -- and in that you can defeat her easily. But make it a point that you are not to start the violence. If she wants to hit, let her, but you are not to start it... and she will not hit you.

But I can understand your trouble.... Women can sometimes drive you nuts! Whenever you feel that she is going to talk to you to that point where you will hit her, start gibberish, mm? Try it, and it will be a good meditation, but don't hit her, because that is ugly, that is juvenile.

And enough! -- it has been good up to now but now you have to stop that. So go on wrestling, but non-violently, mm? Very good!

[A sannyasin says that during a workshop she went through a rebirth process and then just started screaming. Since then the top of her head is really tender.

Osho checks her energy.]

It is something good. Nothing to be worried about. It is just that energy has reached that centre for the first time, so it is tender.

It is better that you avoid having people touch it. If somebody who is on a higher plane than you touches it, it will be beautiful. If somebody who is on a lower plane than you touches it it will be very destructive. And it is very difficult to find people who are on a higher plane; it is better to avoid having it touched at all.

You can use a skullcap, mm? -- it will be good.

In many traditions the cap was used particularly for this reason. Hindus down the ages used to cut all their hair but they would leave a bunch of hairs just exactly on the seventh centre to protect it. Jews have been using the skullcap. It is just to protect the seventh centre, because if you pray too long it starts functioning. Then it becomes very receptive too and can be disturbed. In the east when you go to the master, he will touch your head when he blessed you... but it is good from a higher source of energy.

It is better not to be touched by everybody and anybody. Soon that will start functioning more solidly; then this trouble will disappear. Right now that centre is very tender.

And one thing will be helpful -- you can stand on your head; that will be very helpful, sirshasana. That was also invented for certain purposes; one of the purposes is this. When the energy is flowing towards the head it is against the gravitation, so it is difficult. If you stand on your head then you take the help of the gravitation and energy can flow very forcibly. So the work that will be happening within a year can happen within a month. Much energy can go there and become such a solid crystallisation that there will be no trouble: anybody can touch you and you will not feel anything. It just needs to be strong.

So if you can stand on your head, that will be very helpful; you can learn it and start using a skullcap. I will find one for you!

Chapter title: None

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[Osho gives a three-year-old girl sannyas. The mother says her daughter wants to ask Osho about dying. She wants Osho to tell her where everything goes when it dies.]

That's very good.... All children are interested in death; it is one of the natural curiosities. But rather than answering them -- because all answers will be false...

So never answer -- just say that you don't know, that we will die and we will see. And let that be a very very tacit understanding about all those things for which you don't know the answers.

When a child asks anything that you don't know accept your ignorance. Never feel that acceptance of ignorance can be harmful; it never is. Parents always think that to accept that we don't know will be harmful, our images will fall down before the child, but in fact just the opposite is the case. Sooner or later the child is going to find that you never knew and still you answered and you answered as if you knew. And the day it is recognised, the child will feel that you have been cheating, and then all respect disappears. Sooner or later the child is bound to find that the parents are as ignorant as anybody else, as powerless as anybody else, as groping in the dark as anybody else... but they pretended -- and that pretension is very destructive. So whenever there is something you don't know, say 'I don't know; I'm searching and seeking.'

And death is one of those things about which nothing can be said except one thing -- that we go back home, we go to the same place from where we have come. We don't know either. We come from some unknown source and we go back to that unknown source. Death is the completion of the circle, but both ends, the beginning and the end, are hidden in mystery.

It is just as if a bird enters into a room from one window, flutters there for a few seconds and escapes from another window outside. We know only when the bird is inside the room. We don't know from where it comes; we don't know where it has gone. All that we know is that small time, that interval, when the bird was inside the room. We had seen the bird entering from one window and escaping from another window; we don't know from where or to where.

And this is the state of the whole of life. We see a child is born; the bird has entered -- from where nobody knows. And then one day a person is dead; the bird has flown. And life is just between birth and death... a small passage.

Make the child aware of the mystery. Rather than giving the answer it is better to make the child aware of the mysterious that's all around, so the child starts feeling more awe, more wonder. Rather than giving a flat answer, it is better to create an enquiry. Help the child to be more curious, help the child to be more enquiring. Rather than giving the answer, make the child ask more questions. If the child's heart becomes enquiring, that's enough; that's all parents can do for the child. Then the child will seek his or her own answers in his or her own way. Never give answers. That has been one of the most dangerous things that man has practised down the ages, the greatest calamity -- that we are very arrogant when we give answers; we lose all humbleness. We forget that life remains unknown -- something 'x'. We live it and yet it remains unknown; we are in it and yet it remains unknown. Its unknowability is something that seems to be fundamental. We have known many things but the unknowability remains the same -- untouched. Man has progressed in knowledge much, much is known every day; thousands of research papers go on being added to human knowledge, thousands of books go on being added. But still the fundamental remains the same. Before the fundamental we are humble and helpless.

So help her to feel the mystery more and more, mm?

Deva means divine, paradha means mercury.... Mercury is a symbol of constant change, of aliveness, of flux, of liquidity... and these are all the qualities of a sannyasin. A sannyasin should be like mercury -- never

predictable, never confined by any structure.

A sannyasin is absolute freedom. You cannot catch hold of it, you cannot keep it in your fist. There is no way to imprison that quality of consciousness; it is utter freedom....

[A new sannyasin tells Osho she is a salesman in the West.]

Salesman? Start selling me too!...
It is needed!...

It is needed... many more people are hungry and they need it. It is very essential. Millions are missing it and they don't know how to find; they don't know where to move. In fact they don't even know whether they need it or not.

The greatest problem is that man is unaware of his own basic need. If you know that you are hungry you will do something- to find something and you will find something or other, but if you are not even aware of your hunger you are going to die.

Just think of a person who is hungry and by some mechanism is prevented from being aware of hunger. He is bound to starve himself and die, and he will never become aware that he could have lived if he had eaten. The hunger was there, he was there, but something was disconnected between the hunger and his mind. That's what has happened between our need for god and our mind. A lingering suspicion is felt that something is missing... but what is it? By and by we start becoming adjusted to this feeling that something is missing. We tend to forget it because it is inconvenient and uncomfortable.

It is needed. You will become my walking salesman! That's why I create sannyasins. The purpose is to send them to people who are hungry and who have forgotten completely that they are hungry. Just seeing you, seeing your joy and seeing your happiness, something will start stirring in their hearts. They will start enquiring, and once they enquire, they are caught. That very enquiry starts their journey. If we can help people just to enquire, that's enough. Then they start groping. Something clicks and their minds start feeling their need; then they start knowing what is missing.

In the ancient times it was never so. Everybody was aware that god was missing and everybody was trying and searching and finding. Now people are still trying but they try something else -- a good house, a good job, more money, this and that, and they think these are the things that are missing. Once they have these things there will be no problem. But they are living in a fool's land.

Once these needs are fulfilled, suddenly for the first time there is the real problem. Now they have a good house, a good family, a secure job, money, everything. Suddenly everything falls flat and they recognise that the thing that was missing is still missing. It is missing even more so, because now all is there that they used to think would be a fulfillment. It is there and there is no fulfillment.

Nothing fails like success in the world: once you succeed you have come to the brink of failure. Those who are not successful can go on hoping but what is there for the successful to hope for? what is there for a Rockefeller to hope for? He has all that can be hoped for... more than he could have ever dreamed. Now what?

That's why it happens that when people are a little richer they become religious... when a society becomes a little affluent. It is not just accidental that I have more Germans from Europe than anybody else -- because they are now the richest people in Europe. It is not accidental. When there is richness, suddenly one starts feeling that richness won't do; then the real need is felt.
So Germany needs many salesmen and many saleswomen, mm?

[Osho explains the meaning of Prem Neelesh -- god of the sky of love. And love has the quality of the sky -- the same depth, the same infinity, unboundedness, the same purity....]

Millions of things happen but the sky remains unpolluted. Everything else becomes polluted -- the air becomes polluted, the water becomes polluted. There is only one thing in existence which remains unpolluted -- the sky. Because it is not; it is just a name for emptiness, a name for space, spaciousness. So clouds come and go, and the sky remains untouched.

That is also the quality of love. It is the only thing which is incorruptible, which no poison can destroy. And it is not that clouds don't come -- they come. Jealousy comes, that's a cloud; possessiveness comes, that is a cloud. Anger comes, hatred comes -- these are clouds. And sometimes the clouds are so many that you cannot even see the sky. It is completely covered but it is still there, and absolutely pure.

So always remember: the mind can become very much clouded by anger, but don't be too worried about it. The sky behind remains there, always virgin; its virginity cannot be destroyed. Clouds come and go but there is something which never comes and never goes -- that is the sky. And that's what love is.

The experience of love is liberating and the experience of love gives you infinity -- an experience, a taste, of infinity. So become more and more like the sky and like love. Be less and less identified with the clouds, with moods, whims, ideas, emotions, sentiment; become less and less identified. The day that one suddenly shifts one's whole consciousness from the clouds to the sky is a day of great realisation.

And both are there; it is only a question of emphasis. You can see both -- both alternatives are always possible. So always seek the infinite, look for the infinite, and beware of the finite because the finite is only momentary. It is only tentative, it is arbitrary; it is accidental. The infinite is essential, and with the essential there is joy; with the accidental there is misery. If you get too attached to the accidental you will be in misery because the accidental cannot remain forever.

That which remains and remains and which there is no way to lose -- that is what has to be searched for.

[A sannyasin who is doing the encounter group says: A lot of fear coming up, a lot of anger coming up... just everything. It's been very exciting.]

Mm mm, it is good when one starts becoming more alive. When one starts becoming more alive these things come up. They will go, they are not going to stay long; just don't repress them again. Because we go on repressing, we go on carrying them as a substratum. Encounter must have broken some layer and things have started coming out. It is pus oozing out, but it has to be thrown out. Once one is free of pus, one is heathy and whole. Then life has a new beginning and is far more grounded.

Far more positively one can start... because these are all negative emotions. If we go on carrying a lot of negative emotions underneath then our life remains negative. At the most we can pretend that we are not negative. We can smile and we can have a mask, but in fact you are fooling yourself because behind your smile you know there is no smile... and it hurts. When you say 'I am okay', you know you are not okay, and it hurts. When you say 'Everything is beautiful', you know that you are using a lie... just to save face. By and by one becomes very accustomed to these lies and then they don't even hurt because one is not even conscious of what one is saying.

All those negativities go on moving in your blood, in your heartbeat, in your breathing, so whatsoever you do, even with good wishes, the consequences are not good. Even if you love your anger will affect your love -- although it is hidden. You may not be angry with your friend, with your beloved, you may never show it, but it has its own way of coming in.

Anything negative carried in the system makes life sad, a joyless affair. Then there is no excitement and no ecstasy; one simply lives a routine life, a middle-class life, a bourgeois life. Just because one cannot commit suicide one goes on living, but that is not enough reason to live.

By and by these negative emotions inside go on poisoning you and that becomes a slow suicide. By and by all aliveness disappears; one becomes frozen, cold... a stone. Stones don't bloom and don't flower and no fragrance ever comes. And life is worthwhile only when there is fragrance, when there is a kind of dance... when one is so happy that one can thank god... when the gratitude is real, not just a routine prayer. When the gratitude is out of the heart, one can really say 'I am thankful because you gave me a chance to live and to see and to hear and to be.'

One great Indian poet, Rabindranath, was dying. He was a rare man -- particularly in the east where people are very life-negative, where all the religions have been teaching life-negation, where people have been taught for centuries that life is a punishment, that because of your past karmas you are thrown into life as a punishment; when your punishment is over you will go back and then you will never come to life again.

This man, Rabindranath, was dying and a monk came to see him. He said, 'Pray to god that he should not give you any more life. Pray, because this last prayer is meaningful.'

Rabindranath opened his eyes and said, 'Stop all this nonsense! I am praying because he gave me such a beautiful life. I am asking that it be given to me again. I am so grateful! What nonsense are you talking? Life was immensely beautiful, and if there was misery it was because of me -- I did not know how to live it; next time I will know better. If there was anything that was wrong, it was not because of life; it was just because of me. I was foolish, that's why there was misery. Not that life is misery; it was just my foolishness. If I suffered, I suffered because of myself; that's my responsibility. I cannot complain. At this moment when I am dying, how can I complain? How can I ask not to be born again? That will be the greatest complaint

against god!'
... And I love this man! This is how it should be!

If you have really lived a life of song and dance and celebration you will thank god from the very bottom of your heart. And this is the paradox -- that those who can thank god deeply disappear: they don't come again. This is the paradox. If somebody asks me I will say that this monk will have to come back and Rabindranath will not. There is no need: he has learned the lesson.

His being is transformed. That's why he can unconditionally thank god and he can say, 'If you send me a thousand and one times, I will still be thrilled. Your life is so beautiful, your gift was so immensely precious -- how can I thank you? My debt is infinite; I cannot repay it.'

This man is not going to come back. There is no need for him because there is nothing else to learn. He has learned joy, he has learned celebration. He has learned thankfulness, he has learned gratitude -- what else is there to learn? He has learned prayer....

So let those negative emotions come up -- don't repress them. And come back again; whenever you can manage, come back!

[A sannyasin who is leaving says that she has separated from her husband and has two children. The older one, aged twelve, is against anything new which she has done. They are staying with her parents and she does not know how to influence him to accept her sannyas.]

No, don't try directly; don't try. Just let him feel you. Just be loving and let him be the way he is. Let him see this difference -- that since you came back from india you have become more loving -- that's all, and that will prepare him. Next time when you come, he himself will ask. Don't you say anything: if he asks, then bring him. And once he is here things will change.

Just meditate and be loving, and if he sometimes enquires about what it is, you can tell him but never in any way persuade him, never! Let him be persuaded of his own accord. He seems to be a strong child and the way to win a strong person is never to go direct, never, otherwise he will become more defensive and will shrink more and will become aggressive against you.

Just be as if you are not interested in any way in converting him, then he will come; he will become interested. Then he will start enquiring. Take books, leave the books in his room so he can see. Play the tapes so if he wants to listen he can, but never in any way give him the hint that you are interested in his conversion, no; otherwise he will become very very stubborn and can create trouble. My feeling is that if you are a little aware and without any interference on your part, he will relax. And it is good that he should be helped to relax, because that will become his whole life's pattern.

If he is only twelve... And these are the most important days of his life. If he does not change before fourteen then that will remain his style of life. Once the child's sexuality has become mature then things become difficult to change. So whatsoever he is at the time of sexual maturity he will remain; one tends to remain that.

People's mental age remains near about fourteen. They never grow beyond that, very few grow beyond that. The body goes on growing; the mind stops. For all practical purposes nature no more helps you to grow. Nature's purpose is fulfilled by the time a child is ready biologically to produce; nature's interest is only in that. Once the child is ready to give birth to another child, nature is no more interested; nature's work is done. Now, if you want to grow you will have to go on your own.

After the age of fourteen if somebody grows it is an individual growth, it is a spiritual growth. Up to fourteen it is biological growth... but millions of people remain near about fourteen. They never take on any other growth beyond that which nature gives them; they are simply stuck there.

So this is a very pregnant time for the child. Simply be non-interfering. It will be difficult for you, but if you love the child then become absolutely non-interfering. Yes, make everything available so if he wants to he can use it. But don't even hint. If he feels that you will be happy by his coming to india, he will never come. If he feels it is his happiness to come -- you are not concerned at all, you don't care -- then he will become interested.

One has to be very very intelligent with children because they are intelligent people. So, just be loving, be helpful, and wait. My feeling is that he will come. I will start working on him through you!

[A sannyasin who has completed some groups, says she has started losing, misplacing, her belongings...]

It must be that you have just become too happy! It happens... because to remember things one needs a different kind of consciousness. When you become a little happier then you have a different kind of consciousness; you are no more interested in things as you were before. Money does not matter too much when you are happy; when you are miserable it is everything. So when one is unhappy it is very difficult to lose money; one remembers perfectly. But when one is happy one can lose; one tends to forget the non-essential. It happens to many people -- this is not accidental. Mm ? when you are feeling very floating, happy, joyous, you tend to lose your materialist's consciousness. That is a materialist's consciousness that keeps you alert about where your moneybag is and where your passport is.

It is a good indication.... You will have to learn a new kind of awareness, non-materialistic. Not that you are concerned with money and that's why you remember it, no. That is not the right reason to remember it, but one has to remember everything that one is doing. Just as part of training, a discipline for awareness you will have to learn that. Do you follow me? If you are too money-minded, you need not be attentive; you go on remembering money.

It happens sometimes that even in sleep a money-minded person goes on remembering his money. It is very difficult, even when he is asleep, to take his money out of his pocket; he will immediately wake up. So this is one kind of attentiveness that is because we are too much concerned with the money, with this and that.

Once you start becoming a different kind of person this awareness will disappear. You will have to learn another kind of attentiveness. One has to learn to be attentive about everything -- not because everything is valuable but because attentiveness is valuable. Then the shift has to change from matter to consciousness.

So now you have to be alert. Not that it is a passport and if it is lost there will be trouble, no, but because you are not to lose any opportunity to be alert; whether it is a passport or anything else, that doesn't matter. Whether it is money or an ordinary paper doesn't matter, but you have to be alert. Alertness has to be there; that you will have to learn.

And that happens to many people: the first kind of awareness disappears; they have to learn a second kind of awareness. In the gap there will be a little trouble, mm? so don't carry too much money with you! Only carry things that you can afford to lose... and the remaining, [ashram] can take care of, mm?

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #27
Chapter title: None

27 August 1977 pm in Chuang Tzu Auditorium

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[A sannyasin who is leaving asks if it is okay for her not to be in a relationship. She also says she can feel Osho inside and is confused because he is outside.]

I understand... I understand. It will be happening to many many sannyasins soon. It is something very significant and you are fortunate to be feeling that. Many many will be feeling this problem sooner or later, because they will start finding me inside them. Then looking at me outside they will be puzzled. What is true? -- am I inside them or outside them? If I am outside, then how can I be inside, and if I am inside how can I be outside?

But this is a great experience. That's exactly how it is: I am both. And my whole effort here is to make you ready so that you can find me within yourself. Soon you will start finding that outside is just a reflection of the inside -- not otherwise.

First you will think that the inside is just an image of the outside, but finally you will find the outside is just an image of the inside. It is as if you are standing before a mirror: you see yourself in the mirror outside and you know all the time that you are inside yourself.

So my body is simply functioning as a mirror: what is inside, you will see reflected through my body outside. But there is no problem to be worried about; one should be happy about it. Start seeing me inside more and more. This is something fantastic!

And about the first thing: it will be good for you to stay alone. Right now, if you stay alone you will be more with me. If you start falling into a relationship something that is growing inside will be disturbed. It happens every day here: when people are meditating they are more with me. Sooner or later they find their lovers; then they are not so much with me. They have their own private world and their own private concept; I am on the periphery. Then when they have some problems they will come to me. When their relationship is not going right they will come to me, but when it is going right they tend to forget me. That's natural.

But right now it will not be good to get involved in any relationship. Something so delicate is arising in you that it will be disturbed by any rough relationship... and it is going to be rough! Any ordinary relationship is a rough relationship. It brings all the problems with it -- all the anxieties, conflicts, anger, sadness. Yes, there are a few moments of joy too but those are few and far between. It is more or less a dark night. Just somewhere once in a while a lamp is lit and then it disappears again and there is darkness.

But right now something so precious is growing in you that you cannot afford rough relationships. So wait: let this become more stabilised, let this become more crystallised. Then you can move in a relationship and then the relationship will be totally different, because I will be relating through you. Then it will have a totally different quality: it will be for the first time what love should be. And you will find a totally different kind of person to fall in love with -- somebody who is very close to me, as close as you, only then will it fit, otherwise not.

So wait... meditate, mm? And keep me in your womb as long as you can. Whenever you are sitting, just close your eyes and see me in your womb. Let me be there and let this child grow. You are pregnant with me, that's what it is. It is very good!...

Continue to meditate: use these three months [you are away] for completely getting in tune with me. And don't be distracted by any so-called relationship. Ordinarily I never say to anybody to avoid relationships, because they have nothing to lose so why not have fun? it is okay. In fact if they are not in relationship I help them to go into one because without those troubles they start feeling depressed. They need some misery so they remain occupied. They are feeling that they are doing something great, something great is happening. At least there is hope, and they live with that hope. And when there is nothing to do it is perfectly good to be in any kind of relationship, it is fun, but when something higher is happening it is very very costly.

So be a celibate for these three months at least, and then when you come, we will see, mm? Good!

[A sannyasin, newly returned from the West, says he spent a lot of time with his mother and brother, and much hatred and judging came up about them, though they get along okay.]

I understand. My feeling is that you had around you a certain curtain of indifference which has dropped. You have become more caring about them, hence all that was repressed in your childhood is coming up. It has been there but there was a curtain.

That curtain we have to create: everybody has to create a curtain otherwise it is so uncomfortable to be fighting continuously with your parents, with your siblings. One creates a kind of cloud of indifference, of non-caring around oneself. Then it is okay if the mother is doing some wrong; that's her business. Who bothers? If she is committing a mistake, that is her business. Who bothers?

Now that curtain has dropped, and it is good that it has dropped so that you can see things more clearly. Now something can be done and these things can also be dropped, but first the curtain has to be dropped. That has happened; now a little conscious effort and all these hangovers can be dropped.

Each child feels resentful, and each child goes on watching the parents -- particularly the mother because she is ninety percent of the parent. The father is at the most ten percent or not even that much. The

mother has to bring up the child and she has to teach the child -- that this is right and that is wrong. The judgement comes from the mother. The child goes on watching -- and children are very perceptive. He goes on observing that there seems to be a double standard. When he does something he is wrong, and when the mother herself is doing the same thing, she is right. If he lies, he is wrong. He goes on checking on the mother... and she is lying many times in the day, so he goes on seeing the double-bind. But he is helpless. He cannot assert himself; he cannot say anything. Even if he tries to, he is beaten into silence.

So that remains there in the unconscious; it is like a wound. When you become a little more powerful, independent... And that's what is happening to you: you are becoming more mature, more independent, more yourself, so now all those wounds will come in. They have to be healed.

So you have just to understand them and to understand what the matter is. It is just an old hangover. You have not yet been able to forgive your mother for all those things that she has done to you and which you never felt were justified. You always thought they were unjust, but because she was powerful you had to yield.

Now you need not yield; you can take vengeance. You can tell her that this is wrong, that is wrong and you can say to her, 'Now, see who is right and what is right.'

Just try to see it; deep down in yourself observe it. Something like Fischer-Hoffmann therapy will be good... will be very helpful. Have you done it before ?

That will be very good -- the right process for you at this moment.

[Osho refers him to a sannyasin who is a Fisher-Hoffman therapist.]

So she can be helpful. She is a Fischer-Hoffmann therapist; she will be helpful. And you will enjoy it. This is the right moment. It cannot help everybody, mm? but you have already done more than half the work so immediately there will be great revelation through it. But you have to come to a point where you can forgive.

The day a man can forgive his parents is a great day. That day he really becomes free. If you cannot forgive, you remain dependent. You cannot forgive because you still feel dependent. A really mature person can understand that the mother was not personally responsible for whatsoever she was doing. The same was done by her mother to her; she was just a poor victim as you are. She must be still as resentful towards her mother as you are towards her. The mother may be dead, the mother's mother may be dead... that does not matter.

Just a few months ago there was an old woman here. She is nearly sixty-five. She has children and the children have children and she is still resentful of the mother who is dead! And she wants to get rid of it. Now it is really a problem: at the age of sixty-five or seventy she still feels angry. That means she has not grown up at all. Physically she is seventy; mentally she must be somewhere around the age of seven, not more than that.

Once you understand that nobody is personally responsible... Whatever your mother has done to you, whatsoever, good or bad... And there are a thousand good things that she has done and a thousand bad things that she has done, but she is not personally responsible. She was simply repeating a conditioning; she was simply doing what was done to her. You are fortunate that you can get out of that vicious circle -- she was not that fortunate.... Then great compassion will arise.

And once you have forgiven her, you will be able to help her too. You can explain to her the whole process of how you could forgive her and maybe she can forgive her mother... and that will be a great change in her life. Then she can die as a mature person. Then life has been meaningful. One has gained something out of life, otherwise nothing is gained.

So something good is going to happen; you will just have to work it out. And Fischer-Hoffmann is the right thing to do....

I think you can do one group here -- rebirthing; it will be good.

[A sannyasin asks about an illness he has had for twenty years. He started with pains in his right side which spread into the joints... sometimes he is unable to walk, but it comes and goes. The doctors do not know what it is, but suggested rheumatism. Osho checks his energy.]

No, it has nothing to do with rheumatism -- not at all. In fact you don't need any treatment for it; [ashram hypnotherapist] will do something.

(To the hypnotherapist who is present) just give him a good suggestion. It is just in his mind. Your body is perfectly okay; it has just got into your mind. And because it has been happening for so long, twenty years, it has become a very deep-rooted suggestion. You just need to go into deep hypnosis and things will change. But drop the idea of rheumatism; it is nothing to do with it, mm? This is not the energy of a rheumatic person... no!...

Nothing to be worried. Just talk to [the hypnotherapist], mm? -- things will be okay. And just enjoy and forget. You have just to forget this disease; there is nothing much to it.

[The sannyasin asks: But if I'm doing the Kundalini...]

No, don't do it; whatsoever gives you pain don't do. Just be here and enjoy being here. And whatever [the hypnotherapist] suggests, do it. Stop all meditations for a few days because they are all physical and you have that idea inside you; that idea will function. First the idea has to be uprooted, then you will be able to do all the meditations.

You can become the greatest meditator around here!

[A sannyasin says he has much pressure in his chest since seven years. He has done much therapy for it. Sometimes in meditation it dissolves but then returns.]

... My feeling is that it has something to do with your body. Your posture looks as if you are... compressed. So the posture has to be changed. You can do a few things on your own to change the posture. You may have got into the habit now after so many years, and if the body posture remains wrong it will be very difficult to change it. The body functions as the base....

Mm mm... it will go. And have you ever been interested in running or anything like that?...

[The sannyasin replies: Recently I started playing tennis.]

No, that won't help; that is too bourgeois. No. Running can help, running can really help; it can really release you. Swimming can help....

Anything when you have to breathe more or anything in which the body has to take another posture and you cannot remain in the same posture. In running, in swimming, you cannot remain in the same posture. Anything in which the posture has to change automatically and anything that is very dynamic and in which the total body is involved will be helpful.

So my feeling is that you should do running, swimming, and take the whole course of rolfing, ten sessions. And take it from a really sadistic rolfer!...

Really sadistic, someone who enjoys torturing people. Mm? you need a little torture!...

And it is just a postural thing -- I don't see that your mind has anything much to do with it. It is good that it is a posture thing because it can be easily changed. Maybe it is in the mind a little bit but once the posture has completely changed your mind will easily drop it; your mind is ready to drop it. So continue meditations, take rolfing, and start running, swimming. If it is difficult then jogging is good.

[The sannyasin then says that he has been smoking a lot since he was thirteen. He tried stopping but is not really interested to stop.]

That may be part of this whole thing; that too is repressive. In fact, smoking is a strategy to repress something. If you don't smoke that something starts becoming restless: through smoking you can repress it again. That's why people smoke more when they are restless. When they feel more nervous, when they feel that something is arising, they will immediately start drugging themselves. That drugging helps to stop something, but stopped, it is there and goes on accumulating.

Do one thing: don't stop smoking right now -- because that will not help and you will again smoke. Do one thing: breathing. Whenever you have an urge to smoke, make it a point that first you have to breathe deeply for five minutes. Start by exhaling: exhale deeply. Inhale deeply, exhale deeply, but the emphasis should be on exhalation more than on inhalation. Mm? the whole air has to be thrown out. Just squeeze the whole system so all the air is out. Do this for five minutes before each cigarette....

You have to pay the price for each cigarette, mm? -- that is five minutes of deep breathing. If after that

five minutes the desire, the urge disappears, there is no need to smoke; if the urge remains, you can smoke. And this will help -- this will help in many ways...

Firstly, out of one hundred times, seventy-five times the desire will disappear. Good breathing will give you such a good feeling that you will not feel like smoking. You will feel so happy and so full of vitality, you will not feel like smoking.

In fact breathing does just the opposite, because through breathing you take in more oxygen. The system functions on a higher plane, on a higher altitude with more oxygen, and you feel more vital. The blood circulates better, the blood is purified better. The whole system functions at the maximum. With smoking you go on dumping carbon dioxide inside the system: the system falls to the minimum. It is just the opposite.

And once you are enjoying five minutes breathing you will not feel the urge. That urge always comes when you are not enjoying life; if you are enjoying something you can forget cigarettes. If you are looking at a movie and you are really into it, you will not smoke. If you are listening to music and you are really into it you will forget. In anything in which you get involved and in which you are happy you will not smoke. You will smoke only when you are not feeling in tune so you want something to do -- smoking.

Either the desire will not come... Then there is no need, don't force yourself and feel that you have to smoke because you have earned it by five minutes breathing.... And if the desire remains smoke.
Tell me after one week, for one week do this experiment....

Continue this breathing back home. And through breathing smoking can be dropped very easily. But there is no need to directly drop it; it will disappear automatically. Take rolfing back home and start running or swimming.

Swimming is very good -- nothing like it; it is very meditative. I have done every kind of thing but nothing like swimming. My own practice was to go swimming for at least four to six hours every day. At four o'clock in the morning I would disappear and I would come back home only after six hours in the river.

It is tremendously beautiful -- you can go for miles. You can float you can swim and... And water is the basic element; life came out of water. In water you are very free and weightless. Gravitation functions less, and that is one of the most beautiful things in water. Ordinary gravitation is no more functioning, and that changes your whole system -- the pressure.

You are under pressure; that pressure will be relieved by swimming. It will go.

[A sannyasin who has completed individual primal therapy says: I was very resistant but at least I feel good because for the first time I did the therapy for myself and not for the therapist.]

That's very good! That's how it should be. Sometimes it happens, but very rarely -- otherwise patients are very very willing to help the therapist and they are ready to make him feel good and happy! One need not do that. The therapist has not paid you; you have paid the therapist!

It happens, even with ordinary physical illness it happens: when the doctor comes the patient smiles... just to help the poor chap feel good!

[The hypnotherapy group is present. One participant says they have much energy around the mouth and hands, which feels stuck. Osho checks his energy.]

It is there.... It has something to do with breast feeding. Your mother must have deprived you much, so whenever you relax it comes again. Whenever a child is fed by the mother on the breast he almost immediately relaxes and goes to sleep. So those two things are related together -- relaxation... In fact, the best way for the child to relax is to be on the mother's breast; almost always he falls asleep then and there. Both needs are fulfilled -- food, love, the warmth of the mother -- and he is simply in the womb again.

Your mother must have deprived you. In the west it is happening too much. Mm? no mother really wants the child to be breast-fed; there is too much fear that the shape, the size and the breasts' beauty will be lost. So it is there.

Do one thing: if you have a girlfriend make it a point every night for half-an-hour to be on her breast. Forget yourself and become a small child. Just suck, and fall asleep. Within two, three weeks it will disappear, it will not take more.

If you don't have a girlfriend, then find a pacifier. That is not as good -- a pacifier is a pacifier -- but it is better than nothing. Fill the bottle with lukewarm milk, suck the teat and go to sleep keeping it in your

mouth. Then it will take six, seven weeks, mm? -- just a little longer time, that's all.

But if you have a girlfriend and if she is willing to help you... Girlfriends are not so easily helpful!...

You don't have any girlfriend here? You can just announce -- somebody will help!...

Yes, you can just announce and somebody may be helpful... and somebody may be helped by it. Mm? -- you can find somebody who wants to be a mother and who is hankering for a child; she will be helped by you. So it will be a mutual help -- otherwise when you are back in munich you can do it there. Here you can do it with a pacifier, mm?

First try it here if it is possible, otherwise the pacifier. You go and find a good big bottle, mm? Good!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #28
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Anand means bliss and haramita is a japanese form of a sanskrit word, 'paramita'. 'Paramita' means going to the other shore. The unknown is the other shore, god is the other shore. The visible is this shore; the invisible is the other shore. So the whole search is for the other shore. This shore is not satisfying -- it only creates more and more desires and more and more frustrations; it is utterly futile.

So everybody is seeking in his own way, rightly or wrongly, to attain to a state of absolute contentment where no desire disturbs, where the mind has no wavering, where all is quiet and calm and cool, where one is at rest. That is what 'haramita' is -- the other shore. Anand means bliss. The full name will mean: bliss that takes one to the other shore... and it is bliss that takes one to the other shore.

So never be serious in the search; be sincere but never be serious. Be authentic, devote your whole energy to it, but not with a long face -- otherwise nobody can take you to the other shore. It is the boat of bliss that takes one. Only those who are really cheerful reach... so be cheerful!

The other shore is... this shore proves that the other shore is, because the river cannot be with only one shore. We may not be able to see it -- it may be far away, hidden behind haze, clouds, or maybe it is so far away that it is not visible to the eyes -- but it must be. Standing on a sea beach you know that the other shore must be -- it has to be; even the ocean cannot be shoreless. If one is, the other is bound to be. It may take years or even lives to reach, but it is.

Dissatisfaction proves that the possibility of satisfaction is. Frustration proves that it is possible that one can attain to fulfillment. Otherwise we would not be dissatisfied at all -- if there were no possibility to be satisfied; they are both together. We know one, the other is unknown; the other has to be sought.

And the meaning that through your name I want you to be alert of and aware about, is that the other can be sought only by being blissful. So whenever one becomes sad one falls from grace. Whenever one is serious one is not in tune with god. Whenever you are cheerful, joyous, laughing, then suddenly you are very close. That is the new thing I want to introduce in the world of religion. In the past it has not happened. Although there have been masters who have talked about being blissful, somehow man has gone on continuously missing that point. People become very serious about it: they make it more business-like. It is playful fun!

Deva means divine, and hanya is a japanese word which means wisdom -- divine wisdom. And divine

wisdom is that wisdom that comes to you. You cannot grab it, you can only be a receiver; it is a gift. We can deny, we can reject, but we cannot strive for it.

It is like the sun in the morning: you can keep your doors closed; then it will not enter your room. It will not transgress; it will not even knock on the door to say 'I am here. Please open the door.' It will silently wait. But if you open the door it immediately comes in.

Divine wisdom is that wisdom that is always there at the door. We just have to open our heart and it comes dancing in. And it changes you utterly... it liberates. That which man can manage is knowledge, not wisdom. That which comes from god is wisdom. Knowledge burdens, wisdom liberates.

Deva means divine, gambheera means depth -- divine depth. And we don't know what depth we contain. We live on the surface, we have never dived deep into our being. That's why we go on missing all that is beautiful and all that is profound and all that is great. Because on the surface the profound cannot exist; the profound exists in depth. On the surface you cannot find pearls. You will have to dive deep, and the depth is such that one can go on and on; there is no bottom to it. It is abysmal; it is pure depth. Not that one day it ends and one comes to the bottom; one never comes to the bottom.

So one has to be ready to go into this inner depth, otherwise we can go on floating on the surface and we will be continuously troubled by waves and typhoons; a thousand and one things happen on the surface. In the depth all is silent and dark, all is peace. On the surface is turmoil.

Man is a circle and we are only acquainted with the circumference. On the circumference there is always misery, unhappiness, struggle, because it is an existence of turmoil -- waves upon waves and conflict and violence.

Now, there are two ways to attain that peace: one -- which is a false one but very appealing and very logical -- to somehow make oneself so hard that one remains on the surface but nothing disturbs, to somehow make oneself very thick, insensitive, to surround oneself with an armour. So waves will be there, misery will happen, ugliness will be there, but one disappears into one's own cave. One hides behind a wall to create a kind of citadel around oneself so that even if there is turmoil it never reaches one.

That's what people have done because it seems to be easy, without any risk. You need not go anywhere; you can just surround yourself by a wall. That's why people don't feel: they can't afford to feel. If they start feeling they will be disturbed very much, because if you feel you will feel all that is happening around you. Then somebody is dying and you will feel his death. Somebody is starving and you will feel his hunger.

Somebody is crying and you will feel his crying... and all that will be too much, unbearably too much, and you will be constantly shaken. Life will become impossible.

So the easiest trick and strategy is to create a hard armour, a hard shell, around yourself -- a cocoon, and to get into that cocoon. Then you can remain on the surface and the turmoil will continue and the waves will continue and everything will go on happening -- because that cannot be changed by your being in the cocoon. But you will not be alert about it, you will be blissfully unaware. So you can avoid trouble in this way but you will not feel bliss. This is a negative way. You can simply hide against the turmoil but from where are you going to get bliss? It is not possible.

The other way and the real way and the only way is: disappear into the depth of the ocean where no waves are possible, where no turmoil exists. Then you can remain sensitive... you can become absolutely sensitive. Then you need not become hard, you need not become stone. You can remain flower-like, fragile. And once you have known your depth then you can come back on the surface.

I am not against the surface and I am not saying that somebody has to disappear forever in the depth and should not come to the surface. I am all for the world, but first you should go into the depth; you should see what depth contains. From there you can come back to the surface, but you will bring something of the depth in you -- and that's what is needed. Then a man can live in the world and not be of the world; one can exist in the marketplace and remain meditative. One can love, relate and yet be alone. One can have as many things as one needs and yet remain non-possessive. One can live joyfully and one can die joyfully and there is no anxiety, either about life or about death.

But this state comes only when you have known your profound depth. That death is called 'gambheera'. And that's what meditation is all about: searching for that depth.

[A sannyasin who is leaving says he is unsure whether to return or stay in the West and work to support his wife and children. He would prefer to be here.]

Just go and see what is possible. But don't be hard, mm? If it can be arranged in such a way that they don't suffer, arrange it and come. If you feel that it will be too much for them and they will suffer too much, then be there for a few more months and settle things by and by. Don't be in a hurry. By and by settle things....

Just go and see. Just explain the whole thing to them -- that you would like to come here....

It is important for you to stay here, but that responsibility is there and those children will unnecessarily suffer, so that has also to be looked into And sometimes to fulfill your responsibility is a great meditation... because you are sacrificing. They are your children and this is your responsibility, because you have given birth to them, to help them so that they can be on their own. Don't make it just a duty but a joy.

Just go and see. If it is possible that nobody is hurt and things can settle, help them to settle and come back. If you feel it is difficult and it will not be possible, then wait, within a year, things will settle. Don't be worried, mm? -- something will happen!

Just see how things work out, but don't be in a hurry and don't be hard. Be loving and try to manage, I think within a year things will settle. Good!

[A sannyasin says: The problem is about this imbalance in my body. The left part of the body is much more sensitive and much more supple and the right side is heavier and....]

That will disappear -- nothing to be worried about. Don't take much note of it. Simply forget about it, it will disappear. Continue the rebirthing process and this will settle on its own. Your being too much conscious about it will become a hindrance. All self-consciousness is a hindrance.

It is better not to be too much concerned about a few things. The body has its own wisdom; you need not be worried about it. Simply go on doing the rebirthing process and the body will start having its own harmony. One day suddenly you will be surprised that for a few days you have not noted any imbalance. But drop it as a problem. If you carry the problem in the head, that very carrying is a constant kind of auto-suggestion and that auto-suggestion will keep it as it is.

Changes happen so slowly that you cannot be aware of those changes within a day. For example, if you do some meditation today you will not find the change happening tomorrow. So you will say that nothing has happened; yom imbalance is still there. Now you again suggest that it is still there, that it is the same and nothing has happened.

If some slight change has happened, and it is going to be very slight, almost undetectable, you have destroyed it. That small part has been burdened by this suggestion that nothing has happened, the problem is still there. You go on doing meditation every day and the change will always be small and you will always destroy it by your suggestions.

It is better to forget about it. I will take care, mm? -- that is my function. Just leave it to me. Once you have given any problem to me you need not worry about it... and I never worry about anything. You see the point?!

It will change but change will come very slowly, slowly. It is going to come... it is coming. You have learned so much in such a small period. So much has happened -- it rarely happens so much; you are fortunate.

You have come very close to me, and this closeness is going to remain there forever....

[A sannyasin says: My sons did not understand my coming to the ashram so I would like to be a witness for them that it was not dangerous for me.]

It was not! No, they will be happy!... Help them -- some time they will come also. Just share me with them. And when they see you so happy and flowing, they will understand. You *will* be a witness. Every sannyasin has to become a witness to me!

[Another sannyasin who is leaving says: I felt very at home here.]

It is your home!

People who don't feel at home here are in some way neurotic. All healthy people will feel at home here. All uninhibited people, all people who have dropped their obsessions and taboos will feel at home here. The people who belong to the future will feel at home here. The people who are not contemporaries and belong

to the past, they will not feel at home. That's very good!

[A sannyasin who is a neo-reichian therapist has recently arrived with her boyfriend. Osho tells her to lead groups in the ashram, and the boyfriend to assist. The man says: I always feel cast in the roll of helper.]

Mm. It can be of great benefit. If you lead a group it is one thing, if you participate in a group it is another, and if you are a helper it is a third dimension. The participant learns something but there are limitations for him. The leader learns something but there are limitations for the leader too because he has to lead. The helper is in a way not involved: he is neither a participant nor a leader. He can be more of a witness of the whole phenomenon that is transpiring. And sometimes if he is alert he can learn more than either of them. He is totally out of it. The leader is confronting the participants, the participants are confronting the leader, and the helper is a witness.

If you are alert you can learn more than even the leader... because there is bound to be a kind of self-consciousness in the leader. He has to lead, he has to plan, he has to manage, manipulate, provoke, challenge -- a thousand and one things. He has a responsibility; a sense of responsibility is there.

The participant naturally is very much concerned that something happens, he is there for that. If nothing happens he has missed another opportunity, so he is too expectant, too full of desire and greed. And the leader also wants that something should happen -- otherwise he seems to be a failure.

But you don't have any responsibility, you don't have any desire that something is going to happen; you are just a helper. You don't have any responsibility that something should happen otherwise people will think that this leader is a failure. You can simply be there and you can have double the benefit. So be in that space and you will be immensely benefited.

And sooner or later you are going to become a leader, so don't miss the opportunity of being a helper because it may not come again, right? Good... good!

[A sannyasin says that after the encounter group he had eczema very badly on his hands. He feels separate from his hands. He has been trying to be more creative and responsible... so now he feels confused about himself. Osho checks his energy.]

First the hands.... They are in a deep healing process, that's why you feel them as separate. The eczema was not just physical; something from the mind has been released through the hands. And the hands are very deeply involved in the mind; they are the mind's extensions. The right hand is joined with the left mind and the left hand with the right mind; they are joined together, cross-wise.

Eczema is a mind phenomenon. It was good that it happened. Something, a poison that you have always been carrying in your mind, has been released through -the body system. Now the hands are in healing process; that's why you are feeling them as separate from the body. Once the healing is completed you will not be feeling them separate. It is perfectly good; nothing to be worried about. In fact it is something to be happy about. Much work is going on there. Much energy is there -- almost a kind of electric field around the hand.

In Russia they have developed a certain kind of photography they call Kirlian. It photographs the energy field of the body. They use very sensitive plates. If they take a photograph of your hand, the hand will be shown and the electric field around the hand will also be in the photograph. If the hand is going to be ill within six months in the future, they can predict it because the energy field starts changing. If the hand is healing the energy field is different.

Great work is there -- much more energy than the hand can contain: only then can there be healing. Ordinary energy is used by the hand for its day to day existence. Now much more energy is there; only that surplus energy can be the healing thing. So that's why you feel dislocation. The energy is not the same: in the hands it is more, in the body it is not that much. Just be happy about it and enjoy it.

And the second thing: you are very close to a breakthrough... just on the threshold of something....

So be very very thrilled by it and be in a deep welcoming mood. Be expectant like when a woman is pregnant and the pregnancy is coming to term; nine months are being completed and she becomes really expectant.

And only after that breakthrough will your creativity be released. It is there -- you have immense capacities to be creative -- but something has been blocking it. That block is going to disappear.

[A sannyasin says she would like to stay here, but will need to give up a good student place in Germany, studying sculpture and pottery for two years.]

Mm mm, that's really good! I would like you to finish it....

Nothing to worry about! You will become more helpful here in the community once you have learned it. Pottery is good, sculpture is good, and we will need all kinds of people, mm? If you can finish it... you can come for a few weeks each year and then go and come back and go again. Two years is not too long, within two, three trips it will be finished, but it is a good thing to learn.

If you were studying something else, something nonsensical like law, then I would say to drop! But this is immensely beautiful and it will be helpful for your whole life. You will have a feeling of significance because you will be able to contribute something creatively.

Always remember: a person feels good if he can contribute to the world; any kind of creativity gives a well-being. If you cannot contribute anything to the world you feel somehow like a burden on the earth. And I don't mean that you have to be a very great artist. If just in your own capacity you can produce a small thing... there is no need to become world famous -- that is again a kind of ego trip. There is no need for that, but if in the work you do, you work with such contentment and happiness so that whosoever looks at it feels good, you feel good, one feels some significance, life seems to be worth living. Meaning comes out of creativity.

And you belong here, so think only that I have sent you to study for two years, right? Finish it!...

Or if you feel that it is very very difficult, impossible to go and do it and finish it, there is no need to go, mm?... because I don't want to be hard.

So you think over it and next time you see me, tell me. What is your mind? You don't want to go at all to study there? If you don't want to go then nothing to....

Mm mm... so you think about it and then tell me next time. Good!

[The sannyasin then says on one occasion she felt like killing her boyfriend, and in the encounter group she felt like killing.]

That's a very natural thing: everybody wants to kill the boyfriend! It is so normal. Nobody does, that's another thing, but everybody wants to kill. It will go; nothing to worry about.

[A sannyasin says I feel it's very difficult to love myself...]

Start loving others....

One has to start somewhere! It is difficult, that I know. Either love yourself or love others -- whichever is less difficult. Start by loving others, that will be easier for you. It is difficult, that is true, but it is only through difficulty that one grows.

And you have great energy to love. Once it starts flowing you will become a great river. Right now it is frozen ice, but it will melt!

The No Book (No Buddha, No Teaching, No Discipline)

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[To a sannyasin couple who are leaving Osho says:]

Manage to come forever; become a part. I will be calling all of my people to stay with me now, so prepare...

Because now it will be needed. The work has to take on a totally new dimension and I will be working now on deeper planes. Many people are ready to dive deep, so now there is no need to collect a big mass. Now I can start working on a few chosen people. And that will be far more meaningful finally, because once you are ready I can throw you into the world; then you can start working on your own.

It is just like coming close to me: once you are really close your unlit candle is lit, but to light that candle a real closeness is needed. It happens only at a certain point of closeness. Once it has happened then I am you. Then you can go anywhere and you can start working and that will be my work. That is going to be my way of sending myself to millions of people. And that is the ancient-most way -- because the modern media has never existed before, but christ did perfectly well without any printing, without any newspaper, without any books, without any television, radio; he did perfectly well. With a small group of people buddha did perfectly well. Although he never went outside a small part of the country, bihar, the whole Asia turned buddhist. This is the ancient-most way to work, and it is still relevant.

Rather than people seeing me on the TV it is far more alive if you are lit by me and they see you. It will be more live than seeing me on the tv or seeing me in a newspaper or listening to me on the radio. If I can light you then you are exactly me; then you can go on. This will be the shape of the work, so get ready, mm? Within a year prepare.

[A sannyasin, a psychiatrist, leaving. He'd like to know if it would be good for him and for others to work as a therapist. Osho checks his energy.]

Good! Very good. The energy is there... and you can develop it as much as you want. It will be good for you and good for other people, so get into it. And get into it as a love affair -- less than that never satisfies. When your work is your love affair, only then does something start happening to you and to others. When your work is your love affair then there is a magic quality in it, and a therapist needs to be a magician. It is pure magic, white magic; it is no ordinary work.

But your energy is there, the basic energy is there; you can build a great temple on it. But go into it whole-heartedly as a poet writes poetry or a painter paints, as a singer sings or a dancer dances... be a therapist like that!

Don't think of it as a kind of job. Think of it as a vocation, as a fulfillment, as a great involvement and commitment. So learn the art!

[The sannyasin then says he feels blocked in the front of his body, especially his sexual energy as he had a catholic education.]

You suffered a lot by being a catholic! It is a kind of calamity that happens to a few people... but you survived; nothing to worry about. You are still alive so something is possible!

It is a wrong kind of education, this catholicism, because it is life-negative, because it does not respect life. It is death-worship. That's why instead of christ becoming the symbol, the cross has become the symbol. They would not have bothered about christ at all if he had not been crucified. It is a death worship, and because of death worship it poisons life.

But about your energy this is my feeling -- that if you can start moving towards therapy your problem will change. It is not really a block. You just have energy and you don't know how to use it -- hence the block is felt. No block has to be removed, a direction just has to be given in which the energy moves. This is a totally different thing, not a block. It is just that the energy is there and you have not yet found your vocation.

Once the energy and the vocation meet, your problem will disappear.-

About sex, this is my observation -- that if a person has found his way, his style, his life, then sex problems disappear. Sex problems exist only because your life energy is moving in a direction where you

don't enjoy its movement.

For example, you go on doing a certain kind of work and you don't like it; on the contrary you hate it from your very guts. And this becomes chronic, because every day you go on doing the same work that you hate. Then suddenly, if one day you start doing the work that you love, you will be surprised by the ecstasy that will arise in you. It is as if a reservoir is broken and the water starts overflowing from all sides. And when everything starts flowing -- love, prayer, meditation, relationship -- everything!... Sex is symbolic; it simply says your life is stuck in a routine which is not your destiny, which you are not meant to be.

So become a therapist, mm? and that will dissolve all your problems. And next time come for a longer period so much will become possible! Good.

[A sannyasin is returning to the West to her work with handicapped children. She wants to know how to work with them and yet not lose energy. She tends to get too involved, she says, and to lose herself.]

The work can become good, can be used as a meditation, because compassion will be needed. You just have to change your focus. Don't think about it as work but think about it as service. Think of the handicapped children; don't think of your salary. Don't think about your bond and don't think about other things. Think of those small children who are suffering. You can be of some help to them -- you can make their lives a little better. Take it as prayer, worship, and the quality will immediately change. You will start flowing and you will start enjoying it... you will be thrilled.

Sometimes it takes just a small change of gear, just looking at it from another angle, and things are totally different. One angle is that you are just doing a job: you get your salary, you get your benefits and you are finished. Then those handicapped children will look like enemies. Then you will think many times, 'Why does god create handicapped children? If there were no handicapped children you would have been saved from being a teacher. Why, in the first place, are handicapped children there? And how can one be happy with such a miserable lot?' One becomes sad, depressed; seeing the injustice, one starts doubting even god. This is one standpoint -- the negative, the ordinary.

There is another standpoint -- the positive, the extraordinary -- that this is an opportunity for you to grow because you can show compassion. If your compassion cannot arise with handicapped children then where can it? If your heart cannot start throbbing for these children where will it be possible? You are in one of the most potential situations where much can happen. And if you can be in compassion then your work is no more work. It is your way towards god.

Start seeing in those handicapped children not your enemies but your friends. Start looking into those eyes, feel their hands, hug them, and feel the god in them! They are god's children.

And if you can be happy serving them you can never be unhappy anywhere else. That will become a great foundation for your life. And once in a while, whenever you can have a few days' holiday, come here, mm? -- so you can again regain heart. And use these three years; these three years will become of tremendous value later on.

There are only two things that are meaningful: one is meditation, another is love. Either meditate so that love can grow in your life, or love so that meditation can grow in your life; it works both ways. Now, this is a love situation. Love those children. Be a mother to them not only a teacher! Think of those children as your children.

This time go with this new perspective, with this new vision. Let it be an adventure into compassion, love, service, and next time you come here you will have a totally different energy, and then it will be very easy to go into meditation. At home continue to meditate; at school continue to be compassionate.

One never knows from where god is going to happen to somebody. God comes in unexpected ways. This may be his way of approaching you, of challenging you, of provoking you. Don't miss it!

All opportunities are opportunities to move towards god. This should be the basic attitude of every sannyasin. Wherever you are situated this should be the basic, tacit understanding -- that from here you have to work out your way. And I don't know a single space from where a way cannot be worked out towards god.

Every place is as good as any other -- it just depends on how you work it out... and this is really a beautiful situation. Go with this new vision....

[Two sannyasin men had been working as therapists together and were in a homosexual relationship. They separated in their relationship and Osho advised them not to work together either. One of them says he

is unsure what to do because they were planning to return to the West to earn money to stay in Poona.]

That's why I suggested this -- that for these few months you cooperate as far as the groups are concerned. There is no need for any relationship. Forget about the relationship; that has been destructive to both.

And you are both happy about it. I was a little worried about [your partner] -- not about you because you were ready from the very beginning to get out of it He was a little too attached, but he has also got over it -- and he is happy.

So just remember: don't get into the old pattern, don't allow it to become a relationship again, that's all. And that will be a good challenge to your awareness. You will be together so every possibility will be there of getting into a relationship, but you are not to get into it. So this will keep you very very mindful, attentive to not fall into the old trap again.

And it will be easier for you and for [your partner] too, to finish work there and come back; that's why I suggested you work together. Because he was also worried -- alone he would find it difficult to do groups. Alone it will be difficult for you to earn money... so that seems to be the most feasible and practical thing.

And there is something more in it, plus -- that is that you both have to be very very mindful that you don't get into it. And you have to be more alert, because there is every possibility of [your partner] slipping back. From the very beginning you were ready to get. out of it. In fact that was the first thing that you told me when you had come, years before....

So from that very day you have been thinking about how to get out. Then you were getting into it again, then out again. He was very much against your going, he depended too much on you, but this time something has happened to him. I was very considerate towards him -- that's why I used to tell you to just continue in the relationship -- but now something has happened; there is no need.

So be very alert! If you feel that a situation comes where now it is a question of either you falling into the old relationship again or leaving cooperating in the group, then leave cooperating in the group... the relationship at no cost -- that has to be kept in mind. Without relationship it is perfectly good that you cooperate, be friends... as far as the work is concerned, that's all. So you can come soon.

And I think it will be possible; it will not be difficult. You have also become more integrated, more alert. My fear was about [your partner] but he is also happy. I have never seen him so happy and so surrendered, because his only fear has disappeared. He was afraid of me too because of your relationship. He was continuously afraid that one day or other I would separate you. He had never said it, he has not said it yet, but that was his fear of coming closer to me too. And I was waiting for the right moment when I should hit!

This time it became possible, mm? You are divorced! He has survived and perfectly well. He is happy and has come closer to me too because now there is no fear. All that I could have taken from him I have taken so now there is nothing to take, mm? So just go happily, mm? Good.

[A sannyasin who is leaving says she feels she has understood what Osho has said to her about her practice of archery but expresses fear that she will 'escape on the way'.]

I will be taking care of it -- you will not be able to escape anywhere! Once trapped by me you are trapped forever! You cannot go. I give enough rope but you cannot go anywhere. In fact because of that rope there is no need to go. People want to escape when they are not free. With me you are absolutely free... so there is no need to go anywhere.

And now, start practising your archery with a more meditative mind. This will be the change which has to be brought in. The ordinary archer thinks of the target, his whole concern is how to reach the target. He is concerned with the other end -- there. If he succeeds in hitting the target he is happy. But when archery is to be transformed into meditation you have to think of this end -- you! The target becomes secondary; the archer becomes primary. What is more important is in what kind of mind the arrow leaves the bow. It has to reach the target -- that is secondary -- but in what kind of state, in what kind of mind the arrow leaves you is more primary.

You should be non-tense, utterly relaxed, at rest, with no thoughts in the mind -- just empty. Let the arrow leave you in emptiness. And then it becomes a great meditation. That's how zen people have used archery for centuries.

Have you read one book by herrigel? Read it again, meditate over it....

Mm, you can read it as many times as you like and you will always be benefited. It is one of the rarest documents. In fact the only book written by a westerner which really represents zen; otherwise all are just bogus. He has got the feel of the spirit, mm? And that has to be your way now. Work it out, slowly, slowly.

[A sannyasin he is not sure if his profession as a gardener suits him because it involves office work, and he feels tense around people. He wonders if he should become a therapist.]

Can't you be with the trees instead of the office?... I think that is my suggestion. Rather than getting into group-leading, make friends with the trees. They are far more beautiful than the people who participate in groups! And you don't have that kind of energy: you are a very simple and innocent type of man.

You will not be able to be benefited by a group leadership. On the contrary you may become very much disturbed, because these people who participate release all kinds of negative energies and you will absorb them. You will not be able to protect yourself; you are too open. Yes, if you take a few years training after four, five years you may become able to lead groups but you will never be a great groupleader. And you will suffer too much through it. You are not the right person to go into that. You can even go mad; it is a very maddening thing.

You are already happy thinking that you are not going into it!

You move more with the trees. Change your work in such a way that the office and file work is less, and move more with the trees and bushes. Mm? Good!

[A sannyasin says her rolfing sessions are very painful.]

Rolfing is painful. In fact, when rolfing is painful only then does it help. This was the right session. Maybe the seventh will be more painful... and the ninth is real hell! But the harder it gets, the more helpful it becomes.

In fact pain means that now the Rolfer has touched in you the real places where you are accumulating pain. You follow me?

We go on accumulating pain in our body; because the pain is not allowed to be expressed we have to dump it somewhere. People dump their pain in different places. The pain has to be dumped somewhere in the body; now it depends on different people where you dump your garbage. So these may be the places where you have been dumping your pain. Now he has touched those pain points so the pain is released and you will feel really disturbed. But it is good! Once the pain is finished you will become lighter than you have ever been. You will become so weightless and the body will have a new release, a new lease of energy.

Do all the ten; if you cannot do them here, do them in Germany. But finish all the ten -- howsoever painful. Don't be worried, because that pain is only for a few hours then it is gone; it is worth it. Never avoid pain; it is through pain that we grow. Because of avoiding pain we have stopped growing, and because we go on avoiding, the pain goes on accumulating somewhere or other.

And accumulated pain can create many psychosomatic problems. If too much pain is there then some disease is bound to erupt because that will be the body's way to release it. And then again you give drugs to the body to force it back. You don't help the body. People don't help the body to release its burden; rather, on the contrary, they go on drugging it. So you can drug one part; then the pain moves to another part. From there it will find its way. It has to get out of the system, and rolfing is one of the most beautiful ways to get rid of pain... but it is through pain.

You can feel confused -- because when pain is released it is not only in the body; the pain will hit your mind. It will disturb many things there. And it is out of the blue so one feels empty too. If somebody insults you, you know from where the pain is coming. If somebody hurts you today then you can relate it. Because he has hurt you the pain is there; your mind is disturbed.

Now this pain that has come out of rolfing may not have anything to do with the present, it may be years old, so you cannot relate from where it is coming, why it is coming. You have completely forgotten the reference. It is out of the blue, just out of emptiness it is there. . .as if the rolfer has created it. The rolfer cannot create it, he cannot create anything. He can only release: if it is there he can help it to come out, to surface. So finish the rolfing course and confusion will disappear.

And the other thing that you are feeling -- a kind of emptiness -- that is very good; that's what meditation is. In the beginning it looks like emptiness. By and by you will start feeling its other dimension -- that is fullness.

It is as if a room is full of furniture. When you remove the furniture the room looks empty, naturally. You have become accustomed to the furniture in the room. Suddenly the furniture is removed; it looks empty. But there is another way of looking at the room. Now it is more full of room. Now it is more full of space, now it is more spacious: there is more room to move, to be. It is bigger now than it was before because all that furniture was occupying space. Now the furniture is out it has more space.

And it is exactly the case with the mind: when you start meditating, going through groups, you release many things from the mind; the furniture, the junk is thrown out. By and by you will stumble upon the other aspect of the energy -- that you are not becoming empty; you are becoming spacious. You have more room inside you to contain bigger things. You can contain more love now because the furniture is removed. You can contain more god now because the furniture is removed.

[A sannyasin who is returning to the West says he is unsure whether he is a real seeker or not. He has been learning acupuncture for three years from a sannyasin who runs a sannyas centre in london. He feels very much in the shadow of this person.]

First, don't be worried about what kind of sannyasin you are. This is how things are: in the morning you can be one kind, in the afternoon you can be another kind; by the evening you can be the third type. The mind goes on changing so you cannot decide, and there is no need to decide. The mind has to disappear. When all wavering disappears then you will be the real sannyasin, but before it disappears it is there, so nothing to be worried about.

And nothing is wrong in being curious. Just being curious is meaningless. If one sometimes becomes a sincere seeker -- even sometimes; for a few minutes in twenty-four hours -- that's more than enough. If even for a few minutes in twenty-four hours you are surrendered to me, that is enough; that will do. There is no need to be devoted to me for twenty-four hours. 1 don't demand impossibles... just the humanly possible. Even if for a single moment every night when you go to bed you can remember me and are surrendered to me, that will do the miracle! So don't be worried about that.

And with [the acupuncturist].... This acupuncture thing is such that if you can learn, it is good. You have already wasted three years in it. You don't feel that you are capable enough to do anything on your own now?...

My feeling is that by and by you start being on your own, and only then will you learn. I think my feeling about you is that you know the essentials. Once you have known the essentials then everything can be learned through being yourself, practising it. Those other planes don't come by verbal knowledge. They will come only by going deep into it... they will come by experience.

So there is no need to go on continuously hanging around [the acupuncturist]. If it feels that it drains your energy, then why? -- there is no need; start being on your own. And sometimes the best way to learn is to teach and the best way to know is to practise -- because these are practical arts.

Acupuncture is not a science but an art. It is not like mathematics; it is more like painting. If you know how to mix the colour and how to put it on and where to put the canvas and you know how to paint -- the essential -- then all you need is there; you just have to work it out through your inspiration. Now you have to go into your imagination and let it happen!

By and by you will feel your way and things will become more clear. Otherwise you will become more and more involved in the theoretical kind of knowledge -- and that will never make you confident. Confidence comes only by doing it. It is as if a man goes on and on reading and speculating and thinking about swimming and never goes to swim. The more he knows, the more he will become afraid.

Three years is enough, more than enough. Start being on your own. And you will have to find your own knack. Acupuncture is a knack, an art, and there is no need to follow anybody like a rule. There are none, rules don't exist... just insights.

So start working on your own. And [the acupuncturist] is a powerful man and has a strange kind of energy; he can be too powerful over you. But you have learned enough from him, so be thankful and say goodbye and start doing something.

In the beginning you will feel a little unconfident and you will be worried many times about whether you are doing the right thing or not, but that's how one has to begin. It is a kind of groping, but sooner or later you will find the door. Once you have started finding the door then less and less groping is needed. Then you know the door.

Start working!

[A visitor who has participated in the kyo group, says she wants to surrender but her mother wants her to earn money and be conventional, not spiritual.]

But my sannyas is very materialistic. I don't divide spirituality and materialism in any way. Matter is as good as spirit, and when they both meet and there is a synchronicity between the two, there is joy.

The spirit alone is not capable of giving joy; the body alone also is not capable of giving joy. Joy is a harmony between the body and the soul -- the meeting of the opposites, the meeting of the polarities. That orgasm is joy. So I am neither materialist in the sense marx is materialist; nor am I a spiritualist in the sense that the so-called spiritualist people are spiritual -- Sri Aurobindo or Mahatma Gandhi. I am not a spiritualist in that sense. I am a totally different kind of phenomenon. To me, all is welcome and everything is good.

So about that you need not be worried. If your mother is really a materialistic person, she will also become my sannyasin, mm? I have a certain appeal for materialists!

Don't be worried about that. If you want to become a sannyasin, become a sannyasin. If you want to surrender, you surrender!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #30
Chapter title: None

30 August 1977 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, pargal means mad -- divinely mad. And just by remaining ordinarily sane god cannot be attained. For the ordinary sanity nothing of the eternal is possible because the eternal needs total commitment, utter involvement. Of that only a madman is capable.

By madness I mean when you put aside your mind and you don't listen to the mind at all; you listen to the heart. The heart is mad; the mind is very very rational. The heart has no explanations. Its longing is pure. The mind's longing is based on reason; it is never pure. It is not just there; it has a motivation in it -- hence you can find reason for it.

If you desire money you can say why. If you desire power you can say why. But if you love god you cannot say whey, there is no answer coming; there is no motivation either. Or if you love a woman then too there is no motivation; you cannot explain why. You simply shrug your shoulders. You say 'I don't know -- it is simply there. That's why love has always been condemned as a kind of madness. Lovers all over the world have been thought to be lunatics... gone off the track.

Prayer is a higher kind of madness than love and a deeper kind of madness than love. Love begins and ends; it is a honeymoon affair. Prayer only begins and never ends; it is eternal madness. Love is only a glimpse of that madness -- just for a moment it is there and then it is gone -- but prayer abides.

And you can become a madman; that's why I am giving you the name. In the east we have worshipped people who were mad for god.

In the west there are many people who are suffering in mad asylums, and they are not mad, not pathologically mad. They are simply beyond the human ordinariness.

Deva means divine, gyaka means a singer -- a divine singer. And let that be the key word for your work on yourself. Continuously be in the mood of a song. Create a climate of song around yourself... let it hang around you. Do everything as if it is part of the song. Walking, talking, sitting, moving, sleeping -- let every act become part of the great song that you are, and suddenly you will see things are changing. Now you cannot walk the way you used to walk because now it has to be harmonious; it has to become a kind of rhythm. Now you cannot talk the way you used to, the old pattern starts disappearing; now the talk also has to become more rhythmic. Then every gesture by and by becomes immensely elegant and every movement becomes a grace. Soon you will see that each act, ordinary day to day acts -- taking a bath, going for a walk, eating -- all start falling into a pattern, into a melody. And suddenly you can see that something bigger than the total of all the parts is arising in you. That is the song. It is more than the sum of the parts. It comes out of the totality of the parts -- but it is more, it is plus. It is not mathematical; it is mysterious.

Two plus two are four; that is mathematical. But when two plus two suddenly become five -- just by putting two twos together something new which was not there in either pair, neither in this two nor in that two, starts coming into existence -- this is something new that is coming in. Something new enters whenever there is a unity; whenever there is some organic unity something new comes in. You can dissect it and it will disappear. The past will be left there. If you dissect it again there will be one pair of two, another pair of two, but the new thing that has happened is no more there. It happens only when something is in an organic unity.

It is like the beauty of a flower. You can dissect it, analyse it, then a few things are left in your hands, but you will not be able to find beauty anywhere in those things. Chemicals will be there and things like that but the beauty will be missing. The beauty was there in the flower but it is no more in the parts. It is something that happens only when all the parts fall in tune, when all parts function together. In that very functioning something new arrives, and that's what god is: the whole universe functioning as a unity. That humming sound of that organic unity is what god is.

When you start functioning in a unity and all your acts start falling in tune with something that runs like a thread in the flowers holding them all together -- a hidden thread... It is just the same as it is running in the mala holding all the beads together. The thread is not visible; the beads are visible. Just like that thread, let a grace arise in you. It will take a few days of remembrance, but walk as if walking has to be musical, eat as if eating has to be musical; talk, listen, as if each thing has to be musical. Slow down, become more musical... and by creating this music in your being you will be doing the right thing -- the work; this is your work.

[A sannyasin says he was initiated by guru Maharajji and began to do his light meditation. Then later he experienced a pain on the right half of his head during orgasm. This spread all over the left side of his body. He took sannyas and has done the dynamic which helped but the pain is still there. Osho checks his energy.]

It was not the right meditation for you and it has really disturbed your nervous system. But it will disappear; nothing to be worried about, mm? Just slowly, slowly it will disappear. Within a month it will be completely gone, so you need not worry about it....

So start doing other meditations here but never try this one. Never again try this one that has disturbed you; it can be dangerous sometimes.

It can help a few people; it can help people who are very hard. It can disturb people who are soft -- and you -are a soft person; you don't need that kind of meditation. It is a violent kind of meditation. You forget about it. It was a nightmare! It will be okay, mm? Good.

[A sannyasin describes a sensation of shivers through his body accompanied by a need to let out a roar when pressure is applied to his spine.... It is something very beautiful coming up, says Osho. Don't be afraid, mm?]

.... It has not to be stopped, it has to be allowed.

Buddhists have a particular principle about it; they call it 'the lion's roar'. When the energy lying fast asleep in the spine starts rising, it shakes you. It shakes your every fibre; every cell of the body becomes infused with a totally new kind of vitality. And then suddenly one day you feel you are no more a sheepish kind of being and a lion's roar happens. A great roar comes -- and it is not that you can do it; it is not within your capacity to do it. It happens when it happens; you are simply a witness to it.

What primal therapists call the primal scream is just the lowest rung of the lion's roar. It is the beginning

of the lion's roar; it is not the end; it is just the first step. But even primal therapy helps so many people -- even that small, tiny scream. Primal therapists think this is a very big thing because they don't know anything bigger is possible. But even that tiny scream which looks really big when it comes, which is very orgasmic, which takes possession of your whole being, is nothing compared to what Buddhists call the lion's roar.

Sometimes it happens that for days a person will be in that roaring state. In that state he is no ordinary man. He is a volcano; he has erupted, exploded. Then by and by it settles and you settle with it on a new plane of being... so please don't stop it!

One can stop it in many ways: one is food, another is sex. Food and sex are very simple ways to stop it. Eat too much and make love too much and it will disappear... but you will have missed a great opportunity.

So when this roar comes the Buddhists have a certain discipline. You will be surprised.... They tell the person to fast, because if feeding can repress it then fasting brings it fast. And then the person has to be completely celibate for a few days so the energy gathers; otherwise sex is a kind of release. The energy is the same. If the release goes on working then it never accumulates that much that the roar can come. So if you avoid sexuality for a few days it will be good -- and it is only a question of a few days. Eat light food and don't fill yourself. There is no need to fast -- just eat light food: fruits, vegetables, milk, but not too much. Eat just below that quantity that you ordinarily do -- three-fourths of it. Leave the stomach a little empty, for a few days avoid sexuality, and the roar will come. Sometimes it comes and is finished in a single moment; sometimes it takes a little longer time -- it continues. But something beautiful is on the way.

... And just enjoy this feeling -- accept it. Don't be worried and don't be puzzled by it: welcome it. If it comes when you are sitting silently, just go with it: start shaking, trembling, go with it... allow it to happen.

[A nine-year-old sannyasin who had asked to do a group and been assigned centering was at darshan with the group. He says: I wont my toy monkey to be a sannyasin.]

You can give sannyas to your toy monkey. I entitle you to give sannyas to your play monkey! You can give it, and if some other monkeys come, I will send them to you.
I will make you the guru of monkeys, right? Good.

[The child says: And he needs a mala too.]

A mala is difficult for monkeys! You can make a false mala for the monkey; deceive the monkey. A real mala is not needed for the monkey because he will throw it, mm? Good!

The No Book (No Buddha, No Teaching, No Discipline)

Chapter #31
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31 August 1977 pm in Chuang Tzu Auditorium

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Video: No

[Osho gives sannyas to an Indian prince.]

Mayoor is so good and so meaningful. Mayoor is the symbol of dance and celebration and joy... and if

life becomes joyful, then nothing else is needed. It is through joy that god comes; it is through joy that the first contact happens. So create this dancing energy around you. Don't be serious, be joyful; serious people miss much. Be playful and get more and more in tune with nature.

Man has become very much alienated, almost like an uprooted tree, hence there is so much misery and depression. Get in tune with nature -- go with the trees with the river with the mountains -- and drop many wrong notions. For example if you are talking to a tree your mind will say, 'What nonsense are you doing? -- talking to a tree? How can you talk to a tree? This is absurd!' But I tell you that it is possible to talk to a tree. It only needs a certain kind of silence, communion, and you can talk to the tree. and there *is* an opening. It is not only that you talk to the tree -- a moment comes when the tree starts responding to you.

Luther Burbank, a very famous man, used to talk to trees. He was a nobel prize winner and people used to think that he was mad -- but he was experimenting. He was talking to a cactus plant for seven years and telling the cactus plant, 'You need not be afraid of me. You need not grow thorns. I'm your friend and I will protect you. You need not be afraid of me'. It was one of the greatest experiments ever done. And then a branch without any thorns appeared on the cactus. That was a miracle! The cactus responded. By and by the cactus came to believe....

So talk to trees and to birds and to rivers and to animals....

Sometime stay a little longer and do a few groups. You will be immensely benefited and you need them! Mm? and you will grow very easily. I don't see any blocks. I just see that you have not been expressing yourself; you have been holding yourself.

And it happens; when you are born in a very aristocratic family that happens: one starts being a little closed. One is always mannerly, doing things according to etiquette, this and that. One has to do this and not that, so the natural flow stops.

So whenever you come next, be here for a few more days and do a few groups, mm?

[A sannyasin who is leaving says she feels as if she has been thrown back on herself. She's been crying a lot since sannyas-taking.]

I can understand. It is natural: you are going so early. Something has started to happen and you will be going into an alien world.

Here things are on a different wavelength. It is easier here to grow into sannyas, into meditation. Going back to the west, and you are going so early, the fear is natural.

... But come whenever you can manage and next time you come, stay a little longer. Within just six to eight weeks you would have settled... and then you can go anywhere.

The contact has happened with you, but you will only become aware by and by; it takes time. The contact happened in the unconscious. When you take sannyas you decide from the conscious mind to take sannyas, but when I give you sannyas I give it to your unconscious mind, not to your conscious mind. The conscious mind is not very reliable and it is very superficial. It is a very minute part of your totality... just one-tenth of your total mind. You decide from the one-tenth and I give to the nine-tenths.

My approach is not towards your conscious mind, the known you; my approach is towards your unconscious mind, the unknown you. I try to relate to the unconscious, and you will not be aware of it for a long time. By and by your conscious will understand that something is growing in the unconscious. By and by the message will reach from the unconscious to the conscious; then you will be thrilled with joy.

Right now I can understand why you are feeling that you are being thrown back on yourself, but you are not. I'm there, and I will show you ways to relate to me even if you are far away.

One thing is: continue to meditate. Choose one meditation -- any one. Which one did you like the most?

[She answers: The Nadabrahma.]

Then the Nadabrahma is perfect; do the Nadabrahma every day. To do it at night will be the best thing, but not just before you go to sleep because then it will create so much energy that it will be difficult for you to fall asleep for two or three hours. So do it at least two, three hours before you go to sleep. If you go to sleep at twelve in the night, then nine is the right time.

Do the Nadabrahma, and after Nadabrahma keep this box with you, put it on your heart and remember me. And you will not be thrown back on yourself. Once you are a sannyasin you are my responsibility.

[She tells Osho she works as an assistant to a publisher.]

Mm mm!... so that's very good for me! I will work on you -- you work for me! You can do much, mm?

And help a few more people to become related to me so that sooner or later there will arise a small centre, and that will be helpful for you.... And come back!

[A sannyasin who has returned from the West where she took a mala to give her sick father sannyas. He says: I feel like something very beautiful has happened to me while I've been away... I haven't felt my heart so much before.]

Good! Very few people feel their heart and when they talk about the heart they talk about the physical heart -- the pumping system. They don't know that that is not the heart. The physical heart is just the corresponding spot in the body to the real heart, the soul. The real heart is not part of the physical body at all, it is your spiritual centre -- but they correspond.

Just hidden behind the physical heart is that space, that point, that mystics have been calling the heart. And when you start feeling it, it is immensely beautiful. Then for the first time you start becoming aware of something which is not just the body in you. And with the feeling that something more than the body exists in you, there is great joy.

And I can see: the feeling is coming. Help it to come more; be more available to it. Do everything that you feel will be helpful, and don't do anything that you feel hinders. And only you can judge, mm? You will immediately be able to know when you lose contact with it. If you do something and you lose contact, then that is the thing not to do.

And if you feel that you are doing something and the contact goes deep and it comes with force, the feeling of heart, then that is the thing to do more. You will just have to grope and find out what is right and what is wrong.... And only you can find out because what is wrong for you may be right for another. So no instructions can be given from the outside. And what is right for you may not be right for anybody else; it depends.

The deeper you go, the more individual you become. On the surface we are almost alike; the deeper you go, the more differences come up. And the heart is one of the deepest so there you are unique. There only you are you and nobody else is like you. So no programme can be given from the outside, no instructions supplied.

So just go on feeling. If you feel that this thing helps then do this thing more. If you feel that sitting with the trees helps, good -- follow that feeling. If you feel that being angry hinders then become a little more alert. Now you have something to lose if you become angry. If you feel that being jealous creates a barrier and you forget your heart, now it is for you to choose; then don't be jealous.

In fact this is how real morality has to be found. When you start feeling something precious is happening then you have to sacrifice many things which are meaningless and which are hindrances.

[The counselling group are at darshan. The leader says: I feel that it was a group of individuals.... they were all developing their own uniqueness.]

That's how it should be!... that's how it should be. Ordinarily people tend to fall into a crowd and become part of it. People want to somehow lose their identity. It feels good; it is a kind of alcohol, an intoxicant. That's the appeal of alcohol. People become intoxicated so that they can forget themselves. Then there are many kinds of intoxicants. The political crowd is an intoxicant. You become a part of it, you become a communist, you lose your identity and it gives you the same feel as alcohol. Or you become part of a religious crowd: you become a hindu or a mohammedan or a christian. You are no more individual and you don't have any individual responsibility; you are anonymous. If you do something you will not feel any prick of conscience.

And this happens in many ways. It can happen in a group here too... but it was not possible because these people are almost all sannyasins. They are not searching for any intoxicant; in fact they are searching for awareness. They are moving to the polar opposite. Their whole effort here is to become more and more conscious and to become individuals more and more. They want to get free of society, they want to get free of dependence... they want to be themselves.

That is the whole work here. So it will be a different kind of group here; it will not be like... And your

observation is perfectly true. In a way it will be a difficult group too because you will have to tackle twenty, thirty people separately.

It is easier for the groupleader if it is a common mass. Then he can talk to the group; the group functions as one unit, it has no separate individual souls. It is easier and convenient for the groupleader, but when the twenty persons are each individuals and each is functioning in his own way, it is difficult for the groupleader. If the groupleader wants to be the leader it is almost impossible -- the group will drive him mad -- because you can only become a leader of a crowd. A leader is only possible when there is a crowd.

When there are individuals the leader cannot be a leader; he can only be one who facilitates the process. Yes, he can be the midwife but not the leader. And that's my whole approach here -- that the groupleader has to be less and less of a leader... because leaders tend to convert people into a mass.

It is easier to control a crowd -- naturally. When you want to control twenty persons, twenty individuals, it is complicated. When you control a crowd it is very simple: there is only one person, and that person too is anonymous.

So here, groupleaders will not be really groupleaders; the name is a misnomer. Here they will be more a kind of facilitator, cooperating in a process, helping, midwifes, not leading really -- just being there, remaining available if they are needed. If some problem arises they can be helpful but they will not be dominant. They will not give commandments. At the most they will only be in the capacity of advisors, and whether the advice is taken or not depends on the individuals.

There will be no effort from the side of the leaders -- that if you don't listen to his advice then you are doing something wrong; no, not at all. If you don't listen that is your decision; if you listen that is your decision. It is not a commandment. It is not an army and people are not treated like sheep.

That is the greatest humiliation a man can suffer -- to be treated like a sheep. Here you have to treat them with great respect. Each individual has such dignity that nothing else is more valuable than that. So your experience has been good....

And by and by as sannyasins will be growing more authentic, the less and less will the leader be the leader. And then the leader can be of more help than he can be as a leader, because then there is no burden on the leader; he is not to lead people. He can be more playful, there is no need for him to be serious. He can be more authentic and he can be more true. He need not pretend, he need not pose. He can simply be there and let his truth help people. He need not be very very dogmatic... he need not be a demagogue. He can also be a learner, and when the leader is also a learner it is beauty, it is tremendous beauty.

And people learn more when the leader is also a learner because people feel more in tune with the person; they don't feel humiliated, dominated, directed. When there is no demand from the leader -- that you should listen to this -- there is no resistance from the other side. Demand disappears, resistance disappears, and then there is for the first time a kind of rapport... and through rapport comes rapture. Good!

[A group member is returning to the West. Osho reminds her to continue meditating. She says she liked the dynamic meditation best of all....]

That's very good! If Dynamic suits then there is nothing like it, because it functions on all three planes of the being: on the body, on the mind, on the soul.

For example, Nadabrahma: it functions only on two planes -- the mind and the soul. Techniques like tm function only on the mind. Any technique that functions on all the three planes of being brings a higher kind of integrity. Otherwise one plane starts lagging behind.

For example, one can do some chanting, jappa, mantra, prayer, but the body will remain uninvolved. In a christian prayer the body will not be involved, so the body will remain lagging behind and sooner or later there will be a great distance between the mind and the body and the body will start feeling like a burden. That's why Christian mystics started feeling the body was the enemy. It is not the body that is the enemy; it is the technique that they have used.

If all the three planes function-together and the meditation is such that it keeps all three flowing together in a togetherness, then one never feels any disintegration, any fragmentation. Then body, mind and soul, all are you, and they all go on pooling energy into one centre. And obviously when all the three pool energies into one centre you have more energy and higher possibilities. You can go as far as all your three planes can permit.

If dynamic suits then it is very beautiful. Continue it, mm? Good!

[Osho gives a centre name to another group member who is returning to the West: nirala. It means unique -- and that is the quality I want my sannyasins to develop; being unique, being non-imitative... more and more strong and capable of being themselves. It is difficult because the society wants you to become imitators. the society never likes original people -- they are dangerous; the society wants carbon copies....]

But religion is possible only when you are unique. When you come to god just as yourself and not like anybody else, only then do you come. And only then will your offering be accepted, not otherwise....

No Man is an Island

Talks given from 1/5/80 to 31/5/80
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31 Chapters
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No Man is an Island

Chapter #1
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Veet Silke.
Veet means going beyond. Silke means blind.

Man is blind, not because he has no eyes but only because his eyes are covered with much dust. That dust has to be removed and with the dust blindness disappears. Man is like a mirror and it is but natural to collect dust. All that is needed is a constant cleaning of the mirror. That's what meditation is all about, the art of cleaning your inner mirror of consciousness.

Meditation has to become just like eating, drinking, taking your bath, sleeping: a natural part of your life, of your ordinary life - nothing special, nothing spiritual, nothing to brag about. Then only slowly slowly blindness disappears; one becomes able to see.

People ask, "Where is god?" They should simply ask, "Where are our eyes?" God is everywhere, it is unquestionably everywhere, only god is, but we are blind.

We are like a blind man asking, "Where is light?" No argument can convince him, no proof can be given to him. All that he needs is a physician who can cure his eyes.

The master is not a teacher, the master is not a philosopher, the master is a physician. And to be a disciple simply means to be under a master's treatment. It means to be a patient; literally too because it needs great patience. But one can go beyond blindness because it is nothing to do with our nature, it is something imposed from the outside. It can be dropped. And the moment it is dropped your life has a tremendous glory to it. It becomes a dance of gratitude.

Experiencing god is the only bliss in existence. Everything else is just momentary. Only the experience of god is eternal; is something that, once attained, is forever.

(To Dieter) -- This is your name: Swami Dhyan Dieter.
Dhyan means meditation. Dieter means full of justice.

Meditation is the only possibility of someone becoming full of justice. Because the basic requirement of meditation is dropping of all prejudices. When all prejudices are dropped you cannot be unjust, you cannot be unfair. It becomes impossible. With thousand and one prejudices inside you howsoever hard you try, you cannot be just. Your prejudice *will* interfere.

Just today I received a letter from an Irish mother to her daughter who is a sannyasin here. The mother says, I am reading the books you have sent of Osho -- everything is beautiful. Just I have to ask one question: "Is he a catholic?

If he is a catholic, then everything is okay. If he is not, then everything is wrong."

This is how a prejudiced mind functions. The same books will be right. The same person will be right, only he has to be a Catholic. The same book will be wrong if he is not a Catholic. She writes, 'If he is a catholic, be there if he is not a Catholic, then come back home. Don't waste your time.'

And this is not that the mother does not love. She is completely unaware of her prejudice. The prejudice has gone so deep that it is impossible for her to conceive that anybody who is not a Catholic can also be right -- that is impossible. If he is right, he has to be Catholic. To be Catholic and to be right has become synonymous -- that's how prejudices function.

In fact in a better world every magistrate should have to go through a long process of meditation, otherwise he should not be allowed to be a magistrate because he *cannot* be just. A Hindu magistrate cannot be just, a Mohammedan magistrate cannot be just -- their ideas are there. He *may* try his hard but who is going to interpret the law? The mind will interpret the law and the mind is full of opinions already, so those opinions will colour your interpretations. Only a meditator can be just. Unless every law college also becomes a temple of meditation there is no possibility of any justice in the world. It has not existed up to now. We have been only lipped (lived) with the idea but the idea has not become a reality yet.

Drop all prejudices, drop the whole mind because it is nothing but prejudices. Why carry the junk? -- Be clean. And ;out of all that cleanliness you will be able to see things as they are: Your life will be full of justice, full of love, full of compassion. And those will be natural consequences of your meditation -- you are not to practice them. Anything practised is always ugly.

(To Klaus) This is your name: Swami Navino.
Navino means the absolutely new.

Ordinarily we are taught that all that is old is gold and that is sheer nonsense. Just the opposite is true because truth is always new, always fresh, always young. It is as fresh as dewdrops on the grass and leaves early in the morning, as fresh as the lotus petals just opening in the pond; as fresh as the eyes of a child. Truth is never old because truth is never part of time. Truth is eternal, hence it is always now. Truth knows only one time and that is now and only one space and that is here. It knows no past, no future and that's how a sannyasin should be: absolutely new. Never gather the past, every day die to the past, every day cleanse yourself of the past, get rid of it, don't collect it.

People are great collectors and they go on collecting junk and they give beautiful names to junk. And if you want to collect anything you can always find some rationalization: you can call it something, it is antique - the first car in which God drove Adam out of heaven.

It is written in the Bible - I don't know how he drove! Must have used some Ford car! And somebody must have it - it is the greatest vintage car. You may have to carry it on your heads, that's another matter, but the more ancient it is the more valuable it becomes. Avoid these rationalizations, and every day slip out of the old. In the night when you go to sleep say goodbye to the day that is no more; be finished with it, close the chapter. Really make it closed, never open it again. It is finished! And tomorrow morning begin afresh, as if you are born anew. And you will suddenly see your life starts to have new qualities which you had never suspected were hidden in you. Your potential will start becoming actual, and every day will bring new surprises, and every day will become a tremendous mystery.

It is the old that does not allow the mystery to be experienced. Remain fresh, young, new and it is not very far - that one day suddenly you will stumble upon god because god is always new. When you are also new, meeting is possible because you are both in the same space.

That's my whole effort here: to help my sannyasins to be in the same space in which god exists. There is no need to believe in god, just exist in the same space, in the same eternity and you are bound to meet him. There is no way of not meeting him.

(To Erwin) -- This is your name: Swami Dhyan Pravino.
Dhyan means meditation; Pravino means skill -- skill is meditation.

Meditation is an art, in fact the greatest art there is. Painting is a great art, poetry is a great art, but meditation is the greatest because painting creates something outside, music too, poetry too, but meditation creates something inside. Painting will create only a painting -- the painter will remain the same. And music will create music, but the musician will remain the same, the same old miserable person. Poetry may great but if you meet the pet you may start suspecting whether he is really the man who has written such great poetry?

It is advisable, if you love somebody's poetry avoid the poet!

If you love somebody's painting avoid the painter, otherwise you will be in a confusion because the poet will fall very short of his poetry. He is an ordinary human being. Sometime even far below than ordinary human beings: He has only moments of flight, moments of glimpses and then he falls back, and of course he falls back with a revenge. So he goes deeper then the ordinary human beings. So you will find him in all kinds of stupid things -- gambling, drinking. You will find him in the whore houses... And he has written such beautiful poetry that if you just know the poetry you will think he is a realized soul, a godman, a man of god.

Meditation *really* is the greatest art because it creates your subjectivity, it paints your inner being, it creates the poetry of your being, it creates the music of your heart, it transforms you!

By becoming a sannyasins your are taking a great decision, a decision to transform yourself. A commitment that, 'Now I will pour all my energies into one direction.' And once you start pouring all your energies into *one* direction even the impossible becomes possible. And it is your birthright; it is not impossible.

(To Hans) -- Your name: Swami Gyandip. Gyandip means a lamp of wisdom.

Man is born with intrinsic capacity of being wise. It is not something to be learned. It is already there.

Maybe it needs a little polishing here and there but that's all, otherwise it is there. It is not like knowledge; knowledge is not there. You have to learn it, ;you have to learn it from others. You need teachers for knowledge. For wisdom you need a master.

A master is not a teacher -- the difference is great. The teacher teaches you, helps you to learn more and more, informs you. The master helps you to unlearn. He UNteaches you, he helps you to unburden, to

drop all rubbish called knowledge. His function is just the opposite.

Ordinarily people think a teacher and a master are the same thing. They will even call Buddha a great teacher. They are not same things, their function is totally opposite. The teacher heaps you to become aware that there is much within you which is not your own: Drop it, disconnect yourself from it, get disidentified from it so that your inner being can have more space for itself to grow. You are hampered, cripples by knowledge, so much burdened that your self-nature cannot assert. All that is needed is a little space for you to grow and then the light burns bright within you and in that light, whatsoever you so is right. In that light you cannot do anything wrong. That light is the only certainty for a true virtue, for a true morality, for a true character.

(To Lis) -- This is your name: Ma Bhagvatta. Bhagvatta means godliness.

There is no god as a person. The idea of god as a person is a childish idea. Good to help children to understand. It is like the illustrated books which we prepare for children: Colour pictures are more because they are more interested in colour and pictures and through those colored pictures we can help them to learn language -- For example if we want to teach them what a potato is we have to give them a beautiful picture of a potato -- they will be immediately interested in the picture of the potato. And then we can tell them 'This is potato.' Then they become aware of the word 'potato'. They learn the word through the picture.

Primitive people live in a pictorial world. That's why the *very* ancient languages are pictorial -- Chinese is a pictorial language. There is no alphabet, no A, B, C, D -- just pictures. Hence it is very difficult. To be *really* a scholar in Chinese one needs at least a dozen years great effort, arduous effort because you must know at least one hundred thousand pictures. Only then you can claim some knowledge.

Alphabets have helped other languages tremendously. They are grown up languages. In dreams we all regress back to pictorial language. We again become primitive because dreams come from the unconscious and the unconscious is still primitive, except for those few who have become enlightened. They don't have any unconscious, hence then can't dream.

One thing that one misses when one becomes enlightened is: dreaming. Even if you want to dream, you cannot dream because the whole being becomes conscious. There is no unconscious left, so there is no question of any pictorial languages. And the more primitive people dream in colour. The more sophisticated people dream in black and white.

God is just a picture of primitive people. The very idea of god as a person *is* primitive, anthropocentric -- we have imagined god in our own image; that is not true, but certainly existence is full of something very mysterious. I call that mysteriousness bhagvatta, godliness -- not god, but godliness. A fragrance surrounds the whole existence not like a person, not like a flower but like a fragrance. You cannot catch hold of it but it is still there. You can only smell it, you can be overwhelmed by it, you have to be very sensitive. It is not a question of worshipping god because there is nobody to be worshipped. It is a question of becoming more and more sensitive, so sensitive and vulnerable, so open that all the mysteries that surround you can penetrate you. Then suddenly one becomes aware that existence is not what it appears. It is far more, tremendously far more. It is simply far out! It is unbelievably, incredibly beautiful. We cannot imagine its beauty, its bliss, its benediction.

I am giving you one of the most beautiful names possible. Try to live up to it.

Chapter #2
Chapter title: None

2 May 1980 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Paul) -- This is your name: Swami Anand Paul. Anand means bliss. Paul means rest.

Bliss it a by-product of relaxation, of rest. Misery comes out of tension. It is nothing but tension, anxiety, anguish. And just the opposite is bliss: When there is no tension in your being, when all is at rest, when you are not worried about the past, nor concerned about the future, when you are relaxed, utterly herenow, bliss arises on its own accord. One cannot achieve it, it is not a goal to be achieved. It is simply a by-product.

Everybody seeks for bliss, hence everybody misses it, or almost everybody. Those who have found it can be counted on fingers, and they have found it not by making a goal of it but by dropping the very idea of a goal. Not by making an object of desire but by understanding desiring and seeing that desiring brings conflict, desiring brings tension, anxiety, misery. They drop desiring, and suddenly from all nooks and corners of existence bliss rushes towards you. It is your self-nature, not a goal to be achieved. When the achieving mind ceases, bliss is. When the achieving mind functions, bliss is not. That's the whole secret of all the religions, of all mysticism. If one can understand this simple secret there is nothing more to understand in life. It is enough -- this is a master key.

(To Marjolijn) -- This is your name: Ma Deva Marjolijn. Deva means divine. Marjolijn is a form of Mary: it means fragrance. Your full name will mean: Divine fragrance.

As long as man is man, he stinks. Only when he surpasses humanity fragrance arises in him because to be a man means to be an egoist, to be a man means to be separate from the whole. And to transcend humanity means to dissolve into the whole, to surpass the ego. The moment you are one with the whole there is grat fragrance, infinite fragrance, eternal fragrance.

Man is bound to remain in misery for the simple reason because he thinks in terms of his won identity, he thinks in term of separation, and remember: No man is an island. The think oneself separate from the whole is the only illusion. All other illusions arise out of it. We are part of the vast continent, we are not islands. To remember it is the *only* way to be transformed. We have not really to drop anything because the very idea of separation is false. It is just an idea, it is like somebody is calculating and goes on doing the same mistake again and again: Two plus two and he puts five. All that is needed is to understand that two plus two is not five; two plus two is four. Once it is understood everything becomes clear. This is just a mathematical error, a mistake. It arises because of certain reasons: We have separate bodies that gives the idea of separation. We have separate mind, that gives the idea of separation, but we are neither the body nor the mind. We are consciousnesses. The moment you start feeling yourself as a consciousness, then there is no separation , then two plus two is four; before that two plus two is everything *except* four. Sometimes it is three, sometimes it is five, but it is never four.

And to live in this illusion is bound to create problems and all those problems go on and on accumulating. They cannot be solved unless we change our very approach from the beginning. A radical change is needed not some reformation and that radical change happens when we drop our personality into the ocean of the god, when the dewdrop of the ego disappears into the ocean. We don't lose anything, we gain. We simply lose our small boundaries and we become vast and infinite. In that vastness is fragrance.

To live in an ego is to live in a very small dark hole -- it is ugly, it stinks. To be initiated as a sannyasin means taking the first step out of the cave of the ego into the open sky, under the stars. Suddenly you start growing wings. They have always been there but there was not space enough to use them. Sannyas gives you space, it gives you the whole sky. It makes you the infinite available and just a small price has to be paid: The false ego has to be dropped.

(To David) -- Your name: Swami Anando David. Anando means bliss. David means beloved of god, beloved of Jehovah.

We are not aware at all that existence goes on pouring its love for us, in every possible way. Hence we remain ungrateful, hence we remain continuously complaining, hence prayer cannot arise in our hearts because prayer is nothing but another name for gratitude, for thankfulness. The complaining mind can never be religious, it is impossible for the complaining mind to be religious, because the complaining mind hat not become aware of a basic reality: that existence loves you, that it takes care of you, that your are befriended by the winds, by the rain, by the sun, by the moon. That whatever happens -- it may appear a curse to you, but it is *never* a curse, it is always a blessing. Maybe in the beginning it appears like a curse because our vision is very limited, our perspective is very small: We can't see the whole thing, we can't see all the implications of it, we can't see the whole series of events that will be followed by it. Otherwise we will always be grateful, we will *always* feel blessed.

Even in death, a man who understand find tremendous thankfulness towards god because for him death is a rest for him. For him death is not the end of life but the beginning of a *far* greater like than this one. This was just a rehearsal of the real life -- it was not real. Real drama starts after the death -- for those who understand. For those who don't understand they think the rehearsal is the real thing, and when the rehearsal end, they cry and weep and they cling and they don't want to leave it.

Everything is a blessing!

One of the contemporary British philosophers C.E.M. Jode (sp. not checked) fell ill, very seriously ill. Somebody gave him a book of Georges Gurdjieff. He had come across Georges Gurdjieff's books before too, but he had never bothered about them. He had no time. He was more interested in academic philosophy -- Hegel, Kant and Bradley and people like that. And this man Gurdjieff looked almost a madman. But he was ill and nothing else to do, so he just started looking into the book by the way, to pass time and he became immensely interested. For the first time he had come across something *really* authentic. Hegel, Kant and Bradley -- those were only thinkers. This man *knows*! Each single word had the impact of tremendous authenticity and authority. This man was speaking like Jesus, like Buddha. He was not infering, he was simply sharing his experience. And that one month's seriousness transformed his whole being. Lying down on the bed he started meditating the way Gurdjieff proposes. Gurdjieff used to call meditation self-remembering: Whatsoever you do, do with deep remembering that you are doing it; don't forget yourself. Walking, remember that you are walking. Talking, remember that you are talking. Listening, remember that you are listening. Each act has also to be an act of remembrance. Lying down on the bed, tossing and turning he started remembering that 'I am lying on the bed,' that 'My head is aching,' that 'My back is aching.' There was nothing else to do -- he thought, 'Why not try what this man is saying?' And just trying those small ideas he became more and more intrigued.

By the time he was cured he was a different man. Just remembering he became aware that he is not the body at all. Then he used to say to his friends that, 'I had never been ill and I was very angry when I became ill because I have always followed all the rules and regulations that a man should follow who wants to be

always healthy and still I fell ill and seriously ill -- I was almost on the deathbed. I started cursing god, I started doubting god. I started thinking that, "This is all nonsense. Life is an accident and death is an accident, everything is an accident." But meditating I realized that this was a great gift from god. In my whole life I have never been so blessed as this illness has proved.'

That's the meaning of David: God loves you, so whatever happens to you, feel grateful. Even sometimes when you find it very difficult to feel grateful, feel grateful, because *you* can be wrong, god cannot be wrong -- existence cannot be wrong.

If this climate -- that god loves you goes on deepening inside you , if this becomes your very being you will be reborn out of it. It will become a rebirth and that's what real sannyas is: a rebirth, a new perspective about things and life and existence, a new vision.

(To Monika) -- Your name: Ma Monika. It is a tremendous beautiful name; it has two meanings. One comes from Greek, the other from Latin.

The first meaning is aloneness; not loneliness, remember, but aloneness. Loneliness is emptiness, aloneness is fullness. In loneliness you are missing the other, in aloneness you are enjoying yourself. Aloneness is the most sacred experience of life.

And the second meaning comes from Latin; through Latin it means a woman of wisdom. Wisdom can arise only if you know how to be alone. Wisdom is your self-nature. When you are absolutely alone when you have forgotten the whole world, when you are just yourself utterly blissful within yourself there is no need for the other, no hankering for the other, no desire for anything else. In that rest within one's being, wisdom arises. Wisdom does not mean knowledge. Wisdom means insight, wisdom means clarity. Wisdom does not mean information, wisdom means transformation. Wisdom means a totally new way of looking at life. Ant this is the whole of sannyas: to learn to be alone and to allow the wisdom to surface in your being. Then you can live in the world but then even in the crowd you will be alone unaffected, undistracted, unimpressed. You will be in the world but not of the world and you will have the capacity to see what is right and what is wrong. You will not depend on outside commandments. You will not depend on outside commandments. You will not depend on the Bible, on the Gita, on the Koran: You have found your own scripture, you have found god's voice within your own heart. Now there is no need to go for second-rate second-hand information. Now you have a direct line to god. That's the whole purpose of sannyas: To help you to be connected with god directly.

(To Manuel) -- This is your name: Swami Ananto. Ananto means the infinite, another name for god.

God is indefinable, so no word is *really* adequate enough to describe him, but we have to use words

This is one of the most beautiful word which comes very close in describing god. God is *as* infinite *as* the sky as unbounded as the whole universe. No boundaries, no limits -- and that's your nature too: god is your nature.

God is not something outside, not something that belongs to the existence. It is the centre of all, it is as much yours as it is anybody else. We are different on the circumference but we are one at the centre. No difference at all at the centre. Farther we go from the centre we start becoming different; we start becoming persons, we start gathering personality, we start becoming faces, masks. The closer we come to the centre the masks start disappearing, the personality starts evaporating, we start becoming one.

That's what I mean when I say: No man is an island. We are part of a vast continent, of an infinity, on an eternity, beginningless, endless. To know it brings great rejoicing, obviously, because to know it means there is no death, to know it means you have been here forever and you will be here forever. To know it means your inner purity is absolutely virgin, it has not been polluted. Thousands of lives have happened but it has not polluted to you. Those lives have been just dreams. You have dreamed many dreams in the night but in the morning you are not polluted by your dreams. You may have been a murderer in the dream or you

may have been a mahatma in the dram -- it doesn't matter. whether you were a mahatma or a murderer, in the morning you find both were dreams, both were false and your reality has remained unaffected. Many stories we have lived, many dramas we have played. Many roles we have passed through, but this is the miracle that we are absolutely unaffected, we are virgin. Our inner purity is incorruptible.

Meditation will give you a taste of that incorruptible purity, of that incorruptible innocence and from there, one can jump into the ultimate, into the infinite.

No Man is an Island

Chapter #3
Chapter title: None

3 May 1980 pm in Chuang Tzu Auditorium

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Audio: No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Maitena) This is your name: Ma Asti Maitena. Asti means existence. Maitena means esteemed by, loved by.

Existence care for everybody. Without existence loving us we cannot exist even for a single moment. It goes on pouring life into us
We are immensely esteemed by existence
Although we go on taking it for granted --
That's where our stupidity lies.
If we take it for grated there is no gratitude
We think as if we deserve
We think as if it is our right; in fact
We think as if we are not getting as much as we deserve, hence there is
A constant undercurrent of complaints.
This is the state of the irreligious man.

The religious man feels gratitude
Immense gratitude.
Just for sheer being he is grateful.
And once you start feeling gratefulness
There are thousand and one things
To feel grateful for.
And the more you feel grateful

The more gifts go on arriving.
Many gifts are not reaching to us
Because of our complaining mind.
If this complaining mind is put aside
All the stars are ours and all the mysteries
That existence contains are ours.

(To Rinie) -- Your name: My Dhyan Rinie. Dhyan means means Meditation. Rinie is a beautiful name; It has many meanings and all meanings are of
Significance.

The first meaning is pure, purity.

Man needs a pure heart to commune with existence.
The heart becomes pure
When the mind is no more dominant within you.
Till the mind dominates
The heart remains impure.
The mind clings to the heart
Like dust clinging to a mirror.
Mind is nothing but thought-dust.
Each thought is just dust and nothing else.
One has to clean all thoughts
Then purity is attained.
Purity has nothing to do with morality.
Of course, a pure heart *is* moral but
A moral person need not be pure.

A moral person is still living in his head
His morality is still a domination of the head.
The head is saying, 'Do this, don't do that.'
And the head is very calculative:
It calculates about this world
It calculates bout the other too.
It does not know purity because
it is not innocent, hence remember:
Morality does not lead to purity,
The vice versa is not true.
Purity certainly leads to mortality
But first comes purity, then morality follows.

And the second meaning is clean
Spotlessly clean.

Mind is cunning, it cannot be clean.
It is crafty, it is continuously playing tricks
With others and with oneself -- it is a politician.
Heart is love and only love can be clean.
Diplomacy is bound to be dirty.

The third meaning is crystal.

Gurdjieff used to say, 'Unless a man
Becomes crystalized, he has no soul.'
If he was giving you the name, he would have
Simply jumped upon the word 'crystal', because
That contains his whole philosophy.

Ordinarily a man is a crowd, fragments --
He is not one, he is many, he is multi-psychic
And that is his misery:
There is constant war inside
All the fragments are fighting for supremacy.
And this is how our whole life is wasted:
Our all energies go down the drain
And man needs a single centre of being
And that is crystallization.

Meditation brings crystallization
It melts the many fragments
Into one integral whole.
And there are other three meanings also:
Beauty, grace and devotion -- they are by-products.

One who is pure, clean and crystallized
He is bound to be beautiful.
A tremendous inner beauty arises
And it radiates outside. Life becomes graceful.
All ugliness and meanness disappears
One starts enjoying sharing whatsoever one has
One is always ready to share and give
Just for giving's sake.
And the ultimate consequence of all this process
Is devotion: one comes to know what devotion is.

Devotion means the feeling
That god surrounds you;, that god is everywhere
That you are within and without, full of god
Everything is overflowing with god!
Seeing it, feeling it --
What you can do, except surrender!
That surrender is devotion.
And all these things
Can become possible through meditation.
Meditation is the magic key.

(To Gebhard) -- This is your name: Swami Atit Gebhard. Atit means go beyond, surpass, because Gebhard is a dangerous word. It means the gift of being hard.

Hitherto humanity has praised hardness very much
Particularly in man.
For centuries man *has* been a male chauvinist pig!
He has praised all that is aggressive, cruel
Violent, warlike, and
He has condemned all that is feminine.
And it is because of this
A great problem has arisen. The problem is:
All that is beautiful is feminine
And if you condemn the feminine
Then the beautiful disappears from the world.
And we have struggled hard
To destroy the beautiful.
The ugly has dominated the beautiful
And he hard has been praised against the soft.
By becoming a sannyasin
You have to change all priorities.

Lao Tzu says, 'Don't be hard like a rock
But be soft like water.'
He calls his way of life the watercourse way.
And he says, 'Ultimately the soft
Wins over the hard,
The rock will disappear one day.
Let the water go on falling on it
And the rock will be reduced to sand.'
Of course, right now you cannot see it happening
It will take time
But the rock cannot destroy the water.
For that one needs a little deeper insight.
A longer vision, a bigger perspective.
And we are very short-sighted,
We only see so far.
Because of this shortsightedness
The rock seems to be worth choosing, not water.
Those who have seen reality
Into true perspective of eternity
They say something totally different.

Let softness be the gift.

A soldier needs to be hard
An sannyasin needs to be soft.
A soldier needs to be aggressive
Violent, destructive.

A sannyasin needs to be just the opposite:
Receptive, loving.
A sannyasin basically lives in a kind of let-go.

So go beyond your old name.
It is good, so I am keeping the old
So it will remind you that
You have to go beyond it.
And I am adding the new too
That you have to go beyond.
Your name has both, your past and your future.
Not only your past but the past of humanity
And not only your future
But the future of humanity.
We have to absorb feminine qualities.
The woman has to be accepted.
Without the woman man is half
Just as woman is half without the man.
And when both energies meet and mingle
They are not opposites, they are complementaries.
And they help and a higher synthesis arises.
The effort to live in a man-oriented world
Has failed, utterly failed.
Our whole history is a history of failure.
Now we have to try something else.
It is time we should try -- if we don't try
Then humanity's future *is* doomed.
We have come to a cul-de-sac.
Man and woman have to merge their energies
Into one so that we can have a human world
Neither male-oriented nor female-oriented
Neither a patriarchy nor a matriarchy --
Simple human.
And that's my effort here.
My sannyasins have to become
Heralds of a new age, of a new man.

(To Sylvie) -- This is your name: Ma Subhadro.
Subhadro means grace.

Grace is beauty of the inner.
It filters out too but it originates
At the very centre of your being.
And slowly slowly it starts radiating
Through your mind, through your body
But it is not *of* the body
It comes from somewhere deeper than the body.
It is not of the mind either.

There are physically beautiful people
We give them awards -- a Miss Universe.
There are psychologically beautiful people
We give them Nobel prizes.
But we have not yet recognized
A spiritually beautiful person.
We have not been able to ignore them
But we have not been able to recognize them.
We have crucified them, that's why I say
We have not been able to ignore them.
We have poisoned then, killed them, murdered them
We have done all kinds of thing
That is their reward.
but it doesn't matter to a spiritual person.
He rejoices even in his death.
One who has attained to grace
Rejoices in everything
Even the darkest night is not dark for him,
It is luminous.
Even the thorn is transformed into his vision
In a flower.

Grace cannot be cultivated, obviously.
You can go to the beautician for the body
You can go to the universities for the mind
but for the inner grace
You will have to go inwards.
Buddhas can only point the way
They can only give you vague hints
Not specific programmes
Because the inner journey is a mysterious journey
No maps can be made
No fixed programmes can be given
Because each individual
Has to travel in a different way
And each individual
Has to go in a different inner world
Because each individual
Has a unique inner territory.

Meditation is the only way that brings you
To grace, in inner beauty, it inner realization.
But once attained
Your whole life becomes flooded with it.
Then whatsoever you touch turns into gold.

(To Herbert) -- This is your name: Swami Deva Vinamaro.
Deva means divine. Vinamaro means humbleness.

Humbleness is never a human achievement
It cannot be by its very nature.
If it is your achievement, the ego will pretend
That 'I have achieved humbleness,'
And that is a contradiction.
The ego will say, 'Look. I have become humble.
Nobody is more humble than me.
I am the humblest person on the earth.'
And the ego can go on playing the game.

Just few days before, Pope Paul
Played the drama of being Jesus:
He carried the corss to a hill nearby the Vatican
And thousands of people followed him
And he touched the feet of a poor beggar
Washed the feet and kissed the feet --
And this is pure exhibitionism.
This is showing that 'Look, how humble am I.
Nobody is more humble than me.'
But it is all drama, it is only for the show.

Real humbleness comes as a gift from god.
All that man can do is an effort to understand
The ways of the ego -- that's all.
One can watch how the ego functions
One can see its cunning and subtle strategies
Tactics, its trips,
And one can watch it in all possible ways.
And the miracle is: The more you become aware
Of its strategies and tricks and trips
The more and more those trips
And tricks and strategies start evaporating.
Just be sheer awareness this miracle happens
And one day suddenly, there is no ego
And in that moment something from the beyond
Descends in you as a gift, just as a shower.
You cannot say 'I am humble,' you can simply say
'I am no more, humbleness has happened.'
You cannot claim it as your own achievement.

Meditation helps you
To become aware of the ways of the ego
And then everything else can be left to god.

(To William) -- Deva Yogen. Deva means divine;

Yogen means meeting -- meeting with the divine.

It is possible any moment; there is no particular
Fixed moment for it to happen
Hence it is unpredictable -- it can happen right now.
All that is needed is the courage to drop the ego.
Whatsoever time one wants to take
To gather courage to drop the ego
That is the time that the meeting
Has to be postponed for that time only.
Once you are ready to drop the ego
To lose your identity,
To say totally with the heart
'I am no more' -- suddenly, god is!
It is a very strange meeting.

Ordinarily in a meeting two persons are needed.
This is a very strange meeting.
This meeting happens only when one is absent.
If two are present it never happens.
Of you are there and god is there
Then it won't happen
Because you will be the barrier.
If you are not there then it happens.
In your absence the barrier falls
The block disappears
Suddenly you are one with god
There is nothing to divide, nothing to separate.
It is like a dewdrop
Slipping from a lotus leaf into the lake.

Be a dewdrop -- allow yourself
To slip from the lotus leaf
Don't cling to the lotus leaf.
This buddhafield is only a lake
Sannyas is only a lotus leaf
You are a dewdrop on the lotus leaf
Don't cling! Slip!
And go dancing, go singing, die into the lake!
And immediately *you* are no more but god is.
And that's what you in reality are>
You are that -- 'Tat-tvam-asi'
That is one of the greatest statements ever made;
Thou art that.

No Man is an Island

Chapter #4
Chapter title: None

4 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005045
ShortTitle:	ISLAND04
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Iris) -- Your name: Ma Iris. Iris is a beautiful
Name; it means rainbow.

In Greek mythology
The rainbow represents the messenger of gods
Because it is a bridge between man and god.
It joins the earth and heaven
And it is seven-colored.
Man also has seven planes of being.
Existence is seven-layered and the rainbow
Connects existence in every dimension.

My sannyasin has to be a multi-colored
Multi-dimensional person -- not one-dimensional.
The ancient idea of monks and nuns
Was one-dimensional.
they were escapists, they were avoiding life.
My sannyasin has to live in the life
With all its sweetness and bitterness
With all its days and nights
With all its summers and winters.
My sannyasin has to taste everything
Nothing has to be left untasted, unexperienced.
Only when one experiences life in its totality
One becomes aware of god; hence rainbow
Is also symbolic of *my* approach towards life.

(To Hette) -- This is your name: Swami Veet Hette.
Veet means going beyond. Hette is a dangerous name.
It means dispute, conflict.

And a sannyasin is to go beyond all dispute
And beyond all conflict.
People are continuously in dispute
About everything:
They are in dispute with others
They are in dispute with themselves,
Quarreling is their very style of life.
They are in conflict with others
And they are in conflict with themselves.
Even the so-called saints don't drop conflict.
On the contrary; they escape from the world
To escape from conflict with others.
That is easy -- you can escape from the world.
And when there is nobody else to fight with
Of course, you cannot fight with others
But then your whole energy turns upon yourself.
Your whole violence turns upon yourself.

Hence the so-called saints
Are more in inner conflict
Than the ordinary people because
The ordinary people have at least a division.
A major part of their life
Is wasted in fighting with others.
Only a minor energy remains to fight with oneself
Very little, not more than five per sent.
But the saint
Has hundred per cent energy available
And what to do with that energy?
He knows only one way
And that is to put the energy into fight:
He starts fighting with himself
He becomes destructive, self-destructive.
He does violence to himself
He becomes a masochist, he tortures himself.
And it is a very ugly fact of the history
That we have respected these pathological people
For centuries.

And of we respect these people, of course
We try to imitate them.
If we respect them, they become our ideals.
Somehow we would like to live
Their way of life one day.
And whatsoever we can do in our own small way

We try to do.

My sannyasin has to drop,
Not the world, but conflict itself.
He has to transform his energy
From conflict into harmony
From dispute into trust.
Life is too short to waste it in dispute
It is too short to waste it in fighting
This small bit of energy what we have got
Has to be transformed into a celebration because
Theirs is the kingdom of god.
But celebration is possible
Only when all conflict has been dropped.
So don't fight with others
And don't fight with yourself -- stop fighting!
Start loving! Love is my message.

(To Diethelm) -- This is your name: Swami Deva Diethelm.
Deva means god or more exactly, godliness. Diethelm
Means protector.
Or if ;you really want
to be very close to the truth
Then godliness is our protection.
We are continuously protected by divine energy
In every possible way, because we are part of it.
No man is an island -- separate, apart.
We are part of the whole,
Intrinsic part of the whole.
The whole takes every care
Just we have to learn to trust.

The more we trust
The more care flows from the whole.
The more we distrust
We stop the care that was flowing towards us.
Our distrust closes us, our trust opens us.
If we distrust we live in fear
And we live in darkness and we live in misery.
If we trust we live in joy, we live in bliss
We live in light; life becomes
A non-serious affair, it becomes laughter.
Then it has a beauty and tremendous grandeur
And utter splendor, indescribable in words
Inexpressible in language --
It can only be experienced.

And the whole secret is in a single word 'trust'.
Trust existence and you will be able

To taste the greatest joys of your life
The ultimate peaks of bliss.

(To Wim) -- This is your name: Swami Dhyan Wim.
Dhyan means meditation. Wim means resolution,
Unwavering, absolute determination.

Meditation is possible only
When one takes a jump into absolute commitment.
It is not possible
If you are only curious about it.
It is possible only
If you risk everything, if you risk all.
The curious person cannot risk anything.
He simply wants to know
But he does not want to get involved.
He wants to know from the outside.
He does not want to become a participant
Because to become a participant is risky.
First he wants to become sure.

One cannot move into the world of meditation
in a lukewarm way.
One has to boil at the hundred degree heat
Only then there is evaporation.
And meditation is a kind of evaporation.
You evaporate. What is left is totally
Something new that you had never known before
That it ever existed
You had not even suspected about it.
The old is gone, completely gone
And something absolutely new has arrived.
There is a discontinuity.
It is not continuous with the old that's why I call
Meditation is the only revolution.
All other revolutions are only called revolutions,
They are reformations.
They are just renovating the old building.
Meditation is dismantling the whole old building
And creating a totally new house, totally new
Which has no connection with the old.
It does not even resemble with the old.
For that certainly, great resolution is needed.

When the intensity is total
Meditation can happen in a single moment.

Sannyas means you are becoming committed

Your are becoming involved
You are no more a spectator now,
Your are becoming a participant
In a tremendous journey of the unknown.
Even the courage to become a sannyasin
Is something very precious because it is
The most significant decision of one's life.
It is an effort to change the mundane into sacred.

(To Ilene) -- This is your name: Ma Devagarbha.
Devagarbha means pregnant with god.

Everybody is pregnant with god --
We may know, we may not know
but god exists in us as a potentiality.
We can make it a reality any time we decide.
It is only a question of deciding
Of being decisive.
A wavering mind can't help
Otherwise one moment one thinks one thing
Another moment one thinks another thing.

A rabbi was being interviewed.
The old rabbi has died
And the synagogue needed a new rabbi.
The committee asked the rabbi,
'Are you capable of taking decisions?'
He said, 'Sometimes yes, sometimes no.'
But that's how the mind works.

Sannyas is something of the heart
Not of the mind.
When it is of the mind it is of no value
When it is of the heart
It is the most valuable thing in life
Because when it is of the heart
You start moving towards transforming
Your potential into the actual
You start becoming more and more aware
Of what you are and what you can be.

Every being, howsoever fast asleep and snoring
Is a god incarnate:
He needs only a little awakening
Just a little shaking
A little cold water thrown into his eyes.
But the ultimate decision is always yours.

I can throw cold water in your eyes --
That's what I go on doing.
And in a winter morning it hurts
And nobody want to get up: One wants to have
A little more sleep, just few minutes,
And the mind goes on postponing.
Few minutes more -- that's how we have lived
For many lives -- postponing, postponing.
We have not lived
We have been only postponing life.

By becoming a sannyasins one is taking a decision
That 'Now no more postponement.
We want to live right now.
We want to transform our being *this* very moment
And we are bent upon it.
And this can happen
Only though your own decision.
Outer help is possible
But without inner decision, no help is of any help
Because a person may be awake
And still may continue to hide behind the blanket
Keep his eyes closed.
And it is easy to wake up a man who is asleep
It is very difficult to wake up a man
Who is awake and pretending to be asleep.
It is almost impossible.

And this happens many time to sannyasins:
when they wake up for the first time
They don't want to recognize the fact
So they go on keeping their eyes closed.
They go on hoping that those dreams
That have disappeared, may come back again.
They were beautiful dreams, sweet dreams.
They toss and turn, they pull the blanket
They go underneath the blanket
They pretend that they are fast asleep
They pretend to snore.
But once you are a sannyasin
I am *really* after you.
So be aware of it from the very beginning.

(To Angelo) -- This is your name: Swami Deva Punito.
Deva means divine; Punito means purity -- divine purity.

It is achieved when you have accepted
The failure of all human effort.

When you have accepted that
'There is no way for me to know the truth, ' that
'Whatsoever I do is bound to go wrong,'
Because the doer itself is the greatest fallacy
And anything that comes out of the ego --
And that is our doer --
Leads into more and more fallacies.
When this is recognized
When this is clearly seen, one stops all efforts
One becomes still, effortless
One stops all searching, all seeking
And when everything is still
Something from the beyond descends in our being
Floods our being.
That is divine purity, that is divine bliss.

There are thousand and one names for it
You can call it enlightenment, salvation
God realization, self-realization
But one thing is absolutely certain
That man has to accept his total failure
Only then surrender happens.
In that surrender the ego disappears.
And out of that surrender is victory.

(To Roberto) -- This is your name: Swami Deva Sagaro.
Deva means divine. Sagaro means ocean.

Man appears from the outside
Just like a small drop
but from the inside he is totally different.
The inside view is that of an ocean.
From the outside we appear like small dewdrops
Because only our body is visible.
But from the inside when one is rooted
And centered into one's being
When in deep silence the clarity happens
When in deep meditation
One is able to seek uncloudedly
When all smoke of desires and thoughts disappears
When the mirror is absolutely clean
And it reflects that ;which is, then suddenly
One becomes aware of one's consciousness
Not of one's body.
In fact one forgets one's body in that moment.
Not only the body, but the mind is also forgotten.
In that moment one comes to know
The unbounded consciousness.
That unbounded consciousness

That oceanic consciousness, is our true being
That's what we are. We are not what we appear.
So don't be deceived by the appearance
Don't decide by looking in the mirror who you are
Because the mirror can only reflect the physical.
You will have to cleanse the inner mirror
And then only you will know how vast you are.
You are as vast as the universe itself.

That's why Jesus says, 'I and my father are one.'
That is a very old way of saying.
In the East mystics have used
Far more contemporary language.
The Upanishadas say, 'Thou art that.'
Mansoor says, 'I am the truth, I am God.'
And he does not mean the ordinary I.
That I is left behind, log before; in fact
Mansoor is not saying anything on his own.
It is god himself declaring through him
It is the ocean itself roaring.
Of course the ocean roars though the waves
There is no other way for the ocean
To express itself.
All the mystics are just waves in the ocean
Different waves, different expressions
But the message is the same.
That is the meaning of your name.
You have to make it also your experience.

No Man is an Island

Chapter #5
Chapter title: None

5 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005055
ShortTitle:	ISLAND05
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Dolf) -- This is your name: Swami Anand Dolf.
Anand means bliss. Dolf means courageous spirit.

Bliss is only for the courageous
The coward is destined to live in misery.
He cannot get out of it
Not that misery clings to him
But just the contrary: he clings to misery.
The coward is a clinger
He always clings to whatsoever it is
He is afraid to let go anything
Even though it is misery.
His reasoning is that
Whatsoever is known, will-known is good and
whatsoever is unknown is fearful, makes him scared.
He always chooses the known
And rejects the unknown.

Misery is known, bliss is unknown.
Matter is known, god is unknown.
Science is known, religion is unknown.
It is only for the courageous spirit
To go beyond the known
And to have a taste of the unknown.

(To Uli) -- This is your name: Swami Svatmo Uli.
Svatmo means of the self. Uli means a noble ruler.

To rule others is ignoble
To rule others is violence
The rule others is inhuman because
It destroys the other, his freedom, his dignity
Because it reduces the other
From a human being into a thing.
Unless you reduce the other into a thing
You are never in the possession of him.
To be in total possession
You have to destroy his soul.
This is the ugliest act in life one can do
Hence the real ruler never rules others.
He rules himself, he is a master of himself.
His kingdom is not of this world
His kingdom is not of the outside
His kingdom is of the inner.

(To Renate) -- Your name: Ma Renate. This is a
Beautiful name. It exactly defines sannyas,
Renate means born anew -- and that's what sannyas
Is all about.

It is a process of rebirth
Of becoming twice-born.
The first birth only gives you
A possibility, a potential, an opportunity.
The second birth makes the potential actual
Transforms the possible into the real.
Only the second birth
Makes the first birth meaningful.
Without the second
The fist is a lost opportunity.
With the second the opportunity is fulfilled
You have risen to the occasion
You have accepted the challenge of life.

The first birth ends into death
The second birth knows no death at all.
It leads you into eternal life.
It is the real birth because
It is the beginning of real life.

(To Adelheid) -- This is your name: Ma Abhinava.
Abhinava means the new one.

From this moment
Disconnect yourself from the past.
Start counting your life from this moment.
After one year you will be only one year old.
The life that has passed before
Was just a dream phenomenon.
Now you have to awaken
You have to become more alert
More watchful, more conscious -- that's the work
A sannyasin has to do upon himself;
It is the most beautiful work.
Incredible are the results of it
The rewards are unbelievable.
Once you have started moving
Towards being more conscious
You become more loving, you become more blissful
You become more divine!
For the first time you start feeling that life is a great gift, a benediction from god.

And a great thankfulness arises in the heart.
That is true prayer.

(To Thomas) -- This is your name: Swami Tathagato.

Tathagato is one of the names given to Gautam the Buddha. It means one who lives in the suchness of life, who accepts whatsoever is the case. who accepts everything totally.

Even death is absolutely accepted because
His trust in existence is infinite --
It knows no bounds, it is unconditional.
It is the highest peak of meditation.
To accept all -- all the sweetness of life
And all the bitterness of life
With equanimity, choicelessly
With no like, no dislike --
Once this starts happening you become a rejoicing
You become a serenity, you become utter silence;
And a silence which is not dead
A silence which sings, a silence which dances.
A silence which is not empty.
A silence which is over full.

This is going to be your method:
Learn to accept life as it comes.
When something happens, accept it.
When it disappears, accept it.
When pleasure comes, accept it.
When it evaporates, accept it.
And the same with pain: remain non-judgmental,
Just a silent witness to all.
This is the most profound secret
Of all the buddhas, of all the awakened ones.

(To Kathleen) -- This is your name: Ma Arihanto.
Arihanto is also a name of Gautam the Buddha.
Arihanto means one who has conquered all his enemies.

There are two kinds of enemies; the first category
Consists of enemies who are outside you.
Buddha conquers them.
The awakened person conquers them:
Because he drops his enmity
Because he no more thinks of them as enemies --
That is his victory.
They may still think him as the enemy but

For him there is no enemy at all in the world.
He is friendly to everything.
That's why Jesus could say
In the last moments of his life
'Father, forgive these people
Because they know not what they are doing.'
He is praying for those who are crucifying him.
This is the meaning of Arihanto, first meaning:
Conquering the outer enemies
Not that they are conquered in the ordinary way
Not in the way of Alexander the great
But in a totally different way
They are no more enemies.
The enlightened person
Has no enmity towards anybody.

And there is a deeper meaning also
The second category:
He has conquered all his inner enemies --
The ego, the greed, the anger, the jealousy,
All those inner enemies.
They consist in fact of one
And the name of that one enemy
Which is hidden behind all these faces
Is unconsciousness -- He has conquered it
By becoming absolutely conscious.
He is full of light
There is no darkness any more.
He is only consciousness
There is no unconscious in him
Hence inside all the enemies have disappeared.
From the outside he has dropped all enmity.
He is arihanto -- he has conquered all the enemies.
The whole existence is his friend
And he is a friend to the whole of existence.
He is a lover hand he loves unconditionally.

(To Sylvie) -- This is your name: Ma Vijayo. Vijayo
Means the victorious one.

There is only one victory worth achieving
And that is of becoming conscious
Of becoming more meditative, of becoming
More silent, calm and quiet and collected.
All other victories are false, pseudo.
They don't have any meaning.
Money, power, prestige -- they are all playthings
They are not for people
Who are really intelligent

They are for the stupid ones: Stupid ones
Also need few things to keep them occupies
Otherwise they will create more nuisance.
But the really intelligent person soon becomes
Disinterested into all that nonsense.
He starts moving inwards
He starts enquiring 'Who am I?'
He starts digging deep within his own being
To find his center.
And the day the center is found
One is victorious because one has overcome death.
Once you know who you are there is no death --
That is true victory.

(To Kirsten) -- This is your name: Ma Samudro. Samudro means the oceanic.

One should not think in terms of limits one should get rid of all ideas of limitations, that's the whole phenomenon of sannyas. Knowing that "I am not the body," is the beginning of a great pilgrimage. Then knowing that "I am not the mind either," is a further step; then finally knowing that "I am not even my feeling," is the last step. In these three steps the journey is over because on the fourth step you discover your being. And that is vast, infinite as vast as the ocean, as vast as the sky. To experience it is to experience god. And to experience it is to exercise bliss, ecstasy. That is the only experience worth trying for; all else is just sheer wastage, wastage of a great opportunity in which one can find the real treasure. And one goes on collecting seashells and colored stones on the seabeach while the treasure is within you, the kingdom of god is within you.

So drop thinking in terms of limitations so that you find more and more that you are closer to the unlimited being, to the infinite being.

(To Frederike) -- This is your name: Ma Arpano. Arpano means the surrendered one.

All that I ask is -- give your ego to me -- nothing else. And the ego is your misery, your problem, your anguish. Just give it to me and forget all about it. Once you can gather the courage to give the ego to the master, all the problems that have been following you; and you have never been able to solve any of them, simply evaporate because the very root is cut. That is the meaning of Arpano; let it also become your experience.

Sannyas is true only when you are ready to offer your ego to me. And I don't ask for anything else, I am asking only for the ugly in you, the pathological in you, the psychotic in you, the mad in you. The real master only demands your madness, and once you have given your madness, sanity arises of its own accord. It is your self-nature, nobody can give it to you. Just the arbitrary has to be removed and the natural starts growing of its own accord. Only the rocks have to be removed and the stream of your consciousness starts flowing.

(To Johan) -- Just look at me. Good.
-- Osho, just now I have so many resistance.
-- Mm?
-- Just now I have so many resistances happening.
-- They all will disappear -- everybody has them!
No need to worry about them. When you are ready to take sannyas, that means you have already overcome a great resistance, one of the greatest. The remaining one are small ones, they are not that big. And once you are a sannyasin, then I stat hitting you. Unless you are a sannyasins, I resist myself! I am very polite!... very loving, seductive! Once you are a sannyasin, then I come into my true colors! -- you don't be worried.

This is your name: Swami Anandmurti. Anand means
Bliss; Murti means image of -- image of bliss.

That's what we are potentially bound to be.
But we go astray, we become something else.
We become that which we are not
We become that which nature has not provided for
Hence the misery
Because we become schizophrenic, we become double.
One is our natural self
Which remains hidden behind the artificial self.
The artificial self is the ego and the real self
We have completely forgotten.
We have become so much identified
With the artificial.
Once in a while we have glimpses of the real
Because howsoever we forget it
We cannot destroy it -- the artificial is artificial
And the real *is* real.
The real is going to abide
The artificial is just a make-believe.
We are miserable because of the artificial self
Otherwise we are pure bliss
But we are living double lives.

A schizophrenic fell in love with a woman
And asked the woman, 'Kiss me twice --
I am schizophrenic!'
But that is the situation of everybody.
And even if you go to the psychiatrists
They are even in a far worse mess.

One schizophrenic went to a psychiatrist
And he said, 'Help me! I am always thinking
I am two persons.'
The psychoanalyst looked over the room
And said, 'All four of you?'

Everybody is split
And the split is there for the simple reason that
We have become too much identified with the false
And the false is the top layer,
Easily available, just on the circumference.

And the real is far deeper -- you have to dig it
It needs effort, arduous effort, patient effort.
And grat insistence, determination, resolution
That 'I am bound to find it,'

That 'I have to find it,'
That 'I cannot live without finding it.'
Unless it becomes a question of life and death
One never finds it.
But you have some in the right hands.
Nothing to be worried.
-- How long will you be here?
-- I go home about three days and then I will come back in November or December.
-- Come back in November, December. And by that time I will be sharpening my sword and ...
(inaudible) Come back! Good.

No Man is an Island

Chapter #6
Chapter title: None

6 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005065
ShortTitle:	ISLAND06
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Grazia) -- This is your name: Ma Deva Grazia.
Deva means divine. Grazia means grace.

Beauty is human, grace is divine.
Beauty is earthly, it is of the body, of the form
Grace is of the spirit, of the formless
It is unearthly;; it can appear on the earth
but is does not belong to the earth.
It happens only when one is ready
To receive god into one's heart --
To a Jesus, to a Buddha, to a Lao Tzu.
Once you become empty of yourself
God rushes in, fills you, starts overflowing
Because we are too small and he is so vast.
That overflowing divineness
Is felt as grace by others.
Something starts radiating

From the person whose heart is full of god.
Only those who are utterly blind
May not be able to see it, but if they have even
Just a little bit of intelligence
They will be able to feel it.
And grace is not something that can be proved
Because it is immaterial, immeasurable.
Science can have no approach, it is not an object.
Hence if somebody wants to deny
It is very easy to deny; to say that Jesus is mad
Not god-possessed, but simply insane
Is very easy; it can be proved.
But to prove that he is god-possessed
it almost impossible, because even god cannot be proved.
Cannot be proved -- How a man of god can be proved?
Jesus can only be felt
And that's the function of being a disciple:
Allowing yourself to feel the grace
Of the one who has tasted it.
Seeing through the eyes a the master
Feeling through his hands -- that is the only way
To have an indirect proof that god exists.
Once you have fallen in love
with the grace of a master
Your life changes radically
but one has to be available and
One has to be courageous to die to the past
So that the new can be born in you.

(To Christiano) -- Your name: Swami Christiano.
It is a beautiful name but for centuries has been
Misinterpreted. It has been given a wrong meaning.

Almost in all the languages
Something parallel to Christiano exists
And everywhere with the wrong meaning.
The meaning given in the dictionaries is:
A follower of Christ -- which is absolutely wrong.
A lover of Christ, not a follower of Christ --
That is the true meaning.
A follower is very ordinary thing.
There is a grat distance
Between the follower and the followed.
In politics it is okay
There are followers *and* the leaders.
In religion
There are not leaders and no followers;
There are the awakened ones and their lovers.
People who have fallen in love with them.
Following is very ordinary
Following means you are convinced logically

That what Christ is saying is right,
but this is only an intellectual conviction.

A lover means you are convinced
Not intellectually, not through the head
But through the heart.
You have felt the poetry of Jesus
You have experienced his tremendous quality
That he brings to the world of the beyond.
You have tasted
Something of the farther shore in him
You have imbibed his spirit: it is not a question
Of intellectual conviction at all.
Because one who is intellectually convinced
Can be unconvinced very easily.
If you have few arguments
Which prove that Christ is right
then those arguments can be criticized.
Those arguments can be destroyed.
Logic is a double-edged sword --
It is very easy to destroy any argument
And once your arguments are destroyed
Your doubts will arise.

A follower can become a doubter any moment.
Just a small logic is enough to create doubt.
For example, those who were followers of Jesus
Were waiting that he will do some miracle
When he was crucified -- it was obvious
Very obvious to the followers:
If he can raise the dead
If he can cure the blind
Why he cannot do a miracle
When his own life is concerned?
They were there waiting
That some great miracle is going to happen --
It did not happen, all their arguments collapsed.
They became convinced
they were following a charlatan:
Jesus died and ordinary man.

They went home -- happy in a way
That a burden has fallen from their heads
They are free from this man.
No need to waste any more time with this man.

When the body of Jesus
Was brought down from the cross

All those followers were not there.
Three women were there to bring his body down.
This is not just coincidence because
Those three women were not followers --
They were lovers.
It was not a question of being convinced.
It was a question of love! -- love needs no proofs.
In fact they felt more love for this man because
He was so humble, so simple, so ordinary
Such a non-egoist -- he died like an ordinary man.
These are not followers, these are livers.
Hence my meaning of your name is
A lover of Christ.

And then one more thing has to be understood:
A follower of Christ
Cannot be a follower of Buddha -- obviously
Because both the philosophies
Are different, totally different.
A follower of Christ
Cannot be a follower of Lao Tzu -- it is impossible
To make any syntheses out of these two
Unique persons.
But a lover of Christ can be a lover of Buddha
Can be a lover of Zarathustra
Can be a lover of Lao Tzu.
Love is vast enough to contain contradictions
Love is vast enough to contain inconsistencies.

Mind is a very small phenomenon.
So be a lover of Christ
Then there is no problem -- you can also love me!
But if you are a followers of Christ
If you are a Christian, then there is difficulty
Then you cannot be a sannyasin.
So change the meaning, at least in your heart
Drop the idea of being a follower.
You are not a follower of either, just a lover.
To be a lover is beautiful
To be a follower is ugly
To be a follower is political
To be a lover is religious.

(To Fritz) -- This is your name: Swami Anand Fritz.
Anand means bliss; Fritz means peace - a blissful peace.

Peace alone is not enough, neither bliss alone is enough. Bliss alone can become feverish, it can lose its cool. It can become too hot, unbearably hot. That has happened to many people. Those who have tried to reach bliss without ever making any preparation for peace; a great difficulty arises later on. When bliss

starts happening, they fall in a kind of swoon, they fall unconscious. This used to happen even to a man like Ramakrishna; and the simple reason was that he had never prepared himself for peace. He had prepared only for bliss. He worked hard in prayer, but he never meditated. His whole effort was towards prayer. It is through prayer that he attained to bliss, but the bliss was so much, that he would fall unconscious for hours, even for days - once for thirteen days continuously. He was in an unconscious state, like a coma. The physiologists would say, "It is a coma." The doctors were absolutely certain it was a coma. It was not a coma at all; it was simply too much, and the body was not ready and the mind was not ready. It was as if a big voltage was going through a wire which was not meant for so big a voltage. It will go berserk. He had to learn the art of peace very late in his life.

Bliss alone is dangerous. It is excitement, ecstasy, but too hot; it is sun energy. Peace alone is also dangerous. There have been people who have tried for peace. They become so peaceful that they are almost cold, dead. The Jaina monks have done it for centuries in India. Their whole effort is for peace. Bliss they avoid - they think, the very desire for bliss is something lower; the desire for peace is higher. They become peaceful, very peaceful; in fact so peaceful that they are like a corpse. Their peace is the peace of a cemetery, not the peace of a garden where flowers are blooming and birds are singing and butterflies are flying - not a peace that is alive and dancing.

My effort here is to avoid these extremes and to create a higher synthesis of both, a synchronicity between these two. One should be peaceful. And one should grow simultaneously; both the qualities in one's being. So peace will help you to contain more and more bliss, and bliss will help you to remain warm, alive, dancing, singing, celebrating.

This is going to be your work: attain to a blissful peace or a peaceful bliss.

(To Regina) -- This is your name: Ma Anand Daya.
Anand means bliss. Daya means compassion.

Compassion without bliss is a cultivated quality.
It is a duty: We are taught
From our very childhood to be compassionate --
To the poor, to the suffering
To the ill, to the starving.
This is a morally that is taught
It is a kind of conditioning.
If you don't feel compassionate towards a beggar
Your own conscience starts pricking you.
In fact you are always in a double-bind:
If you give something to the beggar
You know, this is not right
This is helping people to beg.
This is not solving their problem.
If you don't give anything
Then your conscience says
You are not being compassionate.
You are not being human.
So whatever you do, you are in trouble.
If you give him something you feel bed
That he has exploited ;you; if you don't give
A bad taste in the mouth, a bitterness is felt
You start being angry at yourself
You start condemning yourself
That you are a miser or something.
I don't teach this kind of compassion.

Compassion to me arises out of bliss
It is not a duty, it is bliss radiating.
It has nothing to do with the person
To who you are being compassionate.
It has something to do with your inner being.
You are overflowing with love
That you want to share.
It is coincidental that the other is in need.
Even if the other is not in need
Still you will be compassionate.
He may not need your money
But you can hold his hand and sit by his side.
You can hug him -- who is not in need of a hug?
Who will not appreciate
Just a small gesture of love?
He may not be in need of money but
You can give him a rose flower -- Who is so rich
That he does not need a rose flower?
So it is not a question
Whether the other needs or not.
The basic, the most fundamental thing is
Whether you have more energy than you need
So that you can share it.

Bliss releases tremendous energy
Inexhaustible energy -- you can go on sharing.
In fact the more you share, the more you have it.

(To Klaus-Peter) -- This is your name: Swami Sahajanand. Sahajanand means spontaneous bliss.

Bliss cannot be achieved through effort. Through effort we can remove the barriers that prevent bliss from happening, but we cannot achieve bliss through efforts. That is a very significant point to be always remembered: Bliss is our self-nature; hence it cannot be achieved. It is already the case, but we are missing it because there are a few barriers which are preventing it from flowing. Those barriers have to be removed.

All spiritual work consists in removing the barriers, in removing the rocks. Once the rocks are removed, the river of bliss starts flowing. It is waiting there, just knocking on your doors: Open the doors! It is like the sun has risen but you are sitting in you room in darkness. You cannot make the sun rise - that is beyond you. But you can open your doors or you can keep you doors shut; that is within you power. If you can keep you doors shut you will remain in darkness. If you open the doors and the windows, suddenly the sun comes dancing in!

So is the case with bliss. It is something spontaneous - not a by-product of effort.

But effort is needed for something else - to open the door, to open the windows. And maybe we have not opened the doors and windows for many lives. We have even forgotten where they are. So we have to search for them. And it is not going to be easy to open them, because they have not been opened for so long. Maybe there are locks on them, we have lost the keys. Or even if the keys are available, the locks have gathered so much rust that those keys don't work - so there is much work to be done, but it is all negative work.

As far as bliss is concerned, it is our self-nature. No positive work is needed to achieve it, only a few negative approaches. This is one of the most ancient dilemmas faced by all the mystics: how to approach bliss - via positiva or via negativa ? Those who have tried via positiva live only in imagination. They have never reached to the true bliss. They only imagine, they hallucinate, they dream. The people who have

achieved have found it through via negativa. Bliss cannot be achieved through positive thinking. Remember it, because positive thinking has become too influential, particularly in the West. It is very childish. Bliss is achieved through negative thinking. In fact the very idea is unheard of. Nobody has written a single book called "Negative Thinking" and there are hundreds of books written on positive thinking. They are all rubbish!

No Man is an Island

Chapter #7
Chapter title: None

7 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005075
ShortTitle:	ISLAND07
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Linda) -- This is your name: Ma Anand Linda.
Anand means bliss. Linda means beautiful.

Bliss is the only real beauty in existence
Everything else is superficial
Everything else is phony.
Only bliss is our ultimate truth
Only bliss is not false because
It comes from our deepest core
From the very roots of our being.
It arises out of the center.
Everything else is on the circumference
Except bliss -- hence the search for bliss:
It is really the search for one's own being,
It is the search for self-knowledge
It is the search to discover one's own nature.
The moment we know who we are, bliss happens
Or vice versa: The moment we are blissful
We know who we are.
Bliss is the taste of our being, the flavour
The fragrance of our being.
And once the bliss has happened --

And everybody is entitled for it
It is everybody's birthright...
If it doesn't happen, only we are responsible:
We are not searching and seeking for it
We are not really interested
Involved into the search,
We are not intense enough to go into the depth.
We talk about it but we don't risk anything.
Sannyas is the first step
Of risking for the search.
And the more you risk, the more you gain.
When one is ready to risk all, unconditionally
Immediately bliss happens.
Suddenly it starts welling up.
One's whole being becomes full of
A new kind of joy, untasted before, unknown before.
And it transforms everything:
It makes everything beautiful
It transforms everything into golden.

(To Elizabeth) -- This is your name: Ma Anand Elizabeth.
Anand means bliss. Elizabeth means consecrated to god,
Surrendered to god.

One can be surrendered to god
Out of despair or, out of bliss.
And from the outside both appear to be the same,
They are not; they are diametrically opposite.
The surrender that comes out of despair
Is of no value at all: It is no surrender,
It is failure, it is frustration.
One is doing it as the last resort
Not out of joy.
One is not going into it dancingly
One is not moving into it as a celebration.
Misery is never a bridge between you and god
And the strangest thing is that
People remember god only in misery.
When they are happy they forget all about god --
Who cares about god? For what?
They don't need, they are already happy
Things are going perfectly well.
When things are not going well
Then they start thinking of god.
They want to use god as a means
And god cannot be used as a means -- that is ugly
That is profane, that is very irreligious.

God is the ultimate end.

You can consecrate yourself
Out of joy only, out of bliss only
Then only you will not use god as a means,
There is no question of using god.
You are simply surrendering to him because
He has given you so much -- it is out of gratitude
It is out of thankfulness.
You are not asking anything
You are not desiring anything.
He has already given so much --
What can we desire?

A real religious person has no desire
To be fulfilled from god: he surrenders
In joy, in gratitude.
And that's my whole approach here
That's why I don't want to believe in god.
I want to love, to live, to laugh
To enjoy life so totally that
Out of that very enjoyment
You start becoming aware
Of the great gift that existence has given to you.
And then the natural outcome is that
A thankful starts arising out of your heart
Out of the very depths of your being --
It is not something in the head
It is not cultivated by the priests.
One cannot avoid it, it is inevitable.
If you have tasted life in its totality
If you are drunk with life

It is impossible not to feel thankful
It is impossible not to bow down to the ultimate
Not to say yes to the ultimate.
And when yes comes out of joy
It has tremendous beauty.

An sannyasin has to be blissful
And out of blissfulness, prayer
And out of prayer, the experience of god.

(To Daniel) -- This is your name: Swami Anand Jayesh.
Anand means bliss. Jayesh means the victorious one.

Bliss makes one victorious.
Money cannot make one victorious; at the most

It covers up your property
It does not make you rich, remember.
It simply helps you to forget your poverty,
That's all -- poverty remains, persists
But becomes repressed.

Wealth is a way to repress poverty
Power is a way
To repress your inferiority complex,
But you remain inferior
Power cannot make you superior.
You can become the president of a country
You can become a prime minister of a country
But you remain the same person,
Only the label changes, nothing else.
It changes nothing in you but
One can become hypnotised *by* the label.
People live by labels
People become very hypnotized by labels.

Vincent Van Gogh's paintings were not sold
So he used to give to his friends --
What else to do with the paintings?
Not even a single painting was sold.
When he died even friends
Were not ready to hang his paintings
In their sitting rooms, in their drawing rooms
Because those paintings were very strange.
To hang them there
Was thought to become a laughing stock.
Anybody will see and he will think,
'Have you gone mad or something? What is this?
What nonsense is this?'
So they will accept
Just not to hurt the feeling of Van Gogh
But they will throw the paintings in the basement
And then Van Gogh became famous when he died
And then people
Started searching for his paintings and suddenly
Paintings started coming into the drawing rooms
Of the kings and the emperors
And the prime minister and the presidents --
Even ordinary people were not ready!

One man was hanging a painting in his bathroom
Because nobody else will see except himself.
And he can tolerate it -- he is a friend of Van Gogh
And the man is dead: Just in his memory
He can suffer it.

When Van Gogh's name started becoming famous
The painting moved to the drawing room and
He was jubilant that he has a real painting.
But some critic wrote an article and proved that
It is phony, it is not true, it is not authentic
So he threw it into the basement --
The same painting.
But then there was great controversy
And other critics proved that it was authentic
Other scholars proved it was authentic.
When it was proved authentic
It came back again into the drawing room.

People live by labels! Nobody seems
To be interested in the painting itself.
The man is more concerned what others say.
And these are the power seekers:
They are always concerned what others are saying
And they completely forget who they are.
These are not the victorious people.
They may have money, they may have power
But they are poor people, very poor
They are beggars.

They real victorious people are very few.
They are the Buddhas, the awakened ones.
The are the people who have achieved bliss.
And the miracle is that
If you want to conquer the world
It is a very very arduous task because
There are so many competitors
And if you want to conquer yourself
There is no competition at all.
You can simply go in and conquer yourself --
No fight with anybody
No competition with anybody
No jealousy, no question of any politics...
But people never go inside.

Sannyas means a radical change in your life style
Turning your energies inwards
A one-hundred-eighty degree turn is needed.
And bliss *is* there, just you have to turn in.

You have to become again rooted in your being.
You have become uprooted,
That's why you are miserable.
Once you gain roots again

Into the soil of your being
There will be great greenery and great flowering
And life will become a joy.
Each moment then is so lovely, is so ecstatic
That even Alexander the Great
Will find himself poorer in comparison.
He *had* really found him poorer in comparison
When he came to India and met few mystics.
He wept! -- because he could see the point
That he has wasted his life
And these people have nothing, still
They are so blissful, so peaceful
As if they own the whole world.
And I own the whole world and I am so miserable.
So what is the point of owning the whole world?
In fact there is no point -- but it was to late.

He had gone back with a deep decision in his mind
That one he is back home
He will start pondering over the matter
Of inner journey, of inner conquest because
He has heard many stories here...
Buddha was still in the air --
Just three hundred years had passed:
Buddha was still *very* much alive.
When Alexander came, Buddha's vibe
Was still very much all over the country.
Wherever he went he found many enlightened people
Buddha had left a great chain
Of enlightened people.
And wherever he went he heard the name of Buddha
And the bliss that he had attained
And the truth and the ultimate.
He went with the decision
But he could not reach home -- he died in the middle
He never reached back home, it was too late.
Otherwise this man *had* power, *had* the energy.
If he could conquer the whole world
He could have conquered himself too,
But nobody had told him.
He was being taught by
A stupid philosopher, Plato.

He was just a philosopher, he was not a mystic.
Although he had lived with Socrates
And he had reported Socrates *very* authentically
He was a good tape recorder, but that's all,
A good computer, but that's all.
He himself was not a mystic.
He himself was in search of some mystic.
When Alexander was coming to India
He had asked him that, 'At least

Bring one sannyasin from India for me as a gift.'
But no sannyasin was ready to go.
Sannyasins are not interested in going anywhere
They are interested in going only inwards
Because that is where their real home is.
To go in and become victorious.

(To Elke) -- This is your name: Ma Anand Pakhi. Anand means bliss; pakhi means a bird -- a bliss bird.

And you look like a bird! -- just ready to be pushed out of the nest and you will be able to fly into the sky.

We have wings but we have not used them yet. And because we have not used them, we have become oblivious that they are there. And small wings are not that small; because they can cover the whole sky, their capacity is infinite, immense, immeasurable. There is nothing more beautiful than a bird on the wing.

That's what a buddha is: a bird on the wing -- containing the whole sky under his small wings. Moving towards the ultimate frontier of existence, always moving from the known towards the unknown, never afraid of the unknown; in fact, always intrigued with the unknown. Always dropping the known because once you have known it, it is only for stupid people to repeat it. It is sheer stupidity to go on repeating an experience. The intelligent person would like new experiences, new vistas to open up, new visions. And that's what the bird on the wing represents.

So keep that as a symbol deep in your heart: all my sannyasins have to become birds. We are all living in cages -- Christian cages, Hindu cages, Mohammedan cages, beautifully decorated: on some cages the Koran is inscribed, on some other cages the Gita is inscribed, on some other cages there is something else... sayings of Buddha, Confucius, Moses. And there are golden cages studded with diamonds -- but cages are cages. We are not made to live in cages.

A sannyasin has to get rid of all cages: of religion, of nation, of caste, of ideology. You have to go on dropping all cages so that one day the whole sky opens up and becomes available to you.

That's what god is all about: the whole open sky. And freedom is the only thing worth trying for. Freedom achieved, everything follows; without freedom there is no possibility of anything.

Jesus says, "First ye seek the kingdom of god then all else shall be added unto you." That is an old type of expression, but what he means by the kingdom of god is exactly what I mean by freedom. So if I have to say, I will say, "First seek ye the ultimate freedom then all else shall be added unto you."

(To Marinus) -- This is your name: Swami Anand Vissarjan.
Anand means bliss. Vissarjan means dissolved in.

Bliss is possible only
If you are ready to dissolve into it.
Just like a river dissolves into the ocean
If you are ready to dissolve into the whole
Bliss is the outcome.
If you resist dissolution
If you try to remain a separate entity --
That's what everybody is doing:
Trying to be an ego
Trying to protect oneself, defend oneself.
Everybody is fencing oneself against the whole
Everybody is afraid of the whole because
The whole is vast, surrounds you from everywhere
And we are creating great walls, China Walls
To protect ourselves

Otherwise it will flood us, it will overwhelm us
So we make great China Walls
And hide behind them and remain small.
This is the way of the stupid man
But the majority consists of the stupid people.
The intelligent person knows that
This is futile, it is an exercise
In futility, utter futility.

We are *not* separate, no man is an island.
We are part of the continent
So it is useless to fight with the continent.
There is no need to waste your energy in fighting
The same energy can be used into celebrating.
Dissolve into the whole, drop the ego
Forget yourself that you are separate
And that is the beginning of sannyas.
Feel yourself as part of the whole.

In the beginning it is only a feeling
Slowly slowly it deepens.
One day it is not a feeling:
It is a truth, it is your being.
That day sannyas is fulfilled
You have arrived -- you have arrived home!
Then bliss is yours and eternal bliss is yours.
Then there is not death because
Once ego is dropped you cannot die
It is the ego that dies.
It is a false entity, it is bound to die.
You can put all your energies into saving it
Still, it is going to die.

Don't try to do the impossible
See the point of it: Live the whole
And forget yourself as a separate entity
And then see how beautiful it is
And how sweet it is
And how each moment becomes a benediction.

(To Gerda) -- This is your name: Ma Anand Geha
Anand means bliss. Geha means home.

Bliss is our true home; without bliss
We are homeless wanderers, wanderers in a desert.
Without bliss we are refugees

We don't have a home.
And man's foolishness is such that he
Is carrying everything he needs within himself
But he does not look in.
He goes on searching everywhere else

Except in his own being... and bliss is there!
Hence he never finds bliss.
He will find everything else except bliss
But that is the only thing worth finding.

Sannyas has to become a revolution in your life.
After sannyas you have to live
In a totally new style.
Things that you were never concerned about
Will become valuable now; for example
Money will not be so valuable as meditation
Power trips will not be valuable any more
Then inner ecstasies,
Prestige will not be of your concern any more,
But integrity, an inner integration.
You will become less and less interested
In the outer concerns of the day to day world
And you will become more and more concerned
About your subjective world,
Which has been ignored, neglected for lives
But it contains the real treasure
It contains the very kingdom of god
It contains your real home.

No Man is an Island

Chapter #8
Chapter title: None

8 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005085
ShortTitle: ISLAND08
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Jagdeesh) -- This is your name: Swami Jagdeesh Bharti.

Only two things have to be remembered.
One is meditation and the other is love.
If these two things are fulfilled
Nothing else is needed, no other religion.
This is the whole of religion:
Meditation for yourself and love for others
Meditation to go in and love to go out.
It is the same door; these are not two things.
It is like a door: When you enter
On the door it is written 'entrance'
And when you come out
On the same door is written 'exit'.
When you go in the door is meditation
When you come out it is the same door
But now it is called love.
And both have to be simultaneously grown
Otherwise one becomes lopsided.
That has happened for centuries: The people
Who have tried to meditate have become unloving
They become closed to the world
They become self-centered.
Their spirituality becomes very selfish.
It seems they are not at all interested
In anybody, only interested in themselves.
It is a kind of morbidity, it is ill
It is not healthy, they are no more flowing.
Their life has become static, undynamic, dead.
Slowly slowly they become very cold
Because without love you lose warmth.
That's what happens to Jaina monks: They are
Absolutely concerned only with themselves,
The world is not a concern.
That is one of the basic causes
Of this country's fall because
All the so-called spiritual people become
So much selfish that nobody cared what is happening
To the whole country, to the people.
Everybody was concerned only for his own salvation
And let all else go to hell.
That is none of our business
That's not really a spiritual attitude
It is very unspiritual.

Or if people are very loving
They forget meditation.
Then they become superficial
They become indulgent; then eat, drink, be merry
Then that becomes their whole life.
They are good, nice people, good company
But they have no depth, they are very shallow

And their life remains just mundane
Nothing sacred.
And the world has lived
In these two extremes, divided:
One we call the worldly
And the other we call the other-worldly.

My sannyasin has to become a bridge
He is neither worldly nor other-worldly
He is both and neither, *he is a bridge*
He is a constant flow
And he is capable of moving in and out easily.
Whenever he wants to go in, he goes in
And forgets the whole world,
But whatsoever he attains within his being --
The joy, the blessings, the peace, the silence,
He is not a miser, he does not hoard it.
He starts sharing it, he immediately comes out
Because he is very loving.
Love keeps him warm, meditation keeps him deep
And this is the ultimate balance.
To attain it is the goal of my sannyas.
Remember these two things;
This is the whole of religion.

(To Dirk) -- This is your name: Swami Prem Dirk. Prem means love. Dirk means full of justice.

Only love can be just, because only love can understand. Without love there is no understanding and without understanding how there can be any justice? One cannot be just; but for thousands of years this has been told to people that if you want to be just, you have to be indifferent; you have to be utterly detached, unloving. You have to be just an onlooker.

That's perfectly right as far as science is concerned because you are observing objects -- there is no question of loving objects. If you are observing water and hydrogen and oxygen, it's perfectly okay. Nobody can ask you to be in deep love with oxygen you can remain detached; in fact you will be detached unless you are mad. Mad people fall in love with strange things!

One madman was saying to the other that: "This psychiatrist seems to be very strange. He's talking all nonsense. When I went to him he told me that; 'You are in love with your umbrella' -- that is utter nonsense! What do you think?" He said, "Certainly -- that is absolutely absurd." And the man said, "Yes, that's what I think! It is absolutely absurd. We care for each other, we are tender about each other -- that's one thing but love is another thing! I am not in love with my umbrella!"

So it is okay with the scientific observation but as you move higher, higher than the objective world, you cannot remain detached; if you are detached you will miss the whole point. That's why science cannot know anything about love and cannot know anything about man's inner being and cannot know anything about god. It is impossible because the scientific approach itself inhibits it, prohibits it. The very approach is such, the requirement is such, the methodology is such that these things are debarred. Science cannot understand beauty and science is absolutely incapable of understanding what music is. Science can understand what sound is but science is absolutely incapable of understanding what music is. Science can understand linguistics but cannot understand poetry. Science can understand language, grammar -- everything, but what is poetry? That simply is missed. For that one needs a loving approach. If you want to understand the truth you have to be very loving. If you really want to understand the whole of life in all its dimensions, you have to approach with great love and care; you have to be very tender, soft.

And then a new phenomenon arises in you: your life becomes full of justice you cannot be unjust then; you cannot be unfair then; it is impossible. A loving person cannot be unfair.

So love as deeply as possible but remember that love should not become an attachment, otherwise you become prejudiced. Love should not become demanding otherwise you start imposing your ideas. Love should not be possessive otherwise it becomes violent. If love can be non-possessive, non-demanding, unconditional then your whole life has a tremendous beauty; you radiate something of godliness and that radiation is what justice is: Only god is just and when you start radiating god, you are just, never before it.

(To Paul) -- This is your name: Swami Anand Svabhavo. Anand means bliss. Svabhavo means self-nature.

Bliss is our self-nature. It has not to be found somewhere else. It has to be discovered within yourself. It is already a gift by god. You are carrying it with yourself. It has been all along with you from the very beginning; still you are miserable. For the simple reason that you never search within. You search where it is not and you never search where it is. That's how one goes on missing bliss and one goes on stumbling more and more into misery.

Sannyas means a radical change; a change in the very direction of your life energies. It is a turning in, it is a pilgrimage to one's own center. Sannyas is nothing but the very essence of meditation.

Once you have known yourself, you have known all. And once you have known yourself you are the possessor of an eternal kingdom, of an inexhaustible treasure.

(To Robyn) -- This is your name: Ma Dhyanprem.
Dhyanprem means lover of meditation.

That is the greatest love
That can happen to a person.
All other loves are small things.
The greatest love is the love for meditation.
Meditation means the search for oneself.
We have completely forgotten who we are
We have forgotten the very language
How to commune with ourselves.
Whatsoever we know about ourselves
Is all false, arbitrary.

You are given a name and you think that
This is you -- but nobody is born with a name.
The name gives you an identity.
You are given a religion --
Your parents impose a certain religion on you
They impose a certain nationality on you
And these things become your identities:
One is a Hindu, an Indian
With a certain name, with a certain caste
And these become definitions but
These are all arbitrary, absolutely artificial.
You are born without them
But we remain befooling ourselves.

This is not acquaintance with oneself
And this is our whole misery

That life goes on slipping out of our fingers
And we go on remaining
As ignorant of ourselves as ever.
In fact the more time passes
The more ignorant we become.
The children
Are a little more aware of themselves.
It is not an exceptional thing to find children
Calling their own name in a third person.
An little boy can say, 'Mommy, Johnny is hungry.'
He is not still identified with Johnny,
He does not say, 'I am hungry.'
He says, 'Johnny is hungry.'
His understanding is far more deeper;
He still keeps himself aloof from Johnny.
Johnny is as far aware as anybody else.
He is just a watcher:
He has come to know that Johnny is hungry
But he is not saying, 'I am hungry.'
Soon he will forget, the distance will dissolve:
He will become one with Johnny.

By becoming a sannyasin you have to do two things.
One, the first essential step is:
To become aware of all false identities because
To know the false as the false
Is the beginning of the journey towards the real.
Once you become aware
That all these things are false --
Being Christian, Hindu, Mohammedan
Indian, German, Chinese --
These are all just arbitrary, accidental,
They have nothing to do with you.
Your consciousness remains
Absolutely untouched by them,
Then the question arises, 'Who am I?'
You are not your education
And you are not your money
And you are not your post --
Your are nothing of these things
Then, 'Who am I' -- then the question becomes
More and more poignant.
Then it takes an insistence
Then it becomes a constant undercurrent in you
That 'Life is running out
And I have not yet even known myself,
What am I doing here?
At least one thing should be done
That I should become aware who I am.'
Once this deep longing arises in you to know
Then knowing is not difficult.
As it becomes intense
You start moving towards meditation.

Meditation simply means
Becoming silent, utterly silent
Getting unidentified with the mind
Remaining absolutely still and trying to see
What is this consciousness that I am.

It takes a little time for the mind to quiet
To calm down; it has been noisy for lives
It has become a habit, but it disappears.
And the day it disappears, suddenly
All is light, all is joy, all is benediction!
You have arrived home,
You have penetrated your own being.
That is the meaning of your name.

(To Sally) -- This is your name: Ma Anand Avinash.
Anand means bliss. Avinash means eternal.

Bliss is eternal. Happiness is momentary --
It comes like a breeze and goes.
When it comes, it feels good
But when it goes it leaves you
In a far more miserable state
Than you were before, obviously
Because now you have tasted something
And now you know the taste of happiness
And the misery hurts more.

People who attain few glimpses of happiness
Are far more miserable
Than the people who have never had any glimpses
Hence the very strange phenomenon that
Poor people don't look so miserable.
It is very illogical
They should be more miserable
But they don't look so miserable
As rich people look miserable.
They live in misery, in other's eyes.
If a Westerner comes to India
He can see the whole misery of the land.
Everybody's living in misery but
People who are living are not even aware of it.
Even the beggar on the street
Does not think that he is miserable
He accepts it just as matter of course.
That's how life is:
He has known it this way from the very beginning.
His father was a beggar

His father's father was a beggar;
This is his karma and he is utterly contented.
He has no desire to be anything else.
He may have money in the bank, he may have
Every opportunity to change his business
But he is no more interested
He is perfectly happy, things are going well.
He has never tasted anything else
So he lives into whatsoever condition he is
In a state of a dull kind of satisfaction.

But the people who have tasted some joy
Some happiness, some glimpses -- they feel misery.
Now America
Is the most miserable country in the world
For the simple reason because
It has more glimpses available.
I am all for richness, for the simple reason
Because once you are aware of misery
Once you see the momentariness of happiness,
A desire arises to seek and search the eternal.
Otherwise
There is no desire to search for the eternal.
If you have tasted for a single moment
Something of joy, you are bound to look;
How you can make it an eternal state of life?
How you can be in it permanently, forever?
And that is possible.

The whole art of meditation is
To bring eternal peace, silence, joy to you.
And the miracle is:
It (can't read, words missing) from anywhere else.
It wells up within you.
Meditation simply removes
All the barriers in its path.
It removes all the rocks
And the stream starts flowing.
And once you have known that
It is nothing to do with anything on the outside
You have a great independence, great freedom,
You don't depend on anybody.
You can be absolutely joyous in your aloneness.
Your aloneness becomes luminous.
It is no more lonely, it is full of joy
It is a dancing aloneness
It is a singing aloneness, it has great beauty
And great poetry and great music.

No Man is an Island

Chapter #9
Chapter title: None

9 May 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Usha) -- Your name: Ma Anand Usha.

Remember only one thing because I want my sannyasins to be concerned only with the very essential. The non-essentials have destroyed the whole beauty of religion. And once the non-essentials start becoming important the essential is lost. And there are a thousand and one non-essential things in life. All the religions have become a great chaos, for the simple reason that the essential is lost sight of. The essential is meditation, everything else is non-essential. All beliefs are non-essential. Whether one believes in god or does not believe, it matters not at all, because those who have believed - they have reached, and those who have not believed - they have also reached. Buddha never believed in god, yet he became enlightened. Jesus believed in god, yet he became enlightened, hence the belief in god is a non-essential thing; it is only a question of like and dislike. But neither Buddha nor Jesus nor Mahavira nor Patanjali can avoid meditation. Anybody who avoids meditation misses the goal. Then he can go on believing in a thousand things but nothing is going to help - the naked truth is that all beliefs are decorations. The essential thing is that one should become silent, utterly silent; thoughtless, alert, aware. And one should start moving inwards, when one reaches one's center then all is revealed; there is no need to believe beforehand. In fact to believe beforehand is a disturbance. Then you are prejudiced and any mind that is prejudiced cannot go very far. One needs an absolutely unprejudiced approach with no conclusions, no knowledge, no belief and you will attain to the ultimate very easily. If one gets entangled into beliefs and what is right and what is wrong and what to do and what not to do, then it becomes impossible.

In Buddhist scriptures there are thirty-three thousand rules for a monk. Even to remember them is impossible. There is no question of following - how can one remember thirty-three thousand rules? And one's whole life will be wasted in remembering those rules. And if you have to follow thirty-three thousand rules you will become a robot, you will lose all spontaneity, you will not be able to move a single inch! Your whole life will be cramped, paralyzed you will live in a prison. And Buddha was teaching freedom, ultimate freedom, and the outcome is thirty-three thousand rules. The moment he died scholars started collecting all the rules. How they collected thirty-three thousand rules that too is a miracle, a feat!

The way they followed was that of Buddha who was talking to millions of people in his long life, forty-two years he was a master, an enlightened master. He became enlightened when he was forty and remained alive up to the age of eighty-two. So for forty-two years he was teaching and he was telling different people different things - their needs were different. They collected everything, whatsoever he has

said. It is as if you go on collecting all the prescriptions of a doctor which have been given to different patients for different illnesses - of course you will be able to collect thirty-three thousand prescriptions and then if you deliver those prescriptions to one single person, you will kill him immediately. Just the load of the prescriptions will be enough. He will not be able even to reach to the chemist! And he will be in such a contradiction, he will not know what is happening. He will be in a mess - if he follows this rule then some other rules are broken. If he follows that rule then some other rule is broken. You will drive him crazy! Or if he is a sensible, intelligent person he will become a hypocrite: he will pretend that he follows the rules and he will live his own private life utterly ignoring all those rules.

So there is no rule in my sannyas, no ritual; I don't prescribe anything. My whole insistence is for a single medicine and that medicine is meditation. Both the words meditation and medicine come from the same root. Medicine cures the body, meditation cures the soul.

So from today you keep only one thing in your mind. And whenever you have time - and there is no need to make a fixed time, that creates difficulties. One day you may have some work, you may have somewhere to go and then it becomes a trouble: if you don't follow the routine you feel guilt; if you follow the routine your ordinary life is disturbed. There is no need to make it so that you have to do every day in the morning, six to seven - there is no need to make any particular time. Any time will do. And there is no need even to think that you have to do it only once or twice. As many times as you get the opportunity just close your eyes and disappear within. Slowly slowly the knack starts happening. Slowly slowly something opens up. And that opening leads you beyond the body, beyond the mind, to the farther shore.
Good, Usha! Good.

(To Martha) -- This is your name: Ma Anand Dhyana.
Anand means bliss. Dhyana means meditation.

Bliss is a flowering of meditation.
Meditation is like a rose bush
And bliss is like roses.
Without meditation
There are no flowers in life and no fragrance,
One lives utterly empty, meaningless.
One's whole life remains just like a driftwood;
Accidental, with no sense of direction.
One does not know why one is doing this or that
Why one is alive at all -- for what?
One has no answers and because to know
That 'I have no answers,'
One never raises the questions
Because those questions hurt,
They make you aware of your ignorance.
One avoids the questions so that one can remain
Unaware that one's life is absolutely pointless
One keeps oneself occupied
Into thousand and one small things, tiny goals:
Achieve money, power, prestige
Do this, do that -- very short-sighted goals.
And you can achieve money and you can have power
But nothing happens out of it
Because you remain the same.
Then have no money, then have more power
And there is no end to it.
It is chasing shadows. It is such a stupid act
But everybody goes into it because one finds

Everybody else going into it
And people are imitators.

I don't know
Whether Charles Darwin is right or not
But when I look at people's imitativeness
Then I start thinking maybe he is right, that
Man has come from the monkeys.
Maybe biologically it is not true
But psychologically it seems to be very true.
All men are monkeys:
Just to see somebody purchasing a new car
And you have to purchase a new car
Somebody has a new house
You have to have a new house.
This is how you go on and on:
You go on following others
And others are following you.
It is such a foolish game
And we are moving in circles.
And one can waste one's life very easily
Because it is so short; but it is strange.
If you ask people, 'Why are you playing cards?
Why are you playing poker?
Why you are so deeply engaged into chess?'
They say, 'To kill time.'
As if they have more time than they need.
As if time is so useless that you have to kill it.

Time is the most precious thing!
Once gone it is gone forever.
And we don't have much time;
Life is really very short.
It flies so fast that between birth and death
There is not much gap
And people are killing time not knowing at all
That in fact it is just the other way round:
Time is killing you.
In Hindu language
We have the same word for both time and death
Song word 'kal' means both, time and death
Because time brings death, time is killing you
Time *is* death.
The moment a child is born he starts dying.
If he has been there just for five minutes
That means he has died a little bit.
Out of his seventy years life
Five minutes are gone, he is less alive
Than he was just five minutes before.
And it is slipping out of our fingers.

Something has to be done
And something has to be done very determinedly
With great determination and commitment
Only then meditation is possible.
It needs a focussed, intense effort.
You have to put all your energies into it.
People start meditation
Thousands of people start meditation
But only out of curiosity hence nothing happens.
One or two days or three days they will meditate
And they will say, 'Nothing is happening.'
Meditation is not like going into a movie
Or watching TV -- that just you sit and you watch
And something starts happening,
You have nothing to do.

You have to transform
Your whole structure of mind.
You have to dismantle the whole edifice
You have to find out where your reality is hiding
You have to uncover it, discover it.
It needs a persistent and patient effort.
But if one works it pays tremendously.
It is worth -- even if you have to put
Your whole life energy into it to attain it
It is worth because it is far more valuable
Than your whole life.
A single moment of meditation
Is more valuable than your whole life
Because in that single moment
You attain to eternal life
Which knows no birth, no death
And that is the flowering
That is where one becomes blissful.
Without knowing it one remains in misery
Because if one is going to die
How can one be blissful?
How can one avoid death?
Its shadow falls continuously.
In everything you are doing
There is the shadow of death
And it is deepening every moment.

Even when you are in love with somebody
Even making love, death is present.
Sometimes it is more present
In those moments when you are silent
When you are enjoying it is more present
Because in those moments
You are a little more alert, you can feel it.

It almost always happens to intelligent people
That while making love they become sad
And if not while making
Then afterwards they become sad.
And they become very much puzzled
Because it was a beautiful experience
And why they have become sad?
That beautiful experience
Has made them a little alert and now they know
Death will take everything away.
All these beautiful moments
Are not going to save them
And all these beautiful moments
Are fleeting moments, they are not going to abide
Sooner of later all will be gone.

A miserable person
Who has never know a single glimpse of joy
Will not be so aware of death
Because he lives in misery,
He himself lives in such darkness
That death cannot make its shadow.
When you are in darkness, you don't make a shadow
When you come into light
Immediately the shadow disappears.
That's why when ever you are happy
Feeling good, healthy, suddenly a shadow appears
And that shadow is of death
And that makes one sad.

One cannot be really happy
Unless one comes to know
That one's innermost core is beyond death.
To know that is the only bliss
And that's the goal of sannyas.
Meditation is the way to attain it.
Bliss is the goal.

(To Michael) -- This is your name: Swami Anand Amoha.
Anand means bliss. Amoha means non-attachment.

Misery comes out of attachment.
We become attached to things
To people, to places.
We are addicted with attachment
We cling to anything and clinging brings misery
Because life goes on changing
It is in an constant movement, it is never static

Even for two consecutive moments.
So to cling to such a life is to create misery
Because it can't remain as you want it:
Whether you cling or not, it is going to change.
Except change, everything changes.
In life only change is a non-changing phenomenon.
So the man of understanding
Never clings to anything.
Seeing that everything changes
These is no point in clinging.
It is foolish, it is unintelligent
And you create your own misery
And then you condemn the whole world.
The world is not responsible
Nobody is responsible for your misery
Except your own unawareness
Unawareness of this absolutely certain fact
That life is a constant change
Seeing it one stops clinging
Then whatsoever comes, one watches.
One remains a witness
One enjoys it while it is there.
When the beautiful sunset is there, enjoy it
But don't cling to it -- it is not a photograph
Soon it will disappear, it is disappearing
While you are watching, it is disappearing.
Soon the night will fall, but why be worried
Because the night has its own beauty.
The stars will appear.
But the clinger is such a fool that
He will try to cling with the beautiful sunset
He would like that it remains static forever.
It is good that what he asks does not happen
Otherwise we would have been bored by things.
Life never listens to our stupid demands
It goes on its own way
Undistracted by millions of fools
Calling to stop: shouting, crying, weeping.
Life never listens to anybody because
Those fools don't know what they are asking for
They will cry for the sunset
Because it is no more there and in that crying
They will miss the new appearing stars.
By the time they get free of that misery and
They start looking at the beautiful starry night.
Again the same foolishness is there:
They start clinging to it, but it is fleeting,
Soon it will be gone.
Otherwise the sunrise will not happen
They will again cry.
Their eyes are always red
And because of their tears
They cannot see what is the real.
Then they will miss the beauty of the sunrise
And so on, so forth, it goes on.

The fool goes on missing everything
The wise man enjoys everything.
He enjoys the day, he enjoys the night
He enjoys the summer, he enjoys the winter.
He enjoys life, he enjoys death.
He is a non-clinger; in con-clinging is bliss.
That's the way of sannyas:
Non-attachment, non-clinging.
Learn the art of being non-attached
And you have learned the greatest secret of life.

(To Sanatano) -- Laxmi, Sanatano wants his name to be explained?
-- Yes, he wants.
-- Sanatano? Call Sanatano first -- just call him.
-- (Mukta calls;) Sanatano.
-- Come here, Sanatano! So you have come finally! Good! How long you will be here?
-- One life.
-- Mm?
-- One life.
-- Be a little longer! (laughter) Be a little less miserly -- just one life you say? Forever! -- And a little longer! That is the meaning of your name.

Sanatano means the eternal
That which has no beginning and no end
Which has always been and will always be.
That is our reality, that's our truth.
And to live it
Is the only bliss, the only benediction.
And it is not far away; it is so close
That's why we go on missing it.
It is like a fish missing the ocean
Because it is in the ocean.
We *are* in the eternal, inseparably in it.
The eternal is in us
In fact, there is no division at all: Each moment
We are merging and melting in the whole.
To know it and life immediately becomes
A dance, a song -- and that is true revolution!

You have been a revolutionary
But that was not true revolution.
Now you have come in the most dangerous hands!
This is true revolution.
It does not change the outer structure
It is not concerned with outer structures,
It changes the very consciousness of man.
And if the consciousness changes
Then the outer structures
Will change themselves.

So good that you have come here --
I was waiting for you!
Come close you call one more. Come close.
Good.

No Man is an Island

Chapter #10
Chapter title: None

10 May 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Klaus) -- This is your name: Swami Prem Klaus.
Prem means love. Klaus means a victorious heart.

The whole structure of the society
Is against the heart; it trains the head
It disciplines the head, it educates the head.
It neglects and ignores the heart
For the simple reason
Because the heart is a dangerous phenomenon.
The head is a machine.
Machines are never rebellious, they cannot be.
They simply follow the orders.
Machines are good in that way -- they are obedient
Hence the state, the church, the parents
Everybody is interested in the head.
It is convenient for all.
The heart creates inconvenience
For the status quo, for the established order
Of things, for the vested interest.
Head functions through logic

It can be convinced for certain purposes
It can be argued, persuaded, conditioned.
It can be made Christian, Hindu, Mohammedan
It can be made Communist, Fascist, Socialist.
Anything can be done with the head.
And whatsoever you feed the head
It goes on repeating it.
It can't bring a single thing new
It is never original.
The heart lives through love
And love cannot be conditioned.
It is essentially rebellion.
One never knows where love will lead you.
It is unpredictable, it is spontaneous
It never repeats the old
It always responds to the present moment.
The heart lives in the present
The head lives in the past, hence the head
Is always traditional, conventional and the heart
Is always revolutionary, rebellious.
But you can be victorious only though the heart
Through love, not though logic.
Your victory means
The defeat of all the structures
That have been imposed upon you.
Their victory means your defeat
Hence there is a subtle struggle
Between the individual and the collective.
And a sannyasin has to be aware of that struggle
Because to be a sannyasin means you are moving
Towards being your own self, whatsoever the cost.

Sannyas means
Now you are not going to be ruled by the mass
By the crowd, by the objective mind.
Sannyas means
That now you will live into your own light
According to your own vision; your are ready
Even to commit mistakes, even to go astray
But you will not lose your independence.
And the miracle is that
When you rebel against the crowd psychology
And you become more and more independent
Suddenly you start feeling that
You are becoming one with the whole
With the universal.

So these are the three things:
The collective, the mass, the crowd,
The tradition, the church, the state,
The individual and the universal.

The individual is a passage, is a bridge
From the collective to the universal.
It frees you first from the collective
And once you are free from the collective
There is no need for you to be an individual.
You can dissolve into the whole.
That is the miracle of individuality:
It frees you first from the collective
And then, it dies in its own accord because
Its needs are fulfilled, it is no more needed.
It is medicinal, it kills the disease
Then you drop the medicine.

Your true victory means god's victory
Your true victory means god has won
Over the collective, over the dead.
But you will have to pass through
A process of individuation.
It looks paradoxical:
The sannyasin first has to become an individual -- That's what all the growth groups are meant here.
They are to help you
To become more authentic individuals, to free you
From all the social nonsense, rubbish.
Once you are freed from the social rubbish
And you start feeling yourself alive
As an individual, then the second work
Has to be done by meditative process:
They dissolve your individuality.
First become free from the society
And then become free from the self.
And to be in the no-self, in the no-mind
Is to be in god -- that is our victory.
Then there is no misery, no anguish
Then all is joy and bliss and peace
And it is eternal, it is forever.

(To Iris) -- This is your name: Ma Anand Iris.
Anand means bliss; Iris means rainbow -- a bliss rainbow.

Bliss is never one-dimensional
It is multi-dimensional.
It is not like a solo guitarist
It is an orchestra.
The solo player has its own beauty
But it is one-dimensional.
The solo flute player

Certainly has its own place but it is not so rich.
When it becomes part of a big orchestra
Then there is great richness.

The rainbow represents
All the seven planes of being
All the seven possibilities.
Man consists of seven planes.
The lowest is sex and the highest is samadhi.
And between those two
There are five other centers.
From sex one has to move upwards towards samadhi
Towards the ultimate flowering of your inner lotus.
It is the same energy
The energy is not different but
It manifests differently on different planes.

When the same energy comes to the heart
That is the fourth center, it becomes love.
When the same energy moves to the fifth center
That is the throat, it becomes prayer.
When the same energy moves to the sixth center
That is between the two eyebrows, the third eye
It becomes clarity, vision, one is a seer --
One can see everything as it is.
All mist disappears.
And when the same energy moves
To the highest plane, the seventh
That is the pinnacle -- the inner lotus opens up
One is ready to move into god.
Now there is no need to return back
No need to be again in the body
No need to be born
The lesson of life has been learned
One has ripened, one has matured,
One has become grown up.
But millions of people
Live at the lowest center -- sex.
Hence the work of a sannyasin
Begins at the sex center
Because there is the energy.
Hence I don't condemn sex because it is energy
Just we have to move it upwards.
And it can be moved upwards only
If you have a deep respect for it
If you have affection for it
If you are friendly with it.

All the religions of the world

Have been teaching just the opposite:
They teach antagonism with sex energy
And once you become antagonistic to sex energy
You lose all track of spiritual growth because
You lose contact with your own energy source.
You become uprooted from your own sources.
That's why your saints look so dead and dull,
So stupid and unintelligent:
They don't have the flavour and the fragrance
Of one who has arrived.
They stink of guilt, they are guilty people,
They are feeling far more guilt
Than anybody else in the world.
They are burdened with guilt because
Whatsoever they have been condemning is there;
Just be condemning your sex energy
You cannot get rid of it.

The only way to get rid of it
Is to transform it to a higher plane
So that it disappears from the lower.
The work of a sannyasin
Begins with the sex energy and it ends
With samadhi, with superconsciousness.
This is the rainbow, these seven centers,
This is the bridge, this is the ladder
That joins the earth with the heaven
This shore with the other shore -- the bridge.
And as you move higher
You become more and more blissful.
In fact bliss is the only criterion to know:
Whether you are moving higher or not.
As you move higher you feel more bliss
More peace, more silence, more tranquillity
More centeredness, simply joyous
For no reason at all.
Slowly slowly joy becomes your very climate.
You even start forgetting that you are joyous.
You are so joyous
And the contrary has stopped happening,
You start forgetting about it.
It is just like breathing:
One never remembers it,
Unless something goes wrong.
If your breathing is not as it should be
Then you remember it.
If it is going perfectly normal and healthy
There is no question of remembering it.
As you go higher you start forgetting --
Bliss, peace, silence, they become so natural
That you remember them only when you see others;
When you see others in deep misery
Then suddenly, the recognition comes to you

That you are no more in misery.
When you see other sad faces
Then suddenly you recognize
That your heart is always dancing
Continuously dancing, that you are
In a constant jubilation, in a celebration.

(To Brigitte) -- This is your name: Ma Anand Vandano.
Anand means bliss. Vandano means prayer.

Bliss is the only prayer I know of.
All other prayers are just pseudo prayers.
A prayer need not be sad -- it has to be lived.
If one *really* feels god, one should be blissful
Because god is -- that's enough to be blissful.
If one feels surrounded by god
Overwhelmed by god
One will radiate joy, one will radiate gratitude.
There will be a constant thankfulness --
That is prayer!

There is no need to go to the church
Or to the temple or to the mosque to say prayers.
Prayers cannot be said.
What you say in the name of prayers
Are just stupid things.
You are trying to bribe god
You are praising god, as if you can buttress him.
All the prayers have been made
In the same way as people used to
Worship the kings and the emperors:
They will go and praise the kings
They will exaggerate in their praises
And of course, the kings' ego will be puffed up
And these people will be rewarded.

It happened once: A Sufi mystic was sent to India
By the king of Iran
As a messenger to the Indian king.
The other members of his court were very jealous
Because they were not chosen and
This strange man, a Sufi mystic has been chosen.
So they were trying to find out
Some way of other to condemn this man.
They had put spies and the spies followed him
And they were sending reports what is happening
And they found many things
Particularly one thing that

The Sufi mystic had said to the Indian emperor
That, 'You are the full moon; our king is just
The moon of the second day, when you can hardly see.
From third day it becomes more visible
Fourth day it is more clear
So our king is second day's moon
And you are the perfect moon.'

The detectives were very happy,
They immediately sent a message that
'This man is praising the Indian king like this
And humiliating our king.'
So when the mystic went back
He was immediately arrested
Brought to the court and the king asked,
'How you dared? -- you called the Indian emperor
The full moon and me, just the second day moon?!'
The mystic started laughing and he said,
'You did not understand.
The Indian king was a fool because
After the full-moon there is only death.
He is just on the verge of death --
That's what I was saying.
And after the second day moon there is growth.
You are a growing person, your empire is growing.
That's what my meaning was.'

The king was very happy, the Sufi was rewarded.
The Sufi got rewards from both the kings.
Must have been a clever man;
He managed to befool both!

Our prayers have been also made in the same way:
We are trying to befool god; that,
'You are great,' that
'You are father of the whole,' that
'You are compassionate,' that
'You will forgive our sins.'
We do two things in our prayers:
We condemn ourselves and we praise god.
That is the way, the way of buttressing the egos
But god is not an ego
Hence all these prayers are stupid
They are feudalistic
They have nothing to do with religion.
They simply remind us that
We have created the idea of god as great king.
And god is not a person even
What to say about that he is a a great king.

God is a godliness, a quality.

So when I say prayer
I mean, you have to live
Blissfully and peacefully and joyfully
That is prayer! Your life should be a prayer!
You should show by your very existence
That god exists, that you are happy
That you feel blessed. Become a prayer.
Don't pray -- become a prayer!
Never pray -- be a prayer!

(To Hedy) -- This is your name: Ma Dhyan Darshano.
Dhyan means meditation. Darshano means the capacity to see.

Meditation creates clarity
It creates the capacity to see
To see that which is
Without any interference from the mind.
Ordinarily the mind is continuously interfering.
It goes on interpreting
Everything that comes into you.
It goes on imposing its old prejudices.
It never allows anything
To reach to you directly.
It distorts, colours, changes
Bits here, bits there
Drops few things, adds few things
And the whole process it so automatic that
You are not even aware what your mind is doing.

The scientists say the mind allows
Only two per cent reality to penetrate in.
Ninety-eight per cent is prevented.
So we don't know what our mind allows us to know.
Hence a Christian knows a different way
And the Hindi in a totally different way
And the reality is the same.
The scientist knows in one way
The poet in another -- the reality is the same!
But their minds are different, so different
That if you listen to the poet and the scientist
You will think as if
They are talking about two different realities.

It is only through meditation

That one drops the whole mind
With all its prejudices, ideologies.
To stop the mind from interfering
Is what meditation is all about
So you can see directly.
And the moment you are able to see directly
Immediately you are freed, you are liberated
Because truth liberates.
To know truth is to be transformed.

No Man is an Island

Chapter #11
Chapter title: None

11 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005115	
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Francesco) -- Your name: Swami Francesco.
It is a beautiful name; it precisely defines sannyas:
It means living in freedom.

The only freedom is the freedom from the mind.
All other freedoms are false.
Political, economical, ideological --
They are simply changing
From one prison into another.
While you are changing it looks like freedom
The newness of the new prison, the novelty of it
Gives you a sense of freedom but
Soon one realizes that one is trapped again.
This has been the whole history
Of human revolutions.
The very few people who have attained freedom
Are those who have attained by dropping the mind;
Becoming absolutely silent is freedom.

Living out of that silence is freedom.

(To Ivan) -- This is your name: Swami Prem Ivan.
Prem means love. Ivan means god's gracious gift.

Love is the greatest gift of god
But we go on carrying it as a potential,
We never actualize it; the seed remains a seed.
We never help it to grow into a tree
We never work hard to bring it to flowering
Hence the misery of life.

The blissful person is one
Who has bloomed, blossomed
Whose love is released
Whose love has become a fragrance
Who has expressed his heart
Who has sung his song.

(To Anna) -- Your name: Ma Anna. Anna means prayer.

God has no language
Except the language of silence, so if you talk
In Hebrew or in Arabic or in Sanskrit
You are wasting your time -- he won't understand.
There are three thousand languages on the earth
And scientists say there are at least
Fifty thousand earths where life
Has evolved almost to the same point as here.
So you can think how many languages
There must be in the whole universe.
To talk to god is stupid.

And by prayer it has been always thought
That you have to say something --
That is absolutely wrong: You have to learn
To be silent, in a deep surrender
And unsaid thankfulness, unuttered love,
That is prayer.
Say it and you have to destroy it
Say it and you have to falsify it.
Say it and you have to make it mundane.
Leave it unsaid, unmanifested
Because god is unmanifest.

If you can leave your love
For existence unmanifest
Then there is immediate communion
And that communion is prayer.
To me, meditation and prayer are not different
They are two names for the same phenomenon.

Be silent --
You can call it meditation, you can call it prayer
But learn to be silent,
Learn to listen to existence.
Rather than talking to god, listen to him!
And he is speaking:
Through the wind passing through the pine trees
And the sound of running water
And the fragrance of flowers
And the songs of the birds --
These are all his messages.
On each leaf is his signature
The whole existence it his scripture.

Learn to be silent, learn how to listen
Thankfully, gratefully, in a deep trust and love
And then you will know what prayer is.
It is a very subtle phenomenon
It is a flame in the heart, a light in the heart
A radiance in the heart, a dance in the heart!

(To Helga) -- This is your name: Ma Helga
Helga means holy.

But the word 'holy'
Has been misused by the priests for centuries.
They have made it synonymous
With the virtuous, the pious, the religious --
It is not synonymous with those words.
It is a *far* bigger phenomenon.
Piousness, religiousness, virtuousness
Are simply few aspects of holiness.
They are not synonymous with it
Just few fragments of it.
Holiness really means wholeness;
A person who is whole is holy.
A person who lives life in its wholeness is holy.
Your saints are not holy -- they may be religious
They may be very virtuous, they may be pious
But they are not holy because
Their life is a very paralysed life

Crippled life, one-dimensional.
They don't live life in its totality.
They reject much
They choose only few parts of life and they try
To remain confined to those few parts.
They are choosers
And a chooser can never be holy.

To be holy means
To live in a choiceless awareness
And to live life in all its colors
In all its possibilities.
One has to be a rainbow, *all* the seven colors.
One has to live
All the sweetness and the bitterness
The days and the nights, the good and the bad.
A *really* whole person
Is as much a saint as he is a sinner
Because he is whole!
The sinner is not whole, the saint is not whole
They are partial, they have chosen.
They are against each other: What the saint has chosen
The sinner has rejected
What the sinner has chosen
The saint has rejected
But the whole person does not reject because
To reject anything is to reject god
Because god is total: to really love god
One needs courage, the guts
To live life in its wholeness without any choice
And that's what I teach here.
My sannyasin has to be *really* holy
Holy in the sense of wholeness.

(To Heidi) -- This is your name: Ma Dhyan Heidi.
Dhyan means meditation. Heidi means nobleness.

Nobleness arises out of meditation
It has nothing to do with birth.
It certainly has to do something with a new birth
Not the ordinary birth but a birth
That happens inside you though meditation.
When the mind dies, the ego dies
And you are born anew, egoless
Mindless, as pure consciousness, then
The fragrance of that consciousness is nobleness;
Then your life has a beauty, a grace of its own.
It radiates peace
It creates an atmosphere around it of bliss.

The very presence of such a person
Brings a climate of joy.
Wherever he goes spring follows him --
That is true nobleness.

(To Michael) -- Your name: Swami Michael.
Michael means godly.

Everyone is godly
But very few people are aware of the fact.
People are fast asleep
And dreaming all kinds of things.
In their dreams
They have become something else than they are.
The dream is a distraction from your nature
The dream
Always takes you away from where you are.
Have you watched this quality of the dream? --
If you are sleeping in a room
You never dream of the same room -- never.
I have observed thousands of people's dreams:
They never dream of the same room, the same bed
The same woman they are sleeping with -- never.
They may be on the moon
They may be even on the sun, but they can't
Be in the same room where they are sleeping.
They may be with Sophia Loren
But not with the woman they are sleeping with.
And they may be elephants, lions, centipedes
Anything -- but never the person they are.

That is one of the basic quality of a dream that
It takes you away from where you are
It distracts you from your nature.
That's why very few people
Are aware of their godliness
Otherwise everyone is a god.
We come from god, we are born out of him
We are part of him, we can't be alive without him.
He is our life, he is our breath
He is our heartbeat, but we are absolutely unaware.

To be a sannyasin means
A tremendous effort to wake up
So that you can know who you are.
And the day it is known
Your life is transformed.
You live in the same world

But you are no more the same
Hence the world is no more the same.
Right now it is all misery and a night mare
Once you are awake it is paradise
The very paradise; suddenly you know
That Adam and Eve never left paradise
They had only fallen asleep and started dreaming
That they had been expelled.
It is a dream that the serpent has persuaded Eve
That 'Eat this apple.'
Now how apple can take you out of paradise?

I have been eating so many apples, just to see
Whether it can drive me out of paradise.
It has not done anything of that sort!
After at least thirty years of experimentation
I can tell you: That is all nonsense!
They dreamt, otherwise serpents don't speak.
But in dreams everything is possible
Serpents speak. It is only a dream story.
Adam and Eve are still in paradise because
There is nowhere else to go.
Even if god wants to expel, where will he expel?
The whole is full of him, the whole belongs to him
There is no other place.
There is no place where he is not.
So everywhere is paradise
All that is needed is an awakening
And that can easily be done.
Very small devices can help, mm?
Just an alarm clock can do it.
All techniques of meditation
Are nothing but alarm clocks
Simple devices to wake you up.
-- How long will you be here?
-- Ten days more, then I leave.
-- Try to wake up! (much laughter) And if you cannot then come back again! Good!

(To Eckhard) -- Your name: Swami Eckhard.
Eckhard means courageous spirit.

That is the only requirement
For being a sannyasin -- nothing else is required.
I don't ask you to be virtuous
A man of great character, moral, pious;
I simply ask one thing:
If you are courageous enough
Then everything is possible,
Even the impossible is possible.

Courage is the most fundamental religious value
Although it has never been accepted like that.
On the contrary, all the religions
Have exploited man's cowardice:
They make you afraid
And once you are trembling in fear
You are easily exploitable, manipulatable.
Then the priests
Can take you under their protections
And they can say, 'Son, don't be worried --
We will protect you, we will pray for you.
You just follow what we say, you do what we say
And we will see that you reach heaven.
If you don't follow us,
If you don't listen to us, you will fall into hell.'
And they have depicted hell so colorfully that
Anybody will become afraid.
And they have described heaven so beautifully
It creates greed.
Hell creates fear, heaven creates greed.
And between these two the whole humanity
Has been reduced into a spiritual slavery.

My sannyasin is not a spiritual slave
He is a rebel.
Religion has nothing to do with slavery
It is pure rebellion; hence I say
Courageousness is
The most fundamental quality.
And we need now courageous people in the world
So that they can destroy all these strategies
Which are rooted in man's consciousness.
They have exploited humanity so long, it is time
That it all should be stopped
And stopped forever.

(To Nelly) -- This is your name: Ma Anand Nelly. Anand means bliss. Nelly means a vigilant spirit.

Bliss is a by-product of awareness, of vigilance. Vigilance is the very essence of meditation; one has to be watchful, alert, awake. The watchfulness has to go slowly slowly deeper. First be watchful of your actions, that means watchfulness of your body -- walking, sitting, lying down, taking a shower. In all the gestures of the body you should keep a little alertness, of what is happening, of what you are doing. And you will be surprised, as you become watchful your actions take on a new quality; they become graceful, they are no more hurried. They start radiating a certain peace, a certain joy. And then the second watchfulness is about the thoughts, what thoughts are moving in the mind. No effort to interfere, no need to stop, no need to fight, just remain vigilant -- that is awareness of the mind. And if the first becomes possible, the second is not difficult; but start from the first.

Many people start from the second and find it very difficult -- it is natural. If you start from the second it will be difficult. One should start from the gross and then go on to the subtle and then to the subtlest. When you have become capable of being vigilant of thoughts, you will be surprised, they are disappearing. The more you become aware the less they are. When you are perfectly aware, they simply evaporate, a silence

prevails. Bodily actions become graceful when you become watchful and when you become watchful of the mind, mind becomes utterly non-existential. All turmoil ceases. There is pure silence, a soundless silence. Then turn to your feelings, the subtlest; your emotions, your sentiments. Then become vigilant of them.

These are the three watchfulnesses and if one can become watchful of all these three then the fourth happens on its own accord -- that you have not to do. When you succeed in all these three, the fourth is the reward: you become aware of your being. That is a gift from god, that is self-realization. Watching your feelings, feelings will also disappear. And when there are no thoughts and no feelings then you are only body and being. These two are realities: body belongs to the earth and the being belongs to the beyond. These are two realities, they cannot disappear. Thoughts and feelings are just by-products, epiphenomena; they are not realities they are both shadows, so both disappear. Body remains but now it is very graceful; being resides in the body and the body becomes the temple of the being. Now you know the body will die. But you die gracefully and you know also that your being is undying so there is no fear left.
Make your name your sadhana, your very practise, your very spiritual effort.

(To Thomas) -- This is your name: Swami Atmanand.
Atmanand means self is bliss.

Bliss is not something outside you
It is your very nature.
Hence it has not to be achieved
It has only to be discovered.
It is already the case
Just you have to dig within your own being.
You have to go inwards and you will find it.
Right now it is there
Just a connection has to be made
A bridge has be created.
And all the meditations are nothing but bridges;
Bridges between you and your own self.
Once this is understood
That bliss is not somewhere outside
Your life takes a radical change
Your search becomes inner, otherwise
People are running after money, power, prestige
Hoping that by attaining these things
They will find bliss - they will not find anything
They will only find
That their whole life has been a wastage.
With the same effort they would have arrived
At the very kingdom of god.

(To Heidi) -- This is your name: Ma Devi.
Devi means goddess.

One has to be reminded
That one is a god or a goddess.
It is only a question of remembering
It is not something that you have to become.

You *are* that from the very beginning
You have never been otherwise.
The function of the master is to remind you
To help you to be aware of the fact that you are.
The master is not to indoctrinate you
He does not give you creeds and dogmas
And doctrines and philosophies.
He simply shakes you, shocks you, so that
You can become a little awake, alert
And something that you have forgotten
Can be remembered again.
It is a forgotten language
Which can be remembered; it is just there
But on top of it there is much rubbish
Which has gathered in many many lives:
Experiences, knowledge, scriptures, ideologies --
All that rubbish has to be thrown out
You have to be emptied of that rubbish.
Once that rubbish is thrown out
Your innermost core
Shines forth like a Kohinoor.

No Man is an Island

Chapter #12
Chapter title: None

12 May 1980 pm in Chuang Tzu Auditorium

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ShortTitle:	ISLAND12
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Gertie) -- This is your name: Ma Anand Gertie.
Anand means bliss. Gertie means courageous spirit.

Bliss is only for the courageous
The cowards live in misery;
They have to, because they cling to misery.

They think misery clings to them --
That is sheer nonsense.
Misery has no interest in anybody but
They are cowardly people
They cannot let go of anything
Even though it is misery.
They think, at least it is familiar and they are
Afraid of the unfamiliar, of the unknown.
Courage simply means one thing:
Being in love with the unknown.
And that is the way of the sannyasin:
Always being ready to go into the unknown
Always ready to leave the known behind.
Then life becomes moment to moment bliss
And the bliss goes on
Reaching higher and higher peaks
Because there is no end to the unknown.
It is not exhaustible
Hence bliss is inexhaustible.

(To Agnes) -- This is your name: Ma Deva Agnes.
Deva means divine. Agnes means gentleness.

Gentleness is one of the most divine qualities
Because the first requirement for being gentle
It to drop the ego -- ego is never gentle.
Ego is always aggressive, it cannot be gentle.
It is never humble
It is impossible for it to be humble.
Its whole project crumbles if it becomes humble.
And gentle is the way to reach to god.

One should be more like water than like a rock
And remember always: In the long run
The water becomes victorious over the rock.
One should be feminine rather than masculine.
To be feminine is to be gentle
Hence even if a man becomes gentle
He starts having the grace of a woman.
And if the woman becomes hard, aggressive
Violent, then she loses all gentleness
She becomes masculine.

Friedrich Nietzsche
Has condemned Jesus and Buddha as feminine.
I don't condemn them but I agree with him:
They were really so gentle
That it is absolutely true to call them feminine.

I take it as a compliment, not as a condemnation.
A sannyasin has to be gentle.
He is not a soldier, he is not a rock.
He is water; his way is the watercourse way.

(To James) -- This is your name: Swami Samarpan James.
Samarpan means surrender, total surrender, a state of
Ultimate let-go. And James means god is our protector.

But only a man of deep surrender
Knows that god is our protector.
If you are not surrendered
You can never come to know that beautiful truth.
The unsurrendered man tries to protect himself,
Obviously, there is nobody else to protect him
He is alone and
He has to struggle and fight against everybody:
Against nature, against society.
His whole life is a struggle to survive.

Charles Darwin says
The whole history of life on the earth
Is nothing but the struggle for survival
And the fittest survive.
So you have not only to be fighting continuously
You have to prove your mettle.
You have to be more aggressive than others
You have to be more cunning than others
You have to be more destructive than others,
Only then you can succeed.

Charles Darwin knew nothing of surrender.
He has seen only the superficial history of life
He has not looked into the depths.

There have been people
Like Jesus, Buddha, Lao Tzu
Who have lived without any struggle
With no idea to survive
Who were ready to die any moment
Who were so surrendered to the whole that
There was no question to protect themselves
Or to fight for their protection
Or even to fight for their existence, yet
They lived the highest quality of life
They reached the ultimate pinnacle of joy.

Bertrand Russell says
There are three struggles in life.
One is with nature; science arises out of it.
Another is with society;
Sociology, morality, ethics, these arise out of it.
And the third is
The struggle of man with his own instincts;
Out of that struggle religion arises.
Now he has explained everything
With a single idea of struggle.
These is no need for any concept, for any
Hypothesis for surrender in his vision of life
But his vision of life is not of much depth.
It is the same: It is really nothing but
A reinterpretation of the Darwinian hypothesis.
Bertrand Russell also lived
Without knowing anything of meditation.

Meditation's whole secret is surrender, trust
And then a totally different dimension opens up.
Suddenly you know god protects you
You are safe, you have always been safe
You were unnecessarily struggling.
There was no need to struggle
You were simply wasting your energy.
You would have rejoiced with the same energy.
You would have danced with the same energy.
Your life would have been
A beautiful flowering and a fragrance
With the same energy
That you wasted in fighting, all kinds of fights.

(To Detlef) -- This is your name: Swami Veet Detlef.
Veet means go beyond, transcend, surpass. Detlef
Means the son of the people.

Sannyas is a rebellion:
Rebellion against the mass psychology
Rebellion against conventions, traditions
Rebellion against all that is old and rotten,
And the people represent the old, the rotten.
They live by it, that is their way of life.
They live in superstitions
All kinds of superstitions.
They call those superstitions religions:
They may be Christians, Hindus,
Mohammedans, Jews -- it makes no difference.

Just different traditions, different superstitions
But superstitions all the same.
Different traditions
But traditionalism is the same.
Different conventions
But the mind of a conventionalist is the same.
They are all conformists
They cling to the status quo, the established.
They are not courageous enough to be individuals.

So from this moment
You are no more son of the people but son of god.
Enough is enough -- be finished with the people!
Get out of the crowd and start living on your own
According to your own light.
It is going into danger
It is going into insecurity
But tremendous is the joy of danger
And great is the adventure of insecurity.
Only those few fortunate ones grow
Who dare to drop out of the crowd.
Jesus, Buddha, Zarathustra
These are all dropouts
Otherwise Jews are not so bad people:
They would not have crucified Jesus.
He must have become *really* dangerous:
Dangerous to the very structure of the society
Dangerous to all the values that
The rabbis have lived for centuries.
If they decided to kill Jesus, he must have
Provided all kinds of reasons for them.
Ordinarily they are not that bad people
Because before Jesus
They have not done anything like that
And since Jesus also
They have not done anything like that.
Jesus just have travelled *really*
Towards individuality, total freedom.

I call Jesus a real sannyasin.
And so is the case with Buddha
And Zarathustra and Lao Tzu, all the great ones
They have not followed the masses.
To follow the mass, to follow the crowd
Is to remain stupid, is to remain adjusted to
The lowest intelligence
The lowest strata of the society.
If you really want to be a peak of intelligence
You have to be all alone.
So from this moment drop that idea
Of being a song of the people

Transcend that very idea.

(To Diane) -- This is your name: Ma Swargo.
Swargo means paradise.

We have never lost paradise
We are still in paradise because
There is nowhere else to go;
Just we have fallen asleep and we have started
Dreaming thousands of other things --
They are all dreams.
Somebody is dreaming he is a tiger
And somebody is dreaming he is a dog
And somebody is dreaming he is a man
And somebody is dreaming something else
But these are all dreams.
The moment you wake up
You are nothing but a drop of god.
And a drop of god
Is *as* much godly as the whole of god.

If you can understand a single dewdrop
You have understood all the oceans
Because it contains the whole secret.
If you can understand the formula H20
And that formula contains all the oceans,
Not only of this earth; wherever water exists
That formula contains in miniature
The whole of god.
But that awareness comes only through
A constant persistent effort for awakening.
That's what sannyas is all about.

It is not learning a new philosophy
It is learning a new way of being conscious.
All that we know up to now
Is only ways of how to fall asleep
How to remain asleep
How to make your sleep more comfortable
That's all.

Our education, our society, they all teach us
How to remain comfortably asleep.
The more comfortably asleep you are
The more in a coma you are.
To be in contact with a master means

A disturbance.

Ouspensky has dedicated one of his books
To George Gurdjieff, his master.
In his dedication he says
'To Georges Gurdjieff, my master
The disturber of my sleep and dreams.'
A master has, out of necessity
To disturb your dreams and your sleep.
So only very few, chosen few, who have guts
Can remain with the master
Otherwise others escape.
Those who are seeking consolation
This is not the place for them.
Those who are seeking awakening
Then this is the place for them.
This may be the only place right now
Upon the whole earth
Where awakening is possible.
Consolation is available anywhere
Thousands of people are offering consolation.

So let that decision
Take a deep root in your heart:
That this is a decision to wake up
And whatsoever the risk and whatsoever the cost.
Once you have become absolutely decisive
It is not difficult, but all depends on you.
I can help, I can show the way
But you have to follow it.
The Buddhas can only show the way.

(To Joe) -- This is your name: Swami Anutoshen.
Anutoshen means deep, deep contentment.

A sannyasin has to learn
A very paradoxical thing:
He has to be utterly discontented
With the outside life: With the society
With the state, with the church
With all that is established
And he has to be at the same time,
Utterly contented with himself.

If you are discontented with the outside
And contented with yourself

A revolution starts happening.
People are living just the other way round:
They are contented with the society
With the established values,
They are discontent with themselves;
Continuously condemning themselves
Continuously devaluating themselves.
It has to be changed.

Love yourself, respect yourself.
Unless you love and respect yourself
You cannot enquire withinwards
You cannot penetrate the inner mystery.
The doors open only
For those who are in deep love with themselves.
And you can move in your interiority only if you
Have become utterly frustrated with the outside.
If some hope is still there
You will linger upon; you will say,
'Let us try this, let us try that.
Maybe something still can happen; I may still
Get some joy, some bliss from the outside.'

Be utterly hopeless about the outside.
There is no hope.
When you have
Completely become hopeless about the outside then
The energy starts turning in on its own accord,
There is nowhere else to go!
You are no more interested
In money, power, prestige
Then your whole energy turns in
And that turning in is sannyas
That turning in is meditation.
And once you have tasted your own being
Then life is a sheer joy, an utter beauty
A tremendous benediction.

No Man is an Island

Chapter #13
Chapter title: None

13 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005135
ShortTitle: ISLAND13

Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Anna) -- This is your name: Ma Dhyan Anna.
Dhyan means meditation. Anna means prayer.

It has been the ancient idea that
Meditation and prayer are totally different,
Not only different but polar opposites.
Hence in the past religions became divided.
There were two kinds of religions.
One, those who belong to prayer --
Christianity, Judaism, Mohammedanism, Hinduism;
And the other category was
The religions that belonged to meditation --
Taoism, Buddhism, Jainism.
But in *my* vision the very division is wrong.

Meditation itself
Is the essential core of prayer.
There is no prayer without meditation
And there is no meditation
Without a prayerful heart; they are indivisible.
To divide them is to kill both of them.
It is like cutting a man into two parts,
The left and the right: The man will be dead!
You can keep the parts
But the parts will not be alive.

Life is possible only with the whole
Only the whole is alive, never the parts.
The parts are also alive
When they function *in* the whole.
Take them out of the whole
And they lose all meaning.
Meditation is beautiful, prayer is beautiful
But in a deep togetherness.
Meditation means getting beyond the mind
And that's exactly what prayer means.
Their ways are a little bit different
But they enter into the same temple

From different doors.
The doors are not so relevant.

Prayer also gets beyond the mind
By entering into the heart.
Its emphasis is on the heart.
Meditation also gets beyond mind but
Its emphasis is on *getting* beyond the mind.
The ultimate result is the same:
Both bring to you a profound silence
A wordless state of consciousness.
Only in that state of silence
One can encounter reality
Because one's vision becomes absolutely clear,
There is nothing to debar, nothing to obstruct.

So I am giving you a name which means
Meditative prayer or prayerful meditation.
My sannyasins have to become
The ultimate syntheses.
The future needs a religion
Which is not divided on any point;
A kind of universal religiousness,
And this will become the very cornerstone.

(To Dennis) -- This is your name: Swami Dhyan Dennis.
I am giving you a very paradoxical name
Because reality *is* paradoxical;
It contains all the polar opposites in it.
Seen in the right perspective
They are not thought to be *as* opposites,
They start looking as complementaries.
Hence the paradox
Is only from the lower world of thinking.
When you reach yourself
To the peak of no-thought, there is no paradox;
You suddenly see the unity of all the opposites.
In the ultimate
The day and night meet and merge
Life and death meet and merge
Summer and winter meet and merge --
There is no difference.

Meditation means awareness
Watchfulness, vigilance.
And Dennis represents the god of wine;
It means drunkenness.
If you think about them they are opposites:

Either you can be drunk or you can be aware
If you are aware you cannot be drunk
But this is from the lower world of thought.
From the ultimate, looked from the high above
The meditator is the real drunkard:
He is drunk with the divine,
He is drunk *and* aware at the same time
Simultaneously -- that is one of the most
Incredible experiences of life,
To be both together.
It is very difficult
To understand it intellectually
Because intellectually they are opposites.
Intellect cannot conceive
That they can happen together
But that is intellect's limitation.
When physicists for the first time discovered
That the ultimate particle, electron
Which is the constituent of all matter,
Behaves very paradoxically
They were at a loss -- to describe it:
It behaves as a particle
And also as a wave -- simultaneously.
It was impossible
For the scientists to describe it.
Either something can be a particle --
A particle means simply a dot,
It can't be a line, simultaneously.
A line means many dots
A single dot is not a line. A wave is a line.
For many years there was a great controversy
How to describe it
Because it does not fit in the ordinary logic.
Then they have to listen to reality.
What can they do?
If reality is behaving in that mad way
We have to describe it the way it is behaving
We have to put our logic aside;
Our logic can't be *that* important.

They tried in every possible way
To make some logical statement
But is was impossible.
Finally they decided, that it is both together.
Since that day, physics has become metaphysics.
Since that day
Physicists have started talking like mystics,
They had to. And now no great physicist can say
That mystics are paradoxical;
Now they know themselves that
You cannot avoid paradox
When you encounter reality.

The physicists
Have encountered reality in an objective way
The mystics
Have encountered reality in a subjective way.
The physicist has gone into the object
Deep to the ultimate core
And the mystic has gone into consciousness
Deep into the ultimate core
And both have come the same conclusion:
That it is paradoxical.

So your name will mean alert drunkenness.
Now it is up to you
To figure it out what is means!
It may take your whole life to find out!
But if you can find it out
You would have discovered something
Of immense value.

(To Margret) -- This is your name: Ma Anand Dwaro.
Anand means bliss. Dwaro means a door.

Bliss is the door to the divine.
It is only through bliss what we can
Create a bridge, between us and the ultimate.
Never try to approach god through misery --
And that's how people try:
They go on crying and weeping in deep anguish,
They remember god only
When they are in utter misery.
Whenever life is going good, who cares about god?
But those are the real moments to remember god
When life is going good.
Almost everybody thinks once in a while
Of religion, meditation, prayer, god,
But almost at the wrong time:
When you are in some misery.
A beloved has died - then you remember
But not while making love
And the right moment is *while* making love.
But that is the time
We don't bother at all about god.
Even if he knocks on the door, we won't open;
We will tell him, 'Wait! Don't disturb!
Leave us alone, Don't you have any sense?
Is this the time to disturb, to interfere?'
But those are the moments
When you are enjoying, flowing, flowering

When you are in a dance -- right moments
When just a little bit of remembering
And the door can be open unto you.

Jesus is right; he says,
'Knock and the door shall be opened unto you.'
But he has forgotten one thing that
Don't knock at the wrong times.
Knock at the right time.
He says, 'Ask and it shall be given to you.'
He is perfectly right but
This is a half statement.
The other, far more important half is missing:
Never ask at the wrong time.
And the right time to ask is
When there is nothing to ask but only to thank.

In fact god functions almost like banks:
If you need money, they won't give it to you
If you don't need, they will chase you!
So whenever you ask something
You desire something, god escapes immediately!
He is the oldest, ancientmost Jewish banker!
When you don't need ANYthing
When your life is fulfilled and contented
Just remember him
And he is just standing by your side
Ready to shower everything upon you.
This is one of the fundamental laws of life:
It is not for beggars, it is for emperors.

My sannyasins
Have to learn the way of the emperors.

(To Gottfried) -- This is your name: Swami Anand Chaitanyo. Anand means bliss. Chaitanyo means consciousness.

Remember these two words -- they are key words:
Be blissful and be conscious
Be blissfully conscious, be consciously blissful
And then you need not bother about anything else.
The whole of religion
Is contained in these two simple words.
No need to believe in any god
No need to believe is any afterlife
No need to believe in any heaven or hell,
In fact, no need to believe at all.
If you can follow these two words in your life

If they can become a climate around you
If you can imbibe them as a style of your life
Then all else will follow on its own accord.

(To Gudrun) -- This is your name: Ma Prem Sonyo
Prem means love. Sonyo means gold.

Love is the most precious thing in life.
Love as much as you can,
Don't be a miser in loving.
People are miserly;
They want everybody else to love them
But they don't give anything.
This is the misery of the whole world.]

This world can OVERflow with love
But the problem is: everybody wants to grab
And nobody is ready to give;
Hence people start starving.
And this is a far greater starvation.
Just as the body needs nourishment
Your soul also needs nourishment;
Love is your soul's nourishment.
But for thousands of years
We have been conditioned against love.
And everybody goes on hoarding, as if
If you can give love, you will be losing something --
That is not the economics of love.

If you give you will have more.
It is an inexhaustible source
You cannot exhaust it. You can go on giving
You will never be empty of it.
If everyone starts giving love
instead of talking about love
This very earth can become a paradise.

One old man went to the doctor.
He was looking very fragile, very weak.
The doctor examined him, a thorough examination --
Must have been a German hospital
Because in India you cannot find
Anything like 'thorough examination'!
German doctors really go to the very roots.
Even he had not said what he was suffering from,
The doctor immediately told him,

'Undress,' so he undressed.
He examined his whole body and then said,
'But I don't see anything wrong.'
The man started giggling and he said,
'But my teeth are aching!'
The doctor said, 'Why didn't you say it before?'
And the man said, 'I thought you were going
To the very root of the problem.'
But the doctor said, 'It is good.
I have looked at your body.
Teeth will be taken care of
But one thing more I have to suggest to you
That you cut your sex life to half
Because you are old and you are weak
And if you don't cut your sex life to half
You will die soon.'
The man said, 'Okay, but which half? --
Thinking about it or talking about it?'

But that's how people's love life is:
Thinking about it and talking about it.
That is their whole love life.
Nobody is really sharing, giving.
My sannyasins have to love to give, share,
And share with the whole existence.
Not only with human beings --
With trees, with rocks, with the stars
With the moon, with the sun.
Be in a loving state constantly
In a deep love affair with existence.
That is prayer, that is meditation
And that will transform you,
That will bring a totally new being in you:
You will be reborn through it.

No Man is an Island

Chapter #14
Chapter title: None

14 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005145
ShortTitle: ISLAND14
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Shakuntala) -- Your name: Ma Shakuntala Bharti.

Remember only one thing because
I have reduced sannyas to its bare minimum --
And that is meditation.
Everything else is peripheral.
Everything else can be dropped
But meditation cannot be dropped.
That is the only essential thing
Which no religion can dare to drop.

There are religions which believe in god
There are religions which don't believe in god;
Even the concept of god
Is not very essential for a religion.
There are religions who believe in many lives
And there are religions
Who believe only in one life;
Even that is not essential.
Those are all hypothetical things.
But there in so religion possible
Which can drop meditation
Which can be non-meditative.
All the religions meet on one point only
And that is meditation.
Whether they call it prayer or meditation
It doesn't matter.
Those are different names for the same state,
A state of inner silence.

And the miracle is:
Ordinarily your inner world
Is full of thoughts, desires, dreams;
When all these have been dropped
Through being aware of the whole process of mind;
Nobody can drop them by any act,
They drop on their own accord
If you are simply watching them
With no effort to drop them.
Just by watching a distance is created.
Slowly slowly
The watcher becomes different from the watched
And the moment the distance is absolute clear

The watcher disappears, it becomes disconnected.
It becomes uprooted from your being.
This moment it the moment of radical change:
Here thoughts, desires, the whole mind disappears
And suddenly a new being explodes in you.
That being can only be called love.

The word that comes closest is 'love'.
A man who has no mind to cling to
Becomes full of love.
Meditation helps
To get rid of the mind, on the one hand,
And on the other hand
It helps you to become receptive
For the energy called love;
It descends from the beyond.
It is alight, eternal light and delight too.
And the moment one knows what love is
One has tasted eternity, on has tasted god!

Jesus is perfectly right when he says,
God is love. He is talking about
This innermost experience of meditation.
So my sannyas has no other peripheral hypothesis.
Nothing has to be believed in
No rituals to be performed
But a constant watchfulness.
And whenever you have time
Then sit silently, just looking at your own mind.
Let your mind be the screen on which
Pictures move and you are just a witness --
Don't forget the witness, go on remembering that
'I am only a witness.'
This simple process
Can do the greatest miracle on the earth because
It brings buddhahood, it brings enlightenment
It brings awakening.

(To Yves) -- This is your name: Swami Anand Yves.
Anand means bliss, blissfulness. Yves means a beloved disciple.

Bliss is possible only if you become a disciple.
The process of becoming a disciple
Is the process of renouncing the ego.
Ego is the cause of all misery.
Once ego is surrendered there is nothing
To prevent you from becoming blissful.
The master-disciple relationship

Is only a device, a strategy
To help the disciple to drop the ego.
It is very difficult
To drop it by yourself, all alone.
It is possible, it is not impossible.
Once in a while it has happened
But those are exceptions
And exceptions only prove the rule.

The rule is that you will need a certain device
To support you, to help you because
To drop the ego means
To become so vulnerable, so insecure, so open
That one becomes frightened, one again closes up
One again clings to the ego because
You don't know anything else except the ego.
Dropping the ego is like death.
It is possible only
In a deep love affair with a master
That slowly slowly you can gather courage.
As you trust in the master grows
It becomes possible for you to risk.
And the moment you are ready to risk the ego
Bliss starts flowing from every nook
And corner of existence towards you.
It is the rock of ego
That prevents bliss from reaching to you

To be a disciple is the whole science of religion
Because through being a disciple
The ultimate bliss opens its mysteries to you.
In fact, except your ego
There is no other problem in the world.
All other problems are by-products of the ego.

You have a beautiful name
Now this name has to be made a reality.
Sannyas is a first step towards that realization.

(To Nasser) -- This is your name: Swami Dhyan Nasser.
Dhyan means meditation. Nasser means victorious.

It is one of the qualities of god
Described in Koran.
Koran describes ninety-nine qualities of god.
One of them is nasser, the victorious.

We can't be victorious.
If we allow god to pass through us
Then the victory is ours,
We can't be victorious on our own.
On our own we are going to be defeated
On our own there is no hope.
We are so tiny, like dewdrops,
Dewdrop on a leaf of grass --
That's how Mahavira used to describe man's life.
A little breeze and the dewdrop is gone
Or the sun rises and the dewdrop evaporates.

We are very small:
Unless we drop ourselves in the ocean of god
Unless we become oceanic, we can't be victorious.
We can't be victorious *as* ourselves
We can be victorious only through god.
And that's what meditation is:
It is allowing god to pass through you
Not preventing him. Removing all the barriers,
Barriers of thoughts, desires
Memories, imagination; removing *all* the barriers
So you can simply become a pure passage
And god can flow though you.
Then your life will have the taste of victory
Of tremendous joy, of bliss, of benediction.

(To Peter) -- This is your name: Swami Nirmal.
Nirmal means pure.

Man's consciousness is eternally pure
But it becomes covered with many layers of dust;
Like a mirror.
Although the mirror remains pure
The dust cannot destroy the mirror
But the dust can destroy one thing:
It can hide the quality of the mirror
The quality of reflecting reality.
The mirror remains the same
No change in the mirror happens
Through the layer of dust
But is no more functioning
It becomes non-functional; it cannot reflect.
The sun rises but not for it
The night becomes full of stars but not for it
The rose opens but not for it
The lake reflects the moon but not for it.

It is there but a layer of dust
Is preventing its qualities to function.
That's our situation: Our consciousness is pure
But our mind is a layer of dust and nothing else.

Sannyas means becoming aware of this fact
And putting the mind aside.
Use it when it is needed; it has its utility
It is a good machine, it is a biocomputer
It has all the memories, all the information --
So whenever you need it, use it.
But there is no need to allow it
To cover you for twenty-four hours
Day in, day out, year in, year out.
It should be put aside when it is not being used
And the consciousness should be allowed
To reflect reality -- then god is everywhere.
Once your consciousness reflects that which is
You know. God need no proof.
Only god is and nothing else is
Every form is a manifestation of god.
And to know it, is to rejoice because that means
There is no death, no misery, no darkness.
One has arrived home!

(To Paolo) -- This is your name: Swami Nirdosh.
Nirdosh means innocent, innocent like a child.

Man has to become a child again
Only then he is really aware
Of the beauty of existence
Of the wonder of existence.
That very awe is the beginning of religion.
But it happens
And it is bound to happen, it cannot be avoided,
It is almost a necessary evil that
Every child will have to lose his innocence
Because he will have to be educated
He will have to be taught certain languages,
Science, geography, mathematics
Certain essential subjects.
He will have to be an expert in a certain branch,
A doctor, an engineer, a scientist.
Life's requirements are such:
He cannot be left alone.

And all this education takes away his innocence;
He becomes knowledgeable

He becomes full of information
And he forgets the joy of wonder
Because now he thinks he knows
So what is the point of wonder?
He forgets the immense dimension of awe.
Nothing surprises him --
That is a kind of spiritual death.
He becomes *very* useful for the world
He become clever, cunning, he becomes powerful
Because he has a certain utility in the world.
He becomes a commodity in the marketplace,
He is purchasable, sellable.
The greater his knowledge, the more is his price,
But something of great value is lost --
That has to be regained.

Sannyas is nothing but
An effort to regain the paradise lost.
It is a conscious effort to put aside knowledge
So that you can again look like a child:
Innocent, with the same eyes of wonder.
The day it happens you are transformed
Your life starts having a dance
Your heart starts singing again,
A forgotten language is remembered
Again everything is full of surprise.
The whole existence is full of wonder
Everything is mysterious, miraculous.

This whole mystery and miracle
Is condensed in a single name, god.
God is not a person
But this whole experience of mystery
This unending pilgrimage from one peak of wonder
To another higher peak of wonder
From one awe into another awe,
This is what god is all about.

Jesus says, 'Unless you are reborn again
You will not enter into my kingdom of god.'
That's exactly what he means:
Be innocent like a child.
That is going to be
The work for you to do upon yourself.

(To Doris) -- This is your name: Ma Anand Sindhu.
Anand means bliss; Sindhu means ocean -- an ocean of bliss.

Our body is small, out mind is small
But our being is vast -- as vast as the ocean;
In fact, vaster than any ocean because
Even the greatest ocean has its limits
But our being has no limits, it is infinite.

It has three qualities.
The first quality is truth.
When you experience your being
For the first time you taste something of truth.
Before that
You had known only theories about truth.
It was like a man who has known much about food
But has no experience of eating anything at all.
It is like a man
Who understands everything about water
And is thirsty: He knows the formula, H2O
But that formula is not going to quench his thirst.
He understands intellectually what water is,
Of what it is constituted
But he has never seen water
He has never drank water
He has never tasted the coolness, the contentment
That comes when your thirst is quenched.

Truth we have not known
We have only heard many theories about it.
Those are all hypotheses.
When you enter your being
Beyond the body, beyond the mind
The first taste is of truth
And the second taste is of consciousness.
Otherwise consciousness is only a word.
People are fast asleep,
They don't know what consciousness is.
They are not conscious at all,
They are like robots, functioning like machines.
And the ultimate, the third thing
Is bliss, anand -- that is the peak.
As you go deeper into yourself
First you encounter truth
Then you encounter consciousness
And at the very core of it, you encounter bliss.

The way to this bliss is
To this oceanic bliss is
Becoming unidentified with the body-mind complex.

One has to remember constantly that
'I am not the body,' that 'I am not the mind,'
That 'I am the watcher, the witness.'
Slowly slowly it becomes so natural
That you need not remember it,
It is simply there, an undercurrent;
Even in your sleep you know that,
'I am not the body, I am not the mind,
I am the witness.'
Even in your dreaming you know
'I am the witness of the dreams.'

When this witness has deepened so greatly
You are on the verge of a breakthrough.
Then any moment all boundaries disappear
And suddenly you are unbounded, infinite.
That's the goal of sannyas
That's the goal of all religion as such:
To become infinite.

No Man is an Island

Chapter #15
Chapter title: None

15 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005155
ShortTitle:	ISLAND15
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Valeria) -- This is your name: Ma Dhyan Valeria.
Dhyan means meditation. Valeria means determined resolution.

Meditation needs a very determined heart.
The wavering mind
Is incapable of going into meditation.

It needs an unwavering perseverance
Because it takes time.
For so many lives we have lived non-meditatively
That is has become almost our nature.
That non-meditativeness surround us like a rock
And it has to be broken.
And unless we break the rock
Our inner nature will never manifest itself.

So if one meditates one day
And hopes to attain something and finds
That nothing has been achieved and drops the idea
Then he will never be able to go
Into the world of meditation.
It needs an absolute commitment that
Whatsoever happens, irrespective of any results
I am determined to go into it and
I am ready to wait and I am ready to risk all.
The deeper the resolution
Greater the determination
Easier becomes the process.
If the determination is total
And the intensity is absolute
It can even happen in a single moment.
It all depends on your intensity:
A passionate love affair it has to be.
One cannot just play around with the idea of it.
It has to become one's life.
And it is worth risking all because
There is nothing more precious than it.
It opens the door to the divine treasures
To the eternal kingdom of god.

(To Mario) -- This is your name: Swami Dhyan Mario
Dhyan means meditation. Mario means rebellion.

Meditation is the only rebellion there is,
The true rebellion.
All others are only pseudo coins.

One can change the social structure, the political structure
But if man remains the same inside
Nothing is changed.
He will again do the same things,
Maybe labels will be different now.

For example, in Russian revolution
Capitalists disappeared
The proletariat disappeared, the division
Between the poor and the rich disappeared;
A new division appeared: The division
Between the powerful and the powerless.
It is the same game
Now just the names are different.
Now those who are in power
They are the rich people.
And those who are not in power
They are the poor people; revolution has failed.
And that has been the case always:
All revolutions have failed.
Only few rebellious people have succeeded.
A Buddha, a Zarathustra, a Jesus,
They transformed their consciousness
And they lived in a total different way.

If we really want
To change the whole earth into a paradise
The only possible way
And I say *the* only possible way
Is to create *as* great a meditative force
In the world as possible.
If millions of people are meditators
Then we can change the world because
The meditator is no more interested in ego trips
Otherwise, you distribute the money --
The ego trip comes in a new form:
It becomes a power trip
Or some other form, but the division will continue.

Unless from your innermost core
The ego disappears, it dies totally
Without leaving any trace
No revolution can succeed.
Hence I am not interested in changing the society.
My whole interest is in the individual.
All social revolutions have failed,
Now the time has come to think of the individual
And focus whole energy on the individual.
The individual is the only hope.
If millions of individuals can change
Through meditation if they can realize
A kind of egolessness
Then they will create a society, naturally
Spontaneously, which will be classless.

To Burkhart -- This is your name: Swami Dhyan Burkhart.
Dhyan means meditation. Burkhart means courageous spirit.

Courageous spirit is one of
The most essential things for a religious man.
Without courage nobody can be religious.
Cowards can't afford to be religious
Because it is a journey into the unknown
Into the uncharted.
It is going to the farther shore.
There is no guarantee that one will reach
No guarantee even
Whether the farther shore exists at all.
It needs really guts to drop that which you have
For that which is just an idea right now.
It needs tremendous idealism
It needs a poet not a mathematician.
It is not calculation, it is a love affair.
It is almost mad in the eyes of those
Who are calculating.
And meditation is the way to go into the unknown.
It is going beyond the mind.

Mind consists of the known
Of the familiar, of the experienced.
To go beyond the mind means
Go beyond all boundaries.
It is risking, it is jumping into an abyss
But blessed are those who can gather that courage
Because theirs is the kingdom of god.

-- This is your name: Swami Dhyano Frank.
Dhyano means meditation. Frank means living in freedom.

A man lives in slavery without meditation
Because he lives unconsciously
He lives like a robot.
Meditation starts changing you: It transforms
Your unconsciousness into consciousness
It changes your darkness into light.
It is the only alchemy which transforms
The raw energy into a refined world of mysteries.

Meditation is a great art.
One has to be very very skillful and intelligent

To be meditative.
It is not for the unintelligent
It is not for the mediocre.
It requires intelligence, and the irony is that
Only mediocre people go to the temples
And the churches and the mosques.
Temples are full of mediocres and cowards.
They are there simply because
They are afraid of life, afraid of death
Afraid of anything!
They live in a kind of phobia.
In fact thousands of phobias around them
And they are not intelligent enough
To solve any problem
So they go on asking the stupid priests
Who are just like parrots
Who go on repeating the scriptures.
They have not solved their problems either.
But this is a strange game -- this goes on and on.
There are fools and there are charlatans
To exploit those fools.
And the charlatans are bound to remain there
Unless fools disappear from the world.

Meditation requires only two things:
You should be courageous
You should be a little intelligent.
And these are the essential religious qualities.
Once courage and intelligence are there
Then there is no problem.
Meditation is bound to happen, is inevitable --
Just a little effort, a very little effort
And tremendous is the outcome.
And once you become conscious
You can live in freedom
Otherwise you live like a slave,
Slave of thousand and one things.
Slave of the crowd, slave of the tradition
Slave of the church, slave of your own instincts.
There are so many layers of slavery
But we accept them
We have taken them for granted so we don't think
That they are bad, ugly, disgusting.
Once you have tasted a little freedom
You will be surprised:
What kind of life you had lived before?
It was not life at all.

Sannyas means
Entering into a totally new kind of life
Bringing a new quality of life in your being.

(To Walter) -- This is your name: Swami Dhyan Siddho.
Dhyan means meditation. Siddho means one who has achieved.

Sannyas is a pilgrimage: A pilgrimage
From the dark night of the soul
Towards the dawn of the spirit.
It is not a ritual, it is an inner revolution.
It is not a formality, it is a love affair.
Unless it is something form your very heart
It won't work. It is not a question of believing
It is not a question of intellectual conviction.
It is a question of falling in love
With something which one can feel
But one cannot understand by intellect itself.

It is a quantum leap.
You may never have done
Anything like that before.
But good that you have
Gathered courage enough to go into it;
One hesitates in the beginning.
The mind pulls backwards...
Don't listen to the mind -- listen to the heart!
Learn more and more listening the heart
And follow the heart.

The mind is not yours,
It is given by the society.
The heart is yours, it is given by god himself!
If you listen to the heart
Meditation will not be difficult
It can be achieved.
And once meditation is achieved
Then there is no problem left
You have clarity, you can see things as they are.
Then there is no question
Of choosing what to do and what not to do;
You immediately know what to do.
There is no question of alternatives.
You simply know this is the right thing to do
And one never repents.
That is the state of siddho:
One never repents, one never commits a mistake.
The whole world may think
That you are committing a mistake
But as far as your heart is concerned
You are totally in it

You know it from your very being
That it is not a mistake and you never repent.
You know ultimately it is going to be good.
Maybe right now it is impossible
To conceive what will be the ultimate outcome
But the heart knows far better because the heart
Lives in the deepest of the mysteries of existence.
For the heart there is not past and no future,
There is only present.

Once meditation is fulfilled
Once you have achieved meditation
Your life has a smoothness, a grace, a beauty.

No Man is an Island

Chapter #16
Chapter title: None

16 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005165
ShortTitle:	ISLAND16
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Michael) -- This is your name: Swami Sangit Michael.
Sangit means music. Michael means godly.

Music comes very close
To the experience of godliness because godliness
Is the ultimate music of existence.
It is another name for the harmony
That exists in the universe.
What we call music is only a tiny drop of it.
But even though it is a tiny drip
It contains the whole secret of the ocean.
That's the attractiveness of music:

It releases meditation in you
It releases the imprisoned splendor.
For a moment
All the walls of the prison disappear.
For the moment
You are transported into another world.
For the moment
You transcend time and space
You become infinite, unbounded.
That is the beginning
Beginning of a journey that never ends.

Music was born in deep meditation.
Music is an effort to create on the outside
The same circumstance as it happens
In deep meditation within you.
Hence a real meditator is the true musician.
He may play, he may not play.
He may compose, he may not compose.
But he knows the secret, he has the golden key.
And the true musician is bound to stumble
Sooner of later
On the fact of meditation.
He cannot avoid it long, it is inevitable
Because the outer provokes the inner
It challenges the inner music
That is fast asleep.
And the same music is hidden
In the whole existence; hence I call music
One of the most divine phenomenon in existence.

God is not philosophy, god is more music.
God is not theology, god is more poetry.
God is not a hypothesis, it is more a dance.
Start searching god in *these* directions
And you will be moving rightly
You will arrive home.
Follow music in the outer world
And in the inner world.
These is no need to go to any other temple,
Music is enough.
Learn to listen to the music of existence:
The wind passing though the pine trees
Or the sound of water
Or the ocean in a tremendous dance.
Listen carefully, attentively
Listen mindlessly, listen without thinking
So that it can penetrate
To the very core of your being.
And you will be surprised:
What the Bible cannot give to you

What the Gita cannot give to you
Music can give to you.

My Buddhafield has to be a field
Of deep harmony, love, life, laughter.
A great orchestra of different capacities
Talents meeting and merging
And creating something organically one.

(To Maria Rosaria) -- Your name: Ma Maria Rosaria.
Maria means fragrance. Rosaria means a rosary;
It represents prayer.

Prayer is the fragrance of life.
That is the ultimate expression
Of beauty and grace; it has nothing to do
With the so-called prayers
Taught in the churches and the temples.
They are nothing but words
And all words are alike.
No word is holy, no word is profane.
Silence is holy. Disturbance is profane.
And all words are a kind of disturbance.
Hence Lao Tzu says: 'Truth cannot be said.
The moment you say it you falsify it.
Truth can be talked only in a roundabout way.
You cannot say it directly
Because no word is adequate enough
No word can contain that infinite silence,
Obviously
Because the word cannot contain wordlessness.'

Prayer means
A silent gratitude toward existence
A deep heartfelt communion with existence --
Nothing of the mind;
A meeting and merging with the whole.
Just like a river falling into the ocean,
That is prayer.
When you disappear into the whole
That is prayer.
And whatsoever causes it
Is only a help, a device.
Once you understand the essence of it
There is no need for any device.
Even the idea of god
Is only a device for people to surrender.
For more important is surrender than god.

God is just an excuse to surrender
But once you have surrendered then you will know.

In the beginning people think god is important
And surrender is a means to attain god.
The truth is just the vice versa:
Surrender is the end
And god is just a means, an excuse
Because if I say to you, 'Surrender,'
You will immediately ask, 'To whom? To what?'
You cannot simply surrender, hence a hypotheses.
God is only a hypothesis; it helps.
Once surrender has happened
When you have put your ego aside,
You immediately become aware: there is no god.
There is certainly godliness --
The whole existence is full of godliness
But god is not a person
It is a quality, a fragrance
But you will know the fragrance only
When *you* have become a fragrance.
We can only know that which we have become.

(To Joan) -- This is your name: Swami Anand Nityam.
Anand means bliss. Nityam means eternal.

Pleasures are momentary, bliss is eternal.
Whatsoever is momentary,
don't waste your life on it because
whatsoever you do, it is going to disappear.
It is not in the nature of things
that it will keep forever -- it is bound to go.
Just as it comes, it goes.

So those people who go on putting
their life energies into attaining pleasures
are the only fools in the world.
They are playing with soap bubbles,
and collecting soap bubbles,
hoping that they are diamonds.
Nothing will be left in your hands.
Those soap bubbles are empty.
They may shine for a moment or two;
the sun rays may pass through them
and may create the illusion
of a beautiful experience.
A rainbow may be created, but all that is a mirage.

The wise person puts his energies
into that which lasts forever.
And that's what sannyas is all about:
It is an endeavor, a tremendous endeavor;
a great enquiry, a longing for the ultimate,
for that which once attained is always yours.
It cannot be lost.
Only then you become a conqueror,
only then you become rich.

Otherwise people are just imagining things
and wasting their great opportunity.
This same life can be used as an opportunity
to become a Buddha or a Christ,
or you can waste it by playing cards
and sitting in a pub -- it all depends on you.
It has to be your decision.
We create ourselves.

Sannyas is a great decision that we are now
going to be sculptors of our own being.
And we have decided that right now
we are only a rock but we are going
to carve a Buddha out of it.
And every rock carries a hidden Buddha --
it has just to be discovered.
Just a few chunks have to be removed here and there
and the Buddha will be discovered.
It is already there -- we have to free the Buddha
from the rock, from its imprisonment.

(To Ivoree) -- This is your name: Ma Dhyano Sanatan.
Dhyan means meditation. Sanatan means that which has
Always been with you, the ancientmost truth of your being.

You have never lost it
You have just forgotten about it.
It has always been there, it is still there.
Even if you want to lose it you cannot lose it
Because it is your nature, your very being --
How can you lose it?
But you can forget about it.
You can become too much focused on other things.
You can keep your won nature at your back
And slowly slowly you can become

So accustomed of being an extrovert
That your neck becomes paralyzed
And you cannot move in, you cannot look in
You forget even the fact
That there is something inside you --
Millions of people are living
In that forgetfulness.
It is a kind a metaphysical sleep
That we are unaware of our own interiority
Of our own subjectivity.

My work here is to help you to turn in.
So every effort should be made
To remove your paralysis.
Every effort should be mad to help your neck
To become again capable to turn is
Your eyes to turn in.
In the beginning it is painful
But once you have learned the art
It is tremendously paying.
For the first time you start feeling blissful
For the first time
You start feeling some significance in life
Some meaning arises in you
And for the first time you know that
You are deathless, there is nothing to fear
That you are eternal life, that you partake
Something with the ultimate reality.
You are part of it!

(To Christine) -- This is your name: Ma Dhyano Gitam.
Dhyano means meditation; gitam means a song -- a song
Of meditation.

Man without meditation
Is a man without any song in his heart
Without any poetry in his being
Without any celebration.
His spring has not come yet
His flowers are still waiting
They have not yet materialized
He has not yet bloomed,
He fragrance is not released.
He is just like a seed: encapsulated
Within himself -- unaware, completely unaware
Of what he can be, of what he is.
And he goes on living an ordinary life
With no joy, with no bliss, with no dance.
He drags, life is like a burden:

He somehow manges to carry it.
In fact death looks like a relief
That sooner of later everything will be finished
And one will be able to rest in the grave.

Go to any cemetery and look at the gravestones.
Many have the inscription: Rest in peace.
What does it mean?
What they were doing their whole life?
Now they are resting in peace -- now, finally
In the grave they can rest in peace.
But is seems difficult if you whole life
You have practiced *not* to live in peace
It is impossible that you will be able
To live in peace even in your grave,
You will toss and turn.
A woman died, went to heaven, asked Saint Peter
That, 'Can you tell me anything about my husband?'
Peter asked, 'What is the name of your husband?'
She said, 'My husband's name is John.'
Peter said, 'That is very difficult
Because there are millions of Johns here.
You give me some more details, particulars.
What were your last words to your husband?'
The woman said, 'The last words,
I don't remember what I said to him
But I remember what he said to me.'
Peter asked, 'Okay, tell me what *he* said to you
Because the last words are important.'
And the woman said, 'My husband said,
"Remember one thing: I am dying
But don't befool around otherwise
I will toss and turn in my grave.'
Peter said, 'Then don't be worried --
You mean whirling John?!
He is continuously whirling.
Everybody knows about him.
I will find him immediately -- you don't worry.
He is very famous around: He can't sit --
He is continuously whirling!'

If you have practiced your whole life
A certain kind of boredom
A certain kind of meaninglessness then
That is going to be even in the grave
Even in the afterlife.

Life is a school:
We are here to learn something

And the most important thing is to learn
How to sing, how to dance, how to rejoice;
And all that becomes possible through meditation.
Meditation releases all those energies in you.
And thousands of flowers
Start blooming in you being.
Then paradise is not more after death,
Then paradise is now and here.
And when paradise is now and here
Only then it is a truth.

My sannyasins live here and now.
I don't teach any future
I teach only the present
And meditation is the way to live in the present
To be totally in tune with the present.
Forgetting the past because it is no more
And dropping the future because it is not yet
And living in the real, that which is --
That is the door to the ultimate.

No Man is an Island

Chapter #17
Chapter title: None

17 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005175
ShortTitle:	ISLAND17
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Arno) -- This is your name: Swami Anand Arno.
Anand means bliss. Arno means eagle.

The eagle represents many things.
It represents the enquiry into the unknown

lt represents the courage
To take the jump into the unbounded.
It remains, represents strength, might, power
And all these qualities
Are needed for a sannyasin too.

He is also an eagle, eagle of the inner sky.
He has to go deeper and deeper
Into one's own being.
It needs great courage
Because you will be all alone.
It needs the joy of risking because every moment
You will be leaving the known behind.
It is a constant movement
From the known into the unknown
And ultimately, from the unknown to the unknowable.
The moment you enter into the unknowable
You have reached god.

Remember these qualities.

(To Ulrike) -- This is your name: Ma Dhyan Ulrike.
Dhyan means meditation. Ulrike means a wolf.

It represents courage and loyalty.
A disciple needs both: He needs immense courage
Because he is going to travel a path
Which has no maps.
It is not like a superhighway
With milestones and arrows
Showing where you are and where you are moving.
It is like going into a deep jungle,
Not even a labyrinth exists.
You have to walk and create it.
There is nothing readymade.

Truth is a discovery
And naturally all that we know about truth
Has to be dropped
Because we have not discovered it.
Anybody else truth is not your truth
And can never be your truth.
To believe in others' truths
Is to remain in bondage.

Meditation is the way of dropping

All knowledge, all belief, all that is borrowed
So that you can discover on your own.
Unless truth is found by you
It cannot liberate you.
Meditation simply is a method
Which does two things.
First, it destroys all knowledge,
Leaves you like a child, utterly innocent
In a state of not-knowing.
This is the negative part of meditation,
And then the positive follows on its own accord,
Then great wonder arises in you
And that wonder leads to discovery.

Life is such a great mystery
And we are missing the mystery
Because of our knowledge.
One has to be a child again
And one has to trust existence.
If you trust existence
You need not trust the scriptures --
They are pseudo, even though they have come from
People who had known because
One of the strangest quality of truth is:
The moment you put it in words, it becomes a lie.
Truth is not transferrable, not communicable.
The master does not give you the truth
He only gives you a thirst for it
An immense longing for it,
A tremendous enquiry he triggers in you.

You need courage to drop the knowledge
To drop the beliefs, to drop your conditionings
And you need great trusting heart.
But remember when I say trusting heart
I don't mean trust in the church
Trust in the Bible or the Gita or in me --
Trust in existence!
Anything else is not going to help but to hinder.

(To Trond) -- This is your name: Swami Dhyan Pathik.
Dhyan means meditation. Pathik means pilgrim, a traveler.

Meditation is an inner journey. It is moving from your circumference to your own center. We live on the circumference and we have lived on the circumference for so many lives that we have become completely oblivious even of the fact that a center exists.

A man living on the circumference is a man without soul, is a man without roots, is a man who remains a victim of accidents. His life is at the mercy of a thousand and one accidental causes; his life has no intrinsic value. He is just like driftwood -- he knows not where he is going, he knows not from where he is coming, he knows not where he is.

I have heard that once a great politician lost his way while he was driving -- he had gone for a pleasure drive. He asked an old man who was sitting under a tree, "Where is the way to the capital?"
The old man said, "I don't know."
Then he asked, "Where does this way lead to?"
And the old man said, "I don't know."

Of course the politician became very angry. He said, "You don't seem to know anything at all. Are you some kind of idiot or what?"

The old man laughed and said, "But I am not lost! I know where I am and you don't know even that! So who is an idiot?"

It is very rare to find a man who knows where he is. People are somewhere, certainly, but absolutely in a state of sleep -- like zombies they go on moving.

Sannyas means making a deliberate effort to become conscious. That's what meditation is all about -- a great effort to create the fire of awareness in you. It is there; it has just to be discovered, helped, nourished, nurtured. The center is there.

Once we have found it, we are centered, we are rooted. Suddenly we have a soul, we know where we are, and we know who we are. And that is the greatest moment in a man's life. There is nothing else greater than that -- to know "Who am I?" With that, the doors of the ultimate mystery open up. Then God becomes available in all its splendor and beauty. Then life is no longer a drag, it becomes a dance! Then life is no longer momentary, it becomes eternity. Than there is no death.

Then you live beyond time and beyond space, and that is true life. Jesus calls it life in abundance, overflowing life, life in spring, in a state of celebration. And that's my whole teaching here -- how to make your life a celebration.

No Man is an Island

Chapter #18
Chapter title: None

18 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005185
ShortTitle: ISLAND18
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Oliver) -- This is your name: Swami Anand Oliver.
Anand means bliss. Oliver means a peaceful heart.

It is easy to be blissful without being peaceful
It is also easy to be peaceful

Without being blissful.
The problem and the challenge is
To be both together.
And unless one is both together
One remains half, incomplete.
When both are together,
Merging, melting into each other
That it is absolutely impossible
Even to demarcate which is which,
Then only a person is total,
Then only one is whole
And to be whole is to be holy.

Because it was easy to be peaceful
Many religions chose it, just to be peaceful
Hence the escapist tendency for centuries
Has prevailed in religions:
Escape from the world because
If you are in the world the peace is disturbed
There are thousand and one
Causes for disturbance; it is better
To go to the mountains, to the monasteries
Disappear behind the walls of a monastery
Avoid all provocations, temptations
And remain peaceful.
Slowly slowly it becomes a habit
But that peace it cold,
It is almost like death.

Hence if you go to an old monastery
You will find people like corpses, utterly cold;
Peaceful, but no joy, no dance, no song.
It is the peace of the cemetery
It is a kind a suicide: Escape is suicide.

Life is *in* the world and real peace
Has to happen *in* the world, not outside it.

Few schools of mystics
Have chosen the other part, to be blissful.
For example, Sufis: they live in the world
In fact it is very difficult
To find out who is a Sufi because
They live in the world in the ordinary way.
The only thing that can create suspicion in you
That something is special about them
It their blissfulness; they are always
In a kind of ecstasy, a certain excitement

Something is happening inside them.
But because it is not peaceful
That excitement creates a state of fever
It becomes to hot, they become almost mad.
Hence only in Sufis
There is a certain state of mystics called
The mad ones, the mastas.
It can't happen in a Catholic monastery
It can't happen in the life of a Jaina monk
It can't happen to a Buddhist,
It can happen only to a Sufi:
He can go mad because he becomes to excited
And there is nothing to hold him back.
The excitement reaches to such an extreme
That it is maddening!
He is very alive, but it is not a state of health
Something is berserk about it
Something is crazy about it.
He looks drugged, stoned.

My effort here is to bring a synthesis:
One should be blissful and peaceful together.
Then the peace will prevent any kind of madness
And the bliss will prevent any kind of death.
The peace will keep you cool
And the bliss will keep you warm.
And when you are cool and warm together
There is tremendous beauty
Your life is silent
Yet there is a song in that silence.
To me that is the ultimate goal of sannyas.

(To Eldine) -- This is your name: Ma Anand Amrita.
Anand means bliss. Amrita means nectar.

The experience of bliss
Is the experience of immortality;
They are not two things, they are not separate.
They are not separable.
Once you have tasted bliss
You have also tasted the deathless in you.
Bliss is possible only
When you reach to the very center of your being
And that center is beyond death, beyond birth.
It does not exist in time
It does not exist in space either,
It is beyond both.
It is non-temporal, non spatial
It is eternity itself; in other words:

It is godliness, it is divineness.

Man's whole neurosis consists of fear.
Fear of death
Is the root cause of all other fears,
Other fears are just branches.
But if you go to the root of any fear
You will find death somewhere
Hidden behind.
Hence the mystery, the anxiety, the anguish.
Even though one has money, power, prestige
Everything -- but something is missing: one knows
All these things will go down the drain
One knows 'I am myself going down the drain
Every day, every moment.
One knows that this life is unreliable;
Tomorrow I may not be at all.'
Hence there is a shadow of death
Continuously following you
And there is no way to escape from it;
Wherever you go it is with you.
There is only one way to get rid of it
And that is to go within
Nowhere else but within.
That is the way of meditation: going inwards
Tasting your own subjectivity
Going slowly slowly out of the mind
In a state of no-mind
Where you are only conscious
And these is nothing to be conscious about;
No object remains, only pure subjectivity
Just a mirror reflecting nothing.
In that very moment, bliss explodes!
It is just like atomic explosion: you become
Full of light and full of joy and full of life
And life that knows no beginning and no end
And light that once known remains forever.
Hence I say, to know bliss is the same
As to know immortality.

That's why everybody
Is seeking and searching for bliss.
It is really the search for immortality.
All the religions are nothing but
Groping for something deathless
Because unless the deathless is found
Man remains in misery.
There is no other way, there is no other remedy.

In these five thousand years men have found
everything that he thought may be helpful
But nothing seems to help.
Now science has provided everything:
Better health, longer life
Better roads, better houses, better technology
Gadgets, everything -- but man remains
In the same anguish as he was in the jungles
No difference at all; in fact today
Man is more miserable than he was ever before
For the simple reason that before there was hope.
Now even that hope is gone.
Now we know, even science cannot help.

Just three hundred years before
People were very excited:
Darwin and others were *very* excited
Because they were thinking,
'Now, we are just very close to find the secret.'
Even in the beginning of this century
Scientists were so full of hope and optimism
That the goal is very close by,
Just be the corner -- we have already arrived,
Now every misery will end.
And we have found many secrets of ;matter
And man is in a far more mess
Than he was ever before.

Now it is for the first time
That man can turn inwards
But very few individuals:
A Jesus, a Buddha, a Zarathustra
Because it needed great intelligence to see
That all that is outside is futile.
But now even those
Who are not *that* much intelligent
They can see the point, that all is futile.
You can have the biggest house
You can have a palace
You can have all the money and still,
You don't have anything:
Death is there, continuously following you.
It will snatch away everything
It will crush you any moment.
You are not protected, you are not secure.
You can have the insurance policy but
That makes no sense.
Nothing is secure, nothing is safe
Hence there is a trembling inside.

It is only through meditation
That this trembling disappears because
One come to know something
That nothing can destroy, no fire can burn it.
That is your innermost being
That is *you*, you reality --
Call it the soul, the self, god.
To know it is to know bliss, is to know peace
To know it to enter
Into a world of celebration.
The same energies that were becoming anxieties
Start turning into dance.

(To Joe) -- This is your name: Swami Anand Dhyanam.
Anand means bliss. Dhyanam means meditation.

Bliss is the goal of life,
Knowingly, unknowingly
Consciously, unconsciously
We are all searching for bliss.
Not only human, beings: animals, birds
Trees, even rocks --
The whole existence is a search for bliss.
But only man is conscious enough
To penetrate into that ultimate mystery.
But not all man either
Because very few people are really conscious.
The majority lives like a robots.

Meditation is a process of transforming
Your mechanicalness into consciousness.
Changing your robotlike existence into awareness.
Meditation can be defined
As a scientific method of de-automatisation
Otherwise we have all become automatic.
We function like machines: Push a button here
Push a button there and things go.
Sometimes you run out of gas
Sometimes buttons get mixed up
Sometimes wires are loose
Then we call a man is mad;
Then we have to send him to the workshop --
We call it the hospital or the mental asylum,
We have to give him electric shocks.
That is just to shake him with the hope that
Maybe just shaking him may put his wires right.
It is hooping for the best

And expecting the worse because
It is just accidental; Sometimes it happens:
A good shock may put your things right
Sometimes it may not work.
It is all depending on one approach:
The whole modern psychology
Ninety per cent of it is rooted in the idea
That man is also a machine.
Even Darwin will be shocked.
At least he used to think that
Man has come out of the monkeys.
Even he will be shocked
Because Skinner and Pavlov don't think
That man is that great;
He is just another kind of machine,
So are the monkey!

Meditation is the only way
To give you an experience, a glimpse that
You are not a machine
That you are something more, *far* more.
And the moment the first glimpse happens
The first window opens
The first fresh breeze comes in,
Your life becomes blissful.
You feel for the first time to be really born.
That's the whole function of sannyas: a rebirth.

(To Ulrike) -- This is your name: Ma Anand Karuna. Anand means bliss. Karuna means compassion.

There are two kinds of compassion possible. One is concerned with the misery of the other person: you feel compassionate because the other is miserable; it is other-oriented. The other kind of compassion is: you feel compassionate because you are full of bliss; it has no reference with the other. It is self-oriented.

The first kind of compassion is called service. That's what Christian missionaries go on doing. In fact it is ugly. Although it serves a certain purpose but deep down it is based on an ugly idea: you are exploiting the other person's misery. In fact, if nobody is miserable in the world, one wonders: what Christian missionaries will do then? They will be at a loss! They will be really in great misery because there will be nothing to do, no way to reach to paradise, the whole ladder is taken away.

In the East we have developed the second kind of compassion which is authentic compassion. It has nothing to do with the other's misery; it has something to do with your bliss. You are so full of bliss that you want to share it. It does not matter whether the other is miserable or not, it has no relationship with others' misery. You are not exploiting the other's misery for your own spiritual ends. You are not using the other as a means; it is not service, it is sharing.

And my effort here is to help you get rid of the idea of service and to shift your whole consciousness towards sharing: share your joy, your love, your bliss, but don't feel that you are serving the other, because that creates a subtle ego. You start feeling holier-than-thou, you start feeling you are doing a great service to humanity, that you are attaining some virtue, that your heaven is becoming guaranteed -- and that is all nonsense! The very ego is going to prevent you, the very ego will drown you!

The man of real compassion is not a man of service. He is a man, certainly of great sharing, but he has no idea that he is doing something good for you. He does not even expect any thankfulness from you. On the contrary, he feels thankful to you that you accepted his joy, that you accepted his love, that you are generous enough to allow him to share his compassion.

This second kind of compassion is true spirituality, but it has no idea of being spiritual at all. And that is

the meaning of your name; let it become the meaning of your life too: be a blissful compassion.

(To Dorothea) -- This is your name: Ma Anand Chandrika
Anand means bliss. Chandrika means moonlight.

Bliss is not like the sun
It is more like the moonlight;
It is cool and soothing.
The sun is hot, the sun is fire
The moon is not fire, the moon is a miracle;
It receives the sun rays
And transforms them into coolness.
The moon represents the whole process of alchemy.

We are born with the sun energy --
That is our sexuality
It is sun energy, it is fire
And unless it passes through meditation
It remains fire.
Meditation functions like the moon:
Once the sun energy passes
Through the meditative process
Slowly slowly its whole nature is transformed:
It becomes cool, soothing, it becomes a beauty.

You cannot stare at the sun directly --
It will burn your eyes.
But you can stare at the moon --
It will cure your eyes
It will give you more insight.

It is not an accident
That many enlightened people
Became enlightened on the full-moon night.
On the full-moon night
It is not only the ocean that is affected;
Deep down something in man's consciousness
Is also affected.
If you cannot contain it, you can go mad.
That's why many people go mad
On the full-moon night
Hence in all the languages of the world
Words like 'lunatic' exist.
Lunatic means struck by the moon.

The madman is called lunatic --
Not sunstruck but moonstruck.
He was not able to contain
He was not meditative enough
He missed the point, otherwise
He may have moved into a new dimension.
The breakdown may have proved a breakthrough;
He may have become enlightened
Bu he became simply mad
Because the meditative bridge was missing.
Many more people commit suicide
On the full-moon night, remember
Than on any other night: The moon
Has immense impact on human consciousness but
It can be destructive if there is no meditation.

But if meditation is there,
If you know how to be silent
If you know how to absorb its energy
If you know how to be in tune with it
If you know how to be without thoughts,
Then madness becomes enlightenment
Then suicide becomes sannyas.
Certainly you die but
You are immediately reborn on a far higher plane.

My sannyas is simple in a way.
My whole emphasis is on meditation.
Because it is the only science
To transform your sun energies into moon energies
To transform your heart energy into cool energies
To transform the lower into the higher
To transform the base metal into gold.

No Man is an Island

Chapter #19
Chapter title: None

19 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005195
ShortTitle:	ISLAND19
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Juliane) -- This is your name: Ma Dhyan Juliane.
Dhyan means meditation. Juliane means youthful.

Youthfulness has nothing to do with age
Youthfulness is a transcendence of time.
Whenever you are not in time, you are youthful
Whenever you are in time, you are old.
Even a one-day-old child is old enough --
He is no more youthful, he has aged,
He has died already twenty-four hours.
One day is less in his life
Something has slipped by
He has lost already something
Utterly unaware of it. And that's what
Millions of people go on doing their whole life
In fact a person becomes aware that he was alive
Only when he dies; when death knocks on the door
The shock of it makes him alert for the first time
'What have I missed? I have lost my life
And now nothing can be done about it.'

The only use of life is to transcend time.
Life is an opportunity
In time, to transcend time;
A ladder has to be created.
Time moves horizontally,
Just like an alphabet, a b c,
Linear, in one line.
Transcendence is vertical,
It is like a ladder, not linear --
You go higher or deeper
Which ultimately means the same.
If you go higher, you go deeper
If you go deeper, you go higher
But you start moving in a totally new dimension.
You are no more moving horizontally
You are moving vertically.
That movement happens through meditation
Mediation is the ladder I am talking about.
It takes you beyond time and suddenly
Great youthfulness explodes in you.

The touch of eternity is youthfulness.
Then you know that you belong to the eternal.
The experience of the eternal
Is the experience of god. And these are
The only two possibilities available for man:
Either he moves in time,
Then he moves horizontally, linear --
That is the way of the mind,
Time is the way of the mind.
Or, one moves vertically --
That is the way of no-mind,
Timelessness it the way of no-mind.
And meditation is nothing but an art
Of how to take a jump from mind to no-mind.
From horizontal to the vertical.

It is the greatest quantum leap possible
It is the most radical phenomenon;
Just a glimpse of it and you are full of god
Just a glimpse of it and you are not more the same.
And you will never be the same again.
You will live in the same world
But you will live out of it.
You will be in the world
But the world will not be in you.
That's what sannyas is all about:
Being in the world yet not of it.

(To Margarita) -- This is your name: Ma Dhyan Sangitamo.
Dhyan means meditation. Sangitamo means music.

Meditation is music, the ultimate music:
Music without sound, music of silence.
It is far richer, far more deeper
Than any music that we can create through sound
Because sound is after all, a disturbance.
Each vibration is a disturbance.
We can make the disturbance lovable
But still it is a disturbance.
Silence means no disturbance, nothing stirs
But there is great music, there is great harmony
In that wordless, soundless state.

Meditation leads into that state of silence
And unless a man knows that silence

He is not aware
Of what he is carrying in his heart
He remains unaware of his own kingdom
Of his own richness, of his own treasures.
He remains a beggar while he can be an emperor
Any moment -- just a turning in.

Silence is alchemical:
Once you have penetrated the barrier of sound
Once you have passed the barrier of sound
And reached to the very core of your being
You have reached to the very center of existence.
Those who have heard it
They have called it by many names.
One of the names is god.

Zen people call it the sound of one hand clapping.
It is an absurdity:
One hand cannot make any sound
But Zen people enjoy absurdities
They express themselves in paradoxes.
In fact the ultimate truth
Can only be expressed through paradoxes.
It is so vast that
It has to contain all contradictions in it
It can't leave anything outside of it.

The outer music is only a remembrance
An effort to remind you, of the inner.
Hence I use outside music for all meditations:
It can trigger a process inside you
It can create a situation. It is a device.
If you know how to listen to the outer music
Just listening it, listening it, listening it,
Suddenly the outer disappears and
You are transported into the inner.
If the outer music is *really* beautiful
It provokes something in you.

Carl Gustav Jung has the right term for it.
He calls it synchronicity. That's true
Because it is not like cause and effect,
There is no certainty about it.
The outer music *may* be beautiful,
It may be Beethoven, it may be Mozart
But is does not work like a cause;
It may not create the effect at all and sometimes
Even the wind passing through the trees

Or just dry leaves creating noise in the wind
May be enough -- something may synchronize in you.
Something may suddenly start happening.
It happened one, a Zen disciple
Worked for twenty years with the master
And nothing happened. And he had a great master
One of the greatest, Rinzai was his master.
Rinzai is one of the very few great masters
Very few people who can be counted on fingers
But nothing happened because
It is not a question of cause and effect
Even Rinzai is there
And whatsoever he could do, he did,
But everything failed, nothing synchronized.
The disciple became a great scholar
Listening to the master for twenty years,
His beautiful discourses, his tremendously
Significant commentaries on Buddhist sutras
But that was all.
Nothing else was happening in him.
He became knowledgeable but not wise.

And one day, he was passing through the market
And just by chance he heard a shopkeeper,
A meat-seller, talking to his customer.
The customer was asking,
'Is this the best meat that you have got?'
And the shopkeeper said,
'Everything I have got here is the best!'

Now this has nothing to do with Zen
Nothing to do with meditation
But the disciple suddenly became enlightened:
'Everything I have got here is the best!'

He came running to the master
And even before he had said anything
The master hit him in great joy and he said,
'You have got it -- no need to say anything!
Keep quiet! How did it happen?'
He said, 'It is very strange
That it should happen in a marketplace
And at a meat-seller's shop; in fact
I should not be passing through that market.
Buddhist monks are not allowed
To pass though a market where meat is sold.
But I was not aware that it is a meat-market
So I was passing from there
And the shopkeeper said,

"Everything that is sold here *is* the best."'

And Rinzai said, 'You fool!
That's what I have been telling you
For twenty years:
Everything that is being sold here is the best!'

But one needs right time...
This is synchronicity: The outer music
Can sometimes give you a glimpse of the inner.
But once you have caught the inner thread
Then there is no need for the outside help:
You go on following it, then you are on the way.

Sannyas is a journey
Towards the innermost core of your being
The ultimate silence, the soundless silence
The wordless silence -- and the harmony of it!

(To Peter) -- This is your name: Swami Dhyan Pritamo.
Dhyan means meditation. Pritamo means beloved.

A man without meditation remains an outsider:
He exists but not as part of existence
He exists but exists as a stranger
He exists in deep alienation. There seems to be no bridge
Between him and the whole.
He seems to be uprooted
Just like a tree which is uprooted
And has lost contact with the soil:
It is bound to die
It goes on shrinking every moment.

What we call life
It more or less dying than living.
In fact, people take seventy years to die
That's all. That is the normal time
People take in dying.
Few people are speedy -- they do it quick.
Few people are lazy -- they do it
With a lazy pace: ninety-hundred,
Even sometimes hundred-ten, hundred-twenty.
But it is only a question
Of how long you take to die; it is not life.

Life begins only with meditation
Because meditation creates
The bridge between you and the whole
It gives you roots in the whole.
But without meditation you are like an island.
With meditation you become
Part of the continent, the infinite continent.
(line missing)

And remember: No man is an island
But ego tries to live like an island.
The ego is very much afraid
Of being lost into something bigger than itself,
It keeps aloof, from everything
That is bigger than itself.
Hence it is afraid of love
Because love is bigger than ego;
It is afraid of losing its identity.
Meditation is *far* bigger than even love
And ego is very much afraid.
Whatsoever is bigger than the ego
The ego tries to avoid.
It is always interested in doing small things
Smaller than itself. It can control them.
It needs not be afraid of them
But then one lives in misery
Because joy happens only
When you become connected with something
Bigger than yourself.

The leaf is green because it is part of a branch
The branch is green because it is part of a tree
The tree is green because it is part of the earth
The earth is alive because it is part of the sun
And the sun is alive
Because of some other greater sun.
The whole is interconnected.
It is only the foolishness of man
The stupidity of man
That he tries to live isolatedly
Tries to live in a sort of encapsulated way but
Then he is suffering, then he feels suffocated
Then he is constantly in misery
But he clings to misery
Because misery goes perfectly well with the ego
Bliss is dangerous for the ego.
Misery feeds the ego,
They are partners in the same business.

And meditation will give you a taste of bliss
A taste of something bigger than you
A taste of infinity, a taste of the oceanic.
And that immediately transforms you
You become beloved of the existence,
Otherwise you exist like an enemy.
And to exist as an enemy is an ugly way to exist.
Exist like a lover: Love the whole existence
So that the whole existence can love you.

(To Michael) -- This is your name: Swami Dhyan Samarpano.
Dhyan means meditation. Samarpano means surrender.

Meditation is a way of surrendering your ego.
Meditation *is* surrender,
The very essence of surrender.
Ordinarily we are clinging to our ego:
In every possible way we try to prove it.
Meditation means we drop the whole trip
We drop the whole number.
We are no more interested in proving the ego
Because we can see the falsity of it
And the whole absurdity.

Seeing it, one allows it to drop, seeing
The futility and the misery that it brings
One surrenders it and immediately
A transformation takes place.
Whenever you are emptied of the ego
Something from the beyond rushes in,
Immediately fills your inner vacuum.
That rush of energy from the beyond is god.
Meditation makes the way
For the rush of the beyond.
But we are so full of ourselves
That we go on missing.
We have to empty ourselves totally
And it has to be a total effort
Not half-hearted, not lukewarm
Because even if a part of the ego remains in
That is enough to keep the beyond away from you.
The ego has to be dropped in toto
The emptiness has to be utterly utterly empty
And then there is no barrier;
Then the guest comes in
The emptiness becomes the host for god
And there is no other way to know god.

Knowledgeable people never know god
In fact, they cannot know god.
Sinners can know, but not knowledgeable people.
Hence I love the biblical story
That the original sin was
Eating the fruit from the Tree of Knowledge.
It is really of great insight
But Christians have completely missed it,
It had fallen into wrong hands.
If it had been in the hands of Zen masters
They would have made
Something beautiful out of it.

That is the original sin because
Knowledge fills oneself, feeds the ego.
One has to be innocent, one has to function
From the state of not-knowing,
One has to feel that 'I know nothing'
Then only one can feel the wonder and the awe.
And to stand in awe and wonder
Is to face god, is to encounter god
Is to be ready for god!

No Man is an Island

Chapter #20
Chapter title: None

20 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005205	
ShortTitle: ISLAND20	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Gunther) -- This is your name: Swami Veet Gunther.
Veet means go beyond, transcend. Gunther means war.

No more war;
Neither on the outside nor on the inside
Neither with others nor with oneself.
Instead of war create love,
Love for others and love for yourself.

A soldier lives in the climate of war
And a sannyasin
Is just the polar opposite of a soldier:
He lives in the climate of love.
And the beauty of love is
That it conquers without conquering
It becomes victorious without any effort
It becomes victorious through surrender.

(To Gregory) -- You have a beautiful name -- it exactly
Defines sannyas. Gregory means to be watchful, to be
Aware, to be vigilant.

This will be your full name: Swami Anand Gregory.
Anand means bliss. Gregory means awareness.

Bliss is a by-product of awareness.
The more aware you are, the more blissful
The less aware you are, the more miserable.
You can measure your blissfulness
And you can know how much aware you are.
If there is no bliss in your life
It means you are fast asleep. Then don't make
Any direct effort to become blissful,
Nobody can succeed in that
Because bliss is a by-product,
You cannot achieve it directly.
You have to go via awareness.
If you feel you are miserable
That simply shows one thing
It is an indication that you are unaware
So become more aware, become more meditative.
And as meditation will deepen
Misery will disperse
And the same energy that becomes misery
Becomes bliss. All that is needed is
The mechanism of awareness.
It transforms energy, it is a transformer.

It is a very scientific process:
It refines the energy, it transforms the energy
It purifies the energy.
It takes out everything that is not needed
And only the essential is left.
And once your energy
Has passed through awareness, bliss explodes.
Misery is an indication, so is bliss
They are not goals.
Nobody can avoid misery
And nobody can avoid unawareness,
One can achieve awareness.
That is the right direction to work.

(To Bernd) -- This is your name: Swami Dhyan Bernd.
Dhyan means meditation. Bernd means brave as a bear.

Meditation needs great courage because
It is the journey towards the ultimate,
It is no ordinary journey. It is entering
Into the most mysterious, the miraculous
Hence it is not for the cowards.
The cowards can only pray, they cannot meditate
And their prayer is false because
Unless the prayer is rooted in meditation
It can never be real and authentic.

The temples and the churches and the mosques
Are full of cowards.
They are praying god to help them
And god has given you everything you need.
And he is not going to listen
To all this nonsense
That goes on in the name of prayer.
He has given you intelligence: Now use it!

Man has used intelligence
And he has created great science,
And for thousands of years he was praying
For the same things
And nothing happened, nothing materialized.
Man has dreamt of flying
For thousands of years, as long as you go back
Man has been always enchanted
With the idea of flying --
But praying ... it has not worked.

Once we applied intelligence
Man has become able to fly.
Man has always wanted
To reach to the moon, to the stars
But he was praying. Prayer is impotent
Because god has given you the intelligence --
Use it! That's what meditation is:
It is use of intelligence for the inner journey.
When you use intelligence for the objective world
Science is created,
When you use intelligence
For the inner world, subjective world
Religion is created.
Religion is as much scientific as any science,
But certainly it needs more courage than science
Because with science you are not involved,
You remain just an observer.
But when you enter in your own being
You have to become a participant; it is risky.

The religions of prayer are false
Only the religions of meditation are true.
And if prayer arises
Out of intelligence, out of meditation
Then prayer too is true, but then
It has a totally different flavor.
Then it is not asking for something:
On the contrary, it is simply thanking god
For all that he has already given us.

(To Francis) -- This is your name: Swami Deva Francis.
Deva means divine. Francis means freedom.

Freedom is the most divine phenomenon
Hence never sacrifice your freedom
For anything whatsoever, not even for love
Because noting is higher than freedom.
Everything can be sacrificed for freedom
Even life
But freedom cannot be sacrificed for anything.
Even god can be sacrificed for freedom
But freedom cannot be sacrificed for god.

Buddha does not believe in god
But he believes in freedom.
Mahavira never believed in god
But he believes in freedom.
They could discard the hypothesis of god

But they could not discard
The hypothesis of freedom;
In fact, freedom is the real god.
And the whole effort of sannyas is
To help you to be free
To be free from all traditions
All orthodoxies, all conventions
To be free from all your inner darkness
Unconsciousness, instincts, mechanicalness.
In a single word, to be free.
And to live in freedom
Is to live a spiritual life
But your so-called saints live in slavery.
They are not free people, they are really
The greatest slaves on the earth,
Slaves of dead ideas, ideologies.
Here you have to learn
How to be free, free of everything.
Once your consciousness is completely free
It is no more imprisoned,
The imprisoned splendor is released.
For the first time you know
Who you are, your glory, your beauty.
And that experience is the experience for which
Jesus lived and died
Buddha lived and taught his whole life
Socrates sacrificed himself.

Up to now only for very few people
It has been possible
To taste that joy of freedom.
My effort here is to make it available
To as many people as possible.
The time has come
That the fragrance of freedom
Should be spread all over the earth.

(To Edda) -- This is your name: Ma Deva Sonar.
Deva means divine. Sonar means gold.

Man is both dust and gold, dust and divine.
Form the outside he is just dust.
If you observe him you cannot find any gold
If scientifically you analyse him
You will find nothing else but matter.
But if you meditatively go
Into your own interiority
You will not find dust at all
You will not find matter at all.

You will find a totally different phenomenon.
You will find something
Which is absolutely non-material:
You will find energy, pure energy
You will find godliness, spirituality.
That is your true being

Dust only make you ... (inaudible)
So when you die it is right to say dust unto dust
But that is only half truth:
The inner being never dies
But it can't be seen from the outside.
You can see it
Only from the innermost core of your being.
Once you have seen it within yourself
You can see it in others also
But the first experience
Has to happen within yourself.
The moment you know that
You are more than the body, suddenly
The whole existence is more than it appears
And that more is its reality,
And that more is eternal, immortal.
It knows no death, no birth.
And that more is blissful, it knows no misery.
That more is pure light,
It has never known any darkness.

(To Anton) -- This is your name: Swami Purno.
Purno means the perfect one.

Nobody is imperfect
Hence nobody need to be perfect.
All that is needed is to live your life totally.
Perfection is already there
We come from the perfect
Hence we can't be imperfect
We are born out of the ultimate
We are waves in the ocean of god
So whatsoever is the quality of god
Is the quality of the waves:
If god is perfect, we are perfect.
So the very idea of becoming perfect is absurd.
There is no need to become perfect
Everyone *is* already perfect
But we are not living that perfection
In its totality, we are living at the minimum.
We are not using our potential
We are using only a minor part of it;

Scientists say, not more that seven per cent,
Ninety-three per cent potential is simply lost.
And it was always there, available for us to use.
We have all the money that we need
But we are living like a beggar,
For the simple reason that
We have completely forgotten about the treasure.

The function of meditation is:
To remember it, to discover it.
And the only way to discover it
The only way to remember it, is to live
More totally, more intensely, more passionately
So that more and more potential
Is transformed into the actual.
When you live hundred per cent you are really
Using the great opportunity
That god has given to you.
And only at the hundred per cent
The transformation happens, never before it.

So my effort here is not to make you escapists
But in the contrary
To make you love life as intensely as possible
To live each moment as holy as possible
And slowly slowly
Something starts unfolding in you
And you start discovering yourself.
The more challenges you give to yourself,
The more you discover.

(To Marijke) -- This is your name: Ma Anuraga.
Anuraga means love.

Love is my message, the whole message.
The small word contains
Everything that I want to convey to you.
If you can live lovingly, nothing else is needed.
If you can understand the ways of love
You will understand everything else.
If you can go on purifying your love
From all that is unclean, from all
That is not love but pretends to be love,
At the peak of that purification
You will find god.
God is nothing but love in its purest form
In its most essential form.

Love, your so-called love
Is very much contaminated, polluted.
The ego is there which is like a poison
And the ego never comes alone;
It comes with a great army.
It comes with anger, with jealousy, with hatred
With all kinds of numbers, trips;
It wants to dominate
It is ready to destroy one's peace
It is ready to be destructive
To oneself and to the other. It is very suicidal
But pretends to be love
And because it pretends to be love
We go on being deceived by it.
Beware of it!
It is the ego that does not allow people
Flowering, fulfillment, fruition, otherwise
Everybody has the seed to become
A beautiful flower of love, a lotus.
But very few people have been able to become
For the simple reason
That very few people are alert;
They can't discriminate what is what.

Watch how many things are pretending to be love
Which are not love, which cannot be love.
If they are love; they cannot create misery --
Let that be the criterion: If they create misery
Then they are not love, then get rid of them.
Love *always* gives bliss,
It can never give misery -- remember it always
Never forget it for a single moment.
But people are so stupid:
Rather than dropping those ugly things
Which go on masquerading as love
They are ready to drop love itself.
That's what for thousands of years
Monks and nuns have done: They dropped love.
They were ready to drop love but
They were not ready to drop jealousy,
Possessiveness, domination, ego.
They saved ego and they dropped love,
They escaped from the world
Because world means opportunities for love.

They moved into the monasteries.
Monks lived separately
Nuns lived separately -- they will not meet.

There are monasteries
Where no woman has ever entered
Has never been allowed to enter
For the simple reason
That any opportunity for love is dangerous.
They are so much afraid of love.
And these stupid people have been called saints
For centuries.

Hitherto, man's history has been
such a history of stupidity that
Future is going to laugh at the whole thing,
Our children will not be able to believe
That people were ready
To drop the *real* thing for the unreal
But they were not ready
To drop the unreal for the real.
That you have to remember.
Your name will remind you again and again.

(To Ernst) -- This is your name: Swami Anuragi.
It means love.

Love has nothing to do with relationship
It is more a state of being.
You have to become a loving person.
It is not a question of being in relationship --
I am not saying don't be in relationships;
Be in as many relationships as possible
Because each relationship has its own uniqueness
And each relationship has its own beauty
And each relationship contributes its own joy
And of course its own suffering, its own pain
It has its own dark nights
And its own beautiful days,
But that's how one grows:
Through darkness, through light
Through sweetness, through bitterness.

I am not against relationships
But one thing has to be clearly in our vision,
That ultimately
Love is more a question of inner state:
You have to be loving,
Whether in relationship or not
That is not the question.
And you have to be loving to all:
To the trees, to the birds, to the animals

To people -- you have to be loving in general.
Even if there is nobody
And you are sitting silently, alone, still
You have to radiate love: Just a flower
Will go on releasing its perfume
Whether anybody is there or not,
Just as a candle will go on giving its light
Whether there is anybody or not.
So is a loving person:
His love is a perfume, his love is a light.
If there is nobody to share,
It still radiates, it still goes on spreading
Because the loving person can't do otherwise.

Once that state is attained you become religious.
Religion has nothing to do with rituals
Nothing to do with churches and temples,
And the Bibles and the Gitas and the Korans.
Religion has something to do
With an inner state of love.
It has nothing to do with god really.
If *you* are loving
If you reach to the pinnacle of love
God is bound to happen to you.
That is inevitable
So we need not bother about it
We need not even take any note of it
We need not even discuss about it.
It is inevitable, it follows love like a shadow.

No Man is an Island

Chapter #21
Chapter title: None

21 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005215	
ShortTitle: ISLAND21	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Nika) -- This is your name: Ma Anand Nika.
Anand means bliss. Nika has two meanings. Both
Are beautiful and both are interdependent. The
First meaning is born on Sunday and the second
Meaning is belonging to god.

God created the world in six days.
The seventh day was his day -- he rested.
The seventh day belonged to him
Hence it is called a holy day, it is divine.
And rest has something about it which is divine:
Relaxation is divine.
The hold of, the whole art of meditation is nothing but
The art of creating a deep inner rest
A relaxed state of being.
Six days you are involved in the world
Thousand and one things have to be done.
Seventh day you relax into yourself
You rest into yourself;
It rejuvenates, it again resurrects you.
That's why I say both are related:
Born on Sunday and belonging to god.

Rest is the way to belong to god
And if one knows the art of restfulness
One can act and yet be in rest.

The Jewish god
And the Christian and the Mohammedan god
Which are by-products of the Jewish god
Is not so clear about it as the Eastern god is.
The Eastern concept of god is not that
Sometimes he works and sometimes he rests.
The eastern concept of god is:
His work is his rest.
That is a far higher dimension,
Then every day is a holy day
Then there is no division,
Your action and your meditation
Are not two separate things.
Your creativity and your relaxation
Are two aspects of the same coin.
And that's how my sannyasins have to be.

There is no need to find

A separate corner in your life for meditation.
Meditation should spread all over your life
Each moment should have the color of meditation.
Even while working
You should be at rest, you should remain centered.
You should not get disturbed, distracted.

Hence in the East there is no idea of a holy day.
Before Christians came to the East
There was no question of a holiday because
The Eastern god continuously is creative.

A Sannyasin has to learn the art
Of being active and inactive at the same time.
It is a very paradoxical phenomenon
But once you know the knack of it
It is the most beautiful thing
That can happen to a man.
Then you can be in the world
And yet be free of it
Then you can be anywhere, even in hell
And still you will be in heaven.
Then one does not care where one is;
Wherever one is
One carries one's paradise within oneself.

(To Lieve) -- This is your name: Ma Asti Lieve.
Asti means existence. Lieve means a dear one.

Existence loves all.
Existence is not indifferent to us
But is appears indifferent for the simple reason
Because *we* are indifferent.
Existence only reflects.
It is a mirror: It echoes us back.
If we shout at it, it shouts at us.
If we sing to it, the song is returned.
Whatsoever we do to it
Is returned in a thousandfold way
Because it is returned from all the directions
From all the dimensions
From all the planed of existence.
It appears indifferent because we are not loving.
Once you start loving all that is --
The river, the mountain, the stars,
The people, the animals,
Once you start getting involved into life
With deep love, with great intensity

With a fire in your heart,
Once you become warmed up
The whole existence becomes warm towards you.
It always pays in the same coin.

It looks meaningless
Because we don't create meaning.
It looks as if it is very dull and drab
Because *we* are dull and drab.
To a Buddha it does not appear like that.
Buddha has said,
'The moment I became enlightened
The whole existence became enlightened.'
And I can vouch for him. I am a witness:
What he says is absolutely true.
That's my experience too:
Whatsoever you are, existence is that for you.

Now all over the world
Thinkers are very much worried
That existence has no meaning
And the only thing they should be worried is
That man has lost the capacity to create meaning.
Existence seems to be indifferent
And the only thing is
That we have become indifferent and cold.
Meditation will teach you two things:
Meditation
As far as you inner world is concerned,
And love
As far as the whole existence is concerned.
Meditation has to be your center,
Awareness, a silent watchfulness
And love has to be your circumference,
A warmth, for no reason at all --
Because it is so beautiful to be warm
It is so delightful to be warm.

At the center be meditative
At the circumference be loving
And you will see the whole existence change.
It is the same existence;
In fact *you* are changing
But immediately, as you change
The whole existence changes with you.

(To Rita) -- This is your name: Ma Anand Gito.
Anand means bliss; gito means a song -- a song of bliss.

My definition of a sannyasin is a song of bliss.
The old definition of sannyas was escapist.
The old saints used to be very sad
Serious, with long faces.
And naturally they had to be sad
Because they were torturing themselves
They were practicing masochism
In the name of asceticism.
In the name of religion they were really
Practicing neurotics.
And their neurosis was of their own creation
Hence they were incurable because
If a neurosis happens to you as a disease
You can be cured, but if you practise it
And you think it is something holy
And something sacred
Then it is impossible to cure you.
And they were respected and worshipped for it
So why they should think of being cured of it?
Their egos were fulfilled by it,
But they were no saints.
The whole idea was stupid
The whole idea was wrong, basically wrong
Wrong from the very beginning,
And that idea has persisted up to now.
That's why my sannyasins
Have to be condemned all over the world.

Christians will condemn them
Hindus will condemn them
Mohammedans will condemn them --
Everybody is going to condemn them
Because they all have a certain idea of how
A sannyasin, a monk, a saint should be.
And what *they* call a saint, I call a masochist
And what I call a sannyasin, they think that
My sannyasins are materialists, indulgent.
Our values are different
Our perceptions are different.

Life has to be rejoiced
Life has to be lived in its totality.
It is not indulgence and if it is indulgence
Then god is very indulgent -- what can you do?
He has created this life
And he does not seem to be an ascetic
Otherwise why those flowers
And rainbows and butterflies -- for what?

Just think an ascetic god
Will create so may flowers, so many colors
So many trees, so may stars?
Darkness would have been perfectly sacred.
In fact, an ascetic god
Would not have created *any* kind of beauty;
He would have made everybody
So ugly and disgusting that
Nobody would have ever thought of love.
But he makes people beautiful
He makes people lovely.

God is not an ascetic --
That much is absolutely certain.
God is a lover, a creator, a poet
A singer, a dancer.
God is not a neurotic person
And he is not perfectionist at all, otherwise
He would have created the perfect world.
In the very beginning.
There would have been no evolution at all
He would have created everybody a saint.
Everybody would have been a born-saint
There would have been so need
Of any religion, of any growth,
But god creates opportunities to grow.
He is not a perfectionist either:
He loves growth, he loves enquiry
He loves people discovering themselves.
He is tremendously interested
In people growing on their own accord.
He accepts it that sometimes they will go astray;
Otherwise they cannot grow.
And he accepts that they will commit mistakes;
Without committing mistakes
Nobody can ever learn.

God is not a saint -- that much is certain.
If there is any god
He is going to be something like my sannyasin:
Utterly in love with existence and life
Otherwise he would not have created.
And you have to learn a new kind of religiousness.
A religiousness that can sing, dance, celebrate.

(To Connie) -- This is your name: Ma Dhyan Sarjana.
Dhyan means meditation. Sarjana means creativity.

Meditation is inevitable creative,
It cannot be otherwise.
First it creates you and then
It creates thousand and one things around you.
And it goes on creating
It goes on finding new ways to be creative
New methods to be creative; it never tires
It is never bored with creativity.
It is always thrilled with new projects
It is always full of new dreams
Which have to be materialized.
But the old idea of meditation
Was very uncreative, hence I say
It was not meditation, it was a kind of suicide.

Real meditation cannot be uncreative.
Creativity is the criterion
Whether the meditation is true or false.
If it releases creative energy in you
Whatsoever you are doing,
If you start enjoying it more
If you start getting
More and more involved into life, if you start
Squeezing each moment its total juice
If you start living moment to moment
With such utter abandon
As if there is no other moment left,
This is the last moment
So you have to live it totally
Otherwise you will never live again --
Then your meditation
Is moving in the right direction.
If it makes you uncreative, escapist
If it creates the idea of renunciation in you --
Renounce life and run away from life
Become a dropout and go to the mountains,
That means it is not meditation --
Something else masquerading as meditation.
It is just a slow kind of suicide
And the old idea of religion
Has been very suicidal

That's why you will be surprised:
In the East very few people commit suicide
In the West more people commit suicide.
And the Eastern so-called mahatmas and saints
Brag about it. They say, 'Look!
Our people are so religious
They don't commit suicide,
And Western people are so materialist, that's why

They are going mad and they are committing suicide.'
But their argument is utterly false.

My own observation is totally different:
In the East you need not commit suicide
You can become religious -- that is an alternative.
You can go to the Himalayas: There are
Five hundred thousand Hindu monks in India.
If these people were in the West,
They would have committed suicide
Because there is no alternative.
And this is easier than committing suicide.
Committing suicide needs a little courage
It needs really guts; it is not for cowards.
Cowards go on lingering,
They take their time, they die slowly
But religion provides them
A slow kind of suicide, a gradual kind of suicide.
Escape form the world -- that is a suicide.
Live in a cave in the Himalayas --
That is almost living in your grave!
What is the difference
Between a grave and a cave?
The only difference is that you are breathing
But why bother about breathing?
Why so much trouble?
Just lie down in the grave and be finished.
That seems to be far easier
Far more comfortable and convenient,
For you and for others too.
Because if you live in a cave then
Somebody else has to carry food to the cave,
Some fool is bound to serve you ...
And it is unnecessary.

The reason why people
Don't commit suicide in the East is
Because here is a religious alternative;
In the West the religious alternative
Is no more available; in the past it was there.
Christians monasteries were there
And people were not committing suicide
Now Christianity has lost its relevance but
In the East the grip of religion is still great.

My religion is not suicidal.
It is life-affirmative
It is tremendous love for life
It is rejoicing in life.

So meditate
And release all your potential of creativity.
That's my message.

No Man is an Island

Chapter #22
Chapter title: None

22 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005225
ShortTitle:	ISLAND22
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Sanjay) -- Your name: Swami Sanjay Bharti. Sanjay means victory and not just victory but right victory.

That word right, 'sam' is of immense importance. All the great words are composed of it. Sambodhi, which means enlightenment comes from the same root 'sam'. Samadhi, which means ultimate achievement, self-realization, comes from the same root 'sam'.

Gautam Buddha was immensely in love with the word 'sam'; whatsoever he will say he will always use the word 'sam'. The eightfold path that he preached, all the eight links start with sam: Samyaksmrati, right remembrance, Samyakahar, right food -- whatsoever he will say he will always emphasize that it should be right because the problem is with man's unconsciousness. With this everything can go wrong. Even beautiful things can go wrong, they have gone wrong. You give them gold and the moment their unconsciousness touches it, it turns into dust; they have to be constantly reminded how to use it rightly, how not to destroy it.

And one of the greatest problems of life is that light is not destroyed by darkness. Light has no danger from darkness. What can darkness do to light? Light is in danger from a false light. The flower has no danger from the leaves and the thorns. The flower has danger from pseudo flowers; the paper flowers, the plastic flowers. And they are cheap and they are easily available. Religion is not in any danger from irreligiousness. Religion is always in danger from pseudo religion. Hence just to say religion is not enough, it has to be preceded by right -- right religion so that you remember always, so that you can always check and be absolute certain before you start moving into anything, whether it is false or right, whether it is pseudo or real.

The pseudo victory is through violence and the right victory is through love. The pseudo victory is enforced on the other. The right victory is never enforced on the other; on the contrary there is no effort to enforce anything at all. Not in the least, not even in any indirect, subtle way. There is no desire to impose anything. But when you love deeply, victory comes on its own accord.

Love is victorious and it brings right victory because it does not destroy the other. On the contrary, it enhances the other. It makes the other more valuable, it makes the other's freedom more solid, more crystallized.

Meditation gives you an insight into rightness. Then you can apply that rightness to all dimensions of life. Then whatsoever you do, remember, it should not be false and pseudo, it should not be a pretension; it should be authentic and true. And once you start living a life of truth, there is great joy! Joy follows truth like a shadow. Now start meditating. Good.

(To Koya) -- This is your name: Swami Prem Vandan.
Prem means love. Vandan means prayer.

The only prayer worth calling prayer is love;
All other prayers are only so-called prayers.
They are pseudo, they are just poor substitutes:
Because people cannot love, they pray.
Of course their prayer gives them
A certain consolation.

Man is so cunning in deceiving others
That ultimately he starts deceiving himself.
He cannot love human beings
So he starts loving humanity.
Now that is a strategy:
The mind is befooling you.
Where you are going to find humanity?
Whenever you will find
You will always find a concrete human being.
Humanity is only an abstract concept
Just an idea -- you cannot love an idea
But it is easy to love an idea
Because it creates no trouble
You are not expected to sacrifice anything,
You can remain the same and you can brag
That you are a great lover of humanity.

People who cannot love existence
Start loving god.
Now existence is here now
And god is just in your mind, just a concept.
It does not exist but it is easy to love god.
It is difficult to love a tree: Even a tree
Will create trouble for you if you love the tree
Because it has its own moods.
And if you love a tree
You are risking many things because
One day the tree can die --
That is the greatest risk
And you will be left alone
And you will feel empty.

People are afraid of love.
It is easy to love god. God never dies,
Because god never is in the first place.
It is impossible
For something that does not exist to die.

Friedrich Nietzsche declared
In the beginning of this century
That god is dead.
And I say he was utterly wrong
Because god can be dead only if he was alive!
He has never been alive in the first place.
Nietzsche must have been
A far more religious man that I am.
At least he believed
That god has lived up to now..
And he gave a long life to god,
Since the very beginning, almost an eternity.
He does not allow any future to him
But he allows the past.

But I say to you
That god neither has a past nor future.
Godliness is true
But god is only a philosophical concept.
Hence Buddha
Who was the *most* enlightened man in the world
Never talked of god.
He certainly talked about godliness
But to love godliness, you will have to love
All the manifestations: The river, the mountain
The stars, the people, the animals...
And I call this love prayer.

The people who pray in the churches
In the temples, in the mosques
Are simply deceiving themselves and nobody else.
They are simply wasting their time.
It has no more value that playing cards;
Playing cards is a mundane way
Of wasting your time
And going to a church on the Sunday
Is a religious way of wasting your time.
But a real religious man lives his prayer.
It is a question of living, breathing.

Breathe prayer, live prayer
Love this beautiful existence,
And it is through this love
You will become aware
Of the *immense* presence of godliness everywhere.
And I repeat again: not of god but of godliness.

(To Tomoko) -- This is your name: Ma Anand Prartho.
Anand means bliss. Prartho means prayer.

To be blissful is to be prayerful.
To live blissfully, is a dancing way,
Enjoying each moment of life
Is the way of sannyas.

I am not against the world, not against life.
I am in tremendous love with the world and life
And I teach my sannyasins
To be great lovers of life.
Dance with the wind, dance when it is raining
Dance with the trees
And you will be surprised that
Religion is not in the scriptures,
It is spread all over existence
From the dance of a peacock
Or a cuckoo calling from a faraway distance
Or somebody playing on a flute.

Religion is not something dead
And scriptures are all dead.
Religion is very much alive
And you have to be alive
To make contact with it.
If you live in misery, you live in death,
If you live in bliss
You become more and more alive.
When your bliss reaches to a peak
To an orgasmic peak, then you contact existence.
And that contact gives you the proof
That live is not only matter but something more.
And that something more is indefinable.
You can call it XYZ, enlightenment, tao,
Truth, godliness, but these
Are just words to indicate to something
Which cannot be contained in any word.

The only way to know it is through bliss.
So here, learn to be blissful.
This is not a place to be sad and serious.
This is a place to be playful
This is a place to take life as fun
And death too as fun!

(To Michael) -- This is your name: Swami Prem Gitam.
Prem means love; gitam means a song -- a love song.

That's all one needs to become
And life is fulfilled!
If one is not able to become a song
Life remains empty, meaningless.
And people try
To become everything except a song.
They want to become rich, powerful, famous
But in becoming rich
In becoming politically powerful
In becoming famous they lose all qualities
That can make their life joyous;
They lose all cheerfulness, they become serious
They have to become serious because
The things that they are trying to achieve
Are competitive, they are all ego trips,
And ego is a very serious thing.

Ego never takes anything as fun.
Fun seems to be dangerous for the ego.
Ego is never playful, it is very serious.
Hence egoists tend to become saints
Because that seems to be the easiest way
To become powerful, respected, famous --
And without losing your seriousness at all:
In fact, you can become more and more serious
As you become a bigger saint.
But you become more and more dead too...

Have you ever seen a dead man laughing?
Dead men are very serious, bound to be!
They can't laugh. That will be out of place.
And they follow all the manners
That dead people should follow.

There is a famous story about a Sufi mystic

Who was a great philosopher also.
He was always worried that,
'How I will know when I die that I am dead?'
Philosophers are always worried
About such stupid things.
His wife told him, 'This is all nonsense,
I don't think this is philosophy because
When you are dead, you will know.'
But the man said, 'How?
How I will be certain that I am really dead?'
The wife said, 'You will know because
You will become cold. So don't bother me!
You will know perfectly well.
You will become cold.'
So he said, 'Okay. If this is an indication
Then the problem is solved.'

One day he was in the forest and lost the way
And it was a cold night
And he started shivering and becoming very cold
And he was on his donkey. He told to the donkey,
'Listen -- it seems I am dying.
That's what my wife has said
And she has never said anything wrong.
She is always right, always I prove to be wrong,
So she must be right. So ...
And she had told me that
You will know perfectly well
And now I am knowing it perfectly well
That everything is becoming cold
So goodbye friend! You served me many days
And I have to leave you in this jungle
And I don't know what will happen to you,
But god will take care of you!'

So he lies down underneath a tree
Because he thought,
'That's how dead people are expected to behave.'
He has always seen them lying down!
You don't see dead people
Riding on their donkeys or sitting or standing.
He remembered -- he has seen many dead people
So this is the way how one should behave.

So he told to the donkey that,
'You can stand or whatsoever you want you can do
But I have to lie down -- I am dead!'
And of course when he laid himself
Down under a tree, he became more cold

So it was absolutely certain that death has come.
At that very moment
Two wolves came and attacked the donkey.
Now he is seeing.
He became very puzzled -- what to do?
In such a situation
What a dead man is expected to do?
That is the problem: 'Now the wife is not here
I cannot ask anybody else.
My donkey is being attacked and I am dead!'
So at the most he said to the wolves,
'Listen -- you can do whatsoever you can do
But this is not good: having in such a way
With a dead man's donkey! Had I been alive
I would have taught you a lesson!
But now it is too late,
I cannot do anything else.'
And he said to the donkey, 'Forgive me ,sir.
Don't have any expectations from me
Because I am dead!'

Dead people have their own manners, etiquette.
And one thing is absolutely certain:
Nobody has ever seen a dead man laughing.
That seems to be
An absolute commandment for dead people:
Don't laugh. Laughter is not allowed.
But the people who stop laughter
While they are alive, start becoming dead.

Rejoice! Rejoice as much as you can,
Become more and more alive as much as you can.
To me, to be religious means
To be overflowing with life
So abundantly overflowing
That you can share your life with others
That you can make a few dead people alive.
That should be the way of a sannyasin:
He should become himself alive
And he should make others alive.
He should trigger the process of being alive
Into others -- and there are many who are dead
There are many who are cold
Who has lost all warmth, who has lost all love
Who has lost all laughter.

(To Bruno) -- Hello, Bruno! Come here.
So finally you have come!
Yes.

That's good -- I was waiting for you. Good. This is your name: Swami Veet Niten. Veet means going beyond. Niten means morality.

Morality is not religion. Of course, religious people are moral but the vice versa is not true: moral people are not religious; moral people are simply pretending to be religious. They are wearing a mask, a face. The mask may be beautiful, the face may be beautiful, but it is a veil: it hides your reality. It gives you a beautiful appearance but you lose all track of your authentic being.

The moral person lives according to the social dictates. He is not a free man. He lives according to the ten commandments: Do this, don't do that. His whole life is being ruled by others: the powerful, the orthodox, the priest, the politicians, the people who are dominating the establishment. But he is moral only on the surface, his morality is not even skin-deep. If you scratch him a little deeper, immediately his immorality comes up. His unconscious is full of all kinds of scorpions and snakes and all kinds of wild animals. And he is afraid of them, he has repressed them. He is sitting on top of them as if on top of a volcano. And he is very fearful, trembling constantly because the volcano can erupt any moment. His life is a life of misery and he has to live a double kind of life. On the front door he is one person, on the back door, he is a totally different person.

My sannyasin has to live a single life, integrated, true to the very core. Whatsoever he is, he is. He has no need of any masks, no desire to hide behind anything. He simply allows himself -- he exposes himself to the world as he is, in his total nudity, without any fear. He stands before god utterly naked. And that is the only way to encounter god, that is the only way to encounter existence. And then a totally different kind of morality arises, which is not imposed from the outside but arises from within one's own heart. It has the touch of your own heartbeats, it has the flavor of your own experience and being. It arises out of your own meditation. It is not your conscience, it is your consciousness. Now you do whatsoever you see is right. You don't do what others say is right; because others are simply repeating cliches handed over to them by others. And so on, and so forth, for centuries the same cliches have been handed over by people from one generation to another generation. These cliches are like hereditary diseases. And people go on suffering from them.

To be a sannyasin means to be free from the past, free from traditions, free from orthodoxies. To be on one's own and to live in freedom, to risk whatsoever the freedom requires. And then slowly slowly your own conscience starts functioning because you give an opportunity for it to function; it starts responding to challenges that you have to encounter every day in life. Because you don't have any readymade answers -- you have to search within. Your intelligence has to function and as your intelligence functions, you grow.

A religious person becomes moral but his morality is his own. He is the source of it, he is his own authority, he does not believe in any other authority.

My function here is not to be an authority to you, but to help you to become your own authority.
Now you have come forever? That's good.
Start working. Good!

No Man is an Island

Chapter #23
Chapter title: None

23 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005235
ShortTitle: ISLAND23
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Benita) -- Your name:..She follows?
Ma Dhyan Benita. Dhyan means meditation. Benita
Means the blessed one.

Everyone is a blessed being
But it is only through meditation
That one recognizes the face
Otherwise the treasure remains hidden
Unknown, unrecognized and we remain beggars.
We are born of god
There can be no other higher blessing.
We carry eternity in our being,
Nothing more can be desired.
We have all the seeds which can become
Great lotuses of bliss, benediction
But they will remain seeds unless we provide them
The right soil of meditation.
Meditation is the only way for transforming
Our unconscious state into a conscious one,
The only way to know ourselves.
There has never been any other way
And there will never be another
Because the problem is the mind
And meditation helps you to transcend the mind
It helps you to go beyond it
Suddenly all problems disappear,
All darkness disappears. You are full of light.
In that light you recognize who you are.
That very recognisation
Is a declaration of one's blessedness

(To Manfred) -- This is your name: Swami Dhyan Manfred.
Dhyan means meditation. Manfred means man of peace.

Everybody would like to be a man of peace
But just by liking
One cannot become a man of peace.
People go on shouting for peace
And the same people go on preparing for war.
The same people go on talking about peace

And the same people
Go on piling up atom bombs, hydrogen bombs;
They are not different people.

It is a very strange phenomenon:
Man lives in such a contradiction
For the simple reason that
It is easy to desire good and beautiful things
But to materialize them
Is a totally different thing.
To dream is one thing,
To make the dream a reality is another.
And everybody can afford dreams
And when you are dreaming
You can dream beautiful dreams
But dreams are dreams: when you wake up
They have not changed your reality
Even by an iota -- the reality remains the same.
And man becomes split: He dreams good things
About god, about peace, about love, and he
Prepares for war, for destruction, for violence.
Even in the name of peace
He is ready to plunge into a war; in fact
All wars have been fought in the name of peace
All countries prepare for war but they all say that
'We are only preparing for war to save peace
We are not preparing for war.'
They all call their war ministries
'Defence ministries'. Then one wonders:
Who has the aggressive ministry?
No country has any aggressive ministry,
All are defense ministries,
They are all preparing for defense --
Who attacks them?
In fact, even when the war has been fought
And millions of people have been killed
It remains an undecided phenomenon;
Who started it? So whosoever wins the war
Writes the history and he proves
That the defeated one was the cause of it.

So all history is rubbish
Because it is written by the victorious.
It is not true, it has nothing to do with truth;
It is simply one standpoint, the standpoint
Of the one who has become victorious.
If the other party had won
The history would have been totally different.
If Adolf Hitler had won the war
Then Churchill and Roosevelt and Stalin,
These would have been the war criminals.

Then the history would have been
Totally different; then these people
Would have been the proved that
They were the aggressive people
And Adolf Hitler was the saviour of humankind.
But now because he has lost the war
He is a criminal.
The other criminals have become heroes.
They are *all* criminals in fact.
All politicians are criminals
And all politicians talk about peace
And they go on deceiving people.

A real man of peace
Will have to go through an inner transformation,
Only then the dream becomes a reality.
Meditation is the alchemy
Of transforming your aggressive energies
Into peaceful energies.
It transforms your violence into love.
They are not different, it is the same energy.
And remember always: energy is neutral,
It is neither good nor bad.
Energy used non-meditatively becomes dangerous
It is a sword in a small child's hand: Either
He is going to harm himself or somebody else.
If no harm happens
That will be simply an accident.
If harm happens that is not an accident at all,
That was bound to happen, it was inevitable.

We have energies but we are not grown-ups.
Hence our energies go berserk.
Meditation is the process of growing up.

And never forget the simple fact
But which is always forgotten,
That growing old is not growing up.
Growing old is simple.
It has nothing to do with you,
It happens on its own.
You go on aging because time goes on passing.
It depends on the clocks and the calendars,
It has nothing to do with you.
If it has something to do with you
Nobody will ever grow old.
Who would like to become old?
Everybody would have been young.
But growing up is a totally different process;

It needs a deliberate, conscious effort
On your part.
So it happens, a man may be only
Twelve-year-old psychologically.
Then he is in difficulty
And not only he is in difficulty.
And these are the senior citizens of the world.
By the time these fools are becoming senile
They attain to great power.

It takes time to attain to power:
To become a president
Or to become a prime minister, it takes time.
By the time you are
A prime minister of a country
You may be at least sixty
Or more -- seventy, eighty.
Morarji Desai became prime minister of India --
He was eighty-four, whole life's struggle
To become prime minister, a childish idea.
An eighty-four years is just a physiological age
Because the childish idea is there.
And these people wield the power
And they create destruction in the world

Growing up means: psychologically you become
Mature, centered, integrated and all integration
All centering, all maturity comes
By becoming more and more watchful of your mind
And all its stupidities. Mind is a monkey.
You have to watch it and you have to see
All kinds of foolishnesses that it goes on doing
And goes on manipulating you to follow it.

Meditation is simply
The art of watching the mind.
Once you start watching
The monkey stops manipulating you.
Once you become more and more watchful
Distance is created
Between you and your own mind,
You are no more identified.
A moment comes when you are simply consciousness
And that very moment mind disappears
Because it has no more any hold over you.
That moment is the moment
When for the first time you know what it is
To be a man of peace.
Peace starts overflowing you.

In a thousand ways peace radiates through you.
You live peace, you breathe peace,
Whatsoever you do has the grace and the beauty
And the touch of godliness in it!

(To Maia) -- This is your name: Ma Deva Maia.
Deva means divine. Maia means rebellion.

The ordinary revolution
Is apparently revolutionary -- only apparently.
It gives you a false feeling of change
But it never changes anything in fact.

Man has seen many revolutions:
The French revolution and the Russian revolution
And the Chinese revolution, but all have failed;
For the simple reason that
Revolution never takes account of consciousness.
It tries to change the structure of the society
Not the consciousness of human beings.

Structure is superficial,
It is not the center of life.
So you can change the structure,
It is like changing the house:
You live in one house,
Thinking that you are a very bad person
You change the house, you go into another house
But that is not going to change you,
You will remain the same person.
Only the house will be different:
The windows will be in different places
And the doors will be in different places
Maybe it is made of marble and very beautiful
But what about you? -- you are the same person.
You will go on doing
The same stupid things as you were doing before.

Revolution changes the houses people live in,
Rebellion changes consciousness.
Hence rebellion is divine, it is inner.
Revolution is outer, mundane
Rebellion is sacred.

Sannyas is a rebellion
And that is the only thing
That has ever succeeded,
But very few people have tried it.
Still, its impact has been tremendous.
Had a little more people tried it
Life would have been totally different.
We can count those people on fingers:
A Buddha, a Jesus, a Moses, a Zarathustra,
Only few names here and there.
But those few names have transformed humanity.
With those few people
Humanity has gone higher and higher.
It is a miracle
That just a man like Buddha changes so much
Without changing anything on the outside;
He simply changes himself
But his change triggers a process
Which *still* continues; it becomes a chain.
He is not a Karl Marx, he is not a Lenin
He is not a Stalin, he is not a Mao Tse Tung,
But these people will be forgotten
These people will remain
Just footnotes somewhere in the history
These people will be remembered only as nightmares
But Buddha will always be remembered
As a cool breeze which still goes on blowing,
A river which still is alive
Which is eternal in a way.
And those who are capable of drinking out of it
Can still drink out of it.

My sannyasins have to be great lights,
Great rebels, great ecstatic people
Who are not concerned with the outside things
But to change themselves and create
A process of change through that.
It is an individual to individual effort,
Heart to heart phenomenon but that's
The only thing that is going to change one day
The whole face of the earth.

(To Jochen) -- This is your name: Swami Anand Jochen.
Anand means bliss. Jochen means appointed by god.

Everyone is appointed by god
But we have forgotten completely our mission
We have forgotten even why we are here

We have forgotten the message
That has to be delivered.
We have forgotten who has sent us and we have
Forgotten to whom the message has to be delivered
We have forgotten everything!
We are living in a deep forgetfulness
And we call it life.
And people who are so utterly forgetful,
Of everything
Think themselves intelligent people.
If you ask the awakened ones they will call
This is sheer foolishness.
We have to wake up out of this foolishness,
We are here to fulfil a certain purpose.
Everyone is here to sing a song
To dance a dance, to release a certain perfume
But that is possible only
If you become very very conscious,
That is possible only
If you become so much alert that
You can see yourself directly, not via others.
Right now
Whatsoever you know about yourself is via others:
Somebody says you are very nice
And you believe it. Of course,
Everybody wants to believe that one is nice.
And somebody says you are very intelligent
And you believe it.
There are troublesome people also
Who say you are not intelligent,
You are stupid, you are a fool;
Nobody believes them but
They create a disturbance.
That's why we get angry:
Everything was running so smoothly,
Your father, your mother, your uncle, everybody
Was saying you are so nice, so beautiful,
Then somebody turns up and says that
You are just a fool -- how he annoys you.
And he may be right!
There is far more possibility that he is right
Because the world is full of fools.
But no mother can think that her son is a fool.
She will realize it only but later on when the son
Has fallen in the hands of another woman.
Then she will realize that he was a fool
Because then she will see that
'I have made so much effort and worked hard ...
It took twenty-five years for me
To make him intelligent enough
And here comes another woman
And within five minutes
She make a fool out of the same man!'
But till that happens, she will believe in you
That you are a great hero,

That you are somebody special
Because through your speciality
She becomes unique: Her son is special.
Your father believes that you are great
Because though you he is great!

So anybody who disturbs you, annoys you
Says anything against your beautiful beliefs
Enrages you -- you may not believe him
But he creates a contradiction in you,
You become confused.
That's why everybody is in confusion
Bound to be because contradictory opinions
Are coming from every side
From every nook and corner.
One person says on thing
Another person says another thing
And you go on collecting all these things.
And it is impossible
To make any sense out of the whole
So you are just like a patchwork:
Mm? You drop all that is not good and nice,
You drop it into the unconscious.
It remains there and you make
A beautiful image out of public opinion
But it is not self-knowledge,
You don't know anything about yourself directly.
You know your face through the mirror.

Zen masters say to their disciples,
'Discover your original face.'

It happened once, a great Zen master, Bokoju
Told one if his disciples,
'Discover your original face.'
And another day he came with a mirror
And he said, 'Yes, sir
I have looked into the mirror --
This is my original face!'
And the master threw him out and said that
'Never come back again
Because this is not a place
For such damned fools as you are.

I accept fools but not damned fools!
How can the mirror show your original face?
It can only reflect your mask.
For the original face you have to go inwards

You have to discover it
At the very core of your being.
No mirror can help, no scripture can help,
All the Buddhas can only indicate the way
But no Buddha can go with you there.

I can show you the way
But you will have to follow,
You will have to do it on you own.'

Once you know your original face
A great joy arises, great bliss is born.
Suddenly you see that you are not accidental
You are appointed by god, that you are carrying
Some important message for existence,
That you are needed
That you are fulfilling a certain deep purpose
In this great scheme of things
You are fulfilling
Some intrinsic, organic utility
That gives great peace, great joy.

No Man is an Island

Chapter #24
Chapter title: None

24 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005245	
ShortTitle: ISLAND24	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

To (Ricardo) -- This is your name: Swami Atit Ricardo.
Atit means past. Ricardo means hard, hardness.

Let hardness be your past
Discontinue yourself with it.
Let softness be your future.

Sannyas has to be a discontinuity:
One has to die to the past
So that one can be reborn.
Hardness is a quality
Which is very much praised in the world, in fact
All that is violent, masculine pays in the world
Because we have created such an ugly society.
It is rooted into our animal heritage.
Physically we have come far
Away from animals, but psychologically
We re still there, in the jungle.
The psychological revolution
Has to yet happen; it has not happened.

Once a man was saying to Bertrand Russell that
'What's your opinion about civilization?'
Russell said, 'It is a good idea --
Somebody has to practise it.'

It has not yet happened
It is just a good idea, it is utopia.
Man lives in a very uncivilized way.
Hence qualities which are warlike are praised
Qualities which are flowerlike are condemned.
To be soft is thought to be feminine.
It *is* feminine, but there is nothing wrong in it.
In fact it should be praised
Because it is feminine.

We have to create a new world, a new society
In which qualities rooted in love are praised,
Not rooted in war.
Then softness, openness, vulnerability
will become great values.
They are values for a sannyasin.

The sannyasin has to live the future now.
He belongs to the future hence
He will have to go through many difficulties
Because he will have to live with people
Who are clinging to the past --

And they *are* the majority.
A Sannyasin is bound to find himself an outsider,
But it is good: all pioneers are outsiders.
So drop all that is hard in you,
Become very conscious --
Don't carry anything hard in you
And transform all the qualities
Into softness, into tenderness, into love.

(To Hildegard) -- This is a beautiful name hence
I will keep it exactly as it is: Ma Hildegard.
It means protected by the mother goddess Hilde.

Two things are implied in it.
One is that god is conceived as a mother,
Not as father -- which is far more truer.
God as a father is not so true; in fact
The very institution of father is arbitrary.
It is created by the society
Hence it has gone through many changes.

There is every possibility in future
The very institution may disappear;
Father may become almost irrelevant.
In fact the very idea of father arises
Out of private property.
Because man became
Very conscious of possessing property
He started possessing the woman;
He won't allow the woman
The freedom to move freely
Without being possessed by anybody in particular.
And of course, man is in a certain way
Stronger than the woman;
In an animal way he is stronger,
In a muscular way he is stronger, obviously.
If you put Buddha and Mohammed Ali
Against each other
Mohammed Ali is stronger
Buddha is bound to be defeated,
He may be even killed.
He is stronger in a totally different dimension.
Mohammed Ali may not be
Even aware of that dimension.
The woman is stronger in a different way.
She has more loving qualities, more heart,
More capacity to be patient
Great capacity to resist
All kinds of misfortunes, immense power

To pass through suffering unaffected.
Man s very weak in that way.
But muscularly he is powerful.
His height is a little bigger
His bones are a little stronger
He can overpower physically any woman
Hence he started possessing other properties.
And he wanted to be absolutely certain that
Only his children
Should be the owner of his property.
That was the beginning
Of the institution of fatherhood.

Mother is a natural phenomenon
Father is artificial.
In animals there is no father, only the mother.
In birds, only the mother;
The father is only accidental
It is not so intrinsic.
The same is possible once women become
More freer economically
More freer psychologically,
The same is going to happen again.
In the future, fatherhood is going to disappear.
It can be predicted
And very confidentially predicted
That father has outlived.
Because in the past
The male became very important --
He created all the institutions
Around the idea of the masculine.
Even god became masculine.

The Christian Trinity has no woman in it.
All the three are male members.
It is a gay club! And must be utterly boring!
At least one woman *is* needed
To make things a little juicy!
Even if one woman was there
There must have been many gossips and
Things would have started moving.

Nothing has happened since god created the world.
All those three -- god the father
And god the son, and the holy ghost --
They go on sitting. What they are doing?
They must be feeling very empty.
Just the entry of a single woman
And there will be trouble

And there will be problems
And jealousies and fight will start
And triangles will be created:
Holy ghost will fall in love and fight!
And there will be some story in it.
You cannot write a novel without a woman --
I have never seen, you cannot
That is not possible
But the masculine mind imposes the idea.

It is far more truer that god is a woman
Because god is a womb.
Out of the womb everything has arisen
Out of god's womb the whole creation
These millions of forms: Trees
Birds and animals and rivers and mountains
And stars, suns and moons, millions of forms.
God must have a womb of infinite capacity.
Only a womb can be creative
No man can create a single child.
Cannot give birth to a single child.
A woman will be needed.

And this is accepted in the story of Jesus' birth:
The father is discarded, it can be discarded.
Joseph is not needed
But virgin mother cannot be discarded.
Even the male chauvinists
Could not discard the mother because
Then the whole idea would have been so absurd.
It is already fifty per cent absurd but then
It would have been hundred per cent absurd.
Then Jesus will have to come suddenly
From nowhere, not even out of virgin mother.
That story unknowingly accepts one thing that
Father is discardable but the mother is not.

So this is one implication of Hildegard
That god is mother
And motherly qualities should be developed
If one wants to come closer to god.

The second thing to remember is
That god is always protecting;
We are not aware -- that is our fault.
And because we are not aware
So we are never grateful, otherwise
He is constantly protecting, he is caring

He is surrounding us
In every possible way to help us grow,
He is a constant nourishment.
He is our very life. We are not alone.

If these two things you can remember
They will transform your whole life.
Develop womanly qualities.

There is a danger to womanly qualities
Very great danger:
First man destroys womanly qualities because
He was very much afraid of womanly qualities;
They were competitive to his qualities
And they were certainly softer, more beautiful
More aesthetic -- he destroys them.
He destroyed woman as much s he could.
He paralyzed all his ...
He used all his power to paralyze woman.

And now the modern woman
Is committing the same mistake on her own accord.
Now she is trying to become like man
She is trying to become a competitor
So she is trying to develop hardness
The fighting attitude.
The modern woman is trying to be
Strong, as strong as man is
But that is going to destroy her totally.
Man has already done much harm.
And the remaining will go because
Of this so-called woman's liberation movement.
It is suicidal.

Woman certainly needs freedom:
Freedom to be a woman
Not freedom to become a man.
That is not freedom, that is imitation
And imitation is not going to help.
The woman need not become
A secondary type of man.
She should remain herself
Her own self, her authentic self.

Real woman's liberation has not yet started.
I hope that my sannyasins

Will trigger *that* process too.
Then the problem will be totally different
It is not a question of becoming another man.
The question is how to be uniquely woman.
So develop womanly qualities
And they are totally different from man
Utterly different, the polar opposite of man.
So no woman can really become a woman
By imitating a man;
She will be only a carbon copy
And carbon copies are ugly.

And the second thing to remember that
Never feel alone, god is always with you:
In each of your breath,
In each heartbeat god is with you
The whole existence supports you
So never feel alienated, alone.
Even in moments of despair, anguish, anxiety
Remember, that you are well-protected,
That there is no need to become a pessimist.
Never allow your hope to die!
Go on hoping even against hope, against all hope.
Go on believing in the dawn
Howsoever the night is dark --
That's the beginning of sannyas.

(To Philip) -- This is your name: Swami Dhyan Philip. Dhyan means meditation. Philip means strong in spirit.

Meditation is possible only for those who are really strong in spirit. It has nothing to do with physical strength but it certainly has to do something with an unwavering determination. The wavering person cannot go deep in meditation because meditation takes time to grow. It is not like seasonal flowers; it is like a cedar of Lebanon, it takes years, one has to be very patient.

There is a Sufi story. A king was passing on his horse, he had gone for a morning round of the capital, disguised. He saw a very old man, very very old man. He had never seen an ancient man, watering a small plant of a mango tree. He wondered, he stopped. He said, "Old man, you seem to be really a great optimist. You are so old that I don't think you will survive even a week and what are you doing? -- watering such a small plant of a mango tree? It will take years! You will not be here to taste those fruits."

The old man laughed and he said that, "My father lived a hundred and forty years and I am only a hundred and thirty. And he was planting trees even when he was a hundred and forty. And it is because of him that I have enjoyed beautiful fruits and flowers. So what does it matter whether I am here or not? Somebody will enjoy! I have enjoyed trees planted by others. Others will enjoy my planted trees. This is the only way to repay, otherwise I will be dying in debt. And who knows? If my father could live to a hundred and forty, I am still very young -- just a hundred and thirty. I may live to see this tree flower."

The king said, "If you live then don't forget me. Bring the first fruits to me. I would like to see. This will be a miracle."

And after ten years the old man knocked on the king's gate with a bucket full of mango fruits. The king had completely forgotten. He asked, "Who are you?" He said, "You have forgotten me" - he reminded him. "And these are the fruits, the first fruits of the tree. And do you see, I am still alive and I am still planting new trees. Who knows? -- I may still live."

And the king was surprised because the man looked younger than before. He asked, "I am more puzzled even than before. I was puzzled that time but now I am even more puzzled, you look younger!"

The man said, "One who lives with hope remains always young. I am growing younger every day because a new day, every day surprises me -- I am still alive! What wonder! And that wonder keeps me young, but you have grown very old. I knew that very day that you will grow very old, very soon and you will die very soon. And I tell you that you will die before me. You don't have a strong spirit, you live in pessimism," the old man said.

Meditation needs that kind of strong spirit, then certainly one comes to taste the fruits of the ultimate. One comes to taste nectar, one comes to know eternity.

So put all your energies with great hope, with great patience and with an unwavering determination to create a meditative energy in you.

(To Arlene) -- This is your name: Ma Dhyan Anubhuti.
Dhyan means meditation. Anubhuti means experience.

Meditation is not a thought, it is not philosophy.
It is existential, it is an experience.
It is like love: just by thinking about love
You cannot know love.
You may know much *about* love
But to know about love is not to know love
To know love there is only one way:
To fall in love, to experience it --
And that's how it is with meditation:
You can think about it, you can study about it,
There are thousands of books on meditation.
People have written down the centuries
Great treatises on meditation.
You will become a great scholar
About meditation, but that is not knowing it.

Knowing means experiencing.
There is no need to go in the scriptures;
One needs to go into oneself
One has to fall into one's being.
In love you fall into somebody *else* being,
In meditation you fall into your own being.
They are very alike, the fall is the same
Just the direction is different:
Love is other-directed
Meditation is self-directed.
The process is the same
That you fall from the head.

In love you fall from thinking into feeling
In meditation you fall from thinking into being.
This is the inner triangle, the inner trinity:
Thinking, feeling, being.
People live in thinking;
Very few people come to know what feeling is

And even rarer are those people
Who come to know what being is.

Sannyas means the great adventure into being
It is the greatest adventure there is
Because it releases the greatest ecstasy
And it allows you to know
Your ultimate reality, your immortality.
It allows you to know
That you are birthless, deathless.
It makes you free from all fear, anxiety
It opens the doors of blessings:
Millions of blessings
Start showering on you like flowers
And they go on showering forever
And forever.

No Man is an Island

Chapter #25
Chapter title: None

25 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005255
ShortTitle:	ISLAND25
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Moni) -- This is your name: Ma Anand Moni.

Anand means bliss. Moni means aloneness.

Bliss is possible in two ways:
Either it can happen in a relationship, in love,
Or it can happen in total aloneness.

The bliss that happens in love
Is bound to be momentary;
It will come and it will go
Because it will depend on each other
It creates a subtle kind of bondage.
And any bliss that depends
On something on the outside
Is always unreliable:
One day it may be there, next day it may be gone.
One cannot make it permanent
Although people try their best.
Their very effort makes it even more impossible
Because whatsoever they do
Destroys it sooner
Than it would have happened on its own.

People become clingers
And the more you cling to the other,
The other becomes afraid
The other wants to escape because
There is a tremendous inner need to be free.
The desire for freedom
Is higher than any other desire
Is deeper than any other desire.
So one can even sacrifice love
But one cannot sacrifice freedom;
It is not in the nature of things,
Nothing can be done about it.
Hence the real bliss can happen
Only in your aloneness.

Aloneness is an art, the whole art of meditation.
To be utterly centered into one's own being
Without any desire for the other
No hankering for the other,
To be in such a deep rest with oneself
That nothing else is needed,
One is enough unto oneself -- that is aloneness.
It brings the eternal bliss.

Once you have it
You can enjoy your love also because then
You need not depend on the bliss
That comes through love -- you already have it.
Then love has a totally different dimension
A different flavor, a different quality to it.
It is sharing, it does not create bondage.
Hence meditation is first and love is second.

Those who try love first
Are bound to fail, are doomed to fail;
They will go deeper and deeper into misery.
All lovers end into misery
And it is nothing to do with them.
It is just the nature of things.
You cannot change the nature of things.

But if first you are rooted in your being
And then you move into relationship
It is a totally different phenomenon:
Now you can share, you can love
And you can enjoy this love too.
Even though if it is momentary,
You can dance, you can sing
And when it is gone, it is gone --
You don't look back.
You are capable of creating another love
So there is no need to cling.
You don't carry any grudge
You don't have any complaint;
You are thankful to the lover
You are thankful to the love
That is no more there because
It has enriched you,
It has given you some glimpses of life
It has made you more mature.
But it is possible only if you have
A certain grounding in your being, otherwise
If love is all that you have
And no meditative grounding
Then you will suffer, then each love affair
Will become a nightmare -- sooner or later.
And one hopes that it will be later
But it is never later, it is sooner!

You have a very beautiful name....
Learn the art of how to be alone
And blissfully alone --
That's what sannyas is all about....
And then everything is possible.

This is your name: Swami Dhyan Herman.
Dhyan means meditation. Herman means a man of diligence.

Meditation needs total effort. One cannot achieve meditation halfheartedly. You have to go into it without holding anything back, and you have to go into it without any hurry. You have to go into it with immense patience. And much effort will be needed because we have gathered such a mind in so many lives that it surrounds our being like many layers of rocks. All those rocks have to be broken, chipped away. It is

hard work, but it pays tremendously.

So those who think that meditation will happen just by sitting for ten minutes, fifteen minutes in the morning, fifteen minutes in the evening... and you will know what transcendental meditation is - are simply fools. All that you can learn from those fifteen minutes is a certain technique of falling asleep. Nothing is wrong with falling asleep. If you enjoy it, it is perfectly good, but don't mistake it for meditation.

All kinds of chanting, all kinds of mantras are nothing but lullabies; they create a deep, auto-hypnotic state. Repeating a certain word constantly - you fall into a certain state of trance which is not meditation. Meditation means awareness. Meditation is not a trance. It is not auto-hypnosis; it is just the opposite of it.

It means silence, but fully alert. It means a state of no-mind. There is no chanting, no chanter. The whole mind has been dropped. It is possible, but it has happened to just a few people in the whole history of humanity. Only to very few people, because very few people were diligent enough, very few people were ready to pay for it.

It needs a total commitment, it is a life-long work. So one has to be very patient, and one has to learn not to bother about the results; otherwise every day thinking about the result, that, "It has not happened yet..., it has not happened yet...," is an unnecessary disturbance and a distraction.

Krishna says to his disciple Arjuna: "Don't think of the result - just do it! Don't bother about the result. The result will take its own course, it will come in its own time. Trust existence and go on doing your work, and whenever the time is ripe and you are ready, the gift arrives and the transformation happens."

And you are transformed into another world, a new being is born; you are no more part of time - you become part of eternity!

(To Tim) -- This is your name: Swami Anand Dhyana.
Anand means bliss. Dhyana means meditation.

One can start meditation in a wrong way.
And if the first step is wrong
Then every thing will go wrong.
One can start meditation in a state of misery
Out of despair -- that is the wrong step.
Then you are simply trying
To avoid and escape from the misery.
Meditation is only
A beautiful name for that escape.
It is not true meditation.

True meditation begins in a state of bliss.
So the first thing to learn is
To be cheerful, to be rejoicing
Into small things of life!
The people, the trees, the sun, the moon
The stars, the flowers, the butterflies, mm?
Small things of life ...
Just a walk on the beach
Just the chirping of the birds in the morning
Just he taste of the salty air on the beach --
One should learn to enjoy all these small things
One should become more and more sensitive,
Alert of all that surrounds you.
And one should rejoice
One should not be sad and serious.

Religions ordinarily make people serious and sad.
I teach you just the opposite: Rejoice
Don't be sad and serious --
Those are pathological states.
And if you are in a pathological state
Whatsoever you do will go wrong.
You are in a wrong state, you are in a confusion:
Out of confusion anything done
Will create more confusion.

So the first thing is
To get in tune with existence.
Don't bother about god
And afterlife and the soul;
Don't be bothered by
Great metaphysics and esoteric truths.
Don't be concerned at all about all that rubbish.
Just enjoy moment to moment
That which is available::
A distant call of the cuckoo --
Let it sink deep in you.
Just a cup of tea -- the flavor of it,
The taste of it -- enjoy it!
And by enjoying these small things
You create a right state of mind and from there
You can take the jump into meditation.

That state has to be used as a jumping board.
And when meditation starts --
Not as an escape but as an enquiry for deeper joys
Because you have tasted something of the joyous
In the ordinary way ...
Now you would like to lean
Some extraordinary ways to enjoy life.
You would like to know some other perspectives
From where you can look to life
And see its beauty.
You would like to become more and more enriched.
Meditation gives you
The deepest vision of the reality.
The ordinary simply disappears
And everything becomes extraordinary.
But first you have to enjoy the ordinary.
If you don't enjoy the ordinary
Then there is nothing else.

The extraordinary is hidden in the ordinary

The sacred is hidden in the profane.
And this is where religions have gone wrong:
Their sacred is *against* the ordinary,
My sacred *is in* the ordinary
Hence religions have condemned people
Who say life is eating, drinking, merrying --
Religions have condemned these people
As materialists -- I don't condemn them.
I say that is the right approach
That is a good beginning:
If you can enjoy eating, drinking, merrying,
Then sooner or later
You are going to become intrigued
Sooner or later the enquiry is bound to arise
In an intelligent person's heart:
Is this more or there is more to it?

Then, when that question has arisen in you,
That there must be more -- because you start
Having some glimpses of the more,
And now you start moving towards that more
To discover it, to experience it --
Then meditation *is* very natural
And you will never go wrong.
The first step is the most important step
In fact the fist step
Is almost half the journey.
So while you are here to learn to enjoy everything
And drop all kinds of sadness and seriousness.
Dance, sing, celebrate and slowly slowly
Meditate to find out because
There is certainly more but for that more
You need a deeper intelligence
Meditation is nothing but
It gives depth to your intelligence
It gives you clarity, that's all
It cleanses your mirror
And you start reflecting life more clearly.

(To Christopher) -- This is your name: Swami Anand Bhagwat.
Anand means bliss. Bhagwat means divine.

Bliss is divine, hence a sannyasin has to learn
All possible ways of being blissful.
Don't miss a single opportunity.
Each moment one has to live so deeply
That one drinks the whole juice of it,
Nothing is left behind.
Squeeze the whole juice

Out of each moment of your life
Whatsoever you are doing.
It is not question of what you are doing.
You may be cleaning the floor, singing a song
Shopping wood, carrying water from the well
Playing cards with a friend, gossiping
Whatsoever, enjoy it to the uttermost! ...
As if this is the last moment.
Who knows? -- the next moment may not come.
Live each moment as if this is the last moment
So that you can put your total energy into it.
And then slowly slowly
Life starts becoming wider, intenser, deeper,
It starts gaining new dimensions
It starts having new richnesses
Which it has never known before.

And when you have fulfilled your whole potential
You know what god is.
God is not something there, outside you,
God is the realization
The actualization of your total potential
When you have come to a flowering
You have experienced god.
To flower is to be religious.
God is not somebody
It is not something separate from you;
It is your own inner fulfillment
Just a name for that fulfillment.
And it cannot happen
Just by going into a monastery
Or just by repeating old, rotten cliches
Or just by doing formal prayers --
It can't happen that way.

One has to live life, one has to be
One's own being, one's own self
Not a carbon copy.
It can't happen to a Christian
Or a Hindu or a Mohammedan.
It can happen only to a person
Who has become an individual
Who has no clinging to any ideology
Who is utterly free form all ideological prisons
Who is absolutely free, his soul in unburdened.

In that unburdening
You will know the taste of sannyas.
When you are utterly unburdened

You are capable of flying
You lose all weight, you become weightless.
And in that weightlessness
Everything that you come across is divine.

But begin from being blissful, cheerful --
That is the first lesson,
That is the fist lesson of being divine.

Misery is very undivine.
And your so-called saints look so miserable
That I cannot even call them saints.
They need electric shocks so that
They can be brought out of their coma;
They have gone dead!
But they think they are practicing spirituality.
They are only practicing slow suicide.

So I teach a totally new kind of religion
Which has never been taught
The way I am teaching it.
So you have to be very alert
Because it is very easy to misunderstand me.
As if I am just teaching the old truths
In a new language -- that is one misunderstanding.
The other misunderstanding is
As if I am teaching something
Which is not religious at all because
It does not correspond to your idea of religion;
Both are misunderstandings.

What I m teaching is pure religion
But it has never been taught
The way I am teaching it because
It could not have been taught the way
It can be taught now -- Man has become of age!

Mm, Jesus was talking to very immature people.
He had to speak the language of immature people.
Two thousand years is a long time
And it is really a pity to see people
Still clinging to those childish parables.
Five thousand years have passed since Krishna
And it is really sad to see
People still repeating Krishna
Thinking that that's what religion is.

These people are not contemporaries at all;
They should have been born
Five thousand years back.
They can't understand me,
Only one who is contemporary can understand me.
That's why only very young people
Can have a communion with me.
It is not an accident
That thousands of young people

Are gathering around me.
And of course, the more intelligent they are
The more they are capable of
Making a contact with me, immediately.

(To Biek) -- This is your name: Swami Anand Gyana.
Anand means bliss. Gyana means wisdom.

The only criterion of wisdom is bliss.
If your wisdom is not radiating bliss
Then it is mere knowledge, not wisdom.
And knowledge is just the opposite of wisdom.
It is far worse than ignorance.

Ignorance is better
Because the ignorance is unpretentious.
The ignorant person is unteachable
Because he already knows!
He is egoistic, he is full of scriptures
And all kinds of jargon -- it is all gibberish!
But he is full of it and he thinks,
'This is knowledge,' so he clings to it.
And he is utterly ignorant but
Because of this so-called knowledge
He is not even aware of his ignorance.
The ignorant person is at least innocent.
The ignorant person is at least available;
He will say, 'I don't know, so
I am ready to enquire, to go into any discovery.'

The knowledgeable person
Is the most difficult person.

But there is a criterion to judge
Because sometimes knowledge looks like wisdom:
You can repeat Buddha's words
And those words came from a wise man

So those words have all the appearance of wisdom;
You can repeat them like a parrot.
And you can befool others
And you can befool yourself also
That you have become wise.
But the criterion is:
Is it making you blissful or not?
Is it helping you to dance, so sing
To love, to laugh or not?
If it is not making you blissful
Then it is all bullshit!
Drop it as soon as possible and take a good bath!
Cleanse yourself of it because
There are people who even worship bullshit --
They call it, they call it holy cow dung!

People are so stupid, they can worship anything.
In India, cow dung is worshipped and India
Is the most religious country in the world --
That's what they say ...
And they worship cow dung and they drink ...
The urine of the cow because it is holy!

Now these people can't be blissful -- they stink!
And one can fall into the trap of these people
Because they have a long tradition behind them.
So beware of it!
While you are in India be very alert --
It is really dangerous to be here!
One can easily become religious.
And my whole effort here is
Not to allow anybody to become religious
In that sense.

I teach a rebellious kind of religion
A religion that is intelligent
A religion that is rooted in awareness
A religion that teaches blissfulness,.
I don't teach any superstition --
It is all scientific whatsoever I teach.
You can experiment
You are not expected to believe in it
You are only seduced to experiment with it.
And if *your* experience shows you that it is so
Then of course, it is for you to decide
Whether to go further, deeper into it or not.

Wisdom is an experience, knowledge is borrowed,

So always remember that.
And the criterion is blissfulness.
Go on checking. Whenever you feel
That you are becoming wise, check it:
Are you blissful or not?
And immediately you will know that
If it is knowledge, you are not blissful at all.
If it is wisdom, you will be full of bliss.

No Man is an Island

Chapter #26
Chapter title: None

26 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005265
ShortTitle:	ISLAND26
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Enzo) -- This is your name: Swami Deva Enzo.
Deva means divine, Enzo means victory.

All victory is god's, all defeat is ours.
Whenever you fail, remember it.
Whenever you succeed, remember it:
Failure belongs to you
Success does not belong to you.

Failure is a shadow of the ego and
True victory is the disappearance of the ego.
Whenever there is no ego
God starts flowing through you,
Then all is golden, then even dust is divine.
Then whatsoever you touch
Is transformed into gold.
Then life has a magic

Then your life becomes a miracle;
But the secret is simple
Secrets are always simple.

If we can understand this simple secret that
Frustration, failure
Is because we are keeping ourselves
Separate from god;
We cannot succeed against the whole.
We can be victorious *with* the whole.
But never against the whole.
But to be with the whole
You need to sacrifice one thing
And that is the ego.
And sannyas can be condensed into a single word:
'Surrender' -- surrender of the ego,
Then all victory is available,
Then there is no frustration, no failure possible.
Then for the first time you start tasting
The glory of life, the eternal majesty of life,
And all the mysteries
Open up their doors for you.

Don't be an ego -- and then nothing is impossible.
Be an ego and everything is impossible.

(To Ilse) -- This is your name: Ma Dhyan Ilse.
Dhyan means meditation. Ilse means one who worships god.

Meditation is the only way to worship god,
And I repeat emphatically that
It is the only way; all else is pseudo.
What goes on in the name of religion
Is simply false
But the false has an appeal because it is cheap
You have nothing to do -- it is formal: You become
A Christian or a Hindu or a Mohammedan...
And to be a Christian what is needed?
Just you have to go every Sunday to the church,
It is a Sunday-religion.
It does not affect your life,
It does not change you:
Deep down you remain the same.
Deep down, the Hindu, the Mohammedan
The Christian, the Jew, are all the same:
Boiling with the same anger, violence
Rage, greed, lust but
Their surfaces are painted in different ways

But it is only a painted face.

Real, authentic transformation happens only
When you start going deep into your own being --
That's what meditation is.
One need not go to the church
Or to the temple or to the mosque
But one certainly needs to go within oneself.
There is the real temple
Where god resides, where god is still alive.
In the temples, in the churches
He has been dead long -- only corpses are there
But people go on worshipping the corpses:
It is easier, convenient,
It does not require any transformation in you.

Meditation means a death and a resurrection.
(Can't get this part) crucifixion.
It means dying as an ego
And being born as an egoless entity.
That is the only true way to worship god
Because that is the only way to know god.

(To Lalou) -- This is your name: Swami Anand Lalou.
Anand means bliss. Lalou means god's gracious gift;
That is half part of the meanings. And the other half
Means victorious spirit -- it is made of two words.
So your full name will mean: Bliss is a victorious spirit
Given as a gift from god to you.

Bliss is not an achievement, it is a gift.
One can prepare oneself to receive it
But one cannot prepare oneself to achieve it.
And remember the difference
Between achievement and receiving:
Achievement is masculine, receiving is feminine.

A sannyasin has to be feminine,
He is not a soldier.
He has to be open to existence, vulnerable.
The whole art of sannyas is
To be more and more receptive
To all that surrounds you.

The soldier is aggressive
The soldier is just the opposite pole of sannyas.
The soldier is ambitious; he fights, struggles.
The sannyasin waits, prays, loves, hopes
But simply waits -- his patience is infinite.
And when the receptivity is total
When there is no trace of aggression left in you
The gift arrives on its own accord,
It descends form the above and transforms you!

(To Andre) -- This is your name: Swami Anand Sandesh.
Anand means bliss. Sandesh means message.

My sannyas *is* a message of bliss.
It is not the old idea of monkhood.

The traditional idea
Of all the religions about the monk
Was that of anti-life.
My sannyas is life-affirmative; it loves life,
It rejoices in life, it celebrates life,
Because to me life and god are synonymous;
They are two names of the same phenomenon.
And in fact, life is far more beautiful
Than the word 'god' because the word 'god'
Has been used by the priests
In such ugly ways down the centuries --
They have contaminated it
They have destroyed its beauty
They have corrupted it.

Life -- they have never used the word
That because they have been anti-life.
So fortunately that word has remained
Unpolluted, uncontaminated by the priests
Unpoisoned by the priests. And life is god!
And the beauty is that if you believe in life
You need not be a Hindu
Or a Mohammedan or a Christian.
If you rejoice life
There is no need of any ideology.
You need not even be a believer of god, a theist
You can even be an atheist
And still rejoice in life.
Buddha was an atheist; he never believed in god
And I think he did perfectly well

That he never believed in god
Because he came to see that how the word 'god'
Has been exploited by the priests;
He simply dropped the word, he never used it.

My whole vision is that
Of a dancing, singing, loving, laughing humanity.
I would like to fill the whole earth
With laughter, with music,
With poetry, with paintings,
With creativity, with more sensitivity.
And the more a person is sensitive, creative
The more he is close to the creator, obviously.

So rejoice in life -- remember
That is my message to you!

(To Bernhard) -- This is your name: Swami Anand Sadhu.
Anand means bliss. Sadhu means one who is very simple.
An embodiment of simplicity.

Be blissful and be simple.
A complex person is bound to be cunning
Because he has so many personalities.
He is a crowd -- how he can be simple?
And he has to manage
The whole madhouse within himself --
He cannot be simple, and of course,
He cannot be blissful either because
Those so many faces, so many personalities,
Those so many small selves
Are constantly at each other's neck.
There is constant war inside,
People are living in a civil war
Fighting within themselves --
One hand fighting with another hand
One leg fighting with another leg
One part fighting with another part.
Hence the mess in which humanity lives,
Hence the misery.

Bliss and simplicity
Are like two sides of the same coin.
Bliss means you are one
There is no crowd, you don't have many faces,
You have simply your original face.

You don't pretend to be anything else
You are simply whatsoever you are.
You live in total acceptance of it
In the very suchness of it.
You have no desire to be somebody else.
Complexity arises
With the desire of being somebody else.
Complexity arises with the ideas:
You are this and you would like to be that
You are A and you would like to be B;
Now you will be in trouble -- you can never be B.
You are A and you are going to remain A.

Now there are only two possible ways of being A:
One is, being in constant conflict with it
And suffering, miserable;
Another is, in total acceptance of it.
Bliss is the by-product
Of that deep acceptance of whatever you are.
That is simplicity.

A simple person is one
Who has no hankering to be anybody else
Who simply rejoices whatsoever he is.
He never compares himself with anybody.
He knows everybody is different
Hence there is no point in comparison.
He never puts himself above others
Or below others.
He knows, 'I am myself, they are themselves.'
There is no question
Of inferiority or superiority;
Nobody is inferior and nobody in superior.
Then great simplicity arises in you
And with that simplicity
Comes the fragrance of bliss!

(To Alfons) -- This is your name: Swami Anand Dhyano.
Anand means bliss. Dhyano means meditation.

Being blissful is being meditative
And vice versa:
Being meditative is being blissful.
One can start from anywhere:
Either by being blissful
One can enter into meditation
Or by being meditative one can enter into bliss.
Two doors

Leading to the same temple, to the same shrine.

My suggestion for you is:
Enter from the door of bliss
And let meditation happen through it.

My experience and observation is that
Younger people can easily enter
From the door of bliss and reach meditation.
Older people can easily enter
Through the door of meditation
And reach blissfulness -- it depends on the age.
Before thirty-five it is easier to be cheerful
Far more easier! In fact it is very difficult
To be sad and serious.
As you grow in age, as life becomes
More and more a burden on you,
It starts destroying many things in you:
It destroys your qualities to wonder,
It destroys your qualities to laugh,
It destroys your qualities to enjoy small things of life.
As you grow older
You become so knowledgeable, so egoistic
That you lose all innocence.
And with your innocence gone
Bliss becomes impossible,
Cheerfulness becomes impossible.
Older people have to make an effort to laugh;
Children are giggling constantly --
For no reason at all, or any excuse will do.

You start being cheerful -- dance, sing...
And this place is a place
Of dancers and singers and musicians...
This place is not a serious place.
Don't at all think
That you have entered in a monastery --
It is not a monastery, it is just its opposite:
It may be a carnival but it is not a monastery!
And I love carnivals more than monasteries.
Monasteries are for dead people
And one can be serious when one is dead;
In your grave you can remain serious forever.

A disciple of Confucius asked him,
'Master, how to be serious?'
And Confucius scolded him; he said,
'You can be serious when you are dead,

In your grave.'
It does not seem to be accidental
That graveness also means seriousness.
Nobody has ever seen a dead person laughing
And nobody
Who has become incapable of laughing is alive.
Confucius said,
'You can be serious when you are dead
But right now there is no need to be serious.
Birds are not serious, trees are not serious
Stars are not serious, so why should you be?'

And I perfectly agree with him.

So be here in a very non-serious way.
Enjoy the fun of it.

How long you will be here?
-- Half a year.
-- That's good! We will destroy your seriousness.
You have something serious inside you --
maybe carrying something from your past lives...
But we will destroy it! Just, this seriousness can't be from this life -- that much is certain. It must be a hangover! Good. Do many groups!

No Man is an Island

Chapter #27
Chapter title: None

27 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005275
ShortTitle: ISLAND27
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Folkert) -- This is your name: Swami Dhyan Folkert. Dhyan means meditation. Folkert means strong spirit.

Meditation is not for the weaklings;
It is not for the cowards
It is not for those who are full of fear,
Because it is the ultimate adventure.
It is going into the uncharted --
No maps exist, no guidelines either.

The master can only create a thirst in you,
A tremendous thirst for truth
But he cannot give you a programme
He cannot give you a discipline.
He can give you an insight, a longing, a love
But then you have to go all alone
Because it is an inner journey --
Nobody can accompany you. That's why
Many people become interested in meditation
But very few people ever do ANYthing about it.
Their interest remains
Only an intellectual curiosity,
It never becomes an experiment.
Or even if sometimes people try
They try with half-hearted efforts, lukewarm
And meditation needs your total commitment.
Unless you are boiling at hundred degrees
You will not evaporate.
And meditation is a kind of evaporation into god:
You disappear and only god remains.
Remember: the meditator never meets god.
If the meditator is, god is not
If god is, the meditator is no more,
Hence a really strong spirit
A really brave man is needed --
A man who is ready to die in the search
Because it is only out of that death
That a new life is born.
It is only through crucifixion
That resurrection happens.

Meditation is like a cross:
You have to carry it on your shoulders.

(To Johannes) -- Your name is one of the most beautiful names, hence I will not change it in any way; it's perfect as it is: Swami Johannes. Johannes means the beloved disciple.

One can be a disciple only if one drops all knowledge. Disciplehood means that you accept the fact that you know nothing. It begins in a state of not-knowing. If you know then you cannot be a disciple. Then your knowledge will be a constant disturbance and whatsoever you know is nothing but rubbish; it is all borrowed -- from traditions, from conventions, from the society, from the scriptures -- it is all conditioning and a disciple needs as a first step to be totally unconditioned. He has to drop his whole mind, he has to

behead himself. Unless that much readiness is there one can only be a student, not a disciple, and that is the difference between these two words. The difference is immense.

A student is only intellectually interested, he wants to know more. The disciple is not intellectually interested, he's existentially interested; he is not after accumulating more information and knowledge. He wants to *be* more; not to know more, but to be more. Knowledge is something of the mind and being is a totally different phenomenon. One can know all the scriptures of the world and yet may remain ignorant -- that's how scholars are: they are just donkeys carrying a big burden of scriptures. That burden has not transformed them, that burden has really hindered, hampered their progress. It is like with rocks hanging around your neck. You are trying to swim: You are creating unnecessary hurdles for yourself.

Socrates is right when he says, 'I know only one thing, that I know nothing.' That is the state of a disciple and in that state great things happen: Ego disappears, it can't exist -- How it can exist? There is no claim left. One becomes utterly empty and in that emptiness god comes to you; you become a host, he becomes a guest.

To be a true disciple
Is one of the greatest experiences of life,
The greatest experience.
There is nothing greater than that
But it requires courage;
Courage to be egoless, courage
To discriminate exactly
What you know and what you don't know.
And if you really look into yourself
You will be surprised:
You know only about trivia
You know nothing about anything essential.
God, soul, love bliss, truth, freedom --
You know nothing about them
And those are the essential things of life.

Become a beloved disciple.
And when I say become a beloved disciple
I don't mean be *my* disciple.
My sannyasins are my friends...
You have to be a disciple of existence
You have to be a disciple to the sun
To the moon, to the stars, to the trees
To all this beautiful existence that surrounds you
You have to be a disciple to god himself.

The true master only helps you
To discover your hidden secrets.
And this is the key: Function
Out of a state of not-knowing
And you will become wise;
Function out of knowledge
And you will remain stupid.
All scholars are stupid,

Universities are full of them.
Universities are factories to create stupidity.

My work is just the opposite: Here we try
To bring your intelligence back to you
Which has been crushed , destroyed
Covered, in thousands of ways.

(To Stella) -- This is your name: Ma Prem Stella.
Prem means love. Stella means a shining star.

Love is the most shining star
In the inner sky of your being.
The outer stars are nothing compared to it.

Once it happened
A Sufi mystic woman, Rabiya el Adawiya
Was sitting in her room
Meditating with closed eyes.
A friend, another mystic, Hasan
Was staying with her.
He went out -- it was a beautiful morning...
The sunrise was so beautiful, so colorful
The birds were singing
And the flowers were opening
And the air was fragrant.
He called to Rabiya,
'Rabiya, what are you doing there
Sitting in your room with closed eyes?
Come out -- god has created a beautiful morning!
Come and see his beautiful creation.'

Rabiya laughed and said,
'Hasan, I know. When you are saying
You must be true
But I am seeing inside god himself!
So rather calling me outside
Why don't *you* come in?!'

Hasan felt ashamed.
He came in, fell in the feet of Rabiya and said,
'Forgive me. I have never known the inner.
I have wasted my whole life seeing the outer.'

The outer *is* beautiful
But nothing compared to the inner.
And in the inner world
Love is the most shining star, the sun!
It is the very soul of your inner world
The very source -- go in and find it!
And when you have found it
Share it, celebrate it!

That's my whole message
In a single word, love is my message
Because love it god!

(To Franz) -- This is your name: Swami Deva Prasad.
Deva means divine. Prasad means a gift.

Life is a gift from god.
We have not earned it,
In fact we don't deserve it even.
But we are so ungrateful creatures that
Not even a simple thank you arises in us.
We are not grateful that we are alive
We are not grateful that we have given
This opportunity to grow, to see,
To love, to laugh, to enjoy
The music of existence, the beauty of the world.
We are not at all grateful; on the contrary
We are continuously complaining.

If you listen to peoples' prayer
You will be surprised:
All their prayers are not out of thankfulness,
They are asking for something more
They are saying, 'This is not enough,'
And in fact, it is never going to be enough
Because the poor person is asking
The rich person is asking, the beggar is asking
The emperor is asking -- everybody is asking!

Once it happened, a great mystic, Farid
Was asked by the villagers that,
'Akbar -- one of the greatest emperors of India
Respects you so much... Why don't you say to him

At least he can open a school for the village!
If you say he will do it immediately.'
Farid said, 'Okay, so I will go.
I have never gone to him,
He has always been coming to me
But when I have to ask something
It is better I should go.'

So he went, it was early morning...
He entered the palace, everybody knew him,
Respectfully they took him
Into the king's chambers.
He entered, the king was praying
So he stood behind and listened
What he was saying.

The greatest emperor of India,
The man who ruled over the biggest empire ever
Was praying for more; he was asking god,
'Give me more money, more power, more prestige
More land, more victory.'
Farid turned back.

As Akbar finished his prayers he turned back
And saw Farid going out of the room.
He said, 'How you came and why you are leaving?'
He said, 'I have come to ask something from you
But I saw that you yourself are a beggar.
So what is the point of asking a beggar?
I don't want to reduce your riches.
I have come to ask for a small school
To be opened in the village, but no more --
I won't ask. And moreover,
If you are asking god, we can ask him directly;
Why have a mediator?'

Akbar tried, persuaded him in every possible way.
He said, 'No, I won't allow you
To open the school in my village.
I was mistaken, I used to think
You are an emperor -- you are not!'

But this is the situation:
Everybody is asking for more.
That simple means 'Whatsoever you have given
Is not enough -- I deserve more,

You have not been fair to me!'
I call this irreligiousness,
Hence to me all the prayers
That go on in the temples
And the mosques and the churches are irreligious.
The true prayer is only of thankfulness,
Just a simple thank you is enough.

Learn how to say thank you to existence:
For all that it has already done to us, for us
And it's continuously doing
And you will come closer and closer to god.
The only bridge towards god is deep gratitude.

(To David) -- This is your name: Swami Prem Dhyan.
Prem means love. Dhyan means meditation.

Let love be your meditation, love more and more
And love for no reason at all.
Love for the sheer joy of loving.
Love people, love animals,
Love trees, rocks, rivers --
It is not the question *what* is
Your object of love -- any object will do.
The real question is
That you are continuously loving
That you are showering your love.

This is the miracle of love
That the more you give, the more you get.
It is a very different kind of economics.
The ordinary economics is:
If you give you will have less.
The ordinary economics
Teaches you to be a miser, hoard
Snatch, take away from people;
Give less and get more.
That's the whole art of business
But there is a higher economics --
Call it religion, spirituality
Or whatsoever you like, in which
The law is completely reversed:
Give and you will have more, don't give
And you will even lose that which you have.

And what I am saying

Is not a question of believing -- experiment
And you will be surprised:
If you go on giving your love
You will find more and more love arising in you
Which was *never* there before.
You will see so many new sources opening up,
New dimensions becoming alive that
You are in for a surprise, for a big surprise!

And then; you know the secret
That we are connected
With the farther away ocean of god's love.
If we give it
That ocean goes on filling us
Again and again and again.
If we don't give, whatsoever we have
Becomes poisoned, becomes stale, dead.

Love alive is the greatest joy
And love dead, is the greatest burden.

(To Carlos) -- This is your name: Swami Anand Divyo.
Anand means bliss. Divyo means divine.

Bliss is the most divine quality
And misery the most undivine.
But for thousands of years sadness has been
Praised by the so-called religious people.
If you look at their saints
The look so serious, so sad, so sombre
They have such long faces
That sometimes I wonder:
God may have escaped and hidden somewhere (?) with himself(?)
Just because of these saints.
And one thing is certain:
These saints cannot be allowed in paradise;
They will make a hell out of it.

For centuries religion has lived
With a totally wrong attitude
And approach towards life.
The approach has been negative.

I affirm life, I am life-affirmative.

That's my conflict with the tradition:
The tradition is life-negative, *all* traditions:
Hindu, Christian, Mohammedan, Jaina, Buddhist,
All traditions are life-negative
They deny life, they teach you to renounce life.
I reach you how to live it totally
How to love it, because to me
God can be found in only one way
And that is through life
Not by escaping from it.
Celebrate life and then you will be blissful.
If you escape from life
You will be sad and you will be miserable.
The so-called religions have done two things:
One, few fools have tried to practice them
And they have turned into zombies,
They are corpses.
They walk and they breathe, of course
But their whole life is mechanical.
And the remaining majority
Although it has not become so sad
But its bliss has been poisoned.

Whenever you are feeling happy
Something inside you says,
'You are doing something wrong.'
This is the impact,
The poisoning impact of thousand of years
Of life-negative teachings.
One feels a certain unease when one is blissful --
This is strange.
If you are miserable everything is okay,
You never feel guilty.
I have never come across a person
Who feels guilty because of misery.
But if you are feeling happy you feel guilty.
I happens every day, almost every day:
People go on writing to me letters that
'Since we have come here we are feeling so happy
But a certain guilt is there -- why is this guilt?'
You are feeling guilty
Because you have been told
Not to be happy, not to rejoice
Not to love, not to laugh, not to live!
Death has been worshipped
And life has been condemned.

My approach is totally opposite:
Worship life because life is god.
There is no other god except life.

(To Herman) -- This is your name: Swami Satyam Anubhav.
Satyam means truth. Anubhav means experience.

Truth is not a concept
You cannot think about it.
It is an experience: you have to live it.
It is not through philosophy
That you will come to know what truth is;
It is only through religion
That you will come to encounter truth.
You can read about it
You can ponder about it, you can think about it
But remember:
Thinking about truth is not knowing truth
Thinking about god is not knowing god
Thinking about love is not knowing love.
To know love you have to fall in love
You have to experience it --
There is no other way except the existential.

And to experience truth
You need a radical change of your vision:
You have to get down from your head
And enter in your heart,
You have to exist *as* the heart not as the head
Because the head can only think.
It can think beautiful thoughts
But beautiful thoughts are just
Mere thoughts, empty and impotent.
It is through the heart
That you feel, that you experience.

My work here consists
In shifting your energy
From the head to the heart.
And all kinds of devices and methods
Are being used here. And there will be
Great resistance in the beginning because
The head has been so powerful for so long;
It has been the ruler, the supreme ruler.
It can't lose its grip so easily.
And the heart has been repressed
But the heart is your real center,
The head is only your circumference.

The head is good as a machine -- it is a computer.

Use it when needed but don't be possessed by it.
Be a master of your mind
Never be a slave of your mind.
Let the heart be the master
And the mind, the slave.

And that's what sannyas is all about.
That's my definition of sannyas.

No Man is an Island

Chapter #28
Chapter title: None

28 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005285	
ShortTitle: ISLAND28	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Torsten) -- This is your name. Swami Anando Torsten.
Anand means bliss. Torsten means god's jewel.

Bliss is the most precious phenomenon.
There is nothing higher to it
Nothing deeper to it.
To attain bliss is the goal of life,
To miss it is to miss all.
And very few people have attained it
While it is everybody's birthright
It is our very nature:
We are destined to attain it.
We lose it by our own great effort
We make all kinds of hindrances
We obstruct, we create walls
We create prisons around our being,
And then we live in darkness and misery.

My work here consists in destroying
All the walls of your prison
All the walls that surround you, gross and subtle
Of concepts, ideologies, religions, philosophies,
To make you totally free
From all that mind has given to you.
To be free from mind is the beginning of bliss
To be totally free from mind is its attainment.

This is your name: Swami Anand Ennio. Anand means bliss. Ennio means the number nine.

The number nine represents the highest number;
After that there is repetition.
Nine means the climax. Bliss is the climax.
And people live in misery.

Misery can be represented by a zero, emptiness.
But not the emptiness of a Buddha
Because Buddha's emptiness is very full,
It is not empty at all.
It is simply empty of the ego
But is full of egolessness.
It is empty of misery but full of bliss.
It is empty of noise, but
full of silence and the music of silence.
I am talking about the ordinary emptiness;
Everybody feels it, that's why people don't go in.

Masters from immemorial times
have been telling people: go within,
know thyself, the kingdom of god is within you.
People listen and yet, they don't listen at all
Because their own experience is
Of a totally negative emptiness;
they don't see any kingdom within
they don't see any light
they see only death and darkness.

When I am saying zero
I am referring to the ordinary man's experience
Of an empty, meaningless life.
But zero is also a very mysterious figure:
It can also represent the Buddha, the Christ.
It can also represent the ultimate but then
It has a totally different meaning

And a different context; then it means fullness
Totality, wholeness, perfection.
But ordinarily we live at the negative zero.
And you have to reach
To the ninth plane of existence,
you have to go beyond your misery.

People go on living in misery
For the simple reason that they think
it is created by others; it is not so.
You are the creator.
Once this is understood, misery can be dropped.
Then it is up to you: you can drop it gradually
Or you can drop it in a single blow.
If you drop it gradually, then you go
From zero to one, from one to two,
slowly slowly, step by step.
If you are courageous enough
you can take a quantum leap, you can jump
from the negative zero to ninth plane, directly.
There is no need to go gradually
But everybody has to follow his own pace.

Hence there are two kinds of people in the world
Who are really divided spiritually.
The one category is of those
Who go very cautiously, gradually, slowly.
Nothing is wrong about it; they take their time.
But there is also the other category:
the people who can take a jump from
the known into the unknown
who can risk, who are like gamblers.
And I think gambling will suit you...
It suits the Italians!
So don't go gradually. Jews go gradually
Because they are business-minded people,
they function through calculation.
But Italians are not calculators...
even if they want to be, they cannot calculate --
So why bother: from one to two, two to three,
all that mathematics.
Just take a jump, from zero to nine.

My sannyas is really for the gamblers.
I accept the other kind of people also...
and I slowly persuade them to be gamblers!
-- How long you will be here?
-- I don't know.
-- That's good. Do many groups. And Italians don't go back. And don't be so much afraid!

(To Michael) -- This is your name: Swami Anand Jivano.
Anand means bliss. Jivano means life.

Misery is death, the only death.
What we know as death is not a reality;
You are simply changing a house,
From one body to another
Or you are changing your garments
From the old to the new.
The so-called death is not really a death
But there is a far more real death --
I call that real death misery.
To live in misery is not to live at all.
To live in misery
Is simply to move like a corpse,
To drag oneself somehow to one's own grave.
And that's how the majority of people live --
No wonder they never come across bliss:
Misery becomes their habit
Their very style of existing. To vegetate
Becomes synonymous for them with life.
Because they breathe, they eat,
They sleep, they reproduce children
So they think they are alive -- that's no life.
That can be done in a far better way
By any computer.
A computer can do all these things.
He can drink, he can eat, he can go to sleep
He can even write love letters, make love
And sooner of later
Computers will produce children
And they will be far better children
Than we have ever produced because
The computers will go very scientifically at it.
And they can do all mind work
That we think makes man special; in fact
A computer can do within a single minute
The work of one thousand scientists...
And more reliably.

Live begins only when bliss enters your being
But for that you have to be vulnerable:
Open to the winds and the rain and the sun,
Open to existence. It needs guts to be open
Because it is dangerous, to live *is* dangerous;
To die is very comfortable. In fact there is
No place more comfortable than the grave --
No problems, no anxieties,

One simply has gone to sleep forever.

People like deathlike life --
Comfortable, convenient, but they miss
The whole thrill, the adventure
The zest, the juice.
Remember it
That the first and the foremost thing
For a man of intelligence
Is to seek and search for bliss.
Once you are in contact with bliss
Once you have tasted it, you are reborn.
Then real life begins
Then you know what it is all about.

(To Bernd) -- This is your name: Swami Anand Dwariko.
Anand means bliss, Dwariko is the city of god Krishna
In Indian mythology it is the city of the gods.
Literally it means the door. The English word 'door'
Comes from the same root as dwariko.

God's door -- bliss is god's door.
And once you have entered into bliss
You live in the city of gods.
You can call it paradise, the garden of Eden --
These are different names of the same thing.
The thing that is referred by
So many different names is bliss.

Man has lost track
He has lost completely who he is
From where he comes, where he is going.
He lives without an identity
But to live without an identity is difficult
So he creates false identities:
A name, an address -- and he believes in them that
'This is what I am.' You are not that.
You live on the earth but
You belong to the city of gods
You belong to the beyond.
And the beyond is always ready to welcome you
But you keep your back towards it and
You go on rushing, running after trivia,
Mundane things: money, power, prestige.
If you don't get them you are miserable
If you get them then too you are miserable.
Whether you fail or succeed
You fail all the same.

The only victorious person is one
Who enters within his being and comes to know
'Who am I' -- he has entered into paradise again,
He regains paradise lost.

Meditation is the only way
To enter into your own being; just as mind
Is the only way to enter into the world
Meditation is the only way
To enter into your own self.
And paradise is not outside you;
It is within you.

This is your name: Swami Anand Dharma.
Anand means bliss. Dharma means religion.

Bliss is my religion. I don't teach you God, I don't teach you any other ideology, I simply teach you the art of being blissful. Once you are blissful everything else follows on its own accord. You will come to know God, you will come to know truth, you will come to know everything that is worth knowing. But it all happens in the climate of bliss.

So first create that climate. Let the spring of bliss come and then thousands of flowers start blooming. Then there is peace and silence, and love and compassion. Then there is great sensitivity, creativity, great joy, the experience of bliss, and life becomes a celebration.

(To Lino) -- This is your name: Swami Anand Upasani.
Anand means bliss. Upasani means one who is in prayer.

Bliss it the only right kind of prayer.
You need not say any prayer
You need not utter a single word; in fact
God understands no language,
He understands silence, but silence can be dead
Then it cannot communicate with god.
It has to be alive, it has to be dancing
It has to be blissful. Then there is communion.
Whenever your heart is full of joy
You are closest, closest to god.

The word 'upasani'
Literally means to sit close by.
Metaphorically it means prayer
But both meanings have to be understood.

Prayer brings you close to god
But to be close to god there is only one way

And that is being blissful.
Misery creates distance
Disconnects you with existence, isolates you
Makes you an island unto yourself --
Closed, alienated, and of course then
There is great anxiety and fear
Because you are so alone.
Bliss connects, bliss becomes a bridge:
You are no more an island when you are blissful
You become part of
The whole continent of existence
You become part of this vastness.
And that is to be close to god

To sit close to him. And that is prayer also;
Prayer in the truest sense
Not the so-called prayer
That you will come across in the temples
And the churches and the mosques;
Those prayers are false, pseudo,
Creations of human imagination and desire.

Be blissful and you will be prayerful.
And then there is no need to pray
In the morning or in the evening
Or five times a day like a Mohammedan does:
You are twenty-four hours in prayer
Your very breathing becomes prayerful
Your every being is prayerful.

No Man is an Island

Chapter #29
Chapter title: None

29 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005295	
ShortTitle: ISLAND29	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Anand Franco. Anand means bliss. Franco means freedom.

Bliss is freedom and vice versa is also true: freedom is bliss. In fact they are inseparable -- two sides of the same coin. If you are blissful you are bound to be free, if you are free you cannot be other than blissful. Freedom and misery can't exist together, neither can bliss and bondage exist together. Attain to one and the other follows. And one can enter from any door, both the doors are the same, they lead to the same shrine.

Buddha enters from the door of freedom, so does Mahavira -- hence their ultimate truth is freedom; not god, not bliss, not love, but moksha. Moksha exactly means what Franco means: absolute freedom, infinite freedom with no conditions attached to it. But people have entered from the door of bliss too.

Jesus enters from the door of bliss. Hence he says again and again to his disciples, "Rejoice, rejoice! I say again and again to you, rejoice!"

The Upanishadic mystics in India entered from the door of bliss. Hence their ultimate god, the ultimate idea of god is satchidanand: truth, consciousness, bliss. Bliss is the ultimate. Even truth is lower, even consciousness is lower. That is their trinity: truth, consciousness, bliss -- but bliss is the very pinnacle.

The door that you enter through becomes your experience of the ultimate and, of course, your expression of the ultimate too. Hence there are so many expressions, different expressions, but they are all aspects of the same phenomenon of the same reality. Once this is understood then the message of Buddha, Krishna, Jesus, Lao Tzu, Zarathustra is only verbally different, conceptually different -- not in reality. Their words are different because they have entered from different doors. Their language is different but not the content. Their containers are different but not the content. It is the same message, the same truth, the same freedom, the same bliss.

The real seeker of truth cannot be a Christian or a Hindu or a Mohammedan or a Buddhist for the simple reason that there are not two truths. You cannot make a cult out of truth, you cannot make a creed out of truth. All dogmas are anti-truth and all churches are anti-truth. The real seeker becomes free of all creeds, churches, theologies. He drops that whole rubbish, he simply moves into his own innermost being -- in silence, prayerfully, singing and dancing. And the goal is not far away, it is very close-by. We are carrying it within our own selves.

(To Lorenzo) -- This is your name: Swami Dhyan Lorenzo.

Dhyan means meditation. Lorenzo symbolizes two things;

One is victory, another is immortality -- and both are attained through victory.

Meditation does not mean concentration -- remember.
Millions of people
Live under the wrong impression
That meditation means concentration.
And if one starts
With a wrong concept from the very beginning
Then the whole journey goes wrong.
The first step is the most important step
It is almost half the journey.
If the first step is right
The second follows it automatically.
And the first step is
To understand precisely and exactly
What meditation is all about.
It is not concentration.

Concentration is something of the mind
And meditation is going beyond the mind.
Concentration is needed in scientific work;
You have to focus your mind
On one thing exclusively.
You cannot include many things otherwise
Those many things will become distractions.
You have to exclude everything out
You have to bracket everything out
You have to focus as closely as possible
On one point.

They define science as
Knowing about less and less.
If that is true
Then ultimate science will be defined as
Knowing everything about nothing.
Meditation means
Not excluding anything out of your vision
Not bracketing out anything
But including everything. It is inclusive
It is not afraid of distraction.
The whistle of the railway train, a dog barking
The horn of a car, the traffic noise
The birds , the people, the children playing
Somebody shouting, somebody singing --
Everything is included in it;
You are simply a witness of it all
Not concentrating on anything in particular
Just a diffused awareness
Just being watchful, whatsoever is happening.
All doors and all windows are open
And you are available to everything.

In concentration distraction is bound to happen
But in meditation
There is no possibility of distraction
Because meditation is vast enough
To include destructions also.
That's the beauty of meditation:
You cannot disturb a meditator -- impossible.
That is impossible
From the very definition of meditation.
If he is disturbed, that simply means
He was concentrating, not meditating;
He has not yet understood what meditation is.

If you concentrate then naturally, anything else

Trying to get your attention is a destruction;
You cannot think of two things simultaneously
So when you think of the other
You miss the first,
For the moment you are no more there.
But meditation is not thinking at all
Hence everything is included, simultaneously,
And existence is simultaneous, remember;
Thinking is linear.

If somebody asks you, 'What happened today
In darshan, when you were taking initiation?
How many people were there?'
The description will be linear,
A B C D, that way
But they are all present here, simultaneously.
In description
They will not be present simultaneously.
A will be followed by B
B will be followed by C
C will be followed by D;
Thinking is linear, one-dimensional,
And reality is multi-dimensional,
Reality is simultaneous
It is all happening, all together.
A meditator allows this simultaneousness
And becomes simply watchful, serene, silent
Alert, but not focussing at all.

Just the other day I was reading a joke.
Two girls from a village came to a big town.
The first thing they wanted to
Was to be photographed
So they went to the photographer --
That was their first experience of life
Of being photographed. The photographer
Threw his black cloth over his head
Looked inside his camera...
One girl asked the other, 'What is he doing?'
The other said, 'He is going to focus?'
So the first said, 'Both of us?'
First he should photograph and then
He can do whatsoever he wants...
But not right now!

Meditation is not focussing.
It is just awareness, just watchfulness
And out of it these both things are possible:
You will become victorious over yourself

And you will come to know that you are immortal.
Not that you have to believe in immortality --
No belief is needed; it becomes your experience.
As you go deeper into awareness
You become aware of both the things:
A deep inner victory, a sense of victoriousness
That you have conquered the inner world
That you have come home, that there is
Nothing more beautiful than this
Nothing higher than this
Nothing more precious that this --
What Jesus calls the kingdom of god,
You have conquered it.
Knowing it is conquering it
And at the same moment suddenly you become aware
That you were never born and you will never die.
You belong to eternity, not to time.

Meditation takes you beyond the mind --
Time belongs to mind.
Once you are beyond mind, time disappears,
You become part of eternity.
-- How long you will be here?
-- I don't know.
-- Be here as long as possible.
-- I didn't get what Lorenzo means -- I was too much in...
-- What Lorenzo means?
-- Victory...
-- Huh?
-- Victory.
-- Ah, victory!!
-- And immortality...
-- And?
-- Immortality.
-- Oh, okay!

No Man is an Island

Chapter #30
Chapter title: None

30 May 1980 pm in Chuang Tzu Auditorium

Archive code:	8005305
ShortTitle:	ISLAND30
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Thomas) -- This is you name: Swami Anand Thomas.
Anand means bliss. Thomas is the seeker of truth.

The enquiry into truth
Is the most blissful activity of life
Because it is only through realizing the truth
That one becomes capable
Of dropping all the miseries.
Miseries are shadows of lies.
We live in lies, hence we are miserable.
Nobody wants to be miserable
But nobody wants to drop his lies.
And people don't see
The relationship between the two;
There is a cause and effect relationship.
For example the greatest lie of your life
Everybody's life, is the ego
And it poisons your whole life.
Nobody wants to be miserable
Yet everybody wants to protect his ego.
Unless one sees this contradiction
One will never be able to get rid of miseries.
You want to get rid of the effect
But you go on nursing the cause
You go on watering the tree
And you are against the fruits!

The fruits are bitter
But you don't see the relationship
That if you stop watering the tree
The fruits will disappear on their own accord.
Just as lies are causes of misery
Truth is the cause of bliss.
Once you know what truth is,
Your whole life becomes blissful.
Each moment a moment of rejoicing, a moment of celebration.

(To Rudi) -- This is your name: Swami Prem Rudi.
Prem means love. Rudi means the loyal one.

It is one of the greatest qualities of life,
Loyalty -- but it is disappearing from the world,
For the simple reason that love is dying;
Without love there can be no loyalty.
Loyalty is the fragrance of love.
Yes, a certain kind of loyalty
Can be enforced upon you even without love
But then it is pseudo, then it is ugly
Then it is violent -- that's the difference
Between a soldier and a sannyasin.
The soldier is also loyal
But his loyalty is only enforced;
He is manipulated to be loyal
He is conditioned to be loyal.
In thousand and one ways
A crust of loyalty is created around him
His own soul is crushed, he loses his soul.
A soldier has no soul of his own,
He lives like a robot. His whole training is
Of destroying the man and creating the machine.

A sannyasin is just the opposite pole.
The whole process of sannyas is
Destroying your mechanicalness
And reviving your humanity
Reviving your consciousness.
It is a process of de-automatisation.

The soldier is loyal because he has to be loyal.
He is as loyal as a machine:
You push the button and the lights are on,
You push the button and the lights are off;
They are loyal, they never disobey,
They are perfectly obedient.

A sannyasin is also, lives in loyalty
But his loyalty is so totally different
That in fact, the same word
Should not be used for both --
It can create confusion
But we don't have another word.

He is loyal because he loves
He is loyal because he understands
He is loyal because he is surrendered --

Not forced to surrender;
On his own accord, out of his own freedom.
When loyalty comes out of love
It is as beautiful as a rose flower.
When loyalty comes
Through a certain kind of cultivation
Then it is like a plastic flower:
May look like a rose but it is not a rose
And it has no fragrance at all.

Loyalty is dying in the world
Because love is dying: love has to be revived.
It is only through spreading love
That we can make human beings again
Loyal to each other.
Then loyalty is not for small things;
The country, the state, the church --
These are ugly institutions
These are hangovers from the past
These are dead things -- they should be burned!
We should get rid of all of them.
They are torturing humanity.
They are like mountainous burden
On the small heart of man. They are destructive.
Their weight is destructive.
Man should be freed
From all these small, mundane loyalties.
Man should have only one loyalty
And that is towards existence;
Less than that is not good
More than that is not possible
Because existence contains all!

Existence means god
But I am not using the word 'god' deliberately
Because it is being used by the churches
And by the politicians and by the priests
And in their mouths
Even the beautiful word 'god' stinks.
For few years we should drop the word completely
We should forget about it;
Existence, nature, life --
These should be our gods
And we should be loyal to life itself.
We will find finally that life *is* god
And that finding is possible only
Through love and through loyalty.

(To Brigitte) This is your name: Ma Dhyan Brigitte. Dhyan means meditation and Brigitte is a Celtic goddess, goddess of wisdom and songs. That's very rare because ordinarily in the past, wisdom has never been connected with songs.

The saints look so sad -- how can they sing? They can cry, they can weep; they cannot laugh, they cannot dance, they cannot sing. But this name, Brigitte, is beautiful; that's my idea of wisdom.

Wisdom should be a dancing phenomenon, a singing phenomenon; it should not be sad and serious. If it is sad and serious, it is not wisdom at all, it is mere knowledge. And this kind of wisdom which can sing and dance, can arise only through meditation; it cannot come through studying the scriptures. Then you accumulate knowledge, and all knowledge is false because truth cannot be borrowed, you have to discover it yourself. It is yours only when you have discovered it.

The truth of Jesus cannot be yours, the truth of Buddha cannot be yours. You can repeat those beautiful words but they will be empty words on your tongue; they won't have any meaning because you will not be able to experience their innermost core. They will be just words without any content, empty containers.

That's how scholars are made: They know all the beautiful words but their life is the life of unconsciousness. They are as stupid as anybody else, in fact more so; they are not intelligent people, they cannot be. Their mind is so full of jargon, there is no escape left for intelligence to grow. Their mind only grows weeds. You cannot grow roses when there are so many weeds. Wisdom is a rose: you need to get rid of all knowledge.

Meditation does two things: First, it gets rid of all knowledge -- that's its negative function. And secondly, it helps you to enter into your own being, into your inner truth -- that's its positive function. Both things fulfilled, one becomes wise. And that wisdom certainly knows how to sing, knows how to love, knows how to rejoice!

(To Candida) -- This is your name: Ma Anand Candida. Anand means bliss. Candida means white.

The white represents innocence, purity
A childlike spirit. And bliss is possible only
When you are a child again.
When you are innocent.

The knowledgeable person can never be blissful.
He knows too much
Without knowing anything at all
But because he thinks he knows
He loses all capacity to wonder,
He loses something of immense value:
He cannot feel awe, nothing surprises him
He becomes absolutely incapable
Of feeling the mysterious.
Just because he thinks
That he knows, he knows everything,
And all in fact that he knows is
Nothing but mere words
But those words clamor in his mind
And befool him and deceive him.
In his knowledgeability he cannot see
The flowers, the stars, the beauty of existence
The benediction that life goes on showering on us.
He cannot feel any gratitude.
He loses all contact with his own heart.
He remains hung up in the head.
That can be presented by the color black.
It seems very significant that in universities
Particularly in their convocations
The vice chancellors, the chancellors, the deans

All use black robes.
They may not be aware of the fact that
That black color *really* represents their state:
It represents their stupid knowledge
Their so-called knowledge
They have lost their innocence.
And when you graduate from a university
You have also to wear black robes.
The university is declaring now,
'You are also no more capable of wondering;
You have become knowledgeable
You have become part of a dead society.
You are included in the dead people --
Now you are no more alive.'

My function here is to make you alive again.
It is really a process of resurrection.
Sannyas *is* resurrection.
All blackness has to be dropped from your being
You have to become white again, pure white --
That is the color of innocence,
A state of not knowing, Then suddenly
Your eyes are again full of joy, full of wonder
Full of curiosity, enquiry, quest.
Again small things of life start surprising you
Again you start collecting seashells
On the sea beach, like a child, playfully
Again you start running after butterflies.
Again you start dreaming like a child --
The poet is back again
The scholar is gone, the philosopher is gone.
The heart is a poet, the head is a philosopher
And all that is significant
Happens through the heart
Never through the head. Remember it!

Being a sannyasin means becoming a child again
Dropping the whole burden
Dropping your head completely, beheading yourself.
Then life is sheer joy, an unending
An eternal journey from bliss to bliss

(To Girgel) -- This is your name: Swami Pragyan Anubhavo.
Pragyan means wisdom. Anubhavo means experience.

Wisdom comes through experience
Not through thinking, not through studying.
Wisdom is not cerebral, not mental

Not of the mind at all. It is existential.
You can know everything about love
By reading all the books that have been written
And thousands of books
Have been written about love, but still
You will not know love by knowing all those books.
You may be able to write
A great dissertation on love --
Any university will feel fortunate
To confer a D.Lit. on you, a Ph.D
Or something like that...
But you will not know love!
You may become a scholar on love
You may be able to give long discourses on love
But as far as love is concerned
You don't know any taste of it
It has not happened to you.
It is like a blind man talking about light:
Yes, a blind man can talk about light
He can study about light. He can study
Everything that has been written about light
He can memorize everything
He may become a great expert on light
But one thing is certain
That he does not know exactly what light is.

And a man who has eyes may not be able
To say a single word about light
But he knows what light is.
He has experienced it
And that experience is valuable.
Even a great scholarship
Is of no value compared to a small experience
Because only experience gives you authenticity.
Truth experienced liberates
And truth unexperienced is only a theorization
It is only a hypothesis.
It creates a kind of bondage
It does not bring freedom.

That is one of the most important things
To understand for a sannyasins that
Truth is an experience, wisdom is existential.
Hence my emphasis here is
To help you to experience.
I want to cure your eyes, I don't want you
To become knowledgeable about light --
That is absolutely irrelevant.

Buddha used to say that, 'I am a physician,'
And I perfectly agree with him:
A real master is always a physician.
He treats your eyes, he helps your eyes to see
He helps your heart to function.
He makes you aware of many things which *are* there
But you are not sensitive to them.
And slowly slowly
Your windows and doors open up
To the wind, to the rain, to the sun
And life becomes available to you
And you become available to life.
When this communion happens
Life is a great blessing.
All misery disappears on its own accord
And one starts feeling grateful to god --
Prayer arises.
Prayer is gratitude.

(To Marianne) -- This is your name: Ma Dhyan Surya.
Surya means meditation. Surya means the sun, the source of all light.

Meditation is the inner sun
The source of inner light.

We live as extroverts:
We are acquainted with the outer light
But we are not acquainted with our inner light.
Our inner light remains in complete darkness
And that is the root cause
Of all our misery, of all our anguish.
We have to become aware of our inner light.
There is an eternal flame inside you.

Once seen you start living
Through a totally different perspective.
Then there is no need
To follow anybody else commandments:
Then you have your own light
And you live according to your own light.
Then there is no question
Of anybody else to decide for you
What is right and what is wrong;
You know instantly, each moment
What is right and what is wrong.
It is never a question of deciding,

There are no alternatives for a wise man.
For a man who has seen his inner light
There are no alternatives;
He simply knows what is right
And he cannot go against the right -- impossible.
You cannot do the wrong
If you know yourself that it is wrong.
People go on doing the wrong because
It is somebody else knowing that it is wrong.
People go on going against the right because
It is somebody else -- Moses, Christ, Buddha
Saying that this is wrong
But it is not *their* experience.
In fact, deep down they think,
'Buddha is right,
Christ may have been a great man
But he can't be right.'
Their darkness goes on showing them
A totally different path
And they go on falling in it
Hence their life becomes split:
On the one hand they agree
With Christ and Buddha; on the other hand
They go on against their teachings.
They become split and they become hypocrites.

My whole effort here is
Not to create hypocrites any more.
The world is full of them: Christians,
Hindus, Mohammedans, Jainas, Buddhists --
They are all hypocrites
For the simple reason
That they are trying to live
According to somebody *else* experience.
And because it is not their own experience
How can they live according to it?
So they are always wavering:
One moment they decide this
Another moment they decide that;
They are in a constant inner conflict
And whatsoever they do, they will feel miserable.
If they do what *they* think is right
They will feel miserable because
They are going against all the prophets,
If they follow the prophets
They will feel miserable because
They are not following their own nature.
So whatsoever they do brings misery --
This is inevitable. The only way out is
To search for your own light first.

Jesus says, 'See ye first the kingdom of god
Then all else shall be added unto you.'
This is an old way of saying the same thing.
If I am to say it I will say:
Seek ye first your inner light
Then all else shall be added unto you.
It means the same. I am using
A far more modern phraseology, that's all.
Jesus was, of course,
Using the language of his day --
'The kingdom of god'.
It simply means your inner light.

By becoming a sannyasin means
You are becoming committed to an inner search
You are going for a great journey;,
The greatest adventure of life.
Move with your totality, not halfheartedly
Not in a lukewarm way.

No Man is an Island

Chapter #31
Chapter title: None

31 May 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Paola) -- This is your name: Ma Deva Paola.
Deva means divine. Paola means rest.

Relaxation, rest is the door to the divine.
Action leads you into the world

Rest leads you inwards.
In total rest you sink within yourself
You can't go anywhere else;
To go anywhere you will need action.
Hence meditation basically is total rest
Total relaxation -- not of the body
But of the mind too, then it is total.

We can act physically, we can act mentally
The body can be at rest but the mind
Can go on through thousand and one activities:
Desiring, imagining, remembering,
The past, the future.
There is a constant traffic of dreams.

Total rest means
The body is at rest, the mind is at rest, as if
The body and the mind both have disappeared,
All activity has ceased
Then you cannot go anywhere except
To your own center
You will naturally sink into your own center
You will disappear from the circumference
And you will appear at the center
And the center of your being
Is the door to the divine.
The circumference is the bridge with the world
And the center is the bridge with god.
And the only problem for a real seeker of truth
Is how to shift your energy
From the circumference to the center --
That's the whole art of religion
Or you can call it the science of religion;
It is the same (inaudible)
That's what I teach you here.
I am not against action;
Action is good if it arises out of rest.
Words are beautiful if they come
Out of silence.
Then they have some fragrance of truth in them,
Then they have meaning, otherwise
They are just empty shells.

Action is also meaningful
When it comes out of a deep rest.
Then you bring something of god into the world;
You become a passage, you become a vehicle,
And that's what sannyas is all about
Becoming vehicles for god.

(To Ellen) -- This is our name: Ma Dhyan Ellen.
Dhyan means meditation. Ellen means light. It also
Means the bright one.

Meditation brings you
A tremendous explosion of light.
It is just like atomic explosion;
It is not of atomic, it is of consciousness.
It is not material, it is not outer
It is inner. But meditation is the key.
And once your inner consciousness explodes
Your life radiates bliss, radiates intelligence
Radiates creativity, love, compassion.
Thousand and one flowers bloom suddenly.
Before that person lives
A life of utter emptiness
A life which has no meaning, no significance
A life which is impotent, which creates nothing
which cannot be creative.

Meditation makes you aware
Of your great potential; makes you aware
Of the kingdom of god what is within you.

Sannyas and meditation are synonymous.
Sannyas is only a declaration
That from now onwards
Your life will be devoted to meditation
That everything else will secondary
That everything else will be used
As a means to meditation --
Even love will be secondary
Even love will be used as a means for meditation.

Unless meditation becomes your only one goal
It is impossible to attain it.
It needs your total energy
One cannot go halfheartedly on the path.
It is not for people
Who are wavering, ambiguous, uncertain.
It is only for those who know what commitment is
Who are courageous enough
To commit themselves totally
Whose surrender is not pseudo, of the mind.
Whose surrender is that of love and the heart.

Then meditation is a very simple process
But you have to make it
The centering fact of your life.
It can not be just one of the things
Amongst many things.
It cannot be just one of the items
On the big shopping list of your life.
It has to be the only one target
And you have to go like an arrow, unwavering,
Persistently towards it, patiently
With your total energy.
Whatsoever you can put into it
You *have* to put into it.

The moment you are hundred per cent devoted
A sudden flash of light
And your life is transformed:
You are no more the old one,
The old one is gone and the new is born.
And then only one knows what life is
Then only one tastes the immortality of life
The tremendous joy of it,
The moment to moment ecstasy of it all.

(To Masafumi) -- This is your name: Swami Anand Virago.
Anand means bliss. Virago means non-attachment.

For centuries it has been told
That non-attachment brings bliss.
My teaching is just the opposite;
I say bliss brings non-attachment.
The old teaching made non-attachment
The basic phenomenon of a religious life,
Hence it taught escapism, renunciation,
Dropping out of life -- but it was all repressive.

You can escape from the world
But where will you escape from yourself?
And the world
Is not the problem in the first place.
You are the problem.
One can renounce money
But by renouncing money
The greed does not disappear.
Even a beggar is as much greedy as an emperor.
So whether you have money
Or you don't have money, does not matter.
In fact a beggar will be more greedy

Because we hanker for that which we don't have.

You can renounce your wife
Your children, your family
But what are you going to do with your sexuality?
Just by renouncing your wife
You cannot drop your sexuality --
It will go with you
And you will be continuously repressing it.
It will not create a healthy being in you, It will create pathology.
Hence my teaching is: first become blissful...
And bliss comes through meditation
It has nothing to do with non-attachment.
Non-attachment is not a condition
For being blissful.

Become blissful and then many things
Will disappear from you life
On their own accord because
It is misery that creates greed;
If you are blissful you will be non-greedy
And non-greed will come naturally,
As a by-product.
If you are blissful sex will become
Automatically less and less significant
Because you will know
Something higher, something deeper
Than sex can ever give to you.
Sex can give only moments of joy
But meditation can make that joy something
Like a constant undercurrent in your life.
Sex can give you a momentary orgasmic experience
But meditation can give you an orgasmic being --
You are twenty-four hours in ecstasy, drunk.
Then slowly slowly as a consequence
Sex disappears.
And when it disappears on its own accord
There is beauty because
There is no presentation at all.
Hence my approach is totally new,
It is diametrically opposite to the old approach.

Bliss is a precondition for non-attachment
Not vice versa.
Become blissful through meditation
And then all that is meaningless will drop
And all that is meaningful will (can't get it)
You need not bother about that.

My sannyasins have to live life, have to live life in its totality
I don't teach escapism. Escapism is cowardly.
It is not the way of the courageous
And it is not the way of the sane.

(To Grant) -- This is your name: Swami Anand Svarupo.
Anand means bliss. Svarupo means self-nature.

Bliss is not something that comes from the outside. It grows within you, it is your self-nature. You are born with it. Of course it is only a potential, but it is within you and it can be actualized.

Sannyas is a process of self-actualization. It simply means to make you that which you are potentially capable of becoming. Nothing has to be imposed upon you from the outside; hence I don't give you any discipline. I simply share my insight with you, then it is up to you to create your discipline. That has to be your own choice.

The old idea of sannyas was that a certain fixed routine, a certain static discipline has to be given, and one has to follow it mechanically. Of course, they used to call it "religiously," but it simply means mechanically. Religiously means, you are not allowed any freedom; you have to do it and you are not to ask why, because that is showing intelligence. You are supposed -- according to the old traditions all over the world -- to be obedient not intelligent. And remember, the intelligent person cannot be obedient in the ordinary sense, and the obedient person cannot be intelligent in the ordinary sense. The intelligent person can be obedient only to his intelligence.

So the real master helps you to become intelligent, and then you follow according to your light, you move according to your light. And each individual is so unique that no fixed pattern can be given. All fixed patterns are crippling, paralyzing, and there is no need in fact.

I give you freedom, I help you to be intelligent, alert, aware, silent and to discover your potential and then go accordingly.

You have to be yourself. You are not to be Jesus, you are not to be Buddha, you are not to be me. You have to be just yourself, you are not to be an imitator.

Thomas a Kempis has written one of the most famous Christian treatises, The Imitation of Christ. The very title is ugly. As far as imitation is concerned it can create only pseudo people, hypocrites. About that, Friedrich Nietzsche is far more right than Kempis. Nietzsche says that the only Christian died on the cross two thousand years ago. He says the only Christian -- and he is right. Nobody else can be a Jesus. Nobody else was before him, nobody else will be again. And that is beautiful, that each individual has such uniqueness; nobody else has to be imitated by you.

That is the meaning of self-nature. Bliss is your nature, intelligence is your nature. Meditation is only a way to discover it, to uncover it. Once you have found it you become free from all imposed patterns -- Christian, Hindu, Mohammedan. You become free from all ideologies. You start living moment to moment, responding to the challenges of life according to your light. And then there is no repentance, no guilt. Then whatsoever you do is right. Not that you are following a certain pattern which says, "This is right and this is wrong." You are not following those ten commandments, you are simply following your own consciousness, your own awareness.

So I give you the eleventh commandment, the only one commandment really, your consciousness: Be a light unto yourself.

(To Ralf) -- This is your name: Swami Anand Parivartan
Anand means bliss. Parivartan means constant change.

Misery arises because we don't allow change to happen. We cling, we want things to be static. If you love a woman you want her tomorrow too, the same way as she is yours today. That's how misery arises.

Nobody can be certain about the next moment -- what to say about tomorrow?

A man of awareness knows that life is constantly changing. Life is change. There is only one thing permanent, and that is change. Everything else except change, changes. To accept this nature of life, to accept this changing existence with all its seasons and moods, this constant flow which never stops for a single moment, is to be blissful. Then nobody can disturb your bliss. It is your hankering for permanency that creates troubles for you. You want to live in a life with no change, and that is not possible -- you are asking the impossible.

The child will become young, the young man will become old, the one who was alive yesterday will be dead today. If you accept all this change, this suchness of things, and you allow it to happen joyously -- knowing that's how life is -- then nobody can distract you from your bliss. Nobody can disturb your bliss. Then you move each moment with the flow of life.

Otherwise, people are always lagging behind. Life is always running ahead and they are far, far behind. They are simply dragging themselves. And they are so far behind that they are bound to be miserable -- because they will be almost dead, and by the time they reach to where life is right now, life has moved again. It is like a river: it is not stagnant, it is dynamic.

A sannyasin has to see it clearly that everything changes, nothing remains the same, even for two consecutive moments. Then the whole desire for keeping things as they are forever drops. And in that dropping you are free. Suddenly, a great freedom is felt. Then you are no longer disturbed by anything, nothing can disturb you.

Things disturb you because you were hoping for something else and it is not happening that way. Things frustrate you because you were expecting something else and it has not happened the way that you were expecting, it is happening in some other way. It is not fulfilling your desire; it is going on its own. It is not listening to you.

In almost all the languages of the world such proverbs exist: "Man proposes and God disposes." That is sheer nonsense. The moment you propose something you yourself are getting into trouble. Nobody is there to dispose it! But your very proposition creates trouble, because life is unpredictable; one never knows what is going to happen. And it is beautiful that one never knows what is going to happen. That's the excitement and the ecstasy of life, that it is a constant surprise. If it was predictable it would be mechanical. It is not predictable, there are always surprises in store. And the more alert you are the more surprises there are; hence people avoid being aware -- they become insensitive to protect themselves against this change.

Scientists say we allow only two per cent of life to enter into us; ninety-eight per cent we keep outside. We exclude it so that we can go on living in our dreams, in our hopes, in our expectations. But how long can you live in a dream? It is going to be shattered sooner or later, and it is good that it is shattered sooner.

A man of awareness becomes courageous enough to accept the changing phenomena. In that very acceptance is bliss; then all is good, then you are never frustrated because in the first place you never asked anything. Jesus says, "Ask and it shall be given to you." He must be talking to very immature people; people were immature in those days. I say to you, "Ask and it shall never be given to you. Ask and you are asking for trouble. Don't ask and it shall be given to you."

Great blessings come to people who don't ask, because then everything is a blessing. If some stranger on the street gives you a rose flower -- a stranger you have never known before, you have never even been introduced... he simply smiles and gives a rose flower to you and walks on, not even waiting for a thank you -- how much joy that simple rose flower brings to you! But you will not be surprised if your wife gives you a rose flower -- you will not, because you were expecting. If your friend gives you a rose flower you will not be surprised, you will not feel thankful; you will say, "So what?" It is the expectation that destroys your gratitude. But with a stranger, because you were not expecting, a simple rose flower becomes such a beautiful gift.

The moment you drop all your expectations, the whole of life becomes a gift of God.

Nothing to Lose But Your Head

Talks given from 13/2/76 to 12/3/76
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Nothing to Lose But Your Head

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[A visitor asked what the agreement of sannyas meant.]

That you are no more. It is a total surrender. No agreement -- because in an agreement there are two parties. You simply surrender. Much courage is needed...

It is not an agreement because it is not a legal thing. It is just a love affair... you fall in love. It is not an agreement because it is not a marriage. So if you feel love for me you take the jump and of course it needs courage, the greatest courage. All other courages are nothing compared to it, because before you were moving on familiar ground. Even if something new was there, it was not absolutely new. You knew it somehow; it had a context in your past, with your mind, with your intellect. You simply move in deep trust.

Much happens through it -- and there is no other way of happening -- because once you put yourself aside, all barriers drop. Suddenly you are open, vulnerable. That is the meaning of courage -- to remain vulnerable. Whatsoever happens, one remains open. Storms may come, but still one never closes the doors. Once you close the door, it is closed against the enemy. It is also dosed against the friend. A closed door makes no difference between the enemy and the friend.

In fear we close ourselves. Of course we close ourselves against death -- but life is also left outside. This is the risk: if you want to live, you have to live with death constantly.

So if you want in short what sannyas is, it is losing your head. And you have nothing else to lose except your head. So let me cut it, mm?

[A visitor says: I am looking for my master... I try to understand.]

That will be difficult.

The disciple can never choose the master -- only the master can choose the disciple -- because the disciple is almost asleep. In sleep, how can you choose who is going to wake you? At the most you can dream, dream about the master. But you cannot choose, because you are asleep. Only somebody who is awake can choose whether to wake you or not.

So if you leave it to me I can wake you, but if you are trying to choose, then it is for you...

[The visitor had previously found Yoga and Sufi techniques complicated when he expected to find them simple.]

They are very simple but because you are looking through a certain mind, because you are not looking directly and you have certain ideas in the mind, then things become complicated.

If you have certain ideas, then whatsoever I say has to fit with those ideas. If it doesn't fit then there are complications; then there comes conflict and confusion.

[The visitor adds: What I mean is, for example, Jesus went to the lake in Israel and said to people to follow him.

And to come to this place I had to go to the secretary to arrange things, and had to wait to see you.]

I am not Jesus. I have my own ways. And I am not a follower of Jesus. He lived his life -- I live mine.

That's what I say -- you have a certain idea so you are trying to figure it out; you are trying to compare with Jesus. If my followers go to Jesus they will be in trouble, because they will look for a secretary, and there will be none. (laughter) They will say this man is wrong. You understand me?

Each master lives his own way -- there is no other way he can live. This is my way: to make myself as unapproachable as possible, to make it as difficult as possible for you to come to me. This is nothing, this is just the beginning. Wait a few more days and you will have a secretary to the secretary.

That's my way, because this is my understanding -- that the more easily available you are, the more useless your availability is. Make it difficult, and then people come with intense desire. Only then they come -- otherwise crowds come. I have lived that way also. For many years I was available under a tree...

[The visitor asks: Is it not a natural right to be free, or to go one step after the other -- just a natural right?]

There is no particular nature. Each has his own particular nature -- there is nothing like a generalised nature, nothing like human nature. Jesus has his nature, I have mine, you have yours. And when you flower, you will flower in a different way.

Everybody has his own. Even Jesus' master, John the Baptist, had a different quality. Jesus never followed him -- he started moving in different ways. It has to be so. There is no problem in it.

I have to follow my nature. This is how I see that it is more helpful to you -- if I am less available. If I give you one hour to talk to me, you will talk rubbish, because you only have rubbish. If I give you only three minutes, you have to choose from the rubbish; you have to choose whatsoever jewels you have. If you are allowed to live with me for twenty-four hours, you will completely forget me. That's how all Jesus' disciples missed him. But that was his way and nothing can be said about it, because there is no comparison, no criterion.

And there is nothing like human nature. Each individual human being has his own nature. So if you reach to a Buddha he will be totally different from Jesus. If you ask a Buddhist, he will say that Jesus must have been a little political, that he was not purely religious, otherwise why should he be crucified? Buddha was not crucified!

If you ask Jains, the followers of Mahavir, they will say that one is crucified only when he has committed many sins in a past life, otherwise not. So Jesus must have been a murderer in a past life, and he was crucified because of that karma -- because a Mahavir cannot be crucified.

Mahavir lived naked, so his followers think that everybody who has attained has to live naked, because when you become innocent, what is the use of clothes? Jesus is not realised because he is still wearing clothes. Even a Buddha is not realised -- he is still wearing clothes!

So these are different people, and they have all attained in their own ways; their expressions are unique.

And it is good that they are unique, otherwise life will be too monotonous. Think -- a row of Jesuses

standing in a queue. (laughter) It will look ugly. Alone Jesus is beautiful, a precious diamond, but if there are too many just like him, he will be a pebble on the shore -- nothing of worth.

[The visitor then says: That's what I found with the sannyasins -- they all look too similar.]

You have not seen them yet. Become a sannyasin and see. You will find them each different. Their clothes are similar -- they are not. That is just appearance. No two individuals can be similar. Approach them, be close to them, and you will see the difference.

So if you are ready, then I give you sannyas. Or if you want to think a little more...

[He answers:... show me something. If you can let me feel -- I am prepared to feel.]

If you are prepared to feel, you will feel. I am not going to show anything to you. If you are prepared, you feel. Just by saying, no one is prepared. The very saying shows that you are not prepared. You may be greedy, you may be looking for some miracle, but you are not prepared.... You are not prepared.

Those who are prepared simply relax and surrender, and then many things are shown to them. Not that I show them to them -- they see. That's also a difference -- I am not a magician, and I am not here to show you miracles.

If you are ready, things will happen to you... but you wait.

Avinash means immortal, and anand means bliss -- deathless bliss; immortal bliss. Forget the old completely. I will be working through you. (Avinash had said earlier that he was working as a psychologist in a clinic for people who were mentally troubled, in Switzerland.) You will become a vehicle. There is no block, nothing -- the passage is completely clear. Very few people are so completely clean and clear.

[A sannyasin said he had been aware of a block in his chest, a sensation of pain and chaos, that came when he was lying down, and which happened after meditating but also at other times. Osho passed him one of his special initialled handkerchiefs that he gives to people who are leaving him, or to others to help clear blocks and discharge energy.]

This night, put the handkerchief where you feel the pressure. Press it there, and remember me.

The pain will become more and more intense... it will become hot, white-hot, and burning. But don't be afraid... and keep the handkerchief there. This will last only a few minutes, and then you will feel a relaxation -- it has disappeared.

Everything disappears at a given intensity, never before. It is just as when you put water on fire. It will evaporate only when the heat has reached one hundred degrees.

Lukewarm water cannot evaporate. It can remain lukewarm for centuries, but it will not evaporate. A single moment of one hundred degrees heat, and the water takes a jump and evaporates.

So it is going to be painful, but it will remain only a few minutes. Do it tonight, and continue doing it for seven days. You can use it anywhere you feel blocks. And when the pain has disappeared from everywhere, bum the handkerchief -- don't give it to anybody. Just try until you feel that everything has disappeared, because in many parts of the body that pain can be felt. It may disappear from here and start appearing somewhere else.

There are many blocks in the body, natural blocks, and when you don't meditate you are not aware of them.

When you start meditating, the energy goes and hits the block, and you feel the intensity and the pressure. But they can be dissolved. There is nothing to worry about.

Rani means queen and devika means divine. And everybody is a divine king or queen -- one has just to remember it!

[A sannyasin says: One thing I notice very much at night, and sometimes if I am trying to relax, is that the right side of my body always has some energy in it, so I have to move it....]

You do one thing: in the morning when you get up, always get up with the left nostril closed, and the

right nostril functioning. The breathing should be running through the right nostril, mm?

It changes continuously. After each hour or forty minutes it changes. The left nostril gives activity to the right-side brain and the right side of the body, and the right nostril gives energy to the left-side brain and the left side of the body -- just cross-wise.

So in the morning before you get up, just feel which nostril is functioning, which nostril is taking the breath. If you see that it is the left nostril working, then close the left nostril for a few minutes so that the breathing changes to the right nostril, and keep it closed. One has to breathe, so by and by the right nostril starts breathing. Always get up out of the bed with the right nostril functioning, and in the night also do the same when you go to sleep.

[The sannyasin replies: I find if I lean on my left side the left nostril will close automatically.]

Yes, automatically. You do that; you can lie down on that side. Whenever you go to sleep and whenever you get up, the same has to be done. If in the afternoon you go to sleep, again do the same -- going and getting up.

Just watch it for one month and then tell me. It will change. Nothing to worry about. You must have got into the wrong habit of getting up from the very beginning.

In the West nobody is worried about the nostrils and their function. Western medical science has not come to discover the working of the left and right nostrils, and their inner mechanism. Many things can be changed very easily.

We have two brains, not one. And we have two sides -- the whole body Is divided. Nobody has both the sides exactly similar, nobody. A little difference is bound to be there, because one side is active, another side Inactive. One side is male, another side female -- yin and yang.

Difference are bound to be there, but sometimes they can be too much. That's why you are feeling it, otherwise nobody feels it. And if it is too much, sometimes it can be dangerous, for the weaker side will start becoming more and more weak, and the bridge between the two will become difficult. Then all the illnesses will happen on the one side.

So just do this for one month. Go on watching what is happening. It will be okay.

[A groupleader spoke about a group that would combine therapy and creative arts for Poona Ashram and Western Centres.

Osho said that it would involve much planning, and it would need a longer commitment than the current groups...]

Don't think right now about the West. First we should have a centre here working perfectly, then we will think of connecting it. That can be possible. But right now it must happen here first. Many people are going to come, and it can be a real course in creativity.

Don't call it therapy at all. Let it be a discipline in creativity, but not therapy. In fact it is not for ill people. It is for people who are healthy, and would like to be more healthy. So the group can become a course after people have done all the other therapies. They must pass through all the other therapies so they are cleaned first.

For it, much will be needed. It may be possible for people to work and live together, not only being creative in the arts, but in their lives too. And in nine months' togetherness, living together, eating together and working together, they can solve problems as they arise. It will be a group soul for nine months.

Nothing to Lose But Your Head

Chapter #2
Chapter title: None

14 February 1976 pm in Chuang Tzu Auditorium

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ShortTitle: TOLOSE02
Audio: No
Video: No

[A seeker said that he had an experience following Kundalini meditation that had given him a great sense of joy. He had gazed at a tree and had become so filled with its beauty, so full of joy, that he felt he could not contain his feelings, and he became afraid.

Osho said that one's capacity is limited in the beginning, but it increases as the joy increases. He said that just as the stomach gradually expands to accommodate more food as you increase the input, so the capacity to hold joy increases, and then the joy itself increases, and so on... they are interrelated.]

It is good to come to a point where your capacity is less than the joy. One should be grateful for it. If the capacity is more and the joy is not that much, you are poor, and you will always feel unfulfilled...

A small seed goes on holding a very big tree. A big oak is hidden in a very small seed. Only the seed needs to die, and then it becomes infinitely capable, and a big tree arises out of it.

Each person is potentially a god -- nobody is less than that. The seed just has to dissolve into the earth -- and by seed, I mean ego -- and then you have no end to your capacities, no limitations. The whole universe comes within you. Stars, galaxies upon galaxies, are within you, and the sun rises within you -- you can hold the whole universe. That is the possibility. Potentially everyone is entitled to claim it, but we never claim it. We remain hidden behind the hard shell of the seed, and we remain afraid, afraid to die.

Unless you die, you cannot hold the infinite within you. So learn to die. That is what I am teaching here how to be capable of dying. In the very moment of death, abundant life happens to you. Fear will come many times. It is natural, but don't be afraid of it. Accept it and go on.

[A sannyasin says: Since I came back from Goa I've found my energy really drained. I find it difficult to do the meditations.]

First people want to go to Goa, and if I say don't go, they feel I am preventing them. If I allow them, always something or other goes wrong. It is a constant problem. So, rest for a few days.

You don't understand. Here you are moving into a certain atmosphere -- so many meditators, so many sannyasins. A different quality of energy is released and it is very nourishing. When you go away from here, it is as though you have taken a plant out of the earth... an uprootedness happens. And Goa can be a very dangerous place.

Once you are settled in your being you can go anywhere; there will be no trouble. But while you are just settling and roots are going deeper into the earth, at that moment it is dangerous. So you just rest for a few days. But when I say rest, I don't mean don't come to the meditations.

Come and let others meditate, and absorb the energy. Sit by the side and dose your eyes, and just feel that a cloud of meditative energy is surrounding you, showering on you. Feel as if every cell of your body is being bathed, nourished, mm? Within three or four days you will be completely healed. And then start meditating.

And next time remember.... It is not good.

[A sannyasin reported back to Osho tonight after three days of wearing a sign around her neck which said: I AM SAD PLEASE REMIND ME Osho had suggested that this technique would help her to face her sadness which she said she was not in touch with. (see 'Above All, Don't Wobble') She said that it was very good.]

Sadness is also energy, and if you know how to transform it and to use it, it is a blessing. This has to be understood very deeply: that you can change energy from one mood to another mood.

For example you are feeling angry. Relax, and start smiling. Go deeper into smiling. Start laughing -- and just watch what is happening. You will immediately find that the anger is changing. It has come to a

turning point from where it suddenly takes a jump and becomes laughter; it is the same energy. After a deep laughter, you will see that there is no need to be angry now; the anger has disappeared. Not only have you overcome the anger, but you have used it creatively. If you had been angry you would have been impoverished. It was a dissipation of energy.

When you feel sad, just feel that sadness, and start moving to the opposite polarity of laughing, enjoying, dancing, swaying. And soon you will see -- click! -- something changes suddenly. And you will be able to hear the sound of it -- it is almost like a click -- and you will see that the climate has changed. It is no more night.

And once you come to know the knack of it, you have come to know the meaning of inner alchemy. Then you are the master, and whatsoever happens, you can transform it into whatsoever else you want. Then there is no need to be in sadness when you don't want to be. If you want to be in sadness that is perfectly okay. Sometimes one wants to be sad; it is very relaxing -- but then it is not negative at all. It is your choice. If you don't want it, you can come out of it.

The problem arises when you don't want it, and you cannot come out of it. The problem is not sadness. The problem is that you cannot come out of it. The problem is not anger. The problem is that when it takes possession of you, you become helpless. You understand me?

The problem is to do with your incapacity to come out of these moods. Then one feels a slave, in bondage, imprisoned, and that imprisonment hurts. One feels walled in from everywhere... so helpless. The whole of life seems to lose meaning.

If you can come out of your imprisonment, it becomes a home. And there is no problem -- you have the key in your hands. You can open the door and come out. That is the only difference between a home and a prison. The prison is a house, the home is a house, but the keys of the prison are not in your hands. You are not there of your own will; you are forced to be there.

The same place becomes your home if the keys are delivered to you. Then you may not even want to go out. It may be too hot outside, too noisy, and you would like to relax inside. Just a moment before, you wanted to go out, and now the keys have been given to you and you are in no hurry.

The problem is not the prison. The problem is that the keys are not with you. Sadness becomes a prison if you cannot transform it. Once you know the knack of how to transform it, then it is for you to decide. If you want to enjoy it as sadness, you enjoy. If you want to change it, you change it.

And energy is neutral. The same energy can move into a different mould. Have you watched sometimes a small child laughing, madly laughing? -- and then suddenly he starts crying; the laughter becomes crying. The opposite is also possible -- the crying can become laughter.

In India, in villages, mothers say to their children, 'Don't laugh too much, otherwise you will cry.' It has much wisdom in it. If you come to the very end of laughter, what will you do? You start crying. If you cry to the very end, you will start laughing. It is a circle, and once you know it, you can relax.

So let this become a very great insight for you, and use it. Always play with your moods. Change the climate, and by and by one becomes the master.

Good. It has been good.

[A sannyasin says: I just wanted to come closer. Osho gives her energy darshan.]

Good! This is the way to come closer. Not by coming closer does one come closer to me, but by going into oneself. The more in you go, the more close you are to me -- wherever you are. Time and distance does not matter.

Whenever you want to be close to me, first have a picture of me, look at it for one minute, and then close your eyes and allow the movement -- whatsoever happens. This will happen again and again, and deeper and deeper you will go. If somebody is around, tell him to rub the third eye, or you can rub it yourself, mm?

[A sannyasin asks about shaving his head.]

Shaving of the hair won't help... cutting off of the head! (laughter from the group) If you really want, then tell me. Cutting of the head is worth doing. Shaving of the hair is useless and won't help much!

[A sannyasin who is doing all the meditations in the camp says it is so much energy it is almost painful.]

It can become painful when it is too much and you don't know what to do with it. When do you feel the energy most in the day?...

And with the energy, enjoy it, delight in it. Just sitting, sway, sing, dance a little, jog, or run around the house. Do it not as a work but as a fun. When there is too much energy it has to be used as fun. Just a playing around, almost fooling around -- just as small children do.

If meditation goes well, much energy is created. One is always at a loss as to what to do with it because our whole mind has been conditioned for centuries for utility, because the world has lived in scarcity, scarcity of everything.

Now for the first time many parts of the world are getting out of that poverty. A greater problem has arisen now -- of what to do with that energy. All the old values are useless now. Humanity will have to learn to play. They will have to drop all utilitarian ideas, and will have to use energy as fun -- a simple delight in it. Not that something comes out of it -- no result should be sought in it. You just release energy, and the very release is a tremendously beautiful experience.

Then you are going beyond economics. Then you are no longer living in scarcity. Otherwise they have been teaching people in the old days that work is worship. Sooner or later we will have to change it, because 'work is worship' will become a very dangerous thing.

Fun is worship -- just enjoying. This is a moment of affluence in your inner economy. The same can happen to the whole society, to the whole nation. If you have too much energy and you don't know what to do, where to use it, and your mind is old fashioned, it will tell you to use it rightly.

No, when energy is too much, one has to be a spendthrift; miserliness won't help. So now please, don't be a miser. Just enjoy throwing the energy, and it will become such a deep orgasmic experience. In fact if energy is too much and you can simply delight in it, by and by you will see that you have become capable of an orgasm that is non-sexual.

Sexual orgasm is one orgasm of many -- and not the greatest. And in a way sexual orgasm is local, it is not total; only part of your being is involved in it. But if you can delight like a child, jump and move and dance for no particular reason -- just like a madman -- then you will have a different type of orgasm spreading all over the body. Each cell will become involved in it.

And you will come out of it so relaxed and quiet and calm, that you cannot even dream about it, cannot imagine. It is a sacred bath -- in your own energy. So try this, mm?

[A sannyasin says: I keep feeling as though I've reached the point where it's time to jump, but then fear comes...
He asks Osho to push him.]

I will not allow you to go in so soon! Many other things have to be done first. And this is also a temptation, a desire -- to go in. This temptation has also to be dropped, and suddenly one day you will find that you are in -- because in you are. How can you go more in?

You are in. Your very being is what we call 'in'. So this very effort to go in is a barrier. Just accept it and relax. Just leave it to itself. You are not to do anything. Up to this moment everything else can be done, but when this moment comes, nothing can be done. You have to accept this. You can delay it -- this acceptance can be a delayed acceptance, that's all -- but one day or other you have to accept that nothing can be done.

And once this penetrates deeply, suddenly it happens; not that you do it -- suddenly you find that you are in. Not only that -- you find you have never been out. So please forget about it. Do other things; I have many things for you to do! And when it happens there is no need to even watch. That too becomes a tension. Simply laugh at the whole thing, enjoy it. It seems ridiculous, a nightmare.

Let this settle down so deeply that it reaches your very core of being -- that there comes a boundary beyond which doing cannot be of any help. And do other things that can be done: meditate, enjoy life, eat, walk, run, dance, sing. Whatsoever you feel like doing, do. Do everything else that can be done, but remember, the ultimate cannot be done. There, one is totally helpless; there, one is totally impotent.

If you can do something, you will feel happy. Whether something happens out of it or not, is not the question. You will feel better because the mind will still be manipulating, it will still be doing something. The mind drops only where it cannot do anything, where doing becomes absolutely impossible. The very nature of the thing does not allow any doing. Then the mind falls flat.

That is where you are. It is a very rare situation and comes only to a few fortunate people. But then one

feels very miserable and frustrated because again and again it comes, and is so close that you could have got it. It was just within your reach. When you miss it, again you start thinking that it was so close. Just a jump, a knock on the door and you would have entered.

I know it is very close, but you cannot do anything about it. It will be repeated many times. Many times you will perspire, will feel frustrated almost to the point of death. But by and by a new understanding will arise. The frustration is not coming from the experience that comes so close; the frustration is coming because you are. The frustration is coming because you cannot do anything whatsoever. If you do something -- chant a mantra -- the illusion is prolonged that you can do something. But that illusion is the ego.

So I am not going to say to you that anything has to be done. And even I cannot push, because any push and you will go further away from the experience. You will have to live this moment, this critical moment of predicament, this dilemma that is so close, and yet so far away. Just a single step and the journey is over -- and you cannot move your foot. When the goal recedes again, you do everything you can, and then the moment it comes again, you cannot move a single step. It is tremendously frustrating.

But this frustration is needed. When you have become completely soaked in it, one day the experience will be there just by the comer, and you will not be bothered. You will not even be trying to get it. You will simply say okay, I'm not worried.

In Maharashtra, this province of India, there is a temple which is one of the most holy places in India. The temple is called Vithoba temple. Vithoba is one of Krishna's names. The story is that a devotee of Krishna became so deeply meditative that Krishna had to come to him.

When he arrived, the devotee was massaging the feet of his mother. Krishna came and knocked on the door. As it was open, he came in and sat just behind the devotee, who for many lives had been crying and begging Krishna to come to him. Just by turning his head the devotee would be fulfilled; his long effort would come to a fulfillment.

Krishna said 'Look, I am here. Look at me.' And the devotee said to him to wait, because he had not come at the right moment -- he was massaging his mother's feet. He was sitting on a small earthen brick, so he took it out and pushed it back telling Krishna to sit on it. He never turned to look at him, to welcome and thank him.

Krishna stood on that brick and waited the whole night, because the mother could not go to sleep, she was dying, and the devotee could not leave her. God could wait. The morning came and the town became awake. Krishna became afraid in case others saw him, so he became a statue.

And that statue is there in that temple. Krishna is standing on that brick waiting for the devotee who never turned around!

The story is... something. Only in such deep moments of renunciation -- not even the desire to see God -- and the devotee attained.

Many times this experience will come, but allow it, and don't even try to catch hold of it.

[The sannyasin replies: Well I don't do meditations any more because I see that it is just more effort. And quite frankly, to me enlightenment is just nonsense, because it's a concept. All my beliefs about it have fallen flat.]

Enlightenment is nonsense, but not in the sense you think. It is nonsense because it is beyond sense. It is higher than sense, superior to sense.

One can call it nonsense, but that attitude can only be of the intellect, can only be an intellectual understanding that all concepts are mere concepts. But to call it nonsense -- that too, is a concept; it is nothing more than a concept. This too I call nonsense -- to call enlightenment nonsense.

I also call it nonsense because it is transcendental to sense; it is more than sense can understand. It is an experience, existential. So when I call it nonsense, it is not a condemnation. It is a great appreciation. I am praising it when I call it nonsense. You may start condemning it when you call it nonsense, and then you will miss the whole point.

Let things be as they are. It is not because of you that you cannot do anything. The experience is such that nothing can be done. It is not because of you; nobody can do anything. One day when it has reached to the very core of your being -- that nothing can be done -- not in frustration but in understanding -- then suddenly it happens. It can happen any moment; just the doer has to go. It will go, but it gives a good fight before it goes!

Nothing to Lose But Your Head

Chapter #3
Chapter title: None

15 February 1976 pm in Chuang Tzu Auditorium

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ShortTitle: TOLOSE03
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Video: No

Anand means bliss and praghosha means a declaration -- a declaration of bliss.

Become a declaration of bliss. Don't hide It -- manifest it as much as you can. The more you manifest bliss, the more it will be coming to you. Remember a very basic law: that if bliss is expressed, shared, it grows. If you hide it, it shrinks and dies. And people go on doing just the opposite. They express their miseries and then that grows, and they go on hiding their bliss as if afraid of the world. People smile in a very miserly way. They have forgotten the very language of bliss.

So be a manifestation, a declaration -- each moment. Don't miss an opportunity where you can become blissful and where you can express your bliss, for small reasons -- for no reason at all.

Let this become your very style of life and you will be enriched tremendously.

[The new sannyasin says: I don't know what I am going to do from here...]

No need. We think about the future when something is missing from the present. Only a miserable mind thinks about the future. It is a creation, a projection, and consolation of a miserable mind -- that today is not good but tomorrow will be. It is a hope. If today is good, who bothers about tomorrow? It will take care of itself.

This moment is the only moment there is. When the future comes, it always comes in the present, so there is no need to think about it. Just the present is enough. This day is enough unto itself. This moment is going to be the mother of the next moment, so if you have lived it totally, the next moment is bound to be more beautiful than this, because things go on growing. So if this moment has been lived in total celebration, the next moment is bound to be of more celebration, more rejoicing. And once you learn this, you stop thinking about the future, but you start creating it.

My insistence is to create future -- not to think about it. And the way to create it is to forget it completely. Just look in the present, just live it, and through it you are constantly creating the next moment. If you don't live this moment, and you go on thinking about the future, you will not be able to create it, because the next moment will come out of this one, not out of your thinking. It has nothing to do with your thoughts, nothing to do with your desires and hopes. It comes out of the lived experience.

... This moment is the only moment available. The past is gone, the future has not yet come. Just between the two there is a small passage, very small. If you are very very alert, only then you can live it; otherwise you will miss it. Just a little unawareness and it is gone. The moment you think that this is the present moment, it is already passed. One has not a single split second to lose.

That's what meditation is all about -- living in life without bringing thinking in too much. Once you know the knack of it, you have found the key.

[The new sannyasin, who is a doctor and acupuncturist, says: ... all my life I've wanted to know God, and to be of better service to people.]

Both will happen together. They are not two separate things. Service is nothing but a way of prayer -- a very substantial way, a very potential way of prayer. If you seNe, you are doing prayer. And if you pray, in a subtle way you are doing service. Both are complementaries; never divide them. Humanity has divided them and has suffered much for it.

If you serve without prayer, then service remains just on the periphery. If you pray without service, your prayer becomes isolated from life. You become like an island. If you pray and serve, and you serve in such a way that it is a way of prayer, and you pray in such a way that it is a way of service, then you are not isolated, and you are not on the periphery. You remain on the centre, and yet one with the whole.

Service means feeling one with the whole, feeling one with the other. It means a point where I and thou disappears. And when you are no more there. the whole starts functioning through you. And that's the real therapy. You can know techniques -- of acupuncture and acupressure -- but if you are not prayerful you can miss the whole thing.

Acupressure and acupuncture were born out of very deep meditation. Five thousand years ago there was no way to know the energy points, the meridians and the bridges, except through meditating. People meditated and went so deeply inside themselves that they became aware of certain energy phenomena inside themselves. By and by these points became so dear that they started working on other people.

Working with deep love, the quality changes. You can touch a person with hate; then rather than helping him you will harm. You can touch a person with indifference; then whatever can happen, only that much will happen.

But if you love a person, your touch is with love and deep concern. It is as if it is you who is suffering there. Suddenly the technique is no more a technique. And healing is a function of love.

[A sannyasin said that he felt tension in his back and in the sex organs when meditating.]

When energy arises, it has to make a passage, and the passage is blocked because the energy has never used it. So the energy hits hard against the block -- that is the only way it can make a channel.

So the whole body will tremble and you will feel severe pain, but there is nothing to be worried about. It will make the way clear, and once it does, you will feel such a relaxation as you have never felt before. So don't be worried. Just continue, and be happy about it.

[The sannyasin adds: My whole being feels in need of love.]

I understand. That too is good. That too is part of the same energy, because when the energy moves upwards, the sex energy is transformed and changes its quality. Then the sex need will become less and less, and the love need will become more and more. Energy going downwards becomes sex, and energy going upwards becomes love.

But don't wait. You start becoming more and more loving towards people. Just become a spendthrift about love. Just be loving even towards strangers, towards friends. Even to trees and rocks just be loving.

You are sitting on a rock, and just as one touches one's beloved, you will see that if you touch a rock with deep love, there is a response from the rock. You can almost feel it immediately -- that the rock has responded. The rock is no more a rock. Touch a tree with deep love, and suddenly you will see that it is not one way. It is not that you only are loving to the tree; the tree is responding, resonating.

So just be loving in whatsoever you do. Even if you are eating food, eat very lovingly, chew the food very lovingly. Taking a shower, receive the water falling on you with deep love and gratitude, and in deep respect -- because God is everywhere and everything is divine. Once you start feeling that everything is divine and sacred, you will not feel the thirst for love because from everywhere it will be fulfilled.
Everything is going well. Feel blessed.

[A sannyasin said that she needed help to break what she felt was a pattern she had formed of making relationships with people who needed her as a mother, to whom she would give shelter and food and money... but that her friends said she was simply buying love...]

You are wasting your time and energy and everything. And not only that, but you are creating a pattern by repeating it again and again.

A few things have to be understood. First, love is not compassion. You think compassion is love. And love needs no rationalisation. It is simply there. It is its own proof, self-evidently there. It is enough unto itself. Compassion can become part of it, but they are not synonymous. Love is more than compassion.

You always become interested in people who need your sympathy -- and there is nothing wrong in it. Give them food and shelter -- but don't pretend that you are in love. If you see a beggar on the street, you can help him, but help him and forget him -- no need to make it a love affair. The beggar will feel obliged to you, and he cannot escape from you because he has become dependent on you. You have become his mother, and you enjoy being mother, you enjoy being superior. It becomes an ego trip. He is an inferior person because he is dependent on you, and he has to go on pretending he loves you. Deep down he will know that love has been purchased, and he will cheat you. He will do everything that he can to harm you, because he feels hurt. You have become superior because you have money and he has none. So he goes on pretending he loves you.

Love is not that cheap. And you want it very safe. If love is not happening, don't force it.

... I know you are in need of a lover -- so you imagine anything is love. Someone shows their gratefulness and you immediately think it is love because you are in need.

It is as if someone is hungry, and even bread on the rubbish heap looks like beautiful food. You are hungry, that I know. You need love, that I know. Everybody needs love.

But this is not going to help you at all. By and by it will become a dead routine, and you will continuously repeat the vicious circle. Get out of it.

Love happens when two persons meet on the same ground, are equal. Between a superior and an inferior person sympathy is possible, not love. So don't go on fooling around. Stop all this nonsense.

Be loving, be available, be open, and then someday with somebody on equal terms it can happen. When you love somebody, you do whatsoever you can, you give all you can, but you feel grateful that he has accepted. You don't expect even a thankyou from him -- that will look too superficial. So somehow you have to destroy this association between sympathy and love.

[She answers: At this point I can't discriminate.]

Then you just do one thing: for six months no love affair -- so at least the vicious circle is broken. You can be as sympathetic as you want, but no love affair.

In these six months somebody will happen, otherwise not. A real lover will not like you to be a mother no. He is in search of a beloved. A mother he has already -- enough! He is trying to escape from the mother really. He is in search of a woman who can save him from the mother -- and again here is a woman who wants to be a mother. That's why you always seek persons who want a mother. You don't look for people who are not interested in your money and your help. You go on finding beggars, this and that.
So for six months you stop completely -- no love affair.

[She asks: You mean no sex or...]

Yes, no sex or love affair. It may not be that long, but just become as hungry as possible for love. It will be hard, but to break any vicious circle is always hard.

And there are so many beautiful people here that you can't find anywhere else.

... It may not be six months, I may allow you after six weeks. But let it be six months in the mind, so that an appetite arises and you go almost mad, and this circle is broken.

If you go on making love to strangers, this and that, you are simply not respectful towards yourself. You are harming yourself. Just wait for six months. If is not too long -- it can save your whole life. The way you are going, you are wasting your whole life.

Remain available, make friends, and if one day you feel that some equal person comes, who is not inferior in any way, then come to me and tell me. If I feel it is right, I will allow vou -- but let me be there. Left to yourself you will not be able to come out of the vicious circle. But if I am there I will not allow you to continue in it.
It is hard, but there is nothing that can be done about it.

[A sannyasin says: All your lectures are making me so high, and I'm enjoying the meditations but I'm experiencing a lot of physical agitation. It's very hard to sleep and there are lots of heavy nightmares.]

That is a part of the process. The body and the mind are releasing things, deep repressed things which meditation brings up, but it is very good. You will feel so fresh and so weightless -- as if you can fly. Things are going perfectly well.

[The sannyasin then asks: I've always understood that all realms of consciousness are always and continuously available to us... I would never mindfully put myself into a place that was not pleasant and good for the others around me.

These groups seem to take people to very very sensitive places, and sometimes places that are not necessarily seeming to make them happy, and sometimes make it difficult for the people around them.
I'm interested in them and I'm just wondering if they're necessary to...]

No, for you they are not. And that is exactly the right attitude. It is a question of where you put yourself, it is your choice, and all realms are always available.

These groups help people because people have become addicted to particular moods; for example, sadness. Once energy is available, a certain person simply moves into sadness. It has become a routine, and he does not know any other way. All other ways are blocked. He has forgotten about them.

It is as if you live in a big house and you know only about one room. You have lost the keys and you have completely forgotten that the house has many other rooms. These groups help to make living in the one room so impossible that they have to escape from there -- that is the whole point.

If somebody is angry, they allow them to go deeper into it -- so deep that the very experience becomes such a hell that one runs anywhere and stumbles into another room of the same house, about which one has become unaware. Once one enters, one knows that there is no need to go to the same room again and again; that there are other rooms available.

But for you there is no need. If you have this understanding, then there is no need.

Nothing to Lose But Your Head

Chapter #4
Chapter title: None

16 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602165
ShortTitle: TOLOSE04
Audio: No
Video: No

[A sannyasin says: Now I know I am not... and this comes to me all the time. Not only when I'm meditating, but when I'm alone in the hotel room, it takes over. Can I let go of it?]

Let go of it. Don't resist it, don't fight it. That is the whole effort we are making here -- so that you disappear and something bigger than you takes possession. The host has to go before the guest can enter, because it is the same space in which the host exists. When the host disappears, the space is ready and the guest can enter. So don't be afraid.

It is natural to get afraid because one is falling into an abyss. Allow it, and if you become too much afraid take the locket in the hand and relax -- and I will be helping you.

... Never be afraid of nothingness, because that is the nature of the innermost being. It looks paradoxical, but the innermost being is just like non-being. That is the meaning of the buddhist concept of anatta --

no-self.

One is empty within, and the deeper you go, the more empty you become. At the very core there is infinite emptiness. Out of that nothingness everything has evolved, and back into that nothingness everything disappears. So it is a great death, and fear is natural. But by and by you will become acquainted with the beauty of it, the blessing and the benediction of it.

Then one takes courage, and every day one goes a little deeper, a little deeper. One day you leave all fears and simply drown yourself in it. Here you disappear, and there is God. Man never meets God; when man disappears, God is, and while man remains, God is not. God is nothingness.

It has been good. Feel grateful, tremendously grateful -- and go into it.

[A sannyasin says: I feel very much depressed when I come to the ashram -- I don't know why. But I come because I feel very much love for you and I want to do all the meditations.

It seems all the people around here are very jealous. ... There are rules and regulations everywhere.]

Rules and regulations are imposed by me. Nobody else is imposing them. If you love me, you love my rules and regulations also. You don't understand. Without rules and regulations, you won't be able to even see me.

For fifteen years I lived without rules and regulations, and there was always a crowd of thousands of people around me. I saw it was not possible to help anyone this way. I had become a marketplace. Even one afternoon when I was asleep, I opened my eyes and saw somebody on the roof -- he had removed a tile. I said, What are you doing?' And he said, 'I was curious, and because I couldn't reach you, I came this way.'

Without rules and regulations it will be just as if there are no rules and regulations for the traffic. You are a driver -- you will understand what will happen. There will be no possibility to go anywhere; all the roads will be blocked. This much is possible -- that here you can talk with me. You can have your problems solved, I can suggest something to you. It is possible because of rules and regulations, otherwise not.

So don't take it the wrong way. It is to help you. The day I decide I am not interested in you now, not interested in helping people, I will remove all rules and regulations -- and then you will repent. I will be happy with this -- because this is a big problem, and then there will be no problem for me -- but then I will not be of any help to you. So don't take it wrongly. This is your misunderstanding.

[A visitor says he is enjoying all the meditation except Gourishankar.]

Drop it -- because if one out of five suits, that's enough. If two suit, then that's more than enough. There is no need to do all.

Those five meditations are made in such a way that at least one out of those five will suit every person. There are types, five types, so if one suits, that's perfectly okay...

... The problem arises if the heart is closed. But conditioning never reaches to the heart, never. the heart remains unconditioned. and we can by-pass that head -- that is not such a big thing. I can go on hammering on it -- don't be worried.

[A visitor says he has been practicing Vipassana and likes the Nadabrahma meditation. He asks if he should try other meditations.]

If Vipassana suits you there is no need to go on trying. Vipassana goes to the very core. Nadabrahma will be very helpful, because between it and Vipassana there is no contradiction. So you can do two sittings of Vipassana and one of Nadabrahma... Once Vipassana suits -- and it is a perfect method -- there is no need to go on seeking and searching, unless you come to a plateau and you feel that you are stuck and that growth is going no further.

[The visitor asks if Vipassana will open the heart. Osho says: It will. The visitor adds: I feel just....]

Emptiness is the goal of Vipassana. But if you go on being empty and being empty, and you disappear in the emptiness, suddenly that emptiness becomes a fulfillment, a positive state.

In the beginning it will feel like emptiness because the ego disappears, the mind disappears, thinking

disappears. All the constituents of the ego disappear by and by. So you are taking the furniture out of the room by and by, and the room feels empty. But simultaneously the room is becoming more roomful. You remove a chair. That chair was occupying a certain room -- now the room is free. So furniture is going out, but the room is becoming more and more roomful. Once everything is removed and only roominess is there, emptiness, there comes a transformation, a transfiguration. The gestalt changes. Suddenly you see that the loom is not empty, it is only full of room.

You are emptying your ego, and something greater than you is entering you, but you will become aware only when you have completely emptied it. So continue. Nothing is a problem.

And Nadabrahma will help. Otherwise, doing Vipassana one can become a little sad, a little morose and depressed, because nothing comes and everything is going... the whole method is negative. So the Nadabrahma will be good because it will fill you with sound. Your emptiness will vibrate with the inner sound, and it will give good exercise to the inner emptiness.

Nothing to Lose But Your Head

Chapter #5
Chapter title: None

17 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602175
ShortTitle: TOLOSE05
Audio: No
Video: No

Prem means love and sushma means harmony -- harmony that comes through love.

In fact there is no other harmony -- only love gives harmony. Through love you are no more a separate part. You become one with the main, the continent. You are no more an island. And everything that was not in harmony falls into harmony....

Arupa means formless and anand means bliss -- bliss formless.

Bliss is formless. Happiness has a form, unhappiness also but bliss has no form.

[A new sannyasin said she couldn't get into the Dynamic meditation mainly because she was lazy....]

If it is just laziness, then it is good to continue meditating. It is good if laziness disappears -- laziness makes one toneless. The sharpness of consciousness is lost, and one becomes blurred. Nothing else is wrong in being lazy. It is just that one becomes a little blurred, and a little muddle-headedness by and by is created. One cannot remain alert, aware. One tends to become unconscious, sleepy. And sharpness of consciousness is one of the most important things in life. It should be like a sword, so that it can cut all roots of all complexes.

Just make a little more effort. If you are going two steps, go three, that's all. When you have settled with three steps, go four.

[She asks about expressing her emotions to her boyfriend: ... because when I feel a great deal of anger, it manifests itself at that moment -- I can't contain it. And when I feel a great deal of love, it is directed towards that person. Only when I think about it, my mind goes on doubting.]

First thing: Stop thinking about it. That is basic -- because the more you think about it, the more the

whole trip becomes of the head. Then even when you love, you think you love. Even when you feel, you think you feel. Thinking is always in between, and feeling becomes a secondary thing -- and that's not good.

In a love. relationship, thinking should not come in. It is a crazy thing to be in love. It has nothing to do with the head. One should move through the heart. It is a sort of insanity. It is good, and higher than the so-called sanity, but don't bring your mind and reasoning into it, otherwise you will destroy it.

Mind is a destructive force. All creativity comes out of the heart, and all that is beautiful is born of the heart. Mind is very violent. The violence may be very subtle, but it is there. It wants to manipulate, to conquer, to possess, and in a love relationship all these things are poisons.

In a love relationship you should be possessed -- you should not try to possess. In a love relationship you should surrender; and you should not go on watching who has the upper hand. So stop thinking. And whenever you find yourself thinking, catch hold of yourself, and give a good jerk to the head -- a real jerk so that everything inside goes upside down. Make it a constant habit, and within a few weeks you will see that that jerk helps. Suddenly you become more aware.

In Zen monasteries, the master moves around with a staff, and whenever he sees some disciple dozing, thinking, and with dreams floating on the face, he will immediately hit him hard on the head. It goes like a shock through the spine, and in a split second, thinking stops, and suddenly awareness arises.

So I cannot follow you with a staff. You give yourself a jerk, a good one, and even if people think you are a little mad don't be worried. There is only one madness, and that is of the mind. Too much thinking is the only madness. Everything else is beautiful. Mind is the disease.

And the second thing: In a love relationship there are moments when you would like to be angry, you would like to be sad, when you would like to be loving and happy, but the other person is with you to be happy, just as you are with him to be happy.

[Osho went on to say that in those moments when you are feeling sad or angry, it is better to be alone; when sad to sit alone in your room, and when angry to beat a pillow.

If you throw your anger onto the other person, he will want to throw it back on you sooner or later, and then a vicious circle is created. And because he is another person, like you, you will never really be total. Part of you will be held back and you will feel a little guilt at what you are doing.

And the anger, Osho said, has nothing to do with whether you throw it onto a person or onto a pillow...]

In Japan they have a very ancient tradition. In big factories and offices they have an effigy of the manager or the boss. Whenever somebody feels angry, he goes and hits the effigy of the boss and he feels very good. Then he feels compassion, feels that he went too far.

So the pillow is just representative of whoever you are feeling angry with. After the anger has been thrown, you will feel very relaxed, and you will feel deep compassion for the person.

You will see every day that your love relationship is going deeper and deeper. Otherwise love takes you deep, and anger brings you back. Then again you go a little deep, and anger brings you back. It never becomes so deep that the innermost core of your being can be touched through it. The house of love is never built, because you go on destroying it every day. So this is to be remembered.

And the third thing: When you love, be total in it. Just go wild and don't withhold anything, because if you withhold something then the other will too. If you go wild and are totally in it, the other is also forced, pulled to it, attracted. Only when two energies go completely wild, when there is no man and no woman, no this person and that person; when all boundaries, all names disappear, and there are just two energies meeting and merging like wild waves of the sea, then you realise what love is.

Then even one moment of that love is enough, because it will give you the taste of eternity.

[A sannyasin said he had a hangup of wanting to possess an enormous penis and had felt this desire almost since he was ten. Having said this, he said he felt much better for having done so.]

It is good to say, because sometimes a few things simply disappear by saying them.

And nothing is wrong in it. It is one of the most deep-rooted human desires. The sex organ is a symbolic thing. It is the symbol of all creativity, of all life, of all potentiality. Because of the symbol you have completely forgotten the meaning of it.

That is why all over the world the phallus has been worshipped for centuries -- the shivalinga. People who started worshipping it were of the same desire, but they did well -- they made the desire divine. If you

go and worship the shivalinga, you never feel guilty. But if you think of an enormous phallus, you do feel guilty; you cannot even tell anybody.

God cannot be symbolised better than by the shivalinga. It is the perfect symbol. God is the enormous penis. Once you understand it, the whole problem disappears.

So if you ask me what is the meaning of it, it is that you would like to become a very creative person; that you would like to give birth to something enormous, something bigger than you. And the desire is religious, and very creative, very artistic.

But the word penis disturbs one because of our repressions and taboos and a thousand and one things that have surrounded that word. It is almost impossible to utter the word without feeling guilty.

But there is nothing wrong in it. You can have a shivalinga in your room, and whenever the desire arises, you can hold it, and get in tune with it. Suddenly you will see yourself full of light and energy.

Once you condemn a desire it becomes a problem. And my whole idea is never to condemn anything. Find a way to appreciate and praise it. The problem is created by others' attitudes. You can drop the desire, you can suppress it and forget it, but if you are a creative person it will go on asserting itself again and again. And you are a creative person. Once you accept this desire, much creativity will come to you. You will feel completely relaxed.

So find a good shivalinga and bring it to me. I will charge it, and then you keep it. It is perfectly beautiful. There is nothing to be worried about.

[A visitor says that he has been living in his imagination a lot and it seems to separate him from the real world.]

It separates. The screen is very subtle and transparent, but it separates -- and one day it has to be dropped. Once you drop it, then for the first time you are no more playing with shadows, and reality penetrates you.

Mind is just a reflecting system, just like a mirror. You stand before the mirror and it reflects you, but the person who is reflected in the mirror is just a shadow, and howsoever beautiful, is not there. And if you start chasing that reflection, you go on infinitely chasing mirror upon mirror, and you completely forget that you are chasing reflections.

It is as if you see the moon in the lake, and you dive into the lake to catch the moon. It is not there. And the more you miss, the more desperate becomes the search. The moon is somewhere else -- it is only reflected in the lake. Nothing is wrong with the lake, nothing is wrong with the reflection, but the reflection should not be taken for reality. Then you can use the mind, and you will not be used by it.

There is nothing wrong with the mind. It is one of the most beautiful things in existence, the most complex, the most subtle thing. The universe has taken so long to evolve mind -- so it is valuable, tremendously valuable -- but one should not get identified with reflections. Use the mind and don't be used by it.

And the second thing that you ask is that you would like to create the heart. In fact there is no need. The heart is always there, only you are cut off. The bridge is broken or blocked because the whole energy moves in the mind, so the heart is left by the side, is no more...

[The visitor says: ... the mind will corrupt something that is given from the heart.]

No, mind cannot corrupt anything, because mind cannot create anything. Mind only goes on reflecting. The mirror cannot corrupt anything. What can it corrupt? If you are already corrupt, then the mirror can reflect that, it can show the corruption.

Lord Acton has said, 'Power corrupts, and corrupts absolutely.' It looks absolutely right, but it is not. Power never corrupts -- it only reveals corrupted people. In the first place, corrupted people are attracted to power. An innocent person is not worried about power. He is not interested in whether he is going to be a president or a prime minister -- the whole thing seems futile.

But a corrupted person needs more power -- to hide the corruption; to do it and not to be caught. Only power can corrupt him and his corruption. The less powerful he is, the less prone to corruption. Corrupt people are attracted to power, and once they achieve it, of course they start all sorts of corruptions. Then it looks as through power corrupts, but it simply reveals, it is a mirror.

Money reveals; it never corrupts anybody. If you don't have any money you cannot be corrupted,

because even for corruption you will need a little money. Once you get the money then the whole trip starts.

Mind cannot corrupt you, but it can show -- and it is a good indicator of where you are going. It is a good thermometer. Once you understand how to use it, it becomes such a great instrument. In the right hands, mind becomes the very process of reaching to God and reality.

If you really want to be in your heart, a few things will have to be done. A totally new orientation will be needed, because you have been thinking too much, and you enjoy thinking. And nothing is wrong in it. It is a subtle play of consciousness, and beautiful sweet dreams, but still, dreams. A totally new orientation will be needed.

A few meditations will be very very helpful because they give you a breakthrough. Choose one or two of these meditations and just go on doing them for three or four months, without bothering about the results -- just go on doing them. If you can go on without bothering about results, results will start coming. They come, they have to come. One just has to create a passage in the body for the energy to move. And an active process will be very very helpful, because people who are active types need to move to the opposite pole of activity.

Do something physical -- swimming, dancing, running, anything physical -- in which the mind is not needed at all. Anything where the mind is not needed will be very helpful. And once you can be without the mind, even for a few moments, the mind stops.

Dancing a wild dance, a moment comes when there is only whirling. The energy whirls, and the mind cannot think, because the whole thing is moving so fast. And there is no need for the mind to think, because the body is doing everything. The mind stops. And in those gaps for the First time you will have a taste of reality, something of the beyond. And it is so catching, so magic and miraculous, that once you have those gaps, you desire them more and more. They rejuvenate you. they revitalise you. They give you a new elan, a new life.

By and by a comparison arises in you. You see that mind can give you a few glimpses but cannot give you reality. But this is possible only when reality has been tasted -- then only comparison is possible.

Once you see the moon in the sky, then you see that the lake and the mirrored moons are just beautiful reflections. You can go on enjoying them, but now the illusion is broken.

[A sannyasin asks about going up and down. Sometimes I don't know what is mind, what is feeling... where I am.]

Good, let it go up and down. You remain separate and just watch it. It is not you who is going up and down -- it is the mind. You are separate.

... Feeling, thinking, everything, is mind. You are just the witness who is seeing all these things.

For example you see that the mind is going up, or that it is going down -- the seer is you. That which is seen is not you. You follow me? The object -- that which you see -- is not you. The one who is seeing the object -- the subject -- is you.

You are looking at me. You are the seer, I am the seen -- I am not you. You look at the hand. The hand is the object, and you are the seer -- you are not the hand. You look inside and a thought arises, a feeling comes -- that is not you.

Go on remembering that you are the pure seer, and by and by all these ups and downs will disappear, and you will be left alone. Just don't be identified.

[A visitor said his meditation is interrupted because he travels a lot.]

Something can be found . . . because any meditation that is disturbed again and again is not good. Something is needed that can be done in spite of your travelling, as a continuity...

[The visitor adds: I understand the idea of meditating all the time, but...]

No, not all the time -- no need to do it all the time. A few times in the day, just a few minutes will do. There are a few things which, if done too much, can be harmful.

For example. the latest results say that if you do some body exercises for twenty minutes, then do the same exercise for forty minutes, the benefit will not be doubled. You can do it for sixty minutes and now the wheel will be turning -- the benefit will become harmful. It is exactly as when you eat something which is

beneficial. Then you eat more, and it is no more beneficial; it has become harmful. So ordinary mathematics won't do.

Whenever you find time, just for a few minutes relax the breathing system, nothing else -- there is no need to relax the whole body. Sitting in the train or plane, or in the car, nobody will become aware that you are doing something. Just relax the breathing system. Let it be as when it is functioning naturally. Then close your eyes and watch the breathing going in, coming out, going in....

[The visitor asks: And forget everything else completely, just concentrate?]

No no, not concentrate. If you concentrate, you create trouble, because then everything becomes a disturbance. If you try to concentrate sitting in the car, then the noise of the car becomes a disturbance, the person sitting beside you becomes a disturbance.

Meditation is not concentration. It is simple awareness. You simply relax and watch the breathing. In that watching, nothing is excluded. The car is humming -- perfectly okay, accept it. The traffic is passing -- that's okay, part of life. The fellow passenger snoring by your side, accept it. Nothing is rejected. You are not to narrow down your consciousness.

Concentration is a narrowing down of your consciousness so you become one-pointed, but everything else becomes a competition. You are fighting everything else because you are afraid that the point may be lost. You may be distracted, and that becomes disturbing. Then you need seclusion, the Himalayas. You need India, and a room where you can sit silently, nobody disturbing you at all.

No, that is not right -- that cannot become a life process. It is isolating yourself. It does have some good results -- you will feel more tranquil, more calm -- but those results are temporary. That's why you feel again and again that tone is lost. Once you don't have the conditions in which it can happen, it is lost.

A meditation in which you need certain prerequisites, in which certain conditions need to be fulfilled, is not meditation at all -- because you will not be able to do it when you are dying. Death will be such a distraction. If life distracts you, just think about death. You will not be able to die meditatively, and then the whole thing is futile, lost. You will die again tense, anxious, in misery, in suffering, and you create immediately your next birth of the same type.

Let death be the criterion. Anything that can be done even while you are dying is real -- and that can be done anywhere; anywhere, and with no condition as a necessity. If sometimes good conditions are there, good, you enjoy them. If not, it makes no difference. Even in the marketplace you do it.

[Osho went on to describe this breathing meditation in more detail. (See 'Above All, Don't Wobble' -- Jan 18th)
The visitor asked if there should be any attempt to control the breath.]

No, no attempt to control it, because all control is from the mind, so meditation can never be a controlled thing.

Mind cannot meditate. Meditation is something beyond the mind, or below the mind, but never within the mind. So if the mind remains watching and controlling, it is not meditation; it is concentration. Concentration is a mind effort. It brings the qualities of the mind to their peak. A scientist concentrates, a soldier concentrates; a hunter, a research worker, a mathematician, all concentrate. These are mind activities.

[The visitor asks: How many times a day would you suggest?]

Any time. There is no need to make a fixed time. Use whatsoever time is available. In the bathroom when you have ten minutes, just sit under the shower and meditate. In the morning, in the afternoon, just four or five times, for small intervals -- just five minutes -- meditate, and you will see that it becomes a constant nourishment.
There is no need to do it for twenty-four hours.

Just a cup of meditation will do. (laughter) No need to drink the whole river. Just a cup of tea will do. And make it as easy as possible. Easy is right. Make it as natural as possible. And don't be after it -- just do it whenever you find time. Don't make a habit of it, because all habits are of the mind, and a real person in fact has no habits.

[A 70-year old group participant said that during meditation she began to see beautiful pictures of places she didn't know.]

Very good. That's a good symbol. When the mind by and by becomes silent, first words are lost, then pictures arise; because pictures are the language of childhood, and are the language of the primitive man.

So the first layer is of words and the second layer is of pictures. First words disappear and then pictures arise. They are very colourful and tremendously beautiful -- enchanting, majestic. Don't be too much attached to them. Just watch, and remain far away. They will become more and more beautiful, more and more golden, and more luminous, because as you go back towards your childhood everything becomes more beautiful -- it was -- and you will relive it in memory again. You will become a child again, running after butterflies, and everything will become absolutely new. One tends to get caught. One tends to remain with it and enjoy it. That has to be remembered. Just remain a spectator -- unconcerned, indifferent. Go on remembering that this too has to pass.

Once pictures disappear, the mind is not. Suddenly there will be gaps, just empty gaps -- no words, no pictures. You are left alone. Those gaps will give you the first glimpse of what meditation is. It is going well.

And it is natural that sometimes you will feel very happy, sometimes very unhappy. It is just like a wheel turning. Remain unattached. When you are happy, don't be too excited about it. Know that this too will pass. And when you become unhappy, know that this too will pass. Both will pass, and by and by you will be able to see the wheel of the mind, and you will be separate from it.

[A sannyasin says: I've fulfilled all my fantasies... but there is just that something missing.]

This is good... because whenever people desire something and it is immediately fulfilled, they will start feeling that something is missing. Whatsoever you have been fantasising was filling you, and because it was not fulfilled there was hope. Now you will be feeling hopeless. You will see that you have what you wanted, and still nothing has happened.

But this is a good point. Let it sink in as deeply as possible so that you never fantasise again. Be in it, and don't be in a hurry, otherwise something will remain and it will sprout again. Be finished with this fantasy. Do whatsoever you want to do, go in all directions. You will fool yourself, but that has to be done, mm? because there is no other way. So be finished, be really tired of all the nonsense, and only out of that experience, maturity arises.

By and by you will feel more and more frustrated, hopeless. All your dreams will be realised, and still nothing will happen. If even a little hope remains, again you will become a victim. So I will give you a little rope more!

Nothing to Lose But Your Head

Chapter #6
Chapter title: None

18 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602185
ShortTitle: TOLOSE06
Audio: No
Video: No

[A visitor said that she had been practising Vipassana for some time, and had found it helpful. She said that she enjoyed the active meditations, enjoyed the dancing, but found that it did not go as deep for her as being silent.

Osho said that Vipassana was good, but that as one became more silent, one tended to become a little sad....]

Silence is good, but it must be positive -- it must be bubbling with pleasure and happiness and joy. It should not become negative and escapist.

Vipassana goes very deep, but it is one-sided. One becomes more and more introvert. With one's eyes closed so much, one forgets the world. That is half the journey. It is good as far as it goes, but one should come back to the marketplace. One should be able to dance and still be silent. One should be able to be in the world and still not be of it. My whole effort is to make you completely balanced. Doing Vipassana alone makes people sad, and by and by they become disinterested in life. If you become disinterested, many things will happen. Many pains will disappear -- but pleasures also disappear. If you become disinterested, unconcerned, a deep renunciation happens and you will feel very calm and collected. But after a time you will begin to feel bored with that calmness and collectedness.

Only if that becomes ecstatic, only if you sing it and dance it, is it balancing. You move in, you move out, and you are free of the out and the in too. You are not confined to the outside or to the inside world. You are totally free to move in and out as you wish. Sometimes one wants to be silent -- then be silent. Sometimes one wants to relate, to love, to dance -- then relate, love, dance.

Vipassana is anti-love. If you go deeply into it, by and by you will see that love becomes impossible. You will start feeling that love becomes a disturbance. My whole effort is that life should not become lop-sided. The East has suffered very much because of Vipassana-type meditations, because they are one-sided. They are good, and there is nothing wrong in them, but you can eat even too much of a good thing, and then the balance is lost.

So my suggestion is that you continue Vipassana, and at least one active meditation, whatsoever makes you feel good. I know you are not the active type -- you are the inactive type -- so it will be a little difficult for you. passana will fit you completely, but that is not the point. The point is to remain balanced, to remain on both feet. You can stand on one foot, but not for long. A bird needs two wings. With one wing, life loses all dynamism.

So, good, continue Vipassana, and do one course here -- because here it is as I would like it to be. Then you tell me about your old experiences and the new experiences and you will be able to compare them too.

[She says that she has decided not to take sannyas.]

Then you wait, mm? But wait at your own risk. (in his 'stern' voice) Then when you tell me, I will decide whether I want to give you sannyas or not, because it is not a one-sided question.

Right now I am ready to give it to you, but if you think about it, you will have to be clever and calculating. I may refuse.... So you think about it, mm?

[A sannyasin says he feels good now he has committed himself to Osho.]

Commitment brings tremendous happiness -- because it brings tremendous freedom.

People are completely unaware that only through commitment is there freedom. Because you don't carry the burden on your head any more, suddenly you relax. People think commitment becomes a bondage -- it is just the opposite. Uncommitted, you remain burdened, and each step has to be decided. Each moment becomes a tremendous anxiety -- deciding to be or not to be, to do this or to do that; one moves in darkness.

In the East we have learned a great secret, and that secret is that if you can find a man who has attained then simply surrender to him, and suddenly all your anxieties and troubles disappear. A clarity arises in which you see things as they are. Suddenly you are unburdened.

[A sannyasin said that she was enjoying meditations, though nothing dramatic was happening.]

It is good that things should go very slowly. Dramatic changes never become permanent. They come like flashes, and when they are there, one feels on top of the world, but then suddenly one falls to the very

bottom. A dramatic change is not something to be desired, because it is not going to remain with you.

Slow growth is good. It is hard and not very exciting, but it is good because it is going to stick. You are moving so slowly that everything that is happening is going to be absorbed by the system. I always feel good when someone is growing very very slowly.

People who have dramatic experiences are one day suddenly in heaven; another day they are suddenly in hell. When they are in heaven, they are really in heaven. When they are in hell, they are really in hell. Then they become very confused. They are going up and down so much that it becomes a disturbance. It looks as if an earthquake has happened within them, and everything goes into a chaos.

It is always good to go very slowly, so you can chew and digest every experience. Before another experience happens, it has become part of your being and your system. Very good.

[A sannyasins says she is feeling sad, to which Osho replies "Good!" and she answers: I knew you'd say that!]

I always say that (chuckling) -- irrespective of what you say. You can depend on it! Because everything is good -- it does not matter what it is.

One has to learn acceptance. If today you feel sad, you feel sad -- accept it. Not only accept it, enjoy it. Sadness has its own qualities. It can give you gifts that nothing else can. Happiness never goes as deep as sadness. When you are sad, try to go deep into yourself, because sadness can take you deeper than anything else.

Happiness moves towards the heights. Sadness moves towards the depths. When you are happy, soar high, because nothing can take you as high as happiness. Then leave the earth completely, and take a jump towards the height -- fly. Use happiness. Use happiness to touch the height of your consciousness.

And when sadness comes, dive deep. Use sadness to touch the very depth of your being. Then you will see that both are part of the same ladder. Because the height is yours, the depth is also yours.

A man who knows only his height and has not known his depth, will remain shallow. A man who has known only his depth and has not known his height, will remain sombre, sad, burdened. He will not be able to fly. He will have roots, but he will not have wings, and both are needed. A great tree goes high in the sky and its roots penetrate deep into the earth, into the dark earth. Sadness leads you there, and happiness leads you into the sky, into the sunlight.

So use everything that becomes available. Then there is no need to be sad when sadness is there. You can use it, and you can be happy because of sadness. And when there is happiness, there is no need to be excited. Use it, and you will not go crazy because of it. Once you know how to use all your moods, you have become a master. And that is what the whole of spiritual growth, of meditation, is all about -- to use all methods, all windows of your being.

So accept it -- it is perfectly good -- and enjoy it. Once you understand your sadness, it disappears.

[A sannyasin said that through meditating she was beginning to notice more of the simpler things around her -- the trees, and just simple things that happened.]

Life consists of little things, and all big things are false; they are ego trips. They occupy you and give you a sense of bigness, make you feel you are doing something very important. But real life is simple and does not give you any sense of bigness. It is not on an ego trip.

On the contrary, real life makes you humble, because by and by you realize that you are just like the trees, or just like the animals or the birds. They are doing the same things as you. About the big things, man is different. About the small things, man is just like animals. When you feel hungry, you eat -- the birds are doing the same. When you feel tired, you sleep -- the animals are doing the same. When you are in love, you love -- the whole of nature is doing the same thing. One feels humble.

But of course no animal is a prime minister. No tree wants to become a president, or a king or a queen. They are not so stupid, and they will simply laugh if you propose the idea.

It happened once that the emperor of Japan went to see a zen master, who lived in a forest on a hilltop. He brought many presents with him, and a precious gown with many diamonds that was given only to the master of the king. The emperor gave it to the master who started laughing, saying, 'I accept your love, but please take this gown back. If I use it here where I have only the trees and the animals as my friends, they will all laugh at me and say that I have become an old fool, and stupid! They will say that now at this age I

have fallen a victim of foolish things!'

All special things are human, and all ordinary things are natural. The very urge to be extraordinary is insane. Just to be ordinary is sanity.

That is the trouble -- you have been in many trips. I would like you to relax, and just to enjoy simple things. Again allow the taste of food to be experienced. Drink water at ease so you can feel the coolness that comes slowly to the body. Touch the tree, feel the earth, look at the stars, and just be ordinary and humble. There is nothing special to be done.

Be an animal if someday you want to become divine. Be natural if someday you want to transcend nature.

Anatta means no self, no ego, and prem means love -- a loving no-self. It means become love, but don't be a lover. Just be the quality of love. There is no centre of self who loves, mm? just love flows through you. One becomes a vehicle, a passage, a medium.

Anatta is a buddhist term. Buddha says that there is no soul -- this no-soulness is your reality. This egolessness is your reality...

Nothing to Lose But Your Head

Chapter #7
Chapter title: None

19 February 1976 pm in Chuang Tzu Auditorium

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Prem means love, and siddhanta means principle -- principle of love. And that's the principle of life also.

Love is life, and there is no life except love, mm? So become more and more loving, trusting -- without any conditions. If one loses everything in love, nothing is lost. And if one can save everything and love is lost, then everything is lost.

[A new sannyasin said he did not know how to let go. He has been practicing Vipassana. Osho said that this might be the cause of his not being in touch with his feelings; that all eastern methods were in a way repressive...]

... they tell you to become more unmoving, more controlled. Vipassana is good if first you do some cathartic methods, so that all that is boiling inside in the unconscious is thrown away. Then a settling happens of its own accord, and there is no need to control anything.

[Osho said it is just as when a small child who is very restless is told to run around the house several times. Then he has used up his excess energy and can sit perfectly still with no tension. Otherwise he will force his energy to be still, and a gap will arise between him and his energy...]

... that is what has happened. There is just a small interval, a gap between your energy and you. You cannot feel. You can think -- but you cannot feel. The body-sense is lost -- and it has to be regained, because the body is your earth, and if you lose your sense of your body, it is as if a tree loses its roots in the earth.

No tree can exist just in the sky. The sky is needed to grow, but the tree needs the support of the earth to

stand. Both are needed -- the earth and the sky, the sun and the darkness.

It will be good if you do a few groups here, so they can bring you back to your feeling. When it comes you will simply be surprised that you had completely lost the feeling of the body. The energy is not moving in your body. Once it is, it is a beautiful inner dance. One can feel it, almost touch it. It is a sheer delight. But it will come ....

Arihanta means one who has arrived. It is a buddhist term, one of the most beautiful, and means one who has attained. And anand means bliss... one who has attained bliss.

[A sannyasin involved in the indian film industry asked Osho what kind of films he should make. Osho replied he should start working for him, and that...]

... if you really make a good film, it is going to fail. Anything good cannot succeed, because the world is such that only the bad succeeds and the good fails. So you have to be a little more alert about it.

If you make five films, make four to succeed and one to fail. Make four just ordinary films for the audience. Don't be worried about them -- just make whatsoever they want; their demand has .to be supplied. And one film you make for yourself, for me, in which you proceed with the idea that it is going to fail. Then you don't think that it is going to succeed. If you try to make it a success it will be a mistake and a compromise.

So let this be the proportion. If you earn money in one, put it into the other, and let it be a failure. And when you are making that film, be conscious that it is going to be a failure. You understand me? Advertise that it is going to be a failure, and that it is only for chosen people. (laughter) Say that you have not made it as a commodity, and then if nobody comes, if the house is empty, that will be its success.

You will enjoy it tremendously, and it will not be a compromise. You will succeed in your failures too, because they are not failures if you have made them consciously. So work it out this way: one for me, four for the market. (laughter) I am going to work in the fifth with you. In the other four you can succeed alone. In the fifth, to fail you will need me!

[A Vipassana group participant asked if he should continue Vipassana or take on the challenge of every-day life.]

No, take the challenge to stay with the every-day activity. Vipassana should not become a style of life. These are just techniques to be learned and immediately forgotten, so only the quality is carried with you. The flavour, the fragrance, not the flower, has to be carried into day-to-day activity. so by and by you don't know what is meditation and what is ordinary activity -- they become one.

Learn the technique -- and for learning, of course, one needs to be in a particular place. Once you have known the technique, then unlearn it. Then just move into ordinary life -- eat, drink, sleep. Just be ordinary, and carry the sense of silence that has come to you. Again and again remember it, again and again remind yourself. Again and again move into that feeling and catch hold of it in ordinary life.

Just suddenly in the marketplace catch hold of the thread, and enjoy it there just for a moment. That is more valuable than one month's Vipassana. For just a moment the marketplace disappears, becomes a dream with only phantoms moving. You are detached, aloof, far far away in a totally different space. Just eating -- remember it; cleaning the house -- remember it. And the moment you remember it, you are not... you simply disappear.

In deep self-remembering the self disappears. A self-remembrance is a no-self remembrance. The deepest moment of being is a moment of no-being, non-being, of anatta. So just remember it. Suddenly there is a flash, an upsurge of energy, a lightning, and you continue the same activity -- but you are not the same. Just for a moment everything has changed. A different energy, a different quality of energy has entered. Then again move into your day-to-day activity.

And don't make this remembrance a strain too. There iS no need to remember it too much -- just a few times on and off is good. If in twenty-four hours you remember four or five times, four or five seconds of self-remembering are enough, because again and again you move to the centre. You touch it or rejuvenate it, and then are thrown back to the periphery, and you start working again.

Whenever you feel tired and exhausted again, just take a dip inside, and again you are fresh and moving on the periphery. Life is on the periphery. One should not try to become an escapist.

So I will not suggest that you continue Vipassana any more, because if you do it longer you start clinging to the technique. It is beautiful and very peace-giving -- and that's how many thousands of monks in buddhist monasteries are almost rotten. They have got into a a very pleasant technique, and now they are not capable of leaving it. It has become a gratification, a greed.

Any experience, even a spiritual experience, can become a desire, a greed. One can start clinging to it, can become miserly about it. You would like to eat more and more of it, but then by and by you break away from life. Sooner or later you will become paralysed, you can live only that way -- and that's not good.

Life should be all ways, of every way possible -- it should move in all directions. It should be an overflow. So you have learned something; now let it become a part of your ordinary life.

[Another indian sannyasin who is involved in film-making, said that he always felt like escaping from whatsoever he was doing to meditate, and when he was meditating he wanted to lie down instead.

Osho said that this urge should be resisted, and that the resistance itself could become a meditation. Osho said it was natural to want to escape into meditation as one began to experience more and more silence and peace, but that the way was to bring a meditative quality to one's work; to work passionately and lovingly.]

When you really do your work it will help you meditate more deeply, because ordinarily the mind goes on overlapping. When you are meditating it will feel guilty about work, and when you are working it will think to go and meditate, and so it goes on. This overlapping has to be stopped. When you meditate, meditate. When you work, work.

Don't try to escape in any way from anything -- work or family. One is to escape from nowhere -- because the escapist mind can become peaceful, but it cannot become blissful; that's the trouble. An escapist mind can become peaceful, because if you don't work, if you avoid every situation where trouble can arise, where there is challenge, conflict, competition, then of course, naturally you become peaceful. But that peace is bogus and not worth having. The slightest disturbance, and it will be disturbed.

I would like a peace that is attained amidst flames, a peace which is attained in the marketplace; a peace that is attained where there is no possibility of attaining it. Then you attain to an integration; a crystallisation comes to you. Of course the way is long and hard, but the short-cut is just an escape.

Sol would like you to remain wherever you are. Go on working as you are working. Fix a time for meditation, and then the remaining time is for work; work and meditate. Enjoy it, be more meditative, and soon -- it will take at least three months -- soon you will become settled, and then you will see that a harmony has risen between work and meditation.

[A sannyasin says: I'm sometimes doubting... I'm always changing in my attitude towards you. Sometimes I doubt, sometimes I feel a lot of love...]

Allow it, both are good. There is nothing to worry about. Just remain aloof from both.

The trust that is with doubt is not trust. It is simply anti-doubt. Sometimes you feel tired of doubting, and so you start trusting. It is not trust. Sometimes you feel tired of trusting so you start doubting. This is the duality of the mind. You work hard, you need rest. After you have rested long, you need work.

This is doubt and anti-doubt -- don't call it trust. Then both disappear, trust will arise. Trust has no opposite to it. But this is natural, and it is so with everybody, more or less; only degrees differ.

So remain aloof, watching both. Neither think that you are doubtful or trusting. Just be a witness, mm? Then report to me after ten or twelve days, and for these days simply witness.

You get disturbed by doubt, and that is only possible if you get identified with your no-doubt, your anti-doubt. Don't get identified with anything. They are two aspects of the same coin, and both are the same. One is not more valuable than another. You are valuable. The one who is watching is valuable. If you don't get identified they are bound to drop, and then trust will arise.

Then you will love me and trust me, and in that trust there will be no doubt. In that trust there will be no opposite. It will be simply trust -- and that has its own beauty.

[A sannyasin, who has been preparing food for sannyasins in the ashram's canteen, said that she seemed to be angry all the time, and that she didn't seem able to laugh.]

There are two ways to laugh. One way is to get a little fatter. (She is quite plump) If you really get fat you start laughing -- but that is not a good laugh; that is a defence.

All fat people smile and laugh and look jolly, because that is their way of defending themselves. They cannot run if there is some fight, so they go on creating an atmosphere of friendliness around them so no enmity arises. Their laughter is false. And whenever a fat person reduces his weight, his laughter disappears.

There is another laughter that is not a defence measure, but comes from the very centre of your being. That laughter is possible only if you reduce your weight, so reduce your weight, otherwise sooner or later you will get into trouble.

Somehow you hate yourself... because this is destructive, it is a way of committing suicide. So get your weight reduced, mm? Run, walk, swim, meditate, and get into a love relationship. You do get into them, but you get out very quickly. A love relationship is very very needful, otherwise you will go on getting fatter and fatter.

[Osho went on to say that eating is a substitute for love and that a happy person does not eat much because he is so full of love that he has no room left for much food. (See 'Above All, Don't Wobble, where Osho talks about this in detail)

The sannyasin replied that she had been and still was in a relationship where everything seemed perfect, but she still remained unhappy.]

Then you must be having some ideas about happiness, some wrong conceptions. If everything is perfect, is going well and smoothly, that is happiness. You must be thinking it is something miraculous, magical, dramatic. It never happens. It only happens in stories, in these peoples (indicating the sannyasins from the film world) films. (much laughter)

In real life nothing is dramatic. One just sleeps well, eats well, loves well. One goes for a morning walk, watches the rising sun, listens to the birds, enjoys being. That's what happiness is. You must be having some very dramatic concept -- that angels will come and dance around you or something. They used to come in the past, but they don't come now.

So you just become more realistic, mm? If you have a wrong notion, then whatsoever happens you will always be missing, because you will have the idea that this is not happiness.

If you are not feeling misery, it is happiness. Happiness is nothing but your being functioning in perfect order. When your body and your mind are humming perfectly well, in harmony, you are happy. Happiness is harmony. So you just have another look, mm?
And feeling good is good -- don't expect too much.

[A sannyasin says. I'm always very nervous when I come to you... On full moon night it's very heavy... I have a lot of energy and I don't know what to do with it.]

It is not nervousness -- you are really too full, overflowing...

A few women become very very full of energy on the full moon, and almost crazy. That's why mad people are called moonstruck, lunatics. Lunatic comes from lunar -- the moon. A madman is a lunatic -- influenced too much by the moon.

The moon has certain vibrations. It affects the whole earth and particularly the water element. That's why the ocean moves with the moon. The human body is ninety percent water, and not just ordinary water. It is exactly the same as seawater, with the same saltiness and the same chemicals. Scientists say that man started his life from the sea as a fish, and then by and by he grew.

So though it has been a long long affair with the moon, a few people still feel very very sensitive to it. During the full moon they feel much energy. That has to be used, and if it can be, you will feel very very happy.

Just do one thing: the next time the full moon is due, start this three days before. Go outside in the open sky, look at the moon and start swaying. Just feel as if you have left everything to the moon -- become possessed. Look at the moon, relax and say to it that you are available, and ask the moon to do whatsoever it wants. Then whatsoever happens, allow it.

If you feel like swaying, sway, or if you feel like dancing or singing, do that. But the whole thing should be as if you are possessed -- you are not the doer -- it is just happening You are just an instrument being played upon.

Do this for the three days before the full moon, and as the moon becomes fuller and fuller you will start feeling more and more energy. You will feel more and more possessed. By the full moon night vou will be completely mad. With just one hour's dancing and madness, you will feel relaxed as you have never been before, mm?

Nothing to Lose But Your Head

Chapter #8
Chapter title: None

20 February 1976 pm in Chuang Tzu Auditorium

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ShortTitle: TOLOSE08	
Audio:	No
Video:	No

Daya means compassion, and anand means bliss -- compassion and bliss. Let compassion be your goal. Feel as compassionate as possible. Just have a feeling of compassion surrounding you all the time.

Look at the trees, but with compassion. Or look at a passing dog, but with compassion, mm? By and by you will get into the feeling.... it will become very soon a deep compassion, and that will give you a very very blissful state of mind.

Anand means bliss, and maneeshi means one who contemplates very deeply, meditates very deeply -- a deep meditator.

[A sannyasin says she has been feeling so full and so empty at the same time.]

That is precisely what happens -- fullness and happiness come together. If they don't come together, then something has gone wrong. You are empty of yourself and full of the beyond. Something disappears leaving a space, and immediately something else enters and fills it.

Nothing can remain empty. If there is real emptiness, there will be fullness immediately, not even a single moment is lost. If one feels empty and not full, then something is wrong -- that emptiness is not true. Deep down somewhere the ego is still hiding. So the emptiness is not true... the temple is not really empty. Maybe it looks empty, but the ego, the desire, the hope, is hiding somewhere. You will feel very very negative, sad, morose, depressed. That type of emptiness will look like hell, and one would like to escape from it, because it is false.

Hell is the greatest untruth there is. It does not exist and that is the misery of it.

A real emptiness is always full, because when the ego disappears, your being flowers The ego is blocking the flowering of the being. It cannot flower unless the ego disappears. Even for a single moment if the ego is not there, the flower starts blooming, and you can feel the fragrance. That fragrance is happiness.

It is nothing that you can attain. When you are not, it is there. Happiness is a simple shadow of the being; unhappiness a shadow of the ego. The ego remains eternally unhappy, and the being is eternally happy. The being cannot be unhappy -- that is not its nature. The ego cannot be happy -- that is not its nature.

The whole human dilemma is that we go on trying to make our ego happy, and that is not possible. The more we fail, the more unhappy we become. And of course when we feel too unhappy, we try too hard to become happy. And this goes on in a vicious circle.

[The sannyasin says she is scared of getting identified with her happiness and hanging on to it.]

Don't be worried. I am here to cut your head completely if you get identified or anything! Just be happy... because that very worry can create a disturbance.

There is no need to be worried. This moment you are not identified -- finished! The next moment will take care of itself. Otherwise if you start thinking this moment that maybe you will become identified with happiness in the next moment, that will destroy everything; you have already destroyed it. Worrying about the worry, you have already destroyed it.

Just this moment is so beautiful -- enjoy it. When the next moment comes, we will see. Never jump ahead of yourself -- there is no need. And once you know the knack of it, all worries disappear, because they belong to the future.

In this moment there is no worry, and cannot be. This moment is absolutely silent. All worries are future-oriented, so don't become a victim. Just enjoy this moment -- and there is no other moment. This one exists eternally. Now is eternal.

[A sannyasin says: I just feel your words... they're just pouring into me. I forget what you say. I hear you one day and it's gone the next.]

Very good, that's how it should be. If you carry it to the next day it has become knowledge, and you will not be able to hear me that day. That knowledge will be standing there in between. Hear me, hear me totally, and allow me to pour myself into your being, and then just forget all about it, as if it has never happened. And whatsoever is needed will bubble up when it is needed.

It will not be like knowledge rattling in the mind and continually creating noise. It will be like a digested food that becomes your blood, your bone. If you look for the food that you have been eating for so many years, you will not find it anywhere; it is no more there. It has already become your flesh, your skin, your bones, your blood -- but you will not find bread.

So whatsoever I am saying you can either accumulate as bread -- then it becomes knowledge -- or you can digest it and let it circulate in your being. Then it will not be knowledge. It will become your very consciousness.

Suddenly in some situation where it is needed it will bubble up -- not as knowledge but as a response.

This has to be understood -- we need to remember things because we have not digested them. In a school, a university, a student has to memorise, because whatsoever is given is undigestible -- as if one is eating stones, not bread. At the most you can vomit it in the examination papers, and then you will be relieved. Ninety-eight percent of your education is completely useless -- it is of use only for the examination -- and one has to throw it.

What I am saying to you is not an education in that way, but rather education in the original sense of the word. The word educate means to bring out, to bring out something that is within you. All the colleges and universities are forcing something into you, stuffing you with something, and the exact opposite is the real process of education.

Something is hidden behind you at your centre. A part has to be broken so it can become available. It is exactly as when you dig a hole in the earth and water becomes available. It is there; just a few layers of earth have to be removed, then you draw water. And that is what education means -- drawing things out.

Whatsoever I am trying to do is not to make you more knowledgeable, but to make you more understanding, and understanding is hidden in you like layers of water.

So be completely at ease -- that is the perfectly right way to listen to me.

[The sannyasin adds: My hopes and expectations and fantasies have controlled me for so long. And they keep coming and coming and coming... I feel like I'm going mad when I watch them.]

You just watch them -- they will go. They come only because we have been inviting them, because so many times in the past we have entertained them as guests.

By and by they will understand that the host has changed; he no more entertains guests like that. In fact he is indifferent. They go on knocking on the door, but the host does not open it. Even if they come and sit in the drawing room, the host goes on doing his work -- indifferent, unconcerned, aloof. By and by these guests will disappear.

They have been coming because you have been calling them. Nobody comes uncalled, uninvited. You may have invited them a long time ago and completely forgotten when you wrote the letter of invitation, and suddenly today the guest comes. You must have sown the seeds some day. Having found the right season, they are now sprouting.

But don't be worried, just remain aloof. Let the word aloof penetrate your being as deeply as possible. The very sound of the word is meaningful -- just unconcerned, watching. Not even watching exactly -- because when you are watching you are a little concerned.

[A sannyasin said he was unable to open up in meditation or in a relationship. He said he just felt nothing.

Osho asked him what the problem in meditating was, to which he replied that he couldn't keep his eyes shut. Osho said that if he were able to close them during sleep -- as he had said he was -- then there was no problem. He said that if he were unable to do a simple thing like keeping his eyes shut then he would find it very difficult to shut off his mind...]

Just try, otherwise the whole meditation will be missed. By the time you come to the silent period when the eyes have to be closed, and you don't close them, all the energy that you have gathered will be thrown out.

Eighty percent of one's energy goes out through the eyes. That's why if you remain looking at things continuously, you become tired. On a journey, in a train or a car, one feels very tired if one goes on looking outside the window -- because you are throwing energy out.

Blind people are always very silent, relaxed. And they are always very nice people, loving. Because they are blind and they cannot throw out energy, their eyes become silent pools. Blind people become good singers, because their whole energy starts moving through the ears. They become so sensitive to sound that they can recognise a person by his footsteps.

So you have to do it. Nobody else can close your eyes. From tomorrow morning you try.

And first take care of meditation, then we will take care of relationships. Because if you are not in meditation, no relationship is going to be good. Before one moves into love, one must be.

[A sannyasin says: I want to control the unknown with my mind... and I accumulate hatred. And it is terrible because I see it -- I am not totally ignorant of what I am doing.]

Confusion is not your problem, but cleverness. Ignorance is not the problem. You think you know -- that is your problem. I can help ignorant people, but I cannot help knowledgeable people -- they won't allow me. You resist me, you resist meditation, you resist everything. How can things be done? And you want things to be done.

It is as if you want the sun to come in but you don't open the door. You will not allow the doors or windows to be open -- and the sun cannot be aggressive, it cannot rape. If you allow and invite it, only then the sun comes in.

My energy is available to you only if you allow it. It is for you to take it or not to take it. If you decide not to take it, then nothing can be done. It is better you return home. Either decide to be here with me and drop this resistance, or you simply go back. Why waste time? Think about it for three days and decide wither way. If you decide to be here, then drop all this nonsense.

And you know nothing. You just go on thinking that you know. So better be ignorant please. Or if you think that you know, and that everything is perfectly known to you, drop this ignorant man. Why be bothered with me?

Nothing to Lose But Your Head

Chapter #9

Chapter title: None

22 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602225	
ShortTitle: TOLOSE09	
Audio:	No
Video:	No

[A sannyasin who has just returned from the West said that she felt that she wanted to open up as much as possible...]

... if one wants to open, one opens -- there is no barrier, nobody hindering you. If the wanting is really there, the opening is just a by-product of it -- nothing else is needed. Once you desire something intensely, it has to happen. Happening follows it like a shadow. And this is particularly so of inner opening because it is not something to be achieved outside. It is already there -- one has just to claim it. Once you desire it, it is there.

So the whole point is whether one really desires to be open. People say they would like to be because they see that there are many possibilities with being open, but deep down they have many investments that won't allow them to really open. For example, a mind that is continuously thinking of security cannot allow you to open. Openness means vulnerability, an opening to all possibilities -- both good and bad, helpful and harmful. When you open the door, it is open not only for friends but for enemies also, because the door makes no distinctions -- once it is open, it is open for all.

Hence people go on living behind closed doors to avoid the enemy. But when you avoid the enemy, you avoid the friend too. So this is the dilemma: if you remain closed you will be able to avoid enemies, whosoever they are -- but you will miss the friends. If you open the door you will not miss the friend, but you will be open to the enemy too. This is the risk. But I say it is still worth taking, because if you miss friends, you miss everything. One can remain safe and out of all danger and risk, but then one is already dead.

If you want it it is going to happen. So think first about it.

[She answers: I tried the other way and it didn't work so...]

Now give it a try this way. People only come to this way when the other way fails. They try all the ways of the mind and only when they fail and feel frustrated and hopeless do they try something of the no-mind. Opening means no-mind. Opening means living a life without a head. Opening means taking the risk, becoming a gambler and not a business man.

To live dangerously is to live openly. To live secure is to live closed. So try it!

[A sannyasin says that after visiting his parents he got sick.]

It happens -- that to go back to the old associations is sometimes very anxiety-creating and tense, because they are expecting you to be someone whom you are not anymore. They see that you are not, and you feel a little hesitant because you would like to pretend that you are the old person -- just to satisfy them -- and that pretension becomes very heavy.

Because you are no longer identified with it, you have to carry it consciously, and it is like a load on the head. Then it disturbs your stomach and by and by the whole body is disturbed. You cannot relax in a situation where people are expecting you to be something that you cannot be and you are trying not to hurt them.

But this is a good experience. Next time if it happens at all, remain the new and don't pretend; don't try to pose. Just tell them beforehand that the old man is dead, and to excuse you if you cannot fulfill their expectations. Tell them that you love and respect them more than ever -- because the old person could not love or respect, the old person was just a pretender. But it will be a little difficult -- so say it will be

difficult. Once they understand, you will give them something -- a new ray of light may enter their lives.

I was afraid you would be in difficulties -- it happens to everybody who has really changed a lot. Going back is very very difficult. You don't fit and you try to.

But good -- you are back home, so it is good!

[A sannyasin asks about his relationship: I wonder if we should live separately, but then I tell myself that maybe the friction is good for me.]

You do one thing -- rather than living completely separately, just meet for two or three hours every day, and the remaining time be alone. You can use the friction and the situations that come up in your relationship, and be alone too.

In fact whenever two people are in love, they should not be together for twenty-four hours. It is very very harmful to them, and more than that, it is harmful to the love itself. People kill and destroy their love by being together too much, because something deep down is violated. Each is in need of a certain space, and lovers become too interfering in each other's lives, unknowingly of course. They love, so they want to cling and interfere in each and every thing -- and that's how every love is destroyed.

Love can be tremendously beautiful if it is not destroyed. If it is destroyed, it can become the greatest hell there is.

[Osho went on to say that when they were both feeling high it was good to be together, but as soon as anger or irritation or a desire to be alone arose, they should immediately separate for a time. He said each person needs a physical and psychological space to himself and that just the presence of the other could act as a repressant.

He said that lovers should only meet again when they were really wanting to be together very much, when it had become a really intense desire.]

If you live alone too much you get bored. There is no excitement -- simply you and you and you. It is monotonous, a single note. You want a change, a little spice. The other brings the change, brings another world into your world, and that is helpful.

So when you feel the need of the other, seek her. And when you feel that the need has been fulfilled, move back into your own world. If lovers can know this rhythm of being alone and together, and constantly move between the two; if you suddenly feel like being alone and you move -- that's what I mean by love.

If the other person loves you, she will respect your need, and if you love her you will respect her need. (addressing the girlfriend) The alternative is between love and no love. If you don't allow the other person space, by and by he becomes miserable and he will escape completely. So give him a little space, don't cling, and the love affair can become a permanent thing. It can go on and on if the rope is long enough. If the rope is very short, sooner or later one feels imprisoned, and once that feeling comes, suddenly freedom becomes more important than love.

Freedom is not more important than love, but it feels so if love itself becomes an imprisonment. If the love keeps overflowing into freedom, then there is no problem -- the relationship goes on enriching every day. The greater the freedom in love, the greater the possibility of it remaining forever and forever.

(to the boyfriend) She will understand, don't be worried about that. Once women understand that this is the way that love can remain for a longer period of time, that the flower can go on blooming, there is no problem. The problem arises because they think that you are trying to escape and that the love will be destroyed, so they become afraid and they cling more. The more they cling, the more you start escaping -- so a vicious circle settles.

Once understanding flows between you, there is not much of a problem. We are here to make each other happy, not unhappy. If you make the other happy, your own happiness grows and the other returns it, and there is no end to it. It can go on reflecting in a thousand and one ways.

So try it and then we will see.

[People who had done the Tathata group were at darshan. The groupleader says: I feel like I'm being moulded into something... the knack of having the role of leader, and also being a participant.]

Right. You are being moulded -- just go on allowing. Only your cooperation is needed. You need not do

anything in particular except to allow me to go on moulding you. Every day you will be taking a form, and as the form becomes clearer to you, your consciousness will become sharper in the same proportion. If you don't have a mould, you can't have a sharp consciousness. It is as if the pot is broken and the water spills all over the floor.

Ordinarily people are like spilled water. The whole effort is to pour them into a certain mould so they have a form. In that form many things become possible. You can become a vehicle of many forces.

It is as if you put many seeds in the ground. Each has a blueprint to develop into a certain type of tree. Just a blueprint; there is nothing else -- all the seeds are the same. You put them into the ground; the ground is the same. You water them, and the watering is the same. But each seed will grow into a certain tree. will take a different form by and by. Each seed will bloom in different flowers.

Each seed has an intrinsic, a hidden and unmanifested form in it. Because of that form it goes on taking and using energy in a certain way. The rose flower takes the colour of red from the same earth that the dewy flower takes white. From the same earth they will take different perfumes. From the same sun they will take different life forms.

Each person has a seed form that is his destiny. Once the form starts becoming clear, your destiny is clear. When you go astray less and less, when there are less and less alternatives, possibilities disappear, only potentialities appear. One becomes almost choiceless. Then the river flows direct to the ocean. There is no hesitation, nowhere else to go. One simply moves in a straight line.

So a mould is being given. You just cooperate. You can do two things -- you can fight with it, and then it will take a longer time. Or you can not fight with it, and then it will happen sooner.

And each group is going to be a repetition in a way, and yet not a repetition. Each group will consist of different individuals, of different potentialities, different destinies, so it cannot be exactly the same. And each group will give you different opportunities. But it is very subtle. Ordinarily you will be following the same techniques, you will be doing the same things more or less, but don't pay too much attention to the technique. Pay more attention to the people who make up the group.

Each group is different. Not only each group is different, each group is different every day. Yesterday it was the same group, but twenty-four hours have passed so it is not the same. In twenty-four hours they have lived, had many experiences, dreamed, thought, meditated. They are no more the same people. Their whole is continually changing; it is never static.

So different groups will be different opportunities for you to come back again and again to the same knack. And by and by the knack almost becomes a perfect art. then one forgets all technique, all art. Art is perfect when you forget it completely and you respond spontaneously, when you don't plan at all. That will come -- you will simply wait for the group and things will start happening.

So just allow more and more. Just be in a let-go. You are not expected to do anything, but just be in a let-go so that I can function through you.

[The assistant leader says: I don't know how to relate to people anymore. I feel like I've lost my power. A lot of my confidence just all seems to be fading away.]

It is just that your ego is dying -- these are just the symptoms. When the ego dies you feel that you are losing power, because all the power that you have known was of the ego. When the ego starts dying you feel that you are losing self-confidence because all the confidence was of the ego. You start feeling that you are no more certain of anything, because all the certainty was of the ego. But all that is from the ego is just deception. Power, certainty, self-confidence, will -- all nonsense.

If you can be courageous enough to pass through this period, soon the ego will disappear with all its power, and the power trip and the confidence, and the certainties -- all of which were nothing but facades to hide doubts, and clever tricks to try to deceive yourself with. When all that has gone the whole circus, you will feel very clean, purified, serene and silent. Not powerful, not certain, not self-confident -- but very serene and very quiet, with no certainty and no uncertainty, with no power and no impotence, with no self-confidence or with no lack of self-confidence. In fact with no self.

So this is a beautiful moment if you can pass through it. It is difficult -- understand -- arduous, hard. But it is a birth pain, and everybody has to pass through it. Everybody has to die a death, and only then a new life is released.

[Osho checks her energy.]

Good. But you are holding continuously -- and that will delay the whole process. You will suffer unnecessarily.

It is as if a child is to be born, and the mother is holding on hard. She is not relaxed so the birth canal is narrow and the child cannot come out of it. The more the child tries to come out, the more the mother feels the pain. The pain is not because of the child but because the mother is strained, is not relaxed. The mother needs to help the child come out. She needs to relax the whole birth canal so that the child and the birth canal start throbbing in the same rhythm. That's what you are doing -- holding it. You are trying hard not to lose self-confidence, not to lose power, so you will simply prolong the process.

For seven days simply cooperate. Try as much as possible to relax. There is no need for self-confidence because it is a disease, it is a shadow of the self. In the West there are foolish people who go on teaching that one should be self-confident. I am not saying be unself-confident. I am saying that both are useless... simply be. There is no need for confidence or no confidence.

So for seven days simply relax, because if you don't allow what is happening, you will have it for the rest of your life -- the struggle can remain. So the ego has to be dropped, mm? Don't think about it, simply drop it...

[A pet snake had been introduced into the group, and one sannyasin said she felt a great revulsion for it, but eventually had been able to hold it. After the group she was afraid of finding it in her bed.]

The feeling of revulsion is a relationship. You feel repulsed only because somewhere deep down in the unconscious, you feel attracted. Repulsion in the conscious simply shows attraction in the unconscious. So this is good because it has brought up something from the unconscious to the conscious.

And it is good that you touched it. Deep down you really wanted it to crawl over your body.

That's why you started thinking that there might be a snake in your bed -- something was incomplete... You can borrow the snake... And once you have done it, you will be finished with snakes forever. Then the attraction and repulsion will disappear... they are both aspects of the same coin. [The groupleader who owns the snake] can give you a special session, and then you will be free forever.

Always remember that wherever you fear, it is better to go in and be finished with it, otherwise it goes on hanging. That's why we create problems unnecessarily.

In India people are not so afraid of snakes, because they worship them, and when the worship a snake it becomes a god, and you have no fear for it.

It has been good, but deep down you are still holding. Be finished with it. It will be good therapy.

[A sannyasin asked Osho to tell him about his past lives. Osho said that sometimes it could be helpful but not in this instance. It would be more helpful for him to be in the present, to forget all past lives; that one day he would have to forget this present one too!

Another sannyasin asks about the different faces she sees when she does Tratak.]

It is good. Continue it but don't think about it. Whatsoever happens is good, so don't brood about it.

... It has something to do with you. Something from your past life is surfacing. It is very good and will relax your unconscious deeply. But don't think about it -- otherwise a certain repression starts...

... Almost always it is something to do with you -- unless your mind has disappeared. Then it has to do with the other person, because you are just a pure mirror. Ordinarily it is to do with you; it is your own mind coming up.

[The sannyas then said: I gave somebody a massage on their face and I felt as though it was my face, and when I put my fingers in her ear I heard the eternal sound. Afterwards she said she heard it too. I'm afraid that I'm getting too identified.]

No, not identified -- that's how it should be. The energies meet and the experience can be shared. Massage is true only when your energy and the energy of the other person merge into each other -- you will feel almost similar experiences.

It is nothing to do with identification. It is just the energies merging, because the deeper experience is of energy, not of the body. The body is just a vehicle of a subtle energy. When you massage, that subtle energy

functions.

It has been good don't be worried. It will give you deeper and deeper experiences. While massaging, forget that you are separate. Be as if you are part of the body of the other, as if you are massaging your own leg -- then your massage will go very deep.

Nothing to Lose But Your Head

Chapter #10
Chapter title: None

23 February 1976 pm in Chuang Tzu Auditorium

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ShortTitle: TOLOSE10	
Audio:	No
Video:	No

[A sannyasin said he found life easier in the West, and it was difficult for him to be totally here.

Osho said he should go and live out the fantasies he had been having, but that the moment he reached the States he would start thinking about Poona. He said it was good to go and be finished with those things he felt incomplete, and that he would find that there was a vast difference between reality and fantasy.

Osho said he should make it a meditation to bear in mind what his fantasies were while he was with the reality of a situation, otherwise he would continue to chase fantasies for the rest of his life.

Osho said that life and one's experience of it was the same, basically, wherever one was...]

Your response is your reality, your world. You are your world, and you carry your world with you. It will go with you on the plane. When you land, it will land with you. When you reach Miami, the world that surrounds you will reach with you. It is always there, invisible. It is your atmosphere, your climate that you go on creating continuously, peddling continuously.

So wherever you are, you are in the same world. Once this experience becomes clear, then there is no need to change the outer reality. Then one changes the inner reality, the inner space.

[To another sannyasin with desires, Osho said that the nature of the mind is to be always somewhere else, because in fact wherever we are, we are never there totally. We don't live any experience totally...]

... that's why you are constantly thinking of London. You have lived in London for eight years, and if you still think about it, it means you have not really lived there. Otherwise London is co horrible (much laughter) that eight years is enough -- one should escape forever and never go back. So this time live really there.

And always make it a point that wherever you are, live the experience. Either it is a worthwhile experience and you can live it again tomorrow, or if it is not worth much you can choose something else. But live it totally, so either way a decision arises.

[The Aum marathon group were present. The group leader said: I've always worked with extreme negativity hoping that that will bring about love, but I began to question the whole thing.... I got confused.]

Don't get confused. Your group is not meant to bring love. If you try that, not only will you be confused; you will confuse everybody who participates in the group.

Your group's whole meaning is cathartic, to bring up all the negativity -- that is your work. For example

the group 'Soma' that we are starting will be a positive group. The whole effort will be totally different. It can be useful only when you have done the negative work -- and within forty-eight hours you cannot do both. Later on I can introduce a new group for you. We can have two Aum marathons -- one negative, one positive.

In the negative one you simply work on negativity. The whole point is to bring it out, because people carry negativity their whole life. It has to be brought out, otherwise they are blocked. If you force love it will be just an enforcement, and of no use. They have to be cleaned completely.

Then the positive group will have a totally different orientation. It will have nothing to do with anger, sadness, hatred -- no catharsis at all. Here they will do the opposite -- float in love, compassion, tranquillity, calmness. But this is possible only after the first group. So you plan a different group -- but with the same methods.

In fact the human mind is neither angry nor loving, is neither happy nor sad. Try to visualise that you are sitting in a room and there are many windows. One window is sadness -- you open it and you become sad. You are not sadness -- the scene just opens on sadness. You can open the window of anger, and you become angry. You can open the window of love, and you become loving. You can close all the windows and just sit there.

This is what eastern meditation is -- to close all the windows and sit there. And whatever window you open, of course you get identified with it; that is the only way to open it. Identification is the key. If you want to open the window of anything, you have to get identified. In fact anger is no more there -- you are anger. Only then it comes totally... you are totally possessed.

But negative windows have to be opened first because society has closed them, and people have completely forgotten how to be angry. And if you don't know how to be angry, how can you know how to be in compassion? It is impossible. Compassion is a higher state, and you have not even fulfilled the preliminary. The first step has not even been taken, so how can you take the last?

So you move to anger. You open the window and go as far as you can so that you are finished with it. When you are finished with it you are ready to open the door of compassion. It is exactly the opposite window. So once all that society has repressed, surfaces, is relieved, you are cleaned.

And once a person is cleaned, he will automatically start moving towards the positive windows. Take his hand and lead him towards the window and he will move -- because nobody really wants to hate. Nobody wants to be angry, because one suffers through it. Everybody wants to love and to be loved. Everybody wants to live as beautiful a life as possible. One lives an ugly life because one does not know how to live a beautiful life. One dreams about the beautiful and lives the ugly. And the ugly has been repressed and that repression has culminated and corrupted the whole being, so that it becomes almost impossible to reach the higher dimension.

Anything about you?

[The groupleader answers: I just feel sober.]

That's very good. One should be very sober, because ups and downs are very destructive. One should move on the plain ground. No need to go high, no need to go low. Just being oneself -- happy, but not excited.

Real happiness is not an excitement. It has a silence in it, a sadness in it. It will be very difficult to comprehend, but real happiness has a flavour of sadness in it -- that's why it is called sober. You are peaceful. Nothing extraordinary is happening -- but there is no need. All extraordinary ideas are ego trips.

One lives an ordinary life, not hankering for anything. Then there are no valleys and no peaks -- one simply moves on the plain ground. Then your smile will have something of the depth of tears also, because the opposites meet in the middle. When you move on the plain ground it has something of the peak and of the valley. It is just in the middle, and opposites meet there; it is the boundary of both. So it is very very essential to understand, otherwise one can feel soberness as sadness.

It does have a sadness in it. Happiness is there, but without any turmoil or excitement, without any fever. One is simply happy, so happy that one even forgets about happiness. Just sitting with your wife or your beloved by the fire -- nothing special happening, but just a silent happiness... everything at-home, peaceful. Not the excitement that you have won an award and have become a millionaire. One is neither laughing nor crying.

And this is the right state to be in, because if you achieve a peak, sooner or later the valley will come.

You cannot avoid the valley, and the more you try, the sooner you will fall into it. The higher the peak, the deeper is going to be the valley.

That's why love affairs fail. They have such a peak of excitement, of romance, and then suddenly everything falls down -- after the honeymoon, the valley. And it becomes intolerable, because you have seen the peak and now you have to live in the valley. That's why many people have settled for the valley. In the East, people live with arranged marriage. It never fails, because it cannot; you cannot go lower.

If you seek peaks, valleys will follow. If you seek tranquillity, serenity, silence, peaks will disappear, and happiness too; all feverishness will disappear. One will feel a little sad because one has become accustomed to excitement.

So allow it to settle. Move easily from moment to moment, catching hold of the silence that has come to you. Nourish it, protect it, and be happy in it. That is the meaning of contentment -- whatsoever is, is good. Wherever one is, one feels grateful. If you understand, then this is the greatest peak without any valley following it.

[A group member said he expected to be able to cathart more than in Primal group but: I got very angry and I couldn't let it out. I was so fed up that I just left -- and I felt good afterwards.]

Your expectation created trouble. Expectations always create trouble.

[The participant answered that another expectation of being able to undress in front of people went well.]

That is a very simple thing. It worked because it is a very simple thing. The other thing is real nakedness -- when you can bring out your inner stupidities: your anger, your foolishness, your sadness, neurosis. Just taking off your clothes is nothing. So you chose a very poor substitute. You played a trick.

There were the two alternatives before you; these were the two things you thought at least you could do -- so you felt good. That's how the mind goes on playing clever tricks. Just being naked has no intrinsic value. Whatsoever value it has is because society has created a taboo. When everybody else is naked, in fact to be dressed is more difficult. If you move dressed in a nudist camp that will be very awkward and you will look foolish.

The real difficulty is to bring out the second -- to bring out your inner nakedness, to be exposed and to look like a fool and an idiot, yelling and jumping and crying. That is the real thing. This is just a beginning. It is good as far as it goes, at least you have taken the first step, but because of your expectations, trouble was created.

But at least you did twenty-four hours, you did half the group -- you could have escaped earlier. Sometime you will have to do it completely and then go without any expectations. Just move into it and allow whatsoever happens. And when everybody is exposing themselves, it is easier to ride on the wave and expose yourself. Don't miss that opportunity. And nobody is thinking that you are wrong -- everybody is worried about himself.

You will feel clean, because whatsoever you are hiding is a burden. Even by being naked you felt good -- and that was just a physical nakedness. Think of spiritual nakedness. The significance is tremendous. Then one has nothing to hide and no burden to carry. One is again innocent and pure and virgin.
So next time don't go with expectations, don't plan. Simply be there.

[The assistant groupleader said: I started to feel 'What am I doing this for?'... Every time it changes, seems to be different. I can't find a clear train or something to watch. It's very crazy.]

You just let it happen. There is no need to be worried about what you are doing, or for what you are there. Just let it happen.

[Osho went on to say that each group would be different, because it would be made up of different people each time. He said groupleading was a knack, an art, not a science, and that if you make dead rules, the whole game is lost...]

When you say crazy things happen, it simply means that you have a certain idea of how things should

happen, and when they don't happen like that, you think it is crazy.

... If you have a certain idea of how things should happen and they don't happen that way, it is crazy.

All the societies throughout the world have done that. Whenever somebody is different from the society, they call him mad. He is not necessarily mad -- just the opposite may be true. The whole society may be mad and this man not at all, but because he behaves differently he is mad.

In Soviet Russia now, whosoever is against the communist party is sent to a psychiatric ward -- he is crazy. To be against Communism is to be crazy, and he has to be treated, has to be given electric shock and drugs, and things like that -- because he has gone mad.

Whenever a person doesn't fit with the society, he is crazy. The same person may not be crazy in another society. For example, those people who are in russian hospitals being treated as schizophrenic, split, this and that -- if they are in America they will not be crazy at all; they will be perfectly well. To be against Communism in America is perfectly sane. In fact to be a Communist in America is a little crazy.

Crazy people will remain in the world unless we create a society where nothing is expected. You follow...? Because crazy people are created by your expectations. Once you say that this is what is expected and somebody doesn't fulfill that, he is mad. Madness is a condemnation from the society. The person becomes a victim, and the society is the majority and is powerful of course, so they can force their will on him.

A society is needed which has no expectations of anybody; where there is freedom for everybody to be himself and to do his thing. Then madness will simply disappear from the world. Madness is not a disease. It is an outcome of a particular structure. Those mad people are victims because they cannot follow the ideal, the track of the society, because they go astray. They go astray because we have a super-highway. If there is no super-highway -- and there is none -- then everything is perfectly right, and nobody is crazy.

So if you have an idea about other people -- that if they behave like this they are sane and if they don't, they are crazy -- the same is applicable to yourself. If you have a certain idea that [the assistant groupleader] should behave like this, or be like that, or that [her] life should fulfill such an idea, then whenever you are not fulfilling it you will feel crazy.

Drop that idea. The problem is not craziness -- the problem is the idea. Move moment to moment. Who knows who [you are], or for what purpose she is? And it is good that nobody knows. If somebody knows then you are just a puppet. But nobody knows. Your destiny is open-ended. One should be happy -- this is dignity. Freedom is dignity.

B. F. Skinner has written a book 'Beyond Freedom and Dignity'. In it he says that man is just an automaton, a machine, and that there is no freedom and no dignity. He has chosen the name well -- 'Beyond Freedom and Dignity'.

Our whole work is just the opposite. Freedom is the essential being of man, and dignity is natural to him. It is nothing to be achieved. Everybody is born with freedom and dignity.

So just don't enforce any ideals on yourself. Just move moment to moment and you will never feel crazy.

[She adds: I feel myself judging what I say or do in the group.]

Next group do whatsoever you want to do, say whatsoever you want to say. That too you are hindering because you are afraid of being crazy. Continuously the whole problem is the same: you want to say something, but immediately your mind says this will not be good, that people will think you are crazy -- so you don't say it. When you don't say it, the stomach feels suppressed -- of course. Say it and be finished.

Nothing to Lose But Your Head

Chapter #11
Chapter title: None

24 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602245
ShortTitle: TOLOSE11
Audio: No
Video: No

Ramteerth was an indian mystic -- one of the most beautiful of this century. So read something about him... you can find the books. Just go through them, that's all -- they will be helpful.

[A sannyasin says she is going up and down, and she feels that when she is down she should do something about it]

There is no need to do anything, and there is no way to do anything. Once you understand it, you accept it. All doing is a form of rejection. All doing is a way of escaping.

When you feel happy, the valley part of it, the unhappiness, is bound to come -- it is just the other aspect of the same phenomenon. You cannot avoid the unhappiness part. And the more you try to avoid it, the more unhappy it will look. You try to escape it by being occupied. But nothing is going to help, because anything that you do while you are unhappy is going to create more unhappiness -- because the mind creates itself.

And this is the dilemma: when people are happy, they don't bother to do anything. They will not meditate, they will not pray, they will not even bother about love -- because one is perfectly okay, so why bother? And when people are unhappy, they want to do a thousand and one things, but whatsoever they do they will create more unhappiness. They are sowing wrong seeds.

So one thing to be understood -- while unhappy, relax, rest. There is nothing to be done, nothing at all. Don't make any relationships, because an unhappy person seeks someone who will sympathise with her unhappiness, and sympathy is not a good thing... it is not love. One who has sympathised with you when you were unhappy will feel you are obliged to him and will expect something in return.

So you don't do anything. Keep as quiet and immobile as possible. If you can sit quietly for one hour only, just gazing at the wall and not doing anything, you will see that the unhappiness is disappearing. And not only this unhappiness will disappear, but future seeds too. You will not be creating any more unhappiness.

When you are happy, do something -- make a relationship, meditate, pray, dance, share. If you do something when you are happy, you are sowing seeds of happiness. More happiness will be coming. This is one thing....

The second thing is that because you hanker for happiness, unhappiness cannot be totally avoided. It can be lessened, minimised, and the way to do that is not to do anything. Simply watch it, with not even a judgement that this is bad. It is there -- what can you do? One simply watches, indifferent, aloof.

But still a few moments of unhappiness will come, and they will go only when your hankering for happiness goes. That is the second step: when you are happy, forget all about happiness and don't cling to it. It comes or goes -- perfectly okay. Its going is also needed, otherwise it will tire you too much. When happiness leaves you it simply says that now you should retire from doing. Unhappiness is the night part; happiness, the day part.

If you don't cling to happiness, if you just enjoy and share it and forget about it when it comes, by and by you will see that those moments of unhappiness have disappeared. But they disappear only when the desire to be happy disappears. Then one simply lives. There is no happiness or unhappiness. One is calm and quiet and collected.... Everything is peaceful, silent.

So just do these two things, and don't be worried. It is good.

[A sannyasin asks: Would show me your divine form?]

All forms are divine. There is no form which is not divine. The very idea to think of a divine form different from other forms is wrong. The form that you are seeing is divine. Your own form is also divine -- otherwise is not possible.

God is not a separate entity. k is the very quality of existence. The very is-ness is divine. But if you are seeking some divine form, from the very beginning you have taken a wrong route. You will never come across it, and you will live a very frustrated life.

Show me any form which is not divine. How is it possible -- that something can be without being divine? That's why in the eastern countries even the devil is thought to be divine, because if he is, he is bound to be divine. Once you understand this, the whole of life becomes holy.

This is true religion -- when the whole of life is sacred. Wherever you look is God, whatsoever you touch is God. You eat God, you drink God, you breathe God. You are God.

Be a good god, that's all. As people say 'Be a good guy', I say 'Be a good god'. (laughter)

[The Enlightenment Intensive group were present at darshan.

[A group member says: I saw that whatever I am, I choose to be. I have absolute freedom...]

Absolutely. That is the greatest insight that can happen to a man.

[The groupmember continues: ... but I also felt that insight only goes so far, you know... But I saw for me to actually be this energy, to be this freedom... there is still in me a little bit of resistance to the flow. And that's me, that's what I am -- the resistance. That's terrifying, that's really frightening to me; that's to die.]

That too is your choice -- that you go to a point and then you are stuck. That too is your choice -- not to go beyond that. Not that freedom is stuck. You choose not to go beyond it. You see the point? Freedom is total, unconditionally, absolutely.

And you feel frightened. That too is your choice. These are all games that you choose. You also choose to deceive yourself, otherwise the game will be very futile. First you choose a certain game -- of hide-and-seek -- and then you choose to deceive yourself, so that you never come to know that this is a game. If you come to know that this is a game, the whole point is lost.

Wherever you move, and whatsoever you find, finally it is your choice. So never create a duality -- that this is me, or this is the ego that is holding me back. No, that too is your freedom. You have chosen that way -- and there is nothing wrong in it if you have chosen it. The only thing is, choose with full awareness.

Basically freedom is what one enjoys. If you are forced into heaven then it will be a hell for you. Man is born just as a possibility -- nothing is certain. Existentialists say that man is born without any essence. He is born just as an existence. When a seed is born, it has some essence in it, a blueprint. The seed cannot choose -- it is in bondage. It is going to be in a certain way, and it cannot do anything about it. The seed cannot say that now I will be a lotus seed, I don't want to be a rose. The seed has brought its whole existence, unmanifested, in it -- that is its whole essence. The seed is a slave.

A dog is born. He will never be anything else but a dog. His doggishness is already fixed; he has a pattern. You cannot say to a dog to be a true dog -- he always is. You can say to a man that he is not enough of a man, but you cannot say it to a dog -- it will be ridiculous. A dog is always perfectly a dog. He is never incomplete.

A man can be almost an animal or almost an angel. There are millions of possibilities. When a child is born, nothing is certain -- whether he is going to be an Adolf Hitler or a Jesus Christ. It will depend on his choice. He is born as pure existence. The essence will be created by him. Through millions of choices, by and by he will create himself. Everybody basically fathers and mothers themselves. You create yourself continuously -- and that creation is never a bondage.

If you want to change, you can immediately, this moment. A saint can become a sinner, and a sinner can become a saint -- this moment. The past cannot hold you. That is the dignity of man -- nothing holds. If you decide to remain with your past, that's your choice. If you decide to break from it, nobody can prevent you. In a single moment all the past can disappear. You can become almost new. The slate can be cleaned completely, and you can start again from ABC.

This is one of the greatest insights, and on it much depends. So look at it, watch it. Try to find out exactly how it functions; how this freedom that you are, functions.

This freedom is creative. Out of nothing this freedom goes on creating millions of forms, but everything is basically your choice. Nobody is pushing or pulling you. If you allow somebody to force you, that's your

choice. If you allow somebody to push you, that is your invitation. But finally it lies in your hands.

People come to me and say they would like to surrender -- but that is their choice. The freedom remains intact. It is never corrupted. Whatsoever you do -- you become a murderer, a thief -- your freedom remains uncorrupted. It was your choice. You can move beyond it, you can undo it. No act can become a bondage, and no act can force you into another act.

Once you understand this freedom, you simply feel tremendously blissful. This freedom is God. That's what I mean when I say that you are all gods. You are creating yourselves out of nothing, just as God created the world out of nothing.

You came into the world with no being, just a possibility. You played around with many possibilities and settled for a few things, but those few things are not your destiny. You can detach yourself again. You can move in a new direction, towards a new destiny. By and by as more understanding arises, you will come to know that finally freedom is your nature, your destiny.

That's why in India we call the ultimate state 'moksha' -- total freedom, just total freedom.

Allow that insight to penetrate you as deeply as possible, mm? It has been very good.

[Another groupmember says: I'm just really aware and appreciative of what a fabulous space I'll be leaving in.]

It is fabulous. Go on living in it, and when you go back, take that space with you. And wherever you are, you can live in that space. So don't forget and leave it here. Take it with you. Let it be in your luggage. It is weightless, so there is no trouble. Good!

[A group member says: ... it was painful... I had diarrhoea... I had some good moments... knowing much more about who I am. But I shall don't know who I am in my totality.]

Sometimes it can be very painful because it re-opens many wounds about which you have become completely oblivious, which you have completely forgotten. One really suffers.

And diarrhoea and dysentery can come out of it, because those wounds are near the stomach. They are not in the physical body, but the subtle body corresponding and close to the stomach. When the subtle body is stirred and its wounds opened, they affect the physical body, and the stomach is the first victim.

But in a way it is good. In a few days you will feel that you are becoming very healthy -- more than you have ever felt before. A sense of tremendous well-being will come in a few days -- as if you are cleaned and some burden has disappeared from the body. You will feel so beautiful. You may not be aware yet what has happened in the group. It happens many times that only later one becomes aware of what has happened.

Soon you will feel a sense of well-being surrounding you. You will feel as if the body has disappeared, that you are weightless. You will feel that everything is good; that you are blessed and you can bless the whole of existence. Immediately that happens, you have to come and tell me, because that day you will understand what happened in the group.

Nothing to Lose But Your Head

Chapter #12
Chapter title: None

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[A sannyasin asked about watching 'a lot of shit going through his head]

It is natural, so don't feel in any way depressed by it. If you do, it is impossible to get rid of it because you lose all energy in it. People who become interested in meditation, sooner or later start feeling hopeless, because the chatter of the mind seems non-ending; it goes on and on, and the more you try to finish with it, the more it bubbles up. Don't be in a hurry, and don't take any negative attitude about it.

Even shit can be used -- it can become good manure. So don't be negative about it. We are going to use it. There is no better fertiliser than it, and when you see a rose flower coming, it is out of a fertiliser. Meditation arises out of the mind. It is no-mind but it is based in the mind. It is just like a lotus born out of mud, just ordinary mud.

And the second thing: don't try to stop it. Be loose. Tell the mind to just go on and to finish its trip. Remain unconcerned, as if it is none of your business, as if it is just a traffic noise -- and it is. It is an engine that goes on continuously from the time of your birth to your death. It goes on making noises, chattering, rehearsing, projecting, remembering the past, desiring the future. Accept it in aloofness.

By and by you will see that there arises a distance and the distance between you and the noise of the mind goes on becoming bigger and bigger and wider and wider. One day suddenly you realise that it is not there. There is a tremendous silence. For moments you will realise that everything stops, and then starts again, but you remain aloof. Remain aloof even to the slopping, because if you rejoice too much in it you are immediately distracted. The mind will come in again and the whole functioning will start. If it stops that is okay. If it starts again, that too is okay.

But this is how the distance is created -- and this distance is meditation. As I see it, nothing is needed. Simply be unconcerned and watch. That word 'watch' is a little too positive -- watchfulness plus aloofness. Then the danger of that positive watching is avoided -- a passive watchfulness.

Much is going to happen. Change to orange and forget the old identity. Now you are part of my family.

This word himalaya is very meaningful. Him means cool, ice-cool, and laya means a house -- a house of coolness. That's why we call the mountain Himalaya -- the house, the very abode of ice-coolness. And anand means bliss.

Bliss and coolness go together. If you attain to bliss you will become cool, and if you attain to coolness you will attain to bliss. Bliss has no excitement in it. It is simple coolness, silence. It has no fever, no passion in it. So remember these two things -- they are going to help you.

Remain cool -- whatsoever the situation, whatsoever the excitement, suddenly remember that you have to be cool, and relax, and catch hold of your inner coolness. If somebody is insulting you, remember that you have to be cool, and this man is giving you an opportunity. Be thankful to him and don't be distracted by him. If you can remain cool and indifferent where ordinarily you get easily excited and passion is aroused, when anger comes and distracts you and you become feverish, suddenly you will see that bliss is showering all around you.

You manage coolness, God manages bliss. You take one step, and he takes one step towards you immediately. It is fifty/fifty.

This coolness is your meditation.

... It is flowing... it is not deadness. Just remain cool like a cool breeze. The moment that you see that your flowing is becoming feverish, stop, because then you are going out of your being. Flow to the extent that you can retain your coolness, and then there is no problem.

Prem means love and dhyana means meditation, and love is going to be your meditation -- love meditation.

Be loving as much as you can. Just go on remembering that you have to be loving -- to the trees, to the rocks. Even if you are sitting in an empty room, be loving to the empty room. But whatsoever you do and wherever you move, carry a climate of love around you, and by and by you will start feeling it working.

It is everybody's capacity. Nothing is to be learned about it. Everybody is born with it, just as we are born with the capacity to breathe. But somehow society has destroyed the capacity to love, because love is very dangerous for the society. It is the greatest rebellion there is. Society cannot exist, or this society

cannot exist, if people are really loving. Wars and exploitation and all nonsense will be impossible if people are loving, so society does not want anybody to be loving. But unless you love, God remains unavailable, and unless you move deep in love, you cannot move in God.

So let this be your constant remembrance. Even when you touch things, even a chair, touch them as if they are your beloved. In the beginning it will look crazy, but by and by you will get the knack of it, and everything else will become crazy.

[A sannyasin said she had just recently recommenced meditating and that she was feeling an emptiness.]

Emptiness is good, it is a benediction. But particularly for the western mind, the very word 'emptiness' puts you off -- it is as if something has gone wrong. It has a negative connotation. It feels as if something has to be done -- that one has to stuff oneself with something. Emptiness looks like a vacuum. It has become an unconscious thing in the western mind, so you have to be aware of it.

Emptiness is not necessarily negative. If it comes through meditation, it is positive, the most positive thing in the world. Even God is not more positive than emptiness. If it comes through meditation, it is silence. Then it is more like space than vacuum. It is more like infinity, with no beginning and no end, with no limitations around it... just the open sky. It is full of something which you don't yet know. It is full of God.

But first everybody encounters emptiness... and the more you become one with it, the more you nourish it, cherish it, the more you delight in it... by and by you will start feeling the flavour of it. You will start feeling that it is not just a vacuum. Something tremendously positive is there, but one needs a little acquaintance with it.

So feel happy. Whenever you feel empty, close your eyes and drop into that emptiness. Drown yourself in it as if it is a river. Don't swim -- drown. Your whole mind will tell you to get out. It will feel as if it is going to be a death. It is going to be a death for the mind -- not for you. The death of the mind is your life, and the life of the mind is your death. So the mind will say that this is going to be a death. Tell the mind that that is okay, that you have decided to commit suicide -- and then relax and drown... sink into it.

The moment the mind feels suffocated is the moment when something is going to happen. Don't get out of it and don't start doing something to occupy yourself. The temptation will be there -- it comes to everybody who feels emptiness. But if you are doing something and you feel the emptiness is coming, drop doing so that it can totally take possession of you. Close your eyes and blissfully drown in it. It is going to be a great experience soon. It shows on your face too -- something is getting ready but you will have to relax into it.

[A sannyasin, who is a textile designer, expresses doubts about wearing orange, especially when he returns to the West.]

Don't be afraid about your sannyas, orange. This fear comes to everybody, it is natural, but once you go back home, within three days everything will settle. It is only a question of three days. All that you are thinking is ninety-nine percent imagination. Not even one percent is going to happen that way; it never happens like that.

One thing is certain -- that people will ask, and they will think that you have gone a little crazy. If you can accept this much, there is no problem. Rather than allowing people to say that you have gone a little crazy, you yourself say it.... And it is really crazy. You have gone a little crazy, otherwise why should you take sannyas? But this craziness is good... and this is just the beginning of something really great.

This is just the beginning of dropping the fear of public opinion. The more you think about what people think about you, the less you are concerned about your own well-being. That's how we create false images. We go on smiling so that people will think we are happy, rather than really being happy -- we choose a very poor substitute. But just by people thinking you are happy, can you be happy? Forget about what people think happiness is. You be happy, and if they think it is good, good. If they don't think, that too is good.

Everybody has to live his own life. People go on thinking whether others think them intelligent or not. In the same time and with the same amount of energy they can become intelligent. But people are not worried about that -- they are worried about what others think. That's a very cheap substitute.

If you are hungry and everybody thinks that you are well-fed, is it going to help? And if you are well-fed and everybody thinks that you are hungry, then who bothers?

So don't be worried, I will take care. I will be coming with you!

[A sannyasin said that he became very afraid while doing the Gourishankar meditation, because once when he was doing it, he saw his father dying -- and his father did die two days later.]

You should be happy about it because it is very good. It is good that the son is meditating and the father dies. In fact the whole family should be meditating.

In the East, and particularly in Tibet where people have been meditating for centuries, this has been the rule. When somebody is dying, the whole family gathers -- friends and relatives and the whole clan -- and meditates. And while they are meditating they say that they drop all attachments towards the dying person. And they encourage him to drop his attachments towards them, so that he can be free and can move easily into another world without clinging to this one. It helps tremendously.

So don't be worried about it.

[The Encounter group was at darshan tonight. The groupleader said that many participants had done groups before and he had difficulty pushing people beyond the deeper blocks.]

This is possible. It is possible that in a similar situation people react differently. If somebody has done many groups, one possibility is that he may have learned all the tricks, so he can remain superficial, just doing the things that are expected, and he will never move deeper. This will become a defence measure. This type of person has to be told, and he has to be pushed. Hard work will be needed on him.

Another person may have done so many groups that now there is no question of gross layers, they are finished, and he uses techniques to move deeper and deeper and deeper. Help that person too. The first needs forceful pushing, and the second needs very delicate helping, very delicate. No pushing is needed because he himself is ready to go -- just give him an indication. If you force this type too much he will again become gross. He just needs your help and confidence that he is moving rightly. Encouragement is enough.

So forceful energy is needed for those people who are stuck. And for those who are floating on their own, just very subtle help and encouragement, that's all. They need just the shadow of the whip -- the first need the real whip.

But it is going to be so, and it has to be faced in every group as more people do more groups.

[A participant said he felt very stuck. The groupleader commented that he was very elusive.]

Elusive, mm? Surround him from everywhere, and hit him hard! And (to the participant) don't give them an easy job. You resist as much as you can. (laughter) Let it be a challenge... otherwise if you allow them too easily then you will again be moving on the surface.

So give a good fight. If you really fight, they will be able to force you, mm? If you simply say okay, I will come, you will not go far.

[Osho told the participant to join forces with the next sannyasin who said she was feeling very resistant. Osho told her to be as resistant as possible, because only through the tension of resistance would a peak come, and then a relaxation]

[Another group member says: I discovered a lot but I would also forget a lot by the next moment. Is it important to remember everything?]

Don't be worried about forgetting. The mind needs to forget as much as it needs to remember. If you remember everything you will go mad.

You have to forget many things each moment, because only then you can learn new things. The mind has a certain focus, and if the past continues to surround it, you will not be able to learn anything new. There are millions of things happening every day, and if you remember them all you will not be able to remain sane.

And in fact whatsoever is not important is forgotten naturally. You may think that it was important but your total being knows better. Whatsoever is important is always remembered. In fact the definition of 'important' is that which is not forgotten.

Whenever something is needed it will come back to the memory. What you forget is never thrown out. It simply goes into the reservoir, your memory pool. It remains there, and has tremendous capacity. One man's brain can have all the libraries of the world in it. That much information can be stored in the brain. Whenever the need arises, the information will bubble up to the surface. It is as natural as blood circulation. So don't be worried about it... just relax.

[A group member says: I've been feeling a fear of breaking out of my role, my image.]

Mm, fear is natural, but still allow it. Go through the breakdown, because if you go through it properly, The breakdown becomes a breakthrough. So help the process -- accept the fact that the fear is there, but also remember that in spite of the fear, the image has to be broken. Only then will you be able to know what is your reality, your truth.

The false has to be dropped for the true to be found. Fear is natural because you have lived with the false for so long. It is familiar, convenient, and one feels good about it. Even though it creates many miseries, still one feels good because it is such an old thing.

Every divorce is difficult, and this is the greatest divorce -- when one is divorced from one's old identity and image. It is not like taking your clothes off. It is like peeling your skin. But accept it. Once the old skin is gone, the new will start coming.

Nothing to Lose But Your Head

Chapter #13
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[An ashram yoga teacher wanted to teach a synthesis of what he had learnt from several teachers. He asked Osho if he should 'do my own thing'.]

You do your own thing. Absorb whatsoever you can get from anywhere, and always create a synthesis out of your own experience. Otherwise what you teach is borrowed, and the borrowed cannot be taught -- because it is an art, not a science. Unless you have experienced something within you you cannot transfer that experience to anybody else. You can teach the techniques, but they are not the basic thing -- they are just the outer shell. The content is something totally different -- that is your experience.

So always remain open to learn from wherever you can. Never become closed. Life is so tremendous that one can never come to a point where one can say 'Now I have learned'. It never happens. Even God is learning -- hence He goes on creating. If He has learnt the art, there is no need to create anymore. He still goes on innovating, creating, experimenting. The whole existence is an experiment.

Knowledge should never become a dead thing. It should be a constant learning. So learn from everywhere, and then always listen to your own inner synthesis. If you are teaching something which you have not experienced, which is not your own, in which your own heart is not beating, you are transferring stale knowledge -- and that is dangerous. All stale knowledge becomes poisonous to the person to whom you are transferring it. So learn from everywhere, and learn with total humbleness, but remain open to transfer your own experience.

I am not in favour of too much strain. The whole point is that people are already too strained. They are almost on the verge of breakdown. Don't put any more strain on them. Rather, teach them how to relax -- so relaxation remains the background. Even if they are doing yoga exercises, the goal remains relaxation. Sometimes in certain postures they have to strain, but the goal remains relaxation. For example, I can close my fist as hard as I can, I can put all my energies into closing it. A point will come where it is no more possible to force it, and it will open on its own and become relaxed -- more relaxed than it was before.

After every deep exercise you can relax more. Tension can be used only as a step towards relaxation; it is not a goal in itself. Many Hatha Yoga exercises are designed as if tension is the goal, and many yoga teachers think tension is the goal -- it is not.

Just the other day I was reading a book of Lenza Del Vasto. He is Italian and a disciple of Gandhi. He says never allow yourself any unoccupied moment: constantly do something. Even if you have nothing to do, walk, dig a hole in the garden, run -- but do something. Don't just sit without doing anything, because then the mind will start working. If you are tired, the mind cannot think -- but this is not a state of meditation. This is simply a state of exhaustion -- it is not rest.

I also say work hard -- but the goal remains relaxation. Work so hard that you can relax deeply. If you don't work hard you cannot relax deeply.

Work is not worship. Worship is always relaxation. Work is just a means to reach that relaxation where worship is possible, where deep gratefulness, prayer, meditation, is possible. But rest is the goal, not work. Love is the goal, not labour. Celebration is the goal, not duty. So this emphasis has to be remembered.

Whatsoever you are doing here is to help people to become more happy, more loose, more easy-going. It is to help them towards a deep let-go. That remains the goal of whatsoever is happening around me -- that people should become capable of deep sleep, of deep meditation, of deep relaxation. They should become capable of enjoying fun. They should be able to fool around. They should not be serious. Seriousness is a disease.

So while you are teaching Yoga, don't be serious. When one is teaching people, one tends to become serious -- because if you are not, people will think that the thing that you are teaching is not serious. Teachers become serious, longfaced, and they destroy young children.

Be laughing, ke relaxed -- because the whole goal is how to be able to play; how to be able to play without any motivation. There is no motivation, but the energy is there. The thing is now to delight in it. So remember, mm?

[The sannyasin then asks about giving space to his girlfriend when she is involved with someone else.]

If you can relax and give [your girlfriend] that much space, it is going to do something tremendous for you. For her it may not be much, but for you it is going to be a tremendous thing, and very meaningful.

When you give freedom, it has to be unconditional. Sex, no sex, is not the question. When you give the other person his or her own space, you give it totally, with no strings attached to it. It is not a long rope -- there is no rope. If you mean by freedom a long rope, it is not freedom. It is just cleverness and being cunning -- and it is not going to help you. You give space and freedom, but you go on hoping that it will never be taken for granted.

That's the confusion; that's why you feel off-balance. We give freedom to the other with the idea that the other is not going to use it. Deep down we go on hoping that the other will feel obliged to us. will become more in love with us. We give freedom but with the deep unconscious hope that the other is not going to use it. If the other uses it, then the problem arises. Give total freedom.

You should feel good that she is not feeling guilty. To make anybody feel guilty is a sin; there is no other sin like it. It cripples people, paralyses them. So tell her to be completely free and not to feel any guilt.

Once you have accepted this, you will have a very very deep freedom within yourself, because this is a basic law: if you can give freedom to others, you have it. And there is nothing like freedom. If you don't give freedom to others, you don't have it, you can't have it. The more you give it, the more you have of it. The less you give, the less you have of it. It is a double-edged sword -- it cuts both ways. You give freedom to the other and immediately you are free. You try to make a bondage, a possessiveness around the other, and you are bound, you are a slave; it is mutual.

So just accept it. If you do, very soon a deep tranquillity will come to you, suddenly a freedom. It can come right now. It is not a question of thinking about it. It is just a flash of understanding.

And if she feels attracted to somebody else, what can she do? Nothing can be done about it. One is a

victim of so many desires. So feel compassion for her, and just tell her to not be disturbed in any way about it.

Soon you will see that as you give her more freedom, her guilt will disappear, and then by and by the desire for others will disappear too. It is a vicious circle. You feel attracted towards somebody and you feel guilty because you have promised to somebody else to be with him forever. You are going against your own promise, your own ego, your own image. The more guilty you feel, the more attracted you feel. The more you try to repress a desire, the more powerful it becomes. The more you resist it, the more the mind fantasises about it.

When the guilt disappears, it is a good sign; a sign that [your girlfriend] is coming out of the vicious circle. Soon she will see that nobody is preventing her, and all the charm will be gone. She will see that somebody is there who loves her so much that he is even ready to love her lovers. She will feel a new and even deeper relationship to you. Freedom will bring you closer and closer.

And this is something to be understood: you can be close to somebody in two ways. You can be forced by the law, by conscience, guilt, religion, the police -- then you are close, but you are not close. You are just physically close.

There is another closeness that comes out of freedom. Both partners are free to be as far away as they want, but still they choose to be close. It is a choice out of total freedom. It has a different fragrance. It is nothing of this world... it is almost something of another world.

So just accept it, and accept it with joy. Feel happy that you could give her such freedom.

[The sannyasin replies: I don't know whether I'm suppressing my feeling... I'm confused about what I feel.]

No, if you have understood me, things will change immediately, from tomorrow.

And it is not a question of what she says. It is for you to look inside and see whether you are real or not. She may say that you are not being real because she cannot understand that a man who loves her will allow her to move with somebody else. That is her problem, not yours. Now she will try to throw the whole responsibility on you -- as if you are trying to be higher than her, holier than her.

That too is good, that too is a situation for you, mm? First she will wait for you to make her feel guilty. If that doesn't happen, then somewhere something is wrong. So she will immediately say that you are being unreal. She may even say that you don't love her, and that is why you are allowing her to move with someone else. She will say that if you had loved her you would have fought for her, and that it is not that you are not jealous -- you don't love her. She will say all these things -- it is natural. She will have to cope with this problem, and it is a great problem, because the vicious circle has been broken.

By and by the clouds will disappear from her eyes and she will be able to see what is happening.

But it is good, it is very good. It is going to be a great blessing to you... This is the real Yoga!

[A sannyasin in the yoga class said she wanted to scream in one of the postures and asked if she should do so.]

You can do it in your own room whenever you feel like it -- and it will come again. It is good to allow it -- but not in the class, because then everybody will start.

And this is going to happen, remember.... This is going to happen with our people because they are doing other meditations, and the meditations are hitting their repressed things deeply. In doing a certain posture they may touch the same centre. Many people will feel that they want to scream, so tell them they will have to do it at home.

Soon we will have a small room here, and whenever somebody feels, he can go and scream there. Underground rooms will be ready soon. But allow it in your room. It will be very good and will relax many things.

[A sannyasin said that he was hard of hearing in his right ear since he had been blown up in the second world war....

Osho checked his energy, and then said that much could be done, and suggested that he should take a very very hot shower, so hot that he perspired, then follow this with a very cold shower. This would give exercise to the tissues of the right hemisphere, helping them to expand and contract...]

... within three months you will be able to hear almost sixty percent. And this exercise will help your consciousness also, because the mind will start functioning.

The second thing: when you do the Nadabrahma meditation, use ear plugs so that no outer sound can be heard. Then just hum so that you can just feel the inner sound. That inner sound will hit the ear from inside and it will become an inner massage. That also will help.

[The ashram yoga teacher] can teach you two yoga exercises. One is sarvangasan, if shirshasan is not possible. These two exercises will do -- just three minutes in the morning before you take your bath. It is just standing on your head so that the blood circulates deep down into the head. The whole thing is how to make the inner brain moving, functioning. Ordinarily it is very difficult for blood to reach the brain, because it is against gravitation and the heart has to pump continuously.

If you feel that these positions are difficult, use a slanting bed -- just for five to ten minutes. Dead tissues have collected in your head, and this blood will carry them away.

If you continue these things for three months, you will have almost sixty percent hearing in your right ear. If you can continue them for a year, you can have almost ninety percent hearing.

[A sannyasin says: Sometimes when I go to sleep and I lie on my back, I can feel something moving in my body. It's not my body... it feels like energy.]

Mm mm, it is energy -- so help it to move, and don't stop it. Wherever it goes, you simply follow. Simply become the shadow and let it become the real; it is your real energy. So just help it to move.

You may be scared in the beginning because it can go away from the body, and that is very scaring. Once you become attuned to it, it has a beauty of its own. Nothing can be compared to it -- sexual orgasm is nothing. It gives you such a deep orgasm... the whole body thrills with bliss.

If you follow it silently, without resistance, it will move away, and you may be able to see your own body lying on the bed -- and you are standing near the door. You may be able to hover over your bed like a cloud. Don't be afraid. Enjoy it... it is perfectly good.

When you come back to the body you will have a thrill. Leaving the body and coming back again, you Will have a thrill, and the thrill is deeper than any sexual orgasm.

In fact in sexual orgasm the same thing happens. Because of the female energy, your male energy is attracted so deeply that it leaves your body for a few seconds. It is not only an ejaculation of semen -- it is an ejaculation of you. Your whole energy is ejaculated just for a second, and then you are again back in the body. And that is the whole thrill of it.

Once you know how to do it without any partner, without any sex being involved, then sex becomes meaningless because now you know a higher way to attain to a deeper orgasm more easily, and at no risk, no cost.

So allow this... it is very good. For fifteen days cooperate....

[A visitor says: I don't know... to get in touch with my creativity, with some warmth inside me. I have low energy a lot, and I don't have good relationships with women... I came to ask you the answer... I admit want something from you.]

I know -- and you will have it.

All these things are interconnected. If you feel something is missing, some key is missing, then you will not be able to move in a deep relationship. You can move deeply into another being only if you have moved into your own depth, otherwise not. A superficial relationship is possible, but it satisfies nobody. On the contrary, it makes you even more disconnected.

So the first relationship is with oneself. Meditation is more primary than love. Without meditation, your love will be a failure. You may try with many different people, but again and again something will come in and the affair will be destroyed. That something comes from within your depth. You move so unconsciously -- as if almost in a sleep -- that somewhere or other you are bound to stumble and everything will be destroyed. Love is very fragile. Unless you have a perfect light in you, it will be difficult to move in love.

And the work that you have been doing -- Encounter groups, Psychoanalysis, Marathons -- is all negative. They bring out your negative things but they don't give you something positive. They help to clean you, but they don't replace anything. Nobody can live in an emptiness, so again one fills oneself with the

same things.

So you go on cleaning every day -- and you will feel good. It is just as when you have taken a bath and for half an hour you feel good. Then again dirt gathers and you perspire, and the feeling from the bath is lost. That's why people go on living from one Encounter group to another. It gives a thrill, and one feels good, but again the same life and the same things happen. These are good cleaning processes, but that is not enough. Necessary, but not enough.

It is as if you have cleaned the ground and you think that that is the garden. Cleaning is good -- the weeds and stones have to be removed. The ground has to be prepared, seeds have to be planted, and watering and work and much patience is needed -- and then the garden will come.

What you have been doing is just a half of it. The other half is missing, and that is the key that you feel you would like to have.

Sannyas can be very helpful if you take courage. It becomes the first positive step. It is a commitment, and it is getting hooked with me on an unknown journey. For you it is almost dark, and you are moving in the unknown. Of course fear comes and a thousand and one questions and doubts arise, but they all belong to your negative mind.

If you decide to go towards some positivity, you have to become indifferent to all those doubts and questions. It is a risk. All positivity is a risk, all growth is a risk. Every birth is going to be very painful.

Whenever a child is born, there exist two possibilities: he may live, he may not live. When he was in the mother's womb, she was breathing for him -- he was not even breathing for himself. Out of the womb he will have to breathe for himself. The first two or three minutes after the child is born are the most dangerous. Everybody is in suspense, wondering whether the child will breathe or not. And if the child does not cry the doctor has to hit him so he starts breathing. And the child has never breathed before, so it is unknown.

Sannyas is like a new birth.

You have lived a way, a certain style of life, and you have worked -- and still you go on missing something. Try something new, something absolutely new.

And this is the thing -- when I say take sannyas, I mean give the responsibility to me. You drop it. Start living as if there is no problem. From this moment, simply relax. And that relaxation comes through sannyas.

So if you can take courage -- and it is a question of courage, it is an adventure -- it can be tremendously helpful. Would you like to take the jump?

[The visitor answers: I have to think about it... I've worked too hard and I don't want to think about myself anymore. But what I really want to do is to go in the other direction... to be wild and you know, not holy in the least bit.]

That's what my sannyas is! (laughter) Not holy in the least bit... and it is wild. And if you are really fed up with working on yourself -- that's what I am saying -- give the responsibility to me. After that there is no work. There is only trust.

Work you have been doing -- and if you think about sannyas, that also will be work. You lose nothing by it -- just your past, which is meaningless. You get rid of something that has been of no worth to you. But if you think about sannyas, you will ask that same past. It is as if you ask the disease if you should take the medicine or not. That is absolutely stupid! Whom are you going to ask? You will ask yourself -- and you are in a mess.

That's what I mean when I say not to think about it. This is moving from reason to irreason... so come closer, (much laughter) and close your eyes.

... and the only thing I would like to say to you in this moment is to start living as if there is no problem. In the beginning it is only 'as if' but by and by you will feel that there is no problem. In fact there is no problem. The mind just goes on creating them -- it is a problem-creating machine.

Life as such has no problems. One can simply live it. Even trees are living it. Even birds and animals are living it. Only man is somehow missing it, because man has a mind, and the mind goes on creating problems.

So start living from this moment as if there is no problem. Move completely freely. The past is gone.

And I start working immediately from this moment.

[A sannyasin said that he was reluctant to leave Poona he was nearing a point of surrendering on another level...]

You will be afraid whenever you go, because once you are here, you are so different, that going back to the old world creates fear. But that has to be faced, and it is going to be a deep experience. It will not disturb anything. It is going to be beautiful and you are going to be strengthened by it. And the next surrender will happen there, so don't be worried about it.

Many surrenders happen -- because the first surrender can rarely be total. The mind won't allow it. It even seems total, but it is not. The mind goes on holding something -- just as a safety measure. Many times you will feel you are surrendered, and many times you will feel that you have gone far away; this will happen many times.

By and by you will be able to watch both. Then the real surrender will happen -- and that surrender is not surrender at all. The real is so different from what you call surrender that there is no need even to call it surrender -- because there is nothing opposite to it. In the beginning it is going to be a duality -- just a part of the mind surrenders.

Try to understand the mechanism. Maybe sixty percent of the mind, seventy percent, sometimes only fifty-one percent of the mind surrenders, and forty-nine percent doesn't surrender. Then too it is good, because it is the major part and you surrender. The fifty-one percent of the mind that surrenders may lose its majority any day. It is almost parliamentary, mm? The other part of the mind will remain there hiding, watching for the right moment when it can persuade a few members of the major party towards it -- and there will be many moments.

Many times you will be angry with me and suddenly forty percent will be surrendered and sixty percent not. Many times you will expect something and it will not be fulfilled.... Because it is not always good to fulfill your expectations; sometimes they have to be completely destroyed... because unless you love me even with frustrations, you cannot love me. Your love has to come to such a point where anger, frustrations... nothing matters. The love remains uncorrupted by all these things. They come and they go -- at the most they become momentary things, flashes. But they are no more meaningful in any meaningful sense.

So many times it will happen. You have simply to watch the game of the mind. Watching both sides, by and by you will become separate from both. Then a surrender happens which is not of the mind. You cannot even call it surrender... there is no word for it. It has a taste but it is non-verbal. When it comes you will recognise it immediately.

[The sannyasin's wife was present. He said that though they had been married for ten years, they would have fights between them, but why, they could not say.
The wife said: We don't believe each other...]

What is the need to believe?

[She asks: Surrender?]

There is no need. You are asking unnecessary things. What is the need to believe and to surrender? You think you should surrender to him and he should surrender to you? That is impossible. No wife and husband can ever do that.

The fight is clear -- you are both trying to force the other to surrender. It is an ego trip and very dangerous. If he surrenders you will not be able to forgive him -- because no woman can love a man who surrenders to her. And every woman tries to have the man surrender to her.

So this is not a problem at all... just foolishness. If you want, I can tell him to surrender to you -- and he will do it because he is my disciple. I can tell him, and every day he will touch your feet and surrender completely. (laughter) Whatsoever you say, he will do -- he will become obedient.

[She asks: But the fighting will go on?]

There is no need -- if you understand that there is no need to surrender. There is some need to share... share your love with each other. But this is not a master and disciple relationship -- sharing is enough. Two

people loving each other are equal -- there is no question of surrender. Drop that idea and the conflict will drop.

One woman came to me a few years ago -- she was on the same trip. I told her husband to touch her feet at least three times a day, and that whatsoever the wife says, he has to say yes. Just after a few days she said to me, 'What are you doing? My husband has gone almost mad! He says yes to everything. I cannot love such a man... he looks like a dog!'

Share and love -- and then sometimes fighting is not bad. But then it should be out of love, and not for each other's surrender, and things like that. Two persons live together and sometimes a quarrel arises. It is good. It simply shows that the two are alive. If you are both dead and you live in the same room, no quarrel will arise. (laughter) Alive -- a little quarrel, a little conflict.

And then -- he is a German. (more laughter) Take care of him... and you love each other, so there is no need to surrender. Simply share -- and things will be good.

Nothing to Lose But Your Head

Chapter #14
Chapter title: None

27 February 1976 pm in Chuang Tzu Auditorium

Archive code: 7602275
ShortTitle: TOLOSE14
Audio: No
Video: No

[A sannyasin, who is a sculptor, says: I want it to flow here. And I want to give myself to you.]

You are accepted. And I looked at your album of sculpture. It is beautiful... but it seems to me that you are working with a very limited idea again and again.

[He replies: Now I have no idea.]

Mm, that's very good. From no idea, tremendous possibilities open. With ideas, there is always a limitation. The idea itself is the limitation; it becomes the boundary. One goes on and on in a circle, again and again repeating the same thing. Mind is just like a stuck gramophone record, and the needle goes on moving in the same groove again and again. Maybe one can modify. can change things a little, but things remain the same.

It happens to almost all people -- unless they come to know that there is a possibility of a totally different kind of creativity. That creativity is not of the mind. It is of no-mind. In the West, mind still remains the source of all creativity. In the East, we have worked totally differently. That's why you will always see a difference in a zen painting, or a zen poem. It is a totally different world, because the person who was making it was not motivated by any idea. It simply came -- out of the blue. He was not more than a vehicle, a passage.

So from today you allow me to work through you. Simply drop everything -- and then much is possible. All the techniques that you have known, all the skills that you have gathered will be used, but they will be used by somebody who is bigger than you, greater than you, higher than you. The part has to be used by the whole -- that is the meaning of being possessed by God. Then even you are surprised by whatsoever you create. If you are not surprised, then it is a repetition. When a real creation happens, you are simply

surprised. You cannot believe that this has happened through you. You will hesitate to sign it.

Yoga Sahajo.

It means spontaneous, and it is also the name of an indian woman mystic, a very rare woman.

So sometime if you can find something, read something about Sahajo. She has not been translated yet, but I am thinking to talk about her in English.

[A sannyasin admits she enjoys her negativity.]

So for two or three months, forget about feeling good. Feel bad, and enjoy it. If you want to come and describe it to me, you can come. I will help you to be in the negative space. Be in it!

The whole of the time you have been trying to be positive, you have been clinging to the positive. Now drop out of it. What is wrong in it? Be negative...

This time you remain in it. Your whole life you have been trying to get out of it -- and you don't want to get out of it. So nothing can be done about it.

This time decide to live in it and enjoy it. be negative and be knowingly negative. Let this be your way of life, mm? You are going to reach God via negativity. So be negative -- there is nothing wrong in it.

Prem means love and leena means absorption -- absorbed in love, lost in love.

[The ashram kids' school is present. A teacher says: I find it's very much chaos.]

They are my children -- they have to be chaotic! And you have to help them to be chaotic....

The basic thing to remember is their freedom. Help them to grow but never curb their freedom. Discipline them but always remember that all discipline is a means -- freedom is the end.

So freedom should not be sacrificed for anything whatsoever. Discipline can be sacrificed... so just allow them to be more and more themselves. Don't try to create types. Individuals are the goal. Each child should be so individual, so unique and different from everybody else, that you cannot categorise them.

So help them. It is difficult, I know. It is simple for the teacher to force them into pigeon-holes, into categories; to make rules and regulations. Then you are not disturbed by their individuality .... Individuality is chaotic.

[The teacher says: I find that so often I do things without any awareness. Like, something happens and I just react.]

By and by you will become aware.

And also remember that not only you are the teacher -- they are also teachers. So teach them and also learn from them... Let it be a sharing.

You can give them knowledge -- they can give you a more valuable thing, and that is learning. You can give them information, and they can give you something of the chaotic life -- which is more valuable. You can help them adjust to society. They can help you to adjust to God... they are closer to God. By and by they will drift away....

So also learn from them, and feel humble. There is a danger that the teacher can become a dictator, and it is very easy to dictate to small children because they are so helpless, so fragile. You can force them, and it can become an ego trip. So always remember it -- let it be your meditation that you are not going to force anything.

Don't be worried about making them very useful -- that is not the point. I am not interested in much usefulness and efficiency. If they can learn how to communicate, a little language, a little mathematics, that will do. We are not in a hurry to teach them many things -- geography, history... almost ninety percent is rubbish. If they don't know it, nothing is lost.

And we are not interested in making them fit with a rotten society. They don't have to become clerks, or a master or a professor -- we are not interested in that. If they can become human beings -- even if they don't become rich -- that's okay.

So remember these things, and by and by you will learn much, and by learning, things will evolve. It is just the beginning -- many more children will be coming soon -- so from the very beginning be alert so that

a trend is set. Then others who will join you by and by, will follow the trend. So much responsibility is on you both. It is just a beginning... it is going to become a big thing soon. And they are lovely children....

You will have to learn a little German and Italian. These two will be needed, because it is going to be really an international school. Small, but international.

[She says: right now it's more like a play centre than a school.]

Let it always be a play centre. Learning is secondary. Just teach in between... let there be some learning gaps -- otherwise it is a play centre. And it has to be that way. Play is life, and everything else is to help life.

So let them enjoy -- be playful... don't let them be serious. (to the children) Create as much trouble as you can!... never allow the teachers any rest!

[A sannyasin says he feels hurt because the person he loved rejected him....]

I understand; it is natural to feel hurt, but there is no necessity for someone to respond to your love. If it was necessary then the whole charm would be lost.

So accept it. And if you feel hurt, it will make you incapable of falling in love again. So never be bothered about it. You loved, and the other was not willing -- there is no necessity for them to.
Who knows, a better person may be coming.

[He answers: I've lost all my aggressiveness. I'm very passive now.]

Then some aggressive woman may be coming. (laughter) Life has surprises... just wait! But never feel hurt.

[Osho went on to say that one has to learn to accept these things that are unpalatable; that is part of maturity. He said that when one door closes, another opens, but if you are too concerned with the closed door, you miss the opening one. He said to him to be open to the future and not to repent and pine for the past...]

Once rejected, one feels as if one has to conquer the situation -- one has to come again and again to fight. Don't make it an ego thing. The ego is feeling hurt -- and love is not an ego thing.

Now another thing I would like to say to you -- just as a suggestion to keep in mind. It may be that because of the ego you were rejected. Whenever you approach somebody with an egoistic mind, the other starts feeling resistance -- rejection comes easy. It seems as if you are interfering, trespassing, and the other wants to reject. When she does, your ego feels hurt.
Drop the ego and look -- a door has opened. It always does.

[A visitor said to Osho that though he had everything in life that he could wish for, every two or three months he seemed to have outbursts of anger and feelings of violence.

Osho said that it would be better to allow the anger out in small doses, 'homeopathic doses', rather than allowing it to accumulate. He suggested that each evening, for ten minutes he should take out his anger on a pillow, or alternatively, do the Dynamic meditation each morning.

The man said he just couldn't understand why he had this anger as everything was so perfect for him materially....]

There is no reason. If you go on looking for a reason, you will never come to an end. It is just part of natural life. You eat, and part of that is absorbed, but the remainder has to be thrown out of the body -- you have to defecate. The whole day you are accumulating energy from people, all of which cannot be absorbed. Much of it is not useful -- it is harmful, toxic. That toxic energy has to be released. That becomes anger. So don't look for reasons.

In fact people who are not contented are less angry, because their anger is released. A woodchopper will never be angry because chopping wood is such a great meditation -- all anger is thrown. That's why poor people look more happy -- and they have nothing to be happy about. Richer people look more unhappy -- because there is nothing to be unhappy about, and so there is no way to release the energy. It accumulates,

and drives you crazy -- it becomes aggression.

So simply throw it out. If you play some game, it is good -- football or volleyball. People who are absorbed in their games are less angry. Soldiers are less angry than businessmen. It should be otherwise. The whole parade in the morning, the throwing of energy -- turn left, right -- relaxes them. They are more silent people. You will find them more friendly, more loving, more gentlemanly than businessmen, who are just sitting at their desks doing nothing. They become more and more angry and aggressive. Their aggression comes out as exploitation, in accumulating money.

So simply release it, and don't be bothered about the reasons.

[The music group plays for Osho while people at darshan dance around. To the leader of the group Osho says...]

Now the group is very good. But now make a permanent group... a few people should remain permanent... A few people can come and go, but at least six or eight people should remain permanent.

[A musician said that sannyasins were joining in the music group with their own instruments and not in key with the group.]

New people can join in, can participate in singing, but if somebody wants to play an instrument, he has to ask the permission of the group -- and you give permission only when he can play in tune. Just tell them that they are allowed, but they have to be in tune. Everybody can participate in singing, but they have to be told that this is not a catharsis, that they have to be in rhythm. A few people can dance around, but they should not go in catharsis. By and by manage it...

I should like it to be a permanent thing so it continues every day, every night, with at least thirty or forty people, and by and by, more. But by and by -- so the tune, the harmony, is not lost. It is necessary because if it becomes discordant it is meaningless and even harmful.

[Osho turned to the teachers of the children and said that dancing should become part of the children's daily play; that it was 'more essential than anything else'.]

Nothing to Lose But Your Head

Chapter #15
Chapter title: None

28 February 1976 pm in Chuang Tzu Auditorium

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Video: No

[The Tao group is present. A group member says she feels like a child, and should she continue with this. Osho checks her energy.]

It is good, mm? It is very good to go back to your childhood, because that is the point at which your life bifurcated -- at five years old. That is where you missed the real life and you started becoming phoney. That is where you went wrong. So once you start being real and authentic, you will go back to the point of

bifurcation. But one is not to remain there -- one has to grow from there again. It is good to go back -- but that is only half the journey. The other half still remains. You follow me? A child is born. Up to four years, five years, he grows authentically. Then social pressure, conditioning, and a thousand and one things begin to work. He is put off the track along which he was going naturally and spontaneously. He is taught what should be done -- so now he loses contact with his own spontaneity. He feels to do something but the 'should' says something else. He wants to do something, but the society does not accept it. Parents don't appreciate it, and he is condemned for it.

So now the natural becomes the repressed, and the artificial becomes the accepted. So for a few days the child struggles, tries to be natural, but again and again is punished for being natural. So one learns the trick of being unnatural. From that point an unnatural structure goes on evolving.

It is tremendously significant that you have fallen back to the bifurcation point... it is very difficult Ordinarily people don't reach so easily -- because their whole life is invested in the false now. If you are thirty, then twenty-five years are invested in the false. Now with so much invested in the false, one feels unable and afraid of moving back. It is a rare blessing that it happens -- that a person zooms back to the point of bifurcation.

On that point another journey starts. It is as if you are again five years old -- and there is no 'should'. There is no society, and no parents who are telling you to be like this and that. It is as if you are driving and you miss the road. Suddenly you become aware that this is not the way. You come back to the main road, and again you follow the right route.

So don't remain there. If you do, and you are stuck at that age, you will be true, but you will be true like a five-year old. and your growth will suffer. So you start growing again with no 'shoulds', no goals. Allow your destiny to take possession of you. Move naturally now, spontaneously.

Naturally a five-year-old likes to be related to somebody as a father, a mother -- but those were the people that diverted you. If you become dependent again on some relationship of that type, you are again falling in the old trap. Now this time move without parents -- without a father or mother. Don't make a daddy or a mum -- otherwise the very idea will start crippling you. This time move alone with no parental hold on you. You are your mum and your dad.

Of course it will be difficult, and you will stumble, but it is good to stumble. It is good to make trials, fall, rise up again. This time move as if you are an orphan. There will be nobody to look to, nobody to guide you -- but all guides are false. Any people who can tell you to do this and that, will again force you towards something which is not your destiny.

So this time listen to the heart. What else can you do? Your parents are dead, you are orphaned -- left alone in this vast world -- wandering, crying, staggering, not knowing where to go -- but still you go on. Soon you will find that you are growing on your own. That is real growth. It is difficult, arduous, but reality is difficult and arduous -- one has to pay for it.

And there is no harm in making mistakes -- because one learns that way. There is no other way. Trial and error is the only human way. Because we have been avoiding learning through trial and error, authorities have become so important. Parents, politicians, priests, have become important -- and they are distracting everybody.

I am here to help you to move alone. I am here to help you to get rid of all authorities. Sol am doing something like suicidal work. I guide you to become guideless.

[She asks: Can I accept your authority?]

No no, don't accept my authority. Try to understand whatsoever I am saying. The same thing can be taken as authoritative or as an understanding -- and both are different.

I say something. If you accept it without understanding, if you say that you have to do it because Osho said -- then again I am your daddy. Again I will put you off-track. It is not a question of who is the daddy. Once you accept somebody's authority without your own understanding, you are put off the right track. Now you will not make mistakes, you will not be searching on your own path. Now you want to get rid of all groping. You want something easy, ready-made.

Whatever I say, try to understand. If you understand, and you follow it because now it has become your understanding, then it is totally different.

Listen, even if you follow me because it is your understanding to follow me, it is totally different. You understand me? Your understanding has to be the ultimate decisive factor. Understanding is the only

authority.

Whatsoever I am saying is not theoretical, it is simply factual, so I need not impose any authority. I know that if you try to understand, you will. Authority is needed when something is said which is not factual. If I say to you to do this because God has commanded it be done that way, then there is trouble. You don't know God, you don't know if God has commanded it that way -- and it cannot be explained in any way. Whatsoever I am saying is a simple truth without any theoretical jargon around it.

You were distracted when you were five. Now don't allow any authority -- I am included in it -- to distract you. Move on your own. If you feel while moving on your own that this man can be helpful and you take my help, take it through your understanding. It is not that whatsoever this man says is true -- your understanding makes it true. Your understanding is the only proof. So no need to make any daddy or mum.

Everybody has to come to a point where he can be completely free from his parents. They are helpful, tremendously helpful, but beyond a certain point they become a hindrance. One has also to drop them -- with deep respect, with love -- but one has to be free. And if parents are very understanding, they will help the child. That will be real love. They will see that this is the only way that the child can reach his or her own destiny. So they will help the child to drop them, to go far away -- that will be their love. And if the child respects them he will go far away, because by fulfilling his own destiny, he is fulfilling his parents' destiny too. Parents go on living in you, mm? It is a continuity.

So use that insight, and be on your own. And it need not be that it will take many years to grow again. You have the whole mechanism of a grown-up, the experience, the knowledge. Physically you are grown up; psychologically you are five years old. So this child is not going to take many years. Within weeks you will see that the child is growing.

Suddenly one day you will see that your psychological age has come parallel with your physical age. It can happen even in seconds. It depends on how intensely you understand the whole thing. It can happen right now, here. It is just a question of understanding. A sudden lightning, and within seconds a bridge can be crossed, the past can be bridged with the present. But there is no need to be in a hurry. Even if it takes weeks, there is no need to be in a hurry.

[A group member said that he was aware of much guilt connected with his leaving his wife and young son.
The groupleader commented that the man used the guilt to avoid situations.

Osho said that to feel guilty had nothing to do with being religious, and that guilt was nothing but an ego trip He said that priests have exploited guilt, and that they are cunning people. He said that the guilt presupposes that you are in control of what happens, but that you are not the doer if you do not have a crystallized self...]

You are like driftwood. The wind blows that way, you drift that way. The wind blows this way, you go this way. The driftwood cannot say that it wanted to go south but it is going north, and it feels guilty. This is exactly the case.

Whatsoever is being done is not because of you -- circumstances have done it. Feel humble... Let tears come -- but not in guilt, but in humbleness. I'm not saying feel happy -- but feel helpless. That crying and those tears will wash, cleanse your heart. So drop the ego -- and this can become a let-go.

If you become aware, things can change. In awareness you can never do things for which you can ever feel guilty. And in unawareness, how can you do anything for which you will not feel guilty? So the whole point hinges on awareness and unawareness .So become more aware and more humble. If something happens that you cannot avoid, accept it in humbleness. Ask to be forgiven -- pray and cry and weep -- but don't feel guilty. Guilt is the way of the ego, and this is the way the ego replaces itself.

For example, everybody has an image, a golden image of themselves as great saints, very beautiful people. Then suddenly you find yourself doing something that goes against the image. Now what to do? You feel guilty. You are saying that you don't want it right now. You are saying that if it were. in your capacity you would change it. Your image has toppled down in front of your own eyes. By feeling guilty, you are replacing it. You are saying that you may have been angry but you feel guilty, so look -- you are not that bad. You are coming back to your old image, repolishing it. Again you will be in the same situation, with the ego enthroned, and you will do the same thing again and again.

People become angry, repent, become angry and again repent, become angry again -- it is a vicious circle. Don't repent, don't feel guilty. Don't feel pity for yourself. Just feel humble. Do you feel the

difference? Otherwise, people start exaggerating their guilt. If you read Saint Augustine's confessions you will see. He has not committed many sins but he exaggerates, because only a great sinner can become a great saint.

Rousseau has written his autobiography, and in it you can see that he creates his saintliness by creating sin and guilt. If you have never committed a sin, how can you become a saint? Sin has to be committed first -- and not ordinary sin, great sin. Then you feel guilty, and then you feel good -- that makes you a great saint.

There is no need to be a saint, no need to be a sinner. I am here to make you something ordinary. I am not interested in making you saints. Enough of that nonsense. You would like to become a saint, but I am not interested at all.

If you go to a catholic priest, he will be very happy that you are becoming religious. Feeling guilty? Perfectly good -- confess! And you will come home feeling very good. Drop it!

[A group member says: I feel lonely in the group... I want to commit myself more, but I cannot... there are walls or barriers.]

You try Encounter, and if it doesn't work, book for Vipassana -- the buddhist meditation method. These are the only two possibilities.

Either one goes totally out and nothing remains inside -- and that is liberating; or one keeps to the centre so totally that nothing goes out. That too is liberating. These two extremes are both liberating. Being just in the middle is the problem because it is half/half. You put one step forward, one you pull back. You remain confused, in a limbo.

The whole point is to be total. It is not a question of whether you move with the group or alone. The relevant question is whether you do whatsoever you do totally.

So first do Encounter -- that is moving with others in the group, coming out of the shell. Give it a total try, mm? Whatsoever you can do, do. Make all possible effort. If that doesn't work, then try Vipassana. It is just the opposite -- you have to be alone, there is no question of moving anywhere.

[A groupmember says: I'm really getting fed up with my head.]

Really? No! (laughter) If you are really fed up, nobody is telling you to keep it. Throw it!

... there is no need to even try. If you are really fed up, it drops on its own. But you are not really fed up yet. People go on making secret love affairs with their heads from the back door.

The whole meaning of all these groups is that you get fed up. Then suddenly, in a single moment, one drops the head. The head is not holding you. You are holding the head. You are clinging to the head. The head is not clinging to you.

So if you are fed up, there is no problem, no problem at all. Just see into it more and more. Have more and more clarity about this fed upness. Let it become more and more like a flame, and then in a sudden lightning, you are separated from the head, and the contact is lost.
It is going to happen...

[A sannyasin said that she was concerned about her relationship with her thirteen-year-old son...

Osho reassured her, saying that when she returned to Germany she would find the relationship changed, because she had herself changed...]

Don't try to hold, to possess any child. Just give your love, and don't ask that it be returned -- particularly with a son or daughter. It is not like a relationship between a husband and wife or between lovers.

When a child is born, the mother loves him unconditionally. You cannot expect a child to love you, because he does not know what love is, he does not know who you are. He is just empty. If you love him, through your love he will learn what love is. He will learn through your love what a mother is. But he will also learn one thing -- that when love is given by the mother, there is no need to return it.

The child is so helpless, because he has nothing to give back. That becomes the basic thing between a mother and child. The child goes on expecting things from you, but the moment you expect something from him, he is angry. So never expect. Just give. If he returns love, that s good. If he doesn't -- that too is good.

And this time, things will be different...

[A group participant says: I was feeling childish and feeling bad about it, but [the groupleader] told me to feel good.]

Mm, feel good about it. It is really beautiful to be a child again. If you understand the beauty of it, you would like to come back to it again and again every day.

Whenever there is time, move back into it. If you are alone in your room and your grown-upness and your efficiency and your knowledge are not needed, become a child again. It will be very very refreshing and rejuvenating.

That is the meaning of play -- to become a child again. A person who is capable of play, keeps some type of freshness with him always. People who are incapable of play become almost dead, stiff, frozen, structured. So let it become a relaxation. Sitting in your room, become like a child again. Sitting in the garden, start running like a child after butterflies. On the seashore collect pebbles, make houses of sand. Just be a child and you will feel refreshed. Your skin will be more glowing, your eyes clearer, your mind younger. You will feel as if you have been to the mountains. And this is simple, because this is your territory.

Remember one basic principle: that nothing ever disappears from you. Your child is still within you, as much alive as it ever was. Of course you have grown many layers upon it. It is just like an onion -- behind this layer is another layer, behind that layer, another. And the deeper you go, the fresher and more tender the layers. Your first layer is as you think yourself right now. Just behind it is your second layer -- your yesterday. Behind that is your yesteryear. They are all available simultaneously, herenow.

So when you become a child, it does not mean that you are moving to the past. You are simply moving within yourself to a deeper layer. If you can cross all the layers and can reach to the centre, then there is no layer. Just simple emptiness -- that is yourself, your reality. It is how you were when you were not born, before your birth.

So every day move back for some time. Whenever the world needs you as a grown-up, you can become grown-up again.

Become more flexible and fluid. Good... it has been good.

[A participant says: The group was wonderful, really incredible. I feel I'm getting in contact with the woman in me. I'm beginning to feel so much energy here, (indicating belly) and feeling.]

Many times you can make contact with something, and again and again you forget about it, and the contact is lost.

This time you have contacted your woman, your innermost core. Now make it a point that you remember it. Whenever you are alone, move to the same space. Touch your woman, play with her. Cherish the very contact, the very bridge. Feel the energy in your belly, and feel yourself the woman. Walking, talking, sitting -- in many ways, in different situations, make the contact again and again. By and by it will become a natural thing, and you need not remember.

Otherwise people come in contact with themselves, and then again forget, mm? -- the world is too much. They move into ordinary things again, and the contact is lost. So you will remember that the contact was there, but you will not know how to renew it -- you have lost the knack.

So before you lose the knack again, go again and again along the same way, so that the path is perfectly dean and clear-cut. After each group, whenever a group feels wonderful, the real work starts. The group cannot go on forever, but the feeling of wonder has to be kept alive, has to be kept burning.

[A group member who has been crippled since birth says that she is experiencing great changes with the release of energy. The group leader called it 'raw' energy. The intensity of it is frightening her.]

It looks raw! Raw! Good -- getting wild! (laughter from the group) That is the only way to be really alive.

Raw energy is pure energy. Raw energy means unmotivated energy -- a sheer delight in energy. Not that it has to be put to use -- just children running around in sheer delight. You cannot ask why they are running -- and if you do, it will look foolish. They are simply running and enjoying.

You may get a little afraid about it, mm? because society enforces patterns. It does not allow raw energy. It is afraid of it because raw energy can be very rebellious. But don't be afraid. If you are afraid here, in this ashram, then....

[She answers: I just feel so uncomfortable.]

It is not uncomfortable. It is because you are trying to hold it that the discomfort arises. If you allow it and move with it, there is no discomfort. You will feel so beautiful and happy.

Energy only becomes uncomfortable if something is working against it. So you are in a dilemma, a duality. You want to do something, but you don't do it because you have considerations -- drop the considerations. And there is nothing to lose -- so why be afraid? Cooperate with it. simply enjoy it!

Nothing to Lose But Your Head

Chapter #16
Chapter title: None

29 February 1976 pm in Chuang Tzu Auditorium

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ShortTitle: TOLOSE16
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Video: No

[A sannyasin asks about studying Tai Chi and acupunture. Osho said they were both very meditative.]

... both are joined together deep down. So if you learn both it will be good. If you know your own energy and its centring, it is very easy to feel another's energy.

And in fact it is a knack -- it is not a science. If you don't have an inner feeling for it, you can learn the technique and you can be helpful, but it is just going to be so so... you are groping in the dark. If you have felt some centring in yourself, have become aware of your own energy movements, your own meridians of energy, then Tai Chi will be of help. Then it will be very easy to feel another's energy moving, to feel where the energy is blocked. Once you can feel that, it is very easy to help unblock it. There is no need to even go as far as acupuncture. Acupressure can help, mm? -- just a small amount of pressure on a certain point. The exact point at where the meridian is broken and the pressure is discontinuous needs to be known. The whole phenomenon is of energy.

So it is good. You go!

[A member of the Encounter group says: I've always been out, and losing myself out there... for the first time I am beginning to go inside. It was amazing, an incredible group.]

Very good. Now continue to have that feeling of going in.

Make it a point to remember every day. Whenever you can find a place and a space to be silent, sit, relax the body, and just start going in. Come closer and closer to yourself, and go on forgetting the world... it is falling away. It has moved onto some other star and you are moving in a totally different dimension. The noise of the road will be there, but it will be on the periphery, and the distance between you and it will be tremendous.

Each day you have to catch the feeling again and again. Then it will become stronger and stronger, and

any day the breakthrough is possible. The feeling is just hovering around trying to find the way to your interior, to your very core.... And feel it rather than thinking about it.

The posture of your body will be a certain way when you do it... your head will start falling forward. A point may come when your head is touching the earth, you will be kneeling down. So allow it -- because that is the posture of the child in the womb. That is the posture of the innermost state of energy, mm? When you are touching your centre again, you will again take the posture of being in a womb. So put a pillow there and help it. You will be again like a small child, and all the learning and all the knowledge and experience will have been left behind. It has been good.

[A sannyasin says he feels alone, because he is very loving and other people are not.]

If you feel loving in your heart, you will never feel alone. Whether others love you or not is not the point. If you are full of love you will never feel alone, because love needs no response. If your love is not returned it's okay -- you are not waiting for it. You simply love, and you are happy in loving.

You ask that love be returned only when you are not loving. This is one of the basic things to understand. If others are not loving, that is their problem. Why make it yours?...

[The sannyasin describes a situation where he someone became angry with him because he had taken potato chips from him.]

Then something is wrong with you. Whosoever brings the problem has something wrong with him.

You interfered with the person -- and if it was your authentic feeling to take a chip, it was his authentic feeling to beat you. He was responding authentically. He would have been a hypocrite if he had been feeling like hurting you, hitting you, but smiled at you. That would have been wrong....

[The sannyasin then says: It's not that I knew I should ask permission. I was not aware.]

Then become more aware... and don't try to teach people. Nobody is so humble that he can learn from you. Nor are you ready to learn from anybody. Everybody is a teacher....

If it is difficult for you, then you go away. But if you want to be here, you have to learn a few things. Don't interfere with people -- and even love can become an interference. If somebody is passing and you go and hug him, he may not want to hug you, so then he will have to throw you off. It is not your decision only. He has to be asked whether he wants to be hugged or not.

You go and kiss a woman because you are very loving -- and the woman will call the police. (laughter) You may say 'What is the point of asking permission?' -- you were not taking anything, but rather giving a kiss, so the woman should be grateful to you.

Never interfere in anybody else's life. Move on your own. And if you feel loving, be loving. But love always thinks of the other, is always considerate of the other.

[The sannyasin says: When I see somebody dressed in orange I feel connected to him, because I think that he's changed.]

No, but you have not changed -- and you are dressed in orange. Have you changed?

[He answers: I'm trying.]

The other will also say that he is trying. Trying is not the point. Always remember that whenever you bring a complaint, it is you who is always somewhere in the wrong. The complainer is always wrong....

[The sannyasins says: I believe that there might be somebody good who sees that somebody else is bad -- this is a fact.]

A good person never sees that way. And if you are interested in seeing people's faults and this and that, then please go away. Don't be worried about them, and don't interfere with them. They will not tolerate you. You are taking a very wrong attitude.

If you want to be here you will have to learn many things. And drop teaching. Rather, start learning.

These are all tricks of the ego. These 'shoulds' -- that people who are in orange should be loving -- should be dropped by you. Who are you to decide for anybody?

... You are wasting time. Don't interfere, and don't take anybody's things.

And you need many groups. That too -- that you don't have any problems and you don't need groups -- is your ego. You need them because right now you have problems. But I am not saying to do them. You decide for yourself.

If you can be happy here, then be here -- and drop all these things. .

[The Vipassana group are present. The groupleader says: What should one do when people are getting very very tense?]

Just leave them. Nothing is to be done, because if you do anything it will become a repression. They have to watch and witness it, and not to suppress it, or be occupied in something else to avoid it.

[The assistant groupleader says: I'm amazed at human nature!]

Human nature is absurd. People go on somehow managing, and deep down much turmoil and neuroses of many sorts continue. People somehow manage a facade, a face -- but deep down the madness continues.

But in such an intensive group -- fifteen days of just sitting down and doing nothing -- they cannot manage it. Their tricks drop, their structure doesn't function. Their old routine is of no use. They simply fall out of their patterned ways of hiding. So things start surfacing -- eccentricities will come up.

And if you watch, you will see that to think that man a rational being is patent nonsense... man is not. He is absolutely irrational. Other animals seem to be more rational. Though they don't have any reason, they live a very rational life. You cannot find a buffalo eccentric. They are always following a certain natural way. Only man is irrational because he has to hide many things.

Once the structures don't function, the eccentricities surface, bubble up -- and the man himself is worried about what to do. He has not been aware of these things, so he tries to rationalise, to convince himself that this is nothing, just fun, and he is enjoying himself. But watch... and while you are watching, remember that the same is hidden behind you.

[A trainee leader asked: how to watch the breath, and yet be totally relaxed at the same time.... In the literature I've been reading on Vipassana, they use the word concentrate all the time, and I feel that's thrown me off a bit.]

Don't bother much about what books say. Books are almost always written by people who have not been meditating themselves. So they may be informative, but they don't come from knowing.

Always remember that you are the decisive factor. Whatsoever you feel is good, is good. And finally you have to decide, finally you are the authority, because it is a question of feel. Listen to the feeling, and not too much to the reason. And feeling is almost always right. I say almost always, because sometimes you misunderstand thinking for feeling -- otherwise it is absolutely right. Sometimes you think that you feel, and you become confused and deceived by the thinking.

So just think of these three things: if you feel relaxed with any method, then it is good. If you feel tense, then it is not good. If you feel happy with anything, then it is good. If you feel unhappy with it, then it is not good. If you feel silent, if you feel a calm, a coolness in you, then it is good. If you become heated, feverish, disturbed, then it is not good. So let these be the deciding factors.

Everybody has to come to his own meditation. All methods are just to help you to find your method. And remember this -- that your path is going to be a little different from everybody else's path. You are different, and nobody else can decide what is good for you. That has been done, and it has corrupted the whole human mind.

So whatsoever you feel is good, is good. Be a hedonist!

[A groupmember says: I've just been sitting on tons of energy. I haven't felt happy about it at all.]

... whenever you feel that tension is there, become as tense as possible. You have been trying to relax,

and that is creating the whole trouble.

When a certain energy is blocked and you are trying to relax, you are going against it. Move with yourself.

[To the assistant leader with the zen stick] watch, and whenever he is becoming tense, go to him, and leave it to your heart -- not your head -- and wait. When he comes to a climax, then hit. But the hit has to happen -- don't decide when. Just keep your hand there -- just as you do in automatic writing. You keep the pen in your hand, then the hand has a jerk and suddenly starts moving, writing. Then you can watch your own hand writing -- and you are not doing it.

The staff has to function exactly that way. Then you are not hitting. [You are] no more there. Then it is just an energy phenomenon. His energy is asking your energy, and the energy has a communication of its own.

[Another groupmember says he felt feverish. The groupleader explains that the first group concentrated on the breathing, but in this recent group the instructions were: to watch the rise and fall of the abdomen, and as soon as anything else starts happening to watch that until it stops, and then to go back to the breathing. And to be very relaxed.]

No, I think this way won't work. You will have to go back to the first.

... because this way can work if it is a longer period, but ten days is not enough.

... Do exactly as you did the first group, because only that way will the intensity come in ten days.

... If something happens, then nobody feels tired, because that happening gives delight. Then one is not bothered about being tired, or the backbone being painful. If something has happened then these things are worthless. But if nothing happens, these are the only happenings, and it becomes too much.

So from tomorrow, follow as you did in the first group.

[Another sannyasin who did the group said that both pleasant and not so pleasant things happened for her.]

It has been good. Negative moments are there, mm? but even if you can achieve just a few peaks rarely, that's very good.

Whatever peak experiences you have had in this group, try to catch hold of them from tomorrow. The peaks that we touch are not outside. They are your inner treasures, so they are always available -- you just have to grope for them.

And always remember, don't pay much attention to the negative. Always pay attention to the positive. Even if you can get hold of one rose flower -- enough. No need to count the thorns around it. Just think of the one rose flower, and let it become so intimate that it colours your whole being. Its fragrance surrounds you completely and totally. In that fragrance, thorns are forgotten.

So just find something... anything that turns you on. Looking at the sky or at the stars, suddenly you get to that space. Try it, and after fifteen days, tell me.

[A participant said at one point he felt a little click which happened a few times in the past for him: I feel that's the closest that I've ever come to really going into something. Just suddenly the body feels different, and the mind doesn't slow, but it's a little freer to look at things.]

Continue sitting for at least one hour each day -- just waiting for that moment. When I say waiting, I don't mean expecting -- no. If you expect, you become tense.

Just sit relaxedly, with a very slight idea around you that it might come. Let it be 'may' -- don't make it a should, or that it has to come, or it must come. It may come. It is an unknown guest. Nobody can force it, nobody can command or demand. When it comes, it comes, but one can be ready for the guest. You can clean and decorate the house. Sometimes you can go to the door to see whether the guest has come or not. There is nothing else to do.

So make it a point just to sit and wait -- doing nothing. Once it starts coming, your waiting, and you, will become more and more confident. Any moment it can be released. And that energy is always within you. Only a right tuning is needed. Up to now it has always happened as an accident.

Meditation always happens as an accident for the first time. The whole science of meditation has been

developed out of accidental phenomena. Nobody can force it -- but by and by you can start feeling the knack of it.

By and by you can start to even prepare for it, because you start feeling when it is going to happen. You can watch what climate precedes it, what you were doing in that moment, what thoughts were passing, in what situation it happened. By and by you become acquainted with that situation. And it can be managed, but still you cannot force it. You sow the seeds and wait.

In the right season it will come. In the right season the sun will knock at the door of the seeds. In the right season the seeds will disappear, and the sprouts will come. So you can prepare the ground, you can do many things. But you cannot force the plant to come up, you cannot force it to have flowers.

You can wait, you can hope. You can care, you can love. You can pray -- but when it happens, it happens. By and by it will become more and more of a certainty. A moment comes when you can just close your eyes, take a certain breath in a certain rhythm, and it is there. You have found the key.

It has been good.

Nothing to Lose But Your Head

Chapter #17
Chapter title: None

1 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603015
ShortTitle: TOLOSE17
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Video: No

Paravritti means turning in, moving towards oneself.

[The new sannyasin says she has been travelling through many countries and experiencing things.]

It is good. There is a time to experience many things. When one is young, one has to experience many things -- both good and bad, the dark and the light.

But the real travelling starts when you start turning in. We can go on moving outside from one country to another, from one place to another, but finally one gets tired. One comes to know that everything is almost the same everywhere. And this constant travelling is not going to lead anywhere. It is good, it has something to give -- a certain enrichment -- and everybody needs it, but one should not be stuck there, mm? But soon you become aware that changing places outside is not going to help. Rather, the only thing that will help is to change the inner space.

There are two ways of wandering. One is moving from one town to another, one person to another, one food to another, one house to another. This is one way of travelling -- very superficial. One can go on moving in the world and one will never come to a point where one can say that now, this is the goal and I have arrived. One never arrives. In the outside world there are only departures. You simply depart from one place -- but you never arrive.

There is another way of travelling -- from one state of mind to another, from one space to another -- inside. If you go on changing from one state of mind to another -- deeper, more far out, more silent, more blissful -- then one day suddenly one settles to one's own centre of being -- and that is the whole point of wandering

But it is good... one starts from the outside -- there is no other way. But by and by one should go on

making the circle smaller and smaller and smaller. So one day suddenly, the traveller himself is the destination... Now turn in... enough travelling outside!

And once you are in a new space within, the whole outside world changes. Then in the same places, you will see things that have never been seen before. In the same people you will have glimpses of the unknown. In the same food you will taste something of the divine. Once you change inside, everything outside also changes. Then very ordinary things -- an ordinary flower -- become tremendously valuable. Just an ordinary tree becomes almost sacred. And wherever you move, you bring your inner silence with you, and your blissfulness.

So now be here as long as you can, and move inwards.

[Previously Osho had spoken to a sannyasin about the need to be centred before venturing out into the world. Tonight he enlarged on that, saying that it was good to keep some sort of direction in mind...

Always remain open -- but openness can be of two types. One can be open to all possibilities but is aware of one's inner direction. The direction is known. For example, you have a feel for music -- that direction is known. You are open to all possibilities but you know that your sense of inner direction is there. You feel where your fulfillment lies. Remain open, but remain perfectly aware of the inner sense of direction. Then many things will fall in line with you, and you will not be disturbed. You will be able to use all the opportunities available to help your inner direction. And the inner direction will become more and more clear, integrated This is one way of being open.

Another way of being open is this -- that you don't have any sense of inner direction, but you simply drift. Then something catches your attention and you go that way. Then something else, and you go that way. Then you become accidental -- and that is not going to be fulfilling. An accidental man is the worst possible, mm? because he gathers bits and pieces from here and there. He has no inner direction, he is never integrated.

You go home, and on the plane you meet somebody who starts talking about poetry, and you start thinking of becoming a poet. By the time you have reached London, the man is gone -- and the idea has gone. The taxi driver is interested in Sufism and you become interested in Sufism. Then you are staying in a hotel, and you meet a girl and fall in love. She is going to China, so you go to China. (laughter) Then your whole life becomes zig-zag. You do many things; many things happen to you, but you are not there to be benefited.

Drifting is not being open. People have become afraid of drifting -- that's why they plan their future. They plan their future and then they become closed. Both are wrong, because both are extremes.

One has a fixed idea and he doesn't bother about whether the opportunities allow it or not, whether the time is right or not. He goes on insisting on his own idea, and then he is frustrated. He is constantly in fight because he has some idea that he has to fulfill. That creates tension. And he is not open, because he is afraid that then he would be vulnerable. Many things may happen, and his idea will be lost in the crowd. So he remains clenched, closed. He does not look here and there, because anything may become a distraction. So he just looks at his own idea and moves like an arrow -- not looking anywhere, otherwise the target will be missed.

This type of person is not a person at all. He is almost like a thing, a mechanism, a zombie. He goes on planning for the future and missing the present. And the future is nothing but an outcome of the present. If you miss the present, you are going to miss the future also, because where is the future going to come from? This is the robot type of man that all the old societies have created, who is in fear of drifting.

Now the new generation all over the world have moved to the other extreme. They say that they want to remain open. That is a reaction. They don't plan anything. In fact they are avoiding the responsibility of any direction. They say that they will live in the moment -- so they become driftwood, not knowing where they are going, what they are doing. Today they are learning music. Next day they have forgotten all about it.

And music or poetry or dancing or meditation, are such deep subjects that they require your whole life. So a drifter can never be of any depth in anything. He will play the guitar for a few days, then forget all about it. Then the guitar is just a toy.

These two extremes have to be avoided. The old robot type is wrong. It makes you like a thing, dead, with no windows, closed completely, an imprisonment. The other type, the new type, makes you a drifter. You go on avoiding responsibilities and you call it openness. It is not openness; it is just trying not to take any responsibility for tomorrow. If you cannot take any commitment for tomorrow, you will again miss your

today.

For example if you fall in love, and you tell the woman that this is just momentary, that this moment you love her, but you don't know about tomorrow -- immediately the love will lose depth. It will be a casual thing, superficial. There is no need to plan for lives together. There is no need to get married and become closed, no need. But if you love the woman this moment, out of this moment a sense of involvement arises. You would like to risk your whole life for it. Eventually it may not prove so, but that is not the point. It is not a planning for the future. It is part of the feeling of love that arises. You feel you want to be committed, to take responsibility. One remains humble, one knows that it may change. Knowing that, one is still committed. Then there is a sense of direction, and love can flow around this sense of direction. Around this commitment, love can become a home.

So remain open, but always keep alert about a sense of direction. Otherwise you will be in the marketplace -- so many people selling so many things, and life is so short. If you don't have a sense of direction you will simply become a wastage.

So don't become a drifter and don't become a zombie. Somewhere just in the middle is the balance. Remain alert about what you would like to be finally, where you feel your fulfillment is going to come from. If you feel for music or meditation or anything whatsoever, then keep it as a centring point in you. Then whatsoever you learn through your openness goes on collecting around this centre, and you go on becoming more and more integrated, mm? Otherwise one becomes fragmentary. Intensity is lost, and intensity is all.

[A sannyasin says: I've always had this fear of being touched. And all over my body there is pain. I can't dance because of the pain. Osho suggests Rolfing will be helpful.]

Body and mind move together, but sometimes it happens that the mind gets ahead, is better than the body. Or sometimes it is otherwise -- the mind is in a worse state than the body. When alignment breaks between the body and the mind, there is pain.

When people come to me their body and mind are functioning together -- whatsoever their state. If they are miserable, then the body is adjusted to that misery. If they are happy, then the body is adjusted to that happiness. When they start meditating, that adjustment becomes loose because the mind starts growing.

So your mind is getting better every day. In fact you have never been so well in the mind as you are now. But the body is adjusted to the old mind, and that mind is going, almost gone, so the body is at a loss. And the body has not much intelligence, mm? It is a mechanism and it is very slow. But by and by it follows. Rolfing will be helpful at this moment.

Rolfing is nothing but making the tissues loose. On a few points on the body the musculature takes a certain shape. If somebody has been worrying continuously, then the body takes a certain musculature which is adjusted to worrying. Then worries may disappear but the musculature remains and it will feel heavy, painful. Its function is no more there, and the body does not know how to dissolve it. If you don't do anything about it, it will dissolve by and by but it will take a long time. But why wait?

Through Rolfing it can be dissolved by pressure. The musculature disappears, and you will feel almost as new in the body as you are feeling in the mind. Then a new adjustment arises again -- at a higher stage.

It is going to be painful, that's certain. It will be really painful, mm? because the whole of the past is accumulated in the body, and the musculature has to be melted, reabsorbed in the body. That reabsorption is painful, but it pays. And after Rolfing you will feel very very good. So you just do it... nothing to worry about.

[The Tathata group is present at darshan. The groupleader said that, following Osho's advice, he had given his girlfriend more freedom, and consequently felt more free and relaxed himself -- and this helped in the group.]

Each group will give you something, and the most basic thing is confidence.

When you start helping people, it is a delicate affair, because each man is such a mystery, an almost bottomless abyss. And there exists no map about man, and whatsoever you think about the other remains at the most an inference. One gropes in the dark.

But the more you work with people, the more you gather confidence that your hunches are working. Once you become more confident, your functioning becomes more free.

This has to be understood -- and it is one of the most basic things -- that when you are totally confident, you are completely in a flow. Whenever you feel a certain hesitancy, the flow is abruptly broken. Or whenever you feel something contradictory in you, you are again frozen.

For example if you are talking, and you are only saying the truth, then there will be a flow. Then suddenly you lie. That lie becomes an interference. Now you are in a contradiction, because you know that the truth is something else and at the same time you are going against it, so you are moving in opposite directions together. Your flow is broken. Suddenly you will feel that you are not free.

Only a true person can be free. That is the meaning of Jesus' saying: Truth liberates. It makes you a flow of energy. And this is so on all layers and at all spheres. If you are helping somebody, and at the same time you are thinking that maybe you are wrong, immediately the flow is broken. Your hand is hesitant. A tremble has entered in you.

Once you feel confident, then there is no fear and no doubt. You simply move in a flow. And the more you move in a flow, the more the other is helped. The other is not helped by your techniques really. Techniques are just excuses. The other is helped by your alive flow. Your flow surrounds the other. It overwhelms the other. In your warmth, the other melts. With you, he becomes a flow. And that is the real thing. But it is going to be so -- that in the beginning one hesitates.

By and by, the more helpful you are, the more you see the glow in the other's eyes, the more you relax, the more you become one. Never do anything contradictory -- that is the meaning of being authentic. And authenticity is a liberation.

[Osho went on to reiterate what he had said to the groupleader at his last darshan -- that by giving others freedom, you yourself become free; that a free person liberates all he comes in contact with...]

So remember this, because the old pattern does not go so soon. You can understand, but the old pattern is there and will go on watching from the comer. Whenever you are not aware, it can jump on you. So whenever you catch yourself in the pattern, immediately relax. Immediately do something to undo the effect of the old pattern. If one wants to be free, one has to make everybody free.

[A sannyasin says that she feels caught between old patterns and new -- she is not so clinging... and not yet centred in her aloneness.]

The problem is a very natural one -- of mind moving from one extreme to another.

First you were thinking that fulfillment was in the other. Now you are thinking that fulfillment is in yourself. Both are wrong attitudes. Fulfillment is somewhere between you and the other. It is neither in you nor in the other. So you have become free of the other -- now become free of yourself also. Otherwise you will carry a loneliness. It is just the opposite extreme to the first.

One goes on clinging, and that clinging brings misery and frustration. One is fed up with it, so one moves in the opposite direction completely -- to avoid it. Then one tries to remain alone, strictly alone, and then one carries a loneliness. Sooner or later that loneliness will force you to move to the opposite extreme again, because one cannot live alone.

One cannot live in clinging, and one cannot live in loneliness. But don't be afraid, because there is a way in which you can relate to the other but you don't cling, in which you remain yourself. That's the whole art of love. These are easy alternatives that you have chosen -- and everybody chooses them.

The way out is to remain alone but available to relations. Be in a relationship but never be clinging -- then for the first time one starts living. Clingingness brings misery, and loneliness brings misery, because if you are not relating, you shrink.

It is as if you have decided not to breathe because the air is polluted -- but then you will die. The air is polluted but you have to find ways to continue breathing. If you are simply afraid because the air is polluted, you will die. So you have to find ways to breathe pure air, but breathing has to be continued.

Love is like breathing. If you stop it, something in you starts dying. Your warmth will disappear. You will become like a closed house, and you will become afraid of opening the windows because someone may come in, and the clinging will start.

So there is no need to cling -- that you have understood. There is no need to cling to the other, there is no need to cling to oneself.

Now understand the second step also. Breathe well, remain available, but from the very beginning

remain alert that relationships are beautiful, but only up to the point where you can go on feeling your aloneness. You remain alone. You relate, but you remain alone. This becomes a rhythm -- relating and aloneness -- inbreathing, outbreathing.

Every relationship is beautiful if clinging doesn't start. If you don't start clinging, you won't help the other to cling to you. These things go together. So relax, and don't shrink -- remain available. And if somebody knocks at the door, don't hide.

Drop the old mind. And don't move to the opposite, because in the opposite, the old mind continues. The opposite is the trick of the same mind. If you drop one thing, always remember to drop the opposite with it, otherwise from the back door the same mind enters.

But I know you will be able to do it.

[A sannyasin says that since her husband became a sannyasin he has been beating her physically, which she hates. She admits that this happens when she is being bitchy.]

No, but if you really hate this hitting, then don't create the situation in which he becomes physical.

That's the difference between a man and a woman. Every woman wants to have the freedom of being bitchy, but of not being beaten. But a man is very physical that way. When things get beyond him, he has to beat. I can say to him not to beat you, but then he will become false. And if anger is not allowed and you have to become false, then love also becomes false.

Say something about his love since he has become a sannyasin and beats you. Has his love changed in any way? Has it a wild quality in it, has it become deeper, anything?

[She answers: Yes, yes I think so. More open in his capacity to give love to me.]

Mm mm, it is bound to be so. Because those things -- anger, love -- they all grow together. If you stop one, the other stops also.

There are two ways of being related. One is being authentic -- then one has to accept anger also, until it disappears on its own. If you don't like that, then the whole relationship becomes false, phoney. Sooner or later, the other will become interested in another woman. All phoney relationships are unsatisfying because you cannot be free in them.

But this is the dilemma -- if love is going to be real, then anger and everything comes in. If he loves you, then where, with whom, is he going to be angry? He cannot find a woman just to be angry with. If he loves you, he will be angry with you also.

So these are the alternatives. Many people choose the convenient one -- they become phoney. They become aloof from each other, controlled. But then one suffers because love disappears. Convenient, but at a great cost.

The other way is to allow everything -- and be true and real. There will be passion -- in love, and in passion also. Getting a fracture is better than being phoney. It is worth choosing. And by and by understanding will arise if you are real. His anger will disappear, your bitchiness will disappear, because you will be able to see that it is simply foolish.

If you are together to be happy, why create so many obstacles? But only when you are real, and you suffer reality, does understanding arise.

So I don't see that anything is wrong. It is good -- your relationship is becoming real. And the real is always dangerous and risky. Don't try in any way to make it comfortable. Make it wild. If you feel like beating him, beat. And afterwards you will feel very good.

[Osho went on to say that deep down, each partner realises that they love, and are loved, otherwise they would not bother to beat each other.

The husband said that he felt, as Osho had suggested, that his wife liked being beaten. He said he felt much better after beating her, felt things were cleared between them...]

Beating can be beautiful, if it is done in deep love. Nothing is wrong in it. The only thing is that love should be there.

If you hit somebody in deep love, that hit is a blessing. And if without love you hug somebody, that is a curse. So remember that love makes everything holy -- everything unconditionally. If you love the woman,

you are entitled sometimes to beat her. And if you love her, allow her sometimes to beat you.

If you don't love, then it is a trespassing, then don't hit her. You follow me? Because the hit has to be earned by love. If you don't love her, then who are you to hit her? Simply leave her alone.

By and by quarrelling will disappear. You will understand that this same energy can be used in love. You can dance together rather than hitting each other. With the same calories (laughter) you can dance and sing.

So when energy can be gold, why waste it in mud? Transform it into gold. And love is alchemical... it transforms everything into a precious metal.

So after one month you both come. And for this one month be true and authentic.

[A sannyasin says: The group was very beautiful... some very. new experiences. But today I'm feeling more closed and more tense than before.]

No, it will go. It happens sometimes, because the group is in a way a very extraordinary situation. When you come out of the group, that opportunity is gone and you are suddenly in the world -- which won't allow that type of opportunity. In fact it is against it. Suddenly one feels afraid and closed, but relax, and within two or three days you will be open again. Not as much as in the group -- but you will become open.

And just remember that the openness has nothing to do with the group. It is your interior quality. It has nothing to do with the society. One can remain open wherever one is. One just has to learn how to remain open in a world which doesn't allow openness.

It happens to many people -- that they become open in the group and then they immediately close. But if they become just very very slightly open, then the closing will not happen, because that much openness can be carried into the society, and there is no fear, mm?

You had become too open -- and that's why you immediately felt closed. But relax, and within two or three days, you will be open again.

Nothing to Lose But Your Head

Chapter #18
Chapter title: None

8 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603085
ShortTitle: TOLOSE18
Audio: No
Video: No

There was no darshan on March 8th.

Chapter 18 contains interviews with people about how they experienced groups.

Nothing to Lose But Your Head

Chapter #19
Chapter title: None

9 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603095
ShortTitle: TOLOSE19
Audio: No
Video: No

Anand means bliss, or blissful, and Subhuti is the name of one the chief disciples of Buddha. The literal meaning is, one who is well-known, world famous, mm?

[A sannyasin who is involved in a clothes design business in the West, said that she was afraid it would be a distraction now she was back in Poona.]

The distraction is not in anything outside you. It is in the mind. So if you avoid one situation, it will bubble up in some other situation. It is in you -- so where can you go? So rather than escaping from situations, face them. Facing them, by and by, the fear of them dissolves.

Make it a rule: wherever you fear, go into it. Whenever you feel there is fear, then that is exactly the place to go -- then fear drops. So don't be worried.

[Another returning sannyasin said that while he was in the West he was not hanging on to Osho or meditation or anything: I felt a distinct change in me. In that way it was really wonderful.]

Mm mm, it has been so. Good.

If you cling, only then you lose. If you don't cling, there is nothing to lose, there is nobody who can disturb you. Whatsoever happens, you remain unscratched, untouched.

That's the whole secret, the very key. If you cling, you are getting into misery by yourself, and sooner or later you will be in trouble. You are sowing the seeds of trouble. No clinging and no trouble -- because nothing can be taken away from you. You don't have anything in the first place.

That's what sannyas is -- remaining in such a state where there is nothing to lose, and one is not clinging to anything. So one cannot be frustrated because there is no expectation.

One cannot be forced to think about the past -- there is no past. And one is not projecting for the future -- there is none. One remains herenow.

It has been a good experience... continue floating in the same way, mm? If you feel in some moments like doing meditation, do it. But let that be your inner feeling -- it is nothing to be enforced; don't make it a discipline. If you have the urge, do it. But if even in the middle you feel the urge has gone, stop immediately, then and there. Not even for a single moment go against yourself. If you feel like being aware, be aware. If you feel that it is becoming a tension, drop it immediately. Float this way -- just moment to moment, and let the decision come from your innermost core.

I know it is difficult not to do anything, but once you have known how not to do anything, you have known all. There is nothing else then. Doing is childish. Non-doing is great.

Meditation which comes by doing is nothing compared to the meditation which comes by non-doing. Awareness that you can create is just superficial compared to the awareness that will come to you, happen to you, that will surface in your being.

[A sannyas couple were present. The wife said she was pregnant and wished to keep the child but her husband did not. She asked what was the best thing to do for both of them and the child....]

You meditate for six days, mm? and the evening of the sixteenth, see me. Then we will decide... because the body may be ready for a child, and you may also like to have it, but whether you are really ready is another thing.

To be a mother is a totally different thing from giving birth to a child. To be a mother is a great responsibility and a great commitment. One should not be... hasty about it, mm?

It is very natural for the woman to want a child, very natural. Because the woman feels that only when

she becomes a mother she has become creative. The desire is very deep-rooted in the mind.

For the man it is just the opposite. He would like to avoid the responsibility. Because to be a father is just a social institution... to be a mother is a natural phenomenon. So a man always thinks of responsibility, of the burden, economy, and this and that. The woman never thinks of these things. Naturally, instinctively, she wants to be a mother. But the decision has to be taken very very carefully.

The moment you give birth to a child, you are giving birth to a world -- of unknown potentialities, possibilities. You are, in a way, taking a great responsibility. It should be taken very meditatively, mm?

So for six days, you meditate. Drop your decision right now -- because if you have a decision, meditation won't help much. Just remain open and meditate -- and whatsoever happens will be good, mm?

[A sannyasin said she didn't like wearing her mala when it felt horrible to her.]

Let it feel horrible... because the whole effort is how to help the mind to drop. If you go on deciding by your mind, then it is never going to drop. The mala and orange are nothing but to help the mind to drop.

You leave it to me -- I say wear the mala so you wear it. Listen more to me than to your own mind. and your mind is more horrible than the mala.

[She says that she tried to drop her mind.]

I'm not saying to try. If you try you will be a failure. Be here a few days, and whatsoever I say, you do. You leave the decision to me -- I make it so simple. Meditate, listen to me, be a sannyasin, move in orange and wear a mala.

The mind will continue for a few days, but don't listen to it. Just say that it can go to Osho, and not to come to you.

... this moment it can happen. It has happened to so many people, why not to you? You don't have the most horrible mind -- I know many more people... You cannot be proud of your horrible mind -- there are many people who have greater horrible minds.

Just take it easy. There is no need to drop anything, no need to fight. The mind is going to be dropped, mm? I take it out. (Osho leant forward and put his right hand to her head as if to draw her mind out. The sannyasin laughs.)
You just forget all about it!

[A sannyasin said that Ma Vipassana who is seriously ill is his friend; he would like to do something but feels helpless.]

It is good to feel helpless... prayer arises out of helplessness. And that helplessness will help your ego to drop.

If you can do something in every situation then the ego never drops. You have to come to face certain situations where you are absolutely impotent. You would like to do something but you cannot do anything... it is simply impossible to do anything. Vipassana's situation may be very very helpful to you.

Just see the helplessness of man... and all the nonsense that ego goes on thinking. Neither birth nor death are in our hands. Nothing is in our hands. Once you realise this, prayer arises.

Prayer is a cry, a deep cry, of helplessness. And prayer makes a person religious.

... it is not a question of Vipassana suffering for you... she is not suffering for you. But she has given you a chance, mm?

This is how things are... but man has created a facade of power. We try in many ways -- our doctors, our medicine, our this and that... this is all a power trip. It gives a feeling that everything is in control -- and nothing is in control. It is just a mask. It is not only that you are feeling helpless -- the doctor who is watching her, the doctor who is going to operate -- he is also feeling helpless. He will not say, mm? because it is not good to say so. He will try to pretend that he is in power, in control, that he is doing whatsoever is needed. He will create a deception around himself. He is also helpless, he is also trembling inside.

Science has created a pretension, and it has helped the human ego so that man feels less helpless. Prayer by and by has disappeared. And God feels very very far away.

In these moments when you suddenly become helpless and you cannot do anything, in that impotence, two possibilities open: either you become suicidal, or you can become prayerful.

So use this opportunity for prayer. Go and sit beside Vipassana and pray.

[The sannyasin answers: I don't really know if I know how to pray, Osho.]

No, no, there is no need to know how. Helplessness will give you.... It is not a question of words.

Just sit helplessly by her side. And just feel your helplessness. Something will start arising. You may start bowing down to the earth, or you may start looking up at the sky. You may start saying something which you will be surprised that you can say. You will become like a small child -- and what can a child do when he feels helpless, unhappy, suffers, and finds no way? The child cries for the father or mother. And that cry is tremendously meaningful. It will be tremendously meaningful for you, and for Vipassana too.

I am not saying that you have to use certain cliches, or you have to repeat some christian prayer or this and that. No, nothing -- just what you can do when you feel helpless and lost. Let this opportunity be a great experience for you. Let prayer happen... let communication be there.

[The sannyasin says: I feel that I communicate with her on an astral level... but I think that this is just my imagination.]

Don't be worried. Don't doubt it -- let it be imagination.

Imagination is a faculty, and it is more potent than reason. There are many things which can happen through imagination which can never happen through reason. But in the modern mind, the moment we say something is imagination it is already condemned. We think of it as if it is unreal.

Imagination is as real as anything else. It is more real than reason, because it is more primal. Reason is just the latest arrival... just a child. Imagination is ancient. We share imagination with animals, with trees, with rocks. Reason we share with nobody. It is just a local thing -- human.

So don't be worried about it -- let it be imagination. Imagination simply means that you are not thinking in language, but in pictures, that's all. It is as real, more real in fact, than the verbal mind -- because it is more deep-rooted in your being than the verbal mind. The verbal mind is just a superficial layer. So don't interfere with the imagination.

And it is not much of a question whether somebody survives or not. Because how long can one survive? We are fighting a losing battle. One day, one year, ten years -- it doesn't matter much.

These few months she has been here she has changed tremendously. If she dies there is not much of a problem. She has used this life. If she lives -- good. If she dies I will not feel unhappy for her. She has earned something -- a certain integration -- and she will be able to use it in her next life.

For me it is not a question of whether she lives or not. The whole question is whether she has earned some integration, some centring -- and she has. She has been going well... she has grown much. I am happy, mm? I can say goodbye to her with happiness. There is no repentance that she missed something.

So you just be prayerful by her side... it has helped you.

Nothing to Lose But Your Head

Chapter #20
Chapter title: None

10 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603105
ShortTitle: TOLOSE20
Audio: No
Video: No

[A sannyasin says that sometimes she feels fear, and when she sees Osho during the lectures, her body begins trembling.]

That's very good, mm? Fear is natural -- because you are moving somewhere you have never moved before... a territory completely unknown to you. Not only unknown, but unconnected with all that you have known... uncharted, with no map. You have to depend only on my trust.

And the whole training of the mind is for doubt. Particularly the modern training, is basically of doubt. The whole scientific structure depends on doubt, and the whole world-mind is being trained to be scientific. So everybody is ready to doubt -- that comes easy because the training is there. Trust has become almost impossible. Once it was as easy as doubt is today. But a totally different mind was in existence, because the whole world-mind was trained for trust. Then doubt was impossible, and science was impossible.

So your whole training, your whole past, is unconnected with what you are doing -- so fear is natural.

And there will be trembling whenever you come to me. And it is a good symbol, a good indication. If you are not trembling when you are with me, that means you are not sensitive. That means you are not feeling me. If you feel me you are going to be shaken. The more you will feel, the more you will become afraid. But in spite of the fear you have to come with me.

Nothing can be done about the fear. One has to go knowing it is here. You are afraid of the dark -- but what to do? One has to pass through the dark because the morning is possible only if you pass through the night. So in spite of the fear and the doubt and everything, in spite of all that, one loves and trusts and goes on.

Soon you will get accustomed to the new that is arising in you. Soon you will become more and more accustomed to me and my energy. I hen the trembling will start changing... it will have a rhythm. Then you will not call it trembling. You will call it a vibration. It will not be just a trembling... it will have a music of its own. You will be thrilled by it.

It is as if somebody, unknown to the instrument, comes and starts playing on it -- only vibrations, only sounds, but by and by one becomes accustomed to it -- one learns how to play with it. One learns the art -- and then music arises out of the same noise, the same sound. Now it is no more a discord; accord arises, a harmony.

In the beginning it is just a trembling. By and by you will learn how to play with it... how to enjoy it and delight in it. And it will become an inner music, an inner dance, mm?

So feel blessed... and feel happy. Everything is going well. Just go on meditating, and these things drop by themselves. Nothing to worry about, or pay much attention to -- because if you pay attention and start fighting, you give them energy. Attention is food. So never pay attention to anything which is not worth anything. Even if you are against it, you feed it. Just by-pass it... indifferent, aloof. Things are going well.

[A sannyasin says: I see nothing positive at the moment, but I want to be on the positive side. There are a lot of no's in me.]

You do one thing -- say yes to all those no's.

You are creating a fight. Your mind is accustomed to saying no, and you desire that it should say yes -- so you are creating a conflict, mm? And you are becoming divided -- and this division is not going to help.

Just desiring positivity is not of much use. Because the desire is coming out of no. The desire, the very desire to say yes, is rooted in the no.

So do one thing -- at least don't say no to no. Say yes. Accept the no-saying. Start your yea-saying from this. Let this be the beginning. The mind says no, you say yes -- to whatsoever it says. It says Osho is wrong, you say yes.

And this is the way you will pull the very earth out from underneath the no. Don't fight with the no. What to do? The mind says no -- and the mind is you. And you have trained it. These are the seeds you have sown, so you have to crop them. Accept them.

For seven days, accept all that the mind says, all its noise. Don't try to be calm. Accept the noise... and through that acceptance you will see a calmness arising, which will .not be opposite to your no. If it is opposite it is going to create trouble for you.

Yes is needed -- but not as opposite to no. Yes is needed in an absence of no... when there is no no, and yes arises. Then you are one, mm? So let the mind lead and you follow. And after seven days, you come back and tell me.

[The Vipassana group is present. The groupleader says: But the problem starts when you say 'relax'... they get restless.]

No, no, don't say anything about relaxation. In fact relaxation is a by-product. The moment you say to people to relax, you are saying something that is impossible for them to do, and they cannot understand what you mean. They understand the word, but relaxation is not an action they can do

It is just as if you say to somebody, 'Go to sleep!' Now what is he going to do? He can close the eyes, he can pretend to go to sleep. But you say, 'Don't pretend, really go to sleep!' What do you suppose he can do?

So if you want him to go into sleep, just the opposite thing is to be done -- tell him to go and have a run around the house. Let him get tired, and then come and lie down on the bed. Don't talk about sleep -- he will fall asleep!

Sleep is a by-product... it is not an activity. Language gives a wrong impression, because to sleep means to do something.

So concentration they can do because it is a tension. Tell them to concentrate and bring as much effort as they can -- their whole energy. Then suddenly they will find that they are moving in the opposite dimension -- of relaxation. Relaxation comes -- tension has to be created. So you insist on tension.

They have to be told to make whatsoever effort they can... no stone is to be left unturned.

... because their restlessness is concentrated. They know what to do. Once you tell them to relax, they don't know what to do. All their energy is there, and it makes them restless.

In the military they are doing all sorts of stupid things, mm? Just a parade every day for three hours -- and it is useless! (laughter) It is useless -- but it helps. This is my experience -- that people who are in the army are more relaxed, more calm than anyone else. Every day, a three, four hour parade and they are finished.

[A sannyasin said he felt very tranquil, but on the fourteenth day developed gastro-enteritis.
Osho suggested he continue one hour's Vipassana meditation every day....]

Just sitting, try to catch the feeling that came to you on the twelfth day... the tranquillity... the silence. Catch hold of it again and again so that soon, within a few days, you will be able to catch the thread of it.

Because all the experiences that happen are not really happenings -- they are part of your mind. You never lose them... they are always there. Touch the same spot again, and again the same experience.

It is not a question of gaining and losing something, mm? All the spaces that you have been in, and that you will be in, are always available. The tranquillity that you felt is not something that you had attained through the practice. No, the space has always been there. Through the practice you stumble upon it. Once you have known that it is there, things become easy.

All these methods are just... a groping. You grope, and sometimes you open a window.

Move in that space again, and within a few days you will have the knack of it. It is just a hunch, a knack. One day suddenly you will see that again the window is open. And without doing anything, more and more it will become available to you. It becomes so easy that with just the decision that you would like to open it, you close your eyes -- and it is open.

It is not a question of twenty days or twenty years. If you have had one glimpse, that glimpse should be made a key. Use that key again and again. Bigger and better doors will be opening.

This is why in the East we call these spaces remembrances... you have simply forgotten, that's all. They are not new achievements, just remembrances. You have forgotten -- and so much so that you cannot recognise them. But it is always a remembrance. God is a remembrance.

So from tomorrow morning, choose a time. And choose the peak time of your mind -- because twenty-four hours are not the same. Everybody has a peak hour. So just watch... whenever you are feeling good, really good, and healthy and whole, these are the moments. It is almost a wheel.

There are people who are always feeling good in the morning, and by the afternoon they are not so good. And there are people who feel good in the evening, but for the whole day they are dull. And there are people who will become alive only at midnight.

So just watch for your peakest hour -- and use that for this remembrance. That will be the easiest time to flow... ride on that and immediately move into that space. Never use the low hour -- because there are low hours. Because then you will be moving against the current.
So every day you move in that space...

[A group member said: The breathing was just happening by itself, and there was no sort of fighting with it. And watching thoughts... just being on a different level to them.]

Very good. That's the thing to remember now. That is the moment when a shift of consciousness happens. You suddenly realise that the breathing is happening on its own... you are not breathing -- you are being breathed.

That is the moment when suddenly you are no more the same person. You have become passive... you are no more active. Then you function as a female energy, not as a male energy... the change from yang to yin.

Suddenly one realises that everything is happening. Because once you see that breathing is happening -- you are not doing anything, you are nobody to do it, you are not needed at all, breathing is going on on its own -- then your total attitude towards life is different in that moment. It is no more egoistic... that's what surrender is. You function as a non-ego -- and that is the only function that is worth remembering.

So you remember it again and again. Just sit silently and leave the breathing, as if you are not the doer. After a few moments you will suddenly have the glimpse again -- and the breathing will take possession. And once you are possessed and you are breathed, then you are cleansed completely.
It has been good, tremendously good, mm? but don't lose the track of it.

... You become a witness in that moment. Then one becomes just a watcher. The mind is doing both the things -- it is talking to itself. Both the parties are part of the mind. Suddenly you are out of it... you are not involved. It is as if two people are talking and you are just there, unconcerned... that gives you a strange feeling -- everything seems to be unreal, mm?

[A group member said: The vipassana made me aware of the chattering in my mind... and accepting myself more easily.]

Good... it has been good.

Accept yourself so deeply that even the feeling of acceptance disappears. Because the very feeling that you are accepting, has an inner rejection in U, mm? Some effort, some sort of subtle effort.... But it is natural in the beginning.

First one is trained to condemn oneself, to hate in fact. The whole society lives on your condemnation. The individual has to be condemned -- only then he can be exploited. He has to be filled with so much guilt that he cannot become rebellious. He is to be almost crushed by his own guilt, so that he cannot assert his individuality... cannot become a soul. At the most he becomes an efficient mechanism in the society. That's the trick, the conspiracy of the society against the individual.

So it is great to come to an understanding that you can accept. But this is not the end -- this is just the middle of the process.

By and by accept yourself so deeply that the feeling of acceptance also evaporates. Then there is nobody to accept, and nobody to be accepted. Only you are. You understand? Even the division that you accept is no more there.
It will come...

Nothing to Lose But Your Head

Chapter #21
Chapter title: None

11 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603115
ShortTitle: TOLOSE21
Audio: No
Video: No

[A sannyasin said that during after the meditations she was shaking very much, and she felt really shattered.]

You must be trying to control it -- that is wrong.

Fever can come because you create a contradiction in your being. The energy is arising, and you start controlling it. You are doing two opposite things together. You meditate and that creates energy -- and then you want to control it. That friction between these two opposite directions can crete fever.

So drop controlling it... rather move with it. Enjoy it, delight in it... it is something beautiful. People hanker for it, but whenever it starts working they become scared.

[She said it was like taking acid...]

It will look like that -- because every meditation creates an inner LSD. It is alchemical.

... Right now you simply move with the energy. You are changing but you are not allowing the change to happen -- so how can you see the change?

You are afraid... you are scared of the change. That's why you feel... you feel shattered. You are going to be demolished completely -- only then the new will arise; only on your death. You as you are will disappear. So you will have to pass through a very shattering experience.

That is the death, the cross, and then is the resurrection of the new being. The new being is completely discontinuous with you... you simply give space for it.

[She asks: Does it happen little by little then?]

No, it will happen in a sudden moment. But you will get ready for it by and by.

It can happen right now, but if you get scared you won't allow it. Your permission is needed -- only then it can happen. God never interferes -- remember that. When you invite, He comes. When you dose the door, He waits outside. He will not even knock because that may be an interference, a trespass.

The energy is arising -- cooperate with it. Feel happy and grateful and move with it... don't go in the opposite direction. Be completely mad with it. Then suddenly... it is gone. And you will feel after it quiet, calm, collected.

[A sannyasin refers to Ma Vipassana who is dying in hospital: I didn't know if it was really any better to die like that here, or as a housewife in England somewhere... But when something happens -- a shock, a crisis -- there's just doubt and fear inside.]

Mm mm... the only problem is that you go on expecting too much from yourself. You have dropped other expectations... now there is this new expectation of being understanding.

Why can't one simply be as one is? If you are not understanding, you are not understanding. Why this constant effort to make something, become something, be something, which you are not?

The only understanding there is, is this: that one accepts oneself as one is. What else can you do? This whole effort in the name of growth is nothing but an ego trip. You will get frustrated again and again. And in every crisis you will come to a point where you feel that nothing has happened. But why should anything happen in the first place?

The expectation that something has to happen is creating the whole trouble. Why should it happen? And what is the point of expecting it? You will go on trying to make it happen, planning how to -- then you will be tense. And when it will not happen, you will create a false pretension that it has happened -- because one

cannot live in continuous misery. To hide that misery, one creates a mask of understanding. But again and again this mask is to be broken. Whenever a real problem arises, again you will see that you are standing naked, and the mask is not functioning.

So what I am insisting is -- accept the situation you find that you are in. There is no way out of it. That's what understanding is -- accepting the way you are. Not that you grow. Suddenly you see that there is no need for anything. Then all these situations can be helpful... they bring you back down to reality. A crisis is a blessing; it brings you back to earth again and again. Otherwise you start moving in your fantasy.

So it is not a question of Vipassana -- it has nothing to do with her; it is your problem. Why do you think that a housewife in England is in some way inferior to you, mm?'

[She answers:... everybody says how incredible and how beautiful Vipassana must be feeling. I can say that too -- but I don't know it.]

No, there is no need to say anything. If others are saying, maybe they are right -- maybe they are feeling that way. But there is no need for you to feel that way too. You are not like them. And there is no need for them to feel like you -- so don't think that they are pretending. They may be true. It is not a problem for them -- it is a problem for you.

Just one thing has to be understood: that this is the way you are, and that you don't understand. Accept this non-understanding. You are fighting with it -- that's why you feel depressed. [That you are] ignorant, non-understanding, stupid, idiotic -- accept it! Why do you want to be a wise woman or something like that?

Then the problem disappears -- because it is created by a deep non-acceptance. Somehow you go on rejecting yourself in subtle ways. If I tell you, then you drop one way, but you create the same problem in some other way. Someday you will see.... You were saying that you don't like your body -- somehow you dropped it. Now from another angle you say that you don't like your non-understanding. But somehow you want to become something, somebody. And whenever you feel your nobodiness, you feel frustrated. A nobodiness is... natural.

It is not a question of what you say about Vipassana -- that is not the point at all. Everything you say about everybody is basically about you... and every situation is your situation. Whether Vipassana is in a beautiful space or not is not a problem to you -- you have nothing to do with that. And how can you decide whether she is in a beautiful space or not? Only one thing is certain -- that whatsoever space you are in, you go on creating trouble for yourself. You don t accept it... you don't allow it to be beautiful. Somehow you condemn it -- a suicidal tendency.

So wherever you are, you are going to be yourself -- whether a housewife in England or a sannyasin in Poona makes no difference. Wherever you are, you are going to be yourself. Places cannot make any difference -- they are irrelevant factors.

My whole effort is, that wherever you are, if you accept yourself, you will be happy. If you reject yourself, then wherever you are you will be in misery... and misery is your creation.

So stop fighting with yourself. Just see that it is pointless. If you don't understand, you don't. What can be done? Accept it -- and then the problem disappears.

That is the point where growth starts -- through acceptance, not struggle. It is not an effort to become something. It is a relaxation into whatever you are. Then you will not feel depressed; you may feel helpless, but not depressed. And helplessness is a beautiful feeling, because all prayer arises out of helplessness.

Helplessness is a beautiful feeling, because it is a non-ego state. You will feel helpless... you cannot do anything. Somebody is dying, and you loved the person -- and you cannot do anything. Tremendously helpless, impotent -- yet this is beautiful. You understand that the whole ego is nonsense -- it is of no use. You cannot make anything out of it... you cannot even help a person who is dying. So what else can you do?

It becomes a depression if you think in terms of ego. Then you would like to become strong, more understanding, more powerful, so that next time anybody is in trouble and you feel hurt, you can help him. That's what you are doing. Then you feel depressed that you have not grown yet.

If you feel helpless, simply bow down in that deep helplessness. You sit by the side of Vipassana and pray that 'I am helpless, and nothing can be done'. And in that helplessness, you will see not only yourself as helpless, but that the whole of humanity is helpless. In that helplessness you will see that all egos are false. Suddenly the ego becomes absolutely irrelevant. And in that humbleness, you disappear. Something else arises -- a prayer. Nothing more can be done. Whenever somebody is in trouble, you pray -- that's all. But people like to do something rather than pray, because prayer means helplessness.

[She replies: I've always prayed... but now I don't know who's there to pray to.]

Again, mm? your prayer must be a trick to do something. You pray -- for some end. You pray and you will see whether it is working or not. Then it is not prayer... it is again a method. If everything is failing, one prays to God, and thinks that now prayer should do something. And when too it does nothing, you become even more depressed. You don't know who to pray to, and what to say, and what not to say. That is not the point.

Prayer is an end in itself. It is just a cry of humbleness, a deep cry of helplessness. Not that you pray to somebody -- there may be nobody -- but you simply feel helpless like a child. The child starts calling for the mummy or the dad. They may not be anywhere... they may not exist. But that is not the point. The child starts crying -- and that crying is cleansing.

It is not that Vipassana is going to be helped. My whole point is totally different. You are going to be helped. And not as an end result of it, but just by praying you will feel cleansed. You will again feel settled, undisturbed. You will be able to accept more, you will become more open. Even death becomes okay.

People pray -- that too is a technique for them; part of their egoistic effort. I'm not talking about that kind of prayer -- but the prayer that arises out of a situation where you feel you cannot do anything. Not that something will happen out of it -- but you will be transformed. You will not feel that something is lacking. You will feel a fulfillment. You will feel a certain new calmness that has never been there. And it always happens near death, because death is the most crucial moment.

Whenever you love somebody -- a friend -- and he is dying, a great opportunity opens for you... because this moment will throw you into complete helplessness. And if you can pray -- I don't mean that you verbalise, or say something -- if you can simply cry in helplessness and tears come, you will be cleansed. It will be a purification. You will come out of it younger, fresher, new.

So don't make it a depression, because that is not going to do anything. If you can enjoy it, you enjoy it, mm? and there is no problem. But if you are depressed, it will not be of any use.... It is just a sheer wastage. Death should not be wasted that way.

There will be so many sannyasins who will be going by and by... they have to go. (a gentle laugh) So it is a training. Vipassana is a door -- now other sannyasins will also follow. So this crisis will be coming again and again -- because nobody is going to be here forever. So learn from it. It is a great discipline to watch death.

And she is really dying in a very very meaningful way, mm? She is dying the way I would like her to die. She is giving time to everybody to think; to go again and again, and find death is there. She will be hanging between death and life and... you will all be hanging between death and life with her. She is really doing her very best. What more can she do for you? So use this opportunity.

And the day she dies -- she will die some day -- make it a celebration. First be purified by her death. In fact in her death, try to learn how to die. In her death let your death also happen. Make it an opportunity to move and see what death is... so you have some taste of it... some flavour of it. And when she dies, all the sannyasins should make it a celebration... dance, sing... be ecstatic.

Death should be welcomed... it is one of the greatest events in life. There are only three great events in life: birth, love, and death. So birth has already happened -- cannot do anything about it. Love is very exceptional... happens to very few people, and you cannot know anything about it. Death happens to all, and you cannot avoid it, mm? -- that is the only certainty. So accept it, rejoice in it, delight in it.

But before she dies, Vipassana is giving you an opportunity to be cleansed and pure and meditative. So when she leaves the body, you can all delight in that phenomenon, mm? I would like you all to go dancing around her body on the fire, mm? till she is reduced to ashes. Go on dancing ecstatically! You may never attain to that deep meditation again.

[The Enlightenment Intensive group are present. One group member says: I am understanding more and more things, but every time I understand something, it doesn't do any good. I don't understand what point understanding has.]

First thing to be understood is that understanding is not a static thing... it is a dynamic energy. People think in terms of understanding being a static thing -- that once you have attained it, you have attained for always.

Understanding is not like that. It is a constantly flowing river. It is not that you attain it once and forever and then you are finished with it; then there is no need to worry about it, and whenever you want to use it you can, because it is always there. No. It has to be attained every moment again and again. It is just like breathing.

It is not that you have taken one breath, so now there is no need to breathe again. You have to breathe again and again every moment. It is a life-process -- a process, not a thing. Understanding cannot be possessed. You have to create it every moment -- it is a creative process.

So this happens in a group -- you attain to some insight, and then you are very happy that you have understood, mm? Then you go into the market, and again you have lost it, again you are miserable. If you really want to be a man of understanding, you have to go on creating it continuously -- otherwise it will be a dead thing.

[The sannyasin says: It seems like I keep getting the message, but I don't see it clearly.]

That's what understanding means -- to see clearly, (a chuckle) whatsoever is the message. If you feel that you need not understand each moment -- perfectly good. Who else should decide it?

Then this is your understanding -- that sometimes you need it, and sometimes you don't. It is your understanding that there are moments that it becomes heavy on you -- then no need to be heavy; put it aside. There are moments when you want to be foolish -- be foolish.

But what I am saying is that if you become foolish because of the understanding that wisdom becomes a burden for you, then you are following understanding. Understand me? Understanding continues. Now you are understandingly foolish, now you are understandingly on a holiday. Now you know that understanding becomes a tension, so you go into the marketplace and you get lost ut this is your understanding. Understanding is such a vast phenomenon that it can comprehend its opposite.

So there is no problem. But if you enjoy problems, you can create them. And I am not condemning it -- that there is something wrong. I am the last person to condemn anything.

[The sannyasin says: I get the feeling that I use my understanding to hold on to things.]

It is not in fact understanding. What you are doing is, you are afraid of the unknown -- so you want it to be made, reduced, known. If you encounter anything that you feel is unknown, you feel insecure with it, afraid, scared. You want to figure it out so that it becomes familiar. Once it is familiar and known, you are not worried -- then you can tackle it. You want to categorise, label things... this is this and that is that, mm? Once you have labelled things you are at home. You feel now there is no danger, no stranger. You know everybody's name, everybody's religion, everybody's country -- finished! You have a complete file. But this file is not reality.

And if you know somebody's name, that does not mean that you know him. If you know somebody's religion and country, that does not mean that you know him. You may know that he is English, speaks English... is a doctor, or this and that -- but this is not knowing him.

In fact this is trying to avoid the unknown in that person. You are creating a front from where you can relate. You don't want to relate to a man who is unknown, so you call him a doctor or an engineer. Now it is manageable... you know what an engineer is. But a man... nobody knows what a man is. This is not understanding. In fact this is a trick of the fear.

Whenever he comes across a man who says that he is an Englishman, is a doctor, that his name is this and that, that he is a Christian or whatever, a man of understanding will put aside all these labels. Labels are useless. How can a man be labelled? And how can reality be confined to words? It is so vast... so immense.

So you put aside all the labels, and you look inside the man. You forget that he is English, you forget that he is German; you forget that he is a doctor or an engineer. You simply look into the reality of that which is there. You look into the fact... and that penetration into the fact is understanding. And that will never burden you -- because to come to such a contact with a person is a non-ending contact. The person will always remain new.

Reality is so vast, so multifaceted, that the more you know, the more remains to be known. Understanding is non-ending. It is not knowledge. Knowledge is limited, of the mind. Understanding is of the heart. Then you feel the reality... you touch the reality. You forget all words about it, all theories. Then you are never burdened. You cannot say that now I have it in my hands like an alive thing, crystal-clear. No.

Lao Tzu says that 'Everybody seems to be clear. Only I am muddle-headed'. A man of understanding is muddle-headed because he looks so deeply that he cannot figure out, mm? People always manage to find out immediately who is who. Otherwise everybody is such a strange phenomenon -- how can you figure it out?

So live according to your own feelings. And sometimes if you feel that understanding.... I have not known that understanding can become a burden -- knowledge becomes a burden... so you must be misunderstanding somewhere. But if this is your understanding I say perfectly good, mm? Follow your understanding.

[Another sannyasin says: I've a lot to say but it's all stuff that I've said before. And when I say it, nothing seems to happen to it.]

This time keep quiet, and let us see if something happens! Who knows -- maybe it will happen.

That's good... that's understanding, mm? If you can see that you go on repeating your questions, the same questions.... Even if you can understand this -- that you go on repeating your habits and the same questions -- then something is on the way. Something is happening... you are no more the same.

Through intellect, nothing ever happens. But once you understand this, then by and by you shift from intellect and intellectual questions, and this and that, and you start. Living a more ordinary reality. Things start happening -- they are always happening there.

It is the head which goes on functioning as a buffer. It doesn't allow you to come in contact with reality. Everything is happening, but hidden behind your head, cushioned, comfortable, it seems nothing has happened.

Good! This time be quiet, mm?

[A sannyasin said that much energy was arising through the groups and the meditations, and that his skin had begun to erupt.]

It is nothing to worry about. When the mind starts throwing something out, particularly negative emotions, the body also correspondingly releases its negativities -- because body and mind exist parallel, exactly parallel.

If you are suppressing anger, the body is also suppressing some energy parallel to it. So every emotion has some counterpart in the body. So when mind catharsis goes through the process, the body will also go through catharsis, and it will release many things, and something painful also. But it is good.

Nothing to Lose But Your Head

Chapter #22
Chapter title: None

12 March 1976 pm in Chuang Tzu Auditorium

Archive code: 7603125
ShortTitle: TOLOSE22
Audio: No
Video: No

[Vipassana's body died this afternoon. Most of this chapter contains a description of the death and sannyasin's reactions to it. Then follows a description of the celebration and Osho's discourse about her death.]

I would like to read you a few lines from Huub Oosterhuis...

The man who wants to live the life of a god on earth must go the way of every seed and die before he has rebirth.

For he must understand what going this way implies -- to share the life and destiny of everything that lives and dies.

And like the smallest seed exposed to the sun and rain he has to die in wind and storm before he comes to life again.

I know your hearts are heavy, sad... that's natural. But I would like also to help you to go a little beyond the natural. Because these moments are rare. In these moments you can sink very deep. You can also soar very high. The same energy that can become a sinking phenomenon, can become a soaring phenomenon also. The energy is the same. It depends on how you use it, how you transform it. A few basic things I would like to tell you.

First -- happiness and sadness are not two things, but two aspects of the same energy. Hence happiness can become sadness; sadness can become happiness. In fact every day you come across times when you suddenly find that your happiness is turning into unhappiness. If you watch, you will be able to see that the wheel goes on moving from one polarity to another.

Whenever somebody dies -- somebody you have known, loved, lived with, somebody who has become a part of your being -- something in you also dies.

Vipassana had become a part of this commune, of this family. She was totally surrendered to me. Her devotion was complete. Of course you will miss her. A vacuum will be felt. That's natural. But the same vacuum can be converted into a door. And death is a door to God.

Death is the only phenomenon left which is not yet corrupted by man. Otherwise man has corrupted everything, polluted everything. Only death still remains virgin, uncorrupted... untouched by the hands of man. Man would like to corrupt it also, but he cannot hold it, cannot possess it. It is so elusive. It remains unknowable -- and man remains at a loss as to what to do with death. He cannot understand it. He cannot make a science out of it. That's why death is still uncorrupted. And that is the only thing left now in the world.

Use these moments.

When suddenly death enters into your consciousness, your whole life feels meaningless. It is meaningless. Death reveals a truth. When suddenly you come across death, the very earth underneath you slips away. Suddenly you become aware that this death also implies your death. Every death is everybody's death.

Never send a man to ask for whom the bell tolls. It tolls for thee.

In death we are all equal. In life we may be different, separate. individuals. In death, all individuality, all separation disappears. Death reveals a fact about your life -- that whatsoever you have been thinking as very concrete, real, is very filmy. It is dream stuff. It can be taken away from you any moment. So don't be too much concerned with it... remain a little aloof.

This is not your home -- at the most an overnight stay. As Vipassana is gone, everybody has to leave. A caravanserai -- you stay for the night, and by the morning you are gone. Everybody is standing in the same line, in the same queue. So don't feel sorry for Vipassana. Don't feel sad for her If you at all want to be alert, aware, then be aware that your life -- whatsoever you mean by it -- is just a dream. Any moment it will be broken.

The life that you have been thinking of as true life is not true life. Death brings this truth home. It hammers deeply into your heart. That's why it hurts. It is not Vipassana's death that hurts you. It is something else... it is your own death. It is the awareness that life is not worthwhile. And how much we get involved in it, how much we get identified with it. And how much we are ready to pay for it -- and it is not more than a dream.

Remember this... then you are using this situation for a tremendous awareness. Your whole life can be transformed -- and then you will be grateful to Vipassana. And that will be a true respect for her. And when I say don't feel sorry for Vipassana, I mean it. She has done well, tremendously well. She has died as one

should die.

She accepted death. That is one of the most difficult things to do. Only if you are in deep meditation is that possible, otherwise not. Because the whole mind, the whole human mind, has been trained against death. We have been taught for centuries that death is against life... that death is the enemy of life... that death is the end of life.

Of course we are scared and cannot relax; cannot be in a let go. And if you cannot be in a let-go with death, you will remain tense in your life -- because death is not separate from life. It is not the end of life. Rather, on the contrary, it is the very crescendo... it is the very climax.

And if you are afraid of the climax, naturally you will be unable, you will not be able in any way, to relax in life also, because everywhere in life, death will be felt to be hidden. You will be frightened.

People who are afraid of death cannot relax in sleep, because sleep is also a very small death that comes every day. People who are afraid of death are afraid of love also, because love is a death. People who are afraid of death become afraid of all orgasmic experiences, because in each orgasm the ego dies. One who is afraid of death will be afraid of everything. He will miss everything.

She relaxed. She died as I wanted her to die... in a deep let-go. She accepted death. She was not in any conflict... she was not struggling. And this is the criterion -- that you have come to know something tremendously beautiful within yourself which is beyond death. One can relax in death only when one has come to feel something which is deathless.

Those few days she was in hospital were days of suffering and sadness for you, but not for her. I have been continuously watching her. I have been in contact with her continuously. She was relaxing.

She has gone into death without any struggle, without any fight on her part. Once you die that way then only one more birth is possible -- not more than that. She will be born once more, that's all. And then the wheel of life and death is finished for her.

You be happy for her -- don't feel sorry for her. She has attained to something very beautiful... you should feel jealous. (laughter) And then you will be able to give her a good farewell.

Remember, not only you are here -- she is also here. I would like to tell a joke for her. It is not for you. (laughter)

"During a seance the medium was offering to bring people back from the other world. Among those present was a nine-year-old boy. 'I want to talk to Grandpa,' he said.

'You be quiet,' said the medium, annoyed.

'But I want to talk to Grandpa,' the boy insisted.

'Alright, little boy,' the medium said, and made a few hocus-pocus passes. 'Here he is.'

'Grandpa,' said the little boy, 'what are you doing here? You ain't dead yet?'"

That I would like to say to Vipassana -- 'What are you doing here, Vipassana? You aren't dead yet!'

In a way, nobody ever dies. In a way, every moment everybody is dying. So when you go to give her the send-off, give the send-off as one gives to somebody who is departing on a long journey. Not to a dead person -- to an alive person. Let this be a send-off of dancing, celebration, festivity. She was a musician and a dancer -- and she would love it.

Dance when you go to give her the send-off this night. When fire starts consuming her body, dance as much as you can around her funeral pyre. Let your whole energy become a dance. Dance to orgasm... forget yourself completely. And give this send-off for her as if she is alive. She is alive . and if you really dance, many of you will feel her alive presence. A few of you, if you really celebrate the moment, will be able to see, actually be able to see her.

So don't be sad -- otherwise you will miss. Because when you are sad and gloomy and depressed, your eyes lose perceptivity. When you are happy and bubbling with some unknown joy, then your eyes are clear; then they have a clarity. And for this moment, deep clarity is needed, so that you can see the body burning on the funeral pyre, and you can also see the spirit moving away... farther away... to the other shore.

If you dance, and happily, gracefully, sing .... It will be difficult I know -- but not as difficult as you think. Once you do it, by and by you will feel that it comes easy. The same energy that becomes gloom starts moving, starts flowing, and becomes a dance. In the beginning you may feel a little hard, because you have completely forgotten how to dance. You have forgotten how to dance in life, so how to dance in death? I understand.

But once you start, the energy starts melting, and soon you will see you are dancing. And the sadness has disappeared, and your eyes are glistening with a new light... and you will be able to realise something. I

am giving you a particular meditation for this night.

Vipassana has left -- but don't miss this opportunity. Death opens a door of the unknown. She will be moving into the unknown. You can also have a glimpse. The door will open for her, but you can have a glimpse of the door, and her movement into the unknown. So don't be sorry there. Don't be sad. If you want to be sad, then don't go there, because your sadness will be a disturbance.

Go there dancing, happy, singing! And dance so totally that the dancer disappears and only the dance remains. All of my sannyasins -- dance round the fire, and your orange, your fire colour, will become flames. And you are going to have a tremendous experience, a royal feast.

This is the way to give a send-off to a friend. And if you are happy, you help the other person to move easily into the unknown. If you are sad, it becomes difficult for the other to move away. Your sadness becomes heavy on the other person. It becomes like a rock, and hangs around the neck of the other.

Be happy! And let the other person also feel that she is remembered, that she is loved, that she is accepted... and that she is leaving a happiness behind her, a gladness behind her. In that moment it is easier for the other to move; very easy to move. Then there is no repentance, and one doesn't want to cling.

All have to go -- man, woman, all. In India, women are not allowed, but I would like everybody to go. Why should women be prohibited from a beautiful and great experience? Death is for all.

Even small sannyasins, kids, if they want to go, take them with you. Let them also face the truths. Let them also experience. Let them also start thinking along the line that even death is not bad, that even death is beautiful -- so that they can accept.

Unless you accept death, you remain half, you remain part, you remain lopsided. When you accept death also, you become balanced. Then all is accepted -- the day and the night, the summer and the winter, both the light and darkness.

When both are accepted, both the polarities of life, you gain balance. You become tranquil... you become whole. And remember always, my teaching is not for perfection. My teaching is for wholeness. And let me tell you the difference.

A man who is after perfection always remains partial. He wants to become a good man -- at the cost of whatsoever he calls bad. Then he wants to choose light against darkness. Then he has a choice -- he is not choiceless. He divides life, and naturally he is divided by his own division. Then he becomes a part... never the whole. He is never total. He can attain a few moments of happiness, but his happiness will never become blissfulness. His happiness will always carry sadness around it.

That which is not accepted always goes on hanging around you. That which is not accepted becomes part of your unconscious. If you say that you are going to be a good man, only a saint, a holy man -- then all that you are denying will become part of the basement of your unconscious. And it will be there, ready to take revenge.

Hence the division of the conscious and the unconscious. If man is whole, there is no division of conscious and unconscious -- no division at all. He is simply one -- one piece. He has not denied anything. He has not rejected anything. He has not chosen anything. He has remained choiceless. He has accepted whatsoever life has given -- the day as much as the night... and both are needed.

Wholeness is holiness for me. All other sorts of holiness are sorts of illnesses, neurotic, because they are lopsided. One part goes on living at the cost of another. It is as if one of your hands becomes very powerful, and the other hand becomes very weak -- you cannot be healthy. It is as if the upper part of the body becomes very big and the lower remains very small. You cannot be beautiful. You lose harmony. You lose accord. You become a constant discord, an anxiety, in anguish. Wholeness....

And if you think of wholeness, then death has to be given its due. Life is beautiful; death is as beautiful as life. Life has its blessings; death has its own blessings. Much flowers in life; but much flowers in death also... and something of that has flowered in Vipassana.

Go there all -- men, women, children -- and let death also be a festivity, a celebration. I would like you to not only teach how to live -- I would like you to also teach how to die. If you can give a beautiful farewell to Vipassana, something deep within yourself about death will settle. You will start accepting it. And you will know deep down in your heart that death is also beautiful.

Remember, all that God gives you has to be taken in deep gratefulness -- even death. Only then you become religious. A grateful acceptance of all, unconditional acceptance of all. So this night I send you on a pilgrimage. Death is one of the holiest of holies. And uncorrupted by man, yet virgin. Don't miss this opportunity.

And Vipassana's death has been a blessing to her. Very few people die that way today. People have

completely forgotten how to live, and they have completely forgotten how to die. They don't know anything. Their life is ugly -- their death is ugly.

She has died very meditatively. Just before she entered the hospital she had completed a Vipassana course -- a course in deep buddhist meditation. She had come to see me just before she entered hospital. I had asked her how she had been feeling after the Vipassana meditation. She wanted to say something, but could not. Something deep has happened to her -- and it is difficult to say anything when something deep happens to you.

Just the other day the Vipassana leader, Paritosh, told me that she had come twice to him also, while doing the meditation course. She wanted to say something. Twice she tried, but she couldn't say anything -- and then she left. Something was happening that was beyond words. She has chosen a right moment to die... she was very clever. (a ripple of quiet laughter)

One has to die. But she has chosen a very right moment -- immediately after she completed her Vipassana course; actually after she had earned the right to be called Vipassana. I had given her the name knowing that this is going to be her path. She has chosen a right moment to leave the world.

Go happily... with deep prayer. If you cry, cry -- but cry with happiness. If tears come, let them, but let them be tears of prayer, love, gratitude. Let them be tears of celebration.

Tears are not necessarily of sadness, remember. Tears have nothing to do with sadness. They come only when something overpowers you, overwhelms you. Maybe it is happiness, maybe it is sadness. Whenever something is so much that you cannot contain it, it starts flowing through the tears. Tears are just symbolic of something overflowing. So if you want to cry, cry, but let them have the quality of a song. If tears come, let them flow, but let them have the quality of a dance.

The hindu way of burning the body is very significant. It is significant for the soul that has departed, because the soul can see the body being burned, reduced to ashes. It helps detachment. It gives a last shattering, a last hammering shock -- because when a person dies, it takes a few hours for him to recognise that he is dead. And if the body is buried underground -- as for Christians and Mohammedans -- then it takes many days for the person to recognise that he is dead. With the hindu way of burning, immediately it becomes a realisation that the body has been left.

Vipassana is going to be there. It is good for her that she can see her body being burned, and turned dust unto dust. It is good for her. It is good for-you because the same is going to happen to your body also. Let it be a great meditation.

Now I will not delay you any more. She has to go long... beyond the stars. For ten minutes sit in silence with me, and then you go ....

Life is beautiful... has its own blessings. Death has its blessings too. Much flowers in life, but much flowers in death also... and something of that has flowered in Vipassana.

Remember all that God gives has to be taken in deep gratefulness -- even death... only then you become religious.

The Old Pond ... Plop

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The truth is not known through mind and its turmoil. It is known through absolute silence, then the mind stops all its functioning, then the mind is no more. In that pause, in that silence, suddenly you become aware for the first time, of that which is -- call it truth, call it god, liberation, nirvana, moksha, different names for the same phenomenon. All that is needed is a deep silence.

Because of this a great problem has arisen. The secret has been known down the ages that silence is the most necessary requirement; hence people have escaped from the world thinking that it is impossible to be silent in the world. That was an absolutely wrong conclusion, a wrong logic, because silence has nothing to do with the outside world. It is something inner. You can grow it anywhere. You can go to the mountains but your mind will be the same; it will go on playing the same games. In fact, it will play the same games more in the mountains, because there you will not have anything else to do, so the whole energy will be available to the mind.

In the monasteries, in the deserts, in the mountains, the mind becomes more predominant than in the marketplace, than in the ordinary life; hence my insistence is that no sannyasin should leave the world. It is the right place to attain to silence. One has to learn the art; escaping is not going to help.

If you have cancer, escaping to the desert won't help. You have to go through the treatment -- through surgery, medicine -- because the cancer will go with you wherever you go. And the same mind will follow you anywhere. So the question is not of changing places on the outside, but of changing the inner attitude, approach, the inner gestalt.

Once you change the inner gestalt, the outside noise enhances your silence, it does not disturb it. It is not a distraction at all, it becomes a nourishment.

One of the old Zen haikus is 'THE OLD POND... PLOP!' -- vizualise it -- an ancient pond, very old. You can see by the rocks, by the moss that has gathered on the rocks, you can see by the trees that are standing on the bank. Everything shows its very ancientness. THE OLD POND... PLOP!, a frog jumps in, Plop!' And you can go on sitting of the bank of the pond but the sound of the frog jumping in is not going to disturb you. In fact, it will enhance. You will see that from before the frog jumped in to after the frog has disappeared into the pond, the silence has deepened.

And the same can be done with everything in the world -- the traffic noise, the train passing by or the aeroplane in the clouds, the thunder, the lightning -- everything can become just a background. You have to be alert, watchful, relaxed, resting in your being. Just simply being, not doing anything, then nothing disturbs. Things go on happening and you remain untouched like a lotus leaf in the water. And that's what sannyas is all about living in the world and yet not being part of the world, living in the world but not allowing the world to live in you.

A sannyasin has to grow great love for silence. Unless you love silence totally, it cannot happen. And if you love, it is bound to happen. Love functions like a magnet. Once there is great love for silence you have created the magnet and then, from everywhere, from all the directions and dimensions, silence starts pouring in you like river, pouring into the ocean.

There are people who would like to be silent, but just liking is not enough -- love is needed. Liking is

very lukewarm, it is so-so. Love means you are passionately involved. Love means it is a question of life and death. Love means intensity, totality.

And the great gifts of life are only for people who are ready to go totally into something, whether it is silence, freedom, truth -- it does not matter what it is. All the ultimate values require you to be a lover. Sannyas is a love affair with silence.

The most unique experience of life is that of silence; otherwise life is very noisy. Outside there is noise, inside there is noise, and both together are enough to drive anybody crazy. They have driven the whole world crazy.

One has to stop the inner noise -- the outer noise is beyond our control and there is no need either to stop it. But we can stop the inner noise. And once the inner noise is stopped and silence settles in, the outer noise is no longer a problem at all; you can enjoy it, you can live in it without any problem.

The experience of the inner silence is the most unique, incomparable. There is no other experience which can be of so much value, because out of this experience all experiences grow. It is the foundation of the whole temple of religion.

Without silence there is no truth, no freedom, no God. With silence, suddenly things which were not, they are there, and things which were there are no longer there -- your vision has changed, your perspective has changed.

Silence makes you capable of knowing the invisible, of knowing the unknowable -- that's its uniqueness.

Bliss is a flower, a lotus, which grows in the lake of silence. If one wants to grow the lotuses, one needs the inner consciousness to become just a lake of silence without any waves, thoughts, desires -- just a lake without any ripples at all.

And it is possible! It can easily happen. It can happen through meditation; and meditation means only one thing: awareness. Be aware of your body, its actions, be aware of your mind, its thoughts, be aware of your heart, its feelings. With this three-dimensional awareness you will one day enter into that ultimate silence in which suddenly thousands of lotuses bloom. Life becomes fragrant, life becomes just sheer joy!

Shantirup means silence is our self-nature. It is not something cultivated from the outside; it is not something that we have to earn. It is already the case. It is just inside us waiting like a seed for the right climate, right soil and the right opportunity to sprout, to become alive, to be dynamic. It is in a dormant state, as if asleep; you have simply to wake it up. Hence it is not such a difficult project as people think it is. If it was something to be created then it would have been really impossible.

We have brought it within us but we have never opened our innermost core, we have never made a well deep enough into ourselves so that we can see what is there. We are acquainted only with our circumference; our own center is unknown to us. This is the misery of man.

To know your center is to know silence simultaneously because it is our self-nature, it is our very being. We are made of the stuff called silence; hence the longing for it. It is a longing for one's own being, it is a longing for one's own ultimate truth, and that's why it brings liberation. The moment you know your nature, you know there is no death, there is no need for worry. There is no need for hurry, the whole eternity is yours!

And when there is no worry, you can dance, you can sing. And when there is no hurry, you can enjoy the moment totally. There is nowhere else to go.

The Bibles, the Korans, the Vedas, are not real religion, because they are mere words. Of course, Moses has religion, Jesus has religion, the seers of the Vedas have tasted religion, because they were silent people, but the moment you communicate your silence it becomes words and it loves all truth.

Silence is incommunicable, it cannot be communicated through language at all. Yes, there is a way of communion. That's what sannyas is all about getting in tune with someone who has already become silent makes you silent. Just getting in harmony with a master, the disciple starts becoming the same. Just sitting by the side of the master, doing nothing, one starts imbibing the spirit. Nothing is said, nothing is heard, but a flame is transferred.

The Zen people call it the transmission beyond scriptures. The true religion is always a transmission beyond scriptures, beyond words, beyond philosophies. Hence the true religion can only be experienced

with an enlightened, awakened master, with a Jesus, with a Buddha, with a Zarathustra, with a Lao Tzu you can experience it, but not through the words. Although the words belong to Buddha, still, the moment something is said -- something which cannot be said -- it becomes false.

And this is one of the problems man has to solve because we remain confined by theories, ideologies, words Christianity, Hinduism, Mohammedanism, Buddhism -- these are all words now. Once when a man like Buddha was alive, the silence was there. And for the disciple, even those words were significant because they were not listening to the words, they were listening to the source of the words. But now the source is no longer available, only words are there.

Words are like pictures. A picture of a Buddha or a Jesus is not the Buddha or Jesus. You have to come in communion with an authentic, alive master.

And the only definition of the authentic and the alive master is that he is never traditional, he is always rebellious. So that can become a demarcation line; whenever you find a traditional saint he is phony. Otherwise he cannot be traditional. Rebellion is the very spirit of a true master -- utter rebellion.

And to be a disciple of somebody who is living silence is the only way to taste religion, to have the first glimpse of religion, then certainly you can start searching for it within yourself. But the first ray, the first hit, the first shock that wakes you up has to come from the master, otherwise one can go on sleeping for lives together.

So wherever you can find a living silence, drink of it. And the only possibility to drink of it is to put your mind aside, because you cannot argue with silence. Either you fall in a deep synchronicity with it or you are not able to understand it. There is no question of argumentation. It cannot be proved, it cannot be disproved. Logic is absolutely impotent about it.

It is a question of love not of logic, a question of the heart not of the head.

Man lives in words, and to live in words is not to live at all. It is a fake life. To live in words is just to live on the surface; life has profound depths and you have to dive to know them. And there is no more end because there is no rock-bottom; it is depth and depth and depth. And as you dive deeper you become more and more silent; or, vice versa, the more silent you become, the deeper is your penetration into life.

The moment one becomes absolutely silent, one has found the home, now the journey is complete, the pilgrimage is over, one can relax, the full point has come.

But attachment with words is so deep because for thousands of lives we have lived with words only. People don't love, they only know the word 'love'; people know nothing about god, they only know the word 'god'; they have not tasted anything of truth, but the word is there and they go on playing all kinds of games with it. And one can become very efficient -- that's what makes a person a scholar, a theologian, a philosopher. They become so skilful with words; and one word leads to another word, and so on and so forth, ad infinitum, one can go on and on. But the whole thing is rubbish, just pure rubbish. There is no content in it. Words are empty shells; there is nothing in them.

The meaning is contained in a wordless silence. Hence three thousand years of philosophizing has brought man to a state where everybody is feeling meaningless. Life seems meaningless, love seems meaningless, everything seems to be just a nightmare. This is the outcome of three thousand years of great philosophers -- Plato and Aristotle and Kant and Hegel and Bertrand Russell and Wittgenstein -- a long, long history of philosophy, much ado about nothing.

They have created great dust and they go on creating dust. And that dust does not help anybody to see; in fact, it makes it impossible to see anything. The philosophers are throwing dust into people's eyes, they are making them blind.

My work here consists in just the opposite; to take all the dust from your eyes, to clean your eyes of words, theories, philosophies, ideologies, religions -- these are all dust, nothing else.

Once your eyes are clean and clear, virgin, uncontaminated by anything, once you can see the immediate reality, your life is transformed into bliss, into a festival of lights, into a continuous ceremony.

The Old Pond ... Plop

Chapter #2
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Truth is not something that one can think about, it has to be been. It needs a different kind of seeing -- hence the symbol of the third eye. Not that the third eye exists physiologically somewhere -- it is only a metaphor. These two eyes are not enough, these two eyes can see only the material, the visible, the measurable. A different insight into reality is needed which can see the hidden,, which can see the centre, not only the circumference.

Hence in the East we call philosophy 'darshan'. Darshan means exactly what 'satyam' means the act of seeing.

The philosopher thinks about truth, the mystic sees it. And one can think for millions of lives; still, it will go about and about, round and round -- it will never touch the centre. It is like a blind man thinking about light or a deaf man thinking about music, they cannot even begin -- and whatsoever they think is going to be basically false. It is impossible for them to come to a conclusion. Hence philosophy has not arrived at any conclusions at all, it only creates new problems. The old problems remain and the new are created, and all the so-called answers that philosophy gives only trigger many more questions. The foliage of philosophy has become very thick but it has not solved any real problem. man remains as ignorant as ever.

Sannyas means we will be trying a different approach, not through thinking but through seeing. And meditation is the art of creating a new faculty of seeing. It helps you to become more clear, more silent, more transparent. And the deeper your transparency, your clarity, the deeper you can enter into reality -- in the same proportion. If you can touch your own centre, you become immediately capable of touching the centre of the whole universe. And that penetration brings immense freedom, immense bliss, and abundant life.

Ruth also means beauty, a vision of beauty. The person who is capable of seeing in a different way than the ordinary becomes aware of a tremendous beauty that always surrounds you; but your eyes are closed. it is showering on you, each moment, but because we are not vulnerable, we are closed, hence we become almost oblivious to the beauty of existence.

Once you can see, then the first experience if of truth, and the second experience is of the good, and the ultimate experience is of beauty.

We have two trinities in the Eastern mystic symbology. One is satyam, shivam, sunderam -- truth, good, beauty, the other is satchitananda: sat -- truth, chit -- consciousness, ananda -- bliss. But both start with the truth.

Truth is the door and then, on the second step, you experience good, virtue, real authentic morality on the one hand and on the other hand you experience consciousness- Consciousness and goodness are two

aspects of the same coin. And as you go deeper or higher -- which are the same -- then you come across, on the one hand, beauty, on the other hand, bliss. Beauty and bliss are again two aspects of the same phenomenon.

So, in all, these two trinities give you five things, not six, because truth is the common ground for both. Once you know the truth you become capable of knowing four ultimate values, the good, and simultaneously, consciousness, awakening, awareness, beauty, and simultaneously, bliss, joy, celebration. And if these five things can happen, then nothing more is needed, life is fulfilled, one has arrived at this source and at the goal.

Jesus says in one of his most pregnant statements, Truth brings liberation. But it is only half the truth that he is saying, the other half has to be remembered, because people have forgotten the other half completely. Truth liberates, but the truth has to be your own -- only then does it liberate. If it is somebody else's then it creates new bondages. The truth of Jesus liberates Jesus, but becomes a bondage for all Christians. The truth of Buddha brings freedom to him, but to those who are blind followers, imitators, for them it creates only beautiful chains.

So one has to be very alert not to borrow truth. Borrowed truth brings slavery. Truth has to be discovered, it has to be yours. Nobody else's will go. Neither roses can give it to you, nor Jesus, nor Mahavira, nor Buddha.

Nobody can give it to you, it is not a commodity which can be transferred or given hence the function of the master is not to give you the truth but only devices to discover it within yourself.

The moment it is discovered all chains disappear, suddenly all walls have evaporated, there is no prison at all. And a great laughter arises in one's innermost core because that moment one realises that the prison was just an idea, a dream, a nightmare.

Truth comes like light and all nightmares and all dreams and all darknesses disappear. And to live in truth is the only way to live. All other ways are only ways to die.

The person who is not living *his* truth is simply living unnecessarily. He is a burden to himself and a burden to the earth, he is a curse to himself and a curse to others. The person who finds his truth and starts living it is a blessing to himself and a blessing to the whole universe.

Man lives in lies because he is not conscious, and unless he becomes conscious he can only go on changing his lies. He can become a Christian from being a Hindu or can become a Mohammedan from being a Christian or can become a Buddhist from being a Mohammedan or can become a communist from being a Buddhist, but he is simply changing his lies.

One gets bored with the old lies, no one wants to change them and for a few days one feels excited, because one has found new models of lies, the latest models of lies. But it is only a honeymoon, soon one finds the chains are the same. The shape may be different, the make may be different, but the slavery is the same. Whether you are in a church or in a temple or in a mosque -- it makes no difference at all. These are different prisons and people go on changing from one prison to another.

So it is not a question of changing your beliefs. It is a question of changing your consciousness -- that's what sannyas is all about. I don't give you anything to believe, I don't give you any consolation, I don't give you any rationalisation. I am not at all interested in replacing your old ideology with a new one, because that will be beautiful only for a few days, beautiful only because it is new, not because it is really beautiful.

Sometimes the new bondage can be more dangerous than the old, because the old bondage is bound to have many loopholes and the new bondage is going to be more technically efficient. The new bondage is bound to have fewer loopholes. From an old Indian prison you can escape very easily, but from a German concentration camp it is impossibles it is more scientific, more technically developed. It is almost impossible. I have never heard of anybody who has been able to escape from a Russian prison. It cannot happen. Even the walls have ears!

In Russia you cannot talk sincerely, authentically, even with your husband or wife -- you cannot open your heart. Nobody knows who is a spy. Your husband is a member of the Communist party, your wife a member of the women's section of the Communist party. Even your kids belong to the children's Communist party. One cannot even talk truly before the kids, because they will report, they are being taught to report, to spy.

In Russia there is no possibility of any revolution. Every precaution has been taken.

So sometimes the new ideology may appear good in the beginning but it is bound to prove far more

dangerous in the end -- hence I am totally against giving you any belief. On the contrary, I have to take away all beliefs. I can help you to be more conscious -- and that is the only true help, this true love and the true compassion.

If you can become more conscious, more aware, then truth is not far away. It is within you -- a conscious person is bound to find it, it is inevitable. And the moment truth is found all is found.

A man lives without knowing his truth, his meaning, lives in utter futility, from one failure to another failure. He dies without ever really being born. He dies in the womb, millions of people are dying in the womb -- not physically but psychologically.

The function of the master is to give you a new birth, and it can only be of consciousness. You have to come out of your psychological bondage, your mental slavery. You have to drop all kinds of beliefs, superstitions, theories, hypotheses, assumptions, prejudices, you have to be utterly clean, empty. And in that nothingness you will discover your spiritual virginity -- and that is the truth. The purity of it is incalculable, the innocence of it is beyond praise.

And life takes wings the moment one his discovered one's truth. Then the whole sky is yours -- even the sky is not the limit.

The truth is vast, so vast that it can contain contradictions. It is so vast that it contains everything, from the smallest blade of grass to the biggest star -- it contains all.

And man can enter into this ocean very simply, just one small condition has to be fulfilled, one has to drop one's ego, the idea that 'I'm separate.' That's the only fallacy that keeps people away from God, away from truth, away from love, away from bliss. That's the only fallacy that creates hell and misery.

And it is good is one can become aware from *this* age, if one can become aware from one's childhood, then much can be saved, much unnecessary trouble can be saved. One need not go through all kinds of stupidities. One can find a short-cut. There is no necessity that everybody should behave like a fool.

And it is easier for a child to drop the ego, because the child is still learning. Every child is born without an ego, then he has to learn it. He force him to learn, we tell him 'You are separate, you are special, you are this, you are that,' and the child certainly starts accepting the beliefs of the parents, of the teachers. And they are all saying 'You have to be very special, extraordinary, you have to top the class in the school. In the college, in the university; you have to become famous.' So the child starts thinking 'I have to be ambitious,' and ambition breeds the ego. Competition breeds the ego and ego brings misery. And you can see that everywhere all people are miserable.

Only once in a while they smile, and that smile is also phony, just on the lips. It is not coming from their heart, it cannot come from their heart -- they have lost track of their heart long before. They don't know where it is. They smile just to ba polite, to be formal, but there is no joy, there is no dance in their life. And life can be a great ecstasy. It is our birthright to be ecstatic.

Life should burst forth into thousands of flowers, roses and roses. Life should become a beautiful song, a dance. And it can all happen by a simple method: don't think yourself separate from the universe, know that we are one with the whole, we come from the whole and one day we will go back to the whole.

I call that whole the ocean and we are just small dewdrops. If the dewdrop slips into the ocean it becomes the ocean -- and that is the moment of bliss, ecstasy.

Gold has been an ancient symbol in alchemy, it represents the highest peak of consciousness, the most precious in man. Ordinarily man lives a very meaningless, valueless life, but this whole meaninglessness can be transformed into a great golden aura. One just needs a certain chemical process, a bridge, to transform all that is ordinary, mundane, into something sacred.

And meditation does exactly that, as you become more and more silent, you start seeing great miracles happening in your inner being, you start seeing stones turning into diamonds, the baser metal turning into gold. And suddenly you know now that you have found the key to the infinite treasure of your being. And that treasure of your being is what I call the truth.

To me truth is not some dry philosophical concept it is a lived experience. It is not dry like a desert, it is not empty, it is not abstract. It is overflowing, it is like a garden full of flowers and trees and greenery and springs and birds and songs and sun and the wind and the rain. It contains the totality of existence.

So by truth I mean your true being, your authentic reality. It is there but only in the seed. Meditation becomes a soil for the seed and then the seed starts growing. And the seed sprouting is a great miracle.

The seed looks so dead, so dry. If you cut it there is nothing in it, but out of that nothingness millions of

flowers are possible. They say that a single seed can make the whole earth green -- that much potential. And the same is true about man, each man contains flowers of consciousness, truth, love, beauty, but they are only in a seed, We have not given them the right soil where the seed can die and the imprisoned splendour in the seed can become revealed.

Truth is not a thought, it is an experience. We are thirsty for truth, so just information about truth is not going to quench the thirst -- we need *real* water, living water. Unless we drink, the thirst is going to remain. we can forget the thirst if we become too occupied with theories about water, but again and again it will assert, again and again it will be there. Unless you drink it is not going to be quenched.

Truth is a longing, a deep longing in the heart. One wants to know the meaning of life, one has every right to ask 'Who am I? Why am I here? For what purpose?' And unless one knows it one's whole life is bound to remain accidental, just like driftwood, no direction, no sense of direction, no destiny, just at the mercy of the winds and the waves, driftwood goes on moving here and there, not knowing why, not knowing where, not knowing from where... Such a life cannot be joyous.

One needs a deep undercurrent of meaningfulness -- and that's what I call truth, discovering the undercurrent of meaningfulness, from the grave to the cradle and from the cradle to the grave. I have been born many times, we have died many times, each death brings a new birth, each birth brings a new death. We go on moving like a wheel. The same spokes come again and again and again -- life followed by death, death followed by life -- and everybody is utterly bored. You can see it everywhere all around the earth. One thing which is common to all human beings is boredom, whatsoever their nation, whatsoever their religion, whatsoever their race, it makes no difference, they are all bored, bored to death.

And it is natural because they have lived so many lives and gone through the same routine and there seems to be no end to it -- it is the same routine again and again and again.

Unless one finds an undercurrent of meaning, boredom remains. The moment you discover the meaning, the moment you Experience the meaning, suddenly spring comes to your life. Then it is no more repetitive, it becomes very original. Then each moment is new and original and boredom disappears. The same energy that has entangled in boredom is released and becomes ecstasy.

But truth has to be an experience, not a belief not information, but a transformation!

Truth is a flowering of your being. It is coming to a blossoming state, when all the petals of your inner lotus open up. We in the East have called the ultimate opening of our consciousness the one-thousand petalled lotus -- One thousand simply represents infinity.

Man is an infinity. Man is not the body, not the mind, these are limitations. Man is consciousness -- which is unlimited, unbounded, in fact there is no possibility to define it, no way to express it, no word is adequate to contain it.

It can be communicated only in silence, hence the discovery of the master-disciple relationship. It is something absolutely Eastern, it has not happened in the West. The West still thinks in terms of a teacher-student relationship. Nothing parallel to it has happened in the West. Many times it has been tried because many times people have carried the message from the East to the West.

Jesus carried the message from the East to the West. For seventeen years continuously he was travelling in the East. The Bible contains only two small references to his life before he left for this pilgrimage. One is when he was born and another that when he was twelve years of age he argued with the rabbis in the temple. Only two references, one about his birth and another about his argument with the rabbis when he was twelve. After that, for eighteen years continuously, up to the age thirty, there is no mention at what happened in those eighteen years? Something tremendous must have happened, because out of those eighteen years is born the man Jesus, who has been worshipped by the Christians for these two thousand years. So those eighteen years were of tremendous significance, the most important part of his life, in those years he was travelling all over the East.

There are documents ancient enough to prove the fact. He learned the art, a very subtle art, of a totally new dimension of relationship, and he tried to create that kind of phenomenon in the West. But he failed, because the whole context was missing.

The same was done by Pythagoras in Greece, but he failed too. So once in a while the attempt has been made but it never succeeded. But the East has lived the experience for thousands of years, and has grown it into one of the most significant phenomena. It is a totally different phenomenon than the teacher-student relationship.

The teacher simply passes on the information that he has collected from other teachers, he simply hands over borrowed knowledge. He knows nothing himself, one ignorant person giving some theories to another ignorant person, one blind man giving theories about light to other blind men; and this goes on from generation to generation.

The master means one who sees, one who has experienced, one who has blossomed. And the disciple has just to be with the master, in deep love, in deep trust. The heart of the disciple has only to say yes, an unconditional yes -- and in that very unconditional yesness, something transpires. Nothing is said by the master, nothing is heard by the disciple, but something beyond the scriptures, beyond the words, reaches to the very heart of the disciple. The silence of the master triggers silence in the disciple, the fragrance of the master triggers a process which opens the lotus of the disciple too!

The master is a catalytic agent.

So learn how to be a disciple, how to sit silently in this commune, how to drop your ego, and how to be just a deep and total yes. And that's all. And then things start happening of their own accord.

The Old Pond ... Plop

Chapter #3
Chapter title: None

3 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Mind is basically a discord and there is no way to create accord in the mind. Its very nature is discord, because mind lives in duality, mind lives with polar opposites. If there is love, to balance it there is also hate. It is impossible for mind just to be loving without hating. It can love only in the same proportion as it hates. It can be compassionate only in the same proportion as it can be angry. They go together, all the opposites.

The mind can experience beauty only because it can experience ugliness. If the mind becomes incapable of experiencing hatred, ugliness, anger, it will also become incapable of love, of beauty, of compassion.

So to be in the mind is to be constantly in conflict. but there is a way to get out of the mind, to slip out of this turmoil, this constant tension, anxiety, anguish. That's what meditation is all about it is transcending the mind, going beyond the mind. And the moment you are beyond the mind there is harmony.

Just as mind is discord, no-mind is harmony. And to be harmonious is blissful. That is another meaning of your name, blissfulness, cheerfulness. it is a by-product of harmoniousness.

There have been two schools of seekers down the ages. The first school tries somehow to manage mind in such a way as to discipline it, to cultivate it, so that a certain harmony arises. That is the school of control, self-control, self-discipline. The ascetics down the ages have been doing that forcing the mind to be silent. They are trying to do something which is against nature, so they can only succeed momentarily, again and again the discord erupts.

Yes, for a few intervals they can repress the mind, but the volcano will erupt. In fact, while they are looking peaceful, their mind is gathering energy to explode. Hence the ascetic lives in constant fear, in constant guilt, in constant cautiousness. But a life of cautiousness, of fear, of guilt, cannot be cheerful. That's why the ascetic becomes sad and serious and takes his revenge on the world, all that he is doing he has somehow to get rewards for, so he becomes holier-than-thou, he becomes condemnatory of all those who are cheerful, living life easily, without anxiety. He creates the same fear in others, the same guilt, the same anxiety. That has been the sole work of your so-called saints, they have only created a guilt-ridden humanity. That is their great work; they have created an insane humanity.

And the ascetic can fall any moment, just a little temptation is enough, that's why he is so afraid of temptation, of the devil. The devil exists nowhere. The ascetic has created the devil -- it is his invention. whatsoever he has repressed becomes the devil. If he has repressed sex then the devil will tempt him towards sexuality. If he has repressed his desire to eat then the devil will tempt him with delicious foods -- spaghetti and all! (laughter) Then the devil becomes Italian! (more laughter)

The devil depends on the ascetic. For example, the Jaina monks in India have been forcing themselves to fast -- continuous fasting. Naturally, after a certain period of fasting you lose sexual energy because sexual energy needs a certain nourishing of the body. After three weeks of fasting you become impotent. So the Jaina monk is not tortured by the devil as far as sex is concerned, but he is tortured by all kinds of delicious dishes, those dishes go on floating all around in the air.(laughter) But the Christian monk eats well and is even allowed to drink. in fact, the Christian Catholic monasteries have been the best producers of wine, down the ages that has been their business. Even today the Christian monasteries have the ancientmost wines in their cellars, the most precious wine. So he is not tortured by these foods he is tortured by the woman, because he has renounced the woman.

Whatsoever you renounce becomes your devil. You give shape and form and life to the devil by your repression, it is your unconscious which comes as a projection and tempts you.

A man who is trying tc control his desires is bound to be trapped into a thousand-and-one temptations. His life becomes unnecessarily arduous, a self-imposed torture. So I am against that school. To me that school is the cause of all the misery that exists today. We have created enough technology and science to remove misery as far as the body is concerned, but these people for thousands of years have been creating a certain mind; even if you remove the physical causes of misery your mind is there which science cannot change.

Only a totally new kind of religiousness is needed, to undo the work of your so-called saints. And that is *my* work: undoing their work.

The second school is of those people who have not been trying to control, non-ascetics -- the mystics. It consists of a very small minority, but they are the real benefactors of humanity. They are life-affirmative. They have not tried to control the mind they have discovered a totally different technique -- slipping out of the mind. They are meditators, they are mystics, not ascetics, but they have been very few and they have not been able to influence humanity at large. Their voice was drowned by the ascetics.

The second school believes not in controlling but in understanding. That's what meditation is all about: trying to watch your mind so that you can understand its functioning, its mechanism, its ways, its subtle strategies, its devices.

The more understanding you become, the more aware you become, the more you are out of the mind. That transcendence happens through understanding nothing else is needed. One simply watches -- choicelessly watching one's own mind, not trying to impose any idea, any discipline -- just watchfulness, just to see what exactly is the case, what is this mind and what is going on? Unprejudiced, detached, one simply observes. That observation is meditation, that awareness is meditation. And the miracle is that whenever you watch something you are separate from it -- immediately, instantly you are separate. Whatsoever you can watch, you become separate from.

So the day you are able to watch your mind totally you are out of it, without any other effort you have transcended the mind. And then there is immense harmony, great silence, profound peace. Not only are you harmonious within yourself, once you are harmonious within yourself you become harmonious with the whole universe too.

And that is bliss, that is ecstasy -- that's the goal of sannyas!

Meditation gives you the real taste of life. Without meditation life is only lukewarm, it has no intensity. It is not a flame, it is just smoke. Once you enter into meditation life is a flame without smoKe. Such great

intensity explodes in you -- as if suddenly spring has come in the inner world, flowers, songs, celebrations, for no reason at all. You have found the life-giving source within you.

Mind is a parasite, it sucks your energy, it deprives you of your life. Of course it does not kill you. No parasite can afford to kill you, because your death will be the death of the parasite, so every parasite only exploits you to a certain extent -- but it leaves you alive. But just to be alive is not enough. Every parasite keeps you at the minimum, and life blossoms forth only at the maximum.

And our mind is not one parasite but many parasites. We don't have one mind, we have many minds. We are multi-psychic -- there are many small minds. It is like a federation of many small minds, or more like a Rotary club, by rotation everyone becomes the king -- for a moment; or like a wheel moving -- every spoke comes to the top, every spoke has its chance to be on the top, but then it goes back and another spoke comes up. Exactly like that, every part of the mind has a moment when it reigns -- but it is momentary.

That's why there is so much confusion and mess you decide one thing today and tomorrow you cannot do it, you yourself cancel it, because now it is another mind. The mind that has decided is no more there, it is no more in power. In the evening you decide 'I will get up early in the morning,' and when the time comes to get up, you yourself decide not to get up. And when you get up again as late as usual or even later, you feel great guilt, you start condemning yourself. That is a third mind.

And this is how this sorry-go-round continues. (laughter) The person derides not to smoke; but he is not aware that the mind that is deciding it will not be in power long. Soon another mind will be there which will decide to smoke or do something else.

These many minds are many parasites -- they go on destroying your life. They leave only enough life for you so that you can vegetate, drag. They don't kill you, certainly, because it is against their vested interests, but they don't allow you to live totally either.

Meditation means finding the source of your life and disconnecting the source from the mind. Then mind is used by you, not vice versa. Right now the mind is using you, the mind is the master and you are the slave. This is the sole cause of misery. When *you* are the master and the mind is just a mechanism -- you can use it whenever you want and if you don't want it you don't use it -- then life flares up and the joy of it is tremendous. Then for the first time you know that to know life is to know god, that to know life is to know eternity. Then there is no death.

Death is only because we are existing at the minimum. When we exist at the maximum, death evaporates. And to live deathlessly is to live a divine life. Then naturally one is fearless, all anguish is dropped away, all darkness disappears. then life is light.

Your name also means a life-giving source. It is a beautiful name. To me it is equivalent to god! Discover the life-giving source in you. The method is meditation.

Meditation is the door to the divine. To live in the mind is to live in the mundane. Mind belongs to the marketplace; in fact it is prepared for the market-place -- for competition, for ego trips, for politics, for money, power, prestige. From the kindergarten, school to the university we create the mind so that a man can succeed in the world.

Mind is basically mundane -- that's its purpose. It has no divine quality in it. And there are fools who go on reading the scriptures and they think they are doing some divine work. You read the scripture through the mind, you understand the scripture through the mind. And there are fools who go on praying to god and whatsoever they are praying for is nothing but the desires of their mind. They are asking for some desires to be fulfilled.

Neither the scriptures nor the prayers are divine. The only divine phenomenon is when you fall into utter silence, when the mind stops functioning, when the mind ceases and you are no longer with any thought, any memory, any fantasy, any desire. When there is not even a ripple of any kind in you -- when you are simply a no-mind -- you experience for the first time what god is, you experience godliness. That is the world of the sacred.

So move from the mind to meditation. There is no other proof for god, the only proof is your own experience. There is no argument which can prove or disprove god, but one can experience. But the experience remains individual. Those who have known, they have known, and others only go on believing. Beliefs belong to the mind, experience belongs to meditation -- and these are worlds apart.

The sannyasin should remember again and again that he has to pull himself out of his mental traps, he has to bring all his energies out of the mind, he has to stop cooperating with the mind and enter into silence, thoughtlessness. And then the kingdom of god is yours!

The mind functions as a wall it separates you from the whole, it is a divorce from the whole. And of course, the whole is not at a loss, *we* are at a loss. We could have been oceanic and we remain just small drops of water. We could have been as vast as the universe and we become confined to a small body-mind structure, it is imprisonment.

Mind basically is ego. To get out of the mind means to get in tune with the whole. Attunement or at-onement -- that's yoga. It is a marriage with the whole, melting and merging, disappearing as a separate entity and becoming one with the whole.

The mind is a wall, meditation is a bridge. The mind disconnects, meditation reconnects. And once you are one with the whole that means you are one with the trees and the mountains and the rivers and the stars and the sun and the moon. Then this infinity is yours and all its joys are yours. Life starts having freedom for the first time because all limitations disappear -- and that is the ultimate desire of the human heart.

We are searching continuously for the union, knowingly or unknowingly. We want to merge with the whole, because only with the whole does life come to its ultimate peak. Ecstasy attains its Everest.

A man without meditation is a beggar. He is bound to be a beggar -- it is inevitable -- because a man without meditation means a man who is identified with the mind, and mind is asking continuously for more and more and more, it is never contented.

Discontent is its very nature, so whatsoever you give, it sill ask for more. It does not matter what you give, its demand remains the same. It is like the horizon: the distance between you and the horizon always remains the same. It looks so close by -- just a few miles ahead -- and you think, if you run fast within hours you will reach, but you can never reach.

As you are running towards the horizon, the horizon is running away from you, because it goes not really exist, it is illusory, it is a hallucination. So the distance between you and the horizon is constant -- it cannot be more, it cannot be less. It will remain the same. The same is true about mind and its desire the distance remains the same.

If you have ten thousand rupees it asks for one hundred thousand rupees, ten times more, if you have one hundred thousand it asks again ten times more. And it goes on and on, so wherever you are, you are in misery, whatsoever you have only creates misery. The poor are miserable, the rich are miserable in fact the rich are more miserable than the poor, because the poor can hope, the rich cannot even hope. The poor man can think that tomorrow things will be better, but the rich man knows perfectly well by his experience that tomorrow comes but things are never better.

So many times he has been able to attain whatsoever the mind wanted, and again mind started wanting more. Hence a very strange thing happens, the poor seem more contented than the rich, for the rich become really very hopeless. Once a society is affluent it starts feeling utterly hopeless, desperate, because whatsoever the mind had always wanted is there, but there is no joy. Mind is a beggar, if one wants to be an emperor he has to get out of the mind.

Meditation allows you to be the emperor, because suddenly that desire for more is no more suddenly there is immense contentment -- wherever you are, whatsoever you are. There is no hankering for tomorrow at all. This moment is so fulfilling, this now, this here, is so immensely rich -- who wants to be anywhere else? It is so overwhelming that one disappears in the now and the here, and that brings your real nature to the surface for the first time. Otherwise the mind is hovering around your circumference and never allows your centre to say anything. Once the mind is put aside then your being, which is hidden at the centre like a seed, starts sprouting its branches, its flowers, start reaching to the circumference, your joy starts overflowing. Life becomes a festival of lights.

Mind is prose, meditation is poetry. Mind is businesslike, calculative, cunning. Meditation brings a totally different dimension of innocence, of a heart singing, dancing, rejoicing. Mind is interested in money, power, prestige, meditation opens a door to a totally different style of life -- the life of the flowers and the stars and the birds and the rivers and the mountains.

It is a total transformation to move from mind to meditation. There is no other transformation bigger than that. There has never been and there will never be. To move from mind to meditation is to have travelled the greatest distance possible. These two points are the farthest points in existence, but they both exist within you.

One can slip from the head to the heart very easily and from the heart to the being even more easily. The

heart is only a caravanserai -- just an overnight stay, a motel! (laughter) But it is a necessary state. It gives you rest from the tiredness of the mind, it rejuvenates you, it gives you great encouragement to go deeper, to go further. It opens to you a new vista, a new vision of the being. From the mind you cannot see anything of the being, from the mind you can at the most hear a few whispers from the heart. That too only if you are very alert, quiet; then the still small voice can be heard -- those little knocks from the heart. The heart does not speak loudly, it only whispers. It is a love-language, you cannot shout it. It cannot be like a political slogan! it can only be a whisper.

So if one is very alert, sensitive, then one can hear the whisper of the heart. It is constantly calling you, but it is like the distant call of the cuckoo: unless you are very very ready and listening for it, the traffic noise, the trains, the aeroplanes, the people, will not allow you to hear it. Once you are groping for it there is a possibility that you will be able to put aside all the noise and you will be able to hear the distant call of the cuckoo. That's exactly the heart's whisper, a very distant call, but very silent.

Once it is heard you cannot forget it. It becomes a magnetic pull -- that's what leads you into meditation. First meditation becomes a feeling, a movement from thinking to feeling. First meditation becomes a love affair. And when you have reached to the heart then you will be able to see a totally different world, another peak with virgin snows. But it becomes possible to see it only when you have reached to the heart; then you can see the world of being.

Meditation begins in the turmoil of the mind, reaches to a certain maturity in the hear world of feeling, and reaches to its ultimate flowering in the world of being. And these are the three things to remember first, the prose of the mind, second, the poetry of the heart, and third, just the silent music, the soundless sound, what Zen people call the sound of one hand clapping.

The Old Pond ... Plop

Chapter #4
Chapter title: None

4 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Man has to transcend two things, the first is knowledge and the second is ignorance; but knowledge comes first because it is knowledge that goes hiding ignorance. It is a cover-up. Unless you renounce knowledge, you will never be able to know your ignorance. Knowledge is a deception. It keeps one deluded. One goes on thinking 'as if' one knows, but that 'as if' is too big; one knows nothing. Knowledgeability is not wisdom, it is all borrowed. And whatsoever is borrowed is ugly, it is a burden. It keeps you tethered to the earth, it cuts your wings, it does not allow you to fly into the unknown.

The unknown is like the sky and the known is like the earth. knowledge has to be transcended; and that is not only the first thing to be transcended, that is also the more difficult thing. To renounce ignorance is very easy because knowledge fulfils the ego, hence the difficulty. It is a nourishment for the ego, the ego cannot exist without it. So the ego will find every rationalisation to cling to knowledge.

Once knowledge is dropped, once you become as ignorant as a child, then the second step is very simple. In fact you have not to do it, it happens of its own accord. The man who has the guts to renounce knowledge has earned, deserves, the help of the whole. He has proved himself worthy of the grace of the divine.

The moment you are ready to accept your ignorance, ignorance starts disappearing. Socrates says 'I know only one thing -- that I know nothing'; he has renounced knowledge. Now whatsoever man can do he has done. He has done the most impossible task.

Now the second thing happens as a gift because ignorance does not feed the ego, so there is no clinging to it, no attachment to it -- who wants to be ignorant? It starts slipping, like a dead leaf it starts falling from the tree, the tree need not renounce it. It is dead leaf; just a small breeze or a rain shower, anything can become the excuse for it to fall. And the moment ignorance also disappears then innocence is discovered -- that is the state of the sage.

Sannyas is the beginning, the beginning of the pilgrimage that ends in sagehood. I don't call the ultimate state the state of a saint -- that word has become ugly because of associations. The word 'sage' is still virgin, it has not been polluted by the so-called religions.

So these things have to be remembered: renounce knowledge -- that you have to do -- and then the second thing comes as a by-product, renunciation of ignorance. And the third thing is discovered when knowledge and ignorance both are gone. You are gone, the ego is gone. In that moment of egoless silence one discovers the primal innocence, the innocence of existence itself. That's the goal of sannyas!

Truth cannot be reflected upon. One cannot think it. One can think about it, about and about. The word 'about' means around. All thinking goes in circles, it never reaches to the centre. All thinking is superficial, it never touches the real, the essential. That's why philosophy is a failure, it has not contributed anything to humanity. It is the greatest exercise in utter futility. For thousands of years thousands of talented people have wasted their energies and lives in reflecting; and they have reflected about everything possible, out they have not come to any conclusion.

Philosophy, by its nature, remains inconclusive, because every conclusion creates more problems, new problems. It solves nothing, it brings more and more problems in. Hence I am against philosophy. My approach is anti-philosophical, it is existential.

Thinking has to be dropped if one wants to know the truth. Thinking is a barrier, not a bridge. So slowly slowly go on dropping the old habit of thinking. There will come small gaps, intervals, when you are utterly in silence and there is no thought. In those moments windows start opening into the unknown. And a few glimpses are enough; they become the proof that if just a moment's thoughtlessness can give you such immense insight into existence, then what is not possible if you can put all thinking aside and look directly, immediately.

Then one goes like an arrow, straight to the very centre of existence. And knowing it liberates.

Science is concerned with the objective world, with that which is outside you, it is not concerned with yourself at all. It is not concerned with your interiority. It is leaving aside the most significant phenomenon -- it is ignoring *you*. It is concerned with everything else. It is really very strange that the scientist goes on working on everything possible but he never bothers about 'Who am I? What is this consciousness within me?' Science leaves the scientist absolutely ignored. The scientist remains utterly ignorant about himself; so whatsoever he knows is not of much value, because at the very core of his being there is darkness.

Sannyas is concerned with the inner, the discovery of your own centre. It is the greatest adventure there is; but one has to drop the whole scientific approach. One has to forget about the outside world, at least for a few moments every day, so that one can become more and more attuned with one's own being.

As you become more and more centred you become luminous. Your inner world becomes lighted up. And then whatsoever you do in the outside world has significance, because it is coming from a source of light and not from a source of darkness. Science can be a great blessing to humanity, but it has not been so up to now, for the simple reason that science is a very lopsided approach. It has become the concern for the unessential, forgetting the essential.

I am not against science, but the priority has to be given to the inner. The inner comes first -- only then the outer -- because the roots of life are in the inside world, on the outside there are only leaves and branches, foliage. If you forget the roots the tree will die, if you go on feeding and nourishing the roots, then the tree will have thousands of flowers.

Science can become a blessing if it is in the hands of the mystics. But one of the misfortunes of human

history up to now is that the mystics don't care at all about science, and the scientists don't care about the world of the mystic. And because of the division the whole of humanity is suffering. I want to destroy that division, I want to bring things into a deep harmony -- but one has to begin from the inner.

So for the time being forget all about science, the outside world, the world of objects, and become absolutely concerned, totally absorbed with your consciousness. Once the inner is realised then do whatsoever you feel like doing, then do whatsoever is spontaneous to you -- and there will be virtue and there will be service and there will be love and there will be compassion, but they will be natural phenomena, not cultivated.

When virtue comes spontaneously it has a beauty of its own.

One of the greatest fallacies that happens to almost every human being is the misunderstanding between love and attachment. People think attachment is love; it is not. It is just the opposite of love; it kills love, it strangles love. When your being is full of attachment then love cannot grow; that is not the right climate and soil for love to grow. Love cannot blossom.

Even if something like love exists it will die. One has to learn lovingness and unlearn the subtle ways of attachment. One should not cling, one should not possess the other, because the moment you possess the other you destroy his freedom, and he will never be able to forgive you for that. He will take revenge. And if *you* possess the other then he will try to possess you. Possessiveness breeds possessiveness in the other; it becomes a challenge and a fight -- who possesses who?. And in this war of possessiveness, love dies because love is a very delicate flower. There is nothing more delicate than love.

And once your love dies your life dies. Then one can go on vegetating as long as possible, but there will be no splendour, no song, no fragrance. I am for love and against attachments -- hence I don't teach that one should leave the world and escape to the mountains or the monasteries. The people who have escaped to the mountains and the monasteries are the people who are incapable of drooping attachments so they escape from the very situation where attachment is bound to happen. They know it -- so they throw the baby with the bathwater. Just to avoid attachment they become anti-love, but this is sheer stupidity.

Without love there is no prayer, no god, without love there is no poetry, no music, no celebration. And there have been up to know only two kinds of people the majority, the people who are known as the worldly people -- they kill love by attachment, and the so-called other-worldly, the monks and the nuns of all the religions -- they escape from love because they are afraid of attachment, they also kill love, by escaping. One kills by escaping, but both become loveless. That's why the whole of humanity is loveless.

And a life without love is a body without breathing it is a corpse.

My sannyasins have to learn the very subtle art of distinguishing between attachment and love; and all attachment has to be dropped. One has to be courageous enough to drop all attachment, all clinging, all jealousy, all possessiveness -- they all belong together, different faces of the same phenomenon. And when all that is dropped, love arises in its purity. And that ascending love takes you with it to the highest peak of existence, to self-realisation, to the experience of the infinite, to the realisation of the eternal.

The body is beautiful, the body is a temple; but it is beautiful only when you know that you are not it. If you become identified with it, it becomes ugly; it becomes an imprisonment rather than a temple.

If you know that 'I am not the body but only a guest and the body is the host,' then the body is a temple; and a temple has a beauty, a serenity, a sacredness. If you forget this you start thinking 'I am the body,' as millions of people think -- ninety-nine point nine percent of all people think that they are body. Even the so-called spiritualists who talk about spirit and god, etcetera -- if you look deep down in them you will find they are identified with their body. And all that they go on saying is mere jargon, it has no content in it, empty words. But words have their own fascination, words have their own hypnotic power.

There are words which can become obsessions, which can dominate your whole life. But reality is a totally different phenomenon.

People live identified with the body; that's how the body becomes an imprisonment. Rather than helping you to grow towards the infinite, your identification with the *body* makes you very finite, very small. And that is one of the fundamental causes of misery; the body will get old, then you will feel afraid, scared -- you are getting old; the body will be ill and then you will be in tremendous fear -- and sooner or later the body is going to die. You may not think about it, but it is there. You see people dying -- you cannot deny it; you may overlook it but you cannot deny it. You may no look at it, you may bypass it, but still it is there and deep down you know that you have to die. That creates a trembling, that creates a sadness inside that

soon this life will be taken away from you -- and nothing is fulfilled yet, no flower has bloomed yet.

Identification with the body becomes identification with death, old age, sickness. The moment you are not identified with the body, when you know 'I am separate, I am consciousness,' you are immediately freed from illness, old age, death. They will happen to the body but you are just a witness to it all, just an onlooker; it has nothing to do with you.

And the experience that whatsoever happens in the body has nothing to do with you is such a freedom, is such a relief, that suddenly you become weightless. That weightlessness is one of the significant by-products of meditation.

Meditation simply means the art of witnessing. Start by witnessing your body and then your mind -- and get out of both! In fact by meditating you will be out of both. And the day one knows 'I am not the body, not the mind,' one has come home. Then one knows who one is.

The English words 'mind' and 'man', both come from the same Sanskrit root, manu.

Mind is our past. It has no concern with the present or with the future, it is simply a record of all that has happened in the past. And remember that to live through the mind is a wrong way to live, because life goes on changing every moment. To live through the mind means to live through the past, to live through the dead, to live through that which is no more. It will distort your vision and you will never be adequate to the situation you are in, you will always fall short of the challenge, your response will never be right.

Mind is the cause of all our failures, because mind goes on giving you ready-made answers. Those answers may have been right in some other situation in the past but they are no longer right because life has changed -- life is a constant change. Only one thing is permanent and that is change. Otherwise everything changes.

Heraclitus says 'You cannot step in the same river twice'; and I say to you, you cannot step in the same river even once, because the river is constantly changing. When your foot touches its surface it is one river, it takes time for your foot to go a little deeper -- it is another river. By the time you reach to the bottom, of the river it is still some other water, it is no more the same water that you had touched on the surface. So even to step once in the same river is impossible.

We have to learn not to function through the mind. Mind is good as a record, good as a computer which contains all your past experiences, it is factually helpful if you want to remember somebody's name -- unless the person has become a sannyasin! (laughter) Then nobody knows! (more laughter) The mind is good for factual information; somebody's phone number, somebody's address, somebody's name, geography, history -- that kind of nonsense! But as far as reality is concerned mind has nothing to say to you -- so put it aside and look directly! Contact life immediately without any mediator. Only then will you be able to respond adequately, correctly; and each response will bring joy, and each response will bring immense fulfilment. That's what mediation is: putting the mind aside and responding to reality freshly, not with ready-made answers.

Once you are free from ready-made answers you are again a child, innocent, full of wonder, full of awe; and the whole existence starts becoming more and more mysterious. The mind tries to demystify existence and meditation makes you aware of its eternal mystery. That's what is meant by the word 'god': god simply means that existence is mysterious, unfathomably mysterious; there is no way to demystify it. The more we know, the more it becomes mysterious the more we know, the more we know that we are ignorant. And ultimately one stops the whole effort to know, seeing its absurdity one drops it, and only then one starts living.

Knowing is of the head, living is of your total being and it is living that will give you the taste of existence, it is living; that will bring freedom, love, truth, god. Everything that is valuable comes through living -- not by thinking, not by mind, not by ready-made answers given to you by others. These answers gather around you like dust gathering on a mirror and the mirror becomes less and less a mirror the more dust gathers. One day comes when it is all dust and there is no mirror left.

My work here consists in helping you to cleanse your mirror. Mind is only dust and meditation is the mirror.

Religion is not religiousness. By religion I mean Christianity, Hinduism, Islam, Buddhism, the organised dogma, cult, creed, a certain doctrine which pretends to explain everything. Religiousness is not a dogma, it is not a doctrine. Religiousness is your flowering. It has nothing to do with Jesus or Buddha or Krishna; it has something to do with you, with your reality.

To be religious the first thing necessary is to forget about the religions. It is religions which are preventing humanity from becoming religious, before a person can become religious, Christianity, Hinduism, Jainism, or Mohammedanism is imposed on him. The child is covered with all kinds of conditionings, he is programmed. By the time he become young, independent, able to think, his whole being will be so conditioned, his unconscious will be so full of cliches, that he will not be able to find a way on his own. Somehow he will remain burdened with the conditionings.

By becoming a sannyasin one takes a tremendous step of de-conditioning oneself. A sannyasin is no more a Christian, no more a Hindu, no more a Mohammedan; a sannyasin *is* religious, but has no affiliation with any religion. His effort is to discover truth on his own. And that's the only way truth can ever be discovered. It cannot be given to you by anybody else. No church can give it, no priest can give it.

The master never gives you the truth, he only gives you methods to discover the truth within yourself. And the moment truth is discovered you become a lotus flower, your life becomes fragrant with bliss, with beauty, with grace. And that life is religious -- but then there is no adjective at all. If somebody asks 'To what religion...?' you cannot answer.

We are not separate from existence, but we all live with the idea that we are separate. The idea of separation is the ego. The idea -- just the idea -- creates the whole hell, because then we become afraid for our own survival, we become afraid for the future, we become afraid that one day we will have to die -- and it is all concerned with the idea of the ego. We don't understand that we are one with the whole, that there has been no birth and no death, because we have always been here, part of the whole. It is just like a wave which rises in the sea: it was there in the sea even before it rose -- and when it has gone back to the sea to rest, it is still there. Birth and death both are false; the wave remains, sometimes latent, resting, sometimes manifest, but it is there, it is always there. It is part of the ocean.

We are also part of this existence, we are waves of this ocean. And once this is understood all anxiety disappears, there is nothing to worry about. We *will* be here, we have always been here. This is our home -- we are part of it. There is no way for us to be anywhere else or not to be -- there is no way at all.

And because it is only an idea it can be easily dropped, there is not much of a problem in it. But sometimes just an idea can create so much trouble that one cannot believe that only an idea -- which has no correspondence in reality -- can create so much trouble.

I used to live in a house for a few years and I never wanted -- there were many children in the family in that house -- that the children should come into my room and do their things, so I created an idea that in that room there was a ghost. (laughter) And I started talking about the ghost, of course, the children became afraid... about the stories. But I was surprised when even grownups started thinking that there was a ghost, and even they wouldn't come into the room. One day even the owner of the house wanted something and had to pass through that room; he asked me to come along with him. I said 'why?' He said 'I cannot go alone. How do you manage', he said, 'to live in that room? One night you had gone out and I passed from the room and I saw the ghost!' (much laughter) when I left the house the family sold it; they immediately left the house.

I wrote a letter to them. I asked 'What is the matter?' They said 'We cannot live there. It was just because of you that we managed; we knew that if you could live in the room with the ghost then you have enough power! But we are ordinary people and you are gone -- now the ghost can do anything. He may start roaming in the house...' (laughter)

After two or three years I went again to see the place -- the house was empty. I enquired 'What happened?' The person who had purchased it came to know about the ghost! And when his wife saw the ghost he sold the house! Since then the house is empty; now it is known as the "ghost bungalow". Nobody is ready to purchase it, nobody is ready -- a beautiful house! And I had just invented the ghost for the small children. I tried to persuade those people that there is no ghost, nothing at all; it was just an invention to prevent the children from coming into my room, disturbing my things, putting my things here and there, and I didn't want any noise in the room -- that was just an invention. They said 'Don't you try to convince us -- we have seen with our own eyes!'

The ego is just a ghost. Even if you have seen it with your own eyes it is just a ghost. Once you understand, it disappears. And that very moment life is a dance, a celebration, a festival.

Mind is doubt, the heart is trust. The mind cannot trust, the heart cannot doubt; so the whole thing is how to move from the head to the heart. There is no question of creating belief because belief is not trust,

belief is again part of the mind -- as much as doubt is part of the mind. Belief is just a trick to cover up doubt, but doubt is there, hidden behind belief. You can just scratch a little bit and you will find doubt coming out of belief.

Belief is absolutely useless. It has not helped anybody ever. So I am not telling you to believe; I am telling you to shift your centre of energy from the head to the heart. Then, just as in the head doubt is natural, in the heart trust is natural, because th heart is full of love and the head is full of logic. To be in the heart suddenly a new door opens -- the door of trust. And it goes on opening, it goes on becoming wider and wider and wider. It becomes so wide that it can contain the whole sky. Even the sky seems to be smaller than the trusting heart.

And the process is simple: just become aware of your thought processes; watch your desires, your thoughts, your memories, your fantasies, and just by watching you will come to feel a new sense, a new sensibility that as you watch you are moving towards the heart -- you are becoming more and more feeling-full. Thinking is left *far* away and feeling has taken its place.

The moment thinking is replaced by feeling, doubt is replaced by trust. And trust does not mean trusting in god or trusting in somebody; it is simply a quality. The doubtful person doubts everything, everybody. He simply doubts -- that's *his* quality. and the person of trust, trusts -- simply trusts. There is no question of any object -- not in the Bible, not in the Koran, not in the Gita -- he simply trusts... the trees, the mountains, the rivers, the stars, the people, the animals. He becomes incapable of untrusting. He will trust even the person who betrays him.

Jesus trusted to the last moment the disciple who betrayed him, Judas. In fact because of his trust, Judas committed suicide the next day. He could not exist any longer; he became so burdened with 'What have I done? and to whom? To a man who trusted me, knowing perfectly well that I am going to betray him, knowing exactly that this is the last night and I am going to betray -- still he kissed me with deep love, he washed my feet -- and there was no complaint, not even a question asked "Why have you done this?"' The crucifixion of Jesus became too heavy on poor Judas; certainly he is a poor man, a man full of doubts and logic and scepticism.

But he had to commit suicide, he could not live any longer. Life would have been far more difficult than death. The story of Judas is the story of doubt and the story of Jesus is the story of trust.

The Old Pond ... Plop

Chapter #5
Chapter title: None

5 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Compassion is possible without becoming conscious but then it is pseudo, cultivated, just on the outside. It does not arise from the innermost core of your being; it is only a formal thing. And that's what the

so-called religions have been doing teaching people to be compassionate, to be of service to others, to have to be dutiful, to be loving, out all these qualities are by-products, so when you try them directly they remain phony.

The real thing is consciousness. The more conscious you become, simultaneously, compassion starts growing. You need not think about it at all; it comes of its own accord -- and that is true religion. This is the distinction between the true and the false: the false is cultivated, the true is spontaneous, natural. The false is imposed from the outside, the true wells up from your within. And whenever something comes from your very being it has tremendous beauty.

That is another meaning of your name, beauty. And a really religious person will be beautiful. His whole life will be nothing but sheer grace; his actions will show his being, his gestures will indicate something invisible in him, his words will contain his silence and his silence will be his message. So whether he is speaking or not speaking, whether he is doing something or not doing, in every possible way grace will surround him. And he is not trying to maintain it, it is not out of effort -- he has not to think at all. It following him as a shadow follows one. he is not even half-conscious about it; hence he never becomes holier-than-thou. We never pretends that he is doing something great -- serving people, humanity. Whatsoever he is doing is his joy to do. Nobody is obliged, nobody is made to feel owed to him; in fact he is thankful to the whole existence that it has given him the opportunity to live a beautiful life, blissful life, a conscious life.

Initiation into sannyas is initiation into consciousness. Become more aware, alert, watchful. That single word 'consciousness' contains the very soul of religion.

Consciousness is the only hope in life, the unconscious person lives hopelessly. His life has no wonder, no surprise, no ecstasy. It is dull, it is dead. He somehow drags himself. When one can become a dance just to go on dragging yourself is stupid. The same energy that becomes a burden can also create wings, the same energy that creates misery can open the doors of paradise. All that is needed is the key -- and consciousness is that key. It is a master key, it can open all the locks and all the doors and all the mysteries.

So my whole effort here is to help my people become more and more conscious. I don't give you any commandments, I don't give you any morality, I give you only a simple alchemical secret, be more conscious -- and that's enough, because a conscious person cannot do anything wrong. And the unconscious person cannot do anything right; the unconscious person may intend to do right but he will do wrong. And the conscious person has no intention left. The more you become conscious, all intentions and all desires are consumed by the fire of consciousness. The conscious person simply lives without any motive. And to live without any motive is to live an authentic life. When there is no motive, no expectation, one cannot be frustrated, obviously; every frustration needs as a prerequisite, expectation. The conscious person expects nothing, hence you cannot frustrate him. The conscious person never tries to succeed, hence he can never be a failure. The conscious person lives each moment for the sheer joy of living -- there is no motive, no desire, no ambition. And that is the true definition of a sannyasin living consciously is what sannyas is all about.

Misery is rooted in our robot-like behavior; it arises out of our unconsciousness. You become angry because you are unconscious; if you are conscious, to be angry is so stupid -- it is impossible to get into it. One can get into it only unconsciously; hence even unconscious people later on repent. When they start getting a little bit alert to what they have done, how they have behaved, how ugly it was, then they start saying "I am sorry -- I did it in spite of myself!" But how can you do it in spite of yourself? Then who does it?

But there is a certain significance in that expression; it shows that when you are unconscious you are not yourself. Then you are at the mercy of anything that is happening outside -- it can drive you into any direction. You become driftwood. The moment you are conscious, only then you are; and then you cannot be angry, cannot be jealous, cannot be dominating, cannot be egoistic. All these things simply disappear. And these are the causes of our misery. Once they are gone life is bliss. One should not settle for less than that.

One should keep oneself alert, so much so that one day your life becomes just a blissfulness. And it is possible, it is our potential, it is our birthright. And the whole of life is a challenge to get that which is our birthright.

There are a thousand and one fallacies prevalent all around the world about meditation. Meditation is

very simple: it is nothing but consciousness; it is not chanting. Chanting can create a hypnosis. It is not using a mantra or a rosary -- that too is a hypnotic method; it can give you a certain kind of rest. Nothing is wrong about that rest; if one is just trying to relax it is perfectly good -- any hypnotic method can be helpful. But if one wants to know the truth then it is not enough.

Meditation simply means transforming your unconsciousness into consciousness. Normally only one-tenth of our mind is conscious, nine-tenth is unconscious. Just a little part of our mind, a thin layer has light; otherwise the whole house is in darkness.

And sannyas is a challenge to grow that small light so much that the whole house is flooded with light, so that not even a nook or corner is left in darkness. And then the whole house is full of light, then life is a miracle; it has the quality of magic. Then it is no more ordinary -- everything becomes extraordinary. The mundane is transformed into the sacred and the small things of life start having such tremendous significance that one would not have ever imagined: ordinary stones look as beautiful as diamonds, the whole existence becomes illuminated. The moment you are illuminated the whole existence is illuminated. If you are dark then the whole existence is dark. It all depends on you. You will find only yourself reflected in thousands of ways in existence; in people's eyes, in the stars, in the rivers, in the mountains, in the trees, in the flowers, you will find yourself reflected. If you are full of darkness then you will not find light anywhere.

Buddha is right when he says, "Be a light unto yourself." That's what I mean by becoming conscious: becoming a light unto yourself. And no special method is needed. Just watch. Watch the actions of your body: while walking, watch; while eating, watch. Watch the thought processes of the mind -- thinking, desiring, dreaming -- watch. Watch the subtle emotions -- feelings, moods, thoughts -- just watch. These is no need to choose that this is good and that is bad. The moment you start choosing you lose watchfulness; you are no more a sannyasin, you have become a puritan, a moralist.

There is no question of good and bad. Whatsoever is the case, simply watch it, without any judgement. And then slowly slowly, from the body to the mind, from the mind to the heart... and then the ultimate jump happens one day: suddenly you become watchful of watchfulness itself -- and that is the moment when the house is full of light; one has come home.

Unconsciousness creates all kinds of ugliness in life; so whenever you find anything ugly in you, just look for the cause; somewhere in the roots will be unconsciousness. If there is ambition the person becomes ugly. Politicians are bound to be ugly, so much ambition, so much desire to dominate others, by any means -- because time is short and competition is great. There are so many people who are trying to be the president, to be the prime minister in such a great competitive world, with such a short life, how can one bother about the means and the end? Then any means have to be used to fulfil your desire. Then one forgets all sense, all reason, all aesthetic sensibility.

If one has to murder people, one murders. Joseph Stalin killed at least ten million people, and the same is true about Mao Tse Tung, and the same is true about Adolf Hitler. The whole history of humanity is full of these monsters -- but everybody is a politician more or less. You may not kill thousands of people or millions of people but in your own small way you will kill a few people, you will kill your husband, your wife, your children -- whomsoever you can get hold of. You may not really murder but you may kill their spirit. The ambitious person is poisonous, whatsoever he touches becomes a poison.

But ambition exists because we are unconscious, otherwise who bothers to dominate anybody? It is enough to be a master of oneself. And one becomes an emperor, far greater than any Alexander the Great, because by knowing oneself one comes to know the inner kingdom of god -- which is eternal and infinite. All that is thought to be valuable in the world suddenly becomes useless. When you know your inner world everything pales, everything starts losing all significance. Once you have real gold you will know that up to now you have been carrying an unnecessary load, it was not real gold, it was false. It only looked like gold, it glittered like gold, but all that glitters is not gold.

But one has to first know the real, then only can one judge what is unreal, otherwise there is no criterion. Anger, hatred -- all are ugly. And if so many uglinesses are there in your mind, so many snakes and scorpions and dogs barking inside, and wolves and foxes (laughter)... it is impossible to become a human being with all these creatures inside.

Consciousness helps you in a very simple but very efficient way. The moment you start becoming ambitious, if you are conscious, suddenly you start laughing at the whole idea of ambition; it looks ridiculous, it drops like a dead leaf.

If you are getting into anger and you become conscious, anger evaporates, just like dewdrops in the early sun, leaving no trace behind.

Once you have learned that to be conscious is the real miracle of life -- because it drops all that is non -- essential, all that is ugly -- then what is left is beautiful. Beauty has not to be cultivated, the ugly only has to cease and the beauty rises.

Beauty is natural, ugliness is unnatural. Beauty is your self-nature and ugliness is something foreign. That's why nobody wants to be ugly -- but because of unconsciousness everybody has to be ugly. Everybody wants to be beautiful, but not knowing how to be beautiful, people go on painting their faces, trimming their hair, trying this kind of dress or that kind of dress, dieting and all kinds of things, just to be beautiful. But they don't know that this is not going to help much.

Beauty is something inner. Hence it is there, discovered, it starts radiating from your body, from your mind, from everything that you consist of. Once your inner beauty is there everything is beautified.

The real virtue has nothing to do with so-called morality. There is one very profound and pregnant statement of Socrates: he says 'Knowledge is virtue.' By knowledge he means wisdom, knowing, because his whole emphasis was 'Know thyself.' That's what I mean by being conscious, because it is only consciousness that makes you capable of knowing yourself. And the moment you have known yourself you cannot do anything harmful to anybody. It is simply impossible. You cannot be destructive.

It is like a man who has eyes, how can you think that he will try to pass through the wall? He as eyes so he knows where the door is -- he will pass through the door. But the blind man can try. He will knock all around, and he can even try to get out through the wall or from the window. He does not know where the door is. He will ask others where the door is. But each moment you are in a different house -- as far as life is concerned -- and each moment the house is changing. Sometimes the door is on the right and sometimes it is on the left, and sometimes it is at the back and sometimes in the front -- no directions from others can be of much help, because the door goes on changing.

You need your own eyes. Then there is no need to ask, then there is no need to think about the door whenever you want to get out, you simply look and you know where the door is. That's what consciousness gives you: an insight, a new vision, a way of seeing, a new eye -- in the east we call it the third eye. That is only a metaphor but there are a few fools who try to dissect a dead body to find out where the third eye is. These fools can be great experts, scientists, but that does not make any difference. They have not understood the metaphor, they have not understood the poetry of the word. It is only an expression. The third eye does not exist in the physical body, it is only a way of saying that you have found how to see directly into reality, you have become conscious. And out of that consciousness is virtue.

And remember: if virtue is imposed from the outside then it is a regimentation. When it comes from the within it has an individuality. It is not like ready-made clothes, it is made for you, it is made by your consciousness. Its harmony is total with your being.

Now Moses wrote the Ten Commandments three thousand years ago, and there are fools who are still following them. They were perfectly good for Moses but they are not good for anybody else. They come out of his consciousness. That's the parable, that they came out of an encounter with god, that's an old way of saying that one has become so conscious that one knows what truth is, what god is. His experience of the ultimate truth gave birth to those Ten Commandments; they were only applicable to him -- and to nobody else,

In India, Hindus have followed the rules and the discipline of Manu, who is even farther beck than Moses -- five thousand years old. They may have been perfectly good for Manu but they are not at all adequate for anybody else. And this is my insistence, that each person has to find his own religion, his own morality, his own virtue. Then your virtue has *your* signature. Then it is alive, breathing, and then you are doing it not for any other reason, but just because that's the right thing to do. Your very *heart* wants to do it. Then you are not asking for any rewards in heaven, you are not greedy for anything and you are not afraid of hell, of any punishment. You are doing exactly what your insight is tell in; you to do -- whatsoever the result, whatsoever the ultimate consequence. Nobody of deep consciousness ever cares about the consequences. He acts immediately, responds to reality directly -- and that's all. And he enjoys the moment when he acts with reality, with his total being. He enjoys that harmony, that meeting, that merger, that union.

Consciousness changes everything from prose to poetry, from mathematics to music, from logic to love.

It is a radical transformation -- and only after this transformation does one start enjoying the adventure of life. Then each moment is ecstatic, exquisite. Its beauty is immense, unfathomable, immeasurable, inestimable. One can experience it but one cannot express it. No expression is possible, no definition is possible. It is so vast and our words are so small; our words are like dewdrops and the experience of consciousness is oceanic. You cannot force the ocean into a dewdrop.

The experience of consciousness is absolutely wordless. It happens only in utter silence. The silence is so profound that even *you* are not there. It is just space. Everything is gone -- your mind is gone, your ego is gone, there is space full of light. This experience has been described as god or as nirvana or as truth.

And if one wants to catch some glimpse of it, then prose is the most inadequate thing; maybe poetry can reflect it a little bit -- just a little bit. Something of it can be communicated through poetry, something of it one can sing. One may not be able to say but one can sing it. It will not be in the words, it will oe in the very background of the song; not in the song itself, but in the gaps, in the pauses, in the intervals.

The poetry is not in the words, it is always between the words and between the lines. It is something surrounding the word like an invisible aura, but it is not exactly in the word. Or it can be experienced a little bit in music, even better than in poetry, because music is the highest form of poetry. Words are gone: only wounds are there and the harmony of the sounds.

It is not sounds that make the music but the harmony of the sounds. And the consciousness that I am talking about creates a harmony in your inner world among all your fragments, it joins them, it integrates them into one reality. Ordinarily we are thousands of thing, not one. we are many, a multitude, a crowd. But when one becomes conscious, slowly slowly the crowd loses its many-ness and becomes one, it becomes an integration, a crystallization and then there is great harmony.

First one has to become harmonious within oneself and then one can be harmonious with the universe, with the stars and the moon and the sun and the trees and the birds -- this whole vast infinite universe, one can merge into it. There are two mergers, one within yourself -- the first unity, and the second, with the whole -- the second unity. And within these two steps the whole journey is complete.

First become one with yourself, then become one with the whole -- and that's what I call holiness. To me that's the goal of sannyas, become conscious so your life becomes nothing but poetry, music, harmony, unity, oneness. And unless it happens one has lived in utter futility, in vain.

The Old Pond ... Plop

Chapter #6
Chapter title: None

6 January 1981 pm in Chuang Tzu Auditorium

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ShortTitle: POND06
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Life is a curse if you are not aware. Then it is nothing but misery. It is only thorns, not a single rose. From the cradle to the grave there are hopes and man goes on living because of those hopes, but they are

never fulfilled.

In the end there is only despair, hopelessness, anguish. That's our whole anguish. But this tragedy happens only because we are not aware. Awareness functions like magic: it transforms everything into its opposite. Anger becomes compassion, greed becomes sharing, hate becomes love, the very darkness of life becomes light. And then suddenly one discovers that the thorns were not there outside; they were our projection of an unconscious state.

Once you are conscious, there are only roses and roses. The person who coined the proverb that life is not a bed of roses must have been unconscious, unaware, because all the awakened ones say just the opposite: Life is a bed of roses. Hence all that a sannyasin has to do is to shift a gear inside himself from unconscious to consciusness.

And the process is very simple. It cannot be simpler than it is. In fact because it is so simple, people go on missing it. If it was a little complicated, difficult, there would be a challenge for the ego; but there is no challenge for the ego. Ego is always interested in something difficult. The more difficult it is, the better. The ego is interested in going to the moon, to Mars; it is not interested in going within oneself.

The process can be reduced into a simple formula: whatsoever you do, do it but remain alert. Walking, watch your walking; eating, watch you. eating just don't go on stuffing youself mechanically. The mind is somewhere else, you are thinking a thousand-and-one things and the hands go on stuffing and the mouth goes on chewing. That is a mechanical process. You are not aware of what you are doing.

If you are totally in the moment -- only then can you be aware. So forget the whole world while you are eating. Eating, just eat; walking, just walk; listening, just listen; talking, just talk and remain totally in it, alert, aware of each gesture, each nuance. And slowly you will get the knack of it, the hang of it.

It is not a science, it is not even an art. It is only a knack, like swimming -- you have just to start throwing your hands. First start in shallow water so there is no fear, then go deeper. First begin with the body -- that is the shallowest part of our being. Then go into the mind. Then watch your thoughts, desires, memories. Then go still deeper, dive still deeper -- watch your emotions, your moods. And then the fundamental and the ultimate plunge, the fourth, where your centre is. Then become aware of your awareness itself.

The moment one is aware of awareness itself the circle is complete . And that is the moment we in the East have called enlightenment.

Man is not imprisoned by outside forces. He is imprisoned by his own unconscious, by his own instincts, by his own biological past. So one can try to be politically free -- that is not difficult -- but it is not going to bring real freedom.

So almost every counrty is politicallty free but the people are in the same misery. One can try to be economically free. The moment you become rich you are economically free. You can purchase anything you want, you can have all the things of the world. There is no limitation. You can have the best house, the best of everything; still, something will be missing. You will not feel contented. You will not really feel free . On the other hand, you will feel hampered by all your possessions.

The richer a person gets, the more and more he is imprisoned in his richness. He cannot even sleep well. He cannot live in a relaxed way, although he always wished that when the money would be there he would live in a relaxed way. Then life would be just a long holiday. He now has a house in the mountains, a house on the beach, a beautiful yacht in the sea, an aeroplane and everything, but he has no will to relax. In fact in earning all this money he has learned one thing: how to remain constantly tense. He has been always on his tiptoes. Now it is too late to relax.

Relaxation needs a totally different kind of skill -- the rich person misses it. Hence the rich person only appears rich. Really he is as poor as anybody else, maybe far poorer than the poor ones. Apparently he has all but inside there is only nothingness, and the freedom that he was thinking would come through econonic prosperity has not arrived.

Money can be earned, freedom cannot be earned. Freedom has to grow within you. It grows simultaneously as a by-product of awarness. The more aware you are, the freer. The moment your awareness is at the peak, your freedom is also at the peak. So only a Buddha, a Christ, a Zarathustra -- these few people -- have lived and known freedom.

And that is the goal of sannays: absolute freedom. The method is awareness.

God is non-existencial but godliness exists. God as a person is just a childish desire for a father figure. It

is not accidental that god is called the father. The word is very indicative. We are brought up in such way that we elarn only one thing: how to remain always dependent on somebdoy. The child depends on the father, ont he mother. As he grows up he becomes independent -- at least outwardly -- but inside the desire for a father or a mother continues.

Hence in matriarchal societies where the woman, the mother, was dominant, there was the idea of a mother-god. The goddess-mother is far older than god the father, because the matriarchal system is older than the patriarchal system.

In the beginning; the woman ruled. The mother was more powerful than the father. There are even a few small aboriginal tribes in the world -- in India there are a few tribes living in the deep jungles -- who still worship god the mother. They have no idea of god as a father, because the woman is still predominant. And a strange thing...

I lived in a tribe for a few days just to study the difference, and it was shocking that there the men are weak and the women are strong. So the whole idea that man is basically strong just an invention. It all depends on the social structure .

In those tribes where the mother is still in power, the woman does all the hard work and the man is given soft work. In fact his whole purpose is to serve the woman. He is used as a sexual object. He is fed and taken care of and protected, but his whole purpose is to serve as a sexual object -- just the opposite of what is happening all over the world.

In the rest of the world whene the man has become all powerful, he seems to 'be stronger, more muscular and can do hard things; woman is the fair sex, has to be given softer jobs and is being used as a sexual object. She has to be taken care of so she remains beautiful and young; but the whole purpose is to serve the man.

Man is more or less a creation of his own ideas. When I saw those tribes I was puzzled because the women are taller and the men are smaller. Even in height, they are not taller than the woman; so it is not a biological phenomenon. And just as is our societies female prostitution exists, in those societies male prostitution exists. Male prostitutes are in much demand. And they charge much more (laughter). A woman can serve a few people every night, a man can serve only one woman -- of course he has to charge more! (more laughter) And is those societies men are raped. Just three or four women will get hold of a man and rape him. He is just helpless!

The idea of god the father is a male chauvinist idea. In fact there is no god like he or she, but there is an experience which can be called godliness. But it is more like a frangrance, you cannot catch hold of it. It is not material, it is absolutely immatieral. You can experience it but you cannot encounter him. There is no he, there is no she, so there is no question of encountering.

You cannot pray because there is nobody to hear your prayers. You are just being stupid when you kneel on your knees and raise your hands towards the sky. You are just being foolish. It is idiotic. what you are going is just a sign of a retarded mind! (laughter)

Meditation is okay but prayer is not. Meditation simply means you are becoming silent, you are putting the mind aside.

That's what I call awareness: becoming silent, putting the mind aside, just becoming more and more aware. And when awareness explodes in you it islike an atomic explosion. All of your ego and the ideas that the ego has accumulated are simply onsumed by the fire of awareness. Nothing is left, or only nothing is left, but such a great nothing, such pure innocence, such space, that in that space one becomes aware for the first time of something transcendental. Youc an call it xyz; that is far better than calling god, because you cannot pray to 'x'. That will look stupid. Just think of puttting a big 'x' before yourself and praying... You will look all around, is anybody looking or not?

But you can make a statue of god and then that's perfectly okay -- but it is nothing more than xyz!

When you are silent, aware, you experience godliness; a fragrance comes like a breeze, overwhelms you, transforms you, gives you a new being, a new feel, a new juice, a new zest, a new dance. And life for the first time becomes a true, authentic, ecstasy.

I *also* use the word prayer but in a totally different sense than the Christians, Hindus and Mohammedans have used it down the ages. When this ecstasy has been experienced, when you are aware of godliness surrounding the whole world, then a thankfulness arises in your heart. That thankfulness is prayer, that gratitude is prayer. Nothing his to be said and there is nobody to say it, but you simply feel grateful, grateful to all that is!

The state of unconsciousness is like the roots of a tree. The roots of the tree remain underground, you don't see them. That's how our unconscious is, underground; we don't see it, but it affects everything. It affects the branches, the leaves, the flowers. Our roots are hidden but they are very important; they are the most important part of a tree. And unless one understands one's roots one cannot have a real exerience of one's total being.

The branches of the tree are like our so-called consciousness: it is a very fragile, very thin layer, and can be destroyed casily by any accident; just a small accident and it collapses. Somebody insults you and you are no more conscious; somebody says something, and you forget all about your meditation, your awareness. You are mad! You can do anything; in that state of madness.

Anger is a temporary madness. Madness is nothing but anger which has become a permanent state. One can murder.

Many murderers have said in the courts that they did not do it. It used to be thought that they were all lying, but by and by psychologists became aware that a few of them were certainly lying but a few of them were not lying at all. Although they *have* committed the murder they don't remember it. They were so possessed by something from the unconscious that they were not themselves at all, so they don't remember. It is like when somebody who is absolutely drunk says something to you and tomorrow does not remember it. He *did* say it, you may have a tape recording of it, but he is also right when he says that he has not said it; he has not said it consciously. And we are doing many of our acts unconsciously.

So just a thin layer of consciousness surrounds our unconscious . It is enough for our day-to-day, routine work: going to the office, working on a typewriter, driving, a car, talking to your husband or wife -- the same cliches that you have said so many times. And you will be repeating them without any consciousness. But this is what we think; is consciousness; it is so-so, just lukewarm, not enough for any great flight to the unknown, to the ultimate.

One has to use this small fragment of awareness as a seed and one has to start growing it, nourishing it, helping it in every way, co-operating with it. And this in the world of a sannyasin: co-operate more and more with the small part of your being which is conscious and co-operate less and less with the bigger part of your being which is unconscious. Always choose the conscious, avoid the unconscious. Whichever makes you unconscious is wrong and whichever helps you to become concious is right. That's my definition of right and wrong, that's my whole morality. And slowly slowly if you co-operate with the conscious it grows and as you stop co-operating with the unconscious it becomes shrunken.

A moment comes when slowly slowly the territory of the conscious becomes bigger and bigger and bigger and the unconscious goes on shrinking, disappearing. Finally the whole unconscious territory is claimed by the consciousness. That is the moment you start growing flowers; for the first time your tree has flowers.

When almost ninety-nine per cent of your unconscious territory has become conscious you start growing flowers. And when one hundred per cent of the territory is reclaimed, when nothing of the unconscious remaing in you, your flowers release their fragrance. In the East we have called that fragrance Buddhahood, awakenedness. In the West the same phenomenon has been called Christ-consciousness. It is the same. Only the words differ.

And unless one has become a pure fragrance, one's life has gone as a sheer wastage. Only with this release of your innermost splendour do you enter into the kingdom, the kingdom of the infinite and the eternal. Then there is no death, no birth. Then you are here and now forever. The body will disappear but not you, the mind will disappear but not you. And to know that which abides and abides forever is to know the truth.

Awareness gives your life a new sense, a new insight, a new joy, a new ecstasy, unexperienced before, undreamt before. Life starts becoming more like a song. It starts having more and more music in it, it starts becoming harmonious; all discord disappears. For the first time you experience utter silence, so profound that it is absolutely unfathomable, immeasurable. One can dive into it and disappear, but that disappearance is not death.

That disappearance is, in fact, birth, resurrection. you had lived before almost as if in a dream; now you *really* live. And that dream was not sweet at all. It was more like a nightmare; you suffered all kinds of tortures in that dream. But when one is dreaming, everything in the dream lookk absolutely real. It is only when you are awake that you can see that it was a dream and nothing else. But only when you are awake, not before that.

Hence the awakened ones have said again and again that the whole world is maya, an illusion, a dream,

made of the same stuff as dreams are made of. But the awakened ones cannot give any proof for it. How can you prove to the person who is fast asleep and still dreaming that what you are dreaming is a dream. There is no way.

The only possible way is to shake him, to wake him; once he is awake there is no need to prove. First you cannot prove when there is need, and when you can prove there is no need at all.

To be with a master simply means to live with someone who is awake, who is no more asleep, whose dreams are finished, whose nightmares are over. And just being in tune with the master slowly slowly wakes you up. The very energy of the master starts penetrating your being. Slowly slowly it seeps into your heart, slowly slowly it gives you a new heart, a new beat. And you cannot remain long with a master without becoming awake, because he is continuously shouting, calling you forth to wake up, calling you forth to come out of your grave.

And if you can open your eyes even once, suddenly for the first time you experience the music, the song, the dance; and it goes on increasing, it goes on moving towards a crescendo, towards a height which is absolutely unimaginable to the ordinary mind. It is beyond the mind, far beyond; hence the mind cannot say anything about it. It is indescribable, indefinable. *the* mind simply falls short with all its logic, language, words, with all its efficiency as far as the world is concerned.

In the encounter with the beyond, the mind feels for the first time utterly impotent. The impotency of the mind releases a new energy in you. That energy I call the song, the dance, the ecstasy. This is what Jesus calls the kingdom of god. His expression is a little bit old-fashioned but what he is indicating is exactly what I am indicating. It is a kingdom. You become an emperor only when your heart is full of songs, ready to burst forth, when the energy is so much that you would like to dance and share it.

Life can be a bliss -- it depends all upon you. And just a little effort, very little effort, just a little tossing and turning and one can wake up!

It does not take much and we come very close to the point from where waking can happen but we become afraid and we escape back into our dreams. Many people come here and escape.

Just this morning I received a letter from the father of one of my sanyasins. Krishnadeva is one of my sannyasins; his father has come to visit. He writes in a letter 'I want to escape as quickly as possible because I am becoming aware of the fact that if I remain here a little bit longer I will be trapped! (laughter) I am feeling so joyous for the first time and the people are so beautiful and the whole space... I had heard about you, that you hypnotise people; now I know! (more laughter) Before it happens I want to leave this place!
Now he is very close. He can escape. And the fear is natural and human.

So remember, when you become a sannyasin you are taking; a plunge into a very dangerous ocean! Take the plunge with the absolute decisiveness of never turning back, of never looking back. Look ahead to the further shore, because it is only on the further shore of awakening, that you will find all that you have been seeking; for many many lives. And it is only alittle bit of courage that is needed.

The Old Pond ... Plop

Chapter #7
Chapter title: None

7 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Misery disconnects one from existence. It creates a wall around you. One starts living in a capsule, encapsulated, one shrinks within one's own self and creates a hard shell around, just to protect, just not to show one's wounds. It is humiliating to be exposed, to show that you are miserable, hence people hide their tears in smiles, they wear masks. That's what our personality is: an effort to hide the reality. It is not our individuality, it is just a facade painted beautifully. So at least we can deceive the world but we cannot deceive ourselves. We know those wounds -- they hurt. We know they are there continuously, but we keep ourselves occupied with a thousand end one things so that we can keep our misery hidden.

It is because of misery that for thousands of years man has been addicted to all kinds of drugs, simply to forget, simply to become utterly oblivious. When it becomes too much then the only way is to fall into unconsciousness.

Alcohol has become the way for millions of people around the world. Bliss does exactly the opposite. The same energy is used, the same bricks are used, but one does not make a wall around oneself. One makes a bridge. And the more bridges you create, the more alive you are. When you are totally bridged with existence life becomes a sheer ecstasy.

And that is another meaning of your name; it is the name of the Celtic goddess of wisdom and song. When one is bridged with existence one knows for the first time what it is all about, the meaning, the significance. And once that meaning explodes in you, you are so full of songs, dances, creativity, that one cannot imagine it unless it happens. There is no way to dream about it.

It is not possible to communicate to somebody what it is, because it is an experience. The master helps the disciple to experience it, not to believe in it. That's my work here: to help you become bridged with all the planes of existence and all the dimensions of existence, to all its depth and height. My whole approach is life-affirmative, because that is the only way to become bridged. If you deny something you close yourself towards it; hence I don't deny anything at all. All is beautiful, all is divine and all is perfect as it is.
Rejoice in it!

A life without love is a life full of darkness no moon, not even a star, not even a candle. It is the dark night of the soul and we are born into this dark night of the soul. Unless we make some effort to come out of it, we are going to live in it and die in it without knowing the light, without ever encountering the day.

The word 'day' is very significant. It comes from the same sanskrit root as 'divine'. Both mean light. And the only light is love. The moment you are overflowing with love darkness disappears. Love becomes a flame. It consumes all that is ugly, all that is meaningless, all that is rubbish -- and it leaves only the pure gold.

When love comes to its climax it is a full moon. It is not accidental that the full moon has always represented -- in all the cultures, all the societies, in all the ages -- the night of love. In fact, we call the lover mad and we also call the madman lunatic, moon-struck. Lunatic cones from lunar. Both are mad! Both have been struck by the moon.

The latest research says that many more people fall in love when the moon is coming closer to its peak; and very few people have become enlightened on any other night, except the full-moon night.

Buddha was born on the full-moon light, became enlightened on the full-moon night, died on the full-moon night, the same full moon, the same month. He represents really all the Buddhas of all the ages, past, present and future too.

The full moon has always attracted the poets, the painters, the lovers. People who have some aesthetic sense, sensitivity, have always felt a magnetic pull towards the moon. It is not only the ocean that becomes affected on the full moon. Inside us also there is some ocean that becomes affected and great waves start rising. The full moon has become representative of the absolute expression of love and light.

This has to be your path. This small word 'love' contains all that is worth having. It contains all the scriptures -- it is a code-word, condensed. One has to decode it in one's life.

Love as much as you can and the more you love, the more you will be centred, rooted, grounded, crystallised, integrated. Love for no other reason, for no other motive, except for sharing your life and joy,

except for sharing your song and dance. There should be no desire for any reward, because only then the reward comes. If there is a desire the very desire prevents it. Love is immensely rewarded, it is inevitable. Hence we need not think about it, we need not bother about it.

And once you start loving people, trees, rivers, stars, mountains, for no other reason, but just because you are here and the tree is here -- then why not commune, why miss this opportunity of relating, why remain dull and dead? Why not become alive and dance with the tree and sing with the tree and blossom with the tree?

Yes, you will look a little mad to people but it is worth it. Let the whole world think you mad. The world is living in such an insane way that to be called insane by the world is a certificate that you are sane. It is really a great compliment! The world has called Buddha insane, Jesus insane, Lao Tzu insane, because the world consists of insane people.

One of my friends became mad and he was imprisoned in a madhouse. He was mad, so one day he drank something that was kept there to clean the bathrooms, not knowing what it was. It created such vomiting, diarrhoea, that for fifteen days he suffered from diarrhoea and vomiting and could not eat anything. That long fast and the diarrhoea and the vomiting cleansed his whole being. He cooled down, his madness disappeared.

And for the first time he became aware that he was in a madhouse, because there were at least nine hundred mad people all around and he had been with them for six months. Not even for a single moment had he thought that anything was wrong. Everything was perfectly good. Somebody was pulling his leg and somebody was cutting his hair and it was perfectly right, there was no harm. Somebody was massaging him, somebody was sitting on his shoulders... It was perfectly okay. He was himself mad. But now what to do?

He told the doctor, 'Now it is impossible for me to be here. I am absolutely sane and that is becoming difficult. Either make me insane again so I can be with these people, because I have to be here for three months more' -- he had been sentenced for nine months' imprisonment in a madhouse. But the doctor laughed, the gaoler laughed, and they said, 'Every madman says this -- that he is not mad.' He tried hard but he had to live there those three months. He told me, 'Six months were really beautiful because I was in tune with the whole madness that was all around. Once I became sane then things were very difficult; for those three months it was such a nightmare. Those three months felt as if I had been living there for thousands of years. Neither sleep nor anything else was possible.'

His becoming sane created the whole trouble. Jesus is crucified because he becomes sane. That is his fault, the only crime.

If you start loving you will be thought mad, but don't be worried about that. To be *my* sannyasin is to risk prestige, respectability, sanity -- the so-called sanity -- is to risk all that is important in the eyes of people. But life begins only then.

So let the world think you mad, but start in every possible way connecting in every direction, in every dimension, with love. And you will start feeling the magic of it. Soon you will be overwhelmed by it.

To be totally love is to know what god is, because there is no other god except love. To be just love is to be enlightened. There is no other enlightenment, because to be pure love is to become afire. The intensity of life is such then that even a single moment of that love is more significant than living thousands of years of drudgery and drag.

Make it a point that except love there is no religion. Love is my poetry, love is my philosophy, love is my religion, love is my message.

Meditation is the only way to find the beloved. Everybody is searching and seeking for the beloved, but the search if unconscious and the unconscious search cannot lead you anywhere. One can go on stumbling, groping in the dark, but it cannot take you anywhere.

The search has to become conscious. That's what meditation is: awareness, alertness, becoming aware of your body -- its actions, your mind -- its thoughts; your heart -- its feelings. These three *you* have to do, and the fourth comes as a gift from the ultimate. And the fourth can only be called the fourth.

In the East we have called it 'turiya'. It means simply, the fourth, just a number. We have not given it a name for a specific reason, because any name will give it a limitation -- and it is unlimited. So we have called it the fourth. It is like calling it xyz, not giving it any word because every word brings its limitation.

The fourth means awareness of awareness itself. You start from the grossest -- the body and its actions -- and then you start moving to the subtler planes. The mind is the second station, deeper than the body, then feeling -- it is deeper than thinking, than mind. And after these three you cannot do anything. After the third

all effort ceases, because effort can either be of the body or of the mind or of the heart. Now all three have been transcended so no effort is possible. In fact even the ego is no more there. There is nobody to make the effort. Neither doing nor the doer is possible. Both have disappeared. Now there is absolute silence, a state of utter stillness. But that is the right space, the space in which the beyond descends and awareness becomes aware of itself. And to become aware of awareness itself is the ultimate experience. There is nothing beyond it. It brings freedom, it brings compassion, it brings prayer, it brings love, it brings truth. All these have been expressed in a single word, and that word is 'god'.

God is only a combination of all the great values. God is not a person, but a word to indicate all the ultimate values. Becoming aware of awareness itself, life is fulfilled, one has arrived. That's the home for which we all are seeking, searching, but our search is unconscious. Hence we search but we fall. Make the search conscious and success is sure.

The Vedas represent the ancientmost scriptures of the world. In fact the Bible is also a Veda and the Koran is also a Veda, because the word 'veda' means that which contains knowledge. So the Vedas have been growing, there are not only four. There are three hundred religions on the earth and every religion has its own Vedas. But knowledge is not wisdom, and to know the scriptures can make one a scholar, but not enlightened.

One can accumulate as much information as possible -- and we have a memory system which can accumulate incalculable knowledge.

The scientists say that a single memory system, a single human mind, can contain all the libraries of the world. That much capacity is there. But even if one contains all the libraries of the world one will not be a Buddha. One will still remain the same fool! -- the same donkey loaded with all the scriptures. It won't transform his being. If one wants to transform the being one has to go beyond the word, one has to go beyond all theories, ideologies, doctrines, scriptures. That is the meaning of Vedant: the end of the Veda.

Be finished with information, put a full stop to information, because that only makes a man a parrot. We call those parrots pundits. But it does not make one contented, blissful, loving, knowing. Put an end to all information. That means put an end to the mind. And putting an end to the mind is the beginning of meditation. The cessation of the mind is the birth of meditation. And once meditation iq born then miracles start happening, then life starts taking such quantum leaps, unbelievable. One starts becoming aware of so many mysteries which are all around, which are so abundantly here. But we are closed because of our knowledge. Our eyes are closed. We are blind because of knowledge. Knowledge is making us blind.

One has to become innocent like a child, and the moment one is innocent -- clean, completely clean like a mirror -- then one reflects the truth. And to know the truth is to become it.

The Old Pond ... Plop

Chapter #8
Chapter title: None

8 January 1981 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Pleasure is from the outside and bliss is from the inside. Pleasure depends on others. Bliss is independent. Pleasure inevitably brings bondage. Bondage is sbsolutely part of pleasure, because the source of pleasure becomes more important than you are, and the fear arises that today it is available, but what is going to happen tomorrow? So make sure that it remains yours tomorrow too -- but then you have to bargain, you have to lose something, you have to pay for it. And then too it is never absolutely certain -- hence fear, anxiety. And when there is fear and anxiety and bondage, what pleasure can you have?

It is all destroyed. So it remains only a hope, just a carrot hanging in front of you. As you move the carrot goes on moving. You never achieve it, it never becomes a reality. It is always a dream. But it keeps you occupied, keeps you so much occupied from the cradle to the grave that you don't have any time left for the real search. You fail again and again, but the hope goes on living. After each failure it resurrects, it is again there.

Hope never dies. Even when we say 'I am hopeless,' it is not really true, because if one is really hopeless, if the hope has completely disappeared, then you cannot even feel hopelessness. The feeling of hopelessness is possible only with the background of hope: you are still hoping but becoming desperate, seeing all the failures. You are becoming less and less certain, less and less do you see the possibility of its ever becoming a reality, but somewhere, in some corner of your unconscious, the seed of hope still lives. It will sprout again. That's what they mean by the proverb that time heals; what it heals nobody asks. It simply heals the wounds that have been left by past hopes, it heals them so you can start hoping again, but it is the same game. It is moving in a circle.

The pleasure-seeker goes on seeking but he never arrives. To understand the utter futility of pleasure, the impossibility of its ever happening, becomes a revolution in your life. Then you move towards the inner from the outer. Then you move from dependence to independence. Then you start searching into your own nature, into your own interiority.

And one is simply in for a great surprise: the moment one turns in, the very turning in -- a one hundred eighty degree turn it has to be -- and one is dazzled, puzzled, that this is what one has been seeking maybe for millions of lives. It was within oneself and we have been seeking it everywhere else. If we could not find it, there is no wonder in it, because it was within us. The search was without and the real source was within.

Just a glimpse of it brings freedom, brings a new breeze. For the first time you feel alive, free, joyous, for no reason at all, simply joyous, because now the understanding dawns that joy is our self-nature. That is the meaning of your name: turn from pleasure to bliss, turn from the objective reality to your own subjectivity -- and the kingdom of god is not far away!

Love is the bridge which takes you beyond your self. Love is the fire that consumes all your boundaries, makes you unbounded, infinite, eternal. Love is the alchemy that transforms the baser metal into gold, the mundane into the sacred, the ordinary to the extraordinary.

We are born with a great potential, but it is only a potential. We can die without realising it, we can miss the target -- if we don't move consciously, with awareness. If we just remain driftwood at the mercy of the wind, and the waves, if we remain accidental, then there is every possibility we will miss. And that's why you see so many people in such misery, the misery has no outer cause, it is rooted in their missing the target. They are all feeling something is being missed. They are not even aware what it is exactly, but one thing is certain everybody who is miserable feels that something of which we have been carrying the seeds has not grown. Something has not blossomed.

The seed is bound to be miserable; only a flower can dance in the wind, in the rain, in the sun. Only a flower can sing its song -- the song of bliss. Only a flower knows fulfilment, contentment. Only a flower feels at ease with existence. The seed cannot feel at ease, it is closed, it has no connection. It knows nothing of the moon and the sun and the stars, it has not even heard about them. It knows nothing of the flowers and the colours and the rainbows and the songs of the birds and the humming mantras of the bees -- it knows nothing of it, but somewhere hidden in it there is a longing to know it all.

A very deep longing to open up to reality -- that's w what religion is all about. Religion has nothing to do with churches and temples and mosques, nothing to do with Vedas and the Bible and the Koran, nothing to do with all kinds of games that go on in the name of religion. They are all political games. Christianity, Hinduism, Islam, Buddhism, Jainism, these are all political parties hiding behind religious labels. At least a political party is sincere enough because it says it is a political party, all these religious organisations are

basically political but they play the game behind the name of religion -- they are far more cunning.

The priest is more cunning than the politician. The priest plays the game in a more subtle way. True religion has nothing to do with all these games, true religion is simple, it is just the longing of the heart to blossom. It needs no rituals. it certainly needs a certain intelligence -- that's all that is needs. The only quality that is required is intelligence, and that is the only quality that is being destroyed by the priests; they don't like intelligent people, they like unintelligent people -- only lukewarmly intelligent -- so that they can become good servants, obedient slaves. That much intelligence is okay, very minimal.

They are not interested in great intelligence because great intelligence means rebellion. Great intelligence means a person has started thinking on his own. He cannot be dictated to, he cannot be ordered. He will follow only according to *his* light, he will say yes only because his intelligence says yes, otherwise he will say no.

And the people who are powerful don't want anybody to be rebellious, hence they have all crippled humanity's intelligence. These are the real criminals. One day history will take account of them and they will be counted as the greatest criminals. The people who murder and cheat and steal are nothing compared to these people. These people don't murder, don't cheat, don't rob anybody, don't rape anybody, but they are doing such harm as no rape can do, no murder can do, they are destroying the very possibility of human beings flowering.

Intelligence is the only quality required. And that's what my work here consists of: to help you to become more and more intelligent, to help you to sharpen your sword of intelligence, to live at the maximum of intelligence. Meditation is only an art to help you towards intelligence. It is a ladder towards intelligence. It helps you to get rid of all the nonsense that others have imposed on you. It is that nonsense which is not allowing you to be intelligent.'

Once all those superstitions are dropped, all that holy cow dung is thrown out and you are emptied of all rubbish, rotten ideas of the past -- once you are empty, clean, you can begin to *be* intelligent, you will have to be intelligent, because you will be thrown upon your own source, you will have to respond to life and its situations not according to ready-made answers. They have all been taken out. You will have to find your own answers.

And remember, even if your own answer is wrong it is far better, anybody's answer which is right. It is not a question of right and wrong, the question is whether it is *yours*. A parrot can repeat a right answer but that does not mean that the parrot is intelligent. It is better to commit mistakes but be on one's own, because one learns through mistakes. There is nothing wrong in committing errors. One should learn. Commit as many errors as possible -- and don't commit the same error again! That is learning, that sharpens your intelligence.

Become silent, become aware, meditative, and your intelligence will start growing -- and the seed will burst forth one day. That day is the greatest day of rejoicing, when your flowers come, when the spring comes to your inner world, when you become a garden.

The moment you become a garden you have become a paradise. That's exactly, literally, the meaning of the word 'paradise'. It comes from the Persian word 'firdaus'. Firdaus means a walled garden.

The moment you blossom, paradise has come to you. it is not true to say that people go to paradise -- that is not right. Paradise comes to people when they are ready. Paradise can come right now, this very moment... whosoever is ready, whosoever deserves it. Remember a fundamental law of life, that you get only that which you deserve. If you are living in hell that's what you deserve. If you want to live in paradise then deserve it: then create intelligence, courage, and work upon yourself to undo all that others have done, so that you can be free from all bondage and slavery, so that you can have the innocence of a child and the wisdom of a sage.

Meditation does both things. On the one hand it gives you the innocence of the child and on the other hand it gives you the wisdom of the sage . And the circle is complete: when you are a child and also a sage the circle is complete, your journey is fulfilled, you have arrived home.

The Old Pond ... Plop

Chapter #9
Chapter title: None

9 January 1981 pm in Chuang Tzu Auditorium

Archive code:	8101095
ShortTitle:	POND09
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The body has a limitation, it is confined between birth and death, and so is the mind. Mind is not separate from the body. It is its inner aspect, the inside of the body is mind, the outside of the mind is body.

All the languages have to be changed sooner or later as far as the words 'body' and 'mind' are concerned. Languages give the false idea that these two are separate entities. It is not like body *and* mind. The truth is bodymind. It is one word, it is one reality. Just as every coin has two aspects and every wall has two sides, so is the case with bodymind. The body is limited, the mind is limited, hence the fear of death.

The body cannot be afraid because it is unconscious, but the mind can be afraid. The mind is constantly trembling. The fear is there that sooner or later the full stop is going to come. And more than the full stop, the problem is that we have not achieved anything yet and life is going down the drain, every moment death is coming closer and life is slipping out of our hands. Hence the fear, the anxiety, the anguish.

But beyond the bodymind complex, fortunately, there is something more in us too -- and that is consciousness. The consciousness is unlimited, it is oceanic, it is vast. The body mind is just like a dewdrop and the consciousness is like an infinite ocean. The bodymind begins at the time of birth and ends st the time of death, but the consciousness has no beginning, no end.

To know this consciousness is to be free from all fear, anxiety, anguish. To know this consciousness is to become deathless, eternal, timeless. To know this consciousness is the very search of sannyas.

Sannyas is an enquiry into consciousness, but to know it one has to drop the idea of being a bodymind. One has to slowly disidentify oneself from the bodymind that surrounds us. It can be done. It has been done. And everybody is capable of doing it. It is not impossible -- difficult, certainly, but not impossible. And it is good that it is difficult because that gives us a challenge.

Sannyas is an adventure, an adventure into the unknown realm of our own being, into our own transcendence.

Sannyas is a surrender of the ego -- and the ego can surrender only if love arises. It is the miracle of love that makes it possible far us to surrender the ego. Without love there is no possibility of surrendering the ego because without love, ego is the only reality that we know of. It is the only thing which supports us, it is the only thing we can cling to. It may be just a straw in the ocean, it may not be capable of saving us, but something is better than nothing -- even a straw can keep us hoping. Although it is hoping against hope, a person who is drowning in the ocean, if he clings to the straw, has to be forgiven. What else can he do? There is nothing else to cling to.

The shore is far away, beyond his vision. He cannot see where it is, whether it exists or not. And thE ocean is drowning him, then anything to cling to gives him a little consolation.

It is only by the birth of love that one can drop the straw. The birth of love is just as if suddenly a boat has arrived. Now there is no need to say to the person 'Throw that straw'; he will throw it himself. In fact he will not even give it a second look. The moment the boat arrives he forgets all about the straw.

The same happens with love: love is a boat which can take us to the further shore. Once you start feeling love then it is very easy to surrender the ego. People ask me again and again how to surrender the ego. It is not a question of how at all. Those who love never ask, those who ask cannot drop it. The very asking shows that they have never tasted of love.

Sannyas is a love affair. And just a ray of love is enough. More than that is not needed. One can catch hold of that ray and can reach to the very source of light.

Love is like a ray and when we reach to the source you can call it god, godliness, nirvana, liberation, truth, or whatsoever one chooses to call it.

Lao Tzu says 'I call it tao because it has no name.' Tao is just like xyz; it means nothing. In India we have called it aum. Aum also is like tao, it means nothing, it is not a word at all. Hence aum cannot be written alphabetically. It is only a pictorial phenomenon. That is the only symbol in India which is written pictorially. Lao Tzu had noa difficulty in writing tao, because the whole Chinese language is written pictorially, there is no alphabet at all. Even other words are written pictorially.

For example, 'fight' or 'war', 'quarrel' -- a picture is made. A simple picture, very simple, because it has to be written, just one line giving you the idea of a pillar and a small roof -- two lines -- giving you the idea of a roof, and sitting under the roof are one man and two women -- that is war! (laughter) quarrel, conflict, argument -- it contains the whole range of everything. even the word 'war' has to be written in the same way because that is the only symbol -- it is just a little bigger phenomenon, that's all.

Chinese is a beautiful language because it is non-alphabetical. And tao was written just as a picture. but in India we had to invent aum, a special symbol so that it can be demarcated from language; it is not part of language, it is not a word. So one can call it tao -- tao means nothing; one can call it aum -- aum means nothing; one can call it any name, one can invent one's own name -- it will do -- because it is a nameless reality.

Love is the beginning; god, tao, aum, is the end. Love is the boat god, aum, tao, is the further shore. So when love arises... and it is bound to arise if you are near a master. Unless you protect yourself, defend yourself, unless you escape from the situation -- that's another matter -- It is bound to arise.

It happens exactly like in the morning when the sun risen the birds start singing, the flowers start opening. In the presence of the master love naturally arises, the heart starts opening like a flower, the heart starts singing like a bird -- the morning has come!

And once a little taste of love is there the ego can easily be disposed of. And the disposal of the ego is the beginning of the journey, of the real journey life is meant to be.

The state of blissfulness is the true god. All other gods are false, invented -- invented as consolations, invented as father-figures, invented as wish-fulfilment, but they have no reality. The gods of the Christians and the gods of the Hindus and the gods of the mohammedans are just fiction -- religious fiction, spiritual fiction. Just as there is science fiction, there is spiritual fiction, and of course spiritual fiction can be more fictitious because a science fiction writer has at least to be a little bit scientific. At least he has to pretend. But once you move into the world of so-called spirituality, esotericism, then the whole imagination can play all its games. You can invent anything and nobody can argue with you because nothing can be proved, nothing can be disproved. That's why there are so many religions in the world and so many gods.

The Hindus alone have three hundred thirty million gods! (laughter) What to say about others? As many gods as there are Hindus; each Hindu has a god to himself. That's a good idea! (much laughter) Have your own private god. Why use a public vehicle when you can have your own car? But this is all stupidity.

The true god is only one and that true god has no personality at all, no face, no body, no form, no definition. It is the state of blissfulness, it is an experience. That's why as far as bliss is concerned there is no quarrel. Hindus, Mohammedans, Christians, Buddhists, Jainas -- all agree that when you achieve god you achieve the ultimate bliss. In fact people are trying to know god just in order to achieve bliss. Even the atheists are not against the idea of bliss. Who can be against the idea of bliss? -- it is everybody's longing. And that's why I say this is the only natural, spontaneous vision of god. Everybody is searching for bliss. So there is no need to worship. You don't worship love; you love. There is no need to worship love. You don't worship freedom, you live it.

Bliss also has to be experienced, not worshipped. All the temples and the mosques and the churches are

just out of date, primitive, relics of the past. We can save a few just as antique pieces, for the museums -- otherwise they are not needed at all, they are unnecessarily occupying space. The same space can be used for more purposively, far more creatively. The churches and the temples can become places to dance and sing, to play music -- and that will be far more religious. Because people dancing, singing, playing music, will be more blissful than the phony, so-called religious people who gather there.

If you want to see the real phonies, just sit outside a church on Sunday, and you will see all the Sunday-religious people. They are only religious on Sunday morning. For six days they do everything that is against their religion and on the seventh day they ask forgiveness, so that they can do the same things again the next week, because Monday is coming and they have to start their business again. You can see the phoniness... and they look very religious, very serious, sombre, holy.

I have watched churches, temples, mosques, you meet the same people somewhere else and you will see such a change in their faces. They start wearing a certain mask when they enter into a temple or a church.

My whole idea of religiousness is of experiencing, A sannyasin has to live in such a way that his whole life becomes a song; not only his life, but even his death becomes the very crescendo of his dance, his song, his celebration. It is a question of learning the art of how to live, and how to die. And this has to be done every moment, every moment you have to die as far as the past is concerned and you have to be reborn as far as the present is concerned. Die to the past every moment so that in the present you are fresh, young, alive, vibrating, clean, clear, virgin.

And never allow the past to accumulate its dust upon you -- keep your mirror clean. And slowly slowly blissfulness deepens. As bliss deepens in you god deepens in you. The moment you explode in absolute bliss you have attained the ultimate.

The only problem in life is love. Either people are missing love -- then their life is empty, then their life has no meaning, no significance, no joy -- or people are full of love but their love is contaminated by attachment. Again they become miserable;t again, anguish arises, because that attachment, that clinging creates possessiveness, jealousy, poisons love completely. It is like a garden which is full of weeds and you are trying to grow roses in it. If your mind is full of jealousy, possessiveness, domination, ego trips and all those numbers, then you cannot grow roses of love. The whole soil is being exploited by the weeds -- and weeds are cunning people, *very* cunning people!(laughter)

You need not sow them, they come on their own, uninvited. You need not water them, they survive on their own, they find ways and means to survive. Even if you uproot them they will appear again. They are very clever as far as survival is concerned.

I don't believe in Charles Darwin's idea of survival of the fittest, because the rose cannot survive and the weeds survive. That means the weeds are the fittest! The rose cannot survive on its own, you have to help it, you have to water it, you have to give it fertilisers, manure, you have to protect it. Too much rain may disturb it, too much rain may kill it. It is against many odds that you have to protect it.

And love is a rose flower, far more delicate than any rose can ever be. It is the subtlest flowering of consciousness. It is the flower of your innermost being. It is the opening of your heart. Just as petals open, your heart opens in love. But there are dancers for it, and those dangers all come from attachment. Attachment is the root of all the dangers for love.
One has to destroy attachment mercilessly.

So these are the two situations people are in: either they are loveless, living a loveless life, because they don't want to get into the troubled waters of jealousy and possessiveness, so they remain aloof, isolated. These people become monks and nuns, afraid of relationship, they move away from the world. They start living in closed quarters. Not only is their monastery closed to the world, they themselves become completely closed to existence. They are not available to the wind, to the rain, to the sun, to people, to animals -- they are not available to anything. They are very much preoccupied with themselves, they are completely closed, windowless, afraid that something may come in and they may get disturbed, distracted.

There are monasteries where for a thousand years not even a single woman has entered. Not even a six-month-old baby girl is allowed in the monastery of Athos. For one thousand years no woman has entered. And the monk who enters the monastery enters forever, he does not come out. And there have been such monasteries in Tibet, in the Himalayas, everywhere. So much fear of the world is nothing but fear of love!

And the reason is not that love is dangerous; the reason is that they are not capable of destroying the weeds; hence they become afraid of the very idea of the garden. They start escaping from the garden. These

are one kind of people. Then there is the other kind, the whole world consists of the other kind, the worldly people. They love but their love does not bring any bliss, it brings only misery, conflict. It makes their life a constant nightmare. It drives them crazy, insane.

My effort here is to bring about a totally new kind of person. That's my vision of a new man, that he should be able to love. He should not go to a monastery. He should live in the marketplace and yet he should be able to drop all possessiveness, all attachment, all clinging, all jealousy.

It *can* be done because I have done it, so *you* can do it! (laughter) I never say a single thing which is not my own experience. I speak on my own authority.

There is a Sufi story of an old master, a woman came to him dragging her small child and said to the master, 'I am tired of this boy. He eats so many sweets that I am afraid he will become ill, his teeth will become rotten. And he suffers very much -- stomach ache, this and that -- but he eats only sweets and nothing else. So you do something. I know if you say he will listen to you.'

The master looked at the boy and said to the woman, 'You come after a week.' The woman was very much puzzled because many times she had visited the master and asked him *very* difficult questions about life and death and incarnation and god and heaven and hell and he has already ready to answer instantly. Now just a small thing, he has to say something to this boy, and he needs seven days!

But then she thought, 'These Sufi masters *are* little crazy. There may be something in it, so one week I have to wait.'

She came after one week, and the master said, 'Sorry. You come after two weeks. I am not yet ready.' Even the boy was puzzled.

After two weeks they came back and the master looked at the boy and said, 'You can do it.' The boy said, 'But why did you take three weeks to say this much, "You can do it," The master said, 'because I love sweets myself. So first I had to try, whether I could do it or not, otherwise how can I tell you? That would have been false. And it is hard, I know, it is difficult. I was thinking that one week would be enough but it was not. I could not drop sweets, I love them! It took three weeks for me and I am an old man, so I can understand your trouble but if I can do it, you can also do it -- maybe it will be a little more difficult.'

But the boy became immensely interested in the master, here is a man who could have simply said... nobody knew that he loved sweets, even the woman was surprised. But she said 'You could have told him -- there was no need for you to prove it.' He said, 'I cannot say anything that I have not experienced myself. This is my way, my whole life. I have never uttered a single thing which I have not experienced, because when you utter something which you have not experienced it loses something it has no truth in it. It may be put in beautiful words but it is only words. It may have a beautiful container but it has no content at all. And it is said that the boy was able to drop sweets *that* very day. He felt, 'If this old man took so much trouble just to say to me, "Yes, you can do it,"' And the next day the boy came and said, 'You are right -- I can do it!"

And the master said, 'When one says by one's own experience it goes deep. I knew it. I had looked into your eyes and I had felt that you would be able to do it. And I am an old man -- I am weak -- it took three weeks for me. You are young, you can do it in one day!'

This is my way also.

Love can be absolutely free from attachment. And the moment it is absolutely free from attachment, it is the greatest thing in life -- because it brings all kinds of truths in its wake. It brings freedom, it brings bliss, it brings great poetry to your heart, great music to your being. It simply makes you available to all that is beautiful, true and great, all that liberates.

The Old Pond ... Plop

Chapter #10
Chapter title: None

10 January 1981 pm in Chuang Tzu Auditorium

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ShortTitle: POND10
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

A life becomes really alive only when love blossoms, otherwise it is a tree with no flowers, it is a bird who is dumb, cannot sing, or a bird without wings. A life without love is crippled inwardly, paralysed, from the outside everything will be as it should be but from the inside something is missing -- something which makes everything valuable, something without which it is all dark.

Love is the lamp of the interior world, the light of the within. But love brings many problems, sometimes so big that it seems safer to avoid it. It brings anxiety, conflict, fear, bondage. It is absolutely needed. The person who avoids it is committing suicide, but the people who live calculatedly, whose lifestyle is rooted in arithmetic, whose vision is not more than the material, the worldly, the outside, whose vision consists only of the miserable, the logical -- they are bound to decide against love. They will call love madness ... And they are not absolutely wrong either.

They are right because love brings so many problems that life becomes a turmoil, an insanity. One loses all balance and then to get out of it is very difficult -- one thing leads to another, one problem to many other problems. Hence the cautious person decides against love, but then he has decided against life itself. Then he is living meaninglessly. Then he simply vegetates and calls it life. He drags and he feels continuously that there is no dance, no significance, but he consoles himself 'It is so because life itself is meaningless -- what can I do?'

That's what Jean-Paul Sartre and other existentialists say: life itself is meaningless, it is not our fault! Life is absurd, it is not our fault. But they are utterly wrong! Life is not absurd, life is not meaningless, but meaning comes through love. Life is only an opportunity to grow into love. Love brings problems -- hence all the religions of the world have decided against love. These religions have been invented by very Jewish people -- calculating, businesslike.

As far as I can see all the religions have been founded by Jews! (laughter) They may be known or hidden -- that's another thing -- but it is a Jewish conspiracy, because they all live with such calculation. The monastery is nothing but an escape from love.

Love can become without any problems if one more element is added to it -- that is awareness. Unconscious love creates problems. In fact it is not love that creates problems, that is a misunderstanding. It is the unconsciousness in it which creates problems.

Rightly analysed one can see clearly from where the problems come. They don't come from love itself, they come from unconciousness. It's unconsciousness that creates jealousy, that creates possessiveness, that creates domination, that fear, that creates anxiety about the future, that creates suspicion, doubt. It is unconsciousness that brings anger, hatred, conflict -- it is not love at all. But we are such a mixture that unless you are very aware you will not be able to separate them.

The moment you become alert they can be separated. And once you are able to separate what love is and what unconsciousness is, once you are conscious of your unconsciousness it starts disappearing, because that is the only way to make it evaporate. To be conscious of unconsciousness simply means that consciousness cannot allow unconsciousness to exist any more. It is like bringing light into a dark room; the moment the light is inside the room the darkness disappears. Yes, when you are bringing the lamp and the room is still far away you can see that it is dark. The closer you come the more you can see that it is dark. but the moment you enter into the room the darkness disappears.

In a Sufi parable, a mystic asked one of his disciples, 'Go out and see whether the sun has risen yet or not!' It is very early, the last phase of the night, and the disciple says, 'There is no need to go. I can see from

the windows it is very dark and the sun has not risen yet.' But the master says, 'Then you take a lamp with you and go and look for the sun -- whether it has arisen yet or not. If it is dark then take a lamp.'

The disciple feels very puzzled. The master looks crazy, but he is giving an indication to the disciple. He is not talking about the outside world, he is talking about the inside world. He is saying, 'If it is dark then take the lamp and look, whether it is really dark or not. And the moment you take the lamp it is no more dark.'

The same happens when you become aware. The first thing is that unconsciousness and love are separated.When all the misery that has remained associated with love is no more associated with love. Love becomes purified, a fragrance, and the unconscious starts disappearing because you start becoming more and more conscious of it.

This is the whole process of sannyas. Only two things to be remembered, love and awareness. Love plus awareness is equal to sannyas.

Religions in the past have lived in a very uncreative style. The very orientation of the religions has been uncreative, escapist, life-negative. That's why so many centuries have passed and man is still irreligious (laughter). There are two kinds of irreligious people, those who are honestly irreligious and say so, and those who are not honest enough and go on pretending that they are religious but are not.

It is very rare to come across a person who is religious. In the temples, in the mosques, in the churches, in the synagogues, you will find phony people, pretending to be religious -- they are not. But it is not their fault. They have been conditioned in a wrong way, and each generation goes on conditioning the new generation. That becomes almost a heritage. All the diseases of the older generation become part of the mind of the new generation. This heritage has to be disowned -- only then one becomes a sannyasin.

One has to disown the whole past. One has to learn a totally new style of religiousness. To me life-affirmation, blissfulness, creativity -- these are very fundamental, the very roots of an authentic religious consciousness. And then life certainly becomes a song, a celebration.

The old saints lock so sad and so serious, so dull, so dead, that I would like my people to get rid of all those saints. It is better to be with a sinner who knows how to laugh than to be with a saint who has forgotten how to laugh.

It is better to be an ordinary person but capable of singing and dancing and loving and sharing, than to become closed into a very subtle ego of holier-than-thou.

My sannyasins have to be blissful and they have to create their life in such a way that slowly slowly it starts having the flavour of music, the rhythm of a song, the harmony of a dance. And it is possible It is our birthright. We have been denied and we have been taught wrong things which are functioning like hindrances. They can be immediately removed -- one need not wait for tomorrow. It is only a question of clarity.

Once you are clear about what the impediment is, you either remove it or you by-pass it or you step over it. You need not be hindered by it because it is dead and you are alive and life can always find ways and means. And that's what we are doing here, trying to find out as many ways, as many means as possible, so that all kinds of obstacles can be either removed or by-passed or stepped over.

But once the decision settles in the heart that 'I have to make my life a song, a celebration, a festival of lights,' then nothing can prevent you, then nothing is impossible.

The ultimate truth cannot he conquered. we are too small and it is too vast. moreover we are just part of it and the part cannot conquer the whole. But we can invite. Even the poorest person can invite the richest man. Even a beggar can invite the emperor. And if there is a sincerity, intensity and passion in the invitation, it has never been rejected.

It happened on the last day of Gautam Buddha's life on earth, a very poor man invited him to take his meal at his home. This was the routine way -- Buddha will open his doors early in the morning and whosoever will invite him first, he will accept his invitation for that day. He will go to his house. He used to take only one meal each day. It was almost impossible for a poor person to invite him, it was just accidental.

The king was coming to invite him out just on the way some accident happened and the chariot in which he was coming, broke, so he was delayed. He reached there just one minute late. But by that time Buddha had already accepted the invitation of the poor man.

The king said, 'I know this man. He has been trying his whole life to invite you. Whenever you come to this town'... and Buddha loved a few places very much, Vaishali, one of the cities, was one of the most

loved by him. In his whole forty-two years as a master he visited Vaishali at least forty tines, almost every year. And he remained in Vaishali for at least twelve rainy seasons, for the whole rainy season, because in the rainy season he used to stop his journey -- it was too difficult to walk. So for three or four months he would remain in one place; for eight months he would move around.

The king said, 'I know this man, I have seen him many times. He is always trying and he has *nothing* to offer! Please reject this idea of going to his house.'

But Buddha said, 'That is impossible. I cannot reject the invitation. I have to go.' And he went. And that, very going, became fatal to his body, because in Bihar where Buddha moved... the name 'bihar' comes from Buddha's movements. Bihar means 'the place where a Buddha moved'. This is the boundary where for forty two years he continuously moved. That boundary makes the whole state of Bihar.

Buddha went. The poor men in Bihar collect mushrooms, dry them and keep them for the rainy season. They use them as vegetables. Sometimes mushrooms are poisonous. And he had prepared mushrooms for Buddha -- he had nothing, else, just rice and mushrooms.

Buddha looked at what he offered him, but saying no to the poor man would be hurting him, so he ate those mushrooms. They were very bitter, but to say that will hurt the poor man, so he ate the whole thing without saying anything, thanked the poor man, and came back. He died of food poisoning.

And when he was asked at the last moment, 'Why did you accept? You knew, the king, had warned you, other disciples were warning you that he is so poor, he will not be able to offer you the right food, and you are old, eighty-two years old -- you need the right nourishment -- but you didn't listen.'

Buddha said, 'It was impossible. Whenever truth is invited he has to accept. And he invited me with such passion and love as nobody has ever invited me -- it was worth risking my life!'

This story is beautiful. It is true about the ultimate truth also: all that is needed on our part is a total invitation, not holding back even a small part of our being. If we are totally available, open, ready to receive the host, the host comes. It has never been otherwise.

This is the law of existence: truth cannot be conquered but can be invited. One has to be just a host for the ultimate guest. And that's what I call meditation; it simply makes you empty of all rubbish, it empties you completely so you become spacious, receptive, sensitive, vulnerable, available. And all those qualities make you passionately inviting -- an invitation for the unknown, an invitation for the unnameable, an invitation for that which will make your life a fulfilment, without which life is just an exercise in utter futility. But one cannot do anything more than that; just an invitation and waiting.

This is what I call prayer: invitation and waiting in deep trust that it is going to happen. And it happens, it has always happened! *Ais dhammo sanantano*, says the Buddha -- this is the ultimate law of existence.

The Old Pond ... Plop

Chapter #11
Chapter title: None

11 January 1981 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Power is dangerous without meditation. Any kind of power is bound to become destructive if there is no meditation involved in it.

Lord Acton's famous statement is basically true, that power corrupts and absolute power corrupts absolutely, because power means energy, but what is one going to do with energy if one has not the understanding to use it rightly, if one has not the perspective to see clearly where to go, what to do, what not to do? Then power gives a certain kind of intoxication. The unconscious person becomes even more unconscious, the mad person becomes even more mad.

For example, Adolf Hitler would have been mad even without power, but the world would not have suffered so much. Once he became powerful then what happened was inevitable. A madman in power is bound to be a calamity. And we all have immense power, it is good that we are not aware of it, it is good that it is only potential.

Latest researchers into psychiatry have come to a very significant conclusions that many people who are insane are really insane because they have so much power that it is beyond their control. They cannot cope with it. Basically they are not bad people, not evil, but their power is like a sword, a naked sword in the hands of a child. What is the child going to do with the sword? Either he will harm somebody or he will harm himself hence power either becomes murderous or suicidal. These are the only two possibilities *without* meditation. But once meditation becomes the foundation then power is creative, then it brings great poetry and great music and great dance in your life. And not only in *your* life, it starts overflowing you, it start reaching others.

When the poetry is born in you, you have to share it. When the flower opens, the fragrance is bound to be released.

Humanity is suffering from too much power. Technology, science -- they have given immense power to man, and man is insane. Man has no meditativeness, no silence, no peace within himself. He knows nothing of awareness -- hence we *are* standing on the verge. Any moment the world can plunge into a suicidal act, global suicide *is* possible.

In the past, wars were never so dangerous. They were local. Now it is going to be a total war. It can consume not only humanity all the animals, trees, all life on this earth can evaporate within hours or even within minutes.

For the first time humanity is in immense need of meditation, to balance what technology has given. Never before was humanity in such a need of sannyasins. They have to balance the soldiers. Unless we can keep soldiers and sannyasins balanced, technocrats and meditators balanced, there is no future, there is no hope.

Initiation into sannyas is not only your individual affair. It has far-reaching consequences. It will release, certainly, your energy, it will transform your personality, but it will be a blessing to the world too.

And the only thing that I insist upon is meditation. I don't give any other discipline because no other discipline is needed. Once you know how to be silent and aware, everything else follows of its own accord.

Love comes, compassion comes, service comes, prayer comes. You need not seek for them, truth comes, freedom comes, godliness comes, but they come of their own accord. And remember, when these things come of their own accord -- without any effort on your part -- they have a tremendous beauty.

-- How long will you be here?

-- Six months or longer.

-- That's good. You will be here longer -- you are finished! (laughter) Good!

Man can make efforts for pleasure but not for bliss. Pleasure will not come on its own. You have to make efforts for it, because pleasure belongs to the outside world. The pleasure that comes through having money, the pleasure that comes through food, through sex, through political power, respectability -- these things never come as gifts. One has to work hard, struggle for them, one has to be aggressive and violent.

If one simply sits silently and waits for a miracle to happen those miracles never happen, they have never happened. You have to run and you have to run faster than others because it is a competitive game. You are not alone; millions of people are running for the same goals.

Pleasure is of the outside -- competitive; hence one has to make a tremendous effort to gain it. And then too what is gained is not of much use. Once you have the money that you were hoping would give you all that you need, once you have it, all hopes evaporate, one is simply disillusioned.

So pleasure exists only in the hope. When the hope is fulfilled there is only pain and nothing else. So much effort is needed to attain to pleasure -- and what one really attains is pain. Just on the way while you are journeying you can dream all kinds of fantasies, you can imagine, project; but by the time you. have reached, it always proves a mirage.

Bliss is of the inner, just the opposite of pleasure. There is no competition because there you are alone, nobody else is there in your being. Nobody can ever be there except you. It is absolute privacy, so no competition, no struggle... If you just turn in and sit silently inside, bliss starts happening. In fact it is your self-nature; that's why it is said bliss is a gift: it comes from the beyond, not because of your efforts but because of your effortlessness. You are simply sitting doing nothing and it starts showering.

And once you have known the secret then any moment you can close your eyes and it is there. It is a divine gift. You need not deserve it, you need not be worthy of it, you need not fight for it. In fact all these things are hindrances. You have to be just open, empty, so that when it descends in you there is space for it.

Bliss comes ns a guest. All that is needed is a spaciousness so that you can function as a host. And this is the paradox of life; much has to be done for pleasure and nothing is attained I nothing has to be done for bliss and *all* is attained!

Knowledge is not knowing. Knowledgeability is just the opposite of knowing. Knowledgeability hides your ignorance. It does not destroy it, it only covers it up. The wound remains, but covered and the wound goes on growing and you have to go on uncovering it. So the knowledgeable person has to go on accumulating more and more knowledge, more and more degrees, more and more qualifications, to cover it up. But whatsoever you do it is there.

Knowledge cannot destroy it. Knowing dispels it exactly as light dispels darkness. Knowing is wisdom. It has nothing to do with scriptures, nothing to do with information. It is an inner transformation. One has to become as innocent as a child. One has to drop all knowledge to become wise. Hide the ignorance and you become knowledgeable. Become innocent, accept your ignorance, be aware of it and it starts disappearing. Not that you will have all the answers to all the questions. You will not have even a single answer for a single question, but in that innocence you will be able to respond spontaneously to reality. Your response will be always total, your action will be total.

And the total action is the right action and the total action is virtue. And a life which functions through innocence becomes sheer blissfulness. It has all the perfume of all the flowers, the freedom and the vastness of the sky, and the beauty of the stars. It is not confined within your body or within your mind. Knowledge is confined within mind but wisdom is vaster than you, bigger than you.

Knowledge is something *in* you, the moment wisdom is there, *you* are within it -- just a small dewdrop in the vast ocean. It frees you -- from misery, from anxiety, from death. Not only from these things it even you from yourself. One simply disappears. And that disappearance we have called nirvana, that disappearance is *real* liberation. That's our deepest longing of the heart, that's what we are searching for, and that's what sannyas is all about.

Sannyas is only a jump into nirvana.

The Zen haiku says The old pond, the frog jumps in -- plop!

And then there is all silence. Plop, and all silence. Soon the ripples on the lake also disappear, as if nothing has happened, as if you have never been there.

Nirvana is disappearing into the total, and that is possible only out of innocence. So to me innocence is knowing wisdom, and innocence has to be discovered. And it is not very far; it is just at the very core of your being. Layer upon layers of knowledge... we are just like an onion. One has to peel it. And the more you peel it... the fresher layers are there, and when all the layers are peeled, nothing remains. That nothing is nirvana, that nothing that was there before the frog jumped in and that will be there after the frog has jumped in -- just a plop, a momentary sound -- and all silence, a little sound and all silence.

That little sound I call meditation -- and then there is all silence. So do a little 'hoo, hoo, hoo' -- that is plop! (laughter) And then all is calm, gone forever, and only then you are at home. When you are not, you -- for the first time.

-- How long will you be here?

-- I don't know. I leave it for the future.

-- (a broad grin) *That's* very good!

There are two ways to know: one is logic, another is love. Logic is of the head, love is of the heart.

Logic is capable of knowing the external reality, but about the internal it is absolutely incapable. It knows nothing of the inner, and because it knows nothing of the inner it denies that the inner exists at all. Rather than accepting its limitation, it denies the very existence of the inner, of consciousness, of soul, of the beyond.

Logic is materialistic, because it believes only in the measurable. The English word 'matter' is significant. It comes from 'measure'; that which can be measured is matter. It is the same word as 'meter' -- 'measure', 'matter'. It comes from a Sanskrit root which means quantity, matra. Quantity means that which can be measured, but there is something more which is not quantity at all -- that can be known only through love, only through the heart.

One has to shift from the head to the heart. That shift is one of the most significant things in life, because once you shift your focus from the head to the heart, your whole vision changes -- and with it the whole world. You start knowing things in a new way: the same flowers, but they are no longer the same. Through logic they were only matter -- chemical, mineral, a little bit of earth and water and things like that. You could have taken the flower to the lab and dissected it, put it into different bottles, labeled how much potassium it contains and how much iron it contains, but you would not have found beauty.

The moment you look with the eyes of love, the flower is not just matter, it is far more. It is surrounded by an aura of beauty. Suddenly the material part becomes the most insignificant, and the immaterial part becomes the most significant. You encounter the soul of the flower, and the same becomes your approach about everything.

When you meet a friend you don't meet just his body, bones, blood, veins, skull -- or do you?! Nobody ever meets a friend in that way. When you meet a friend, you meet something which is not the body -- something more, something plus -- but ordinarily it remains in the background.

When your love is functioning it becomes very clear; it comes into the foreground, the body goes into the background. The body becomes just a vehicle. You see the inner reality reflected in the mirror of love. And then one lives in a different world. That world can be called the world of godliness, of truth, of beauty, of bliss.

We can give any name to it, because it is so vast that all these names are just small aspects of it. It is all-comprehensive, all-inclusive. It is simply immense, beyond the comprehension of words, language, concepts, but love is capable of knowing it -- only love is capable of knowing it.

So drop logic and enjoy love. Even if the world thinks that you have become mad, let them think! You are not going to lose anything, they are going to lose everything.

These are the three planes of existence the material, the psychological, and the spiritual. To know all three is to know the divine. To become confined to one is to miss the whole. And the unfortunate thing is that people are confined to the first, the lowest, the material. Out of a hundred persons maybe only one per cent enter into the second, the psychological. And out of those few people who enter into the psychological, only one per cent of those enter the spiritual. And out of these few people who enter the spiritual only one per cent enters the divine.

But that is the ultimate goal: to know life in all its planes and to know that all those planes ore interconnected, interdependent. All those planes are not antagonistic to each other, they are in a deep synchronicity. The whole is an organic unity.

This experience can be called god-realisation or the realisation of truth. Once one has come to know the whole as it is without excluding anything, one has fulfilled his destiny, one has managed to do that which was the whole purpose of life and all its journeys. Millions of lives we have lived, but unless this is found our living is just moving in circles. We go on moving it is tedious and boring, it is a long, long journey. And the strangest thing is that we can end the journey any moment... just a little understanding of not going on repeating the old pattern, but of taking the right plunge towards the centre. By moving into the circle nothing is going to happen.

There is a small spider, a special spider found in African jungles, which functions almost like human beings -- at least in one way. If you put that spider into something circular -- a plate -- it will go on moving round and round and round till it dies. All that is needed for it is to move is somebody ahead. If you put only one spider it won't move, because a leader is needed, a guide is needed. If you put a few spiders around the edges of the plate so every spider knows there is somebody ahead, and that one also knows there is somebody ahead, then you can kill them. You need not do anything, they will go on moving, go on moving, go on moving and they won't think that they are moving in a circle -- till they are so tired that they start

dying. They go on moving till they die. Just two things are needed, a circle and the feeling that somebody is ahead.

When I read about those spiders I could see that they are functioning almost like human beings. That's what human beings need: a leader -- Adolf Hitler, Joseph Stalin, Mao Tse Tung, any leader will do -- and a circle, a circle of habits, just a routine and they will go on moving, go on moving. They will die, they will be born again and they will start moving, they will die and they will be born again and they will start moving...

Becoming a sannyasin means coming out of this vicious circle. That's why I am so critical of all your leaders, the so-called gurus, guides. In fact I am not against them. I am simply trying to put you out of that vicious circle -- and that is one of the most important parts -- following somebody.

Second, I am very much against, continously hammering against your conditionings, because those are your patterns. You have done those things thousands of times and you will be doing them again and again. There is no end to it, it is ad infinitum.

So these two things have to be destroyed -- that's my work; you have to be stopped from following others and you have to be stopped from following a dead routine, a conditioned, habitual pattern. Once these two things are fulfilled there is nothing else to be done. You will be able to reach to the centre *this* very moment. ,,nd on the circle, on the circumference, there is birth and death, and death is followed by birth and birth is followed by death and it goes on. At the centre there is no death, no birth one enters into eternity. And to know that eternity is to know god.

So my sannyasins are not my followers. One thing has to be very clear to every sannyasins they are not my followers. I am not their leader, they are not my followers. At the most, just friends, fellow travellers.

Secondly, I am not giving you any discipline because I don't want you to make a mechanical life; I want you to live moment to moment according to your awareness. I will give you methods to be aware but not a discipline, not ready-made answers. I will give you a mirror which reflects, wherever you are, whatsoever the situation is, so that you can act on your own. You need not wait for my guidance.

So my work is a little strange. It is not the routine, ordinary work of your so-called gurus all around the world. It is just the opposite.

I am not a guru, I am nobody' s leader. I hate the very word 'leader'. I am not giving you any guidance, where to go, what to do. I am not at all interested in giving you a certain character, a discipline. On the contrary I am destroying your desire to be a follower and your desire to have a fixed pattern so that unconsciously you can repeat it.

Once you are on your own, listening to your own heart, following your own silence, that's enough. Then you have risen above the so-called humanity -- which is not better than those spiders. Then really you become human. Independence, individuality, awareness -- and you are an individual. And every individual is bound to reach the goal.

Love is the greatest experience in life; but one has to be very aware that it should be true -- it should not be false, pseudo, pretentious. And we are brought up in such a wrong way that from the very beginning our love starts going along wrong lines.

The mother wants the love of the child just because she is the mother -- as if love is something which can be asked for and produced on order. The mother wants the child to love her; she gives the reason "Because I am your mother," as if love is a logical syllogism; "I am your mother, you are my child, therefore, love me!" And the child is at a loss; but the child is helpless, so he has to pretend. He becomes diplomatic, he starts playing games. He smiles when he sees the mother and the father. Whether he feels like smiling or not, that is not the point at all. He has to smile, it is part of his survival; otherwise it will become difficult to survive -- these people are powerful people and he has to depend on them. They can do anything. And he is very much afraid, scared.

So by and by he loves the brothers and the sisters and the uncles and the aunts, just because it is ordered. You have to behave, you have to do it, and he goes on doing. By the time he becomes an adult he is already accustomed to a false kind of love; then he will love his wife in the same way he used to love his mother and his father, and he will love his children in the same way as he used to love his parents. And he will demand from the children the same kind of love as he was asked for. And this is how we go on from one generation to another, doing the same stupid thing, the same pretentious game of love. It is phony, it is not true, it is not authentic; it cannot be authentic. We have never allowed the real love to arise.

The moment you become a sannyasin make it very clear to yourself that you will put aside all

diplomatic games. For a few days you will be in a very transitory period, you will not know what to do, because you have dropped those old games and the new will take a little time. It has been repressed so long, it has become so afraid of light, it won't come easily; but if all the pressure is removed then sooner or later the springs of your own love will start welling up.

And once you feel your own fountains of love rising, your life becomes, for the first time, something authentic, something true. And unless our love is true we cannot find the truth. That condition has to be fulfilled.

If even our love is not true then what else can ever be true? Love is the closest thing to our heart; it has to be true. Once it is true then everything else can be true. But if the closest thing is false, then everything else is bound to be false.

So my emphasis is to make the authentic love grow in you; and all that you need to do is remove the unauthentic. It is a negative kind of process. Put aside all that has been taught to you, put aside all the shoulds and should nots, all the musts, so that the spontaneous within you can start growing. And the first experience of the spontaneous arising is such an exhilaration, it is so exquisite, so ecstatic -- one cannot imagine it, one cannot dream about it. It is beyond all our dreams, it is far beyond the fantasy. The very capacity to imagine falls short. The truth is so far away, so qualitatively different that the mind is absolutely incapable -- but the heart is capable.

So one has to behead oneself and one has to become just the heart. The moment your heartbeat possesses you, overwhelms you, you have entered in the temple, the temple of gods. It is neither Christian nor Hindu nor Mohammedan; it is simply the temple of god.

My sannyasins don't belong to any religion, to any cult, to any creed. They don't belong to any kind of theology, scripture, philosophy; they belong to the universe, they belong to the stars, to the sun, to the moon, to the trees.

They belong to the whole. And to belong to the whole is the only way to be holy.

The Old Pond ... Plop

Chapter #12
Chapter title: None

12 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The miserable person can *pretend* to be a friend but in fact he cannot be. Friendliness is a luxury. It is overflowing energy -- so much energy that you cannot contain it, you have to share it. That sharing becomes friendliness. And when you share because of your abundance there is no idea of getting, anything in return. In fact you feel obliged to the person who has helped you to be unburdened of a little of your overflowing energy.

The miserable person is a black hole. He is utterly empty. He has nothing to give. He is a beggar. He is

hungry to get. He pretends to be a friend because that is the only way he can exploit, but he functions like a parasite.

The friendship that he shows is only a facade a strategy. Once you are caught in relationship with a miserable person then you come to know his reality; then he is exposed in his true colours. But then it is too late. He has entangled you. Now to leave him creates guilt in you -- that you deserted a friend, a lover. If you don't leave him you will become miserable, your life will become a curse. So to be with him is difficult, to leave him is difficult. And that's what is happening all over the world, in all kinds of loving relationships.

Miserable people are intrinsically incapable of love, of friendship. They don't have anything to give.

Before you can give you have to have; hence I say only a blissful person can be a friend, can be a lover, can be a blessing to others. The miserable person is a curse, a calamity.

So my whole approach is how to make people more blissful -- and then everything is taken care of. Once your bliss starts growing, it is bound to spread, bound to radiate, bound to reach others. And that reaching is friendship. And when you give for the sheer joy of giving there is beauty, there is grace, there is something divine in that. It is no more an ordinary phenomenon. The beyond has penetrated into it. It is pregnant with something transcendental.

(Osho is addressing a sturdy, well-built German.)

There is a great difference between satisfaction and contentment, not only is there a difference, in fact they are opposite to each other.

Satisfaction is pseudo. It is just... (Paritosh, the initiate of several seconds, seems to pass out. At any rate, he keels over so that his head is lying in the lap of the commentator! Shiva, Osho's body-guard, checks Paritosh's pulse and whispers to Haridas, his second in command, to fetch a doctor from the group of watching sannyasins. Osho quietly murmurs 'Just wait'... and slowly the prostrate sannyasin comes to. 'Help him', Osho says to Haridas, 'Be there', and Haridas kneels by Paritosh's side to support him for the remainder of the address.

Paritosh listens to Osho with his eyes closed and his fingers only loosely clasping the paper bearing his sannyas name. Needless to say, all eyes, with varying degrees of curiosity, are fixed on him. Kirti has left behind a certain something in the air -- perhaps it's catching!)

Satisfaction is pseudo. It is just an effort to cover up your wounds. The wounds are not healed, they are there, but only covered. And they go on growing, they go on becoming bigger, they go on collecting more pus; they can become cancerous.

Contentment is healed wounds. One has become whole. It is authentic. Satisfaction is only a consolation because we cannot create bliss we are miserable, so we create many methods console ourselves. Contentment is not a consolation, it is bliss itself.

Once your bliss starts functioning contentment is follows it like a shadow. So I don't teach contentment, teach bliss. For centuries the other religions have been teaching contentment, but if you try to be contented it will be only satisfaction, a consolation, a false coin. That's why this pseudo humanity has come into being.

I start with bliss. The old religious approach was to start with contentment, and they used to say -- and it has been said in many scriptures of the world -- that the contented person is blissful. I say just the opposite is true, the blissful person is contented. And one who is not blissful, his contentment is bogus.

So start by being blissful. And it will not be very difficult for you. It will be very simple and very easy. You are almost ready to take the jump!

How long will you be here?

-- One month.

-- Be here. Good. (As Paritosh rises to leave Osho says:) Haridas, help him so he does not take the jump too soon! (much laughter)

In India we make small earthen lamps. The poor people use those earthen lamps, they are the cheapest.

Man is an earthen lamp, his body is made of the earth. That is exactly the meaning of the word 'adam'; adam means earth -- more exactly, red earth. That is the colour of the earth of Jerusalem.

The body is made of the earth, but inside this earthen lamp of the body there is a flame which is not part of the earth -- that is our consciousness.

If one remains identified with the body one remains miserable; if one starts becoming aware that 'I am not the body,' then bliss descends. To know that 'I am not the body' is the beginning of bliss. To know that 'I

am consciousness,' is to know that 'I am deathless.' To know that 'I am consciousness' is to know that 'There is no way to harm me, no way to wound me, no way to destroy me.' Knowing oneself as consciousness one becomes eternal, one becomes one with the divine. And that meeting with the divine, with the infinite, with the vast, with the oceanic, is what brings bliss in.

And once there is bliss, life has blossomed. Then one can live the ordinary life with extraordinary insight. One can live in the body beautifully. There is no need to torture the body; it is a gift of the whole, and one of the miracles of existence -- a temple, a sacred phenomenon in its own right. And it has been hosting us, giving us all kinds of comforts, coziness, giving us all kinds of sensibilities, eyes to see the beauty, ears to listen to the music and to the songs of the birds, hands to feel and touch the texture of the rocks, the faces of your beloveds. The body has given so much, one feels grateful to it, but unidentified. One remains in it but is no more part of it.

At that very moment life becomes synonymous with bliss. Before that life is only misery. Hence the whole process of meditation can be reduced to a simple formula: disidentification with the body. And it is done by a simple process of awareness. You just watch your body, your hunger, your thirst, and remember that you are the watcher -- you are not hungry, you are not thirsty. And when you have eaten and you feel satisfied, remember, it is the body that is satisfied, not you. You are just the watcher. The body is young, watch, the body is old, watch. The body is ill, watch, the body is healthy, watch. Just go on watching all nuances of the body and as your watchfulness becomes more and more clear, more and more unwavering, the natural outcome is disidentification with the body.

And the same has to be done with the mind. Then one gets free from both -- and that freedom makes you capable of becoming aware of the subtlest layer, of feelings and moods. They belong to the heart. These three are the dimensions of the body the physical, the mental and the emotional.

Going beyond the three one reaches the fourth. That fourth is awareness. And with that fourth comes bliss. Bliss is a flame, a light -- a light that never extinguishes. Once you have discovered it, it is forever yours. And it transforms all your actions, it transforms everything. It gives you a totally new birth, a resurrection.

That resurrection is sannyas. So sannyas is both a crucifixion -- dying to the past -- and a resurrection -- being, born anew.

Bliss is both awareness and also intoxication; or we can say it is intoxication with awareness. It is a paradox. On one side of the coin there is awareness, on the other side of the coin there is intoxication. And up to now religious people have lived only half of the coin, half of the experience.

For example, Buddha insists only on awareness -- he will not tolerate intoxication while Jalaluddin Rumi is utterly intoxicated, Omar Khayyam is utterly intoxicated. That's why Omar Khayyam has been so much misunderstood; people think that he is talking only about wine and women, and that he is a drunkard. Not only a drunkard, but preaching to people to be drunkards.

Fitzgerald, who translated Omar Khayyam for the first time, has done a beautiful job; his translation has never been transcended, surpassed. Many other translations have been done, but Fitzgerald's, the first translation, remains the best. Poetically it is really beautiful, but philosophically he misunderstood Omar Khayyam totally -- he misrepresented him.

Because the world became aware through Fitzgerald's translations, Omar Khayyam is thought only to be a poet who sings of wine and women and intoxication. Omar Khayyam is a mystic of the same calibre as Buddha and Jesus. These are his symbols; but he does not talk about awareness. He lives the other side of the coin. He is not talking about ordinary wine, he is talking about the wine that happens when one is really blissful.

It is not that one has to drink it from the outside. One drinks it within oneself. It is one's own juice, one's innermost juice. The women he is talking about have nothing to do with women. The Sufis talk about god as the woman, the beloved. He is talking about god! And I can see the point and the beauty of it.

Christians talk about god as the father. That looks a little dry. Even uncle would have been nicer! (laughter) Father is an institutional thing, it is not natural. As far as language is concerned, 'uncle' is an older word than father, because before marriage came into existence and private property came into existence, the child never knew who his father was. The woman herself was not aware who the father of the child was. Marriage had not come into existence yet. She was having many lovers. So all those lovers were uncles, someone must be the father but nobody knows -- xyz. So all xyz's were uncles.

Uncle is an older word -- and nicer too. But the Judaic religion insists -- and Christianity was born out of

the Judaic religion -- that god is the father. In fact the Talmud says, 'Remember god is not nice, he is not your uncle. 'exactly the word 'uncle' is being used. 'Remember; he is a father and a very terrible father -- be afraid of him!'

Sufis seem to be far closer to truth, god is a beloved. And to think of god as a woman, to describe god as a woman makes the whole thing more beautiful, more harmonious, softer -- rather than making god a father, a very terrible father, always ready to be angry and ready to throw you into hell.

Omar Khayyam is talking of the other side of the coin. Buddha is talking of one side. My sannyasins have to be the whole -- a meeting, a merging of Buddha and Omar Khayyam.

Gautam Buddha dancing with a woman! (laughter)... holding a bottle of wine! (more laughter)... Of course, empty, because he has drunk it That's my vision of a real sannyasin: total but fully aware! (laughter) That's why the wine is not falling!

Awareness and intoxication logically look like opposites, but existentially they are complementaries, not opposites at all. And once you start seeing opposites as complementaries the whole vision changes. Then in life there are no paradoxes. One is capable of understanding the opposites as helping each other, of deep down being joined together, supporting, nourishing each other. Then summer and winter are one, then man and woman are one, then black and white are one, then life and death are one. Then matter and god are one. And when this oneness is experienced there is nothing more to experience -- one has come home!

How long will you be here?

-- Unfortunately, I'm here for only one week more.

Not unfortunately -- one week can do a miracle. It will bring you back, so come back again. Good!

The Old Pond ... Plop

Chapter #13
Chapter title: None

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Love has a very mysterious strength in its mysterious because it contains the fragileness of a flower and also the strength of a rock. It is paradoxical, but that's its beauty. Anything that is not paradoxical remains flat -- consistent, logical, but meaningless.

Meaning comes from the tension of the polar opposites. when the contradictories meet and merge and become one, then there is a great explosion; and love is one of the most explosive experiences.

It is strong, but not in the sense in which a sword is strong. It is not strong in destroying, it is strong just like the brush of a painter. It is strong in creating; and hence it can contain the fragileness of a flower in it. If it is just strong without being fragile then it will be dead. If it is just fragile without being strong then it cannot survive, then too it will be dead.

Many people are afraid of love because they are afraid of becoming fragile and vulnerable, but they

don't know that behind that vulnerability there is a strength, infinite strength. You have to accept both and you have to live both.

The lover lives the life of a madman simply because he lives a life of paradox. Sannyas is a love affair. With me you will have to be strong in the sense of being creative and fragile in the sense of being receptive, welcoming, open, available -- and at the same time strong, so strong that if the need arises one can even sacrifice life for love, one can gamble everything.

A sannyasin is basically a lover; a lover of existence, of all its beauty, of all its joy, of all its truth. But he lives in a very precarious balance, like a tightrope walker. He cannot move to one extreme, otherwise he will fall. Too strong and love dies, too vulnerable and love cannot survive. Both have to be together. In that togetherness the door opens to the ultimate mystery.

Love is the beginning, god is the end. Between love and god is the whole journey, the journey of sannyas.

Love is dangerous but life itself is dangerous. Death is very secure, safe. Once one is in the grave there is no danger; no disease can happen, no old age, no death even -- one is absolutely secure, safe. But life is just the polar opposite of the grave, it is insecurity. And love is the very core of life, the very centre of it; hence love is the most dangerous experience. But only those who know love know life. There is no other way, there is no shortcut. The danger is that you have to dissolve your ego; your ego is a kind of protection, a shelter. Your ego keeps you surrounded by a wall.

In a way it protects, in another way it kills. Prisoners are very safe, far more safe than the people walking on the road. Any accident can happen on the road. Some mad driver may run over you. Everything is possible on the road, but in a prison no accident happens. Those walls, on the one hand, destroy your freedom; on the other hand, they make you safe. That's exactly the purpose of the ego; it protects you, but in the bargain you have to lose your freedom. And really, losing your freedom is too much to pay for protection. It is not a good bargain at all you are a loser.

The very safety of the ego destroys the whole opportunity for growth. A seed is safe. Once it sprouts then insecurity begins. Then everything is possible the cold, the heat, the rain, the snow, the wind, the sun -- everything is possible. Nothing is possible for the seed. The seed is surrounded by a thick layer that keeps it closed, windowless.

Millions of people live like seeds, out of fear. Sannyas is learning to live dangerously, getting out of fear and all that fear has created. Ego is a creation of fear. It is basically fear-oriented, a by-product of fear.

The ego has to be dissolved; then love starts growing in you. And love brings many flowers, many colours, many experiences which are inestimable. And the ultimate experience of love is nirvana, when the ego has gone totally -- not only in parts -- utterly. Not only have a few windows opened and you can see outside the windows to the sky and the stars, but the whole prison has disappeared; you are standing naked under the sun, under the stars, in the wind, in the rain. When there is no shelter left, no protection left, living in that intensity moment to moment is nirvana. And that is the ultimate experience of love, for only then do you live at the optimum; because you are not certain about the next moment you cannot postpone living.

You cannot say 'Tomorrow.' Now or never -- tomorrow never comes. So if one has to live now then one has to live totally, intensely, passionately. That intensity of life is love. In the beginning we call it love; in the end the same experience blossoms into nirvana. The ego is completely gone and you are merged with the whole.

Love is not prose, it is poetry. And there is a great difference between prose and poetry. They are worlds apart.

Prose is logic, grammar, language, arithmetic. We are brought up to live a life which is basically prose; hence there is arithmetic, calculation, cleverness, cunningness, diplomacy, politics -- but there is no joy. The bird of the heart is ignored, it remains undernourished. It has not enough energy to sing, and even if sometimes it sings there is nobody to listen. We are preoccupied with the head. That is the prose style of life, preoccupation with the head.

What I call a poetry style of life is living in the heart. Initiation into sannyas means initiation into a poetic life; dropping from the prose style to a totally different gestalt, the gestalt of poetry, of song, of music, of art, of beauty, of love.

Certainly without these things there can be no celebration. Then life is just a mourning, a moaning, a

grumbling, a complaint. You can see it on people's faces. It is very rare to find a face on which the complaint is not written in capital letters. It is writ large. Everybody is a walking poster with the whole list of complaints -- against life, against existence, against everything.

If you search within a man you will find him just a heap of noes; no, no no... You can go on digging and you will find more and more noes, bigger and bigger noes. It is very rare to find a yes somewhere; and even if you find it, it will be paralysed, crippled, because in the crowd of noes... noes are very nosey! (laughter) They are Jewish! A poor yes will be killed, will be in a stampede! Even if it survives in same nook and corner somewhere, it will be dying, not fully alive.

Life can become a total yes, but we have to change the whole pattern -- sannyas is the art of making your life a yes; transforming all your noes into yes. And all your noes can be melted and remoulded into yes. It is not so difficult as people think. Certainly it is not impossible. It has happened to many people -- to Buddha, to Zarathustra, to Jesus, to Pythagoras, to Dionysius, to Lao Tzu. Around the globe it has happened to many people; it can happen to you. It should happen to everyone. In fact we are here for it to happen. And that's what I call the shift from a prose lifestyle to a poetry lifestyle, a shift from mathematics to music. And then life is a song, a tremendous ecstasy.

I don't teach a religion of sadness. I am against all those sado-masochistic religions. I teach a new kind of religiousness which is rooted in love, not in fear, which is rooted in the present, not in the future which is rooted in love and not in logic.

Mysticism has experienced a totally different kind of emptiness, a very positive kind of emptiness -- a zero which is not zero, a zero which is overflowing with the eternal.

In a way it is zero; it is empty of the world and all that the world contains. It is empty of desire, empty of thought, empty of memories, empty of imagination; it is empty of ego, jealousy, anger, greed. It is empty of the whole world of stupidity that we go on carrying along with us but it is not just empty, On the one hand it is empty of the world but on the other hand it is full of godliness.

In fact the more empty of the world one becomes the more full of god one becomes. When the whole world is thrown out you are full of god, overflowing with god.

Love is the key. Love can do both these things. It can help you to be emptied of all that is stupid, of all nonsense, and it can help you to be full of all that is significant, meaningful.

It will help you to be emptied of all kinds of lies and it will help you to discover your own truth. Hence shunyam, emptiness, nothingness or zero are not to be taken in a negative sense. They are absolutely positive. In fact there is nothing more positive than a zero. It has space, infinite space, unbounded space, and with that comes freedom. With that comes the whole universe within you. You disappear as a self. You become a no-self.

And the beauty of no-self is indescribable. The beauty of disappearing, as an ego is the greatest experience that can happen to any man. And that is the goal of sannyas to become just zeros -- empty of the world and full of god.

Man is being taught many kinds of virtues, moralities, but they are not true, they cannot be true. They are a kind of imposition from the outside. Others are conditioning you. For example, if you are born in a vegetarian family they will impose vegetarianism on you and you will be conditioned; and you may remain a vegetarian your whole life, thinking that you are doing something virtuous. It is not, because you have never chosen it out of your own consciousness.

A virtue, to be really a virtue, has to be out of choice, a free choice -- that is its first requirement. If *you* have not chosen it but others have, it may be a good quality, it may give you respectability, but it cannot help you to discover your innermost being; in fact it will hinder.

People are being taught all kinds of good things, but those good things, to be true, have to be by-products of a growing love and a growing consciousness in you. You cannot simply acquire them -- and that's what is being done everywhere people acquire a certain character. If it is acquired, cultivated, it remains superficial, painted, it is not your true face. Hidden behind it you are just the opposite. It creates only hypocrites, not virtuous people.

My emphasis is not on morality at all -- my emphasis is on love. If you are growing in love then all that is right is bound to happen through you of its own accord, because love cannot do anything wrong.

For example, if you are growing in love you will become a vegetarian. It is impossible for a lover to kill animals just for the sake of taste. It is so ridiculous, so stupid. I don't call it a sin, it is simply stupidity;

because when you taste something it is just a small part of your tongue that gets the taste of it, just a few buds on the tongue. A little surgery can be done on your tongue and you will not taste anything. That actually happens when you have fever or a cold; those buds become insensitive, so you cannot taste anything.

Just for a few tiny buds on your tongue you are killing live animals, with no sensitivity, with no awareness, with no love. It seems impossible; how can a man who has known love be capable of doing such things? A man who loves his wife, who loves his children goes on eating meat? Impossible.

Either he does not love his wife, does not love his children or he is just living in a mechanical way, unconscious, not knowing what he is doing. If he is so violent, how can he be loving? Life cannot be divided into compartments -- 'I will be loving to my children and I will kill other animals' children.' It cannot be divided, it cannot be compartmentalised.

My experience is, if you love one person, in that very love you have loved the whole existence. Your whole perspective changes. You cannot kill. And; then a totally different kind of virtue arises; then you don't brag about your vegetarianism, because there is nothing to brag about, it is a simple thing. You don't eat cow dung. (laughter) But you don't brag about it either, 'Look -- I don't eat cow dung!'

But there are stupid people... Mahatma Gandhi had a disciple, one of his chief disciples, a certain professor, Bhanshali. For months together he used to live only on cow dung... and that was thought to be a great virtue. Of course it is holy cow dung; it was no ordinary thing. He is living on holy food! (laughter)

He was an utter fool! But he was thought to be a saint. Even Mahatma Gandhi used to respect him because even he himself was not able to do such a great work! (laughter) The disciple defeated the master! And he was respected all over the country. That was his only quality! There was nothing else in that man -- just pure, holy cow dung!

But fools are fools and the world abounds with fools.

These things are possible only because we are not living intelligently. And we are not loving, and we are not sensitive and we are not conscious. So I don't want any discipline to be imposed on you from the outside by any agency. I want something to grow from your own heart, so that slowly slowly it comes from the centre and reaches to your very circumference. Then there is a unity, a harmony in you no dichotomy, no hypocrisy. Then you are on the outside exactly what you are on the inside. Then your inside and the outside are in deep accord.

Begin with love and all virtues will come following it as a shadow follows you.

Jesus says, 'First seek ye the kingdom of god, then all else shall be added unto you.' Now this is an old kind of expression -- understandably, because two thousand years have passed, the language is very old; just a little change and the language can become new. And I am always making, little changes, because I am not bound by any religion, by any church, by any dogma. I am absolutely free!

Even if I meet Jesus I am going to argue *my* case. And I am absolutely certain that he will have to agree with me.

I will say, 'First seek ye the kingdom of love, then all else shall be added unto you,' because 'god' has bow become an out-of-date word. And I am not a lover of junk (laughter). I am not a lover of antiques or vintage cars.

My Mukta (by Osho's side in darshan) is a lover of vintage cars. Just a few days before she has going to purchase a 1934 model Ford! (laughter) Now I said, Mukta, are you going mad?!' (more laughter) And I suggested that I know one Ford which the person is ready to give away *free*, without any money, but that is even better than yours -- a 1928 model. It has been standing in one place for many years. It is *really* antique.

In fact in the Old Testament it says 'god drove Adam and Eve out of heaven' -- he drove in this Ford! (much much laughter) The word 'drove' certainly shows he must have used a Ford car! 'God' is also now very old and rotten. We should replace it with 'love'!

How long will you be here? (much laughter) Till I drive you out? (and much more laughter) Mm? If you want to be driven out, Mukta can bring that 1928 Ford! (more laughter) And exactly, I can drive you out! (and more and more) I have not driven anybody till now but if you want me to... (and more and more and more) Otherwise, be here! Good!

Existence has many dimensions, it is multi-dimensional; but love is the highest dimension. There is a hierarchy of dimensions.

Sex is the lowest dimension, love is the highest dimension. It is transformation of biology into spirituality, it is moving from the body to the soul, it is surpassing matter and entering into the immaterial.

My whole message is contained in the word 'love'. That single word is my whole scripture, the book of the books, the Bible.

The word is very small, but if you start living it you become every day vast and vast, till all boundaries disappear and you are synonymous with the whole existence. That synonymousness is what I call holiness. To be one with the whole is to be holy. Less than that won't do, less than that is not enough. Less than that and you will always feel some discontent, something missing.

It is better to remember from the very beginning what is going to make you absolutely contented so all your efforts can move into that dimension. Our energies should not be scattered. They should not be in fragments. They should all pour into one direction, they should all become one-pointed and they should move like an arrow, straight towards the goal. Only then is there the possibility of fulfillment.

Life *can* become an immense ecstasy, but it becomes an ecstasy only when your arrow of being penetrates into the being of the whole and disappears into it, leaving no trace behind. That merger, that melting, I call love. The beginning is love and the end is love and the middle too! (laughter)

The Old Pond ... Plop

Chapter #14
Chapter title: None

14 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Meditation is a full stop on the mind. Ordinarily the mind goes on and on, you don't know how to put it off. There is a way to put it off. That's what meditation is all about. Once you have learned, it is a very simple process, just like putting the light on and off. Then the same mind which is ordinarily a torture becomes immensely useful. Then you can use it but you are the master.

Right now the master is absolutely in the hands of the servant. The mind goes on manipulating you; you have no power over it. You cannot even say to it 'Shut up!' It does not listen at all. One feels absolutely impotent with the mind.

And *all* misery consists only in this incapacity, in this impotence. Slowly slowly one becomes aware that 'it is beyond my capacity,' one becomes compromised to the situation. One surrenders to the mind. And surrendering to the mind is surrendering, to a machine. It is the most humiliating phenomenon. One is not really a man if he cannot put a stop on his mind. And it is not difficult either; one just has to learn the knack of it. The name of that knack is awareness.

One has to become more and more aware of all the processes of the mind -- the memory, the imagination, the fantasy, the thoughts. One has simply to be aware. The traffic goes by and you are silently watching it, without any judgement. In that state of non-judgmental awareness, one learns the knack, because one day suddenly, watching it, it stops. The more you become watchful, the less the mind is there. When you are one hundred percent watchful the mind becomes absolutely empty. And to watch that

emptiness is the beginning of ecstasy. You are freed, you have become a master for the first time. This is the beginning of the kingdom of god.

When you become absolutely silent in mediation, a subtle humming sound is heard within one's own being. It does not come from the outside; it comes from one's own innermost core.

In the East we have called it 'omkar' the sound aum comes closest to it -- it is just approximate, remember, not exact. But if you go into an empty temple and you just chant 'Aum, aum, aum...' and you go on chanting, and then you stop suddenly, because the temple is empty it goes on resounding. That resounding comes very close to the innermost sound. And once this soundless sound, as it is called, this inner melody of your being is heard, bliss explodes, your whole life becomes harmonious. Then suddenly everything fits, then it is no more a problem. Life for the first time is not a problem, not a riddle to be solved but a mystery to be lived.

But the sound is so subtle that unless your mind is completely empty you cannot hear it. The mind makes so much noise you cannot hear the still, small voice within yourself -- hence meditation is the door to reach to the inner music. And the person who has heard the inner music becomes capable of hearing the celestial music of the spheres. He has learned the first lesson; now he can hear it all around, in the stars, in the trees, in the wind passing through the pine trees, in the sound of the running water.

Even when there is no sound it is there. The Zen people call it the sound of one hand clapping. It is their way of saying that it is not an ordinary sound which is created by clapping two hands. It is not a clash. It is unstruck. When you play on the sitar you have to strike, by your strokes you create the sound. There is a fight between you and the strings. You have to pull the strings to a certain tension and then relax them. This is called the struck sound. But the inner sound is unstruck, 'anahat'. Nobody is playing there and nobody *is* there. It is utter silence. Even *you* are not there, at least not as you know yourself. A very new awareness is there which has nothing to do with you. It is so new, it is not a continuity with you; it is discontinuous with you, it is beyond you. But that awareness is not dry, it is full of music.

That music has to be heard. Hearing it one's life becomes sheer beauty, bliss, benediction.

Meditation makes everything sacred. Its very touch is magical, It makes everything golden. Without meditation our songs are ordinary, superficial, they don't have any depth.

The moment a song arises out of your silence, when the poetry is born out of silence, when the dance comes spontaneously, for no reason at all, and comes so irresistibly that one has to dance -- one is possessed by it, one has to sing -- one is possessed by it -- then it is kirtan. When you are not the singer, but something above you, beyond you, starts flowing through you, when you are just a hollow bamboo and suddenly the bamboo is transformed into a flute, some unknown lips start singing a song -- then it is kirtan.

What is known ordinarily in the temples as kirtan is not kirtan, because there is no meditation in the first place. People are just singing the same way as they sing other songs. The words may be religious, but only the words are religious -- the state of the mind is the same. Whether you are singing a song from a film or you are singing a song from a sacred book makes no difference.

The real difference happens only when your state of consciousness is different. Then even the song from an ordinary film becomes sacred. Then whatsoever you say has a certain poetry in it. In fact the man of meditation is *so* transformed by his meditativeness, that his silence starts radiating through each of his acts. His words, his acts -- all are full of his silence. Then whatsoever he is doing is sacred. He may be doing an ordinary thing cleaning the floor or cooking food or taking a bath -- but there is a subtle difference, a tremendous difference, a difference that really makes a difference, because his being is in a totally different space. It is coming out of such depth, of such innocence, of such virginity that it is bound to be sacred. But meditation comes first.

That's where I see these Hare Krishna people doing just idiotic things, sheer stupidity. You can go on repeating 'Hare Krishna, Hare Rama' for lives together. It will do only one thing; repeating one thing again and again destroys intelligence. It is a very useful method for making people idiotic -- hence in the Hare Krishna movement you will find *all* categories of idiots together.

In the first place, they are idiots to become interested in it; in the second place, if they are not already, they will become idiots, because the whole process is such. And what they think is kirtan is not kirtan at all, because there is no meditativeness in it. It is parrot-like.

You can teach a parrot and he will repeat. You can tell him to repeat sentences from the Bible and he will repeat. In the same way that the pope goes on repeating, the parrot will repeat, but the repetition of the

parrot does not make him holy. You know perfectly well that it is just a parrot; there is nothing in it. He is repeating mechanically.

I also love kirtan, but it has to come out of your meditation, it has to come of its own accord. meditation has to function as a foundation. It is not vice versa, that by doing kirtan or sacred singing meditation can be created -- no. But by meditation everything becomes sacred -- even singing, even walking.

If meditativeness gives a new touch to everything that you are doing. It transforms you and through you the whole world around you. And once the foundation is there, the temple starts rising by itself. You don't need to put it together.

You have just to prepare yourself so that meditation is there, awareness is there, silence is there -- then everything else follows. Everything else is a consequence. Meditation is the key that unlocks all the doors.

Gautam Buddha has used the word 'mahasukh', the great bliss, to describe the ultimate experience. What we know in our life is the small bliss, momentary bliss, only fragments, glimpses from a very far away place, as if you have seen the Himalayas from thousands of miles away. Yes, on a cloudless day when the sun has risen, you can see the glistening, virgin peaks of the Himalayas from thousands of miles away. Exactly like that, what we know in life are small glimpses of a far away land and they are bound to be momentary, because we are not in that space ourselves. Just accidentally a window opens, accidentally the clouds are not there, accidentally the sun is there, accidentally we are looking in that direction... It is all accidental; hence for a moment if all the combinations are there you feel just as if a dewdrop is slipping inside you.

But then there is despair. In the wake of it there is great despair because soon it is lost; that combination is not going to remain forever. We *are* surrounded by shifting sands. Everything is changing. The window will not remain in the same place; it is moving. The clouds are moving, the Himalayas are moving -- everything is in movement. So it is only a rare opportunity to find a little bit of bliss; hence Buddha calls it the small bliss, experienced by everybody once in a while.

In fact George Gurdjieff used to say -- and when a man like Gurdjieff says something it is meaningful. He used to say 'My observation is that a person has such glimpses not more than seven times in a life -- that is the maximum. Not necessarily seven times -- that is the maximum. One may have such a glimpse only one time or two times, or not at all. It all depends on thousands of things.

Sometimes looking at a sunset, sometimes seeing a bird on the wing, sometimes a distant call of a cuckoo, sometimes is beautiful face, sometimes a child laughing -- and suddenly it is there; but as suddenly as it comes, it goes. And in the wake of it you fall into a deeper darkness than you were in before. This is not worth having.

But it also has a significance, because it gives you the taste, the desire, the longing, that if it is possible once then maybe there is some way to have it forever. That's what meditation is; not to depend on accidental combinations of thousands of things but to create a certain space within you which makes it absolutely inevitable that bliss is yours. Then it is no more a far away land; it is something within you.

And because it is part of you, even if you want to lose it you cannot lose it. That is called 'mahasukh', the great bliss. It comes only through meditation. There has never been any other way, there is none and there is never going to be another way.

In life what we know as peace is not real peace; at the most, it is absence of turmoil, absence of noise. It is the absence of something, not the presence of something. It is negative. When you go to the mountains you have a certain peace. It is the absence of the market-place, nothing else. Come back and you will be the same all peace will have gone. The people who live in the monasteries thing they are living in peace; they are just befooling themselves and nobody else. They should come back to the marketplace and see; all their peace will be gone.

Their peace is very arbitrary, dependent on certain conditions. And any peace that is dependent on certain conditions is not yours. It may be there, it may not be there -- and because it is dependent on certain conditions you have to live in those conditions. You become a slave of those conditions. Only slaves are living in the monasteries. Many have escaped to the Himalayas and to the caves but they are all slaves, slaves in the sense that now they think they are peaceful.

Let them come back into the world, let them live in the world, let them relate with people and they will know whether that peace was true or not. I don't trust that peace; I trust the peace that is attained here and now, not through escape, not by changing outer conditions but by changing your inner awareness. That's

what I call meditation: changing your inner awareness, changing, your inner world; not changing the circumstances but changing your consciousness.

Once your consciousness is changed, once inner noise is dropped, then wherever you are there is peace. Peace surrounds you, it becomes almost tangible. You become luminous with it. It can be felt by sensitive people. A sensitive person just passing by your side will suddenly feel the breeze, will suddenly become aware that something special is there, some grace, something, invisible -- but still it touches the heart.

Meditation brings true peace and true peace is always infinite. And true peace is always independent. True peace is yours, authentically yours; hence nobody can take it away. You cannot be distracted from it, you cannot be diverted anywhere else. There is no way. Even If you are thrown in hell you will live in peace, because you carry your paradise within yourself.

That's the meaning of Jesus when he insists again and again that the kingdom of god is within you.

Two words have to be very clearly understood one is information and the other is transformation. Information makes a man knowledgeable, but deep down he remains ignorant. In fact he becomes more ignorant than he was before, because at least before he was innocent; ignorant but innocent too. Now he has lost his innocence also. He is knowledgeable. It is not a gain, it is a very great loss.

Ignorance is beautiful if it contains innocence in it, far more beautiful than knowledge, because knowledge is ignorance devoid of innocence. But there is a third state also; wisdom. That never comes through information. It comes through transformation.

Information means collecting -- from books, from people, from all over the world, facts, fictions, hypotheses, superstitions, all kinds of rubbish. But you can arrange that rubbish in such a systematic way, in such a logical way that it seems very significant, very profound. Stupidity can also be very profound. If it is scholarly, it is profound.

Stupidity can also be very logical. There is no intrinsic impossibility in being an idiot and a philosopher; one can be both together. In fact, in the Middle Ages there used to be a word, 'foolosopher'... And many philosophers are really 'foolosophers' -- utterly foolish but very pretentious. Because of their knowledge they an exhibit that they know, and deep down they also know that they don't know, but they don' t want to accept it -- even to themselves. even in their privacy they don' t want to accept it.

Hence the man who has become very much informed becomes very very lost, very far away from the truth. From ignorance there are two ways: one is towards information, which will destroy innocence and protect ignorance; another is towards transformation, which will destroy ignorance and protect innocence. And transformation comes through meditation.

One simply has to become utterly silent, watchful, choicelessly aware; then ignorance disappears, just as darkness disappears when you bring a candle into a room. But the innocence remains. In fact it not only remains, it is multiplied.

Information makes a foolosopher and transformation makes a wise man, a Buddha, a Socrates, a Jesus. But the only way to attain to transformation, innocence, wisdom, is meditation.

My whole emphasis is on meditation. A single word, but it can open all the mysteries of existence. Nothing else is needed. It is more than enough.

The only thing we can offer to existence is is singing heart, a dancing, being. What people are offering is nothing but misery. Existence gives us so much, existence is not miserly at all. It goes on giving in abundance -- to the worthy, to the unworthy. It makes no distinctions. It simply goes on giving to whosoever is ready to take it. It knocks on every door, just to give gifts to you. Light and love and life, all are gifts; not that we deserve them, not that we have earned them -- we may not be worthy at all -- but existence is overflowing. It has so much that it has to give. It cannot resist the temptation to give. It gives out of its abundance.

Something is needed from our side too, just as a thankfulness, as gratitude. And what can we give to existence? Just a few songs, a few dances, a little celebration, a festivity -- that's what sannyas is all about.

My whole effort here is to make you a little more to make you just a little more rejoicing, to make you aware of all the gifts that the whole has given to you so that gratitude can arise in you. And out of that gratitude is the offering of songs. Then one bows down to existence, just in simple gratefulness, and offers oneself, whatsoever one has got -- a few flowers of one's being. These flowers are what I mean by songs a little bit of creativity, whatsoever you can create.

A sannyas has to live in such a way that when he leaves the world, he leaves it a little more beautiful

than he had found it -- that's enough! You have proved that you were religious! You have proved that you were not accidental. You have proved that you have contributed something to existence, that you have not been futile and in vain, that your being here has been of significance. That very feeling that 'I have contributed a little bit to the beauty of the world, to the grace of the existence,' that 'I have added a little more light into the dark night of the soul,' and one feels fulfilled, immensely contented. Nothing more is needed, no other religion.

Creativity is religion. Creativity is prayer. But creativity can come only out of meditativeness.

The Old Pond ... Plop

Chapter #15
Chapter title: None

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Your name, Marlene, has three meanings, and all three meanings are significant. They precisely define the whole process of sannyas.

The first meaning is bitterness, the second meaning is rebellion, the third meaning is fragrance.

Man is born as bitterness, and unless he goes through an inner transformation, a rebellion, his energy cannot be fragrant. It will remain bitter. It cannot be sweet.

Nothing is wrong with bitterness. It is just unpurified energy, raw, just like a raw diamond taken directly from the mind; it needs much work; only then will it shine forth in its absolute beauty.

The most precious diamond in the world is the Kohinoor. When it was found in a mine in the south of India, at Golconda, it was three times weightier than it is now. But it is millions of times more precious now than it was then. It has been continuously cut, given shape, polished. It remains only one-third of its original weight but it has gained a million times in value.

After it was found for the first time, it remained lying in a poor man's house for three years. He was not aware that it was such a precious thing. His children used to play with the stone. Anybody could have stolen it. It was just by chance that a wandering sannyasin stayed in his hut one night and looked et the stone that was lying just in front of the hut. He used to be a jeweller before he became a sannyasin. He said 'What are you doing with this stone? I have never in my life seen such a big diamond. It can make you the richest person in the world.' And it proved to be the greatest; up to now no other diamond has been able to surpass it.

The same is true about human energy; we come as raw diamonds from the womb; that is the meaning of bitterness. With anger, with hatred, with jealousy, with possessiveness, with all kinds of ugly monsters we are born. But all those monsters can be transformed. The devil within us can become the divine. The words 'devil' and 'divine' come from the same root. As far as the root is concerned, they belong to the same

Sanskrit root, 'div'. Devil means 'divine' upside-down, doing a sirshasan, a headstand, that's all, that's the only difference. If we can put the devil on his feet again he becomes divine.

But that's what rebellion is: putting things in their right perspective, arranging one's inner world in deep accord. And love can do that miracle. The only magic in existence is that of love.

If one can love then things start changing of their own accord and the bitterness one day becomes fragrance; hence I say your name defines the whole process of sannyas.

Misery is always old, bliss is always young. Misery is old because it depends on the past. It is nd bliss is always young because it is part of the now. It is never caused by the past. It springs up here and now. It cannot be old, it is intrinsically impossible for bliss to be old. That's why even an old person, If he is blissful, radiates youthfulness. And the miserable person, even If he is young looks old, dull, dead.

To represent this fact in the East we have never made any statue of Buddha or Mahavira or Krishna in their old age. No statue represents their old age. Not that they never became old -- they became old, they died too -- but their statues represent only youthfulness.

It is very symbolic. It is not historical, but it is far more important than ordinary facts. It represents something of the inner.

It is saying that blissfulness is always young. The body may become old, the body may die, but bliss-fulness never dies. It never becomes old -- how can it die? It is impossible. Death never happens to blissfulness. In fact blissfulness is not part of time at all. Anything that is part of time is bound to become old sooner or later, because time always becomes past. It is always on the way towards the past. But bliss is part of eternity. So is now part of eternity.

What I call meditation is nothing but being utterly herenow, putting the past aside, dropping all dreams of the future, abiding in the moment... and suddenly, the spring bursts forth, suddenly there are flowers and flowers in your being. Suddenly life has taken a quantum leap, from time to eternity, from the physical to the metaphysical, from the outer to the inner. And the inner is always young, it never grows old. It is never born, it never dies. It always remains the same.

And that's the definition of truth; that which always remains the same. And, accordingly, the definition of dream is: that which goes on changing. That's why in the East we call the world just a dream, a maya, an illusion, because it goes on changing.

We have to find that which does not change. And it is there, within our innermost core. We just have to become silent enough, we just have to put a stop to our mind and its turmoil. And that's what past and future are, mind turmoil, noise of the mind -- either memories or imagination. Once these two things are not there you enter into the world of the eternal, into the world of truth.

Meditation is not of the mind, it is of the heart. Mind knows nothing of love. It knows only logic. And logic is the *farthest* thing from love; they never meet. Love cannot be logical, logic cannot be loving. They are like parallel line; which never meet.

Meditation belongs to the heart, to the world of love.

Many people start meditation but they start meditation as part of their mind -- soon they will drop it. It is not their love affair. And mind is very calculating; one day it will meditate and it will look for the profit, the result, the reward and if it is not coming then the mind will say 'What is the point of waiting your time?'

Two days, three days, one week, two weeks -- these are not things which can be grown so quickly; these are not seasonal flowers. These are cedars of Lebanon, they take hundreds of years to grow. One needs patience, infinite patience, and only love can afford that. Logic is very impatient. Logic wants everything quickly because time is running fast, life is slipping out of our hands, death is knocking on the door hence everything has to be like instant coffee.

Meditation also has to be instant meditation. But meditation cannot be instant. Coffee can be, but meditation cannot be. And it is good that it cannot be. If it can be instant then it will be sold in the marketplace. Then you can have it in all colours, sizes and shapes. It will be manufactured like Transcendental meditation. Now TM is a trademark. Even the word 'TM' is copyrighted, patented; nobody can use it. It is like some commodity.

Meditation is not a commodity.

So this has to be the beginning of a sannyasin: the shift from mind, calculation, cunningness, logic, impatience, towards a love affair. If sannyas is a love affair -- then only are things going to happen. Then you function in a totally different way. Then there is tremendous readiness to wait. And the miracle is, one

who can wait forever, he may even get it now. And the person who wants to get it now may have to wait forever. Impatience is a disturbance. *patience* is a help, a nourishment.

And love can wait, only love can wait. Only love can hope, only love can trust. Love has *all* the great values which are needed to grow meditativeness, awareness, silence.

Initiation into sannyas is initiation into the ultimate love affair of life.

Meditation is a door to immortality. Without meditation we live in the world of death; with meditation we enter into the real world of life. Without meditation what we call life is nothing but sitting in a waiting room waiting for your train to come, or standing in a queue which every moment becomes smaller and smaller, as people go on disappearing into death.

A life in which death is the ultimate end is not much of a life. At the most it can be defined as slow death. For a few people it takes seventy years to die, for a few people who are lazy, ninety years, for a few people who are really lousy, one hundred years, one hundred and twenty years. Some people are quick too, but one thing is certain: from the cradle we are moving every moment towards the grave. This is not true life; it is just a belief that it is life. It is just slow death, slow poisoning.

Each moment we are dying; but once you enter into the world of meditation, once you know how to be silent, how to be alert and watchful, how to be unidentified with the mind, how to be not a mind -- that's what meditation is all about; a state of no-mind -- then suddenly there is no beginning, no end, no birth, no death. Then one tastes for the first time what life is. That life is called god.

And unless one knows that 'I am immortal,' that 'I have been here forever and I am going to be here forever,' one is bound to remain in anxiety and anguish and misery and fear and all kinds of nightmares. But the moment you know that you are not the body, not the mind, but an eternal soul. All dark clouds disappear. For the first time existence becomes full of sun, full of flowers, full of light.

Love is a bird on the wing, not a bird in the cage. Love is freedom, never a bondage. But we make love a bondage -- that's how we kill it. We put the beautiful bird into a golden cage, but it is not the same bird. It appears exactly the same, but it is no more the same, because the freedom is gone and with the freedom the spirit is gone. With freedom the whole sky was available; without freedom it has lost all its kingdom. It is encaged into a small space.

Maybe just out of old habit it will still sing but the song will be just a gramophone record -- out of habit, not out of spirit. There is nothing to sing about any more. The same bird used to sing in the trees; flying into the wind, going beyond the clouds, longing to reach to the stars. Then there was song! Then that song was spontaneous, because there was something to sing about, something to celebrate about.

One of the greatest misfortunes that has happened to humanity is that we have destroyed love by making it a relationship, by making it a marriage, by making it a possessiveness, a domination. We have killed the whole of human freedom just because we have killed love.

My sannyasins have to release the bird from the cage. They have to live lovingly, but without any relationship, without any promises for the future, without any future and without any past. Then again you will be able to sing, again you will be able to dance, again you will be alive. And the very intensity of that life, the very crescendo of that song, is the experience of god!

When love is dead, god is dead. When love is dancing, alive, throbbing, pulsating, then god is alive. It all depends what you do with your love.

God is not a question of going to the church or to the temple or reading the Bible or the Gita -- that's all nonsense. That is only for the stupid. The true god has something to do with your love; your love energy has to be released in absolute freedom so the whole sky is yours. Then god is born in you!

And to give birth to god is the real fulfilment of life. There is nothing higher than that. There cannot be anything higher than that.

Your name, Dinesh, means the sun, the source of all light, the source of all warmth, the source of all life One may not immediately see the connection but when you are enjoying a rose flower, you are enjoying a gift from the sun. Life is not possible without the sun. The trees will wither, the birds will die, the people will disappear. If the sun dies then within ten minutes all life will be gone.

It will take ten minutes because light takes ten minutes to reach to the earth so we will come to know of the death of the sun after ten minutes. But nothing can be done about it. By the time we know we are finished. The moment we know, all is finished.

The sun is the source of all that exists. Just as there is an outer sun, there is also an inner sun, because the inner and the outer are always in balance. Whatsoever exists on the outside also exist inside. That's how life keeps its balance. To search for the inner sun is the whole purpose of religion.

Science can be defined as the search for the outer source of life, and religion as the search for the inner source of life. And if logic is the method for the outer science then love is the method for the inner science, religion.

Use love to search for your innermost shrine of being and there will find not only yourself; you will find the source of all! At the centre of our being we are one, we are not separate. We are separate only on the circumference. In ignorance we are separate, in wisdom we are one. And love is the way towards that wisdom. Just as there can be no science without logic, there can be no religion without love.

Sannyas is an effort to go beyond the night of the soul. We have not yet seen the dawn. We go on stumbling in the dark. And the reason is that our eyes are focussed on the outside. We keep our own being at the back; that keeps our being in a shadow, in darkness.

If we can take a one-hundred-eighty-degree turn, then suddenly there will be dawn, immediately our inner being will be full of light. And that experience is enlightenment, to know oneself as full of light is to know all that is worth knowing. One who has lived without knowing one's own light has lived in vain.

Initiation into sannyas is a deep commitment towards inner journey, a decision for that one-hundred-eighty-degree turn. And it is only a question of deciding. If one decides one can do it. One is capable of doing it.

People are not able to do it just because they are indecisive, hesitant, ambiguous. Once the decision is there, absolute and total, in a single moment one can turn towards the inner world. And that single moment is far more important than living a long life, because that single moment will make you eternal. The long life will take you only to death and nowhere else.

The experience of bliss has many things in common with the moonlight. First, it is light; second, it is very cool light. It is not feverish. it is not cold either, neither hot nor cold, but just exactly in the middle -- cool. And to experience the cool light gives you a bath. It rejuvenates you. It makes you beautiful, graceful.

It happens in the moonlight; the whole existence seems to be more beautiful than ever. It is the same existence, the same world with no difference at all. You have seen it -- the same rocks, the same trees, the same roads, the same houses -- but suddenly in the moonlight, as if a miracle happens, everything becomes more mysterious, becomes more poetic, becomes dreamlike, takes a flavour of sweetness, a fragrance.

The same happens in blissfulness you are showered with a cool light and it cleanses your very being, gives you a new freshness, a beauty, a grace. A miracle surrounds you. For the first time you feel you are made of the same stuff as dreams are made of, for the first time the prose style of life disappears and you attain to a poetic style; the mathematics evaporates and music enters in.

Moonlight gives you an ecstasy but the ecstasy has no excitement in it -- and that's its beauty, its indefinable quality, because whenever we thing of ecstasy we think of excitement. And the true ecstasy is without any excitement at all. It is a new dimension, so new that it is absolutely indefinable in the old words and in the old ways of expression. That's why the mystics have always felt that it cannot be said.

It can be shown, but it cannot be said. The master can share it in deep silence, heart-to-heart, but he cannot say it.

Man can live either in darkness or in light. Both alternatives are open.

Each moment we are at a cross road; we can choose to live ac enlightened beings but millions of people choose to live an unenlightened life.

It seems very strange -- why? Why do they choose the life of darkness when the life of light is available? It certainly is one of the most significant questions -- why people choose misery when they can be blissful?

There are very subtle reasons. One is that misery fulfills many things which bliss cannot. Misery gives you nourishment for the ego and bliss kills the ego completely. And we are brought up in such a way that ego seems to be *very* significant. Even the so-called psychologists go on saying that every person needs a very strong ego, otherwise he will not be able to survive in the struggle of life.

Life is not taken as a celebration. It is taken as a struggle, a war. And of course, if it is a war, then you have to be very egoistic to fight it. You cannot be relaxed.

Without ego there is relaxation. Bliss brings relaxation, such total relaxation, that you are no more there. The relaxation is so absolute that the ego is not possible. Ego needs tensions as support. Misery gives you enough tension; it supports the ego. The more miserable you are, the more the ego is nourished, fed, becomes stronger. And out of the ego all our projects arise. Only an egoistical person can seek power, prestige, respectability, money, and all that nonsense, only an egoistical person. And this whole society, for millions of years, has been teaching every child to have more power, more money, *more* than others. You have to defeat everybody, you have to be competitive. And all these are the subtle reasons why we choose misery. Only a miserable person can be a politician, only a miserable person can go after money.

The really blissful person does not bother about non-essential things. His life is so inwardly rich that he does not care to become a prime minister or to ba a president. Why should he take all this anxiety and worry and all kinds of nightmares? There is no reason!

Alexander the Great had asked Diogenes, a great mystic, 'I would like to be as blissful as you are.' Diogenes used to live naked by the side of a river. He was taking his usual morning sunbath, lying down on the sand in the warm sun. When Alexander came Diogenes did not even congratulate him. He remained lying there. He didn't take any note of him. Alexander stood there and said 'You are the first man I feel jealous of. It seems you have more than I have got. You look so blissful. If I am to be born again I will ask god to make me a Diogenes.'

Diogenes laughed and said 'You are a fool! Why wait for another life? Who knows? If you *really* want to be a Diogenes you can be *this* very moment; this riverbank is so big -- throw off your clothes, lie down, relax, take a sunbath, just as I am doing -- who is preventing you? At least I am not preventing you and there is nobody else here If you want to be as blissful as I am, who is preventing you? Why should you postpone it for the next life? And if you cannot do it now, are you certain you will be able to do it in the next life? And if you can do it in the next life, then why not now? There is no problem in it.'

Alexander was very well-versed as for as philosophy and logic are concerned. He was a disciple of Aristotle, the father of western logic. Aristotle was his personal tutor. But for the first time he saw that his whole logic was useless before this man; 'What he is saying is right!'

He said 'I can understand -- what you are saying is right, I cannot argue -- but the time has not come for me. Right now I am going to conquer the whole world.'

Diogenes said 'Okay, then what you will do,' Alexander said 'Then I will relax.' Diogenes said 'This is just absurd; I am relaxing *now* without conquering the world. Is that a requirement for relaxation, that first you have to conquer the world? If I can relax without conquering the world, why is it *you* cannot?'

Alexander stood there almost dumb, then bowed down and said 'I am sorry. I can understand your point, but I cannot do it now.'

What was the problem? Why couldn't he do it *that* moment? That is the problem for everybody too, our projects, our ego projects. 'I have to conquer the world, I have to become this, I have to become that, I have to possess this, only then will I be happy.' We make so many conditions to be blissful, that's why we are miserable; otherwise there is no need to make any conditions. One can simply choose to be blissful, to be full of light, to be full of joy, to be full of songs. One can become a festival of lights.

And it is a sheer question of decision. I emphasise the point again and again to my sannyasins that each moment you are given two opportunities -- to be blissful or to be miserable. If you choose to be miserable, don't complain! (laughter) You have chosen it. The next moment, don't choose it! If you are really fed up with it, then the next moment choose to be blissful -- that is my message for you! (laughter)

From this very moment (laughter)... start choosing to be blissful. Right? Good, Yama!

The Old Pond ... Plop

Chapter #16
Chapter title: None

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The moon represents the cool, the silent phase of light. The sun represents the hot, the turmoil, the conflict. The sun is excitement and the moon is silence. Born of moonlight means coming out of deep silence.

Bliss is a child of silence, of coolness, of unexcitement, of tranquillity. Bliss is not something that one has to seek anywhere. All that is needed to find it, is to become absolutely calm and quiet. When there is no turmoil within you, when the sun phase has ceased to function, the moon comes to light of its own accord. The moon is always there, even in the day. Just because of the sunlight and the excitement, you cannot see it. Once the sun sets, the moon starts appearing. When the sun is completely gone below the horizon, the moon is there in all its beauty.

Exactly the same is the case with bliss, it is already there at the very center of our being; we just have to become silent, then out of that silent state of consciousness bliss arises, just like a moon arising. And the beauty of it is tremendous. There is ecstasy but no excitement.
There is great joy but it is not hot -- it is cool.
It is not a distraction.
It makes you even more centered, more grounded.
It brings, for the first time, immense contentment, fulfillment.
One feels one has arrived.

The state of blissfulness is as free as the eagle. It can rise beyond the clouds. It knows no limitation. The whole sky belongs to it.

Bliss is not only free; in fact, it is freedom itself. It is a bird on the wing all the dimensions are open to it. Love and beauty and sensitivity and creativity -- everything suddenly becomes possible for the blissful person. There is no wall any more that prevents. All walls become bridges.

Secondly, bliss is also wild because it is spontaneous. It is not part of the cultivated, civilised mind; it is part of our intrinsic nature, which is still beyond all cultivation. fortunately, it is good that it cannot be cultivated, otherwise we would have made it phony. It is beyond our reach. We cannot do anything with it. It remains as it is, it remains true to its nature.

The eagle of the wood represents both; it represents the freedom of a bird -- it is not a bird in the cage but a bird in the wood -- and it also represents the wildness, the naturalness, the spontaneity of the woods.

Bliss is both: open, free -- to the whole existence -- and natural, spontaneous.

Misery is our effort. Misery *is* created by us. It is our invention and we are doing great work to create it. Day in, day out, year in, year out -- we are doing so much work to keep ourselves miserable that the moment you understand the fact that misery is your *own* creation, it simply disappears because you stop creating it. It is just like bicycling: you go on peddling the moment you stop peddling the bicycle *has* to stop. Maybe it will go a few feet or if it is downhill, maybe a few furlongs, just because of the past momentum, but sooner or later it will stop.

That's actually the case with misery. Misery is a bicycle; you have to peddle it continuously, you cannot stop peddling it otherwise you will fall. Bicycle means two wheels only, so it is against gravitation. You have to go on peddling for gravitation to remain ineffective. By the time gravitation can make it fall you have moved. It is just escaping from gravitation; that's why you need peddling. If you stop in one place, just a little time is needed for gravitation to work and you will fall.

Bliss is not unnatural. It needs no peddling. It simply *is* there. Once you stop creating misery you find it. It is wild. It is of the woods, of the mountains. It is nature!

So all that one has to do is to understand 'What am I doing with myself?' The very understanding brings a transformation. You stop creating misery and instantly bliss starts showering on you. And then one laughs at how long one has been miserable, and for no reason at all. Nobody else was responsible for it. It is just our ignorance of what we are doing that creates hell. Ignorance is hell, unawareness is hell. Awareness is paradise.

Religions in the past have been very serious. That seriousness is a disease. It is like a cancer of the soul; hence in religious people's lives all songs disappeared, all joy disappeared, all fun disappeared. They became dull and dead. They became a heavy weight on humanity. They crushed humanity under their weight. They thought they were becoming holy; they were simply becoming phony. They thought they were becoming simple, humble; they were simply becoming very subtle egoists. Holier-than-thou was their whole philosophy. They condemned the whole of humanity. They created sadness for themselves and greed for others.

It has been an ugly past.

Getting initiated into *my* vision of sannyas, into *my* vision of religion, is a change of gestalt, a total change of perspective. Instead of seriousness I teach laughter, humour, cheerfulness, Instead of sadness I teach songs, dances, love.

Religion needs to become more earthly. It has to be a tree rooted in the earth and rising high into heaven. The flowers will come into the sky but the roots will o deep into the earth. And there has to be a balance between the two; the higher the tree goes the deeper the roots have to go.

The *really* religious person is very earthly; he has to be, otherwise he won't have any roots. Hence I teach rootedness in the earth. I teach the earth, because I know that only if our roots grow into the earth will we be able to rise beyond the clouds. The flowers will come but they will come only by getting deeper and deeper roots.

So to me the mundane and the sacred are not different they are two sides of the same coin. Hence singing and dancing and love and creativity and cheerfulness and laughter are not against the sacred. They are part, an intrinsic part of it, and not a small part -- exactly the half of it, and the *first* half. And if the first half is there the second half follows automatically -- They cannot be separated -- but in the past the second half became more important; not only more important, it became empty of the first half. That's how religion died. That's how god died on the earth; god became a tree without roots.

God can live again but the only way for god to live again is to have roots into the earth -- and that's what I mean by cheerfulness, song, celebration.

Bliss is a light -- light of the inner world. Without bliss the inner world remains dark. As you start becoming blissful the night starts disappearing, the dawn has arrived. The only way to become enlightened is to be blissful, totally blissful. No prayer is needed, no religious ritual is needed. One has just to be blissful in one's ordinary life and the beyond suddenly opens one day. There is no need to be aggressive about it. One has just to be receptive.

And one has to learn only one thing: whatsoever you are doing, do it blissfully. Make it a point so that bliss remains an undercurrent in all your activities. If that much is remembered then your life will be transformed. No power can prevent it, no hindrance then is big enough to prevent your transformation.

Just walking, remember to be blissful. Sitting, eating, cooking, taking a bath, just remain blissful -- a subtle cheerfulness inside, a giggling in the heart. And sometimes you can giggle loudly too (laughter)... there is no problem! At the most people will think you a little crazy. But there is no problem my people are cuckoos! (laughter)

And then if it just becomes a twenty-four-hour undercurrent... and it does become that; if you can remember while you are awake, one day you will find that even in your sleep it continues. In the morning you can find it still there and you can remember that it has been there the whole night. When the circle is complete, that very moment great night is born within oneself. And that light becomes the door to the divine, to the eternal.

The ordinary understanding about bliss is that it is great excitement. That is totally wrong. Pleasure has excitement in it, bliss has no excitement at all. It is utterly peaceful. That's the difference between pleasure

and bliss. Pleasure is an excitement because it is momentary bliss cannot be an excitement because it is eternal. How can you remain excited forever?

Even the momentary pleasure tires, exhausts. It tastes sweet, one wants it, but at the same time one feels -- and the more alert you are, the sooner you feel -- that it is exhausting, tiring, it is a kind of exertion. Because excitement means tension. Your heart is beating faster, your blood is circulating faster, your mind is rushing faster, everything is speedy -- how long can you be in that speed? Soon you will feel utterly tired, deadly tired.

That's why all so-called love affairs fail; after the honeymoon is over both are so tired of each other that really everything is over with the honeymoon. But now they cannot say it. They have promised so many things to each other -- it looks so inhuman and insulting and humiliating to swallow again whatsoever you have thrown out. so one has to go on pretending, but now it is tiring.

You can see husbands and wives moving together both look utterly tired, as if they are just coming out of hell. If you see a man with a woman being joyful and cheerful, one thing is certain that the woman is not his wife! (laughter) It is really impossible, even for actors it is impossible to be cheerful with their own lives or husbands. And if you are so cheerful with your own wife, even your wife will become suspicious 'Why? What is the matter with you? There must be some other woman -- your cheerfulness is enough proof!'

You have to be sad, serious, sombre. The deader you are, the more your marriage goes smoothly. The more alive you are, the more it is on the rocks. Even these momentary pleasures which are excitement are tiring. Hence bliss cannot be an excitement; it is a state of total peacefulness. It has all that one longs for, except excitement.

It is cool and silent, and a tremendous harmony prevails inside, no tension at all. In fact it is so peaceful that slowly slowly one tends to forget it. Only when a person becomes for the first time enlightened does he know, because now he can see the difference, that he has come from darkness into light. The change is so vast, so immense, so tremendous, the contrast is so big -- he knows it. But as he settles into his new dimension, by and by he starts forgetting all about enlightenment, all about bliss, because even to know it is a tension.

It becomes so natural, like breathing. You remember breathing only when something is wrong, otherwise you don't remember it. And with bliss there is never anything wrong. It is getting in tune with the ultimate; never does anything go wrong. Hence it is so silent that one cannot even remember it.

One of the greatest masters of the world was Bodhidharma, who founded the school of *zen*. He went to China, travelled from India to China. The emperor of China, Wu, came to the boundary of his country to receive this great master. He had been waiting for him for years, because it took years 'Bodhidharma is coming, Bodhidharma is coming,' and he had to cross the whole Himalayan range.

It took years and that old emperor was waiting and waiting. And when Bodhidharma came he was really in a great rejoicing. The whole country rejoiced. He had come with his whole court; there was much festivity and much celebration.

But Bodhidharma shocked him very much. Wu asked him 'I have done so much for religion, I have made so many temples, so many monasteries. I feed thousands of sannyasins. What will be my merit in the other world?' Bodhidharma said 'Nothing, no merit at all. In fact you will fall into the seventh hell.'

It was such a shock. The Emperor said 'But everybody up to now has been saying that all that I am doing is of such great virtue that I will reach to the seventh heaven and you are saying to me 'You will fall into the seventh hell?" Is there not anything like virtue?'

Bodhidharma said 'There is no virtue, no sin.' The emperor became a little angry, but he was a polite man, cultured, polished, he didn't show his anger, but it was there. He asked Bodhidharma 'Can I ask you, sir, one thing -- who are you?' Bodhidharma said 'I don't know.'

Now this answer, 'I don't know,' is one of the greatest answers even given to the question 'Who are you?' And only a man like Bodhidharma can say 'I don't know.' It is not ignorance. It is the ultimate wisdom. But he has known himself for so many years that he has forgotten who he is. All that has become so natural. He does not remember. He said 'I am telling you the truth I have no idea. It has been so long, so much water has gone down the Ganges since I became aware of who I am. Now everything has settled. There is only nothingness, silence, peace, and I don't know anything about myself or about you or about anything.'

Yes, ultimate innocence will look like ignorance. When bliss is absolute you tend to forget all about it. If somebody asks me 'Are you blissful?' I can only say 'I don't know. It has been so long that I have forgotten what misery actually means. The contrast is missing, the background is no more there. It is as if you have written on a blackboard with white chalk and the blackboard has disappeared; now how can you

read? Only those words written in white chalk are somewhere there; but the blackboard has disappeared, there is no contrast.'

That's the ultimate state when you don't even know that you are blissful. What to say about misery? -- in a way even bliss is no more there. But that's what we are searching and seeking and longing for. That's our deepest longing of the heart to come to such a state where no tension exists, no anxiety, no anguish, where nothing exists, or only nothing exists.

The state of blissfulness is also the state of meditativeness; they are synonymous. To be blissful is to be meditative, and vice versa. One can start from either end. either one can be meditative -- then bliss comes in -- or one can be blissful and meditation comes in. To start from meditation is a little arduous, but to start from blissfulness is very simple. And when the simple is available, why go through the arduous?

So let bliss be the beginning. Just relax and be cheerful, for no reason at all. Don't ask why. If you ask why, you will always remain miserable, because misery has a why to it and bliss has no why to it. If you ask me why you are miserable, it can be answered; but if you ask why you are happy, blissful, it cannot be answered, because blissfulness is a natural phenomenon. It simply is the case, just like health.

If you go to the physician and ask 'Why am I healthy?' he will shrug his shoulders. But if you ask 'Why am I unhealthy?' he can find out the cause. Healthy has no cause. disease has cause. Life has no cause. Death has cause.

Remember that. The negative always has a cause to it, but the *really* existential has no cause to it; it simply is there. So start being blissful without asking. Your mind will ask 'Why are you feeling so cheerful?' Tell the mind 'Shut up! (laughter) I am just cheerful and why should I bother about these whys?'

One can be cheerful only if one can drop searching for the reasons, for the motives. Be cheerful for cheerfulness' sake, for no other reason, as if it is an end unto itself. Everything else is a means to something else, but blissfulness is not a means; it is an end. So use every opportunity as an excuse to be blissful.

In the beginning you need a few excuses. By and by you learn the art, then no excuse is needed. You can just sit in your room and enjoy! (laughter) And there is nothing to enjoy! People always think that enjoying means something has to be there to be enjoyed -- the television, the radio, a man, a woman, at least a bottle of beer -- something has to be there. When somebody is just sitting and enjoying they will think 'This is strange.' (laughter) And if somebody invites you, 'Come to my home and we will enjoy,' (laughter) and both sit and enjoy -- that's really my idea of enjoyment! invite people, friends to enjoy... They will come only once! (much laughter) Once they come and they see what enjoyment is, once they have understood, they will not come again. But then you can enjoy alone! (more laughter) There is no need for anybody. Or you can always invite new people; but enjoy for no reason at all. Try it, give it a try!

Pleasure is like a bud -- closed. Happiness is like a flower -- open. And bliss is like fragrance -- freedom.

There is not much difference between a bud and a flower. Yes, there is a difference -- the bud is closed and the flower is open -- but no qualitative difference, just a quantitative difference, a different arrangement of the petals, that's all. But with the fragrance there is a quantum leap. It is totally different from the flower. The flower is visible, the Fragrance is not visible. You can hold the flower in your hand, you cannot catch hold of the fragrance. That's exactly the case with bliss you cannot possess it. You can experience it, you can dance with it, sing with it, but you cannot possess it.

Pleasure can be possessed, purchased. That's why ugly institutions like prostitution exist; pleasure can be purchased, it is very physical, gross.

Happiness is just in between. It is more difficult to purchase happiness but one can manage. If one is intelligent enough one can manage even happiness -- through art, through music, through poetry. But bliss is absolutely beyond our reach. It is bigger than us. Our reason, our intelligence, our powers all fall short.

We can only be on the receiving end. We are just a host -- if it comes, like a breeze it comes, then we can accept it as a guest, but we cannot force it to come, either directly or indirectly. But one thing has to be remembered: the moment you are *really* ready to be a host, the guest comes, the fragrance comes, the bliss comes.

It comes and then never goes. It comes forever! But it is not a property. It is not material. It is absolutely immaterial, invisible, like a fragrance.

First one has to become open like a flower and then one has to wait. Whenever the moment is ripe, the fragrance, the hidden splendour, will be released. That's what we are here for; the very meaning of life is to

release the imprisoned splendour.

We are living a life divided, separated, from the whole. We have created a small wall around ourselves out of fear, to protect, but that very wall has become our imprisonment. The name of the wall is the ego and unless we demolish the wall, destroy the ego, we will remain separate from the whole -- and that is the basic cause of misery. Because to remain separate from the whole means to remain undernourished. It means to remain continuously afraid of death, of all kinds of accidents. Once you are one with the whole all fear disappears because then there is no death. The whole is eternal.

And the part cannot have any meaning. Meaning always means in reference to the whole. For example, you can take a part from a machine. That part in itself is meaningless. Put it back into the machine and it has tremendous meaning. Its meaning is only in a certain context, in a certain unity, in a certain organic harmony. The egoistical person feels life as meaningless and he himself is the cause of it. Withdraw the ego and see; from all directions meaning rushes into your being. For the first time you feel life and its significance. And the significance is enormous, infinite, and then only one can dance, rejoice. Then only one knows that we are not orphans; we belong to the universe and the universe belongs to us.

That feeling is 'yoga' -- that feeling of belonging, that feeling that we are an intrinsic part of the whole, that we are needed by the whole, that we are not useless and accidental.
Once that feeling overwhelms you your whole life is transformed.
It becomes a rejoicing.

The Old Pond ... Plop

Chapter #17
Chapter title: None

17 January 1981 pm in Chuang Tzu Auditorium

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Meditation basically is nothing but a state of total awareness. Our mind is only partially aware; only one tenth of our totality is conscious, nine-tenths is in a deep dark night. All our problems arise out of that darkness, that blindness. And it is nine times more than our awareness. The so-called religions, moralities, go on trying to cultivate that fragment of consciousness.

You can teach, you can programme that small fragment of consciousness but it will remain superficial. In times of stress it won't help. One will remain very polite and humble, but only when everything is going good. When things start going wrong then suddenly all the repressed anger, violence, overwhelms one. Then the cultivated morality, the facade of character is of no use at all. That's why people do things which you never thought they could do. A *very* good man, a nice man, in every w!ay respected, can commit murder. He himself will not be able to believe how he could do it; hence the phrase 'in spite of myself.' It is a retrospective thinking later on when he comes back to his superficial consciousness he can see that he has

done it in spite of himself, because he is identified only with the conscious part. He has rejected the unconscious and that is nine times more.

That is our true reality, it cannot be rejected; and by cultivating the conscious part it remains unaffected, it remains the same. Hence my approach is not through character but through meditation.

The most fundamental thing is to make our consciousness bigger, to change the unconscious into consciousness -- that is true religion. That's what the whole purpose of alchemy was: the transformation of darkness into light, of the baser metal into gold. The gold represents light. And it is possible if you start becoming aware of what you are doing, of what you are thinking, of what you are feeling -- just an undercurrent of awareness of all these three dimensions -- then slowly slowly awareness deepens. More and more parts of the unconscious are claimed by consciousness.

And once you have learned the knack of changing the unconscious into consciousness, then it is only a question of time, effort, patience. Then the day is not far away when the whole of unconsciousness disappears and your inner world is full of light. Then whatsoever you do is moral, whatsoever happens through you is virtue -- and that virtue is not cultivated at all. It is spontaneous. And when it is spontaneous it has a beauty of its own. When it is cultivated it is pseudo, phony. It creates only hypocrites, and that's why the whole world is full of hypocrites.

It is not their fault; it is ten thousand years of stupidity perpetuated in the name of religion. Religion should be simply an alchemical process of transforming unconsciousness into consciousness.

A man without meditation is windowless, utterly closed to existence. No sun, no wind, no rain, reaches him. He lives almost in a grave. He is not alive.

You are alive only in the proportion to which you are vulnerable, open. The more alive you are, the more windows you have, the more doors you have; and you are totally alive when you are just under the sun, under the sky, utterly naked, with nothing to keep you isolated, to keep you encapsulated. And that's the function of meditation to create windows in you. In the beginning, windows, then doors; then by and by all the walls disappear. One day you find yourself for the first time merging, melting, into the whole.

That's the ultimate experience of bliss. But the beginning is in creating a small window; then go on making it bigger and bigger and bigger, so one day there is only window left. All the doors, all the walls, everything has disappeared. When there is nothing to disconnect you from existence, nothing to debar you, you experience godliness.

Meditation gives you unbounded space. It makes you as vast as the ocean. Without it one is only a dewdrop, confined into a very small space, imprisoned. And that's our misery, that wherever we try to move there is a limitation. The body limits us, the mind limits us, even the heart limits us.

One has to go beyond the body, beyond the mind, beyond the heart. Only then, these three concentric circles transcended, you become as vast as existence itself. You are no more in that vastness. You cannot be the way you have always been; there is no ego.

The ego can exist only in the dewdrop. The ocean means egolessness. The moment you are infinite, you taste the truth for the first time; otherwise whatsoever we go on thinking about truth is not truth. Thinking about truth can never be truth. Truth is a taste on the tongue. The person who has never tasted sweetness may go on thinking about it for millions of years; still, he will not know what it is.

The blind man can think know light but all his thinking is futile. He may write a thesis, a great thesis, *on* light, he may be awarded a Ph.D. or a D. Lit., but still because he is blind he knows nothing of light. All his knowledge is *mere* knowledge, not knowing.

Truth has to be known. No information can be of any help. it is an existential experience and the only way to know it is to become it -- to digest it and to be digested by it. Only in that union where I and thou disappear, where all dualities melt and become one, one knows. That state I call oceanic. That is the goal of sannyas.

One has to come out of the confinement of a dewdrop and become the ocean. One has to allow one's dewdrop to slip into the ocean and disappear into the ocean. To be one with the whole is the only way to be holy.

Meditation is the essence of all true religion. Everything other than meditation is nothing but ritual. It is good for deceiving people, it is good for exploiting the fools, it is very good for the priests; the popes, the imams, but it is not religion. And a very strange thing is that all the vested interests are against meditation.

They are all for going to the church, to the temple, to the mosque. They are all in support of reading the Bible every day, or the GITA, reciting it again and again and again but they are not in favour of meditation, because they have become aware again and again down the ages that the meditative person becomes a rebel.

The meditative person becomes so intelligent that he cannot be exploited and oppressed. The meditative person becomes so full of life that he cannot be repressed, crippled, paralysed. He becomes so full of bliss and joy that you cannot make him afraid and you cannot make him greedy either; so your hell and heaven both become superstitions for the meditative person, because hell is nothing but exploitation of fear and heaven is exploitation of greed -- two sides of the same coin. Because people *are* living in fear and in greed, the priest has invented hell and heaven; otherwise there is no hell, no heaven.

There is life eternal. And if you are silent, meditative, *this* very moment you are in paradise. And if you have song astray from your own centre, if you are no more centred in your being, you are in hell. Hell simply means living a life unconsciously and heaven means living a life consciously.

All the religions are afraid of meditation because it gives you the taste of paradise herenow and they all depend on a paradise *after* death; so you and your life can be postponed. Heaven will be after death and right now you have to live a meaningless life. So they go on giving you hope and hope is nothing but opium.

Meditation means becoming so aware, so intensely aware, now, this very moment, that all these stupidities are seen as stupidities, and the moment you see something as false you are free of it. Not only that, there is even more danger for the vested interests, for the establishment; the person who has come to know the false as the false and the true as the true does not remain hidden. He cannot remain hidden. He has to share his experience. He has to spread his fire.

And that fire can burn all the temples and all the churches and all the mosques. The meditative person will not be Christian, will not be Hindu, will not be Buddhist, will not be Mohammedan. He will simply be human. Hence the Christians will be against him, the Hindus will be against him, *all* the organised religions will be against him. He will not be a Christian of course; he will be a Christ. He will not be a Buddhist but he will be a Buddha -- and that is dangerous.

The Buddhists don't want another Buddha to be here, because the latest Buddha is bound to change the twenty -- five-centuries-old scriptures of the Buddhists, because he will speak the idiom of the day, he will speak in the context of the contemporary humanity.

Christians will not like Christ to be here again. He will destroy all their business; hence nobody is in favour of meditation -- and meditation is the essential core of religion. In other words all religions are against religion, against the true religion, against the essential religiousness. And my effort here is to make you aware that rituals are not religion, that scriptures are not religion, that belonging to a certain sect is not religion. Religiousness is a totally different phenomenon: it is the experience of your own being.
Knowing it, all is known.

Mind separates, meditation unites. Mind functions as a wall, meditation functions as a bridge. Meditation simply means a state of no-mind; slipping out of the mind and the games of the mind is the whole art of meditation. And it is not a difficult thing -- we have just never tried it, that's why it appears difficult. We have always lived in the mind so we don't know that there is a way to live beyond the mind too.

Once you have taken even a single step out of the mind you will be surprised; you were living unnecessarily in a prison. There was nobody guarding the door, you were not chained, you were just not aware that there is a beyond too. And the way out of the mind is to become aware of the mind and its mechanism, memory, imagination, thoughts, desires, fantasies -- the traffic is there, continuously going on. You have just to stand by the side and watch whatsoever is passing, with no judgement, with no evaluation; just a silent mirror reflecting whatsoever is passing by. Not even making any comments that this is good, this is bad, that this is not so good, that this should not be or should be -- without any commentary, just watching.

In the beginning it seems difficult because our habit is of continuously commenting, but just a little patience, sitting silently, doing nothing, just watching; it comes. And when it comes it opens a totally new dimension. You can see the whole mind passing by and than you know that you are not the mind, because the one who is seeing the mind passing by cannot be the mind. The observer cannot be the observed -- and that is the moment you are out of the mind. That is the moment a tremendous freedom comes. One is no more confined to anything. The imprisoned splendour is released; and life begins only then. Before that we

are just living a so-called life, lukewarm, with no intensity, with no passion, with no totality.

Man lives mechanically, just like a sleep-walker, a somnambulist; he goes on doing things but almost like a robot. If you start watching your acts you will be surprised that you go on making the same mistakes every day. And you have decided many times not to do them again, but those decisions are meaningless. When the situation arises aGain, you react immediately in the old pattern. You don't know how to respond.

These two words are significant. 'Reaction' means mechanical, unconscious and 'response' means non-mechanical, conscious. 'Response' means acting according to the situation and 'reaction' means acting according to the old pattern. reaction means following ready-made answers, following a built-in programme, being dictated and dominated by the past -- that is reaction. And living *in* the moment, *in* the moment, with no interference from the past, is response.

A sannyasin has to be responsible in this sense, not in a moralistic sense, not in the sense of being dutiful, but in the sense of being conscious. To be conscious means acting out of the light of awareness; otherwise people are acting out of darkness -- stumbling, groping. Yes, once in a while just accidentally they can do something right, but that is accidental. It has no value at all.

Ninety-nine per cent they will do wrong. One percent, accidentally, they will do right; but accidental right has no value. It is not virtue.

One has to be full of light. And when there is light you know where the door is, you need not stumble. You know where the furniture is, you need not stumble. You know exactly what is what and you act according to that understanding.

Meditation creates light within you. Without meditation one is living in a dark night of the soul. And the strange thing is that we have all the things necessary to create light.

In a Sufi story, a man is hungry. He has flour, he has water, he has butter, he has fuel, he has fire, he has everything -- he can make bread. But he is just sitting there hungry, because he cannot eat the fuel, he cannot eat the flour, he cannot eat all these things which only need to be put in a certain combination.
Once they are put in a certain combination they will become eatable.

We are born with everything; that is needed to create light, but you have to use a little intelligence to put everything in its right place. And that's what meditation is: putting things in their right place. And once they are in the right place a great harmony arises. Once life becomes such a deep accord, so full of music, so full of joy, so full of light, out of that joy, that music, that light, whatsoever you do is right.

So I don't teach you to do right. I only teach you to create the light... then right follows! (laughter) It is inevitable.

There is a vast difference between satisfaction and contentment.

Satisfaction is something invented. In the old fable of Aesop, the fox says that the grapes are sour, because he can't reach those grapes -- that is finding some consolation.

When people cannot reach they have to create a certain consolation around themselves. That consolation is satisfaction, that consolation functions like buffers.

Between two compartments in a train there are buffers so that if some accident happens the compartments don't crash into each other. Those buffers are shock absorbers.

Or just like in a car, there are springs so that you don't feel the bumps -- particularly on an Indian road -- those springs help; they absorb the shocks. A little bit of it reaches to you end if you are also using an Indian car, then much of it reaches to you! Indian cars are made especially for Indian roads; they fit together.

But with good buffers, imported buffers, you can avoid many bumps on the road. Exactly the same is the case with our inner world: there are so many shocks in life.

You want money and you cannot get it, and you want power and you cannot get it -- because there is always a power shortage, (laughter)... gas shortage... *everything* is in shortage. There are many more consumers and everything is in shortage. And how many people can be prime ministers and presidents? Now this country has seven hundred million people and only one person can be the president. So seven hundred million people minus one are going to be shocked! (laughter) They have to find some consolation, they have to create some satisfaction. They can say, 'Who cares? I am not interested in power politics. I don't want to become a politician. All these dirty politicians... I am a simple man, a humble man, and I am perfectly satisfied with my life. These are creating buffers.

This helps you to carry on the routine life but this is not contentment; there is no joy in it, because deep down you know that it is only a deception. You can deceive others but how can you deceive yourself? You

can go on hypnotizing yourself just as Christian Scientists do: they are ill, they *know* they are ill, but they go on saying I am not ill, illness is all false, that illness is only of the mind. They can go on repeating morning evening, day in day out, but in fact the *very* fact that they are repeating again and again 'I am not sick,' is enough proof that they know they are sick.

In one story a young man met a Christian Scientist and the Christian Scientist asked, 'I have not seen your father for many days. Where is he?' And the young man said, 'He is very sick.' And the Christian Scientist said, 'He is not sick. He only thinks he is sick.'

After one month he again met the young man and said, 'What about your father? And the young man said, 'Nothing much, now he thinks he is dead!' (much laughter)

This type of tomfoolery, this kind of idiotic ideology has dominated humanity for centuries. People go on trying to befool themselves. Now he is befooling himself that he is dead...!

People don't want to accept facts. They create fictions around themselves. Even if a person dies, people don't say directly that he is dead; they say 'he has gone to the heavenly abode', or that 'he has become god's beloved'... So what was he before that? People want to avoid facts, and they create smoke around themselves. That is not contentment.

Contentment is a totally different phenomenon. It happens only to the meditator, only the meditator becomes so blissful, so peaceful, because he has arrived! There is nowhere to go. He has found his home! He has experienced the ultimate significance of there is nothing, more than that. He has touched the optimum, and out of that bliss is contentment.

So contentment is not something one can cultivate; it is a by-product of meditation. And one should not cultivate satisfaction, because that will keep you away from contentment. It is better to destroy all satisfaction and all consolations; it is better to realise facts as they ares illness is illness and death is death. And if you cannot reach the grapes, better to say 'I cannot reach,' because then some way can be found to reach. Don't go on deceiving others and yourself that they are sour.

So I am all for reality. My approach is pragmatic.

I am a realist, not an idealist. I don't believe in all that hocus-pocus. And to be my sannyasin means to be utterly realistic, pragmatic, grounded in the Earth. And because one is grounded one starts growing like a tree into the sky towards the stars, and then there is immense contentment.

Meditation is a process of rebirth. The first birth is only physiological, biological material. Don't think that that's all there is to life. Coming out of the womb of the mother is only an opportunity for a second birth, for the real birth. The day you come out of the womb of your psychology, you are really born.

In India we have called the people who have known the truth, twice born, dwija. And unless one becomes twice born, one lives in vain.

Life has to be used as a jumping board for the beyond. It is an immense opportunity, but very few people have used it up to now. Once in a while a Jesus, a Buddha, a Lao Tzu, a Zarathustra, a Bahauddin -- only once in a while a few people have used this life for reaching to a higher plane, to another life.

All that is needed is that you have to die to your past; only then you can be born anew. The child has to leave the womb, and he is going on an unknown journey, uncharted. He knows nothing about what is going to happen. He has no idea, no map, no guide. And for nine months he has lived very comfortably, in a cosy world, almost asleep, and his every need was fulfilled -- no worry, no responsibility, no struggle, no anxiety, no anguish, no questions, no problems. He had lived the most comfortable and luxurious life that he will ever live. And it is going to be finished. But the child comes out of the mother's womb because the womb, howsoever comfortable it is, is dark, meaningless. It is not life. There is no adventure.

And without adventure. There is no possibility of life.

The child enters into the world of adventures, but that is nothing compared to the second birth.

If you die to your mind... mind means the past, all that you have accumulated in the past. Mind is nothing but a memory system. If you die to the past then you enter really into the greatest adventure there is: you are reborn. That's true resurrection, and it happens through meditation. Both things happens: dying to the past happens and birth to the present. And the present continues into the future. It contains the whole future.

The past is a barrier. Unless one is courageous enough to die to the past one cannot be rewarded by true life. And this death has to happen each moment, because each moment we are creating the past. It is not that once you have died to the past the whole thing is finished. After twenty-four hours again twenty-four

hours of the past will be with you. You have to die each moment -- why accumulate it? Each moment, be finished with it, so you are always fresh and new and in tune with existence. You are never lagging behind. And when one is not lagging behind there is great celebration. You are in a dance with existence, utterly attuned, a kind of at-onement. And that makes life a festival, a love, a laughter, a song, a celebration!

My sannyas is not for the sad and the dead. It is for those who love life, who love laughter, who love. It is for those who want to be fresh, young, alive to the maximum.

It is for those who are ready to risk and to go on a pilgrimage to the unknown and to the unknowable.

The Old Pond ... Plop

Chapter #18
Chapter title: None

18 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Love can have three possibilities: the first is animal, the second is human, and the third is divine. Ordinarily people know only the first. It is biological attraction. It is something hormonal, chemical, unconscious. You are not the master of it. You are simply driven by instinctive energies. Those instincts are part of the body, not part of you.

Nature has its own ways to propagate the species. It forces every individual to reproduce. That's the only way, otherwise everybody will disappear; hence it has made it almost compulsory. It is so compulsive that even if one decides not to go into it, one is driven, in spite of oneself. And religions have been fighting against this energy for thousands of years. Their fight has not helped. In fact it has distorted the natural energies, it has created a very perverted humanity.

The way to get beyond them is not through fighting, but through understanding, through awareness, through meditation. Fighting means repression and whatsoever is repressed will come up again and again. It is not going to leave you. In fact the more you repress it, the more it strives to take possession of you. And the effort to fight and repress creates a dichotomy in you. You become dual, divided, schizophrenic. It is because of the so-called religions that the whole of humanity is living a split life.

Fighting with oneself is an insane way of living. Your energies are simply dissipated. They are not used creatively. It is like making both of your hands fight with each other; what can be the outcome? Do you think either of your hands is going to win? Both belong to you. You can pretend that the right has won, but any moment you can also pretend that the left has won. It is up to you. It is just your decision. It is not going to give you any victory. It is bound to result in ultimate failure and frustration.

Love has to be taken out of the bondage of biology, but fighting itself, is biological, struggle is biological, and you cannot transcend biology through biology. It is like wiping mud with more mud. It is sheer stupidity.

You have to bring some new element into the world of biology, and that I call meditation, a ray of

meditation, a ray of watchfulness. That does not belong to biology at all, because animals are not aware, trees are not aware. They live in one-hundred-per cent unconsciousness.

The moment you start becoming conscious of all your biological forces, something new has already happened, something non-biological has penetrated, and that is going to become the source of transformation.

Make your lust an object of observation; then it changes into human love. You have gone beyond the animal. The human is born. Out of one hundred so-called human beings there is only rarely one human being ninety-nine per cent are only apparently human, but not really. They look like human beings, they behave like animals. Their love is animal, their hate is animal, their violence is animal their anger is animal, their jealousy is animal, their possessiveness is animal -- all is animal.

It is one of the great transformations to become human. One is not born human; one is born an animal, but with the potential of being human. And that potential starts functioning only when you bring awareness in. Immediately awareness functions like a catalytic agent. Suddenly you are beyond your biology.

If you can watch, you are no more it -- the watcher is never the watched -- already you have surpassed, transcended, you are something above, you are an onlooker, a seer.

Human love is non-possessive, non-jealous, non -- biological. It has nothing to do with reproduction. It is a play, a sharing, a fun, a way of communicating. But still there is one thing in it which has to be dropped the boundaries. Even in human love the lovers are not one -- they are separate. Everything of the biological has disappeared except one thing which is not biological and therefore cannot disappear with the biology -- that is the ego.

Animals are not egoistic, neither are trees egoistic. They don't have the feeling of I. It is a human phenomenon. The more you become aware of your humanity, the more the ego is strengthened; hence the people of great sensitivity will always be more egoistic. The poets, the painters, the dancers -- they will be more egoistic than other people, for the simple reason that ego is a human phenomenon. Now their whole energy is released from biology and it is exploited by the ego.

It is better than biology, but it cannot be the ultimate goal, because if you are surrounded by a boundary you are limited and every limitation brings misery. One needs to be unlimited, unbounded only then the imprisoned splendour is released. Then you are as vast as the universe. And this can happen through love very easily.

Now the second step is to bring your awareness to the ego; the same way you brought your awareness to your unconscious instincts and became free of them, bring your awareness to the ego. Now it has to be more subtle, because the ego is more invisible, more cunning, more clever. If you watch it at one point, it will appear at another point. If you are sitting at the front door it will come from the back door. If you are watching both doors it will come from the window or it may just remove a tile from the roof and jump from there! (laughter) Just like Santa Claus (laughter) coming from the chimney. It will find ways and means how to come back again and again.

One has to be totally aware, not concentrated, not excluding anything. Awareness has to be inclusive.

The first awareness was a kind of concentration: you had to be focussed on your biology because it is a determinate phenomenon, it is there like an object and it cannot trick you, because it is just part of chemistry. If you watch it in a focussed way it will remain there. Not so with the ego: the ego is very elusive. If you watch it here it will disappear from there and you will feel very good and in that feeling itself it has come back. You start patting your own back, you say 'Now it is no more. I have become egoless,' and it has come. It has already grabbed your neck.

So one has to be inclusive of all dimensions. One has to be just aware, open, watchful, simply watchful, not in a concentrated way but in a relaxed way, so nothing remains hidden. Everything is in a way within the range of your awareness. Then the ego is transcended. And that very moment divine love is born. And divine love is the ultimate experience.

You can call it god, you can call it nirvana, you can call it enlightenment -- these are just words to indicate something which is wordless; but 'love' seems to be the most beautiful word. It has some poetry in it, some dance in it, some ecstasy in it.

Man living as an ego lives like an island, separate from the whole; and that is his anxiety, anguish, because he feels always lonely, feels always afraid, always worried about death and what is going to happen tomorrow, worried about safety, security, worried about a thousand and one things. But the basic problem is created by ourselves. The moment we think ourselves separate we create all these problems. The separation

is a falsity. Living as an ego is living in a dream-world, it is not true.

We cannot be separate from the whole. Our life is part of the whole. Each moment we breathe the whole in and breathe the whole out. The whole circulates in our blood. We are as rooted in the whole as trees are rooted in the earth. Of course our roots are invisible, but just don't breathe for a few minutes and you are gone. That means that breathing was something like a root which was connecting you with the whole continuously.

We are one with the whole. To know it is to be blissful. To experience it is to go beyond all anguish. But it has to be experienced, not believed. Belief won't help.

If you are thirsty you can believe that you are drinking water, but if you are not really drinking water the thirst is going to grow more and more. It will spread all over your body. It will kill you. Belief is not going to help and all the religions have been teaching people to believe.

The real thing is to experience; hence my emphasis is on experience, not on belief. Don't believe what I say. Try to experience it. And unless *you* have experienced, resist the temptation to believe; the temptation is always there because belief is cheap. The mind says 'What is the point of investigating, enquiring, exploring? Why bother? Just believe! Buddha knows, Jesus knows, Lao Tzu knows, Zarathustra knows, so what is the point? If they are all saying that it is so, it *must* be so.' But if Zarathustra drinks, his thirst is quenched, not yours. If Zarathustra knows, he knows, not you.

My sannyasins are not to be believers but experimenters. A tremendous scientific enquiry into the ultimate reality -- that's what initiation into sannyas is. It is an adventure. Belief is death, it is a full point; you simply take it for granted. Somebody says, Somebody authoritative -- the Bible, the Koran, the Gita -- and you simply believe the authority. To believe in any authority is to destroy your own intelligence. All authorities are destructive of intelligence.

I am not an authority in *that* sense. Whatsoever I am saying I am saying according to my experience -- that way I am authoritative, but that authority does not mean that anybody has to believe in it. That simply means: take it as a hypothesis and then enquire whether it is true or not.

Being here with me simply means exploring. And if you start exploring you will find. There is no need to believe, because it is so. 'Es dhammo sanantano' says the Buddha -- this is the truth, the ultimate truth. so if it is the ultimate truth there is no need to believe; you can experience it.

Belief is insisted upon only by people who themselves don't believe, who themselves don't know. They are afraid of enquiry, they are afraid of doubt, they are afraid of questions. They repress all questioning. They condemn all doubt. I respect.

So I have to be just a hypothesis for you. I will give you hypotheses; then you have to go into enquiry. And I know that you will find the truth, because I have found the truth through the same enquiry; so there is no reason why you are not going to find it. I trust everybody's intelligence and everybody's intrinsic potential.

And the day you discover that you are one with the whole, you have come home. For the first time you feel blessed, so much so that you can bless the whole universe.

Ritam means the law, the ultimate law.

One can live in two ways: either according to the universal law of life or against it. That much freedom is a prerogative of human beings. Going astray is available only to human beings. No dog can go astray. Have you ever seen a dog who is a sinner or a dog who is a saint; (laughter) Dogs are just dogs, neither sinners nor saints. Have you see a dog who is less of a dog or a dog who is more of a dog? They are just doggie, all the same way! (much laughter) But as far as man is concerned, you can say that this man is not man enough -- a little less than he should be or a little more than one had expected. You see lesser men, you see greater men, you see sinners, you see saints. What is the distinction? What is the criterion? What makes a sinner and what makes a real saint?

And when I use the word 'saint' I am not using it in the Christian way, because the Christian way is the most stupid way of defining sainthood. The church declares that somebody is a saint, it certifies. The Christian word 'saint' comes from sanctum, sanctified by the church, certified by the church. The sanction has been given by the pope that this man is a saint. So sometimes they withdraw their sanctions. Even after hundreds of years -- a man may have been; for three hundred years and for three hundred years he has been a saint, worshipped, and then they withdraw sainthood. They find something. They reopen the case and they withdraw it. And sometimes a man was burned three hun-dred years before as a sinner and aFter three hundred years or four hundred years, they decide that it was wrong. The burning was done by one pope, and

then -- the same church and the same authority -- another pope declares him to be a saint, and he becomes a saint. This is the most stupid way.

The true meaning of the word 'saint' comes from the Sanskrit word 'sant', not from the English word 'sanctum'. The Sanskrit word 'sant' means one who has known the truth. 'Sat' means truth, and 'sant' means one who has realised it. From 'sant' comes the English word 'saint'. It is exactly the same word, with just a little change in pronunciation: one who has known the truth, one who has lived according to the truth, one who has followed the law of existence, one who has not gone astray.

But man is free to choose. One can choose to go astray ... and the ego always wants to do that, because the ego feels good only when you go astray. Then you are on your own. When you are following the universal law you are no more there; the law is there. When the dewdrop drops into the ocean, where is it? In a way it is no more, in a way it has become the ocean. But in every way the old ego is no more in existence, the old boundary is no more in existence.

Initiation into sannyas means consciously, deliberately deciding to follow the law of existence. And how should one know what the law of existence is? -- it is not written in the books. But there is a natural criterion given to everybody; whatsoever makes you blissful is an indication that you are close to the law of existence, whatsoever makes you miserable is an indication that you are going away from the law of existence. When you are totally blissful you are one with the law and when you are totally miserable you are against the law.

Bliss is the criterion. And this small criterion is enough. One should go on judging; whatsoever makes you blissful is the right thing to do, to be, and whatsoever makes you miserable is the wrong thing -- it has not to be done.

I don't give you any commandments -- do this or don't do this. I simply tell you about the criterion so you can judge for yourself.

If jealousy makes you blissful (laughter) then follow it totally! Then that is the divine law! But I have never heard of *anybody* becoming blissful through jealousy, or through anger, or through violence, or through possessiveness, or through greed. These things have been making people live in hell -- but they cling to them. And by their clinging they make the hell bigger.

The moment you feel misery entering in you, be alert! you have taken the wrong step, you have fallen out of life's law, you are no more in tune with it.

Ritam also means rhythm. You have fallen out of rhythm, you have fallen out of harmony. This is how I define heaven and hell; hell is totally out of harmony with existence and heaven is totally *in* harmony with existence. And everybody has enough intelligence to know whether he is miserable or blissful.

Go on choosing the blissful, go on dropping the miserable, and you will be on the right track towards the ultimate. Then one can be absolutely certain that he has found true religion.

Ego is the only undivine thing. Ego is the only evil in the world. And it is not really an entity; it is just our fantasy, it is just imagination. It does not exist, it is only a nightmare; but we go on nourishing it and watering it and then it goes on growing more and more thorns. No flower ever comes through it. Ego has never brought a single flower into the world. It only brings thorns. The more you nourish it, the bigger the thorns. They hurt you, they hurt others. Their whole function is to hurt. It is not only that they hurt others. Before they can hurt others they hurt you because they grow within you.

First they penetrate *your* being, they create wounds in you, and then you start creating wounds in others out of revenge.

The miserable person creates misery all around. He wants everybody to be miserable. That's the only thing that gives him a little bit of happiness. If he can see everybody miserable, *more* miserable than he is then certainly, according to the law of relativity, according to Albert Einstein, he feels good and happy and blissful.

The ego never wants anybody to be blissful because that hurts very much. The miserable person creates misery, the blissful person create; bliss. we create only ourselves, because we can share only ourselves. for a sannyasin, the only thing to be dropped, the only thing to be renounced, is the eJo. And it is nothing; just a soap bubble, a little hot air. A pinprick is enough, and it is finished. One just has to decide to get rid of it. And if you can see what it has done to you and to others, you are *bound* to decide to get rid of it, because it has never given anybody any bliss, it is pure poison. And when there is no ego inside you a tremendous emptiness, a great emptiness comes in, spaciousness, nothingness. There is nobody inside, just a pure awareness, which is not somebody, which has no I as a centre to it. It is meeting and merging with the

whole. That's the ultimate goal of sannyas; to merge with the whole, to become one with the whole.

There are two kings of purity, two kinds of virtue, two kinds of morality. One is the cultivated kind, from the outside -- you have to practise it. It is a conditioning. Deep down you remain the same but you cover yourself with a beautiful facade. It is a superficial thing that can be scratched very easily and your reality will come rushing towards the surface.

You were smiling and you were all grace and somebody insults you; suddenly all grace is gone and all smiling is gone and the animal inside you takes possession. And you start doing things which you would not have ever thought you were capable of. And later on you will repent and you will say 'How did it happen? -- I don't know.'

This cultivated kind of virtue, purity, morality has created a division in man, between the circumference and the centre; and this division is one of the most dangerous situations, because no man can be at ease.

It creates tensions. You cannot be yourself because you are two -- how can you be yourself? If you decide to follow the circumference, the centre becomes neglected, ignored, rejected; and it takes revenge. If you follow the centre, the circumference is angry, as if you have been programmed by two diametrically opposite programmes.

One you have brought from nature and one has been put on you by the society, so you are always in a state of conflict and inner turmoil. This is hell.

The second kind of purity, virtue and morality is not the cultivated one. I emphasise the second kind. It comes through meditation, not through cultivation. You simply have to become aware of your innermost core, you have to relax towards your centre. You have to settle at the centre and bring awareness there. You have to be fully alert at the centre, and that very alertness at the centre transforms the centre. Awareness is the greatest transforming agent in the world; nothing has ever surpassed it.

It is just like light; you bring the light in the room and all the darkness is gone. When you become aware at the centre your whole being is full of light, and out of that light your circumference acts. Then there is a unity, no conflict; and that unity is true sanity, true health, true wholeness. And that wholeness brings great ecstasy, great benediction.

So never follow the circumference because the centre is *very* powerful. You cannot drag the centre behind the circumference, but if your centre is transformed the circumference follows it naturally, like a shadow. Then there is no problem at all.

All the religions have been teaching the first kind of morality -- that's where I differ. I teach a totally different kind of virtue which arises as a natural consequence of centering, grounding, awareness.

How long will you be here?

-- Ten days more.

-- Then come back again. Ten days are good for ten commandments, but not for *my* kind of... (The rest of the sentence is lost in laughter.) Good!

Devagyan means divine knowing.

Animals don't know. Man knows but his knowing is only information, accumulation of facts, accumulation of theories, ideologies, philosophies -- it is all borrowed. And the borrowed always becomes a burden. It never brings freedom.

By 'divine knowing' I mean you have to know your own. You are *not* to become knowledgeable. Knowledgeability is a hindrance for known; because it gives you a false sense of knowing. It is a false coin. And one can believe in it; then one never enquires about the real coin.

Scholars are farther away from truth than anybody else. Even sinners are not so far away. I have seen both great sinners and great scholars. The sinners are almost always more innocent than the scholars. They are simple people. They are not very far away from the world of truth. But the scholar is very far away. He is too much in his head. He thinks he knows and he knows nothing.

Sannyas begins in dropping the idea of knowledge. Sannyas begins in remembering what Socrates says: 'I know only one thing, that I know nothing' -- that is the beginning of sannyas. Because when you know nothing then immediately a tremendous desire and longing arise in you to know. And if you have dropped all borrowed knowledge, then the only dimension left open is to enter into your own inner world, into your own interiority, into your own consciousness.

And as you go deeper in it, your knowing becomes more and more clear. When you have reached to the very core of your being, suddenly light explodes. Hence the word 'enlightenment'; enlightenment is true

knowing, is divine knowing. It liberates!

The Old Pond ... Plop

Chapter #19
Chapter title: None

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A life without love is life in name only, in form only; the content is missing. The container is there but utterly empty; and that emptiness creates darkness in life. It is absence of love that makes life a dark night. Then one can make a thousand and one efforts to have some meaning, but one is trying to do the impossible. Whatsoever one does is going to fail. It is doomed from the very beginning. And one cannot fight with darkness either, because darkness has no existence of its own. If you fight you will be defeated. If you don't fight you are in darkness.

The way out of darkness is not through fighting, but through bringing light. The moment you bring light in, darkness is sound no more. Exactly the same happens with loves love is the light of the inner world -- it makes your life luminous, resplendent, shining. And suddenly the emptiness is there no more. There is a kind of fullness, overfullness. One is so full of energy, of delight, of dance, that one can share it. There is no need to hoard it. It is overflowing. Even if one wants to be miserly about it, one cannot be. It *has* to be shared because it grows as you share. If you try to hoard it you cripple it, you destroy it.

Love is going to be god for the future humanity. The word 'god' is going to disappear. It has already disappeared from the really intelligent people's lives. It is only the ignorant, retarded, non-contemporaries, who are lagging far behind the times, who go on talking, about god; otherwise now it is absolutely irrelevant.

Jesus says god is love. Now that has to be changed, I say love is god. The emphasis has to be on love. In Jesus' time the emphasis was on god, and it is a great difference -- a difference that makes a difference -- because once love becomes the central focus of life, there cannot be Christianity, Hinduism, Mohammedanism. All these stupidities will disappear. They can exist only as shadows of the idea of god.

Love is an experience. You cannot make a statue out of it. Love has to be lived. You cannot worship it. Love *is* the act of loving. You cannot philosophise about it. Only fools will philosophise about it. It is a reality to be tasted, to be drunk.

My sannyasins have to understand that by becoming sannyasins they are dropping the past and entering into the real contemporariness. And the contemporariness contains the whole future.

Just the opposite has been the way in the past: the present has always contained the past. And when I talk about the present, *my* present contains not the past but the future. It is a radical change, it is a revolution. And the present moment can contain the future only if it is empty of the past.

God belongs to the past. Love belongs to the future. And we are passing through a transitory phase -- it

is very significant. We are fortunate to live in *this* moment, at *this* phase of history. We are on the crossroads. Just the understanding that we are on the crossroads, that every act of ours is going to be decisive for the whole coming future, makes one feel significant. A great joy arises out of that understanding.

So my religion is not of the past but of the future. And the future has not to be contemplated. It has to be found through the present, through living now anc here. And there is no better way to be herenow than love. Only for those few moments when you are in love are you in the present. That's the beauty of love, that's its meditativeness, its ecstasy.

Life can either be a drag or a dance (laughter) ... and it all depends on you! People have chosen a non-dancing style of life. They have chosen a non-sensitive way of life. Their approach is anti-poetic, anti-aesthetic; and the reason is that they are brought up to learn cleverness, which is simply a beautiful name for cunningness. it is not intelligence. It is just pseudo intelligence.

We are brought up to be calculating arithmetic is our whole life, business our very approach.

In a small school the teacher asked the children 'Who is the greatest man of human history?' An American child said 'Abraham Lincoln,' an Indian said 'Mahatma Gandhi,' a Mohammedan said 'Hazrat Mohammed.' But the teacher was not satisfied. Then a little Jewish boy said 'Jesus Christ.' And she said 'You are right, but you are a Jew, so why do you say Jesus Christ?'

He said 'In the deepest core of my being I know it is Moses, but business is business!' (laughter)

But this is how we are all brought up. And when life becomes business it cannot be a dance, it cannot be a flowering. You can go on counting currency notes but that is not going to give you any experience of the beauty that surrounds us, of the truth of which we are an intrinsic part. Currency notes cannot give you any idea of the ultimate joy, and the ultimate joy is the very stuff existence is made of. To live life with intensity, with passion, with poetry, we have to learn a totally different approach. We have to become a little less mathematical and a little more musical, a little less calculating and a little more risking, a little more concerned about adventure, and a little less concerned about safety, security -- then life becomes a dance. And then only is there a possibility of love. Love and dance are two sides of the same coin. If you love, your life is a dance. If your life *is* a dance, there is the fragrance of love. They are inseparable.

Love is beautiful only when there is no attachment in it, but unfortunately we have been told for thousands of years that love means attachment. That is one of the greatest calamities that has happened to humanity.

Love does not mean attachment. It means just the opposite of attachment, because attachment creates very unloving space. Attachment means you will be possessive and from the other side you will be possessed. And to possess somebody is ugly. To possess means tc reduce the other person into a thing, into a commodity. You can possess a car, you can possess a house, you can possess a painting but you cannot possess a woman or a man. You cannot possess a child. That is utterly destructive, inhuman. A child is not furniture, a woman is not a thing, a man is not a commodity. These are not economic objects. They are not objects at all. They are subjects, subjectivities.

The moment you possess somebody you are exploiting and love cannot exploit. You are oppressing -- and love cannot be oppressive. The moment you possess somebody you are dominating -- and love cannot dominate. You are playing an ego number and love is not an ego trip. It is egolessness.

And the moment you possess you are continuously afraid, anxious, worried, shaky, trembling deep down. There is always fear. It is bound to be there, because to possess somebody means you are creating a bondage for the other person, and nobody likes bondage; everybody resists it. Everybody wants to get out of the prison; hence the fear. The more you possess, the more you become afraid that the other will try to escape. And this is a vicious circle: when you feel that the other is trying to escape, you create more possessiveness, you make more arrangements so the other cannot escape. The more arrangements you make, the more you create the possibility for the other to escape. Hence the so-called lovers are continuously fighting -- the man in his own way, the woman in her own way -- but they are fighting. The woman has subtle ways of fighting, the man has gross ways of fighting. The man may beat the woman and the woman will continuously nag the man, but both are doing the same to each other: they are behaving like enemies, they are not friendly.

It is very rare to come across lovers who are friendly, because possessiveness does not allow friendship to grow.

Nobody wants basically to be dependent, unfree; hence anything that destroys freedom will be resisted. And remember, love and freedom are synonymous, so a love that is not capable of giving freedom is not love at all. It may be anything else -- lust, ego, greed, animality -- anything, but not love. This is the very criterion: that love gives freedom. The more you love, the more freedom you give.

And when love and freedom go together, hand in hand, they create the most beautiful space possible. And it is only in that space that one comes to know the ultimate. That space is the temple of the ultimate. That space is the most precious phenomenon in existence.

The Old Pond ... Plop

Chapter #20
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Man is born with the absolute potential to be blissful but the society in which he is born is miserable. The parents, the family, the teachers, the priests, the politicians, the whole structure around the child is living in misery, and it needs tremendous courage *not* to follow the crowd, otherwise you will also be miserable. It needs not only courage but a tremendous trust in one's own being.

The person who follows others has no trust in himself; that's why he follows others. The man who has trust in himself learns from others but does not follow. He follows his own insight. Whatsoever the risk he never compromises.

Courage is needed to be oneself and immense loyalty is needed towards one's being. Initiation into sannyas is not initiation into a certain kind of following: I am against all following. Initiation into sannyas is just to prepare you to be yourself, to prepare you to be courageous, to revolt against all misery and all the programmes which make people miserable.

Sannyas means individuality. You have to imbibe my spirit, partake of my being but not to be a follower, not to be an imitator. That's what all the religions have done up to nows they create imitators, pseudo, phony, hypocrites. My whole effort here is to help you to be courageous, trusting in your own being, trusting your own voice. I don't teach you loyalty to me; I teach you loyalty towards your own potential.

The real master always throws the disciple towards his own inner depths. He does not allow the disciple to cling to him. The disciple would *like* to cling the disciple would like to be dependent, the disciple would like to be directed, guided, given a programme, but the true master has to fight the disciple. He has to do something which the disciple is not inclined to do. And that's the distinction between a true master and a false master: the false master fulfils your expectations, he never disappoints you; the true master disappoints you at each and every step, he never fulfils your expectations. He *really* frustrates you, because that is the only way to undo what the society has done to you, that is the only way to bring you to total freedom.

Sannyas is a way towards absolute freedom.

Atta is a dangerous name -- at least in German! It means the father.
The father is an invented institution, it is not natural. There was a time when there was no institution like the father and there will come a time -- and it is coming very fast (laughter) -- when the father is going to disappear. The father came into existence with private property, it symbolises private property. Once private property disappears, once property becomes communal, the father is no more needed. Once the family is replaced by the commune, the father becomes irrelevant.

Uncles will be there but not fathers. And the word 'uncle' is sweet and beautiful. With the disappearance of the father, the idea of god the father will also disappear. Just think of god the uncle, and it changes the whole colour (laughter), the whole flavour. If god is the uncle there cannot be any hell, and if god is the father there cannot be any heaven. The father represents the authoritative.

Veet means transcendence. Go beyond the idea of the father, of private property, of invented institutions, of authorities. In Pali, the language that Buddha used, the same word has a far more significant meaning. There is just a little different pronunciation; not 'ah-ta', but 'uh-tah'. The spelling is the same.

Atta means the ego, and in a way, the father represents the ego. Go beyond the ego and the egoistic approach of the father. The father dominates the family -- he is the head, the chief, he dictates, he possesses the woman, the children, he is the ruler. In fact the father represents, in a very gross way, the whole phenomenon of the ego.

One has to go beyond the ego too. The father is a gross manifestation, but deep down is the ego. It is perfectly beautiful to be a lover but ugly to be a husband, beautiful to be a beloved, a friend, but ugly to be a wife. These beautiful experiences should not be made into legal relationships. Law is very destructive. Love can never be reduced to law, and the moment it is reduced to law it is no more love. It is perfectly beautiful to be a vehicle for children to come into existence; and the father and the mother are nothing but vehicles. The children are not their possessions; they are not produced by them, they are not manufactured by them -- they are just vehicles.

The children come through them -- that is true but they are not created by them. They come from some unknown source, from the same unknown source, from the same unknown source from where we come, from where everything comes -- the flowers and the stars and the birds.

The idea of the father creates possessiveness. Once the idea of father disappears, you will be friendly to your children. You will be immensely respectful to them because they are closer to the source than *you* are, they come freshly from it. They are as fresh as dewdrops in the early morning;, they are still carrying some fragrance of the unknown source: they should be respected, loved, but not possessed.

And this is my approach; hence I am against the family and for the commune and communal living. The family is an ugly unit and it is the basic brick upon which all other ugly institutions have arisen -- the church, the state, the nation. I want to hit hard at the very root. I am not interested in pruning leaves and branches. I want to hit at the very root, and the family is the root. If the family can be destroyed then the state, the church, the nation, will automatically disappear from the earth. And that will be the greatest day in the history of humanity; for the first time the whole earth will be one.

Transcendence precisely defines meditation. One has to transcend three things and then the fourth is achieved. The fourth is our true nature. Gurdjieff used to call his way the fourth way and in the East we have called the ultimate state of being, turiya, the fourth.

We have to transcend the body -- that is our outermost circumference. We have to become aware that we *are* in the body, but we are not it. The body is beautiful, one has to take care of it, one has to be very loving to the body. It is serving you beautifully. One has not to be antagonistic to it.

The religions have been teaching people to be antagonistic to their body, to torture it -- they call it asceticism. That is sheer stupidity! And they think that by torturing the body they will be able to transcend it. They are utterly wrong.

The only way to transcend is awareness, not torture. There is no question of torturing. You don't torture your house; you know that you are *not* it, it is your house. Just awareness is needed. There is no need to go on a fast, there is no need to stand on your head, there is no need to contort your body in a thousand and one postures. Just watching; becoming aware, is enough. And the same is the key for the other two transcendences.

The second is, you have to transcend the mind -- that is a second concentric circle, closer to your being

than the body. The body is the gross, the mind is the subtle, and then there is a third, the subtlest: your heart -- the world of your feelings, emotions, moods. But the key is the same.

Start with the body because the body is the most easily observable thing. It is an object. Thoughts ere also objects but they are more invisible. Once you have become aware of the body you will be able to watch your thoughts too. Once you have become aware of your thoughts you will be able to watch your moods too but they are the subtlest; so only at the third state that awareness has to be tried. Once one becomes aware of all these three concentric circles around your centre the fourth happening of its own accord. Suddenly you know who you are -- not verbally; you don't get an answer, you cannot tell anybody -- but you know. You know in the same way you know when you have a headache. You know in the same way as you know when you are hungry or thirsty. You know in the same way you know that you have fallen in love.

You cannot prove it, there is no way to prove it, but you know. And that knowing is self-evident; you cannot suspect it, it is indubitable. When one has come to the fourth, one has transcended the world.

I don't teach renunciation of the world. I teach transcendence of the world -- and this is the way.

Pleasure is very limited. Bliss is unlimited, and between the two is what we call happiness. It is exactly in the middle; a part of it seems to be infinite and a part of it seems to be very finite. Hence in happiness there is a dichotomy, a conflict, a tension.

Pleasure has no tension. In fact pleasure helps you to become relaxed. For example; sex is pleasure. Now the medical sciences agree that sex helps people to relieve tension in many ways. It helps people to protect their hearts from heart failure. At least, not a single man has ever died from heart failure while making love. In every kind of activity people have suffered from heart failure, but not while making love. It should be otherwise, because the heart is beating faster and your blood is pulsating faster and you are getting crazy! (laughter) But the heart does not fail. In fact it is a good exercise for the heart.

Now heart experts suggest to people that it is a good exercise for the heart. Pleasure relieves you of tension; that's why tense people tend to eat more -- it relaxes tension. When their bellies are full their heads become empty (laughter), because the whole energy goes into digestion. So there is no more energy left to think or worry. That's why after eating people start feeling sleepy.

Pleasure is animal, but happiness is human. And with happiness there comes a dichotomy, a tension. The happy person is always worried about how long it is going to last. He is also worried that if it is repeated too often it will become boring. He is also worried that if he does not repeat it he way lose track of it (laughter). His problems are millions! (laughter) That's why you will find poor people more satisfied; they are living at the lowest, very close to the animals. The richer one gets, the more problems arise. The affluent society has a thousand and one psychological problems, for the simple reason that happiness brings a duality. A part of it is momentary and a part of it is very eternal, and they don 't get together. They are moving; in different directions.

The animal lives with pleasure, human beings live in a divided insane world of happiness, and only Buddhas have lived in the world of bliss. Bliss is eternal. It is again, in a way, the same as pleasure, but only in one way is it the same: there is no dichotomy, no fear, no anxiety. But in another way it is absolutely different. Pleasure is unconscious and bliss is absolutely conscious. Pleasure is momentary -- you can enjoy food today but tomorrow again you will be hungry. So it is repetitive, circular; you go on in circles, a mechanical routine.

Bliss is every moment new, every moment fresh, every moment young. It never grows old, never grows stale, never becomes stagnant. And it is infinite.

Once you have entered into the world of bliss you have entered into the unbounded, uncharted. Suddenly there are no walls anywhere. For the first time you are no more in a prison. And the taste of freedom is what ecstasy is all about -- just like the bird on the wing.

A sannyasins is a bird on the wing; in the sky of bliss which knows no boundaries. You can go on and on and you will never come to the end of it.

Buddha has said 'Misery has no beginning but an end and bliss has a beginning but no end.' And he is absolutely right. You don't know how you became miserable or when you became miserable. You have always been miserable. You can go on remembering and you will find you have always been miserable. It has no beginning, but it has an end. You can put a full point to it.

Bliss begins where misery ends, but then there is no end to it. You cannot put a full point to it. It is a river that is always moving towards the ocean but never reaches the ocean; and that's its beauty -- the ecstasy, the excitement, the joy, the adventure, of always reaching. And the ocean is just ahead of you. By

the very effort to reach to the ocean you start becoming an ocean, but you never reach it.

You go on growing, you go on evolving, but there comes no full point. This eternal pilgrimage is the essential core of religion.

Character can be cultivated from the outside -- then it is pseudo and phony. That's what our so-called morality does. That's the way of the puritan: it creates hypocrisy in people, it only paints their faces, it does not change their being. Behind the beautiful facade they remain the same people. They nay be able to deceive others but they cannot deceive existence. Before existence one has to stand naked. Not only do the clothes fall away but your whole cultivated character also falls.

Hence *it* is a sheer wastage of energy, time, opportunity. The other way, the true way to create an authentic character is through meditation. You don't cultivate any quality, any virtue. You simply become silent, aware. You start divine deeper and deeper into your being.

The moment you come to your very centre an explosion happens, and in that explosion the old character is finished. A totally new style of life arises, and that is *real* virtue. Then whatsoever you do is right. Then there is no question of following any commandment; your very being is aware of its responsibility. Then it is no more Christian, Hindu, Mohammedan, it is not derived from the Old Testament or the Vedas or the Koran. You live according to your own light.

And when a person starts living according to his own light there is great joy. And each act becomes such a fulfilment, and each act brings so much contentment, because never does anything go wrong, never does one feel guilty or repentant, never does one feel 'I should have done otherwise.' Even a so-called great saint like Saint Augustine says in his CONFESSIONS, 'I always do what should not be done, and I never do what should be done -- god forgive me!' (laughter) But that's the whole story of all your saints.

A man like Buddha cannot say that. It is not a question at all of shoulds and should nots; you simply do out of your total awareness whatsoever is the need of the moment. You respond accordingly, and your action is total. It is not a choice of 'Whether I should do this or that.' You have clarity, light, eyes; hence whatsoever *you* do is total.

And every total act brings freedom, joy, benediction. Then character is not something, that you have cultivated; it is a consequence.

True character is a by-product of meditation and false character is manufactured by cultivation. Beware of the false, because it is cheap, and the mind tends to buy the cheap. Beware of the false because it seems to be a shortcut, and the mind is always ready to follows the shortcut. It is very lazy.

Mind lives in time, mind is time. It consists of past and future. Remember, I divide time into only two tenses, past and future. Present is not part of time, present is part of eternity. Present is that moment where eternity crosses time. Time is horizontal, eternity is vertical; where the vertical line crosses the horizontal line, that point -- it is just a point -- is the present. And the whole art of meditation is to live in the present, to be herenow, dropping the past, dropping the future.

Once you are capable of dropping all the past and all the future, all that is left is the present moment, the now. And that is the time, the moment, the space in which the revolution happens. Suddenly your horizontal line becomes vertical, you enter into eternity, into timelessness. That is the world of truth, the world of the real. Time is the world of dreams, fantasies, and nobody can be blissful in the world of time. It is nightmarish.

Once you enter into eternity, all turmoil ceases, immense peace descends on you; and then you can go on living in the world of time but you carry that peace within you, untouched by time and its noise. Time is mind, meditation is no-mind. And this is a whole change of world: from mind to no-mind, from time to eternity.

It is possible; everybody is born with the capacity, one just has to know the knack of it. And the knack is simple: try to be herenow, don't go on enjoying the past and its memories. All those so-called nostalgias -- don't waste yourself in them; and don't go into the future trips of becoming this, of having that.

The past is no more and the future is not yet, and between the two is that which always is. To enter that 'isness' is to enter into godliness, into bliss, into truth, into immortality. Then there is no death. In Sanskrit we have only one word for time and death -- the same word, kal -- because death happens in time, it never happens in eternity. Eternity is deathless.

Mind is one-dimensional; it moves from the past to the future. It is linear, one line. Meditation is

multi-dimensional. It opens as many doors as you can imagine. It opens the door of love, it opens the door of truth, it opens the door of freedom, it opens the door of awareness, it opens the door of bliss, and so on and so forth. It simply goes on opening doors upon doors. Reality is multi-dimensional and meditation makes you one with reality.

Time is only a small part, a fragment of reality. But we are all living in that small fragment; hence we all feel suffocated, cramped, overcrowded. It is not just the crowd around you that makes you feel like that, it is far deeper. Mind is overcrowded because it is a single line and on that single line so many trains are running. And naturally, so many accidents are happening. Thoughts are running, millions of thoughts, desires are running, imagination, memories, dreams, fantasies, what not. Just a single track and so many trains are running.

Every moment there is an accident, something clashes with something else. You are continuously being thrown from one accident to another accident.

No wonder people look so miserable, so drained, so utterly exhausted. But once you have learned how to be silent, how to slip out of the mind, then thousands of doors open and suddenly your world becomes so vast that you don't feel crowded at all. There is so much space to create, to enjoy, to dance, so much space that you can expand to infinity. That expansion of consciousness is the ultimate goal of sannyas.

Meditation has not to be taken seriously. That's how people take it; and to take it seriously is to miss it totally. It is a song, a dance, a celebration -- enjoy it, love it, but don't take it seriously, don't be sombre about it. Be sincere, but not serious.

For thousands of years the saint has looked so serious, so deadly serious, that he has created a certain idea that religion means seriousness, that religion means dropping all playfulness, dropping all cheerfulness, that one has to become really gravelike. Exactly that is the word we use for the serious person: very grave. He *has* become a grave, he is no more alive. He is living only in a very minimal way, just existing, or vegetating, not living.

My approach to religion is absolutely non-serious, playful. So let your meditation be a song, let your sannyas be a song. Let it be a love, a laughter. As I see it, a sense of humour is one of the most essential qualities for a religious person. If it is not there then the person may be ANything else but he is not religious. Something of humour must be there, a capacity to laugh at so many of the ridiculous things life abounds with. Everybody is slipping on a banana peel (much laughter). People arc carrying their own banana peels (laughter), spreading them on the roads, slipping on them -- how can one be serious? (laughter)

People are doing all kinds of absurdities. If you just watch people it is such a comedy! (more laughter) That has to be the message for you! (more laughter) Love, laugh, and live!

The Old Pond ... Plop

Chapter #21
Chapter title: None

21 January 1981 pm in Chuang Tzu Auditorium

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We are living in the world of death but we don't belong to it. We are strangers to the world of death, time, change. At the very core of our being we are connected to a totally different dimension. We are a penetration of the beyond. We exist in this world but our roots are in some other world.

The Indian mystic scriptures, the Upanishads, have a beautiful simile for it. They say man is like a tree upside-down: the roots are in the sky and the branches and the flowers have reached to the earth -- just the reverse of an ordinary tree. It is a beautiful symbol, very significant. It says that we are rooted in the beyond, only our branches have reached into this world. We are nourished by the beyond, we are constantly fed by the beyond.

To experience it is to be free from all misery, anxiety, anguish, because when there is no death, how can there be anxiety? And when there is death, how can we avoid anxiety? If we are going to die then whatsoever we are doing is really meaningless. It has no significance at all. Whether we are sinners or saints, it does not matter. Whether we serve or kill, whether we love or hate -- if everything is going to end in death, if everything is to be erased by death, then our writings on the sands of time are absolutely childish, playthings.

It is impossible to live in this meaningless, accidental dimension without anxiety. Something inside will go on being worried, will go on being concerned with what it is all about. But once we know that our beings are immortal beings, that nothing disappears in death -- only dreams disappear, the reality remains as it has always been -- then certainly a great rootedness, centering, happens naturally, spontaneously. One starts feeling meaning, relevance. In the context of the eternal, for the first tire we feel blissful; otherwise life is only a nightmare and it is better if it ends sooner, because it is pointless prolonging it.

Meditation is the way, the means, the door, the bridge, which makes us aware of our eternity. Then we can look at our illness, sickness, death as just peripheral. We can watch them ill a detached way, we can be just a witness, utterly indifferent -- and that's what sannyas is all about: meditation, the experience of eternity, and the detached witnessing of all that goes on happening around us.

One moves through it unconcerned, untouched by it all. One remains virgin, pure, innocent.

The ultimate truth has been called by many names, but the most significant is the beloved, because love's our deepest longing. It cannot be fulfilled by god the father.

God the father seems to be to institutional, so dull -- who wants to live with god the father? (laughter) Everybody feels embarrassed with fathers and mothers and parents. At the most one can tolerate them a few days; even that is a great burden. And to live with god the father for eternity (laughter) -- it is better to live in hell. One can be more friendly with the devil! And also there is much entertainment in hell! (laughter) In heaven there are just phony saints, dull and dead, sitting, counting on their rosaries -- and for eternity, remember! There is no end to it. The boredom must be immense.

'God the father' is not the right name for the ultimate; neither is 'god the mother'. There are many ancient religions, far more ancient than those which believe in god the father; they believe in god the mother. It s a little bit better than god the father but not much, because the mother's love for her children is natural; but the children's love for the mother is cultivated. It is more or less a duty: one has to do it, one is expected to do it, and one tries to do it the best one can. But love always flows like a river: from the mountains towards the valleys, from the valleys towards the plains, from the plains towards the ocean; exactly like that, from the mother to the child and from the child it will go again to *her* child. It goes on downwards.

The upward phenomenon is artificial. The word that comes very close to describing the ultimate is 'the beloved', because it is our deepest longing in the heart. It can be fulfilled only by the ultimate love affair, with existence. In fact it is better not to use the word 'god'. 'Existence' is enough, and one has to know the art of how to be loving towards all that existence is, from the stars to a small blade of grass. It is the same one organic unity.

Meditation makes this impossible possible. Meditation as far as I know is the only magical phenomenon in the world, the only miracle. Once you become silent, once your mind stops its much ado about nothing, once it cools down a little bit, once there is a gap and a window opens, suddenly you can see the beloved all throughout space: in the trees, in the mountains, in the birds, in the stars; all are manifestations of the same

energy. And the lover and the beloved are not two either. When you know that all is one suddenly you realise 'I am also part of it!' Then comes the meeting of oneself with the whole, the union, or maybe better to call it reunion, because once we must have been one with it. Somehow we must have fallen asleep and forgotten, somehow we must have got lost into dreams.

It is a reunion, a recognition, a realisation. It is nothing new. It is our ancientmost heritage.

Meditation helps you to learn a forgotten language. My name for that language is love. Meditation makes you more and more loving. Finally it transforms your whole energy into love energy. That very moment, instantly, the beloved is found. When you are really a lover, totally a lover, the beloved is found. And remember, the beloved is not a person, it is this whole vast universe; and love has to be multi-dimension, it has to be as big as the universe itself -- and it can be. It is the only quality in our being which can be so expansive. Everything else is small. Our mind is small, our cunningness, calculation, cleverness -- all arc very small, good for the marketplace. Our head is very small, but our heart can be as vast as the whole.

P.D. Ouspensky, in one of his most important treatises, TERTIUM ORGANUM, says 'There are two kinds of mathematics -- the lower mathematics in which the part can never be equal to the whole...' We are aware of that kind of mathematics, we have all been taught. And it is logical how can the part be equal to the whole? Ouspensky says 'But there is a higher kind of mathematics' -- and he was a mathematician and a mystic both, which is a rare combination, *very* rare.

'In the higher mathematics,' he says 'the part is equal to the whole and sometimes even bigger than the whole.' Now that *is* absolutely illogical but it is true! Truth need not be according to our logic; logic is *our* invention. Truth is not our invention and truth has no obligation to fulfil our expectations.

We have to adjust to truth, truth has not to adjust to us. This is my own experience too, that there are possibilities where the part is equal to the whole, and sometimes even bigger than the whole. And that possibility opens in the heart, and the name of that possibility is love. It is only love which can take you to the higher mathematics. Logic keeps you in the world of the lower mathematics and love takes you to the beyond.

Love can be as big as the whole universe and it can even be bigger than it. Love is our only treasure, the real kingdom of our being. So my emphasis is that the universe should be thought of in terms of the beloved, so that you can become a lover. The whole emphasis really is so that *you* can become a lover. If the universe is hypothetically accepted as the beloved, then the possibility opens, the enquiry is possible: you can become a lover.

If the universe is thought of as god the father then you can only be a retarded child, a dependent child, fixated on the father figure. If god is thought to be a mother, then you can cling to the skirt and call yourself Catholic, Hindu, Mohammedan, but all that you have got is just a skirt.

A naked woman in a supermarket asked the manager, 'Have you seen five kids holding onto a skirt?' (laughter) But that is the situation: Christians, Hindus, Mohammedans -- they are all snatching as much of the skirt as possible. Nobody is worried whether god *is* naked... who cares about god? Everybody wants to have as much of a hold on the skirt as possible.

Think of the universe as the beloved -- that's what the Sufis have done. And the Sufis have given the most beautiful vision of reality. Love creates a miracle world; but love can grow in you only if you start thinking in terms of the beloved.

The idea of the beloved surrounding you function like a right climate, a right season, for flowering. It is like the spring and your heart opens up: suddenly there are flowers, suddenly there is fragrance.

We are aware of a reality which is constantly changing. Hidden behind this reality there is also another reality which is absolutely unchanging. This changing world is possible only because of that unchanging centre, otherwise it would fall apart. It is the unchanging centre that holds it together.

It is just like a wheel of a bullock cart -- that's how the Upanishads describe it: when the wheel moves it moves only because at the very centre of the wheel there is the axle that does not move; on that unmoving axle the wheel goes on moving. That's the centre of the cyclone.

We are acquainted only with the cyclone. Meditation makes us aware of the centre. It changes our whole gestalt: it takes us from time to eternity, from death to real life, from the fluxlike dream world to that which *is* eternal, forever. And this can happen very easily through meditation, because each man is a miniature universe. His body is changing -- it is part of the wheel; his mind is changing -- it is a wheel within a wheel; his heart, moods, emotions, are changing -- that is a wheel within a wheel within a wheel. These are the

three concentric wheels and hidden behind these three wheels is our centre, our awareness, consciousness, our witnessing, which is absolutely unchanging.

Meditation gives you the perspective in which you can see 'I am not the body; I am not the mind, I am not the heart either;' then only one thing remains: 'I am consciousness' -- and that cannot be denied, that is impossible to deny.

One cannot say 'I am not consciousness,' because if you are not consciousness, how can you ay even this, that 'I am not consciousness'? Even to deny it, consciousness will be needed, so even the denial will be just one more proof. It is indubitable.

Descartes says 'Only one thing is indubitable and that is "I am"; everything else can be doubted, but "I am", *this* cannot be doubted.' And this, because it is indubitable, can become the foundation of our whole new life.

This foundation has to be found. It is there, waiting for us. It has always been there, we have just been roaming around and around in circles. A few people are attached to the body. They are the farthest, they are living only like animals. A few people are attached to the mind. They are a little closer, but still far away; they are living like human beings -- thinkers, philosophers, poets -- but their world consists only of thoughts and thoughts are just soap-bubbles, the same stuff as dreams are made of. And a very few have reached to the heart, *very* few. It is a rare phenomenon to find a person who lives in the heart, because it is so mad to live in the heart -- it looks so crazy, it is so illogical that it becomes almost impossible to deal with the people who are living either in the body or in the mind. The man who lives in the heart becomes immediately disconnected.

There are many people who are thought to be mad simply because they are heart people and they cannot communicate with the world which has been created by the head. Their only problem is that they are in a far better space than the rest of the world. It is like a man who has eyes living with people who don't have eyes: he will be in constant difficulty. Nobody will listen to him, nobody will ever understand him; he is inevitably going to be misunderstood, on *each* point, on *each* account.

Hence very few people dare to live in the heart: they are the mystics, they have come very close -- but still, to be close means a little far away. One more quantum leap is needed, one more jump, and then you reach to the indescribable. In the East we have called it the fourth, turiya -- simply the fourth. We have not given it any name because no name can be given to it. It *is* neither the body nor the mind nor the heart, and our whole language consists of words which belong either to the body or to the mind or to the heart. No Word exists for the fourth; hence a number has been used the fourth.

And it is the fourth which is the unmoving centre of the moving world. Once you are settled there, a great contentment showers on you, you have found the home.
That's the search of sannyas.

We are living separated from existence -- not *really* separated, because if we are really separated we will be dead, but as far as our mind is concerned we are living with this notion, this idea that we are separate. This is only an idea, but even the idea can create great problems.

For example, if you see a rope in the dark and you think that it is a snake. There is no snake at all, just a rope, but if you think it is a snake and you start running away, you may stumble on a rock, you may fall, you may break a few bones, you may have a heart attack, you say go crazy -- anything is possible. And there was no snake at all; it was just an idea, but the idea started functioning on you.

Buddha defines reality as that which works. His definition has a significance, very pragmatic. So it is not a question of whether the sake exists or not; the question is whether it works or not. If it works it is AS *if* it exists. It is almost there for the person who is deluded.

It is the same situation: we are living as egos, separated from existence. Those egos are just an idea, like the snake which is not there at all, but because of those ego, we create a thousand and one problems, conflicts, so many miseries, so many anxieties -- they all arise out of a false notion. And the greatest problem that it creates is that it gives you an illusory separation from existence, and living in separation from the whole is misery. It is like a fish trying to live outside the ocean: it *will* be miserable, because the ocean is its life. The ego is the root cause of all our miseries. Once we drop the ego the union happens. And in fact when the union happens are come to know that what we have dropped, we never *had* in the first place. One laughs at the whole ridiculousness of it!

Meditation makes you aware enough to drop the ego. Meditation brings a light so that you can see that the snake does not exist and there is only an old rope lying on the road. And all the problems that were

created by the illusory snake disappear -- with the snake they are gone.

In the same way meditation creates a light, a vision, a clarity, an insight -- and that helps you to get rid of the ego. That *is* one side of the story, getting rid of the ego. The other side is union with the whole. If ego *is* misery then union is bliss!

I don't believe in a God, because I have searched everywhere, in and out. I have not found God, but I have found something far more important: I have found godliness!

When I say I have not found God, I mean there is no God as a person. The whole idea of a person is our invention. It is anthropocentric. Man has created the idea of God in his own image. The Bible says God created man in his own image -- that is not true. Man has created God in his own image -- that is far more true.

If donkeys become theologians, and I think they are! They look very serious, always brooding, contemplating. Watch a donkey and you are watching a saint! So deadly serious, I don't think you have ever seen a donkey laughing. They don't laugh, they don't even smile. If donkeys are theologians then their God must be a donkey -- of course, a very big donkey! They cannot conceive that God is a man. That will be the last thing a donkey will conceive, that God is a man. What has man done to the donkeys? He tortured them in every way.

If trees could think, they would think of God as a tree. This is how mind functions: we go on creating our own image and that fulfills a certain ego. When we think of God as a human being -- as father, as mother -- our ego is satisfied that God is just like us.

God does not exist as a person at all. There is certainly something more than matter, but that is not a personality; it is a presence. That is the meaning of Bhagvato. Bhagvato means a godly presence, just like a fragrance surrounding a flower or a light surrounding a flame, exactly like that.

You cannot catch hold of the fragrance. You can enjoy it, you can take a deep breath, it can fill your very heart, but you cannot catch hold of it, you cannot have it in your fist, you cannot possess it. Exactly the same way there is godliness. And those who experience godliness become it!

My experience of God is more like love or freedom or awareness. These are all qualities.

Freedom is not a person, love is not a person, compassion is not a person, awareness is not a person, and God is the sum total of all these qualities.

Meditation makes you aware that the whole of existence is full of godliness, that from the smallest pebble to the biggest star it is all one. But it is a presence: you can feel it, you can drink it; it can give you a new pulsation, a new life, a new light, a new heartbeat. It can become a song in you, a dance in you, but it is not a person.

The idea of God as a person is the invention of the cunning priests. And to go on emphasizing God as a person, they emphasize prayer and all kinds of rituals. All those rituals are just methods to go on emphasizing the idea of God as a person. When you pray, certainly, you cannot pray to freedom -- or can you? You cannot pray to love -- or can you? It will look absurd. Prayer is addressed to a person, not to a quality. But meditation is not addressed to anybody at all, it is just becoming silent for no reason at all. To be silent is enough, a reason unto itself. It is so beautiful, it is so ecstatic, it is so wonderful, that it is enough to be silent. There is no need to be rewarded for it.

It is such a great reward that no other reward is needed, nothing else is needed. And in that silence, suddenly, the feeling of God as a presence arises. Then you need not go to a temple because those temples, those churches are all created around the idea of God as a person.

So whenever you want to go to God -- in my word, to godliness -- you have to go inward. You have to just become silent, peaceful, aware, loving, and you are there. It is not that you encounter God, it is that you experience a peak of joy in your being. And that very peak is godliness.

I teach godliness, not God; hence I teach a kind of mysticism, not religion. I teach a certain divine poetry and dance and celebration, but not theology.

The Old Pond ... Plop

Chapter #22
Chapter title: None

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Misery is a state of unconsciousness. We are miserable because we are not aware of what we are doing, of what we are thinking, of what we are feeling. So we are continuously contradicting ourselves each moment. Action goes in one direction, thinking goes in another, feeling is somewhere else. We go on falling apart, we become more and more fragmented; that's what misery is -- we lose integration, we lose unity. We become absolutely centreless, just a periphery. And naturally a life which *is* not harmonious is going to be miserable, tragic, a burden to be carried somehow, a suffering. At the most one can make this suffering less painful. And there are a thousand and one kinds of pain killers available.

It is not only drugs and alcohol: the so-called religion has also functioned as an opium. It drugs people. And naturally all the religions are against drugs, because they themselves deal in the same market; they are against the competitors. If people take opium they may not be religious, there may be no need for them to be religious. They have found their opium, why should they bother about religion? And opium is cheaper, there is less involvement. If people are taking marijuana, LSD and more refined drugs, naturally, they are not going to be religious, because religion is a very primitive drug. Hence all the religions are against drugs.

The reason is not that they are really against the drug. The reason is, the drugs are competitors, and of course, if people can be debarred from using drugs, they are bound to fall into the traps of the priests, because then that is the only way left. That is a way of monopolising, so only *their* opium remains in the market and everything else becomes illegal.

People are living in suffering. There are only two ways out of it: either they can become meditators -- alert, aware, conscious... that's an arduous thing. It needs guts. The cheaper way is to find something can make you even more unconscious than you are so you cannot feel the misery. Find something that makes you utterly insensitive, some intoxicant, some pain-killer that makes you *so* unconscious that you can escape into that unconsciousness and forget all about your anxiety, anguish, meaninglessness.

The second way is not the true way. The second way only makes your suffering a little more comfortable, a little more tolerable, a little more convenient, but it does not help, it does not transform you. The only transformation happens through meditation, because meditation is the only method that makes you aware. To me meditation is the only true religion. All else is hocus-pocus. And there are different brands of opium -- Christianity, Hinduism, Mohammedanism, Jainism, Buddhism -- but they are just different brands. The container is different but the content is the same: they all help you in some way to adjust to your suffering.

My effort here is to take you beyond suffering; there is no need to adjust to suffering. There is a possibility to be totally free of suffering; but then the path is a little arduous, then the path is a challenge. You have to become aware of your body and what you are doing with it.

One day Buddha was giving his morning discourse and the king had come to listen to him. He was sitting just in front of Buddha and he was continuously moving his big toe. Buddha stopped talking and looked at the king's toe. When Buddha looked at his toe, obviously, the king stopped moving it. Buddha started talking and again and again (laughter) he started moving his toe. Then Buddha asked him 'Why are you doing that?' The king said 'Only when you stopped speaking and looked at my toe did I become aware of what I was doing, otherwise I was not at all conscious.' Buddha said 'This is *your* toe and you are not conscious... Then you can even murder a person! And you may not be conscious.' And exactly int hat way people have been murdered and the murderer has not been conscious.

Many times in the courts murderers have absolutely denied that they have murdered. First it used to be thought that they were just deceiving, but the latest findings are that they are not deceiving; they did it in a very unconscious state. They were so enraged, they were so angry at that moment that they were possessed by their rage. And when you are enraged, your body secretes certain intoxicating poisons, your blood becomes intoxicated.

To be in a rage is to be in a temporary madness. And the person will *completely* forget about it, because he was not aware at all. And that's how people are falling in love, killing each other, committing suicide, doing all kinds of things.

The first step in awareness is to be very watchful of your body. Slowly slowly one becomes alert about each gesture, each movement. And as you become aware, a miracle starts happening: many things that you used to do before simply disappear, your body becomes more relaxed, your body becomes more attuned, a *deep* peace starts prevailing even in your body, a subtle music pulsates in your body.

Then start becoming aware of your thoughts; the same has to be done with the thoughts. They are more subtle than the body and of course, more dangerous too.

And when you become aware of your thoughts, you will be surprised at what goes on inside you. If you write down whatsoever is going on at *any* moment, you are in for a great surprise. You will not believe 'This is what is going on inside me.' Just for ten minutes go on writing. Close the doors, lock the doors and the windows so nobody can come in, so you can be totally honest, and keep a fire so you can throw it in the fire! (laughter), so nobody will know except you. And then be truly honest, so on writing whatsoever is going on inside the mind. Don't interpret it, don't change it, don't edit it. Just put it on the paper as naked as it is, exactly as it is.

And after ten minutes you read it -- you will see a mad mind inside! We are not aware that this whole madness goes on running like an undercurrent. It affects everything that is significant in your life. It affects whatsoever you are doing; it affects whatsoever you are not doing, it affects everything. And the sum total of it is going to be your life! So this madman has to be changed. And the miracle of awareness is that you need not do anything *except* to become aware.

The very phenomenon of watching it, changes it. Slowly slowly the madman disappears, slowly slowly the thoughts start falling into a certain pattern: their chaos is no more, they become more of a cosmos; and then again, a deeper peace prevails. And when your body and your mind are at peace you will see that they are attuned to each other too, there is a bridge. Now they are not running in different directions, they are not riding on different horses. For the first time there is accord and that accord helps immensely to work on the third step -- that is, becoming aware of your feelings, emotions, moods. That is the subtlest layer and the most difficult, but if you can be aware of the thoughts then it is just one step more. A little more intense awareness *is* reeded as you start reflecting your moods, your emotions, your feelings.

Once you are aware of all these three, they all become joined into one phenomenon. And when all these three are one, functioning together, perfectly, humming; together, you can feel the music of all three -- they have become an orchestra. Then the fourth happens, which you cannot do -- it happens of its own accord. It is a gift from the whole. It is a reward, for those who have done these three.

And the fourth is the ultimate awareness that makes one awakened. One becomes aware of one's awareness -- that is the fourth. That makes one a Buddha, the awakened. And only in that awakening one comes to know what bliss is. The body knows pleasure, the mind knows happiness, the heart knows joy, the fourth knows bliss. Bliss is the goal of sannyas and awareness is the path towards it.

Man lives as if he is separate from existence; but it is only an 'as if'. One cannot *really* be separate -- that is impossible; but one can believe that one is separate. That is possible. One can have this notion of separation. That freedom is given to man, that is man's prerogative, his privilege. No animal has that privilege; hence animals have a certain beauty and a certain blissfulness, a certain innocence which man has

lost. In fact that is the meaning of the biblical story that man has been turned out of the Garden of Eden.

Animals are still there, trees are still there; only man has been turned out. Man has chosen to get out.

Freedom is a very risky phenomenon. Freedom does not mean that you are free only to do right -- that will not be freedom. Freedom certainly means you are also free to do wrong only then there is freedom.

Henry Ford had made his first cars -- they were all black and when he showed them to people, the prospective customers, in his show room, he used to say 'You are free to choose any colour provided it is black.' But what kind of freedom *is* this 'provided it is black'? and there were only black cars!

Animals are doing right not because they have chosen to do it; it is programmed, it is built-in. They are doing simply whatsoever is the programme inside. They are following it, they don't have any choice.

Man has a speciality, a privilege. It is his glory that he is free to choose. He can decide about his own destiny. All other animals have a fixed destiny. They *have* a fate. Only man is fateless. Only man is born as a blank sheet of paper, a *tabula rasa*; he has to write on it, it is unprogrammed. That's a beautiful gift from existence! But it is dangerous also...

And there is every possibility that man will choose the wrong thing, because it is always the wrong thing that gives you the feeling of freedom. The right thing does not give you the feeling of freedom. It is always the no that gives you feeling of freedom. It is never the yes. For that you need a greater maturity. When yes can give you the feeling of freedom, when doing right can give you the sense of freedom -- for that a greater maturity, a greater understanding, a greater awareness is needed.

Psychologists say that the child has to say not to his parents just to feel free, otherwise he will not feel free. The mother says 'Don't go out'; then he has to go. If he simply follows his mother's orders then he feels like a slave.

A little boy comes back from the river. He has been fishing. The mother aks -- she was angry -- 'Johnny, if you wanted to go fishing, why didn't you ask me?' And the little boy says 'Because I wanted to go!' Ask and it is always no.

The mother also enjoys saying no because that gives her power, that 'no' makes her feel powerful. The child also wants to say no because that also gives him power, freedom. Adam and Eve *had* to eat from the Tree of Knowledge, it was absolutely inevitable, because they had been prevented. Now there was only one possibility to feel free: to eat the fruit of the Tree of Knowledge, otherwise there was no sense of freedom.

So remember, each child has to go wrong. It is almost natural. So I am not against it, one just has to be alert that there is a time to go wrong and there is a time to go right. It is good for small children, immature children, to say no, to disobey, to go against everything that is told to them; but there comes a moment when you are mature enough that you should learn a higher quality of freedom that comes by saying yes, by surrendering.

The fundamental no that man says to existence is: 'I am separate.' That is the foundation of the ego, it creates the ego -- 'I am separate.' This is good as far as it goes. Each person needs a certain ego; only then is surrender possible -- otherwise what will you surrender? First you have to have it to surrender it.

So each child has to learn the way of the ego, he has to be separate; but if one lives his whole life in this separation, then one is miserable. Sannyas means that you are now moving away from saying no, towards yes, because it is only through yes that the union will happen. No separates, yes unites.

Saying yes to existence becomes the bridge. That's what trust is. And trust brings relaxation, a subtle calmness. You are no more fighting against the river, you are no more pushing the river. You start floating with it, flowing with it. You are not even swimming, you are not going upcurrent; you are just going with the current wherever it is going -- joyously, dancingly, singing, going towards the ocean. That brings unions.

Sooner or later the river reaches and disappears into the ocean.

Sannyas is the beginning of surrender, of saying yes; and then one day, the river of sannyas takes you to the ocean, to the ultimate, to the whole. and only when the part has again become one with the whole, consciously, there arises great bliss. A thousand and one blessings start showering on you.

Religion has lived without laughter -- that has been one of the greatest calamities -- and I am trying to introduce laughter into religion! Religious people tend to be serious, sad, sombre, long faced. That has been thought for centuries to be something holy: the saint has to be sad, serious, the saint is not supposed to laugh. Laughter seems to be mundane, something ordinary. It is not so.

Laughter is the most extraordinary phenomenon. Laughter is the most religious experience. And only man is capable of laughter. Donkeys and buffalos and crocodiles (laughter), they are all saints -- they don't

laugh at all! And our so-called saints have fallen; they have not risen towards higher peaks. They have become donkeys, buffalos, crocodiles...

Religion is dead without laughter. It becomes alive only when one can have a total laugh, a passionate, intense laughter, so that it dances in all your cells, it vibrates in your whole being, it becomes something bigger than you, so that you are just a *small* thing in it, it surrounds you like an aura and you disappear into it. And that's exactly what happens in laughter: your ego disappears. It may not disappear in your prayer -- your prayer may even strengthen it. The prayerful becomes holier-than-thou. It will not go away because of your austerities and asceticism -- it becomes even *more* solid and concrete. But when you have a really good laugh the ego is no more there. For a moment a window opens, for a moment the ego is not there. And when the ego is not there, you are. When the ego is there, you are not.

Ego is a phony phenomenon. It is a poor substitute for your real, authentic being. Because we don't know our real being we have substituted for it with the ego.

Laughter is symbolic. I use it as a symbol, a symbol that represents egolessness. And laughter is also playful. It brings you back to your lost childhood. Children laugh truly. Their laughter has no politics in it; but soon we start learning political ways in everything. Even in laughter we become political.

I have heard about a very rich man who used to tell the same jokes, almost the same jokes, every day to his manager and secretaries and typists, and they all used to laugh as if they had never heard those jokes. But one day one typist didn't laugh. The boss was offended; he said 'What is the matter with you? You have always been laughing so loudly -- why are you not laughing today?' She said 'Tomorrow I am leaving (laughter) so I need not laugh. These people still have to be here.'

Even laughter becomes political, economical, a subtle strategy; then it loses its beauty, its spirituality. Laughter becomes ugly when you laugh only at others. When you start laughing at yourself too, then it starts having a new dimension. Then the whole of life is taken non-seriously -- sincerely but non-seriously. One respects life but one knows that it is full of cheer, full of joy, full of playfulness.

We have called it in the East, leela; leela means playfulness. It is one of the greatest contributions to the world. Ordinarily all the religions have said that god created the world, and when they say it they say it very seriously, 'God is doing something very great'; but only the eastern mystics had the courage to say that god was just playful -- it is not a serious creation -- just his playfulness, the way you sometimes, sitting in the sand by the bank of a river, start playing, making houses of the sand. You know that it is just play. Or making boats of paper and letting them go with the river... you know that it is play.

According to the eastern mystics, god created the world just as playfulness. That is why the eastern attitude and approach towards god is totally different. In the western idea of god, particularly the Judaic, Christian and Mohammedan idea -- these are the three religions which are born out of India -- god is very serious, so serious that after six days of work he became tired (laughter); hence Sunday, the holiday.

Just the other day I was, reading: a man asked a friend 'When were you born? On what day? ' And the man said 'On Sunday.' The man was a little puzzled and said 'On Sunday? But that is a holiday. On a holiday nothing; should happen. Even god rested on that day!'

It must have been a serious affair for six days; and what happened to god since then? -- nothing has been heard. As far as we know, after Sunday comes Monday, but for god Monday never came. He became so deadly tired that after he created the woman, he stopped creating everything! He had done his last!

But the eastern god is more a creativity than a creator. It is still going on, the creativity; he is still painting the flowers and the peacock's feathers and the people. He is still at risk, and there is no holiday, because every day is a holiday if it is playful. If it is not work then every day is a holiday.

But the western idea of god is that of a workaholic: six days of strenuous world and then on the seventh day rest. We have taken life as a beautiful play. And the moment you start taking life as a play, you start becoming; cheerful for no reason at all. Then everything brings cheer to you: the stars and the trees and the mountains and the people and the animals... It is such a beautiful existence, so mysterious, so paradoxical that one can do only one thing: one can have a hearty laugh at the whole thing. It is so ridiculous too, so absurd.

Mystery can always be thought of only as absurdity, because you cannot make any sense out of it. In a way it is nonsense. What sense is there in flowers, in creating so many trees and so many animals? What sense is there in creating the existence itself?' In fact there is no sense or logic, there is mystery, tremendous mystery.

It is creation for creation's sake; and once you start approaching life in this way, all seriousness

disappears. And my sannyasins have to be laughing ones. They have to be known in the world as the laughing ones!

The Old Pond ... Plop

Chapter #23
Chapter title: None

23 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Your name, Daeniela literally means god is my judge. It is a declaration of trust in the ultimate, it is a declaration that 'I am not going to compromise for anything less than the ultimate -- not with the society, not with the church, not with the state, not with the mob psychology; even though it means death, then too, only the ultimate is going to be my context, my source, my guide. It is a declaration of individuality.

The society tries to destroy individuality. Instead it jives you a phony thing, personality. Personality is political. It is a strategy created by the establishment to manipulate the individual, to keep him within bounds, to keep him as a slave. Ordinary slavery has disappeared from the world but in its place a very subtle slavery has come into existence, psychological slavery. To be a Christian means to be psychologically a slave. It means the pope is the judge, the pope is the mediator between you and the ultimate. You don't have a direct connection with the ultimate; the pope has to interpret, it is in his hands what he makes things out to be. You have to follow him; and he is as blind as you are, and the blind is leading the blind.

To be a Mohammedan means to accept the Koran as the sacred scripture, to follow it without any thinking, without any contemplation. You will be simply obedient to it -- that's the kind of subtle slavery.

And who is going to interpret the Koran? *You* are not allowed to interpret it. The scholars will do it, the priests will do it, and the priests are prepared and ordained by other priests, hence it is the past that dictates the present. This is slavery.

To be a Hindu is to be a slave, and the same is true about other religious ideologies and also about political ideologies. To be a communist is the same, just a little bit of a change; instead of the Koran, the Bible, the Gita -- Das Kapital; instead of Mohammed, Moses, Mahavira, Marx; and then a long line of interpreters and you are just to be obedient...

This *is* the ugly situation in which humanity is living. Man has to come out of this slavery too. He has to declare that 'Any relationship with the ultimate is direct, immediate. I don't need any mediator, I don't need any go-between, I don't need any pope, any ayatollah, any imam, any shankaracharya. I belong to the universe as much as anybody else, so why should I not approach the universe myself? Why should I be dominated, manipulated? Why should I allow this? This is humiliating, this is disrespectful towards one's own being.

That's the meaning of Daeniela, god is my judge -- nobody else, nothing less than that, and god simply

means the ultimate, the absolute, the whole. And the moment *this* commitment is made, there is great rejoicing in the heart because freedom is achieved, and freedom is the deepest desire of the human heart. Slavery is ugly, freedom is beautiful. Slavery is misery, freedom is bliss.

My sannyasins are not my followers. I am not a mediator between you, and the ultimate. My function is to help you to be directly connected to the universe -- just to give you a deep understanding of your own being and how to relax with the whole.

Sannyas is relaxation into the whole, disappearing into the whole, surrendering towards the whole. The true master never stands between anybody and the ultimate. It is only the pseudo teacher who tries to pretend to be the vehicle of god, to be the messenger of god, to be the prophet of god, to be the son of goo, this and that, and tries to dominate people psychologically, spiritually. It is exploitation.

My sannyasins are not part of any religion. I impart to you a kind of religiousness, but not any ideology. I don't give you any knowledge, any doctrine, any philosophy. I simply help you to become silent, so silent that you can hear the still, small voice within -- and that is the voice of god. And once you have started hearing your own inner voice, you are on the right track. Then my function is fulfilled. Then I can say goodbye to you.

The greatest pleasure of the real master is to make the disciple a master of his own being.

Friedrich Nietzsche has said something immensely beautiful. He was a madman, but sometimes mad people have insights into reality far deeper than the so-called sane. The so-called sane live very superficially. They live a life of respectability. They become Rotarians, Lions, mayors, presidents, prime ministers, they do all kinds of stupid things; just to remain respectable, they are ready to compromise for anything if it gives respect. They follow the dictates of stupid priests, because that is the only way to pretend to be moral, holy: they go to church every Sunday and *really* religiously, without any fall. However, their church-going has nothing to do with religion. Again that too is a kind of club -- a religious club -- another kind of Rotary club, no difference in it, a formality, but it gives respectability.
The so-called sane are after money, power, prestige.

People like Nietzsche *are* mad, but because they are mad, because they have not compromised, they can have a few glimpses of the ultimate -- only glimpses, because they are not Buddhas.

Buddha is also mad, but with a method. Nietzsche is simply mad without any method -- that's the difference. If he had known about meditation then he would have been a Buddha, an awakened one. Madness plus meditation is equal to buddhahood. But if meditation is missing, even then one has the capacity to see a little bit, from here and there, about truth.

Nietzsche says 'The darkest day in humanity's life will be the day when people will stop surpassing themselves.' -- and this he wrote when he was mad, imprisoned in a madhouse, just one year before he died.

Let me repeat -- his statement is significant The gloomiest, the darkest day in humanity's life will be when man will stop surpassing himself.

Man is the only animal who can surpass himself. No other animal can do it, no tree can do it. Nobody except man is capable of it. A rose is going to remain a rose -- it cannot surpass itself. A lion is going to remain a lion -- there is no way to surpass. But man has the capacity to go beyond himself. That's his special privilege, that's his dignity, his grandeur. And by surpassing himself man becomes divine.

Man is a transitory stage. Below man is the world of animals, above man is the world of gods. And by gods I don't mean any metaphysical gods; I mean people who have become awakened, the Buddhas. They are the only gods, those who have attained to that ultimate transcendence beyond which there is nothing else, who have come to the very end of the journey. Below man are animals, absolutely unconscious above man are Buddhas, absolutely conscious; and man is just in between, a ladder, a bridge.

Again, Friedrich Nietzsche says that 'Man is a bridge between two eternities.' Unconsciousness is eternal, vast, immense, consciousness is also eternal -- and man is a bridge. And one should not make A house on the bridge. It is not a place to make a house; it is only a place to be surpassed. One has to go beyond it. Hence only those few people who are constantly making efforts to transcend themselves are truly alive. The others are dead.

A sannyasins has to learn the art of surpassing, transcending, going beyond. I call that art, meditation. It helps you to go beyond your body, beyond your mind, beyond your heart, and beyond these three is the world of the gods, the world of the awakened ones, the enlightened ones, where dewdrops disappear into the vast ocean of reality, when all small egos disappear and one is part of the whole.
And to be part of the whole is the only way to be holy.

The Old Pond ... Plop

Chapter #24
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Truth cannot be found through analysis. Facts can be found -- that's the way to find facts, but not the truth. Truth is indivisible, hence there is no way to dissect it. For example, you can dissect a flower and you can find through analysis all the material constituents of it -- how much earth it contains and how much water and how many other chemicals -- but you cannot find the beauty. The beauty will disappear in analysis. The moment you dissect the flower you have killed its beauty. The beauty belongs to the whole, the beauty is organic. The beauty is spiritual -- it is the spirit of the flower. It is not its body, it is its soul.

By dissection, by analysis, you are simply working on the corpse. It is a post-mortem, the soul has left it; hence science only comes to know about facts. It is limited because of its very methodology. Its method is analysis. And because it cannot find through analysis anything like soul, consciousness, beauty, truth, godliness, freedom, it tends to deny them. Directly or indirectly its emphasis is, that which cannot be found through scientific methods is not existential, is only in the imagination of man. That is absolutely wrong.

The real existence consists of beauty, of love, of freedom, of truth, of godliness, of eternity. It is not part of time or space, It is not material, it is immaterial. It is not visible, it is invisible. And it is not divisible either; hence a totally new approach is needed. That approach is sannyas.

Sannyas is the very essence of religiousness. One has to go beyond analysis and then see. One has to learn a totally new way of seeing, of being, of relating. You can relate to the flower as a scientist, you can relate to the flower as a poet, you can relate to the flower as a mystic. The scientist will find only the material part of it. The poet is exactly in between the scientist and the mystic: something of the material and something of the spiritual will be there; hence poetry is a midway station between science and religion.

And obviously, because it consists of two diametrically opposite polarities, there is a certain paradox is it. The poet cannot be consistent -- that is impossible. If he wants to be consistent then he either has to all back to the plane of science, the lowest plane, or he has to rise above to the highest plane, the plane of the Buddhas. Then he can be consistent.

As a poet it is his destiny to be inconsistent.

Walt Whitman says 'Yes, I am inconsistent. I am vast enough to contain inconsistencies.' The poet has to be vast enough, because he is like a ladder between two different planes, two different languages, two different visions. The poet is a little bit crazy. It is bound to be so.

It is said about a great poet, Coleridge, that one professor of literature came to him and asked the meaning of one of his poems; a certain particular section of the poem was very elusive. And the professor said 'I always find difficulty with this part when I am teaching it to the students. And this part is such that

somebody is bound to ask questions, and I cannot answer them. So I thought it wise to come to you; you are the only person who can explain it to me.'

Coleridge looked at the poem and said 'There were two persons who knew the meaning: one is god, I am the other. You'd better consult god, because I have completely forgotten the meaning. I don't know myself. When I am in a poetic flight I know what it means, but when I come back down to the earth I lose the meaning myself. So if you find the meaning some time, please be kind enough to tell it to me too, because I also feel puzzled. I cannot change it because it is so beautiful, but I cannot make any sense out of it either.'

This is always true about great poets: in their poetic flight they touch the other extreme. When they start expressing themselves they have to use language, logic, and what they have touched is silence. And the silence has to be expressed in words... it is bound to be very difficult, troublesome, in fact, almost impossible.

Sannyas is the third plane, the plane of awakened consciousness. It is beyond analysis, it is beyond poetry too. It is utter silence. Nothing can be said about it, nothing has ever been said about it. Nothing will ever be said about it.

Yes, you can feel it when you are attuned with someone who has reached the point of no return, one who has gone beyond, entered into the very truth of existence itself. He cannot say anything; about it but he can show. His fingers can point towards the moon, his presence can be a triggering point, a catalytic agent -- and that's what the master and the disciple relationship is all about.

The disciple is simply saying 'I am ready to come close to you -- let me come in!' And the master is available, always available to anybody who knocks on his door. And once the disciple starts coming closer and closer and closer, a moment comes when the presence of the master triggers something in the disciple that takes him beyond all logic, all mind, all philosophy. He becomes part of a profound silence -- very alive is that silence. It brings thousands of songs to your being, it comes like a spring and you are all flowers, but that happens like magic.

The relationship between a master and a disciple is a magical relationship. It is a miracle -- a miracle which happens through two things: the utter egolessness of the master and the absolute surrender of the disciple.

The master is egoless; if the disciple also surrenders, he becomes egoless. And only two egoless beings can merge into each other, can lose their boundaries. Then one knows the taste of the wine; and the wine is such that it brings two things into your being: awareness and drunkenness together. One becomes drunk with the divine and at the same time, simultaneously, one becomes absolutely aware.

But one has to pass first beyond the scientific attitude, approach -- because we are trained for that -- and second, beyond the poetic imagination.

Science is thinking, poetry is imagination and truth is beyond both. It is neither thinking nor imagination. It is realisation.

Veet Shastro means beyond scriptures -- that's what sannyas is all about.

Words are inadequate. It is a direct communion, not communication. There are three ways to relate. One is head-to-head which is what people use ordinarily. The other is rarely used -- heart-to-heart -- only once in a while at the peak of their love people use it but very hesitantly, very cautiously, because it looks a little bit insane. They have lived their lives according to the head; the head is mathematical, calculating, rational, and the heart is irrational. So it looks as if you are going a little astray. One feels a little embarrassed.

All lovers feel embarrassed, for the simple reason that they themselves feel "What are they doing? What is happening to them?" Hence the phrase 'falling in love' exists in all the languages of the world. It is significant -- why is it called 'falling', why not 'rising' in love? Because the head is the top and when you fall in love you are getting down towards the heart, and the head is very egoistic. The head lives with the idea that whatsoever fits with it is right. Whatsoever falls below it is wrong; hence lovers are thought to be crazy, mad, because they start a different kind of relating. It is more poetic, more aesthetic, less prose-like, less logical; of course, more beautiful, but beauty has no value in the marketplace.

In the day-to-day world of business, beauty is not a commodity. Maybe in the off-hours, when you have nothing to do, you can take an interest in poetry, in painting, in beauty, as a hobby, but it cannot be made your life, it cannot be your life-style. That's what the head is continuously telling everybody. From the school to the university we are preparing everybody to live only in the head; twenty-five years preparation -- that is one-third of one's life and the most important one third. Naturally, the heart remains ungrown, undernourished, neglected, ignored -- and that is only the second layer. There is still a deeper part of your

existence, the deepest: the being.

Something has to take a quantum leap from the head, and from the heart too, towards the being. It has to be a quantum leap, just a jump into the unknown. Only when you are in the world of being does real relating happen. If in the words of the head, in that terminology, communication happens, then at the heart level communion happens, and at the being level union happens -- not unity but union, a merger, a dissolution.

A disciple has to be ready for that; a deep union with the master.

The master is only a preparation ground. Once you have learned the secret of union, of merging, of melting, then you can melt with the whole universe. The master is only a window. Then you can jump out of the window, then you can fly into the sky towards the stars.

The scriptures contain words. No scripture contains the truth. By its very nature truth cannot be contained in words. So it may be the Bible or the Koran or the Gita -- it does not matter; no scripture contains truth.

Truth has to be discovered by everyone on his own. One cannot borrow it. One can become learned through the scriptures, very learned, scholarly, but all that learning and scholarship is just pure rubbish, unadulterated rubbish. It simply helps you to become unaware of your ignorance. It becomes a cover-up. All knowledgeability is a cover-up. But it does not make you wise, it does not give you eyes. It is like a blind man learning about light -- and he can know everything that is written about light, he can learn the Braille script and he can go on reading and reading and reading, and he can accumulate much information -- but that will not give him any experience of light. The only thing that matters is experience.

Hence one has to drop clinging to the scriptures.

I am against all scriptures; against, because they are the cause of keeping humanity in ignorance. My effort here is to help you to become as unknowledgeable as possible, so that a few windows and doors can open up.

Ignorance is far more beautiful than knowledgeability because ignorance is innocent, and knowledge is very cunning. And from ignorance one can move towards wisdom, but from knowledge there is no way. The person who is lost in knowledge is lost in an endless jungle -- of words, theories, ideologies, theologies, philosophies -- it is endless. Hence the first thing required in sannyas is : put aside all your knowledge, burn all your scriptures; be totally free from the past and from whatsoever has been told to you; from all your conditionings of being a Christian, Hindu, Mohammedan, communist, atheist.

Just today I was reading a letter of a great atheist. In the Indian constitution there is no provision for the atheists, so when the election comes and the voter lists are prepared, every voter has to fill in a certain form in which he has to show to what religion he belongs. Now if he is an atheist he is in a difficulty. If he does not fill in the form, even if one item is left out, the form is invalid. He has to show whether he is a Hindu or a Mohammedan or a Christian or a Jaina or a Buddhist; he has to show his religion. If he does not belong to any religion, if he is an atheist, then there is trouble, then he cannot be a voter. So this rationalist thinker has written a letter to the government saying, "There should be a provision in the coming elections, there should be a place for atheists also."

When I was reading his letter I could see that he has no idea that there are people who may not be even atheists -- for example, a man like me who is neither a Mohammedan nor a Hindu nor a Christian, neither theist nor atheist. What about me? There should also be a provision for somebody like me who can simply say all this nonsense is nonsense, that it is all irrelevant, that "I don't belong to any ism, not even atheism"; that too is a religion; the religion of godlessness.

There are religions which believe in god and there are religions which don't believe in god, so it is nothing special. It belongs to the same category -- whether you believe or you don't believe -- but I consider the whole matter pointless; there is no question of belief or non-belief. I neither believe nor don't believe; I just don't think it worth any consideration.

And that should be the approach of a real sannyasin. The question is of experiencing, and when you experience then you cannot say what it is. You can sing, you can dance, you can laugh, but you cannot say what it is. You can show it in many ways but you cannot say it.

Ludwig Wittgenstein, one of the great logical thinkers of the West, one of the most significant philosophers of this age, says, "If nothing can be said about something, then nothing should be said." I agree, if nothing should be said -- but this is only a half-statement.

I would like to add something to it, if nothing can be said about something, nothing should be said, but you can show something about it; there is no need to say.

The real master shows it by his very gestures, the way he looks in your eyes, the way he sits, the way he

walks, the way he is; his very presence is the message.

Marshall McLuhan has just died, a few days ago. He used to say "The medium is the message." I can change it a little bit; the messenger is the message.

When Hazrat Mohammed died, his wife Ayasha was asked, "Can you say something about his character, how he was?" And what Ayasha said was really of great significance; she said, "His character was just like the Koran." Only this much she said: "His character was just like the Koran. The Koran is his message and that was his character too; the way he walked, the way he sat, the way he ate, the way he slept, was just like the Koran -- the same song, the same flavor, the same fragrance, the same music, the same dance, the same beauty."

The master shows it, he cannot say it. That's why only a few people are capable of partaking of the master's being. Those who come as observers are going to miss the point, those who come as critics are certainly going to miss the point. Those who come in deep trust and surrender -- only they will be the blessed ones, because only they will be able to understand.

Sannyas makes you a blessed one. It gives you the opportunity to live side-by-side with a Buddha, with a Christ, with a Lao Tzu, with a Zarathustra! It is the greatest opportunity, the greatest blessing that can ever happen to any man. There is nothing greater than that. This is the greatest gift of existence.
Respect it and rejoice in it!

The Old Pond ... Plop

Chapter #25
Chapter title: None

25 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Pleasure is dependent on others, bliss is independent. Pleasure comes through relationship, bliss arises in your absolute aloneness; hence pleasure always brings misery in its wake, because when something is dependent on somebody else there is bound to be many problems.

First, the fear: what is available today, will it be available tomorrow too or not? And fear destroys all joy; it is poison to joy, it creates anxiety, anguish, worry. Out of this fear one tends to possess the other, so that the future becomes secure, insured. But the moment you possess the other you have reduced the other into a commodity. And joy is possible only if the other remains as individual, not a thing.

So one is in a dilemma. If you allow the other freedom, then there is fear. If you don't allow the freedom, then you cut the very roots of your joy. And when you try to possess the other, the other is going to resist, because freedom is the greatest longing in every heart. Nobody wants to be enslaved.

The resistance can be either feminine or it can be very male. Feminine resistance is subtle, indirect; male resistance is aggressive. So the other can be resistant in a subtle, feminine way; hence all the women go on nagging their lovers in every possible way -- that is their way of resistance. Or, it can be aggression -- both

are ugly. The male is aggressive; hence he has reduced women to a kind of property.

All these problems are bound to arise, and when you try to possess the other, the other is bound to react in the same way, tit for tat; the other will try to possess you. And then there will be a struggle over who is going to dominate, who is superior, who is more powerful, who is on top.

Pleasure brings many miseries. They follow it like shadows. Bliss is a totally different dimension. It is your natural flowering. It is just being con-tented with yourself. It does not mean that you have to stop loving, but your quality of love will be totally different.

When you are seeking pleasure love is only a means; the real desire is to find pleasure. Hence when you have found the pleasure your love disappears, because love was only a means to a certain end. When you are hungry you eat; of course, when you are not hungry you are no more interested in the food. Hence all lovers go through these phases: when they are in need they are very loving, when the need is no more there they are very unloving, they take revenge, they become almost enemies.

The blissful person also loves but his love is not a means to any end. It is an end unto itself, it is a sharing. He does not want to get anything out of it. He has so such bliss, so much fragrance in his being, he wants to share it. He is almost like a raincloud, so full of rainwater that it wants to shower.

Monika is one of the most beautiful names possible. It defines exactly the state of the awakened person: he lives alone; out of his aloneness he shares, but he is alone. He may love thousands of people, he may love the whole universe, but it arises out of his deep aloneness. And remember, because his aloneness brings flowering, bliss, freedom, truth, it is not loneliness at all. His aloneness is just the opposite of loneliness. Loneliness is a state of despair; aloneness is a state of total bliss.

One can cultivate character, but then there is no dignity in it; it is arbitrary, artificial, imposed. It in fact creates a schizophrenic state in the person. It makes one split. One is something inside and just the opposite on the outside. It gives you only a beautiful facade, a mask, and a mask cannot have any dignity -- it is dead. It can give you respectability, it can give you much honour, because as far as your behaviour is concerned the society is in control. And the society always respects the people who allow themselves to be controlled and enslaved. The society never respects the rebellious person; it respects the popes and it kills Jesus.

It is a very strange world. Christ is crucified and popes are enthroned -- and popes are nothing! They are just parrots. It kills the real and honours the phony.

Society wants slaves, the state wants slaves, the church wants slaves; hence they all try to cultivate a certain conscience in you. Conscience is a trick.

Now scientists have been working on putting electrodes in the human brain and these electrodes can be manipulated by remote control. And the person who has the electrode fixed in his brain will not be aware of it at all, because the inside of the skull is absolutely insensitive. Even if you put a small rock there you will not feel it. So just a small computerised mechanism, not bigger than a button, can be put into the head very easily, and the remote-controller can make you do things which you will think you are doing out of your own choice and you will be simply behaving according to some far-away source.

Delgado has invented many things on these lines, and it is possible that in the future humanity will have to face this danger. This is far more dangerous than atomic bombs or hydrogen bombs; they can kill your body, but these electrodes can kill your very spirit. In a dictatorial country every child, when he is born in the hospital, can be fixed immediately with an electrode -- the first thing to be done -- and then for his whole life he can be controlled, and he will never know. When he says yes he will think *he* is saying yes, but it is the electrode that is making him say yes.

Now this is a more developed form of the old conscience. Conscience is a bullock cart method; it takes a long time. The family, the society, the school, the college, the university -- almost twenty-five years it takes, one-third of a life-time, to create a certain conscience: do this, don't do that. The old method is simply nothing but hypnosis. Go on repeating to the small child 'This is right and that is wrong.' This creates a subtle conditioning in his mind and then that conditioning will control his whole life. This conditioning cannot have any dignity. It will give you a certain character, but it will not give you dignity; you will not be a Christ or a Buddha or a Lao Tzu or a Zarathustra.

For dignity of character, consciousness is needed, not conscience and that's the function of meditation. Meditation does not give you any character directly. It does not say what to do and what not to do. It never gives you any commandments. It simply gives you a technique for becoming more aware, for being more alert, watchful, witnessing.

Meditation is the art of awareness. And once you are aware, out of your awareness your actions will

arise -- not out of conscience. Conscience is cultivated by others, by the vested interests, by the establishment. Consciousness is yours. It is individual, it is not collective. Conscience is part of the mob psychology. Consciousness gives you dignity because it gives you individuality. It gives you rebellion, it makes you capable of saying yes or no of your own accord. There is no foreign agency manipulating you in the name of religion, morality, etcetera.

My effort here is just to help you to be more aware so whatsoever you do comes out of that awareness. That awareness has no ready-made answers; it is just like a mirror: it reflects the situation, the challenge of the situation, and you act immediately, spontaneously. You don't look for an answer in the memory, in the scriptures, in your parent's ideas, in all that has been taught to you. You simply encounter the situation immediately; in your own light. Your action then has dignity, beauty, grace, because it is coming out of freedom. Freedom makes everything graceful. Freedom is the greatest value in life.

And then certainly, whatsoever you do -- your character, your behaviour -- is *yours*, authentically yours. It has your signature on it. Then you are not a carbon copy, you are original. The Zen people call it finding the original face.

For that, one has to drop all the masks, one has to risk many things, particularly respectability. That is a bribe by the society. It will give you a Nobel prize and it will give you many honours; it will do everything to make you feel great, if you can fulfil one condition: if you are obedient, obedient like a robot, then all respect is for you. Then the society will make you a great hero, but there will be no grace, no beauty, no freedom, no truth, no being; you have committed a real suicide.

Meditation opens the doors of your inner treasures, what Jesus calls the kingdom of god. Meditation is only a key, and keys are always small things, but they can unlock immense treasures. Everybody is born as a prince or a princess, but gets lost in the blind crowd of beggars.

A person who is always asking for more I call a beggar. He may be a rich beggar or a poor beggar -- that does not matter -- but the quality that determines his beggarhood is that he is always asking for more. Whatsoever he has is never enough. And it is never going to be enough. He is always desiring, and because of that desiring he is always in deep discontentment. And desires have a certain nature; they are like the horizon: it looks as if it's just there, a few miles ahead, just a few minutes' drive, but by the time you reach there it has gone ahead of you. The distance between you and the horizon will always remain the same, because the horizon does not exist in fact; it is all illusion, an optical illusion. Because the earth is round, the illusion is possible. It seems somewhere the sky is meeting the earth. It does not exist; hence you can go on and on and on, but the distance between you, wherever you are, and the horizon, will be the same.

The same is true about our desires: the beggar is in discontent *as* much as the so-called rich person, because the distance is the safe. It is the distance that hurts. The beggar also knows that if only he can reach there all will be fulfilled; and the rich person, even a man like Alexander the Great, has the same horizon, the same distance. He dies in immense poverty, just like everybody else.

Meditation is a turning in; not running after the horizon which goes on receding. Understanding the futility of desire is the beginning of meditation; seeing its absolute absurdity, ridiculousness, its impossibility, one turns in. When one searches inwards because the outer search seems to be pointless. And the moment you search inwards a miracle happens -- it is exactly a miracle -- because whatsoever you have been searching for always and always, maybe for many many lives, is suddenly there. It was always within the seeker himself; the sought is in the seeker. And we have been running everywhere, except withinwards.

Meditation makes you aware of the immense blissfulness that is just your very nature. And to know it is to become an emperor, an empress; to know it is to become rich for the first time, and it is a richness that cannot be taken away from you. Even death cannot take it away from you, because in death only the outer shell dies your innermost being remains as it is, it is eternal.

To know the eternal, to be the eternal, is the whole enquiry of sannyas. My sannyasins have to find that they are princes, emperors, not beggars. I am not for beggars. In the past, monks and nuns have lived like beggars. They have been taught to live a life of renunciation; I teach living a life of rejoicing.

And one who knows his inner world, how can he avoid rejoicing? His whole life will be just a celebration.

The only thing needed to find bliss is a little bit of courage -- just a little bit. Society makes us cowards. It makes us afraid. In a thousand and one ways it makes us fear-oriented: fear of others, fear of death, fear of disease, fear of failure, fear of poverty, fear of old age. And even death does not satisfy the society, so they

create the fear of hell after your death.

This fear-orientation is bound to create a life of misery. My sannyasins have to learn to drop this whole orientation. It is not a question of dropping one fear: if you drop one, nothing will happen because there are a thousand other fears. It is not at all meaningful to go on pruning the leaves; it is better to cut the very root.

Hence my insistence is on love, because love is the polar opposite of fear. Life should be love-oriented, not fear-oriented. All the religions in the past have made it a point to use fear-orientation, because that is an easy way to manipulate, dominate, subjugate people -- but that has made the whole of humanity miserable. This is the work of your saints and so-called mahatmas.

In *my* vision they are the greatest criminals in the world, because they have crippled the very possibility of man becoming blissful, they have poisoned the very being. But if one has a little bit of courage one can pull oneself out of this orientation. It is just imposed on us, it never becomes part of us. It is just like clothes: you can throw them off. Just a little courage to be naked is needed, that's all. One can throw off the clothes -- they are dirty and they are suffocating and they are borrowed and so many people have used them before.

A love-orientation makes all the difference. If one moves from fear to love one move, from misery to bliss. Bliss arises when you start looking at life in a deep loving way. The stars, the trees, the animals, the people, the very earth -- all this is so beautiful, in fact there cannot be any more beautiful world than it is. There cannot be any more perfect world than it is.

One needs only to grow a little more sensitivity, a little more of an aesthetic approach, a little more poetic vision. It all depends on how you look at life.

When a painter comes into the garden he sees many shades of green. When an ordinary person comes into the garden he simply sees green trees. He has not that subtle demarcation, that sensibility, that awareness that can see that there is not only one kind of green tree; *each* tree has a different green. The painter knows there are many more colours than ordinary people are aware of, but they are not aware at all, they are really colour-blind. George Bernard Shaw was colour-blind and up to the age of sixty he was not aware -- and such an intelligent man... If this can happen to a man like George Bernard Shaw what to say about ordinary people?

On his sixtieth birthday somebody sent him a beautiful suit as a present. The person just forgot to send a tie with the suit. Bernard Shaw loved the suit and he went to the market to find a tie of the same colour. His secretary followed him; she was surprised because the suit was green, and Bernard Shaw was choosing a yellow tie -- 'That will be just monstrous!' (laughter) She could not control herself. She said 'I should not interfere, that is not my business, but I have to tell you that this won't look good at all. This is yellow and the suit is green. ' He said 'Is there any difference between this tie and the suit?' That was the first time he became aware that he could not see yellow.

For him there was no difference between yellow and green. He could only see green, he was blind to yellow. But he lived sixty years without knowing it; and millions of people are living in the world who don't know the beauty of colours, who don't know the beauty of the birds and their songs, who don't know the beauty of the stars. They never look above in the sky. They go on crawling in the mud. They don't have any time to see a beautiful sunset. Even if they see it they only *pretend* to see; they are not really there, not in that moment -- their mind is far away, somewhere else, always somewhere else. They may even see and say 'This is beautiful,' but they are simply repeating a cliche. They are not aware of what they are saying. They are saying something, that is expected of them. They are simply fulfilling, the expectation, but they are not really aware of the beauty. They don't *mean* it when they say it is beautiful: they are repeating parrotlike.

Otherwise, this existence is so beautiful that if you cannot love it, it is *really* unfortunate. My whole effort here is to help you to love existence, without any fear, without any greed, because greed is nothing but fear in disguise, another phase of fear. If you can love the existence, to me that is religiousness. And out of that love arises bliss!. Then life has a totally different flavour to it. You can call that flavour godliness, a new fragrance, you can call it Buddhahood, Christ-consciousness, but just to call it a totally new fragrance is enough, more than enough. Then your life is surrounded by a new poetry, a new dance, a new song.

I am not concerned with hell and heaven and all that nonsense. I am not concerned with mythologies and theologies; my whole concern is how to help you to understand beauty, love, bliss. And I repeat: just a little bit of courage is needed -- nothing much!

The only way to find bliss is to surrender to existence -- not to Buddha, not to Christ, not to Krishna, not to me, but to the whole! The master has to be used only as a window, so that you can see the sky beyond, so

that you can see the further shore -- that's all. Once you have seen it you need not cling to the frame of the window.

Surrendering tc a master is really surrendering to the whole. That is just the beginning, because at first the whole will be too much. You may become afraid.

There is a beautiful story in Srimad Bhagavad Gita: Krishna is explaining to Arjuna to surrender to the whole -- don't bring your will in.' But Arjuna is a sophisticated prince, well-educated, as educated as Krishna himself, far richer than Krishna, belongs to a *far* more renowned family than Krishna. Krishna is just functioning as a charioteer to Arjuna in the war. They are old friends, and relatives also: Krishna's sister is married to Arjuna.

So Arjuna goes on arguing. Finally when he cannot argue any more he says one thing. He says 'If you talk so much about the whole can you show me a vision of the whole?"

And the story is beautiful -- I don't think it is factual, it cannot be, but it is significant: Krishna becomes a window and Arjuna can see the vast universe, stars appearing and disappearing, the whole eternity. It is so vast that he becomes frightened. Its very vastness is frightening, is scary. He trembles, perspires and starts shouting, 'Close this window! I am absolutely convinced of what you are saying but don't show me this vastness -- this is too much. I cannot look at it any more.'

And Krishna closes the window, he becomes again the same friend; he had disappeared and Arjuna had had a glimpse of the eternal process of existence.

The parable is beautiful because that's exactly what happens between a disciple and a master -- but not literally; it is a beautiful metaphor, metaphorically it really happens.

It is difficult to surrender to the whole. The master is only an excuse, but once you surrender to the master you have surrendered to the whole, and slowly slowly you will learn how to move closer and closer to eternity and infinity without any fear. In fact when one is surrendered, ego disappears, and with the ego all fear disappears.

Sannyas means surrender -- in the beginning to the master and then through the master to the whole. But one has to remember: one has to reach the whole. The river has to reach the ocean. Only when the river disappears into the ocean, loses its identity, has it come home.

The goal of every human being, in fact of all the beings, is to attain to the state of bliss. Even trees are trying in their own unconscious way to reach the state of bliss; animals, birds, in a haphazard way, zig-zag, because there is no consciousness.

Man is privileged: he can become conscious of his longing. To become conscious of your longing for bliss is sannyas. Millions of human beings also go on searching for bliss, but in unconscious way. You cannot find it in unconscious ways; consciousness is an absolute necessity, a prerequisite. Only when you are conscious will you be able to attain to bliss; hence consciousness is the law, the ultimate law. To me consciousness is godliness.

The moment you become absolutely conscious, all your unconsciousness disappears, as if suddenly you have brought light into the house of your being and that very moment you know that the world does not consist only of matter -- matter is only a form of sleeping awareness -- that matter itself is immaterial, that the world consists of consciousness. And when you have known it, realised it -- not intellectually but existentially -- you can call it the realisation of god or truth or nirvana... they are only different expressions for the same thing, but the taste is one and that is of bliss, absolute bliss, unwavering bliss. Once attained it is attained forever.

Intellect is a pseudo coin, easily attainable, but not really of any worth. Our schools, colleges, universities all impart intellect. And the more a person becomes intellectual, scholarly, learned, informed, the more his intelligence becomes covered with rubbish; otherwise every child is born with tremendous intelligence. We destroy his intelligence; we are afraid of his intelligence, so we start crippling, paralysing his intelligence. And we start burdening his intelligence, putting on such a load of unnecessary knowledgeability -- geography, history, and all kinds of nonsense -- that he becomes so full of rubbish and loses contact with his own intelligence, he loses the way to his own being.

My effort here is to help you to find the diamond that you have lost in the rubbish of intellect. One has to learn how to throw all intellectual jargon out of one's being, how to empty oneself of all knowledge. The moment you are ready to empty yourself of all knowledge you attain your natural intelligence -- and that becomes a second birth. One becomes a 'dwija', twice born -- and that is the real beginning of life. Sannyas

has to be a second birth.

Jesus says 'Unless you are born again you shall not enter into my kingdom of god.' He is absolutely right: one has to move from intellect to intelligence, from knowledge to wisdom, from information to transformation. And this can be easily done by meditation, *very* easily. One just has to become more and more silent. So whenever you have time, just sit silently, doing nothing. Just watch your mind, all its gimmicks, games; enjoy all its trips and numbers, but remain aloof, cool, detached, just a watcher. It is just a screen, like a TV screen, on which things are moving; you are just an observer, unidentified with it. This is the whole secret of meditation: becoming unidentified. Dropping the idea that 'I am the mind' is meditation. When you know 'I am the witness and the mind is there, just an object, and I am subjectivity, mind is a content and I am consciousness,' that 'I am the seer and the mind is the seen' -- this is the whole process of meditation. And this brings the transformation, this brings you to the world of the immortals.

The Old Pond ... Plop

Chapter #26
Chapter title: None

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The only courage that is worth calling courage is to get out of the fold of the mob psychology. We are born in a crowd; it cannot be avoided, it is natural. We grow up in a crowd, with the whole past of the crowd, and the crowd goes on loading every child with all its superstitions, stupidities. The crowd consists of blind people, because the buddhas are very few and far between. The crowd functions according to the tradition, because it has no insight of its own -- it cannot have.

To grow one's own insight, one needs to be deeply meditative, very alert and aware. The crowd lives a kind of sleepy, unconscious life; it makes no effort at awareness, it lives in a routine way -- mechanical, robotlike. But unfortunately every child has to be in the hands of a certain crowd, and the crowd contaminates the mind of the child, it poisons his consciousness. By the time the child is old enough, strong enough, to stand on his own feet, it is too late. The poison has gone too deep. The crowd has become part of his inner world; it has penetrated as far as possible into his psyche. Hence I say the greatest courage in life is to throw the crowd out of your being.

If one lives according to the crowd one is bound to remain miserable, because the crowd is miserable. Its whole ideology is the root cause of its misery. Its past-orientation keeps it miserable. It has no passion, intensity, to live in the present. It lives in the nostalgia of the past which is no more. That is sheer foolishness, a waste of time. And the crowd thinks of a future according to its past, a future which is never going to be. Both are non-existential, the past is no more, the future not yet, and between these two non-existences the crowd is crushed. It remains empty, unfulfilled, hence the misery.

A sannyasin has to come out of the mob psychology and its grip. It makes you not a man. It deprives

you of your humanity, it reduces you into a number -- Hindu, Mohammedan, Christian, Buddhist -- which are all replaceable. No individual is ever replaceable, but a Hindu can be replaced by another Hindu, a Christian can be replaced by another Christian. That's why all these religions are interested that people should go on procreating as many children as possible. No religion is in favor of preventing the growing population of the world. The reason is simple, the people who are Christians today will soon be dead; if they stop reproducing children or they limit themselves, then who is going to replace them? Replacements are needed.

Now there are six hundred and fifty million Catholics in the world; if they all used contraceptives, birth control methods, abortion, then soon the Catholics would start disappearing -- and numbers have power. It is a political game, they are interested in numbers.

Just the other day Mother Teresa said that every year one hundred and fifty million are killed through abortion, and she is ready to provide a home for one hundred and fifty million people -- there is no need for abortion. Naturally, such a good opportunity, such a good business, one hundred and fifty million people every year becoming Catholics -- immense joy! Even if the whole earth has to die for it, even if the whole humanity has to die for it, that's okay.

And who is responsible for all these abortions? These same people. They don't allow contraceptives -- otherwise there would be no abortions. Then they condemn abortions. First they don't allow contraceptives; then they condemn abortions as murder, violence; and then they create orphans and orphanages. Just see the whole trick, the whole business, the whole conspiracy -- and then those orphans have to be served.

Just contraceptives alone could do all the work. There is no need to do all this nonsense. But then the number of Catholics will be reduced. Hindus are against contraception, Mohammedans are also against it. The Mohammedans are far more advanced than the Catholics because they allow four wives to every man. Now this is very simple arithmetic.

One man can make four or forty women pregnant. The vice versa is not true: if one woman is married to four men you will not get four children, you will get only one child; if four women are married to one man you will get four children -- simple business!

Mohammed himself had nine wives, and of course, when the prophet has nine wives the disciples have to be allowed at least four -- that becomes their birthright. And Mohammedans are not willing to stop this ugly institution of marrying four wives. Those wives are used like slaves, like factories to create children. But Mohammedans go on increasing their number.

The crowd is interested in numbers, it is not interested in individuals at all. It destroys the individual, reduces him into a commodity. A sannyasin has to assert his individuality, he has to pull himself out from all kinds of crowds. He has to assert that he is independent of all mob psychology, ideology, religion, church, state, nation.

Sannyas is a rebellion, and it needs courage; but the outcome is immense. Once you assert your individuality, once you are on your own, there is an explosion of bliss. Bliss is earned only by those who are courageous; cowards are bound to live in misery.

Man has to regain his childhood; only then can he be blissful. He *has* to deprogramme himself. Every society programmes you according to its own attitude towards life, according to its own structure. It does not care a bit about you. It has already made a certain dress: *you* have to fit with the dress. If the dress is too short, then your hands, your head, your feet have to be chopped. If the dress is too long then you have to be stretched by Rolfers! (laughter) But the dress cannot be changed. And one never knows for whom the dress was made; it was certainly made for you. Maybe it was perfectly okay for Jesus Christ...

It was not meant for you, but the Christians will try to cut you, to stretch you -- somehow they will manage to make you fit according to the ready-made dress. The dress is sacred, you cannot cut it, you cannot touch it.

This is what has been done up to now. The pattern is already there before you come into the world and you come not like anybody else; you come as a unique individuals so how can you really fit? With all their effort, still, the dress never fits perfectly. Sometimes it is too loose, sometimes it is too tight. If it is tight it makes you miserable, it makes you uptight, it makes you an Englishman (laughter). If it is too loose, it makes you lousy, it makes you an Indian! (laughter) And you always look silly! It is always somebody else's dress that you are wearing, you always become a laughing stock.

People are parading as buffoons, for the simple reason that they are trying to fit with a certain pattern which was not basically planned for then, for their uniqueness. And if they don't fit, naturally it creates

guilt: 'Something is wrong with me.' Everybody *is* saying that you have to it -- 'These are the shoulds and these are the should nots' -- and when you don't fit you feel guilty you are simple you feel guilty and then you have to go and confess all your sins to the Catholic priest.

Just the other day I was reading about a nun in Africa, a mother superior. For forty years she has been Catholic nun; now she is sixty-five. For a few days a Man was coming continuously to confess his sins; she must have enjoyed those sins so much that they both eloped, got married! The man is seventy and the mother superior is sixty-five! (laughter)

If you are simple you will feel guilty; if you are cunning you will become mother superiors and fathers and ministers and priests. If you are cunning, if you can pretend, if you can be a great hypocrite, then you will be very successful, but at a great cost. You will have to repress your nature, your spontaneity.

Now what must this woman have been doing for forty years? Falling in love at the age of sixty-five looks a little bit odd! (laughter) For forty years she must have been repressing and repressing, and all those confessions that she was listening to, she must have been enjoying.

This is going on all over the world: either your conditionings make you feel guilty or they make you hypocrites. The cunning ones become hypocrites. They reach to the very heights of respectability; they become popes and ayatollas and imams and shankaracharyas. Or if you are a little less cunning, then you feel great guilt, always burdened that you are not doing that which should be done and you are doing that which should not be done. You are always torn apart, your life become miserable.

Both alternatives are wrong.

My sannyasins have to drop the whole nonsense of wearing somebody else's dresses, somebody else's programmes. You have to find your own life and you have to live according to your own light. For that you have to clean your slate. That's what I mean by innocence, childhood you have to become a child again so that you can erase all the writing that has been done on you by others; so you can undo whatsoever they have done to you.

If a man can undo whatsoever the society has done to him, he is capable of becoming awakened, he is capable of attaining to great ecstasies. His life will be a sheer joy! Otherwise you will either be guilty and burdened and afraid, knowing perfectly well that you will fall into hell, or you will be a hypocrite, continuously doing something that you don't want to do. You will have a double personality, one at the front door, another at the back door; and you will be continuously trying to hide things, you will become very secretive. All that is ugly, all that is inhuman.

How can one live joyously if one is divided, split? The phony person cannot live joyously. He *is* not cheating anybody else, he is simply cheating himself. And the guilty person, of course, cannot live joyously; there is no possibility. If he is making love to a woman he feels guilty, continuously thinking that on Sunday he has to go and confess. The mother superior is there. He is half-heartedly making love; hence he cannot go deeply into it, and unless you go deeply into it you cannot go beyond it. So he remains always discontented.

And when he is confessing his guilt he knows perfectly well that all this is nonsense -- he will be doing the same again. He knows this perfectly well. He has confessed every Sunday and he goes on making the same mistakes again and again; so it *is* going to happen.

This type of life is not life; it *is* rather, a caricature, a cartoon. It has no beauty.

Become a child again, be innocent, and start from ABC, start from scratch. I am not going to give you any programme. My work is negative: I only deprogramme people, then I leave them. Then whatsoever they want to do they can do. It *is* their life -- my work is finished. Once I have deprogrammed you my work is finished. Once I have cleaned your slate I hand it over to you. Now you can do whatsoever you want: you can write a poem or a love letter or blah, blah, blah, whatsoever you want (laughter) -- it is up to you. You can do some doodling (laughter) or whatsoever you want -- this is your life -- but whatsoever you do there will be joy in it!

A person will be joyous even if he has chosen to go to hell; and a person cannot be joyous if he is forced to live in heaven, because freedom is the very soul of bliss, the very centre of bliss. So once you are deprogrammed you are free to act according to your own spontaneity. I don't give you any ready-made answers. I simply hammer so that all your answers are destroyed, demolished, so that you have again a plain ground: the old building has disappeared and you can start making whatsoever you want to make. You can make a palace or a hut -- or if you want to live under the sky, perfectly beautiful!

A nan has a birthright to be himself. Sannyas means getting courage enough to live out of freedom, and then bliss follows like a shadow. It *is* the shadow of freedom.

The lotus is a very significant symbol in eastern mysticism. The lotus lives in water, it grows in water, but its petals are so velvety that the water cannot touch them. If you go in the early morning to a lotus pond you will see on the lotus leaves, on the lotus petals, dewdrops shining like pearls in the early morning sun -- it is a beauty to see dewdrops on lotus leaves or lotus petals. But the most miraculous thing *is* that they are *on* the leaves, on the petals, but they are not touching them. They don't make them wet. Just a slight breeze and the dewdrops slip into the lake; and they don't leave even a trace behind because the leaf or the petals remain totally untouched, absolutely untouched, as if there have been no dew-drops on them. And this is the symbol of a sannyasin.

The lotus has become the very metaphor for sannyas, live in the world but remain untouched by it. I don't teach escape, I don't teach renunciation. I am *all* for life, I am totally for life, because to me life is god and there is no other god than life. All the ideas of god other than life are simply fabrications Or the cunning minds, ways to exploit simple-minded human beings.

Life is the only god, so I cannot teach escape from life. One has to live in it and one has to live intensely, passionately, not half-heartedly, not in a lukewarm way. One has to burn one's life torch from both ends together; then even a single moment *is* more valuable than the whole of eternity. A single moment of intense, ecstatic living, is far deeper, far higher, than living for one hundred years, but living just so-so, half-heartedly, fragmentarily, unconsciously, somehow dragging from the cradle to the grave, sad, sombre, serious, with no dance, with no celebration, with no light in the eyes, with no song in the heart. That is not life; that is simply vegetating.

Millions of people are simply living like cabbages (laughter). A few live like cauliflowers (laughter): my definition of a cauliflower *is* a cabbage with a college education -- with a Ph.D or a D.Lit. The same cabbage having a certificate from a university becomes a cauliflower.

But whether one lives like a cabbage or a cauliflower makes no difference. Rarely, a very few people have lived really, authentically, totally -- and that's what I teach: live moment-to-moment, but live without holding anything back. And live like a lotus flower, untouched. Take life as a beautiful game and learn the art of sportsmanship -- that's what sannyas is: do whatsoever you want to do but be a sportsman. Whether you win or not does not matter, whether you succeed or fail is irrelevant. All that matters is that you played well, that you did your best, that you enjoyed while you did it. To me that is the real thing. Failure or success makes no difference.

In my childhood I used to go to see many wrestling competitions. My village was famous for wrestling; there were many good wrestlers and people used to come from far away to fight with the wrestlers there.

[***some lines are missing here***]

Its whole ideology is the root cause of its misery. Its past-orientation keeps it miserable. It has no passion, intensity, to live in the present. It lives in the nostalgia of the past which is no more. That is sheer foolishness, a waste of time. And the crowd thinks of a future according to its past, a future which is never going to be. Both are non-existential: the past is no more, the future not yet, and between these two non-existences the crowd is crushed. It remains empty, unfulfilled; hence the misery.

A sannyasin has to come out of the mob psychology and its grip. It makes you a sheep not a man. It deprives you of your humanity, it reduces you into a number -- Hindu, Mohammedan, Christian, Buddhist -- which are all replaceable. No individual is ever replaceable, but a Hindu can be replaced by another Hindu, a Christian can be replaced by another Christian. That's why all these religions are interested that people should go on procreating as many children as possible. No religion is in favour of preventing the growing population of the world. The reason is simple: the people who are Christians today will soon be dead; if they stop reproducing children or they limit themselves, then who is going to replace them? Replacements are needed.

Now there are six hundred and fifty million Catholics in the world; if they all used contraceptives, birth control methods, abortion, then soon the Catholics would start disappearing -- and numbers have power. It is a political game: they are interested in numbers.

Just the other day Mother Teresa said that every

[***some lines are missing here***]

Now she remembers that preventing him from only *one* darshan... and he felt such a shock, a trembling, that recapitulating the whole scene she understands the meaning of it; that for him, it was as if that was the last -- who knows whether tomorrow one will be here or not?

This is the way one has to live: each moment has to be the last moment, so why life-half-heartedly? You may not be able to live another moment, so put all that you have got, risk all that you have got in that moment because who knows about the other moment?

This is the way to live! And when you don't care about the result you become a lotus.

I have chosen the colour for my sannyasins: this is the colour of the lotus, and the lotus has to be remembered a again and again so that you can go on getting deeper and deeper into the now and here -- but, unattached, unclinging, untouched. No future, so that you can be totally, and no past so that you remain untouched.

Once that happens life is bliss! Unbounded bliss, infinite bliss, eternal bliss.

The Old Pond ... Plop

Chapter #27
Chapter title: None

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White Cloud is a beautiful name. It symbolizes my whole philosophy.

The white cloud represents many things. Basically, the color white is not a color. In one sense, it is a transcendence of all colors; and in another sense, very paradoxically, it is the synthesis of all the colors. All of the seven colors are part of whiteness. When they meet and merge in a certain proportion white is born. White has the whole rainbow in it. The rainbow is created when raindrops are hanging in the air in the rainy season and the sun suddenly comes out from behind the clouds. The rays are white, and when they pass through the hanging, small drops of water -- so small that they cannot fall and remain hanging in the air -- those drops function like a prism and they analyze the white into all its seven constituents; hence the rainbow.

The rainbow needs two things to exist: the white sunrays and the hanging drops of water. And you can see it only at a certain angle. If you go close to the rainbow it will disappear. If you want to catch hold of it you will never be able to; your hands will just become a little wet, that's all. There will not be any color left.

White is a combination of all the colors, but the combination creates something unique and new, a higher synthesis That's also why I call white a transcendence; it is not any of the colors, it is not just a combination either. If it was only a combination then all the seven colors would continue to exist -- it would be a mixture, eclectic. But it is a true synthesis; all the seven colors disappear and suddenly a totally new phenomenon arises, colorlessness.

There are two colorlessnesses in existence: one is white, another is black. In black there are no colors at

all, in white there are all the colors. That's the difference between black and white: black is empty and white is full. Black is negative, white is positive. Black represents death and white represents life. Hence, scientists call certain spots in space, black holes.

There are certain spaces which suck things in; if something moves into those spaces, it disappears. It simply disappears from existence, it is annihilated, it is no more. When the black holes were discovered it was really a frightening phenomenon, because even the earth can pass through a black hole at any moment. It is continuously revolving around the sun, and the sun is revolving around some other sun which is not yet known. And who knows at what point the earth or the sun may pass through a black hole? If it passes through a black hole, it disappears, it goes into non-existence -- immediately, instantly.

But later on they discovered that the white hole also exists; in fact the black hole and the white hole are two aspects of one hole. So you enter into the black hole and you disappear, and you come out from the white hole and you appear again, renewed, reborn, resurrected. If the white hole can be called resurrection, then the black hole can be called crucifixion.

The world has come into existence many times and gone out of existence many times. This is one of the ancientmost discoveries of the eastern mystics. The western religions only think of creation; they have never thought of dissolution. But the eastern mystics have always thought of both together, because one cannot exist without the other. If there is a certain process of creation, then there must be a certain process of de-creation. Only then can life go on renewing itself.

Many cosmoses have come into being and gone out of being. Black represents death, annihilation, rejection, emptiness. White represents just the opposite, fullness, perfection, totality, creation, life; it is a tremendously significant color.

It is not a coincidence that all over the world, all the races, in all times and ages, have colored the devil as black, and death also as black -- even the blackest people on the earth have done so.

It is strange, because the white man has done so much harm to black people that it would have been quite logical for them to depict the devil as a white man. But even the negroes depict the devil as black -- of course blacker than themselves, but still black! It is because blackness simply means all colors are absent; light is absent, hence colors must be absent. Light contains colors, both are in a way similar.

Black is below the colors, white is above the colors. In one way they are the same, and in another way they are totally different -- diametrically opposite.

White represents transcendence, organic unity -- more than just a mathematical addition, one color added to another and another, then seven colors added to each other; that will still be seven colors a kind of unity, but not union.

Union means all the seven lose their individuality; and because of that surrender, a totally new organic being is born which is not just the result of addition but something plus, something more than the sum total of the parts. That is what I mean by transcendence.

So it is a beautiful word.

And cloud is also very symbolic; it represents freedom. A cloud has no roots. It is absolutely free. It is not tethered anywhere, it has no home; hence in the East we have always thought of the sannyasin as a cloud, because he makes the whole universe his home. He does not belong to any particular race, religion, dogma, doctrine, country, church, state. He drops all these limitations. He becomes, in a sense, just like a cloud -- floating, without being hindered by any boundaries.

A Chinese cloud can come into India without any passport, no visa is needed. Clouds don't believe in such stupid things. They don't bother about governments, geography, and the map: "We should not enter this territory -- this is India, this is Pakistan, this is Germany, this is Italy -- and you have to keep to your own country." They go on floating all over the universe. That freedom, that unboundedness has to be one of the basic experiences of a sannyasin -- he has to become a cloud.

The cloud is also free in another sense, in a far deeper sense -- it has no destiny, hence it does not care anything about the future. There is no tomorrow, this moment is enough. It does not live for any results, it is not end-oriented. It enjoys the moment -- the sun, the wind -- it dances in the wind, in the sun, without any idea of what is going to happen next. There is nothing like 'next'; this moment is all.

So it never moves towards a particular destination; hence it cannot be frustrated. If the wind is taking it towards the south it goes to the south, if the wind suddenly changes its mind -- and winds are crazy, irrational; if suddenly the mood changes and the wind starts moving towards the east, the cloud will not resist. It will not say, "What is the matter with you? We were going south and now suddenly you turned towards the east -- what has happened? And I have been desiring so much to go to the south and I had

planned so many things, and I wanted to visit so many places... Now this sudden change is like a shock, and I don't want to go to the east."

No, there is no resistance from the cloud. As the wind changes, the cloud simply starts moving towards the east or the west or the north -- wherever the wind is going. Or if it is not going anywhere, the cloud simply remains wherever it is, with no desires of its own. That is its total surrender to existence.

Jesus says, "Let thy kingdom come, let thy will be done." That's exactly the innermost core of the symbol of a cloud. And when the cloud is white, both these symbols, with all their multi-dimensional meanings, come together.

A sannyasin has to be a white cloud -- creative but free, loving but untethered, containing all but not confined by anything, always remaining a little above, a little beyond.

Life is noble only when it functions according to the law of love. It is noble when it functions lovelessly. And millions of people -- the vast majority, almost ninety-nine point nine per cent -- live in deep ignobility. They think they know what love is, and that is their first barrier to attaining to love.

Love is such a great mystery that even those who have loved tremendously don't know exactly what it is. It has never been defined and it will never be defined. By its very nature it remains indefinable. You cannot put it into words. words are too small and love is so vast. Words cannot even contain a far away distant echo of love; but millions of people live with this stupid idea that they know what love is, and this idea that 'I already know what love is' prevents them from enquiring into the phenomenon of love.

This is a strange kind of disease, it is infectious. It is given by the parents, by the teachers, by the society, to every child. People start telling him 'Love your mother, love your father, love your brother, love your sister,' and nobody *ever* helps him to understand what love is, nobody ever makes it clear to him in what direction he has to search for love. They just go on preaching to him: 'Love thy neighbour as thyself.' And he does not know what love is in the first place, so he starts looking around and starts imitating. He sees that the mother says she loves the father, the father says he loved the mother, *so* he learn that this is what love is all about. And what he sees is ugly. He sees that they are continuously quarrelling. And children ere very alert, very intelligent. Their way of understanding things is not like adults, because they have no prejudices at all. They can see immediately, directly. Their penetration is really keen. They have no clouds in their eyes, no cobwebs, nothing hinders them from seeing clearly what 'love' is. Whatsoever they find in their home, in their family, they think is love, and they will repeat the programme in their own life. They will do the same to their wife as their father was doing; they will do the same to their husband as their mother was doing.

Every child is going to repeat a certain conditioning which he caught when he was very small. And he will also think that he is loving that he knows what love is -- and this *is* not love at all. It *is* something else parading as love, something not only different but antagonistic to love.

The first thing my sannyasins have to understand is that they don't know what love is. From there the enquiry begins. Then you can put aside all your ideas and prejudices that you have gathered from others. They had gathered them from others in their own time and so on, and so forth.

I don't know whether or not even god loved Adam and Eve. The way he behaved with them does not show love. Just for given in to an innocent temptation -- which is very human -- he threw them out of heaven. The punishment is too much. The crime was nothing; and if it was a crime, the person who was responsible was god himself.

One can expect a little bit of psychological understanding from god. If you prevent children from something you can expect that they will do it. The very prevention is a temptation; so it is not the serpent who tempted them, it is god himself... saying to Adam and Eve 'Don't eat from these two trees -- one is the Tree of Knowledge, another is the Tree of life.' Now both trees are so significant.

Each child is born with an intrinsic capacity, a longing to know. Now to prevent, to say 'You are not to eat from the tree of knowledge,' is really nasty! (laughter) The longing to know is so human, it is so basic to human nature, that only idiots don't have it, imbeciles don't have it. And Adam and Eve proved that they were not idiots, they were not imbeciles. They took the challenge, they risked even paradise.

And humanity should feel grateful for that; otherwise we would still be in paradise, like cows and buffaloes (laughter), grazing around, avoiding the Tree of Knowledge and the Tree of life. And once they ate from the Tree of Knowledge, he threw them out for the simple reason that now they would try to eat from the second tree. Now that seems to be a really jealous god, because the second tree was the Tree of life -- if you eat the fruit of it, you will become immortal. That is the second deepest longing in man.

These are the two fundamental desires: to know what it is all about and to attain a state which is beyond death. And I cannot see that there is any sin in it. Why is man not entitled to know why he exists, what for? It is his birthright! He has to know the meaning of his existence. And he has to know whether life exists beyond death or not, because that will be very determinative, it will give a whole different texture to his life. If life ends with death then all his values will be of one kind. If life continues even beyond death then he will have a different world of values then he has to think of immortality, of eternity, and he has to live accordingly.

If life ends in death, then what is the point of bothering about religion, philosophy, virtue, meditation, good and bad? What is the point of it all? If it is just going to end in death totally, then the whole of life loses meaning. Then it is a tale told by an idiot, full of fury and noise, signifying nothing. From the cradle to the grave it is just an accidental process -- one sequence is being followed by another -- but there *is* no intrinsic meaning, no significance. Hence man *is* entitled to know whether he exists beyond death or not. These are the two basic queries, these are the two fundamental religious quests, these are the two wings of the enquirer: to know the meaning and to know whether that meaning has some eternity to it or *is* just temporary, whether it is only in time or also beyond time? Everything else depends on these questions -- and god prohibited Adam and Eve from eating the fruit of those two trees.

And the serpent seems to be one of the benefactors of humanity. What he said to Eve... And certainly he persuaded Eve first, because it is difficult to persuade a male chauvinist! He is egoistic, aggressive, he will argue, and this and that. The woman is more receptive, hence *all* advertisements are addressed to the woman.

Now they say that if you want to sell something, don't write the letter directly to the woman, write the letter to the husband, address it to the husband, but write on top of it with red ink 'Personal'! Then the woman is bound to read it. And once the woman reads the advertisement the work *is* done. And the serpent was the first advertising expert! (laughter) He did perfectly well, he persuaded the woman. She was more receptive, she could understand. And the reason that he gave was that god is jealous; he knows he is immortal and he does not want you to know or to become immortal, because if you know and become immortal you will become gods, and he is afraid of you becoming gods. He wants to keep you in submission, and only if you are ignorant will you remain servants. Only if you don't know that you are just like gods will you function as subordinates. Once you know you are gods, then you will hove a totally different religion. Then that religion will not be like Christianity or mohammedanism or Buddhism or Hinduism. It will be more like an assertion of Al Hillaj Mansoor: 'Ana'l Haq -- I am god.' Or like Gautam Buddha asserting that there is no god except you. Then there is nothing to worship. All that you have to know is your own being, and by knowing it you will know all.

The Upanishadic Rishis say 'Aham Brahmasmi -- I am god.' This looks almost sacrilegious to the Christians, to the Mohammedans, even to the Hindus! The declaration 'I am god' looks very egoistic, but it is the truth; but one can know it only when the ego is dropped. one cannot know it before.

Since those days every parent has been trying to control the child, condition the child, make him obedient, give him prejudices, ideas -- what *is* right, what is wrong -- in every possible way programme him. This programming has to be put aside by a sannyasin so that he can again become as pure as Adam and Eve.

That's my idea of creating a new commune consisting only of sannyasins. It will be the first experiment of creating the Garden of Eden again, where everybody lives innocently and everybody *is* allowed to eat from the Tree of Knowledge and the Tree of life, to one's fill, as much as one wants, as much as one desires, where no prohibition, no commandment, no restriction, no slavery exists. A commune where freedom is the only law. And only in that freedom can one know what love is. When *you* are totally free, love arises in your being, of its own accord. It is not something to be learned from the outside. In freedom you open up like a flower -- a rose, a lotus -- and then there is fragrance. That fragrance is love.

It is indefinable, nobody can say exactly what it is. To believe in it is not right. The only way to believe in it is to know it -- and that's my whole effort here; the moment you know your own love energy, flowing, surrounding you like an aura of light, a certain flavour, then there is nobleness.

Nobleness has nothing to do with birth. It certainly has something to do with a new birth, and sannyas is that new birth -- being born anew into the world of freedom, love, bliss, awareness. And then whatsoever you do is noble, whatsoever you are is noble. Your very existence becomes nobleness.

The Old Pond ... Plop

Chapter #28
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Man can function in two ways -- either ss a head or as a heart. And both are polar opposites to each other; their languages are different, their rhythm is different, their dimension is different, their whole world is different.

Head consists of logic, calculation, cleverness, cunningness; it is a prose style of life, mundane and superficial, but efficient, very useful to the society, because man functions through the head almost like a machine -- and that's what the society needs. The society is not in need of men, it needs machines. That's why it goes on replacing man by more and more machines. Sooner or later man will become absolutely irrelevant. He is already on the way out, because machines can do the same work more efficiently, more correctly. They are more reliable -- they don't go on strike, they don't create any labour trouble, they are never rebellious, disobedient, they don't know how to say no. Hence the society teaches every person to become a head -- that is a subtle politics.

All the schools, colleges and universities exist only to perpetuate that subtle politics. In the name of education what is really done is to reduce human being to mechanical devices. And of course those who are successful in that are rewarded, are respected, become rich, become famous.

The heart is neglected, ignored, because it seems of no use to the society. The heart consists of love instead of logic. The heart is intelligence and intelligence is never cunning. It need not be.

Cunningness is a poor substitute for intelligence. Call it cleverness, but it is the same thing, only with a better label.

The heart consists of such a great intelligence that it is impossible for it to be cunning; hence it becomes innocent. Intelligence is always innocent. It is only the stupid person who is cunning and clever. Intelligence is childlike, with the same purity, with the same wonder, with the same awe.

The heart consists of a poetic lifestyle. It has depth, infinite depth. It is not superficial. Because it has depth, because it has a certain interiority to it, it becomes unapproachable for the society. Only the person is capable of reaching his heart, nobody else can do it; hence it gives you an individuality.

The head gives you only a personality, and persona means a mask. The heart gives you your original face, and the whole status quo is afraid of the original face because the person who has the original face is bound to be rebellious. He cannot bow down to stupidities, superstitions, exploitation, oppression. He cannot humiliate himselF. He would rather die than live with compromise.

Hence society has made a certain strategy to lead the child's energy towards the head, bypassing the heart. And a man without heart cannot be noble. If you don't have something for which you can die you cannot be noble. You don't have any spine -- how can you be noble? You don't have any commitment to existence -- how can you be noble? You don't have any involvement with life -- how can you be noble?

Nobility needs that a person should be so totally independent, uncompromisingly independent, that whatsoever the consequence, come hail or hell, he is determined to remain himself. Very few people have shown that much courage -- a Jesus, a Buddha, a Socrates -- very few people, but they are the salt of the earth. If there is some nobility in existence it is because of these few people. They have contributed colour, beauty, benediction.

The heart is basically poetic, hence it is unpredictable, and society depends on predictability. society does not trust the poets, the musicians, the dancers, and *never* the mystics, because they are really *far* gone! (laughter) The poet is still hanging around the boundary; sometimes he is prose, sometimes he is poetry, sometimes calculation, sometimes intelligence. He is just living in a boundary world. He goes to both worlds, he is a visitor in both worlds; he moves between the heart and the head. But the mystic has completely dropped the head, he has chopped it off. He lives only through the heart. He is pure poetry, pure song, pure dance, for no other reason than the sheer joy of it!

And to me, that is the very essence of religiousness. Only *that* state is capable of knowing the truth. And the moment you know the truth you become the truth -- that's what nobility is:

Mind is encapsulated, closed. It is not vulnerable, it is not open. The brain is enclosed in a hard shell not only physiologically, but also metaphysically.

Mind has no windows, It is windowless, hence the mind is bound to be a fanatic. It may be a Hindu mind or a Mohammedan mind or a Christian mind -- it makes no difference mind is going to be fanatic. It is not available to see, to experience. It lives according to its prejudices, it is already contaminated, conditioned.

Mind is nothing but all your conditionings together it is whatsoever the society has given to you -- the parents, the teachers, the priests, the politicians, all the do-gooders, all the so-called well-wishers. And I am not suspecting their intentions -- their intentions may be good, perhaps they *are* good -- but the result is ugly, because those intentions are unconscious. Those people don't know what they are doing.

The last prayer of Jesus to god was: 'Forgive these people because they don't know what they are doing.' And this is true not only when you are crucified; this is true when you are brought up tool when you are educated, then too. When everybody is trying to help you to have a certain shape, a certain character, a certain morality, in fact they are crucifying you. The cross is invisible; they are cutting your nature, chopping your spontaneity, making you fit to some ancient prejudice which may be absolutely irrelevant today. It may not have been relevant *ever*, it may have been just an invention of the cunning and the clever, it may be a conspiracy between the priest and the politician to dominate the world, to subjugate people, to enslave humanity; but mind lives in this enclosed world, unavailable to the sun, to the rain, to the wind, unavailable to anything new.

Mind is old and reality is new every moment hence there is no communion between reality and mind.

To be in the mind is to be ignorant, to cling to the mind is to cling to one's ignorance. Meditation means coming out of the mind, getting out of the mind, making a few windows and doors into the mind, becoming less fanatic, more available to reality, more open to the new, less attached to the old and the dead. That's what meditation is. It is a revolution, from mind to no-mind, a radical transformation, a quantum leap.

The moment you become open, available, unprejudiced, the moment you are ready to so with the truth wherever it leads, the moment you are ready to sacrifice all your knowledge, superstitions, theologies, religions, political ideologies, just to go with the truth, you start growing a new quality in you. That quality is meditativeness, and that quality is so blissful that once you have tasted it you will not like to go back to the mind, because mind is an imprisonment and meditation is freedom. And only in freedom do you open up like a lotus flower.

With the mind you remain in darkness, just like a seed, carrying great potential but never giving it a chance to become actual. Meditation creates the situation, the climate, the soil, for all your seeds to row, to sprout, for all your buds to open and become flowers. Meditation is a spring and suddenly thousands of lotuses start blooming in your being.

To me that experience is godliness or nirvana. I don't believe in a personal god, I cannot believe in a personal god, because I have searched and I have found only godliness but no god. I have found love but no lover. I have found *only* qualities. Metaphorically it is okay to call it god, but I have found freedom, love, godliness, silence, awareness, beauty, truth. All these are qualities of one organic unity, different aspects of the same phenomenon, but the phenomenon is more like a verb than like a noun. It is more like energy

exploding than like a person confined and limited; hence I don't teach prayer because prayer believes in a personal god. It is addressed to a personal god, it is ar I-Thou relationship. The Thou is absolutely needed.

I teach meditation because meditation is not a relationship at all, it has nothing to do with I or Thou, if the Thou is needed, then you will never be able to drop your I either, because prayer needs both! There must be one who is addressed, otherwise it looks insane. And if you have to address a god, you have to be there to address. So I and Thou are two aspects of the same coin, they are joined together intrinsically. You cannot drop one without dropping the other; either you have to keep both or you have to drop both.

Meditation drops both. It has nothing to do with Thou, it has nothing to do with I; it is moving into the very depth of your being, where only silence prevails. And that silence is so absolute that there cannot be any disturbance of the ego. Ego is noisy, ego is part of the mind. It cannot be part of meditation. hence I say emphatically that all the prayers of all the religions are head-oriented. They may talk about the heart but that is mere talk. Prayer basically is a head phenomenon, it is an address from the I to some unknown, invented Thou.

Martin Buber has written a book on prayer and he calls it I AND THOU, and he thinks that that is the ultimate in religion. I feel sorry for the old man -- he was a good man but he remained in the old Judaic, childish idea of I-Thou. He thinks that is prayer, he thinks that is the ultimate in religion.

It has nothing to do with religion. It is not even the beginning -- what to say about the ultimate? The ultimate of religion is total silence -- no prayer, no verbal communication, nothing has to be said; there is nothing to say and there is nobody to say it either -- and in that silence something opens of its own accord. We in the East have called it the lotus, because that is the most beautiful flower in the East. We have actually called it the one-thousand-petalled-lotus, *sahasrar*.

There is no lotus with one thousand petals, it is just a metaphor. One thousand simply represents infinity, a lotus with infinite petals, which go on opening, on and on and on, and there is no end to it.

There is a world outside, a big, vast, enormous world, but there is also a world inside, bigger than the outside world. If the outside world is infinite then the inside world is far *more* infinite (laughter). Mahavira has the right word for it; he calls it 'infinitely infinite', not only one-dimensionally infinite but multi-dimensionally infinite. 'Anantanant' -- that is his word.

A line can be infinite if it goes on and on and on, never ending; but from the same point you can drag many lines and all those lines can go on and on infinitely. That's how the inner world is: infinitely infinite.

The kingdom of the outside world is temporal. One can even become Alexander the great, but compared to the inner kingdom even Alexander the Great is just a beggar and nothing else. And it happened many times in Alexander's life -- the first time when he met Diogenes in Greece, he felt suddenly that he was a beggar. The comparison was *so* clear, unmistakably clear. Diogenes was a naked mystic, he had nothing. He had fewer possessions than even Gautam the Buddha. Gautam the buddha had at least three robes and one begging bowl. Diogenes lived naked, without a begging bowl, absolutely possessionless, but Alexander felt poor. The radiance, the richness, the blissfulness, the ecstasy surrounding Diogenes was so much, so tangible -- you could have almost touched it. The fragrance of the man was such that Alexander remembers later on 'That was the first time I felt belittled -- and that too before a poor man, the *poorest* that I have seen, but before that poorest man I was poor, he was not. I felt jealous.'

He even said to Diogenes 'If god gives me another chance to be born again I will ask him 'Make me Diogenes rather than Alexander the Great.'"

The presence of Diogenes must have penetrated very deep, for Alexander was a very egoistic man. How can you account for his whole life if he was not egoistic? His only desire was to conquer the whole world.

Diogenes asked him 'What is the purpose? I wonder sometimes, why do you want to conquer the whole world? And even if you have conquered it, accepted that you have conquered it, then what?' Alexander said 'Then I will rest.' And he laughed, Diogenes laughed. He said 'This is sheer stupidity. You can see that I am resting without conquering the world, so why can't you do it right now?' And he was resting, he was taking a sunbath when Alexander went to see him, just lying naked under the sun, in the sand by the side of a river, listening to the music of the river. He said 'I am resting, relaxing, and who is preventing you? And I don't see the point -- how it is related with conquering the world. I have not conquered, and if I can rest -- and you *are* a man of logic, I know that you are a disciple of Aristotle, the father of logic -- then you can understand that there is no cause and effect relationship between conquering the world and relaxing.' And of course, Alexander could see the point.

He felt ashamed, looked down, could not answer -- he could see, it was absolutely logical, if a man can

relax without conquering then why is it *you* cannot relax? It is not connected at all. He said 'I can understand. Can I help you in some way, I feel so obliged. Your presence has given me so much I would like to do something for you, and I can do anything, you just ask; nothing is impossible for me.'

Diogenes said 'But I don't have any desires so what can I ask for? But if you are really feeling to do something then just stand a little aside because you are blocking the sun (laughter), and I will be immensely thankful to you!' That's all he asked. It haunted Alexander his whole life: 'That man, what did he have?' And then when he came to India he met again two persons of the same calibre, of the same depth.

One man he met was a Brahmin, a great mystic, and he wanted the Brahmin mystic to give him the ancientmost scriptures of the world, the Vedas. The Brahmin said 'You come in the morning, and in the morning, early in the morning as the sun rises I will give them to you.' And the story is that the whole night he went on reciting the Vedas before his two young sons. There was a fire, he would recite a page and throw the page into the fire. By the morning when Alexander returned, the last page was being read and thrown. He saw the last page being thrown and consumed by the fire, and the old Brahmin said 'You can take these two sons of mine, they remember everything! Those books I could not give to you. That was not possible because the person who had given them to me has made me promise that they be given only to the initiates. These two boys are initiates and they remember everything, so you are not missing anything. Whatsoever you want they will reply. The whole night I have been working for you -- you can keep these boys.'

Alexander could not believe, such memory! He asked other Brahmins 'Is it true?' And the other Brahmins came and examined those two boys -- and Vedas are big scriptures, thousands of sutras -- and they had to agree that those two boys remembered every single word. 'How is it possible?' he asked the old man. He said 'There is no difficulty because these two boys know what meditation is. It is not a memory of the mind -- that has limitations. It is a totally different kind of memory that comes not through intellect but through intelligence, that comes not through cramming, repeating something, but that comes only through understanding. These are great meditators. I have prepared them for meditation. They listened in silence, in absolute silence -- there was no disturbance. They listened to it from their very interiority. There was not a single thought when they were listening to me, hence there is no distraction. They can repeat, whatsoever you want they will answer.'

That was his second experience that there is a way of understanding which is not of the mind, which is not to be taught. There is a way of life which can only be caught and not taught. They were so silent that they simply drank whatsoever was told -- that is the way of a disciple, that is the way of a sannyasin, he simply drinks. It is not a question of argumentation, deciding whether it is right or wrong, it is not a question of pros and cons.

He was amazed, could not believe.

And the third person he came across he remembers was Dandamis, another naked man who reminded him again of Diogenes. He wanted this Dandanis to go with him. Dandamis laughed. He said 'You cannot order a sannyasin. I am like the wind, wherever it blows, it blows. You cannot order me to go here or to go there. I follow my own insight. Nobody can force me to do a single act.'

Alexander was angry. He took out his sword and he said 'If you say no I will cut off your head.' Dandamis laughed, the same laughter. Again he remembered Diogenes -- the same laughter coming from the same depth. And Dandamis said 'You can cut off my head -- that's perfectly okay, I have no objection about it -- but let me tell you, when the head is cut and falls down, you will see it falling down and I will also see it falling down. You will be seeing it from the outside, I will be seeing it from the inside, and I tell you, to see it happen from the inside is a real miracle. What you will be seeing is nothing.'

Now it is difficult to kill such a man. Again Alexander remembers in his memoirs 'I came across a man who was ready to die laughing! He must have gained something which is far more valuable than life itself. He must have known something which is immortal, he must have entered into eternity, otherwise how can he say 'I will see it falling, my own head, and I will enjoy it!'

So there is a world outside -- the extrovert lives in it; it is the world of time and death, change, flux. But there *is* another world too -- the mystic lives in it -- the world of your own interiority, of your own subjectivity. That is meditation.

Mind lives outside meditation is of the inner, and it opens the door or the kingdom, within. And for the first time one really becomes rich; a richness that cannot be taken away, a richness that cannot be stolen, a richness that cannot be burned, a richness for which you don't need any insurance -- it is insured by existence itself -- a richness which belongs to the eternal, the immovable and the deathless. That is the goal of sannyas.

Sannyas is a deep search to really become emperors of the inner world. And everyone is capable of it. If we miss, then it is our own stupidity, our own irresponsibility, our own negligence. Nobody else is responsible for it. It is our choice!

By becoming a sannyasin you are choosing a new adventure, the real adventure of life.

The Old Pond ... Plop

Chapter #30
Chapter title: None

30 January 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Man can live on two planes: either in time or in eternity. Time is constantly changing it is movement, it is flux. Heraclitus is right about time when he says you cannot step in the same river twice. No moment in time cones back -- it is gone and gone forever. Everything that lives in time is temporary, everything that is born in time is bound to die. Our body belongs to time; one day it was not there, one day again it will not be there. Our mind also belongs to time.

Mind is created by experiences, knowledge and all that is given by the society, the older generation -- the parents, the teachers, the priests. Mind is also going to die. We come into the world without mind, we come only as a clean slate, a tabula rasa, with no writing on it, then time does the writing. As the child grows the writing goes on becoming bigger and bigger.

The grown-up person loses all inner space, he is full af junk from the past. The older a man is, the less innocent he is, because innocence needs clarity, spaciousness. And the old man is so burdened with memories that there is no space inside his being, it is full of furnitures thoughts, desires, dreams fulfilled, unfulfilled, frustrations, expectations -- the whole life that he has lived and the whole life that he has missed living -- all that is there. He is crowded.

And the moment he dies he will have to leave his bodymind here; he will not be able to take it with him. Our whole education goes down the drain.

If we remain identified with the bodymind complex then we live in the dimension of time. If we become disidentified from the body and the mind we enter into a totally different world, the world of eternity. That is our real nature. We *are* in time but *we* don't belong to it. We are like a ray of light penetrating a dark tunnel. It comes from the outside, it comes from somewhere else, from o source of light. It passes through the dark tunnel but it is not part of it. It is alien, it is an outsider.

The body belongs to the world, the mind belongs to the world, but *we* don't belong to the world. Experiencing this is meditation. Getting disidentified from all that is part of time is meditation.

George Gurdjieff, one of the greatest masters of this age, used to define meditation simply in this way: identification is a state of no meditation, non-identification is a state of meditation. And the moment you are not identified with the body and the mind and you can watch them as entities separate from you, suddenly,

instantly, you are transported, time disappears death disappears with it, change disappears with it. Then you are in the world of that which always is, that which knows no past, no future, that which only knows the present, now. The taste of now is the taste of nectar.

Time consists of past and future. Now is penetration of a ray from the beyond, hence the whole art of sannyas is to live more and more in the here, in the now, in the present, in the immediate. This moment is all, end if one can be absolutely absorbed in this moment, caring nothing about that which is gone, thinking not at all about that which is going to come, one realises the beauty of transcendence. I call it the experience of immortality, deathlessness. This has been *the* search for centuries of all the alchemy schools of the world.

Science functions in time. It thinks in time and space, its whole world is confined in spacio-time. It knows nothing of the beyond, and the beyond is our true being. The very beyondness is our freedom -- freedom, from all bondage, from all limitations, from all misery. And the freedom is not only negative -- it is not only freedom from bondage, it is not only freedom from misery. It is freedom *for* bliss, it is freedom for the whole sky and the stars. It is not only removal of something: at the same time it is a realisation of our true potential hence it is ecstasy.

To live without knowing it is to live in vain. And once you know it then whatsoever you do has a grace. Then each action that comes out of your being has a beauty, a creativity about it. Then your whole life has a quality of dance, song, music, celebration -- the very colour of spring. Hence I have chosen orange and all the shades of red for my sannyasins; in the East that is the colour of spring, because then all the flowers open up. They belong more or less to the spectrum of different shades of red.

Life without flowering is a kind of slow death. It is not worth anything. It is meaningless, it is absurd, sannyas gives you significance, an understanding into the deepest mystery of existence. The name of the door that leads to this experience is meditation.

So your name consists of two words. The first is the door, meditation, dhyan, and the second is when you have entered the door, when you have entered the innermost shrine -- that is smrit, that is nectar, that is deathlessness, eternity.

Meditation bring many flowers to your life. It is multi-dimensional.

Mind is one-dimensional. It is linear, like a straight line, horizontal. It moves from A to B, from B to C, from C to D; it runs like a railway train, on tracks. Its approach is mechanical, conditioned. It has no freedom. It is confined to a single line. And millions of people are living like that. In fact all the societies up to now have lived like that.

You must have seen ants moving in a line -- that's how human beings have behaved. And ants and human beings have many things in common. Ants are one of the most primitive societies, perhaps far more ancient than human societies, and they are very highly developed. There is a certain hierarchy, there is a definite demarcation of classes. There are labourers -- hands and heads -- and they all follow the line very obediently, very religiously. You will not find even a single ant moving astray, rebels don't exist. That's how human beings have also done in the past; they have lived in the crowd, according to the crowd, losing their individuality. And the society wants you never to be rebellious; that is against its investments, it is against the establishment, it is against all the vested interests, it is against the status quo.

Hence society emphasises the mind because mind is a crowd phenomenon, it is part of mob psychology. Society manufactures the mind. From the kindergarten to the university it is nothing but a process of manufacturing the minds. What is called education is not education at all; it is a very destructive process. It is an effort to make you part of a crowd, to cut you to size, to fix you into a certain pattern and structure so that you can become efficient, a cog in the wheel. It does not want you to have any individuality. And that is the miracle of meditation; it takes you out of the mind and imparts individuality to you for the first time.

Meditation means putting the mind aside. By putting the mind aside you have undone all that the society has done to you, you are free from the society. Free from the mind means free from the society. The society may be Christian, Hindu, Mohammedan, Indian, German, Chinese -- it makes no difference. It may be capitalist, communist, socialist, fascist -- it is all the same game in different names. Maybe there are little differences here and there but they don't make a difference that really makes a difference. Those are just superficial differences. Otherwise every society insists that you be in the mind, that you *be* the mind and never slip out of it, because slipping out of it makes you a rebel. You start seeing on your own, you start becoming independent, you start enjoying the freshness of freedom. You are no more part of the prison.

And once you have tasted freedom, you can *never* be a part of the prison. You would rather die than compromise.

Meditation is *real* rebellion, but it is individual rebellion. It is not political, it is not social, it is spiritual. And rebellion can only be spiritual. All political revolutions have failed, without exception, because the people who possess power after the revolution have the same kind of mind. They start creating again the same mob psychology, they start manipulating people, fixing them in a line, forcing them to follow the line. The flags change, the slogans change, but the basic poisoning remains the same hence I say that only spiritual revolution is real. All other revolutions are pseudo. And spiritual revolution begins with meditation. Meditation is like a snake slipping not of the old skin.

Our mind is an old skin, rotten. Because it is given by others it is ugly, because it has been forced upon us it is against us, it is against our nature. It is the enemy of our well-being. Living in it is cowardly. Getting out of it is being again full of adventure and thrill. Then life goes on opening new visions, new pastures, new peaks to be attained, new targets to be fulfilled, again life becomes a tremendous aspiration. And I call it aspiration knowingly, not inspiration, because inspiration comes from others -- leaders inspire you, priests inspire you. Aspiration comes from your own being, and only that which comes from your own being can have any authentic value.

Getting out of the mind is getting into life, into the very stream of life. It is becoming alive. And the person who is alive becomes a beloved of existence. The whole Existence loves that person. Human beings may hate him, but they don't constitute the whole of existence; they are such a small speck of dust -- there is no need to worry about that. Stars will love you, trees love you, animals will love you, mountains and rivers -- the whole existence!

Compared to the whole existence and its love, the stupid respectability given by human beings is of no worth at all. Hence it is better to be crucified like a Jesus. The human beings are crucifying him, but the whole existence is showering love! And that is the meaning of your name: become a meditator so that you can become a beloved of existence itself. I cannot say that you will become a beloved of human beings too. Of course a few human beings, those who are as rebellious as you are... But ninety-nine per cent, the people who have lived like sheep are bound to hate you. They hate you because it is a deep-felt insult to them, it is humiliating. When they see a rebel like Socrates, Buddha, Lao TZu, they feel humiliated, because they can see for the first time, in comparison to these people, what they could have been but are not, and they don't have guts enough to risk and to grow. So the best way is to kill Socrates, to remove Jesus, to murder Mansoor, so that no comparison is left and they can again feel at ease -- at ease in their prison, at ease with their chains, at ease with all their superstitions and stupidities.

My sannyasin have to be aware, that whenever there is a choice between the whole existence and a few human beings... and there are really fewer than we think. Our perspective is not clear, that's why they seem to be so many. Because we only think of this earth there seem to be so many human beings; but scientists say that there are at least fifty thousand planets -- that is the least, the minimum, according to scientific calculations -- fifty thousand planets which must have grown people at least to the level of human beings. There may be more because we have not been able to explore the whole -- and I don't think that we are *ever* going to be able to explore the whole. The more we will explore, the more there will be to be explored.

If you think of the whole existence, then human beings simply disappear; they don't count! Then things seem to be very small.

One scientific association publishes a magazine, once in a while, to inform the whole world about atomic danger. Once its first issue it has kept the same cover; from 1960 up to now -- twenty-one years -- the cover has not changed. Only one thing changes on it, just one thing: the cover carries a picture of a clock. They divide the whole history of humanity into one hour. Compared to eternity it is not more than that, perhaps less but not more. Tentatively they divide it into one hour.

In 1960 when they published their first issue they declared that the atomic war, the Third World War was only seven minutes away. So the clock was showing just seven minutes more before twenty-four hours would be complete and humanity would be finished. Then when Kennedy and Khrushchev were almost ready to crash on the question of Cuba they published the magazine and showed that now only four minutes were left, and this year with Ronald Reagan coming into power they have published showing that only two minutes are left.

Two minutes seem to be so small, but in fact they are not *that* small. If the whole of human history is only twenty-four hours then two minutes are big. But compared to eternity, even twenty-four hours are nothing. There have been millions of years when man was not on the earth -- he has just appeared and can disappear any moment. So there is no need to be worried about human beings -- about their insults and about their disrespect and about their condemnation -- there is no need to worry at all. My sannyasins have

to be very aware from the very beginning that it is a choice between existence and a tiny, stupid part, which is dominated by past absurdities.

Once you decide 'I am ready to risk everything, to gain a harmony with existence, to be in a deep love affair with existence,' you are a sannyasin. To me sannyas means a love affair with the whole -- and of course, love demands much! It demands commitment, intensity, passionate fervour.

Love is so valuable that one can always sacrifice oneself for it.

How long will you be here?

-- I will be here four weeks.

-- Then come back again, because that is not even seconds! (laughter) Good!

The Old Pond ... Plop

Chapter #31
Chapter title: None

31 January 1981 pm in Chuang Tzu Auditorium

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(To Monika) This is your name: Ma Anand Yogo. Anand means bliss. Yogo means ultimate union.

The misery of man is in his separation from his own source. Man has become like a tree which is uprooted from the earth. Naturally, the tree cannot be blissful; the tree cannot remain alive for long either. The tree has lost its connection with the whole, it is existing in separation, alienation. And man is also a tree; his roots are invisible but they are there. One is continuously breathing in and out -- our breath is our root. And we are not only breathing through the nose; we are breathing through every pore of the skin. Through millions of pores in the skin we are continuously breathing in and out.

One experiment has shown that if the nose is left open and the whole body is deeply painted so that all the pores become closed, a person cannot exist for more than three hours, even though he is breathing through the nose. Breathing through the nose may be our main root, but there are millions of roots surrounding us, invisible.

We are in existence as a part of the whole. The moment that is realised, the moment one becomes aware of this unity, great bliss arises, for no reason at all. Suddenly one has found one's home. One is no more a homeless wanderer, one has arrived!

Ordinarily everybody is searching, seeking, desiring; people are seeking money, power, prestige, love, and a thousand and one things, but deep down if you analyse all their desires you will find one single desire: they want to be reunited with existence. Howsoever camouflaged the desire is, a penetrating awareness can find it. Through power man thinks that he will be able to reconnect, he will be capable; powerless what can he do? With money he thinks maybe he can purchase bliss. In love also the deepest desire is to find a certain union with the other. Perhaps the other can become a window to the whole. That's why every love affair fails sooner or later. If one is intelligent enough, sooner. If one is stupid then it depends on how stupid one

is. Then it takes a longer time. The really idiotic people can love permanently!

But love fails for the simple reason that what we are expecting out of it is not possible through it. It is not love's fault! It is our expectation that gets frustrated. Love is perfectly beautiful. If we stop expecting something which is beyond love then there is no failure; then love is a beautiful phenomenon, a great sharing, a friendship. But unconsciously we are searching.

The man is searching through the woman, the woman is searching through the man, for a door, a window into the whole. And because it is not found... Where can you find a woman who can become a window to the ultimate? Yes, once in a while such women have existed -- a Meera, a Sahajo -- rare women, but they will not fall in love with any man! (laughter) They have no need to.

There have been men who are windows to the infinite -- a Buddha, a Jesus, a Zarathustra -- but they will not fall in love with any woman. They can shower all their bliss and joy but you cannot reduce them into ordinary lovers; that is impossible.

So the person, man or woman, who can be found will not be a window, and the person who is a window is not available. The person who is available is going to be a wall! (laughter) And sooner or later you will find that you are hitting your head against it, (laughter) One can make it a little comfortable, one can pad the wall, one can put pillows (laughter) against the wall. That's what all lovers all over the world are doing: padding; putting pillows making it somehow a little bit convenient, comfortable so it does not hurt so much. The reason for this is that our deep desire is to find some way to get out of our imprisoned state, to get out of this situation in which we are caught, to get rooted again so that we can blossom, flower, grow.

Because it is frustrated, because it is not fulfilled by the so-called love, millions of people have gone against love. They have renounced love, renounced life, escaped to the monasteries, escaped to the mountains, to the deserts; but that does not help either. Only understanding helps. And the most important thing for a sannyasin to understand is that we have to drop all our barriers against the whole. And the basic barrier is the ego; when we think in terms of I, naturally he became divided, separate. Then existence is there as an object and we are the subject, we are separate. If we lose our ego, if we allow it to melt and merge into the whole just like a dewdrop slipping into the ocean, losing its boundaries, suddenly life starts moving in a new dimension -- it is total, it is whole, it is holy.

And then there is bliss. Bliss is a by-product of becoming united with the whole. Misery is separation, bliss is union.

How long will you be here?

-- Two days.

-- Then come back again...

-- I will

-- ... for a longer period -- really long! (laughter)

(To Dod) This is your name: Swami Anand Omkar. Anand means bliss. Omkar is untranslatable (laughter) ... but, a few indications can be given so that you can feel the meaning of it. It is not a word, it is a symbol -- that's why it is untranslatable. It simply symbolises the ultimate harmony of existence.

Existence is an unbelievable, incredible orchestra. Everything is moving in tremendous rhythm. Except for man, everything is part of the cosmos, part of a great festival that goes on and on. It is an eternal festival with no beginning, no end.

Man goes astray. That too is natural, because man is the only being which has the freedom to choose, and the freedom to choose implies that you can choose going against the whole. You can choose to be with the whole, you can choose not to be with the whole. You can choose to go against the current, you can push the river, you can fight the river, or you can choose to relax and let go and be with the river, with no fight, in deep surrender, moving with it wherever it goes.

It is man's prerogative that he has the choice, but out of one hundred people, ninety-nine misuse the freedom. They use it in a negative way. There is a reason why this happens: only when you use your freedom in a negative way do you feel that you have it. When you say no you feel you are free; when you say yes you don't feel that you are free; hence it is part of life's growth that everybody has to say no, has to fight, has to go astray. But this should not become one's whole lifestyle -- then it is stupid!

Once you have learned that you are free -- and saying no is a good way to learn that you are free -- you have to use that freedom to say yes. That yes is sannyas; and the moment you say yes to the whole you become part of the orchestra. You are no longer existing separately, on your own. You are in accord; and then a certain music is felt, a humming sound -- that music is omkar.

Omkar represents the ultimate experience of universal music, of celestial music. The symbol is really significant. In fact no symbol has come so close to the truth. Even tao, which is one of the most significant symbols, has not the beauty of om. Omkar comes out of the sound om.

If you go into an empty temple or if you go into the mountains where a few echo points exist, where valleys and mountains echo your sound, then just start humming the sound om, loudly -- om, om, om -- for a few minutes, and then suddenly stop and listen. The valleys, the mountains, are echoing, your own sound is coming back and showering on you like flowers. That echoing sound of om is omkar; something very approximate to it happens in deep surrender.

Your whole being starts dancing in a rhythm, your whole being, each cell and fibre, is humming. There is an indescribable joy, a bliss which is like a fragrance surrounding you, like an aura surrounding you. And at the deepest core of your being there is pure music. The Zen people call it the sound of one hand clapping.

So there are two ways of life: a life rooted in saying no and a life rooted in saying yes. But I don't think they are opposites. One has to learn to say no in order to say yes one day. If you don't learn to say no your yes will be impotent. If you say yes directly without ever going astray your yes will not have anything in it; it will be contentless. Or if you go on saying no your whole life then too you will have missed the point.

No and yes have to be used as stepping stones. No has to be the first stone and yes the second; and with those two steps the whole journey is complete.

This is your name: Swami Anand Purnesh. Anand means bliss. Purnesh means perfect.

Pleasure is always imperfect. Something is always missing in it; that is inevitable for many reasons. One reason is that pleasure is very momentary, fleeting; you have not even tasted it and it is gone - how can it be perfect? It always leaves you in a deeper misery than you were in before. The darkness now feels deeper, darker, because for a moment there was a flash of light. Before it was there you were accustomed to your darkness. There was no comparison - all that you knew was darkness. But now you know something totally different is possible; hence the misery. Each pleasure is followed by deep misery, despair.

And then a great hankering arises to find the same pleasure again and again. Then a second problem arises: Whenever you experience something for the first time it has a totally different flavor; when you repeat it the second time it is no longer the same thing - the novelty is gone, the newness is missing. It looks a little stale. The surprise is no more there, the wonder is no more there, and when you repeat something again and again it becomes mechanical, flat. That's why husbands and wives look so flat, just like flat tires! Both resting by the side of a muddy Indian road, nowhere to go, telling each other "I love you," and knowing perfectly well that whatever they are saying is nonsense. But what else to do? - one has to say something. And this happens with every pleasure: every pleasure turns into pain because of repetition.

You may like a certain food very much today, but tomorrow it will not be the same, and the day after tomorrow you will start getting fed up with it.

The word 'fed up' is really good: on the first day you were nourished and by the third day you are fed up. Within only three days such a revolution!

Every pleasure leaves behind its darkness; and then you hanker for it, but when you find it again it is never the same. But there is nothing else so you go on repeating it, the same vicious circle; every time you find it with great hope, and every time you are standing there looking silly. Hence you feel empty, all hopes gone, and slowly slowly the pleasure turns into pain. This is the nature of pleasure. I am not blaming it, I am simply describing it. I am not a condemnor at all. If somebody enjoys it, perfectly good, but nobody really can enjoy it.

Bliss is always perfect, for the simple reason that it comes but never goes. There is a beginning to it but there is no end to it.

Secondly, it is always fresh, because it is part of eternity, not part of time. It is non-temporal. Thirdly, it does not depend on others; it arises in your own being, it is your own flowering, and because it goes on growing, it goes on and on flowing, you are never tired of it. There is always a surprise waiting for you. Each moment you are in for a great surprise. The wonder goes on deepening, the mystery becomes more mysterious.

Pleasure can be explained and can be explained away too. For example, sexual pleasure can be explained by chemistry, hormones, biology, physiology; and now brain experts say that it is a very simple phenomenon: a certain center in the brain just has to be triggered and you will get what you call sexual pleasure, orgasmic pleasure. And there is no need for any sexual activity for it; just a small electrode can be inserted into the head and you can keep a small remote control device in your pocket with an electronic

battery and that will do. You just push the button and the electrode starts playing with your sex center in the brain and you go berserk! You will have great orgasmic spasm, far greater then you can ever have through sex, because sex is a very primitive method, far more ancient than the bullock cart! It is nothing new, even animals know it. And it is a very long route. It has to pass through many hurdles by the time it reaches to the brain. Sometimes it never reaches to the brain - then it is just local, a futile effort.

For thousands of years women have never thought of orgasmic pleasure because they were not having it. In fact the woman who used to have it was afraid to tell because that was a certain sign that something was wrong with her. Ninety-six per cent of all women throughout human history have not had any orgasm. Even today, in countries like India, it is very rare to find a woman who has ever experienced orgasm. The chemistry and physiology of men and women are different; the woman takes a little longer to achieve orgasm and the man is in a hurry. The woman is eastern and the man is western. He goes at such a speed, he has so many other things to do... he is just on the run! It is a hit-and-run affair! And the woman takes a little longer, because her sexuality is spread all over the body, it is not local.

Unless her whole body becomes involved, excited, she will not be able to trigger her brain center. Man's sex is local. These things can be explained very easily and better methods can be found.

Now thousands of women in the West are using electric devices for stimulation. It is ugly in a way it shows how humanity is falling into fragments. Man is losing integrity. And once a woman has used some electronic device or some electronic vibrator to have sexual orgasm, then no man can ever satisfy her, because no man is an electric vibrator! And men are not far behind....

I was thinking that reports are always coming about women, again and again - but what about men? And just the other day, a report came from England that many cases have turned up in the hospitals, of men who have been trying to sexually stimulate themselves with vacuum cleaners. It looks stupid, but then they end up in the hospital because their skin was caught in that vacuum cleaner and they could not get out of it! But once a man knows how to use a vacuum cleaner then the days of Sophia Loren are over... then who cares about her?

Pleasure can be easily obtained. It has its sources in the body, but bliss has no source in the body, not even in the mind. It is a spiritual phenomenon. It happens in your deep meditation when you are no more the body, no more the mind, when you are just a pure awareness, just a deep silence, a pool of silence. In that cool silence some lotuses bloom, and they are eternal lotuses. They cannot be explained away by anything and they cannot be replaced by anything.

But only very few people have known bliss. My effort here is to help you to know it on such a wide scale that millions of people around the earth will taste something of it, because that will be the only possibility for humanity to survive - as humanity - otherwise mans whole life is going to be dominated by machines. People will be marrying machines, people will be carrying machines, people will be living with machines - and machines are efficient, replaceable, with no problem of divorce, no problems of relationship - but what kind of humanity will that be? It will really be an insane world; but we are exactly on the verge of it.

Unless some deeper sources of bliss are released, man is bound to go insane because all pleasures fail sooner or later, and all pleasures become frustrating and all pleasures turn into their very opposite, pain. If pleasure is the only thing in life then suicide is going to be the dominating philosophy, because when all pleasures have failed and you have seen all pleasures turning into pain, what else is there to live for? Hence humanity is living under a dark cloud of a global suicide. Man can decide to commit suicide. It has always been individuals who have committed suicide, but man as a species can decide to commit suicide.

The only way to save humanity is to release some new dimensions of bliss - and they are available, they have always been available although they have never been made available to the larger part of humanity. They were never able to understand, never ready to listen - even today they are not ready. But I think that this is the time to take the risk,.whether people listen or not, whether they understand or not. Even if a small portion of humanity can be transformed into a state of bliss that will be enough to create a small possibility for a future human being, a new human being.

This is your name: Ma Anand Shivano. Anand means bliss. Shivano means goddess of good.

The experience of bliss is the source of all that is good in life, not vice versa as has been taught for centuries to all human beings. The priests have said again and again to the people, "If you are good, if you are moral, virtuous, you will be rewarded with bliss." That is simply not right. It is putting things upside-down.

The real thing is totally different: if you are blissful then whatsoever you do will be right, good, moral, virtuous, because a blissful person cannot harm anybody - it is impossible. A blissful person can only give to people what he has got. One can always give only that which one has got. The miserable person cannot give bliss to others. In the first place, he himself has not got it. He may intend to do good, but whatsoever he will do will be wrong.

Even Adolf Hitler's intentions were not bad. They thought they were trying to do good for the people. Adolf Hitler killed millions of Jews, with good intentions, because his idea was that the Jews are the real problem; if they are removed from the earth there will be no misery on the earth. His logic was wrong but his intention was not wrong.

And he used to think that the German Aryans, the Nordics, were the purest people on the earth, were made by god to rule over the world; so everybody else has to be subjugated, enslaved. The logic seems to be perfect: of course, the higher should rule the lower. And he was trying hard to bring the higher into power. His intention was not bad. He may be mad, he was mad, and he was miserable; deeply miserable, but whatsoever he was doing was of great service to humanity - according to himself.

He was wrong - that is another thing. And all the people who have done thousands of wrongs in the past have done them with good intentions. Christians have killed Mohammedans, Mohammedans have killed Christians, Mohammedans have killed Hindus, Hindus have killed Mohammedans, Hindus have killed Buddhists, and this has gone on and on. The whole earth has been a continuous war, murdering each other - and using beautiful names: Holy War, Crusade, Jehad - in order to bring god onto the earth - "Of course the evil people have to be destroyed, removed."

That whole nonsense happened because of one thing: we told people to do right without first being blissful. According to me blissfulness should be the first thing; then no wrong can ever happen.

A blissful person becomes absolutely incapable of doing wrong. He cannot harm, he cannot hurt; he is always a soothing influence, his very presence is a nourishment. Whatsoever he does comes out of his bliss, it carries something of his fragrance.

My sannyasins have to behave according to this new order of things: bliss has to be their first goal, and then virtue follows like a shadow. Hence I don't teach morality, I only teach meditation, because meditation helps you to discover your blissfulness.

Jesus says, "First ye seek the kingdom of god and all else shall be added unto you." The word 'god' is a little old fashioned, but it is natural; Jesus was speaking two thousand years before me. I will say, "First ye seek the kingdom of bliss then all else shall be added unto you." Just a slight change; replace the word 'god' with 'bliss', and then it becomes the latest sermon on the mount! Then it becomes the latest message from god himself. Even god himself won't like to use the word god' any more because the priests have exploited it so much.

Only Losers Can Win in This Game

Talks given from 1/10/77 to 31/10/77
Darshan Diary
28 Chapters
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Only Losers Can Win in This Game

Chapter #1

Chapter title: Be Yes

1 October 1977 pm in Chuang Tzu Auditorium

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[Osho tells a new sannyasin that the possibility is great and not to miss the opportunity... one can miss it very easily....]

The door opens once in a while, so don't hesitate. Right now the door is open for you. If you can gather courage to go into it, nothing is impossible in this moment.

So drop all ideas that can create any hindrance. Drop all kinds of negative attitudes. Become a yes more around here and things will start happening -- things that you have been waiting for for many lives, things that you cannot manage to happen, things which there is no way to manufacture. They come when they come. And they are very close to you -- just by the comer -- but one can miss them as easily.... You are in a very good space -- use it!

Deva means divine, makarand means honey, sweetness: divine sweetness. And one can become very bitter by saying no. No creates bitterness, no is the source of all poisons. If you continuously say no to things, you are poisoning your system. When you start saying yes to things, a total and unconditional yes, holding nothing back, just going into it totally -- each moment, whatsoever god wills you go on saying yes to, you go on surrendering and each moment the surrender becomes deeper and deeper -- you will find a sweetness arising in you. You will actually taste it. Your whole body will become sweet energy and your whole mind will be in a totally different dimension.

No is poisonous, yes is sweetening. No leads ultimately to hell, yes to heaven. And the whole message of sannyas is to say yes!

[The sannyasin says he will visit Khajuraho, Varanasi and Delhi, before returning to the West.]

Khajuraho is alive here! There you will find only dead statues, a nostalgia, a memory -- but here it is alive! Khajuraho is a tantra temple... tremendously beautiful but dead. India has lost track of tantra. The puritans, the moralists, have destroyed that door completely; it exists no more. Hence they are so much against me; I am trying to rebuild it.

Khajuraho is my temple. But here it is alive! Here tantra is breathing again. It is no more a dead science, not a subject to be studied by historians but a psychology alive, a metaphysics breathing. I would like you to see Khajuraho, but first become attuned to the tantra attitude then you will be able to see; otherwise it will not be of much use. You can see the same pictures in a book in far more detail.

Go to Khajuraho when you have learned what tantra is. And that should be the way of going to things: go only when you are ready and prepared and receptive, when you can see things because you have now learned the knack of seeing them . Otherwise what will you see? -- naked statues, and within two, three hours you will be finished. They will all look alike -- men and women in different kinds of postures, loving, love-making. But you will not understand what it is. At the most you will understand that it is an ancient kind of pornography; you will think it is 'playboy' in stone. It is not. It is not pornography, it has nothing to do with naked bodies or sexual postures. It has something to do with inner meditation. Those postures, those love-making statues, have to be decoded. They have a message in them but you can decode it only if you have learned the language, and you don't know even the alphabet of it.

Khajuraho should not be an ordinary place for tourists; it is not. It is a very dangerous place; it is full of potentialities. But if you want to go, you can. My feeling is that if you can be here for at least one camp more and do a few groups, particularly tantra...

[A sannyasin couple have just returned from the West. The man says: I have been feeling a lot of fear since I came back I don't know what it's about.]

I have never seen you bringing any good news about yourself. Do you enjoy these things or what? You should learn to drop these things now; they are so pointless! But I have a feeling that you always bring some negative state of your mind just to get attention, that's all. They are not real.

You have learned a very wrong technique in your childhood: to get attention by being negative. Maybe you were given attention only when you were ill. Maybe you were given attention only when you were nasty. Maybe you were given attention only when something was wrong with you. And that happens to many children: parents give attention only when they are a nuisance. If everything is going well they tend to forget about you. So children learn a very very wrong notion -- that if they want to have attention they have to be problematic. You have to become conscious of it and drop it, because I don't think that you have so many negativities as you bring. You cannot survive with so many negativities, so they are not all true; you exaggerate.

You have a kind of magnifying glass for the negative. So whenever there is a negative thing you magnify it and make it big, and when it is big you feel very good: something is happening! And you do just the reverse with your positive feelings. They are also there but you never even look at them. You count the thorns and you never look at the flowers. You have beautiful flowers blooming in your being but you have become completely oblivious to them.

Your interest is in the thorn, something that hurts. You have to learn that this attitude will make you more and more miserable. Stop magnifying the negative. Start looking more to the positive. And even if there are ninety-nine thorns, they are not more important than one flower. One flower is so important that ninety-nine thorns can be tolerated for it. But your logic is upside-down. Your logic is such that even for one thorn you are ready to sacrifice ninety-nine flowers. You become interested in the thorn and you say 'Why this thorn?' and you are ready to sacrifice all the flowers. But now the time has come that you should take an about-turn, and only you can take it. I can say -- you have to take it.

For six months, never bring any negative thing to me, and always bring something positive. Find something! Let us see whether you can find anything positive or not. So whenever you come, find something... and I am not saying to invent, no -- discover! If you cannot find you can simply say 'I could not find anything positive.' This is going to be the work for six months. The negative has not to be talked about. You have talked about it already and I have known all the negative points in you. I am perfectly aware of them.

For six months go on looking for the positive. Make a diary and note down anything positive that happens to you -- any flower that blooms, any fragrance that comes, any ray of light that enters, any call from the beyond that you hear. Maybe it is only a whisper and you cannot even understand what it is but make a note of it. Now start gathering positive pebbles on the seashore of time. And for six months, whenever you come you will have to tell me something that you have found positive in yourself. And these six months will become a transformation for you. I am not going to talk about your fears and your sadness, your anguish. Enough is enough!

(To the girlfriend) help him. Otherwise one day or other he will make you a witch, mm? He has that magnifying glass, so if you want to survive do what I am saying, right ?

[A sannyasin says: I want to stay here, and how I do it is by thinking of other possibilities. I don't feel at ease with that.]

It is natural, mm? It is natural. It is such a different place. It will take at least two, three weeks for you to settle. And I can see that you cannot escape for two, three weeks, mm? If somebody wants to escape, the first week is the time to escape. If you can survive two, three weeks here, you will be drowned; then there will be no problem. It is only a question of two, three weeks. And for everybody, it is such a change, such a different world, a different milieu, that you have to reorient yourself to it. You have to learn a different language of being, and nobody wants to learn. Learning seems so arduous and hard; that's why people start becoming stuck in their old pattern. No need to learn -- just go on moving around and around.

Just do a few groups and things will disappear. Nothing to be worried about. It happens to everybody; it is normal and natural, mm? Don't think that is wrong. [Osho suggests some groups for him.]

These three groups and you will start settling into a new life style. You are going to be here and much is

going to happen, so don't be worried about this mind. Whenever the mind feels any danger for it, it starts creating fantasies of escaping, going here and there, and alternatives. This place is a death to the mind; that has to be understood deeply. Because the mind is the problem; there is no other problem and I don't solve any other problems. I solve the problem of problems: the mind. To be in the mind is to be in problems. To be without the mind is to be beyond problems. So the question is not of solving this problem or that. You can solve a thousand problems and again a thousand will simply bubble up. Problems arise out of the mind just as leaves come out of a tree -- so we cut the roots! The mind naturally becomes very much frightened. To the mild it looks crazy, mad; what is going on? And from the mind's standpoint it is mad and it is crazy. No-mind looks like craziness to the mind. The mind is a hoarder. It does not want to lose anything.
And only losers can win in this game -- nobody else!

The mind is a miser. It wants to protect your past, your clinging, your possessiveness, your anger, your jealousy. It wants to cling to everything that has been there although it has been just miserable, really. But the mind even clings to the misery. Anything familiar is good; it may be hell. Anything unfamiliar and the mind is frightened; it may be heaven itself! That's why very few people enter heaven: they cannot, because they cling to hell.

And I don't see any reason why people should be so miserable; there is no reason in fact. But they cling to their misery and whenever an opportunity comes to be happy they won't listen to that opportunity; they will become completely deaf to that opportunity. They cannot afford to be happy because to be happy they will have to leave the old-mind, and that seems too much of a price. My whole work here is to hammer on the mind.

Yes, it is mind-washing... with only one difference. Mind-washing has been used by Adolf Hitler, by Joseph Stalin, by Mao Tse Tung. They use mind-washing to create another mind. They take away your ideologies so that they can put another ideology in its place. The capitalist's mind has to be replaced by a communist mind or by a fascist mind. The hindu mind has to be replaced by a mohammedan mind or the mohammedan mind has to be replaced by a christian mind. Down the ages priests and politicians have used mind-washing, but they simply change the mind from one to another mind. Here, we simply destroy the mind and leave you alone. We don't replace it because replacing is meaningless: it is changing one disease for another.

Mindlessness is freedom. And that's what has been done by Sufis and Zen masters and Hassids -- the real masters have always done this. They take away the mind and then don't replace it by anything; they don't give you any substitute. It is very difficult to accept the idea that one can live in total emptiness without a mind, but that is where bliss happens. That is the place to go, the space to be... that is another name for god.
Just book for these groups, and I will look after you. Right? Good!

[A sannyasin says: My child had an accident.... she hurt her foot very badly and she was in such pain. I felt so caught up in the pain, I felt so identified.
Osho checks her energy.]

You are using a wrong word and hence you are creating misery for yourself. It was not identification at all -- it was empathy, and these are two different things. Be very careful when you use a word. Some words are very very loaded: 'identification' is a very loaded word.

It was empathy. The child is part of you, it is your extension. It is just as if your hand is hurt: you will feel pain. The mother always feels pain that way when the child is hurt. That is really the meaning of being a mother. Although the child has gone from your womb he has not gone out of you yet. It takes years and sometimes it never happens....

First I would like to change the word from identification to empathy. Sympathy means somebody is in pain and you are in sympathy. You understand the pain is severe but you are not in pain yourself. Then you can do things: you can rush to the doctor, you can bring medicines or something, because you are perfectly normal. You understand the pain of the other intellectually but emotionally you are out of it.

In empathy a different thing happens: you are emotionally in it -- you are not separate, you are not an observer. It is not that something has happened to the child. It has happened to you and you are completely at a loss. But this is how a mother should be; nothing wrong in it.

[The sannyasin says: But there was someone near her who did everything, and I thought if she wasn't

there then what would have happened?]

Because she was not in empathy. She was not the mother, so she could be a nurse. A mother cannot be a nurse, a mother cannot be a good nurse. To be a good nurse you need a kind of distance. But that is a beautiful space; nothing to be worried about! Next time it happens really go into it and you will have a great insight.

It used to happen to ramkrishna very much. He was in such empathy that if somebody was beating somebody else he would start crying. Once it happened that a man was beaten, and ramkrishna started crying and shouting, 'Don't beat me!' His disciples said, 'What are you talking about, parmahansadeva? Nobody is beating you!' He showed them his back and there were marks on it. When they went to see the man who had been beaten, there were exactly the same marks on his back. This is empathy.

One can get in such a great attunement with the other that there is no distance left. But that is the whole space of being a mother. Feel good that you have love for your child! If there had been nobody there then after a few minutes you would have come out of it. But next time it happens, go into it. See it almost as if it is happening to you and then tell me. It has been good!

[A sannyasin describes a problem with her sister who is mad and paranoid. The sister is married with children.]

A few things.... First... you need not be worried about it, mm? Because sometimes we can have very inhuman ideals -- for example that you are responsible somehow. You start feeling guilty. You start feeling you are so happy and she is so unhappy so it seems she is paying for your happiness by her unhappiness. These are dangerous ideas; they can create misery for you. And your misery is not going to help her. Only your happiness can help, not your misery; misery helps nobody. But it happens always: if somebody is in misery and you want to help, you become miserable. But that will not help. So first, you need not be troubled by it. It is not something that you can be held responsible for. But I'm not saying that you have no responsibility. You can be of much help.

First thing: tell them to commit her to the hospital. Because it is always the family that drives people mad. Who else can drive a person mad? Strangers cannot drive you mad; only the people with whom you are related too deeply can drive you mad -- the husband, the children, the mother, and relatives, friends, mm? Everybody lives in a small world of those people one is related to. And if somebody starts falling mentally ill that means that atmosphere has to be changed immediately. Otherwise the more they take care, the more they will drive her mad. She has to be taken out of that climate immediately... and that will help tremendously.

It may not be in a hospital -- she can move to somewhere else. She can go to one of our ashrams there, some commune. Something totally different is needed so she can regain a hold on herself. It helps immediately. Because basically individuals are not ill: basically families arc ill. Whenever an individual starts showing symptoms of illness, that simply shows that that member is the weakest link in the family... more vulnerable, that's all. She has to be taken out of the family.

No need to hospitalise her because sometimes the word 'hospital' creates much trouble. But she has to be taken out of the family atmosphere, and the husband has not to follow her, to take care of her, no. She can be moved to anywhere -- she can go to suryodaya just near london, it is a beautiful place. She can move there and sannyasins can take care of her; there will not be a problem at all. Or if she can come here, that will be the best. Just call her here and she will be okay immediately; there will be no trouble at all.

[The sannyasin says that between bouts of craziness her sister insists she is copying with the children and her husband.]

That coping may be the whole problem....

Then it becomes a strain. You can cope only to a certain limit and then you fall flat; then you move to the other extreme.

Write to her husband, to your mother, that is my suggestion: move her somewhere. And nobody from the family should follow. She has to be left alone with strangers and she will be completely okay, immediately. That is the best that can be done to anybody who is going crazy. In fact nothing has to be done -- one just has to be taken out of the family surroundings. Something must be there that is driving her crazy.

And all families are insane. The earth is not yet fortunate enough to have sane families. The insanity is so deep-rooted and so much accepted, so much a part of the structure, that nobody thinks that it is insane. Just write this much. And you need not get into it. There is nothing in it, nothing in it, mm ? Otherwise you can create unnecessary anguish for yourself. And never feel guilty because you are happy. You feel guilty, it seems.... Don't feel that. Never feel guilty if you are happy. If you want to feel guilty, feel it when you are miserable. Join, associate misery with guilt but never associate guilt and happiness. A happy person is absolutely guiltless. But this is how we have been brought up in the world -- to feel guilty whenever one is happy. A few people don't allow themselves to be happy at all, just out of the fear that if they are happy something is wrong. In such a miserable world you are feeling happy? There are people starving, and you are happy? There are thousands and thousands of people in the hospitals and millions of people going mad, and you are feeling happy? There is Vietnam and there is Israel and there is this and that, and you are feeling happy? The moment they feel happy they bring all kinds of problems around them. They surround themselves in gloom and darkness and then they are miserable. Then everything is okay: they are not guilty. And in fact the miserable person is the cause of all others' misery. He helps the world to remain miserable.

So never for a single moment feel guilt for being happy. You don't take your happiness from anybody else but you can give your misery. You can't give your happiness to anybody and you can't take anybody's happiness. Happiness is untransferable; misery is very easily infectious. And people are hankering for misery, they are begging for it -- to be given just a little more misery. It is misery that is keeping them together; at least that's what they think.

When something slips out of their hold, a window opens and suddenly there is sunshine, they cannot believe it. They immediately close the window. If they cannot close it, they start feeling guilty about what others will say. Everybody is suffering and they are standing and looking at the sun and sand and sea.... That's why saints down the ages have been very very sad-looking.

So drop that idea completely; it has nothing to do with you. And you can be helpful, you are in a space from where some help is possible. This will be the sanest thing to advise -- to take your sister out of the family atmosphere. And just give her the idea that if sometime she feels like coming, she can come here; then it will be very easy. Nothing to worry about. Good!

[A sannyasin teenager says she sees herself setting up a stage and just performing for others. She's often lonely and wonders why. Men are attracted to her but afraid of her. She is too much of an iceberg to approach men, even when invited.]

Right! You don't give permission to yourself to be happy! You are too proud in your misery... and happiness makes one humble. So anybody who wants to be very very proud has to remain miserable because he cannot bow down to happiness, he cannot open to happiness. He has always to be on the top: inaccessible, unapproachable, Impossible. But then you will suffer very much, and unnecessarily. That s why people around you will feel that you are too sure of yourself. And men particularly don't like that. They are very egoistic themselves. They don't like a proud woman; they like a baby. They don't want a grown-up woman who is very sure of herself. Then where will they be? Then they become unsure. They like a woman who will be like a creeper around them, depending on them, depending on their support, who will follow them like a shadow. And women have learned that trick.

The more clever a woman is, the more she pretends to the man that she is just a creeper; without you she is nobody. You are her surety, you are her security, you are her all. Even if she knows that this is not true she goes on playing the game, and the man feels very good. Men are great fools! They feel very good. Every man likes that idea. Every man likes, needs at least one woman to say that he is the greatest man in the world. They would like all women to say it to them but that will be too difficult; nobody can afford that so easily. But if at least one woman as a representative of the whole woman-kind, says 'You are the greatest', looks up to them, it makes them feel great.

But if you are too sure of yourself they will not like you because then their egos will not be fulfilled. And I am not saying to fulfill their egos, no. But you will be unnecessarily miserable for your whole life. Come down from your performing self: become more a participant rather than a performer.

Be humble. And it is very good sometimes to commit mistakes. It makes others feel very good: so you are also human. You are trying to be inhuman or superhuman; that's why that 'no' comes again and again. You can't allow yourself to go to somebody, because that means you need him. Not that he will reject you. He has said he is open and he means it and you know whenever you come he will be happy. But still coming

to him, going to him on your own means you need him. and you can't give that much importance to him. If he wants you to come, he should come and persuade you. That's why women don't take the initiative. They miss much, because half the joy of life consists in taking the initiative. Whosoever takes the initiative will have more joy.

Don't be worried! When you feel like going, go! There is no need even to ask! Why make yourself split in two? -- the one who asks and the one who answers. You can ask me and I always say yes to happiness. I can give you 'yes' in writing, so whenever you are in some difficulty and your no is coming, just read it.... Right? Good! I will give you 'yes'!

[Osho writes 'YES' on a paper for her.]

Keep this with you, mm ? This is a permit, a licence. Right?
And you can show it to anybody! Good!

Only Losers Can Win in This Game

Chapter #2
Chapter title: Play, Don't Proselytise

2 October 1977 pm in Chuang Tzu Auditorium

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[A new sannyasin asks if Osho can help his father understand his taking sannyas because he is suffering over it.]

You can help him but his understanding cannot be guaranteed. If somebody wants to suffer then there is no way to help. If he is really that much closed -- that he thinks only the thing he thinks is sane and everything else is insane -- then he deserves suffering; he is earning it. This kind of attitude is bound to create trouble. A mind who is open does not suffer because he can see alternatives and he is always ready to look at things in a different and new way. But if a mind is closed then nobody else is responsible; the suffering is his own responsibility.

But I am not saying to make him suffer. I'm saying to try everything that you can, but still if it doesn't happen, it doesn't happen, and you have to go on your own way. He has suffered enough. If you learn his way you will suffer also. Learn a lesson from him. Whenever you see a man suffering, remember that he must have lived wrongly.

Ordinarily we think others have made him suffer -- that is not right; nobody can make anybody suffer. You can kill me but you cannot make me suffer; that is impossible. You can throw me in gaol -- that is possible -- but you cannot make me suffer. Suffering is my creation: only I can create or uncreate it; nobody else can do anything about it. And so is the case with happiness. You cannot make me happy. You can force me into heaven but you cannot make me happy. Happiness is my own creation, my own freedom. I can remain unhappy even in heaven.

If he has suffered too much he needs all the compassion and all the love that you can muster. But always remember that he must have lived wrongly. He must have remained a closed mind. He must have lived in such a way that he cannot allow other possibilities, alternatives, other people, other philosophies, other religions, other standpoints, other styles. Then he suffers. A man suffers when he wants to impose his idea

on the whole world -- and it is not possible; then suffering comes. If he really loves you he will give you freedom. This is your life, you have to choose your path. You have to choose what you would like to be and what you would not like to be. If you start choosing, even if he feels that it doesn't look right to him, he will only explain his idea to you but will not condemn you. Because who knows in the final analysis who is right -- he or you? One thing is certain -- that your life is yours, his life is his. You should not interfere in his life, in his prayer, in his meditations, in his ways; he should not interfere in your life.

But parents have always been of the opinion that they are allowed to interfere in their children's lives. That is a very non-democratic idea, very dictatorial. Parents have committed crimes against children because of this idea. They think: 'It is my kid and I can do anything I want to do. My kid has to be my kid. If I am a jew, he has to be a jew; if I am a christian he has to be christian.' Why? He is a jew; that is more than enough! Now let you choose your own way. If you choose to be a jew that's perfectly good, but if you don't then your desire has to be respected. People who don't respect others' desires suffer, but the responsibility is theirs. I will help you; you can help him.

Don't be arrogant, don't argue with him... because his ideas may have settled. He has lived his life and has become settled, and it is very difficult to unsettle again, to start thinking that something like sannyas can be sane. That will create anxiety in his mind. He has settled, he has become of a particular opinion, he has chosen a way. Even if he has suffered it is his way, familiar, he is acquainted with it. No need to argue with him; his ego won't allow that. Parents have great egos; they cannot listen to their children. Even if the children bring the right message they cannot listen.

Even Joseph didn't listen to Jesus. The parental ego is strong. They think they know. They have lived, experienced life. What do you know? You are just young; you have to see many things... that idea. So no need to argue with him, no need to be aggressive. Just say very humbly that something has happened to you. Just try to explain what has happened with no arrogance, with no effort to convince him and no effort to convert him. There is no need... there is no need to disturb him.

But let him feel your joy... not your philosophy but your joy, which will be of great help. Let him feel your silence. Let him feel that you have changed, that something has started growing in you which was not there before. Let him watch and see and feel. So this will be your task; to be more meditative, silent, restful, laughing, loving... and only that can help him, nothing else.

If he sees that you are happy, then of course a father is happy. Even if he thinks that you are going a little berserk, it's okay; f you are happy, it *is* good. He may think that it is a little eccentric, moving in orange in israel, mm? -- the last place to move in orange.... In California it is okay!

He will feel a little that something has gone wrong, but if he sees that you are really happy then he will not interfere. Only your happiness, your silence and maybe, who knows? -- one never knows. He may become interested and he may start asking what you are doing and what has happened to you.

So take a few books, mm? particularly books on hassids. I have spoken on hassidism; that book will be helpful. That's why I go on speaking on different religions. Different kinds of parents have to be helped! I take their children away and of course they feel angry!
And come back! Good!

[Osho explains deva means divine, and vimlan means freshness -- divine freshness.]

And that is the quality to be remembered, to be imbibed.

Freshness is destroyed by thoughts, by the past hanging around you. It is the dust of the past that keeps people unfresh and dull. It is as if the mirror is completely covered with dust and it cannot reflect. Come out of the past more and more, destroy bridges between you and the past, cut your roots with the past. It is painful but it is immensely enrichening too, because once your roots are removed from the past they will start entering the present and the future.

If a person is very well-rooted in the past then there is no need for roots to seek new sources of energy, new nourishment in the present and the future. Why bother? When a person is well-rooted in the past life becomes a kind of non-adventure. One lives because one has to live, but it is more like a dragging... not a joy, not a thrill, not that something incredible is waiting for you there. Time passes by, one goes on and on and dies, but not with a song in the heart. The song arises only out of the unknown, out of the possible. That which can surprise you, only that can bring a song to you.

So one has to work continuously to uproot oneself from the past. And this is a constant work; it cannot be stopped. You cannot say that you have done enough; now you will not bother. No, it has to be done every

day. If you don't clean the dust even for just one day, the mirror will be covered by dust. Just as every day you take a bath in the morning and in the evening, one has to continuously clean oneself of the past only then does freshness remain alive. And when freshness is alive, god is very close. There is nothing hindering you and god; there is no wall between you and god. When one is absolutely fresh one is divine.

That's why sometimes early in the morning a rose flower with the night dew still on it has some beauty that is not of this earth, has something divine and sacred about it. It is not the rose flower really, but the freshness, that morning freshness, that glistening dew on it, those new, fresh sunrays.... All that together and on the young rose the petals are just opening. You can feel the sacredness around it... you can feel the shrine, the temple. And that's how one should exist -- like a fresh rose flower.

Prem means love and wasi means a pool, a lake: a lake of love, a pool of love. That you have to become... and that is lacking somewhere, that is missing somewhere. Somehow you have managed to be completely dry... and you are making great efforts to manage it!

Relax! There is no need to protect oneself that way. It will harden you more and more, will make you stiff and will create a desert in your heart. You can become the spring! And that is the whole message of sannyas: turning people into springs.

[A sannyasin returning to the West says he does not know when he will return, maybe in the spring, because the lady he is in love with, has her roots there.]

The best thing will be if you can send the lady just for two, three weeks, so I can break her roots. Otherwise bring her in the spring, mm?...

Mm? then I will do something. Nothing to worry about. She is going to come here. There is nothing in America to have roots there for!...

Just let her come here once and then she will have the right perspective of things. You are going to be part of my family here; that is already decided. It is not something that you have to decide or anything. It is not a problem to be solved: it is already decided....

I will need you there and you will be a great help -- and so will your lady. Bring her too....

I know! Keep this (a box) with you. Whenever you need me just put it on your heart. And this box will be helpful. Just put it under the pillow of your lady and it will help. It is a magic box: it does miracles!

[An older sannyasin who was in the Tantra group says that he has not been so much interested in sex because of the troubles involved in love affairs. But now he is meeting so many nice sannyasins he feels more interested in sex, but at his time of life, his body is not really wanted it.]

I understand. Mm mm.... One: up to now societies have been so much against sex -- religions and churches all against it -- that they have created a very very unconscious hatred. You may not be aware of it consciously, you may not see it anywhere in your mind so that you can detect it. It has gone to the very roots of the body, to the very gut level, because it has been for centuries that people have been taught to be against sex. One thing: that hatred has to be dropped, that hate and condemnation has to be dropped, and that can only be dropped if you start learning a reverence for sex.

Sex is holy, because it is the deepest thing that can happen between two persons. It is the deepest phenomenon that is possible between two beings; it is the deepest communion. We can talk through words; that is a kind of communication. That is the most superficial -- verbal -- and sexual is the most deep, and all other communications are somewhere in between.

So a great reverence has to be developed. That is the tantra vision: reverence for life, reverence for everything that life implies, particularly sex because it is sex that life comes out of. Each cell of the body is a sexual cell. The whole celebration around us is a sexual celebration. Flowers are sexual, the song of the bird is sexual and all that is beautiful is sexual. But the word 'sex' has become very very condemned. The moment you use the word something inside you becomes antagonistic; the very word has become loaded. I am not saying to force sex on yourself, but whenever it happens have a very very holy, full-of-reverence attitude towards it. The woman that you love, think of her as a goddess; think of her as a medium between you and god.

And there is no need to force sex, because at your age you are no more capable of forcing sex so many times. There is no need to either, and forcing is ugly, but whenever it happens go into it as if you are

moving into meditation and prayer.

No need to manipulate, no need to prove anything. If it doesn't happen it is perfectly good; if it happens it is perfectly good. But let it happen; don't force it, don't make it happen. Otherwise if you make it happen you will feel tired, you will feel a little frustrated; your body will not feel good about it. And then those old ideas in the mind -- that it is something wrong -- Will become more strong: 'Look, the body is feeling frustrated.'

That will be strengthening a wrong attitude. So don't force it. And if you try to force it, sometimes you will feel that you don't have that energy. Then too one feels very very hurt, humiliated. Then it is better not to go into it, because why go into humiliation ? Never force it; if it happens once in a while on its own, it is perfectly beautiful. Go into it as if you are entering into a temple. Sex, once experienced as sacred, becomes the door to the divine. And that approach changes its very quality. Then it is no more sexual because it is no more cerebral.

Sex in the head is pathological. And repression does exactly that. My slogan is: from repression to reverence. First sexuality -- that is, thinking about sex -- disappears, and then one day sex itself disappears. Then and only then does love arise. Love is the revolution. Love is the philosopher's stone.

And the second thing: you are right -- all over the world and down the ages, sex has become involved with co many things. It is true that the trouble is more than the joy of it. So many people simply decide not to be bothered with it because it creates so many anxieties, problems, conflicts which are not worth the trouble. And on the whole it doesn't seem to give anything; it seems pointless. It seems to be a kind of masochism: as if in the name of sex and love you create miseries for yourself.

Sex has been corrupted by the priests and politicians. Its innocence has been destroyed. Its joy has been poisoned. This is the greatest calamity that has happened to this unfortunate species called mankind. I want to give sex back its joy and its innocence and its spontaneity. My whole effort here is to make sex pure again. Nothing foreign should be involved in it: no jealousy, no ego, no expectations. It should be a pure phenomenon: two persons in that moment feeling that they would like to communicate on a deeper level, that's all. No obligation, no duty, no commitment through it.

Sex should be playful and prayerful. That is what I mean by purity. By purity I do not mean anything moral. God forbid! It is morality that has made it impure in the first place. Sex is and should be amoral. And it will help both. Sex free from morality will be joyous, healthy and whole, and morality freed from sex will be sane and reasonable and rational and practical.

The commitment has destroyed the whole beauty of it. Now humanity has come to the point where commitments can be dropped and sex can become a simple joy, a very simple joy. Not that because you love the woman you have to marry her, or the woman has to marry you because she has made love to you. Not that now you have to be parents, you have to bring children into the world. Not that now you have to manage a house, that now you have to look at the financial problems. Those things have destroyed the very joy of it. The cost is too much.

And that's why people have lost enthusiasm for it: it asks too much, the price is too much. And the price has been made too great because the people who have managed this society were against sex. Power-seekers are almost always against Joy. That's why they seek power! Power is a substitute for love. Because they could not get love they want to get attention. And power-seekers are pathological. Unless one is insane there is no reason why one should seek power. These people are miserable and they cannot tolerate anybody else being blissful either.

Power-seekers don't allow sex just as fun. They know in what way it is a basic need. It can be exploited for many things -- for society, for family, for politics, and this and that; it can be exploited for many things. And it is such a basic need that people will have to agree, they will have to pay the price, whatsoever it is. Knowing the need of it the politicians and the priests have exploited it immensely.

They have made sex such a serious phenomenon while in fact it is the most non-serious thing. It is fun! It is god's gift to enjoy and celebrate. It is participating in the great festival that existence is. But the so-called leaders are all against it. Even to say that sex is fun is to provoke their anger. Sex is subversive to them. Sex is dangerous to them.

Mahatma Gandhi used to say that unless you want to produce a child don't make love. If you make love and you don't want to produce a child then it is sin. Now these so-called mahatmas are the people who have destroyed all the joy of humanity.

Mahatma Gandhi was a workaholic; he was addicted to work. His vision of life was that of a businessman. Everything has to be productive -- even love! There is no place for play in his perverted

philosophy of life. Life is not an end unto itself but always a means to something else. This kind of teaching has reduced the whole of humanity to a nervous breakdown... it drives people neurotic.

Here it will be different because my whole effort is by and by to bring people to a point where life becomes a play, not a serious affair. And then there can really be bliss and benediction. One goes one day beyond sex -- it is true -- but one goes beyond it only when one has known its fun, its joy, and transcended it. I don't believe in any inhibitions; there are not to be any. Even if you find some taboos around me still, sooner or later... I'm working hard, mm? -- within two, three years, inhibitions and taboos will be gone and people will be simply enjoying.

Sex should be as simple as a handshake, a hug. It is a hug! It should not have any other implications; it should not demand anything else. It is enough unto itself, it is an end unto itself. That's what I mean when I say to have reverence for it.

Now, Gandhi has no reverence for it. He is using it as a means: to produce a child. Then sex becomes a means; it is not the end. Then it becomes a kind of factory to produce children. This is sacrilege... this is obscene. This is what I would like to call a sin. To me it is not a means; it is a joy. When two opposite energies meet and mingle and melt into each other they create a kind of new energy, an orchestra of energies... just as when you dance with somebody...

To dance alone is one thing. To dance with somebody is another thing: then two energies start meeting and merging. You sing alone; that is one thing. Then to sing together with somebody else is another thing. To play one instrument solo is one thing. To play it in an orchestra is a totally different thing. The orchestra has something multidimensional to it. You can play an instrument solo. It has beauty but it is a little poor. It has not so much richness in it because it is not multidimensional.

You can be happy alone; it will be a solo phenomenon. You can be happy with a woman; it will be more like an orchestra. This idea, once it gets deeper into human consciousness, will create better and bigger harmonies.

In Khajuraho there are statues of group sex. Two persons making love is one thing. Four persons making love is certainly richer: it has more dimensions to it. Tantra has worked deeply in that direction. There have always existed secret societies who have experimented in that uncharted territory. It has great potential. The future is going to explore it more and more. Man is becoming free and fearless. He would like to go into all the possibilities that he carries within himself as potential, as seeds.

[The sannyasin says: Nonsense, surely, four people? Two is very good, I can see. Why four?]

... You continue to cling to your inhibitions. Become an explorer. Move into the unknown! Don't go on clinging to the known. Decide only after you have experimented, never a priori. That habit has to be dropped. That is very detrimental to inner growth... moreover it is very unscientific. And your logic is just the same old logic; that is the same idea. Why not one? -- it creates less trouble. And many people have decided to remain autoerotic; it is certainly less trouble!

But trouble is not the question. The question is growth. One grows by going into the not-done-before. One grows with the new, never with the old. The old is convenient, comfortable -- but so too is the grave! Avoid the grave. Be a little more alive and sporting. Entertain new, eccentric, bizarre ideas and you will never be at a loss.

[The sannyasin says: Still, two seems natural but four seems extra.]

That is just our idea of nature. Man is the only animal for whom nothing is natural. Man is the only animal whose nature is an open nature. Nothing is determined and decided a priori. Man is a continuous opening. Man comes into existence as freedom. Man is not only free: man is freedom. Freedom means that man is without nature. He creates his nature; he chooses his nature. He projects himself. In that way man is unique. All other animals have their natures, except man. Or you can say that that is his nature: to be free and without any predetermined nature. In the name of human nature man has been dominated for thousands of years. Now it is time to get out of it. Each society and culture has its own idea of human nature. Those ideas are not only different but sometimes diametrically opposite to each other. And man has shown his flexibility by adjusting to all kinds of patterns. These patterns are all inventions. They arc the source of human misery and enslavement.

What is natural and what is unnatural? Whatever is practised we think is natural. Once the practice

changes the new thing becomes natural. What I am saying is only this -- that it looks nonsensical because our puritanical minds somehow feel very much afraid. But once the idea becomes prevalent... And it is going to become prevalent because man is going to search, explore every possibility of joy.

The coming century will be of group sex. One may like it or one may not like it; that is not the point. Once sex is freed from the bondage of marriage then there is nothing to prevent people moving into bigger groups. And that has an altogether different quality to it.

It looks nonsense to you... and it is nonsense to me too! But for an altogether different reason. It is nonsense because life is nonsense. It is nonsense because joy is nonsense. I hope that you will start becoming a little nonsensical because that keeps people sane. Too much sanity, and all the time, is insane! There is no one more insane than the person who is nothing but sane. A little dose of the absurd never harms. It is very reasonable!

And if you ask me, then even two persons making love is nonsense! Then love itself is nonsense! But one has to pass through many nonsensical things to come to one's senses. Right?

And remember, if you want to drop any nonsense from your life, then the best way is to pursue it to its logical end. And that's what group sex is! It is the ultimate in nonsense, and once you have experienced it you can go not only beyond it but beyond sex itself. That's how it was used by the tantrikas and in the Dionysian orgies.

Listen to your body. You are no more young so no need to force anything but no need to withdraw either. If sometimes it happens, allow it. No need to think about it -- for or against it. By and by understanding will arise through it and one day you will go beyond it. One has to go beyond it, because unless one can come to a point where one's joy is simply free from every dependence, one cannot be absolutely joyful. Even the dependence on the body has to be dropped, dependence on the mind has to be dropped, dependence on the other has to be dropped. That is the whole search for ecstasy, samadhi -- where one is simply happy for no reason at all. But that comes only when you have passed all these challenges. And there is still time: you can still pass through it.

If you had come two, three, four years later, then it would have been difficult; it would have remained a hangover. When the body is no more ready to go into it even if the mind wants to go -- and the mind will want to go because there is repression... But then nothing can be done, it becomes more and more difficult. You have come at the right time!

[Another sannyasin says: I did the whole Tantra group and I never once had an erection the whole time.]

Mm mm... there is no need to force. Sometimes if you want to will an erection that very will will be the hindrance. You cannot will it. It is something that is beyond your will, and if you try to bring it you will find yourself completely impotent. And once the idea settles in your mind that something Is wrong then you will be in trouble. There is no need to will it. If it is there, good, if it is not there, perfectly good.

That simply means that the body is not in the mood in that moment; the body does not want to go into it. The body says no, that's all. Listen to the body; don't force anything. It is just as when you are eating: the mind says 'Eat a little more because it is very tasteful' and the body says 'no!' because the stomach is full and the body is feeling nauseous. But you go on forcing. Sometimes the body says 'Now you are hungry -- eat!' but you are doing something else. You say 'Wait! I am interested in a far more important thing!'

The mind continuously goes on enforcing things on the body and it tries the same in sex too. That should not be done. At least about sex the mind is completely powerless; it cannot do anything. And it is good that it cannot, otherwise it would destroy the body.
Simply listen to the body and go with the body!

[A sannyasin asks: I want to know why I am so afraid of you.]

Everybody is!...

That's very natural... it is natural. Here, some danger exists, mm? and you are naturally alert about it. But that will disappear. The more and more you trust me, the more it will disappear. It is a kind of fear of something I may do for which you are not ready, that's all.

You are afraid of something that I can do which you may not like or for which you are not yet ready; you are not willing to go that far yet. But I never do that. Unless I see that you are ready I never push you, and I push you only as far as you can go easily. And before I start pushing you further I persuade you. Just

now I was persuading [this sannyasin] to go a little further, but he says it is nonsensical. But he will go... and he is thinking.

The idea has got into his head and once he has gone into it he will be freed of sex. But that's how I have to persuade sometimes. That is the secret: if he can go into group sex without any inhibitions, that very day he will be free of sex.

But it is difficult -- one has to go on persuading, mm? Good!

Only Losers Can Win in This Game

Chapter #3
Chapter title: Madness keeps you sane

3 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710035
ShortTitle: LOSERS03
Audio: No
Video: No

[A mother brings her child to take sannyas. The child sits very still with closed eyes, and Osho tells her mother to help her meditate.]

She has very meditative energy... can easily go into meditation. So help her; whenever you go to the meditation take her with you. She can just be there and by and by she will start moving. And children can learn far more easily because they have nothing to unlearn. The slate is clean. They are not yet corrupted by the society, so much is possible.

Anand means bliss, and vihari means playfulness blissful playfulness. And by saying to be playful I am giving you a message: don't be serious about the search. It is very easy to find truth if one is not serious, because seriousness Is a shadow of the ego and playfulness is innocence, the innocence of a child.

So take life, the search, sincerely but not seriously. Be involved in it, but very playfully. Let it be a joy and a fun... and god is not very far away!

And don't try to escape! Because I see something in you which can seduce you into escaping. Escape is very easy; growth is difficult. So I can see that part inside you that will tell you to go here and there or will say, 'Why bother? Why go into such pain? Why make so much effort?' Beware of it!

Only the first few weeks are difficult then things start flowing smoothly. My work is that of a surgeon, mm ? In the beginning it is painful, so don't escape from the operation table! Sometimes a few people escape and then they repent very much!

[Osho tells an initiate to feel as if he is dying, to allow the body uncontrol and imagine it is falling apart. Osho then talks about the significance of being able to move into that space of dying. Sannyas is a process of dying, he says -- dying to the past, to the ego, to time -- and it is only through death that one is reborn. So my first thing for you is to drop the fear of death... and you can.]

Anand means bliss and chandresh means god of the moon. And the moon is very symbolic. In the east the moon represents the feminine, the soft, the yin energy. It also represents the non-logical, the poetic mind; that's why poets are all 'lunatics'.

The moon represents the intuitive part of your being. We can say the right hemisphere of the brain is represented by the moon and the left hemisphere of the brain is represented by the sun. The left-side brain is

male: aggressive, logical, prosaic, mathematical. Science comes out of it. The right-side brain is intuitive, illogical, aesthetic, mystical. Religion comes out of it.

So become more and more moon-orientated. Whenever there is a moon in the night, never miss meditating on it. Just lie down on the grass and look at the moon... just look at the moon. Let there be a communion. a dialogue, and sometimes if you feel it coming, you can actually have a dialogue. Start talking to the moon.

In the beginning it will look a little foolish, crazy, but soon you will get the knack of it and the beauty of it. A moment comes when not only you say something to the moon. You start feeling, almost hearing, what the moon is saying to you. That dialogue will relax you immensely, and it will start changing your emphasis from the male side to the female side.

The female side is the receptive side. All that is great always happens through the female side and all that is trivial happens through the male side. So the greatest art in life -- even if you are a man -- is how to continue to remain feminine inside.

It is not coincidental that god has chosen woman to be the womb for the new child, for new life. In fact, the feminine mind is the womb of all that is new. Even when great scientists come to discover something, they come to discover it from the feminine side, not from the male side. The male side formulates it, systematises it, argues for it, but the insight, the intuitive flash, is not' from it; it comes from the other side.

Many scientific discoveries have been made in dreams, in moments of reverie, fantasy. And all the great insights ever -- religious, scientific, poetic, literary -- all the great insights have bubbled up from the feminine side. The feminine is the mother, mother of all, and the moon is the symbol for the feminine. So this will continuously remind you to become more and more feminine in your approach towards life -- more poetic, more illogical. Allow a little bit of madness! A little bit of madness is perfectly okay. In fact a man without any kind of madness is mad! A little bit of madness keeps you sane; it helps you remain sane. Don't become too serious... a too serious person becomes neurotic. So before one becomes a neurotic, one should become a lunatic!

Deva means divine, and shyama is a very very small bird, a black bird, that you will come across. Its singing is just divine. It is a very small bird but with great music in it. The indication is that music is going to help you.

And the second thing: think yourself as being more like a bird than like a human being. When you see birds flying in the sky, fly with them... at least in your imagination. Empathise with them and feel how they are feeling high in the sky. Sometimes lying on the grass, close your eyes and feel like a bird. It will be an experiment in visualisation. Soon you will be able to grow wings!

In the beginning it will be just like a dream -- that you are seeing a dream and flying in the high altitude -- but within six, seven weeks, you will be able to see its reality. And the day you feel that you have felt it almost as if it is real then try to look down from the height and see your body lying down on the grass. The day you can see that, you have to report to me. It will be possible, and it will be the beginning of meditation for you.

[A sannyasin, who is leaving, says she would like to return, to become part of the ashram, but also feels that it is not for her but for more blissful people.

You are a blissful person! says Osho... and if you are not I will make you one! That's why I am going to create this commune. I want to create such a collective energy there (in the new ashram) that howsoever miserable you are, once you are thrown into it you will not be able to resist the pull of it. It is going to become a great magnetic force by and by! Finish things and come. This is your home!]

[A couple remind Osho that at a previous darshan he had told them to drop their relationship problems, or the relationship itself. Tonight they say they have decided to separate.

Osho agrees that it is best to part, saying that one shouldn't get stuck in any relationship. If it flows forever, good, he says. If for the whole life or even for a few lives it continues... I know a few couples who have lived as a couple for a few lives. (Osho mentions an indian couple present) They are not a couple for the first time. In their past, for a few lives they have lived together. And there is every possibility that if they don't become enlightened then again they will be together next life!]

Only Losers Can Win in This Game

Chapter #4
Chapter title: Hollow man or hollow bamboo

4 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710045	
ShortTitle: LOSERS04	
Audio:	No
Video:	No

Anand means blissful, bhagat means a devotee a follower on the path of love.

There are three paths; one is of knowledge, of meditation, of purifying the intelligence. The second is of action, of service. And the third is of devotion, of love, of the heart. The path of action is body-oriented, the path of knowledge is mind-oriented, and the path of devotion is heart-oriented

You have to concentrate on the heart. You have to forget the body and the mind; you have to remember the heart more and more. Be filled by the heartbeat, because it is not only your heartbeat: it is the heartbeat of the eternal. It is god's heartbeat. Listening to your own heartbeat, by and by you Will start hearing the heartbeat of the universe too.

Love has to be evolved as much as possible. Accumulating knowledge won't help you but pouring yourself into love Will transform you. That's going to be your alchemy, so forget everything else. Focus all your energies on love. For twenty-four hours, remain mindful of love -- whatsoever you are doing. Even in cleaning the floor, one can do it with great love and devotion as if one is washing the very feet of god. When watering the trees one can do it lovingly, one can do it indifferently; one can do it almost full of hatred.

Each act can be transformed by love, and unless and until all your acts are transformed and transfused with love you will not know that god exists. No argument can prove it -- only the experience of love. One day suddenly you know god is. Not that you have come to it as a logical conclusion but that your heart has felt it; it has become an experience. Then the whole world can go on saying there is no god; .that won't affect you. Nobody can take that experience away from you. You know in the deepest core of your being that god is, that only god is, that nothing else is... that you are not and god is.

Anand means bliss and bhagwata means a divine poem... divine poetry, a divine song.... And bliss is the divine song. It happens in you, it happens through you, but it comes from god; it is not from you. It descends on you, it filters through you, but it is not from you. Whenever you are blissful something of the divine is penetrating you... whatsoever the excuse. You may be seeing a full moon and you feel blissful, or you may be listening to music or you may be just swimming or making love or doing nothing -- just sitting silently -- and suddenly it is there, the benediction. Suddenly for no reason at all you feel a kind of blissfulness surrounding you.

Next time it happens, watch: it is not from you. It has come to you from above, from beyond. It is there around you: watch it, and you will see that you are just functioning as a passage. You are a hollow bamboo. the song is always god's and whenever his lips touch you, you become a flute. Otherwise man is a hollow bamboo. Only with god flowing through him does he become a flute. that's why all the religions emphasise one thing -- that the ego has to be dropped.

So from this moment start thinking in terms of god. Whatsoever beautiful happens to you, look around for god and you will always find him. Whenever there is misery you are the cause of it, and whenever there is bliss you are not the cause of it. The insight becomes a key. Then you can drop being miserable because you are responsible for it. And the more you drop misery, the more you become a vehicle capable of

receiving god more and more.

The miseries hinder. when you are in a sad mood, sometimes god comes around you but has to go away because you are closed; you don't give an opening to him. Even if he knocks on your door you can't listen. You are too full of your own noise. You are going mad, round and round inside yourself. Even if he whispers there is no possibility of any response on your side. So when one is miserable one hinders god.

All that man can do is not be miserable. Then god comes, and comes in abundance, comes like a flood. And god is not a miser; if you are ready he goes on coming, every moment; awake, asleep, he comes.

That is the meaning of bhagwata: it means the song belongs to god. and if we can become right vehicles we can become great poets, great artists, artists of life and great creators. But still the creativity is his; we are at the most instruments in his hand. It is just as when a painter is painting: the brush is doing the actual painting and it can become very egoistic and think that it has done the painting. It can forget the hand that is behind it, And that's what happens when there is too much ego: we go on forgetting the real hand that is behind us!

[The new sannyasin says he has done here, and in England, Primal and Encounter.]

Mm mm. But nothing seems to have helped you....

[The sannyasin answers: I don't agree.]

Mm mm. That is perfectly good -- there is no need to agree you can disagree. If you disagree then there is no problem why be here? If you agree, I can work on you; if you don't agree then there is no problem, you can go. If you think it has helped, perfectly good -- I'm very happy! But not agreeing with me Is not going to help you. It is as if a man comes and says to the doctor 'I am perfectly healthy'. It is perfectly okay! I was going to suggest some groups but I will not. You can choose whatsoever groups you feel like doing and whatsoever you feel like doing here.

With me agreement is a must, so it is not a question of whether you agree or disagree with me. Otherwise it is perfectly good. I am not in any trouble and I am not hankering to help you. If you need my help it is available. If you feel like doing some groups, you can do; if you feel like doing some meditations you can do. But if you feel like agreeing with me, then I will suggest things to do, otherwise not. That's your choice, mm ?

That's what I was feeling from the very beginning: the ego is very much there. You didn't even like the name!

[The sannyasin replies: No.]

Mm, that I know... that I know. And I think you have taken sannyas wrongly. You should not have taken it. And it is still not too late; you can give it back. Because I don't see why you decided to become a sannyasin. I don't say no to anybody -- I am always ready to give whatsoever you ask -- but I don't feel that it is going to help you in any way, because your basic attitude is not that of surrender... and sannyas is surrender.

I have given you that name knowingly, and when I was talking about the name you were continuously disagreeing with it. You w ere not happy. The very idea was hurting you: you, an instrument? You, a hollow bamboo? Even to conceive of yourself as a hollow bamboo was very difficult.

It is perfectly good that you disagree, mm? -- but think about sannyas also. If you feel like it tomorrow, go to the office and give it back... because it will be pointless! The very beginning is wrong. And I will not be able to work on you at all, because we have agreed to disagree from the very beginning. It will be an unnecessary conflict. You remain free, you remain nick. Bhagwata is too much for you!

But you think -- there is no hurry, mm? Think about it the whole night and tomorrow decide. If you want to remain a sannyasin, then this is going to be total agreement. I don't want any nonsense of disagreement, this and that; that is meaningless. You have to simply drop your old ideas and your old mind and give me a chance to give you a new mind, a new insight.

If you are too much attached to your old mind and you are not ready to accept anything new and you are not ready to explore it, it is your life and you have to decide about it.

And when I said that groups have not helped you, I meant this: if they had helped you would have

agreed with me. They would have made you humble. If they had helped you would have felt more open to move into something you didn't know. At least you would have said 'perhaps' -- not that you disagree; you would have remained open. But the disagreement simply shows you have not understood at all what the primal process is. It makes you innocent, it makes you a child again. You look so serious and so much in the head. The primal scream has not happened. If it happens one becomes so innocent.

Think about it, and tomorrow go to the office. If you decide to remain a sannyasin, remain, but if you decide to drop it, drop it. If you want to remain a sannyasin then there is no possibility of disagreeing with me. This is not a democracy with me; it is absolutely dictatorial! That's how I work... that's my way of work.

These people have not voted for me! It is not their decision -- I have chosen them. So think about it, mm? Good!

Deva means god, lalasa means desire for: desire for god. And that is the only desire worthwhile. All other desires are very very trivial, meaningless and a sheer wastage of life. One has to gather all desires together and make one desire out of them: the desire for god. And only that desire gives dignity; it brings splendour to life. All other desires only disintegrate a person, make him divided into fragments. As many desires as you have, so you will be divided into one thousand parts, so you will have one thousand minds; you will be a crowd.

Each desire will create a small centre of its own, and there will be many centres in you. It will be very difficult to know exactly who you are. And each desire pretends to be the soul, the very centre. So a man of many desires remains in pieces, in fragments.

With lalasa, with a single desire for god, one becomes integrated because then there is only one desire and only one centre and only one self. And that brings joy, that brings strength and that brings an authenticity in life.

[The new sannyasin says: I've been in the Gurdjieff school in England with Mr. Bennett.]

Very good! That's exactly the meaning of the word 'lalasa'! That's what Gurdjieff says -- that man is a crowd, polypsychic, many minds together, and each part pretending to be the master of the house. And a divided house cannot stand long. That is the whole work of Gurdjieff: to create integration, to help you to crystallise.

[A sannyasin, returning to the West, said she had been in love with someone in the West, and since she had come to see Osho had received threatening letters from him. She is still in love with him, but afraid. She says: And it's very messy; I feel very unclear about it.]

Mm mm, this thing called love is always messy! I have never seen a clean love!...
Things are really messy! You are not the woman he used to know!...

Just go! Your love for me is so deep that nothing can distract you, and anything that tries to distract you will become meaningless for you. So I don't see there is any trouble; things just have to be cleared. Either he understands you -- either he loves you with your freedom, with your personality, without any kind of domination over you, without any kind of possession -- either he understands and loves you with all your freedom, or it is finished!

And never settle for anything less... because this is the problem every lover faces sooner or later and the sooner you face it the better, because there will be less entanglement. The problem is of love and freedom... always!

You would like to be with the person you love but not at the cost of freedom. At the cost of freedom love becomes a slavery -- and nobody can love slavery, nobody! Those who love slavery are below human. They lose all dignity; they don't respect themselves.

Love is perfectly good but it can never become a higher value than freedom. Freedom remains the ultimate value. If love comes as a shadow to freedom it is beautiful. If it comes and murders freedom it is ugly. Then you will suffer very much and you will not be able to enjoy it.

So just go and make things clear. Tell him that you love him but that freedom remains the ultimate value. Tell him you love him but you don't want to possess him and neither would you like to be possessed by him. It will remain an affair between two freedoms so nobody will possess the other.

If freedom remains intact love is benediction. If freedom cannot remain intact, then remember well, that

man does not love you, because how can a man love you and destroy your freedom? That is impossible; it is inconceivable. Then all that love is a pretension -- just a pretension to dominate you, to possess you, to enslave you. Beware of it! Even if you love the person never sacrifice freedom, because once you sacrifice freedom love will not be worth enjoying at all.

So go; make things clear. And don't cry and weep before him, otherwise he will think you are ready to become a slave. It is perfectly okay: here you can cry and weep, but not with him; you have to be very clear. It is better to be clear in the beginning rather than getting involved in it and suffering later on. Then coming out of it becomes difficult and one thing leads to another.

Just make everything clear -- that you love him and you would like to be with him, but you would like to be with him as a free person. You don't want to become a wife and you don't want to make him a husband; you want to remain lovers. And the agreement is not for the future: it is only for the present. The future remains open. Today you love him and tomorrow we will see!

Today's love and freedom and joy will decide tomorrow's love, but there is no contract for tomorrow. How can you promise for tomorrow? No one knows what tomorrow is going to bring. So to promise for the tomorrow is to move into a falsehood. It is untrue, insincere, because you may not be able to fulfill it... and then it creates guilt. If you fulfill it and you don't feel like fulfilling it, it represses you. If you don' fulfill it, you feel guilt; then on both sides you are caught.

So never promise for tomorrow. Who knows? -- tomorrow death may come. So nothing can be said about tomorrow; just today, this moment is available. Make things very clear to him.

My feeling is that you are in love with him -- that is true -- but he does not seen to be in love with you.

Maybe he thinks he is in love but there is some other reason in it, something else, otherwise why should he become so afraid? Love knows perfectly well how to give freedom, how to allow, how to allow the space for the other to be.

But go and make things clear. And you are a different person so let him know the new person! If he decides to be m love with this new person, only then.... Otherwise even if it is hard and it hurts, drop out of it or you will get into more trouble.

Whenever you can come, come back, mm? And I will be continuously with you. Keep this (a box) with you. And whenever you start becoming weak, just put it on your heart and it will give you strength.
Freedom has to be protected, and there are many dangers in it!

[A visitor says: I am a little bit afraid of you.]

Just a little bit? Mm? tell me the truth! If it is just a little bit then there is no need to worry. Become a sannyasin, mm?... So it is better you become a sannyasin so you will be entering more deeply into things.

Deva means divine renu means dust: divine dust. That's what we are made of, the stuff we are made of is divine dust.

Remember both things together: on the one hand man is divine; on another hand man is simply dust. And remembering both together is of immense value. If you simply remember that you are divine, there is a possibility of having a subtle ego If you remember also that you are just dust, the ego disappears, humbleness arises. If you only remember that you are dust then life becomes meaningless, joy disappears. How will one celebrate? -- there is nothing to celebrate. If you also remember that you are divine then there is meaning, significance.

So to remember both together is of great insight. It keeps you humble yet meaningful. It keeps you celebrating yet does not create an ego.

[A sannyasin asks: I have a feeling that I want to be here totally, with you totally, and yet there's something in me hiding. What is it that's hiding?]

No, no, nothing... nothing like a problem. It simply takes time to dissolve. You are melting, and every day you are melting more and more, but still it takes time. For thousands of years you have learned not to dissolve; you have learned to protect, to defend yourself. Now against those thousands of lives, these few days you have been here with me are nothing. But you have started unlearning those strategies of defence and you are becoming more and more non-defensive, more and more open.

Things are going perfectly well. Don't be too greedy and don't be too much impatient. I am happy with

your progress. There is no problem. Good!

[A sannyasin couple talk about their relationship. She feels more vulnerable. He sometimes feels irritated by small things, and often they can laugh about this, but also they experience tensions for no reason.]

So make it a point that when one of the two is getting silly, the other has to laugh -- immediately -- that's all. It is nothing... it is nothing. In fact you are both getting more silent; that's why you have become aware of these sillinesses and these small things that create so much tension -- for no reason at all. Everybody gets those tensions but everybody is not aware. To be aware you need a background. If you become more silent you will see your foolishness more. If you become more silent you will see your tensions very very clear-cut against the background. That's what is happening; nothing is a problem.

And there is no need to be so much concerned about your space. That too is basically deep-down an ego idea. Nothing is wrong in overlapping each other's space a little bit; that's what love is. If you don't overlap at all, then it can be friendship but not love. If you try to overlap each other completely it becomes possessiveness; it is no more love.

So this is how it should be -- overlapping a little bit, just a little bit; on the fringes, boundary lines, overlapping a little bit. There are some moments when both disappear into each other and there are some moments when both are completely individual and separate. But these will be rare moments of being absolutely separate individuals and absolutely dissolved into love. These will be rare moments.

On the whole, as a general thing, there will be a little bit of overlapping, and that is perfectly natural for love; nothing to be worried about. It happens: if sometimes he is hungry, you can feel hungry, but nothing to be worried about....

Enjoy it and do this thing. Whenever one of you becomes aware that the other is leading you both into some silliness have a good laugh. Immediately laugh and that will give the other also the idea; the thing will be gone. Laughter can be used as a technique. Try it, and after three weeks you report to me, mm? Good!

[The new group, Awareness, is present. The leader says: It was a struggle to get some people to be really aware of what was happening to them and to the work.]

Awareness is a difficult phenomenon, so it is expected. People aTe so fast asleep that they give all kinds of explanations and put up all kinds of resistances. Sometimes they even pretend to be aware. Just to get rid of the problem that is facing them they pretend to be aware, but they are not aware.
But you continue work. By and by... It takes time, mm?

[A sannyasin says: During the Primal I tried to experience fear but instead of fear I felt something in the perineum coming up the spine. More generally, my problem is that I don't know when to be in emotions and when to witness them.
Osho checks his energy.]

It was pure fear, that's why you could not recognise it. By pure fear I mean: just the energy, just the energy, uninterpreted... raw. If you interpret it it can become anything according to the interpretation. It can become fear.... It was raw energy that you felt. That is a very rare experience. It has been a great insight; now you can work and help it. Every day for at least fifteen minutes just sit silently and work it up; excite it and move with it. Feel as if it is pulling you upwards. Soon it will be a rod, and you will be able to feel that it is going beyond you; you will feel a great pull. That's what yogis have always felt as levitation. With closed eyes you will feel as if you have left the earth; you are no more on the earth. You are going, disappearing upwards, falling upwards. But it is a very beautiful experience.

This energy can be interpreted as fear. This energy can be interpreted as love. This energy can be interpreted as Kundalini. This energy can be interpreted as orgone. This energy can be interpreted as ki or chi, and there are thousands of names: elan vital, prana. These are the names of this energy, but they are all interpretations. Interpretation comes from your mind; the energy comes from your sex source. Because there was no interpretation coming, you became a little confused about what it was. Your mind had a moment of stopping. The energy must have been too much so the mind could not manage to interpret. But the experience has been of tremendous value.

Every day for fifteen minutes work on this energy so by the time you come back, it will be floating all over you. It will come like a flood one day and wash you clean. It will leave you virgin....

I would like to have all energy people around me. You will become an energy person soon!

Only Losers Can Win in This Game

Chapter #5
Chapter title: Better madly happy than sadly sane

5 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710055
ShortTitle: LOSERS05
Audio: No
Video: No

[A sannyasin, who is leaving, says she wants to return with her children and husband.]

Mm mm, good! Something has happened and it will go on growing. It is not like a thing that happens; it is a process.

It will go on happening. Just cooperate with it; don't stop it! Don't stop it at all -- even if sometimes it feels crazy. Because sometimes it happens when there is no reason to be happy. You feel like being happy and then it looks crazy, mm? When nothing is there as an excuse to be happy and you are feeling suddenly tremendously happy, a laughter comes and there is no visible reason for it, don't stop it.

That is one of the basic problems when happiness starts happening. Then it comes from within. Ordinarily it comes from without. Something has to happen outside, then you feel happy, but that is momentary because nothing from the outside can be permanent. For example, you can find ten thousand rupees by the side of the road but you cannot find it every day. So one day you are happy, the next day you are waiting to find ten thousand rupees again by the side of the road and you cannot; you become unhappy. And those ten thousand rupees that you have found cannot make you happy forever. For a moment there is happiness, for a moment a ray of happiness, joy... but only for a moment. Once you have got those rupees it disappears. The joy was there because of the surprise, the unexpectedness of it. But once you have taken those rupees home the unexpectedness is gone.

From the outside happiness can happen only in small small glimpses, but from within it can come like a flood. But when it comes from within you will look crazy to people, because there is no visible reason why you are laughing or why you are smiling or why you are crying with tears of joy. Tears of joy are flooding your eyes and your whole being is suffused with a kind of light, but there is no reason it is irrational. It looks absurd; you will look mad!

That's why I am saying particularly not to stop it. And it comes unawares; it will come out of the blue. Suddenly walking on the road somewhere in holland it is there. Don't hold it... risk everything for it. Even if people start thinking you are mad, there is nothing to be worried about. It is better to be mad and happy than to be unhappy and sane. This so-called sanity is just a kind of misery. And to be happy one needs to be capable of going will not allow oneself to go mad must for a really healthy mind. Have you read 'Zorba the Greek'?...

Read it! Zorba says to his boss, 'There is something missing in you, boss. A touch of madness! Unless you cut the string, you will never really live.' A little madness gives you dimensions, gives you poetry and gives you enough courage to be happy in this unhappy world.

So don't hold it and don't control it. It is going to come to you again and again. Suddenly in the middle of the night you start laughing. Your husband will think you have gone crazy! Making love to your husband

suddenly it comes like a wild joy and a great laughter bursts forth!

This will happen again and again. I am making you aware of it so that you can accept it and welcome it. And husbands are not accustomed to that sort of thing. They are accustomed to a dead wife who simply lies down there, almost dead, not moving at all. Only bad women make any movements; good women are simply there like corpses. They don't even show their joy or their interest, because that is not a quality of a good woman. So husbands are accustomed to making love to a dead woman, and now you will never be dead again.

More and more life will be coming to you... and life is wild. Life is not like a domesticated animal, no: it is like a wild animal. It comes like a roaring tiger. It will come again and again and more and more and in very strange situations. So allow it, mm? Your mind will say 'Stop!' Just take hold of my locket and remember me and allow it.

And the next time you come, then we can move on a higher altitude, mm? Good!

[A sannyasin, newly returned, says that she feels energy in her head, her hands and around her mouth. Osho checks her energy.]

Something very meaningful is arising in you, but it will have to be put into a more creative dimension otherwise you will feel heavy with energy. When energy comes it has to be directed into creativity, otherwise it can become a heavy load. It is power, and power has to be used, has to be put to use.

[Osho feels that the time is ripe now for her to try some eastern groups. He suggests she book for Zazen and Vipassana.]

The real problem is when the energy is not arising. It is arising; this is not a problem. One should be happy! You are richer now because of it. You were never so rich; now you have enough power. If you don't use it in some way it will create trouble. Then it will become sore and it will create wounds in you. Otherwise, it will start creating new flowers in your being and new songs will arise.

The same energy, blocked, unused can become a china wall around you and you will be caged in it. The same energy used rightly, artfully, skillfully, can become a dance. And my whole work here is how first to create energy, how to generate it. Because each human being is a dynamo and is completely oblivious of how much energy he can produce. Infinite energy is possible.

So the first thing is how to create energy and the second thing is how to make it creative. Once you have learned how to create energy and how to use it, you have started moving on the real journey of life. Then the pilgrimage starts. Then each day will bring greater joy and greater celebration. So welcome it!

And after these two groups tell me how you are feeling. Good... good!

[A sannyasin doesn't have a question, but says she just wanted to see Osho. She bows down at his feet.]

Very good! Come back! That's the way -- whenever you want to see me, go this way: close your eyes and you will find me. And that's what your name means: capacity to see....

Your eyes are open! They are changing. The old eyes are disappearing and the new eyes are born. A new consciousness is coming in. So even if you feel disoriented sometimes, don't be worried, because in that transitory period when the old eyes go and the new ones come, sometimes one feels almost blind....

Because one is accustomed to the old, then the old disappears; one has to get accustomed to the new. Mm? I can see that: that blindness is still there, but it will go! Soon you will have fresh eyes....

Very good! Whenever you feel like it, just do it! Do it anywhere and you will find me!

[A sannyasin who has done several groups says that she is so much more open and aware of what's going on -- which is a new feeling!... But she has a knot in her chest, and is doing postural integration which Osho says will help dissolve.]

Your mind has changed -- your body needs change. There is a disparity between body and mind; that's why you are feeling like this. And that (the chest) is the point where body and mind meet.

That is the lock where they are joined together; that is a knot. So when the mind changes and the body does not, you will feel it. If the body changes and the mind does not, you will feel it. It is felt only when the

old adjustment is no more there; otherwise nobody feels it. It is there in everybody's chest, that knot, but you feel it only when one thing changes: either the body or the mind.

So it is a very good sign that the mind has become more alert, more open, and is flowing. The body needs the same flow. The body is hankering for the same flow but it does not know what to do. The mind has gone a little ahead and the body is lagging behind, hence you feel that lock. Postural integration will do it, mm?

[She say she is going to the West soon. Osho stresses she should finish the whole course of postural integration first, otherwise something will be left incomplete. He adds that doing the Vipassana group will be of help too. If it is still there after that, then tell me, he says. Otherwise, if it hasn't gone there is always the surgeon!]

[A sannyasin says he is feeling restless lately, and wants to go to Goa, but when he is in Goa he wants to be in Poona. Osho checks his energy.]

It is not restlessness -- you have misunderstood it: it is too much energy. But too much energy sometimes can give you the impression of being restless. Sometimes the energy is too much -- you cannot sleep -- but you feel you are restless because the energy won't allow you to sleep. Sometimes the energy is so much that you cannot absorb it. Much remains outside and that outside energy goes on hankering to do this and go there and be somewhere else. You simply need some work....

It will disappear after a few days. You are working in the garden? Get into it, mm? And whenever you feel restless, just raise your hands, close your eyes and remember me. It will come with great force. For two minutes just let the energy be there and then come back, and all restlessness will disappear. Goa is not going to help mm? going here and there is not going to help.

You have to go in. Going out will be simply a kind of distraction. It is not going to be of any use and it is a sheer wastage. The energy is there: use it for the inward journey.

So do this whenever you are feeling restless. The trees will also enjoy it, and the garden will have some kind of fertiliser ... human energy! Two minutes will do; then start working again. And after three weeks report to me, mm? Good!

Only Losers Can Win in This Game

Chapter #6
Chapter title: Divine Dictator

6 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710065
ShortTitle: LOSERS06
Audio: No
Video: No

Deva means divine and suraj means order: divine order. To be in that state one has to be possessed by god. One has to lose oneself more and more, one's ideas, one's mind, one's manipulations, one's control.

There can be two orders in a human being. Either man orders himself -- he is his own government -- or god becomes his government and he simply follows. Misery comes when you try to control life. Misery is just an indicatyion that you are trying to control life which cannot be controlled, hence misery. You are pushing the river: it is doomed to fail.

Man is a part and the whole is really so big; we cannot push the whole. The very effort creates a

conflict. In that conflict man can never win. And it is good that he can never win. God always wins. And if you want to win, drop fighting. You can win only with god, never against him.

That is the meaning of suraj: you leave all in the divine hands. And then one is surprised how things which had never been settled before when one had tried so hard, start settling. One is surprised by seeing how things start moving smoothly. The old struggle is no more there. It is more like floating down with the stream, not fighting upstream. It is a let-go. And when you are not, god is.

The whole idea of sannyas is to help you disappear, to help you evaporate. When you are not there and the emptiness is, in that very emptiness the divine enters. Then you become a vehicle. You are charged with immense energy and power... but it is nothing to brag about. You are just a hollow bamboo, and the song is of the divine.

So let this be my message for your sannyas -- that you have to disappear and make space for god. In your very disappearance is your victory....

Deva means divine, wirla means unique: divine uniqueness. And that's how I see everybody: everybody is unique. Nobody is common and nobody is ordinary because everybody is suffused with god. How can he be ordinary? Everybody is an abode of god, a shrine, sacred. How can he be common? So nobody is common and nobody is ordinary. Everybody is a unique creation of god.

And one should respect oneself, so drop any condemnation that you have for yourself. Drop any kind of idea -- that you are not like this, that you are not like that, that you should be this way or that way. Simply be as you are, and feel grateful that this is the way god has chosen you to be. This is the way god has chosen himself to be in you. And he knows better. There is no need to improve. The very idea of improvement creates anxiety and finally neurosis. (She nods, is looking open, feeling him.)

The more you try to improve yourself, the more you have to fight with yourself. The more you fight, the more you are divided into two: the one who wants to improve and the one who is being improved upon. And remember, the one who wants to improve is just the mind, the superficialmost thing in your being. And the one you want to improve upon is your nature, the most substantial thing in your being.

So the non-substantial tries to improve upon the substantial, and it creates much misery and perversion. When energies are not flowing in a natural way they become perverted, they become poisoned. And sooner or later a man is not a unity; he is split. He becomes two, or many; he becomes a crowd. Then all peace is lost and all silence gone, and there is no possibility of being joyful.

Unity is a *must*. That is the meaning of the indian word 'yoga'; it means unity. And the whole effort in the east has been how to help human beings to remain one. And if you can drop the idea of improving upon yourself, you are one! Nobody needs to be split, nobody needs to be schizophrenic.

But remember, when I say that you are unique I don't mean in comparison with anybody else. You are simply unique as yourself -- not more unique than somebody else. Just unique, non-comparative, non-evaluative, non-judgemental. You can be unique and all others can also be unique; there is no conflict.

The whole world is mad, competing. People are trying to prove themselves -- to prove that they are better than you. There is no need because nobody is better and nobody is superior and nobody is inferior to anybody else. Everybody is just himself. And there are no two persons similar, so how can you compare? All comparison is stupid.

That is the meaning of the word wirla.

[The new sannyasin says: I am really angry about the culture which is made around you. I don't feel that you are making this culture. I feel that the people around you are making this culture.

She continues to argue with Osho about the way he lives in a 'cage'; the no dust, no smell arrangement, etc. to which Osho says the following:]

I understand, but always remember... if you are here, this has to be understood -- that whatsoever is happening here, I am behind it. Nobody else is doing it....

I am behind it... about everything!....

Jesus is Jesus, and I am myself!...

That is your problem! That's your problem. You need not worry. If you don't want to come here, don't....

This is the way I have chosen to be....

This is not your problem at all....

There is no need to understand it....

You need not understand it at all....

You just be here... If you don't want to be here, you don't need to be. You need not.

[If you want to be here] Then be here! Then you have to accept whatsoever is going on....

Don't waste my time!

You will have to be here this way, otherwise I'm not interested. You decide. that is your problem; you decide it....

If you have to be with me then you will have to follow everything that is here....

If you don't want to, then you are free. But never again bring this question. For everything that is happening here nobody is responsible except me. And this is the way I have chosen to be. I know why and I'm not responsible to anybody to have to answer for it. This is my way, my device for working. This is my way of choosing people. This is my way of dropping people who will not be of any worth.

Because this is just a beginning of surrender. If small things can disturb you then when I cut your head it will be very difficult. So if you want to be here with me, know it perfectly well and absolutely and once and for all, that whatsoever is happening here, about each and everything I am aware and I am behind it.

So never throw the responsibility on others, because that is a beautiful trick of the mind. You can think, 'Osho is not behind it. These people -- this Maneesha, this Haridas -- these people are doing things.' You can be angry at them and you can save me. That is not right. They are doing whatsoever I want....

Nobody is doing anything of which I'm not aware. And nothing is happening which is happening against me. This you have to understand....

And I am not here to explain it to you....

If you love me you will understand it. Just wait. I will not make you understand it -- your very love will make you understand it. If you don't love me then my explanations will not be of any help, mm?...

[A sannyasin says: I'm a clinical psychologist.
Osho gives him an energy blessing.]

Things are really in a right space, and much will happen. You have done a lot of work in your past lives, so with just a little bit of work you can hope for much. With a little effort much can be the benefit.

People who have never worked in their past lives have great difficulties. They have to start from the very beginning. It takes time, it takes a long time and much patience. Very few people are capable of waiting that long, because a few things have disappeared from this century: one of those things is patience.

Spirituality is very low because the patience is not there to work that long and to work without any results. Because for long periods no results will be coming, and people leave. Many people start but very few people complete the journey.

In Tibet they have an old saying: 'Many are called, only few listen. And of those few who listen, even fewer of them understand. Of those few who understand, only a few of them walk the path. Of those few who walk on the path, only a few of them reach.'

So it comes out at almost one in one thousand. But with you things will be different: you need not wait long. Much is already there. It just needs a final touch and things will start taking shape. Your third eye is very, very developed. Your intuitive part is just ready to function any moment.

I can see only one thing as a barrier -- and that is your training, because the whole training of a psychiatrist is of the intellect. It will be good if you start moving a little towards jungian psychology and things like that which are not confined to the intellect only, which accept the intuitive too, which are open, which look certainly less scientific, more poetic. They will be of immense help. Science is not all.

Poetry has something immensely valuable to contribute, and without poetry the world will be a hopeless world. Intellect is good as far as it goes, but it doesn't go far enough. There are a few things which are left to intuition: all that is great is left to intuition. It never comes by intellectual process; it simply comes like a flash, a lightning.

So lean more towards poetry. Continue your work but start moving towards things which are not so logical. A little bit of painting will be helpful, a little bit of poetry will be helpful, a little bit of music and dancing will be helpful. That will make you lean more towards the right hemisphere of your brain. You are carrying a treasure there. Only when you shift your consciousness to that part, can that treasure be used.

Our whole training is for the left hemisphere: logic, language, mathematics -- those traditional three 'r's. They are all in the left hemisphere. They have created a great world, a great civilisation, technology. Man has been immensely benefited by it, but now he is stuck. It has done its part; now the other part needs to be

opened. In fact, before it, it was not possible to tackle the other part. The other part needs more leisure, luxury. Only a few societies and a few people can afford it.

Particularly in the past, human beings have lived in such poverty -- almost in a state of constant starvation -- that it was not possible to afford the right hemisphere. If you are hungry you cannot be poetic; if you are ill you cannot love music. If you are constantly struggling just to survive, then dance cannot have any meaning for you and painting is just irrelevant.

For the first time humanity has come, by the efforts of the left hemisphere, to a point where we can afford poetry, meditation prayer. Only a man who has come to that point can become a sannyasin. Before that, a sannyasin will be a beggar, just a beautiful name for begging, that's all.

But when you are completely satisfied, with a developed left hemisphere -- with logic, reasoning and all that reasoning can give -- you suddenly feel something is missing, that something of real value is missing and that there is no way to get it from logic. Then the shift starts happening.

It is not accidental that more western people are coming to me than eastern. It is not just accidental. It is not just accidental that very educated people are becoming interested in me. They have seen what this half side of mind can do, and they are feeling suffocated with it. That very suffocation gives hope. So you have done as much as is possible for the left hemisphere. Now start shifting to the right hemisphere. Become more feminine, become more irrational. You can afford a little bit of madness, and that will be your enrichment.

So do a few groups, sing, dance, meditate. And for these eight weeks completely forget yourself... be lost. Don't try to concentrate. Concentration is of the left hemisphere; meditation is of the right hemisphere. Meditation is relaxation. It is not focusing yourself on anything; it is completely unfocusing yourself. It is a state of no-concentration, a state of absorption; one is absorbed. One is alert but not attentive.

Alertness is passive; there is no strain in it. One is alert because one is, that's all. In attention there is effort; you are trying to do something. Be relaxed, be passive, be alert, and enjoy. Give yourself all permission to enjoy.

... Be permissive. Don't control. Live in a kind of chaos -- yes, that's the right word. And remember, only out of chaos are stars born, and only out of chaos....

[The sannyasin says: As long as I can remember, every six months or so I've had this feeling in my throat. And in Kundalini I feel it invariably in my hands. Now I feel it everywhere.]

Very good! It simply needs good chanting: start chanting, mm? We have a chanting group; join it and start chanting. The energy was coming up; I could see it. It is there; a sound wants to explode. A sound wants to become a song. It will release you.

On your own also, just sit in a corner and chant. Anything will do! Chanting has not to be meaningful... it is just the joy of sound. Any gibberish sound will do. But be shaken by it, be possessed by it. Sway with it and sing it and move spontaneously. If it goes on changing, go on changing with it. There is no need to plan it, to make a formula or a mantra no need. Go with it, just like a small child. Sometimes small children do that: just any 'ah-ha ha ha'. And it changes: it becomes whatsoever it becomes -- simply go with it. That will be a good exercise for shifting your awareness from the left hemisphere to the right.

Yes, it is there. It will come up, and once it has exploded you will feel very very unburdened, light, young, like a child. I am happy... that you have come!

[A sannyasin, who has only one leg is present. Osho suggests that he does zazen. It will suit you perfectly, he says chuckling, because one has just to sit!]

Be happy while you are here! Mix with my people, become a part and participate in all kinds of things. Even if you cannot do them, just sit there.

Just be with meditators, sit there. They will all be dancing, and you will be getting the benefit!

[The sannyasin asks: Is it good if I do the meditation camp?]

Yes, this camp is coming. You have to do it, but no need to trouble your body. Do only that which you can do. If you cannot do something, then just be there. Sit there in the middle of the sannyasins -- let them do. You just watch! Sometimes it happens that you may be benefited more than them.

God's ways are strange!

[A sannyasin says: Last night I woke up and I had a really high fever all of a sudden. It lasted one hour, and there was a lot of crying. I felt as if it were not me; it just happened.

Then I went to see (a sannyasin living near her) and he said that at the same time he went through a rebirthing experience. I don't know what it means but I feel very confused inside.

Osho checks her energy.]

Mm mm. Good. Nothing to be worried about.

Sometimes it can happen. When you are opening or when you are growing fast, sudden fever can happen. The body is simply releasing some heat that was there always but which the body could not release. Now in the new state of the mind it can release it.

People are really always in a fever -- I mean psychologically. They go on repressing so much that a constant fever is there inside. When your mind starts changing you can release that fever; that affects the body. It is really psychological heat but it Is released m such a big amount that even the body feels it. But it will come suddenly and it will go suddenly. It is a good Indication. You will become more and more cool this way. And when it has happened three, four times, you will be surprised to see that you have never been cool before.

A great coolness is going to happen. Before it happens at least three, four times you will have sudden fevers. But they will not last more than one hour, two hours, or three hours at the most. So don't get worried and don't take any medicine. If the fever goes beyond three hours then make enquiries; otherwise no need to worry. If it is only for three hours or below that, no problem. It is good. The body is simply showing that the mind is releasing something and the body is affected by its release. After each such fever you will feel very very cool, collected, a kind of well-being. And you look perfectly good. If it happens two, three times more, then remind me again, mm?...

It is preparing you... it is preparing you. Rebirth simply means that a new being is going to be born. And all these things will help for the rebirth. You will have to become more cool, more spacious, more silent. It is a kind of rebirth, but when it has happened I will tell you.

You are going through the process; it takes time. It is not like ordinary birth -- that within minutes the child is out of the womb. It takes years sometimes, months sometimes, and sometimes the whole life for the rebirth to be complete.

It is rebirthing. Rebirthing simply means that the old is going and the new is coming in....

Only Losers Can Win in This Game

Chapter #7
Chapter title: Be a honey bee

7 October 1977 pm in Chuang Tzu Auditorium

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Deva means divine, madhukar means honey bee. And it is a very very pregnant symbol in the East -- the honey bee. It represents freedom. It never becomes attached to any flower; it simply goes from one flower to another, collecting honey. But it is never attached, it remains unattached. And that is the way of the sannyasin. He moves from one moment to another moment, from one flower to another flower, from one

state to another state but never becomes attached to it. He simply collects the honey and disappears.

So, let it not be only your name, but become that. There is much honey around and there are millions of flowers. Drink to your fill but don't become attached to anything. And then a man can collect great riches.

The person who becomes attached to something starts denying the whole existence. That small thing becomes his world. He becomes narrow, he becomes small. When you are not attached to anything you remain big, huge, enormous. Then you are as big as the whole existence.

[A sannyasin says she has been getting very violent jerks... if anybody came near her, she felt them strongly.
Osho checks her energy.]

The jerks are settling; they are not as dangerous as they have been before. They will become milder slowly, slowly, and they will disappear. And after that you will feel really relieved of a great burden. Nothing to be worried about.

But now start controlling; don't go into them. Rather than expressing them, absorb the energy. Rather than shaking the body, just allow the energy to be absorbed; swallow it. Now there is no need to express it. Whenever you feel, just sit silently and swallow it. And you will be able to swallow it. No problem, mm? Within three weeks they will be absorbed.

[The Primal group is present. The leaders say it was a difficult group. The leaders were the only ones that were really doing something, and everybody else was just... sitting there. And then when they started to accept it, something changed in the group.]

Yes, one has to learn non-doing. Doing ;s not the right thing, although in the beginning it is needed. But it is needed only as a step towards non-doing. You have to push in the beginning, you have to force in the beginning; you have to provoke their resistance in the beginning. The more you do, the more they will resist, because egos start fighting. Then the leaders and the group are standing confronting each other. It is a question of the ego. The leader thinks that they have to be forced to explode into a different space, and they resist because nobody wants to give in easily.

So in the beginning it is needed. In the beginning go on forcing, but there comes a moment when nothing more can be done -- and that is the moment when things start changing and happening. Then relax and they will drop resisting, because the resistance was created by the effort that you were forcing them to make a move into a certain direction. Once you drop that coercion, they will drop resistance. Then there is a meeting between the leader and the group, and things start changing. There is great affinity, participation, and grace comes.

But I'm not saying that from the very beginning you have to be a non-doer; otherwise nothing will happen. Almost half, or sometimes even more than half the time has to be given to doing. It makes way for non-doing. You should become exhausted by doing and they should also be exhausted -- utterly exhausted -- then surrender. Leave things as they are, accept things as they are. And in that very moment, the turning.

But always remember, the turning comes because of the fight; otherwise it won't come. If from the very beginning you just sit there and tell them that you will accept things and nobody is going to do anything, you are non-doers -- then nothing will happen.

This is paradoxical, but the whole of life is a paradox. If you want to have a good sleep in the night, do hard work in the day. Exhausted, you disappear into sleep. There is a rhythm between hard work and rest. Both are opposite to each other but somewhere they meet each other. Somewhere they are not opposites but complementaries.

So the doing has to be the beginning part -- and your group needs it very much. You have to put all the energy into it that you can, and you have to provoke them to put all their energy into resisting. If somebody half-heartedly drops resistance he will not be benefited by the group.

Don't be in a hurry. Let them also be exhausted. Let there come a natural point, a crescendo, from where there is no way out anywhere. One simply drops, falls... gives in.

And it is not that only you give in: the group gives in. The whole space will change; the quality, the energy will change. Things will start sprouting and blooming. It has been a good experience.

[A sannyasin who has done Primal and begun rolfing, says she feels very disoriented. Osho checks her

energy.]

Perfectly good. This is happening, this continuous change of your space because the old space is still interfering. The new mind allows you beautiful moods but the old mind is against it. And the old mind is still there. It is Lingering side by side, around it. So whenever it can get in you feel disoriented. But the old is going to go. Once the new is born, cooperate with the new, help the new, and drop your co-operation with the old.

When you are feeling happy, then really feel happy! Put your total energy into it. Don't stand outside; just become the dance. And you can become it; it is there. The more you go into it, the less the old will interfere, less and less will it come in. And when the old mind comes, just neglect it, be indifferent to it. Don't get into it at all. Drop your cooperation.

This will take only three to four weeks. Put your energy into the new mind, the blissful mood, and don't put your energy into the old mind. When it comes, accept it; it is there. You feel sad, you feel disoriented, you don't feel good. It's okay, but no need to pay much attention to it. The less attention paid to it, the less it will come.

It is like a guest. If you don't pay much attention to the guest he starts disappearing. Then the guest comes to know that he is uninvited, unwelcomed. That has to be made very clear to the old mind -- that it is no more welcome, that it is no more invited. If it comes just because of old habit, okay, it can stay for a while, but you are not going to pay any attention to it. Neglect, ignore. And there is no stronger poison than ignoring!

But things are going really well... faster than I was thinking.

[The sannyasin says she has to return to the West soon to complete her master's degree in Creative Arts therapy. She's not certain whether to finish it or not, though she likes the work. It would be good If you can complete it, Osho says, It will be useful, complete it and be here permanently!]

Only Losers Can Win in This Game

Chapter #8
Chapter title: Man is a mission impossible

8 October 1977 pm in Chuang Tzu Auditorium

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Veet vishada -- beyond despair....

And despair is the ordinary condition of humanity. People may know, may not know, but they are in despair. People are constantly in a turmoil, in an anxious state. That is natural because they don't know who they are. They don't know where they are going; they don't know why they are existing. Everything is in darkness and somehow one has to manage to live -- hence despair, a constant frustration: 'Why am I here?' 'For what?' 'Not knowing exactly why I am here, how can I attain to fulfillment ?' 'Not knowing where exactly I'm meant to go, how can I reach my destiny?' That's the despair, the basic despair. No other animal is in despair because no other animal is a growing process -- except for man.

The whole effort here is to create a direction in you. Once the direction is there, clear, loud, despair disappears. Then your life has a meaning, a significance. Whatsoever you are doing Is relevant because it is helping you move towards the goal. The goal may be far away; that doesn't matter really. One can wait for

it, one can struggle for it. But one should know that it Is there; one should know that one is not in vain.

Jean-paul Sartre says: Man is a useless passion. If that is true then despair is destiny. Then there is no way to go beyond despair. If man is a useless passion, an empty desire, an impotence, then one has to live in despair, one has to die in despair. Then despair is the only story... a tale told by an idiot, full of fury and noise signifying nothing.

But that is not true. Man is the passion for the impossible, but the impossible happens too. And that is the message of sannyas -- that we are trying to bring the impossible into the world of possibility, to bring the eternal into the world of time, to bring the beyond within.

So let this be the beginning of something new... of a direction of a significance, of a poetry, of a dance. Sannyas is all that together, and much more!

[A sannyasin says that he has written a book, and asks if Osho has anything to say to him.]

Just take life a little more at ease, a little less seriously... be more playful. There is nothing valuable here, nothing worth worrying about. So use every opportunity as a training ground for no-worry. That is the whole inner secret of understanding life. Take every opportunity as a situation to learn non-worry. Remain relaxed an remain laughing.

Once laughter and playfulness enter your being, the who e perspective changes. Then the very idea of being serious seems ridiculous... and it is. Be more at ease with yourself. Don t give yourself some ideas that you have to fulfill. Much will be fulfilled through you, but not that you have to fulfill lt. And much will be done through you, but not that you have to do lt. The more you try to do it, the more you will create obstructions. So remain floating. Let let-go be your mantra!

[A sannyasin says she has done some groups including Enlightenment Intensive. She got a lot from it, but did not get an answer to the question 'Who am I?']

There is no answer!

All answers are created answers, but people feel happy because something... There is no answer. To get that -- that there is no answer -- is to get it. But one will not feel very happy because one feels as if one has missed. We have a constant mind to achieve something -- anything, but something has to be achieved. When we achieve something we feel good. If you can get an answer then you feel good. The answer may be just rubbish... and all answers are rubbish!

The question is not a question that needs any answer. The question is just to destroy all your answers and to show you the futility of all answers. When all answers have been dropped, the question goes on resounding, resounding, resounding.... Then a point comes when you see the whole futility of the question. The question also disappears.

That state -- when there is no question and no answer, that state of no-mind -- is the answer, but there is no answer in it. It is that space, that very space -- that purity, that innocence, that non-verbal space where you are not asking and you are not searching for any question, when there is no search, no enquiry and yet you are perfectly alive and perfectly alert and aware; you have not fallen asleep.

The question is to help you first to drop answers, second: to keep you alert and awake. First answers disappear; then the question disappears. Because you cannot go on asking, asking the question when there is no answer coming. A moment comes when through the sheer futility of it the question also evaporates and you are left empty, in a kind of nothingness. But that nothingness is virgin. Out of that nothingness is bliss.

But this cannot be said to the people who are doing the enlightenment intensive, because if you say to them that there is no answer from the very first, from the very beginning, their question will be just so-so. They will not put energy into it because they know that there is no answer, so why bother? Then they will never reach this state. So they have to be told again and again that there is an answer; they must go on and on and on. They have to be driven mad! They go on questioning, they go on questioning. When your whole energy has been put into the question and there is nothing else you can do, the question disappears. And you are left for the first time in the herenow.

I am not saying that you attained this space. I'm not saying that you came to this point where question and answer disappear. Your question remained. You didn't get any answer but your question remained; the question was still there. You had to go into it a little more... you had to struggle a little harder. My feeling is you didn't put your total energy into it.

Just a part of you was asking and another part was thinking it was crazy, 'What are you doing?' A part was asking and one part was thinking that it was just a game: you can play it but there is nothing much in it. All these things remained in the mind. So you could not get to any answer because there is none; that is the good part. But you could not get rid of the question; that is the bad part.

Here, put more energy into groups. I will suggest two groups to you. And be here, mm? Good!

[An ashram therapist says she has a mother-trip going with her grown-up daughter, and with her own boyfriend who is very young. The gardening job she is doing between groups is helping her slow down.]

No, flowers need somebody who can talk to them. Flowers are people. It is much more valuable than work -- you can go on talking. Do you sometimes argue too with the flowers? Not yet?...

No, just enjoy! Nothing to worry about. Out of enjoyment by and by, work will come.

And when you know that this is a mother-trip... My feeling is that you should really go into it once. Let [your boyfriend] be your son, and just go into it. You don't go into it -- you go on repressing it; hence it comes again and again. Be finished with it. Nothing is wrong in being a mother. And if [the boyfriend] is not suitable, then there are many people who are in need of a mother. Why ?...

Just put a notice... (Osho demonstrates by putting an imaginary sign across his chest.)... that you are in search of a son, and you will find one immediately. You will find many people who are needing a mother approaching you. Many people are missing their mothers. Then it will fit. The problem arises if maybe veda is in search of a wife or a girlfriend and you are in search of a son; then there is trouble.

If a masochist and a sadist meet, that is the best couple. Then there is no problem: they fit. The masochist wants somebody to torture him and the sadist wants to torture somebody. They meet and it is perfect. That is the best couple in the world....

Because you hate it and you still desire it....

Once, let it be finished. Nothing is wrong in it. What is wrong in it? What is wrong in being a mother? Nothing! The problem arises because you don't accept your desire; you condemn it.

That is the american mind basically. No woman really wants to be a mother in america. They all want to remain young; they don't want to grow. They always want to be called 'baby'... they want to play around like babies. They manage in every way so that their age never shows. They postpone being a mother. Even if they become a mother, they don't want to tell anybody; they hide the fact. And this is against womanhood -- this american style of life -- because a woman wants to be a mother. So there is a conflict between your womanhood and your americanhood.

Always look into natural tendencies and don't call names. Don't call this neurotic or say this is not good, this should not be. These shoulds create trouble. Just have a good talk with veda and say that this is your mother-trip. You would like to love him as much as you can, but this is a kind of fulfillment for your motherhood. So if he is accepting, perfectly good.

But make it very conscious; otherwise find somebody else. And be finished with it: once it is finished things will be very different. Otherwise it will hang around. You will go on fighting with it and it will remain there. It can continue to the very end. My attitude always is that whenever there is a problem, go through it and finish it. Don't go round and round: the way is through.

Never condemn yourself. What is wrong in it? That's very simple: every woman wants to become a mother. Whenever a woman loves a man really, she starts mothering. And every man basically is in search of the mother. So there is nothing problematic in it, but neither is the man ready to accept that he is in search of a mother nor is the woman ready to accept it. So unnecessary anguish, anxiety, problems. Both are denying. Each man is in search of the mother; that's why man is so much attracted by the woman's breasts.

Each man is searching for the mother and each woman is searching for the son. This is very natural and it fits perfectly. But if both deny their natural tendencies then there is a problem. Simply accept it and go into it. And make it clear to veda: if he cannot understand through you, then bring him to me.

[A sannyasin asks about his relationships. He only feels good when he is in love, and has had a succession of women. The latest girlfriend left him and he is shaken about this.]

You have still not learnt the mystery of love. You have not yet become mature about it. You have very childish notions about it.

The first thing: whenever a love is beautiful it is going to finish soon. Only ugly things have long life;

beautiful things disappear very soon. The more alive a thing, the sooner it disappears.

This is one of the lessons of maturity. If you want that a thing should be permanent, should go on forever and ever, then you are not really searching for love; you are searching for security. And security is not love. Love is insecurity. You would like to cling to a woman and you would like a woman to cling to you. But clinging is not love. Yes, it will be very secure; you can depend on it. And that is what is creating the trouble for you.

Here, nothing can be secure. With me, nothing is secure. And the people who are coming to me will become more and more mature. Then nothing is going to be permanent. Everybody will be available to love but there will be no promise for the future and no guarantee for the future.

A mature person cannot promise even about tomorrow. A mature person can only say 'This moment I am feeling love for you. I am flowing towards you. But one never knows what will happen in the next moment. Whatsoever the next moment brings we will have to accept.' You seem to be in difficulty because of this. You want somebody to cling to you. That will give a very good food for your ego -- a woman clinging to you.

When that doesn't happen, it hurts. It is not love that hurts, remember... it is the ego that hurts. Now you love one woman and one day she starts moving towards somebody else. The ego feels hurt: 'So is there something missing in me? Why has she left me? Why in the first place should she ever think of leaving me? What is wrong in my love?'

Nothing is wrong in your love. It is just that one day it happened with you; now it is happening with somebody else. And with me there is utter freedom. I don't want to impose anything on anybody. If it has disappeared, it has disappeared.

Then you start feeling very uncomfortable. You can't trust this, you can't take it, you can't accept it -- that a woman who has loved you can love any other man. Why not? That idea has to be dropped, otherwise you will be in suffering. In fact, because a woman has loved you and has enjoyed love with you, she can fall in love with somebody else too.

My own understanding is this: if you have enjoyed love with a woman, really enjoyed, and the love has been a great fulfilment to you, once the woman is gone you will fall in love with another woman immediately because now you know what beauty love is. Then you will always remain in love. It does not mean that you will remain in love with one person but you will remain always in love because you know the beauty of it. You will feel grateful to the woman because she has shown you the beauty of it.

Ordinarily it has been thought down the ages that if a woman dies and the husband never marries it shows he loved the woman very much. My understanding is totally different, just the opposite. My understanding is that the woman has created so much trouble for the man -- now never again (laughter) Finished! He is finished with all women forever This one has been enough. If the man immediately starts moving towards another woman, that simply shows he has loved the woman and the woman has loved him and he cannot live without love. He knows the beauty of it.

My feeling is that because of a very, very absurd idea of marriage in india -- that you have to be for your whole life in a bondage -- sannyas, the old kind of sannyas, was born in the first place. Because there was no possibility to divorce the woman. If you get completely fed-up with the woman what are you supposed to do ? And there is no possibility for divorce, there is no law for divorce. The only way was to renounce the world. And that's why all the people who renounce the world are not so much against the world; they go on talking against the woman. The scriptures are full of condemnation for the woman. That shows exactly what they mean by 'the world'; they mean the woman.

My approach is that I would like to have a very free milieu for love, absolute freedom for love here. So whenever two persons are feeling good they are together... but only if it is there. If it remains forever, good. If it disappears one day then you owe it to the other to tell the truth -- that it has disappeared. Maybe you tell it with tears. You never wanted to finish it but it has finished. And you cannot do anything; you are helpless. You have to move away -- with no grudge, with no complaint.

It is not love that is creating trouble for you; it is the ego. You feel hurt. That ego has to be dropped. Be in love with love. Women come and go, men come and go; love remains. Love is eternal.

Relationships go on changing. The river goes on flowing... banks go on changing. Sometimes the Ganges is in the Himalayas, sometimes on the plain, sometimes in a desert, sometimes amidst beautiful trees, sometimes somewhere else. The river goes on flowing; everything else goes on changing. Love is a river. Sometimes it is flowing between you and [your girlfriend], sometimes it is flowing between you and [another woman], and sometimes between somebody else. It will go on flowing between [her] and

somebody else and you and somebody else. Take love as a river, and trust.

Don't be worried about it. If you are too worried and I feel that it is becoming troublesome to you, I will send you to the West, because maybe you have to live that suffering for a few months or a few years. I will send you to the west; you can work it out there. But I don't think you will be able to work it out there. If you cannot work it out here, you cannot work it out anywhere else in the world. And you will get into trouble. Just look at it rightly: it is not love, it is just ego. But you mistake the ego for love. Everybody misunderstands that way.

If one love has disappeared, then fall into another love. It will always keep you young. A person who goes on falling in love again and again remains young, lives long, and is never fed-up and never bored. You should be really thankful to the woman who leaves you because she makes you free again. She gives you space again. Again you can find somebody else.

For example, this [latest girlfriend]...

And the woman who was there before... if she had not left you, then? Then [the next woman] would not have been possible. You should not only be thankful to [her] for these four months; you should be thankful to the woman who left you, otherwise these four months would not have been possible. And who knows about the future four months? If [the girlfriend] is leaving, somebody else may come!

Why not trust life? Why cling to the past? Why not remain open to the future? [The girlfriend] comes out of the blue. Somebody else may be coming, may be already on the way. And I don't see why tomorrow should not be better than today, because you have lived one day more, you have loved one day more. You have learned one day more. Tomorrow can be better than today. Some other woman will come and someday maybe [the old girlfriend] will come back again.

Remain trusting in life, and don't cling. Remain relaxed. Try, otherwise I will send you away. Beware! Then you will know that that is a kind of punishment. When I want to punish people I send them to the West! Don't tell it to anybody else! Good!

Only Losers Can Win in This Game

Chapter #9
Chapter title: Re-gem-ber yourself

9 October 1977 pm in Chuang Tzu Auditorium

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ShortTitle: LOSERS09
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Video: No

Deva means divine, heera means diamond. And the diamond is there; we just have to search for it. Everybody brings it with their birth. God never sends anybody poor; he provides for the whole journey. But he keeps the diamond in such a hidden place in you that sometimes it takes many lives to discover it. It is there in the innermost core of your being. It is so precious that it cannot be anywhere else. It is so precious and so private that nobody else can reach it except you.

It cannot be stolen, it cannot be lost. The only calamity that can happen to it is that it can be forgotten... and that's what happens. But forgotten or not, it is there! And now we will dig the well and find it, mm? Good!

[Osho suggests groups and she quips: I'll probably come back with two black eyes!]

Perfectly good! That sometimes looks so beautiful! Somebody is there -- look, behind you -- but only

with one black eye! (Sure enough: a sannyasin is sitting in the front row with one very black, black eye, a testimony to his having participated in the seven-day Encounter group, here at darshan tonight.)

The process has not gone really well... only half-cooked! Good! Do it; don't be worried, mm? Good!

[Osho gives two names for centres in the West: Vishmaya means wonder, and that is the beginning of all enquiry. Just as a seed becomes a great tree, wonder one day becomes great fulfillment. But the journey starts by wondering what it is all about, what this existence is, what one is.

This quest can be asked in two ways. It can be asked out of knowledge; then it is not out of wonder. If your asking is not out of any previous knowledge but out of innocence, then it can become a great enquiry. Then the question becomes a quest. Vishmaya is the foundation of all philosophy, all religion, all poetry.

And to rhyme with vishmaya I am giving you this name: chinmaya. It means consciousness... and that is the goal. Vishmaya is the beginning and chinmaya is the end!]

[An elderly sannyasin couple had been resident in the ashram. The wife was having problems and they returned to the West. The husband returned on his own and says it was very difficult. His wife is staying there in order to sort out her mind because she has an 'ashram phobia'.]

No, everything will become okay; just time is needed. And she had to go through it. That block was always there, and because of that block she missed the whole opportunity that was here. That's why I have not persuaded her at all to come back soon. It will be easier for her to go through it there.

Here it will be difficult because she goes on defending. Here she feels as if it is your trip and she is just here because of you. That is not the right attitude to be here. So, it is going to be painful, but to go through a block is always painful.

And don't you start feeling guilty in any way -- that you have left her alone there -- otherwise you will be unnecessarily in pain... without any block! Mm ? she deserves the pain because the block is there so she has to go through it. You don't have to go through anything, but that possibility is there. You may start feeling a little guilty -- that you have left her alone and you have never been separated before. What have you done ? Is it right or wrong ? Should you have stayed there with her and helped her? She will be going through a dark night.

Your being there would have been a hindrance. If I had felt that your being there would have been helpful, I would have told you so. Leave her alone. Sometimes leaving somebody absolutely alone is of immense value. People need sometimes to be just themselves: nothing to hinder, nothing to fight with, nothing to project, no excuses. If you are unhappy it is just because of you; if you are happy it is because of you. This understanding has to come to her.

With you she will continuously find excuses -- that it is because of you that she is in pain; you created it. Here she was in pain because in the first place she never wanted to be here, so she was kind of dragged into it. But now this is her choice: she wanted to be there. One thing is good about it -- that she has decided to be there. At least she made some decision on her own part; she has asserted her individuality. That's good. And she has sacrificed for her decision: she will be alone. But she has decided that.

This is good... this is very good. It is very difficult for women to sacrifice this much. They cling, naturally they cling. For a man it is very easy... in fact almost blissful to get rid of the other. So don't start feeling guilty about it, because you may feel very very happy. But don't start condemning that happiness. You are not doing anything wrong to anybody. But sometimes we start comparing: 'I am so happy, and she is so unhappy there. I should not be so happy... I should think about her.' That is not going to help her.

If she finds out that you are sad or depressed, she will not be able to pass through the block. She will go on clinging from that far away. She knows that you are unhappy without her. That's why she is unhappy without you; there is a reason. But if she comes to know that you are perfectly happy, happier than you have ever been before, then she will be really alone. And that aloneness is a must; she needs it.

It is going to be very hard, it will burn her completely, but it is good because it will burn only her ego. She is a very very proud woman. Nothing wrong in it -- in the ordinary world that is the best thing to be -- but when you start moving into the other dimension, the other reality, there it is a hindrance. She is so proud that she need not even show it. She is so proud that she can afford humbleness; that is the problem in her. Ordinarily nobody will say that she is proud. She is so humble, so simple, so yielding, so submissive... but that is only because she is so proud. Her pride is so settled, so certain, that by being humble nothing is lost. In fact it becomes a great enrichment to that pride.

This aloneness is going to help -- she will have enough space to think -- but you have to remember that you have to be happy. The more happy you are, the sooner she will get out of it. And next time when she comes it will be out of her decision and it will be a totally different thing.

Sometimes it happens that if you are dragged into heaven against your wish, you will find hell... because it was against you. And if you go to hell because you have chosen it to be so you will be happy. Ultimately freedom decides where you are -- in heaven or in hell. Nobody can force you to be in heaven. That's what you were trying. You were trying to have her here, to have things happen. You were hoping against hope: It cannot happen that way.

Now the point has come. She has taken one decision on her own. She will be alone, separate from you, far away -- and you have not lived separately for years. You have always been together for years; you have become almost part of each other. It is going to be difficult and hard... more hard for her than for you. And she has taken on this penance of her own choice. Nobody was telling her to stay there; in fact everybody was saying to come here. But this will be good.

This is her ego trip.... It will torture her, it will burn her but within six months she will come out of it a very new being. And I am going to allow her here only when she comes on her own -- not because of you, not for any other consideration but only when she feels like coming. And she will feel it... but we will have to wait silently and happily. Just be happy!...

Just send her my blessings and tell her I am perfectly happy that she has at least done something decisive on her own, that she has asserted herself. Things are going to be difficult; write that too. It will be a dark night and she will be alone, but if she can really go into it the morning is not very far away. It will be a six-month night; you can write that much! Good!

[A sannyasin asks about her relationship because her lover also has a boyfriend. Her lover is returning to the West, and she will stay for another month.]

Let him leave and after one month remind me again -- when you have lived alone for one month -- how you are feeling. It will give you a perspective. Just perspective is needed. Right now whatsoever I say will not be helpful. Whatsoever I say will be only half convincing because the other part will go on arguing. You will have to repress the other part if I say anything right now, and I am never in favour of any kind of repression.

For example, if I say to leave the relationship, then your loving part will say 'What are you doing ? This is not good!'... and that will hurt too. If I say to remain in the relationship it will be hurting.

And it is not so easy to surpass the jealousy part. In fact a man becomes transcendental to jealousy only when he becomes transcendental to love too. They both go together! I have never come across a man who has transcended jealousy and is still hankering for love. Why should he be? -- there is no problem left. One can be loving but that will be a totally different kind of love... more like a friendship or compassion. It will not be a relationship.

Because you need a relationship, hence there is jealousy. Because there is a great need for relationship there is great fear. Somebody may enter and take away the relationship. So the triangle always keeps one hanging. One is never really settled, the relationship is never really settled; something is always there. The person is divided and a relationship wants total involvement. If he is not totally involved with you, how can you be totally involved with him? It is a reciprocal thing, a mutual thing.

You can get involved totally only when you know that the other is totally involved with you. He is only half involved; how can you be totally involved? (She nods as if Osho has just voiced her own feelings.)

At the most you can be half involved. Then your other part, the remaining half, goes on burning, and will go on finding reasons, excuses, to be unhappy. There will always be something missing in the relationship because yon know that there is somebody else too; you are not alone.

One can surpass jealousy but in surpassing it, one surpasses the very desire for relationship. Then there is a kind of love but a totally different kind of love which has nothing to do with relationship. It is not a relationship; it is simply that you give out of your abundance. You give because you have it. You don't bother about whether it is responded to or not, whether the person even says a thank-you or not, whether he loves you or not, whether he loves somebody else or not. These are all irrelevant things.

So my feeling is that you wait for one month. And for this one month while you are alone, enjoy this time as much as possible. Be totally free of all this entanglement so you can create a space, a distance from where you can see and look into things. This one month will create the possibility. After one month when I

see that now you have your space intact, clarity is there, I will tell you what to do, because only when you are clear can you understand me. And only when you are clear can you go totally with what I say; otherwise my saying will create more problems. Then you will start feeling that if you don't listen to me you will feel bad; if you listen to me and if it doesn't suit yon, you will feel had. And I am the last person in the world to make anybody feel guilty for anything. To me to create guilt is the only sin.

So I am very very cautious about advising people. I advise only when I feel that now things are very clear and you will be able to comprehend the truth of the situation. My feeling is that once [your lover] is gone you will be more at ease, settling, centred. One month's work and then remind me again. Things will become clear... and something has to be done.

Either you surpass jealousy, and, in brackets, the desire for relationship, or you drop out of it! It is never good to be just hanging -- never good! It creates a kind of chronic hesitation in you and a division. The division can terminate any day in a kind of schizophrenia. It is never good to remain in a split for long. For moments it is okay because it is part of the game. Many times we have to think and decide, but never linger; don't make it chronic. Mm? if you have a cold for three, four days it is okay. It simply cleanses the system -- nothing wrong about it.

When you come to a crossroads you have to think for a few moments where to go, but to remain on the crossroads for many many months and many many years and then to go north one step and then come back and go south one step, and then remain on the crossroads continuously.... The crossroad should not become chronic, otherwise one is stuck and one is divided. One goes on moving into two different directions and a gap arises in one's being. That gap is the greatest disaster.

One can become two persons. This is the situation where one can become two persons. One of those persons has to be repressed, and whomsoever you repress, this or that, repression *is* bad.
My feeling is that the clarity will come. After one month remind me.

[Osho addresses an indian couple. He tells them to become involved in the work now, saying there is much to be done both inside and out. Later on you have to come to Kutch (the new ashram) to live whenever you can arrange for it. Such an opportunity happens once or twice in a century. We have to experiment. When there is such an opportunity, why miss it?

The woman asks about the education of their four children. This will be of tremendous benefit in their lives, Osho assures her, because I am trying to make a commune. Not today, but soon there will be five thousand people in residence, so we have to arrange a school, a college. And in a new way, because the old type of school and college has become unsuccessful; nothing has happened through it. I am going to introduce a new name -- an anti-university. It will be based on a new pattern: less of the intellect, more of the heart. We will not teach ambition. It will be enough if they learn a little art; then they can live easily.

So this is good -- bring your children. Everything will be arranged for them!]

Only Losers Can Win in This Game

Chapter #10
Chapter title: Make womb for god

10 October 1977 pm in Chuang Tzu Auditorium

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Video: No

Anand means blissful, yoganidra means a certain kind of sleep that only is possible in deep yoga.

The ordinary sleep has dreams; yoganidra has no dreams. In the ordinary sleep you become unconscious. In yoganidra you still retain your consciousness, you still remain alert. You know that you are fast asleep, but that knowing remains. You know that the body is changing its posture. Deep down a small light of awareness still continues. That type of sleep is called yoganidra. And that is going to be your method. That has to be worked out...

Each night when you go to sleep, go with this idea in the mind -- that soon you will become able to be alert in sleep. It will take two, three months. Then one day suddenly you will know that you were deep asleep and still there was a kind of consciousness hovering around it, you knew it. The day it happens you have to report to me.

This is something tremendously valuable. Once it happens things become very simple. Because deep sleep is the easiest way to drop the body, to forget the body. It is the easiest way to know that you are not the body. While awake, we are more identified with the body.

In the yoga sutras of Patanjali he defines samadhi as deep sleep with awareness. That is the only difference between samadhi and deep sleep. In deep sleep everybody moves into a kind of samadhi -- but unconsciously. So the benefit is there: if you have slept deeply without any dreams, in the morning you feel the freshness, the vitality, the rest, the relaxation that the night has given to you. On some other occasion you have been dreaming the whole night and by the morning you have slept for eight hours but something is missing. You are still disoriented, you are not settled.

Just the other day I was reading a small anecdote.... A father is waking his *son*, a small boy, in the morning, saying 'Get up! You have to go to the school.' The boy turns over and he says, 'I am feeling very tired.' The father says 'Nonsense -- because after sleeping for at least ten hours nobody feels tired. What are you talking about?' 'Just now I have been participating in a ten-mile race in my dream,' the boy explains. 'I am feeling very tired!'

It actually happens: if dreams have been there, in the morning you are tired. Whether you participate in a real ten-mile race or in a dream, both affect you.

Patanjali says that if one can sleep with awareness, then in that awareness one comes to know that the body is absolutely another world. You are a separate reality: you are in the body but you are not the body. The body is your shrine, your abode, but you are not it. It has to be respected, it has to be loved, but one should not get identified with it. If one gets identified with the body one loses the real perspective of being eternal, immortal, timeless. Then it is as if you are looking into the sky from a window and you get identified with the window; you start thinking that you are the window. It is exactly the same case with the body.

You are looking through the eyes but you are not the eyes; the eyes are only the windows. You are listening through the ears but you are not your ears; your ears are only the windows. And so it is with your hands and all the senses. You are deep somewhere inside.

The awareness of that inner core is easiest in deep sleep. And it will be easy for you; that's why I am giving you the name. Good!

Anand means bliss, manohara means beauty. And you are carrying a great seed of beauty within you, still unsprouted... great energy that can explode in a great dance. Whatsoever you have done up to now has helped a little bit but the potential is much more, so don't be satisfied with it. Create a great discontent. Otherwise what happens is that people live nearabout ten percent of their potential, not more than that. Ninety percent is simply wasted, goes down the drain. The more potential a person has, the more he will lose. The more potential a person has, the more he will feel a kind of frustration in life unless he fulfills the potential.

You are carrying a great treasure. It has to be explored. It is difficult, it is dangerous to go into it. That's why people cling to the shore; they don't go into the ocean. By and by they forget the ocean; they start living on the shore. They become beggars. They lose contact with their own kingdom.

These two things you have to remember: bliss and beauty. You have to become more and more aesthetic, sensitive -- to colours, to forms, to sounds, to the music that surrounds the earth... the music that fills the whole universe and the music that is within you. Feel more and more in tune with it. Explore, innovate, and never be satisfied. There is always something more that can be done. Only then does one come to the point one day where the flower has bloomed in its utterness. And that's what god is.

God is not something like an object that one day you encounter. God is your potential come to a flowering; god is your being realised. God is not a separate entity, god is not sitting somewhere. God has to

be created, and everybody has to create his own god. My god will not be your god... can't be; it will be a borrowed god. Jesus' god cannot be your god. Jesus explores his being, gives birth to that god. You will have to explore your being and give birth to your god.

Everybody has to become a womb, and unless you give birth to god, it remains just a theory, a dogma, a belief.

[A sannyasin who is leaving asks if there is a particular meditation he should do. He likes Nadabrahma best.]

Nadabrahma? Then you continue Nadabrahma, mm? Always remember, whatsoever you enjoy can go deep in you; only that can go deep in you. Enjoying it simply means it fits with you. The rhythm of it falls in tune with you: there is a subtle harmony between you and the method.

Once you enjoy a method then don't become greedy; go into that method as much as you can. You can do it once at least or if possible, twice a day. The more you do it, the more you will enjoy it. Only drop a method when the joy has disappeared; then its work is finished. Search for another method. No method can lead you to the very end. On the journey you will have to change trains many times. A certain method takes you to a certain state. Beyond that it is of no more use, it is spent.

So two things have to be remembered: when you are enjoying a method go into it as deeply as possible but never become addicted to it, because one day you will have to drop it too. If you become too much addicted to it then it is like a drug; you cannot leave it. You no more enjoy it -- it is not giving you anything -- but it has become a habit. Then one can continue it, but one is moving in circles; it cannot lead beyond that.

So let joy be the criterion. If joy is there, continue, to the last bit of joy go on. It has to be squeezed totally. No juice should be left behind... not even a single drop. And then be capable of dropping it. Choose some other method that again brings the joy. Many times a person has to change. It varies with different people but it is very rare that one method will do the whole journey. So right now continue nadabrahma.

[A sannyasin, newly arrived has been assigned groups.]

Remember one word continuously while you are here: that is 'yes'. Don't allow a 'no' to settle anywhere. Don't allow it any entry; then much will be possible. Yes makes all things possible so be in the mood of yes. Even when sometimes your intellect says no, in spite of that go on saying yes and immense will be the benefit. The whole chemistry changes with yes. With no you have one chemistry; with yes a totally different chemistry. With no you are fighting against existence. With no you are an ego. With yes you disappear: only existence is.

With yes you are a religious person. With yes there is nothing impossible; with no there is nothing possible. The person who lives in a no lives in a citadel, behind iron walls. The person living in a no lives in his grave already. No goes on poisoning everything: it poisons love, it poisons trust, it poisons surrender; it poisons everything!

Yes purifies. Yes is the philosopher's stone: any baser metal can be simply transformed into gold by touching it. So keep that in mind.

[A sannyasin says he's been involved in work in Esalen, Arica and Gurdjieff work. Osho says, good preparation. He checks the sannyasin's energy, and says that his intelligence is functioning perfectly well but love hasn't yet started growing. And love and intelligence should grow together, adds Osho, otherwise there is an imbalance....]

That is one of the problems with Gurdjieff work: it does not believe in love at all. It is just pure effort to awaken intelligence, remembrance. Good, because there is something immensely valuable... but something is missing ill it.

Buddha had said that unless meditation and compassion go together nothing is possible. Compassion alone can grow much. That's what christian mystics have been doing: just compassion, service, humanity, this and that. Compassion grows but meditation is missing. Through Gurdjieff's work meditation grows, concentration grows, self-remembering grows, but compassion is missing.

So you have come in the right moment; your heart can be opened. And once your heart starts growing

then you will see how they both balance each other and what benediction happens when they are in utter balance. Then there is bliss. Bliss is balance.

[Osho suggests groups for him.]

These three... and then I will tell you what else to do, mm? Much has to be done -- and you are ready in many ways. Just a few things here and there, final touches, and the quality of the painting is changed completely. Sometimes a single stroke of the brush and the painting becomes a masterpiece, but one has to know exactly where the stroke is needed.

I have heard a story about a great factory that had to be closed because something went wrong; it was fully automatic, the factory. The expert was called; he had to come from a faraway country. He came and with a small hammer he simply hit a certain place and the mechanism started humming again. It was almost a miracle!

The owner was very thankful, but the expert demanded ten thousand dollars. The man said, 'Are you joking or what? You have not done anything at all; you have just hit with your hammer! Just for a single hit, ten thousand dollars is too much.' The expert said, 'As far as the hit is concerned, for that I am charging only one dollar. But where to hit? -- for that I am charging the remainder!'

Sometimes one can go on groping, not knowing where to hit. But all your groping in the past has been beneficial. It has not been a waste; it has given you something. And once the right place is hit everything will fall into one whole.

[The teenage daughter of the previous sannyasin is present, says he plays the father with her too much.]

(To the father) I think she may be right! She may be right. She says that she resents your advice, and she feels that you are trying to be too much of a father. That is possible, mm? -- because you must be thinking to compensate for the mother too. (to the daughter) That is very natural because he is functioning as both father and mother.

[She answers: My mother is here.]

No, but you were not with your mother. You have been living with [your father], so he has to function in both ways -- as a mother, as a father; that can be too much. That can be very problematic.

(to the father) So now do one thing: while you are here, for three months give her complete freedom, complete freedom. If she wants something, help her, otherwise leave her. Let her float, do whatsoever she wants to do, and that will be great... for you both. (to the daughter) Because his desire is to help you but sometimes children resent that very much. Nobody wants to be helped because it makes you feel helpless -- that you cannot do anything on your own. And this is the time, the age, when the child wants to become independent and wants to say no. You want to do something which shows that you are independent, no more a child.

(addressing the father) So if you advise her, the only result will be that she will go against the advice. Don't advise; for three months leave her. I will look after her. (to the daughter) So for three months be completely free and do whatsoever you always wanted to do, right. And then we settle, mm? -- then we will see what can be done.

[A sannyasin says she has done some mind type groups in the West.]

Now I will give you some no-mind work. And I have the key -- don't be worried. The lock is going to be opened. Just cooperate with me. Good!

[The Vipassana group which is here tonight. One participant says: There's always joy and sadness and a lot of anger sometimes; I feel much hate. They all come together and become mixed. In vipassana it was very strong.]

... And were there some moments when it disappeared too or did it remain all the time?

[She answers: Two or three times it disappeared but that was only for a very short time.]

Then there is no problem. Just do one thing: start becoming a witness to the whole chaos that comes. Just watch it; there is no need to figure out what it was. There is no need to be worried that the sadness and the happiness and the fear are all mixed. Let them be mixed; let it be a cloud of all kinds of things. Just be there far away looking at it. It is not you; that has to be remembered. It is just the mind overflooded with all kinds of repressed emotions.

Something has broken in you; it is going to become a break-through. Right now it will look like a breakdown. Some layer has broken, something that was keeping things separate is no more there, so things have become mixed up. But it is good that they are coming up, surfacing. Anything that surfaces is released from the system, and if you can just remain a witness, not doing anything -- just looking at it with no judgement, with no idea at all whether this is good or bad, whether it should be or should not be... Let it be, whatsoever it is. No need to say good, bad -- don't label it, don't verbalise.

Just go on sitting there looking at it silently and soon you will see that those moments when there is no chaos, no sadness, no fear, no happiness, will come more and more. Those moments will be the first glimpses into your being, into your self-nature. Something immensely valuable is happening but you can miss if you get too much involved in it and become worried. This is not the time to worry. This is the time to witness, so from this moment try witnessing. Whenever you forget, and suddenly you remember that you have forgotten, there is no need to feel guilty about it, no need to become worried about why you forgot it. Forget that you forgot; again become a witness.
Soon you will get in tune with witnessing.

[A sannyasin, who is Indian and a film star, is in a very emotional state and says she is afraid, and tired of being so afraid.]

But you don't listen to me! If I say something, you don't do it. I wanted you to do a few groups -- that will help immensely -- but you don't do that. I wanted you to get out of this relationship but you continue; you know that it is meaningless but you continue. So you are creating the whole mess around yourself....

For example, I told you to do a few groups; you have not done them. They can bring things out. You need a good catharsis, that's all. The fear will go, the crying will go, but you need a situation where it can be helped and brought out. Just sitting in your house you will be crying and weeping and afraid and this and that. That won't help.

It is so simple. If you ask me, I prescribe some medicine and you don't take it. Then what to do, mm? (a chuckle) You see people growing here, you see people changing here... but they listen to me! If I send them to some group they go; even If sometimes it is hard, they go. You want to change, you want to become more centred, more happy, but you don't want to do anything for it! It cannot happen that way. Either accept it as it is... then stop crying and weeping for it; this is your fate. Accept it! Or some effort has to be done.

And you can grow out of it; it is very simple. Thousands of people are getting out of these problems, but if you want to protect those problems then it is up to you. I cannot force you. There too it seems there is fear. You don't want to grow either because you are afraid that if you grow things will change!

Just think about it. What can be done? You are afraid that if you go into encounter you will come to realise that you are in a foolish relationship; that fear is there. If you come to see that it is a silly relationship and it is creating trouble, then what will you do? So it is better not to see. You are keeping your eyes closed so that you cannot see the enemy and you can believe that he is not. But you know that he is; that's why you are keeping your eyes closed.

You are like a person who will not go to the doctor because he is afraid he may have cancer. But not going to the doctor not going to help! You can go on saying 'Why should I go to the doctor? -- I am perfectly healthy!'... but you know that you are not.

Problems are very simple but they need some treatment, they need some process. I cannot just take your fear out. You will have to be pounded so the fear can come out. And you can simply come out of it; it is not such a big problem as you are making it. You are magnifying it and making it very big. It seems you enjoy it being a big problem: '[I have] a big problem; not a small problem.' Maybe you are afraid that if it is solved what will you do? Sometimes it happens: people cling to their misery because it is better than nothing. The fear may be of a deep emptiness, so anything -- worry, depression, misery -- anything is good. One feels full.

If you listen to me you can get out of it. Think about it. If you want to get out of it, then do whatsoever I say. If you don't want to get out of it then...

[Osho suggests she book for Encounter first, and then Tantra.]

These two you do. Just go with courage and don't hide, because if you hide then it will... open yourself, open up completely. Be innocently open and these two groups will do much.

It will be hard for three, four days, and then things will start happening. You will come out of these things just dancing!

And these are not punishments; you think these groups are punishments!...

Mm, frightening, but they are not punishments, mm? They are really awards, not punishments. Once you have gone into one or two groups, you will start asking for more!

Only Losers Can Win in This Game

Chapter #11
Chapter title: Mystical marionettes

11 October 1977 pm in Chuang Tzu Auditorium

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Video: No

Prem means love, barkha means rain: love rain. And that is the actual case: love is raining all over, because love is the stuff the universe is made of. When you pass by the side of a tree, the tree showers love. When you are standing open, under the open sky, the whole cosmos showers it. It comes in the form of sunrays; it comes in a thousand and one forms. You have to learn to see it as love; that is going to be your discipline.

Go deep into everything and find love, and if you look you will find it. We only find that for which we look. Great mysteries can be by-passed if we are not looking for them because our mind only concentrates on a few things. The scientists say that we come to know only two percent of things in life. Ninety-eight percent remains unknown because we are not interested in it.

Existence is full of mystery. Every nook and corner is full of god... every particle of dust is divine. But we are not in relationship with it. We are not searching for it, we are not enquiring into it. Become an explorer and try to find love everywhere.... The rose is opening.... Look, search for love, and you will find it. That's what Jesus means when he says, 'Knock and the door shall be opened. Ask and it shall be given. Seek and you will find.'

Let love be your search... let that be your target. And even sometimes when you see something very unloving, it is just love energy in a perverted form. Somebody is full of hate; it is love energy fallen into a perverted shape, that's all. It is pure gold; it is just that somebody has made a monster out of it. It can be converted into beautiful ornaments.

So let this be your continuous search. Somebody looks at you: search in his eyes. Somebody holds your hand: search in that warmth. Somebody is angry at you: search for love and you will find it. Because people are angry only when they love, otherwise they are not angry. You are more angry with the person you love. If the same thing had been done by somebody else you would not bother, you would not care less. But if somebody that you care for and you love is doing something wrong -- something that looks wrong to you at least -- you become angry. It is love energy.

Once you know this secret -- that love energy is everywhere -- you will start opening. It is showering. Don't defend yourself!

Anand means bliss, blissfulness, manda means gentle: gentle blissfulness. The transformation that is going to happen to you will not be like violent laughter: it will be like a gentle smile. It will be very graceful. It will be round; it will not have any angles to it. It will be feminine. A smile is feminine, laughter is masculine. And laughter has something hysterical about it; a smile is very healthy.
So become a gentle blissfulness!

Satya means truth, puratana means ancient. You have been a seeker for a very very long time. And all that you have done in the past lives can be used; nothing will go as a wastage. You are not yet aware of it but it will start surfacing. You have done something substantial and good, and it is there. Everything will fall into unity soon.

Everybody is ancient but everybody has not been on the path. Sometimes a person comes who has never been on any path, who has never thought of meditation, of prayer, of god; it has never been relevant to his life. Then he has to start from abc. But you have much in your store of consciousness; all that can be used. And a great edifice is possible very soon.

So keep it in mind that you have been trekking on spiritual paths for a long time. Soon dreams of your past lives will start coming to you. Sometimes visions will start coming; don't be afraid and don't get scared.

[The new sannyasin asks: I have a need and there is a motivation but I cannot define it.]

That's clear to me, mm? You cannot define it because it is coming from your unconscious and the conscious is not aware of it. You feel it in a very very vague sense. It is nebulous but soon it will become defined. That is going to happen: soon it will become very very clear.

Just get involved in things here. Even for the four, five weeks you are here, absolutely become a part. Do the groups, meditate, meet sannyasins, sit with them. Become part of this space here. It will become defined; nothing to be worried about, mm? It is on the way... coming!

Prem means love, mayura means peacock: a love peacock. And the peacock is one of the most dancing energies....

The peacock is the national bird here in India and in the new place where we are going there are hundreds of peacocks.

It is the most colourful bird, the most psychedelic. It has all the colours of the rainbow... and the colours are not ordinary colours -- very luminous.

When the peacock dances, it is something rare. It dances only at a particular moment. After the summer has passed, the whole earth is thirsty and the first clouds start coming in the sky, then it dances. It is a welcome from the earth to the clouds.

And dance is your element, hence I am giving you the name. Go into dance more and more deeply. It is there you will find yourself. Everybody has to find himself in his own way, and dance is one of the most beautiful meditations possible. If one can dance then there is nothing like it. There is no need to learn formal dancing; let it be spontaneous.

When you are alone and there is nothing to do, dance! And let it come from above, from the beyond. Become a puppet in the hands of god. Whatsoever comes naturally, allow it, and soon you will get the knack of it. That is going to become; the key for your inner work.

Find a picture of a dancing peacock, mm? -- and get in tune with a dancing peacock!

[The new sannyasin asks: I started studying acupuncture and I just wondered if I'm going in the right direction.
Osho checks her energy.]

Very good! It will go perfectly well with you. You can surrender easily, and that's the secret. Acupuncture is not a science but an art, and every art demands of you a deep surrender. It is not just technique; it is not like any other technique that a technician can manipulate. It needs your whole heart in it. You have to forget yourself -- just as a painter forgets while painting or a poet forgets while composing, a

musician forgets while playing. It is that kind of thing.

A technician can practise acupuncture but he will never be exactly what is needed; he will never be that. He may help a few people, but it is a great art, a great skill. It has to be imbibed and you can imbibe it. Mm? the secret is surrender. If you can surrender yourself totally to it, if it becomes a devotion, a dedication... and it can become.

Go into it... go wholeheartedly, with joy, mm? Good!

[Osho gives a name for a centre: araj....]

It means chaos, it means anarchy, it means disorder.... It means all the good things possible!

[An exuberant sannyasin who is a topless go-go dancer/waitress tells Osho all the activities she has done, concluding: mainly dancing.]

Dancing is immensely valuable. Dancing should become a natural phenomenon for everybody. It was once; it is still in very primitive people. It is not that a few people dance -- there are no dancers; everybody is a dancer. Dancing is a general activity, like breathing. There are still tribes, small tribes in india in deep forests; their whole life is dance. They cannot believe that there are people who don't dance, because they cannot believe how you can live without dancing! Lire will be almost nil.

Their whole life revolves around dance. Each and everything becomes an excuse for dance. Each night is a dancing night and the whole tribe dances: small children, women, men, old women... no barriers of age. Dance is for all because dance is equivalent to life. Man has missed much.

Bertrand Russell has said somewhere that he was always in favour of civilisation, culture; he was a rational man. But when he came across a primitive tribe in africa his whole idea of civilisation simply fell down flat on the ground, and he started feeling very jealous. He writes, 'In that moment I was ready to drop all culture and all civilisation if I could know how to dance again.'

My sannyasins have all to be dancers, and no excuse should be missed; each excuse has to be used as an opportunity to dance. Somebody's birthday, dance; somebody has died, dance. Somebody is ill, dance around him. Somebody is going for a journey, give him a farewell dance. Somebody is coming, welcome him with dance. Make it a point that the more you dance, the more you are in tune with god.

When you dance it is god who dances in you; that's why it is so beautiful. Whenever you dance you are no more separate, you don't have a split. You are no more body/mind; you are no more this and that. You don't have alternatives. All alternatives disappear, all dualities disappear. In fact there is no dancer and the dance; there is only dance!

One comes to a state of non-duality, and non-duality is orgasm. That's what people are searching for through love, through alcohol, through drugs -- a state where they are no more separate from existence. But those methods are dangerous and very costly. You gain very little joy and you destroy your whole chemistry, your body. It is not worth it.

Through dance you don't lose anything and you gain infinity.... So dance here, mm? Very good!

[A newly arrived sannyasin says: I want to explode but I can't!... It's much bigger than I am and I don't know how to get it out.]

Yes, that I can see, mm?...

Rather than you getting it out, it will come into you; that is far easier. These are the two processes: either you get out and expand or let god in, then you need not get out. the sky itself comes into you, and that is far easier, needs less effort. These are the two paths: the path of will and the path of surrender. The path of will means that you have to get out, you have to do something, and naturally it is arduous, it is very difficult. It is like pulling yourself up by your shoestrings. It is also very frustrating because it almost always fails; it very rarely succeeds. From the path of will very few people reach to the ultimate.

The other is far easier: you invite god into your small cottage, into your small hut. You surrender. You don't make any effort to go anywhere. You simply open your doors and the sun and the breeze comes in. In that very coming you disappear...

It will be possible; there is no problem, mm? You need not explode: just allow god to penetrate you.

[A sannyasin, who has been doing groups, says that she goes to extremes with her energy, very yang or very yin. Osho checks her energy, saying: Just do one thing: raise your fists, both fists. Clench them, and close your eyes and say 'no' and get into the feel of it.]

You can go to extremes easily.... But my feeling is that you need not be worried about any yang qualities in you. They are there and they have to be used rather than denied. If you deny them you will never be total. They are there and when they are they have to be absorbed, they have to be used. They can be used creatively. The male energy is aggressive, true, but all creation is aggression.

When you sculpt an image it is aggression on the stone, on the rock; you start cutting the rock. Whenever you create something first you have to destroy, but it should not be for the sake of destruction; that's all that has to be remembered. The end should always be creation; destruction can be used as a means. And you have that energy in you. If you become afraid of it then you will be afraid of yourself. If you don't use it, if you keep it away from yourself, then you will feel like collapsing. Because it is your energy, so when you are expressive you feel good and when that disappears and you become more feminine, you feel hollow, empty, collapsing, caving in.

Your prominent energy is male. Nothing is wrong about it: there are men whose prominent energy is female; there are women whose prominent energy is male. The body does not always decide; the body is not decisive.

So use your energy in a creative way, and don't feel shy about it; don't shrink away from it. Your joy will happen through it. Get in tune with your power, energy, aggression; go into it -- it is great energy if used rightly. And become a little creative: find something that you would like to do and do it.
Have you any kind of hobbies ?

[She replies she has been doing body work, which feels like a vocation.]

Mm mm... it is perfectly good. Go into it deeply, mm ? That's very good!

[A sannyasin says that when she starts feeling her energy flowing it takes the form of a sensation of being pulled out of the top of her head. Osho checks her energy.]

It is going perfectly well. Allow it... don't defend yourself; go with it. It is a very very friendly energy. Don't be resistant. If you are not alone then go somewhere where you can be alone and allow it, but it has to be allowed. It will disappear within two, three weeks, but its work is there. It has to do certain work there: it is changing the very chemistry of the brain.

It can become very intense; don't be afraid. It can become almost painful, don't be afraid. It is doing some surgery there: some old, dead blocks are melting. Once they have melted it will disappear. But good! Nothing to be worried about!

[Osho recommends that now she do Zazen and Vipassana, saying that something beautiful is going to happen, so she should keep track of it and not interfere.]

Only Losers Can Win in This Game

Chapter #12
Chapter title: Jollity's the only morality

12 October 1977 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, and vikrant means power: divine power. And trust not in your won power but in god's. Man is impotent; only god is potent. If sometimes we feel powerful it is a borrowed power and you should not claim that it is yours; nothing is yours.

To understand this is to become a sannyasin, so from this moment all power is god's. You are just a hollow bamboo, and all the songs that flow through you come from god. When he sings, the hollow bamboo becomes a flue, but only when *he* sings. The song is his....

[A sannyasin says that since doing a couple of groups she is completely in her head and has lost touch with her feeling and energy. Osho checks her energy.
Yes, says Osho at last, you are in the head!]

Sometimes it happens, mm? You are hanging there like a ghost. You have disappeared from the body; you are just there.

So do one thing.... Do you know how to stand on your head? Try it! Somebody can teach you: just ask some sannyasin who can teach you. For three weeks stand on your head so your being will start spreading towards your feet, mm? It happens sometimes; it is good in a way. It must have been so -- that you have lived in the head for a long time. The group process simply has made you alert about it, and because you have become alert, now something can be done.

... Be here, mm? And don't be worried about the head. First you try. If you want to save your head just stand on your head for three weeks. If you don't succeed, I will cut your head off and be finished with it! Right? Good!

[Osho invites a sannyasin, who is leaving, to come and live in the new commune. She replies that she has a ten-year-old daughter in the West.]

So bring her too! This is the right time for her to come. She will not have the problems that you have!

She will not suffer so much. That will be the greatest gift that you can give to her: you can give me to her! Bring her!

Soon, once we have settled in the new place, I would like many many children to come. And I will start giving permission to my sannyasins to give birth because I will need many children! Much can be done with children, and very easily.

Now the whole process is absurd: first the society corrupts them, distracts their being from their centre, makes them ambitious, egoistic. And that's what education is all about. It makes them aggressive, makes them rapists so they start raping nature. It makes them so ambitious that they create violence and war and they all become politicians, or makes them too much money-oriented; they become exploiters and oppressors. Then when the society has done all these wrongs, some jesus and some buddha comes and tries to put things right. The whole work of a jesus or a buddha is that of undoing what the society has done.

I would like many children. Once I have a place for them I would like many children to be around. And they can be taught in a totally new way. They can be taught how to enjoy, not how to compete. They can be taught how to cooperate, not how to conflict. They can be taught that life is sheer joy! Many things are not needed to be happy, much money is not needed to be happy. Only much consciousness is needed, much being is needed to be happy, not many possessions. You can come and bring your daughter; there is no problem about it.

And what can she learn there? -- she will be simply destroyed as others are destroyed. If parents are a little more alert they will withdraw their children from schools and colleges and universities. It looks very difficult. Then what to give them? -- because there is no substitute; that I understand. If they are not sent to university, college, then what to do with them? where to send them ? Then they will become just useless, lazy, lousy. Some alternative is needed. We are going to create an alternative. You start thinking of coming!

[A visitor who is fat says he has a problem with his body and 'pleasure anxiety'. On hearing one of Osho's tapes he immediately made arrangements to visit him. Osho checks his energy.]

No, there is nothing much: your energy is perfectly okay. It is nothing to do with the body, the body is not the problem at all. The mind is the problem.

You have certain notions and they are creating the trouble. You have certain ideals, certain ideas of how one should be. You are carrying inside you a perfectionist's vision. And to be a perfectionist is to be potentially a neurotic. That is your trouble -- that you cannot accept limitations, you cannot accept things as they are. You want to improve -- on everything -- and you are driving yourself crazy.

You have beautiful energy that may simply grow, but remember: growth is not an improvement. That is something very fundamental to be understood. Growth is not an improvement. You cannot do it; you can only allow it. It is not a question of your doing something to improve your life. Nobody has ever done that, and people who try to do it create trouble for themselves and for others and they all end up in a mad asylum. If you go to the logical extreme of your mind that is the end.

Growth happens when you start living moment to moment with no ideas, ideals. Growth happens when you accept things as they are. It happens through deep acceptance. To accept life as it is is to respect life. These trees will go mad once they start thinking about why they are green, why they are not blue. They will immediately start searching for a psychoanalyst.

You are you; you are nobody else. Nobody else can function as an ideal for you. You have never been in the world -- you are here for the first time -- and you will never be again. Nobody else is like you and will ever be like you. Each individual is so unique, so utterly unique. And ideals are general -- they are not concerned with the individual: they are just generalisations. Nobody is ever perfect. God does not allow perfect people; even he himself is not perfect. If god were perfect he would have been dead long ago because after perfection there is nothing to do, growth stops. Then he would be stuck; perfection means being stuck. There is nowhere to go, nothing to do, no future, no hope. Everything is finished and has come to a full stop, a dead full stop and you are stuck there.

God would have committed suicide. He is not perfect -- hence life is flowing, moving, growing, and it goes on growing. It is always moving towards perfection but it never becomes perfect. It is always arriving but it never arrives... and that is the whole beauty of it, the whole excitement and the ecstasy of it.

You have a very perfectionistic idea about how the body should be, how you should be, mm? You have a very clear-cut goal, and because of that clear-cut goal you fall short and you cannot accept yourself; you go on rejecting. And out of rejection, you feel miserable.

Just destroy those goals and ideals: those ideals and goals that you are keeping in your mind of how things should be, how you should be. Drop them! And there is nothing missing, nothing is lacking: your energy can start flowing.

Once you are in the moment, your body will start losing weight. It is continuous antagonism with the body that is making it fat, because when you are continuously against the body the body feels insecure, and out of insecurity it goes on eating.

It is like a child who cannot trust his mother. If the child cannot trust the mother, once he has the mother's breast he will not leave it because he cannot trust; he does not know when he will get the breast again. It is not certain -- he cannot remain secure in it -- so he will grab. He will go on drinking as much as he can. He will stuff himself because the future is uncertain. When the child knows the mother loves him and knows the mother will be available -- whenever she is needed she will be available -- he does not bother to stuff himself. He can rest, he can eat as much as he needs in that moment; there is no need to hoard.

In fact fat is a hoarding; for some uncertain future one goes on hoarding. A man can live three months without food; one can gather that much fat. It is an old, ancient habit, biological. There were times, thousands of years back, when man was a hunter and the food was not certain. One day it was there, and in abundance, and for days together it was not there at all. Man carries that biological habit. That is associated with insecurity. Now there is no problem -- at least not in america: you have enough food. For the first time a society has enough food. Americans should not be fat at all. Indians can be allowed to be fat because the food is not certain.

What I am saying is that now food is available, good food, good nourishment, there is no physical need to eat more, but now psychological insecurity triggers the mechanism of the body, and the body starts feeling insecure. It knows only one way of how to avoid insecurity, and that is to eat more, to go on eating and stuff itself It becomes an occupation.

Drop the ideals! There is nothing that you have to improve; you are perfectly beautiful as you are. And start living! Rather than thinking that you will live in the future when you are perfect, when you are like

this, like that, you will live when you have attained a certain standard according to your mind.... But life is herenow and slipping out of the hands. Tomorrow there is death -- only today is there life... it is always today.

Start living and start enjoying. The more you enjoy, the less you will eat. A really happy person does not eat much. It is out of misery, out of pain, out of emptiness, out of a meaninglessness that one wants to grab on to something -- at least food, something.

For these few days that you are here, meditate, forget the mind that you have always been carrying. Even for the three, four weeks you are here just have another kind of life. Just give it a try! Dance, sing, meditate... and keep repeating one word continuously: 'Yes, yes.' Drop the no. You are a no-sayer.

You are saying no to yourself -- how can you say yes to anything else? You will have to learn how to say yes. Let this be your mantra: sitting silently simply repeat, 'Yes, yes...' Go into the feel of yes, and let it resound in your whole body; let your whole body say yes. And if you feel thrilled by it, stand up, dance, and say yes! For one month forget the word no.

And if you can do a few groups that will be of immense help.... Here it will be totally different. I don't think anything has happened through your groups.... No, so they missed or you missed them. Do some groups here.... And next time come for a longer period... because you simply need another vision of life -- that this too can be possible. And the people around me here have no ideals, no moralities, no religions. You cannot find a more hedonistic atmosphere anywhere else. This is pure hedonism, but that to me is what the meaning of god is. God is a pure hedonist! He is enjoying! This creation -- these stars, these trees, these people -- is out of his joy!

In India we have the right concept about god. We don't call him the creator because that gives a sense of him being very serious. No, we call this his leela, his play; it is a game that he is enjoying. If you can enjoy the game too, you participate with him.

To me serious people are non-religious people. People who take life as fun are religious. For me celebration is worship, and anything that makes you joyful and helps other people to be joyful is moral and virtuous. Anything that makes you and other people miserable is immoral. And the so-called morality makes people very miserable; then it is immoral. And the so-called church makes people very serious, gives them long faces... makes them very afraid of hell, makes them very greedy for heaven. This is not religion and this is not god's purpose here.

People have to be freed from fear. People have to be given absolute freedom to be the way they want to be.

[The visitor says: Hassidism and Kabala say everything that you say except about the purpose of the creation. And that's what's ripping me apart!]

That is absolutely nonsense! Who says it doesn't matter. There is no purpose. God is not purposeful at all; he is playful. There cannot be any purpose in the ultimate sense, because if in the ultimate sense there is a purpose, that means god is lacking something. If there is a purpose that means he is trying to achieve something. If there is a purpose then the question will arise, 'What is the purpose of that purpose? For what?'

For example, you eat. There is a purpose because you want to live. You want to live, and if somebody asks, 'What is the purpose of that?' maybe you can say you want to love, but then what is the purpose of love ? Ultimately you have to come to a point where you say 'Now there is no purpose.' What is the purpose of love? Then it becomes purposeless; it is playful. Love is a play. And that's what jesus means when he says 'god is love'. Love is purposeless. It is an end unto itself.

So whosoever says it -- Hassidism or Kabala or anybody -- it doesn't matter. Man projects purpose in life because man cannot live without purpose. He goes on projecting ideas into god's mind also. They are all anthropomorphic. It shows the mind of the Kabalist, of the Hassid, but it doesn't show the mind of god. The bible says that god created man in his own image. The truth is just the reverse: man creates god in his own image.

For one month be here and live purposelessly. You have lived with purpose up to now and what is the achievement ? So why not give this crazy man a chance ?

Give it a try! And something is going to happen... but you have to give it a try. If you are determined that you won't allow yourself any happiness, that you cannot permit yourself any happiness, then only will it not happen. If you are ready to allow it, it is there just by the comer. It will overflood you!

So for these twenty days forget all your questions. Say yes to things that are here. Become a child again!

Dance and sing, be loving, and try these two groups that I will suggest to you. Have you done anything like enlightenment intensives?... Do intensive enlightenment and centering. And forget that you are a leader, that you run groups; forget all about it. Just be a participant and enjoy, otherwise that mind will hold you. Good!

[Osho referred to this visitor the following morning in the discourse, saying:]

Just the other day I was talking to a seeker. He has the quality of a seeker but is burdened by knowledge.

While I was talking to him his eyes became full of tears. His heart was just going to open and in that very moment the mind jumped in and destroyed the whole beauty of it. He was just moving towards the heart and opening but immediately his mind came in. Those tears that were just on the verge of dropping, disappeared; his eyes became dry. What happened? I said something with which he could not agree. He was agreeing with me up to a certain point, and then I said something which went against his jewish background, which went against the kabala, and immediately the whole energy changed.

He said, 'Everything is right. Whatsoever you are saying is right but with this one thing -- that god has no purpose, that existence exists purposelessly. I cannot agree, because the Kabala says just the opposite -- that life has purpose, that god is purposive, that he is leading us towards a certain destiny, that there is a destination.'

He may not have even looked at it in this way -- that he missed in that moment because comparison came in. What has the Kabala to do with me ? When you are with me put away all your knowledge of the Kabala, of yoga, of tantra, of this and that. When you are with me, be with me. If you are totally with me -- and I am not saying that you are agreeing with me, remember, I'm not saying that you are agreeing with me. There is no question of agreeing or disagreeing.... When you see a rose flower, do you agree with it or disagree with it? When you see the moon in the night, you simply see it! Either you see it or you don't see it but there is no question of agreement or disagreement.

That way be with me. That is the way of being with a master....

Only Losers Can Win in This Game

Chapter #13

Chapter title: Love is a gift, not a guarantee

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Audio: No
Video: No

Deva bhagya: divine benediction.... And that has to become your climate: you have to start living in that milieu. Take everything as a blessing -- it is! Small joys of life, if looked into deeply and rightly, turn into great ecstasies. And even great ecstasies, if not looked at rightly and welcomed, turn into trivia. It all depends on us, on how we receive. Even a beggar can become an emperor if received rightly. And even the emperor can prove just a beggar if unwelcomed, unreceived. So become a host to this benediction and remain a host for twenty-four hours.

You see a bird on the wing: it is a benediction, it is a blessing. Sometimes a bird on the wing is enough to last one for one's whole life. To see that beauty.... A cloud floating in the sky: it is enough, more than enough. If in your whole life it happens for only one moment -- a cloud floating in the sky and you see the beauty of it, the immense splendour of it -- then that is enough meaning, enough significance. One can live for it. And each moment is suffused with a thousand and one gifts, but we are dull, insensitive, unwelcoming. We have forgotten how to be a host: a host to joy, a host to blessings, a host to divine gifts.

So let that become your basic note....

[A sannyasin says: I find surrender difficult.]

It is difficult so don't feel guilty; it is nothing personal. The very process of surrender is the most difficult process. It needs the greatest effort, and it will look paradoxical but it needs the greatest will in the world to surrender. Weaklings cannot surrender; only very very strong people can surrender. It demands strength, stamina. To surrender means to just drop your very basic instincts for survival. Surrender means you are leaving yourself unprotected, undefended, vulnerable.

Surrender is almost a miracle when it happens... and that's why it brings such a great transformation. Because in ordinary life it never happens. People go on talking about it. Talking is one thing; doing is totally another. But whenever it happens -- rare are the instances that it has happened -- it is a magic. It simply transforms you in a single moment.

So it is difficult, it is arduous, it is an uphill task. It is like going to Everest bare-handed, with no support. But if the longing is there, the possibility is there. And I see that the longing is there... and a great longing. I hope your longing will become victorious over your lethargy.

It is going to happen. Just go on remembering it more and more. Don't cooperate with its opposite. And whenever you find an opportunity to surrender, say yes and surrender. It comes slowly. Once you have started saying yes, once you have started enjoying the taste of yes -- because that is the taste of tao -- then you can go into it more and more. Then there is less and less fear and one day you can risk all... but it comes slowly and gradually. Even if only after a whole lifetime it can come, it is worth it; nothing is wasted.

I see that the desire is there, and the desire will grow. It is going to encompass you totally!

[A sannyasin couple have just returned from the West. The woman said that just before they left she fell in love with someone who also fell in love with her. She feels confused about it. The man said he went through many emotions, principally fear, but now he is here he feels all right.]

Good! Good! So you will be all right soon; just wait a little.

(to the woman) Man is helpless. There are moments when you cannot do anything; that simply shows helplessness. What can you do if sometimes you fall in love? It is nothing that you have done so don't feel guilty.

You can close your heart, you can repress -- nobody will ever know; even [he] will not know. But you will know, and that is the whole point. You will know that something has happened, that in that moment you were not with [him], that [he] has disappeared from your vision. In that moment you were with that man; in that moment that man was your world.

Nobody will ever know. You can repress it, you can drop it into your basement of consciousness. It can disappear even from your memory... but it has happened and it will have repercussions. That night you will not be so together with amitabh. He may make love to you but you will not feel there. You may hold his hand but your hand will be cold. You will be somewhere else: you will be following that man in your dreams, in your longings.

You cannot do anything about it so there is no point in feeling guilty. You can simply feel the helplessness. You can cry. You can see the whole helplessness of the human kind -- not only yours, but everybody's. You can understand many things in that moment. For example, if one day [he] falls in love with somebody you will have understanding; you will be able to accept it because what can he do? You will not quarrel about it, you will not nag him, because you know that that happens to you too, that happens to everybody. That will give you a great compassion and great understanding. So when such things happen use those opportunities to go deeply into the human mind, into its ways.

Man is unconscious so your love cannot be very conscious. Your love indicates your unconsciousness, your sleepy state. Only I can love you consciously. You cannot even love me consciously; with me too you have fallen in love. That too you cannot do anything about. But one day through understanding slowly slowly all these things, these complexities, one comes to a point where one becomes more and more aware. Then love is no more a fall -- and when love is no more a fall it has a beauty of its own. Then it is a conscious flow. It is not falling in love: it is rising in love. Then love has wings! Otherwise it is just unconscious lust. It can overcloud you any moment because it is there. So rather than feeling guilty. . .because if you feel guilty you will repress it. The more you repress, the more you will feel for that man.

First you will feel guilty about [the partner], and then later on you will start feeling guilty about him too. Then the guilt will be doubled; it can be multiplied very easily. First you will feel that you have done something wrong to amitabh. Then sooner or later you will start feeling, what about that man? -- you are doing something wrong to him too. You will be tom apart.

[Your partner] used it rightly; he is not harmed by it. It hurts; it is natural. He is as unconscious as you are, so it hurts. One cannot believe that somebody whom one loves can love somebody else. It feels as if something is lacking in you. Why should [you] fall in love with somebody else ? Are you not enough? Something is missing; you are not giving enough love to her. Is she not fulfilled with you? All these ideas arise and they hurt!

(To the man) But in fact that is not the case... that is not the case, and that is one of the basic misunderstandings every human being carries in his mind. When your beloved falls in love with somebody, it does not necessarily show that your love is not enough. It may be just contrary -- that she has enjoyed your love so much that now she has become more greedy about it. When it is so beautiful with one man, why can't it be more beautiful with another?

It hurts when you see somebody who loves you and whom you love, falling in love with somebody else; you cannot believe it. But my experience is that if you have loved the person, the idea for variety is very natural in the mind. You have loved her and she has loved you.

(to the woman) He felt hurt but he is perfectly okay now. He looked into it; that fear is there. We live out of fear; that's why we don't really live. How can you live out of fear? Out of fear one simply pretends to live. Life happens only when there is fearlessness.

(to the man) You can only love [your partner] and [she] can only love you when there is no fear of losing each other. If it is going to happen, it is going to happen. If tomorrow you are going to separate, tomorrow you are going to separate. Only then can you love today. The more insecure tomorrow is, the deeper will be the possibility of love today, because one never knows: this may be the last day. If tomorrow is secure -- and out of fear we make it secure: that she cannot leave you, that you cannot leave her, that you have made such arrangements that it is almost impossible to leave -- then what is the hurry? Why love today? tomorrow or the day after tomorrow you can love -- you can postpone. Out of fear we create security and out of security we start postponing as if there is no hurry, love can wait.

My approach is that life should remain insecure. That's what she has shown to you: that she can go some day. And she has shown you one thing more -- that you can also go away from her, any day. Everything is always possible; there is no way to make things secure. Then what to do?

There is no need to make them secure; let insecurity remain as it is. While you are together love each other as much as you can. Tomorrow is uncertain so don't postpone it for tomorrow. Sufis say, 'Live every day with two ideas in your mind: one, as if this is going to be the last day; and second, as if you are going to live one thousand years more.' These two thoughts together, that creates a great balance. So no need to feel guilty. Drop it! Try to understand the whole thing: if it has to happen it has to happen.

But I don't see that it has to happen. It may have been just a vagrant thought, because between you two so much love exists that it can only be a vagrant thought. A breeze came and you got into it. So don't become worried about it. And rather than hiding it from amitabh open your heart to him and let him open his heart to you. Rather than fighting about it, help each other to understand human frailty. You will become stronger and you will come closer.

There is no need to be confused. Just first try to understand the whole thing that has happened; help each other to understand it. Then if it still remains, nothing to worry about! But don't make it a burden on the head; don't think that you have done something wrong. Once that idea is dropped things will be easier and confusion will disappear. And even if you feel, after three, four weeks that the mind is hankering, then invite the person. There will be one more sannyasin! Right ?

[A visitor says: I was just thirsty, and I came to you.]

Do a few groups. First do the camp and I will suggest a few groups. You are going to stay! The first group you do is centering and the second is tao. Do these two first and then we will see. You are going to be trapped!...

Yes! You yourself are asking for it! It is on the way! Think about sannyas. Mm? just think about it; it is

coming. It will be of great help. First listen to me for a few days, meditate, and then do these groups. Any day that the idea starts coming with great intensity, come back. You are thirsty... and I have the water to quench it!

[A visitor says: I feel the conflict of surrendering to you and sannyas very strongly. I feel both sides very strongly.]

Mm mm! If the idea has arisen it is going to happen. Just wait a little; there is no hurry. Don't force it, there is no hurry. Because it is coming on its own, so why force it?

Surrender is always difficult... but it is the only way to relax. In fact what you are surrendering is just your shadow. It is not your being that you surrender; the being cannot be surrendered. It is only the ego that is surrendered -- and the ego is not you. So the ego creates all kinds of troubles. The ego will argue to try to convince you and say that this is wrong, you will be losing your independence, this and that .... And you don't have any independence, you don't have any freedom!

You are surrendered to the ego. You are surrendered to the idea that you are somebody. Now only that idea -- that you are somebody -- has to be surrendered in sannyas. A sannyasin is a nobody. A sannyasin accepts that he is a nobody, that he is no more on any ego trip, that he has dropped out, that he is no more ambitious, that he wants to live a simple, ordinary life... that he just wants to live.

Surrender to me is not really surrender to me. This is just an excuse. . .I am just an excuse to help your ego drop. It is not that you are surrendering to me. What will I do with so many egos? That will be unnecessary junk! Mm? you get rid of it and you throw it at mc and. . .what am I going to do with it? It is just an excuse. When you surrender I don't gain anything, nothing comes to me. But because you can love me you can risk surrendering.

One day you will understand that you have not surrendered -- it is just that the ego has disappeared in the name of surrender. And for the first time through surrender you become yourself. I am here to give you to yourself.

So sannyas is going to come. Just be here, float with my people, sing and dance, do a few groups.

[A sannyasin couple ask about their relationship. The woman says that sometimes she feels very negative and others very ecstatic. The man said he has invested much energy in staying together. In the Tantra group he completely disappeared, also someone else he loves is coming to Poona. He doesn't know what to do.]

Don't do anything! Mm? -- just let go, and whatsoever happens is good. Stop controlling, managing, manipulating. Don't try to manufacture your future: just live in the moment. Whatsoever comes, accept; if nothing comes it is perfectly good. When there is nobody to love, meditate, when there is somebody to love, forget meditation and love! That's why I always give both the things to you -- love and meditation -- so at least one will always be there! Just relax, otherwise you will create much tension, unnecessary tension for yourself.

And you are changing. At this moment, creating any tension will stop your growth. Something is just on the verge of happening. Now, small things can distract your mind, your being, so be perfectly at ease. Don't think of the morrow; today is enough. If she is there and she is loving, good. If she is angry and not loving, say good-bye and move.

Don't live together. Be alone so you remain free. If another lover comes, perfectly good. And don't hide from anybody. Simply say that you are relaxing -- relaxing in everything. If three, four women surround you, it's okay. You are not going to even choose and decide. Just relax! At this moment let-go will be of great help to you.

(to the woman) And for you: the love is there, as much in your heart as it is in his, but you have to learn one thing -- that love need not become a clinging; it can remain a free gift. It is totally different world when love is a free gift. There is no need to make any contracts. If you are feeling loving and he is available, love him! Don't miss your ecstasy: let it be there! When you are not feeling like loving, forget about him! Then don't go on clinging because you love. Don't torture him and don't torture yourself.

And always remember: when you are loving, maybe in that moment he is not in a good mood of love; then forgive him. Don't be angry because we cannot expect, and we cannot order love. Because of this idea -- that when one is loving the other partner has to fulfill it -- love has become false. If the other is not feeling

like it in that moment, what is he supposed to do?

If he says no, you feel hurt. You are really in love in that moment and he will not like to hurt you. If he says yes, the yes is false, and that yes is not going to satisfy you. If he says no you will be unhappy; if he says yes you will be unhappy... and these are the only two alternatives. Many people decide to be diplomatic; they say yes and they don't mean it. When they say yes and they don't mean it, you are not satisfied. You see the pseudoness of it; it is so clear.

Nobody can pretend love, and when I say nobody I mean nobody; nobody can pretend love. If it is there, it is there. It shines! It is so loud. It has a different vibe to it. When it is not there you can shout 'I love you' but your eyes don't shine. You say one thing; your face says another. You pretend one thing and the whole body rejects it and negates it. That is not fulfilling. Remember there is no obligation on the other's part to be loving when you are feeling loving. There is no natural mechanism to make it happen together. If sometimes it happens, beautiful; if it doesn't happen, it can't be helped.

So when you are feeling ecstatic and loving, just tell him that you are feeling ecstatic and loving. If he is also available in that moment, then you can meet and move into that space. If he is not available, forget about it; don't feel anger. If he says that he is feeling love for somebody else in that moment, then don't feel hurt. There is nothing to feel hurt about!

Then love becomes a play. We have made it too serious, mm? -- that's why it has become ugly. We have made it almost business-like, legal, a contract. Love is a play. Lovers again become children; that's the joy of it. They forget their adultishness; they again become children. They start playing with each other's bodies; they start enjoying small things which don't mean much. That's why lovers need privacy, otherwise others will think they are mad! What are you doing? -- grown-up people holding each other's hands and looking ecstatic?! And what can there be in the hands? -- only perspiration! Hence privacy is needed, mm? because you are going back to your childhood days; you are becoming innocent. You are again becoming a child on the beach -- running here and there, collecting seashells and coloured stones... running after butterflies, collecting wild flowers. Again you are back in that world of innocence.

It should be playful, and when it is playful there is no question of jealousy. He can play cards with you; why can't he play cards with somebody else? There is no problem! He can play chess with you; he can play chess with somebody else. You don't feel jealous. You don't go to the court and say that he is playing chess with somebody else.

So love is nothing but playing with your body energy and somebody else's energy. It is a sheer joy! Sometimes he is playing with you; sometimes he wants to play with somebody else. Perfectly good! He is not rejecting you. There is no rejection in it; don't take it as a rejection. That is a misunderstanding. Then you feel angry; you want to take revenge, and then everything becomes ugly. The playfulness is lost; love has become serious. Then it is more war-like than lovelike. So when you are ecstatic, good! Go to him, find him, search for him.... And there is no need to hanker only for him. If you feel ecstatic with somebody else also there is no need to feel guilty.

I would like to create a commune of love where people are very very playful about love and there is no commitment as such. And, i'm not saying that you cannot remain with one person forever. You can, but there is no commitment as such. If it happens, if every day you feel ecstatic with him and he feels ecstatic with you, then it is perfectly good; let the game continue. It may continue for your whole life, it may go deeper and deeper -- the more you come close the deeper it will go -- but there is no commitment. If tomorrow morning he simply says good-bye to you, you will not feel hurt and rejected. You will say, 'Okay! I'm grateful for all the joys that you have given to me'... but there is no bitterness in it.

Both be playful. No clinging, no ideas of husband and wife and things like that. These are all neurotic ideas. They have driven the whole humanity mad. I want you to be very very un-neurotic. Just go into any family and wives and husbands are neurotic. It is so difficult to find a psychologically healthy family -- almost impossible; it doesn't exist. And all children are brought up by neurotiC couples so those children become neurotic from the very beginning.

My commune has to become absolutely un-neurotic about everything. Innocence should be the only law and playfulness should be the only attitude.

Only Losers Can Win in This Game

Chapter #14
Chapter title: Meditation is manure for man

14 October 1977 pm in Chuang Tzu Auditorium

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ShortTitle: LOSERS14	
Audio:	No
Video:	No

Deva dwara: door to the divine. And become one! Everybody has the potential to become one. The potential just has to be transformed into an actuality; the seed has to become the tree.

And nothing much has to be done because we don't *make* a seed a tree. We simply find the right soil, put the seed in the soil and it grows. Go on watering it, cooperating with it, protecting it, while it is tender and young. And once it is grown Up there will be no need even for watering. It will be strong enough to protect itself. Meditation becomes the right soil to grow in....

[A sannyasin says that he has no love in his body for anyone. I feel like a corpse... he has been this way from his childhood when he remembers never having any affection from his parents. Osho agrees that that may be the cause but that need not be an excuse for remaining the way one is. Don't throw the responsibility on them, Osho says, adding that that is what the christian church with its fable of adam and eve, and later freud with his psychoanalysis, have done.

Know the cause, says Osho, but knowing the cause doesn't help. The real problem is how to change the situation. Love can be brought into your being... because it is there! It is like a small spring. Maybe the parents have not removed the rocks around the spring so it is not flowing. Those rocks can be removed. I can remove them; my sannyasins can remove them.

Let this be your family... and you cannot get a better one! You cannot find more loving people anywhere.]

While you are here you have to leam to love. But you have to come out; nobody can bring you out. If I try to bring it out or to force it upon you, you will shrink even more deeply into your being; you will start hiding there. You have to come on your own.

The situation is here; it can happen. And it has to happen, otherwise you will remain miserable your whole life. And the older you become, the more difficult it will be, so you have to do it fast. Don't lose any moment and don't make any conditions. Just be loving around here. Experiment, explore.

People are beautiful phenomena. To explore a person -- a man, a woman -- is to explore the deepest reality. To explore a man or a woman is to explore god, because god is residing there in each shrine, in each temple, in each body. If you miss love you will miss god too because it is only love that takes you to god; there is no other way.

[The sannyasin says he has done some groups in the West but keeps falling back into his old ways. He gets a lot of love from his wife, otherwise it would be impossible.]

The question for you is how to love, not how to get love. It is good that you have a loving wife but that is not going to help. That may even make you lethargic -- because you are getting love. You can settle: there is no need to love because she is loving and she goes on loving. It can even become a kind of ill investment. If you see the point that she is so loving because you are so dry, desertlike, you can even become afraid of

losing your Dryness. If you lose it, who knows whether she will love you any more or not? She may be loving you so much because you are such a desert. So a fear can come into the mind.

But if you remain passive and she goes on pouring love, then what is the need to come out? -- there is no challenge. You have to bring the other quality which is very very necessary. You are not to remain passive; you have to become active. You have to take the initiative; you have to give love. Otherwise you will become a beggar. You will be dependent and your wife will also become dependent.

She will feel very good because you will be dependent on her and she can be perfectly at ease about you. She will never be afraid about you, because you cannot love so you will never go to any other woman. And who is going to love you? For what? So she can become very very comfortable in it. That's a beautiful arrangement! For her you are not dangerous as husbands are. There is no need to feel jealous; nobody is going to compete with her. It is a good arrangement for her, very economical, and it is a good arrangement for you too and very economical. You need not give; you simply get. People give love because they get only if they give.

Your wife is spoiling you. She goes on giving to you and then there is no need for you to love. You have to come out of this lethargy and passivity. It is not good to go on receiving without giving. Then you will owe so much to her that you will be burdened. It is better to keep the balance. But it can happen...

The first group you do is centering, the second group is prema, and the third group is samarpan. These three. I will go slowly....

Encounter can help but only at a later stage. First I will give you very very soft energy groups so your energy starts moving a little bit, and then cathartic groups so energy is turned into aggression. And then something like tantra where energy can become love; this will be the process. And there is no hurry. It is better if three months are there to go slowly, step by step.

[A sannyasin said he had an experience similar to when he nearly went crazy some years ago. He was with a woman he loves. They were only touching, and he disappeared like once when he was on acid.]

Nothing to be worried about, mm? If you are afraid of it, it will always create trouble for you and whenever you go deeper it will come: either by acid or by love or by meditation. Whenever you cross that boundary of depth it will come again. You have to drop fear and go into it. Let it be. For once have the whole taste of it.

You can do one thing: just take [your girlfriend] to the river bank. sit there together in silence and let it happen. Tell her that if it happens she need not be worried. I think it will take at least forty minutes. You will go really crazy for those forty minutes but then you will come out of it for the first time really sane and then it will never happen again.

If you don't allow it, it will hang around you. Anything incomplete is never good; it is very destructive to the system. Let it be completed. When anything has been completed you get rid of it and you feel unburdened; a rock from the heart will disappear. So you can take her to the river bank. Go to a silent space, be there together, be very loving and let it arise. And when it comes this time don't escape from it, don't avoid it, don't get frightened. Welcome it, embrace it, go into it. But make her alert beforehand.

[The sannyasin says: It's the same with her too.]

She also goes crazy? Then it is perfectly good! Then there is no problem at all. I was worried about her, mm? -- because if she remains sane and you go insane, she will get into trouble! If she also goes insane then it is perfectly good.

Go any day and report to me afterwards, mm? It will be good; nothing to worry about!

[Another sannyasin says he finds it impossible to ever be spontaneous because his mind is always jumping ahead and programming what he will do, what he will say. It thinks it is so clever, and that it knows everything!]

No, I will make it puzzled and confused; don't be worried! It will drop. Just do a few groups and it will be gone. Life will become so unpredictable you will not be able to jump ahead -- no!

Yes, it is a part of the intelligent mind: it goes on ahead continuously. But then it loses much; the joy of exploration is gone. And if you know from the very beginning what is going to happen, when it happens it is

already old, it has no newness in it. With this constant thinking you go on missing the present and when the future comes you miss that too because that mind says, 'We knew it already.'

You go on rehearsing. This happens to many people, but nothing to worry about. We have arranged things here in such a way that we destroy intelligence! Soon you will be completely dumb -- just wait!

[A sannyasin was in the bioenergetics group here tonight. He says he has some problem with authority -- with Osho and also with the leaders in the groups here.]

You do whatsoever you feel for a few days. If you have some resistance to authority, then for one month Just do whatsoever you feel like doing. Whatsoever you choose you do, and whatsoever meditation you like, you do....

You choose for one month, mm? because if you don't feel good being told... Nobody here is interested in telling you to do anything. I don't enjoy suggesting you do this. This is only out of my concern for you, that's why. There is nobody interested in making you do anything.

For one month you be completely free and do any group that you like, any meditation that you like. If something starts happening, perfectly good; if nothing happens then you can always ask me. But then it will be absolute and whatsoever is told you have to do.

First try on your own. If things fit, perfectly good; that's what we want. If they don't fit then you can ask me, mm? Good!

[Another sannyasin describes an experience during an exercise of her head blowing off, which continues when she does Dynamic. She explains she left the convent where she was a nun to found a commune, which failed. She only came to Osho to learn how to set up her own commune.]

You will go mad if you do that!

Mm! because nobody is doing anything here! If you try to figure it out you will never be able to. What is happening here is not anybody's doing: it is just a happening. It is a very crazy affair! So if you try to figure it out and try to remember things you will go mad and nothing will happen out of it. Don't be worried about that.

And that is my feeling too -- that you are not totally with me; that's why you have been missing. For example, this disappearing of the top of the head would have become a satori for you if you were with me. Rather than fainting you would have entered into satori. But because you are not with me you missed the point. It would have become one of the golden doors for you. Something has opened. You may have lost your head forever!

And when the head is lost one becomes absolutely natural, spontaneous. One lives herenow; there is no past, no future, because they are all in the head.

If you are totally with me only then will there be the benefit. Otherwise you will try hard and things will happen... but still nothing will happen. And sometimes they can be harmful too. Mm? if you are with me, the same thing will have a positive effect. Because you are not with me you got frightened. The fear became so deep that you could not see what was happening. The fear became so deep that you lost your vision for the whole day; you became unfocused.

If you were with me you would have become focused inside. On the outside you may have remained blind for the whole day -- that is not the problem -- but for the first time your eyes would have seen inside. That would have been a one-hundred-and-eighty-degree turn in your life; you would have encountered yourself. And that's what we are working for... but you became frightened; out of fear you fainted too. And now the same is happening in Dynamic....

You have to leam to be totally with me, and your commune and everything else will take its own care; don't be worried. If you are totally with me you need not remember what is happening here. You will know and then you can do it anywhere. That will be far better, because you will know the inner functioning. Otherwise you will collect only outer data and outer data is not meaningful. If you are totally with me you will know what is happening here, and once you know it you can make it happen anywhere.

Otherwise, what happens is that you see somebody playing on a sitar and you watch everything and you know how many strings are there. You count them and you write it down. You observe how long the instrument is and you write it down. The weight of the man, the age of the man who is playing, and everything you will collect, but you will miss the real thing. Because these are irrelevant! The real thing is

the man -- the inner man -- his absorption in music, his being completely lost in it. That is what is creating the benediction, the beatitude. It is not the sitar; that is just the outermost fringe of the phenomenon.
There is a famous story in India....

A king wanted his daughter to be married and he wanted the best man available in the world, so he found the most mathematical, scientific man in the court. He told him, 'Go -- you are the right person. These are my requirements: my son-in-law has to be twenty-six years of age -- my daughter is twenty-two -- this height, this colour hair, this much education...'

The man noted down everything and then he went. He could not find a man of exactly that age but he found two boys each thirteen years of age. He was a mathematician, so he thought 'That's perfectly good! If you cannot find a man of twenty-six, why not two boys of thirteen? That will do! It comes to twenty-six.' And they were exactly right in all the other details. That's what happened. He brought those two boys to the court. The king was puzzled. He said, 'Why have you brought these boys?' The mathematician said 'It is absolutely the right thing to do because according to my calculations they are absolutely what you require. Only one thing is missing -- that I couldn't find a man of twenty-six years of age.'

That is what will happen to you! You forget about that. While you are here just be with mc and you will have that feel and you will be able to do something. If you want to raise a commune, this is the best place to leam. And this is just coming up, so you can leam it; there is no problem.
But, be with me!

Only Losers Can Win in This Game

Chapter #15
Chapter title: Flying soul-o

15 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710155
ShortTitle: LOSERS15
Audio: No
Video: No

Anand means bliss, ramraj means the kingdom of god: bliss, the kingdom of god. It is within you. The sky that I was talking about just now is within you. And the eagle I was telling you to become is your very soul. The soul is really confined, very much confined because the body is very earthbound. The soul is a bird of the sky; the body is like a burden around it. It goes on gravitating it towards the earth, it does not allow it wings. The body functions like a cage... but the soul can be free of it.

Just a little more awareness and you can spread your wings. Then the body is no more like a prison. It becomes like a resting place when you are tired of the sky. And naturally, one tires. The excitement of it is exhausting. One cannot bear the ecstasy of it for long; even for moments it is too much. Then you can come back to the earth, rest in your body. It becomes a shrine, a nest.

But right now, the way people live, the body has become a cage, an imprisonment, a kind of bondage. It should not be so. And remember, the body is not at fault; it is our consciousness that is at fault. It is we who have not understood the whole situation, who have not faced the whole situation, who have not looked into all the possibilities and potentialities of our being. The responsibility is not of the body. I am not anti-body I am all for the body -- it is a beautiful nest -- but if you are unconscious it becomes a prison. Because of your unconsciousness it becomes a prison. Then you don't know where to go, how to go, how to fly.

Have you not observed it? -- that many times in dreams you start flying ? It is very rare to find a person who has not been flying in his dream some time or other. If you ask the freudians they will attach some sexual meaning to it; they will say that flying is phallic. That is nonsense! Flying is a very very natural

desire in the innermost core of humanity... because we don't belong to this earth. We are strangers here, outsiders. We have made our nest here but it is only an overnight's stay; in the morning we go.

So the dream of flying is not phallic: it is not a kind of thirst to enter the woman. The sky is the woman, the vagina, for the freudian, and flying and entering the sky is nothing but a sexual penetration. This is nonsense, just absurdity! Yes, sometimes it can have that meaning but it is not necessarily always so. A very very sexually perverted person, a very very sexually repressed person may use this symbol in a sexual way, but the symbol itself is absolutely spiritual; it has nothing to do with sex. It can be used.... For example, anything can be used for anything else. I can hit you on your head with this mike and I can kill you, but the purpose of the mike was not that. It was not meant for that purpose; it was not made for that purpose. The people who manufactured it had not even thought that a man can be killed by it.

The symbol is purely spiritual. It simply says again and again through the unconscious to learn flying. Become an astronaut, become a soul-traveller. In the interpretation of this dream it is not only freudians who are in the wrong, many other people are too. For example, this reaching to the moon or to mars and other planets in the future, that too is a misinterpretation of the human desire to go there, above the clouds. Even a small child starts asking for the moon, wants to reach the moon. Those small hands reaching for the moon are really a symbolic desire inside to go beyond, to go on to the transcendental.

So become an eagle, a seagull... and you can do it. Let this be your meditation, your special meditation. Do other meditations but make this your special meditation, especially for you. Whenever you are sitting, become a seagull or an eagle or whatsoever you want to become, and start flying. Soon you will see that you are really passing the clouds. You will feel the wetness... you will see the sun, you will feel the rays falling on you. You can go on and on... and get absorbed in it as much as possible. This is going to open the door of your inner being!

[The sannyasin says he has done many years of primal screaming, creative movement, gestalt, psychotherapy, massage.]

Mm! you have really done a lot; that's why you look prepared. That screaming and gestalt and the massage -- everything has helped; it has brought you to me. You have come very much prepared. Just a little push and you will be lost forever!

[A sannyasin says that he has very low energy, he has shattered his energy with academic work, and through concentrating on things. Osho checks his energy.]

Good... very good. Yes, it is shattered, but nothing to be worried about; it can be put together. The centre is intact; just the periphery is shattered. If the centre is shattered then it becomes very difficult; then it takes a long process. But if only the periphery is shattered there is not much of a problem. Within months it will be settled. Your centre is perfectly intact and you have come at the right time.

The so-called academic work can be very destructive because it gives no nourishment to the heart. The heart is the centre and the so-called academic work revolves in the head. The head can become too heavy. The head has its place but it is not the whole; it is just a tiny part. It is not the master; it is the servant. When the servant becomes the master there are going to be difficulties.

The heart is completely by-passed by the universities and the colleges and the schools. The heart is ignored, knowingly, because the heart is illogical. The heart is dangerous; no university can contain it. The heart has its own way of looking at things. It is very individual, and the so-called knowledge depends on the collective, not on the individual. Love is individual; law is collective. Consciousness is individual; things are collective. You can see my body but you cannot see me. You can see this chair but you cannot see who is sitting on the chair. Logic avoids the heart; it is too much for it. Logic cannot touch it, cannot tackle it.

But once the heart is denied, once the heart is neglected, then you start becoming lopsided; you start losing contact with your being. Fortunately it is not destroyed at all. It is there, ready to take the throne back: it can again become the master. And that's my whole work here: to deprive the head, because it possesses something that it should not possess.

The head is not the true owner of your being. Only the heart can be the master. And when the head follows the heart it is a beautiful servant, tremendously efficient. When it becomes the master and tries to overrule the heart, then it is a very dangerous thing. But it will happen; nothing to be worried about.

[The sannyasin says he has done many groups, but so far nothing has really worked.]

Now I will work... I am going to work! Don't be worried, mm? Methods don't work without a master... because methods are not so important. In the hands of a master an ordinary method becomes immensely important. A great painter can paint even by fingers; the brush is not needed. His very touch is creative. When buddha was here vipassana used to work. It was not the method really, it was his presence. But people can't see his presence; they only see the method.

Just the other night one australian sannyasin was saying to me that she is here only to see how my commune functions and how my new commune is going to grow, because she wants to create a commune in Australia. Now, she is going to be in trouble. This is a crazy place! You cannot learn anything, and even if you do... She is collecting: she says she is looking everywhere and collecting data about how things are working, etc. She will collect material but it is not going to work because I will not be there. She will be a technician. She will take care of the superficial and the essential will be missing.

Just do a few groups here; within three months it will be gone. You can drop it right now; now it is my work. I will see to it that it is gone. You need not carry it, you need not think about it. Mm? that is the meaning of sannyas: you can give your troubles to me. I have none of my own so I can take everybody's troubles. They keep me occupied!

[A visitor asks: Can you help me to love?]

Certainly! That's the easiest thing to do, because love is so natural. Just a few rocks on the way have to be removed. Everybody brings infinite love energy into the world... it is an unending spring, but there are a few rocks which have to be removed. Those rocks are protective in the beginning -- that's why they are there -- but they have to be removed. Those rocks are like the hard shell of a seed. That hard shell protects the soft element inside. It is protective, but if it becomes too protective and does not allow the sprout to come out it is dangerous.

So everybody is born with love and born with a few rocks around the love as a protection. Those rocks can be removed, will be removed. Just don't cling to those rocks! That's the whole crux of the matter. Cooperate with me and they will disappear... even if you cling a little bit, you can afford it. They will go!

What about your sannyas? Become a sannyasin. That will be the beginning of cooperation from your side. Mm?

Come here... come close. Close your eyes, and just become a small girl nearabout three years of age. I would like to initiate you into sannyas when you are three years of age, because that is the right time to begin anything. So go back, go back, go back... and become a small child.

Prem means love, rani means a queen: a queen of love. And that's possible -- be open to it! You are carrying great love in your heart. In fact that may be causing your problem: it is too much, and you are afraid. If you allow it, it will flood you... it can create a chaos. People who have only a small amount of love in their hearts are always able to manage easily; they look very loving. But people who have really great resources of love are always afraid. Once allowed, it can drive you mad. But here around me madness is perfectly okay! (laughter) You can go mad and I will take care. So go berserk!

[The new sannyasin asks: Is being a sannyasin a contradiction to being with Jesus Christ?]

No, not at all. In fact you cannot be with jesus christ without becoming a sannyasin! Right now that is the closest link possible with Jesus Christ! Jesus is here... all over the place! The vatican is just empty. You can go through me and find Jesus.
Good, good!

[A sannyasin couple ask about their relationship. The man had become involved with someone else and the woman was suffering from jealousy. The man says he realised he liked the power of the other feeling miserable. She said she realised she did not want to be miserable any more, she wants to be happy.]

In fact attachment is a barrier to love. People have the wrong notion: they think that attachment is love; it is not. Attachment is just the opposite of love. Attachment is fear, not love; attachment is possession, not

love. Attachment is a kind of politics, diplomacy, strategy, but not love.

Love need not be attached. And if this understanding is coming to you -- that you are tired of attachment -- then drop attachment. That is not a step in dropping love; in fact that is a step in growing towards love. But the mind is very much confused about love and attachment. One has to be very alert, only then can one remain loving; otherwise attachment settles. And it gives trouble, it creates misery.

When attachment creates misery you start getting tired of attachment, then naturally of love too. Then one becomes afraid of love because one sees if you love, attachment comes in. They are not necessarily connected; they are only connected in our ignorance, in our unawareness. They are not connected themselves, they are poles apart. In fact it is a miracle how we manage them together in the same bed! They are not bed-fellows; they cannot be. They are not a couple. Attachment is poison to love.

If you can drop attachment, then give it a try again. There is no need to separate. Just drop attachment, be friends, be loving. Give it two month's more grace! But this time no jealousy, no conflict. If he goes to some other woman, say good-bye and welcome him when he comes back. Don't ask him where he has been and what he is doing; that is none of your business! (to the man) If [she] goes to somebody else and is happy, you need not be worried about it; in fact you should be happy that she is happy. Love would like the other to be happy wherever the other is happy. Love bestows happiness on the other.

And it was a great insight that you came to last night -- that deep down you somehow wanted her to be sad. That is violence -- that is not love -- but that's what goes on. We go on saying that we want to be happy and that we want the other to be happy, but deep down we want the other's happiness only in reference to us.

You would have felt happy if she were miserable because that would really give you power -- that she cannot live without you, that she cannot exist without you, that you are so important, that you are so significant. But she was happy... and this was going to be the last day: I was going to separate you today! It was going to be a divorce -- and she was happy. That hurts.

Two months more! But in these two months, no jealousy....

And it is only a question of two months. If you create any trouble, divorce again!

Only Losers Can Win in This Game

Chapter #16
Chapter title: No 'I' can see god

16 October 1977 pm in Chuang Tzu Auditorium

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Visarjan means dissolution, dissolution into the divine, immersion in the divine, the state of being lost....

One has to learn how to disperse oneself, how to come to a point where one is not. Only then god is. You and god cannot exist together; that's not possible. That's why so many people go on missing god -- because they are asking for the impossible: they want to remain themselves and they want to see god. God can be seen only when you are not. That nothingness can encounter god, not you.

So the whole process of sannyas is the process of visarjan, dispersion. Slowly, slowly, one loses, goes on losing, goes on losing. The more one loses, the more one understands how beautiful it is not to be. Then more courage arises, a little bit more. One goes a little deeper and a little deeper, and one day the final risk, the final gamble: one simply jumps and disappears. In that very moment there is god. That moment *is* god.

Deva means divine, rasila means juice, juicy. And the juice that runs through our veins is divine, the blood that runs through our veins is divine. Dust is divine... all is divine. One has to start enjoying this; then more juice comes. One has to start sharing it. The more you give, the more you are given.

Another name for that juice is love. When you give love, new energies start flowing in you. That's why whenever somebody falls in love they start feeling young again. Whenever love is stuck and the doors are closed, one starts feeling old.

Let love flow more... and don't be a miser. Because this is the paradox of life: the economics of the divine is just the reverse of the economics of the world. In the ordinary economics if you don't hoard you will not have; m the divine economics if you hoard you will not have. In the ordinary economics if you don't give you will have; if you give you will lose. In the divine economics just the opposite is the truth: if you give you will have; if you don't give you will lose. That's what jesus means when he says: Those who try to save their lives will lose them. The loser in the divine game is the winner... the defeated is the victorious. And he who is nobody is all. Nothingness is fullness.

So go on giving to everybody and anybody. There is no need to make any conditions. Never say that you will give only when this is fulfilled: never give with conditions. To give with conditions is to destroy the whole beauty of it. It is immensely beautiful when it is unconditional. When you enjoy giving, when you are not giving in order to get, you get, you certainly get; you get a thousandfold. That is another story.... So let this juice that you are carrying in yourself, flow. And don't confine it to your husband, to your children only. Give them as much as you can but don't confine your love; there should be no limit to it. Don't confine it to your race, religion, colour, the country. Don't confine it! Love is god's gift: it should be given to all. It should be given not only to persons but to things too.

Once you have learned the secret -- that the more you give, the more it comes, and you go on becoming younger and younger and you go on becoming fresher and fresher, and you go on becoming livelier and livelier -- then you have stumbled upon the greatest secret of life, the key. It can open the door of the ultimate. Love is the key for the door to god.

And in India we call it 'ras' -- juice -- because it is really the sweetest taste possible. And it is not only a taste on the tongue... it is the taste that spreads all over your being, to every cell of your being. You become suffused with it. Every hair on your body starts tingling with it. It is a thrill that goes through and through. Every fibre of your being starts dancing in it. That's why we have called it 'ras', juice.

Let sannyas be your resurrection. Come here! This will be your new name... and a new beginning; a new birth. Forget the whole past as if it has never existed -- as if you have seen it in a movie or you had heard about it from somebody else. Disconnect yourself from it. Yes, it will remain there in the brain cells as a memory but let the psychological memory of it disappear. And those two are two totally different things....

The brain carries a memory just matter-of-factly, like a mechanism, like this tape recorder will carry what I am saying to you. But the tape recorder is not involved in it. If you efface it, it will not cling to it. If you want to record something else, if you want to replace it, if you want to change it, it has no personal involvement in it; it is just a mechanical thing. The brain goes on recording things mechanically.

The real problem is with the psychological memory -- that you get involved in it. Then things go on and on hanging around you, and the load becomes heavier and heavier every day, because each day many more memories are happening.

A child comes into the world weightless, and an old man dies carrying a mountain on his heart. There is no need. One should learn to die like a child; one should go as one comes. One should go absolutely light, weightless. If that is possible -- and that is possible -- then life has been meaningful. Then you were not destroyed by your experiences: you remain transcendental to them.

This is the beginning of sannyas: go on unburdening every day. Never get psychologically involved in the past. A man who lives in the past, lives not, because how can you live in the past? It is gone and gone forever, and there is no way of bringing it back. Nothing can be done about it: you cannot add anything to it, you cannot take anything out of it. You cannot undo, you cannot redo. Nothing can be done so it is utterly futile to put any energy into it... and much energy is involved there. As I observe people, nearly ninety per cent of their energy is involved with the past. Release that energy from the past; get out of it.

That is the symbolic meaning of sannyas. It will help you. The change of the name, the change of the dress will simply help you to look into the mirror again and ask: 'Who is this man standing here?' You will have to start learning again. and this time of course you can learn far better than you did the first time. Now

you will be more conscious. You will not commit the same mistakes again, you will not repeat.

So when I say to drop the past, I mean that from now onwards. that is going to be an everyday thing. Every night before you go to sleep, finish that day. It is finished in existence; now it is futile to carry it in the mind. Just be finished with it. Say goodbye to it.

If something has remained incomplete in the day it is difficult to finish it. Complete it, complete it in the mind. You were passing on the road and you saw a beautiful woman and you wanted to hug her. Now that cannot be done; something hangs incomplete. Before you go to sleep just look at the whole day and see what is incomplete. Complete it psychologically: hug her. Relive that moment, hug her in the mind, thank her and be finished with it! Don't carry it incomplete. Only incomplete moments are carried. They hang, because each experience wants to be complete.

There is an intrinsic mechanism in each and everything that compels it to become complete. A seed wants to become the tree, a child wants to become a young man, the unripe fruit wants to become ripe, and so on and so forth. Everything wants to complete itself; it has a built-in urge to complete. And that is so about every experience.

You wanted to hit somebody and it was not feasible, not practical. It would have cost too much and you were not ready to lose that much. Do it before you go to sleep. Let there be half an hour every night, and that will be your meditation: go on finishing. Start from the morning and finish everything that has remained incomplete. You will be surprised that it can be completed. And once it has been completed you will tall into sleep. By and by you will see that dreams are disappearing, because dreams are a mechanism, a natural mechanism to complete things... but then things are completed very unconsciously.

In a very very primitive way the dreams try to complete what you are not doing. Dreams are great helpers; they complement your existence in many ways. You wanted to hug the woman: you will hug the woman in the dream but it will be an unconscious thing. Maybe in the morning you will forget about it, you may not remember it. The mind that wanted to hug is the conscious mind and the mind that hugged is the unconscious. They may never meet; the message may never be delivered. There are a thousand and one barriers for the message to reach.

So in the unconscious it has been completed but in the conscious it remains incomplete. A hankering and a longing goes on and on. There are many things clamouring for your attention and this load becomes bigger and bigger every day and then it is almost impossible to finish it. From tonight start finishing things every day. And within two, three months your dreams will start completely disappearing. When dreams start disappearing that is an indication that meditation is working.

I am not interested in analysing dreams; I am interested in helping them to disappear. That's the difference between psychoanalysis and meditation, between the western psychology and the eastern psychology. For nearly three thousand years we have been working on how to help dreams to disappear. Once dreams are gone completely you have a clarity, your mind is unclouded, but the way to help the dreams go is to complete things consciously, otherwise they will be there.

If you have completed things there is no need for them to be there. Then the sleep becomes deep sleep -- what in yoga is called 'sushupti' -- a dreamless sleep. Patanjali says sushupti can become samadhi. It is just on the verge of it. Yoga divides human consciousness into four states: the waking, the dream, the sleeping, and the fourth... and the fourth is below the third. When dreams have disappeared and you are perfectly asleep, everything is silent, utterly silent, then there is a possibility of slipping into the last substratum of your being.

So this is your special meditation that you have to continue....

Sahaj means of its own accord, and ananda means bliss: bliss that comes of its own accord bliss that comes spontaneously, bliss that comes uninvited, bliss that comes unawares, bliss that comes and cannot be brought, bliss that happens but cannot be controlled, cannot be managed, cannot be provoked. Nothing can be done about it: you have to be in a state of non-doing, then it happens. It is a happening. There is no way to do anything for it The doer never achieves bliss because the doer remains in the ego. The non-doer, the state of non-doing, just a passive silence, awaiting, with no effort for anything whatsoever... in that relaxation, it happens.

It is called 'sahajananda'. And that is possible...

Ananda means bliss, blissfulness, neelamber means blue sky: blissful blue sky. Blue is the symbol for depth. The sky is not really blue; it looks blue just because of the infinite depth.

Neelamber is one of the names of Krishna, because he is as blue as the blue sky.

So the first thing: abysmal depth... and one has to disappear into that abysmal depth. It is not like falling in that depth, because if you are falling then the depth cannot be very much because you are there; you will make it shallow. Going into depth is more like disappearing. It is as when you put a cube of salt into water and you don't know where it has gone. It has started disappearing, and a moment comes when it is nowhere to be found. But you can taste the water and it will be there.

Buddha was asked, 'Where will you be when you are gone from the body. Because this is your last incarnation in the body; you will not come back again to any womb. Where will you be?'

He says, 'Taste existence and you will find me there. As salt dissolves into water I will dissolve into the cosmos. And if you are capable of tasting it you will taste me.'

The existence is becoming more and more enlightened, because more and more enlightened people are disappearing into it. Man is not falling, man is evolving. Whenever one buddha again disappears into existence it is more salty. Of course existence is vast and big, and a buddha howsoever big is again just a drop, but still that one drop changes the quality of the very existence. You would not have been the same if Jesus had not existed in the world, although it is very difficult scientifically to find out how much he has affected you, how much buddha has affected you, how much lao tzu has affected you. You may not even have heard the names of many buddhas, still they have affected you because they are flowing in your blood. You are breathing them; you cannot remain unaffected by them. The trees have absorbed them and the stars have absorbed them, and wherever you look something of them is present....

So one has to disappear into the depth. When one disappears then only is there depth. If one is, then it is just a pretension of depth; it cannot be real depth. Real depth cannot allow the ego to exist. Ego as such is the superficial. It is just as on the surface of the ocean there are waves, but if you go deep there are no waves. There cannot be any waves because there is no wind. The ego is just on the surface of the mind -- those waves and ripples and all that. Once you start entering deeper into your being all that disappears -- the mind and the ego and the thoughts. And it is a bottomless abyss: it has no boundary to it. That is the meaning of the sky.

Sky is very symbolic in eastern mysticism... the greatest symbol there is. It means many things. One: it is always present, yet absent. It is present everywhere yet absent. Its very way of presence is being absent. It exists by not being. That's how god exists. That's why you cannot show where god is; that's why you cannot pinpoint him. He is everywhere and nowhere... and that is the quality of the sky too. It is not just an accident that whenever people pray they look at the sky. Unknowingly, they raise their eyes to the sky, because god is like the sky: present and yet utterly absent.

The sky contains all, and nothing contains the sky. God contains all, and nothing contains god. The sky penetrates everything and yet never interferes. It is a miracle! It penetrates without trespassing. It is so non-violent. It accepts all: the sinner and the saint, the good and the bad, the beautiful and the ugly. It makes no distinctions: it has no likes, no dislikes. It has no mind. It is simply open and available to all, whosoever wants to partake of it. It makes no conditions. It is unconditionally everybody's: man and woman, animals, birds, trees, rocks, stars and sun. It is available to all. It protects but it never patronises. It surrounds you within and without... without ever touching you. And these are the qualities of god.

Black clouds come and go and the sky makes space available for them. White clouds come and go and the sky makes space for them with no distinction; it is choiceless. The acceptance is total; Buddha calls it tathata. The sky exists in a state of tathata, suchness: whatsoever is the case is good. Clouds come and go; the sky remains, it abides. It is eternal, it is timeless. It is always the same. It is the ancientmost and yet as fresh as the dewdrops; it never becomes old.

So meditate on the sky, and whenever you have time just lie down on the ground, look at the sky. Let that be your contemplation. If you want to pray, pray to the sky. If you want to meditate, meditate on the sky... sometimes with open eyes, sometimes with closed eyes, because the sky is within too. As it is big without, within it is the same.

We are just standing on the threshold of the inner sky and the outer sky, and they are exactly proportionate. As the outside sky is infinite, so is the inner sky. We are just standing on the threshold. Either way you can be dissolved, and these are the two ways to dissolve.

You asked what prayer and what meditation is. If you dissolve in the outside sky, then it is prayer. If you dissolve into the inside sky, then it is meditation. But finally it comes to the same: you are dissolved. And those two skies are not two; they are two only because you are. You are the dividing line. When you disappear, the dividing line disappears. Then in is out and out is in.

The extrovert prays because he can only relate to the outward. The introvert meditates. The extrovert has to conceive of a god there as 'thou' so he can have a dialogue. The introvert need not have any god; he can simply close his eyes and start disappearing. The extrovert needs some help -- somebody there, objective. Christianity, Hinduism, Islam, Judaism, are all extrovert religions. Jainism, Buddhism, Taoism, are introvert religions; they don't have anything like prayer. Prayer is just absurd in Buddhism; because it carries the duality it is absurd.

Prayer is more like love: the other is needed. Whether the other is or is not, is not the point, but the prayer becomes possible only through the excuse of the other. If there is no god then god has to be invented, otherwise the extrovert will never be able to reach to the ultimate. Once he reaches he will know, but on the way he needs a support, an objective support, something there he can relate to. Prayer is a dialogue.

The introvert is enough alone. He need not create a god. God may be there; he is not needed. Whenever Buddha is asked, 'What do you say about god?' he says, 'It is irrelevant.' That was the attitude of socrates too. He says, 'If gods are there, perfectly good, but they are irrelevant.' They don't get in the way of a socrates or a buddha.

Prayer is akin to love and meditation is akin to silence. Prayer is a bridge between the two. Meditation is absolute aloneness -- not lonely, not solitary, but alone, in a state of solitude. These are the two ways. Man is standing just in the middle of the two and he is the dividing line, so whether he disappears this way or that, once he disappears the dividing line disappears. Then there is no prayer and no meditation....

[The ashram architect is leaving tonight for Gujarat to begin work on the construction and there of the new ashram. He asks: Give me some of your strength!]

You will be getting all of my strength -- why some?! Just go there and start working and you will have immense energy... no problem. Much has to be done. You will need energy and I will be sending it, mm? Don't be worried about that....

You will have a group of twenty people so they can start helping. But go fast!

Only Losers Can Win in This Game

Chapter #17
Chapter title: Don't adore him, absorb him

17 October 1977 pm in Chuang Tzu Auditorium

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Video: No

[Osho initiates someone who belonged to the Subud movement for ten years. She says her experience with them was sad.]

I will make it blissful!...

It happens many times. When you start going inwards the first layers are of sadness, because that's what we have been repressing our whole lives or for many lives even. We don't show our sadness, we don't express it. We go on repressing it, so layers upon layers of sadness are there. When you go into latihan those layers start surfacing; they can make you very very sad. Sometimes they can make you sad, sometimes they can make you angry -- because anger is also there, repressed. Sometimes they can almost create a great confusion, a chaos, because that too is there. Only at the deepest core is bliss.

Latihan is a good process but yet incomplete. It is very much accidental; it is not very systematic. The steps are not very clear, because the experience that has happened to subud was accidental. It suddenly happened; he was not preparing for it. God came to him as an accident. (See the darshan diary 'Get out of your own Way' where Osho talks about Subud in detail.) To a few people it may happen, but in ninety-nine per cent of people it will create sadness, it will create chaos. It may bring pathology, it may drive them crazy and mad.

But to you it has not been harmful. Maybe it has been sad but it has not been harmful at all. You have to go into it a little bit more. I would like you to do a few groups here, mm. They will help clarity.

Prem means love, jwala means fire: love fire. And this ochre colour is the colour of fire. To become a sannyasin is to enter into the flames of love. It is dangerous and yet it is incredibly beautiful. Only danger is beautiful because only danger brings you to moments of joy, ecstasy. Only in danger does your life take on a kind of intensity. Then everything is intense: joy is intense, sadness is intense. All is fire.

If you can pass through the fire of love, it consumes you... it consumes all that can be consumed. In the end only a pure consciousness is left behind. So let it become your very path!

[The new sannyasin says she teaches Tantra and Hatha yoga and Sufi dancing. Osho suggests she do a few groups and then start her own group.]

You can make it a very synthetical thing -- more flowing, less structured for one thing, and whatsoever starts happening in the moment you can move that way. So see arup and figure it out; then I will decide when your group starts, mm?

Deva means divine, suruchi means taste: the taste of the divine. And god has to be eaten, has to be drunk, has to be digested. God is not a word, is not a theory. It is food, it is vitality... it is life itself. God is not something to be worshipped only. God has to be allowed to circulate in your system, in your blood, in your bones, in your marrow. That is the meaning of suruchi.

Talking about food does not help, and one cannot be satisfied by reading a menu. God has to be tasted! That's what jesus means. When on the last day he says good-bye to his disciples, he says. 'Eat me, drink me'.... Only then can god become part of your heart. God should not be a menu only, should not be a map only. It should become a vital part of our being... and the only way is to eat.

This is a feast here and god is on the plate. If you miss, only you are responsible. You can eat and you can be satisfied forever....

[A sannyasin says she would like to make a video about meditation which people could use at home. Osho says it is a good idea and to make it in the ashram. She asks: All alone?]

You will find many people to help you. There are so many creative people with such crazy ideas around here! Just put a notice on the notice board and you will find a thousand and one suggestions coming to you. Don't be worried! Work it out; that's a very good idea. Yes, that is possible.

Just through form, through colour, through dance, through music, a situation can be created in which a person can go into meditation. And video can be used: it is a very pregnant medium. So choose music, choose colour. There are painters here and musicians here; they can be of help.

The whole thing should be centred on the point that when somebody listens to that music and looks at those pictures and whatsoever is going on -- movement, dance -- the whole thing should create an impact on the person who is looking at it so that his thinking stops. He is simply there without any mind. The whole impact should be a stopping of the mind... and that can be done, that can be done. Start thinking about it; it will come up!

[A sannyasin says that in a group the leader told him he had a frozen heart. He has many tears coming up which he has always pushed down before. Osho checks his energy.]

The heart is frozen... and the tears are the beginning of its melting. The more you allow tears, the more the heart will melt. And because you have never really cried in your life, the heart has forgotten how to melt. But it is beginning to. It is again getting the spark... it is sprouting.

So don't be worried about why you are crying -- sometimes for sadness, good, sometimes in joy, good. Sometimes even if there is a mixed feeling -- on the one hand it is sad and on another hand it is delightful -- don't be worried about it. Just go on pouring yourself out in your tears.

Tears are one of the most beautiful things. They unburden you and they cleanse your vision... not only the physic vision. They cleanse the physical vision -- tears are basically meant to clear the dust from the eyes -- but spiritually also they cleanse the vision. The capacity to see becomes clearer, innocent, and the heart starts melting.

Tears are the language of the heart. Just as thoughts are the language of the mind, tears are the language of the heart. Tears are the poetry of the heart. It doesn't matter whether you are crying in sadness or happiness. What matters is that you are crying, that you are totally in it. And don't hold them! Don't hesitate, don't feel embarrassed, don't feel shy. Become like a small child. Don't judge, and soon they will be coming like a flood. And with their coming your heart will start functioning again. It will start getting warmth, it will become alive. And in the shadow, love will grow.

So their diagnosis is right -- that the heart is frozen, but it is on the way to melting. Just a little cooperation from your side and it can melt. And once it has melted, you will know for the first time what life is.

A frozen heart means that half your being -- and the most important part -- is dead! Then you live only in the head. All that is intuitive is paralysed and feeling is paralysed... and all that is beautiful in life come through that part. Thought never gives you any glimpse of beauty. It is a calculating machine, it is a computer. It is good for its work but it cannot give you joy because it knows no poetry, it knows no mystery. It knows no wonder, no awe... and it cannot! If it knows wonder and awe it will not be able to calculate, so it is a natural division of labour.

The head is not given any feeling so that it can calculate perfectly. Feeling can be a disturbance. Doing mathematics and your eyes are full of tears -- it won't do! Looking at a rose flower, your eyes full of tears -- it will do. The rose will be far more beautiful, incredibly more beautiful than it can be without.... With those tears the rose will have a splendour that it cannot have without.

Tears are perfectly good when you are looking at a woman with deep love. Tears are perfectly good when you are looking at the moon and the heart is throbbing. Tears are good for beauty, truth, goodness, god, but that is a totally different world. The head cannot cope with it; the head is not meant to cope with it. It is another kind of instrument for the market-place... and you need some instrument for the marketplace too, for the day to day affairs.

So nothing is wrong in it, but what has happened -- and not only to you, to many people -- is that they have become hooked with one part of their being, and that part is not so valuable as the part that has become paralysed.

This addiction has to be dropped. One should be free to move. Sometimes when you need calculations, calculate; you need logic, you use logic, but you are free to move. The free person uses the mind as a dial. He can use the head, he can use the heart, he can use intellect, he can use intuition, he can use thought, he can use feeling... and he is free; he is beyond all these! He can move the dial as he wants, and he can have any instrument that is needed, functioning. He is not hooked with any particular instrument. I am not saying to be hooked with the heart. Be free and floating.

Something beautiful is coming up. These few months have been really significant for you. And if you can go on moving in the same direction, your real life has started now... unfortunately a little late, but still fortunate, because for a few it never starts. They die without knowing what life is, and the joys of life.

Only Losers Can Win in This Game

Chapter #18
Chapter title: Love's the cosmic cosmetic

18 October 1977 pm in Chuang Tzu Auditorium

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Anand means bliss, madhura means wine: bliss wine. And I sell it!... Now you are lost somewhere deep. It is good; there is no need to understand.... You are intoxicated with me, you are drunk, so how can you understand? But later on you will understand, mm? -- there is no hurry. Good!

Deva means divine, neehara means nebulous, the nebula out of which the whole existence has arisen, the state of formless energy. When the universe was not yet solid, when everything was vaporous like a cloud, it was immensely potential. It was pregnant with the whole universe but nothing had taken shape yet. That state is called 'neehara'. Then forms arise out of that nothingness; out of this potential the actual world arises, becomes solid, concrete, defined. Then everything becomes separate, has a name and a form and a shape. In that beginning there was no name, no form, no shape; the bible says there was only darkness. In darkness shapes disappear. In the night, you don't know what is what. You cannot figure out where this tree ends and where it begins and where the rock is.... In darkness forms disappear again.

The bible is true when it says, 'In the beginning there was darkness, and god said, "Let there be light."'With the light, form arises, so in the morning again things start becoming defined, distinct, separate. When you fall asleep your form disappears; then you are nobody. A king may be sleeping by your side, a beggar may be sleeping by your side, but all three of you disappear. Nobody is a king, nobody is a beggar, nobody is rich, nobody is poor, nobody is beautiful, nobody is ugly. In that deep sleep forms disappear again.

Neehara is the beginning and the end of the world. And I would like you to create this state inside you -- a psychological darkness, a psychological formlessness, a psychological chaos. It was chaos; the cosmos came out of it. The chaos was pregnant with the cosmos, but it was not a cosmos; there was no order. It was utter freedom.

To go into that freedom again is to become a buddha... to lose the idea of who you are, to lose your identity, to lose yourself and your centre, and again fall into that primal innocence. And that's my whole work here.

Sannyas is just a beginning of that journey which will take all that you have from you. All that you can claim as yours will be taken away, all that you think is your identity will be destroyed, given to fire. And then the formless eternity remains -- and that is really you!

[A sannyasin newly returned says he feels very empty. That's very good! says Osho... that's really great! Just let me see your emptiness -- and checks his energy.]

Close your eyes and go into it and whatsoever happens, even if you feel like dying and the body falls, you allow. Don't be afraid -- I am here -- you just go in. I will take care: go in and let it happen!

Good! Come back; this will do for the time being. Very good! Drop all fear of it and it will become a full emptiness -- full of itself. Emptiness turns into fullness if you accept it, if you welcome it, if you receive it with reverence. If you don't receive it -- if you are a little bit frightened, scared -- it remains empty, it remains negative. To turn the negative into positive is the whole alchemy of turning the baser metal into gold. Emptiness is a baser metal. In itself it is not of much value; it is just empty. But if you welcome it with great love, respect, if you embrace it, suddenly the quality of it changes. Through your acceptance it becomes a positive emptiness. Then it is no more empty... it is full of itself. It has a kind of fullness, overflowing... and that's what god is!

So you have to go into it again and again, and many times it will be coming. It will hang around you, it will knock at your doors, so receive it; it is a guest. Love it! There is nothing more valuable than it. If you can transform it into fullness, then there is nothing more to be done. But people go on missing. Sometimes it comes -- they miss because they become afraid, they become antagonistic to it. They start holding themselves, controlling themselves. Remember, control has to be avoided now. Control creates conflict. You and the emptiness function as enemies, and then there is conflict. In that conflict much energy is

dissipated, unnecessarily... and it is very valuable energy, very precious energy.

It is a great opportunity knocking on your door. If you become afraid, you close and lock the door and escape inside somewhere and hide under a bed, you will miss it. It may not knock again. It may knock again after many years or many lives... one never knows. You are just very close to something that can prove a transformation. You can miss, and the way to miss is to remain in fear. In fear one starts controlling; in control one becomes antagonistic.

It has to be loved. Emptiness has to become your beloved. You have to lose yourself in it and it has to lose itself in you. Let there be a deep orgasm with this emptiness, let it be a love affair. Soon you will see that the emptiness is no more empty: it is full! It is the fullest experience that is possible to human consciousness.

[A sannyasin says: I feel I'm burning.... I feel it now.
Osho checks her energy.]

Yes, it is there, mm? but it is something that is going to help you immensely. It is energy arising; when it arises for the first time it feels like burning. Soon it will settle and you will feel very very cool.
Do a few groups here, mm? It will settle; it is nothing to be worried about.

This energy is beautiful energy. It will settle; soon it will become light. Fire can burn and fire can also become light; both are its possibilities. It is your inner fire. For the first time it is starting to move. Soon it will be absorbed by the system, will become adjusted, and then you will feel a kind of light rather than a burning sensation. That light is very cool, like moonlight.

After the groups remind me again how you are feeling about this sensation, mm? Good... good!

[Osho initiates a seeker and asks: Have you ever become aware of a white spot on your throat? Have you seen it? She replies: Yes... I wasn't aware it was on my throat -- I just see a white spot.]

Yes, it is exactly on the throat centre. The whole energy comes there and stops. It is good that it comes up to there. That is the fifth centre; only two are above it. Once the energy is released from the throat centre you will simply not be on the earth, mm? You will simply start flying into the sky! It is rarely so prominent as this is.

You have a very very vibrant energy but it has to be released from the throat. Chanting will be of immense help -- chanting and swaying.

Prem means love, mantra means chanting. Let chanting be your love, and let love be your chanting. You can sing anything that you like, even gibberish will do. The real point is not what content your chanting has, the real point is that the heart starts flowing in chanting. You can innovate things and there is no need to do a formal chanting. Just sitting silently, swaying, chant anything that comes to you... any absurd noise, meaningless. Listen to the moment and let it come from the heart.

That will be far more helpful than a formal chanting -- aum, ram, allah -- because each moment the need is different. If you do formal chanting, sometimes it will help; sometimes it may not help. Sometimes it can be even a hindrance, because one never knows what is the need exactly at this moment. Nobody can decide what sound will help at this moment. That's why I am not in much favour of people like maharishi mahesh yogi who go on giving a word, a mantra, for your whole life. That is foolish. That is as if you give a medicine to a person and you tell him that this medicine will do for his whole life. This time maybe this medicine is helpful -- he is ill in a certain way -- but tomorrow he may not be ill and the day after tomorrow another illness may be there. The mind is very complex and it goes on changing like the climate, like the weather. Something is helpful this moment, next moment it can become a hindrance.

So people who give mantras for your whole life are dangerous people. Even if they can decide what your need is at this moment, it cannot be decided forever. There is no way to decide it. You will change tomorrow, you will change after one month, one year; you will be a different person. After a few years it will be almost impossible for you to think that you were some other kind of person. But it is going on continuously: the body is changing, the mind is changing. Scientists say that in seven years the whole body changes; each single cell is new. The body is very slow, the mind is very fast; it changes every moment. So my idea of chanting is a spontaneous chanting.

Yes, sometimes you feel like 'allah'; go into allah. It is a beautiful word, but there is no need to become

addicted to it. Sometimes you feel to say 'ram' or 'aum', or sometimes you can create just your own.... With words, with any sound. That which appeals in that moment just listen to and go into it. Just 'ah... ah...' will do; anything will do. It has to come from you. Not something to be imposed from a pattern taken in the past; it has to come in the moment. And sometimes nothing may come... just sway. Sometimes something inner may happen so that the chanting may not come outside but will be inside, like a vibe trembling there.

That is the meaning of mantra. A mantra has to be a spontaneous feeling. Needs change and mantras change. And nobody can decide; only the person can decide in that moment. The decision has to be a heart decision, because the heart is always in the present.

And it will be possible... within three weeks you will be able to get the knack of it, and every day you will find new words, new sounds arising in you. The whole point is to go into them totally. When you chant 'allah' then chant it totally. Be drunk with it, be lost in it. Let the chanting remain -- you are no more there; the chanter disappears into chanting. Then even a single minute's chanting will give you such joy, and such energy will be released from the throat.

This chakra in yoga is called 'visudha' -- the throat chakra. Visudha means purity; this is where energy is purified. This is where energy is mutated, because beyond this is the sixth centre, the third eye, called the 'ajna chakra' in yoga. When the energy moves from the visudha to the third eye it has become pure. There is a kind of dynamo in the throat that changes the quality of the energy... makes it more refined, more subtle, more delicate, more soft... makes it possible for the higher chakra to absorb it.

It is like crude oil and refined petrol; it is like diesel and petrol. Diesel is crude, unrefined, and out of the diesel comes a refined petrol, and then the petrol can be refined even more and it becomes white petrol. It is just like that. Up to the throat centre, visudha, the energy remains crude, primitive. From there it is refined; then it becomes possible for the higher centre to eat it. The higher centre can only eat a very refined energy, and this is so in all of nature.

You eat a fruit from the tree. In the fruit is vitamin C; you cannot absorb vitamin C directly from the sunrays. The tree absorbs it first, transforms it and makes it possible for you to digest it. The tree goes on eating the earth. You cannot eat the earth but it is the same earth that you are eating in a fruit. The tree has transformed the energy; now it is ready for you. It is refined; your body can absorb it. That's why in the east we have been against eating meat for a certain reason.

It is so low that through that energy you cannot move upwards. It is very crude, and it is out of violence. The east became vegetarian for a certain reason. It has nothing to do with vegetarianism, mm? -- it has something to do with the inner work of the energy. The trees make it the most refined. Animal food, animal meat, even milk, is not so refined.

And this visudha chakra functions as the refinery. Once energy is released, the sixth centre, the ajna, starts absorbing it. And when it has been absorbed by the sixth only then can it move to the seventh. And on the seventh it becomes your flowering. That's why the seventh is called 'sahastrar' -- the one-thousand-petalled lotus; there is nothing beyond it. Energy is there and a great amount is there. So let chanting be your path. Here also we have a chanting group; join that too. Join the music group, do sufi dancing. Anything with dance, music, sound, will be helpful.

Prem means love, lavanya means beauty. And remember love is the only beauty there is. When you love you are beautiful. When you don't love the beauty disappears; when you hate you become ugly.

Everybody wants to be beautiful but very few people try to be loving, hence very few people in the world are beautiful. And have you watched one thing? -- each child is born beautiful. It is very difficult to find an ugly child... all children are beautiful. Then where do they disappear to? -- in the desert of life somewhere. It is very rare to find a beautiful grown-up person. Somehow beauty disappears, ugliness settles. The day mind becomes cunning and is no more loving, ugliness starts. Remember that!

Be as loving as possible, to the maximum, and then you will see that your capacity to love is growing every day. If you love at the maximum you go on expanding: your maximum limit becomes bigger and bigger and bigger. And it can go on increasing, it can go on expanding; it can become as big as the universe itself. And when it has become that big, then there is benediction. That is the meaning of meeting god: when your love has spread all over the place, when everybody is included in your love, when nothing is excluded.... when your love is unconditional.

So lavanya is a special kind of beauty. The english word, beauty, is not as meaningful as lavanya. In sanskrit we have many words for beauty, many, showing different qualities of beauty. Lavanya is that beauty that comes in love. When you see two persons in deep love suddenly you see a beauty surrounding

them. When two persons look into each other's eyes with deep love, their faces have a grace, an elegance that is not of this world. Lovers have a charm around them, a magnetism that comes from the beyond. That beauty is called 'lavanya' . It is not all kinds of beauty: you cannot call a beautiful painting lavanya, no. Only a human being, suffused with love is lavanya, is beautiful. Sanskrit is a very rich language in that way -- the richest it seems -- because it can express nuances which cannot be expressed in any other language.

Only Losers Can Win in This Game

Chapter #19
Chapter title: Dropping burdens for birdswings

19 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710195
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Video: No

[To a new sannyasin Osho says:]

Raise your hands and close your eyes. Feel like a bird flying into the sky; these are your wings. If you start feeling like moving upwards, allow the body. If the hands start moving upwards, allow them; if the body starts swaying, go into that. Go into that feeling of flying... you are going higher and higher and higher and beyond the clouds.

Ananda means blissful, sadhu means simplicity: a blissful simplicity. And the word 'sadhu' has a special meaning. Ordinarily the simplicity is a practised simplicity -- you practise it. If you practise it long enough it becomes a character. That makes you a gentleman but not a sadhu; that makes you a good man but not spiritual. Deep down you are carrying all complexities, repressed. You have managed a facade, you have created a mask. It helps... it helps to move, to relate. As far as the society is concerned nothing more is needed but as far as your own being is concerned it is a falsity. It helps in the society but it hinders you when you want to go within. So this simplicity, practised, cultivated, is not the simplicity that sadhu means.

Sadhu means a simplicity that has arisen in you spontaneously, uncultivated, unpractised. It is not a character; it is spontaneity. It is not an armour around you. It has no motive. The practised simplicity has a motive in it: it gives you respect, respectability, it makes you honoured in the society. It helps your so-called relationships; it functions like a lubricant. People like you because you never hurt anybody; you only hurt yourself. People love you because you go on buttressing their egos by your simplicity. They like you and of course their liking helps your life. Mm? You can be a good businessman and a good salesman, a good politician.

And I am saying it especially to you because japan has created, cultivated, too much gentlemanliness... too much of it. The japanese is the most perfect gentleman. But that is a facade, a mask; behind it everything is totally different. The politeness that one shows outside is not the real politeness. One has all kinds of poisons hidden behind it.

Sadhu means a simplicity that comes not by motivation but by understanding. You understand life and you see how tiny you are, how small, how atomic... just a small particle in this vast universe, a drop in the ocean. In that very seeing the ego disappears. Not that you have to work and throw it out; if you throw it out it will come in from the back door. If you don't throw it out and just see the point of its meaninglessness, how can you fight with existence? How can you be cunning with existence? How can you cheat god?

It is just impossible. In cheating god you will be cheating yourself; in deceiving the universe you will be

deceiving yourself, and in that very deception you will become false, more false, more false. A day comes when you are just layer upon layer of falsity and untruth and lies. And then it becomes very difficult to know who you are, because whenever you go inside you find these lies and dishonesties and deceptions and all kinds of curtains upon curtains, layer upon layer. One is lost in the jungle of lies.

Sadhu means a simplicity that comes through seeing the real. We are tiny, very very tiny; to claim any ego is just stupid. We are here not knowing why. One day we are here, another day we are gone. Life is so mysterious! How can you be an egoist in such a mysterious existence?

And life is moving so perfectly, in such a harmony, that you need not improve upon it. You can trust it. That trust is what brings real simplicity. When you don't trust you try to deceive. You try to become clever and cunning, mm? because you are constantly afraid that life may not help you, may be inimical to you. But when you understand, how can life be inimical to you. It is your mother, it goes on mothering you. Its constant support is needed for you to survive, to exist, to be. To distrust, mistrust life, is almost like a tree distrusting the earth in which it is rooted. No, the tree trusts the soil.

So a man of understanding trusts life, and out of that trust comes a simplicity, unpractised, uncultivated. And then it has beauty... then it has utter beauty. That is the meaning of sadhu.

[To someone taking sannyas, Osho says:]

Close your eyes and go in. Just go behind your heartbeat, stand there. Start listening to the heartbeat. Good... go on! Forget everything, except the heartbeat; be focussed there.]

Prem means love, madhu means sweet, sweetness. And that has to become your goal. Become more loving and become more sweet and drop all bitterness. The bitterness that we have for others may harm others, may not, but it certainly harms ourselves because we go on carrying the poison inside our beings. So it is not a question of being good to others. It is simply a question of being good to yourself. If you are sweet you respect yourself. If you are loving, you are making the path for yourself towards the divine.

It is not some kind of altruism. It is pure and simple selfishness -- to be sweet and to be loving. It removes a thousand and one thorns from your path and it starts blooming all around you in roses. The more loving you are, the more roses you will find on the path, and if one can become total love, then the whole path is studded with roses. Then you never come across a thorn, because the thorns that we meet outside are produced inside. We manufacture them first, inside our being... and so *is* the case with flowers too!

[A sannyasin says she wants to drop wearing glasses and can Osho recommend some exercises to improve her eyesight. Osho checks her energy.]

It is not good to drop the glasses; it will be harmful for the eyes. Go on using glasses, and then you can continue doing some exercises for the eyes. Then after two, three months, let the eyes be checked by the doctor....

[She says her eyesight lacks depth since doing Vipassana group.]

Then go to the doctor -- maybe the number has changed; maybe you need a lesser number. Sometimes meditation can do many things. And vipassana is a very deep-going meditation: it can change the inner structure of the brain and the eyes can be affected. But if you cannot see well with the glasses, you see better without, that's a good indication; that means you will need a lesser number. Just go to the doctor and first be checked, mm? It will be okay -- nothing to worry about!

[A sannyasin says she has been feeling depressed. It may have something to do with being unsure whether to complete a book she is writing or drop it.]

Finish it. A novel is such a thing that it can go on and on. In fact there is no beginning in a novel and no end. A novel is just the middle... you can go on. You have to start somewhere: the starting is arbitrary. You cannot start from the very beginning otherwise you will start writing a bible. And even the bible is not finished because the end is not known yet!

Nobody can write the full story because a few things will have to be presupposed. And nobody can end

it because things never come to an end. Everything is so intertwined, so that maybe your character commits suicide but then his son goes on living. Something goes on... it is always in the middle.

Old stories used to start from the beginning, and they used to go to the end, but they were false. The real life story cannot have any beginning and cannot have any end. It starts abruptly, it stops suddenly. And you can manage it; your character simply has a heart attack and finished! What?... who knows? He commits suicide or becomes a sannyasin or something like that... and it is finished! You can finish it with me: he comes here and becomes a sannyasin -- and now, what to do? The whole story is gone!
Finish it, mm? because continuing it is unnecessary.

And your energy will come back. It has just gone a little low because of your illness, nothing else. There is nothing in the mind, no problem, mm? Good.

[A sannyasin says she wants to feel Osho more. The person she lives with feels Osho very much, but she is in the head.]

If you want to feel, that very wanting becomes an obstruction. That is again from the head. You live with... a headless woman!...
Don't start imitating her, otherwise you will never feel!...

Just forget about her -- that is her business; and if you start feeling that she is feeling and you are not then the tension will arise. You will try to feel... but nobody can feel by trying. It happens when it happens. There is no hurry either. It is going to happen; simply remain available.

And [your friend's] presence will be helpful if you don't start competing with her. If she feels, just feel her; just be together with her. Hold her hand when she starts feeling me. Just hold her hand, be loving to her rather than being competitive and comparative. Don't compare; never compare with anybody, otherwise you will get into more and more difficulties.

She is flowing in a certain space; be present to that space. Be in deep wonder, awe. Feel that something is happening... at least to her! In the same room it is happening -- very good -- and you are also a witness to it. Soon it will start happening to you, but it will start happening; you cannot manage it... nobody can. These things are unmanageable. These are beyond human hands, and that's why they are so beautiful. Otherwise human hands will destroy their beauty. Then they will be manufactured by us; they will be homemade. Then the sacredness will be lost.

These moments are sacred: they simply come! They simply come and drown you. They come and refresh you, rejuvenate you. They come and revitalise you and then they are gone like a breeze. It comes, it was there and it is gone. Nothing can be done about it.

Don't start thinking in terms of doing something about it. It is going to happen!

[A visitor says she has been longing to have a child desperately for ten years, and wonders if she should have one without being married, because she is afraid to go against her social condition.]

Have a child!... Go against all the rules; those are just meaningless.... Have a child and be courageous.... You are making too much of it. It is nothing!...

People have been doing it and more and more people have to do it -- only then will it go. More and more women have to do it out of wedlock, out of marriage, and they have to declare that they have the right to become mothers. If they don't want to become wives, perfectly good! Motherhood should not be confined to wifehood. Motherhood is beautiful in itself... far more beautiful than any wifehood.

[She says she has listened so carefully to society and her heart is screaming out for a child.]

That listening to the society is ego, not this longing for the child.... It is ego... it is ego! You want respect, you want people to respect you; you don't want them to condemn you. You depend on their opinion too much. They can take only your ego, nothing else. They will say this woman is evil or bad... so perfectly good! That has to be sacrificed. That respectability is worth sacrificing for a child. By giving birth to a child you will be fulfilled if that longing is that deep in you....

Mm mm, there was no need to wait for ten years. Finish it soon!... In a month.... And if you feel the society is very difficult, come to my commune and be there. There will be nobody saying anything.. People will really respect a woman more because she has been courageous. Without a husband, without becoming a

wife, bringing a child into the world, the woman has been daring! She should be respected....

It is just because you want both the things together: you want to be respected by people and you want the child too. That will not be possible. The child is from god, and the respect is just from ordinary masses. No need to worry about that. You just take a jump!

And once you are pregnant, then finished! You can't go on brooding about it!

Just go into it... with my blessings!

And what about your sannyas? That will help you!

[She replies: I've only been here three weeks and I don't feel very familiar with this whole operation yet.]

You will be familiar with it only when you are operated on! How in the world are you going to become familiar without becoming a sannyasin ? It is a very crazy thing! You have to go into it and then you know it. At least you will have this commune of sannyasins all over the world who will respect you when you become a mother.

Think about it. Think about sannyas too!... Mm? because if you want to become a mother out of wedlock, before that it is better to become a sannyasin! So within the month, both things! Good!

Only Losers Can Win in This Game

Chapter #20
Chapter title: Sleep makes sheep of man

20 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710205
ShortTitle: LOSERS20
Audio: No
Video: No

Deva means divine and gopala means shepherd. And everybody is a shepherd. It is not only that Christ is or Krishna is or Buddha is the shepherd: everybody is a shepherd. When you are not alert you are a sheep and when you alc alert you become the shepherd. Both possibilities exist in you but you can only be one at one time.

And my whole teaching here is that you have to stop being a sheep. The mind of the sheep is the mind of the masses. The sheep has no individuality: it simply follows, imitates. So if one goes on imitating and following the crowd one goes on missing one's soul. It is only through the fire of rebellion that one becomes a soul. So rebel ! And that's the message of sannyas: assert your own individuality -- not against anybody but for its own sake....

Deva niharika.... It means divine chaos. And a great chaos is needed because we have become so settled, we have become so patterned, structured. We have almost become things. We are existing in the world of cause and effect. Somebody hits you and you become angry; then you are functioning in the world of cause and effect. But if somebody hits you and the anger does not arise in you -- rather, compassion -- then you are getting out of the world of cause and effect. You are becoming a human being for the first time. You are no more under the laws of the animal kingdom.

When somebody hits you it is natural to get angry but there is nothing special in it. And I am not saying to repress your anger, because repression is also part of the natural. I am saying to go beyond it. Become unpredictable, and in that unpredictability you become free. Keep it as a key: whenever you start behaving

in a patterned way, drop that way. Do something new; do something utterly new which is not in the world of cause and effect.

You love a man and the man starts feeling a certain love for somebody else, and jealousy comes. That is cause and effect. Remember it; drop that jealousy. That keeps you tethered to the earth, it keeps you earth-bound. Drop it! -- it is not worth carrying. Rather, feel happy that your man is happy... happy with somebody else, and nothing is wrong in it. Then you are growing in freedom; you are becoming unpredictable. Then you are going beyond the world of skinner and pavlov. They cannot reduce you to a mechanism; something non-mechanical has started happening. And this non-mechanicalness is beautiful. This non-mechanicalness is what god is.

When it grows and spreads all over your being so that you start living moment to moment and always remain in the unknown, always going beyond and beyond the ordinary world of cause and effect, that freedom is god.

So let that become your cornerstone. And we have to make a temple on it, but the cornerstone has to be freedom, chaos. Chaos does not mean absence of order. Chaos simply means no imposed order. Order that comes from within is perfectly okay, order that comes of its own accord is perfectly okay but no priest, no politician, nobody is allowed to put an order on you. Be that freedom... and that's what sannyas is all about.

Ananda means bliss, mahaprabhu means great god. And bliss is the god, the great god that everybody is seeking and searching for. Knowingly, unknowingly, rightly, wrongly, but the search is for the great god, bliss. Even trees are searching for it, groping in that dark night; animals are searching for it, man is searching for it. But the search becomes right only when it becomes very conscious. The whole existence is searching, but man is very fortunate because it is possible only through him that the search can become really valid.

But all men are not going to make it because they are not even aware. They are also groping like animals; they have also not yet become conscious. While everybody is capable of making it, very few human beings have been able to. It is very unfortunate that every seed can become a great tree but only a few seeds do. Other seeds remain seeds: they think this is all there is. They don't think in terms of growth; they don't think in terms of exploring new ways of life. They don't have any idea that they can be more than they are, that they are containing great possibilities. Once this becomes conscious, this idea -- that you need not be only this that you are now, something more is around the comer.... That's why there is so much dissatisfaction.

Man cannot be satisfied as he is; man can only be satisfied when he has transcended himself. Man is the animal that has the capacity to surpass himself. The self-surpassing is possible but one has to take hold of it very consciously. Once you take hold of it very consciously many things in your life become irrelevant. Then money is no more a god. And I am not against money, but it is no more a god. It has its utility: it helps, it is convenient and one needs it. It is needed to live but one need not live for it.

And sex is good -- nothing is wrong in it -- but it is just a fragmentary ecstasy, a very small fragment. One should learn through it and start desiring the real, the total ecstasy. Sex is the glimpse of samadhi, the lowest glimpse of samadhi... as if you have seen the light through many veils, just a flickering of it, just a reflection of it, not very clear.

Once one starts dropping those veils, light becomes more and more clear. When all the veils are removed, you are the light! Then it is not that there is light and you are standing there, because if this is going to be then one veil is still there: you! The last veil has yet to be removed. Once the 'I' -- the last veil -- drops, you are the light.

That joy that comes through sex is your innermost joy. It is not coming from the woman -- no, not at all. And the woman is feeling a joy that is not coming from you at all; because if it were coming from you, you would have observed that something had gone from you. But you have never seen anything going from you to the woman.

When two persons are making love they are both joyous because of their own being. Maybe the other has triggered it but the other has not produced it. Maybe the other's presence has been a catalytic agent but it has not been the cause of it. It happens inside you. But there are many veils: the body, the mind, the ego, the other, the lover and the beloved, and a thousand and one veils. When all the veils are dropped you come to the purest bliss... and that is the great god.

Prem means love, and baula means crazy: crazy love, whimsical love, eccentric love. And remember,

love is always crazy; there is no other kind of love. Crazy, because it has no reason, crazy, because it is not a means to any end. Crazy, because it exists for its own sake. Crazy, because that it exists at all seems to be impossible! In this mundane world where money dominates people, where aggression is the rule, where hatred is the very climate, that love exists at all is inconceivable. How does it manage? It manages only through a few crazy people... people who are not yet dead, people who are not yet completely confined to reason, people who have a little freedom and can go beyond reason, can go on the side roads, can move in the jungle, in the wild, who are still able to take risks.

Down through the ages love has always been called mad, but if love is mad then I say love is the only sanity and madness is the only sanity. Then become mad!... Sanity is not worth while, because god comes through the ways of love, never through the ways of sanity.

Baula also means a wave; that's why it is synonymous with craziness. Love comes like a wave... out of the blue. It just strikes your heart, stabs you in the heart, and suddenly you are transformed. You don't know from where it comes, why it comes, when it comes. There is no way to manage it. You cannot invite it: if it comes, it comes; if it doesn't come, it doesn't come. It is like a breeze, like a wave, but it is a great wave. When it comes roaring it drowns you completely.

And I am giving you this name for a certain reason... because my feeling is that you have been controlling yourself too much, that you have lived with a kind of discipline around you. That discipline is praised very much in the world, but not in my world. In my world that is a barrier, because if you go on carrying that control.... It is very subtle; you may not even be aware of it. It is there in the heart, it is there in your stomach, in the guts. And you are not responsible for it really, because that's how people are brought up. A controlled person is praised by everybody, a crazy person is condemned by everybody.

But I would like you to have a little taste of craziness... little by little, step by step. There is no need to go fast: jump by jump, step by step will do. But allow something that you cannot control; be in a state of non-control. In a state of non-control the ego does not exist. The ego is the controller. The more you control, the more the ego becomes solid; with less control the ego becomes less and less solid.

When there is no control, ego disappears, and the disappearance of the ego is the appearance of god....

[Osho initiates someone saying:]

Come here! Close your eyes. First go into the belly and feel that a great laughter is arising from the belly. When it comes, go into it, but let it be a belly thing. I would like your belly to laugh. Just go there and if it starts coming up and you start laughing, don't stop it. Go into it, but go whole-heartedly, so that you become the laughter, not that you are laughing. Lose control and just let the belly start moving and vibrating.

Prem means love, hasya means laughter, and those two words are to become your key words: love and laughter.

Laugh as much as you can; don't miss a single opportunity. Any excuse will do... even no excuse will do! And make it a point that every night before you go to sleep, for at least two, three minutes let there be a belly laughter and then go to sleep. And in the morning the first thing -- the moment you feel the sleep is no more there; you are waking -- start laughing for two, three minutes in the bed. You will see the quality of your energy changing within three weeks. You will become immensely happy.

You have a great capacity to be loving, to be laughing, but you have not used it yet. The potential is there untouched. Once you start digging into it you will be surprised how much joy you are carrying within yourself; you are pregnant with it!

[A sannyasin says her hands and feet are cold and she thinks it is something ancient. Osho checks her energy.]

You cannot figure it out; it is more ancient than you! You cannot figure it out -- your ego is not as ancient as the fear. The fear comes when you were coming out of the birth canal, when you were getting out of the mother's womb.

It is very traumatic... and the ego came later on. The passage is very small -- the mother's passage from where the child has to pass -- and it is very suffocating. Great fear arises and great trembling, because the child has lived in the womb for nine months so comfortably. Never again will that comfort be possible.

Suddenly he is being uprooted from his home and thrown out into the world, into the unknown and the dark. He is so helpless -- he cannot even breathe -- and he is being pushed out. That's why the child starts clinging to the womb: he does not want to get out!

This fear comes from that moment of birth. It has remained there and it has suddenly surfaced because again you are going to be born in a new way, so there is a similarity. You are being born again through me.

In India we call a sannyasin 'twice born'. Once he was born through the mother; the second time he is born through the master -- hence the fear, but it is a beautiful fear. Nothing to be worried about; it will disappear!

[A visitor says he has been trying the meditations, and seeing symbolic dream sequences. He finds it all confusing and is a little resistant too.]

That's natural in the beginning... very natural. And this place is confusing.... And that is part of the whole work... because I can help you only if I first destroy you -- your illusions, your concepts, your beliefs, your expectations. Unless I take them away, tear them apart, unless I create a great confusion -- that you don't know where to go from here -- only then can you go into yourself and can I be of any help. So it is a part; this dismantling is part of it. It takes a few days.

And that symbol is really beautiful. It simply indicates a message to you from the unconscious -- that things will start falling into a pattern; just wait a little. The confusion is not going to be permanently there; just a little patience and things will start falling into a pattern. And the pattern is going to become a flower, a flowering in you.

So be here for a few days, and next time come at least for two, three months, mm? because it is a great dismantling work. And something is possible: I see it there. It can happen. So come back again!

Only Losers Can Win in This Game

Chapter #21
Chapter title: To categorise is to devitalise

21 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710215
ShortTitle: LOSERS21
Audio: No
Video: No

[Osho gives someone sannyas, saying:]

Mm, close your eyes, and go in. Feel you are going in. You are not the body; keep that in your consciousness. The body is far away... surrounding you but you are not it. And neither are you the mind. That too is surrounding you -- thoughts and thoughts surrounding you -- but you are beyond it, you are the witness. For a moment just be the witness.

Come here! Very good! The energy is ready for a great jump. It is almost like a runner who is waiting on the boundary for the signal: all ready, absolutely ready, excited, expectant.... The signal just has to be given and he will move fast. The energy is very ready, and if you don't take the jump the same energy will become very heavy. It needs expression, it needs flow; in the flow there will be joy.

That is the beauty of energy and that is the misery also. People who have energy, who have grown up in a certain way in their past lives and have come to a certain point from where they can take the jump, are very disturbed people if they don't take the jump. Because the energy goes on disturbing them; it makes

them restless. They cannot relax and they cannot be totally in anything because that energy is always there rushing into some unknown.

They are always tom apart. They cannot be in the mundane world, and they have to be there. The energy wants them to move. So that creates trouble; many people go mad because of that. Many creative people go mad simply for the reason that they have more energy than the so-called normal people. Now, this is a very ugly scheme of things. They can become great creators: somebody is just needed to help them to understand their energy, to trust their energy, to go with it.

Your sannyas is going to be of immense benefit to you....

[Osho tells him that his key is to be natural. Drop all phoniness, because that is standing as a barrier. Drop all that has been taught so that you can again start Learning from abc. The door opens only to the innocence of a child, Osho continues. The day we lose our innocence, our growth stops.]

Close your eyes, and feel that a great cry is coming to you from the heart... as if somebody you loved very much has died. You lose all your control and you start crying; tears come to your eyes. You can even start saying the gibberish that happens when one is crying and is no more in control. Just relax into that space. I would like to contact you there.

Don't be shy, don't feel embarrassed. The people who are around me are always accepting of everything and they know how to revere everything. Just relax; let it come. If your body falls down on the floor, allow it, but go into it deeply, very deeply....

It is difficult for you to cry and difficult to move into a sad space... but that is so for the majority of people because we have been taught, conditioned, to be manly. Never cry; it is feminine. Even if you are sad, go on pretending that you are not sad. You are a man; you know how to control everything.

But the problem is that when you control sadness, automatically your happiness will be controlled. If you control your tears, automatically your laughter will be controlled; they go together. The range is proportionate: if you can go into crying one foot then you can go into laughter one foot, not more. If you can go one mile into crying, you can go one mile into laughter; they balance. It is not possible to stop crying and to laugh. Then laughter becomes phoney, it is false.

You will have to learn it because both these things are needed: peaks of joy are needed, and valleys of sadness too... and they are both beautiful. There is nothing wrong in being sad. It has as much beauty as joy because it has a kind of depth, a silence, a solitude. In those sad moments compassion arises. If you cannot suffer you cannot feel compassion; you don't know what suffering is. When you suffer you attain to compassion. Then you know what is happening when you see the tears in somebody's eyes. Then you cannot only sympathise, you can empathise. You can move into empathy: you can move in the same space. You know when you see a sad face what it is; you are acquainted with that space. Your own suffering makes you capable of compassion.

If you cannot suffer yourself -- if you are very hard and have managed not to suffer -- then compassion will never come to you. And compassion is something one should not miss. It is a higher stage of passion. Passion has an intensity -- so has compassion -- but passion is concerned with particular individuals and compassion is not concerned with particular individuals; it is universal.

In passion you love a particular individual -- a woman, a man, a friend -- but your love is very limited. In compassion your love is vast. It is flowing in all directions altogether; it is not addressed to anybody in particular. That's why passion makes a person small and compassion makes him huge.

Passion gives you a boundary, and naturally every boundary is a prison. So in every passion you become a prisoner; that's why people suffer with passion. You love a woman and there is passion and slavery. She starts possessing you and you start possessing her, and immediately you become prisons for each other, prisoners of each other and you start killing each other.

Anything that has a definition, is directed, has an address, makes you limited. Definition limits and limitation is a death. If you limit yourself you commit suicide, a kind of a suicide. If you limit the other you commit murder, a kind of murder. In compassion there is no limitation and neither murder nor suicide. You simply bloom... not for anybody in particular, but for all.

But compassion arises only out of suffering, so suffering has immense spiritual value. Tears are very precious because they will bring compassion, and on the other hand they will also make you capable of rising high. The deeper you go, the higher you can go: the truth and the height will always correspond in proportion.

So while you are here start being more and more your emotions. Take care of them. You have been neglecting them, but everybody is doing that because they make one so embarrassed. If suddenly seeing somebody on the road -- a beggar -- you start crying, it will be very embarrassing to you. Somebody has died and you cannot control yourself.... Life has many many sufferings, many pains. One has to become hard and stiff to protect oneself but in that very protection we are lost. In that very defence we lose all the joy. So become very very vulnerable.

Deva means divine, swatantra means freedom, independence, liberty. And the word has another meaning also: swa means self and tantra means expansion. When you are in freedom your self expands, you go on expanding. One day you become the whole universe. That's why in india we have never called the ultimate state heaven. We have called the ultimate state moksha; moksha means freedom.
Expand and become more and more free!

[A sannyasin had written to ask Osho to give him the courage to surrender. Now he says he has been watching the battle between his heart and his mind.]

Just remember watching. You are not to choose between the two. Choice brings conflict. If you choose you will be in trouble because the unchosen will take revenge and they are both part of your being. You cannot choose your right hand against the left hand, and you cannot choose vice versa; they are both your hands. And deep down you are separate from both. You can use both but you cannot choose. And the choice will be detrimental.

If you choose the right hand then you will lose the left and you will become crippled. And both are needed: in fact their opposition is very helpful. That's why we can carry things -- because the fingers oppose each other. The thumb can oppose the fingers; that has been the greatest thing in man's life. Animals have not grown because their fingers cannot oppose and because they cannot oppose they cannot carry things easily.

This opposition of fingers is one of the greatest blessings to man; that's how he has evolved -- through opposition. But there is no need to choose: they are all your fingers; you are behind all of them. And so is the case with the mind and the heart.

Never choose! Choice will bring great difficulty and trouble. If you choose the head, love will start disappearing. Your life will become dry, desert-like; there will be no juice flowing in you. You will live, you will earn, you will succeed, but for no significance. There will be no joy in it. You will become a machine. Reason is a machine. Joy never comes through it... it is not meant for that.

If you choose the heart against the head you will become loving but you will become foolish. You will start behaving stupidly. You will have joys but your life will be almost mad. And in that madness, joy will become more and more difficult, because a few things are needed in life: bread, butter, shelter. If you choose against the head you will become very poor on the outside. ..rich in the inside but very poor on the outside. .And when you are very poor on the outside you cannot be very rich even on the inside because the inside and outside exist together. There is a hierarchy of needs.

You may be a great musician but if you are forced to starve for a few days you will forget all about your music. You will only think about your stomach and hunger and you will start getting angry and enraged and irritated. Your sleep and your peace will be gone. Music will not have any relevance; it will disappear. The physiological needs have to be fulfilled, and they can be fulfilled only through the functioning of reason .

Then there are psychological needs. They have to be fulfilled too, and they can only be fulfilled through reason. A man needs a certain kind of house to live in, otherwise he is very helpless under the sky. He needs clothes, he needs friendship to exist. He needs relationship; alone he becomes uprooted, starts dying. So there are security needs, safety needs.... A man needs a certain training In logic to function well, to move well. Both are needed. A man of the head without the heart is lop-sided; so is the man of the heart without a head. Then what should be done?

One should become a witness... not a chooser. Just watch; both are yours. Enjoy the game of their conflicts and don't take any side. You will be surprised one day that their quarrel is disappearing and a day comes when the enemies have become friends. If you don't choose they become friends, they start cooperating, and in that cooperation is the wholeness of life.

So just remember that watching. Whenever the conflict arises again, just sit silently there and watch -- with no judgement, with no favouritism, no side-taking. Just be there and enjoy; they are playing a game. It

is just as when a mother is watching her two children playing. Maybe in playing they are fighting, maybe they are playing the game of being warriors... and the mother is watching. There is nothing to choose.

So be a mother and a witness, and soon there will come a harmony. That is coming... that is on the way.

[Osho asks a sannyasin if they will be staying forever. She replies: It is difficult -- forever. I can't think about forever... but a long time.]

There is no need to think about forever, mm? A long time will do. Life is not very long! A few years and life is gone. So when I say forever, I mean something else. I mean not a relationship in time but a relationship in eternity. This life is very short but we can be related forever... I can be your home forever! But by and by.... Just plan only for a long time, and I am planning forever!

Only Losers Can Win in This Game

Chapter #22
Chapter title: The way is round the bend

22 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710225
ShortTitle: LOSERS22
Audio: No
Video: No

[A sannyasin brings her five-year-old son to take sannyas. She says she has problems with him: arguing... and he wants to fight with her in an angry way physically.]

I have given him the right name: courageous! Don't try to force anything on him; let him have his way. And in ninety-nine percent of situations he can easily be given his own way. Only when you see that something will be harmful to him then you have to come in, otherwise give him freedom. And no need to argue. Agree with him rather than making him agree with you. Give him freedom because if from this age he becomes angry and settles into anger, his whole life will be destroyed. And he cannot understand so that's not the problem; only you can understand. He cannot be made to understand it -- that it is wrong.

You have to drop fighting with him... even when you feel that you are right; that is not the point. Right or wrong, if it is not going to harm him in some really dangerous way there is no need to fight; agree with him. And when you are agreeing ninety-nine percent, he will agree with at least one percent. That much he will do; that will come automatically.

And my feeling is that we become too much protective. If the child is stupid then it is very easy for him to become obedient. If the child is a little intelligent it is very difficult for him to become obedient. If the child has some potential he will fight. The potential is good, the readiness to fight is also not bad, but if he fights continuously then he will become settled in that habit and that will remain a hangover for his whole life. That will become his characteristic and he will be fighting with everybody: in the office with the boss, with the wife, with the children. He will destroy his whole life-energy in that.

So you have to feel very responsible. Don't provoke him, and whenever you can give him freedom, do. Give him as much rope as possible and he will be immensely satisfied. He will become very joyous and he will become very loving, because anger is love frustrated. He wants to love you but you are so dominating... and each mother has to be. These are basic problems. It is not that you are wrong. Maybe he is eating too much ice cream and you have to stop him and he will argue. You have to say no otherwise the ice cream is going to destroy his teeth, his body and things. So I understand your difficulty.

So only when you see that it is really going to be harmful, then interfere. Then the next thing to be remembered: when you interfere, then don't yield. Rarely interfere, very rarely. Make it a rare thing, exceptional, but when you say no, stick to it whatsoever the cost. Then never allow him to win over your idea.

He has to learn both things -- that he is free, nobody is hindering him, and he has to learn the second thing also -- that if the mother says no, she means it; there is no point in arguing.

This is something very valuable. Many times parents say no and then they yield. Mm? the child wants to eat more ice cream and you say no. H,e persists, and he manages to force his will and then finally you have to give in. How long can you go on ? Reluctantly you say yes, but the child has learned a trick -- that he can manipulate you if he persists. That is a wrong strategy to learn; then he knows that the mother is weak. If he can go on persisting for a time you will yield. So he will nag you, cry, weep go into a tantrum, and he knows that you will yield.

Both are wrong: to be too restrictive is wrong, to be always around him is wrong. When you are really feeling that this is going to be wrong for him, then stick to what you say whatsoever the cost. If he cries for the whole night, let him, but let him understand one thing -- that when the mother says no, she means it. You follow my idea? Both these things have to be there.

Then he will grow up a beautiful child.

A great energy is pulling you upwards; cooperate with that energy. That energy will be like a pillar on you, and if your body starts moving upwards -- your hands, your body -- cooperate with it.... Just float with it. Even if you start standing on your knees or on your feet you can, but just cooperate with the energy that is pulling you up.

Anand means bliss, amana means no-mind: blissful no-mind. And that's what you have to achieve... and that can be achieved. That is the greatest treasure there is. When the mind drops, suddenly you are in god because that is what has been holding you away -- the wall of thoughts, that continuous traffic of desires, thoughts, emotions, memories, dreams, imaginations. That is functioning as a wall, otherwise there is no gap between you and god; it is a continuity. You are part of it... but lost in your ideas.

It is as if you are sitting in a beautiful garden and the full moon is there. All is joy, but you are lost in some idea. For you the trees don't exist, neither does the moon nor the moonlight, nor that beautiful celebration that goes on... those flowers, those birds, nothing. You are lost in your mind. So that which is present becomes absent, and that which is not present becomes present. The mind is doing a trick: it is creating illusions which really are not but which appear to be, and because of those illusions we go on missing that which is.

So in the east, spirituality is synonymous with the state of no-mind. That's what has to be achieved... and that's my whole work here: to drive you so crazy that you start slipping out of the mind. A sane person is well-established in the mind. He has to be driven insane. So out of that very turmoil, he is thrown out, slips out.

In that very moment there is bliss and benediction, and there is great beauty....

[A sannyasin says she has been giving chakra readings for the past two years. She says she tells people things without knowing where it is coming from... But people came and they send their families and their friends. Osho checks her energy.]

You can do it without any fear. And whenever you are stuck, just remember me. Put the box (which he has given her) on your heart, and it will be flowing.

Never do anything from your conscious mind, that's all. If it is not coming, say that it is not coming; that sincerity has to be remembered. That's what happens to many mediums, and they lose track. Some day it is flowing, some day it is not flowing, or sometimes it is flowing for a few minutes and then it is not flowing. Then the ego gets involved. It says, 'Now I have to complete it, otherwise it looks embarrassing.' You complete it and whatsoever you do then is going to be dangerous. When you come in, it is dangerous; then it can be harmful. If you don't come in there is no problem at all. You are just a passage... and you can become a beautiful passage of unconscious forces. They are there!

Continue, but with this in mind: always remember that if you feel stuck, rather than supplementing it through the mind just put the box on your heart and wait. Again the flow will start within two, three

minutes... but don't make it up! Sometimes you can make it up very very accurately. Once the thread is in your hand for two, three minutes, if it is flowing you know the trend. You can make it up; you can add a few things. But those things can be dangerous, and that is not good. A medium has to be very sincere, absolutely sincere; not a single word should be added by you.

When you have done the reading and you have said something, you have come back, don't interpret it. Say 'This is all and I don't know what it means. You find out the interpretation.' Don't you interpret, because the interpretation will be from the mind and the source from where it comes is not the mind. It will go on opening more and more. The more you are true to it, the more it will open. So you can become a great medium, and very easily. You have that intuitive quality, you have the hang of it; it just needs a little help. Not from the conscious mind... help in the sense that the conscious mind has not to be used -- that awareness.

This quality will be helpful for your work also because that work is also more concerned with the unconscious than with the conscious.

[At a previous darshan the sannyasin told Osho she was studying Creative Arts therapy.]

And I will need you. Finish your one year there and then come! If you can't finish and in the middle you feel like coming, then come. There is no need to finish; we can finish everything here. You will not be in any trouble and you will not close up, mm? Things will go on growing. And help my people there! Good.

Prem means love, and rajyogi means the royal path: the royal path of love. And love is going to be your path. Love makes everybody a king and queen; hence it is the royal path. And there is no need to go to god's door as a beggar. One can go as an emperor, so why go as a beggar?

Don't go desiring... go offering. Don't go asking... go giving! And that's what love is! The joy of giving is love, and the more you give the more you get... but getting is just a by-product. It is not the motive in it. Love is an unmotivated giving, unconditional: you love for the sheer joy of it.
So give love to people, to trees, to stars, to mountains, to all!

Only Losers Can Win in This Game

Chapter #23
Chapter title: Mind is maddening

23 October 1977 pm in Chuang Tzu Auditorium

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ShortTitle: LOSERS23
Audio: No
Video: No

[A sannyasin says that she became exhausted assisting the Primal group, and has a fear that because she has burnt up so much energy in her past she will not live long.]

Just a mind idea! And you cannot spend your energy forever. Energy is continuously being produced. It is not like a reservoir: it has no fixed quantity. In fact the more you spend it, the more you get it, so never have that idea in the mind. You have a very materialistic concept of energy: you think it is a certain quantity like bread in your fridge. If you eat it then it is finished, and by tomorrow it is gone. It is not like that.

You can eat it and have it too! That is a totally different kind of energy. It goes on being produced every day. You work all day and then you are tired. In the night you fall asleep and by the morning the energy is

there again; your inner dynamo has created again. You are perfectly healthy and perfectly energetic; there is no problem. You must have some mind thing about it... and if you have that mind it can create trouble, because you will go on misinterpreting.

Your work is going well; nothing to be worried about. And when one is learning a certain thing, sometimes it is hard too.... By and by you will learn more, and it will become easier and easier because the more you feel self-confident, the more easy it will be. But that can come only through work.

So I think six months more and you will be perfect in your work, there will be no problem. And you are growing very well! You are going to live long and you have to work for me for a long time. Don't try to escape so fast and so soon!

[The sannyasin continues that she doesn't sleep well and always wakes between three and four in the morning.]

You always get up between three and four? Then make it a meditation time.

Always use opportunities for some positive good. Be creative about everything. If you cannot sleep then there is no need to force sleep, and sleep cannot be forced in the first place. Sleep is one of those energies that cannot be willed. If you will it, you will be disturbed. If you do something to go into sleep your very doing will be the hindrance, because sleep is against doing; it is a state of non-doing. So if you make any effort: for example, you start counting sheep or you start repeating a mantra or you start turning this way and that or you start calling out for god and start praying, all that will make you more awake. That won't help but that's what people go on doing.

My approach is totally different. First, if sleep is gone that simply means your body is perfectly rested and people have different...

[She says: But I feel exhausted and then I feel...]

That is your mind; that's nothing to do with the body. Just the idea that you have not been sleeping well tires you. It is not really the lack of sleep. Because the body mechanism, the body organism, has its own wisdom. For example, you are eating.... The body says 'Enough!' but you say, 'Because I am so thin and lean, I have to eat more.' That is wrong; you are creating trouble for yourself. You can eat, you can force a little more, you can stuff, but the organism is not ready for it and it will reject the food.

One day you are not feeling to eat at all, but your mind says that if you don't eat you will become weak. Nobody becomes weak in one day. If the body is not feeling to eat it is better to listen to it; it knows better. It has an instinctive knowledge that at this moment eating will be dangerous. Maybe some work is going on in the intestines and the body wants to clean it before you put in any more food. Maybe some poison has entered. You have already taken in too much food and the body has not been able to finish work with it. It does not need any more work, otherwise the whole mechanism will go berserk; it will not be possible for it to manage. So the body says 'No food, no appetite.' No appetite is body language, just a symbol for you. The body cannot speak verbally: it cannot say 'Stop!' That is a symbol, body symbol: no appetite. The body is saying 'Don't eat!' but you have a certain mind, you feel that you have to eat at least twice or three times a day otherwise you will become weak. So you go on stuffing, and because there is no appetite you try to create a false appetite. You will put more spices in the food so you have a false appetite or you will go to some place where you always like to eat. You are trying to deceive the body, but this is just stupid! And the same happens with sleep.

If you have fallen asleep and at three or four you feel you are wakeful, that simply means the body is rested. The body's sleep is finished, now your mind is creating trouble. So use that one hour. Just lie down there silently; enjoy the silence of the night! Rather than getting disturbed because the sleep is broken, enjoy this moment for meditation. No need to get up: just lie down there on the bed, rest, but listen... the sounds of the night are there, the silence of the night. The traffic noise is there but people are not there; everybody is asleep. This is beautiful! You are alone -- almost as if you are in the mountains -- with the darkness and the soothing quality of the darkness. Enjoy that and relax into that enjoyment.

You see the point? Otherwise you become miserable -- that once again your sleep has been broken; again tomorrow you will be tired and worried and there will be tensions and anguish and anxiety. Those things will not allow you to go to sleep again.

Take a positive vision, use this time. One of our sannyasins Is in gaol in australia.... For some foolish

legal thing he has been put into gaol. He was very much worried that two years would be wasted. I wrote to him to meditate. This is a monastery; a gaol is a monastery! A few people use monasteries as gaols; you use the gaol as a monastery! He got the idea! Now he is so happy; he has never been so happy. Mm? that small cell and all alone; nobody to disturb and a guard there on duty. It is beautiful! Regular food and regular sleep... no worries of earning, etcetera. He started meditating; now he is enjoying. He says, 'Osho, it is really a blessing in disguise!' Now he will come out of the gaol a totally transformed person.

So use that one hour, mm? Get in tune with the night, the sounds of the night, and enjoy! It has immense beauty. Then you will not know when you have fallen into sleep again... but that is a by-product, and that can only be a by-product. When you are so absorbed listening to the night sounds, again you will slip into sleep slowly -- not through any will, not that you were wanting.

And I am not saying that you have to meditate so that you can sleep, no. There is no 'so that', there is no 'therefore'. I am simply saying to enjoy! And suddenly you will find that the sleep has happened. But whether it happens or not is irrelevant. If it happens, good; if it doesn't happen, perfectly good. Just for three weeks do this and all tiredness will disappear. That is a mind thing. From the very morning you are carrying the idea that you are tired. Of course, you will be getting more and more tired. You will be afraid of everything, of every involvement. You are already tired so if you do this you will be more tired. You are creating a neurosis around you.

Everybody has different needs about sleep and food. Somebody sleeps eight hours, somebody may need ten hours, and somebody may need only six and somebody may need even four or sometimes there are people who need only three or two hours....

My own father cannot sleep after three. He goes to sleep near about eleven, so he has three, four hours sleep at the most. My mother has always been worried, but I told my father to sit in meditation. So he sits from three, and that has become his door to the divine. For years now he has sat from three to seven... and he almost becomes like a statue; he forgets the body.

Now that has been the most precious experience of his life; no sleep can give it. He is fresh by three; that's how his mechanism, his body, is functioning. In the beginning he used to try to go to sleep. It was a misery because the sleep wouldn't come and he would get tired trying to sleep, and frustrated; by the morning he would be frustrated. Three or four hours of struggles to sleep every night and it doesn't come; how can you remain unfrustrated? But since I have given him meditation, all frustration has disappeared, and those have become his most valuable moments. Now he longs for them: for twenty-four hours he thinks about them, because those are the most peaceful. He has used it rightly. So just see it as meditation...

[A sannyasin, newly returned from the West, said she had been cleaning in the ashram and enjoying that, and then she wanted to do some art work. She becomes confused trying to explain to Osho what she wants to say.]

I understand. This is how the mind goes on: one moment it is for, one moment it is against; one moment it wants to stay here, one moment it wants to go. If you go on listening to the mind you will remain in a turmoil. And then you will not be able even to trust yourself; because how to trust? One moment the mind says 'Be here', and then next day you start writing questions: 'Why can't I go back?' Nobody is preventing you -- whenever you want to go back you can go back -- but there you will start asking 'Why have I come here?'

So that is not going to help either. You have to understand that this mind is almost a kind of madness. It never gives you any direction; it simply gives you desires. Whenever you start doing something again another desire comes up.

Now, you always wanted to be here and to work in the ashram and you were enjoying. Then the mind says 'Why not paint, make pictures, this and that?' So you can do that, but then within a few days the mind will say, 'What are you doing?' Then you will start missing your work in the ashram.

This way one cannot grow. It is like making a house: one day you make it, another day you destroy; then the third day you again start putting things together. By the fourth day you are again angry and you again pull apart everything, so when will the house be made?

And the whole point of being a sannyasin is that you will listen to me and not to your mind. So only one decision has to be made: either you decide to listen to your mind, then this will continue; you are choosing it so you have to suffer.... Or you decide to listen to me. Then forget about the mind; let the mind commit suicide. It will commit suicide because there will be no need for it. So just think about that.

If you really want to grow and you want to grow into happiness, then this mind-game has to be stopped. Then whatsoever I say, do. You will feel great fulfillment in it because then it will not be your responsibility at all. I am saying to do it so you are free.
Just understand it and drop this mind and start working!

[A sannyasin says he gets sick in the morning discourse with headache and congestion which last for days after. He feels he must be misusing Osho and that's why he gets sick. Osho checks his energy.]

The connection is there and it will grow. Don't misuse it... and you will start feeling when you misuse and when you use it, mm? Just grope in the dark and find the way. But the connection is there and it can become bigger and deeper.

If you go on using it rightly it will become deeper and deeper. If you misuse it you will start losing it. But things are perfectly good....
It will go, mm?

I think that the problem is not the lecture; you are listening to it too seriously. You are trying to make too much effort of the will to listen to it. You are not relaxed. You have to listen to it very passively. You are too worried that you may miss something; a single word may be missed and then you will not understand what it is. That is creating the trouble. You are trying to concentrate on it, mm? -- that can always create trouble. Then one-and-a-half-hour's concentration is going to be difficult. It can give you a headache, it can give you throat congestion; it can become heavy. It can go on for days.

Concentration is unhealthy; meditation is good. And the difference in concentration, is effort, will. You are trying to listen just to me so nothing else disturbs you. You are trying to exclude the whole world. That is what is creating that trouble. Meditation is all-inclusive; it is not excluding anything. This bird is included while you are sitting in front of me meditatively . This music is there -- of course, in the background; I am more emphatically there but it is there. You have not excluded it, you are simply relaxed... so start with relaxation.

It will be good if you start listening with closed eyes and with relaxation. If something is missed, nothing is missed! Don't be worried... and don't be in a hurry! Anyway you cannot miss it because there is nothing to miss! Just relax, and really to get that is to get it!

Be relaxed... and there is nothing to miss and nothing to get. To get that is to get it. With closed eyes start listening as one listens to music, birds singing... a breeze passing through the pines and the river flowing by. Just as you listen to natural sounds, listen that way. There is no need to figure out what I am saying.
And it will be gone; nothing to be worried about! Good!

Only Losers Can Win in This Game

Chapter #24
Chapter title: Reflect, don't project

27 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710275
ShortTitle: LOSERS24
Audio: No
Video: No

Prem means love, mukul means mirror: a love mirror. And the message is that if one reflects rightly, if one becomes a mirror, one will not find anything else other than love. It is because of our distorting mind

that we cannot see love, otherwise love is all around. From the trees and from the stars and from the sands and the sea and the pebbles, love is vibrating from everywhere.

Love is the basic vibe of existence itself. The tree can exist only if it goes on vibrating in love, and the star can continue only if it goes on vibrating in love. The moment the love vibe stops, death happens. Only in love is there life. Without love there is death; hence the great urge and desire for love. You cannot live without it; it is the nourishment. Just as food is to the body, love is to the soul. But because we cannot see rightly, our vision is crooked, our mirror is not mirroring but projecting, we go on missing.

Become a mirror, and by saying to become a mirror, I mean: don't project, don't have any prejudice, don't have any idea. Look at things without any idea interfering. Look at a rose flower with no idea... not even with the idea that it is beautiful, not even with the idea that this is a rose. No idea interfering... just silence, and the silence will bridge you with the rose, and you will become a mirror.... In that moment you will see great love being thrown towards you from the rose. It is always coming from everywhere; we just have to be in a right, mirroring state. The day one becomes a mirror god is everywhere... because love is everywhere, and there is no other way to know god. The only way to know god is to know love.

But as is the case even when we love people, we love with ideas. Then only fragments of it reach. You love a man but you have certain ideas about the man, an image; that image occupies you. Because of that image you cannot see the real person. The image gives you expectations. If the man is not according to your expectations, there is frustration. If he is according to your expectations, there is no joy because you take it for granted. In either case you miss; either there is boredom or frustration. If he goes on fulfilling your expectations you will be bored by the man. Sooner or later he will look dead because he will become so predictable. You know what he is going to do, you know what he is going to say; you know the future. Then the excitement is no more there; it is mechanical. If he fulfills your expectations you are bored.

In China they have a saying, that if you see a woman bored it simply means she has got a perfect husband. That appeals to me; it looks very very psychological. The same is true about the husband. If the husband looks bored that means he has got a perfect wife; now there is nothing else to happen. Everything is perfect, everything is closed. They may as well die. There is no longer any future: it is going to be the repetition. If the expectation is fulfilled it creates boredom. If it is not fulfilled it creates frustration, anger. Both ways it is destructive. To be a mirror means to have no expectation. When you come before a mirror, the mirror has no idea of who you are, whether you are beautiful, not beautiful; the mirror has no idea at all. Just a moment before you came the mirror was empty. In that emptiness, you are mirrored. Once you are gone again the mirror has no idea about you; it is again empty.

That should be the key for you. That has to be worked out. Encounter life as a mirror, and immense will be the benefit. Every day your joy will go on increasing. When the joy comes to its crescendo, that's what we call god. It is the total orgasm between the individual and the whole.

[The new sannyasin says: I would like you to explain the word 'allah'. When I was doing the prayer meditation in the centering group, the word came to me when I had lost my mind and body. I did not know what it meant.]

Yes, it is a sufi word for god and it is a sanskrit word for mother. Both are significant, because to me god is more like a mother than like a father. God is more accepting, receiving -- not like the male energy: aggressive. So the sufi word means god, 'allah', and the sanskrit word, the same word 'allah', means mother. But the thing that bridges both is love. God is love and the purest representation on the earth is the mother. The closest love that comes to god, to the unconditional love of god, is a mother's love.

You can make it your mantra. Whenever you are sitting silently, repeat 'allah, allah...' and sway with it. Let it not be just a mental repetition. Your body should participate in it, your body should vibrate with it, and great joy will come out of It.

You have stumbled upon your mantra, and that is the right way to find it. The right way is not to ask somebody. The right way is to go on groping. Then one day suddenly you feel a sound which is the sound of your innermost core, which fits with you, arising in you, and you will feel immense joy. The meaning is irrelevant; the sound itself is enough. The meaning is given by it; whether we call it god or mother or love it is our meaning. The sound is pure. It has no meaning really; It has significance but no meaning.

So while you are here, whenever you find time just sit silently, repeat it, sway with it, and it will start encompassing you. You will be engulfed by it, drowned in it, and you will almost feel drunk after a few minutes. That is the ultimate in drugs!

Anand means bliss, murti means statue: statue of bliss. And two things to be remembered: one, remain as blissful as possible but don't get excited; that will be your work. Let the bliss be very silent, unmoving. It is there but nobody becomes aware of it. Let it be like the prayer jesus spoke, said in secret -- only you know about it. Carry it like a mother carries a child in the womb. Be careful so that it is not disturbed, but don't get excited about it. If you become excited bliss will never go very deep, because each excitement expands the energy. I am not saying this for others; I am saying it particularly for you.

If you can go on preserving it, it will go deeper and deeper and deeper because more and more energy will gather together; it will become accumulative. And when you are feeling that you are almost bursting with it, then enquire what to do next -- not before that. Before that simply go on accumulating it so that it can touch the very bottom of your heart. Otherwise a little bliss comes and you express it. For a few people it is good. There are different types of people: there are people who will gain more by expressing it; more will be flowing in them. There are people who will expend it and feel spent, exhausted. You are the second type. You have to make a reservoir out of it.

When you feel you are bursting with it and you cannot contain it any more, ask me about it. If I feel that now is the time to express it you can, but first gather it. Let it become a vital force. It should explode like a volcano -- only then... not small sparks; that won't do. It has to be a fire in the whole forest. The whole forest is afire; then it will change you and transform you.

So right now be blissful but keep it inside. Be very very careful not to express it, not to get excited about it. Soon you will see it is there all the time. Even while you are asleep you will find it; it is in you. Moving you will find it is there. You will start gaining a certain weight inside, a rootedness, a centering, a grounding. Mm? the more it is there, the more you will feel grounded, very confident about your being. Then one day it will be there throbbing. You will be smaller and it will be bigger. You cannot contain it any more and you would like to explode.... Before exploding you have to ask me.

Prem means love, vihar means play: love play. And let that become your very philosophy of life. Two things: be loving and be playful. If love becomes serious it brings misery. Life without love is not life at all. And that's what happens ordinarily: when people love they become so serious about it that the seriousness creates misery. They think the misery is because of love; then they start becoming afraid of love. They start withdrawing themselves from all love; they don't go on that path any more. They start existing lovelessly, because love brings misery, anxiety, anguish, sadness. So they avoid it. But then their life is a boredom, a sheer boredom, for no purpose at all. Without love life is a boredom; with love, if it is serious, life becomes a pathology, ill, unhealthy.

A healthy life needs two things: love and playfulness. A non-serious quality is needed for love. Love should be fun! Then there is great joy, and the joy goes on growing every day. Because it is just a play you don't take it seriously; it cannot create misery. So be loving but be loving non-seriously!

[The new sannyasin says: I am a nurse and part of my work is taking care of dead bodies. When people die it is not very nice; mostly they die very terribly. It is the smell and the dirt that really disgusts me. Then I become hard and I treat them like an object; it is like a dirty job.]

A few things to remember: first, once a person is dead, he is no more. It is just a dead body; it is dirt! You need not be worried about it; there is nobody left! So there is no need to feel guilty that you are not loving. How can you love a dead body? If you don't hate it, that's enough . A.dead body is a dead body. Even the person himself has left it! It was no more worth living in, so how can you...? You want to enter it and live there?! Mm? the person has left because it was rotten. Now the house is dilapidated, it is in a ruin and nobody lives there. It just has to be dissolved.

So nothing to be worried about! How can you be loving? Drop that idea! Be loving when a person is alive. Then even if he is in a dirty body, be loving... because he is not the body. Always be respectful to the person who is inside. Sometimes he is in an old body, an ill body, stinking, but he himself is not that. Take care of his body, be respectful towards it, but once he has left then it is just dirt -- dust unto dust.

So clean the body, wash it. It is just a ritual really, mm? now it is all meaningless. It has to be thrown back to the earth. We have to do a certain ritual so that it is not so abrupt. To be polite, we do a certain ritual: the bath, new clothes. In different countries it is done in different ways, but we are just trying to create a certain meaning about something which is absolutely meaningless; otherwise it will be too abrupt.

Somebody has died and you suddenly throw him out. It will hurt you so we have to make the passage slowly, and make it as beautifully as possible. But basically it is all meaningless. The whole point is how to end it. So in one country you bury it, in another country you burn it, in another country, another way, but the whole question is disposal. The disposal has to be done in a certain way so it looks human and polite, but the body is just empty.

So don't be worried about it and don't create any guilt about it. It is just natural. Good!

[Osho had invited a sannyasin to come to the new commune. She says: One of the things that you have taught me so well is to live in the moment, and so I feel that a moment will come and then I will rush back.]

Mm mm, it is coming... I can see it coming. When I tell you to live in the moment that doesn't mean that I cannot see the future! It is coming.... Let it come; there is no hurry. There is no need to enforce it, because anything enforced becomes partial; it can never be total. Just wait, mm? it will be coming....

I will not allow you in if I see that it is enforced. I will allow you in only when I see that you have come totally on your own... not before that. But it is coming, so there is no problem. Any day, once you are back in New York, it will start haunting you!

[A sannyasin says she has a problem but doesn't feel like talking about it. She asks: If you can see me without me explaining...]

I can see you but that won't help. I can see you, but you have to *say* it; that makes a lot of difference. That is a very very necessary thing: you have to bring your question. At least that much work you have to do. I can see where the problem is. If you want me to tell you I can... but that won't help; that won't help.

The problem is that you want to be independent and yet you want me to take every care of you. That is the problem. You would like me to take every care of you, and I am ready to, but then you also want to be perfectly independent of me. Now, those are contradictions. You will have to choose one. If you choose independence, perfectly good; be independent. Then don t expect any care from my side; you have to lose that. You cannot have the cake and eat it too, so you have to decide. Or surrender totally; then all independence and nonsense has not to come in. Both are good, but you are trying to keep yourself in both the boats, hence the confusion.

You are afraid to surrender and you are afraid to be independent, and that is the basic thing somewhere. Other things are there but they are just by-products. If this is solved, your problem will be solved. So what do you want?

If you want to be independent, try. There is nothing wrong in it; it's perfectly good. In fact if you surrender to me, in the end that's what I am going to make you: absolutely independent. Surrender is just a passage for preparation. But if somebody wants to be independent before it, he can try. It will be nothing but an ego assertion.

And this can go on playing tricks. Mm? you wrote that you wanted plastic surgery on your breasts and you didn't even wait for my answer! Either you should not write... there was no need; I was not telling you to write and ask me. I would not ever have asked you about it; that was not a problem at all. But you wrote to me and you didn't wait. By the time my letter reached, you had had the operation already. That shows the mind: on one hand you would like to throw the whole responsibility on me. On another hand you would like to keep your independence intact. But being in both the boats you will be in trouble and in great confusion.

[She replies: I don't want a false surrender. I don't want to say 'Yes, I surrender,']

No, saying won't help, mm? saying won't help. You live it! If that is the way it is to come, go through it! But then don't ask tor consolations -- because there will be suffering. And then don't say that it is confusion; there is going to be confusion. Accept it and live it. You will crack, but when one cracks it is not an easy thing; it is painful. It is a breakdown. If you can live it then it will crack, that is certain, but then don't be in a hurry to find some solution. Just live it... and suffer it. It is perfectly right to go through the whole agony of it. That may bring light, that may bring clarity.

And that's exactly what I am saying. I am not saying to choose; how can you choose? I can only say to try to see the whole thing. What the problem is has to be seen, then the confusion and how the confusion is being created by you. Because you are trying to do two things together, two polar opposites together...

hence the confusion. Now see it and go through it!

If you have seen it totally you will come out of it. And whatsoever the outcome, it is good. If surrender comes out of it, it is good; if independence comes out of it, it is good. So there is no need to keep some prejudice or other from the very beginning -- that surrender has to come -- no; otherwise it will again be manipulated.

You just keep yourself open and go through it. But it will be great agony for a few months, so be ready for it.... And don't seek cheap consolations then. You are choosing the hard way....

You cannot choose anything else right now; you are already on the hard way. Not everybody is confused here, so there must be some ways people are choosing which are not hard. Not everybody is in the same confusion as you are. It must be your choice but maybe that is the only way you can go through it. And everybody has to go in his own way. If it is hard, it is hard; nothing to be worried about.

For one month just let it be there, and after one month tell me, if you feel like saying something, mm?

[The sannyasin adds: I feel that you're telling me all these things as if you are angry with me.... It makes me feel guilty.]

No, no, no, there is no need to. These are your confusions that you go on creating. That's what I meant: I don't want to say what the problem is. If you had asked the question then it would be different. Then you would not think that I am angry... because you had asked it. Because I am saying it, it will look as if I am angry. I am simply saying that this is a situation in your mind. Watch it, see it, go through it, and after one month tell me how you feel.

[A sannyasin has just completed individual Primal therapy. He says: I was very shocked and surprised at... what came out.]

It is always surprising because we don't know ourselves... and much more is there. In fact one can go on and on and can go on being surprised. It is almost a bottomless abyss. But it is good to know a few surprising things about oneself. That makes one very understanding about oneself, and about others too. A great compassion arises; then you can understand others also and their problems. You are not so hard; expectations are not so perfectionistic. You are not neurotic about your demands. You can see the limitations of others because you know your limitations. You can see the childishness of others because you see your own childishness. You can feel compassion....

[The new Tantra Yoga group is present. The leader says she is used to using more rituals and this time she did not have a plan and it worked well.]

And you had been doing the work before more structured and more ritualistic? And this one was not that much?...

My feeling is that you let it be completely structured. Not half way, then it will miss both the beauties. Let it be completely structured and with rituals, because we have another group, tantra, which is completely spontaneous. So there is no need to create another spontaneous group.

That's why I have called it tantra yoga; yoga means technique. It means method, ritual. The other one I simply call tantra; it has no ritual, no method. First people should pass through tantra yoga and then they will do the tantra. So don't make a compromise. Simply make it planned, programmed, and go accordingly, mm?

Only Losers Can Win in This Game

Chapter #25
Chapter title: Truth's not a theory but a flower

28 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710285
ShortTitle: LOSERS25
Audio: No
Video: No

Anand means bliss, blissful, and sanjaya means right victory -- blissful right victory. Victory becomes wrong when it is enforced, when it is through violence, through aggression. When the other has to be defeated then the victory is wrong; it is ugly. When you don't enforce it and the other simply surrenders to you it is right victory. So right victory is through love and wrong victory is through violence.

Love makes one immensely victorious. Without defeating anybody it creates victory; that's the miracle. If somebody is defeated something has already gone wrong. The magic of love is that nobody is defeated and everybody becomes victorious. Nobody is low and nobody is high. Both are drowned in one victory; they both participate in cine victory.

[A sannyasin says he keeps having in his mind the question 'What is truth?' 'What is truth?' He doesn't know what kind of question that is.]

Truth is not a question and cannot be made into a question. It is a quest. It is a fire, a passion. It is not like a question that you can find an answer for. Your whole life will be at stake with it. You will not find the answer, but one day the question disappears... and that is the answer. If you go on searching... and the search is hard and arduous. The search is almost impossible because one knows not what one is searching for; one knows not what this truth is, after all. One knows not why there is this urge to know. Everything is almost in darkness.

But one cannot stop either. It possesses one; it drives one again and again into new explorations. One goes on asking and an answer never comes, but by this asking, through this continuous quest, this passion, one changes. Slowly, slowly one is transformed. One day one becomes the truth; then suddenly the question disappears.

The disappearance of the question is not the finding of an answer. The disappearance of the question is simply an indication that you have arrived. Now there is no problem: one is at ease with oneself and with existence. There is great blessing.

One cannot say what it is. One cannot say while one is searching and one cannot say when one has arrived. There is no way of saying it. While searching the question is there, and that's why you cannot say what the answer is or what the answer is going to be. When it has happened it is so much that you cannot put it into words.

Truth is a transformation of your being. It is not an answer that comes from somewhere. It grows in you. It is a blooming of your own being. That's why in the East we always call it 'the one-thousand-petalled lotus'. It blooms in your consciousness... you become it. The very passion for it, when it becomes absolutely intense, transforms you. The very intensity of it is the transfiguration. It is there, and it will give you much trouble, but one is fortunate to have it.

The really unfortunate people are those who don't have any desire to know truth, who simply go on lingering for no reason at all. Whether they are alive or dead, it makes no difference to them. They have no passion in life. They are not searching for anything, and of course if you don't search you will not find.

Those who search are going to be in continuous trouble and anguish and anxiety. The search can drive them mad... but it is worth it. Even if one goes mad for many lives then too the search cannot be stopped. It is worth any cost; at any cost it is not costly.

So go on meditating on it, go on brooding over it. Go on cherishing the idea, the desire, the passion. Water it, nourish it. It will take you into many troubles. It will not allow you a very comfortable life -- no, not at all. It will never give you any security. It will not allow you to settle into any comfortable, worldly way, no. Wherever you are it will drive you into further search again and again. But this is good. All this turmoil and all this storm is good. After the storm is silence. So go happy, continue to meditate, and come back whenever you feel like it, mm? And wherever you are, work for me too! Good.

[A sannyasin says that while he was in the West he tried to introduce Osho to people there, but it was like talking to a wall... people seemed dead.]

That's right! The alive people have come here and the dead people are left; that's true.

It has been a good experience; this is how it is going to be. When I say to you to share me with people, I am sending you into this kind of experience that you went through. Firstly, you will not find it easy to say what you want; that's a good experience. Try hard -- from one side, then another side.... By and by you will become a little more inventive. It takes time; it needs polishing. In the beginning one feels simply stuck; one feels stuck at each word. There is so much to say, and suddenly you feel a blank arising in you. That has to be passed: one has to try.

Even if it is not perfect. even if it is not as good as you would like it to be, it is inadequate, let it be inadequate. Trying again and again you will find better ways. Of course they are never perfect and they can never be; they always remain inadequate. They will become better, but they will remain inadequate. Nobody has ever been able to share his experience... and the higher the experience, the more difficult. And these things are so intimate that to talk to somebody almost looks like profaneness, sacrilege. It is as if you are breaking an oath, mm? You are bringing something which is so private into the market-place.

And naturally the second thing will happen: you will find walls there. Just to be polite they may listen to you but you can see that they are not interested, that they don't want to waste their time, that they can't understand. Even if they can hear they can't understand. That too has to be experienced.

But if you come across one hundred walls, you may find one wall listening. And the search is for that one. Ninety-nine are not the point. If out of one hundred you can make one person listen, that's enough; that's more than enough.

So in both ways, if you go on trying... and I would like every one of my sannyasins to go on trying to share so that you become more and more articulate. These experiences are such that they need articulation. They need a little experience, experimentation with words, language, gestures, silence.... One needs to create a situation so that that which cannot be said can be at least shown, indicated at least... fingers pointing to the moon. If even that much can be done then it is more than enough.

And the third thing: by and by you will be able to see from the very beginning, from the very aura of the person, whether he is going to become a wall or will give ears to you. But it is possible only when you talk to many people. By and by you become alert that there are certain people who are walls and there are certain people who are not walls. They all look alike from the surface. Once you have known who is not a wall, then you can immediately catch hold of it -- there is no need to waste time -- but that will take time and long practice.

And that too is true -- that you will find many people almost dead. They are! But don't be angry with them: have compassion....

Mm, they have to be touched so that maybe something starts happening to them. Maybe they can come back to life again. They have to be called forth as jesus called lazarus, 'Come forth! Come out of your grave!'

But good that you tried; continue trying. Mm?

[A sannyasin couple are present. The man says the woman has another lover and they all three live together. He doesn't feel comfortable with this.]

Mm mm, in fact it is very good. If you can go into it a little deeper, it will help you to get rid of jealousy. It is a good situation.

Use all situations. Just don't try to escape from situations, mm? It is creating jealousy in you -- it is good, the situation is good. It is bringing up something. It is an on-going group... that's great! Nothing is wrong in it. Before somebody escapes from the trinity, use it!

[The man says: I feel like escaping now though....]

That's not good!... But you will be carrying your jealousy with you. This situation can help it to drop. And it is just a mind thing; it is nothing much. It is just because we have been brought up in that way; we

have been conditioned for jealousy. From the very childhood we have been given the idea of jealousy; otherwise it is nothing! What is wrong in there being three persons instead of two?
Three are always better than two. Give it a try!

[The woman says she would like to go deeper with this partner, but is afraid to get trapped into an exclusive relationship.]

Exclusive relationships are traps. It is very difficult to remain in an exclusive relationship and yet remain free. It needs great intelligence and great awareness to do that; otherwise you will be trapped. That's what he is trying to do and that is why you are also desiring it. You would not like to lose him, so he is threatening that he will go. And once he starts going you will start following him, so the second thing worked.

I am not saying to live in that relationship forever -- nothing is forever -- but while it is there why not use it? Once you have completely settled in it and there is no problem left, no jealousy, no problem, you can go. Then it is perfectly good; say good-bye to [the other person]. Then there is no problem. I am not saying don't leave it -- you can -- but don't escape; don't run away. Go gracefully. Let it do whatsoever it can do to you, and when the work is finished and you are completely okay -- if you want to remain in it for your whole life you can; there is no problem -- then say good-bye. Then it has nothing more to give you. It has enriched you and you will feel grateful to [him] forever, because never again will the jealousy come into your life like this.

My approach is always: never be an escapist. And what wrong can it do? It cannot do any wrong! Give it a chance! At least for one month let it be a play, a drama, a theatre, but let it be. And enjoy as much as you can. Find new ways to enjoy it, because sooner or later it will finish, mm? Even to live with somebody, even for two persons to live together is so difficult. To live with three is very very difficult; it cannot be forever. Somebody or other is bound to escape. If you don't escape then [the other man] may get out of it. Before he gets out of it, use it!

But if you feel it is too much and you don't want to go into it, it is perfectly okay; drop out of it. But you will be missing an opportunity. It is always good to see the ugly sides of the mind and they come only in such situations. Otherwise the ugly side remains hiding; it remains in the dark. You never know about it; you only know about your beautiful face. The ugly side comes in front only in certain situations; those situations are immensely valuable.

That is the whole work of encounter and groups like that: to bring all your ugly sides to the front... sides which you never come across, aspects of your being which you never encounter. People can go on living with one aspect and they think this is their whole being, and it is not! To know oneself, one has to know one's whole being, all the aspects: good, bad, beautiful, ugly.

This is good! I think for a few days you should be intensively in it. Take it as an encounter group! And when you are finished, and when you see that now there is no problem in it -- you can remain in the same bed, all the three, forever -- then say good-bye. Then the group is over!

But it is for you to decide. If you feel it is too much and you don't want to go into it, then it is up to you, mm?

[Osho suggests groups to them.]

By that time if you feel like enjoying and being enriched by the relationship, good. Otherwise there is no problem; just get out of it! Don't make much fuss about it, mm? Good... good!

[A sannyasin says she has finished her schooling and could have gone to university but there was nothing she wanted to study. Osho invites her to the new commune.... And we are going to make an anti-university there so you can be un-educated, no problem!]

[A sannyasin says: I did the Encounter group and in it I saw that I was very defensive towards people. Very often I feel so defensive against you too.]

Mm mm, nothing; that is natural. And the mind is always defensive. Otherwise if mind is not defensive you will immediately become enlightened! It defends you against enlightenment, that's all! But it is going...

it will go! It will go down the drain -- don't be worried; it is already slipping.

Chunks, big chunks of it have disappeared. Mm? there are holes in your defence wall. That's why you are becoming aware of the defence -- because of those holes that have happened. So you can compare and you can see the difference, and you can visualise what the blessing will be if the whole wall disappears.

People who are completely closed don't feel that they are defending. How can they? They have never known any other thing; they have never known anything other than defence. Now you have known a few moments. They are there every day. Just for a moment you forget defending and there is great joy and silence; then again the mind comes in and starts creating its wall. That's why you are becoming more and more worried about it, because you are becoming more conscious about it. It is a good indication.

Only Losers Can Win in This Game

Chapter #26
Chapter title: Self-erasing, truth-embracing

29 October 1977 pm in Chuang Tzu Auditorium

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Prem means love, adima means primal. The cultured love is no more love; only the wild is true. The sophisticated is already dead; it breathes not. The civilised is so repressed, so managed, so formal, that it can't be alive. Love is alive when it is primal. And if love is not alive, you are not alive. A man may live seventy years but his real life should be counted only as being that time in which he has lived in love, and that may be only seven moments or may not be even that. Only those few crystal clear moments of love when you are at the top of the world, are really alive moments. All else is just preparation, rehearsal. All else is meaningful only if those peaks happen. It is meaningful because of those peaks, not in itself. And those peaks are possible only if you allow the wild to take possession of you, otherwise they are not possible. So the more civilised man becomes, the less capable of love. Logic becomes very very efficient, love becomes dead, and up to now this has been the misfortune....

To be initiated into sannyas is to be initiated into primal love. Let that become a constant remembrance -- that life is for love and is meaningful only when it is for love. Only those moments are alive which are in love, otherwise everything else is dull, dismal.

And this is my message for you -- to become more and more loving. And when I say to be more loving I mean wild! not lukewarm, but really hot, intense. That is the meaning of the word 'passion'. Passion does not mean lust; it means intensity, it means totality. Lust is never passionate because it can't be total; lust is always superficial, momentary. It can't be very deep because it is of the body, only of the body. Passion means the body, the mind, the soul, all are involved in it together and one hundred percent involved in it. That's why love has always been thought to drive people mad. It is true... but that madness is far more valuable than the so-called sanity.

The word comes from the same root as adam. Adam is the first man, the primal man, and adima comes from the same root. The word adam originates in sanskrit; it is not a hebrew word. In hindi man is called 'admi', and the sanskrit root is 'adi'. Adi means in the beginning, in the very beginning; he who was in the beginning is adam. And if civilisation had not happened, if nobody had taught you how to be, if you were purely natural, then you would be 'adima'.

So one has to be alert not to be corrupted by civilisation too much. Use it -- it is necessary because you live in a civilised world -- but don't be caught in it; don't let it become your definition. Yes, use it as a mask

when you go into the world. In the office, meeting people, use it! But when you are alone and when you are with somebody you love, then there is no need for any mask. Then there is no need for any formality. Just be wild, and through that wildness you will attain to your self.

The natural man is the spiritual man and all religion is nothing but a process of moving back to nature....

[The new sannyasin asks: A lot of my friends have become 'born-again-christians', and I was just wondering if that's the same thing as dropping the ego?... it's a definite change in their lives.]

I understand. It is not so easy to drop the ego. The ego becomes possessed by a new idea, that's all. And sometimes the ego can be possessed by the idea of egolessness too. The ego is very subtle; it is not so easy to drop it. One has to work hard. One has to go into the whole process of how the ego arises, how it is formed. And its ways are very subtle; if you push it out from one door it comes in from another. It can hide in anything. It can hide in humbleness, and the person can start thinking, 'Nobody is more humble than me.' Then the ego has come in. The ego can be dropped only by deep meditation.

This kind of thing is more emotional than meditative. It can give you a changed life because you start living with a new idea -- that you have embraced christ. You don't know christ! And the only way to embrace christ is to become a christ; there is no other way: not by becoming a christian but by becoming a christ... because christ is not a person but a state of consciousness. You cannot just embrace christ. For example, you can embrace me, but that will not make you me.

You will have to go slowly, slowly into your mind, into the working of the mind, into the games of the mind... and they are millions. Only slowly, slowly, the more awareness is attained, the fewer are the games, the more awareness, the fewer deceptions. By and by you start becoming alert about how the ego has been surrounding you, following you. A constant life-long effort is needed.

But it happens: people want everything instantly, and particularly in america. So anything emotional... that you have embraced christ... now you are filled, possessed by an emotion. And more or less these people will be not very intelligent people. A little bit hysterical too, but their hysteria can take a very religious form: shouting for jesus.... And it may be just hysteria; it may be just the joy of shouting.

Sooner or later these things wear out; they don't bring a permanent change. They bring change, that's certain, but you have to follow and watch people and you will find those changes are wearing out. You will always find people there because new people are always coming. If you go to certain movements you will be surprised to know this: that you will not find the original people there long. New faces are always coming and the original people disappearing. That is a criterion: if something is really happening then you will find the original people there.

There are millions of people in search, so each guru and each movement can easily have thousands. And these are the same thousands which go on moving. One day they are with guru maharaji and then it is finished after a few days; the honeymoon is over. They become Jesus freaks; then the honeymoon is over. They go to Maharishi Mahesh Yogi; then the honeymoon is over. And these are the same people who go on moving. But you will not find them at one place.... If a person remains at one place for over three years at least, then only can you be certain that something has happened. Otherwise these are emotional outbursts.

And the problem is that it is very difficult to be connected with Jesus now. You need an alive master to be related to. It is as absurd as somebody falling in love with Cleopatra. Mm? what type of love will this be? Cleopatra is no more. She may have been the most beautiful woman, but that doesn't matter; she is dead! An ordinary, homely woman is far better if she is alive; at least she is alive! But people are foolish. You may have heard that when cleopatra died she was raped! The corpse was raped, the corpse was stolen and raped. People are mad! Now, raping a dead body... what kind of man must this have been? Must have been neurotic. But this goes on in the name of religion very easily and you don't see the point.

Jesus is no more, Buddha is no more. When they were, they were really great doors, but those doors have disappeared. You have to find a living master, and living masters are always available. The earth is never empty, but one has to search, one has to stumble in the darkness, one has to grope. There are many falls so you will come across the real only when you have passed through many falls. One thing has to be remembered -- that something is always possible only if you are in contact with a living source. But the problem is that by the time you come to know about the living source, the living source is no more there.

When Jesus was there people were not being converted by him. He had only twelve disciples, and very poor fellows. And when he was crucified there were not even those twelve present; they had all escaped. When he was taken down from the cross only three women were there to help. Not a single man follower

was there. Almost one hundred thousand people had gathered to see the crucifixion, but they were all rejoicing. They were throwing stones and dirty things at jesus and shouting and rejoicing, and they were very happy! Not even a hundred people were there who were feeling sympathy for him.

Once he was gone, by and by the name started gathering momentum. Then more followers were coming and more followers were coming... and now there was no danger! Jesus was no more there so there was no danger; it was very consoling and comfortable.

Remember that Jesus is immensely valuable, but you will have to find a real Jesus, an alive Jesus. Only through him can Jesus again become alive to you, otherwise not.

And these are emotional movements; they don't make any permanent change. Yes, good as entertainment, excitement, but they don't change your life radically.

Deva means divine, and abheer means shepherd: divine shepherd. And I will make you one! You will become my messenger! Much is possible. Your own growth will happen through helping others. That will be your work on yourself: the work on others. Help people to meditate, to pray; help people towards me. And the more you help people, the more you will be helped. You need not be too much concerned about your own growth. That will happen as a by-product; it will happen on its own. You become more concerned with other people.

Sometimes it happens that if you become too concerned about your own growth, that very concern becomes the hindrance because that creates a kind of self-centredness and this will not be good for you. Compassion will help, service will help.

So while you are here be of service to each and everybody; in whatsoever way the moment demands, be helpful. Let compassion be your path and forget your own problem. See people's problems and try to help them in whatsoever way you can, to whatsoever limit you can. And you will be surprised that you are concerned with others and suddenly you are growing inside. Your growth will come as a by-product... not direct but indirect.

When jesus converted two fishermen, two brothers, it was early morning and they were catching fish. He came there and put his hand on one fisherman's shoulders and said, 'Look at me! How long are you going to go on catching fish! I can make you a catcher of men!'

And that's what I would like to say to you: 'I can make you a catcher of men! And fish you have caught enough. Enough is enough!'

Deva means divine, agara means a temple, a dwelling, an abode: a temple of the divine. And that's how I look at each human being. We may not be aware but our body is a temple. We may not be aware about the deity who resides in us but the deity is there, and it has to be discovered, recognised. In that recognition is joy. And unless the deity of the temple is recognised we will be stumbling in darkness. Life will remain unfulfilled, a long, long story of frustration: fruitless, barren, desert-like. So Let this moment become the beginning of a new recognition. Start turning in, and whenever you have time just close your eyes and become a statue, unmoving, and go in.

And listening to sounds will be very helpful. Not to any sound in particular, because that becomes a concentration. Mm? this noise of the train... the traffic, some dog starts barking... an aeroplane passes by; all have to be accepted. Not that you have to concentrate on any sound -- listen to all sounds from everywhere. You have just to be alert, listening, with no choice. That will help you immensely and that will become your meditation.

Deva means god, avesh means possessed by: possessed by god. And let that be your method: feel possessed by god. Whenever sitting alone feel possessed. The body will start swaying, energy will start moving and there will be a great upsurge. You will almost lose weight. You will feel as if you are being uplifted. That will help! If one can feel possessed then nothing else is needed.

So make it your meditation. Sitting in your bed at night, feel possessed. And once you have got the knack of it, it will not be difficult. Within seconds you can shift; you can disappear and god can be there. Both cannot exist together: either god is there or you.

The meaning of being possessed is that you have emptied the house and god can take possession of it. Sometimes it will be very frightening because things will start happening which will be incomprehensible to you. You will start doing things without being able to believe from where they come. Don't be worried! If fear comes, just take the locket in your hand and remember me.

Sometimes it will be very very scary, as if one is going to disappear or die or as if one will never be able to come back; but never be worried. Even if in those moments one disappears forever, that's perfectly good. That is the greatest blessing that is possible for man.... That is not death; that is gaining immortality. Nobody has disappeared, nobody has ever disappeared, so don't be worried!

Whenever you come back you will be more solid, more yourself. You will have a clear feeling of your being. It will be well-defined, demarcated, and you will have a kind of illumination from within. If you can be possessed once every twenty-four hours, then those twenty-four hours will be of such silence, such joy, such peace, that you cannot believe it. One can believe it only when it happens again and again and again.

[The new sannyasin says: If I'm alone I'm depressive and have no energy. If I'm with people I have much energy and I can do many things. I feel very dependent because of this.]

I have felt it... and that's why I have given you the meditation. Now you can be with god and you will feel immense energy coming to you. No man can give you that energy, nobody can give you that energy. And the need for the other is there because you need to be possessed; you need to be possessed by god. Because you don't know how to do it, you do it in any small way that you can. You always want to be with people so your space is full with people; then you feel good. When they have left you feel empty.

Now I am giving you a technique: whenever you are alone, provoke god, invite him, and he will become your company... and there is no better company! This thing will change.

[A sannyasin who has just arrived from the West, says she hasn't been in a relationship for some years. She is always waiting for someone special, and they just haven't happened along. Special things happen -- but not if you wait for them, says Osho. God comes in ordinary ways. Life is ordinary, and it is perfectly beautiful in being ordinary. There are so many beautiful people around here; start falling in love with ordinary people.]

[A sannyasin says things have been happening very fast while she's been here. She is unsure if they are right.... Before she always forced things.]

They are right! Just go with things. Don't be afraid and don't pull back, don't hold back. If they are going fast, you go fast....

Force is not right; you just go with it.... Yes, it can work but at a very great cost, and you have to pay for it later on. It works, otherwise why should people, ninety-nine percent of people do it? It is very rare to find a person who does things without force. We know only one way to do a thing and that is with force. But finally the force destroys us because we become fighters, warriors. We are no more lovers. Love happens only in a let-go, when you are floating with the stream and not fighting upstream.

In the world that fight is a must. The world is very competitive; you are not alone there. If you don't do things with force somebody else will. But in the inner world things happen without force because there is no competition; you are alone there. And once you have learned that things can happen without force....

Chinese have the right word for it, they call it 'wu-wei': action without action. Things can happen without your doing; then they have a tremendous beauty. They don't tire you, they don't exhaust you, and you are not spent through them; you remain intact. Once you know that knack everything is possible. And you will learn it; it is coming by and by.

It will be hard in the beginning because you are trained in a particular way, and it is difficult: old habits die hard. The ego also feels good when you are doing something with force. When you allow things to happen the ego does not feel good. There is nothing for it, no support for it, no props for it. The ego starts dying from starvation.

Sometimes things do go fast, sometimes the river flows very fast. When you are just floating with the river you have to go with it; you cannot choose your pace. When the river is flowing fast you have to flow fast. When the river moves slowly you move slowly. You have to be with the river, you have to be in tune with it, but that will come. That will be a great day of celebration when it has come totally.

Next time when you come, stay a little longer; do a few groups here.

[A sannyasin says he experienced much jealousy while his partner was in the Tantra group. He felt ashamed to bother Osho about it. A primal session helped.]

It has been good, this experience has been good, because we have to face all that is within us. And never feel ashamed, because if you do you will repress it.

I was expecting that something like this would happen. Jealousy is there... in everybody! We have been brought up in such a way that it is impossible not to be jealous. Our whole mind is saturated with jealousy. It is made out of jealousy. So if nothing goes wrong we are not aware of it. When something goes against it, then suddenly the shock and everything comes up. And this was my hope -- that the tantra group would help you more than meera. And it has done its work.

It has brought up something of which you were not conscious. And once it becomes conscious it can be released, it can be dropped. Only conscious things can be dropped. One cannot drop anything from the unconscious; first it has to be made conscious. So, good. You can continue primalling whenever you feel like it.

[The sannyasin then says he has a block in the thorax, which seems to happen when love doesn't flow.]

You have a box with you? So next time it happens just lie down on the earth, mm? not on the bed, and put the box exactly on the spot. And just feel that the box and the earth are joined together, bridged together. Within four, five minutes, you will feel the knot melting. Do it at least seven times whenever it happens, and after that, remind me.

It will be gone; nothing to be worried about. And once it is gone your love will have a totally new quality to it. It is love energy that gets stuck there... but it will go. Good.

Only Losers Can Win in This Game

Chapter #27
Chapter title: Dying to live

30 October 1977 pm in Chuang Tzu Auditorium

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ShortTitle: LOSERS27
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Video: No

[Osho initiates someone, telling her to imagine she is a waterfall. He then tells her that it is very difficult for her to imagine, so imagination cannot be of any help to her....]

Imagination, if available, is great energy; it can transform you. But if you are not available then there is no need to go in that direction. Then there will be only frustration because there will not be any fulfilment. Then one has to move more towards intelligence, more towards reason; that is going to be one's path to the divine. These are the two ways: either imagination or thought. Either one has to imagine so tremendously that one is lost in one's imagination, that one disappears and whatsoever is imagined becomes reality....

If that is not possible... and for fifty percent of people it is not possible, that is not their way. They have to approach through reason, through rationality, through thought, logic. They have to go into thinking to its very uttermost. Only from that peak of thinking can they go beyond it. The man of imagination can go immediately. The man who cannot imagine easily has to first go into thinking. Then from the peak of thought, from that everest, he has to take the jump.

The jump has to be taken. One has to go beyond the mind. Either you go in the first step or you have to go in the last. To go in the first step is the path of the devotee, the lover, the path of the heart. And to go in

the last step is the path of intelligence, awareness, meditation.

So let it be very clear to you -- that you have to move towards meditation, not prayer. Prayer will not be of any help, so don't waste your time on that line. It looks easy but it won't work.

Death is one of the greatest secrets... and the master key for meditators. If you can die to the body, you are born into god immediately. Here you lose your control on the body and there god takes your control. When you are in uncontrol, you become possessed by god. And that is the whole crux of the matter, the whole art: how to die so that god can be born in you. And it is going to be very simple for you. You have come almost ready; there is nothing much for me to work on you, mm? Just a little push and you will be gone forever!

Prem means love, agama means scripture -- a love scripture. And we are carrying great scriptures in our heart. Once they start flowing, you will be surprised. There is no need to go into the vedas, into the bible or the koran; you have been carrying immensely beautiful scriptures in you all along. They have been provided from the very beginning. Everybody is carrying his book in his being and that book has to be read. And all other books are just a help towards it. If they help, good; if they hinder, they have to be burned. But the real book is the heart.

So these two things I would like to say to you on your new birth: one, start dying to the body, to the past, to name, to fame, to identity. Die to all that you have been identified with up to now. And let it become a constant phenomenon: every night you die. The whole day is finished; you die to it. It is no more there; you slip out of it.

Every morning when you wake up die to the night. It is finished, all those dreams; die to them, slip out of them. Die each moment to that which has passed. Then you are fresh and alive; there is life, zest, gusto. Then you are not dull, you are not stale, and everything is flowing and the juices are moving. That is the first thing.

And the second thing is: become more and more loving, because only a man who can die easily can be a lover. The fear of love is the fear of death. People are very much afraid of love, notwithstanding the fact that they go on talking about it. They are afraid of it, and the fear is of death, because when you really love, you die, you disappear, you lose yourself!

So death and love are two sides of the same coin: on one hand start dying; on another hand become more and more loving for no purpose... just for the sake of love. It is so thrilling, it is such a joy in itself that it needs no other end....

[The new sannyasin says: I have booked for massage because I never had massage in my life.]

Very good! -- have massage. Massage is a beautiful experience, mm? Use all the opportunities that are available here and you will be surprised that there are so many things in your being which can be revealed to you through certain techniques, methods. New windows can be opened in you and from those windows you will see yourself in a new light that you had never seen yourself in before. And the more you see yourself from different aspects, the richer you become and the more confident you become in your being. A great trust arises slowly, slowly.

Use all the opportunities available here. Much is going to happen!

[Osho asks an initiate to raise his hands above his head, to hold them there together but to allow the rest of his body to be free to move. If you start feeling that you are being pulled upwards you can stand on your knees or your feet, he says. It will be a great pull. You will feel as if you are possessed and are being pulled upwards. If it happens, go with it.]

Prayer is going to be your path... so start being in prayer. And remember, prayer has nothing to do with the so-called prayers: the christian, the hindu, the mohammedan. It has nothing to do with any ritual or formality. It is just an attitude, a climate. It is like a cloud that surrounds you. It is not an act but a state of being. It is like love, like joy, like laughter. It is very simple; it is not complex. You need not learn any prayer; you need only to learn the attitude of prayer, and it is there in every cell of your body.

So every night before you go to sleep, just sit in the middle of the room with your hands raised and be possessed by the divine energy. And you will be possessed: you will be pulled upwards. The pull of prayer

is upwards. When you start feeling that you are being pulled, start standing. Soon you will see within a few days that you are losing weight, that you are walking a little above the earth. Six inches above the earth will be possible soon!

There are two energies in existence: one, scientists call gravitation. That is the pull of the earth, the pull of the lower, the pull of the gross and the material. The other energy which science has not yet been able to discover is called in yoga, levitation: the upward pull, the pull of the sky, the pull of the higher, the pull of god. And it is as actual as gravitation. But before newton nobody knew about gravitation.

Spiritual science needs a Newton to prove it -- that there is an upward pull too. You must have heard the famous story -- whether it is true or not is not the point -- that newton was sitting in a garden and an apple falls from the tree. He becomes intrigued. Why does it fall downwards? He went into it and he discovered the law of gravitation. The law was there before newton, the law had always been there, but for millions of years nobody had thought about it.

Now somebody has to think of another question. Newton says, 'Why has the apple fallen downwards?' but the first thing is how the apple reached upwards. Mm? you put a seed in the earth and the sprout starts growing upwards. No Newton has asked about that yet. It becomes a tree, and then flowers and fruit... they all are coming from the roots and going upwards, flying upwards. That is a more fundamental law -- that things are moving upwards, that things are evolving. Things fall only secondarily; before they can fall they have to rise. So I say that levitation is more primary than gravitation. You cannot fall if you have not risen. The fall is possible only when the rise has already happened.

You can be moved by levitation very easily; it is there. So start praying; meditate, but let prayer be your thing. Every night, in the morning, when you are not doing anything be levitated.

Deva means divine, pramada means joy: divine joy. And it will shower on you. Just become more and more prayerful and it will come like a flood; you will not be able to contain it....

[Osho says to an initiate: Sannyas is a discontinuity with the past. Today you start living in a new way and from this moment start forgetting the past....]

Buddha used to say to his disciples to count their age from the day they became sannyasins. So sometimes it was very amazing. Once a great king came to see Buddha. A sannyasin came to see Buddha. He was near about seventy years old. Buddha asked, 'How old are you?' The sannyasin said, 'Four years, sir.' The king was amazed; he could not believe it. Was this man mad or something ? Four years?

The king said to Buddha, 'You are not saying anything to him. He is saying that he is only four years of age!' Buddha said, 'Yes, he is only four years of age. Before those four years, for those sixty-six years, he was dead. Those years were not worth calling life. Only four years ago did he become alive.'

In India we call this new birth the real birth, and a man who becomes a sannyasin is called 'twice born'. One is the birth through the parents, another is the birth through the master, through initiation. So let this be a new birth, a new beginning.

And it is only a question of understanding. If you understand, the past can be dropped, because it is nowhere else -- just in your mind! And once the past is dropped, you will feel very free. It is the past that is hanging like a load on the heart, a rock-like thing around the neck. It does not, allow you to move, it does not allow you to fly. It is a cage... and the cage is bigger than you. It is very heavy to carry and to move; that's why people are stuck. People have become stagnant pools. The flow is no more there; they are not river-like. Become river-like!

Deva means divine, pramod means joy: divine joy. And from this moment, start being joyful for no reason at all... like a madman. When I initiate you into sannyas, I initiate you into madness too! This thing around me is very crazy, but my observation is that crazy people are the only real people. The so-called sane are very ordinary, mediocre, bourgeois, middle-class. Only the crazy people search, explore, go beyond the limitations of the mind, move into that jungle of being, risk.

So from this moment be happy... for no reason! This much -- that one is alive -- is enough to be happy over. This much is enough -- that one can see the stars and one can see the moon, one can love, one can hold the hand of a friend. This is too much! What more is needed to be happy? It is enough to be grateful for. And if it is not enough, then nothing will ever be enough! One can listen to the music... one can listen to the birds, one can see the greenery, one can see the dewdrops slipping off the grass. What else is needed?

So be grateful for all that god has already done for you... and then more will be coming. The more grateful you are, the more capable you are of receiving new gifts. Life is a gift, love is a gift, light is a gift. All is a gift, and those who are grateful become worthy of receiving more. More gifts will be coming!

[The new sannyasin asks: Do you see that there is a lack of joy or a lack of happiness?]

There is.... But if you become conscious of it, it can be dropped. And it will be dropped! Once you have become my sannyasin you cannot remain miserable long! The whole effort here is so much against misery that even very skillful people... there are many skillful people here; their whole art is in remaining miserable -- even they start getting out of their long faces by and by. You will get out of it!

It is nothing but the conditioning of society, the church, christianity. They have made people very very long-faced. The church is a serious affair: no dance, no joy, no laughter. And in fact the church should be the place where people share jokes and laugh and dance. But jesus on the cross, looking very sad of course, and the priest with the cross and everything death-like... the church has become a graveyard. And it is such things that have created your mind, but it can be changed. It is already being changed, and encounter will do it. When you see me after encounter you will be a different man! Good!

[A sannyasin says that while he has been sick with dysentery he has been feeling negative towards Osho, and does not like this distance.]

It has been good (the experience)... and it happens.... When for the first time you feel me very close, that creates a deep fear in the unconscious. Because to be close to me means to be far away from yourself. They mean the same thing: if you are close to yourself you are far away from me. If you are close to me you are far away from yourself. So when you start feeling close to me for the first time, an unconscious resistance will come in. Your ego will say 'This is not right.' And it almost always happens when you are in a deep need....

For example, you are ill, lost in a forest and you cannot find the way, or you are in some inner misery and turmoil, in some anguish, and you are feeling very helpless. When the helplessness is very deep you will feel very close to me, because only in those helpless moments will you be able to relax your ego a little bit. When you are going perfectly well and everything is succeeding and you are on your own, why surrender? Then you are strong. The ego sits there on the throne!

So sometimes it happens that an illness can prove a blessing, a misery can prove a boon. But when it happens for the first time this is how everybody reacts. Then afterwards you will start feeling bad that you missed an opportunity. A door was opening and you didn't take much note of it, you ignored it. You will start feeling guilty. No need to feel guilty. That door will open again and again.

Next time it opens, go a little closer, dare? Little more. The closer you go to that door, the more happy you will feel. Then sooner or later the resistance will disappear. But it has been a good experience!

[A sannyasin says that during the Enlightenment Intensive group she felt a great onrush of energy and went into a great orgasm. ..as if I were disintegrating.... Osho checks her energy.]

Mm mm... it has been really good, and you can invite it again and again. It will make you integrated, so back home whenever you have time and there is nobody to disturb you, put a sign on the door 'no disturbance', and go inside the room and go into that space. It will come again and again. When it comes, really go orgasmic. Let the whole body be shaken, possessed, and let every cell of the body enjoy it. It will have a sexual tone in the beginning; don't be afraid of it. By and by it will become less and less sexual; it will become pure love. Then even that will change: it will become prayer. But the orgasmic quality wi]l remain and will become deeper and bigger.

And while making love, if it comes don't be afraid; allow it. It will come that time too, naturally. Now you know, your body knows the secret of it. So if it comes while making love go wild: shriek and shout and sing and chant, and whatsoever comes.... Tell the man beforehand otherwise he will go mad! Tell the man that these things are going to happen, mm?

Men are very afraid of women going into orgasm. If a woman really goes into orgasm, the man can be so afraid that he may lose all sexual interest. That's why down the ages man has tried to keep women non-orgasmic. There is great fear. If the woman is really orgasmic and the fear arises the man will even lose

his erection. He will become so afraid; what is happening? And if the woman is really going mad, then the man will call the doctor or the police!

So tell him first, mm? -- that this is going to happen -- and then go really into it. And once the man knows that this is going to happen and he can also participate in it, there will be great joy. Then sex can be transformed into spiritual experience very easily.

The most spiritual experience in life available to natural man is sex. It is through sex that the ecstasy grows. But good! I am happy; it has been really good!

[A sannyasin has brought his girlfriend to meet Osho, who invites her to take sannyas. She says she is scared.]

Everybody is scared! But that means the love affair has started! If you are scared then you are caught! I will take care of the fear. A few troubles will be there but they will all pass. Mm?... Wait and think! But those fears are meaningless -- just about what people will say, that's all.... They are there but they don't mean anything. And one should not think too much of people and their opinions, otherwise one starts losing one's soul, starts losing one's individuality; one becomes in a subtle way a slave. They are there and they have their opinions but their opinions do not matter. I am also here!...

So if you want to think, you can, but my feeling is that this is a crazy thing. It is better to jump without thinking rather than to think about it and then take a jump. Then the jump is calculated and loses much; then it is not mad. Then there is calculation, thinking, pros and cons, and then after all that you decide. In that very thinking something has disappeared... something that can happen when you just go without thinking. Thinking is too much; people are doing everything through thinking. There must be a few things that you do in a crazy way.

And people will say something, so tell them yourself that you have gone mad! But think... if you want to think, think.

[The man says she has a problem with trembling and shaking and does not know what it is.]

(to the woman) Mm mm... mm, that's good; that shaking can be of great benefit. Just don't fight with it. If you fight, you create a conflict in your energy. Go with it, allow it, participate with it, cooperate with it. And that shaking is something that is coming up iII you. Some energy that has remained dormant may have started because of mahesh and his association with you. His energy is flowing very beautifully, and if you are in love with him your energy will start moving. Because energies start working not as cause and effect but as a synchronicity, mm? You are in deep sympathy with him and his energy is moving; suddenly your energy will start participating. It looks very very awkward and one wants to control it, one wants to repress it: that is very dangerous. If you repress it, you will create a complexity in yourself and that can create a physical, mental, illness.

Once energy starts moving, go with it. Go with it whole-heartedly and start meditating for at least one hour in twenty-four hours whenever you can. Sit together, just look into each other's eyes and let the energy move. When the energy starts moving, go utterly into it. You may start shrieking, you may start shouting. Some meaningless sounds may start coming up. The head may start shaking, the body may fall on the floor. Allow it: go into that energy phenomenon. It is there.

And now I'm here; whenever you need to, come back. Next time be prepared for sannyas! That will help your energies too; then you will be more bridged with me. You will not feel alone and you will not feel that you are moving into a dangerous phenomenon.

So for one hour start meditating together. Start looking into each other's eyes, you can hold hands, and go into the energy. Then let it take its own form; don't guide it in any way.

Only Losers Can Win in This Game

Chapter #28

Chapter title: God has no fixed address

31 October 1977 pm in Chuang Tzu Auditorium

Archive code: 7710315
ShortTitle: LOSERS28
Audio: No
Video: No

Prem means love, lolita means moved by, swayed by, possessed by, swinging, rocking: rocking and swinging in love. And let that become your very life-style. Remain in movement, remain in a kind of dance, and be swayed by the small things of life. They are not small! If we can be swayed by them, they are all extraordinary. Because we are insensitive they look ordinary, small.

Just a bird singing alone in the morning... be swayed by it, be possessed by it, dance with it. A lonely star just going to disappear early in the morning... be possessed by it, be connected with it... and not only as an onlooker. If you look as an onlooker you cannot be possessed, you cannot be moved. You may even say that this is beautiful but you are not moved, not really moved. You have not entered into dialogue with this disappearing star; there is no communion. You are not a participant in this beauty; you are a spectator.

That is the difference between the ordinary person and the religious person. The ordinary person is never swayed by anything. Even if god comes and stands in front of him, he will say, 'So what?' He will even take god for granted. nothing surprises him, nothing stirs his heart. Nothing moves him, so it is natural that he has become stagnant. He is a dirty pool.

A person who can be moved by things -- by the trees and the wind and the rain, by the music of life and the silence of it, by the sounds of people, children giggling, laughing... by ordinary things: the smell that comes from the kitchen, the freshly baked food, the fragrance of wet earth; there are a thousand and one things! They always come, every moment they are there. If one can be swayed and moved by them, then one flows, one becomes a river. and only a river can reach to the ocean.

So one who is a lolita, possessed, swayed, moved, only that one can reach to god....

[A sannyasin says that so many things are happening to her, especially in her relationship where her partner was becoming aggressive, which she does not understand. Osho checks her energy.]

Just wait; it will come, mm? There is no hurry; it will come on its own. Things are going so beautifully that there is no need to make any haste, mm? You are flowing so beautifully and things are happening on their own. There is no need to push and force. Force always makes things ugly. Yes, understanding can be forced but it will be premature, it is always good to wait for the right moment and trust that t will come when it is needed. If it is not coming, that simply means it is not needed. This is what trust is: if it is not happening, not coming, then it is not needed right now. Its coming and happening may be a disturbance rather than a help. So when it comes, if it ever comes, one is ready to receive it. If it doesn't come, then it is not needed at all. This is what I call trust -- trusting in life, trusting in god. Learn that! That is the only thing that is needed right now.

And you are flowing so beautifully. If trust can become total, then there is no problem left. You can disappear any moment.

Deva means god, pranama means salutation: salutation to god. And let that become your very approach towards life. Salute the trees and the rocks and people, because god is everywhere. To ask the question, 'Where is god?', is stupid, because he is everywhere so he cannot be pointed out. He has no address and he cannot be addressed in a particular way. whosoever addresses god in a particular way commits a sacrilege.

Somebody thinks Krishna is god and somebody else thinks Buddha is god and somebody else that Jesus is god, but these are all sacrileges. They *are* god because everybody is god. They are not god as distinct, separate from others, higher than others. They are god because everybody is god. they participate in godliness because everybody does. The difference between a Buddha and an ordinary person is not that Buddha is a god and the ordinary person is not a god. The only difference is that Buddha knows he is and

the ordinary person does not know that he is. So each temple is his and each house is his.

Imbibe this spirit of salutation. Whenever you bow down to a man, bow down to god. Whenever you bow down to the moon, bow down to god. That is the whole inner spirit of the ancient paganism -- that everything is divine. They used to worship trees, they used to worship rivers, they used to worship mountains. They were really deep in their insight about god.

So become a pagan! God is everywhere, so go on saluting. And the salutation means an inner gratitude, humbleness, non-ego; that's what salutation is. The outer symbol of bowing down is just an outer expression of the inner spirit -- that one is surrendered, that one feels humble, that one knows that one is nobody. Only god is....

The Open Door

Talks given from 1/12/77 to 31/12/77
Darshan Diary
28 Chapters
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The Open Door

Chapter #1
Chapter title: None

1 December 1977 pm in Chuang Tzu Auditorium

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ShortTitle: OPENDR01
Audio: No
Video: No

[A visitor says she lives at Esalen Institute, a pioneer growth centre in california.]

Mm mm, good! That is going to become my institute!

It will become! Become a sannyasin -- that will help you to come close to me, because to come close something has to change inside you. Something that is a kind of no has to become yes; only then can you come to me. Physically you can be close; that won't help. A different kind of participation is needed, and that is the whole purpose of sannyas, so that you are in an attitude of yes. That is the greatest secret there is -- to say yes. Then things start immediately opening and there is contact.

Life ordinarily prepares us to only say no. Life goes on corrupting our minds and creating doubts. Because of those doubts and because of those no's and the negatives, one becomes enclosed, one lives in a kind of imprisonment, a China Wall surrounds one. That wall is invisible, transparent, so you don't know that it is there, but it is always there. Once you say yes it starts disappearing.

To say yes is to be religious. Yes is the most sacred word. One Christian saint, a really significant man, Saint Francis of Sales, only had six words in his prayer, 'Yes, Father, yes, and always yes.' That was his whole prayer and I have never come across a better prayer. Nothing more can be added to it: 'Yes, Father, yes, and always yes.' But my feeling is that this is a kind of repetition. One yes will do: why say'Yes, Father,

yes, and always yes'? Yes means everything. It is always, it is forever. One single yes is enough. It should be intense, it should be total.

I have heard about a young girl who received a telegram from her boyfriend, saying would she be willing to marry him. The friend wanted an immediate telegraphic reply. The girl was a village girl, was very shy and was thinking how to formulate the message so it was neither on the negative side too much nor on the positive side too much, so it did not discourage him and did not show too much enthusiasm on her side either. She tried hard but she could not find how to do it. Then she went to the telegraph office and just wrote 'yes'. But the clerk at the window said, 'For the same amount of money you can write ten words,' so she wrote 'Yes, yes, yes' nine times. The clerk counted and said, 'But you can write it ten times...', and the girl said, 'Won't it look too much?'

One yes is already too much. And if you understand me, and some day you will understand me, if you can say yes without even using the word 'yes' then it is the uttermost in prayer. One word is more than enough; no word is the ultimate. Just a yes attitude, a climate of yes... not a verbalisation but a heart full of yes. Not something in the head but in the very bones and the marrow.

When you can say a total yes, the being starts becoming a flame. The being immediately flashes into a flame. It is exactly as if you bring a small flame into oxygen and it flares up. The moment you say yes your being flares up and becomes a great flame.

Sannyas is nothing but a sacred yes. That is the meaning of Jesus' saying that faith can move mountains. The word faith is ugly. I say that yes can move mountains, although yes never wants to move mountains. It is always no that wants to move mountains, it is always doubt that wants to move mountains. Faith can move mountains but does not want to. Doubt cannot but wants to. If I was to write the Bible again, I would say yes was in the beginning and yes was with God, and yes was God. So if you really want to come -- and I know you want to come close to me -- become a sannyasin! Come close!

Prem means love, amrita means deathless, immortal. And love is the only thing that knows no death; everything else dies. Love is the only reality that never dies. It is the eternal in existence, it is the very stuff that existence is made of. Everything is on the surface, it is at the core. The surface changes; the core remains the same. One flower comes, another flower comes, and another. Beauty continues, flowering remains eternal. One lover, another lover and millions of lovers, but they all float in the same river of love. Lovers are born and die. Love goes on.

[A sannyasin who is leaving for the West says that when meditating his energy builds up until he either experiences a blissful state or much pain.
Osho checks his energy.]

Good! You do a few things....

One is: whenever you are feeling that the energy is moving into bliss, dance. Stand and start moving and dancing. Whenever, but it has to be started when you are feeling that it is moving into bliss, mm? So first let your dance be associated with blissfulness: for a few days, for two weeks simply dance only when it is blissful. After two weeks start dancing when it is painful. So the dance will become the bridge and will help you in both ways. It will help you to release your energy in bliss and it will help you to release your pain, your pressure. But start first with the blissful quality. First let dance become associated with it, so when it is a pressure and you start dancing, immediately you will change the trend of it, the direction of it.

That's what is needed right now: start dancing while you are feeling blissful so that dance becomes a symbol for bliss. Then when you feel pressure, after two weeks, start dancing and suddenly you will see a change. It is the same energy: it is just that you don't know what to do with it. Sometimes it happens without your knowing and it is good, and sometimes it happens but you don't know what to do with it; then it becomes a pressure. You have to learn to do something with it.

So after four weeks, when you will be leaving, by the end of December, tell me. Mm? it will be completely settled nothing to be worried about. Good!

[The gestalt group was present. One participant says she has been sleeping in the group room at night. There is another man, a bit crazy, there whom she is afraid of so she hasn't slept well.]

So either you find another place or make friends with this man! Both will do. If you are friendly then

there will be no fear; you can sleep well. Because you are not yet really friendly towards him there is fear. So find another room if you don't want to be friendly with this man, or be friendly and then there is no problem.

Crazy people are not bad people; be afraid of saints but never of crazy people.

[A sannyasin says he always feels tired and bored. Osho checks his energy.]

Don't do any groups, mm? -- just rest for a few days. Up to the eleventh, simply rest. Sleep as much as you can: eat well and go to sleep, and if you want to do any exercise then just go to the swimming pool and lie down in the pool. For these ten days simply rest. Be really lazy. On the eleventh your energy will take a turn; nothing to be worried about. So get ready for the eleventh. That means to become as lazy as possible so that energy accumulates. On the eleventh it will explode. Keep the eleventh in mind! [the birthday celebration]

[A visitor says: Please tell me who I am.]

Mm mm.... My telling you won't help; you will have to come upon it yourself. Others have been telling you, that is the problem. Your father has told you 'This is what you are'; your mother has told you 'This is what you are.' Your teachers and the priests and the politicians have told you. The whole world has been telling you who you are; that's why you are confused. Because of so many voices and so many people and so many ideas, you are lost in them.

I am not going to tell you who you are. I'm going to tell you how you can find who you are. You will have to come to it. You will have to be completely nude of all opinions of others. That is the problem, that others are heavy on the head, that they go on injecting their opinions and ideologies and philosophies. All that has to be burned.

You have to start as if you are the first man. You are Adam and you don't know who you are. You have to search for it, you have to find it and things will be very easy. Never ask anybody 'Who am I?' It has to be asked inside your being. Ask there 'Who am I?' Others will be answering from your head, from your memory. Somebody will say 'You are a Christian' and somebody will say 'This is your name' and somebody will say 'You are a man, a young man, a German, a Hindu, or a Chinese. Throw out all those answers; those are false answers. Any answers given by anybody are false.

You have to find your own answer; only that will be the truth. Truth cannot be borrowed, it cannot be transferred, it cannot be a gift from anybody to you. You have to dig for it inside your being.

I can help you to dig! I can give you methods to dig but I cannot give you the answer. That will be inimical to you, that will be destructive.

Do three, four groups more, and the answer will come but don't wait for it to come from the outside; it has to come from the inside. So listen more and more, get attuned more and more to your inner being.

[The visitor says he doesn't want to take sannyasin from a mental decision, but with his feelings.]

That's very true. It is very good if you can be a sannyasin from your heart... but the heart may be a long way away. Then it is better to be a sannyasin from the head than not to be a sannyasin at all! The choice is not between the head and the heart right now. The choice is between being a sannyasin from the head or not being a sannyasin from the head. Both will be from the head; the heart will take a little longer.

And if you are a sannyasin, even from the head, that will help the heart to start functioning. So think about it. Nothing is wrong with the head either. It is better than not to be a sannyasin at all.

[The visitor answers: I have heard you say it's important to be first-hand, not to be second-band.]

Mm mm, that's perfectly true: each of my sannyasins is a first-hand sannyasin.
... Nobody is a copy of anybody else; they are not copies of me.

[The visitor replies: I think they are; the sannyasins want to be copies of you.]

That is their misunderstanding. If somebody wants to.... But I am continuously throwing them to themselves. And you need not be that way! Even if others are making the mistake you need not: you need

not try to become a copy of me. Think about yourself. Why should you be worried about others? If they are going to hell, let them go. You can go to heaven! You can be a first-hand sannyasin. Why be worried about others? These are just tricks of the mind, strategies of the mind to keep you in control. There is no need to be a copy, at least not here.

Each of my sannyasins is individual; that's my message to them. If somebody persists, insists, on being foolish, then it is his decision. But I am not helping anybody to become anybody else's copy. In fact that is not possible. Each individual is so unique. If you become a copy, you can become a copy only on the surface; deep inside you remain yourself. You can never be somebody else.

Think about it, mm? And my feeling is that you are going to become a sannyasin from the head first. Feeling will take a long time, maybe lives. But if you become a sannyasin feeling may start flowing; that may be the beginning. These things are so interrelated, just like the egg and the hen. You bring an egg: it can become the hen; you bring the hen, it can give you an egg. They go that way, parallel.

Good: if it can happen from the heart it will change your head. If it happens from your head, it will start entering and filtering into the heart. But think! Whenever you feel, mm? Good!

The Open Door

Chapter #2
Chapter title: None

2 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712025	
ShortTitle: OPENDR02	
Audio:	No
Video:	No

[A couple are present. The man, known for his crazy behaviour, says that he's been feeling crazier than ever, that he feels he's been trying to prove something, that he's consciously trying for something way out to happen.

Osho talks at length to him about only doing that which is true to his nature.
He then addressed the woman.]

Help him to be whatsoever he is, otherwise you will lose him. If you want to have him, allow him to be himself, because he is a crazy person. It is beautiful to be in love with a crazy person but if you start telling him like any Indian woman, 'Do this, don't do that... this is not right, this is immoral and this is moral,' you will either kill him or he will escape and will never come back to you. He is not that kind of person; he is a rare bird, mm? -- you cannot hold him in a cage. If you really want him to be with you, throw the cage and he can be with you, but he will be with you only out of freedom.

Allow him his being. Mm? sometimes he may do things which may not look good to you, but that has to be understood. And you can also enjoy freedom, because when you give freedom to him, naturally you can give freedom to yourself. We can give ourselves only that which we give to others. If you are not giving freedom to him, if you are demarking a line beyond which he is not to go then you will not be free yourself. You will also follow those lines. Give him utter freedom and you be utterly free. You will both be happy out of it.

Don't ask anything that is unnatural to him, and don't ask anything that is unnatural to you either. Just be natural, spontaneous, flowing, loving, enjoying. And I am not saying that it is always a joy. No affair, no love affair is always a joy; it cannot be. There are moments, dark moments, moments of pain and hurt and

aches and bruises. There are dark nights but they are part of the whole game. Without the dark night you cannot have a bright morning, and without the hurt, without the pain, you cannot enjoy either They go together. Only dead people go beyond pain and then they go beyond pleasure too.

So accept this polarity but let freedom always be respected. That's what love is: a respect for other's freedom, a respect for other's nature. Don't become each other's gaolers. And it is a good opportunity for you to be in, mm? because it will be difficult to find a crazy man like [him]. He can teach you a few crazy things.

In India all people are sane, mm? -- that is the misery of this country. Only prose exists, poetry has disappeared, so only marriage exists, love has disappeared. Only the market exists, the temple is no more there, or it has become part of the market.

So love each other but love out of freedom, and out of love let freedom grow.

[A sannyasin says that she is upset because she split up with her boyfriend. He still wants to be together. She doesn't know if she loves him. She says: I don't even know what love is.]

That's right... that's a very right statement. It is true about everybody: nobody knows what love is, because to know love is to know God. To know love is to know all that is worth knowing. People are simply in illusion when they think they know love.

Love is the last thing and the ultimate. Beyond that there is nothing left to know, so love cannot be known as easily as people think. People like each other, people feel good with each other, people have securities and conveniences and comforts with each other. Basically what people call love is a fear of being alone. They need somebody.

... Mm mm... but that's what people call love, mm? They feel lonely so they fill their loneliness with somebody. They stuff themselves with somebody, they cling so that they are not lonely. At least that pain of loneliness is not there. That's what they call love. When the other is gone they start feeling lonely again so they think they love the other and they start searching for the other again. That's not love; this is a need. The lowest form of love is because you cannot bear to be lonely so you have to be with somebody or other.

The real love starts only when you are capable of being alone. Then the need disappears; sharing arises. When you can be alone it is not a need: you are not hankering for somebody. If nobody turns up you will be as happy as ever. There is no problem, it doesn't matter whether there is somebody or not. Then only does love become possible. Then you start flowering, overflowing. It is a gift. Love is not a need, it is a gift.

But for that love you will have to go through many loves of the first kind, so don't say that you don't want to be related with anybody, otherwise the second will not happen. The second needs a kind of seasoning and the seasoning happens through the first. If you miss the first you will never know the second, because the first is the first step too, so one has to suffer it.

And he is right when he says that you will have the same problem with somebody else; he is true. With any man you will have that problem, unless you find a man who is capable of being alone, mm? and that is rare, very rare, to find a man who is capable of being alone. You can find that kind of man only when you have become capable of being alone. These are the problems. Because the man who has become capable of being alone will love you only, will be able to share with you only, when you have also attained to that state, because only equals can be in love.

If a man who has become able to be alone allows you to be with him and you are not yet capable of that, that will be compassion from his side, not love, because you will be very low down, deep in the valley, and he will be on the sunlit peaks. So that will not satisfy you either, because how can compassion satisfy? It hurts really.

So he is right when he says that this problem will be there with anybody and everybody. The only choice is to find a person whom you like, whom you like immensely. Don't think of love at this stage. At this stage only think of liking, because it is better to suffer with a person whom you like than to suffer with a person whom you dislike! (laughter) That's the only choice possible. At this stage nothing more is possible, and I'm very realistic sol don't give you illusions, mm? -- this is how things are.

A very rich man was dying. He was telling his son 'Give heed to what I say this is my whole life's experience -- that money is useless. I have all the wealth that one can desire but it has not given me anything.'

The son said, 'You are right, father, but still I would like to inherit all your wealth.'

The father said, 'Why? If you understand what I am saying, that it is meaningless and useless...'

The son said, 'The reason is that I would like to suffer in richness rather than in poverty! One has to suffer anyway, so why not suffer in richness?'

And I understand; his point is perfectly true. So the only thing that you can do is to choose a person whom you like. Suffering will be there, and suffering will be there because the other will start possessing you. Even sometimes when he says 'I give you freedom', he is not giving you because how can he give you freedom? The very statement 'I give you freedom', shows that he has already become your master. Who is he to give you freedom? How can he give you freedom? He has already encroached upon you. He has already become your master when he says, 'I give you freedom... I would like to give you freedom.'

What does it mean? Who are you and how can you give me freedom? I am free, you are free; nobody can give freedom. A given freedom is not a freedom at all. It is a new kind of slavery, well-decorated. The cage is there but now it is a golden cage. When he says 'I give you freedom', he is hoping that you will not ask any more about freedom. Because he is giving it; what else can you ask? You will feel obliged to never do anything. He is giving you freedom but don't take it for granted: that's what he means. He says, 'Look at my generosity -- I am giving you freedom. Now feel obliged and never do anything that proves that you are free.' In fact he is trying to make you obliged to him.

In real love the lovers know -- how can you give freedom because who are you? You are not the master of the other, so the other is free. Love does not give freedom, it simply enhances freedom. It cannot give because it never takes it from you: it enhances. But don't ask the impossible. Go slowly.

Each stage has to be passed and each stage has to be understood, and you have to ripen in many stages before you can reach to the ultimate of love. So if this man is in love with you meaning if he likes you and you like him -- no problem is there: you can still be together. If you feel, 'No, there is not even liking....' Never pay attention to what he says. Always pay attention to your own heart, because it is there you have to live.

Maybe he loves you or he likes you but you don't like him. Sometimes it happens that the person likes you so much that you start feeling guilty. He likes you so much and you cannot like him; how ugly you are. How can you not even love him? He likes you and he cries and he is suffering so much for you, so you should go to him. But that won't help. You have to listen to your heart.

And never feel guilty! What can you do? If you cannot like him, there is nothing to do. You have to simply say that you are helpless. He loves you, you know, but you don't feel any desire for him. So you are sorry, you feel sorry for him too, but he will have to knock on some other door and you will have to knock on some other door. So say good-bye, but always listen to your heart; otherwise one can go on repressing. Sometimes the other can use it as a strategy, that he cries and weeps and says that he will die and will commit suicide; he cannot live without you. He can go on harping on the same song again and again, and he can make you feel so guilty that out of guilt you say'Okay, I will come with you.' But you will never be happy, and if you are not happy you will never allow him to be happy either. So that is foolish. Just watch, and if you don't feel any liking, any love, any desire for him, if you only have sympathy and compassion then it is time to get out of it.

Never be with a person out of sympathy, otherwise you will be very destructive to yourself. Hate is better than sympathy. If you hate a person it is possible that you may love him one day, because hate is love upside-down. But sympathy is just a desert; out of sympathy love has never bloomed. Many times love blooms out of hate because hate blooms out of love many times; they are partners. But sympathy is just outside the love world; it is a very calculated mind-thing. So don't sympathise, don't have compassion and pity.

Just listen to your heart and go along with it. And yes, he will be feeling miserable but what can you do? It is better to get out of his life sooner so he can start feeling miserable about somebody else, otherwise he will go on feeling miserable about you. Why waste his time? Let him move with somebody else where he will find more affinity.

But if you feel that you have some liking for him, you can continue. You have to decide. But I see that you can decide. You have a clarity, and I'm happy that you are clear. Ultimately it is clarity that helps, nothing else. Good.

[A sannyasin says it is becoming more difficult for him to express his feelings.
Osho suggests some groups for him.]

This will go; nothing to be worried about. It must have been a characteristic with you for your whole

life, more or less. You may not have been aware of it but it must have been there, because whatsoever has been there bubbles up, surfaces, through groups. Once it has come to the surface it is easy to get rid of it. You cannot drop anything from the unconscious. Only when the unconscious becomes conscious can it be dropped. It is just as you cannot cut the roots of the tree unless you pull the roots out of the earth. Then you can cut them. You have to dig and take the tree out; then you can cut the roots.

In the unconscious nothing can be dropped. It must have been there; it is good that it has come up. Remind me after Awareness again; it will be gone.

The Open Door

Chapter #3
Chapter title: None

3 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712035	
ShortTitle: OPENDR03	
Audio:	No
Video:	No

Veet means beyond, arthen means meaning -- beyond meaning. Life is beyond meaning, being is beyond meaning. Meaning is a manufactured thing; it does not exist anywhere except in the mind. The whole of life is blissfully meaningless.It knows no purpose, no goal, no end. It is a perpetual play... just a play. Allow this seed to sink in your heart, that life is a play, not even a game; because in the game you start being serious. When the play becomes serious it is a game. When the play becomes so serious that you are bent upon winning, it loses playfulness.

Life is a playfulness, hence the beauty. If there is meaning beauty will be lost; meaning creates business. Once you become too much obsessed with the meaning, what the meaning of life is, why are you here, you will lose all that is possible here. You will become a psychological case sooner or later.

In the West, psychoanalysis is needed too much because for two thousand years the Western philosophy has been searching for meaning. Psychoanalysis is a by-product of that disease. If you understand that there is no need to understand, you go beyond the trap of psychoanalysis. You can never become a psychological case. You will remain a person; you will never become a case.

Once you search for meaning you are searching for your own doomsday, because the meaning cannot be found, so you are trapped in an impossible thing. The more you search, the more meaning will not be found, the more frustration will settle in you. The frustration can create physiological diseases, psychological diseases. It can become madness, it can become cancer; it can become both together. Search for the meaning and you are searching for hell. Life has to be lived in a very very undeliberate way or it is better to say, in a very unselfconscious way... not unconscious but unselfconscious.

I have heard about a man who had a very magnificent beard. Somebody, just a stranger on the street, looked at him and said, 'Sir, I am not known to you, you are not known to me, but I am fascinated with your beard; it is such a beautiful beard. Just one question, one curiosity arises in me: where do you put it when you go to sleep? On the blanket or under the blanket?'

The man had never thought about it. He said, 'Sorry. I will have to see. I have never deliberately thought about it and I have never looked into the matter. Come tomorrow and I will answer your question.'

So that night first he puts his beard on top of the blanket and tries to go to sleep and cannot. He tries hard but sleep eludes him. Then he tries it under the blanket; now he is becoming more awake and alert, because for the first time he is trying to sleep self-consciously. Then again on top, then again.... He cannot

sleep for the whole night and he is tired! He cannot understand what has happened. He has never suffered from insomnia, never in his life; what has gone wrong? And it doesn't work either way. It must have been somewhere but what has happened today? The morning is coming and the sunrays come from the windows.... He became so tired and so puzzled and worried that he went into the bathroom and cut off his beard, otherwise now there would be no possibility of sleeping!

This is what is actually happening in life: people are trying to live it deliberately, people are planning to live. They go on planning and planning and planning and they never live. Either you can live or you can plan. You cannot do both things. Either you can live or you can think. You can't do both together. They are antagonistic, they are enemies.

So drop one thing today.... It will take a long time but let it sink into your heart that the search for meaning is the most absurd search, the maddening search of man. Once it is dropped, you have a totally new kind of life. You are a new man; you are born again. That's what Jesus meant when he said to Nicodemus that unless a man is born again, nothing can be done. Unless a man is born again he cannot enter into the kingdom of God. This is the birth he was talking about -- rebirth, this is resurrection.

[A sannyasin has returned, after two years in the West, to spend a month here. She says it was very difficult, and a friend helped her return to Poona. She had many problems and is afraid of the same problems on her return.]

Mm mm. The problem has nothing to do with sannyas or with your being here or there. You are the problem, so wherever you are the problem will be there... unless you drop it! And I am saying not that you have to solve it; you have to drop it. If one starts trying to solve a problem, more problems arise. Now solving it becomes a problem. One has to understand, one has to see the problem, see what it is. In that very seeing the problem is dropped.

For example, my feeling is that your problem is that you have not yet been flowing in love. The reason seems to be that you desire somebody to love you but you don't love, you don't give, or even if you give, you give very miserly. If you don't love you will feel abandoned, you will feel lonely, you will feel helpless.

Now [your friend] has helped you; that can become a problem. For example, if you become perfectly okay you will be afraid that you may lose his love. He loved you because you were feeling lonely, depressed, abandoned. Now if you don't feel abandoned, if you are no more lonely, if you are on your own and perfectly healthy, then what will be the point of his love? -- it will be pointless.

So now you will persist in your mood, you will try to keep it because now it will have an investment in it. You will want to remain helpless and you will want to remain feeling abandoned so that his love goes on flowing towards you. This is how dangerous it is; it is very dangerous.

Never ask for sympathy. Never! Once you ask for sympathy you will never be able to love, because then sympathy will not be coming any more. Many women learn that trick; it is one of the most ancient, feminine strategies, to ask for sympathy. Sooner or later somebody is going to give sympathy and then the fear arises that if all one's problems are solved then this sympathy will disappear. And it will disappear, that too is true, because it is not love; it is sympathy. If it is love it will not disappear, but love cannot go on giving to you continuously unless you respond.

It is good that he loved you; now you love him! Make it a give and take, make it balanced. And to be loved is not such a joy as to love. To be loved is beautiful but there is a higher joy and that is of loving. To get love is good but to give love is far better. When you give and get you don't feel obliged, otherwise obligation becomes heavy, it becomes like a rock.

So my feeling is: you are feeling lonely. Everybody who is not deeply loving will feel lonely. It is only love that will redeem you from your abandonment, it is only love that will redeem you from your loneliness. But remember, when I say love, I mean both give and take. My feeling is: he has given to you but you have not responded so it has created problems on both the sides.'

For this one month that you are here be loving, be utterly loving. It costs nothing to be loving. Don't hoard it; it is not a thing to be hoarded. It is not money, it is not gold. It is like flowers: if you hoard them they will die and instead of the fragrance there will be just nothing or they will even start stinking because they will become rotten. Love is a flower. While it is there let it be shared, while it is there let the fragrance be released.

And remember always: you cannot accumulate it. The love that you didn't allow yesterday is no more there. What you are having is just at this moment, in this moment; that belongs to this moment. If you loved

yesterday, that love will remain with you; if you did not love yesterday, it is gone. This is a paradox: you can have as much love as you give. By giving, you have it. By hoarding it, it is gone down the drain. It is not that a person who has never loved in his last day will have all the love accumulated in him, no. He will be just a dead, hollow person. But when a man who has loved his whole life is dying he will be full of love. This is very paradoxical but this is so.

So you learn the ways of love, and always remember that whenever somebody shows a gesture of love, respond in a thousandfold way. Don't simply receive it and don't say thank you. The only way to thank is to pour love. Always give more than you get and you will never feel this trouble that you have been feeling.
Do a few groups while you are here. Have you done any groups before?

[A sannyasin says: I had a dream just before I came here. You touched me on my mouth and on both bands and feet and I was completely black. I was completely black like coal. I don t know what I can do with such a dream.]

Don't dream such things! Don't give me such troubles, mm? But a good dream. Yes, right now you are just like coal, everybody is, but the coal can be transformed into a diamond. It is coal that becomes a diamond one day. Their chemistry is the same, coal and diamonds are chemically the same. It is coal that out of immense pressure and heat one day becomes diamond. Nobody can see the fact that coal and diamond are the same, but they are.

And so it is with an ordinary man and a Buddha. Darkness and light are not different. Darkness simply means less light, and light means less darkness. They are one and the same.

So the dream is good; you have realised a fact about where you are. From there the journey starts. One day you can become a diamond, a Kohinoor. But don't dream such dreams again!

Deva means divine, satranga means a rainbow -- literally it means seven colours; sat means seven and ranga means colours -- a divine rainbow. And man should be a rainbow. Man should not become obsessed with one part of life. He should know all the aspects and faces of being in all the possible ways; that creates richness. But ordinarily people have only one colour to their life. Even that is not very intense, even that is very faint, only lukewarm, so-so. That's why so many people are miserable. Misery is simply an indication that the man has not lived his life as he should have: with intensity, with passion, with authenticity, with sincerity.

And one should not become attached to one colour, to one way of life. One should remain flexible, available to all the possibilities. One should keep all the doors open. One should not be afraid to commit errors. That fear cripples many, paralyses many, so they only open a small door of their life, afraid that if they open all the doors they may not be able to manage. Maybe so many things will start happening and they will not be in control. There is no need for you to be in control. Open all the doors, all the windows. Let the sun and the rains and the wind come. Let God come in as many ways as he wants: through music, through poetry, through dance, through song, through love, through meditation, through work, through play. Let all the doors be open.

There are people who are too much in the world; there are people who have left the world and have become ascetics. Both lack balance. One should be able to fast and to feast both. One should be able sometimes to be an ascetic and sometimes, licentious, indulgent. One should not become fixed. Fluidity is the quality of life, and if you can have all the colours, why choose a few? Why choose one? When all the dimensions are possible, why become one-dimensional?

One-dimensional man is ugly, sad, miserable, One-dimensionality is what hell is. Multi-dimensionality is what heaven is. Heaven is a rainbow!

The Open Door

Chapter #4

Chapter title: None

4 December 1977 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Prem means love, and avibha means burning from all sides, kindled from all sides.

People are very miserly in loving and living, and that's why they are miserable. A miser is bound to remain miserable. Life is only for the quick and the spendthrift. Life is only for the extravagant... for those who can overflow, for those who are caring yet careless. Life belongs to the runners, not the slow and lukewarm. The slow and lukewarm only live for the name's sake. They don't have the intensity, and without intensity there is no depth.

Love is a fire and one should burn in love so totally that there is no smoke left. When you burn miserly there is much smoke and no flame. When the flame is bigger, smoke is less, when the flame is total there is no smoke. And that life is beautiful which has no smoke, which is just pure flame.

That's what enlightenment is: to be enkindled from all sides, a torch burning from both the ends. That is the meaning of avibha.... Vibha means light, avibha means from all sides, from everywhere, from every nook and corner of your being. It is not that a candle is burning you but that you are the candle....

Just remember one thing, that the energy is more right than your mind, so wherever the energy leads, simply follow it.

The mind is very destructive; the mind is against energy. It always wants to control your energy. It is obsessed with control; it is the ancient-most manager. Because of its control it does not allow many things which are natural, which are needed. And if a person is to grow rightly all kinds of energy phenomena are needed, there should be no distinction; but the mind is a great condemner.

If your body starts shaking, the mind will say, 'What are you doing? Are you going mad? Stop it! This is not like you.' The mind will say, 'You have never done such a thing, and what will people think of you? Are you a fool?' These ideas are enough: immediately the freshly arisen energy disappears. It is very shy: if it is condemned it goes into the unconscious, it hides there. Energy is a woman; the mind is a man. And energy is far wiser than the mind because the mind is a very late-comer; energy has always been here.

My whole approach is to drop all inhibitions, all taboos, to drop all repressions and become again Adam and Eve. And the garden has not disappeared it is all around here. We are living in the garden the Bible talks about, the Garden of Eden. Man has never left it. It is only that Adam has fallen asleep and is dreaming, that's all. He has eaten the fruit of knowledge and has fallen asleep. Knowledgeable people always fall asleep; they lose wisdom.

The garden is there, it has always been there. It cannot go anywhere else and man cannot go anywhere else because the whole existence is the Garden of Eden. But if you close your eyes and you start dreaming, thinking, then the mind creates a false, illusory world which in India we call maya. The mind creates a magical world of its own, a dream world, and then the real world is lost and the dream world becomes the only reality. Hence Jesus and Buddha and Lao Tzu all go on harping a single note again and again, 'Awake!'

So here, for these two months, listen to the energy and try to vomit the apple that Adam ate, throw it out of your system. That's what is creating the trouble -- that is the mind. The tree of knowledge is nothing but where the apples of the mind arise. Once the apple is thrown out, once the mind is no more the master of your being, things start flowing again. Again there is joy and again there is dance; again there is love and life and eternity. This is what

Jesus means when he says,'I would like to give you life abundant.' We have the right to it. This small thing has to be done -- that the mind has not to be listened to. It will persist, because nobody loses their control easily. And it is very very cunning, political; it creates strategies. Your energy is ready. If you don't listen to the mind for these two months, you will be a totally different being.

[To a new sannyasin Osho says:]

And much is possible. So be expectant... not expecting but expectant, and those two things are very very different.

When you are expecting it is a mind thing. When you are expectant it is a total thing, as when a woman is expectant. The all is involved: your mind, your heart, your body. You are involved on all the levels, you are involved in your totality. So be expectant.

And the more one is expectant, the more is possible, because you get only that for which you wait. Nothing happens accidentally, nothing at all. All things are possible, millions of things are possible, but only one thing will happen to you for which you were ready, waiting, praying.

Only that for which you were looking intensely will you be able to see; otherwise things will come and go, but you will not become aware of them. When you are looking for something you become focused on it and in your focusing it happens; it cannot happen otherwise.

This is one of the problems for this twentieth century and the people who happen to be here in this century. They are not waiting for anything, hence nothing happens, nothing ever happens. Not that things are not happening but they are not waiting, and without waiting you are not able to receive, because without waiting you never open your doors for things to enter. Without waiting, the guest will not come because you have not even invited him.

So when God does not happen people think God is not there; that is not so. God has been happening down the ages; suddenly he has disappeared in this century. And Nietzsche is very prophetic about this century when he says that God is dead. God is not dead; this century is dead to God. This century has become very very stubborn, closed, unexpectant, non-searching, non-exploring. And when you don't invite, nothing is going to happen.

So be receptive, be available, open and something of immense value is going to happen. That's what I'm here for -- to help you to receive that which is knocking on your door.

Jesus says 'Seek and you will find' because if you don't seek, how can you find? 'Ask and it shall be given.' If you don't ask, how can it be given? -- you have not asked in the first place. 'Knock and the doors shall be opened unto you.' If you don't knock there is no possibility of the doors being opened unto you. In fact the doors are not closed; they are simply waiting for your knock. Just your very knock may open them. Maybe doors are not closed at all but when you knock at them you see that they are open. Maybe you are not missing the thing that you are seeking but unless you seek it you may not see it. It may be just in front of you.

This happens every day. Now, from all over the world people are coming to me, and you can find neighbours living just by the side, and they have not come. I don't exist for them, and I am just by their side, at the corner. If they are not seeking, then there is no possibility. A seeker may come from far-away Korea or from Israel or from California, and the man who lives next to me may never come!

Be expectant, seeking, groping, and something is just there by the corner. And remember, you have come home!

[A sannyasin says: For the first time in my life I feel I can surrender now to a woman...]

Mm mm, it is always good. Surrender is always against so many odds. But in spite of all, it is possible... and surrender is surrender: whether you surrender to a woman or to a master or to God makes no difference. Surrender is the thing: surrender is surrender. And woman is the best place to learn how to surrender.

[A sannyasin says she feels in darkness, feels lost...]

Leave it me; don't be worried. Just relax into the darkness, mm? Just relax into the darkness, whatsoever it is, just be relaxed. I will see that it becomes light. If we can accept darkness, it becomes light. Acceptance is a miracle. If we can accept hell, hell becomes heaven. If we can accept suffering, suffering turns into a blessing; that's the magic.

Simply accept and relax, don't condemn it. Don't think that something wrong is there. Darkness is beautiful, so soothing, so velvety, so serene, so infinite.

Light comes and goes, light is momentary; darkness is eternal. Relax into it and soon you will find the more you relax, the more it is dark, and then darkness starts turning into a new dawn. Because light and

darkness are not two things: they are one energy. Relax and start working in the ashram. Good.

[A sannyasin couple are present. The woman says: I'm in love.]

That's very good! To be in love is always good. with whom you are, that is irrelevant!...

[To the man] Good! Mm? she is really in love -- don't get scared! That always happens: when one person is really in love, the other can become scared. Because love is a dangerous phenomenon; it is like death. A woman in love is death! She wants to absorb you totally and that creates fear. It should not but it does. So this is a problem: great loves are always tragedies, small loves are comedies. And she is really in love for the first time. She is right: this is her first love. So you have to be alert and don't get scared because. hen a woman really loves you she surrounds you from everywhere. She does not allow you any escape; she leaves no door or windows open.

When a woman really loves you, that simply means that she would like to be one with you and would like you to become one with her. And only women know how to love. Man is always amateurish and because he is amateurish in love he has become expert in many other things. That is just to complement, because he has been always feeling that in love the woman always defeats him. He has to prove himself somewhere else -- in science, in technology, in this and that, expertise.

... And she looks like a sixteen-year-old child in love. If you don't become afraid it will give you great blessings. If you start becoming afraid you will shrink. So go whole-heartedly into it; let it be a total affair. You will be enriched. And by total I am not meaning that you have to love her always or she has to love you always. That idea of always only comes out of a non-total mind. The total mind lives in this moment. This moment is all, so don't think of tomorrows. If you think of tomorrows you will miss today, and tomorrows never come. Think as if this is the only time that you have. Love her totally and be loved by her totally.

And remember that too: loving is easy to a man, accepting love is very difficult, because a man is such an egoist that giving love goes perfectly okay with the ego: 'I am the giver.' But when it comes to receiving the love and to being surrounded by the woman, clouded by the woman, utterly effaced by the woman, and she goes on pouring, man starts feeling a little shaky as far as the ego is concerned. To give love is easier for a man; to receive is the most difficult thing.

So if you are alert about these things much is possible. This love will give you something which is divine... a glimpse of it. And that glimpse becomes the proof that God is. So if somebody comes to me and asks, 'What is the proof of God?' I say, 'Love, and you will find the proof.' Logic is not the proof; only love is the proof. But you are already looking afraid!

[To the woman] make him as afraid as you can, mm?

Don't shrink seeing his fear. He will be afraid; every man is. Whenever a woman is really in love the man becomes afraid -- it is too much. But because of that don't shrink, otherwise you will not feel the totality of it. Pour your love as much as you can. And always remain in love. I repeat again -- it doesn't matter with whom but always remain in love! Good!

[A sannyasin says she is unhappy with her work in the ashram: I've been typing for a year and a half now and my heart isn't in it and it never was, and I've been doing it because it needs to be done. I just feel I'd rather be doing some sort of work that I'd enjoy more.]

If everybody is going to enjoy, then who is going to do the work?... only I? It is perfectly good, enjoy, but then you don't share any work with me. Everybody wants to just go into the garden; nobody wants to work anywhere. Then why should I? I can also go into the garden!

This idea arises because the commitment, the involvement is not there. You are working just for your own sake, not for my sake; otherwise there would be no trouble and no problem. Once that starts happening to you, that you are working for me, that it is not work; this is your way to help my work, this is your love towards me -- then there is no problem. Otherwise do you think Laxmi would like to be in the office, Maneesha would like to do her work? Everybody will be in the garden except me! (chuckling) Then how am I going to do everything? I have been inviting thousands of people here and much work is going to happen and everybody wants to escape from the work.

Just change your attitude and see... For two months work for me, forget yourself. If that doesn't work then I will change you from there. Then you can do whatsoever you feel like doing, mm? Good.

[A visitor says: The official reason that I'm here is because I came to visit my sister. But she said that you called me in some way, so I'm here.]

Mm mm... good! I have called you! And official reasons don't matter; the real thing always happens unofficially. It happens indirectly, it happens in a subtle way. On the surface something goes on; deep in the heart something else starts happening.

The Open Door

Chapter #5
Chapter title: None

5 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712055	
ShortTitle: OPENDR05	
Audio:	No
Video:	No

Antar means inner, ayan means dimension -- inner dimension. An evolution is nothing but evolution in the inner, in the interior. Evolution is a kind of interiority. The rock is there; it has no interior. It is all outside, it has no inside. There is no depth in it. It has no centre within it, the centre is missing. It has no secret life: all is exhibited. Whatsoever it is, it is there. It is public, hence it has a kind of vulgarity. It is all on exhibition. The rock is absolutely extrovert; it knows nothing of introversion. It has no subjectivity.

Then there is a rose flower. It has something inner. It has grown; evolution has happened. The rose is not just on the outside -- something from the inner is illuminating it. It has depth, the rock has only thickness. The rose petals are not thick, very thin, but they have depth. When you look at the rose flower, it is not all on the outside. Something is hidden, something is there -- a kind of secret. The rose is not naked as the rock. It has a personality. Very rudimentary, very primitive, but evolution has started.

Then there is a peacock or a dove or a parrot. Now, it is very very clear that they have an inner life. When you look at a parrot, she also looks at you; the rose cannot look at you. When you look at a peacock, the peacock is not just an object. The peacock has its own presence; it has subjectivity.

With the rock you can relate only as 'I-it'. with the rose you will be ambiguous about whether to use 'I-it' or 'I-thou'. But with the peacock you cannot use 'it'. The relationship cannot be of 'I-it', it can only be 'I-thou'.

This is how evolution goes on. In the man immense subjectivity happens. Man is only very little on the outside; just the tip of the iceberg is on the outside, the whole iceberg is inner. That's why man is unpredictable, that's why man seems to be beyond scientific approach -- because science can study the rock perfectly well, but with man something is so hidden, so private, so personal, that it cannot be objectified. And if you dissect man he becomes a rock. Then the innermost has flown away. Then it is only a cage; the bird is no more there. When you look at a man, his body is just the door and he has many mansions inside which only become available not through knowledge but through love.

This is the fourth point of evolution and the fifth is Christ or Buddha. That means everything has become inner, the outside has disappeared completely. Just as the rock is only outside, a Buddha is only inside. Evolution has gone to the highest peak and all becomes inner. If you see the Buddha from the outside, you have not seen him, you have not seen him at all, because he is not there. He can be found only in the innermost core of his being. He has a great secret in him. That secret is the ultimate goal of evolution, and one arrives at it only as one goes inward.

That is the meaning of your name: Antar Ayan -- the inner direction, the inner dimension. Go on moving

into it. In twenty-four hours many times you are just like a rock, because the rock is still in you. Sometimes you are like a rose flower; the rose flower is still in you. Sometimes you are like a peacock and sometimes you are like a man.

Sannyas is the beginning -- a provocation, an invocation, to start becoming a Buddha or a Christ sometimes too. Sometimes it will happen only for moments, but those moments are the only precious moments; they bring meaning to life and significance. By and by, once you know the highest possibility, you start dropping the lower possibilities, because your whole energy starts moving towards the higher. One day comes when all your outside disappears, because the energy that was involved there is no more there; it has started moving inwards.

That day is the day of enlightenment -- when the outside becomes your inside, when the division disappears, when you don't have any periphery but only the centre.

[A sannyasin says: I have a lot of nervous anxiety. I can't concentrate on anything. I'm eating a lot, and I feel as if I'm trying to grab bold of something all the time.
Osho checks her energy.]

You do one thing -- it is very simple: for one month eat as much as you want. No control. I need a few fat people also around me. You can become really good -- I see the potential!

(To the photographer) Take a photograph before and after! It will be really great. If you really can go into it you can defeat all the fat people around here! So for one month you are completely allowed to eat as much as you can; don't fight with it.

And I don't see that there is much problem.... You simply cannot enjoy life easily; you want some trouble. Without trouble you feel a little empty, and that's what is happening; that's why you have started eating. Here there is no trouble, and that's why you want something to hold on to: you need some trouble. So I will create trouble -- eat as much as you can! You will have enough trouble to hold on to.

You simply need some trouble. When things are going perfectly well you become a little disturbed. You cannot allow yourself happiness. Maybe for your whole life you never allowed it. You have a certain allergy towards happiness... many people have. They feel very very in tune with misery, and when there is no misery they have to create some, otherwise they don't feel in tune. When they are happy they are almost uprooted. They don't know what to do now, because when there is a problem you have something to do; when you don't have a problem there is nothing to do.

That's why I have been creating problems for you sometimes, because I have been observing that you need a few problems. And I will go on creating them if you don't stop it. Once you start enjoying, then there will be no problems given to you, otherwise I will go on -- throwing you from one room to another and from one job to another.... But that's what you demand! You will have to give me proof that you can permit yourself to be happy. And such a simple thing, permitting yourself to be happy, but I understand, it is very difficult to do. It takes years for people to learn how to permit themselves. Happiness is not difficult; permission is difficult.

And when you are happy you look foolish. Happiness has something intrinsic in it which looks like foolishness. When you are miserable you look very analytical, knowledgeable. Challenge is there and you are doing this and that. When you are happy you are simply foolish. So only fools are happy; wise people are unhappy. So eat well! Mm? Create some trouble!

The Open Door

Chapter #6
Chapter title: None

6 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712065
ShortTitle: OPENDR06
Audio: No
Video: No

Deva means divine and soma is one of the most ancient drugs. In the days of the Vedas they used to have that drug; it is a kind of lsd. Aldous Huxley has imagined that in the future when the ultimate lsd has been discovered it will be called soma. The word comes from moon. Som means moon and soma means the juice that comes from the moon and which is caught by certain herbs. Those herbs have been lost. Much research has been done but nobody has been able to find them.

My own understanding is this, that it was not a herb to be found outside in the Himalayas; it was just symbolic of the inner possibility. It was not an lsd outside; it was to be created in the lab of the body itself, that's why it has not been found anywhere. And why the word has been derived from'moon' is not accidental.

Man's intuitive energies are very deeply connected with the moon. Man's reason is connected with the sun; man's intuition is connected with the moon. And it is not only the ocean that is affected by the moon; all beings on the earth, trees and animals and birds and man are affected. The moon creates a kind of pulsation.

Many more people go mad on the full-moon night than on any other night. Many more people commit suicide on the full moon than any other night. Many more people have become enlightened on the full-moon night than on any other night. The English word 'lunatic' is good; it comes from the moon, the lunar. In all the languages of the world there are words for the mad which are derived from the moon.

If the moon can drive you mad then it can also drive you enlightened. The mad person is one who didn't know what to do with that juice. The enlightened is one who knew the art to transform his madness into a new vision. And all enlightened people are mad in that sense. They are not ordinary, run of the mill, normal; they are abnormal. And all mad people have some quality which is lacking in the ordinary normal people. All mad people are happy people and they have a certain approach to their intuitive faculty.

So my understanding is that soma is not to be found somewhere in the Himalayas. It is not a herb; it is not like marijuana, it is not even like LSD. It is the ultimate state of samadhi. It is the explosion of your moon energy. And you have great possibilities for that happening. The energy is just waiting. It just needs a small push and you will explode in dance, in song.

So while you are here remember that: the soma has to be created inside, the soma has to be released inside. Meditate more and more on the moon. Whenever there is a moon, dance under it. Have a dialogue with the moon, a little chitchat. Go mad with the moon and that will help you immensely. You belong to the moon....

[A sannyasin says he is in a relationship with the girl who has just taken sannyas.]

That's very good! Go into her deeper and let her go deep into you. People love but they don't go deep. With depth there arises fear. One goes only so far. Watch! If you go only so far something will remain unfinished, incomplete and will create irritation, will create anger. That's why lovers go on fighting. The fight arises because something remains incomplete and that incomplete thing is a constant pressure. In nature everything wants to become complete; once it is complete the tension dissolves. Unless it is complete the tension cannot dissolve. The tension exists only so it can become complete. It is a kind of goading, it is a whip.

People who are in love are continuously fighting; that simply shows that they are angry at each other, as if the other is not allowing it to happen. But it is not the other, it is you, it is always you. *You* must be stopping somewhere. When you stop the other stops, and it is a vicious circle. One should go wholeheartedly, utterly, like a madman, like a fool. If you remain wise and yet loving, your love will never become a fulfillment. Only fools can afford to love, but love brings a new kind of wisdom which is higher than the so-called wisdom. Love brings a new kind of knowledge and a new kind of knowing.

Yes, the heart has its own reasons that the head is completely unaware of, but one should go to the very end. So go deep -- she is a beautiful woman -- and allow her to go deep into you. Something *is* possible....

When two persons can really go into love, something is always possible. Nothing is impossible for love!

[A sannyasin says: There's a pressure in me of needs, as if there are desires there that have never been fulfilled... really right through my body.
Osho checks her energy.]

Tell me a few things: first, how is your orgasm?

[She answers: Some of the time it's there but it's not very total.]

It cannot be total, and when it is there then too I don't think it is very intense. It is just lukewarm, it is not wild. You need a wild orgasm to release all the blocks. There is nothing else that will be of help except a good orgasmic flow that simply comes like a flood and takes all the blocks and all the rubbish away. One of the greatest problems facing humanity is orgasm.

Almost ninety-five percent of people are non-orgasmic. Their energy has gone into the head, has become split, fragmentary and they have lost the way to find an orgasmic state. And once you are lost to the orgasmic state, your state is that of a person who cannot sleep. Then problems are bound to arise, because that deep sleep every day is a must to have contact again with yoUr source of energy.

Sleep brings you to the source of your biological energy, to the physiological sleep. Sleep is more a need of the body. Orgasm is more a need of the mind. Just as sleep is needed for a healthy body, orgasm is needed for a healthy mind. As sleep takes you deep into your source, orgasm takes you even deeper. And the third state is samadhi; that is the need of the soul. That also takes you, that takes you the deepest. Sleep takes you to a point where the body feels rejuvenated. Orgasm takes you to a point where the mind feels rejuvenated and fresh and young and flowing again. Samadhi takes you to the very centre of existence where resurrection is not only rejuvenation, from where you are reborn again.

You need a good orgasmic flow, so just a few things have to be remembered. One: before making love, dance. you can dance with your friend, good, have a good dance. Become as pulsating as possible, and dance pulsates. It need not be formal, it should not be really formal: it should be just a wild dance. To fulfill that need a few people have become masochistic or sadistic, because that too gives a pulsation.

There are people who would like to beat the woman before they can make love, or would like to be beaten by the woman before they can love. That beating, whipping, gives them a pulsation, a radiation; the energy starts moving. Then they can go deeper into orgasm, otherwise they cannot. And it is almost a universal phenomenon that a husband and wife fight before they make love a pillow fight or something. That gives a good flow. But these are foolish things, ugly things, and destructive.

[Osho suggests that she dance or do Dynamic meditation before entering into sex. He tells her to let the body pulsate and throb with energy, not to be passive or shy. Lose control, moan, groan, cry, laugh, allow it and that will make your body capable of having a total orgasm. That will remove your blocks, your tensions and pressures.]

Prem means love, avida means knowing. Love knows, knowledge only pretends. The mind goes round and round, love goes direct to the very core of the matter. Intellect moves around and around and always goes on missing the real. Love never worries about the periphery, it simply goes to the centre. These are the two ways of knowing -- the way of the head and the way of the heart, the way of logic and the way of love. Logic is perfectly adequate as far as matter is concerned. The moment consciousness arises, logic is simply inadequate. Only love is adequate to know that which goes beyond matter.

Intellect creates science, feeling creates religion. And the problem encountering humanity is that we have become too obsessed with intellect. It is good as far as it goes, I am not against it, but it does not go far enough. It touches only the insignificant; the significant remains beyond it. And without the significant, life has no meaning.

Science will give us better houses, better cars, better technologies, better standards of living, but it cannot give us a significant life. It cannot give meaning to us. It cannot give us ecstasy. That is beyond it, that is just absurd for it; nothing like that exists.

But what is a better house and a better car and a better machine if the better man is missing? So we have to discover again, have to rediscover really, what love means and how love can become an authentic source

of knowing. A totally different knowledge is utterly needed, urgently needed. If that knowledge is not released into the world we are going to commit suicide, a global suicide, because science has come to the very end of its possibilities, potentialities and man has lost all balance.

That is the meaning of... Prem Avida: a knowing that happens through love, that *only* happens through love, a kind of intimate knowing. Two lovers know each other. They may not be able to express what they know, but they know. They feel deep in their hearts that they know.

Knowledge that comes through love is self-evident, it needs no other proof. Sannyas is an effort to know life through love, to know existence through love. Once you have your love functioning, existence starts having a new quality.

That quality is what divineness or godliness is. There is no God as such but everything is divine. That is possible only when the eyes of love open.

[A sannyasin had previously written Osho a letter to say that during a group he was doing an exercise with a girl and he felt like strangling her.
Osho checks his energy.]

It is there, mm?
You must have hated your mother tremendously.

So it is there in the unconscious that you always wanted to kill your mother. You have been repressing, repressing, repressing, so now the desire is ready to kill any woman.

But it is good that you have come across it, otherwise there is a possibility that in a certain moment you can kill a woman.

It will be almost unconscious; you will not even be thinking about it. And you may even forget about it once you have done it because your conscious mind cannot believe that you can do such a thing. It will come from the unconscious, surround you, do its work and go back into the unconscious.

It is very good that now you are aware of it. Start doing one small thing. You can get a doll and start talking to it the way you used to talk to your mother. For seven days make communication with the doll so that it becomes invested with the idea of your mother. But for seven days don't hit the doll, don't do anything nasty. First you have to become en rapport with it; call it Mum, or whatsoever you used to call your mother. Be very respectful, as you used to be to your mother on the surface. Be very afraid of the doll and when it is in the room, enter the room in the same way as you used to when your mother was there. For seven days create this psychological atmosphere. After seven days, when yoU start feeling the presence of the mother, have a good fight.

On the eighth day say all those things that you always wanted to say and you never said. Get into a rage! And there is no hurry: go slowly so that the rage becomes really deep. Shout and scream! And then when the rage takes possession.... You are not to do it; it will happen when the rage takes possession.... You will strangle the doll, and that very moment it will be released from the unconscious. This is a kind of psychodrama that has to be enacted. Then only will women be safe from you, otherwise it is dangerous!

And you will not kill any woman; you will kill only the woman who loves you really deeply. If this remains you will be afraid of love also. Because of this lingering idea you will be afraid of being alone with a woman in an intimate corner. You know this can happen so you will keep women away, distant. You can have a casual relationship but you will not go into a deep relationship.

But you can get rid of it. Find a really beautiful doll and first invest it with life for seven days, take every care. And this desire will be gone. When you have killed your mother, come back. I would like to look into your eyes again and see whether it is there or gone.

Chapter title: None

7 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712075
ShortTitle: OPENDR07
Audio: No
Video: No

Prem means love, samveta means a chorus -- a chorus of love. And love has to be a chorus; only then does it reach to its ultimate. It has to be a chorus of body, mind, soul. When all the three are involved, utterly involved, then only does one know what love is. Before that knowing, all is dreaming. People only dream about love. They have heard poets sing about it, they have read about it in books, they have heard people talking about it, they have come to know the word and the fantasies about it, but it is all dreaming.

Love is known only when your body,, our mind and soul, all three, disappear into one unity. That's what total orgasm is: when there is no division left, when you don't know that you are separate from the body or the body is separate from you -- that you are there and the mind goes on thinking. All has become a chorus, a unity has arisen... not union, but unity, because in a union they remain separate, in a unity they disappear.

I am giving you one of the most beautiful names. Become worthy of it! It is possible. It is possible for every human being, because every human being is born with all the qualities that are needed for it. But they have not been rightly used, they have not been put together. Or sometimes it happens that they are being in conflict rather than being together; they are fighting with each other.

And the so-called religions have created great conflict and friction. They have taught people to be against the body. The chorus has become impossible. Or they have taught that the mind is the enemy; you have to go beyond the mind, you have to search for the soul which is something abstract, neither body nor mind....

The Christian concept of the Trinity is what I mean by chorus: God is one yet three, three yet one. The Hindu concept of trimurti, three faces of God, is even more relevant than the Christian concept of the trinity. Because how can the Father and the Son and the Holy Ghost be really one? The Son is the son, the Father is the father.... The Hindu idea is that God has three faces -- one body and three faces... not three persons but just three faces, three aspects, three dimensions.

And so is the case with human beings. You have all the three dimensions that God has. You are not less than God, nobody is less than God, but one has to find the way so that the destruction that has been done and the harm that has been done down the ages can be got rid of. One has to find a way to bring the soul and the body and the mind together again into a kind of dance, so they can sing in chorus and their song becomes one.

Love is that song which is sung neither by the soul alone, nor by the mind alone, nor by the body alone. If only the body loves it is a kind of prostitution, it is ugly. In fact for a sensitive person it will be nauseating. If only the mind loves, it is nothing but a kind of pornography; it is a head trip, fantasy. If only the soul loves it has no blood in it; it is abstract... just an idea, a philosophy, but not rooted in the earth. The soul has wings but no roots; the body has roots but no wings, and the mind connects the two: it is a bridge.

One has to accept oneself as a unity, with no choice: you are not to choose from these three. You have to dissolve all the three into some moments where you are neither body nor soul nor mind; you are all or neither. And the easiest and the most natural way is love. If one misses in love then meditation is needed; meditation is the second best.

In a better world where people will be freely allowed to love, meditation will not be such a need. It is a poor substitute for love. But love *is* missing, hence meditation has become important. It helps you again to find a sort of unity. But you can find it through love and very easily. You have a loving heart; it can start melting, it can explode.

[A sannyasin says: I just don't let anyone get close to me. I just keep people away.]

What are you protecting in yourself? Life is very fragile. One should not be a misery. Life is like a

flower: in the morning it is there, by the evening it is gone. It is better to share the fragrance. It is better to share your love, your friendship, your joy. Sharing is good. A non-sharing mind is simply a waste. A non-sharing mind finally becomes a wasteland. It is not like money, life is not like money that you can hoard. Life is a flower: you cannot hoard it. While it is there, dance with it; while it is there, delight in it. And if you really delight in it while it is there, then even when it starts fading there will be delight. Even in death, a man who has really lived, dies joyously. There are two kinds of people in the world: one who dies in great bliss and one who lives in great misery. There are people who even die celebrating, and there are people who live in hell.

You are unnecessarily becoming a candidate for hell. But it happens to many people: they think that if they go on hoarding something they will have more of it. You will not have more of it. If you don't give love this moment, then this love that you ate having will disappear the next moment. And on the contrary you will become fixed in the habit of not giving love; you will hoard only that.

You will have to change your perspective of life and you will have to struggle to come out of your imprisonment. You will have to make an effort, otherwise it is like a habit that is clinging around you. Take initiative; rather than waiting for somebody to come to you, then you reject them, it is better to go to somebody and be rejected. It is better than rejecting anybody.

You don't go to anybody because you have only one experience, of rejecting people, so you know you will be rejected. When somebody comes you are afraid. You are afraid of love, you are afraid of life, you are afraid of joy, because you will not be in control then. You want to be in control so you push people away. Deep down you hanker for them to come to you and when they come you push them away; this is how man goes on. It is a split thing. You desire that people should come to you, somebody to love and be loved by, and when somebody comes, it is never up to the mark, it is not your Prince Charming. If you love a frog he becomes a prince, and if you reject a prince he becomes a frog. That's how it is.

Start coming out of it! And the whole life is ahead of you. Don't learn a wrong attitude, don't imbibe a foolish habit unless you have the goal of remaining a spinster or something. You want to become that, a nun or something?

Mm? Then drop it! Simply drop it! Don't make much fuss about it -- about how to drop it and this and that; simply drop it. Just drop it this moment. And when you are going out of darshan, start hugging people and holding their hands.

[A sannyasin says: I've been in the Gestalt and Tao groups and I felt in them as if split in two parts. One part of me wanted to react and the other part said 'no, stay quiet', and that's a conflict inside me.]

And can you feel which side was saying no -- left or right? Just close your eyes and feel which side was saying no. Was it on your left-hand side or right-hand side?

[She answers: The right side.
Osho checks her energy.]

Good! Mm mm. It is there, mm? That split has even affected your eyes. And your brain is not symmetrical, it is very asymmetrical: one part has one vibe, the other part has a different vibe. Do a few things....

One is: for one month only follow the yes, the part that says yes; for one month don't follow the part that says no. Give more cooperation to the yes; that is from where you will become united. No never helps to attain unity. It is always yes that helps, because yes is acceptance, yes is trust, yes is prayer! To be able to say yes is to be religious. So follow the yes.

The no has not to be repressed, the second thing. If you repress it, it will take revenge. If you repress it, it will become more and more powerful and one day will explode and destroy your yes. So never repress the no. Just ignore it... and there is a great difference between repressing and ignoring. It is there, you know that, you recognise it; you say 'Yes, I know you are there, but I am going to follow yes.' You don't repress it, you don't fight with it; you don't say 'Get out! Get lost! I don't want to do anything with you!' You don't say anything in anger at it. You don't want to push it away, you don't want to throw it into the basement of your unconsciousness, in the dark mind. No, you don't do anything to it. You simply recognise that it is there but you are following the yes. With no grudge, with no complaint, with no anger, simply follow yes, not taking any attitude about no. Ignoring it is the greatest art to kill no.

If you fight with it, you have become already a victim, a very subtle victim. The no has already won over you. When you fight with no, you have said no to no. That's how it has taken possession of you from the back door. Don't say no even to no; just ignore it. For one month follow yes and don't fight with no. You will be surprised that by and by it becomes lean and thin because it is becoming starved. And one day suddenly you see it is no more there, and when it is no more there all the energy involved in it is released, and that released energy will make your yes a great stream.
Follow this for one month and then tell me how you are feeling.

The Open Door

Chapter #8
Chapter title: None

8 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712085	
ShortTitle: OPENDR08	
Audio:	No
Video:	No

[Osho invites someone to take sannyas. He replies: I don't know yet. I wait and see.]

But it is getting ready there; I can feel it in your heart, it is already there. There is no need to wait and see... be and see! That will be more relevant. How can you see from the outside? There are things which can be seen only from the inside. From the outside you will see sannyasins but not sannyas. And there are all kinds of mad people here. That will not give you the idea of what it is. It has to be tasted.

It is like water: when you drink you know the coolness of it. From the outside the river goes on flowing but you don't know the coolness of it.

But if you want to wait, you can. My suggestion is: take the jump! It is something very very beneficial to be non-calculating, to be illogical, to be mad. But I leave it to you. If you feel like waiting you can wait; it will take seven days then!

If you have already decided to wait a little more, that is for you. *You* can wait forever -- that is your decision; if you decide that is no problem. If you leave it to me it can happen right now. If you leave it to your heart it will happen in seven days. If you leave it to your head it will never happen. It depends from where you are going to start.

If you leave it to me it will happen in your guts; if you leave it to your heart it will happen a little higher than the guts... not so deep. If you leave it to the head, and even if sometime the head decides to take it, it will be happening very superficially.

Sannyas is valuable, has a different quality, when it comes like an explosion, when it happens like a leap... not a well-rationalised conclusion. But you wait, mm? Even if you become a sannyasin you will be a superficial sannyasin; it will never be very deep. And this must have been your very way of life up to now: in everything you must have been calculating and thinking, thinking, watching. By the time you decide, the moment has passed.

This is an opportunity... a life's opportunity. And if you can be courageous in it you will be courageous in many more things. You will learn the joy of courage, the joy of a gambler. If you want to be a businessman you can be, but my suggestion is: be a gambler. I am all for gambling! It is good to risk. There is nothing to lose in the first place; what can you lose? You have nothing to lose!

But you think, mm? What should I do? -- should I also wait and see? Mm? Tell me!

I am also puzzled. If I listen to your heart I feel like giving you sannyas, and if I look at your head I feel it is better for you to wait. You are confusing me! (much laughter) Mm?

[The Tantra Yoga group is present. The group leader says that one member did not participate in the group structure and acted crazy. She was unsure whether to throw him out of the group.]

He was not harming anybody?

Only that has to be thought of: if somebody becomes violent and you see that he can harm somebody, and that too not small harm... If he hits somebody, that's okay, but if he strangles or tries to kill somebody, only then has he to be taken out.

If he is harmlessly mad, perfectly good! Mm? nothing to be worried about.

... You can enjoy him.

If somebody is really going into it then let the whole group participate in his craziness and let the whole group go crazy with him for half an hour. He will be brought back immediately... because those people who try such things are really hankering for attention, nothing else. They want to be special there so everybody has to pay attention.

If somebody is going crazy, give freedom to the whole group for half an hour to be crazy with this man. Let him lead! He will be immensely happy and he will become very normal soon. Only one thing has to be remembered, that nobody should be harmed, that's all. Nothing to be worried about. Good!

The Open Door

Chapter #9
Chapter title: None

9 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712095
ShortTitle: OPENDR09
Audio: No
Video: No

[A new sannyasin says: When I do Dynamic I always faint. The last time I had a hysterical fit and now I'm scared to death to do it.... During the catharsis, during the fit, I saw myself falling over the balcony. When I was a child I fell over the balcony, and I saw myself just falling over again, and I guess that's what scared me....

Osho gives her a 'come close energy darshan'.]

You are scared, but if you can continue meditating it will be of great benefit to you: all those memories will disappear and your past will become more clean and unloaded. And Dynamic meditation goes very deep. It can bring up the whole of the rubbish that is there in the unconscious. So fear is natural but in spite of it, continue.

Within three, four weeks, all this will disappear. The screaming, the visions, the hysteria, spasms, all will disappear. Once they have disappeared you will feel flowing for the first time. If you become afraid it will be difficult. And what Primal therapy can do in three years, can be done by Dynamic in three weeks.

So my suggestion is that you continue. I am here and now I am with you: just continue. Leave it to me... I will take care

Deva means god, agar means a dwelling place -- a house of God. And start looking at yourself in that way, as a house for God, a temple for God. The body is the temple and without God it is a house without a master.

The master has to be invited, and all the religions are nothing but invitations to God... the empty dwelling seeking the master, searching for the master. And there cannot be any joy without the master. The master is not far away. If we thirst for him, if our thirst is really passionate and intense, any moment you will hear the knock and know that he has come. Just a passionate desire is needed. The so-called religious people are very cold. Their prayers are cold, have no passion, hence they go on praying and go on missing too; their prayers are impotent.

So make your search very passionate. Put into it all that you have. You can get only that much which you put into it, neither less nor more.... If you put everything totally at stake then God can be available this very moment.

[A sannyasin is returning to the West. He has been assigned a project to distribute Osho's books there, but he does not agree with the technical details of the way in which he has been asked to do it.]

Then don't do it. If you disagree....

No, then don't do it because that will be a burden on you; I don't want to create any burden. If you can do it happily, honestly... and you have to agree....

If you can't agree or agreeing makes you feel heavy, don't do it. No work is worth it if it makes you unhappy in any way; I will not suggest you do it. So either surrender totally and then there is no problem.... Then whatsoever work is given to you you do it. There is no question of agreeing or disagreeing: you no more exist. Whatsoever work is allotted to you, you have to put your whole energy into it. Agreeing, disagreeing is not the point. That is real agreement, when you don't need even to agree. But if that is not possible then it is better not to do it, mm? because that will create a conflict in you and no conflict is needed. Be happy, do whatsoever you feel like doing.

And it will take a little longer time for the ashram to move because we are still waiting for a few things. So whenever we are moving I will immediately inform you so you can come. But settle about the work before you leave. Either totally or not, no half-hearted measures, because I would not like you to be divided into two.

[A sannyasin says: I'm going back to be near my wife, and I would like you to tell me some things about love and marriage.]

Bring her first. It will be better to talk to you both together.

[The sannyasin replies: Yes, but she is going her way and I don't don't to push her in another direction.]

No, no need to push; never push, if you love her never push. If you love her help her to go on her own way, even if you don't like it; your liking is your problem. Even if you would have wanted her to be otherwise.... But that is your mind; you are nobody to interfere. Love never interferes, it never trespasses; it is very respectful.

Even if sometimes she is going so far away that it will become impossible for you to love her, then too, love will cry and weep and allow. And the crying and weeping should e in silence, in aloneness, otherwise *that* can become a political pressure. If you love then you simply allow freedom. Don't push, don't force. Just let her know about me, and if she feels like coming, bring her. If she does not feel like coming there is no question. Love needs a great courage. This is the courage that is needed: not to enforce yourself upon the other, not to encroach, not to possess, not to be violent. Whenever we want the other in a certain way, there is violence. So even if you have to suffer, even if you have to go into anguish, agony, and pain, go, but never interfere. And you will be immensely benefitted by it. You will come to know the deepest flavour of love. Just hugging somebody is nothing, just making love to somebody is also not much... but to love somebody so deeply that you can help him to be free from even you, is something immensely valuable. To give freedom, total freedom, unconditional freedom, will bring you the deepest joy of love.

It may have tears in it but it will have a deep laughter too, a profound joy too. And there is no incompatibility between tears and joy; they are very compatible. Sometimes there are moments when you

are weeping and crying and still feeling a great blessing.

So go, and just make her aware of me, of things that are happening to you. Let her know that you would like to come back, and if possible you would like her also to come, but that is your desire, not an imposition, not an order. You are not saying it as a husband but as a friend; it is an invitation, a request.

And it will be beautiful. Bring her, mm? but if she comes bring her in total freedom, otherwise, no need. Good!

[A sannyasin couple say: We've been together twenty years. We'll be having our twentieth anniversary here.]

Twenty years? That's very good! That is rare nowadays. The whole ashram will celebrate it! Love starts becoming a different kind of thing the longer you are together. It changes many many colours. It becomes deeper, intimate, it becomes more cool, more graceful. It loses fever. It may not have excitement but it has ecstasy... and those are two different things.

Excitement is almost mad, ecstasy is very very silent and cool. Would you like to do a few groups here?

Anand means bliss, avinash means eternal, immortal, timeless, deathless -- bliss indestructible. And only bliss is eternal. All else comes and goes; bliss remains. Once we have known it, there is no way to lose it. Even when we don't know it, we have not lost it. It is there just hidden inside our being at the very innermost core, just waiting and waiting... for many lives maybe waiting for you to come back home. We wander all over the earth and sometimes even to the moon and to the stars but we never come home.

Sannyas is a journey back home. And this is the right way to take sannyas! Sannyas should be a leap, not a decision, then it has immense beauty. It should be a jump into the unknown, not a calculated step. Good.

[The new sannyasin has done zen meditation for many years, and found it wonderful.

Good, it has prepared you for me. That's why you could take the jump so easily, because Zen is an abyss: it teaches you how not to be. It teaches you how to disappear and become absent, it teaches you nothingness. It is the greatest meditation ever devised by anybody, anywhere, because there is no go beyond it, there is no way to improve upon it. How can you improve on a zero? You cannot improve upon a zero or a nothingness.

[Osho gives a sannyasin a name for a new centre in the West.]

Poona. It means full moon. And that is the thing to be imbibed: the quality of a full moon, the coolness of it, the light, the beauty, the benediction of it. Make it a point every full moon to let the whole centre meet and meditate on the moon. And my name also means moon! This is your box: whenever you need me just put it on your heart and remember me and continue to meditate.

The Open Door

Chapter #10
Chapter title: None

12 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712125
ShortTitle: OPENDR10
Audio: No
Video: No

[On 10th and 11th December there were no speaking darshans. The 11th was the birthday celebration, and the book contains a description of this.]

Anand means bliss, apta means one who has achieve -- done who has achieved bliss. And this is the paradox -- that the goal is already achieved before the journey has even started. It is not something new that is going to happen; it is the ancient-most in you. You may have to knock on many doors before you come to yourself; that is another thing. You may have to go around the world before you arrive at yourself; that is another thing. But when you arrive, you see the whole ridiculousness of the journey because the goal was before the journey had even started.

That's what Jesus says. He says, 'Before Abraham was, I am.' He disturbs the whole concept of time, because Abraham existed thousands of years before Jesus; he is the father of Judaism. Naturally people were puzzled, confused. Somebody asked, 'What are you saying? Are you in your senses? You are not more than thirty and you are saying that you were before even Abraham; that looks absurd!'

Yes, it is in the ordinary logic, but there is something that is more than logic in it, truer than any logic. When he says, 'Before Abraham was, I am,' he means that the goal is before the journey, that eternity is before history, that when you come, when you arrive, you arrive at the source; the source is the goal. So you can have as big a journey as possible or you can cut it short or you can go on revolving round and round, but whenever you arrive there is laughter. Then you see the whole point of it, that this is where you have always been.

That's what Hakuin means when he says, 'From the very beginning, all beings are Buddhas.'

[A sannyasin says that she has a wish for security that is very strong in her. Sometimes I get so afraid of it, she says. I feel so helpless, just like a child.

That is reality: everybody is like a child, Osho responds. *How* tiny we are! Just compare with this vast universe, this mother of all. This is the truth that is dawning on you but you want to avoid it. We are helpless; to recognise this is to become religious.

Accept this... not only accept it, welcome it, enjoy it. This is what I want to bring to everybody -- that we are helpless, we are children of this existence, that we are small and that there is no need to fight, no need to be strong. To be fragile is beautiful. Don't make a problem out of it. Relax into it. You are very close to a beautiful space, but if you resist and shrink away and withdraw, you will miss the point. Keep this (a box) with you, and whenever the desire for strength arises, put it on your heart and I will make you childish again!]

[A sannyasin says: Sometimes when I sit it seems as if the body disappears, but all tension goes out up here, somewhere here at my forehead. It seems like the watcher is sitting there like a gate which I can't break through.
Osho checks her energy.]

You are watching too much... and nothing else. You should not make it such a strain; there is no need to become so obsessed with watching. Remember the difference between watching and witnessing. Witnessing is a totally different thing. Watching is active, witnessing is passive. When you watch you are very intent, tense, as if some danger is around; that creates the tension on the forehead. When you witness there is no danger, there is nothing to watch. You simply relax into a kind of passivity, a lucidity, a serenity, and if something passes by, of course you are there so you will see it, but there is no intention to look for it.

It is like being a mirror: if something passes, the mirror will reflect it; if nobody passes then the mirror will remain empty. But the mirror will not go following you, looking for where you are. The mirror has to reflect.

You are watching, you are not witnessing; that is the difficulty. Just relax and let things happen. If sometimes a few things are missed, nothing to be worried about, because they are not worthwhile. If they are missed, it is okay. Become more passive....

Just that passivity and the problem will disappear. Once it disappears you will feel very very... Because energy is good everywhere. Just because you are watching, and watching happens through the third eye, it

will come there and accumulate, and then it can become too much, it can almost become a headache. Mm? the whole body is relaxed and the whole tension moves at one point; it can become very severe.
Relax, enjoy, be passive, and I will take care of you.

[A sannyasin, newly arrived, says he is waiting for somebody to come.]

Just wait. Waiting is a great thing to do, mm? But remember, nobody ever comes! All waiting is waiting in vain. And even if somebody comes, it never turns out to be what you were waiting for... but still wait! Good.

The Open Door

Chapter #11
Chapter title: None

13 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712135
ShortTitle: OPENDR11
Audio: No
Video: No

[Osho gives sannyas to a woman.]

Raise your hands, close your eyes and feel like a tree, become a tree.... It is sunny and windy and the tree is delighted. whatsoever the tree feels to do, allow: if the tree sways in the wind it is okay....
Let me give sannyas to the tree! Just look at me as if you are a tree....

It is better to become a tree sometimes, to become an animal sometimes, to become a bird and sometimes even to become a rock in the sun, because we have passed all these stages and something of those stages still remains inside us, is part of our being.

Man is not an island, he is not separate from existence. Man is involved in existence, in all its dimensions. The rock contains the man; he is its future. Man contains the rock: it is man's past. We are joined together. If you can start feeling like a rock you will have a totally different reality, a different vision, the way the rock looks at trees and the sun and the star. One can get into that kind of attunement. Let this be your meditation: sometimes become a tree and forget humanity. You will feel fresh, young and rejuvenated. You will have the silence of the tree, the joy of the tree, the earthliness of the tree. Sometimes become a bird. Close your eyes and go as far away in the sky as possible. Whisper with the clouds....

All this is possible because we have been these things: it is our past, it is our inheritance. Deeper in you than man is the animal. Man is very superficial, just the last coating. Deeper than that is the animal, deeper than that is the tree, even deeper than that is the rock. The rock is our foundation, our very roots are there and we are spread all over existence on many levels, in many dimensions. Man is not so small as he looks. He is infinite, he contains all. So let this be your meditation, and it will be possible for you: you can find that quality of attunement, of being en rapport, of empathy. You can get into the idea and the idea can become the reality.

Sometimes it happens to people when they are on a psychedelic trip. It happens easily because they can forget logic easily, but that is not the real happening; it is a chemical delusion. If it happens with full awareness, without any coercion of any kind, chemical or otherwise, then it is far more beautiful, far more enriching, and gives you freedom.

Why should one remain confined to man? Why not spread? Why not have as many possibilities of being

as are available? That variety is real wealth -- when you know how the bird feels on the wing, when you know how the tree feels in the spring. And it can be revived because it has been so once; you can again relive it. And because I see the possibility, let this become your meditation. Do other meditations, other groups, but this will be your special meditation.

[A new sannyasin says that he has a fear of total surrender as his life has been one of total control.]

Just drop the word total, you are demanding the impossible from yourself. Even a little bit of surrender is good. Do whatsoever you can do easily, without strain... and that will bring more surrender. Just a seed surrender is needed right now; total surrender will come in its own time....

So just start loving me; that will do! And one day suddenly you will find that I am there. That's my usual way: to enter people from the back door, because from the front door there is always conflict. Just wait; it will happen!

Yoga Deep. It means light of the Yoga. The word yoga means the science of meeting the divine, the science of communion with the divine... where you disappear and only God is left. The light of Yoga means: light of the science of the union with the divine.

[A sannyasin asks: Can you talk about my name?]

Mm mm... you don't have any name and nobody has any name! Names are just useful, utilitarian. Deep down you remain nameless. Your reality remains always undefined; no name can contain it. So remember that: rather than paying too much attention to a name, pay much attention to the nameless reality behind it, and remain nameless.

It is good -- people have the need. A name is needed to be called by, to be addressed by, but that's where its function is fulfilled. When you are sitting alone in your room you don't have any name; you have a name only when somebody is addressing you. If you are in the mountains, you don't have any name.

[Osho recounts the story of the emperor who presented a great Zen master with a beautiful velvet robe. But the master lived alone in the forest with trees and birds as his only company. They will think me a fool, he said to the emperor. Please, save me this embarrassment: take the robe back! They don't even know my name; they think I am just one of them!]

When you are with the trees you don't have any name, when you are in the mountains you don't have any name.

When you fall asleep you don't have any name in your dreams. So the name is a social label, utilitarian. I would like you to remember this rather than the meaning of the name.

The meaning is beautiful -- I always give beautiful names to people because why not be generous? It costs nothing!

[A sannyasin returning to the West says: Lately I've got really sudden fits of paranoia just for a few seconds. Just now I did -- my heart was beating so hard; I thought my mind was going to go crazy.]

Enjoy it! Don't make a problem out of it. You have a good mind; enjoy it! These are the somersaults the mind sometimes tries. Beautiful gymnastics; nothing to be worried about. Don't call it names -- paranoia, schizophrenia, etcetera; don't call names. Once you give names, you create trouble. Once you call it paranoia you have to go and visit a psychiatrist and then you are in trouble -- just because you called it a name! People have enjoyed it for centuries and nobody has been troubled by it. This is just very recent -- that people are troubled by things.

One should learn sometimes to enjoy even mad moments. They come and they bring great insights. They are not all pathological. In fact, pathology is a creation of the psychiatrists and the psychoanalysts. If they accept people as they are and if they accept that everything is beautiful, then their whole profession is gone. Psychoanalysis is a Jewish invention! (laughter) It is the greatest business around! (much laughter) Beware of the Jews! Wherever they go they make a beautiful business out of things.

Don't label, mm? When it happens, just watch. And enjoy that moment too, that throbbing of the heart

and the mind going crazy. Enjoy that moment too. Why not? Why be against it? When you call it paranoia you are already against it. You have created an enmity, you have condemned it. Don't condemn it. It is just the mind playing a trick on you; enjoy it! And if you enjoy it, it will play tricks less and less, because once it sees that you are enjoying it the whole point is lost; it disappears.

[A sannyasin says: I'm causing myself a lot of pain and misery because my heart doesn't open.]

Is there any urgency for it to open?

There is no need! These are just mind trips; in the name of the heart, a mind trip. The heart is always open, it is never closed. It is just the mind that obstructs it, otherwise the heart is always open. The heart knows no closing; just the mind stands in the way. Now this very idea that the heart is not open will become the lock. And the more you try to open it, the more difficult it will be.

No effort is needed to open the heart. One has to forget about all these things. Start living rather than going in these trips -- start loving. Do something rather than these great trips into thinking. A small act of love is far more valuable than all the philosophy of love.

And don't create unnecessary misery for yourself. That's what I go on teaching every day, morning, evening, day in, day out, the year round -- not to create misery for yourself. But you are so clever that you can create even misery out of that: 'I am creating misery for myself and I am not to'.... Now a new misery. How to stop? How not to create misery? And this way one goes on and on; it is an infinite regress.

Just see the point of it: as you are, it is perfectly good. It is just that your parents are not leaving you. They have put an idea in you that you have to become somebody special, extraordinary, that you have to be somebody with name and fame and this and that... all nonsense! So that lingers in you, that you have to become somebody, a perfect man or a saint or a Buddha or a Christ. You need not become anybody. Just as you are is so beautiful. Feel gratitude for what you are.

It is sacrilegious to try to improve yourself, it is against God. It is a sin to improve yourself because it is a complaint against God that he has not made you right; now you are trying to improve yourself. He has made an ugly thing and you are trying to beautify it; he has done a mess of a job and now you have to fix everything! This is a complaint, it is sacrilegious, it is a sin.

A really religious person knows nothing of improvement. He simply enjoys whatsoever is given to him... and so much is given! So much is given for no reason at all. You don't deserve it, nobody deserves it. You have got such a beautiful life! What more is needed? Porridge for breakfast and a shelter for the night.... God is happy in heaven and you are happy here; what else is needed?

Drop this constant goading. You are chasing yourself like a dog chases its own tail. And when you cannot catch hold of the tail you become miserable. No dog can catch his tail, because the more the dog jumps, the more the tail jumps. You will go crazy!

Just rest. Eat, sleep, walk, dance, love, swim. These are the things to do, and do them in utter benediction, prayerfully. Who knows? -- tomorrow you may not be here and the river will be flowing and you will not be able to swim; the river will miss you! The birds will sing and the flowers bloom, and you will not be here to see them, to smell them. So do it while you are here! This earth is such a celebration and you are sitting there trying to improve yourself!

The Open Door

Chapter #12
Chapter title: None

14 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712145
ShortTitle: OPENDR12

Audio:	No
Video:	No

Prem means love and samadhan is the state where all questions and problems disappear. It is the state of mind where no question arises, a non-questioning state. It comes through love. It is only love that we never question, it is beyond question. We never ask, 'Why am I in love? What is the purpose of love? What is the meaning of love?' And if somebody asks that it simply shows that he has not known love, that he is not in love. A man who is in love trusts it. There is no questioning about it, the trust is absolute. And love exists in its own right, for no other reason. There is no why to it; that's why there is no how to it either.

There is no cause to it, it is not an effect of something: it is neither an effect nor a cause. It is utterly there. It is a mystery, it happens for no reason. And whenever one is in love all questions start disappearing... not only about love but about other things too, because if at the deepest core you can accept one thing without questioning, that is the beginning of faith. If one thing can be accepted without questioning then why not all? Then there is no problem.

The real atheist is one who has never been able to love. That's why he asks, 'Where is God? Give me proof of God!' If he had loved he would have known that love is God and there are no proofs for it. That's the state of samadhan. All questions have disappeared, all doubts have disappeared. Not that you have got all the answers, no. Not that now you know all the answers, no, not at all -- you know nothing. It is not a state of knowing, it is a state of innocence... so innocent that the questions don't arise, and because questions don't arise there is no need for any answers. One is free of questions *and* answers. One is simply free of the mind, one is liberated from the mind. The mind is the prison and love is the door to go out of it.

[To a sannyasin newly returned from the West Osho says:]

So the first thing that will help you tremendously is be a chaos while you are here. And remember that chaos does not make you incapable of order, no. Chaos simply makes you available to a different dimension, but whenever order is needed you can immediately move into order.

If you have to relate to people in the world you need some kind of discipline. Chaos simply gives you a feel of another kind of reality. You can slip in and out of it easily. It is difficult to slip out of order; it is not difficult to slip out of chaos because chaos is so chaotic that it can contain order too, but order cannot contain chaos. You follow me? Order is small, chaos is vast, huge. If in a small corner there is order, chaos is not worried about it, it can accept that too. it is real chaos, it accepts that too. That's the first thing.

And the second thing is that man finds himself only in communication; communication is a mirror. When you commune with people, you are reflected through them, they are mirrors. But down the ages people have been thinking that you can only know yourself when you are alone. You know yourself more when you are not alone. It is good sometimes to enjoy aloneness -- it is a kind of holiday, it is good to rest into yourself. But never become addicted to it, otherwise it kills. That's how monks were born: they killed all communication, they killed all love. They stopped relating with people, they became morbid, they became self-obsessed.

So one who wants to go deep into meditation should be alert from the very beginning that meditation should not become anti-love. It tends to become, that's why I want you to be alert about it. It tends to become, because meditation gives you so much joy when you are alone that you start feeling 'If so much joy is possible in being alone then why not be alone forever? Why not cut all bridges?' -- because people bring problems, and when you relate, naturally there is misery and anguish and anxiety and a thousand and one things start happening. But those things happen not because people are there; those things happen because you *have* them! Those other people simply provoke; their presence is just an excuse. If you escape into your loneliness those things will remain there and you will never be aware of them, but you will never get rid of them either.

So it is good to be fluid; sometimes be alone and enjoy your aloneness, but the real test is in relationship. The *real* test of whether you have become silent, whether you have become happy, blissful, is when you relate -- there is the criterion. If now you can remain the same in relationship as you are alone, if no change happens in your inner quality, in your inner being -- no disturbance, no distraction, no wavering comes -- if you can easily be related and easily be unrelated, you don't have any fear of relationship, when

love and meditation are balanced, then the highest richness happens in life.

Love gives much but it is only fifty percent; meditation can give much but that too is only fifty percent. And when one can have one hundred percent, why choose fifty percent? Yes, I say to you: you can have the cake and eat it too.

Deva means God, preetam means beloved -- God's beloved.

And everybody is God's beloved; that's why we are. God has chosen us to be, and one only chooses out of love.

The creation is out of love. You desire a child out of loye. And God loved the world so much that he created the trees and the rivers and the mountains and man and woman. So everyone, not only man but birds and animals and trees and rocks are all God's beloveds. The love is continuously showering but it is so close and so obvious, that's why we go on missing it. We are born in it, we live in it and we die in it, like a fish in the ocean. Sometimes the fish may be wondering, 'Where is this ocean? Where should I go to find the ocean? Does the ocean really exist or is it just a myth?'

Exactly like that is God and his love: you are surrounded by it, you are breathing it in, breathing it out. It is nothing but his love. Existence loves you, that's why you exist; existence desires you, that's why you are alive. The moment you recognise this fact great gratitude arises and that gratitude is what constitutes the basic religious consciousness.

[A new sannyasin asks: What keeps me coming back, what keeps me returning? What in my being keeps me returning to this life?]

There are not different things -- it is the same for all: it is desire. Buddha has called it 'tanha'; it is the root cause... because we desire, because we are not contented as we are. When you desire, you create future; the future means another life. When you stop desiring, the future is dropped; when the future is dropped there is no other life possible.

Buddha has talked about four noble truths. The first he calls 'dukkha', suffering. All is suffering, everybody is in anguish, in misery. The second he calls 'samudaya'. The cause of suffering is desire: people are suffering because they desire. When you desire, there are two possibilities: either the desire will be fulfilled or not fulfilled. If the desire is not fulfilled you will be frustrated and you will suffer. If the desire is fulfilled, then too you will suffer, because the desire will be fulfilled but you will still remain unfulfilled. You don't have one million dollars; one day you can have it but the day you achieve one million dollars you suddenly see that that is not going to help. The mind says,'Have two million dollars.'

So whether you succeed or fail in desire, you fail all the same. And when one desire fails it leaves many desires in its wake. One desire dies; it leaves many children around. Out of one desire a thousand desires arise, and so on and so forth it goes. The whole of your life you will be desiring and desiring and never feeling fulfilled. Fulfillment never comes through desire; fulfillment is the fragrance of a non-desiring mind.

When you feel fulfilled there will be no birth again because there will be no need: you don't have any hankering. hen you feel fulfilled you are finished. Then your training on this planet is complete, then your training in this body is complete; you need not have another body.

It is just like you have passed the examination in the university, the final examination. You go home; you don't come again and again, but if you go on failing you have to return. Failing means something has remained incomplete and you have come to complete it. Nobody is allowed out of life unless he has completed the whole work; unless you have finished your homework you are not allowed to get out. That's the whole purpose of life.

So Buddha calls the first noble truth, 'dukkha', suffering, the second noble truth, 'samudaya', the cause of suffering, and third he calls 'nirodha'. There is a possibility to destroy the very cause; nirodha means destroying the cause. If the cause is destroyed, suffering will disappear. If desire is destroyed... and how to destroy desire? One has to see the futility of it; there is no other way to destroy it. One has to see the utter futility of it, the ultimate futility of it. No desire can be fulfilled; that is not its nature to be fulfilled, unfulfillment is intrinsic to desire. Seeing this, desire ceases. The fourth noble truth Buddha calls 'megha': how to see, how to see desire.

So he has devised an eight-fold path to see desire, from eight different vantage points, so that you see its totality. When you have seen it from every corner and you have understood that desire is unfulfilled and will remain unfulfilled, there is no way to get any fulfillment through it when you have seen it totally, when

this understanding has sunk deep into your heart, desire disappears.

And then comes the state of non-desiring. In that non-desiring there is no return. You become 'anagamin', a non-returner. But the basic point to understand is: you cannot desire the state of no-desire, remember otherwise you are again back in the trap. So one should not ask, 'Then how not to desire, how to achieve this state of non-desiring?'

You have not to achieve the state of non-desiring. It is not a result, it is not a goal. You have simply to see desire, understand it, observe it, analyse it, become aware of it. The more you know about desire and the more you see deep into it, the more penetrating you become, the more desire becomes transparent to you -- less and less will you desire. One day when you have seen the whole game of desire, suddenly it evaporates. When it evaporates there is that state called non-desire.

It is not a goal. It is not against desire; it is absence of desire, not against desire. And that's where many people go wrong: millions of people all around the world, down the ages, have gone wrong on this point. They also feel that desire brings suffering. They also see that a man like Buddha has no suffering, is just bliss, so a great desire arises in their mind to attain this state of Buddhahood, this state of nondesiring. And there they go wrong; again they move into the world and they go on returning.

This is the subtlest point to be understood: desire cannot be dropped by desiring. It is absurd to try because you are again nourishing another desire. So this desire may be dropped, another desire arises in you. And it is not a question of this or that desire. Non-desiring is not against desire, it is absence of desire. And how does the absence come? Absence comes by seeing it.

You see that this is a wall, and to try to pass through the wall hurts, that's all. So you don't pass through the wall, you search for the door. You don't ask how not to pass through the wall because it hurts. Desire is a wall: nobody has been able to pass through it. It creates suffering; that keeps bringing you back again and again and again. So once desire is seen in its nakedness, coming back to life disappears, and when coming back to life disappears, then you are life itself... unconfined, unbounded, infinite.

[A seeker says he is unsure about taking sannyas because, although he has been enjoying the meditations: I don't want to be a member of a church. When I came here it seems to me that it is nearly established.]

I can understand your trouble, because you cannot yet see deeply. You're only looking at the outside of things here. You're only seeing the walls, you are not seeing the inner emptiness. It can look like a church, but the Christ is also there! And when the Christ is there, to be in a church is worthwhile. When Christ is gone then to be in a church is futile, dangerous, harmful, poisonous. Then you cling to a dead body. But when the Christ is there it is beautiful to be part of it.

From the outside both will look the same. A man alive and a man dead may look the same from the outside, both may be sitting in a Yoga posture. But the dead man is dead and the alive man is alive. When Christ was there the church was alive. Those first disciples, those apostles, those who followed him, they lived in a tremendously beautiful space. Once Christ is gone, of course there will be only a church.

So start looking a little deeper: on the outside the church has to exist, on the outside it is a must. Just as the body is needed for a soul to be here, so the outside formality has to exist, otherwise it becomes difficult. I can talk to you so intimately because of these people, this church.

Otherwise I was surrounded by thousands of people for twenty-four hours each day. There was no possibility of any intimacy, mm? -- I might be talking to you and somebody would come and jump on my feet, and hold me and I would have to stop talking to you. Now Shiva is needed to prevent him; now he is the church. And you may be prevented because of Shiva. You will think about whether to take sannyas or not because there exists an established church.

It was impossible even for me to sleep... because people were there. It was impossible for me even to eat -- people were there -- and they were taking prasad from my food.... It was impossible to eat! (laughter) They would have killed me! They almost killed me; they destroyed my health utterly. Think about it. The church is only on the outside. Just don't be misguided by it, otherwise you will be missing an opportunity. And I can see, your heart is ready, so just for small and non-essential things don't be debarred. An intelligent person is one who goes on looking for the essential. Sometimes he has to agree for the non-essential because he knows the essential is there, it is worthwhile. But think; when it comes, it comes. Good!

[A seeker asks Osho whether to take sannyas.]

Good. Come here, come close. Just look at me.... Yes, it is difficult to know what sannyas is without going into it. There are a few things you know only when you are in them. You cannot explain what love is to a person who has never loved. You can try but no meaning will be conveyed by you. He may start collecting a few words about love, a few concepts and theories about love, but to know about love is not to know love. 'About' is not the real thing; you go round and round. A blind man can know about light but cannot know light, and the real thing is to know light.

Sannyas is a kind of love... a love with the unknown, a discipleship for the unknown. You ate becoming an apprentice in the search for the unknown. And only by searching, by and by will the feel of what it is arise in you. And even when you have known what it is you will not be able to convey to others. You would like to convey something, you would like to share the joy that has happened to you but you will be utterly inadequate. At the most you will try to persuade the other also to become a sannyasin; that's what other sannyasins are trying to do with you. Sometimes it seems like nagging, sometimes one will feel a little embarrassed -- 'What to say to these people?' They go on saying, 'When are you going to take sannyas?' and you don't know even what it is. They don't help you in any way to know what it is. It seems as if they are going to convert you or they are after you. They are simply after you because something has happened to them and they would like it to happen to you too. They are dumb because the thing that has happened is inexpressible.

And that has been the case always. How to say what happens when you are with a Christ? And nobody will believe it. People will think you are mad, you are hypnotized or something.

So I understand your problem, I understand my sannyasins' problem too. They are too enthusiastic, naturally; they would like everybody to share this joy, this celebration. But new people come and they start feeling a little difficulty.

But the only way to know is to be.... Now you will know, mm? Help others to become sannyasins!

Prem means love, sadhana means search -- search for love. That is search for God and that is search for truth; that is the whole search. That's what we have been doing for many lives... and it has not happened yet because one can go on searching in wrong ways, one can go on searching where it doesn't exist. But the search basically is right, the direction may be wrong. Now sannyas will help to bring you to the right direction.

Prem means love, lola means moved by, swayed by, flooded with -- moved by love, possessed by love.

And don't be afraid of love.... Don't be afraid of love, because love is the only life. All that happens, happens through love. A person afraid of love remains closed to all that is significant and becomes obsessed with the mundane.

If you don't love, if you are not available to love you will have to do something or other, you will have to keep yourself occupied with trivia, petty things money, clothes, a house, this and that; one remains engaged there. That's what is meant by the worldly man -- one who is engaged, occupied, with the insignificant, non-essential. I call that man religious who is capable of loving and capable of being loved. He goes into the exploration of love. In the territory of love one finds God sooner or later -- God exists there. You will not find God in money and you will not find God in gadgets, you will not find God in fame, in prestige, in power; you will find God only in love.

Fear exists in everybody, so don't be much worried about it. Everybody is afraid of love. People talk about it, and their talk is also a trick: by talking they start believing that they love, because they talk so much about it. People sing songs of love, create poetry about love and paintings about love but they don't love; these are just substitutes, tricks of the mind to deceive themselves. And fear is natural, because in love you start melting and disappearing. So fear is natural but in spite of the fear one has to go into it.

The courageous man is not one who has no fear, the courageous man has as much fear as the coward. The difference is not of fear; the difference is that the coward trusts the fear and escapes, and the courageous person keeps the fear inside, puts it aside and in spite of it goes into it. That is the only difference between the coward and the courageous man. Not that the coward has fear and the courageous has no fear. They both have fear, fear is human. Only the idiot has no fear, because he has no...

[She answers: But I'm not sure if I'm able to love or be loved. I'm not sure if I can go deep because my

mind...]

Don't be worried -- I will destroy the mind! I have started working on you. That is my work; leave it to me. Mm? that is my skill; don't be worried.

The Open Door

Chapter #13
Chapter title: None

15 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712155
ShortTitle: OPENDR13
Audio: No
Video: No

[Osho tells an initiate to raise his hands in a gesture of receptivity, to feel that great energy is pouring on him, showering on him in torrents. Be utterly absorbed by the energy, Osho continues, with no resistance, no control. If the energy starts moving, be moved.]

You have been seeking for many lives, now don't miss the opportunity. It has been a long search and now it can come to a fulfillment. You are very close... just somewhere around ninety-nine degrees. A little push, just one step more in the right direction and you can evaporate.

But one can remain stuck even at ninety-nine degrees or one can go on avoiding it, one can go on putting energies somewhere else just to remain occupied or one can go on moving in other directions which are nothing but distractions. So don't be distracted! Now let your whole energy be poured. It is only a question of one step, but sometimes it happens that when one is very close there is more possibility than ever of missing because the mind starts feeling very frightened.

It is going to be death for the mind. Your rebirth is going to be the death of the mind. You can arrive only when the mind has disappeared, you can know only. when the mind functions no more. So the mind becomes apprehensive. It starts feeling that something dangerous is around the corner, it becomes panicky. Then it starts creating distractions. It has always been happening like that: people who come very close are in great danger of missing and one can remain stuck at this point for many many lives.

It is easier to move when one is very far away because the mind is not much worried; it gives you enough rope. It knows that you cannot reach one hundred degrees mm? You are at the one or two degree point. At the most you will reach ten degrees; nothing is the problem. You can enjoy your search, your spirituality, your meditation. But when things are really coming to a close, then the mind cannot give you any rope any more. And that is where you are. In a way you have come in the right moment....

Prem means love, abhinava means new -- new love. And love is always new. It never becomes old because it is non-accumulative, non-hoarding.

It knows no past; it is always fresh, as fresh as the dewdrops. It lives moment to moment, it is atomic. It has no continuity, it knows no tradition. Each moment it dies and each moment it is born again. It is like breath: you breathe in, you breathe out; again you breathe in and you breathe out. You don't hoard it inside.

If you hoard the breath you will die because it will become stale, it will become dead. It will lose that vitality, the quality of life. So is the case with love -- it is breathing; each moment it renews itself. So whenever one gets stuck in love and stops breathing, life loses all significance. And that's what is happening

to people: the mind is so dominant that it even influences the heart and makes even the heart possessive! The heart knows no possessiveness but the mind contaminates it, poisons it.

So remember that: be in love with existence! And let love be like breathing. Breathe in, breathe out, but let it be love coming in, going out. By and by with each breath you have to create that magic of love. That will be your meditation: when you breathe out, just feel that you are pouring your love into existence; when you breathe in, existence is pouring its love into you. And soon you will see that the quality of your breath is changing, then it starts becoming something totally different to what you have ever known before. That's why in India we call it 'prana', life not just breathing, it is not just oxygen. Something else is there, the very life, God himself. If we invite him, he will come in lingering with the breath.

So let this be your technique, your personal technique. You will be doing all the meditations here, groups here, but this will be your personal technique: sitting silently, breathing, breathe love. And you will be thrilled. You will start feeling a kind of inner dance.

[A sannyasin recently returned from the West says that it's hard to change; he always remains in control and can't get through it.

That idea to get through it is the same mind that wants to control, Osho replies. You cannot use the same mind to get out of the mind. When you recognise that nothing can be done, a great silence descends on you. *You* are the problem so there is no way for you. When you are not there, the way is. One has to learn through many frustrations that nothing can be changed. One has to fail in a thousand and one ways; then one day one comes to realise that one is chasing one's own tail. But one only comes to know after many failures....
Would you like to do a few groups and fail?]

[A sannyasin asks, on behalf of a friend, about automatic handwriting which has been happening to her: Is it dangerous to let this automatic writing go on?]

So when she comes... or you can convey my message to her that it is just the work of the unconscious. It is good but don't start believing that you have become a medium of some great master or this and that; all that is nonsense. It is good, because the unconscious is trying to throw a few things out. It is a kind of cleansing of the unconscious. It is perfectly good but don't trust it. You cannot even trust your conscious; how can you trust your unconscious?

There are all kinds of things in the unconscious. It is a basement where we have been throwing things for many lives -- all kinds of things: good and bad, ugly, beautiful. It is a junkyard. Now the junkyard is trying to empty itself. It is good that those things are being thrown out through automatic handwriting, it will be a great release, but if you start believing what the unconscious is saying you will be a victim. Then you will get into trouble, because the unconscious is simply a fool! It knows nothing; even your conscious knows nothing so what can the unconscious know?

[A seeker has been using Osho's meditations in her work leading groups, but is unsure about taking sannyas because of the religious aspect -- she feels attracted but not moved.]

That will do... movement will come later on! And there is no problem, all problems are just tricks of the mind. There cannot be any religious problem because you are becoming religious for the first time! And my religion includes all -- Jesus and Krishna and Lao Tzu and all!...

But you think... if you want to think, think, but you will miss by thinking! For the few days you are here, think. If you want to remain in trouble, remain in trouble. Otherwise I can relieve you of your problem: I can make you a sannyasin and then the problem is finished! (laughter) You will have better sleep after it!

[Another seeker, who has done several groups in the West, says: I want to become more open. I feel I am very closed.]

Mm mm, do a few groups... and the opening will happen, mm? Just do a few groups and meditation. Opening is not a difficult thing: if you want to open there is no problem. If you don't want to open, then there is no way. The really blind are those who don't want to open their eyes. Then you can go on doing this and that, but deep down if you don't want to open, then nothing can be of any help. And if you want to open,

then any small thing can be of great help. So that is where you have to watch, otherwise, on one hand you will go on doing this and that and on another hand you will go on destroying it.

You really want to open? And be true, because from that we will start working. I will accept: if you say that you want to open, I will accept that, but you have to be true: do you really want to open?

[He replies: Sometimes I feel I don't want to.]

Mm, that's what my feeling is, mm? -- you are vague about it, ambiguous. A part of you wants to remain closed and that part is strong. Only a part of your being wants to become open, and that part is not so strong, that is the trouble. The weaker part wants to open and the stronger part does not want to open.

But once you become alert about this the situation can be changed. Do one thing for one month: forget about being open and this and that. Forget about it, don't bring this problem into the mind. Just be here for one month, meditating, doing groups... with no motive, mm? That motive is from the weaker mind, and once you drop that motive from the weaker mind, the stronger mind will not fight, because there is no point in fighting when the motive is dropped.

For one month just be here as you are, with no motive. Just enjoy dance, sing, meet people, enjoy and do a few groups. And that too for no reason really, just for the very joy of it. When you have a motive from the very beginning, that motive becomes a hindrance, mm?you are continuously looking for when the opening is going to happen. And when you are looking for the opening, the stronger mind is looking for ways to destroy it.

The opening will happen in an indirect way and you are looking for it very directly; that's where you are wrong. There are a few things which don't happen directly -- happiness, love, opening, growth; they don't happen directly. If you simply go searching for happiness all around the world you will become more and more miserable and you will never come across happiness anywhere. Forget about happiness and then sometimes you are happy.

The more you are in a state of forgetfulness, the more happy; then the secret key is in your hands. Get lost in things whatsoever you are doing, get lost into it and happiness comes dancing, following you. You need not search for it, it comes like a shadow. So is the case with opening, with love, with growth. All that is beautiful comes indirectly; you cannot grab it, you cannot be greedy about it.

So for one month try my idea, one month with no motive, mm? -- just for the sheer joy of doing things: dancing, meditating. And it is going to happen, one day you will report that it has happened. And think of sannyas... for the sheer joy of it, with no motive!

[Another seeker replies to Osho's invitation to sannyas: I tried so many trips and all illusions died after a few.]

That's good! Trying all the trips is very good. By and by illusions will be less and less, less and less, and one day all illusions disappear... because all trips are illusions. There is no trip that goes to truth. Truth is where you are, no trip is needed for it. But trips are helpful because they destroy illusions. And one day when all illusions are gone, suddenly you are home; then there is nowhere to go.

But think of it, mm? Germans have to think (much laughter)... and the reason is because they can't think very well, so they have to think slowly, slowly. But think!

[The vipassana group are present. One member said that after the group he has created a permanent centre in his hara, but he has lost his joy in life and has physical tensions. However, he likes to be in his hara all the time.]

No, you need not be there all the time, otherwise it will drain you and it will destroy all joy and love and all... and you will become a Buddhist monk! Don't become that! (chuckling)

So don't go there too much. Just give two hours to it one in the morning, one in the evening, that's all; otherwise forget about it. Even one hour will do, you can be there for just one hour, that's more than enough. If you are conscious of it for twenty-four hours it will destroy all life: it is life-negative. It is good to be there sometimes but not all the time. You should keep a certain balance, mm? otherwise introversion becomes a moribund state, a morbid state. That's how it has happened to millions of Buddhist monks.

Just give it one hour. It is beautiful to be there sometimes, mm? It is your own space, it is beyond the

world, so sometimes go into it and be there, rest there. But it is only a resting place, you should not make it a dwelling. Then come back, move in the world, love, dance, sing.

The Open Door

Chapter #14
Chapter title: None

16 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712165	
ShortTitle: OPENDR14	
Audio:	No
Video:	No

[A sannyasin, returning to the West, says he has felt exhausted for years; here it seemed to become more intense.
Osho checks his energy.]

It is there and it must have been there for many years -- maybe from your very birth. But you were not aware of it, that's all. Tell me a few things.... One is: how is your love relationship?

[The sannyasin answers: Generally... it's a cry for love but a feeling that I cannot get it.]

Mm mm, that's what my feeling is. You have somehow missed your mother's energy in your childhood. The body is perfectly okay, you have been getting food, but you have not been getting love, and that is real nourishment.

You can do something and it can be changed; it will take a little time but it can be changed. Relate to women not as a lover but as a child, and soon it will be okay. There is no need to say that to any woman otherwise no woman would like you as a child, mm? they are searching for a lover. Unless you can find some older woman who will enjoy the idea of your being a child, or a childless woman who will be thrilled by the idea. But there is no need to say; keep it deep inside you. When you are holding the hand of a woman or lying down with a woman, feel that you are a small child and that the woman is your mother. Soon, within two, three months, the energy will be back and flowing. You need a mother.

The mother is such an important person, in fact the only important person. If you are healthy, later on it is somehow related to the mother; if you are not healthy, that too is related to the mother. All pathologies, all abnormalities, all perversions are related to the mother.

Make your love less a sexual affair and more a love affair, because if you make it a sexual affair you will not be relating to the woman as a mother. There is no need to avoid sex completely but it will be more helpful if you can lie down with the woman with no sexual idea in it just relaxing together, just relaxing in her energy, bathing in her energy. And within two, three months, you will find yourself with more energy. The body is perfectly okay so medicine cannot help, doctors cannot do anything about it. Just love energy is missing; that's why you feel the cry for it. And you can find a woman but she will be a wife or a girlfriend and you don't know how to relate with her as mother; that's what you have to learn.

... If you cannot do it there [in the West], then it will be the best thing if you come back here. I have a few women who are hankering for children! That will be perfectly okay, but if you can find someone there, good. Otherwise next time when you come. It will go, mm? Good!

[A sannyasin on a previous occasion had been found dancing naked in the street. Tonight she is

returning to the West and says: Three times now I have gone really crazy. It comes to a point where I have a very deep understanding and feel I am flowing with existence and am totally there. Then one day something happens and I go crazy. It's as if I leave; I'm not there anymore. It's happened three times now and it takes a long time to get back to normal.]

Mm mm... mm mm. This time, when it starts happening, you have to stop it because that destroys the whole thing, mm? you get into trouble and then to come back becomes difficult. That totality is perfectly good but if that totality turns into craziness then whatsoever benefit was going to be there is destroyed.

So this time do one thing: every night when you go to sleep, repeat seven times that when it is about to happen you will be able to stop it. Just every night go on repeating it seven times before you fall asleep. And in the morning too when you wake up, the first thing to remember seven times is that if it happens again you will be able to stop it. That idea has to get deep into you, that's all. Whenever you feel that it is coming, just hold the locket and say to it 'Stop!' and it will stop. That is not much; one just has to learn how to stop it.

That totality with existence is perfectly good but falling into craziness destroys everything, so this time.... will help you: you will be able to stop it.

[A visitor asks, on behalf of his wife, if cremation of the dead is a good idea.]

It is just meaningless... just meaningless. The best thing is what the Parsis do in India, mm? -- they leave the body for the birds and the animals. That is the most ecological. You have been eating people, birds and trees and things; you have to be eaten in turn. That is the most ecological and natural but a little horrible.

The second best is the Christian way, burying people in the ground, because at least the earth will get back all the elements. The Hindu way of burning is most unnatural because you destroy! You have been eating and taking from existence for so long and then suddenly you burn everything. But whatsoever you do, the body is just dead, mm? The soul is gone so it makes not much difference; anything is okay. Once the bird has flown then it is just a cage. What you do with it makes no difference; it is just a question of disposing of it... disposing of it in such a way so that it doesn't look ugly, disposing of it in such a way so that it looks sophisticated.

The person is gone, now the problem is of those who are left: what to do with this body? You have loved this person and you cannot just leave it anywhere, otherwise it will haunt your mind. You have to make a ritual so that you come to a conclusion that everything is finished. It is just a conclusion for those who are still alive. They have gone to the cemetery or to the burning place and they have been burned and all is finished. So it is a good end, mm? -- just a way of putting 'the end', otherwise the body will be lying there and you will be worried. The wife's body is lying in the house; what to do? She will haunt you and she will not allow you to find a new wife and things like that! (laughter) And the fear of her becoming a ghost, and... Otherwise there is nothing much to be worried about; it is not much of a religious thing.

But if you ask me ecologically, then the Parsis' way is the best, but it is not very human; it looks a little inhuman, mm? -- just leaving the body for the birds to eat. The very idea looks a little nauseating; that is the most ecological. But your wife won't like that!

The Open Door

Chapter #15
Chapter title: None

17 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712175
ShortTitle: OPENDR15

Audio: No
Video: No

Veet means beyond, dhamma means religion. I teach a religion which is beyond religions. I teach a religion which is religionless, because religions -- Christianity, Hinduism, Buddhism -- have not helped. They have, on the contrary, been very great disasters to humanity. Now something is urgently needed which will not have any adjective to it, just pure religion. A kind of religiousness I teach. Prayer I teach, meditation I teach, love I teach; but no theology, no dogmas, no doctrine, no scripture.

These three r's have utterly failed: religion, reason and revolution. Religion has failed because it believes in belief, and belief is blind. It cannot lead humanity to sunlit states of consciousness. In fact it helps humanity to remain blind; it depends on blindness. Belief is not the way to truth; belief is the beginning of a lie. You don't know and you believe -- you have become a victim of a lie. Now, you will become more and more rooted in it. The more you practise your belief, the farther away you will be from truth. The belief leads just to the opposite of truth; the belief cannot take you to God. It can take you to the devil maybe, but not to God.

And belief is just a repression, because you cannot destroy your doubt through it, you can only repress. You know that you don't know, how can you forget it? You can believe that God is but deep down you know that you don't know... maybe, maybe not. You can go on repressing the doubts deeper and deeper, but the deeper the doubt goes, the more significant it becomes in your life because it starts pulling your strings from the back door, from behind, and you become completely unconscious of it.

Religion has failed because it didn't help humanity to become more aware; it helped humanity to become more blind, to become more unconscious. And the reason?it depended on belief, not on knowing, not on clarity, not on meditation.

And similarly reason has failed. Reason means the opposite to religion; it depends on doubt, it believes in disbelief. It has also failed because just reason alone is not reasonable; life is more than reason, much more than reason. Reason is not all; it is a very small part -- significant, useful, but it cannot become synonymous with the whole of life. Your hand is significant, very useful without the hand you will be crippled -- but you are not the hand. Your eyes are significant -- without your eyes you will see nowhere -- but still your eyes are not you. Reason is very very significant, but reason is not all, it is just a part; there is much more to life than reason. Reason is also significant.

Reason depends on doubt and whenever you depend on doubt, joy disappears because joy happens only when you can say yes; doubt teaches you to say no, only no. Doubt is a way of no, of saying no. So you can go on saying no, but by and by you are surrounded by your own nos. And they destroy you, they suffocate you. One cannot dance with nos, one cannot sing with nos... For the dance and for the song and for love, one needs yes. And reason denies it.

And secondly, this doubt also depends on a kind of belief -- very paradoxical. There is a belief in doubt itself; there is a belief in reason which is unfounded. Nobody knows whether doubt is the right method to truth; there is a subtle, tacit belief that doubt is going to take you to truth, that doubt is the way. That belief is as religious as any belief, so you cannot find much difference between a theist and an atheist. The theist believes in God and the atheist believes in the non-existence of God, but both are very very stubborn about their belief; nobody is open. And the third 'r', revolution, has also failed because revolution was either dependent on religion -- the Christian revolution, the Buddhist revolution, the Hindu revolution or revolution was dependent on reason: the French revolution, the Russian revolution, the Chinese revolution. Revolution was either of faith or of doubt, and because faith has failed, doubt has failed, all revolutions have failed. Now a totally different kind of religiousness needs to be released in the world which will not be confined by doubt, which will not be confined by belief -- which will be able to absorb both -- which will be courageous enough to be contradictory. And that I call the greatest courage of the religious man. He's so vast he can have both the contradictions -- he can have reason, he can have irreason; he can have faith, he can have doubt. He *dares* to be paradoxical! And only that paradox can succeed....

Deva means divine, neerava means silence, stillness -- divine silence. And let silence become your meditation.

Whenever you have time, just collapse into silence, and that's exactly what I mean -- collapse, as if you

are a small child in your mother's womb. Sit this way and then by and by you will start feeling that you want to put your head on the floor; then put the head on the floor. Take the womb posture, as the child remains curled up in the mother's womb. And immediately you will feel that the silence is coming, the same silence that was there in the mother's womb. Sitting in your bed, go under a blanket and curl up. And remain there... utterly still, doing nothing.

A few thoughts sometimes will come -- let them pass, be indifferent, not concerned at all. If they come, good, if they don't come, good. Don't fight, don't push them away. If you fight you will become disturbed. If you push them away they will become persistent; if you don't want them, they will be very stubborn about going. Simply remain unconcerned; let them be there on the periphery, as if the traffic noise is there. And it is really a traffic noise -- the brain traffic of millions of cells communicating with each other and energy moving and electricity jumping from one cell to another cell. It is just the humming of a great machine, so let it be there.

Become completely indifferent to it; it does not concern you, it is not your problem -- somebody else's problem maybe, but not yours. What have you to do with it? And you will be surprised: moments will come when the noise will disappear, completely disappear, and you will be left all alone. In that all-aloneness you will find the meaning of... Neerava. That silence is called neerava. And it is possible for you, that's why I am giving you the name. Do the meditations here, do the groups here, but whenever you are alone, just curl up, go into a womb posture. You follow? A womb posture -- just as if you are in a mother's womb and there is not much space so you curl up, and it is cold, so cover yourself with a blanket. It will become a perfect womb, warm and dark, and you feel yourself very very small. It will give you a great insight into your being.

Deva means divine, and parartha means unselfishness -- divine unselfishness. And to be not-self is the source of unselfishness. To be a nobody is the art of unselfishness. Out of your nothingness that fragrance arises. The more a person is, the more he stinks. The less a person is, the more fragrant he becomes. And when a person has completely disappeared there is that fragrance called Christ, Buddha. That is the meaning of your name: start disappearing, start dying unto the self. As the self, die! -- then the no-self arises. It is already there, just too much hidden in the self. The self is very noisy and the no-self is silent, so when the noise is there you cannot hear the silence. Once the knowledge, this noise, is gone, that silence possesses you. And that silence cleanses, purifies. A man cannot do that cleansing on his own.

And a man cannot become really religious, because whatsoever you become, you will remain in it. It will not be new; it will be a continuity with the past, and that continuity has to be broken. All these methods of meditation are nothing but hammering at that continuity. In the beginning it happens only for rare moments but once you have tasted a single moment, then there is no problem. Then you know it is, then you can trust. A great confidence arises.

[At darshan earlier this month (December 6) a sannyasin had told Osho he'd felt like strangling one of the girls in the group he's just completed. Osho advised him to get a doll and for seven days pretend it was his mother, talk and act towards it as he had towards his mother, and at the end of that time to strangle it -- kill the mother image in his unconscious. Tonight, he says he was unable to 'kill' the doll, but during the night he woke up and felt like making love in a violent way towards the doll, and after that he felt very guilty and took the doll out and threw it in the river.]

Mm mm, that that happened is good too. There is no need to feel guilty. Every child desires to make love to the mother; that's very natural. Your Christianity disturbed you! (chuckling) Otherwise it was perfectly good, it was as good as strangling the mother. And they may both be related: you wanted to make love to the mother and because you could not, it was not possible, that's why the idea to strangle the mother.

... It has been really good; something happened. There was no need-to throw it, but it is okay -- whatsoever happens, happens. Next time start the whole process again as I have told you. Continue at least for three weeks, and if sometimes love-making happens, that's perfectly good; go wildly in it! And every possibility is that if you don't become guilty then immediately after love-making you may like to strangle. In fact you became afraid -- the idea was coming, and before the idea could have taken possession of you, you threw the doll. You rationalised that you were feeling guilty, because if love-making creates so much guilt, how much guilt will come when you murder your mother? So you got frightened.

But if you can do both things you will be free from your mother, and that will be of great help, mm? --

you will feel for the first time adult, mature. But it worked! Just a few more days were needed it seems, that's all.

[He says he's afraid this violence will show towards his girlfriend.]

No, if you can do it with the doll it will not spill onto anybody; if you don't do it, it can. So the doll is a must, you have to murder the doll! And whatsoever you want to do with the doll, do it. Don't feel guilty, otherwise sometime you may do it with a woman. Just to protect women I am giving you this method! (chuckling) You are dangerous!

... Yes, it can spill; if you don't do it, it can spill. It is there. So for three weeks, four weeks do it again, mm? and you will be finished.

[A visitor says: I feel conflict because I'm thinking about you and I don't trust you and I want to trust you.]

There is no need to want to trust, and you cannot create trust. Whatsoever you create will be false, artificial. So don't want to trust; that is meaningless, that is not going to help.

If the distrust is there, it is there; just watch it. Don't force trust on top of it, otherwise you can hide it but sooner or later it will come again.

So just watch it; it is there. Meditate, dance, sing, do a few groups, and it will go. When it goes on its own then trust will arise, and that will not be something brought by you. Something brought by you will not be of much value; it will not have any significance, it will be pseudo. I can understand; and this is not only with you, this is with everybody: how can you trust me, mm? -- there is no reason to trust me.

[She replies: But I need to trust myself.]

That need is there in you! That need is there, that's why you want to trust, but how can you trust me? That creates the conflict. I am so different and I don't fulfill anybody's expectations. If I feel that somebody's expectation is fulfilled accidentally, I immediately destroy it, because your expectation fulfilled, you will think you trust me, and that will be false again.

For example, you want to see something in me, and if you see it in me, you trust. But that is not trusting me, that is trusting again your own mind. So if I feel that there is something that I am fulfilling accidentally, I deliberately destroy it. I will not fulfill anybody's expectation about me. Only then, one day when your mind is completely shattered, a trust arises, not because of any expectation, not because your idea is fulfilled in me... but simply because you have fallen in love.

Trust should be a fragrance of love; it should not be based on any other motive. It has to be simply pure love. Then you are ready to go with me into the unknown, into the darkness. That will happen... if you wait a little, it will happen. And don't be in a hurry, otherwise you can create something false.

And there is a great desire, that I can see, so things are going to happen; if you can just wait a little, the fruit will ripen on its own. My suggestion is that you start meditating and do one or two groups. Have you done any groups before?

Deva means divine, renu means dust -- divine dust. That's what we all are made of. It is dust but it is divine too. Each particle of dust is a particle of God. And one should respect one's body, one's being. It is the shrine of God. To feel reverence for oneself is the beginning of a great journey. And unless you feel reverence for yourself you will not feel reverence for anybody -- it has to begin at home.

The Open Door

Chapter #16

18 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712185
ShortTitle: OPENDR16
Audio: No
Video: No

Deva means divine, indu means splendour -- divine splendour. And always think in that dimension -- the dimension of splendour, beauty, blessing, benediction, the dimension of grace. If one can be full of the sense of beauty, one *is* full of God.

Aesthetics should be the only religion; poetry and dance should be the only prayer. To be creative should be the only way to God, because he *is* the creator; the moment *you* create, *you* are full of him. But down the ages the situation was just the opposite: uncreative people were thought to be saints... utterly uncreative people. Their only merit was that they were masochists, that they were destroying themselves, that they were murderous towards their own being, that they were efficient in torturing themselves.

These people were not only uncreative, these people were pathological too, they were suffering from mental illnesses. They were not even normal but they were thought to be saints. The more a man was capable of torturing himself, the greater saint he became. That was a nightmare. And it *is* good that all those religions no more have a hold on humanity, are no more relevant to the human heart. It is good; a nightmarish chapter has ended. The future will have to find a different kind of religion -- a religion of creativity, a religion of joy and celebration, and a religion which *is* basically aesthetic.

If a man only keeps alert about beauty, all will happen. Then you cannot be violent because violence is ugly; you cannot torture yourself or anybody else, because torture is ugly. Once you start living beauty in Life, all else becomes possible, easily possible. Then all that is ugly becomes immoral and morality becomes a totally new dimension, the dimension of beauty. That is the meaning of your name, Indu -- indu means splendour. Everybody is carrying that splendour in the heart. It has to be released, the imprisoned splendour has to be released!

And that's my whole work here: to help you to bloom. I am not here to impose any idea on you. I don't know what kind of flower you are going to become. I don't dictate that you have to be a lotus or you have to be a rose; that is immaterial. Whatsoever you are going to be, *whatsoever*: a known flower, unknown flower, a wild flower -- that doesn't matter. You should bloom, and whatsoever is hidden inside you should surface. In that very surfacing life is fulfilled.

[A sannyasin who is leaving for the west asks about her three-year-old daughter's illness. The daughter has febrile convulsions. The doctors recommend three years on sedatives. She does not agree with this treatment and is trying homeopathy and acupuncture which has helped.]

First do these things, homeopathy is good, acupuncture is good, but if at any time convulsion happens, then you have to follow the doctor. First you can try all these; these may be helpful and there will be no need.... But if it happens a second time -- it may not happen, mm? -- then don't be stubborn. But this time you can just do homeopathy; and acupuncture may be of immense help, mm? because it has something to do with the inner electric roots,.meridians.

Convulsions happen because the inner meridians are not functioning rightly in that moment; maybe there is a short-circuit or something. So acupuncture will be of great help. Homeopathy is perfectly good -- you can give it; there is no harm in it. But pay more attention to acupuncture. If after a year or any time it happens again, you have to listen to the doctor, don't go according to your feeling, mm?

[A sannyasin has to leave because her mother is sick and in a coma.]

Come back soon, mm? because this coma can continue for a long time. And particularly in America, it can go on and on, mm? because people go on giving medicines and oxygen and this and that. Then there is

no end to it. The person goes on vegetating; it can continue for years. So just see the situation. If the doctors have any hope then let them work it out, otherwise, after two, three months it is absolutely meaningless to keep the patient hanging.

The patient needs to die. We should forget our attachment and things, mm? -- because it is a torture. He is neither alive nor dead, just in a limbo and a very torturous state... a kind of long nightmare. We should not torture people that way. At least a man has a right to die naturally... but in America it is difficult to die naturally.

So just go and see. For one, two months, it is okay, but if you feel that the coma continues, then persuade your father to help the mother die.

A handkerchief... And this is for your mother. Just keep it on her heart; if something is possible she will come back. If nothing is possible, then say good-bye, mm?

[A sannyas couple are at darshan. The man says: I've been here and I feel I've changed, and I feel I haven't changed.]

That's true, both are true. When you really change you will always feel that you have not changed. Only superficial changes look like changes, real changes don't look like changes. This is a paradox but has to be understood. Why don't real changes look like changes? The real changes don't look like changes because they make you what you already are. In a way you change because the false drops. In a way you have not changed at all because the real has been manifested, has been expressed. It is not really a change: you have always been that. So if you look at the reality of it you will feel that nothing has changed and if you look back, in the memory, then you will feel much has changed.

It is like waking in the morning: when you wake up in the morning has anything changed? No, because you know you are yourself, but much has changed. If you look into the memories of the dreams and the nightmares that you were having just a few minutes before, they have all disappeared. The superficial has dropped, the non-essential has dropped, but the essential is you, and you have always been this.

So it always happens. If a person says, 'I have changed and I feel that great change has happened, then not much has happened yet. But if something has really happened, the person will always report in this paradoxical way: he will report, 'Much has changed and nothing has changed.' And he will feel confused about what is true. Both are true, simultaneously both are true.

[The woman says: I feel like I've dropped back into a lot of my patterns that I came with. Leaving, I seem to be turning back into the person I was when I came.]

That happens, mm? just because in leaving you start thinking again of the old world, the people, the situations, and the mind starts immediately supplying the old patterns. You left, for example, six months ago, your friends, your world. When you start thinking to go back you have to start from where you left them.

But that is nothing to be worried about; that is a natural process. Just don't get into those patterns. Watch the mind bringing them; remain observant of it, don't become identified. And when you are back home, just for seven days one has to be alert, because those seven days are the most dangerous days. The mind will tend to behave in the old pattern because those are known patterns. They are convenient, you are well-acquainted with them, they are comfortable, your friends know about them, so there will be no trouble, they are trouble-free. The mind would like to act in that way.

For seven days you have to be alert, and whenever you see the mind acting in the old way, immediately drop it and act in the new way. It will be uncomfortable for you, for your friends, but all growth is through discomfort. And it is only a question of one week. If for one week you can remain alert then things will start flowing. Just those seven days are crucial.

So prepare for that. When you reach there and you meet a friend, don't behave the way you used to behave; do something new. Even if you have to innovate it, do something new. Anything will do! Do something new so that the person feels that you have changed and so that you can feel that you have changed.

For seven days go on doing new things, saying new things, behaving in a little abnormal way. Let them laugh, and you also laugh, but for seven days try to be new, and you will be surprised: after seven days you will find the new is far more superior to the old; it always is. But one has to become acquainted with the

new.

It is just like you purchase a new car. It has a different kind of gear; for a few days you have to get adjusted to it. You forget that it is new and again you start behaving as if it is the old car, and it is not.

Now you have a new mechanism in your mind. If you use it, it will become more and more deep in you; if you don't use it and you start using your old car, then it will die. t is so new, it is so fragile....

Always remember one thing: whenever it is a question of choice between the old and the new, always choose the new, whatsoever the cost, and you will never be a loser. Choose the old and you have chosen death, and you have rejected life.

The Open Door

Chapter #17
Chapter title: None

19 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712195
ShortTitle: OPENDR17
Audio: No
Video: No

[Osho gives a seeker sannyas:]

Come here. Close your eyes and feel as if you are dying. Lose control. Let me contact you at the moment of death, and whatsoever happens if death is coming, you have to allow it. If you fall to the floor, you fall to the.. whatsoever happens.

... Good! Come back! That's the best way to come to me -- after dying! Just look at me....

Anand means bliss, ashubodha means one who is quick to learn. The full name will mean: one who is quick to learn bliss. And the potential is there: you can simply go into a blissful state. There is nothing much that is hindering you; there is no obstacle, no block, that I can see in your being. You are utterly ready. A single step may do the work, that's why I give you the name Ashubodha.

And remember: learning is always quick; the delay happens when a person does not want to learn. The delay is a trick, it is postponing. One says,'How can I do anything right now? I will have to learn, I will have to practise, I will have to do this and that and then it will happen'... but it is not so. This is a way of avoiding.

Learning is quick; if you want to learn all is available this very moment. Learning is not a process but a leap, a jump, a quantum leap. It is discontinuous from the past, with the past. You simply jump into something new.

Be quick of step. Life comes to those who are quick of step. Life comes to those who have intense passion to live and to learn and to love.

[The new sannyasin says: I'm a psychotherapist.]

That's very good! So you will need much work... because a psychotherapist is more puzzled, in a way, than any psychotic. But things will happen fast, mm? Just lose control... and you can lose!

Here, don't control yourself, don't remain in control. Let things happen, let them be a kind of let-go. All that is beautiful, all that is valuable, is always a kind of happening. It is not something that you do, something that you can do. You can only receive it, it is a gift. And life is a strange bargain.

Life owes nothing to us and we owe everything to life. It goes on giving gifts and gifts and gifts. That's why down the ages, in all the religious scriptures, suicide has been thought to be the greatest sin. The reason is that life is such a beautiful gift and you return it back to God, you don't feel grateful. On the contrary, you are angry, in a rage. Such a valuable gift! -- which we don't deserve because we have not done anything to deserve it. It is sheer grace, and a man destroying it... That's why suicide has been thought to be the greatest sin, greater than murder, because it simply means you are denying God, denying his gift. *You* are saying, 'It is worthless, keep it, take it back; I am not interested in it.' It is the most disrespectful act a man can commit. Just contrary to suicide is prayer. Suicide is the ultimate in ungratefulness and prayer is the ultimate in gratefulness. So just be open, feel grateful, flow, and much is going to happen.

Anand means bliss, ashava means wine, bliss wine. And bliss is intoxicating. It is the real wine; the other wine is just a substitute for it. That's why all the religions have been against alcohol, because alcohol is a competitor, it is a pseudo alcohol, and if people get lost in the pseudo they will not search for the real. That is the reason, the basic reason that religions are against alcohol; they have nothing against alcohol itself. It is not a question of being puritanical. The basic reason is that if people become too addicted to the outer alcohol they will not search for the inner. And the inner is far deeper-going and the inner is eternal. Once you have partaken of it you will never be thirsty again.

That's what Jesus says to the woman at the well. He asks for water and the woman says, 'Do you know that I am not a Jew, that no Jew would like to have water from me?' Jesus says, 'Don't be afraid. Give your water to me and I will give my water to you. My water is such that one who drinks of it never becomes thirsty again.' He is talking about the inner alcohol.

He is a drunkard, as I am. And I would like you also to become a drunkard, drunk with God!

[A sannyasin who is leaving says: You suggested that I teach Sufi dancing when I go back to San Diego... and I just wondered if you had any suggestions about that.
Osho checks her energy.]

Good! Very good. *You* are ready -- start! *You* are no more sane; you can do it.

A certain quality of madness is needed for Sufi dancing. It is a mad method; sane people cannot go into it. Sane people cannot go into any depth; their sanity keeps them on the surface. They are afraid of depth, because one never knows what will happen in the depth. You will cry, you will weep, you will dance; one never knows what will happen in the depth.

Only on the surface can we manipulate, manage. Only on the surface can we go on controlling; but once you start going deep then you start becoming a chaos. But that chaos is God and only through the experience of that chaos does order arise in life which is not imposed by you, which is not brought by you, which has come on its own. And when order comes on its own it is beautiful, it has beauty; when you impose, it is ugly. You start, mm? And I will be with you!

[In reply to an invitation to take sannyas, a visitor says: I love all the colours, Osho, and I have seen my colour in another space.]

Mm mm. (a pause) That is just a strategy to escape! *You* can go on loving all colours but you have to wear orange! (laughter) You may have seen your colour in a certain space; I can see deeper and orange is the colour!

If you have some hesitation, then you can wait, mm? But don't find rationalisations for it; it is better to simply say that you are not yet courageous enough. That is simple... that is simple and honest. And if you accept it then the courage will be coming, because even to say it is courageous. Even in saying that you are not courageous enough you have taken a step towards courage, because that's how we are so cowardly: we cannot say that we are not courageous. We go on finding a thousand and one things and will not say the real thing.

But as far as I'm concerned, sannyas is going to happen -- today or tomorrow, that is not the point. When I see my potential sannyasin I immediately recognise him!

The Open Door

Chapter #18
Chapter title: None

20 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712205
ShortTitle: OPENDR18
Audio: No
Video: No

Prem means love, ashu means quick -- quick in love. And love is possible only if you are quick; life is possible only if you are quick. If you hesitate, you miss; if you brood, you miss, because time goes on flowing out of your hands -- it does not wait.

If you are too much of a thinker you will go on missing all opportunities. Thinkers don't live; they can't live because they can't be quick. They have to think, ponder over, contemplate, conclude; by the time they have concluded, the opportunity is no more there. Life belongs to the quick. Life belongs to the foolhardy, to people who are capable of taking risks. To be quick means to take the risk, to be quick means to move into life without a plan and without a map and without a conclusion.

That is the danger of life and that is the beauty too. It is a dangerous life but in that very danger is thrill, in that very danger is its adventure. So remember that, that the moment comes and goes. If you are not quick to jump into it, it is gone forever and there is no way to get it back; you cannot say, 'I was thinking.'

Thinking is one of the barriers in life, hence the emphasis of a mind without thought. Consciousness should be there, but with no thought so that you can immediately -- immediately -- instantly move into action. Response has to be immediate, only then is it response. If you hesitate, think, decide, then respond -- that is not response, it is a reaction... and it is already too late. You will always go on missing the train; you will reach the platform only when the train has left.

Be quick... and you can be! That's why I am giving you the name -- you just have to remember it.

[A visitor says: I find that a lot of love flows from me and I feel to have many relationships with different men. I don't know where I am because each one wants me to stay with him. I've been struggling for two years trying to find God. And I've been all over the place looking, and I haven t found.]

Mm mm. First: if you have too much love for too many people you will be in trouble because the world is not yet ready for that kind of person. Nothing is wrong with you, in fact this should be the case with everybody, but you have come before your time. Wait one hundred years more, then come back! (laughter) Otherwise you will be in trouble, because if you love three persons each will try to possess you and pull you and you will be torn apart. That will be very destructive to you. And nothing is wrong with your love, it is perfectly right, but the people with whom you will fall in love are not ready to be non-possessive.

If you really want to continue that way then my family is the only place. Then you can be here and you can love three or thirty and there will be no problem. But a totally different kind of community is needed to accept that. Either you will have to change or you will have to change the place where you live. You will have to find a commune, a free commune to live -- anywhere where people have accepted love as a free gift, where non-possessiveness is a fundamental -- or, choose one person.

And of course, when you choose one, you have to drop others. There will be a little misery and there will be a little pain, but these are the two alternatives. Either choose a commune... That's why communes exist: for people like you, for people who are always in advance. The world cannot contain them and they cannot live with the world; they have to create their small world. That's what we are doing here: creating an

orange world. Sooner or later, we will create a small world of our own, where we can allow total freedom, where love is respected, where love is not a property to be possessed but a god to be worshipped.

And this has always been a problem: people who are artistic, creative -- poets, painters, singers, musicians -- have always been in trouble, because whenever a person is very sensitive, naturally he wants to have many relationships, because a variety of relationships gives richness to being.

You love one person for one reason, another person for another reason, and both reasons are valid; and no single person can fulfill it. You love somebody's voice and you love somebody's face, you love somebody's ideas, and you love somebody's way of making love to you. Now these are different people and you cannot find a single man who has all these qualities. So either you decide for a single man -- then your love loses variety, it becomes monotonous; that's why husbands and wives are so bored -- or, you will be in trouble.

So you have to decide two things: either find a commune, a commune of the future, where the future has already arrived, where people are living in the twenty-first century, or choose one person and forget the other. Otherwise sooner or later you will be in pieces, and once you start falling into pieces it will be very difficult to put them together.

You have to settle this thing first, otherwise your search for God will not be possible, because a person who has not settled in his love will not be able to find God; you have not fulfilled the basic requirement of it. God is nothing but the highest peak of love. So you can go on meditating, doing this and that, but those are not going to help.

When new people come here they are puzzled because they cannot make any sense of what is going on here. People are meditating and people are falling in love, and people are doing groups, and all kinds of things are happening, because I would like you to become deeply grounded. So love is necessary. And only a person who is deeply grounded in love is able to meditate... a person who is able to be with somebody, can be capable of being with himself or herself; otherwise, you will not be able to be alone. And meditation is a process of being alone. Love and meditation are two poles and one has to settle both, but love is far more natural. Meditation is a lesser development.

So first settle your love energy and for the time being forget about God. For the time being let love be your God. And be integrated through it, then your search will be on the right lines.

[Osho asks her about taking sannyas. She answers that her head is fighting her heart, and that she doesn't want to wear orange.]

Should I listen to your heart or to your head? You should also listen to the heart. That will be the beginning of integration. That act will help you to...

Because we cannot find what the resistance is we have to say it is something or other. That is not the point at all.

No, resistance is not there; it is just that you cannot go with the heart. You can go with the heart only if the heart agrees with your head. You cannot go with the heart if it doesn't agree with the head. And sannyas is not a head thing at all. It has no rationale in it; it is an irrational thing. It is a mad thing to do!

The Open Door

Chapter #19
Chapter title: None

21 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712215	
ShortTitle: OPENDR19	
Audio:	No
Video:	No

Anand means bliss, ragen means the king of the harmony or god of the harmony. Bliss is a harmony. When all your being, all parts of your being are functioning in tune, when there is no conflict, when you are not at war with yourself in any sense, when your mind, your body, your heart, are all together, on one wavelength, that is the state of bliss, that is harmony.

This very rarely happens, but whenever it happens there is immense joy. It rarely happens because we have been brought up in such a way that from the very beginning we start becoming lopsided.

There are three types of people: people either leaning too much towards the body, or leaning too much towards the feeling, the heart, or leaning too much towards the intellect, the mind. And all are in a state of chaos, because the parts that remain unfulfilled take great revenge. And the part that becomes dominating, becomes dictatorial; that too iS ugly.

In a state of harmony when all these fragments of your being function together, there is no dictator. It is inner democracy, it is freedom. There is nobody like a gaoler, nobody ordering anybody inside you. There is spontaneity because no order is coming from anywhere. You act on the spur of the moment and because you act out of your totality, out of your harmony, no act can ever go wrong.

My definition of sin is: when you act out of disharmony then it is sin; when you act out of harmony it is virtue.

Anand means bliss, teera means an arrow -- an arrow of bliss. Bliss has wings. It is a dynamic state, it is not a thing. t is a process, it is movement; it is not a noun, it is a verb. That's why I call it an arrow. The arrow is never at the same place for two consecutive moments. So is the case with bliss: it is continuously moving, riverlike; that's why bliss reaches to God.

People ordinarily think that when you attain to God you will be blissful. My own observation is just the opposite: if you are blissful you will attain to God. In your misery God cannot be received; only when you are flowing blissfully can you receive God. For that great gift you have to prepare yourself and the only preparation possible and. needed is to be blissful, to be cheerful, to be a smile all over your being.

Then immediately you turn into an arrow and you start moving towards the ultimate goal. You need not push the movement; it happens on its own. And you need not think of the goal either. The arrow of bliss reaches to God, the arrow of bliss necessarily reaches to God; it is necessarily fulfilled in God. It is inevitable: once you are blissful, God cannot avoid you, you cannot avoid God.

Prem means love, ashok means bliss. Love is bliss. If one can sing the song of love, then life is fulfilled. If you miss somewhere in the song of love, you will not be able to fulfill your life; there exists no substitute. Man has tried to find substitutes, but substitutes are substitutes; they are never the real thing. They can only give you the feeling of compensation. It is like artificial food: it may give you the taste of real food but it is not nourishing, it will not give you life. Love is nourishment.

I have looked into all the scriptures of the world.... The Jewish Old Testament contains the greatest message, the Song of Songs -- that is of Solomon. No other scripture is so valuable. Become a song of songs! Think of Solomon, meditate on Solomon. He is the very source of wisdom. It is not just accidental that he is thought to be the wisest man in the world.

In India we have a proverb in the villages. If somebody tries to be very wise, people say, 'Don't try to be a Solomon.' Think of love, feel love, act love, be love.

Deva means god, anudas means servant of servants -- servant of the servants of God. It is very difficult to find God and to serve him... but we can find his servants and serve them. We can find a Christ, we can find a Buddha, we can find a Krishna. To find a god is very difficult, impossible really, because how to find the invisible, how to have a grip on the infinite? It eludes one; there is no way to address him. But we can find a Christ. Christ is mid-way; he is man and God. Half of him belongs to us and half to the unknown. He is a paradox, a bridge. If you can find a Christ, serve him! Through him and the service, you will start reaching the invisible. That is the meaning of anudas -- servant of the servant of God.

[Osho asks a visitor if he has anything to say, and he replies: Just one word -- yes!]

This is the right way to become a sannyasin! Just look at me.... Good! Yes has become so difficult for the modern mind. If one can say yes, then one has almost arrived, because the very courage to say yes is enough. The fearful mind always says no; in a thousand and one ways it goes on saying no. It may not exactly say no, but it will say, 'I will think' or 'I am not ready right now,' or 'The time will come,' or 'There are a few problems that I still have to settle.' These are just tricks, strategies, of pretending yes and saying no.

No is always cowardly, because through no you go on shrinking. The no brings more and more ego: one day you are left alone like an island. Yes is expansive: you start expanding and become a continent. To say yes is to become a theist. It is not necessary to say yes to God -- just to say yes to life, to existence is enough. Yes is the only prayer there is. Much is going to happen out of this jump.

Ananda means bliss, asava means juice -- juice of bliss. It will descend, it will fill you, it will flow in you! And it will flood your being. Just go on saying yes. Drop as many nos as possible and turn as many nos as possible into yes. Let this be your secret key, and the day will come when your whole life will be full of yes-ness, and that will be the juice of bliss!

The Open Door

Chapter #20
Chapter title: None

23 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712235
ShortTitle: OPENDR20
Audio: No
Video: No

[A sannyasin says she is continually making plans, having dreams, and how to stop?]

I will stop it; you just go on making, mm? They were there in the unconscious. That's why I have given you the name, so that you become conscious about them. Once you become conscious about something which has been unconscious, it starts surfacing, and by surfacing it is released from your being. So it is a catharsis that is happening, that you are planning and planning and planning. Mm? once you have planned many things, the very idea of planning will evaporate one day and from that day you will be free from it. One has to go beyond planning because planning is not life; it is a way of missing life.

It has been there so it has to be brought up. But it will go. This is the way it goes, so you are on the right track; nothing to be worried about. And don't repress it, otherwise it will remain. Enjoy it! Mm? just sit silently and plan every kind of thing. Let it be your meditation, and within a few months it will be gone. When it goes you will be left in such a silence unlike you have ever known before... the silence that comes after the storm.

This planning will stir your whole being. You will become so occupied; it will be a storm. Once it is finished, great silence will be left behind, and that silence is more valuable than any silence that we can bring to our being, because whatsoever we bring remains something imposed, artificial, cultivated. One should always rely on something that comes on its own. So you plan and the silence will come.

[A sannyasin says: I'm in this incredible confusion. It just drives me crazy that I never loved in my life. It feels I can't do any work that is to do with people if I am like that.]

... Perfection, and that is your disease. That's what Gurdjieff used to call the chief characteristic, that is your obsession: to become perfect. You have to drop that obsession. Nobody can be perfect here. Nobody needs to be perfect. Perfection is death, imperfection is open... one grows.

Now about love also you have a perfect ideal that it should be like that, and it is not like that so you are miserable. Drop all ideals. Whatsoever is possible is good. And remember that we are limited so there will be a limit to our love, there will be a limit to everything that we do and everything that we are. And the paradox is: when you accept your limitations and you live joyously with your limitations, one day suddenly they start disappearing. That is the way to go beyond limitation. But one cannot deliberately make life perfect. Life is perfect. You have to be non-tense.

Now, you must have been creating some impossible idea about love, that love has to be like that. Don't listen to my definitions of love, mm? -- they will confuse you. If you listen to my definitions of love then you will be confused; then you will think, 'I have never loved.'

[She answers that what she thought was love was just in her head.]

So perfectly good; let it be there! You again create another ideal that it has not to be there.

Where do you want your love? -- in the legs? (much laughter) That is perfectly good! Where do you want your love?

You have a good empty head, so it resides there. If it goes into the heart it will create heart trouble!

Let it be wherever it is. That's what I am saying, that whatsoever it is, wherever it is, it is good. Enjoy it -- small or big, enjoy it. Accept yourself totally as you are and forget about improving, forget about perfecting, and then all is well. Nothing has ever been wrong... and [you are] a Buddha from the very beginning.

Mm, now again here you saw [that other] people... were not asking questions so you thought that it is better not to ask.... You had this problem inside. There is no need to do what others are doing; do your thing! If you hadn't done what you intended you would have felt miserable later, that you had come to say something and...

Just listen to your own being, follow your own being and be natural. And I don't see that there is anything wrong. I can certify you: you are perfectly well.

The Open Door

Chapter #21
Chapter title: None

24 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712245
ShortTitle: OPENDR21
Audio: No
Video: No

Anand means bliss, malik means god, lord -- god of bliss, lord of bliss. Malik is a sufi name for God. 'Ya Malik' means 'oh, Lord'. Sufis have ninety-nine names for God and one wonders why not one hundred; the list seems to be incomplete. The hundredth is the real name which cannot be uttered. It has been left empty; that's why there are ninty-nine. The hundredth is the real one, but it is not possible to utter it, so it is left nameless. And ninety-nine are the names for the nameless, for the hundredth. Malik is one of those ninety-nine names. All those names are beautiful... each name is a quality, an attribute of God. No name exhausts him; it simply shows one aspect, that he is lord. This is only one aspect of God, but one aspect is

enough to reach him. That becomes the ladder.

One need not jump in the whole ocean; one can jump from anywhere, from any point, and will be in the ocean. Those ninety-nine aspects are ninety-nine ladders for people.

And the idea of being a god will help you immensely. Just start living that way. Walk like God, walk as you would if you were a god, and you will suddenly see many changes happening in your energy. Sit like a god, talk, behave, communicate, but always remember that you are a god and so is the other. Look at the tree as if you have created it. You are God and so is the tree. Soon you will see, once this climate becomes really there, is created by you, you will breathe differently, you will love differently, you will talk differently, you will relate differently; that climate will change everything around you.

There was one Indian mystic who went to the master and he said, 'What should I do? How can I attain to God?' The master said, 'There is no need to attain. I make you a god, and from this moment I declare that you are a god; now behave like one!' That transformed his whole being, because he could not do so many things that he used to do. It was not right because he had to always think whether this would fit: 'If I am a god, will I do this?' And he started doing many things that he had never done because that's what God was expected to do. When he came back to the master after one year, the master said, 'Now there is no need to come here; it has happened.'

Sometimes small things, very small things, just a change of name, can become a triggering point, can trigger thousands of processes. So let it become a triggering point.

And this is a mantra also for you. So whenever you are sitting silently, simply repeat, 'Ya Mallik, Ya Mallik, Ya Mallik.' Pour your total passion into it 'Ya Mallik...' and it will give you great silence.

[A sannyas couple say they run a school in the West: We teach 'psychic opening'. We teach people to perceive their energy and other persons' energy, their auras; and we teach psychic reading.]

That's good. If you are working on psychic energy it is always good to work as a couple. Man is half, woman is half. Energy is complete when you work as a couple. The circle is complete and more possibilities will be there. Alone, there will not be so many possibilities and alone you will soon start feeling exhausted. If man and woman are together they can go on working and they can go on creating as much energy as is needed. There will be no exertion, they will not be tired, because the woman goes on rejuvenating the man and the man goes on rejuvenating the woman. But man working alone is half and he is missing the source from where he can be rejuvenated.

He will feel tired, and psychic work is dangerous if you start feeling tired, are tired, because then rather than helping others, you may be harmed by others. A person who is working on the lines of psychic energy has to be so full of energy that nothing can come to him from the people with whom he is working. Otherwise in that moment you are vulnerable, so diseases can travel easily towards you, madness can travel easily towards you.

Then they become placeboes. People are still helped through just the belief now, not the energy. But that cannot last forever; sooner or later they are a failure. And the moment they fail, the moment they start feeling failure settling, then comes the shattering of their being. They die very badly. And so is the case with wrestlers: they die very badly because they exerted their body too much. They did something inhuman to their body: they strained the muscles to their very extreme; then one day or other you have to pay for it.

It is very good to work as a couple, and it will be even more helpful if two couples can work together. To work as a group is even more helpful, because then you have more and more energy. And much will happen out of sannyas, mm? -- I will become part of your healing processes

[Osho gives sannyas to a westerner, who had previously been initiated by a traditional Hindu swami. Osho tells him to get into the idea of his sannyas, which is totally different to what he has been living up to date. The religion he has been involved in is traditional, repressive, life-negative, Osho continues. All paradoxes are implied in God. If he has given desire to you, you have to live desire. Desirelessness comes, certainly, but it comes only through desire.]

And you can understand what I am saying more than others who are here, because you have been in that kind of trip long enough.

Accept life! Let sannyas be a celebration, not a renunciation. Accept life with all its joy and all its sadness and all its ecstasy and all its anguish. That is how one grows, through days and nights and summers

and winters... and that is all part of a great rhythm. Rather than trying to seek God somewhere else, start looking for him herenow in the people, in the marketplace. He is here, very alive and kicking. He is also in the Himalayas but very silent, relaxing. And if you cannot see him here you will not be able to see him in the Himalayas. To see him in the Himalayas, first you have to learn to see him in the world, because here he is really alive intensely alive... in so many forms.

The Himalaya is a kind of sleep; God is asleep there, that's why it is so silent, no noise. But to know silence one has to know the ways of noise. If you have learned the ways of noise, if you have known what noise is, then you will have a different quality of experience with silence. Then your silence will be rich, vibrant, your silence will have a melody to it. If you have not known the noise you will not be able even to recognize what silence is.

That's why I have not chosen the Himalayas. I love it but I have not chosen it, knowingly. It kind of dulls the human consciousness. It is too sleepy, it is a tranquillizer. And you have been in India for nine years, but today for the first time you have come to India, because I represent something which has been completely forgotten. I represent something which was basically there but which has got lost in the jungle of centuries and the Indian intellect. And Indians *are* intellectual. They go on spinning and weaving theories; they are really clever at that. Down the centuries they have done nothing else, mm? -- they have become great logicians and scholars and they go on splitting hairs. But the real religiousness is completely forgotten.

My whole work here is to destroy all the garbage that has accumulated and to bring the crystal-clear water that used to flow once, in the days of the Upanishads or with Buddha or with Nagarjuna or with Shankara. But the pundits have been destructive.

[A visitor says that he thinks it would be fun to take sannyas; and he would enjoy wearing orange as a joke, but is concerned that other people in the West would take it too seriously.]

That is their business!

That is not your problem, that is their problem; you can enjoy. Let them take it seriously. In fact, a joke *has* to be taken seriously, otherwise it loses fun. So a real storyteller never laughs about his own joke; he has to remain serious about it. If he laughs then the whole point is lost. Let them take it seriously; it is fun!

And when I say it is fun, I don't mean it is lower than seriousness; it is higher than seriousness. When I say it is play, it is higher than work. Don't think that you cannot be dedicated to fun; in fact, how can you be dedicated to work? Work is ugly; how can you be dedicated to it? You can only be dedicated to fun. Religion is fun. And when I say that religion is fun I am not condemning religion; I am praising it like anything.

A dedication will come, and it will be playful, it will be non-serious, but non-serious does not mean non-sincere. Fun also has a sincerity to it. Have you not seen chess players playing so sincerely? -- and the whole thing is fun... and they know it! But when you are in it you play it sincerely.

Don't make it a burden on your head. If you can laugh, then there is no problem. You can go in orange and let people enjoy it. Enjoy it and laugh and let them laugh, mm?

And nobody there has heard of sannyas, and people who have started coming are coming not for sannyas; they don't know anything about it. But some inner urge to search, maybe unconscious, is there. Life has lost meaning and there seems to be no reason to live. It seems so irrational to live, to go on living and to go on doing the same thing again and again.

Suicide is becoming very very meaningful; it seems the only thing worth doing. Sannyas is an alternative to suicide. The more people think of suicide, the more people will become sannyasins. It is an alternative. It is a dying without dying. It is committing suicide without killing the body. It is dropping the ego, and you can drop the ego more easily if you take it as fun. If you take it as serious then the ego cannot be dropped, because the ego thrives on seriousness.

So you are perfectly ready for sannyas! Just take the jump!

Anand means bliss, salam means peace. And these two things you have to be mindful of: keep yourself as cheerful, as blissful, as possible, because much happens when you are cheerful; you are open. Life happens only when you are cheerful because you have hope and you are expectant. You look for something to happen; you are available and you are not closed. To sad people nothing happens, and when nothing happens they become more sad. When they become more sad, it becomes even more difficult for anything to happen to them; it is a vicious circle. Break that vicious circle. Be more cheerful and then you will see

many things coming on your way.

Each small act attracts new things. If you laugh, you will attract a few people who can laugh. If you weep, you will attract a few people who are in search of sympathising with someone, who enjoy sympathising. They will be the wrong people. They would like you to remain sad so they can go on sympathising. There is investment in your sadness; they enjoy the trip. If you laugh, you will attract people who are finding a way to laugh, not sympathisers; you will find friends, not missionaries. If you laugh, you will find sooner or later that the whole existence laughs with you.

The first thing: bliss, cheerfulness; and the second thing: peace, silence. To live outside, to relate, one should remain cheerful, and to go inside, to relate with oneself, one should become peaceful. Peace is to the inner journey as cheerfulness is to the outer journey. And these two things have to be remembered together so that balance is not lost. Otherwise there are people who are cheerful but shallow because they never go in; they are just extroverts. Mm? you will find them in the clubs and the moviehouses and in the hotels. They are always laughing and cheerful but their laughter has no depth, it is always phony. They are always chattering but their chattering has no significance because there is no silence; their words are empty. And there are people who are silent but closed; they don't relate. They become monks, they move to the monasteries. Or even if they live in the world they live in a closed way, windowless.

Both are lopsided. A real life arises only when both are balanced. These are the two wheels of life's cart....

[A visitor says she has a problem in her relationship of two years. Although they love each other, she is unhappy living with her boyfriend because they have different lifestyles and he lives in a city she does not like.]

Mm mm. One thing to be understood: if you love him then all sacrifice is worthwhile. And it is not possible to find a person with whom there will be no sacrifice. Sacrifice has to be there, because two persons are two persons. When they come together both have to do a few things which they would not like to do, and they will have to stop doing a few things that they have always liked to do; otherwise they will not fit with each other. To fit with each other, a few things have to be dropped and a few things have to be done. The only thing to remember is: if you love, then all sacrifice is worthwhile.

I think you should try, mm? -- you have the idea, otherwise man can handle everything. It is just the idea. Once you have got into the idea that you cannot handle this... In fact, from the very beginning you have been trying to change him and he is trying to change you; that is a wrong beginning. If you love a person... but that's happening in the West to almost every couple, because every couple wants to have his way or her way, so the conflict. No Western couple is at ease, cannot be at ease.

The way to be at ease is, when you meet a person and you fall in love you should start thinking,'How should I change to make things move smoothly with the other?' That has always been the way in the East. You will find thousands of couples living together beautifully, and they have nothing to be happy about. Life is not good, money is not there, facilities are not there. They are poor but they are happy, because in India the basic thing is that when a person falls in love he starts thinking, 'What should I do so that the other need not change too much?' And the same is thought by the other; that has been the basic philosophy of life here. Things settle sooner or later because both are trying so that the other need not change too much, so the pressure is not too much on the other. And then there is great joy because you love the person, so if the person goes to hell, you go to hell. What of New York? If you love the person you go to hell! If I am going to hell all my sannyasins would like to go with me! (laughter)

So about that you have to decide -- if you love or not. Other things are not important. If you don't love, then to suffer even for a single moment is unnecessary, because then it is destructive, it is a compromise... and for no reason! Then it is ugly, it is a kind of prostitution. If there is no love, then why? -- why suffer even for a single moment? To live in such a relationship is going to destroy your soul and it will destroy him too.

If you can't love then at least you can be compassionate: you can get out of the whole thing. He will be free, you will be free. So the basic thing revolves on one point: whether you love or not. If you love then all sacrifice is okay; if you don't love then not even a small sacrifice is needed. Simply get out of his life and find another life. There is no need to suffer.

The Open Door

Chapter #22
Chapter title: None

25 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712255
ShortTitle: OPENDR22
Audio: No
Video: No

Love knows how to forgive. Not only does one have to forgive others, one has to forgive oneself too, and that is the harder thing because we have been taught to feel guilty; we are burdened by guilt. A burdened man cannot grow and one who feels guilty feels always sick; he does not allow his wounds to heal.

So I teach you to forgive others, but even more to forgive yourself. Out of that forgiveness, a great love for yourself will arise. The condemnation will disappear; you will not look at yourself as if you are something horrible. And with that forgiveness of yourself all the so-called saints and churches will disappear from your consciousness. They exist through your wounds. If you are ill and sick they are relevant; if you are healthy, whole, they have no relevance. Hence they have great investment in keeping you feeling guilty. Remember this.... Good!

[The enlightenment intensive group is present. One member says: I spoke with God yesterday. I asked him, 'Who is Osho?'... And he said, '... he's a channel between your mind and your heart.']

Very good! Mm! that has been great... that's very good. So continue your dialogue with God. Whenever you feel, just continue the dialogue; it will grow more and more clear. Let this be your prayer: at least every night when you go to sleep, for a few minutes have a little chit-chat with God. And don't feel shy and embarrassed. The modern man feels very very shy, mm? -- even the idea of talking to God looks so absurd. But just be like a child... and many more things will happen. That has been good! Go on talking to God, mm? Good...

[The group-leader says I was much more affected by the negative energy in the group. I felt it more than I have ever before.]

Mm mm... must have been your mood.

Because sometimes you are vulnerable, sometimes you are not. When you are vulnerable you will feel more; when you are not vulnerable you will feel less. It is like infection: if you are feeling weak, any infection will affect you; if you are strong, an infection will not affect you. Much depends on you. And it is good not to feel too affected, because that creates a kind of centre of gravity outside you. The centre of gravity should always be inside you. You should live your moods from inside.

I am not saying sadness is bad. I am not saying that anything has to be chosen. Sometimes sadness is perfectly good; for a change, perfectly good. But it should come from the inside not from the outside. The centre of gravity should be inside. It should be your sadness; you should remain the master of it.

If others affect you too much -- somebody is sad, somebody is negative, somebody is miserable and you become affected -- that is bad, because you will be losing your own centre, your own grounding. So when it starts happening, next time if it happens in some group that you feel affected, just take the locket in your hand, sit in the middle of the group and feel surrounded by an aura of light, three inches around the body

and nothing is entering it. Sit silently in the middle of the group, mm? just for fifteen minutes, and you will be surprised: nothing affects you. The group becomes more and more distant and disappears.

One has to be alert about that. But it must have been something inside you ready to be affected; the outside functioned like an excuse. But nothing to be worried about. Next time, remember!

The Open Door

Chapter #23
Chapter title: None

26 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712265	
ShortTitle: OPENDR23	
Audio:	No
Video:	No

Anand means bliss, giri means mountain -- a bliss mountain.

And bliss has something to do with height, with plenitude. It takes you to the peaks, it takes you to the ultimate plenitude, beyond which one cannot go.

Bliss is the omega point, and everybody is seeking that peak. Sometimes one may be seeking a wrong way, may be moving in a cul-de-sac or may be thinking that one is going up and is actually going down, but still the unconscious desire is for the peak. One who is going deeper into the dark valley, even he is searching for that bliss. He is not going into the valley deliberately. He is misguided, he is confused, but as far as his longing is concerned, it is the same.

The sinner and the saint, both are searching for bliss; the poor and the rich, the respected and the condemned, the famous and the non-famous -- their humanity is one. At that point all human beings have the same heart.'Then there is nobody who is rich and nobody who is poor, and nobody is a sinner and nobody is a saint, nobody is American and nobody is Indian, nobody is Chinese, nobody black, nobody white, because the greatest desire and the deepest desire is the same. There we exist as human beings, not even man and woman; we exist just as human beings. And if you look deep into reality you will see that it is not so only of human beings, because trees and birds and animals and rocks are also searching... in their own way. Everybody is groping in the dark but the longing is the same, the dream is the same.

And bliss is like a mountain: the higher you go, the more pure air becomes available. And one cannot go very fast; one has to get accustomed to the purified atmosphere, because we live in pollution, we live in heavy dust; we are accustomed to darkness. So those peaks are dizzying too; the higher the flight, the more the dizzying. One has to go very slowly so that one becomes accustomed to each step and each step leads to a higher step.

Your growth will be very very slow, that's why I am saying that. And it is good. Never imitate anybody, never think that the other is going very fast. Keep to your pace, be true to your pace. Mm? there are slow-growing trees and fast-growing trees. The slow-growing trees cannot move with the fast-growing trees.

Everybody is so individual that it is difficult even to find a single other person who is exactly like you.

Mm, so remember that: never imitate. Just look inside, listen to your own heart, and always go with your own heart, howsoever long it takes.

[The new sannyasin says: I need to learn love.]

Mm mm. That cannot be learned.

Love cannot be learned, because all learning is from the intellect. Learning as such is of the intellect. Love is already there; one has to start using it. It is like a limb that we have not used.

For example, a man has not used his hand for many years, he has forgotten completely about it, and because it has not been used it has become rigid; it has lost elasticity, flexibility. Just a little massage is needed, not learning; just a little functioning is needed, not learning. We bring love with us from our very birth; we are love but we have not used it so it has become paralysed. So just start loving; that is the only way to learn. Don't wait, saying that first you have to learn and then you will love. You will never learn and you will never love. Start loving!

It is very natural. In the beginning you may feel a little awkward, you may feel a little haphazard, you may feel not very systematic, but there is no need. Be unsystematic. You may commit a few mistakes and errors; that's perfectly okay, that has to be expected. Mistakes are bound to be there when one starts moving in a new dimension. And one goes astray too; that's perfectly all right. Come back again, go astray, come back again. Commit an error, see it, drop it, go ahead; soon you will be floating.

Learning is not needed, practise is needed; practise is a totally different thing. You simply have to practise it; the faculty exists already. And these groups will help you.

[The sannyasin asks about doing a mirror meditation which he is attracted to.]

When you leave I will give you a particular meditation. Just first go through these meditations, groups. Let your consciousness be cleaned a little, mm? Then when you are leaving remind me. I will give you a special meditation as I feel is right in that moment.

Prem means love, sami means one who is capable of listening.... There are two kinds of listening: one through the head, one through the heart. The head listening is not much of a listening; it is hearing but it is not listening. Of course, whatsoever is said the head hears, but the head is not ready to listen because listening needs silence, listening needs no thought. Listening needs total receptivity, and that is not possible for the head. The head is too full, there are so many thoughts so many desires and they're all revolving. The head is a cyclone. Words can reach it but the meaning will be missed.

There is a different kind of listening, the listening from the heart. You listen through love, you listen through participation, and that is the beginning of a great transformation. Then sometimes it happens that just through listening one is utterly changed; nothing else is needed to be done. In fact, if something is needed to be done that simply means you have not listened rightly. If you have listened to the truth rightly, the very listening is transforming, it is enough. The moment you have heard it, you have become different, you are no more the same.

Truth liberates. Listen rightly -- that is the only question. When rightly heard, you immediately know that it is true; it is self-evident. Not that you argue, that you search for proofs, that you think about it, that you decide -- nothing of that kind; no judgement, no decision, nothing. Simply, suddenly you know it is true. It is immediate, it is intuitive, and it is that very intuitive recognition of truth that liberates.

[A sannyasin who is returning to Paris says that he feels very lacking in energy, and he is concerned about returning to work which requires competitive energy.]

Just do one thing: when you reach Paris, for seven days do a small experiment. That will settle you and will give you great insight. For seven days, sleep as much as you can; eat well and go to sleep again, eat well, and go again to sleep. And for seven days, don't read, don't listen to the radio, don't see the TV, don't see anybody.

For seven days completely stop everything. For seven days simply relax, and just lying down, rest, and those seven days will be a great experience to you. When you come out of that you will be perfectly able to adjust to any kind of society and to any kind of work. In fact, in those seven days you will start hankering for work and activity and a great desire will arise to be out of bed! But for seven days stick to the bed! This is a special meditation I am giving you! (laughter)
And everything will settle; nothing will be a problem.

The Open Door

Chapter #24
Chapter title: None

27 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712275	
ShortTitle: OPENDR24	
Audio:	No
Video:	No

Deva means divine, rashid means unerring quality. God is unerring, that is the meaning, and whatever mistakes happen in life, they happen because of us, not because of God. So never complain, and whenever you see something is going wrong, remember: it must be going wrong because of you.

Everything goes right if we surrender to God; everything settles, becomes harmonious. With God there is no mistake possible; with God all is good. The moment the ego arises and starts asserting its own way, its own idea, then we go astray. The ego is always erring, the non-ego never errs. That is the meaning of rashid. So whenever you see something is going wrong in life, remember it must be because of the ego. It is always so, it is necessarily so; it is never otherwise. And whenever something is going right and things are flowing and life is a blessing, remember to thank God, because things are good only because of him.

So whatsoever good happens, it is through God, and whatsoever wrong happens, it is through you. You have to allow that idea into your heart; that will become your prayer. Once that sinks deep in the heart it will transform your whole life. Ordinarily we do just the opposite: if something goes well it is because of us; if something goes wrong, it is because of God. When we are succeeding, it is we who are succeeding; when we are failing, it is fate, it is destiny.

Turn the whole attitude upside-down: whenever things are moving, flowing, are beautiful, it is because of God. If some block, some hindrance, some problem arises, then the ego must have come in. Search for it and you will always find it there. Remove it, and the mistake is removed and you come back to the path.

Prabhu means God, shahida means a witness -- a witness to God. And we are the only witnesses he has. We can become his proof, we can become his disproof. Our life can become a witness to God's existence, and our life can become a witness to God's not existing. God is not a logical conclusion, he is not an intellectual conclusion at all. His only proofs are the people who realise him.

Somebody asked Ramakrishna, 'What is the proof of God?' He said, 'I am the proof of God; I have seen him. Do you want to see?'

That desire to see should become an intense desire, so intense that it is like a fire and it burns you completely, consumes you completely. The thirst becomes so much that there is nothing else but thirst. In that passionate, fiery state of consciousness God happens, and then one becomes a witness.

There is no need to believe; there is only need to see. Only seeing can be believing. Ordinarily the so-called religions have been teaching just the opposite: they say, 'Believe then you will see.' But if you believe and then you see, your seeing is more or less imaginary. It is according to your belief, it is an auto-hypnosis. I say, 'See, and then believe.' The first and the basic thing is to see. And seeing is possible. Why settle for believing? Believing is secondary. Jesus says, 'God is', I say, 'God is', and you believe; it is second-hand. God has to be known first-hand; then only is he known. Your name is the beginning of a great journey. You have to become a witness; you *can* become... just a little effort, just a collecting yourself together, just a putting of all your energies into one direction and it will happen.

Gopal is a name of Krishna, the Hindu god. Gopal means the cowherd. He loved cows and he was a

cowherd, hence he is called gopal. Venu means flute -- Gopal's flute, Krishna's flute. Just as the cross is the symbol of Christ, so the flute is the symbol of Krishna. And it is far more important than the cross, because the cross is a sad symbol somehow, signifying death.

The flute is life, love, song, signifying celebration. Krishna is the only god in the world's mythology who is a dancing god, and the world needs a dancing god.

The world is already so sad. The cross is not needed, the world is already on the cross. People are suffering so much; they need a little dance, they need a little celebration. My approach towards religion is that of dance and laughter and song. And venu is also significant, because it literally means a bamboo flute. The bamboo is hollow within, and that's how a seeker should be -- hollow, empty, so that God can flow through, so that God can sing a song through you. God is ready always to sing a song, we just have to become flutes. So become a flute... a deep surrender, a total emptiness.

[The new sannyasin explains that her mother has been ill for thirty-five years and in coma for seven days. Her mother said she wanted to die but the doctors were insisting on keeping her alive. She doesn't know whether to return to the States now or after her mother dies.

Osho suggests she stay here for now because the doctors could prolong her mother's state for a long time. That's the difficulty in America, he says: it is so difficult to live and so difficult to die!]

I think there is no need to go. Just be here, mm? -- because they can prolong things for months. There is nothing to be done. Here just make it a point every night before you go to sleep to pray for her for five minutes; pray for her death, not that she should survive others. Pray that she should leave the body. Enough is enough. Pray that she should be liberated from the body; there is no need for her to linger on.

Just be here, meditate here, do a few groups. And when she has left the body, go; then you be with your father. But start this prayer, mm? -- that will be a help.

Relax about your mother; it is good if she dies. Sometimes life is good, sometimes death is good. Nothing is good in itself; it depends. So help her to leave. Every night, just help her to leave. And send this handkerchief to your father to put on her heart. Leave it there on her body; it will help.

... It will help her to go out of the body easily. Our attachments are so deep with the body that even if it is ill and consciously we want to die, unconsciously we cling.

If the unconscious clinging stops, she will die immediately. The body is ready to die, just the mind is clinging. And consciously she may say that she wants to die, but that is just superficial. Deep down she wants to live. Deep down one goes on hoping against all hope: maybe something happens and she will be healthy again; she will be again able to walk. Who knows? -- some miracle drug may be invented; one goes on hoping.

And particularly a person who has been ill for thirty-five years, who has not lived, naturally clings to life more. This is the paradox: ordinarily we think a person who has been ill for thirty-five years and paralysed for fourteen years should desire to die, but this is not right reasoning. The desire to die happens naturally only when one has lived his whole life, when one has lived so deeply that the fruit is ripe to fall. But she has not lived.

She is sixty-eight but we should reduce thirty-five years from her life. So she has lived only thirty years, and that too is now just a dream somewhere in the past. She may have started forgetting about that too and wondering whether she was ever alive....

So when you have not lived you cling more. Just send this (a handkerchief) to your father, and tell him that this is from me. Put it on her heart and leave it there, and it will help.

[A sannyasin who is an ashram resident has recently returned from the West. He says that he has never had to work in his life and now he would like to.]

It will be very helpful for your growth if you can get into work. It will change many things which are lingering around.

Much has happened, but if you put your energies into work much more will happen: you will become more centred, more rooted. And to work for me will give you the greatest joy of your life. So start doing something... but don't make it a heavy thing.

Don't be too serious about it, otherwise soon you will get tired, and then the mind will start saying that it was better to drift the way you were drifting before, do whatsoever you like and don't do whatsoever you

don't like....

Get into it very playfully. Don't consider it a work; consider it your meditation, your love for me, and then things will be different. The work will not tire you, will not exhaust you; on the contrary it will revitalise you continuously.

... Start doing something, whatsoever you choose, but then put your energies into it.

[A sannyasin asks about going to Goa or doing the primal group. He says in the past he has been in therapy in a very self-judgemental way -- like 'This is no good, and I am no good'.]

First rest in Goa, mm? then we will decide whether you do Primal or not... By that time problems may be different, problems may have changed, your mind may have changed; there is no need to worry right now. Just go to Goa and rest on the beach and when you come back, then ask me.

A group should not be done with the idea of improving yourself but with the idea of knowing yourself. These are two different approaches. To know oneself is a totally different thing. To improve, to become somebody, to be that or this, to have some perfectionist ideal in the mind, is a totally different thing. With that idea of improving, judgement comes, and then condemnation and misery that you are not this and you are not that, that you are closed and that you have to be open, that you have to be loving and you are not loving, and you have to be truthful. The whole nonsense of the ages, the whole spirituality enters.

There is no end to it; you remain always in anguish and anxiety you are torn apart. You are one thing and you want to be another thing and that is impossible, because the greedy man wants to be non-greedy, the violent man wants to be non-violent, the closed man wants to be open, the man who constantly lies wants to be truthful. We ask the opposite. It is the farthest, the other extreme, that we want. So we demand the opposite and then we are split, and that split will create problems for you.

The group has nothing to do with improvement that's the great change that has happened. The group is not trying to make you more open or anything; the group is simply helping you to see what you are, who you are. It has no future programme in it; it is just an awareness of the present. It does not create a split.

Christianity creates split, Hinduism creates split, but this humanistic revolution of psychology is a totally different thing. It does not create any split. That's why I have accepted groups in the ashram, otherwise I would not have allowed them. I have accepted them because they don't require any ideals; they simply bring light to who you are. Nothing has to be changed.

And it is not that the change does not happen; I am not saying that. The group does not ask for any change and yet the change happens. In fact, that's why the change happens. When you see who you are, in that very seeing, a thousand and one changes start moving. Not that you try to become open; seeing the fact that you are closed, you open. You don't create an ideal of openness against the state of closedness. Seeing the state of closedness, you suddenly open; it is not something that you have to do.

... Just go and rest in Goa and enjoy! For one month forget everything else; then I will put you into many things. So you can rest and you can tell your mind that 'After one month, I am to go into many things, so why not rest at this moment?'

And Goa may prove a great group. Dance and sing and be mad on the beach... with the sun and the sand. Then come back and then we will see: if [you] remain the same, then I will suggest something or if things have changed, then I will suggest something else. Just first go and rest. There is nothing to be worried about. Take it easy!

The Open Door

Chapter #25
Chapter title: None

28 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712285

ShortTitle: OPENDR25
Audio: No
Video: No

Prem means love, gaffar is a Sufi name for God. It means: one who forgives, love-forgiveness, that will be the whole meaning, or love-forgiveness. And that is one of the very fundamental secrets: if you can love and forgive, then nothing else is needed. If you cannot forgive, you cannot love; if you cannot love, you cannot forgive. Only great love knows how to forgive, and only great forgiveness knows how to love, otherwise everybody has limitations. If you cannot forgive you will not be able to love. Everybody commits mistakes; that is human, to err is human. To forgive is divine. And the more you forgive, the more you start moving towards the divine; you start transcending humanity. And the higher you reach, the more love becomes possible.

So remember these two things: love unconditionally and forgive unconditionally, and you will not accumulate any karma, you will not accumulate any past. You will not accumulate any bondage around you, and you will not have any barriers to -your vision.

Once barriers disappear from the vision, God is everywhere. If you can forgive and love then you will find him everywhere; wherever you turn he is there. He is not only in the saints; he is in the sinners too. You cannot see him in the sinner because you cannot forgive him. You cannot see him in the ugly person because you cannot forgive him.

Once you start forgiving, the distinction between the sinner and the saint is lost, the distinction between good and bad disappears. There are no more distinctions; you start seeing the one, the distinctionless. There is no man, no woman, no black, no white, no Indian, no American. There is pure energy, and that pure energy is God.

And the community where you have been... It is good sometimes to escape from the world, but only sometimes. It should not become a fixed attitude, otherwise it is disruptive. Once in a while escape to any commune, vegetarian, fruitarian, anything. Once in a while it is very good to change the total pattern of your life; then come back to the world and you will have a new approach, a new attitude and new eyes to see with.

But remember, escape should not become your style of life. That's where everything goes wrong.

That should not be. An escapist cannot grow. He has chosen the easier course and through the easier course there is no growth Growth needs constant challenge, growth needs encounter. Growth needs struggle; it needs problems to be solved, settled. If there is no problem to solve, nothing to settle and you have escaped into a kind of primitive life, there will be silence but that silence will not be very much alive. Sooner or later you will also feel that you are dying and you are losing your intelligence.

That has happened in India so much that we know more of it than anybody else in the world. Down the centuries, the Indian mind has been escapist: go to the Himalayas, reduce your life needs to the minimum, live in a cave. In a way there is no turmoil, no anxiety, you live very silently. But I have been to many caves in the Himalayas -- I have never come across a single monk with intelligent eyes... stupid. You will become stupid, because intelligence needs continuous sharpening, and where will you sharpen your intelligence if you move into a cave and just go once in a while to beg and you have no other problem? By the time people start knowing about you, they bring fruit, they bring milk, and then there is no need to go anywhere; your needs are small and they are fulfilled. And you start vegetating. To be vegetarian is good, but don't start vegetating!

So once in a while, whenever you have time, go to the mountains, to some commune, enjoy that life too. And it will be good, it will be a good challenge. To suddenly move from the turmoil to the silence is a great change, but then come back. The real test is in the world and we go and grow only through the world.

Escapism is slow suicide. Never choose escape. But I am not saying that once in a while as a holiday it is bad; it is perfectly good. Always gain something from the mountains, from the silence, from meditation and come back to life to test it, to see whether it works there. If it works there then it is true; if it doesn't work there, you have been simply deluding yourself; you have been in a kind of hallucination. You were believing.

It happens -- if you go to the Himalayas, it is silent there; you can mistake the Himalayan silence for your own silence. It is cool on those heights and it is very very beautiful, but that beauty is not yours, it

belongs to the Himalayas. The moment you come back to the plains it is lost, so what is the point? If you can bring it to the marketplace, then it is yours.

Keep that in mind: go wherever you want, always learn and bring it to the world. Even if ten percent of it can be carried to the world, that ten percent is yours; that Himalayan silence is not yours. That ten percent is better than one hundred percent because it is yours. And by and by it will grow.

A day comes when the marketplace becomes your place of meditation; it is almost like a cave -- when you are alone in the crowd, and nothing disturbs you. All kinds of disturbances are there, all distractions are there, but nothing distracts, nothing disturbs; you remain untouched and aloof. Then it is beautiful, then you have arrived home. It is a long journey. Don't choose the short-cut; that is illusory. How long will you be here?

... Do one or two groups here. And next time, come for a little longer period, at least for two months. There are many groups which will be of immense help to you. I see much potential in you. Just a little work and things will start moving.

[The new sannyasin says: I've started to stand off and observe things and it looks as if... people are destroying themselves. The world is destroying itself.]

Don't be worried about these things, mm? If you can save yourself you have saved the world. These are unnecessary problems and you cannot do much about it. If it is going to be destroyed, it is going to be destroyed. So what? Every planet has to die one day. Maybe the time has come for the earth to die; nothing remains forever. Just as people die, planets die, stars die. Everything is alive one day then dies one day. Maybe the day has come. So nothing to worry about! Nothing will be lost; the universe will be perfectly happy. If humanity is gone no problem arises out of it. Without us existence has been there forever. Without us it will be there, perfectly beautiful; there will be no problem. The moon will not miss us.

The people who are pessimists think that this is just destruction; that is not so. If the ecology is destroyed, if humanity comes to a point where life becomes impossible here, then we will find something. Maybe we will find sky cities which can float, big balloons. We will find sea cities which can float or we may start migrating to some planet.

Don't be worried about these things. My own approach is that whenever some problem arises, it is good; it helps the mind to find a solution. For example, people suffered for many many centuries because of darkness, cold, then they invented fire. Not that they had not known about fire; fire was there sometimes, wildfire in the forest. They knew about it but when it became too much and their life was being destroyed, then only.... Necessity is the mother of invention; they invented. Since then we have been inventing and inventing and inventing. Now we have come upon a point where we are destroying ecology. Nothing to be worried about! And you will not be there to face it so why be worried? (laughter) The people who are there will take care! I think Gaffar will not be there. At least for the thirty, forty years you are here, things will continue; nothing to be worried about.

If petrol disappears, we will find something; that is the only way to find. Who knows? -- some day our cars will run by water; there is no problem in it. If petrol disappears we will have to find something. Maybe just the sunlight or maybe just air or just water. And who knows? one day we may have vehicles which run only through willpower! (laughter) It is possible, and man only finds out things when things become impossible, otherwise why bother? Petrol is available, so go on! When you have finished with petrol then you have to think about it.

Only a big problem, a big crisis, brings a change in human consciousness. That's how we have been growing. One day we killed so many animals that life became impossible, so we started cultivating; it was the same problem Just think of those people who had lived only on hunting. They hunted too much and they killed so many animals that it became impossible. They must have been suffering in the same way. They must have asked,'Now what? How are we going to survive? We have killed so many animals.' Then they stumbled upon cultivation.

This is how humanity has been surviving. And the problem has always been there some way or other; the problem has to remain there. Out of the problem one grows. So never be pessimistic, mm? The American intelligence is pessimistic; it only thinks of the coming doom, doomsday. Ecology is destroyed, this is destroyed, that is destroyed, petrol is finished and the water and air are polluted. It is perfectly right, it is happening, but it cannot be stopped either.

The only way to go beyond it is to find some solution. Not that you can replace ecology; that is not

possible. Man cannot go back, man can only go ahead. Maybe that's why so much energy is put into going to the moon and to Mars. Maybe within thirty, forty years we will need a great migration. We have been migrating down the ages. We have been migrating only on the earth, from one continent to another continent. When food was finished on one continent, we migrated to another continent. Now, we can migrate to another planet and it will be a beautiful journey, don't be worried. At least I'm not worried at all... about anything. Whatsoever happens is good. Rather, you meditate! Good.

[A visitor, who has been invalid for several years, says: Did you bring me here?]

Yes! Become a sannyasin...

[She answers: You really think so, that I should become a sannyasin?]

Yes! That's why I have called you. You have to think about it? It is better not to think but become a sannyasin without thinking.....

Thinking will not lead you anywhere; thinking goes round and round. One has to come out of the circle. Non-thinking is always helpful. One has to be foolish sometimes; only then can one do something, otherwise it is impossible. If you fall in love and you go on thinking and thinking, you will not be able to do anything. It is a kind of fall in love....

[She then asks: Are you the person whom I feel I've been in contact with since the summer?]

Right! And now the contact has to grow deeper....

It is always difficult, it is very difficult, but now, slowly, slowly, you will not wonder. Things will become more clear and messages will become more clear....

It is difficult to decide, mm? Once you are here for a few days, slowly, slowly, you will start recognising me... because those intimations are very vague. By their very nature they are very vague because they are not physical, they are astral. And your astral vision is not very clear....

So you have just seen through a dark glass, mm? just fragments, something, but not a clear-cut picture. But that will settle... that's not much of a problem. I will clean the dark glass; it will settle.

It will be good if you stay at least six weeks. That will be good; then you can do a few more groups and things will settle. And what should we do about your sannyas?

[She asks again: You really feel I should?...]

I feel, but unless you feel, I will not give, because my feeling is not the only thing; you have to feel it too. So I think, wait, mm? -- your feeling has to come. Then the meeting will be good, otherwise I will give sannyas and you will not be able to receive it totally. Just do these groups; things will settle. Good!

[A sannyasin says: I don't smoke (dope) because it scares me, it's too intense. I smoke occasionally but I know how much more I could be feeling when I don't smoke. I want to learn to feel without smoking.

Osho suggests she do the encounter group, and she says she is scared about the violence in it.]

Don't be worried, mm? At the most they can kill you! More they cannot do. Think of the worst and hope for the best.

Encounter will do much, it will be immensely helpful, mm? because this question of sensitivity and aliveness... it requires that something be broken. Something is covering you like a crust, and because of that crust you cannot see deeply, you cannot hear deeply, you cannot contact reality.

That crust is taken off by psychedelic drugs, chemically, forcibly; it is violent act through chemical change. The curtain is pulled away and for a moment you can have a glimpse, but that will remain only for the moment and again the curtain will be there. The next day you will find yourself more dull than ever. Then more of the drug is needed, a greater quantity, and that can destroy the whole chemistry of your body. The best way is to destroy that crust not chemically but consciously, and that's what the work of Encounter is. Don't be afraid, mm? -- I will tell them to kill you; don't be afraid! Good!

[Another sannyasin says: Please help me to feel more.]

Mm mm, that will happen in its time, just don't be worried. Feeling cannot be cultivated, cannot be imposed. One has to wait; when the spring comes, it blooms. And it is coming; don't be worried about it, you need not tell me about it. That is my work: to look after that. If you are too conscious about it that will be a hindrance, because consciousness will mean only one thing, self-consciousness. You cannot be conscious without the self and your very self-consciousness will not allow you to relax. You will be checking again and again and saying, 'The feeling has not come yet, the feeling is not coming yet, I am missing... I am missing,' and that Will create more mess.

You forget about it now it is my business! You are my sannyasin, now it is my work. Once you are my sannyasin it is my work. If you are not a sannyasin, then it is your work. The day you take sannyas, you can relax. Then you can trust me; whenever it is right it will happen.

The Open Door

Chapter #26
Chapter title: None

29 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712295
ShortTitle: OPENDR26
Audio: No
Video: No

[Mother and six-year-old son are at darshan. The mother says: I worry about him and since he's been at the ashram he's doing the sorts of things I don't like, things be didn't do before like fighting and begging and lying...]

Don't worry, mm? -- he will not need any Encounter groups later on! It is perfectly good. This is the time when they should fight and scream and say things and be true; that will create the authenticity. These things will disappear; if they are repressed they remain. They only remain because they are repressed, otherwise when their season is past they will go.

Everybody looks childish because the childhood has not been allowed. So even a man of forty or fifty or even seventy can go into a tantrum. Just a small thing upsets him and he can become very very juvenile. Just a small shock, some sadness, and he is not capable of bearing it. He has not been allowed to live his childhood; that unlived childhood goes on lingering.

Remember always, as a basic rule: we are finished with that which is lived; that which remains unlived goes on persisting, it wants to be lived. There are things which are good in childhood. The same things will be very very dangerous when the childhood is gone. For example, if he screams it can be understood, if he shouts it can be understood, but when he is forty or fifty and he shouts and screams it becomes difficult to understand; then he himself feels embarrassed.

That's why so many groups are growing in the world. They are needed, particularly because of Christianity. Christianity has been teaching repression, two thousand years of repression and ideas of Christian dignity. So nobody is allowed... Those things remain deep inside you, they wait: if some opportunity arises they will explode and if no opportunity arises, the person goes on seeking some opportunity. He may become drunk and then he will do things. He is forgiven; people say he is drunk. He can also say 'I was drunk, sorry.'

People go to war, people go to see murder films. What is the joy in seeing a murder film? What is the

joy in reading a detective story? It is a vicarious joy: that which you cannot do, you are doing through others, vicariously. Mm? you become identified with the murderer or the murdered, and you are thrilled. Why should people go to see a bullfight? Why should people be fighting with animals and go hunting? That seems to be so cruel and unnecessary. But there is a need; something wants to be expressed, some way has to be found.

Have you not seen a football match? -- how a fight breaks out, there is a riot. The two parties and the friends of both the parties start fighting. Somebody is murdered, killed, and there is chaos. Just in a football match! It is so stupid... but it goes on. See a football match and people are so excited; that is their childhood unlived.

Allow him, don't be afraid.... Your fear comes from your repression; it is not because of him. Your fear comes from your repression. You have been repressed; you have never been allowed these things and he is being allowed. *You* must be feeling a little jealous deep down and the fear is, if you have not been allowed, how can you allow him? something may go wrong. You have been taught that these things are wrong.

Just allow him. with this he will grow and he will grow beyond childhood. When he become mature, he will be *really* mature. He will never need anything like Encounter, Gestalt, Psychodrama. He has lived all that himself, and when you can really live then it goes very deep. A group is a created, artificial situation; it is only a substitute, a poor substitute.

Don't be worried -- let him enjoy. Good!

Deva means god. Gayyum means self-subsisting, self-evident. God simply means that which needs no proof. Everything else needs proof but God is self-evident, because God is the substratum. Everything needs some support but the ultimate cannot have any support. It has to be its own support. And by God I don't mean a person. By God I mean the totality of existence. Gayyum is a Sufi word....

[A teacher, who came for a short visit, is unsure whether to return to her job in the West or stay here for ever.]

Just do a few groups and enjoy these days. This is how the mind goes on destroying all possibilities; it goes on sacrificing today for tomorrow. When tomorrow comes, we will see. There is no need to decide right now, mm? -- you can have twenty-four hours to decide. Start deciding on the night of the twenty-fourth. Up to the twenty-fourth be completely unworried; that thing can be decided easily. Live these few days as totally as possible.

Out of that totality will come the decision. Decision is good when it comes out of life; it is bad when it comes only out of the head. And when it comes only out of the head it is never decisive; it is always a conflict. The alternatives remain open and the mind goes on and on, from this side to that. That's how the mind creates conflict. The body is always herenow, the mind is never herenow; that is the whole conflict. *You* breathe here and now, you cannot breathe tomorrow and you cannot breathe yesterday. *You* have to breathe this moment, but you can think about tomorrow and you can think about yesterday. So the body remains in the present and the mind goes on hopping between past and future, and there is a split between body and mind. The body is in the present and the mind is never in the present; they never meet, they never come across each other. And because of that split, anxiety, anguish and tension arise; one is tense -- this tension is worry. The mind has to be brought to the present, because there is no other time.

So whenever you start thinking of the future and the past too much, just relax and pay attention to your breathing. Every day at least for one hour, just sit in a chair, relaxed, make yourself comfortable, and close your eyes. Just start looking at the breathing. Don't change it; just look, watch. By watching it, it will become slower and slower and slower. If ordinarily you take eight breaths in one minute, you will start taking six, five, four, three, two....

Within two, three weeks you will be taking one breath per minute. When you are taking one breath per minute the mind is coming closer to the body. Out of this small meditation a time comes when for minutes the breathing stops. Three, four minutes pass and then one breath. Then you are in tune with the body and you will know for the first time what the present is. Otherwise it is just a word; the mind has never known it, the mind has never experienced it. It knows past, it knows future, so when you say present, the mind understands something in between past and future, in between something, but the mind has no experience of it.

So for these twenty-four days, for one hour every day, relax into breathing and let the breathing go.... It

goes automatically. When you walk it goes automatically. Slowly, slowly there will be gaps and those gaps will give you the first experience of the present. Out of these twenty-four, twenty-five days, suddenly the decision will arise, whatsoever it is; if the decision says go back then go back... and you will be happy in going. If the decision says stay you will be happy in staying.

It is not material what decision comes up. The most important thing is from where it comes, not what it is, but from where. If it comes from the head it will create misery. You can decide to go, and the head, half of the head, will go on saying, 'You are doing nonsense. You should have stayed.' You can decide to stay and half of the mind will say, 'What are you doing? You are losing your job, you will suffer later on you will get into trouble. It is better to go.'

But if some decision arises from your totality then you never never repent for a single moment. A man who lives in the present knows nothing of repentance; he never looks back, he never changes his past and his memories and he never arranges his future.

Decision from the head is an ugly thing. The very word 'decision' means 'de-cision'; it cuts you off. It is not a good word. It simply means it cuts you off from reality. The head continuously cuts you off from reality.

Right now put it aside and do a few groups. If the decision comes to stay then I will give you a few more, mm? If the decision comes to go, that's perfectly good; I will say good-bye! Good!

[Someone who is leaving says: I love the love that you give to us so much, and I feel the love I have is borrowed from you; I want to develop it myself... but I don't know how.... I'm so greedy. I discovered in Poona that I'm so selfish and so ugly and...]

You have been discovering great things! No need to make any distinction between me and you... and don't feel that the love is borrowed. It is yours... sincerely yours! (laughter)

Love is simply love; it is no one's. When it is somebody's, it is not real love; it has the bitterness of the ego in it. Love is simply love. How can it be mine and yours? Your ego is creating the problem, that it should be yours, that you should be in possession. But if you remain there it will never happen. That 'I' has to be dropped, then you will not see any distinction. Then mine and yours disappear; only love is. There is no 'I', no 'thou'; only love is!

Something beautiful is happening to you but the ego wants to destroy it. Don't be a victim of the ego; just put the ego aside. Don't think in terms of 'mine'. Just forget all about that 'me' and 'my' and suddenly you will see that love is like the sky: it is nobody's, although countries claim that this is their sky! And you can also claim that the sky above your house is yours, the sky in your courtyard is yours, but whose...? The sky cannot be anybody's. We are all in it and it is in all of us. It is nobody's, nobody can claim. So is the case with love.

Just forget that idea. And the second thing....

Remember the ego always wants to have something through which to condemn you. It lives out of condemnation, because it needs conflict. If there is no conflict the ego cannot survive. Conflict is its food, nourishment, so it has to fight with something or other -- either fight with somebody or fight with yourself; call yourself ugly and start fighting. When you call yourself ugly the fight has started. Then the ego is happy; there is war going on between you and you. It has divided you into two.

Who is this who says you are ugly? It must be something separate from you. You have divided yourself into two parts; one has become your 'I', the super-ego, and the other has become the condemned part, the ugliness. Now you are two and you can fight.

Never condemn, and if you don't condemn, if the acceptance is total, whatsoever you are, whosoever you are, this is the way you are. Relax into it, and in that very relaxation the ego dies because it cannot get any nourishment any more.

The ego has to be dropped.... That is the only barrier, the only problem, the only disease. But you are moving on the right track; just be more alert. The closer you come to truth, the more alertness will be needed because the mind will try to distract you in all ways, to take you away.

The Open Door

Chapter #27
Chapter title: None

30 December 1977 pm in Chuang Tzu Auditorium

Archive code: 7712305	
ShortTitle: OPENDR27	
Audio:	No
Video:	No

Anand means bliss, blissfulness, wahhab means one who can bestow bliss on others too. And bliss is true only when you can shower it on others, when you can share it. If it is something that you can't share then you have imagined it, it is not true. Truth is always something that has to be shared, that can always be shared. In fact there is an intrinsic desire in truth to be shared. Dreams are private; you cannot share your dream. You cannot invite your friend to be present in your dream, that is not possible, even the most beloved person cannot be part Or your dream -- you will dream alone. It is not shareable. Bliss is not a dream, it is not private. It is reality. when it happens you can bestow it on others; in fact, there is a great urge to shower it on others. When a person feels blessed, he can bless others too.

Wahhab is a name of God, a Sufi name for God: God, the bestower. So let this be a continuous remembrance in you, that whenever you are feeling happy, share it and it will grow, and you will be repaid a thousandfold. Whenever you have a little bit of happiness, immediately share it. Sing it, dance it, hold somebody's hand, give it to him or her. If you cannot find anybody then a tree will do, a rock will do, but share it immediately; don't hoard it. It is by hoarding that we have been killing our beauties, it is by hoarding that we have become miserable. A hoarder will always remain miserable. Share, and be a spendthrift!

[To an initiate Osho says:]

And let this become your practice: whenever you have time just take your eyes upwards, and soon you will feel silence arising out of it. You will become capable of moving them almost to the very end. And when the eyes move upwards, great changes happen in the body energy, in the body chemistry. And you have the natural possibility, otherwise after many many meditations, eyes start moving upwards on their own.

In the deepest trance, the eyes are always upwards; in deep sleep also your eyes move upwards. But you have a natural quality and it will be easily developed, so just sitting silently, move the eyes upwards, either with closed eyes or open eyes; it doesn't matter. And soon you will see that when the eyes move upwards thoughts will stop; you will not be in the ordinary space. When the eyes have moved to the very end you can fall into deep trance, where consciousness is, but the world disappears.

And tell your friends, with whomsoever you are staying, that if you fall or you become unconscious, they need not be worried -- I will take care -- because sometimes it is possible. Mm? others will think that you have fallen into a coma or something; they need not disturb you. If they become too worried and they want you to come back, just tell them to rub the third eye slowly, mm? -- just a one minute rubbing of the third eye and the eyes will come back. That has to be your private meditation.

Mujib is a Sufi name for God; it means one who hears the prayers. Prem means love -- one who hears love and prayer. And deepest in your being is that centre which hears prayer and love. And it hears only two things. Nothing else ever reaches it; all else remains on the circumference, on the periphery. It cannot go

into that deep core of your being; only prayer and love reach there. When you are in deep love you are centred.

That's why you are centred, because love connects you with your own centre. That's why people are in so much need of love, because without love they feel uncentred, unrooted. A tree without roots in the soil is thirsty for soil, is hungry for the soil. That's how a man or woman is without love: unconnected with themselves. Love connects.... So is the case with prayer.

Prayer is the highest form of love, the purest form of love. In love there is some demand hidden, unhidden, conscious, unconscious, but there is some subtle undercurrent of demand, of desire, of conditions. In prayer love has become free of conditions, free of desires, free of passion. In prayer love is freedom. It has stopped begging. It asks nothing; it has forgotten the language of asking. On the contrary, it has learned how to give. When love starts giving it becomes prayer.

So in fact, only love is the bridge. The higher love is, the more rooted you will be.... More grounded.

Man also has roots just as do trees, but those roots are not visible roots, that's the only difference. Otherwise we have roots, but our roots are invisible. They need nourishment, and the nourishment comes through love and finally through prayer. So start by loving and by prayer; that is your whole path. The beginning should be love and the end should be prayer, and somewhere in the middle of the way, love is transformed into prayer. If one can go on loving and loving and loving, one day one suddenly sees that now the love is no more crawling on the earth but has grown wings and is flying into the sky. Then it is prayer.

[Osho suggests groups to the new sannyasin. She replies: I would rather like to do the pottery...]

You can do it, but I think do a few groups and then pottery, mm? First become a potter and then do pottery!

First release all your catharsis, otherwise that will go into your pottery. Your anger, your violence, your aggression, will all go into the pottery. First release all that, so your pottery will be really Zen pottery. That's the difference between ordinary pottery and Zen pottery. They look alike from the outside, but something made by people who know what meditation is has a different quality to it.

Whatsoever you have is poured into it. If you are cooking and you are angry, you pour poison into the food. If you are angry and you are doing pottery, your anger is bound to affect it because that too is energy and it will become engrained. It will go into the pot and will remain engrained in it. A man who knows how to read pulsations can read the pot and can say that the person who was making it was angry. He can sniff out who has made it.

When a Zen master makes a pot, a teapot or a cup, he pours his meditation into it, he pours his nothingness into it; he has nothing else. He pours his joy, his silence, his prayer into it. Then it has a different quality, it has a different vibe.

So first go through a few groups, mm? Get attuned and then go into pottery. Pottery is one of the best things to do!

[A new sannyasin says: I have many very strong meditation experiences which I don't trust.... For instance, I have the feeling of dying. I just go into it and I experience that I am leaving, going away. It is very beautiful and I feel I can die.
Osho checks her energy.]

Start feeling that you are dying. Go into that space so I can feel whether it is really there or just imagination. Just be there.

Come back! It is perfectly true and real; it is not imagination. You have to use it as your meditation technique. At least once or twice a day, die; you don't need any other meditation. It is just the right thing for you and you have come across it on your own.

But it happens, because there is no way to decide whether it is imagination or reality, it is difficult for you to decide. But I am here for that! It is perfectly real; go into it deeper and deeper... but without any fear. Even if sometimes you feel that you are almost going to die, die; nothing to be worried about. It is not the death of the body, it is the death of the ego. And if the ego dies you are born. It is good!

Eckhart is one of the most beautiful persons the West has produced. I mean Meister Eckhart, a Christian mystic. After Jesus there are only two other persons in Christianity who are valuable. Eckhart and Francis.

Eckhart was almost a Zen master.

The Pope had decided to expel him from the church but he died at the right time! That's why he was not expelled, otherwise they had decided, orders were going to be issued, but he died at the right time; these people know when to die

But read Meister Eckhart's sayings, meditate over them; they are some of the most beautiful sayings ever.

[The new sannyasin says he has been doing TM, but he uses his own mantra, 'Om man padmi om.']

You can continue, mm? But the mantra is a little big, it should be small.

The bigger it is, the less effective; it should be very small. Mm? let me feel the mantra for you. Come close. Just turn your eyes upwards, as much as you can, so that they almost start going into the head....

Good! Mm mm. You use a sufi mantra, 'Ya Malik... Ya Malik.' Malik means master, God, Lord -- 'Oh, Lord' -- 'ya' means oh. But use it emphatically: 'Ya Malik!' Mm? (He repeats it.) and make it very forceful. 'YA MALIK... YA MALIK... YA MALIK.' And that will do. Continue it, it will be helpful. Good.

The Open Door

Chapter #28
Chapter title: None

31 December 1977 pm in Chuang Tzu Auditorium

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ShortTitle: OPENDR28
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Video: No

Prem means love, shakura means thankfulness, gratitude, gratefulness. And love is always thankful. If love complains, then it is not love. Love basically is gratitude. Complaints arise when there are desires and they are not fulfilled; gratitude arises because all that is needed is already fulfilled. So much is given that more cannot be asked, then there is gratitude. Complaints arise because this has to be there and it is not and that has to be there and it is not. The desiring mind complains; the loving mind thanks.

That's why one very fundamental thing has to be understood: love is not a desire, because desire is complaint, desire is ungratefulness. Love cannot be a desire; it is fulfillment. It has no demands, it does not ask for anything. It only gives, and gives out of thankfulness. Love is a sharing, not a desire. And people who think love is a desire go on missing; they will never know what love is. They will know passion but they will never know love. They will know lust but they will never know love.

Love is very unearthly. It is of the sky! Love exists in time but does not belong to time; it comes from eternity. Learn to become more and more grateful for small things. Just for the sheer joy of breathing, feel grateful to God... just for the sheer joy that you can see rainbows and flowers and the clouds. What more is needed? Just for the sheer joy that you can love and that you can be loved, be thankful, and out of that thankfulness a person becomes religious. Not by going to a church or by becoming a Christian or a Hindu but by becoming grateful, does a person attain to religiousness.

Prem means love, aurobindo means lotus -- love lotus. And love is the lotus in the mud of life. The lotus is a symbol of great metamorphosis: it arises out of dirty mud and there is nothing more beautiful than it. There is nothing more fragrant than it, there is nothing more delicate than it... and it arises out of very dirty mud. It is the symbol of transformation. So is the case with life: ordinarily it is dirty mud, it is a mess, but it

can be transformed into a lotus, a lotus can arise out of it.

In the East we have always thought of Buddhas as lotuses. They belong to us and yet they don't belong to us. They come from us but they go beyond us; they live in the world but the world does not live in them. They remain here and yet they are somewhere else, in some other space. They are outsiders here. They move in the crowd but they remain alone; they talk but they are silent. They live as everybody else lives but there is a different quality in their life. Their life has a luminosity, their life has grace -- that grace is divine.

When I say the 'mud of life', I am not condemning life; I am simply saying that life contains lotuses in it. They have to be searched for, they have to be cultivated, they have to be helped, so that they can grow.

Don't accept the seed as the end. The seed has to be given to the soil; the seed has to disappear into the soil, and then a majestic tree arises out of it. Nobody could have imagined that that small seed had contained such a big tree -- a tree which will talk to the stars, which will have conferences with the clouds, a tree which will be a message from the earth to the sky. Nobody could have thought, imagined, dreamt that a small seed can contain such a beautiful phenomenon.

So is man a seed, a muddy phenomenon... not to be condemned, but to search for the lotus. And love helps you to grow, love helps to make you a lotus. Love is exactly the inner lotus, the opening of the heart; and with that opening there is great fragrance, great joy and great benediction.

[A sannyasin says: I see how difficult it is to surrender. When I listen to you it seems pretty easy, but...]

It is! Surrender is the easiest thing in the world. If you cannot do surrender, you cannot do anything! In fact, surrender is not a doing at all; it is a non-doing. *You* don't do it, you simply relax into it. There is nothing like doing. What do you do when you go to sleep? You don't *do* anything; you simply relax into sleep. That's what surrender is: if you love me, you relax into me.

There is no effort needed. Effort means resistance, effort means you are fighting. Something in you is not ready, something in you wants to deny, something in you wants to say no -- and against that you are trying to say yes, hence the conflict -- otherwise, no effort is needed. Just see me and listen to me, watch me, just feel me and surrender will come on its own. One day you will suddenly find that you are no more; then it has a beauty. It is effortless.

But it is going to happen; maybe that is why you started feeling some negative space. Before surrender one has to go into many negative spaces. Many doubts arise, many dark nights of the soul have to be passed. Before one comes to the oasis it is a long desert. But when the darkness becomes too much, then know well that the morning is very close by, by the corner. The night is darkest before the dawn. Good!

[Another sannyasin says: It's always the same thing: I'm groping for a question and they're so short-lived; they don't survive the way to you!]

There is no need... there is no need! (laughter) No question is needed. To get my answer no question is needed. In fact you will get it only when there are no questions left.

... Nothing is there... nothing. All questions are momentary. Just watch and they will disappear -- and by watching, watching, one day you will come to a space where there is no question left. Then you will understand my answer, not before it.

If you are too much in your questions you will not understand the answer. When you are no more in questions you have the right vision, an unquestioning consciousness. Then there is no need even for me to say a single word. Without my saying anything, it will be heard by you. Without being given to you, you will get it.

This is very good; whatsoever is happening is the right thing. But I understand: so many people ask questions, so you become worried. You start thinking, 'So many people are asking questions and getting answers.' While they ask they will not get the answer! Answers are available only when questions have left yoU; they can't live together. So this is paradoxical but this is how it happens: those who have never asked, will receive sooner.

Just keep a little patience! Good.

The Open Secret

Talks given from 1/11/77 to 30/11/77
Darshan Diary
29 Chapters
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The Open Secret

Chapter #1
Chapter title: None

1 November 1977 pm in Chuang Tzu Auditorium

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Anand means bliss, and avid means one who knows -- one who knows blissfully, one who knows through bliss, a knowing blissfulness. And God can only be known that way; God cannot be known through suffering. Everybody tends to remember God when they suffer. But the real lovers are those who remember him when they are happy, because it is only in happiness that we are open to him. Happiness really means that we are very close to him, because happiness is possible only when we are close to him. So remember when you are happy... make it a point, whenever there is happiness, to turn it into prayer. Whenever you are joyous bow down, and that will bring you closer and closer to God every day. And God is not far away: he is just around the corner!

[A sannyasin at his leaving darshan says he wants to return forever... and also that he has a problem relaxing.]

... It will be good if you can come because much more will be possible while you are here close to me. There are different types of people. There are a few people who can grow even far away from me. You will not be able to; you will need the physical presence. You are a very earth-bound person, and that may be one of the reasons why you can't relax. You are a very practical person, empirical, experimental.

Dreamers can relax very easily. In fact it is very difficult for them to be active; laziness comes very easy to them. Whenever there is an opportunity they can fall asleep; activity is difficult. To you activity is not difficult and if you are not physically active then you are mentally active. That's why listening to me or listening to the tape helps you to relax because is goes on boggling your mind. You cannot think: it absorbs you totally. Nothing is left to think about. It magnetises your whole attention. It takes your whole mind so nothing is left behind; there is emptiness. Then you can relax.

Just being close to me you will be able to relax utterly. And it is not that I turn people into inactive people -- no, not at all; I put them to activity. But I take the actor away from them. The doer is taken away but not the doing. That's what you need: you need action without any tension. And that is a difficult thing.

It is easy to be non-tense when you are not active. It is easy to be active but then you are tense, you are not relaxed. Relaxation alone is easy, action with tension is easy, and the whole point is to be active and yet

relaxed. That is the synthesis that is needed.

So this will be the right opportunity for you. Manage things so you can come back. A few difficulties are always there; finish them. Just by being here you will start relaxing because there is nothing to worry about. And all those great ideas that go on wandering in your mind I can put to use! They need to be implemented. And they will bring you joy because they can become creative.

Remember this: whenever there are great ideas in the mind if you don't put them to use they will torture you, they will become your worries. If you put them to use, if you become creative, if you start transforming those ideas into reality then they will not be worries. They will bring great joy to you.

It is said that if you want some work to be done give it to the person who is very busy. If you give the work to somebody who is not busy there is not much possibility that it will be done. A busy person has more time than the non-busy person. That is strange but that's how it is. A busy person can always have holidays, can relax, can go into hobbies. A non-busy person has no holiday possible because all his activity goes on in the mind. A busy person can come home and relax in the swimming pool but a non-busy person never goes anywhere. Sitting by the swimming pool he is busy; his mind is continuously working there.

You need activity. You have energy for it and your mind can become very creative. So I will not suggest anything that can tranquillize your mind; that will not be good. That will give you a kind of relaxation but a very uncreative relaxation. That is getting something at a very high cost. Relaxation in itself is not valuable. Relaxation is valuable only if it is creative. Creativity in itself is not valuable; it is valuable only if it brings relaxation.

So you come! Relaxation will happen; nothing to be worried about.

[A visitor says she feels fine -- better than ever.]

That's very good. Go on becoming better and better and better. One can go on rising higher and higher. If you don't go higher then you start falling back, because life is a movement. You cannot stay anywhere; you have to go on. If you don't go on, you go back. Either grow or fall back but life does not allow anybody any rest because rest is stagnancy. Life is movement, riverlike.

So this has to be understood, that one should go on moving higher and higher. Never try to stay anywhere: go on. One who starts staying begins receding and then there is misery. Because nobody wants to fall back to those lower places which one has passed. They were beautiful when one was passing through. Now they are no more beautiful because they are lower than you are. Something higher is needed, so go on trying to reach the higher. In that very reaching you grow.

And never feel satisfied. with worldly things it is perfectly good to be satisfied, but with the inner being, with joy, with bliss, with God, never feel satisfied! And people do the opposite: with God they are perfectly satisfied.

With the house they are not satisfied. With their money they are not satisfied. So naturally the money goes on growing, because whatsoever you are not satisfied with grows. The house goes on becoming bigger but you go on becoming smaller because with yourself you are completely satisfied.

This is my whole message of sannyas -- that one should be satisfied with the ordinary things. It doesn't matter whether you have big diamonds or not. It doesn't really matter, but you should be a big diamond; that matters. The inner treasure should go on growing. It's good.... Now become a sannyasin!

[A sannyasin says he is undecided whether to continue working in the ashram bakery or return to the West. Osho checks his energy.]

Very good. No need to go anywhere, mm? -- The bakery is the place for you. And I will tell [the coordinator] to rub on your third eye. It is perfectly good; no need to go anywhere. Right now going will not be good, mm? things are happening. Become more meditative in your work. Love the work and get absorbed completely.

Something is going to happen soon. And when something is going to happen the mind starts thinking to go to Goa or go to somewhere else. That is the way of the mind to avoid something that is just very very close. The mind starts becoming suspicious of it. It starts feeling, it has a kind of hunch, that if you don't escape then something is going to happen. And that something is unknown; it frightens. It thinks to go somewhere where there will be less possibility of it happening. Right now, no.

When I see that things are perfectly good and there is no problem I can tell you to go to Goa. For a few

weeks you can enjoy it there, or if I feel it is right for you to go back to Australia you can go, but right now, no.

Right now put yourself completely into work. And let the work be worship. Don't do it just as a kind of job; no, it is not a job. You are preparing for sannyasins, you are preparing for my people. You are preparing for me! So do it with immense love. We are going to create a great family so this is just the beginning. Each has to learn to sacrifice oneself with love, with gratitude, with thankfulness that one is accepted, that one's work is valued.

You are needed! Everybody who is here is needed. Many more are coming who will be needed. And they all have to put all that they have into it. Only then can this family grow and become a great miracle. It can become one of the greatest experiments that has ever happened to humanity. It can become a herald for the future. So this is not the time to escape!

[A sannyas couple are present. The woman has just completed the tantra group. The man said he was very jealous while she was in the group. She says they had a war but everything is beautiful now.]

Mm mm... now there is no problem? I wanted you to go into it and I wanted [your partner] also to go into it. This was good.

And one is always surprised. You never know yourself. We have been suppressing ourselves so much that we have become almost unacquainted with major parts of our being. We are acquainted only with that part which we allow. But we have a great being, many aspects are completely denied... and these groups bring up those aspects of your being. They make them alive; again vitality moves through them... and you are surprised. The group has been very good.

Now you will feel more alive in your relationship with Govind; more love will be flowing because now you will be less repressive. When you repress, love is automatically repressed. Repress anything and a part of love will be repressed immediately. If you have repressed many things then the major part of your lovelife will be repressed. Allow everything, become free again and you will see that your love is going so high; it has never been before. It will become more orgasmic.

Tantra is a must for every couple. If you really want to love you have to free love from all restrictions. That creates trouble in the beginning: jealousy and fear and insecurity about what is going to happen. And the great fear comes from oneself, from seeing that one can enjoy this and can go into it. So what about the old identity, the old image of yourself that you had been carrying? It falls down and shatters! But that's my whole work here: to shatter all your images.

Once all your images are gone you become a free human being for the first time. Then there is no should, no ought. And it is not only that you become free; you start being compassionate towards the other. For example, if some day you find [your partner] enjoying Tantra you will not be hurt, because you know you enjoyed it. You will not feel hurt at all, because you know that you enjoyed Tantra yourself and it was not against him, it was not a betrayal of him. In fact by going into Tantra you came closer to him and so if he enjoys Tantra you will be completely with him. Maybe the old mind feels a little hurt and jealous, but you will know that this is absolutely absurd. This old mind is not worth cooperating with. You will feel great compassion for [your partner] and you will feel happy that he is also enjoying, that he was also repressed and now he will no more be repressed; a few aspects of his life have become available to him. Now he will be more alive, now he will be bigger than he was before. And naturally when you move with a person who is free, unrestricted, unrepressed, uninhibited, there is great joy: the joy of meeting, of merging into each other.

It has been very good. I was a little worried about how things would go because I was creating an unnecessary trouble! But it has been good. The trip has been good and you arrived safely!

[Another tantra group member says she had a fight with her boyfriend; he tried to strangle her and she wanted to die. But after she felt bad about it. Osho checks her energy.]

Good! You misinterpreted it. It was not that you wanted to be killed -- it was a deep surrender; it was a surrender in love. And okay! If death comes through love it is perfectly okay. You didn't resist and that was good; that's how it should be. When you love a person you are ready: if he wants to kill you, that's perfectly okay.

It has been immensely beautiful. It was a kind of surrender or acceptance, a total acceptance that 'Okay.

f death happens then it is okay.' This is the best moment -- to be killed by your own lover, the person you love. Where else can you find a better death? So you accepted and you relaxed.

Later on your fears started coming up and your mind started working around what had happened. The mind said it is death, it is a kind of suicidal instinct, and why do you want to be killed.

[She answers: I felt it very deep.]

It is deep but the interpretation is very superficial. The interpretation is of the mind. The mind always comes back. In that moment the mind was not there so you relaxed; you said, 'okay'. You were ready to accept it.

In that moment the mind was not there. The mind cannot be in those intense moments. It comes only when that intensity is no more there. Then it takes hold of the past and starts playing with it... starts interpreting, analysing. Then it brings in its own philosophy.

That moment was really deep and if death had happened in that moment you would have died the best kind of death, a death more valuable than life itself, because it would have been a love surrender, a sacrifice. It would have been sacred. That is the meaning of the word sacrifice; it comes from the same root as sacred.

But later on the mind came in. And it is bound to come, to take account of the whole situation and of what happened. It surveyed the whole thing and it interpreted it as a kind of suicidal instinct in you, mm? -- what Freud calls 'thanatos', that one is drawn towards death. Then one becomes afraid; this is pathological! To want to be killed seems like an illness, a kind of madness. But it was not that at all.

And maybe because you were so totally surrendered the other person was also possessed to see how long you could go. Not that he wanted to kill you, otherwise he would have. But you were giving a great challenge to him -- the challenge that you were ready to die, that you were ready to go so far. Now the only way to judge whether you were really going so far was to try it. So he tried!

But he could not kill you because he was not there to kill you; it was just that your acceptance created the challenge. So in his deep unconscious it came to him to see how long and how far you went on saying yes. He could see that you could go on saying yes. Then at the last moment he stopped because there would be no point in going on. He was not there to kill you, was not wanting to kill you but wanting to see how far you could go. And that too was unconscious.

Sometimes these things happen. Your unconscious was ready to go to the very end, his unconscious was also trying to take you at least if not to the very end then just a little bit before it, to the last 'but'. He took you just to the boundary and then it was certain that you were ready to go even into death. Now your love can grow very very deep.

But his mind will also come back just like your mind and he will start thinking he is aggressive, violent, and he wanted to kill the woman who loves him: 'This is dangerous; is he a murderer or something?' Just as your mind will interpret, his mind will interpret; he may start feeling guilty. Make it clear that he need not feel guilty, you need not feel pathological. Suddenly you will see that your love has taken a new jump and friendship will grow now on a different level. Don't miss that opportunity. Make it clear to him and help him also to become clear about it.

Otherwise you can drift away, mm? -- he is thinking that this is dangerous and sometime if he is possessed to kill again and he does, that will not be right. It is better he leave, go away; this is dangerous. You may start thinking that if it happens again and you allow him and he really kills you, then what? Better separate before it happens. Your minds can create such a situation, an interpretation, that you start drifting away, you can separate. But there is no need.

So first have a good communion with your friend. Make your whole heart clear to him and let him also pour his heart out to you too.

I don't see that there is any problem. He is not a murderer and you are not suicidal. But in love sometimes this moment comes. Sometimes only because there is great love does this moment come. It is very difficult to find a lover who has not sometimes thought to kill the woman he loves. That is a kind of absorption. If one loves a woman one wants to be so together with her that her separate existence is a constant reminder that she is separate. So is the case with the woman too: deep inside the woman also wants to absorb the man completely, to eat up the man.

Have you ever heard that it has happened sometimes? -- lovers eat parts of each other's bodies. That looks mad. But it is because of very intense love that it happens. They become so absorbed in it that they forget all reason. Lovers can become consumers of each other; they can be cannibals. Love is a kind of

cannibalism. So you just make it clear to him, mm?... and if you want to be killed, be killed by me!

[Another tantra group member says he had very good and total experiences in the group but now he feels a lot of tension and fear.]

It will go; nothing to be worried about. Sometimes it happens that if a group has gone very very well as this Tantra group has, after the group you start feeling tense. It is as if one has been rich and suddenly becomes poor. One was enjoying a different kind of world and then falls back into the ordinary world....

That's my feeling about why you feel so much fear and so much tension. You have been in a very nice dream (chuckling) and now you are awake to the ordinary reality. It is just like that: in the morning you have been going into a beautiful dream, living in a golden palace, enjoying all kinds of things, and then suddenly the milkman, the horrible alarm, and your wife shouting in the kitchen! (laughter) That's why you are feeling a little tense. Nothing to worry about.

[Another sannyasin says: I feel tense. I always feel afraid when I come here. Osho chuckles understandingly. Nothing to worry about, he says. There is something to be afraid of!]

The Open Secret

Chapter #2
Chapter title: None

2 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711025
ShortTitle: OPENSE02
Audio: No
Video: No

Prem Sushila. It means love virtue... and love is the only virtue. Other virtues are needed only when love is missing. They are substitutes and very poor substitutes at that. Love is the only commandment. If love is missing then the ten commandments are needed, and even those ten cannot fulfill the need because all will be formal, imposed. Only love arises from within. Law is always imposed from the outside, and that which is imposed from the outside cripples, paralyses; it makes you a slave.

That which brings bondage cannot be virtue. Virtue has to bring freedom, virtue has to be freedom. Love brings freedom because it knows no imposition. And it is not that love is against law. It is only against it when law is against love, otherwise not.

And whenever law is against love it is not lawful, it is not just. Law is lawful only when it is in harmony with love. Love is the criterion, even the criterion of law. It is the decisive factor and to me it has the highest value. There is no higher religion than love. And all religions and all paths are nothing but approaches to love in different ways.

So that's why I have given you the name. Let love be your only virtue. Forget everything else! Meditate on love, live through love, live as love and miracles happen. The greatest miracle is that love gives you intensity in life, makes your life aflame and yet deep at the very core you remain cool.

When passion and coolness meet they become compassion. When there is only the heat of passion and there is no coolness within, then it is lust, it is not love. Then it is tiring, exhausting. Yes, it does give a certain occupation to the mind and the body, and a certain release too, but it is a vicious circle. One goes on moving in the same rut again and again; it is repetitive. Lust is repetitive, love is non-repetitive. Love is non-mechanical: it is always new. You don't go on moving in the same rut; it is always surprising.

My teaching is: live as passionately as possible. Live a little hot, and yet deep down in the innermost core remain cool. These are paradoxical but then you have the full expanse of your being: coolness and heat. Then negative and positive meet, yin and yang meet. And whenever there is a meeting of yin and yang, the positive and the negative, the hot and the cool, the dark and the light, the summer and winter, there is great joy. There is rejoicing, celebration.

Celebration comes only out of the meeting of the paradox, the opposites. When the paradox is bridged there is joy. When the paradox is not bridged there is division and misery. So let love be your virtue. Let that be your passion and your meditation, your heat and your coolness. Live intensely and yet silently....

Deva Sadhya. It means: God is reachable. Deva means God and sadhya means reachable. God is not impossible, God is possible. It is not far away, it is within our reach. We are capable of getting to that state where God becomes possible... not only possible but becomes our very being, the very ground of being. I am giving you this name to create a great desire, an expectancy, an urgency and a hope.

Modern man suffers very much from hopelessness because all that is valuable seems to be impossible: God, truth, goodness, beauty. All that has been within the grasp of man in past ages. But slowly, slowly, man has become so arrogant, so egoistic, so closed, hard like a stone, so anything that is beyond looks impossible. It seems man is condemned to remain man... and that is not worth anything. It is a meaningless rut, repetition, routine. One goes on doing the same thing every day; nothing ever seems to happen.

Young people hope a little but sooner or later their hopes start dwindling. By the time somebody is thirty hopes are finished. Hope seems to be the illusion of youth, particularly now it seems to be so. The mature person is one who lives without hope, but then he lives meaninglessly. There is no significance in his life, no fragrance, no light, nothing to wait for except death. That's utterly wrong. Man has never been so utterly wrong as he is now.

For the first time all that is high has disappeared. Only the baser instincts are left. It seems that there is no way to go uphill. One can go only downhill and one day fall into one's grave... and that seems to be the ultimate end. This attitude towards life is sheer stupidity. It has no logos, no meaning.

[This can] bring a logos to your life, a meaning, a significance. Everything is possible... even God is possible! And God is the ultimate beyond which there is nothing. Even that which is so far away, so beyond, is possible. It is beyond but it is at the same time within you; it is the beyond within. If we are asleep then it is very far away. If we become awake it starts coming closer. The moment our life is a perfect awareness suddenly God is there, hidden in our being. And that is the goal!

One has to be really passionate to create that awareness. One cannot allow one's life to be just lukewarm; it has to be really hot -- only then can something happen. And people are not even lukewarm; they are cold, frozen.

... Stop being cold. Wherever you find anything frozen in you, melt it. Become more liquid, flowing, loving, and be full of hope. God is possible, in fact only God is possible. Everything else only looks possible but never happens. Money, power, prestige look as though they are possible, but even when you have arrived and you have much money and much power nothing has really happened. You are in a kind of illusion, you are deluded.

The rich person knows how poor he is. Once a rich man came to me and he wanted to give me many thousands of rupees. He had brought them in a bag and he poured them at my feet. I told him 'If I need them sometime I will ask you but right now I don't have any need. Where will I put these?'... I was a wanderer and there was no need for money. He started crying and he said 'You have to accept it because when you are in need I can't be certain I will have it. I am a gambler. And you have to accept it otherwise you will break my heart!'

I said 'Why?'

He said 'I am so poor that I have nothing else except money. I want to give something to you but I don't have anything more valuable. I have only these notes. If you reject them, you reject me. Just accept them. You can throw them away or you can give them to anybody; that is none of my business. But accept them; don't say no!'

And I could see that that man had learned one thing of great importance -- that money is valueless. And he was one of the richest men of this country.

When one has riches one comes to know how poor one is. When one has power one comes to know how helpless one is. So if you fail int he world, you fail; if you succeed, then too you fail. In the world nobody succeeds. Failure is failure and so is success. In fact success is more of a failure than failure than failure

itself because in failure some hope can live -- that maybe tomorrow you will succeed. A little more effort is needed. It has not happened up to now but it may happen in the future. There is a little ray of light.

But when it has happened and you have all the money that you desire, suddenly you see the hollowness, emptiness within; then it is utter failure. The world is the place where nothing else is possible other than failure. And God is the state which is the only possible thing that can happen.

So if one is not moving towards God one is always moving towards failure. The day you start moving towards God -- and that's what sannyas is all about -- you start succeeding. In one way you start disappearing because your ego will melt and disappear, and in another sense you start succeeding because God starts succeeding in you. It is always God who succeeds in you.

So by being initiated into sannyas you are changing your whole vision of life. Now it will be a life offered to God, a life in search of God, a life with an enquiry, with a great quest and search, a life passionate for truth!

[A sannyasin says that sex depletes his energy but it is a toy he cannot let go of. Without sex he feels high, but horny. Osho checks his energy.]

A few things to be understood.... One is: psychologically you are finished with sex but not physically. So the problem is not great. If it is vice versa the problem is bigger: if one is finished physiologically, physically, and is not finished psychologically the problem is bigger and more complicated. It is very difficult to come out of it.

Psychologically you are finished. It is no more than a toy. That understanding has happened to you but your body, your physical energies, are still not finished with it.

So no need to force any fasting on the body, otherwise you will feel horny. You will feel high because psychologically there will be less complication. So you will feel high. Your psychological being will be able to soar and fly high but your body will feel tense. It will bring you down and it will pull you down again and again. It goes on nagging. That nagging is the horny feeling that happens; the body goes on nagging.

It is as if you are hungry and the body nags you to eat. The body is full of energy and it knows only one thing - to transform every energy into sexual energy. Nothing wrong in it; that's all the body can do. The body can transform energies only into sex. The body grows slowly; the mind can have jumps of insight but not the body. The body has a very slow growing process, it goes at its own pace. So don't force any fast on yourself. You have to continue to remain a sexual being a little longer. And there is nothing wrong in that.

But psychologically you are becoming free, so now let it be a conscious thing; that's what I would like to tell you. Let it be a conscious thing. Go into a relationship as a plaything; then it is not heavy. You know it is a toy thing and the body needs it; and the bodily need has to be fulfilled. So don't create any guilt and don't create any problem for yourself as to why this continues when you know that it is just a kind of occupation.

It takes you away from me, from meditation, from your own being because you are still taking it very seriously. Not because it is sex, no; the problem is somewhere else. It is not sex that takes you away from me; it is your taking it seriously. Take it just like play and it will bring you closer to me because your body will be satisfied, you will feel more harmonious through it and you will be more creative.

There are two kinds of creativities possible. One is through repression of sex. That's what people have done down the ages. That's why Freud says that all art and all creativity is nothing but sexuality perverted, repressed. To him all the great geniuses, painters, poets, novelists, are all repressed people; they are not healthy in his vision. And he is right; up to a point he is absolutely right. So that is one kind of creativity. You go on damning sexual energy. It becomes too much; it creates a kind of restlessness. You have to put that restlessness into some work. You have to; it becomes a substitute for sex. You write poetry, you write a book, you paint, you become a sculptor. You do something because something has to be done. The energy is there and it won't leave you unless you relieve it in some way or other. Then your art becomes a substitute for sex.

So it is not accidental that poets go on talking about sex and love and painters go on painting nude women and sculptors go on sculpting nude statues. That is not accidental. It is heavy on their head; it is really their substitute. They have repressed something and that has become fantasy.

For example, Henry Miller or people like that go on talking about sex and masturbation and intercourse and love-making, and they go into such details. It simply shows that this man has suffered. What he always wanted to do and could not do he is now doing in his fantasy. All pornography is born that way.

One can use this repressed energy in religious ways also -- there is no need to use it sexually -- but then too it will erupt in some way or other. You may make a temple but the temple will become a Khajuraho temple. It is a temple and the man who made it was thinking that he was going to make a temple. It turns out to be the greatest sexual sculpture ever. You may be sculpting Ram and Sita but your Sita will look like a film actress... with big boobs and everything. It has entered from the back door.

You may be making a temple for Shiva but it may be just a phallic statue, and nothing else, and the religious symbolism will be lost. Now, nobody in India thinks that the Shivalinga is phallic. It is placed in the yoni, in the vagina; both male and female are there. And people worship it. It is one of the greatest sexual symbols ever. Nobody has worshipped sex symbols in such a way!

The phallus is inside the vagina; it represents a state of orgasm. So it can be religious but it will still become sexual. That is one kind of creativity that has been known down the ages. That is a little pathological, nightmarish.

There is another kind of creativity that has not been known much, only rarely. There have been people who have been creative without repressing their sexuality. They have been creative out of a harmony, out of an understanding, out of satisfying their sexual needs, their body and everything. There is not that other type of creativity; that hectic, mad, rushing kind of activity is not there. It is very silent, very slow, but it has a depth. People may not be able to understand it, because to understand it they will have to go a little higher; only then can they understand it.

My feeling is that creativity is good but not through repression; that is pathological. And all the so-called creators have suffered much. If you look into their lives you will be surprised. A Dostoevsky... his whole life is nightmarish! He cannot sleep, he cannot live, he cannot enjoy anything. But he creates great pieces -- 'The Brothers Karamazov' or 'The Idiot'. He creates great masterpieces but if you look deep into 'The Brothers Karamazov', you will find all his nightmares spread out in it. It has been created out of much suffering, great suffering. He has never lived himself; he has poured his whole life into his dream and naturally those dreams are very dangerous. It is not an accident that many creative people go mad, commit suicide, and are always psychologically imbalanced... a little eccentric, bizarre. These are natural consequences of repression. I will not recommend that.

To me Buddha is also creative. He is really creative but his creativity is coming out of a deep harmony of being. It is coming out of silence. Those words that he has uttered have come through wordless consciousness. Each word is precious. It does not have that quality of Dostoevsky, that ill and pathological and abnormal state in it. It is out of such immense harmony that it carries that harmony even today.

So my suggestion is that you don't be repressive about your sex; just become less anxious about it. Let it be there. And it is beautiful... but it is a play! There is no need to force it on yourself either, because that is another extreme. I am not saying that when the body is not willing and the mind is not willing, go into it, because that again is repression. Listen to the body. The body is your vehicle; help it to remain healthy. If it needs food, food; if it needs sex, sex: whatsoever its need is, give it. You will find slowly, slowly that the body is no more nagging you. It is completely satisfied so nagging disappears. When nagging disappears yom energies will be released and those will be healthy energies; they will be holier.

So don't create this conflict. Just be total in accepting the body and its needs. It is your instrument; you have to take care of it. So never go into fasting and never go into indulgence. Just keep a balance, and whenever the body needs something, give it. By and by you will find that the body is no more asking for anything; it is contented. In that contentment comes a totally different kind of creativity. You may not be able to produce much, but how much is not the point. The quantity will not be the thing but the quality. Dostoevsky can create much but it is out of such suffering and hell.

Just accept it and go with it. And it is sometimes good even to play with a toy; nothing wrong in it. Mm? that makes you more childlike. It is good: just the sheer joy of somebody's body. Just playing with each other's body is good; nothing is wrong in it. Let it be meditative and worshipful.
Otherwise things are going well. Things are changing !

Chapter #3
Chapter title: None

3 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711035
ShortTitle: OPENSE03
Audio: No
Video: No

[A sannyasin asks: I was taught as a child to pray and the prayer was of thanksgiving. Now I don't know who I'm praying to any more. Am I praying to Osho? I've heard you say that God is just a name for one's innermost core. Am I praying then to myself?]

Prayer need not be addressed, it need not have any address. In fact the addressed prayer is not very deep. It should just be a song of the heart, unaddressed, to the whole of existence: to the trees, to the mountains, to the stars, to all that is. And that is the meaning of the word 'God'. God does not mean a person. If we make God a person we are simply imagining God as being in our own image. That is very anthropomorphic.

Then we think that he has a nose like us, eyes like us and hands and.... A little better, a little bigger, more beautiful, stronger, but the difference is of quantity not of quality. So we are just magnifying ourselves; through a magnifying glass we are looking at our own self and creating God. So God is our imagination in that way.

But the real meaning of God is the totality, all that is, all that has been, all that will be. The totality of the whole time and space.... And prayer is nothing but gratitude to the whole. Because we belong to the whole. We come from it, we live in it, we live as it, and one day we dissolve back into it and disappear into it. It is our home, it is our source and our goal. So in prayer we are simply remembering our source, remembering our goal. In prayer we are reminding ourselves that we are not separate. One tends tO forget that. In the mundane life one has to use the word 'I, I...' again and again. It is a must: without it it would be very difficult to live. You have to relate to people and of course you have to relate as an individual, as an ego, as a self. You have to struggle and fight and protect and naturally all these things make you a separate entity.

Prayer is just relaxing again into non-separation with existence, for a moment forgetting that one is, for a moment dissolving, for a moment melting... for a moment remembering the real. The real thing is that we are one with the whole.

[The sannyasin asks: So it is a meditation?]

Prayer is meditation... with love. That's the difference. Meditation is purely scientific, mathematical. Prayer has a little poetry in it. It is the same but the formulation is poetic. Meditation is also the same but the formulation is mathematical. The difference is of formulation; the reality is one.

It is just as when a scientist looks at a rose and a poet looks at the same rose. Their descriptions will be different; the rose is the same. They both looked at the rose at the same time, they may have been standing holding each others' hand. But the scientist looks through science; his description is going to be completely different.

Meditation is God seen through the scientific vision the mathematical vision. Prayer is poetry. It is the same reality but seen with loving eyes, seen with a loving heart. Prayer is richer than meditation because it has something more than meditation.

So prayer can move you. Meditation can only make you silent. It will give utter silence but it cannot give you ecstasy. Prayer can give you ecstasy because prayer can give you great passion. It can move you, it can make your energy dance, sing. So if prayer is possible then don't settle for meditation; go into prayer. If prayer is not possible then I say go into meditation.

[A sannyasin says that he is feeling some resistance to being here. In the last few weeks he noticed he

was forgetting his mala, and to wear orange.]

Very good! This is great! Things like that happen because it is very difficult to remain constant in anything. Even in your trust, even in your love, you go on falling back again and again. Only after a very long time does it become possible to remain in the same state. It is natural, so nothing to be worried about. And when you love me many times you will fight with me too; that is part of it. Many times you will be angry, many times you will resist. Many times you will go against me; that is part of it ! So never think that it is something wrong. It is perfectly understandable and is accepted. This is how you will grow beyond it by and by. If you can persevere then these things will become less and less. They will happen in small gaps and then they will disappear. One day you will suddenly find they have disappeared forever. When they disappear forever there will be great joy and great tranquility because then one starts moving smoothly.

When you are fighting with me you are really fighting with your own being. When you are fighting with me you are fighting with your own bliss, your own silence, your own peace. By fighting with me you are not harming me. How can you harm me by fighting with me? By fighting with me you are harming yourself You are creating a process which is self-defeating. You want to grow and you are fighting growth. with one hand you go on making the building and with another hand you go on pulling the bricks down so the house will never be ready. But this is what everybody does in the beginning

So it is nothing unnatural, nothing unexpected -- just understanding is needed. Do a few groups; they will be helpful....

You cannot escape! You can try, but mala or no mala, orange or no orange, you cannot escape. You are trapped. And when one is trapped one tries to escape; that too is right! But don't be worried... good!

[A visitor says he can only stay three weeks because of his job.]

So next time. You will have to come again, because much is possible here, many things are available. If you go through them you will encounter new facets of your being. You will come to know yourself in new ways, and that knowing transforms one's very life.

Many people try to transform their life but they never succeed. The only reason they can't succeed is that they don't know themselves enough. They know just one aspect and they try to change. If you know many aspects of yourself then you know that many alternatives are possible. Then you can simply change your gears from one aspect to another aspect and you are a different person. By and by, as more aspects become available to you, the richer you become. You have a variety. And you need not be contaminated by one aspect continuously. That one aspect creates boredom, creates monotony.

It is as if you are just standing at one window forever and looking at the same sky and the same tree while the house has many windows, many doors, opening in different dimensions, in different directions. At one window there is sun, at another window there is sea, at one window there is desert, at another window there is a garden; and there are many windows. Once we start knowing our house perfectly well things become very easy. One need not remain fixed and obsessed with one thing.

[Osho asks him if he loves his job. He replies that he wouldn't want to lose it.]

That is another thing! But do you love it or not? -- that's the point. You may like it because of security and things like that but do you love it? That is a different thing.

Because if you love your job that will be very helpful in bringing peace. My feeling is that many people go on doing things that they don't love and that creates a constant tension in them. I'm not saying that it is not financially good; that is not the point. Financially it may be good and still you may not like it. It may be a well-paid job, respectable, but that is not the point. Whether it fits with your being is the point. If it fits that will be very helpful.

There are a few things which create this state of unpeace. One is the work that you do, because it takes at least one-third of your time. Another is the people you live with -- the wife, the mother, the father, the brother. If you are living with people you don't like, you don't love, then life becomes very nightmarish. And the third thing: the person that you are and who you think you are. These are the three things: you live with your job, you live with your family and you live with yourself... and without loving yourself you cannot be at peace. That is the most fundamental thing -- to love oneself. Then the second fundamental thing is to love people you are living with so harmony arises. And then the work that you do, love it! If

these three things are fulfilled I don't see that there is any cause to be tense, in anxiety.

But the time you have chosen is really too short. Still, we will try. For at least two, three weeks, meditate, do the Centering group, listen to me, feel me, and next time you come, come at least for two, three months. Those three months will cleanse your mind completely. Just time is needed; nothing much is the problem.

And what about your sannyas? Do you have to think about it or can you take the jump?

[The visitor replies: I can't jump.]

When would you like to jump? -- tomorrow? It will be a jump whenever you.... It will be a jump. And one should be capable sometimes of doing something almost irrational. It has no reason. Why you should be a sannyasin has no reason; that's why the jump.

One should be able to take a few things without any reasoning and should be able to go into a few things through feeling. One should live at least a few moments intuitively... and that will help much. Now if you start thinking about it it will create more unrest in your mind....

Come close to me! Just look at me.... There are not great problems in your head -- small problems... just small people, crowded together. They can be dispersed very easily. But you have become too involved with this crowd, mm? One is pulling you to one side, another is pulling you to another. They are Lilliputians, nothing big. If you shout loudly they will escape!

In these twenty days that you are here dance as totally as possible, sing, meditate. In the night they have a music group. Go there and just blow your head!

They are not big problems, mm? I have more difficult people here! They are just very small problems but you may have gone on accumulating them so they have become too many... small but too many. Just a good shout....

Anand means bliss, and prarthi means one who is praying for -- one who is praying for bliss, one who is asking for bliss, one who is knocking at the door of God. Jesus says, 'Seek and you shall find. Ask and it shall be given unto you. Knock and the door shall be opened....' That is prarthi: one who asks, one who seeks, one who knocks.

And bliss is the goal. Forget the word peace; become more concentrated on bliss. Peace is a negative goal. It is always good to work for something positive; it comes easier. It is as if you are sitting in darkness and you start fighting with darkness. That is negative and you will not win; one cannot defeat darkness. It is better to search for a candle rather than fighting with the darkness. If the candle is there the darkness will go on its own. You just have to bring in a lamp, a candle -- light. Search for light.

Peace is a negative thing: it simply wants tension not to be there. Bliss is a positive goal: not that tension should not be there but joy should be there. And remember, when joy comes peace comes automatically as a shadow. Peace is the shadow of joy and you cannot seek the shadow directly. You can invite me to your home. My shadow will come but you cannot invite my shadow. You can go on inviting; my shadow cannot come.

So remember, never make peace your goal; that is a wrong goal. You are not asking for something positive. Ask for something positive, bliss, joy, and peace comes on its own! Good, Prarthi!

[A sannyasin describes two energy experiences: When she goes to a strange space she feels very lost and in a darkness; and after hypnotherapy group her heart was beating quickly and there was much ecstasy. Osho checks her energy.]

Good... very good! It has been *really* significant. Both things are good; even that darkness is good.

We have been brought up in such a way that we have wrong associations with darkness so it becomes a frightening experience; otherwise it is not. Darkness is immense silence. The silence is so thick; that's why it looks dark. The silence is so tangible; that's why it looks dark. It is because of depth. It is as when a river is shallow it looks clear. If it is deep it looks bluish. If it is very deep it becomes dark.

And that first experience prepared you for the second. Everybody has to go through deep darkness; only then is there light. It is only after the dark night that there is dawn. The dark night prepares the dawn. It is not against it, remember. The dawn comes out of the dark womb of the night; it gets ready there. It is like the way a seed has to go into the dark soil. Only then can it sprout and come back to light.

Everything is made of two things: mud and sun. Mud is dark. The seed first has to go into the mud and disappear there. Only then is it worthy enough, capable of coming to the light. Then it starts growing towards the sun. But when it has reached a height and can have a whispering dialogue with the sun, even then its roots are deep in the darkness. It is a kind of bridge between sun and mud. It is between these two that a tree lives.

And so is the situation with man. Earth and sky meet in him. Earth is dark, sky is light. But first one has to go into darkness.

Your energy is *really* beautiful. Feel grateful and feel very happy, mm? Good.

The Open Secret

Chapter #4
Chapter title: None

4 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711045
ShortTitle: OPENSE04
Audio: No
Video: No

[A seeker who is taking sannyas says that he has spent nine years serving other indian gurus, which has brought him to Osho. He has been critically ill for the last two years with disorders arising from a congenital problem.]

Deva means divine, narendra means a king -- divine king.

And stop thinking about yourself as if you are missing anything; you are not. It is just a wrong notion that has settled in you. You have made it such a constant thinking that your thinking is keeping it going like a wound. Nothing is wrong with your energy. An idea has just settled in you.

So the first basic thing is to drop that idea. And don't think too much of the body; start thinking of the inner king. Emphasis should be on consciousness, not on the body. And there is a complexity: if you think too much of the body, the body becomes ill, and when the body becomes ill, naturally you think about it more. Then it becomes a vicious circle.

Even if a healthy person, a perfectly healthy person, starts thinking about his stomach -- how he is going to digest this and that and what is going to happen -- within twenty-four hours his stomach will be disturbed. And once it is disturbed, he will think more.

So nothing is basically wrong with the body. It is just that an idea has become settled. Medicine can't help because medicine can't cure the idea. So you can go from one doctor to another, from one 'pathy' to another 'pathy' and they will not be of much help. They may even disturb you because their medicines will do something but they cannot cure the idea. And there is no other disease except the idea. So their medicines will have after-effects; they are all poisons.

And the more you fail with the doctor, the more you become concerned with the body. Then a body-consciousness arises. One becomes very very touchy about the body. Just a slight change, just a slight difficulty, just a slight discomfort, and one gets into a panic. Then panic helps the body to become more and more disturbed.

So the first thing in my suggestion is: you drop the idea. Start living.

It happened once.... A man was told by a doctor that he would not live more than six months. That man had been ill for twenty years with a thousand and one kinds of illnesses. All that can happen to a human being was happening to him. The doctors were tired; and he was very rich. He was a hypochondriac, and

just out of sheer tiredness the doctors said, 'You cannot survive so forget certain. Now nobody can save you. So if you want to live, you can live for six months.'

The man thought 'If I am going to live only for six months then why bother about the body? It is going to die.' So for the first time he shifted his consciousness. He ordered the best clothes, he purchased the best cars, and he planned a world tour. He went to every place that he always wanted to go to but had not gone because of the body. He travelled around the world, ate everything that he always wanted to eat, made love to women, purchased everything that he wanted... really lived! Death was coming so there was no point in holding back. After six months when he went back, he was healthier than he had ever been before. He lived thirty years more and the problem never came up again!

You have to drop that consciousness. Naturopathy is good because it is not a pathy; it is just a rest. (He'd asked if he should go to a Naturopathic Clinic some distance from here.) But don't become a faddist, otherwise that is an illness. Naturopathy in itself is not a pathy; it is just giving rest to the body, giving the body a situation where it can become attuned to nature. It is an attuning with the instinctive nature; it is non-medicinal. But the problem with Naturopathy is that it can become a fad. Then the fad is more dangerous than the disease. And it is very rare... Naturopathy helps many people, but it is very rare that a person who has been helped by Naturopathy does not become ill with Naturopathy itself. It is very rare; then it becomes a fad. He is constantly thinking what to eat, what not to eat, where to go, where not to go, and about ecology and all that.

Then life becomes difficult again. You cannot breathe because there is so much pollution in the air. You cannot eat in a hotel because things are not prepared in a natural way. You cannot eat this and you cannot eat that, because you would like only natural foods. You cannot live in a city. And then things become difficult.

Always remember, Naturopathy is just a rest. Good -- once in a while even for no reason one should go to a Naturopathy clinic and rest for two, three weeks, one month, two months, for as much as one can afford every year and for no particular reason, just to enjoy nature and natural foods and bath and sauna, and massage. Not for any particular reason but just for simple joy, the sheer joy of it.

So my suggestion is that you go to the Naturopathy clinic, enjoy it, but drop the idea that you are ill.... So think of the inner king; the body is just a palace.

[The new sannyasin asks if he should go to the nature cure clinic, or take some therapy here.]

If you are enjoying here, then there is no need to go... then there is no need to go anywhere....

Then take massage here. We have many kinds of massages available; the Alexander Technique is available. That will be very good, mm? -- the most helpful thing. Massage is available and if you feel like it then Rolfing, Neo-rolfing, Postural Integration. Take these things. And if you are enjoying it here, then there is no need to go anywhere.

... Have you done any groups before? Anything like Encounter, Gestalt?... Mm, in Australia? They didn't help much? No, nothing like that can help you. But you will come out now; nothing is the problem. First do these things: Alexander Technique and Massage, Neo-rolfing, these three. Then Hypnotherapy and Deep Hypnotherapy. Then I will see if something else is needed.

And just enjoy being here; that will help immensely. Mix with my people; they are beautiful people. Befriend them, be loving, and forget yourself in the whirlwind that is here. Forget yourself. Sing, go to the Music Group and Sufi Dancing. Whatsoever you can do easily, go into it. Drop body-consciousness and attain to more inner consciousness. And within a month things will have gone. Good, good!

[A sannyasin says that he has trouble with the idea of surrender. I can't understand it. I don't know whether I am already surrendered. I'd do anything... but I see that as love; I don't see it as surrender.

Mm! but they are the same thing, Osho replies. Love and surrender are synonymous; they are two names for the same thing. Love is surrender. And you are surrendered; that's why it is hard for you to comprehend what it is. Because you are already that and there; you are in that space. It is easy to understand when you are outside. You can watch, you can be more objective; you can move around. But when you are in that space, when you are that space, then it becomes very difficult because then there is nobody to see it. The knower and the known are no more separate....]

[A sannyasin couple are present. The man feels good but not enough... he is stuck in his mind and has

difficulty to stay with his feelings.]

It is not a question of seriousness or sadness... if you label it as seriousness and sadness you will never be able to solve it, because the labelling is wrong. It is just a depth that is arising in you and you are putting negative labels on it. It happens many times that we can misinterpret something. We call it a name and that name can destroy the whole vision. For example, depth also feels like sadness because sadness has a depth. And we know sadness, we don't know depth, so when for the first time depth happens it looks like sadness.

Now, you are really going well. Your meditation is good, you are flowing, but because of this meditation and flow, depth is arising. That depth will look to you as if it is sad. You have to enjoy this depth, you have to love this depth. And then the interpretation disappears, a new door will open and you will see it is not sadness. But they overlap, that is true, and they look alike.

A very silent person can look sad. Buddha sitting silently, not doing anything.... He does not even smile but he is not sad. He looks sad, and many have thought that Buddha is sad, but even a smile is meaningless in that depth. He is so deep down in his being that even if he laughs from there it will not come to the lips, or by the time it reaches the lips it will be almost nil; it will lose all energy. But he is not sad. He is immensely ecstatic, he is blissful. How can he be sad?

Something of the depth is arising, so be loving towards it, be respectful towards it. If you call it sadness, you have showed your disrespect towards it. Then you can stop it and you can start pulling yourself out of it. There is no need; relax into it.

And of course when you start falling into depth, insecurity arises; that is a natural consequence of depth. Because depth means death. Depth means you start disappearing from the periphery. The you that you have always known yourself to be is disappearing. Insecurity will arise, and when insecurity arises you will start to project insecurity somewhere. You will project it on the woman you love because she is the closest. You need some curtain on which to project it, and [your girlfriend] becomes the curtain.

One has to rationalise, otherwise the mind feels very uneasy. One has to find some reason as to why one is insecure. The mind says you are insecure because of [your girlfriend]. She may leave you some day or she may go to somebody else or something may happen, and this love affair may not be always. These are the explanations the superficial mind is giving to you, but they help you to rationalise. Uneasiness goes; now you know what is the problem.

Maybe you cannot solve the problem by the explanation. No explanation ever solves anything but it gives you a kind of consolation -- that you know what the problem is. At least you know the problem even if you don't know the solution. Maybe if you think over the problem the solution will be coming. But it is not coming from [your girlfriend]; it has nothing to do with her....

It is your own depth that is creating the fear of death. I can see inside you that a great trembling is there. That trembling love, nothing. It is coming from your core; the fear is arising from there. You need some explanation outside but those explanations are not helpful; they will be hindrances.

Go into it! This fear is good, this trembling is good. This is spiritual trembling. Every seeker has to go through it because every seeker has to die, and before death there will be trembling, great trembling. One cannot die easily! The mind will find all kinds of ways and means to avoid it. The mind will fight and resist. It will give great trouble to you before it relaxes, before it accepts it, before it starts tumbling into the depth. It will tremble on the shore. It will cling to anything.

So just look at the depth, start falling into it... allow it to happen. Something incredibly beautiful is very close by. No explanation is needed, no rationalisation is needed. Stop asking the mind what is happening. Simply go into the happening. This is not the time to ask; this is the time to go into it.

And you have come in the right moment. You need me and it will be good if you are close by. The jump will be easier. So nothing to be worried about....

[A sannyasin has been invited to live in Lao Tzu house with the condition she is indoors by eleven at night and settles with one lover for six months, instead of running around with many men. She says she feels at a turning point. Osho checks her energy.]

You are at a turning point. And this moment can be used very very creatively. I have been watching you: you have been running after men desperately. It has nothing to do with men, it has nothing to do with sex; it has nothing to do with all that. It is just that you are avoiding yourself through occupation, and sex is very occupying because it brings all kinds of misery. Sex is just the engine and the train is of so many

things, mm?

All types of compartments are there: jealousy and misery and pain and fight and anger and hatred. The whole train is loaded and sex is just the engine: It is not much; it just keeps the train running....

People go on doing but it is a vicious circle. Again you feel empty and then what to do? And it is always better, the mind says, to be occupied than not to be occupied. The mind says that it is better to have something, whatsoever it is, than have nothing. Even if it is misery it is okay; at least one is occupied.

But the time has come now: you stop! There is no need to run after anybody. If the relationship is going on with Veda make it more and more loving and silent, make it more and more of a friendship. There is no need to reject him half the time and then hanker for him the other half. That's what sexuality continues to do. It hankers and when the man starts coming towards you, you start running; that is the whole game. When the man starts going somewhere else, you start running after him. So either the man is going away and the woman is following, or the woman is going away and the man is following; they are never together.

It becomes an ego trip. You enjoy somebody desiring you, you enjoy somebody following you. You enjoy it that somebody is desperately in need of you; so how to feel that Attract him and then reject him! When you reject him he is in need and he is like a fish thrown out of water. You enjoy it. You know that you are very very significant to this man. Look how much he is suffering without you! And you can only know this if you reject.

When he is suffering too much you go and console him and you shower your love on him and you say 'Look how loving I am, without me where will you be?' Then he starts taking you for granted; again you have to reject him to create the same situation.

These are the games... but you have played them enough ! I have not told you before because I felt that it was necessary for you to go into it. But during this one year you have done enough. Mm? what people do in two, three lives, you have done in one year! It is finished! Now, with Veda, stop playing games. Be friendly, be loving....

No need to chase; drop chasing. And if Veda chases somebody, that too is not your business. Just be friendly. When he comes to you, be friendly and be loving. If he wants to chase somebody... maybe he needs to still, mm?
Just as you did for one year, he may too, so no need to create any....

[She says she is preoccupied about sex and being young and beautiful.]

Mm mm, that will stop automatically once you stop chasing people. That is part of the chasing. If you want to chase people you have to remain young and beautiful and this and that. And in fact, just the opposite happens: the more you chase people, the older you will be, and sooner.

Have you heard the story? -- that a king had many wives. Outside the town he had made a special place for them. He had one man who had to go to fetch one wife every night for him. The king lived up to seventy and by that time at least seven persons who had to go and bring the wife had died. So it is not women that kill -- it is the chasing!

[She says she is worried about being indoors at eleven at night because her energy is still moving.]

Mm mm, let it move! In your room let it move! Nothing to be worried about. Stop chasing and then you won't be worried about the body. And you will remain younger and beautiful longer. In fact if a person drops all kinds of chasing and desiring, even in the old days he remains beautiful. In fact the older you become, the more beautiful, because age has a grace which youth cannot have.

Youth is a little foolish... bound to be so, it is natural. Youth is shallow. It can't have depth because depth needs experience of life, many experiences -- sweet and bitter and all. When one has passed through many experiences and one has seen all that life makes available, then a grace, a silence, a dignity arises. One becomes luminous from within.

And that is the criterion for whether the life has really been lived or not. If in your old age you become more and more beautiful every day, that means you have lived rightly. You lived; it has not been a sheer wastage. The last day has to be the most beautiful day in your whole life. And the last moment, when one is dying, has to be the most graceful.

And it happens! One just has to stop hankering, chasing, desiring, lusting, because those things create turmoil; they are destructive. So stop chasing. Be friendly...

[She says she has a lot of hang-ups about sex and orgasms; feeling inferior and left out of things.]

You have the western attitude about sex; that is creating trouble. The western attitude is always about making things happen, doing something! And there are a few things which cannot be done. There the West becomes very very crazy!

For example, sleep, sex. These are things you cannot do, so the West suffers very much from lack of sleep also, insomnia, and also from sex. Everybody is worried that he is not experiencing it as it should be. The orgasm is not coming or it is very local or it is very lukewarm or it is not total. And sleep is not good: there are too many dreams. Many times one wakes or one has to wait hours for it to come. People are trying all kinds of things to bring sleep: the tranquillizers, the tricks, the mantras and TM.

And about sex also people are very very worried. That very worry and that very effort to do something is the problem. Sex happens; it is not a thing that you have to do. So you have to learn the eastern attitude toward sex, the Tantra attitude. The Tantra attitude is that you be loving to a person. There is no need to plan, there is no need to rehearse in the mind. There is no need to do anything in particular: just be loving and available. Go on playing with each other's energy. And when you start making love, there is no need to make it great. Otherwise you will be pretending and so will the other person. He will pretend that he is a great lover and you will pretend that you are a great lover... and both are unsatisfied! There is no need to pose anything.

It is a very silent prayer. Making love is meditation. It is sacred, it is the holiest of holies. So while you are making love to a man go very slowly... with taste, taking in every flavour of it. And very slowly: there is no hurry, no need to hurry; enough time is there.

And while making love, forget about orgasm. Rather, be in a relaxed state with the man, relax into each other. The western mind is continuously thinking about when it is coming and how to make it fast and great and this and that. That thinking does not allow the body energies to function. It does not allow the body to have its own way; the mind goes on interfering....

Relax with the man. If nothing happens there is no need for anything to happen. If nothing happens then that is what is happening... and that too is beautiful! Orgasm is not such a thing that it has to happen every day. Sex should be just being together, just dissolving into each other. Then one can keep making love for half an hour, for one hour, just relaxing into the other. Then you will of utter mindlessness, because there is no need for the mind. Love is the only thing where the mind is not needed; and that's where the West is wrong: it brings in the mind even there!

So just relax into each other and forget about the mind. Enjoy the very presence of the other, the meeting, and get lost in it. Don't try to make anything out of it; there is nothing to make. Then one day there will be a valley orgasm; there will be no peak. There will be only relaxation, but that has its own peak because it has depth. Some day the body will trigger itself into a peak orgasm but that will also be coming; you will just be there.

Sometimes there will be a valley, sometimes there will be a peak... and that is a rhythm. You cannot have a peak every day. If you have only peaks then the peak will r be very big. You have to earn the peak by going into the valley. So it is half and half. Sometimes it will be a valley orgasm. Then get lost in the darkness of the valley, the coolness and the peace. That is how you earn a peak. One day the energies are ready: they themselves are going towards the peak. Not that you are taking them. How can you? Who are you and how can you manage to? By being in the valley the energy accumulates; the peak is born out of the valley. Then there is great orgasm; your whole being is suffused with a joy.

In the peak it will be joy, in the valley it will be peace. Both are beautiful. And finally, peace is more valuable than joy, because joy will be momentary: you cannot be on the peak for more than a moment. A peak means it is very small; it is like a pyramid. You cannot stand there for long, you can be there only for a moment. But vou can be when a valley comes, good. Both have to be enjoyed; both have something to deliver. Both are meaningful and both help you to grow.

Finally Tantra says, the valley orgasm is far more superior than the peak. The peak orgasm is immature, the valley orgasm has a great maturity in it. The peak orgasm has excitement: it is feverish, it is passion. It has a thrill but that thrill is tiring. The valley orgasm has no thrill but it has silence, and that silence is far more valuable, far more transforming. That will remain with you for twenty-four hours. Once you have been in a valley that valley will follow you. The peak will be lost and you will be exhausted and will fall in sleep. The valley will continue; for days it can have a kind of effect on you. You will feel relaxed, together.

Both are good, but nothing can be done. One has simply to allow. So love is a kind of relaxation i}i which things have to be allowed. Drop the western mind....

[A sannyasin says that since she separated from her boyfriend, she has been depressed, wanting to escape from the ashram, even hating Osho.]

Mm mm. Nothing to be worried about; these moments come. These moments come -- when the disciple turns against the master, hates the master. These moments come when the disciple wants to go away... and these are the precious moments. Don't listen to that voice! It is your ego that is making the final effort to somehow take you away so that it can survive! You are not going to die; your ego is going to die. So the ego is trying in every way. It will find all kinds of reasons to get away from here.

Just the other day one very good man was going to take sannyas; then he escaped at the last moment. He has been in business, very successful. Then he dropped out of business because he knew that there was nothing to it any more. He became a Christian monk and for seven years he remained a monk. He saw that nothing was happening there; he had been wasting his time. It was all rubbish, scholarship and all that, but there was nothing, no real thing.

He came here. For three days he listened. He had come to become a sannyasin and yesterday he was to come to darshan but he escaped. He told Laxmi, 'This is too much. If I don't escape now, I will never be able to!' So this is the last chance. He thought that if he can escape, he should escape. I know he will come back4. That fear is natural... that fear is natural. It is a dangerous place to be. But that is the whole point of being here: because it is dangerous! So don't listen to that voice; that voice is of the devil! Mm? the old name for it was the devil. I call it the mind, the ego, but it is the same thing. There is no other devil. If you can stay in this moment, if you can still go on trusting and loving, then something very urgent that is waiting to happen there is going to happen.

[A sannyasin ashram gardener says he feels like a zombie in the garden and is attracted to work with dress-design in the ashram.]

Be a zombie but be in the garden... and enjoy being a zombie! If you enjoy, you are no more. Enjoy being a zombie; that very enjoyment will become the transcendence. What is wrong in being a zombie? Just enjoy it!

It is far better to be with the trees and the rocks than to be with clothes. Your vegetable garden is doing perfectly well. I am very happy! I was thinking to give you a bigger garden in the new place. So get in tune with your zombie; no need to worry. I have already planned a very big garden for you so there is no way of going to [dress design], mm? Good!

[Osho mentioned this problem the following morning in the discourse when talking about the way a master works. He mentioned seven points, the first being catalytic, 'contact high' or satsang, and the second he termed catalepsy. He said catalepsy is the suspension of the disciple's old being...

'When you are in contact with a Christ or a Buddha your old being is suspended, out of the very shock. You cannot function as you used to before. The very presence is such a shock; everything is suspended. For a moment all thoughts stop, all feelings disappear. For the moment you may miss a heartbeat. That's why it happens that around great masters you will see many people who look like zombies. They are in a kind of suspension.

'Just the other day Divyananda came to me; he works in my garden. He said, "What is happening to me? I have become almost like a zombie! I am afraid. Should I go and do something else?"

'I told him, "Be a zombie! Be a perfect zombie, that's all. Continue your work."

'Now, something immensely valuable is happening but he cannot understand it yet. This is what is happening -- catalepsy. He is open to me, and working in my garden he has become even more open to me. He is in a shock. He is forgetting who he is, he is losing his old identity. He is paralysed. Why paralysed? Because the old cannot function and the new has yet to be born, so he is in the interval. This is going to happen to many. Don't be afraid when it happens. It will go, it is not going to remain. But it is on the way, it happens on the way.

'This is a state of not-knowing. You don't know what is what. All your knowledge is lost, all your

cleverness is gone. You become idiotic... you look like an idiot. People will say that you have become hypnotised or something, that you are no more your old self. That is true.

'It is a kind of shock, and good, because it will destroy the past. It will make you discontinuous with the past and it will bring the fresh, the new. It will allow something original to happen, but before the original can happen the past has to go.'

The Open Secret

Chapter #5
Chapter title: None

5 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711055
ShortTitle: OPENSE05
Audio: No
Video: No

[A sannyasin is leaving and says he has a restaurant called 'The Traveller'. So make a little corner in it for me! says Osho.... So I will give you a new name for it. It will be helpful for you to talk about me. Soon you will find that I have started working through you. Pathik -- it means The Traveller.

The sannyasin then asks why there is so much onion and garlic in the meals, which does not fit with meditation. Osho says, Mm! Then come back and manage things here!.]

[A sannyasin received a telegram and air ticket home because his mother is in a coma. He does not know the details, but is leaving.]

You go! And do one thing.... Sit by the side of your mother and put this (a box) on her third eye; just keep it there. And become very very silent and open to me. Feel as if you are being possessed by me, as if I am coming through you, and pour your energies into her through the box. That will be of great help. If she survives it will be of help. If she goes then too she will be going in the right direction, in a more beautiful space.

The real thing is not whether she survives or not; that is never the real thing. The real thing is if her consciousness changes. If she survives, good; if she goes, that too is good, but she should go in a kind of attunement with the whole. That should be the effort -- that she should not go in a kind of struggle; she should go perfectly relaxed. She should go as if she is going home.

And that is one of the problems that the western consciousness has to face. It is very much afraid of death... too much fear of death. There have been only two kinds of pathological cultures in the world. One pathology arises out of the fear of sex and another pathology arises out of the fear of death. These are two pathologies of humanity, two illnesses.

[Osho goes on to talk about how the East fears sex, the West, death.]

In the West the body is the only life. The body seems to be the only existence, so if it is gone all is gone; hence the fear of death. And when you become afraid of death, you become incapable of living life. These are the problems that come in the wake: if you are afraid of death how can you love life? You can only pretend, because it is life that brings death finally. It is through life that death comes. How can I love you if my death is coming through you? It is impossible; you are my enemy. Whatsoever I say, that is not the point, but deep down I know that it is life that brings death.

So in the western mind all efforts have been made down the ages to stop life at a certain stage. Women start thinking about how to stop it... and they do stop it! After a certain age, sixteen, eighteen, they don't grow annually. In two, three years, they grow only one year. By the time they are thirty they start clinging very very deeply: they don't want to go beyond that. Cosmetics and medicine and all kinds of technical supports are available to help you to keep yourself young, to remain youthful.

Because of that fear you cannot grow. You cannot love life because you are afraid of life, and the fear is coming from death.

The East is afraid of life; it cannot die rightly. The West is afraid of death; it cannot live rightly. And when you are afraid of death you cannot go into sex either because the last orgasmic moment in sex is similar to death. So people have become non-orgasmic. They make love, they want to go into orgasm, deep orgasm, they want to relax and disappear, but the fear of death is there. It does not allow them: they go only so far and then they shrink back.

And because each time they go so far and shrink back, unsatisfied, sex haunts their life continuously. Again and again they think, 'I could not make it with this woman -- I will make it with another. If not with this person then there must be somebody else with whom I can make it.... ' And the problem is not with women. The problem is with you, because you are afraid of dying... and sex is a kind of death.

One thing has been missed down the ages and that is that life and death are together; they are two faces of one reality. So the real person accepts both; the real person lives in both the poles together. Through polarisation he achieves self-actualisation. Those poles are opposite, and that is the beauty of a real man -- that he goes on floating from one pole to another.

So go, and help her to relax. Just put this (the box) on her third eye, sit silently, become completely mindless. Just remember me, feel I have taken possession of you, I am flowing through you into her. You will feel energy moving and you will feel symptoms on her face, in her body.

Both are the possibilities: she may come back -- then she will be a different kind of woman -- or she may go. But then too she will be going a different person from who she was. In both ways you will be helpful.

So don't have any desire in the mind that she should survive. If you have that desire then you are also afraid of death; you cannot be of any help. You follow me? If you have the desire that she should survive anyhow then you will not be of much help. You have not to have any desire. Simply be there, choiceless. Thy will be done... whatsoever it is. If she survives, good; if she goes, perfectly good. No choice on your part, only then can you become a vehicle for me. It will be a great experience to you too. What happens to her is secondary; something will happen to you.

So use this opportunity for a great meditation... and help her. Good.

[A sannyas couple who have just fallen in love are present. The woman says: I would like to give more love.]

Mm mm! Give! Don't go on thinking -- give. Hold hands and close your eyes and pour your love into each other. If something starts happening in the body, allow it -- any moving, shaking, trembling but don't leave the hands....

Good... come back, mm? (to the man) Just one thing: you both seem to be disciplined too much, controlled too much. That is a barrier in love. Discipline is good in war, not in love. And to be controlled is good in the world when you are dealing with people with whom you are not really related. But when you are in love you should be completely in a kind of let-go, entirely available, uncontrolled, undisciplined. Only then can the hearts meet and merge and can boundaries become blurred. You both have very special boundaries; you are not overlapping each other. Your energy is separate, her energy is separate. This control will not be good.

Love has to be wild... love has to be animalistic! Only when it is wild is it great. Controlled, it is a very tiny thing, mediocre; it doesn't satisfy. And that's why [your lover] asks how to love more. It is not a question of how to love more -- love is there; just go into a little more uncontrol.

(to the woman) And your question about how to love more is again a question of control. You want to control love too: you want to dial it so you can make it more or less. You cannot control love. Love is bigger than you. You can only allow it, and when it comes you have to be flooded by it, completely washed away, taken away, possessed by it love is maddening, and for a few moments you have to be mad.

(to the man) That is a cultural problem for the Japanese: control. So you have to be a little less Japanese.

Go madly into it, headlong, and you will not be a loser. Great will be your gain, but only those who lose themselves gain. So let this be remembered: next time you are together just go wildly together. Pulsate, dance, sing, for no reason at all... just for the sheer joy of it.

Much is possible, mm? (to the woman) Help him! You will have to take more care, because after all he is a Japanese, mm? It will be very very difficult for him to come out of it. He will try, but if you help he can come out more easily. It is a cultural characteristic and for centuries Japan has been trained to be mannerly, to follow the etiquette to the minutest detail. A slight thing that goes against the morals, against the manners, against the national etiquette, is enough for the Japanese to commit suicide. It is a very suicidal country! Sometimes very small things....

It happened once that a general just did something, a very minor thing. When the king was speaking to him he spoke back in an unmannerly way. He had said nothing wrong but it was not as appropriate as it should have been. He talked as if he were talking to just another man. Immediately he was reminded that he had forgotten how he should talk to the king he committed suicide -- just to save his honour. Because he committed suicide three hundred of his disciples committed suicide -- three hundred! Because their master had committed a mistake it became their shame.

Now, it could not have happened anywhere else. He could have just said 'Sorry!'; that was enough for the mistake. But to commit suicide and then three hundred more people committing suicide because of it! That's how Japan has lived down the ages. Now things have changed but this has gone into the blood and the bones. So be a little helpful, mm? You have to nurse him out of it!

[A sannyasin had been waiting a long time for his girlfriend to come to Poona. Now she is here he is having problems. When he did the tantra group he was more in touch with his energy than now. She is also present and previously said that she was not interested to do groups but is helping her boyfriend by taking notes for him while he does acupuncture.]

That's how people wait for trouble! And when they come then you become.... Now the problem is that you have changed a lot and she seems to be reluctant to change. She is very defensive, she is very afraid. She is not open to anything here.

... Mm, she is not open to me, so it will be a little difficult. If she were open then things would have been easier, but she will create all kinds of trouble. You have changed a lot so there is a disparity. You used to love her but then you used to be different. She used to love you but you were different then. She is the same and you have changed so there is a gap.

If you want to bridge that gap then you will have to stay patient for a few weeks. It will be troublesome but if you want to close that gap, bridge that gap, then that much sacrifice has to be made.

... It can happen... I cannot say it will happen.

Because this is a problem. She may not be interested at all in the meditations, in the work that is going on here; she does not seem to be. If she is not interested then it is very difficult. If she is interested just time is needed. She can go into a few groups, she can do a few meditations. But she is not willing to; she just wants to cling to you and take notes when you are doing acupuncture. Then it is okay like that. She is not ready to leave you.

Help her to go into groups! You will be alone, she will be alone, and that will be very good.

[The sannyasin says: I think I push her too much. That's part of the problem.]

Mm mm... then just drop pushing; just accept. At least for four weeks see. Suffer, mm? What can be done? You never ask me, otherwise I would not have said to invite her here. Why call her? Why create trouble for her?

We don't understand how things work. When one partner changes it becomes really difficult for the other partner to cope. She is also in difficulty. She has not done anything wrong, but you have fallen apart. Love is there; she loves you -- that's why she has come. You love her but now the gap is big; you are shouting from far away and she is also far away. You cannot talk; you are too distant from one another. You cannot understand each other. You say something; she understands something else. She says something; you understand something different. Communication will become difficult.

... Wait for two, three weeks, and if it happens, good; otherwise say good-bye. Because there is no need to suffer over it and to make her suffer also. It is not only that you are in trouble, she is also in trouble,

maybe in more trouble than you! Because she is alone here; you have a big orange family. She could be in much more trouble because she will have to defend herself continuously, twenty-four hours a day. You have all kinds of support; she has no support. But she seems to be of the strong kind.

But if she chooses, make the choice clear. If she wants you, if she loves you, she has to become open to this climate. If she does not want you, if she does not love you, then say good-bye. It will be in sadness, but what can be done? Don't make her suffer and don't make yourself suffer. Just make one thing clear: that you cannot go back. Whatsoever has happened to you cannot unhappen now.

Mm? that is one of the difficulties in life: if something happens you cannot go back; there is no way back. If you have known something you cannot make it unknown again. If you have done something you cannot undo it. It has happened; it will be there forever now. You can go on adding, changing things, but it will be there. It has become part of your very substance.

So you cannot go back. The only possibility is that she comes forward and enters the world into which you have entered. If she loves you, she will. But make it clear. If she is not that much in love she will be ready to sacrifice you rather than change herself.... But a change would not be bad for her; a change would be her life's blessing.... But that is for her to decide -- whether she wants to choose that blessing or not.

Just make it clear and then wait two, three weeks. Suffer patiently, lovingly, and if things don't change just say good-bye. Send her back. There is no need to be worried, mm?

[He answers: I feel reluctant to work with her. After taking sannyas my whole energy is so different.]

Yes, it is different; I understand your difficulty. But you should have asked me. Unless I see the picture and I feel the girl, I would not have said to you to call her. That is an unnecessary trouble... not worthwhile.

You don't need her notes? (he shakes his head) Then she could do some groups. But she does not want to; that note-taking seems to be a safety device.

Just see for a few days and then if it is not happening, just send her back. It will be sad but what can be done?

Sometimes one has to accept something. Or maybe she will start thinking about it again and change herself! Just three, four groups and she will be different. Wait, let us see, mm? I will do my best!

[A sannyas couple had previously spoken to Osho because the woman was feeling jealous when the man was attracted to other woman. Now she is moving with other men and he is feeling hurt. He says that when he is aware it is fine, but sometimes he falls asleep.]

Then let it be fine; don't disturb it! There is no need. Start taking life with ease. Don't be too serious about small things; they don't matter....

So it is a good situation to become more and more aware in, mm? Your woman is giving you a great opportunity. If she goes with somebody, become aware. The more she goes, the better: you will be more and more aware! These are all devices. If you use them, you will be happy that they happened. Because jealousy is poison. There is no need, no point in it... just a misunderstanding of thousands of years.

When your woman goes to somebody else you start feeling hurt. You feel as if you have been rejected. You start feeling as if you are not adequate, not enough; she needs somebody else. You are not the right person or you are not fulfilling her. One starts feeling as if something is missing in one. That is not the point at all; that is a complete misunderstanding.

It is like eating the same thing every day. One day you feel like eating something else. Not that you hate the food. It may be nutritious, it may be the best food for your health. It may be fitting perfectly, you may be feeling absolutely okay, but still you are fed up with it. You would like to go to some hotel and eat some rubbish (laughter) which is not nourishing, which is not healthy! You may have a stomach ache and a headache afterwards but still sometimes it is needed.

You have not said anything about the food that you have been eating but your mind needs a little variety. When the mind goes, only then does the desire for variety go. Then one can live with a single note of music for one's whole life!

I have heard about a musician who used to play just one note on his sitar, continuously, for hours together.

The wife was becoming mad, the neighbours were becoming mad. Finally they all gathered together and they said 'What are you doing? You will drive us all mad! Evening, morning, night, you continue playing

one note. Can't you play something else!'

He said 'But why should I play something else?' And they said 'Everybody plays several different notes!'

He said 'They are still searching for their note -- I have found mine! This is the thing I was searching for my whole life... and I have found it so now there is no need....'

But that can happen only when the mind has disappeared. Then you find your note. Then love with a woman has a totally different quality: it has the quality of eternity. Otherwise all love affairs are tentative, temporal, because the mind is there. The deciding factor is the mind. The mind is tentative and temporal. How can it give you something permanent? It is not possible.

And have compassion for the woman also: she gets tired, you also get tired! Just look at things: don't you get tired? Every day the same woman and then you see another woman walking on the road and you become alive. You were walking with your woman and feeling dull. You were almost dead walking along and carrying on somehow. Then a new woman passes by. She may not be more beautiful than your woman; that is not the point. Just the newness of it: the different body, different shape, different proportions, different eyes, different hair. Just the difference, and suddenly you become alive and again you start pulsating.

Just watch your own mind and then you will understand everybody's mind. Then great compassion comes. Just try to understand things... and they are all good.

In this commune these things are going to happen. It is not a small family; there are so many people, and my approach is to make you free. It is not a restrictive, repressive community. It is not some old orthodox, inhibited... a tabooed commune. My whole approach is to make you free and loving. When I make you free and loving these things are going to happen every day.

Just watch and become aware. Each situation has to be used, and each situation will be a foundation for your growth. Nothing to get worried about, mm? If some affair is going absolutely well, I will create some trouble!

[A sannyasin is leaving for the West to finish things so she can come to live in poona. She asks how she can be conscious while she is away, which will be for six months.]

Then my suggestion is that you don't try awareness this time; otherwise it will take longer. You would have to pay attention to awareness as well. This time you do as you have been doing your whole life: just act unconsciously and finish things! Otherwise it will take years! It will be a non-ending thing. It is a long process. After four months, when you return, just practise awareness. There is no problem.

There, finish with acting and then let there be a change. It may make you very very tense if you want to remain aware. there and you have to act, and you are in a hurry and you want to wind things up soon. I will take the sin on myself, mm? For four months you are free to act unconsciously!

Keep this (a small wooden box) with you, and whenever you become conscious just put it on your heart and forget about consciousness, mm? This is to remind you that you have to act!

[A sannyasin, who has just completed the Kyo group, says that he's worried because he doesn't feel his heart.... Osho checks his energy.]

Mm mm, good! Forget about it. It will happen on its own; you cannot manage it because all that you can do will be from the head. The head won't allow you to go into it; the head has to forget about it.

Just don't make a problem out of it; it is not a problem. It will happen on its own. It is going to happen. Any day suddenly you will find it has happened, but it will be sudden and you will be caught unawares. If you are waiting for it, it won't happen. If you are looking for it, you will be the barrier, because all looking, all waiting, all desiring is from the head. And the head is the problem The energy has to drop into the heart. Now, it remains hooked up there if you are searching for it.

So you cannot make it happen; there is no way. Just enjoy, dance, sing, and forget about it; that's not a problem for you. Let that be my problem. Mm?

... [In the next group] completely forget this nonsense. It has nothing to do with you; it will happen on its own.

[He answers: I tend to forget it and just feel good, and then people keep telling me there must be something wrong with my heart centre.]

No, no, no, nothing is wrong. Just tell them that nothing is wrong....

Don't be worried about people, mm? I have great astrologers and great occultists and parapsychologists and healers -- all kinds of mad people are around me -- so don't get into their things, mm? Otherwise everybody will put his trip on you and you will be in difficulty. Just say that you have been certified as everything being okay, mm?

The Open Secret

Chapter #6
Chapter title: None

6 November 1977 pm in Chuang Tzu Auditorium

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Deva means divine, and vihan means morning. And let this be your divine morning. Forget the night that you have been in and forget all those nightmares. Once we are able to forget them they disappear. By remembering them again and again we go on watching; that is a kind of nourishment for them. So one should be capable of forgetting things. That is far more important than the capacity to remember things. Remembrance is very ordinary; forgetfulness is unique. And many people suffer from remembrance. Remembrance is like going on playing with your wounds so you never allow them to heal. The healing comes through forgetfulness. Forgetfulness is healing -- and if you can forget the past you are forgiving the past...

[The new sannyasin says she feels to study Naturopathy in Berlin. That's very good, Osho says. Anything concerned with nature is always good....

Osho then says not to make a fad out of being natural, to be natural but in a relaxed way. If one takes it to its extreme, one finds it difficult to remain part of society. Then back to the jungle!]

Naturopaths go on praising the jungle, and it was not a good place to live ! Wild animals were there and poisonous snakes were there, and life was impossible in the jungle. It was not as good as they go on saying. And if not wild animals, not snakes, then mosquitoes!

Life should be taken in a very relaxed and easy way. I am all for nature but always against faddism because that is an ugly phenomenon. That is man not in his senses.

So learn Naturopathy but never become a naturopath. It is good as a life-style but that too has to be taken in small doses. And to keep balance it is always good to go against nature sometimes, beyond nature. That brings variety to life. To be ill is not always bad because sometimes illness brings things which health can never bring.

So once in a while it is good to enjoy illness too. It makes people more meditative, more prayerful, helps them to see that the body is going to die, helps them to see the reality of the body, gives them a gap, an interval in which to slow down, and time to think about things for which there is ordinarily no time.

I am not saying remain ill; I am saying that once in a while it is good to fall ill.

Deva means divine, anil means the element of air, the air element. It is a metaphor to indicate that God is like the wind: invisible and yet surrounding you from everywhere, invisible, but you cannot live without

it. You are continuously breathing him in and out.... It is he who goes on rejuvenating you each moment, awake or asleep. If for just a single moment your bridge with the air is broken, you are gone.

In a similar way, on a deeper plane, God is pouring his energy into your spirit too. Just as the wind, the air, keeps your body alive and functioning, that invisible god-element keeps your soul alive. Hence, so much emphasis on breathing in all the schools of Yoga, because once you have understood the mechanism of breathing you will be able to understand the deeper mechanism of breathing -- that is that God is continuously breathed in and breathed out. It is the same process -- running on exactly the same lines, parallel. If we can understand breathing perfectly we have understood all. That's why in India breathing is called 'prana'; prana means life.

The wind is invisible, so is God. The wind is invisible but goes on touching you; it is not untouchable. It is so with God too! Just a little more sensitivity is needed and you will start feeling his embrace from everywhere. So don't look for God through the eyes, because he is invisible. To be hidden is his nature. It is his intrinsic quality to be hidden just as it is the intrinsic quality of air to remain invisible; it is not accidental.

God is not hiding, God is hiddenness. So there is no way for God to appear before you. And if sometimes you feel that God is standing before you, remember: this is just an hallucination, your imagination playing games with you. You are in a dream, you have fallen asleep. It is a projection of your mind.

If you see Christ or Buddha or anybody standing in front of you, this cannot be the real Christ and cannot be the real Buddha. Even when you are facing the real Buddha you cannot see him; you only see the body, which is not the Buddha. You hear the words, which are not the Buddha. Buddha is silence, utter silence and utter hiddenness.

So there is no way to see the Buddha but there is a way to touch the Buddha. That's why in the East touching the feet of the master became very symbolic. You cannot see but you can touch! Christ used to put his hand on people. The laying on of hands became very very symbolic; that is giving a touch.

And remember, eyes are very small, ears are very small, so is the nose, and in fact they are all parts of the skin, specialized parts of the skin. The nose is nothing but skin; it has become an expert in smelling. And as all experts become narrow, so the nose has become narrow; it can only smell. The ears can only hear; they had to lose much to become specialized.

Mm? It is as a man becomes more and more specialized in a particular branch of science. First he specializes in medicine; then he cannot go into philosophy and poetry and mathematics and physics and chemistry. Those doors are closed. Then he starts specializing in eyes. He has to drop the whole body, he has to become forgetful about the whole body; he will think only about the eyes. And I have heard a futuristic story about a woman who enters a doctor's office and says 'Look at my eyes, there is something wrong with them.' The doctor says 'which one, right or left?' And the woman says 'Right.' He says 'Sorry, I am only an expert on the left eye. For the right eye just go ahead a few buildings and you will find the right doctor.' Yes, specialization can go; it is going that way.

The specialist is one who knows more and more about less and less. And a specialist is one who becomes more and more knowledgeable about tiny things, and naturally in the same proportion he becomes ignorant of many more things. An expert is ignorant about a thousand and one things and knowledgeable about one thing. That's what has happened to the eyes, to the nose, to the ears.

Only touch is the unspecialized sense in your body. And this is the biggest sense; it covers the whole body. It is the primordial sense. In the mother's womb the first sense that comes to the child is touch; other things evolve later on. But the first thing that the child starts feeling is touch; that's why there is a great hankering for touch. If your loved one does not touch you, you will feel unsatisfied. There is a need to hug, a great need because that is our primordial sense, the fundamental sense. All others are specializations.

God cannot be seen but can be touched. The master cannot be seen but can be touched. Remember these two things about your name: the invisibility and the touchability. So the process is to become more and more holy and total. The eyes are very small, they are partial -- we cannot see God; but we can jump into him. We cannot hear him, but we can penetrate him and he can penetrate us.

[A sannyasin who is leaving says the encounter group helped him feel very blissful and ecstatic. Osho suggests he do more groups at a centre in the West.]

... Do a few groups first then start helping. and by helping you learn. Within a few months you will be

ready; there is no problem, mm? And it will be good; it is one of the best things to learn and do!

[A sannyasin had done a meditation camp in the west, remaining blindfolded and in silence throughout, after which he became sick and felt as though something was not functioning in him. Osho checks his energy.]

Good! Things are perfectly good. And much more is going to happen. Things are changing, but for the better. No problem.

... When something starts changing then many things stop because the energy will be needed for the new. The old cannot function, and between the old and the new there is a time gap -- what I was talking about this morning, 'catalepsy' -- because the energy takes time to move from the old structure to the new structure. And when it starts moving, the old no more functions, cannot function. It goes out of function and the new will take time. The energy has to be absorbed, the new structure has to start growing. It will take a little time, but things are moving for the better. Just enjoy !

[A sannyasin said that after doing office work in the ashram, she has been feeling mentally spastic. Osho checks her energy.]

Nothing to be worried about. You are simply getting rid of unnecessary memories, that's all. Mm? it is not harmful. It is just a kind of cleansing of old dust.

Calculation and money is not your dimension, so you can get disturbed there. You are getting out of the past and out of memories more and more, and falling more in tune with the present; that's what is happening. It is perfectly good, it is what is needed. So don't make a problem out of it, it is not a problem. be happy about it!

[A sannyasin child shows Osho a painting, then whispers: I love you.]

That's right! that's right. Nobody has heard; nothing to worry about! I also love you! Mm?

Whenever you feel like coming, just come and sit here in darshan. Do you want to come sometimes?... So special permission is given to you....

The Open Secret

Chapter #7
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Deva means divine, arjava means straightforwardness, simplicity, authenticity, sincerity... all those things. The fundamental thing is authenticity. One should not allow any kind of imposition... not by others, not by oneself either. One should not wear masks. One should live one's original face whatsoever the cost. One has to pay much for it; that's why people decide not to be authentic. It is sacrifice, it is martyrdom, it is carrying one's cross. But immense is the benefit that comes out of it.

The sacrifice is great, so is the achievement... far greater than sacrifice. But in the beginning you need

the sacrifice, the suffering. Only in the end when you have suffered totally -- when suffering has done its work, has cleansed you, burned your ego, purified you, destroyed all that was false, when only that which was true is left, when the fire has passed -- do you start feeling the ecstasy of life.

And that fire can be long; it depends on you. If you go very very slowly into it, are very miserly, then it can take years or even lives. If one can go passionately into it, intensely into it, it can be finished within a single moment. Of course that moment will be almost like eternal hell. The intensity of it will be there; it will not be spread over a long period.

But once you understand that suffering, if accepted -- through authenticity, sincerity, truth -- brings joy, if you can remember that, then sooner or later you will become acquainted with the whole alchemy of life. I am not a supporter of suffering, remember. I am not saying to create suffering for yourself; that is moving to the other extreme.

There are people who go on living a comfortable, convenient bourgeois life. They think they are very happy, that this is joy. And for this so-called happiness they go on compromising. They become more and more false. The conveniences are there but they become untrue. To purchase those conveniences, those comforts, they go on compromising. They go on selling their soul and increasing their possessions. This is one type of person, one extreme, who becomes pseudo.

The other is he who, seeing the way convenience, comfort, pleasures, makes people impotent, soulless, moves to the other extreme. He starts searching for misery, for suffering. He starts creating torture for himself. He thinks to live in inconvenience, to live in discomfort, to move in thorns is going to help bring up his authentic face, to give him reality. That too is false. His authentic face never comes from inconvenience; how can it?

So I am not saying create suffering for yourself; that is pathology. What I am saying is that life wants joy. That is life's basic instinct. Follow it! But life can have joy only if it is authentic. Then comes the problem and the dilemma of life. Life needs joy, life is meaningful only when there is joy; life searches for joy, but joy is possible only if life is true, if it is based on truth.

Truth will bring much suffering, but it is not that you create it. It comes out of your facing reality. Because everybody is false and you start being true, you start getting out of tune with people; hence the suffering. It is not really coming out of truth; it is coming because everybody is false. You become a stranger, you become an outsider; you don't fit any more. Wherever you go, you don't fit. That continuous not-fitting hurts but one has to go through it knowing perfectly well that it is part of cleansing. The gold has to go through the fire to become pure. And great is the blessing....

Once you have come to your originality with no imposition, with no false face, with no covering, with no curtain, when you have come to your nudity, to your nakedness of being, that's what meditation is all about...

Deva means God, ashar means refuge, shelter. God is the only shelter. If you are searching anywhere else, you are searching in vain. Man goes on searching in every dimension except the dimension of God. But I hope now your sannyas will become the search in the right direction. We can be happy only with God and in God. Life can have meaning only when it is for God. And by God I mean the totality of existence, this whole celebration of stars and rivers and mountains....

Deva means divine, avega means excitement -- divine excitement. And you have to be more and more ecstatic, not silent. Silence will come as a by-product; you are not to seek it. You are to seek ecstasy, excitement. You are to seek a state where you are possessed by God -- in a dance, in a song. God will happen to you that way, not by sitting like Buddha under a tree. That way God will not happen to you; that way you will feel suffocated. That way you will feel stifled, regimented; that will not come natural to you. There are two types of people in the world and the type is decided by the way God happens to them. To a few people he happens in utter inactivity, as it happened to Lao Tzu or Buddha -- utter inactivity, almost as if they were dead, no excitement, no wave, no ripple even. Their being is absolute nothingness; then God happens.

And to the other type God happens when they are nothing but vibration, nothing but pulsation. When their energies are streaming forth in every direction, when there is a great dance and ecstasy inside their being it happens.

To you it will happen the second way, so don't miss any opportunity to take part in all the groups that are available here, all the meditations in which you can become possessed. And the whole point is to be

possessed by God. Let God dance in you and sing in you, move in you, run in you. Let God become your excitement!

... So enjoy all that is available here. Become a part and participate in everything. Don't miss a single opportunity and a single moment. It takes a little time to get into a new kind of life and a new kind of climate... and this is a totally different kind of climate. This climate has disappeared from the world.

Churches are no more alive, temples are only graves. At one time, thousands of years ago, there may have been life, but the flame has gone. Those houses are empty; the master no more lives there. So people have become almost entirely unacquainted with religion... alive religion!

They are acquainted with these corpses -- Hinduism, Islam, Christianity -- so whenever a new religion comes, when God descends in a new way, when God starts searching for man again, when he spreads his hand and finds some new people to get involved with him, it is such a new climate, such a strange thing that it looks very difficult to enter into, to become part of. But if one can become part of it, only then can one know what life is and what God is and what the significance of being here on this planet is; otherwise we go on missing. So in these few weeks that you will be here become part of things. And something is going to happen!

Prabhu means God, alol means moved by, turned by, whirled by -- moved by God, turned by God like a wheel. and that has to be remembered: movement is your meditation. Let your meditation be more and more of movement.

For example, running will be a beautiful meditation for you, swimming will be a beautiful meditation for you, dancing will be a beautiful meditation for you. To movement, awareness has to be added. Movement plus awareness; that is the formula for you. Run, but run with perfect awareness; keep alert.

It is natural and easy to keep alert while you are in movement. When you are just sitting silently the natural thing is to fall asleep. When you are lying on your bed it is very difficult to keep alert because the whole situation helps you to fall asleep. But in movement naturally you cannot fall alseep. You function in a more alert way. The only problem is that the movement can become mechanical. You may be just running mechanically. You may become an expert, a professional runner; then there is no need for alertness. the body goes on running like a mechanism, an automaton; then you miss the point.

Never become an expert in running. Remain an amateur so that alertness can remain. If you feel sometime that running has become automatic, drop it. Try swimming. If it becomes automatic, then dance. The point to remember is that the movement is just a situation to create awareness. While it creates awareness it is good; if it stops creating awareness then it is of no use any more. Change to another movement where you will have to be alert again. Never allow any activity to become automatic.

If we can de-automatise our activities the whole of life becomes a meditation. Then any small thing -- taking a shower, eating your food, talking to your friend -- becomes meditation. Meditation is a quality; it can be brought to anything; it is not a specific act. People think that way: they think meditation is a specific act in which you sit facing East, you repeat certain mantras, you burn some incense, you do this and that at a particular time, in a particular way, with particular gesture. Meditation has nothing to do with all those things. They are all ways to automatise it and meditation is against automatism.

So if you can keep alert any activity is meditation. And movement will help you immensely.

[The new sannyasin says he has a problem with his thoughts which are very active.]

No, nothing to be worried about. Just one month and your bolts will become loose! Two months and then nobody can screw them back! It will happen; nothing to worry about. The whole work here is about that, mm? It will happen; it just takes a little time. Just old habits of thinking, and everybody has been trained to think. The society pays so much for thinkers, so naturally it is an economical asset. About non-thinkers the society does not bother. It does not pay poets or the painters or the musicians. It pays mathematicians, engineers, doctors, professors. It pays heads. It is almost against lovers; it punishes them.

It is against emotions, against feeling; it does not allow them. It is okay on a holiday but not ordinarily. Once in a while you can relax, can take a little alcohol and relax, but otherwise you have to remain in the head. The world is run by the head, and because the heart brings chaos the society does not allow it. School, college, university, everything has been made in such a way that the heart is crushed.

People who belong to the heart suffer much because they behave in a way which cannot go with society, with the majority. They are always falling away from the crowd, from the mob. They never walk on the

super-highway; they seek their own small footpaths in the jungle of life. The society does not want individuals. The head is a collective phenomenon. This has to be understood.

For example, two plus two are four. Whether you make it or I make it or anybody else makes it, it is universal, it is collective. Whether you do it in Tibet or in Iran or in Japan it doesn't matter. Even if you go to Mars or to the moon it will be the same; it is a collective phenomenon. But my love is my love and your love is your love and there is no way to make it universal. You love a woman and you say she is beautiful. Nobody may agree with you but that doesn't bother you. Nobody need agree; that is your personal thing. You like a rose flower; somebody may hate it. You like the peacock and its beautiful feathers; somebody may feel nauseous.

It remains individual. The heart is individual, the core of the individual. So society does not pay respect to the heart. It trains generation after generation for the head, for the collective. It is dependable, predictable. But then life becomes monotonous; the individual is killed, is just a computer.

Remember that computers are available now which can do all the work a human mind can do. In the future there is every possibility, it can almost certainly be predicted that computers will be available that are better than the human mind. But no computer is able to fall in love. No computer will ever compose poetry like Shakespeare. One day it will be possible for computers to do mathematical calculations as well as Albert Einstein or even better. But there is no way that computers will ever paint like Vincent van Gogh or will compose music like Beethoven. There is no possibility. The computer has no heart.

One day man will have to assert his heart to protect himself from the computer. Otherwise the computer will compete with man very dangerously; the computer will defeat man. Now the struggle of the future is going to be between man and machine. It is no more a question of the poor and the rich, the slave and the maSter, the serf and the feudal lord. Those days are gone. It is not even going to be a question of conflict between man and woman but conflict between man and machine... and man himself has created the machine.

Man can survive only if he moves towards the heart. Then he can show the machine that there are a few things only he can do, that machine cannot do: poetry, painting, love, meditation. That will be the superiority of man. That day is coming, it is close by, when there will be no other way to keep one's dignity except through the heart.

It is going to happen. Just watch and get into things.

Prem means love, sapan means dream -- a dream of love. Love is the greatest dream and love is the greatest hope. It is love that keeps people alive and flowing. With love all is poetry; with love all is music. So keep that dream alive. Sacrifice everything for that dream. Put your all at stake. Let that dream be fulfilled.

Once that dream is fulfilled you can go beyond dreams, never before it. Yes, there is something beyond the dream, too, called truth, called God, but the dream is the school through which we prepare for truth; it is the training. If your dream remains unfulfilled you will never be able to know what truth is, because the unfulfilled dream will go on haunting you, will go on pulling you backwards. It will go on enchanting you, creating new desires and it won't allow you to rise to that height from where truth becomes available.

The dream has to be fulfilled, and there is only one dream in the human heart and that is of love. All dreams are just fragments of that big dream. And my understanding is that once that dream is fulfilled you simply transcend life. You start floating like a cloud, a white cloud. You are no more attached anywhere. You are free... you are freedom. But first that dream has to be lived.

So my approach sometimes seems very contradictory. Because truth is beyond dreaming, God is beyond dreaming. All dreams have to disappear. When your eyes are completely empty of dreams, only then will you be able to see that which is. But still I preach and teach and help people to dream, because unless the dreaming is completely fulfilled -- not even a small iota of dreaming has remained unfulfilled in you, all seeds have been burned by fulfillment -- only then will your eyes be empty of dreaming; otherwise they will remain dreaming. And if some seeds are still there they will go on sprouting into new dreams. They will go on bringing you back into life again and again. Then no death will be a real death; every death will become a new birth in a new womb. And again the same story starts, with new actors, but the story remains the same, basically the same.

Fulfill the dream of love so that one day you can go beyond it!

[A sannyasin, who is leaving, says: I've been doing latihan for several hours every day. Just towards the

end of the third month my mind became very noisy... especially when was in latihan. It has become difficult to continue it every day.
Osho checks her energy.]

Now the work of latihan is finished, mm? It has done its work -- now you need not do it. For a few days you may miss it but nothing to be worried about. Just stop it completely; its work is complete.

When some medicine has worked and you go on taking it sometimes it can create illness because now there is nothing for it to fight with. Mm? there were the germs of the disease and the medicine was fighting with the germs. It helped you; the germs are killed. Now the medicine will start killing you.

All methods are medicinal. Hence, so much need for a master, because it will be very difficult to decide when the medicine is no more needed. Now it is no more needed so it will create noise; it will create many problems. The noise is just the beginning; it will create many problems. That is happening to many people who are in Subud because there is nobody to see when the work is complete.

Subud himself is not a master. He is a God-realised person but not a master, and these are two different things. Nobody can be a master without becoming a God-realised person, but everybody who becomes God-realised does not necessarily become a master. He is a realised man, he has attained, but the attainment has been completely accidental, and the reason for his attainment and its being accidental is that he is a Mohammedan. Mohammedans and Christians don't believe in past lives. The very idea that there are no past lives functions like a barrier.

It will not harm those very rare people, those who are near about ninety-nine degrees. Just one degree and they will have jumped. But it is very rare to find people who are ready ninety-nine degrees. One who is not ninety-nine degrees ready... For example, someone may be only ten degrees ready, so after eleven degrees problems will arise because Subud knows about only one degree. Twelve degrees, thirteen degrees, subud will be of no help: it will say go on doing it.

Your work with latihan is over, mm? Simply forget about it. It has been good; say good-bye to it. Now you can simply sit silently, just sit silently doing nothing. Even that nothing has not to be imposed. Just sit relaxedly... no effort even for this nothingness, otherwise you become tense. Just sit.

In the beginning, even in sitting silently, latihan may happen a few times because it has become an old habit. Get out of it immediately: stand up, start moving. Don't go into it; it has to be stopped now. It has become almost automatic. For a few days you have to consciously stop it. Otherwise things are going perfectly well! Good.

[A sannyasin group leader had previously written to Osho about his relationship as his girlfriend was interested in another man.]

I received your letter.... Love is always a problem, and it is alive only while it remains a problem. Once everything is solved it disappears. So to remain alive love has to remain a problem. You cannot have love without problems, mm? Then it is not there. You go beyond it; it has no relevance. So, that problems are there is intrinsic to love; in one way or other the problems continue. Love is ecstasy and agony both. The agony is the price we have to pay for the ecstasy. If there is no agony in it there will be no ecstasy either; they are always in the same proportion.

You love... hence suffering will be there; that comes as part of it. She loves you, hence she also suffers. I have never come across a love affair where suffering does not exist. So that maturity has to be gained. That's why many people have decided to go without love: then there is no suffering. Of course, there is no ecstasy either. And if one has to decide then I will always say to decide in favour of love. It is better to have loved and suffered than not to have ever loved. Because the kind of peace that comes without love is a very dull and dead peace -- the peace of the cemetery. There is a higher quality of peace that comes after these storms have passed. One matures only through these storms.

They say that the cypress tree goes the highest and suffers the most -- through wind, sun and clouds. But that is the way it becomes seasoned. The cypress wood lasts longest. Even when the tree has been cut and the wood has been used for something its life is almost endless... even the dead wood lasts forever. From where does this seasoning come? Those winds, the sun, those clouds, those storms and that continuous fight have given it stamina.

So accept this suffering. And another thing: accept that that also is part of the game. Love is really an intricate game. One remains a chaser and the other the chased. If you are the chaser, your woman is the

chased. She tries to escape from you -- only then can the game continue. Otherwise why should you chase her? If she is simply available, only for you, then the chasing stops. You can chase her only if she is running away in some way or other. If you stop chasing her there is every possibility she may start chasing you... but then you will have to run!

This game has to be looked into. [Your woman] loves you, she cannot leave you, she cannot be happy without you, but she is the chased and you are the chaser. And this is just a game to continue the chasing, so she starts thinking of somebody else. She cannot actually go to somebody else; she would not be happy. If she were forced only then would she go, otherwise she would not. But this continuous 'going' in her mind keeps her running away from you and keeps you running after her.

I have seen so many couples and sometimes the miracle happens.... For example, you can get bored with this whole thing. You can say 'Okay, now do whatsoever you want, and you start becoming interested in some other woman. Suddenly the whole game changes; she will start chasing you. She will forget about the man she is thinking of. Now she will think about the woman you have started thinking of. Now the whole thing changes but the problem remains the same! The problem is there, and if both of you stop chasing and being chased then suddenly you are stuck. You are not going anywhere and she is not going anywhere; then what to do? You are stuck with each other and then boredom arises. That is far worse ! Her mind going to somebody else keeps the whole thing alive. She does not allow you to take her for granted. And I am not saying she is doing all this deliberately. These are just unconscious games and they continue unless you become completely conscious.

Now, what is happening is that because you feel she cannot be totally in love with you, unconditionally in love with you, if she gives some love you don't accept that; you resist. You want either all or nothing. That too is part of the unconscious mind. Because you want all or none she will start thinking more of the other person... because you are not accepting her love. By not accepting you are helping her to think of the other person. The more she thinks of the other person, the less accepting you will be, the less you will be together. Less and less you will be open to her, and more and more you would like to be left alone. And you will not do anything in your aloneness; you will think of her. But whenever she is there you will at least pretend that you don't care; you will become hard. One has to protect oneself, one has to protect one's pride.

When she is in an affair you will be thinking of her and you will be worried. When she is there you will show that you don't care where she goes and what she does; you want to be left alone. When you are not there she will think of you and will not think of the other man. When you are there she will think of the other man.

Because you are more mature than her your responsibility is greater. She is still childish, hence this desire. That is part of the childish mind. She wants both together, she wants all. She is simple, innocent, and childish. Your responsibility is bigger than hers so you have to be more alert.

For example, my suggestions are these: when she gives you a little bit of love accept it with great, deep gratefulness; accept it with immense gratefulness. Don't ask for everything; even a fragment is good. Accept it as if it is total... and feel joyous! Don't try to escape from her; that will be throwing her away.

Then you will change the whole trend. If you can accept her little love with joy, she will be ready to give more. Accept that too and she will be able to give more. Because when somebody's love is accepted gratefully it is so satisfying. To give love is more satisfying than to get. So don't hurt her, otherwise you yourself are pushing her away. She is not as mature as you. Your maturities are different, there is a gap, so naturally your responsibility is bigger. If something goes wrong you will be more responsible than her.

So just see the game and play this chess game a little more consciously. Think at least two, three moves ahead. The great chess players think of five moves ahead. Think at least two, three moves ahead -- that if you do this then how will she react? If you do that, how will she react?... And let it be a game! Don't be too worried; there is nothing to worry about. She is not going anywhere; she cannot go. And finally I am here so you need not worry.

Love her and let her think whatsoever she wants to. Love her more and accept whatsoever love she can give, and accept with gratefulness -- not as if you take it for granted. And within a few days that idea of hers will disappear. But if you go on doing these things that you are doing, you are helping her to go. Because what will she think then? You don't accept her love so her infatuation for the other person grows more. You are making her infatuated with the other. She starts dreaming and thinking that maybe the other man will accept more gratefully. He will love her more, he will not escape from her. He will not reject her.

Let her think about the other. And just be in this game a little more consciously, seeing the future moves, and within a month her mind will be changed; there is no problem in it. It is just that she is

indecisive as every childish consciousness is.

It is just like a child. You take him for a walk and he wants an ice cream and he wants that toy and he wants to purchase this car and that elephant too. He wants everything! Just out of her simplicity, out of her innocence, she sees somebody and she feels infatuated. But she loves you, and that is the basic thing.

These are just infatuations. They come and go, they come to everybody. And we should be compassionate about them; they are natural. Man is really helpless. But don't become part of the unconscious game; play it consciously. Try. For one month let this game be a conscious game, from your side, and then I will see your woman. Good!

[A sannyasin, who participated in the Tao group before leaving for the West, says: I feel I've got in touch with some kind of softness and vulnerability... and I want to keep a hold of that somehow.]

It will remain. Don't try to keep it. In that very trying it will start slipping out of your hands. Don't try to keep it; it will be there. Just remain relaxed, enjoy it. Rather than trying to keep it, enjoy it, use it more. Whenever you are in a situation remain vulnerable. In different states try it and taste how it works. Rather than trying to keep it, have as many experiences of it as possible.

It is not a question of hoarding it; it is not property. It is a very subtle experience. It grows if you experience it more and more.

For example, you are talking to a friend. Relax and become very open, very receptive. You are holding somebody's hand. Don't remain hard, become very soft. Don't remain frozen, protective, defensive. Allow his energy to flow in, allow your energy to flow in. Just use it in as many ways as possible. Expose yourself to more and more situations and it will grow through that experience.

You cannot possess it but you can help it to grow... and the difference is great. You can possess money, you cannot possess a plant. The only way to possess a plant is to help it grow. It is not a dead thing. All that is alive remains only while it is growing. The moment growth stops it dies. So let it remain breathing. Don't miss any opportunity.

Listening to me you should become vulnerable; sway with it. Seeing the morning sun, become vulnerable; dance with it. Swimming in the pool become one with the pool, lose boundaries. I'm just giving you instances; they are there every moment. Then you will see it is growing, growing, and it can grow to no end' It can go on growing; it is an endless process. It begins, it never ends.

[Osho suggests she start a centre in the West. She is surprised and says: I feel pretty green to be starting a centre.]

No, only green people can start! Once the greenness is gone then it is difficult; don't be worried about it....

It just means to help people towards me. Let your friends be acquainted with me, with what is going on here. Sometimes just invite a few friends and by and by it starts growing. Sometimes, once a week, meditate with a few friends, listen to the tapes. Keep the books, sometimes read them to friends. then it will go on by itself. It has no formal structure.

This will be the name: Avit.

It means to know well -- to know well, to know deeply. Vita means to know. The Indian scripture 'veda' comes from the same root. It means to know so deeply that the knower and the known become one, to know through love so that the distinction between the knower and the known is lost; you are not separate from the known.

To know God deeply means to become God; that's the only way. If God and you are separate then it is not really knowing, mm? -- you are going round and round. To know God really is to go directly into his heart and disappear there; that is the meaning of avita.

Just invite a few people and it will start working. That's how all my centres work, mm?

[The assistant leader of the Tao group said she was sick because she couldn't accept being the assistant instead of the leader. But when she became conscious of this she was able to clear it.]

It will be very very good for you; you can learn many things from [the leader]. It will make you more rich. It is always good to be around people who have a kind of understanding and maturity; it makes you

mature. And to assist is far more enriching than to lead because you have no responsibility and you can absorb things more quietly, observe things more quietly.

Sooner or later you are going to be a group-leader but I wanted you to sometimes assist too. I have the idea that I am going to make you a group-leader but many times you will be a group-leader and many times I will send you to work with somebody. You will become more enriched.

Don't think in terms of your being second; there is nobody who is first. If you can enjoy, then it is good; assist [the leader]. If you feel it creates trouble, start editing; forget about the group, mm? You decide!

The Open Secret

Chapter #8
Chapter title: None

8 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711085	
ShortTitle: OPENSE08	
Audio:	No
Video:	No

[A sannyasin has brought her two children from the West. The older son is negative and wishes to return to the West. The mother says she doesn't want to force him to stay.]

Mm mm. So, let him go, and whenever he wants to go...(to the son) You are free to go, mm? because happiness is the thing. If you are not happy here and can be more happy there, then be there. (to the mother) Just make him free and then he will be more at ease here. If he decides to stay that is his business. If he wants to go allow him. From your side he should be free. Then if he decides on his own.... Because that may happen: once he knows that he can go his mind may change.

It makes a lot of difference. If he feels he cannot go then he will continuously think of going. If he thinks he cannot go he will fight and he will not make any move to like anything here. He will not get into anything because that will be a great fear to him: if he starts liking things here then he will be in your trap and he will not be able to go.

Once he knows that he is free to go there is no fear. He can meet with sannyasins, play with sannyasins, dance, sing, because he is free; it is not a problem. Then he will not have any resistance, and in that non-resistance he may start liking it here. But if he does not then it is perfectly good if he goes. Some day he will come back again.

And whenever he comes on his own, then only can it be of help -- for him, for you. Otherwise he will be a problem to you and a problem to himself and you will feel miserable that he is unhappy. Nothing is more valuable than freedom. So if he decides to go that's perfectly good; let him decide.

Make his mind completely at ease so that he is free, whether he decides to go or stay. Then there is no force from our side this way or that, for or against. And he will feel good because he is respected. And every child has to be respected, utterly respected. We are nobody to enforce anything on anybody, even on our own children, because even though they come from us they don't belong to us. They belong to themselves and they will live their own life. They will find their own truth, they will find their own way. They have to search and seek for themselves.

So we can make available to them whatsoever is, but it is for them to participate or not. It is good that you brought him; now he knows this place. If freedom is given to him he will be able to know it more deeply and then back home he can compare. If some day he feels like coming he is welcome... but only

when he feels.

Even if you feel a little sad about his going, that's okay. That is your problem not his, so don't make him feel guilty that he is making his mother unhappy. Those are strategies to manipulate. You can cry and weep and can say 'Okay, you can go but I will feel unhappy.' You will be creating a division in his mind; this is a kind of pressure. He does not want to make you unhappy but he is, so he starts feeling guilty. Then he can decide out of guilt: 'Okay, I will not go. It is better to feel miserable than to make you miserable.' But if he is miserable you will be miserable, and then he will make you feel guilty.

These are the games we go on playing with each other. He will continuously remind you it is because of you that he is staying and you will start feeling guilty that you have been destructive to his freedom. Never create any guilt in a relationship because guilt is poison to love.

(to the son) So you are completely free, mm? Decide about staying or going and whenever you want to go, immediately arrangements will be made and you can go. And if you want to be here a little-little, you can be.

[The mother says she is not sure whether to return to the West with her son, but feels it would be nonsense.]

No. It is absolute nonsense; you need not go. If he decides to go he will be with his father; nothing to worry about. You need not go....

So that is his decision and he can decide. If he feels it is not good there he can always come here; he is welcome. But you need not go, otherwise there you will create the guilt. You will make him more guilty -- that because of him you have had to come from India where you wanted to be.

These things have to be understood and dropped.

And the idea that without you he cannot survive or without you he cannot grow, is utter nonsense. It may be that he wants to escape from you... because children want to escape from parents. They want to have their own freedom. When they are at the parents' side they are always thought to be children. Grown up as they are, they will remain children to you.

My mother comes to me and when she sees me eating this and that she starts telling me 'Don't eat that, eat this. You have not eaten this!' She knows what she is doing and she says 'I am mad! I should not say these things to you.' But when she comes again she again starts telling me....

And I can understand, so I understand you. But you need not go. Just be here and give him full freedom so he can enjoy the few days he is here. And whenever he wants, send him back, mm? Good!

[An elderly sannyasin says how much she enjoys the ashram but feels she is still sitting on the fence because she is too old to jump.]

Mm mm. You will! Because from the fence it is the same distance. Whether you get off to the right or to the left, it is the same distance.

... It is always a jump. Seven or seventy it is always a jump. And the older you are, the faster you have to take the jump, because you don't have time to lose, you cannot afford much time to lose. A young person can wait -- life is long -- but for an old person waiting is not good. If something touches the heart, then do it! Go into it! What is there to lose?

[She answers: My head!]

That's perfectly good to lose, mm? That is perfectly good to lose... because it is not worth saving. How long will be you be staying?

The Open Secret

Chapter #9

Chapter title: None

9 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711095	
ShortTitle: OPENSE09	
Audio:	No
Video:	No

[Osho gives someone sannyas.]

Start feeling that a sound is arising upwards from your throat -- a moaning, groaning or a humming sound; feel ripples of sound arising. If you start feeling like humming or moaning, go into it; don't be shy and don't hold it. And if it starts swaying your body then go into swaying. Let sound possess you.

... There is great sound just like a reservoir in your being and it wants to explode. Unless it explodes you will not feel light. You have to help it. It wants to be born and you have to be possessed by it; that is the only way one can help it.

Our basic being is constituted of sound; that is one of the most ancient insights into human being. In India we have a special science called 'surat-shabda yoga'; the remembrance of the innermost sound, the path of the remembrance of the innermost sound. And that's exactly the meaning in the Bible when it is said, 'In the beginning was the word.'

Pythagoreans in Greece worked a lot on those lines -- of how to create a harmony. Music seems to be the stuff existence is made of and we have forgotten it completely. Man is almost unaware now that he consists of sound. The primitives dance and sing and every night is a festival of music and sound. Drums are beaten, instruments are played. Children, old people and young, men, women, all participate. It is an orgy of sound. It relaxes them. It keeps them fresh, young, innocent. It is a kind of bath, a sound bath.

Modern man has completely forgotten about it. Even if he goes to listen to music, that music has no spirituality in it. Rather than helping him, rather than helping him fall into a peace and silence, it creates turmoil in him.

Modern music is more or less completely against the human inner sound. It creates at the most a kind of sound pornography. It excites but gives no silence. Man is already exhausted; that excitement exhausts him more. It creates a kind of violence, it makes you more tense. And the people who listen to the music on tv or on the radio just sit in their chairs, absolutely non-participants. Unless you participate your own sound cannot start working. It cannot work just by listening. It has to become active, moving, alive.

So start humming, chanting. Every morning, early in the morning, get up at five o'clock before the sunrise and for half an hour just sing, hum, moan, groan. Those sounds need not be meaningful. Those sounds have to be existential, not meaningful. You should enjoy them, that's all, that is the meaning. You should sway. Let it be a praise for the rising sun and stop only when the sun has risen.

That will keep a certain rhythm in you the whole day. You will be attuned from the very morning and you will see that the day has a different quality. You are more loving, more caring, more compassionate, more friendly, less violent, less angry, less ambitious, less egoistic.

So this is your special meditation. If you feel like dancing, dance; if you feel like swaying, sway. The whole point is that you are no more in control; the sound controls you.

Christians have a few techniques like glossolalia -- talking in tongues. That's beautiful. Possessed, one does not know what is coming out. Whatsoever comes up you just bring out. Meaningful, meaningless, relevant, irrelevant....

... Deva means divine, shabda means sound -- divine sound....

[A sannyasin newly returned from the West says that she dreams a lot at night....]

We will use that capacity. Nothing is wrong in dreaming. Even dreaming can be used for the right purposes. Everything has to be used for the right purpose. Rather than fighting with it, it is better to transform it. If somebody dreams of money, somebody dreams of sex, somebody dreams of power, the best

way is not to stop dreaming because that will be very difficult in the beginning. The best way is to start dreaming about meditation, about God, above love. Change the object of dreaming first. Dreaming continues but the content changes. And it is easier to stop dreaming when the content is very high.

If God is the content of dreaming then it can be dropped very easily because the more you dream about God, the more you will see the point -- that dreaming is becoming a barrier to God. By and by God will become more important than dreaming. This insight will dawn sooner or later -- that if you really want to know God you have to drop all dreaming. When this insight comes, dreaming can be dropped.

But it is not so with sex. Sex is nothing but dreaming. In fact in a person whose dream has disappeared, sex will disappear because sex can exist only through dreaming. God can exist only without dreaming. So this is one of the inner strategies -- to put your dream in such a direction where it cannot go for long; it has to stop.

Do one thing: at night when you go to sleep start being creative about your dreams. Start dreaming dreams deliberately; don't be an unconscious victim. People don't know that -- that that can be done. In Yoga there are many techniques for creating your own dreams. Psychoanalysts only analyse dreams; Yoga can change the content. There is no need to go on dreaming like a victim. You don't want to dream and you go on dreaming a certain thing. You can start dreaming deliberately. You can be very very choosy about dreaming; you can plan your dream.

So from tonight start one experiment: just for ten minutes plan a dream. Visualize how you would like the dream to come into your night and visualize that dream every night. Within two, three weeks you will be surprised: fragments of that visualization have started entering your dream. Within three months you will be surprised to see that the whole dream has been created by you. And then there arises great joy because you are no more a victim. You can have your dream according to yourself. If this happens then the second step is very easy: you can stop dreaming. If you can create, you can stop. If you cannot create, you cannot stop either.

First start in the night, then the day-dreaming can be stopped, otherwise not. People dream twenty-four hours a day. Even when they are walking along the road they are dreaming. Reading a book they are dreaming about something else. Talking to a friend, they are dreaming. But start at night because at night you are closer to your unconscious. Things are settling deep down and soon you will fall into deep sleep. If the message reaches to that level of unconsciousness, from there everything can be transformed.

So create a dream. Let me also be a part of your dream so I will go on watching what you are doing. But make an elaborate dream. Note it down, plan it perfectly. Not very big, just a small dream about what you would like. Continue the same dream. Every night you have to think of it before you fall asleep: you have to go on thinking, thinking, thinking. Fall asleep thinking it, visualizing it fall asleep, because there comes a moment when the gears change.

Waking is one gear, sleep is another. When the gears change and you pass from one gear to another, just in the middle of the two there comes a moment when you are neutral, in a neutral gear. It is neither sleep nor wakefulness. That is the most potential point -- the interval between the two. If you can go on visualizing in that interval it will enter your sleep immediately.

Once you have understood this technique you can do many miracles through it. If you are ill you can simply go thinking in that moment that you are not ill. And if that moment and your thinking coincide illness will disappear. f you are feeling sad go on thinking that you are not sad. Let that moment and your idea meet and the sadness will disappear. That is the moment the psychoanalyst in a very round about way tries to find. The hypnotist goes directly to it.

Hypnosis is going to be the future psychoanalysis. The hypnotist does nothing else but create that interval between sleep and waking. If he gives any suggestion in that moment it goes to the deepest root of your being. If he says that you will die tomorrow at twelve o'clock, you will die tomorrow at twelve o'clock. It is so potent: he can give you an idea and it is going to become a reality.

You can find that moment yourself and then you can start changing your life. From tonight start this: plan a small dream of five minutes but everything has to be the same each night. You can write the story and the drama and everything!

[A seeker says his heart wants to take sannyas but his head doesn't... it would be difficult for him to wear orange and mala in his work.]

Sometimes it is good to choose a few difficulties in life... and this will be a great difficulty. It will be

immensely helpful: it will make you an individual for the first time. It will look mad to other people and you may also feel embarrassed, awkward. That's what the head is going to say to you -- that this will look awkward and it will create difficulties. That is true, the head is right, but that is the whole purpose of it. It will give you integrity, it will give you the courage to be yourself. Even if the whole world calls you mad, if you can still stick to it, it will create great integration -- what Gurdjieff used to call 'crystallization'.

The head is always a coward, the heart is always brave. So all that is beautiful happens through the heart and all that is business-like happens through the head.

Sannyas is through the heart. It has nothing to do with the head; one has to by-pass it. To the head sannyas is a kind of foolishness. In the categories of the head it is foolishness. Why orange and why a mala? For what? Everything is going perfectly well and conveniently -- why create trouble? Why become the laughing stock?

But this is the same head that will not allow you to go into love either, because that too is mad. It will not allow you to do anything that goes against the so-called society, that goes against the so-called formalities. It will never allow you to do anything which is individual. The heart is still your own. That is the only hope for man -- that society has not yet been able to corrupt the heart. The heart is still pure and innocent. The heart is still mad! The heart can still go into things into which the head will never go.

I think that you should have a little courage and take a jump. And see what happens! Everybody has to face this problem; this is not new. Everybody more or less has to face it. But once you have entered you will see something arising in you: distance from society and a quality of individuality, freedom. And that is the whole point of sannyas. These are just devices, simple devices to help you to stick to your own, to be capable of feeling that even if the whole world laughs, it is okay. You are going on your own. You are ready to risk all respectability and all else that comes by it and through it.

Once that standpoint has settled many more things will start flowering in your being. More poetry will be coming, more love will be coming, more compassion will be coming, more rebellion will be coming. Sannyas is just a beginning; it is not the end. It is just initiation into a creative world where many things go on happening.

You have a great capacity to be creative but your head has not been allowing you to go out. It has become a confinement, a prison.

[The seeker says he planned to be in the West for christmas but he feels so wonderful he doesn't want to go. His head says he is crazy.]

That's true... that is true. Now you will have to choose between these two. If you choose the head you wi]l be a loser. If you choose the heart there is a possibility of your being victorious yet. And what are you going to do there? Christmas is here!

[The seeker says he has a little daughter to see.]

Rather than going there, you call her here! She will enjoy it more than you! Otherwise, next time. If you have to go, go. But if you can do a few groups your joy will increase very much and your insights also.

[Osho gives him several groups to do.]

And sannyas is going to happen. Whenever you...
So should I give you a push right now?...

[The seeker replies: I feel like a lover who could be easily pushed.]

Yes, I know. I can also see it -- it is there. So become a sannyasin! Come close, close your eyes. Just listen to your heartbeat. Be there near the heart; descend from the head. Let the energy come down from the head and let it stand there behind the heart, the heartbeat. For a moment just be the heart. Let me contact you there.

Good! You have suffered long from the head. It is time to get rid of it, and the moment for that has come. One has to wait for the time. Nothing can be done before its time and nothing should be done before its time, otherwise things remain incomplete, and incomplete things hang around. But you have suffered

enough from the head.... Now there is no need for it; its work is finished. You can move towards the heart....

Prem means love, pramada means joy. Let these two things be remembered continuously: love and joy.

Prem means love, svaha means hallelujah... the celebration of love, love celebration -- the ultimate celebration of love, and you can become that; you have the quality. You can laugh your way to God!

The Open Secret

Chapter #10
Chapter title: None

10 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711105	
ShortTitle: OPENSE10	
Audio:	No
Video:	No

[A sannyasin woman has her arm in a sling after being knocked down in the street by some hostile Indians. She says she is tired of violence around her and how to get rid of it. She doesn't want to die right now. Should she go back to the West. Should she do a group?
Osho suggests Tao and vipassana groups.]

And violence is there. It is not around you; it is around everybody. Man has lived very violently; he has not lost his inner animality. Man is still wild inside; only on the surface does he look civilized. So violence is everywhere, the whole of life is full of violence. And where you don't see violence that is just a facade. If you go deep into it you will find violence there too. Even behind the name of love there is violence, so what to say about other things? But this is how life is!

And you have to learn to live without violence in such a violent world. It is difficult to live sanely in an insane world but that is the only life there is and one has to find one's way to live through it. All that we can do is to never become violent against violence, because that is not going to help. Have deep compassion. If one has to suffer, one should suffer through compassion. And people who are violent are completely unaware; they don't know what they are doing. That's what Jesus has to say to the people; it is his last message to the world. He asks God to forgive these people because they don't know what they are doing.

So one can pray, one can love and one can have compassion, but the violence is there. And you cannot change it because the world is so big; how can you change it? One has to accept it. With tears, but one has to accept it. And one can go on doing whatsoever one can do on one's own -- a little bit, whatsoever one can spread. Spread your love. The world is like a desert but even if you can sow a single seed and only two flowers come to it, even that is something. In this vast desert land if two flowers or even a single flower comes up, that too is good.

So don't be too concerned about it. Just be concerned about one thing: how you can love people who are violent and how to live in a world which is not sane at all. Find ways. And this is the whole effort here -- through meditation, prayer, groups. These are ways to seek and search for some secrets so that you can go unscratched, uncontaminated by people's violence. But it is possible. The world will remain violent, you can become non-violent . . . and that is all that can be done. So don't be worried about it.

After Vipassana remind me again, mm? And be here a little more; it will be too early to go. I will tell you when to go. Good.

[The centering group is present. One member says he had planned to leave for Italy but is feeling less centred than before! Osho checks his energy.]

You can go -- no problem is there -- and then come back, mm? And the feeling that has come to you of being uncentred is just a new awareness that is arising in you. Everybody is uncentred but people don't know. And when you don't know you think you are centred. When you start knowing what centering is, when you start feeling what centering should be, then the problem arises. You look around and you see that you are completely uncentred. This is a good indication -- that some criterion is born in you, that you have started feeling vaguely what centering is; hence you can see your uncentred space. This is perfectly good.

It is almost as if a madman starts feeling that he is mad. If some madman comes and tells you that he is feeling mad, what will you say to him? You will say that this seems to be the beginning of sanity, because mad people never see that they are mad. They fight! If you call them mad they are ready to argue; they will prove that you are mad. No madman accepts that he is mad. The moment the madman accepts that he is mad, he is coming out of it already. Something in him has become sane, and that part is accepting the fact of madness. It is as if a dead man starts feeling that he is dead. That simply means that he is coming alive, he is resurrected, otherwise who will feel death? Only life can see, only life can feel.

So to me it is not something wrong. It is something very beautiful that is coming to you. You are becoming more aware of how uncentred you are, how dead you are, how mad you are. No need to get worried about it. Help this awareness and soon things will start settling on a new plane. You will never be the same again, that's true. You will have to settle on a different altitude. The old is gone, or if not gone it is going; that house is falling. Don't be concerned too much about that house. Start creating the new house, because you cannot move into the old again: it is finished.

You are still looking at the ruins. Change your focus. You can go on crying and weeping for the ruins but that is not going to help. Don't waste time and energy; start making a new house. Even if it is a small cottage it will do rather than the old rotten palace that has fallen. And it is dangerous to go into it because it can destroy you too.

So rather than thinking about the uncentred state that you feel around you, start being more and more concerned about this new ray of light that is making you feel uncentred, that is making you more aware of your situation. Pour energy into it! Just choose one meditation and continue. You can choose any, and then come back after a few months, mm? Good!

The Open Secret

Chapter #11
Chapter title: None

11 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711115
ShortTitle: OPENSE11
Audio: No
Video: No

Prem means love, abhinaya means fire -- love fire.

Life is fire, love is fire, light is fire. Fire is the very substratum of all, hence fire worship is the ancient-most religion in the world. The first god was conceived of as fire and modern science also conceives of fire -- or electricity -- as being the basic element.

So meditate over it. And start thinking of yourself as being made of fire -- not of bones, not of flesh, not of blood; they are secondary. It is not blood that keeps you alive; it is the fire in the blood. It is not the

breathing that keeps you alive; it is the fire in the breathing. It is not love that one longs for; it is fire in love. It is not food that you are hungry for; it is fire in food.

The trees go on absorbing the sun fire, the vegetables go on absorbing the sun fire. When you eat a fruit you are eating that absorbed fire, hence love has the connotation of warmth. Hatred is cold; it is fireless. Love is warm. Become a fire worshipper... and you will be immensely benefitted!

Anand means bliss, bavara means mad -- blissfully mad. And there are two kinds of madness in the world: one that comes when you fall below the mind and one that comes when you go beyond the mind. The madness that is below the mind is unhealthy, pathological. You are split, torn apart, in fragments, falling; you have lost unity. It is an illness, it needs treatment.

And the madness that comes by going beyond the mind is abundance of health; it is not ill. It is more healthy than the average health; it is overflowing health. And beyond the mind is the real unity. With the mind the unity is just so-so... very tentative. A small thing can disturb it, anything can disturb it. Mm? Everything is going well and within a second everything can go wrong. One is just sitting on top of a volcano. The ordinary sanity is very fragile; it is not much of a sanity. One is always on the verge: anything can push you into madness, below the mind. Your business fails, your wife dies, your husband drinks -- anything just a small breeze and your house can fall because the house is made of playing cards. It is not really a house, just a pretension.

Our whole game is very like the games of small children who say 'Let's pretend: I will be the king and you will be this and you will be that. I will be the policeman and you will be the thief. Let's pretend.' Nobody is actually a thief nor is anybody a policeman.

Grown-ups also go on playing the games; so ordinary health is just a pretension, very fragile, skin-deep. Scratch a little bit and you will find the madness boiling within.

The second madness, the madness that comes by going beyond the mind, is real health; it is overflowing health. One has really come to one's self and being. It is not a unity put together, no. A unity put together can always fall apart. It is natural unity, not put together. One has recognized and seen that one is one. Not that one believes that one is one, not that one is pretending that one is one. One has looked into one's being and found it. Now it cannot be destroyed or anything. There is no way to go back. Nobody can fall from the second kind of madness. He cannot fall into the first kind of madness, impossible. He cannot even fall into so-called health.

That is blissful madness, so in the East we have called saints mad people... mad in God, mad with God, mad for God.

Anand means bliss, geetam means a song -- a small song of bliss, mm? And that you have to become. If you start from this moment, it is possible. One becomes more and more entangled in difficulties as one grows...

This is the right time to become a sannyasin because right now you don't have any poisons in your system. Right now is the appropriate moment for the song to be born. You are fresh, innocent, still uncontaminated by the society. Soon you will be corrupted by society, soon people will teach you their ways. School, college, university will come in and they will draw your energy towards the head. Right now it is in the heart. You are fortunate!

So here, dance, sing and enjoy as much as you can... to the full. For these two, three months, be completely in paradise. There is no worry for you. You can sing, you can dance, you can play around, you can meditate....

[An ashram resident, recently returned from the West, says she is confused because she only feels to be friends with her former lover. Just be friends! says Osho. Friendship is perfectly good. If love becomes friendship it is a great achievement. Ordinarily it becomes hatred; ordinarily familiarity breeds contempt.
She says, I feel confused about living with him.

Osho tells her, You may have to for only two more months. In the new place I am going to give everybody separate rooms so there will be no problem!]

[A sannyasin says he has been postponing doing the Encounter group because he has a kidney stone which hurts when he does the Kundalini.

Osho says that the Kundalini meditation could either help the problem by encouraging the stone to be

expelled or could give more pain. don't cancel the group, he suggests. Do one thing: for a week be a German and drink as much beer as you can. If it is a small stone it may come out. If it has gone, do the encounter group, otherwise not; wait. Beer is the best thing.]

[A sannyasin says he has some hormonal problem with his genitals and physically he is not interested in sex but in his head he is. Osho checks his energy.]

The situation is there, you are not creating it, but you are using it very negatively. It can be used very positively: this deep physical phenomenon can become a base to go easily beyond sex. Even in your head, sex is not very vital; it is just lukewarm. It can become a great opportunity to go beyond sex. And my approach is that rather than struggling with situations, use them. Now this can become a blessing.

To attain to this state a man will have to fight with sex for at least thirty years; then only can he come to this point. Now you can take it as a blessing: those thirty years are not needed for you. You are saved much trouble. Sex certainly brings a few ecstasies... but much more agony. And when you take the whole into account, those ecstasies are not worthwhile because the agonies are too much. But one has to pass through it.

My observation about your energy is that in your past life you must have been doing much Hatha Yoga. That has created the change in this life, the physical change. It happens in Hatha Yoga that the very sexuality is burned up, the seed is burned up. Once the seed in the body is burned it is very easy to go beyond sex. Many Hatha Yoga exercises and postures are meant only for this purpose.

[The sannyasin answers: I was doing Hatha Yoga last year.]

That's very good. But you must have done it in your past lives too. So that very process has given you this opportunity in this life -- that your body is not producing a sexual chemistry. It can become a good jump; you can go beyond it. Now you are creating the problem. You are thinking that something is wrong because you are not interested in sex and you should be. There is no should!

This is as foolish as a monk whose body is creating sex chemistry and he says, 'I should not be interested in sex.' This is just the same foolishness in the reverse order. Your body is not creating sexuality. Your body is the body of a monk, as the monk's body should be -- or as he hopes it to be. You are a born monk! Now you are trying to create a problem for yourself -- that you should be interested in sex. You can't be. Your interest will remain very very superficial, and because it will be superficial it can create all the agonies and it will never give you any ecstasy.

Rather than going into sex, use this natural gift: your body is not creating sexual hormones. Much turmoil is avoided. You can go into meditation very very calmly and easily because there will be no distraction. The only distraction is sex; when one wants to go into meditation, sex distracts. It will not be a distraction for you.

What Hatha Yogis do in many years is given to you. You must have done Hatha Yoga in a past life and that's why you may have become interested in it again in this life.

Ordinarily people don't become interested in Hatha Yoga -- it is out of date -- but it does have great powers to do things. It can change the body; it is body technique, it is body work. It has no spirituality in it. It starts from the gross. Rather than changing the mind or the soul, it changes the body. And you have succeeded in doing that.

So my feeling is: accept it in great gratitude, in joy. Forget about sex, be loving. That is a non-sexual phenomenon. And if sex sometimes happens on its own, it's okay; I'm not saying be against it. I am saying be natural: if it sometimes happens, good; if it doesn't happen for you, no need to think about it. But be loving, be friendly.

When sex hormones are not created in the body you can go into love and friendship because love has nothing to do with sex hormones. Sex is created in the body; it is physical. Love is created in the mind; it is psychological. And prayer is created in the soul; it is spiritual. Start with love. You have only one step to go into prayer; others have two steps to go into prayer. Think of it as a blessing. It is just a different vision and different attitude. Within a few days you will start feeling very very happy. Don't think that something is missing; nothing is missing.

It is just like a rose bush without thorns. The rose bush can become very very sad because something is missing: 'Other rose bushes have thorns and I don't have thorns, so something is missing.' Nothing is

missing. You don't have thorns. Flowers are there, but if you think too much about the thorns you will go on missing out on your flowers. For one month try my approach, for one month be loving, be friendly and for one month drop this whole idea and let us see what happens.

[The sannyasin says: I was wondering if I should do Tantra (group)].

Tantra I will give you later. First settle with this approach, mm? -- otherwise in Tantra your mind will think of sex. After one month I will give it to you. When you have forgotten about sex Tantra will become an experience of love and in love. Right now do these groups: First do Zazen, Kyo and then Hypnotherapy. After these three remind me again. If I feel that now you are ready for Tantra I will send you to it. For you a totally different group is needed. We don't have it yet but if many more people like you come, Hatha Yogis, then I will have to make one, mm? because Tantra is meant for monks -- to destroy their monkhood. But your monkhood is very natural. It cannot be destroyed and it should not be destroyed. First these three and then I will see. Good!

The Open Secret

Chapter #12
Chapter title: None

12 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711125
ShortTitle: OPENSE12
Audio: No
Video: No

[Veet means beyond, manu means mind, Osho is saying. And all that is true, good, beautiful, is beyond the mind. He valiantly continues....]

The mind is only utilitarian. It is useful in the world but its reach is very limited. And all that can become a contentment is beyond its reach. The mind is the faculty of thinking, the process of thought. But when you are full of thought, too occupied with thought, you don't have the space, the receptivity, that is needed to absorb God or beauty or benediction.

When you are empty, only then does something become possible. With the world the mind is perfectly adequate; beyond the world the mind is the hindrance.

So use it in the world, I am not against its use, but don't be obsessed by it. One should be capable of putting the mind aside. That is what meditation is all about. It is not against the mind; it is simply the capacity to put the mind aside whenever it is not needed.

If you are talking to someone the mind is needed, otherwise language will not be possible. But when you are sitting alone it is not needed; it is mad to use it then. It is as if a man is sitting and continuously moving his legs. This is madness. Because when you are walking the movement of the legs is absolutely needed but when you are sitting this movement of the legs simply shows that you are insane. But that is happening in the mind continuously: when you are not talking you are talking inside. When thought is not needed you are continuously thinking. Even while asleep one goes on dreaming.

The English word 'mind' comes from the Sanskrit root 'manu'; and the English word 'man' also comes from the same root, 'manu'. Man has become completely identified with the mind, hence man and mind both come from the same root. That is not true and that is not right either. Man is far more than the mind; the mind is only one of the faculties of man. Man is an immensity. The mind is only a window into the sky; it is

not the sky itself. The sky is far greater, but one has to come away from the window to see the sky. So come away from the window and see the sky !

[A sannyasin who is leaving says he will have to go to gaol for half a year.]

Use the opportunity. Because now the whole world is so crowded that the best place to meditate is gaol. You cannot find a better place!

[The sannyasin says: I've been to gaol before.]

Mm, that's very good; so you are experienced too! Use that opportunity for meditation. Don't be in a hurry to get out soon. Rather than working, meditate. And sometimes curses can become blessings; it all depends on how we take a thing, how we interpret it. Rather than thinking that you are being gaoled, think that you are gaoling the whole world outside. Nobody will be disturbing you and there will be no worry: no question of employment, no question of work, no question of money.

So I would like to tell you three things: One, be utterly obedient; then your meditation will not be disturbed at all. Follow the rules to the letter. Make it a point as if it is a discipline for you. So for six months let it be a discipline. And not as if it is forced on you: once you make it a discipline it is you who are willing it. So it is not somebody else imposing it on you, because when you think somebody is imposing it on you there is natural rebellion. But when you think that you are accepting it for your own sake then there is a totally different quality to it.

And for six months be utterly in tune with the world that you will be part of in there. Become part of it, as if this is your life -- with no resistance, with no reluctance, with no complaints, with no grudge; on the contrary, with gratitude that God has given you an opportunity to meditate for these six months.

Meditate, pray and use all the time in becoming more and more silent. These six months will prove the best time in your life and you will never be the same again.

So go happily; nothing to worry about. Keep the box with you. And I will be there. Whenever you need me just put it on your heart and remember me. As soon as you are free, come back, mm? This is some work that I am giving you: these six months have to become absolutely meditative, so don't do anything that becomes a distraction; don't do anything that creates any tension in you.

Just relax... and things will go really as they should. You will come out luminous!

[A seeker has fallen in love with Osho but hesitates to take sannyas before he has resolved some private matters which he does not want to talk to Osho about in public.]

There is no public... there is no public. In fact bringing things out will make the resolving easier. The privacy may be one of the things that may not allow it to resolve itself. Many things go on continuing because we go on keeping them secret. They have to be exposed. Exposure is always good and healthy; and many things simply disappear by exposure -- just the fresh air and the light. And once they are exposed you stop clinging to them; there is no point.

This is one of the insights of psychoanalysis, that if a person goes on keeping things in himself it is very difficult to get rid of them. If he exposes them to the psychoanalyst it becomes easier. But the psychoanalyst is a single person. Group therapy goes one step ahead: one has to expose oneself in a group. Then things are-resolved far more easily, far deeper and far sooner. That's going to help. Just bring it out.

[The seeker says: I was born a Hassidic rabbi... and I have a strong sense of betrayal.]

Not at all... because I am a Hassid!

No, nothing. If you miss me you will miss Hassidism for your whole life. You will not find any Hassid if you cannot understand me.

... That feeling is just a defence mechanism. In fact, if you are really a Hassid there is no way to betray it. One cannot betray it. Let this become one of the most precious understandings in you: if you know something, if you love something, there is no way to betray it. If you love me you can go against me and you will not be betraying; your love will protect you. Even going against me will not be a betrayal. And if going against becomes a betrayal then even if you are with me the betrayal is there.

The fear simply shows that you have not understood the point....

[The seeker says: I don't agree that Jesus was the greatest Jew.]

There is no need to agree... there is no need to agree. This is not the point at all. You need not agree with what I say; you can only agree with me directly. There is no need to come through what I say. I say a thousand and one things and I contradict myself every day. If you start agreeing with me you will go mad! You can't agree; nobody can agree with what I say. You can only agree with a few points but those will not be all that I say. Contradiction is my method. I go on shattering. I go on shocking, I go on offending people; that's my method. You need not agree - with what I say and still you can agree with me... and that is a totally different thing.

Sannyas is not agreeing with my statements. Sannyas is agreeing with my being, with my love... with me! It is direct -- as if you have never heard what I have said and you have never read what I have said, and-yoU look at me and you agree with me. It is an agreement between two beings! t is not a philosophical agreement; it is existential.

[The seeker says: I have never felt the kind of love I feel for you!]

I know it ! And that's why I am insisting that if you miss me you will be betraying -- betraying Hassidism!

... So that something has to be resolved. And the closer you come, the more you will understand what Hassidism is. Because these things are not dogmatic. Hassidism has nothing to do with Judaism, Hassidism has nothing to do with any theology. These are the purest approaches towards being.

Hassidism is the very heart of all the religions. You can call it Sufism, it is the same; you can call it Zen, it is the same. These are just different languages saying the same thing....

[The seeker says: Give me your blessings and I'll come back.]

No, my blessings are with you... but you will be in a great turmoil if you go without taking sannyas. You will be in much misery. If you want to choose that it is perfectly okay; but you will be in a misery and you will carry a problem inside. It is not good to carry a problem because all problems dissipate energy. And you are carrying a problem for the wrong reasons. If it were for right reasons I would never say to become a sannyasin. If I had felt, even for a single moment, that this would be a kind of betrayal for you then I would be the last man.... Because I would not help anybody betray anything.

[The seeker says: I feel I'm a sannyasin but I'm just not ready for the uniform.]

These are just defences, because when one is ready for sannyas then one is ready for everything -- whatsoever comes with it: the whole madness! These are our logical ways of protecting, and you have protected yourself long enough. The time is ripe ! I can wait, I am not in a hurry but you will be in a constant turmoil. If you choose it, that's okay....

Come here! This (a handkerchief of Osho's) is for you. Keep this with you... and come back! Good.

[A sannyasin who has done the Vipassana group was working in the kitchen. He wonders if it will be disturbing to go back to the kitchen. Osho says it will be helpful to both continue an hour's Vipassana meditation each day and work in the kitchen. The two will provide a balance. And through the kitchen many have become enlightened!]

[A sannyasin says he has a block in his hara from the fear that he is holding on to. He feels it when he has been fasting. Osho checks his energy.]

There is a block and there is a story behind the block. And once you understand the whole thing of what is behind it it will start melting and disappear. It happens only to people who have committed hara-kiri, who have committed suicide through the hara in some past life. Otherwise this type of block ordinarily never happens.

This happens only if the knife has gone into the hara centre. Then only does this kind of complex arise; this is just a protection. This time you cannot commit hara-kiri: this is just a natural protection. In the past life somewhere you committed hara-kiri....

Hara-kiri is a special kind of suicide; it is not an ordinary suicide. People can only do it in Japan, nowhere else, because it needs a certain training to do it. First you have to be perfectly aware of where the hara is. In fact, except for the Japanese, people are not aware of it because no other people have worked to find it.

It is out of the hara that life arises. The child is joined with the mother at the navel and the hara is just below the navel, two inches below. Through the navel the child is nourished by the mother. All the nursing energy goes into the hara and through the hara it spreads all over the body. So if the knife can cut the hara directly, you will die immediately because the main root will be cut.

There will be no bloodshed and there will be no pain. Before your head comes to know of it you will be dead. There will be no pain: the cutting of the hara creates a painless suicide. If you commit suicide in any other way you will have to suffer pain. To cut the hara means to cut the main root through which you are joined with God or with universal energy. Suddenly it is broken: you are thrown apart.

Once it happens, once a person has committed hara-kiri, then in the next life this block arises. This block is just a natural protection so that you cannot commit hara-kiri. Now this time you cannot commit hara-kiri; this time there is no way. In Japan they use it to feel whether a man has committed hara-kiri some time in the past.

So it has nothing to do with this life, one thing; but it does have something to do with your past life and in that way it can be used in a very positive way. To commit hara-kiri needs a certain training of the mind, the body, a certain understanding of Zen. That understanding is there from your past. You can use it and you can help it grow; you can go into Zen very easily.

But don't be worried about it. There is no need to dissolve it because it is not blocking anything; it is simply a protection, that's all. But you can feel it -- when you fast you can feel it.

Not at all! Don't be worried about it at all. It has nothing to do with your digestion, with your body or anything. You can completely forget about it but it can be used. It is indicative that in your past life you have worked in a certain training, the Zen training. So study more about Zen. Vipassana will be good, Zazen will be good. Any methods concerned with Zen will be very good, because once you do those methods suddenly your past life will start joining with them; there will be a great explosion.

[The sannyasin says: I had a good time with Vipassana.]

It will be very helpful.

Continue -- Vipassana, Zazen, or anything like that. Anything silent, awareness, will help. And this is nothing to do with your body. You can forget about it and you need not try to dissolve it. If you can go deep in meditation, particularly Vipassana, it will by and by dissolve. But you need not work to dissolve it because it has nothing to do with you. Meditation will help and it will go; but it will go only when your life energy has become perfectly certain that now you cannot commit suicide; otherwise it will not go.

And that understanding, that assurance, can come only through deep Vipassana. Then who bothers to commit suicide? In Vipassana you become so non-attached to life, even life becomes so far away, so who bothers to commit suicide? Suicide indicates a great attachment to life. People who commit suicide are very much attached to life.

Hara-kiri is committed because of honour, too much attachment to life and honour. For example, you are defeated in a duel or in some fight and it is against your honour, against your ego: you commit hara-kiri. But this is deep attachment to life. When your attachment to life disappears this block will automatically dissolve. And because it is not hindering anything you need not worry about it. But it is there....

The Open Secret

Chapter #13

Chapter title: None

13 November 1977 pm in Chuang Tzu Auditorium

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Deva means divine, amarga means pathlessness -- divine pathlessness. There is no path to God; all paths are false. In the very nature of things there can be no path to God because God is all and everywhere. A path leads somewhere. God is not somewhere: God is everywhere. A path is needed when you are going from here to there. But God is here, and there is no need for any path to be here. So all paths misguide, all paths mislead, all paths take you away from reality, not to reality.

The path exists because of the desiring mind. The desiring mind is always dreaming of somewhere else. It is never in the moment so it creates the path. All paths are mind creations, and to come back to reality one has to renounce all paths. All paths are fabrications, lies, so are all philosophies, all religions.

Jesus has not given a path, neither has Buddha; the path is invented by the priest. Jesus simply says 'I am the way'. He simply indicates your innermost core; he says that the kingdom of God is within you. How can there be a path to the kingdom of God when it is within you, when it is already the case, when it has always been the case, when it has never been otherwise?

Buddha or Zarathustra or Lao Tzu simply remind you of your reality; they don't give you any path. All philosophies are tricks of the mind so that you can escape from reality -- not to reality, but from reality. All religions are lies, lies to cover up your misery, lies so that you can go on pretending, lies so that you can go on hoping that though it has not happened today it is going to happen tomorrow or in the next life or after the day of judgement.

[It is] one of the most significant names possible. It can become an absolute turn, a one-hundred-and-eighty-degree turn, if you understand it... and it is only a question of understanding, a matter of understanding. God is herenow -- in you, in me, in the people, in the trees and in the rocks. There is no need to go anywhere. One has to relax in the here, in the now. And you can relax. I see the potential there; that's why the name.

You need not become a pilgrim. You can simply declare that you have arrived, because there has never been any departure in the first place ! Great courage is needed to declare that one has arrived but with that courage things change, transformations happen. So don't seek any path.

I am not giving you any path -- I give you the reality itself. I don't give you any means by which to attain it; I simply indicate that it is already the case. You are in it, you are it. So never listen to the mind. The mind is always hankering for paths, methods, techniques to get there. The mind goes on inventing that against this. The mind goes on inventing a separate reality against this reality. If that exists it exists only in this. That does not exist opposite to this, against this. That exists in the very innermost core of this. Perhaps this is the body of that and that is the soul of this, but that is not somewhere else. Not a single inch exists between you and that. To realise this is to come home.

One can go on searching and seeking.... One never finds by searching and seeking because the very search and the very seeking go on creating hindrances. The seeker cannot find it. Seek and you will go on missing it. Don't seek, just be, and suddenly it is there. Suddenly it impinges on you, pounces upon you from everywhere. Don't seek, and then there is no need for any path and no need for any method. Then one starts enjoying, one starts rejoicing in small things of life.

It will be difficult to be that but that difficulty also exists because we have never looked at reality in that way, because the mind has always been desiring and through desire goes on missing that which is. But that is the whole purpose of sannyas: to teach you a new language, to teach you a new style, to teach you a new way of being.

Deva means God, lokita means observed by -- observed by God. The English word 'look' comes from the same word, lokita. And this has to become your meditation -- that God is observing you. It is one of the

most ancient methods. It changes life altogether. Once this idea gets very deep-rooted -- that God is watching you -- subtle changes start happening. Suddenly there are a few things you cannot do. They look so absurd if God is watching, they look so foolish if God is watching. And a few things you have never done become easier because God is watching.

It is just a technique to create a new situation in your being. After just seven days you will start realising that subtle changes have started happening: you are walking differently, there is more elegance, more grace in it because God is watching. You are not alone; the presence of God is always following you. Just think: you are in your bathroom and you suddenly become aware that your child is looking through the keyhole. You immediately change: you are no more the same person. You are on the street and there is nobody else; it is early morning and you are alone. You are walking a certain way; then suddenly a person appears at the corner and there is an immediate change.

When somebody is observing, you become more alert, more aware. When somebody is watching you cannot remain lethargic, unconscious. And if this feeling that God is watching becomes part of your being you will find a great awareness arising in you. So you have to be alert about it. Just sitting silently, close your eyes and feel God is watching from everywhere. Just see a new kind of awareness arising in you and becoming a pillar of light.

Eating, talking, remember and you will see that you are not talking nonsense. You will see that your talk has become more meaningful, more significant, more poetic, that there is a kind of music in it which has never been there. You are loving a friend and you will find your love has the quality of prayer in it because God is watching. Then everything has to become an offering; it was to be worthy of God.

[She answers: I feel so much.]

I know! You will be feeling more and more every day. This feeling is going to drown you completely. So don't be a miser, mm? feel as much as it comes. Don't hold it, don't close your doors on it, because sometimes fear arises. When the feeling comes too much one starts feeling 'I will not be able to control it so I'd better close the doors.' Then one shuts oneself off. That is very dangerous. That's how people have become almost dead, afraid of anything that can possess them... and feelings do possess.

Thoughts you can control, feelings you cannot control. That's why man has chosen in favour of thoughts and has gone against feeling. Feelings come like a flood and simply take one away; one never knows to where, to what end. Thoughts are very tiny things: you can hold them in your hand, you can move them here and there, you can manage, manipulate, control them. They are dead things; they don't have energy. They don't have God's backing. They are very plastic and manageable. They are not wild: very civilized people, these thoughts.

So man has chosen to remain with thoughts and has become completely closed to feeling. But once you are closed to feelings you are closed to life and love and light and all that is significant. God comes through feeling not through thoughts -- that is not his entrance. So this is God knocking! Allow these feelings and be utterly possessed. Even if they kill you it is worth it. Even if you die through your feelings you will be reborn into a new life. Dying through feeling is the art of resurrection. One can die many times and one will be born again and again.

So don't be afraid of those feelings, be possessed by them. And if after two weeks you feel like staying a little more, stay... but only if the feeling comes; otherwise you may feel as if you are hanging in the middle. So don't force yourself to go; there is no hurry. The family can wait one, two weeks more... if you feel like it. If you feel that everything is okay, then you can go. Good!

[A sannyasin, who is leaving, says: I've always wanted to have children and been unable to. I realise that I've wanted them for the wrong reasons...]

People always want things for wrong reasons! And that's why they go on multiplying their misery. In fact all wanting is for wrong reasons. Wanting is wrong. Whatsoever happens one should accept joyfully. There should not be wanting. If God wills that you have children, enjoy it; if God wills that you don't have children, enjoy that. Both have their beauties. Don't make any imposition on existence. Don't demand anything from existence and then you will always be happy. Demand brings frustration. The demanding mind is a wrong mind. When you demand you are not at ease with the cosmos. There is some conflict, there is some complaint that things are not going according to you, the way you would like them to go.

There is tension and anxiety and a feeling of being defeated by existence.

All wanting is wrong, so live without wanting and you will always be happy and the happiness will go on increasing. If one day it happens that a child comes to you, receive the child as a gift of God. If it doesn't happen, then receive this state of not being a mother, this childless state as a gift of God.

For whatsoever comes, remain grateful. Then there is peace, there is harmony, and in that harmony nothing ever goes wrong, cannot go wrong. And my feeling is that all is possible if one is in harmony with existence. Sometimes it happens that the very wanting may create the problem. When somebody is wanting too much, that very wanting creates a kind of tension in your being, in your body, in your mind, in your soul. That tension may be a barrier: it may not allow you to become a mother because you are not relaxed.

And even if you become a mother when you are not relaxed, you will receive a wrong kind of soul which will give you much trouble. Because in a tense womb only a tense soul is possible. In a tense womb you cannot receive a Buddha or a Jesus; no, that is not possible. You will invite some Adolf Hitler and then you will suffer, the whole world will suffer.

Be relaxed... and if motherhood happens then, good. If it doesn't happen there is no need for it; nothing is missing. People want children just to be occupied. Because they are miserable they think, maybe, when children are there, there will be less misery.

That's not the right way to live. The right way to live is to live relaxedly in the hands of God. Let him take care! If he feels that you need to become a mother, it is going to happen, but let the whole decide; don't decide from the part. Anything decided from the part is going to be wrong. because the part cannot comprehend the whole. The whole can comprehend the part; the whole can look into the part, its necessities, its needs. But the part cannot look at the whole; the part can at the most look at itself while the whole must remain incomprehensible; so one can never know what one is asking.

In the end, when you think about your life you will be surprised that if all that you had wanted was fulfilled you would have been in hell. But it is only retrospectively that one becomes wise. All is not fulfilled because all is not good for you. Only that which is needed for your being, for your growth, for your evolution, is fulfilled... whether you ask for it or not. If it is not needed it is never fulfilled. And don't force your way. Always remember that his will has to remain ultimate; our wills have to be sacrificed.

Motherhood is possible... but relax. And I am not saying relax to become a mother -- that I am not saying, because then you cannot relax: the idea is there. Simply relax.

[A sannyasin, newly arrived, says someone told her her name was very spiritual. I'm not very spiritual, she says, and I was taken aback!]

You have a wrong notion about spirituality . . I have a totally new meaning of spirituality. It is not against matter, it is not against the body, it is not against life. It is the deepest way of living life, this life. To me spiritualism is a higher kind of hedonism, that's all. And you are perfectly that; there is no problem with it. You are my kind of spiritual person!

I am not anti-life; I am all for life. God has to be searched for in life... in the mundane life, in the ordinary life. Chopping wood and drawing water from the well; God has to be searched for there. Cooking food and cleaning the floor -- there.

Down the ages people have created a rift between life and God. My whole effort here is to bridge that rift. Life is God. You can even drop the word God; nothing is lost. You can forget about spirit and spiritualism: nothing is lost. Just live totally and you will be spiritual.

And that is the meaning of Shivanetra. It means the third eye. These two eyes represent duality. The third eye represents a unity where these two eyes disappear into one. When all dualism disappears, the third eye arises; it is one, unitary vision. Matter and spirit are one, body and soul are one, the ordinary and the extraordinary are one, this world and that world are one. Then you have attained to the third eye. It knows no division: all opposites meet and mingle and disappear into each other. It is indivisible unity. That's my meaning.

And that third eye has to be opened. Don't be worried about what people say, mm? Listen to me what I say. Good.

[The Leela group are present. One member says: I felt a lot of sadness in the group and since the group I've been feeling very cut off from people, a lot of sadness and feeling very alone. And then sometimes I feel like I'm falling apart]

Yes, it is happening... so fall apart! You are trying to hold those parts together; that is creating the trouble. Then you start working against yourself.

All these groups are to shatter you. They shatter you but you go on holding. So now two opposing forces start working in you. The group gives you an insight to help you fall apart. That which is going to fall apart is not really you; it is just the structure around you. It is your mind, your ego, your personality. The group hammers on the personality so that you can be released from it; the personality is the prison. The group tries to hammer from everywhere, to find loop-holes through which it can enter you and destroy the personality. But you go on holding it.

One piece starts falling; you hold it, you clutch it, you cling to it; then you are in a difficulty. That's why you are feeling sad, that's why you are feeling frightened and that's why you are feeling cut off. Because your whole energy is involved in holding those parts, how can you relate to people? You don't have any more energy to relate with. You can relate only when you are at ease inside yourself. When somebody's house is on fire, how can he relate?

Stop holding it. Let it fall! Once it falls it will be a great liberation. Once you can see it down on the floor, once it is detached from you and you can see yourself aloof, distant from it, that will be a great liberation. And this is very close by. Those parts are ready to fall but you are using your energy as a glue to keep them together, and they are not worth anything!

... [The groups] have done their work; you cannot hold it long. It is better to stop holding it; let it disappear. You will not be a loser, you will gain, because once this so-called personality is gone you will have a fresh being. You will be reborn, you will be new. And out of that newness one really lives.

With this old rotten personality -- and everybody is keeping this rotten personality: dusty, dull, dead, stale -- one cannot live. It is hampering one from everywhere. The old cannot allow you to be alive. The old has to go for life to happen, the old has to cease for the new to happen.

Be courageous! These are the moments when courage is needed! ... I think you should do one or two groups, and in these groups really let go. Forget that the personality is falling. Let it fall, help it to fall and immediately you will be out of it. You will be surprised how beautiful it is to get rid of the personality.

Do Primal... and after Primal I will give you silent, meditative techniques. But in the Primal, please, let this structure go! I can give you Vipassana right now but this will not be right. Just a little bit more of these groups and then you can do Vipassana and Zazen. They will give you immense joy, but first drop this personality.

You are coming close... just a little while more!

[Another group member said he came in contact with a witness, and at the same time he feels as if he's falling apart.]

That's natural; it has to come at the same time. Both are parts of one phenomenon: if the witness arises then the ego falls. The ego cannot allow the witness and the witness cannot exist with the ego. Either the ego or the witness can remain, so when the witness comes the ego has to go. It will create a little trouble. It will fight, it will not surrender easily; and then you've to be alert, watchful. And give your whole cooperation to the witness. Always give your cooperation to the new, to the unknown, to the strange. Never give your cooperation to the old. You have lived it, you have known it; there is no need.

The ordinary attitude is that people give support to the old because they are familiar with it, acquainted with it. t may not give great blessings to them, it may even give miseries but at least it is acquainted, known, familiar. They don't give their support to the unknown, to the unfamiliar, to the strange... and that's how God comes, life comes, love comes.

So let it become an absolute understanding that one has always to support the new. It is better to go wrong with the new than to go right with the old because it is better to commit errors and be alive than not to commit any errors and be dead. Always choose the unknown and go with it. That's what I mean when I say to live dangerously, live in adventure. To be in adventure is to be in meditation, continuous meditation. Just support the new!

[Another group member said he felt like all his tensions and blocks disappeared. Now he wants to find a new way, a new language to communicate with.]

It will happen; you cannot create it. If you create it it will be old because you will create with the help of the old, you will create out of the memory. It will not be new; it will be modified but old. Wait, it will come. When new insights come, new languages follow. If your body is relaxed and the blocks have disappeared and you are feeling non-tense, you will find a new language of relating arising on its own accord.

All that you can do will be old. So you need not do anything; just wait. Wait with great hope, walt expectant, like an expectant mother. It will come... and it will come when it comes. It is not predictable either. If it can be predicted then it will be old. It is not going to come through you. It will come like a light ray striking you from the unknown.
It will enlighten you but you will not be the source.

The Open Secret

Chapter #14
Chapter title: None

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Video: No

Deva means God, agata means arrival -- arrival of God. And God is just knocking on your door. God is always close by. The idea that God is far away in the heavens is just stupidity. He is in your very breath... he is your breath! We just have to understand who we are, and in that very understanding we come to know what God is. And except for that there is no other way to know God.

Understanding oneself becomes the knowledge of God. So the only religious question is 'Who am l?' Never ask what God is; just ask 'Who am I?' Search for the answer, and never believe in the answers that are given by others. No borrowed answer can be of any help; each person has to come to his own answer. Each person is carrying the answer within him; one just has to dig. And this sannyas will become your digging....

[A visitor hesitates to take sannyas because his mind is in a turmoil.]

The mind is not going to leave so soon, so let the mind be there and become a sannyasin!... Now I will take care of the mind; it will go!

Ananda means blissful, prahas means loud laughter: blissful, loud laughter. and let laughter be your meditation. So whenever you have time and energy, laugh, for no reason at all. That destroys the mind very easily. There is nothing like laughter;; it is poison for the mind. That's why only mad people can really laugh beautifully. Whenever somebody laughs, in that moment the mind disappears.

When the laughter is there the mind cannot be there; they cannot exist together. So let laughter grow. The mind goes perfectly well with logic, and laughter is so illogical, so absurd, so mad, that the mind cannot cope with it.

In a few Zen monasteries the monk has to start his morning with loud laughter... for no reason at all, just like prayer. You also follow that, and soon you will start enjoying it. Then you will not seek any reason; there is no reason. Why try to find any reason? When one can laugh without reason, who cares?

[A sannyasin who is leaving says she is still in her head and her heart has only just begun to open... she thinks it will be a problem in the West.

Just go on acting as if the whole world is the ashram! says Osho. At the most people will think you are mad; that is their problem!]

[Osho had previously told a sannyasin woman to move into valley sex. Now the boyfriend is at darshan and says he finds it boring: like having a Rolls Royce and keeping it in the garage.]

But that's what people do with their Rolls Royces: they keep them in the garage!...

Leave things as they are for one month -- no change, mm? After one month both come together, so if something has to be changed then I will see. But for one month just continue. Things are really going well; your energy is settling.

You may be feeling that nothing sensational is happening because the mind seeks sensation, but your energy is really harmonious and that is far more valuable than any sensation. Your energy is really in accord; it has a beautiful rhythm right now.

So for one month just keep it as it is and enjoy it as it is. Don't allow the mind to distract you, because the mind will go on saying 'What is there?' The mind always wants you to go into some feverish activity... and that is tiring, it is disrupting. For one month enjoy this very silently, very coolly, and after one month come together. Things are good. Keep the Rolls Royce in the garage! Good!

[A sannyasin says he has a block in his energy which shows in his work in the ashram and in his relationship -- that he wants to do things that suit him and not what he is told to. Many beautiful things are happening but he is obsessed with this block. Osho checks his energy.]

Just do a single thing: surrender to Asheesh (his work coordinator), absolutely, with no conditions: whatsoever he says, do. Just drop the ego. Things are going well but the ego can disrupt everything. It is the only enemy that one has to be very very aware of. It comes in such subtle ways and with such logic that it is very difficult to resist. And it brings great rationalizations.

Just surrender to Asheesh and whatsoever he says, you do it -- even if he asks something absurd. He may ask something absurd because that's why I make these people leaders; they are absurd! Deeksha, Asheesh... they have something in them; that's why they are there! You may be doing something and just in the middle he may say 'Now do this!' You will feel 'This is not right'... and you are right; still you have to surrender.

Surrender is only when even if you are right, you can give in. When you are wrong then surrender has no meaning. Surrender has to be absolute.... And Asheesh is a good master -- just surrender to him, mm? -- just listen and whatsoever he says treat it as if he is right, always right And that will change your energy.

Nothing is wrong. It is just that the ego is trying to take hold of you, trying to raise its head. The ego is feeling that things are going too far: if you go a little more then it will be too late. That's why you must be feeling other negativities too. But first settle with Asheesh, and then you will see that ninety-nine percent of negativity has disappeared. After one month see me again, and then tell me if something is left.

Nothing to be worried about; things are really going well. When things are going well, then only does trouble arise. Then the ego becomes afraid; it starts giving trouble. So immediately after darshan, find Asheesh, touch his feet and say, 'Master, I am surrendered!'

[A sannyasin says: In my sexual life things are sometimes happening, sometimes not, but now I feel orgasm without any sort of relation.]

That's beautiful! Nothing to be worried about. Don't make a problem out of sex, never make a problem out of sex. If you make a problem out of sex you start doing something to it. That's what it means to make a problem: you start doing something. Once you start doing something you destroy the beauty, the spontaneity, the naturalness of it. When it is there, it is there; when it is not there it is not there. Accept it; its presence, its absence, both have to be accepted.

And this happens. When you really become orgasmic, this happens: even without any genital sexuality you may feel orgasm happening. That's what happens to small children. They are orgasmic, their whole body is orgasmic. Their sexuality is not centred at the genitals; their whole body functions in a sexual way.

Freud has a particular name for it: 'polymorphous perversity'. He has a condemnation for it without even knowing what it is. The child functions as a whole. He has no genital sex yet; that sexuality is not

developed. But his whole being is sexual. Sucking his thumb he attains to orgasm.

And that happens when you start becoming again orgasmic. Just swaying in the wind you can have orgasm, just dancing and you can have orgasm, just listening to music and you can go into orgasm. But that is beautiful! You are freed from genital sexuality. When it comes, good; when it doesn't come, no need to worry.

And don't be afraid of this orgasmicness. That's what ecstasy is: to be orgasmic without any sex. By and by orgasm will become non-sexual. Then anything gives you an orgasm and you can have as much orgasm as possible. The ultimate state of orgasm is to live in it continuously; then each moment is orgasmic. Eating, there is orgasm, taking a shower, there is orgasm. Moving, looking at the trees, you are orgasmic. That is the goal of Tantra: to make you so orgasmic that each act becomes ecstatic and becomes free of sex.
Something immensely valuable is by the corner. Receive it!

[A visitor reminds Osho of a letter he wrote in which he described an episode of what seemed to be madness last year in Holland. Since then he has had trouble in concentrating and in relating with others. On the whole he is feeling peaceful now.]

That's very good! Mm mm... it can happen, sometimes it can happen: a madness can become a breakthrough, a breakdown can become a breakthrough. And it seems that that breakdown became a breakthrough. It has not been a loss: you are benefitted by it. You look very very at peace deep inside. So that madness was not really madness. To call it madness is to misname it.

It was something like a mini-satori. But in the West there is no understanding of mini-satoris or satoris. So anything that goes beyond the normal is abnormal; it is thought that something is wrong. The normal has become the norm in the West, and the normal is a very ordinary phenomenon. The normal man is not healthy, is not whole, is not even sane. But he is the norm, so if you are different in any way something is wrong with you. But Buddha was also different and Christ was also different and so was Saint Francis. In this age they would have been thought to be neurotic had they been in the West. In fact that is what psychoanalysts go on writing -- that Francis was neurotic, that Jesus was neurotic.

Something beautiful has happened, and after such great happenings the mind takes a long time to settle back because it will be settling on a higher plane. So that is possible: your memory may suffer a little loss but it will disappear. Nothing to be worried about.

[The visitor says: I wrote to you about people being cured when I touched them... things like that.... I don't know how to.]

Yes, it is possible; you can have that quality and you should use it....

No, there is no how to it. Just be silent and touch the person. If a headache is there touch the head; if a stomach ache then touch the stomach. If it is something which cannot be localized, then just tell the person to lie down and put your hands on his heart. Become completely quiet and just feel you are a vehicle, a passage, and God's energy is passing through you.

You can become a good healer. That madness was really good. And think of sannyas... because that will be a higher madness!

The Open Secret

Chapter #15
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Video:	No

[Veet Vidhan. It means beyond discipline, Osho explains, and truth is beyond discipline because it cannot be manufactured by man. It is not a doing; man cannot do it. Man can only be it. So there is no method, no discipline, no system, that can help you to attain to truth.

To see this point is to be free of all systems. To see the point: that how can you attain to the truth?... The I is the barrier, the idea of attainment is the barrier.]

All methods can help you to come to this recognition -- that no method is needed. Yes, that they can do; in fact that is their work. All the methods that we use here are not goals, all the growth groups that we use here are not the goal in themselves. They slowly slowly bring you to a point where disillusionment happens. Suddenly one day doing many things, you recognise the truth, it dawns in your consciousness -- that no truth is possible through method; there is no technique for it. In that seeing something suddenly disappears from your being -- the doing.

[Osho suggests that he do some groups but with this idea -- that no group is going to deliver the truth to him. They can make you more aware of the lie, Osho continues. They can bring you closer and closer to a vision of the lie as the lie. To see the false as the false becomes the door to truth....]

So all groups and all meditations and all masters have a negative function: they simply take away things from you which are not needed. They take away lies from you. Nobody can give you truth but lies can be taken away, and once the lie is taken away, truth is.

[A sannyasin, who is leaving, says: I feel as if I have everything to say to you but there's nothing as well.... I can't put it in words.

Osho checks his energy and tells him that it really beautiful. He advises him not to do anything that can disturb it....]

It is difficult to attain to a beautiful energy; it is very easy to lose it. It is always so with higher things: very difficult to reach them but very easy to fall. Things are really good. You should be happy: now you have something that can be lost. Very few people are that fortunate; they don't have anything to lose. So now you have to be more careful, more watchful. Each step has to be taken very carefully, whatsoever you do has to be done in very very great awareness. And these three months will prove of great importance if you remain watchful. Then coming back to me there will be a great upsurge. In these three months the energy will become ready, will become accumulated, and then there can be a higher explosion.

So in these three months that you will be away remain more alert. While you are here you can afford a little bit of unawareness, mm? -- because the whole atmosphere is charged with awareness. So many people meditating, so many people loving... It is a tide, noontide; you can ride on it easily. There (in the West) you will be alone; you will miss this noontide. You will have to create the whole thing on your own. There will be no support; in fact, there will be every negative opportunity to destroy it.

So be alert; that will be helpful. If you can be alert you will learn much and you will learn how to be on your own; that has to be learned. One cannot depend on the commune for long. One has to create one's own energy. And that is there, you just have to keep helping it. Don't do anything that will destroy your peacefulness, don't do anything that will become a distraction. Even if you have started something which you suddenly feel is becoming a distraction, stop! -- because this is the most precious thing; nothing else is more precious. This is more precious than life itself.

This is the thing for which life exists in the first place: to create this energy. Life is an opportunity. Life in itself is not the goal but just a situation in which this energy has to be created. If one creates this energy then life has meaning; if one does not create this energy then life remains meaningless. Then it has no logos.

Whenever you feel you need me, just remember me. Put the box on your third eye and remember me... and come back!

[The leader of the Hypnotherapy group wrote to Osho about the recent group, as he'd felt uneasy about the energy of one of the participants. Tonight Osho checks the participant's energy.]

(To the therapist) No, there is nothing negative, there is nothing evil. It is just that he has too much concentrated energy and he himself does not know what to do with it. So he must be throwing too much energy. But it is too concentrated; it can hit one and it can be felt as something negative or evil, something dangerous. It is as if you concentrate sunrays: they can become very fiery. If they are not concentrated they are simply light, warm; you can enjoy a sun bath. But if they are concentrated they can burn you. And that's how he is: his energy is very concentrated.

In his past life he must have done some concentration method. In hypnosis this can be dangerous because hypnosis is a totally different methodology. It is not really concentration, it is relaxation. He has a different kind of energy to what hypnosis needs, so you must have felt... But there's nothing evil; he is a perfectly good man, a saint! Nothing to be worried about.

But if sometimes you feel like that again with somebody... It can happen again because many people will be coming here who have worked in their past lives on certain methods. When a fresh man comes he will not create any problem, but when somebody comes who has a past of spiritual growth then he may not fit with some methods. He has a certain methodology of his own; if he goes into that kind of thing, he will fit. But if he goes into some other method then he will not fit there.

So if you feel next time that something like this is happening you should do a small experiment. Rather than taking him out you should put him on the floor and tell him to be as energyful as possible. The whole group should surround him and touch his body from everywhere. Tell the whole group to take as much energy as possible from him; he has much! He will be relieved and everybody will be benefitted. He will be benefitted because he will feel very relaxed once the energy has been taken. In fact he wanted to give energy and nobody was ready to take it, so it was hitting people and naturally it was hitting you more because you will be more aware of what is happening.

So it can happen again. First: never think of evil and negativity. That is so rare that I don't think you will come across it. It is only one person in a million who has really negative energy, because to take the negative form a long history of murder, suicide, robbery, that kind of thing, is needed. And if that kind of thing has happened in a person's life he is not going to come here, no. Adolf Hitler won't come here. If he does he will have evil energy, but a person who comes to me... The very fact that he comes to me, that he has become interested in me, that he has become a sannyasin, is enough proof that he has no negative energy.

So you will not come across a negative person here; that is not possible. And if a negative person comes, before I send him to you I will put him right. Only then will I send him; otherwise he can be very destructive to people, particularly in a hypnosis group. If I sent a murderer like Genghis Khan or Tamerlane or Adolf Hitler to the Hypnotherapy group where everybody is relaxed and moving into silence and harmony, he could take possession of all He could give everybody ideas of murdering, committing suicide. He would throw your influence away; you would not be able to do anything because he would have more power, the power of many lives. He could create murderers there immediately. In fact that's how Hitler was able to do what he did.

Some day or other people will study Hitler through hypnosis, just as in the modern times people have started thinking through psychoanalysis. Gandhi has been psychoanalysed by Erikson, Luther has been psychoanalysed by Erikson. Freud worked on Moses, Leonardo da Vinci. In that way some day hypnosis has to be brought in to study people. If you bring in hypnosis to study people you can go far deeper than with psychoanalysis.

If Hitler were studied through hypnosis, then only would you be able to find out what his power was. He had immensely hypnotic eyes. Just to look at him for a few moments was enough to hypnotize people. He had all the right arrangements and knowingly, unknowingly, he functioned as a hypnotist. He would stand on a high dais with the whole hall completely in dark and searchlights focused on him. Nobody would be able to see anybody else; everybody would be seeing him. He had a very very monotonous voice, sleepy, one which would help people to go into sleep. And his eyes were really hypnotic, very magnetic. He would speak for hours, sometimes four hours. He would go on hammering the same thing again and again, in the same monotonous voice. After a few hours, people would start falling into hypnosis... and that's how he converted the whole country into murderers. Just his presence was enough to convert another person into a murderer. In the Nuremberg trials all the people who worked with him confessed that they didn't know how

they could do it. They were under the influence of an immense power; that man had a grip over them.

So if a murderer or an evil person comes to a hypnosis group and if you start hypnotizing people and he is sitting there, just his sitting there is enough. He is constantly broadcasting evil thoughts; they will fall upon everybody. That will be the best moment for those arrows to penetrate the heart because everybody will be vulnerable.

So remember, I will never send a person who is evil not at least to the Hypnotherapy group. I can send him to the Encounter (chuckling) but not to the Hypnotherapy group. If something like this happens always keep in mind that it is some concentrated energy. Concentrated energy will go against hypnosis. He has beautiful energy but too much of it and it is focused. It needs to be defocused, it needs to be unconcentrated.

[The therapist says: He's going to be doing be Deep Hypnotherapy group too.]

Yes, let him do it. And this time if you again feel the same phenomenon, just use him as a reservoir. He has beautiful energy. Tell everybody to drink as much energy out of him as possible, mm? So from everywhere, drink out of him.

[The participant asks for direction, and says he has booked for several groups and Osho suggests more.]

And then I will see what else. And after Leela remind me about your meditation. By that time things will be flowing perfectly. You have really great energy. Once it is released you will simply move into another world. So be happy!

The Open Secret

Chapter #16
Chapter title: None

16 November 1977 pm in Chuang Tzu Auditorium

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Deva means divine, parivartan means change -- a divine change. I am giving you this name for a specific purpose: from this moment start accepting change. And the more you accept change, the less will be your misery, the less will be the pain. Once you have understood the secret of it and the acceptance has become total, pain simply disappears as if it had never existed.

We create our misery and our hell. Life will change into death; one has to accept it. To accept it is courage, to welcome it is bravery. To live as life changes, with it, not against, in a let-go, is the whole art of life.

So never think for a single moment that anything is going to be permanent. Nothing is going to be permanent. And it is good that nothing can be permanent; hence things are fresh, young. Through death life rejuvenates itself; through change life goes on renewing itself. It is renewable.

Buddha emphasises this flux-like quality of life very much. He says that even your soul is not permanent. Heraclitus says that you cannot step into the same river twice because the river is changing. Buddha says that you cannot step twice into the river because you are changing! His penetration goes deeper than Heraclitus'; Heraclitus looks at the outward change. Buddha says, 'What are you talking about? -- because the next time you step in the river you will not be the same, you cannot be the same; you are

changing each moment. Something is disappearing, something new is being added to you.'

The metaphor that Buddha liked very much is of a flame: it looks the same but it is constantly changing. You kindle a lamp in the evening and when you blow it out in the morning you will think it is the same flame. Then you are wrong. It is not the same flame that the lamp started with. That disappeared long ago. Every moment the flame is disappearing into the smoke and a new flame is taking its place. But the change when one flame goes out and another comes in is so fast that you cannot see the gap; the change is so fast. By the morning when you blow out the lamp it is not the same flame. Millions of flames were born and have disappeared. Yes, it is the same continuity but not the same flame.

So even your innermost being is not a permanent thing. Once this vision becomes clear you don't have any expectations of life. You don't hold onto things, you don't cling; you don't become possessive, because nothing can be possessed. Where everything is a flux how can you possess anything? By the moment you possess it, it will be gone. By the moment you close your fist it will not be there, it will not be the same.
I would like you to go deep into this insight.

[Osho gives sannyas to someone.]

Raise your hands and close your eyes, and feel that you are a bird flying into the sky. Get into the feel of it. These are your wings and you are going higher and higher. If the body starts moving upwards and you start feeling like standing on your knees or on your feet, allow it. Just feel that you are a bird: you can fly! If your hands start moving like wings, allow them, cooperate with them.

Agni means fire, deva means god -- god of fire. And many things have to be understood about it, mm? The first thing: fire is the very substance of life, life exists through fire. It may be in the form of sun energy, it may be in the form of love energy but life exists through fire.

When you eat food you are simply eating condensed fire. The trees and the fruits you eat go on absorbing the sun. It is fire made ready for you to absorb. And when you hanker for the warmth of a woman's body, you are hankering for fire. Life cannot exist without fire because basically life is fire. But fire can have two forms: it can become destructive, it can become creative. The fire can burn your home and can warm it too. So one has to be very very alert conscious, aware about using fire in the right direction, in the right way; one has to be very mindful.

Ordinarily people are destroyed by their own fire. Sex is fire. If it doesn't change into love it can become destructive. It can keep you at the lowest point, at the lowest rung of your being; then you remain tethered to the earth. You cannot become a bird and you cannot go into the sky. You cannot be free. Sex can become a bondage. You can go on overeating, that too is fire, but then you are obsessed with food and it is destructive.

Buddha has said that there are three forms of fire which are destructive: desire, anger and greed. Desire always hankers for something more and it drives you crazy with ambition, with plans for the future; it never allows you to be herenow. Fire has gone wrong: it has moved into dream. If your desires are not fulfilled then anger arises. Or if your desires are hindered, obstructed, then anger arises. Obstructed desire becomes anger. If somebody comes in your way, you are full of rage, violence; aggression arises. Then fire has become even more dangerous. If you are successful in your desire and you had not been obstructed then your fire becomes greed. Whatsoever you attain you hoard; you become a hoarder, you go on hoarding.

These three wrong uses of fire create the ego. The more desires you have, the more you can possess, the more anger you have, the more egoistic you are.

Buddha says this is how people are always destroyed by their own energy. He is reported to have said that everybody's house is on fire. He has said that for his whole life he has been shouting to people that their house is on fire. They should escape from it, get out of it, otherwise they will be burned. He is talking about these three fires.

These three fires can become creative too. If desire becomes desirelessness, if the dreaming mind stops and you don't move into the future, you start enjoying life in the present and you don't think of the morrow -- you become the lilies in the field, as Jesus says -- then the fire is no more going outwards.

So when there is no desire there is no possibility of anger or greed. Your whole fire turns inwards and it burns the ego, it consumes the ego. That is the creative use of fire -- that it should consume your ego. When the ego is consumed and fire has been absorbed inside it becomes love and at the highest point it becomes prayer.

So meditate on fire. Think of its creative ways and avoid the destructive way. It is the same energy that creates hell or heaven. The energy is not different; it is the same energy that makes an Adolf Hitler or a Gautam Buddha. Adolf Hitler is as much capable of becoming a Gautam Buddha as Gautam Buddha is capable of becoming an Adolf Hitler. The sinner and the saint are not really two phenomena; it is the one energy rightly used or wrongly used. And we have been given the same amount of energy. Life is very impartial; the only difference that happens later on is our choice.
And this orange is the colour of fire....

Prem means love, vihanga means a bird -- a love bird. And become one. Let love be your whole climate, let love be your sky. There is no other god, there has never been: love is the only god. All other gods are born and die, only love remains. And that's why in this century they say that God is dead, because love has not taken another incarnation. It cannot take another incarnation unless we invite it.

That's what I am doing here, that is my whole purpose and work here: to create people who can invite love into life again, who can live in love and take all the risks that come with it, who can live dangerously....

Because to be loving is to live in danger, to be loving is to live in continuous risk. A lover is a gambler and is always staking his whole. A lover knows that there is something higher and more valuable than life itself. Only lovers know it, and that's what God is: something more valuable than life. Even life can be sacrificed for it.

[A sannyasin, who is leaving, refers to a letter she had written earlier: I asked if I could have a baby and you said I could. Then I began to think that Osho is putting a responsibility on me and was I ready for it.]

If you can avoid it that is very good. When people ask, they create trouble for me. If I say no then it feels as if I am hurting your motherhood. If I say yes then certainly there are going to be troubles and responsibilities and you may get into a mess. The best thing is to remain alone a little longer. First finish your work upon yourself. When you have come to a certain state where you know now nothing can disturb you, then it is perfectly good to have children. Then you will be able to help them also: you will be really mothering them.

Right now you yourself need mothering and you will be simply giving them all the diseases that you're carrying. One psychoanalyst has called the disease that parents give to children 'NDD' -- neurosis, disease, depression. That's what people are going to give. You don't have anything else to give! Wait, you can wait it will be far better.

[She adds: Doctors say I sbouldn't have a baby because of my epilepsy... because the child may carry the epilepsy.]

Mm mm, that is just a possibility; that is not much... epilepsy is not hereditary, no. That is not the big problem; but neurosis and all the confusion of your mind, that is the problem. You will be bringing up the child and you will pour all that you have into the child. First, become a little more blissful. And you are on the right track; things are happening. You are moving into it slowly, step by step. You will become very very cheerful; just a little patience is needed.

Epilepsy is not that much of a problem. If you can really love the child without possessiveness, if you can give the child total freedom without neglecting him, if you can understand that the child comes through you but does not belong to you -- that it is God's gift -- if you can be respectful to the child, then it is perfectly good... no problem.

But if you can wait a little it is good. If I say no then people feel hurt; if I say yes they start feeling that I am putting some responsibility on them. They don't leave any alternative for me.

If you leave an alternative for me then I will say no, wait two, three years more; there is no hurry. Either the desire will disappear, that is the best thing, or if the desire persists, by that time you will be ready, mm?

[A visitor asks which groups to do, but hesitates to take sannyas: I'm afraid I will have a new belief system.]

It is not a belief system at all, because I go on contradicting myself every day, every moment. You cannot create any belief system around me; it is impossible. A belief system can be created only if I am

consistent. That's why I am not consistent, because I am against all belief systems. But I go on contradicting: one day I say one thing; another day I say just the opposite. How can you create a belief system? By and by you will understand the whole point of my talking. Talking is not really the main thing; something else is important. Talking is just to keep your mind occupied so that I can work and your mind does not disturb you.

While I am talking to you that is just the outside of my work; I am continuously working on your heart. And when your mind is engaged in listening, your heart is available. If your mind is not engaged it does not allow anybody to approach your heart. It protects, it defends, it guards. I am not a philosopher; I am not trying to create a philosophy. And I am not a theologian either. So I don't have any belief system. You can believe in God; it is perfectly good. If you don't believe in God it is perfectly good. If you believe in the soul, okay; if you don't believe in the soul, okay. All types of people are here and everybody is acceptable to me. I make no conditions because I know the real work has nothing to do with belief.

In fact all beliefs are poisonous. And all beliefs kill your consciousness and destroy your awareness.

A belief system is a consolation. It is a lie but very sweet, consoling, comfortable, convenient, gives you security. Belief is not truth, never truth. Truth arises only when all beliefs are shattered.

So don't be afraid, for that reason don't be afraid. If some other reason is there, find it; otherwise for that reason there is no question of being afraid. And becoming a sannyasin will help your groups and your work here because then you will be intimate, close; otherwise you will remain an outsider. Things will happen but it will take a longer time.

But think about it. If you want to think about it, think about it. In fact there is no need to think about it because thinking can only lead you to a belief system. It is only non-thinking that can lead you beyond belief systems. What will you think? You will think about what I am saying... and if it appeals to you it becomes a belief. And that's what you are saying -- that what I say is beautiful. That is dangerous. Don't listen to what I say! Just listen to me... the unsaid me, that which cannot be said. And sannyas is an opening for that which cannot be said.

Those who are not sannyasins will only listen to my words and those who are sannyasins will listen to my being. Because it is a love affair and only in a love affair can being be transferred. If you are not a sannyasin you will remain a student here. Mm? you will learn many things, you will become more knowledgeable but you will miss the real thing. You will simply be collecting crumbs which have fallen from the table but you will not be a guest. A disciple becomes a guest. He is not worried about words; his whole concern is with the being. And what I say, that I am not. What I say is just a device.

When people have become ready I will stop saying anything. When it is possible to have sannyasins who can listen to my silence then I will be just sitting with them in silence. I am using words just to prepare ground for that silence. So don't be worried about my words -- whether they are beautiful, logical or illogical. Don't be worried about them; they are non-essential.

So what should I do? Should I make you a sannyasin right now? Mm? Close your eyes!

Prem means love, asmitam means being -- love being. And everything else is secondary, superficial, because nothing else can touch your innermost core. Nothing else except love can stir your being; only love penetrates. Love is like an x-ray. Everything else remains outside you. So love has to become your very style. Sit in love, walk in love, talk in love, listen in love, look in love; in short, be in love.

Asmitam means exactly what 'am-ness' means. When you say 'I am', you are using two words. 'I' is the ego, and 'am' is your real being. Ordinarily the 'I' has become more important and the 'am' has become the shadow. The I has to be dropped so that the am becomes your totality.

The English word 'am' comes from asmi: that is the Sanskrit root. Love leads to being, love is the door to being... And this is the beginning of a great love. After this moment you will immediately find a different attitude -- in yourself, in others. You will become an insider, and things will flow easily, move easily, bloom easily.

[A visitor asks: I don't know if you can tell me that I am on my way. Maybe you can agree; I don't know.]

There is no way! The very idea of being on a way is false. There is no way because we are not going anywhere: we are just here. The very concept of the way means that truth is distant and we have to go there so the way has to connect with us. You are already there, everybody is there; just a recognition is needed,

not a journey. One has simply to see it -- that one is God, not that one has to become God. All becoming is misery, because when you are trying to become you are always struggling. Whenever you are trying to become something that means that you are trying to become something that you are not, so there is tension, conflict. It creates neurosis, it creates schizophrenia; man becomes split.

So people who are on the way are all split and schizophrenic. Please don't be on any way. Just be! That is more than enough. Just enjoy and be. God is available herenow.

So the first thing is: there is no way to he on. And the second thing -- which is far more important: there is nobody to be on the way. That is just egoistic, the very idea of 'I'. So let the way disappear and the wayfarer too and then all is available. When you are not, God is.

You cannot come to that point of disappearing by effort, by travelling, by trying; trying itself is the problem. If we can leave trying and just be, paradise is herenow.

And it is time now! Leave all ways and everything and just delight moment to moment. Everything is so eternally beautiful. Where are you going and for what? Going always creates the future, so you live in tomorrow. Today goes on slipping by and tomorrow never comes.

So next time you come here... come so that we can take all away from you, the way and the wayfarer both. And when everything has disappeared, there is immense delight. Come again and be here for a few more days.

... So enjoy dances, meditations, and my orange people. These are the most beautiful people on the earth. Enjoy them!...

But they are not on the way. I distract people from their ways!

[A sannyasin describes an experience in a group: We were doing an exercise to feel the chakras. The leader asked us to say 'yes ' with the whole body and suddenly I felt a sensation here (indicating the sex centre). It was like a fountain, a great energy flowing.

Osho checks his energy.]

It is there, and something beautiful is ready to explode, so when it comes next time go completely into it. Only something like madness will be helpful. If you think about it, you rationalize it, you will repress it. All rationalization is a kind of repression; reason is repression. Be thrilled by it, be shaken by it, let the whole body be possessed by it. Drop control and allow it to become your control: it controls you.

But something really good has started. Don't become afraid, don't be frightened because if you become frightened it will be stopped.

... Good. But if it comes sometimes, just allow it....

Mm mm, it is exactly electricity. Go into it, mm? It will cleanse you, purify you. It is fire, but fire purifies and one becomes real, pure gold. Go into it.

[A visitor says: About sannyas... I have no idea. I'm completely confused about it -- inside and out!]

I have never seen a person who is completely confused... because nothing is ever complete!

Mm, just confused. That will disappear... and sannyas will help to make it disappear.

[She answers: I feel a lot of blackness about me... a lot of blackness and negativity.]

Nothing to be worried about; they are natural. They are there and sannyas is the method to bring you out of them. So don't wait and think that when confusion and blackness and negativity are gone, then you will take sannyas; then there will be no need.

It is as if a person goes to the doctor and says, 'Right now I am ill so I will not take the medicine.'... When one takes the medicine one knows!... This is a really big dose!

Prem means love, puja means worship -- love is worship.... If you love you are worshipping God, and to whomsoever you give love, it always goes to God. Love reaches him: pour it anywhere and it reaches him. There is no need to go to the temple or to the church or to the mosque. Wherever your heart is full of love and you are pouring it out, it reaches to God; it cannot go anywhere else.

Just as rivers go on floating, moving towards the ocean, love goes on moving towards God because God is the source of love and everything moves back to its source. So it is love that joins you, bridges you with

God....
Good! And it will happen... tomorrow morning you will see! (laughter)

The Open Secret

Chapter #17
Chapter title: None

17 November 1977 pm in Chuang Tzu Auditorium

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[A sannyasin had been practicing Vipassana every day in the West and began to have sensations of dissolving in the top of his head. He became scared of going crazy. Osho checks his energy.]

It is not anything like craziness but it will appear like craziness. Something is opening up, something is dropping, something is changing, and the energy is moving in the right direction. There is nothing to be afraid of, but in the West there can be some trouble because you will be alone and you need a very supportive atmosphere at this moment....

But continue meditating; it will settle. Meditate some time in the night and then go to sleep so by the morning you will not feel anything. But stopping meditation won't be good; you will miss some great opportunity, and such opportunities come only once in a while. If you miss it this time it may take years for you to come back to it. It is not good to miss it.

You can meditate in the night and then go to sleep. After meditation take a good shower and then go to sleep. By the morning you will not feel anything, you will be absolutely normal. And it is not anything that is bad, no. It is really beautiful but it is dangerous in a way, mm? because you will be changing so fast that you will not be able to cope with it; the change will be too much. Sometimes it can be in such jumps and leaps that you cannot cope with it.

That is the whole purpose here: to create a commune, to create a supportive atmosphere, to create thousands of sannyasins, to create an alternative world where these things will be accepted as not being crazy. But if you are somewhere where people are not alert about what is happening to you, if something happens and a psychiatrist is called, he will say you are insane or you are going insane and that you need immediate hospitalization.

So if some problem arises come back immediately rather than finding any solution there. You will not find any solution. The Western psychiatry is still unaware of meditative spaces. It has not yet grown up that much; it is very very immature. It knows only the normal man and the below normal. In fact it does not know even the absolutely normal man; it knows more the below normal -- the insane, the crazy, the split, the schizophrenic. It knows the pathological possibilities.

The normal man it can understand but beyond the normal is incomprehensible. For the beyond they have no word. They call the madman and the saint abnormal; they are put into the same category. Jesus is as abnormal as mad people, because mad people hear voices and Jesus also hears voices, so both are in the same category.

If you feel that something is becoming too much and you cannot cope with it, come back. But continue to meditate; it is not right to stop.

[The sannyasin says: Certainly, the way it was before, in the moments when it came too much I couldn't have done anything. It was all I could do to sit in a chair.]

Yes, you can sit in a chair or lie down. And you will always find it good if you lie down in a tub bath, mm? -- that will be very helpful. Just lie down in lukewarm water. It will be relaxing, and it will be good. But nothing to be afraid of, mm? Good!

[Osho suggests the tantra group to a sannyasin newly arrived. She says she doesn't want to do it because her present relationship is important to her and it may interfere with that.]

It would be very helpful and liberating but if you feel that some conflict or some problem will arise, mm?... then don't do it. ..But some time think of doing it; it will be of great help. Because so much fear about the relationship is not good...

Because that means the relationship is not really deep, otherwise why fear? Fear arises only because the relationship is so-so; there is always danger that small things may disturb it.

[She says: To have sex with other people is small?]

That is not the question... that is not the question. Just the mind attitude, the possessive attitude. We go on limiting ourselves to persons and that creates thousands of difficulties. One should be more and more relaxed. One should be in love always but should not be attached too much to persons; otherwise love will create misery rather than blissfulness.

[Osho goes on to say that a monogamous relationship without a few casual encounters here and there is boring.
The sannyasin says: Well, I'm not bored!]

Everybody says that! If you aks anybody, nobody will say that he is bored, because to say that you are bored will start creating the difficulty; the husband will take revenge: you are saying you are bored? And he is also not saying that he is bored. I am not saying that you are.... This is how it goes on.

No marriage remains a fantastic experience beyond a few days. It becomes dull, becomes settled. The honeymoon is finished sooner or later; then it is just a security, a comfort, a convenience. It is a thousand things but not the far-out experience.

And I am not saying to drop out of the relationship; what I am saying is that the way you are taking it, it cannot continue for long. In fact I can help it to continue for a long time but my approach is that one should be flowing and at ease and one should not be so obsessed. One should not say 'I will breathe only when I am with you.' You have to breathe even when you are not with your lover and you have to be loving even when you are not with your lover.

If you feel things are going well, just continue, mm? but before you leave if you can gather courage, both of you, it will be of great experience. But right now no need to do it.

[A sannyasin says that since he started to meditate, the inner eye has changed. He finds that it judges him a lot, and he asks what is happening in him. Osho checks his energy.]

Good, the energy is changing; don't be afraid. within one month everything will settle.... Your eyes are going in the right direction. They are moving upwards and that's how they need to move.
Your mini-satori is very close, so get ready for it!

[A visitor says: Everything seems so difficult sometimes -- relationships, my health, my path in life.]

Become a sannyasin and things will change! By becoming a sannyasin you will die to your old past. There is no need to carry it; you can start afresh. Why not start your life anew, from ABC? This loaded life is not good. Erase it completely, make it discontinuous with the past. Let this be your birthday and start again. It is always good to start afresh.

What you have been doing up to now is just trying to renovate the old ruin. It is better to demolish it and

start a new building. Renovation never helps much: it is just patching up here and there, making one support on this side and another support on another side. The whole time one is engaged in supporting an old building.

I don't think that you have anything wrong that is unique to you; everybody passes through trouble.

[The visitor says: I read your articles on homosexuality.... I feel separate from you because of that... I felt the article condemned me.]

So be a homosexual. Nothing is a problem!...

I never condemn anybody. But homosexuality creates a few troubles; those you have to face. That's all I say. Condemnation is not the question. If somebody wants to run on only one leg I am perfectly happy: walk on one leg! But it will be difficult, you will have to suffer some difficulties. Then don't say why are difficulties there.

Homosexuality will have its own kinds of difficulties. I am not saying that there are no difficulties in heterosexuality. It has its own kind of difficulties but they are far better; it has far better difficulties.

But I am not saying to become a heterosexual or anything. am not at all interested in your sex. That is your private thing: you can be whatsoever you want to be. But then remember that with every packet a few difficulties come. Homosexuality brings a few difficulties. It is not natural... or do you think it is natural?

Mm? you think it is natural? Then your difficulties are natural. Why do you want to get out of difficulties they are natural! Homosexuality is not natural. It is unproductive, uncreative, and it is a meeting of the same kind of energies.

When the same kind of energies meet, the meeting cannot be very deep. These are the problems. I am not condemning it at all but if somebody wants to know about it then the problems are there.

I simply show what the problems are. If you want to through the wall, I am not against it. I say, 'I bless you, go.' But if you are hit it is your responsibility. If you break you head don't ask why I blessed you.

Just to make you alert I say what the problems are. There are many homosexuals amongst my sannyasins. They have decided to be homosexual; then it is okay. If they choose that difficulty it is perfectly good. It is not my problem; why should I condemn it? Who am I to condemn and for what? It is your problem.

If somebody wants to stand on his head it is his problem! But you will have a few difficulties if you stand o your head. Sooner or later the delicate tissues in the brain will be destroyed; you will become stupid. You will not find any yogi very intelligent. A man who stands on his head is sooner or later going to become stupid because too much blood will be passing through the brain; the brain cannot tolerate that much of a flood. That's why you need a pillow in the night. Without a pillow you cannot sleep because too much blood is passing through the head; it will not allow you to rest and relax. A pillow is needed so that not too much blood goes to the head. If you want to sleep without a pillow I am not condemning you, but you will have some difficulties in your sleep; you will have nightmares.

I simply make you aware. It is for you to choose to be homosexual or not. But then who is going to suffer the difficulties that will come?

And you ask me why you have suffered so many difficulties. Why have you asked why your relationships are not good? Now you are the cause of it. And not only that: you are very stubborn it seems. You think that you already know everything: you know what is right and what is wrong; then you will suffer! You are too knowledgeable. You are not even humble enough to learn anything. Then it is your choice; you will be miserable, you will create hell in your life.... And I can bless you even for that! Create hell, create it skilfully so you have a bigger hell than anybody else. But that is your choice.

Always remember that I am not condemning anything. I simply say that this is the situation: if you choose it this will be the consequence. If you are ready for the consequence then it is perfectly good: you can remain homosexual.

Or if you are even more adventurous you can have sex with animals; that too is natural!

But then you will have problems. A man who has sex with buffaloes will have problems: he will become a buffalo sooner or later. But if somebody wants to be a buffalo, I am not against buffaloes; they are good people.

Do a few groups first. I will not give you sannyas.

Even if you are ready to take it I will not give it to you right now because stubborn people I don't like very much....

[The visitor says: I really do want to trust you...]

It will happen! Just wait a little, mm? -- it will happen. It is going to happen, that's why I am so hard on you. When I love a person, I am hard. I would like to help you in every way. Just wait; do a few groups, mm? Good.

[The tantra group are present. The leader had written to Osho about a dark energy that kept pulling the group down. Osho checks the energy of one group member.]

No, no, nothing is the problem with her; she has nothing to do with it, mm? It can be collective; there is more possibility of its being collective. Sometimes it can happen - not that anybody is doing anything....

For example, it can happen only if all the people have the same kind of energy; then it can happen. A polarity is needed, two types of people are needed to keep the group going high, mm? because it is a very dialectical process. The group was of a homosexual energy, that's why it happened. People were not very polar opposite; they were all alike. So you tried to make the energy but it dispersed because it needed the opposite to support it.

There was no black hole and there was no evil force, nothing spooky. It was just one kind of energy. It is just as you make an arch on the doorway: you put half the bricks against the other half. Then they support each other, they become very strong. If all the bricks are put in one way, in one direction, the building will fall.

So you had a group -- accidentally, because sometimes it will happen... It is very difficult to arrange it, but sometimes it will happen, once in a while, that people will be of the same kind of energy. So you can force, you can create something, but by the time it is created it will simply flop, it will simply disappear.

The opposite is needed to keep it alive and to keep it going. That's why the whole of life depends on opposites. Electricity depends on negative and positive, human energy on men and women. Even a country, to remain alive, needs two political parties opposed to each other; then it remains alive. If there is only one political party the country become dull and monotonous; it loses all joy, it becomes grey.

So nothing was wrong. And always remember: it will never happen that somebody is there who is evil; there is nothing like a black hole or anything, so forget about these things. I will never send anybody who is evil, mm? -- that is not possible. But this can happen sometimes -- that people are of one kind of energy. Then you need to do one thing.... What did you try? What did you do to bring it up?

[She answers, some of the usual structures... it seemed like there was a ceiling nobody could get past.]

If it happens next time and you feel it is going that way, before you start the group put all the women on one side and all the men on the other side and let them have a good fight. That's what couples do every day: before they make love they have a good fight. They nag each other and fight and then they make love. Then love comes up because the fight takes them away, puts them as far away as possible. The wife starts thinking to leave this man and the husband starts thinking about how to kill this woman. They are as far away as possible, antagonistic. They become positive and negative again; then love is beautiful, a higher peak of love is possible.

Otherwise husbands and wives tend to become similar; you will have observed it: if a person has lived with a woman for thirty years you will find they have become alike. They become more like brother and sister rather than wife and husband. You can even see that their gestures have become similar, their voices have become similar, their expressions have become similar. Whenever you see a wife and a husband looking like sister and brother you can be certain they are bored to death... because who can love one's own sister? When they are too much alike all joy disappears because the polarity has gone dead; they need some conflict. If some conflict arises they become alive again.

If the husband starts looking at some woman they become alive. Again the woman is back... no more dull, no more sleepy. So next time allow half an hour's good fight. Then you will see that the energy comes up very easily. Try it! Good!

[A sannyasin describes some strange experiences: she felt as if she was another sannyasin; as if she was Osho; as if she saw Jesus...]

That's very good... beautiful experiences. Many more things will be coming, mm? Enjoy them and don't think about them; thinking can stop them. Don't think about them, enjoy them. Thinking, analysing what they are, why they are coming, for what, what is the meaning, purpose, will destroy the whole beauty. Let them come. They will come and they will disappear. And when they have come and they have all disappeared you will become conscious for the first time.

This is your unconscious throwing itself out, this is your unconscious unburdening itself. These are beautiful experiences coming from the deep unconscious. But don't analyse them and don't talk about them, otherwise people will give explanations and if you have explanations you will stop them. Accept them as they are; there is no need to find any reason for them.

Somebody asked Picasso, 'What is the meaning of this painting?' And he said, 'But nobody asks the rose flower what is its meaning, and nobody asks the river what is its meaning, so why am I supposed to answer?' And I think he is right. If a rosebush is free to create a rose flower and there is no need to give any answer to anybody, a Picasso should be free. His painting is his rose flower.

These are your roses that are coming to you. Just enjoy them, dance with them, sing them, but don't analyse them, don't bring the head in, because these are heart things. Once the head comes in, it is very destructive. Logic is murderous. Something beautiful is happening. These things will come and will come with more force. Mm? sometimes you will be completely gone, you will not be there: you will become that which is there. But this is beautiful, this is what is called empathy. If you love a person you can become that person in a deep moment, in a deep space.

Help, cooperate with these experiences. By and by they will disappear, and when they have gone you will find a very great clarity, a crystal clarity. You can see into your own depth, you can see to the very bottom, because once all these things are released there will be nothing like a hindrance, an obstruction. This is good: it is a process of purification. Just allow these things to happen. Good!

The Open Secret

Chapter #18
Chapter title: None

18 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711185
ShortTitle: OPENSE18
Audio: No
Video: No

[A new sannyasin says that he felt he needed to take a new step which he could not do in his home environment, so he came to Osho in the hope he can do it here.]

Yes, it is going to happen. You cannot do it; it can only happen. Just as you have left your family behind, leave yourself behind too... because you are your family. You have been put together by your family: the mother, the father, the brother, the sister, the teacher -- the whole milieu. It is very easy to leave the milieu but you are put together by the milieu itself, so in a subtle way you go on carrying it. You cannot do that step; that step happens. When you are not then it happens. This is the greatest secret to understand. I call it the open secret. It is there, very obvious, yet people don't see it, so I call it open and secret.

Whatsoever you do will be done by the past. You are your past and whatsoever is done by the past will be a continuity of the past. It can never be new, it will be always old. It will never be original. It will always remain dusty, dull, dead, it will come out of the dead; it cannot be alive. And the new happens only when

you have understood this that you cannot do anything because you are your past.

So all that you can do is only negative. By negative I mean don't hinder it when it happens. That much you can do, that's all that a man can do: not hinder when it happens. When it is coming don't close your doors. When it is coming let it come, when it is happening let it happen.

And you have done right in coming here. It will be easier to accept here, it will be easier to allow. And after sannyas things start changing because then you are not alone; am also involved with you. That is the meaning of sannyas: I become involved with your life energy; your hand is in my hand. Sometimes when you want to escape you cannot, sometimes when you would like to go to the past you cannot; I am holding your hand. Sometimes when the fear of the future arises, because the new always creates fear, I can give you a little push. Or maybe because you are with me you can bear a little more.

That's why a master is needed -- to go on protecting you... against yourself! You have to be protected against yourself. Your future has to be protected against your past, your life has to be protected against all that has gone dead in you. That step is somewhere close by; just get involved in things here.

And forget about that step. Don't ponder over it, don't brood, don't think about it. Now that is my business! Start flowing with things here. Be like a child. That's why I have said 'Be like an Adam -- with no morality, with no creed, no religion, no dogma... just as if you have never heard anything of these. You are the first person on the earth: you don't know what morality is, what virtue is, what is good and what is bad; you don't know anything.' Act out of that not-knowing and things start happening.

There is a very famous Zen story about a samurai. Find the story and read it.... 'There was once a swordsman called Shoken who was very much annoyed by a furious rat in his house. The rat was bold enough to come out of its hiding place even in the daytime, doing all kinds of mischief. Shoken made his pet cat go after it but she was not its equal and being bitten by it, she ran away screaming. The swordsman now hired some of the neighbouring cats noted for their skill and courage in catching rats. They were let loose against the rat. Crouching in a corner, it watched the cats approach it and furiously attacked them one after another. The cats were terrified and all beat a retreat.

'The master became desperate and tried to kill the rat himself. Taking up his wooden sword he approached it, but every effort of the experienced swordsman proved ineffectual for the rat dodged his sword so skilfully that it seemed to be flying through the air like a bird or even lightning. Before Shoken could follow its movement it had already made a successful leap at his head. He was perspiring heavily and finally decided to give up the chase. As a last resort he sent for the neighbouring cat widely known for her mysterious virtue as the most able rat-catcher. The cat did not look in any way especially different from other cats that had been invited to fight the rat. In fact, she was one of the most ordinary. The swordsman did not think very much of her but let her go into the room where the rat was located. The cat went in quietly and slowly as if she were not cognizant of any unusual scene in the room. The rat, however, was extremely terrified at the sight of the approaching object and stayed motionless, almost stupefied, in the corner. The cat almost nonchalantly went for the rat and came out carrying it by the neck.

'In the evening, all the cats who had participated in the rat-catching had a grand session at Shoken's house and respectfully asked the great cat to take the seat of honour. They made profound bows before her and said: "We are all noted for valour and cunning but never realized that there was such an extraordinary rat in the world. None of us was able to do anything with it until you came; and how easily you carried the day ! We all wish you to divulge your secrets for our benefit but before that let us see how much we all know about the art of fighting rats."

'The black cat came forward and said: "I was born in a family reputed for its skill in the art. Since my kitten days I have trained myself with a view to becoming a great rat-catcher. I am able to leap over a screen as high as seven feet; I know how to squeeze myself through a tiny hole which allows a rat only. I am proficient in performing all kinds of acrobatics. I am also clever at making the rats think that I am sound asleep, but I know how to strike at them as soon as they come within my reach. Even those running over the beam cannot escape me. It is really a shame that I had to retreat before that old rat today.

'The great veteran cat said: "What you have learned is the technique of the art. Your mind is ever conscious of planning how to combat the opponent. The reason why the ancient masters devised the technique is to acquaint us with the proper method of accomplishing the work, and the method is naturally simple and effective, simplifying all the essential points of the art. Those who follow the master fail to grasp his principle and are too busily occupied with improving their technical cleverness and manipulatory skill. The end is achieved and cleverness attains its highest efficiency, but what does it all amount to? Cleverness is an activity of the mind, no doubt, but it must be in accordance with the way. When the latter is neglected

and mere cleverness is aimed at, it diverges and is apt to be abused. This is to be remembered well in the art of fighting."

'The tiger cat stepped forward and expressed his view thus: "To my mind, what is important in the art of fighting is the spirit (ki; ch'i in Chinese); I have long trained myself in its cultivation and development. I am now in possession of the strongest spirit which fills up heaven and earth. -When I face an opponent my overawing spirit is already on him and victory is on my side even prior to actual combat. I have no conscious scheme as to the use of technical skill but it comes out spontaneously according to change of situation. If a rat should be running over a beam, I would just gaze at him intensely with all my spiritual strength and he is sure to fall by himself from the height and be my prisoner. But that old mysterious rat moved along without leaving any shadow. The reason is beyond me."

'The grand old cat's reply was this: "You know how to make the most of your psychic powers but the very fact of your being conscious of it works against you; your strong psyche stands opposed to the opponents, and you can never be sure of yours being stronger than his, for there is always a possibility of its being surpassed. You may feel as if your active vigorous psyche were filling the universe, but it is not the spirit itself, it is no more than its shadowy image. It may resemble Mencius' Kozen no ki (haojan chi ch'i), but in reality it is not. Mencius' ch'i (spirit), as we know, is bright and illuminating, and for this reason full of vigour, whereas yours gains vigour owing to conditions. Because of this difference in origin, there is a difference in its operation. The one great river incessantly flowing, and the other is a temporary flood after a heavy rainfall, soon exhausted when it encounters a mightier onrush. A desperate rat often proves stronger than an attacking cat. It has been cornered, the fight is for life and death, and the desperate victim harbours no desire to escape unhurt. Its mental attitude defies every possible danger which may come upon it. Its whole being incarnates the fighting ch'i (spirit or psyche) and no cats can withstand its steellike resistance."

'The grey cat now advanced quietly and said: "As you tell us, a psyche however strong is always accompanied by its shadow, and the enemy is sure to take advantage of this shadow, though it may be the faintest one. I have for a long time disciplined myself in this way: not to overawe the enemy, not to force a fight, but to assume a yielding and conciliatory attitude. When the enemy proves strong, I just look yielding and simply follow up his movements. I act like a curtain surrendering itself to the pressure of a stone thrown at it. Even a strong rat finds no means to fight me. But the one we had to deal with today had no parallel, it refused to submit to my psychical overpowering, and was not tempted by my manifestation of a yielding psyche. It was a most mysterious creature -- the like of which I have never seen in my life."

'The grand old cat answered: "What you call a yielding psyche is not in harmony with nature: it is man made, it is a contrivance worked out in your conscious mind. When you try by means of this to crush the opponents positive impassioned attacking psyche, he is quick enough to detect any sign of psychic wavering which may go on in your mind, which is sure to interfere with acuteness of perception and agility of action, for then nature feels impeded in pursuing its original and spontaneous course of movement. To make nature display its mysterious way of-achieving things is to do away with all your own thinking, contriving, and acting. Let nature have her own way, let her act as it feels in you, and there will be no shadows, no signs, no traces whereby you can be caught; you have then no foes who can successfully resist you. I am not, however, going to say that all the discipline you have each so far gone through has been to no purpose. After all, the way expresses itself through its vessels. Technical contrivances hold the reason (ri, li) in them, the spiritual power is operative in the body, and when it is in harmony with nature it acts in perfect accord with environmental changes. When the yielding psyche is thus upheld it gives a stop to fighting on the physical plane of force and is able to stand even against rocks. But there is one most essential consideration which when neglected is sure to upset everything. This is: not to cherish even a speck of self-conscious thought. When this is present in your mind all your acts become self-willed, human-designed tricks, and are not in conformity with the way. It is then that people refuse to yield to your approach and come to set up a psyche of antagonism on their part. When you are in the state of mind known as 'mindlessness' (mushin), you act in unison with nature without resorting at all to artificial contrivances. The way, however, is above all limitations, and all this talk of mine is far from being exhaustive as far as the way is concerned.

'Some time ago there was in my neighbourhood a cat who passed all her time in sleeping, showing no sign of spiritual-animal power, and looking like a wooden image. People never saw her catch a single rat, but wherever she roamed about no rats ever dared to appear in her presence. I once visited her and asked for the reason. She gave no answer. I repeated my query four times but she remained silent. It was not that she was unwilling to answer but in truth she did not know how to answer. So we note that one who knows, speaks not a word, while one who speaks, knows not. That old cat was forgetful not only of herself but all

things about her; she was in the highest spiritual state of purposelessness. She was the one who realised divine warriorship and killed not. I am not to be compared to her. But even though she did not say a single word to me I understood her open secret. I could feel in her presence the simple phenomenon that she was extraordinarily ordinary. Nothing else was needed. If one lives one's ordinary reality one lives tao and everything is possible. Since then I have lived very ordinarily. I have forgotten all that I had learnt. In fact, I am disappearing as an entity and nature has started to function without any interference. This is what is called wei-wu-wei -- action through inaction and this is my secret.'"

This Zen people call the open secret. It is your nature to become God, it is everybody's nature to become God. If we are missing we are missing because we are preparing for it. It is a natural, spontaneous phenomenon. And my whole approach is to help you understand that it is not something to be done: it is something to be just open to. And you will be able to catch the rat!

[A sannyasin, who is leaving, says he has much internal conflict about what to do, etc.]

The problem arises because we think things are very very significant or important; they are not. Whether you do or you don't do, it simply matters not. But we think that it is very important, and the more important you think it is, the more you will be in conflict and in trouble. It is all the same ! One day we will not be here and the world will continue perfectly well... it will not miss us!

So why bother? How does it matter? Whether [you have] done a few groups or not doesn't matter really. Whether [you have] been or not does not matter. Once you see the insignificance of things then all conflict disappears. Then it is good if you feel like doing something. If you don't feel like doing then it is perfectly good not to do it.

You have to loosen a little bit, you have to drop your seriousness about things. But that seriousness is very very deep-rooted in everybody. It seems as if without us, without us doing great things, the world will simply stop. Just see the insignificance of all that we can do and then suddenly there is freedom; playfulness arises. You have to enter into a kind of playfulness, otherwise you will remain burdened. Take things non-seriously.

And both are good. You have a deep-rooted habit of thinking in either/or. Start thinking in terms of both-and. Either/or is always anxiety creating. And there is no way to decide. Logically, argumentatively there is no way to decide. Both are equally valid or equally invalid. So the problem cannot be solved on those grounds.

If one chooses whether to believe in God or not to believe in God, both the sides have equivalent proofs, equal arguments and there is no way to decide. That is how it is about everything. If you want to decide, you will be in trouble. Start living in indecisiveness. And if this happens, perfectly good; if that happens perfectly good. Then you don't have much choice, and when there is no choice all is good.

You have to imbibe that spirit of non-seriousness, playfulness. Have this attitude in every situation. Because you have the attitude you have in everything you do: your mind immediately gives either/or. This is the habit, the Aristotelian habit. Everything has to be either black or white. In fact life is grey. And with grey everything goes well!...

Life is so beautiful -- don't destroy it on mind games!

[A sannyasin says that he may have difficulty in wearing orange all the time in the West because of his work (he is a mechanical engineer).

Do they have some rule against orange? asks Osho. They won't be able to take you to court for not wearing orange. If white is allowed and blue is allowed and green is allowed, how is it they are against orange? Orange is such an innocent colour! We laugh, and I see the wisdom of Osho's words as he tells him not to be bothered about others' opinions, not to be swayed by small things, otherwise he will never become integrated. Take the risk! Osho says, even if it means losing your job. Become a beggar! One should try to be oneself without compromise. And you can invite sannyasins to your office!]

[Osho invites a sannyasin's mother to take sannyas, but she says she still doesn't understand it.]

Nobody does and people still become sannyasins! This si not a thing to be understood. This is a kind of love affair: one simply falls into it and disappears.

The Open Secret

Chapter #19
Chapter title: None

19 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711195
ShortTitle: OPENSE19
Audio: No
Video: No

[A sannyasin, who is leaving, says he feels afraid to leave and more afraid to stay... he feels far away. Osho checks his energy.]

Just come close to me. Let me see how far away you are!

It is strange but it is beautiful. It is not a confused state at all; it is very clear. You are feeling confusion because it is beyond your expectations. It is incomprehensible to you, that's why you are feeling confused. You cannot figure it out because you don't have any past experience of this space. But it is not confusion: it is something new.

Whenever something new happens it takes time to settle with you and you take time to settle with it. It is just a settling confusion. But it is not at all harmful or negative; it is very positive and very creative. You are feeling far away from here and far away from there because for the first time you are falling into your being . . . which is far away from everywhere. For the first time you are attaining to a kind of centering, for the first time you are becoming a soul. These are the first glimpses of it.

Don't call it confusion, because to label it confusion is to name it wrongly. And whenever you name something wrongly you start reacting to it according to your labelling. If you call it confusion then it is something bad, something which has to be got rid of. If you call it creative chaos then there is no need to be worried about it. One has to go into it! One has to be happy about it: it is creative chaos, it is not confusion.

And language sometimes can create trouble. One has to be really very particular about using words when one starts moving inwards. Just a small word can do much harm. Call it confusion and then it is ill, then you are not in a state of well-being. Something is wrong and the wrong has to be put right.

You have made a problem just by giving this experience a name. If you don't know what it is, it is better to keep quiet about it. Don't use any words; it is better to be silent about it. Let it reveal itself to you, because whatsoever you name it will be wrong. It will come from the past. And you don't know what it is. You are ignorant about it, hence you are feeling confused. Your knowledge is of no use for this space, your knowledge is absolutely inadequate. It has no way to say anything about this space, hence your knowledgeable mind is feeling confused and you are mistaking it for your confusion. You are not your mind, you are not your knowledge, you are not your past. You are far bigger than that. They are only small fragments in your being; don't think that they are your whole being.

So my suggestion is: firstly, call it creative chaos, call it a state of transformation. It is as if you change your house, mm? -- you go from one house to another house. Everything goes topsy-turvy. You are just on the truck in the middle of moving. Everything packed and you are sitting on your suitcases. The new house has not arrived yet, the old has been left; you are on the road. Naturally, you will be in a confusion. If you need something you cannot find it. Even when you have arrived at the new house for a few days you will need to settle with the house, with its vibe, with its space.

Psychologists say that it takes at least three days for a person to fall deeply into sleep in a new place and twenty-one days to be really part of that space. This must have been known to Buddha somehow, because he has said that his monks should not stay more than three days in one house, because after three days you

start feeling it is your house. He said they should leave before that idea, that it was theirs, arose. They should not live in one town more than twenty-one days because then they would start feeling that they are part of the town. A monk should be a wanderer: he should not belong anywhere and nothing should belong to him.

Buddha must have somehow come across this line -- three days, twenty-one days. Modern psychology has done much research into how the mind functions in a new place.

So it will take a few days; it depends on you how many. If you accept it totally then soon it will be settled. If you reject it will take a little longer time; if you go on fighting with it then still longer. It can take months and years. Accept it whole-heartedly. And whether you are here or there will not make any difference: accept it. It is a great guest that has knocked on your door. It is the guest for which you have been waiting for many lives. Now be a host, now receive this guest! Something really beautiful is there.

[A sannyasin, newly arrived, says she works as a psychologist in a prison....]

That's very good! Introduce meditations and many things there....

Because criminals can be helped immensely; you have just to make a few approaches. You can start with a small group: first with the staff if they feel, then with a few prisoners. It can be of immense help because prisoners really need some catharsis. They have become criminals because life and society did not allow them catharsis.

If you have violence and there is no outlet for it, one day or other it will explode and you will be possessed by it. You will do something for which you will suffer unnecessarily. And the violence can be released very easily with Dynamic Meditation... very easily. A person can become absolutely peaceful and non-violent.

If the world moves towards meditation a little more almost ninety percent of crimes will simply evaporate. Only ten percent of crimes will not evaporate through meditation because those are the crimes which are done in cold blood.

Those are the crimes which are more political than psychological; psychological crimes can disappear very easily.

Much can be done; start a little bit. It can become a great pioneering work.

Prem means love, and samya means equanimity, equilibrium, balance.

'Sam' is one of the most important roots in Sanskrit; samadhi comes from 'sam'. It means ultimate equilibrium, where all the problems have disappeared. Samya is the first step towards samadhi. One starts balancing oneself, just as the tightrope walker balances himself -- sometimes leaning to the left and sometimes leaning to the right, continuously leaning this way and that way. Whenever he feels that some imbalance is coming he immediately puts it right. And that's how he walks just in the middle, although when you watch him you continuously see him leaning to the left, leaning to the right. He goes on leaning with the help of a stick, a staff, but his whole effort is to keep in the middle, just to be in the middle.

Samya means just to be in the middle. Even if sometimes you have to lean, you have to keep in mind that the leaning is in service of being in the middle. One should avoid extremes because all extremes create neurosis. It is only in the middle that one is whole and healthy... and that applies to everything. It is very easy for the mind to go from one extreme to the other; the mind is an extremist. It is easy for the mind to eat too much and it is easy for the mind to go on a fast. The difficult thing is to remain in the middle and to eat only that much which is necessary, neither less or more. That is a difficult thing for the mind, and to do that difficult thing helps you to go beyond mind... in everything.

Avoid the extreme, that is my message for you, and you will be immensely benefited. At every step you will be surprised at how much joy is possible if you can keep in the middle.

[The tantra group was present and the leader said that some personal experiences of catharsis, and of regression to the womb happened to her. She was not sure whether to go into them in front of the group when she was the leader. She did go into it and the group energy was very strong after.]

If something like this happens sometimes you have to go into it. If you repress it you will not be flowing with your energy, and if you are not flowing with your energy you cannot flow with the group and the group cannot flow with you.

So even if sometimes it is silly and stupid there is no way to avoid it; you have to go into it, rather than pretending.... Because that will be a pretension -- that you are the leader so how can you go into some silly thing? But the whole purpose here is to drop the distinction between silliness and wisdom.

A really wise man is one who can sometimes, when needed, be silly. A wise man who can never be silly is absolutely stupid because he will not have contradictions and the meeting of contradictions in him. He will not have any flavour. The flavour comes only when contradictions meet in you, when polarities come and meet in you.

So a wise man who is just wise and nothing else is not very wise. A really wise man allows foolishness also to have its say; he is unafraid of foolishness. He can absorb foolishness too, he can use foolishness too. That wise man has a richer being.

So don't be worried: if sometimes you feel something is happening just sit in the middle of the group and tell everybody that this is happening and you are going into it and ask that they all please bless you!

Let them bless you and go into it. They will be closer to you after that because they will see that you are not super-human, that you are not some holier-than-thou, mm? -- that you are as stupid as everybody else.

So next time it happens you just go into it and let everybody surround you and let them bless you, and after that they will be really flowing with you. It is good; nothing to be worried about.

The Open Secret

Chapter #20
Chapter title: None

20 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711205
ShortTitle: OPENSE20
Audio: No
Video: No

Prem means love, sukavi means a poet - a poet of love. And everybody is born with the intrinsic quality of being a poet of love. Not everybody is a poet but everybody is destined to become a love poet. By a love poet I don't mean that you have to compose poetry or you have to write poetry. By a love poet I mean that you have to become poetry.

It is possible that a man is a poet because he composes poetry and yet he may not be a poet because the poetry does not exist in his life. His life may be absolutely prose, his life may not have that climate of being poetic. And vice versa is also possible: a man may never write a poem and may be a poet. The way he walks, the way he lives, the way he loves, the way he relates, the way he exists, the way he is may be poetry in itself, and that is great poetry; that is real poetry.

If ordinary poetry comes out of his life, then it is authentic. If life itself is not a poem and you go on composing poetry, it is artificial, it is synthetic, it is plastic. It does not grow in you. So I call Buddha a poet although he never wrote a single poem and I call Jesus a poet also although he was not a poet in the ordinary sense of the term. But he was poetic, his whole life is a great poetry. His whole life has a great rhythm, a great accord, a great harmony. So become a poet in that sense.

Love brings that poetry into existence: be loving and you become a poet. When love is not in life then life is just prose, logic, mathematics, calculating, cunning. All poetry is of the heart and all calculation is of the head.

In giving you this name I am simply giving you a hint -- to disappear from the head and to start appearing in the heart. Live more in feelings than in thought ....

[Osho gives sannyasin to someone.]

Come here! Close your eyes. And become a small child inside, not more than three years old. Just feel like a small child, and whatsoever happens in the body allow it. If the body starts swaying, trembling, you allow it; if the body even falls on the floor you allow it. Simply collapse as you are and become a child.

Prem means love, bala means a child. Bala means the quality of childhood, primal innocence uncorrupted by the world, fresh, yet not aware of the ways of the world. And love always make a person a child; that's why people who become too clever, calculating, lose the quality of love. Love is childish, it is never adultish. Once you start thinking about yourself as an adult, you cannot love; you become closed.

Only a child can love, because the child is a kind of openness. Only a child can love because only a child can wonder, only a child can be surprised. Only a child feels the mystery, and love is the greatest mystery there is.

Flowers are mysterious but nothing compared with the flower of love. Birds flying in the sky are mysterious but nothing compared to the bird of love. There is nothing more mysterious than love. It should not happen really in such a mundane world but it does. It has no reason to happen, no cause to happen -- still it happens; hence the mystery. It is a penetration from the beyond. It is not of this world: love comes from some other dimension. It passes through this world but does not belong to it. That's why lovers start living in a separate reality, they are no more existing here. Physically they are here, spiritually there are somewhere else, in a totally different kind of universe. Love takes you into God. It takes you away from the mundane, it takes you to the sacred.

So to love one has to become a child again; and the second childhood is far more significant than the first, because the first childhood was going to be lost. Nobody can retain it; in its very nature it has to be lost. It is like the first teeth; they have to go, then the second row of teeth will appear. But in life the first kind of childhood disappears and the second never appears. We never allow it to appear, so we become hooked with the mundane, the ordinary, the meaningless. Become a child again! My sannyas is the beginning of a second childhood.

[A sannyasin couple are present. The man says, pointing to his own chest, there is a serious guy sitting here. Osho checks his energy.]

It will disappear -- don't be worried about it. Mm? it is nothing much: just a very small guy! Nothing to worry about. don't pay much attention to it; neglect, ignore it. Ignoring is the best thing to do. When you pay attention you go on nourishing it. It is the last fragment of your seriousness. There were many others which have gone by and by; this was the last, and naturally it will cling a little longer because the last seems to be the most deep-rooted. But it is a small fragment, just a lump.

(To the girlfriend) And you help him. Don't make him serious; help him to laugh! Don't create a fight, mm? Good!

The Open Secret

Chapter #21
Chapter title: None

21 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711215
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Audio: No
Video: No

Deva means divine, darshan means vision -- divine vision, divine insight, or divine eyes, that capacity which can make it possible for you to see God. That capacity is darshan.

And always remember, we can see only that for which we have adequate instruments to see with; we can feel only that for which we have the right instrument. For example a blind man cannot see light. Not that the light is not; light is there but the blind man cannot see it, he doesn't have adequate means to see it. A deaf person cannot hear music. It is there but for him it is not.

So is the case with God. People go on asking where God is; that is not the right question. They should ask: 'Where is the capacity in me to see God? How to develop that capacity to see God?' To ask whether God exists or not is stupid. It is as stupid as a blind man asking whether light exists or not.

God will need a special capacity in you; only then can you see. The Tibetan, the Chinese, the Indian, all the old eastern philosophies are not philosophies in the western sense; they are called darshanas. They don't think about God, they try to see God. And what is one supposed to do? One has to develop a certain vision in oneself, a certain grounding, centering, a certain clarity in oneself. When the clarity is there, suddenly you start seeing things which you have never seen before. The world is no more the same because you are no more the same.

In the ancient western tradition there is a word for it, 'adecacio' -- adequateness. You can see only that for which you have adequate capacity. There are many things in existence of which we are not aware at all. Each according to his capacity.... The rock knows only a little bit. When it rains maybe it feels a little bit; when it is hot, maybe.... The tree feels more, the animal feels still more, man feels still more, but even man as he exists ordinarily, naturally, is not adequate enough, has not that 'adecacio' to know God. A few more capacities have to be developed, and they are lying there dormant. Everybody has come with the capacity but it is not actual yet; it is just potential. It has to be developed.

So start becoming more and more alert, more and more aware, more and more inner-oriented. The rock has no inner being, it has no soul. It just exists like an object, mm? -- that is the mineral kingdom. The tree has a little bit of feeling. It gropes, searches for water through the roots, it gropes for the light. If it is surrounded by many trees, it tries to reach higher. That's why African trees go the highest, otherwise they will not survive. They have to go higher than other trees to absorb light, sunrays. A little effort is there, a little interiority has happened in the tree, in the vegetable kingdom.

The animal is far more inner than the tree; it has a kind of rudimentary soul. It reacts, responds, remembers, maybe also thinks a little bit, ponders over things, dreams. You can sometimes see a dog sitting and dreaming or a cat dreaming. You can feel that the dog is dreaming because sometimes in his dream he shakes himself or suddenly becomes alert or tries to catch a fly which may be just a dream fly. A little bit of interiority is happening in the animal kingdom. Then in the human kingdom a little bit more, but even human beings are not really interior. The subjectivity is not yet grown up perfectly, that's why they are not aware of God; more awareness is needed.

The mineral kingdom is simply existence, the vegetable is existence plus life, the animal kingdom is existence plus life plus consciousness. The human kingdom is existence plus life plus consciousness, plus self-consciousness... but even self-consciousness is not enough. Witnessing has to be grown; that will be the fifth and the final stage of growth. That's what happens in a Buddha, in a Christ. Call it Christ consciousness or call it Buddha consciousness; it is the same. One goes beyond self and the ego, one becomes purely conscious. The rock is purely object, Christ is purely subject, and we are somewhere in between. One has to go from the rock to the Christ.

When you are in that state of witnessing, awareness, observation, mindfulness, then you have the adequate means by which to know what God is. That is called darshana, the vision....

Chapter title: None

22 November 1977 pm in Chuang Tzu Auditorium

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ShortTitle: OPENSE22	
Audio:	No
Video:	No

[A sannyasin, recently arrived, wishes to say something but has not words.]

Then just raise your hands and close your eyes. Feel the energy, and if it starts shaking you, makes you quake, go with it. If it starts swaying you, sway with it. Be completely loose so the energy can start moving you.

Good! It is there, mm? -- something is there that you cannot catch hold of. It is not only that you cannot say it, you cannot verbalize it even within yourself, because that which can be verbalized within can be said too; whether you say it inside or you say it outside makes not much difference. But there are things which are beyond the grasp of the mind. You can only feel them, you cannot think them.

You have a kind of consciousness that they are there, but it is very vague, a great mist surrounds it. It is as if the morning sun has not risen yet and it is all misty. You cannot see but still you can see a little bit; it is not completely dark. You cannot say that you cannot see and you cannot say what it is that you are seeing; it is just in the middle. It is not in the head, it is not in the heart, it is just in the middle. So the head can have a kind of consciousness about it. It is lurking on the boundaries of the head but it cannot pinpoint it, it cannot figure it out.

Soon it will become possible. Help it: whenever you are sitting silently, think about it, about what it is. Allow your heart to have a dialogue with your head. That will bridge your head and heart, and if they can be bridged it is immensely enriching.

It is very easy to live in the head. Millions of people are living there; that is the only kind of space they know. It is very difficult to live in the heart because the heart does not pay. But though it is difficult, it is possible. A few people live in the heart -- the poets, the lovers, the painters, the artists. But the real and the greatest thing is to bridge both and to live in such a way that neither the head interferes with the heart nor the heart interferes with the head.

Then you attain to a third centre which is in control of both. You become a triangle, you become a trinity, and when you become a trinity and the third point has arisen, in the East we call it witnessing. One is thinking -- the head -- another is feeling -- the heart -- and the third is witnessing -- awareness of both with no choice. One is not choosing the heart against the head, one is not choosing the head against the heart at the cost of the heart. One is not choosing at all; one is simply watchful, aware of both. In that watchfulness both meet and a new centre arises in your being; that's really the soul. To go beyond the heart and the head is to enter into the soul.

So try to understand it. The message from the heart is there; it has not penetrated the head yet. Only the head can have a kind of understanding about it. The heart is dumb, the head is vocal. There are people who go on talking without exactly knowing what they are talking about; the head is vocal. The heart feels. It knows what it is that is worth saying but it has no language.

You must have heard an old ancient fable.... In a forest there used to live two men, two beggars -- one was blind, another was lame. They were friends, they needed each other because the blind could not see and the lame could not walk. So this was the arrangement between them, a synthesis, that the blind would carry the lame on his shoulders so that the lame could see and the blind could walk. It was going perfectly well.

One day the forest caught fire and each started trying to escape without the help of the other. They forgot for a moment; the danger was so much that they forgot their partnership and that it was essential for their existence. Soon they realised their mistake. Both were in danger, both could have been killed by the fire. But just in time they recognised that alone, separate, there was no way to survive. They searched for each other, helped each other and escaped from the forest.

That is the situation of the heart and the head. If they are together you can come out of this life that is a

forest on fire. So whenever you are sitting silently just listen to the heart. Let heart and head have a dialogue and soon you will see that they are coming closer, becoming more friendly. Once they are close enough things start jumping from the heart into the head. The head is vocal: it knows the language, the logic of how to say a thing. Once the heart has released its energy to the head, the head can express it.

Let that synthesis happen. Once it happens you will be immensely blessed. For the first time you will find you have become a unity and great joy arises out of unity. Great misery is there when a person is split, and everybody is split. The feelings go on going in one direction and the thinking goes on going in another direction and they don't have any kind of understanding about each other. The man starts falling apart, into pieces, becomes fragmentary, loses all kind of centering. So become a witness to both thinking and feeling and centering will arise... it has to arise. That is your work here.

And whenever you can manage to do groups, enquire -- then I will give you a few groups, mm? Good!

[A sannyasin has just completed some groups and describes an amazing high space he is in. Then says he is very inquisitive to know what it is.]

Please don't try to understand it! Understanding will become a barrier; understanding is not necessarily always a help. When something beyond the mind is happening it is better to let the mind remain quiet. Understanding or the effort to understand it disturbs the mind, stirs the mind; thoughts start revolving, doubts start arising. It is better not to stir the mind at this moment, otherwise once the mind becomes very active the energy that is moving you higher and higher will disappear; the mind will drag it down.

It is better to leave the curiosity as it is. What is happening is good, it is really beautiful. You need not analyse it. Always remember: if you are ill go to the doctor and let it be diagnosed but if you are feeling healthy don't go to the doctor. Illness has to be diagnosed, not health. If you diagnose health you will be in trouble, you will disturb it. When you are feeling bad, miserable, something needs to be done.

When something needs to be done, understanding is needed. Understanding is a tool for doing something, otherwise it is meaningless. When something is going beautifully nothing needs to be done; understanding is not needed. Try to understand a thing when you want to do something; then it is a must. But when nothing is needed to be done you are just to float with it. No effort is needed but a kind of surrender. Then understanding is dangerous.

If you try to understand it -- you start conceptualizing, you start labelling and categorizing and you say 'This is this and that is that, and this is happening'... you will stop the whole process because the energy will start moving into the mind. It is the same energy. Either it can take you higher and higher or it will take you deeper and deeper into analysis. It is the same energy and you won't have enough energy for both. That's why the people who are in the mind too much cannot go high; their energy is involved, occupied. Sometimes innocent people, peasants and villagers, easily start going higher.

It is not just a coincidence that all Jesus' disciples were uneducated, uncultured, innocent, except Judas. He was the only man with a head... and he betrayed Jesus. The other eleven disciples were simply very very ordinary people, with no idea about what was happening; they simply trusted Jesus. Judas betrayed. He was a scholar, a logician, an intellectual; he belonged to the intelligentsia. He could not move with Jesus, he could not participate in his prayers, he could not fly high with him. It was difficult for him to be turned on. He was always thinking, analysing, conceptualizing and philosophizing; hence he missed!

These moments are of immense value. The mind has nothing to say about it. The mind has to be utterly quiet, in awe, in a kind of wonder... just silent. When something greater than the mind is happening, the mind has to be silent. Be completely silent. I understand: curiosity is natural, but don't be carried along by it. Let it be there but don't cooperate with it and don't ask; just go deeper and deeper.

A different kind of understanding will arise one day through experience, not through intellect; it will be existential. It will not be analytical, it will be existential. And there is a great difference between analysis and when you understand something existentially. You can take a flower to a chemist; he will understand it analytically.

Analysis reduces everything to 'nothing but'. If you take a child, an alive child, to a chemical analyst, he will analyse the child: eighty percent water, twenty percent this... The blood and the bones and the marrow and everything will be accounted for; only the soul of the child will be missing in it. Aliveness will be missed -- and that's what the real thing was. Everything else was just a vehicle for that aliveness, for the soul; everything was just a support for it to exist herenow. The child was anchored in the body but was not the body itself. The child was more than the body, more than the sum total of its parts, but that more cannot

be understood analytically.

That more is very close by. Don't analyse; simply go with it, go with it headlong. Let it take you wherever it wants to. There is no need to direct, there is no need to figure out anything; go into the unknown with it. And yes, a kind of understanding will arise. That understanding will be of the poetic approach, not of the analytic. It will be synthetical, not analytical; it will be existential.

Something beautiful is on the way. Be thrilled, be in celebration!

The Open Secret

Chapter #23
Chapter title: None

23 November 1977 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

[Osho explains the meaning of Prem (love) Chintan (meditation). Contemplate on love and you will become love. Don't think of love as a relationship but as a quality of your inner being. Love has to become like breathing. What breathing is to the body, love is to the soul.]

Satya means truth, and sonam means golden -- golden truth. And only truth is god; all else is rubbish. Only truth is precious.

That has to be attained, and it can be attained; you have the heart for it. And don't feel sorry about the tears -- they are beautiful!

[The new sannyasin says she will be returning to Iran.]

Now you will have to work for me there! Many people will be coming to you; you have to become a passage for me.

[She replies: They are stupid people in our country.]

They are everywhere! I know... I understand -- they are everywhere. Stupidity is so much on the earth, everywhere more or less, but a few people are everywhere who will understand. And those who can understand are the real people. Others can be ignored; feel compassion for them, don't feel angry. They are stupid but what can they do?

[A new sannyasin says he is very afraid of sexual relationships here. He has a deep relationship in the West, and his mind tells him they should not be possessive, but his heart is frightened.]

It is not the heart that is frightened; it is the mind. The heart knows no fear; it is always the mind that thinks of safety, security, this and that. You are misplacing the whole thing: you are thinking that the mind is saying okay and the heart is afraid. No, that is not possible, that never happens; it cannot happen in the very nature of things. The heart is always ready to explore; it is childlike. The mind is always afraid. It clings to the old, to the past; it is afraid something may get disturbed.

And in fact, if you love a woman or a man or anybody, all other love experiences are going to enhance

your love. How can it be against it? If you paint one picture and only one picture, it can't be much of a masterpiece. But if you paint thousands of pictures and then you come back to the old picture and paint it again or just add a few touches here and there, it can become a masterpiece... because everything becomes enriched by experience.

No, I don't think that the heart is afraid. The heart is never afraid because the heart never knows of the past and never thinks of the future; it has no time sense. The more you go to the primitive people you will see that they have no time sense.

In India it happens.... Somebody says 'I am coming tomorrow' and he will not turn up for three, four days. Then he suddenly comes and you say, 'What happened?' But by tomorrow he never meant exactly tomorrow. If he says 'I am coming at four o'clock' he can come at three, he can come at five. It is very loose, the time sense is not very fixed.

Time is a new phenomenon. My feeling is that if the West had not invented watches the East would never have used them. For what There is no reason. The heart knows no time. It still lives in eternity: it lives moment to moment, from one moment to another.

It is your mind, your calculating mind, which is calculating. Maybe the woman comes to know and then something gets disturbed or maybe you really get involved in another woman and then what? Maybe you really come to feel a deeper love, then what? Maybe you really get hooked into some other relationship, then what? What will happen to the past and your commitments and your involvement and your promises and all that?

It is the mind, the calculating mind, which says to you, 'Wait, calculate first; don't jump into anything.' And this mind is the problem. Remember, if you somehow manage not to get involved with anybody else, back home there will be trouble because you will take revenge on the woman. You will make her feel guilty: it is because of her! In fact that may shatter your relationship because you will feel a kind of prisoner. It is because of this woman.... There were so many opportunities, so many beautiful people all around, a kind of availability and space which you could not enjoy and could not enter because of this woman. It may not be so conscious but unconsciously you may start taking revenge on her.

But if you can have a few experiences easily, naturally, spontaneously.... There is no need to force them; if they happen on the way it is perfectly good. It is not a betrayal at all, because how can love betray? Love cannot betray. It is not a betrayal... because love will be enhanced, so how can it be a betrayal? This is my approach; it is against the whole tradition.

Love can never betray. I don't mean that love cannot love somebody else, but in the very nature of love there is no possibility of betrayal. Each love experience goes on enhancing your love affair so it is always enriching. How can it be a betrayal? That language of betrayal is of jealousy, of making a person a commodity, property to be possessed, reducing the person to a thing. And when you reduce the person to a thing you are also reduced to a thing. It never happens on one side only; it is a double-edged sword. You reduce the woman to a thing and the woman reduces you to a thing. She becomes a wife and you become a husband, and both are dead.

Just remain open, available and float with things. Here there is no involvement, nothing. Nobody here is interested in involvement. People simply want to explore all kinds of experiences, and the more they explore, the more they find freedom necessary, because exploration is possible only with freedom, in freedom. So nobody is trying to hold or possess. Here people are meeting each other just for the meeting's sake. Even if it is only for one moment it is beautiful. Sometimes a one-moment affair can go deeper than a whole life-long affair... because it is not a question of time.

Time is horizontal and this moment-to-moment living is vertical. And when you are in a vertical relationship it can go very deep because there is no involvement, nothing, there is no fear... no past, no future. Sometimes, being in love with a stranger can be of infinite value because there are no expectations. It is not a business, a bargain; it is a pure sharing, it is pure poetry. Remain open!

And it is not the heart. Never condemn the heart. This is very tricky, the mind is very tricky: it can condemn the heart, can say that it is in the heart.... Good!

[A sannyasin couple come to see Osho about their relationship, because the woman has become involved with another man, but still loves her boyfriend. She is confused.]

The mind is always hankering for something or other. The mind is a hankering. It can never be satisfied. With the mind there is no satisfaction, never! It is dissatisfaction. So you can have the other man and then

sooner or later you will be unsatisfied again. Then you will start thinking of somebody else because that keeps one occupied, that keeps one's hope alive.

One becomes mature only when one drops all hopes and starts living in the moment with no hope; that is the real courage. Then whatsoever is, one makes the best out of it.

Right now, if you think of the other person you will not be making the best of the situation with Amitabh. Mm? just think of it: it can't be the best that it could be because your mind is divided. When your mind is divided, his mind is disturbed. When you are thinking of somebody he is constantly worried about what is going to happen. He cannot be with you totally because you are not totally with him. There will be a kind of depression between you both, a kind of sadness, something which has not to be mentioned but which is there, something which has not to be brought into the open but which is there and which both know about. Even Lying together you will find there is distance, so you will not be able to make the best of it.

And you love [your boyfriend], but just saying that you love him or feeling it is not enough. It has to be actualized, and actualization is possible only in the present moment. Now you are thinking of the other.... If you get the other you will start thinking of Amitabh and then you will not be able to make the best of that either. This is how life becomes a mess.

While you have [your boyfriend] make the best of it, and if one day you don't have [him] and the other person is available, then make the best of that. But don't swing like a pendulum in the mind, otherwise you will never be happy... and you will be responsible for it! Always remember: it is not a question of persons; it is really a question basically about you, whether you can be happy or not. If you can be happy, you can be happy with anybody. If you cannot be happy, you cannot be happy with anyone. Whomsoever you are with will not make much difference because the mind and its working and functioning will remain the same.

Be one hundred percent wherever you are, and there is one thing very beautiful about being one hundred percent.... If you are one hundred percent in something you can be one hundred percent out of it too That is the beauty of being one hundred percent. You learn how to be a hundred percent: either you are with or not with, but you are always one hundred percent.

So if a person who lives totally in the moment leaves one day, he leaves completely. There is nothing holding him; he never looks back, he burns the bridges. There is no point in looking back. One has lived totally; it is finished!

And you are not finished with Amitabh. How can you be finished? You have not even lived totally with him! You can be with the other person and again you will be half-half. You will be carrying the same load. It will become bigger and bigger and you will be weighed down with it; then you will feel guilty. Now you are feeling guilty about what [your boyfriend] thinks. There you will start thinking that you have betrayed [him]. Maybe for a few days you may not be too worried. When the honeymoon is over you will start thinking about what you have done for this childish thing. Now it is finished. Where does one go from here? Now it looks ugly to go back to [your boyfriend]; it goes against one's ego. Now there is no point being with this man any more, so find somebody else. This goes on and on....

It is time now to become a little more mature. That's what I have told [your boyfriend] -- that [you are] childish. Become a little more mature. I am not saying to live with Amitabh forever, because who can say that and how can one say that? It can happen, it may not happen; that is not the point.

The point is, while you are with him be totally with him. And even if this idea... I know -- what can you do if the idea lurks there? Let it lurk there but don't cooperate with it. It will die by itself. But live totally. Either way it will be decisive: either that idea dies or you are finished with [him], but things will be complete and clear and you can move with clarity. You can say good-bye to [him], can say that it is finished. But it is not finished because it is not total.

Anything total either goes on and on because it is so beautiful or it becomes ripe and is finished ! One cannot predict what will happen... but either way it is good: one comes out of it unscratched. Love him totally so either it becomes very very deep, it becomes your contentment, or you are finished with it so you can slip out of it. But this lukewarm state is very bad.

That idea is there I know, and it has nothing to do with this person. Mm? you have always been having some ideas -- whether it is a, b, c, it is not the point. You cannot live with the real, you cannot live without the fantasy; you live with the imaginary. The imaginary is always good... because it looks beautiful and it is your imagination; it has nothing to do with the real person. You can decorate it the way you want, you can interpret it the way you want: you are utterly free.

With the real person there are problems; with the unreal person there are never any problems. That's why when you are in love with somebody only in the mind is it always great. There are never lows, it is

always high... because it is your imagination!

Have you heard about one story? A woman dreamt that Prince Charming came on his horse and took her up on the horse. They galloped off together and went far away, far away. The woman asked, 'Where are we going?' The prince said, 'It is your dream -- how am I supposed to know? You tell me!'

When it is your dream you can manage it any way you want. That's how reality is always very very hard and harder on people who live in fantasies. When they come against the real person they are surprised: this is not the person they have been thinking about, this is not the situation they have been hankering for, this is not the affair that they were dreaming of; this is something else. It falls too low beneath their idea... and again there is dissatisfaction.

You decide. If you want to be with [your boyfriend], then be with him totally. If you don't want to be with Amitabh then have courage, come out of it, but that too will be possible if you give a chance for your love to come to a fulfilment. It is just lingering....

You don't allow him to be totally in it. He can be: he has no other idea in his mind. You are fortunate in that way. He has no other woman in his mind so it is possible for the love to become total.

And this always happens to one partner or the other: mm? if the man has some woman in his mind then you will drop this man from your mind. You will start clinging to Amitabh like a creeper because then you will become afraid. Now you are very at ease, very comfortable: you know you can always fall back on Amitabh, he is there, he is your shelter. Now you can roam around a little bit. If he starts looking for some other woman (chuckling) -- and if you don't listen to me, I will make him -- then you start clinging to him, you will become afraid. You will not think of the imaginary, you will think of the real, because this too is going to become imaginary soon.

But he loves you totally, he has no other mind... hence he feels hurt. And his hurt is not of possessiveness, remember. He feels hurt because he feels that he is guilty, he is preventing you; it is because of him that you are not able to go to somebody you would like to. Deep down he loves you so much that he would like to give you all freedom. It is not possessiveness, he is not angry with you. He understands -- what can you do? He feels great compassion for you, he would like to help in every way: even if it creates suffering for him he would like to help you.

So it is basically your problem, and my suggestion is try total love for at least two, three months. Be utterly in it, explore all nooks and corners of it and all possibilities. Either you will go into it very very deeply and will become centred and these fantasies will disappear, or you will be finished with it. You will say, 'This is not for me.' Then you will not say 'I love Amitabh.' You will be ready to move with somebody else. And I am not against anything: if you want to move with somebody else I am not against it. What I am against is this being partial, this being non-total.

Try! Just tell [your boyfriend] 'For two months I will love you totally.'-And be really in a kind of mad love. In the beginning it will look a little foolish too, but you can manage! Be in love again, be on a honeymoon again, as if you have found Amitabh for the first time. And in fact everybody is so new every day that it is just nonsense to think 'This is old -- I know him'.... Nobody knows: everybody is changing so fast. Just tell him that for two months you are going; to love him totally. For two months be really in it.

Those two months will be very decisive: they will make you mature, more understanding. And anything that comes out of that total experiment will be good. Either you stay with [him] or we invite the other person... but two months, mm? Good!

The Open Secret

Chapter #24
Chapter title: None

25 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711255
ShortTitle: OPENSE24

Audio:	No
Video:	No

Gypsy means a vagabond. Do you know that Gypsies originally belonged to India? They are Indians but they reached Europe through Egypt, hence the name Gypsy, from 'Egypt'. They were coming from Egypt so they started being called 'Gypsy' but their original land is India.

The language they speak is almost fifty percent Hindu. They don't call themselves Gypsies; they call themselves 'Roma'. It comes from the Indian word 'Rama'. Roma means the people of Rama. They are beautiful people. They have never settled and that is their beauty. They are sannyasins! They live in insecurity, and to live in insecurity is the only way to live.

The moment you settle for comfort, convenience, security, you die. So always be on the go then the whole earth is yours. The Gypsies now belong to no country, to no race; the whole earth is their home! They are the only international people. And their whole philosophy of life is insecurity.

When one is insecure there is constant challenge and that challenge keeps life energies burning. There is always something unknown lurking around. Tomorrow is never predictable; what is going to happen nobody knows. And when life is unpredictable, it is alive. So ... become a Gypsy!

[A sannyasin newly arrived, shows Osho some photos of his children and gives Osho a drawing his eight-year-old daughter made.]

This is really beautiful -- she can grow into an artist. These lines are really very very dynamic, very mobile. Help her to understand more about drawing, painting; she has something. Good! Blessings for them.

[Osho checks the sannyasin's energy saying:]

Just come close to me. Close your eyes and just start feeling as if you are behind the navel, the solar plexus. Just be there, be concentratedly there, as if there is the centre of your being. Go into it, be utterly there. If something starts happening in the body, allow it -- anything, shaking, trembling, swaying. Crying or laughter, whatsoever comes, just go into it but go on keeping yourself centred in the solar plexus.
A few things to be understood about you....

It is very rare in modern times to have such an alive solar plexus as you have. Man has lost contact with the solar plexus because of the fear of sex, because of the repression of sex, because of life-negation.

The solar plexus is the centre of life and death both. That's why Japanese call it 'hara'; hara means death. And the Indians call it manipura. Manipura means the diamond, the most precious diamond, because life comes from there. In the solar plexus is your seed. It is the first thing that is created in the womb of the mother; then everything else grows around it.

In the solar plexus your father's seed and your mother's seed are both present. The life cell from the father and the life cell from the mother create your solar plexus. That is your first blueprint; from there everything grows and it remains the centre forever and ever. You can forget about it, you can become oblivious of it, you can repress, you can start hanging in the head but it remains the centre. You just become less and less alive. The farther away you go, the less and less alive you become and the farther you are from the solar plexus. You live more on the periphery; you lose centering, you lose grounding. It is very alive. Start living more and more.

That is the primitive mind, the most primal mind. The Primal therapists are not yet aware that the Primal scream comes from the solar plexus. It is the first mind. Then the second mind arises -- the heart, feeling. Then the third mind arises -- the head, thinking.

Solar plexus is being, heart is feeling, head is thinking. Thinking is the farthest, feeling is just in the middle; that's why when you feel you are more alive, just a little more alive than when you think. Thoughts are dead things; they are corpses: they don't breathe. Feelings breathe, feelings have a pulsation but nothing to be compared with the first, primal mind. If you reach the solar plexus and be there and live from there, you will have a totally different kind of life -- the real life.

The few moments you feel that you are real are the moments when you are at the solar plexus. That's why sometimes people seek danger, they go mountain climbing, because when danger is very real you

simply go into the solar plexus. That's why whenever you are in a shock your solar plexus has the first pulsation. In a shock you cannot think, you cannot feel: you can only be.

If you are driving and suddenly you feel an accident is going to happen, your solar plexus is hit. That's the reason why people like speed in driving, and the speedier your car becomes, the more alive you feel, thrilled. You are coming closer to the solar plexus. That's why there is such attraction in war. People go to the cinema to see a murder story. It is creating a situation in which you can feel your solar plexus again. People read detective novels and when the story really comes to its peak they cannot think, they cannot feel: they are!

Try to understand it. All meditations lead to it. It is your elan vital, it is the source of your vitality. Go into it, and you can go easily, that's why I am saying to go into it. Whenever you are sitting silently, be there. Forget the head, forget the heart, forget the body: just be a throb behind the navel.

If you go deeper into it it will become possible for you to understand the real concept of trinity -- because your father is there, your mother is there. If you are also there, the trinity arises. That is the basic idea of the trinity -- not God and the Son and the Holy Ghost. If you are there, then the trinity, a triangle. The father and mother are already there. If you are also there then the Christ is born, the Son is born. And when the Son is born there is real unity.

Two cannot meet: the third is needed to bridge the two. So your father and mother are there, consummated but not consumed, in a kind of union but not yet a unity. The feminine and the masculine are there but still not bridged, and that is the whole trouble of man, the whole conflict -- that he is two, dual. He is bound to be two: something has been given by the father and something has been given by the mother. They are both there, flowing together like two currents but still there is a subtle separation.

If your presence reaches there, if you become more and more aware of it, your very awareness will become the catalytic agent: the two will disappear and there will be oneness. That oneness is called 'Christ consciousness'. It does not happen outside, it happens within your being.

So watch, and many things will be revealed through that observation. If you come across something which you feel you would like to say to me, just write. After one month you have to tell me how you are feeling. This very observation will bring subtle changes in your life: you will not need to do anything else.

So meditate, do the groups, but this is your meditation, this is especially for you.

[A visitor says that he comes to Osho as a patient to a doctor and wants a diagnosis. Osho checks his energy.]

There is no specific problem -- just the universal problem of being a human being. There is no specific problem particularly, individually, but just to be a human being is a great problem. It is not specific to you, it is so of all human beings, and that is the most fundamental thing to understand -- that a human being is just a passage between the animal and the divine. You cannot make your house on the bridge, you should not make your house on the bridge. The bridge has to be passed.

Man is just like a bridge, between two shores, just a link between animal and divine.

[Man is not at ease until he has surpassed himself, Osho continues. A dog cannot be doggier but man has a notion, albeit very vague, of what he can become, how high he can rise.]

Physical problems are different. Psychological problems are not so different. Spiritual problems are not different at all. The deeper you go, the closer does the universal come. On the periphery there are differences: you have a different kind of body, somebody has a different kind of body... he may have some other problems, you may have some other problems, or may not have, but there are differences.
In the psychological, lesser differences; in the spiritual no differences.

You don't have any physical or psychological problem as such, but the spiritual problem is there. And when there is no physical and no psychological problem then only does the spiritual problem become very predominant. There is a kind of hierarchy: the physical needs, the psychological needs, the spiritual needs. The lowest are physical needs, the highest are spiritual needs, in the middle are psychological needs.

Become more consciously a seeker. Become more and more alert of the situation in which you are, and use the Situation to create more awareness, more consciousness. If you look, then the whole evolution is nothing but an effort of consciousness to become more and more. The rocks have no consciousness, not at all; they are completely asleep. The trees have a little bit, a very little bit. Animals have a little more; man

has a little more than the animals. And a Buddha or a Christ goes higher than ordinary human beings. They have more concentrated awareness, they are awareness. They are the highest evolved points.

Unless you become that -- and everybody becomes that -- misery will remain. One can be lost in comfort, luxury, pleasures, but again and again one is thrown back to the basic problem.

While you are here I will suggest you do a few groups. They will give you some taste of more consciousness....

[A visitor who spent a year in a Thai monastery doing vipassana, says that he relates strongly to Krishnamurti. He tries to use thought a lot. He has a tension on the right side of his head.]

Krishnamurti himself suffers from headache too much! For years, his whole life, he has been suffering very severe headaches... because the whole approach is just reason. Yes, there is a possibility that somebody can enter from that door but it is very rare: it is not a well-trodden path. Once in a while a Krishnamurti, an Astravakra, people like that, have entered through that door.

You will get into trouble, and unnecessarily. It is better to move through the heart than through the head. It is more fun, more joy, and the goal is closer from there. You can go dancing; why go with a headache? If you go with a headache even God will avoid you! (laughter) You can go singing, dancing.

Krishnamurti is desert-like. I'm not condemning him; what can he do? There are deserts too and they have a kind of beauty of their own. A desert has a beauty -- the vastness, the silence, the infinity of it. Yes, it has a beauty of its own but it is better if you don't make a house there. Once in a while it is good to go and see a desert but it is better not to make a house there. When one can live with trees and with roses why unnecessarily choose something arduous?

Yes, there are people for whom that is the only way; for them it is perfectly okay. They cannot do anything else, they have to go through that. But I don't think that you have to go through that. That may be causing your headache: you may not be the type for that. But it is difficult to leave once you get hooked because each logic has its own persistence and once a certain logic appeals to you, it is very difficult to get out of it; it is a kind of imprisonment.

If you can be here for a few months I will destroy it, because here we don't have any logic. It is the most absurd place you can find, and the more it grows, the more absurd it will become!

But when logic no more has a grip on you, you can relax, your headache can disappear very easily. I don't think that it has anything to do with your physiology. It is just too much tension in the head, too much thinking. Thinking is dry, barren. There is no juice in thoughts, feelings are juicy. And my suggestion is that rather than moving to Buddhism, move to Sufism. Your headache will go and finally you will see one day that your head has also gone. And that is the most beautiful space -- when suddenly one day you look into the mirror and you cannot see your head! It can be possible.... Just be here for a few days and see....

Be here for a while and get into things: dance and sing. In the beginning they will look very absurd because they will not have any appeal to your thought. Mm? what is the point of dancing? What is the point of singing? In fact there is no point, they are pointless. But life is pointless and God is pointless. Existence as such is not going anywhere. It is utterly lacking in purpose. It is a play, a leela, and it is for those who can be playful. Krishnamurti is not playful -- very serious! If he enjoys it is perfectly good for him but people who cannot enjoy become serious with him. Then they have headaches and a thousand and one difficulties arise; they get many knots in their being. Rather than relaxation they become more and more tense. Have you done any groups before? (he shakes his head) Then do a few: they will help, mm?

[Start with Shraddha, says Osho. It means trust; it is absolutely anti-Krishnamurti! He goes on to recommend two other groups....]

And don't think of sannyas, mm? Become a sannyasin. But don't think about it, mm?... That headache will go; don't be worried about it.

Anand means bliss, leela means play, dhar means god: god of bliss and play. Leeladhar is one of the names of Krishna. He is the most playful god, the most non-serious; there is no comparison to him. He was totally into life, into all dimensions of life, and he enjoyed everything -- from love to war, everything; there is no denial in him. He can be good, he can be bad; he can be truthful, he can be deceitful. He can sacrifice himself, he can cheat you. He is very spontaneous, without any ideals and without any ideology... just a man

living from moment to moment, responding, not with any a priori idea. He has no idea of how things should be. He functions out of his totality, and whatsoever happens out of that totality is good. He has no definition of goodness other than that.

And there is a way when your totality can function. Then there is no tension in your being. It is as when a child is born and immediately starts groping for the mother's breast and not knowing what he is doing because he has never seen mother's breast. He starts opening his mouth, and the moment he comes close to the nipple he starts sucking. It is a total act. It is a spontaneous act with no prior knowledge; it is an existential act. And if one trusts life by and by one's whole life becomes like that. Krishna lived like that.

Contemplate on Krishna -- his dances with the cowherd girls, his songs, his flute. Forget Krishnamurti, remember Krishna and it will be easier for you!

Things are going to happen -- just cooperate with me!

[A sannyasin says his head is working overtime trying to make decisions, eg. whether to go to Goa or not.]

No, your problem is something else. You need some work, you cannot be without work. You need some work that challenges you, otherwise you will feel this confusion about what to do, what not to do, where to go. Those are not real problems; the real problem is that you need challenge so you can sharpen yourself against it.

When there is challenge everything is good with you. When there is no challenge you start dissipating and falling into fragments and pieces. That's why it happens that you want to put something together and when you have succeeded there is no joy in it, because your joy is in the travelling not in arriving. Once you arrive then again the mind starts thinking, 'What to do now?' Then again it starts moving towards another goal.

So success is not your goal -- succeeding is your goal. Once you have attained something you are finished with it; you want something else. Just understand it: it is a creative energy. If you use it rightly you can become very very blissful. If you don't use it rightly it can kill you, it will be destructive; the same energy becomes destructive. It is the same energy, creative or destructive. Put rightly it is creative; if something goes wrong it is destructive. My suggestion is that you can go on this way continuously your whole life. You will be thrilled only for a few days when you are reaching for something. The moment it becomes easier, the moment you see that now it is within grasp, you will lose interest; this is your characteristic.

When people used to go to Gurdjieff, the first thing he always enquired of them was 'What is your chief characteristic?' This is your chief characteristic, and you have to cope with it, you have to encounter it and you have to work it out. You have to get out of this trap of your mind.

Your mind can be used very creatively. Two are the possibilities: one is that you put your total energy into the commune, forget yourself. Put your total energies into the commune, work for the commune. There is much work and much has to be done; there is no end to it. You will never be without something like a challenge; it will always be there. But for that you will need a complete identification with the commune. If you remain separate, if you start thinking that you are separate -- you are here but you remain separate -- then the commune's problems, challenges, will not be yours. One way is to surrender totally to the commune and to become part of it, start working for it, start solving its problems.... And you will be unburdened and your energies will start moving creatively. This is one way.

If you feel that it is not possible for you then choose some work individually, personally, but work that has some challenge. The second path will give you only temporary relief: again and again you will be in trouble. If you can become part of the commune, you disappear; then you don't have any problems. And this is a beautiful phenomenon: when you don't have your problems and the problems are of the whole group, you work, you work hard, but still you remain out of it. It doesn't create any tension, any anguish, any anxiety. It is a joy, it is a game, because you can remain like an observer, you can be very objective about it. You need not be subjectively troubled by it.

Think about these two things.

[The sannyasin says he was hoping for a breakthrough with this problem.]

Right now you are not at the point where a breakthrough is possible. You will need greater challenges,

more anxiety.... It will come one day, it will come one day. A breakthrough is possible only when you are close to a breakdown, never before it. And you are not close to a breakdown. You are going to Goa -- nothing to be.... It is not a breakdown .

If you can surrender to the commune things will change. There will be no need for breakdown or breakthrough: you will simply start looking at things in a different light.

[The sannyasin says one way for him to surrender would be to leave, as a challenge, to do something outside.]

If you surrender that is not your problem; then it is up to me. If I send you, go; if I don't send you, don't go. If you don't surrender then it is your problem; you have to decide what to do. If you surrender then it is not a problem at all for you; all your problems disappear. If I say '... just clean the floors in the ashram,' you clean the floors! Then it is none of your business: you can just be a witness to whatsoever is happening. If I send you out, you go out -- whatsoever is the need -- but that is not a question for you to decide. That is the meaning of surrender -- that you will never be decisive again, that decisiveness will not be required of you.

This is a challenge, this can become your last challenge, because after this you will not be deciding anything. So face this challenge, think it over. Let this challenge be there; it is the greatest challenge. It may become a breakthrough also because it will be the most difficult thing for you -- to surrender. Other challenges will be just small hillocks. They should be like Everest!
Think it over.

[The sannyasin then asks: If the physical body doesn't receive nourishment it dies. Does the spiritual body die if it doesn't receive love?]

No, it is not born. If the physical body does not get nourishment it dies... because it is already born. If the spiritual being does not get nourishment it is not born at all. People live without souls; the soul is not existent for everybody. They have only heard the word; they don't know what it means. They have never experienced anything like the soul; it is just a verbal expression.

Do you know what the soul is? You can define it because you have heard definitions but you don't know anything by your own experience. You know your body, you know your mind, but you don't know your soul and what it is all about.

If love becomes the nourishment then by and by the soul is born. There are a few things.... First, if the body does not get nourishment it will die. If the soul does not get nourishment it will not be born, one thing. The second thing: if the body goes on getting the nourishment it will still die one day. Once the soul is born it never dies. So the problem with the soul is how to bring it into existence. It is just a potentiality, not an actuality. It is just a seed: if you don't give it water and sunrays and manure, it will not become a sprout. Once it is born it never dies. Once it is born its very existence attracts love, its very existence showers love on others. So love becomes just a triggering point for the soul to be born.

And remember, millions of people don't have any souls. When I say they don't have any souls I don't mean that they can't have. They can but they are not yet born. They exist only as the body, at the most as the mind... but not as the soul. A soul is a rare phenomenon, and whenever you come across a man who has a soul you are immensely attracted, there is a great magnetic force.
About this, later on.... First think about the first thing, mm? Good!

[A sannyasin describes an explosion of energy which made her feel out of control, so she stayed isolated from everyone for eight days...]

There is no need to control....
There is no need to do anything; simply be in it....

There is no need to stay isolated: be with people and remain alone inside....

It has been perfectly good, but next time if it happens you need not go into isolation. Just remain with people and remain alone; it will go deeper. This time it is okay, you have been in isolation, but next time don't be. Continue your work, continue meeting people, continue meditating, and keep it inside. It is there, but don't escape into isolation; then it will be richer.

Things are richer when they are with their polar opposite. When man and woman meet they are richer.

When aloneness and communication are together they are richer. Otherwise ten days, then twenty days, then months, then years... One becomes a monk or a nun, and that is a kind of suicide! For a few days it is okay, nothing to be worried about, but next time if it happens you need not go into isolation, mm? And things are good!

The Open Secret

Chapter #25
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Learn something from Francis. He is one of the most important saints in Christianity, in fact the next after Jesus. He brings something new to the world. Imbibe that spirit. He brings this spirit, that he is deeply in love with nature, to the world. Christianity has been against nature; that is Francis' rebellion. He is the first man in the West to call rivers sisters and mountains brothers... but he has not been listened to.

He is more a Taoist than a Christian; he has the same spirit as Lao Tzu, a kind of great rapport with nature. That is his message. So start talking to trees and rivers and mountains. They are your sisters and brothers because we all come from the same source.

A dialogue with nature will give you great insight into your being because to talk to a tree is to talk to your own unconscious, and to talk to a rock is to talk to your own body. Man has these four bodies. The first body is just like minerals; it consists of the mineral world. The second body is like the vegetable world, the third body is like the animal world and the fourth body is the human body. The fifth, the divine body, is still a promise; it has to be attained.

So when you are in a deep dialogue with a tree you are in a deep dialogue with your own vegetable layer and when you talk to animals you are talking to your own animal past. When you look into the eyes of a dog or a cat or a cow, you are looking into your own past and it has great messages for you. It is your own unconscious...

Anand means bliss, and nirvanam means the ultimate dissolution. One is completely lost, just like a river loses itself into the ocean.

In English there is only one word which can become close to it in its root sense; that is the word 'absolute'. It comes from a Latin root which means dissolution, utter dissolution... when one is not separate, when one has become one with the whole. The latin word 'absolutum' (absolute) is the past participle of 'absolvere' which means to loosen, dissolve. That is the meaning of nirvanam: a blissful dissolution. And bliss is only when you are not; misery is there if you are there. Misery is another name for the ego; bliss is another name for egolessness.

So one can never say 'I am blissful,' no. Linguistically it is possible, existentially it is not. One cannot say existentially 'I am blissful!' 'I am' is always miserable; 'I' is misery. When one is blissful one feels 'Blissfulness is. Where am I?' Then blissfulness is found and the 'I' is not found at all. You can go on searching for it but you will not find a trace of it. That dissolution is nirvanam. So get lost in bliss... Or get lost and you will be blissful!

[A sannyasin says he has sadistic fantasies of beating women, but has not acted them out.]

And you can find a masochistic woman... And if you cannot find just tell me; I know one!

But that won't help. Even if you can find a woman, that won't help; it will not bring you out of it. It has something to do with your unconscious; just beating a woman won't help. You can go on beating women your whole life. It may become even more strengthened; acting out won't help. There is some complex inside which has to be loosened.

You are angry with your mother, you have not been able to forgive her yet; that is causing the fantasy. Beating another woman will not help; that will be a substitute. You will be beating your mother in the form of the woman but you know that she is not your mother. And the fantasy does not stop at beating: it really wants to kill. Beating is just the beginning. Once you have started beating then the fantasy will start coming, 'Now kill her!'

And this happens. It is very difficult to be brought up rightly, it seems almost impossible. Not only today, it has been so always, and I don't see a possibility that it will ever be much different because in the very nature of things the child has to become angry with the parents, and the parents have to go into situations where they create the anger.

[Out of necessity parents have to prevent children from doing things that are harmful for them, Osho continues, but the child in his unawareness just hears what seems like a perpetual 'no'... and he begins to build up anger and resentment.]

This has to be worked out. By beating a woman nothing will be of...

[The sannyasin says: During Primal and Encounter I didn't contact any of this anger.]

It is there, otherwise that sadistic tendency cannot arise. There are other possibilities also; I'm coming to them. First there is a very very hidden layer of anger. You have not been able yet to forgive your mother in particular. And the problem becomes more complicated because we are taught to respect the mother and the father, so we repress such ideas. We don't allow them to come in front of our consciousness; we go on putting them away. A great barrier has to be created so the idea and the guilt about it never cross the boundary. You never go into the basement, nobody ever does. Unless one goes very very deep into meditation, one never goes into the basement. Things want to come up from the basement but we create barriers so they don't cross. They can cross only in a camouflage. This is a camouflage. They cannot come directly as they are, naked as they are; they can come only with masks.

The idea comes, the fantasy comes that beating a woman will be beautiful. Now this is a mask idea; this can pass. Killing the mother or beating the mother will not be allowed by your censors, by your guards. It won't come in, so the idea takes a new form, takes a new shape, wears a mask and then crosses the barrier: it comes as a sadistic tendency.

It will look absurd, because why? It has to have some meaning, some explanation why: it becomes sexual, beating becomes a sexual activity. Then the repressed idea to beat the mother or kill the mother joins hands with repressed sexuality. They are both in the basement. They join hands, they join their forces so both can hide in each other. This is the complex, this is how complexes are created. A few repressed ideas join hands together. They start conspiring against you -- they have to: they have never been accepted and they have been always rejected. They want to take revenge so your repressed sexuality and the repressed idea to beat or kill the mother have joined hands. Now the idea of beating a woman has a sexual tinge to it. Many people enjoy beating women -- not only enjoy, they get sexually aroused only when they beat. If they can beat, they suddenly become very sexually interested in the woman. So sadism is never a pure sadism; it is always sexual.

Now that too is joined with the mother. Each boy, some day or other has wanted to make love to the mother and has thought, fantasized about replacing the father. That too has been thrown into the basement, mm? That is very ugly, obscene, criminal, a sin... even to think like that All these things are there. They conspire and they create a new thing which your consciousness cannot recognise: one part from one thing, another part from another thing. It is a new shape, it is a new mechanism: it comes as sadism.

You will have to unveil your unconscious. You will have to go there and you will have to face the naked truth. So don't judge and don't condemn: allow your unconscious total freedom to say what it wants to. If the idea comes that you wanted to make love to your mother, don't say, 'No ! That is stupid -- I never wanted

to.' Then you will be repressing. Don't say 'This is bad !', otherwise you will be judgemental and again you will throw it back. It is perfectly okay. Every child has thought that, felt that. They may not be alert about it but it has been there.

Sadism is not a single disease. It is many diseases together and that's why it cannot be tackled directly... because it has such complexity. You cannot tackle it from one aspect; all the aspects have to be understood.

It has to be analysed in its separate aspects, watched, observed, and in that very observation you will find the complex is disappearing. That day you will become for the first time mature, that day you will become for the first time free of your parents. That day you are no more your 'mother's good boy'; that day you are on your own. That is the second birth.

So just allow it. Actually going into it is not going to help; it may create more problems. But next time you come, if it is difficult for you to allow it, we can make some arrangements, mm? It has to be dissolved, but first you try on your own: just allow it, just go into it very lovingly, with no judgement. And by and by the unconscious will start whispering, first in very very small whispers because it is afraid of you, mm? -- you have been so much against it.

Once it becomes courageous and knows you are not rejecting any more it will gain courage, voice. It will become strong, it will start talking more clearly, it will become more articulate. And it has great mysteries to reveal to you: it has all the keys of your transformation. Once the basement is vacated completely, once the basement is no more full of all repressed things, once they have all evaporated from there, great freedom and great purity comes -- the purity of emptiness. A very austere beauty arises inside.

During these six months, whenever you have time just sit silently and allow the unconscious. Go with it totally, let it have its say, persuade it to say whatsoever it wants to say. Tell it constantly that there is no need to hide, no need to wear masks, no need to come in different forms. It can come directly; there is no condemnation on your part. Say it again and again. By and by the unconscious will gather courage, will come closer.

It is almost like a bird; it is so afraid that it remains away. If you allow it a little bit it comes closer; if you give it food then it starts coming closer but watches you. Who knows? this food may be a trick: you may be just trying to trap or kill. But by and by the bird starts learning that you are not an enemy, you are a friend; it comes closer. One day suddenly it is hopping on your shoulder. That's how the unconscious has to be persuaded by and by. You do this, and if it has not happened, then when you come back. Good.

[A sannyasin says there is a little girl in her who doesn't want to grow up -- perhaps because her parents split up when she was ten. Also she is very clinging in relationship. Osho checks her energy.]

Nothing to be worried about; it is not much of a problem. Just a small energy block is there. It is not very complicated, it can simply dissolve. These groups will do much; and then remind me about how you are feeling when you go. If something is needed then I will give you a technique so you can work; it will simply be gone.

It is there: just a small lump, just some energy has become hard there. It must have happened as a survival measure.

When one feels that survival is at stake the heart becomes a little hard, otherwise you cannot protect yourself. You cannot remain vulnerable: you close a little bit just to become a little strong, just to resist and fight. That's what has happened. Some day in your past you must have felt that your survival was at stake, mm? that's why. So just as a measure to protect you, your energy has coiled upon itself. But when it happens it is difficult to go deep in love, because it goes on protecting even then, so it simply.... Now there is no need....

The first group I have given you is trust, mm? Just do... groups and be here totally available, open, vulnerable and absorb as much energy as you can from me.

It will dissolve. If it has not dissolved then tell me when you go. I will give you a method and it will be gone. It is nothing to be worried about. We are dissolving mountains -- it is just a small, tiny molehill!

The Open Secret

Chapter #26
Chapter title: None

27 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711275	
ShortTitle: OPENSE26	
Audio:	No
Video:	No

[Osho explains the meaning of deva vasant. Deva means divine, vasant means spring -- divine spring. If one knows how to live rightly, Osho continues, one constantly lives in the spring. In the inner world it is always spring, things are always blooming; it is never otherwise.]

The change is only on the outside, on the periphery. The seasons change on the periphery but at the centre it is always spring. There nothing ever changes. It is eternal: no past, no present, no future. It is a kind of timelessness. In that timelessness man blooms. All that one needs to do is look inwards, to fall inwards.

At least for a few moments every day, at least once in a while, one should simply drop out of the world into one's own being. It is rejuvenating: one comes back alive, again young, again fresh. One comes back again with gusto and zest. There is again enthusiasm and significance and love. Again one can see with the eyes of wonder, like a child. Each time you go inside yourself you attain to a new childhood, because there inside nothing ever grows old; it is pure childhood. That's why Jesus says, 'Unless you are like a child you will not enter my kingdom of God'. The child lives there... but we forget. Sooner or later the world becomes heavy and it is constantly dragging you out of your being.

It is for that purpose that the schools and the colleges and the universities exist. They exist so that you are not allowed to be yourself, they exist to distract. They exist to take you away from your innermost core, they exist to falsify you. The whole work of all the politicians and the priests and the pedagogues and the professors and the pundits is how not to allow people their inner being, how to prevent their inward journey, because whenever a man goes inside he becomes unconditioned again and that is very dangerous for the society.

The society lives on your conditioning. It has made you a Hindu, a Mohammedan, a Christian, this and that, and it depends on that conditioning, it relies on that conditioning. The moment you go in, when you really reach the centre, you lose all conditioning. You come back clean. There is nothing written on you so all the effort of the society is washed away. Society has a vested interest in seeing that nobody can meditate, or even if people want to meditate they should be supplied false meditations -- just toys so they can play around: a Christian prayer or something like a tranquillizer. Repeat a mantra, TM.... These are strategies of the society. First you should not become interested in meditation: it is foolish. The whole attitude of the society is that it is foolish, it is mad. If you talk about meditation you are eccentric, crazy, mm? - everybody becomes suspicious of you.

If you go on persisting then the society has evolved false substitutes down the ages. It says, 'Okay, then do TM', because with TM the society is not in danger because TM does not make you rebellious. In fact, if you were rebellious it would cool you down. It is a conspiracy of the establishment; it helps the establishment just as do other tranquillizers. It gives you a false kind of consolation. Yes, it gives a kind of silence but that silence is not alive. It is not like a glacier coming down from the mountaintop, it is not like a river moving towards the ocean. It is like a man-created swimming pool... going nowhere, having no movement; it is man-made. It is not accidental that the American establishment is favouring TM and things

like that; even schools, colleges and universities are becoming interested in it. They hope that people can be tranquillized through it, then they will be less rebellious.

To me the real religious person is pure rebellion: rebellion is his very soul. That rebellion comes when you go into your deepest being. Whenever you come back from there you are a new man, a new woman, a new being. You don't belong to this society, to this church, to this book you don't belong to anybody. You belong more to the trees and to the rocks and to the stars; you belong to the eternal. This whole universe is your home.

If you can find a home within yourself you will find that the whole universe is your home.

[A sannyasin says he feels something is about to happen to him. Osho checks his energy.]

That point *is* close by. Be conscious of it but don't be frightened of it. It is around the corner. Be in a kind of deep welcome to it, a receptivity, an openness. The more open you are, the closer it will come. You don't know what it is; there is no need to know what it is. How can you know what it is unless it happens? So simply be open, whatsoever it is. For the first time one has to take that risk. Next time it will not be so risky because you will know what it is. This time it is risky: it may be good, it may be bad, it may be the friend, or the enemy. Who knows? -- God or devil. Maybe it will take you to some lighted peaks, sunny peaks or maybe it will drag you into the darkness and depth of the valley. One is not certain.

So both things happen in such a state: one hankers for it and one stops it also. There is a kind of ambiguity: one part of you will like to go into it and one part will say: 'Be alert, beware. It may be dangerous; yoU may repent later on.' If you become divided this point will be missed.

So don't be divided, this is not the time to be divided; you can't afford division in this moment. Simply welcome it whatsoever it is; call it 'x'.

[A sannyasin asks: The point is more to watch it or... pour more energy?]

No, no, no, don't watch it; pour energy. Watching will keep you distant, watching always keeps you distant. When you want to remain away from something, watch it. If you go on watching that watching will keep you away. For example, watch anger and you will never be angry; but don't watch love, otherwise love will disappear. Watch the negative; never watch the positive. Otherwise, whatsoever you watch will go away from you, because the watcher cannot be one with the watched, the observer cannot be the observed. How can you be both, mm? the observed remains there like an object and you remain here like a subject; there is a distance. The more you watch, the more subjective you become and the more the thing becomes an object. That won't help.

Get drunk with it; don't become a watcher: be absorbed. And that's what energy wants -- it wants to become drunk. Just go headlong, mm? This moment is not the moment to be wise but to be an utter fool. Mm? only fools can go into it, only mad people can go into it. But something beautiful is around the corner. Just be drunk with it, grope for it, go into it, search for it. Let it be a search from the heart and not from the head. If you watch it becomes a head thing; the watcher is in the head. The lover is never a watcher. The lover abandons himself, loses himself.

[A sannyasin has written to Osho about her mother's visit. She is disturbed because her mother is not interested in Osho.]

It is nothing... it is nothing. Mm? it is just that your mother's presence is disturbing you too much, that's all. Just accept your mother's presence. What can she do? Whatsoever she is, she is. Don't expect that she can change easily; there is no need. You both have the same kind of expectations: she thinks that you will change and that she will be able to change you; you think that she will change and that you will be able to change her. You are working exactly like her daughter!

There is no need to change either yourself or her; nobody need change. She remains herself, you remain yourself. And don't get disturbed, mm? -- make her stay as cheerful as possible. There is no need to be cold -- be warm. Don't be worried because she is not with me or against me; that doesn't matter. That is her standpoint, that is her choice. You need not in any way punish her, knowingly or unknowingly. f you become cold that is a kind of punishment.

Remain warm and flowing. This thing should not come between your relationship. Your being my

sannyasin should not come in between you and your mother; that is not the point at all. Simply accept and just tell her 'There is no need to be worried; I am not going to convert you or change you.... Then she will feel more open.

And let her try: if she wants to change you, let her try. It is a good chance for you to see whether anybody can change you or not... a good opportunity ! But, be loving towards her and be warm, and there is no problem.

But be warm to her and help her and make her happy. She must be feeling lonely, and so many orange people....

[A sannyasin says that during the Zazen group he felt sensations of heat and cold, of energy rushes to his head and felt separate from everything, from his feelings.]

Zazen can do it. If it really happens, feeling can disappear completely, because it is not a feeling method; it is a method of awareness. t is not of the heart, it is not of love -- it is of awareness. So it can happen. It has been good: it indicates that it has been really good. You went into it. Now don't start creating a conflict in yourself. Wait. The feeling will come back and will come back very very fresh, but you will have to wait a little. And don't miss these days through feeling miserable because the feeling is not there. Enjoy awareness while these days last and when feeling comes enjoy feeling too. And then one can move between these polarities.

When you are alone, just move into a zazen space. Forget all feeling, all love, all emotions, all sentiments -- just remain a pure kind of awareness. And when you are with people, move into love, feeling, and forget that pure kind of awareness; attain to a pure kind of love and relating. I see the possibility.

That's why you were feeling hot and cold both. To a few people it happens -- both hot and cold, otherwise either it is hot or it is cold. If it is cold, then the man is meant to walk on the path of awareness. If it is hot he is meant to walk on the path of love. But if both happen that means that the man can easily move between the both. Then the man has to become a river and these two, love and awareness, have to become like two banks.

The Open Secret

Chapter #27
Chapter title: None

28 November 1977 pm in Chuang Tzu Auditorium

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ShortTitle: OPENSE27
Audio: No
Video: No

Anand means bliss, chandan means sandalwood. Sandalwood is very symbolic in the East because when one reaches one's innermost core a certain fragrance arises in one's own being which is very similar to sandalwood, not exactly the same but almost. So sandalwood became sacred. It resembles this inner fragrance.

Remember that all that is available is also available inside. All the five senses that open outwardly can also open inwards. Man stands just on the threshold of both, just in the middle of both spaces -- the outer and the inner, the within and without. Man can turn either way. If you turn outwards you become a worldly man; if you turn inwards you become other-worldly, spiritual. You remain the same on the surface but your vision changes. Just as one can see outside, one can see inside and just as one can hear outside, one can hear

the inside too. In the same way as there are smells outside, there are smells inside too. All the experience of the five senses are available from within.

Once you have known the experience from within then everything outside simply pales, its significance disappears. If you have seen the inner world of colour then all rainbows are very faint compared to that, because those colours are alive: they throb, they have a heartbeat to them. Once you have seen the inner light, the outer light looks almost like darkness in comparison. Once you have heard . the inner sound then all music that is created by man is just noise.

So start looking for the inner: see, hear, smell, taste, touch. Whenever you have time just close your eyes and try to see withinwards. Try to listen, try to smell, try to taste and try to touch; from all the five senses start searching inwards. It is a rich world inside, far richer, and once the inner richness is known, the outer world for the first time becomes illusory, dreamlike.

It is just as somebody wakes in the morning and sees the sun rising, and the sun of his dream simply pales, becomes insignificant, becomes illusory, just an hallucination. In the same way when one awakes to the inner, the outer becomes an illusion. Hence in the East we call it 'maya'. Maya means the illusion, the hallucination; it is not real....

[A sannyasin says she would like to do the tantra and hypnotherapy groups. Osho suggests she do other groups in preparation first.]

Tantra should be like a climax, then much more happens out of it. Much more important than the group is the space in which you are when you participate. You can participate in a group which can take you far away, but if you are not ready to go far away nothing can be done. You may not participate in it, you may be there as a participant but the inner participation will be missing.

We have a thousand and one inhibitions. To be in a Tantra group, really and totally, one needs to shed all the inhibitions. One needs a very very clean unconscious, then Tantra can become one of the greatest experiences of life. Otherwise it will be at the most a kind of indulgence in sex and even that will not be very deep because those inhibitions will go on dragging you away.

So Tantra can either be just a licentiousness... because man is so repressed and one wants to go against that repression; it is too heavy. Licentiousness is just a reaction to repression. Once the repression is too much and you cannot bear it, the pendulum swings to the other extreme. That's what has happened in the West: two thousand years of Christian repression, two thousand years of stupid morality, unscientific, unnatural, inhuman, has created the whole licentiousness in the modern mind. It is a revolt, but revolts which arise out of reaction are not very revolutionary. They remain tethered to the very same thing against which they are reacting. The puritan can become licentious, very easily, and the licentious person can become the puritan again very easily. The mind goes on moving, it swings.

So Tantra can either be just licentiousness or it can become a great love experience. If there is no inhibition, no repression, no attitude about sex -- good or bad -- if one is just primitive about it, pagan, uncivilized, unprejudiced for or against, then Tantra can become a great experience of love, or Tantra can become a great experience of prayer too.

If the unconscious is completely unburdened and one is like a child, neither seeking for sex nor seeking for love even -- one is not seeking for anything, one is simply empty, with no desire, with no motive, just open to whatsoever happens, thrilled by the unknown.... Because whenever you are seeking something you are seeking your past experience again in some way or other. The new cannot be sought, only the old can be sought. Modified, a little bit decorated, a little bit different, but it is always the same old that can be sought. How can the mind think of the new? The new has not been known yet; the mind is always tethered to the past. So you have known some experiences of love, some experiences of sex, and you would like them to become a little deeper, more far-reaching, but still they are the old.

The third state of prayer is possible through Tantra when you are not seeking anything at all, when there is no desire, when there is a quality of desirelessness, unmotivated presence... just a presence, empty, not going anywhere, when there is no dimension to your consciousness, no direction to your consciousness. Then Tantra takes you really far-out. No drug and no meditation can take you that far because Tantra works on the very substantial energy in you. The most profound energy is the sex energy and Tantra works on that.

When you think, you think only from the top layer of the head. When people are making love they remain almost always in the head. It is a head trip; their sex is cerebral; then it cannot go very deep. If you go a little deeper then the heart starts functioning: sex is no more so it becomes love. If you go a little

deeper, to the very root of your being, to your very guts, to the very foundation, then Tantra becomes prayer.

So wait! A little work, and then when you are ready I will send you to Tantra and Hypnosis also. Good!

[A sannyasin asks about relationships, about being in the heart and then sexual desire arises; wanting to be total in relationship...]

I understand. First, there are relationships. and relationships, and one should enjoy all kinds of relationships. Nothing is wrong: even the relationship that happens only in the head has its own beauty. The relationship that happens through the heart has its own beauty and the relationship that happens just as a sexual thing, that also has its own beauty.

You may be attracted to someone only sexually. Now you create a problem if you want to make it a love affair also. You create something artificial, you force, and then the problem arises; otherwise there is no problem. That relationship has to exist on that level; nothing is wrong in that level. And by total... you have a wrong concept of totality. You mean by totality that your thought, your feeling, your sex, should all be involved in it. That will not be possible right now. That will be possible only later on when you have lived a different kind of totality first.

When you have learned how to live in a relationship physically, how to live in a relationship psychologically, how to live in a relationship intellectually, when you have worked on all levels and each level has been total then the second kind of totality will become possible. Then a relationship is possible which becomes total on all three levels together, simultaneously.

But before that it is not possible. You are creating the problem. Don't ask too much, otherwise you will be miserable. Whatsoever is available, use it, go into it. And nothing is wrong, nothing is ever wrong except when you start asking for too much and your life energy is not ready for that jump. It is as if one goes swimming: if you can swim only in shallow water then there is no need to go into the deep water right now. It will be dangerous, you will not enjoy it; you will be constantly afraid. How can you enjoy it when you are afraid that death is possible if you go a little further?

First swim in the shallow water, learn swimming in the shallow water; once you have learned then go into the deeper water. Once you know how to swim it doesn't matter, the depth of the water doesn't matter, because swimming is possible anywhere.

This is your problem: you have not learned to be total on one level and you want all the levels to come together. These are three dimensions of love -- the genitals: the lowest but the most substantial; then the heart: not so low, higher, very much higher but more fragile naturally. The higher a thing becomes, the more fragile it becomes. The roots are the most strong thing in the tree and the flowers are the most fragile.

If a tree starts asking for the flowers without creating roots then the tree will be confused. That's how you are confused -- the tree first has to go deep into the ground, has to become rooted, has to find nourishment, water. When everything is available the tree starts growing; then there is no problem. Then leaves will come and foliage and branches and one day, flowers.

Still you can move a little higher, to intelligence. That too has its own beauty. Ordinarily when people say that they are related through the head, they don't mean what I mean when I say intelligence; that's why I am using the word 'intelligence'. There is a kind of relationship which is higher than the feeling. It is of intelligence, more fragile, very fragile. It can disappear any moment. It is almost like a whisper: you have to pay much attention, only then do you feel it. It is more like a friendship.

For example, you love me and somebody else loves me. You are full of my thoughts and he is full of my thoughts. Then a relationship grows between you two because of this affinity. You are meditating, somebody else is meditating. Your meditative energies meet and you are thrilled by each other's presence. Or you love Beethoven and somebody else also loves Beethoven; there is a kind of rapport through music and you feel deeply in love with each other. Beethoven becomes a bridge. Now this is not of the heart, this is not of the genitals. This is of intelligence, but this will be very fragile, as fragile as Beethoven's music.

First start from the lowest, because the lowest is the most substantial, it is your roots. So when you are in relationship with a person, just don't condemn yourself because you think 'This is just genital, this is just sexual.' It is beautiful. Grow in roots. Enjoy this relationship as deeply, as totally as possible, and again remember, by total I mean, in this dimension. I don't mean a totality of three dimensions altogether. That will come later on, that will come in its own time. Everything has its own time, its own season.

In the beginning it will happen this way, that you may be related to one person sexually, you may be

related through the heart with another person and you may be related through your intelligence to somebody else. It may not all happen with one person in the beginning; there is no necessity. That's why I'm all for free love, otherwise love becomes crippled. You are interested in one person sexually and then he starts possessing you and says 'Now you cannot relate to anybody else.' This is poisonous. You are not interested in him through your heart so only two possibilities are left: either you be with him and let your heart die, let it suffocate, let it starve.... And you are not related at the third dimension of intelligence either.

It almost always happens that when you are sexually attracted to a person the person is more animal-like; that's why you are sexually attracted to him. It is very rare that this animal-like person will have some qualities like Buddha... very rare.

He may be just an animal -- alive, full of juice, but on the lowest level. He may give you great sexual delight but you should not ask anything more. You should not discuss Socrates with him, mm? he will hit your head! (laughter) You should not bring Beethoven records with you. He will throw them; he will say 'This is all nonsense! Let's make love!' He knows only one dimension.

And the other thing is also possible: you may be interested in a person intellectually, intelligently, mm? He talks so beautifully, he stands and weaves theories so beautifully, he takes you into deeper realms of being and existence, but he may be fragile. He may not have any animality left. His whole animal may have become sublimated, transformed; you may not be attracted to him sexually. Hence I say that love should be free and people should be related in many kinds of relationships. The world does not allow it, that's why people are so miserable. You get hooked in one kind of relationship then your other two dimensions die, and because of that your soul is only partly alive.

My effort here is to make this opportunity available. I would like my sannyasins to be absolutely non-possessive. They should help each other to be related in as many ways as possible so that their whole being is fulfilled. Then one day that too is possible: when your whole being is fulfilled and you have lived all kinds of love and all kinds of relationship, and each relationship totally on its own level, then the higher kind of totality, the three dimensional totality, arises. When you are total that way you will be able to find a person who is also total that way. You can get only that which you deserve. More than that is not possible and more than that should not be possible.

So don't create unnecessary problems; these are created problems. Start looking into things and be whatsoever is practical Don't bring impractical and impossible ideals into the mind.

Listening to me can sometimes be very dangerous because I go on talking about impossible things, impossible at your level. I have to talk because only then can I drag you beyond your levels, pull you up. But that creates trouble also. You start thinking 'Now this is the way to live: totally, be total, be spontaneous, be this and that.' Always listen to me and translate it at your level. Be practical.

Remember it, what I have said, but always see how much you can do at this moment; do only that. Keep the goal in your consciousness but don't start pulling that goal into your being right now. You will not be able to: you will be split that way, you will become crazy. Yes, even great ideals can create craziness so keep your common sense intact. And start living. Whatsoever relationship happens, be total on that level and report to me after one month how you feel, mm? Good!

[A sannyasin says she does not feel anger but in groups she is told she has anger. How to tell if she is repressing when she doesn't feel it? Osho checks her energy.]

There is not anything like anger but there is something else that may have been thought by the group-leaders to be anger. It is not anger but something which can give the feeling of anger -- a kind of pride. You are a proud woman deep inside, very self-confident, assertive. That very feeling of pride and assertion, confidence, can give the idea to other people that you are carrying great repressed anger. But this is a totally different thing. One should be self-confident and one should be proud of oneself -- not against anybody, not in comparison to anybody but just because one is oneself. You have to be loving towards yourself and you have to be proud that you are yourself, that God has made you you. If a person is not proud about himself he will hate himself, he will be self-destructive, he will have a kind of inferiority complex.

Pride as ego is bad; pride as self-love is perfectly good. Pride in terms of being higher than others is wrong but pride as an expression of your being is perfectly okay. Trees are proud... See a peacock -- so proud! Or a snake, or a tiger... everything in existence is proud. It should be so because God has chosen you as an abode, but this pride should not be comparative: you should not think that you are higher than others; then it becomes aggression, assertion becomes aggression. Assertion is good, aggression is bad. Pride

becomes ego.

Pride is just natural, ego is illness, pathological, but they are very close and they can give the feeling of being the same. So they are not absolutely wrong, mm? -- they have felt something of that around you so they thought it is repressed anger. It is not repressed anger; you need not throw your anger. That will not help, it will simply exhaust you because it is not there. And don't create a problem.

Just remember this, that pride is not to become egotism, that assertion has not to become aggression. These are perfectly good qualities, everybody should have them, but in a non-relative, non-comparative sense. As a joy in your whole being pride is good. You accept yourself, you love yourself, pride is good. Nothing to be worried about!

The Open Secret

Chapter #28
Chapter title: None

29 November 1977 pm in Chuang Tzu Auditorium

Archive code: 7711295
ShortTitle: OPENSE28
Audio: No
Video: No

[A new sannyasin asks for a mantra. He was initiated by Ananda Marga with the mantra 'baba'. Osho checks his energy, telling him to chant this mantra.]

Continue it; that's no problem. It will suit you. And it has nothing to do with Ananda Marga, mm?

Baba is one of the most ancient mantras. It simply means 'father'... what Jesus used to call 'abba'. That was his mantra; his whole prayer consisted of repeating 'abba'. Baba is even better because it is very balanced. Mm? just one ba, another ba, and both are similar, of equal potential; it is very balancing. You can continue it; it's perfectly good.

[A couple are present. The man asks about smoking pot. He has very good insights on it; he talks to plants; it gives him hope for the future; but also he gets a pressure in the head.]

It is just illusory, it is not a real hope. The whole thing is just a chemical illusion and the chemical change may be giving you pressure in the head because the whole thing happens in your nervous system. It can give you a pressure; that is a simple indication to stop it. It can be dangerous later on: it can destroy some necessary nerves in the brain. It is destructive, it is a very costly dream. It is beautiful but even if a dream is beautiful it is a dream, and by the morning you are again back in the reality. And it costs much.

If you go on taking it for a long time it will make your intelligence deteriorate. People who take pot or things like that for long become idiotic. Their intelligence loses sharpness, because having the chemical pressure on the nerves every day is harmful. And you are not getting anything! I am not worried about the cost: if something real is attained then at whatsoever cost it is, it is good. But you are not getting anything in return -- just an illusion.

When you take pot and you know who you are, that is not of any importance. You have to know it when you are alert, aware, completely natural, with no chemical pressure creating things in you. Then you have to know who you are.

One has to become enlightened in a very very ordinary way, only then is enlightenment true. One can find short-cuts but all short-cuts are false. There exist no short-cuts for realisation. Short-cuts only create

small circuits within you and release dreams, release imagination. It is not good for you, it is not good for anybody. But it is simply indicating that it is going deep into your brain cells; it is better to stop as soon as possible.

To create an experience which is not your natural state is of no use. It does not give you hope. It simply destroys your life and destroys your opportunities to become alert, aware of the reality as it is. There is no need to seek God in the trees. If you can only see the trees as they are, all is realised. Why impose God? You need not see God in anybody. If you can only see the real person standing there, that's enough! God simply means reality, the ordinary reality that surrounds you.

When I say that God is in the trees, I don't mean that you will have to see God in the trees -- that a head will start blooming in the tree, then somebody will look at you and you will have an encounter and a dialogue and he will say 'hello!' When I say see God in the trees I simply mean to see the tree as it is without any idea on your part. See the truth of the tree. That is the God of the tree -- the greenness of it, the flower, the joy, the rootedness of it, the strength, and the fragility. See the truth of it with no notions in the head.

Now God is your notion. You cannot see ordinarily because you are not a fool; how can you befool yourself? How can you see God in the tree? A tree is a tree! How can you see God in a tree? You cannot befool yourself, but when you take pot you become a fool; then it is very easy to befool. You can see God or a buffalo or anything in the tree. You have simply to keep that notion in your mind. When the pot starts working and starts changing your chemistry, you have to be constantly remembering one thing -- that the tree is this: God... or the devil. One day try looking for the devil and you will see him !

So it is not in the tree -- it is just in your mind; you have projected onto the tree. The tree begins to function as a screen. Now, ordinarily you don't see the tree because to see the tree you have to be very sensitive, alert, watchful and utterly herenow, because the tree is not in the past and the tree is not in the future. If you are in the past or in the future you will never meet the tree. You may by-pass it but you will never meet it. The tree is always herenow; to meet the tree you have to be herenow.

Now, ordinarily you don't see God. It's perfectly good: the problem is not that one should see the God; ordinarily you don't see the tree either; you just by-pass it. It is there; there is no meeting. Then you take pot and you have these great ideas that God is everywhere. With these ideas you go into it. That's why guides are needed for acid trips. A guide can give you ideas. When you are falling into the chemical change, the guide can say, 'Look, God is everywhere! It is here...'. Whatsoever idea he suggests will start working and you will start projecting.

So it has happened that people who are against drugs have taken drugs and have known only hell and people who are for drugs have taken the same drugs and have known heaven. It depends on you. The' drug does not give you anything. The drug simply makes you a fool. You relapse into a kind of childishness, you relapse into imagination, you relapse into your dreaming faculty; that's what the drug does. Now it is up to you to release the dream. Whatsoever dream you want to release, you can release. If you want to see monsters and dragons and devils all jumping on you and trying to kill you, you can have that; it is your choice. Or you can have God and angels dancing around and singing and Jesus and all the apostles sitting by the side. It is up to you, it is your dream.

Drugs can only help your dream faculty to function totally. It is as if you run a projector. The film has to be provided by you. The electricity in the projector cannot create the film; the electricity running in the projector can only project the film of whatsoever you provide. The film has to be provided by you and the projector is there: it starts projecting. If you want to see hell, you can have a film of hell or if you wanted a film of heaven you will see it on the screen. That is exactly what a drug does: it simply releases your dream faculty; the dream starts functioning. But it is just wasting time... and at a very great cost.

Come out of it. And don't look for God in the trees or in the rocks; that is stupid! Just look for the tree in the trees and for the rock in the rocks. Just see the truth of it, the presence of it. Let the presence be revealed and in that revelation you will see that all is one.

And it is not only that one can project through drugs. You can project without drugs; then you need something else which can drug you. For example, great will -- that can become a drug. You can will that you will see God in a tree. You can go on looking, you go on looking and you say, 'I will not eat, I will not move from here unless I see God.' You can force your will and what the drug does, will can do. It will take a little longer....

So the people in the Himalayan caves seeing God are the same! It is not much different. It is just that they have not taken the chemical from the outside; they have created a chemical inside. You can create it by

yoga postures because yoga postures change your body chemistry. You can- do it by fasting because fasting changes your body chemistry. Anything that changes your body chemistry in some way can be used as a drug.

To see reality one has to be completely ordinary, not using anything -- no will, no fasting, no postures; one has to be simply as one is. It will take a long time to see the truth of the tree, but that time is not wasted. So don't be in a hurry and don't speed. Yes, drugs give speed, but don't speed and don't be in a hurry. Be patient and allow things to grow slowly. All real things grow slowly: they take their own time. Something has to mature in you.

And be satisfied and contented with whatsoever is available right now; don't ask for more. And I know that once you have been on any drug, it becomes very difficult because the drug attracts you. Without any effort on your part something starts happening, so why bother with anything else? Why meditate and why be aware when the drug can trigger the process immediately?

It has been used down the ages; it is not anything new. In the West it is something new but in the East it is one of the most ancient practices. But the people who have taken drugs for centuries have never reached anywhere.

If you really want to see what is there you have to stop all kinds of projection. It will look dull in the beginning. It will not be so enchanting, it will not have that allurement, that fascination. But there is no need for fascination, allurement; there is no need. One should be satisfied with the ordinary reality. What is wrong with the trees as trees and man as man and woman as woman?

If you can do it for six months without the drug, just living with the ordinary, with no desire for the extraordinary, sooner or later you will start seeing the truth of ordinary things. And in the very ordinary, the extraordinary is hidden. But you have to approach it through the ordinary. The ordinary is the door to the extraordinary. My suggestion is that you drop it, mm? completely stop it.

[The woman says she has a problem in the relationship, not to get pulled into her partner's moods.]

That's very natural; you should not desire the opposite. It is very natural: when you love a person your spaces start overlapping. That's what love is. So it is very natural that when the other is happy you are happy;. when you are happy the other is happy. Wen the other is sad you feel sad. That simply shows that your spaces are not distinct; they are overlapping. It is very natural.

The only way to stop it is to create a distance. That you will not like. Then love disappears and you can be at the most friends. That will be destructive to love. I would not like that. I would like you to come even more close. Why should you not be sad when he is sad?

Lose identities. It is perfectly good. If he is sad why should you not be sad? -- nothing is wrong in it. and if you can really be sad when he is sad, you will share his sadness and you will help him to come out of it because that shared sadness will become thin. You understand? -- there is an inner working in it. If you can really share his sadness, immediately he will feel uplifted from it, because a lot of the burden has been taken by you.... And that's the whole purpose of love! It works just the same with joy but then in a very different way. That's how it is decided what is negative and what is positive. If he is happy and you become happy and elated with it, a euphoria surrounds you both, his joy will become double. If he is sad and you become one with his sadness, his sadness will become half.

So this is my definition of a positive emotion: if by sharing it grows, it is positive; if by sharing it is diminished, it is negative. But one has to share both. And when you share his sadnesses, his joys, he will share your sadnesses, your joy. So nobody is at a loss. It is not only one way -- that when he is sad you have to be sad with him and when you are sad you have to be sad alone. It is not one way: he will be sad with you. The more you participate in each other's being, the more you will find your sadness becomes less and less. The total result will be very very great. The sadness will become less and less and less and one day you will see that sadness has disappeared or is only just on the margin, somewhere distant. The joy will go on increasing and you will become bigger and bigger. f you stop sharing sadness you will stop sharing joy too. It is not possible to share only the positive; that is not possible. They both have to be either shared or not shared; they are both together. How can you become happy when he is happy if you don't become unhappy when he is unhappy? It is impossible!

But nothing is wrong in what you are experiencing. That very desire to stop it is selfish. Drop it. Be really sad when he is sad. If you start crying you will see that he is coming out of it, suddenly he is coming out of the cloud. When somebody is there to share so much how can he create your sadness? He will start

coming up and when he starts coming you can come up.

And this is true from the other side also. Share each other's joy, sadnesses. Share with each other whatsoever is available at the moment. Yes, sometimes it is dark but that is part of the game of love. In fact one should be happy that one was present when the friend was unhappy. The burden has been shared. We owe it to each other when we love. So try this: share the burden totally. Very few people share it totally because a kind of reluctance is there, mm? He is sad so that is his problem; why should you bother? You have your own problems, you have your own sadnesses -- enough! And why should you share his?

In fact if you are not ready to share when he is sad, you will feel a kind of anger arising in you. Why is he sad? Why does he create this situation again and again of being sad and making you feel guilty? If you don't feel sad you feel guilty; if you feel sad that looks foolish. You will be angry if you don't share; it is better to share. With sharing there is no guilt, no anger, and sharing is always bringing you closer and closer. What you share does not matter: sharing brings you closer and closer.

And it happens sometimes... in the beginning it is a kind of sympathy, but by and by it becomes empathy if you go on sharing. It has happened sometimes between lovers that if one is ill the illness is transferred. Suddenly you take it -- that is empathy. Suddenly the other is healthy. And naturally, if you can take the other's illness it will disappear sooner from you because it will not find any background in the body. He is ill because there is some cause for the illness in his body. If you can share totally and his illness is transferred to you, if you take it upon yourself, it will disappear very soon because you will not have any cause for it.

In the ancient days lovers knew that art very deeply; that's why love has been called a healing energy. This is the way love heals. If the illness remains with him it may take three months or two months or a year to get rid of it, because he has physical reasons for his illnesses. If it can be taken by somebody who has no physical reasons for it to exist, it will disappear within hours or minutes even It depends on how intensely you have taken it in. It can be burned in a single moment and he can be healed.

So don't be too selfish. Relax into each other. Problems are there. Every human being has problems and they are good because through them one grows. Mm? first try sympathy and go deeper into empathy. One day you will be surprised at what a great secret has become available to you. There are many stories in the East....

There was a great musician in South India. He was one hundred years old and all his disciples had gathered to celebrate his last birthday because they were not expecting him to survive any longer: one hundred is too much. All the disciples had brought gifts. There were many kings who were his disciples; he was one of the most famous musicians. There were rich people.... Thousands of disciples had gathered and everybody had brought precious gifts -- diamonds and money and things like that.

One beggar who was also his disciple came there empty-handed. When he was bowing down to the master, somebody who was standing there said, 'Empty-handed? You have not brought anything? Couldn't you even get a flower?'... because in the East it seems to be unmannerly, mm? anything, even a leaf from a tree will do. It is not that it has to be valuable or anything... anything, but one should not go empty-handed.

The beggar stood up and he said, 'Yes, I have brought something. I have brought my life -- I give my life to you!' And he died then and there. He was only thirty years, perfectly healthy and young as only a beggar can be! He immediately died then and there, and the master lived forty years more. Maybe that was his age, seventy years.

This is absolute empathy. This is possible through love. Miracles are possible through love. The impossible can become possible through love.

[A seeker says that recently he began to feel a futility about life; hence the attraction of the ashram. Now he feels there are forces that make his taking sannyas almost inevitable, yet there is resistance on his part. He doesn't feel ready for it because he wants to lead his life his way.

Osho says that he only helps one to go on whatever path one is spontaneously moving.

Sannyas does not interfere with your life, he says. It enhances it. It gives you freedom, freedom to be yourself. Sannyas is just an availability to me and to the energy that is happening here. I am not giving you knowledge; I am trying to participate in your being.

He then says this sense of life's meaninglessness is significant; it can be a turning point -- suicide or transformation are open to one.]

[A sannyasin says he feels stuck because he never really goes into anything totally; never finishes

anything.]

Nothing is the problem, mm? Your energy is perfectly okay; there is no problem. It just must be that you have some idea, an idea of becoming too happy, joyful, this and that. You ask too much it seems.

What is happening is perfectly good, but if you ask too much, then in comparison it is not always as it should be: it falls short. Your energy is flowing perfectly. You are not defensive or anything; it is just that you have some ideas that one should be greatly euphoric, ecstatic, this and that. And everything happens only when you are ready for it, so just accept yourself as you are.

And closing is not always wrong. Sometimes it is perfectly good, because sometimes the person who comes has such energy that it is better to close than to remain open. Opening in itself is not virtue, neither is closing in itself a sin. But that's how people work: they start making virtue and sin out of everything.

What is needed is flexibility -- neither openness nor closedness, just flexibility. When something is there which has to be received, one should be able to open, and when there is something which has not to be received, one should be capable of closing. And people want to get fixed: either they want to be fixed with closedness.... So they are always closed. It goes on raining -- not a single drop of water reaches them.... Or they are open, so even if poison is coming they cannot close, they cannot defend themselves.

To me, the quality that is needed is flexibility: neither openness nor closedness. One should be able to move from this to that easily, spontaneously.

Simply continue as you are and start being more accepting of your spaces: the closed space, the open space, the joyous, the sad, the creative, the uncreative. Accept all: all are part of you! And one should not make too many demands, otherwise one becomes tense. Now you become interested and you start creating a thing and then you become disinterested, so keep it away! Who is forcing you and why should you force yourself?

When Coleridge died he left thousands of poems incomplete, thousands, exactly forty thousand. For his whole life people were saying 'Why don't you complete them?' Sometimes only one line was missing, but he would say, 'The poem has to complete itself. It flowed up to this point and then it stopped. Who am I to complete it?' He said, 'I have tried -- it is not that I have not tried: I have tried. I have managed to put in one line of my own but it never fits. Something is wrong. Those other lines are spontaneous; this line is just made, manufactured. They don't meet, they are poles apart and my line hangs there very ugly. Ordinary people will not understand it but whenever a poet reads my poem he will see that have been trying to deceive people!'

And I'm completely in agreement with Coleridge. He was really a poet and he had the sensibility, the aesthetic sense, that one should not force anything. He completed only very few poems, exactly seven. But he became one of the greatest poets; even those seven are great.

Just do whatsoever is happening. If it has stopped then nothing.... God does not want it to be completed. And all complete things are not beautiful, remember; sometimes incomplete things have immense beauty. Musicians say that incomplete symphonies are the greatest because when something is complete it is dead too. There are many places in India which have never been completed, something has been left incomplete, because when a thing is complete it is dead, there is no growth in it. Something unfinished keeps a thing alive. Something unfinished keeps energy flowing. Something unfinished gives you space to think, to imagine.

Have you observed this fact? If a woman is standing naked, utterly naked, soon you become disinterested in her. What is the message? Why do you become disinterested in a naked woman? If she is wearing some clothes, just a bikini, that will do to keep you interested. Everything is complete in her nakedness and your imagination cannot go on flowing. How long can you look? That nakedness is complete and there is no point anywhere about which you can imagine.

People think that clothes were invented to hide nakedness; that's not my opinion. Clothes were invented to enhance nakedness, to enhance curiosity. Clothes were invented to create beauty. A hidden thing is always inviting because you would like to explore it, to see it, and you will see this: an Eastern woman seems to be more inviting than a Western woman. An Eastern woman hiding in her sari and very very shy seems more attractive. A Western woman is more natural, simple, open. You can see her naked, that's not much of a difficulty, but then she does not create imagination and dream in you.

My observation is that the Eastern woman knows much more about how the mind functions than the Western woman. Things incomplete, unfinished, hidden, always keep you alive. Don't be worried: if something comes... and creativity always comes like a breeze. One moment it is there, then it is gone. When

it is gone, it is gone; you start doing something else. Enjoy yourself and don't demand. Good!

[A sannyasin says: For the last two days I've been going through a lot of very strong feelings, feeling as if a part of me is dying. I wanted to come and ask your help for this.
Osho checks her energy.]

Nothing to be worried; it is something to be happy about. It is the dead part in you that is dying. Everybody carries many dead things, and wh those dead things start dropping you feel as if something in you is dying. Really, something dead is dying and once it is dead the new, the fresh, will start growing. It is something beautiful. Allow it to die; say good-bye to it.

Everybody is carrying many dead things, always remember. We are burdened by dead things, they are hanging all around. But we have always been thinking that they are part of our being, so when one thing starts falling the mind wants to cling to it. The mind becomes afraid, as if something is being lost. Nothing is being lost.

If all these dead things disappear, for the first time you will become totally alive. Death is the way of resurrection and dead things should be allowed to die. Jesus says to let the dead bury their dead -- he means exactly this. So life abundant can become available.
Simply let it drop with no fuss, no clinging. Good!

The Open Secret

Chapter #29
Chapter title: None

30 November 1977 pm in Chuang Tzu Auditorium

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[A sannyasin says all his money has gone to his wife, from whom he has separated, so now he is unable to stay in Poona, and does not know what to do.... he feels very happy here and would like to stay... but doesn't really care.]

.... If you want to stay, you can do something in the ashram and be here. But if you don't care, that won't help; you will not be a part. You have to care, because I don't like people around me who don't care; they prove useless. You cannot do anything beautifully if you don't care....

If you want to be here, something can be done. If the money is gone and the wife, it is good, mm? something can be done; you can do something here. But then you have to be caring. You have to love the work, you have to love what is happening here and you have to be really involved in it; then there is no problem. We will see. Keep this (a box) with you. Good.

[A sannyasin says: I'm having a very simple life, going from place to place, eating, drinking, walking, being in the ashram. I've been following this life for one year already.... It feels beautiful.]

Then continue, mm? That's perfectly good. If you can afford to be a vagabond then there is nothing like it, mm? -- it is perfectly good.

[A sannyasin says that he has been crying almost every day. He is afraid it might become a habit.]

No, it's perfectly okay; not only okay, it will be helpful. you can cry every day it is a kind of unburdening. t is a kind of cleansing....
We gather dust and if you really cry, all dust is washed away....

No, no, nothing... nothing. And even if it does, it is a good habit! Nothing to be worried about. If a man can cry every day this is prayer. And if you can cry for no reason at all it has a tremendous beauty to it; it is sheer joy! -- it has nothing to do with misery. When you cry because of a certain reason there is misery, but if it is just a purifying process, then it is good. Continue....

[The sannyasin asks if the crying is part of the path of prayer Osho spoke about in his discourses on the Hassids.]

You cry! I am your zaddik. Be a Hassid!

[A visiting doctor says that a few years ago he left medicine and moved into leading groups to help people go deeper. He had an experience where everything dissolved and he became terrified. He tried the Shraddha group here but was unable to express himself in it. Osho checks his energy.]

That type of group is not needed; you need a different kind of work. Your energy is there and in a very beautiful space. No need for any catharsis. You have to move more creatively rather than in catharsis. You have to give this energy a creative dimension.

All that has happened has been good. That disappearance was also very good. It will happen many times, and each time it happens it will shake you more than the previous; you will become more frightened. So learn not to be frightened. Because when energy starts moving it passes seven layers and as it passes each layer it disappears for a period. Naturally, because you have known it on one level. When it moves into another level, you don't find it on the first level any more; suddenly you are frightened. And you cannot become aware of the second layer immediately: it will take a little time. When it becomes available on the second layer, when your consciousness reaches the second, then.... There will be a gap between the energy movement and the consciousness reaching it. In that gap you will always feel very much frightened, as if a kind of death is happening. You have become empty, all is gone and you are utterly exhausted. There seems to be no way out of it; you are stuck in a kind of emptiness.

It is frightening, it is a death; on one level you have died. On another level you will be reborn but there will be a small gap. If you become too frightened the gap will take a longer time. If you are not frightened, if you can remain a silent witness, undisturbed, unperturbed, then the gap will be of a very small period. After three, four crossings, the gap will be almost immediate because you will know; then there is no problem. But for the first time it always happens; one becomes scared.

The energy has moved from the first level to the second and this way it will move up to the seventh. Those are the seven chakras in eastern psychology. They are not physical phenomena so you cannot find them in the body. They are not part of the body, they are part of the subtle body, they are part of your energy-body.

You have come in a very very right moment. Do a few things here.... Don't do any cathartic method -- Dynamic Meditation, no. Do Sufi Dancing; that will be good. Do chanting; that will be good. Do the Music group in the night and then the camp is coming. In the camp do Nadabrahma; a humming meditation will be there. Nataraj, a dancing meditation will be there. You have to look around at whatsoever is available here. Do the non-cathartic ones. And I will suggest that you do a few groups after the [camp]. The first group you do is Zazen, the second group is Rebirthing, and the third group is Leela, these three groups.

Just remain available, open and much is going to happen. But you need not enforce it. It will come in a kind of effortlessness.... So don't force it in any way. If you force it you will be preventing it. When something is happening spontaneously, on its own, just remain available to it. Be in a pregnant awaiting, thrilled, welcoming, but not making any deliberate effort for it to happen, because that deliberate effort is ego effort and it will prevent your process.

Deliberate effort is helpful when the energy is not moving. Then it has to be moved. Once it starts moving, once the river has started flowing, you can flow with it. And it is better not to push: let things

happen in their own time, in their own season. This is what trust is, and the more you trust, the more they will be happening, because you become a channel, a receptivity.

What I mean in short is that you become feminine.... Male means effort, aggressive, an effort to conquer, an effort to prove; feminine means receptive, passive, no effort to prove, no effort to go anywhere... just waiting, a womb. And become a sannyasin!

[The visitor answers: I shall see.]

If you shall see then I will not give you sannyas... because you seeing will be a disturbance. Just wait don't see....

Just wait; it will happen one day and then don't prevent it. That's all that you have to see -- that you don't prevent it.

[The visitor says: I think I already am a sannyasin, except in this moment I'm not!]

Even that idea will become a prevention -- that you are already a sannyasin so what is the need to become a sannyasin? Mm? that can be a trick, a strategy of the very cunning mind: 'I am already, so then there is no problem!'

No, you are not! Keep it in mind that you are not yet. Only then can you become, otherwise how will you become? And when it happens, just see that you don't prevent it. Then don't find explanations and rationalizations: simply come here and become one. Good.

[A visitor, who has been meditating and attending discourses in the ashram for three months, says he is finally breaking out of his shell...
Osho recommends a group for him, and checks his energy.]

Mm! That's right. Good! The shell is breaking. There are cracks, and soon it can fall and you can be reborn. You will have to remember a few things. One is, start praying every night and that will be very very helpful. Don't do any formal prayer -- just whatsoever happens in the moment, just a small chitchat with God, whosoever he is. Put the lights off, sit in your bed, and just have a little dialogue with the universe -- call it God or existence. It is not addressed to anybody in particular.

And you have to be spontaneous. Just sometimes saying 'hello' will do, or 'how are you?' or anything that comes in that moment that you would like to share with existence. As if existence were a person, share in the same way. Assume that existence is a person just standing there in the darkness of your room and have a little chitchat. That will help you very much: it will give you courage, it will give you trust and it will give you a kind of protection.

The problem arises when the shell starts breaking and becomes afraid, shaky, mm? because the known is disappearing, the familiar is falling apart and one is moving into the unknown and the uncharted. One never knows what is going to happen so naturally one clings to the familiar. It seems like a shelter and a security and it looks convenient.

Prayer is one of the greatest things in such moments, so every night be in a prayerful mood. I'm not suggesting any prayer -- Christian, Hindu, or Mohammedan, but anything that happens. Sometimes you will be laughing and sometimes you will be crying; everything is good! But go into that trust. That trust bridges you with existence. One becomes more courageous, daring, and that daring is needed now.

And the second thing: be more loving. That will support your prayer, that will become a base for prayer. Be more loving because love is closest to prayer. And a man who is loving is always more courageous than the man who is not loving, because the loving person feels a kind of friendliness surrounding him. The unloving person feels alone, the unloving person feels that everybody is the enemy and he is insecure. The loving person feels secure. So love as much as you can!

These are just general indications.... And then come back. Much is possible but come for a longer time, mm? And then on the eleventh be totally open. Good.

[A seeker asks if his sannyasin girlfriend can sit next to him while he takes sannyas.]

Prem means love, vandan means prayer. Become a love prayer. Those so-called religious prayers are

verbal. A love prayer is existential. It is not something that you can do in the church, in the temple. It is something that you have to do twenty-four hours, IN LIfe. You have to be loving. That becomes your prayer. And you have to be loving to everybody and all -- even sometimes when you don't like a person. I cannot tell you to like him, because what can you do? If you don't like him, you don't like him, but still you can love, and that is a totally different thing.

You don't like the person, you know that you don't like the person, but he is God's creation and God exists in him as much as in you. Your personal opinion does not matter -- whether you like him or not. You owe that much, that you have to love him. That is the meaning when Jesus says, 'Love your enemies'... because they belong to God as much as you do. In this particular situation they function against you and you are against them but that doesn't matter. The ultimate remains true. Likings, dislikings, come and change; love remains. So be in an existential love prayer.

Ordinary prayer is limited: you do it once a day and then your whole life is against it. For half an hour you are prayerful and for twenty-three and a half hours you are anti-prayer. Now how is your prayer going to have any effect? What you do in half an hour you destroy in twenty-three hours. It is not possible: the palace will never be created.

Love has to be something like a quality of your life -- that each moment you are prayerful. You see the rock and you are loving, you see the tree and you are loving, you see people and you are loving. There is no need even to say to them that you love; that is not needed. You may not know the person, you may not even see his face -- you have just been looking at him from behind, you have been walking behind him -- but you can be loving! This love is the real prayer and only this prayer is ever fulfilled; all other prayers simply go down the drain.

[A visitor has come to visit his wife who is a sannyasin here. He says it was good to see her again... the first day he did not notice a change, but each day he is discovering new things.]

The first day she was not changed because it always happens that when you meet somebody with whom you have been related for a long time, you fall into the old trap immediately. One relapses very easily. That may have caused it and your idea 'How can one change? One is not supposed to change.'

People have a kind of tacit belief that nobody ever changes; all remains the same. This tacit belief is there because it helps you not to bother about changing. It doesn't happen so why bother? Why hanker for something which is not possible? It keeps millions of people untransformed, this idea -- that nobody ever changes.

So people are very reluctant to believe that somebody has changed. People are very reluctant, very resistant, and even if you say that somebody has changed they will find ways and means to prove that no, nothing has changed. This is a kind of self-defence. They are saying 'If [the wife] can change then I am left behind. I feel a little inferior. No, it cannot be possible: she must be deceiving me or must have been deceived. She has become hypnotized or she has become auto-hypnotized. She only thinks, believes, that she has changed.'

Ordinarily we try to find ways, excuses, reasons, to prove, 'Look, here you are -- just the same as you have always been'. That relaxes us; then we are relieved of a burden -- that neither she nor anybody else has changed so we can enjoy being as we are. That also, and this too -that seeing you, she will relapse... unconsciously.

It happens that if you have not met for ten months the meeting has to start again from the point where you left off. That ten month gap has to be bridged. So when you first saw her and she first saw you, you saw her the way you had seen her ten months ago, because it is from there it will begin. And that is natural.

That's why when people meet they talk about past days and reminiscences, and memories, mm? That is a way to settle the gap in between so that they can become contemporaries again. First they have to go into the past. Two friends meeting after five years will have to first have a long talk overnight about things which are no more meaningful but which have a certain relevance. Mm? then those five years are accounted for; they can start from there.

So that must have caused... Otherwise she has changed, and you are also going to change! It is better to believe that people change, that helps you to change. It is always good to believe that change is possible. Then it becomes possible because sooner or later thoughts turn into things. But it is good that it lasted only one day and then you started seeing

(to the wife) Help him to see more and don't behave in any way in the past. Mm? that's your duty towards him. Even if sometimes he provokes you, knowingly, unknowingly into something past, don't get hooked. Just remain as you are now. Don't go back into the past. That will be a great help for him because he is also seeking something, he is also groping. Help him!

Anand means bliss, deepak means a small lamp -- a small lamp of bliss. And sannyas is a beginning of a small, small flame. But soon it becomes a great fire, a wild fire. Hence the colour orange has been chosen for it: it is the colour of fire. It burns you totally and out of the ashes, the phoenix, the rebirth. The new arises out of the death of the old....

The Passion for the Impossible

Talks given from 21/8/76 to 18/9/76
Darshan Diary
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The Passion for the Impossible

Chapter #1
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21 August 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says: When I'm in London working, I am very involved in my work and I feel how could I possibly leave it? So I'm really finding things difficult.]

Your work is good. You are doing good work there, but your own growth is far more important than your work. It is good work; if you continue, there is nothing wrong in it. But for your own growth, if you can stay a little longer, it will be helpful. And it will be helpful for the work also in the end, because you can help people only to the extent you yourself can go -- never beyond it. You can take people only so far. How can you take them beyond you? That's impossible.

So if you grow, your work also grows with you. Your help becomes deeper, goes to the very root of problems, and does not only solve other people's problems, but gives them a new direction, a new meaning. It is one thing to solve people's problems. Then you help them to become adjusted again. You make them normal again. You make them capable of being in the work.

But to help them to grow is totally different. In fact to help them to grow is to make them abnormal. To help them to grow means to make them rebellious. To help them means to take them beyond the society, beyond the rotten structure. To help them means to give them the hope for the impossible. They live surrounded by the impossible. They never think of the impossible.

God is the impossible. Religion itself is nothing but a passion for the impossible, the passion for the impossible.

So if a person only lives with the possible, he lives lukewarm. He lives only for the name's sake. Yes, he may be a good citizen, a healthy person, doing his job, not creating any trouble for his family or the society; he may not be a mischief-maker, may not be a troublesome individual, may be perfectly adjusted -- but what is the point? One simply lives and dies and never knows anything beyond that which goes beyond death.

So unless you can help a person to have a glimpse of the impossible, and you create a desire in him to long for the impossible, to desire the impossible, to be passionately, intensely in love with the impossible, you have not helped. If you can create this desire, he has a meaning. He starts growing. Then his growth is neither economic nor political nor social. His growth is religious. His growth is real. He is neither a Christian nor a Hindu nor a Mohammedan. For the first time he has taken possession of his whole being. He is himself, and nobody else..

And now he has a direction... some meaning that he has to uncover, some destiny that he has to fulfill. You can see that passion glowing around him. Only that passion brings real health, otherwise everything in the world is just ordinary. It simply bores one. The more intelligent you are, the more you will feel bored with the world. Only stupid people are not bored, because to be bored one needs to be a little intelligent. Buffaloes are not bored, donkeys are not bored; stupid people are not bored. Stupid people never search for anything. They simply vegetate.

The impossible never opens its doors to them, and they never knock, never knock at the door of the impossible. If you talk about God, they will laugh. They will say that it is impossible; it can't be. God is dead, they will say. It never existed. They are simply trying to defend themselves. They are saying, 'Nothing like that happens, so why bother? Just be as you are. Just live a good life. Go to the movies, to the club, see the TV, have a few children, a so-called happy family, and just wait for death... or sometimes go to the church, have a sunday visit. Maybe there is a God, so keep some account open there also; keep some bank balance in the other world also. Maybe -- who knows?'

They go to the church as part of their calculating mind, as part of their cunningness, but not through any passion to search, to seek, to desire to know the truth, with no desire to know themselves. How can they be happy? And how can they be healthy? How can they be whole?

So if you really want to help them, it will be good to be here a little longer. If you can be here for one or two years, tremendous possibilities will open. Then you can go and help them.

[The sannyasin said she could not leave her patients immediately, but she could come back later. Osho suggested when she returned she should stay longer.]

I say one or two years because then you will be completely at home and at ease here. If you are here for three months, again the mind continuously works, thinking that after three months you have to go and do this and that. If you can drop that, there is no point in planning for two years. Just be here for as long as you like, but then don't go on planning inside the mind that after two months you will go. Then those two months are wasted. You should drop the idea of going.

There is no bondage that you have to be here for two years. I say two years because two years seems to be exactly the time beyond which people don't ordinarily plan.

[A sannyasin asked Osho about her father who is an artist, and had been diagnosed as schizophrenic.]

I don't think it is schizophrenia, and I don't think it is an illness. This type of thing happens many times to talented people. A talented person is almost always in trouble. His very talent is a struggle. A talented person is almost always somehow abnormal, not normal. The more talent you have, the more difficulties there will be in your life, because the mind has a certain capacity, but the talent can be more than the capacity of the mind. Then you cannot contain the talent in your mind; the strain is too much.

It is as if a two hundred watt current is running in a one hundred watt bulb. Everything starts going crazy. Meditation can be of tremendous help to him.

[The sannyasin answered: He jokes about it!]

Nothing to be worried about. People almost always joke about something to which they feel a certain

attraction. Write to him about the Nadabrahma meditation. It will be very very helpful. It will be very soothing to his mind.

... he can do it lying down. And when you go home, you can just sit by his side and do it. Tell him to participate.

The very sound, the humming sound, is very relaxing, very soothing to the inner brain. It will be very helpful. When you go, remind me again, and I will give a special meditation tor him too. We will do something... don't be worried.

[A sannyasin who is leaving said: Two months ago, you said you might give me a special healing meditation. I've been going to all the divine healings (that happen at each monthly camp) and they did much.]

You would like to become a healer?

... You will be able. It will be good for you. It will be good for others. Healing is a beautiful communication, deeper than any other communication. You can talk verbally, you can say to somebody, 'I love you,' but words are just words empty. If you can simply shower your energy on the other person, you say in a very much deeper way 'I love you'. That really heals. That's what I mean when I say that compassion is therapeutic.

So just start... and there is no need to be worried about technique. Whenever vou feel that you have the energy to share, just share. A few things to remember.... The person should be lying down whenever you heal, because when a person is in a lying posture there is more possibility of entering his deepest core. When a person is lying down, he is more like a child. When he is sitting, he is less like a child; when he is standing, even less like a child. When he is lying down he feels relaxed automatically, because lying down is associated with sleep and with childhood when he was not capable of sitting, not capable of standing. So sleep and childhood -- these two things are deeply associated with lying.

So let the person lie down and tell him to relax. The best way to help him to relax is to tell him to first do the opposite -- to become as tense as possible, to tense all over the body so that he deliberately becomes tense and every fibre of the body is stretched. Tell him to come to almost a mad climax of tension, and then when he cannot go any more, tell him suddenly to relax. Then he will fall into deep relaxation.

Ordinarily if you say to somebody to relax, he listens to the word, he tries, but nothing happens, because how to relax? In fact if you say to a person to relax he becomes more tense than he was before because now he tries to relax. He does not know what to do -- because you cannot relax. You can become tense, but you cannot relax. Relaxation is a by-product, is an after-effect, a consequence of utmost tension.

So tell him to tense; that he knows how to do. That is not a problem -- everybody knows how to become tense. Tell him that he is facing his enemy or facing death and he has to escape, so become tense. Tell him to let his whole body become tense, vibrating with tension, and then suddenly tell him to relax. With this created tension, he can relax now. He will fall into deep relaxation. Just two, three minutes of great tension will help him to relax. And when he is relaxing, start pouring your energy on him.

It is good not to touch the body. In the beginning it is good not to. Just keep at least two inches away from the body, because if you touch the body suddenly, the modern mind has become afraid of touch so much that it becomes tense. People are very touchy about touch. If you touch them they become tense. The modern mind knows only one touch, and that is sexual. All touch has disappeared. We don't touch people ordinarily.

If you see two men holding hands, you think they are gay, queer or that something is wrong with them. Foolish! They may be just friends. Nothing is wrong in touching each other's body, but two men touching each other become afraid. You feel embarrassed if somebody embraces you. If he is a man you feel embarrassed. If she is a woman you feel sexually aroused. But in both the ways touch loses security, innocence.

Even fathers and mothers don't touch and cuddle and hug their children. The only touch that children have come to know and associate with is when the father becomes angry and hits and slaps. That is the only touch. So when you touch somebody, you touch wrong associations -- sexual, homosexual, or somebody slapping and the other becoming afraid, scared, defensive, tense. So in the beginning, never touch.

When you are healing a person, so much energy is pouring out that if you touch, it will be almost as if you are touching him with a live wire, a live electric wire He will become so afraid that his doors will close -- and if the doors are closed, you can go on showering and nothing will happen. Healing is possible not

only because of your energy -- it is possible only when your energy enters the other person and becomes his energy. If it comes up to the door and returns, no healing happens.

That's why if a person does not trust you, never try healing -- never try, because it is not possible. If a person has doubts about you, forget about him. It is possible only in deep trust, and if you try on persons who won't trust you, you will become unconfident about your own energy. If you fail many times, then by and by you will think 'Nothing is happening. I don't have the energy.'

In fact every person has the energy to heal. It is something natural. It is not that a few people are healers and others are not, no. Every person born is a healer but has forgotten the capacity, or has never used it, or has used it in wrong associations and has come to feel that it never works.

So in the beginning never try on just anyone. It is a very tempting thing, because people who don't believe say, 'Okay, now try on us. We are ready. You can show us how you can heal.' Never make it an argument, because that will be very destructive to you, and when the person is not receptive, you will feel very tired. When the energy comes back, unwelcomed, unreceived, and falls back on you, you will feel very tired because you have exhausted your energy with no result, with no fulfillment. You have exhausted the energy but it has not been creative.

So never try it on somebody who challenges you. It is not a challenge. If somebody is ready to participate, to go with you, then it is a beautiful experience.

So in the beginning never touch. When the person is relaxing more and more and you feel... and I am saying feel -- not that you think. If you feel an urge arises to touch the person -- for example he has a stomach ache or a headache or something and you feel that just touching the head will be helpful -- then touch, but first let him get in tune with you. First just give an energy massage, not touching the body.

Keep about two inches distance, because the person's body aura is about six inches away from his body. Keep about two, three inches away, so in a way you are touching his energy aura. You are not touching his or her physical body, but you are touching his subtle body -- and that's enough. For the energy to penetrate, that's enough. You have really touched him, but he will not be afraid about that. When you feel that the person is participating tremendously, when his trust is immense and you can see that he is flowing with you, and you can feel that your energy is being absorbed -- it is not rejected; he has become like a sponge and is soaking it up -- then you can touch. Then the touch becomes very very helpful; then it becomes a pinpoint. On that point the whole energy showers and enters deepest.

After each healing it is better that if you can take a shower, do so. If it is not possible, then at least wash your hands immediately and shake them. It always happens that when you are passing your energy into the other person, his or her energy also sometimes passes into you; they overlap. Sometimes the person can be very very strong, even stronger than you. Sometimes the person may not be strong, but his illness may be very strong, so those vibrations of illness can enter you and can be destructive. They can make you m, tense. Healing is good but not at your own cost, because then it is foolish and you cannot heal much. Sooner or later you will become ill, badly ill, and your body will be confused very much.

So it you can take a shower, good. If it is not possible, then just wash your hands immediately. Cold water is very good -- it helps your energy to shrink back, and then the contact is lost from any influences, impressions, vibrations, that could get into it. Then shake your hands. If you feel sometimes that you are really too full of the energy of the other person, jog, jump. Two or three minutes jogging will do. Then all the impressions and vibrations will fall away from you.

Only this much... and you will be able, mm? Good.

[A sannyasin who is returning to the west says she is afraid about meeting her old friend who is a marxist: He is in search of truth and I too. He has found something and I have found something. He has known me for so long and has given me so much love...]

I know .... A few things you have to remember if you want to help anybody: the help can only be indirect; it can never be direct. If you try to convince him, you will simply create much argument; that will not help. He will become more defensive and egos are very argumentative.

When a person is involved too much in something like marxism, he simply lives through the intellect. His whole training is of the mind. From the very beginning he has a negative belief that nothing else exists; he is already prejudiced. It is very difficult to bring news to him that something that he has always believed does not exist, exists. It is easier for him to think that you have gone mad rather than to think that he has always been wrong. That is not easy.

But if you try to convince him intellectually on his own grounds, you will not be able. First he will become defensive. He will become very argumentative -- and when somebody is argumen-tative, then there are many barriers and communication is lost.

And the second thing: whatsoever you have attained, whatsoever you have glimpsed is something beyond the mind. It is something of the heart, something concerned with love, and you cannot propose it like a syllogism. It is not a process that can be analysed. It is an event which cannot be analysed... a simple event. It is not a continuity. When there is a process, you can analyse it. And marxists are very efficient in analysing processes. Their whole methodology is of dialectics; to analyse a process into divisions -- thesis, antithesis, synthesis -- very simple.

But this is something not part of any process, because the innermost being is not a process at all. It is already perfect. It is not moving towards perfection -- it has already arrived. It has never been away. It has never gone on any journey. The innermost being is absolutely perfect, and when it is, it is felt as an event, a simple event; nothing behind it, nothing ahead of it -- an atomic event. You cannot divide it; it is indivisible. You cannot argue about it. You cannot manage proofs for it; you cannot collect evidence for it. You can be a witness but in a very indirect way.

So remember it, otherwise you will mess up the whole thing and you will not be able to help him. It is very possible that he may be able to harm you, rather than you being helpful to him. So be alert, because you carry something very fragile. A marxist is like a stone a rock, and you are flowering like a flower. The clash between a rock and a flower is never going to destroy the rock. The flower may be destroyed.

So it is good not to be a victim of any clash. Avoid clash. The flower can win, but the ways of the flower are very different. The way is not a direct clash. It is an indirect persuasion. What I mean is this -- go there and love him more than you have ever loved him before. Don't talk about what has happened to you. Even if he provokes you, avoid it, laugh about it. Say it is all nonsense, madness, and that he will not be interested so why waste his time.

But be loving, be meditative, move in grace. Let him feel it. That is your responsibility. Be very very alert so he can feel that something has happened to you, that you are no more the same. Bring a new breeze with you. Open some new window. Don't argue about the window; simply open it and leave it there. He will become curious. You just have to be very alert. If you really want to help him, you have to be very watchful not to be argumentative.

In fact one should never argue about religion. And certainly never argue with a communist, because it is useless, it is pointless. And once you accept his categories, you will be defeated -- not that you are wrong, but your experience is more fragile. Your experience is higher. Your experience is deeper. When you bring it to the surface, much of it is lost. It can never be brought to the surface whole and total because it is part of your inner depth. It is an organic part to your inner depth. The moment you bring it out, much is lost. And when you make it an argument, again much more is lost. When the other tries to comprehend it through his logical structures, then it is almost murdered. This is the way to butcher a truth of experience.

So laugh more; that will be helpful. That will be the argument. Smile more... dance. Invite him to dance, and dance as lovingly as you can. Go in trance and let him watch. Meditate and let him watch. Meditate in your room and leave the door open so he becomes curious and wants to see what is happening.

He is in search so there is every possibility of his coming towards me, but all depends on you. You will be my messenger so you have to be very careful.

The Passion for the Impossible

Chapter #2
Chapter title: None

22 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608225
ShortTitle: PASSIO02

Audio:	No
Video:	No

[The Tathata group was present.

A group member says: People tell me that their first impression of me is that I'm angry or aggressive or detached, and usually I'm feeling the opposite.

It seems that usually I'm saying one thing and my body and face are saying something else.]

How do you yourself feel? Don't be bothered much by what others say. How do you feel? If you don't feel that there is any problem, then there is no problem. So watch yourself for at least two weeks.

When you are feeling sympathetic, just pay attention to your face, your facial tensions, your eyes, your hands, your posture, your tone, the way you are talking, how you are standing, how you are looking at the person. Just watch; an inner observation for two weeks. If you feel after this observation that yes, there is something contradictory .... You feel loving but in your body you are withdrawn; you wanted to show your happiness, but you simply showed your sadness. You were feeling very very sympathetic, but your total style was very detached, far away, as if you don't care. You have to watch. You cannot depend on others. They may be right, they may not be. So I'm not deciding anything right now.

Be absolutely objective about it, because there is no question of defending. If it is there, one has to know it is there and then something can be done. It can be dropped. If it is not there, there is no need to be worried about it. Simply go on your way, and what others say is irrelevant. But don't reject them outright.

So note if you feel any dichotomy; if when you feel something, the body is saying something and you are saying something else. If you feel this split, then just note it down -- in many types of moods. You are feeling happy but you give the impression to the other person that you are very unhappy or bored. You are listening very attentively to the person, but you give the feeling that you want him to stop, you are simply bored.

The body sometimes goes on giving indications which can be against your inner feelings. Your body can behave separately. It can become an automaton. autonomous. Then the link is broken, but that link can be created again. So for two weeks just watch... and it is not difficult. When you are showing love or saying that you love a person, your eyes should become radiant. Your eyes should show the light that comes when you feel love for somebody. If your eyes go on looking dead, stone-dead and you say 'I love you', then something inside is not in contact. Then you are speaking two languages together.

And remember always that the bodily language is more important than what you say. The other person will not listen to what you say. The other person will listen to what you are. So you will always be in difficulty because you will think that you were loving, so loving, and nobody returns your love. You were listening intently, but others feel that you were feeling bored. If there is such a situation, it has to be mended. But first watch, and then tell me, mm? Good.

[Another group member said that someone had told him he was difficult to contact and communicate with: I'm always trying to be kind and open to people. I thought I was open to personal relationships. So it shocked me and has been a good lesson. I just don't know what to do.]

Just wait. Keep in mind what she said. In the next group also, ask people their impressions of you, and afterwards, remind me again.

Sometimes it happens that a person who always tries to be kind, loving, loses contact, because the very effort to be always loving is unnatural. Sometimes you have to be angry also. That may be the cause. People who are always good become a little closed because they are always trying to do something which may be there, which may not be there. Sometimes it is there -- then it is okay -- but sometimes it is not there and you still force it; then you lose contact.

So one just has to be real -- then there is communication. Being real means sometimes you will be cruel too, not Kind; sometimes you will hurt and sometimes you will heal too. Then you are both summer and winter, both good and bad; you are open. But if you try to be just good always, always a catholic Christian, then it is difficult.

But watch in the next group also and then tell me. It can be very significant and can change your whole

mode of life.

[A sannyasin says: I've been a diplomat, and then lately I've been teaching -- but I've resigned from that.
I've been thinking I might study something like massage because I like working with my hands, and I know it's a job where you can be open and receptive.]

It's very good. To do something with the hands is always good. Rather than to be a head, it is always good to be hands. It will make you more alive and more in contact with life. It will make you more grounded.

Massage is perfectly good. It is better than to be a diplomat. It is very very good to forget all about that nonsense. Get more into your body. Make your senses more alive. See more lovingly, taste more lovingly, touch more lovingly, smell more lovingly. Let your senses function more and more. Then suddenly you will see the energy that was. moving too much in the head is now well-divided in the body.

The head is very dictatorial. It goes on taking energy from everywhere and is a monopolist. It has killed the senses. The head is taking almost eighty percent of the energy, and only twenty percent is left for the whole body. Of course the whole body suffers, and when the whole body suffers, you suffer, because you can only be happy when you are functioning as a whole, as an organic unity, and every part of your body and being is getting its proportion; not more than that, not less than that. Then you function in a rhythm. You have a harmony.

Harmony, happiness, health -- they are all part of one phenomenon, and that is wholeness. If you are whole, you are happy, healthy, harmonious.

The head is creating a disturbance. People have lost many things. People cannot smell. They have lost the capacity to smell.

They have lost the capacity to taste. They can only hear a few things. They have lost their ears. People don't know what touch really is. Their skin has become dead. It has lost the softness and receptivity. So the head thrives like an Adolf Hitler, crushing the whole body. The head becomes bigger and bigger. It is very ridiculous. Man is almost like a caricature -- a very big head and just very small limbs, hanging.

So bring back your senses. Do anything with the hands, with the earth, with the trees, with the rocks, with bodies, with people. Do anything that needs not much thinking, not much intellectualisation. And enjoy. Then your head will by and by be unburdened. It will be good for the head too, because when the head is burdened too much, it thinks -- but it cannot think. How can a worrying mind think? For thinking you need clarity. For thinking you need a non-tense mind.

It will look like a paradox, but for thinking you need a thoughtless mind. Then you can think very easily, very directly, intensely. Just put any problem before yourself and your non-thinking mind starts solving it. Then you have intuition. It is not worry -- just insight.

When the mind is burdened too much with thoughts, you think too much but to no purpose. It comes to nothing; there is nothing in the head. You go round about, round about; you make much noise, but the end result is zero.

So it is not against the head to disperse the energy into all the senses. It is in favour of it, because when the head is balanced, in its right place, it functions better; otherwise it is jammed. It is such great traffic. It is almost a rush hour; for twenty-four hours a rush hour.

So start doing something -- whatsoever you feel. Massage is very good. The body is beautiful. Anything to do with the body is beautiful.

The Passion for the Impossible

Chapter #3
Chapter title: None

23 August 1976 pm in Chuang Tzu Auditorium

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ShortTitle: PASSIO03
Audio: No
Video: No

Kalpana means imagination and deva means divine -- divine imagination. And that you have to remember: that your path will go through imagination. You have a tremendous capacity to imagine. If you can use it, it can be an immense help. If you don't use it, it can become a barrier. If one has some capacity, one has to use it, otherwise it becomes like a rock on the path. One has to step over it and transform it into a stepping stone. You have a very deep potentiality for imagination.

So use it. Start three things. One is -- imagine yourself as happy as possible. Within a week you will start feeling that you are becoming very happy -- for no reason at all. That will be proof of your dormant capacity. So the first thing to do in the morning is to imagine yourself tremendously happy. Get out of bed in a very happy mood -- radiant, bubbling, expectant -- as if something perfect, of infinite value, is going to open, happen, today. Get out of the bed in a very positive and hopeful mood, with the feeling that this day is not going to be an ordinary day -- that something exceptional, extraordinary, is waiting for you; something is very dose by. Try and remember it again and again for the whole day. Within seven days you will see that your whole pattern, your whole style, your whole vibration, has changed.

The second thing -- when you go to sleep in the night, just imagine that you are falling into the divine hands... as if God is supporting you, that you are in His lap, falling asleep. Just visualise it and fall asleep. The one thing to carry is that you should go on imagining and let sleep come, so that the imagination enters into sleep; they are overlapping. This is the second thing.

And the third thing -- don't imagine any negative thing, because if people who have an imaginative capacity imagine negative things, they start happening. If you think that you are going to get ill, you will get in. If you think that somebody is coming and he is going to be rude to you, he will be. Your very imagination will create the situation.

[She asks: How does it work?]

That I will explain to you later on. First start the morning and night imagination, and remember not to imagine anything negative for the whole day. If the idea comes, immediately change it by a positive thing. Say no to it. Drop it immediately; throw it away. Then I will explain how it functions. First experience that it functions; then it is very easy to understand how it functions.

[A sannyasin says: I have recently been going back into Primal experiences, but my imagination is so big, I don't know what is real.

She describes and experience before she was born and another as a baby. Osho checks her energy.]

It has nothing to do with imagination. You have come across some actual experiences, so go deeper into it.

Don't think that they are imaginary. If you think that, the mind starts repressing them. The very idea that they are imaginary is condemnatory, because we have been taught that imagination is something wrong; that it is not real, it is unreal. Imagination has its own reality.

But don't be bothered to label what it is. Simply go into it. It is going to reconcile many things in you. There are a few conflicts hanging. Once you go into those experiences more deeply, they will be resolved. Nothing else is needed but just going into them, resolving them, reliving them as totally as possible. So forget whether they are real or imaginary. They are going to have a real effect on you -- that is the most important thing.

Buddha has a very different definition of reality. He says that whatsoever has a real effect is real. If in the night you have a dream, a nightmare, and then you are awakened by the nightmare it is too much and you cannot bear it; you see your hands are trembling, your body is perspiring, you are tense -- then Buddha says the nightmare was real, because this was a real effect. How is a real effect possible from an unreal thing?

If the fruit decides what type of tree this is, then the result decides whether the thing and the situation

was real or not. If the result is real, the situation is real. So don't be bothered. The result is going to show immediately; then you will be completely satisfied that it was a real experience.

[A sannyasin visitor, who had travelled in India visiting many gurus, and had written two books on his experiences, said through an interpreter that now he was sitting in front of Osho all his questions had fallen away; he wanted just to sit and listen.]

That's very good. That will do much. If you can just listen and just be here in my presence, much will start happening on its own accord. Much is possible just by listening.

It is a tremendous meditation -- just to listen. And nothing else is needed. If you can listen totally, then two hearts start meeting and merging. Many times boundaries are lost. Many times you don't know whether you are the listener or the speaker. Those are the rare moments when something really happens.

In the East we have valued satsang very much. In the West nothing like it has ever existed. Satsang is an absolutely eastern concept. It says that just being with the master, not doing anything, is all that is needed. If he speaks, listening to his words. If he keeps quiet, listening to his silence. If he laughs, then listening to his laughter. Just being there -- available, open, vulnerable... just being a sponge, soaking up his energy, his vibes... just allowing him to pour himself into you. People have attained to the very ultimate even just by sitting by the side of the master.

It is said about a sufi master that when he was asked how he attained, he said, 'For three years I was just sitting by the side of my master, and he would not even look at me. It was difficult to know whether he had ever seen me, because he would not look. He would come and go and would not look at mc for three years. But I persisted, and then one day he looked at me. That was a great gift -- a grace.

'Then for three years again he'd forget me. After six years, one day he smiled. For three years again, nothing. Then one day he took my hand in his own. Again for three years, nothing.

'Twelve years passed this way. Then one day he embraced me and told me, "Now what are you doing here? Go and do the same to others as I have done to you."

'He would sit and say "Just sit by my side" -- that's what I have learned.'

If one can just listen and be, nothing else is needed. So, good. Be here.

The Passion for the Impossible

Chapter #4
Chapter title: None

24 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608245
ShortTitle: PASSIO04
Audio: No
Video: No

[A sannyasin says: I feel I have a legacy of laziness and escapism. Either I don't feel energy, or if I do, I find it difficult to just completely let go. I feel a control.]

I feel it is somewhere and has become part of your bio-computer. The mind functions as a computer, and we go on feeding it attitudes. They go on accumulating there and by and by they become deeply ingrained. Personalities can be divided into two categories -- one psychologists call the T personality, toxic, and the other they call the N personality, nourishing.

A toxic personality is always looking at things in a negative way. The whole world view of the toxic

personality is depressing, sad. The toxic personality hides in beautiful faces. A perfectionist is a toxic personality. You cannot say that something is wrong in a perfectionist, but the whole idea of being a perfectionist is to find errors, mistakes, loopholes. It is a trick. You cannot find any fault with a man who looks for perfection, but in fact that is not his goal; perfection is a device. He wants to look at loopholes, mistakes, errors, anything that is missing, and this is the best way -- to keep a goal of perfection so that he can compare them with the ideal and always condemn.

This toxic personality always thinks of that which is not and never looks at that which is, so discontent becomes natural. A toxic personality poisons his own being; not only that -- he drips poison.

It can be a heritage. If you have lived with people in your childhood who had a negative attitude towards life .... It may be hiding in glowing terms, beautiful language, ideals, heaven, God, religion, the soul; they can use beautiful words, but they are simply trying ... and they talk about the other world just to condemn this one. They are not concerned with the other world. They have no interests in saints, but just to prove that others are sinners, they will talk about saints.

It is a very morbid attitude. They will say, 'Become like Jesus.' They are not interested in Jesus at all. If Jesus were there they would be the last person to go to him, but just to condemn you, this is their device. You cannot become Jesus, so you become a victim. They always condemn you. They create values, moralities, puritan attitudes. They are the moralists, the moralisers; they are the great poisoners of the world.

And they are everywhere. These people tend to become teachers, educationalists, professors, vice-chancellors, saints, bishops, popes; they tend to become these things because then they can condemn. They are even ready to sacrifice everything if they are just allowed the joy of condemning others. They are everywhere, hiding in many ways. And they are always doing things for your good, for your own good, so you are defenceless against them. Their heritage is real, big. They have dominated the whole history.

These people immediately become dominators. Their very ideology helps them to dominate because they can become condemnators. And they talk in rational terms. Rationalism is also part of the T personality. They are very argumentative . . . very difficult to defeat them in argumentation. They are never reasonable, but they are always rational.

And one must know the distinction between a reasonable man and a rational man. A reasonable man is never only rational, because a reasonable man knows by experience that life has both -- the rational and the irrational; that life has both -- reason and feeling, the mind and the heart.

A reasonable man is reasonable. A rational man is never reasonable. He forces logic on life -- and logic can be perfect; life can never be. He always looks to the ideal, and he tries to force life to follow the ideal. He never looks into life and the reality of life. His ideals are against life.

The second personality, the N personality, the nourishing personality, is totally different. It has no ideals, really. It just looks into life and the reality decides its ideal. It is very reasonable. It is never perfectionistic; it is wholistic but never a perfectionist. And it always looks on the good side of things. The N personality is always hopeful, radiant, adventurous, trusting, not condemnatory. These are the people who become poets, painters, musicians.

If an N type person becomes a saint, then there is a real saint. If a T type person becomes a saint, there is a false saint, a pseudo-saint. If an N type person becomes a father, then there is a real father. If an N type person becomes a mother, there is real mothering. A T type is a pseudo father and a pseudo mother. That is just a trick to exploit the child, to torture, to dominate, possess and to crush the child, to feel powerful by crushing the child. The T type is in the majority, so you may be right that you are carrying a heritage everybody is. But once you become a,ware, there is not much of a problem. You can travel from T to N very easily.

A few things to remember. If you feel lazy, don't call it laziness. Listen to your nature; maybe that's what fits you. That's what I call a reasonable man. What can you do? If laziness comes to you, then that's what you have to do. Who are you to decide against it? And how can you win against it? Even in your fight you will be lazy. Who is going to win? You will be constantly defeated, and then you will feel unnecessarily miserable.

Be realistic. Listen to your own being. Everybody has his own pace. A few people are very active, rushing; nothing is wrong in it. If they feel good in it, it is good for them.

Just a few nights ago one person was saying that he is always rushing. If he has a chance, he likes to run rather than walk. He jumps up stairs, two, three steps together. His wife goes on telling him to drop his restlessness, so his wife has created a guilt in him -- that he is doing something wrong. But I saw that the

man is perfectly healthy and happy, so I said, 'Don't listen to your wife. If you are feeling good, then run; nothing is wrong in it. It is your natural pace.'

He said, 'There is my daughter who is very lazy. She is just the opposite to me, and my wife is against her also because she takes so much time in just doing small things.' Now this wife must be a T personality.

[Osho went on to say, as he had some nights previously (see Dance Your Way to God, August 18th), that in the coming century it will be the lazy people who will be revered, not the active ones. As machines take over more and more, the lazy man who is not demanding work will be much appreciated.]

And don't create any ideals that you have to do this. Don't have any 'shoulds'. The 'should'creates a sort of neurosis. Then one is obsessed. The 'should' is always there, standing and condemning you, and you cannot enjoy anything. Enjoy! Kill the 'should' completely and be herenow. Whatsoever you can do, do; whatsoever you cannot do, accept. That is the way you are -- and you are here to be yourself, nobody else. By and by you will see that your T is turning into N. You will become nourishing and you will enjoy more, you will love more, and you will become more meditative.

In fact, for a lazy person to become meditative is easier than for an active person. That's why the whole East became lazy -- they meditated too much. Meditation is a sort of passivity. An active person feels very restless. Just to sit silent is the most difficult thing. Not to do anything is the most difficult thing to do for an active person.

Just enjoy and move as fits your being -- no shoulds, no ideals, otherwise they will poison you. Look at life with deep hope. It is really beautiful. Just look at it, and don't wait for perfection. Don't think in terms of your enjoying things only when they are perfect; then you will never enjoy.

If a T type person encounters God, he will immediately find some faults in Him. That's why God is hiding -- because of T type people. He reveals Himself to the N type, never to T types. He reveals only to those who can take nourishment from Him -- not only that, but to those who can nourish Him.
So just relax, enjoy, accept, and the problems will disappear.

[A sannyasin, who is leaving, says: I'm feeling loving towards people, feeling warmth, but I don't feel very sexual. I don't know if it's slightly repressed or if it's okay.]

There's no need to feel sexual -- and there is no need to be worried about it. Just feel loving and warm. That one has to remember -- that one should not become cold. If one starts feeling cold, then it is a problem. And if sex disappears completely, there is no problem; warmth should not disappear.

It almost always happens together. When people's sex disappears, their warmth disappears. When their warmth comes, their sexuality comes. That's why people think that sexuality and warmth are two aspects of the same energy. They are not.

It is a good experience to be warm and non-sexual. Then you are growing; then you are really growing. Just to grow older is not real growth. To be grown is not to be a grown up. Growing up means exactly what it says -- growing up, growing upwards. And this is a beautiful step -- that one retains the warmth, and sex by and by disappears. Sex is beautiful because of its warmth; there is nothing else. So if you can retain the warmth when sex disappears, perfectly good; as it should be. Then the goal is preserved, and only the non-essential is gone. Never lose sight of warmth. Sex is not an essential thing -- warmth is essential.

So everything is going well. Don't force sexuality on yourself, otherwise that will be a destructive step. Be more and more warm. There is no need to become anti-sexual. There is no need to repress sexuality. If sometimes just your warmth takes you into sex, it's okay, it's beautiful. But if you go into it because of the warmth, then the motive is warmth, not sex. It happens, but it is the periphery. The centre remains your loving heart, your warmth.

[The Enlightenment Intensive group is present. The leader asks whether she should work harder or just sit back and let it happen. Osho asks her which she prefers and she answers that she likes being active.]

Then be active... because you can help people only if you are feeling very happy. So whatsoever you feel happy in is the way to help people. If you yourself are not feeling happy, then the help is not possible. So there is no problem.

Always remember this -- happiness is the criterion. The whole effort in the group is to make people

happy, to help them to come home. But if the leader is not happy, then it is impossible. So your happiness is a basic requirement. If you feel happy with being active, then be madly active. There is no question of any alternative.

You can force yourself to sit by the side, but you will become dull and sad, you won't feel good, and then the whole group will drop to that low energy level. You have high energy, so just rush, mm? and somehow they will drag themselves [chuckling] with you. That is their problem. Mm? Good.

[A group member says: I've always spent my life seeking out challenges -- dealing with them, usually mastering them, and going on to something else, another challenge.

I'm hearing two things from you. One is, that perhaps I'm just feeding my ego. On the other hand, in the past week you've been talking about life as a challenge, as a difficult challenge, and that we must really go into it. I do want to continue to seek out challenges. Can you help me to understand this?]

Both are the possibilities. One can just go on seeking challenges because it enhances the ego. Then the motive is wrong. What you are doing is right, but the reason you are doing it is wrong. If you simply love challenges and it is not in any way an effort to enhance the ego, then it is tremendously beautiful. Then whatsoever you are doing is right, and the motive is also right. Then you are one thousand percent right. So just watch that -- that's what I am saying.

Don't gather the ego. Go on finding new challenges, enjoy, but there is no need to collect the ego, to feed an ego, because if you are feeding an ego, then in fact you will not be able to enjoy the challenges; they become secondary. The purity is lost then; you are always hankering for the ego. You are not interested in challenges -- you are interested in the ego. If the ego can be purchased at a cheaper cost, you would like to purchase it. If the ego is possible without the challenges, you will drop the challenges and you will choose the ego. Because it is impossible to become egoistic without challenges, you have to go into the challenges, but you are not enjoying them. Then you are missing the whole point of it. Otherwise it is tremendously beautiful.

Every moment there are new challenges. If we seek we will find them. And it is thrilling to live continuously from challenge to challenge, from one peak to another. The higher you rise, the higher the peaks that become available, and you don't carry any burden of the ego. Then even if you fail in a challenge, you are not miserable. You are still happy that you accepted it. You are still happy that the opportunity was there. You are still happy that you went into it. If you succeed, there is no ego in it. You are simply thrilled, and you are ready to move ahead.

For a real lover of challenges, success and failure mean nothing. The whole value is in the challenge and the response, and the thrill that comes between crucial moments when on this side is death and on that side is life. The bridge is so narrow, just like a razor's edge. One false step and you fall into an infinite abyss. Then one lives at the peak of consciousness.

That's the beauty in mountaineering. Nothing is going to be achieved but the very thrill. That is the enjoyment in surfing; nothing is going to be achieved but the very thrill. That is the enjoyment when you go on driving your car faster and faster and faster. A moment comes when each moment is a risk... as if time stops, thinking stops. You are just going one hundred miles per hour. A slight this way and that [Osho makes a movement with his hand, of a car veering to one side] and you are gone. Then you cannot afford to be sleepy. You are fully awake every fibre of the body fully awake, all the nerves of the mind fully awake. That's why one feels so beautiful in speed. But it has nothing to do with the ego. So enjoy.

The whole life is an adventure -- it should be an adventure. But there is no need to gather the ego, because that becomes the burden. It won't allow you to go to very high peaks, because for the high peaks you have to leave all the burden behind, below you. You have to go almost naked, without clothes. The higher the peak, the greater is the requirement to leave everything down below. You cannot carry much load -- and the ego is the greatest load one can carry, and for no reason at all. It is as if you are carrying a mountain on your head. That crushes you. Life never crushes anybody -- only the ego. And then when you succeed, you don't enjoy.

If an egoist succeeds he never enjoys. If he fails he fails very miserably, because the ego always goes on goading. It says 'What is this? You have to achieve more. You have to show more to the world. This is nothing.' The ego never allows you rest. It says 'It's okay, but go ahead, do something bigger.' So when you achieve, it is not happy. If you fail, it is terribly unhappy. And an egoless person, when he succeeds, he's happy, he dances. When he fails, still he dances -- because it is not a question of achievement or failure. It is

a question of trying, it is a question of living in critical moments, in dangerous moments. It is the thrill that is valuable.

So there is nothing to be worried about. Just go on accepting challenges. And I am nothing but a challenge to you. I am creating something in you which will become your very life's challenge. And this mountain is such that you cannot exhaust it. By the time you reach the peak, you are no more, because the only way to reach this peak is to disappear. That's why I call religion the passion for the impossible. It is a passion for the impossible. The impossible happens -- that too is true -- but it happens only when you have disappeared.

So go into the world. Try whatsoever has happened to you. It will be deepened. Because this is my observation -- that if something has really happened, then it goes on deepening by all life experiences. If it has not happened, then only it disappears. Good.

The Passion for the Impossible

Chapter #5
Chapter title: None

25 August 1976 pm in Chuang Tzu Auditorium

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ShortTitle: PASSIO05	
Audio:	No
Video:	No

[An indian visitor says: With so many ideas before me, and having to make a decision, I feel that by making a choice I'm locking myself within a definition. By making a choice, I think I define myself, and in a sense imprison myself.]

Mm, I understand. But whether you choose or not, you choose. Even if you don't choose, that becomes your definition. If you don't decide, then indecisiveness becomes your definition. It is difficult to escape from definition. Life does not allow it. If you choose, you choose. If you don't choose, still you have chosen; you have chosen in a negative way.

The very nature of life is such that one has to define oneself, so it is better to define oneself positively rather than negatively, because in a negative state one can never be happy. One cannot live in negativity. One can live in positivity; one can feel nourished. One can be and grow.

So if this is the problem -- that by choosing something you become defined, you become committed, you feel a limitation enclosing you -- if this is the only question, then you cannot solve it by choosing. That too defines you. Somebody chooses to be inactive; that is a definition. Somebody chooses to be active; that too is a definition. Even if you close your room and you don't go anywhere, you have chosen. That will define you. Even a monk who moves to a monastery deep in the Himalayas or in Tibet and chooses nothing, has chosen. He has chosen escape. So choice is in-built.

What Sartre says is, 'Man is condemned to choose.' There is no other way. So one has to simply see it -- that there is no other way. By being alive you are continuously choosing. Each moment of life is a moment of choice. My suggestion is always choose something positively. Even if you choose inactivity choose it positively, not as a negative to action. Make it your activity, then nothing is wrong in it. But choose it knowingly, fully aware, knowing its limitations, its narrowing. Knowing everything, choose it. One has to commit oneself. Life consists of commitments.

And don't feel that you are being confined, because every choice brings two things: it confines you in one way, it makes you capable in another. For example you are sitting here. You have chosen to come and

see me this evening. You could have gone to the movie, you could have been in the restaurant, you could have gone to a concert. A thousand and one alternatives were there. But choosing to see me, you are confined. You have cancelled those one thousand alternatives; you have chosen one alternative. Now this is a choice, but if you have done it positively, knowingly, fully aware about all the alternatives, all the possibilities, then by choosing it you are growing in awareness.

It confines you, it defines you, but it gives you an intensity also. Otherwise a person will be spread too much, and his whole life will become too thin. A committed person has an intensity. He has a passion. A non-committed person is just spread too much; his layer is very thin. He is all over the place and nowhere. That's a bad shape. A committed person is not all over the place. He is somewhere, but he is somewhere. You can rely on him. He has an address. If you want to find him you can. You can provoke him, invoke him. You can call him.

An uncommitted person simply goes this way, that way, in a thousand directions together... becomes by and by more and more thin, more and more thin. An uncommitted person is like a river lost in a desert. A committed person is also like a river, but not lost in a desert. He is rushing towards the ocean, and of course is defined because the two banks are there. The river in the desert has no bank. It is spreading all over the desert, all over the Sahara. It has freedom, but to what end? It will never reach any fulfillment.

So the first thing to be understood -- life is a commitment. We are already committed. It is not a question for you to decide now. By being alive, you are already committed. It is not a question for you to decide. You are in the middle of the commitment. Nobody is asking you to be committed or not to be committed.

That's what existentialists say -- that it is as if one is thrown into life. Nobody asks whether you would like to go into the world or not. Suddenly one day you are here! And you are always in the middle. The beginning is not known, the end is not known. We are only in the middle.

Now the only possible way for a man who thinks well is to make something beautiful out of this small time that is at his disposal... to make it creative. Do something that gives you a sense of growth, and do it knowingly, positively. Of course it will give you a definition, but it will also give you fulfillment. If you become a poet, that will be a definition. You are not a scientist, you are not a painter, you are not a dancer -- you are a poet! But that will be your fulfillment also. You are somebody. Something has flowered in you.

You can play around with things. You can paint one day and become a poet another day, and a third day you can dance, a fourth day you become an actor and on the fifth day something else. You can go on doing this. You will be simply crazy, and in the end you will feel very frustrated.

A committed life comes to a fulfillment, a fruition... it flowers. Maybe it is only one flower, but why hanker for many? One flower is enough. If it has really bloomed and your being is satisfied, one flower is enough. One need not have millions of flowers. In fact if you ask the gardener, he will tell you that if you want a big flower on any plant, you have to cut other buds, leave only one bud so the whole shape, the whole juice, the whole life rushes towards one flower, and then that flower will be something.

So decide to do something .... Some day decide to become a sannyasin, mm? It will give you a direction.

[A sannyasin who had been asked to leave the ashram asked if he were really to leave or if this was a message to indicate that he should apply himself more to the work.]

Apply yourself more to the work... become a help to Laxmi. There is no need to go, but apply yourself more to the work -- and don't avoid it. Because that is detrimental to your growth also. Once you become accustomed to not working, you will stop growing. I allowed you enough time... for years you were not doing anything. I allowed you into the ashram only because now you should start doing. A point has come in your growth where you need to move into the work. But if you just somehow manage to do it, it won't help.

Work is not the only consideration. You should do it happily, lovingly, because if you just do it somehow, like a duty, that will not help. The work will be done, but that will not help you. Work is not the only consideration. You are also -- and you are more important than the work. Become part of the family. Don't remain an outsider.

[The sannyasin says:... the best jobs were actually taken away from me before I had a chance to do anything with them.

Now I'm left with... doing security guarding for the therapy bathrooms... there isn't much scope in it.]

No, don't think in those terms. Whatsoever work is given to you, do it as lovingly as possible. The point is not whether the work is very important or not. If you do it lovingly, it becomes important, whatsoever it is even if it is cleaning. The question is not what work -- the question is that you surrender to the ashram all your energies; and whatsoever is available, or whatsoever Laxmi thinks is right, you do.

Simply surrender to Laxmi. That is going to help very much. Just listen to her, and whatsoever she says, do. This is a meditation for you -- surrendering to Laxmi.

[The sannyasin said:... a lot of fear was coming up about the prospect of going back to the West.]

There is no need to go, unless you yourself want to. But if you don't become a part, an organic part of the ashram, and you remain aloof.... Because Laxmi feels that whatsoever she gives you, there are a few problems. And the basic problem that I have understood is that you would like it to be done your way. That creates trouble. Simply relax and say, 'Show me the way and I will do it.' Simply execute it and don't try to dominate it.

Sometimes you may know better, and your plan may be better, but still, drop it, because you will have to fit with many people and they all feel it is difficult to work with [you] because you have your fixed ideas. I'm not saying that those ideas are wrong. They may be better, but the problem is that you have to fit with everybody. If everybody feels that it is difficult to work with [you], then it becomes difficult for Laxmi to arrange.

So simply drop your ideas. Tell Laxmi that whatsoever she feels like, just to tell you and you will do it. You will put your whole energy into it and will not put forward your ideas, your plans, because Laxmi knows the whole situation better.

For three months simply relax, then we will see. And she is bound to listen to you. If you have some good ideas, she is bound to listen to you. But first become a part. And whatsoever she says, be a yes-sayer. And unless you want to, there is no need to go. Good.

[A sannyasin asks: Today I was reading a german newspaper and there was written in it that in many parts of the world there are earthquakes. I should like to know what is going on.]

Mm... nothing much. It is just that the earth is burdened too much with human beings and wants to get rid of them. We have overproduced ourselves and created too much tension. The earth is really burdened. So it is nothing much. Nothing to be worried about.

[A sannyasin says: I have a voice inside me that keeps me from being happy. I listen to it and have a difficult time staying outside it... It says I'm not good enough...]

[Osho had talked in the discourse this morning about the three layers of one's being as described in Transactional Analysis -- the child, the parent, the adult -- P, A, C -- saying that finally one had to transcend all and attain to one's own being, free of any of these voices.]

[The sannyasin said the voices were from ninth grade.]

Mm mm, it is just an old record -- absolutely irrelevant. But it goes on playing. You have to put it off. You cannot erase it; there is no need to erase it. You just have to understand that this is foolish. Who are these school friends? How do they know that you cannot make it? Who are they? And how can they decide? How can anybody else decide that you cannot make it? Except for you, nobody can decide it.

And you also cannot decide it beforehand. First you have to try it and see whether you make it or not, because if you decide beforehand that you cannot make it, you will not be able to. Your decision will affect your life. If will become an auto-suggestion. It will become a seed. It will sabotage your whole life. Even you cannot decide what you can make an,d what you cannot make. You have to do it, you have to see it. Only life decides. So it is simply foolish, childish -- but many childish things continue. The tape goes on playing itself, and if you play it too much, it becomes habitual.

And it is a trick of the mind -- it is a trick to avoid. Once you decide that you cannot make it, then why bother? Why struggle? Why so much conflict, effort? You know already that you cannot make it. It is the

mind finding a rationalisation so that you can avoid struggle. And of course, if you avoid effort, you will not make it, so you fall back upon your decision. You say it was right, it was always right; you knew it beforehand. These are self-perpetuating things in the mind; they perpetuate themselves. They fulfill themselves, and the circle goes on moving, the wheel goes on moving.

I don't see why you can't make it. You are alive -- why can't you make it? Life is trying in every way within you to make it -- otherwise you would not be here. You cannot be purposelessly here. Life has not yet become hopeless in you, otherwise you would die.

The very thing is enough evidence that life is still alive within you, thriving, kicking, still striving. You are Still breathing and you are still there. Once it is really settled that you cannot make it -- that you are doomed, nothing is going to happen to you -- you will die immediately, you cannot live a single moment, because then life has nothing to be there for. The destiny is closed. But you are breathing... you are aware.

Life has not become hopeless about you. God still goes on hoping about you, hence He goes on giving you life. Every morning you are awake again. He again tries. He has not become hopeless, otherwise you would disappear. Man exists because God hopes. Man is a hope... a divine hope, a dream in God's mind. The moment God becomes hopeless about you, you will be there no more; you simply disappear.

You can make it. You are here to make it. But these foolish noises that you have gathered -- put them off! Just tell the mind, 'Enough of this nonsense.' Let them shout -- you go on your way. By and by they will stop bothering you, and by and by you will start achieving things. That will be a proof -- and only that proof will make them shut their mouths; otherwise they will continue.

Nobody has the right to condemn you, but everybody carries these voices within, and everybody has to come to understand, otherwise one never grows. So whenever it happens again, just say to them, 'Shut up!' and don't pay much attention. Become indifferent and go on your way. Whatsoever you want to do, do. Only by doing it you will prove them wrong; otherwise there is no way.

Once glimpses start coming to you, and you are on the right track, and you feel that yes, you are arriving, they will disappear by themselves. They will not be able to show their face to you. In fact use them as a challenge that you have to prove them false. This is your life's work.

Do Vipassana now -- and in Vipassana the voices will be com-ing more strongly. Just become a Buddha and tell them, 'I have already arrived -- now it is futile.' And they will go. Don't take them very seriously. They are ridiculous -- and laughter is the greatest medicine to cure such things.

[A sannyasin comes forward laughing and crying simultaneously. Whenever she comes to darshan, she invariably collapses in front of Osho, overwhelmed by his presence.
She says: I don't know! [laughter] What's happening to me?]

Much has happened. Great things are happening to you. I am happening to you [laughter]. The medical name for it is Rajneeshitis [much laughter].

It is a sort of madness [a chuckle] -- infectious, but happening only to very courageous people! Mm? Good!

The Passion for the Impossible

Chapter #6
Chapter title: None

26 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608265	
ShortTitle: PASSIO06	
Audio:	No
Video:	No

[A sannyasin says: I'm just getting ready to leave. I had many questions when I arrived, but I don't remember them.]

That's very good. That's how it should be. When you come, you come with many questions. When you go, go without any questions. I'm not saying you will be going with answers, but if you can go without questions, that's enough.

In fact there is no answer. There are only two states of mind -- a mind full of questions and a mind empty of questions.

So the whole growth is to come to a point where you can live without answers; that is what maturity is -- and to live without answers is the greatest and most courageous act. Then you are no more a child. A child goes on asking questions, and he wants answers for everything. A child believes that if he can formulate a question, then there must be an answer. If he can put a question, then there must be somebody to supply the answer.

That childishness continues even into old age. That has continued down the centuries. Even your so-called great philosophers remain immature. Because I call this immaturity -- that you think that because you can formulate a question, there is bound to be an answer; maybe you know it or not, but somebody must be knowing, or some day you will be able to discover it. That's not so. All questions are man-created, manufactured by man.

Existence has no answer. Existence is there, with no answers, completely silent.

If you can drop all questions, a communication happens between you and existence. A non-questioning mind is the universal mind. In the West it is thought that a wise man is one who knows all the answers to all the questions. At least a wise man is supposed to know all the answers. He is supposed to be omniscient. But in the East we have a totally different attitude. The eastern attitude about a Buddha is that all his questions have disappeared, and now he is not hankering for any answers whatsoever. Not even a slight desire is there for any answer. He has simply dropped that whole trip.

The moment you drop questions, you drop philosophy, you drop theology, you drop logic, and you start living. You become existential. When there are no questions, that state itself is the answer.

[The sannyasin asks for a name for the groups which he runs in the west]

I will give you a name which covers everything and a little more. This will be the name [leaning forward to explain the name written on paper] : Shunyam. It means the zero experience. It means the point where you are nowhere, nobody, nameless, identity-less, formless; neither positive nor negative, but just exactly in the middle -- the zero experience.

That's what samadhi is -- the ultimate goal of all meditations. Buddha calls his ultimate reality shunyam. One simply dissolves into it. It is, in a way, ultimate death, but that's also an ultimate birth. On the one hand it is crucifixion, on another it is resurrection.

And now associate me with it also. So, 'Shunyam Rajneesh Enlightenment Process'. You call it this. And now work for me.

The Passion for the Impossible

Chapter #7
Chapter title: None

27 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608275

ShortTitle: PASSIO07
Audio: No
Video: No

Deva means divine and navaneet means essence, essential. Divinity is our essence. We may have forgotten it, but we cannot lose it. We may have become completely oblivious of it, but there is no way to get away from it. It is not accidental, it is essential. Anything accidental can be taken away from you. You may have it, you may not have it -- it depends. But the essential is that which cannot be taken away from you. You have to have it. At the most you can become forgetful about it, or you can remember it. And that is the only difference between an enlightened person and an unenlightened person.

The difference is not in their nature. The difference is in their remembrance. One remembers, recognises oneself and who one is -- and the other is in a stupor. Of course he is also that because there is no other way to be. God is the commonmost thing, the universal essence of everybody and everything. Not only persons but things are also divine. That is the meaning of Deva Navaneet. Navaneet has another meaning also.

It means as out of milk you can ,create curd, out of curd you can create butter, and out of butter, in India we create ghee, but out of ghee you cannot create anything -- that is the last flowering -- so navaneet means also ghee, the last flowering of being. There is no beyond to it. It is the beyond. And there is nowhere to fall back. Out of milk you can create curd, but out of curd you cannot create milk. Out of curd you can create butter, but out of butter you cannot create curd. There is no way to fall back. You are always going ahead. Whatsoever is learned, is learned.

There is no way to unlearn it. And whatsoever you have become, you have become.

Only evolution exists. There is nothing like devolution. That too is also the meaning, and both the meanings are beautiful.

[The new sannyasin says he is a doctor but trailing for group-leading bio-energetics.]

Bio-energetics? Very good. That's a good combination. You can bring all your understanding about the human body and physiology into your bio-energetic training, and it will be a beautiful combination. It is always good to bring two branches of knowledge together; then something new happens. It is like cross-breeding. Original insights come only when two branches of knowledge come together.

For example, if a poet becomes a mathematician, something new is going to happen. Or if a mathematician becomes a physicist, then something new is going to happen. If a chemist becomes a poet, it is bound to impress his poetry, and there will be something new which no other poet can do. If you know two branches of knowledge, then deep in your heart, a synthesis arises. There is no need to work it out. It happens on its own.

In the beginning sometimes it may look like chaos, because when you are moving in two directions, they have very different gestalts. Their working patterns are different, their structure is different, their world views are different. So sometimes it is very chaotic -- that's why people don't want to jump from one line to another. They stick to one line -- that is convenient. But if you can take the chaos with ease, something new will be born in you.

All new insights have happened down the ages only because a few people moved into different branches for which they were not really trained. All pioneers are amateurs. They were trained for something else; they were meant to be something else. Then they entered into something for which they had no training, so their old training and their new direction combined together makes something beautiful flower. So, very good.

But I would suggest that you don't stop practising medicine. Continue. Practise medicine also by the side, otherwise you will lose contact. Medical science is such a growing science that if you lose contact, you lose contact. It is not something very static, very stable. Each six months things are going so fast. Keep in contact and go on learning bio-energetics, and something beautiful will come out of it.

And I'm going to be there also, inside you. You have invited danger from now on!

[An eight-year-old sannyasin asks through the translator: He would like to know what you are doing

here... what thing in particular.]

Destroying people! -- because that is the only way to create them. I am a murderer -- I kill people! But then one has to revive them.

Would you like to become a murderer? Next time you come I will teach you some tricks!

[A sannyasin newly-arrived back from the States to live here permanently says: I'm glad to be here.]

Mm, this is your home. You were searching for it, and you have found it. Forget the whole world -- now this is going to be your world. It is a small world, but very deep. If you allow, it will transform you. Just be at home... relax and become part of the ashram.

[A visitor says: I just came to see you and now I am afraid.]

Afraid? That I can see. Come a little closer!
Fear is natural...

You are ready, that's why you are afraid. People become afraid only when they are ready, when they feel that something can happen -- that they can be transformed. Ordinarily people don't become afraid. So take the jump -- become a sannyasin. Why are you...? It will help.

Whenever you are afraid of something, do it [laughter]. That's the only way to get rid of it. Otherwise I will haunt you in Germany, and you will be in trouble! Close your eyes and become a sannyasin. You don't have to be afraid. Now you are going to become mad, so...
Now there will be no fear -- I will be with you.
This will be your name: Ma Prem Kadambari.

Prem means love and kadambari means wine -- wine of love. It is one of the most beautiful names in India, and that's what is your potentiality. Right now you are just grapes, but soon you will become wine. And love is going to transform you.

People who are afraid are the people who are capable of tremendous love. Fear is a negative aspect of love. If love is not allowed to flow, it becomes fear. If love is allowed to flow, fear disappears. That's why only in moments of love there is no fear. If you love a person, suddenly fear disappears. Lovers are the only people who are fearless. Even death makes no problem. Only lovers can die in tremendous silence and fearlessness.

But it always happens that the more you love, the more you feel fear. That's why women feel more fear than men, because they have more potentiality for love. In this world there are very few possibilities to actualise your love, so it remains hanging around you. And if any potentiality remains hanging, it turns to its opposite. It can become jealousy; that too is part of fear. It can become possessiveness; that too is part of fear. It can become even hatred; that too is part of fear. So be more and more loving. Love unconditionally, and love in as many ways as possible. One can love in millions of ways.

One can just love a stranger passing on the road. One can just feel love for him, and go on one s way. There is no need to even talk. There is no need to communicate it. One can simply feel and go on one's own way. One can love a rock. One can love the trees, one can love the sky, the stars. One can love the friend, the husband, the children, the father, the mother. One can love in millions of ways.

Once your whole energy is functioning as a love, the wine will start dripping out of it. And when love is flowing, prayer arises. Prayer is the wine. Love is like grapes.

[The new sannyasin says she is a doctor.]

You will become capable. You just need a little more love flowing. It works more than any medicine. Up to now medical science has not been able to find anything more potent than love. If you can be loving to the patient, you will be tremendously successful, because medicines are secondary. They are still not primary. Therapy is a function of love. Love is therapeutic.

You can even sometimes just give water to the patient with deep love, deep compassion, and it will function. There have been many experiments in which the proportion is almost the same. You give the medicine; it works. You give water; it works the same way -- what you call a placebo. But if it is given with love and the patient trusts, it functions. When you love, you create trust.

And it is one of the most beautiful professions to choose because it allows you to be loving. It becomes ugly, it has become ugly, because it has become a sort of exploitation. You are exploiting people's diseases, illnesses. That's why one feels it is a little heavy. Otherwise it is one of the most beautiful professions -- if you love. You may not become very rich if you love, but you will feel tremendously enriched inside.

So if you don't bother about money too much, there is no problem. Then you can help many people to be healthy and whole. Their prayers will be for you,. and their hearts will be for you and you will be tremendously fulfilled. But if you make money the consideration, then it is one of the worst professions. In a better world, money should not be a relationship at all between the doctor and the patient because it destroys love. Money is the most anti-love thing in the world. And when you are treating a patient for money, of course the patient becomes irrelevant. He is just a number; he has no being in him. Because he pays you, you treat him, but you become impersonal, indifferent.

In fact, deep down, if the patient is very rich, in your unconscious you want him to remain ill a little longer. It creates guilt also, because if a rich patient is cured easily, he will not be paying too much. So if the patient is rich, the unconscious desire remains in the doctor to let him linger a little. This is very dangerous, but it is so.

So make it more meditative, make it more loving. Whatsoever time you are here for, meditate as deeply as possible. Your meditation has started. I have started working on you. Forget everything, and let your love grow. By the time you go back, you will be able to have a totally different outlook about your profession. I cannot guarantee that that will help you to earn much money, but money is not a consideration. You can always get enough for your needs, but that's all... more than enough. But make it a function of your loving heart. Let it be a service, and then you will see that it is helping you. It will help you to grow.

What more can you expect? If you are serving human beings, you are doing one of the best things that can be done. Somebody is painting on the canvas, somebody is writing a poem, and somebody is playing on a musical instrument -- you are playing on human beings, you are painting on a human canvas. You are doing something with the most evolved phenomenon in the world. One should be happy. But a different vision is needed, that's all. It will come....

[A sannyasin, said through an interpreter that she was concerned that by having relationships with women, she was running away from men. She asked for Osho's help.
Osho checked her energy.]

Nothing is wrong. You can continue. Don't have any condemnatory attitude about it. You are not trying to escape from men -- your energy simply fits with women. And if any day you are going to make any relationship with a man, it will be possible only when you have passed through and grown up from this relationship. So it is not against men. It is just a growth situation for you. Simply go into it as deeply as possible and drop all negative attitudes; they are very ingrained.

Love is always beautiful, whatsoever the form. And don't bother too much about what the society says. Your energy fits completely with the feminine energy, so continue. Later on I can see that you may grow out of it, and then you will be able to be related to a man; not before it. But there is no hurry. Don't be worried about it.

[The Encounter group was present tonight. The group leader says: It hasn't come together as a group. They are more like many individuals -- but it's working. It's going well.]

Mm, mm, that too happens sometimes, but that has its own beauty. Sometimes a group becomes an orchestra and gathers a collective soul. That has its own beauty. Sometimes the group remains very individualistic, all solo players. Each may be doing perfectly well on his own, but there is no group soul. That too is good. And one should never try to force anything. If it is growing into a group soul, good. If it is going separate ways, everybody is growing separately, that too is good. That's what their need is.

Two types of people can fall into a group unity. One, very childish people, who don't have much of the ego in them, who don't have much intellectual scepticism in them... simple, innocent people, a little childish. They immediately form a group soul. There are people who have got completely fed up with their intellect, with their egos -- super-intellectuals. Then too they drop their egos and become part of a group soul. And all who are in between will remain individuals. They are not childish, they are not yet so fed up with their intellect and their ego. They will remain individuals. But that's what their need is at the moment. So your

work is just to help them be whatsoever they can be. Whatsoever is there, you have to help it to come up. Mm? Good.

[A group member said she felt she was holding on to something but she did not know what it was. Osho checked her energy.]

You continue to play games -- that is the real problem. But it comes only when something really penetrates and touches the problem. You can go on playing games of being open, flowing. You can act -- and you have been doing that. You enjoyed doing that, but this time you failed in acting -- and that's very good.

Now you have become aware of something, a stagnant energy, but now something can be done. Once we know where the problem is, things become easy.

[Osho then gives her sannyas.]

Anand means bliss, blissful, and alka in indian mythology is the city of gods. In heaven where the gods live, that city is called alka. The name will mean blissful city of gods.

So forget the old and become blissful. There is no problem -- just a small something blocking the way. It will go. By tomorrow morning you will feel totally different....

[A group member says he feels stuck: In my head. I think before I do.]

So start doing a few things without thinking. That is the only way to break the habit. Just anything will be helpful! You may be sitting -- just give yourself a jerk, and then think later. Let the jerk happen first and then see afterwards. You are going somewhere; turn around. Do a few crazy things, because nothing puts the mind into its place like crazy things. You will enjoy it very much, because if the mind gets into the habit of always thinking before doing, then you miss life. Then nothing is spontaneous because the mind always comes before you can act. It gives you a rehearsal.

You think pro and con, and by the time you decide, the moment is lost, the moment is gone. Then you are never spontaneous. You always miss the real time for anything to happen. You will always be late. You will decide, 'Now I should do it,' but then it is too late. Life is going so fast -- thinkers never accomplish anything; they only think. I am not against thinking, but doing is more primary. When you have a luxurious moment and nothing to do, sit in a chair and enjoy thinking; nothing is wrong in it. But life should not be decided by thinking.

If you come across a beautiful woman and you start thinking about whether to fall in love or not, you will miss. By the time you will be able to decide, you will be old and the woman will be gone, dead, or may have four children. Life needs decisiveness each moment.

So just try. Anything will do just to get out of the habit. Otherwise you will get more and more into thinking. And getting more and more into the head is like getting more and more into the grave. But nothing to be worried about -- the head will disappear.

[To a sannyasin who had returned from the West.]

Just be here -- and to be here without any questions is more helpful. The questioning mind is concerned too much with its questions, and goes on missing many things. When there is no questioning in the mind, you cannot miss anything; you are simply okay.

A question closes you, allows you a small slit of opening through the question, but otherwise it closes you. It is like a keyhole. Without any question, you are just under the sky. And that is the difference between philosophical enquiry and religious enquiry.

A philosophical enquiry is with questions. It is based on curiosity. Some questions are haunting you. You are restless because of them; you want some answer so you can rest. And those questions won't allow you to rest unless you find the answer. Of course answers are never found. Whatsoever we call an answer is only a temporary thing. Again out of one answer, ten questions arise. And it goes on that way. So each answer simply proves that there are more questions to be asked, nothing else. It never solves any question -- it only creates more questions. This is the difference between religious enquiry and philosophical enquiry.

A religious enquiry is a non-questioning attitude. In India we call it satsang -- just being in the presence of the master... nothing to ask. Just being in the presence... just drinking and soaking in the presence. Then one starts growing towards the answer.

If you ask questions you will get many answers, but never the answer. And unless the answer is arrived at, everything is futile. When you don't ask, in that non-questioning attitude, in that trust, in that non-doubting, something starts happening which by and by becomes the answer.

So this is the paradox. If you ask the questions, you will never come to the answer. If you don't ask the questions, you are certain to come to the answer.

So this is very good. Just be here... be as you are. Just enjoy me, delight in me. Celebrate me and be happy for no reason at all.

Life is a mystery to be lived, not a problem to be solved.

The Passion for the Impossible

Chapter #8
Chapter title: None

28 August 1976 pm in Chuang Tzu Auditorium

Archive code: 7608285
ShortTitle: PASSIO08
Audio: No
Video: No

[A visitor said she had trouble becoming involved in the meditations here, adding that she could not stay much longer as she was a psychiatrist and had patients to see.]

A psychiatrist needs to be meditative more than anybody else -- because your whole work is dangerous in a way. Unless you are very calm and quiet, unless you can remain unaffected by things that happen around you, it is very dangerous.

More psychiatrists go mad than any other professional people and more psychiatrists commit suicide than any other professional people. This is something to be pondered over. The proportion is really too much. Twice as many people commit suicide. That simply shows that the profession is full of dangers. It is -- because whenever you are treating a person who is psychologically disturbed, in a mess, he is constantly broadcasting his vibes. He is constantly throwing out his own energy, his negative waves upon you, and you have to listen to him. You have to be very attentive. You have to care, you have to love and be compassionate towards him; only then you can help him. He is constantly throwing negatively charged energy -- and you are absorbing it. In fact the more attentively you listen, the more you absorb it.

Living continuously with neurotic and psychotic people, you start thinking, in an unconscious way, that this is what humanity is. We become by and by like the people we live with, because nobody is an island. So if you are working with sad people, you will become sad. If you are working with happy people, you will become happy, because everything is infectious. Neurosis is infectious; suicide also is infectious.

If you live around people who are enlightened, very aware, then something in you starts responding to this higher possibility. When you live with people who are very low, abnormally low, in a perverted state, in a morbid state, then something morbid in you starts corresponding and relating to them. So to be continuously surrounded by in people, is in a way dangerous, unless you protect yourself.

And there is nothing like meditation to give you protection. Then you can give more than you are giving and yet you will remain unaffected. You can help more than you are helping, because the higher your energy, the more is the possibility to help. Otherwise the psychiatrist, the healer and the healee are almost

on the same ground; maybe a little difference of degrees, but the difference is so small that it is not worth considering.

The psychiatrist can go into madness very easily -- just a slight push, some accidental thing, and he can move into the condemned territory. People who are neurotic were not always neurotic. Just two days before they were normal people, and again they can become normal. So normality and abnormality are not qualitative distinctions -- just quantitative: ninety-nine degrees, one hundred degrees, one hundred and one degrees -- that type of difference.

In fact in a better world, every psychiatrist should be trained deeply in meditation, otherwise he should not be allowed to practise. That is the only way that you can protect yourself and not be vulnerable -- and you can really help. Otherwise even great psychiatrists, great psychoanalysts, even they become in a way very hopeless about humanity... even Freud. After a whole life's experience he finally said that he could not hope for man; he felt hopeless. And it is natural -- forty years of being with people who are in a mess, the only experience of humanity being of people who are mad. By and by it started to look to him as if abnormality is normal... as if man is bound to remain neurotic, as if there is something natural in man which drives him towards neurosis.

So at the most the healthy person is one who is a little more adjusted to the world, that's all. Adjustment becomes the standard of health, but it cannot be. If the whole society is mad you can be adjusted to it and you will Still be mad. In fact in a mad society, a person who is not mad will be maladjusted. And that's what is really the case.

When a Jesus walks in this world he is maladjusted. We have to crucify him. He is such a stranger -- we cannot tolerate him. His very presence becomes unbearable. We have to kill him. We are not concerned with him, we are simply concerned with ourselves. Because of his presence, only two things are possible either he is mad or we are mad. Both cannot be healthy. We are many and he is alone. Of course we kill him; he cannot kill us.

When a Buddha walks, he looks strange a healthy man, a really natural, normal man, moving in an abnormal society. So Freud came to conclude that there is no future for humanity. At the most we can hope that man can be adjusted with the social pattern, that's all. But there is no possibility for man to be blissful. It cannot be by the very nature of things. Why such a pessimistic conclusion? -- because of his whole experience.

Freud's whole life is a long nightmare of mad people, of working with them. And by and by he himself became abnormal. He was not really healthy. He was not a blissful person. He had never known what wholeness is. He was afraid of small things -- so much so that it looks absurd. He was afraid of death. If somebody talked about ghosts, he would start perspiring. Twice he fainted because somebody started talking about death! This seems to be a very unbalanced mind, but in a way it can be accounted for. Even this is a miracle -- that he remained sane for his whole life.

One of the most penetrating psychiatrists, Wilhelm Reich, went mad. And the only reason that he went mad and others have not, was because he was really penetrating. He had a really deep talent to go into the roots of things -- but it is dangerous. Freud or Reich or others' whole life shows one thing -- that had they been trained in deep meditation, the whole world would have been different. Then these neurotic people would not become the standard.

Maybe it is very difficult to become a Buddha, but he is the norm. And a normal person is one who comes closer to the norm. It has nothing to do with adjustment. One comes closer to the idea of wholeness, happiness, health.

Start a little meditation. And whenever you can come, for at least six, seven weeks, be here. It will be helpful in your work.

[A sannyasin says: I've been feeling very dissociated lately from people and just from the world -- and feeling good inside.]

That's the only thing to care for. If you are feeling good inside, then there is nothing to be worried about. And soon you will start feeling good with people and with the world also, because a person who is at ease with himself cannot remain in any way out of the world and far away from the world. That at-easement starts overflowing. It needs just a certain amount to collect. Then you will be overflowing because you cannot contain it any more. When you overflow, you connect with people -- and that's beautiful.

So never enforce. Just wait for the right moment. It happens on its own. If you are not feeling good with

yourself, then there is a problem. You may be feeling good with others and not feeling good with yourself. Then the problem is there, because it is impossible to feel really good with others if you are not feeling good with yourself; then it may just be an escape. Because you don't feel good with yourself, you go and mix and mingle with people -- to forget. Then it is just a trick, a game, a gimmick -- and dangerous.

You don't want to face yourself and you don't want to face your emptiness; you don't want to face your inner uneasiness. So the easiest and cheapest way is to forget yourself somewhere in some activity, some occupation, society, friends, this and that, so by the time you come home you are ready to fall asleep. In the morning you again rush into the world, into the marketplace, so again you need not look into your own self. A person who is not feeling good with himself is always escaping from himself, avoiding colliding with himself; avoiding his own company. That man is always afraid of being left alone.

If you leave him alone, he will do something. He will turn on the radio or the TV or he will start reading the newspaper. Maybe the same newspaper which he has read twice, thrice, he will start reading again, knowing that he has read it, but unable to remain without activity. He will start doing something or other because that is his only way to avoid his inner emptiness. So people go on being engaged in a thousand and one things. They are all ill people.

The basic thing is to be at ease with oneself. Then everything will follow on its own accord. So just feel good and don't bother to enforce anything; don't try to go and mix with people. This must be a seed time. So just become a seed and remain in yourself, happy, alive. The seed cannot remain in itself for long -- it has to sprout. When you are too full of at-easeness, you will start sharing it. One has to share, otherwise one's own energy becomes a burden. But then it is beautiful when you have to share. Then you are not avoiding and you are not obliging anybody. You are simply so full of energy that you would like somebody to share it. You feel grateful when somebody accepts you in any way; you feel grateful because you had so much that it was throbbing, and it has to be released.

So just wait. The first step has happened. The second will happen of its own accord; you need not be worried about it.

[A sannyasin says:... when I talk to people, I feel my eyes drawn upwards.
Osho checks her energy.]

Good. Allow it. The energy is pulling your eyes upwards towards the third eye, and it is a very good indication. It will feel a little strange and sometimes even embarrassing because when you are talking to somebody and suddenly your eyes go up, it feels difficult, it looks awkward. But you have to allow it. I think it will be there for not more than three weeks. But if you don't allow it, it will linger on for a longer period.

So for three weeks, simply allow it. When you are simply sitting, just close your eyes and try to look inside in the third eye, just between the two eyebrows. I have marked the place exactly where it is. Do that twice, thrice a day, and within three weeks it will calm down. Then you will feel suddenly as if a great tension has disappeared from your eyes. You will start feeling some trembling in the third eye -- which is tremendously beautiful.

And have you tried that meditation I gave you -- moving like a dog and panting? [see Beloved of my Heart, May 24th, 1976]

[She answers: Yes, sometimes. If I built up a lot of energy I would do it.]

This has happened because of that. Animals have more energy moving into their third eye because their whole body is horizontal. Man is standing vertically. The energy moves against gravitation and it is very difficult for it to go higher. It even goes up to the eyes only with great difficulty. For the third eye to open, a tremendous rush is needed. That's why many yoga schools use shirshasan -- standing on the head -- to create a rush of energy. But I don't like that very much, because the rush can be too much. It has to be suggested only in rare cases, otherwise it can destroy many very subtle nerves. And once they are destroyed, it is very difficult to reproduce them; they are gone forever. A person can attain to the third eye insight but he becomes dull as far as other kinds of intelligences are concerned.

But moving like an animal is very beautiful. Then there is not too much of a rush of energy -- neither too much nor too little. It is exactly proportionate. And when you are moving like a dog and panting, panting helps the throat centre. The throat centre is just near the third eye centre; the third eye centre is just above the throat centre. So once the throat centre starts functioning, energy starts moving from the throat centre to

the third eye centre. So whenever you feel like it, continue. It is very very significant. It will bring many changes of which you may not even be aware, but they will come by and by.

Animals live in a totally different world, and the whole reason that they live in a totally different world is because of their horizontal spine. Man has become separate from the animal world because of his vertical spine. It is good sometimes to become an animal again. It again gives you a deep contact with the whole past, with the whole heritage. Then you are no more something apart. You are part of the whole animal kingdom.

It releases many spontaneous energies in you, and you will start being less worried. You will think less, you will be more just like animals. They are just there -- not thinking of the past, not thinking of the present, not thinking of the future. They are just there, right now... perfectly alert, ready to respond, but with no idea.

So don't be worried. Continue the dog exercise, and once that centre has got enough energy, then the eyes will come back. Good.

[A sannyasin says: I'm losing my expectations. I expected to be very different here. I expected great progress to be made... to be more meditative. I thought great things would happen to me, but I feel, if anything, that I have more bad habits, more problems. In fact bad habits I haven't had for three, four years, have come again.

I feel those expectations are going to go if I can drop them -- and maybe I can.]

This is the great thing that has happened -- that you are ready to drop the expectation. That is the greatest thing that can happen to a person, the greatest progress that can be made.

The human mind is so stupid, it goes on expecting. It exists through expectations. It is a great moment if you can really drop all expectations. And when all expectations are dropped, then anything that you have repressed in the past will come back. You call them bad habits. Your very word, the choice of the word, says that you must have repressed them. You may not have been able to accept them, so you rejected them.

Now when expectations are falling and you are becoming natural, all those rejected, disclaimed parts will again claim. They would like to be absorbed in your being. They are yours. You have been trying to forget them. You have been throwing them into the basement But now, when you are becoming natural, they will say 'Let us also come back home.' So please don't call them bad any more, otherwise you will again repress them.

I'm not saying that they are going to remain with you. If they are really bad, they will disappear. You need not call them bad. A man who has no expectations cannot be bad. He can only be natural -- and whatsoever is natural, is good. To be natural is to be good. They are synonymous to me. I don't have any other idea of good beyond being natural. If your goodness goes against nature, it is bad. If your badness goes with nature, it is good. That's what my morality is. That's what my whole standpoint is.

Somewhere you have been wrong in your interpretations -- calling something bad. If it goes with your nature, it is good -- whatsoever it is. If it does not go with your nature, there is no need to repress it; it will drop on its own accord. Just be natural. By and by you will see that it is disappearing. Maybe it was there because you were repressing it.

This is the greatest thing that can happen to a person. It has happened. Your expectations are fulfilled. Now drop them! And just be natural. Love and enjoy life. There is no need to fight. And nothing is bad -- maybe small human weaknesses, but nothing is bad.

This is my observation -- that people who have a few human weaknesses are very good people. If you live with them, you will enjoy them. People who are inhumanly good are unbearable. You cannot live with them -- they will crush you. Their very presence is ugly, heavy. They will turn you into a thing. Their very gaze will reduce you, and you will feel like a worm because their whole mind will be condemnatory.

It is very difficult to live with saints. It is very good to remain far away and pay your respects and say goodbye, but never come too close. And if you cannot live with a saint, what type of sainthood is this?

The real saint is one with whom you can be, and not for a single moment are you reminded of your weaknesses. In fact you tend to forget that he is a saint. He is so human, so accepting, so non-condemning, that you think that he is just a friend, a brother at the most a companion, but not a saint sitting high in the heavens and looking at you, trying to reduce you to something condemned.

I would not like you to become a saint. Be human -- with all the human weaknesses. And love it! You will be more relaxed and God will love you more because He will enjoy you more. I have been trying very hard but I cannot think how God can enjoy all those so-called saints. He must be bored to death! [laughter]

Just think of your saints all surrounding God. If He is not dead, then He must have committed suicide. He would like to love with human beings.

So just be human. That's a great enough goal. And accept small things. Nothing's wrong. And this is very good that expectations are disappearing. So you are coming home.

The Passion for the Impossible

Chapter #9
Chapter title: None

29 August 1976 pm in Chuang Tzu Auditorium

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[A sannyasin says she is confused because she sometimes feels lower than ever before: It begins with the fact that I don't feel anybody loves me or that I'm worthy of being loved. This happened last night, and I'm very frightened of having that experience for a long time when I'm alone.]

Sometimes it happens that you can be more confused here than anywhere else because a possibility for fusion exists here. If you absorb me rightly, if you understand me and what I am saying and what I am being here, if you digest it, it becomes a fusion in you. It becomes an integral part of you. It becomes your insight. Then it has nothing to do with me.

It is just as if you take fruit from the tree and you eat it. It is absorbed, circulates in your blood, moves in your muscles, has become part of your body. Just a few hours before, it was part of the tree. Just a few hours before, it was the other. Now it is no more the other -- it is you. It has entered your boundary. It is fused in you. This is what I mean by fusion.

If you don't understand me, if you are not rightly digesting me, then there will be confusion. Confusion simply shows that so many things are bombarding you and you are not able to digest them. It creates an indigestion -- indigestion in the head, indigestion in your psyche... a psychic disturbance. So there is more possibility here than anywhere else, because the more possibility there is for fusion, simultaneously the more possibility there is of confusion.

If you don't eat anything, there cannot be indigestion. Or if you eat just the minimum -- that which is enough for survival -- there will be no indigestion. But if rich food is available, very vital food is available and you eat too much of it.... And that happens. If a person has been starving for many days and then rich food becomes available, he simply cannot stop himself. He goes on eating.

When you come to me, you come in a starved state -- not of the body but of the mind. Then I am available here. It creates indigestion and one feels confused, but nothing to be worried about. It simply shows that you will have to find a way to absorb me.

Another problem is also there and you know it; you have rightly pinpointed it -- that you have a certain wrong notion that for love one first has to be worthy. That is absolutely absurd. Then nobody will be able to love, and nobody will ever feel worthy.

Love is nothing like that. Nothing more is required but you. Worth is not significant. Whether you are worthy or not is not a question for love. As you are, you can become a love object, but from your childhood you have been wrongly conditioned. Every child is wrongly conditioned because parents go on using this need of the child -- the need to be loved, the need to be hugged, the need to be cuddled. They use it as a technique to educate him. They exploit this need. They are in trouble as to what else they can do and how to

educate the child, so they make a bargain with him.

They say, 'If you do things we like you to do, then we will love you. You have to deserve it. If you are good in the school, if you are good in the house, if you are good with the neighbours, with the guests, with your mother, with your father, then you will receive love. If you are not good, if you are not worthy, then you will starve. We will not love you; we will withdraw ourselves.'

And the need of the child is so much. It is just like food. He cannot survive without food, and he cannot survive without love. In fact the need for love is even deeper than food, because without food, only his body will wither away; without love, his very soul.

So the child has to compromise. He cannot say, 'Just love me as I am.' He cannot demand that -- and even if he demands, nobody is going to supply it. So by and by he has to force himself to do things which he never wanted to do, which he does not like to do. But there is a bait -- that he can get love; mother's love, father's love, brother's love. They will approve of him, they will make him worthy. So he works hard in the school, he tries to be dutiful. He tries to fetch a little more love from you, and then he learns something which is very dangerous. He learns that unless you are worthy, you will never be loved.

Now this is absurd. It is as if somebody is saying 'Unless you are worthy, you will never breathe.' It is just as irrelevant. You are breathing whether you are worthy or not. Whether you are a saint or a sinner, you breathe the same. Can't you see that life goes on giving itself to everybody without any conditions? The sun shines on the sinner and the saint alike. There is no distinction. The clouds come and shower on each and every body with no distinction.

Life is available. You are not to earn it. You are not to make yourself in some way capable of having it; it is already available. It is available as grace, as a gift. Love is a gift. But parents down the centuries have corrupted it. But they are not at fault -- their parents corrupted them. So it is such a vicious chain that you cannot find out who the culprit is. And if you go down and down, finally you will find God as the culprit, because He was the first parent. He told Adam and Eve, 'Unless you obey me, I am going to throw you out of your happiness. I am going to throw you out of this heaven, this paradise. Be obedient! Be worthy! Only then can you live here.' Since then every parent has been doing that. And every child is afraid -- his paradise may be lost.

But now you are a grown-up. You can look back at the whole thing. You can contemplate upon it. There is no need to remain confined by this conditioning. Just by being aware of it, you will be free of it. Nothing else is needed because it is an absolutely false idea. It is as if somebody has taught you that two plus two is five, so whenever you put two with two, you make five. Then suddenly today I tell you that it is not five. How can it be five? You understand then that yes, two plus two cannot be five; they can only be four. The moment you become aware that some wrong notion has been there, the very awareness helps you to drop it. Next time you will make four, not five. It is just that easy.

All these unconscious conditionings exist only because you are not aware of them. So whatsoever the problem is, try to become aware of it, of the whole process from the very beginning up to now. There is no need to be worthy of love. In fact exactly the reverse is true. The more you love, the more you are loved, the more worthy you become. Love makes you worthy. The moment somebody loves you, he has started transforming you. Just the very look of two loving eyes on you, and suddenly you are no more the same. You start opening, you start flowing... you are exhilarated, you are ecstatic. For the first time you feel the thrill of being alive and you start doing things that you had never done before. Love makes people worthy -- that's my attitude. So I am not going to tell you to first become worthy. It is not a business. Just love!

And the second thing to be understood -- never think in terms of others having to love you. That again is a wrong attitude; that again is rooted in your wrong childhood. A child simply waits to be loved. And of course it is natural for a child, because how can the child-love? A one-day-old child -- how can he love? He cannot even hold the mother's hand. He cannot even fix his eyes on the mother; everything is blurred. He does not know who the mother is and who is who. How can you expect him to love? He simply gets love.

By and by he learns one thing -- that others have to love him. This is wrong; good in childhood, but one has to go beyond it -- then only you become an adult. A man becomes adult the day he starts feeling that now he has to love. It is not a question of somebody loving him.

So why be a beggar? You are no more a child. You are behaving in a childish pattern. Start loving. Go out of the way to love. And the more you love, the more you will see that more people are coming to you to love you, because love attracts love just as hatred attracts hatred. If you hate, people will hate you. If you love, people will love you. But don't be bothered about whether others are loving you or not. Just love. Love is such a joyous activity -- who bothers whether something returns or not? It is just like singing. You sing

and enjoy. If somebody claps, good. If nobody claps, that is their business. You enjoyed it all the same.

So start loving, and love will be coming. By loving and being loved, you will become worthy; that's my arithmetic. You have tried your arithmetic; it has failed. Give me a chance.

And the fusion will come. I don't see any problem. Your whole confusion is with your childhood and here it becomes very very focused. Listening to me your desire becomes aflame. Then you start longing for the stars -- and good; that's good! Because I say that religion is the passion for the impossible.

A person becomes religious only when he starts longing for the impossible -- that which never seems possible but still happens. With intense passion it becomes Possible. So when you are close to me, you start becoming aflame. You become very ambitious for the unknown, for love, for prayer, for meditation, for God, and then suddenly all your limitations.... You feel all your boundaries. You feel, for the first time, imprisoned -- hence the confusion. It is as if somebody has lived in a prison and has completely forgotten what freedom is. Then somebody sings a song about freedom, and his fast asleep desire, almost oblivious, again surges up, surfaces, comes to the conscious mind, and he realises that he is a prisoner.

Up to now he was completely oblivious of the fact. He was thinking that this prison was his home. He had been decorating it. He had made a beautiful thing out of it. He had learned to live in it. He was thinking the guard is his protector and the gaoler is his friend. He had started feeling that this gaol was a security and that he was absolutely protected against the enemy world... or something like this. And he was at ease.

Now suddenly someone comes -- a bard who can sing about freedom, who can dance freedom... whose eyes have a glow of freedom, whose every movement brings a taste of the open sky. His very breath is fragrant with freedom. He has brought the contrast -- and the confusion. Now this prisoner can never be at ease again. But good! -- because that is the only way for him to get out of the prison.

So something has become very very clear to you. Now do something about it. If you don't do anything, the confusion will remain and it will become a chaotic mess. By doing something you will be able to absorb whatsoever you have felt here and whatsoever you have heard here. So the three things...

One -- start loving, and don't ask for love. Love will be coming as a natural consequence; one can forget all about it. Don't think in terms of first being worthy. Nobody is. If love has to be earned, nobody is worthy. It is a grace. It is a gift. It comes to you because the whole existence is full of love. It is not because you are capable of it, not because you have some worth that it has come to you. No, it comes to you because the whole existence is full of it.

It is not the worthy earth on which the clouds are raining just now. They are raining because they have too much. What to do with it? Yes, after raining the earth will become more worthy. It will become alive with new life. New trees will come up... new flowers will bloom -- but that is a consequence. It is not that this earth has in any way earned these clouds. The clouds were there and were too burdened. They have to release themselves.

The whole existence is full of love. Existence is made of the stuff we call love. It is just like air surrounding you. You just breathe in and it goes on. So forget about worthiness. Start loving, and you will see that love is coming, flowing. It comes one thousand fold. Just share, and continue to meditate. Whatsoever you have heard and felt with me will soon come to a fusion. The confusion will disappear....

[A sannyas couple came about their relationship. The woman was unsure about their relationship, as sometimes she felt very much in love, other times she felt bored. She added that she also felt attracted to other men.

Her partner said for his part that he was very much in love. Some moments were better than others, but he felt that was just normal.]

[to the woman] Mm ... a few things to be understood. First -- because you are divided, your love cannot be the same and constantly the same. It has nothing to do with your love object, with your boyfriend. It has something to do with you.

Sometimes you feel very loving and sometimes you feel bored. That simply shows your two aspects, because if he is boring, then he is boring for twenty-four hours; he is himself for twenty-four hours. If he is not boring and he is very beautiful, then he is beautiful, because he is always the same person.

Something inside you changes, just like day and night. So when you feel bored with him, look deep inside -- you must be feeling bored with yourself. When you feel beautiful with him, look inside -- you must be feeling beautiful with yourself. In fact we go on projecting on ,the other'. Whatsoever happens, happens on the inside. The other functions as a screen, and we project. When you are feeling beautiful, then he looks

beautiful. It is your eyes which are full of beauty and they reflect in his being. When you are bored, he looks boring.

You can watch a full moon. If you are bored, the full moon will look boring. If you are sad, the full moon will look sad. If you are happy and ecstatic, you will find the moon so beautiful, so ecstatic.

And of course it reflects the most in the person you love, because he is closer to you. He functions like a mirror.

So make it a point to meditate. And look inside. You can change your lover from A to B, from B to C, but the same will happen again and again with everybody. So the problem has to be tackled from within you. By changing the lover it is not going to be changed. It is just like changing the screen when the projector and the screen are the same. So you can change the screen -- maybe a better screen, a bigger screen, a wider screen, but it is not going to make any substantial difference, because the projector is the same and the film is the same.

You are the projector and you are the film, so again you will project the same things on a different screen. The screen is almost irrelevant. Once you understand this, then you can see the whole life as maya, as a magic show. Then everything is inside; the problem is not outside. Nothing has to be done there. So first one has to realise that it is oneself; then the whole problem shifts and comes to the right place from where it can be tackled and solved. Otherwise you can go on looking in wrong directions; there is no possibility for any change.

[Osho said that many people keep changing their partners but time and again they choose a similar type of person, because they have certain criterions of beauty and what is attractive and they look for them in each potential lover. The West is caught up in the illusion that if the external is changed, so will be the problem, hence the changing of partners, cars, houses.]

The second thing: when you are feeling bored, don't relate to him, because that is destructive. When one is feeling bored, one should drop out of all relationship, otherwise those moments are going to be destructive. When you are feeling bored, just close your room, sit silently, meditate. Use those moments with yourself. If you are feeling bored, then feel bored with yourself; that is your right. To feel bored with somebody is violent because you will show in every way that you are bored. Somehow deep down you will go on condemning him, thinking it is he who is boring you. You may say so, you may not, but in every way you will show 'You are boring me'. And that becomes poisoning. Don't' poison any relationship, never. Only beautiful moments are to be shared. Then a relationship goes deeper and deeper, higher and higher.

[Osho said that whenever one is feeling bored it is good to tell the other that you are not feeling good, and just to be alone.]

The human animal is the only animal who feels bored. It is a very very intelligent thing. It is not ordinary. Buffaloes are not bored, donkeys are not bored. They are never bored, because for boredom a certain level of intelligence is needed. Only man is bored. In man also, only people who are really intelligent are bored, rather than people who are stupid. That's why very intelligent people sometimes commit suicide -- very intelligent people. Stupid people don't commit suicide. They don't have any boredom. They live happily in a way. Their happiness is shallow, but they are happy in a way. In ordinary things they are happy. Smoking cigarettes, they are happy. Sitting in a movie, they are happy. Reading the newspaper -- the same news every day -- they are happy. ether,ing love, going to the office, they are happy. So nothing is wrong in it. It is simply an indication that the repetition makes you bored. So go into it. Use moments of boredom, sadness, depression, for meditation, to be with yourself, and soon you will see that you become capable of getting out of them.

And when you are feeling beautiful, happy, when you are full of euphoria, bubbling, only then relate, because then you have something to share. Then love him, call him. Sit together, sing together, dance together, love each other. Go for a morning walk. Sit under the stars or on the beach, because now you are overflowing and you need somebody to share it with.

When you are happy, that means you want somebody else also to be with you. That's the meaning of happiness. It has an intrinsic flow of sharing. So when you are feeling good, share. When you are feeling bad, withdraw. Keep this up for six months and go on noting what is happening. Within six months you will become very very aware.

Don't be worried about the other thing -- that you become interested in other men. That is natural; that is simply natural. If he becomes interested in other women, don't feel hurt. That too is natural. In fact lovers who love each other deeply don't become disinterested in other human beings. For the first time they become really interested, but in spite of their interest they would like to share with each other only. That's a different thing.

[Osho said that if your lover is attracted to another woman, it is because he sees you reflected in her. There is nothing wrong in feeling attraction for others. If love is there, it is good.]

Humanity has been taught very wrong things. They have been taught that if you love a woman, then you cannot be attracted to any other woman. If you are attracted to another woman, your love is false; you are betraying. This is foolish. This creates g ult, unnecessary guilt. It creates jealousy and a thousand and one sorts of conflicts and naggings. The whole beauty of love is lost. It becomes almost hell-fire. It becomes dirty and ugly.

So if you are feeling loving towards him, work it out; don't be in a hurry. Love likes time to grow. And on his side there are no problems. It is very difficult to find a man who has no problems on his side. So half the problems are solved.

[A sannyasin says: When I write for myself I have no difficulty, but as soon as I write to someone, I start trembling.]

It is simple then. You have no problem in the body; the problem is just in the mind. The problem arises when you become self-conscious. When you are writing to yourself, there is no question of being self-conscious. When you are writing to somebody else, you become conscious about what to write, what not to write, whether this will be good or not; whether you will be impressing the other in the right way or not. Then you become puzzled and you become too self-conscious, and that creates the trouble.

[Osho recounted the story of the centipede who, with his hundred legs, impressed a passing hare, who asked him how he could possibly cope with so many legs, trying to work out which should come first, etc. The centipede, who had never given it any thought before, began to study the way he walked, but found the whole process so confusing that he fell down, unable to walk a step!]

Self-consciousness creates many problems. So do one thing now -- just a small exercise before you write. For five minutes sit silently and feel that everybody is you, the whole existence is one; the other is not the other. You are the other, the other is in you. Don't feel as if you are an island; become part of the continent.

Address the letter to 'Myself -- in the form of such and such', and then write. For five minutes simply meditate on your being one with the whole. There is no one else, so there is no question of being self-conscious. All letters are written to oneself.

[Osho said that as soon as one felt self-conscious, one began to feel awkward, ill at ease. y someone is watching you painting, you start to lose the feeling of unity with your work.

Osho recounted Winston Churchill's reply as to how he managed to speak so eloquently in front of audiences. He said he simply told himself that he was addressing an audience of donkeys, idiots, and then was able to proceed quite smoothly.

Another famous public speaker, Mark Twain, was asked by his wife how his lecture had gone. He asked if she was referring to the one he had prepared, the one he gave, or the one he wanted to deliver.
Osho said Churchill's was the western way; his method, the eastern....]

Do the eastern way -- all are one. And there is no need to count the legs -- they are functioning well. Everything is going so well spontaneously. The moment you start thinking about it, things go wrong. You are too much of a thinker, that's all!

Just write a letter tonight, and don't even read it twice. You can write a good letter to me. Try it. At least I will not judge you. Whatsoever you write will be good. I approve a priori!

[A sannyasin says: I'm so confused. You say sometimes to think of the whole and being one -- and it helps sometimes. But sometimes when I feel angry then I can't see that. When I'm blocked I just don't feel like that, and I don't know whether I'm deceiving myself or...]

I understand. No, you are not deceiving yourself. Only when one is blocked,when one is angry or sad or depressed and energy is not flowing is it very difficult to conceive that there is only one. When you are flowing, happy, silent, in a certain celebrating mood, it comes easily. You can feel that you and the whole existence are one. Both are true, but in angry, depressed moments, sad moments, you will start being suspicious about whether those moments when you were thinking everything is one, were illusory, because now they are lost.

They were real. They are now lost; that too is real. Both are realities -- two different planes of reality. There is no need to be confused about them. So when you are feeling angry, don't try that, because that is not the right moment. It is as if one is sowing seeds on a rock. When nothing comes you will wonder whether these are real seeds or just stones because nothing is coming up Seeds need the right soil.

So when you are happy, the Vedanta is true. It is applicable only to happy minds. God exists only for happy minds. You can conceive of what I am saying only in a happy mood because in that mood you have wings and you will fly into the sky. Then the sky is true. But when your wings are cut and you have fallen on the ground, it is almost impossible to fly. Even to move is difficult, even to crawl is difficult. What to think about the sky? What about those wings? That all looks unreal.

And in this moment it is unreal. Not that it was unreal. So don't try. In these moments, something else has to be done. When you are feeling angry, when you are feeling sad, then to try this feeling of cosmic unity is absurd. It is as if somebody is paralysed and he wants to swim or run, or to take part in a race. These are paralysed moments.

[Osho said that in such moments one should be alone in one's room with a pillow and release the anger and negative feelings onto the pillow until the energy is flowing once again. He said we expect that we should be happy for twenty-four hours, and for us right now that is not possible....]

Even if in twenty-four hours there is a single moment where you can feel the truth that everything is one, enough; that will do. By and by these moments will grow.

There are millions of people who cannot imagine for a single moment that only one exists. Think of those. They think God is dead. They think prayer is nonsense. They think meditation is stupid. They call it navel-gazing, they call it lotus-eating. They call all these things names. For them it's okay, because they don't have the wings, so what to say to them? They don't know anything of the sky.

So I don't see the problem. You are creating the problem by trying to fly in wrong moments. These are right moments to take off. All moments are not right to take off. When the sky is clear and you are in a happy mood, a radiant mood, when you are feeling weightless and gravitation doesn't matter -- in those moments, pray, in those moments think of God. In those moments think of me, and you will be immediately related to me. Your hand will be in my hand.

[The sannyasin then said that she and her husband did not always move together, and said that she sometimes felt hurt because he said she did not love him. This made her try to prove her love, which meant she found herself doing things she didn't want to. Still, she felt it necessary if she were to prove her love.]

No, there is no need to do that. Love is such an impossible thing that nobody believes in it anyway. It is very easy to believe that somebody does not love you. It is very difficult to believe that somebody loves you, because love is not of this world; that is the trouble. Love is immaterial.

It is very difficult to believe that somebody loves you. You can only believe that you love somebody because that you know from the inside. But how to trust that the other loves you? It remains always a vague thing. And when somebody feels suspicious, doubtful, not certain whether you love him or not, you try to prove that you do, but your every effort is suicidal. The more you try to prove it, the more suspicious the other will become, because if you really love, why are you trying to prove it?

[Osho said that she should stop trying to prove her love; just to love was enough. If her husband did not believe her, that was his problem, but as he grew in love, he would come to feel her love. Trying to prove

oneself could bring more complications.]

So drop the effort of proving. Many people do it. They go out of the way to prove it. Husbands do it. They will bring ice-cream and flowers. In fact if the husband brings flowers, brings ice-cream and sweets and this and that -- a new sari for you -- you feel suspicious. He must have done something, otherwise why? He must have done something against you. He must have looked at another woman, or he must have laughed and talked with some other woman and is feeling guilty, otherwise why these things?

And that too has a point. Husbands only bring ice-creams when they feel guilty, otherwise who bothers? I'm not saying stop loving him; I'm not saying stop doing things for him. You love him, so continue to do things for him -- but not to prove anything... just out of your love.

And there is no need to move with him for twenty-four hours. Lovers should never be together for twenty-four hours, otherwise they destroy the whole beauty of it. They become heavy on each other. It is good to have every day a few hours divorce and a few minutes honeymoon. Good.

The Passion for the Impossible

Chapter #10
Chapter title: None

30 August 1976 pm in Chuang Tzu Auditorium

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ShortTitle: PASSIO10
Audio: No
Video: No

[A sannyasin had said at his last darshan (see Dance Your Way to God, August 16th, 1976) that he was too much of an egoist, so Osho had told him to give his ego full play for one week -- to set himself up as a guru and adopt some followers etc.

Tonight, the sannyasin reported back : I enjoyed it, but I also felt guilty. All that you say is against the ego. If someone says something against my ego, I take it that he's saying it to me. I didn't see it as being towards something separate from me, but you said to see it as a separate thing.]

I am against the ego -- and the thing that I told you to do is the best way to get rid of the ego, so there is no contradiction. If you really want to drop the ego, first be a perfect egoist. Just as ripe fruit fan on their own accord, a ripe ego falls on its own accord. An unripe ego cannot fall; it clings. So if you try to be humble, if you make efforts against the ego, it will remain unripe, immature. It will cling to you and it will poison your being.

So the best way to get rid of it from your system is to first be with it. Go the whole way with it. Be a really perfect egoist. Enjoy its pleasure and pain; they are both there. There is pleasure -- otherwise why should people be egoists? There is a certain gratification. You feel at the top of the world. But again and again you also feel hurt because nobody is there to support your ego. They are supporting their own. Why should they bother about you?

So when they see that here comes an egoist, they start destroying your ego, because that is the only way that they can support their own. So it is a continuous competition between the egos. They have to keep their flag high. Just to keep their flag high, they force your flag low; they have to put you down. Then it hurts. The ego gives pleasure -- that's why so many people, almost all people, are egoists. And it hurts -- that's why every egoist thinks, in some moments of contemplation, about how to get rid of it. These things both go on in the mind because it is a very ambiguous thing.

It is pleasant... it is painful. It gives you glimpses of both heaven and hell -- and to get rid of it, you have to pass through both. You have to see its pleasures and you have to see its pain. Then by and by you will become capable of seeing that it is the same thing giving you pleasure, and the same thing giving you pain. Your ego means hurting others' egos. It is that that is giving you pleasure. But the same is being done to you by others, because their ego means hurting you. Then one becomes aware of the whole game. With that very awareness, one starts laughing at the whole ridiculousness of it.

Then one does not become egoless, one does not become humble. One simply drops the ego. One is simply aware -- neither egoistic nor egoless. One is out of the game; one is no more part of that trip. The humble person is also on the same trip. He is trying to be the most humble man in the world. Now the trip is the same. If you tell a humble person that you have come across a person who is more humble than him, he will immediately feel hurt. He cannot believe that anyone can be more humble than he. Impossible! He is the last. But in saying that he is the last, he is putting himself first. The ego is very tricky. Even in being last you can become competitive.

In India we have many stories about the city Lucknow. It is one of the most cultured cities of the world; in fact cultured too much. People are so polite, so nice, that the whole thing is sickening. So this is part of Lucknow's etiquette -- that if two persons are entering a room, for half an hour they will just say 'You first', and the other will say 'No, you first'. Even on a railway station, waiting to enter the train, you will see people saying to each other 'You first. How can I be first? I am just nobody'.

It is said that once a woman was pregnant with twins. They were never born -- 'You first'! The woman died. They were so polite and such nice guys! So even the last person can be on an ego trip.

So I tell you to be fully egoistic; deliberately be egoistic. Enjoy both the pleasure and the pain. That will give you a ripeness. That will give you the experience of what the ego really is. Through that very experience one day it will suddenly explode. Then you will not try to be a humble person; you will simply be humble. You will not even be aware that you are humble. Then humility is true. When the person is not even aware that he is humble... and a humble person is not aware that he is humble, because only an egoistic person can be aware that he is humble.

Because of the ego, a true life cannot function, cannot reveal its mysteries to you. The ego goes on covering your eyes. But you are too young. That's why I say just play the game first. For ten months play the game and suffer -- and don't feel guilty. Even if you feel guilty, do it. That is your meditation. One day you will become aware. You are very sensitive; you can become aware.

[Members of the Tao group were present tonight. One group member sat with eyes closed in front of Osho and then slowly fell back with arms raised.]

Open your eyes and look at me! Good! [a chuckle] Very good. Your energy is flowing really well -- as it should flow. Just go with it.

This is what the Chinese call the energy of chi. Once it starts working, you are in a very deep harmony with the existence. Just go with it, whatsoever happens even if sometimes you feel strange, weird. Our whole pattern of life is to fight, and this is relaxing all fight.

In the West only Pythagoras had an insight about this energy, nobody else. He called it a really beautiful name; he called it 'harmonium'. It is a harmony... a harmony with existence. Everything is already going on its way; we are just to go with it. The river is flowing -- we have just to relax and stop fighting.

There are only two ways of being; one is competition and another is cooperation. The West knows only competition. It has forgotten the style of cooperation. Now you can learn the style of cooperation. The energy is available. Just cooperate with it. Wherever it leads go with it. It will lead you to new spaces -- far out spaces. Just surrender. It will suck you to the deepest core of your being. Don't be afraid. And each day, the more you go with it, the more and more harmony will be felt in your being. Soon you will start hearing the celestial music which comes automatically when one falls in harmony.

[A group member says: Right now I feel sad.

So you started feeling sad just now? Just close your eyes and raise both your hands towards me, and if something happens in the energy, allow it... as if your energy is meeting my energy and I am surrounding you, as if I am just a whirlpool and you are being carried with me.

... You are holding -- that may be the whole problem. You don't trust life. Somewhere deep down there

is a mistrust of life, as if if you don't control, things will go wrong and that if you remain in control only then things can go right, that you have to always deliberately manage things. Maybe your childhood conditioning has helped in that way. That has done much damage, because when a person starts managing everything, his life is lived at the minimum.

Life is such a vast phenomenon; it is impossible to manage it. And if you really want to manage it, you have to cut it to the minimum; then you can manage. Otherwise life is wild. It is as wild as these clouds, and this rain and this breeze and these trees and the sky. It is wild -- and you have cut your wild part completely. You are afraid of it -- that's why you don't open as much as you can, and that is creating your sadness also.

Sadness is nothing but the same energy that could have been happiness. When you don't see that your happiness is flowering, you become sad. Whenever you see somebody happy, you become sad; why is it not happening to you? It can happen to you! There is no problem in it. You just have to uncondition your past. You will have to go a little out of the way for it to happen, so just make a few efforts to open yourself. Even if it feels a little painful in the beginning.... In the beginning it will feel painful.

Start one meditation in the night, from tonight. Just feel as if you are not a human being at all. You can choose any animal that you like. If you like a cat, good. If you like a dog, good... or a tiger; male, female, anything you like. Just choose, but then stick to it. Become that animal. Move on all fours in the room and become that animal.

For fifteen minutes enjoy the fantasy as much as you can. Bark if you are a dog and do things a dog is expected to do -- and really do! Enjoy it. And don't control, because a dog cannot control. A dog means absolute freedom, so whatsoever happens in that moment, do. In that moment don't bring in the human element of control. Be really doggedly a dog. For fifteen minutes roam around the room... bark, jump. Continue this for seven days and then tell me.

It will help. You need a little more animal energy. You are too sophisticated, too civilised, and that is crippling you. Too much civilisation is a paralysing thing. It is good in a small dose but too much of it is very dangerous. One should always remain capable of being an animal. Your animal has to be freed; that is the problem as I see it. If you can learn to be a little wild, all your problems will disappear. So start from tonight -- and enjoy it!

[A group member said that he seemed stuck in his throat, as if he wanted to vomit. Osho checks his energy and suggested that for three mornings in a row, he drink as much of a bucket of warm salted water as he could, until he was on the point of vomiting, whereupon he should induce a retching action so that all the water would be as if siphoned out again.]

It is something to do with the throat centre. It happens to people who are not very extrovert.

[The group member replies: I am an extrovert.]

You have remained alone. An extrovert is one wo extroverts. You may think you are -- you are not.

As far as your deepest emotions are concerned, you have never been able to express them. Deep down you have remained alone. You have never been in any relationship in which you were totally lost. You have never been in any occupation in which you were totally lost. You have remained separate. Deep down somewhere you have remained alone.

An extrovert is one who is very easily lost in anything. An introvert is one who, whatsoever he does, remains alone. Somewhere he is separate, aloof, distant. He tries You may have been trying. And if you try, you can become a good citizen, a good husband, a good lover, a good friend, but that is effort. If you relax, that will disappear. By effort you have become an extrovert, but by your intrinsic nature you are not.

This centre -- the throat centre -- is the centre of expression, so whenever something starts arising in you and comes to the throat, you will always feel this difficulty, because you will not be able to find ways and means of expressing it. That's what is choking you. Something really beautiful has happened and the energy is moving, but it cannot pass through the throat centre. So the throat centre needs a cleansing.

This hot water will clean the throat centre. The very process of vomiting is helpful. If it is not working, then on the third day, write a letter [to Osho]. Otherwise it will be gone. Don't be worried.

[Osho gives another sannyasin an 'energy darshan']

Good... come back. You have started the whole thing beautifully. Now if you would like to say something, you can.

... Your energy is flowing very well. Just do one thing before you go to sleep at night. Sit in your room and keep this box in your left hand. Whatsoever happens, don't leave the box. You can tie it to your hand with a handkerchief because sometimes you may be in such an energy flow that it may be thrown. For fifteen minutes, whatsoever happens, go with it. Go very gracefully, smoothly... as if you are being taken into a different world. And I will be holding your hand, so don't be worried.

Something very significant is close by. If your energy starts moving in the right rhythm.... It is only a question of rhythm. If you can vibrate in the right rhythm, you will be able to touch it. It is always a question of vibrancy.

Existence is vibrating in a certain rhythm. If we can also vibrate in the same rhythm, there is a meeting immediately, a fusion, melting. We go on missing because we don't know what rhythm is and how to vibrate in the same rhythm. So close your eyes and start vibrating. You need not worry about what to do. Simply let go. By and by you will see a certain pattern, a certain field of energy arising around you. Do it for ten days every night and every day it will become more and more clear. And some day, something will happen....

[Another group member had a problem in the group where he felt angry but was unable to express it.]

Nothing to be disturbed about. You have learned a mechanism, and that mechanism has become very ingrained. The mechanism is that you go only so far and then you simply withdraw. You become angry only so far and then you withdraw because you are afraid that if you go beyond that, you may not be able to withdraw. You may go mad or you may do something which should not be done,

So that fear has become ingrained, and that functions like an automatic thing. It is not you. You try; you do whatsoever you can. If they say, 'Be angry', you try, but by the moment the anger comes to the point where the mechanism exists, immediately something goes flop and you withdraw.

[Osho said that Rolfing would be helpful, because the mechanism had gone into the body, so groups alone could not help...]

... because the group works only with the mind energy. You must have learned it your whole life. It has really gone into the body structure. Even your musculature has become repressive. It is not streaming. It is not vibrating. It has become a little stoney.

You have controlled too much. But that happens to many people because all the cultures, societies, religions -- they all teach you to be dead. You have been trying to be a very very good man, a gentleman. You have succeeded in that -- that's your trouble. You have succeeded in your effort and the thing has gone into the body armour. So it has to be broken there, in the musculature.

[Osho said that apart from Rolfing (which is available here in the ashram), he should begin some kind of physical exercise -- like going for a long walk, but briskly, almost running. He said the emphasis should be on exhalation rather than inhalation, which the body would do automatically .

Secondly, he should make a habit of doing something absurd whenever he was alone in the bathroom -- pulling a face, making a nonsensical sound....]

That will relax many things in you. You have managed too well, so some spaces are needed to create some holes in your personality. You have a well-guarded personality, well polished. So this is my way of sabotaging it. Do these three things and after ten days, tell me. It will go. There is nothing to be worried about.... And continue meditating.

[A group member said: This group was really the most incredible experience I ever had... energy just flowing over...]

Mm, you are still vibrating with the energy. Very good.

People don't know how to live with vibrating energy, otherwise the whole world would be fun of love. People have so much to give, and it is rotting inside them. They have so much music and it is just lying there. And death will take everything away. People are misers. They have completely forgotten their

treasures of energies. So remember it. People are unnecessarily living in poverty. They can live like emperors because that much energy is already there. It just needs a little stirring, a little challenge, a provocation and a little courage.

You can stir so much energy around you that you can create a whirlwind of love, and wherever you go, people will suddenly feel that a new breeze has passed. Everybody can do that; everybody has the potential. But people live at the minimum; they live poor -- they have decided to live that way.

A religious person is one who is trying to live at the optimum. Why live at the minimum when one can live at the optimum? Why live in the dark valley when you can live on the Himalayan peak?

So learn that. And always remember to vibrate. If one vibrates, the others start responding. It is a chain. That's how it happens sometimes in groups. If one person is really vibrating, he will start a chain. Then another starts vibrating, then the third; then everybody is overflooded. Then people who are very very dull and dead, even they start feeling that something is stirring them.

That is the beauty of a group experience. Alone it may be difficult for you. In a group it becomes very easy. Even one alive person can make the whole group alive. And once you know it is there, you can create your own.

Just try it. Sitting in your bed in the night, just fill the whole room with your energy and you will feel a throbbing, a beating. You can almost feel it filling the whole room, and the whole room will feel it. It will have a different quality of radiance. You can sit in a dark room and create it and soon you will see a bluish glow surrounding you in the darkness.lt is exactly like electricity.
Try. It has been a beautiful experience.

[A group member said: I couldn't become angry, but I got in touch with some very soft things, and I feel very happy about that.]

Good, very good. You did well.

For you, one thing has to be remembered. This soft space can become a permanent thing with you, but you have to learn one small thing to make it permanent -- and that is to develop a soft eye.

We can look at things in two ways -- hard and soft. When you look at something with a hard eye, you look at it directly; you focus on it. Then every line is clear and you see it as separate from other things. For example, if you focus on one tree, then it is separate from other trees, separate from the house, separate from the people passing by, separate from the clouds roaming around. You focus on it and all its separateness, its indifference, its individuality.

When you look at a thing in a soft way, with a soft eye, you look unfocused, not at it exactly but through it. Then you don't pay much attention to its distinctiveness. On the contrary, you see the tree as part of the whole scene -- many trees, the clouds, the sun, the birds, the people passing -- and you also included. Then the tree is not focused and taken apart from the whole gestalt. It is just part of it.

So try to develop a soft eye. Look, but in a soft way. It will be a little vague, dim, not so clear-cut... as if you have taken a photograph from the camera and it was not rightly focused. It will be unfocused, but it will help your soft space. People who look with a hard eye become hard. People who look with a soft eye become soft. Poets look with soft eyes, mathematicians with hard eyes. Painters look with soft eyes, scientists with hard eyes. If you look with a hard eye, life is like prose. If you look with a soft eye, life is more like poetry -- everything meeting and merging into each other.

So just try to be soft. Move softly, look softly, talk softly. Just try to grow softness all around you. That will become a support for the inner space that you have just glimpsed, and that soft space will become more and more available to you. By and by it will become your abode. It has been really good....

The Passion for the Impossible

Chapter #11
Chapter title: None

31 August 1976 pm in Chuang Tzu Auditorium

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The first thing is to fall in line with me. Just dose your eyes and feel yourself surrounded by me -- as if you have entered me, as if I am only a door. Relax, and if something starts happening in your body energy, allow it. Just go with it ....

Geet means song and Govind means God -- God's song. It is also the name of a very great poem -- Geet Govind. It is one of the most beautiful devotional books.

So now forget the old completely and start anew. It helps tremendously. Once you can get the idea that you are reborn, then you are really reborn. It is just a question of getting the idea. Whatsoever we are is nothing but our idea about ourselves. If we get into the idea of being miserable, we are miserable. If we get into the idea of being blessed, blissful, we are blissful.

This is the only thing worth understanding -- that we live out of our ideas, that we create our world around us; that the world is not there really, the world is not given -- it is projected. It is we who create it, and hence we don't live in the same world; we cannot. There are as many worlds as there are people. We only appear to be together. We cannot be because we live poles apart. Everybody creates around himself his own projection which follows him like a shadow and goes on creating things for him. So just the very idea that the old is dropped from this moment and hence forward you will be a new person ....

In all religions some sort of ritual exists to give you the idea. That is just a suggestion. In Christianity, baptism exists. That's nothing but something to just give you an idea that you are no more in continuity with your past. A discontinuity has happened, a gap has arisen. That very understanding helps tremendously, because old problems now look ridiculous because they don't belong to you.

Just watch it: sometimes if you think a problem belongs to you -- even if it doesn't -- you start getting anxious about it. Just sit silently and think that someone is insulting you. What to do now? You start feeling anger arising in you. Nobody has insulted you! Or when somebody has insulted you, just relax and think that he has insulted somebody else. How can he insult you? You don't even know yourself -- how can he know you? Maybe he has insulted your name, your form, but that is not you. Suddenly you see that something subsides. The very idea becomes our identity.

So from this moment, feel completely discontinuous with your past. And start anew, with a new nucleus, so new integration can arise. It is always easier to demolish the old structure and make a new start than to renovate the old. Howsoever you renovate, somehow it remains old. Modified, changed a little here and there, plastered again, decorated a little -- but deep down it remains the old structure; the pattern, the gestalt remains the old.

Sannyas simply means getting rooted in the idea that you renounce your past. I don't say renounce the world. I say renounce the past because that has really been your world. I don't say renounce your relationships. I say renounce yourself. I don't say renounce money; I don't say renounce anything outwardly. I simply say have deep renunciation inside so that you simply wipe out the whole past and you start creating a new world.

For a few days you will have to remember it... only for a few days. For at least three weeks you will have to remember again and again that you are not the old. Then things settle, a new centre arises and you start feeling grounded in the new.

And I give you a beautiful name just to remind you that one has to become a song, the Lord's song. That's everybody's destiny, and unless we become that, we suffer.

The whole human suffering consists of our not finding that which we are meant to be. If we are meant to be a rose flower, we don't know how to become a rose flower. Or if we are meant to be a lotus, we don't know how to become a lotus. The whole suffering consists in our somehow going on missing our destiny. The song remains unsung. That's exactly what misery is; everything else is accidental This is real misery -- that you cannot sing the song you have come to sing... that you cannot bloom into the flower that you have

been carrying in your heart for so many lives. And unless the song is sung, one is not freed. Freedom comes at the exact moment when you flower. The moment of fulfillment and the moment of freedom are just two aspects of the same phenomenon.
And much is possible. Just allow it to happen!

Deva means divine, asawa means wine, divine wine. And I give you this for a particular reason. From this very moment be drunk with me. Become a drunkard -- sing, dance, celebrate. Let joy be your path. And if one can be really joyful, there is no need for any other prayer.

Joy is the greatest prayer, and when we are delighted, when we are in simple delight, we are in tune with God.

So never be serious and never be sad, because to be sad is a complaint against God. To be serious in fact is a rejection of God's world. Remain joyous. Make it your very style of life -- and you can; it is simple. I can see it in your energy. It is so good. If you just allow it, the dance will arise.

[A visitor says: I don't know what love is. I feel very closed... The more I'm here, the more I feel it.]

And the more you become aware -- that's right. In the ordinary world everybody is closed just like you, so you don't have any comparison. And ordinary life is so loveless that everybody can think that he loves very much. Whenever you come in contact with real love, then the problem will arise. Whenever you come close to people who are open, more open than you, flowing, then you will feel that you are closed, because then comparison arises.

But you have felt something which is there. It is good that you have become aware of it; now do something about it. If you remain closed, you remain dead. It is as if when the whole sky was available, you were just looking from the keyhole. Of course you can see a little sky from the keyhole also, and sometimes a ray of sun passes by; sometimes you can see a flickering star. But this is unnecessarily hard and you remain poor unnecessarily.

Come out of it -- and you can come out of it. Just try one small experiment back home. Every night before you go to sleep, just stand in the middle of the room and look at the wall. Concentrate on the wall; not the door, the wall. Think of yourself as just a wall with no door in you; completely closed. Nobody can enter you and you cannot get out -- imprisoned. Almost become a wall, psychologically. Let your whole energy become a wall, a china wall.

For ten minutes become the wall and become tense, as tense as you can become. Drop all openings and become absolutely dosed -- what Leibnitz calls a monad, a windowless atom; completely closed within yourself. You will start perspiring, you will start trembling; anxiety will arise. You will feel as if you are dying, as if you are entering your grave. Don't be worried -- enter it. Bring it to a climax -- this tension, this contraction, this shrinking.

Then turn, look at the door, keep the door open and become a door. Start feeling that you are becoming a door; you are not a wall. Anybody can come in you -- there is no need even to knock. And you can go out; there is no barrier. Relax... relax the whole body and the whole feeling. Expand. Remain standing there, but expand. Feel that you are filling the whole room. Feel that your energy is streaming out of the door into the garden. Just let the energy go out, and feel that the outer world is entering you. For ten minutes become a wall, and for twenty minutes become a door. Then go to sleep. Continue this for at least three months. After the third week you will start feeling so open, but continue. I am giving you both so you can feel the contrast more easily.

Once you can understand your own energy -- that it becomes a wall, it becomes a door -- then you will become aware of a very beautiful dimension. Then you can feel others' energies. You pass a man on the street; you can feel whether this man is a wall or a door. Now you have an inner understanding about it. Then if you want to relate with this man, don't relate when you feel he is a wall, because then nothing will succeed. Only relate when you feel that he is a door.

Many times this can become such a deep experience in relationships, that you cannot imagine it. You fall in love with a woman without knowing whether she is a wall or a door. If she is a wall, maybe she looks beautiful but that is meaningless. She has a beautiful nose, a long nose, very shapely, beautiful eyes, but what to do with eyes and nose? If she is a wall, you will be in misery.

So the basic thing to be felt is whether she is a door, whether she is an opening, and if you go into her, whether she will allow you in or will obstruct the path. If people become more aware of their own energy

phenomena their whole life will be totally different. Then they will fall in love with a person\who is a door, not a wall. Then they will find moments when people are doors -- because people change. In the morning somebody may be a door; by the evening he may become a wall -- because the whole day has been of struggle, fight, tension, anxiety, and one tends to close.

So approach a person when he is a door, and the same person will be totally different. Approach your child when he is a door. Then he will listen, then he is ready to absorb what you say. Otherwise you go on shouting. He is deaf; he is a wall. Talk to your wife when she is a door. Make love to her when she is a door. When she is a wall, it is better not to disturb her. But once you know it as your inner feeling, then you can feel it everywhere.

Then you can find who is your master -- not before it. Unless you can see a gateless gate .... You can be attracted to someone's teachings; that won't help. You can be attracted by his persona; that won't help. He may be a very charming person, he may have a charisma, a sort of magnetism. That is not going to help unless he is a door -- a door to the divine. Many people live a miserable life because they miss this very basic perception, perceptivity; and one should start it from the inner.

[A sannyasin says she is not ready for sannyas. Osho tells her her energy is ready.]

Go with it. Your energy is simply flowing beautifully. Go with it... be possessed by it.

That is one of the basic human problems -- we try to possess the energy, we try to control the beauty of it. We never do anything which is beyond our control. We always want to remain in control. That makes you very limited. That makes you very small, because your control cannot be for the infinite, and your control cannot be for the whole. You choose by your own choice to remain miserable and small and tiny and confined to a very small prison cell.

Now this energy is coming like a tidal wave; go with it. Why be afraid? Why cling to the small? Always choose the big, the vast. I don't see the point of why you should lag behind.

[She answers: I don't want to jump. I want to feel the ground.]

There is no ground! It is an abyss. The jump means a jump into the abyss. I'm not saying that there is any ground: there is none. I am saying that all ground is false imagination. Because we are not ready to jump, we imagine a ground underneath. We think we are safe. But there is no ground -- just look! The floor does not exist; it is just imaginary. Because of our fear, we go on thinking that we are moving well-grounded. But where are you grounded?

Life is an abyss. There is no beginning and no end, so there cannot be any ground. Sannyas is nothing but to recognise the fact that we are in the abyss, that there exists no ground. And we are not trying for any ground. We are ready to enjoy this abysmal beauty.

No, I am not saying that I will give you any ground. People who have ground -- I take it away. I lead them into that emptiness. In the beginning it is very scary -- naturally. One feels very frightened because one has become accustomed so much to living on the ground. But by and by you feel a certain freedom arising in you. When there is no ground, suddenly you see that your wings are opening. Then you start flying.

And when there is no ground, by and by you feel that your freedom is unlimited. Then the very insecurity becomes your security. Then there is no death, because death happens only because you cling to the ground. The ground is illusory. One day or other it will be taken away; hence death exists.

When you accept that there is no ground, immediately all death disappears, because nothing can be taken away from you. You don't have anything.

[A sannyasin says: I feel dizzy. It's not physical, but every day has been so meaningful -- I just wonder, 'What next?' I feel that something has opened in me.]

Mm, it has opened -- that's why the excitement. Excitement is life. One should always live in tremendous excitement and readiness to be surprised, never taking things for granted. One can never take anything for granted. The moment you take anything for granted, a part of you dies. If you start taking your whole life for granted, you are dead. That's how people die before their death.

In fact if you have the eyes to see, you will see dead bodies walking on the road, going from here to

there, in the offices, in the factories, in the shops, coming back home; but dead bodies, automatic, robots. They have died long ago. They died the day they thought that life is just something which has happened. They lost excitement. You cannot surprise them. They know everything.

So remain in a state of unknowing. Remain in a state of subtle excitement and you will remain alive. Your life will grow more and more every day. Expect nothing, but be ready for everything. Anything can happen -- even God. Expect nothing, because expectation kills excitement, and expectation creates frustration. Expect nothing and be ready for everything. Then small things will be so beautiful. Ordinary pebbles on the shore are like precious diamonds and the whole world is so beautiful then.

If you have the eyes which are open and ready to be surprised, eyes which are ready to wonder, a heart which is ready to be in the state of awe, then everything is beautiful. It is a great epic, this life. It is a great dance, this life, and each moment is unique; it is not a repetition. Nothing every repeats.

So be thrilled, and live more and more in a thrilling, streaming way. Don't get accustomed, don't make your life a routine, a mechanical thing, and much more will become possible every day.

[A sannyasin says: I just keep creating the same problems -- the same melancholia, thinking about things that aren't necessarily negative in a negative way. Things that don't fit into my usual pattern, I take in a negative way.]

You have a negative shadow which hangs around you, and in your moments of unawareness, it overpowers you. Then you become completely identified with it, and you are no more yourself. Then you say and do things for which you will repent afterwards -- and you do repent.

So this has to be understood: don't get identified with your negative shadow. Remain aloof, otherwise it can be very destructive. You do something, create something, and then you get identified with the negative; then all that is created is destroyed again. The positive is really fragile and the negative is very strong. The positive is like a rose flower and the negative is like a rock. It is dead but it is very strong, and if you throw the rock on the rose flower, the rose flower will be crushed.

The higher is always fragile, the lower is always strong. The higher is delicate, soft; the lower is rough and rude. The negative is the lower part. So whenever you get identified, you wash away many things that you were creating. Something beautiful was going to be there. Again the rock falls and crushes it. Again you have to start from ABC. This I have been watching. Now you have to be alert about it.

When you feel in a negative mood, make one point certain. Don't say anything in that mood, and don't do anything in that mood. In that mood, simply remain closed with yourself... become completely withdrawn. Lie down on the bed. Eat, go to sleep. Lie down in your bath, relax, but don't do anything. Don't relate, don't make any decisions, because those decisions will be wrong and they will undo the work of many days and then you suffer.

[The sannyasin answers: That's what's happening now, but I didn't feel it was because of me; it was a matter of what was happening in the world.]

No, no, that is another thing. I'm not talking about that. The world goes on changing and you have to change many times. That's not the thing. I'm talking about your inner growth. Many times you create something beautiful, and you destroy it -- you destroy it within a few moments.

So you have to be alert about this from now on. Decide to do things only when you are positive; when you are happy, flowing, loving, trusting. Don't do anything when you are not positive -- and that will save much energy. Soon you will realise its benefits.

The Passion for the Impossible

Chapter #12

Chapter title: None

1 September 1976 pm in Chuang Tzu Auditorium

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[A sannyasin who is going back to the West said she ran groups in a mental hospital and also privately, but she worries about being too serious.]

No, don't do it, because then it becomes almost impossible to live. As humanity is, it needs many lies, many pretensions, many pretexts. If you are talking to a child, you talk in a language that the child understands. Maybe it is not the right thing to say, maybe you can explain it in a more scientific way, but then the child won't understand. When you are talking to a child, you talk in his language, knowing well that whatsoever you are saying is arbitrary and when the child grows he will know that those things were just ways of saying things. He will understand.

So what I suggest is, one has to go on playing many games. One should play non-seriously, and one should remember that they are games. One should not forget that -- but there is no need to become serious about it.

[The sannyasin said:I carry in me also, somewhere, a fear of going crazy.]

Everybody carries it. And unless you enter that fear, you will always remain afraid of it. To dissolve fear, the only way is to get into it. If you feel that you have a fear of going crazy, make it a point that at least once in twenty-four hours, for one hour, go crazy. Don't go on accumulating it.

Nothing is wrong in being crazy. That is also a game; a few people decide to play it. And there is nothing valuable in what you call sanity. It is just a question of choice, what you decide to play, what game you want to play. Then you have to follow the rules. Crazy people follow their rules.

For one hour in the night, when the day is finished, close your doors, sit in your bed and go crazy. Do crazy things and enjoy it. Be a child again, a madman and a mystic. Don't judge it and don't condemn it. That too is a dimension.

There are a few things only crazy people know; nobody else can know them. They live in a totally different sort of relationship with existence. They know a certain door to reality which the so-called sane people have completely forgotten. They have a certain access to their unconscious. They dive deep into their own being and they bring up beautiful pearls. They live in a different rhythm, in a different vibration. I am not saying become crazy. I am saying remain available.

To me the perfect man is one who is available to all dimensions, who is able to move contradictorily, who is able to allow paradox. That is my definition of a perfect man. When he wants to play the game of sanity, he is as sane as anybody can be. Then he can defeat Aristotle. He can be as logical as possible. Then he follows the whole game and the rules. But if he wants to play the game of being crazy, then he is a paramahansa. He does not care a bit about logic. He can be as absurd as Bodhidharma.

When Bodhidharma entered China, he had one shoe on his foot and one on his head. When the Emperor came to receive him, he was embarrassed because he had heard so many stories about this man -- and here comes this man who looks like a clown!

[Osho said that the Emperor had travelled far to meet Bodhidharma, and had spent much time in preparing to receive him. Being a Confucian, the Emperor managed to contain himself until he was alone with what appeared to be this madman, and asked him why he was carrying a shoe on his head.

Bodhidharma said that he wanted the Emperor to have no illusions, no expectations about him. Sometimes he was a philosopher, sometimes a madman. He was not fixed in any role, in any pattern. He said this was a device to shock, so that from the very beginning no one should be deluded about him.]

A perfect man is paradoxical. A perfect man has no character; he is characterless. That's his holiness, because he's whole. He has no limitation; he has everything in him. If a person is fixed too much in his sanity and cannot relax even for a few moments and become non-serious, then that man is really mad -- if you follow my understanding. A man who is so sane that even when he is with his wife in bed he remains sane, is insane. That man is not alive. That man is just a structure. That man is just a skeleton, just a shadow.

If he cannot play with his children and become a child, that man has no liquidity. His juice has dried up. And if that man cannot shake hands with a madman, cannot hold the hand of a madman, cannot fall into rapport with him; if it is impossible for him, he is very limited and confined. One should be available to all dimensions.

And that is my definition of a really sane man -- one who is even so capable, so fluid, that sometimes if it is needed he can become a madman; nothing holds him. If you throw me into a madhouse, I will become a madman, because what is the point of being sane there? What is the point? I will become mad! I will prove myself even madder than the mad! Why lag behind when everybody is mad? [laughter] You have to participate. While in Rome, be a Roman. That is one of the most wise adages. When with a madman, be mad. When with a sane man, be sane. When with a child, be a child. When with an old man, be old.

[The sannyasin then says: Many of the people who are called insane, where I work, I like them better than a lot of the people who run the place.]

They are, because they have never done any harm to the world. In fact because they are better, they have decided to drop out. This world is not for them; hence they have gone mad. They have. started to play the game of being mad. They are simple people, innocent people, and sometimes more intelligent than the ordinary run of the mill. Love them and never judge them. While you are with them, be just like them. Then they will understand you and you will understand them.

And drop this attitude of being serious. Life is a game -- play it! Serious people tend to become what you call 'spoil-sports'. Wherever you put them, they will spoil the whole thing by their seriousness. Your so-called saints are all spoil-sports.

[The sannyasin says: My tendency is to always be serious when it comes to the business of enlightenment.]

Not even there! If you are serious anywhere else, it is not so dangerous. But if you are serious when it comes to enlightenment, then it is absolutely wrong. Anywhere you can be forgiven, but not there, because enlightenment is only for non-serious people.

Nobody has ever heard that any serious person became enlightened. It doesn't happen in the nature of things, because a serious person remains serious, closed, calculating. He is never available to the wilderness that life is. He is never available to God. Even if he encounters God, he will have his own conditions.

Even God is afraid of serious people. He.still comes and plays with children, and He still comes and talks with madmen. He has stopped communicating with serious people long ago. So don't make the idea of enlightenment a nightmare. Take it easy.

In fact, if you can take all that life makes available non-seriously, you are enlightened. If you can understand that life is a game, a leela, a play, you are enlightened.

Enlightenment is not something that one has to achieve. It is just a vision that happens to a liquid person. It comes to a relaxed person. It is not that you go to enlightenment. If you are relaxed, collecting seashells on the beach, splashing in the river or just fooling around, it comes to you.

And sometimes it is needed to pretend. If you feel it is going to help somebody, pretend. I allow you even to lie if you feel that yes, this is going to help -- because people are in such a state, even lies help them. If you feel that this lie is going to be creative, don't be worried. This is what I call the whole-hearted readiness to live.

And take life as being more like poetry than like a syllogism. In poetry you have much more freedom than in prose, and you can play around with language too. In fact the greater the poetry, the lesser is the impact of language on it. In real poetry, language becomes almost irrelevant, and the rules of grammar and linguistics become absolutely useless. The higher a poetry rises, the higher it rises beyond rules, regulations, forms, formalities and the same happens in life. The more you understand it, the higher you rise. But when I

say 'the higher you rise' I don't mean that you escape from this ordinary mundane life. No -- you remain there, but now you don't take it seriously.

Then you enjoy whatsoever is. You enjoy your failure and you enjoy your success. You enjoy both so tremendously that you cannot figure out which is which. Then it is perfect; everything is going perfect then.

Enlightenment will come seeking you -- don't be worried about it. It never comes to people who are waiting for it, never. It comes only to those people who have completely forgotten about it. One day suddenly they find one morning that they are enlightened.

It is just like lightning. A shudder goes through your being because you have nothing to bar the way, no hindrance now. It can happen in any situation. It can happen in odd postures; it can happen in strange ways. It can happen anywhere. It is not that it happens only under a bodhi tree, or it happens only in temples or in the Himalayas. It has nothing to do with anything outside you. You just have to remain open so that the inside becomes more and more available -- and flexible, so whatsoever happens can vibrate in the same frequency, with the same rhythm.

Go happily, relaxed, looking at life as a beautiful game. It is a beautiful game.

[The sannyasin therapist says: But between groups it seems that I don't seem to be able to find a comfortable space to be in. I don't have the same relationship with myself that I have in the groups.]

It is very indicative and has to be understood. When you are working with people, you are so much involved in the work that you forget the sense of self. That happens to many creative people. They forget their work. A painter painting, a singer singing, a dancer dancing... there come moments when their whole energy suddenly is flowing into the work, has become a creative rush, and the self is no more there, because the self exists only when the energy is stagnant.

The stagnant energy becomes the self. When the energy is like a river, you have no self. So self is a sort of a block. Whenever there is no flow, energy is not going anywhere, suddenly the block is there; one feels confined. Then you will feel negative. You will feel a little restless because this self is like a rock on the chest. But this happens only to creative people. For uncreative people just the reverse is the rule.

If an uncreative person forces himself into any creativity, he becomes very self-conscious. He becomes very anxious, worried and tense, restless. When he is out of the work he is okay; he is at home.

So the difference between a creative and a non-creative person has to be understood. And it is good that one is a creative person. Your meditation, your growth is through creativity. These groups are not just groups -- these are your canvases on which you are painting. These are your poems that you are composing. When you see somebody flowering, somebody radiant, a poem is born and you feel fulfilled. You suddenly feel enhanced. You recognise, you realise your worth, mm? -- this man has flowered, this woman is smiling so beautifully. Then you are happy. This is the happiness of a creative person.

A creative person is happy only when something beautiful is created. A creative person's heaven is in creativity. If you throw Michelangelo or Leonardo da Vinci into heaven -- the heaven of the uncreative people, who are just sitting there doing nothing -- they will run out of it! They will say, 'What is this? This is hell!' They may even like to go to hell if some creativity is possible -- somewhere where their energies can stream, flow, can create new patterns of life; where something can be invented, discovered; where something can be added to existence as it is. Maybe it is a very small thing, it doesn't matter. A creative person feels good, fulfilled, arrived, when he can make this world a little more beautiful... just a small touch somewhere.

So that simply shows your state of energy and your type. So whenever you are not creative, you will feel a little restless, because the same energy that was moving into creativity will not find anywhere to move or anything to do. Your rest will become restless. In fact, when you will be tremendously deep in your work -- howsoever hard -- you will be resting. So rest is not always rest for everybody.

For a creative person, his creativity is his rest. Maybe sometimes he can change. He has been painting for the whole week. For one day he simply writes poems, or just goes into the garden and starts working there. A change of activity is his rest. His rest is not no-activity. So if you really want to be rested, change the activity. Rush from one activity to another, and let your river tumble from one place into another. When you are alone write poems, paint, sing, play the guitar, dance -- any crazy thing will do -- but something; just don't sit there. Sitting there won't be of much help to you. You will come out of it more tired than rested. Change of activity -- that's your rest -- and losing yourself in creativity is your meditation.

This is something very complicated. In the East meditation has existed for thousands of years, but it

seems that only non-creative people became interested in it because it doesn't give one any creative channel. So science never arose. Everything creative lagged behind. Only people who could sit silently and could lose themselves in non-activity moved into this meditative dimension. And because of them the whole East became a little uncreative.

In the West creative people have never tried meditation because they think it is not for them. Their instinct says to them 'This is not for you. You have to be creative. This will be an escape.' So they become more and more tense, more and more worried.

Now it is possible that East and West can meet. The human consciousness has come to a point where vision is more clear, where we can look at the past as a total perspective. For the creative person, meditation has to become a part of his creativity, then only can it be meditative. And for a non-creative person, his silence is his only creativity; his inactivity is his only creativity. He creates himself in that inactivity. Both come to a realisation, but their paths are very different.

So simply go on working, and now work knowing more that this is your meditation. While working don't simply think that you are helping the group, and that after the group you will rest and meditate for one week. That's a wrong idea. While working, remember that this is your meditation. And you are not only working on the group and on other people; simultaneously, side by side, you are working on yourself. This is your way of working on yourself. This is just a technique for you to work on yourself.

[Osho said that if he used his work for meditation, then there would be no conflict in the mind about when he would have time to work on himself or to meditate. Without any conflict, his work would move to even higher peaks.

Osho said that in the days that there was no group, he should simply change his activity, because the mind has many centres for many different activities, and when one centre is functioning, others can rest (see Hammer On The Rock, December 13th, 1975, where Osho talks about this in more detail).]

[A newly arrived sannyasin says: I'll be here when hindi lectures are on so I won't be able to understand the discourses.]

Sometimes it is good to understand without language, so one month you understand me through language and one month you understand me without language. And sometimes without language, things go deeper. You just have to sit and feel me, and that will do everything.

There is a deeper language than language, and there is a more direct communication than verbal. There is a possibility to commune without any symbology in between. The communion can be immediate. And in fact that is the real communion.

Sol speak only to persuade you to be available for the other communion. But the other remains the goal. Once you start enjoying my presence, once you start moving with my presence and you start falling in tune with me, then there is no point.

Much is going to happen -- you are ready. Good.

[A sannyasin came to darshan with his partner, as she was upset and jealous of his demonstrative behaviour and affection for members of the music group of which he is a member. He added that his partner recognised that her feelings were stupid.]

Saying so is not the point. She does not understand it. She says it is stupid because she hears me and reads me and tries to understand. She thinks that it is stupid but her whole being is feeling miserable. So just calling names won't help. If you care for her, stop these things. Or if you feel that they are more valuable than her relationship, then drop out of the relationship -- but decide something.

(turning to the woman) And you have to understand that your jealousy is not only stupid -- because just by saying it is stupid, it doesn't.... It is destructive. It is not only wrong -- it is harmful. It is killing your whole relationship. If you can be happy only when he is completely in bondage and a slave, and he cannot even embrace a person, then he will never be able to forgive you, because he is doing it for your love.

He may stop it but he will have a deep grudge against you. His love will become poisonous. He will never feel really happy. You may not feel jealous, but he will lose something tremendously valuable. He may do it for you. That's what so many people who have a little understanding go on doing. If the woman is too much of a trouble, then the man thinks 'Okay'. But the woman is losing something very valuable,

because you are forcing him by your jealousy; you are destroying his freedom. And he is not doing anything wrong. Nothing is wrong in it. What is wrong in somebody embracing him, whether it is a man or a woman?

It is harmful. You have a very poisonous attitude. And rather than forcing him, you should drop your jealousy. If you love the man, you should drop it, because if you love the man you love his freedom and you would like him to be free. Any woman who loves her man would like the man to be absolutely free. If you really love him you would like every woman to love him. This is your man and every woman appreciates him. If no woman looks at him, then what have you chosen? If [your man] goes around and nobody, no woman looks at him, no woman says 'Hello'... just think about it. You will commit suicide. What type of a man will you have chosen?

He is a beautiful person. Everybody feels love for a beautiful person; nothing is wrong in it. So what I have said to him I have not said to you.(to the man) And what I have said to her, I am not saying to you (laughter). Otherwise the greater possibility is that you will hear what I am saying to her and she will hear what I am saying to you. Make it absolutely clear.

(to the woman) Drop it! And it is just that a little understanding is needed. Why should you feel jealous? If you have a beautiful car and somebody appreciates it, you don't feel jealous. If somebody comes and touches your car and says, 'Beautiful,' you feel very good because you were waiting for someone to come and say this. In a better world this will be so. Some woman passes by and she sees that you have such a beautiful man and she comes and touches him -- 'You have such a beautiful man' -- you will feel happy. In a better world this is going to be so, should be so.

But we have been brought up with very wrong, absurd attitudes -- harmful, destructive, suicidal.

[The woman says: Also part of it is feeling inferior about myself.]

That's nothing to do with you. It simply proves your superiority -- that you have chosen such a beautiful man, and the beautiful man has chosen you. It simply proves your superiority, nothing else. Nothing inferior in it. That's your wrong notion about it. He has chosen you. He can find another woman easily, but out of all the women, he has chosen you! What else do you want?

In the world there are so many women and he has chosen Mandala. Just think about it. But you are destroying the whole thing. Something is wrong in your attitude. He is not doing anything wrong. Start dropping it, and tell him that he is completely free, that he can do whatsoever he likes.

Possessiveness is not love. I have given you both different methods to work on. I hope you will not misunderstand me but will settle things. After three weeks, both come. (to the woman) And you are not to be worried about whether he is doing what I have said or not. He is responsible to me, not to you. (to the woman) And she is responsible to me, not you. So you need not say to her to drop her jealousy.

[A sannyasin said she felt faint many times, and: I also feel something strange in my head -- as if it is empty, as if there is nothing inside.]

That's perfectly good -- there is nothing inside!

Nothing is wrong with you. In fact something very good is happening, but it happens so suddenly that you cannot understand it.

That blankness is just a part of meditation. The feeling of fainting is not fainting -- it is just moving into another dimension. Then one becomes so light that one can feel that the floor is going up and down. It is almost a feeling of levitation, but it is very disorienting. So start doing a small exercise.

Every night before you go to sleep, sit and just feel that your spine is joined with the earth and energy is running into your spine and into the earth like electricity. Just as we earth a wire, so your spine is joined with the earth, and the earth and your bodys energies are meeting. Then feel that your spine is becoming bigger and bigger, stronger and stronger; it is becoming solid steel. You will feel within three or four days that the spine has become a very solidish thing. This you have to do for ten minutes in the night, but sit on the floor so that you are closer to the earth. And sit absolutely still -- no shaking, no trembling. Just sit like a statue, earthed, grounded.

In Aikido training they have a few exercises for grounding like this. If a person is sitting there doing this exercise, you cannot push him over. Even a stronger person or four or five people cannot push him. You can push the same person over very easily when he is not doing this exercise, but when he is doing this exercise and once he knows how to do it, his spine becomes a steel-like energy. Then it is impossible to push him or

pull him. Even very fragile people can prove so strong.

There have been many experiments done on it. It cannot be measured on ordinary scales -- the weight remains the same, so it is a miracle. If you are one hundred pounds, you remain one hundred pounds, but just before the exercise anybody can push you over, and just ten minutes after the exercise you are so grounded -- as if the whole earth is pulling you and you are joined with it, rooted.

So now they have started experimenting with body energy and electricity, bio-electricity. Now they have come to a point where it is possible that the spine becomes joined, really joined, with electricity. In Yoga, people are trained for many years to sit with a straight spine, unmoving, statue-like. That makes the spine like steel, a very strong force. These things that are happening to you will not happen to that type of person who has practised the lotus posture or others. This is arising only because your spine is not strong enough and gets shaky. When the energy comes in it, it gets shaky and you don't know how to ground it so it disorients you and you feel like fainting.

Whenever it happens -- and it will continue for a few days -- immediately sit there and just for two minutes feel grounded. The feeling is that your spine is as if almost rooted like a tree in the earth. The earth is giving you energy and your energy is moving into the earth. You are no more separate; you are a part of the earth. When you get up from this posture, don't get up suddenly. Very slowly disconnect yourself, otherwise you will go into a very great faint. First feel that you are grounded and are getting your energy back. Then take your energy back slowly, very slowly and move slowly.

Do it for ten days and then tell me. But it is good -- there is nothing wrong.

The Passion for the Impossible

Chapter #13
Chapter title: None

2 September 1976 pm in Chuang Tzu Auditorium

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[A visitor says: I've come here hoping with my heart to be captured by something and I'm still waiting.

I have this idea that I won't be able to have the drive to follow a path until my heart is captured, so I'm just waiting.]

Mm, I understand. You don't know your own strength -- nobody knows, hence the problem. You don't know what you can do and what you can be. And I can understand. It is difficult to know unless you have done it. By doing it you come to know what you can do. The potentiality in itself cannot be known unless it becomes actual.

Everybody is so infinitely potential, but if you are simply waiting for somebody to do it for you, it will never happen, because there are things which cannot be done for you by anybody else. If you want to move in love, nobody can do it for you. You will have to fall in love. If you want to grow, nobody can grow for you. You will have to grow. Yes, others can help, they can show the path, but you cannot be dragged. That's what you are waiting for.

You are waiting for some father figure who comes and takes hold of you, and even against you, takes you. Nobody is going to come. You are waiting for Godot. That waiting can be eternal, and it will be a sheer wastage. You have to catch hold of your own potentiality, and you will have to start working on it.

Jesus has a beautiful saying, precisely for you: Those who have, more will be given to them. Those who

don't have, even that will be taken away from them. So if you really want to be caught by some force bigger than you, you will have to earn it. It cannot just happen as you are. At least you have to throw the net into the river. If you simply sit on the bank, nothing is going to happen. The river abounds in fish, but you have to throw your net. Then waiting will be meaningful.

Yes, after throwing the net one has to wait, but then waiting is meaningful because one has done something for it; one has earned it. But if you simply sit on the bank, asleep, then your waiting is pointless. Take a jump into sannyas and wait. Start doing meditations, do a few groups here... and have a little courage. Because if you have, I can give you more. If you don't have, nothing is possible.

The maxim looks a little absurd and anti-communistic, because ordinarily we think that those who don't have, they should be given more; the poor should be given more. And the saying says, 'Those who are rich, they shall get more. Those who are poor will lose even that which they have.' But it is really of a very fundamental nature. It is so.

If you start singing, more and more songs will be coming to you. If you start dancing, your body will start melting into dance and your body will start growing wings. Your body will become more fluid and you will be thrilled with new dreams and new dances. You will become a receptor for more. If you paint, more paintings will start floating in your mind. Your dreams will become more colourful, more psychedelic. Visions will start following you like shadows -- but the basic step has to be taken by you.

They have a saying in Egypt that if you walk one step towards God, He walks a thousand and one steps towards you -- but only when you walk one step. If you don't walk one step, nothing happens. So waiting is not bad, but you have not chosen a right time for it. Waiting is beautiful, but take the first step. That first step simply shows, 'I am available.' The first step simply indicates, 'If something is given to me, I will appreciate it. If something is transferred to me, I will welcome it. I am ready. I will drink and absorb it. I will keep it in my heart as a treasure.' Your first step is a gesture.

So if you are really in search, become a sannyasin, because then you will need a life of commitment, involvement. Just standing by the side of the road, just being a spectator, is not going to help. You will have to move into the very centre where the action is. So don't be a spectator -- that is something that is happening to the western mind. It is almost like a disease spreading. [See Above All, Don't Wobble, Tuesday jan. 27th 1976 where Osho talks further on this .]

To know dancing, you will have to become a dancer, because the knowing happens only from withinward. When you participate, then you know.

So that is happening in the spiritual world also. People come from the West. They go from this ashram to that ashram, and they watch what is happening. They have forgotten how to participate. Hence my insistence for sannyas. It simply means don't be a spectator. Commit yourself. Go into it. Know it by participation -- and there is no other way to know it.

So would you like to become a sannyasin or will you think about it?

[The visitor adds: One last thing to clarify. I felt that to become a sannyasin I should already know that this is it, that I should feel some calling, feel something in my guts before I become a sannyasin. The way you talk it's more like becoming a sannyasin is the beginning of finding out.]

It is the beginning... it is the beginning. Only then can you find. If you are waiting to find first, it will never happen.

This will be your new name: Swami Anand Nigama.

Anand means bliss and nigama means scripture -- scripture of bliss, a bible of bliss. That has something to do with your future. You have to make it a point of continuous remembrance to be blissful. Don't ask for any reasons to be blissful... just for no reason at all. Make it your very style of life.

[Osho said that ordinarily we think that only if certain conditions are fulfilled can we be happy, but bliss, happiness, actually has nothing to do with anything outside one.]

Misery is a way of life. Bliss is a way of life. To be miserable, one has to practise it. And that's why people are miserable -- because they have practised it. And there are others who are miserable....

A child is born. He starts imitating and practising misery. Through imitation he learns. You don't have many blissful people around you so it is very difficult to see. All these miserable people have one logic --

that something is miserable, and that's why they are miserable. They will become happy one day -- if not in this life then another, in some paradise far away.

These are the majority, the mass. They are very weighty. They function like a gravitation on every soul. By becoming a sannyasin you change your pattern of life from misery to bliss. That is the real conversion.

My insistence is that it is just your attitude that makes you miserable or happy. You can see the same thing with miserable eyes and it will give you misery. You can see the same thing with blissful eyes; then it gives you bliss. The thing remains the same. The life is almost the same. A Buddha passes in the same life, a Jesus passes in the same life, but they have some other attitude, so their.every movement becomes a dance, a pulsation, a throbbing of life.

So this is the meaning of your name -- Anand Nigama. It means that now you have become a blissful scripture. Everyone is -- you just have to learn the new language so that you can open your inner book and can read it. It contains tremendous insights, it contains great poetry, but one has to learn the language.

The first thing to remember is that whatsoever you are doing, bring the quality of blissfulness to it; whatsoever -- small things. You are polishing your shoes or washing your clothes. Why waste time? You will have to use the same time in washing them anyway. You can do it in a miserable way -- why not do it in a blissful way? Why not feel happy? Why not do it in a prayerful way? Why not enjoy it?

[The new sannyasin said he had done Primal therapy and Encounter groups:I felt good. It seemed that they opened me up to a lot of misery and made me pretty uptight for a while.]

They can open you, but go on remembering to be blissful and then the same opening will open you towards more bliss. They simply open -- these groups open you -- but if your style of life is not blissful, they will open you towards hell. They are simply an opening. What you do with that opening will come from your whole pattern of living.

I can give you some plain paper but what you write on it will belong to your mind. You can write beautiful poetry or you can write rubbish. That plain paper is simply plain paper; it contains nothing. So the same group can open a person towards very very happy experiences, and the same group can open one to very unhappy experiences. It depends. The same happens with drugs too.

There are people who feel that the drug opens a paradise, and there are people who the drug leads into a nightmare, into hell.

The drug simply opens you chemically. What you put in that opening comes from you. It has nothing to do with the drug.

And the same is done by groups -- of course in a more human way. The drug is doing something by changing your chemistry. That can be dangerous because you are not changing, only your chemistry is being played with. The groups -- Encounter, Primal, Gestalt -- function on a better human level. They don't touch your chemistry. They try to change your mind.

Meditation works on an even higher level. It doesn't even touch your mind. It tries to transform your heart.

But the openings can be used in a very beneficial way. Do a few groups here. Change to orange and the journey starts!

[A sannyasin said he is repeating the same 'bullshit' habits every day, like smoking, and then adds: You say to me to stop all meditations but I come here and do the Kundalini because I love the music, and when I listen to the music I cry....]

That's very good. Do one thing....

Habits like smoking cannot be dropped in this way -- the way you are trying. They become even stronger. The more you fight, the more energy you give to them, because by your very fight you recognize that they' are powerful. Again and again you are defeated, so again and again you become less and less confident. You know beforehand that you will be defeated. You are in a self-defeating game.

... Forget about it. When you feel like smoking, smoke. When you don't feel like smoking, don't. But don't make it a point that you will smoke or will not. Don't make so much fuss about it. You are simply doing a stupid thing, not a sin. Taking smoke in and throwing it out is just stupid, nothing else. So don't make it so important. Don't be obsessed by it. There are greater things in life to think about, to meditate upon.

There are millions of people who don't smoke -- so what? They have not reached heaven or anything, they have not attained to nirvana. Nirvana is not so cheap. By dropping beedies you cannot reach nirvana. You are making a mountain out of a molehill. Don't call it bullshit, because that word is very loaded with emotion. You are angry so you will be defeated. You are already afraid -- that's why you call it bullshit. You are fighting it, continuously condemning it, but the whole condemnation will come upon yourself. Next day when you smoke you will become bullshit, because now you are doing something which you condemn, so now you condemn yourself. You feel like an ugly thing. If self-condemnation enters you, it is very difficult to achieve higher peaks of being, because you are so condemnatory that you cannot even believe that anything higher can happen to you.

It has nothing to do with religion and nothing to do with any spirituality. When you don't feel like it, good. Don't think then that you are doing something great, obliging the whole world or something, or obliging God -- 'Look, I'm not smoking.' Both ways it is irrelevant. That's what I mean when I say forget it.

One day suddenly you will see that it is gone, because once importance is then out of it, it starts dying. You are giving it too much importance; you go on feeding it. It is not the bidi that is clinging to you. It is you who is clinging to the bidi. So just relax.

And music is good. Enjoy it. Move with the music and allow the vibration of it. Don't hold in any way. Let your whole being vibrate. In fact the whole existence consists of nothing but vibrations -- millions of forms, but all the forms consist of different types of vibrations. Even physicists say that the deeper you go into the atom, the more you find that nothing is left but only a pulsating energy, vibrations.

We are made of vibrations, so the more you vibrate, the more alive you are. Hence music is tremendously meaningful, because it can vibrate you. It can bring pulsation to many layers of your being which have become stale, stagnant. It can create ripples in your innermost core. If you allow and you are not afraid, those ripples will go on deeper and deeper and deeper. They will touch your very core, your very centre.

So allow music to enter you. Just become a receptivity, an openness. Go all the way and don't hold, because holding will create trouble; your energy starts being divided. When music influences you, when you are under its impact, then completely forget yourself. Be oblivious of yourself. Just become part of it, and then you are nothing but a vibration. Then the music will start playing upon you and you will be just like an instrument.

It is going to give you the greatest meditation that is possible. No other meditation is needed.

[A sannyasin says: I've never really dared to let myself be as happy as I know I can be, because it hasn't been allowed me somehow. The idea of actually staying here is too wonderful to believe. I'm not deserving of it.]

You deserve it!

People have very strange ideas. These ideas have been put into everybody's heads. Somehow one starts feeling guilty if one feels happy -- as if happiness is something one should not enjoy. The whole world is so miserable that being happy feels almost as if it is against the world. People are living in such misery that the very idea that you can be happy looks almost inhuman. And we have been trained not to be happy. Happiness has always been postponed for somewhere else in the future, in another world, in heaven -- not here. Here is misery. Heaven is somewhere else. And we have been taught that everybody has to earn happiness. That is one of the most foolish notions that can happen -- and it has happened.

There is a reason why it has happened. Children are naturally happy and parents cannot allow it -- their natural happiness -- because they have only one way to teach them, and that is by reward and punishment. If they are already happy, you cannot reward them. If they are already happy, the whole system of reward collapses. So you have to make them unhappy and you have to force them to earn their happiness. If they behave, if they are good, then you can allow them to be happy. If they don't behave well, if they don't follow you, you force them to be unhappy. You punish them. That is the only trick that humanity has come to know, to condition.

So from the very first day to the very last, we go on being rewarded and punished by parents, by society, by the state, by this and that, but everywhere we are being pulled and pushed between reward and punishment. Then naturally the idea arises that one has to earn happiness. Unearned happiness creates guilt -- and my whole approach is that happiness cannot be earned. You can be just happy or not -- it is your choice, take it or not -- but there is no question of earning it.

Happiness is natural. It has nothing to do with what you do, but the parents cannot allow it. The priests cannot allow it because the whole kingdom of the priests exists on this -- that if you are good and moral and righteous, you will be happy in heaven, otherwise you will be thrown into hell.

I am saying that there exists no hell -- only heaven exists. And wherever you are, you can be in heaven, because being is heavenly. Just to be is to be happy. These are synonymous. As we need not earn our breathing, as we have not earned our being, we need not earn our happiness. Once this false notion of earned drops, you will feel such joy arising in you.

Of course in the beginning you will feel very guilty because what are you doing? -- You have not earned it. You are not worthy of it. Your parents will go on saying inside, deep in your mind, 'Have you earned it or not? Are you worthy of it or not?' I am saying that everybody -- just by being here -- is worthy.

I give you happiness not as an award. I simply make you alert that you are happy. All the time while you were thinking that you were not happy, you have been happy. It was just a nightmare of being miserable. Deep down the current has always remained happy.

So I can understand your constant search for being worthy. One.then feels 'Okay, I have earned it. So it belongs to me.' But happiness is you.

[She answers: I supposed it always seemed as if there were a quantity of happiness in life -- that there was a limited amount, and if I had more....]

That too is there. But it is just like air. There is a certain amount of air. You breathe in but you cannot keep it in; you have to breathe it out. The same breath that was your breath a moment before is my breath now. Happiness is certainly like an atmosphere. You breathe in and you breathe out. You cannot keep it in; nobody can keep happiness in.

So nobody is taking it away from anybody else, because it is continuously moving. Nobody can be miserly about happiness. That is something to be understood. You can be miserly about misery, but you cannot be miserly about happiness. Happiness tends to express itself. It goes on exhaling. It goes on merging with the atmosphere again and again. So nobody possesses it really. It is Like breathing. But that too has been put in the mind -- that there is a certain amount of happiness in the world so you can only take this much. If you take more of it, others will suffer. This is foolish, but the idea has grown so deep that even parallel ideas exist.

Gurdjieff used to say that knowledge exists only in a certain amount. He was joking, but there are foolish people who believed that too, because they have always believed that happiness exists in a certain amount. Now to think that knowledge exists in a certain amount is parallel logic. Gurdjieff used also to say that only a certain amount of people can become wise in a certain time. All people cannot become wise because only a certain amount of wisdom exists.

When a Buddha is there, many people cannot become Buddhas, because he holds all the amount, so you can only have a certain amount. People thought that Gurdjieff was talking sense. He was simply joking, he was playing tricks; he was deceiving. He was just looking at their absurd minds -- that they can believe in this also! There are now Gurdjieff followers who go on propounding the theory that knowledge exists in a certain amount so only a chosen few can have it. Only people who work hard and earn it, who become worthy, can have it. This is not so.

Neither knowledge nor happiness exists in any amount. This whole existence consists of intelligence, consists of happiness. We only have to know how to vibrate with this whole existence. If we can dance with this whole existence, then suddenly all that is there becomes available to us. It is only a question of right tuning. In tune, you are an emperor. Out of tune, you are a beggar. It is not a question of amount, not of quantity, not even of worthiness. It is just a question of getting in tune... Learning how to fall into accord, how to be in harmony.

The day is dancing with the night. There is an accord. They are polar opposites but they balance. Life is dancing with death. There is an accord. And if you can also start feeling a balance between the opposites, the positive and the negative, summer and winter, good and bad, then you are falling in tune. Then in a deeper way within you life dances with death, Eros with Thanatos. And when Eros dances with Thanatos, you become a cosmos. A subtle order arises in you. Then there is no conflict within you. That state of no conflict is happiness.

And one thing more. By being happy, you increase the amount of happiness in the world, because when one person falls in tune, he creates subtle vibrations around him, and whomsoever comes in contact with

those vibrations also starts falling in tune They are infectious. So if you are really happy, it is just the opposite to feeling guilty. In fact you have become a great servant to humanity, to life at large. Just by becoming happy, a person becomes helpful, tremendously helpful, beneficial, because whomsoever will come under his influence, in his territory, will be affected.

That's what I am doing here. My whole effort is to help you throb with me, to be in a subtle love with me so you can become flooded. Once it happens in you, you have a vision of your own. Then you can go on your own. You know how to fall in line with existence.

That's what Buddha called this morning's sutra -- one who is in accord is great. But to be in accord is happiness.

[Osho said that with money and political power, the more you have, the less is available for others, but that this is not so with happiness.]

That is the difference between worldly riches and other-worldly riches. In the worldly riches you have to grab and rob others. You have to exploit others. In other-worldly riches, by becoming rich, you make everybody rich. The whole economics is totally different. By becoming beautiful, you make everybody beautiful. By becoming wise, you make everybody wise. When one person becomes happy, the whole world is benefited, the whole world is blessed.

[A sannyasin who is leaving says: I had so much happiness here, but I also know that I have a lot of blackness in me. I'm very frightened that I won't... that I will lose you.]

No, no, you cannot lose me. There is no way. If you have me, you have me forever! If you don't have me, that's another thing.

You are not going to lose me. The contact has happened. It will be growing more and more.

... When you start feeling too starved of me and too much appetite arises, come back!

[A participant of the Enlightenment group said: I kept struggling with the fact that I'm too hard on myself. I'm not happy most of the time. I put myself down.]

Nothing to be worried about. Why be afraid? If you can be happy today, you can be happy tomorrow. You can be more happy tomorrow because tomorrow will be coming out of today. It will be growing out of this moment.

Never be afraid of the future, because the future is not coming out of the blue. It is growing right now. It is growing in the womb of the present. If you are happy, tomorrow is going to be more happy. One can be absolutely certain about that.

Just be happy today, and I will take care of your tomorrow.

[Another group member said: I feel energized by the group. I also feel a little bit afraid of all the energy.

When I was in the group, before it ended I was thinking, 'I must be careful not to dissipate the energy.'

When I came out of the group I was so frightened by the energy that I dissipated it as fast as I could, because I couldn't hold onto it.]

Yes, it is still there. There is nothing to be worried about. The thing to do is, if you feel too worried that it should be dissipated, you will throw it through the very worry. When you feel too much energy, deliberately throw it. Let it become a dance. Go on throwing it, go on giving it to people. Shake hands and give it to them. Hold them and give it to them. Just make it a gift and you will feel very centred and settled. This is how it will work for you. If you try to hold it, you will lose it. In the very fear of losing it, you will lose it.

[Osho said that this was the law of reverse effect -- that whatsoever you want to do, the opposite happens, and that energy is like a well from which you need to continuously draw if the well is to function. (See Hammer On The Rock, Jan. 3, 1976, where Osho talks at length about this.)]

Sing and dance and celebrate. Go and give to people. Let them also have a little experience of what

energy is, and you will never be at a loss.
Give, and more will be given to you.

The Passion for the Impossible

Chapter #14
Chapter title: None

3 September 1976 pm in Chuang Tzu Auditorium

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[A visitor says: I don't know whether I want to take sannyas or not. I'm troubled about the concept of surrender, because I feel for a long time that I've surrendered to a lot of people, and only recently I've begun to feel centred.]

You must have a wrong notion about surrender, because whatsoever you have been calling surrender was not surrender. If it were surrender you would have grown tremendously. It was not surrender. You may have forced yourself into a certain obedience. You may have become dependent on people, you may have been imitating people, you may have been waiting for somebody to order you to do certain things, you may have been in a sort of a bondage, but not surrender. After bondage, one feels very centred if one becomes free. But if you know surrender, surrender is freedom.

Once somebody has known what surrender is, there is no way to go out, because surrender never takes anything from you -- it simply gives you something. It does not make you dependent -- it makes you independent. It does not take away your freedom, it does not force you to become somebody else. It simply helps you to be yourself. You must have a wrong notion, but that notion is prevalent.

Surrender, to you, may mean something like imprisonment -- as if you are defeated by somebody; as if somebody has possessed you, overpowered you, dominated you. In the West particularly, surrender has only one meaning, and that is the meaning defined by the army. When one country surrenders to another, when one army surrenders to another -- that is the only meaning that the West knows.

But here in the East we have a totally different notion about it. It is not that somebody starts dominating you. It is simply that you start trusting somebody. It is simply that you are in love with somebody and you would like to move with them. And love never destroys freedom. In fact without love, you cannot have freedom. Only love can give you wings to be free. Only love can give you the courage to be free.

You may be feeling a sort of centring because you dropped out of your so-called surrenders, but what I am trying to give you is totally different. By becoming a sannyasin, you are not becoming a slave. You are simply giving a hint that you are ready to learn, that you are ready to receive. It is just a gesture of sensitivity, of receptivity, of vulnerability; a gesture of your being open, that's all.

So if you feel, you can take the jump. But if you feel afraid, wait. It should come from you.

Prem means love and yuthika means a jasmine flower; a jasmine flower of love. It is one of the most beautiful names....

[A sannyasin said that she had been doing pottery in Germany but did not care for it very much. Osho said something must be wrong about her attitude because pottery is beautiful work ....]

. . . it is very meditative work and can help centring. You may not have looked at it that way, but anything to do with hands is good. Anything like pottery can become an inner source of centring. outside you go on centring the pot, shaping the pot, and inside you go on centring with It. It depends.... You may not have understood it. Just be here and meditate and I will make you a real potter.

It is one of the most beautiful things a man can do. Farming, pottery, are very basic. In India we conceive of God as a potter. In all the indian scriptures, they say that the world is like a pot and God is the potter. You must have heard the word 'brahma'. Brahma means the potter, the creator of the world.

It is a meditative process, but one has to understand it, otherwise it can be boring; one may not enjoy it. Unless one understands what it is exactly, it can become just ordinary work. It can be transformed into almost a ritual. You can move into prayer and meditation through it.

[A sannyasin says: Whenever I get close to anybody, I get a horrible tension in my legs, in the thighs. It happens whenever I want to be near somebody -- just the upper part becomes full of tension.]

Do one thing. Every night before you go to sleep, stand in the middle of the room -- exactly in the middle -- and make your body as stiff and as tense as possible -- almost as if you will burst. Do this for two minutes and then relax for two minutes, standing up. Do this -- tensing and relaxing two or three times and then just go to sleep.

It has nothing to do with the thighs, really. It has something to do with the brain, the mind. Whenever you come close, you become afraid of really being close to somebody. Maybe your past experiences bring the tension. But it has to do with the mind, and the part that has to do with the thighs is getting affected. So the whole thing has to be made as tense as possible. After it, don't do anything else, so the whole night that relaxation goes deeper and deeper in you.

One meditation that I would like you to follow .... The first step: just relax in a chair, make the whole body comfortable. The second step, close the eyes. The third step, relax the breathing. Make it as natural as possible. With each breath going out, say 'One'. As the breath goes out, say 'One'; breathe in and don't say anything. Breathe out and say 'One'; breathe in and don't say anything. So with each outgoing breath you simply say 'One... one... one'. And not only say it but also feel that the whole existence is one, it is a unity. Don't repeat that... just have that feeling -- and saying 'One' will help. Do this for twenty minutes every day.

Make it a point that nobody disturbs you while you are doing it. You can open your eyes and look at the clock but don't put any alarm on. Anything that can give you a jerk will be bad, so don't keep the phone in the room where you are doing it, and nobody should knock. For those twenty minutes you have to be absolutely relaxed. If there is too much noise around, use earplugs.

Saying 'One' with each exhalation will make you so calm and quiet and collected; you cannot imagine. Do this in the daytime, never at night, otherwise your sleep will be disturbed, because. this will be so relaxing that you will not feel sleepy. You will feel fresh. The best time is the morning, otherwise the afternoon, but never at night time.

So these two things you continue. There is nothing to be worried about.

[To a sannyasin, who had received word that his former wife, had died, after a sudden illness while in Germany.]

... so [she] has left? Very good. She left in a good state. She was not fighting at all. She accepted and surrendered -- and the greatest surrender is the surrender to death. So she has died as a srotapanna. Don't be worried about it. She has entered the stream.

[Osho has been talking on Buddha recently in the morning discourses. Buddha describes the various stages of a man's consciousness, beginning with the worldly man and then the religious man. The third stage is of the srotapanna -- the man who has left the bank, his security, and taken the plunge into the river that moves towards the ocean.]

But one thing -- meditate, because this moment will be of significance for you. Whenever somebody dies, somebody you have been deeply related to, someone with whom you have been very intimate, somebody with whom you have been happy and unhappy, sad and angry, somebody with whom you have known all the seasons of life and somebody who has somehow become a part of you and you have become a

part of him or her -- when somebody like that dies, it is not only a death that occurs outside, it is a death that occurs inside also. [She] was holding a part of your being, so when she dies, that part in your being also dies. She was fulfilling something in you. She disappears and wounds are left.

We have many holes in our being. Because of those holes we seek the company of the other, the love of the other. By the other's presence we somehow manage to fill those holes. When the other disappears, those holes are again there -- yawning abysses opening. You may have forgotten about them, but you will feel them and the pain. So use these moments for a deep meditation because sooner or later those holes will be filled again. These holes will again disappear. Before it happens it is good to enter those holes, to enter that emptiness that [she] will leave behind her.

So use these moments. Sit silently, close your eyes, go inside. And just see what has happened. Don't think about the future, don't think about the past. Don't go into the memories because that is futile. Just go in. What has happened to you? [She] is dead -- now what has happened to you? What is happening to you? Just go into that process. That will reveal many things in you. You will be completely transformed if you can penetrate those holes. You will not try to fill them again, but still you can love.

One can love without in any way taking the other inside and fulfilling some deep need there. One can love as a luxury -- because one has to share and one wants to share. Then love is no more a need. You are not hiding your wounds behind it.

So go into these wounds, go into this emptiness, go into this absence, and watch -- that's one thing. The second thing: remember that life is really fleeting, slipping by... so momentary. We live in a magic world. We go on deluding ourselves. Again and again the delusion drops. Again and again reality erupts. Again and again somebody dies and you are reminded that life is not reliable, that one should not depend too much on life. One moment it is there, another moment it is gone. It is a soap bubble -- just a small prick and it is gone. In fact the more you understand life, the more full of wonder you are about how it exists. Then death is not the problem; life becomes the problem. Death seems natural.

It is a miracle that life exists -- such a temporary thing, such a momentary thing. And not only does it exist -- people trust it. People depend on it, people rely on it. They put their whole being at its feet -- and it is just an illusion, a dream. Any moment it is gone and one is left crying. With it is gone the whole effort, the whole sacrifice that you had made for it. Suddenly everything disappears. So watch this... this momentary, dream-like illusory life.

And death is coming to everybody. We are all standing in the queue, and the queue is continuously coming closer to death. [She] disappears; the queue is a little less. She had made space for one person more. Every person dying brings you closer to your own death, so every death is basically your death. In every death one is dying and coming closer to the full stop. Before it happens, one has to become as much aware as possible.

If we trust life too much, we tend to become unconscious. If we start doubting life -- this so-called life which always ends in death -- then we become more aware. And in that awareness, a new sort of life starts; its doors open. The life which is deathless, the life which is eternal, the life which is beyond time.

The Passion for the Impossible

Chapter #15
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Deva means divine and shubha means goodness -- divine goodness. Human beings are good, but their goodness is also part of their policy. They say that honesty is the best policy. Even through goodness they want to earn something. It is a bargain. To be good is beneficial, hence they are good. Their goodness is not unconditional; it is conditional. They want you to be good to them, that's why they are good to you. When I call it divine goodness, it means unconditional.

And let this become your very style of life. Be unconditionally good -- not that because some person is good to you, you have to be good. Even if some person is bad towards you, you have to be good. That's the meaning when Jesus says to love your enemy. It is very simple to love your friend; everybody loves their friend. That love cannot take you very far. When one starts loving the enemy also, one has wings. One can fly to the uttermost, to the ultimate.

So just be good, and don't bother whether people are good to you or not. Make it your nature that you cannot be otherwise, and by and by you will start enjoying it tremendously. A good which is conditional is very poor; it has no richness in it. When you are simply good -- even to those who are not good to you, even to those who are antagonistic, even to those who are indifferent to you -- then you start feeling so rich, so fulfilled, that flowers start blooming.

[A visitor says: I don't really understand what you're doing here with sannyas. I don't really know what it means. It seems a little bit meaningless to me.]

It is meaningless. But not in the sense that you understand it, but in the sense that life is meaningless, in the sense that flowers are meaningless, in the sense that stars are meaningless.

What is the meaning of the flower? There is no explanation. And what is the meaning of a star? There is no explanation. What is the meaning of love? If you love a person, can you say what the meaning of the love is? Or will you wait for the meaning to be revealed to you, then you will fall in love? Will you say that first you have to decide the meaning, then you will love?

It is just falling in love with me. It is meaningless. It is a love affair. If you can enjoy it, it is beautiful. Meaning there is none. The very desire towards meaning is meaningless, because life is not going towards any end. It is simply there without any explanation, without any reason, without any why. It's simply there.

Do you know the meaning of your life? -- but you are here and alive, and you want to be alive. If somebody says, 'If you don't know the meaning of life, why don't you commit suicide?' you would like to say, 'I would still like to live. Meaning there is none, but I love to be alive.' It is meaningless.

In fact the whole of life is more like a flower than like a logical proposition. It is not a syllogism. It is not a scientific hypothesis. It is just poetic overflowing.

So sannyas is meaningless. It is only for those people who are ready to move into the dimension of the meaningless, the absurd, the paradoxical. Yes, it cannot be given and yet I give it to you. And yes, you cannot take it and yet you can take it. That is a paradoxical thing. But by and by if you enter into it, you will start delighting in it. Meaning there will be none, but there will be much dance and much celebration. I can promise there will be much joy -- meaning there will be none.

So if you have the courage to move in a meaningless gesture, close your eyes!

... If something happens in your body, allow it, and don't think about meaning. Let it happen. In this moment with me, be completely meaningless. Just feel me as if I am surrounding you like a warm bath, and you are just relaxing in it....

Good! Come here. [Osho places the mala over her head] Just feel my energy. You are ready for a meaningless journey.

Never ask about meaning. Ask for joy, ask for delight. Asking for meaning is asking a wrong question. You will miss much. There are many people who, seeing a full moon, will ask, 'What is the meaning of it?' Once when Picasso was painting, a friend asked him, 'What is the meaning of it?'

Picasso said, 'I am simply puzzled. Nobody goes to the waterfall and asks, "What is the meaning of your noise?" Nobody goes to the rosebush and asks, "What is the meaning of your flowering?" Nobody goes to the ocean and asks the wild waves roaring and crashing against the shore. Why do only I have to answer it? Can't I just paint? Can't I be allowed the same freedom that is allowed a rosebush, the ocean, the river?'

Have that freedom. Meaning is a confinement. It is the greatest bondage. Once you start looking for

meaning, you will start missing life, because everywhere the question will arise, 'What is the meaning of it?'

All that is beautiful is meaningless. All that is great is meaningless because it comes from the beyond. All that is true is meaningless. You can only find meaning in human productions. A car is meaningful, a flower not, because the car has been made for a certain purpose. A train is meaningful, but a cloud is not. Only human manufactured goods are meaningful; only economics has meaning. Life has none.

So if you start looking for meaning you will be searching in a wrong way, and by and by you will lose all that is significant. I don't say it is meaningful -- significant. A thing can be significant without having meaning. Now this mala I have given to you will have a significance, but no meaning. Meaning is something which is objective. Significance is something which is subjective.

A lover gives you a small handkerchief; it has significance -- no meaning. If you go into the market they will say you can only get four annas for it. But you will not want to sell it at any price. It has a significance. That significance exists only for you; it is not in the handkerchief. It is in the love gesture. It is a gift from a loving heart. To sell it -- even to think of selling it -- is impossible, would be a betrayal. You would like to die with the handkerchief on your heart. You could lose everything, but you would like to save this handkerchief -- sometimes even at the cost of life -- because love is higher than life. But it only has significance.

Meaning is economical. Significance is poetic. Things have meaning. Persons don't have meanings. And if a world is simply of meanings, it will be a dead world. It will be the most dead world that one can imagine. We are still a little happy because significance is Still not completely gone. Even people who live continuously in a logical world, in a logical framework, they also have some moments of significance.

You hold the hand of your beloved.... What is the meaning of it? Significance is tremendous, but you cannot prove it to anybody. They will say, 'You are just holding hands. What is the point of it? -- just two skins touching each other. It is so hot and you are perspiring. What is the point of it?' But when you love a person, you know that there is something else which is ineffable, illusive, mysterious. It is not only hands touching each other. It is souls touching each other. Hands are just the vehicles of something invisible passing through, being transferred.

Sannyas will have tremendous significance -- and it will have more significance the deeper you go into it. But you are ready. This will be your name for this journey of meaningless significance: Ma Anand Samagra.

Anand means bliss and samagra means whole. In being whole is bliss, in being total is bliss. In being fragmented is misery, in being divided is hell. So become more and more one, integrated, whole -- and sannyas will help you.

At least now one thing will exist in you which is beyond you. This moment something has entered in you which you cannot comprehend. You cannot figure out what it is. You are dumb before it. You will not be able to argue about it. If somebody asks you why you have taken sannyas, you will not have any way to argue. You can laugh. You can say something, but that won't make sense logically, rationally. You will not even be able to say to yourself why you have taken sannyas.

So something now a little higher than you will exist there. Try to reach it. It will be like a horizon -- the more you try to reach it, the further back it will recede. But by trying to reach it you will be, growing. This is how one surpasses oneself.

One has always to strive for something bigger than oneself, bigger than all that you can figure out, higher than your mind, greater than your knowledge... something which you feel that you know and yet you cannot reduce it to knowledge, you cannot reduce it to words, to theories, dogmas.

So I send you on this journey of meaningless. Enjoy it, and more and more significance will come out of it. It will transform you...

[A sannyasin says: I feel I can teach Hatha Yoga in a different way -- a surren-dering way, a way of accepting your body and surrendering to what is. I feel that you're against Hatha Yoga, so I don't know whether I should drop it or not.]

No, I am not really against Hatha Yoga. If you can teach in a surrendering way, then there is nothing wrong in it. I am against any violent, aggressive methodology. So if you can develop this quality -- like Aikido or T'ai Chi -- that you go with the body energy rather than forcing it, rather than manipulating the body .... One should listen to the body and one should allow the body to have its say, because the body has its own wisdom.

Hatha Yoga has deteriorated very much down the centuries. It has become almost a mind over the body thing -- manipulating, controlling, forcing. It has become a violent method. The very word 'hath' means resistance, stubbornness, fight. The attitude is as if the body has to be conquered, as if the body has to be made a slave. If you can drop that pattern, it will be tremendously beauti-ful to work. You can work, but you will have to imbibe a totally new spirit.

In fact, that is the real spirit of Hatha Yoga. It is a deep respect for the body, a deep love for the body. It is not really forcing anything on the body; it is persuading the body. It is a great art, but it has disappeared, because in the indian mind for centuries there has been a dualism between the body and the mind. They have been trying to overpower the body, and deep down there is a current that the body is the enemy. So this anti-body attitude has corrupted the whole indian thinking.

So if you can work on these lines of Aikido -- relaxing, making the body more flexible, more liquid, and enjoying it and going with it.... It is just as when a big storm comes, a big tree resists it. It does not bend. It is ready to die, but it is not ready to bend. Then it is uprooted; it is thrown. The storm goes but the tree cannot come back -- it is dead. It cannot stand again. But small bushes, grass, fall on the earth when a big storm comes, with no resistance at all. It has no idea of fight. It simply enjoys the game. The storm is gone, the grass is back -- more alive, greener, fresher. The storm has taken only its dust, that's all. It has not destroyed it.

Now the big tree is more powerful, but it is destroyed. Soft grass is just humble. You cannot find a more weak, a more meek thing, but it survives. The biggest storm cannot do anything to it. The way of the grass is the way of Aikido. Bring the same thing to Hatha Yoga and it will be a great contribution -- but you will have to work hard at it.

So choose postures which are more in tune with surrender. Teach people not to force anything on the body, but to relax and let the body flow in that pattern. It should be more passive and less active, more feminine and less masculine. The indian Yoga was developed basically by man, so it is too masculine; the feminine element is missing from it. The feminine element is what I mean by Aikido, T'ai Chi. It is the passive element. Male is aggression, female is reception, welcome.

So you can start. It will be good for you; it will be good for other sannyasins to learn it. But remember, I am against all sorts of aggressive things. I am for the watercourse way. I am against the attitude of the rock. I am for the attitude of the water -- and finally it wins. The soft always wins over the hard. The feminine always wins over the masculine. Blessed are the meek -- they shall inherit the earth.

So start working on these lines. Think, plan... experiment. And whenever you need anything, you can just come to me and tell me.

[A visitor says: I'm just here to see you.]

But to see me is difficult! You will need different eyes to see me. These eyes won't help. With these eyes you can see something, but not me. You will need eyes of love, of meditation, of surrender, trust, otherwise you will be deceived. You will think that you have seen.

In fact, to see me you will have to first see yourself. That is the only way. You can see only that much which has already happened in you.

For example, a small child cannot visualise sex. It has not happened to him. He can see two persons making love, but he cannot figure out what is happening. He will be simply puzzled and he will miss many things. He will be just seeing the outer periphery of the whole act. Even that he may not see, because we see only that which we can see. He may just pass by. He may think that these two people are fighting with each other or something. One day, when sex arises in his own being, then suddenly the meaning is revealed; then he knows what it was.

In the same way meditation also happens. Sex happens natur-ally. For meditation, one has to work hard. Sex is part of an evolutionary process. Meditation is a revolution. If you enter into it, you enter, otherwise you miss.

So if you really want to see me, I am ready -- but you will need courage. You have asked a dangerous question! And remain avail-able to sannyas. Just think about it. Any day the madness will come to you -- don't resist it!

The Passion for the Impossible

Chapter #16
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Anand means bliss and bhairava means god -- god of bliss. Bhairava is a name of the god Shiva. He is a totally different god to other gods in the world -- life-affirmative, celebrating, not in any way life-negating; not in any way against life, but for it. So he is the god of bliss.

Whatsoever you can find out about Shiva, read; that will help you. And make it a continuous remembrance to not deny anything, to not fight with anything. Don't carry any condemnatory attitude. All is good and everything has to be affirmed.

Love is affirmation. When you say yes to life, you are loving, you are flowing. When you say no to life, you are stuck, frozen. That's how people have become stuck -- by saying no to many things. There are people who cannot say yes. No comes very easy to them. Their whole attitude is based on negativity. No helps the ego to be very strong; it is an ego-enhancer. The more you say yes, the less the ego can exist. And the less the ego, of course the more the bliss.

So start feeling more of a yes attitude. Even sometimes when you feel it is difficult to say yes, then too, try. And if you can manage to say yes, you will suddenly see a release of energy -- as if one obstacle has been transcended, one negation has been dropped. You will feel more freedom with yes. That's what I see in your energy -- you are carrying a few no's, negatives. They have to be dropped. That's why I'm giving you the name Bhairava.

This god Shiva is a non-aryan god. Before the Aryans came to India he was the god of the pre-Aryans... very life-enhancing. All his statues are of dancing, of love. He is symbolized by the sexual phallic symbol, the shivalinga. People have become almost oblivious of the fact of why the god Shiva is symbolised by the phallic symbol. He is so life-affirmative that even sex has to be absorbed. That is life energy. That too has to be worshipped.

So with the name Bhairava, remember it -- become more of a yea-sayer and drop nay-saying. One day you will come to a point where you can say yes to all. That moment is of total release. One is free so nothing confines one, nothing holds one down.

So just remain watchful. Whenever your old mind tends to say no, make an effort to say yes. By and by you will become more and more efficient in saying yes. And the more you say yes, the more you will see how beautiful it is, how much you were missing unnecessarily.

A person who says no all his life goes on crippling himself, goes on denying many parts of his being, disowning them and becomes smaller and smaller and smaller. In the end a no-sayer simply remains a no -- doors closed, all contact with life lost. That is actually what spiritual death is -- a person just living inside a no.

Spiritual life is living with yes -- flying, flowing with yes. So Bhairava is the god of yes, affirmation, love, life. Remember it....

[A sannyasin says that since Primal Therapy, when he looks into the mirror he sees his father's face. In response to questions from Osho he answers that he loved his father, but has not relationship with him since seventeen years.]

... The Primal therapy must have brought something from your unconscious to the conscious -- but it is still hanging. If it had been brought up completely, it would have disap-peared. The process has not been completed. It is incomplete -- and incomplete processes are heavy. It is better not to start them. If you start them, then finish them. Many people in the West are suffering from many sorts of methods that are becoming prevalent. They are not complete methods, so they start something and then you are in a limbo. You don't know what to do with it.

... You will have to come to a reconciliation, because to be conflicting in some way with your own father is very dangerous, because half of your being belongs to him. Unless you are reconciled to your father, you will never be reconciled with yourself -- that's the trouble.

... So a reconciliation with your father is a must for your own growth.

Your face is bound to reflect your father's face. It comes from him. It is natural; it is how it should be. And as you grow older, more and more your father's face will resemble yours, and your face will resemble your father's face.

[The sannyasin answers: I don't like that you say that.]

That is not the question. Liking and disliking is not the question. One has to come to a reconciliation. You don't like it -- that's why the problem is there. That means you will not be able to like yourself. It is your face, and of course it is your father's face, your grandfather's face, your great-grandfather's face. It is the face of the whole history that has preceded you.

You are not alone. You are part of a great chain; you are linked with it. You could not be here if your father were not. You are here because of him, and there is no way to deny that. All denial is dangerous, is at your own risk. That's what you have been doing.

And more and more you will see that your father's face resembles your face, because as you grow in age, more and more your face will reflect his. It will become impossible for you to look in the mirror. But even if you don't look in the mirror, that makes no difference. You will see it in many ways -- in your hands, in your body, in your behaviour, in your talking, in your tone, in your sound. He will be everywhere because you come as part of him. So all the old traditions have it that one should find a reconciliation, otherwise one will never be reconciled with oneself.

So I know that you don't like it, but that dislike can be dropped. Do one thing. It will be hard in the beginning, but you will have to pass through the pain. Make it a point every night, for at least twenty minutes, to meditate on the face of your father in the mirror. Help it to be there and just watch all the resemblances in your own face. Create the whole fantasy in the mirror. Howsoever much you want to recoil back, you want not to look, you want to close your eyes -- nothing doing; go into it. Meditate on it every night for twenty minutes and don't avoid it.

If you can do it, within three months many things will happen. First the face will resemble your father's face. Then some day suddenly you will see that your father's face has disappeared and it is somebody else's face -- maybe your grandfather's face. Because that too is there, I can see right now -- faces behind faces. You carry the whole history of a chain, of a heritage. In your eyes, in your colour, in your face, in your hair, in everything. You are not alone here and there is no way to be alone here. The only way is to be connected with a link.

Every cell of your body has come out of a heritage, a long tradition. So just watch. One day you will see suddenly that even the father's face has disappeared; there is somebody else. If you know your grandfather, maybe you will recognise him; if you don't, you will see some unknown face. If you recognise that it is your grandfather then one day that too will disappear -- some other face... You will be able to go deeper into those faces, and one day suddenly you will see that all faces have disappeared. The mirror is empty and you are looking into it.

This can happen any day between three weeks to three months -- but it happens. It is bound to happen if you continue. The day all faces disappear, your problem will be dissolved. Then there is no need to do it. When all faces disappear, you have come to your own being, and that has no face -- or call it your face, but it is not a face. Zen people call it the original face. The Bauls call it the essential man, but it is formless.

Hidden behind all these faces is your being. Go on peeling. You peel it -- another layer appears; another layer -- you peel that and another appears. One moment comes when all the layers are gone and just emptiness is left in your hands. That emptiness will resolve everything. Then you will feel so much love and

compassion for your father, for your grandfather, for all those unknown people that made it possible for you to be. You will feel a tremendous compassion, respect, love. And when it comes, go to your father and for the first time you will be able to relate to him.

But this method will be very painful at first because when you start looking into your father's face, it will become so real that there will be many moments when you will forget whether you are looking in the mirror or it is your father looking in the mirror. Who is real -- you or the image in the mirror?

And it is going to be painful because you have a dislike -- and I understand your dislike. Whenever love is not fulfilled, hate results. You wanted to love him. You loved him but it was never responded to. It never bounced back to you; nothing came in return, your love was frustrated. That frustration has become a revengeful thing; it has become a revenge. When love is not returned, it turns sour. It turns bitter, it turns into hate. But your dislike simply shows that you still love the man, otherwise dislike would not be there. Your hate simply shows that you are still waiting -- some day he will come and will love you again the way you always wanted him to love you.

But think about his problem. He may not have understood what you wanted, because people have their own problems. He may not yet be reconciled with his own father. For example if you give birth to a child, there will be trouble. Either you will repeat your father's pattern or you will overcompensate. In both ways there will be trouble, because you can do only to your child the same as your father had done to you It is a repetition.

And two are the possibilities: either you do too much -- overcompensation.... You love the child too much because you were never loved and you are still feeling hurt. But that too is not good because too much love can be dangerous for the child. He starts feeling that everybody has to love him. Then he expects too much from the world, and he will be frustrated everywhere. The world is not his father and mother.

So if a father and mother love the child too much, he expects the whole world to love that way. By and by he will become more and more frustrated and angry at you: 'Why did you love me so much in the first place?'

This is such a problem -- to have the right relationship between the child and the parent. Up to now thousands of ways have been tried -- all have failed. It seems impossible to find the right way of relating. If you love too much, the child will be angry with you. If you had not loved too much, he would have had a better, a more realistic attitude towards life. He would not have expected too much and there would have been no frustration. He could have avoided much anxiety and anguish.

If you don't love him too much -- as your father did -- you are angry. You are still angry -- you cannot grow out of it -- and you think that he has betrayed you. And when your own father has betrayed you, how to expect that anybody else is going to love you? So you are always suspicious of love. You will always suspect that something else must be there. If I say I love you, you will suspect, because your own father never loved you, so how can you believe this strange man? You cannot believe in God because your own father deceived you, so how to believe in a god who is the father of the whole existence? Maybe He is also the same type. Fathers are fathers. Your concept of your father will be your concept of God also.

So there is a problem, and up to now human understanding has not come to a point where we can find a golden mean. Whatsoever you do goes wrong. If you make it too balancing, that too is frustrating. Then everything looks very calculated. You love -- but only so far to keep balance -- and then you don't love; so there is neither more nor less. But then one looks very calculating, mathematical, and the child feels frustrated -- because a relationship is not mathematics. It should not be arithmetical, it should not be so calculated. It should be a flowing thing. It cannot be flowing if the father follows certain rules that you have to love fifty percent, and fifty percent you have to give a chance to the child to understand that reality is pain, suffering, competition, struggle and everything else that is implied.

Then the child starts feeling that the father is just a legal father. Of course he is doing everything rightly, but he is doing it so well that the relationship becomes legal, formal. It lacks the informal beauty. Again there is a problem. As I see it, problems are going to be there and everybody has to come to a reconciliation, to an understanding. This will help you tremendously, so start meditating on the mirror.

Always remember that whatsoever you dislike, face it, and whatsoever you would like to avoid, never avoid. Whatsoever you are afraid of, go into it -- that's the only way to finish it, otherwise it will haunt you like a shadow. And your father is still alive so there is still some possibility. Once he is gone -- even if you are reconciled within yourself -- you will cry that now you cannot go to him and say, 'Father, I forgive you. You also forgive me. My demands were irrational. I was just a child and I was unaware of the whole world and the complexity of it. Now I understand that whatsoever you did was the only thing you could do,

because you were also conditioned by your father, by your mother, by your society. We were poles apart; there was an abyss and no bridge. But for whatsoever you did, I feel grateful.'

The reconciliation with your father will bring a new vision of life to you. You will become more relaxed, more at home, more at ease, and your life style will change. Otherwise, as I see you, you are in a continuous tension, deep tension, because to fight with one's father is to fight with half one's self.

So start this mirror meditation as from tonight, then do the Intensive, the camp and then Primal. That will be perfect. Much is going to happen....

[A visitor says: I really feel that I'm already a sannyasin. I mean, I'm surrendered to you, to the nature, to everybody.]

Then close your eyes and become a sannyasin. Close your eyes. If you really mean that you are already a sannyasin, then be a sannyasin.

... This may be just a trick -- it is a trick. By saying that you are already a sannyasin, you think that now there is no need to become a sannyasin. You are not. If you were, I would never say to you to become one. But you are not; this is a clever trick.

[The visitor replies:... then I'm not a sannyasin.]

Then there is no problem. But then know that you are not a sannyasin. You may be something else; I'm not talking about anything else.

But these are clever tricks of the mind. people go on playing games with themselves. They say 'I am already a sannyasin, so what is the need?' If you are already a sannyasin, then why not accept it? What is the fear? If you say 'I am surrendered -- surrendered to you as I am to everybody ....' You are not surrendered to anybody, because even to be surrendered to one person is so difficult. To be surrendered to everybody is impossible. It happens only when one becomes enlightened, not before.

But it is easy to say, 'I am surrendered to everybody so there is no need to surrender to you.' It is better to be dear that you don't want to be surrendered. Perfectly good -- but at least you are true. Why play an indirect trick upon your own mind? Whom do you think you are kidding?

If you are not surrendered, perfectly good. I am not saying to be surrendered. It is not easy for me when you surrender. I am taking a responsibility on. You are not doing anything when you surrender to me. What are you doing in surrendering? What have you got to surrender? I am taking on responsibility. I am taking somebody's life in my hands, and I have to be careful about it. It is a delicate phenomenon.

For you it may be just a curiosity; for you it may just be because you see so many people surrendered, so you say 'Let us try'. It may even be just an imitation. But for me it is not so simple. When you surrender to me, I am taking your responsibility. Now if you fail, I am failing with you. If you go to hell, a part of me will be dragged to hell with you. If you are miserable, I will be miserable. Now your life will be my life.

You don't know what surrender means. You have just learned the word and you think you are surrendered to me as you are to everybody. What does it mean to be surrendered to everybody? Better to say 'I'm not surrendered and I don't want to surrender'. At least we are on clear ground.

... If you feel that you are already surrendered, then why worry? Finished! I am not saying that you are not surrendered. But why be worried? Why even think about sannyas? Why ever raise the question? If you are really surrendered, there is nothing to be done about it. There is no point in even talking about it. Why did you start talking about sannyas? You must have read these things in books, you may have heard about them -- you don't know.

Everybody is born surrendered, but you are not the person who was born. The society has corrupted you absolutely. You are no more the person that was born. You are something else, somebody else. Now this somebody else needs surrender so that you can again become the person that was born and that was really surrendered to nature.

That is the whole effort. Sannyas is a rebirth. Recognising the fact that you have fallen apart from nature, that you have gone astray, that you don't know where nature is, what it is, that you have become artificial and arbitrary -- recognising this fact, you come to a man who lives in nature, who lives as every man should, who is absolutely in harmony. You surrender just to learn the ways of harmony. If you walk with the man a few miles, you may get the infection of harmony.

That's what surrender is -- walking with me for a few miles -- just to be with me for a few miles... just to

know what it is when a man is in harmony. What does it mean when a man is natural? What does it mean when a man is a no-self? Surrender is just to have a taste of it, that's all.

Once you have the taste of it, that will start working. You will be pulled. Then you have a new vision of life and that will start pulling you inwards. Right now you are not surrendered and you are not natural; you are not in harmony. Think about it. Just remember one thing -- never deceive yourself by good rationalisations.

You were born in harmony but you are not in harmony. By becoming a sannyasin you will be making an effort to move towards that harmony. You don't know what it is. You have forgotten the very language. Just being with people who know something of that world, who live in that world, your own energy starts rising again in a new way, starts flowing in a new way, that's all. It is just like an infection.

If many people are laughing -- you may have been sad, but their laughter catches you; you start laughing. That is the meaning of these orange people. They are mad, they are surrendered. They are living a very crazy way of life. Just looking at them, feeling them, their ways, their music, you also feel it would be good to be with these people for a little while. And one never knows -- that 'little while' can become your whole life. You may never leave. It may be not just for a few miles -- it may become your very destiny. But in the beginning it is just to have a taste of it.

Think about it. If you feel like .... But be clear about it. Don't talk hocus-pocus rationalisations. If you feel you are in harmony, perfectly good. Be in harmony with my blessings. I'm not going to disturb you. But if you are not, learn the ways of harmony. Sannyas is just a way. Think about it for a few days, then come back.

Or are you ready right now? If you are ready, then close your eyes, mm?

[A sannyasin says: I wrote you a letter about having recently finished a relationship with somebody, and since then I've been feeling very negative towards him.

I don't understand why I feel so antagonistic to someone I once cared about. My understanding is that perhaps I didn't express enough negativity during the relationship, but I don't know if that's true.]

It can be many things. It can be that you didn't express your negativity -- that happens. When people are in love they avoid many things which look ugly. They go on being collected inside. When the love continues it is okay; you can go on repressing them. But when the love is finished and the person is gone, then there is no point in repressing them. They all explode and one feels very negative.

So if in a relationship you allow both feelings, good and bad, this will never happen. Your insight may be true. This is ninety percent the possibility; there is more possibility of it being this than anything else. But life is never simple. It is very complicated.

Sometimes it happens that when you love a person, your whole energies are involved. When suddenly the love is broken, you don't know what to do. Suddenly you are stuck -- as if somebody was running and suddenly he is paralysed. Now he wants to run but the paralysis won't allow him. Then everything becomes negative. The same energy that was helping you to run will create restlessness when you cannot run. So maybe you loved the person too much. Your energies were active, flowing, dynamic. Now suddenly everything is broken and you don't know what to do. Those energies are there, throbbing, but there is nobody to shower them upon, nobody to receive them.

So those throbbing energies can turn into negativity, because positive and negative are both poles of the same energy. If the positive pole is missing, the energy will go on accumulating on the negative pole. If the positive pole is available, that energy will flow and become creative, otherwise it will become destructive.

So if this is the case, find another lover. Why wait? Don't wait, because that waiting will be negative. Either find some lover or find something that you love so deeply that your energy starts flowing again. Then that negativity will disappear immediately.

So ninety percent is the first possibility, nine percent the second, and there is one percent possibility that you never loved the person very much; you were pretending. Maybe it was a play, a game that you were enjoying. Now you are feeling negative -- not against the person; that may be a projection -- you are feeling guilty about why you did it in the first place. That guilt can be projected on the person, so that person looks like the culprit.

It always happens -- if you are guilty you will find a scapegoat somewhere on whom to throw your guilt, to put your guilt. Now he seems to be the most vulnerable. The love is broken -- there is nothing to protect him.

These are the possibilities, but don't be too worried about them.

[Osho said that one should not be too concerned with lovers, but should be true to love itself, and it would be helpful if Arti found someone else to love.

He reiterated that she should channelize her negative energy into some activity so that the energy would not become stale.

Osho said that next time she was in a relationship, (she) should make it a point to be absolutely true, expressing both negativity and positivity. A relationship will not be eternal and one should be in it as totally as possible so that there is no lingering grudge and unfinished, unexpressed feelings.

Finally Osho said that women tended to make love their only creative outlet while a man tended to have other things on the periphery...]

Let the person of your love be the centre, but on the periphery have many more things. Let them all be reflected, enhanced, illuminated by your love, so you are never left feeling empty.

The Passion for the Impossible

Chapter #17
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[A visitor who had done the Tathata group said he found it easy. Osho suggested he do the Enlightenment Intensive, saying that that would be more intense.]

When you take the challenge of a certain difficult method, you grow. Something easy is not necessarily good. Something may look easy but it does not force any change in you. It allows you as you are, but then it is pointless. The whole point is to create something in you higher than you are, something in you deeper than you are. The whole effort is to help you to go a little beyond yourself.

A thing is easy if it fits you. A thing is difficult if you have to fit with it. So always remember that the way is hard. There is no short cut; short cuts exist not. Everybody comes by the hard way. When something becomes too easy, find something hard again. Otherwise you will live conveniently, you will die conveniently, but nothing will have happened. Go on searching for some new challenge. Go on looking higher. Even if it feels impossible to reach, it will help you to grow. Even the very vision of something great immediately starts transforming you. Even with a dream of something great, you start becoming great.

So never settle with the easy. People tend to settle too easily, and of course then growth stops. As psychologists say, if you look at people's mental age, the average mental age never goes beyond thirteen. A man may be seventy; his average mental age remains near twelve, thirteen, at the most, fourteen. Physically he is seventy, mentally he remains hanging somewhere near thirteen -- and that too, on an average. In that average, geniuses are included, very talented people are included. So if you find an actual person and forget the average, you will find him hanging somewhere near seven to nine. Since that age they have never taken any challenge: they are stuck there. Everybody is retarded in that sense.

So never miss any challenge, and if there is no challenge, create one. Even create hurdles and obstacles; they will help you. They will make you stronger.

[A sannyasin says: I see my craving and trying to fill up my spaces with other people. The love between Somendra and me is so beautiful. The pain is not the love.]

It is a sad situation but can be of tremendous import. Happiness makes people shallow, sadness gives depth -- and sometimes it is needed. In fact you never get anything which is not needed. Remember it is a very fundamental law. You may not get something that you want, but you always get that which you need. Somehow the universe goes on fulfilling your needs; you may understand, you may not understand. The more aware you become, the more you see that in that moment, sadness was needed. It is a necessary ingredient in growth.

Love is good. To be together is good, but to be alone is also needed -- to be so alone that one feels absolutely hopeless and there seems to be no possibility that one will be able to be together again; the darkness seems to be infinite. One seems to be absolutely lost, with no hope. One shouts and shouts ... no response. One screams and cries, and there is nobody to even listen to you.

In these moments, the mind tends to fill itself up with anything, whatever it is -- sometimes eating too much, sometimes meeting and mixing with people, sometimes even pretending to fall in love, because the loneliness is so terrible. But if you really want to be benefited by it, blessed by it, then don't fill this gap -- live it.

Go the whole way in it. If it is lonely, be lonely. That is a part of life to be learned, and a very basic lesson -- that one is alone. Then everything else is a game. You can hide your loneliness from yourself in a thousand and one ways, but it never goes; it is always there. Layer upon layer of.deception you can create -- we call it maya, illusion -- but deep down, wherever you go, you will again find that emptiness, the loneliness there.

Somehow one has to stop fighting with it. Somehow one has to accept it. It is painful, terribly painful to accept, but what to do? That's how life is. So my suggestion is, don't escape this time. Somendra has put you in a real growth situation. It is your own fault -- you found a groupleader, so what to do! And this is more real a situation than any group can create.

A group situation is always artificial, arbitrary. It has nothing to compare with a life situation. This is a life situation. Be alone. Let it hurt... Let it hurt the whole way. Go with it; cry and weep but don't try to escape. There comes a moment when you have touched the very extreme and suddenly you swing back -- but that happens only when you have touched the other extreme. It is just like the pendulum of a clock. It goes to the left, to the very extreme, then it turns. The same happens in the mind.

If you can be really sad to the very end of it and you are not resisting it, in fact you are riding on it and are going into it .... You want to see exactly what it is and how far it can go. You are not in any way against it. You are simply going with it. You are really in a very deep enquiry to know how much sadness is possible, how lonely one can be and how much it can hurt.

Nobody has ever been killed by sadness. Nobody has ever been killed by loneliness, otherwise the world would have disappeared long ago. If you can go to the very end of it, all the way, rushing towards the very peak of it, suddenly one moment will come when you can see the swing happening. And that is a tremendously beautiful moment -- to see energies changing. It is the same energy that becomes sadness, that becomes happiness, that becomes joy, that becomes pain. It is the same energy.

We don't have many energies -- we have only one. That same energy becomes anger, that same energy becomes compassion. That same energy becomes love, that same energy becomes hatred. It has multi-potentialities. It is multi-dimensional. And one has to know all its ways because it is us! We have to know ourselves. That's what self-knowledge is.

When Socrates says 'Know thyself,' what does he mean? He simply means know all the possibilities of your being. Sadness is a possibility. If you don't know it, you will never become aware of yourself. Self-knowledge will never happen because a part of you will remain in ignorance. So never lose any opportunity. These are God-given opportunities.

Go into sadness so deeply that you know the whole path, you know the whole pain. And pain transforms. Pain is like fire. It melts the gold but it purifies it. Whatsoever is accidental will be burned in it, but whatsoever is essential will come out of it purer. Out of each sadness -- if one goes to the very end -- one will come out stronger, more grounded, centred. You will not be able to recognise your own face. You will have such a grace if you can go to the very end of it. And when it changes, you see that moment when suddenly you are on the threshold of change -- the night turning into the morning. The stars disappear and

the sun is rising on the horizon. The very darkness becomes light and dawn. It is one of the most beautiful experiences that man can ever have.

But we miss because we never go to the very end. We fight. We somehow manage and manipulate ourselves to be with somebody, to create some sort of happiness, just to avoid it. Of course then that happiness is also bogus. It is not true, it cannot be true, because your inner being was ready to go to the very end of sadness and you created a contradiction. You enforce some false happiness. The energy was going in one direction and you are forcing it into another. You can force it -- it is your energy -- but whatsoever the outcome is, it will be unnatural.

Happiness will be there but it will not be real. Real happiness comes out of real unhappiness, because only the real can be transformed into the real. This is the base of all alchemical work. The real can be changed only into the real. Even the baser metal can be changed into gold, but it should be real.

So go with it. Have a real trip to hell. Visit hell -- and go deliberately. The faster you go and the more whole-heartedly you go, the sooner will you reach to the end. It can be reached in a single moment. It depends on the intensity and how fast you go into it. If you don't fight, the energy will take you. In a single moment you can reach to the very boundary of sadness and you can see the dawn, the sun rising, and the energy changing of its own accord. And you are not making any effort to change.

[Osho said that as one became capable of witnessing this phenomenon, by and by there was no need to suffer the anguish and confusion. Everything is leading towards 'satchitanand' -- truth, consciousness, bliss.

Once one has experienced aloneness, love has a totally different quality. It is not a need but just a sharing, a luxury.]

And I am here, don't be worried. I am there in your loneliness, waiting and watching for you, so be courageous and don't escape this time, mm? Good!

[The Primal therapy group were present. Osho asked one of the leaders, how he felt about the new method in which the three therapists worked with three or four participants each, and then all met and worked as a group.

The leader replies: It took a long time for the group to gel, to become a group and to work.

[A group member said: A lot of good things happened in the group, but I feel really strange. I don't feel happy right now, and sometimes I feel frightened.
Osho checked her energy and said that he could see a block was there.]

Just do one thing in the night before you go to sleep. You can sit in a chair or in your bed, but be comfortable. Close your eyes and relax the whole body. Be limp and loose. If you body starts to slump forwards, allow it. Allow it any posture it takes. My feeling is that it will slump forwards and take a womb posture -- just as the child remains in the mother's womb. So keep a pillow in front of you and relax in that way. But let the body move as it wants; I'm not saying to do it.

When you feel that the body has settled, enter into your being and go to your stomach as if you have become very small and are going into your own stomach. It is not difficult; you will be able to do it.

In the stomach you will feel very empty and dark. Accept that emptiness and darkness. If sometimes you forget about it, go in again. For ten minutes you have to make all efforts to go there and just to be there. Within seven days your block will disappear. You just have to bring your conscious again and again to that block.

Consciousness functions like heat, and any block can be dissolved through consciousness; you just have to take the consciousness to it. It is just like a torch you take inside yourself. In the beginning you will feel dark and empty. By the time seven days are complete, you will start feeling very cosy -- not cold, warm, and not dark... a very small, soothing light, as if it is early morning and the sun has not risen, a full moon night.

If you feel that you enjoy it and it is going well, you can continue it after seven days. But if you feel that the block has disappeared and there is no need, you can stop it. There is nothing to be worried about.

[A group member said: I dry-sobbed my way through all the events I was going through, and I wonder now why I couldn't cry.... I used to cry a lot.]

Then there will be nothing to cry -- that's the trouble. If you have cried a lot, there is nothing left!

... nothing to be worried about. If a child is allowed to cry and he enjoys it, there is no problem. If you do the same group with Indians, nobody will cry because they were all allowed to cry and scream. Nobody forces them not to cry or anything. It is taken for granted that children do that. So the primal scream will not come to them. They have screamed a lot already. The primal scream comes only because children have not been allowed to scream. So it is repressed there, waiting, struggling to come up.

That's why you went so easily through the whole thing and there was no crying. I don't see that there is any cry within you. If someday anything comes, it will be like laughter, not like crying. So pay more attention to laughter!

[A group member says: I didn't like being pushed and often I wished to leave, but I didn't. I had a lot of difficulty in getting in touch with deep feelings through these exercises.]

No, the problem was with you, not with the group. If you don't like being pushed, then the whole group is missed; there was no point in it. You should have left. Always remember that there is no point in doing a thing which you don't want to do. There is no point because nothing will come out of it, only frustration. You will never really do it. You will be just playing around, thinking maybe something will happen; let us see. But you resent it. You don't like being told to do this, you don't like being disciplined. Then nothing can happen, because a group has a discipline.

[The sannyasin asks: Yes, but how to get out of my stupid resistance?]

I will give you a few stupid things to do, and you will get out by and by. Many people have this attitude -- particularly the new generation all over the world -- that there is something wrong in being disciplined, in being told to do something. They think their freedom is denied. But only a disciplined man can have freedom; nobody else can have freedom. You can have licence but that is a totally different thing -- not freedom. Freedom is a very responsible thing. It needs great alertness and alertness needs great discipline. They depend on each other.

It is a hierarchy. If you discipline your life in a certain way, you become more centred. With a more centred being, you have more light inside, more awareness. Otherwise, everything becomes diffused. Everything becomes topsy-turvy and you become a mess, a chaos. Then you don't have any inner order.

So there is no need to become a slave. Discipline is not slavery. If some discipline is forced on you against yourself, then it is a slavery. But if you choose it, it is not. For example, somebody comes and starts operating on your stomach; then he is trespassing. But if you go to a surgeon and you pay him a fee and he operates on you, it is freedom. It is out of your own voluntary will that you have come to him. It is you who has decided to be operated on. So he is not a butcher or a murderer or anything. You can say any moment, 'Stop! I don't want it. I am finished with it,' and he has to stop.

When you go into a group, it is on your own will that you have decided to participate in it; nobody is forcing you. You decided to play the game, so you have to follow the rules. That's what I am suggesting. If you were feeling that it was not for you, that you don't want to be disciplined, then leave immediately. What is the point of being there? Being there will just be futile.

You participate in another two groups after the camp. First, in the camp, try to do what I am saying. It is according to your will. If you don't want to participate, then follow the rules of the game. In the camp do an the meditations as hard as possible, as totally as possible. Particularly the Dynamic meditation will be helpful to break this, because getting up early in the morning, the mind starts thinking 'Why bother? Why force anything upon yourself? Why not be spontaneous? Why not sleep a little more?'

To enter into some discipline is so beautiful, and it gives so many new visions and insights, that once you know it .... People have wrong associations about discipline -- parents saying to them, 'Do this, don't do that'; their orders are almost foolish. The child sees the foolishness of it, but he has to yield to it because the parents are powerful. Then teachers and all sorts of stupid people teach and force things on the child which the child knows are meaningless, but still he knows he has to do them. Then the whole society does the same. It is a stupid society and it goes on forcing stupid things on people, so wrong associations arise. But that wrong association is dangerous. You will miss a few beautiful things.

It is bad to follow a stupid man and his discipline, but if you can find somebody who is more alert than you, follow him. Follow blindly, because he will introduce you to something new. If you can find somebody who knows better than you, who knows more than you, who loves more than you, listen to him. His

discipline is going to help you.

The Passion for the Impossible

Chapter #18
Chapter title: None

7 September 1976 pm in Chuang Tzu Auditorium

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[To two resident sannyasins returning for a brief visit to the States to see their parents, Osho spoke about how one could introduce one's parents to sannyas, meditation, and Osho, in a way that would be acceptable. He said one should not try to argue, but simply let one's being, one's happiness, be evidence of one's new life.

He said to meditate and let their parents watch, without enforcing anything on them. Meditation is the greatest gift one can give to one's parents...]

... and in fact everybody is in need of meditation. Everybody is starved of it. Particularly as one grows older in life, more and more is the necessity felt. Of course people have completely forgotten the language of it. They cannot even form the right question about what is missing. They simply feel that something is missing; they don't know what. They are bewildered by it. They may have everything. One may have arrived in worldly ways, succeeded, but by the time that one reaches the age of forty-two, one starts feeling that something is missing.

Forty-two is just like the age of fourteen. At the age of fourteen you start feeling that something is missing. The sexual partner is missing; the man or the woman is missing. Suddenly you feel that you are alone, incomplete. You need somebody to complement and complete you. A great desire arises to move into love.

Exactly the same happens at the age of forty-two. Again one has matured -- deeper than the maturity that comes at fourteen. That was physical maturity; one was ready to make love physically. Forty-two is the age when one is psychologically mature, and is ready to make love psychologically.

That's what meditation is all about. Because in the West people have completely forgotten -- and Christianity has never talked about meditation, but at the most about prayer, which is a very diluted form, which doesn't work much -- when people become older, when they come to the middle of their life, suddenly they feel a haunting, that something is missing; what is it? They cannot even pinpoint it. They cannot put their finger on it: 'This is what is missing.'

People start drifting at the age of forty-two. They think this wife is not fulfilling because they know only one experience. At the age of fourteen there was a haunting of sexuality. Maybe again this wife is not satisfying, this man is not satisfying. So they swap wives, swap husbands, make group sex. There is only one language, and that is of sex. Or they start thinking that they need more money, a bigger house, bigger cars, because that is the whole logic they have been living by and they cannot find any satisfaction through it. They go on and on and on until they simply fall down dead and die.

But meditation is as natural an urge as sex. It has its own time. So when you go back home, go with this mission. Then you are taking something from me for them. And if they criticise, listen to it very attentively. Don't try to reply, rather let your whole being respond. If they say what nonsense you have done by taking sannyas -- which is a natural thing to say -- laugh about it. Don't take it negatively. Enjoy the idea and tell

them it is nonsense.

Very slowly you can make the impact. One has to be very soft, not hard. Don't forget what has happened to you, and don't fall into the old pattern. That too is very possible. When one goes to one's parents, it is very difficult to remain new. Their expectation, your fear, and the difficulty in communication, tends to help one fall into the old pattern. If you fall into the old pattern they will not be able to see what has happened; they will think you have simply changed your clothes. Then it is foolish.

Unless the rainbow has happened inside, just changing the colour of the clothes is absolutely absurd. So remember it. In the beginning it is difficult; one tends to fall into the old pattern and one starts talking to the mother, to the father, in the old way. One starts making old gestures; old body language again erupts. You have got your body from them, you have learned all your body gestures from them. Their very presence is provocative. You have lived in your mother's womb. You are part of their being -- extensions.

When you are close to a parent, suddenly you start vibrating in his tune, and of course he is more powerful and he is going to remain more powerful. He is more experienced, more settled, more authoritative. You immediately start following his rhythm. That is very unconscious. You start vibrating in his rhythm. That's why children feel very awkward and embarrassed. The more something new happens to a child, the more he finds it difficult to approach the parent, because on becoming closer, he starts vibrating in some past rhythm. His own rhythm is lost.

So for seven days you have to remember it and then you will not be in any difficulty after that. In fact they will start feeling that a new rhythm has arisen in you. They will start feeling the attraction of you, the grace, the beauty, the grandeur. Then you are more powerful. Then they can fall into your rhythm and can have a new taste of life.

[To a sannyasin returning to Germany, Osho suggested that it would be very helpful to make meditation a regular part of her routine. He said sometimes it was permissible to miss a meal -- could even be beneficial -- but to miss meditation meant to undo months of work.]

It is very delicate work. In months some energy is created, and within days it can disappear -- unless you have come to a point which is known as the point of no return. It comes one day.

It is exactly the same as when you heat water to ninety degrees. It is still water; then to ninety-five degrees -- it is still water. At ninety-nine degrees it is still water and if you stop heating it, it will cool down; the heat will be dissipated. You will have to reheat it again. But if it comes to one hundred degrees, then it jumps; it evaporates. It has come to a point from where a very radical change has happened.

The same happens with meditation. You go on accumulating it; it is cumulative. You do it every day -- you go on accumulating a subtle energy in your being. It comes higher and higher and higher: ninety degrees, ninety-nine degrees. If you stop even then, it will disappear. It will be dissipated, because the whole life is non-meditative and it is easily destroyed.

The whole world is non-meditative. The people you will be meeting, working with, talking to, are all non-meditative. When you carry a high energy, people who are not that high simply suck you -- unknowingly. It is just as if there is water -- it will start flowing downwards. All energies move downward. People are just like valleys. It is natural that your energy starts flowing towards them. Their level is lower than yours.

Hence regularity is very very significant. Otherwise you create something and if you think 'Now I have created enough; I am feeling very good', for a few days you will feel good, but then again the energy will be lost.

If you continue regularly, by and by your level goes higher and higher and higher. One day it suddenly happens that you evaporate. Then meditation is just a natural thing. Whether you do it or not does not matter. Non-doing, you are still in it. WaLking, you are in it; eating, you are in it; working, you are in it; sleeping, you are in it. Then meditation becomes your whole life. Before that happens, regularity has to be maintained.

[A sannyasin says: I was doing buddhist meditation for two years.... I kept falling asleep!]

Mm, that's possible in a buddhist meditation... very possible. That's why zen masters have to keep a staff continuously to hit the disciples, because they are always dozing. The whole method is so silent, so relaxing, that the natural possibility is to fall into sleep. Whenever we relax, whenever we are silent, we fall

asleep, so with relaxation there is a deep association with sleep.

That's what we have been doing for our whole life -- and the buddhist meditation depends on relaxation. So once you relax, the mind gets the hint that now you are ready to sleep, because that is the only way it has come to know sleep. It has no other way, no other experience. It cannot figure it out -- if you are relaxed, why aren't you going to sleep?

[Osho said it is a oonditioning -- just like the conditioned response of Pavlov's dogs who were trained to respond to the ring of a bell by the subsequent reward of meat. After a time the meat could be withheld, but the dogs would still continue to salivate at the sound of the bell.]

To fall asleep, relaxation is a must, but relaxation is not necessarily a step towards sleep. It can become a step towards meditation too. But then a great change of your past associations is needed, otherwise you will fall asleep. But it is good that you tried. With my meditations it will never happen because they are so active. They create a turmoil in your energy, a chaos; you cannot fall asleep. And for the modern mind, that seems to be the best possibility.

In the old days when Buddha was here and when he invented his meditations, people were absolutely relaxed. In India in those days -- all over the world in those days -- people were sleeping almost twelve hours because there was no electricity, no kerosene, no light or anything. Even now in indian villages, that is the case. Thousands of villages have no light, so the sunset is the end of the day. Then what to do? You gossip a little or sing a little, or dance a little and then go to sleep. By the time it is eight, the whole village is fast asleep -- and there is no point in getting up too early.

So people have been sleeping deeply. When a person has slept absolutely, then even if relaxation happens, sleep will not come, because the sleep need is fulfilled. And people were working hard. They were working the whole day as they still do in the East. Technology had not yet replaced their work. So when you work hard and you sleep well, your need is completely
el relaxed, the seou sit silently, relaxation will come, sleep will not follow, and your energy will start moving in a new direction.

Relaxation is a step towards both sleep and samadhi. After relaxation there is a bifurcation. Either you go into sleep or you go into samadhi; these are the two possibilities.

It is very difficult for the modern mind to feel relaxed in the first place. But if you feel relaxed, the second problem is not to fall asleep. People are not sleeping as much as they should, as much as the body needs biologically, and they are not working hard either. Without hard work, sleep is impossible. You have to do hard work, then the body creates the need to relax. So people are not working -- hard work has disappeared -- and they are not sleeping well.

So whenever they start meditating -- any meditation like a buddhist meditation -- they start falling asleep. Hence my insistence on active and dynamic methods. Once you start tasting -- once that opening has started functioning and a few glimpses of satori have come to you through active methods -- then you can again start buddhist methods, and they will be tremendously meaningful.
So do a few groups here -- and simply do what I say. It is easier that way!

[The Soma group was present tonight. The group leader said: There were three points felt almost unanimously in the group, so I decided to bring them up for myself.

The first is that we used some Kundalini Yoga in the morning, which was very powerful, but almost everybody was suffering from a tremendous amount of heat in the base of the spine and at the top of the head.

The second thing was that there were several people who didn't speak English so I had to speak three different languages which was a distraction for the rest of the group.

The third thing was the food. They want purer food. If you think it's important I could investigate more and plan some menus.]

Mm, the first thing.... Kundalini Yoga methods can create heat. Then the body can also feel uncomfortable, and pains in many parts of the body can come. But it is very good and helpful. So when you do these breathing exercises, tell everybody to imagine simultaneously that the body is getting cool. That will balance -- otherwise it can become very very hot. The whole body energy starts moving in Kundalini. It becomes so concentrated there that it is almost fire.

In Tibet they do miracles through it. The tibetan lama can sit under the open sky in falling snow naked -- and perspire. Just a certain breathing throws the whole energy into the spine; so it can become too much.

They have to feel that by breathing they are cooling the whole system. Just the idea of coolness should be imbibed with each breath. And if a few people still feel it, then after the breathing exercises just give a sponge massage with a wet towel. Do it seven times and from the top of the spine to the root. When you touch them with the towel, they have to think that the energy is moving into the whole body and that the body is getting its quota. That will relax the energy in the body again.

When the body energy moves into the spine too much, then the other parts of the body miss that energy. That creates discomfort and pain. So if a person goes on doing it for years, there is no problem -- the body adjusts -- but in a small group for ten or fifteen days, it cannot adjust. So you have to do something. With this massage, both problems will disappear. But continue -- it will help the whole group go deeper.

[Osho said that it would be good if she made recordings of instructions in different languages as soon more and more people would be coming from places like Japan and Korea and other countries, and they would need to be able to participate in groups.

He said that within a month the food situation would be changed, and the food would be more pure, which was necessary to help people go deeply into the processes.]

[A sannyasin said he had trouble in astral travelling: I have a little problem. When I'm leaving the body I feel anguish and fear, so I pull back into my body.]

It is natural. It is the fear of death. That is what happens in death. And it has happened many times to you in your past lives, so your mind knows about it. It is actually the process of death, so fear is natural and nothing to be worried about. It will go by and by. The more you go into it, the more courageous you will become.

The only way to learn swimming is to throw yourself into the water. First you move your hands haphazardly. By and by you start moving them more skilfully. And nobody is drowned because buoyancy is natural to the body. People are drowned because of fear, not because of water. That's why dead bodies float on the water and are not drowned. If you can simply trust the water, you will float.

So simply go into it... try it. Every night before you go to sleep, have a ten-minute trip out of the body. Just practice will make you courageous. And you can do it very easily -- that's why you are so afraid. People who cannot do it are not so afraid. People who cannot do it, who simply imagine that they are going out of the body, will not get afraid because they are simply imagining; they know that they are imagining. But you really go, so that's why you become so scared. It is natural.

An out-of-the-body experience is such a drastic one. Coming out of the body is disorienting for the whole system of your body. It happens only in death or in such methods. But these methods can bring you to a great realisation. Once you become skilful in going out and coming in, then you know that there is no death. Then you have come to know your own deathlessness. So it is worth it; whatsoever the cost, it is worth it.

The Passion for the Impossible

Chapter #19
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Deva means divine, nirvesha means enjoyment, joy, bliss, happiness, divine joy.

And to me, all joy is divine. Joy as such is divine. If one can be joyful, one is in prayer. Then there is no need to do any other prayer. Then you are constantly offering yourself to God. We cannot offer anything else.

In misery we are cut off from God closed, separated, isolated. In joy we are overflowing, relinked, reconnected. In joy we are offering our being. So joy is divine. Not to be joyful is to be irreligious. So if you can do one thing, everything will follow. Just be ecstatically joyful, and for it, no condition is needed. You need not be rich to be joyful.

For instance, there are people who are very rich and absolutely joyless. And there are beggars who are full of joy. You need not be very famous to be joyful. In fact, you need nothing to be joyful. It is just a different attitude. No physical condition is needed for it. No social status is needed for it. Nobody else is needed for it. It is just your attitude, your decision, your commitment, that now you decide to be joyful. If you decide, you will be -- because you become, finally, your decision.

So I give you the name to make it a constant remembrance. And start being joyful for no reason at aU. Even when you have no reason, just be joyful. Joyfulness should be like breathing. You go on breathing while walking, sitting, eating, sleeping; it does not depend on anything else. If you are alive you go on breathing. With joy, there is only one difference: even if you are dead, you can be joyful, though you cannot breathe. So they are absolutely similar, except for one thing. Breathing continues while you are alive. Ill, healthy, successful, a failure, frustrated, young, old, respected, condemned, breathing continues. Sinner or saint, breathing continues.

Joy is just like breathing. It goes a little deeper than breathing, because it continues even when you are dead. If you can learn how to remain joyful, you are learning something which is deathless. Or let me say it this way -- breathing is a must for the body, joy is a must for the soul. Breathing is the elan vital for the body, joy is the elan vital for your soul. When breathing stops, you say 'This man is a corpse now.' When joy stops this man has no soul. And that's why you see so many corpses -- joyless people, dry... not even an oasis but just deserts and deserts.

Our cities are full of dead people. The whole earth is full of dead people. Be a light among these dead. Be joyful among these people who are joyless -- and don't feel guilty. That is the problem: because so many people are joyless, one starts feeling guilty that one is so joyful... that one is having something that others are
missing.

This is something to be understood. Whenever people start feeling happy, they immediately start feeling guilt arising by the side, because how can they feel joyful when the whole world is so miserable? I'm not saying don't consider others. I am saying that you have to be joyful even when the whole world is in misery. By being joyful you can help other people to come out of their misery. By being joyful you can become an example. The world needs a few joyful people, a few dancing energies, so that others can feel that there is a possibility. Death is not the only way to live. One can live tremendously alive also.

Hence I am creating these sannyasins. Hence I am giving you sannyas. This is just to make you a joyful example. So wherever you go, let this message be spread -- that man need not be misera-ble, that joy is our birthright. If we don't claim it, nobody else is responsible except ourselves. It has to be claimed. By creating sannyasins I am hoping to create a few dancing people. Through their dance, their festivity, their joy and their feasting, they will celebrate God on earth.

Enough of the church and enough of seriousness, of long faces. They have killed God. Theologians, missionaries, priests -- these people with long faces -- are the real criminals. They have all killed joy. They have made everybody guilty. They have postponed joy for the future life.They say 'Joy is not possible here. You have to earn it. Be virtuous and joy will come about as a result.'

It is all nonsense, rot. Joy is a simple quality of life. You need not be virtuous. On the contrary, joy will make you virtuous, because I cannot see a person who is really happy doing anything wrong. Only miserable people do wrong things. Miserable people become destructive. They are angry people. They are in much frustration. They cannot respect life. What has life done to them? Why should they respect it? They live in such misery that they take revenge.

To be miserable is to sow the seeds of sin. To be joyful is to become virtuous. Joy is the only virtue.

So I teach joy. Be happy, and you will see many virtues arising that were not there before. You become more truthful, you become more honest. You become more loving. You become more intense in every thing you do. A passion arises. And whatsoever you touch with your joy becomes gold. You become alchemical. Not only does your life change from baser metals to higher ones, but whomsoever comes in contact with you immediately feels a thrill. So be thrilled and thrill others.

Becoming a sannyasin is a commitment for joy. Becoming a sannyasin is a discipline to be joyful. So, misery I call sin, and joy I call virtue. So I insist for joy. I don't insist for virtue because virtue is an outcome, a natural by-product.

[To a new sannyasin.]

Much is going to happen -- you are ready for many things. Just relax and surrender, because there are things which cannot be done by willpower. There are things which cannot be willed at all. The more you will them, the further away they are.

And these are the real things in life -- love, beauty, truth, bliss, God. You have to give way... you have to just relax and allow. You have to become passive and receptive. They happen only in a feminine state of mind.

Whenever you are doing something, there is bound to be a tension, and that tension does not allow you to melt. When you are doing something, there is bound to be expectation, and that expectation does not allow you to relax. When you are doing something there is bound to be some conflict, a struggle with the whole, as if you have some private idea of your own. So here, just allow things to happen. Meditate -- and that too has to be done in such a way that you don't will it. Simply be there and let it happen.

Learn by and by how to allow things to happen. Don't be aggressive -- be receptive. Don't try to grab anything -- just wait for your time to come. And existence is very just; there is no injustice. You get whatsoever you deserve; it never happens otherwise. So one can make much fuss but nothing will happen. One can simply sit and wait -- and everything is possible. For the right moment, for the right ripening, one has to wait. And one never knows.... It is unpredictable. God is absolutely unpredictable. There is no way to know His ways. His ways are mysterious.

So one can simply trust. Just meditate, be here patiently, and more than listening, be, feel.

And your energy is really flowing. You are not frozen in any way -- your energy is streaming. Things will come to you very easily. Your path is easy; it is not going to be hard. When people are very frozen, the path is very hard, because they are like rocks and the melting is very difficult. To melt a rock, a very high temperature is needed. But you are like a river -- there is no problem. So just flow with me. Good.

[The Encounter group, present tonight.

A group member said: I had a lot of good experiences, especially with sex. But now I'm stuck.

Yesterday I felt a lot of negative energy, and a lot of hate and destructiveness. I feel that I want to destroy and I don't allow myself to do it.]

Destructiveness is itself not bad. It can be used in a very creative way. In fact nobody can drop destructiveness. The only difference between a creative person and a destructive person is of emphasis.

The destructive person is only interested in destruction. Sometimes even if he creates something, he creates it to destroy it. If he makes a friendship, deep down he only makes it to destroy it. His pleasure is in destruction. Destruction is his goal. If he falls in love, he knows deep down that it is just to destroy something. How can you destroy love if it is not there? First you have to create it to destroy it.

The creative person has as much destructiveness as the destructive person, but the emphasis is around the other way. He destroys things to create. You have to demolish the old if you want to create the new. You have to destroy many things if you are really creative because there is no creativity without destruction. So a creative person is not without destructiveness. He uses destructiveness as a means towards creation, that is the only difference. Both have both the qualities.

So don't think that destructiveness is something wrong. You have to learn how to use it. It is a beautiful thing. The greater the creativity, the greater will be the destructiveness, because how can you create the new if you don't destroy the old? But you have to find ways how to use it in creative ways.

It is a great force. Channelized, it can become beautiful. Allow it to remain in chaos and it can become suicidal, because the ultimate result is to destroy oneself. How long can you go on destroying other things?

One day the final result will come -- you will destroy yourself. In fact you are getting ready for it. You destroy this and that -- this relationship, that friendship, that person, this love -- and one day you are simply fed up with all this. Now you want to destroy the final thing -- yourself. That's why people become suicidal.

So I am not against destructiveness, but I am certainly for creativity. You have to harness all your destructiveness into some creative activity. You have many things which are needed to be destroyed. There is jealousy -- destroy it. There is hatred -- destroy it. There is aggression -- destroy it. There is anger -- destroy it. There is possessiveness -- destroy it. These are all there. And you will become a Buddha if you destroy all these things.

You have enough to destroy. If the fire is there, use it; burn all these things. And out of each destruction, you will find a new release of energy... a tremendous upsurge of energy. If you can destroy jealousy, kill it, and you will see such beautiful energies arising in you. Love becomes so easy if you can destroy jealousy; otherwise jealousy destroys love. If you destroy hate, suddenly you have so much love that you become unconditional. You don't bother about whether the person is worthy of love or not. Who bothers when you have too much to give? You simply give and you feel grateful that he accepted.

As I see, you have much responsibility to be creative. Maybe that is the reason that you are feeling so destructive. Use it before it drives you mad. And don't be against it. Remember it is just energy.

The same fire which can bum the house, goes on cooking for you. The fire that becomes light and warmth, can kill you; it is the same fire. You have energy -- you just need direction. And your sannyas is going to be creative, so don't be worried.

[The group leader comments: She has been more contented when negative things are happening in the group. Sometimes she allows her energy to flow, but generally if things are positive she gets very uncomfortable.]

Mm, it is because she does not know how to live in a positive energy field. So help her to release the negativity. When she is enjoying the negativity, help her to release it. Take her to the very end of it, because that is the only way to change. One should go to the very end of it, then the pendulum swings back.

[to the participant] You cannot return from half way. If you do, there will be a hangover; you will feel very uncomfortable. You may have been feeling angry, and somehow you manage not to go into it. You may not express anger, but it will spread all over your being. It will circulate in your blood. It will move in your breathing. It will poison you and it will poison everything that you touch. It is better to go into it wholeheartedly, to finish it. Then it is finished sooner and you come out of it purer than before.

[to the leader] So just lead her deep into negativity. These two days, help her to go as far as she can; don't try to bring her back. Push her to the very end, to the very extreme, to the very precipice, so she herself sees where she is going and what the outcome can be if she goes on moving. Then her own mind will recoil. When you see that she herself is moving back, then give her a positive experience. She will enjoy it.

In fact, she has been carrying negativity for many days and she wants to release it, so whenever there is a negative situation, she feels good. It fits her, and then she can also be negative. It happens .... If you are carrying some violence and you cannot do anything with it, just seeing a murder on the TV, something is released in you. That's why people see so many murder films, read so many detective novels. It is their violence. They wanted to do such things but they have prevented themselves; they were too dangerous, too risky. So they identify with a movie or the TV or a story. Or moving in the road and two people are fighting, a crowd gathers. The crowd is not interested in any way in the people -- the crowd is interested in violence. You may have seen that if somehow the fight subsides, then the crowd moves away very frustrated. They wanted to see something happen, and nothing did.

When you look at the newspaper in the morning, you are very eager to see whether something has happened or not, whether people have been killed or war has broken out. If nothing has happened, you feel a little frustrated -- there is no news. Otherwise people feel thrilled.

So when there is negativity in the group, The participant must be feeling thrilled; she will feel very enhanced. She wanted to do these things and she has not been able. But don't let her be a spectator; that is not going to help. She has been doing that for her whole life. Force her to be a participant.

[to the group member] And you remember it too. Participate. If you enjoy anger, participate in it. What is wrong in it? That is the whole point of the group -- to bring out whatsoever is there. If you want to beat, then beat the pillow.

... Do something destructive. It can be done; there is no problem. Ways and means can be found. You can have a knife and kill the pillow -- really kill it. Get into the passion of killing -- it will help. That's the whole process of Encounter -- that whatsoever is there has to be brought out. Once something comes to the conscious mind, its poison will not affect you any more. Unconscious, it is dangerous. Conscious, the danger is over.

Otherwise you are like a puppet being pulled by the strings of the unconscious. Bring these things to light. Then even the puppet starts laughing and seeing that it is ridiculous: 'I have been under the influence, under the slavery of my own repressed emotions.' Then enough is enough. So bring it totally to the conscious. It is going to go. You have come to me -- you cannot remain destructive for long.

[A group member says: I feel like I have a huge collection of masks.

The group leader comments: When nobody's looking at him, he melts a little, but as soon as he gets any attention, he fights. Whatsoever is said to him he sees as a judgement against him.
Osho checks the group member's energy.]

There is not a very big problem. You don't have many masks.

[to the leader] He has only one mask -- that's why he's so protective. He has a very thin mask, so the moment you give attention to him, he holds on to it because he only has one. It is a poor man's mask. If one has many masks, one does not bother -- if one falls, another is there. Even if that goes, another is there. There are layers upon layers, so who bothers? But he has a very thin mask. If it is gone, it is gone, so he clings with it tremendously. But there is nothing to be worried about.

For these two days, put him in the centre and give him as much attention as possible. He has not got much attention in his childhood. He has not been loved. He has not felt warmth in the world. He has felt neglected, rejected. He has felt as if he is a burden. He has felt as if he has to make his own life and nobody is going to help him. He feels helpless, so he's continuously afraid. If his face is gone, he will be nowhere. He will be just empty.

So just be more loving towards him and he will become so easily nude, he will drop it so easily that he will be surprised. But pay him attention and be more loving towards him. He needs attention, he needs warmth. And he will explode. Within these two days you will see a transformation happening in him.

[to the participant] You don't have much to lose -- that's why you are so afraid. So don't be worried. Just do these two days, mm?

[A sannyasin says: It's just hard to crack open, to let go... to let anything out.

The leader comments: There seems to be a lot of softness inside. My guess is that he is really afraid of that softness.]

[The leader] may be right. The problem does not seem to be that you are hard inside -- but you are clever; that's why you are not cracking. You are not hard; [the leader] is right. You are soft inside, but you are very clever, so your cleverness is functioning as a hardness. It does not allow anything to enter. You rationalise. You are more of a thinker. The heart is very soft but nothing reaches it.

The soil is very soft but the seed has to reach it, otherwise it will not sprout. The cleverness simply does not allow it. It is working like a guard on the gate; it does not allow it to enter. You are very calculating, clever, intelligent -- that is your problem. Hardness of the heart is not the problem.

So just do one thing -- start doing a few foolish things. [to the leader] Give him a few foolish things to do... ridiculous things.

[The group member said: He's already done that.]

But you must have been rationalising it. You need really foolish things; that will relax you. Your head needs to be forced into such foolishness that it stops cleverness. When it sees that there is no point in being clever, that this whole thing is just mad, then it will allow it.

But it will happen. The basic foolishness has already happened -- that you have become a sannyasin [laughter]. Now it is just a question of time. Once the mind is not on guard, the thing will happen. It is only a question of it happening once.

Once you have a glimpse of your soft heart, you will never listen to the mind because then it is just

unnecessarily wasting a precious life. All that is beautiful happens through the heart. The mind is a servant pretending to be the master. The heart is the master, but such a humble master that it never claims it... such a good master that even if he feels that the servant is sitting on the throne, he says 'Okay -- let him enjoy. There is nothing wrong in it.' So the servant has become more and more confident. By and by it has usurped that throne. It does not bother about the real master. In fact, it had completely forgotten the real master. It thinks it is the master.

Once you can have a glimpse, the whole thing will change. Then the passage will be open. But I am here -- don't be worried. Whenever there is a moment of foolishness in these two days, try to get into it. In these two days, just get out of the categories of the mind. Do a few foolish things -- anything that comes on the spur of the moment; anything, I am saying. If you suddenly feel like standing naked and dancing, do it and see what happens -- just on the spur of the moment. Let people think that you have gone a little crazy.

If you can enjoy a little craziness, everything will be put right. A little craziness is medicinal for you. That's my prescription for the time being. Then we will see! [laughter]

The Passion for the Impossible

Chapter #20
Chapter title: None

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[To a sannyasin, whose son had just been initiated into sannyas, Osho said that one should respect one's child, and that now her son was a sannyasin, she should regard him as a brother...

A child is born to you, but he does not belong to you. Always remember that he has come through you. He has chosen you as a passage, but he has his own destiny.

So giving him sannyas does not mean that you have to structure him. You are not to force anything on him. Sannyas is freedom, so give him freedom to be himself, and be alert not to impose anything. Love him as much as you can, but don't give your thoughts to him. When you meditate, just persuade him to be with you. Sometimes dance with him.

And children can go into meditation very easily -- one just has to know how to help them towards it. They cannot be coerced; that's impossible. Nobody can ever be coerced into meditation, because coercion is violence. How can one coerce meditation? It comes when it comes. But you can persuade.

You can just invite him with tremendous respect. Dance with him, sing with him, sit in silence with him. By and by he will start imbibing it. By and by he will start enjoying the play of it. It cannot be a work for him. It cannot be a serious thing for him -- it should not be for anybody. It can only be a play. So help him to play meditation... Let it be a game. Make it a game with him, and by and by he will start loving it. He will start asking you 'When are we going to play meditation?' And once he starts learning some ways of silence, then meditation has started working on him, and one day you will see that he is deeper in meditation than you had ever expected. So you have to make a meditative atmosphere.

To make somebody a Christian is easy. You have just to impose a certain ideology, a catechism. You have to teach him that God is a trinity, and that Jesus is God's son and things like that, which can be learnt very easily, and which are very destructive, because the person will never be free to explore. These prejudices will always be there.

So when I give sannyas to a child, it is not that you have to impose an ideology on him. You have just to persuade him towards meditativeness. It has nothing to do with any ideology -- christian, hindu, mohammedan; they are all irrelevant. It is more like love... it is a feeling. And if he can learn something of it, then it starts growing on its own. One day he will be grateful for it -- that you helped him. Right now he cannot understand, so the whole responsibility is yours.

And this is my observation -- that if grownups are a little more meditative, children imbibe the spirit very easily. They are so sensitive. They learn whatsoever is there in the atmosphere; they learn the vibe of it. They never bother about what you say. What you are -- they always respect that. And they have a very deep perceptivity, a clarity, an intuitiveness. You may be smiling but they will immediately know that it is false, because your eyes will be saying something else -- and even more than that, your whole body will be saying something else, your gesture will be saying something else -- that you are angry, that you are just pretending, that it is just a policy.

They may not be able to formulate it in so many words, but they immediately feel it. So never be untrue with children because they will immediately know it. And once a child comes to know that his parents are untrue, his whole trust is lost. That is his first trust in life, his very base, and if that is lost he will become a sceptic. Then he cannot trust anybody. He cannot trust life, he cannot trust God, because those are very far away things. Even the father deceived, even the mother deceived; even they were not reliable, so what to say of anything else now?

Once a child learns... and every child is going to learn; it is impossible to deceive a child. There is no method discovered up to now on how to deceive a child. He simply knows where you are, who you are. It is intuitive -- it has nothing to do with his intellect. In fact, the more intellectual he will become, the more he will lose this intuitiveness, and he will not be able to see things as they are. Right now a child is immediate. He simply looks through and through. He looks at you and you are transparent. So never be deceptive.

[Osho went on to reiterate what he had said to a sannyasin at a previous darshan (see Dance Your Way to God, August 29th, 1976) -- that one should not pretend to be a god, but should express anger if that's what one was feeling; even to hit if necessary, but to hit warmly.]

Love him and allow him to be a little meditative, and much is possible.

That's why I say it is a great responsibility you have taken upon yourself. I cannot give him sannyas directly. It is through you, via you. So now you have to take care of two sannyasins -- yourself and him.

Deva means divine and koorvita means skill -- divine skill. And that's how I see every human being -- as having a deep skill to be divine. One may refine it or not: one may become a great artist in it, or one may leave it undeveloped and crude. It is like a rock, but a little work and it can become a beautiful statue. That skill is everybodys potentiality, but very few people develop it, and it cannot be developed on its own.

Everybody is born with it, but millions of people never use it, so the faculty goes on shrinking; it remains a seed and never sprouts. Just a little work towards it and much is the payoff, tremendous is the benefit. And there is no greater skill than that. One may be a poet, but then there are only a few seconds in the life of a poet which are beautiful, otherwise he crawls on the earth like everybody else. One can be a painter, but only a few moments are there -- rare and far apart -- where there are glimpses of the un-known. They come and go; they don't last. The painter is back on the earth again -- and more miserable than ever.

That is the misery of great artists, because they have something to compare. They have known a few moments when they were no more of this earth. They have known a few moments when they were part of the stars. They have known a few moments when there was depth and height and they were expansive... when everything was totally different, was a benediction. Then they are thrown back again and again. They don't know what to do. Back on earth they are more miserable, and the darkness is far darker.

When you know a few moments of happiness, your unhappiness becomes very very penetrating; you can compare. So all great artists have a few moments of what I call the divine. They live in misery, they live in a nightmare; they are almost on the verge of becoming mad.

So all other talents are just partial talents. There is only one talent which is total and whole -- and that is the talent to become divine. And if you develop it a little, it remains with you. Then whatsoever you do it is there, silently, like a shadow surrounding you, engulfing you... like a glow following you. It becomes your golden aura.

And I can see that you can develop it very easily. The effort is not going to be arduous. But daring and

courage will be needed because it is like death. To be in the divine, one has to die -- die to the past, die to all that you have been. Become as empty as possible, because only in emptiness is that benediction. Only when you are empty, suddenly you become full. On one side you are empty, on another side something is penetrating you and filling you. It is a death and a resurrection.
Much is possible, but one has to be an adventurer.

[A visitor says: The meditations are going very deep.]

Very good! You have been getting ready for many lives. This will be your name .... Forget the past as if it were never there, and begin anew from ABC as if you are born today. It is a rebirth. You don't have any history from now onwards. And count your life as from today. Next year you will be only one year. Move that way, and also feel like a small child. Soon you will start feeling a tremendous blessing.

Your energy is just vibrating, ready to explode. It can explode any moment, so get ready for it. When it explodes, for the first time you will know what life is. People ordinarily cannot even dream what life is. They cannot even imagine it, because they live in dead shells -- windowless, dosed, monads.

When one starts living in innocence... and that's what sannyas is -- to live innocently, to live non-cleverly, to live non-calculatingly, to live without mathematics, without logic. Sannyas means saying goodbye to Aristotle... to live like a madman, and to live intensely and passionately. And the first step is to drop out of the past.

People drop out of the society -- that is not much of a help, because even if you drop out of the society, you carry your past which has been made, cultivated, conditioned by the society. You can go against the society but you are part of the society, sol don't say drop out of the society -- I say drop out of your past. That is the real dropping out of the society.

And the change of your name is just indicative that you disown your past -- that now you are no more continuous with the past. Of course you cannot erase it. It is there, but more and more you will see that it belonged to somebody else, that it is as if you had dreamt about it or you had seen a movie or read a novel. But you are totally separate from it.
This new name will help -- Swami Prem Shreyas.

Prem means love and shreyas means blessedness -- blessedness that comes through love, the blessing that comes through love.

[Shreyas said he would be leaving for a time to undertake a course in Vipassana. Osho encouraged him to do the course -- either here in the ashram or elsewhere as Shreyas had planned, saying it was a beautiful form of meditation.]

Doing Vipassana there, do it as totally as possible. Put your whole energy into it. Don't do it lukewarm, because then it is meaningless; you are wasting time. Whatsoever you want to do, do it totally. If you don't want to do it, or if you want to do it half-heartedly, never do it. It is better not to do a thing than to do it half-heartedly, because half-hearted, it is useless. One starts feeling that one has done it and one has not done it at all.

So do it totally. And your sannyas is going to help -- half of the work is done already. Go into it headlong. Even if you feel very uncomfortable sometimes .... It will be in the beginning, because our minds have been conditioned not to relax. We have been trained to be tense. Our whole education is nothing but a training in tension. We have been cultivated to be sceptical, doubtful, suspicious -- and all deep meditation needs trust. So just be trusting and go into it.

Don't leave any stone unturned; put your whole energy into it. Don't hold anything. The more energy you put, the more energy will be coming. Man is an infinite source of energy; you cannot exhaust it. You will be given as much energy as you need. Just give a challenge to your life and you will be given energy. It is not there already given. It comes only when you accept a challenge.

If you want to become a runner, you will have enough energy to run. You can become the greatest runner in the world, because the potentiality is there. You may never try it -- that's another thing. Whatsoever one wants to do, never think about it in terms of whether one has enough energy to do it or not; never bother about it. If you want to do it, your very passion will create energy.

Passion is creative; it creates energy. So man can do whatsoever he wants to do, is authentically passionate about. If you feel an urgency, the energy will be there and you will not be tired. You will not feel

spent, bored. You will not feel 'What am I doing here -- sitting the whole day? Is it intelligent to do this or am I just a fool?'

Many times in Vipassana that idea comes to people, and thoughts rush around as they have never rushed before, and the mind becomes very muddled. All the dust of the ages is stirred. The more you try to be silent, the more you feel you are distracted. The more effort you make to keep the mind silent, the more mad and crazier it seems to become -- rushing in all directions. But don't be worried; go on making your effort.

[Osho said, as he has said before to sannyasins doing Vipassana here, that after seven days the turmoil will pass. The second week will be beautiful, and in the third week problems will rise again because by now one will have become greedy for more....]

So in the third week you have to remember not to ask, not to expect. Don't carry the experience that has happened. Live through whatsoever happens, and then drop it. Don't accumulate it.

Ordinarily the mind tends to accumulate. The mind is additive; it goes on adding and adding. Whatsoever comes, it goes on collecting, and then whatsoever is beautiful it wants again and again and again; it wants to repeat it. Remember that after the second week, you will want many things to be repeated. And the more you want them, the more distant they will be. The more you hanker, the more you will feel that you are in a wasteland; no sign of any oasis anywhere.

So don't expect. Whatsoever has happened, enjoy it and then say goodbye. When it happens, good. When it is not happening, that too is good. When it happens, move with it, dance with it, delight in it. When it is not happening, don't think about it. Don't look back, don't look ahead. Wait... wait without hope, because whatsoever the mind can hope, is going to be wrong.'

And come back. I will be with you ....

[To a sannyasin who is leaving.]

Very good. This time has been beautiful. Now start working for me there. Now you are caught completely, catch others!

Jesus says to the fishermen, 'What are you doing here? How Long are you going to catch fish? Come with me, follow me. I will make you catchers of man.' And that's exactly what I am trying to do. First I catch you and then I make you catchers of man. Now you have the net, so and throw it as wide as possible.

Italy needs much work. And people there are very sensitive -- Italy is one of the most sensitive countries to me. So you have to work there.

This time your work will have a magic touch -- just start working!

[The girlfriend of the above sannyasin, who is also leaving said she is too small to contain so much happiness.]

That's right! I will make you big! I'm just afraid of [your boyfriend]. If you become too big, he will be crushed [laughter]. But good... very good.

In fact it is so. When happiness comes, it is so big -- one cannot contain it. There is no way to contain it. It is always extravagant. It is so much it hurts. One cannot contain it -- that's why it becomes a celebration. One has to dance, otherwise one will die!

Happiness can be so much that it can kill. Love can be so much that it kills. And when it comes, it comes as a tidal wave. It is wild, and you cannot prevent it -- it does not listen. You have simply to go with it. It takes you away from yourself. It uproots you from yourself. It is very shattering, but it is tremendously blissful also. It is destructive and creative. It destroys you and it creates you again.

When happiness is there, God is around you. It is like an arrow which goes into the heart and penetrates deeper and deeper and deeper. It is painful, but that pain is sweet. So allow it -- don't try to escape from it. People are afraid of being happy, because of this -- that it is so much and they cannot manage it, they cannot control it; it is uncontrollable. It is immeasurable; you cannot measure it. All measurements are of the mind -- and it is not of the mind. All measurements are in time and space, and it is beyond time and space. Your body is in space, your mind is in time, and happiness is beyond both. That's why you cannot contain it and you feel, 'What to do? It is too much.'

Dance it, sing it... go mad with it! Mm? Good,

[A sannyasin, who had done the Hypnotherapy group which was present tonight, said she was feeling confused -- one moment feeling very good, another feeling that she hadn't opened up at all during the group.]

You may be expecting too much. Nothing is going to happen -- that is my promise. Be certain about it [she laughs] and then everything will be good. Hope for the best and expect the worst. Nothing is going to happen, because why should anything happen? What is wrong with things as they are? It is perfectly good. There is no need for anything to happen at all. All that has to happen has happened. It is a perfect world -- every moment of it. It is so tremendously perfect that there is no way to improve it. And as I see you all, you are just unnecessarily chasing your tails.

Enjoy rather than waiting for the result. The very process is beautiful -- not the goal. The way is beautiful. Who bothers about the goal? The way is so lovely.... Look at the trees by the side of the road and the birds singing and the sunrays, and the hills and the rivers. The road is so beautiful who bothers about the result and the goal, and whether it comes or not? The journey is so beautiful that one would like it to be eternally so -- journeying and journeying and journeying.

Because people are not daring, they start thinking about the goal. A goal means that they want to stop. That's exactly what the goal means -- that they want to stop. They are fed up with the journey. They want to sit somewhere in darkness -- that's what their goal is.

The process is beautiful. God is not a goal. God is the way, the very journey, the very process. God is not the creator -- He is the creativity, the very process of it.

So remember this, otherwise you will be frustrated again and again. That's what is happening. One moment you feel good, beautiful, flowing. Suddenly the mind comes in, the achiever's mind that says, 'Much more should happen -- this is nothing.' It immediately judges, condemns it, compares and says, 'Much more should happen. You are not putting your whole heart into it. Go deeper, go higher. Do something. Much more is possible.' Again frustration settles in. Sometimes you forget your achiever's mind. You relax, and then you have moments of joy. Then again the mind jumps in and crushes the beauty of that moment.

The mind is poisonous. The mind is ambition. The mind is jealousy, envy, comparison. The mind is a constant source of misery. So whenever some flower is there, it jumps on it, crushes and destroys it. It tears apart the petals and starts analysing it. It says 'This is nothing. A bigger flower was needed.' It is all nonsense! A flower is a flower. Big or small, enjoy it. The bigger will come out of the enjoyment of the smaller -- not by analysing it, destroying it. Then even the smaller will disappear.

The next moment is going to be born out of this moment. Live this moment as beautifully as possible, and then the next moment is going to be automatically more beautiful. It will be based on this moment. From where is it going to come? It is going to come out of this moment. The tomorrow will be born out of today. Today is going to parent tomorrow, so why bother about tomorrow?

But you must have a very deeply ambitious mind, an achiever's mind, a result-oriented mind. You cannot love the process -- you are always thinking about the result. While painting, you cannot enjoy the painting. You are thinking whether art critics are going to enjoy it or not, whether you are going to sell it at a high price or not, whether it is going to become famous like Picasso's, Van Gogh's, or not. While writing a poem you are not enjoying the process of it, the birth of it, the beauty of it, the benediction of it. You are thinking whether you are going to get a nobel prize or not. The result makes everything ugly.

Drop this and allow more and more moments where you simply enjoy the very process of life. It is a dynamic phenomenon, always flowing -- always reaching but never arriving. That is the whole beauty of it.

The Passion for the Impossible

Chapter #21
Chapter title: None

10 September 1976 pm in Chuang Tzu Auditorium

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ShortTitle: PASSIO21
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Video: No

[A new sannyasin says: I'm a nursery school teacher, I teach children of four-and-a-half to five years old.]

Very good work. To be with children is one of the most beautiful things. But one has to learn it, otherwise it can be the most tedious thing in the world. One has to love it, otherwise it is one of the most boring things. It can drive you crazy. It can bring a nervous breakdown, because children are so noisy, so uncivilized, uncultured... animals; they can drive anybody crazy. One child is enough to drive anybody crazy, so a whole lot of children, a whole class of children is really difficult. But if you love, it is a great discipline.

So don't only teach them -- learn, too, because they still have something which you have lost. They will also lose it sooner or later. Before they do, learn from them. They are still spontaneous, they are still fearless. They are still innocent. They are losing it faster.

The more civilization grows, the sooner childhood ends. Before, it used to end somewhere near fourteen, fifteen, sixteen. Now even a child of seven years is no more a child. He starts becoming mature. Maturity comes sooner now because we know better methods to condition, to structure.

So it is good, with four and five-year-olds, to become four or five years old. And don't think that you know and they don't know. Listen -- they know something. They know more intuitively. They are not knowledgeable, but they have a vision, a very clear vision. Their eyes are still unclouded and their hearts are still streaming. They are still unpolluted. The poison has not yet started. They are still natural.

So with them don't be knowledgeable. Don't be a teacher -- be a friend. Befriend them and start looking for cues for innocence, for spontaneity, for intelligence. You will be helped tremendously and your meditation will go very deep.

[A sannyasin says of her first teacher, Oscar Ichazo, founder of Arica: I'm still very attached to my first teacher. I love him very much.]

You can continue -- there is no problem in it. Why create any conflict? You can continue loving him, and you can remain attached. There is nothing wrong in it.

Just tell him that this is your new love affair. An american woman can have many love affairs.

... Don't be worried -- it is between him and me. Don't you worry. You can continue to love both. The wrestle will be between me and him.

I am never against any love. Whomsoever you love, it's good. Love is always good -- unconditionally good. And wherever you can learn something, learn.

[She then says: Osho, with you I feel love, but in the ashram I feel very unloved.]

That's right -- that's my polar opposite. I have to have a polar opposite. If you love me, you will tolerate the ashram. That's a price to be paid. One who loves me by and by forgets about the ashram and starts accepting it.

The ashram is part of the world. It cannot be like me... it is not possible. But you should be grateful towards it because it helps my work, that's all. It makes me comfortable. It helps things to happen, that's all. But it is just an organisation. Don't be worried about it. Forget it and just remember me, mm? Good.

[The Tao group present tonight, which comprised thirteen men and one woman.

The group leader said: In the beginning the energy went very high. But after while people went to sleep and were sort of falling out of it. People would go out and then come back, so the energy would go high again.

Then he asked about a personal problem:It's something like electricity occurring in my body --

particularly after the lecture. It comes so strong -- as if I was on two-hundred-and-twenty volts.]

Mm mm, it can happen. It is good; nothing to be worried about. Allow it... just relax with it and enjoy the feeling of it. Even If sometimes it is very weird, enjoy the feeling of it. Soon you will become immune to it and you will be able to absorb it.

It always happens when new energy is released and you don't have the capacity to absorb it. The energy is there, hovering. It is more than you know how to absorb. It is actually bio-electricity, and a human being is a dynamo. It can create tremendous energy.

So just enjoy it, and when it is happening just sit silently, be thrilled by it. Use it, vibrate with it. Let it have its own way. Don't become an obstacle. Don't become a controller; don't try to manipulate it. Don't try to discipline and tame it. It is untamed energy, and it has to remain that way. Untamed it is beautiful -- tamed it becomes ugly. Then it is just like a circus tiger who only looks like a tiger. Once the wildness is lost, everything is lost.

So just allow it. Soon your body will become adjusted to it. There is no need to control it. If you control it, the body will never come to a point of adjustment; the body's capacity will remain the same. Allow it and the body will adjust automatically. The body has a tremendous capacity to adjust. It can adjust to any situation. Its capacity, its flexibility, is simply immeasurable. So allow it.

And a group like this can happen again, so you have to learn a few things about it. It was good -- it was a new experience. One thing -- don't allow people to fall asleep; keep them awake. Create situations in which they are awake. Chant, or do something so that they cannot fall asleep. If they fall asleep, this will happen -- this up and down. It is as if half of the person is asleep, paralysed, and half is awake, alive. If a few people are asleep in the group, part of the group energy is paralysed, one part is soaring high -- and that creates a contradiction.

So first try in every way to keep everybody awake. When you feel that now it is impossible, let everybody go to sleep. But maintain a non-contradictory state. That is one of the meanings of the word tao -- the energy should be non-contradictory. Don't allow anybody to go out; that creates disturbance. Once he goes out, he takes much energy out of the room. It becomes a leakage. When he comes in, he brings in some other type of vibration from the outside. That becomes a disturbance and a distraction.

So don't allow anybody to go out or let them all go out. If it becomes very necessary that people go out, let everybody go out for a few minutes, and then let them all come back in together again. But don't create a split in the group -- that's what I mean.

In fact, this group could have gone higher than any group with women, because when men and women are together, they are in proportion, they balance. Their energies are different. That's why one feels the group is more graceful, because man's aggression is absorbed by the woman's receptivity. So there is a peace, a harmony -- man's logic and rationality is balanced by the irrationality and intuition of the woman. There is a balance.

So I can understand -- it can become very difficult if they are all men. The energy can soar very high, can become very aggressively high. That's why in militaries, in the army, women are not allowed because the soldiers have to fight. Their energies should not be balanced, otherwise they cannot fight. That was one of the reasons why America could not win in Vietnam -- girlfriends were allowed for the first time in the history of the army. So the american soldiers were more balanced, more at home. It is difficult then because you need male energy on the front.

If someone is sexually satisfied, why should he fight in the first place? All fight comes out of frustration. The soldier has to remain sexually frustrated -- then he starts fighting. Then even his bullet becomes a sexual symbol penetrating the other's being. A sword becomes his genital organ, and he uses the other as a woman. Then his sexuality starts becoming destructive. But if the woman is there, he loves the woman and she is following him like a shadow, he will be so at ease that it will be impossible for him to fight.

So when it is an all male group, the energy will soar very high. That can create trouble, but you have to know how to use it. When it is happening, let them all sit, not doing anything. Just let them all sit in a circle. Let them hold hands and vibrate. Let them look into each other. Let energies soar high -- as high as it can go. This group could have become one of the most beautiful experiences... they would have attained to a peak. But you were not aware, so not to be worried.

If it happens next time, don't be worried. You have to work in a different way. Because the balancing woman is not there, the energy has no weight on it. The woman is a weight. She does not allow you to go very far. She pulls you back, absorbs your energy. Man left alone has no anchor, no home base. There is no

way to bring his energy back.

So if it is an all male group, first let their energy soar high, and when you feel that it is coming to a climax, a crescendo, and they will burst or explode if you don't do something, then let them dance, and immediately the dance will bring their energy back. The whole room will become filled, charged.

If it is a female group, you will have another difficulty. The energy will be very relaxing. You will find that there is not any peak possible; only a valley is possible. The woman is a valley. When there are women, allow them. Let them sit -- just as the men did -- but let them relax. They will reach the very depth of the valley. When you feel that they have touched the very depth of the valley and that now it is difficult to go further, and that if you do, they will die.... Because the ultimate in relaxation is death; the ultimate in tension is madness. So if a man is allowed to go to the ultimate of his aggression, he will become mad. And if a woman is allowed to relax to her ultimate capacity, she will die. If a man is allowed to go to the ultimate point of energy, he will kill. If a woman is allowed to her ultimate capacity, she will commit suicide.

So when you feel that the energy is really going so deep that everybody has disappeared, then tell them to dance. Again, dance will be helpful. It will bring them back. Dance is a very very balancing act. If you are going mad, it brings you back to sanity. If you are relaxed too much it brings you back to a normal state of energy. It works both ways. So whatsoever the group -- male or female -- dance can always be used. But first they have to be allowed to go to the very extreme. Nobody should be allowed to go out; nobody should be allowed to go to sleep.

Next time it happens, just try, mm? Nothing to be worried about.

The Passion for the Impossible

Chapter #22
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11 September 1976 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, and tarpana means sacrifice -- divine sacrifice, or sacrifice to the divine. And that's what life really is. Unless it becomes a sacrifice, an offering, you go on missing it. Unless you give your life totally, you miss it. And there is no way ordinarily to give it totally except to give it to God, because only the total can become the receptor of a total gift.

If you give your life to a woman, it cannot be total because she is not total; she cannot contain that much. And you cannot give that much because human limitations are always there. If you give your life to ambition, it can never be total. There is only one way to be total, and that is to give to the totality. That's what God is. By giving, we get;. by sharing, we get -- not by possessing. That is the meaning of sacrifice -- that by possession we miss, we lose. The more you possess, the poorer you are. The more you give, the more rich you are. If one can give totally, unconditionally, then richness is tremendous, immense. Then it knows no limitations of time and space. It is immeasurable.

The word sacrifice is very beautiful. It has become ugly by wrong associations. People have tried to sacrifice everything except themselves. Sometimes it is an animal they have sacrificed to God, sometimes something else, but they go on avoiding the real sacrifice -- and that is the sacrifice of one's own being.

That means that after the sacrifice you are no more there and only God is... that He exists in you... that you become just a vehicle, a passage, an expression, a song sung by Him. You become a flute, a hollow

bamboo, nothing else.

I give you this name Tarpana so that you can remember to give more and more, to love more and more. Never ask for anything, and a thousand-fold will be coming.

Jesus says, 'Ask, and it shall be given.' And I say to you, 'Don't ask, and it shall be given.' Ask, and you have already become a beggar. Ask, and already you have desired. Ask, and you have already expected something -- and whatsoever you can expect will bring misery, because you are misery. The very idea of 'I am' is miserable. Then I expect. This 'I' goes on creating new desires, new projects, and it goes on asking. Drop asking. Just be and everything will be given to you.

[A sannyasin said he had done a nine-month encounter course in the London centre but still felt unfinished.]

In fact, no group can be felt as finished because a group is artificial. The real is only in life. A group has to begin and end. The beginning is arbitrary; the end is also arbitrary. It is a created situation. It cannot be complete. In the very nature of things it cannot be complete. And one should not ask for completion because that is asking for the impossible. Only life is complete because it is an eternally ongoing process. It knows no beginning and knows no end. It never started and it is never going to end.

Each moment, it is complete. Each moment, as it is, is complete... it is perfect. Life moves from one perfection to another perfection. It is not from imperfection to perfection. It is just from perfection to another perfection, from one grandeur to another grandeur, from one richness to another richness. In &ct it is not a growth -- it is a play. The very idea that one is growing from one point to another and becoming more perfect, is linear. We are moving in a circle; we are not going anywhere. We are simply going because we are energies and energy has to go -- not that there is a goal, but that energy has to dance.

So rather than going somewhere, it is more like a dance. When somebody is dancing, you never ask 'Where are you going? Why are you making so much fuss? What is the goal?'

When a person is dancing you know that he is not going anywhere -- simply enjoying. Energy is there and overpouring, overflowing. What to do with energy? God is extravagant -- hence so many flowers. Extravagant for no purpose at all. It is just that the energy is there, so what to do? -- flower! So many millions of birds and insects and men.

Darwin created a very linear concept in the western mind -- that of evolution. Nothing is evolving. It is not that the monkey becomes the man. The monkey is perfect; there is nothing to become. He is as perfect as man, it is a different kind of Perfection, and man is another kind of perfection. There is no hierarchy -- that man is higher than the monkey, and the monkey is higher than the donkey -- all nonsense. Nobody is higher, nobody is lower. All are performing their own game. The donkey has chosen to be a donkey; that's his will. And the monkey has chosen to be a monkey.

Nothing is going anywhere -- that is the eastern concept. And everything is a play, a dance, leela. Hence everything is as it should be. There is no need to be discontented -- unless you decide to play the game of discontent; then it's okay.

It is said about a very great sufi mystic that he was talking to a few people... he was talking about the same thing that I am talking about to you. He was saying that everything is perfect because how can it be otherwise? God is perfect. Out of His energy comes everything, so everything is bound to be perfect.

A man stood up -- he was a hunchback -- and he said 'What about me?' It was very painful for him to even stand. His body was very unshapely and ugly. He said 'What about me? What do you say about me? You say everything is perfect.'

The mystic said 'I have never seen such a perfect hunchback. You are the most perfect hunchback I have ever seen!' Everything is perfect.

It is very difficult to drop the idea of evolution because with evolution there is a possibility for the mind to exist. You have to hanker, desire, seek; then ambition is open. If nothing is happening, and everything is as it has always been -- just forms change and the content remains the same; everything appears to be changing and nothing changes; it is just an overflowing energy, a waterfall, for no purpose at all, going nowhere, moving round and round, a merry-go-round -- then it is difficult, but if you can understand that, suddenly one relaxes. Then there is no tension.

All growth groups are a by-product of the evolutionary concept that one has to grow. One has to do nothing! One has just to be. One has just to delight. All is available -- one has just to dance. The orchestra is there and people are ready, just waiting for you to participate. Everything is ready -- just start dancing.

So this time here don't seek anything. If you want to do a few groups, you can, but just for enjoyment. And that is a totally different dimension -- of doing them for sheer joy. You would like to have a few communications, a few encounter people playing roles and games, and this and that. Enjoy, but don't be a seeker. Seeking creates suffering. Non-seeking is bliss. You cannot seek bliss because that is impossible. Whatsoever you seek is bound to be suffering. Seeking is suffering. Don't seek -- just be. For these six months here, just be.

I'm not saying not to do anything. I'm saying to do as many things as you like, but this time just let them be plays and games. Enjoy the very thing; don't hanker for the result. That's why you are feeling incomplete. If you had enjoyed it moment to moment, this feeling would not have been there. That the total result of nine months' work is a feeling of incompletion, is not good. Something basic was missed. And it is not only that you missed all participants would have missed because that's how the contemporary mind is missing everything.

Even if you tell people not to do anything, not to seek anything, they say 'Okay, we will not seek, but then what will happen?' Look at the absurdity. They say 'Okay, we will not seek. But then will it happen or not?' The seeking continues. Now it goes a little deeper, more underground, but they are again asking whether something will happen or not. If you tell them to just sit and enjoy....

Man has become incapable of being in the present -- and that incapacity is what hell is. So this time.... You have been doing .well, but now the moment has come when seeking has to be dropped; playing has to be started. So do whatsoever groups you want to, do whatsoever meditations you want to. Don't misinterpret me because there are people who, when I say that there is no need to do anything, say 'Why do meditations? Why do a group?' Then they become sad, they become depressed, because their energy gets suffocated. I'm not saying that.

I am saying to do as many things as you can, because even God cannot contain energy -- that's why existence is. To contain energy is to become ill. To contain energy is to become neurotic, because the energy wants to explode, it wants to express itself. It wants to move. It wants to go on an adventure. It wants to remain alive, fresh and flowing. So if you don't do anything, you are stuck.

I'm not saying don't do anything. I'm saying don't be a doer any more. Become a player... just for the delight of it. And much is going to happen....

[A sannyasin says: I feel guilty because I always miss the morning meditation and the lecture. I always feel lazy in the morning.
Osho checks her energy.]

Simply allow it. It is just natural to your body energy. Different people have different times for their body. Each person, in twenty-four hours, has two types of extremes.

For two hours in the night the body temperature falls by two degrees; sometimes even by three and four degrees. Those two hours are the best for sleep. In the same way, in the daytime the body temperature rises by two degrees, or sometimes even three. Those are the best hours for work. One is absolutely full of energy. But these periods are different for each, and even different for each person in different times.

For example if a person's temperature falls in the night between three and five, then those will be the hours of the best sleep for the person. If he gets up at that time he will suffer the whole day. It has nothing to do with laziness. It is a wrong concept. I'm not saying that there are not lazy people, but many people are just thought to be lazy -- they are not. For example if somebody's temperature falls between five and seven, he will be thought lazy. At least in the East he will be thought lazy; in the West, not so much.

If that person's temperature falls between five and seven, and he gets up between five and seven, for the whole day he will feel tired, as if something is missing. He will not feel vital. He will feel sleepy. You can sleep for eight hours -- that won't help. These two hours are a must. If somebody sleeps only for those two hours, that is enough. But if you don't sleep those two hours, you can sleep for ten; that won't do.

So as I feel your energy, your temperature must be falling near six to eight in the morning. So that is the time -- you just sleep. There is no need to feel guilty. You can do the evening meditation -- don't be worried about it.

By and by we can change it. Rather than forcing and getting up against your body, the temperature fall can be changed. So in the night when you go to sleep, make it a point just to tell your body.... Just talk to your body. You should learn how to talk with the body. Ten your body, 'Let the temperature fall between three and five.' And trust it; don't force. After three weeks you will find it easier and easier to get up. By and

by the shift will happen, and your body temperature will start falling between three and five. Then you can get up at five completely fresh and with no problem. But don't force it. Forcing is just absurd; it cannot work.

You need deep auto-suggestion to change the body energy -- its flow, its timings.

... So there is nothing to be worried about. Simply go on suggesting. And another thing -- make it a point to go to bed regularly every night. Drop this habit. This is very disturbing; it creates confusion in the body. The body is a very simple mechanism. You put it into trouble unnecessarily. One day you go at eight o'clock and the next day the body expects that you will go at eight o'clock again, and that day you go at.eleven. The body is confused -- what is the matter? -- because after twenty-four hours it gets ready; it expects. It is just like food. If you eat every day at eleven, then at eleven the body expects food. The juices start flowing, the appetite arises. But if you frustrate the body every day, by and by it loses contact with you. Then it becomes muddle-headed. It does not know what is going on. It loses sensitivity.

[Osho said that he did not mean that she had to be absolutely strict about what time she retired. If occasionally it was later than, for example ten, that was alright, but irregularity should not become a regularity. He said that with this, plus the suggestion to the body about the temperature fall, soon she would find that she woke at five and felt like getting up.]

What I am meaning to point out is, never be violent with the body. It is a very simple, subtle, delicate mechanism. Persuade it... it will come.

[The Enlightenment Group is present. One group member said her body felt divided between the left and right sides, and this was more when she meditated.]

Do one thing. In the morning when you get up, sit in your bed, left hand this way [Osho holds his left hand up-turned], with the right hand on top of it. Start pouring energy from the right hand into the left. Just feel, visualise energy falling like a waterfall, and that the left is receiving it, absorbing it. Don't touch the hand; keep at least two or three inches away. You will start feeling the tingling sensation in the left, and you will feel warmth flowing.

If the left is receptive, there is no problem. The right has too much -- give it to the left. Feel the whole left side of the body being energised, vitalised. Do this for just five to seven minutes, and you will feel a balance coming. Whenever during the day you feel again that the imbalance is there, just pour it. In the night before you go to sleep, pour it again and go to sleep.

In the morning it will help the left side to be awake, alert, vital. In the night it will help the right side to relax. So before going to sleep, pour it, to help the right side -- otherwise it will be too active and you will not be able to go to sleep; and in the morning to help the left side -- otherwise it will be too inactive and you will not be able to get up, or you will not be fully alert. In the daytime, whenever you feel to, you can simply try to pour the energy.

You will become balanced. There is nothing to be worried about.

[A visitor says: I came here to go through most of the groups, to see you, to hear you. I would like, I want you to love me, but I don't want to take sannyas.

Every day in the ashram I am being asked, 'Why don't you take sannyas? When will you take sannyas?' -- and it disturbs me. I feel that all my life I have been running after a father I didn't get.

I have been a catholic priest already, and I have had enough of this kind of clothes and so on.

But I just wanted to say that I want to be loved by you. And I am asking you if you can love me, even if I don't take sannyas?]

No, I love you! [laughter] That is not the point. For that sannyas is not needed at all. But your disturbance shows that you want to take sannyas, otherwise your disturbance would not be there; nobody could disturb you by asking. If people ask and you get disturbed, that simply shows that deep down you want to take sannyas, and they bring it to your consciousness again and again. If you don't want to take sannyas, nobody can disturb you.

And the second thing -- sannyas has nothing to do with being a catholic priest. It has nothing to do with it. And it is an absolutely radical phenomenon. It is not a regimentation. It is not any outer discipline

imposed upon you. The clothes and things like that are simply gestures -- and they help tremendously.

My love is there about that you can be absolutely fearless; drop your fear -- but you will never feel at home here unless you are in orange. That is your problem -- it is not a problem for me. You will never feel at home here. Amidst so many sannyasins, you will always feel that you are an outsider, and that will be a disturbance to you.

It is tremendously beautiful to become a part; things start flowing more easily. You are more of the family. You not only belong to me -- you belong to my family too. Not only will you be receiving my love, you will be receiving the love of all my sannyasins. I can love you without your being a sannyasin, but my sannyasins won't be able to love you -- and you will miss much love. You will be with them for twenty-four hours, and you will always be standing a little far away, a little distant, and that distance will be unnecessary; there is no need for it.

With my sannyas there is no reason to be afraid that you are getting into some regimentation, some discipline. There is no discipline. And if you are Still seeking a father figure, you are Still a Catholic. That is the whole base of Catholicism. If the father figure is not available, then in heaven there is the father. And if you cannot get him, the. father, at least you can approach the son, and through the son you can approach the father. But that is the whole christian ideology. It is father-oriented.

So you may have dropped out of it, but deep down in the unconscious you are Still a Christian. My feeling -- if you ask me to be true about you -- is that you are not afraid of the regimentation and the dress. Your Catholic is afraid of the orange. Your Christian is afraid. That Christian is there and he will feel that you are betraying him or something. You may not be conscious of it at all. Consciously you may be thinking that you are a free person and that you have left all that; now you don't want to get into it again. That may be your conscious idea, but that has nothing to do with your reality.

As I can see it right now, it is your Christian afraid of the East, afraid of the eastern, afraid of the orange, the ochre. It is the Christian. And it will be helpful to drop that Christian completely. You will be freed and you will feel very weightless. But think about it; there is no hurry.

If you love me and you want my love, you will have to listen to what I am saying. You will have to try to absorb it. Unless you start trying to understand my standpoint also, that love will be meaningless. Love itself won't do. A transmission of understanding will also be needed, will be very basically needed.

So love is there; don't be worried about it. In fact I love you -- that's why I give you sannyas. Love is a priori; it precedes sannyas. It doesn't succeed sannyas. It is not that you become a sannyasin and then I love you. In fact I love you -- that's why you become a sannyasin. And whether you remain a sannyasin or not, is not the question, but out of the love you take the jump with me. I'm not promising you any heaven or paradise or anything. I'm simply promising you a delightful journey to nowhere.

I'm not saying that you will arrive. I'm simply saying that there is no place to arrive at. But wherever you are, you will be moving. I promise you movement, I promise you process, I promise you a dynamism. And wherever you are, whatsoever the situation, I prepare you to be happy there, to be celebrating there.

These clothes are just symbolic. They are not in any way serious affairs as it is with Christianity. They are very symbolic, and symbols of non-seriousness. It is just a non-serious gesture. I want you to become a little foolish, that's all. And these clothes will make you a little foolish. With these clothes you will look a little wiser. With these clothes... just look around [indicating the group]

... Not in this ashram, but outside the ashram you will be a fool!

... You do whatsoever you want to -- and be honest to yourself. Very good!

[A sannyasin says: I leave tomorrow. I have a problem -- I have no self-confidence. I am very unsure of myself, and I feel much anger sometimes.]

About your problem.... Whenever a person feels the lack of self-confidence, he becomes easily angry. In fact anger is always an indication that you are not self-confident. A person who is confident about himself is not easily angry. It is very difficult for him to get into anger. It is our weakness that leads us into anger. The stronger you are, the less anger will be there. The strongest person goes beyond anger. Anger is weakness.

So don't be worried about anger; it is a byproduct. Rather be concerned how to become stronger. Do three things. One is, meditate regularly. Within six months you will feel a burst of energy and a confidence arising in you. But don't be bothered about whether any result is coming or not. Continue for six months. And choose any meditation you like, but stick to that; don't change -- one day Kundalini, another day Dynamic.

One day it will suddenly happen that you will be full of energy, and suddenly you will see that all unconfidence has gone. You have become sure about yourself, centred.

The second thing. Before going to sleep, just stand in the room and feel that you are a pillar of energy from the ceiling to the floor -- just the shape of a pillar. Close your eyes and feel that you are a pillar of energy, and that you are melting. Visualise that the energy is falling and you are underneath it, as if taking a shower of energy -- just for seven minutes. And feel completely cleansed, purified, bathed, and then go to sleep.

And the third thing. Whenever you feel angry, don't throw it on persons. Rather, beat a pillow. [For details of the pillow meditation see Hammer On The Rock, Sunday, December 21st, 1975.]

[The sannyasin then asks if he should finish psychoanalysis which he has been in for seven years.]

No, continue. Now I give you a project. Continue, and convert the psychoanalyst to sannyas [laughter]. That is the real work to be done now. He has helped you; now you have to help him -- otherwise if he commits suicide, you will be responsible!

So continue. He will be in the illusion that you are being psychoanalysed -- you start analysing him! That will bring you more confidence than anything else -- if you can convert your psychoanalyst. That will bring you much self-confidence. So sabo-tage...! When he says, 'Talk,' tank about meditation. Talk about the ecstasy and bliss that comes -- whether it has come or not, don't be worried [much laughter]. And feel very happy. Soon he will become your follower. Once you can make a follower out of him, you will be so confident that there will be no need for psychoanalysis.

You don't see many psychoanalysts here, but there are many. All psychoanalysts are bound to come by and by. They need help. So continue analysis because it will be needed -- not for you, but for the analyst.

The Passion for the Impossible

Chapter #23
Chapter title: None

12 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609125
ShortTitle: PASSIO23
Audio: No
Video: No

Anand means bliss, and bhavana means feeling -- the feel of bliss, the feeling of bliss. And remember that blissfulness has nothing to do with thinking. It is a feeling. People who are stuck in their heads can only be unhappy and miserable. For them there is no other way. The head is hell, the very centre of hell. Hell is not somewhere underground. It is in the head. It is there that the devil has his workshop.

So fan more and more towards the heart -- and you can fall very easily; there is no problem. Just allow it. The society does not help it. The society is against the heart. The society is very stubbornly foolish. The society is only for the head because it wants people to be more and more efficient mechanisms, nothing else. The only requirement from the society is that you should be efficient. The problem is that the head is efficient and the heart is not. The heart can never be efficient, and the head can be very very efficient. So by and by the society has come to train the head and bypass the heart.

In fact the more feeling the person has, the more incapable he becomes of doing many things. For example, he cannot be a soldier; he cannot kill. He cannot be a butcher. He cannot be a politician, because that is a very subtle butchery. He cannot be a criminal, he cannot commit any crime; it becomes impossible.

Once you start feeling, you start feeling that you are so much in tune with existence that even to hurt a small leaf on a tree is unimaginable. One cannot hurt anything -- and the whole society depends on violence. It depends on violence, on hurting, on creating suffering for people, on torture. The whole society is violent, so the heart has been bypassed, and by and by a shortcut has been made by schools, colleges, universities. Their whole function is to connect your energy to the head, and not to allow it to move towards the heart. They prevent the movement of energy in every way from going towards the heart. Then a person is efficient, but dead. He is a robot -- mechanically perfect -- humanly absurd, meaningless.

Then life has utility but no significance, because all significance is of the heart. You have a social life but you don't have any individuality, because all individuality is in the heart. Then you are simply a member of a group. You are a Hindu, Christian, Indian, American, Russian. You don't exist; you exist as a number. When an Indian dies, who dies? -- nobody. When an American dies, just a number dies. You can replace an American by another American, but if you die, you are irreplaceable; you cannot be replaced.

An American can be replaced, an Indian can be replaced, a Hindu can be replaced. They are numbers -- they don't have any souls. But if you die, then you simply die, and nothing can be done about it. You were never before and you will never be again. You are simply unique, unrepeatable.

But the head can be replaced. Any day the computer is going to replace it. But it is impossible to conceive that science will ever be able to replace feeling. Thinking can be replaced. It is already on the way -- it has already been replaced. The technology exists; now it is only a matter of time. Any day man will not be needed the way he has been needed up to now, because the machine will be more efficient than you.

Now the competition is going to be between the machine and man. Up to now the competition was between man and man. Even that competition has created much mechanicalness. Now the competition is going to be between man and machine. Then there will be no future for the competitors, the politicians -- head people.

But the heart can never be replaced. And when I say heart, I don't mean the physiological part. I mean the capacity of love, the capacity to love and the capacity to receive love... the capacity to give and to take love.

The word bhavana means all this. Become more and more a feeling. Drop from the head downwards and start living through the heart. It is risky, certainly risky, because a man of heart can never succeed in anything he is doomed to fail. But even to fail as a man of heart is more tremendously beautiful than to succeed as a head person. A man of heart will never be the first in the world -- he will be the last. But Jesus says 'Those who are the last in this world will be the first in my kingdom of God.' He's talking about a total reversal of values.

In this world, people who are very violent, aggressive -- maniacs -- succeed. Humble people cannot succeed. Love is not a value.

But by becoming a sannyasin, you are entering the other world -- the separate reality, the different valuation, the different outlook towards life. Hereby you enter into the kingdom of God....

Once you settle, things will start happening.

Deva means divine and naveena means newness -- divine newness. And in fact there is nothing old under the sun. Everything is so new that if we don't look through the mind, it is absolutely new It has never been so and it will never be so again. Each moment is so unique, but the mind is repetitive, so if you look through the mind, you feel repetition in life. Put the mind aside and everything suddenly bursts into newness. God is new -- as new as the morning dew, as new as a leaf just sprouting... always young.

And that's what the divine quality is. To remain new is to be virtuous. Not to get old is virtuous -- not that the body will not get old. The body will get old, but one can remain always new, fresh, vulnerable... always ready to be surprised. That is the quality of innocence. Innocence, and nothing else except innocence, is virtue. A calculated virtue is sin.

So I give you this name, Naveena, as a discipline. This is going to be your discipline. Always look at life with new eyes. Look at people with new eyes. Look at things with new eyes. Never bring in the old. Never look through the memory, never look through experience. They are all clouds which surround you, and through which you lose the freshness of life. Always make way and look direct, immediate, and you will see that everything is so new.

Because of that newness a religious person is never bored. Because of that newness a religious person is always like a child, wandering in the world and wondering. Each moment and each step brings so many mysteries... it is a continuous surprise. It never ends. One never becomes a knower.

That is what I mean when I say be new, be fresh. Never become a knower -- always be a learner. Always remain in the knowing; never become a knower. Learning is beautiful, knowledge is ugly, because learning never corrupts your innocence and knowledge is poisonous. The moment you know, you are closed.

So go on dropping knowledge and always remain learning, learning. Learning is open, knowledge is closed. Don't carry any conclusions, and life will bring such a benediction. That benediction is divine...

[A sannyasin says: I don't feel I'm completely here. Sometimes I don't feel like a disciple.]

I understand. It is natural. It has nothing to do with you, mm? Everybody feels that there are moments when he is not with me, because to be with me totally is almost impossible. Only in rare moments are you a disciple. You are not a disciple twenty-four hours. Even if those rare moments are there, it is enough, more than enough; more than one can expect. But they will do. By and by, more and more moments will be coming when you will feel closer and closer and closer. One day, disciplehood happens.

By your taking sannyas it doesn't mean that you have become a disciple. It simply means that you have given me an indication that you would like to become a disciple. It is just a beginning of disciplehood, not the end. It is just entry into it.

So there will be many negative moments. And to cope with me is difficult because I am not an ordinary teacher. So many times I hurt you; I hurt you so much. That is part of my whole work: I have to hurt you. If I don't hurt you, your ego will never be gone.

But it is natural that you will feel you are always only half here. To be fully here you will become enlightened.

The Passion for the Impossible

Chapter #24
Chapter title: None

13 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609135
ShortTitle: PASSIO24
Audio: No
Video: No

Deva means divine and vishwa means the universe the divine universe. And that's exactly how it is. God is not separate. It is not a separate reality. The whole world is divine. The creation and the creator are not two things. They are one, a single unity.

So remember it, and start looking for God everywhere. Once you do, you will start feeling peace there. Looking in the trees, in the birds, in the animals, in the man, in the friend, in the enemy, in success, in failure, just go on looking for Him. And you will find Him everywhere.

In pleasure He is, and in pain also. In life, in death also. The whole universe, the whole existence, is divine. Imbibe that spirit as deeply as possible.

Anand means bliss and hansa means a swan -- swan of bliss. The swan is very symbolic in the East, mm? -- the whiteness of it, the purity, the innocence of it, and the capacity to fly to the very peaks of the Himalayas. The land of the swan is just beyond the Himalayas. The most pure lake in the world is just beyond the Himalayas -- Mansorovar -- and the swans live there. They come in certain seasons and then they go back.

So the word swan has become symbolic. We are in this world, but not of it. We come here but we have to go. Our home is beyond the Himalayas. Our home is the pure innocence of Mansorovar. Maybe for the time being we are here, but we don't belong here. So remember this: that this world -- the so-called world of desires, ambitions, power, money -- is not the real world, and we don't belong to it. Maybe an overnight stay, but in the morning we go. That is the meaning of the word hansa.

And keep your eyes to the purest virgin peaks of the Himalayas -- untouched, unviolated. The highest plenitude should always be remembered. One may live in the valley -- one should not forget the peak. One may live in darkness -- one should not forget the morning. Even in the darkest night, remember the dawn is coming closer, closer.

[Osho suggested he do the Tathata group -- a group to help one break the conditionings of the mind.]

The mind is a by-product of the society. It is a trick of the society. The society has put it inside you to control you. It is like electrodes, and it can be manipulated from the outside.

[Osho spoke about the experiment that Delgado did with a bull. By placing electrodes in the brain of the bull, Delgado was able to control the actions of the bull.

He would press one button and the bull would immediately become angry and charge towards Delgado. When the bull was just a breathtaking foot away from him, Delgado would then push another button, bringing the bull to an abrupt halt.]

The same has been the trick of the society. Sooner or later, at least in Russia or in China, they will try the electrode with the human brain -- and the person will never know. When a child is born, with a small operation the electrode can be put there. The child will never come to know; he will think that he is doing certain things.

But the same has been done in a very primitive way already. The society has told you to do this. When you do whatsoever the society says you should do, it appreciates you, applauds, awards. And when the society says not to do this, and you do it, it punishes you, throws you into the jail or threatens you with hell and hellfire and eternal torture. This is the same thing but in a very primitive way.

It takes a long time to train the child -- years -- but once the child is trained, the mind is created. Then that mind goes on controlling you. You don't know who you are then. The mind always comes in. It won't allow you to be free. It won't allow you to be yourself. It won't allow you to have your own life. It goes on interfering in everything, whatsoever you do. Unless you follow it, you will feel guilty. Unless you follow it, you will start repenting. And if you follow it, you go against the very nature. Then too you don't feel fulfilled.

This is the dilemma that humanity is in. If you follow the mind, you remain unfulfilled because then you are not following your intrinsic nature. You are going against your own tao, against your own dharma, against your own reality. Then you feel unfulfilled, frustrated. If you don't follow this mind, you feel guilty. That's why whenever you are happy, you always find, side by side, a certain guilt arising, as if you are doing something wrong. When you are unhappy, everything is okay. When you are happy, you are doing something wrong. Suddenly the mind starts creating trouble for you.

[A sannyasin says: I was in the Enlightenment Intensive group, and I just discovered that I make people feel guilty because I try too hard.

When things were too overpowering in the room, I stop, I freeze. If somebody is screaming, I can't talk; I'm concerned with their screaming.]

It is good. We are not aware of many things that we go on doing. This is a good insight. By our attitudes we go on interfering with people -- sometimes so unconsciously that you may not be aware; even the person who has been interfered with may not be aware. But just by our gestures, our face, just by our vibes, we go on interfering.

By and by one should relax and stop that, because to interfere in somebody's life is to interfere in his freedom. If somebody is screaming, that's his thing. You neither have to be disturbed nor have to make him feel guilty that you cannot talk when he screams. You are not distracted by his screaming -- you are distracted by your interpretation of it. So if you simply listen to the scream, there is no problem; it is not a

distraction. It will be there but you can continue.

That's why I have made this ashram in a city. I could have gone to the Himalayas. There meditation comes very easily, but then it is lost easily also. When you move back to the plains, it is lost. I am sitting just amidst a town, a city with all the distractions of the trains passing by, the aeroplanes, the rickshaws and the cars; every sort of disturbance is there.

I would like you to relax in this disturbance, because in fact you will be living in this disturbance for your whole life. People cannot live in the Himalayas forever, and not everyone can live there. It will be an ugly world if everybody goes to the Himalayas, and it will be a danger to the Himalayas also; it will be destroyed.

People have to live normal lives. Where all sorts of disturbances are, one has to accept them. One has to remain calm and quiet amidst them. So remember, my meditation is not a method of concentration. [See Nothing To Lose But Your Head, Tuesday February 17th, 1976, where Osho talks about concentration as opposed to meditation.]

Concentration is very narrow. It excludes the whole world and includes only a small part of it -- for example, a dot on the wall. You concentrate on it, so in your consciousness only the dot on the wall is included and everything else is excluded. This is unnatural. Consciousness should be open and flowing everywhere in all directions.

Meditation is all-inclusive. It does not exclude anything. It absorbs everything. So if a train passes by, a meditator will simply absorb it. He will simply listen to it. It is beautiful; there is nothing wrong with it. Your mind is open... the train, the noise -- then it goes. The noise vibrates for a while, it echoes for a while, and then it goes. There is nothing to be worried about. But if you are trying to concentrate, the very noise takes you away from your concentration. We are not trying to concentrate at all, so nothing can be a distraction. Everything has to be included, absorbed. Just try it -- and you will feel very beautiful.

A great benediction comes to a person who becomes all-inclusive. You listen to me and a bird starts screeching -- you listen to that too. The train passes.... [a sound of a loud horn in the background] this horn -- you listen to that too. You are simply open from every side. You are a circle of consciousness, not a narrow mind. You are all-dimensional, not one-dimensional.

Concentration is one-dimensional, a very poor thing. Meditation is all-dimensional. But in the West thousands of books have been written which say that meditation is concentration -- which is absolutely wrong. Nothing can be more wrong than that statement. They are opposites.

So just be all-inclusive. In the next group, go on doing your thing and let the whole world do its own thing. Just relax and do it. Don't do it with a tension. If you do it with a tension, you concentrate. If you do it in a let-go, there is no problem in it.

The Passion for the Impossible

Chapter #25
Chapter title: None

14 September 1976 pm in Chuang Tzu Auditorium

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ShortTitle: PASSIO25	
Audio:	No
Video:	No

[A visitor said three years of Freudian psychoanalysis helped her, but also made things difficult.]

That too is true, because all the analytical methods are in a way incomplete. They help you only to a certain extent and then they leave you in a limbo. One feels that something has happened, but much is missing. Something seems to be incomplete, hanging, suspended. But that is natural because analysis is a very new process. It just started with Freud; it is not even one hundred years old. And the whole method was developed by one man. It is on the way, it is growing.

It takes centuries for a certain method to come to a completion, because so many people have to be experimented upon, and millions of people have to pass through the method. They help the method to grow. The method helps the people to grow; the people help the method to grow. Freud has just given a framework and that too very primitive. It is bound to be so. All pioneers are primitive, rudimentary, crude; the polishing comes later on. The person who originated the method dies, but the method continues to evolve. Sometimes it takes centuries for a certain method to become so complete that once you pass through it, you don't have any feelings of incompletion or of missing something. And once that happens, that means that the process has become a circle. It gives you a smoothness, an ease, an at-homeness, a relaxation.

Analysis is incomplete unless it becomes a synthesis too; that's what is lacking and missing. Analysis is good for the beginning -- one has to diagnose the person, the problems, the anxieties, the dreams. The situation has to be analysed, diagnosed, categorised -- but that is just the beginning of the work. When the disease is absolutely known, then the medicine has to be supplied, and then the person starts growing as a unity. That unity is missing. Psychoanalysis is just a diagnosis without a medicine.

It makes you clearly aware of what is wrong, but then what to do? In fact, in understanding what is wrong, a few things are reconciled, but many more things bubble up from the unconscious. A few things are solved; many more things become questions. So the analytic process makes you a little aware but it makes you a little more anxious too, because now you know many more things of which you were never aware.

It gives you a certain insight into your being, but the centre is not revealed through it -- only layers of the mind -- because Freud had no concept of the soul, so he thought that there are layers and layers of the mind -- conscious, subconscious, unconscious -- but nothing beyond that. That means that there are only peripheries, concentric circles and no center. A body cannot exist without a soul. If the body exists, the soul must exist, because the outside cannot exist without an inside.

If the outside exists, we may not be able to penetrate the inside, but the inside must be there, because they go together -- the outside and the inside. The body is nothing but the outside soul, and the soul is nothing but the inside body. And man is psychosomatic.

But Freud was a little too much of the nineteenth century, too physiological, too scientific. He had no religious attitude at all, so the centre is missing. And a psychology is complete only when at its peak it becomes a religion, because that is the very culmination. A tree is complete only when it flowers. Otherwise the tree can be there very green and everything good and beautiful, but still barren if the flowers are not there. Something tremendously beautiful will be missing. In a way it looks complete -- the tree is there, alive, green, its branches high in the sky -- but something is missing.

The tree has not yet been able to blossom, to overflow. The tree has not yet been able to produce colour and song and ecstasy. So unless psychology becomes a religion, it remains like a tree without flowers.

It is not only a question of becoming normal. The question is to become ecstatic. To be normal is not worth much. The question is not only how to get adjusted to the society -- adjustment is just futile. Unless you have something to dance for, just adjustment will create boredom. The whole freudian structure is how to make you normal, and how to make you adjusted, that's all. The whole thing seems to be oriented towards the ill person, not the whole person. The approach is not wholistic. The approach is that somebody is ill, so how to help him to be healthy so he starts working as a normal human being.

But there are millions of normal human beings. They are not abnormal in any other way; they are absolutely normal. But what is there in their life? -- desert-like, boring. They are just somehow dragging. Religion opens a new dimension -- the dimension of ecstasy, the dimension of festivity. Unless you can dance, life is not worthwhile. Unless you can be so grateful and so blissful that you can say that even a single moment of this bliss is enough, a single moment is eternity -- then a person is not really whole and healthy and holy.

So psychology is just a foundation. When the temple is completed, it will become religion. In the East we have tried. It was psychology in the beginning; then by and by we failed. For centuries we felt that something was missing. Then a totally new thing arose out of it -- and that is religion.

Eastern religion is very psychological. It is a misfortune that Freud was not aware of eastern religion at all. He knew only Judaism and Christianity. And both religions are not culminations, have not really come

of age; in many ways, very very primitive. If Freud was aware of Buddhism, he would have known how religion arises out of psychology, because whatsoever Freud says is absolutely relevant in Buddhism. Buddhism had all that Freud says -- and more, and plus.

[Osho talked about T'ai Chi....]

When doing these exercises, feel more like a liquid, Flowing energy, than like a solid body. Drop the concept of a solid body and help to focus on a different concept of liquid, fluid, flowing energy.

Before you start T'ai Chi start doing this m the night so that you will be ready. Before going to sleep, just sit in the bed and start feeling that you are energy, and that energy is flowing all around your body. You are in a whirlpool of energy -- ripples, waves, are coming. Then feel that the whole room is full of energy, and it is your energy. You don't know where to make a demarcation; you don't know where you stop and the world starts.

Then feel that the energy is flowing and becoming bigger and bigger like a balloon. Not only is it in the room, the room is in it, the whole house is in it. You have become a flood.

At this moment, go to sleep. This will take not more than three to five minutes. While you are falling asleep, continue to feel like a flood -- surging waves reaching to the high heavens and the whole world is engulfed in you, in your energy. Just fall asleep meditating on it so it will enter into your sleep and will remain there as a shadow, hovering around you the whole night.

In the morning, the moment you feel that you are awake now, don't open your eyes -- first feel again the flood-like energy. Connect yourself again with the time you fell asleep. Bridge it again. Again start feeling like a surging wave, an ocean, an oceanic energy.

Just for three to five minutes Lying in the bed, and then get up. You will feel very very energised and vital. You will feel a new elan rising in you, a new life. Continue this for a few days and then go into T'ai Chi. Then you will be perfectly ready.

Chi means energy. The whole concept is that solidity is false -- just as in modern physics. These walls are not real -- it is just pure energy, but the electrons are moving so fast, with such terrific speed; that's why it appears solid. Just like a fan can move with such a terrific speed that you cannot see the blades separately. So it gives a sense of solidarity. The same is true with your body. What modern physics has come to know right now, Taoists have known for thousands of years -- that man is energy.

It is said about a T'ai Chi master that he would tell his disciples to attack him, and he would just sit in the middle. Five or ten disciples would rush from every corner of the room to attack him, but when they came near him, they would feel as if he were a cloud; there was nothing solid... as if you could pass through him and you would not be obstructed by anything.

If you continue this idea that you are energy, it is possible to become just like a cloud with no boundaries, melting and merging with existence. This anecdote is not just an anecdote. With a man who has gone deep into T'ai Chi, it is very easily possible that when you come across him, you will not find any obstruction; you can simply go through him. You cannot hurt him because he is not there to be hurt.
So for these ten days before you start T'ai Chi, imbibe the spirit.

The Passion for the Impossible

Chapter #26
Chapter title: None

16 September 1976 pm in Chuang Tzu Auditorium

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ShortTitle: PASSIO26
Audio: No
Video: No

[A sannyasin had previously written to Osho about her sexuality, which seemed to have become more intensified lately -- mainly been through auto-erotic activity. Guilt feelings surfaced from childhood, about its being a perversion. Osho checked her energy.]

I told you to remain celibate for a few days specifically for this purpose, because once you are celibate for a few days, energy pools; it becomes a reservoir. And when it is a reservoir, then you can easily know where it wants to move, how it wants to be creative, what direction it wants to take. A person who is using his sexual energy continuously, never knows what the energy itself intends to do. And these are two different things.

What your mind intends to do is one thing -- what your energy intends to do is totally different. If they meet, good -- if they don't meet, then there is trouble. It is just a coincidence ordinarily -- their meeting and their going hand in hand. Otherwise out of one hundred cases, almost ninety-nine percent of people miss the harmony between their mind and their energy. The mind goes on bossing, goes on judging, evaluating, condemning, saying, 'This is good -- that is bad.' The mind is a priest, and a catholic priest at that. The mind is a puritan... absolutely a victorian.

And energy is just a natural phenomenon. It does not know any man-made moralities. It is amoral. It is neither moral nor immoral; it is amoral. It is beyond morality or below morality. But it has nothing to do with morality and moral inhibitions, condemnations, evaluations, oughts, shoulds; it knows nothing. It is simply like a river rushing towards the ocean.

The energy is continuously rushing towards orgasm. If the mind interferes, there is corruption. Then it is very rarely that the intention of the mind and the intention of the energy will meet. Then there is frustration. You are pulled apart... you are tom apart; a person starts falling into pieces. That's what has happened to the whole humanity -- all have become Humpty Dumptys.

I had this very thing in mind when I told you to remain celibate for a few days. Once you are celibate for a few days, the energy becomes so powerful that the mind cannot control it. The mind remains very impotent before it. And the energy is so much that it carries the mind with it. It has to go with it. Condemning, cursing, but it has to go with it. It is a sheer force, and the mind cannot do anything with it. Whether willing or unwilling, it has to go with it.

So this is the natural spontaneous intention of your energy. Whatsoever is happening, allow it and drop all condemnations, drop all judgements. Simply go with it. With no mind go with it. Remember, energy is always pure. Its purity is invulnerable. The mind is always impure. Its impurity is unchangeable. So drop the mind, drop its bossing, its effort to dictate, dominate. Just go with the energy wherever it leads.

Many things will happen, and you will be surprised that they are happening, but they have to happen, because energy never does anything wrong. It cannot do, because it does not know what is right, what is wrong. It simply does that which is natural. For energy, the natural is right, the unnatural is wrong. It only believes in God's law. It doesn't believe in any man-made laws.

This is the first thing to understand -- drop your mind. It has no business to interfere. Go with the energy, and whatsoever form it takes, it is good and beautiful. Whatsoever form it takes, never say that it is perverted, wrong, immoral, this and that. These are all mind trips. The mind is trying to force its own ideology on the energy. The energy is innocent -- simply go with it.

Once you start going with it, many things will happen and many things will disappear. Soon -- within two, three months -- your energy will become a sheer delight. But if the mind goes on interfering, it will take a very long time. From your very childhood the mind has been interfering with it. It has never accepted its naturalness. That is the problem -- not the form that the energy is taking; that is not the problem.

The problem is coming from the mind, not from the energy itself. The mind wants to have its own way, and now that the energy is there, overflowing, the mind cannot control it. When energy is less, the mind can control it. When you go on throwing your energy every day, then the mind is more powerful. Then the river is like a very small spring and it can be channelised by the mind howsoever it wants. But right now it is like a flood, it won't listen -- and there is no need for it to listen.

In the beginning you will find the mind cursing, condemning, judging, but simply don't listen -- listen to the energy. In the beginning you may find that it is maddening, but that will disappear. That too is because of the mind. Because the mind has never allowed the energy any freedom, when you allow freedom, it is

maddening. It is just like when a man who has been forced to fast for many years, or has been given only a very small amount of food, who has been always starving, half-starving, is suddenly given freedom to eat whatsoever he wants to. Then he goes mad. He becomes an obsessive eater. But the problem is still not with the person. The problem comes from the past.

So something may be there like an obsession. You will feel that something is happening obsessively. Don't be worried. It is just a dam that the mind has built; it is being broken by the flood. So there will be chaos for a few days, but nothing to be worried about. As I am watching, your state is better than ever. You just have to drop this last barrier of evaluation. Simply drop it.

And remember one thing -- whatsoever makes you happy is good. The whole criterion of good, is happiness; nothing else. Never forget about it. And whatsoever form the sexual energy takes is never perverted unless it becomes harmful to somebody. To me perversion only means that you become a menace to others. If you hurt and harm others, if you become a sadist or something, then it is perversion. But when you are not harming anybody -- you simply delight in your energy -- there is no problem at all. It is your energy -- you have to be happy with it.

So don't go as if being dragged. Go dancing. Don't go reluctantly. Surrender... trust the energy -- because it is life, it is God. And trust absolutely. Just one condition has to be remembered -- one should not become harmful, violent, aggressive, towards anybody else, that's all. Otherwise everything is permissible. If you feel happy -- it is your energy -- feel as happy as you want to. Go with it wholeheartedly.

For one month simply go wholeheartedly with it. Relax completely. And after one month, tell me. Everything is going well. What is needed is happening. Within these two, three months, your energy will come to a real natural flow. All these things that are happening will disappear. They are not going to remain there forever. They are because of past starvation.

Will it be possible to trust the energy and to go into it?

[A sannyasin said the vipassana course was unbelievable.]

It is unbelievable, because the mind is not aware of millions of things which are available. The mind goes on living in a rut. It goes on moving in the same repetitive circles and it has become oblivious of the whole reality. It cannot even dream about the real. It has lost all contact. It has become closed, a short-circuit. But it goes on thinking in its own terms and goes on chewing the same thing again and again.

So reality is always unbelievable to the mind. And reality is enormous, vast. There is no beginning and no end to it. It is infinity. The more you know, the more you understand that you know nothing. The more you know, the more doors open for you to be known. You reach one peak, another peak is there waiting for vou as a challenge. And this is non-ending.

But this has been very beautiful. Remember it always. We are missing many things in life just because the mind won't believe, just because the mind has a certain fixed, obsessive attitude. It only opens itself to certain things and then closes.

If you bring four persons into this garden, they will not see the same things. If you bring a carpenter, he will see in the trees the possibility of furniture -- doors, chairs, tables. If you bring a poet, he cannot even imagine chairs and furniture in the trees. He will see poetry. He will see the sheer poetry of the earth, the ambition of the earth trying to reach to heaven. If you bring a lover, he will see something else. If you bring a painter, he will see something else. He will see colours and colours. Only colours exist, only colours are real. And if you bring a scientist, he will see something else. He will immediately start labelling things -- this tree belongs to this species, to this geography, to this climate. But nobody will be in the same garden -- and they are all standing in the same garden. We see whatsoever our mind allows us to see.

In the old scriptures -- the bible, the koran, the vedas -- if you read, it seems as if God used to walk on earth. The encounter seems to be so real. Moses meeting God on Mount Sinai -- it is a face-to-face talk. Now it seems like a parable or a story symbolic maybe, but it cannot be real We have lost contact with that reality. God used to walk on earth. He Still does, but we by-pass Him because we have lost the capacity to see Him. A Moses is needed. Mount Sinai is still there. God is Still standing in the burning bush, shouting... but there is nobody to hear. A Moses is needed to hear.

Reality is incredible, tremendous, but our minds are very tiny, very very tiny, very atomic -- as if there is just a small hole in the wall and from that hole you are looking at the sky. You will have a certain glimpse but we remain poor unnecessarily.

That's what meditation is all about. It is an effort to look at reality without this hole of the mind, this

small, tiny hole of the mind. To look at reality without the mind, to push the mind aside, and to face reality without the mind. Immediately the enormous opens its doors. Suddenly you are there amidst abundance.

It is unbelievable. So remember it, and believe in the unbelievable -- then you will become more expansive. Never believe only in the believable because that makes you narrow. The believable is not worth much. Believe in the unbelievable. That is the meaning of trust and faith.

There is a very famous saying of a christian mystic, Tertullian: 'I believe in God because He is impossible.' This is something beautiful -- 'I believe in God because He is absurd. I believe in God because He is unbelievable.' This is something tremendously beautiful.

Before Tertullian other christian mystics just look foolish -- people trying to prove God, finding out how many proofs are there, how to prove God, how to make God a syllogism. He is not a syllogism. He is a song, a mad song. You cannot put Him in a logical way. He is too big for logic. Tertullian is the only real mystic in Christianity who is almost as zen-like as Bodhidharma. Mm? -- 'I believe in God because He is unbelievable.' So believe in the unbelievable.

[The sannyasin answers: The unbelievable is so powerful that there is no choice but to believe in it.]

Yes, that's right. That's right. That's absolutely right. But remember it -- that's the point. Because we tend to forget it again and again. When the unbelievable happens it is really so powerful that there is no way, no alternative -- you have to believe in it. But back home -- back in the mind -- it becomes sheer absurd-ity. One starts suspecting oneself. One starts suspecting, 'Was I under an illusion, a hypnosis, or was it a dream?' Remember in those moments when suspicion arises -- that's what I mean. Remember in those moments when the mind comes back and starts creating suspicions and doubts, then too say to the mind, 'Yes, you are right. God is not possible, but that is why I believe in Him. That's my "why".'

Then the mind is at a loss. You have taken away the very ground from underneath it. If you say to the mind, 'I believe in God because He is unbelievable, because He is unprovable, because He is illogical,' then you have taken away the very life of the mind, because that is the whole trick. The mind can force you to doubt. It says that this is not rational. But tell the mind, 'Who says that it is rational? Who is arguing about it? It is irrational -- you are right.'

And that is the beauty -- that it is irrational. If God were rational, it would not be worth much. Then it would be a dictum of science, an axiom of mathematics or a syllogism of logic. You cannot pray to a syllogism. You cannot make a temple around a syllogism. You cannot dance because a syllogism is perfectly right, mathematical, logical.

It is good that God is improbable. One can dance... one can fall in love. One can be a fool because God is impossible and unprovable.

The Passion for the Impossible

Chapter #27
Chapter title: None

17 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609175
ShortTitle: PASSIO27
Audio: No
Video: No

Deva means divine and pankaj means lotus -- a divine lotus. The lotus is very symbolic in the East because it comes out of dirty mud, and yet so beautiful, so graceful, so other-worldly... is born of the earth

but does not belong to the earth. It is unearthly.

So one has to be like a lotus -- rooted in the earth but not defined and confined by the earth. Rooted, well-rooted to the earth, but still seeking the sky, going higher and higher. Not against the earth -- with the cooperation of the earth. Not in a denial -- the earth has not to be denied. It has not to be negated. There should be no 'no' in a religious person. The yes should be utterly total. The earth has to be accepted as a gift, but one should not remain confined to it. One should grow beyond it. So there should be a rootedness and yet a transcendence. That is the meaning of the lotus.

It remains rooted in the earth, it is being nourished by the earth, yet it is an alchemical change, a mutation. If you simply see the lotus, you cannot imagine how it can be born out of ordinary mud. It is almost impossible to conceive. When you see a Buddha, it is impossible to believe how this can happen in an ordinary human being. With the body, with the bones, with the blood, how is it possible -- this lotus of consciousness? A Buddha is an impossibility. It happens but it is unbelievable.

So remember that -- that wherever we are, our whole being consists of surpassing, of transcending. So wherever you are, go on transcending yourself. Friedrich Nietzsche used to say that man is the only animal who tries to surpass himself. So the very effort to surpass is human. That's what makes you a human being -- that you are constantly dropping yourself, your past, your boundaries, and trying to go higher, trying to become more expansive, more huge, more indefinite, more infinite, more uncertain, more nebulous. A moment comes when you are just a cloud of unknowing. In that moment your inner lotus flowers and for the first time you see the unearthly beauty happening in the very earthly. The soul arising out of the body. God happening in time.

[A sannyasin says:... there's too much to say.]

That's right. And fear is natural. Being close to me, it is natural to be scared. You are just close by a precipice. If you fall, you are gone forever. And the attraction to fall into the abyss is tremendous, hence the fear.

When you come to me, you come to die in me. And unless you die, you will not be reborn. So fear is absolutely natural. Accept it, and go on moving in spite of it.

These two things have to be remembered. These are the two extremes. Either people start repressing their fear and start trying to impose some bravery, courage -- which is going to be false because deep underneath there will be fear -- or people become so afraid that they become paralysed; then the fear becomes a hin-drance. In both ways you will be stuck with fear. The right way is to accept it so that there is no need to repress. Accept its naturalness -- that is natural, bound to be so. Accept the fact of it and still go ahead, bypass it. Don't repress it and don't be hindered by it. In spite of it, go on moving. Trembling, of course, because the fear is there, but go on moving. Trembling, but go on rushing towards the abyss.

Don't impose fearlessness, because an imposed fearlessness is a pseudo thing, a counterfeit. It has no value. So just be natural, authentic, sincere. Take note that the fear is, Still, but still go on. That's what I mean when I say go in spite of the fear. Trembling -- okay; shaking -- okay, go on. Tremble like a small new leaf in the strong wind.

Have you seen the strength of a new leaf? So fragile, so weak, and yet so strong. Even when the storm is raging, the leaf goes on trembling -- but have you seen its beauty? The fear is there, because fear is always there when something is alive. Only in a dead thing there's no fear. The fear is there, the storm is raging, and the leaf is small and delicate, tender, soft. It can be crushed very easily, but have you seen its strength? Still it goes on dancing, singing. Still it goes on trusting in life.

So be soft, be tender, be delicate, be afraid, but never be hindered by it and don't repress it. Accept the limitations, the human limitations, but still go on working beyond them. That's how one grows, mm? And welcome home!

Deva means divine and saguna means with form. Your mother's name is Nirgun. Nirgun means without form, without attribute. Saguna means with attribute, with form.

In the East we conceive of God in two ways -- one with form. The whole universe is God with form, saguna -- with attributes, qualities, colour, taste. You can touch it, you can hold it in your hands. You can kiss it. You can embrace it. It is available to the senses. That which senses can understand, eyes can see and ears can hear, and hands can touch and the heart can feel. You can love. You can worship. This is God in form.

Then another concept of God is formless, nirguna. It means the formless beyond -- which cannot be seen, which cannot be touched, which is untouchable, unseen, unknown; not only unknown but unknowable. There is no way for the senses to approach it. Even the mind cannot approach it. You reach it only when all the senses are dropped and the mind is dropped, and you yourself lose all form. In deep ecstasy, in samadhi, when you are completely formless yourself, then you come to know it.

The devotee believes in the saguna. The worshipper, the man who goes to the church and to the temple and to the mosque, believes in the saguna, in God that is available, humanly available. And there are meditators who are not devotees, who believe in the nirguna -- the God who is always beyond. You have to drop everything and you have to become a zero, absolute emptiness, then you come to know it.

I have given your mother the name nirguna because nirguna is the mother of saguna, because that form comes from the formless. This whole world comes from the formless. The original source is formless and millions of forms arise from it. So the formless is the mother and with the form is the son.

God is formless, Christ is the form. So between you two, it is complete. The whole philosophy is complete, mm?

[To a visitor Osho says:]

It is rarely that I give sannyas without asking. You may be the first sannyasin to whom I am giving it without asking, because I can see that you are absolutely ready. You may know it, you may not know it.

You have been working for it through many lives. Something is ripe, ready to fall. So just become part of the orange people and allow things to happen.

This will be your name: Ma Deva Ashu.

Deva means divine and ashu means quick -- one who approaches the divine very quickly. And it has been quick so you will have to get adjusted to it a little, mm? Something to say?

[Ashu answers: I was going to tell you that I was full of anger.]

Full of anger? Nothing wrong in it. It is pure energy. It can be transformed in any way. It can become love. It can become compassion. It can become the very force upon which you can ride and move towards God.

Anger simply means energy stuck, energy not finding a way to move and to be creative. That's what anger is. Anger is not really anger; it is just stuck energy... a river which wants to move towards the ocean but cannot find the way -- so many rocks.

When energy is stuck and becomes stale, it becomes poisonous. It needs to be flowing. A flowing energy is pure, just like a flowing river. When the river is not flowing, then it becomes stale, dirty, angry. So nothing is wrong. It is perfectly okay. We will use that energy. Dance more, meditate more, do a few groups, and within a month you will feel your anger simply gone. And you will feel very grateful to your anger because it will release much energy that will make you more loving, more happy, more blissful.

A person who has no anger has nothing to grow with. He is impotent. A person who has tremendous anger has much potentiality. A person who has no anger is simply dull. He has no intelligence. The latest findings of psychologists say that children who are angry are more intelligent. The children who are not angry are a little stupid. They are a little dormant, retarded. Anger is pure fuel. It can be used in many ways. If it is not used, then it is dangerous. Then it can become destructive. If it is used, it becomes creativity.

Leave it to me. Simply do what I say and within one month it will be gone. Within a month the old will be gone and the new will have entered.

And you have to be quick! You have to be true to your name, Ashu!

Deva means divine and shobha means elegance -- divine elegance, divine grace, divine grandeur or divine splendour, will it be easy to pronounce?

And try to become one, mm? Everybody's destiny is that -- to become a divine elegance, and unless we attain to that, we remain frustrated. Nothing else will satisfy unless one becomes a divine grace. Everything else is just not enough. One can have as much money as one desires, and Still one remains poor; the beggar continues. One can have as much power as possible, Still one remains impotent, because all that we can accumulate outside cannot help us grow inside. The inner growth is the real need, and no substitute can be of any help.

Unless one becomes more and more divine each day, one can never be content. That's why there is so much frustration in the world. People are here to become gods, and they are trying to become something else which falls very short of the goal. So if you don't achieve, you are frustrated. If you achieve, then too you are frustrated because your destiny is far beyond. You belong to the stars. Just make it a point to remember continuously that this is your destiny.

That's why I change the name and I give a new name. The new name will become a new remembrance. Whenever somebody calls you Shobha, you will remember that you have to become one. Unless that is happening, you are missing the opportunity of life. You have to flower that way. And if one is continuously reminded of it, it starts happening, because it is only a question of remembrance. We are divine -- we just have to remember it.

And remember -- because you are a student of anthropology -- unless you understand the divine element in man, you will not be able to understand man at all, because man is something like a bridge. Man is not a being in himself. Man is a process. That's where anthropology goes on missing something. You cannot understand a process unless you understand the goal, because the process is goal-oriented. If you don't understand the goal and you simply try to understand the process, it will look meaningless.

For example, a train is going somewhere. Just in the middle you start studying the train. You don't know from where it is coming and to where it is going. Then the whole thing will look absurd. Why are these people sitting here? What are they doing? Once you know that the train is destined towards some goal, things start falling into a whole, into a pattern.

Man is a process, a bridge -- a bridge between the animal and the divine, a bridge between the earth ar d the sky, a bridge between the known and the unknown, a bridge between the visible and the invisible, the finite and the infinite, a bridge between the material and the spiritual. Unless this is understood, accounted for, anthropology remains superficial. Then you cannot understand man, because man is not an animal like a dog.

You can understand a dog. Have you observed that a dog is born complete? You cannot say to one dog that he is less than he should be. All dogs are similarly dogs. You cannot say to one dog that he is doggier than another dog -- they are all simply dogs. But you can say to a man that he is not human enough. You can say to a man that he is not man yet, but you cannot say the same thing to a dog. Dogs are all dogs; they are already. Born, they are complete.

They are not processed. They have a being. The dog has a being. The rosebush has a being.

Man has no being. That is man's anxiety and his grandeur, both; his worry -- that he has no being. He is just in between two abysses hanging like a bridge. He does not know who he is.

A dog is perfectly aware of who he is... instinctively aware of who he is. He is not seeking his identity. You have never seen a dog with an identity crisis. They don't have any psychoanalysts and they don't have any therapies -- nothing. They are simply whatsoever they are. A mango tree is a mango tree. A rose is a rose is a rose. But a man? -- you cannot simplify him that way.

A man is a man -- and a thousand and one things more, because man is the whole future, not only the past. The dog has only a past. The man has tremendous possibilities of growth, of evolution, of transmutation. Unless those things are accounted for, anthropology remains very superficial. Only religion can give anthropology meaning.

So it is good that you have come to me. Much will become possible, and your studies will be affected in a very meaningful way. You may be able to contribute something to anthropology. If this concept can be given -- that man should be understood as a process, a being who is on the way, is not yet arrived, a being arrived, a being not complete, incomplete, a being in movement, fluid -- then we can understand the anguish. The anguish is that man is always worried about who he is. And there seems to be no answer.

If he looks at the past he can find some answer about who he is, but the past is not at all. In fact the past is no more meaningful. It is gone. Gone is gone. And man is always arriving, surpassing his past, reaching beyond. He is always reaching for the stars. That is what man is -- a surpassing, a transcendence. And unless that is understood, anthropology is not really anthropology because it is not a science of man yet.

[Sometimes I enjoy the thought of going back to the West and speaking with people about my experiences, my beautiful experiences here, and at other times I think it is better to be silent and to let you speak through me. You speak better than I.]

No, you have to speak for me. I will be speaking through you. I will need many more vehicles, I will

need many mediums. And because I am not going anywhere, I will be sending ambassadors. You are my ambassador -- official ambassador to Italy! Soon we will be having ambassadors everywhere.

You have much to do. You have to write. You have to speak... you have to shout from the rooftops. And I will be there shouting through you, don't be worried. You just start and the remainder I will do. You just initiate it, mm? Good.

The Passion for the Impossible

Chapter #28
Chapter title: None

18 September 1976 pm in Chuang Tzu Auditorium

Archive code: 7609185
ShortTitle: PASSIO28
Audio: No
Video: No

[To a sannyasin who is leaving]

... continue to meditate there and come back as soon as possible, because much work has to be done yet. Something has started but it is just a beginning -- never forget that. And never be satisfied too soon. Sometimes it happens that we become satisfied too early. As far as worldly things are concerned, never be dissatisfied, and as far as the inner world is concerned, never be satisfied. Only then is there the possibility of the ultimate flowering.

And just the opposite happens to ordinary minds. They are never satisfied with worldly things. Something more is always there -- always a bigger house, a bigger car, more money, more power, prestige, respectability. People are never satisfied as far as things are concerned, but people are absolutely satisfied as far as their inner growth in concerned. That is very suicidal. So reverse the whole process.

That's what sannyas is all about. It is a revolution. It is putting things upside down. It is uprooting things. It is destroying and recreating, making and unmaking.

So remember, always be satisfied with whatsoever is outside. Never be satisfied with the inner growth. Always remember that something more is going to happen....

[A recently arrived sannyasin, said that she had done several growth groups in the West but though she enjoyed them, afterwards she always felt uneasy, unhappy. Osho checked her energy.]

Everything is good. You just have too much energy, so when in the group your energy is involved, you feel good. Out of the group you don't have that involvement, so the energy remains unoccupied. That unoccupied energy brings you down.

There are two types of people -- low energy people and high energy people. The high energy people need deep involvement, commitment. They have much to do. Unless they are creative, they will be sad. If the low energy people have to do something, they will feel drained; if they have to do something they are never happy. They are happy only when they have nothing to do, then their energy is okay. But if it is difficult to understand what type you are, that creates a problem.

You are a high energy person. You need to pour your energy more into work, into creativity, into a thousand and one things. In a group situation you become deeply involved because so much is going on around you. Outside the group, the world seems dull. You remain a little aloof, detached, indifferent. [See darshan of Wednesday, September 1st, where Osho talks to Somendra about using high energy outside

group situations.]

That is not going to be your path. You need a deep commitment. If you can put your whole life at stake, you will have your climax, your peak experience. If you can burn from both ends, then only will you be blissful.

That may be the reason why you are feeling lost here. First you were in and had nothing to do; you could not do anything. You could not get involved with the sannyasins and the orange world here. But now you are okay. Go into it headlong. Join a few groups, do the meditations. Get involved in as many things as possible.

That is your way to grow... that's your way to come home. You cannot go slowly, you have to run. And you cannot sit silently. That way you will feel stuck, stagnant. You are really Western. Your way is going to be active, not inactive. Just witnessing won't help you -- involvement. Get lost in work, in activity, and don't hold yourself.

Your energy is so good, flowing, there is no problem about it.

[A sannyasin says she is not doing the meditations because: It feels too much of an effort. I enjoy just sitting and walking, and being with friends.]

OSHO Then don't create problems! -- because that sitting and enjoying you have been doing your whole life. That has not changed you. Your problems are there. When something is to be done, you don't want to do it -- you enjoy sitting -- but the sitting is not going to help you. If it is helping, then there is no difficulty. If you can just change yourself by sitting with friends and enjoying, then I am not here to force you into any discipline, any hard work. But it is not changing you. That's what you have been doing for your whole life. You will remain the same

Some hard work is needed. And when you have done hard work and you have earned rest, then sit silently and enjoy friends. It is beautiful... nothing is wrong in enjoying friends and sitting silently -- it is good, but earn it first. But how can you-think that sitting and enjoying friends is going to help? It may be just an occupation -- just getting into things so that one can pass time, or it may be just an escape from yourself. It may be just a trick of the mind to waste time.

If you are really interested in changing and in dropping your problems, then there are two things: either drop them... then I will not say to do any hard work. Simply drop them. Then you are allowed to sit silently and enjoy and do whatsoever you like, but then drop the problems -- and never raise them again. I'm not saying don't talk about your problems to me -- not even to yourself. Drop them completely. And if you cannot drop them, start meditating.

It is hard but it has to be done. At least two, three months hard work is needed. It will cleanse you and it will purify you. It will destroy the old structure and a new possibility will arise. Otherwise you will continue with the old.

And I see that there is a problem. If you want to avoid hard work, drop the problem. But I don't see that you will be able to drop it so easily. It is a real problem -- it is there hanging in your unconscious.

And my feeling is that you are avoiding meditations. They are not hard... because so many people are doing them. You are perfectly healthy, full of energy; you are not old. It is just the mind that is avoiding meditation, because the mind knows if it goes into meditation, sooner or later the structure will explode and you will have to change.

My feeling is that you are enjoying your problems, your depression, your sadness; you are enjoying it in a subtle way. If you want to enjoy it, then too, there is no problem -- but then enjoy it deliberately, knowingly. Then depression is no more depression.

So tomorrow, think about it -- these two things. Sit silently tonight. The alternatives are there: either you drop the problems or you have to start meditating. And not so-so, lukewarm. You have to really work hard and go into it. Tomorrow write a letter about whatsoever you have chosen. And I am happy whatsoever you choose, so don't bother about me; don't think about what I would like.

Both are good, perfectly good. In fact if you can drop problems simply like that, that's beautiful; nothing could be better. But if you cannot, then tomorrow morning get up and start Dynamic meditation. And all five you have to do. When the camp is finished, do two meditations and the Nadabrahma, the humming meditation, at home -- three meditations. And after three weeks I am going to give you a meditation -- but first you decide, mm? Good.

[A visitor says: How can I stop fighting with my mind and my stomach? because it distracts me during meditation very often... It's a nervous kind of tension and a feeling of hunger. It has been there for about a year -- since I've been meditating.
Osho checks his energy, and suggests he do some groups.]

And whenever you go in the morning for the motion -- when you empty your stomach -- after emptying it, take a dry towel, a rough towel, and rub your stomach. Pull the stomach in and rub hard. Start at the right corner and go round. Go just around the navel but don't touch the navel... really hard so that it gives a good massage. Pull the stomach in so all the intestines are massaged. Do it whenever you go for the motion -- twice, thrice a day.

And the second thing, in the daytime, between sunrise and sunset -- never in the night -- breathe as deeply as you can, as many times as you can. The more you breathe the better, and the deeper you breathe the better. But remember only one thing -- that breathing should happen through the stomach and not through the chest, so that when you breathe in, the stomach goes up -- not the chest. You are a German and you may do something wrong [Osho chuckles. When you breathe in, the stomach goes out, and when you breathe out, the stomach goes in. Leave the chest as if it has nothing to do with it. Just breathe by the belly, so the whole day it will be like a subtle massage.
Do these two things, and these groups will do much.

[A sannyasin says: I feel a lot of confusion here... One day I'm up and the next I'm down, and doubting the whole sannyas trip again. It changes so fast here that I can hardly follow.]

Mm, it is natural. Doubt is natural to the mind. It remains with the mind. It goes only when the mind is gone. You cannot have a mind without doubt; that is impossible. A mind without doubt is a no-mind. In fact, doubt is the very core of the mind. And no-doubt is the very core of the heart. So it happens to everybody -- to whomsoever comes to me it is going to happen; he starts hanging between the heart and the mind.

Sometimes when you are in the mind you are doubtful -- doubtful about everything. It is not a question of about what you are doubtful. You are simply doubtful. Anything will do; that is just an excuse. You are doubtful so you put your doubt on any nail. Any nail will do, any hook will do. If there is none you will find one, because you are in a doubting state and the doubt has to be projected.

When you are closer to the heart, doubt will disappear; then everything is perfectly good. You are in trust.

That is what is happening. In the morning when you come to listen to me.... First I am talking in Hindi so you cannot understand much. That also is very helpful, because if you can understand, the mind goes on working. You cannot understand. You have just to be here sitting silently; whatsoever I am saying goes on passing. It cannot create any disturbance in your mind. You are simply absorbing my pure presence.

That's what satsang is -- to be in the presence of the master... just to be in close affinity, close quarters; just to be there doing nothing. Suddenly your heart starts flowering, opening. You feel good. One can almost feel ecstatic.

Back home you are back in the head. Again you start thinking about what is happening, what is going on, what you are doing here. You are hanging between the heart and the head. That's how everybody is hanging, more or less.

One thing is going to help you. Whenever the mind starts doubting, just sit silently; don't cooperate, withdraw your cooperation. Let the mind doubt. Tell the mind, 'Okay, you go on, but it is none of my business. I will sit silently by the side and look at you. I will watch the traffic. I will not be a participant.'

[Osho said that whenever the mind started to dominate, he should simply remain a witness...]

... and whenever you feel that the heart is there, give it your total cooperation. Rejoice in it, dance with it, sway. Don't be a miser; don't hold anything. Just let go... what Sufis call fana. Just die in it totally. Disappear into it. Become such a participant that you are no more there. With the heart, drown yourself in the rejoicing, in the joy of it. In the fana -- that is the exact word. It means to disappear, dissolve.

Then you will see, within a week, a shift. The heart will become predominant more and more. The mind will be there to interfere less and less. You will feel a leaning towards the heart more and more. Further

away the mind is still going on with its mechanical work -- but very far away... as if on some other planet, far away on some other star.

And when the heart is there.... Tomorrow morning when you sit there [in the lecture] go into it really, float with me... ride on my wave. Be courageous. And don't make any conditions -- just go with it wherever it leads. And once you start enjoying the heart, there is no need for any discipline. This is only in the beginning, because once we know that the heart is really beautiful, blissful, the change automatically starts happening.

Right now we are not aware of the taste of the heart. We know only the taste -- the bitter taste -- of the mind. That is familiar and we are trained for it, educated for it, conditioned for it. And nobody has told you anything about the heart. It is a neglected part -- and it is your very core. The periphery has been decorated too much and the innermost shrine has been almost neglected. You have completely forgotten it.

There are many people who don't know that the heart exists. By the heart they simply mean the physiological functioning of the breath, the pumping system for the blood. They have completely forgotten what poets talk about and what mystics talk about. It has nothing to do with pumping blood and breathing, or purifying blood.

The heart is your innermost core of being where everything is yes and nothing is no; where trust is absolute and not even a shadow of doubt exists. But one has to enjoy it, and then it grows more and more. Then it becomes such a magnetic force that you are pulled towards it.

The Rainbow Bridge

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The Rainbow Bridge

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Michael means one who is godlike, and anando means blissful. One is basically divine because all is divine. To exist is to be divine, to be alive is to be divine, to breathe is to be divine. Hence trees are divine and the rocks and the birds and the people -- whatsoever is. Divinity is another name of isness.

God is not a person. God is the feeling of the presence of this tremendous isness that surrounds you. It is infinite, it is eternal: no beginning, no end. And it is incredible, unbelievable! Why is it there? -- there is no answer to the question; it is simply there. It is mysterious, it is miraculous. Nobody has ever been able to fathom the depth of its abyss. There seems to be no bottom to it -- no ceiling, no bottom. This infinite isness

is what is meant by the word "god".

But the moment we use the word "god", it misleads us. It gives us a feeling of a person, and that is totally wrong. God is not a person but a presence, a pure presence. Suddenly, in the mountains you feel it: the silence, the solidity of the mountains, almost the eternal quality, the permanence of the mountains, and the closeness to nature. One is overwhelmed with the isness, the isness of things.

This bird chirping, the rain falling on the roof, the wind blowing through the trees... all this is included when I say isness. Even things are included, even things are not just things, they also partake of, and participate in, divine existence. To be overwhelmed by it is to be blissful, to be aware of it is to be blissful.

Sannyas is initiation into this isness, into this freedom of existence, into this mysterious "x. Because it has no name, it is better to call it "x" than God, because God becomes a definition. And the only way to know it is to be utterly free in yourself -- no dogma, no scripture, no religion, no ideology. Sannyas is a declaration of freedom.

I am not here to make you a slave in any way, because I have no ideology. Even if you want to depend on me you cannot, I am absolutely undependable! Even if you want to cling to me you cannot, because I am not there. And I have no doctrine and no scripture and no religion. I am not teaching you anything at all. I am simply showing you my freedom, inviting you to drink a little bit of my freedom so that you can have the taste, and then you have to move on your own way.

My sannyasins are not my followers: my sannyasins are my friends, my lovers, my beloveds.

So this moment of initiation is not a moment of a new bond but a moment of new freedom. If you meet me on the way, kill me. You have to be in total aloneness, because only when you are totally alone within yourself -- with nothing to cling to, nothing to hold to -- does the isness impinge upon you. It comes like a flood from all directions; because you are so empty it rushes towards you. That rush is bliss, and when it fills you to the brim you have come home.

Prem Anita. Prem leans love; anita is Hebrew, a form of anna. It is a very pregnant word; it has three basic meanings. The first, and the most important, is prayer. Love is prayer. There is no other prayer, all other prayers are just pseudo, substitutes for' love. The other prayers are invented by people who cannot love, who are incapable of love, who are afraid of love; who have been so badly damaged by the society that they have lost their intrinsic quality of love. Prayer is a substitute for those people. But it is a poor substitute, and it cannot fulfill them because it will never become real.

A prayer is real only when it is not a substitute for love but a flowering of love, when it is the fragrance of your love.

Then it is not Christian, Hindu or Mohammedan. Then it has no form; then it is not a ritual at all. Then it is a way of life. When one lives lovingly, one is prayerful.

And the second meaning of anita is mercy. One who is prayerful is bound to be compassionate -- naturally; it has not to be cultivated. A cultivated compassion is not true compassion. A cultivated character is only acting, pretension. Basically, anything that you cultivate makes you a hypocrite.

Real things grow; they are not painted from the outside. You don't learn them from the society, you grow them from your innermost core. They grow in you just as leaves grow on the trees. You can paint a beautiful tree but it will be only a painting. It will not be a tree and it will never grow. No new leaves will come. Spring will come and your painting will remain dead. Spring will come and go. but your painting will not grow a single leaf, a single flower; it will know nothing of the spring. The cultivated character is like a painting -- non-growing, dead.

The real character is a real tree: it knows how to grow. It has sources in the earth, it has roots in existence.

A prayerful heart naturally becomes compassionate, because you are so happy that you start feeling for others. Mercy arises, and now the mercy has a totally different quality from the cultivated mercy. The cultivated mercy always makes you egoistic, as if you are obliging people, doing something great, doing some service to humanity. But the real compassion, the real mercy, knows nothing of all these things; it is simply natural. You don't become egoistic about it, it does not feed your ego; on the contrary, if anything of the ego is still left, it takes it away. The last traces of ego are taken away by compassion.

And the third meaning of anita is grace. Naturally, when a person is prayerful, compassionate, he will have a new kind of beauty to his individuality: he will have grace. He will have a kind of poetry surrounding him, his vibe will be poetic. His presence will have a music to it.

But everything starts with love, remember; love is the ultimate law. Then prayer, mercy, grace, follow of

their own accord.

Anand Visarjan. Anand means bliss; visarjan means dissolution -- dissolving into bliss.

Bliss is possible only when you are not. If you are, then only misery is possible, then bliss is impossible. The ego never allows you to move into the dimension of bliss because the ego is afraid of getting dissolved. The ego is afraid because at the very gate you will have to drop it; only then can you enter into the temple of bliss. You will be allowed, but the idea of I will not be allowed in. You will be allowed as a presence, not as a person. You will be allowed as pure existence, consciousness, but not as an identity. Not only your identity card will be taken away, your very identity will be taken away. You will move into the world of bliss as nobody, as a nothing, as a zero. But immense is the beauty of that zero. Tremendous is the joy that happens when you disappear, because with your disappearance all the blocks of your energy disappear. With your disappearance, all the memories, all imagination, past, future, desires, all disappear. The idea of the ego keeps all these things together, it holds them.

Once the ego is gone, all is gone, and then something totally new, which has always been there in a sense but of which you were never aware, becomes your reality. It has been your reality all along but you were lost in so many dreams and so many desires; you were asleep. In sleep the ego exists; the moment you wake up, you cannot find the ego.

And then life has ecstasy. Each fiber of your being dances, dances with abandon, because now there is no fear of death. Only the ego can die; now the ego is no more there so there is no death any more. The egoless person cannot be afraid of death, death has already happened! That which could die has died; now only that which is eternal is left.

And when there is no fear there is no anxiety. And when there is no fear you cannot be exploited by the priests and the politicians. And when there is no fear there is no question of guilt; it is fear that becomes guilt. When there is no fear there is no hell, no heaven. When there is no fear you are utterly herenow. It is fear that takes you to the past or to the future. And fear is the shadow of the ego.

"Visarjan" is a tremendously significant word: it has to become your secret key.

Dissolve, disappear! Let sannyas become your death, and then immediately you are born anew. You die as darkness and you are born as light. You die as a lie and you are born as a truth. You die as death and you are born as eternity.

Nilima means blueness. Blueness is a symbol for depth. The sky appears blue -- it only appears blue, it is not blue; it has no color. It appears blue because of infinite depth. That infinite depth creates the color blue. No other color represents depth as deeply as blue. That's why wherever the river is deep the water looks blue. Water has no color; if it is shallow it is not blue, but if it is deep it is blue.

In the inner world also the symbol is applicable. When you look inside you will find infinite blueness, a new sky opening up with as many stars as outside, with as many suns and moons as outside. The mystics say that the outer sky is nothing compared to the inner: the inner is vaster, the inner is far more beautiful, tremendously so. And it is so -- I am a witness to it.

Meditation is the way to go into that depth of your own interiority. And when you become silent, again you will feel a blueness vibrating inside you. Just as depth has the color of blue, silence also has the color of blue. It is soothing -- the very color of blue is soothing -- soothing to the eyes, soothing to the body, soothing to the being itself. With silence, the very word, you are reminded of something blue.

And it also happens when you become inwardly alert, aware, that you start seeing a kind of blue flame between your two eyes; at the center of the third eye a blue flame is seen. That flame arises only when awareness deepens, when silence becomes natural.

That's why Buddha is represented seated on a blue lotus, and Krishna is represented as blue colored. You cannot find anybody of blue color; there is no blue race in the world! Krishna cannot be historically really blue, unless he was suffering from blood disease or something. But he is represented as blue because of these three reasons: he has seen the inner sky in its totality; he has become utterly silent and has seen another aspect of blueness; and he has become fully aware, a Buddha. He has seen the blue light of his own being. These are the three faces of blueness.

Hence I am keeping your name, not changing it. It is a beautiful name. Explore its meaning: not literally, not verbally, not intellectually, but existentially.

[Osho invites a sannyasin, who has just arrived here, to stay forever.]

Mm, the time has come! Everything has its own right time, and when the right time is there, don't miss the opportunity. Now you are absolutely ready to dissolve here in the commune, so dissolve!

The Rainbow Bridge

Chapter #2
Chapter title: None

2 July 1979 pm in Chuang Tzu Auditorium

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Video:	No

Anand Erik. Anand means bliss; erik means brave, courageous.

The root cause of misery is fear: we are too afraid of the unknown. We remain confined in the known, and because we remain confined in the known, life becomes a repetition, a circle; one goes on moving in the same circle again and again and again. Because of this continuous, repetitive, routine life, one feels misery, boredom, futility.

Life is tremendously beautiful, but we never go into the unknown -- and life belongs to the unknown. The more you go into the unknown, the further you go into the unknown, the more alive you become because then life has newness, youth. Nothing is ever repeated, hence no boredom is created. Every morning brings something new, unexpected, uninvited. Life remains a thrill, an adventure... but for that one has to be courageous.

Great courage is needed to explore the unknown territories of life, existence, being. The courageous person will explore in both ways: he will explore in the outside, and that exploration becomes science, and he will explore his interiority, and that exploration becomes religion. And both are beautiful.

That moment when the first man walked on the moon was of great ecstasy for the man -- not only did he feel ecstatic, and whole humanity felt ecstatic. For a moment all boredom disappeared, not only for the man who walked on the moon but for the whole humanity, which was not walking on the moon but which was somehow represented by the man. That man become a symbol of the whole earth.

We have entered into some new territory. Now history will be totally different. Man entering into space, getting out of the field of gravity, is going to divide history. Now everything will be before and after: before man walked on the moon and after man walked on the moon. It will be exactly as Jesus divided history one day, and since then everything is before Christ or after Christ. Christ became the dividing line.

He had entered into the inner world. Particularly for the West, he was the first explorer who has really reached the innermost core -- and not only reached but brought news back from there. That's what the gospel is. Moses had also reached, but he must not have been a great poet to be able to express it, he must have lacked expression. And it happens to pioneers, those who have entered into some experience for the first time: it is so shocking, shattering.

It is said when Moses asked God, "Let me see your face," God said, "That will be too much for you. You can only see my back." Moses only saw God's back, because God said, 'No one can see my face and yet live. It will be too much for you, unbearable. Sometimes ecstasy can kill you.'

I love this story. It is not history: you don't encounter God in some forest or on some mountain like that, and you don't talk to him. But it is tremendously significant that God says, "You can only see my back." Moses saw God's back; Jesus saw God's face, it was a face-to-face encounter. Moses brought back something very vague, that is the meaning of seeing only the back. It is very difficult to recognize a person

just by seeing his back. It remains guesswork: maybe he is the same person or he is somebody else, who knows? -- unless you face him, unless you see him face-to-face, eye-to-eye.

Moses brought a message, but it was vague, it was not clear-cut. Jesus brings the message to its uttermost clarity. He is the first man to see God face-to-face, at least in the West.

In the East there have been many people, hence in India there is not a single person who divides history. India has lived in undivided time, because for so many thousands of years so many people have seen God that we don't remember exactly who was the first. It is almost impossible to decide.

Five hundred years before Jesus, Mahavira entered into that realm, but he said, "I am the twenty-fourth in that chain which I represent." And the chain is very long -- it covers almost ten thousand years -- so the first man in the chain is already twelve thousand years past. And he was not the first either, because in the Vedas that man whom Mahavira calls the first in his chain, in his tradition, Adinatha, is remembered as one of the seers; but many have preceded him.

It has been such a continuity in the East that we don't have something like the Christian calendar. There are many calendars. Jains follow one calendar that starts with Mahavira; Buddhists follow another calendar that starts with Buddha; Hindus follow another, and so on, so forth. Mohammedans follow still another that begins with Mohammed.

But Jesus has divided the history for the whole of humanity, in a way. And the reason he became the decisive point is that he was the first to explore, and not only to explore the unknown, but to bring the news to a humanity which is struggling in the dark valleys of life.

Again it has happened: a man has walked on the moon. That is going to become very decisive, because man is going to explore further and further. But the outer exploration is not so significant as the inner. You can reach to the moon, but you still remain the same person: the same anger, the same greed, the same jealousy. It does not transform you. It brings nothing new to your consciousness, it brings no new flowering. Yes, a moment of ecstasy, but only a moment. When you go in it becomes your very state.

Explore: that's my message. Explore your whole being. Don't leave even a nook or corner dark inside: let it be full of light. Encounter yourself in your totality. Of course great courage is needed, but that courage is rewarded with great bliss.

Premrahi. Prem means love; rahi means a follower of the path -- a follower of the path of love.

Love has to be the key for you, the master key. Only one key is enough, it can unlock all the doors. It can make you capable of entering into all the mysteries of life. It can take you to the innermost sanctum of existence.

Forget everything else: remember only love. Love each and every being. Don't bring in your likes and dislikes. Don't make love synonymous with your liking. People almost always do that: they call their liking their love. Then it becomes difficult to love that which you don't like. But love has nothing to do with liking or disliking, it is a totally different phenomenon.

Love has to be just your flavor, your aroma, your fragrance. When you pass by the side of a rosebush, the rosebush does not bother whether it likes you or not. Its fragrance is available to you as much as to anybody else. Its fragrance is available to the birds, to the animals, to the trees -- and unconditionally, without any expectation in return. Its fragrance is available even when there is nobody present to enjoy it, appreciate it. It simply goes on releasing its fragrance; it is its nature.

That's how love has to be: your very nature -- not a relationship with somebody but a state of consciousness. Then it is enough. Then no scripture is needed, no other method is required. Then you need not be a Hindu or a Christian or a Buddhist. Then you are all and none. Love opens the door of the temple of love.

Gyanodaya. Gyan means wisdom; odaya means rise -- the rise of wisdom... just like the sunrise.

Wisdom has nothing to do with knowledge. Knowledge is a pretender: it only pretends to be wisdom. It is very deceptive, it is not the true thing. There is nothing substantial in it, all is superficial. But knowledge deceives many people because it is available very cheaply. It is available without any risk; it is available without any sacrifice, it is available without any effort.

Wisdom is not so cheap. It is the costliest thing in the world because one has to sacrifice oneself in attaining it. It is attained only through that price. One cannot withhold oneself even a little bit, one has to surrender oneself totally. Hence the risk is great: one is going into the unknown, risking all that is known, and there is no guarantee what is going to happen. There may be truth, there may not be. There may be God,

there may not be. And the mind goes on creating all kinds of suspicions, doubts.

Wisdom needs great trust, great courage, guts, and a deep longing to know -- so deep that it cannot be satisfied by mere information. Then one searches, not in the scriptures, but in one's own consciousness. Then the method is not study but meditation, not thinking but just the opposite of thinking, a state of no-thought. Knowledge is accumulation of thought; wisdom is dissolution of thought.

And the moment wisdom arises in you, it is the sunrise. All darkness disappears. When you become settled and rooted in your consciousness there is no darkness anywhere. Life is full of light and full of delight.

Neel Kamal. Neel means blue; kamal means lotus. In the East, the blue lotus is the symbol of enlightenment, of the ultimate attainment, realization. The blue is the color of depth. That's why the sky looks blue: eternal, abysmal depth, with neither a beginning nor an end.

And the lotus is the most beautiful flower of the East, and the blue lotus is rare. There are many kinds of lotuses; the blue lotus is very rare. Its original place of growth is deep in the Himalayas. It grows only in the purest of waters. It has become the symbol of ultimate enlightenment, because it is so rare.

The blue lotus has a fragrance which is almost otherworldly; it appears as if it doesn't belong to the earth. And that's the fragrance of the Buddhas. They live in the body, and yet they are not in the body. They walk on the earth, yet their feet never touch the earth. They eat, and yet they never eat. They are and they are not; their presence is almost absence. In them, absence and presence have become one.

Think of the blue lotus, meditate over it. With closed eyes, visualize a blue lotus opening. It will help you tremendously; it will become your meditation. Whenever you have time, just close your eyes, see the blue lotus -- as if your head is turning into a blue lotus and it is opening. It will not be long before suddenly one day you will start smelling something strange, some new perfume that you have never known before. It comes from the deepest recess of your soul, it is your own perfume.

I have been waiting for you for a long time. And [your sannyas friend] was afraid -- afraid because he thinks you are an intellectual type. He is utterly wrong! You have nothing to do with intellect. But sometimes it happens in this world, in this world of competition and struggle, that even people who are not basically intellectual become intellectual, because that seems to be the safer way to survive, that seems to be more secure.

And the people who are basically of the heart are afraid to open up, because the heart takes you into territories of which you know nothing. The heart opens up doors of the mysterious and the miraculous, and the mind feels scared, afraid. The mind is very conservative, orthodox, conventional. The mind always thinks of security and safety; the heart is a gambler.

Because the whole society exists through the head, the person of the heart also starts pretending -- even overdoing it. That's what must have created the thought in [your sannyas friend's] mind that you are an intellectual type. But as I see you, you are utterly of the heart. You may have used the head to create a camouflage to hide your heart, but you cannot hide it from me!

From this moment drop that camouflage; stop hiding behind intellect. Come into the open. Let your heart dance and sing in the sun, in the rain, in the wind. Go wherever your heart leads you.

And sannyas is a good beginning. For the first time you have heard something of the heart. Otherwise you have been denying it, you have been keeping yourself almost deaf. This is the first thing in your life that is happening through the heart, hence it is of utter importance. It can now become a chain: it will trigger more things, and slowly slowly the head will disappear.

That happens to all of my sannyasins: they become headless! They live, but they don't live through the head. They find the shortcut to life; it is through the heart. The heart is immediately joined with the divine. The head is a very long route and very circuitous, and very vicious. Once one gets into the mess of the head one goes round and round in circles; it takes you nowhere. Only the heart can reveal the truth to you. Only the heart can reveal reality to you. Only the heart is worth listening to, worth following.

I am happy that you heard this still small voice from the heart, and that you gathered courage enough to take the jump into this unknown experience, sannyas. Many many flowers will bloom. Just go on allowing it: let the heart be the master and the head the slave. Then everything is put perfectly right. Then everything is put in its own place and great accord arises in one's being. All conflict ceases, all anguish disappears, and slowly slowly the darkness becomes light. Even death is transformed into eternal life.

Anand Tanmayo. Anand means bliss; tanmayo means utterly absorbed, dissolved, drunk -- drunk with bliss, dissolved in bliss, lost in bliss. And that's how my sannyasins have to be.

Life has not to be taken as a problem; it is not. It has to be taken as a gift, a tremendously valuable gift from God. Life has not to be taken as a burden but as a dance. One need not drag oneself. We can dance the whole way, we can laugh the whole way, and we can love the whole way.

Life is meant to be a miracle, but it depends: if we choose misery, life becomes misery. Life is very obliging: if you choose misery it becomes misery, if you choose darkness it becomes darkness. It is so obliging, whatsoever you choose it becomes that for you. If you choose bliss it becomes bliss, if you choose God it becomes God. It depends on you.

And people go on choosing wrong things, and then they make life responsible. In fact they are responsible: whatsoever happens, happens because they have willed it so. Knowingly, unknowingly, consciously, unconsciously, they have willed it so. It happens only when somehow, somewhere, in your being, you have willed it.

From this moment, only will bliss. Think bliss, feel bliss, be bliss. And just by your being blissful, your whole world becomes blissful. When your eyes are full of bliss, then you see the same flowers and the same trees and the same people, but they are no more the same. Now your eyes have a totally different vision, now you see that which your eyes are full of. Then the whole of life becomes a celebration.

But first one has to let one's heart dance, then the whole of life starts dancing. Laugh -- and the old saying is true -- the whole world laughs with you; weep, and you weep alone. Nobody participates in your misery, and everybody is ready to be a guest in your bliss.

The Rainbow Bridge

Chapter #3
Chapter title: None

3 July 1979 pm in Chuang Tzu Auditorium

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ShortTitle: RAINBO03
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Video: No

Anand Inger. Anand means bliss; inger, in Norse mythology, is the god of peace. Your full name will mean god of bliss and peace, or goddess of bliss and peace.

Bliss and peace have to happen together, only then does one realize the totality of life's significance. Bliss can happen separately from peace; that's what we know as pleasure, happiness. But because there is no peace in it, it is tiring, exhausting; because there is no peace in it, it is a kind of tension and conflict. There is much noise but no music in it, no harmony.

Peace can also happen without bliss, but then it is cold, dull, dead. Then it is the silence of the cemetery, not the silence of a garden, not the silence that sings but the silence of a corpse. It breathes no longer. This kind of peace is not worth anything.

But that's what monks have been trying to achieve in their monasteries, so if they look dead, dull, stupid, it is no accident. That is their whole effort and their achievement. If their peace gives no indication of bliss, then something has gone wrong.

Bliss alone becomes pleasure, peace alone becomes cold silence. Both together have a tremendous richness. Then the peace has a dance in it, and the bliss a center of silence -- the center of the cyclone. It can dance, it can sing, and yet the silence is not disturbed. My sannyasin has to achieve both together.

That's my whole effort: to create a new kind of man. In the past we have tried to live both ways, but both

were half. It is easy to choose one, because there is no complexity in it. You drop all pleasures and you become peaceful, or you forget about peace and you run after all kinds of pleasures. Hence the worldly man and the otherworldly man divided humanity in two, because they divided their inner being in two: peace and bliss.

I would like an integration, a crystallization. You should be in the world and otherworldly. You should be in the marketplace and yet have the silence of the Himalayas in your heart.

Prem Pieter. Prem means love; pieter means rock. Love is the rock, the only rock on which we can build the temple of life, the temple of God. Everything else is just sand; except love nothing can become the foundation of life. And to make a house on anything else is to waste your time, energy; ultimately you will have only frustration in your hands and nothing else.

But just as the foundation of a temple or a house remains hidden underground, so does love. Love is an underground energy. It is very silent, it works in the dark, its functioning is not visible. That's why science cannot take any note of it. Because it cannot be measured, it cannot be examined in a test tube, science is bound to deny it. The most essential human quality is denied by science. It is the most important phenomenon in the life of every human being, scientists included, but official science goes on denying it. Official science goes on denying everything that is significant, because all that is significant is invisible.

Love is invisible, meditation is invisible, awareness is invisible, God is invisible, life itself is invisible. What we see is only the body in which life lives, but never life itself. What we see is only the garment but never the spirit.

Science, in a way, has humiliated human beings very much. And once you deny the significant, people stop searching for it. Once you say it doesn't exist, it cannot exist, it is not possible, people stop thinking about it. And man cannot be fulfilled without love without meditation, without God. Love is the beginning of the journey, hence I call it the rock, the foundation rock. The whole of life has to be built on it, around it, for it. And then only is one religious. When love is one's very foundation, life has a fragrance, a joy, a blessing. That blessed state is religiousness. There is no other proof of God than blissfulness, and it never comes through any other way than love.

Deva Gerard. Deva means divine; gerard means brave, courageous -- divine courage.

Courage is one of the most essential qualities of a religious person. Ordinarily it is not so, ordinarily you will find people who are religious absolute cowards, and because of these cowards, religion has become a pseudo phenomenon. These cowards gather in temples, churches, mosques. They worship out of fear, their God is nothing but their projection of fear. They are seeking security in God, safety in God. They believe because they are afraid. Not that they know: they don't make any effort to know, they avoid all possibilities of knowing. They simply believe because belief is cheap, and cowards cannot risk knowing.

Knowing needs guts of knowing. The first requirement is that you drop all your beliefs. A knower has to be without belief; only then will he not have any prejudice, only then he will not have any concepts. God has to be perceived, not conceived. God has to be known, not believed in. God has to be experienced, not imagined.

And the coward finds it easy to imagine, to believe, because it takes nothing to believe -- only fear is needed. Imagination we have more than enough of, we can dream every kind of thing. And the coward can dream about spiritual experiences very easily, he can hallucinate.

The world is not religious because religion has fallen into the hands of the cowards. My observation is that you will find more religious people in the section, the very minor section of humanity, which does not believe in religion. You will find more religious people in that section. The people who don't believe in religion are more religious. In fact, their not believing in religion is a basic and fundamental step towards religion: they are dropping the belief. And you can drop the belief only if you are ready to drop your fears, because your belief is covering your fears.

Only the adventurous person who is ready to risk all his comforts, consolations, can be truly religious. Religion is an exploration, an exploration into truth. You cannot borrow it from somebody else, it has to be authentically your own. And the risk is great: dropping all consolations is almost moving into an abyss, falling into an abyss. Dropping all kinds of beliefs means that you are becoming ignorant. Forgetting all that you have learned from others means that you are becoming a child again. Nobody wants to drop knowledge, and the ego that knowledge brings, and the gratification, appreciation, that knowledge brings. Who wants to become a child again? But only those who are ready to become children again can enter into the world of

truth.

A child is never a coward; cowardice is a learned thing. He learns it from the grownups; otherwise he is courageous, he has infinite courage. He can go into the dark, but he becomes afraid of the dark because grownups are afraid of the dark. He can catch hold of a snake, he can even play with a lion, with no fear.

All fear and all cowardice is learned from others. Slowly slowly he becomes enclosed in all kinds of pathological fears. And the greatest pathological fear is the fear of God, because it prevents you from knowing God. Fear is a barrier, a wall, you cannot see through it. It has to be demolished!

My sannyasin has to be courageous to the utmost, to the maximum. Only optimum courage can create the opportunity to know God; hence I call courage one of the most essential qualities of a religious being. It is divine. God has only been known by courageous people, only by very few people, because courage is so rare.

Prem Andreas. Prem means love; andreas means courageous. Love is courage; without love one is bound to be a coward.

Love and hate are not real opposites, but love and fear are real opposites. Hate can become love very easily: it is really love standing upside-down. It is not very far from love, it is love energy in a disturbed state. The energy can be calmed, stilled. It is only a question of rearranging the energy, and hate can become love. And we know -- it happens every day in life -- love can become hate, hate can become love. You hate the same person and you love the same person. One moment you hate, another moment you love. So love and hate are two sides of the same coin, they are not real opposites.

The real opposites are love and fear. Fear can never become love, there is no way. And love can never be fear, there is no way. Fear has to be dropped, then love arises; or love has to be forgotten, then fear is there. Love and fear are like light and darkness: love is the light and fear is the darkness. If you bring the light there is no darkness, you will not find any darkness.

The moment love arises in the heart, all fear disappears, light has come in and no darkness is found. And then there is a courage which is not a cultivated phenomenon: not practiced courage, not the courage of a soldier, but the courage of a sannyasin. The soldier cultivates it, practices it. It is just a conditioning, he is trained to be courageous. Deep down he is afraid and trembling, but on the surface remains calm, quiet, collected. Years of training condition him: he fights in the war and remains afraid inside.

The sannyasin knows a totally different kind of courage, unpracticed, uncultivated. It arises from the very core of your being and spreads all over. The soldier is divided, he becomes two; he is two persons, he is a split personality. That's why it takes years of training to create a soldier, and constant training, and training which is basically stupid: hours and hours of parade, for no reason at all! Morning, evening, the soldier is on parade: left, right; right, left; turn back, turn to the right, turn to the left -- for no reason at all. Just to follow the order, just to be obedient! It is creating a reflex action in him, so when he is ordered to kill, he will kill because he cannot go against the order.

I have heard a story: a retired army man was carrying a bucket full of eggs, and somebody played a joke on him. He was going through the market and somebody shouted "Attention!" He dropped the bucket and all the eggs were destroyed! He was very angry, but the man said, "I did not tell you to follow." He said, "But this is not a question of telling, it is automatic. For thirty years 'Attention!' meant attention. It is not that I have done it, it has happened. I am a poor man; you should not play such a joke on me. You have destroyed all my eggs. I was not even conscious of what I was doing, it happened unconsciously."

That's the whole training of the army. It creates the soldier: on the surface very brave, courageous, deep down carrying all kinds of fears.

The sannyasin has a totally different courage: it is out of love, not out of cultivation. Cultivation represses fear; love dissipates fear.

Anand Dhyano! Anand means bliss; dhyano means meditation.

Bliss has to be the meditation of my sannyasins. Bliss has to be imbibed in as many ways as possible. From nature, drink as much bliss as possible. From the stars and the moon and the sun and the trees and the birds, drink as much as possible. It is still available there in its pure form.

Man has become contaminated; but looking at the sky full of stars you again enter into a totally different dimension which is not human, which is divine. Watching a rose flower opening up is a totally different world. So through nature imbibe bliss, and then through the many beautiful things that human beings have been doing on the earth.

Man has not been wrong all along. The majority has been very very dull, stupid, but a few intelligent people have been doing really significant things: music, poetry, art, literature, sculpture, architecture, a Taj Mahal, a Khajuraho, a pyramid. Listen to great music. Meditate on poetry. Get lost in great literature: Dostoevsky, Tolstoy, Rabindranath. Imbibe bliss from these sources.

And then human beings -- the last, because they are the most difficult people! Unless you become very very artful at imbibing bliss you will not be able to take it from human beings. But when you have become accustomed, attuned, to nature, to art, then there is a possibility of touching the human heart. Then love, relationship, friendship... even from strangers.

Think of yourself as constantly searching for new sources of bliss. And be thrilled by small things: the foam on the waves in the sea, shining in the morning sun... Then don't just see: dance, participate in the joy of the waves! Seeing a bird on the wing, feel one with the bird. Create a kind of attunement, at-onement. Slowly slowly you learn the knack, and then, ultimately, bliss arises in your own being. These are just to create space all around you in which your inner bliss can bloom.

The real bliss is going to happen within you. It never comes from anywhere else: not from stars, not from rivers, not from mountains. But first we have to create the context, a space, in which your own bliss can open up. If you are surrounded by all kinds of misery, negativity, darkness, dullness, unintelligence, ugliness, insensitivity, then it is impossible because the context is missing; bliss will not arise in you.

Buddhas may go on saying that you are bliss, your nature is bliss; you will listen, and you will understand the words, but nothing will happen. In fact, deep down you will suspect, you will doubt: what these people are saying seems nonsense, because when you look inside you don't find any bliss. These people go on saying "Know thyself" -- and when you look inside there is nothing worth knowing. The reason is: you look inside without creating the context. That context I call meditation.

So whatsoever is helpful to make you blissful, ecstatic, use it. Different people find different things helpful. Somebody may find art, somebody may find nature, somebody may find love -- because people are different. But one thing has to be remembered continuously: anything that triggers the process of bliss in you has to be imbibed, has to be lived with, has to be understood more deeply, more profoundly.

Then one day suddenly, something explodes in you -- when the context is ready and ripe, when the space is created -- something just like a lotus opening... and you have arrived. That arrival is enlightenment, that arrival is the experience of God.

The Rainbow Bridge

Chapter #4
Chapter title: None

4 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907045
ShortTitle: RAINBO04
Audio: No
Video: No

Anand Paul. Anand means bliss; paul means small. The way to be great is to be small; the way to be superior is to be a nobody. The superior man is not aware that he is. He is humble, not even conscious of his humbleness. Then bliss is natural.
Be a nobody, and you will be fulfilled. Be nothing, and all belongs to you.

Prem Ruud. Prem means love; ruud means the loyal one.

Love is loyal, faithful. Love can be trusted, love can be relied upon. Love never betrays. If it betrays, it

was not love in the first place, it was something else. If it is disloyal, then it is only pseudo. If it cannot be relied upon, it is not worth anything. It may be lust, but it is not love.

Lust uses the other as a means, which is the ugliest thing in the world -- to use the other as a means -- the most immoral act, because everyone is an end unto himself. Nobody should be reduced to a means. Lust reduces the other to a means.

Love respects, raises the other to their ultimate glory, makes the other divine, makes the other feel worthy, loved, respected -- not used as a means, but worshipped as an end unto himself. Love is ready to sacrifice, but love never sacrifices the other. And love is the way to God.

The world is only a school to learn the art of love. When you have learned the art of love, you have to direct your love energy towards the divine. You have to become loyal to God, you have to become surrendered to God.

And that's what sannyas is. It is a rainbow bridge between the known and the unknown, the visible and the invisible, the gross and subtle. One part of it is rooted in the world, in the earth; the other part reaches to the highest sky. You cannot even see the other part, the other end of the ladder.

Sannyas is earthly and unearthly, worldly and otherworldly, materialistic and spiritualistic. That's my definition of sannyas; hence I call it neo-sannyas. The old sannyas, the old idea of being a monk, was purely otherworldly; it was not rooted in the earth. Because it was not rooted in the earth it never became really alive, it was never nourished. It was always suicidal, life-negative, life-denying.

I am bringing a new vision of sannyas: life-affirming, life-nourishing, rooted in the earth and yet reaching towards the sky. I call it the rainbow bridge. It contains all the colors of the rainbow, it has the whole spectrum. It is not one-dimensional, it is multidimensional.

My sannyasin has to live life in its totality. Love life, trust life! And life is the only master, the real Master. I can only indicate the way; I can only show you how I have attained to life. You are not expected to imitate me or to follow me. You are just expected to listen and understand, and then to go on your own way, following your own insight.

Deva Lane. Deva means divine; lane means the cheerful one. The full name will mean divine cheerfulness.

Religion is not something serious -- sincere, but not serious. And sincerity is a totally different phenomenon than seriousness. Seriousness has something sad about it, something heavy, gross, rocklike. Sincerity is authenticity, truthfulness. It is not a weight, it does not crush you. On the contrary it gives you wings, it makes you more and more light, unburdened.

Sincerity helps one to become simple, and the simple person is naturally cheerful. It is only the complex person who becomes a victim of sadness; his very complexity creates it. And seriousness is the shadow of the ego: the more egoist one is, the more serious. The egoist cannot laugh, it is below him. He cannot joke, it is below him. He is always in a state of tightness, he cannot relax. He lives as if in a straitjacket, in a very very tense armor. The ego can exist only in tensions; it feeds on tensions, anxieties, sadness.

If a person is religious, the only proof of his being religious is his cheerfulness. Going to the church does not prove anything. Reading the Bible or Bhagavad Gita proves nothing. You can worship God and pray every day ritually; it means nothing unless your heart dances continuously, unless you create an aroma of cheerfulness within and without. Then whether you remember God or not, it does not matter. If you are cheerful, God remembers you. And that's what is really significant: not your remembering God, but God remembering you.

One of the great Indian mystics, Kabir, has said that "There were days when I used to remember God, and I searched in every nook and corner, I went everywhere. I asked the learned people, I listened to very scholarly discourses. I was continuously crying and weeping and calling God, but no reply, no response; the skies remained absolutely indifferent. But then one day when I forgot all about God, and was dancing and singing, and was so lost in my dance and in my song that I could say I was not, only the dance was, he came and started calling me 'Kabir, Kabir!' Since then he follows me and calls 'Kabir, Kabir, Where are you going? What are you doing?' I don't call him any more, but he continuously calls me."

And that's what is really significant, when God calls you. That is possible only if you create the space of cheerfulness.

Prem Toshi. Prem means love; toshi means contented -- contented with love. Love is the only contentment in life; everything else deceives. Everything else is a mirage; it allures you but it never satisfies

you. On the contrary it leaves a feeling of great frustration -- money, power, prestige, everything except love. Love gives you the first taste of contentment. One feels perfectly satisfied as one is, and in that state of contentment God comes in.

You are open to God only when you are in a state of contentment. The discontented man is so preoccupied with himself that he remains closed. Even if God knocks on his door he cannot hear it, there is so much noise inside him. But when one is contented there is silence, calm, everything is quiet. And then one starts hearing the whispering of God from everywhere. The wind blowing through the pine trees -- it is God whispering. The river running towards the ocean, and the sound of the water -- it is God's song. The cuckoo calls from the distance -- and he has called you. Then in laughters and in tears only he is felt. Then he is day and he is night. Then he is life and he is death.

Gyanrahi. Gyan means wisdom; rahi means a pilgrim -- a pilgrim who is in search of wisdom, a seeker of truth.

But remember, wisdom cannot be sought outside your consciousness. Whatsoever you gather outside your consciousness will remain knowledge -- and knowledge is not wisdom. Knowledge is a false coin. It is repeating beautiful words, nice theories, but all repetition is mechanical. It is not your own experience.

And truth has to be your own, only then is it true. Truth has to be a growth of your own consciousness, only then does it liberate. Knowledge binds; wisdom liberates. Information fills your head with noise; wisdom empties your head utterly, and a great silence is left behind.
That silence has a music of its own, a melody of its own.

The Zen people call it the sound of one hand clapping. There is utter silence, but still the silence is not dead. It is very alive, throbbing, pregnant, breathing, flowering. All those flowers are invisible; only you will know it, or those who have attained to that state will be able to know it.

Knowledge can be shown to people, it can be exhibited; wisdom cannot be exhibited. You know it, and those who know it will understand, will recognize. But the crowd will think you mad, because you are talking about things of which the crowd has no inkling, no experience -- as if you are talking about light amongst the blind, or you are talking about Beethoven, Mozart, amongst the deaf.

Search within, seek within, because all that one needs is there, potentially. If one starts looking for it, it starts growing. Your very search feeds it, nourishes it, helps it to become stronger. Your very search, and the seed starts sprouting.

Anand Prema. Anand means bliss; prema means love. These are the most important qualities that one has to have before something like God can happen. People start seeking and searching for God without creating the necessary requirements, without any preparation. God is not far away, we are just not prepared. God is not far away, we are just not ready. Our unreadiness is the problem, not God's distance. Our unreadiness is the only distance.

And these are the two things which will make you ready and ripe: be blissful and be loving. And forget all the nonsense that religions have been talking down the ages. Nothing else is needed: only a blissful and loving heart.

God knows only these two things. God has never heard about the Ten Commandments. He knows nothing about manmade morality and he knows nothing about the so-called great philosophical systems. He is not found in the churches and the temples; these are the very places which are utterly empty of God.

He is found in the loving heart, in the blissful heart. He is found when somebody is nothing but love, bliss. In those rare moments when your energy is dancing blissfully and you are ready to bless the whole existence, there is so much love in you... those are the moments. Suddenly the revelation, suddenly God is... and not far away but surrounding you, surrounding you from all the directions. Then only he is.
In blissfulness and love the ego dies, and when the ego is no more, God is.

Anand Pankaj. Anand means bliss; pankaj means lotus. Bliss is a lotus. It is the opening of the heart, and the heart is symbolized by the lotus. The word "pankaj" has far more meaning than the word "lotus". Pankaj literally means that which is born out of the mud. The lotus grows out of mud. It is a miracle, out of dirty mud grows the most beautiful flower. It is very symbolic: it is out of the body, out of the mud of the body, that consciousness blooms. It is in the mud of life that God is known.

One need not escape from the world. One has to know the art of transforming the gross energies into the subtle, of transforming the base metal into gold, of transforming the mud into a lotus. Then dust becomes

divine.

And we are all carrying the potential of becoming. A great blossoming is waiting for you. Just a little work, just a little effort, a little more alertness, a little more conscious living, and the lotus starts opening its petals. Life becomes fragrant, and life becomes a joy, a benediction.

Anand Sargam. Anand means bliss; sargam means music.

Existence consists of music. There is a celestial harmony: the stars are dancing in a certain tune. The trees and the rivers and the mountains and the planets are all joined together in a certain invisible orchestra.

Your body is also a miniature universe. In your body there are all the elements and they are all in a certain melody. They are not in conflict, they are not fighting each other; they are helping each other. The thread that joins all your elements, that keeps you together, is very subtle. You are almost like a garland: the flowers can be seen, but nobody can see the thread running through them which is keeping them together.

That thread is known by the mystics as the celestial music. It is a rhythm that is keeping the whole existence together. And that rhythm can be heard within your heart. Just silence is needed, because it is a very still, small voice. If the mind is too noisy you cannot hear it -- hence meditation.

Meditation is nothing else but a means so that your mind drops its noisy patterns, so for at least a few moments it falls into a quiet, calm space. Then suddenly you hear that which you have never heard before -- and it is within you, arising, welling up -- a music divine, a music that has infinite bliss in it.

Once you are showered on by it, all joys of life simply become meaningless. Once you have tasted it, then there is nothing comparable to it. Then you can move through life without being disturbed by it or distracted by it. And you will remain for twenty-four hours a day in a state of orgasmic joy, because that music continues, it is an undercurrent. Even in deep sleep it is there, even in death it is there.

So one who has heard this soundless sound has become deathless. He knows what eternity is because he is eternal.

The Rainbow Bridge

Chapter #5
Chapter title: None

5 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907055
ShortTitle: RAINBO05
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Video: No

Veet Roberta. Veet means going beyond; roberta means bright fame. The full name will mean going beyond all fame.

The ego longs to be famous, to be well-known. The ego is afraid of being nobody, is scared of being anonymous, because if you are not known you don't know who you are; if you are not known by others you don't know who you are. You know yourself only by what people say about you. The ego depends on others' eyes. It is dependent, it is a beggar. It cannot stand on its own, it needs all kinds of props.

If you are nobody, if nobody knows you, then suddenly the ego starts evaporating. Then the very earth underneath your feet is taken away. Then you start feeling empty, a nothingness -- and that scares people. In fact that emptiness is one of the most beautiful things that can happen to a person, because it is only through that emptiness that one enters into God. All name, all fame, is futile: it is a deception, it is an illusion. But we live in illusions and we create beautiful illusions around ourselves.

To be a sannyasin means dropping the life of being in illusions and entering into reality, whatsoever it

is. In the beginning it is painful because we have become accustomed to illusions. In the beginning when they are taken away, it is the same as taking away a toy from a child, his teddy bear. He cannot sleep without the teddy bear, he cannot move without the teddy bear. The teddy bear is his very soul; he believes in the teddy bear. And people never grow up, they remain childish. Their teddy bears change but they remain childish. Then they become attached to money, to fame, to name, to prestige, to power, respectability. Now they are their teddy bears!

If they are not famous they cannot sleep. If they are not famous they feel so hollow, they don't know what to do with themselves. They have to be continuously on exhibition. Everybody should know them and everybody should know who they are. They themselves don't know who they are, and because they don't know they substitute it with others' knowledge about themselves.

Going beyond all name and all fame is going beyond all teddy bears. It is becoming mature. It is being ready to enter into inner emptiness. Certainly it is empty, but the door has to be empty, otherwise you cannot enter through it. It is not a wall, it is a door. The door has to be empty -- the wall is not empty. And each being is a door to God, hence the emptiness.

Sannyas means starting to enjoy this anonymous nobodiness, being happy with one's emptiness, rejoicing in it. And then soon the emptiness is no more emptiness. It becomes fulfillment;it starts overflowing with bliss.

Anandmurti. Anand means bliss; murti means an image -- an image of bliss.

The sannyasin has to be a symbol of bliss. He has to be a continuity of joy, an undercurrent of rejoicing. Even in his sadness there is a joy, because he is capable of enjoying his sadness too. He accepts it as part of life, he is not resistant to it. He allows it, he befriends it. And that is the alchemical way of transforming the very nature of sadness; the very nature of sadness becomes luminous. Soon it is no more sadness, it is transformed into cheerfulness.

Sadness remains sadness if you fight with it, if you deny it, if you reject it. Sadness remains sadness if you are against it, otherwise sadness is pure energy. If you welcome it, if you embrace it, if you are not afraid of it, not angry with it, you will be surprised, immensely surprised: you have changed its very nature, it is no more sadness. Even tears start becoming laughter, and sadness becomes silence.

All that we have known as negative can be transformed into the positive. And the secret is simple: acceptance, total acceptance. Nothing has to be condemned, nothing at all. All that comes has to be received with great gratitude as a gift from God. And you will be able to make flowers out of thorns and ordinary pebbles turn into diamonds. The very ordinary life starts taking on the flavor of extraordinariness. Then nothing is ordinary because everything starts having a thrill. Nothing is ordinary -- because you are so ecstatic about it, how can it remain ordinary?

The sannyasin lives in a totally different world, although he moves in the same world, moves with the same people -- but he is not part of it any more. There is a kind of transcendence in his being. Even death is so deeply accepted by him that death loses all fear, that death itself becomes a dance.

Satyamurti. Satya means truth; murti means image -- image of truth.

Man ordinarily lives in lies. He is not only insincere with others, he is insincere with himself too. In fact, unless you are insincere with yourself you cannot be insincere with others. Whatsoever you do to others, first you have to do to yourself. If you are destructive to others you have to be destructive to yourself in the first place. If you hate others, you must deep down hate yourself. So what you do to others simply shows what you are doing to yourself.

If a man lies... and that's how people live, that is the normal way. And they have become so accustomed to lies that they think that these are truths. Somebody goes to the temple, bows down to the statue, and thinks he is religious -- and he is lying! He does not know anything about God, he has not encountered anything divine. He has had no revelation; he only believes that this statue represents God -- and belief is a lie. Knowing is one thing, belief just the opposite. Belief only covers your ignorance, it does not dispel it.

It is as if you are living in darkness but you believe that you are living in light. But just by your belief, darkness is not dispelled. You will need real light -- not belief in light but light itself, only then will the darkness go.

Somebody is a Hindu and somebody is a Christian and somebody is a Jew, and all are Lying, because they are simply repeating what they have been told. And those who have told you were Lying because they were simply repeating what was told to them, and so on, so forth.

People live in conventions, conformities. People belong to traditions, to past... and truth is herenow! Truth has no tradition; truth is not a convention, truth is not a conformity. Truth requires no belief at all; truth requires a very authentic inquiry. Truth requires you to be an adventurer; neither a believer nor a disbeliever but an inquirer, an explorer, open -- without any prejudiced mind, without any a priori conclusion.

Unless one starts searching for truth outside and inside, in relationship and in aloneness, one remains part of a very very lying world.

Becoming a sannyasin means that you are becoming aware of the lie that the society is based upon. A sannyasin starts searching on his own. He is no more part of the mob, he does not belong to mob psychology any more. He is a dropout. He says, "Enough is enough! I am not going to be just a part of the crowd."

A sannyasin becomes an individual. A sannyasin declares his freedom, and he declares that, "I will seek truth on my own; I am not going to borrow it from anybody else" -- because truth cannot be borrowed and a borrowed truth is no more true.

Then truth is not very far away. If one can drop lies, all lies, truth wells up within one's own being. You are truth then. Truth is not something objective; it is your very subjectivity, your interiority. It is your very consciousness. Not even a single step is needed to enter into it -- you are already there! Just stop all the lies, just drop the whole load. Be finished with it!

It is as if a rock is stopping a fountain: you remove the rock and the fountain starts flowing. All kinds of lies have become rocks around our being, and the flow is stopped. Just remove the rocks! The whole work of sannyas is negative -- removing. Once all rocks are removed, you are the flow, the flow of life. And that's what truth is all about: the flow of life itself.

The Rainbow Bridge

Chapter #6
Chapter title: None

6 July 1979 pm in Chuang Tzu Auditorium

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Video: No

Prem Kane. Prem means love, kane means beautiful. Beauty is not an objective quality; it does not belong to things. It is the loving eye that imparts it, that creates it. Beauty is a creation of love.

Ordinarily people think they have fallen in love because the other person is so beautiful. The reality is just the opposite: the other person looks so beautiful because they have fallen in love; love is fundamental. Beauty is a creation of love, not vice versa. Hence, when you are in love the person appears beautiful; when you are not in love, suddenly the same person looks very ordinary. He was ordinary before love; he becomes ordinary again when love has disappeared. But between these two he was tremendously beautiful -- love was creating it.

Look with the eyes of love, and the whole existence becomes beautiful. Look with hate, and everything becomes ugly. It all depends on you, on what kind of world you want to live in. If you want to live in hell, create more and more hate and you will be in hell. If you want to be in heaven, create more and more love and you are in heaven, because love will go on imparting beauty to each and every thing that surrounds you. This same world becomes divine looked at through the eyes of love.

Hence the mystic can say existence is divine, because he is pure love. He can say God is, because he is

pure love. God is a creation of his loving energy.

He cannot show his God to anybody else; it is impossible. You fall in love with a person, but you cannot prove to anybody else that he is beautiful. It is impossible, because it is not an objective quality. The mystic is in love with existence itself; that great love of his being creates God. God is his subjective experience, it is his creation.

God is not there available ready-made. Before you can know God you have to create God, and the way to create God is love. Love is the only creativity there is, the only dance there is, the only beauty there is, the only God there is.

Deva Moira. Deva means divine. Moira has two meanings: one is soft, the other is great -- divine softness, divine greatness.

Man lives in fear, that's why he becomes hard. It is fear that creates hardness. In fear we close up; we close all doors and all windows. We start living in a very small, dark hole. Our life already becomes death. And we create an armor around ourselves, hard, steel armor, so that we are protected, safe, secure.

This is not a way to live life; this is a way to commit suicide. This is real suicide. This is already entering into your grave, because this type of closed existence will not be able to know anything of truth, of beauty, of love, of bliss, of God. If nothing is allowed in, how can you know what surrounds you? And if you don't know what surrounds you, you will never be able to know yourself. One can know oneself only in reference to the other. First you have to know the "thou", then you can know "I".

Psychologists say the child first becomes aware of the others: the mother, the father, the brothers, sisters, the family, the things that surround him, the room, the walls, the toys. Then slowly slowly he comes closer and closer... then he becomes aware of his body. And then one day he starts feeling himself as a separate individual. First he becomes aware of the other, and then in reference to the other he becomes defined. The other gives the definition.

A person who lives in possessions will not know his real self, because he lives surrounded in things and things can only define you as a thing; they cannot define you as a soul.

So only in deep love does one become aware of one's soul, because in deep love one becomes aware of the other's soul, and the other's soul creates a response in you, creates a resonance in you. Suddenly you are aware of a new dimension, of something which is beyond time and space. The "thou becomes the mirror to know one's own face. Love is the best mirror to show you who you are.

The closed person never knows who he is, he cannot know. And all that he knows about himself is false; he lives with a false identity. He thinks he is his name and his money and his power and his prestige, and that is all nonsense: he is none of those things. He is something divine, something that exists before birth and that will exist after death... but he will not be aware of it.

One has to become soft, vulnerable, open. One has to become almost like a sponge, so that the sun and the rain and the wind are all allowed, invited, accepted, welcomed, so that existence can penetrate you. And one has to allow existence to reach to one's deepest core, because that is the only way -- if existence goes deep into your being -- that you will become aware of your depths. If it penetrates to the very core, you will become aware of your center. And that's what is meant by self-knowledge.

But one has to learn how to be soft, how to drop all armor, how to open the doors and windows, how to cling no more with fear; how to be in love with the trees and the mountains and the rivers and the people... because love is the key that unlocks your doors. You open to somebody only when you are in love, because then fear disappears, you are no more afraid. You can allow the other to reach you, you can trust. You know he will not hurt you.

The day one trusts the whole existence, that "It is not going to hurt me because I am part of it -- how can the whole hurt the part? Because my pain will be its pain, my misery is going to be its misery..." When you are miserable, a part of God is miserable. When you are crying, God is crying because your tears are his tears. All eyes are his eyes and all hands are his hands. He has no other eyes and no other hands. So when your eyes are full of tears and your heart full of pain, God is full of pain and full of tears. How can the whole hurt, wound, the part? It is impossible! It is an unnecessary fear.

The only thing that I teach is: drop this fear. It is absolutely unnecessary. And it is crippling you, paralyzing you. It is a slow kind of poison that kills people, destroys people. They live and yet they live not, they only die. They die over a long period of time: seventy years, eighty years, slowly slowly, part by part. They don't commit suicide in a single moment, hence it is not known as suicide -- but it is suicide.

My observation is that ninety-nine percent of people commit suicide. It is a very rare person who lives,

who really lives. That person has to be courageous enough to open himself, to be open to all kinds of experiences, to be open unconditionally.

Become just a welcome to existence: that's what sannyas is. And when one is soft, one is divine, because one starts soaking up divinity from every dimension and direction. And when one is soft and divine, one is great; there is no other way of being great.

Greatness is never a projection of the ego. Ego always remains mean, tiny, small, and suffers deep down from an inferiority complex. The ego can never be great. It can pretend, it can pose, but all those postures are false, and one knows deep down. Others may be deceived, but how can one be deceived by one's own projections?

The real greatness happens only when you have known yourself as part of God, when you are no more an island but have become part of the continent of this great existence. Then you are also great, because out of the great only the great can come, and if the whole is great the part is bound to be great.

Keep it (a box) with you.

When are you coming back to live forever here?...

Yes, soon you have to come, because for me you have already arrived! This is your home, this is the home that you have been seeking and searching for. Now you have found it! So finish things soon and come back.

Anand Michel. Anand means bliss; michel means godly, divine. Bliss is godly; misery is ungodly. To be miserable is really to be a materialist, and to be blissful is to be religious.

Religion does not mean to belong to a particular church. It does not mean to believe in a particular dogma or belief system. It does not mean to perform a particular ritual. It does not mean being a Hindu, Mohammedan, Christian, Jew.

To be religious means to be blissful, to be cheerful: cheerful because God is, cheerful because we are in God, cheerful because we are his extensions, cheerful because to be is a great blessing. Just to be is more than one can ask for. A single moment of being is so precious that there is no way to thank God for it, but because it is given freely and we don't have to earn it, we don't feel grateful.

The day that Alexander was dying he wanted his physicians to let him live at least twenty-four hours more, because he had promised his mother that he would be back. The mother was very much afraid because he was going on such a long journey to strange lands and he had this mad idea to conquer the world: he may be killed, he may never be back. His mother was very worried. He had promised his mother that, "Don't be worried! I am a man of word -- I will come back. Whatsoever happens I will be back." And now he was only a few miles away from the mother, he had almost arrived: just twenty-four hours more were needed and he would have reached and fulfilled his word.

But the physicians said, "It is impossible, we cannot do anything." He was ready to give half of his kingdom, but they said, "Even if you give the whole of your kingdom it can't be done, it is impossible. Death has arrived, there is no more time left."

It is said that Alexander wept and said, "If I had known this before, that you cannot extend your life even for twenty-four hours in exchange of your whole kingdom, I would not have wasted my life in conquering the world. Rather I would have lived, loved." But it was too late.

And many people become aware when death arrives, but then it is too late.

This is good, that you are becoming a sannyasin while you have enough time to live creatively, to live intensely, to live passionately.

Remember one thing: it is bliss that brings you closer to God. Misery is the distance between you and God. Bliss -- and the distance disappears; you are suddenly in God. Let cheerfulness be your prayer, let blissfulness be your meditation.

Anand Sagaro. Anand means bliss; sagaro means ocean -- the ocean of bliss.

Man lives completely oblivious of his own inner kingdom. He lives as a dewdrop, knowing nothing of his being the ocean. He lives in a very limited world, completely unaware of his infinite potential. He has become identified too much with it: the body, with the mind. These are small things.

It is as if one is standing on the window looking out, and becomes identified with the window, the frame of the window, and starts thinking of oneself as the window. Our eyes are windows, our ears are windows; all our senses are only windows. We are standing behind the windows. These are our ways to connect and relate with the world, but we are not the eyes and we are not the ears.

The meditator slowly slowly becomes aware that he is not the body at all. He starts feeling himself bodiless, he starts feeling himself as consciousness: unconfined, unlimited. That is the freedom that meditation brings, and that is liberation, because if you are not identified with the body, then you were never born and you will never die. Then birth and death are just episodes happening to the body, not to you. You are a witness to it all.

And slowly slowly, as this witnessing deepens, becomes clear, becomes crystallized, life takes off; it starts soaring higher and higher. Then you are on the wing, then the whole sky is yours.

Never be satisfied with being a tiny dewdrop. The ocean is yours, and just for the asking. Jesus is right when he says, "Ask, and it shall be given. Seek, and ye shall find. Knock, and the doors shall be opened unto you."

Prem Satyo. Prem means love; satyo means truth. Love is truth -- not logic, but love. And these are the two dimensions: the dimension of logic and the dimension of love. The head is the dimension of logic and the heart the dimension of love.

Forget all about the head as if it exists not. Get down to the heart; that is where you belong, that is where our real home is. Let life become a song of love: not a syllogism, not an argument, but a dance.

It is not by arguing that one comes to know truth; truth has nothing to do with argument and proofs. Truth is revealed to those who are mad enough to be in love. Truth is revealed only to those who are drunk with love, who can dance and sing so totally, with such abandon, that they are lost in their dance, that they are no more. Only the dance is, and the dancer disappears. Only the love is, and the lover disappears. Only the song is, and the singer disappears.
In those rare moments truth is found.

The Rainbow Bridge

Chapter #7
Chapter title: None

7 July 1979 pm in Chuang Tzu Auditorium

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[Lalirra means waterhole in Australian Aboriginal.]

Deva Lalirra -- a divine source of water.

In all the primitive tribes water symbolizes life. Life is based on water: the human body is eighty-five percent water. And life depends -- the life of animals and the trees and man and birds -- all life depends on water. So water was one of the basic elements to be worshipped. Just as the sun was worshipped by all primitive people, water was also worshipped; both were respected as gods. And it is significant as a metaphor also.

Water represents a few things. One: it has no form, yet it can take any form, it is capable of adjusting into any form. You pour it into a pot, it takes the form of the pot; you pour it into a glass, it takes the form of the glass. It is infinitely adjustable. That's its beauty: it knows no rigidity. And man should be so unrigid, unfrozen, like water, not like ice.

Water is always moving towards the sea. Wherever it is, its movement is always towards the sea, towards the infinite. Man should be like water, always moving towards God. Water remains pure if it moves

and flows; it becomes impure, stagnant, if it becomes dormant. So should be man and his consciousness, always flowing, moving, never becoming stuck anywhere.

It is by getting stuck that man becomes dirty, impure. If the flow remains and one is ready to move from one moment to another moment without any hang-ups, without carrying the load of the past, one remains innocent, pure.

Prem Lili. Prem means love, lili has many meanings; it is a very pregnant word. The most ancient meaning, the original meaning, is paradise. The lily represents paradise; it represents something of the beyond. It is of the earth and yet not of the earth. It is so divine, its beauty is so transcendental; its grace is God's grace.

In Christianity the lily represents innocence chastity, purity. And in Greek mythology lily represents life and resurrection. Life is eternal, you cannot destroy it. It resurrects itself. That's exactly the meaning of Jesus' crucifixion and resurrection: life cannot be killed. On one hand you crucify it, on the other hand it resurrects again. Eternity is its intrinsic core. The flower, lily, simply represents the coming of life again and again and again.

Just meditating on the flower you will feel an innocence arising in you, a purity, because whatsoever we meditate upon we become like. Meditation means getting utterly involved with something, so much so that the observer becomes the observed. Then something like a lily flower opens in your heart. Then not only on the outside, but in your inner being a fragrance arises.

But all these meanings can be contained in the original meaning: paradise. And only love can create paradise; paradise is nothing but a creation of love. Without love there is only hell. Because love exists it is enough proof that heaven exists.

Heaven is not something geographical, neither is hell geographical. They are psychological states: nothing in the objective world but something in the subjective. When you are in love you are in heaven; when you are not in love you are in hell. And it all depends on you -- to live in hell or to live in heaven.

Becoming a sannyasin simply means that now you are choosing heaven, that now you will remain constantly aware not to choose hell. Of course many times you will fall and falter; that is not to be worried about. The moment you remember, again drop choosing hell. The moment you catch yourself red-handed choosing hell, immediately withdraw.

Don't choose anger, don't choose greed, don't choose jealousy, don't choose possessiveness; they are all parts of hell. Choose love and all the companions of love: sympathy, compassion, service, prayer, meditation. Create a paradise inside yourself.

Man's creativity is fulfilled only when paradise is created inside. One can paint beautiful pictures and yet may live in hell. Van Gogh painted beautiful pictures and committed suicide; he lived constantly in hell. Many poets, like Mayakovsky and others, have written beautiful poems but committed suicide. Life must have been horrible. Their poetry was only superficial; their being could not become poetry. Great philosophers have gone mad, committed suicide, like Friedrich Nietzsche. Their philosophical understanding did not help. Only one thing is helpful: that I call love.

Love infinitely. Love without any miserliness, because it is not a treasure that is exhaustible. In fact the more you give it, the more you have it. It is one of the most fundamental paradoxes of life: keep it, and you lose it; give it, and you have it.

[The new sannyasin is seven months pregnant and says she would like to prepare for the birth of the child.]

So don't do any groups, mm? Just be here, and be as relaxed as possible....

If you cannot meditate, then sit at the side of where meditation is happening. Absorb as much meditative energy as possible. Remain relaxed and cheerful, as if no other world exists and no worry exists. Absorb as much energy from the sannyasins as possible, and the child will be nourished, spiritually nourished.
You have come at the right time!

Anand Joaquin. Anand means bliss; joaquin means the lord is the judge.

The Hebrew idea behind the concept that God is the judge is of great importance. It means that no man has the authority to judge. You should not judge -- judgment is to be left in God's hands. And we go on judging. We go on saying: This is right and that is wrong, and this should be done and that should not be

done. This is an ego trip. If God is the only judge, then who are we to decide? And how can we decide? -- we don't know the whole story.

Life is so complicated that you only become acquainted with a part. You may have even lived with the person for your whole life, you become acquainted only with a part of his behavior. You don't know his intentions and you don't know his unconscious, and even the behavior is not known to you in its totality.

It is almost like you tear a page from a novel: you read it, and you judge the novel. That judgment will be absurd, because you cannot judge by one page. You will not know anything by the single page, you will not know the story before and after. And that's how we know people: we know only very small fragments.

Even lovers don't know each other in their totality. In fact it is impossible to know the other in his totality. Only God can know the total. Only he can read your whole soul like a story, from the beginning to the end. And without that, every judgment is wrong.

So the first thing is to remember not to judge. Jesus says: Judge ye not. He even says: Don't even judge evil. If it appears absolutely wrong, then too don't judge... because it is such a complex existence. Something may look evil and may not be, and something may look good and may not be. Things are complicated. And everything is only a part of a long chain: one never knows how it began and how it is going to end. Only because God knows the whole, can he judge.

And the second thing is: God can judge because God is love. When love judges, nothing ever goes wrong, because love knows how to forgive. Love forgives absolutely. Because it can forgive, it can judge. You cannot forgive, hence you cannot judge.

God is love. We can open our hearts to God. We can stand in utter nudity before him with absolute certainty that we will be forgiven. He is love and compassion: these two things are implied in the idea. Both are of tremendous beauty. The first will prevent you from judging others, and the second will encourage you to open your heart. No need to hide, no need to cover oneself. No need to be afraid: God is love and God is the judge.

There is a famous Sufi story:

A man has just got married and he is coming home with his wife. They are crossing a lake in a boat, and suddenly a storm arises. The man is a warrior, but the woman becomes very afraid. It seems that life is finished: the boat is small and the storm is really huge, and any moment they are going to be drowned. But the man sits silently, calm and quiet, as if nothing is happening.

The woman is trembling and she says, "Are you not afraid? This may be our last moment of life! It doesn't seem that we will be able to reach the other shore. Only some miracle can save us, otherwise death is certain. Are you not afraid? Are you mad or something? Are you a stone or something?"

The man laughs and takes the sword out of its sheath. The woman is even more puzzled: what he is doing? He brings the naked sword close to the woman's neck -- so close that just a small gap is there, it is almost touching her neck. He said, "Are you afraid?" She starts giggling and laughing and she says, 'Why should I be afraid? If the sword is in your hands, why should I be afraid? I know you love me.'

He put the sword back and he said, "This is my answer. I know God loves, and the sword is in his hands, the storm is in his hands, so whatsoever is going to happen is going to be good. If we survive, good; if we don't survive, good, because everything is in his hands and he cannot do anything wrong."

This is the trust that a sannyasin needs to imbibe. Such tremendous trust is capable of transforming your whole life. Only such tremendous trust is capable of transforming your life; less than that won't do.

Anand Nirup. Anand means bliss; nirup means formless. Bliss is not a thing, hence it can't have a form. Bliss is an experience, just like love or beauty or joy. It is formless, but it can be experienced in many forms. It itself is intrinsically formless, therefore it can be experienced in many forms. Only something formless can be experienced in many forms. If something has a particular form, then it can be experienced only in that particular form.

Fire is fire and always fire, and water is water and always water. But bliss can be many things because it is not a particular thing. You can have it as poetry, you can have it as music; you can have it as love, you can have it as meditation. You can have it in thousand-and-one ways and thousand-and-one forms.

Try to have it in as many forms as possible. Slowly slowly you will become aware that although it is coming from poetry or music or love, it is the same thing, it is the same fragrance. Poetry is only a vehicle, music is another vehicle, love still another, but that which comes in those vehicles is the same. The message is the same; the medium is different. And the day one understands this: that it is the same bliss that comes in

thousand-and-one forms, one has understood that God exists as bliss and comes in thousand-and-one forms.

Bliss is the experience of God; bliss means that you have tasted something of God. Bliss means that God is. And one should be capable of knowing bliss in as many forms as possible; then one's experience of God becomes richer and richer.

In the past the religious person remained one-dimensional; he found God only in one single form. And all the religions have chosen their forms. For example, there are religions that have used music, there are religions that have used dance. There are religions that are absolutely against music and dance, and their only meditation is to sit silently, utterly silently, unmoving. There are religions that have tried to find God through love, and there are religions that have tried to find God through absolute lovelessness, detachment.

My sannyasin has to taste all kinds of wine available; he has to become a connoisseur of wines. Nothing has to be left unexperienced, so God becomes a multidimensional, multi-colorful experience; so God becomes the whole rainbow, all the colors, all the notes of music. Then only will a total man be born on the earth, who will be capable of opening all the windows and all the doors to existence.

Why worship through only one window? Why remain poor? When the whole is available, why choose the part, and why cling to the part?

So my sannyasin has to be a Christian, a Mohammedan, a Buddhist, a Jain, a Jew, a Zoroastrian, a Taoist. My sannyasin has to be all these things, and yet not confined to any form. The search is for the formless through forms.

[A sannyasin says he is disturbed because has not made any close friends here. He has done Kyo group, and learnt how to meditate on his own, but still feels lonely.]

And you don't feel good being lonely?...

No, relationship will simply bring misery to you, it will make you miserable. It will make you tense, although you will not feel empty because you will be full of tensions, and occupied. In fact many people go on living in relationship because it gives a feeling of fullness. Although they are only full of anxiety, tension, conflict, at least something is better than nothing: that is their idea. So they go on clinging. If they move from one relationship they immediately start another, because whenever they are alone they feel afraid of falling into an abyss. And that abyss is your real being!

So if relationship leads you into that abyss it is good; if relationship becomes an escape from that abyss it is bad.

And there are two kinds of people, two types of people. One type will find it helpful to be in relationship, because every relationship throws him back into himself. He rebounds from the relationship; it does not become his occupation. In fact without it he will not be able to find his own self; it becomes a mirror. That is one type. The other type is the type for whom the relationship becomes an occupation and a distraction from himself.

And that's what will happen to you. It's perfectly good to be alone: enjoy it! My own observation is that if you start enjoying it you will be tremendously happy being alone, far happier than so-called lovers -- less occupied certainly; because you are alone, you are less occupied. If you are in search of an occupation, that's another thing! Then why one girlfriend? -- two, three girlfriends, so more occupation, more conflict and jealousy and fight... and you almost become a football!

If you want to do that, next time you come that is possible! I will put four women after you! They will teach you your lesson: for your whole life you will never think about women again! That's the whole device here... And I have dangerous women too! But my feeling is that you look so innocent -- it is better to avoid relationship.

Start enjoying your aloneness, make it a meditation. Yes, the way of the arhat is your way, not the way of the bodhisattva....

Meditate more, rather than doing groups. And if you want to do some groups; then do groups like Vipassana -- meditative groups....

Even in the West if you can find some places -- there are few places where Vipassana can be done. And there are Zen retreats, if you can find some. But find something which teaches you how to be more alone and to enjoy your aloneness, not western type of groups -- Encounter, etcetera -- they won't help you. They will simply make you more miserable because they will teach you to relate: if you don't relate you are dead! Then you will start feeling that you are dead because you don't relate, and it will bring misery and guilt in you. And if you try to relate you will not be happy; that is not going to fit your nature at all.

If people exactly know their type, things become very simple. And that's the function of the Master: to decide the type. How will you know what is going to be your destiny? But I can see absolutely clearly -- there are no two opinions about you. It is very simple: you can follow the path of the *arhat* and be alone and enjoy it.

Next time you come, remind me.

Keep it (a box) with you, and whenever you start forgetting what I have said, put it on your heart.

[A sannyasin is visiting for the first time, and says: I am very happy to be here in your presence.]

That's good! I am also happy.

When the disciple is happy the Master is happy, because the circle is complete!

The Rainbow Bridge

Chapter #8
Chapter title: None

8 July 1979 pm in Chuang Tzu Auditorium

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Video:	No

Prem Maryan. Prem means love; maryan is made of two words, mary and hannah. Mary means rebellion, hannah means prayer. Your full name will mean love, rebellion, prayer. That's exactly my definition of the sannyasin: he has to be love, he has to be a rebel, and he has to be prayerful.

Love alone, without rebelliousness, is impotent. Love alone, without prayer, is mundane. Rebellion alone, without love, is destructive. Rebellion alone, without prayer, is political. Prayer without love is formal; it never goes deep in your heart, it remains a head trip. Prayer without rebellion is conformist, it supports the established values -- and they are never religious. It supports the established church, which is a political phenomenon; it has nothing spiritual in it. A man like Jesus never belongs to a church, cannot belong.

All these three together create a symphony. Love with rebellion has a sharpness, an intelligence, about it. Love with prayer has the possibility of transcendence of all that is ordinary, of all that is mundane. It gives you wings to reach to the ultimate.

Be all three! It is easy to be one out of the three; it is difficult to be two together; it is almost impossible to be three simultaneously. But that impossibility is the challenge.

And when one accepts the challenge of the impossible, the impossible becomes possible: in that acceptance, in that very acceptance, the impossible becomes possible.

We are entitled to miracles, but we never try; we never accept the challenge of the mysterious existence -- the existence calling us to be lovers, to be rebels, to be prayerful. The moment we accept the challenge -- knowing its impossibility, in spite of the mind saying that it is impossible -- when we go into it, the miracle happens; the impossible becomes possible.

Anand Rita. Anand means bliss; rita means a child of light. The full name will mean a blissful child of light. And my emphasis is on the quality of being a child.

The child functions out of no-knowledge, hence he feels awe, which is the most fundamental religious quality. He is surprised by each and every thing; he never takes anything for granted. He is wonder through

and through. He is excited, ecstatic. A small flower or a small colored stone is enough to make him ecstatic, as if he was just waiting for an excuse. A butterfly is enough for him to give the sense of beauty.

He is overflowing with energy; he never seems to be tired. Even if he falls asleep, it is not out of tiredness, he is not exhausted. Sleep is not a need but a luxury for the child. That too is an adventure for him: to go into dreams, into beautiful dreams, to utterly relax and be part of the whole.

All these qualities have to be imbibed by the sannyasin. Be full of wonder! It is not knowledge that can become a bridge to God, it is wonder that becomes the bridge. Don't function from the state of knowing, because if you start functioning from the state of not-knowing, then each thing brings great joy, then nothing is repeated. It is the mind full of knowledge that feels repetition.

The child never feels repetition. Tell a story to the child and he says, "Say it again!" -- and he says, "Say it again!" And each time he becomes more excited. You will feel tired of saying it again and again, but he is not tired because he does not accumulate, he does not conclude.

And the greatest thing that can happen to man is to be a child again -- to be a child deliberately, consciously. The first childhood was bound to be lost, but the paradise can be regained. It is natural for the first childhood to go; it cannot be protected in the nature of things. Adam and Eve have to leave the garden of Eden; that is a sheer necessity of nature, it is not a sin.

Each child has to leave the wonder world, the fairy world. He has to move out of it into the world of knowledge, conclusions, information. It is a great loss, but this is part of growth. We can enjoy a thing only if we have lost and regained it again.

Take the fish out of the sea, then it becomes aware for the first time that it was in the sea and that the sea is its existence, its life, its very life. Now it longs to be back; it is thirsty, it is dying without it. It has never been thankful to the ocean before. Because it was always in the ocean it had never felt the separation. If it can go back to the ocean, it will feel so grateful, so blissful, and it will never forget now.

The child has to lose his childhood, and it has to be regained again.

To be a sannyasin means being initiated into a second childhood.

Anand Russell. Anand means bliss; russell means foxlike. Fox symbolizes intelligence, cleverness. Almost in all mythologies of the whole world, of every culture and civilization, the fox is a symbol for intelligence. So your full name will mean blissful intelligence.

Intelligence does not mean intellect; intelligence is a totally different phenomenon. Intellect is a pseudo coin: it pretends to be intelligent -- it is not. Intellect is borrowed; intelligence is your own. Intellect can be taught. That's what goes on in the schools, colleges, universities: it is intellect that is being trained, because it can be manipulated from the outside. The state, the church, the society, can manipulate it, and they have been manipulating it for thousands of years.

But intelligence is absolutely individual; it cannot be manipulated from the outside. It makes you free. It is your own capacity to see into things. It is not teachable; you have to discover it. It is already there, hidden somewhere deep down in your being, covered by layers and layers of intellect, of information, knowledge.

One has to peel oneself like an onion. That's the whole process of meditation: peeling yourself like an onion, layer by layer. And ultimately, what is left? -- just nothingness. When all the layers have been peeled, nothing is found, that nothing becomes the explosion... of your intelligence.

In that nothing for the first time your own vision arises, your own capacity to see. You become an individual. And then one lives according to one's own light, then one is a light unto oneself.

Anand Ginette. Anand means blissful; ginette means a white wave -- a blissful white wave.

Man is part of an unknown, invisible ocean. We are all waves. To think ourselves separate from the ocean is to create misery for ourselves, because out of a lie only misery is born.

Bliss is the shadow of truth, misery a byproduct of some basic untruth. And this is fundamentally untrue: to think oneself separate from existence. To be an ego is the fundamental untruth. We are not separate; we are waves of one ocean.

Remember that one has to unhook oneself from the patterns of the ego. And the more you remember, the less is the possibility of the ego becoming your prison. Slowly slowly, as remembrance grows, as you become more and more alert that the ego is a false phenomenon, it loses its grip on you. And the day the ego is not found even for a single moment, you are out of its grip. You have tasted the divine, you have known the whole. Then you will never be the same again.

Think of the ocean and forget about the wave. The wave cannot be separated from the ocean; it exists as

part. It is the ocean, the dance of the ocean. That's what every being is: a dance of God. And there are different dances, different rhythms, different songs... and life is rich. A tree is dancing God's dance in one way, the bird in another way, and so on, so forth.

This universe is really a universe; uni means one. It is not a multiverse, it is not many. Although many appear on the surface, just like so many waves appear on the surface of the ocean, but we know behind each wave it is the same ocean.

Remember it, don't forget it; your name will remind you again and again. And as the remembrance penetrates in the heart, as it becomes your own realization, life is redeemed: redeemed from all fear, from all death; redeemed from all misery, from all darkness.

Joy is a function of the whole; when we are one with the whole, joy arises. Misery is in separation.

Prem Bettina. Prem means love; bettina comes from a Hebrew root which means God. Your full name will mean goddess of love.

Each man is a god, each woman a goddess, because only God exists. God is synonymous with existence. Hence the tree is a god and the mountain is a god and the moon is a god. God is not someone special; God is not a person but existence itself. The quality of being alive, that's God.

And love helps you to be more alive than anything else. Without love, a man is almost dead, a corpse which breathes but is not alive. Life means overflowing love; only then do you bloom in thousand-and-one flowers. It is only love that will make you aware of what life is; and to know life is to know God.

To know life is not to know about life. To know life is to live life in intensity, with passion, with totality; that's the only way to know life. By being more alive one knows life, and by being more alive one becomes more divine.

People live at the minimum, hence they go on missing God. God is found only when you live at the optimum, when the torch of your life is afire, from both ends together. In a total intensity of love, a single moment is enough to know God, because in total intensity a single moment becomes eternity. Otherwise one can go on dragging for lives and lives. And that's what we have been doing -- dragging and dragging. Life seems to be a great load, a burden to be carried somehow. Life should be a dance; it can be a dance, it is meant to be a dance.

That's my message: love life, and with such intensity, with such fire, that you can reach to the optimum of your being. It is there that the meeting with God happens.

Prem Pratibha. Prem means love; pratibha means genius -- genius for love.

Love is available only to those who go on sharpening their intelligence. Love is not for the mediocre... love is not for the unintelligent. The unintelligent person may become a great intellectual. In fact unintelligent people try to become intellectuals; that is their way of hiding their unintelligence. Love is not for the intellectual. Love needs a totally different kind of talent: a talented heart, not a talented head.

Love has its own intelligence, its own way of seeing, perceiving, its own way of understanding life, its own way of comprehending the mystery of existence. The poet is far closer to it than the philosopher; and the mystic is exactly inside the temple. The poet is on the steps and the philosopher is just outside. At the most he can approach the porch, but never the steps. He goes on round and round. He goes on moving around the temple, studying the outer walls of the temple, and becomes enchanted so much that he forgets completely that the outer walls are not the real temple because the deity is inside.

The poet almost reaches the door, but the door is so beautiful that he becomes hypnotized. He thinks he has arrived -- what more can there be? The philosopher is lost in guessing what is inside. He never goes there, he simply thinks, philosophizes. The poet tries to penetrate into the mystery but gets hooked near the door. The mystic enters into the very innermost sanctum of the temple.

The way is love and the way is a loving intelligence. When love and intelligence meet together you create the space in which all that is possible to a human being can become actual. A loving intelligence is what is needed. Intelligence alone becomes intellectual, love alone becomes sentimentality, but a loving intelligence never becomes intellectuality or sentimentality. It gives you a new kind of integrity, a new crystallization.

And that is where people become awakened: awakened to the truth of existence, awakened to the truth of their own being. That's where one becomes a Buddha. The Buddha simply means the one who is no more asleep, who is no more dreaming, who is fully awake.

[A sannyasin, leaving, says: I'm still afraid of the emptiness, Osho. I fill it with food and drinks.]

Simply accept it. It is nothing wrong -- it is the door to the ultimate. But the door has to be empty otherwise how will you enter? You cannot enter through a wall From far away the door looks empty and dark, and you are unnecessarily frightened. Come closer to it, accept it

Emptiness is not emptiness but the beginning of fullness, but you have to take a plunge into it, and you can take the plunge only when you accept. If you reject it from the very beginning you will turn your back towards it, and then you will be continuously afraid and escaping. And you cannot escape -- nobody can escape from God. Sooner or later one has to come to face the reality, one has to encounter it. So why waste time in escaping and hiding and protecting yourself? -- and protecting yourself from something which is going to be a bliss, a benediction?

In the East we have been searching for emptiness for centuries, and the day somebody finds it he is exhilarated. He has come to the door, now the meeting is not far away. Just a few steps more and one will be inside the temple.

Emptiness is one side of fullness, one aspect of fullness, the other side of the coin. You will have to accept it, respect it, love it. I can understand: in the West people are afraid of emptiness, hence they are continuously trying to be occupied with something or other. Any nonsense is okay if it keeps you occupied. Remain glued to the chair for five hours, watch the TV, or go to the movie and see some stupid film, or read some detective novel. But go on doing, don't allow gaps, because whenever there is a gap you are reminded of the emptiness.

We in the East have done just the opposite: we have been in search of it and we have found that it contains the greatest treasure of life. And when I am saying this, I am saying it not because scriptures say so but because I know it is so.

The Rainbow Bridge

Chapter #9
Chapter title: None

9 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907095
ShortTitle: RAINBO09
Audio: No
Video: No

Deva Miep. Deva means divine; miep means revolution, rebellion.

Religion is divine rebellion. It is the greatest revolution there is -- the greatest because it does not rebel against the formal, it rebels against the essential. It does not change the form, it changes the very content. It is not concerned with the outward, it changes the core, the very being. And when the being is transformed, the outer follows the change of its own accord. You can change the outer, but the inner will not change, and the change of the outer will only create a duality in your being, a kind of hypocrisy, a split. And humanity down the ages has lived in a split, in a kind of mild schizophrenia. The real change first has to happen within, then the without follows.

So don't try to change your character -- change your consciousness. Don't try to change your doings -- change your being. And that's what meditation is all about: an effort to enter into one's own being. And the very entry becomes such a great understanding. The moment you see yourself you are no more the same person any longer: the new is born in that very seeing, in that very understanding. Nothing else is needed but a self-encounter, a total encounter. You have to see yourself in utter nudity.

Prem Gabriella. Prem means love; gabriella means one who belongs to God. It is love that becomes the bridge between man and God; it is through love that you started belonging to God. It is love, and only love, that can become the door, the link.

Without love, we are alone, isolated; with love, God is with us. We are no more alone, we are no more outsiders to existence. Love makes us insiders. Then this whole existence is a family, a commune.

Let love grow. Pour your energy more and more into love. Avoid all that goes against love. Never cooperate with anything that is inimical to love. Seek and search for all opportunities where love can be supported, nourished, and you will be on the right track, in the right direction.

Yes, one day you have to become gabriella. Right now it is just a name, but any day it can become a reality. It has to be made a reality.

Paul Chaitanyo. Paul means small, egoless, a state of nobodiness. The ego is always trying to be big, and the egoless person knows that, "I am only a small part, a tiny part, of existence. In fact I don't exist separately. Because I don't exist separately, there is no separate self to me; there is only one self and that is God. I am just a small drop in the ocean of God, so small that it has not to be counted at all." That is the meaning of paul.

And chaitanyo means consciousness. The smaller your ego, the bigger your consciousness. No ego, and you are absolutely full of consciousness. The bigger the ego, the smaller is your consciousness. If the ego is very big, then all consciousness disappears. You live like a robot; then your life is mechanical. Then the ego surrounds you like a dark night and there is no light, not even a single star.

One has to choose between ego or consciousness. Those who choose ego remain unconscious; those who choose egolessness one day become perfect consciousness -- that is the meaning of the word "buddha" -- they become the awakened.

Be small and be awakened. Be nobody so that you can be God.

Prem Denise. Prem means love; that contains my whole approach to life and existence. That single word is my whole message. It contains all that is significant in all the religions of the world. Buddha, Jesus, Zarathustra, Lao Tzu, Krishna, they are all essentially contained in the word "love".

Those who cannot love, they become Christians, Hindus, Mohammedans. Those who can love, they don't need any other doctrine, don't need any other dogma. They don't need to go to any church or temple. Love is their God and love is their temple and love is their life. Their religion is not a part-time thing; it is their very flavor, their very lifestyle. Even in their deep sleep they are love.

And denise means, in Greek mythology, the god of wine. Love is the wine; drink as much as you can of it: be a drunkard. God is only for those who are so drunk with love that their egos are drowned in it, that they themselves disappear into it, that they lose all self, and only pure consciousness remains behind....

Make every possible effort so that you can taste the wine of love.

Just a single drop of it is enough to give you the t taste of eternity. A single moment of love is enough to give you the vision of that which is beyond time and beyond death and beyond mind.

Love opens the door of all the mysteries, and love certainly is a wine. The god of wine is only a symbol and has been very much misunderstood. It symbolizes love. It symbolizes a drunkenness with existence, such a passionate affair with existence that one does not remain a spectator but becomes a participant, becomes committed, involved, so utterly and so totally that there is no possibility of coming back from it. One crosses the point of no return.

Then life is a benediction, then life is infinite sweetness, then life for the first time releases its fragrance. That fragrance is called God. It is the name not of a person, but of a certain realization. But that realization is available only to the drunkards, to those who are madly in search, whose search for love is such that they can risk all.

Anand Niten. Anand means bliss; niten means virtue -- bliss is virtue.

Misery is sin; to be sad is to be a sinner. That's why I said to you to avoid the so-called saints as far as possible. They are sad people. Looking at them, one becomes afraid of religion. They have made the whole world afraid of religion. Their existence does not give proof of God. On the contrary they prove that life is utterly frustrating, meaningless. And if creation is meaningless, then the creator cannot be very meaningful.

I have a totally different vision of religion: bliss is the core of it. Love, life, laughter, they should be the

qualities to be imbibed. Life should be lived playfully, with a tremendous sense of humor, only then does it become religious. And the so-called saints have completely forgotten how to laugh. They have become sad because they are against life. Nobody can be blissful if he lives in negativity; with no you can only be in hell.

Say yes to life, to its extraordinary ordinariness. Say yes to the trees and the birds and the rivers. Say yes to people, to the earth, to the moon, to the sun. Become a yes and you are a sannyasin, and then your life will be overflowing with bliss.

That is the meaning of your name -- bliss is virtue.

Deva Roberta. Deva means God; roberta means bright fame. All fame is God's. Nothing is ours; all glory is his. We don't exist as separate entities; nothing belongs to us, neither name nor fame.

To know it, not intellectually only but to know it in the guts, to feel it, becomes a transformation -- all is his. It brings such a revolution in your being that you cannot believe that with such a small change so much transformation was possible.

All worries disappear the moment we drop the idea of separation, all anguish disappears, because worries exist only as part of the ego. We are worried because we feel that we have to survive, that we have to fight, that we have to protect; that nobody is taking care of us; we have to take the whole care; that existence seems to be utterly neutral, careless. That's why we are so much in anguish.

The moment we start seeing the fact that we are not separate... How can nature be neutral towards us? -- we are part of it, it is not careless, it cares. Suddenly a curtain rises and a new vision appears. Then there is no past and no future, only the present. Then one can sing and dance and be. One feels a tremendous relief, as if a mountain has been removed from the heart.

That's the beginning of true sannyas: to say wholeheartedly, "I am not, only thou art."

Deva Anutosh. Deva means divine; anutosh means contentment -- divine contentment.

Man lives in constant discontent, discontent about everything. That discontent keeps you in a state of storm, in a state of fever, chronic fever. Because of it you cannot know who you are: so much noise inside, so much turmoil. You cannot find the way to your innermost core: there is so much smoke.

One has to learn to become a little more contented. One has to learn to accept things as they are. One has to learn, not to complain, but to accept, and not only to accept, but accept gratefully. The mind of discontent asks for that which is not and never is thankful for that which is. And the being of contentment is just the opposite; it never asks for that which is not and thanks for all that which is.

With this shift of consciousness from discontent to contentment the storm starts subsiding and the smoke starts disappearing and the noise is no more so much. And slowly slowly a stillness settles in.

Then you can hear the still small voice within you, then you can see who you are. And in that seeing you see God; in that seeing you see the whole secret of existence.

The Rainbow Bridge

Chapter #10
Chapter title: None

10 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907105
ShortTitle: RAINBO10
Audio: No
Video: No

Anand Kaela. Anand means blissfulness; and if kaela has no meaning, then your name will mean a blissful meaninglessness. And that's exactly what life is: it is utterly blissful but it has no meaning. It is blissful because it has no meaning.

To have meaning means to become a commodity, to have meaning means to become a thing. Only a thing has meaning, because it has some purpose. A car has meaning; it serves some purpose: it takes you from one place to another, it is a means of transport. Food has meaning: it nourishes you, keeps you alive. The air has meaning... because they are all means for something else.

But life is the end unto itself. It leads nowhere, it serves no purpose, and because it serves no purpose it has tremendous beauty. Beauty never serves any purpose, and because it serves no purpose it has tremendous beauty. Beauty never serves any purpose, joy never serves any purpose, and because man goes on asking for meaning, he goes on destroying all that is beautiful.

The mind cannot be satisfied unless it reduces everything to meaning -- that is the obsession of the mind. The disease of the mind is rooted in this search, this constant search. Everything should have meaning. "What is the meaning of love?" the mind asks, and because it finds no meaning it says that love is blind. It denies the existence of love, it denies the existence of the heart.

And slowly slowly, if meaning becomes one's obsession, as it has become to the modern, contemporary mind, then all that is beautiful, lovely, significant, starts disappearing. Now love, beauty, joy, meditation, God -- they are all meaningless; hence they have no place. And we are cluttered with things, objects, which have meaning.

To be really religious means dropping this obsession for meaning, becoming utterly blissful for no reason at all, just for blissfulness' sake.

So don't search for the meaning of the word -- it is beautiful but it has no meaning. And let that be my message to you. This is what sannyas is all about: living a life of utter joy, blissfulness, but asking for no meaning. Meaning leads into philosophy; celebration leads into religion. Meaning keeps you tethered to the world; blissfulness takes you to the beyond, into the infinite, into the uncharted.

Veet Tye. Veet means beyond; tye means great -- go beyond greatness.

There is a greatness that is beyond greatness. There is a greatness which is not comparative, a greatness which does not reduce anybody else to smallness; a greatness which is not yours but God's, in which everybody shares, and shares equally.

The ego has a totally different idea of greatness; it is comparative. Others have to be smaller, inferior, then only can you be great. Your greatness depends on their inferiority. And just think: how can you be superior if your superiority depends on others' inferiority? A superiority that depends on others' inferiority is very inferior indeed. It is violent, it is ugly, it is political.

The ego is very ambitious: it wants to be great. Because it is not great it has the desire to be great. Remember, we desire only that which we are not, we only desire that which is not the case.

But there is another dimension of greatness which is not ambitious, which is not comparative, which has nothing to do with others at all. It is simply encountering your inner infinity, it is simply slipping into the infinite abyss of your being... and then you encounter a sky as vast as the outer sky.

It has a greatness, but now you are not comparing it with anybody else. Its very mystery, its very presence, is so significant, so pregnant -- beginningless, endless, eternal -- but it is not yours any more either. You have disappeared into encountering yourself.

To see oneself is to be dissolved, is to be lost, lost forever. To see oneself, in fact, is not to be. It looks paradoxical: the real state of being is a state of non-being. The ego disappears, you cannot claim any I.

You are -- for the first time in fact you are, you are tremendously, but you cannot claim any I. It is utterly silent, there is no claim.

In that greatness everybody can share, you can share it. It is religious. Political greatness depends on reducing others to inferiority. You have more money, they have less money; you have more knowledge, they have less knowledge. You have a big post, they have not such a big post; you are the boss and they are the servant, and so on, so forth. This whole realm, this comparative realm, belongs to politics. It is all power politics. It may be of money, it may be of prestige, it may be of knowledge. It can even be of saintlihood: "I am a great saint and you are not so great a saint." Then immediately you have entered into the world of power politics, and that is the ugliest game that man can play.

Get out of it! Then you will know a real, different taste of greatness, which has nothing to do with you, which is God's, which is divine. Be egoless and know it. Dissolve and be it.

Prem Ulrich. Prem means love; ulrich means rule. The full name will mean rule of love. Let love be the ruler of your being. Let love be the king, then everything else follows of its own accord. If one can live lovingly, then no other commandments are needed, then no rules of discipline are needed. Then all morality is irrelevant.

Morality becomes relevant only if love is missing. Morality is a substitute, a poor substitute, a plastic substitute, for love. Because people have completely forgotten the language of love they have to be told what to do and what not to do.

They have to be given details, and sometimes details can be too much.

In Buddhist scriptures there are thirty-three thousand rules for the Buddhist monk. Now, even to remember them is impossible. Thirty-three thousand rules -- one will go simply mad remembering them! Doing is not the question; even to remember them is impossible.

If love is missing, then you have to decide on a rule for every single situation. And the mind is so cunning that it can always find ways to get out of the rules; it can find loops and holes. To cover those loops and holes the Buddhist scholars went on increasing: more and more rules, more and more rules. Now it is a jungle of rules. And that is the situation of all the religions.

The real thing is not to have many rules in life. The real thing is to have one central force, one central light... that can make you luminous. You need one single light and vision, then wherever you go you have the capacity to see what to do. You don't need any rule for what to do, what not to do: you have the vision, the clarity, the perception. And you act out of that perception, you act out of that vision, hence your action is never reaction. It has a spontaneity, and whenever an action has a spontaneity it has beauty.

Love is the only light that is needed, the only rule, the only discipline. Become a lover, and ultimately become love. To be a lover is a beginning; to be love itself is the end. Then one has arrived home.

Veet Asmito. Veet means going beyond; asmito means the ego -- going beyond the ego.

That's the path of the sannyasin: he does not renounce the world; he renounces himself. He lives in the world but he does not live in the ego. He has no more any interest, any attachment, any investment, with the ego. He is no more interested at all in being somebody; he has come to know the beauty of being nobody. He has come to recognize the tremendous joy of being anonymous. He is not seeking and searching for power, prestige, respectability.

These are the strategies of the society to persuade people to go on moving in circles, the same routine rut. These are the bribes of the society through which it seduces individuals to remain slaves. The society gives respect to you if you follow whatsoever is told to you. If you are a conformist you become respectable; if you are conventional then the society honors you. If you are just a slave to tradition, to the past, then the society calls you a saint. If you start living on your own the society is very much against you.

Just the other day I was reading a statement of Albert Einstein, that the mediocre people have always been against the intelligent ones. The mediocre people have always opposed the genius. Jesus is not crucified by Jews but by the mediocre people; the same mediocre people who tried to poison Buddha, who tried to kill Buddha, who actually poisoned Socrates and killed him; the same mediocre people who killed Mansoor.

It has nothing to do with any society, any culture, in particular. The mediocre crowd is always against the genius, for a certain reason: the appearance of the genius makes them aware of their slavery. The appearance of intelligence makes them look silly, stupid. The appearance of the individual and his beauty and his glory reduces them to such a miserable state that there are only two possible alternatives left for them. One: they should also become free, intelligent, talented, creative, free, liberated. They should also assert their individuality and get out of the prison called society, church, state, but that is arduous and risky. The other alternative is: they should destroy this person -- which is simple, which is cheap. It is more simple to destroy Jesus rather than to change the whole crowd; it is simple to destroy this man and forget all about him.

This is really strange: Jesus is not even mentioned in history books of those days. They killed this man and they have not even mentioned him. He must have been too dangerous for them. He must have been significant enough; otherwise, who bothers to crucify a man? Still the history books of those days don't mention him; he has been ignored. All that we know about him is through his disciples. Hence it is very suspicious whether he was a historical person or not. Hence there are people who go on believing that he is just a myth.

The same is the case with Mahavira in India. Hindus have not even mentioned his name in their scriptures, not at all. Such a man -- and not even mentioned! If he had no followers we would have completely forgotten his name. And we have forgotten many beautiful people's names for the simple reason that they did not have a big following but a small following which was destroyed.

To be individual is risky, but it is worth it, the risk is worth taking. And the only way to become an individual is to go beyond the ego. The ego makes you a personality, false, pseudo, never satisfying. How can it satisfy if it is not real? Only real food can nourish you, mm? You can go on looking into beautiful cookery books and you can read all kinds of descriptions of delicious food. You can even see colored pictures -- the pictures may be even three-dimensional -- but still you will remain hungry.

But that's what people go on doing, not about food, but about other things they do exactly that.

They go on looking into pornographic literature -- what are they doing? Why are Playboy and magazines like that read by millions of people? -- just looking at pictures, colored pictures of women Now women also have their magazines -- colored, nude pictures of men.

And the same is true about religion. People read scriptures -- as if you can find God in the scriptures. You cannot find a woman in Playboy magazine and you cannot find God in the Bible either. The religious scriptures are a kind of spiritual pornography.

One has to seek and search within oneself. We contain the truth. We have to go into our own being; we have to learn the ways of being more and more interior so that we can start functioning from deeper recesses of our being. This is what sannyas is all about. The ego is the periphery, the circumference, and the real self is the center.

Drop the periphery, start moving towards the center. And the day you become rooted in the center is the day you gain paradise lost; it is regained. All joy, all beauty, all truth, suddenly starts showering on you, as if thousands of flowers are showering on you. And then they go on showering forever. But one has to sacrifice the ego.

All that I ask from my sannyasins is: sacrifice the ego. It is false, it is futile -- don't cling to it. Let it be dropped, and in the very dropping... a new being is born.

[To a sannyasin, who is a lecturer at M.I.T.]

Now only the M.I.T. remains! So let it be -- nothing to worry about. It is good to go for three months and create some rumor about me there!... Next time it will be even better, because orange people will be growing everywhere. It is a new kind of mushroom -- it is psychedelic! So keep the M.I.T. because I would like to corrupt those people! Three months per year, that is perfectly good!

The Rainbow Bridge

Chapter #11
Chapter title: None

12 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907125
ShortTitle: RAINBO11
Audio: No
Video: No

Anand Ciska. Anand means bliss; ciska means freedom. Bliss is freedom and vice versa: freedom is bliss. In fact they are two sides of the same coin. Misery arises out of limitation. Bliss is to know that we are infinite, that even the sky is not our limit, that we are one with the whole. Only then does one know both the

taste of freedom and bliss. They come together simultaneously, in the same instant.

And freedom is the goal of life. We are caught in many limitations -- the body, the mind -- and we have created many artificial limitations -- of nation, of religion, of color, of race -- and all together they create a prison around us.

Just disidentify yourself from the body, mind, from all that limits you, and out of this disidentification, freedom arises and a fragrance that is bliss.

Prem Grada. Prem means love; grada means brave. Love is the bravest thing in life because it needs your total courage. It needs your total courage because the ego has to be dropped. Love can happen only when the ego disappears. With love you cannot have the ego, with the ego you cannot have love. They can't exist together, there is no possibility of their coexistence. If the ego is there, then love is false, pseudo; it is something else masquerading as love. It can even be hate with the label love.

The ego has to be utterly dropped, and it can be dropped because it is not really part of our being. It is an artifact, it is our own creation. In itself it has no substance, it is a shadow. Hence to look deep down into it is to make it disappear; to look for it is not to find it at all. It exists only because we never look within.

Look within... let the ego disappear, and then you will be surprised: great love is welling up -- love that you have never known before, love that you have not even dreamed about, love that is not a relationship but a state of being, an unconditional sharing of joy.

Prem Chicca. Prem means love; chicca means freedom. Love is true only when it brings freedom; if it brings bondage it is not love.

And ordinarily that is what happens: love brings a very very beautiful bondage. But howsoever beautiful it is, it is bondage all the same, and sooner or later the beauty disappears and only ugly bondage remains in your hands. It happens because we have not yet been able to disassociate love from possessiveness. That is one of the greatest achievements of being aware.

The man of awareness is not possessive because possession is destructive, because possession is violence, because possessiveness is immoral, unspiritual. It is reducing the other person to a thing... because only things can be possessed, not persons. The moment you possess a person he becomes a thing, or she becomes a thing. Hence husbands are not persons, neither are wives -- because they are possessive of each other they both have become things. And to be a thing is the original fall. It is to lose your soul, it is to lose all track of your being.

True love means giving freedom to the other so that the other is allowed her or his own space. Not to interfere in the other's being -- that's what love is. It is a delicate phenomenon. To give and yet not to interfere needs great sensitivity, needs very artful hands, because the moment we give, we immediately start possessing. We start demanding, we start hoping for something in return.

True love simply gives and never demands anything in return. Much comes in return, but that is another story; love has nothing to do with it. When it comes love is thankful; if it does not come there is no complaint. True love can never be frustrated; it is impossible to frustrate true love because if nothing comes in return, then too love is happy. It is happy because it has been allowed to share its joy. It is grateful because the other has allowed himself to be flowing, to be sharing. And if something comes in return, that is a reward... unexpected, undemanded -- hence that too has tremendous beauty.

Anand Narayani. Anand means bliss; narayani means goddess. Bliss is the ultimate form of divinity; bliss is God.

God is not a person but the experience of total joy, of orgasmic rejoicing. When you are utterly lost, drunk, when only the dance remains and the dancer is no more -- in that moment bliss is known. It is a state of egolessness. Immediately one becomes aware that one is not, God is. The moment you disappear, God appears; your disappearance is his appearance. But remember, by using "he", "his", I don't mean that he is a person.

It is an experience... formless. You cannot catch hold of it, and you cannot make an image of it. You cannot describe it; it is indefinable. It is a taste on the tongue, a perfume, a song heard in your deepest core of being, a song which does not exist of words but only of silence. It is an invisible dance of energy.

[A sannyasin says: I'm worried about being able to continue to grow when I get back to the West.]

Worrying is one of the obstacles in growth -- even worrying about growth. Growth happens of its own accord; you need not do anything for it. You simply have to be available to existence: to the sun, to the moon, to the rivers, to the mountains, to the people, birds, animals. Remain available to life in all its multiplicity. Remain available to the present. Don't carry the past with you and don't project any future. And growth happens of its own accord, just as the grass grows by itself. You need not do anything for it. It has nothing to do with doing, it is a happening. How can we stop it from happening? So all that we are required to do is not to stop it, that's all.

So don't be worried about it, otherwise that will become an obstacle. Worrying means that you have already started thinking of the future. Live in the moment! Sometimes it is painful and sometimes it is a tremendous pleasure, and sometimes it is sad and dark, and sometimes it is very light and a great delight. One has to be available to all these possibilities: valleys and peaks, days and nights, summer and winter. And then you go on growing, you need not think about it at all.

Just remain available to life. Don't close yourself, remain open.

Help my people there!

[A sannyasin, arriving, says: I wanted... to ask you about how to love my parents inside, that I carry around with me, and the woman inside me.]

Just wait; do few groups, and then ask, mm? They may disappear, and there may be no need to make any effort to love or to hate.

In fact one need not love the past, one need not have it either. The past has to be simply dropped, one has to be free of it.

Love is another kind of attachment, clinging, just as hate is. Hate is negative clinging, love is positive clinging. But clinging to the past is bad, it keeps you hanging somewhere which is no more existential.

One has to live in the present, and the only way to live in the present is to die completely to the past every day so it is never accumulated. And then you will be able to love your parents, your friends, the world. But it is not a question of settling your past; on the contrary it is a question of cleansing your heart of the past so that you become a mirror. Whatsoever is the case is reflected, and you respond to it.

Responsibility is not duty towards the past, responsibility is a mirrorlike quality. It is the byproduct of living in the present.

After a few groups remind me. Good!

The Rainbow Bridge

Chapter #12
Chapter title: None

13 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907135	
ShortTitle: RAINBO12	
Audio:	No
Video:	No

[A sannyasin, leaving, asks: How do I find when I am the witness?]

It is something self-evident: when you are, you know it; no extemal proof is needed. If the question arises that means that you are not, otherwise the question does not arise at all. It is like having a headache: nobody asks, "How am I to know whether I have a headache or not?" If you have one, you know, there is no

question of how.

But a few indications will be helpful... Whatsoever can be observed is not you; you are always the observer. If you witness witnessing, then you are not witnessing; that has become an observed thing. It is already a thought, an experience, something separate from you. You cannot witness the witness, remember. You will have the total feel of it, but you cannot witness it, you cannot see it. Who will see it? It is the seer, it can never be reduced to the seen. It is the observer, the eternal observer. Its very nature is observation; it cannot be reduced to the observed.

So whatsoever you can see, whatsoever you can observe, whatsoever you can witness, it is not you. You always go on moving behind and behind and behind. Then one day suddenly you find that there is nothing to witness, nothing to observe... eternal silence, no content. That is the moment you will have the feel -- I say feel. You will have such a tremendous feel of it that it becomes self-evident. No other proof is needed, no other validation is needed; it validates itself.

Anand Julian. Anand means bliss; julian means young, youthful, youthfulness.

Bliss is always young; it is never old. It is always fresh, as fresh as the dewdrops in the morning, as fresh as the sun rays. It never gathers dust or rust. It never becomes a past experience, it is always in the present.

The moment you know that you are blissful, it is already past. You are only remembering an experience that is no more existential. When you are really in bliss you feel it is tremendously there, within and without. You are engulfed, you are overwhelmed, flooded with something of great power, something from the beyond. But you don't have time to observe it, you don't have time to think about it. The moment you think, it is already old, it is no more true, it has already become a part of your memory. The mind has possessed it and reduced it to a thing.

Bliss is the experience of the present moment. Bliss is to be present to the present. Bliss is to forget all past and all future. Bliss is to transcend time.

And that's what sannyas is all about: remaining eternally young, remaining eternally in the present. The present is eternity. The past is time, the future is time; the present is not time at all. The present is part of the divine etemity. And to be in contact with it is to remain young, is to remain alive.

Bliss is neither of the past nor of the future. When past and future are both dropped then you are in it, you are it!

Prem Janine. Prem means love; janine means divine grace. Love is both: it is divine and it is grace.

Love exists on the earth but is not part of the earthly existence: it is a penetration from the beyond. A ray of light penetrating darkness, that's what love is. It is the only possibility for us to transcend the darkness that surrounds us. It is the only ray of hope, because it is the only bridge between man and God. Hence the moment you start moving lovewards you start becoming graceful.

The closer you come to God, the more you are filled with grace. Grace is the only proof that a person is reaching closer to God. Grace is the fragrance that starts happening only when you start coming closer and closer to the center of existence.

On the circumference there is no grace; at the center there is grace and only grace. When you move from the circumference to the center you grow in grace. And there is no other way to move towards the center except love.

Anand Meik. Anand means bliss; meik means rebellion. Bliss is the greatest rebellion there is.

The world lives in misery, and the world lives in misery because people are not rebellious enough, they don't rebel against slaveries. They bow down to slaveries. They are ready to be exploited, willing to be oppressed. From the very childhood they have been taught to be obedient. It has gone deep into their blood and bones, so deep really that it has entered their marrow. They have become obedient robots; they have forgotten how to disobey.

And the day you forget how to disobey, you lose your soul. You are no more an individual; you don't have any dignity. It is rebellion that brings dignity to you, makes you an individual. But it needs courage... because the society consists of slaves. They are a miserable lot, and they are never willing to accept anybody who rebels, who is blissful, who lives his life in his own light. They are very annoyed with such a person, irritated, angry, inimical, because he is going against the mob psychology.

Sannyas is initiation into individuation; it takes you away from mob psychology. Slowly slowly, all that

the society has done to you has to be undone. You have to be given back your soul, only then will you be blissful; otherwise you cannot be.

Bliss is our intrinsic nature, but unless we are allowed to be natural bliss cannot express itself. And we are not allowed to be natural -- society wants us to be artificial. It calls that artificiality culture, civilization, religion. It gives beautiful names to slaveries, to prisons; it decorates the prisons, it creates golden cages for you. But a cage is a cage. It doesn't matter whether it is golden, whether it is studded with diamonds or not; it may be just a poor cage or a very rich cage, but a cage is a cage.

Let sannyas become the assertion of bliss, the assertion of individuality, the assertion of your intelligence and your nature. Sannyas is rebellion, and to be rebellious is to live life in its totality. And to be rebellious is the way to know God. Jesus knows because he is a rebel; Buddha knows because he is a rebel. The priests don't know because they are not rebels.

Deva Guido. Deva means divine; guido means life.

Life is God to me. God is not anything separate from this life. God is not that but this; God is not then but now. This very earth is divine and this very body, the Buddha.

In the past the so-called religions have been against life, hence they have made life ugly. They have condemned so much that they have made people afraid to live, guilty about living. They have respected the life-deniers. They have sanctified them, called them saints. In fact they were masochists, they were suicidal, they were suffering from a deep pathology.

My effort here is to create a new kind of religion -- rather, a new kind of religiousness which loves life, which respects life, which does not make people feel guilty about living, which has no condemnation for the earth. Not a religion which renounces but a religion which rejoices: a religion of celebration, of song and music, of love and poetry; a religion which is creative and beautifies the earth.

I am not interested in any paradise after death; I am interested in this moment. This moment has to be transformed into a paradise. If this moment becomes paradise, the next is bound to become as well. If this life becomes divine, the other life that will follow is bound to be divine, because it is a continuum. We need not worry about the next life or the next moment.

Transform this moment, hallow this moment. Make this ordinary world extraordinary, sacred, holy.

Prem Nilima. Prem means love; nilima means infinite blueness. Nilima -- the color blue -- represents depth, infinity. That's why the sky looks blue. In fact it has no color; it appears blue because of infinite depth, unending depth. There is no boundary there, it simply goes on and on. This very depth makes it appear blue. That's why wherever water is deep it looks blue; if it is shallow it is not blue.

And love is the only depth that a soul can know. Love is falling into the depths of your being. It has the color blue; the blue represents that depth too.

In India Krishna has been loved tremendously. He is represented as blue. In fact people are never blue. Either they are white, yellow, red, black, but nobody is ever blue, except for a few blue children who suffer from some blood disease. But they cannot survive; blue children don't survive.

Krishna is painted as blue. One of his names, Shyam, simply means blue, the blue one. He is represented as blue, painted as blue, metaphorically. It is a symbol that he is a love god, that he represents love and the depth of the inner soul.

Become love, and let blue spread all over your being. Become blue. Let it become your life symbol too.

I teach life. I don't teach God, because if love is learned, God follows automatically; it comes of its own accord. Love creates the required space in which God has to descend, is bound to descend, is inevitable. Hence we need not talk about God, but love has to be understood, love has to be learned, love has to be refined. Love has to be made more and more subtle and free from gross elements

For example, sexuality is a gross element, anger is gross, greed is gross, jealousy is gross, possessiveness is gross. Love has to be freed from all these things. Slowly slowly, when love remains just a pure perfume, just the sheer joy of sharing your being with existence, then the right context is created. Now God is bound to happen, it is inevitable.

[A sannyasin says: I can be hurt very easily and back in the West it can be worse, so I'm afraid to go back.]

Don't be afraid -- I will be with you! Give all your fear, all your worry, to me.

There is nothing to fear in life, because life is nothing but another name of death. So what is there to fear? It is all going to go; it is already a lost battle. The day one is born the battle is lost! Then there is nothing to fear.

See it clearly, and no worry arises. And then one can dance and celebrate -- what else to do? Before death comes, in the little time that is available, dance, sing, celebrate! And if one starts dancing and celebrating, death never comes. Then instead of death, God comes. Even in death, a new door opens to eternal life. It is not an end then, but a beginning, a real birth.

To transform death into real birth is the whole art of meditation.

[A sannyasin says she is afraid of the Satori group; to be in silence for seven days.]

No, no, it is a totally different Satori group, don't be worried -- no silence at all! It is a deception, that name is a deception -- you will not find a single moment of silence, don't be worried. It is a very western satori!

The Rainbow Bridge

Chapter #13
Chapter title: None

14 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907145
ShortTitle: RAINBO13
Audio: No
Video: No

Anand Saoirse. Anand means bliss; saoirse means freedom. Bliss is possible only in freedom; freedom is the right space in which bliss grows, the right soil. Without freedom there is no possibility of bliss growing. One cannot be happy without freedom, one can at the most pretend to be happy.

As the society is, everybody exists as a slave. And not only one kind of slavery but many kinds of slaveries surround man.

A sannyasin has to get out of all slaveries, has to declare his total freedom whatsoever the cost. And if from the very childhood you start tasting the joy of freedom, then there is a possibility that your life will not be a wastage, that your life will have some meaning, some significance, that you would have lived truly. Very few people live truly; people's lives at the most are just acting, pseudo.

So the right time for sannyas is childhood. Even those who are grown-up when they become sannyasins, I make them children again; they have to start again from ABC.

Deva Marriet. Deva means divine; marriet means rebellion.

There are two kinds of rebellion: one is political, the other is spiritual. The political rebellion is superficial; it changes only the surface, it is not a real change. People get tired of one form, one kind of slavery; they go on changing slaveries. That's what political rebellion is: to move from one prison and enter into another. The new prison feels a little better: it has a few novelties, or maybe it has a different kind of slavery of which people are not yet aware. But sooner or later they get bored with it, tired of it, because it is the same game, only the name has changed.

And this has been so for the whole history of man. Thousands of times we have changed the forms -- the state, the government, the social ethics, the morality -- and nothing really has changed; it all remains the same. It is very deceptive.

The true rebellion is spiritual. It has nothing to do with the society. It is inward. It has nothing to do with your surface but with your essential being. It does not change character, it changes your consciousness. It changes you, it does not change anything else. But the moment you are new, everything else is automatically new.

The moment you know the taste of inner freedom you cannot be reduced to slavery. Yes, you can be forced to live in a prison but still you will be free, your spirit will be free. A spiritual person can be chained, can be forced to live in a prison, can be killed, but his freedom remains intact because his freedom is so inward that nothing can reach it, nothing can destroy it.

Jesus is crucified but his freedom is not crucified. He dies a free man, he dies in utter freedom. You cannot destroy his spirit; it still lives, it will live forever.

That is the meaning of your name. Think of a great revolution in your being. That's what sannyas is all about: an effort to change your consciousness. The very chemistry of your consciousness has to be transformed -- and it has infinite potential. We live only as a seed and we think this is all. This is not all, it is not even the beginning. The seed has to fall in the soil, the seed has to die in the soil. Then you will be born. Then you will start sprouting in a plant, and soon, when the spring comes, there will be flowers.

And unless one can grow flowers in one's being one remains unfulfilled, discontented, frustrated. The moment flowers start blooming inside you, you know that God is. In your flowering you have the first proof of God's existence; there is no other proof.

Deva Mitsuhiro. Deva means divine; mitsuhiro means richness of light -- richness of divine light.

Man is born in darkness and lives in darkness, hence all the misery. It is because we have not yet been able to create light within our soul. All that is required to create the light is available -- we just have to put all those things together.

That's the whole art of meditation. In fact the word "art" comes from a root which means putting things together. The word "order" also comes from the same root: putting things together.

Man lives as a chaos, and a cosmos has to be created in him, an order, a discipline. It is our birthright. The whole existence is ready to support us. We just have to take a decision: we have to become involved with this inner growth. A total, intense commitment, that's all that is needed.

Sannyas is only the outer form of this inner involvement. It is just a gesture from your side that you are ready to be put together, that you will not resist if some changes are made in your consciousness; that you will not remain a spectator, but will become a participant in the process of transformation. Once that is understood things are very easy. And as you start growing, trust grows. As you start feeling more and more together, light starts spreading from the innermost core of your being towards the circumference. And to be full of light is to know what life is. To be in darkness is to be in hell; to be in light is to be in heaven.

Prem Sita. Prem means love; sita literally means born out of the earth. The mythological story is that the wife of Rama was born out of the earth and ultimately she disappeared into the earth again. It is a very symbolic story: we are born out of the earth and finally we disappear into the earth, yet something in us is not of the earth but of the sky. But that something is as invisible as the sky. The earth is the visible part; the sky is the invisible space within us.

That's exactly the meaning of the word "human". Human comes from a root "humus"; humus means the earth. And that is also the meaning of the word "adam"; adam means dust. The story is: God made Adam out of the earth and then breathed life into him.

We have two dimensions to our being: one is earthly, the other is unearthly. The earthly dimension is visible, and because it is visible and gross many people remain lost in it and remain oblivious to the other which is far more significant, far more valuable... because the earthly is going to die, the unearthly is eternal, deathless.

Sannyas is an inquiry into the unearthly. Love is the door for that. Love is the only unearthly thing in our grasp, in our comprehension. But if you can catch hold of the thread of love, slowly slowly you can catch hold of many more things. Love is the beginning of the journey that ends in God; love is the direction towards God.

So remember both parts. The sita part is earthly -- it is beautiful, it has to be respected, loved, but it is not all. There is something more to it, something more mysterious. The earthly part is available to logic, the unearthly part is available to love.

Prayer is another form of love; meditation is also love energy. Prayer is addressed meditation to God;

meditation is unaddressed prayer. Prayer is a dialogue of love; meditation is simply drowning in love, into your own innermost space.

But remember that the invisible is the real source of our being. I am not against the earthly -- I am in tremendous love with the earth -- but one has not to stop there. Use it as a stepping-stone, feel grateful to it, because without it nothing is possible, but remember, it has to be used as a stepping-stone. One has to go beyond, and the way to go beyond is love.

Anand Deborah. Anand means bliss, blissfulness; deborah is Hebrew, it means bee -- a blissful bee. The bee symbolizes a few things. One is its constant cheerfulness, humming, its constant singing. It is always in a dance. In fact the bees talk to each other through dancing; dance is their language. They communicate through dance, through gesture, through movement.

If a bee finds a new source of nourishment, she immediately goes back to the fold and starts dancing in a certain way. Then all the bees follow her, they have understood. She has conveyed the message that she has found a source of nourishment: she has found a rosebush with many flowers: "Come along!" Dance is her language, humming is her life.

And that should be so with a sannyasin too: humming, singing, should become the very life-style. And a dance, not only of the physical body but of the spiritual being too -- a dance so total that the dancer disappears. And only in those rare moments when the dance remains without the dancer, does one have communion with God. Dance is also the language that God understands.

The bee has also another quality. Buddha has said to his disciples, "Be like bees" -- because the bee goes from one flower to another but it never disturbs the flower. It takes its fragrance, it enjoys, but it never possesses and it never disturbs. The flower remains intact; in fact it becomes more beautiful because the humming and the dance of the bee and the bee's coming to the flower is a great compliment to the flower -- the flower has been recognized. The flower's fragrance has been recognized.

The joy of the bee makes the flower aware of its own being. The bee contributes, the bee makes the flower aware of itself; the bee becomes a mirror. And it is absolutely non-interfering; in no way does it disturb the flower. It takes nourishment in such a subtle way, with such grace, with such art, skill, intelligence, that the flower feels grateful instead of exploited. And it never possesses the flower; it simply moves from one flower to another.

Buddha has said to his disciples, "Go on moving -- charaiveti-charaiveti." Never stop anywhere; don't possess. Walk on.

Enjoy all that life gives to you but never become possessive of anything. Be like a bee: singing, dancing, enjoying, celebrating, but moving. Remain flowing. Whenever one stops anywhere one becomes stagnant, and whenever one possesses, one becomes destructive. True love knows how not to possess, how to love and yet not to possess.

The symbol is beautiful: it exactly symbolizes the life of a sannyasin. Remember it, and let it become your very life, your very being. Let it permeate your whole existence.

[A sannyasin, leaving, asked which meditation would be good for him. He likes Kundalini most.]

Kundalini you like the most? Then continue Kundalini. Go according to your liking; it always gives you the right direction. And when you like something it is never an imposition, it becomes more and more spontaneous.

All meditations lead to the same goal, so no meditation is better than another. The only question is which one feels good to you -- that is good.

Prem means love; manik means diamond. Love is the most precious thing in existence. Lose everything for love, but never lose love for anything. Sacrifice everything on the altar of love, but never sacrifice love for anything. That's the only religion I teach.

[To a new Indian sannyasin:]

So you have arrived -- I have been waiting for you. You had to come and you have arrived in the right time....

And remember a few things. The most important is that now meditation should become the very center

of your life; everything else should be secondary.

Nothing has to be dropped, nothing has to be renounced. Just meditation becomes the most important, significant thing; everything else follows it.

Out of twenty-four hours at least one hour has to be absolutely devoted to meditation, whatsoever the cost. Sometimes it is difficult -- one is too busy, too occupied -- but if it is the first preference then other things can be dropped. A little less money will do, but a little less meditation will not do, because ultimately, finally, one finds that the only richness comes through meditation.

When one is dying one comes to know that only the time that has been devoted to meditation has been saved; everything else and all the time devoted to it, has gone down the drain. Nothing is left of it, it has been a sheer wastage. Meditation is the only way to save time and life energy. And one who has been meditating has something to take with himself beyond death, a treasure. He is not going empty-handed, he is going full, overflowing.

Death proves how a man has lived. If a man can go into death dancing, joyously, silent, blissful, that means that he has lived rightly . because death is the climax of life, the essence of the whole of life. It gives absolute proof how one has lived.

People die crying, weeping, clinging. They don't want to die: a little more life... Everything is unfinished, no desire has been fulfilled, all longings are waiting there and time is finished. They die like beggars. Their whole life must have been wrong, otherwise one dies like an emperor.

So the first thing: meditation has to become the center of your existence. And once it becomes the center it starts influencing everything else, it starts coloring everything else. Your work slowly slowly becomes meditation, your relationship slowly slowly becomes meditation.

A moment comes to the meditator when he need not meditate separately; it spreads over his life -- a subtle flavor, an aroma. Then whatsoever he is doing -- walking, talking, sleeping -- he remains in meditation.

So the second thing to be remembered: only in the beginning is meditation a separate phenomenon that you have to give special time to. But that is only for the beginning, only for the learner. Once you have learned the art, then you have to bring the quality to everyday life. One can drive meditatively, one can write meditatively, and the quality is so definitely different that when you know it you see the difference: each act becomes a deep relaxation; it is no more tense, it is no more worry. And if a man can work without tension his work becomes play, his work becomes worship.

I am not for renunciation. My whole approach is how to make life more joyous, how to transform this life into a rejoicing, a constant rejoicing.

So remember that, the third thing: my approach is not life-negative, it is life-affirmative. Life is God to me, and to live intensely and passionately is the only prayer I prescribe.

And keep in mind that sooner or later you have to come and be part of the family here. Now this is your home -- wherever you are you will be in a foreign country. So whenever it is possible -- and soon it will be possible, once the seed is there in the heart...

So keep the seed in the heart, let it sink there, and everything will start happening. But this is your home and you have to come here.

The Rainbow Bridge

Chapter #14
Chapter title: None

15 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907155	
ShortTitle: RAINBO14	
Audio:	No
Video:	No

Prem Francesco. Prem means love; francesco means freedom. Love is the ultimate form of freedom; if love cannot bring freedom then nothing else can. If even love becomes a bondage then everything else is going to become a bondage. Love is the only hope of salvation.

It is through love that we become able to see something of the beyond. Love means insight into the transcendental. Love a man or a woman and suddenly they are no more human but something divine, something incomprehensible, something mysterious.

Love makes you aware of something which cannot be known by the intellect; it makes you available to the presence of God. And to be aware of God is to be free; to know that God is, is freedom, because to be in God is freedom. Without that experience all freedom is just so-so.

Freedom is not something political or social; it is something spiritual. And only love can bridge you with the ultimate, with the center of existence.

Prem Alessandra. Prem means love; alessandra means courage and compassion. Your full name will mean love, courage and compassion. Compassion is the fragrance of love -- love is the flower, compassion the fragrance. And love can become compassion only through courage.

Great courage is needed to dissolve one's ego totally. When you dissolve your ego in relation to one person it is love; when you dissolve your ego in relation to the whole existence it is compassion. Even love needs great courage, so what to say about compassion? It is falling in love with the whole of existence, with the totality of it. That's what God is.

[The new sannyasin is seven months pregnant.]

Then just be here and absorb as much of my energy as possible. Be open and vulnerable.

But go to meditations -- even if you can't do them. Just sit by the side. Be a part, just silently participate. Go to the music group and sit silently by the side. Let the music shower on you. And wherever many people are meditating a subtle vibe of meditation is created. Remain silent and become attuned to that vibe, and that will be enough.

[Osho gives sannyas to a baby, and addresses the parents.]

Prem Vega. Prem means love; Vega is the name of the brightest star -- love, the brightest star.

Every child represents love, brings love. Every child is a creation of love. Every child is a poem, and every child brings great hope into the world. If the society does not destroy the child, then each child is bound to become a Jesus or a Buddha.

But the society destroys, and destroys in beautiful names: in the name of the nation, church, in the name of religion, country. Beautiful labels, but all destructive. The society destroys in such subtle ways that the child is almost helpless.

Sannyasin parents have to be aware; they have to help the child to be himself or herself. Create a loving space around the child. Give your being unconditionally, but don't impose your ideas on the child. Give your love but not your ideology.

If a child is given love, protection, nourishment, without being manipulated into being a Christian or a Hindu or a Mohammedan, the world can become paradise, because then each individual will be really an individual and each individual will be a bright star.

We destroy intelligence, we create stupid people, because stupid people are obedient. The society is very much afraid of intelligence because intelligence is always radical and rebellious. The society wants as many slaves as possible; it wants machines not men.

Remember it: help the child to become a dignified human being who can risk all for his love, for his freedom; who can risk even his life just to remain himself. That's the purpose of the real mother, the real father, the real parent. That should be the purpose of the whole education. Right now it is just the opposite.

Anand Theo. Anand means bliss; theo means a gift of God.

Bliss is not an achievement of man, hence one cannot be ambitious about it. You cannot desire it; if you

desire it you will go on missing. The desire is not a help but a hindrance.

It is a gift; it comes whenever you are ready. It is not according to your desire; it is according to your being and its state.

If you are silent it comes, if you are empty of all thoughts it comes, if you put your ego aside it comes; but you cannot bring it. It always comes on its own.

All that you can do is to remove hindrances, obstacles. Thoughts, desires, memories, these are the obstacles -- in short, the ego, because the ego consists of thoughts, memories, desires, and nothing else. The ego is the bundle of all these things, your past and your future. The past means memory, the future means desire, and the ego is just a bundle of all these things.

If you put this bundle aside, if you remain utterly silent, with no past, no future, suddenly it is there.

It comes from the beyond as a gift; whenever you are ready, it appears. But it appears of its own accord -- you cannot claim: "I have achieved it." It comes only when you are not, so how can you claim that you have achieved it?

Hence all those who have known have called it a gift of God.

Deva Sugit. Deva means divine; sugit means a beautiful song.

Man is meant to be a divine, beautiful song; that is our intrinsic potential. We may not achieve it; ninety-nine point nine percent of people miss it because we get lost in the unnecessary. We become too interested in the mundane: money, power, prestige, all the games of the ego. And when it is a jungle, you can go on and on -- there is no end to it. One desire leads into another, and each desire creates at least ten desires. So it goes on becoming bigger and bigger, and one is lost more and more. And finally one cannot even remember from where this whole nonsense started, why in the first place one entered into these games, except that everybody else was playing these games and one started imitating others.

And the child has no other way; he is bound to speak the language people speak around him, he is bound to learn the style of life that people around him live. He is bound to go to the church: his parents who go... and so on, so forth. He is bound to play the games of the ambitious ego which everybody is playing.

But it happens that almost the major part of humanity never becomes aware of what they are doing and why. Only a very very minor part of humanity starts taking account of its life, starts contemplating, 'Why am I here? For what purpose? Is this all -- accumulating money and a little name, and a little fame? If this is all, then life is absurd, because death will come and take everything away.

"If this is all that life is meant to be, then it is utter futility, an exercise in futility, and the whole thing is absurd. Then there is no meaning in it."

Once a person starts contemplating on it, a new beginning has already happened: the seed has started growing into a sprout. This basic question brings a radical change in one's consciousness: one starts becoming more interested in the essential, one starts becoming more and more interested in one's own inner being. A journey towards the inner center starts. Otherwise people are living like extroverts.

Our real life is in and our unreal life is being lived outside our being. The extroversion is superficial; introversion can only lead you into your depths. And there the song is heard for the first time. There is heard the music, the celestial music of which life consists.

We are made of the same celestial music as the stars. We are made of the same harmony, the same accord, as the whole universe. We are part of this infinite cosmos, miniature parts, but even a single drop of water contains all the oceans because it contains the secret of the oceans. And each single individual contains the secret of God.

And to know it is to become a song, to know it is to become a dance, to know it is to become a celebration.

My sannyas is nothing but entering into the world of celebration. It is not renunciation, it is rejoicing. Rejoice, rejoice that life is! Rejoice in the stars and the sun and the moon and the rains and the wind. Rejoice in trees and animals and birds and people. Rejoice in your own being. If rejoicing becomes your whole life I call it religious.

A religious person is blissful moment-to-moment and his bliss goes on growing, deepening. This deepening bliss brings you closer and closer to God. One day when there is only bliss and you are not -- not even to say that "I am blissful," but simply bliss is -- you have arrived home. That is the point where one becomes a Buddha, a Christ.

Deva Satori. Deva means divine; satori means a glimpse of God, the first step into God.

Man lives as a link between the animal world and the kingdom of God. Man himself is not a being but only a process, a beginning. Man has to transcend himself every day because man is a journey. We are continuously going away from the animals towards God.

And the first experience of God is satori. And to experience God for the first time is to experience yourself. God is not something separate: it is the realization of our intrinsic potential. It is just as a seed becomes a flower. Nobody could have ever imagined the flower in the seed. If we had cut the seed and dissected it we would not have found any flower there.

Cut man, dissect him, and you will not find any God there either.

The seed has to grow into a tree and the tree has to wait for the spring. In the right moment the flowering happens; that flowering is satori -- when man becomes a flower, a blossoming of the divine within himself, when for the first time he encounters himself, as if he has suddenly become awakened.

Ordinarily we are in a sleep, dreaming a thousand-and-one things. The purpose of sannyas is to shake you, shock you, and to awaken you. Just a glimpse of awakening and all dreams become futile. Then nightmares are nightmares and sweet dreams are also nightmares.

The first taste of awakening is satori; and remember, that is the goal for you. It has to be achieved, and in this very life. So don't postpone it, don't postpone it even for tomorrow. Start working from this very moment. Go as deeply as possible into meditations. Bring your total energy. Jump wholeheartedly. Don't hold back, don't go halfheartedly, because only passionate intensity brings fulfillment.

The Rainbow Bridge

Chapter #15
Chapter title: None

16 July 1979 pm in Chuang Tzu Auditorium

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ShortTitle: RAINBO15
Audio: No
Video: No

Anand Elles. Anand means bliss; elles comes from the Hebrew root el; el means God. Bliss is God.

God is indefinable, but if any definition is possible at all, then bliss is his definition. The definition that comes closest to define God is bliss. Even that falls short but it is the most approximate.

Truth remains intellectual, and intellect is only a part of man's being. Love becomes emotional; again, a part of a human being, not the whole. Bliss means: body, mind, soul, all together in a harmonious dance. Bliss means your whole being in such an attunement, in such an accord, that there is no conflict left, no tension left, no misery left. Bliss means absolute silence, but a silence that sings, a silence that is capable of celebration. Bliss means peace but not a dead peace, not the peace that exists in the cemetery, but the peace that surrounds the peaks of high mountains -- alive, thriving, pulsating, no noise but a tremendous melody.

Man can deny God but man cannot deny bliss. Man can be an atheist -- he can say, "I don't believe in God. There is no God." And in fact there is no way to prove that there is... The atheist stands on firmer ground, logically, than the theist. The theist cannot defeat the atheist in logical argumentation. It is impossible. The atheist intellectually is more right, but only intellectually.

The theist is right existentially, but existence is so vast that it cannot be reduced to intellectual terms -- hence God can be denied very easily. A child can say, 'No, I cannot believe in God because I can't see him.' And we have no way to prove him. Science denies God because God cannot be caught in a test tube. In fact, out of one hundred people ninety-nine are atheists. They may be Christians, Hindus, Mohammedans, they may be regular church-goers -- that makes no difference. Deep down they cannot believe something which

is absolutely illogical.

We are brought up in the logical way, we are educated through logic, our whole make-up is logical -- and God is absolutely illogical; hence to deny God is very easy. But one cannot deny bliss. Everybody is searching for it. To deny it means to deny all significance in life. To deny it means that nothing is left except suicide. To deny it means... Then why go on living, for what? Then there is no hope: tomorrow is going to be the same as today, today is the same as yesterday; then the whole of life becomes pointless, and to live becomes cowardly.

If there is nothing to be achieved, if there is nowhere to reach, if there is no destiny, then to go on existing is simply absurd. Either a fool can do it or a coward, and both are not values worth cherishing. Bliss cannot be denied. To deny it is to commit suicide, hence I define God as bliss. We can forget the word "god"; it is only a word, the real thing is bliss. If you can be blissful, overflowing, flooded with it, God is. In that moment you have absolute proof that God is. But that proof is something absolutely subjective. You cannot make an object of it, you cannot call your friends to see it. It is not a thing, and it is so deep inside you that you and only you can reach there. You cannot invite anybody else. Hence it is so difficult to express anything about God.

The mystics have been trying ways, methods, means, to express God. A few have remained silent. If you ask the Buddha, "Is there a God?" he immediately closes his eyes and sits silently; that is his answer. He says, "Be silent, be still, and know." You can misunderstand, you can think that he is just being rude to you. You have asked a question and he has not answered it, he does not think you worthy enough. Or you can think that he does not know, hence he is silent. Or you can think that he does not believe in God and is not courageous enough to say so. You can misunderstand his silence. Words can be misunderstood, silence can be misunderstood even more, because it is absolutely up to you what to make out of it. But when Buddha keeps silent he is simply saying, "Be silent and you will also know. This is the way to know and this is my way of expressing it."

Or if you ask Meera, a woman mystic of India, she will immediately start dancing, singing; that is her answer. She is saying, "Dance and sing and be lost in the dance, utterly lost; abandon yourself in singing, be drunk and you will know" But you may think she is a little mad, crazy, nuts: "I have asked about God and she starts dancing. There seems to be no relevance." There is, but it is very subtle. Unless one is very sympathetic, unless one is really open one is going to miss all these answers. But one thing is certain: Buddha is blissful in his silence, Meera is blissful in her dance. Christ is blissful even on the cross, Krishna is playing on his flute, sharing his bliss with existence...
Bliss is God. Seek bliss and you will find God.

The Rainbow Bridge

Chapter #16
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Deva Yoshiro. Deva means God; yoshiro means favorite -- God's favorite. Everyone is, but very few people become aware of it. Those who become aware become full of gratitude. And to be grateful, to feel grateful for all that is, is to be religious. And it is really a tremendously beautiful existence; it cannot be improved upon, it is perfect as it is.

But we are completely asleep: we don't know who we are. We don't know that God is constantly showering a thousand-and-one blessings on us. We don't know that he is following us like a shadow that he is our safety, security, that we are eternally rooted in him. We can forget him but he cannot forget us; we can forget him but we cannot lose him.

Prem Katina. Prem means love; katina means pure. What is pure love? Pure love is giving your life energies just for giving's sake -- enjoying the very act of giving, not waiting for any reward.

The moment any motive enters into love, love becomes impure; unmotivated love is pure. The moment there is a demand, howsoever subtle or unconscious, it pollutes love, it destroys its beauty; the love falls from the skies and becomes very muddy. Love is the most innocent phenomenon; bring desire in and it becomes cunning and clever and the innocence is lost.

In the biblical story the serpent represents knowledge, cunningness, cleverness. The serpent has always been a symbol of cunningness. Before the serpent persuaded Eve to eat the fruit of knowledge, love was pure. After that it was no more love, it was lust. Hence they became guilty, ashamed of being naked.

Love can be naked because it knows nothing of shame, it knows nothing of guilt. It is so pure, so innocent, like a child, that it need not hide. But lust hides, lust needs some camouflage. Before the serpent met Eve and persuaded her, there was love in existence. To eat the fruit of knowledge is to fall from love and its innocence, is to become cunning, clever, knowledgeable. That is the original fall: from love to knowledge, from the heart to the head. And the whole process of sannyas is to reverse this phenomenon: move back from the head to the heart.

Katina basically comes from the same root as catharsis. We need to cathart all that we have eaten; knowledge has to be catharted out. It is poison; our system has to be freed of it. Sannyas is a process of falling back into innocence, getting to that state of Adam and Eve before they met the serpent. Jesus calls it becoming a child again, a rebirth -- and it is so.

And the only way is to go on purifying your love, go on making it less and less motivated, less and less possessive, less and less demanding. And a moment comes when there is no demand, no motive, no possession. Then love becomes your wings; it can take you to the ultimate.

Satya Edit. Satya means truth; edit means blessed happiness. Truth is the only blessing there is, the only bliss there is. But man lives in lies; he is afraid of the truth, he escapes from the truth. There is a reason: because his whole ego is a false phenomenon, to face truth means to die as an ego -- that is painful.

And we have been brought up for centuries and centuries to enhance the ego: by money, power, prestige; by education, by virtue, by morality, by character; even by renunciation, saintliness. But all are decorations of the ego, hence everybody is afraid. The man who is in any way involved with the ego is bound to be afraid of truth, but then he has to remain in misery.

Lies can promise but they cannot deliver the goods. They keep you hoping, but nothing is ever fulfilled. They keep you postponing -- tomorrow, tomorrow, tomorrow. But tomorrow never comes. What really comes one day is death, and the whole life has been a waiting -- waiting for nothing, waiting for Godot, a futile existence. But the ego is very cunning, political: it persuades you: "Just wait one day more; don't be hopeless." It goes on giving you hope. It is through hope that it thrives.

To face truth is to drop the ego and to drop all projections for the future. To face truth means to face the present: this moment in its totality is truth. Truth is never in the past and never in the future. The ego is always in the past or in the future, it is never in the present. The necessary, inevitable outcome is great misery, but we go on suffering and still we go on clinging to the ego.

To be really a sannyasin means taking the great quantum leap beyond the ego, jumping out of it, becoming a nobody. And then one is blessed, one is blessed with great happiness. Then it goes on showering like flowers, day in, day out. Then your whole life becomes fragrant: fragrant with the unknown, fragrant with God.

Truth is another name for God, and to be in God is to be blissful. Not to be in God is to be in misery. To be separate from God is pain; to be united is bliss.

Anand Valann. Anand means bliss; valann means a child of God -- a blissful child of God. That's what you have to become, that's what every sannyasin has to become; blissful.

And religious people have almost forgotten how to be blissful. They have become very sour faced. They have created such stupidity in the name of religion that their life has become sad. They have created so

many negative attitudes towards life that they cannot be blissful.

Unless you love life how can you be blissful? Unless you love flowers and stars and people, you cannot sing, you cannot dance.

One becomes lonely if one is life-negative; one starts living like an island. Then sadness is bound to gather, then one becomes like a dark cloud. And that's how our so-called saints, mahatmas are: dark clouds, not even a silver lining. They cannot smile, they cannot laugh, they cannot participate in any kind of celebration -- that is all mundane, profane, below them. They can only sit like stone statues, dead, dull. They have died before their death. They are no more alive, because aliveness is in dance, aliveness is in joy, aliveness is in love.

So the first thing to be learned is to be blissful. And the second thing: become a child. Knowledge leads nowhere; innocence is the gate to God. Become like a child again. Forget all that you have learned -- unlearn. That's the process of becoming a sannyasin: unlearning. And then again that wonder that was there when you were a child rises up: again those eyes full of the mysterious, the heart throbbing constantly with surprise. Again that beautiful space wells up. And one can meet God only in that innocence. We have lost paradise; childhood is another name for that paradise that we have lost. It has to be regained, and then all is regained.

If a man can die again and be as a child, as he was born, then the circle is complete; one is fulfilled. When the circle is complete there is tremendous fulfillment. A great contentment descends: one is grateful to life, to death, for everything that has happened and for everything that has not happened. One dies with a smile, with a song in the heart. And when one can die with a song in the heart one has really lived. Death becomes the proof of how you have lived. To die as a child is to learn the lesson of life; to die in any other way is to miss the whole point.

Anand Daniel. Anand means the state of absolute bliss. It contains peace, it contains joy, it contains silence, it contains contentment. It is multidimensional: it is not just happiness, it is much more.

In fact there is nothing higher than that; it is the ultimate harmony of existence. And in being in rhythm with existence, in being in accord with existence, one comes to know it.

Meditation is a way of finding the accord. Ordinarily we are not in accord with existence; we don't know how to bridge ourselves with existence. In fact we go on fighting it, struggling with it

We are brought up with such wrong notions: that one has to struggle for one's survival. We have been brought up with very poisoned ideologies. The idea of ambition keeps us in a state of constant tension; the idea of competition keeps us unrelaxed. And slowly slowly the tensions, the inner conflicts, the struggle outside and inside, is so much that it drives us crazy, mad.

To be mad means that one has fallen very far away from the eternal harmony of existence. That's the definition of a madman: one who has completely forgotten that there is a way to enter into unity again, that one can be in a love affair with existence. There is no need to struggle, there is no need to go against the current -- one can go with it. One can move with the river so lovingly that one need not even swim, one can float with it. And one can be so attuned with the flow that one is not separate from the river any more, one becomes the river. And the river is already going to the ocean, there is no need for us to strive. The very idea of striving, of achieving, is the base of all our misery.

A blissful person is one who has become relaxed, calm, quiet, in tune with existence, one who accepts life as it is, without any struggle.

Daniel means God is my judge; it is a beautiful name. But God can be your judge only if you are utterly attuned with existence -- otherwise there is no God, at least not for you.

If you are in conflict with existence you cannot feel God. God is not a person, but that great joy which comes when you feel at home in existence -- that feeling is God.

And if you are in accord, blissfully in accord, then naturally there is no need to be afraid, there is no need to be guilty, there is no need to feel unworthy... because God is our judge, and God is compassion; God is justice, and God is love. If we are in harmony then there is no fear of any judgment or judgment day. Then we are already accepted, we are already forgiven.

Anand Monique. Anand means bliss. Monique comes from the Greek monos; it means alone, aloneness. The full name will mean blissful aloneness.

Remember, being alone does not mean being lonely. To be lonely is a negative state; it means that you are missing the other. You want the other but the other is not present. You hanker for the other, you are

desperate for the other, but the other is not available. Although the other is not available, in your mind you are with the other. It is a state of misery, of darkness, of hell.

But to be alone is totally different, qualitatively different. It means the joy of being oneself, enjoying one's own being, celebrating one's own being. Even just breathing is so joyful One is not missing the other -- one is too full of oneself, one cannot miss anyone. One is with oneself, the other is not needed.

It is a solo song, just a solo play on the flute, not accompanied by other instruments. It has its own tremendous beauty. It is not an orchestra. An orchestra has its own beauty, but a solo flute brings something of silence, something of the unknown, and brings it in a very penetrating way. It touches the heart more than any orchestra.

To know how to be alone is meditation. There are two paths: one is of love, that means to know how to relate; the other is of meditation, that means how to be alone. Both paths reach to the same peak, but they pass through different territories.

Your name fits exactly with your path. Whosoever has given it to you may have felt something in you, or maybe it was just coincidental, but it certainly fits your type. Meditation is your way and you will know God only in your absolute aloneness -- not through prayer but through meditation.

[The new sannyasin says she would like to know what is the meaning of the mala and of the color of the dress.]

The meaning of the color red, all the shades of red, all the shades of my color, is that you have to die and to be reborn. It is the fire through which you have to pass. It will burn your ego, it will burn all that is false in you, and only that which is essential will be left in its utter purity. It is the color of fire. Fire can give you a new life; it can destroy the old and can create the new.

And the mala is a bridge between us; it keeps you in an inner contact with me. You will know the meaning slowly slowly because it is something existential. Soon you will be able to know that it is a device to remain in constant communion with me. Any time you hold the mala in your hand you will find me close to you. It is a subtle bridge, invisible.

It cannot be explained to outsiders because they will see only the visible mala, they will miss the invisible mystery. They will only see the body and they will miss the spirit. It is to be known only by sannyasins; even sannyasins take time to know about it. It is such an unknown experience that one has to learn. Slowly slowly, passing through many experiences, you will become aware of it: that it keeps you connected with me, that you can be thousands of miles away and yet you are as close as one can be.

Deva Edo. Deva means divine; edo means rich -- divine richness.

Whatsoever the world can give to us keeps us poor. It can't make us rich; it can at the most give us a pretension of being rich. Even Alexander the Great is a beggar. Even the richest person on earth remains empty, futile, deep down, because the riches that he has accumulated are outside and the poverty is within. Your money cannot go inside you, cannot fulfill you there.You can go on piling up money outside; it will remain outside you. You will remain poor. In fact you will start feeling more poor as the money starts piling up. In comparison a poor man never feels so poor as a rich man, because of the contrast.

The really rich is one who knows God, because that is an inner experience. Only when God fills you within are you rich. Then you may have money, may not have money, it doesn't matter, it is not relevant.

Initiation into sannyas is an inquiry, an exploration, into this inner richness.

Jesus says again and again: The kingdom of God is within you. He is indicating this richness. When he says man cannot live by bread alone; he is saying that if a man lives by bread alone he does not live at all. He only exists, he only survives -- maybe comfortably but his life has no significance, no song arises out of him. He has not been able to know anything which is really valuable.

And what is really valuable? There is only one definition: that which you can take beyond death, only that is really valuable. All else is worthless. It may have a price to it but it has no value. Things have prices but no values. Only inner experiences have values, but they don't have any price. You cannot purchase them, you cannot sell them, but you can have them. In fact you already have them, it is just that you are not aware of the fact. One has to turn in and look, and immediately one becomes rich, immediately one is an emperor.

The Rainbow Bridge

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Deva Constantinos. Deva means God; constantinos means constant. Only God is a constant factor in existence; everything else is always changing, moving. Everything else is a process; only God is a being. God is the very center of all this movement, and the center cannot move, only the wheel moves. The world is a wheel and God is the center of it -- the center of the cyclone.

And the way to reach God is to become slowly slowly more constant in your life. A kind of trust, faithfulness, makes one constant. The person who lacks trust remains hesitant. Without trust one cannot become integrated. Without faith there is no crystallization.

Sannyas is a jump into trust and faith: faith in the unknown, trust in the invisible. Whatsoever eyes can see, God is not; whatsoever hands can touch, God is not, because senses can only grasp the circumference -- they themselves are circumferential. God can be known only by reaching to your inner center.

Man is a miniature universe. Just as God is the center of all, you also have a small center in your being. Reaching that center becomes the door to know God.

Find out what is constant in you, what it is that never changes. The body changes -- the child becomes young, the young man becomes old -- it is changing every day. The mind changes even faster. What is it that never changes in you? -- to know it is to know the secret of sannyas. It is the witness in you: one who watches the mind changing, one who can see the thoughts moving, feelings arising, coming and going; the one who remembers his childhood, youth, old age. That watching, that witnessing, is a constant factor in you.

Hence meditation means watchfulness, becoming more and more watchful, alert, aware. And the day you know your center, you have known the center of the whole.

Anand Ulla. Anand means bliss; ulla means rule. Be ruled by the goal of bliss; let that be your discipline. Remain cheerful, like the birds are cheerful in the early morning. Let there always be a song going on inside you, a constant humming.

It has to become an undercurrent. Go on doing whatsoever you are doing, but let there be a constant undercurrent of cheerfulness. Everything else will change, but don't let your cheerfulness change. Even if sometimes on the surface you are feeling sad, depressed, don't forget that deep underneath there is a current where you are still cheerful, still blissful.

Slowly slowly that awareness transforms one's whole being. Sadness simply disappears, the negative is not found at all, and with the negative, the positive also disappears. Then real cheerfulness arises. Then there is nobody who is cheerful but only a state of cheerfulness. You cannot call it positive because there is never anything opposed to it. It simply is, neither this nor that; it simply is. That isness is God, and there is no other God except that; all other gods are inventions of man.

Seek and search bliss, and one need not go anywhere else. One has to create an inner discipline. So if you are cooking food you can go on cooking food, but let there be a song, a humming; cooking has to become a play. If you are cleaning the floor, go on cleaning, but why not hum, why not remain in an inner rhythm?

Bring joy to every act and every activity. This is the way a sannyasin has to live. The moment you become sad and identified with sadness, you fall from your sannyas, you remain only superficially a sannyasin. If you can create the flavor, constant flavor of joy around you, then you are a sannyasin. Many times one falls -- get up. Many times one falls asleep -- wake up. Many times one goes astray -- come back. Many times one loses track -- search again, and find it.

Then slowly slowly there is less and less possibility of forgetting. One day that great moment arrives when there is no possibility of going back; one has come to the point of no-return. That day one really becomes a sannyasin. This is only a beginning for that moment, a formal beginning.

There are two initiations: one, the formal -- this is the formal; the second, the real. For that you have to work. You have to earn it, you have to be worthy of it. It can't be given as a gift.

You can achieve it, you can prepare for it. And the way to prepare is to remain as cheerful as possible, for no reason at all, for no motive at all, for no cause at all -- just for cheerfulness' sake. In the beginning it will be difficult, in the beginning it will look phony, in the beginning it will look pseudo, but only in the beginning. Soon you will find it is neither pseudo nor phony nor false, because at the innermost core of our being we are bliss.

Once you have created the right space for it, it starts welling up, and you will see the difference. The cheerfulness of your discipline is one thing: that is just paving the way for the real cheerfulness to assert. When the real asserts it is totally different, the quality is so different. Then it is not a discipline any more, it is simply your self-nature, it is Tao.

Veet Dies. Veet means going beyond; dies means a righteous man.

The past has praised the righteous man very much. But the righteous man is not the right man. The idea of being righteous is egoistic. The right man -- the really right man -- remains blissfully unaware of his rightness. It follows him like a shadow, but he is not self-conscious about it. The righteous man exhibits it -- he is not only self-conscious, he makes others also know about it. He goes on exhibiting, he magnifies it. He is always carrying the look of holier-than-thou.

The past has suffered very much because of the righteous man. He is phony, he is pseudo. His whole motive is to be praised by others, to gain respectability, to reach heaven and enjoy all the joys there. He is not really interested in virtue; virtue is a means for him. And virtue can never be the means for anything else. If it is, then it is not virtue at all any more. Virtue is the end unto itself.

So go beyond the righteous man, only then you will be the right man. Go beyond that attitude of the holy man. Be ordinary, just ordinary, utterly ordinary, and you will know some extraordinary joys. Don't let religion become your ego trip. It becomes so and it becomes so very easily. In fact it is one of the most subtle ego trips possible. To have money, to have political power, is gross; but to have virtue, to have saintliness, is very subtle. And one can go on being trapped by it forever. It is so subtle that it needs great insight to understand it.

So remember it: never feel holy. That is the attitude of the unholy man: to feel holy. Never think yourself higher, better, holier than others. To compare is ugly. Be a nobody. Live your life with tremendous awareness, but without any comparison with anybody.

And then you will know who you are, and then you will know what this existence is, and then you will know the joys of real virtue. Then heaven is not something after death, then it is herenow.

Prem Sabina. Prem means love; sabina has no meaning. It comes from an ancient Italian tribe, Sabines; it means a woman from the tribe Sabines -- sabina -- but it has no literal meaning. But because it sounds good, it has some music in it, I will keep it.

Love is the deepest flowering of human consciousness -- and love is also very primitive. Love is not sophisticated, cultured. In fact the more man has become sophisticated, civilized, cultured, educated, the less loving he has become. Love is primitive, primal; it is our very nature. We need not learn it, we need not be civilized and conditioned for it; we are born with it.

And that's why it has become more and more difficult: because society is so civilized and love remains an uncivilized phenomenon. It is wild, hence the head goes on condemning it as mad.

To the logical head it looks mad. The head goes on condemning it as blind, and to the head it looks, at least appears, blind. It is neither blind nor mad. On the contrary, it is the sanest sanity possible, because it makes you more natural. And to be more natural is to be sane; to be totally natural is to be ultimately sane.

And it gives you new eyes to see life, real eyes, mirror-like, with no prejudice, with no knowledge. It

makes you innocent, it makes you a child. A child is a primitive person; hence he has to be indoctrinated, initiated into society, church, school, college, university. It takes twenty-five years to destroy his primitiveness! Then we think, "Now he is an adult!" When we have destroyed all that was natural in him, we give him the right to vote; then we accept him. Now he will behave sanely.

In fact now he is just like a robot, he has lost all track of his natural potential. He is just a machine, a memory machine, a computer. But the society believes in computers, in machines: they are more obedient and less troublesome. And they are very obedient, they never say no.

Love is rebellious; it is not machine-like. It can take you into unexpected realms, it can take you into uncharted territories. In fact only it can take you into the unknown; there is no other boat that goes from this shore to the shore of the unknown.

So be loving, become more and more love. Become more and more primitive, wild, childlike, innocent. Drop all the layers that the society has given to you. Hidden behind all those layers is your real being. Discover it. To discover is... To discover it is to know what God is. God is hidden in your naturalness, in your spontaneity.

In that context sabina also becomes significant: a primitive tribe, a woman from a primitive tribe.

Premdas. Prem means love; das means a servant -- a servant of love. But to be a servant of love is to be a Master. Love is very paradoxical: one who tries to be victorious is defeated there, and one who accepts his defeat, surrenders himself, becomes victorious.

Love's ways are strange: if you try to possess, it will slip out of your grasp; if you remain non-possessive, it is yours forever. The ordinary, worldly mathematics is not applicable there; a totally different kind of vision is needed. Here, if you want to be a master, you have to struggle and fight; there, if you want to be a Master, you have to surrender. So the servant of love becomes the master of love.

It is difficult to be a servant of love, because the ego has to be dropped. The ego is very ambitious and wants always to be the master. That's the only barrier; nothing else prevents a person from becoming loving more than the ego. And the irony is that the ego gives you only suffering and nothing else. It simply poisons you, kills you; it is suicidal. And love can give you eternal life, it is nectar.

So when you drop the ego, really you are not losing anything except your misery, except your chains; and you are gaining everything, you are gaining all. But still one needs courage, because right now you don't have anything other than the ego and its shadows; that's your whole world.

One needs trust, because who knows? -- "I may drop the ego and I may not get anything in return! Then what? Something is better than nothing." That is people's logic -- something is better than nothing.

It is not true! Nothing is better than everything, because nothing becomes the door to God. It opens you up, it creates the space for God to descend in you. And God is another name for love.

Love and God are synonymous, existentially synonymous -- linguistically not. But those who know love know God, and those who know God know love; and those who know either know that the other is simply another name for it

Prem Chetano. Prem means love; chetano means consciousness. Consciousness can have two possibilities: either it can be self-consciousness or love-consciousness. Self-consciousness is a state of disease; love-consciousness is a state of being whole and healthy and holy. The self has to be dropped and love has to be brought in.

Ordinarily the society teaches us only one way of being, that of self-consciousness. Society functions with the strategy of the ego -- it teaches every person to be egoistic. Even if it says, "Be humble," it says it so that you can be respected, so that you can have some respectability. Being humble for the sake of more respectability? -- it is so absurd! But that's what is being taught by the churches and the temples and the mosques and the priests and the politicians.

The humble person is respected very much, so "Be humble." But the desire is to be respected. And how can that desire allow you to be humble? Your humbleness will be just on the surface, a mask. Society functions through ambition, competition, hence it teaches every child to become more and more self-conscious: "Strengthen your ego, feed your ego."

And not only the old religions have been doing that nonsense, even modern psychology is doing it. Modern psychology has not proved as revolutionary as it was thought; it seems to be just an offshoot of Christianity and Judaism. It has not gone beyond the past, it perpetuates the past with new terminology, it makes it look modern. It is the same old thing in new bottles, with new labels.

Hence the world is in tremendous misery. It has never been in such misery before; man has never been in such anguish. Everybody is boiling within, everybody is sitting on a volcano. Life has lost all charm, all grace, all meaning, all poetry; it is simply a dragging phenomenon. Death has started to look more appealing; hence so many suicides. And those who are not committing suicide are not really living, they are simply afraid of committing-suicide, that's all; they are only cowards. They cannot kill themselves. What to do except to go on living and wait for death to come on its own accord?

There is another way of life, that is love-consciousness. The self has to be replaced by love, the ego has to be replaced by love; they both can't exist together. The egoistic person can never be loving, and the moment ego is not there you cannot avoid being loving -- it is inevitable. Love simply explodes in you. It was the rock of the ego that was blocking the path. Once the ego is not there, thousand-and-one springs start flowing in you, one starts overflowing with love.

That is true life; then life is simply wonderful. Then to be is ecstatic, then even to breathe is celebration. And when there is love-consciousness you share, you are bound to share; it is so much you cannot contain it. You have to share, and you have to feel grateful to the person who accepts your gift. You are not obliging anybody; when somebody accepts your love, you are obliged.

These are the two ways of living: the way of ego and the way of love. Sannyas is the second way: the way of love. It is against the whole modern psychology.

The East discovered thousands of years ago that the ego is nothing but hell, self-created hell. It is a nightmare which you go on feeding. You can drop out of it any moment. Because you are the creator you can destroy it, dismantle it, any moment you decide.

Let sannyas be the moment of that decision: that from now onwards ego has not to be supported -- instead, love. Love is the polar opposite of ego. I am not saying humbleness, humility, because those words have been used, and ego is so clever that it goes on hiding behind them. Hence I don't say humbleness is the polar opposite of ego. I say love, not humbleness, because ego has used humbleness as a garment, as a decoration, but the ego cannot use love.

That's the only hope, because ego cannot use it. It is simply impossible for the ego to use love, because they can't exist together. They are like light and darkness: the moment light is there, the darkness is not there. How the darkness can use the light?

So from this moment, become a loving consciousness. Let that be your concentrated effort. And then great experiences will start happening on their own. Through love one becomes vulnerable to God.

[A sannyasin says she has a problem about whether she should marry...]

It is better to avoid! Love is enough, because marriage brings divorce in. Why suffer divorce? -- it is better to avoid marriage! The only way to avoid divorce is to avoid marriage!
Keep it (the box) with you -- and whenever this idea of marriage arises...

The Rainbow Bridge

Chapter #18
Chapter title: None

19 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907195
ShortTitle: RAINBO18
Audio: No
Video: No

Prem Matthew. Prem means love; matthew means a gift of God. There are things which we can attain to, which can become our achievements -- money, power, prestige -- and there are things which we can never attain, which can never become our achievements: life, meditation, love. The things that we can attain are ordinary. They are commodities. They can be purchased and sold, easily transferable from one hand to another. They are material. They belong to the marketplace.

The things that we cannot attain by our own effort, but are always gifts of God, are the real values which cannot be purchased or sold. The things that we can attain enhance our ego. The things that come as gifts can come only to us when the ego is put aside. The ego is a help in the world and a barrier when you start moving towards God. The world is nothing but a projection of the ego, and God is nothing but getting rid of the ego.

Veet Faye. Veet means beyond; faye means a fairy.

The fairy represents the unreal part of our being, the imaginary part. It is not the reality. It consists of our dreams. Children live in that land, fairyland. Children can't make any distinction between the real and the unreal. They can't make any distinction between sleep and wakening, between the dreams and that which is not a dream. The childish mind is very interested in the world of the fairies. It is imaginative. And we continue to live in imagination; although the body grows we never become inwardly mature. Inwardly we remain very childish. Inwardly we go on living in imagination and dreams. Our dreams go on changing -- they become bigger as we grow -- but the bigger they are, the more foolish they are; the bigger they are, the more dangerous.

Our life is wasted in dreams. A life which could have known the truth remains surrounded by the untrue, false. We live in a kind of auto-hypnosis.

Sannyas means going beyond it, transcending it, dropping imagination, dreaming, and waking up.

Deva Namito. Deva means divine, namito means humbleness -- divine humbleness.

Humbleness can be of two types. One is homemade; man can manufacture a kind of humbleness on his own accord. He can cultivate it as a character, but then it is only superficial, a facade, just a mask. Hiding behind it is the ego -- well secure, safe behind the mask, playing all kinds of games from behind. In fact humbleness itself becomes a strategy of the ego then, and that is the most subtle strategy that the ego can adopt. This is the type of humbleness that has been taught down the ages to man. I am utterly against it... because it is not true.

The second type of humbleness is not made by us. We can invite it, but we cannot invent it. It comes from the beyond. We can be open to it, we can receive it like a womb, we can become pregnant with it, but it is not our doing. It is a happening. Meditation is the way to the second kind of humbleness. It helps you to be open, vulnerable; it helps you to surrender, it helps you to see the falsity of the ego -- and seeing the false as the false is the first step towards seeing the true as true. The moment you see the falsity of the ego, humbleness comes, instantly, not even a single split moment is lost; hence I call it divine humbleness -- it is a gift of God!

Veet Mamto. Veet means beyond; mamto means attachment. Go beyond all attachments, that's the message of it. Love is not attachment. Attachment is the death of love. Attachment simply shows the clingingness of the mind.

Attachment comes out of fear. Out of fear we cling to money, to people, to the house, to the wife, to the children; out of fear we cling to the church, to the nation, even to God! And fear can never bring you to truth. It is one of the most significant barriers towards God; it has to be understood well: it is one of the greatest enemies. And fear becomes attachment. Love becomes non-attachment.

Fear and love are polar opposites: either you can live in fear -- then whatsoever you do is out of fear; or you can live in love -- then whatsoever you do is out of love.

Out of fear, everything is wrong, the whole of life is wrong. Out of love, everything is right. So I don't tell you in detail what is right and what is wrong. I don't give you instructions how to discipline your character; I simply indicate a simple phenomenon: change from fear-oriented life to love-oriented life, and then everything will be right on its own accord; you need not worry.

Prem Nandan. Prem means love; nandan means a garden. Love makes a garden in your heart. Love brings the spring into your being, and as one becomes more and more love-filled, a thousand-and-one

flowers start blooming. Without love one is a desert -- dry, with no juice, with no life, dead. Just to breathe is not enough to be alive.

Physically one is alive through breathing; spiritually one is dead. What breath is to the body, love is to the soul. It is only through love that the soul starts growing, becomes a manifest force. Ordinarily it is latent, asleep, dormant; it is only love that wakes it up, and then one certainly becomes a garden. My sannyasins have to become gardens with all kinds of flowers, multidimensional flowers and multidimensional colors. My sannyasin has to be a rainbow, all colors and full of the beauties of life. Nothing has to be denied, all has to be absorbed.

Anand Chaitanyo. Anand means bliss; chaitanyo means consciousness -- bliss consciousness. We are made out of consciousness, out of bliss; we are born out of consciousness, out of bliss.

God is nothing but ultimate consciousness and ultimate bliss. Consciousness and bliss are two aspects of God. We come from that source. And the source is the goal also; we have to go back to it, then the circle is complete and one is perfect.

But ordinarily we live in unconsciousness, and with unconsciousness comes misery; that is another aspect of it. Unconsciousness and misery exist together; they cannot be separated, just as consciousness and bliss cannot be separated. They are inseparable. If one is in misery, that simply means one is living in an unconscious way: one is living mechanically, robotlike, one is simply dragging one's life. One is simply going through empty gestures, not really alive, not really alert.

People are somnambulists, sleepwalkers. Sannyas means learning to be awake. It can't be done as a part of your life; it can be done only if it spreads over twenty-four hours each day of your existence. Walking, walk consciously, with full alertness. Breathing, breathe consciously, watchfully: the ingoing breath, and you should be aware; the outgoing breath, and you should be aware.

Slowly slowly bring awareness to all your acts and activities. Then it becomes a great pool of energy, and one day a miracle happens: one can sleep and yet remain conscious.

That is the moment when meditation has come of age, when one can sleep and yet be conscious. That is the first proof that meditation has reached to the very core of your being.

So these two things -- which are not really two, but two aspects of one phenomenon -- have to be remembered: be more and more conscious and be more and more blissful. Don't miss any opportunity of being conscious or being blissful, and avoid all possibilities of being unconscious and miserable, and you will be moving in the right direction. Then God is not far away, maybe just by the corner.

The Rainbow Bridge

Chapter #19
Chapter title: None

20 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907205
ShortTitle: RAINBO19
Audio: No
Video: No

Prem Naoko. Prem means love; naoko means straight. Love is simple and straight. Because it is not cunning, it does not go roundabout, it does not move in circles; it goes like a straight arrow. It is innocent, hence it is straight.

And only love can reach to the ultimate source of life, because the ultimate source has to be penetrated like an arrow. Devious ways can't help, and logic is very devious, very cunning. To be straight means to be

honest, tO be sincere, to be authentic. These are all the meanings of naoko, and they are all parts of a life lived according to love. The man of love is honest, cannot be otherwise; otherwise love will be killed immediately, poisoned immediately.

The man of love is bound to be authentic. He will say only what he means, and he will do only what he says. His outer and his inner being are always in symphony. He is not divided, he is not split, he is not schizophrenic; he is healthy and whole. And that's what sannyas is all about.

Be loving, be straight, be indivisible, be sincere, be honest, be authentic, and then there will be no need to think about God, heaven and hell, and other nonsense. A straight life is a religious life. It is simply like two plus two are equal to four.

Satya Christine. Satya means true; christine means Christian: one who is a true Christian. Not one who is Christian by birth, not one who follows the formality of going to church every Sunday, not one who goes on reading the Bible like a parrot; not even one who somehow superficially tries to create a character according to the prescribed, established past.

The true Christian is one who starts moving towards Christ-consciousness. Christ-consciousness is the ultimate state of your being. It is an inner journey; it has nothing to do with the church, it has nothing to do with the Bible, it has nothing to do with Jesus even. It has something to do with awakening, with becoming more conscious.

Jesus is only one of the Christs; Buddha is another, so is Lao Tzu, so is Zarathustra, and many more. What is called samadhi in India is called Christ-consciousness in the West.

The moment you know consciousness in yourself without any thought, any desire, any memory, distracting you, disturbing you, when there are no waves, no ripples even, when the consciousness is completely, totally, a pool of silence, bliss immediately starts overflowing. That is the moment you enter into God. It is an inward journey.

Religion has nothing to do with outer formalities. Those formalities are preventing people from being really religious; they are the hindrances. The church is the enemy of Christ, the pope represents not the Christ but the Antichrist. And so is the case with all other religions: Hinduism, Mohammedanism, Jainism, Buddhism. Man needs only religiousness, not any religion in particular. Man needs a flavor of religion, a fragrance of religion; not a dogma, not a system of belief, but a state of love, meditation, being.

Remember it. Forget all the formalities, become more informal, and let love become your prayer, and let alertness, awareness, be your method to go in. Love plus awareness is bound to result in Christ-consciousness.

Anand Satyamo. Anand means bliss; satyamo means truth.

Truth is not a logical category. It is not arrived at by argumentation, it is not arrived at by any mind process. It is not a conclusion of thought; it is a jump of the heart. It is not thinking but feeling. It is very illogical, and as it is not a conclusion, it can happen immediately. A conclusion needs a certain process, process needs time, but truth can happen at any moment. It can happen without any time involved at all. It is intuitive, not intellectual; intellect needs time, intuition needs no time.

It is a conclusion without any process; hence the most important thing to be remembered is that the search for truth is possible only if you slip down from the head into the heart. If instead of trying to achieve truth logically, intellectually, you start moving illogically towards it -- through singing, through dancing, through loving -- then there is a possibility of its happening. That's what I mean by anand: if you start by being blissful, anything that brings bliss to you -- painting, music -- has to be used as a way towards truth.

Become more and more blissful and you will be more and more full of truth. Bliss is truth. When the bliss is total you have arrived home.

Anand Gabriele. Anand means bliss; gabriele means God is my strength. It is the ultimate state of trust. Ordinarily our ego says that we are the masters, that all the power is ours. The ego is always on a power trip, and it goes on claiming more and more. It gives you the feeling that you are an island, separate from the whole. That is really the cause of our weakness.

It is as if the tree were to start thinking that it is separate from the earth and the moon and the sun and the wind and the sky; now the tree will start dying. No tree ever did such a foolish thing, but man goes on doing such stupid things. Man goes on thinking that he is separate: "I am my own strength." Now to live on this small, tiny energy is to be poor, is to be utterly impoverished; that's why there is so much misery in the

world and everybody feels so limited. But we are at fault.

Gabriele means: I am not my own strength -- God is my strength. In fact, I am not; only God is. Gabriele means: Now I am no longer an island but part of the continent; I am no longer separate but just a wave in the infinite ocean of existence. Then one is eternally enriched, because then all is yours.

This is a paradox: when you are not all is yours; when you are, nothing is yours. When you are, you are a beggar; when you are not, you have attained the kingdom of God -- and only when you are a king, you can be blissful.

A beggar cannot be blissful. How can he be blissful? What has he got to be blissful about? A beggar cannot be grateful -- for what can he feel gratitude? He is surrounded by his own smallness, he is surrounded by his own darkness, he is surrounded by his own shadows, and he lives in desires and dreams. His whole life is insubstantial. It is a shadow existence. It is not true. It can't be true.

Truth is when we dissolve into the ultimate; in that dissolution is bliss too. Let God be your strength. Disappear as a separate person. Start feeling more and more in tune with the whole: drop all distances, feel inwardly connected, rooted. And it is only a question of remembering, because we are rooted; it is not something that has to be done. We have only forgotten. So God has not to be discovered, but only remembered.

Anand Punito. Anand means bliss; punito means purity -- bliss brings a purity of its own. Bliss brings innocence. Bliss makes you a child again.

Hence, whenever you are cheerful, something of the child and his innocence is on your face. When you smile you are again a child, when you giggle you lose many layers of so-called civilization. When you have a real belly laugh you drop out of this whole nonsense -- serious affair of the world.

Laughter is one of the most significant things because it helps you to transcend the ill seriousness of society. Seriousness is illness. It is sadness. Something has gone wrong and sour. A really alive person knows nothing of seriousness. He knows silence, he knows sincerity, but his silence is bubbling with joy, his sincerity has a laughter to it. It is not sad.

Become blissful and you are continuously showered by some unknown energy, as if you are constantly underneath a shower which goes on purifying you, which goes on taking all the dust that naturally collects at every moment. A blissful person never thinks of the past and a blissful person never thinks of the future either: he is so blissful, right now, herenow, why should he be distracted by the past and the future?

It is only the miserable mind that thinks of the past. It has to think somehow to console itself. The miserable mind continuously projects itself into the future; it has to otherwise the present seems intolerable. So either in memory or in imagination, it goes on distracting itself from the present moment -- which is the only moment there is, which is the only existence there is.

A blissful person is drowned, utterly drowned in the present moment. And that brings purity, that brings holiness.

To me, that makes a person really a saint. He is a laughter. His each cell is in a laughter. His each fiber is in dance. He pulsates, radiates joy. He becomes the proof of God.

[A sannyasin says: My mother has cancer and I have to go and see her.]

You go and help her. Help her to die peacefully, blissfully.

Death is an art, as much as life is. In fact, death is a more subtle art than life itself. Life is spread over seventy, eighty years, but death happens in a single moment; unless you are really aware you are going to miss it. You cannot afford to be unconscious.

So just be with her very lovingly, peacefully. Meditate with her, and tell her something of meditation, particularly the watching of the breath. That will be immensely helpful. And she will be Lying down so she can watch as much as possible. It will stop the thought process; it is one of the ancientmost keys to stop the thought process, watching the breath. Then your whole consciousness is focused on the breath and it cannot be distracted by thoughts. And if she can die watching her breath, in silence, then her life has been a fulfillment, then she will attain to a higher plane of existence. That's all we can do for each other: help each other to go higher and higher.

So just go. And don't be sad. Death is natural; it is bound to happen. Cancer or no cancer does not make much difference -- how one dies is irrelevant -- one dies that's the whole thing. What excuse you find to die -- mm? -- that is individual preference. But death comes... you can choose any door for its entry.

Just help her to be silent, happy, alert, and that will be your gift to her before she leaves the body. Death can become a beautiful experience. Death can become the greatest ecstasy possible. Go and help! Good!

The Rainbow Bridge

Chapter #20
Chapter title: None

21 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907215
ShortTitle: RAINBO20
Audio: No
Video: No

Anand Patrice. Anand means bliss; patrice means noble. Bliss makes a person noble, not birth, not education, not morality: only an overflowing bliss brings grace, and grace is noble.

The miserable person is bound to be mean. He cannot afford to be noble. It is impossible for him. He cannot give that which he has not got himself in the first place. What does he have to share?

His misery, his thorns, his darkness, his pathology. Even if he intends otherwise, his intention does not matter. He may like to help people, to love people, to be a blessing to others, but he cannot. He may think he is doing good, but he will go on doing bad.

The flower of virtue cannot bloom when the heart is dark and gloomy. The flower of virtue can open itself up only when you are full of light and joy. It needs a certain season of rejoicing. Without that season the flower cannot open up.

In the past religions have been teaching people to be moral, to have this character or that, to follow a certain pattern, to be good, to serve people, to be virtuous, but all that has only helped people to be more and more egoistic. It has not brought joy on the earth. The so-called saints have made it very sad. All dance has disappeared from the human heart. The human heart is almost like a desert: nothing seems to have been left green and growing, everything has become shrunken. All sources of joy have disappeared; there is not even an oasis.

My effort in creating sannyasins is to create a few oases, a few people who can still live in paradise on this earth, a few people whose presence can be a proof that something more than the misery exists, is possible, that bliss is not only a dream; it can be a reality. And bliss makes one noble, because you cannot avoid sharing it with others. That's what nobility is.

Another meaning of patrice is aristocrat. A blissful person is aristocratic. He may be a beggar, he may not have anything at all, but he has a certain aristocracy... something which is not of this ordinary, mundane, world, something that reflects the beyond. That's exactly the meaning of aristo: it means something transcendental, it means something divine.

Be blissful. It requires only a decision to be blissful, because it is our decision to be miserable. We are so committed to being miserable that it seems almost impossible to pull oneself out of it, but it is only a question of decision; just a little will.

Take hold of yourself and pull yourself out of the old structures that have gathered around you. Next time when sadness starts coming, just pull yourself out of it, do the contrary: start dancing, sing a song, start laughing, and see how the energy that was going to become sadness becomes laughter -- it makes a turn.

It's the same energy! And once you have known it, you know the knack of transforming all sadness into bliss, all negativity into positivity. And that is the fundamental secret; to know it is to be an alchemist. Then one knows how to transform base metal into gold.

Deva Malcolm. Deva means divine; malcolm has two meanings, both are beautiful. One is servant; then it will mean God's servant, the servant of the divine.

And to be a servant of God is the only way to be a master of your own life. Trying to be a master of your own life you will always remain a servant. You will be a servant of the ego, you will be a servant of desires, instincts, body, mind, you will be a servant of so many masters.

To surrender to God means getting out of the possession of all these masters: the body, the mind the instincts, the desires, the dreams... And God is not a person, God is only a presence. By being a servant of God you are not really being a servant to somebody; because there is nobody like God.

You simply melt into the presence of divine existence, you simply melt into the sun, into the wind, into the rain. You melt into rivers and oceans and into the sky. Slowly slowly one goes on melting... One day one is no more. Surrender is the beginning of melting, of dissolving oneself into the total. The day it is complete and you are not to be found any more, you have become the Master. You are not in one sense; you are for the first time, in another sense. Before you were a false entity, a pseudo phenomenon; now you are a reality. And to be real is to be a Master.

The second meaning of Malcolm is from Latin, the dove. The dove represents peace, silence; it is an ancient symbol in all the cultures for peace. Then your name will mean divine peace.

But it is the same because to be peaceful you have to disappear. The ego is a disturbance, it is noisy. The ego creates continuous conflict in you. It is the root cause of all your misery. It is your madness. It does not leave you a single peaceful moment, a single restful moment. Day in, day out, it tortures you. Even in sleep it goes on creating nightmares. Peace is possible only when you are not as an ego. When you die as an ego peace descends from the beyond.

You can choose any meaning: if you have some love for the word god, then the first meaning; if you are not in love with the word god... Many people are not any more, because in the name of God so much harm has been done. Humanity has suffered so much in the name of God, not because of God but because of cunning politicians and priests. So if you feel a little antagonism about God, forget about the first meaning, then the second meaning will do. It will function in the same way. It will be the same thing, but not expressed in religious language. And religious language has lost relevance, it looks out-of-date.

Even if you are not antagonistic to the word god, you may be antagonistic to the word servant. Many people are. The very idea looks ugly. Why t should one be a servant? -- because to be a servant is to be a slave, to be a servant seems to reduce one to a commodity. Why? It hurts because man has been oppressed, subjugated for so long that one -- wants to remain independent; one does not want to it surrender to anybody any more, even though it is God, even though it is only the divine presence -- why should one be a servant? The western mind particularly feels some deep rebelliousness against the word servant.

So if that is the case, forget the first meaning. It is beautiful in itself, but if the association in the mind is not good, then there is no need to force yourself to feel like a servant. Hence I am telling you both meanings; you can choose whichever you like. The ultimate result is the same, so it doesn't matter which one you choose. If you choose divine peace, it will function one way; if you choose God's servant, it will function in the same way. Existentially both mean the same.

Anand Shunyo. Anand means bliss; shunyo means absolute emptiness. Bliss descends only in absolute emptiness. It needs a space inside you, and it needs a space absolutely uncluttered by any furniture. And the mind is full of furniture: thoughts, memories, imagination, desires, projections, prejudices, philosophies, dogmas -- mind is almost a junkyard. It is so full of nonsense that there is no space left for bliss to enter. Bliss goes on knocking from every door and window, but all is closed.

The whole work of a sannyasin is to empty oneself, to throw all this rubbish out. How not to be a Christian, how not to be a Hindu, how not to be a Mohammedan, how not to be a communist -- that's the work. How to negate this whole piled up nonsense of centuries; how not to be a German how not to be a Chinese, how not to be an Indian, how not to be that, how not to be white or black; and ultimately, how not to be a man or woman, tool

Just to be, with no adjective attached to it, pure being, that's what I mean by absolute emptiness -- no past, no future. Then in the middle when you are just in the moment, there is space, infinite space. That space is shunyam. Buddha has called that space meditation. That is meditation. In that utter silence, in that utter emptiness, something from the beyond simply starts showering.

There is a beautiful parable about one of Buddha's chief disciples... He is sitting under a tree and then suddenly flowers start showering. He looks all around: "What is happening? -- the tree has no flowers, from

where are the flowers coming? They are simply appearing from the sky!" He is puzzled, and then he sees gods above the tree showering flowers and he asks, "What is the matter?" And the gods say to him, "We are showering these flowers in gratefulness for your great sermon on silence."

But the disciple says, "I have not spoken a single word! What sermon are you talking about?" And the gods laugh and they say, "Yes, you have not spoken a single word and we have not heard a single word -- that is the sermon on silence. Neither have you spoken nor have we heard. You have been in silence -- that is the only sermon on silence. To be silent is the only way to say something about silence. You cannot say it in words. It can only be shown, it cannot be said. You have shown it so beautifully that we had to come from heaven. Just in tremendous gratitude we are showering these flowers on you!"

A beautiful story, of tremendous significance. Be silent, be empty, be a pure space, and flowers will go on showering -- flowers of bliss, flowers of love, flowers of beatitude, flowers of benediction.

Anand Santoshi. Anand means bliss; santoshi means utterly contented, absolutely contented.

Bliss is possible only when there is no desire left, bliss is possible only when there is no complaint against existence. Bliss is possible only when you live in such trust that whatsoever is, is good, that whatsoever happens is good: when you are not hankering for something else, when there is no longing left for anything, worldly or otherworldly, when you are not even contemplating spiritual growth, or becoming enlightened, or being immortal, or reaching paradise. Those are all desires, and desire means discontent.

Discontent is the seed of desire -- desire is the sprout of discontent. And when there is desire there is turmoil, when there is desire you are tense, when there is desire you are angry, when there is desire you are sad, when there is desire there is bound to be frustration. Each desire leads to frustration. It cannot lead you anywhere else. Each expectation is bound to turn sour, is bound to become frustration. This is how desire functions, this is the way of desire, the nature of desire; nothing can be done about it. Just as poison kills, desire frustrates.

Become contented. Whoever you are, wherever you are, whatsoever is the case, be contented. Feel grateful. And don't project anything into the future, and don't ask anything from existence; don't demand and all will be given... all that you cannot even think about and dream about.

If you can remain desireless the whole kingdom of God is yours. Then all these stars and all this existence is yours. But you have to fulfill one condition and that condition is of desirelessness. Then life is bliss, then life is peace, then life is divine. Then it is a constant celebration. Then it is pure dance, unending. It goes on and on; even death cannot stop it, even beyond death it continues. Then it is not confined by birth and death, it is transcendental of all dualities.

And this state of non-dual, eternal dance, is the state Buddha lives in, Jesus lives in. Jesus calls it Christ-consciousness, Buddha calls it Buddhahood; those are just names, but it is a state of constant rejoicing. The only thing that has to be fulfilled on your part is for you to be contented. Learn contentment and you will know what it means to be a sannyasin.

The Rainbow Bridge

Chapter #21
Chapter title: None

22 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907225
ShortTitle: RAINBO21
Audio: No
Video: No

Veet Cyrena. Veet means beyond, cyrena means one who can take control. My teaching is that one has to go beyond all control, one has to learn to be free, one has to exist as freedom, not as control.

Control is not beautiful; it is ugly, it is repressive. You have to force things on yourself. It makes you false: one thing on the surface and just the opposite inside. It creates a split, a duality, a conflict within yourself, and conflict brings pain, anxiety, tension, anguish.

One has to live through consciousness, not through control. One has to be aware, alert, watchful, and do the right thing not according to ideas fixed beforehand, but according to the moment, according to the consciousness in that moment. Respond to it, but not according to prefabricated ideas; then one lives out of consciousness. And to live out of consciousness is sannyas.

And this is the right moment to become alert, because all children are very alert. Slowly slowly they fall asleep. The older they become the more sleepy they become. When they are really so-called adults, mature, they have completely fallen asleep; they are snoring the whole day, twenty-four hours.

Veet Marieli. Veet means beyond, marieli comes from a Hebrew root which means bitterness. Your full name will mean: go beyond all bitterness.

Mind contains only bitternesses; it contains jealousy, competitiveness, hatred, violence. Mind is a pool of all kinds of illnesses. Mind itself is our pathology -- not that the mind is ill, but mind is illness, it is disease.

One can go beyond bitterness only if one goes beyond mind. That's what meditation is all about: it is dropping the mind and moving towards the heart. A great leap from thinking to feeling, a great leap from intellect to intuition, it is the greatest leap possible. The heart and the head are not far away from each other. In one sense they are very close, just a few inches distance between them... but metaphysically these two things are polar opposites. They are two extremes, existing with an infinite distance between them. The distance is unbridgeable.

One can exist either in the head or in the heart. To exist in the heart is to be sweet, because the heart represents love and the head represents logic. Logic is always bitter. It is poison, it is destructive. Love is nectar. It brings life, it brings joy, it brings God into your existence. It is the beginning of rejoicing.

And the way one has to take the jump is simple. Maybe because it is so simple, it appears so difficult. Sometimes the simplest things are the most difficult, because we know how to do difficult things and we have completely forgotten how to do simple things. It is so simple that it does not need any doing in fact. It needs only watching. One has to become watchful of the processes of the mind, the traffic of thoughts, desires, memories.

One has to stand aside and see the whole traffic, with no judgment, neither deciding in favor of something nor against it -- non-judgmental watchfulness. And slowly slowly, as your watchfulness grows deeper, thoughts come less and less. Slowly slowly the traffic starts disappearing, gaps appear, intervals are there. When the watcher is there but there is nothing to watch, those are the first windows into the divine, the first glimpses of God. Once those glimpses have started happening, one is on the right track. Then nothing can distract you, because then the very magnetism of the ecstasy of those intervals is enough to go on pulling you inwards and inwards. You have fallen in the gravitational field of the heart.

Then the heart pulls you towards the center of your being. It is there that one finds the sweetness of existence, the beauty and the benediction. Then life is eternal. It knows no death. And then life is sheer celebration; it knows no anxiety. Then one can share one's joy abundantly, because the more you share the more it grows.

[Osho addresses a sannyasin who had previously written a letter to him.]

Nothing is wrong with your energy, but something beautiful wants to happen and you are not allowing it to happen, hence the depression. It is a depression which is beneficial. Not all depressions are like that. A kind of depression comes when your energy wants to take off and out of fear you cannot take off. You know that this is possible now, but out of old habits you cling to the past, hence you feel depressed, sad. The door is open, the invitation has arrived, and you cannot go inside the door because of your clinging.

It is the fear of the young bird for the first flight: he knows that he has wings, he knows that other birds

are on the wing and enjoying the sun and the wind and the sky, and he knows he can also enjoy the same -- a deep inner voice says to him, "This is your birthright" -- but the fear... Because he has never been on the wing, he has never left the safety of this nest, he clings to the nest.

The tension is because he knows he can be on the wing and still he clings to the nest -- out of fear, out of losing the security and the safety of the nest. But the nest has to be lost. It is no more a nest; it is a grave now. That's where you are: your energy is ready to take a great jump.

So feel happy: it is not a depression which is negative; it has something very positive about it. Hypnotherapy will be helpful, so you can do hypnotherapy.

[A sannyasin says: I feel some changes on the left side. When I close my eyes I feel... imbalanced...]

Take an Acupuncture treatment and three sessions of Samadhi... In fact, both sides are usually different, and as soon as the energy is activated the difference becomes more clear. These two sides are different in every person. They are asymetrical. I can see it in your eyes -- they are asymetrical. Acupuncture will be helpful Nothing to worry about. The symptoms are good.

The Rainbow Bridge

Chapter #22
Chapter title: None

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Prem Patrizia. Prem means love; patrizia means of noble birth.

Love comes from God; it is not only noble, it is divine too. Love is not something human, it is not something of the earth; it comes from the beyond. Hence the uplifting force of it: the moment it starts touching your heart it gives you wings. Then you start moving into a totally new dimension, the dimension of upwardness. You are no more bound to the limitations of gravitation; gravitation pulls you downwards, love pulls you upwards. Gravitation is earthly; love is very unearthly. It is a ray of light in the darkness of matter, it is a ray of spirit in the physical body. With love begins the journey of the soul, with love one becomes noble. With love, grace is inevitable.

Love beautifies, love makes your life significant. For the first time one starts feeling gratitude towards God. Without love, life is a desert, without love one is not really born. One lives but then life is nothing more than existence. Existence plus joy, existence plus bliss... then life is born. Hence even more important than life is love, because without love there is no life. One can drag oneself -- seventy years, eighty years -- but if those days are loveless, then one existed in vain.

My message is love, my religion is love, and there is no higher religion than love and no higher truth either.

Satyo Cornelis. Satyo means the ultimate truth; cornelis is a name of a tree. The full name will mean the tree of truth. '. Truth is not a static thing; it is a process. It grows like a tree: it brings new leaves, new foliage, new flowers; it is always expanding. It is never in a state of dormancy. It is never dormant, hence truth cannot be contained in any dogma, because the dogma cannot grow and truth is always growing. Truth

is like a small child: each year the clothes will not fit him. He will be growing and the clothes will remain the same; each year he will need new clothes.

Truth needs new words; every day, in every age, a new Bible is needed -- a new Jesus, a new Buddha, a new Koran -- because all old clothes and dogmas and theories become small and truth goes on growing. Knowledge always becomes out of date, it falls short. Truth is a transcendence, it is a surpassing; hence it is significant to use a tree as a symbol for it. In the biblical story, it is said there were two trees: one was of knowledge -- and God prohibited Adam and Eve to eat from it -- and the other was of life. The other tree is of truth, the tree of life. The tree of knowledge is the tree of dogmas, beliefs, systems of thought, philosophies. The moment a man is caught in a dogma, he is imprisoned. The moment he starts believing in words, he is no more a seeker of truth.

The real seeker will always know, "Whatsoever I know is not enough." The real seeker will slowly slowly understand the tremendous phenomenon of not knowing anything, because all knowledge falls short while truth goes on growing. It cannot be contained in anything. Hence a man like Socrates says, "I know only one thing, that I know nothing." This is the state of a real seeker, of a real sannyasin: he functions out of not knowing. He does not function out of knowledge. Knowledge is the root cause of the original fall.

Become a tree of truth, a tree of being, a tree of life. But don't cling to words. Words are plastic, manmade; don't cling to dogmas, doctrines -- they are all guesswork, inferences. Don't conclude, never conclude; remain open. A man who has concluded becomes closed and to be closed is to fall from grace. To remain open, always open and available wherever truth leads, with no prejudice, with no a priori clinging to anything, the total availability to go with truth wherever it leads, is the greatest joy of life, and the greatest freedom One starts touching the highest peak of bliss.

Those moments of authenticity, those moments of being true only to truth and nothing else, are the moments of benediction. And truth will always surprise you, because new things will be happening. It will never conform to your old idea of it, it will always bring new surprises, it will open new doors, new mysteries, it will make you perceptive of new miracles... And it goes on and on; there is no end to it.

Prem Nicoletta. Prem means love; nicoletta means victory. There is no victory except love, all else is defeat. Even though it may appear on the surface as victory, finally it is bound to end in frustration, in failure, in futility. So those who try to be victorious without paying any attention to love energy are the losers. And those who think of love and never think of victory are the victors.

God functions in strange ways... and his strangest law is that surrender in love is the key to victory in life. It is very paradoxical: try to conquer and you will be defeated, surrender and all victory is yours. And love knows how to surrender.

Anand Gitama. Anand means bliss; gitama means a song -- a song of bliss.

Sannyas simply means becoming a song of bliss. Man has been taught down the ages to be miserable, because the miserable man is easily oppressed, exploited. The miserable man becomes impotent. The miserable man cannot revolt: he has no spirit to rebel. He is so depressed, he cannot trust himself, he loses all self-confidence. And that has been the strategy of the politicians and the priests: destroy people's confidence in themselves, then they are bound to be ready to be victims of leaders and priests. In fact they will be asking for leaders, they will demand to be led because they cannot stand on their own. They have no confidence in themselves.

Sannyas is a revolt, revolt against this cunning strategy. It is revolt against the whole of human past. And the best way to rebel is to be blissful; misery makes you a slave then bliss makes you an individual. The blissful person is ready, always ready to sacrifice everything for his bliss. He has something to live for and something to die for. He is rich. He is so rich that he can even afford death. But he will not yield; you can destroy him but you cannot enslave him. And only this new climate can bring a new man on earth.

Sannyas is not only something religious. It is something total. It covers your whole life, your whole being. It is a new vision of living, a new style. The most fundamental thing is: learn to sing, dance, celebrate. There is no need to think of God: one who can sing is bound to find him; one who can dance has already found him, because he comes as celebration. Celebration is his body.

Anand Devi. Anand means bliss, devi means goddess -- goddess of bliss. And that's how one has to think about oneself and others: only God exists, hence whomsoever you meet, you are meeting a god or a goddess. Those are the two aspects of divine energy. They are like negative and positive poles of electricity;

they exist together. Hence love brings the greatest joy because it bridges these two polarities.

Without love one is half, something is missing. Something will remain empty in the person who has not loved, a place will function like a wound inside his being. It can be healed only by love, and love simply means bringing feminine and masculine energy together. It can happen in two ways: either you meet a man or a woman outside yourself -- that is the ordinary way... The other way is to meet the man or woman inside your own being, because the same polarity exists inside too. Every man has a woman inside, and every woman has a man inside, and when the inner meeting happens, that meeting is Tantra. And my school is a tantric school.

The most secret teaching that I want to give my sannyasins is how to create the possibility of meeting the inner woman and man. When the inner woman and man meet you attain to an orgasm which never ends. That moment one comes to know oneself as divine. In that bliss, one knows one's dignity. Before that we can believe that there is God, but a belief is only a belief, it does not make any difference in your being. It remains superficial. Unless something becomes your own experience, it is not of any value. My whole emphasis is on existential, experiential.

Religion has to be really a science of the within. And to be a sannyasin is not a formal thing -- it is entering into a mystery school, it is entering into some secrets which cannot be made available to the common masses. In the first place, they will not understand them; in the second place, they will distort them; in the third place, they will harm themselves by these great secrets because anything that is very powerful is dangerous in the hands of those who are childish. It is giving a sword to a small child: there is every possibility that he will harm either himself or somebody else.

There are secrets which can be given only to those who are ready to receive. Sannyas simply means that you are showing your readiness, that you will not resist, that you will put aside all your prejudices, that from this moment you will be ready to hear what I am saying -- and not only to hear, but to go into experimentation. It is a great exploration, the greatest adventure there is.

Gyan Shunyam. Gyan means wisdom; shunyam means total emptiness.

Wisdom happens only in total emptiness... when there is nothing in your mind -- no thought, no desire, no memory -- when all content is gone. When the seer is there but there is nothing to see, the witness is there but with nothing to witness, that moment is shunyam the observer without the observed, a contentless consciousness. That is the moment when the doors of the ultimate open and one becomes wise, one becomes a Buddha, one attains to Christ-consciousness.

The work that one has to do is of emptying all content of the mind. That's what meditation is all about: slowly slowly dropping all luggage, all furniture, creating more and more space inside. When the space is total, not even a particle of dust is left, instantly one is transported into another world. Then one knows the eternity of life, the immortality of being.

The Indian mystics have called that state satchidananda; one knows truth, one knows consciousness, one knows bliss. These three faces are the real trinity -- not God and the holy ghost and the son, that is not the real trinity. The real trinity consists of truth, consciousness, bliss; these are the real faces of God. But to know it one has to prepare and the preparation consists of being empty, more and more empty.

You have heard that the empty mind is the devil's workshop -- that is nonsense, that is utter nonsense. Nothing can be less true than that, because the empty mind is God's workshop. The devil cannot function with an empty mind at all; the devil needs a very occupied mind, the devil needs a very crowded mind, the devil needs a very crazy mind, full of thoughts, pulling you... so many thoughts, such a conflict and so much noise inside that you cannot decide where to go, what to do. In those indecisive moments the devil becomes your leader. The devil simply represents your ego; it is not a person outside, but another name for the ego. The ego can function only when you are neurotic, and the neurotic mind is full of thoughts. The healthy mind cannot be crowded; it has space, and space has beauty, and space has innocence. And the totally healthy mind is utterly spacious. That is shunyam.

Attain to emptiness, and immediately something of the beyond starts showering on you -- that is wisdom. Knowledge is of no value, but wisdom is tremendously significant.

Anand Nishanto. Anand means bliss; nishanto means the end of the night.

Sannyas is the end of the night and the beginning of a new dawn. To live in the ego is to live in darkness.

Sannyas means surrendering your ego, saying "I am no more," becoming a nobody, dropping all

nonsense about being somebody. Sannyas is a declaration that, "I am nothing, I am anonymous..." Just as rivers are, mountains are, stars are, animals are, birds are, with no name, with no fame.

To be a sannyasin means again becoming part of this infinite nature. Once you drop the ego, you become part of the whole. The ego keeps you separate, it keeps a boundary between you and the whole, a wall. To live behind the wall is to live in darkness, in misery; to drop the wall, to come out of the prison, which is your own creation, nobody can prevent you from coming out of it... It is your decision to be in it or to be out of it. It is nobody else's business. So the moment you decide to come out you can come out, nobody is keeping guard on you. To come out of the ego is to attain to bliss, and bliss is the beginning of light. Bliss is the dawn, but bliss is possible only when you are not. If you are, then you will create a hell around yourself. The ego cannot exist without creating a hen around itself; it feeds on hell. It lives on misery; misery is its nourishment.

And your inner being remains unnourished because it cannot feed on misery. Its nourishment is bliss. So one has to choose either between the ego -- and with the ego comes misery -- or the being, the real being, which is a state of non-ego. With it comes all bliss, the whole kingdom of God.

Let this moment be a decisive moment, let this moment be discontinuous with your past, let your heart rejoice that the night is over and you are entering a new phase, a new kind of life. It is only a question of your decision and declaration, and you enter the new world.

The Rainbow Bridge

Chapter #23
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Video:	No

Prem Joke. Prem means love; joke means God's gift.

Love cannot be manufactured; there is no way to create it; either it is or it is not. Man is utterly impotent as far as love is concerned; it is beyond human creativity. We can only receive it from the above. There is no way to invent it, no way to make it. We can pray for it, we can ask God for it, with tears in our eyes, with tremendous longing in our heart, but it always comes as a gift, and it comes only to those who are really capable of being open.

If you are vulnerable it comes inevitably. It cannot Come to closed people because they are not ready to reCeive it. Even if it comes they will go on missing it. Their doors and windows are all closed, they live an encapsulated life. They are already in their graves.

Sannyas means the art of opening up, the art of dropping all armor, the art of dissolving all defense measures. To be undefended is to be a sannyasin, and then love showers in a thousand-and-one ways. Then God pours his heart into your heart.

Deva Oscar. Deva means divine; oscar means a leaping, bounding warrior.

Sannyas is a quantum leap. There is no other way to leap than sannyas. It means breaking away from your past totally. It is a jump into the unknown, and not only the unknown but the unknowable. It is going into the uncharted sea. The other shore is not visible... In fact, the other shore does not exist at all, because the sea of existence is infinite.

Great courage is needed to take this jump. Hence, your name is beautiful: a leaping, bounding warrior.

Just one thing more I am going to add to it -- that is: be a warrior for God.

People are warriors for their own egos; everybody is fighting tooth and nail, everybody is fighting hard to be the first, to be the achiever. But these are all ego trips. And each ego trip leads you deeper and deeper into hell, deeper and deeper into misery, deeper and deeper into darkness.

The moment you start fighting for God, not for yourself, your fight becomes qualitatively different. Then it becomes a beautiful phenomenon. It is no more an ego trip: you simply become a vehicle for the divine, just a medium; you simply allow God to function through you, you don't have any say of your own. That surrender makes one a sannyasin. A sannyasin is a soldier for God.

Anand John. Anand means bliss; john means a gracious gift of God.

There are things which man is capable of doing -- the world consists only of those things. But there are things which man is not capable of doing, but is still capable of receiving. Religion consists of those things which man is not capable of doing, but is still capable of receiving. Hence a man without religion is a half man. A man without religion lives a very mundane life. His whole life belongs to the marketplace; he knows nothing else, he knows nothing higher. His life consists of commodities. He is only a consumer; he consumes things, he consumes others and he is consumed by others in return. His life consists only of the very superficial.

He may have wealth, prestige, power, but all in vain, because he has no inkling, no idea, that a higher dimension is available to him that he has never groped for -- a higher dimension where things are not to be done, where one has to be simply passive. Meditation, love, bliss, they all happen, they are not our doings.

And this is one of the greatest problems modern human mind is facing: we have completely forgotten the language of how to receive. We have completely abandoned that dimension. Prayer is a way of receiving, but we pray no more, or even if we pray, it is so formal -- Christian, Hindu, Mohammedan -- it is so intellectual, it is so borrowed from others, it is so fear-oriented that it is almost pathological. It is not healthy and whole, it is not coming from your deepest core of being. It is not welling up within your heart.

Prayer is a way to enter into the other dimension, the dimension where we are simply passive receivers.

The world of commodities is masculine, the world of doings is masculine; the world of receiving is feminine. A religious person naturally becomes feminine. He starts growing a feminine heart in his being. It is not strange that Buddha looks so feminine. In fact, Friedrich Nietzsche condemned Jesus and Buddha as womanish. I don't agree with his condemnation, but I agree with his observation; he is perfectly right in his observation. In fact nobody else had observed so clearly the femininity of Jesus and Buddha.

He is against it, he is against all that is feminine. He is a male chauvinist, hence he condemns it. But to me, the masculine is an outgoing energy, the feminine is the ingoing energy; they are part of one whole, like outgoing breath and incoming breath. If you depend only on one you will die, or you will feel suffocated -- and man is feeling suffocated, and man is dying. We need the whole circle: the breath coming in, the breath going out. It is the same energy, but the direction is different.

I am not saying stop doing things: I am saying do as much as you can, be creative -- but remember there is another part of your being which will remain unfulfilled. Give some time to the other part too. Give its due to it.

Each man has to be man and woman, and each woman has to be man and woman, and when both of these have mingled and merged into each other so that you cannot make any distinction in your being, what is what -- when the feminine and masculine are absolutely one, when it is one energy, one complete circle, one perfect circle -- then the perfect man is born. That is the ideal of sannyas, the perfect man.

Satyam Margaret. Satyam means truth; margaret means child of light -- truth is the child of light. It is not a logical conclusion, it is not of the intellect. It is not your inference, your guess. It is a state of meditation when you are full of light, when your whole being is light, when you cannot find any darkness in any nook and comer of your being, when all is light, when you are dissolved in light. Out of that experience truth is born. It is the child of light

It comes not through thinking, but through a state of no-thought. It has nothing to do with philosophy; it is existential experience. And all that is needed is not an efficient mind, no; all that is needed is an overflowing heart. One can be very clever intellectually and yet remain in darkness. In fact one may fall deeper into darkness than before, because in his darkness he will now pretend, he will have great egoistic ideas: "Now I know;" he will lose innocence. Knowledge destroys innocence and the moment you lose innocence you lose contact with God.

It is the contact with God that can fill you with light. God is light. The moment we are bridged with God, we become full of light. The experience of being part of infinite light is the experience of truth that comes not through mind but through meditation -- and meditation is a state of no-mind. It is just the opposite polarity: mind thinks, meditation is a state of non-thinking, a non-thinking consciousness. One is but without any thought. One simply is, with no disturbance of thought. In that state of isness, in that stillness, light arrives.
And to know light is to know truth.

Deva Pritam. Deva means God; pritam means beloved.

God is the beloved. Sannyas is a love affair. All true religion is always a love affair. It is not a question of formalities. People have reduced religion to formalities; they have reduced it to Sunday churchgoing. It has become a social phenomenon, a social utility. It has lost its passion, its intensity.

My effort here is to give you that passion again, that passionate search for God, as if nothing else matters. And in fact nothing else does matter; only God matters. Or you can say it the other way: that which really matters is God. Whatsoever it is, God is another name for that which really matters. But it can be found only with intense longing -- such a longing that one is ready to sacrifice everything for it. Only love can do that, because love is mad enough to do that. Logic cannot do it; logic is very cunning and clever and calculating. Logic is always bargaining, trying to give less and get more.

Love is a non-bargaining phenomenon. It knows how to give, it knows how to give without withholding anything. It knows how to give unconditionally, with no strings attached; it knows how to give totally and then forget all about it. It knows never to look back and never to repent, because in the very giving one is so much blessed that who cares whether anything comes back in return or not? The very giving is the greatest joy possible.

Let God be your beloved from this moment. Search, seek, in every possible way. Not in some other world has God to be sought, but in this here and now, in the trees, in the rocks, in the people, in the birds, in the animals. God has to be searched in this moment, because there is no other moment than now, and there is no other space than here. If God is, God is herenow. If he is not herenow, then he can never be anywhere else. God is this whole existence, this whole beautiful miracle of being. Be in love with it. Sing songs of love and joy. Dance as if you are dancing with God as a partner. He is always a partner with you; you may know, you may not know, but he is always your partner when you are dancing. He may not be with you when you are sad, but he is certainly with you when you are blissful.

Anand Gitamo. Anand means bliss; gitamo means a song -- a song of bliss.

That's my definition of sannyas: a song of bliss. A sannyasin has to change his life from prose to poetry -- that is how one becomes religious. The transformation from the plane of prose to the plane of poetry is a great transformation. Look at life with the eyes of a poet, an artist, a painter, a dancer, and with that vision you cannot miss God.

The first step towards being a mystic is to be a poet. The journey is completed in two steps: the first step is the poet, the second is the mystic -- these two steps and the whole journey is complete. Half of religion, the first half, consists of poetry, the other half consists of mysticism. But the other half can only be understood if you have followed the first half. If you have not followed the first half then the other half looks simply absurd. But if you have been moved by the first part, the introductory part, the world of poetry, if it has touched you, stirred you, then the second part is a necessary corollary; then it is no longer absurd, then that is the most significant, meaningful, dimension possible.

Many people study religion without the vision of a poet, hence they go on missing it. It looks like fantasy, it looks like a fairy tale: God heaven and hell, they all look like man's wish-fulfillments, his imaginations...

Maybe for the man who has not passed through the first part it may seem that man is so childish that he cannot live without somebody to look after him, hence he has invented God. God then is just a father figure -- that's what Sigmund Freud says: he knows nothing of religion because he knows nothing of poetry. He is the most unpoetic person you can find anywhere.

Hence religion seems to be an illusion to him, abnormal, pathological. A religious person is ill according to Freud: he should be brought back to the normal world, to the real world; he has gone into the imaginary too much, he is lost in his dreams. The reason is because the bridge is missing, the rainbow bridge is missing. Poetry creates the rainbow bridge between the mundane and the sacred, between the ordinary and

the extraordinary, between the visible and the invisible.

Unless that rainbow bridge exists you cannot understand anything of religion; hence my definition of a sannyasin is: a blissful song. And when I say, "Be a poet," I don't mean that you have to start poetizing, that you have to start painting, that you have to start playing on a guitar -- no. I mean that you have to start to see in a poetic way. When you see a flower, don't be bothered about what its name is -- that is a scientific way of looking at it -- what species it belongs to, from what country it comes.

I had a friend at the university who was really interested in flowers. He had collected so many flowers in his garden that his garden was almost a botanical garden, and he had labeled every flower. He invited me once to see his garden; I looked around and I didn't say a single word. He was very much puzzled. He said, "Are you not impressed at all by my flowers?"

I said, "I am impressed by your flowers, but I am very much puzzled by the labels you have put on each plant. On the beautiful rose you have written, 'It comes from Iran;' the rose comes from Iran. And you have given the Latin name and this and that -- this is all nonsense! You have not looked at the rose at all. You may have been consulting the Encyclopedia Brittanica, but you have not looked at the rose."

He understood it. It was a shock, but he had not looked at the rose at all; he had not the eyes of a poet. When I say be a poet, I mean have the eyes of a poet; look at life lovingly, sympathetically; look at life not as an enemy, not with the idea of struggle, survival, but look at life as a child looks at it, look at life as a lover looks at his beloved, and then slowly slowly your heart will start spinning and weaving poetries. Those poetries become the introduction; they help you to sing, to dance, they help you to raise your eyes towards the stars. And far beyond the stars is our home.

Only a poet is capable of seeing beyond, only a poet is capable of surpassing ordinary categories of thinking. So be a poet, be a singer, be a painter, be aesthetic, be creative, and this is what ultimately becomes your meditation, your prayer. This will transform you, not from the outside, but from the inside. And any change that comes from within is true.

[A sannyasin says: I need your help.]

That is available! Just you have to be ready to reCeive it. You need not ask for my help, just be ready to receive it; it is already available. The moment you become a sannyasin, you become my responsibility. Then it is not only your life, it is my life too; it is part of me. Then if you are in darkness, something of me remains in darkness; if you are in misery, then something of me remains in misery.

All that is needed on your part is to remain available, and that is the most difficult part of the whole journey. People are so closed that they have become almost unaware of it. It has become their second nature, it seems natural to be closed. Opening seems to be hard because it goes against all your past practice. And if you want to receive the sun you will have to open the window.

With closed windows you can go on praying for the sun; the prayer is futile, the sun is helpless it is only a question of the window. Prayer is not needed at all; the sun is available without any prayers -- but open the window, remain available. And that means many things: don't resist, don't argue, don't go on in futile argumentations in the mind, don't go on supporting stupid doubts. All doubts are stupid. Trust is intelligence. Any fool can doubt. It needs no intelligence to doubt, but to trust, great intelligence... and not only intelligence but courage, guts, are also needed.

Trust and see: miracles start happening. I am already there, knocking on your doors. Just open the doors. The fulfilment is not far away; it is never far away. It is always by the corner. Try trust.
Doubt you have tried your whole life, now try trust. Good!

[A sannyasin asks if one has to do *immediately*, whatever one is feeling to do.]

One has to be very conscious, very alert, and then one can do immediately whatsoever one feels. But remember the condition, that one is very alert, otherwise feeling can lead you into a ditch. Feeling is not reliable, feeling is as dangerous as thinking. Feeling in itself is not necessarily right: it may be right, it may be wrong, just as thinking may be right or wrong. Now there is a trend in the new generation around the earth that feeling is right, that feeling is synonymous with right -- that is utterly wrong. Feeling can take you into very dangerous bypaths.

For example, anger is a feeling... And immediately you may feel like killing somebody! But you will repent your whole life for that. You may immediately like to jump into the sea and commit suicide... Feeling

in itself is not to be the decisive factor, neither thinking nor feeling. But there is a third point in you: you can be a witness to your thinking and feeling. Let that witness be there, then do whatsoever you want to do and that witness will be the guarantee that nothing will ever go wrong. So whenever you want to do anything first bring great alertness to yourself, shake yourself awake, wake up! -- and out of that wakefulness, do, and you cannot do anything wrong. To be aware is to be right.

If feeling is followed by awareness, then there is no danger; otherwise feeling is as blind as thinking -- sometimes even more blind than thinking. That is changing only your prison: from the head you go to the heart, then the heart becomes your prison. You have to transcend both, this duality of head and heart. I tell people to move from the head to the heart, so that they can be told in the next step to go beyond the heart. It is not the goal, it is just a station on the way; you are not to stay there forever. Just an overnight's stay is enough, in the morning you have to move on.

So bring awareness to your actions, and then there is no problem, then no other commandment is needed. One commandment is enough: Be aware! Then all that follows is good, is virtuous. Unawareness is sin, awareness is virtue.

The Rainbow Bridge

Chapter #24
Chapter title: None

25 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907255
ShortTitle: RAINBO24
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Anand Ursula. Anand means the state of ultimate bliss, a state from which one cannot fall -- it is impossible. Once gained it is not ever lost, once gained it is forever. It is not a momentary phenomenon, it is not a changing phenomenon; it is the only constant factor in existence. Everything else changes, but not bliss. Hence bliss is another name for God, the unmoving center of the moving universe.

That's the goal of all religion: to attain to that state, because unless it is attained, life remains in misery. Life can never be in a state of contentment with constant change. When everything goes on changing around you, you remain disturbed, you cannot find your home, you can't be at ease. You remain a disease. And bliss is non-changing, knows no movement. It simply is. Not even a ripple arises: no thought, no desire, no memory, all is still. In that stillness one finds one's home

And ursula means... it is a name of the constellation of stars, Ursa Major. Bliss is a faraway star, a long journey, arduous journey. Unless one is really committed, involved, unless one is really a seeker, it can't be found. It can't be found only by curiosity; it can be found only through deep, intense, total dedication. And that's what sannyas is: a life dedicated to the search for truth, bliss, God.

Arpito Hans. Arpito means surrendered, totally surrendered. Arpito is a state of ego loss; you are, but there is no ego to be found. You cannot assert the word "I". At the most you can say "am". These two words, "I am," are very significant. Am is your reality, I is your invention. Amness simply means isness. I is a superimposition on it. I is pseudo, and if we look through the I, then everything else becomes false, because your vision is distorted.

There are two great lies in life: one is I and another is death. And if one searches deep and far enough, then there is only one great lie in life and that is I, because death is only a byproduct of I. Death cannot exist without the I. It is the false that dies. In fact it never lives in the first place: it was always dead but you were

carrying the corpse, imagining that it was real. But sooner or later reality asserts and you have to recognize it. You cannot go on postponing it forever.

The I brings death in existence; hence the real untruth, the only untruth, the only lie, is I. Arpito means surrendering it, dropping it, withdrawing your energies from it, not cooperating. Without cooperation, it dies on its own accord, out of sheer starvation, and then what is left is simply a pure amness. One is, but one is not separate from it.

And hans means God is gracious; it is a form of the Hebrew name, John. But God is gracious only when you are not. So your surrendering the I makes you available to God, makes you available to his gifts, makes you capable of receiving the guest. God is certainly gracious. God is simply graciousness, but we are closed, we are non-receptive, and the ego is the cause. The ego functions as a barrier between you and God. Remove the ego and God starts pouring in a thousand-and-one ways upon you. Then you are permeated through and through with God's bliss.

Life starts having tremendous significance only then. The beginning of sannyas is surrender, the end of sannyas is your experience that God is gracious, that God has given all, all that was asked and all that was not even asked for!

Deva Huub. Deva means divine and huub made everybody cheerful -- it simply means cheerfulness! It's really a significant word -- even those who don't understand what it means, they got the feeling of it! So deva huub will mean divine cheerfulness.

Be of good cheer. Let cheerfulness become a climate that surrounds you day in, day out. Cheerfulness should not remain just an emotion that comes once in a while; it should be a constant undercurrent. On the surface you may be doing anything, but deep down there should be a singing heart.

You may be involved in day-to-day activities of life, but deep down your energies should remain in a dancing mood. That's the real art of being a sannyasin: being in the world and yet not if it. And the only way to fulfil this is to remain ordinary with cheerfulness; otherwise life becomes boring, one has to do the same things again and again. It becomes routine and rut.

Unless you can remain cheerful, life is bound to become heavier every day. Unless you can keep cheerfulness flowing, your life is going to become dormant, stagnant. Stagnant water starts stinking; it remains fresh if it flows. And the only thing that can keep you flowing is cheerfulness. So don't miss any opportunity; whenever you can, laugh, smile, dance, sing. And go on missing all the opportunities which make you sad, which make you down, which make you heavy. And just a little alertness is needed and one can avoid... one can go on avoiding the negative, the darker side of life and one can go on living in the lighter side of life. Then a miracle happens one day: you become so full of light that you can go in darkness and the darkness disappears. You become so cheerful that you can go into sadness and the sadness starts laughing. That is the miracle that has to be achieved. Unless that is achieved a man has lived in vain. It is difficult but it is not impossible, it is within our grasp; it has been achieved by many people.

You can achieve it, everybody can achieve it. Just people never try. They don't think about life as an art; they take it for granted, as if it has been given complete, finished, with a full point. It is not so. Life is given to you only as an opportunity, it is not complete. Life is given to you only as a context in which a thousand-and-one things are possible, in which everything is possible.

Life is not a fixed phenomenon. It is open ended. You can become the saddest person in the world and you can become the most cheerful man in the world, and it is the same energy and the same life. Just a little alertness and life starts moving towards God. Being cheerful simply shows that something of God has started happening in you, that God is coming closer, that you are not far away from the goal. When you are sad you are far away, when you are sad there is no God, when you are sad you can't hope, you can't trust -- trust becomes impossible, hope becomes impossible. All longing from the heart disappears, you are simply drowned in sadness and despair. Avoid those situations -- they can be avoided -- and choose situations which help you to love, to live, to laugh.

[Ameen means the blessed one.]

Prem Ameen. Prem means love. Love is the only quality which exists in the world and is not of the world. It is a bridge between the earth and the unearthly planes. Hence the lover looks mad; he becomes an outsider. He looks very strange because he starts living illogically, he starts living without calculation, he starts living without cunningness; he starts trusting -- and that is not the way of the world. The way of the

world is to doubt, to be always suspicious, to be always on guard. The lover drops all defense measures, drops all armors, becomes unguarded, becomes vulnerable, is ready to trust.

The worldly way is to struggle, fight, to be ambitious. The lover forgets all about ambition; he is not an achiever. He seems so fulfilled in his love that there is nothing more that can be achieved. It is only the lover who becomes aware that God is. In his beloved he has seen the glimpses, hence he is the blessed one.

So prem ameen will mean: love that makes you a blessed one. Ameen has a few other meanings too. The blessed one is only one of the meanings. The other is saying yes, total yes; hence every prayer ends with ameen. The ending of the prayer with ameen means: Lord, I say yes to you, a total yes to you. The same word "ameen" has become in Christianity "amen". Their prayers also end with amen. A prayer cannot find a better end. What else could be a better end to a prayer? In fact a prayer is nothing but saying yes to God, in so many ways, in a thousand-and-one ways, saying: Yes, I am ready... yes, I am available... yes, do whatsoever you want to do. Yes, thy will be done, thy kingdom come. And the moment you say yes to God, blessings start showering on you. To say yes is to become blessed. So both the meanings are connected.

Love knows how to say yes, only love knows how to say yes. Mind is a no-sayer. If it can find a way of saying no it is bound to say no. Only the heart knows how to say yes; without saying, it says yes, it beats the yes, it is yea-saying. So ameen comes from the heart, not from the head

If it comes from the head it is hocus-pocus, it is meaningless. When it arises out of the heart when it is not only said but meant, then it transforms your being. Just a simple word "yes", can revolutionize your whole being. Sannyas is a way of saying yes. It is saying ameen to God

Be full of love so you can be full of yes. When the no disappears, all misery, all hell disappears. When there is yes, and only yes left -- every fiber of your being saying yes, every cell of your being dancing and saying yes -- then you are in tune with existence, then you are no more separate, you have fallen in rhythm with God. And that's what meditation is, prayer is... let it become a reality too.

Satyo Susan. Satyo means truth; susan means a graceful white lily.

Truth is grace. Untruth is basically disgraceful. The moment you assert a lie, all grace from your being disappears. Others may be aware of it, may not be aware of it -- because people are blind -- but how can you avoid seeing it? When you say anything untruthful, immediately grace leaves you. You can go on pretending from the outside that you are the same, but from the inside something infinitely valuable is lost.

Truth brings grace; the more truthful you become the more graceful you become. Grace is a shadow of truth, a byproduct of truth. Truth cannot be otherwise: to be true and not to be graceful is impossible; to be untrue and to be graceful is also impossible.

And truth also is represented by the color white, because white is the combination of all colors. It is the whole rainbow: when all colors are combined, white is created. White is the highest synthesis, the greatest orchestra; all the colors are in it. White is multidimensional. It is the ray, the white ray of light passing through a prism, that creates colors, the seven colors.

Mix all the seven colors again and you have white. Black is just opposite to white: black is absence of all color, it is death; white is presence of all color, it is life. White is all positivity; darkness, blackness is all negativity.

Truth is graceful; truth is the highest symphony, the greatest orchestra, the meeting of all the notes and all the colors -- the ultimate synthesis.

And truth is also a flower; it blooms, it opens, it grows, it releases fragrance. A Jesus, a Buddha -- where else can you find more beautiful flowers?

Prem Gudrun. Prem means love; gudrun means divine wisdom.

Love is the door to divine wisdom. Love is not knowledge; it cannot give you knowledge, it cannot make you well informed, more informed. It has no information to deliver to you, but it can certainly make you wise, because it can make you more aware, it can make you more compassionate it can make you more sensitive. Hence, it leads you towards wisdom.

A wise man is not necessarily a man of knowledge; he may be, he may not be. A man of knowledge is not necessarily wise; he may be, he may not be. More is the possibility that he is not going to be, because when the mind is too full of knowledge the heart starts non-functioning. The mind possesses so much of you that it does not allow any space for the heart to function. Knowledge is of the head, wisdom is of the heart.

There are schools, colleges, universities, to give you knowledge; but nobody can give you wisdom, it is untransferrable. You have to achieve it on your own, jumping into the madness of love. It needs guts,

because it is going to be a love affair with existence itself.

Prem Dhyano. Prem means love; dhyano means meditation.

These are the two most important things in life. If one can learn these two things, life can take you to the ultimate peaks of joy. These two things can make your life an orgasmic experience; not a momentary experience, but an eternal, ongoing orgasmic flow, a continuum of joys, more joys. The peak goes on becoming higher and higher and higher.

Love means the art of being with others. Meditation means the art of being with yourself. Both are two aspects of the same coin. A person who does not know how to be with himself cannot truly relate with others, his relationship will be awkward, graceless, ugly, haphazard, accidental. One moment everything is going well and another moment everything is gone. It will always be going up and down; it will not gain depth. It will be very noisy. Certainly it will give you an occupation, but it will not have any melody to it, and it cannot take you to the heights of existence or depths of being, and vice versa: the person who is not capable of being with others, of relating, will find rt very difficult to relate with himself, because the art of relating is the same: whether you relate with others or you relate with yourself does not make much difference, it is the same art.

Both these arts have to be learned together, simultaneously; they are inseparable. Be with people, and not unconsciously, but very consciously. Relate with people as if you are singing a song, as if you are playing on a flute; each person has to be thought as a musical instrument. Respect, love worship -- because each person is a hidden face of God.

So be very careful, very attentive. Remember what you are saying, remember what you are doing. Just small things destroy relationships, and small things make relationships so beautiful. Sometimes just a smile, and the other's heart is open to you; sometimes just a wrong look in your eyes, and the other is closed -- it is a delicate phenomenon. Think of it as an art: just as the painter is very watchful of what he is doing to the canvas, each single stroke is going to make a lot of difference. A real painter can change the whole painting just by a single stroke.

A small boy was talking to another boy and he was saying, "My father is a great painter, he is such an artist. Just the other day he was painting and he painted a very sad face, and I asked him 'Change it.' And just a single stroke of his brush and the painting was totally changed; then the sad face started laughing."

The other boy said, "That's nothing. My mother can do that very simply -- just a hit and a laughing face starts crying!"

Life has to be learned as an art: very cautiously, very deliberately... So relationship with others has to become a mirror: see what you are doing, how you are doing it and what is happening. What is happening to the other? Are you making their life more miserable? Are you giving them pain? Are you creating a hell for them? Then withdraw. Change your ways. Beautify life around yourself. Let every person feel that the meeting with you is a gift: just being with you something starts flowing, growing, some songs start arising in the heart, some flowers start opening. And when you are alone then sit utterly silent, absolutely in silence, and watch yourself: watch your breathing, watch your thoughts, watch your memories, watch yourself in your totality without interfering -- simple watching. And slowly watching one's breathing, one's thoughts, one's memories, slowly slowly, great awareness explodes. One becomes full of light within. That is the art of meditation.

And remember both: just as the bird has two wings, let love and meditation be your two wings. Create a synchronicity between them, so they are not in any way in conflict with each other, but nursing each other, nurturing each other, helping each other. This is going to be your path: the synthesis between love and meditation.

The Rainbow Bridge

Chapter #25
Chapter title: None

26 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907265
ShortTitle: RAINBO25
Audio: No
Video: No

Anand Dorian. Anand means bliss; dorian means bountiful, overflowing, abundant. The full name will mean bliss overflowing, bliss in a flood.

Bliss always comes in a flood. Bliss is not miserly. God is not miserly; only man with his cunning mind is a miser. God gives, and goes on giving for no motive at all; he does not desire anything in return. His joy is in giving itself. That's how a sannyasin has to become: non-clinging to things, ready to give and share. Whatsoever one has, has to be shared.

You have only that which you share. You can have only that which has been shared. If you hold it back, it dies. And bliss grows more and more, the more we give it to people. Love grows more and more... Everything that is valuable grows by giving it.

Share your joy, with people, with birds, with animals, with trees, and never be a miser. The miser lives in hell. Paradise is only for the non-miserly.

Anand Marilyn. Anand means bliss; marilyn is a combination of two words, mary and linda. Mary is Hebrew; it means rebellion. Linda is Latin and means beautiful. Marilyn will mean beautiful rebellion. The full name will mean blissful beautiful rebellion.

Rebellion has those qualities. It is the door to bliss. The door to bliss opens only for those who are courageous enough to rebel against the dead crowd-mind. The crowd can never enter into the world of bliss. It is impossible, because the crowd has decided to be unintelligent. It has invested in being unintelligent and stupid -- that's the only way to be a part of a crowd. If you are intelligent, if you go on sharpening your intelligence, you cannot be a conformist; you will find a thousand-and-one reasons to rebel against the established society, the state and church. Because in the name of the society, state and church, so much nonsense continues that an intelligent person cannot tolerate it any more. To tolerate it you have to reduce your intelligence to the minimum; to be part of it, you have to separate from your own inner being. Being intelligent, being alert, is bound to take you into rebellion.

Rebellion opens the door for authentic individuality. It makes you a soul, it gives you dignity. It makes you spiritual. The crowd will remain sheepish -- and it has never happened that a sheep has become enlightened.

The sheep cannot become enlightened; it does not want to become enlightened in the first place. It is afraid. It is afraid of being intelligent because it knows intelligence brings dangers; it is better to be stupid and part of the crowd, and follow the crowd. Only the stupid person can follow the crowd. The intelligent person stands on his own: he has a certain independence of thinking, of feeling, of being. And because rebellion opens doors to bliss, it makes you beautiful, it makes you valuable: it is only the rebellious man who reaches to the highest peaks of joy, understanding, truth. It is only the rebellious who reach to the highest Everest of being. And to be there is to be beautiful, to be there is to be blissful, to be there is to be in God.

Veet Werner. Veet means going beyond, surpassing, transcending. Werner means a defender.

All defense has to be dropped; one has to be vulnerable. To defend means to remain closed, to defend means to go on thinking in terms of enmity. To defend means that you are not relaxed with existence: you are afraid, you are on guard, as if existence is an enemy. It is not, it is our mother; we came out of it, and one day we will go back into it. There is nothing to defend. We are waves in the ocean: what is there to defend? It is beautiful to be, and it is beautiful not to be. It is beautiful for the wave to rise, play for a moment with the rays of the sun and the wind, and then go back and disappear into the depths of the ocean.

Birth and death are similar. Neither birth separates you from existence, nor death. Birth is the beginning of the wave, death is the disappearing of the wave -- but the wave is always the ocean, whether it is or it is not. In being it is ocean, in non-being it is ocean. There is nothing to defend. And if we start defending, our

whole energy is wasted, unnecessarily wasted in a futile effort, because to defend means we have taken it for granted that we are separate and that we are in danger, that there is insecurity, that we are not safe, that we are surrounded by something inimical. It is not so.

We are surrounded by something immensely friendly: the clouds, and the rain and the wind and the sun -- they are all friendly; the whole existence befriends you. Being a sannyasin means dropping all armor, dropping all defense arrangements, transcending the fear of insecurity, transcending the fear that something may go wrong, that somebody may harm you.

There is nothing that can harm you, there is nothing that can be harmed. Once this vision becomes clear to you, you are a sannyasin. Once this vision settles in your heart, it will transform your whole life: you will start living in the same world in a totally different way. Then you live as love. Right now you live as fear -- everybody lives as fear -- and to live as fear is not to live at all. To live as love is the only way to live.

I teach life. To me, life is God, and I teach love... to me, love is prayer. But love and life are possible only if you are utterly open.

Deva Jennifer. Deva means God; jennifer means blessed -- blessed by God.

Sannyas is a moment of blessing. On your part, you are ready to receive; on your part, you are willing to surrender. On God's part, he is always ready to pour a thousand-and-one blessings on you. In fact whether we are ready or not, God goes on pouring, showering many joys, many flowers. But because we are not receptive we go on missing, because we are not receptive we cannot see. Those flowers are invisible; they can be seen only with the eyes of trust. Ordinary eyes can't see them, and ordinary ears can't hear them. They create beautiful music around you, they weave and spin beautiful patterns of light around you, and it is constantly happening, but physical senses are not capable of seeing them, of hearing them, of touching them.

Something non-physical needs to grow in you. The mystics have called that non-physical sensibility trust, faith. It grows in the very center of your heart. It becomes your sixth sense, and with its opening you enter into another world. You start seeing colors you had never seen before. You start seeing things which you had always passed by and had not ever paid any attention to. Small things: just a grass flower by the side of the road, and when the heart is open and the trust is flowing, then the small grass flower has tremendous beauty; something of the divine is in it. One is stunned by its beauty.

It can lead you into new realms of your own being. First it makes you aware of a tremendously beautiful existence, and then by and by it makes you aware of your own being, which is far more beautiful than the outer existence because it is flowering of consciousness. No rose can compete with it, no lotus even can compete with it.

Feel blessed that the idea of becoming a sannyasin has happened to you. Feel blessed that you have been able to gather courage enough to be initiated. This is the beginning of a totally new life, the opening of a new chapter, and there are going to be many surprises...

[A sannyasin says he is here for only a few days.]

Next time come for a longer period... because much has to be done. Only small things they are, but the outcome is tremendously important.

Man brings with him everything that is needed to become perfect, to become enlightened, to be a Buddha or a Jesus. Everybody brings everything that is required, but things are topsy-turvy. They are not where they should be, they are upside down; it iS a mess. Just a rearrangement is needed. Right things in right places, that's the whole work of a Master: just to put things in the right places.

Ordinarily man is a jigsaw puzzle: all the pieces are there which are needed, but they are in a state of chaos. And to be in chaos is to be in hell. To become a cosmos is the purpose of life. Sannyas is only an effort to create a certain cosmos in you. Chaos is bad only if it persists, because out of the chaos stars are born. Then it becomes a womb, then we feel even grateful to the chaos too: without it there would have been no cosmos.

Ordinarily man is only noise, but the same noise can become a beautiful melody. That has to be done: before death comes, one has to become a symphony. The death too is beautiful if you can go singing into it, dancing into it, laughing into it. Then you transcend death, then it doesn't happen to you, it happens only to the body; you remain beyond. That is the ultimate achievement: to die and yet not to die, to die and yet remain deathless. And it is possible, so next time come for a longer period.

[A sannyasin, leaving, says that since being here crying has become very significant for him and asks for a meditation to remain in contact with it. He likes the prayer meditation most. Osho checks his energy.]

Good. You continue prayer meditation and if crying comes, don't repress it; enjoy it, celebrate it. Prayer and crying are very similar. They can become part of one whole. In fact, only one who knows how to pray knows how to cry; it is crying before existence. It can have many shades: sometimes it can be of deep sadness, the sadness of separation from the total. Sometimes it can be of tremendous joy -- the joy of being able to remember. Sometimes it can be of great contentment, because prayer attunes you with the whole and in that attunement, in that at-onement, great bliss is felt.

And sometimes crying can be for no visible reason at all. It can be very mysterious. It can come from such deep sources in you that you cannot figure out why it is so. Don't try to figure it out, because it is beyond intellect; it is existential, it is just like breathing. When one is really in a silent state, totally silent, a crying can happen, tears can come, your whole being can just be crying and crying. But after it you will feel so cleansed, you will feel the silence that comes only after a storm, you will feel showered, bathed, clean, so no need to figure out why.

Continue prayer meditation and continue crying. If it stops don't try to force it to come; that will be false. If it stops, that means its work is done; if it continues that means its work is still on. You should not decide, you should not put a limit on it, you should simply be available to it. If it comes, good; if it does not come, good.

And whenever you need me, put it (a box) on the heart. Help my people there. Good.

The Rainbow Bridge

Chapter #26
Chapter title: None

27 July 1979 pm in Chuang Tzu Auditorium

Archive code: 7907275
ShortTitle: RAINBO26
Audio: No
Video: No

Anand, Ria Anand means bliss. Bliss does not mean only happiness or joy; it is something more than that Happiness is a state of excitement; that excitement is missing in bliss. The ecstasy is there, but the excitement is not there. Happiness has something feverish in it; that fever is completely absent in bliss. And happiness, howsoever great, is always followed by unhappiness as a shadow. Bliss makes no shadow, it simply remains itself. It is not followed by anything else, there is nothing else to follow it; it is the ultimate.

Joy is momentary; it takes you to the peaks, but you go back to earth again. It is like jumping: for a moment you feel you are going against the law of gravitation, but only for a moment; next moment you are pulled back to the earth, with a vengeance. Joy is jumping out of misery: for a moment you are in the sky, but the next moment you are back on the earth, deeper in misery than before. Bliss is joyous, but not momentary. It is eternal; once arrived, it is forever.

Joy and happiness both have a certain heat. Bliss is very cool; not cold, remember, but cool. Hatred is cold, love is hot, bliss is simply cool -- exactly in the middle. Joy is hot, sadness is cold, bliss is cool; neither cold nor hot, neither this nor that. Its beauty is its middleness, its balance, its equilibrium.

And ria is part of maria; it means a wished-for child...

Your full name will mean a blissful child. And to be a child spiritually is of great significance. There is

one childhood which is physical, there is another childhood which is spiritual. The physical childhood is only a reflection of the spiritual childhood: a moon seen in the lake. It is bound to be disturbed; anything can disturb the lake -- just a wind, a stone thrown and the reflection is disturbed and gone. The physical childhood is bound to be disturbed. It cannot remain your treasure forever; it has to be lost.

But there is another childhood which has nothing to do with the physical, which is spiritual innocence: a state of not-knowing, a state of wonder, a state of a constant feeling of the presence of the miraculous... just like a child. Each and everything surprises him; wherever he is, he is in a Disneyland.

And so is the case with spiritual childhood: wherever you are, you are in paradise. Remember these two things: bliss and innocence, and you can become the twice born you can attain to the second childhood. And that's what sannyas is all about: an effort to give you another birth. It is a process of rebirth.

Anand Isabelle. Anand means bliss, isabelle comes from a Hebrew root "el"; el means God or divine. Your full name will mean: bliss is divine, bliss is God. It has been ignored for centuries; not only ignored, but positively rejected by the so-called saints. They have made religion a very sad and serious affair, and because of that millions of people have remained deprived of religion. Only unhealthy people are interested in being sad and serious. The healthy person is interested in being cheerful, blissful. The pathological, the one who is somehow abnormal, becomes interested in the old kind of spirituality which preaches seriousness as its fundamental.

In the old spiritual dimension, laughter does not exist at all; Christians say Jesus never laughed. Now this is utter nonsense! Only Jesus is capable of laughter; who else can laugh as beautifully as Jesus? But the Christian saints are depicting Jesus according to their idea of religion: a non-laughing God, utterly serious. That is not my vision of God. My God is a dancing God. He laughs, he loves, he sings, he plays... And I say to you, my God is closer to the truth; bliss to me is the most fundamental thing in religious life. To be cheerful is to be prayerful, to remain constantly blissful, rejoicing in ordinary life, in small things... because it is not a question of what you are rejoicing about, the question is that you are rejoicing. Then anything you can rejoice about becomes spiritual. Anything that makes you cheerful is spiritual. Then we can transform the whole of life into something extraordinarily beautiful and that's what a man of enlightenment does: his walking, his sitting, his talking, each of his gestures, is full of bliss, full of great joy. His every breath is a breath of joy itself.

He lives as joy, he dies as joy. His life has the flavor of dance, the aroma of a song, the climate of unheard music.

So remember that my sannyas is an initiation into a very hedonistic spirituality, into a joyous religion. I am life-affirmative. Religion to me means nothing but a love affair with existence itself.

Anand Jannie. Anand means blissful, jannie comes from Hebrew, john. John was the most beloved disciple of Jesus, the closest one, the most devoted, the most surrendered -- totally lost in Jesus. Hence his name became synonymous with the beloved disciple, it became a symbol. Literally the word means God's gracious gift, but symbolically it means the beloved disciple. Both are good: to be a beloved disciple is God's gracious gift. I would like to emphasize the symbolic meaning of it. Your full name will mean a blissful beloved disciple.

The greatest art in life is to be a disciple. It means love, but not only love, because love can quarrel, love can fight; lovers are continuously quarreling and fighting. The disciple has no quarrel at all. There has never been a quarrel between the disciple and the Master, it is impossible. It cannot happen in the very case, because a disciple by becoming a disciple dissolves his ego; then there is nobody to fight, nobody to argue. The disciple is not obedient; the disciple is simply obedience. There is nobody to be obedient any more -- or disobedient. The disciple is utterly absent, he has given his whole heart to the Master. Now the Master's order is not coming from the outside. It comes from the disciple's own heart. The Master starts speaking in the deepest core of the disciple. He becomes the disciple's own voice.

Once George Gurdjieff did a great experiment with a few of his disciples in a faraway part of Russia, near Tiflis. For three months all the disciples had to remain absolutely silent. Not only they were not to speak with each other, they were not even to recognize each other. Thirty disciples living in one house, but each disciple had to live as if he is alone. In fact, in each room there were at least six, seven disciples, sharing, but each disciple had to exist as if he is alone. That was the condition.

Within three days twenty-seven disciples were thrown out -- out of thirty! Only three remained to the very end. And the last day of the three months experiment, Gurdjieff took them out in the garden, he sat

with them, and suddenly all three became very surprised, because he was not speaking and yet they heard him speaking. It was absolutely unbelievable. He was just sitting in front of them completely silent and they heard his voice so clearly...

That was the last day; they were allowed to speak now, so all three spoke almost simultaneously: "What are you doing? You are completely silent but we hear your voice coming from somewhere within our own being!N

Gurdjieff said, "Out of three months' silence, it has become possible now; I can speak as your own self. Your surrender has been total. In fact, today you have become a disciple. Now you are no more, hence I need not speak from the outside."

The outer Master becomes the inner to the true disciple. It is a great experience, but all depends on trust, surrender and such a total love that it knows no quarreling, knows no argument, knows no doubt... It is difficult, but worth achieving; there is nothing else which is more valuable.

John was really a true disciple. You can also become one. Let this journey into sannyas be a journey into true disciplehood. This is the first step of a long, long pilgrimage. But if one is ready to go, a thousand-and-one treasures are waiting for you, they are yours. One just has to go on dropping the mind and the ego, so one day one can exist without the mind, without the ego. That purity is the meaning of true disciplehood. That utter silence -- no noise of the mind and no center of the ego -- that egoless, mindless consciousness, makes one a true disciple. And it is the greatest achievement in life, because God is available only to the true disciple.

Anand Gaya. Anand means blissful; gaya is the name of the place where Buddha became enlightened. Since he became enlightened, the place has been called blissful, blessed. It is one of the most sacred spots on earth.

Many people have become enlightened, but the exact place of their enlightenment is rarely known. One does not know when and where Jesus became enlightened. One does not know where and when exactly Lao Tzu became enlightened. But Buddha's place of enlightenment is absolutely known: the tree under which he was sitting, the spot, the place where he walked before he became enlightened, and after he became enlightened, the place where he remained for seven days after enlightenment, sitting silently, doing nothing. The experience was such that he could not move even. He forgot all about hunger, thirst, sleep. He was in such an awe that he forgot that he belonged to the earth, that he had a body, and that a great responsibility had descended on him: to help others who are still stumbling in darkness towards light. He was utterly lost in the bliss that had descended on him. He had to be shaken out of it.

The story says that gods in paradise became very much afraid: if he does not speak, if he does not start awakening others, then a great opportunity for the world will be lost. It happens only once in a while -- for thousands of years the earth has to wait for one single person to become enlightened. The opportunity is so precious it cannot be missed. And the gods came, the story says, they bowed down to Buddha, they shook him out of his blissfulness, they brought him back to the body and they begged him, "Don't disappear like that! Don't dissolve like that! You are evaporating. Your body is capable of living at least forty years more. This is a rare golden opportunity; thousands will be benefited. We have come with folded hands; we pray you to start teaching; you have to be a Master!" And they helped Buddha to come back to the body, to be rooted again in the body.

That place is called Gaya, because Buddha became enlightened there; it is called Bodh Gaya, Buddha's Gaya. And I would like you to go there sometime, at least for one day, just to feel the vibe; the vibe is still alive there... and it will be of tremendous value to you. It will help you to go into meditation more easily.

Hug the tree. It is a direct descendant of the same tree. It is not exactly the same tree, but a child of the same tree. It still carries something, because whenever a man like Buddha becomes enlightened it is such an explosion of energy that everything that is around becomes permeated with that energy. And the Bo tree particularly is very sensitive.

Now scientists say this is the only tree which seems to have one ingredient which is necessary for intelligence, without which man cannot be intelligent, and this is the only tree which has that ingredient in it. No other tree has that. It is a very sensitive tree, very receptive. It must have become soaked with the explosion of Buddha's energy, with that light, and the tree still carries something of it.

And I am giving you this name because your path is going to be the same. Vipassana is going to be your meditation -- the way that Buddha discovered... It is one of the most significant ways ever discovered, and for a few people it is the way, the only way. And you are one of them.

So learn Vipassana, pay more and more attention to Vipassana, and go deeper and deeper into that meditation.

[The new sannyasin says: I've got a small child... I am breast-feeding him.]

But at least you have to learn Vipassana, mm? -- you can learn it individually -- you can go to [the Vipassana group leader] and just learn it, and then you can do one hour, two hours a day. That you have to learn.

Anand Mradula. Anand means bliss; mradula means softness -- a blissful softness. That's what one has to become, then God is not far away. He is far away because we are hard, because we are like stones. We have to become more and more like flowers: open, ready to receive, and so soft, so vulnerable, that even the subtlest energy can penetrate us. We have to be porous, sponge-like, so we can be soaked to the very center with the energy of God that surrounds us.

We exist in the ocean of God, but because we are hard we remain far away. God is not far away from us, but we are far away from God, and the only reason is our insensitivity.

The art of meditation is nothing but helping you to become more sensitive. One has to be more and more feminine, womblike, one has to be a host, then God is always ready to knock on your door. He wants to be a guest, he has been waiting long and he has not yet lost hope. And we can become sensitive. In fact to become insensitive is hard and difficult. We have done the difficult thing and we have become incapable of doing the natural, the easier thing.

It is only because we have been brought up in a wrong way. Each child is born like a lotus flower, but as the child grows, we start making him harder, stiff, uptight. We start teaching him to fight, to compete, we start poisoning his mind... that the world is a struggle. We teach him the way of the ego -- and the ego is bound to reduce you into a rock.

I teach the way of the lotus, and because it is our very nature to be soft and open, it is only a question of decision. The day you decide deliberately, "No more of this insensitivity"; the day you decide that life is not a struggle but a celebration; the day you decide not to compete but to remain in a let-go, the transformation happens immediately.

The Rainbow Bridge

Chapter #27
Chapter title: None

28 July 1979 pm in Chuang Tzu Auditorium

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Video: No

Deva Genevieve. Deva means divine; genevieve means a white wave.

The wave can exist in two ways.... One: thinking of itself as separate from the ocean; the other: just as an organic part of the whole. The first is the way of the ego and the second is the way of the sannyasin.

The sannyasin has to imbibe the spirit of being one with the whole, just a wave of the ocean. The wave is not significant; the ocean is significant, because the ocean can exist without the wave but the wave cannot exist without the ocean.

This remembrance transforms one's whole approach to life. Then you are no more antagonistic to

anything, then you are not struggling, then you can be in a let-go, then you can exist in a calm, cool, relaxed way. And when one exists as calm, cool, relaxed, the mysteries of life are revealed to you. When you are hot, feverish, egoistic, you are closed and the doors of God are also closed for you.

Prem Karina. Prem means love; karina means pure, clean, clear. Love brings all these qualities. Without love, something remains dirty in the inner world of man, unbathed, because water cannot reach there and cannot cleanse you. Water can cleanse the body but not the soul. The soul can only be cleaned if it is bathed in love. Love functions as water for the inner world. A man without love remains inwardly dirty. Love brings cleanness. Love also brings clarity, because love is silent.

Mind is noisy; the heart is silent, and love is of the heart. And when you exist as love there are no thoughts, there is simply a clarity, a cloudless sky; you can see faraway stars.

Because love is of the heart it also brings purity. Mind is always cunning; cunningness is impure. Mind is always full of doubt; doubt keeps you unclean. Mind is always negative, ready to say no, very reluctant to say yes. Mind is always ready to fight, that's how mind exists: through fight, through negativity, through ambition, competition, struggle. That's how mind keeps itself alive; hence mind remains a cloudy phenomenon, not only one cloud but many clouds, and all are dark -- not even a single silver lining.

But the heart knows no competition, the heart knows no comparison. The heart simply exists in the moment, no past, no future -- and that brings purity. And to be pure, to be clean, to be clear, is all that is needed, all that is needed to become receptive, all that is needed to be ready as a host to God.

Veet Mart. Veet means going beyond, transcending; mart means warlike. It has been valued very much in the past: the warlike quality, the warlike man, because man has existed violently. In three thousand years we have fought five thousand wars. It is very rare that war is not happening somewhere or other on earth. It continues, if not here then there, if not there then somewhere else; it seems to be a continuous phenomenon. And what we call peace is not true peace, it is only a gap between two wars. In fact we should not divide history into war and peace. We should divide it into the period when we prepare for war and the period when we really make war -- preparation and war. What we call peace is nothing but preparation for another war.

In the future we have to drop those qualities from the human mind. So go beyond being war-like, then you become a sannyasin.

Love is the essential core of it. Creating a non-violent existence is what is meant by a religious man. Living in such a way that you are never in a fight, at least not from your side. You cannot prevent others from being in quarrel with you, but from your side, you need not initiate it.

To be nonviolent means to be non-competitive, because competition is bound to bring violence, gross or subtle, direct or indirect, but violence follows like a shadow if competitiveness is there. The ambitious mind is the violent mind; then you have to be warlike, then life is nothing but a constant struggle. And man has not only been fighting on the outside with others, man has been going through three kinds of wars. One is with nature, the other is with other people, and third is with himself. The first war has become science: the war with nature. The second war has become politics: the war with other people. And the third war, unfortunately, has become religion: the war with yourself.

I would like you to be absolutely without any war, neither the so-called scientific war with nature, nor the political war with others, nor the so-called religious war with yourself. That is the difference between my sannyasin and the so-called monks that have existed on the earth in the past: Christian, Hindu, Mohammedan, Buddhist -- they were all fighting with themselves. They had stopped fighting with others, they were not political people, but their whole politics turned inwards. They found it a shortcut to avoid fighting with others: they started fighting with themselves. That became their preoccupation, and it is even more destructive than fighting with others, because others at least can protect themselves. If you fight with yourself there is nobody to protect you. You can kill yourself... and the so-called saints have all been suicidal, leaving aside a few exceptions which I don't count as saints: a Buddha, a Jesus, a Zarathustra, a Lao Tzu -- these are far beyond the sinner and the saint both.

Be a sannyasin, with no war. Let peace prevail, in each act, in each gesture... and slowly slowly that peace will become more and more dense, so tangible you can almost touch it, you can feel its texture.
The day it happens, God is close by! You are nearing home.

Anand Anne. Anand means bliss. Bliss is the ultimate state of being, when one has arrived, when one

has achieved oneself, when there is no more to achieve, when the journey is complete, when all is contentment. When nothing is missed and there is no longing, and there is nowhere to go, one is at ease, at home each moment.

The past follows you no more, the future has no more meaning. The present is enough, this moment is all.

The experience is so ecstatic that it is almost inexpressible, and the experience is so abundant that you cannot contain it; it starts overflowing, it starts reaching others.

And that is the meaning of anne. Anne has three meanings: the first is prayer, the second is grace, the third is compassion. These are the by-products of bliss. Only a blissful person can pray; his prayer is nothing but gratitude, a tremendous heartfelt thankfulness. He has nothing to say. He may cry out of joy, or he may dance, or he may sit silently, unmoving, but prayer is there. It is not on the lips, it is not in the throat, you cannot verbalize it; it is simply an overwhelming feeling of gratefulness, "Because God has given so much and I was not worthy It is not because of my worth that I have received; it is because of God's grace."

The second meaning is grace: when God pours grace in you, when he pours his joy in you, you also become graceful, you start reflecting his grace, as the moon is reflected in the lake, as the mirror reflects your face. The man of bliss becomes a mirror. If you look into him you will find a reflection of God. That's why in the East we have called the enlightened people gods. The western mind cannot understand why Buddha is called God. They have not even called Jesus God: only son of God -- that is the highest they could conceive. Jews and Mohammedans have not even conceived that much. They think only of Moses and Mohammed as prophets, messengers, not even sons; hence all the three non-Indian religions -- Christianity, Judaism, Mohammedanism -- are absolutely incapable of understanding why Buddha is called God, why Krishna is called God. You can call them at the most the son of God; the most logical thing seems to be prophets of God, messengers -- but why God? They are not God, they have not created the world...

They completely misunderstand the significance of it. We are not saying that Krishna created the world, and we are not saying that Buddha created the world; we are saying that they have become mirrors -- so pure, so clean, so empty, that God is reflected in them. They are no more there they simply reflect God; hence we have called them gods.

The first meaning is prayer, the second meaning is grace, the third meaning is compassion. When you have received so much you have to give -- what else you are going to do? When God gives to you, you have to share. In being prayerful you are in grace, in sharing your joy, you are grace. But all these qualities come as three aspects of bliss.

Deva Pratimo. Deva means divine; pratimo means image.

Each being is an image of God; hence we cannot make any image of God because every single being is his image. He has no face of his own, all faces are his. He has no hands of his own, all hands are his. He has no eyes of his own, all eyes are his. He has no being of his own, all beings together, in an organic unity, are his being. Hence we cannot draw a picture of God; we would have to draw a picture of the whole universe, which is impossible. We cannot make a statue of God; we would have to make another universe, which is impossible.

But we can start looking into each eye at his reflection, into each flower, his beauty, into each star, his light. Then you are surrounded by gods, then you are participating in a divine existence, and to participate in a divine existence is to be a sannyasin. It is a total change of vision. It imparts spirit to matter. It transforms everything into something spiritual.

The material becomes only the superficial. Wherever you go deeper into anything that exists you will find God. Dive deep into water and you will find him. Dive deep into a human being and you will find him -- because only he is.

God is. In fact to say "God is" is a tautology, because God means isness: "That which is", that's exactly the meaning of the world god. In the ancient symbology "g" stands for "that", "o" stands for "which", and "d" stands for "is": that which is.

[A sannyasin says she wants to bring her nine-year-old daughter here, but she doesn't want to come. She lives with her father.]

So if she does not want to come, leave her with the father, mm? You go -- seeing you this time she may

feel like coming. But don't force it, mm? -- just if she comes happily, good; otherwise leave her there.

[A sannyasin says: I am afraid!]

A few people become enlightened out of fear! If you are really afraid, you will become enlightened! Be aware!
No, this life it is going to happen, afraid or not.

[She asks about a name she heard in a dream.]

You will come to know. You will be able to see. Just a little more waiting. It is going to happen this time. I won't allow you to die unless you become enlightened -- just wait.... If you don't mind becoming enlightened, then leave it to me!

[A sannyasin, arriving, says she has been working with a Reichian therapist for a long time, and doesn't want to do any more groups.]

So you just... you are simply tired, that's all, and you don't know what is happening here. It is totally different from what you have been doing there. So just for a few days you rest, and then that great desire will come to you -- to participate in groups.

These groups are totally different. The outer structure is the same, but don't be deceived by the appearance. The inner quality is so different that once you have tasted it, then you will know the difference. It is the difference between a corpse and a new young child. The corpse looks as if alive, but it is only as if alive, it is just a dead body, the soul has left it. And the corpse may look very mature, aged, but the young child has life -- and that's the difference that makes the difference. The young child is not mature in experience and knowledge. He is utterly ignorant and innocent, but that's the beauty.

Our whole effort here is to give you a new birth, to make you children again, fresh, young, innocent -- ignorant! A sannyasin has to function from the state of not-knowing. And when you start functioning from not-knowing, your action has totality, intensity, spontaneity, and your action brings liberation. It does not create any karma, it does not create any bondage. It shatters all old chains.

In the West the groups are only psychological -- humanistic or wholistic, it doesn't matter much, but they are all psychological. They have not even touched the spiritual realm yet, and unless the spiritual is at the center, the psychological remains mechanical. Doctors are only concerned with the physiology and psychologists are only concerned with the mind. Our concern here is with the no-mind, with the no-body. We are not against the body nor against the mind, but we are using them as stepping-stones to go beyond.

One has to know something in oneself which is neither body nor mind. Unless that is known your life is in vain. Once that is known, your life has significance. So for a few days you rest -- it is good -- and when the longing comes to you, just inquire, I will give you a few groups.

The Rainbow Bridge

Chapter #28
Chapter title: None

29 July 1979 pm in Chuang Tzu Auditorium

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ShortTitle: RAINBO28
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Video: No

Anand Brigitta. Anand means bliss; brigitta means bridge.

Bliss is the bridge to God. To be blissful is to be prayerful. To be blissful is to be religious, although just the contrary is the prevalent idea: religious people look very sad, they go on carrying long faces, they are haughty, egoistic. You can look in their eyes and you can see the holier-than-thou look. They think to be cheerful is to be profane. Laughter is sin for them, love is a crime. They are life-negative; they deny whatsoever is beautiful. And because they deny life, love, laughter, they are living-deads: they breathe but they are not alive, they are walking corpses. But these people have been praised as great saints.

I stand against this whole tradition, against this whole nonsense. Religion is not serious; it is playful. And cheerfulness is not shallow; it is very profound. In fact laughter goes deepest into the heart, nothing penetrates so deeply as laughter. When you are really gripped by laughter, the ego disappears, the mind spins and weaves no thoughts any more. After laughter there is a great silence, the silence that follows the storm. Laughter can only be in the present, that is its beauty; it cannot be in the past, it cannot be in the future -- and the present is the bridge to the God.

To be present to the present is all that is needed to be a sannyasin.

Deva Maurizio. Deva means divine; maurizio means dark, dark-skinned, darkness. The full name will mean divine darkness.

It has been said again and again in almost all the scriptures of the world that God is light, but I say to you, God is both: light as much as darkness. God is the whole of existence, the totality of it. He cannot only be light -- then who will be darkness? Then where will darkness come from? Where will it exist? There must be a space in God's heart for darkness too.

But man has depicted God as light, because man's God is more or less man's invention. He creates God out of his fear and he is afraid of darkness, hence he cannot call God dark.

It is out of fear that men have called God light. God is all: he is life and he is death; he is the flowers and he is the thorn too. A really religious person has that tremendous acceptance... where polarities can be accepted and nothing has to be denied, the positive and negative both can be accepted. The religious person has that much open heart, a wide heart; he is not small minded, he is not small hearted. He does not choose; he simply accepts whatsoever is.

And life is as much true as death. Death cannot be denied. The people who deny darkness are bound to deny death too, that's why death has always been depicted as dark. The people who deny death are bound to deny all that is negative. Anger has to be denied, repressed, anything that has any flavor of negativity in it has to be dropped. And you cannot drop it so at the most you can push it deeper into the unconscious.

And then they had to invent a devil too, because who will take care of all these negativities? So they created two gods. One was god of light and one was god of darkness. They were themselves split, schizophrenic; because they were split they had to create two gods. They may not call the devil God, but the word devil comes from the same root as divine. It comes from "deva", the same Sanskrit root. In fact, there is no God separate from the devil and there is no devil separate from God; devil is only the shadow of God, his negative part, the other aspect, the other side of the coin.

And when one starts understanding that both haVe to be accepted, a great silence arises; all conflict ceases, all antagonism, all civil war within you disappears. For the first time you become whole and healthy, because nothing is denied. For the first time you are no more schizophrenic. Otherwise the whole of humanity is schizophrenic. Schizophrenia is not a disease that happens to a few people: our whole past has been schizophrenic. It was very rarely, once in a while, a Buddha, a Jesus, a Krishna, a Moses, escaped from this schizophrenia -- otherwise the earth has remained insane, split.

And this is the root cause of the split: we can accept only one thing, and we cannot accept its opposite; we are ready to accept love but we are not ready to accept hate. We are ready to accept the friend but we are not ready to accept the enemy. But they both exist. In fact the friend cannot exist without the enemy, and love cannot exist without hate, and compassion cannot exist without anger -- just like day and night, they are together, like summer and winter they are together.

Let this vision deepen in your heart so nothing is repressed. And a non-repressive person is a religious person. If acceptance is total, you become total, you are no more fragmentary, and that totalness brings bliss, brings benediction.

So I say to you, darkness is also divine. Your name will remind you again and again that the night is as beautiful as the day and death is as beautiful as life.

Prem Nartano. Prem means love; nartano means dance.

Love is the greatest dance there is -- invisible, intangible, inexpressible, but the ultimate in celebration. It is a dance of energy; it is not material. It can happen when you are alone, a partner is not a must, one can simply be loving. It need not always be a relationship, one can sit alone and be in tremendous love.

Relationship is only one of the expressions of it, relationship is only one of the materializations of the immaterial; hence relationship is a little gross. That's why nobody is ever satisfied by a relationship: the reason is one knows deep down the heights of love, but when you bring it to a relationship those heights start disappearing, it becomes something ordinary, it loses its sacredness, it becomes mundane. And when relationship becomes marriage, it becomes almost a commodity in the marketplace. It loses even that quality which existed before the marriage.

All the heights are gone, now you are on the plain ground. It can be comfortable at the most, but comfort is not the goal; convenient, safe, but just to live conveniently and safely is not to live at all. Life becomes sharp as you move towards the heights, as you go beyond the material.

Marriage is the lowest form of love. Relationship without any marriage is a little better because the law has not entered yet: the magistrate and the policeman are still out of it. Marriage means love is no more just love, it is law too. Now it is not only a private phenomenon, it is public. You are sanctified by the society, you are sealed by the government; now it is not your freedom to love or not to love, it is duty. When love becomes duty it is the ugliest; deformed it is, crippled, paralyzed, and one wants to wriggle out of it, but it becomes very difficult because it gives many comforts and many securities and many safeties. And the mind clings to those comforts and safeties, and the mind says it is dangerous to go out of it.

Relationship is a little better because it is still private, intimate, a sharing of two individuals. It is not yet a social thing. It still has some poetry in it, some dance in it still.

But the highest phenomenon is when love is a state and not a relationship. Not that you are in love, but that you are love. Then love reaches to the highest peak possible, and at that peak it becomes prayer, at that peak it is meditation, at that peak it touches the feet of God. It becomes a dialogue with the whole of existence. Then you are in dance, and the whole of existence is the partner -- the trees and the stars and the mountains.

Millions of people have decided to live at the lowest, that is marriage. A few try to get a little higher, that is pure relationship without any possessiveness. Only a few try it, and only a very few of those few succeed in it. It is a very rare individual who tries to live as love. That is the goal of sannyas: to live as love.

The Rainbow Bridge

Chapter #29
Chapter title: None

30 July 1979 pm in Chuang Tzu Auditorium

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Video: No

Prem Marjorie. Prem means love; marjorie means a child of light. The full name will mean a child of love and light

Light is the physical expression of the energy love; love is unmanifest light. The physicists say the

world consists only of light and the mystics say the world consists only of love... and both are not denying each other; they are simply using different expressions, different languages. Their approach is different. The physicist goes through scientific processes; he can only find light, he cannot find love. That is beyond his scope and methodology. His very method prohibits him. He cannot allow any poetry. He is bound to remain prose, he is committed to prose -- to mathematics, to calculation, to measurement -- hence he cannot go beyond matter.

In fact, the root from which the word matter comes means measuring; that which can be measured is matter. And science depends on measurement, weighing, tangibleness. Unless something has weight, unless something is visible, unless something can be measured in some way or other, science cannot believe in it. And love is immeasurable.

It is subtle, it is not gross, but it is the very soul of light. We can say light is the body of love, and love is the soul of light.

Mystics can talk about love. They have a higher language, the language of poetry. But they also talk about love because the higher can see the lower; the lower cannot comprehend the higher. If somebody is flying in a plane, he can see everything that is happening below, on the earth, but we cannot see what is happening inside the plane. We cannot see the people inside the plane. From a higher altitude the lower is visible. The higher is not against the lower; it implies the lower in itself, but the lower is always against the higher, because the higher is inconceivable to it.

Science cannot talk about love, but religion talks about love and light both. So on the one hand mystics say "God is love," and on the other hand they say "God is light."

And you have a beautiful name... This name can become your whole journey. This is what has to be realized: light and love. This has to become your meditation: meditate on love, meditate on light, live as light and live as love. That's what sannyas is all about: living life with love, with light, with a subtle celebration that goes on and on and knows no ending, in which each breath brings new surprises and new delights and new planes, new experiences. Once one starts opening up there is no end to it.

Deva Luiz. Deva means divine; luiz has three meanings. First: famous in battle. Second: glorious warrior. But I would like you to forget both these meanings; they are ugly -- the very idea of war is ugly and inhuman. It is below man's dignity. The third meaning is beautiful, it means wide. So your name will mean divine wideness, divine vastness, divine openness.

The third meaning is not known so much. The first two are well known because in the past we have praised war as the greatest art and the warrior has been respected tremendously, but now there is no future for war, or for warriors; war is finished. With the second world war the last world war has happened. Adolf Hitler is the end of a certain history; now a third world war is impossible, because a third world war will be a total war, it will mean total destruction: not only of man but of animals, birds, trees, all life as such.

Unless man really grows in madness, unless the whole humanity really goes utterly insane, war is impossible. The very inventiveness of science has made it impossible. Now we have such fatal weapons that war is simply out of the question. Nobody who has even an iota of intelligence can think of war any more.

The future belongs not to the warrior; the future belongs to the sannyasin. They are polar opposites: the warrior lives through fight and the sannyasin lives in surrender, in let-go. The warrior tries to go upcurrent, and the sannyasin goes with the river. He does not even swim, he trusts the river, he goes with it. And to be a sannyasin one needs a very wide heart. The heart of a Christian is not wide enough, the heart of a Hindu is not wide enough; they are confined by their concepts, ideologies. The heart of a German, the heart of an Indian is not wide enough; they are confined through political concepts, boundaries.

The sannyasin does not belong to any religion because all religions are his. And he does not belong to any nation because he belongs to the whole universe and the whole universe belongs to him. His heart has no limitations. He can contain all: all the stars, all the moons, all the suns. He can contain eternity.

And meditation makes one capable of that wideness, because meditation is nothing but dropping of all limitations, definitions, boundaries. When there is no boundary in your being you have arrived home.

Prem Antonio. Prem means love; antonio means inestimable, priceless, praiseworthy.

Love is the only experience in life which has no price but has infinite value. It is the only experience which happens in the world and yet is not of the world. Hence it is the only possible bridge between this and that, between the visible and the invisible, between the world and God.

Love is the rainbow bridge. It connects the earth with the sky. And to live in love, to live as love, is to

be spiritual. I don't give you any other discipline. Love is more than enough. If one imbibes the spirit of love, all else follows on its own accord.

Prem Ton. Prem means love; ton is a short form of antonio. It means inestimable, praiseworthy, priceless. Love cannot be measured. No estimate is possible. It cannot even be defined.

Man has loved, known all the depths of love and the heights of love, but nobody has been able to define exactly what it is. It remains inexpressible, it cannot be put into words; the moment we put it into words we falsify it. There is no way to account for it. Because it happens when it happens, you cannot manage it, you cannot manipulate it, it is not something that you can do or not do. It is not a possession; on the contrary, when it comes it possesses you. It comes like a storm and you are just a straw in it... a dry leaf in the strong wind.

Mind is so small, like a teaspoon, and love is so vast, like the ocean; hence it is inestimable, it is immeasurable. The teaspoon has no way to give an account of how much it is.

Mind exists on the surface and cannot go into your depth of being, and love exists at the center, the very core. Love knows everything about the circumference, about your mind, but mind knows nothing of love; hence it is said that the heart has reasons of its own that are not reasons of the mind. Mind is absolutely incapable of understanding them, they look absurd to the mind, they don't fit with its logic.

Mind is one-dimensional, and love is multi-dimensional. Mind is like a single note, and love is the whole orchestra. Mind is like a single color, and love is a rainbow -- all the colors.

Love is one of the spaces where mind feels so incompetent, so impotent, that the only way to defend itself is to deny it; hence mind goes on saying there is no such thing as love: it is all imagination, it is all dream, it is not a reality, it is childish... The whole effort of the mind is to bring you out of any possibility of falling in love, because the moment you fall in love, you are out of the control of the mind. And mind has become the master, and has reduced you to a slave. Only love can redeem, only love can liberate. Hence my whole teaching depends on love.

In these simple experiences of love between a man and a woman, or a love between two friends, or a love between the child and the mother, something immensely valuable is happening. If you can catch hold of the thread you will reach God.

In ordinary love experiences also, something extraordinary is present. Don't stop there. Make it a stepping-stone, go beyond it. And always go on going beyond, always go on surpassing your capacity to love so that you can love more, and then ultimately and finally a moment comes when love is not something separate from you; you are it. That is the day of realization, the moment one knows one is God.

Anand Suresh. Anand means bliss; suresh means a king -- a king of bliss.

People are living as beggars just because they believe that they are beggars; once you believe something it becomes a reality... at least for you, because you have to live in it.

And the greatest calamity that happens to every child is that we reduce him to a beggar. He comes as a king... each child is born as a king because he is born out of God -- how can he be otherwise? He is born as joy, he is born absolutely free. He knows no bondage, he knows nothing of misery. He is pure bliss. But we start initiating him into our ways. Each society initiates the child into its culture, its civilization, education, politics, religion, and we start destroying the kingdom of the child. We take all that is beautiful from him: his wonder, his capacity to feel awe, we take away all his innocence.

Instead we go on stuffing knowledge into him, information, unnecessary, meaningless... we reduce him into an ambitious egoist and that's from where the beggar is born: ambition means you are constantly asking for, ambition means, "I must have this, I must have that. I cannot be satisfied unless I have all that I desire." And there is no end to desires, and you will never have all. So you will remain in misery. Ambition is the beginning of misery, is the beginning of beggarhood.

To be a sannyasin means regaining, reclaiming your kingdom, reclaiming your childhood, its innocence, its non-ambitious joy, the capacity to be in the present, to feel wonder, to feel utterly surprised at existence, to feel surprised at each moment, at each event. My work here consists in bringing you back to your childhood: whatsoever the society has given to you has to be withdrawn. You have to be emptied so that again you are born anew. That rebirth is sannyas. Then one starts feeling like a king, like a queen, like a god, like a goddess.

Anand Manish. Anand means bliss; manish means wisdom.

Bliss is wisdom. Bliss is not knowledge and knowledge is never bliss; knowledge brings more and more misery because it brings more and more ego. The idea that "I know," is nothing but a projection of the ego. Wisdom happens when you have come to know that you don't know at all. The first step into the world of wisdom is that, "I don't know," that, "I don't know anything," that, "I am utterly ignorant, all knowledge is superficial." Then something tremendously valuable starts happening and it does not come from the outside.

Knowledge comes from the outside; it is from the scriptures, from the teachers, from the parents, from the society. Wisdom wells up within yourself. But it can well up only when you are in a state of bliss. If you are miserable, if you are depressed, you hold it, you don't allow it to grow. It remains repressed in you, you go on sitting on top of it like a rock. A miserable person becomes a rock, he becomes very very heavy, serious; and wisdom is possible only when you are playful, non-serious. When you can laugh, when you can be a child again... when life is not taken seriously, when life is only a drama and the earth is a vast stage and whatsoever you are doing is nothing but playing a game... when life is acting, when life is an art -- nothing serious about it, not a business -- in those moments of cheerfulness, playfulness, something inside you starts growing. It is like a seed: we come with it, but it remains a seed.

Playfulness, cheerfulness, blissfulness, give us the right climate in which the seed can grow and become a sprout. Then much foliage comes to it and flowers and fruits. A man of wisdom is utterly fulfilled.

Remember not to fall into the traps of misery. They are old traps, well known; you are familiar with them, they have become your second nature. All your awareness is needed to destroy those old habits; great awareness is needed to de-automatize you; and that's what meditation is, great awareness which destroys all habits, slowly slowly, and makes you free of habits. When one is free of habits, one can act spontaneously, not out of the past but in response to the present. And that very spontaneity makes you cheerful.

Slowly slowly, cheerfulness deepens. When it has touched your very center it is called blissfulness. Cheerfulness is on the surface like waves, but if you continue to remain cheerful, it starts soaking in, sinking in; one moment comes when it touches your heart... then it is bliss. The deepening of cheerfulness is bliss, and bliss is the climate in which wisdom grows.

Prem Sudarshan. Prem means love; sudarshan means beautiful.

Love beautifies everything. Love is the only beautifying phenomenon in existence. The moment you are in love, you immediately become beautiful. I don't mean by beauty something physical... beauty is always something spiritual. It expresses itself in physical ways too, but basically it is something inner. Even the body becomes luminous through it. The body also radiates it, but it is not part of the body. It filters through the body, but it comes from deeper sources. And those sources only become alive and flowing when you start being in love.

Don't be a miser about love. Love as much as possible. Love as many people as possible -- not only people, animals, birds, trees, rocks. The object of love is irrelevant. Love -- that is the point.

Love poetry, love music, love painting; don't miss any opportunity to love, so that love becomes slowly slowly your flavor, so you start living as love. Then even if you are sitting alone, you are radiating love. And when one can radiate love alone, in solitude, one has attained to the highest form of meditation, and it is only at that height that the door of God opens.

[A sannyasin says: I feel a connection and love with Christ... but do I belong to you? I don't feel any adoration, or inner consciousness...]

Continue to belong to Christ... because we are not separate. That is just a difference of name and form. No need to change; you continue to belong to Jesus. That is my other name -- nothing... It doesn't matter, so why bother unnecessarily? -- you can just continue.

[A sannyasin said she had to leave her two small sons to come here because the father, with whom they are living, was not willing to let them come. Osho checks her energy.]

You need not worry. You just be here alone, that will be far better for your growth. And the children are perfectly okay with the father. Simply forget all about them.

The Sacred Yes

Talks given from 1/11/78 to 30/11/78
Darshan Diary
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The Sacred Yes

Chapter #1
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1 November 1978 pm in Chuang Tzu Auditorium

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Veet means beyond, nastiko means no -- beyond no-saying. The religions in the past have been teaching people a kind of negative attitude. The old religions depend on the don't: don't do this, don't do that. Their whole approach is: How to negate life? They think that by negating life they will be a coming closer to god, and that is just absurd. Life *is* god -- to negate it is to negate god himself.

One needs a great yea-saying heart. And the yes has to be so total that it can contain the no in itself. The light has to be so total that darkness becomes just a part in it. Life has to be so total that death becomes just an episode in it. And when one can say the great yes to all that is -- to the darkness, to the light, to the agonies of life and to the ecstasies of life, to the body and to the soul, to the earth and to the sky -- when one can say yes to all that is, it becomes a sacred yes. And my sannyas is based on the sacred yes. It is a totally new vision.

No has to be dissolved into yes. The old religions were somehow suicidal. They shrank peoples' lives. They were escapist. They did not allow love, they did not allow relationship, they did not allow the multiplicity and the richness of life to be lived, to be enjoyed, to be experienced. They taught people to escape from life and its multiple experiences, to move to the monasteries, to renounce. They were based on no.

Their whole philosophy is contained in no-saying, and the person who was very skilful in no-saying became a great saint in their eyes. He was just a kind of masochist, he was neurotic, but because of the philosophy of no, neurotics became saints; they were worshipped. They were slowly poisoning themselves, because when you say no you poison yourself.

Yes is life-giving. And yes has not to be partial; it has to be total. Yes has not to be something against the no, otherwise it will be partial. Yes has to be so huge that it contains the no in itself. And when the yes is so huge, so enormous, so infinite, that it is capable of containing its opposite, then it becomes a sacred yes.

Sannyas is a sacred yes to life and att that is contained in life. And to live with this yes needs courage!

To live with this yes mew, that one is ready to dissolve into the existence, that the dew drop is ready to drop into the ocean. But the moment the dew drop drops into the ocean it also becomes the ocean. That is the meaning of your name: go beyond no, try to reach to the ultimate yes. That is prayer and that is true religion.

[Osho gives a sannyasin an 'energy darshan' and says:]

Perfectly good! Start doing one thing that will help your energy very much: exhale deeply, whenever you remember, many times in the day -- just a good exhalation, throw the whole air out. And don't inhale, let the body inhale; you only exhale and the body automatically inhales. No efforts should be made to inhale. Inhalation should be spontaneous and natural, but with exhalation make every effort.

Your lungs are not getting as much air as they need, and that will keep your energy low. Only one third of your lungs is getting air, and that is creating a division in your body and the circulation of the energy is disturbed. Your energy is perfectly good but the circulation is blocked. Just exhalation will help, and after two months you report to me. For two months do exhalation, but don't do too much -- once in a while. In the day at least seven, eight times you can do it, but never do it in the night; only between sunrise and sunset. If you do it in the night then sleep will be disturbed, mm? because sleep needs a little carbon dioxide in the lungs. If there is too much oxygen then sleep is disturbed.

... Just seven times at one time, only seven times, and at the most seven times in the day, so that means forty-nine times, that's all. Because if much oxygen goes in that too creates a kind of imbalance: then you will feel too excited; that too is not good. So forty-nine times in the whole day, and that too will be between sunrise and sunset -- not in the night, never -- and after two months come back. Good.

The Sacred Yes

Chapter #2
Chapter title: None

2 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811025
ShortTitle: SACYES02
Audio: No
Video: No

Deva means divine, samvega means feeling, emotion. God is available through feeling and only through feeling. It is not a question of thinking; and the people who start thinking about god are bound to conclude that there is no god. Their very method prohibits it. It is as if one is trying to listen to music through the eyes. If a person has decided that he will believe in music only when it is heard through the eyes, then there will be no music for him. Eyes can see but they cannot hear. And god is not a question of logic: it is a question of love. It is not through the head that one comes to know god but through the heart, and those who have hearts are bound to know god.

The modern man has by and by lost all track of his own heart. It has become only a physical thing, a pumping station for blood and purification. The spiritual heart is hidden behind the physical heart. Just as the brain is not the mind, so the physical heart is not the true heart. The mind is hidden behind the brain; the brain is only a vehicle of the mind. In exactly the same way, the heart, the real heart, the spiritual heart, is hidden behind the physical heart. The physical heart is only a vehicle for the spiritual heart, but the modern man is deceived, utterly deceived by the physical heart.

When Jesus talks about the heart he means something else. When Sufis talk about the heart they mean something else. Their heart is not part of physiology; it is something behind the physiology, transcendental to it.

So descend from the head deeper into the heart; and you can easily do it, hence the name. It will not be difficult at all -- just a little effort and you will start hearing the heartbeat of the spiritual centre of your being.

Deva means divine, asmito means I-am-ness -- divine l-am-ness. It does not mean the ego. The ego is a false self, created by the society; it is not your real centre. Your real centre is almost a no-self, but the feeling of am-ness remains. Even when the ego dissolves and the personality is dropped, then too there is a feeling of am-ness. One still 'is' though one cannot say 'I am a self.' Self means separate from existence. One cannot say 'I am separate from self, from existence' but one certainly 'is'. This is-ness is asmito. It is an experience of egoless existence. And this can be penetrated slowly slowly by becoming aware.

The process is awareness. Just watch your thoughts, your feelings. Everything changes; only I-am-ness remains permanent. One moment it is anger, another moment it is love, but they go on changing. One moment you are happy, another moment you are unhappy; they go on changing but one thing remains eternally there, and that is I-am-ness. That is never lost, not even in deep sleep; it persists.

It is as if I-am-ness is the mirror and on the mirror a thousand and one things are reflected and they go on passing. There is a procession, the whole traffic of the mind goes on by, but the mirror remains. It simply reflects: when it is confronted by anger it reflects anger; when sadness comes, it reflects sadness. One cloud moves, another comes and another, and it goes on reflecting all kinds of forms and shapes. Still, it is neither of them; it is neither happiness nor unhappiness. It is just a mirror reflecting.

That is asmito, that innermost mirror of consciousness, and to find it is to find god. It is the door into pure existence. But first one has to attain one's own pure existence, uncontaminated by the idea of ego, and from there one can easily slip into the eternal ocean of god.

Sva means self, samvado means communion -- to be in communion with oneself. That's the whole process of meditation. People are divided against themselves; everybody is living a split life. The difference is only of degree, otherwise everyone on this earth is schizophrenic. Nobody is really healthy because health means wholeness and nobody is whole; everybody is divided.

For centuries the society has been using that strategy to destroy the integrity of the individual. It gives you ideals, it tells you how you should be. It never allows you to love yourself as you are. It creates division: you are one thing, the society says you have to be something else; you become two. Your ideal self creates a constant tension in you. Your real self also becomes a burden because you don't want it; the society says that it is worthless: Drop it. The real is denied and the unreal is imposed. Now this is the whole misery of man: how can one ever be in bliss if the real is denied, rejected, condemned, and the unreal is appreciated, valued?

The unreal remains unreal but it hovers above your head continuously torturing you: You should be this. And you cannot be anybody else other than who you are, so it becomes a heavy burden. You constantly have to deny your reality. That creates a state of split; one is no more in communion with oneself. This conflict is the root cause of all neurosis, all psychosis, all madness.

The healthy and the whole person is one who has accepted his totality with no rejection, who has never condemned anything, who simply lives the w. ay he is, who has no ideals, who moves moment to moment with the reality that he is as he is. He has tremendous respect for himself, love for himself. He accepts all unconditionally. If he is sad, he accepts his sadness. He doesn't say 'I should not be sad'; he knows nothing of the language that consists of shoulds and oughts. He says 'If I am sad, I am sad; I have to live it. This is me and there is no other me. This is the only me there is.' And the moment you accept your sadness a great communion arises between you and your sadness. You are bridged, and even sadness becomes beautiful, even sadness starts making your life rich.

When there is anger the whole person respects the anger. He does not repress it, he does not condemn it, he does not pretend that he is not angry. Whatsoever reality is there, he is totally in communication with it, and he lives with utter acceptance.

This brings miracles in life. When you accept all you become integrated. When you accept all you don't have any conscious and unconscious division in you; your house is no more divided against itself. When you accept all, through that acceptance a transcendence happens. You are not just the sum total of all that you have accepted; you are something more than the sum total, and that something more is divine.

Once that divineness is tasted then many things disappear on their own accord. Anger simply disappears; not that you drop it, it is no more found. The split person becomes angry. Sadness disappears on

its own accord; not that you have done something to change it, to help it go: you have simply accepted. In that acceptance you are no more fighting with yourself. When the fight stops there is a dance, because the energy which was engaged in the fight is there. It becomes a dance, it becomes a song, it becomes a beatitude.

This is my whole teaching, this is what sannyas is all about: total acceptance of oneself and transcendence through that total acceptance. But transcendence is not the goal; it is just a by-product. You are not to attain it, it happens on its own; whenever It happens, it happens on its own. All that you need to do is to fight with yourself no more. Befriend yourself, fall in love with yourself and that brings harmony, accord, communion.

Deva means divine, nirvano means enlightenment. Man lives in darkness, but the capacity to live in light is there; light can be enkindled. Everything is there which can become light, utter light; but it is only a potential. It is like a seed: when you drop the seed in the soil it has the whole programme, it has the whole blueprint, of the tree. All the leaves that will ever be it has in the blueprint; the shape and the colour and the height... and the flowers and their colours and the fruits. In that small seed all is hidden. If you cut the seed you will not find anything there; it is invisible. But drop the seed in the soil, let the seed disappear, and a sprout comes and foliage and the tree starts growing. And whatsoever will happen -- the tree may live thousands of years or hundreds of years and may bring millions of flowers -- all was hidden in the seed, it was potential there.

God is man's potentiality. We are just seeds but we have still not fallen into the soil. Sannyas is the courage to fall into the soil and disappear. Then great light arises, light that is eternal, light that is deathless, timeless. That light is god, and to know that light is to be blissful forever. Man's destiny is great but he unnecessarily lives in a very impoverished state. Man carries all the treasures of the world within him but he remains unaware and remains a beggar.

So let sannyas become a resurrection. Up to now you have been dead. That's how millions of people are; you will find them all walking around, dead people. They have not lived because they have not known who they are. Life starts only when you know who you are, never before it. Life is only when there is light inside and you have seen your own being and you have seen your own centre. Millions of people go on living only on the surface, oblivious of the depths and the heights, oblivious of all that they are meant to be.

There is a Russian story: A man died and only when he died did he find that he was alive. Death gave him the idea that he had been alive; death became the contrast. Suddenly he recognised the fact that he had lived for eighty years, he was alive; otherwise those eighty years were nothing but flat boredom.

Sannyas has to become a resurrection. It is coming out of the grave, it is coming out of the flat life, it is coming out of the horizontal process of mundane life. It is changing the dimension from the horizontal to the vertical so that one can move to the heights and the depths.

You carry within you heights of the Himalayas and depths of the Pacific. And when one has known all the possible heights and all the possible depths, then only does one know what a gift life has been. One feels grateful and prayer arises out of that gratefulness.

[A sannyasin is back from the West. Osho suggests some groups for her.]

Much will happen. Just don't resist and don't fight. Be in a total surrender so much can happen, so no energy is wasted and no time is wasted.

People waste much energy in resisting. Things can happen very fast but rather than cooperating with me they fight, unconsciously, not aware that they are fighting. It is just their old habits. For their whole life they have been fighting with people; that's what life is.

A deep trauma is also there because parents have been ordering you and the teachers and the priests and everybody wanted you to obey them, so there is a resistance to obeying. That has become almost built-in.

Here it is not a question of obeying, it is a question of surrender; and these two are totally different. Obeying means you are there, still there and deciding to obey. Surrender means you are no more, there is nobody to obey or disobey; you have simply become a let-go. And then things can move so fast, unbelievably fast. Things which ordinarily take lives can happen in moments.

So just remember this: for these three months put yourself aside; let me be your heart. Then three months can bring something tremendously significant in your being, and that is needed, and it is time. It is spring too, the season to bloom!

The Sacred Yes

Chapter #3
Chapter title: None

3 November 1978 pm in Chuang Tzu Auditorium

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ShortTitle: SACYES03
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Video: No

Deva means divine, sambhava means possibility, potentiality -- the possibility of the divine. God is not something that is available ready-made; it is your potential. You can actualise it, but you can miss it also.

Man is like a seed: the seed has the potential to become the tree, but only the potential. It is not yet the tree; it can miss also. And millions of people go on missing. They are born as seeds, they live as seeds, they die as seeds; they never bloom, they never become self-actualised people.

Religion is nothing but the science of self-actualisation. It is the method of transforming the potential into the real. It is the greatest art.

We call a man a great artist if he can transform a stone into a beautiful statue. We call a man a great painter if he can transform an empty canvas into a beautiful painting. But the greatest art is to transform your inner potential into actuality.

Man is born as a tabula rasa, empty, a canvas. The painting is possible, but it will depend on you what shape, what form, it will take. It is your choice, it is your responsibility. Don't take life for granted. That's how many people are missing, they think just being born is enough. It is not: it is only a beginning of a great journey. The real has yet to happen.

That is the meaning of your name. Become aware that you are a seed. Become aware that the seed has a great potential to become a tree, that it can bloom in a thousand and one flowers, and that unless it is attained the work remains unfinished.

And one cannot feel fulfilled unless it is actualised, unless all that is possible is actualised. When your whole potential has become the real, that is the moment of great bliss. Then one has arrived, and only then is there rest and contentment and fulfilment.

Deva means divine and bella means time -- the time has come for the divine. It is the moment. Whenever one is ready god starts happening. God is already happening, we are just not tuned with all that is happening around us. Once we are ready the music starts entering into our being.

Sannyas means just entering into a different time and a different space. The name of the time is now and the name of the space is here. This is the moment -- no other moment -- when god is possible. It is either now or never, because all that happens always happens in the now. The mind goes on thinking about that which is gone and that which is not yet and remains in that unnecessary travelling, back and forth, back and forth, past and future. And between the two -- past and future -- is this little, small atomic moment from where the door opens into the divine, from where the divine enters in you. So the first meaning: the time has arrived, this is the time. Let sannyas become a new birth.

And the second meaning is a beautiful flower. Man blooms only when he is in contact with god. The presence of god, the remembrance of god, functions almost like the sun rising in the morning. When the sun rises buds start opening on their own accord. Just the presence of the sun is enough and something starts happening in the hearts of the buds; they start opening up, they bloom. The presence of god, once felt,

becomes a flower in you, a golden flower.

Millions of people die without knowing what was possible, what their destiny was, what great treasure they were carrying within themselves. They never became aware of it and remained beggars all their lives.

No man is born a beggar: every man is born a king or a queen. That's how it should be, because we come from god and we go to god. All is ours. Each being is a showering, ultimately valuable, but chasing after small things we become small. The man who is continuously obsessed with money becomes like money: a thing, a commodity. Whatsoever we desire, we become. Never desire the mundane. Desire the sacred and you become the sacred, desire heights and you become heights.

Modern man needs a great re-sacrilisation, because these three hundred years in human history, the past three hundred years, have seen a great de-sacrilisation of human consciousness. Religion has been destroyed. Man has been completely conditioned in such a way that even if he thinks he is religious, he is not; his religion has become at the most a social formality. It is a Sunday religion. He goes to church because he lives with people who all go to church and it is good to be with them, it makes him feel that he belongs. Otherwise there is no desire to go to church. He has completely forgotten the language of prayer.

My effort here is to re-sacrilise, to give you again a glimpse, a taste, of the sacred. And once that taste is there, one suddenly blooms. It is not a gradual growth; it is sudden enlightenment. One moment it was a bud, another moment it is a flower; and all is achieved. In that achievement one comes to know 'I was simply foolish, that's why I was missing. Otherwise this has been with me always; from the very beginning this has been the case. I was heir to all the bliss that is possible in life! That was my birthright.' But one has to claim it. Let sannyas become that claim.

Deva means divine, rasika means a lover -- a lover of god, a lover of the divine. Religion is a matter of love; it is not a question of thinking. It has nothing to do with logic, reasoning and the head, nothing at all. But it has all to do with the heart, with feeling, with emotions, with love.

Religion is closer to poetry than to mathematics. Poetry has something of the religious in it; mathematics has none. And unless one is a lover, one will never know; the knowing comes through loving. The knowing of god is not ordinary knowledge. It has a very mysterious way of happening. It does not happen through the conventional, orthodox way.

Science is orthodox: religion is rebellion. Science functions through the conventional method of experimentation, observation, analysis, logic, syllogism; calculation is its method. Certainly it arrives at some conclusions, but those conclusions only make us aware of the material. Only matter can be observed, only matter can be measured, and only matter can be calculated, so the very . method of science prohibits all that is mysterious. God is denied -- not that science finds that there is no god, just the very method prohibits god. In that very method you have already decided that there is no possibility of any subjectivity emerging.

And god *is* subjectivity, god is consciousness. God is not an object: you cannot observe it, you cannot see it there confronting you; it is within you. You can feel it as a stirring in the heart, as a pulsation, a new pulsation of love, as a birth of new poetry, as an arousal of dance.... Yes, those are the ways of feeling god. Love contains all that: poetry, music, dance; it contains all that is non-calculative.

Become a lover and you will know! Love is the only way to know the real. Logic knows the objective, love knows the real; and the real is far more comprehensive. The real contains the objective but the objective does not contain the real. The objective is only a small portion of the real, the visible portion of the real, but the real consists of much that is invisible; and that invisible can only be deciphered, touched, by love.

Sannyas has to become a love affair with god, then only is it true.

Deva means divine, samvedan means sensitivity -- divine sensitivity.

Man has become very insensitive. Out of fear man has created great armour around himself, he is continuously defending himself. He does not open his doors, he does not open his windows, he does not allow the sun to come in or the winds or the rains; he lives in a completely closed world.

He has become a monad, windowless; this is the problem. And because of this he cannot know what life is, he cannot know what god is. He never comes out of his cell. He has lost contact with existence.

Sannyas is regaining contact, it is coming closer to existence, dropping your armour, defence strategies, opening your windows... although in the beginning it is painful. It is as if you have always lived in darkness and then you suddenly come into light and your eyes cannot open: it is uncomfortable for your eyes because they have become accustomed to darkness.

Man's whole being has become accustomed to a closed world, although in that closed world there is no joy; it is all suffocation, it is slow suicide. But there is security, safety; and man has become ready to choose safety with suffocation. He is ready to pay the price of suffocation for safety. And the safety is only superficial because death will come and destroy all safety. Death is certain; there is no way to be safe against it.

Then why not live? Then why not move out? Why not dance and sing? Why remain suffocated? There are two possibilities: one can be miserable and secure or one has to accept insecurity and joy; these are the two possibilities. Security and misery come together, insecurity and joy come together; because insecurity is life and security is death.

The whole effort here is to pull you out from your closed, self-imposed imprisonments, and if you cooperate it is not difficult. Once you have seen the light and the open sky you will not be able to believe how you lived so long in darkness, and for what. There is nothing to fear! Life is not our enemy, it is our mother. Existence is our friend, we have to befriend it. And the miracle is that if you love life and you live life, then there is no death.

Loving life, living life, one comes to know that it is eternal. Death exists only because you live closed in security and you don't allow life to give you the glimpse of the eternal. So this is a paradox: the people who are afraid of death are really creating death themselves. There is no death in reality. Fear of death creates death: love life and death disappears.

It means love-intelligence, love-wisdom. Love has its own intelligence. It is not intellectual but it is tremendously intelligent. It is intuitive, it is a totally different dimension of knowing, and far richer. Its penetration is very deep. Logic only goes round and round; love simply penetrates to the very core of the matter. Only love can penetrate to the core; logic remains on the circumference. You can know a person logically, then all that you know will be superficial.

You will know his name and you will know his colour and you will know his religion and his country, but all that is superficial. The person is not his name, the person is not his colour either and the person was born without any religion. How to know that person which is hidden behind all these facades and masks? Only love is capable of reaching there.

Love is like X-ray: it penetrates all the superficialities. It simply goes in and knows the person as he is, knows the person in his authenticity. So it is only in love that we come to know. Love is intelligence, and the world is missing love-intelligence very much. It has become very skilful in intellectuality but a totally different dimension, of love-intelligence, has been forgotten. So we are living with great technology, great science, but no religion at all, no poetry at all. We are using each other as if we were things. People have become commodities to be used and discarded. People are no more people; because a person becomes a person only when he is touched by love.

When somebody takes your hand with great love and care in his hand, have you watched one thing happen? Your hand becomes alive immediately; your whole consciousness becomes focused on the hand. Just a moment before you were not aware of the hand. Now somebody has taken your hand with great love and you have become aware of your hand. Your hand throbs with a new life! It pulsates with something which was not there just a moment before. Just a moment before you were completely oblivious of its existence. Now it is there so much! Your whole body has disappeared; only the hand is there.

When somebody hugs you your whole body becomes alive. Those people are very poor who have never been hugged; they are living in a dead body. Nobody made their body alive, hence so much hankering to be touched, the need to get some warmth.

People are living at a distance. Even if people are standing close by they keep a certain distance. The body becomes alive when love touches it and the soul becomes alive when love moves it. One comes to one's total expression only in the moments of love, and that is love-intelligence!

That is the meaning of your name; and you have to live it, you have to materialise it in your life, it has become your being. There is nothing else: god is nothing except a person living totally in love-intelligence. That experience of loving in love-intelligence, living in love-intelligence, is the experience of god. God is the ultimate experience of love.

One can forget all about god. If one remembers love one is bound to reach god!

The Sacred Yes

Chapter #4
Chapter title: None

4 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811045
ShortTitle: SACYES04
Audio: No
Video: No

Do you know what Joshua means?...
It is the same as Jesus; the real name of Jesus was Joshua.

It means for which the people have been waiting, the awaited one. Deva Joshua means the divine one for which the world has been waiting.

Prem means love; lalit means beautiful. Love *is* beautiful, and anything else, that which is not love, is bound to be ugly. Love is the basic ingredient of beauty. Wherever love is missing ugliness is bound to be there. Beauty is the body, love is the soul; beauty is the circumference, love is the centre. So whenever love happens, simultaneously beauty happens. It comes like a shadow following it; it comes necessarily, inevitably. It is not possible that there could be love with beauty missing, it is not possible. It is as impossible as your shadow missing when you are walking in the sun.

Beauty, if it is existing without love, is only an appearance, an empty gesture; it signifies nothing. It is just as if you have painted light, you have painted a candle, but it will not give you light in the dark night.

It only looks like a candle: it is a painting of a candle; It is not real. So whenever there is beauty without love it is only painted beauty. It will not give you solace; and it will not give you joy. It will not give you an insight into the divine. It will not give you any light when there is darkness, and it will be utterly cold because there will be no heart beating behind it which can keep it warm. And whenever beauty is cold, it is uglier than ugliness, became it is a corpse.

So remember that if love is allowed to happen life automatically becomes beautiful, and to live a beautiful life is to live a religious life. To me, aesthetics is synonymous with ethics. To be beautiful is to be moral and to exist beautifully in all possible ways is enough to come closer to god.

The beautiful man cannot lie; lying will make him ugly. You can watch it: whenever you lie, something goes ugly in you, in your eyes, in your face, in your presence. Something becomes restless, something immediately starts shrinking in you. You are no more the same person, flowing, alive, radiant. Guilt has entered, and guilt cripples, paralyses; guilt creates fear, and fear is a poison.

The moment you lie something immediately goes ugly in you, as if suddenly a wound has opened up in you and you are no more healthy, you are ill. That's exactly the meaning of disease; it simply means disease. Whenever you lie there is disease. You lose your ease, you are no more easy, you are no more restful; you are tense, and tension is ugly. Relaxation is beautiful. The really beautiful person is totally relaxed, but to be totally relaxed one needs to be authentic. Only truth can be relaxing.

So to me ethics is not meaningful. All that is meaningful is an aesthetic sense, a sense for the beautiful, but that is possible only if you imbibe love; you cannot imbibe the sense of beauty on its own. I cannot imbibe your shadow alone; it always comes with you. If I want to invite your shadow I will have to invite you. If you become my guest, your shadow will become my guest.

[The new sannyasin asks: I have the feeling that love is missing and I don't know how to find it.]

It is missing but soon you will find it! Just pass through a few groups and meditations.

It is always there. When we miss it, it does not mean that we have lost it; it simply means that we don't know the route to it. It is there, just the bridge is broken. The bridge can be made; it is not difficult. That's what we are doing here: we make rainbow bridges. It is always there, it is at your very source. You cannot live without it, but you can forget about it, and that's what has happened.

That remembrance will come -- remind me after you have done (the group), mm? Good.

Prem means love, anagara means wild, uncivilised, raw. Love is alive only when it is wild. Love is real only when it is raw because only then is it natural.

The more man becomes civilised, the less loving he becomes, because civilisation is a discipline of calculation and love cannot exist with a calculating mind. Civilisation is an effort to improve upon yourself. There are a few things which can be improved, and there are a few things which are already perfect and cannot be improved; and love is that kind of thing.

The mind can be improved: one can go on improving the mind and polishing it, and one can go on accumulating information; there is no end to it. It is said that a single human brain can contain all the information that is contained in all the books existing on the earth this moment. A single human brain can contain all the libraries of the world. That immense possibility is there. Hence man can be educated as far as the mind is concerned.

But love is already perfect. It is a perfect gift, there is no way to improve upon it. If you try to improve upon it you may destroy it; that's how it has been destroyed. You cannot teach a fish a better way of swimming -- or can you? It is already perfect. You cannot teach a bird a better way of flying; it is already perfect. If you try to teach a fish how to swim and you send her to a school to learn swimming, every possibility is that you will kill the fish. The poor fish will be killed by your education; you will confuse her.

There is a famous Aesop parable about a centipede. A crab saw a centipede and could not believe his eyes. One hundred legs! -- how could one manage? Which one to put first and which one next and next and next? You have to continuously remember otherwise they will get intertwined, entangled in each other, knotted into each other and you will fall! The crab must have been a great philosopher. He asked the centipede 'Sir, can I ask a question? How do you manage? -- one hundred legs! It must be a constant trouble and puzzle for you. I have been watching you. Just looking at you walking I became so puzzled: which one to put first and which one to follow?'

But the centipede had never thought about it. He said 'I have never thought about it and nobody has asked me about it. I will think about it and then I will tell you.'

He started thinking; but then he could not take a single step! He wavered and fell. He was very angry at the crab and he said 'You fool! Now I will never be able to walk, I will be worried which leg to put down first. It has never been a worry: things were being managed somehow, nature was doing the trick. Now you have made me self-conscious, you have destroyed my harmony!'

It is a beautiful parable. This is what has happened to man.

Love cannot be improved upon, it is already perfect. This has to be understood. You need not learn loving. All that is needed is: forget all that you have been taught about love and you will be able to love.

This is the meaning of your name, prem anagara: wild love, natural love.

Agni means fire, pariksha means examination -- a fire examination, a fire test. And that's what disciplehood is: it is passing through a fire in which you as you have known yourself up to now will be burned, utterly burned. Something will be born out of that death, something immensely superior, superb. But that birth is possible only if death happens first. Initiation means death in the deep trust that resurrection will happen. Initiation means crucifixion in the faith that resurrection will follow. Hence the orange colour has been chosen for sannyas: it is the colour of fire.

The ego has to be burned to ashes. Sannyas is really what the symbol in the West of the phoenix represents. When the phoenix is burned utterly in the fire, nothing is left; then a totally new life arises. Each death is a beginning; the greater the death, the creater will be the beginning. If the death is total then total will be the beginning. We have to pay by dying; that courage is needed.

To be a sannyasin is the greatest courage possible, because there is no greater adventure in life; all else is trivial and mundane. This is the search for the heights beyond our reach, this is the search for the impossible; but the impossible happens if there is passion enough. If the passion is intense then the

impossible also becomes possible; it all depends on our passion.

The passion is there and it has been gathering and gathering. You have been getting ready for a certain great moment and now the time has come, so be ready for it! Sometimes it happens that one has been waiting for it but when the moment comes, although one has been longing for it, one becomes so frightened that one escapes. But to long for the height is one thing and to pass through the journey, the hazardous journey, is another. Longing is a dream, anybody can desire god, but there are very few people who are ready to pay the price. And the price has to be paid by one's own life; nothing less will do. So it happens many times that people who have been desiring and searching, when they really find the door, they escape.

There is a very famous poem of Rabindranath Tagore, it is a parable, in which he says that he had been searching for god for many lives. He was crying and weeping and his love was great, he was ready to do anything and was ready to sacrifice anything, but god was always far away, far away. He would see him sometimes near a star, but by the time he reached there he was gone! He was so elusive. But one day it happened: he reached the door where god lived. He was utterly exhilarated, he was ecstatic; he rushed, he ran to the door. He was just going to knock on the door, then suddenly the thought arose in him that if he was really there, then he would be finished! Then what would he do? The search for god had been his whole style of life for many lives! That was the only thing that he knew, that was the only skill that he had learned: how to search for god. If he found him, then what would he do? If he was really there and was found, he would be finished! Then there would be nothing to be done! He became so afraid, the very idea of succeeding was so fearful that he escaped, and he started searching for him again.

He still cries and weeps and prays and searches and asks people 'Where does he live?' although he knows where he lives, because he knows that if he goes in that direction he is finished!

The seeker will have to be dissolved in the sought; that is the death I am talking about, that is the fire one has to pass through. Once one has passed through that fire, that door, that frightening experience when one dissolves and starts falling into an abyss... if one has accepted that then one has passed the examination. Then immediately all is joy, all is ecstasy.

[The new sannyasin says: I'm just a little bit worried about when I leave here and I go back to Mozambique. There's no Rajneesh centre there and no sannyasins.]

You will become my centre... you will become my centre. That's how my centres start. Don't be worried! And soon sannyasins will be coming -- I will manage it!

[A sannyasin who is leaving says he is confused: Sometimes I think I know and I find I didn't know at all; I just assumed I knew.]

Learn to live with the confusion. Don't be in a hurry to conclude. Confusion is not something necessarily wrong. Don't label it confusion. Labelling is wrong. Sometimes just a wrong label can create so much trouble. It is not really confusion: it is a state of transition, of change. You are uprooted from the old soil and you are searching for the new, and in-between the two there is bound to be this. It is not confusion, it is simply an unsettled, growing state. It is growth, and whenever there is growth one can label it confusion. But by labelling it confusion you have wrongly interpreted it; then you start somehow to solve it. If you call it growth then there is no hurry to solve it. In fact you have to support it: it is growth! If you call it confusion you have condemned it; now you have to find some way to come out of it.

There is no need to come out of it; learn to live with it. Learn to live with all kinds of states that will be coming. And if it is sometimes confusion, what is wrong in confusion? We have been wrongly taught that one should be absolutely clear. Only fools can be absolutely clear, only fools are certain.

It happened once: a great philosopher was saying to his disciples that only fools are certain. A disciple asked 'Sir, are you absolutely certain about that?' and he said 'Yes.'

Confusion is natural: it is the creative chaos in you. It is out of this chaos that you will be born, it is only out of this chaos that creativity begins. Call it Creative Chaos, don't call it confusion. Life is a mystery. How can one be certain about it? It is such a flux and everything is changing so fast and has always been changing. How can you be certain about a river? How can you be certain about the form of a cloud? How can you be certain about life? It is the form of the cloud, it is the flow of the river, it is the wind that passes invisibly through the pines. You simply hear the sound; you cannot catch hold of it, you cannot grab it, you cannot reduce it to a conclusion. All conclusions are false because all conclusions are about something dead.

Life can never be enclosed in a conclusion, in a theory, in a hypothesis.

Enjoy it, love it, learn to live with it. I know from where the problem is arising: your ego cannot feel rooted, your ego is trembling because the ego needs certainties. With certainty there is safety. The ego is very much afraid of uncertainties; it goes into a panic. It is the ego that is going into panic, it is not you, but you are still identified with the ego, you still think in terms of the ego.

Learn to live with all kinds of things: sometimes it is sadness, sometimes it is joy, sometimes confusion, sometimes it is certainty! Let things happen as they happen and don't be in a hurry to change them. Let them be as they are and be totally with them. Then confusion disappears but certainty never arises; and that is the most beautiful thing that can happen to anybody. Let me repeat it: confusion disappears; the moment you are not antagonistic to confusion it has disappeared. The moment you start loving it and enjoying it, it has disappeared; it has become mystery. You have transformed it, it is just a magical transformation. The moment you drop your judgmental attitude of 'This is wrong, I should be certain. I am not certain and this is not good' -- it is perfectly good. It is far more beautiful than certainties, because certainties are non-growing and confusion is growing; confusion has a great value. And once you start enjoying it, the beauty of uncertainty, the openness of uncertainty, the adventure of uncertainty and the thrill of the insecure, once you start enjoying it, where is the confusion? It is gone! It was in your interpretation.

When confusion is gone I am not saying that certainty is arrived at. No. If certainty is arrived at you will fall into confusion again, because you will cling to this certainty. And life goes on changing; again there will be confusion. No certainty arrives; confusion disappears and there is no certainty. There is no confusion, no certainty either. That is the most beautiful state one can be in. That's from where the doors of the mind open to the divine. Enjoy it and you will be tremendously benefited.

The Sacred Yes

Chapter #5
Chapter title: None

5 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811055
ShortTitle: SACYES05
Audio: No
Video: No

Deva means divine, anadi means beginningless -- the beginningless god. God has no beginning, no end. It is eternal.

Prem means love, adi means beginning -- beginning of love, and that is the beginning of sannyas. If you can help them to become more and more loving, that's all, they will become perfect sannyasins. Everything else is a ritual; only love is real. Initiation into reality means initiation into love.

[A sannyasin couple with two children ask for help with their relationship because the man loves the woman but she feels so repressed she cannot give much love to her husband.]

That's the situation that almost all human beings are in. We are taught a very repressive attitude, we are taught to repress the negative. It looks very logical not to be angry, not to be hateful, not to be jealous, not to be greedy, it looks perfectly good that you should not be these things, but when you repress the negative automatically the positive is repressed.

You can be loving only if you also allow your hate to surface. They are together: if you repress hate, love will be repressed; you cannot separate them. That is one of the most significant things to understand, and man has suffered much because of that misunderstanding. We have been told that love and hate can be separated. They cannot be separated, they are two sides of the same coin.

Hidden behind love is hate, hidden behind compassion is anger, and so on, so forth. The polar opposite always exists with it so when you repress one, both are repressed; if you express one, both will have to be expressed. And down the ages the society has decided to repress the negative, hence the positive has disappeared. When the positive disappears life is meaningless; then there is no significance.

It is for the first time in human history that man is becoming aware of this phenomenon: that the hate part also needs to be accepted, that it has also to be welcomed, that we are not to reject it in any way. We have to understand that once the negative is allowed the positive will surface.

(To the man) She has repressed the negative. And women are more repressive about the negative because they have been told to have a better demeanour, a better, more graceful personality. Men are allowed a little bit: if they are angry and they shout, it's okay; but the woman should not shout, she should not be angry, she should not use swear-words, mm? -- that is not womanly. At the most she can cry. She can be sad but not angry; man is not allowed to cry but he is allowed to be angry.

So it happens almost always that the women become less loving. In fact they have the capacity to love more than men, but because of that capacity they have all the more capacity to hate too. Once a woman loves you her love is too much; if she hates you, her hate is too much. You can neither bear her love nor her hate. Man is very lukewarm, his love is lukewarm, his hate is lukewarm, because he has many more dimensions, he has many more things in life.

Love is the whole life of the woman. Certainly because of that it has too much intensity. Humanity must have become aware of the phenomenon that if woman is allowed to hate, there will be danger, it will be fire: Repress it. Hate has been repressed; now love is being repressed. Both have disappeared into the unconscious, so at the most woman can show gestures of love.

But this will happen, there is nothing to be worried about. Go through a few more groups. I will give you deeper groups, then I will give you one group for you both to do together, but only later on; first you should do a few groups separately.

After two, three groups I will give you one or two groups to do together; by that time you will both be ready.

But this problem will be settled -- there is nothing to be worried about!

[A sannyasin who is leaving says: Oh, I've grown to love you!... I feel like a new flower in the garden... and the wind is going to blow strong.]

There is nothing to be worried about; there is nothing to be worried about, because the wind belongs to the same energy as the flower. Blow with the wind ! The problem arises only if the flower starts fighting with the wind; then it will be difficult. But bow down with the wind, don't resist it! Learn how to bow down. Don't be stiff, be relaxed.

Watch grass leaves moving in the wind: so delicate; yet even the strongest wind cannot destroy them. It can destroy big trees, many big trees will be destroyed when the strong wind comes, bu the grass, the small bushes, will not be destroyed at all. In fact, they will be cleaned: all the dust will be gone with the wind; they will be refreshed, rejuvenated. And once the wind is gone they will be back to their same posture. No harm is going to happen to them; they know the secret of life!

The big tree represents the ego: it resists the wind. It is not the wind that destroys the tree; it is the *resistance* of the tree, it is the fight of the tree. It does not know how to go with the wind, it does not allow a let-go, it does not know the grammar of surrender. It starts fighting. It is proud, it wants to show to the wind 'You cannot destroy me'; then the trouble arises, then there is clash. and once the big tree falls down it will not be able to get up again because the falling has been non-voluntary, the falling has been an accident.

When the small bush falls it is voluntarily going with the wind. It knows how to fall, that's why it knows how to get back up. In that very surrender it has learned a secret, how to fall; and that is the same secret of how to get up, it is not a different thing. But the big tree missed the point of learning how to fall; hence it cannot get up, it can't get back up again.

This is the whole art of tao, the whole philosophy of tao, and this is my approach towards life: don't push the river, don't even swim. and don't try to go upstream, go with the river, let the river take total

possession of you, and then suddenly the river is *your* energy and your energy is the river's energy and both are one, and there is no clash, no conflict. You will come out of the river tremendously refreshed.

There is no possibility of your being destroyed by the wind. You have to learn how to bow down, how to go with the wind; in whatsoever direction it wants, you bend. You should not choose 'I will bend only to the north or to the south.' It has to be with the wind. Let the wind decide; you simply remain available, vulnerable, and nothing can destroy you.

This is the art of being feminine. This is action through inaction, and that's how my sannyasins have to be. Then nothing can defeat you, because you don't want to be victorious in the first place. How can anybody defeat you if you don't want to be victorious? You will be so enriched by each experience of surrender that you will be surprised how much one can get out of surrender. Infinite is the blessing of surrender. We unnecessarily go on fighting. So don't fight, and if you don't fight, you are the winner. But there is no desire to win; victory comes as a consequence of surrender.

Everything will go on enriching you; no need to be worried. Always trust existence and always trust that deep down it is beneficial, that it is not our enemy, that it is very caring, that it respects you.

How can it be against you? -- you are part of it. The whole cannot be against the part. How can you be against your hand? How can you be against your nose? These are your parts! And even if sometimes the hand thinks you are against it, the hand is wrong. It may be that you are trying to take pus out of the hand. It hurts, and if the hand has any consciousness it must have decided that you are an enemy: You are hurting me! But still you are not an enemy; you are simply trying to help. It is your hand, how can you be inimical to it? You are simply trying to heal the wound, to help the wound to be healed; you are trying to take the poison out. But it hurts and the hand cannot understand the whole, the hand cannot comprehend the whole -- that is the thing.

Man is a small part of this great existence, and man cannot comprehend the destiny of the whole. So sometimes when it hurts you think 'It is against me.' Nothing is ever against you! This is trust: that nothing is against you, nothing can be. 'I come out of this existence and one day I will disappear back into it, so I am just a wave of the same ocean, I am not separate.' Understanding this, great insight arises and you are relaxed.

Then, even death is not your enemy. Then, again existence is trying to help you. The body has become old, the body has become tired: now you need a new body; existence is just trying to take the old garments away. But you are afraid, frightened, you think you are being killed. You are not being killed! If you remain in this old, rotten body then you will be killed! Existence is trying to give you a new life, a new beginning. So death is nothing but an effort from the side of existence to give you a new birth. It is our short-sightedness that makes us feel frightened. Once you trust, all fear disappears and the whole energy of fear is transformed into the energy of love. Just continue to meditate and I will be there with you!

[A sannyasin said she had enjoyed two groups but not the encounter because she felt condemned for not bringing up hatred. She said in another group she had felt murderous and fearful of it, but in the encounter she was not feeling hate.]

There is nothing to be worried about. In fact, everybody has a murderer in him. It is not something that *you* have. In fact every man, every woman, is the whole humanity in a miniature form. Whatsoever can be done by any man can be done by you; it is potentially there. You can commit a murder, you can commit suicide; you can become a sinner, you can become a saint. You can become Adolf Hitler and you can become a Buddha: the whole spectrum, each individual has the whole spectrum.

So never be worried, these are not problems; this is just the spectrum that is available to you. It is like you have a radio, all the stations are available. You have to tune in to whichsoever station you want and then you start functioning on that wavelength. Anger is there, hate is there, love is there; all wavelengths are available. Now it depends on you what you want to be. If you tune yourself into love, love will become available and all else it will recede into the background. It will always remain there; whenever you want to change the wavelength you can.

This is something very important to understand: even a Buddha, if he wants to be angry can immediately tune himself into the anger. It has not died, it is just lying dormant there; it is still available. He will not use it -- that is another matter -- but if he wants to use it, it is not that it is not available; it is there.

Your potential always remains there. If you don't use it, it remains dormant; if you use it, it becomes more manifest. The difference between a Buddha and you is not that you have anger and he has no anger.

The only difference is that he chooses his anger and you are chosen by your anger. Your anger becomes your master; he is master of his own self. Anger cannot possess him, unless he decides so, but the decision is always his. That is the only difference.

So don't be worried about that. And sometimes it happens: when you want to bring something out it becomes more difficult, and when everybody is saying 'Come on! Come out!' one becomes more shrunken.

I think softer groups will bring you more to your reality. So next time you come, remind me in the beginning softer groups. Maybe Encounter was too hard. Kyo was better because Kyo is a softer phenomenon. So next time I will give you softer groups and they will bring up all that is hidden.

Sometimes a persuasion is needed, sometimes one has to be forced, and it is so difficult because each individual is so unique. Now, when I send you to the Encounter, Encounter has a certain structure. They cannot be persuasive, that is not part of their structure. They provoke, they don't persuade, and maybe that was not right for you, that's all.

[A sannyasin is leaving and Osho checks her energy.]

I am happy: your time here has been well spent. You have remained available to me, and you have drunk me as much as you could. But this is just a beginning! The basic contact has happened, so now even if you are thousands of miles away it can't be lost it will remain there. You will be able to feel me as much as you are feeling here. And that is the most important thing: the contact. You are plugged in with me; that is the meaning of sannyas.

Now all that I have is available to you, it will depend on you how much you can take in; the doors are open. So go on drinking even when you are far away. Don't let the distance create the idea that I am far away: I am not! Once you are open to me, I am not far away, I am very close by. Physical space disappears as love grows. And you have taken the first plunge into it; much more will be happening there. But come back, as soon as it is possible, come back. And help my people.

[Another sannyasin who is leaving says: I'm disappointed not to feel very much in contact with you when... I don't feel your presence very much and I am a little sad.]

Everybody feels according to his own need, preparation, availability; there is no need to Compare. Never compare with others, otherwise you will become unnecessarily miserable.

The ways of comparison are always wrong. You are yourself and you have to grow from where you are. How can you feel me the way somebody else is feeling? He has lived totally differently, he has lived in different lives differently, he has followed a different path, his whole past is totally *his*; nothing is similar to you.

Even if you come to the same experience, still your experiences will be different. It is like four persons moving to the hilltop from four sides: one from the east, one from the west, one from the south, one from the north. When they come to the peak, they come to the same peak, but still their experience of the peak will be different because they have followed different paths.

Somebody has been following a very rocky path.... Those rocky territories that he has travelled, that arduous journey, they have made him a certain way, that journey has created his mind. When he comes to the top he will look through that mind. The other may have followed a smoother path which moved through beautiful valleys and flowers and trees and was not rocky at all, and the journey was a joy. The peak will be the same but the experience will be different and the expression will be different. So when you come to me, *you* come to me, and you have a whole history; almost the whole past, eternal, is contained by you. It is a totally different and unique past, it is like nobody else's.

You will feel me in your own way, and you will feel me the way you need me; more or less will not be good. And it never happens in any other way; it always happens the way it should happen. So whatsoever is your need and whatsoever you deserve, you will get. For more one should not ask, otherwise one becomes unnecessarily miserable. And more cannot be given to you. For that you will have to move through a few experiences. And it may not be needed at all; that too has to be understood.

One tree needs more water, another tree doesn't need that much water, and if you give that much water to the other tree, it will die. You will kill it by giving too much water. One tree needs more sun, another tree does not need that much sun; it needs shade. So everybody's needs are different.

This is a constant problem, because thousands of sannyasins are here. Everybody's needs are different

and I pay individual attention to you. When I am talking to you I am simply talking to you; the whole world disappears for me, only you are there! And when I look into you I only look into you; there is no comparison with anybody.

Whatsoever your need, it will be fulfilled; that is a promise! But you should not start looking to others and their needs and their experiences and how they are feeling and what they are feeling, otherwise you will unnecessarily go mad, because there are so many people and with so many backgrounds. There are people who have lived through the heart; they will become very emotional when they come to me. There are people who have lived through the head; they will not be emotional, they will be very rational.

Nothing is wrong and nothing is good; whatsoever is yours is yours, and I have to contact you from there. I have to work on you from there. For those who function as reason, my impact is going to be different compared to those who function from emotion.

And if the emotional person starts thinking about you, he will also become miserable, because he may start thinking 'Am I gullible or something? Why can't I be more on my own? Why can't I be more detached? Why am I so influenced?' He can compare that way; there are people who compare that way, then they become miserable.

Comparison always brings misery. Drop comparing. Your needs will be fulfilled; there is no question about it. But I cannot fulfil others' needs in you, that is impossible!

The Sacred Yes

Chapter #6
Chapter title: None

6 November 1978 pm in Chuang Tzu Auditorium

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And there is not only the sound outside, there is also a garden within. There is a music inside too, and it is far more beautiful, because the outer is confined by time and space. The inner is completely free of all limitations. The inner is eternal music; once one has heard it, one goes on hearing it forever. And the birds that sing outside are separate from you, but the birds that sing inside you are not separate from you; it is your own sound, it is your own song. Take the clue from the outside but enter within, because whatsoever is outside is only a pale reflection. It has no substance, it is just a shadow. The real, the substantial is within.

Deva means divine, vimukto means freedom. There are three kinds of freedom: one is freedom from, another is freedom for, and the third is simply freedom, neither from something nor for something. The third kind of freedom is divine.

The first kind of freedom is against the past. One wants to be free from the parents, one wants to be free from the society or one wants to be free from one's own rotten past. It is oriented in the past. It is a reaction against the past, and no reaction can ever bring real freedom; it remains tethered to the source.

For example, if your father was too much in favour of cleanliness and you rebel against him, you will deliberately start living in uncleanliness. Now your uncleanliness is a reaction to your father's obsession with cleanliness; you are not really free. The father is still dominating in a negative way; he is dominating you as much as if you had followed his ideas. That would have been a positive domination; this is negative, but domination all the same. You will never be free this way. It is your father who is forcing you to live in

uncleanliness.

The second freedom, the freedom for, is a projection into the future. It is a desire, and every kind of desire is a bondage. It is destructive to your present because you go on missing the present in the hope that everything will be all right in the future. One wants to be free and to become a painter or a poet or a musician. The freedom is in the service of something else, and whenever freedom is in the service of something else it is no more freedom. How can it be freedom if it is not its own master?

Only the third kind of freedom, which has no connection with the past, no connection with the future, is true freedom, is divine, is beautiful. It releases you into the present: it makes the miracle happen that you simply dissolve into the moment, for no reason at all. It is unmotivated, uncaused; it is spontaneous, and whenever something is spontaneous it has tremendous beauty in it.

Deva means divine, apurno means imperfection. It may sound strange, because ordinarily the divine is associated with perfection... but not so with me!

Perfection means death. Anything that becomes perfect stops living because then there is no purpose left. Life is in imperfection; life is in growing. But once something is perfect there is no possibility of growth. Then there is no future, no adventure; all is finished, there is no point in continuing. Hence I say that life always remains imperfect; it never comes to perfection because it never comes to death. There is no death at all, existence knows nothing of death. Death is a myth, something like a mirage, something we have created.

Because we have created the ego, death comes in as a shadow of the ego. The ego is false and is already dead, hence it is afraid of death. But life is a continuum, it continues, on and on it goes. It is like the rolling waves of the ocean, on and on.... They go on coming; they know no way to stop. There is no full stop in life. The song never begins and never ends; it is always in the middle.

So my idea of divinity is that of utter imperfection because god is alive, he cannot be perfect. Only a dead god can be perfect and a dead god is no more, no more at all, so a dead god is not a god at aU. Remember this, because the human ego wants to become perfect, and perfection is not possible in the very nature of things. The moment one becomes obsessed with the idea of perfection one is ready to go neurotic. It is the idea of perfection that has driven millions of people into madness, because they are trying to do something which cannot be done, which is against nature.

There is nothing wrong in imperfection. The idea of perfection is a human invention. Can you find a perfect circle anywhere in nature? It has not been found yet! Circular shapes you can find, but not a perfect circle. Nature knows nothing of a perfect circle; it is a mind idea. And, in fact, you cannot even draw a perfect circle. Once it is drawn it is no more perfect; it is just an abstract idea. Nobody has ever been able to draw a perfect circle; once you draw it, it becomes imperfect.

If you look into Eudid's definition as to what a perfect circle is, what a point is, what a line is, you will understand: even a line cannot be drawn perfectly, because, according to Euclid, the line can have only length and no breadth; then it is perfect. But how can you draw a line which has no breadth? Howsoever small it is the breadth has to be there. And a point, according to Euclid, is that which has neither length nor breadth. How can you make a point? It is just an abstract idea, and man has become too attached to his abstract ideas.

Look to reality and try to live the reality and don't interfere in the reality with your ideas; let the reality be as it is. You are not here to change reality, you are here to enjoy it, to celebrate it. So whatsoever it is, dance with it, sing with it, love it. That's the way of a sannyasin. Once a person drops the idea of perfection he becomes natural. He becomes utterly in tune with the rhythm of the universe and misery evaporates.

Misery is a by-product of ideals: you want to be somebody; you cannot become that and then misery settles in. But if you don't want to become anybody in particular then how can you be miserable? You never failed because you never wanted to succeed in the first place. You are perfectly happy in being nobody. You are so grateful to god in your utter ordinariness; you don't want to become a perfect saint, a perfect circle. You are perfectly happy as you are, in all your imperfection. This is the way of sannyas, this is the way of tao, and this is the way of sanity.

[A sannyasin, who is leaving, said he had left in the middle of a group because he had so much fear, but it showed him where his fears were.]

They will disappear. Next time you come I will give you Encounter again!...

Good. Continue to meditate and help my people there.

And the fear will go. Next time you come, you will be able to do it. It has surfaced. When for the first time something hidden in the unconscious surfaces, it creates a panic. Now you have done half the group and the remaining half will be possible next time.

I am thinking to make, slowly slowly, two or three Encounter groups: Encounter One, Encounter Two, Encounter Three, so that people can go slowly. It is too much in seven days, mm? It is going too fast into too many things, and fear is natural.

You have done Encounter One!

[A sannyasin who is leaving says: I felt very asleep all the time I've been here. I felt really frustrated and... veiled.]

It has been always there; you became aware here, that's all. You have lived in sleep, but you were not aware.

And when one is not aware one goes on living the same way; there is no trouble. Now you are aware of it; this is the good thing that has happened. You need not be frustrated, you should be happy, because this is the beginning of how things change. First you become aware of a certain thing; that is the beginning, the first ray, but it disturbs your ideas about yourself, hence the frustration. Everybody thinks he is living a very alert and awake life and when he becomes aware that he is not alert, not awake, that he is fast asleep, the self-image is shattered. And when people go in search of truth and god, or whatsoever they call it, in fact they are not searching for truth and they are not searching for god: they are simply searching for some place, some methods, some ways to enhance their self-image. So this is a problem. If you come into a situation when the enquiry really begins, you will feel frustrated. If you get caught in wrong hands you will not feel frustrated because they will simply console you. They will paint your image more beautifully and they will tell you how beautiful and how spiritual you are and that feels good!

That's how there are so many pseudo teachers around the world. Their whole trade secret is simply this: whosoever comes to them, they help the person's illusion to become more consolidated and everybody feels good. When you come across a real teacher difficulties are bound to be there because he cannot support your illusion of yourself; he has to cut your image chunk by chunk, and it hurts.

The first thing that Gurdjieff used to give to anybody who wanted to be initiated was his wrist-watch. He would tell him, 'Sit in front of me and watch the second-hand moving. If you can be alert for sixty seconds, just for sixty seconds, if you can remain alert to the second-hand moving and keep alert for sixty seconds continuously, not thinking of anything else, never forgetting for a single moment what you are doing, not even distracted for a single split second, you will be accepted.'

And it was so rare, because within five, seven seconds, your mind would be distracted. It was so rare for anybody to remain alert for sixty seconds, just one minute! Now this is very shattering.

When Ouspensky, a great mathematician, world-famous author, went to him, he could not keep alert for more than nine seconds, and then he fell asleep! That's what sleep is: he started thinking of other things. Suddenly he awoke again but by that time a few seconds had passed. Gurdjieff started laughing and he said, 'You are a great mathematician and you have lived a life of sleep. You are a somnambulist. You are not a mathematician, you are a machine!' Now, it hurts.... Ouspensky had thought to escape from this man: this man was dangerous. He had simply reduced him into a ridiculous state. He had taken all fame and name away within a second, by a simple strategy.

Now there are many strategies all around here, not as visible; but every group, every meditation, and everything that I am doing and saying will hit you again and again and will make you alert about how asleep you are, how unconscious you are.

It simply hurts, but if you are a little understanding you should be happy, because there are a few people who will not even become aware here that they are asleep. They are really asleep. You are not so deeply asleep, mm? You are just hovering between sleep and wakefulness.

It is just like in the morning one hovers, mm? The sleep is gone but one is not yet awake. One can hear some noise coming from the outside: the milkman knocking on the door, the wife preparing the tea, the children preparing for the school. One can hear little bits floating and then one falls asleep, and then again one hears.... That hovering, that wavering state, that's where you are, that's why you became aware. It is good! You are not very fast asleep; you are not snoring! Otherwise there are people -- you are nothing compared to them -- who are so deeply asleep that they will not become aware that they are asleep. And if

you insist too much they will start dreaming that they are alert and aware. But that is just a dream!

You could not dream it either. If you had been able to dream that you are awake, not asleep, then there would have been no frustration. You could not sleep deeply, you could not dream; you are just on the verge. And this is good, because from this point you can be taken out of your sleep forever, just a little more effort. So don't take it in sadness. Rather, take it in great hope!

Remember Sanai: If one door is closed, ten doors open. And if god takes one thing away from you he gives back to you seventy-fold. If your sleep is taken away, don't be worried; something far more valuable is on the way. If your image is broken, don't be worried, because an image is an image; it is not you. Now your true identity will arise out of it. But a little work will be needed.

The Sacred Yes

Chapter #7
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7 November 1978 pm in Chuang Tzu Auditorium

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Deva means divine, agya means order or commandment -- a divine order. Man cannot choose god; it is always god who chooses man. Man cannot enquire on his own, it is impossible. The desire to enquire into truth comes from the beyond; it is an order from above, it is a commandment.

And to be initiated is not an ordinary matter. It is a decision to change your priorities, it is a decision to change your path. It is a decision to change your very life and its style. It is not a minor change either: it is a revolution. Sannyas is a revolution. It is not a question of changing a little bit here and a little bit there; it is not patchwork. It is not renovating an old house; it is demolishing the old completely in the hope of creating something totally new. Man cannot have this courage on his own. This much courage needs to have some invisible support. And it is always there: whenever somebody is ready, that support arrives.

An ancient saying says: Whenever the disciple is ready, the master appears. The appearance of the master may look to the disciple as if he has found him. It is just the opposite: it is always the master who finds the disciple. His ways of finding are very subtle, indirect; his ways are exactly the same as the ways of god.

The disciple always thinks that it is he who is choosing. It's not so; he has been chosen! And once this starts dawning in your consciousness then life has a totally different rhythm to it. Once you understand that the master has chosen you, it is a different matter altogether; then there is no way of going back, it is a point of no return. When you see that it is god who has called you forth, then you can go into any risk; and there are many risks!

Life certainly changes. Life can soar high, as high as one can imagine, but each step is risky, and the risk becomes more and more as you go higher. But once it is understood that god has chosen you then there is no fear; one can go dancing, one can go singing, in any kind of risk. Then the risk is no more a risk; it is simply a challenge, a play; and it is always good for the soul, because it brings integrity, maturity, ripeness. So let this be the fundamental in your consciousness, that god has chosen you, that it is not your decision to become a sannyasin, that it is a commandment from above, that it is a divine order.

[The new sannyasin has done groups in the West and practised as a therapist using Gestalt and

Behaviourism, and then meditations.]

Now you will find what you have been trying to find, because Behaviourism cannot give you real insight.

Mm? it is very superficial, and it is very reductive. It reduces man to a very low status, because its whole study of man depends on the study of rats and animals. It always looks at from where man is coming, but the source cannot always explain the goal. For example, by looking into the seed you will not be able to understand the flower, although the flower comes from the seed and it is true that the seed contains the flower; but it is only as a potential. If you cut the seed you will not find any flower there, and that can become enough ground to say that there is no flower, because it has not been found in the seed. The seed has it in an invisible form.

The rat also has consciousness but in a very invisible form. By analysing the rat and its behaviour you will not understand man. It is like studying manure to understand the fragrance of roses. It is true that something comes from the manure, the manure creates the possibility for the rose to be, but the rose cannot be reduced to the manure.

That is the fallacy of Behaviourism: it reduces man to a very undignified status, it takes all dignity from human beings. Then man is just a mechanism and you can operate on him, you can condition him this way and that, just as one conditions a computer. It can help in some ways because there are many men who are still functioning like machines. So it has a point and it can be helpful, but it is not a real understanding, a true understanding of the hidden consciousness which is the centre and the goal of all human endeavour. So it is good to understand Behaviourism, but it is only a foundation; much has to be erected upon it. Only then is the temple ready.

Doing a few groups here, meditating, being with me, you will be able to find your own approach. And every therapist has to find his own approach; unless you can find something of your own, you will not be of much help, because it is not the therapy that helps but the therapist.

When Sigmund Freud analyses somebody it is not Psychoanalysis that helps the person, it is the charisma of Sigmund Freud. In his hands Psychoanalysis is tremendously powerful. It is his presence, his understanding. He pours his heart into it. It is *his* discovery, it is not something that he has taken from others; hence his heart is beating there! He is totally committed and involved. His involvement, his commitment and the understanding that he has arrived at through his own efforts, and his confidence... that confidence is infectious. When the patient sees the gleam in the eyes of Sigmund Freud, the joy and his utter confidence that it is going to happen, that is the real miracle, that is infectious.

When you are just doing something that you have learned and not discovered on your own, you cannot have that charisma. You are simply doing something. Technically you are an expert, but no technician can be the master, in anything. He can do things here and there and he can help people to a certain extent but miracles will not happen, and unless a therapy is miraculous, it is nothing.

That miracle can happen only when you start doing something totally on your own, when it is your own painting, when it is your own poetry, when it is your own song. Then you are into it and the patient can feel that it is not only professionally that you are interested in him, your interest is much deeper. It is not only that you are interested because he is paying. It is as if your whole life is at stake with him: if he does not get healed, then you will be a failure; then your whole vision will flop.

So it is not a question of the patient being healed, more than that it is a question of the therapist. And when it becomes such an involvement therapy can do miracles. All kinds of methods are helpful but the real thing is the therapist, the healer; he should have roots and integrity and his own vision.

Learn from all therapies, and slowly slowly a synthesis arises in you, and that synthesis will be helpful. Everybody has to sing his own song!

Sat means truth, viharo means dwelling in -- dwelling in truth. Truth is not something logical. I don't mean by truth a conclusion arrived at by logical, rational methods. By truth I mean the authenticity of being, not imposing anything that you are not, just being that which you are at whatsoever the risk, never becoming a hypocrite.

If you are sad, you are sad; that is the truth in that moment. Don't hide it. Don't bring a false smile on your face, because that false smile is going to create a split in you. You will become two: a part of you will be smiling, and of course it is only going to be a minor part, and the major part will remain sad. Now a division has arisen, and if you go on doing it again and again.... When you are angry and you don't show

your anger you are afraid; it may destroy your image because people think you are so compassionate, and people say that you are never angry. They appreciate it and it is so gratifying to the ego. Now, being angry will destroy your beautiful image. So rather than destroying the image, you repress the anger. It is boiling within, but on the surface you remain compassionate, kind, polite, sweet.

Now the division is being practised, people are practising it through their whole lives; then the division becomes absolutely settled. Even when you are sitting alone and there is nobody and there is no need to pretend, you go on pretending; it has become second nature. People are not true even in their bathrooms; even when they are utterly alone they are untrue. Now it is not a question of being true or untrue: it has just become their habit. For the whole of their lives they have practised and, as you practise more and more, the distance between two parts of you becomes bigger and bigger.

When it becomes unbridgeable we call it schizophrenia. When you cannot contact your own other part, you almost become two persons instead of one, then it is severe mental illness. But everybody is divided, so the difference between the schizophrenic and the normal is only of degree. It is not very basic, not of quality but only of quantity.

By truth I mean not to pretend. Just be whatsoever you are: one moment you are sad, so that moment you are sad, and next moment if you become happy there is no need now to continue to remain sad. Because that too has been taught, to always be consistent, to remain consistent. It happens, you can observe: you were sad and then suddenly sadness is gone but you cannot laugh immediately, because what will people think? Are you mad? Just before you were sad; now you immediately start laughing. This is done only by mad people or small children, it is not expected of you. You will have to wait for a certain situation in which slowly slowly you can relax and start smiling and laughing again.

So it is not only that when you are sad you pretend smiles; when you want to smile then too you pretend sadness because of that whole stupid idea of remaining consistent. Each moment has its own way and no moment needs to be consistent with any other moment. Life is a flux, it is a river: it goes on changing its moods. So one need not be worried about consistency. Anybody who becomes worried about consistency will become untrue, because only lies can be consistent; truth is always changing. Truth contains its own contradictions, and that is the richness of truth, that's its vastness, that's its beauty.

So if you are feeling sad then be sad, with no condemnation, with no evaluation of it being good or bad. There is no question of good or bad, it is simply so. And when it goes let it go. When again you start smiling don't feel guilty because just now you were sad and so how can you smile? Let somebody first tell a joke, let somebody first break the ice and then you will smile; wait for the right moment. That is again hypocrisy. When you are happy, be happy, there is no need to pretend anything.

And remember: each moment has an atomic reality. It is discontinuous from the past moment and it is not connected with the future moment. Each moment is atomic. They are not following each other in a sequence, they are not linear. Each moment has its own way of being, and you have to be that, in that moment nothing else. This is what is really meant by truth.

Truth means authenticity, truth means sincerity. Truth is not a logical thing. It is a psychological state of being true -- not true according to some ideal, because if there is some ideal you will become false. If you think that to be like a Buddha is to be true then you will never be true, because you are not a Buddha and you will impose the Buddha on you. You can sit like the Buddha, you can almost become a marble statue, but deep down you will still be the same. The Buddha will be just a posture. And if you have an idea, you cannot be true to the moment, because the idea, is always there and you have to imitate the ideal.

The true man has no ideals. He lives moment to moment, he always lives as he feels in the moment. He is utterly respectful towards his feelings, his emotions, his moods. And this is what I want my sannyasins to be: authentic, true, sincere, respectful towards their own soul.

[Osho gives sannyas to a woman with Wilson's disease which affects her balance, and movement.]

Deva means divine, saksho means witness -- a divine witness. I know that you are in a difficulty with the body but the difficulty can be transformed into a blessing. There is nothing that cannot be transformed into a blessing. All calamities can become sources for celebrations: one just has to learn the magic knack of bringing about these transformations. The magic art of bringing transformations into one's life is only one, and that is contained in the word 'witness'.

If somebody has a perfectly normal body he will find it very difficult to become a witness to it. You will not find it difficult, so use it as an opportunity: become a witness to your body. Just watch from the inside

all the movements of the body, all the difficulties of the body. And never for a single moment feel that god has been unjust to you, that god is unfair; it is our interpretation. Change the interpretation and let this body become your field of witnessing. So watch, become a watchful. Doing is not going to help you, only witnessing is going to help you, because doing will be difficult.

You cannot do many groups, but don't feel deprived; it is nothing to be worried about. If you understand me you may be benefited more than those who are doing the groups, because when you can do something the doer arises, and the doer is an ego; it is a barrier. When you cannot do, helplessness arises, and helplessness is tremendously beautiful because in helplessness the ego can dissolve and the barrier can be dropped. Let this body be a great opportunity, a golden opportunity, and you will feel grateful to god one day that he gave you a difficult body; you will not complain.

So this is your method, the name contains your method: watch and become very detached, aloof, distant. You are not your body; that realisation has to be your work. Start from the body; once you have learned that you are not your body, then the same method has to be applied to the mind, that you are not your mind either. But it is easy to start with the body.

In fact, Yoga postures were invented to create such abnormal postures that you could not become identified with them. Walking, sitting, sleeping, these are normal postures; one is identified with the normal postures. But when you are standing on your head it is not a normal posture; you cannot be identified with it. You have to remain alert, otherwise you will fall. You may break a few bones; you have to be very alert. The posture is so strange that alertness is a must. There are many postures, Yoga postures, that are really distortions of the body. The body is placed in such strange positions that the inside consciousness cannot get identified. Those are methods to dis-identify yourself from the body. Now this is available to you without any effort. You need not go to any Yoga teacher. Your body is born as a Yogi!

[She nods and smiles and bas got the point.]

Don't feel at all that you have a difficult body -- what to do with it? Use it and you will be tremendously benefited. Just become a witness: walking, sitting, cycling, just become a witness. Everything is going to be difficult. I have heard my sannyasins saying that when you go on the bicycle they all become afraid that you may fall any moment! But remain alert, take it playfully, and when you have become very centred and you know absolutely that you are not the body, then start working on the mind. Start with the body because the body is gross, and the mind is subtle. Then put the same focus on the mind: 'I am not the mind.' You have to do these two things and witnessing arises.

To become a witness is to be free from everything. That is freedom and that is the ultimate goal of human consciousness. The whole evolution is moving towards that freedom, freedom of the consciousness from all confinements. The body is a confinement, so is the mind, and we have to go beyond all confinements, we have to go beyond all containers. We have to become as wide as the sky so that we can contain the whole in our heart.

[A sannyasin says that he has done some groups at Esalen growth centre in the States. Osho suggests some groups here.]

Feel at home and feel relaxed. And remember a few things.... One is: to be with me all that is needed is the art of putting the mind aside. You have a very cultivated mind; it will be difficult to put it aside, but still it can be put aside. You have that capacity too. And once we have learned how to put the mind aside a tremendous change happens. Then you are no more a slave to the mind, and to destroy the slavery of the mind over the soul is the most fundamental step in sannyas. It will be hard but not impossible! So put it aside.

Don't try to connect with me logically. I am not a logical person and the work that I am doing has nothing to do with reason. Although I talk rationally, I use all possible ways of logic, they are all in the service of something illogical. I use rational approaches just to bring you to the brink from where you can be pushed into the irrational.

All kinds of means are being used here but the goal is to come to a point where you can see reality without thinking about it. That is satori, that is samadhi: to be able to see, to be able to remain conscious and yet without any thought.

Somebody asked an early Christian mystic and saint, Tertullian 'Why do you believe in god? The whole

idea is absurd!' And Tertullian is reported to have said 'That's why, precisely; that's why I believe in god. "Credo qua absurdum', because it is absurd, that's why I believe. If it were not absurd I would not have cared at all, because all that is rational is human.'

Reason is a small phenomenon in the human mind. It is not something that is there in existence itself. Existence functions without any reason and without any rhyme either. it's function is mysterious. It is absurd, and hence the beauty of it! It is good that roses are not rational and that cuckoos are not rational, that trees are not rational and rivers are not rational, otherwise this world would become so drab and dull. Then the rose would be arguing and the cuckoo would be proving something and the river would be writing treatises for Ph.Ds. Then it would be impossible to live here. The rose has no argument; it is simply there, naked, tremendously there with no argument. You cannot ask 'Why?' There is no why in existence. It is so, stunningly so.

When the mind remains entangled in its logical structures it remains closed to existence and the ecstasy of being alive. So I am here to destroy the logical structure. But I am not an enemy of logic. You can use it wherever it is needed: when you are doing some mathematical work you can use it. Then put it aside. One thing has to be learned: that one should be capable of putting it on and off. It is a machine and it should not go on continuously. One thing....

The second thing: be in a kind of let-go while you are here. Meditation is not something that has to be done; it has to be allowed to happen. So be a little foolish, idiotic, mad -- those are all beautiful words. Dance like a madman. Don't think 'What is going to happen after this dance? What is going to happen through this dance?' The dance is enough, and while dancing don't bring any motivation, any goal, into it. Enjoy it for its own sake, and it becomes meditation.

This is the golden key to transform any act into meditation, just enjoying it for its own sake. Then swimming can become meditation, going for a walk can become meditation, anything; then you have the magic wand in your hands. You can transform anything into meditation. The whole secret consists of a very simple fact: do something for its own sake, with no goal, with no future, and that's what let-go is. So meditate, dance, sing; don't judge.

And the third thing is: if I start doing something in you, don't resist. Resistance comes; it is almost an autonomic reaction because we don't want to be manipulated. The master has to manipulate. But his manipulation is totally different from any other manipulation that one can think of. He has to change a few things here and there, he has to break a few doors, unlock them. He has to pour his energy into you. And it is frightening because you have always remained so much your own master. Choosing a master, becoming a sannyasin, means that now you are giving your control to somebody.

So let it not be an empty gesture, really give the control to me, and you will be surprised: things that after many years you have not been able to do on your own can be done within seconds. But it all depends on you! Do not resist, and then eternal bliss will be yours. That is the meaning of your name: that something timeless, deathless starts coming, descending. That is another name for god!

The Sacred Yes

Chapter #8
Chapter title: None

8 November 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, sugito means a song, a divine song. Life can become a divine song, it has the potential but the potential is not yet actual; it has to be actualised. That is the work of sannyas: to help the potential to come to a realisation.

This is the most subtle art, because man is the most mysterious being on the earth. All other beings are simple, man is complex. All other beings are like single notes of music. Man has so many instruments in his being that he can only be an orchestra, and that is the problem. If he does not become an orchestra he becomes a noisy crowd. Man is not a solo instrument. That is the trouble but that can also become a great opportunity. Never take yourself for granted. Man *is* basically a surpassing. Each moment you have to grope for something unknown. And remember, the journey is far more beautiful than the goal. Those who know, if you ask them they will say that the journey itself is the goal. So each step has to be lived, loved, tremendously. But still one has to remain open to the unknown, because much more is always possible and there is no end to that possibility. The potential has something infinite in it: you can go on actualising it and yet there is much still that has to be actualised.

Many milestones will come on the road, but the goal, never! So you can have a few resting places on the way, but remember: in the morning you have to go again. Never make your house on the road. All the houses on the road are nothing but caravanserais: stay for the night, enjoy the stay, rest, but don't become attached.

Remember that the innermost core of man is that of a wanderer, a gypsy, and that is the beauty of man. All animals live as if they have arrived; man lives always as if he is arriving. But he never arrives, hence the ecstasy and the thrill.

Anand means bliss, and peter comes from Greek, it means the rock -- the rock of bliss. The rock represents the eternal, the non-temporal.

In time everything is a flux. In time everything is constantly changing. In time there is nothing unchanging except change. It is like a river. Hence those who live only in time are found to live in misery, because you start enjoying something and by the time you are really getting in tune with it, it is gone.

And everything moves so fast that you cannot stay with *anything*. Everything goes on slipping out of your hands. One feels continuously thrown from this place to that; one is almost like driftwood, at the mercy of the waves. One cannot feel at ease and at home, because all homes are only sandcastles or, even better, just palaces made of playing-cards: a little whip of the breeze and the palace is gone. And you had put so much into making it. It happens so many times in a small life of seventy years that one's whole life becomes nothing but a long long story of frustration.

The rock represents something that is beyond time, and one should make one's house on the rock. Although the rock is beyond it is not impossible to reach it, because it is not only beyond, it is also within In fact the beyond and the within are synonymous. If you reach to your own innermost core you have gone beyond time. Right this very moment something exists in you which is not part of time -- neither is it part of space. Your body is space, your mind is time, but there is something within you which is neither body nor mind: that is the rock.

Jesus told his disciple, Peter: You will be the rock of my church. In fact Peter was not his real name; it was given by Jesus, because this disciple whom Jesus called Peter was the only one who knew something beyond time. He had that tremendous trust in the master. It was not a question of mind-belief, it was a contact between spirit and spirit. He was the most faithful one. Hence Jesus said: You will be the rock of my church. To translate it rightly it means: only the eternal can be the right foundation of any temple anywhere. The temples and the churches that are made in time are not real temples and real churches.

Here we are again trying to make something out of the eternal. This has been the constant adventure of all those who have known. All the Buddhas of the past have been trying to work out only one single thing: how to help man to go beyond time into eternity.

The moment you are no more in time, you are in god, and to be in god is to make a house on an eternal rock. Everything else will be taken away from you. Death will destroy everything that you create, so before death comes, know something of the eternal life, because that is the only thing that death cannot take away from you, and that is the only way to defeat death.

Anand means bliss, nado means the soundless sound of existence. The Zen people call it the sound of one hand clapping; that is nado. It cannot be heard but still it can be experienced. It cannot be heard because it is not available through one sense. It can be experienced because it is only available to your totality.

Eyes can see, ears can hear; these are specialised parts of your body, they are only parts. But there is a subtle way of experiencing things in which specialised parts are no more in use, in which you function as a total organic unity. Eyes are dissolved into it, ears are dissolved into it; all senses are dissolved into it. You are just like a cloud, with no specialised senses. Then something is experienced; that is nado. Think of the child when he is conceived in the mother's womb. He has no eyes yet, no ears yet, no nose, nothing. It will take time for those specialisations to develop. But even the one-day-old child in the mother's womb experiences. That is nado. Experience comes first and then the specialisation. Experience is so complex and so tremendously overwhelming that the child has to develop special senses to classify the experience, to define the experience, to be able to manage it.

The same happens in a reverse process when one goes into meditation: slowly slowly ears disappear, eyes disappear, nose disappears. All senses disappear into a very deep chaos, but that chaos is immensely creative: it is out of that chaos that stars are born. It is immensely pregnant. In that chaos one becomes a Buddha or a Krishna or a Christ. That chaos is the goal of all meditations.

So one is no more a specialised being: in that experience all the senses have dissolved, poured themselves. It is a kind of seeing and a kind of hearing and a kind of taste and a kind of smell and a kind of touch all together. It is tremendous, because all these senses are functioning simultaneously and not in separation. It is the greatest synthesis possible; it is the synthesis we come from and this is the synthesis we have to reach again. The moment it is reached again the circle is perfect. And the perfection of the circle is fulfilment. Then there is nothing left to know, nothing left to desire. This perfect circle automatically produces immense contentment.

Nado is one of the most important words in the East. It also means music, melody, but that too with a very special meaning. When you hear music and you are overwhelmed by it, it is not the music, the noise, that overwhelms you; it is something else that comes in the gaps surreptitiously. It is not the music heard that overwhelms you; it is something unheard that penetrates you. The greatest musician is one who can manage this miracle, who can make available the soundless sound through sound.

The greatest painter is one who can make available the invisible through the visible colours. Those visible colours are only indicators, fingers pointing to the moon. The painting is not really in the paint; the painting is something that has to be read between the lines. So those who focus on the painting miss the whole point. It cannot be known directly; a totally different kind of look is needed. That's why the critic goes on missing, because his very approach makes him focus on the material part of the painting; the paint, the canvas, the composition, the style and all that. He becomes focused on the material part of the painting and the real painting exists as a non-material phenomenon, just by the side of the material; just as the body is there and just hidden behind the body is the soul. If you focus too much on the body you will miss the soul. That's how physicists go on missing: they become caught up in the gross. They can't read between the lines. They can't see the beauty of the blanks, the intervals.

When you are hearing music there are two things continuously being poured into you: one is the visible, that which is heard, the tangible, the sound. But between two sounds there is a moment of soundlessness, the interval, and that interval is really the music; that is nado. It is just as we write music on paper as a score: those who know how to read it will be able to read it, but it is not music. It simply represents music. The score on the paper simply represents music, it is symbolic; it is not music itself. You can go on looking at it but you will not be overwhelmed by it. Although it represents, it points to, something tremendously beautiful, in itself it is nothing.

In exactly the same way, music in its own turn is nothing. It is again a score, it again points to something higher than itself. Unless you hear that you are hearing only noise. And modern music has become more and more noise; nado has disappeared from it.

That is the beauty of classical music. If you go into Eastern music then it is just incredible. The whole beauty consists in there being less and less sound and more and more silence. The master musician manages with the least sound, the optimum soundlessness. He uses sound just as a jumping board, and then the ocean of the soundlessness is there. The sound leads you only to the jumping board, and then the real thing happens. If a musician can help one to go into silence through sound then he is really a maestro; only then is he a maestro, otherwise he is just a technician. So is the case with all kinds of art.

Poetry is not the words it is composed of. Poetry is something that is not there in the words but which

hovers around the words. You need a very unfocused state to catch hold of poetry. If you become too interested in the words then you may know the grammar, the language, and you may know the metre and everything, but that is only the edifice. It is only the house, not the deity. You become too interested in the walls of the temple and you forget all about the deity.

So nado represents the invisible, which is everywhere. In music it is silence; in poetry it is not in words but in the wordless rhythm that lingers. And it only whispers; it is not very loud. Words are very loud, but nado is a fragrance; it is not even a flower. You cannot catch hold of it: you have simply to allow it to happen to you. You have to be just tuned in to it, available to it, in a passive alertness. So whether it is music or painting or poetry the goal is always nado; and if nado is achieved, god is achieved.

That is why Zen people tried to go into meditation through many many arts -- calligraphy, painting, sculpture, gardening, flower arrangements, archery even. Zen has done something immensely creative. No other religion has been able to rise to such heights of creativity; all other religions have remained poor in that way. And the height consists of only one thing: Zen people became aware that nado can be achieved through as many ways as possible. It is not a question of what you do; it is a question of reading between the lines in whatsoever you are doing.

For example, in archery you are not to concentrate on the target; you are not to concentrate on being successful; you are not even to concentrate on the bow and the arrow. You are not to be a doer; you have to let it happen. You are just there, passively alert, and some unknown energy takes possession of you. Some unknown energy starts flowing through your hands, through the arrow, through the bow, and you are not motivated at all towards reaching the target. There is no question of it; it is as if the arrow on its own reaches the target. But whether it reaches or not is irrelevant; the real thing is that you were not a doer -- you allowed it to happen. Whenever somebody allows something to happen, nado descends, and that is the whole secret of meditation.

It can happen walking if you simply allow the walking. You are not going somewhere... just for a morning walk, with no hurry, with no motive; with not even health as the motive. There is no motive at all -- it is just for the sheer joy of the rising sun and the birds and the trees and the people and the dogs barking and the street warming up and people starting to move and the trees waking. With just the sheer joy of this beautiful, waking morning you are in a let-go, and you will be in nado!

It can happen in millions of ways. God has no particular way to come to man, all doors are his doors. But man has to be in a particular situation, a particular milieu, and that milieu can be reduced to simply two words: let-go.

[The new sannyasin says: Oh, what you say is... so overwhelming... so beautiful. I wish I could remember all, but I....]

There is no need to remember; it has penetrated your heart! Something to say to me?

[A sannyasin, who is leaving for the West, says: My heart wants to be here but my mind keeps interfering.]

The mind is not the question! Listen to the heart and then manage to be here. You have given enough to the mind; now the time has come to give to the heart!

People are very closed to love. They don't invite love towards themselves, and even if love comes they remain closed. And love comes, love comes in a thousand and one ways -- it knocks continuously on your doors -- but people are very much afraid of love; they don't invite it in. The fear is that love is a very overwhelming experience. You lose control in love, you are no more the master in love. When love is there you are just a slave; when love is there you are reduced to nothingness. When love is present you become absent; that is the fear. The ego is very very apprehensive about love so any sign of love coming close and the ego immediately closes all doors, all windows, all possibilities; the ego protects itself against love. Love seems to be like a death to the ego.

But then you feel suffocated, then you feel starved, because without love there is no nourishment for the soul, and without love there is no fresh wind coming in, no sun-rays coming in. Without love you live in a grave. The ego can protect itself against love but then life becomes just a suffocation, a misery, a hell. But people are so unintelligent that they choose to live in a hell rather than sacrificing the ego. And to sacrifice

the ego is nothing because it is just a shadow, an idea.

... When love knocks on the door, open your doors, invite love in. Let the love become your guest and you be the host, and it will transform you! It will take you into a totally different world. Every knock of love is in a subtle way the knock of god. To reject love is to reject god; to accept love is to accept god. A loving person is a religious person, and if you can accept love, only then can you give it to others. If you cannot accept you cannot give either; they both go together like incoming breath and outgoing breath.

If you don't inhale how will you exhale? What will you exhale? First the inhalation has to come; your lungs have to be full of air, then you can exhale. Your soul has to be full of love, then you can exhale. So the person who accepts love is the person who is capable of giving it to others. They are two aspects of the same event, like incoming breath and outgoing breath.

So love has to become your religion. Love is really the religion. Live in love and forget all other theologies and gods and churches and temples. Live in love and forget all philosophies! And that's more than enough. It will take you to the ultimate destiny of life.

Meditate while you are here. Learn at least one meditation that you like, and then continue it back home....

The Sacred Yes

Chapter #9
Chapter title: None

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Prem means love, nikash means criterion. Love is the criterion, the touchstone. One has to test everything in life from the criterion of love. If love says it's okay, then it is okay; if love says no, then you are going astray. If one simply follows the subtle indications of love one arrives at god naturally, without any effort. There is no need to search for god; all that is needed is to go on judging yourself on the criterion of love. Love is decisive.

The man of knowledge will fail on the criterion of love. That means that knowledge is not wisdom, because knowledge does not release love energy in you. Wisdom immediately releases love energy. Wisdom expresses itself as love, as compassion. Knowledge may even make you more cruel. Rather than making you more loving, it may even destroy the love that you already had, because the more the head becomes burdened by knowledge, the more the passage towards the heart is blocked.

Wisdom arises in the heart, and the shadow of wisdom is love. When wisdom arises in you, you will know that the light has arisen in you; others will see only love growing in you, not your light. Light is an interior experience, love is its outward expression. Only the person will know that the light has happened in him, but everybody else will become aware of his love.

Love is the outer reality of the light which is the inner reality. So if you try the criterion of love you will never go astray. Do whatsoever you want to do; always remember 'Is it going to help my love more? Is it going to make my love more intense, deeper, more valid, more authentic?' Then it is good, then it is virtuous. If not, then it is evil; it is better to avoid it. It will be destructive to others and it will be destructive to you too.

Destruction or creation, both are double-edged swords. If you destroy others you will be destroyed

automatically. You cannot be destructive to others without being destructive to yourself. In fact, to be destructive to others you will have to be destructive to yourself in the first place. Before the anger reaches to the other and burns the other, it will have to burn you; it will arise in you like a fire, like a poison. It will reach the other only later on; first it will be destructive to you.

And so is the case with creativity: if you are creative in your relationships with people, with the world, simultaneously you are creating yourself. To be creative means that one is giving birth to oneself constantly, and that is real life: to be born anew each moment, every moment. Love is creativity, love is virtue, love is prayer, love is freedom. And in the ultimate sense, love is god.

Deva means god, animesh means without blinking the eyes: searching for god without blinking your eyes, looking for god continuously, constantly. Not only when one is awake but even when one is fast asleep the search should continue; it should become an undercurrent. You may be involved in the market-place but deep inside the remembrance goes on. That's what Sufis call jikr: remembrance. One has to do many things, life requires them -- you have to earn your bread, you have to work -- but still something deep inside you can go on remembering god. And god can only be remembered that way. People try to remember god at a particular time. Every day, early in the morning they will say a little prayer, or in the night going to bed, for two or three minutes they will pray to god and fall asleep. This is not going to help. This prayer remains superficial; it cannot go to the very core. A constant hammering is needed.

It is just like breathing. If you breathe for only two, three minutes in twenty-four hours, you cannot be alive. Breathing has to be there for twenty-four hours; even while you are asleep it has to be there. You may be in a coma but the breathing continues. Remembrance of god has to become just like breathing.

That's why many schools, esoteric schools, try to associate breathing with god's name so the association goes so deep that whenever you take a breath in, a subtle memory remains there that you are taking god in, and when the breath goes out, a remembrance that you are pouring yourself out into god. The ingoing breath is god pouring himself into you; the outgoing breath is you pouring yourself into god. If this can become a silent, continuous process, it transforms, it changes, your whole life. This constant remembrance automatically helps you to drop a few things.

For example, such a man will not be capable of Being angry because anger will disturb his remembrance. Such a man will not be greedy because greed will disturb the remembrance. Atl these things, which become disturbances in remembrance, automatically drop. Such a man will be loving because love helps remembrance; he will be compassionate, compassion helps remembrance; he will be very friendly because friendliness helps remembrance; he will always be ready to serve because service helps remembrance.

So become a continuity of jikr, a continuity of god's remembrance. Looking at the tree, remember god... looking at the river, remember god. Looking at people, remember god. Looking at your own face in the mirror, remember god. With closed eyes, looking inside, remember god. Remember as much as you can. Slowly slowly it becomes autonomous. Then you need not make any effort, it is simply there, and when it is there, it has tremendous beauty.

This is the greatest secret. It changes your whole chemistry, not only of the body, not only of the mind, but your very being itself is transformed.

Anand means bliss, divo means a small lamp -- a small lamp of bliss or a small flame of bliss.

Life can be light or it can remain darkness; it depends on us. We are born with the possibilities, both alternatives are open: we can choose either to remain in darkness or to become light. The way to remain in darkness is the way of desire. The way to remain in darkness is the outward-going way. The farther you go away from yourself, the more you will be in darkness; the closer you come to yourself, the more you will be in light. And when you are centred at the very core of your being there is absolute light.

The way of desire, the outward-going energy, creates a shadow behind; that shadow is darkness. The majority of people live in darkness. It is very rarely that a person is intelligent enough to understand the process. And whenever one is intelligent enough to understand the process, one turns, one starts moving inwards. The way inwards is the way of no desire.

Desire means that you will have to go out. Desire means tomorrow, the day after tomorrow; desire means the future. Desire means that you cannot enjoy right now; first you have to prepare, first you have to achieve something and then you can enjoy. Desire means postponement; it is ad infinitum. The desired moment never comes; it cannot come in the very nature of things because the future never comes. That

which comes is always the present. And desire knows no way to connect with the present. With the present only a mind which has no desires can have a communion.

When you don't have a desire then there is nowhere to go. Then suddenly one falls into one's own Being, and in that very falling there is great light. The light is there but we are keeping it at our back because we are going outwards. A one-hundred-and-eighty-degree turn is needed, and that's what sannyas is: a one-hundred-and-eighty-degree turn. If we turn, suddenly att is light; and light is bliss, light is delight.

Don't miss this opportunity. Be converted from the outside to the inside. Change the style of life that depends on desiring and create a new style of life that depends on celebration, not on desiring.

Desiring makes conditions. 'First, conditions have to be fulfilled, then I will celebrate.' And those conditions are never fulfilled, so celebration never happens. When I say to make your life founded on celebration, it means don't make any condition.

Celebrate now; don't say tomorrow. Don't postpone, there is no need. Atl that is needed to celebrate is already there: you are breathing, you are alive, you are conscious, you are intelligent. What else does one need to celebrate? One can dance right now, one can sing right now. And the more you dance, the more you sing, the more you become capable of celebrating.

Deva means divine, sadhvi means purity, holiness, saintliness -- divine purity.

There is a purity in our very being which is virgin. There is no way to pollute it; it is simply beyond pollution, it is simply beyond the touch of the world. Nobody can reach it except yourself; not even the person who is in great love with you can penetrate it. It is not even available to love; it is only available in meditation. It is a virgin being where nobody has ever trekked, reached. And that's its beauty and its splendour: it is utterly private; it's privacy is absolute, hence it cannot be dragged into the world of the crowd.

Love brings a purity but that purity depends on two persons. It is a purity of relationship. It is very fragile; it can be here one moment, another moment it is gone. It is very momentary; it is almost like a dream, a fantasy. When it is there it appears to be very real, but when it is gone it seems to be almost as if it had never happened.

But the purity that comes through meditation is eternal. It is not fragile; it is the very rock that cannot be destroyed by the processes of time. Only on this rock can the temple of life be built. In fact, in love also you have a glimpse of this purity, just a glimpse from a far-away place. But glimpses are glimpses. You can see the Himalayan peaks, snow-covered, from thousands of miles away. When the day is clear and unclouded and the sun is bright you can see those snow-covered peaks from thousands of miles away, but you have not arrived yet. It is beautiful to see them that far away, but one moment they are there, another moment the clouds have gathered and they are gone.

So is the case with love: love only gives glimpses. Meditation brings you to the very space, and to attain to that space is to become holy.

Holiness has nothing to do with formal religious rituals, Christian holiness and Hindu holiness; it has nothing to do with that kind of holiness. That is all imposed, cultivated; that is just a facade, a mask. Real holiness arises in you when you have reached your private territory which is given only to you and only to you; nobody can ever trespass in it. The person who has attained to that holiness is a saint.

All others are pretenders. They may be good people, of great character, of great service to humanity, that is not doubted, but still they are not saints in the real existential meaning of the word. Their saintliness is only according to a certain pattern. So one person may be a saint according to Christians, and may not be a saint according to Hindus. And one person may be a saint according to Hindus and may not be a saint according to Christians. So that saintliness is defined by a particular tradition; it is not eternal.

For example, the Christian saint can drink wine, and there is no problem. In fact, wine was first made by Christian saints and monks in the monasteries. In a few monasteries they still go on making wine. Now, no Hindu could think of it -- a saint drinking wine? That's his idea of a sinner! The Christian saint can eat meat and there is no problem in it; his tradition allows k. But the Jaina tradition does not allow it at all. What to say about eating meat? -- you cannot even eat at night... not even vegetarian food! You cannot even drink water unless it has been purified in every way, because there may be a few germs and they may be killed!

The Jaina monk does not walk in darkness, he cannot go for an early morning walk, because there may be small insects on the road and he may become the cause of their death. There is a certain Jaina sect which keeps a strip of cloth to cover the mouth and nose, because hot air goes out of the mouth and nose, and it can kill small germs in the air. Now these people could not think of a saint eating meat; that would be

simply unbelievable.

According to the Christian, the Jaina monk will not look like a saint because the Christian definition of a saint is one who has devoted his whole life to service, who serves the ill, the poor, the blind; service has to be his flavour. The Jaina monk never serves anybody, service is not any part of his sainthood. According to the Christian, those who are not of any service to anybody are pretenders. The saint should serve, he should be like Saint Francis; he should go and hug the lepers. The Jaina monk will not hug even a perfectly healthy person, not to speak of a leper! He will not even touch the body of anybody else because even to touch the body is sin, even to touch the body is, in a subtle way, to enjoy it; he's so against the body. And according to the Jaina monk the leper is suffering because of his past sins, he deserves it, so service is out of the question.

According to the Christian, the Hindu and the Jaina are not real saints. The real saint must go to the masses and serve the poor, help the poor, and help just as Jesus did. He cured the blind, he cured the deaf; he even helped dead people to come back to life. This is real saintliness.

If you look into the definition of saintliness you will be puzzled. There are at least three hundred religions on the earth, and they have three hundred different definitions of saintliness. Those are all tradition-bound definitions, not true definitions. The true definition has to be existential, not tradition-bound. It cannot be Christian, it cannot be Hindu, it cannot be Mohammedan.

You have to go into your own innermost shrine and let things happen there, and whatsoever happens from there is saintly. The person who lives from his centre is saintly. Then whatsoever he does or does not, is good.

Love has to be meaningless. Love is great only when it is meaningless. All meaning is mundane; whenever something has meaning it is ordinary.

All that is great has no meaning. Beauty has no meaning, truth has no meaning, god has no meaning, because they are not commodities in the marketplace. A beautiful rose flower -- what meaning has it got? It is utterly beautiful but without any meaning. You cannot reduce it to some meaning. It has no purpose, it is simply there. and what meaning has the sky full of stars? No meaning at all.

Meaning is a man-made idea. If man disappears from the earth roses will go on blooming, stars will go on shining, the moon will rise, and all will go on happening, but there will be no meaning. Meaning was man's creation. God created the world, man created meaning; and because it is man's creation, it remains small, trivial.

Somebody asked Pablo Picasso... he was painting and somebody asked him 'What meaning has your painting?' He was very angry. He said 'Go out and ask the rose flower what meaning it has. If the rose can exist without any meaning, why can I not paint without any meaning?' His answer is tremendously significant.

Love has no meaning. Love is a rose flower, beautiful as it is; but it is not a commodity. You cannot evaluate it, you cannot fix its price, you cannot able how valuable it is, what price it has got; it is invaluable. But the paradox is: things which are meaningless are very significant. that is the difference between meaning and significance. A thing may be meaningless -- that does not necessarily mean that it is not significant; on the contrary, the more meaningless a thing is, the more significant it is.

The person who simply lives through meanings starts feeling life to be insignificant. He collects money, money has meaning; he becomes very respectable, respect has meaning; he becomes politically powerful, power has meaning. But his whole life becomes devoid of significance. He lives and dies but never comes to know the poetry of life.

The poetry is available to those few who are ready to live meaninglessly, who are ready to live purposelessly, who can enjoy things for their own sake. Meaning means that everything has to be used as a means to some end. When I say that things can be enjoyed on their own accord it simply signifies that each thing is an end unto itself.

Meaningless love can become the foundation of a greatly significant life.

Chapter #10
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Jesus says again and again: Unless you are like a child you will not enter into my kingdom of god. The child has something which the grown-up loses; that something has to be regained. The child has some qualities of paradise. Once you start growing up you start losing paradise; that paradise has to be regained.

Each child's story is the story of the whole of humanity too. That is the meaning of the parable of Adam leaving the garden of god. Each child has to leave, because unless you leave it you will never be able to regain it; and unless you regain it, you will never be able to appreciate it.

The child has all that a Buddha will regain, but the child is completely unaware of it. How can he be aware? He is born with it; he is it. Once it is lost, then the understanding arises of what one has lost. Only by losing a thing do you come to know the value of it. You love a person, but when the person dies, then you become aware of what you have lost. When the person was available you were almost in a state of oblivion. One takes for granted that which is obvious.

It is like a fish in the pond. She cannot be aware of the pond and the beauty and the life-enhancing, nourishing, qualities of the pond. Take the fish out and immediately she understands that the pond was her life; now she hankers to go back to the pond. Drop her back into the pond: she will be utterly blissful because she is back. She will be grateful to god. Although she had always lived in that same pond, she had never thanked god.

Each child has that which a Buddha will regain. But when Buddha regains it, it is tremendously beautiful. The child has the diamonds with him but has no way to know the value of the diamonds. And these are the three diamonds: one, a blissful ignorance.... The child knows nothing; his consciousness is unburdened by knowledge. The second: the child is innocent, he knows nothing of good or bad; he is not yet divided. The third: he is choiceless; he simply moves through the spontaneity of his nature. Hungry, he eats; sleepy, he sleeps. These are the fundamental qualities of Buddhahood with only one difference -- that Bud&a is perfectly conscious of these three things and the child is unconscious. Childhood plus consciousness is equal to Buddhahood.

Deva means divine, suli in Hindi means crucifixion -- divine crucifixion. And that is the beginning of resurrection. One has to die to be reborn, one has to utterly disappear to be. It is paradoxical, but this is how nature functions: the seed dies and the tree is born. And it happens in many ways, in many subtle ways; it may not always be so apparent. The child dies and the young man is born; the young man dies and the old man is born. In fact, it happens every moment -- the past dies; that's the way life evolves.

So crucifixion is not something that happens once and forever; it goes on happening. It is a constant process of cleansing. The person who really wants to grow has to die to the past each moment so that each new coming of each moment is fresh, young, new. Then life is really exhilarating; then it is ecstasy.

If we go on gathering the past and never allow it to die, life becomes a boredom because the past has all joy. We have lived it, we have known it, we have been through it; now it is a repetition. It is like seeing the same movie again and again and again. The first time it has an excitement because there is exploration; the first time you are excited because there are surprises, the first time you are thrilled because you don't know what is going to happen, how it is going to end, the conclusion is not given to you and you are curious. But next time it is all dull; you know the conclusion already, you know what is going to happen. Now there is no surprise any more.

That's how many people are living: dull, bored, dragging, because they know that whatsoever is going to happen has happened already. It is said that many people die at thirty although they are buried at seventy.

And the hippies have a point when they say 'Don't trust a man beyond thirty.' There is a point to it, and the point is that by the time people are thirty they have already settled; their life has now become a comfortable, safe, secure pattern. Now nothing new will ever happen, now they will go on repeating the same habitual pattern again and again, year in, year out, till they die.

This is not the right way to live. This is not the way a sannyasin should live. The sannyasin has to live each moment as if it were new so that life never loses excitement, so that it always remains a passionate affair, so that there are always surprises happening. And that is the reality of existence: it is never dull, it is never dead. Only the memory of man makes it look dull and dead.

You can watch it in the trees and the birds and the animals. They don't look bored -- never! And their lives have not as much ecstasy as is possible in man's life. Still they are not bored. The simple reason is that they don't collect the past, they don't live in their memories; they live in the moment. They are not burdened by a great memory of the past. That is a heavy load to carry.

So this is the meaning... become a divine crucifixion. That is the meaning of Jesus' crucifixion and his resurrection. It may not be a historical fact -- it can't be -- but it has a metaphorical reality which is far more significant than any historical fact.

A historical fact is an ordinary event in time. A metaphorical fact is something eternal. The historical fact can be proved, can be disproved. The metaphorical truth cannot be disproved. It is a poetic statement of something that exists as an ultimate principle: it was so before Jesus; it is so after Jesus. Whether Jesus ever existed or not doesn't matter; it makes no difference to the fundamental principle. The fundamental principle is: those who want to live will have to learn how to die. And that's what Jesus means when he says: Carry your own cross on your own shoulders.

Carry the secrets of dying with yourself always. Whenever something is finished, die to it. It is finished; forget all about it, unburden yourself of it. Come out of it just as the snake comes out of the old skin. Memory is just an old skin, and if one is capable of coming out of it, one is a sannyasin. Then one is in meditation. Then resurrection goes on happening, and resurrection is eternal life. Anything to say to me?

Prem means love, laghima means power to fly. Love gives wings, and only love can give wings. Everything else keeps you crawling on the earth. It is only love that makes you able to fly, it is through love that you can take off. It is only through love that one can reach to the ultimate. It is a flight from the alone to the alone. And remember, it is a flight, and to be ready to fly one has to unburden oneself of many things. Love gives wings, but if you have many many stones around your neck then even wings won't be of much help.

So two things: first, one has to grow in love -- the positive part. And second: one has to drop all kinds of prejudices, religious, political, social. One has to become unknowledgeable, one has to learn how to exist in a state of no-knowledge. In short, one has to become a child again.

The child is in a constant wondering because he has no knowledge. As you become grown up you stop wondering because you think that now you already know; there is no need to wonder. This is utter nonsense. No knowledge is really enough to destroy wonder; on the contrary, real knowledge helps you to go deeper into wonder.

A great scientist, Eddington, is reported to have said, 'When I started researching in the world of science I used to think that the world consisted only of things and that sooner or later we would be able to know all that is.' But in his old age he said, 'I came to see the point that it is not possible to know all that is, because the world resembles more a thought than a thing. Reality is very elusive and mysterious.' He said, 'I started as a scientist, I am dying as a mystic.'

And the same was the case with Albert Einstein. He lived as a mathematician, he died as a mystic. It is reported that just two or three days before his death, he was saying to people, 'If next time I am given the chance to be born again, I would not like to be a physicist or a mathematician; I would like to be a plumber.' He means that he would like to live the ordinary life of a very ordinary man. He would like to function from the state of no-knowledge. As Albert Einstein went deeper and deeper into the reality of existence he became aware that it is infinite, that it is inexhaustible, that it is beyond our capacities to comprehend it and that it is going to remain so. We may know much, but all that we know will simply make us aware that much more is there yet to be known.

The person who wants to go into the ultimate has to unburden himself of all knowledge; then one becomes weightless. Love is the positive part in growing wings. The negative part is meditation, dropping knowledge.

So grow wings of love and grow deeper into meditation so that all unnecessary luggage can be dropped.

[Osho gives someone sannyas.]

Just raise your hands, close your eyes, and feel like a tree, solitary in a field. It is sunny, it is windy, the tree is delighted and dancing -- become the tree. If the body starts swaying, cooperate with it. Just feel these hands as your branches. It is really windy and sunny. Forget the human body.

Veet means beyond, sandharsh means conflict, struggle.

The greatest calamity that has happened to human beings is an inner division. Man has been divided, he no more functions as a unity. This has been the greatest trick played upon man, a great conspiracy of the politicians and priests, because this is the only way to keep man a slave. If a man starts fighting with himself then he becomes impotent to rebel; he is castrated. This is a psychological castration. His whole energy becomes involved in inner conflict. He has no more energy to fight with society, with the state, with the people, with the crowd and with all kinds of superstitions. Then he is so weak outside that he accepts. He has no more will to fight, his inner fight is too much. This is a psychological trick.

If a man is one inside he will not tolerate anything that is inhuman; he will not tolerate anything that goes against his intelligence. He will not tolerate anything that is stupid, superstitious, howsoever long its history and howsoever respectable it may have been considered in the past. The man who is one will be able to see through things, and not only able to see, he will be able to act according to his intelligence.

But man is a house divided against itself. And the way that he has been divided is so subtle that it is a!most difficult to understand, to comprehend. Many things have been condemned, and those things are things natural to man. The moment you condemn something natural you create division in yourself. You are against your own nature: the split arises. Now there is never going to be any moment of victory, because nobody can win. Neither you can win -- because you are also part of your being -- nor the thing that you are fighting against can win, because that too is part of your being. It is like making your left and right hand fight, wrestle: nobody can be victorious because you are behind both. So it is only your energy being dissipated in an absurd, foolish fight.

My sannyasins have to learn how to get out of this conspiracy. Accept yourself in toto. All that is natural is good, nature is good. And if there is ever a choice between nature and the moralist, choose nature and forget all about the moralist. If there is ever any fight between the natural and the ideal, drop the ideal immediately; it is worthless.

Listen to your nature, and slowly slowly you will be able to become one again. And the day one becomes one, life has a totally different meaning. It is vital, it is capable of rebelling, it is capable of asserting itself, it is capable of being on its own, it is capable of risking. And only the person who is a unity, who has integrity, will be able to reach god, because the journey is long, arduous. It needs great integrity. The people who are falling into parts cannot go on that journey. Their whole life is wasted in keeping themselves together somehow.

Anand means bliss, devi means goddess -- goddess of bliss.

And this is our reality. We are born to be gods and goddesses but we never claim our destiny. It remains unclaimed. We never search for our treasure; it remains there waiting and waiting for us. We remain beggars because our whole search goes on in the outside world; we never come home. And god is not there somewhere outside to be found: he is your innermost core, he is your life. Once god is felt in one's own being then he is everywhere, but only then, not before that. If before that somebody thinks 'Everywhere is god', that is just imagination, fantasy -- religious, good, but just a projection of a dream.

The first contact has to happen within, the first taste has to happen within, and then it goes on spreading. When you have tasted your nectar inside and you open your eyes, it is all over the place. It is in the green leaves and the red roses, in the stones, in the river, and in people; it is everywhere. One who knows god, knows him everywhere, and then to live is to live in paradise.

This is the right moment to have come. This is the time to drop everything else and go within.

The West has completely forgotten that at different stages of life different kinds of education are needed. We send a child to school to learn the ways of the world because he will have to live in the world, he will have to survive economically. He has to learn mathematics and geography and history and all that because it will be helpful for him to find a job. We send him to school, to college, to university, so that he is equipped,

so that he is efficient in attaining a certain standard of living. That is a need.

But when a person is getting old, the world is disappearing, death is coming close and one is to enter into another dimension, then another kind of education is needed. Just as one prepares for life, one has to prepare for death too. The journey of life is a very small journey and the journey of death is very great. When one is going on such an unknown journey, much preparation is needed.

That's what sannyas is: it is a preparation to encounter death, to know death, to go through death without fear, without clinging.

If one is ready to go through death without fear, without clinging to life, one transcends death, one comes to know the deathless, and that is god.

Life should be divided into two divisions. Just as children go to school to learn about how to live, after a certain age, after fifty, each person should go to some other kind of university, some esoteric school where he can prepare for the long journey, the long pilgrimage of death. That has been the way in the East.

We divided life into four sections. Thinking that life consists of a hundred years, hypothetically, we divided it into four. Twenty-five years, the first part, is for education, education for life. The second part, twenty-five years, is to live in life as a householder, as a husband, as a wife, mother, father, to experience life in all its ways. These years are to help your children to grow, are to protect your children, to send them to university so they can be ready. But after the fiftieth year one has to start thinking, now the time is coming to leave. One has to prepare to leave.

Up to seventy-five, the third stage, one is preparing to leave, getting ready for sannyas. And after seventy-five, the last twenty-five years, is the state of sannyas. One is now ready to face god. One has lived; now one meditates, prays, purifies oneself, becomes a witness to one's body, to one's mind, so that one can see something deep in one's own being which is neither the body nor the mind. Because death will take only the body and the mind, and if we can know that we are something separate from the body and the mind, then death is not going to disturb us at all. This was a very scientific division of life.

So this is the time for you to prepare, and it is not late yet.

[A sannyasin couple ask about their relationship: We get possessive and jealous and passionate.]

Mm mm. It always happens... it happens to every couple, because man as he is right now is not yet capable of loving. So he can start love, that is simple, but as things start going deeper, problems start arising. So alt loves in the beginning are immensely beautiful but sooner or later troubles arise because troubles are there in each human being.

He (the boyfriend) is hiding them. When you fall in love, you don't show them, you simply hide them; you show only the beautiful parts of your being. But the ugly parts are there! Sooner or later they will start asserting themselves, and when they do then there is conflict.

Love is a good therapeutic situation: it makes you aware of your neurosis. And if both persons are willing to use the opportunity to grow, then there is no problem. Then love can become one of the greatest growth situations. It is.... For example: when you feel possessive, rather than becoming trapped in the unconsciousness of it, make it conscious, deliberate. Discuss, don't hide; bring it out, express. Both meditate together on it and see the stupidity of it.

How can one human being possess another human being? And if you love the other person, how can you be possessive? They are contrary, contradictory. We can possess things; we cannot possess persons. The effort to possess a person is to reduce him to a commodity, to a thing, like a chair or a car or a house. This is insulting, humiliating, to the other, and naturally the other feels offended and he starts reacting. He will start trying to become more free, and the more he tries to become free, the more possessive you will become, and so on, so forth; then it is a vicious circle.

This is the rock onto which marriages come and are shattered; beautiful beginnings but always a tragic end. A little more understanding and there is no need for the tragic end, love can go on becoming more and more beautiful every day; it can end in a crescendo of beauty, joy. It doesn't happen because we are not really alert to what we are doing. So decide one thing: that it is not only a question of love, it is a therapeutic situation to grow in.

And help each other. (to the man) When she is possessive don't start reacting, because that will make her more possessive. Rather, help her to bring her possessiveness to the surface. Cool down, sit silently together for one hour. Turn the light off, burn incense. Just sit silently together, meditating over it, what it is, how it comes up.

(to the woman) Because it is not only your question. Sometimes it comes from him; then again, you have to understand it and meditate over it. Sometimes small things happen and you start nagging, and he starts feeling offended. He wants to dominate and you defend yourself. Att these small things are not really small; they are only apparently small. Deep down is the effort to dominate the other, deep down is power-politics. Meditate and see what kind of foolish games we go on playing.

I'm not saying to change these things immediately, because change won't help: only understanding will help. If by understanding they drop on their own accord, then it is good. If you forcibly change -- you say 'Okay, I will decide not to be possessive' -- that is not going to help. You will simply go on repressing and one day or other it will explode. So that is not the way.

That's what people go on doing. When they come to see that possessiveness brings misery, conflict, they think 'Why talk about it? -- change it! What can I do by .... ? how can I change? I can repress, that's the only possible way!' So you don't take any note of it and it goes on accumulating; then you are sitting on a volcano. One day it erupts out of all proportions; and the situation had been just a small thing. You are surprised, he is surprised: 'Are you going mad or something?' because the situation did not demand this. It was so trivial yet you exploded! It was just a spark; you had gathered too much ammunition in you. And he will go on doing the same. This is what all couples are doing all over the world.

Make it a therapeutic relationship.

(to the man) And you come and go too fast so you cannot do any groups; otherwise they would be very helpful. So next time you come be here at least for three weeks so you can do a few groups separately. They will make you aware of many things. And then do at least one or two groups together -- that will settle things.

There is nothing to be worried about. These are natural phenomena, human.

[A sannyasin has just completed individual therapy. The therapist said it was very difficult to get him to open. The sannyasin said that he felt very stuck. He works in the ashram bakery and enjoys putting his total energy into that, but when he is not at work he feels more and more stuck and isolated.

Osho checks his energy.]

Good. There is nothing to be worried about. You are deliberately stuck, so the problem is very simple. You have decided to act this way. Any moment you can drop it; nothing else is needed. This is your choice. If you want to remain stuck there is no problem in it, then don't make a problem out of it. Remain stuck, enjoy it. If you want to drop it, it is very simple. It is not that you are entangled in it; it is just the way you have decided to be. It is so simple -- that's why they (the therapists) were in difficulty. If it was something that was like a compulsion in you, they would have broken the ice. they would have penetrated you.

It is like a person who is awake and pretending to be asleep. Now you cannot wake him, it is impossible to wake him because he is already awake; he's simply pretending to be asleep. What can you do? If he is asleep he can be wakened. It is simple then: you just shake him or bring a bucket of cold water. And that's what they were doing, they tried everything; but you are not asleep! You are perfectly alert but you are pretending to be asleep, you are enjoying the pretension.

So you need not go to any group. Enjoy -- if you want to remain stuck.... If you are fed up with it then simply drop it like that. There is no problem in it; it is very simple.

And don't be worried -- put your energy into your work. That is good because you have too much energy. If you don't, it will create troubles for you. It is perfectly good. Put your energy as much in the work as you can, and enjoy it. And don't make any problem out of it, it is not a problem at all. If you want to remain in bed with closed eyes, you are free to. Whenever you decide to get up you can get up; you don't need any alarm.

That's what therapy can do. The therapy always fails with a person who has no real problem. It is as if you don't have a real problem and you go to the doctor. He gives you this medicine and that; nothing will help because the problem in the first place is not there; there is no disease.

You are perfectly okay. Put your energy into the work and forget all about it. It is nothing to be worried about. It is finished. I declare that you are out of it! And don't torture my therapists any more!

The Sacred Yes

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Veet means beyond, marga, in Sanskrit, means the way... beyond the way.

The outward journey needs a way, the inward needs no way at all. If you want to go to the moon, there is distance, and the distance has to be covered by a way. But if you want to go into your own being there is no distance at all; you are already there. So it is not a question of travelling, it is only a question of recognising that 'I have already arrived.' Truth is beyond all paths because truth is already the case. It is not a question of achievement, it is only a question of remembrance: just a little more awareness and one is back home. And then the whole thing looks so absurd! How had you been missing it for so long? It looks so ridiculous -- that it was already there, always there, and yet you were searching for it. It is really hilarious. The first thing that happens after a person becomes enlightened is a tremendous laugh, laughter at the whole absurdity of all search.

If this is understood, and this is only a question of understanding, not doing, but only of understanding, then this very moment, the transformation.

Sannyas is not a gradual process: it is sudden enlightenment. It is not a process in time; it is a jump out of time. It can happen in a split second... in fact, time is not needed at all. So let this moment become a new birth, it is, and from this moment start living not as a seeker and a searcher but as one who has arrived. Relax. There is nowhere to go, nothing to find, you are not to become anybody else. Relax into your being and start enjoying it. That moment-to-moment enjoyment of one's own being and the existence that surrounds one is meditation.

Deva means divine, nirdosh means innocence -- divine innocence.

And that is the greatest religious quality. No other virtue is as valuable as innocence, because it is only in innocence that god can happen. The knowledgeable mind goes on missing god because he thinks he already knows. That becomes a barrier. He has already concluded; he has not waited, he has not been patient. He has not allowed god to enter his being. And he has concluded: either that god is or that god is not. The person who has concluded is no more innocent and is no more open either; only innocence is vulnerable. And the person who has already concluded is dishonest, insincere. How can you conclude without knowing? The person who has concluded is living in a lie. He may go on believing that he knows the truth but his truth is nothing but a lie, a falsification.

Truth can only be based on one's own experience; it cannot be based on anybody else's experience. Jesus may have known god, Buddha may have known, I may have known, but that cannot become your conclusion. That will be borrowed, that will be cheating, and one cannot cheat on god. One has to remain alert that one has not known yet.

To function from that state of non-knowing is innocence, and innocence is tremendously beautiful. It is vast, open, available, ready to inquire, to go on any investigation, to explore. And it is only in innocence that one day the ultimate descends. Even then the innocence is not destroyed, because when the ultimate enters you, it is so big that you cannot reduce it to a conclusion.

That's why Buddha remained silent. He would not say whether god is or god is not. You ask him -- he will smile and keep quiet. It is so big that to say anything about it is to reduce that unlimitedness to a very limited statement. That is sacrilegious. In that way Buddha remains one of the most unique enlightened persons of the world. . . so utterly honest that he will not answer even fundamental questions which every religious person is seeking and searching. He will simply put aside all great questions. He will say 'Don't bother about them, please learn how to meditate. Be silent and you will know. Be still and you will know. Don't ask. Even if I say, it is useless... not only useless, it is harmful. If you cling to it then you will never know on your own.'

That's the meaning of your name. Drop all conclusions, become a child again, and from that things start changing. Life again becomes a wonder, a mystery. Life again becomes full of awe, poetry, beauty. One is again thrilled, one is no more bored, and there are surprises on each step. Those surprises are ecstatic....

Deva means divine, siddho means arrival -- one who has arrived. Sannyas is an arrival. It is not a ritual, it is not a formality, it is getting involved with me. It is the greatest commitment one can make, although it is made playfully, there is no seriousness involved in it. That's the paradox of it. And all that is great is always paradoxical. It is a non-serious commitment but it is a commitment all the same. One has to go into it laughing, dancing, singing, because to me the sense of humour is one of the very fundamental religious qualities. If you cannot laugh totally you will never be able to love or pray. If you cannot be playful in life, it is impossible to be Prayerful. Prayer is the ultimate form of playfulness.

Deva means divine, parinamo means consequence.

There are things in life which cannot be made into goals, and those are the greatest things, the most valuable; those are the ultimate values of life. You cannot make a goal out of them, they happen as a consequence. For example: happiness cannot be made a goal. If you make a goal of it you will become more and more unhappy. You cannot go directly in search of it. Happiness is a consequence, it is very indirect. Playing on your guitar.... You are not searching for happiness; you are playing on your guitar and you are absorbed in it, and suddenly it comes as a consequence. You were not even thinking about it; you were not searching for it; you had no motivation in it; you were simply playing your guitar. Not even a lingering desire was there for happiness, but you got absorbed in your music and it came. It is a consequence.

So those people who start searching for happiness directly remain miserable for the whole of their lives. A painter may have it when he paints and forgets himself completely. When the painter disappears and there is only painting, happiness comes. It happens. It happens to the dancer... it happens to anybody who is capable of totally losing himself in some activity. But it always comes when you are absolutely unaware of it; it takes you by surprise.

And it is not only so about happiness, it is so with love, it is so with celebration, it is so with meditation, it is so with god. They are all consequences, not goals. You cannot desire them; desire them and you will miss them. Desire becomes the great barrier. But they happen whenever you are lost, absorbed, drunk with some activity, whatsoever it is. Digging a hole in the garden, if you are really totally absorbed in it you will feel great joy arising in you, great meditativeness. And suddenly you will feel yourself surrounded by a new climate of love. And one day all these qualities take you higher and higher and higher, and the ultimate is god. God is the sum total of love, beauty, celebration, meditation, prayer, gratitude. God is the apex, the peak of it all.

But remember one thing very fundamental -- it is a consequence.

Prem means love, vedano means pain -- pain that comes out of love. It is a sweet pain. It is no ordinary pain. It is the pain that brings growth, it is the pain that brings new birth. It is a pain that is far more valuable than all pleasures put together. But the basic condition is that it should come out of love; then it is purifying. Then it cleanses you, then it is a fire. And if one is ready to go through it, one comes out of it pure gold.

Not all pain is good. Pain is destructive if it doesn't arise out of love; it is poison. But the miracle of love is that it transforms even the poison into nectar: that is the very alchemy of love. If love touches even darkness it becomes light. If love touches death it becomes life. If love brings suffering then hidden behind it are great blessings. So whatsoever love brings has to be accepted in great gratitude. It brings pain in the beginning because man is not yet ready. Much has to be dropped from his being, many things have to be cut. Man has to be peeled, and it is painful because we have lived with a certain identity for so long; now chunks of that identity start dropping.

It is not accidental that many people have decided not to love or, at the most, pretend to love. It is not accidental that many people have chosen sex as a substitute for love, many have chosen marriage as a substitute for love. Many have chosen new objects of love which are not dangerous -- money, power, prestige -- things. But there are very few people who really love.

The fear of love is that it brings great pain, it brings great agony. It throws you into the fire of purification, but that price has to be paid, otherwise man remains mundane, never becomes sacred. Man remains a seed and never becomes a tree. And the seed will never know the spring, remember. Spring will come but the seed will never know the spring. It is only the tree that can know the spring and the joy of spring... the glory and the splendour.

Choose love even if it brings pain. Choose love even if it brings death, because death through love is resurrection. Choose love whatsoever it brings and whatsoever the cost, and you will never be a loser.

Deva means god, ajij means friend -- god, the friend.

God has been thought of in many ways down the ages: as father, as mother, as husband, as beloved, as a child. But the best way is to conceive of god as the friend, because friendship comes very close.... It is something that is not of the ordinary, mundane rut of life.

When you think of god as a father it is bound to be that you will project your own father onto him and all the traumas that are associated with your father and the father-fixation. If you think of him as your mother, that too is a biological relationship. Friendship is utterly non-biological. If you think of god as your beloved, your woman, again it is a biological, sexual relationship.

Friendship is the only relationship which has no connotation of biology. Friendship is utterly luxurious; it is not part of nature. It is not needed for survival: it is a pure sharing. It has no motivation. You don't need anything from the friend; you simply meet the friend. You are happy that the friend is there. Just his being is enough of a fulfilment. You don't use the friend as a means to something; the friend is the end, he is not the means.

This is all involved when you start thinking of god as your friend. And when you think of god as your friend you need not be self-condemnatory, you need not think of yourself as inferior. You need not think of god as superior, high and far away. It is more human to think of him as a friend. He comes closer, you become equal, and love can arise only between equals. If god is very high and man is very low then a bridge is impossible. If god is all purity and man is all sin then the bridge is not possible at all, they cannot be bridged.

Think of god as a friend and then all inferiority and superiority and all those complexes disappear; and that is tremendously helpful. If you can think of god as your friend, then just as a corollary to it you can think about your friend as god, and that is of tremendous significance.

Prem means love -- that's what you have missed in your life and that's what you are seeking and searching for.

If love is missed one starts feeling very empty. It is only love that gives you a feeling of fulfilment. And if love has not showered in your life then you can manage to live but life is not much of a life. It is more or less a drag. One can manage, but it is an empty gesture; there is no substance in it. It is a formality. It is just that one is not dead, that's all, but the joy of living and the thrill of being here in existence is not there. And it is only through that joy that one comes to know beauty, truth, god.

All that you need is a jump into love. That is going to be your therapy. So while you are here befriend as many people as you can. Be loving to people, become available. Don't be afraid and don't be shy. Don't hide yourself, because if you hide yourself then others start hiding themselves. If you shrink back, immediately the other reacts and shrinks back. Open yourself, come closer to people. You need a certain warmth, and once that warmth is around you, your heart will start pulsating with a new energy. And that is possible, there is no problem in it.

But if one has lived long enough without love then it looks almost impossible. From where to begin? How to be friendly? How to be loving? But in this commune it is possible, because the whole milieu of the commune is that of love. If it cannot happen here it cannot happen anywhere else. So don't miss this opportunity. Mix with people, drop your defences and don't be afraid of coming closer to people. They are just like you: just as you are lonely, they are lonely; just as you are pulling on in your life somehow, they are pulling on in their lives somehow.

So don't be worried that somebody will look at your emptiness, will see that you have nothing inside

you and that that will be very shattering and your image will fall to the ground. No need to be worried. At least here with my people nobody is trying to carry any image. People are trying to be authentic, true, sincere, as they are in their utter nakedness -- they are trying to be true.

So you just remember that. And do a few groups, they will help you to unburden, a little bodywork, and things will settle.

The East represents a few things: one is the inward journey. The West is extrovert; the East is introvert. The West explores others, the world; the East explores oneself. The East is just a metaphor for going inwards. The more you go inwards, the more blissful you become, and when you reach to the very core of your being, bliss explodes.

And bliss is not ordinary happiness that comes and goes. It only comes and never goes; it is eternal.

Shantiprem.... It means love for peace, love for silence.

Man ordinarily loves fight, conflict, struggle, violence. That's the ordinary love of mankind. It is destructive because it is only through destructiveness that you can attain to a strong ego. The more you destroy, the more you can become an egoist.

But that love is a wrong love; it is suicidal, it poisons you. It does not bring to your life anything of the eternal. It brings misery to others and to you, it brings anguish, anxiety, to others and to you; it creates hell. Whenever love goes wrong hell is created. Hell is nothing but love gone bitter/sour.

The right kind of love is that which longs for peace, for silence. Once you have fallen in love with peace and silence your life will take on the flavour of creativity. And you will not only be blissful, you will become a blessing to others.

That's all meditation is about: love for peace, silence....

The Sacred Yes

Chapter #12
Chapter title: None

12 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811125
ShortTitle: SACYES12
Audio: No
Video: No

Veet means beyond, nishedh means negation -- beyond the negation, beyond the negative, beyond the no.

The mind exists as a no, the heart exists as a yes. That's the difference between the mind and the heart. The whole climate of the mind consists of nos and nos. It cannot say yes, it is impotent in saying yes. If sometimes it has to say it then it is only reluctantly, out of compulsion. If it is cornered into saying yes and it finds no other way to get out of that comer, it says yes. But that does not come in deep acceptance, it does not come as a celebration; it cannot welcome it. It is only arbitrary, it is provisional, tentative. And whenever the opportunity arises it will immediately say no again. That yes was just a strategy to protect oneself. It was just a defense measure, armour. But behind the yes was the no, so whenever the right time is there and the mind can have its say, it will drop the yes and will say no.

No is natural to the mind. And in the same way yes is natural to the heart, it lives in the dim; of yes; the flower of yes grows in the heart. No is almost impossible for the heart to say. And even if it has to say it

sometimes then it is reluctantly; then it is arbitrary; it is not natural. And as the moment arrives it will immediately change into yes.

Man can live in three ways. One is: man can live only as the mind. Then he lives as a nihilist -- negative, anarchic, destructive. Or man can live as a yes in the heart, but then man lives as gullible, ready to be exploited, deceived, manipulated, vulnerable, defenceless. Both ways are half-half, and to live half is to live wrongly.

The third way is the right way: to live as a totality. Use the no when it is needed, but remember it has to come from the head; it should not be imposed on the heart. And use the yes when it is needed, but it should not come from the head, otherwise it will be phony. And this is a great balance. So when you are encountering the outer reality, the world of objects, use the mind with all its doubts; they are perfectly beautiful there, they belong there. But when you are in love, in friendship, when you are singing a song or dancing a dance or just holding the hand of your friend and sitting silently, then put the whole mind aside. Then be yes. And the man who knows how to use both without being caught in any is the total man.

But the beginning of the journey has to be getting beyond the mind, because that is where everybody is hooked. The society forces everybody to be hooked with the no. So first, get out of the no, let the yes become alive, flowing, dynamic, and then the third stage -- then go beyond both and be that one who can contain both, who can use both, and is never used by any. That is freedom, that is sannyas.

[Prem Passana: insight into love. That is one of the greatest experiences, says Osho.]

One can love without any insight, then love remains superficial. Millions of people love without understanding what love is. And unless one understands love it remains a very very superficial phenomenon, it only touches your surface, it never goes deep into your being. The insight paves the way for it to go into the core. So there are millions who love and yet go on missing the incredible ecstasy that can come out of love, because they never search for any insight into it, they never meditate over it. Love plus meditation becomes insight.

There are others also who have great insight but no love. Then their insights remain intellectual; they can understand many things about the world of objects but nothing about themselves. They can understand the whole existence except for themselves. They will be able to know how to go to the moon but they will not be able to know how to go into their own hearts. They will be able to communicate with the far away planets but they will not be able to communicate with their own wives or their own children.

So there are people who have great insight but without love. Then it remains intellectual, logical, rational, mathematical, and life is far more than that. And on the other polarity there are people who love, but they never bring any meditation to it. Hence love remains superficial, just a kind of enjoyable occupation, that's all... a merry-go-round, fun.

If both these things can come together -- if love and insight, love and awareness, love and meditation can join together -- then the highest synthesis is born. Then one is capable of going into the very heart of the matter. And to know the very heart of one's own being is the beginning of wisdom. Then you can know the stars and the harmony of the stars and you can know all that is, because man is a miniature. All is represented in man in a smaller form on a smaller scale.

Man is like a drop. If you can understand the drop, you have understood all the oceans. A single drop carries the whole formula of H20, and that is the whole biography of all the oceans that have ever been or will ever be -- past, present, future. So is man a drop of consciousness. A love insight reaches to the core of this consciousness and reveals all the mysteries.

Deva means god, sambhava means possible -- god is possible. That's the good news, the gospel, the gospel of all the awakened ones: that god is possible, that one need not be in despair, that one need not feel hopeless, that man is not alone, that man is not accidental, that man is not just a by-product of some blind forces. God is possible and god *is* happening. We are on the way to god. That's the definition of man: the being who is on the way to god. You may go astray, you may delay, you may postpone, but still one day you will have to arrive, sooner or later. One can take one's own time because infinity is available, there is no hurry. But one day or other one has to come, because that is our destiny.

God is not something to be seen; god is something one becomes. It is an unfoldment of your own being. It is hidden in you; it has to be manifested. It is not something alien, foreign, to you that is going to happen to you; it is your innermost nature. But we are unaware of it. We are not aware of the house in which we are

living, we are not aware of the host we are. Man's life consists almost of a kind of somnambulism, sleep-walking.

The decision to become a sannyasin is basically a decision to be awake. And just the very decision -- that you want to be awake, that you will put all you have to be awake, that you will strive intensely to be awake -- becomes a great beginning. That very desire to be awake brings you out of sleep and dreams.

But remember always: god is possible and he is always by the corner. You can just grope a little and find him. He is not far away, he resides in you. He is the kingdom of the within. You are he.

The Sacred Yes

Chapter #13
Chapter title: None

13 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811135
ShortTitle: SACYES13
Audio: No
Video: No

Deva means divine, sandip means a lamp -- a divine lamp. The light is already there -- it has not to be created; it is inborn, innate. But it has to be discovered. All that is needed is a deep penetration into one's own being. One has to make an arrow of one's consciousness so that the arrow can go to the very target of one's heart, and there is the light of all lights. Once that light is known you are no more part of time, then you are part of eternity. Time exists in darkness and time is death.

You will be surprised -- in Indian languages the word for time is 'kal'. It is also the word for darkness, it is also the word for death; the same word with all three possible meanings, because time *is* darkness. Light is beyond time. And time is death, because within time one cannot exist forever. It is only a momentary phenomenon. Within time things are only reflections, not realities.

It is just as if you have seen the stars reflected in the lake, just a little wave comes and all those stars are gone; wind comes and the surface is disturbed and all those stars are simply no more there. So is the case with time. Time only reflects reality, it cannot give you the real; it can give you only dreams and fantasies about the real. It is very dark, everybody is groping in the dark, and those gropings we call desires; those gropings we call longing, ambitions.

But the point to go beyond is within. It is already there, so it is not a big problem to reach it; it is a simple process. Just as we go out, the same process has to be used for going in, only with one difference: the direction has to be changed, just the direction. Otherwise the process is the same, outgoing, ingoing. It is the same process, just your direction will be totally different, it will be diametrically opposite.

The change of direction is all that sannyas is: it is the beginning of an inward journey. It is the search for the light within.

You have the instrument for great music within you -- and that is what love is.

Man is born with a great music, but we go on remaining occupied with the outside noise. And because of that occupation, the constant chattering mind and all kinds of stimulants outside provoking us, challenging us, slowly slowly we totally forget that something immensely beautiful was inside our being -- the still, small voice. It is very delicate, it is very subtle. If one remains gross one cannot hear it. One has to tune in to it to hear it. Man is a musical instrument and one has to learn to play upon it.

Life should not be taken for granted. It is an art. One has to paint it like a painting, one has to sculpt it

like a sculpture, one has to play upon it as one plays on a musical instrument, one has to make a song of it. It is multi-dimensional art, and the more you are available to different dimensions of being, the richer you become.

The old idea of a religious person was not that of multi-dimensionality; it was linear, one-dimensional. The old monk living in the monastery, just going through the same ritual every day, reading the same Bible, repeating the same prayers, worshipping.... It was almost mechanical. Day in, day out he would do it, for his whole life he would do that. It was very very poor.

My idea of a religious person is multi-dimensional. He should be creative. He should live in as many ways as possible and he should move into as many creative directions as possible. He should become explosive. The old idea of a religious person was implosive. They were closing themselves within themselves. They lived a closed life, windowless. My idea is of explosion... not like a bud with closed petals, that is implosion, but like a flower, with opening petals, and petals that go on opening, that go on opening, that go on opening. There is no end to that opening, it is an infinite opening.

So create music, create poetry, create dance and as many things as you can imagine, you can dream. Materialise them, realise them. The more you create, the richer you become. And only a rich soul can know god, only a very rich soul is worthy of knowing god. Otherwise what have we got to offer to him?

Become a great musical creativity, become a melody, a rhythmic dance of life energies, a celebration.

It is only love that makes a person creative. It is only in love that one starts overflowing into existence, because it is only in love that one has something to give and share. The person who has not known love can't be creative; he can only be destructive. It is the same energy. Joined together with love it becomes creative; disconnected from love it becomes destructive. The world can be a totally different kind of place if people are allowed and not hindered from loving. If people are given a climate of love, a milieu of love in which they can easily grow into loving beings, the world can become the very paradise. World wars won't stop unless and until we have released love energy.

Now only love energy can be the survival for humanity's future. Only a love explosion can be the antidote to the atomic explosion; otherwise man is already coming closer and closer every day to a universal suicide.

We have forgotten how to love and we have created so many destructive weapons that it is almost impossible to survive unless the miracle of love happens on the earth. The situation is like this: in a room there are all kinds of ammunition and you have given a child a matchbox to play with there. You are just hoping that nothing wrong will happen but there is every possibility, because the matchbox is there, the child is there, the child's curiosity is there. He will open the matchbox; he cannot resist. He will try to do something with the matchbox, he cannot resist. And the explosive ammunition is all around the room. It is almost impossible to avoid the accident. This is the situation: man is almost retarded as far as the heart is concerned, and he has great powers released by science. Unless in the same proportion we can release man's love -- his poetry, his capacity to enjoy, live, celebrate -- it is impossible to survive.

But this is one of the fundamentals, that whenever you find a destructive person, don't be angry with him; feel pity for him. Even people like Adolf Hitler need to be pitied; they need compassion. Their energies have turned sour and bitter and poisonous because somehow they missed what love is. And the society is such that it creates hate and prevents love. It creates competitiveness and preVents camaraderie. It teaches you how to fight, it never teaches you how to befriend.

My whole effort here with you people is to do just the opposite: to release your love sources, to ignite your love flame. And once that is there then it takes care; then your life will become creative on its own accord.

[A sannyasin who is leaving for the west asks if she should stay at home and look after her husband and children, or work -- she used to be a group leader.]

So it is not a financial question at all?...
It is just for your growth?...

I think there is no need to work, but you can help the centre there. Devote your time to the centre, whatsoever time you can give. And if they need it sometimes, you can lead groups there.

But don't make it a whole time thing... so the family is not neglected.... The family should not be neglected... because once children are neglected they will become accustomed to it, but they will become

hard and for the whole of their lives they will suffer from the lack. If they have not been cared for they will not be able to care for others.

This is a great problem that is facing the modern society, particularly in the West. If the father goes to work and the mother also goes to work then the children are almost orphans. And the presence of the mother in the home cannot be substituted by anybody else. It is not only a question of physical caring; it is a question of spiritual nourishment.

So you cannot give the work to somebody else who is paid for it. Then it is totally different, its quality is different; there is no love involved in it. So, on the surface everything will be taken care of but deep down something will be missed. And the children may not ever become aware that they have missed something. but the whole of their lives will show it. That's what is happening on the psychiatrists' couches and in the mental hospitals. Out of four persons, three persons are mentally disturbed and the fourth is also suspicious.

And love is the greatest therapy. So you will be running therapy groups for the children of some other mothers who have not loved them. And then some day your children will need therapy groups from somebody else! No need to work -- take care of them. But you can devote.... For your own growth it will be good, you can devote some time to the centre.

[A sannyasin had previously written to Osho to ask whether he should stay or return to his wife and child in Thailand and start a centre.]

You start a centre there -- that will be good for your growth, too. Rather than encountering your own problems, it will be better for you to help others to encounter their problems. And side by side, your problems will be solved. Because problems are the same. There are not many problems in the world. I have listened to thousands of people and their problems can be counted only on the fingers of one hand; there are not many problems. They say there are only three jokes in the world and all other jokes are just a little bit changed here and there; so is the case with problems.

But it will be good for you. Start the centre, start helping people. Helping them you will become aware of the ridiculousness of your problems, of the sheer meaninglessness of your doubts. Doubts can be meaningful if you have anything to lose, but you have nothing to lose -- that's why they are ridiculous. It is like a naked man who will not take a bath because, if his clothes become wet, where is he going to dry them? He is naked, he has no clothes in the first place, but he is very much afraid.

Man has nothing to lose at all, so why be unnecessarily distrustful? If you have something to lose, it's okay; somebody may cheat you. The irony is that those who have something are very trustful, because when they have it they know it cannot be taken away. Those who don't have are very distrustful because they are afraid it may be taken away. In fact, they don't have. They may be exposed, and then the inner misery and the emptiness... and it frightens. Those who have, can trust, because they know you cannot take it away from them. It is their intrinsic core, it cannot be separated from them. Their richness is in their very being, it is not something that they have; it is what they are. Nobody can cheat them, nobody can take it away.

This is a very ridiculous situation, but everybody is more or less in it. We are unnecessarily worried. Death will come and everything will be gone, so what does it matter? If somebody cheats and steals something from you, what does it matter? It is not yours. You came empty-handed and empty-handed you will go. So meanwhile, if somebody unburdens you, feel thankful that you will be travelling light!

But my feeling is also this, that you learn a few groups, a few techniques and start a centre.

The Sacred Yes

Chapter #14
Chapter title: None

14 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811145

ShortTitle: SACYES14
Audio: No
Video: No

Veet means beyond, santap means anguish -- beyond anguish. Anguish is one of the most fundamental problems of the human mind. Man exists in anguish, man is anguish, a constant anxiety, a constant feeling of falling apart, a constant fear of being torn. No other animal in existence lives in such anguish. All other animals are at peace with themselves, except for man.

It is the agony of man but it is also the possibility of a great ecstasy. It depends how we use it: we can be destroyed by it if we remain in it; we can be very creative about it if we go beyond it. And it cannot be solved; one can only go beyond it. There is no solution. The more you try to solve it, the more puzzling it becomes, because it is something very fundamental to human existence itself. It is not an accidental problem; it is not something from the outside, it is something inside. And this is the problem: man has a past and also a future. No animal has any past, any future, they simply live in the present. Hence they are not tom apart. Although they are utterly unconscious -- they don't know where they are -- they are exactly where Buddhas are, unconsciously there.

Man has become conscious. Consciousness means self-consciousness. Now he can look back. He is a Janus: he can look back, he can look ahead. He can see the past and the pull of the past. He can imagine the future and the pull of the future. And between these two pulls arises anguish: to be this or to be that, to remain confined to the past -- that is comfortable, convenient but without any adventure, without any thrill -- or to go into the future and forget all about the past. It is tremendously thrilling, sensational, but it has no security, no convenience, no comfort; it is risky. And man wants both together: adventure without any risk. That is not possible, adventure ss with risk; it comes in the same package. And convenience has no risk, but then life is boredom. Man has been trying somehow to manage both together, adventure and security, and it fails, it always fails and it is always going to fail. This is the anguish. How to solve it?

The majority solves it by becoming conventional, orthodox, traditional, belonging to a religion, church, political party, this and that, remaining in a clear-cut defined world, never going beyond the boundaries, never taking the risk of being alone, never doing anything that is non-conventional, non-conformist, remaining part of the crowd, never becoming individual. But it is boring, utterly boring. That's why you see so many people totally bored, doing all kinds of things but with a tremendous boredom, moving like robots, with no love, no romance, with no poetry, no music. They have forgotten how to dance. They don't see anything worth dancing about, they can't sing because they are missing significance in life and only significance can become a song. So they have settled for security, but security means death, security means boredom and security means staleness.

Very few choose the other path -- the artists, the poets, the musicians, the mystics, but that is a very small minority. And they are also always in trouble because they are always in a kind of rebellion, continuously fighting against the society, troubled by the society, tortured by the society, rejected, condemned by the society. Even people like Socrates are treated as if proved by the society to be criminals -- the greatest and the highest! Even Jesus is thought to be only worth crucifying! But these few people have joy. Each moment their life is a new beginning, a new sunrise. They are continuously renewing themselves. These are the real people, far and few between, but they are the real people.

One has to go beyond the security, beyond the comfort and the convenience, that the society can provide. Of course it provides it at a great cost: it takes your soul away and it gives you comfort and convenience. It gives you the warmth of the crowd but destroys your individuality. That is now way to go beyond anguish.

The artist, the musician, the poet, they also remain in anxiety and anguish; they also cannot go beyond. They have chosen the other part, the other polarity, but they are constantly worried about whether what they are doing is right.

Only the mystic knows how to go beyond.

So these are the three types of people in the world: the conventional, the anti-conventional and the transcendental. And that is the meaning of your name: the third, the transcendental, Veet Santap, going beyond the duality, going beyond past and future, going beyond all kinds of divisions, going beyond

schizophrenia. Then again man is back in the world of animals and birds and trees. That is the meaning of the parable of the Garden of Eden: one is back in the garden but with something immensely new, very much enriched. Adam came out of the Garden of Eden almost like an animal. When Jesus goes back into the Garden of Eden he is a Buddha; he has attained. He goes back tremendously conscious; when he came, he came unconscious.

The whole wandering on the earth is between these two people, Adam and Christ. Everyone is an Adam and everybody needs to be a Christ and unless everybody becomes a Christ, anxiety persists, anguish remains. To be beyond anguish is to be a Christ. That is the meaning of Christ-consciousness and that is the meaning of sannyas.

Deva means divine, madhur means sweet -- divine sweetness. Religion has become very bitter. It has been poisoned by the priests. It has become bitter because it has become life-negative: it denies life, it rejects life. It is bitter because deep down it is suicidal. Man has urges in him: one is eros, a love for life, the other is thanatos, a love for death. Both are there, and one can choose one's life either as eros or as thanatos. If you choose your life as eros you will have a tremendously ecstatic journey; it ends at the apex of joy, god. If you choose thanatos then you will only shrink and die and slowly slowly your life will become more and more close to death.

But that's how it has happened in the past. The saints were worshipped if they were almost dead; the more dead a saint was, the more saintly he was thought to be. If life has no value then of course, the person who has renounced all life, an joys of life, all beautiful experiences of life, certainly he is a saint. In fact he is nothing but a psychological case. He has chosen death against life, although he calls his, death religion, god, renunciation... beautiful words, just to act as a camouflage; behind the words there is nothing but a corpse. The man has chosen not to live. And why do people sometimes choose not to live? Because living is risky and dying has no risk.

Living is always risky, because living means to live with the unknown. Dying is very very secure. In fact a man is never so secure as when he is in the grave. Nothing can happen to the person who is in the grave. Nothing can ever happen: no accident, no mistake, no misfortune. That's the security of the grave. And people have longed so much for security that they are even ready to die for it.

Long for insecurity because that is the longing of life. Search for insecurity and the untrodden paths and go into uncharted seas, because that is the way of god. And then religion is no more bitter. It is as sweet as honey, it is as sweet as nectar.

I teach a life-affirmative religion. I am tremendously in love with life and I would like every sannyasin to be in absolute love with life. Let it be a love-affair with life and you will find immeasurable treasures.

Deva means divine, sandipa means a lamp -- a divine lamp, a divine light. The lamp is inborn, it is another name for our heart. It is already there, burning bright, but we have not looked for it. A turn-about is needed. We are looking outside, we are standing on the windows of our senses and looking outside. And the world is beautiful outside, no doubt about it. It is tremendously beautiful, but nothing compared to the inner world. In comparison to the inner it is just pale, just a reflection, just an echo, but those who have not seen the inner, for them this is the only world and there is no comparison.

[He tells the lovely story of the two Sufi saints, Rabiya-al-Adabia and Hassen. Hassen, enjoying the beauty of an early morning, birds and flowers and their fragrance, called to Rabiya to come out and see.

'You come in' she called. You are seeing the beauty of the creation -- I am seeing the creator himself!']

A simple anecdote but Rabiya turned it into a tremendously beautiful parable. All that is needed is a turn-about, a coming-in, and great light is already there, great life is already there, great love is already there. All that one ever needs is there. Let sannyas be your turn-about!

Deva means divine, madir means intoxicated -- intoxicated by the divine. God is the greatest intoxicant there is, the ultimate in drugs. In fact man has been searching for drugs not knowing why. He has been searching for drugs as a substitute for god. He is tired of his ego, he wants to drop it but he does not know how to. Drugs help a little bit. At least for a few hours he can forget it if he cannot drop it, and that forgetfulness gives him joy.

God is the ultimate drug. It does not help you to forget the ego; it simply helps you to drop it. It

disappears. As god enters one's life the ego disappears, is never found again, and with the ego go all the anxieties, all the problems, all the worries, all the nightmares. And when all these nightmares and worries and anxieties have disappeared, so much energy is released in one's being that one is simply turned on by that energy. That is intoxication. One is simply always high -- one is flying! Even if one walks on the earth, one's feet no more touch the earth. One remains in the world and yet one is far, far away from it.

Seek god, not as the idea of some theologian, not as the idea of some religion, but seek god as your deepest thirst for intoxication... seek god so that you can dissolve into it. God is not an idea, is not a person either: god is the totality of all that is. And god is available. All that is needed is an insight into reality, into the totality, of all that is. And once you start penetrating god in different ways... Looking at a rose flower become intoxicated; let the rose relate something to you, be in a communion. Watching stars in the sky, be in tune with them. Seeing trees dance in the wind become a tree and dance, or seeing a river move, be moved. Remain available to beauty, to music, to poetry. Remain available to all that is available, and much is available.

We are not in a poor world; the world is immensely rich. If we cannot see the richness of it, it is something to do with our own deadness, blindness, insensitivity, but it has nothing to do with the world. The world is really psychedelic: there are rainbows and rainbows all around; it is very colourful. So start connecting with the world in a poetic way. The way a lover approaches his beloved, approach the world, and you will find god.

There is no need to go to the churches or to the temples or to the mosque. All that is needed is to go closer and closer to nature, to trees, animals, people, stars, rocks, rivers, and suddenly doors start opening.

And one door opens and immediately a thousand more open. The first door is the thing. Something clicks and you are available, and god starts pouring into you, as wine. Then life has a totally different quality to it... it is pure ecstasy....

I would like you to become pure ecstasy -- madir -- utterly intoxicated, in such love with life that the ego disappears.

[Osho gives a sannyasin a name for a new centre.]

Svagat. It means welcome. And the world of my sannyas welcomes everyone, with no barriers -- barriers of caste. religion, nationality, sex. Sannyas believes in one earth and one humanity. All the religions belong to us but we don't belong to any particular religion. So let that be the name for your centre: Svagat.

The Sacred Yes

Chapter #15
Chapter title: None

15 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811155
ShortTitle: SACYES15
Audio: No
Video: No

Anand means bliss, nijo means individuality. Individuality is your essential core. Individuality is not your personality. Personality is given to you by the family, the society, culture; individuality is that which you bring into the world -- that is your original face. The individuality gets lost in many layers of personality, and a man has many personalities. You have one personality with your father, another with

your mother, another still with your wife, another with your child, another with your servant, still another with your boss. You have many personalities, you have many faces, because you need different faces with different people in different situations.

So personality is just a changing flux around you. It is like the surface of a lake, continuously wavering, waving, rippling. It is not its depth. It is constantly at the mercy of the winds. The personality lives through the stimulus it gets from the outside; it is a stimulus-response. And people have completely forgotten about their individuality.

The whole work of meditation is to help you to recover it, to reclaim it -- your original face, your originality, your nature, your essential nature. And that is what god is. God is everyone's essential core. The personality is Hindu, Mohammedan, Christian, Communist, Fascist, Socialist; the personality is white, black, Chinese, Indian, German. It has so many colours, it comes in all shapes and all sizes.

But the individual core is nothing but god... the taste of totality. And it is always there. However many layers there are, they don't destroy it. Millions of layers can be there but the treasure remains intact. Whenever you start penetrating your layers, whenever you start peeling your onion, one day suddenly you find the essential core. That is freedom, that is bliss, and that is the only way to be really alive, ecstatically alive.

Sannyas is a search into the individual, beyond the personal. The individual is universal.

Anand means bliss, atita means of the beyond -- bliss of the beyond, transcendental bliss. Happiness is of the earth. It is earthly, hence it is momentary. And in the wake of it there is always unhappiness, because the earth exists in a kind of duality. Everything is a dichotomy: light and darkness, happiness-unhappiness, pleasure-pain, life-death.... On the visible plane everything is dual, polar, diametrically opposed to something; this is the dialectics of existence. But beyond the duality there is also something transcendental which is one, undivided. That is bliss. It has no opposite to it.

It happens only when one has gone beyond happiness and beyond unhappiness. How to go beyond happiness and beyond unhappiness? Everybody wants to go beyond unhappiness but nobody wants to go beyond happiness, and that is the whole crux of the matter. If you don't want to go beyond happiness you will never be able to go beyond unhappiness; they come together. People want happiness, and just hidden behind it comes unhappiness. And they are always in the same proportion: the more happiness you have, the more unhappiness you will have. They always balance each other. The more you laugh, the more you will have to cry; the more you love, the more you will have to hate. They always balance.

So one who really wants to go beyond this continuous conflict of the dual has to see the pint that if you cling to one pole, the other pole is bound to remain there. So don't cling to either -- just become a witness. When happiness comes, witness it. Just be a watcher, unentangled, untouched by it. It is there; take note of it. Say to yourself, 'Happiness is there but I am not it. I am just the watcher, the mirror that reflects it.' Don't get identified with it and that is the secret key.

So when unhappiness comes, you use the same key again. Unhappiness is there, take note of it: 'I am just a mirror reflecting it. I am not it. I cannot be it.'

When one has become a witness to happiness and unhappiness, that witnessing leads to the transcendental. Then one goes beyond the two and becomes one. And that oneness is bliss. And that is the goal of all life: how to go beyond the two, how to go beyond the conflict, how to go beyond this constant division in one's being. To attain to one is to attain to god. That one is called god, another name for that one.

Deva means divine, magan means utterly absorbed, intoxicated, drunk -- drunk with the divine, intoxicated with the divine, lost in the divine.

Man can exist in two ways. One is the way of the ego: separate from the whole, defending his own territory constantly, defining himself in separation like an island. But that is the way of misery, the way of anxiety and anguish, because it is absolutely unnatural. Man is not an island; nobody is, nothing is. We are all joined together: it is one universe. That is exactly the meaning of the word 'universe'; uni means one. It is not a multiverse; it is a universe. We are all one, howsoever separate we appear; that is only an appearance. One should not be deceived by the appearances. We look separate but we are not separate. We cannot be separate; separation is impossible.

One tree looks separate from the other tree but they are joined in the same earth, they are joined with the same sun, they are joined with the same air. How can they be separate? They only appear to be, otherwise they exist in the same ocean of life. The ocean may not be so visible, but it is there. If the sun simply

disappears tomorrow morning, forgets to rise or changes its route, all life on the earth will immediately cease, immediately. We will not even have time to discuss it. We will not even have time to be aware of what has happened. And it will not only be man who will disappear -- the birds, the animals, the insects, the trees, all life will disappear. Life exists as one vibe.

To see it and to start living it is sannyas. To start feeling it is sannyas, and that is another way of life, a totally different kind of style. It is not of the ego, it is of unity with the whole. Sannyas is a step beyond the ego into the whole. It is to be drowned into the whole, absorbed, and immediately a great blessing arises. All anxiety disappears. Anxiety is possible only if you are separate. If you are not separate, how can anxiety be there? -- there is nobody to be anxious about. And then there is no fear, because you are not there to die.

If you are one with the whole then there is no death; the whole never dies. It is only the parts who come and go, it is only the waves who come and go. The ocean remains, abides; it is eternal. And when you are one with the eternal, where is the fear? Where is anxiety? Where is anguish? When you are not separate you don't have a private goal, hence there is no anxiety of whether you will make it or not. There is nothing to make, nowhere to go. Then one is utterly herenow.

To be with the whole is to be herenow. If you are separate you cannot be herenow; you will have to think of tomorrow. You will have to manage, you will have to plan, you will have to project, and, certainly, when you project fear is always lurking. You may be able to manage it; you may not be able to manage it. You are so tiny and the universe is so big; the fight is doomed to fail. You cannot fight with the whole. It is trying to go upstream and wasting your energy.

Those who know, if you ask them, if you ask the awakened, they will say 'Drop all fight and go with the wind like a dry leaf, with no private goal of your own. Let the whole decide the goal and wherever it is going it is good.'

This relaxation is sannyas... this let-go is sannyas....

Deva means divine, sanjayo means victory, but with a special flavour to it -- not an ordinary victory. In English there is no equivalent word for it. It can be translated as 'right victory'.

The ordinary victory is always wrong victory, wrong, because it is not really happening; you are only imposing it on the other. It is a coercion, it is violence. The other is silent but will wait for its time. The other is silenced but not won over. The other is not yet a friend... and this is no way to make friends; this is the way to make enemies. Then what is right victory?

Right victory is totally different. It is out of love, it is through love; it is not coercion on the other. It is not in any way a rape on the other's being; on the contrary it is a surrender. When a lover surrenders to his beloved or a disciple surrenders to a master or a devotee surrenders to god or a poet surrenders to the beauty of the world, whenever there is that surrender, it is right victory.

So right victory is a paradoxical phenomenon. It does not come by becoming victorious; it comes by surrender. To be defeated in love is to be victorious.

Deva means divine, abhar means gratitude. And gratitude is real prayer. To be grateful is to be prayerful. Prayer is not a demand, it is not a complaint, it is not asking for something, it is not a desire; if it is, it is not prayer. It is just a thankfulness for all that the existence has done, for all that has been given to us.

Each moment is so precious that it is really impossible to understand how people can remain ungrateful to existence. Each breath is a miracle, and miracles abound. Wherever you look and whatsoever you see is a miracle. The seed becoming a sprout is a miracle. The sun rising in the morning is a miracle. The night full of stars is a miracle. To look into the eyes of another human being is a miracle and there are depths upon depths and you can never come to an end. If you look into the eyes of another human Being you enter into an infinity. Each flower is a miracle and each stone, yet man is insensitive.

That insensitivity is what I call irreligiousness. I don't call the person irreligious who does not go to the church or to the temple. The irreligious person is one who has lost sensitivity, who is no more receptive to the glories of life, who is no more available to the splendours.

Albert Einstein is reported to have said as his last words, that the greatest and most profound thing in existence is the feeling of wonder and awe. That's what the real religious attitude is: the feeling of wonder and awe. And when you feel the wonder of all that is and you are full of awe. prayer arises as a fragrance. with no effort. It arises as gratitude, and in that gratitude god is found.

Gratitude is the beginning of god: you start with gratitude; one day you end in god. Gratitude is the

direction of god. One need not believe in god. one can do without believing in god, but one should be sensitive to nature, to all kinds of experiences. One should be like a child -- full of wonder and awe. And one should remain alive to this childlike quality so that each moment in life is a surprise. One should never allow oneself to become knowledgeable, because the knowledgeable person loses awe, loses the quality of wonder, becomes insensitive and then is no more grateful.

And the wonder goes on and on, and the splendour goes on and on but there are blind people, millions of them. They have never bowed down to the earth, they have never hugged the earth, they have never kissed the earth, they have never looked at a tree. They have no time. Because of this, humanity has become more and more irreligious. Temples are millions, churches are millions, but it is very rare to find a religious person.

My effort here is not to create a temple, not to create a church, not to create a ritual but to create wondering, that great quality of awe, of love, of beauty, and it all leads to gratitude.

[A sannyasin says: I want to return now to my studio and start painting before my teaching duties take up again.... I have lots of material to work from...

You will be able to do it! This is going to be the greatest thing that you have ever done... because I will be in it, part of it!

And you are growing. Growth does not need much work. All that it needs is a kind of let-go, and that is happening. It is let-go that brings grace, it is not human effort. With human effort we can do only mundane things. That which is great always happens; it is never done. It comes, descends; it is not manufactured.

Growth is a natural phenomenon... just as trees go on growing. All that is needed is that.... Man is no more as natural as trees. So many hindrances have been created by the society, so many rocks; the roots cannot move, and many roots have been cut. So all that is needed is to become aware of the rocks and just becoming aware of them is enough. They are removed by becoming aware of them, because they are rocks of unawareness. They are not material things, so it is not a question of becoming aware and then removing them. Just in the very act of becoming aware they are removed. They consist of unawareness, so when you become aware they cannot exist; they disappear. And then life becomes a growth. And when life starts growing on its own, there is tremendous joy. And then each moment is unpredictable because you cannot see what is going to happen next moment.

Even while painting you cannot know what is going to happen next moment.

You will be able to know only when it has happened. And then it is not only a surprise to others, it is a surprise to the painter himself, to the poet himself. If the poet is not surprised by his poetry it is ordinary poetry. He has managed it; it has not come from the beyond. If the painter is not ecstatic, surprised, taken aback by his own painting, then it is an ordinary painting; it is not a masterpiece. But when something great happens the painter is as much surprised as anybody else, in fact, more so, because he has been involved in it, it has come through him, and yet it is not his. A hand from the beyond has reached. He was simply available, he was instrumental, a medium.

And whenever art has that quality, of descending ; from the beyond, it is religion, it is mysticism. It is the way that great things have happened in the past, it is how they have always happened. It is not by manipulation. It is by becoming available to god, just becoming available and saying 'Whatsoever you would like, do with me. I am at your disposal.'

That's what Jesus said at the last moment 'Let thy kingdom come. Let thy will be done.' That should be the motto of all painters, all poets, all musicians:

'Let thy kingdom come. Let thy will be done. Let me be removed completely. Don't allow me to stand in your way. Let me be just a passage, empty, a hollow bamboo' and then the hollow bamboo immediately becomes a flute on his lips!

Much is going to happen, and you have come at the right moment. It is always a question of the right moment. Sometimes people come to me when the moment is not right, they are not in the mood to receive me; they will come and they will go. And even if I want to give to them, it is impossible, they will not take it. But you came at the right moment -- you have prepared for it your whole life. Now miracles will start happening. And your painting is going to become your meditation. You are going to grow through it, and as you grow, your paintings will grow. And as paintings grow deeper and more profound, you will become deeper and more profound. You are on the right track -- just go on moving.

It is said that once a man came across Socrates and he asked Socrates 'I am a stranger in these parts. I

want to go to the temple of Delphi. How should I proceed?' He was not aware that he was talking to Socrates.

Socrates says 'Just go on moving exactly in the direction of your nose and you will reach.' And that's what I say to you: Just go on moving in the direction of your nose. Your nose is pointing to the right direction, just go on moving and you will reach the temple. The temple is not far away....

[A sannyasin man asks about his passivity: Sometimes I feel like it is a very strong female part in me -- just wanting to be passive, receptive and not active. But sometimes I just think I'm lazy....
Osho checks his energy.]

Good... perfectly good. It is absolutely right to be feminine. You should feel fortunate, because this is the quality that one needs in the search for god. One can move towards god only in utter passivity. One cannot be aggressive towards god. In the East we have a saying: 'God is the only male and everybody else is female.' It is in deep feminine receptivity that god penetrates. So this is the quality of a disciple, of a devotee.

The problem is arising because of your Western conditioning. In the West the male ego is praised. To be active is thought to be very valuable. In the East we have learned something more profound. To know the art of inaction is the greatest thing in the East -- we call it *tao*, *wu-wei*. And this inaction is not lethargy. Much action happens through it, but you are not the doer. The doer is god, you are just a vehicle. So it is not lethargy. Action will be there but it will come through inaction. And you are ready for that jump.

Rather than feeling it as a problem and making it a curse, accept it with joy and gratitude. this is the quality in the East people try to *years* to attain, and when they attain it they have already arrived; almost half the journey is over. Then the remaining half is to be done by god, not by you. You have taken your step and you are already there where god can immediately penetrate you. All that you need is to drop this male chauvinistic mind and this attitude that one has to be strong.

There is a strength in being delicate too, a totally different kind of strength. There is a strength that only a woman can have and no man can ever have; that is the strength of love, softness. Man is like a rock and the woman is like water; hence the beauty of the woman and the roundness and the softness and the vulnerability. It is not an accident that the woman has been chosen by nature to be the mother, because only she is capable of being pregnant, because she is receptive!

So don't be worried about it -- it is not a problem at all. It is a blessing and we will use it. And this is the place where it can be used perfectly.... But drop this idea -- there is no problem at all. This is the way you should be. The way you are is the way you should be.

Trying to become active and trying to become stronger will be like putting legs on a snake. It is unnecessary, and not only unnecessary, it will hinder the snake moving. The snake is perfectly able to move without legs; legs are not a necessity. You don't need to be more active. You can simply move as feminine energy. it is beautiful.

The Sacred Yes

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Deva means divine, lolit means moved by -- moved by the divine, moved by god. God always comes as a great stirring in the heart. God always comes as a tremendous movement in the being, because god is energy and because god is creativity. God comes as a dance, god comes and possesses you.

It is not a subject and object relationship: god does not come as something separate from you. It is not that you are a spectator. No, god never comes that way. God comes as a deep participation in your being. He comes as *you* -- you, utterly moved, transplanted, transported, you as optimum energy. And that's why the very climate of a religious person is that of creativity; that should be the criterion. If the religious person is non-creative he is not religious. He may be a great ascetic, he may be virtuous, he may be moral, but he is not religious.

The taste of religion is creativity. God is the creator. If god has come to you, how can you remain non-creative? He will express himself in a thousand and one ways, he will flow from you in every direction. He will become a dance and a song and a poem and music.... He will give you a new thrill, a new adventure. Your life will take wings. That is the meaning of lolit.

[A sannyasin family has returned to Poona 'forever'.]

Now become part of the family -- dissolve into it! And that is a purpose of coming to me forever, so nothing can hold you from dissolving. Otherwise something back there keeps you holding. Now you have broken the bridge, now there is nowhere to go, so you can be here in a total sense. So now you can dive deeper into me. That's the beauty of burning all the bridges that one has passed. People keep their bridges intact in case they have to go back. But that very idea keeps them away; the gap remains. So you have done half the work; now the remaining half has to be done: just dissolve into the commune.

It is difficult for the Western mind. the very idea of dissolution is difficult. For centuries the Western mind has been fed and taught and conditioned to keep itself separate, to be an ego, and even modern psychology goes on repeating the same stupid nonsense: that the ego has to be strengthened. The ego is the only problem, the disease. So when it comes to dissolving, the whole conditioning of the mind prevents it. One wants to keep oneself a little separate so that one remains a person, so one does not become anonymous. And to be with me, to be *really* with me means to be anonymous, to lose yourself so totally that you have no will of your own.

And the miracle is: when you don't have any will of your own, for the first time you will come to know the real will. You can call it god's will or your own will but it is totally different from the ego and its so-called will. The paradox is: when you lose yourself, for the first time you are yourself.

And the commune has to be the experiment of losing. It has to be the ocean, and every river that comes to it has to dissolve.

I am happy that you have come!

Prem means love, madiro means intoxicated -- intoxicated with love. Love is the greatest intoxicant, the ultimate drug. And it is not chemical, it is spiritual. All other drugs are poor substitutes for it; because people miss the intoxication of love they start searching for other intoxicants. If one starts drinking out of love, then nothing else is needed. Then it satisfies the deepest longing in the heart, it brings contentment. It brings exhilaration, it brings joy, it brings celebration. It brings awareness. So it is a very very paradoxical state of being intoxicated: on one hand one is utterly intoxicated; on the other hand one is utterly aware.

The most strange experience of life is love. One is no more and one is for the first time.

[People who try awareness without love become dry and desertlike: that's what monks have done down the centuries, Osho says.]

My effort here is to bring a totally new experiment to humanity: awareness suffused with love, love infused with awareness, love and awareness together simultaneously in a synchronic relationship, as if they are two aspects of the same coin. So as one grows in love, one grows in awareness, and vice versa. But begin with love. It is always good to start with love because it is closer to life, it is all around you. We are born in it. We have been nourished on it. We are still being nourished on it. Knowingly, unknowingly, god

goes on pouring his love into our beings, in a thousand and one ways.

So let this become your climate: love has to be the key word, let love become the wrap-around. Exist as a centre of love, and in the beginning it will bring great intoxication, it will bring great psychedelic qualities to your being. Trees will be greener than they have ever been, roses will be rosier; everything will become luminous. One feels drowned, taken over, possessed, and then slowly slowly into that very drunkenness a kind of awareness starts arising, a small flame of awareness. And when love and awareness are together, one is on the right track. Now one can go on following the track -- one cannot miss god!

Sat means being, pradipto means aflame -- aflame with being. Man lives in the world of becoming. He lives in desires, he lives in the future, hence he lives in misery. Because it is always tomorrow that he is going to live -- when he will have this and he will have that and he will have become this and he will have become that, then he will live. He lives only in hope and that hope is never going to be fulfilled, because life is herenow. Life is being, not becoming. Life knows no shoulds, no oughts. It is always is. The only taste of life is isness; that is being, that is sat.

But if you remain desiring something in the future, you remain oblivious of being, you remain unaware of your being. And your being is the kingdom of god, your being is light, your being is bliss, your being is consciousness. But you keep it at the back and you go on rushing with jet speed into the future. You roam all over existence like a beggar, completely unaware that all that you are asking is already given! You have it... you are it!

To come back to one's own being is the whole art of meditation. That's what meditation is all about: dropping becoming and relaxing into being. And when one is aflame with one's own being, all is achieved. In fact one comes to know that there was no need to achieve it at all; it was already the case.

Man is a king who has fallen asleep and thinks he is a beggar and goes on begging. Somebody needs to hit him hard on the head to wake him up. Mm, that is the function of a master and that is the purpose of initiation: putting your neck out to be hit, asking to be shocked and awakened.

Deva means divine, prabodh means consciousness -- divine consciousness. Man is not the consciousness that he feels himself to be; that is only a tiny part. Man's consciousness can be divided into five layers. The first, the rock-bottom layer, is the collective unconscious. Carl Gustav Jung worked very much into that layer of consciousness; its discovery for the modern mind is through Jung. Although it is an ancient truth in the East, the West was unaware of it -- that hidden behind our mind is a layer of collective unconsciousness where we are together, where we are one with the animals and one with the trees and one with the rocks. That layer is one.

On top of it there is an unconscious mind. Freud worked very much on it: that was his contribution to the modern world. The unconscious mind is our individual mind of which we are not aware, but a little effort and we can become aware of it. In dreams we become aware of it, in psychoanalysis we become aware of it, in automatic handwriting we become aware of it, in glossolalia, talking in tongues, we become aware of it. There are many methods by which one can become aware of it; hypnosis is the best.

And if anything goes into the unconscious it immediately starts affecting you; it is very powerful. It is nine times bigger than the conscious mind in which we live. Our conscious mind is just the porch of the palace.

Modern psychology has recognised these three layers but it is still unaware of something more, higher than the conscious. Higher than the conscious there are still two layers to be known. One is the super-conscious, parallel to the unconscious, and the other is the divine conscious or the cosmic conscious, parallel to the collective unconscious -- these are the five layers. The East has known all these five layers for centuries.

Unless one becomes aware of all these five layers of one's being, one has not lived in totality. And one can become aware of the cosmic mind only when one has come to know the other four, when the other four have been explored. In that very exploration, in that very witnessing of other layers of the mind, the fifth arises, arrives.

The cosmic mind is like a mirror, a pure mirror: it simply reflects whatsoever is. You can call it the Buddha mind or Christ-consciousness, it doesn't matter what name is used. But that is the meaning of your name Deva Prabodh: the ultimate divine mind. Keep it in your heart... it has to be searched for. And once the seed is there the search starts.

If you become aware that in your house there is a treasure hidden, you cannot remain long without

searching for it; it will haunt you. If you know that there is a treasure somewhere underground, you will start digging, and sooner or later one is bound to find it because it *is* there!

Deva means divine, atito means transcendence. Man's real being is a transcendence. It cannot be reduced to any identity; you cannot say it is the body. It is in the body, and of course it is also the body, but it cannot be reduced to the body. The body exists in it but it is bigger than the body. The body is a tiny part in it.

Ordinarily we think just the opposite: we think that the soul of man is just something inside the body. It is not so -- the body is something inside the soul, a very tiny thing. The soul is vast, it is universal. It is as big as existence itself; it is another name for existence. So it is not that the soul exists in the body but that the body exists in the soul.

It cannot be reduced to the body; it cannot be reduced to the mind either. The mind also exists in it. It is just a formation of waves in the cosmic ocean of consciousness. Waves come and go, the ocean remains, undistracted by the waves. It cannot be reduced to feelings because they also come and go like thoughts. It cannot be reduced to anything in particular, because it is not a thing; it is a no-thing. It is irreducible. It is only a witnessing, a pure witnessing. It is always beyond whatsoever you are seeing. If you see the body, it is beyond the body because it is the seer. If you see the mind, it is beyond the mind because it is the seer. If you see anything then it is no the seen; it is always the seer. And the seer cannot be reduced to a seeing; there is no way to make the subject an object.

This is the transcendence of consciousness, and to understand it is to understand all that is worth understanding. And to experience it is to have experienced truth, god, nirvana, because then there is no death. The body will die but you will remain. Then there is no clinging to thoughts. Thoughts come and go, they are guests; you are the host. Then one is not worried by success, failure. Then nothing really maKers; all is just a dream world. One can be in it and yet one remains out of it. That is transcendence.

The Sacred Yes

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Baba has three meanings. One is: the small child, the innocent child, the child who cannot yet speak, because the moment a child starts speaking he is no more a child; he has become part of civilisation. Language is the world of civilisation; it is language that makes man different from animals. If language disappears then man will be just as one of the animals; there will be no distinction. It is language that creates civilisation, culture, philosophy, mind. It is out of the bricks of language that the mind is built.

So a child is innocent when he cannot speak. Then he lives in the world of the animals; he is still in the Garden of Eden. The moment he starts speaking he is no more a child. So baba is the small child who cannot speak; that is one meaning.

The other meaning is a very old man who has again learned how to be silent -- the grandfather. In the East the grandfather almost always meant the person who has become a sannyasin, because in the East we had four stages of life.

If life is one hundred years, then each stage has to consist of twenty-five years. Twenty-five years for

the student: he will be in the university and he will live a life of discipline. Then the next twenty-five years, for the householder. He will get married, he will have children, he will become part of the world. Then the third twenty-five years is getting ready to leave the world, turning towards the forest; twenty-five years in the world and then twenty-five years is getting ready to get out of the world. And by the time a person is seventy-five he will be a grandfather. He leaves the world, he renounces the world, he goes to the mountains. to the forest. Then he is again called Baba.

Now again he is back to being a child. He learned the language, the ways of the world, and now he has dropped them all. He is again a clean slate. Now he knows nothing. That is the state when Socrates says 'I know only one thing: that I know nothing.' Then Socrates is a baba; again he is a child. That's what Jesus means when he says 'Unless you are like small children you will not be able to enter my kingdom of god.'

So 'baba' is really a very paradoxical word: the smallest child and the oldest man. The circle is complete: the old man is falling back into the source, again becoming a child. Hence slowly slowly the third meaning came out of it: the holy man. So it is beautiful.

Paritosha means contentment, infinite contentment... not just satisfaction but contentment. And there is a lot of difference between the two, not only difference; they are polar opposites to each other. It may not be so in the dictionary but in life it is so! In the dictionary contentment is satisfaction and satisfaction is contentment; they are synonymous. But in life it is not so: they are diametrically opposite.

Satisfaction is a false contentment; it is imposed. It is just a consolation. For example, one is poor. It hurts to be poor and so one starts creating a satisfaction around it of 'Poverty is beautiful, poverty is spiritual,' of 'Look, Jesus says "Blessed are the poor in spirit."' He means something totally different; he does not mean poverty. 'Look, Buddha renounced the kingdom and became a beggar.' Certainly he renounced the kingdom because he attained to a higher kingdom, but he never became a beggar; in fact he became the real emperor.

But the man who is poor... And it feels very ego-shattering: 'I am a failure. I cannot succeed. I cannot make money, have power, prestige. I am falling very short. Life is disappearing and I am just a failure. To hide this wound he creates a beautiful philosophy of satisfaction. He says 'Satisfaction is the real thing. Riches don't bring happiness. It is satisfaction that brings happiness.' He philosophises, he rationalises, he pretends that he is very happy. But all that is pretension; deep down he knows that it hurts.

If he has really understood then it is contentment. If he had understood that each moment is so joyous, wherever you are and whatsoever you are -- poor or rich, successful or unsuccessful, famous or notorious, known or anonymous -- wherever you are each moment is such pure joy, such sheer bliss... One who has known it is contented. Then there is no philosophy of contentment around it: it is simply your state.

Contentment arises out of meditation, and satisfaction arises out of the sense of inferiority; one wants to hide it, to cover it up. Contentment arises out of an inner well-being. And satisfaction. You know the wound and you don't want to see it, so you cover it up with beautiful flowers. You paint it with beautiful colours; deep down the wound remains. In fact it goes deeper; the more you hide it, the deeper it goes. Slowly slowly it will poison your whole being, it will destroy your life.

I am against the philosophy of satisfaction but I am all for contentment, and the distinction has to be understood. The man who philosophises about satisfaction will start clinging to poverty. Even if a chance arises that he can become the emperor he will not become. It will go against his philosophy. He will become attached to his poverty. He has been proclaiming so many beauties about it, now how can he renounce it? That will be too inconsistent.

But the real man of contentment can be contented as poor, can be contented as rich. He has no attachment. He is not attached to riches, he is not attached to poverty either. He is not attached at all, so whatsoever god brings he is happy to receive it. If he makes him a king, he is a king; if he makes him a beggar, he is a beggar, but deep down he remains the same, unaffected. His joy is not contaminated by anything. That is contentment.

Deva means divine, madhuro means sweetness. God is a taste: it is not an argument. You have to eat him to know him. It is not a hypothesis to be understood intellectually, it is not a philosophy at all; it is a taste on the tongue. And god has to be lived, loved, absorbed. Unless god starts flowing in your bloodstream, starts beating in your heart and becomes part of your marrow, you will not know him.

That's why Jesus says to his disciples 'What I am giving you is my body -- eat it!' Each disciple has to be a cannibal: he has to eat the master, and not only eat, he has to digest him. And then great sweetness spreads

all over one's being.

That sweetness is eternal. That sweetness has many facades to it. In one sense it is beauty, in another sense it is truth, in still another sense it is goodness, love, celebration. It is a multi-faceted diamond, but the basic thing is the taste: it is sweetness.

Deva means god, svagato means welcome -- welcome to god. God is not a goal and god can never be reduced to Being a goal because god is not far away and god is not in the future. God is now and god is here, and god is within you. To make a goal out of god is to miss him. Because the goal has to be somewhere else; there has to be a distance between you and the goal. Time is needed, space is needed. If you create god as a goal, you will put him far away in space and time and that is the way of missing. Because he is already here -- wherever you are he is there and he is always there. So the first thing to be understood is: god is not a goal but your very source of being, he is your very ground of being. One cannot search for him, one can only receive him. One can become an opening to him. One can drop one's defences; that's all that is needed. No other search, no other effort, just a total receptivity.

That is the meaning of svagato: a total welcome. In whatever way he penetrates you, you will not resist; in whatever form he comes, you will recognise him. You will not create barriers, you will not be walls; you will be all bridges. That is the meaning of welcome. You will be a multi-dimensional bridge. And that opening is sannyas.

Sannyas means vulnerability. It means surrender, it means trust, it means god is, and if you are missing then something is wrong with you. It is not that god is not; something is wrong with you. Maybe you are keeping your eyes closed. The sun has risen, it is morning but you are still keeping your eyes closed, hence you are in darkness.

Open your eyes -- that is svagato, that is welcome. Maybe the wind is there but your doors are closed and you are unnecessarily living in a suffocated, stale room. Open the doors, that is welcome, and the wind comes in, the rain comes in, the sun comes in and god comes in millions of forms. These are all his forms, his ways of coming.

Slowly slowly as one opens up, more and more life starts happening. And when one is utterly open -- not even a single door is closed any more, not even a window, when all the walls have disappeared, one is so open that one is under the open sky -- then god is available from all the dimensions. He starts pouring into you from all sides, and not only from without, he starts rising from within you too. Then it is all god, inside, outside; then god is the guest and god is the host. Then it is god in god's embrace. This is what Christian mystics have called 'unio mystica', the mystic union.

Deva means divine, nirodh means cessation -- a divine death. That's what sannyas is all about: the end of all that you have been up to now and the beginning of something you have not even dreamt about the cessation of the known and the beginning of the unknown. It is a discontinuity with the past. This moment, the moment of initiation, is a death and a rebirth. It is a death of the old identity, the way you have always understood yourself, the way of the ego, the feeling that you are separate from existence, the identity with the body and the mind. With one stroke, one has to drop it, in one single blow. And one starts absolutely fresh, from ABC, as if one is born again. And it is very easy to become new, because the question is only of our clinging to the past; the past is not clinging to you. So if you drop it, it is dropped; it is just a question of decision.

And sannyas is that decision. It is suicide, and the true suicide, but out of this suicide begins the journey of the eternal. Out of this death arises a life that knows no end. That's the meaning of your name.

Deva means divine, ushma means warmth -- divine warmth. Death is cold, life is warm. Matter is cold, consciousness is warm. Hate is cold, love is warm. So drop all that is cold from your life and live more and more in warmth. The colour orange represents fire. It represents all that is warm, not only warm but hot too! Live in a hot way.

People are living at the minimum, hence they never come to know the significance, the meaning, of life. The meaning of life is revealed only at the optimum. When one lives really hot, when life is a passionate affair, when it is adventure and risk, when one is not just living half-heartedly, then only do the mysteries open their doors.

So avoid all that is cold, search for warmer dimensions of being, and you will be moving towards god, because god is the hottest thing in the world!

The Sacred Yes

Chapter #18
Chapter title: None

18 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811185
ShortTitle: SACYES18
Audio: No
Video: No

[A sannyasin had sent Osho some photos of his stone sculptures; stone arrangements.]

I looked at your stone sculpture -- beautiful! In the new commune you will have to do a few things. When the new commune is ready you have to plan a small place for your statues. Just make as many Buddhas as possible!

Life should be a sweet song but man has made it very bitter, very ugly. It has lost all the qualities of music, rhythm, harmony. It has become an ugly struggle to survive, and survival to no purpose at all, just an ugly struggle which leads nowhere, a cut-throat competition, absolutely unnecessary.

Life is meant to be a celebration, not a competition. We need not be enemies here. If we are enemies to each other, that's what competition means, then if life becomes a hell it is not a surprise, it should not be a surprise. We make it a hell because we make it a conflict; we reduce it to violent struggle. It is multi-dimensional: one nation against other nations, one religion against other religions, one caste against other castes, man against woman, rich against poor, one ideology against another ideology. It is multi-dimensional, it is very complicated, hence it has lost the rhythm, it has lost the quality of song and dance.

Man is missing something terribly; something has gone really wrong; man has moved astray. Even birds are far more in tune with god than man. Even animals, trees and rocks, are more in harmony with existence than man. And bliss is a by-product, a by-product of being in harmony with existence. My sannyas is an effort to bring a song to your life, to transform it from the ugly plane of conflict to the beautiful plane of celebration. And that is real revolution: when you are no more an enemy, when you befriend the whole, when you are in love with the whole as it is, when you are not in any need to impose yourself upon it, when you can accept and bless it as it is, and when you can feel grateful for all that god has given, for all that existence provides.... Then slowly slowly a new kind of fragrance arises in you. That fragrance is sannyas. it's taste is tremendously sweet; it is the taste of nectar.

The old religions were against life. They created more conflict, they made people very serious. My sannyas is playful, and life can be a song only when it is full of play, really playful, when it has no seriousness -- sincere, of course, but not serious -- when there is a sense of humour, when one is capable of laughing, weeping, dancing, when one is capable of enjoying the small moments and small joys that life brings every day, and in thousands of ways it brings them.

When one is not hankering for great things, extraordinary things, incredible things, when one is not desiring and hankering for exceptional, egoistic highs, but on the contrary one is satisfied with the ordinariness of every thing, then the very ordinariness becomes luminous. Then all ordinariness disappears, then nothing is ordinary. When you are satisfied with the ordinary, then nothing is ordinary, everything becomes extraordinary. Then every small thing contains the great and every small event is historical; it has a

tremendous import. And your life goes on becoming richer and richer in songs.

And if man has lived rightly, his death becomes the crescendo, the ultimate song. Then death too is beautiful! And unless death is beautiful a man has not lived rightly. Death is the test, the criterion.

Sugat. It is a name of Buddha. It means well-gone, one who has gone so well this time that he will not be coming back again. Hence it was a name of Buddha. He has lived and learned the lesson of existence; now there will be no need for him to come back to the same school, he will not be born again in the body. The day he became enlightened, the first thing he declared -- he looked at the sky and said -- 'Gods, now you will not need to make another body for me. Thank you for all those houses that you had built for me in the past, but now I will not need any Other structure. Now the journey is finished. I have come to the end!' That is the meaning of Sugat: one who will not be coming back again... and this is possible for everyone.

It all depends on how deep we go within ourselves. It depends: if we penetrate the core of our being then we will not be coming back, because life is nothing but a training, a training to know oneself, and unless you know yourself you will be thrown back again and again into the womb. The lesson bas to be learned; there is no way of avoiding it.

And to be initiated into sannyas means to be initiated into the discipline which takes you to the beyond. Sannyas will make you sugat -- one who has gone so perfectly that he will not be coming back!

[The new sannyasin asks: What is the essence of beauty?]

It is an experience of emptiness. When you are not, then beauty is. To be absent, to be utterly absent, that is the essence of beauty. And whenever it happens, you come across beauty. To the poet, to the painter, to the musician, it happens accidentally. He is not aware of how and why it is happening. To the mystic it happens knowingly; he is aware of the cause.

One day you see a sunset.... The impact is tremendous, the sky is so colourful; it bewilders you, it creates awe. In that moment of wonder, thinking stops, because whenever there is awe, thinking disappears. They can't exist together. And when there is no thinking there is no thinker. When the mind is not spinning and weaving thoughts, *you* disappear, and suddenly you see the beauty of the sunset!

The beauty is not in the sunset, the sunset has simply triggered emptiness in you. It became just an occasion for *you* to disappear, and now beauty comes out of you and spreads all over the sky. That's how it always happens. But the poet naturally thinks that it is the beautiful sunset. He thinks the beauty is there in the object, and it is apparently so. But the mystic knows that it is not so; it is only apparently so.

The mystic knows that the beauty is coming from his innermost emptiness, the sunset is just reflecting his glory; the sunset is just a mirror. The mystic knows that beauty is subjective. the artist thinks that the beauty is objective. But the artist has not yet really known the root cause of it, so he rushes from one experience to another, from one woman to another woman, from one sunset to another sunset, from one flower to another flower, in search of beauty. But the mystic simply closes his eyes and disappears inside because he knows the source of all experiences; he need not go searching all over the world.

And if you search for it outside it is very illusive, because outside is only reflected. The real mystery is inside, in the heart of your hearts! And that centre has no ego, no self, hence one feels tremendous emptiness.

Buddha calls it cessation of the mind, nirvana. Nirvana is beauty -- that is the very essence of beauty.

Arihanto means becoming victorious over the inner enemies. The real enemies are not outside; they are inside. The ego, greed, anger, possessiveness, and so on and so forth, are the real enemies, and unless they are all overcome one remains fragmentary, divided, split. one remains torn apart, one remains only somehow together, because greed pulls one on one side and hate pulls one on another side, and anger claims one on another side, and they are so many.... So one moment you go with the greed, another moment you go with the anger, another moment you go with love. But you go on moving in a kind of circle, a vicious circle. Your life does not grow, it simply moves in the same rut: the same anger, the same greed, again and again and again. That's why life becomes so boring, because nothing new seems to happen.

All these enemies have to be overcome, and when I say 'overcome' I don't mean that they have to he destroyed. By overcoming is meant that you have won them, their hearts, that you have persuaded and seduced them into your inner harmony, that they are no more fragments but have fallen into a kind of unity, that a kind of integration has arisen in you.

If anger has to be dropped you will lose much energy, because anger contains much energy. It has to be absorbed, not dropped. If greed is dropped you will miss all life; your life will become impotent, because greed has drive. Greed has to be absorbed so that its drive remains in you. If you totally cut your possessiveness from your being you will lose passion; you will become cold.

So this is one of the greatest problems for a seeker. It is easy to remain divided, because that is how one normally is, but one does not grow. The polar opposite is to drop all these things; that's what the monk has been doing down the ages. Cut greed, escape from the world where greed can have any possibility of growing, escape from relationships. When you are not related, how can possessiveness exist? Renounce all that you have so that there is no question of being greedy, possessive, attached.

The monk became afraid of life because he was afraid of these enemies, and in life they are all there. He became an escapist: go to the monastery or to the Himalayas, live in a cave. But just by escaping from the challenges nothing is transformed; greed remains in a seed form. Of course it cannot manifest in a Himalayan cave, there is no opportunity to express itself, but even if you have lived in a Himalayan cave for fifty years and you come back to the marketplace, you will find again that you are greedy. It will remain as a potential, it will wait. It will remain like a seed on a rock. It cannot grow on a rock, certainly, because it cannot send its roots down, but it will wait. Some time, some opportunity will arrive: the wind may take it to the soil, and once it falls into the soil, immediately it will grow its roots, immediately the tree will start growing. So the monk simply moves into a seed form. All that was there in the marketplace remains in him; it is not true transformation.

Hence I don't tell my sannyasins to escape from the world. Live in the world and still all these enemies have to be overcome without destroying them, without fighting with them. One has to understand them, one has to go deep into them, watch them, feel them, feel their potential, feel what they can contribute to one's life; and everything can contribute so much.

The really wise person is one who transforms even poison into medicine. And that's the whole alchemy of sannyas: all poisons have to be transformed into nourishing medicines. So I am not telling you to drop these things; I am telling you to understand them. By understanding you will overcome. And the state when one has overcome all inner enemies and one has become integrated is called arihanto. It is one of the most beautiful words.

[The new sannyasin says: I'm wondering why I haven't felt anything more from you than I have?]

You get only that much which you can get at the moment -- you cannot get more. You can hanker for more but hankering is not the question. You get only that much for which you are ready, and that's just fair. You get only that which you deserve; more is not possible.
For more you will have to become more open and more available.

If you open only one window you cannot see the full sky; you can see only a part of the sky, a few stars. But ordinarily people don't even open the whole window; they simply look through the keyhole. Then even if you can get a glimpse of a single star, that is enough. But that single glimpse will help: tomorrow you may gather more courage to open a window or the door. Some day you may gather more courage to come out of the room. It depends on how much you open up.

And the opening cannot be forced, because that will be a kind of spiritual rape. And that is not helpful; it is very destructive. It can be done, something can be forced on you for which you are not ready, but you will not be able to digest it. It will be a load, it will be a poison in your system. And secondly: you will become afraid, frightened. You may never come to me again. It is always good to absorb in small homeopathic closes.

And always remember: god only gives you that much for which you are ready at a certain moment, never less, never more. But I can understand -- the desire is always for more, and when you see that others are getting more then naturally you become disturbed: 'Why is it not happening to me?'

You will need a little more work. Next time when you come, go through a few more groups, become more available... and it is going to happen. Even this much is good! Feel grateful for that which has happened.

Even if it is tiny, just a small opening, this is the beginning. Much more will be coming.

Madhunad. It means sweet music, sweet sound. The music is there in the heart. It is always there, it is our very life; it is the stuff we are made of. This is one of the greatest contributions of the mystics to the

world. Just as physics has arrived at the conclusion that existence is made of the stuff called electricity, in the same way mystics down the ages, in different countries, unrelated to each other, have always arrived at one conclusion: that existence is made of a subtle music, of sound. Now both these findings can be correlated because according to physics sound is nothing but an expression of electricity, and according to the mystics electricity is nothing but an intensity of a certain sound.

In the East there have been certain melodies which can create fire. Just by singing, just by creating a certain sound and vibe, fire can be created. And those are not just stories: music can create heat. There is a certain kind of music which is war music, it creates heat, it creates a fighting energy. Modern music, jazz, etcetera, hits the sex centre. It creates heat, it drives people's sexual energy to unknown peaks. It is sensuous, it is intoxicating.

The ancient music, particularly classical music, Eastern, is just the opposite: it cools you, it tranquillizes you; it brings an equilibrium, an equanimity. Sex simply disappears if you listen to Eastern classical music deeply. In those moments you cannot think of sex, it is impossible; you think only of meditation. Your higher centres of being start functioning; lower centres simply stop functioning. Music can create heat; music can create coolness. There is a possibility that mystics and a physicist can come to a conclusion together; maybe they have been exploring the same phenomena from different sides.

As you go deeper in meditation you will hear this music. Zen people call it the sound of one hand clapping. In India we call it nad; nad means: there is no instrument. There is nobody playing but still the music is heard. It is uncreated music, unstruck music. And this is our very being, but we are lost in the noise of the head and we cannot hear the still small voice within.

The whole work of meditation is to move from the noisy head to the musical heart. And once this starts happening you are on an incredible journey. For the first time you will feel ecstasy arising in you, for the first time a subtle spiritual drunkenness -- one becomes a drunkard.

Deva means divine, mouni means the silent one -- divine silence, and that has to be the key for you. Become more and more silent, speak less and less... only the necessary. Drop all that is unnecessary and you will be surprised at simply how much energy is saved. Read only very little; there is no need to read unnecessarily, and there is much that is unnecessary which we go on reading. Once you read it then it vibrates in your mind. When you say something again and again, you repeat it, it becomes a groove. When you say something, somebody says something in return; that is a continuous nourishment for the mind.

Speak less, listen less, read less: bring them to the minimum. And you will be surprised that all that you have always wanted to happen will start happening. Meditate more, sit silently more, just with closed eyes, with yourself. Enjoy your aloneness, and that is your way to god....

The Sacred Yes

Chapter #19
Chapter title: None

19 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811195
ShortTitle: SACYES19
Audio: No
Video: No

Sarva means all, sambhavo means possible -- all is possible. Man is a seed of infinity. Nothing is impossible, and one should not be satisfied with oneself too early, in fact one should never be satisfied with oneself; the fire of discontentment should be kept burning. One should be satisfied with things but one should not be satisfied with oneself. the situation is just the reverse: people are satisfied with themselves but they are not satisfied with their house, the wife, the husband, the children, the car. They are not satisfied with anything in the world except themselves. This is the situation; it has to be reversed.

One should be satisfied with the world as it is, it does not matter much. The house, the money, the things that you possess, in the ultimate reckoning they don't matter. In the ultimate reckoning all that matters is your being. And because man is dissatisfied with things he has improved upon things; great improvement has happened upon things. If you look back just two thousand years ago, even emperors didn't have the clothes that beggars have today. Even great kings, great conquerors, could not have this speed that anybody can have today. Man has improved upon things, for a simple reason: he was dissatisfied with things. But he has not improved upon himself.

Buddha lived in the world of bullock carts; we live in the world of jets, but as far as the inner world is concerned, Bud&a lived far higher than we live. As far as the inner is concerned there has not been any evolution. And the reason is that we are not discontented with our inner being.

Once you are discontented, a great thirst, a hunger to grow, arises. And the desire to grow is the greatest thing that can happen to a man, because all else becomes possible through it.

Deva means god, anuvad means translation: translation of god in life. It is bringing god to the earth. That's what sannyas is all about: an effort to bring god into the world. The ancient religions were doing something totally different, they were trying to reach god, hence they had to leave the world. They believed in renunciation, obviously; they were going to god and they had to leave the world.

My sannyasin is not to leave the world. On the contrary he has to bring god to the world. That is a far deeper and more significant effort than the first, more arduous too. It is easier to move to the mountains and feel the presence of the divine. The real difficulty is to feel the presence of the divine in the man-made world, but unless you can feel it in the marketplace, you have not felt it.

In the mountains you will be deceived; in the silence of the mountains it will appear as if you have come to know god's silence. The music of the winds in the trees and the sound of running water in the mountains will deceive you. It is so beautiful, so exhilarating, you will think that you have arrived. That is not your achievement; that is the gift of the mountains to you.

Once you leave the mountains and come back to the marketplace, all will disappear as if it has not ever existed, as if it was just a dream, and the marketplace and its noise and its ugliness will simply explode on you and you will be the same, in fact, worse than before, because now your whole system will have become very delicate and will not be able to bear the world.

This is not true achievement. The true achievement is to be in the world and bring god there so that the noise of the marketplace slowly slowly becomes god's music, so that even in the body the soul is felt, so that even in the very mundane, the sacred is glimpsed.

That is the meaning of your name: translation of god into life, translation of the sacred into the mundane. These are two languages, two different places. The higher has to be brought to the lower, only then can the lower be transformed. Only the presence of the higher will become the catalytic agent for the transformation of the lower.

Girish means goddess of the mountains. Think of mountains, meditate on mountains. Just contemplating on mountains will give you great insight into your being.

We become what we think. There is no need to go to the mountains. Just with closed eyes transport yourself to the mountains, go for an inner journey. Make it as real as possible and soon it becomes real. You will be able to feel the coolness of the mountains, the silence, the greenery, the meditating rocks, the trees, the wind. The very taste will slowly slowly start arising in you.

And explore, go trekking to the mountains inside and you will be surprised by many findings. In the beginning it will be like a dream, a fantasy, but immensely poetic. Slowly slowly it will not be a fantasy, it will become almost real. You will be able to touch the rocks, you will be able to hug the trees, you will be able to touch the water and feel its coolness. And as it becomes real, great meditation will start happening to you.

So start it from tonight. This has to be done at least once every day; the best time is before you go to

sleep. Fall into sleep meditating on the mountains. Make it pictorial, not just verbal. Don't think of the word 'mountain' but see the picture. Live it rather than thinking about it and fall asleep moving into those beautiful inner realms.

Soon, within a few days, in your dreams also you will start moving into the mountains. And one day in the morning you will be surprised that the flavour remained the whole night with you, that it moved like a subtle current inside you. When it happens you have to report to me.

Ramamurti. It means image of god. Rama is a name of god; murti means image. And every being in existence is an image of god, because god is everywhere, just like the ocean is in every wave. Every wave is oceanic; so is every form divine. You contain god as much as Buddha does, not even the difference of a single iota.

You belong to god as much as Jesus does; he is not the only son of god. This whole existence is equal: nobody is higher and nobody is lower; there is no hierarchy. It is really communistic: there is absolute equality.

If you look at the essential then all is equal. If you look at the non-essential then nothing is equal. You have one body, the lion certainly has a totally different body and the tree still a different manifestation, but these are non-essential things; these are the differences of names and forms. But the innermost being, that which is formless and nameless, is the same. The name is to remind you who you are. It has to constantly make you aware that you are divine.

And it is only a question of remembering. We have only forgotten who we are. Once remembering starts, the light starts burning again. From this moment think of yourself not as a sinner, not as somebody condemned, but as a beloved of god. He has created you in his own image.

[The new sannyasin says he walked out of the Enlightenment Intensive group after one day.]

Do a few more. Nothing to be worried about. Everybody sometime or other leaves a few groups. That is not a problem....

And try to do as much as you can; don't leave too early. If it becomes impossible then it's okay, leave. But you could have continued and within two days nothing like a disaster was going to happen. Up to now nobody has died in the Enlightenment Intensive! It just needs a little effort. The mind wants things easy but there are a few things which are arduous but immensely beautiful to experience. In fact the moment you left the group would have been the right moment to insist on Staying. Just within half an hour the desire to leave would have left you and you would have settled into the group process on a higher level. The desire to leave comes to everybody, and many times. Each time you win over the desire you reach a higher plane of consciousness.

So please don't leave the groups as far as it is humanly possible. When you see that you are going mad or dying or anything, then you can leave. But nobody goes mad and nobody dies!

Anand means bliss, nijo means one's own self -- the bliss of being one's own self; and that is the only bliss there is. Misery arises when one tries to be somebody else, because misery is nothing but being false, imitative, pseudo, phony. Bliss is a shadow of being authentic, true, sincerely your own self. And whenever one sticks to being one's own self, in that very sticking integration arises; one becomes crystallised. In the world there are a thousand and one ways to pull you out of your centre.

It is in the society's interest that nobody should be his own self, because that type of person is dangerous; they are rebellious people. They cannot be easily manipulated; they are not easily obedient. They are not conformist, they are not orthodox; they live according to their own conscience. If something is right they will obey it. If something is not right they would rather die but they would not like to obey it.

And the society needs slaves, psychological slaves, spiritual slaves. Political slavery has disappeared from the world, but psychological slavery has not disappeared; in fact it has become more deeply rooted. Man is a slave inside. His freedom is only on the outside, on the periphery. You are given enough rope to feel that you are free, that's all, but you are tethered, in a bondage.

That bondage is so psychological and so subtle that one never becomes aware of it. It can be reduced to a single principle: the society teaches you to be imitative. It creates a false self in you. It says 'Be like Jesus, be like Buddha'; it never says to you 'Be yourself.' It always gives you an ideal to follow, and whenever you follow an ideal you are going against yourself. You are imposing something like a mask. You are creating a

personality.

Slowly slowly the personality becomes a hard crust and the individuality is lost. And that individuality is your real soul. That is nijo, your own self, and it is suffocated. It wants to get out of the personality. Personality is a cage, an imprisonment. And hence there is misery, because the soul is imprisoned. The bird in the cage cannot be happy even if the cage is made of gold. What does it matter to the bird whether the cage is made of gold and studded with diamonds and is very precious? It may matter to the person to whom the cage belongs, but to the bud it is just his death. He cannot open his wings again in the sky, he cannot move. He is free no more.

This is the situation of every human being: the personality is a golden cage -- the Christian personality, the Hindu personality, the Buddhist personality. These are cages, beautiful cages, very decorated, down the ages polished, decorated. They have become immensely valuable, but the one who is inside is constantly suffering and dying.

Sannyas means a declaration of freedom, a declaration that 'I will be only my own self, whatsoever it is. I will seek and search my own reality -- I will not become an imitator.' This declaration is sannyas, because only through this can one arrive at freedom, can one attain to the skies. And it is possible, because that psychological cage is maintained by yourself: you are the prisoner and you are the gaoler and you are the cage. The whole drama is played by you, hence it is not difficult to come out. If there were somebody else who had the keys then it: would not be so easy to come out.

You are your own prisoner and your own gaoler. Once you understand this, the personality can simply be dropped as one drops one's clothes. And to be nakedly individual, to be nakedly one's own self, is utter bliss!

Prem means love, kalika means a bud, just ready to bloom, just on the verge of becoming a flower. Man is born as a great potential for love, but it remains a bud, and a very fortunate few transform it into a flower. And unless it becomes a flower, life remain incomplete, unfulfilled. Only when we have released our fragrance to the existence, only when we have shared our whole being with the totality that is, is there fulfilment.

So your name is to remind you that just a little effort, just a little awakening, and the bud can become a flower. All that is needed is a little effort. It is not much work, it is not arduous work either. If one is alert enough it can happen in a single instant: suddenly the bud can become a flower.

So all that is needed is a constant reminding, and that is the function of the name. It will remind you again and again about the bud that has to become the flower, about the seed that has to die and become a sprout, about a drop that has to become the ocean. It can haunt you. It will goad you. Whenever somebody calls you Kalika, again and again the truth will be hammered into your heart.

The Sacred Yes

Chapter #20
Chapter title: None

20 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811205
ShortTitle: SACYES20
Audio: No
Video: No

Madhu means sweet, mati means intelligence -- sweet intelligence. There is a great difference between

intellect and intelligence. Intellect is bitter, intellect is argumentative, intellect is sceptical. Intelligence is a totally different affair. It is basically love. It is not negative; it is yea-saying, it is affirmative, it is positive.

Intellect is negative; it is nay-saying. The fundamental structure of intellect is 'no'. And parallel to it the fundamental structure of intelligence is 'yes'. Intelligence is a sacred yes to existence, and to all that existence implies. It is essentially religious. It is intuitive, not logical, not argumentative. Intelligence is an insight. It is not a process. You cannot learn it, so no school, no college, no university, can give it to you. They can train your intellect and unfortunately they have succeeded in training everybody's intellect in the world.

Intelligence can only be provoked, not taught. Intelligence arises out of silence, out of utter quiet; it arises out of your aloneness. It is not a question of information either. You are born with it. It has only to be called forth, discovered; it is there. Intellect is of the head; intelligence is of the heart. Intellect is male; intelligence is female, it is pure feminine energy. And all that is great happens through intelligence. Intelligence is the master, and once intelligence arises, intellect immediately becomes a slave. And then it is a beautiful slave. As a master it is very dangerous; as a slave it is perfect.

When your intellect starts serving your intuition then your life is no more a conflict. It becomes a harmony, and great sweetness spreads all over your existence.

Prem means love, and sheila means virtue. Love is the real virtue. Love is not one of the virtues; it is the virtue. All other virtues arise out of it -- compassion, charity, character. All those virtues arise on their own accord if love is flowing in one's being. And if love is not flowing then the so-called vices arise. So love is the very decisive factor. If love is there all the virtues are bound to follow, and if love is not there, then all the vices -- hate and anger and greed and possessiveness. They are all symbols of the absence of love.

So love is not one of the virtues -- it is the virtue. And this is one of the greatest calamities of humanity, that we have praised all other virtues except love. In fact the society has been against it, has been very very alert about it, cautious about it. It has not allowed love to have its natural growth. Love is very stunted in every being because society knows love is a great energy, a great reservoir of energy. If you can possess a person's loving energy, you possess the person. If his loving energy is given absolute freedom then the person cannot be possessed by the society, by the church, by the state. Nobody can possess him; then he becomes his own master.

Love brings freedom; freedom is another aspect of love. And the society exists on slavery, not on freedom, although much is talked about freedom. But the society's structure is such that it exploits. It does not allow the individual to have his whole say, it does not allow the individual to be himself, or it allows only conditionally, only so far. And love knows no conditions, love knows no limitations. Hence down the ages all the societies of the world have been very cautious about love; it is dangerous ground. But now the time has come: man has become mature enough to move into the world of love.

And the earth can become a paradise if each individual is given total freedom about his or her love and no conditions are imposed on love. Love freed from all conditions is the ultimate in freedom and becomes the door into the divine.

Deva means divine, pyasi means thirst -- thirsty for the divine. The thirst is in everyone; it is inborn, it is innate. We may know about it, we may not know about it, but there is not a single individual who has not got the thirst for god. If the thirst is unconscious then one goes on searching for god in wrong directions, because the search remains unconscious, foggy, confused, unclear. It remains a kind of groping.

In fact, whatsoever we desire is just a groping effort for god. People desire money. Thought about rightly, analysed rightly, it is a search for inner richness: that's what god is all about. But not knowing what exactly they are longing for they start rushing after money, and money makes nobody rich. In fact the more money you have, the poorer you feel, because in contrast you can see your inner poverty more clearly. So the richest person is the poorest person in the world. The poor person is not so poor because he cannot feel his poverty yet; he has no contrast. He is simply poor, outside poor, inside poor; there is no way to feel the poverty. But when outside you become rich and inside you remain poor, the contrast is so great that even a blind person, even a stupid person, will be able to feel it.

Hence the moment a society becomes affluent, great search for meditation, for god, starts, because only then do people become aware of their inner emptiness. But the search for money is basically a search for richness. The desire is right but the direction is wrong. It has to turn inwards, because richness is an interior phenomenon.

And so is the search for power: whenever you are searching for power, you are searching for something that will help you to get rid of your inner inferiority complex. And everybody feels inferior, because unless god is discovered everybody *is* inferior. It is not only a question of feeling, it is a truth, it is a fact, and it hurts! People start searching for power, but they move outside. They can become very powerful, they can become like a Genghis Khan or Adolf Hitler, and still deep down the same inferiority complex continues, in fact becomes more and more dear, hurts more and more, becomes a wound. The real search for power has to be a search for god, because only god is power; all else is an illusion of power.

And that's how it is. We fall in love -- the search is for thou, but that thou cannot be found anywhere else except in god. That's why all lovers feel disillusioned sooner or later. A man falls in love with a woman or a woman falls in love with a man: the expectations are great. The woman thinks that she has found a god; unconsciously she has been groping for god. Now she hopes that this man is the one she has been searching for, that this man is her spiritual mate, that this man has been haunting her dreams, and she imagines and she hopes.... But sooner or later the reality is there to shatter all her illusions and dreams and all her fantasies, and she finds an ordinary man! There is frustration, great frustration. She feels as if she has been cheated; nobody has cheated her.

Every lover feels cheated, disappointed, disillusioned, but nobody is cheating anybody. We had hoped too far, we had longed too much; we had imposed too many ideas, too many dreams we had projected upon the person. The person was just there, a victim of our projections. Now how long can we carry those projections? They are against the reality and the man has to live his reality. He cannot go on pretending to be what you want him to be; he has to be himself. Sooner or later he has to assert himself, and the moment reality asserts itself the honeymoon is over.

But the real search is for god, the beloved! And unless we can find god, all that we go on searching for remains in vain, a futile effort. And if god is found then all is found. Then you can love people and you can love without any projection, so there is never any frustration and there is never any disillusionment. One never feels cheated because one has never projected anything. Then you live in reality, with reality, as it is, and then great love is possible. Then we can love people with all their limitations, with all their imperfections, and they are beautiful the way they are. In fact, my own observation is that the first love has to happen with god; only then are all other loves possible....

Let it become a conscious search. That's what sannyas is: searching for the truth of life and existence consciously.

Deva means god, divine, magno means absorbed in, drowned in, drunk with -- drowned in god, absorbed in god, drunk with god. God is not a theory, it is an experience. God is not a person either. It is an experience of dissolving into reality. It is an experience of melting into the total like an ice-cube melting into water and becoming one with the river. That melting is the whole process of sannyas. Slowly slowly all that you have will start disappearing; your identity, your clear-cut definition will start disappearing. Only the ice-cube can have an identity. When we are frozen we can have identities, we can have egos. The ego is a frozen phenomenon. Hence the ego is always afraid of warmth, it is afraid of love. Anything that's warm is a danger to the ego. It remains aloof, away from all warm experiences. The ego is very cold: it can exist only in coldness and it can exist only in darkness, because once it is in the light it starts melting. So the ego is part of darkness, part of a cold attitude towards life.

Hence my insistence on dancing, singing, loving, relating to people.... The warmer you become, the better; the hotter you become, the better. Then the ego starts dissolving, and the ultimate experience of the dissolution of the ego is god.

Madhu means sweet, nado means music -- sweet music, sweet sound. Existence is full of music; it is music everywhere, all over. The wind passing through the pines is music, the water descending from the mountains is music, the birds, the animals. The whole existence is a kind of great orchestra. It is a symphony.

Only man has fallen out of step, only man is no more musical. Man is noisy and he has created so much noise in himself that he cannot even hear the music that is all around. He is full of his own noise, his own chattering, his constant inner talk. Awake, asleep, the talk continues, the mind continues. The mind goes on spinning and weaving, spinning and weaving; it is almost neurotic. And because of this neurotic mind you cannot hear the immensely penetrating music of existence, of the cosmos.

To hear it is to be transformed. To hear it is to be reborn. Then life takes on a new dimension. Then life

is no more ordinary; it becomes extraordinary, it becomes luminous. It throbs, it dances! It becomes a hymn to god, a prayer. Tremendous gratitude arises in one's self once the cosmic music is heard. And that cosmic music is always there; it is just that we are not available.

Meditation helps you to become available. Meditation doesn't produce anything, it simply removes obstacles so that you can hear that which is *already* happening. Meditation is a negative process: it simply removes rocks so that the flow of music can be heard, so that the music can reach you.

When you are quiet, silent, the still small voice is heard. That voice is divine. And it is absolutely miraculous, mysterious. Its splendour is immeasurable and it leaves nothing but a sweet taste in you -- the taste of nectar!

[To a new sannyasin Osho says:]

And let this moment be an absolutely new beginning, as if you have closed the whole past, as if it no more belongs to you. It can be done!

And that is the whole art of sannyas: closing the chapters, dying to that which is no more so that life can become unburdened. The whole problem is that we are too burdened, and we are carrying unnecessary luggage. It is absolutely meaningless; that which is past *is* past.

Jesus is right when he says 'Let the dead bury their dead.' One should be able to unburden oneself each moment so that the freshness remains, so that the mirrorlike quality continues to be there. That mirrorlike quality is real intelligence, and god is available only to intelligent people. By intelligent I don't mean intellectual -- I mean innocent.

Children are intelligent. They are not intellectuals but they are utterly intelligent. Their response is of intelligence. Their eyes are shining with intelligence, their whole being is full of vitality, freshness. They respond to reality with their totality. In their anger they are total, in their love they are total; they are always total, and that totality has beauty. And a sannyasin should be like a child, not childish but like a child. Childishness means immaturity. To be like a child means to be utterly innocent, unburdened of the past, free of the past, not continuously bringing the past between you and your present.

That's the only barrier that has to be removed. It can be removed in a single blow because it is only a question of you clinging to it; it is not clinging to you. The past is ready to go, to leave you; it has no interest in you. Just because you go on clinging to it and carrying it, it goes on growing every day and the burden becomes heavier and heavier and heavier. Then you cannot move; the burden is too much. It is a mountain on your chest. Life loses dynamism, life loses evolution and becomes boring, repetitive.

The whole significance of becoming a sannyasin is to learn the art of remaining a child. So from this moment be innocent, live moment to moment and live freshly. Bringing in the old gives you efficiency. If you live freshly you may not be so efficient, but efficiency is not a value in itself. You will be more responsive, and that is a real value; you will be more alive.

Functioning through the past you will commit less errors, that is true. That's why people have chosen to function through the past. It is knowledge, it is skill; it is practised. You have done those things so many times, it is better to do them in the old way, less possibility of committing mistakes. Hence people are burdened by the past.

Don't be afraid of committing mistakes. A real life moves through mistakes, grows through mistakes. Be always capable of committing mistakes, be always courageous. That is the only way to grow. Don't commit the same mistake twice, because that will be old. Find out new things to do, new ways of being and seeing. And even if you are not very skilful and not very efficient, it doesn't matter; you will be more alive, you will be full of juice.

And slowly slowly you will come to understand a totally different vision: that vision is sannyas! It has nothing really to do with religion, it has something do with the total quality of your life.

[A sannyasin, who is leaving, asks for a meditation to do while away. Osho asks which is his favourite meditation. He replies that he doesn't have a favourite one; but sometimes he just sits quietly doing nothing: I felt that there's nobody inside.]

Very good. That's meditation! You can continue that sitting silently doing nothing for at least one hour every day. And one active one you choose -- Dynamic will do; in the morning you do the Dynamic, in the evening you do the silent and that will be enough.

Both are needed to give you a balance, because man has two sides, active and passive. If one simply meditates actively then the passive side remains undernourished. And if one meditates only passively then the active side remains undernourished, and that creates a lopsidedness. Man has to become whole, and the wholeness is possible only through balancing. Your feminine, your masculine, your yin and your yang, should both be nourished. So one active meditation will do -- Dynamic or Kundalini or dancing -- anything, but one.

And then stick to it, don't change it every day. At least for the time you will be away stick to it, because if you don't stick to one method you will never go into depth. It is as if you want to dig a well but you dig here one day, another day somewhere else, the third day some other place. You will destroy the whole land but there will never be any well. You have to stick to one spot and go on digging. Howsoever long it takes, one thing is certain, that one day or other you will come to the source of water. That is there.

Choose a single method, one for active and one for passive. Your passive method is perfectly good. That's what real zazen is: just sitting, feeling you are nobody, a nothingness, a silence, an absence.

Relax into that absence. disappear into that completely not even leaving a trace behind. That is good for your feminine side. It will give you fifty percent of meditation; fifty percent more will be needed. That has to come out of Sufi dancing, Nataraj, Kundalini; or Dynamic, or anything done very actively.
Then one grows in a very balanced way. So you do this.

[Prem punam -- full moon of love.]

Love is the only phenomenon that can become perfect. Everything else has a limitation, but not love, because love is the very quality of god. Love is perfection itself. It can become a full moon.

Money you can have but you will never be satisfied; you will always feel that more is still possible. And because more is still possible you are still poor. You can have all the money in the world, still you will be poor because more is possible.

It is said of Alexander the Great that when he was coming to India an astrologer told him 'Do you know that there is only one world, and if you conquer it, you will be in trouble?'

He said 'What do you mean?' The astrologer said 'Think over it again: there is only one world. If you conquer it you will be in trouble!'

And it is said that Alexander closed his eyes and was very sad and he said 'Yes, I had not thought about it. If I have conquered the whole world, what shall I do? What more remains? And one thing is certain: I will not be satisfied by conquering the world.

Imagination can go on and on desiring more and more; there is no end to imagination. So money cannot take your poverty away and power cannot take your poverty away -- only love! In the moment of love, one is suddenly perfect. That's the beauty of the moment of love: out of nowhere arises the full moon.

Ordinarily we have only glimpses of it, but when you start meditating and you start becoming conscious about your love energy, it can become a constant phenomenon. For twenty-four hours the full moon is there and one is utterly fulfilled. That's the meaning of your name: love is the only possible perfection in existence. Those who search for perfection in anything else are searching in vain. Only in love is one fulfilled, utterly fulfilled.

The Sacred Yes

Chapter #21
Chapter title: None

21 November 1978 pm in Chuang Tzu Auditorium

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[Veet means beyond, Osho explains, and amo means darkness: beyond the darkness is the dawn.]

The darkness is not something outside, it is something inside; hence the light is also not going to happen from the outside, it has to arise within. No outer light can dispel inner darkness. Only the inner can function on the inner. This is something very fundamental to be understood: the inner reality of man is of great poverty, but he goes on accumulating wealth on the outside. The idea is that if he has enough wealth on the outside his inner poverty will disappear. But it doesn't happen and it cannot happen. On the contrary the more wealth you have on the outside, the more you become aware of your inner poverty. And so is the case with love, so is the case with light. So is the case on many planes. The inner can only be transformed by the inner -- the outer cannot even touch it. They don't meet, they never cross each other. They run parallel, very close, but parallel, so they can't meet.

And man has tried everything from the outside to change his inner reality. It has been an utter failure. The whole history of man up to now has been nothing but a failure. Only a few people have escaped from this calamity. Those people can be counted on one's fingers, a Buddha here and there, a Jesus here and there, when it is everybody's capacity and potential to become a Buddha or a Christ. But the kingdom has to be searched for within.

The inner darkness means the inner noise of the mind. The mind is a constant chattering box and it goes on and on of its own accord. And all that clamour and noise creates darkness because it creates confusion, because it creates clouds of doubt, of distrust, of anger and of hatred.

Light means clarity. Meditation is the technique to create inner light. Meditation does only a single and simple thing: it makes you capable of turning the mind off. And once the mind is turned off and the mind disappears there is immense light. That is the dawn I am talking about: the dawn beyond darkness.

Deva means divine, ami means nectar. There is a spring within every heart, the spring of divine nectar. If we are unaware of it we live in fear. All fear is basically fear of death. The moment we become aware of the inner sources of immortality, fear disappears because death disappears. And a life lived without fear is a life of love.

Either man can live in fear or man can live in love: these are the only two possible styles. The man who lives out of fear lives in hell. And the man who lives out of love lives in heaven. Hell and heaven are psychological states, not geographical. They are not located somewhere in the universe; they are located inside you, in your orientation.

If you live in a fear-orientation you create hell around you; that is your vibe. And not only do you create hell for yourself, you create hell for others too who are in some way related to you, because they will become infected by your vibe. And because millions of people live in misery and in hell, when two miserable persons meet the misery is not simply doubled; it is multiplied. That's why the earth looks so ugly.

It need not be so. It can become a paradise. This very earth can become a paradise. It has all that is needed for it to become a paradise except a certain psychology is missing, except a certain kind of man is missing; otherwise everything is ready. Just bring the psychology that creates paradise and immediately the whole vision of life changes. It is the same then and yet not the same, because you are no more the same.

Man has to search for something that is deathless, because unless that is found you cannot love. Hence each time you fall in love there is a subtle hidden sadness in it. Whenever you see a beautiful person you are thrilled. But watch, search, and hidden underground you will find a very profound sadness, very sad. And you will be puzzled as to why it happens. Seeing a beautiful rose flower a certain sadness comes into the eyes of all those who are perceptive, of all those who have some poetic sensibilities. Seeing a full moon or a sunset or a bird on the wing, they feel sad, they fall into sadness. The reason is this: whenever you see a beautiful flower, immediately you become aware of its approaching death. Such a beautiful flower and soon it will be gone! Not even a trace will be left behind. The world will not take any note of it, it will be as if it has never existed.

You see a beautiful woman or a beautiful man and suddenly a deep sadness arises in you. This beauty is

momentary; soon it will not be there. This man will not be there soon; soon death will overtake. So each time something beautiful stirs your heart, simultaneously some sadness is stirred in you.

That is the dilemma of love: love brings great joy; it also brings great pain and great sadness. It brings laughter, it brings tears too. And it is very difficult to make something out of these diametrically opposite things, so lovers are torn apart.

Love really is not possible unless you have known something deathless inside you. Without knowing the deathless your love will remain contaminated, polluted with sadness, with pain, with misery. To see beauty is not possible unless you have seen something deathless, unless you have come to know that only the form of the flower will disappear, but the soul will continue. Then there is no sadness, no agony. Then you can rejoice with it!

This is the meaning of your name, Deva Ami: the source of nectar is inside you; it has to be searched for. It is not far away; it is within your grasp. Just a little inner search, an inner enquiry, just a quest inside you -- the quest of 'Who am I?' -- and sooner or later you stumble upon the source of infinite well-being. And that transforms your whole being, your way of seeing. It transforms the whole world that you live in. It transforms your relationships. It transforms all that you have known up to now. It gives you a totally new world.

Sat means being. The mind is a becoming and you are a being. You are already that which you will ever be. As far as your innermost core is concerned, you have already arrived; in fact you have never left. You an at home, but the mind lives in becoming. It thinks 'What to be? What to attain?' The mind lives in ambition, the mind as such is an achieving mind: achieve, possess, become. Hence the mind is in the future and has no contact with the present, and you are in the present; you cannot be anywhere else. This is the disparity within man, this is the anguish: the mind is pulling you towards the future in a one desires, and the being is rooted here and it cannot move from here. It is always now. Between these two great tension arises, anxiety, anguish. If it goes beyond a certain limit then insanity arises.

Once you understand this -- that you can never be anything else than what you already are -- if this is settled, becoming becomes futile, the mind loses its grip on you. And that's what sannyas is: an effort to help you so that the mind can lose its grip on you, so that you are no more infatuated with the mind, no more hypnotised by the mind, so that you drop becoming and you simply relax into that which you are. That is the sat, that is being.

Arhato means one who has arrived. Where? One who has arrived at the place that he never left in the first place. That is the meaning of arhato, a very paradoxical word.

It is like when you have fallen asleep in the night and you dream of a thousand and one things. You never leave your room, your bed, your house, you never leave your body, for the whole night you are in your bed under your blankets but your mind can roam; it can be in Tokyo or Timbuktu. In the morning when your alarm-clock wakes you up, you will not find yourself in Timbuktu or Tokyo; you will find yourself in your own bed, under your own blankets.

This is the case... this is so metaphysically also. We have never left god, we are still in him, but we have fallen asleep and we have dreamed a thousand and one dreams.

My effort here is to give you a good shock, to shake you to awakeness. The moment your eyes open, alt your dreams are finished and nothing is left to do except laugh. And laughter is the climate of a sannyasin... laughter at the whole ridiculousness of the thing, at how much you worried about how you were going to make your living in Timbuktu and on how many office doors you had knocked to find a job, how you were worried about getting back home because you didn't even have a ticket. A thousand and one worries were there with Timbuktu. But in the morning you suddenly find there is no Timbuktu -- you have never left your home.

Arhato means attaining that which has never been lost.

Deva means divine, Nayano means the eye -- the divine eye, the third eye. There are three eyes in man. Two are out-going, because the world outside is the world of duality; hence the two eyes are needed to see it. Everything is divided in two: day and night, man and woman, love and hate, friend and foe, birth and death; everything is divided in two. In the outside world it is a constant conflict between two polar opposites: the positive and the negative. Fundamentally that is the division. So the two eyes, the out-going eyes, can never know the oneness of reality. For that a single eye is needed.

Jesus says 'When your two eyes have become one you will know god.' And that one eye is a metaphor.

When your vision, when your capacity to see. starts turning in then the two eyes are not needed there. Then your two eyes start meeting in one current of seeing. That one current of seeing where your two eyes pool their energies is the third eye, and that is the eye through which one comes to know oneself. And to know oneself is the beginning of knowing god.

So you have to turn inwards: that is the message in your name. You have to forget looking at the two and you have to start looking at the one. The one is there at the centre. The periphery is dual and the centre is non-dual.

You have a significant name, with a great key in it. If you can work it out nothing else will ever be needed: your name can become your whole path. Turn in, that is the message.

[Osho gives sannyas.]

So finally you decided? That's good! I was hoping that you would be able to decide for the jump. Close your eyes... just look at me....

And this is really a quantum leap. You have lived up to now in the mind; this is the beginning of going beyond it. But only one who has lived in the mind can go beyond it. Half the work you have done; now the remaining half I can do very easily.

The truly sceptical mind can only become truly trustful, and the atheist is always closest to god because his enquiry is sincere; his enquiry is honest, his search is authentic. And now much more is going to happen because you have already passed all those futile things that always remain in the mind hankering for attention; they are finished.

This is the time to come to me, and you have to come home. Now put all your energies into meditation and the remaining you leave to me -- you meditate and the remaining you leave to me.

The Sacred Yes

Chapter #22
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Prem means love, vidheya means positivity, acceptability, affirmation, the quality of saying yes to existence -- and that is the greatest religious quality. In fact only that quality makes a person religious. Renouncing the no is renouncing the mind. The mind exists by saying no, the mind is basically negativity. Its whole existence is that of denial. It always looks at the dark side of things it is incapable of seeing the light side. It cannot see the silver linings in the dark clouds; it is utterly impotent for that. It can make much fuss about the dark clouds but it simply goes on missing the silver linings. And the dark clouds exist only *for* the silver linings.

The thorns exist only to protect the roses and the dark night is nothing but a womb for the dawn to be born out of. This is the attitude of one who says yes -- yes to all that is. Then the whole gestalt changes: you move from the mind to the heart.

The mind is synonymous with no and the heart is synonymous with yes, a total yes. The heart affirms, reveres, loves, trusts; those are all aspects of yes. The mind doubts, suspects; those are aspects of no. And

either a man can live through the no -- then he lives in misery and in hell; in the language of hell there is no word corresponding to yes, yes does not exist in the vocabulary of hell -- or a person can live through the yes. Then one creates a paradise around oneself. Then there is no need to wait for paradise to happen somewhere in the future; it starts happening herenow.

The moment you say yes you open up. The very climate of yes and your flower starts blooming, as if it has been waiting for it, and waiting for long, maybe for many lives. Yes is spring to the flower of the soul.

And the person who lives through yes can also use no, in the service of yes, just as the person who lives through no can use, will use, yes in the service of no. So I am not saying that the no has to be utterly effaced from your vocabulary, no. It has to become subservient to yes, it has to become part of yes-saying. Then even no has beauty, because it serves yes. And when yes serves no it is ugly. It depends who is the master. The master decides the quality of your being: your present, your future, your destiny.

Sannyas has to become a yea-saying, a sacred yes to existence and to an that existence brings, even to those things which you don't like in the first place. Because what you like may not be the right thing and what you dislike may be the right thing.

The person who wants to say yes says yes unconditionally. Even if sometimes he does not like a thing, knowing perfectly well that there is dislike, he still says yes *in spite* of it, because he trusts in the wisdom of the whole. 'The whole knows better than me, than the part, so if I am not in a situation to love it and like it, I must be wrong. I have to grow; I have to become more alert and more understanding. I have to attain to a greater perspective, but the whole can never be wrong!'

Religion can be reduced to a single statement and this is that statement: 'The whole can never be wrong, the whole is infallible.' Then there is only surrender, then there is only let-go. That let-go is sannyas.

Prem means love, vidheya means the yes-saying quality -- a loving yes to an that is!

Prem means love, sarit means river -- a river of love. Love is never a dormant thing; it is always flowing. The moment love is dormant it dies. It can live only in the flow. It can live only as growth, it can live only as movement; movement is very intrinsic to it. And because people all over the world have tried again and again to make love a possession, they have killed it. You cannot possess it. A thing can be possessed, a flow cannot be possessed. A dormant, stagnant thing can be possessed, but a riverlike flow -- how can you possess it? It is a process: it goes on moving, it goes on changing.

The change is so intrinsic in love that the moment we decide to cling to it, we start suffocating it, we start killing it. Parents kill the quality of love when they cling to their children; and when they teach the children to cling to them, then even more calamity. Then husbands and wives cling to each other and try to possess each other. Then friends, and everywhere, in all relationships, the whole effort is to make unmovable something which is intrinsically movement. This effort is bound to fail, and because it fails love brings frustration. If love is allowed to flow then love will bring the greatest fulfilment possible.

So start teaching him from the very beginning that love has to remain a process, it always has to remain growing. It is unpredictable: we cannot say anything about where it will be tomorrow, how it will be, what it will be. Nothing can be said about tomorrow. Tomorrow will bring its own surprises, and we have to relax with it. Whatsoever it brings as a gift has to be thankfully accepted.

Veet means beyond, tamo means darkness -- beyond the darkness. Man essentially is light but is surrounded by great darkness. The darkness is infinite and the light is very small, although it is more powerful than the infinite darkness because darkness is impotent. In fact darkness is not something in particular, it is just an absence. Darkness has no positive existence; it is only absence of light. That's why you cannot do anything directly with darkness: you cannot destroy it, you cannot bring it into the house, you cannot push it out of the house. If you want to do something with darkness you will have to do something indirectly. You will have to bring light in then darkness goes out or you will have to turn the light off then darkness comes in. Because darkness has no existence nothing can be done directly about it. And that is one of the greatest problems that man has always been facing. He starts fighting with darkness, directly, and then the whole effort is futile, absurd, ridiculous. And it simply dissipates your energy.

For example, a man who is fighting with his anger is fighting with darkness. Anger has no existence of its own, it is only absence of compassion. So is the case with hate: it has no existence, it is only the absence of love. So the people who are fighting with anger and with greed and with hate are just wasting their time. They will never be victorious.

The only person who can ever be victorious is q the one who starts searching for the light. And once the

light is there and you pour your energies into the source of the light, it grows bigger and bigger and bigger and you become full of light. In that state there is no anger. Even if you want to be angry you cannot; at the most you can pretend, act. Then there is no hate, no greed, no possessiveness. The whole darkness of life simply disappears when the light is there.

Meditation is the search for the light. Morality is the fight with darkness. So the moral person goes on moving into a wasteland. He never attains anything; he always remains empty and poor. The meditator is the only one who attains because his direction is to find the light, to search for the light... and the light is there! It is very small right now, just a spark, but if you go into it and you pour all your energies into it, it becomes a great fire. Then the whole forest is on fire!

Sannyas is to be aflame, afire. Hence the colour orange has been chosen: it is the colour of fire, of light, of the sunrise. So remember this: my work here is not to make you moral but to make you a meditator. And the beauty is that when you are a meditator morality comes on its own; it follows like a shadow. It is a consequence. One need not bother about it at all.

When you go for a morning walk you need not bother about your shadow. You don't look behind you again and again to see whether your shadow is coming with you or not. It comes, it has to come. Morality is a shadow of meditation.

[Osho explains the meaning of deva amira -- divine richness, divine kingdom -- reminding us that we are made in god's image; we have all the potential to be emperors, yet remain beggars because we never look within.

He tells the story of the child found some years ago near Lucknow who was reared by wolves till he was discovered, and finally died through the efforts of doctors to humanise him.]

Now what had happened? He was born as a human being but he was not given the human environment. He was born to become a human being but he was not nurtured.

This is the case with all human beings: everybody is born with the capacity to look within but nobody is nurtured, so we never come to know about our own potential, about our own possibilities and peaks and depths. And we have infinite depths -- the Pacific is nothing. We have great heights -- the Himalayas are nothing.

A special nurturing field is needed. That's what I am trying to create here, a Buddhafield where you can be reminded again and again that you are a Buddha, that less than that won't satisfy, not to settle for less than that, that you have all the greatest possibilities that any man ever had or will ever have in the future. Search for it!

I am here to create a great thirst in you. And to be initiated into sannyas is to be initiated into my Buddhafield. To be initiated simply means that you are ready to become part of this commune, of this great experiment which will remain invisible to millions of people, which will be visible only to those who participate.

This is not something that anybody can know about by being a spectator. This is something so subtle that unless you are part of it you will never be able to taste of it.

[Pragito -- a song.]

Life can be thought of either as a logical syllogism or as a musical song. These are the two alternatives: either life can be arithmetic or it can be poetry. And man has two minds inside his head. One is the calculative mind. That calculative mind is very mechanical, obviously, its function is to calculate. If you are after money then the calculative mind is perfectly skilful and efficient. But if you are in love, it is utterly meaningless. Then you have to move to another side of your mind, the side that knows how to love, the side that knows how to be sensitive, the side that is intuitive, the side out of which poetry is born. These are two separate minds.

The left hemisphere is calculative. It is connected with the right hand, that's why the right hand has become very important. The right hemisphere of the brain is poetic, it is a song. It knows nothing of calculation, it is very innocent. It knows how to love. It knows how to be madly in love, but it is irrational, emotional. This mind is connected with the left-hand side. Because the society values arithmetic very much, it values the right hand, so the right hand is right and the left hand is wrong. That has become the general assumption. It is not true.

The left hand needs to rebel. And with the left-hand rebellion, the whole structure of society will change. If the right hand remains predominant then woman will never become equal to man, because the woman means the intuitive mind, the irrational mind; the woman means the left hand. And if the right hand remains predominant then life will never know what joy is, because through calculation you cannot come to joy. Joy is not a calculation, joy is a very very non-calculative process. Joy is available only to those who are childlike, still full of wonder, awe, still interested in the small things of life.

... You have to change from the logical to the illogical, and to be a sannyasin is the beginning of that. This is the revolution of sannyas: moving from the calculative part of the mind to the non-calculative. I am not against the calculative, it has its own uses, utilities, but it should not be the dominant one, it should not be the master of your life, it should not be the captain of your soul!

Poetry should be the central force of your life. Celebration, not calculation, should be the most important thing. And calculation should serve your celebration, mm? then you are on the right track, then you are moving towards god. And then things are no more upside-down; everything is in harmony.

Your name is an indication, it contains a message for you -- to move from syllogism to song. Dance more, sing more, play. Love music and love trees and rocks and mountains and stars and people.... And then slowly slowly you will see a totally new fragrance arising out of your life, which fulfils.

Prem nado.... It means love music. Love has its own music. It is not produced on any instrument; it arises out of a silent heart of its own accord. In fact it is already there but it is a very still small voice, and the mind is so full of noise that you cannot hear it, you cannot contact it. Once the noise of the mind is dropped it starts arising. And when the music of love fills you then only do you know what god is. There is no other proof for god, only love is the proof. And god comes into your life as music arising from your very core.

Man is made of music. That is one of the greatest findings of the mystics: the whole existence is in a harmony, it is a great orchestra, and man is a miniature universe, man is also an orchestra. But to feel it we need a little better sensitivity, a deeper sensuousness, a more clear perspective.

That perspective arises out of your meditations; hence in this place all meditations are somehow joined with music. The outer music starts functioning as the catalytic agent for the inner, so the outer music creates a synchronicity in the inner world. It cannot cause it, there is no cause-effect relationship between the outer and the inner, but it can provoke the inner without causing it. It can simply make you suddenly aware one day that there is outside music and there is something inside happening also, parallel to it. And once you have become aware of the inner music then there is no need for the outer music. Then there are silent meditations like vipassana, zazen: you simply sit and you hear. You simply sit and you are overwhelmed....

The Sacred Yes

Chapter #23
Chapter title: None

23 November 1978 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

Madhu means sweet, veda means wisdom -- sweet wisdom. Knowledge is never sweet because it is something foreign. It burdens you; it is a pollution, a poisoning of your system. It does not grow out of you,

hence It can't be sweet. And because it is imposed, you are a victim of it. It is a violence perpetuated by the society on the individual.

The society forces its past on every child. It does not allow anybody to grow in his own way; it wants you to become a psychological slave. Knowledge is the strategy to do that. The schools, the colleges, the universities, all serve psychological slavery. They are not in the service of the future; they are in the service of the past. They are never evolutionary; they are always reactionary. They serve the status quo, the vested interests. Their only purpose is to reduce you to a skilful mechanism; hence it is a rape on the individual and his freedom.

But wisdom is totally different. It does not come from the outside, it is your own fragrance. When you grow and bloom it is there. It is a sun that rises within. It is another name for your own consciousness. It has a purity because it is deeply in tune with your nature. Rather than burdening you, it unburdens you; rather than making you a slave it makes you a master; rather than reducing you to serving other people's goals it gives you freedom so that you can be your authentic self. And to be one's self, to be one's true self, is to know what sweetness is. The sweetness simply represents the taste of nectar. When one comes to know one's self one comes to know immortality. In knowing one's self one transcends all limitations of time and space.

Deva means divine, aruno means the rising sun -- the rising sun of divinity. And that1s what sannyas is all about. The sun has always been there, just very close to the horizon, but we have not allowed it to come up, we have not helped it to come up; on the contrary, we have been repressing it. Our whole life is very ridiculous. We repress that which is our essential core and we express that which is just a pseudo artifact. We repress the real and we express the unreal; this is the absurdity of our life.

The individual in us remains in darkness and the personality we go on exhibiting everywhere. The personality is a false phenomenon. It is just a mask, it is not our real face. But we have become too attached to the mask and we have completely forgotten the real face, the original face. And it is only in recognising the original face that one's life starts growing, because only the real can grow; the unreal can never grow. The unreal remains stuck; only the real is dynamic, moving, flowing. The real is always a process and the unreal is always a thing.

But there are a few things which make us too attached to the unreal. First: it is manipulatable. It is very secure, you can rely upon it; tomorrow it is going to remain the same, and the day after tomorrow too, and so on, so forth. It is predictable, it is safe, because it never changes.

To live with the changing is always unsafe, insecure. One never knows ! One remains unpredictable There is no way of knowing what the next moment is going to bring. But if you have a mask, the next moment also the same face will be there; you need not worry. And not only do you feel safe; others feel safe around you. They can depend on you; you have a certain character, a certain mask, a certain personality; you cannot go against it.

But they are also afraid to live with a real individual who is always changing. The real individual cannot promise. He cannot make any promises, because he will say 'How can I make any promise for tomorrow? -- it is yet unknown. I don't know who I am going to be tomorrow, what circumstances, what stimulants, will bring what ind of responses. It is all in the dark.'

The society does not want this kind of growing people. Nobody feels secure with them. They themselves feel insecure and everybody else feels insecure. Your wife would not like your individuality, because your individuality can fall in love with some other woman tomorrow. But your personality is dependable, your personality is the husband; is not you. Your personality is the marriage contract; your personality can be dragged to the court, your personality can be made to pay. Your personality has to be answerable, but the individuality is never answerable to anybody, not even to one's self.

The personality is very consistent; only dead things are consistent. And whenever there is something alive and growing it is bound to be consistent; it cannot be consistent with its past and still grow. The tree was five feet tall, now it is ten feet tall; it is not consistent, it is very inconsistent. The river was moving to the south, now suddenly turns and starts moving to the east; it is very inconsistent.

Life is inconsistence. But to live with consistency needs great courage so people have decided to live with synthetic personalities, and that's how we have repressed our real being. And that real being is hankering, longing, to come up; it wants to rise above the horizon, and without its rising above the horizon there is going to be no fulfilment ever. Fulfilment is withe essential, with individuality and security is with the false personality.

To be a sannyasin means that one takes the risk of being insecure, that one decides to change one's gestalt from the false to the real, whatsoever the cost. Only one thing can be said: to live in insecurity is to live in tremendous joy. To live in insecurity is the only way to live. To live in security is a way of dying, a slow suicide, comfortable, convenient. Comfortably one lives and comfortably one dies but one really never lives. And the person who never lives, even his death is false.

How can you die a real death if you have lived an unreal life? Only a man of this type, men like Socrates, die an authentic death, or a man like Jesus dies a true death. And the beauty and the miracle and the paradox is that the true death takes you to the deathless. True life leads you into true death; true death leads you beyond death, it leads you into the deathless. One who is able to die truly is ready to be resurrected. The resurrection automatically follows a true death.

That is the whole meaning of the parable of Jesus' resurrection. It is a myth, tremendously pregnant with meaning, but the Christians have destroyed the whole beauty of it. They have tried to make it a historical fact, and whenever a myth is reduced to, or projected as, a historical fact it loses all significance. It becomes ugly, it becomes a pretension because it is a false thing; it is untrue. Resurrection is the other side of a true death, but the true death is the climax of a true life. And to live truly and to die truly is my only message!

The sun is there, just very close to the horizon -- if you allow it will start rising!

[A sannyasin asks: How can I change problem-solving thinking, which is result-oriented, into meditation?]

Just do one thing: let the mind solve the problem, kt the mind go through the whole process of solving the problem, but you be a witness; don't become identified with the mind.

The mind is a mechanism, a computer; precisely that's what the mind is. You are not it, you are the watcher behind. You can see all the manoeuvres of the mind, you can see all the climates and the moods of the mind; you need not get identified with them. That's where the problem arises. Nothing else is ever a problem: the only problem is that we get identified.

For example: there is a thought of anger passing through the mind, your biocomputer is very hot, angry, at something or other. You can watch it in a very detached and cool way, you can see 'Yes, the mechanism is hot.' It is just as when something goes wrong in the car and you start feeling that the engine is getting hot; you don't become identified with it. Although I know people who are even identified with their cars! They become hot when their engine becomes hot.

A distance has to be created. So let the engine be there, let the engine be hot -- watch, simply watch! And I am not saying 'Don't be angry.' I am not saying to repress anger. I am not saying anything of that kind. I am not saying 'Evaluate that this is bad.' No evaluation is needed; you simply wait without any evaluation. Simply look at the whole process, watch it without any prejudice, without any bias; just see what is happening, see the fact of it! Just as you see a leaf falling from the tree, see that the mind is in anger. And when the anger starts going watch its going. When the engine is cool again watch its coolness. So many things come and go through the mind, you remain there, far away, a watcher on the hills.

This is an art, you learn only by doing it: the more you do, the more you will be able to do it. Once this art is learned, slowly slowly you become tremendously capable. And then the mind can go on doing its work; it is not a disturbance to you.

I am not against the mind; I am only against identification. And when you are not identified, you have surpassed the mind. Then you are the master: you can use the mind. And the mind is of great use; it is one of the greatest gifts of god. So don't try to change the processes of the mind. Rather than changing the processes of the mind, you just learn new art, a new way of looking at the mind. A new context has to be learned, a new perspective. This you try!

[Osho checks the energy of a sannyasin recently returned from the West.]

You are ready for many many things! And it is always a question of being ripe. A person can make many efforts but if he is not ripe all those efforts are doomed to fail. And not only that, if those efforts fail he will lose self-confidence too; next time he will find it very difficult to do anything again. That's what happens to many people: many people start meditating but the time is not right, the season has not come and they fail. And if you fail too many times, you lose confidence; you fall into a kind of despair. You start thinking that this is not for you or, maybe, this is all nonsense.

By being with a master this can be prevented. The master starts work only when the person is ripe; otherwise he tries to prepare him for the real thing to be done. But you are ripe, and there is no need of any preparation. You can simply dive into the infinite, you can dive into the depths of the divine.

And the reason is that you have a very innocent approach towards life. You are not knowledgeable, you are not academic about life. You have the heart of an artist.

And the heart of an artist is very close, closer than anybody else's heart, to the heart of the mystic.

The artist is a mystic who has not yet become aware, that's all. He is groping; he is already in the shrine but groping, not knowing where he is. The mystic knows. But the space is the same, and you are already in the space. Just a little more light, just a little more rootedness, a little more centering, and all will become luminous.

I am happy with the way you are: you have the right kind of space for me to penetrate you. So for the few days you are here remain as open as possible, as vulnerable as possible. Remain in tune with me as deeply as possible. Don't allow any doubt to disturb you, to come between me and you.
It is a love affair, and doubts disturb love affairs very deeply.

And one cannot live in a doubt, one cannot live in a no. The no has no space, so you cannot live in it. One can only live in a yes. Yes is infinite. It has all the space of the world, it contains the whole universe.

So be in a yes, in a total yes, and things will start happening on their own accord. So meditate, dance, sing... become a child!

[A sannyasin visiting for the first time says: I was very clear when I came but now being here these days I'm full of doubt and wondering if I'm supposed to be here. Things like that have come up.]

That is natural.... If you come full of doubts, the first impact is that your doubts disappear and you are full of trust. If you come full of trust the first impact is that your trust disappears and you become full of doubt. And the reason is that the mind has both together. Half of your mind is a trusting mind and half of your mind is a doubting mind. So if you come with a trusting mind, by the time you reach here you are already tired of it, so you shift. It is just for a change, you shift to the doubting side. If you come with the doubting mind, the same thing happens: you are tired of it so you shift. This happens to almost everybody. It does not happen to people who come without any doubt and without any trust, who simply come with no particular attitude. Then it doesn't happen, because it can't happen. It depends on you.

That's why it is easier to believe in a dead master, because he will never create any doubt in you. It is easy to believe in Jesus, because now Jesus is just a fiction of your own mind. You can project anything on him, and he has to be like that. When he was alive it was not so.

When you come to me you come full of expectations, and they are very unconscious! If they are not fulfilled, doubts arise. And how can they be fulfilling? If I am going to fulfil the expectations of everybody who comes here, just think what will happen? Thousands of people come with thousands of expectations. I have to be simply myself; I cannot fulfil anybody's expectations. And it is very rare for a person to come without expectations; that's not the way of the mind. The mind has already decided a few things; without knowing anything the mind has already concluded, it has many a priori ideas.

If a Mohammedan comes here he expects me to be like Mohammed, and I am not! It is very unconscious.... He will not find Mohammed here, and then he is disturbed. He would like me to say things which are written in his Koran and I will be saying things which I have to say; then there will be disturbance. And there is a gap of fourteen hundred ears between me and Mohammed, so how can I say things which Mohammed used to say? It is impossible, I will be so out of date.

And how can I fulfil...? because here are Mohammedans, and Christians and Jews and Parsis and Jainas and Buddhists and Hindus and Sikhs. Almost all the religions of the world are represented by people here; they all come with their ideas.

You will be surprised, you don't know this: there is a sect of Jaina monks who don't speak in the night. Now if a Jaina comes from that sect and he sees that I am talking in the night -- finished! I am no more enlightened! Because how can an enlightened person speak in the night? They don't even sit in the light in the night, because the light may kill a few insects. It creates heat, a few moths may come and die; then who is responsible? And they believe in absolute non-violence, so in the night a Jaina monk sits without light. He cannot read, he cannot talk, because if you talk hot air comes out of your mouth: It can kill small germs in the air.

There are three hundred religions on the earth and all have their own a priori conclusions. So whenever

you come, you will have to learn one thing: drop your expectations. You will have to see me as I am, not as you would like me to be.

And I have no expectation of you -- that again creates the problem. Because if you go to a Christian you can expect a few things from him; in return he expects a few things from you. So there is a mutual arrangement: you fulfil his expectations; he fulfils your expectations. But with me there is no question of any mutual arrangement. I fulfil nobody's expectations and I have no expectations of anybody. I help you to be yourself, whatever that means. I don't impose a pattern on you, I don't want you to be a certain kind of person; I simply want you to be free, to be yourself. I give you freedom and I teach you freedom, because I don't have any expectations of you, of what you should eat and what you should not eat and how you should live and how you should not live.

You will have to learn at least that much, that I don't expect anything of anybody; nobody should expect anything of me. Then there is no question of doubt, no problem arises. You are here simply to learn if something can be learned. Why bother about doubt? What has that to do with you? You are here to imbibe something, to learn something. If it is useful, learn it; if it is not useful, forget an about it. But give it a try. And your doubts won't allow you to give it a try; they will disturb you. So be here neither as a believer nor as a non-believer; just be here to be available. to see what is happening.

And people get disturbed over such small things, ridiculous things, but they get disturbed about them. One has to be very alert. To be with me means to be with a certain phenomenon about which you cannot have any expectation; otherwise you will miss the whole opportunity.

And I am not saying to trust. I am simply saying to drop your a priori expectations and doubts will disappear. And when there is no doubt arising what is left is trust. I am not saying to trust me. Trust is not against doubt, it is just the absence of doubt. Then there is trust. Trust is not belief or faith; trust is just an open heart. Trust does not mean that you believe in me, because belief presupposes doubt. First you have to doubt; only then can you believe. Belief is a process of repressing the doubt. So I am not telling you to believe in me. Why should you believe in me? There is no need. I am simply saying to put the doubt aside so you can learn something.

It is not going to harm me whether you doubt me or not -- it is going to harm you. So it is your problem and you have to see it: if you doubt me you ill miss the opportunity. That's your choice. If you put the doubt aside seeing that it is your expectation.... And why should you expect anything from me?

Why should you expect anything from this commune? This commune is not run according to your idea, so there is no problem. This commune has no commitment to run according to anybody else, so there is no problem.

These people have decided to be with me, so let them be! You are here to learn something, to meditate, to sing, to celebrate. Why bring in these things to disturb you? Put them aside and then you will start finding a trust arising in you which is not belief, which is not faith; it is nothing but love. It is neither belief nor disbelief, it is just pure love, and in that love there is great splendour. In that love there is great benediction.

Just dance and sing and those expectations will disappear, and with those expectations doubts will go. Doubts are shadows of expectations.

The Sacred Yes

Chapter #24
Chapter title: None

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ShortTitle: SACYES24
Audio: No
Video: No

Veet means beyond, ahmo means ego. The truth is very close by; just a thin layer of the ego is preventing it. It is really a very thin layer, because the ego is not substantial. It is not an entity, It is not a thing; it is just an activity. In fact the ego should used as a verb rather than as a noun. It is more ego-ing than ego. And to ego is the whole activity of the mind; it perpetuates the idea of I. It is a false idea, so you have to continuously perpetuate it. Even if for one moment you forget to perpetuate it, it is no more there. So whenever you forget to perpetuate it you are in tune with life, and those are the moments of joy, bliss and benediction.

Seeing a bird on the wing you are lost in the beauty and the freedom of the bird. You have forgotten yourself and there is great joy. You didn't perpetuate the idea in that moment, you were not separate from reality; you became one. The observer became the observed.

Or seeing a sunrise or a sunset or seeing a rose flower or listening to music or being in love.... Whenever you forget ego-ing, whenever you don't support the constant activity, it immediately disappears; it is very non-substantial. In deep sleep it disappears. You don't know who you are, you don't know even that you are. In a deep spiritual state -- in meditation, in love, in dance -- it disappears, or whenever you are totally involved in something, so totally that you cannot perpetuate the constant process of the ego. You are painting something or you are playing the guitar or you are just cooking for a friend who is to come, and you are totally in it, nothing is outside it. You are no more a doer, you have become the doing. Then suddenly there is no ego and there is great joy. Joy is nothing but absence of the ego-ing process.

And it is really a very thin layer so it disappears in a single moment. Whenever you forget, it disappears, and whenever it is not there you are one with reality. That oneness is felt as bliss. That's what happens in a deep sexual orgasm: two persons have forgotten ego-ing. They lose boundaries, they melt into each other. They forget that they are, and the moment they forget that they are, they are for the first time! So each moment of joy is a very paradoxical moment: on the one hand you disappear, on the other hand you appear for the first time.

And sannyas is a certain style of life in which slowly slowly you stop ego-ing. You become more and more conscious and you drop ego-ing, and then one day it becomes your natural state. When ego-ing has disappeared, you have arrived home.

Let this be the beginning of that great arrival... the first step!

Deva means divine, sonya means gold -- divine gold, and this is the alchemical name. All the alchemies of the world, Eastern and Western, use gold as a metaphor for the ultimate flowering of man. Man has to be transformed from the baser metal into the most precious metal, gold. Born, man is just a base metal. Unless one works upon it, purifies it, transports it into new planes, into new dimensions, one remains nothing but the earth. If one starts working upon oneself then slowly slowly the sky penetrates one's being; then one is no more just the earth. The earth becomes the vehicle and the sky becomes the innermost reality. Then even the body, the earthly part, is beautiful, because now the temple is no more empty; the deity of the temple has arrived. That arrival is known as the gold.

So to change man from baser metal into gold is the whole process of alchemy and the whole process of religion too. And this is what we are doing here. This is an alchemical field. Something of immense value is being done. It is not available to spectators, it cannot be; it has never been available to the spectators. It is such an inner and subtle process that one has to become a participant to know about it.

To be a sannyasin is to be an apprentice in an alchemical school. Long is the process, arduous is the task, but the payoff is infinite! And how long it takes depends on your intensity. If your intensity is total it can happen in a single moment too. It all depends on intensity. If the intensity is just lukewarm it can take lives. So let sannyas become a very passionate affair. Let it be hot, not just so-so. And then you are very close to something which you have been seeking and searching for not only in this life but in other lives too! Everybody has been seeking and searching; everybody wants to be transformed, because to live as one is born is ugly.

The way man ordinarily lives is the life of imprisonment -- chained to a thousand and one slaveries, and all is dark, all is frustrating, an is just anguish. One wants to be transformed into the world of light and freedom and love, and those are nothing but other names for god. One can call god freedom, one can call god love, one can call god light, or whatsoever one wills.

Make effort and put *all* that you have at the stake.

Deva means divine, madhu means wine, any intoxicant -- divine intoxicant.

Man can find god only when he learns how to forget himself. Forgetfulness of oneself is the remembrance of god. You cannot keep both together -- it has to be either you or god. We all are too full of our own selves. We are continuously remembering ourselves, hence it is impossible to remember god; they don't mix. They are like light and darkness. If you want darkness then you cannot bring light in; if you want to bring light in, you have to renounce darkness, you have to lose your love for darkness. The ego is love for darkness; god is light.

We cling to the ego so deeply that we talk about god, but basically we are afraid, frightened of god. If suddenly god comes and knocks on your door and says 'Can I come in?' you will not be able to say 'Yes' immediately; you will say 'I have to think about it.' And you may take lives to think about it, because to allow god in means that you disappear, you will never be found again!

That is the meaning of becoming so intoxicated with god that one forgets oneself. Intoxication is a metaphor for forgetting, for losing one's self. And the greatest experience of life is to lose one's self and yet be conscious. That condition has to be fulfilled. Many people lose the themselves -- in alcohol, in psychedelic drugs, in sex. Many people lose themselves, but just by losing themselves they have not attained anything, maybe a few moments of relaxation, but again the whole misery comes back and the whole hell starts. And it is even worse than it was before, because when you were oblivious of yourself, it was gathering, collecting around you, it was accumulating.

To be intoxicated and to be conscious... then the miracle happens. That cannot be done by ordinary intoxicants, because the moment you are under the impact of alcohol you forget yourself, but you are not conscious either. So self-forgetfulness becomes unconsciousness too.

And that is the whole process of meditation: to help you to become intoxicated and yet keep you alert and awake. A conscious self-forgetfulness -- that is the subtle art of meditation. It is very delicate. It is easy to remember yourself, it is easy to forget yourself, both are easy. Any chemical drug can help and you can forget yourself. The difficult thing is to forget yourself and yet be aware. When there is no self but only the pure light of awareness inside, that is the moment god comes in, that is the preparation. That is when you become ready to receive That is when you become a womb, that is when you become pregnant with the divine.

So this name has to be an indication. It has to be decoded, it has to become your very life style. Drop the self and remain conscious. People are self-conscious. The self has to be dropped and the consciousness has to be raised higher and higher. When there is no self and only consciousness -- that's what meditation is all about -- the door opens and infinite mysteries start flooding in from every direction. From every nook and comer of existence god rushes towards you and fills you. When the self has left, you are empty; now you can be filled. The condition to be filled is to be empty.

Trust is not belief. Belief is never without doubt; belief is a repressed doubt. You have hushed the doubt inside and you have painted it on the surface as belief. So in each believer you will find deep down a doubter. Hence the believer is always afraid to talk about his belief. He is afraid to listen to something that goes against his belief. He knows that anything can provoke his own doubt, anything can help the doubt to come to the surface. He is very defensive, very protective, always on guard. And his belief is superficial; it is borrowed. He has taken it from others -- parents, society, state, church; he has not earned it. It is not his own. growth, hence it is a burden. It is luggage that he has to carry, and unnecessary luggage because it is a dead weight; it has no life in it.

Life happens only when some experience is authentically yours, then it is alive, then it has a heart-beat in it. Whenever you have taken the experience from somebody else it is a lie. It may have been a truth to the other person, but it can't be a truth for you. There is no way of borrowing truths; in the very borrowing they become lies. Each one has to arrive on his own.

Each one has to seek and search and suffer and go through all the pains of the journey, all the turmoils, all the anxieties, all the pitfalls. Only then does one become ripe enough. That ripening is absolutely necessary. You cannot be spoon-fed. Truth is not Like that, it is not transferable from one hand to another. One has to live it; that is the only way of knowing it.

So trust is not belief, trust is your own experience. Never believe in anything but remain open for everything. That is the foundation, the very ground, of a real search: being open to everything and not

believing in anything. How can one believe unless one has known? I am not saying to become a disbeliever, because that too is a belief, a negative belief but still a belief.

Don't be a believer, don't be a non-believer, just remain open, a seeker, a searcher. And one who is ready to do that has already taken a very very essential step towards truth. Because the mind always wants to believe. The mind lives through beliefs, borrowed information, theories, philosophies, systems, religions. The mind is nothing but all that you have borrowed from others; the mind lives through borrowing. The moment you stop borrowing the mind starts disappearing; it accumulates no more.

Sooner or later you are in a kind of emptiness, and that emptiness is the true beginning; the beginning of the great pilgrimage that ends in god or truth. And only when you have experienced something does trust arise. Trust is absence of doubt. Belief is repression of doubt. Trust is beautiful, belief is ugly.

Idam means thisness; shunyo means nothingness. The only right way to live is to live in the now; neither in the past nor in the future but in the present, because the present is the only reality and only the real can be the door to the ultimately real.

The past is no more, it is only a memory, a hangover. Living in the past one can never find god. And living in the future is living in imagination, in that which is not yet. Living in the future nobody can ever find god either.

The door to god is this moment, now, here. That is the meaning of idam. It means to live in this. This is it -- there is no need to go anywhere, there is no need to search into the past, there is no need to desire in the future. This small atomic moment is the door to god. And whenever you are herenow suddenly you are surrounded by the divine. Whenever it happens, knowingly, unknowingly, whenever it happens suddenly there is the quality of the divine. Listening to music it can happen. Sitting silently doing nothing you can fall in tune with the present moment; then it can happen. In the mountains, with the silence of the mountains, you can fall in harmony and it can happen. It can happen in a thousand and one ways.

And it happens to everybody, once in a while it happens to everybody. It is very rare to find a person who has not tasted of the divine in some moment or other. It may be that he has not recognised it as divine. He may not even have taken any note of it, because it is so absurd; it does not fit with the rest of his life. It is so outlandish that one thinks maybe it is just a figment of imagination or maybe just a mood or one was feeling good, one had a certain well-being, this and that... things were going well and nature was beautiful.... One finds rationalisations, one tries to find an explanation for such beautiful moments which really have no explanation, which come from the beyond, which descend whenever one is herenow.

So idam has to become your meditation. Whatsoever you are doing be in that moment, and if the mind moves here and there, bring it back.

One has to behave with the mind just as you go with your dog for a morning walk. The dog goes here and the dog goes there, and he enters into this bush and he tries to fight with some other dog, and you have to pull him back again and again. The mind is like a dog: it goes into the past, it goes into the future. You have to constantly pull it back to the present. Slowly slowly it becomes accustomed. It is a kind of training, a discipline for the mind.

'Idam' is a very significant word. It contains the whole discipline of meditation. This single word is enough.

A Zen master was dying and the disciples had gathered for the last message. This has been a tradition in Zen: in the last moment the master gives his final message; it may be a small verse, a haiku, just a simple statement or a gesture. So the disciples were waiting and then one disciple said 'Sir, you are slowly slowly leaving your body; we can see that you are disappearing. What about the last message?'

The master opened his eyes and at that very moment a squirrel ran on the roof, making noise. The master raised his finger and he said 'This is it!'... and he died with his raised finger. The message is absolutely clear and loud: 'This is it!' This is the whole message, not only of Zen but of all true religion.

In English we have to say three words: 'This is it'. Idam contains all the three in a single word. It means: this is it! So bring yourself again and again to the present.

And the second word, 'shunyo', will be the outcome of it. Shunyo means absolute nothingness. When one is in the present, one disappears, one becomes a nobody. Great space is created inside, and that space is god. Nothingness is the beginning of all.

The first taste is that of nothingness, all disappears, and then suddenly something starts descending. Into that emptiness descends the beyond. First one has to become spacious enough for god; the space has to be created. Idam creates space; that space is known as shunyo. Actually the word means zero. A great zero

arises in you; your name disappears; nothing is left. And that is the moment of transformation. When nothing is left, all falls into you. When you are nothing then you become all. Then one is one with god, and that is the goal of life....

Just be here... just drink of me as much as you can, become more and more available to me. Something immensely valuable can happen, something of which you have never even dreamt is possible. And you are so close to its actualisation that just availability will be enough.

So become one with my people, with this energy-field, and whatsoever you can do, do. Dance, sing, meditate, sit silently, and just remain available to me, that has to be the keynote, in a kind of passive receptivity.

If you can do that, then the remaining I will do!

Prem means love, sandipti means aflame -- aflame with love, afire with love. Love is fire, and a very necessary fire to pass through.

Those who avoid it are unfortunate. They become afraid of the fire, they become frightened and scared. But it is only by going through the fire that one's life can be transformed. The mutation cannot happen without it; without it one remains just a mind. Only by going through it does one become a heart. It is the fire of love that creates heart, and not to have a heart is the greatest calamity that can happen to a man. But millions of people are living without a heart. And when I use the word 'heart' I don't mean the physical heart.

The heart is a spiritual centre of your being. It is not the pumping system to purify your blood; that is not the real heart, it is the physical part of it. Hidden behind it is a centre which is not functioning in millions of people, and that's why they are in misery, because only the heart can bring joy. Those flowers bloom only through the heart, in the heart. They are heart flowers.

So those who avoid fire because of fear remain hung up in their heads; their whole life remains just of calculation, cleverness, but utterly ugly and utterly impotent. They never come to know what fulfilment is. They lose all possibilities of attaining any meaning. Meaning is possible only when you go through the fire.

The fire makes you afraid only because you have not entered it. Once you enter it all fear disappears. One becomes really enchanted. The adventure is such that one is ready to risk all for it. And the deeper you go, the cooler does the fire become; only the first impact is hot. The deeper you go, the cooler becomes the fire. At the deepest, love is the coolest breeze possible. Then fire is only light, it burns no more. But those are the experiences which happen only to people who go into it.

Never be afraid of love, because it is love that will bring you close to your heart, and it is the heart that can open the doors to god. God can enter only through the heart; he cannot come through the head. The head has no possibility of having any contact with god. The head can create great science, great technology, but it cannot create great poetry, great mysticism; those are not its possibilities.

So remember it: my fire is the fire of love. I initiate you into sannyas just to initiate you into deeper realms of love, because the ultimate climax of love is god.

[The new sannyasin says:... will you help me? Will you be my father?]

I will be more than a father. Fathers can't help. In fact they have disturbed the whole thing! So I will be something more, something far more. A master is a father, is a mother, is a lover, is a friend, is a guide all rolled into one!

Don't be worried -- all help will be given to you. Once you become a sannyasin it is my responsibility. For you it is easy to become a sannyasin. For me to accept you as a sannyasin is a great responsibility. Because when you become a sannyasin you are unconscious, you don't know what you are, you don't know what you are doing. But giving sannyas to you is a great responsibility for me. I am doing it in total awareness!

You need not be worried about it. I will be all that is needed; but I may not fulfil your expectations because your expectations cannot be right. They come out of your mind. Mm? you have a certain idea of how a father should be. I am not going to be that kind of a father. I will be a grand father! I will not fulfil your expectations.

But they need not be fulfilled at all, because if I fulfil your expectations I will not be able to change you. Fulfilling your expectations will be giving you more support as you are, and that is where the problem is. So leave it to me. You will get whatsoever is needed.

If pain is needed, pain will be given to you. If agony is needed, agony will be given to you. If ecstasy is needed, ecstasy will be given to you. Everything will come as the need arises. But drop all your expectations, otherwise you will be in constant trouble. Because you don't know how much more I want to help you, your ideas will be very small. I want to really transform you all totally.

You come with small desires and small demands, and you will be very happy if those demands can be fulfilled, but I know that there are greater treasures available and I can give those treasures to you. But for those treasures I will have to change you, I will have to cut many chunks out of your being. It is painful, but once you have passed through those painful tests you will see a new person arising, a new being born, and birth is painful.

Leave that to me. By becoming a sannyasin you have given the signal to me that now I can start working on you!

The Sacred Yes

Chapter #25
Chapter title: None

25 November 1978 pm in Chuang Tzu Auditorium

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Anand means bliss, and pritam means beloved -- a blissful beloved. and the beloved is hiding in our own heart. The whole search outside is utterly meaningless. God *is* within but we seek him in the churches, in the temples, in the mosques, and we go on missing him. God is not in the scriptures either. The scriptures are beautiful, but empty. They are only footprints of somebody who had known the beloved, beautiful footprints in themselves but they are not the real thing.

Jesus knew the beloved. Now his words are collected; they have become the gospels. Now people are pondering over those words, thinking over those words, guessing, speculating, philosophising, wasting their time. Those words don't contain the beloved, can't contain the beloved.

The beloved is contained within you. No word can take you to that space. Only when all words have been dropped and all philosophies abandoned, all scriptures burned, metaphorically not literally, when one is utterly alone and not a single thought disturbs one does the beloved emerge. It is a miracle, because he emerges out of your own nothingness. He emerges not out of your mind -- because the mind is all that you know; he never emerges out of your knowledge -- he emerges out of your heart, he emerges out of your feelings, he emerges out of your sensitivity. Out of your aliveness he emerges.

This is what I call the beloved, and to know the beloved is to be blissful. Not to know the beloved is to remain in misery.

Search within, seek within, because all that one needs is there; it is already provided. You have brought it with you, it is born in you, it is you in fact, it is not separate from you.

Love people, love trees, love animals. Never miss an opportunity to love. The more you love, the closer you come to god.

Veet means beyond, mano means the mind -- beyond the mind. The mind is the original sin. The mind is the fall. To be in the mind is to be outside the Garden of Eden. To be in the mind is to expel oneself from

the kingdom of god. Adam is not expelled; he himself has fallen. And the story of Adam and Eve is not a story of somebody in the past; it is the story of each single human being, and it happens again and again. It is not a historical event, it is a continuous happening. It is very existential. The world has many beautiful parables but there is no comparison with the parable of Adam and Eve; this is the most fundamental fact of life.

The mind is not your self, the mind is not you, but it is very close, and you can easily get identified; that is the fall. The self is a screen, a pure screen, on which all kinds of things arise, out of which they arise. For a moment they are there and then they disappear again like the waves of an ocean. You cannot call a wave the ocean; if you do, that is the fall. The waves come and go; the ocean remains. The ocean is the background of all the waves, the screen on which they arise, remain, fall, disappear. They are a momentary phenomenon, they are just events, with a birth, with a life and with a death. They are changing phenomena.

The self is like an ocean: thoughts arise in it and desires arise in it, and imagination and fantasy and all kinds of waves arise in it, but the self cannot be identified with any content that arises in it. The self is the context of all contents. It is always behind, beyond, it is always transcendental. In its purity it is only a witness: it only sees what is happening.

The moment you become attached to what is happening, the mind arises. The mind is an attachment. A thought moves and you become attached to it, you become identified with it. You say 'I am it. I am a Christian.' This is an attachment. 'I am a Hindu.' This is an attachment, this is the mind. The self is neither Hindu nor Christian. The mind is Hindu, Christian, Mohammedan and so on, so forth. The mind is Communist, the mind is Catholic, the mind is this and that. The self is a pure witness. There may be a thought which is Catholic or Hindu or Communist, but it is only a thought; the mind is a witness to it. Knowing it, remaining in this witnessing, the mind disappears. Then you are no more attached, and in that detachment is meditation. Meditation is a state of no-mind.

Adam is mind; Christ is no-mind. Adam is falling away from the self towards the content; Jesus is returning home. Christ-consciousness means the journey back home. The detachment is arising, the attachment disappearing. One is searching for one's source. Jesus has called it repentance. He does not mean what it has come to mean. The original root simply means returning home; to repent means to return, a one-hundred-and-eighty-degree turn, an about-turn. You change your whole direction. You were rushing towards the content and becoming the mind; now you turn your back to the content, you start facing the self. And suddenly the revolution has happened, the transformation has happened! This is real revolution, the only revolution there is; all other revolutions are just pseudo.

The self is a matrix, mater, mother: everything arises out of it and everything dissolves back into it, but it cannot be identified with any particular content. It contains all, hence it cannot be contained by anything. It remains a pure matrix, mater, mother. It is space, pure space.

Buddha has called it zero, shunyam. Out of this zero arises all. That's the mystery of existence, that it comes out of nothingness and then It disappears into nothingness again. The mystery cannot be solved but it can be lived, and to live it is to be a sannyasin.

Sannyas is a journey back. It is repentance. It is withdrawing one's self from the fall. It is dropping the mind and becoming the self. And remember: the self is not personal. The mind is personal, the mind is an ego. The self is not an ego, the self is universal. Your mind is yours, my mind is mine, but my self and your self are not separate.

And this is the beauty of falling in love with a master: you can drop the mind, because the mind can only be dropped in trust and love. Otherwise one is afraid. The mind protects, the mind helps you to survive. You can drop the mind only when there is so intense a love that one doesn't care; then one can risk even one's survival. And the moment you drop the mind, suddenly you are part of the universal self.

The self is only one; minds are millions. The self is god or nirvana or whatever you will -- any name will do. But the whole process is getting disidentified with the mind. Watch the mind and remember that you are not it

[The new sannyasin says she feels it is time for her to change her work and environment. She was a therapist in the West.]

So the change will happen -- just wait -- no need to think about it. Just being here the change will happen; it is going to happen. And the time has really come.

So just be here, do a few groups, feel me. Get more and more drunk -- dance and sing and meditate. For

at least one and a half months don't think about it at all. Mm? just put it aside, and remind me after one and a half months. Things will have settled then, clarity will have arrived, and then things will be very easy.
I know already what is going to happen, but wait!

Deva means divine, jivan means life -- divine life.

Life is more than just to survive, but millions of people have decided just to survive and not to live. Their only value in life seems to be how to survive, how to survive for a long time. Survival has become their god, and because of it they have missed the whole opportunity of life. Because when survival becomes the goal you become afraid of living. Life is dangerous and one has to risk one's survival again and again; only then can one live.

If one is too interested and obsessed with survival then one tries to be secure, safe, and in being secure and safe one becomes dead. One loses aliveness. Then one lives only superficially, with no depth, with no height. One's life is very very dull, flat, boring. There is no adventure, no exploration, and no surprises, no mysteries; and nothing is ever revealed to such a person. He remains closed to existence and existence remains closed to him. They never meet; there is no communion.

Being initiated into sannyas means that from this moment survival will not be the goal, but life, not security but life, not safety but life. And to live intensely and totally even for a single moment is more valuable than to survive for a hundred years. That is not life; that is vegetating.

So the real man knows no other goal than life itself. Living totally is his goal; living moment to moment, intensely, passionately, hot, that is his goal. Then each moment becomes so precious, such a gift. And only when you know those gifts can you be thankful to god, can you feel grateful, can prayer arise in you.

I see survival as one of the greatest calamities, the idea of survival and the obsession with it and the attachment with it. It is worthless, the whole idea is meaningless. We are not here just to survive and live long -- one hundred years or one hundred and twenty years. We are here to live and to know life in its multi-dimensions, to know life in all its richness, in all its variety. And when a man lives multidimensionally, explores all possibilities available, never shrinks back from any challenge, goes, rushes into it, welcomes it, rises to the occasion, then life becomes aflame, life blooms. Life knows what spring is, and then the spring is something that follows you wherever you are; it becomes your very climate, your milieu.

Deva means divine, sagaro means ocean -- a divine ocean. Man is not a wave, although he appears like a small wave. But the appearance is not the truth; behind the wave there is a great ocean. The wave is only a door to the ocean. We are not what we appear; we are more than that, far more than that. We are windows into infinity, and not to know it is to remain in unnecessary misery. To know it, one enters into a totally different kind of life, a life of celebration. Because in knowing one's self as vast, like the ocean, as infinite, like the sky, as eternal as life itself, all fears disappear. And then there is no death, there is no old age! The body gets old, the body dies, but one remains young and one never dies.

But one has to know the real, not the appearance. And the real can. be known. In fact it is not difficult to know it, it should not be difficult to know it -- it is real -- but we have become too invested in the unreal, and we have lived with the unreal for so long that all our values have become topsy-turvy.

My work here is to make your values natural, to put things in their right place. And the first thing to remember, and the most fundamental, is that you are not the body in which you are, and you are not the mind in which you are. When this realisation becomes an established, experienced fact, your life is immediately part of the eternal. And then all misery disappears, all darkness disappears; the light is there forever.

[A sannyasin couple are returning to the West to open a centre. They say: We've lived an incredibly beautiful life while we have been here... it's been marvellous!]

It will go on growing. It has started and now there is no preventing it. The greatest problem is the beginning. Once the sprout has come out of the earth then it goes on growing of its own accord. The fundamental has happened now wherever you are it will go on growing. Just find at least one or two hours to nourish it, to be with it. And your nourishing it will be of tremendous importance -- not only to the new thing that is happening but to your whole life. The more you nourish this new plant, the more the plant will nourish you, and your life will start having a different flavour. The same world, and yet nothing will be the

same. And the same work, but with a totally different, new, perspective, with new quality, with new vision. And much more is going to happen, so remain open.

[A sannyasin visiting for the first time is too overwhelmed to speak.]

Much is going to happen -- just allow it. And that is the greatest thing to learn here: to allow. It is not much a question of your doing it. Much more important is your allowing it to happen.

All that is great in life happens; it can't be done. And all that can be done remains mundane, ordinary, mediocre. 'Happiness' and 'happening' are derived from the same root, and it is significant. It means that happiness is a happening. It is not a question of doing it, forcing it, coercing it. It is more a question of becoming available to it, allowing it, being in a let-go. And in the same way love happens. You cannot do love -- it happens! And in the same way beauty, in the same way grace, in the same way meditation, and in the same way finally, god. So learn more and more how not to interfere.

The greatest art in life is the art of non-interference. Lao Tzu called it wu wei: action without action, doing something without doing it. And my whole work consists of wu wei. You have to just be a participant, you have to fall in step with all that is happening and then you can ride on the great energy wave that is available. But it is available only to those who participate; it is not available to the spectators. It can't be available to the spectators, it is intrinsically impossible for spectators to see it. It is an experience.

So for these four months just forget the whole world. I am your world for these four months; nothing else exists and nothing else matters. And you will go completely transformed... you will go a new man!

The Sacred Yes

Chapter #26
Chapter title: None

26 November 1978 pm in Chuang Tzu Auditorium

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[A sannyasin has followed his wife, of thirty years marriage, to the ashram after they separated. He wishes to live with her again and asks advice. He says the ashram has been a good influence on her.]

Mm mm. No, she is happy and things can start flowing again.

Mm. In fact, there are just a few misunderstandings, nothing else. And different characters always get into conflict. Just a little understanding and people can live together very happily. And to be able to live together with someone harmoniously is very significant for one's self-knowledge, because your relationship is a mirror. If you can make your relationship smooth, beautiful, it reflects you. You change the relationship and the relationship changes you; it works both ways.

And we destroy our relationships for almost ridiculous reasons. People fall in love for something immensely great and fall out of love for ridiculous reasons. To fall in love means that something from the beyond has grasped you both, a bridge has happened. Your hearts have felt a rhythm. Each love-affair is divine, but then sooner or later we become accustomed to each other.

We start taking each other for granted and we start fighting unnecessarily for small things. The reason is that man has grown down the ages through the animals and all the animals are aggressive; for their survival

it is a must.

Now man needs no aggression anymore but the instinct is there. We have surpassed that situation but the instinct it there. So the instincts go on working. And if we cannot find anybody else to fight with then certainly whosoever is close by -- the wife, the husband, the children, the father -- becomes a victim. We are just in the grip of an aggressive instinct which is no more needed, which has become completely out of date. Man has transcended the jungle but all that he has learned in the jungle is still there and still functions. So it finds vicarious ways to express itself.

It becomes politics, it becomes war. It becomes any nonsense: a football match and people start fighting for no reason at all, as if they were just looking for any excuse. Mm? you are a green shirt and I am a blue shirt -- enough! Enough to shed blood. You are a Christian and I am a Mohammedan -- enough! And the difference is not more than the blue shirt and the green shirt; it is the same aggressive instinct. And you can watch it: small boys start fighting on their playgrounds, in the clubs, in the hotels, and that continues. It is very rare to find a man who has really grown out of it. You fight for your ideology and your religion and your country, but all stupid excuses, rationalisations, to fight. And then, whosoever is close by you start dominating, and she starts dominating, and then the fight.

One just has to understand -- one has to be a little more watchful and a little more alert -- that we are carrying a very poisonous instinct in us; and this instinct is dangerous. It has served us well but it is no more needed. Man is no more in the jungle and there is no fight for the survival. But it has been of such a great service and for so long, millions of years that it has become a deep-rooted phenomenon.

Now there are a few scientists who think that if we *really* want a world without war then man has to go through some kind of psychological surgery so that the instinct can be simply cut. But that too is dangerous because that will make people very conformist. Then the state will really become absolutely totalitarian, because man will not be able to rebel; man will not be able to disobey. Then anybody who is in power will remain in power forever. So that cannot be done; that should not be done. The instincts should not be removed chemically or scientifically. The instinct has to be removed through meditation, through awareness, so that it is no more powerful, but if it is needed, in case it is needed, it can be recalled. And there can be a few situations where it is needed. If somebody attacks you it is needed. But if nobody is attacking you it is not needed. But it goes on functioning; it is autonomous.

So just try to understand a little bit.

And it will be good if you do a few groups. They will be of immense help.

Anand means bliss, sudhir has two meanings -- one is wisdom, another is patience -- and both meanings are deeply connected with each other. Only in patience does wisdom happen and only a wise man can be patient. The stupid are always in a hurry. The hurry is a sign of stupidity, because in a hurry nothing significant can ever happen. All that is significant happens only in tremendous patience. So a certain wisdom is needed to be patient, and if you are patient then great wisdom descends in you.

So you have to work on both ways: be more patient so you remain available for more wisdom to happen to you; and become more wise. By wise I mean: become more aware. Wisdom does not mean accumulating more information, it means becoming more alert. Wisdom is not quantitative, it is qualitative.

Knowledge is a quantity. You have this much knowledge or that much -- one is a B.A. another is an M.A., another one is Ph.D. and somebody else is something else. You can quantify it, you can measure it. Somebody is a first-class gold medallist and somebody is second class, but wisdom is not quantity; it is quality. There is no way to measure it, it is immeasurable. Knowledge is intellectual, wisdom is intelligence. Even a mediocre mind can become very knowledgeable; there is no problem. In fact, only a mediocre mind wants to become knowledgeable; because he cannot have quality, he substitutes the lack of quality by quantity.

Real intelligence consists in being more alert, more alive. The man who is aware of whatsoever he is doing, of whatsoever he is thinking.... If he is aware of his body, his movements, his gestures, his functioning of the mind, then slowly slowly something inside crystallises. That is wisdom. Be patient, be wise, and then you will be blissful!

Prem means love, krishna means god, a name of god, but it is very symbolic. Krishna is the symbol, the metaphor, for all that is beautiful, for all that is celebrating. Krishna represents life-affirmation. He was tremendously in love with life. He was not for renunciation, he was not against the world. His concept of god was not something contrary to the world. One need not renounce the world to attain to god; on the

contrary, one has to surrender one's self to god in the world. One has to renounce one's *will* not the world, and then this very world is divine.

The East has worshipped Krishna as the perfect incarnation of god. In the East even Buddha is thought to be an imperfect incarnation, because he chooses; he renounces the world. He cannot accept the totality of it. He accepts something; he rejects something. Krishna accepts the totality of life. From the lowest to the highest, from the roots to the flowers, the whole life is accepted, affirmed. And that's my vision too. I am not in favour of dissecting life.

So your name means god of love -- love which can include all, love which is inclusive, not exclusive, love which is a kind of choicelessness, love which is multidimensional. And when love is there, there is creativity. When love is there, there is joy. And religion is no more then a serious affair; it is playful.

My whole effort is to make religion playful again. If one can reach god dancing, then why not? Why go with a long face? If one can reach to god with a song then that's the best way!

So I am not in favour of you becoming a saint: serious, sad, rejecting, negative, denying, condemning life; that is not my idea of a holy man. That is something pathological. My idea of a holy man is a whole man, and then this whole world is holy. Even Hollywood is holy then! There is nothing that is unholy.

So become a whole man and live richly with all nuances possible. Sing, dance, create, love. Let each moment become as vital as possible, as passionate as possible, as hot as possible. And then one can find the centre of the cyclone, the eye of the hurricane. And that brings tremendous freedom: you are in the world and not of it, you are in it and yet beyond it. That should remain as the goal, that has to be achieved. Then one is a lotus in a pond, untouched by the water yet in the water, not rejecting it, totally accepting it, welcoming it. But there is a kind of witnessing inside that keeps one thousands of miles away from the world.

There are moments of witnessing when you find you are no more on the earth and yet you are on the earth. When that paradox happens, a man has become holy. That is my vision of the holy man: he will be paradoxical.

[Prem debena -- a love goddess.]

Everyone is a god or goddess, in disguise, unaware, unaware of the treasures that they are carrying within themselves, unaware of the mysteries that are there. Just a little effort and you have all the riches of the world. People live like beggars and they were meant to live like emperors. Out of god only gods can come, there is no possibility of somebody else.

If god creates the world, the world is divine. And if everything comes out of god then everything is divine. And only man has the privilege of becoming aware of it. Trees are divine but they cannot be aware; animals are divine but they cannot be aware. Only man has the privilege: he can become aware of it. But that depends -- one may become, one may not become; man is free to choose.

And millions choose to remain unaware, because to live unaware seems to be easy, no effort is involved. That's why millions of people can become good singers but they never will, because they will not make the effort. Millions of people can become good dancers but they never will. A great lethargy surrounds people's lives. Millions of people can become creators but they never will; they will just somehow survive.

Meditation is the greatest art. It is easy to learn music, it is easy to learn dance, it is easy to learn all kinds of things, but it is not so easy to learn meditation, because meditation is the art of all arts. It is the very foundation of all arts. It is the key, a master key, which can unlock all the doors.

One who learns meditation has learned the most secret phenomenon of life. Then it will be easy for him to learn music because the fundamental he has already got. It will be easy for him to learn dance and easy for him to become a painter or a poet, because the essential is there. Now he only has to find the right medium for it. And one who knows how to meditate knows his inner wealth.

Your name is to remind you of that continuously. Whenever somebody calls you Debena, remember it! It is a device, a device to remind you again and again that you are a god, that you are a goddess, not to be lost in an illusion of being a beggar; that is only a dream, a nightmare.

And if one is constantly reminded, slowly slowly it sinks into the heart. And one day, the explosion, the revelation!

The Sacred Yes

Chapter #27
Chapter title: None

27 November 1978 pm in Chuang Tzu Auditorium

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Deva means divine, kranto means revolution -- divine revolution. The political revolution, the social revolution, the economic revolution, are not really revolutions. They are only reforms, modifications, rearrangements, but nothing new ever happens through them. They remain continuous with the past. To call them revolution is not right.

The first requirement for a revolution is that it should be discontinuous with the past. And anything that arises out of the reaction against the past cannot be discontinuous with it.

You can love a person, you can hate the person -- in both ways you are related to the person; love-hate is one kind of relationship. You can submit to a certain society or you can rebel, but in both ways you remain part of the same society. Submission-rejection is one relationship; obedience-disobedience are not very different, because the focus of both of them remains the same.

A child disobeys his father but his disobeying is determined by his father. He feels he is revolting, that he is going against his father, but that very going against is determined by the father. This is how revolutions remain part of the same old structure, modified here and there they are just renovations of the old structure; the continuum is never broken. So I call them reforms.

Revolutions can only be individual, spiritual, divine. Revolution can only be religious, because it is the capacity only of the individual to be discontinuous with the past. It is not the capacity of the society, it is not the capacity of a collectivity, because the collective has no soul. It has a psychology, it has a certain culture, it has a certain mind, but it has no soul. So the mind can again and again rearrange itself, that's all, but it is the same old stuff arranged in new patterns. It is only the possibility of the individual to jump from the mind to the no-mind. That's what I call revolution: a quantum leap from mind to no-mind.

If you go on arranging the stuff of the mind it is not revolution. A Christian can become a Hindu and there is no revolution, there is no conversion. He simply replaces Christ with Krishna. Just the name changes, that's all, everything else remains the same. Instead of the Bible he starts worshipping the Vedas, but it is the old worship and the worshipper is old. It is the old attachment and it is the old kind of commitment; nothing new has happened. Now he no more goes to the church but he goes to the temple, and it is the same person who goes to the temple. Just by changing your church you cannot go through a revolution. Or a Hindu can become a Mohammedan, it makes no difference. Even if a theist becomes an atheist, or vice versa, there is no revolution.

I have heard: A Mohammedan philosopher once became atheist. He was a well-known philosopher, a theologian, very much respected by the community. It was a shock to the community, they could not believe it! The whole community gathered to inquire 'Is there some truth in the rumour? It is unbelievable!' So they asked the old man "Have you become an atheist in this age, at this time?' And he said 'Yes.' They were dumbfounded. For a moment there was silence, then somebody asked 'Then what is your creed now?'

He said 'There is no god and the prophet Mohammed is his only prophet!' There is no god but Mohammed still remains the prophet

Nothing has changed: he has simply rearranged words. And the mind has so much stuff that you can

arrange it again and again millions of times and you can deceive yourself that you have passed through a revolution.

By the mind I mean your whole past, not only of this life but of all the lives. It is a vast accumulation: all the memories, all the experiences, all the knowledge, all the hopes and the fears and the aspirations, the imaginings and the dreams: they are all there. It is such a big phenomenon that you can always arrange it and you can always feel that now something has happened. Again and again you can find that nothing has happened. The only thing worth calling a happening is a jump from mind to no-mind. Then you don't arrange the mind at all; you simply leave it, you slip out of it. You don't become a Christian from a Hindu, you don't become an atheist from a theist. You simply reach to your centre. You simply become a witness, you simply see the whole content of the mind separate from yourself; you are no more identified with it.

This is revolution. When one is not identified with the mind great benediction happens. Suddenly one has absolute freedom. It is the mind that becomes the prison; it is the mind that makes you limited, gives you limitation. When you are no more a mind you are unlimited, you are unbounded, you are as infinite as the sky. And that freedom is the goal. That freedom is god.

A real revolution will bring you to god, and god not as an object but god as your own subjectivity, god as your own being!

Anand means bliss, shraddhan means trust -- blissful trust. Belief is out of fear, hence belief is not trust. It is just trembling. It is just clinging to something as a security, as a safety. Belief is trying to cover up one's ignorance, trying to cover up one's doubt, but the doubt remains and remains very much alive. The doubt is deeper and the belief is just on the surface.

So if you are talking about your belief you can be very articulate but you will not be able to live it. You can only talk about it, because one has to live from the centre and not from the surface, and at the centre there is doubt. Hence the dichotomy in the so called religious people: they say one thing and they do another. Hence the hypocrisy. They are caught in a dilemma: they talk their belief, they live their doubt. Their life is decided by their centre; only their conversations are decided by their peripheries. Slowly slowly a hypocritical person becomes schizophrenic. Schizophrenia is nothing but hypocrisy stretched to its logical end. A person becomes two, and with that becoming there is constant anguish in him; he is torn apart, he lives in hell.

Trust is not belief, because trust has to come out of your bliss, not out of your fear. Trust has to come out of your authentic experience. It has not to be borrowed; it has to grow in you, it has to be a growth. Trust makes a person really religious. Then the periphery and the centre are one. Then one lives in a kind of integration.

That integrity, that oneness of the surface with the depth, that subtle harmony between what you say and what you live, gives you grace, gives you beauty, makes you a phenomenon; your very presence will have an impact. Whosoever comes close to you will feel your coolness, your silence, your joy, your god. Your presence will have a fragrance to it; a very subtle perfume will be there, and that perfume is prayer. To live in harmony is to be prayerful, to live in harmony is to live sanely and to live in harmony is to live as a whole. And then there is trust! Then you not only trust existence, you trust yourself, you trust everything! You trust even people who deceive you; even their deception makes no difference to your trust. Your trust is so deep that everything else is immaterial. If somebody deceives you it is okay, it is just a game; you can enjoy it. You can even feel good that he thought you worthy of being deceived, that he has paid a kind of compliment, because whenever somebody deceives somebody else one thing is certain: the deceiver believes that the other is innocent, otherwise he cannot try to deceive. When somebody deceives you he is paying a compliment, he is saying that you are innocent; and there can be no other compliment which is higher than that. When one comes to trust one simply trusts. Then there is no condition in it; it is unconditional.

Atit means beyond, santap means anguish -- beyond all anguish. And it is only a question of finding a centre within oneself which is beyond all anguish, and there is a point. It is not a question of creating it, It is already there. Whenever you come close to it an anxiety disappears, all misery disappears; whenever you go away from it, again you are in the turmoil of the mind. Sometimes one almost touches the point, those are the moments of beauty and love and benediction, but it happens unconsciously, accidentally. Listening to music for a few moments you are transported into another world. You forget all your misery and all your sadness and all your despair and anguish, as if no problem exists for the mind. Even if somebody reminds

you of your problems, you will be able to laugh -- they look so ridiculous, so absurd. You are so high that everything has been left deep down in the valley, you are on a sunlit peak.

In deep love it happens, watching a sunset it can happen. Listening to the birds it can happen or just sitting silently doing nothing it can happen. But these are all accidental phenomena. You are not the master, it is not in your control. It comes, it goes; at the most you are a watcher.

But this can be made conscious. You can arrange your being in such a way that it can start happening. You can create the occasion for it to happen, and that's what meditation is all about: creating an occasion for it to happen. You cannot directly produce it but you can occasion it. You can create all that is needed, all that is necessary for it to happen, and then slowly slowly the knack is learned; small changes make it happen.

Sitting in a certain posture can help. For example down the ages this posture has been found again and again to be helpful.

[She is sitting legs crossed, back straight and hands in her lap at rest.]

When the spine is erect and one is sitting like a Buddha something happens. When the spine is erect, making a ninety-degree angle with the earth, something happens, because in that moment your body is the most relaxed. The gravitation has the least effect on you. It is a scientific phenomenon. That's why if you are leaning to one side soon you will be tired, because on that side gravitation will be pulling you too much. You will have to hold yourself; you will become tired.

Sitting erect, gravitation has no pull over you. Everything is balanced. You are not lopsided; it is not that from one side gravitation is pulling you more, on another side less. If that is the thing soon you will be tired. In that state -- when gravitation is not pulling you at all -- you start feeling a kind of euphoria.

Hands together in the lap are helpful, because one hand represents one side of the brain and the other hand the other side of the brain. One side is positive and another side is negative, and when both hands are together a circle of your body electricity is created. And when the circle is complete there is silence, when the circle is complete there is harmony. Sitting in a Buddha posture is just creating an occasion.

Then, if your breathing is also quiet, rhythmic, you are creating another occasion, deeper than the body, because breathing is deeper than the body. It is your inner body, your vital body. So if the breathing is rhythmic, harmonious, in a kind of melody, silent, deep, musical, you have taken another step towards the occasion for it to happen.

And third: if you can watch your thoughts without any choice, with no evaluation, without calling a thought good or bad, just as a detached observer, then you have created the third and the deepest occasion. Now it can happen, now it is just around the corner. Any moment you will be transported. Suddenly you will feel a great energy rising in your spine, and you are going up. This is the real high; no drug can give it. Drugs can only imitate this high; they are a pseudo phenomenon. You start moving upwards. One actually feels as if the body is rising above the ground. One actually feels, and feels so certain about it, that if one wills it, one can fly. One is weightless.

In this moment there is no thought at all; all thinking simply withers away. You are, but there is no thought, and when there is no thought you cannot even say 'I am', because 'I am' is a thought. It is pure amness, no idea arises. This is the point where one goes beyond anguish; this is the point where one enters into paradise.

To be initiated into sannyas is basically to be initiated into meditation. Meditation is the flavour of sannyas. The orange clothes, the mala, they are outer symbols; the inner thing is meditation. So remember it and occasion more and more centering, getting to the centre beyond all anguish. It is possible. It is within our reach, it is our birthright, and if we don't claim it then there is nobody responsible except ourselves. We are missing!

Life has great treasures to give us but we don't ask, we don't knock on the door. Knock and the door shall be opened unto you. Ask and it shall be given. Seek and ye shall find. And the seeking has not to be done anywhere else. The seeking simply means creating the occasion physically, vitally, psychologically, creating the occasion where you slowly slowly start moving to the centre. And suddenly when you are at the centre, you are no more part of the world, you are in god. That experience is enlightenment, that experience is transformation.

And never settle til it has happened, never be satisfied til you have achieved it. This has to be your aspiration from this moment.

Deva means divine, arhata means one who has arrived. Man is a pilgrim, and the pilgrimage has been long. The whole life is a search, a search of one's self, the search to know who one is, and unless one finds out life remains mundane, trivial, rubbish. Then at the most one simply survives, but one never comes to know the beauties of life and the mysteries and the blessings. The moment one finds who one is, all doors suddenly open. Then each moment is bliss and each moment is a surprise because each moment new mysteries go on being revealed. Then life has joy, it is an adventure; then one really lives.

Arhata means one who has come to know himself... and that has to become your goal. Being here with me can only mean one thing. If you are *really* here with me then this is going to happen; if you allow it to, this is going to happen. If you are passionately here with me, and that's what sannyas is all about -- to be passionately with me, to be totally with me, in utter surrender -- then things are not difficult. Things are very easy. It is not so much a question of making great effort. Much more important is becoming available to the infinite energies that surround us. It is more a question of becoming open, vulnerable, absorbing, drinking.

This energy-field can transform you very easily. All that is needed from your side is to drop defences, to drop your armour. Don't be afraid, that's all. Be open and the river will take you to the ocean. You need not fight with the river, you need not push the river, it is already going to the ocean. You can simply be in a let-go and any moment you will arrive. Whenever the let-go is total, you have arrived

[A sannyasin says: I feel a lot for Krishnamurti and... you seem to have been materialising a lot of what he was saying. I had a lot of resistance to coming. I've had to push myself but now I feel it's almost too intense in the ashram for me. I'll try to stay and work through a few things.]

It is good: if you understand Krishnamurti it will be very easy to understand me, but to understand Krishnamurti is very difficult. It is very easy to misunderstand him.

Ninety percent of the people who are involved with him are involved through misunderstanding. And there are reasons why he can be misunderstood so easily. For example, he says 'No meditation is needed.' And he is right, because meditation cannot be a technique, it cannot be a method, because all methods and all techniques are used by the mind, so how can you go beyond the mind by using a technique? So he is perfectly right that no meditation is needed, but this is his approach towards meditation; this is a meditation. That's where people completely lose track.

They understand perfectly logically that no meditation is needed, but then nothing happens. Just by understanding this nothing happens. Now they are in a double-bind: nothing is happening and they would like something to happen, but now the idea that no meditation, no method, is needed, hinders them.

In fact Krishnamurti was trying to explain to them the very heart of meditation. It is not a technique, because it is not a mind thing. It is not something that you have to do, it is something that you have to be. It is not something that you can do in the morning or in the evening and be finished with it; it is something that has to spread all over your life, waking and sleeping too. It has to become a climate inside you, and no effort can become a climate, because every effort tires you, so you have to take a rest. If you have been walking then you will have to sit or lie down; you cannot go on walking forever. Walking will tire you; you will have to take rest.

Any efforts need holidays, so meditation cannot be an effort, otherwise you will need non-meditative holidays and that will destroy the whole thing. Meditation has to become like breathing, so whether you are awake or asleep it continues. It has to become your inner understanding, your inner awareness. Not something imposed, not something that you do in a particular time, for a particular motive, but something that you enjoy for its own sake, for no motive at all.

Krishnamurti says 'No master is needed' and he is perfectly right, because nobody can give it to you. Truth is not something to be transferred; it is untransferable. It cannot even be communicated because no word is adequate. So he is right that no master is needed, but again people will misunderstand.

He himself is the master! He is doing what a master needs to do: he is pointing the way, he is goading you towards the way, he is creating the situation in which you can become aware. This is the function of a master. But the people who listen to him will understand 'No master is needed -- very good. It is very ego-satisfying that I need not become a disciple.' He says that no master is needed and people understand 'I don't need to become a disciple.' This is the misunderstanding. He is not saying that you need not become a disciple. He is saying that disciplehood has to be so deep in you that you are constantly a disciple, that you are learning constantly: that is his meaning of disciplehood. Constant learning, never accumulating

knowledge, and always remaining in the state of not-knowing: that's what disciplehood is. He is a master, and one of the most perfect masters, but that is his way -- not to declare himself a master. But then very few people will understand him.

Rarely have I come across a man who has understood him. People have been listening to him for forty years and they have become parrots. They repeat him, not understanding a single word that he has uttered! And he has not said many things. He is a simple man, his message is very simple. He simply says the same thing again and again. You can ask any question, his answer is the same, he brings you back to the same point. Still people don't understand. People project their own ideas, their own motives.

Nobody wants to become a disciple because it is so against the ego, nobody wants to surrender. So all kinds of egoists have gathered around him. If you want to find the most egoistic gathering anywhere, you can find it around Krishnamurti, because he is giving them a beautiful rationalisation for their egos. Not that he is giving it; they are taking it. He is a simple man, very absent, almost absent, a nobody, a no-ego.

So whatsoever you have read and heard can create great resistance, because here surrender is the key, to be a disciple is the key, to trust is the key. And that's what he is saying but his way of saying is such that only very very few people will be able to understand it.

But you have come, so something is going to happen.

[Anand siddhen -- one who has achieved bliss.]

You have not yet achieved it but the name is to remind you that this has to be done, this life, this time! Many lives you have missed but this time don't miss. Let it be the very centre of your whole life now; put everything at stake. Risk all, pour your whole energy into it, and this is going to happen.

My feeling is that this is going to happen this time! Just remain available to me and don't hinder my processes. That's what is expected of all sannyasins. If a sannyasin resists then he is creating a contradiction, I want to do something in him but he resists, so there is an unnecessary wastage of time and energy. If you drop all resistance things start happening in a magical way, suddenly from nowhere, out of nothing. And once you have seen it happening then things are very easy. Just one time you have to see it happen -- that if you don't resist, something immense possesses you, transforms you, changes you, with no effort on your side. You are simply transported.

So remember this, and within three months things will start moving.

[A sannyasin who is in Individual Primal therapy says: I see that I'm so much in games. I was not aware of it -- the continuous game. When I cry I don't know whether it's right or wrong. I don't know anything about myself.]

It is good! This is the beginning of knowing one's self. Everybody is playing games, and nobody knows that he is playing games, because the moment you know, you cannot play. Unconsciousness is a basic requirement for continuing to play games. The moment you become aware that this is a game you cannot go on playing it any more; it is so absurd then. It is just as you can dream only when you are asleep; you can play games only when you are unconscious.

To become aware that this is a game is the beginning of the end; then the game is finished. It may continue for a few more days just out of old habit and momentum, but now it is dead; your cooperation is finished. You will see it again and again and you will be reminded again and again. How long can it be continued? You will not be feeding it any more. It can live out of the old momentum for a few days, but it is gone; it is on its deathbed.

So to know that one is playing games and to know that one does not know oneself is the beginning of self-knowledge. You have taken the first step, and the first step is the most important. It is almost half the journey, the remaining is easy.

So now remember, be mindful and catch yourself red-handed when you are playing games again. And if you catch yourself in the middle of the game then stop it then and there; howsoever ridiculous it looks to others, mm? Because they were expecting that you would play the whole thing, and just in the middle of the sentence you catch hold of the fact that you are saying something false, phony. Drop it, say 'Excuse me. It was game-playing, I was being phony again.' This is the first part.

And the second part: immediately replace it by something true, because just by dropping the phony is not enough, because then one will have to live in a negativity and one cannot live in a negativity. When you drop something that looks like a game then do something which is not a game, and do it immediately

because that is the moment to do it. Replace it by something real, authentic, true, and soon you will be able to change the gestalt from the phony to the authentic. And that is the greatest thing in life!

[The sannyasin adds: The other thing is: I have no feeling for you. That makes me sad.]

Mm mm. No need to be, because if you start thinking you have to, then you will create phony feelings. If you don't have, you don't have. Be true. There is no need to play any games. It will come.

The Sacred Yes

Chapter #28
Chapter title: None

28 November 1978 pm in Chuang Tzu Auditorium

Archive code: 7811285
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Prem means love, shakti means power -- love's power. And that is the real power in the world. It is very paradoxical, because love is very humble; it is not powerful. And that's its power. Love is surrender, but that's its victory. It is a very passive way of conquering, it is the feminine way of conquering. It is the watercourse way. It is not like a rock: a rock t has a power, apparent power -- very male. Water also has power but very female, not apparent, very humble, liquid, ready to change into any mould, ready to surrender, passive. But finally water wins over rocks.

And that's the power of love. Once one knows how to be humble, how to be surrendering, how to be loving, one is victorious, without making any effort for it. Lao Tzu calls it wu wei; action without action.

Love is the magic, the secret of action without action. You don't do anything, but it starts happening.

Deva means god, kanta means beloved -- god's beloved. The most fundamental thing in life to learn is that existence cares for us, that we are not orphans, that we need not worry about ourselves. Existence is not indifferent; it is full of love, and it is full of love for all that arises in it. Existence is a mothering phenomenon. It is a matrix, mater, mother. We are being taken care of in infinite ways but all those hands are very invisible. They are not tangible, you cannot see them; you can only feel them. Unless one is very sensitive, one goes on missing. Those hands are god's hands. To me god is not separate from existence; it is another name for existence, it is another name for nature.

And once this understanding settles, great trust arises. Then we are not alien and there is no possibility of alienation. Then we are part of this existence, and a necessary part, not accidental. Existence needed you the way you are. You are fulfilling something immensely valuable in the life of existence, in the growth, in the evolution; you are not meaningless. Each moment of your life is in service -- knowingly, unknowingly, that is another matter. If you know it you will feel tremendously happy; if you don't know you will feel burdened. But whether you know or not you are serving some great purpose. The modern man feels very accidental because god has disappeared from the horizon. The modern man feels meaningless, alienated, because meaning is possible only when you relate yourself to something higher than you, bigger than you. Meaning needs context. Unless you are part of something bigger, you can't feel meaningful. A single word is meaningless; when it is part of a poem it has meaning. The single poem may be meaningless; when it is part of an epic it has tremendous meaning.

Meaning arises out of the context, and modern man has lost all context. He seems to be simply isolated, an island, unrelated to existence, and that is creating great misery. People are feeling more and more suicidal. Life seems so meaningless that death seems to be a kind of shelter, a relaxation. Death seems to be the remedy. But this has happened for the first time in the history of humanity that life has become so meaningless. We have made it so. We have lost the capacity to trust, to love. We have lost the sensitivity to feel the infinite around us. We have forgotten how to relate with the totality, how to relate with trees and rivers and clouds and the moon and the sun and people. We have forgotten even how to relate with our self, with our own body, with our own mind. Our own self even! We are living unrelated, hence meaninglessness, hence this sadness that is surrounding the whole of humanity, a gloom as if man is doomed.

Sannyas is an introduction, an initiation into the wider context of existence. You are a tiny ripple, but behind you is the great ocean of god. You are his river. Even if you are a drop, without you the ocean will be less. And the ocean is nothing but millions of millions of drops together.

You contribute something to god. That very idea, that one is needed in existence, gives roots.

Deva means divine, mitta means friend -- a divine friend. Man is being conditioned continuously for ambition. Down the ages all the societies and all the education systems have been poisoning humanity and the basis of their poisoning is: create ambition.

Now, once you create ambition in a person he becomes inimical to everybody; he is always in conflict. All are competitors; he has to fight his way. On the surface he may show friendship but deep down that friendship remains political, diplomatic. Deep down he is fighting; he is alone against the whole world because all are competitors. If you are after money then all are competitors. Either you will succeed or they will succeed. You both can't succeed, you all can't succeed.

This has created a subtle enmity, the whole earth lives in that enmity. It creates wars, it creates all kind. of violence. It creates a state of lovelessness in the world, and without love there is misery. It creates hate, and with hate there is hell.

Sannyas means dropping ambition. Jesus says 'Those who are the last will be the first in my kingdom of god, and those who are the first will be the last in my kingdom of god.' He is giving the secret of non-ambition: be the last and you will be the first, and you are the first. Be the last, just be a nobody, and you have arrived. And out of that nobodiness love flows, friendship flows, because now there is no question: you are not fighting with anybody, you are not coming in anybody's way; you have renounced fight, conflict, ambition.

This is true sannyas, true renunciation: you don't renounce the world but you renounce competitiveness. You don't renounce the family but you renounce domination. You don't renounce your husband, your wife, your children, but you renounce all kinds of possessiveness. And then suddenly there is a great transformation. One is at home, and one becomes then a friend, a divine friend, to all!

The Sacred Yes

Chapter #29
Chapter title: None

29 November 1978 pm in Chuang Tzu Auditorium

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Sumitro means a good friend. Friendship is something immensely valuable. Love tends to be possessive; friendship is non-possessive love. Friendship is all that is good in love minus that which is not good. Friendship is the very essential core of love. To rise to friendship is really a great spiritual growth. People fall in love, and people rise in friendship. And whenever a love relationship becomes a friendship it is a rare, beautiful phenomenon, it is unique. It is very difficult....

A love relationship is a love/hate relationship; either it is love or it is hate. It is immediately hate, the hate is very close by. Love simply moves between love and hate. It is like a pendulum going from left to right and from right to left, and lovers are continuously moving from love to hate, from hate to love. That is the misery of lovers.

Friendship is a more tranquil affair, as if the pendulum has stopped in the middle, it is moving no more. Real love becomes friendship, *has* to become. If it doesn't, something unreal, pseudo, phony, is still there. Real love soars high; it becomes non-possessive. And unless it becomes non-possessive it has no spiritual quality in it; it is earthy. It is more or less a physical phenomenon, a physical attraction, nothing more than that... no spiritual communion. Friendship is spiritual communion.

So remember that all love has to be transformed into friendship. And friendship is very inclusive; it can include the whole. Love is narrow; friendship is a wide sky. You can have as many friends as you want. You cannot have as many lovers, unless your love has become friendship; unless love is also friendship it will be impossible.

Love becomes a bondage and friendship becomes a freedom. That's the beauty of it and the benediction of it....

Uttama means the highest, the best. Man is a ladder: from the lowest to the highest, all rungs are there. Man can be as low as a rock and can be as high as a Buddha. In fact, the statues of Buddha were made of stone just to symbolise this fact. The stone is the lowest. It has almost no consciousness or maybe just a possibility. It is the most unconscious state in existence, and Buddha, the highest consciousness, pure awareness.

Buddhist images were made of stone to symbolise this fact that man has both the possibilities: from the lowest to the highest all is available, and it is always available. To find it is really a great surprise. When you find the fact that you have a ladder from the lowest to the highest and that you can exist on any rung of it any moment, you have found a great key.

For example, when you are angry just imagine yourself like a ladder: anger is just at the lowest rung and you are rising higher on the ladder. Soon you will find that you are above the anger; the anger is still there, but somehow you are no more in it, you are no more identified. You are a watcher from above, from the beyond. You are looking at it -- it is there in the valley, dark, dismal -- but you are absolutely untroubled by it. Whether it is or it is not makes no difference at all; you are just a witness.

In this very moment anger starts disappearing because your support stops. Your energy has moved higher; it cannot support the lower any more. For a few moments it will exist there, throb there, because you had given it some energy. Out of that momentum it will remain there but soon it will be gone. And this can happen in every possible mood, in every possible state of mind.

There is great sexual excitement.... Move on the higher rung of the ladder, watch it, look down at it, and you will be surprised -- it is already disappearing. It is like smoke which is disappearing; soon it is gone and a great tranquility established.

Try it on an kinds of moods. You are feeling very tired -- just start moving on the ladder. Visualise the ladder and you are going higher and suddenly you will find that the tiredness is disappearing. You have contacted a higher level of energy in your being. And once this is understood you have a secret key in your hands. One becomes a master of oneself.

This is what sannyas is all about: a secret initiation into the mysteries of life. Life is not what it appears to be. It is infinitely more. The appearance is of the lowest, because the body can express only the lowest. It can express anger, it can express greed, it can express violence. The higher you move, the less and less expressive the body becomes. It cannot express Buddhahood, it cannot express samadhi.

That's why if a Jesus moves side by side with you, you may not be able to recognise him, because it is not possible for that high state to be expressed by the lowest state; the lower is very inadequate. A Jesus can

be felt only by people who are moving higher on their own ladders; only they can feel. So only disciples feel a master. The master may be Jesus or Buddha or anybody, but only disciples feel him; others can't feel. Others exist on the lowest rung and the master exists on the highest, and there is such a gap, almost unbridgeable. There is no way to bridge it from the spectator to the master, unless the spectator becomes a disciple and starts moving on his own ladder. The higher he goes on his ladder, the more will he be able to see the higher reality of the master. And when he has reached to the highest, only then does he understand.

Unless one becomes a Christ, one cannot understand a Christ. So this I am giving you as a method. You have to use it as much as possible. Whenever you have an opportunity, use it, and within two, three months, you will be able to go so easily. It is almost like changing the gear in a car, and immediately the engine starts functioning in a different way.

[A sannyasin says that she has been feeling a sadness that groups and psychoanalysis had done nothing to alleviate.
Osho checks her energy.]

Things are perfectly good -- you are unnecessarily worried. And the sadness that you feel is not really sadness; it is a misunderstanding.

It is just a silence in you that looks like sadness. And if you label it as sadness you will become sad, because the mind immediately starts living according to the interpretation, according to the label. The mind lives through labels. So if somebody comes and shouts 'Fire, fire!' people will start running. They will not enquire if there is really a fire.

One of the very important things to understand is not to label inner phenomena. Never label them, because the mind will never be able to label them rightly. It has no understanding of the inner, it understands only the superficial. It knows about sadness; it knows nothing about stillness, and the first experience of stillness will be interpreted by the mind as sadness. And once the interpretation is there, you are sad. The sadness is created by your interpretation, but then it is self-fulfilling: you become sad and then the mind says 'Look, you are sad'; and it is a vicious circle. The more the mind says you are sad, the more you become hypnotised by your own label.

So whenever it is a question of the inner, ask me rather than labelling it. It is something beautiful growing in you, something that one should be happy about. One needs to be still, but the Western mind -- and the Western mind is the modern mind, whether in the East or in the West it doesn't matter -- the contemporary mind, lives in excitement So whenever there is stillness it thinks that something has gone wrong. The modern mind is continuously hankering for more sensations, new sensations. This is the age of entertainment. From one entertainment to another, that's how people are living. From the club to the movie, from the movie to the TV and so on and so forth.

So whenever there is a breakthrough, a gap opens inside you and you start feeling something new which you have not known before, you will label it according to your old experience, and that will be wrong. It is a perfectly beautiful space. Allow it, help it, nourish it and cherish it. Soon you will see what I am saying: once the label is not there you will be able to experience it as it is.

The Sacred Yes

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Prem means love, sahaj means spontaneous. Love can only be spontaneous. If it is otherwise, it is something else, not love. Love cannot be calculated phenomenon. It happens of its own accord. You cannot do it, you cannot UNdo it. It comes from the beyond, hence it has the flavour of the divine. It comes from nothingness, hence its magical quality.

The mind is a calculator, cunning, clever, hence it goes on missing love. The person who lives through the mind will never be able to know what love is, and really he is unfortunate, because not to know love is not to know life; not to know love is not to know god. If love is missed, all is missed. Then life is just a futile, empty, gesture -- a tale told by an idiot, full of sound and fury signifying nothing. But that's how millions of people are living, and the basic mistake in their life is that they have become focused in the calculative mind and they have lost track of the uncalculative heart.

The mind is good as far as mundane things are concerned; the mind is impotent as far as sacred, things are concerned. For the mundane, the mind is a beautiful mechanism; for the sacred it is the greatest wall.

The sacred happens in spontaneity. It comes like a breeze: suddenly it is there and you are surrounded by it, thrilled by it, exhilarated, but you cannot manage it, you cannot call it on order. It cannot be a slave to you. When love comes it always comes as a master, you have to surrender to it. And that's where the heart enters into life: through surrender, through trust, through spontaneity. Slowly slowly, one day love arrives, and the arrival of love is the beginning of real life, authentic life, true life.

Remember it, and not only remember it, make every effort to live it. Slip down from the head to the heart. Let feelings become more important than thoughts, let feelings reign; let them be supreme. Let thoughts serve feelings. The head has to be a slave and then it is perfectly good. When it pretends to be the master it is very destructive.

Madhu means sweet and intoxicating, and prem means love. Love has two qualities: it is the sweetest thing in existence and it is the most intoxicating thing too; it is psychedelic.

The modern generation has become so interested in psychedelics because it has forgotten how to love. It is searching for a substitute. Down the ages people have been searching again and again in different ways for some intoxicant -- it may be alcohol, it may be soma, it may be LSD, marijuana, etcetera, etcetera. They have found many chemical ways to become intoxicated but they are all arbitrary, artificial.

Nature has provided man with a natural psychedelic -- it is in-built -- and that is love! The moment you are in love your chemistry functions in a totally different way. People in love suddenly become beautiful. People in love suddenly start functioning in a totally different way than they have ever functioned. Their eyes have a shine of their own, their faces have a grace, their behaviour is no more the same. They are not really the same person.

A person not in love is a different person than the person when he is in love. There is a discontinuity; something of tremendous significance has happened inside. And love penetrates all the layers of your being. It changes your body chemistry, it changes your psyche, it changes your being, and these are the three layers. It starts with the physical but it should not stop there, it has to move to the psychological. And it should not stop even there, because it has to penetrate into being.

On the physical plane love expresses itself as sexuality, sensuality. On the psychic plane it becomes love and on the spiritual plane it becomes Prayer, but all these are a continuum. It is the same phenomenon growing, it is the same phenomenon reaching new heights, new planes, new plenitudes; and life really becomes full of an unknown sweetness. The heart is able to sing and the body is able to dance and the being is full of gratitude. The moment of love is the most Precious moment in existence, and it is through that moment that one slips into eternity.

So remember: love is the highest religion, the highest truth. All else that pretends to be religious and pretends to be true is nothing but man's imagination. Only love is natural -- the natural way to god!

[The new sannyasin says: I seem to be attracted to ladies who don't have much energy for me or who don't after a short while...]

It happens to many people, and the reason is that deep down you are afraid. It is safe to be attracted to a

woman who you can trust will not be attracted to you, so you can play the game of being in love and without any risk.

The whole thing is rooted in fear, and it is not only your problem, it is more or less the problem of the majority of people. They may be aware of it, they may not be, but people always become interested in persons who are unapproachable in some way or other. For example, people become interested and fall in love with film actresses. Now, they are unapproachable. They know that they will not be able to get them, but that is a security. People become interested in persons who are so far away that it is almost impossible to reach, to get them, so they can enjoy the idea that they are in love and without any of the risk and turmoil of being in love. Being in love is a risk, it is entering into a very chaotic world.

To be in love is to be in difficulty, because love is a challenge. Growth happens through it, but through much pain, much suffering. Ecstasies arrive but they are preceded by great agonies. You have to pay for each single ecstasy and you have to pay really hard. So many people have become very clever about it. If a woman is interested in you, you will not be interested in her, and if you are interested in a woman, she will not be interested in you, so both can have the fantasy of being in love. And a fantasy is cheap because you have not to pay anything for it.

You will have to see the point that deep down you are afraid of women; the very awareness will start changing you, will be the beginning of a change. There is nothing to be afraid of in a woman, there is nothing to be afraid of in a man. They are all alike and they are sailing in the same boat, suffering in the same ways, desiring the same joys, afraid of the same traps. If you look deep down you represent the whole humanity: your fears are everybody's fears. The woman is also afraid, so when you become interested in her she starts escaping.

Even when people somehow manage to be together, the real togetherness very rarely happens. They live together but they are not together. Togetherness is something very deep and inner; it means that two persons are welded together. That is a real wedding: when you are welded, when you start functioning as a single unit, when your feeling reaches to the other even without being conveyed, when you feel as the other feels, when the other's shoe is pinching, you feel the pinch; then two persons are really together. They have really cared for each other and they have dropped all defences, all armour, and now they are open, vulnerable.

Because people are afraid to be open, they are afraid of love. Because people are afraid that the other may take some advantage of their vulnerability, they protect. They continuously create more and more barriers, armour, .so that the other can be kept at a distance. So even married people are not together, not married. They may have lived together tor years, they may have produced children, but still they have not yet touched each other's heart. They have not come to that state which can be called union. And unless that union happens one has not known the woman or the man. And if the man has not known the woman, he will not be able to know himself, and vice versa, because by knowing a woman you will know the man. The woman will become the context, the contrast; the woman will define you. The woman will give you an opportunity to see your face in her being. She will become the mirror... and nobody wants to see their face either.

But this is going to happen -- wait. All these groups will peel you; they will take away layers of rubbish from your being and soon you will be raw. It will hurt, mm? because those layers and layers of conditioning have become almost like skin. It will hurt, but once it is dropped you will feel so unburdened, so weightless, and then love is possible.

My whole work here consists of making you capable of love. If I can succeed in that I have succeeded in bringing you to god. Because the person who is incapable of love will remain incapable of reaching to god, because god means the ultimate love-affair! If you are afraid of the woman, how. can you approach god? -- because that is the ultimate mirror. You will be reflected in your total nudity, mercilessly. Unless you have started to love your nudity you will not be able to reach to god. Jesus is right when he says 'God is love.' I go a step further; I say 'Love is god.' Wait... things are going to happen!

Atita means the transcendental. Reality is not finished at that which is apparent, at that which is obvious. Reality goes far deeper. Reality is not confined to the known, it reaches into the unknown. Reality is not only that which is available to the senses; it is far bigger. All that we know of reality is through our five senses. There are animals who have only three senses; their reality is confined to three. They cannot even become aware that there are people who have five senses and whose reality is bigger. There are animals who have only one sense; their reality is even more small. If man had ten senses his reality would be far richer.

Just think of a blind man. In his reality there is no place for light, no place for colour; his reality is very poor. Without colour, without light, he is living in a very small cell. He is missing great beauties. He will not be able to see the splendour of a rainbow, he cannot even imagine it. You cannot explain it to him -- there is no way! And whatsoever you say he will misunderstand because he will be constantly translating it according to his understanding, and his understanding is confined to his ears. Now, what the eyes can know cannot be translated into the language of the ears; you cannot see music and you cannot hear beauty.

Don't think that we are confined to five senses. This is the beginning of religion. There is far more to be known, to be explored, and once you start exploring it, you start growing new senses, new sensibilities, in you, and that is the whole miracle of the religious search.

Once you start exploring something, some potential in you which has been dormant starts functioning. Now the brain surgeons say that half of the brain is almost non-functioning. The ancient Yoga scriptures say that that half is far more important than the other half which is functioning. The lower half is functioning, the higher half is non-functioning. It will function only if you start doing something for which it is needed. For example, when a person starts meditating some new centres in his brain start functioning. They were never needed, they remained dormant.

There is no end to human potentialities. Man has all that is needed to know the whole. But the basic thing is to remember that we are just at the beginning of the journey and much has to be done, much has to be known, much has to be loved, much has to be lived.

That is the meaning of the transcendental: that there is always something beyond us, waiting, calling. Hear the call of it! And sannyas can become significant only if you start moving into the transcendental, into that which is not available to the ordinary senses. It is all your birthright, but one has to grow new sensibilities, and meditation is a new sensibility. It makes you aware of the beyond, of the infinite, of the eternal.

Ajijo... it means the unconquerable. There is something in every being which is unconquerable, and that is his true self. The body can be conquered, can be killed, can be chained; the mind can be conquered, can be conditioned, can be hypnotised, can be manipulated. But beyond the body and the mind there is something more -- the core, the very core of your being, which cannot be destroyed, cannot be conquered, cannot be put into a bondage; there is no way.

That self has only one quality: that quality is witnessing, awareness, meditativeness, it is a pure observer. And unless one knows it one remains a slave -- a slave of the political system one lives in, a slave in the religious organisation one is part of, and a slave of many more things. The whole world consists of slaves. Very rarely is there a man like a Buddha or a Jesus, one who is not a slave; hence we call them the masters.

And why are they the masters? Because they have come to know something in them which is unconquerable, and that something is in everyone. Just a little effort to penetrate into one's own darkness, just an effort to become more aware of one's body and one's mind and their functionings, that's all, and suddenly one day it explodes!

Then you have freedom, and freedom is joy, freedom is dignity. It is only freedom that can feel grateful to god and it is only freedom that can become a celebration.

[Aurobindo means a lotus.]

The lotus is the most loved flower in the East and it is tremendously significant as a symbol. The lotus is the most soft flower, the most feminine, very receptive, and that's what the East has been searching for: the quality of being feminine, soft, receptive. Because god cannot be conquered -- one has to surrender to god, and only the feminine can surrender.

God has to be a guest and only the feminine can become the host. God has to be received and welcomed, and one has to learn infinite patience because one never knows when the guest will come; there is simply no way of predicting it. its ways of coming are infinite but there is no way to know them beforehand. its ways are mysterious, and only the feminine heart can understand the mysterious.

The male mind is aggressive, hard; the male mind is a seeker, an adventurer. It cannot wait, it is impatient. Science is the by-product of the male mind, hence deep down science remains a kind of rape on nature, as if we are forcing nature, coercing nature to reveal its secrets to us. We cannot wait, we cannot allow nature to reveal its secrets in its own time. We cannot persuade, we cannot seduce, nature. And that is the quality of the feminine mind: it is seductive.

And god has to be seduced, persuaded, provoked, called forth. One need not go in search of god. Where will you search for him? You don't have any address. Even if you come across him you will not be able to recognise him because you don't have any previous experience. God can only be waited for, and in true waiting he arrives. The lotus flower represents that quality of waiting, softness, grace, femininity, receptivity. It sends its fragrance, it releases its fragrance and waits.

So that has to be remembered: religion is basically feminine just as science is basically male. Western psychology is male; the Eastern psychology is feminine. And just in understanding it you will find a grace arising in you; tensions start withering away. That's why women are so beautiful, so round. Even in small children the baby girl is silent, more quiet. Even when the child is in the womb the mother can know whether it is a boy or a girl, because the boy kicks and moves and starts doing *his* thing, and the girl is silent, unobtrusive, undeclaring. Experienced mothers who have given birth to two, three children, become absolutely aware whether it is a boy or a girl inside the womb. Just the very quality.... This quality has to be learned because this becomes meditation.

I am not against the mate mind; it is perfectly good as far as scientific investigation is concerned. The feminine mind cannot give birth to science. That's why the East has not given birth to science, to technology; it is basically a Western contribution. But the mate mind cannot give birth to poetry, to music, to dance, to religion, to god. Alt the great religions were born in the East; even the religions that are being followed by the West were born basically Eastern. This is not just accidental. And the greatest religions were born at the very centre of the East.

That's why Christianity is not so religious; something of the materialistic and something of the male mind is mixed with it. Hence the great effort to conquer other people, to convert them, to force them to become Christians -- those great crusades and murderous efforts and killing and all that bloodshed. Because it was just on the fringes of the East that Christianity was born, just on the boundaries. And so is the case with Islam. It was not born at the very core of the Eastern heart, not at the very core of the lotus flower, but just on the boundaries, peripherally.

If you want to really understand what religion should be then you have to look at Buddha and whatsoever has come out of Buddha, because he was just at the very centre of the East. And just looking at Buddha you will feet the quality of the feminine. Friedrich Nietzsche has condemned Buddha saying that he was womanish, and in a way he is right. He was, but there is something superb about it; it is not a condemnation. Become more and more feminine, relaxed, and suddenly you will see that something starts surrounding you, it becomes your climate. That climate is meditation. It is an emanation of the feminine quality growing in the heart. It is a radiation of the feminine quality.

Adityo. It means the sun. The sun represents three things: life, love, light. All life comes from the sun. But life is just the beginning of a great pilgrimage, it is not the end. And those who think it is the end miss the whole point of life. They have taken the manure for the flowers. It could have produced great It flowers but manure itself is not the flower. It can become the opportunity to grow great roses, it can create the basic necessary condition, but still it is not the rose itself. And if you go on collecting manure your house will stink. That's what happens: people who become too greedy for life start stinking. Their life stinks of greed, of possessiveness, of violence. Their life cannot ever have any perfume because they have completely forgotten the whole point: the manure is good if used as manure; it is not to be collected. And if it is used, the same energy that becomes stinking can become great fragrance; it is transformed.

Life should not be taken for granted. Ninety-nine point nine percent of people take it as if this is the end. These are the worldly people and these are the people who have made the earth ugly. These are the mundane, the mediocre people. They become politicians, they become great hoarders, they become exploiters. Their whole existence seems to be directed towards one thing: to survive. But if you ask them 'For what?' they have no answer. They live in a vicious circle. They live to survive, and if you ask them 'Why do you want to survive?' they want to live more. 'And what are you going to do by living more?' Just making more efforts to survive. They move in a circle: live long, make more efforts to survive, survive long so that you can live more....

But this is utter stupidity! That's why you will feel stupidity spread on the faces of people all over the world. No sign of intelligence, because they have not taken even the first step towards being intelligent.

Life lived without any love and light in it is horizontal. It is only one-dimensional, boring, flat, can't have any poetry in it. It is impossible to have any celebration in it. At the most one can live from one entertainment to another entertainment. All its joys are very superficial. They cannot even be called joys; at

the most they can be called pleasures. A pleasure is something that keeps you occupied pleasantly for a time. And again you are bored, so you need another new toy to play with so that you can remain occupied.

Love means introducing a new dimension into your life: the dimension of feeling, the dimension of the heart. If life is the goal and an end unto itself then one lives through the head and only through the head. One lives through calculation, through arithmetic; one lives only motivated towards profit. One lives in the past and in the future; one knows nothing of the present, because thinking can have no contact with the present. Either it is memory of the past or planning for the future.

The moment feeling is introduced, the moment the heart is brought in, something immensely beautiful starts happening: you start becoming aware of the present. Past and future lose significance, because love knows only one time and that is present. It is spontaneous, it is non calculating. It is not arithmetic; it is poetry. It is not mathematics; it is music.

Now you can have joys. Now you can have some depth in your being. Now you don't live only on the horizontal plane: the vertical has entered into your being. You live now in two dimensions. Your life becomes rich. But there is a third dimension also: the moment you introduce meditation your life starts moving towards light. The first state called life is very dark, and the last state called light is absolute light, as if an inner sun has risen. That's exactly what all the mystics of the world have been saying -- that when they reach to their innermost core a sun bursts forth far brighter than the outer sun.

Life is darkness: one simply gropes, guesses, stumbles. Love is mid-way, a twilight: a little of darkness and a little of light, the meeting of light and life, a bridge. And the third state is pure light: everything disappears in that light. Not even you are found; you dissolve into that light, you become that light. Life lives in the past and the future, love lives in the present, light is non-temporal. It knows nothing of time, it is eternal.

The sun represents all these three dimensions. Search for the inner sun! Let first life become involved as love and then as meditation. First let your heart start functioning, and then be a witness to the head and the heart both. Then you live three-dimensionally. Mm? that is the symbol of the trinity or the Hindu symbol of trimurti. The figure the has been of immense importance down the ages for the single reason that ultimately everything comes to the number three. You can call it trimurti, three faces of god, you can call it trinity, but one thing is certain, that as you go deeper only three are left. And those three are not separate from each other; they are aspects of one phenomenon. That phenomenon is adityo, the sun, the inner bursting forth of light.

[A sannyasin returning from the West says that she doesn't know what to do; she feels separate from others in the ashram who are working.]

There is no need to know anything about the future -- just be here as long as you feel and enjoy.

This time try working. It will be of great help, because the more you get involved in work, the closer you come to the family. Otherwise you remain a little aloof and apart, and the more you get involved in work, the more you get involved in me.

The work is not just work; it is a device. If it was just work then there would not be much of a question, whether one works or not is not much of a question, but it is a device too. It is part of your inner growth. If somebody can surrender absolutely to the work, growth will happen in great strides.

And when you remain unoccupied your mind starts creating a thousand and one unnecessary problems. To attain to a state where you can remain unoccupied and yet the mind will not create problems is possible only at a later time. It happens, it bas to happen: one can sit for twenty-four hours without doing a thing and there is no thought arising. But right now if you are sitting without doing anything a thousand and one thoughts will arise -- do this, do that -- and the old mind will go on churning and producing the same old patterns again and again.

It is perfectly good to get involved in the work. And the work is not yours, the work is mine, so you get involved with me. And when you are totally into it the mind has no time to go on churning the old patterns.

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Scriptures in Silence and Sermons in Stones

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Osho (to Kirsten): Christ says God is love. God is not known to us. God is absolutely unknown. When we utter the word "god" it is hollow, empty, because we have not experienced anything of God. But the word "love" is full of meaning; it is warm.

There is something in love which has been experencied by everybody. It may not be in its purest form, it may be much adultered -- but whater is water even though it is muddy, and love is love even though it is full of lust. Something of the divine remains always present in it. Howsoever dark the night is, a ray of light is still light and not darkness. So it is the case with love.

Love more and you will be coming closer and closer to the understanding of Christ-consciousness. By being a Christian nothing is achieved, one simply follow a dead dogma. But by being a lover something certainly opens up, your heart starts growing. And when the heart blooms in its absolute glory you are Christ.

I am not here to create Christians but to create Christs; my effort is not to make Buddhists but Buddhas.

(to Cristine): Love is the ultimate state of feeling. We live in the world of thoughts, in thinking, and we are so engrossed in thinking that we have completely forgotten the language of feeling. Love is the essence of feeling. One has to learn how not think and how to feel.

Think less and feel more. Use logic less, use emotion more. If you use logic and thinking, at the most you can communicate with human beings, and that too on a superficial level. You can't be logical with a child who does not know language yet. What do you do with a child? You relate with the child through feelings, through love.

You cannot relate with the trees through logic; but there are ways to relate with trees. If you can become open, if you can feel the being of the tree, if you can feel the texture of the tree, if you can hug the tree, if you can close your eyes and simply feel its being, you will be contacting it on a totally different plane. Then even rocks start speaking to you; then the whole existence is alive, suddenly alive. It comes alive, it is no more dead. That life is Christ-consciousness. In the East we call it Buddhahood. Christ and Buddha are synonymous. They are not confined to persons, remember, they are states of being.

Man can live on three levels; man is a three-tiered being. The most superficial is thinking and the deepest is being; between the two is feeling -- so feeling is the bridge. From thinking move to feeling -- that is love; and from love move to being. The thinking and feeling all disappear because you are no more a separate entity, you become one with the whole. That's when one becomes a Christ.

It is of no use to follow anybody. The real thing is to love Christ, to love Buddha, to love Zarathustra -- not as followers, but as fellow-travelers because it is the same pilgrimage, the same journey, you will be passing through the same places that Jesus passed through before he became a Christ.

The greatest thing in becoming a Christ is the movement from thinking to love; then the second step is very easy. The first step is more difficult because we have lived in thinking for so long that we have become identified with our minds. If we can get out of the mind -- and that's what meditation is all about -- and enter the heart, then the second step is very simple, at any moment one can easily slip from the heart into being. And to be is to be a Christ, to be is to be a Buddha -- just to be.

(to Bianca): Love is pure when there are not conditions in it, when it is unconditional, when there is no demand, no expectation, no begging, no bargaining, no business. When you simply give out of the sheer joy of giving, you don't expect even a thank you, then love is pure. And pure love is prayer.

Pure love is the closest phenomenon to God. One who knows what pure love is, is bound to know what God is. Love will make you aware that the whole of existence is full of godliness. When the heart is full of love, existence is full of God; when the heart is loveless, existence is godless. God is missing in existence when love is missing in the heart. There is a syncronicity between love and God. Love has to be your preparation, and then God is the answer of the whole of existence. To the loving heart only God is; everuthing starts turning into godhood. Then there are scriptures in silence and sermons in stones.
But the basic thing is to be loving for the sake of love.

(to Lorna): Love is victory but it is a very strange victory: it is victory through surrender, it is not victory through conquering. It is not ordinary victory. The ordinary victory is violent: you have to defeat the other, you have to dominate the other, you have to enforce yourself upon the other.

The ordinary victory can keep the other's body captive but cannot reach the other's soul. You can destroy the body but the soul remains unconquerable; even in death the soul can remain free ... it does remain free.

But love knows a totally different way of being victorious: it is through surrender, it is through let-go. To be victorious through surrender is a paradox; but life is full of paradoxes, that is its mistery. It is not simple mathematics, otherwise science would have been able to discover all that is there. But science can never discover all; something, the most essential, will always go on being missed. Science will discover the peripheral but the central will be unavaible to science. It is possible only through religion because religion accepts the paradox, it accepts the mysterious. and the most mysterious phenomenon is victory through surrender.

Surrender means dropping the ego. When you drop the ego in relation to someone you become victorious within. When you drop the ego in the context of the whole you become victorious with the whole.

In the East we have created many schools of mistery. One of the greatest, one of the ancientmost, was created by the Jainas. The very word "jaina" means the victorious one, one who has conquered. But to conquer you have to learn how to be conquered by the whole, how to be available to the whole, how to be at the service of the whole, how to efface yourself so totally that you are no more there but God's will is done through you. That is the greatest moment in life -- when you disappear and God appears in you. That is the most victorious moment possible.
How long will you be here?

Lorna: I don't know.

Be here as long as possible... or be here forever. Because my place is for people who don't know.

Bliss needs great courage. Any courage can afford misery -- that's why there are so many miserable people. It costs nothing to be miserable, it is not a risk at all. It is very convenient to be miserable; in fact, comfortable to be miserable. It feels secure to be miserable. But to be blissful is dangerous, risky. It is dangerous because it is going into the unknown. It is taking your small boat onto the uncharted sea. One

knows nothing of the other shore -- it may be, it may not be. Even if it is, one has no map, one can't be certain that one will ever be able to reach it. The boat is small, our energies limited, and the ocean is vast. It really needs guts to get into the boat one day and just move, not looking back, not looking at all the securities on this shore.

This shore is familiar; altough there is misery we have become familiar with it. We have lived together for so long that it is almost difficult to say goodbye to it. We are "married" to misery. It needs great courage to divorce misery because it is divorcing the known, the familiar, the accustomed, the conventional. It is divorcing that which nobody else is divorcing. The whole crowd is living in it. One has to learn how to be alone; for miles and miles there is nobody. One has to learn how to be alone; hence bliss needs courage, the courage to die to the past and be reborn.

Sannyas is a great leap into the unknown. Gather yourself together for a great journey. Yes, there is risk but with risk is life. Yes, there is insecurity but insecurity is adventure. Yes, there is danger but with danger millions of thrills arise, and you are always in for a surprise because you are moving into unknown territory. Danger is there, risk is there, but boredom -- never. In hell you will have great company. The path to heaven is of deep aloneness.

Remember it, because entering onto the path is a momentous phenomenon. Buddha used to say that to enter into the river -- "srotaapanna", that was his word -- to enter into the river that is going to the ocean is risky, dangerous. But those who dare are the blessed ones. Once you enter the river sooner or later you will reach the ocean.

This is entering the river.

Bliss is not something that you can think about; you cannot philosophize about it. There is no way to speculate about it, and whatsoever you think about it is going to be wrong. It is an existential experience. It is just as a blind man cannot think anything about light. Unless his eyes are cured he will never know what light is. He can go on guessing, inferring, listening to great dialogues on light, reading books on light, talking to people about light, accumulating great information and knowledge about light -- but still he will not have any glimpse of what it is. The only way to know light is to open your eyes and see it.

That exactly, precisely the case with bliss: one has to experience it. One has to prepare oneself for the great experience. Meditation simply prepares the ground, it helps you to open your eyes, it is medicinal. And once your eyes are cured you know what it is.

Many times many people asked Buddha "What is bliss?" and he would always say "Just be with me and be silent for a few months, a few years, and whenever you are right, ripe, mature enough to know it, I will tell you." Many stayed with him and he would never tell them what it was. One day he would ask them "Now do you want to know what bliss is?" And they would say "It can't be said, but we ourselves know we are grateful that you tricked us into bliss. You never said anything about it but you helped us to be silent, to be still."

When you are silent and still something wells up within you -- that is bliss. It is your innermost nature. But remember it is an experience; it is not a theory, it is not a dogma, it is not contained in any scriptures. Though it is written all over existence, on each leaf of a tree, on each pebble on the seashore, you will only be able to see it when you have experienced it in the innermost shrine of your being. Then you will see it everywhere. Then the whole existence is made of bliss and nothing else.

Let bliss be a song that resounds in you.

My sannyasin has to be a song of bliss. My sannyasin is not entering into a sad, monastic life; on the contrary he is entering into a life of rejoincing. God is not against life so there is no need to renounce life to attain God; in fact to renounce life is to renounce God forever. Those who renounce life will never find God anywhere because he is always here and now. He is in the thick of life, in its colors, in its days and in its nights.

God is nothing but the name of the totality, that which is. Renouncing life is going against God. Renouncing life will make you more egoistic. The ego is always sad: it has a long face, it is very serious. It is never joyful, it has no sense of humor. It cannot laugh, it cannot dance, it cannot sing, it cannot love, it cannot live. It is suicidal, it wants to die. Slowly slowly it commits suicide. That's what has been done down the ages by the escapists who renounced life and went to the monasteries or into the caves.

I am against renounciation. Ma sannyas is a tremendous love affair with life. So become a song of bliss,

a dance of bliss, a celebration.

Scriptures in Silence and Sermons in Stones

Chapter #2
Chapter title: None

2 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911025	
ShortTitle: SCRIPT02	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(To Lesley and her two-year-old son, Gudiya, who is sound asleep)

This is the perfect posture for a sannyasin!

Anand means bliss. Svarupa means self-nature.

Bliss is not an achievment. It is not something that is going to happen in the future. One cannot desire it, one cannot be ambitious for it -- it is already the case, it is our very being. We just have to look in, we just have to turn in and it is discovered. It is a discovery not an achievment.

This is the whole foundation of meditation. Meditation means that all that is worth achieving need not be achieved because it is already inside you, and all that can be achieved is not worth achieving. Money can be achieved, prestige can be achieved, but they are not worth achieving because all will be left behind; death will come and snatch you away.

So that which can be achieved is not worth achieving, and that which is worth achieving need not be achieved at all because it is already there -- you are made of it. Love, bliss, God -- these are our intrinsic ingredients. They are given; nothing is to be done about them. But the misery is, the irony is that man goes on seeking and searching for bliss too because he knows only one way -- the outside. He can move only in one direction. He has no reverse gear -- or maybe he has forgotten about it.

When Ford made his first car it had no reverse gear; that was a later addition. Only by experience did he come to feel that it is very difficult to go back: you have to go around for miles! You could have gone back within a minute but it took hours. Then the reverse gear was added.

Man has it already -- you can go immediately. But we have forgotten about it. We have not used it for so many lives that unless we start using it we will not become aware of it. The function of the Master is to find the reverse gear.

And this is his name: Swamy Anand Gudiya. Anand means bliss. Gudiya means white boy.

White is significant. It is the color of bliss. White contains all the colors, the whole spectrum . White is not a single color, it is all colors together. It is such a synthesis of all colors that in the synthesis they all disappear and a totally new phenomenon appears, white. One cannot imagine it; it is a miracle that all the colors together create something which looks colorless, it is the total negative state. White is presence of all

colors but in such a synthesis that no single color can show -- it is an orchestra.

Bliss is an orchestra. It is not a solo flute player, it is the whole orchestra. It is multidimensional, it is not one-dimensional.

(Maitri's brother, John and his wife Annie).

Maitry, you can come and help them ... come and sit between them. Be a support for their new journey.

Bliss is the juice of life. Bliss has already been given to you. It is your very center; without it you cannot exist at all. It is an undercurrent; we exist because of it.

Existence is impossible, you cannot exist even for a single moment, if bliss disappears as an undercurrent. To be aware of it is to become a Buddha. The only difference between an ordinary man and a Buddha or a Christ is that of awareness. Both are blissful; one knows, one knows not. When you know, great gratefulness arises, gratitude arises. When you don't know you go on complaining ; you go on unnecessarily carrying a grudge, as if life is a burden. Life is a dance, not a burden! But we carry it like a burden, and when we carry it like a burden it becomes a burden, at least for our minds.

Underneath the current of bliss continues. It is just like breathing or blood circulating in the body. If the circulation stops for a single moment you will be dead -- but you never become aware of the circulation. In fact for thousands of years doctors used to think that blood was simply contained inside the body. Just three hundred years ago they became aware that it circulates, that it is not just there like a liquid in a bottle but that it is continuously moving. Your body will die if the breathing stops.

Just as breathing, blood circulation, food, nourishment are necessary for the existence of the body, so bliss is necessary for the existence of the soul. But a little digging inside is needed so that we can uncover the undercurrent. Once you have known your blissfulness, the source of it, your whole vision changes, your whole perspective is new. Then you look at existence with new eyes. Then whatsoever you have found inside yourself you will find everywhere because whatsoever we are, we find in existence. Existence is simply a mirror: it reflects our real face with a mask, the mask is reflected.

Existence only echoes our beings. Once you have known that bliss is your nature then the whole nature of the universe becomes blissful. That is what is meant by realization, liberation.

Sannyas is not prayer with sadness, seriousness. It is not prayer as a ritual, as a formality. It is prayer as playfulness. It is prayer as cheerfulness. The birds in the morning singing -- that is prayer. They are not Christians, they are not Hindus, they are not Mohammedans; they don't know anything about the church and the temple and the mosque, and they have never heard that there are scriptures -- but their singing is prayer. The wind passing through the pine trees is prayer; although it knows nothing of prayer it is prayerful.

The prayer is all over the space. The stars are prayerful, the trees are prayerful, the oceans are prayerful. Except for man the whole existence is always in a state of prayer; only man needs to move towards it consciously -- for a certain reason: man is the only conscious animal. Hence man has a choice: he can fall out of the natural flow of existence or he can become part of it. No other animal has that freedom. The birds in the morning are not singing out of their own choice, they are simply singing instinctively. The trees are prayerful and the mountains are prayerful, but that prayer is just a natural phenomenon.

Man's dignity is that he can choose to be prayerful -- but that can also become his fall because he can also choose not to be prayerful. Man is always at the crossroads: each step and there is a choice, each step and you can go wrong or right. When sadness and cheerfulness confront you, always choose cheerfulness. When seriousness and playfulness confront you, always choose playfulness. And remember: we become whatsoever we choose. It is simply a question of choice.

A Sufi mystic was dying. His disciples gathered and they said "One thing we always wanted to ask but we could never gather enough courage to ask ... If we don't ask now we will never be able to ask because you will be leaving the body. So now whatsoever you think of us ... you can think of us as fools, but we have to ask the question. How did you manage your whole life? -- because we have never seen you serious, sad, unhappy; you have always been blissful. How did you manage? -- because it is impossible to be so blissful day in, day out."

The old man laughed and he said "Early in my life I discovered that it is a question of choice. So this has become my daily routine: every morning -- this morning too -- the first thing in the morning, before I open my eyes, I think 'Now a new day is going to be there -- what do you want, old man? Do you want to be

happy or unhappy?' And I always choose happiness."

If you know that it is a question of choice you are bound to choose happiness always. People think that we are victims; that is wrong, we are not victims. It is not that situations go on dragging us into unhappiness and sometimes into happiness, that we are just at the mercy of blind forces -- no, not at all, a thousand times no. Every moment we are choosing. Maybe our choie is unconscious, we may not ve consciously choosing, but choice is there.

From this moment start becoming aware of it and you will be surprised: sometimes in the middle of your sadness suddenly the clouds disperse and it is sunny, because suddenly you see the point -- that you have chosen to be sad and there is no need to be sad! Life is such a beautiful gift that one should not waste a single moment in sadness, in anger, in jealousy, in possessinveness. One should dance one's way to God. One should laugh one's way to God!

So I am giving a totally new concept to sannyas. The old sannyas was sad and serious; Hindu, Christian, Mohammedan, Buddhist -- all old approaches of sannyas were of renunciation. My approach is that of rejoicing. Rejoice and rejoice and rejoice again and again!

The moment you decide to be blissful misery starts escaping from you, but the decision has to be total. It is worth getting involved in being blissful. There can't be anything more valuable.

So drop all sadness, all seriousness. And don't ask how to drop them. That is a strategy of the mind to go on keeping them, it is a way of postponement. "How" is a way of post-ponement. Simply drop misery. Don't linger on, don't post-pone it. Say goodbye and don't look back. And you will be surprised that it is so simple. It is so natural to be blissful. It is unnatural to be miserable. It is really a very difficult job to be miserable, but people are so skillful, so intelligent at being miserable. They have become great artists of misery. If there is nothing to be miserable about they will invent something.

I have heard that a psychiatrist advised his patient to go to the mountains for three or four weeks for a rest. The third day he received a telegram from the patient: "I am feeling wonderful -- why? "
People cannot accept bliss easily; misery is okay.

Remember that it is only a question of your decision; in a single blow one can cut the Gordian knot, and one can be free on a single quantum leap.
Sannyas is not practicing bliss, it is simply renouncing misery.

Bliss takes a lion's heart.

It is said that when Bodhidarma became enlightened he roared like a lion. The people of the nearby village became so afraid because they thought that a lion had come. They were just thinking of escaping to some other place when somebody informed them: "Don't be worried, this is that old monk -- something has happened to him. He is roaring!" Then they all slowly slowly went into the forest, gathered around him and asked "What is happening? Have you gone crazy or something?" He said "I was crazy before: I used to think that I was just a sheep -- and I am a lion!"

Buddha himself has said that when one becomes enlightened one roars like a lion. One becomes a rebel, and to rebel against misery is the greatest rebellion.

Misery is very comfortable, remember, cozy. It is so familiar and you have lived with it so long that it is very difficult to (de)part, to divorce it. Thousands of husbands would like to divorce and thousand of wives would like to divorce but they symply carry on. They just cannot gather enough courage; they go on remaining miserable. And this is not only about marriage, this is their very style of life in everything.

Even when they can come out of the darkness into the light they will not. They are afraid of getting into anything new because who knows? -- the new may be more miserable. Who knows? At least the old is known, familiar; you have become accustomed to it, you have become adjusted to it -- why bother with the new? but the courageous person is always ready to go with the new that one grows. It is not a question of whether you have chosen rightly or wrongly.

Remember, always choose the new against the old and you will still be growing. In being with the old, although it may be right, one remains stuck. In being with the new, even if it is wrong, one grows. What to say about when you can choose the new and the right? Then you grow in leaps and bounds. Then your life becomes a great adventure, a great ecstasy.

Let sannyas be the first step in that direction -- always choosing the new against the old, always choosing the unknown against the known, always moveing into new pastures even at the risk of losing your

life. Because only those who are ready to risk their life are able to attain to abundant life, to eternal life.

A meditator's eye is needed to see bliss.

These two eyes which you have won't help much; a third eye is needed. These two eyes go outwards. They don't know how to look in; they are not meant for that.

The meditator starts growing a third eye. Just between these two eyes, exactly in the middle, there is a subtle center which starts functioning as an eye: it starts looking in.

To look outside two sides are needed because the outside consists of duality; to look in only one eye is needed because the inside consists of the non-dual.

From the very beginning your meditation has to be on the third eye. With closed eyes look in and try to remember that just exactly in the middle of both eyes -- the spot I just touched -- there is a hiddeen center; it is the sixth chakra of the yoga psichology. Once it starts functioning and moving you become capable of seeing within. Sitting silently, look at the third eye center; as you pour your energy towards it, it will start moving. In the beginning you may feel a little strange because something mew is happening which has never happened in your body; but soon it settles, and once it settles great calmness descends.

It is possible for you. Just a little effort and the wheel will start moving, just a little effort and much will be the benefit. The benefit is going to be so much that the little effort is nothing compared to it. So let that be your concentration point: with closed eyes look at the third eye. Looking at it you start feeling great light spreading inside you -- and with the light comes delight!

Man can have many kinds of happinesses. There are at least three very clear-cut planes of happiness. One is animal happiness: good food -- enjoing good food -- bodily pleasures, sex. They are all animal happinesses, the lowest kind. Nothing is wrong with it -- I have no condemnation for the animal, I have all respect for the animal -- but it is the lowest strata of happiness. It has not to be denied, because it becomes the foundation of the temple.

The second happiness is human: the joy that you derive from music, art, beauty, from singing, from dancing, or from just being with a friend, having a relaxed conversation. These are human joys: higher than the animal, that has to be remembered. The animal becomes the soil in which much can grow that will go beyond the soil, it starts reaching to the sky; it becomes a bridge between the earth and the sky. And so are human pleasures and human happiness a bridge between the animal and the divine.

And the third kind of happiness is divine. Divine happiness has no object -- neither food nor woman nor man, neither paintings nor music nor poetry ... no object. It is your pure subjectivity. You are simply silent, enjoying your very being. Just to be is such an unbearable bliss. It is a miracle that we are alive; there was no necessity. You may not have been, but you are. Somebody else may have been in your place, but that somebody else is not there: you are. It is such a miracle that one is! But we don't enjoy it, we take it for granted and that's why we go on missing it.

Stop taking life for granted. Every moment is a gift from God. And just in being with oneself, sitting silently, doing nothing, just enjoying nothing in particular, for no reason, for no motive, a subtle joy arises from one's deepest recesses and overfloods one. That is divine happiness. That is the goal of all religion, of all meditation; that is the goal of sannyas.

God is another name for that bliss.

Scriptures in Silence and Sermons in Stones

Chapter #3
Chapter title: None

3 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911035
ShortTitle: SCRIPT03
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(Vega, fourteenth-month old, with his younger brother Rosario)
(To their father): Now bring the new sannyasin here!
(To Vega): You can come and be a witness ... come here!

This is his name, Swami Prem Tosho. Prem means love. Tosho means contentment. Just teach two things to him: love and contentment -- contentment in himself and love for others. In fact only somebody who is deeply contented can be loving. Out of contentment love starts flowing: love is a sharing of your contentment.

Love is the only way to become a follower of Christ or of Buddha or of Lao Tzu or of any enlightned Master. They are all the same. Essentially their message is never different, it cannot be because the truth is one. Lies are many, thruth is one; hence religions must be based in some lies because there are so many religions. If truth is to be the foundation of anything then there can be only one thing. That's why there is only one science, because science is based in thruth, in objective truth. There is only one art because art is also based in subjectivity truth. But religions are many.

Mind has played a great trick on man. Priests have exploited humanity; they are the greatest enemies, the parasites. They have created so many religions to distract people; otherwise there is no need for Christians, Hindus, Mohammedans, Buddhists. Just a religious quality is enough, it need not have any adjective to it. The name of that quality is love.

Home is the hereandnow.

The guest is always ready to come in but the host is missing. Either he is somewhere else dreaming, desiring .... He is never at home, never herenow -- he is either in the past or in the future.

There are only two ways to get astray: into that which is already past and into that which has not yet come. Past and future are the only two ways to escape from the present. And God knows only one time. He has no acquaintance with the past and the future; the present is the only time for him -- and we are never in the present. Hence the host goes on knocking and cannot find God because he knocks on the past, in the future. And God goes on knocking and cannot find the host because he knocks in the present and the host is never in the present.

We are very close to God but like parallel lines we go on, never meeting. Once we stop going into the past and the future the parallel lines start coming closer and closer together. One day suddenly there is only one line: two lines have disappeared. That is the moment of great joy, great benediction. That's what everyone is seeking, longing for. and because people go on missing it they are miserable.

Be ready. And the only way to be ready is to live in the present, and you will become a home. That is the fulfillment of life.

(To Gianpietro): This is your name .... You have a beautiful name so I am going to keep it exactly as it is. There is no meed to add anything to it, it is more than enough: Swami Giampietro. Giam means God's gracious gift; it comes from the Hebrew, John. And pietro comes from the Greek; it means strong in spirit, rocklike strenght. The strenght of the spirit is God's grace, God's gift.

The first thing to remember is that life has been given to us, it is not our achievment. In fact we don't know deserve it at all. It is a very strange law of existence that those who deserve it -- a Buddha, a Christ --

disappear from life, and those who don't deserve it go on getting life again and again. Once you deserve it you are ready to disappear into the ultimate. If you don't deserve it you will have to come back. Only those who fail, come back -- obviously. Those who fail have to come back to the same class, to the same school again. Those who pass move to higher planes of being, to higher schools which are not ordinarily visible. This is the first thing to remember, that life is a gift. Don't waste it, use it. Use it in deserving it.

And the second thing to remember: strenght of the spirit. It is not something that is yours either. It is God's constant flowing in you. You are breathing him every moment, unconsciously of course. The moment you become conscious you will be surprised: we eat God, we drink God, we breath God -- there is nothing else but God. He is our nourishment. He is our roots, he is our branches, the folliage, the flowers, the fruit. He is all and we are nothing.

This is your name: Swami Anand Dharmen. Anand means bliss. Dharmen means in tune with the ultimate law, the dhamma. The universe is a great harmony -- everything fits with everything else. It is a tremendous miracle, so vast, immeasurable, infinite, yet everything fits with everything else absolutely. Except for man. Man is the only black sheep in existence. And the reason why man does not fit is that man has been given a great gift: the gift of consciousness.

Everything else has to fit. It is just natural to fit with the universe. Man has to decide whether to be in tune or not to be in tune. And man has his freedom of choice. It is a great gift but it can be misused, it is being misused by millions of people. They choose not to be in tune with existence. They choose conflict with existence, struggle with existence. Obviously they suffer for it, they have to suffer. You cannot fight the whole; the whole is to vast, too big. It is like a dewdrop fighting the ocean: it is just stupid , utter stupidity, but that's what many have decided to do. The ego is just a dewdrop fighting with God, trying to conquer the universe.

Dharmen means dropping the fight, dropping the struggle, surrendering, becoming part. Consciously choose to be part of the whole and great bliss arises out of it. To remain separate is misery; to become one is bliss.

Man constantly remains in fight. There is a reason why it is so. Nobody likes fighting, still everybody goes on fighting. The reason is that the ego can exist only through fighting. The more you fight, the more you feel you are; the less you fight, the less you feel you are. If you stop fighting completely the ego disappears, evaporates.

That creates fear; it scares people not to be. And in reality that is our very nature: not to be. It is the ultimate paradox of being that being is revealed only when we have come to the point of non-being.

Shakespeare says: To be or not to be is the question. It is not the question ... because they are not alternatives. Not to be is the way to be. It is only through non-being that one arrives at being. It is by dissolving that you are, and you are for the first time. It is by disappearing that you appear. It is by dissolving that you are, and you are for the first time. It is by dying that you gain eternal life. That's the meaning of your name -- let it become your experience too.

The day you experience ego disappearing and still you are, with no sense of it, just a pure existence -- in that moment all boundaries are transcended, all miseries disappear. In that moment you can say "I am and my father are one." In that moment you are God: Aham Brahamani. In that moment it can be said "I am God, because I am no more." God is possible only when you become absolutely absent, utterly empty; when there is nobody inside you suddenly God is found. That very nobodiness is another name for God.

So if you want to be, choose not to be. And that's the whole process of sannyas. It is the death because death is the door to the divine life. I teach the art of dying because there is no other way to teach you the art of living.

How long will you be here?

(Samarpano): Ten days more.

That will be enough! Next time come for a longer period. It is very difficult to die in ten days (laughter) Next time come for a longer period ... and don't be afraid!

(To Abraham): Abraham was chosen by god to be the father of a new spirituality, to become the source of a new spiritual dimension. He is one of the greatest mystics the world has ever known. He created one of

the most precious secret schools of transformation.

This too is a mystery school and the beginning of a new spirituality. All the old spiritualities have become irrelevant. Man has progressed much, man has come of age; those spiritualities that were created by Abraham, by Krishna, by Lao Tzu, by Phytagoras, by Heraclitus, by Jesus have all become out-of-date. They need a rebirth; they need to be given a new form, a new shape. They require a new language, a new expression. Too much dust has gathered down the centuries. It is natural, but that dust has to be removed.

Each age needs a new kind of spirituality because each age is different from any other, hence messangers go on coming. A messanger is nothing but a man who translates the eternal truth for the contemporary man. Abraham is one of those great messangers of god. It is good to be associated with Abraham, but remember now that Abraham also needs a new birth. That's what sannyas is.

By passing through sannyas you will be coming a new man, you will be attaining new qualities, qualities which have never been thought to be religious. For example, love for life, a great affirmation of life has never been thought spiritual. On the contrary, all so-called spiritualities have, in some way or other, created the atmosphere of renounciation -- as if life has to be sanctioned, renounced, to attain god.

There is no need, at least there is no more any need of that kind of spirituality. Renounciation is dead. We have to give sannyas a totally new vision, that of rejoicing. That is the meaning of anand: rejoice, be blissful.

My sannyasin has to be a dancing one. A sense of humor has never being thought to be religious. That has to be introduced into religion because without a sense of humor a man becomes dry, dull, desertlike. With a sense of humor so many flowers start blooming in you. The old spirituality was serious, the new spirituality has to be playful. The old spiritual person thought that he was something very great. My sannyasin has to be completely finished with that holier-than-thou attitude. We are not doing anything special. We have to transform the ordinary into the sacred -- that is the new spirituality, that is the new message of god.

My function here is to be another Abraham.

Scriptures in Silence and Sermons in Stones

Chapter #4
Chapter title: None

4 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911045
ShortTitle: SCRIPT04
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to nine-year-old Lisa): You need a big mala or a small one?

(Lisa): A big one!

Big? -- That's good. This is your new name: Ma Anand Rupam. Anand means bliss. Rupam means

beauty. Bliss is beautiful; in fact the only real beauty comes out of being blissful. It is not of the body, it is of the soul, but it transforms the body too. When one is miserable inside, the body also goes into an ugly form. When one is blissful inside, the body follows like a shadow: it becomes beautiful. The body is a shadow of the soul, the body simply reflects that which is inside us.

My sannyasins have to be totally beautiful -- inside, outside, in every possible way -- because beauty is divine, beauty is another name for God!

How long will you be here?

(Rupam): About a year.

That's very good, Rupam. Good!

Everybody is potentially a Christ or a Buddha. Feel blessed that god has already given you the seed of the ultimate. All that is needed is to find the right soil and to be ready to die in the soil.

Sannyas is the right soil, and to be with a Master means to be ready to die in him. The moment the seed dies a tree is born. The tree cannot be born without the death of the seed. It is only through death that the new arrives.

One who knows this secret of life goes on dying every day, every moment, because then death is the process of renewal, of renewing yourself, of rebirth.

Feel blessed that Christ is within you. One need not be Christian -that is also one of the meanings of Christoph. One need not be a Christian. Why settle for being a Christian when you can be a christ? Why settle for being a Buddhist when to be a buddha is within your grasp?

My suggestion to all of my sannyasins is: never settle for any small thing. Only the ultimate can make you contented and fulfilled.

(to Moshe) Basically Moshe comes from the Egyptian; the Egyptian form is Moses. The child was saved from the water, hence he was called Moses, the saved one. Moshe is the Hebrew form of Moses.

Be blissful because we are already saved, from the very beginning we are saved. There is really no way to go astray because all ways lead to God, they can't lead anywhere else. Even those who go astray are simply taking a longer route, that's all. Where else can they go? There is nowhere else, God is everywhere. So you can go south or north or east or west -- or you need not go anywhere. Sit wherever you are: God is there too!

The word "moshe" has a beautiful fragrance around it. It means that one need not be saved, one is already saved. One needs no savior; God is our savior and because we belong to him we cannot belong to anybody else. Even if we wish and want to, it is impossible -- it is not in the nature of things. Those who say they don't believe in God, they also belong to God. And as far as god is concerned they are all saved. This whole universe is already in the ultimate state: we have just forgotten. We have forgotten that we need not do anything; we have forgotten that we are already there, where we would like to be. we have forgotten that we are already that which we want to be, which we dream about and desire; and we have never been otherwise.

In Zen they have a saying: From the very beginning all are saved, all are Buddhas. But deep deep sleep has fallen over us.

The function of the Master is not to save you but just to remind you.

Dhyan means meditation. Simon means one who is capable of hearing, one who is capable of listening, rather.

There is a difference between hearing and listening. Anybody whose ears are functioning can hear, but unless your heart is also there you can't listen. Simon means listening with deep obedience, listening with deep trust, listening without any thoughts. Because if you have thoughts they will interfere, they will distort. They will change the meanings of the words, they will impose their own ideas. They will only allow you to hear that which your mind wants to be said to you.

Meditation is the art of listening to existence. The wind is passing through the trees -- listen to it and listen obediently, as if God has called you. God has really called you because the wind belongs to him and the trees belong to him and the sound of the passing wind though the pines is his sound. Listen to the water, the running water, and the sound of it; listen to the clouds and listen to the silence of the night. And in the

same way listen to the noise of the marketplace ... the train passing by. Listen to everything with such deep silence that you become capable of not distorting the messages that are arriving every moment. God goes on pouring his messages from everywhere. The leaf falling from the tree is his message.

Lao Tzu became enlightened seeing a dry leaf falling from the tree. He must have been a man of tremendous silence. Just seeing the pale, old, dead leaf falling from the tree he realized that all is momentary, that life is going to end in death, that there is nothing to cling to, nothing worth clinging to, that this life which ends in death is not the true. The leaf became the message of God. In that very moment he became a sannyasin. In that very moment the worthless was renounced. Not that he made a deliberate decision to renounce; that is not needed -- the very understanding that life is momentary, that life is futile, that life is meaningless is enough; one starts searching for another kind of life, on another plane. One has been moving outwards, now one starts moving inwards. You have been searching for joy, bliss and have been founding frustration, misery because that's what the outside can give to you. The moment you turn in, the moment you start exploring your interiority, great joy arises.

Meditation is the art of listening to existence with deep obedience, with such totality that between you and the song of the bird there is no barrier. Then the song of the bird becomes the message of the Buddha. Then in every silence there is a scripture; then every moment of life is a contact with the divine. Then on every leaf is God's signature -- and in every stone a beautiful song is asleep, is hidden.

If you become silent the hidden starts becoming manifest. You start hearing things which are not heard ordinarily and you start seeing thing which are not seen ordinarily, as if new eyes were growing in you, new ears were growing in you.

And the definition of meditation is also the definition of the disciple: the art of listening to the master. So really be a Simon!

Crucify the head, crown the heart.

(to Vincente): If you surrender to existence you are victorious; immediately you are the crowned one -- that is the meaning of the word "christ.". But Christ was crucified. His crucifixion was really his crowing ceremony. For those who understand, for those who have eyes to see, his crucifixion is a crowing ceremony because at the last moment on the cross he surrendered totally. He said: "Thy kingdom come, thy will be done." That was his last prayer. That is surrender.

To have one's own will is egoistic; to allow God's will to happen to you is surrender. To be with God and in God is to be victorious; there can be no other victory greater than his.

A sannyasin has to live this paradox: the paradox of surrendering and realizing victory.

(Veet Stanley: beyond the stony field)

We have all been stony fields, hence nothing has grown. We are all rocky inside -- so many blocks, so many stones and so many hindrances to growth. But we go on accumulating them, thinking them to be precious, thinking them to be diamonds. And they are not diamonds. They become more and more weighty on our soul; the heart is crushed underneath. But in the past all the societies all over the world have praised those qualities -- of being hard like a rock. They have been thought to be very manly. They have been praised, honored, because the society needed soldiers. It needed people to kill people and be killed by other people. It needed hard people living in the head and not in the heart. It needed people who couldn't feel, couldn't be sensitive. Only such people can be forced to be slaves because they will function like machines. Efficient they will be, but human they will not be.

The history of humanity up to now is not really a history of humanity. Humanity has yet to be born. Yes, once in a while there has been a human being but that is nothing much to brag about; if after thousands of years one Christ or one Buddha is born, that is nothing much. In fact each one should be a Buddha and a Christ. If once in a while a person is not, that can be forgiven, that can be allowed -- to err is human. But millions of people are just like rocks, robots: functioning from birth to death, but not knowing what life is, not really living, not enjoying, because to enjoy life you will need totally different qualities.

You will have to be more sensitive, you will have to be soft, you will have to be vulnerable. You will have to be more feminine, and you will have to come closer and closer to the heart. You will have to be less calculative, less logical. You will have to risk your head, only then can you attain to the heart. Hence I say: Enough is enough. Now go beyond it: become a fertile field. I want to grow roses in you!

(Prem Sangit)

No music is higher than love, no music is more musical than love. All music is a pale reflection of love, a very faraway, distant echo, because love simply means the art of playing on the veena of your heart. The heart is a musical instrument. It is a veena -- the most exquisite musical instrument, with immense potential: it can contain all the harmony of existence and it can express that harmony. But we never learn the art of love. We learn all other arts which are useful for life but we don't learn the art of love because love has no utility. It is like a rose flower -- what utility does it have? It is like a beautiful star: it is not a commodity; you cannot sell it, you cannot purchase it -- you cannot make money out of it. Hence nobody is interested in love; people are interested in money, and people are interested in things which will bring more and more money.

Love may do just the opposite: rather than bringing anything to you it may take everything that you have. You may have to sacrifice your very life for it. It demands your totality. Hence very few courageous people ever move into the dimension of love. Everybody thinks that he loves but that is only thinking; otherwise the world would be a paradise -- if everybody was right. So many people, millions of people, loving each other: parents loving children, children loving parents, husbands loving wives, wives loving husbands, friends loving friends ... the whole world would be overflowing with love, flooded with love. But love seems to be nowhere at all, there is not even a trace. The world is absolutely love-less, a desert, with not even an oasis. So our love must be something pseudo.

We believe that we love and that belief helps us not to love, that belief helps us never to learn the art of love. It is the subtlest art. I call religion nothing but an insight into the phenomenon of love. When you love a person you are becoming religious without your knowing it. When you start loving more people you are becoming more religious. Without your knowing it at all, God has already entered in you so silently that you have not even heard his footsteps.

When you fall in love with a Master that is the most precious love possible on the earth. The God takes possession of you. Then he has really made a way into your heart. Not only on the periphery, he is no more scratching on the periphery: he has dug the well to the very core of your being. There is only one step more and love comes to its perfection.

The love between a Master and a disciple is just the last but one, and then you enter from the door of the Master into the divine. You disappear as you are; a totally new being is born. You will not be able to recognise the new being at all because it has nothing to do with the old, with the past. It is so totally new, it is discontinuous with the past. This is how one becomes a Buddha, how one becomes a Christ, a Krishna: dying to the old absolutely so that one can be born.

Sannyas has to be a death and a resurrection . Be ready to die! Resurrection follows automatically, of its own accord. All that is needed from your side is readiness to die. Die as an ego, die as a separate entity, and then the whole universe is yours with all its beauty and grandeur, with all its blessings and benediction.

A sense of humour has never been thought to be religious. That has to be introduced into religion because without a sense of humour a man becomes dry, dull, desertlike. With a sense of humor so many flowers start blooming in you. The old spirituality was serious, the new spirituality has to be playful. The old spiritual person thought that he was doing something very great. My sannyasin has to be completely finished with that holier-than-thou attitude. We are not doing anything special. We have to transform the ordinary into the sacred -- that is the new spirituality, that is the new message of God.

Scriptures in Silence and Sermons in Stones

Chapter #5
Chapter title: None

5 November 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT05
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(To the parents of fourteenth-month old Sapra)

Helping the child to go beyond sleep, beyond dreaming, beyond desiring. This should be the basic function of the mother, the father, the parents. Normally we do just the contrary: we help the child to become more ambitious, more egoistic. Our whole effort is to project our desires through the child. Our dreams are unfulfilled -- dreams are never going to be fulfilled -- so we project them through the children, we hope that what has not happened to us will happen to them. The same has been the case with your parents and the same will be the case with your children when they become parents. For centuries, from one generation to another generation, wh have gone on giving hopes, ambitions, desires which are basically unfulfillable.

To be really helpful to the child we have to understand this. Have no more projections; don't load the child with your dreams. Help him to see the futility of all dreams. Then each child can become a buddha -- each child is *meant* to become a buddha. It is because of wrong conditioning, wrong society, wrong education, that we hinder the growth.

In Japan they have a certain art ... it should not be called art -- it is butchery -- but they call it art. They grow trees in small pots. Big trees which if grown in the soil would reach to the clouds are grown in small pots which have no bottoms, and they go on cutting their roots. so there are trees in Japan, four-hundred-year-old trees, just six inches high. If you cut the roots how can the grow? They think that this is an art and it is appreciated by foolish people all over the world. People go to see those trees and they think something great has been done! They are centuries old and the gardeners have been keeping them generation after generation. The older the tree, if it is not alowed to grow, the more artful it is understood to be. It is ugly to see those trees.

But that is the situation of every child in the world; those trees are very representative. What do we do to children? -- we cut their roots ... unknowingly, of course. We want to help but we are so unconscious that our help is a hindrance, not a help.

So this is going to be your work. This will help *you* to wake up and this will help the child to grow in the right direction.

(To Hugo)

The time has now come to go beyond mind. Mind is our bondage. Mind means the past, and to go beyond the mind means to live in the present. Slip out of the past, don't allow ot to interfere anymore, because to love through the past is to live a dead life. The past is dead. Living through it is living in a grave. That's why there is so much misery in the world and so much deadness, insensivity, unconsciousness: people are not really alive. They are not flowering; there seems to be no growth happening. They are simply born, and vegetate and one day die. Their whole life consists of very meaningless actovities, trivia. They don't attain any significance. They can't say in the end that life has been a great benediction. They go frustrated, disappointed, disillusioned -- but nobody is responsible for it except themselves. If we live through the mind is going to happen.

Now we start living the life of meditation -- and meditation means the life of no-mind. Don't allow thoughts to interfere. Be in *direct* contact with existence: with trees, with rocks, rivers, people. Become a

child again; then the circle is complete. One is born as a child, one should die as a child. Jesus sys: Unless you are like small children you will not enter into *my* kingdom of God ... And he is absolutely right. The really ripe and mature person is one who in his old age again becomes as innocent as a child. The circle is complete: life has come to its ultimate peak and we are ready to go back home.

If the circle is incomplete you will have to be born again, because the circle *has* to be completed; that is the task that has been given to us. Unless we fulfil it we cannot be called back by God. This is our work in life: to become a child again -- innocent, full of wonder an awe.

Mind is good as a mechanism; use it but don't be used by it. Don't become a servant of it, don't be possessed by it. Remain the master.

And that's what sannyas is all about; becoming the master of your own mind so that when you want to put it aside you can put it aside, when you want to turn it off you can turn it off.

(to Marko)

In India we have one of the greatest scriptures, the BHAGAVAD GITA. It is the story of a great warrior, Arjuna, trying to escape from the war-field. His master, who was functioning as a charioteer for Arjuna in the war, persuades him to stay in the war; there is no need to renounce it. The basic argument that the Master gives, that Krishna gives to Arjuna, is that if you fight for your own self then the war is ugly, but ifyou allow God to fight through you then you need not be worried; then you are simply a vehicle, a medium. Then if God decides to escape from the war it is perfectly okay; of he decides to be in the war that's perfectly okay.

Life becomes a blissfulness whenever you allow God to flow through you, whenever you are just an instrument in his hands, when you don't have any will of your own. That is real war: not to have one's own will, not to have one's own ego. And that is real victory: to drop it, to get rid of it, and to be utterly in the hands of god.

(to Nick)

Love is the fragrance of the victorious heart. Ordinarily the head is victorious over the heart, hence man becomes incapable of love. Love cannot arises out of the head. Out of the head logic is possible, mathematics is possible, science is possible, business is possible, politics is possible -- but not love, not poetry, not music, not dance. They are the qualities of the heart, they are the petals of the flower of the heart. And man can live either trough the head or through the heart.

The whole transformation consists of moving from the head to the heart. Becomes less calculative, less clinging to the logical pattern, less businesslike. Be more of a lover. Learn to risk, learn to live dangerously -- only then there is dance and there is music and there is poetry. Lose the head to gain the heart, and you will be a sannyasin.

(to Pratibha)

Intellect and intelligence are two totally different things. Intellect is part of the head; intelligence is part of the heart. One can be a great intellectual and yet unintelligent, and one can be very intelligent and may not be an intellectual at all. A man can be a great scholar, a great pundit, with no intelligence. He is just like a parrot: he can quote scriptures but he functions like a machine. He does not understand what he is saying because he has not experienced it himself; it is all borrowed. And anything borrowed burdens you, chains you, imprison you. Only your own experience is liberating.

Move towards the heart. Let love-intelligence arise in you. It can't come through scriptures, books, libraries, universities, academic degrees. It can only come through being more and more meditative, still, silent. It is not an extrovert effort but an introvert search. And when love-intelligence blooms life is fulfilled; there is great contentment. In that contentment one feels gratitude to God, and that gratitude is prayer. Before that all prayers are false.

(Ma Prem Vishran: love and relaxation)

These are the two things you have to enter into: love and relaxation. They are helpful to each other,

supportive of each other: if you are loving you become relaxed, if you are relaxed you become loving. And this goes on and on: you love more, you can relax more; you relax more, you love more. It becomes like a pyramid, you start going towards some unknown peak where love and relaxation become one. Then the goal is achieved. When your very being is relaxed and knows no tensions, then your whole being is just radiating love -- not to any particualr person but to the whole existence ... Even if you are sitting alone in a room you go on radiating love, the room becomes full of the vibe of your love. People who have eyes to see and hearts to feel, if they come into the room they will simply fell a different vibe in the room.

Sometimes even unconscious and blind people have glimpses of that. If in a certain house there has been a murder and you go in, you know nothing about the murder but suddenly you feel a tension growing in you for no reason at all. The whole air seems to be somehow heavy, dark, evil. If in some place people have been fighting, have been angry, shouting at each other -- they may have gone, but when you enter the room it is still echoing, resounding, with the anger, rage, hatred. You will feel it, as if the room were not empty.

So is the case if a loving person has been sitting there in the room alone, if a meditative person has been sitting in the room alone. You enter the room, suddenly you are showered with a totally new kind of energy -- nourishing. A joy arises in you. You may have been sad but suddenly entering into the room you feel great joy.

That's how temples were created in the beginning, but soon they became instruments for cunning people to exploit the innocent. Otherwise the motive was beautiful, there must be a place where nobody fights, nobody becomes angry, where everybody goes with a worshipful heart, love, gratitude, prayer. Slowly slowly the temple accumulates all these vibrations, it becomes richer and richer. Hence the idea that the more ancient the temple is, the more significant it is, because it contains so many people and their beautiful vibes. That was the motive. It didn't come true: priests jumped in and destroyed all the temples.

So remember these two things: be loving and be relaxed. These two commandments are for being a sannyasin.

(Joost becomes Swami Anand Svarup)

Bliss is not something external to you, it is something intrinsic to your very being, it is something that you are made of. So it is not a question of achieving it, it is only a question of recognizing it, remembering it. It is as if we had forgotten sothing. It is just on the tip of the tongue, you say, and yet you can't remember it. It is a very weird feeling when it happens -- when you know that you know, when you know that it is just on the tip of your tongue and still can't remember it. You remember this much -- that you know. It is so clearly, so loudly there, that one feels simply mystified by the phenomenon -- why is it not coming up?

You try this way and that and the more you try, the more difficult it seems. Out of sheer tiredeness you drop the whole subject, you forget all about it. Then some time just listening to music or walking in the garden or just taking a shower suddenly it comes up. Then it is more mystifying: *why* has it suddenly come and when you were trying why was it not coming? In fact when you were trying you became too tense, and whenever you are too tense you shut up within yourself, everything closes; and when you are relaxed everything opens up. Because you were too tense and you wanted it to happen, you really wanted to *force* it to come up, it simply slipped into the unconscious. but when you were not thinking about it at all, not desiring, not longing for it -- you had completely forgotten the whole matter -- suddenly it popped up in the head. That's how bliss is: we have simply forgotten; only a little relaxation is needed to remember it.

All meditation techniques are nothing but techniques for relaxation, for rest. Learn more relaxation, more rest. The more relaxed you become, the closer you are to God. When you are totally relaxed your whole being simply becomes flooded with light, flooded with love, flooded with bliss. Those are the proofs of God and those are the only proofs of God.

(Anand Amito: infinite bliss)

Bliss has no beginning, no end. It is always there. It is within and it is without, but we are blind to it. It is just like a blind man sitting in the sun: all is light but he can't see a thing, he can't see the light. The light is showering on him, he can even feel the warmth, but he cannot see the source of it. And that is the situation of all human beings: in rare moments we can feel a certain warmth of bliss, a certain wave, but it remains vague. It looks like a faraway echo of something, but we cannot put our hands on it. We call it happiness. Happiness is the blind man's experience of light; the blind's man experience of bliss, that is

happiness.

Meditation is the way to cure your eyes, to help you to open your eyes. Maybe they don't need any treatment, you have just forgotten how to open them. Maybe for centuries and lives you have kept them closed. Or maybe you are going to see; it is better to remain in your closed world, it is cozy. Otherwise the vast infinite world will be encountered; it will be challenging, and one shrinks from facing the infinite. But without facing the infinite we will never know what bliss is, and our hearts *long* for it!

So no happiness satisfies, in fact it leaves a bitter taste in your mouth. It gives you a glimpse and then it disappears. It disappears, it frustrates. The heart can only be satisfied with bliss -- nothing less can make it feel contended.

And bliss is already there. The whole existence is an ocean of bliss. We are swimming in it, living in it, but we are never seen it. I would like to see it! Because the fish is born in the ocean, lives in the ocean, the ocean is so close that there is no gap, no distance to perceive it.

That's the situation with us too: we are living in an infinite, invisible ocean of bliss. Just a little perceptiveness, a little sensitivity, a little more awareness, and you will start seeing the invisible and you will start hearing the silent and you will be able to touch and feel the texture of the intangible.

(Satyam John: truth, God's gracious gift)

Truth is not a conclusion or our own efforts, of our own thinking. We cannot come to truth by logical reasoning. Through logical reasoning we can only arrive at a certain hypothesis. An hypothesis is only tentatively true, aproximately true, but never *the* truth. That is not the way to come to the truth, because thruth is beyond human comprehension, beyond our grasp. It can come only as a gift from God. We have to be open to receive it. It is not an effort but an effortless surrender: a totally open heart, ready to receive -- just like a woman's womb, ready to receive. And then the child grows.

The real seeker has to become just like a womb ready to receive the seed from God. It comes, the moment you open it comes. It inevitably comes and then it grows inside you.

Once the seed has reached your heart it starts growing. Soon there will be great greenery in your heart and roses will start opening. But truth, the seed of truth, comes from God himself. We cannot arrive at it through any effort of our own. It is not an achievment, it is a gift.

It is very difficult to be ready to receive the gift because it goes against the ego. Ego wants to achieve, ego wants to conquer; hence ego can only achieve that which is not true, it can achieve only fictitious phenomena. The ego can become the president of a country -- which is a fiction. We are playing a great drama; the whole earth functions as the stage. One can become the prime minister of a country, but that is a fiction. It is supported by everybody else, hence it looks true, but it is not true. Ego can achieve only fictions.

To achieve the truth, that which is, we have to be ready, courageous enough to put the ego aside, to be egoless, to be humble. And truth comes inevitably -- just our readiness is missing. Truth goes on knocking on our hearts but not even a window is open; all is closed.

My work here consists of opening a few windows in your heart so that the sun and the wind and the rain can come in. With the sun and with the wind and with the rain comes God, and his seed which becomes truth one day blooms in you, and you are a Buddha or a Christ.

Those who say they don't believe in God, they also belong to God. Those who turn their back towards God, they also belong to God; and as far as God is concerned they are all saved. This whole universe is already in the ultimate state: we have just forgotten. We have forgotten that we need not do anything; we have forgotten that we are already there, where we would like to be. We have forgotten that we are already that which we want to be, which we dream about and desire; and we have never been otherwise.... But a deep deep sleep has fallen over us.

The function of the Master is not to save you but just to remind you.

Scriptures in Silence and Sermons in Stones

Chapter #6
Chapter title: None

6 November 1979 pm in Chuang Tzu Auditorium

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Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to Puratan)

Love is the ancientmost religion, the original religion; all other religions are offshoots. Love is the root; all other religions are like leaves or at the most, small branches. Even the greatest religions -- Christianity, Hinduism, Islam, Buddhism are big branches, but they are visible. You can see the churches and you can see the temples and you can read the scriptures.

Love has no temple and love has no scripture. It is like the roots hidden underneath: it is underground, but it is the nourishement. Without it the whole tree will die. It is love that goes on creating more and more leaves, more and more foliage, more flowers, more fruits. Love is the original religion.

My effort here is to introduce you to the original. You are all clinging to the branches. Branches are beautiful but they are not the source. A Buddha, a Jesus, a Zarathustra, goes to the very roots; it is from there that he experiences God. And the only way to experience God is to go to the roots of life, of existence.

Find the roots, be more loving and you will enter into the invisible temple. You will be able to read scriptures in silence and sermons in the stones.

(to Eileen)

Prem means love. Anu means an atom, the smallest particle that is no more divisible. It is just a dewdrop of love, but the dewdrop contains all the oceans because the dewdrop contains the secret of all water.

If we could understand the dewdrop we would understand all that is in the oceans on the earth or on some other planets. We would have understood water as such. Water cannot be anything else, anywhere it will be H2O. That secret formula is contained in the smallest particle.

Man is an atom of love. He contains God because he contains the secret formula. The secret formula that man contains is not physical, is not chemical, is not even psychological, otherwise we would have understood it. It is spiritual. Nobody else can tell you what it is; you will have to experience it on your own. All other knowledge is transferable: physical, chemical, scientific, psychological -- all other knowledge is easily transferable, one can educate the other. Only spiritual knowledge is untransferrable.

The Master can give you a few hints, just hints -- and they too will be very vague. Then you have to find your way very carefully, very cautiously. Love is just a hint, but if you follow love slowly slowly you will be surprised that God is becoming more and more of a reality to you -- no more a thought, no more an idea, but almost something that you can touch. The deeper you go into love, the closer you come to God. The day you dissolve into love you have arrived home.

Love is the secret of all religion -- and people are lost in logic, theology. Is logic about God? Theology is *far* away from religion, as far away as anything can be, because there can be no logic about God, only love. Yes, poetry is possible and music i1s possible, dance is possible, but not logic.

My effort here is absolutely anti-theological because God is not an idea and cannot be arrived at through logical processes. God is an interior experience, so deeply interior that you will have to go there alone, absolutely alone.

Love refined: friendship defined

Friendship is one of the most important spiritual qualities, far more important than love itself. Love is a little gross because it has some biological roots, it has a physical part to it. but friendship is totally free of the groo, it is pure fragrance: it is just spiritual, there is no physical part to it.

Be friendly to the whole existence and when you befriend existence, existence befriends you. AES DHAMMO SANATANO: This is the ultimate law.

(to Anand [?])

Bliss is possible only to those who know how to trust, who know how to be surrendered, who know how to be loyal, obedient. Bliss is possible only when your heart says yes, when the no completely disappears from your being -- because no is darkness, yes is light; no is ego, yes is egolessness. No is the way of the unconscious man; yes is the way of the awakened one.

Sannyas is nothing but a discipline of saying yes totally to all that is, forgetting the language of no. Then great harmony arises; all conflict disappears. All conflict is because of our no-saying. No is fight, war. Yes is love. Yes is deep accord with the totality. Bliss is another name of that accord, that harmony.

(to Anand Jan)

One can get bliss only if one deserves it, if one is worthy. and the way to deserve it is to disappear, not to be. To be is a hindrance.

The ego is the root of all misery. When the ego is not, from every nook and corner of existence bliss starts reaching you as if it were just waiting for the ego to disappear. Ego is a closed state of consciousness: all window, doors, are closed. You are living almost insulated, encapsulated; ego surrounds you like a capsule. Ego is like the egg: there is not even a small window to allow anything to enter. Ego is very much afraid; out of fear it closes itself, it shrinks into itself. That is how we create misery. Bliss is to be in the flow with existence, to be totally with it.

Ego is like frozen ice and egolessness is melted ice. Then you become part of the ocean. Then you don't have any private goal, you have no destination. Then each moment is so blissful, so incredibly ecstatic, that the mind cannot comprehend it, cannot conceive it. Mind is part of the ego. It knows how to close, it does not know how to open up.

To be a sannyasin means that now your whole effort will be to open up to existence -- to the flowers and to the bees and to the stars; how to open to this beautiful music that fills the whole of existence; how to open to this beautiful music that fills the whole of existence; how to open up to this celebration that goes on and on -- flowers dancing in the wind and trees enjoying the wind and the stars, always in a state of bliss. Except for man everything is in harmony. Man falls out harmony because he has consciousness.

Consciousness can do two things: it can create ego, it can create egolessness. If it creates ego you live in hell, if it creates egolessness you are in paradise. The whole world is in paradise without knowing it. When man enter paradise he will be entering with full knowing. That is the grandeur, the beauty of man -- and that is the danger also, because out of thousands of people only once in a while does a person enter; others simply go on falling into the trap of the ego.

Be egoless and all the grace of God is yours.

Bliss is by the grace of god

(to Sindhu)

We have forgotten who we are. We are emperors but we dream that we are beggars. We have the whole kingdom of God within our being and we go on begging for rubbish, for junk. We go on collecting junk not knowing that we contain treasures, infinite treausures, inexhaustible treasures within our own being. We are oceans yet we are thirsty because we have become disconnected from our own selves.

Sannyas is a bridge between you as you are and you as you have become, between your real face and the unreal, between your personality and individuality.

Personality is what you have become; individuality is what you really are. We have to move from personality to individuality, from the false, the pseudo, to the real, to the authentic. The search for the authentic is what sannyas is all about. And it is possible, easily possible, because howsoever disconnected we are, howsoever we have forgotten it and for howsoever long we have forgotten it, it can be rememmbered in a single moment and immediately you become connected. The wires have just become a little loose and they have to be tightened -- a few nuts here and a few bolts there.

How long will you be here?

-- One year.

That's very good. That is enough time ... to tighten you up! (Laughter)

(Veet Vishvas: Beyond belief)

Religion is faith but not belief. Ordinarily faith and belief are used as if synonymous. They are not synonyms; they are antonyms, they are just the opposite of each other. The man of belief is not a man of faith. The man of faith knows nothing of belief. Belief is borrowed, faith is your own experience. Belief is of the head, faith is of the heart. Belief is close to logic, faith is of the heart. Belief simply means that you have repressed your doubt, you have covered a dark hole of doubt with a beautiful belief; but it is still there. This is not the way to get rid of it. In fact it is more dangerous to cover it because then you become unaware of it and it goes on spreading inside you like a hidden cancer. It is better to know it because then something can be done about it.

To forget it, to cover it up, is *really* dangerous, it can spread all over your being. The Christian, the Hindu, the Mohammedan -- they are all believers, and deep down there is doubt. Their beliefs don't make them religious at all; their beliefs make them very irreligious.

Up to now this has been history, the beliefs of people have shed more blood on the earth than anything else has done: Christian destroying Mohammedans, Mohammedans killing Hindus and so on, so forth. It seems that every religious person is at somebody else, someone else's neck, ready to kill, ready to murder.

Just the other day Ayatollah Khomeini of Iran asked the Mohammedans, particularly the Iranians of America, to dismember the Shah of Iran: to kill him and cut him into pieces and to bring those pieces to Teheran, to Iran. Now this is the religious head ... . And these people are thought to be spiritual people! The *most* irreligious people have been the so-called religios. They are murderers ... but beautifully garbed, behind masks.

When this Ayatollah Khomeini heard that the Shah had cancer he said, *inshallah*, God willing, I hope it is true; I hope that he dies through cancer -- all people think these are the religious heads!

But the basic reason is theat belief never makes anybody religious. It makes Mohammedans, it makes Christians, but it makes nobody religios. It simply covers up your face with beautiful slogans and deep down you remain ugly. But the people who believe in your belief -- the fellow travelers -- they will respect you, they will worship you, because they are also in the same boat, in the same paper boat which is going to sink. But they support each other. Now millions of Christians supporting each other ... . It gives a good feeling that there are so many people who are Christians -- how can Christianity be wrong?

Once a man said to George Bernard Shaw "When there are so many Christians, millions of Christians, how can it be wrong?" He retorted that if there are so many Christians, one-third of humanity, how can they be right? -- because truth has never been a quality of the crowds. Rarely, once in a while, a man has arisen, *in spite* of the crowd, against the crowd, and has attained the peaks of truth. Crowds have always lived in the valleys; and they help each other, they have become props for each other.

Just today I read a statement of Idi Amin: Newspapers are very much against me; they print pictures that make me look like a monkey, although my mother, my wife, my girlfriends, all say that I am the most beautiful person in the world! Now your mother (Laughter), you wife and your girlfriends -- they are the proofs? Then everybody is the most beautiful person in the world, *everybody*. Idi Amin does not look like a

monkey, that is true -- he looks like a gorilla! (Much Laughter).

But it helps to live with the same type of people with the same belief; it makes you feel protected, secure.

Faith is totally different. My insistence is not on belief. Don't believe in what I say -- try to live it, try to experiment with it, try to experience it. When you have experienced it then it is faith, then it is trust. And trust liberates, belief binds.

Scriptures in Silence and Sermons in Stones

Chapter #7
Chapter title: None

7 November 1979 pm in Chuang Tzu Auditorium

Archive code:	7911075
ShortTitle:	SCRIPT07
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

Deva means God; staffan means crowned by -- crowned by God. That's exactly the meaning of the word "christ": crowned by God. But Christ had to go trough a very rare crowing ceremony: crucifixion was the first step. That has always been so and will be always so: unless one dies, unless the ego dies, god cannot crown you. You can be crowned only when you are not.

Meditate on that paradox. When you are, you are as far away from God as possible: when you are not, you are God -- that is the crowing. When you are absolutely empty god starts filling you from every nook and corner, from every direction and dimension. You are overflooded. That is the crowing.

And unless a man is crowned by God he lives in vain. He lives not; he only exists, and to only exist is to live in hell. To live is a higher state of existence; it is a conscious state of existence. The rock exists. The ordinary man believes that he lives but he only exists like the rock. Only a Buddha or a Christ lives. But how to live, how to come to this ultimate glory? Only through disappearance does one come to it.

Be ready to be annihilated -- and that's what sannyas is all about. It is surrendering to the Master to be annihilated. Once you are not, everything fits perfectly; a deep harmony arises. When you are not there are no discordant notes. When you are not it is all music and all poetry, all celebration.

Antar means inner, innermost, and stefan means a voice -- the innermost voice of your being. It is the same word as "staffan". In Greek Stefan, Staffan, means crowned. This is the Teutonic meaning of the same word: voice. We go on listening to the outside hence we go on missing the inner voice, and God speaks from your innermost core.

In the Master you only hear the echo of your innermost being. The Master functions as a mirror: he reflects your original face. He says what God wants to say to you because you are not ready to listen to your own inner self. Listening to the Master slowly slowly you become aware of the tremendous phenomenon that there is a synchronicity between the Master and your inner voice, that the master only speaks on behalf of your own inner self. Hence surrendering to the Master is not surrendering to anybody else, but to your

own center.

We live on the periphery, we live in the mind, and the mind is so noisy that it does not allow us to hear the still, small voice within. A Master is needed only as a device because you hear the outside. The Master says from the outside what God has been trying to tell you from the inside for centuries. But you don't listen to the inner.

Listening to the inner Master slowly slowly one becomes conscious: What is happening? The Master is speaking the same things that somehow you feel to be your own, more your own than your mind, more your own than your body. That's why the East calls the Master, God. The West is absolutely unable to understand the phenomenon. The East knows *why* the Master is called god: he represents God, he reflects God, because he reflects your reality, your true being.

Being with the Mater is simply getting ready to turn in one day so that you can close your eyes and look in, so that you can start hearing what your own intuition goes on telling you. And the intuition is always right. The intellect may be right, may be wrong, it is always either-or, doubt persists, it is never undubitable. But intuition is without any doubt, it simply knows. The intuitive person never repents because he never does anything wrong, he *cannot*. He simply follows God's voice within him.

(Anand Manish: bliss, wisdom)

There is a possibility of being blissful without being wise, but that blissfulness is not true blissfulness; it is what people call happiness. It comes and goes, it is momentary. And it always leaves you in deep frustration and despair. The cost is too much and not worth it.

There is also the possibility of being wise without being blissful, but that wisdom is also pseudo and false. It is known as knowledge. It is borrowed, it is a burden. Anything that has not arisen out of your experience is always a bondage. It can nourish your ego but is cannot reveal your self to you. The true seeker has to find bliss and wisdom together. And both can be easily found together because they are like two wings of the bird, meditation.

Meditate: on one hand you become blissful and on the other hand you become wise; both grow simultaneously in a kind of deep synchronicity. In the ultimate state bliss becomes wisdom, wisdom becomes bliss.

(Dorothy becomes Anand Vandan: bliss, prayer)

As far as I am concerned to be blissful is to be prayerful. All other prayers are formal. You can say beautiful words but they are only on the lips. Words belong to the mind; the heart knows no words. It is wordless, it is silent; it is lovefull but wordless. It is cheerful; it can sing, but in silence. It can dance, but in a very invisible way.

The head is gross; hence everything of the head is visible; it is matter, it is machine. The heart is the center of the invisible. It is not matter, it is consciousness. The heart knows how to be blissful, how to be longing. And being blissful opens the doors.

People go to God only in despair. That is the wrong moment to go to him because when you are in despair you are closed. *He* is available but just his being available to you is of no use unless you are availablr to him. People remember God only when they are in misery, and that is not the right time to remember him. Hence their prayers go down the drain, they never reach to God. And their prayers are more or less complaints, complaints against the misery and demands, desires that things should be better. Those are not real prayers.

A real prayer has only one flavor, that of gratitude; only one frangrance, that of immense gratefulness. It knows no demand, no desire. And because God has given so much, because God has been so gracious, the heart is silently bowing down to the ultimate. That is vandan; that is real prayer, the very essence of prayer!

Be blissful and let that be your prayer. And God is not far away; he never has been: he is just around the corner. The moment the heart is ready he immediately enters. He will not knock on the doors because that is interfering in your freedom. He will not trespass on his own, he respects human dignity. Unless you invite him he will wait.

Prayer is a way of inviting him. And the bet way to invite him is to invite him when you are in a dance, when your whole being is singing, when you are just joy, when every fiber is pulsating with celebration. Then he is ready to come in immediately. There is not even a single moment's gap: instantly it happens.

Fulfil the only condition: be blissful.

(Ma Prem Kavisho: love poet)

Love is the only real poetry. When the heart is full of love your whole life is transformed from prose to poetry, from noise to music, from discord to harmony.

A heart without love is a desert, and the man with a heart without love remains ugly. His approach towards life is very unpoetic. He has no aesthetic sensibility, no sense to apreciate the beauty of existence and no awareness to be grateful for all that God has done, for all that the universe is. Only the poet knows how to praise and how to be grateful and how to dance and sing and how to celebrate life and its tremendous blissfulness.

It is such a sheer joy to be. Just to be is enough, more than is needed, but one needs to be sensitive to feel it, one needs to grow feelers. That's my work here: to help grow feelers in you so that life is no longer a thought but becomes more a feeling. Once you have moved from thinking to feeling then is only one step more, and that is from feeling to being; and that is very simple. The first step is very difficult. The second comes almost automatically: there's nothing you have to do for it. The first is very arduous: you have to do much to move from thinking to feeling. But from feeling to being the distance is none at all. It can happen any moment. The poet can become the mystic at any moment. The real problem is how to get out of your thinking and get more and more into feeling.

Love more, feel more, enjoy more, so that you can feed your heart. Watch the sunrise, the sunset, the clouds, the rainbows, the birds on the wings, the flowers, the animals, the rocks, the people -- look into their eyes. It is such a multidimensional existence. Look into every dimension but look as a poet: to praise, to feel. Be ecstatic!

(to Gourishankear)

Much is going to happen -- get ready! And don't be afraid when it happens. The only barrier is fear, because when things start happening one becoems afraid. One is moving into the unknown, and the mind wants to cling to the known because the mind is clever with the known. With the unknown the mind has nothing to say. With the unknown the mind is absolutely at a loss as to what to do. It looses all its expertise. It is simply shocked into silence as it encounters the unknown.

It is a great expert as far as the familiar and the known is concerned because mind is nothing but memory. It can give you all kinds of information but only about the known. It is just like a computer: first you feed the information to the computer, then the computer is always ready to give the information back -- but only that much, that which you have fed to it, nothing more, maybe new combinations of the old things but nothing really original. Mind knows no originality, but with the known it can pretend, it can feel great; it is an expert.

A child was asking his mother "What is an expert?" The mother said "The expert does the same thing that we women do, but when we do it, men call it nagging."

Mind is a great expert, a great nagger. It goes on goading you, nagging you: Do this. Do that. It opens many many alternatives and is constantly persuading you, seducing you, corrupting you: Go this way. Purchase this. Enjoy that. It keeps you occupied with the known.

The work that you are entering into now as a sannyasin is concerned with the unknown, the uncharted, the unmapped territory; so fear will be there. That is the only barrier. In spite of it go on. Let the fear be there. It will hang around you for a while, and when you do not listen to it, it will leave you. The day fear of the unknown leaves is a great day. From that day growth becomes simple and easy and spontaneous.

Scriptures in Silence and Sermons in Stones

Chapter #8

Chapter title: None

8 November 1979 pm in Chuang Tzu Auditorium

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ShortTitle:	SCRIPT08
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

Love is the energy that can be transformed into joy; and love is the only energy that we have, there is no other energy available. It is the same energy on different planes. Sex is the crudest form of love energy and God is the highest form of love energy, but it is the same energy, crude, gross, subtle, hard, wordly, spiritual. It is the same energy that moves in all the planes. It is like a ladder: one part of the ladder touches the lowest and the other part, the highest.

Without love, life would be impossible, without love the universe itself would be impossible. Things would fall apart; it is love that keeps them glued together.

This has been one of the most basic insights of all the mystics of all the ages: that even matter is glued together with love. Atoms are together, molecules are together, not falling apart; some invisible force keeps them together. Science has still to discover that ultimate energy. It has come across a few of its manifestations -- gravitation, electricity -- but these are very gross manifestations. But the day is not far off when science will be able to see deeper and will find that the ultimate source of all energy is love. That day will be a great day for humanity; on that day religion and science will be able to commune with each other because their language will be the same -- that of love.

I am introducing the language of love to my people. Rejoice because love *is* possible. Be joyful becaue love is your inner potential. You can rise to the ultimate heights. Nothing is impossible for love because love can even transform itself into god.

(to Gabriele)

Love is divine, lust is animal. Many go on confusing lust with love. That is one of the greatest calamities, becaue the person who thinks lust is love remains confined to the world of lust and never rises higher than that. He has no idea that there is a higher plane too. He remains in the basement of his house. Sex is the basement of the house. It is not the place to live. You can use it for other purposes but it is not your home: your home is above it.

Man has three planes of being. Lust is animal, but remember it is the crudest form of love. It is not that there is no love present in it but it is very mixed, muddy, polluted by many other things: jealousy, possessiveness, anger. As it becomes a little more refined it becomes human love: less possessive, less jealous, more understanding, more capable of not using the other as a means, more capable of thinking of the other as an end unto himself or herself. And love in its highest form, when it is divine, is prayer. Then there is no possessiveness at all, then there is nothing earthly in it. It becomes an absolutely invisible force.

And when love becomes prayer one comes to feel contentment for the first time. Lust keeps you always hankering, desiring, for more -- for more sensation, for more thrill, for more kick. Human love gives you a little bit of satisfaction. One starts cooling down a little bit of satisfaction, on is not so hot, not so fiery. But prayer is absolutely cool, a cool breeze from the beyond. When it starts blowing it takes you away from the mundane to the sacred. You can open your wings and just float with the wind and it will take you to the ultimate goal of all life.

As you go higher in love your life becomes more and more significant. More songs start happening in your heart; more ecstasies are born. And in the ultimate sense of love, when it is godly, you are just a lotus

flower, releasing its fragrance, its ecstasy. Then there is no death, no time, no mind; then you are part of eternity. Then there is no fear, of course; when there is no death how can there be fear? There is no anxiety, of course; because when there is no mind how can there be anxiety? There is great trust, contentment, fulfillment.

(to Brigitte)

Love is both a strength and a bridge. It is a strenght because it is pure energy, and it is also the bridge, the bridge between man and God, the bridge between the earth and the sky, the bridge between the known and the unknown.

Seek your strenght in love because it is a very different kind of strenght. Love *is* power but is not political power, it is religious power -- and there is a great difference. There is not only a difference, they are polar opposites. Political power is that of domination over the other. It tries to reduce the other to a thing to be possessed; it destroyes the soul of the other.

Religious power, power that comes through love is not violent, it is not aggressive. It does not dominate, it has no idea of reducing the other to a thing. On the contrary it frees the other.

Love liberates: it helps the other to be himself or herself. Love is the power that knows how to surrender. It knows nothing of conquering. It knows only one way, and that is of surrender. But the beauty and the paradox is that by surrendering one conquers, but then that conquest is not destructive. The other remains absolutely free, more free than ever. The other becomes more of a soul than ever. Love releases him from all his bondages. In the ultimate sense love releases him from the body and the mind too; it makes him a pure spiritual force. But still it gives you great conquest: *you* disappear, you are no more there as an ego, and when the ego is not there politics is impossible.

Politics is the projection of the ego. When the ego is not there, there is a joy, energy flowing, energy communing, energy dancing with other energies, energy meeting and merging. There is great orgasmic joy, and that very orgasmic joyfulness becomes the bridge that takes you from this shore to the other shore. And the other shore is our real home.

(to Ramo)

Bliss is the way to God. Bliss is the means towards God and also the end; it is the way and the goal, both.

Be blissful so that you can be more blissful. Start by being blissful so that you can end by being totally blissful. And the first step is the last step. Remember it, it is one of the most fundamental laws of life: the first step is almost half the journey. If you start it wrongly you will arrive home; and the right step means to take it blissfully, dancing, rejoicing.

Sannyas is your first step towards God. Don't be serious about it. Be sincere but don't be serious. Seriousness is not really sincerity but pseudo sincerity. And seriousness is a kind of disease; it is illness, it is pathological. Health is never serious. Health is always playful because health is so full of energy, so overflowing with energy, that it naturally has to be a play. One can't help it -- one has to dance and sing, one has to love and laugh.

My sannyas starts with laughter, starts with love, starts with being cheerful, starts with being playful, because in the East we conceive of God as the ultimate player and we conceive of existence as his play, *leela*. It is not a serious affair as it is in the Judaic, Christian, Mohammedan concepts.

The Jewish God is really *very* serious. He does not seem to be a Jew -- he is so serious! Jews have never been so serious. Sometimes it happens: we compensate, we become attracted to the opposite. Jews have been very life-affirmative, their religion has been that of joy. It is only in the tradition of the Judaic religion that Hassidism, something like Hassidism, was possible: dancing, singing, hugging, rejoicing in each other's beings. But their god is very serious. It seems that they have dumped all their seriousness on the god! He is very ferocious: he gets angry about small things.

Adam and Eve had not done much wrong, they were just being children. A little bit of disobedience is part of being a child, is part of being innocent. They were simply being innocent, they were not sinners. Out of curiosity they ate the fruit which was denied to them, and when you deny somebody something -- particularly children -- they become very interested in it. The whole responsability is God's: he should not have denied it to them in the first place. But he denied it: "Don't eat from the tree of knowledge and don't eat

from the tree of life" - two trees he was very much afraid of.

And the moment Adam and Eve had eaten from the tree of knowledge he drove them out of heaven, out of paradise, because of the fear that now they would try the other tree. And once they ate from the other tree they would become immortal, they would be like gods. That means that God felt jealous. They have become half like God because now they know, they are no more immortal then there would be no difference between god and them: they would know, God knows; they would be immortal, God is immortal. So a great jealousy arose in God's mind. It was out of jealousy that they were thrown out of paradise.

This is not a very healthy concept of God. He could not forgive such a small thing .... Where is his kindness, where is his compassion, where is his love? But the whole reason is that he is serious, too serious -- like an old-type headmaster.

But the eastern concept of God is totally different: he is hilarious. He laughs, he plays; he is ready to forgive all sins, forgivness is his very nature.

So don't be serious -- that is going to be your work. Seriousness is your main characteristic; that has to be dropped. You have to become non-serious; take life more as fun. And don't be worried: the fruits that are denied are sweeter. Eat them, and with no fear because God is love and god *is* compassion: *all* is going to be forgiven. In the end the saints are going to be very miserable: when they see that sinners have also entered heaven and that they are enjoying the same privileges as the saints, they are bound to repent that for the whole of their lives they were fools! These sinners enjoyed the world and now they are enjoying paradise too. And in fact the sinners will be able to enjoy paradise more because they will know the art of enjoying it! Just think: even if a man who has been a saint for his whole life gets into paradise, what is he going to do there? He will just be at a loss. He will go on doing his old tricks: standing on his head, fasting, et cetera. That's what he knows!

Sinners will *really* be the possessors of paradise. Once they enter they will enjoy paradise because they will know how to enjoy. They will drink to their heart's content, they will dance, they will sing. Now there is no fear, no responsability, no death who can prevent them from dancing and singing and rejoicing?

My whole effort here is to prepare you for paradise. So we are creating a little bit of paradise here. Enjoy! Nothing is denied; all is accepted and affirmed.

(to Sangam)

In India a place where three rivers meet becomes a sacred palce. It is a metaphor, because man is a meeting place of three forces: the physical, the psychological, and the spiritual. And when these three forces *really* meet there is great joy, great bliss.

Ordinarily we live in compartments: body lives in one comportments, mind in another, soul in another. The body is not aware of the mind, the mind is not aware of the body, the soul is not known to the mind, the body is completely oblivious of the soul. The *are* together but are not even introduced to each other.

The first step of meditation is to bring them closer to be introduced to each other, to be linked in a kind of deep friendship so that a merger becomes possible. And when all three dimensions merge into one point the fourth is born. Out of the meeting of the three the fourth is born, and that fourth is called God. In India we simply call him the fourth: *turiya*, the fourth. We don't give him any name. These three have names but the fourth has no name, The fourth is transcendental.

The whole work of religion consists of creating an alchemy in which your body melts into the mind, the mind melts into the soul, the soul melts into the mind, the mind melts into the soul, the soul melts into the body. And by and by, slowly slowly, they become one integrated phenomenon. Hence our work is three-dimensional: we work on the body through many techniques; we work on the mind through many therapies; we work on the soul through many meditations.

For the body there is Rolfing, Acupunture, Shiatsu, Karate. These are techniques to help the body to come closer to integration. And then are all kinds of psychotherapies available; they are means to bring the mind to a clarity; to give mind a certain order and discipline out of confusion and chaos. And then there are meditations -- Vipassana, Zazen, and other meditations -- which make you aware of the soul. All these three together slowly slowly mold you into one unity. That unity leads to the fourth, and the fourth is the name of God.

How long will you be here?

(her replay is inaudible)

Be here till the fourth happens!

(to Prashanta)

When are you living?

I don't know.

Mm mm.

I was ready to go but now I don't know.

Then don't go! What is the point of going? Or if you want to finish things there, finish things and come back.

I'm not sure.

Mm?

I'm confused now.

No, then it is better to go. If there is confusion, go, because I only want people here when they are no more confused about this going business. Go -- no problem. First go; soon this confusion will be finished.

Here you are accepted only when there is no problem about going, when it has been settled completely. Only then is useful to be here, otherwise it is not going to be of any use. If the mind goes on thinking about going then it is better to go and be finished. Soon it will be finished. Don't be worried -- I will take care. Just go, mm?

Okay.

If even one percent of confusion remains my suggestion is: go. When you are one hundred percent here then only be here. Otherwise it is not of much use, because I can only work on you when you are at the one-hundred-degree point; below that, work is not possible. And that point will come soon.

Everybody goes through this confusion -- that's natural. The only way to get rid of it is to go. If you remain here this will remain: you will go on thinking of going there. Going there you will see that there is nothing. You unnecessaryly .... The whole futility will be clear to you.

[Here follows a line which has not been xerocopied]

... finished. When you see the point absolutely clearly, come back!

Hello, Sambuddho. When did you arrive?

A few days ago.

Good! And how long will you be here?

That's the miracle: I can be here forever now. (Tears)

Be here forever, mm? There is no need to go anywhere.

I just want to tank you.

Just be here! Come close to me, turn towards Mukta and raise your hands. (touches his forehead) You are one-hundred per cent ready -- there is no need to go anywhere!

Scriptures in Silence and Sermons in Stones

Chapter #9
Chapter title: None

9 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911095
ShortTitle: SCRIPT09
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to Victoria)

One can know God not by conquering but by surrendering. You have to go beyond the idea of victory, conquest. Those are all ego trips. Blessed are those who have no idea of any conquest, who have no ambitions to be somebody special, who are humble. Jesus says: Blessed are the poor in spirit for theirs is the kingdom of God. I say the same unto you.

Drop the ambitious mind. Mind is always ambitious. When you drop the ambitious mind, mind itself is dropped because ambition is mind, desire is mind, dreaming is mind. Desiring gone, dreaming gone, ambitions dropped, mind dies of its own accord; and in that state of no-mind God arrives. God is always ready to come in, we just have to open the door. No-mind is the door open; mind means the door closed.

(to Ignacio)

Love is the fire that can make you aflame. Without love a man is an unlit lamp capable of great light, but the light is not yet actual; it is dormant, fast asleep. Love comes and spring comes. And as love enters your being it is fire: it enkindles you, and the whole of life becomes light.

All the religions of the world have defined God as light because it is an experience of becoming totally aflame. And anything that makes you more fiery is helpful; anything that makes you more passionate, more intense, more total is a bridge.

People live very dull lives. They live as if they are sleepwalkers. They live unconsciously as if they themselves don't live, but their biological instincts go on goading them to live in a certain way.

The ordinary man is a robot, he is a machine; man has not yet been born. The machine becomes man only with the entry of love in to your life. The machine can do all that your brain can do. So the old definition of man as a rational being is no more relevant because a computer is far more rational than you are. We will have to change the definition of man. That's what we are doing here, that's what sannyas is all about; a redefining of man.

Man is not a rational animal. Machines cannot love; no computer is capable of feeling. Hence in the future thinking is not going to be the defining factor, but feeling. One day the computer *may* substitute the scientist, the mathematician, the physicist, but the computer cannot substitute the lover, the poet.

Love is the door from where we enter into a higher plane of being. It is through love that all creativity is

born. It is through love that man starts feeling significant, attains to glory, becomes meaningful. Love is the only ultimate law.

The color orange is the color of love, because in the East it is the color of spring. Spring is the season of love. Up to now you have been Ignacio in name only, but my effort will be to make it a reality. Help me!
How long will you be here?

I'm leaving tomorrow.

And when will you be back?

As soon as possible. Perhaps in ten days, thirty days, forty days!

Good -- come back as soon as possible. Now this is your home!

(to Jan)

Everything is a gift of God. We don't deserve anything, we are not worthy of anything. God gives us life, the capacity to love, the capacity to feel beauty, the capacity to find truth -- not because we are worthy, not because we deserve them, but because he has too much. He is like a cloud full of rain: he has to shower. It is out of his abundance that we receive. He is like a flower that has inxehaustible perfume; it is bound to be released to the winds. He is like a light -- beginningless, endless. It has to be shared otherwise it becomes a burden.

The ancient stories of all the nations say that God was alone; he felt his loneliness and created the world. If I were to write those stories again I would say that God was not simply alone; he was so full of joy, so abundantly rich, that he needed somebody to share it. He needed a whole universe to share it with.

The old stories have something wrong with them. God was alone, he felt the loneliness -- it has a tinge of sadness in it. He was not happy being alone with himself so he created the world as he wanted a certain occupation, as if the other was needed to become occupied, engaged, involved in ... so he could forget his own loneliness. These stories must have been created by people who have suffered from loneliness. And who has not suffered? Almost everybody suffers from loneliness. And out of loneliness we hanker for the other.

These stories are not written by Buddha -- that much is certain. About that I can be absolutely authoritative: these stories are written by ordinary people who are suffering from loneliness. They project their loneliness onto God. They cannot be happy when they are alone, they think "How can God be happy when he is alone?" It is just a human projection, anthropocentric. They think of God in the same way as they think about themselves: they need the other, they need company. The man needs the woman, the woman needs the man: the other is a must otherwise one starts drowing in one's own loneliness.

These stories must have been written by people who don't know what it is to be god, what it is to be aware, what it is to be awakened. If Buddha wrote the stories they would have a totally different flavor. That's why I am saying that if I were to write I would write that god was so happy, so joyous, so cheerful, with so much laughter, that he wanted somebody to share it. Not that he needed the other, he was enough unto himself, but it was too much. It was unbearable bliss, hence he created the world. Everything is a gift out of his abundance. To feel it is to be grateful, to feel it is to be prayerful.

Let this be your work upon yourself: feel more and more grateful. Gratitude is the *essence* of prayer, and gratitude is possible only when you see that all is a gift, each breath is a gift. And what a gift! -- so valuable that there is no way to purchase it. It has no price. You can't purchase life; you can't purchase love; you can't purchase aesthetic sensibility; you can't purchase creativity; you can't purchase intelligence -- but they are all given. Even before you ask for them you have been provided for. Just a little search within oneself and one comes upon treasures and treasures.
Yes, Jesus is right: the kingdom of God *is* within you.

(to Veetasmi)

Ego consists of feeling, of thinking that we are separate from existence, that we are like islands. It is absolutely false. We don't exist in separation, we can't exist even for a single moment in separation. The

breath that comes in keeps us joined with the outside. And we are not only breathing with the nose, we are breathing from every pore of the body. We are thirsty: we drink water and the water quenches the thirst; it is continuously moving from the outer towards the inner and from the inner towards the outer. Food is continuously in circulation, breathing is in circulation. We are in constant exchange with reality. We are not separate, we are bridged in a thousand and one ways.

To understand it is to go beyond the ego. Then one never thinks "I am separate," but "I am one with the whole." And that's what true religiousness is: this feeling of great union with existence, of oneness.

Then anxiety disappears automatically; then sadness disappears automatically. These are the by-products of the ego. The ego makes you frustrated because first it makes you expect things and then they don't happen. They can't happen because in the beginning the ego is false, all its expectations are false -- they cannot be fulfilled. Hence frustration settles in, one becomes sad. One suffers great despair.

The ego is constantly afraid of death because ... it is a false entity. You are somehow holding onto it. It can disappear any moment; it is very fragile. Hence the fear of death and with the fear the anxiety, the anguish.

Once the ego is not there, there is no expectation, frustration, no desire, no despair. Suddenly one finds oneself falling into a deep harmony with the cosmos. And that harmony is God; that harmony is *nirvana*; that harmony is tao.

God is not a theological concept but a deep experience of communion with existence. Meditation prepares the way because it helps you to dismantle the false ego. Love helps because love also makes you aware of the falsity of the ego. Love gives you a few glimpses of egolessness; meditation gives you a solid ground on which to stand without the ego.

And between love and meditation sannyas grows. Between these two challenges sannyas happens. On one side it is love; on the other side it is meditation. And *exactly* in the middle of love and meditation is sannyas.

(Deva Pradipam: divine light)

Man is made of light; the whole universe is made of light. Mystics have been experiencing it for centuries. Then ancientmost records which are at least six or seven thousand years old state the same phenomenon as the modern mystic does: that existence is nothing but an expression of light energy, that the universe is made of the stuff called light. But mystics have never been listened to; nobody takes much note of them. They are thought to be mad peole or at the most poets, dreamers, visionaries. But now modern science says the same thing -- that existence consists of the basic element of light, electricity.

When science says it people immediately start believing it, because then it is coming from people who are thought to be sane, logical, calculative, more dependable. But one thing should be thought about now: that six, seven thousand years of continuous teaching of the saints, of the mystics, was not insane; it was based in reality. It was one of the most fundamental truths. Science is lagging far behind, seven thousand years behind. There are many more things that mystics have been saying and with which science has not yet agreed. Science will have to agree but it may take another seven thousand years.

Science grows very slowly, at a snail's pace, because it is very cautious. Each step has to be taken so calculatively that for years the scientist waits to take a single step, to move even a single inch. In that way mystics *are* mad: they trust existence so much that they drop all cautiousness. Their trust is so infinite that they rush into any unknown direction, hence they are the first discoverers, the most adventurous people.

That's what I want my sannyasins to be: mystics -- adventurous, courageous, always ready to go into the uncharted, always ready to forget the past, to leave this shore for the unknown shore which is not visible at all. Maybe it is , maybe it is not ... but in that very risking one grows. Whether the other shore is or is not, is not the point at all. If one risks so much, if one has that much courage, such guts, *that* brings one a new life. It brings a soul into your body; otherwise people are just bodies without souls. It creates an integrity, an integration. It crystallizes your consciousness -- and *that* is the other shore; it is not that the other shore is somewhere else. The crystallized consciousness is the other shore. Then even in the middle of the ocean you are on the other shore because then there is no death for you.

Death is only for cowards. For the courageous there is no death; there never has been, there never will be.

(Japanese artist, Meera, is back. She runs a meditation center and an art gallery and it seems she sent in

some samples of her work to Osho.

Hello, Meera! When did you arrive?

Five days ago.

Very good! I looked into your paintings and pictures -- really beautiful! You have done a good job. Now you also have to create a group of painters here -- just like the theatre group.
Good, Meera. Now start working on it.

Scriptures in Silence and Sermons in Stones

Chapter #10
Chapter title: None

10 November 1979 pm in Chuang Tzu Auditorium

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(to Susan)

Grace is a by-product; it cannot be achieved directly. It is achieved through achieving the truth. To be pseudo is to be ungraceful, to be phony is to be ugly. To be truthful is to be beautiful because truth transforms your whole being from the earthly to the heavenly. It destroys all that is poisonous in you and releases all that is worth releasing. It releases your perfume, your fragrance.

Truth is like the Spring: all the trees suddenly start blooming. As you arrive closer to truth you become more graceful, more blissful, more beautiful, more harmonious. Then life is a dance, a constant celebration. But grace is a by-product: it comes as a shadow of the experience of truth. One cannot attain to it directly. So the search has to be for the truth and then all else follows.

Jesus says: First seek ye the kingdom of God then all else shall follow of its own accord. What he means by the kingdom of God is exactly what I mean by truth, the ultimate truth.

(Nirupam: unique, incomparable)

Each individual is unique, no two individuals are ever alike; hence the most dangerous thing in life is to imitate somebody.

Imitation means that you will be trying to be like somebody else, which is not possible, which is impossible in the very mature of things. So all that you will attain to is a phony personality; you will become false. Imitation makes people false.

My sannyasins are not my followers. They are not to imitate me, not at all. They have to understand me and then find out for themselves who they are. You can only be yourself and nobody else. It is something of

great bliss, of the great benediction of God, that you can be only yourself; nobody else can do it. If you don't do it then your place will remain empty, something in existence will remain missing. Nobody can fulfill it. Nobody can replace you, neither can you replace anybody else. Each one has his unique contribution to make. This is great dignity. But down the ages people have been told to imitate: be Christians, be Buddhists, be Hindus. They have been given dead formulas to follow.

By becoming a sannyasin you are entering into a very alive religion. No dead formulas are prescribed, no ideals are handed over to you, no blueprints, no maps, are made available. On the contrary I take all the maps away, all the blueprints away, all the scriptures away, and leave you utterly alone because that is the only way to find yourself.

Thousands of years of rubbish has to be taken away from you so that your mirror can be cleaned and cleared and you can see things as they are. And then there arises great gratitude that God has made you absoltely unique. You are not superior to anybody, neither are you inferior to anybody: you are simply yourself.

No question of superiority or inferiority is relevant. One is just one's self -- incomparable; hence, how can you call somebody inferior and somebody superior?

My effort is to help you to accept yourself as you are and to go on searching and seeking for your authentic soul. It is burdened with so many stupid ideas that you will have to unburden yourself, empty yourself. Only by emptying all the nonsense that have been given to you by others will you be able to have the first contact, the first connection, with your being.

It is a tremendous freedom. It is freedom from time, freedom from mind, freedom from death. Suddenly you enter into the dimension of eternity; suddenly you become contemporaries of God. Less than that is not worthwhile.

(to Bernard)

This is your new name: Swami Sandhan. Sandhan means an enquiry. Truth is not available ready-made, it is neither in the traditions nor in the scriptures. It has to be enquired into, explored; and everyone has to enquire into it. I may have found it but I cannot give it to you. It is not that I don't want to give it to you, but it is untransferrable, it simply can't be given. There is no way to give it. The moment you give it, it becomes a lie. You have to discover it on your own. Buddhas can show the way but you will have to travel the whole journey. It is a long, arduous jorney but tremendously beautiful. Each moment is full of surprise, each moment is so full of wonder.

A Zen Master was dying. His disciples had gathered. The chief disciple asked the old man " Master, where would you like to be buried -- in your birthplace or under the tree where you became enlightened or here in this place where are you going to leave your body?" The Master opened only one eye, winked, laughed and said "Surprise me!" Closed his eyes and was gone. (laughter)

Each moment is a thrill, a surprise. The old man was right; he said "Surprise me."

How long will you be here, Sandhan?

(tears muffle his reply)

Surprise me! (much laughter) Next time come for a longer period. Good Sadhan! Good, Sandhan!

This is your name: Swami Veet Roman. Veet means going beyond, surpassing. Roman means from Rome. Get rid of *all* small boundaries: Roman, Greek, Indian, Chinese. Just be a citizen of the earth, be a citizen of the whole universe.

My sannyasins have to be aware of it, that they don't belong to any caste, any creed, any state, any nation. They belong only to God.

Get rid of the idea of being -- that it the meaning of your name. Go beyond it, surpass it transend it. And Rome is a very dangerous place anyway. Rome has killed Jesus twice. First is was the Roman governor, Pontious Pilate, who ordered Jesus to be crucified because he was afraid of Jesus. He wanted him to be destroyed. He thought that he was trying to sabotage Rome, that he was a rebel, that all his spiritality was a camouflage, that he was *really* a politician, a revolutionary.

First Jesus was crucified because of Roman politics .... And the irony of history is such that finally

Rome became the citadel of Christianity. Then Jesus was killed again. He is being killed every day by the vatican, the pope; for two thousand years now, the murder has continued. It is a *very* slow murder. In that way Pontious Pilate was more kind: within hours everything was finished. But the popes and the priests and the churches have not been so kind, they have been killing Jesus very slowly, in such a small doses that nobody has become aware of it.

Get rid of being Roman so that you can be free and you can be human. And ultimately even to be human is a bondage: one has just to be a being. Then one belongs to the stars and to the clouds and to the trees and to the flowers. Then this whole vast universe is yours. Why become confined? Why create a small boundary around yourself? Go beyond all boundaries -- that's my message. Drop all boundaries, become infinite. Think only in terms of infinity, eternity. Less than that has never satisfied anybody and is not going to satisfy anybody -- ever.

The boundary of the body has to be dropped. We are too identified with our bodies. We think that we are the body, and we are not. This is the first falsehood that has to be dropped. Out of this falsehood many other falsehoods arise. If one is identified with the body then one will be afraid of old age, disease, death. They grow out if this identification with the body.

Think of yourself as pure consciousness. You are not the body, you are the one who is aware of the body. And you are not the mind either.

First start working with the body because it is easier to start with the gross. Then move to the subtle: look at the mind as separate from yourself. As you become aware that you are neither the body nor the mind, you will feel great freedom arising in you, unhindered. There will be no obstruction, no walls, but in all directions open space. Then the most subtle barrier has to be dropped -- that is that of feeling. That is the subtlest. First body, then mind, then heart. And to be free from the heart is to be enlightened.

(to Thomas)

Sargan means music, harmony, accord. Literally it means the seven notes of music. Just as color has seven colors, sound has seven notes. When all the seven colors are in deep harmony white is born. When all the seven notes of music are in deep harmony silence is born, and silence is the ultimate in music.

White does not look like color, neither does silence look like music. White is the ultimate color because it contains all the colors but in such harmony, in such a synthesis, that no color shows up; all disappear into each other. In exactly the same way silence *is* music, the ultimate music, but the harmony is so deep that nothing is heard.

Zen people call it the sound of one hand clapping. You cannot hear anything. When you don't hear anything the ultimate music *is* there. You just need a little more sensitivity, a little more awareness, a little more meditativeness. When one starts hearing that which cannot be heard one comes to know that which cannot be known.

God is fundamentally the unknowable, the mysterious, but God too becomes known to those who disappear in deep harmony, who are no more noisy inside. When all noise stops inside and there is absolute silence, then God is known. The unknowable becomes known to those who disappear in deep harmony, who are no more noisy inside. When all nose stops inside and there is absolute silence, then God is known. The unknowable becomes knowable, the unseen is seen, the unheard is heard. That is the whole goal of sannyas.

All the techniques of meditation are nothing but methods to make you aware of this ultimate music which is inside you and also outside you, which fill the whole existence.

Anand means bliss. Martin means loyal spirit, obedience, total obedience, the capacity to say yes without any conditions. And that is the most fundamental quality of a sannyasin: to trust so deeply that the no simply disappears from your being. When trust overwhelms you each cell of your body pulsates with amen, with yes.

That obedience is not something forced from the outside. If it is forced from the outside it makes you a soldier, if it arises from your own inner core it makes you a sannyasin. Both are loyal, both are obedient, both know how to say yes, both are ready to sacrifice totally -- but still there is a great difference. The distance is as much as there can be. The soldier is forced, compelled, conditioned to say yes. The yes is being squeezed out of him. He *has* to say it otherwise he will suffer.

The sannyasin says yes of his own accord. Nobody is forcing him, nobody is imposing anything. Nobody is threatening you with any hell; nobody is making you afraid and nobody is bribing you with

rewards, heavenly reawards in the other world -- nothing is promised. There is no fear, no greed. When yes comes into you without fear and without greed it has a tremendous beauty. That yes is prayer and that yes is blissfulness and that yes is God.

Scriptures in Silence and Sermons in Stones

Chapter #11
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(to Klaus, Osho adds Satyam)

It is always truth that wins. Untruth promises but cannot fulfill its promises. Lies are very very alluring but ultimately they are going to ditch you into failure, frustration. They can't lead to victory. How can the false ever be victorious? -- it is impossible. Only the true can be. And without victory life is meaningless. Victory brings many flowers; it is victory that becomes a spring to the soul. But always remember that untruth may win small battles -- for the moment it may seem that you are winning with untruth -- but it never wins the war. The ultimate victory is always of truth.

In India they have an ancient saying, *satyameva jaivate*: Truth is always victorious. This is the trust of a sannyasin, that truth is always victorious. Be true of yourself and to the world. Don't be phony, don't be pseudo, don't pretend. Let things be as they are. Don't hide -- be authentic.

(To Rosie)

Anand means bliss, Rosie means two things. The first meaning is rose; the second meaning is a giver of love, and both menaings are beautiful. But neither of them is possible without bliss as your foundation. It is out of bliss that roses, roses of the heart, grow. And it is out of roses that the fragrace of love is released.

You can't give that which you don't have. If the inner rose has not yet opened all your love is nothing but words. If the inner rose has opened there is no need to say anything, no words are needed. Wherever you are, with whomsoever you are, love goes on radiating, goes on pulsating. It becomes a constant dance of energy around you -- and it can open only if you provide the basic needs; that is blissfulness.

People love out of despair. That is the most impossible thing. It can't happen in the very nature of existence, it is not possible. People love because they are sad. They seek the other because they are lonely, and love is possible only when you are blissful. Love is possible only when you are not lonely, but alone; not bored with yourself, but enchanted, ecstatic, with yourself.

Meditation helps you to be blissful; bliss helps the rose of the heart to open; and then love comes of its own accord, just as the fragrance comes to the rose.

In the right hands even a rock becomes a rose; in the wrong hands even a rose becomes a rock -- it all depends on you. To show and to emphasize this fact, in Zen monasteries they make rock gardens. Now before Zen tried that, nobody had ever thought that there could be something like a rock garden. A garden needs trees, needs flowers, needs lawns! But Zen people have done something tremendously beautiful. They make rock gardens; no tree, no plant -- just sand and rock. But they arrange the sand and rock in such beautiful patterns that the sand becomes as beautiful as any lawn can ever be. And the rocks become so tremendously graceful that even trees may feel jealous.

In Zen rock gardens moss grows on ancient rocks like flowers; and the sand is so silent -- naturally, there is nothing to make any sound. It is so innocent and so cool. When you sit in a rock garden slowly slowly you become part of it: sitting silently, doing nothing you *also* become a rock. You start feeling a deep affinity with the rocks, with the sand.

Many mystics have moved to the desert. The desert has been like a magnet; for a few people it has always been calling. The infinity of the desert, the unchangingness, the eternity of the desert and the beauty of the night in a desert is something incomparable, because the air is so clean, unpolluted -- and the stars look so close that if you try just a little you can touch them. The stars don't look *very* close by, as if some distance is bridged. The other world, the other shore, is not far away: it is visible.

So remember it: in the right hands, with the right approach, the desert also has a beauty of its own. In the wrong hands even the rose bushes are nothing. Unless you have the aesthetic sensibility the flowers can't do anything. and one has to keep it as a goal: the day a rock in your hand turn into a rose ... the texture of it, the coolness of it, the feel of it and you are enchanted, you fall in love with the rock .... That day is of great significance. From that day onwards there will be nothing ugly for you, nothing hard for you, because your heart is soft now. Even in a rock it can find a sermon; even in a rock it can find a song; even in a rock it can find some hidden beauty.

(adding Anand to her old name)

Shedma means a field, a vineyard, but is used poetically as a symbol for the mother earth. So your name will mean blissful mother earth.

And it is very significant, because my sannyas is not other-wordly; it is very earthly. It is down to earth. I am in tremendous love with the earth. I am not against this world. I don't teach any renunciation; I teach rejoicing, I teach celebration. Celebrate the earth because this earth is part of God: to condemn it is to condemn God himself. And most of the religions of the world have condemned the earth. They knew only one way to praise the other world, and that was first to condemn this earth -- then in contrast you can praise the other world. That is a very stupid attitude.

In my vision you can praise the other world only if you praise *this* world, because this world is a steppingstone to the other. If this shore of the river is condemned, the other is condemned too, because they both belong to the same river. Love this shore so that you can love the other too.

The earth is a symbol of tremendous significance. It is the symbol of the material, the solid, the existential, the manifest. It is the symbol of creation. And the earth has evolved highest in consciousness. We are fortunate that we are part of this earth. Other stars, however they look, are dead. In fact up to now there has been no certainty that life exists anywhere else; there are only assumptions. Assumptions are there, guesswork is there, great guesswork -- even scientists are getting involved in that guessing and they say that there are at least fifty thousand planets in the whole universe where life has happened. But it is all sheer guesswork. It is out of mathematics that they come to these conclusions; otherwise there is no solid ground for them.

Except for this earth the whole universe is, in a way, dead: the moon is dead, the sun is dead, the stars are dead. God must be closer to this earth than to anything else. And it is not only that life has happened, Moses, Abraham, Jesus, buddha, Krishna -- people who have reached the ultimate peak, who are godly, as godly as one can be. This earth has produced such beautiful flowers.

Buddha has said: *this* very earth, the lotus paradise, and this very body, the Buddha. The earth represents the body.

Love the earth, love the body. And remember: this very earth, the lotus paradise .... If we can learn how to live on this earth beautifully, lovingly, blissfully, then there is no need to be worried about the after-life; it will take care of itself because it is going to be a continuity of *this* life. Nothing ever really dies. Everything continues in new forms, on new planes.

(Anand Vajay: blissful victory)

The only thing worth being [victorionized] is bliss. Everything else is just a toy: you can play with it for the moment but not for long. Soon you will be fed up with it, bored. Soon you will throw it into the corner of the room and you will start searching for a new toy. That's how ordinary humanity lives: moving from one toy to another in the hope that these gadgets are going to give us bliss. They cannot.

Bliss has nothing to do with your outer achievements. It is a journey inwards. The farther you are from yourself, the more miserable you are. The closer you come to your center of being, the more blissful you become. When you are absolutely centered in yourself tremendous bliss wells up. That is the victory, true victory: not the victory of the Alexanders, but the victory of the Buddhas. And that's the whole purpose of being a sannyasin.

(Sabine becomes Anand Sugandha)

Bliss is a fragrance, it is a perfume. When you are at home, at ease, it arises; whenever you are relaxed, in rest, it arises. The only requirement for bliss is to be at rest, to be at home, to be totally relaxed.

People are in misery because they go on doing just the opposite; they are *never* at home, they are always somewhere else. Home is in the present but they are either in the past or in the future; they are never at home. Their house is empty; it goes on gathering dust. It is almost a ruin because there is nobody to take care of it. And people are miserable because they are always tense, always in a hurry to reach somewhere -- and there is nowhere to reach, nowhere to go. The world is not going anywhere. It is not a journey in fact, but a dance. It has no destination as such; otherwise once the destination was achieved the world would die, then there would be nothing to do. It is a playfulness; there is no destination.

People live with an idea that they have to achieve this, to achieve that, to be this, to be that. That keeps them tense and that very tension is the cause of misery. And because they are so tense they cannot relax, they cannot rest; they toss and turn even in their sleep. Even on their holidays they become occupied with some nonsense or other.

Pshychologists are very concerned about the coming century because as technology is taking over man's work the greatest problem tha psychologists are going to encounter is: what is man going to do without occupation? He will create nuisance. He may turn destructive, murderous, suicidal. He may start doing things he has never done, he may become absolutely perverted because being restful is the only thing he is almost incapable of.

There *is* a possibility in the future century -- in just twenty years' time, many of us will be there to see it -- that the people who are ready not to ask for any employment will be paid more that the people who ask for employment, because you can't have both employment and pay. You have to choose.

This is a strange world ... where people talk about being restful but whatsoever they do for the whole of their lives makes them more and more restless. They hope that one day they will retire and then everything will be put right, but by the time they retire they have accumulated such habits of restlessness that they are at a complete loss: what to do with their retirement?

Doctors say that retired people die ten years earlier than they would have died if they had remained occupied. Not knowing anything else they start slipping into death.

Meditation is going to become more and more important in the future. It has never been so important in the past as it's going to be in the future. Sannyas is going to be the only way for the future humanity because it will teach you how to be playful, how to be restful, how to be without any goals and yet happy.

So that is your work: drop all tensions, drop all hurring; drop all goals and destinations. Drop the achieving mind and start enjoying the moment. Whatsoever you are doing in the moment or not doing -- start enjoying it so that you can slowly come back to the right place where really belong, so that you can become more centered. And out of that centering a perfume arises. That perfume is bliss!

(to Judith)

Pramila means the loving one -- and that is the work for you. Become more and more loving. Love for love's sake. Love unconditionally, with no expectations, with no hopes -- not even unconscious ones -- that it will be responded to, returned. Love unaddressedly. Love the whole existence. It is one reality: the trees

and the mountains and the people are not really different. We all partecipate together, we exist in a deep harmony. We go on breathing in oxigen and breathing out carbon dioxide; trees go on breathing in carbon-dioxide and breathing out oxygen. Now without trees we will not be able to exist and without us trees will not be able to exist. We are joined together, we interpenetrate. And that's how the whole existence is interlinked.

So love unaddressedly, the trees, the stars, the mountains, the people, the animals. The point is not to *whom* you are loving, the point is that you are loving. That is the meaning of your name: just a loving one. That is your meditation, and that will be the key for you to open the doors. It can unlock the very mistery of life and existence.

(Hansraj, the raya swan)

The East has tremendous respect for the swan. It has become a symbol for certain spiritual qualities. The most important quality for a spiritual person is to constantly remember that god is our home. The remembrance has to become so deep, has to go to such depths that you need not remember it deliberately; it goes on resounding in you.

The myth is that the swan always remembers its home. In India the home of the wwans is deep in the Himalayas. Only when it is too cold and the swan cannot survive there does it come to the plains for a few months. But it never forgets its home; it never becomes entangled here. It will live on the lakes and the ponds and the rivers for those three or four months when there is too much snow and life is impossible and the lake from where the swans come is frozen. But after three or four months, suddenly one day they start moving back to the Himalayas, as if a deep remembrance goes on through them, like an undercurrent. Not only do they remember the place, they remember the exact date when they have to go back. Suddenly, all over India, swans will start moving towards the Himalayas. The swans are back exactly in time for the lake to be melting again and things are getting warmer.

Because of this quality the swan has become symbolic of the religious man. He has to remember that we are visitors here, guests at the most. We come from a totally different world and we should not forget about it.

Live in the world byt go on remembering god -- that's your work. Live life in its totality but still never forget for a single moment that god is our home, that we have to go one day, and that the day is not far off. And when the day comes don't cling. When death comes don't cling to the world. Go joyously, dancingly, because death in nothing but a calling of god. You have been called home. It is your invitation, it is not an enemy.

Death is a friend -- as much a friend as life is, because both are given to us from the same source. God gives us life and god gives us death.

(to Dick)

Devasharan means at the feet of God. That's what sannyas is all about: a surrender, a deep, total surrender, to the feet of God.

Those feet are not visible. You cannot find them, you cannot touch them, but you can still surrender to them. The more you surrender, the more you become aware that they are everywhere. When the surrender is *really* total you will find that the whole existence is nothing but the feet of God. And in that surrender is joy, in that let-go is beauty. All fight disappears, and with all fight disappearing the ego dies.

The ego can exist only if you fight. Surrender is poison to the ego; hence the emphasis on surrender. Fight is food; surrender is poison. And the ego has to die, only then can you be born. In one sheath there can't be two swords. Either *you* can live inside yourself or the ego does. If the ego lives you have to go underground lives, and the egos are sitting on the throne. In surrender the ego disappears and your underground self starts surfacing back to its natural status, its natural state.

Devasharan means that now you are not more important, only God is important; that now your life is only to be an instrument of God, a bamboo flute on his lips. You just have to be hollow and let him sing the song if he wants. Or if he does not want, then silence is as beautiful as the song.

Scriptures in Silence and Sermons in Stones

Chapter #12
Chapter title: None

12 November 1979 pm in Chuang Tzu Auditorium

Archive code:	7911125
ShortTitle:	SCRIPT12
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to five-and-half-year-old Sunny)

This is your new name: Swami Nartan. Nartan means dance, and that you have to do as much as you can: dance -- dance till you drop!

(to six-year-old Ocean)

Come here. Sit and close your eyes.

(He does, but then begins to peek)

Don't cheat! (laughter)

Come close to me. Now you can open your eyes. Look at me! You have been really cheating many times!

This is your name: Swami Prem Ocean. Prem means love and ocean means unbounded sea.

Anand means bliss. Frederique means peace.

These both have to be attained together. It is very easy to attain one, separate from the other -- very cheap, simple, but not of any significance. Peace without bliss is dead, and bliss without peace is mad. When both are attained together -- the synthesis, the symphony of the two when one is as mad as one should be and as peaceful as it is possible to be, that is the point where sanity and insanity are transcended, where ingnorance and wisdom, both, are transcended, where life and death, both, are transcended. But it is an ardous task.

In the past many people have tried to be peaceful: those were the monks. The monasteries all over the world were full of such people. But they were dead; they could not laugh, they could not love, they could not sing, they could not dance. They attained peace at the cost of their life; they became utterly cold. Their peace was not a cool phenomenon, it was ice-cold; it was the peace of the cemetery.

And there have been people who tried to attain to bliss: painters, poets, dancers, musicians -- all kinds of artists -- who lived in the world as passionately as possible. They were alive but very feverish. They were passionate, but the passion was such a fire that it only burned them. Many artists, many poets, went mad; many have committed suicide for the simple reason that they had no idea how to be peaceful. Their bliss shattered them, they could not contain it.

My sannyasin has to be a totally different person from these two. He has to become the beginning of a new man: peaceful at the very core of his being; at the center, peaceful, at the circumpherence, blissful. This is the ultimate harmony. This harmony can be called God, enlightenment, *nirvana*, or any name that you want to give to it: truth, beauty, liberation.

(to Trish)

My understanding is that it is only through meditation that one becomes well-born. It has nothing to do with the family, it as nothing to do with the blood. You cannot find any difference between the blood of an aristocrat and that of a beggar. There is no aristocratic blood as such; that is all rubish and nonsense.

A man certainly becomes an aristocrat when he moves into the world of meditation because now he is no more of the crowd. He is no more part of the mob and the mob psychology: he has gone beyond. And that is really becoming noble.

Remember: meditation gives you a new birth, you become twice born, and it gives you a new being -- very individual, unique. It gives you the quality of the chosen few: a Buddha, a Jesus, a Pythagoras. These people are noble, these people are well-born; these people are real aristocrats. Become a real aristocrat.
The way of transformation is meditation.

(Saritam: the river)

Life is a river. It does not something static; it is not a thing at all, but a process. Existence does not consist of things but of events. To understand it is of tremendous value because then you stop clinging. When everything is changing what is the point of clinging? By clinging we can only create frustration. When everything is bound to change one accepts it joyously, and one moves with life because not to move is to be dead. Then remains is a kind of let-go.

That is really the way of becoming free of all attachment, all greed, all possessiviness. And the man who is free of these poisons is ready to become enlightened!

(Wouter becomes Punitan, the pure one)

Purity is not something that you have to practive, it is something that is already at the very core of your being. But we have never allowed it to surface; on the contrary, we have been repressing it. Our society teaches us repression. And when you repress you become divided, you become two, you become split; then your whole life is going to be just a conflict, an inner war, a civil war. And the whole war is absolutely absurd because you are fighting with yourself. It is self-destructive.

By purity I mean innocence -- not the purity of the moralists, not the purity of the puritans, but just the simplicity, the innocence, of a child. The child remains pure till we force him, till we initiate him into our so-called society, culture, education.

One of the strangest things is that if you try to remember your childhood you cannot go beyond the age of four, or at the most the age of three. You have completely forgotten all that happened in those three or four years. You were alive -- more alive than you will ever be; you were curious -- more curious than you will ever be; you lived intensely -- more intensely than you will ever live. But what happened? Why can't you remember it? The only reason is that they left no trace behind. After those four years you became cunning, you became clever: you became a mind. Since then the mind has had memory. Before those days, before the mind started, you were a clean slate, a tabula rasa -- that is purity.

One has to become a child again. The mind is impurity. If you can attain to no-mind you will be pure again. Purity is inside, the mind is blocking it; it does not allow it to be expressed. It distorts is, corrupts it, poisons it. Hence the emphasis of all the mystics on meditation: meditation simply means a way of putting the mind aside, nothing less, nothing more simply that. Once the mind is put aside your innocence starts blossoming.

And there are such flowers and such fragrance ... which are not of this world, which belong to the beyond.

(to Inge)

In all the western languages the word "emptiness" has a very negative quality. It is not so in the East: Shunyam is absolutely positive -- empty, yet positive. One wonders how emptiness can be positive.

The East has discovered that when you are utterly empty of everything you are full of emptiness; emptiness itself fills you. So you are not in a negative state: you are overfull -- overfull with silence, overfull with purity, innocence, stillness, overfull with nobodiness. And that is the basic requirement for God to happen to you. When you are utterly empty of the world you become open to God. Otherwise our minds are so cluttered with unnecessary furniture ... what to say about God? -- even the devil cannot enter! There is no place for him.

In the West it has a very wrong connotation. They say "The empty mind is the devil's workshop". It is absolutely wrong: the empty mind is *god's* workshop. But in the West, the person who is not occupied with something is called empty-minded; he is not empty-minded. In fact he is more full of mind than the person who is occupied with something. The proverb has arisen to condemn his laziness.

But the East has known a totally different kind of emptiness: the emptiness of the Buddhas. They are utterly empty. If you go inside you will not find anybody there. You can go from one corner to another, you can seek and search inside a Buddha all over the place, you will not come across anybody: just a pure sky unclouded. But in that pure sky is the secret of the whole of life. That purity, that silence, is the door to God. Hence in the East we have called Buddhas, gods ... not less than that. A Buddha is a god for the simple reason that he has disappeared. He has no ego any more.

So be empty of the ego, be empty of the mind, and become a workshop of God. That's what sannyas is all about: becoming empty on the one hand so that you can become full on the other.

(to Bernard)

Purnam means the full. It is the other side of emptiness. Fullness and emptiness are two sides of the same coin. But first one has to pass through emptiness, then only can we come to fullness. Why has one to pass first through emptiness? -- because we have a wrong idea that we are already full. We are full of rubbish, certainly, but that is not *our* fullness, not the fullness of being; it is not a plenitude of being. Thoughts, desires, ideologies, prejudices, religions, philosophies -- we are full of all this, which is sheer nonsense. It is nonsense because it pretends to know, and it knows nothing. But we go on accumulating more and more information. Slowly slowly we think "This is foolish. This is not foolish".

We have to empty ourselves of all this in toto. The moment we have done that we are ready and immediately the whole sky drops into our being. The whole of heaven becomes loose. Suddenly we are transported and for the first time we know what fullness is. Then we are full of love and full of joy and full of god.

That is purnam: to be full of god! That fullness knows no beginning, no end; it is eternal, it is timeless. Nothing can destroy it. Once you have achieved it you have achieved something before which death is impotent.

(Divipan, the divine one)

The word "divyam" and the word "divine" come from the same Sanskrit root. They are not different, they come from *div*. Also from *div* come the English word "day" and the Sanskrit word *divas* that means day. *Div* means light, divyam means full of light ... as if the inner sun has risen and the darkness has dissipated.

Ordinarily the inside is completely dark, entirely dark; but the darkness contains the morn, the dawn. It is the womb out of which the sun rises. So don't be against it, because it is like a seed out of which the flower of light is going to bloom. The real man of understanding loves darkness as much as light, because they are not separate. He loves the devil as much as the divine, because they are not separate. The word "devil" also comes from the same root *div*: a fallen divinity -- that is the meaning of the devil. He was an angel and because he disobeyed, he fell from God's grace. But even though he has fallen he *is* divine.

That is the situation of man. Man can be in deep darkness, man can go astray; that is his freedom. Man can come back home; the home is his. If he knocks back home, the doors will be open for him. And he will be received with great joy because he had gone astray and he has come back.
That is the meaning of Jesus's parable of the prodigal son.

The blessed one is one who is a blessing to existence. Unless one is a blessing to existence one can't be blessed. We have to deserve it, we have to be worthy of it. And the only way to deserve it is to lose yourself in love with existence.

Religion is nothing but a love affair with existence. It is not ritual. It has nothing to do with churches and temples and mosques, and nothing to do with the Vedas and the Koran and the Bible. It has a totally different meaning: you become *married* to existence. You are in love with the stars and the trees and the mountains and the clouds, because these are the different spaces of God. You are in love with people and animals -- you are simply in love with all that is!

If that is possible great benediction happens, great showering of joy from the beyond -- you are bathed in bliss. That is the meaning of *manglam* -- one who is bathed in bliss.

([Ratuam]: the diamond)

The diamond is within and we are searching for it without. It is part of our being but we are looking everywhere else *except* there; hence the misery, hence the frustration, hence the despair.

Look within, look into yourself, and the kingdom of God is yours. We have never lost it, not even for a single moment. In fact even if we want to lose it we cannot, it is our very being. But we have become beggars through our own decision, through our own stupidity. We have forgotten how to read the language of the inner scripture, and we are searching in the Vedas and the Korans, and the Bibles .... We will become great sholars, but not rich; we will remain as poor as ever. Richness comes only in one way, and that is by going in, because is the mine, the treasure, the inexhaustible treasure.

Turn in, tune in, and then there is great joy -- unending. Life is significant only then, never before. Life is life only then, never before.

(Swami Prem Satyaparthy: love, a seeker of truth)

Logic is not the way to seek truth, love is the way to seek truth. Many people seek but very few find, because many seek through logic, through mind, and very few seek through love and through the heart. But except through the heart there is no way to God. The head is as far away as one can be. The head and God never meet. It has never happened before and it is not going to happen ever; it is impossible. But the heart and God are always in communion. They are never separate; they are always meeting, each moment. It is God who is beating in the heart.

So move more and more towards the heart and God is not far away. God has to be found, otherwise life is futile. Make it a point to find God in *this* life, not in the after-life, because if we cannot find him right now there is no hope of finding him after death, because we will be the same. We have been repeating the same stupid game again and again. Each time we are born we go through the same vicious circle: again we die and the same thing starts moving. Hence Buddha has called this world a wheel.
Jump out of the wheel: it is time -- the right time -- and it is right to.

Scriptures in Silence and Sermons in Stones

Chapter #13
Chapter title: None

13 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911135
ShortTitle: SCRIPT13
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to Alan)

Sahajam means spontaneity -- and that's exactly the definition of sannyas. To be spontaneous is to be a sannyasin. To be spontaneous means to be responsible to the present.

People are dominated by the past. Life goes on changing every moment and mind remains clinging to the past. There is a gap between the mind and life. Anything that comes out of the mind is never going to be a *real* response; it is only reaction. And it always falls short, it can't reach the target, it either goes above or goes below the past, which knows nothing of the present, or the arrow is directed by the future, which knows nothing of the present.

To be spontaneous means to live moment to moment, to respond to that which is, with no prejudice, with no mind, with no past, no future, with no time at all. Then suddenly there is a meeting a meeting between you and existence. That meeting is bliss, that meeting is God.

(to Vincent)

Anand means bliss -- not pleasure, not happiness, not even joy. Bliss is a totally different phenomenon. It is not pleasure, because it has nothing to do with the body. It is not happiness; happiness is of the mind and very momentary. It is just comes and goes and keeps you in a turmoil. You can never be secure, you can never trust it; it is bound to betray you. That is its very nature.

Mind is in flux, and anything that happens through the mind is going to be a flux. It can't be eternal; it can only be momentary, within time. Hence every happiness brings unhappiness. It is like day and night, summer and winter. The wheel goes on moving: again the day comes and the night follows and the day comes and the night follows.

Bliss is not even joy, because joy is of the heart. Joy is far superior to pleasure, to happiness. It is far more delicate, more soft, more like flowerlike. If one has to choose between the three then one should choose joy. It is a subtle harmony. When your body, your mind and your heart are functioning together in deep accord, joy arises. In joy something is contributed by the body, something is contributed by the mind, but the major part is contributed by the heart. Joy contains something of pleasure, something if happiness and something more.

Bliss is beyond all three; it is of the spirit. To experience it one has to disidentify oneself from body, mind and heart. It is eternal. Once it comes it is forever. Then one can trust and relax and rest. It can't be stolen, it can't be taken away, it can't be burned. Even death is impotent as far as bliss is concerned. One who has known bliss has known something deathless.

Joy dies very soon. It is like a roseflower, very delicate. It can be crushed very easily; anybody can pluck it. Just hit it with a stone and it is gone. To depend on joy is to live in a glasshouse; anybody can throw a stone and the whole house will collapse.

That's why you see women suffering so much. Men don't suffer so much because men depend on pleasure -- which is gross, bodily, tangible, can even be purchased in the marketplace .... Or at the most men depend on happiness, which is of the mind -- and still has a certain strengh, certain solidity. But the woman depends on joy; it is of the heart -- hence her joy can be crushed very easily: a single gesture, a single word, is enough.

And because they depend on different dimensions communication is impossible. The man cannot understand. He has not done anything and the woman is crying and she is all in tears, and the man thinks "Is she crazy or something? -- because I have not said anything, I have not done anything." He may have uttered just a wrong word, made a wrong gesture; he may not have even uttered a word, he may have just remained silent, but silent in a way that hurts the woman's heart.

Men can understand body and mind very well. With the heart he moves into an alien territory. The

woman understand the heart, hence she can become very joyful. But she goes in ups and downs: sometimes she is ecstatic, so joyful that you cannot believe she will ever weep and cry and scream -- and the next moment she is screaming and crying and throwing things. It seems impossible how she manages to move so quickly from one point to another.

The same is the case with small children: they also live in the heart, hence one moment they are angry, another moment they are so loving. One moment they are in rage; another moment they are hugging and kissing you and they're all love, all beautiful and sweet. But the heart has that problem: it is fragile.

The search is to find something which is eternal: that is bliss and the way is meditation. Meditation takes you beyond the body-mind-heart complex, because meditation is nothing but a disidentification from all that which you have become identified: I am not the body nor the mind nor the heart. When this understanding arises in you meditation has flowered. In that flowering is bliss.

(to Pragitam)

Life can be lived in tears -- many have chosen that way to live. Life can also be lived as laughter -- very few choose that. It is strange; one would have thought that many would choose life to be a song, not a sadness, a bliss, not a misery -- but that's not the case. In reality millions of people choose misery, tears, anxiety, anguish, as their lifestyle. They invest their whole energy in creating hell around themselves.

From the outside it looks stupid, but there is a reason for it. The reason is that the more miserable you are, the *more* you are. The more miserable you are, the bigger your ego becomes. The ego feeds on misery, on negativity, on darkness -- that is its food and nourishment. If you choose to be blissful, if you choose to be a song, you will have to risk one thing, only one thing: the ego -- because that is the only discordant note in your being. You will have to drop the idea that "I am." You will have to learn a totally different language -- that "God is and I am not." I and God cannot exists together. That is an impossibility. Either I can exist or God.

To be a sannyasin means that now you are choosing God instead of I. This is a new way of life and a new vision. And great is the bliss of the person who can gather the courage of the ego because with that dropping all darkness disappears, with that dropping all is light, because your eyes become open. You attain to tremendous sensitivity, awareness. That is the moment when you hear the song, the divine song, the SONG OF SOLOMON.

Very few people have understood the SONG OF SOLOMON. Jews and Christians both feel a little embarrassed whenever the question of Solomon's song arises. It looks as if it is something that should not be in the Bible. In fact it is the *real* Bible. Everything else can be dropped; just Solomon's song is enough. All else is secondary. But the problem with Christians and Jews is that Solomons song talks of love, passionate love, earthly love. It talks not in terms of the other world, but in terms of *this* world. He must have been a *real* Buddha -- not a pseudo, phony saint or mahatma.

I have tremendous respect for Solomon and his song, because I want my sannyasins to live his song as their life -- a life of intense love, of passionate cheerfulness, of ecstasy; not a life of renunciation but a life of rejoicing.

(to Sangitam)

Music is a simbol of harmony, accord. Man ordinarily lives a very unmusical life: a life of conflict, a life of discord. Man is not one but many. Man is a crowd and there is constant fight inside; day in, day out, the fight continues. One is fighting with oneself violently. It is very destructive, but that's how we are brought up to become soldiers, not sannyasins.

A soldier has to live continuously is such a tension and anguish that he can sacrifice life any moment for any stupid excuse. In fact sacrifing life feels a great relief for the soldier.

A sannyasin is a totally different world. He has to live life with such abandon, with such ecstasy, with such music, that each moment becomes a moment of paradise. Paradise is not there somewhere at the end of the journey, it is spread all over the way. You have to transform each moment of your life into paradise only then you can enter into the kingdom of God.

It is not possible to live your whole life in misery, then suddenly one day you knock on the doors of God .... Jesus says: Knock and the doors shall be opened .... True, but where will you find the doors? Unless you are tremendously blissful you will not find the doors. They are found only in great joy, they are found only

in ecstasy. When you are dancing to such intensity that the dancer has melted into it, when you are singing with such passion that the singer is no more there, only the song -- that is the moment when you find the door. Then certainly Jesus is right: Knock and the door shall be opened. In fact there is no need to knock, the doors are always open. God is always standing there waiting to welcome you home.

Scriptures in Silence and Sermons in Stones

Chapter #14
Chapter title: None

14 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911145
ShortTitle: SCRIPT14
Audio: No
Video: No

[Note: There is no transcript for November 14th; probably there was no darshan that evening]

Scriptures in Silence and Sermons in Stones

Chapter #15
Chapter title: None

15 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911155
ShortTitle: SCRIPT15
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

Love is the only virtue for me, the only religion, the only morality. If love is missing then one can have all the morality and still one will be dead; still, deep down one will be immoral. Without love one can have all the virtues but they will be superficial. They will be just like a painted smile, a mask -- maybe good to become respectable, but God cannot be deceived in such superficial ways. In fact he cannot be deceived in any way. He looks at the very center of your being, not at your circumference. He looks not at what you do but what you are.

Love transforms your being, and then your acts are transformed automatically. a loving person cannot by immoral, he cannot hurt anybody, he cannot cheat, he cannot lie. It is impossible for him to be cruel. Compassion will be simply his way of life.

The priests and the politicians are not interested in love; they are interested in imposing a certain character on you. They don't want real human beings, they want phony people. Phony people are not dangerous to the establishment. They are so phony -- how can they be dangerous? They have no fire in them, no passion for life, no passion for truth.

Without love one never knows what life is -- and to know life in its total beauty is to live beautifully, gracefully. That is virtue.

Scriptures in Silence and Sermons in Stones

Chapter #16
Chapter title: None

16 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911165
ShortTitle: SCRIPT16
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

There are two sources of knowing; one is logic, another is love. Through logic you arrive at knowledge; through love you arrive at wisdom. Knowledge only gives you superficial information; wisdom gives you a deep, profound insight into things. Knowledge is only accumulation. One can accumulate as much as one wants: the human brain is such a biocomputer that it can contain all the libraries of the world. But still, you remain the same. It is like a donkey carrying the load of many scriptures. That's what scholars are: donkeys loaded with scriptures. They know much but they don't know themselves. All their knowledge is borrowed.

Love gives you true knowledge. It makes your life a scripture. It makes you awakened to the beauty of existence, to the tremendous grace of life and all that it contains, to the presence of God. Logical cannot do it, and those who depend on knowledge remain poor.

Depend on love and all the riches of the world are yours. Depend on love and the kingdom of God is yours. Knowledge becomes a bondage, wisdom is liberation. Knowledge is very noisy, wisdom is absolutely silent. It knows, but it knows in a silent way; it does not brag. Knowledge brags because it is nothing but an ego trip. Wisdom cannot brag because before wisdom happens the ego has to disappear.

Exactly that is the meaning of love: surrendering the ego, dropping it, becoming egoless. And whenever you are egoless love starts flowing through you. You can call that love God or light or bliss or wisdom.

Scriptures in Silence and Sermons in Stones

Chapter #17
Chapter title: None

5 December 1979 pm in Chuang Tzu Auditorium

Archive code: 7912055	
ShortTitle: SCRIPT17	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[From November 18th to December 4th Osho did not give darshan. A few sannyasins had contracted chicken pox, and to avoid any infection being passed to Osho, he did not give darshan again until 5th December 1979.]

(Kavita.)

Life can either be prose or it can be poetry. Science makes it prose, religion transforms it into poetry. To live life as prose is to live in a mundane way, and to live life as poetry is to live in a sacred way. One need not be a Christian or a Mohammedan or a Hindu or a Jew to be religious, but once certainly has to learn the way of poetry. If one wants to be religious one has to know how to be poetic -- that cannot be avoided.

All these religions are different ways of becoming poetic, of approaching life not through logic, but through love, of looking at existence not with fear, but with wonder. And it is only eyes which are full of wonder and awe that are capable of knowing the truth.

The scientist only knows the fact, but never the truth. The fact is useful but not liberating; the fact is needed but it does not give life significance. It is a necessity, but one cannot live for it and one cannot die for it. and unless you have something to live for and to die for you have nothing.

In giving you sannyas I am giving you something to live for and to die for, something so valuable that one can risk all for it. And in that very risking one is born, born anew. For the first time one really becomes a self, one becomes integrated. Otherwise people are living just wishy-washy lives, hodgepodge lives. They are living a king of mess, a confusion, a madness -- utterly futile.

My first and last lesson to my sannyasins is to be poetic: to sing, to dance, to celebrate, to love, because these are the ways one comes closer and closer to god and one day becomes one with god, merges into his ocean. We are dewdrops, dropping into the ocean. Fear arises; one hesitates because one can see that one is going to disappear -- that it is going to be death. But what is death on one side is life, eternal life, on another. The dewdrop disappears as a dewdrop but appears as the ocean itself. It is worth it.

Prem means love. Chequesh means eagle.

Love is a flight from the known to the unknown, hence the fear. It is because of this fear that millions of people decide not to love at all. Life seems to be safer, more secure, manageable, controlled, without love. You seem to be able to possess life. The moment love enters, you disappear. Then you are no more the controller, then there is no controller at all. Then it is a beautiful chaos. It has its *own* order but it knows no outer order. It has its own discipline but that is intrinsic, it is not imposed from outside. And because it is a constant movement from the known to the unknown, unless one is courageous, so courageous that one is

ready to risk life for it, one cannot really love. To love is the greatest courage in life. Yes, one becomes an eagle and starts soaring higher and higher into the realms of the unknown. How long will you be staying?
-- Another week after your birthday. I have to go back to my American Indian people and tell them about you.
-- Tell them about me. They will understand me more than anybody else.
-- I was afraid at first, but I'm not any more.
-- Good, good!

Bliss is the noblest quality. Misery the ugliest. To remain miserable means that one is clinging to ugliness. And to remain miserable you will have to remain confined in the dark cells of the unconscious, you will have to remain in bondage, in chains. It is your decision, because that bondage is self-imposed, those chains are self-created. You are the prisoner and you are the jailer too; hence it is only a question of self-determination to come out of the misery. It can be dropped in a single instant of understanding. In fact it is never dropped gradually: it is sudden enlightenment. The moment you see that you are creating it, that *you* are the creator of it, the very seeing is the dropping, and immediately there is a rebirth.

All ugliness disappears, all darkness disappears, and your life starts opening like a rose flower. Then you have all the beauty of the world and all the nobility of the world and all the godliness of the world.

Be blissful and god is yours. In the old times it was said that if you attain to god you will be blissful. I say just the opposite: be blissful and you will attain to god. There is no other way to god. Bliss is the way to god. One can forget all about god if one can only remember to be blissful. Then god is *bound* to happen, is inevitable.

Prem Niraj: love cloud.
Love has many qualities which are similar to the qualities of a cloud.

The first and the most important is freedom. A cloud is not confined to anything, not tethered. So is the case with love; it is free to move in all directions. It is so free that it has no destination. Destination means slavery. Destination means that you are predetermined. Love has no destination. It is sheer play. It is not work, it is not duty. It is never a means to anything else; it is the very end itself.

The cloud has no fixed form. It constantly changes, it is never the same for two consecutive moments. so is the case with love. And we will try to give it a certain form and shape. We are trying to do the impossible; then we fail, then frustration is the result. Love never frustrates anybody. It is our expectations, impossible expectations of love, which creates frustration.

Never try to give a form and a shape to your love. Allow it to remain shapeless, formless, because it is not a thing, it is an experience. It cannot be defined, and it is not gross; it is very subtle, the subtlest experience of life.

The cloud is always in a state of let-go. If the wind says to it "Come along, I am going to the north," it has no resistance, it doesn't know no. It is always yea-saying. It simply goes to the north. It does not ask why, it does not insist on knowing the reason. It does not say, "I have other plans. I want to go to the south, not to the north." The cloud has no plans, no purposes for the future. It is available to the winds. It is so totally available that in the very total availability it knows the ultimate taste of liberation.

So is the case with love: it is a state of let-go. It allows the whole existence to do whatsoever it wants to do, to take one wherever it wants to. It has no idea of how things should be. It moves moment to moment, with no idea, no prejudice, it moves without any concepts.

The English word "concept" comes from the same root as the word "conceit." Love knows no concepts or conceits. It is simply free from all these burdens, hence it can float like a cloud in an infinite sky. The whole sky belongs to it because it claims nothing. It possesses the whole sky because it tries to possess nothing.

(Hank becomes Deva Sahaj.)

The door to the divine is spontaneity. To be spontaneous is to be in god. Mind is never spontaneous. It is either in the past or in the future, either in that which is no more or in that which is not yet. Between these two it goes on missing that which is, and that is the door. The present moment is not part of time, hence the present moment is not available to mind either. Mind and time are synonymous. You can say that mind is time inside your being, and time is mind outside you, but they are one phenomenon.

The present moment is neither part of time nor part of mind. When you are in the present moment you

are in god. What is the true meaning of meditation, the true meaning of prayer, the true meaning of love. And when one acts out of the present moment, that action is never binding because it is not your action, it is god acting through you, it is god flowing through you.

To be spontaneous is to be a sannyasin. That's my definition of a sannyasin, so one has to remember it constantly.

When P. D. Ouspensky. one of the chief disciples of George Gurdjieff, was dying, his disciples and friends were very puzzled because he was doing such stupid things. They could not believe it, because he was a very logical man. He was one of the greatest mathematicians of his time, absolutely rational. The doctors told him not to leave America because it was dangerous, his body was not in a state to travel. But he left America. There was no reason to go but he insisted irrationally. And when he went to England he started travelling all around the country in his car. His friends said, "Are you trying to commit suicide or what? -- because doctors say 'Don't move at all.'" But he wouldn't listen.

Even then they would stay for one or two days in a hotel somewhere, in a guest house, in a rest house, he would not sit, he would continuously walk. Even in his room he would walk till he almost fell dead on the bed.

Then finally they asked, "We don't understand -- have you gone mad or what?"

He said, "If you have understood my teaching and the teaching of George Gurdjieff... I am trying to do it, I am trying to remember that I am dying. I want to die remembering. I have died many times before *not* remembering. This time I want to die remembering, and the only way to remember is to do something that keeps me awake, otherwise I am bound to fall asleep."

And he died almost walking. He fell, but there was a smile on his face, he died remembering, he died in the present moment knowing what was happening.

And to die in the present moment means there is going to be only one more birth, that's all. This is just the last but one. The next birth will be in awareness, and the whole of the next life will be of awareness. If one can live alert, moment to moment, one can also die in alertness, awareness. To live and to die and to be born -- these three are the most important moments. If one can manage all three in awareness then one never comes back to the wheel of life and death. One becomes free of it, one becomes a Buddha.

It is very symbolic that the story of Buddha says that he was born on the full-moon night, he became enlightened on the same full-moon night, he died on the same full-moon night. It may not have happened so but it is very symbolic. It may have happened -- it is possible. But even if it did not happen historically, it is symbolic. It is simply saying that he died in the same moment as he was born and he became enlightened in the same moment. *That* same moment is the present moment. That is the full-moon night, because in the present moment you are full of light.

So that is going to be your works be more and more alert. Act not out of memory, not out of imagination, but out of the actual present. You may be able to experience some very extraordinary experiences which are available to only very few people. If you work hard, this life can be just the last but one.

(Swarga means paradise.)

Paradise is not somewhere else. Paradise is not geographical. It is not above the clouds in the heavens it is within you. And it is not in some other time, after death. It is in you right now, you are made of it, so there is no need to seek and search anywhere else. All that is needed is to relax and to be in one's self, to dive into one's own being deeply, so deeply that the whole world disappears as if it did not exist for the moment, so that your consciousness is all that exists. All existence becomes non-existential, just your life is all... and the purity of it, because it is uncontaminated by anything. Nothing is reflected in your mirror. Your consciousness is simply pure, without any ripple, without any waves. In that moment one comes to know what paradise is.

We have not lost it somewhere else, we have not been driven out of paradise. It already exists inside us, it has always existed inside us, but we never look within ourselves.

We go on looking outwards, hence we go on missing our own treasures, our own kingdom of god.

Scriptures in Silence and Sermons in Stones

Chapter #18
Chapter title: None

6 December 1979 pm in Chuang Tzu Auditorium

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Prem Vanilla. Prem means love. Vanilla is an orchard which brings fruits of great fragrance. Love is that orchard. Love is the fulfillment of man. It is only through love that man flowers and comes to great fragrance. I teach love -- that's the only religion. All other religions are just pseudo religions. The true religion can only be of love.

Hans.
Feel blissful, because today you are becoming a beloved disciple.
Feel blessed.

To be a sannyasin is a rare phenomenon because to seek God is rare, to seek truth is rare. People are concerned with the superficial, with the mundane, with the mediocre. To be a seeker of truth is the real beginning of life. Then life takes wings, one starts soaring higher. There are planes upon planes.

Man is not meant to crawl and creep on the earth. He has the capacity to fly to the ultimate. And that is possible only when one becomes an initiate, a disciple. Disciple, the word "disciple" comes from a root which means readiness to learn, readiness, receptivity, openness to learn. There is much to learn: the whole infinity. There is much to know: this tremendously beautiful existence. There is much to love and to live. One should not be satisfied with the ordinary. That's what sannyas is all about: a deep, divine discontent with the ordinary.

Peter.

Love should be the rock of everybody's life, it should be the foundation. Without love your life is made without any foundation; it is bound to collapse. You are making sandcastles or you are making palaces of playing cards: just a little breeze and the whole palace will fall down. But if love is the foundation of a life that not even death can destroy, love opens the door to life eternal. The life of the soul is possible only through the life of love. Love is the bridge between the body and the soul, hence love has a paradoxical nature. On the one hand, if you look at it through the body it is sex; on the other hand, if you look at it through the soul it is prayer. But it is the same energy. Love functioning physiologically is sex and functioning spiritually is prayer.

Deva Lucy.

Man is a seed, but only a seed of great potential, but nothing is actual. The seed can die as a seed without ever becoming a tree, without ever coming to flowering. Man is the seed of light. But ordinarily man is not resplendent, man is not luminous, for the simple reason that the shell of the seed is hard and there

are no windows. Man remains enclosed in himself; hence the darkness on the faces of people, in the eyes of people. But if the shell can be broken -- and it can be -- then great light is released. It is an explosion! That explosion brings ecstasy. That explosion brings you to the eternal. That explosion makes you aware of your eternity, of your immortality, of your godliness.

There is no other way, except meditation, to break the seed. One has to go on hammering with meditation. One never knows how long it will take because each individual is different. And no individual is predictable, because people have lived different lives in their past and they have accumulated different personalities around themselves. A few people have very thin layers: just a little hit is enough, just the shadow of the whip is enough, not even the whip is needed. But a few people are *really* thick-skinned: unless you go on hammering, their inner light, their inner splendour, cannot be released. And one never knows how thick the layer is.

One thing is certain -- it may take a little longer time or a little less, that doesn't matter -- the shell of the seed *can* be broken, the breakthrough is possible. And that is the only hope for man, because only through that breakthrough do you become aware that god is. Then life has meaning, significance, beauty, benediction.

Erik has two meanings: one is Teutonic -- it means kingly, the other is Anglo-Saxon -- it means brave. But both are part of one phenomenon: the courageous person, the brave person, is always kingly, and the kingly person cannot be other than brave.

Bliss is only for those who are really courageous. It needs the greatest courage in the world to be blissful. It is a paradox! bliss is a natural phenomenon; it should not need any courage, it should be very simple. It is not an achievement, it is our very being. But the society creates in us a pseudo personality which is against the natural, which is against the real. And the society's effort is great: through parental education, through the church through the state and through the schools, colleges, universities, one-third of a man's life, twenty-five years is devoted to creating a false self. It is because of that false self that great courage is needed to take the jump into the natural. Twenty-five years of wrong training, of wrong conditioning, create the problem. Every child is born blissful, but we drag him out of his nature; we make him miserable. And unless we succeed we don't rest.

The whole strategy of civilization is to create miserable people, and the way to create miserable people is to give them an ego. Then they will remain miserable for ever. The ego can never be satisfied, it is impossible to satisfy it. It goes on demanding more and more; hence it is always in misery. It always longs for the impossible, and when the impossible cannot happen there is great frustration, there is hell.

We give the ego to each individual, and through the ego the society manipulates each individual, makes him so miserable that he remains a slave to the powers, to the establishment, to the church, to the state, to the politicians, to the priests. A miserable person cannot rebel, a miserable person clings to whatsoever he has. A miserable person is always a beggar, he cannot be a king, And he cannot risk. He cannot even risk his miseries because he is afraid: "Who knows? -- I may get into deeper misery. At least this misery is well-known, I am acquainted with it. I have become adjusted to it, I can cope with it. Who knows about the new misery? It is better to remain confined to the old." The miserable person always remains orthodox; he never explores.

And that's what the society wants: nobody should be an explorer and nobody should be an adventurous soul. Nobody should ask what is truth. Everybody should be a believer, not a seeker, not an enquirer. Nobody should be a rebel, a revolutionary. everybody should be a slave, just a machine -- efficient, very efficient - from birth the death. All that society asks of you is efficiency.

I have heard about an efficiency expert. He died and when he was being taken out of the hospital he asked, "How many people are carrying me out?" There was great panic, because he was dead. Somebody said "Six." He said "There is no need for six; you can put me on wheels. One is enough." And then he lay down and died again. Efficiency experts don't die.

All that this society requires from you from birth to death is: be efficient, be a good machine, not a man. And a machine cannot be blissful. If you are *really* a machine then you cannot be miserable either, but because man is not a machine and has to function as a machine, misery is created. If man were really a machine there would be no problem; no machine is miserable. But man is a consciousness and has to function as a machine. This is the misery -- the only misery the only hell.

Courage is needed to go beyond the familiar, to go beyond the conditioning that the society has enforced on you, to go beyond that which has been taught to you, to go beyond Christianity, Hinduism, Buddhism,

Mohammedanism, to go beyond all cultures, to go beyond all the past. That's exactly my work here: to help you to go beyond all conditionings.

A sannyasin is a person who drops all conditionings and never substitutes any other conditioning again, who remains unconditioned and functions out of that unconditioned state of consciousness. Then action is tremendously beautiful, liberating, and then life becomes a poem, a painting, a work of art. Then it has value. How long will you be here?

-- According to the conditioning, about three months.

-- Be here three months -- three months will do!

Peter is the name of one of the disciples of Jesus, one of the twelve disciples. Jesus called him Peter because he was the most determined disciple out of all of them; he called him Peter because he was like a rock. He said to him: You will be a rock for my work. You will become the foundation stone for the temple that I am raising. Love should be the rock of *everybody's* life, it should be the foundation. Without love your life is made without any foundation; it is bound to collapse. You are making sandcastles or you are making palaces of playing cards: just a little breeze and the whole palace will fall down. But if love is the foundation of a life that not even death can destroy, love opens the door to life eternal. The life of the soul is possible only through the life of love. Love is the bridge between the body and the soul, hence love has a paradoxical nature. On the one hand, if you look at it through the body it is sex; on the other hand, if you look at it through the soul it is prayer. But it is the same energy. Love functioning physiologically is sex and functioning spiritually is prayer. The work of a sannyasin consists in transforming sexual energy into prayer. That day is the greatest in your life when your sex is transformed into prayer, when your sex has no sexuality in it but becomes prayerful, when your sex does not drag you downwards, is no more part of the gravitational field, but starts helping you rise upwards.

There are two laws: one of gravitation, that which pulls you down; and the other of grace, that which pulls you up. Sex has to be transformed from gravitation to grace. This is *real* alchemy.

My sannyas is not a renunciation of life but a transformation. It is not an escape but a great adventure.

Satyo.

Bliss is truth. Don't seek truth, seek bliss, and truth will find you of its own accord.

Those who seek truth directly never find it. Their search becomes more and more intellectual and logical; it becomes intellectual gymnastics. That's how philosophy is born.

Seek bliss. Then it is a totally different search. Then you will come across love, not across logic; then you will come across music, not mathematics; then you will be more close to poetry than to prose. Your dimension will start changing. You will be more and more celebrating, you will be more and more festive, less and less serious.

Let cheerfulness be your only discipline. Then one day one is surprised: truth has knocked on one's door. when you are totally in bliss time ceases. when you are totally in bliss you disappear, you melt away -- and that is the moment, the momentous moment, when truth enters. Call it God, nirvana, enlightenment, tao, or whatsoever name you choose: It has no name, it is a nameless experience. But it comes only to those who are dancing, singing, celebrating. It never comes to serious people. Seriousness is illness, it is pathological. Blissfulness is wholeness, health.

Narayanyo

You are made of the stuff called God. Of course we are not aware of it but that does not make any difference: aware or unaware, awake or asleep, you are divine. and one who is asleep this moment can be awake the next.

The function of the master is to wake you up and the whole approach of a disciple is to be ready to be awakened. In the beginning it is arduous because you are having beautiful dreams and the master goes on shaking and shocking you. It is cold and too early and you would like to sleep a little more. And you feel angry with the master many times because he goes on persisting: Wake up!

To be a disciple means that you will allow the master to force you, to wake you up; that the more he hammers you, the more grateful you will be. Of course once in a while you will feel angry but then you have to remember that by being a disciple you have chosen to be hit, to be hammered, to be dragged out of your sleep. All kinds of devices are bound to be used: cold water has to be thrown over you, your blankets have to be taken away. You have to be pulled and pushed, and all kinds of imaginable and unimaginable

things have to be done to you. All that is implied in being a disciple. But if one cooperates with the master it can happen very easily. The difficulty becomes more and more complex because of resistance. Don't resist, cooperate, and something of immense value is possible... something for which you will remain eternally grateful.

George Gurdjieff remembers that when his grandmother was dying she called him to the side of her bed. He was very young, just nine years old, and the very old woman whispered in the ears of this boy.... She had loved this boy more than anybody else. She said to him, 'I have a message for you -- remember it, never forget. It is a simple message, but if you can practise it, it will open the doors of great treasures for you. And the message is really simple.' She simply said, 'Remember this sentence 'Never do as others do,' and follow it." Whenever anybody asked Gurdjieff, 'How did you become enlightened? How did you become what you have become?" he always said, 'The whole credit goes to my grandmother, because she said to me 'Never do as others do.' So I made it a point if others were going to the north I would go to the south, if others were standing on their feet I would stand on my head. Through following her advice I have attained whatsoever I have attained.'

The crowd consists of sleepwalkers. Be unique, be individual. That is the only way to be a sannyasin. So never do as others do -- that is the meaning of your name! How long will you be here?

-- Two months.

-- Good. Do a few groups, mm? And choose the groups which nobody else chooses!

Scriptures in Silence and Sermons in Stones

Chapter #19
Chapter title: None

7 December 1979 pm in Chuang Tzu Auditorium

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Surat.

We have not lost anything; God is not lost and hence has not to be found. we have only forgotten; it is only a question of remembrance. It is there in the deepest core of our being. Call it truth, God, bliss, beauty: all those thing indicate the same phenomenon. There is something eternal in our beings, something immortal, something divine.

All that we have to do is to go deep, dive deep, into our own being, and to see, realize, recognize. Hence the journey is not really a journey. we are not to go anywhere; we have simply to sit silently and be.

Nicole means victorious heart, the victory of the heart. And that is the only victory in life; everything else is futile. Let the heart be victorious, let love be victorious. Money is of no use; power, prestige all are of no use. One is, from the very beginning, to be aware of the phenomenon that love is the only treasure to be

sought.

We are all searching for the home. We are all missing something. We are not certain exactly what it is, but the feeling is there in everybody's inner being that something is missing. And we go on accumulating things -- money, power, prestige -- hoping that by gaining all these things that feeling will disappear, that gap will be filled, that emptiness will not be there any more, it won't hurt anymore. But nothing from the outside can ever fill the gap, because money cannot enter into your being, neither can power, nor prestige. Nothing from the outside is of any help. Hence the more you have, the more the feeling becomes a constant haunting: in contrast you go on feeling it more and more.

Poor people don't feel so much in need of spiritual growth. They look contented in a way, but their contentment is false; their contentment is exactly like that of the cow just munching the grass.

In India people feel very proud that they are contented: "Look how poor we are and still we are contented." This is not contentment. You can't feel your inner poverty because there is nothing to contrast to it. It is like writing with white chalk on a white wall: you can't see it. Write on a blackboard, then you will be able to see it and read it. Hence the richer one grows, the poorer one feels. A strange paradox starts happening: the richer a society is, the more searching there is for a home, the more searching there is for roots. It is not an accident that only affluent societies become religious. Poor societies only pretend; poor societies cannot be religious. They are not even materialists -- how can they be spiritualists?

Spritualism can only be a higher stage of materialism, there is no other way. But the search is there: the poor searches through money, a good house, family, this and that -- but by the time you have arranged all these things suddenly you become aware that life is gone and you are exactly where you have always been: as empty as ever, as hollow as ever. Then a great frustration sets in. You have missed life. Nothing from the outside can ever fulfill the search. But I am not against the outside, I am all for it, for the simple reason that when you have all on the outside your search for the inner becomes acute.

Ava.

Life is synonymous with God. God is not the creator of life, but life itself; he is not separate from life. The very idea of the creator is false. He is not like a painter, because the painter becomes separate from the painting. He is more like a dancer: he remains one with it.

Hence to worship God, one need not go to a temple, to a mosque, to a synagogue. Life is more than is needed. This whole earth, this whole existence, is full of God, overflooded with God. He is the green and the red and the gold of the trees. He is all over the place; you cannot avoid him. We collide with him every moment. It is just because we have some idea of God we go on missing him. We have some idea that he is somewhere far away in heaven: hence we go on missing him. Drop that stupid idea and you will find him everywhere. He is very close by.

Once Ramakrishna was asked, "Where is God?" And he said "You tell me where he is not. I have been searching for the place where he is not and I have failed: I have not yet found a place where he is not."

Francesca

To be totally free one needs to be totally aware, because our bondage is rooted in our unconsciousness; it does not come from the outside. Nobody can make you unfree. You can be destroyed but your freedom cannot be taken away... unless you give it away. In the ultimate analysis it is always your desire to be unfree that makes you unfree. It is your desire to be dependent, your desire to drop the responsibility of being yourself, that makes you unfree.

The moment one takes responsibility for oneself.... And remember it is not all roses, there are thorns in it; and it is not all sweet, there are many bitter moments in it. The sweet is always balanced by the bitter, they always come in the same proportion. The roses are balanced by the thorns, the days by the nights, the summer by the winters. Life keeps a balance between the polar opposites, so one who is ready to accept the responsibility of being oneself with all its beauties, bitternesses, its joys and agonies, can be free. Only he can be free...

Live it in all its agony and all its ecstasy -- both are yours. And always remember: ecstasy cannot live without exist without death, and joy cannot exist without sadness. That's how things are -- nothing can be done about it. That's the very nature, the very tao of things.

Accept the responsibility of being yourself as you are, with all that is good and with all that is bad, with all that is beautiful and that which is not beautiful. In that acceptance a transcendence happens and one becomes free.

Freedom means transcendence, going above the duality. Then you are neither ecstasy or agony; you are just a witness to all that happens to you. That transcendence is real freedom and that makes one enlightened, liberated.

Andrew is the first disciple of Jesus, the first initiate, the first man called by Jesus to become his disciple... And you look as if you have just walked out of the New Testament!

The greatest courage in the world is to not imitate others, to live one's own life as authentically as possible, whatsoever the cost. Even if life is lost in living your own life it is worth it, because that is how the soul is born. When one is ready to die for something, in that very agony -- the word "agony" comes from agon; it means struggle -- in that very struggle one is born. It is a birth pain. It takes courage, it takes guts.

Live your life without being bothered by the moralists, puritans, priests, stupid people who go on advising. Live your life. Even if you live in error, then too it is better to live your own life than to be right according to somebody else, because the man who is right according to somebody else is false, and the man who is wrong according to his own decision is going to learn from his error sooner or later. He will grow out of it, he will be benefited by it.

The only person who learns is the person who is ready to commit errors, and the best way to commit errors is not to listen to others -- just go on doing your thing!

Sandip means a lamp, a light. The last words of Buddha to his disciples were: Be a lamp unto thyself.

People search in scriptures, but in vain; and people go searching for guides, but they will be disappointed because the real guide is within you, the real light is within you. Your own consciousness has to become a light unto itself....

Never be an imitator. Listen to the enlightened ones just to find your own light. Don't become a parrot, don't repeat them. That's what has been done down the ages by millions of people. They have become Christians, Mohammedans and Hindus and Buddhists, but they have not become enlightened. Their life goes on remaining in the same dark state, in the same hell.

Remember it: I am here to help you to be yourself. I don't give you a character, I don't give you any discipline. I don't give you any clear-cut indications of what to do and what not to do. I only give you vague hints, indications, fingers pointing to the moon, the moon that is within you.

Peggy means a child of light.

We are born of light, we live in light, we die in light -- we are made out of light. This has ben one of the greatest insights of the mystics of all the ages. The scientists have also agreed to it just now, within these twenty years; they had to agree. Just twenty years ago they were laughing at the mystics, thinking that they were talking nonsense. Man made of light? They must be talking metaphorically, not literally. But mystics were really talking literally.

Now science not only says that man is made of light but that everything is made of light, all is made of electrons, electricity. Science has come to this understanding from a very very long route. The objective route is a very long route; the subjective route is very easy, the shortest possible, because you have only to look within. Nothing else is required: no lab, no instruments, no sophisticated devices, nothing else is required -- just the art of closing your eyes and looking in.

And that's what meditation is: the art of looking in. The moment thoughts disappear and the mind is utterly quiet and silent, the inner light is seen. That is a revelation.

And once you have seen your light, you will be surprised: you can see it now in everybody else. Then the whole existence is nothing but an ocean of light. It is not matter, it is pure energy.

Barbara.

Bliss is a stranger in the world. People are well acquainted with misery, they live in it. Bliss is an absolute stranger to them.

Whenever they see a blissful person they think he must have gone mad, because all sane people are miserable. Only once in a while do you see an insane person really enjoying himself. Or, once in a while there is a Buddha, a Christ; they are also thought by the so-called wise people, the worldly-wise, to be mad. There are still people who go on writing books on Jesus calling him neurotic. Buddha was thought to be a madman in his own day for the simple reason that he was so blissful.

People can understand misery -- that is their language. Bliss is not their language. But I teach you bliss,

in the eyes of the world I teach you madness. Even if the so-called worldly-wise are sometimes happy, their happiness is superficial. It is more or less a pretension, a deception, they are deceiving others and deceiving themselves; or maybe it is a strategy to hide their misery, to cover up their wounds.

You may have heard one of the very famous maxims of Murphy -- Murphy's principle. It says: Smile, because tomorrow is going to be worse! So even if people smile it is just in deep fear: they don't know what is going to happen tomorrow.

Friedrich Nietzsche is reported to have said, "I smile in order to hide my tears. I laugh only so that I may not start crying." This is a very ugly situation. What kind of sanity is this? What kind of health and wholeness? We have created a very unwholesome society.

My sannyasins have to become the foundation of a new society, of a new man, who will live bliss as his life, whose goal will not be otherworldly, who will live the paradise here and now, who will transform this very moment into a sacred moment. And the miracle happens: whenever a person is really blissful he transforms the space that surrounds him into a sacred space. Then it is no longer ordinary.

Entering into sannyas means entering into my space, becoming part of me. It is a merger, a melting, a meeting where boundaries disappear. And that's what love is. Sannyas is a love affair.

Arupa.

Remember: we are not the body and we are not the mind either. The body has a gross form; the mind has s subtle form. But we are a formless witness -- just an infinite witness, and infinite mirror which reflects everything and which is never contaminated by anything that it reflects.

The mirror can reflect the beautiful flower, it does not become the beautiful flower. It can reflect something ugly, it does not become ugly. It remains unpolluted, it remains untouched. and that's how we are: we are pure consciousness, pure mirrors. But if we become identified with the body and the mind then misery arises, then clinging, then fear, then ultimately the fear of death.

If you are not identified with the body-mind complex there is no fear. And being without fear is freedom, to be free from fear is freedom. So this is going to be your meditation: become more and more aware that you are a formless consciousness, just a watcher -- never a doer, just a watcher.

To know oneself is to be victorious. Not to know oneself is to be a failure; then one may be an Alexander the Great, still one is a failure. In knowing oneself one may be absolutely anonymous, a beggar, and still one has conquered the world, because by knowing oneself one comes to know the very secret of life. In knowing oneself one comes to know not only oneself, one comes to know the very self of existence. And that knowing liberates -- liberates you from all fears, liberates you from all miseries, liberates you from birth and death. It makes life abundant, available to you.

Jesus calls that life the kingdom of god. It is within you. No army is needed, you are not expected to conquer anybody. It is a very strange victory. It happens at the inner-most core of your being: no army, no enemy, no arms. And suddenly one is victorious, one has conquered life, because one has known life. To know is to conquer.

Scriptures in Silence and Sermons in Stones

Chapter #20
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Surati Barbara.

The beginning of religious consciousness is in the remembrance that we are outsiders here, that we don't belong to the material world, that our home is far away, that we have fallen from some paradise, that we have been expelled. This is what Christians call the original sin, the expulsion from the home.

The word "sin" is very significant; the root from which it comes means forgetfulness. We have forgotten who we are -- that is our original sin. And because we have forgotten ourselves we have forgotten all that is ours, the inner kingdom of God that is our home. The Garden of Eden is not somewhere else, it is in the innermost center of your being. But one can search for it only when one becomes aware that one is a foreigner, that one is not at home, that one is living in a foreign country, that one cannot belong here, that all is momentary.

We are trying our best to settle in time somehow, but nobody can settle in time. The very process of timing is unsettling, it is a flux. We can settle only in eternity, in timelessness, in God. It is a blessing to remember that we don't belong here because then the journey can begin. And sannyas is nothing but a journey towards the real home. It is a homesickness.

A child was visiting his grandparents. He was very restless and very sad and very depressed. The grandmother asked him, "Are you feeling homesick?" He said, "No, I am feeling here-sick." But that's what homesickness is: when you start feeling here-sick then the journey is bound to start, it is inevitable.

Theodore.

Life is a gift, birth is a gift, love is a gift, death is a gift. If we know how to appreciate, all is a gift; if we don't know how to appreciate then there is nothing but complaints and complaints in life. There are only two types of people: those who know how to appreciate the beauty of that which is, of that which has been given to them and those who have no sense of appreciation. They are always condemning, complaining, asking for more and more.

Only the first kind of people can become religious, the second kind cannot become religious. The second kind is bound to deny God sooner or later, because God becomes an enemy who is not fulfilling your desires. It is these people who have made the proverb "Man proposes and God disposes." The proverb is made by non-religious people. They are always feeling frustrated. whatsoever happens is wrong. It is never up to the mark, it is never fulfilling, never to their heart's content; it is always falling short. They live in misery because there is always a grudge, as if they are deprived of something. How can they feel grateful? And without gratefulness there is no prayer, without prayer there is no religion.

Prayer is the foundation of religion and it is prayer realized that becomes the experience of God. The seed of prayer is gratitude: feel grateful, because great is the gift of God and it is constantly showering on you, but we start taking it for granted. That is one of the most stupid things that a human being can do, but mind is always doing it: it starts taking things for granted.

The sun rises, the dawn has tremendous beauty, but your mind says, "So what? It happens every day. It is just another morning, just like others." The whole east is red with the rising sun and the clouds are full of color, but the mind says, "So what? It is nothing new. Millions of times it has happened and millions of times it is going to happen again."

If this is the way of looking at things.... And this is how mind looks at things: it becomes insensitive -- insensitive to beauty, insensitive to music, insensitive to poetry, insensitive to love, insensitive to everything that is valuable. The naturally you live in darkness, you live in ugliness. It is your own creation.

Start feeling grateful. Grow the sense of appreciation. Praise existence for what has already been done and then much more will go on happening to you. The more you praise, the more you become capable of seeing, the more perceptive you become. A prayerful person becomes so perceptive that he sees God everywhere, he finds his signature everywhere: scriptures in silence, sermons in stones.

Jan.

Millions are his gifts but love is the greatest, for the simple reason that it is through love that all that is significant, valuable, becomes possible. Without love there would be no poetry, no music, no dance, no song; without love there would be nothing valuable in life. Without love life would be just mechanical. Love is the only non-mechanical phenomenon; hence the computer can do everything except love. It can do great mathematics. Sooner or later it will be doing all the scientific work. Within a few years the scientist will find himself out of work, unemployed. His own invention will throw him out of his job, because the computer can do things in afar better way, far more efficiently than the scientist himself.

It can be very logical, absolutely logical, in fact it can never be illogical. Because man is illogical I say that he is not a machine; his illogicality proves that he is non-mechanical. And the greatest illogical phenomenon in man's life is love. It is beyond all logic, it is beyond all arithmetic. That's why people think that lovers are blind, that they are mad. In a sense they *are* mad because they are no more functioning through their intellects. They function from a totally different centre of their being.

Love is the only phenomenon that gives man the dignity of being a non-machine. Other than that, anything that man can do, machines can do in a better way, in a cheaper way, in a quicker way -- only love is impossible. It is inconceivable that two machines could be in love.

Love is the greatest gift because it is love that makes you really human. But very few people are really loving. And unless you love you will not live your life, you will only drag. Your life will be superficial, stale, dull. You will live and yet you will not live. You will die, but even your death will be dull, because unless you *really* live how can you really die? Only when a person lives intensely does he die intensely. Then life is beautiful and death too. But it is love that makes both life and death beautiful.

Let love be the only law, the only commandment. And it is enough: if you can fulfil one commandment the other ten commandments will be fulfilled automatically.

Andy.

Bliss is only for those who are courageous, daring, brave, because bliss happens only when you have moved beyond the known into the unknown. Whenever you become confined to the known your life becomes routine, repetitive. It goes on moving in the same rut, it goes around in circles, and slowly slowly it dulls all your sensitivities, all your receptivities. It harden people. It makes them blind, it makes them deaf, it makes them dumb, because there is nothing to see and nothing to hear and nothing to taste and nothing to feel. They have known it all; it is the same repetition. How can there be bliss in such a life? Such a life has only one taste -- that of misery, depression, a sadness, a settled sadness.

But if one is courageous enough to move continuously from the known into the unknown, from the familiar into the unfamiliar.... It is risky, because the familiar is secure, safe. And who knows what is going to happen if you go into the unknown, into the uncharted? You take your small boat and you go into the uncharted sea. who knows if you will ever come back to the old shore again? Who can give you a guarantee? There is no guarantee.

But unless one is ready to live in such a dangerous state one cannot remain blissful.... Live dangerously -- because life knows no other way: it has to be lived dangerously.

Remember that as one of the most fundamental qualities of a religious life -- particularly the way I see religion. For the sannyasin courage is the greatest virtue. and then bliss goes on happening: you need not seek or search for it, it is a by-product of a courageous life. If one is ready to live dangerously many flowers of bliss are going to bloom.

Chitprem means conscious love.

Ordinarily love is unconscious, it is instinctive; hence it is not love but lust. Unless we transform our love into a conscious phenomenon it is not really love. and to make love conscious takes great effort. That effort is meditation: meditation is the process of changing love into a conscious phenomenon.

Become more alert to everything in your life. Only then can you ultimately become conscious of your love. Walk consciously, eat consciously. Talk, listen, consciously, with great alertness, intensity, attentiveness. Let attentiveness be spread all over your life, from very small, ordinary acts like taking a bath. When you can transform these ordinary things into conscious acts then it will be possible to bring consciousness to love energy.

Love energy is the deepest energy of your being. First transform the circumference, then the center. But the process is the same; the name of the process is awareness of meditation. and that has to be your work: be

meditative. It is meditation that is going to give you a new birth.

Satgyan means true knowledge.

Knowledge borrowed from others is untrue, knowledge gathered from the outside is untrue. It hides your ignorance but it does not make you wise. It covers up your wounds but it does not heal. In a way it is very dangerous because one tends to forget one's wounds, and the wounds go on growing inside; they can become canceric. It is better to know them. It is better to open them to the winds, to the rains, to the sun. Hiding them is protecting them, and they are your enemies. It is better to let them be exposed -- nature heals. Hence the first step of true knowledge is to know "I know nothing"; that is exposing your ignorance. And from that moment a turning happens, a great change happens: one starts looking inwards.

True knowledge has to happen within you. It can't come through thoughts, it has to come through a thoughtless space within you. It cannot come through studying, it comes through meditation. It comes only when the mind becomes absolutely contentless, so utterly empty and pure, uncontaminated, unpolluted, that your own inner sources start flowing because all the hindrances have been removed.

The source from where the spring can flow is there, but there are many rocks in the way, and those rocks are thought to be knowledge. They are not knowledge but enemies of knowledge. Drop all that you have learned from the without so that the within can speak to you, and then you will know the flavor of true knowledge, knowing. True knowing liberates.

Gyanprem.

That's exactly the meaning of philosophy -- love of knowing, and of a philosopher -- a lover of truth, a lover of knowledge. The only thing to be remembered is that knowledge does not consist of accumulating information. It does not consist of learning from others; on the contrary it consists of a process of unlearning. One really becomes a knower when one becomes as innocent as a child again. When the mirror of consciousness is absolutely contentless, when the lake of consciousness has no waves, no ripples even, then the whole sky, the whole existence, is reflected in you in all its glory, in all its beauty, in all its grandeur; and that experience is God.

Be empty, be still. In fact be not. Be just nothingness so that the whole can descend in you, so that the whole can be reflected by your consciousness. That experience is the only religious experience, the only mystical experience. It gives you a certainty about God, not a belief but absolute certainty. It gives you absolute clarity. God becomes your own experience. It is not that Jesus says so or Buddha says so or I say so, but that you know it. The experience penetrates into your very guts, it becomes part of your being. Only then is the goal achieved and is life fulfilled.

Deva Stephan means the voice of the divine.

God speaks in everyone's heart, but we are so occupied in the head that we never listen to that still, small voice within. There is so much clamoring, chattering, so much unnecessary noise -- we have made the head a marketplace -- that the heart goes on calling and we remain deaf to it. God is not far away, he is very close. All that is needed is the art of making the mind a little silent, a little less noisy, a little more peaceful, relaxed. as the mind settles into relaxation, suddenly you start hearing a divine music within you. God has started playing on the instrument of your heart, on the harp of your heart -- and that music is transforming. Once heard it is never forgotten; once heard life is never the same again; once heard you have become part of immortal existence; you are no more a mortal.

And this is my whole work here: to help you to get out of the mind, to put the mind into deep silence so that the heart can start functioning, to come closer to the heart so that you can hear what its message is.

All the Bibles, all the Vedas, all the Gitas, all the Korans, are hidden in your heart. Every heart has all that is worth knowing; one need not go anywhere else.

Lao Tzu says, "To know truth you need not go outside your room," and by room he really means your body. You need not go out of your house -- by house he means your body -- "You are already provided for." Truth is our intrinsic heritage, but we go on living in the mind, in dreams and desires and all kinds of stupid ideas, noises. We go on living in that confusion called mind.

By becoming a sannyasin you are taking the first step towards the heart, from confusion towards clarity.

Scriptures in Silence and Sermons in Stones

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Wisdom is rare, knowledge is cheap. Knowledge is available everywhere; you can gather it from the books, from the schools, from the teachers. It is a simple process: it is just feeding your biocomputer, your brain, with information, and the brain goes on accumulating it. The brain is really a very sophisticated complex instrument, the most sophisticated. Man has not been able to make any computers so complicated yet.

A single man's brain cells can contain all the information available in all the libraries in the whole world. But you remain the same. Your memory goes on growing but your being remains a cipher.

Wisdom means the growth of the being; knowledge means the growth of memory....

Forget knowledge and get deeper and deeper into wisdom. Obviously nobody can teach it to you. You have to open your heart to the wind, to the rain, to the sun, to the whole of existence, in deep trust. And in that very opening wisdom arises. In that very opening, in that very surrender to the whole, one starts seeing, one is no more blind.

David means beloved of god. It comes from a Hebrew word dodavehu. Dodavehu means beloved of Jehovah. It is one of the most important things to remember, and to remember constantly: god loves you. One tends to forget.

There are problems in life and there are agonies to be encountered and to be surpassed. Life is not just a bed of roses; hence many times one tends to forget that god loves you. In fact great doubt arises: "How can there be a god if I am in such suffering? How can god allow such suffering? If he is omnipotent, omniscient, omnipresent, then why does suffering exist at all? He can see that it is there because he is omniscient, he can feel that it is there because he is omnipresent, and he can change it immediately because he is omnipotent. Then why does the world go on living in suffering?"

There is every reason to disbelieve in god and there is no reason to believe in god. The mind can supply a thousand and one reasons why god cannot be, but the mind cannot supply even a single reason for god's existence. In fact, from mind there is no way towards god. Mind is just the opposite of god: it is keeping your back towards god -- and if you keep your back towards god how can you see? Hence the importance of constantly remembering that god loves you, that if there is suffering then there must be meaning in suffering, otherwise there would be no suffering. And there is meaning in suffering. It is through suffering that one becomes integrated.

Suffering is a challenge. It is not a disease to be destroyed, it is a challenge to be accepted, it is an adventure. In the very effort to transcend suffering one arrives at one's real being. It has a purpose: without it there will be no evolution of consciousness. Pain is not without purpose; hence whatsoever the world is, it

is as it should be. It is the most perfect world there can be. It cannot be improved upon.

But I can understand -- it is very human to forget that god loves you. When you are in misery how can you remember it? But those are the moments to remember that god loves you. And if misery has come to you, then it is because he has sent it. It has to be accepted with gratitude.

At the last moment on the cross Jesus said "Why? Why have you forsaken me?" Even Jesus questioned. In a way I love his questioning. It shows his humanity, it shows that he was just part of us, one of us. He asked god "Why? Why have you forsaken me? Why am I going through such suffering? What is the purpose of it? What wrong have I done? For what am I being punished?"

But immediately he remembers -- immediately, instantly, he remembers. Only for a moment does the agony, the suffering, possess him; again he transcends it and he says, "Let thy kingdom come, let thy will be done." He has remembered that god loves, that if the cross has happened, if he is crucified, then it is god's will; then there must be something hidden behind it, then it must be a blessing in disguise. He has become surrendered. Just a moment before, the last part of the human mind was still trying to struggle; now he has dropped that too. He dies enlightened, he dies a Buddha, he dies a Christ.

So go on remembering. You may not be crucified, but the whole of life is a cross and every moment there is suffering and there are problems, there is anguish, anxiety. In fact to suffer crucifixion is easier because it is only a question of minutes or, at the most, hours. In Jesus' time it was a question of a few hours, because the Hebrew way of crucifying a person was very ugly. The person would remain hanging for hours: six hours, eight hours, twelve hours. Now there are electric chairs. We have found better ways: you can simply relax in a chair and you are gone! Not even for a single moment will you be able to say "Why? Why have you forsaken me?"

But the whole of life is a crucifixion. Each moment, at each step, there is suffering, there is agony.

Remember: god loves you, and all that happens has to be accepted with gratefulness. That's what sannyas is all about.

God is always new, never old, always young. Truth is always fresh -- as fresh as the dewdrops in the early morning sun, as fresh as the newly opened bud of a rose. Truth is not a tradition, because tradition means the old. Truth cannot be contained by any scripture because all scriptures are old. Truth has no past and no future; truth has only one tense, the present. And to know the truth you also have to be as fresh as truth, only then is there the possibility of communion.

So drop the past, forget the past, and don't brood about the future. That which is no more is no more, and that which is not yet is not yet. Live in the moment. In that very living one penetrates into the very core of existence. One comes to know God and one comes to know what liberation is.

They say, "You reap as you sow." If we are miserable that simply means that we have ben sowing misery. Nobody else creates misery for you. Of course there is a gap between sowing and reaping, and because of that gap we think that somebody else is responsible. The gap deceives us...

Take the whole responsibility for your life. If it is ugly feel responsible for it. If it is nothing but anguish take responsibility for it. In the beginning it is hard to accept that "I am the cause of my own hell"... but only in the beginning. Soon it starts opening doors of transformation, because if I am responsible for my hell, then I can create my heaven too. If I have created so much anguish for myself I can create so much ecstasy too. Responsibility brings freedom and responsibility brings creativity..

The moment you see that whatsoever you are is your own creation, you are freed from all outer causes and circumstances. Now it is up to you: you can sing a beautiful song, you can dance a beautiful dance, you can live a life of celebration, your life can be a constant festival; nobody can disturb it. This is human dignity. God is a great respector of individuals, and a person becomes an individual only when he takes the whole responsibility for himself upon himself.

It is only through bliss that one can be really noble. It is only through bliss that one can have a really noble birth. Physically al births are the same: you may be born a king or to a beggar, it doesn't matter. Physiologically nobody is noble or ignoble, nobility is something spiritual. It is not given to you with birth, it has to be earned, it has to be created. One has to work for it. It is an arduous journey, an uphill task. One has to rise above many things.

It is easy to fall; it is difficult to rise, because when you fall nature helps you, gravitation helps you. It is like a rolling stone from the hill: gravitation is enough. But when you are rising towards the peaks you are

moving against gravitation. Although there is another nature, a higher nature, which will help you, you will become aware of it only later on. The initial work has to be done first, then you will become aware of another law -- the law of grace -- which pulls you upwards just as gravitation pulls your downwards. But for that one has to be utterly pure. One has to learn how to trust, how to love, how to surrender. Then a moment comes in life when falling upwards is really falling -- although it is falling upwards. There is no effort needed: you simply relax and some grace starts taking you, starts pulling you up. You are given wings.

Sannyas is the initial work to purify you, to help you learn how to be available to the beyond so that grace can possess you. Sannyas is a new birth; one becomes noble, in the real sense of the word.

So let this be a second birth. Jesus says 'Unless you are born again you shall not enter into my kingdom of god. What does he mean by 'Unless you are born again'? He is indicating the birth of initiation. He is talking about sannyas in his own way.

So now the real journey starts. Up to now you have lived only in sleep -- now there is a possibility of waking up. And without waking up one never becomes aware of the meaning of existence, of the great poetry of life, of the great ecstasy of existence. It is tremendously beautiful, but we are fast asleep and we go on missing it. God goes on knocking on the door but we are snoring inside.

So now let sannyas become a *real* effort, *real* work to be born again.

Herman.

A warrior can be of two types: one is engaged in external war, war with others; the other is interior war, war with one's own sleep, unconsciousness, war with one's own stupidity, lethargy.

Don't be a warrior in the external sense of the word, that is violence; but certainly be a warrior in the internal sense, because there is much which has to be overcome and there is much which has to be transformed and there is much which has to be released.

One is almost in prison and a great fight is needed to get out of it. The prison consists of our mind. Consciousness is the prisoner; the mind is the prison. The whole process of meditation is to dissolve the mind, to dissolve the walls of the prison, to help you to become no-mind. and the moment you know that even for a single moment you can become a no-mind, you have known your potential, you have recognized your possibility, your future has dawned. Now you can move with the absolute guarantee that the morning is not far away, because the first ray has been experienced. The first ray is difficult. The whole difficulty consists in the first glimpse. we have lived in the mind for centuries, we have become so accustomed to it. Day in, day out, we are surrounded by thoughts, desires, memories, imagination.

Seek the gaps between two thoughts and start moving deeper and deeper into those intervals, into those gaps: those gaps are the windows into God. That is going to be your war from now onwards.... attain to thoughtless moments, to contentless consciousness, and then everything else follows of its own accord.
You create the space of no-mind and god comes and fills it.

Melanie.

In the beginning it is very difficult to understand that darkness can also be divine. But it has to be because only God exists, so whatsoever is, is divine. Light is divine, so is darkness; white is divine, so is blackness; life is divine, so is death. It is difficult to accept because for centuries we have been taught this dichotomy: that light is good and dark is bad, white has some nobility about it and black is evil. But that is sheer stupidity. You can't divide life in that way -- it is all one. The day turns into night, the night turns into day; the young person becomes old, the child becomes a young man; life turns into death and death opens the door for a new birth. Things are not separate; all divisions are utilitarian, artificial, arbitrary. Life is an undivided whole.

The Old Testament says that god created the world in six days and then he looked around, he saw his own creation and he said "Good, *very* good!"

My sannyasins ask me why I say "Good, very good!" so many times -- it is an old habit!

He must have seen darkness, he must have seen death, he must have seen thorns. He must have seen everything, because in those six days he created everything. All that we see in life was created, and he said "Good"; he blessed it all. That is a tremendous statement. That means that nothing is bad. Even the bad has something good in it; there must be something hidden in it. We may not have been able to discover it -- that's another thing, that is our fault. Otherwise even in darkness one can see a kind of luminosity and in death one can see eternal life.

Remember it: life is an undivided whole. And the devil is also divine. In fact the words "divine" and

"devil" come from the same root: they both mean divine, they both come from the Sanskrit root div, which means divine.

The devil was also an angel first. God created him and he must have created in him the desire to rebel, otherwise from where could the desire have come? He must have seduced him to rebel, persuaded him to rebel; there is no other explanation possible. The devil is nothing but God's agent, CIA, working in secrecy.

Once we can see the wholeness then our inner divisions also disappear. Our condemnations, that this is bad and this is good and this is higher and this is lower -- they all disappear. Then a beautiful chaos arises. Yes, a chaos, but a chaos which contains the cosmos in it, a chaos out of which stars are born.

My effort here is to teach my sannyasins to love the whole as it is, without any condemnation, without any renunciation, without any rejection... a total affirmation, an absolute yes, a categorical yes. That's my whole message to my sannyasins: a categorical yes to the whole of life. and then there is joy, then there is only joy, then there is no other possibility. Then even in sadness you will be able to find something beautiful to dance about, to sing for, to be thankful for. That is the beauty of the religious man: he can be thankful in every situation -- he is grateful in every situation.

Veetkarmo means transcending action, going beyond action. It does not mean becoming inactive. it simply means knowing that you are only a witness of the action, not getting identified with the action. There is no need to escape from life into a monastery, into the Himalayan caves. Live in life and live intensely and passionately, but still remember that your consciousness is only a mirror which reflects and which is never identified with anything that it reflects. The mirror can reflect the tree-it never becomes the tree; it can reflect the cow -- it never becomes the cow. It never clings to any reflection; it remains empty, it remains pure.

Our consciousness is an absolutely pure, mirrorlike phenomenon, just reflecting. Don't get identified with your actions. Act, and act totally, but without identification.... Once I was asked, "Is God a Hindu or a Mohammedan or a Jaina or a Buddhist or a Jew or a Rajneesh sannyasin?"

I said: God is not a Hindu because he is not so lousy. If he were a Hindu the world would be a chaos, it would have disappeared long ago. Nothing would have worked out, everything would have gone wrong, everything would have been topsy-turvy. He is not a Mohammedan because he is not a fanatic. He allows for even those who don't believe in God, who are against him. He allows them as much freedom and as much life and as much energy as those who are devotees. He is not against the atheist: he can't be a Mohammedan. He is not a Christian either. Christians cannot say of him that he is a saint. He is not so long-faced, he is not so sad. He is in tremendous love with the whole of life, from the lowest to the highest. He is not a Jaina, otherwise he would have renounced the world. He is not a Buddhist, otherwise he would have turned away.

The only possibility is that he may be a Jew... because who else works six days a week? And he is not a Rajneesh sannyasin, certainly because they work eight days per week! They have out-jewed Jews! But he is totally in the world, working, just taking one day's rest. He is not against action, but he is beyond action.

In the East we have a metaphor for him: God is like a lotus leaf. The lotus leaf is in the water but remains untouched by the water. Be in the world but remain untouched by it.

Man tries to be a master. His whole life is an effort to attain mastery, power, prestige. He tries to accumulate money to be powerful, to have fame, or to make a great empire. This is the worldly man's effort, this is how Alexander the Great moves, he is the paradigm. But there is a totally different approach to life toot the life of a Buddha or a Christ. They don't try to be the masters of the world; on the contrary they try to become just servants of the whole. The miracle and the paradox is that Alexander dies a beggar and Buddha, the beggar, lives like an emperor and dies like an emperor. The paradox is that those who try to be the masters are reduced to servants, and those who try to be the servants become masters.

Jesus says: Those who are the last here will be the first in the kingdom of my god. That's exactly the meaning of your name -- let it become your life too.

Premdas means a servant of love -- and that is going to be your work on yourself. Just dissolve yourself into a loving energy, just become a loving energy -- not in love with something in particular ;but just having love for each and everything, even for nothing! It is not a question of an object of love but of just an overflowing loving energy.

If you are sitting silently in your room let the room be full of loving energy, create an aura of love

around yourself. And you can do it, that's why I am saying it. I only give things to you which I can see are possible. I don't ask the impossible -- never! I only indicate what is going to happen to you very naturally. It is very simple and very naturally possible for you to become just love. That will be your prayer and that will be your meditation.

If you are looking at the trees, you are in love with the trees; if you are looking at the stars, you are in love with the stars. *You* are love, that's all. So wherever you are go on pouring your love... onto rocks, and when you pour love on rocks even rocks are no more rocks. Love is such a miracle, such magic, that it transforms everything into the beloved. You become love and existence becomes your beloved, existence becomes god

People seek and search for god without becoming love. How can they find him? They don't have the necessary equipment, the necessary context and space. Create love and forget all about god. Suddenly one day you will encounter him everywhere.

Scriptures in Silence and Sermons in Stones

Chapter #22
Chapter title: None

10 December 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT22	
Audio:	No
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Shella.

Man is born blind. Eyes have to be earned. Eyes have to be achieved. Life is an opportunity to achieve eyes. Physiologically, we have eyes and ears, but spiritually, we have no eyes and no ears and no heart. The physiological is only a condition -- a necessary condition but only a condition, a context, in which the spiritual is possible.

It *can* happen but there is no inevitability about it. Unless we work for it, it is not going to happen. And nobody can give you eyes; you have to attain them on your own. The Buddhas only point the way.

By becoming a sannyasin you are not becoming part of a creed, because I have none; you are not becoming part of a sect, because this is not a sect at all. I believe in the individual, my belief in the individual is absolute. This is not an organization. The relationship is personal and intimate; each sannyasin is related to me directly -- there is no via. But I can only indicate, I can become a finger pointing to the moon: then you have to make the whole journey. It is a long, arduous journey but tremendously ecstatic too, with many thrills and adventures. It is not a boring journey -- arduous certainly but tremendously interesting: there is nothing more mysterious than the path of spiritual growth.

In the East philosophy is called darshan; darshan means capacity to see. The English word 'philosophy' is poor compared to the Eastern darshan. Philosophy gives the idea of thinking, of intellectual effort, Darshan is totally different, it is the existential capacity to see. And that's exactly the meaning of your name now: go beyond blindness, attain to eyes. The potential is there in everyone, the seed is there; now the time

has come to sow it. And sooner or later, if one goes on following the path rightly, intensely, passionately, lovingly, the time of reaping also arrives. It will not be long.

I can see the possibility, the future. All that is needed is a total commitment. And you can do it, you are capable of it.

I ask only that which you can do, that of which you are capable. The more capable you are, the more I ask; from you I ask *total* commitment.

Judy.

Prayer is praising the lord for all that is. It is an approach of a yes-saying heart which knows no doubt, no skepticism, no negativity, which can dance and sing because the world is so beautiful. It is such a gift... of which we are not worthy. We cannot repay the lord; all that we can do is praise. We can sing hallelujah and if one becomes a full hallelujah nothing else is needed, then everything is possible. Then even the impossible is possible.

So let prayer be your path. Praise in as many ways as possible, and never complain; drop the complaining mind. And it is only a question of decision. Once it is decided, one starts dropping the old habit of complaining and the whole energy starts moving in praise -- and praise brings blessings, benediction. Praise in all possible ways: praise the sunset and the clouds and the trees and the birds and the people. Don't be a miser in praising. Praise whole-heartedly, as totally as possible, and it will bring you closer and closer to God. It will become the bridge. It is the shortest route to God. Meditation is a long route, prayer is a short-cut.

Margje has two meanings; both are beautiful. One is a pearl, a precious stone, a diamond.

The other is a child of light, which means a child of god, because god is light. Down the ages light has been the metaphor for god. Both meanings are joined together, both come from Persian. To be a child of light, to be a child of god, is to be precious, 'Without god there is no value in life. Unless we are related to god, unless there is god, there is no significance in life. Without god life is only accidental, a mundane affair: a tale told by an idiot, full of fury and noise, signifying nothing. But if god is there then everything becomes meaningful; god becomes the context in which everything gains meaning, becomes precious.

Without god we are orphans, the whole existence is an orphan. With god existence is a home. Then we are children of god.

The world is suffering too much because for the first time in the history of human consciousness man has lost track of god. Nobody has ever suffered like us. People have been poor in the past, very poor, people have starved, but people have never been spiritually so poor. People have never starved spiritually so much as today.

My whole work here is to give you back an insight into god. Unless man becomes rooted in god again man has no future.

Man can live in two ways. He can live as an extrovert -- then he can have the whole world but he will miss himself. And to miss one's self is to miss all. One can become an Alexander the Great but deep down one will remain just a beggar, utterly poor. And it hurts, it hurts very much, because one cannot drown it in any oblivion. In fact the more riches you have on the outside, the more clear it becomes to you that inside you are just a wound.

The other way is to live an inward life: man can live as an introvert -- then man lives in his own being. Then one lives rooted in one's own self and a great richness arises because one is nourished.

It is from our inner core that we are joined to god, and if we live from our inner core we allow god to live through us. I am not against the world. Be in the world but don't be of it, be in the world but remain above it, be in the world but remain transcendental to it. Remain a witness -- that is true interiority.

Prashant means profound silence, deep silence -- and that is the key for you. Be as silent as possible, sit more and more in stillness. Not only in bodily stillness... that too is helpful and creates a situation but it is not the end; it is just the beginning. It is more important that the mind should be still, that the mind should stop its constant chattering. And it does stop - we have just never tried.

All that is needed is a very simple process: you sit inside yourself and watch. Let the mind do all kinds of old tricks and you simply watch non-judgmentally -- neither saying good nor bad, neither choosing nor rejecting, utterly indifferent, cool. Slowly, slowly the knack is learned by remaining cool and indifferent.

First the mind tries all its old tricks and then by and by it starts feeling embarrassed because you are not getting affected in any way, this way or that. Even if you become affected against it, then too the mind is perfectly at ease; it has disturbed you. So don't be against it, don't fight with it, and don't fall a victim to its tricks; just remain aloof.

Many times you will get involved. The moment you remember, pull yourself out, again compose yourself, again start watching. A thought arises; see it. It comes in front of you; see it. The it passes by; see it. Coming, staying, going, just watch it. Take note of it, with no idea of whether it is good or bad, whether it should be or should not be -- with no moral attitude, just a scientific, cool observation.

Within three to nine months time the mind stops chattering. One day suddenly it is not there, and that day such a silence descends as you have never known before. That silence, that infinite silence that comes and overwhelms you from all sides. Then it never leaves you; it remains with you, it becomes your very soul. It is very liberating.

Sudhiro means the wise one. It does not mean the man of knowledge, it means the man of insight. It does not mean one who knows much, it simply means one who is so innocent, so open, so vulnerable to existence that nothing can remain hidden from him. Existence reveals itself to him. It does not mean a scholar, it means a seer.

And the path is taking a jump from mind to no-mind. Mind can make you knowledgeable but never wise; no-mind will never make you knowledgeable, but it can make you wise. It is wisdom that brings freedom and it is wisdom that brings god to you. It is wisdom that brings immortality to you. Knowledge is all rubbish. Avoid knowledge and enter into the world of wisdom. The way is meditation, the way from mind to no-mind is meditation.

Arthur.

Man has lived too much in war. Outside he fights with others, inside he fights with himself, as if he knows only one way to live and that is fighting: In the name of politics fight with others, in the name of religion fight with yourself. This is why we have created misery. Fighting cannot bring peace. One has to learn how to drop these old patterns of constant fighting.

My approach is that of non-resistance, of no-fight. No fight is needed because this is our existence -- we are part of it. It is not inimical to us, it is not against us, it is not going to devour us. It has given birth to us. It nourishes us. It is very friendly, very motherly. Your body is your friend, and your mind too -- you just have to know how to use it.

Let this be your foundation: be friendly with existence, outside, inside, be friendly with everybody, with yourself too -- which is the hardest.... People don't love themselves. That is the last thing they ever do. It is easy to love the enemy; it is very difficult to love yourself. You know yourself too well -- how can you love yourself? But the person who can love himself can love all. Love thyself, and you are bound to love your enemies and everybody else. If you can love yourself you have fulfilled the basic condition of love, and out of that love arises peace. And peace is the door from which we start having our messages of God.

Sundram.

Think of God in terms of beauty -- not in terms of truth and not in terms of good, but in terms of beauty. Then poetry becomes prayer, then music becomes worship, then painting becomes meditation; then aesthetics is religion. And that is my first hint for you. Think of God in terms of beauty. Worship beauty: in a rose flower, a bird on the wing, a cloud floating in the sky, a rock, a river, a child playing. Wherever you find beauty, remember God -- bow down to beauty.

Just today I was reading about a Hassidic mystic, He was so beautiful. Mystics naturally become beautiful because something inside them starts filtering through their bodies, they become luminous. He was dying, and one of his friends, another Hassidic mystic, had come to see him. The friend started crying.

The dying mystic asked, "Why are you crying? Because I am going to my home -- I am not dying! There is no death, and you know that perfectly well. You have experienced the immortal, so why are you crying?"

And the other mystic said "I am not crying for the soul, I am weeping for your beautiful body. Now it will rot in the earth." And then, the story says, both wept. I loved it... Then both the mystics wept.

Beauty is an expression of god, in whatsoever form it appears. So this is the way that you have to seek and search for your god.

Devo.

All is divine. In fact there is no God, only godliness. God is not a person but a quality, not a person but a presence.

The idea of God as a person is anthropomorphic: we have made hat image in our own image. It is nothing but man-projected; it is not the true God. That's why Buddha is silent about God. He talks about godliness but never about God.

My own experience is exactly the same: there is no God but here is godliness, the whole existence is overflowing with godliness. There is no division between God and the world; existence is divine.

Start looking at existence with this vision, with these eyes, and you will be surprised because you will start seeing things you had never sen before. You have been passing the same things every day: the same trees and the same birds and the same people. But once you have this vision, that all is divine, you start looking at things in a new light. Then the world is no more a puzzle, no more a problem, no more a question - not a question to be solved but a mystery to be lived.

Premo.

Love is the very essence of all religion. It contains all. It is the seed out of which Bibles, Korans and Gitas have grown. It is the seed out of which Jesus, Buddha, Lao Tzu have blossomed. There is no need to think fo god. That is unnecessary. There is no need to be worried about life after death. That whole thing is for stupid people.

The really religious person thinks only of love, and not only thinks of it but lives it; love becomes his life. And in that life all is fulfilled. God comes one day when the time is ripe, and insights about the other shore, the further shore, start happening of their own accord. Whatsoever is provided for your growth goes on happening to you. Everything is provided for the lover, every care is taken of the lover.
Love unconditionally -- love for love's sake.

Rikto.

The moment you are empty of yourself, you are full of God. Both cannot exist together, remember. Remember again and again: both cannot exist together; it is either you or God. And it is the foolish person who chooses himself. Choose God: disappear as an ego. Forget yourself as a separate entity from existence, and in that very disappearance you are reborn.

It is a very paradoxical state: the moment you are empty of yourself you become full, and full for the first time, overflowingly full, inexhaustibly full.

And the ego is just a shadow, it has no substance. It is a dream, not a reality. Drop the shadow so that you can attain to the substance. Drop the false so that the real can be attained. All that I teach here is how to be empty of yourself so that you can be full of God. And that fullness is fulfillment.

Veet Asmito means going beyond ego.

Ego is our hell, and the irony is that we are the creators of it. We create it and we suffer. But it is within our capacity not o create it and to move away from suffering.

The moment the ego is not there and the suffering is not there, you are in bliss. Bliss is our nature; suffering is a created phenomenon, arbitrary. Bliss is uncreated: it is there right now, underneath suffering, like an undercurrent. You need not create it, it is already the case. Just don't create suffering. and the secret of creating suffering is in the formula of the ego.

Being a sannyasin means dropping the ego. From this first moment don't think of yourself as superior, or as inferior; both are ego attitudes. Don't think of yourself as somebody or as nobody; both are ego attitudes. Try to understand the cunningness of the ego; it can even become humble, it can say, "I am humble, here is nobody more humble than me." It has come in from the backdoor.

Great understanding is needed to get rid of the ego. In fact that is the whole work. Once you are out of the ego nothing else needs to be done.

Garimo means glory...

Each being has a tremendous glory to be released, great fragrance to be released. Man looks small but he is not. He contains oceans, oceans of bliss; he contains skies, skies of freedom.

The spiritual experience is like an atomic explosion: the atom is so small, but when it explodes it is so big, so huge. The experience of one's own self is exactly like that. It is an explosion, an explosion of the

atomic consciousness. Suddenly you see yourself as the whole: unbounded, infinite. That is our glory -- it has to be attained. Without attaining it we can't be contented.

Scriptures in Silence and Sermons in Stones

Chapter #23
Chapter title: None

11 December 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Literally, Jacob means: God is our protection, or, may God protect you.
It is a blessing.

Jacob was also one of the twelve disciples of Jesus, and that has far more significant a meaning. To be a disciple is one of the greatest experiences of life, because it is an experience of trust, love, surrender. And all that is beautiful comes to those who trust, who love, who surrender.

To be a disciple is an absolutely necessary step; it can't be avoided. If one really wants to know the truth, to know God, to know what it is all about, then to be a disciple is a bridge. It needs courage - love needs courage. And it is the ultimate in love because it has no instinctive part to it.

Sex is closer to animals - so is greed. But no animal has been said to be a disciple. That is an absolutely human phenomenon, something non-instinctive, something that does not belong to the physiology and the chemistry of your body. It does not even belong to your psychology; it belongs to your spirit, to your being, to your real core.

Be blessed because this rare moment of becoming a disciple has arisen in your life. And if you take this jump, God certainly will protect you.

Pritam.

Love existence and you will become a beloved of existence, because existence only echoes and re-echoes, it reflects and rebounds. Whatsoever we do to it, it goes on doing to us a thousandfold.

"Hate life" -- that's what has been said by the pseudo religious. Then you will be hated by life. Love and you will be loved. and when the whole existence showers on you as love -- a rain of love, flowers of love raining on you -- then life is true life, because then it is ecstasy. Then only do you know the significance, the meaning, the purpose, of why you are, of why this existence is.

Nobody else can answer the why, but when love showers on you from the sky and from the stars and from the trees, you know it; in your very heart of hearts you feel it. And that's exactly the deepest desire of your very being: to be beloved of the whole. But it has to be earned, and the way to earn it is to be a great lover. Then you will be loved.

But we go on doing just stupid things. We want to be loved but we don't love. We want to see a beautiful face in the mirror but we don't make a beautiful face; we go on making an ugly face and then we are angry at the mirror. The mirror simply reflects. So does existence -- it is just a mirror.

Helmut.

Bliss is possible only if you are a daredevil. Less than that won't do. Misery is cheap, any coward can afford it; hence you will find all cowards miserable. All the miserable people are cowards. Nothing is keeping them imprisoned in misery except their cowardliness -- because they can't go beyond the limits drawn by the society, the state, the church.

And bliss is not something that can be experienced within such limitations. It needs entry into the unlimited, into the unknown, into the uncharted. Courage is a must; only courageous people become blissful. And whenever there is a blissful person and a courageous person, fame follows like a shadow. Bliss and courage shine forth. That's why centuries have passed but we cannot forget a Jesus, we cannot forgive him because he showed us that we are cowards, and we cannot forget him because he showed us our possibility -- that we also can become blissful.

Sandhano means enquiry, quest, adventure.

Man is born as a quest. Man is not born as a complete being. A dog is born complete. A tree, a rock -- the whole of existence, except for man -- have one similar thing about them: they are all complete. Only man is incomplete; hence man has an opening. Everything else is closed. A rose is a rose is a rose, but man may be a thousand and one things. A man can be a Judas, a man can be a Jesus. All possibilities are open, all alternatives, available.

So those who take their life for granted miss the whole point. Life is a quest, it is an enquiry, an enquiry into how to be total, how to be whole. This is the dignity of man, this is his uniqueness: because is not complete he can grow; because he is not yet entire he can blossom, he can learn, he can become. Only man evolves.

I don't agree with Charles Darwin. He says that man has evolved out of monkeys, but what have the other monkeys been doing? Why don't they evolve into human beings? It has been a long time but they simply go on being monkeys! There seems to indication at all. At least they should start learning their ABC but they have not even started that!

Hence I say that Charles Darwin is utterly wrong. Man has not evolved out of monkeys, man is a totally different kind of being. Only man knows how to evolve. No monkey knows, no ape knows. They simply remain the same; they go on reproducing themselves. For millions of years they have been doing it. No single monkey has risen higher than normal monkeyhood, a But man grows, evolves. Man is a quest. Man is not a being but a becoming, an enquiry. That's his beauty, his glory -- a gift from god.

Prem Roelof

Fame is poisoned if it comes without love. Fame is nectar if it comes out of love. One can be famous like a Genghis Khan, a Tamerlane, like Joseph Stalin or Adolf Hitler, that fame is ugly. It would have been far better if Adolf Hitler had died absolutely unknown, anonymous. It would have been a great blessing to the world. Their fame is full of blood, murder, butchery. We don't need such famous people anymore.

But a Buddha also becomes famous, a Jesus, a Zarathustra. Their fame comes from a totally different quality of being. Their love makes them famous, their fragrance is such that they share their joy totally.

Adolf Hitler stinks; hence he becomes famous. Buddha has a perfume; hence he becomes famous.

Be loving, be love, and then fame or no fame, it doesn't matter. But it comes, it comes inevitably. One becomes a star in the dark night of existence. One cannot hide it; it shines forth. From thousands of light years away, still you will see it. This is the case with the man of love. Love is the most luminous experience of life. Let that be your prayer and your religion.

Joseph.

Bliss is an increasing faithfulness, in trust.... Misery is in doubt. There more you doubt, the more your life becomes surrounded by darkness. the more you doubt, the more your being becomes negative -- and to be negative is to be incapable of receiving god. To be negative is to be rejecting, to be negative is to be closed, to be negative is to be resistant.

Faith means being open, available, receptive like a womb; then only is bliss possible. when you are open to the wind and the rain and to the sun of existence, when there is no resistance at all, when you are in a state of let-go -- that is trust, the state of let-go. When you are moving with existence, just floating with the river towards the ocean with no idea of your own about where you would like to go, with no idea that you

are, so utterly relaxed with the river of life that you are no more separate, just a ripple in the river, a wave -- that is faith.

Joseph is the name of Jesus' father. It is very symbolic: only trust can give birth to Christ, only trust can become the right space for Christ-consciousness.

Paul has two meanings: one comes from Latin -- it means small; the other comes from Greek -- then it means rest, relaxation. Both meanings are significant, significant for the seeker of truth, significant for those who really want to grow. One has to be both. One has to be so small, as if one were not, one has to be a nobody. If you really want to be somebody you will have to fulfill the condition of being a nobody. And only if you are a nobody can you relax. The ego is always tense and keeps you tense; when there is no ego there is rest.

And in rest is all, because when you are totally restful God is available to you. You enter into the kingdom of God only when you are totally relaxed -- no tension, no desire, no mind -- just like a small child, a nobody, and totally relaxed. Let that be your work on yourself.

Arihant means one who has killed the real enemy.

Self-ignorance is the real enemy, unconsciousness is the real enemy. To live like a somnambulist is to be one's own enemy. The enemy is not outside you, it is hidden in your own mind. It is your mind -- and one has to go beyond it.

The only way to go beyond the enemy, to kill the enemy, is to be more and more alert, more and more conscious of your thoughts, of your acts, of your desires, of your feelings. Even walking, walk consciously, even eating, eat consciously. These acts can be done without any consciousness, we can do them mechanically. De-automatize your acts, bring consciousness to each act; then you can bring consciousness to each thought, because action is gross, thought is subtle. And when you have become conscious of your thoughts you can bring consciousness to your feelings -- they are the subtlest. These are the three layers of our bondage. These three constitute the enemy. If you can become conscious of all these three you have become a conqueror.

That's the whole purpose of sannyas: to make you a conqueror, to make you victorious.

Gyanam means wisdom... not the so-called knowledge, but knowing; not knowledge but knowing.

Knowledge is available from the outside. Knowing needs an inner purification. Knowledge is information, knowing is your capacity to see, to understand. Knowledge never transforms anybody. It can make you a great scholar, but to be a scholar is to be nothing but a parrot. The scholar simply repeats: he is a gramophone record, neither more nor less. But a knower knows, knows on his own authority. He does not believe, he sees. He is not a Christian, he is a Christ; he is not a Buddhist, he is a Buddha.

Remember it, it needs a radical change in your consciousness, a totally new kind of consciousness: alert, aware, meditative, loving. These are the foundations which will make you able to see. You will not become more informed but you will become totally transformed.

My work is not to inform you but to transform you. And that's what sannyas is all about.

Pragito means a song.

In the past religions have been destroying the beauty of life, they have been anti-life. They have taught people how to be sad; all their practices are to make people serious and sad. This has been a pathological history, and because of this, millions of people turned away from religion. It was natural. The intelligent people became anti-religious because they could not see the point of being anti-life. Only mediocre and stupid people became anti-life; hence religion has remained in the domain of fools.

My effort is to transform the very quality of religion, to make it a song, a celebration, a multi-dimensional celebration of life, and existence, of love, of beauty, of poetry, of painting, of dance, of all that is beautiful, of all that enhances creativity.

My sannyasins have to become creators of beauty, singers, mad singers, ecstatic dancers. Only then is religion true and the approach towards God valid; otherwise our approach towards God is pathological. It is not healthy, it is not whole, it is not wholesome.

Nirup.

God is formless and so are you, and so is everybody! The form is an illusion; it is imposed by our

limited senses. It is as if you look out of a window and the frame of the window gives a frame to the sky. The sky has no frame, it is unlimited, but because you are standing behind a window, your window-frame becomes a frame for the sky, at least for the sky that you see.

If you think that the frame of the window is the frame of the sky you are living in an illusion. Our eyes are windows, so are our senses: they give forms to things.

In fact everything is formless, and to understand the formless is to understand God. God is nothing but another name for this formlessness.

Scriptures in Silence and Sermons in Stones

Chapter #24
Chapter title: None

13 December 1979 pm in Chuang Tzu Auditorium

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Bliss is a vision of beauty. It is seeing the tremendous grace that surrounds existence. It is seeing the dance of the universe, the song of the universe, it is penetrating into the harmony. The whole existence is harmonious, it is an orchestra: everything is in tune with everything else, except for man. Man falls out of step and then he suffers, becomes miserable. Fall in step again and then there is bliss.

To be a sannyasin means falling in step again, becoming part of the harmony of the whole.

Man's well-being is with God. If we become rooted in God we are whole and healthy. If we remain without God we remain without roots, without nourishment. God is more a mother than a father, more a she than a he. It is just the male chauvinist attitude that has made him a he.

God is the earth, our nourishment, our well-being. And the whole of life is nothing but an exploration -- an exploration of the source of our well-being.

Reinhard.

The pure heart is a basic condition for bliss to happen, but by purity I don't mean something moral; by purity I mean innocence. A moralist is never innocent, he is very calculating. His morality is nothing but his calculation. He is bargaining with God, he is earning virtue so that he can achieve paradise and the joys and the pleasures of paradise. He is really cunning, his morality is rooted in his arithmetic. He is not innocent; no moralist is ever innocent.

It sometimes happens that an immoral person may be more innocent than the so-called moral. The immoral may be immoral only because he has not calculated about his life. He is simply living, with no idea of the consequences. He may be simple, but the moralist is never simple, he is very complex. The so-called saints are the most complex, cunning, calculative people. You will not find the innocence of a child in their being -- and that's what purity is.

A child is neither aware of the good nor the bad, that is his innocence. To become transcendental to good and bad again is purity, purity of the heart. The transcendence of duality is purity. The moralist chooses; the pure heart lives spontaneously without choosing. He lives in a choiceless way: fully alert, aware, but absolutely choiceless; available to the situation, responsible, responding -- but not out of calculation. And that is the basic space in which bliss starts pouring in.

Love is the most precious diamond there is. All kohinoors are worthless compared to love. me man of love is the richest. And everybody can be rich, everybody can be an emperor through the door of love. But people are afraid to enter it.

They are afraid because at the very entrance one thing is demanded: leave yourself out, then come in. The demand is paradoxical but it can be fulfilled because you are two: the real you and the unreal you. The unreal you has to be left outside the gate and then the real you can enter the temple, the kingdom of god. But we have become so identified with the unreal that we think, "How can it be made possible? The demand seems to be impossible, How can one leave oneself behind?" Yes, it can be done. It *has* to be done.

That's what sannyas is all about. It is entering into the world of love. It is becoming committed to the ultimate adventure -- the adventure of dropping the ego and becoming utterly egoless, The moment you are no more an ego the whole benediction of god is yours.

That is the only way to be rich, otherwise everybody lives a beggar's life.,

Jagannatha Das means servant of god, or it is even better to say, a slave of god. But in English the word "slave" has wrong connotations. It has no positive meaning to it; only the negative. Servant is a little milder, but that too has only negative connotations.

In Eastern languages each word has a double meaning, at least, the negative and the positive. A slave is an ugly phenomenon if the slavery has been imposed upon you -- that is its negative meaning. But if you have surrendered out of love and become a slave voluntarily, of your own accord, then it has a positive meaning. It has a tremendous beauty about it, because by becoming a slave of your own accord you are simply dropping your ego. You are not really becoming a slave; on the contrary you are becoming a master for the first time, because once the ego is dropped you are part of god. It is the ego that keeps you away from god, It is the ego that goes on dominating you, it is the ego that really makes you a slave,

So on the surface dropping the ego looks like surrendering to god. But what are you surrendering? -- You are simply surrendering your disease. And by surrendering it you become whole, you become holy.

Nirakar, the formless.

God has no form, although all forms are his. This paradox becomes possible only because he has no form. If he had any particular form then he could not have all the forms. He is liquid, utterly liquid. Because he is formless he can move into all forms, he can take on all forms, and yet he is not exhausted by the forms. He is inexhaustible energy.

Matter has form, energy has no form -- and God is energy. In fact matter is an illusion. It exists not, it is only an appearance. This has been said by the mystics for centuries but now scientists have agreed to it, on scientific grounds too, that matter does not exist. It is only energy moving with such speed that you can't see the movement; hence you feel as if nothing is moving. It is like an electric fan going at full speed: you can't see its blades. But that is nothing. The speed with which the energy is moving is tremendous. It is the speed of light: one-hundred-and-eighty-six-thousand miles per second. With such tremendous speed, disappearance of matter arises. You can see the wall because you can't see the movement of the atoms, but in fact there is no matter.

Friedrich Nietzsche has declared "God is dead," hoping that science would prove that there is no God. But within one hundred years, just the opposite has happened: God is not dead, but matter is dead. Matter is not even dead, it is no more. From modern science the concept of matter has disappeared, and God is fully alive, more alive than ever.

Nirakar means look into forms for the formless, seek and search for the formless -- both outside and inside. You also don't have any form; look within and search for the formless. The day you contact the formless is the greatest day of your life. After that experience, after that impact, one is never the same again; then all values change, all visions change. You start living on a totally different plane: the plane of deathlessness, the plane of timelessness. You enter into eternity. And to be part of eternity is the enquiry, the intrinsic enquiry of every being. Unless it is fulfilled one remains in a deep anguish, in deep discontent.

And this can be fulfilled -- it is our birthright -- because we *are* it.

Darshano means a vision.

God is not a belief but a vision. To believe in God is absolutely nonsensical. It is like a blind man believing in light or a deaf person believing in music: they can't conceive what they are believing in, they can't even imagine it. Their beliefs are deceptions to themselves, they are self-deceptions. All believers are deceivers. They are deceiving others, but that is not so important: they are deceiving themselves too, which is far more important.

God has to be an experience. and my whole effort is not to give you a doctrine but to help you to wake up. to help you so that you can open your eyes and see on your own.

Pritamo.

God has not to be approached through logic but through love. To approach him through logic is to miss him. The sure way to miss God is logic. It prohibits, it hinders; God cannot be caught in a logical net. The logical net is too crude -- and God is so subtle. He is not like a fish, he is more like water. You can catch the fish in the net but not the water, the water will escape.

The only way to know God is through love, and remember I say: the only way. Because it is only love that opens your heart to the beauty of existence, to the grandeur of all that is. and that grandeur is God. The glory of existence is God.

There is a constant celebration going on: it is dance -- beginningless, endless. But are hearts are closed, and we go on thinking about God through the head. The head is the wrong place. As far as God is concerned, be headless! That's what sannyas is all about: dropping your head. and you can see here so many headless people running all around.

-- How long will you be here?

-- Till the end of December.

-- That's good. We will do our best to destroy, to cut your head off! Next time... come again, because if surgery remains half completed it is dangerous. If only half your head is cut off and then you go away, you will be neither there nor here! Next time come for a longer period.

Scriptures in Silence and Sermons in Stones

Chapter #25
Chapter title: None

14 December 1979 pm in Chuang Tzu Auditorium

Archive code: 7912145
ShortTitle: SCRIPT25
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Bliss is never an achievement on our part. Whatsoever we do is doomed to fail. Because it comes out of the ego it comes out of the stupid mind, it comes out of our anguish, anxiety, desire, ambition, it comes out

of our confusion. It can't bring bliss to us, it can bring only misery.

And people go on moving from one misery to another misery. Just while they are changing from one misery to another misery they think that they are blissful. It is just in those small gaps when they are changing trains, that's all.

Bliss comes from the beyond as a gift, always as a gift. We have to be on the receptive end. We are not to be aggressively active for it, but just receptive like a womb. We have to be feminine to receive bliss. We have to become pregnant with god.

Today you are becoming a follower of Christ. Up to now you may have been a Christian but not a follower of Christ. A Christian is one who is a follower formally, superficially; one who has not risked anything, who is not really committed. His religion is a Sunday religion, a kind of social phenomenon. It is good to go to the church every su day and meet people and say "Hello" and "How are you?" In the society it is good to keep the religious face; it pays. It is a good policy, good politics, but it is not religion. Religion is dangerous.

Today you are becoming a follower of Christ. By becoming a sannyasin you are becoming committed to spiritual growth. You are becoming involved in the tremendous process of transforming your being into a Christ-consciousness.

Bliss is a by-product of trust, of total trust in existence or in God. God is not a person but the impersonal presence. The very life of existence is God, the living energy is God. And to trust in it means to stop struggling against it. Struggling against it creates misery; it is trying to go upstream. But trust means surrender, going with the stream. And going with the stream is bliss.

All misery is because of the ego and its struggle, its resistance. Trust means that resistance has been dropped. You don't think of yourself as separate from the whole; you are just an intrinsic part of the great harmony of existence, a small note in this great orchestra. Then bliss is natural.

There is no need for war and there is no need to be a warrior. Relax. Drop those attitudes which have made man a fighter with others or with himself. Drop all those attitudes. There is no need to fight with anything. Accept. Whatsoever is, is good.

Jesus prays on the cross "Thy will be done, thy kingdom come." That is dropping all fight, that is surrendering to god. In that surrendering, for the first time you will taste what joy is, what truth is, what godliness is. A warrior, worldly or religious, remains in misery. He is fighting a losing battle. We cannot win against the whole, remember it. We can win only with the whole, not against the whole. Hence the stupid one fights and the wise one surrenders.

The most important thing to remember in life is that God loves us, that he has not forsaken us, that he is not indifferent to us, that he is continuously concerned about us, that he cares.

The deeper this idea enters your heart, the better, because when you start feeling more and more loved by God you will be able to love others. That's how we become able to love: if we are loved we can love; if we are not loved we don't know how to love, we don't know what love is.

In the world today love is disappearing because God has disappeared. The sky is empty. It used to be full of love. For centuries people prayed looking at the sky. They were uplifted, they felt love pouring, raining, showering on them. They were moved and touched by it, they were transformed by it. And then they were able to love others -- because when you have love you can give it to others. If you don't have it, how can you give it to others? And the only source to get it from is God because he is the only inexhaustible source.

Narayani simply means goddess.

God is our substance, our very being. He is not something outside us, he is our innermost core, our interiority. We are not to seek and search for him. Only this has to be remembered: we have forgotten it. God is not lost, it is only that we have forgotten who we are.

Nartano simply means the dance -- and that's my definition of a sannyasin: a pure dance.

A dance is pure when the dancer dissolves into it, when the dancer is no more, when you cannot find the dancer and only the dance remains. That's what meditation is, sannyas is, ecstasy is, and ultimately that's

what god is.

Slowly slowly learn how to dissolve. Dissolve in any act, then that act becomes a dance. If you are jogging and you disappear in the jogging and there is no jogger, only jogging remains; or if you are running in the early morning and there is no runner but only the running -- you are so possessed by the act itself there is only the act and no doer inside -- then it is dance.

Wherever you can lose yourself there is dance and there is sannyas. And slowly slowly let it become your very heart. Then god comes seeking and searching for you. You need not go anywhere -- one day he knocks on your door.

Prayer has nothing to do with what is known all around the world as prayer. Real prayer is not a ritual. Real prayer has nothing to do with the church or the temple or the mosque; the real prayer is neither Christian nor Hindu nor Mohammedan. The real prayer has nothing to do with words, it is not verbal. It is silent gratitude. It is a silent bowing to existence.

So wherever, whenever you feel like bowing to the earth, to the trees, to the sky, bow. That bowing will help you slowly slowly, to disappear.`Prayer is one of the greatest methods of destroying the ego, and when the ego is gone, God is left. It is ego that is hiding God in a dark cloud. when the cloud is gone the sun shines forth in all its glory, beauty, grandeur, splendor.

Niranjan is one of the names of god.

The East has given many beautiful names to god. Although god has no name we still have to call him, invoke him, pray to him, so we have invented many names knowing perfectly well that they are all arbitrary. But still, those names signify some quality in god.

Niranjan means the quality of remaining aloof, untouched in the midst of all, remaining in the crowd and yet remaining alone. God is in the world and yet the world touches him not, He remains above it -- in it and yet above it. He is not colored by it. The dust does not gather on him, he remains pure, unpolluted. And that's how a sannyasin should be.

Sannyas is the art of living in the world and yet not allowing the world to enter you, living in the world and yet not being a part of it.

Bliss has a luminosity of its own. Misery is dark, bliss is bright. The miserable person casts a shadow on others too. He comes like a black hole, he sucks people's energy; his very presence is destructive. But the presence of a blissful person is creative, nourishing. It showers light on others. It is a blessing, a benediction to existence.

Every being is a divine flame. We are made of the fire called God. We are small flames but the smallness does not matter; the flame is a flame, big or small. Even the dewdrops contain oceans, even a small wave is as oceanic as the biggest wave. We are small flames but the fire is eternal, infinite. Our quality is exactly that of God, although our quantity may be small.

Science inquires into the quantity of things because only quantity is measurable. Religion inquires into the quality, but the quality is immeasurable: it can only be experienced.

(To his father accompanying him) Help him from the very beginning to feel like a divine flame!

Scriptures in Silence and Sermons in Stones

Chapter #26
Chapter title: None

15 December 1979 pm in Chuang Tzu Auditorium

Archive code: 7912155

ShortTitle: SCRIPT26
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Parijat is a beautiful flower. And my people are flower people, because we believe in peace and not in war! We believe in love.

Palash is a flower. It is a very beautiful flower, and so red that it looks like a flame. That's the colour of my sannyasins: the colour of fire.

We are creating a fire in which the old will be consumed and the new will be born.

(To a four-year-old.)

Anand means bliss. Ged means good fortune. It is the greatest fortune to be a sannyasin -- although it will take time for you to realise it and to recognise it!

Veet William: Transcendence of the Will.

The will has to be transcended. The will is the problem, because my will is bound to be against the will of the whole. If it is not against the whole then it is no longer needed. If I am with the whole, totally with the whole, then what is the point of having my own will? -- it is utterly irrelevant. But it is very relevant if I am struggling, fighting.

Sannyas means: drop the fight, drop the struggle. There is no point in fighting with the whole -- we can't win. The part cannot win against the whole, the part can win only with the whole.

Let the ego and its shadow, the will, disappear. In that disappearance God starts flowing through you. Then you are no longer your self, then you are the cosmic self. Then you are just a vehicle, a medium, a song sung by the divine -- a song not of your own creation but a song which comes from the beyond. And whenever a song is allowed to pass through you and you don't hinder it, tremendous bliss arises.

Bliss is nothing but being totally in tune with the whole.

Love is not something that we have to create, it is already given, it is part of our being. We have only to discover it. The gift has been already given but we are so asleep that we don't know anything about it. We have to become a little more wakeful to see and recognize what has been given us.

The gift is gracious because we have not earned it. It is not a reward, it is simply a gift. A reward is that which we earn; a gift is that which God gives out of his abundance, not because we have earned it. We don't even deserve it, but he goes on pouring because he has too much. He is like a cloud heavy with water, ready to pour anywhere, even on the rocks... and we are rocks. We don't deserve it. That is why one should be grateful to God: we don't deserve it yet he goes on giving. Worthy or unworthy, he makes no distinctions. Sinners or saints, he has no preferences. He has so much that he has to share.

And a sannyasin has to learn to live in the same way. That is a religious life: the life of sharing, without any preference, without thinking whether somebody deserves it or not, but giving out of your joy. The sheer joy of giving is enough. That is the only lesson we have to learn from God, to give the way that he gives. And that is love: giving unconditionally.

And if one can learn the art of giving unconditionally one's bliss will be infinite, unbounded.

The past of humanity has been a disaster for the simple reason that many religions arose in the world which were against life. In fact all the religions that have existed up to now have been against life.

Buddha was not against life, nor was Jesus against life, but Christians are against life and Buddhists are against life. The originators were all for life, but the priest cannot afford that. The priest lives on the

division between God and life; not only on the division but on the antagonism between life and god. The priest condemns life, makes people feel guilty about being alive, teaches them to be destructive towards their own lives. This is how he becomes powerful, this is his strategy. Then he places God far, far away in the sky, and he becomes the agent, the mediator. He exploits in the name of God: he makes man feel guilty and makes God so far away that the guilty man cannot conceive that he can approach God directly, immediately. Then the priest is needed to function as a viamedia.

But the true religion is always life-affirmative. I say life is God -- there is no other God except life. Then he is very close, so close that there is no space between you and him for the priest to stand. The priest becomes absolutely superfluous. The temples and the mosques and the churches need not exist at all, because the whole existence becomes his temple. Wherever you are, you are in God: when the sun rises it is God rising, and when the flower blooms it is God blooming, and when a child giggles it is God giggling.

My whole effort is to bring God back into your neighbourhood, to make him also so close, just like breathing, that he can beat in your heart. Then there is no need to escape from life or to be destructive or to be negative. Then to be alive is worship, and to be more alive is to be more religious. To be totally alive, to be wholly alive is to be holy.

There is no other God than life. All other gods are false, manufactured by man. Only life is not manufactured by man.

But life is invisible: you see the tree but you don't see its life; you see the man, the woman, but you don't see their lives -- you only see the house in which their life lives. The house is visible but the guest is invisible.

There are two types of people: One which believes in the house, the materialist... they say that there is no guest within. Their idea is sheer nonsense because without the guest the house loses all meaning, it is empty, it can't have any significance. Then there are the so-called spiritualists. They are against the house; they say that the house is an illusion, that the visible is an illusion and the invisible is the only truth. The invisible cannot exist without the house, it needs something as a support for it. Both are wrong.

My approach is that the house is beautiful and the house is true. The guest is invisible but there are ways to feel him: meditation, love, prayer. There are ways to see him -- not through the ordinary eyes of course, but there are possibilities in man's consciousness to grow new kinds of eyes. And that's the function of the Master: to help you grow new insights in you.

I teach you the love of both. I am a materialist-spiritualist. Such a person has never existed before. But the future belongs to this vision. The materialist and the spiritualist are both finished, their days are gone. The future needs a new kind of synthesis, a new vision in which all polarities disappear. And each of my sannyasins has to become that synthesis.

Life is meaningless without the experience of truth. And by truth I don't mean a logical conclusion but the experience of existence itself; not speculation but experience, not philosophical thinking but a poetic, aesthetic feeling for it.

Truth can have two dimensions: one is of the head, and the other is of the heart. In the head truth becomes a logical process; in the heart a song of love. and it is only in the heart that one really comes to know.

Life is always new, mind is always old. Life is never old, mind is never new. Hence they never meet, they can't meet. Mind moves backwards, life moves forwards. So those who try to live life through the mind are simply doing something so utterly stupid, that the day they recognize what they have been doing to themselves they will not be able to believe that they could have been so stupid, so ridiculous, so absurd.

Life can be known only by a state of no-mind. That's what meditation is: putting the mind aside, being without thoughts, just being, silent -- not even a single word moving in the mind, no traffic, al is empty, quiet, still. Then suddenly you are in contact with life and then you know its tremendous freshness, its liberating freshness. That is God, that is nirvana. To live life in its totality, to know life in its absolute freshness, is to be blissful, is to be peaceful.

Man can live in two ways: either he can live partially, fragmentarily, or he can live totally. Ordinarily people live in a partial way, half-heartedly, lukewarm. They don't know what intensity is, they don't know what passionate living is. They never get involved in anything. They go only so far, never whole-heartedly

to the very end of it. They are too clever and cunning to do that, too calculative to risk that much. But unless you risk all you will not be able to know the beauty of life. One has to be one hundred per cent involved, committed, then only does life reveal its secrets.

Be total in whatsoever you do. Each act has to become an opportunity to be total. That's my whole teaching -- the long and the short of it.

Love has its own way of knowing. It is totally different from the ways of the mind. For example, if you try to know a rose flower through the mind you will have to dissect it, and in dissecting it you will destroy its beauty. You will come to know about its chemistry but you will miss its poetry, which was the real thing. You will kill the spirit and you will have only the corpse; hence that is not the right way to know a rose flower.

The right way is the way of the poet, the way of the lover, the way of the musician, the way of the dancer. If you are a musician you will sing a song, you will get in tune with the dancing flower in the wind, you will sit silently by the side of the flower and you will try to listen to its music.

Yes, there is music around it. It is very silent but music is there. There is poetry. It is not written in a book, but the very being of the flower, its whispering, its dancing, its playing with the sunrays -- al that is poetry, great poetry. And if you can love the flower you will be able to know the poetry, the music, the dance which is the soul of the flower. Certainly you will not know its chemistry, but you will know its very soul.

Existence has to be known through love, then you know God. God is nothing but existence approached through love.

Scriptures in Silence and Sermons in Stones

Chapter #27
Chapter title: None

16 December 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT27
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

One can be blissful only if one has attained a certain discipline over oneself, if one has become a ruler of one's own body-mind. And it needs more effort, more persistent work, than creating a kingdom outside. The work of Alexander the Great is nothing compared to the work of Jesus Christ, Buddha or Mohammed. Their work is really the pinnacle of human effort, human endeavour; human potential has come to its peak.

The real ruler rules himself, not others. The desire to rule others is just a poor substitute. It is to keep yourself occupied so that you remain forgetful about your inner chaos, so that you need not work upon yourself. It is an escape. The desire to rule over others is an escape.

The victory is through knowing the secret. And there is only one secret worth knowing -- that is your

own innermost self. That is the secretmost place. People go on traveling far and wide; that is not difficult. Man has reached the moon; it is so easy. But it is very difficult to reach one's own center. and the secret of the secret is hidden there, the master key which can unlock all the mysteries.

By being a sannyasin you are entering the path of self-discovery. It is already there, we have only to discover it. Just a few unnecessary things have to be removed, a few curtains, and suddenly we are face to face with God himself. The secret is that we are Gods, and the misery is that we have become beggars.

Love contains my whole message. Love yourself -- that is the beginning, then love those who are close to you, then love the world, then love the whole cosmos; only then will you be able to love God.

The journey begins from one's own self and ends in God. These are the two banks of the river. You are on the bank, God is on the other, and love is the bridge. The bridge passes over the whole of the river, but people are very afraid of love; that's why they go on praying. They never understand what they are doing; their prayer is just ignorance. Unless it is full of love it can't be true. Their life misses love but they go on going to the churches and the temples. That is absolutely absurd.

Unless you live in love you can't enter any temple of God; and one who lives in love need not enter a temple, he is already in it.

Remember this simple message and try to live it, because this is not a doctrine to be believed in but a life to be evolved. Bloom in love, release the fragrance of love -- that is prayer. And only the fragrance of love reaches God, nothing else.

My sannyasin has to become a living message of bliss, not only in words but in deed. His very being has to radiate bliss. He has to be blissful and he has to create an atmosphere of bliss around himself wherever he is, so that whomsoever comes in contact with him immediately starts feeling the cool breeze of bliss.

The real message cannot be conveyed through words. Words can help -- they are secondary; the real message can be communicated only through being -- that is primary. Be cheerful, be blissful, be a song and a dance, and transform your whole life into a sacred celebration, into a sacred ceremony. This is what is meant by being initiated into sannyas.

The moment one starts seeking and searching for oneself one becomes the blessed one. The enquiry itself is the beginning of the transformation. The more passionate the enquiry is, the sooner the transformation will come. Make it intense, make it total...

Sannyas has to be a deep commitment. Sannyas has to become more valuable than anything else in life, even more valuable than life itself.

This is one of the fundamental secrets of life and existence: you live only when you have something for which you are ready to sacrifice even your life. Life begins only when you have something more, higher, bigger, holier than life, in your life. When life itself becomes just a means to a higher end, then your life starts having a context. And in that context only is there meaning, significance, joy.

Zena comes from a Sanskrit root *dhyana*. It means meditation, not in the Western sense of the word, meditation with the Eastern approach.

The Western meditation is nothing but a kind of thinking: thinking of higher things is called meditation. When you think of God, when you think of Christ, when you think of Love, it is called meditation. In the East, thinking is not meditation at all -- whether you think of God or of money doesn't matter. Any thinking of any object is a disturbance in meditation. In the East, meditation means a state of no thought... just pure being. And that is the greatest experience in life, when you simply exist: no thought crosses your being, the whole traffic stops, the mind disappears. But consciousness is there and more than ever, because whatsoever was hidden behind the thoughts is no more hidden, whatsoever was involved in thoughts is no more involved. All energy is released. One is simply a pool of energy, and so silent that not even a ripple arises.

In that silent pool of consciousness, of energy, existence is reflected; we come to know that which is. And God is another name for that which is.

The full moon represents enlightenment, it represents perfection, it represents the ultimate explosion of light. Exactly as the full moon rises in the sky, in deep meditation a full moon rises within your inner sky. It is not like the sun, because the sun is hot; it is like the moon, because the moon is cool.

The sun represents male energy, the moon reflects female energy. Science is a male approach towards

reality, religion is a female approach. Science is aggressive, religion is receptive; hence science has made the world more and more violent. We have violated nature, polluted the atmosphere, poisoned the oceans; in the name of science we have been really aggressive.

Religion brings grace. Religion is love, science is war. Science thinks in term of conquest, religion thinks in terms of surrender. The moon represents all these things -- that's why I have chosen the moon to be on the flag of the new commune.

Punitam means the sacred -- and that is one of the qualities that is missing, missing very much in the modern world, in modern consciousness.

Modern man is the first man in the whole history to have no idea of sacredness, to be living a very mundane life. He is interested in money, power, prestige, and he thinks that's all. It is such a stupid notion. His life is surrounded by small things, very small. He has no idea of anything bigger than himself. He had denied God, he has said that God is dead. He has denied life after death, he has denied life within. He believes only in the superficial; he believes in the circumference but goes on denying the center; hence we see such boredom all around. It is natural, because without something bigger than you to relate to, your life is going to be tedious, boring. A life becomes a dance only when it is an adventure. And it can become an adventure only when there is something higher than you to achieve, to reach.

The sacred simply means that we are not the end, that we are only a passage, that all has not happened, that much has yet to happen. In fact the real has not happened yet. We are only seeds. The seed has to become a sprout, the sprout has to become a tree, the tree has to wait for the spring and the tree has to explode into thousands of flowers and release its soul into the cosmos. Only then will there be fulfillment.... and the sacred is not far away; we just have to start enquiring about it. In the beginning we are groping in the dark, of course, but soon things start falling in tune, soon we start having glimpses of the beyond, some unheard music starts reaching our hearts. It stirs our being, it starts giving us a new color, a new joy, a new life.

Man has the potential of becoming a song of love, a dance of love, but very few people, very rare people, transform their potential into the actual. They are born as seeds, they die as seeds. Their life remains nothing but a long experiment in futility. And the older they grow, the more frustrated they become, naturally, because all their hopes are being shattered, all their desires are bringing nothing but tears, agony, anguish. As the time passes they become aware that whatsoever they have ben doing with their life has ben of no value. How can they sing? How can they dance? How can they feel grateful to God? It is impossible.

My observation is that people go to the temples and the synagogues and the churches only out of fear, not out of love. Yes, older people go more often because they have become more afraid of death. They don't go to the church or the temple because they have known something tremendously valuable in life, but because life is slipping out of their hands and the great darkness of death is coming closer and they are afraid; they want someone to protect them. Now they know that their money is not going to be with them, their friends are not going to be with them, their families will leave them. Out of desperation they start clinging to the idea of God. But this is not out of love and this is not out of gratitude. And a God born out of fear is a false God. A God born out of love is a true God.

My whole effort here is to make windows into God available so that you don't go to God out of fear, so that you can go through the experience of beauty, through the experience of creativity, through the experience of love. And when a person goes through these experiences the contact is tremendous, transforming. A single living contact with God is enough; you will never be the same again.

Scriptures in Silence and Sermons in Stones

Chapter #28
Chapter title: None

17 December 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT28
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Sambodh means right awareness. That is one of the most fundamental keys.

More people have become enlightened through that key than by any other. Right awareness means not only awareness -- because awareness can become a strain -- right awareness means awareness without any strain, relaxed. One can try to be aware but can create tension on the way, and that tension will destroy the whole work. So these two things have to be remembered: awareness with no strain, with no tension.

Our very word 'attention' has tension in it, because whenever we try to be attentive we become tense, but that tension destroys the whole beauty of it. Right awareness means attention without tension, a relaxed kind of watchfulness, just seeing, not making an effort, not striving; an effortless awareness. In the beginning it looks very paradoxical -- effortlessness and awareness -- but once you start working on it, slowly slowly the knack is learned. It *is* a knack. And once you have learned the knack, once you have known even a single moment of awareness without tension, you are on the right track; you will never be the same person again.

A sannyasin has to create as much fire in himself as possible. He has to become just fuel. He has to become such an intense fire that everything is consumed in him: the whole past, the whole future, time itself. Life is consumed in it, death is consumed in it, the idea of I and thou is consumed in it. The mind itself is consumed with all its philosophies, ideologies. And when the fire is total and all is consumed only god is left behind. God is the purest gold. We are made of god but we are carrying so many impurities; a fire is needed to purify the gold. Hence I have chosen the colour of fire for sannyasins' robes. It is just a symbol that you have to pass through a fire. The fire has to be inner; and nobody else can create it except you. It is your very deep effort to transform yourself that will ignite it.

Once it is ignited it becomes huge, and once it is ignited it cannot be put out. Then it has the quality of the eternal.

God is our only security. Money, power, prestige -- nothing is secure; family, friends, even life itself -- nothing is secure. We are surrounded by insecurity. But there is one thing which is secure, and that one thing cannot be found anywhere outside; that one thing can only be found at the innermost core. God resides there, that is God's dwelling place: the heart of your hearts! And to know God is to go beyond all security; then everything is safe and secure. And when everything is safe and secure, misery disappears naturally, anxiety disappears, and great bliss arises. That bliss is the deepest longing of your being.

Inka comes from 'ing'. In Norse mythology Ing is the goddess of fertility, prosperity, peace -- in short, of creativity.

Bliss is a by-product of creativity. Bliss is known only by those who are creative people. It is not something that you can catch hold of, it is not a thing at all. It is the moment of exhilaration when something is created by you, because in that moment you disappear and God appears -- because all creation is through him, by him. God is another name for the energy that we call creativity.

So whenever you create anything -- poetry, painting, sculpture -- you disappear, God starts functioning through you. And in those moments of egolessness there is joy, there is bliss. Once this is understood one can transform one's whole life into creativity....

It does not matter whether you become famous or not, whether anybody appreciates your creations or

not; that is secondary, absolutely non-essential. The essential thing is that while creating something you disappear and for a moment God takes possession of you. That being possessed by God is bliss.

Veet means transcendence. Markus means a warrior, a warlike person, martial.

The full name will mean: go beyond the qualities that make one warlike. Transcend those qualities because they are the cause of all misery, violence, anger, hatred, ego; these are the very pillars of hell. Instead of being warlike, be peaceful, be loving, be human, be compassionate.

To be warlike is to be animal-like; to be peaceful is godlike. And man can be both: either he can fall below humanity and can function as an animal or he can transcend humanity and function like a god. man is only a bridge between animal and god. And remember that we *have* to become gods. Less than that is not going to fulfill you, make you blissful, with less than that you will remain in anguish, something will go on being missed. When one becomes godlike all is fulfilled, a great rest descends and great silence prevails. In those moments of silence and grace one knows what like is all about.

Anand means bliss. Theo means god's gift.

The most difficult thing in life is to receive a gift, because it goes against the ego. It is easier to give, very easy to give but to receive is very difficult. And to receive when you don't deserve... then it becomes even more difficult. and we don't deserve. We have not earned it, we are not worthy of bliss, but God goes on giving -- not because we deserve but because he has in such abundance.

The moment you receive his bliss he feels thankful to you: you have unburdened him, you have taken a little weight from his being. But remember, it is very difficult to receive a gift. It feels like a humiliation, one feels a little embarrassed. And a sannyasin has to learn that: how to receive a gift in great joy and celebration, because the more you become receptive, the more will be given to you. If you are totally receptive the whole of heaven can descend into your being this very moment, herenow. All that is needed on your part is to be absolutely open and ready.

The most godly quality in life is bliss and the most ungodly quality is misery; hence the miserable person cannot have any bridge with God. It is impossible. He can pray, he can go to church, he can read the Bible, but it is all futile because misery makes you closed, misery makes you shrink. Bliss opens you up, bliss expands you, and only in that expanding consciousness can be bridged with God.

Whether you pray or not, whether you go to church or not, whether you read the scriptures or not, whether you are formally a religious person or not -- all those things are irrelevant.

If your consciousness is expanding, sooner or later you will have the connection, the communion. It is bound to happen, it is inevitable; hence I say that bliss is the most godly quality.

They say that in hell people are in great misery. The truth is just the opposite: hell has nothing to do with misery. It is not that in hell you are in misery but that whenever you are in misery, that is hell. And they say that in heaven everybody is blissful; again they are wrong: heaven has nothing to do with bliss. Whenever you are in bliss you are in heaven, heaven is in you. Heaven and hell are inner states.

Remind yourself of it again and again, that bliss is the key. And be blissful! There is so much to be blissful about. Just look at life and you will be surprised: there are so many things that one need not search for anything more. So much beauty, so much splendor, so much grace all around.... These are all expressions of God. And as you start becoming cheerful, as you start becoming a song more and more, you will see: God is coming closer. You need not have any other proof.

Proofs are asked for only by foolish people; the wise ones experience, the fools argue.

Love needs great courage. In fact nothing needs more courage than love because the basic requirement of love is to die as an ego. Only when you dissolve your ego does love start flowing in you. The ego is the barrier and it needs guts to drop it. One clings, one thinks that one is nothing but the ego; hence one feels great fear: "What is going to happen to me is I drop my ego? -- I will lose my identity."

Yes, there will be a time when you will lose your identity, the old identity, the false identity, an interval of time when you will not know who you are, and then the true identity will evolve.

In Zen they say: Before you meditate rivers are rivers, mountains are mountains; when you meditate rivers are no more rivers, mountains are no more mountains; and when the meditation is completed, when you have attained it, rivers are again rivers, mountains are again mountains.

There is a gap between the two -- the old leaving and the new coming -- which is going to be a little

chaotic; hence the need of a master to help during those days, to keep on holding your hand, to go on encouraging you: "Don't be afraid. The dawn is not far off. Don't turn back, look ahead... because there is no way back. Life never goes back, it is always a forward movement."

Buddha says, *charaiveti, charaiveti*: Go on, go on -- until you have arrived at the point where there is no desire left. That is the moment of fulfillment, of bliss, of benediction.

Bliss makes you a king: it crowns you. Without bliss one is just a beggar, and to be a beggar is misery; it hurts. But even the richest people are beggars. They are rich beggars, of course, but their minds are continuously desiring more and more. that's what makes one a beggar. Only a desireless person is a king. And the moment you are desireless you are totally blissful, because bliss is not something to be achieved, it is your very nature. You are missing it because of so many desires, you are being pulled in so many directions. You are so occupied with the desires that you cannot look within.

The moment desires are dropped you are bound to see your nature. A great well-being arises in you -- and that is the ultimate goal.

Truth is available only to the innocent consciousness: a consciousness which is as innocent as a child, a consciousness which knows nothing. When you know, your mirror is full of dust, knowledge gathers dust like a mirror. When you don't know anything you are full of wonder and awe, your mirror is clean. and that clean mirror reflects the truth.

Jesus says: Be like a small child, because unless you are like a child you will not enter into my kingdom of god.

Purity is when you live in a choiceless awareness: when you are neither concerned with the good nor the bad, when you don't divide at all, when you accept everything as divine, when divisions have ben dropped, when you see only the one. even in the devil you see God and even in darkness, light, and even in death, eternal life. When the ordinary ways of seeing things as dual are dropped, you become pure because then nothing can contaminate you. That is the ultimate state of consciousness.... We have to transcend all duality: moral-immoral, good-bad, life-death, summer-winter. All have to be transcended so that one can see the one. One can see the one in so many millions of forms; one is capable of recognizing the one wherever, in whatsoever form he appears.

It is possible. All that is needed is a little effort to become more awake, a little effort to be aware and choiceless; just sitting inside, watching the mind, not choosing anything. The traffic passes on, you sit by the side unconcerned, cool. Slowly slowly a purity starts descending on you. That purity is liberation.

Kalyani: one who is a blessing to existence.

One can be a blessing to existence only if one is full of bliss, full of light, full of god, because you can give to others only that which you already have.

If you are miserable you cannot make others happy; you can try, but whatsoever you do will be wrong. Your intentions will be good but the consequences will be bad. Hence the first thing to be done is to be blissful, to be fragrant. Then naturally the fragrance starts reaching others, starts making them also sing, celebrate.

People are hard. Life prepares them to be hard because life prepares them to fight. Slowly slowly they lose all inner softness; they become rocklike. And a rocklike person is a dead person. He lives only in name, he does not truly live.

True life consists of softness, vulnerability, openness. Don't be afraid of existence: existence cares for you, loves you. There is no need to fight with God: God is already ready to give more than you can ever ask for or you can ever imagine. But God can give only if you are soft, vulnerable. If you are porous then he can enter from everywhere.

Be porous, be available to existence, unafraid. There is no need to be afraid. It is our existence, we belong to it, it belongs to us.

Love is always blessed by god and always condemned by the society. The society is against love, god is for love; hence deep down the society is against god. It pretends to be religious but it is only a facade. The religion that exists in the society is a Sunday-religion, a formality, something very pseudo, phony.

The real religion is totally different. But the moment you are really religious the society is absolutely against you because you become a danger to the society -- to the state, to the church, to all the vested interests, to all the powers that are exploiting, oppressing people.

Jesus was pure love. He was blessed by god, but crucified by the society. Love is always crucified by the society. And society has created por substitutes for love -- marriage, etcetera. Those are just plastic substitutes to keep you engaged, toys to keep you occupied so that you don't feel the need for real love. But real love is a totally different phenomenon, and it is not ordinarily available unless you raise the level of your consciousness.

To attain to real love you have to go through many transformations, because love is the ultimate flowering of your consciousness. It is no ordinary phenomenon. That it happens is a miracle. That it happens is magic, but whenever it does happen blessings shower on you from god.

God is not available through thinking, he is available only through feeling. One cannot connect oneself with god through the head. The only possible bridge is through the heart. One can argue for years or for lives, but one will not come to any conclusion about god. Logic is not in that direction, that dimension. It is not logic but love that brings you to a conclusion. In fact logic never brings one to any conclusion, it goes around in circles. Love takes a quantum leap and immediately arrives at a conclusion. It is not through a process, it is intuitive, it is sudden.

God has disappeared from the world for the simple reason that love has disappeared, and god cannot be brought back to the world unless we start creating more and more vibrations for love, unless we change the milieu that exists on earth today, the atmosphere, the neo-sphere. It is very logical, scientific, but it is absolutely anti-god. Even those who believe in god believe only through logic. And to believe in logic is not to believe at all, it is worthless. Unless it is a love affair, a mad, mad love affair, it means nothing.

I teach the madness that love brings and the sanity that love brings. They are the same thing, two sides of the same coin. The world will think you insane, and those who know, they will think you sane.

Prayer has to be something absolutely individual. It has to be spontaneous, it has not to be learned. A learned prayer is a false prayer. Then you are repeating like a parrot. It is meaningless, senseless -- empty words. But when a prayer arises in your heart, when it has something of you in it then it has tremendous significance. Then it is not a tale told by an idiot, full of fury and noise, signifying nothing. It has tremendous meaning and music.

One has to learn to communicate with existence. Talk to the stars, talk to the rivers, talk to the trees, talk to the rocks. And don't feel embarrassed because this is how god has manifested himself. Everything that is, is a manifestation of god. Start communication with the manifest god and only then one day will you be able to communicate with the unmanifest. Start with the visible and then you can take a quantum leap into the invisible. Talk to the earth, to the grass.

It may not look religious at all in the beginning, but just saying hullo to a tree has something beautiful in it, something spiritual, something holy, because you recognize the spirit of the tree, you recognize the presence of the tree, you don't ignore it. And if a person can learn only one thing -- not to ignore god in all his manifestations -- then ignorance disappears and wisdom arises, arises from your innermost core.

The very idea of fighting and conquering is ugly. The part cannot win against the whole. It is utterly stupid. The part can only win with the whole, through the whole. The part can only win if it allows the whole to win through it -- allowing god to function through you, letting his will be your will, not having any separate will of one's own, not having any separate goal, destiny of one's own, moving with the whole in total accord, flowing with the whole wherever it leads.

In that let-go all fear, anxiety, anguish, disappears. and when there is no fear there is love, and when there is no anguish there is joy. And when you are no more separate there is no death.

Man never really dies. Nothing dies. The very idea that we are separate creates, as a by-product, the phenomenon of death. In the first place the idea of being separate is false and so is death, its by-product. Death is one of the most false things in existence, but it looks very real if the ego is there; it is the shadow of the ego. Drop the ego -- and dropping the ego is the beginning, the beginning of a tremendously significant pilgrimage. And in the very first step, you have arrived. The first step is the last step. In dropping the ego one becomes victorious.

Scriptures in Silence and Sermons in Stones

Chapter #29
Chapter title: None

18 December 1979 pm in Chuang Tzu Auditorium

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Love is a song, because basically it is an uprising in the heart, it is an explosion of feeling, it is sensitivity to beauty. And to be sensitive to beauty is to be available to joy. That's the only window through which joy comes in.

Joy cannot enter into a being without love. Many have tried -- millions in fact, down the ages. All the monasteries have been full of such people. They have tried to be joyful without love. It was a great experiment but it failed. It was bound to fail: their joy was phony, a pretension, their smile remained just a painted smile, there was no soul in it because the window was closed. They were not available to existence, they were closed, they were living a closed life. And when you are closed you are sad, sad deep down.

Bliss happens only when you are open, multitdimensionally, on all planes of being, on all levels. When you are open to all the possibilities then life is a constant surprise, a constant jubilation.

My sannyas is a totally new experiment in the world of religion. It is against the old experiment. They tried to be blissful without love, and they failed. Now the only hope is to try to be blissful with love, through love. It is not going to fail, it *can't* fail: it is a natural process. They were trying something unnatural.

Religion has not succeeded in the world because it was not in tune with nature, not in tune with tao, *dhamma*.

Love is divine. Lust is animal, love is divine -- and man hangs between the two. Whatsoever he knows as love is a mixture of lust and love: something of the animal and something of the divine. Hence man remains very confused about love, about what exactly it is. If you want to condemn it you can condemn it; then you can magnify the animal part -- that's what the priests have been doing down the ages. If you want to glorify it you can; you can magnify the divine part -- that's what the poets have been doing down the ages. The poets and the priests have been enemies. They have never agreed on anything. Priests have always been afraid of the poets. They have always thought them dangerous because while they condemn love as lust, as sexuality, poets praise love as divine, as godly, as all that is beautiful, all that is uplifting, transforming. The conflict has persisted. Both are partly right; and a partial truth is more dangerous than an absolute lie.

My effort here is to make you aware that love can manifest in both ways: as lust, as animal desire -- then it is possessiveness, jealousy, then it is a subtle effort to dominate the other, exploit the other; or it can express itself as divine -- then it is pure fragrance, prayer. One has to be very aware not to get these two things mixed. And one has to constantly move onwards so that the animal is left behind.

Slowly slowly a point comes, a point of no-return, from where the animal disappears, it does not follow

you any more. That is the moment of *samadhi*, *satori*, enlightenment. Then all that you are is purely divine, godly. But love is the door, love is the enorgy to be transformed. Love is the only energy available to man. Through it you can fall, through it you can rise. It is like a staircase: you can go downwards, you can go upwards. The same staircase can be used in both possible ways; it depends on you how you use it. Love is a great art. The art consists in dropping the animal more and more and evolving divine consciousness in your being.

Oriana is a beautiful word, with three meanings. The first meaning is risen. Bliss has risen. That's what initiation is: the beginning of a great pilgrimage, the sunrise. The second meaning is golden. Of coursewhen bliss rises everything turns into gold, the whole existence becomes golden. All matter as such disappears, only god remains. And the third meaning is sunrise, dawn, just those few moments before the dawn when the birds start singing and the flowers start opening and the earth prepares itself to receive the sun and the east becomes orange. There is great joy because the sun is rising again: another beautiful day, another opportunity to live, to breathe, to be.

Sannyas is exactly all these three things: it is a rising bliss, it is a dawn, a dawn of light, and it is golden. It is the art of transforming baser metals into gold, it is alchemy.

Life can be understood in two ways: either through mathematics or through music.

Through mathematics you will know only the periphery of it because mathematics can know only that which can be measured, calculated. It can know only the quantitative part of life. The quality cannot be caught hold of by mathematics. It is only through music that you come to know the quality -- the unweighable, the immeasurable, the inexpressible.

Music is meditation; and my path is that of music. It has nothing to do with calculation. It is the way of the gambler, not of the businessman. It is the way of risking totally, risking that which you have for that which may be, may not be. Hence it attracts only the adventurous, it is only for those chosen few. But they are the salt of the earth!

The cloud symbolises freedom, absolute freedom. It is not tethered to anything, it simply floats. It has no destiny either, because that too is a subtle slavery. It is not in any hurry to reach anywhere; there is nowhere to reach. So wherever it is it is totally there -- no future, no achieving mind, no desire, no ambition, just being here and now -- that's its absolute freedom.

A sannyasin has to be like a cloud: tethered to nothing, going nowhere, having no projected future, living in the moment for the moment, enjoying the moment in its totality as if this were the last, living it in utter intensity. Then god is so closely felt, so deeply experienced that one need not have any proof for god, one's own experience becomes the proof.

And all other proofs are just childish. No proof is of any significance except your own experience.

Be a cloud and you will be able to know god and you will be able to know all that is worth knowing. And the moment you are not trying to achieve anything, you will achieve all. That's the ultimate paradox of existence: it is available to those who are not desirous of it.

Surrender yourself to existence. Don't fight it. All fighting is futile and ultimately frustrating. If you want to win, donlt fight; if you want to lose then fighting is the sure way. All tho fighters are losers. The winners are those who are ready to surrender.

Surrender to existence. We are not separate from it. How can we fight the whole? -- we are part of it, an intrinsic part of it. We are just like drops in the ocean. The very idea of fighting the ocean is so utterly stupid. But man lives in that stupid way. We are brought up in that stupid way: we are taught, educated, in such a way that the idea that we are separate egos becomes deeply engrained in us. And the ego is the greatest myth there is.

Sannyas does not mean renouncing the world but it certainly means renouncing the myth of the ego. The moment the ego is renounced godis yours. In fact it has always been yours, but because of the ego you were not able to recognise the reality of it.

Peace is something on the circumference and silence is something at the centre. A man can be very peaceful but may not be silent. And vice versa: a man may be silent but may not be peaceful. But the person who is peaceful and is not silent is not a total personality, he is only half-grown. He has a beautiful

circumference but the centre is in turmoil. And the person who is silent at the centre but not peaceful on the periphery is also half, he is not whole. He has a beautiful interior but the outer expression of his being does not correspond with it.

A sannyasin has to be whole, because to be whole is to be holy. He has to be peaceful on the circumference and silent at the centre. When silence and poace both meet, great bliss arises, and in that meeting you become one, integrated, bridged, all split disappears. That disappearance of divisions, splits, fragments, that becoming one, one piece, is the greatest achievement in life, because everything significant can happen only after it.

George Gurdjieff used to call it crystallization; that's exactly the right word. When your centre and your circumference become crystallized, when they function as one unity in deep harmony and accord, your life has joy, grace, beauty. And these are the qualities which are needed before one can attempt to know god.

Everyone is a manifestation of god. In the tree god has become the tree, in the rock god has become the rock. All that is, is god. This has to be remembered. me mind does not want to remember it becauseto remember it means that the mind cannot play its games any more. Then with whom to fight? Of whom to be jealous? With whom to be angry? With whom to be inimical? If all is god, if all forms are god's, then the mind simply has to disappear; it can't function, it can't go on in the old way. Hence the mind tries to create a fog around you so that you can't see that which is.

We have to dispel the fog and to go on remembering as deeply as possible that all is divine. In the beginning one tends to forget again and again. But slowly slowly the remembrance becomes deeper, and one day there is no need to remember: it i9 simply there, you know it. That day is a day of great celebration. One is born anew.

So this is going to be the key for you to work upon, this is your work: remember that all forms are god's forms.

Premdeva means god is love or, love is god.

The second is far better than the first. When we say god is love it is possible that he may be many more things too. But when we say love is god, then god is only love, there is nothing else. Then there is only one quality which becomes supreme. Then love is not one of the attributes of god but his very soul.

And that's my message: love is the very soul of god. If you can understand love you will be able to understand god; if you can live love you will be able to live god.

Being a sannyasin means taking a jump into the world of love, a quantum leap from the world of mundane things: money, power, prestige. Jumpirg into the world of love means a tremendous change, a radical change, because love has no concern with the mundane things, with ordinary things, with trivia. Love is certainly concerned with the highest values of life: with poetry, with beauty, with music, with painting, with life, with death. Love's concerns are of the ultimate. It is love that opens the door for the ultimate. And if one allows oneself to be possessed by love then nothing else is needed. Love does the work for you: it consumes all that is meaningless in you. It is a fire that purifies, and out of it comes pure gold.

Scriptures in Silence and Sermons in Stones

Chapter #30
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(A Malaysian couple with two children, all take sannyas.)

Dhyan Yogi: Dhyan means meditation; yogi means on the path of -- on the path of meditation.

Meditation is a very simple process. It is getting unidentified with the mind; seeing the mind as separate from yourself, watching it, witnessing it, and remembering, "I am not it." Slowly slowly the remembrance becomes stronger, the distance becomes bigger, and one day you know absolutely, categorically that mind is a mechanism with which you had become identified -- and that is our metaphysical sleep.

To become awakened means to know, "I am not the mind, I am the master." Then one can use the mind but one is not used by the mind any more.

(To a child)

Prem means love, and love is the most meaningful thing, in existence; nothing is more significant than love. Now you have a name worth having!

Dhyan Yogini. It means exactly the same as Dhyan Yogi; it is the feminine form. Yogi is masculine, yogini is feminine. The meaning is exactly the same: on the path of meditation. Help each other to be on the path of meditation. In fact love cannot give more, you cannot expect more than that. If love can help in meditation then it has contributed the greatest treasure possible.

Ordinarily lovers contribute by disturbing each other, disturbing each other's peace, disturbing each other's consciousness. They manipulate, they possess, they try to dominate, and that's how love loses all glory and becomes ugly.

Love can be beautiful only when lovers help each other to be meditative, when they help each other to go towards god. That's exactly the function of love. Help each other to be more peaceful, to be more silent, and be alert not to disturb, be alert not to create misery for the other, because it will rebound on you. Whatsoever you give to the lover will come back to you manifold.

Anando. Anando means bliss. Help him from the very beginning to be blissful, create the situation where he can be more cheerful. And don't do what ordinary parents do to children; they make them sad, they make them serious. Their whole effort is to make them obedient. They enforce rules, regulations, and because freedom is destroyed, blissfulness disappears. Bliss can exist only in the atmosphere of freedom. Help the children to be free. Don't be worried about obedience, more important is their awareness. Help them to become responsible, help them to become individuals. That's all that can be done. And if parents can do that they have fulfilled their duty.

Bliss is the essential core of all prayer. If you can be blissful you are in prayer, wherever you ares in the temple or in the marketplace, cleaning your floor or reading the Bible or the Koran, reciting the Vedas or just listening to music, or to the wind passing through the pine trees or to the sound of running water. Everything becomes prayer if you are blissful.

And without your being blissful all is futile. You can know all the scriptures, you can repeat them, you can repeat the official prayer prescribed by your particular church, every day, regularly, for the whole of your life; nothing is going to be gained out of it. It is a sheer wastage of time, energy, and it is a hopeless effort because in the end you will feel very frustrated; all those prayers have simply disappeared into the desert, because the basic thing was missing, the spirit was missing.

My insistence is on the spirit and not on the clothing. What words you use doesn't matter: Hebrew, Sanskrit, Sanskrit Greek, Mohammedan, Christian, Jewish, it doesn't matter. You may not use words at all, because you are closest to god when you are utterly silent, when there is nothing to say. Ordinarily it is thought that prayer is something you say to god -- something has to be said. In fact just the opposite is the case: it is when you listen to god. And one can listen only in silence.

Be blissful, be silent, and let that be your prayer. When it is non-sectarian, then it is not concerned with any tradition. When it is purified of all garbage that gathers naturally in every tradition. When it is free of priests and their politics. Then it is simply your individual expression, and then it has intimacy, immediacy. And god has to be addressed directly, not through a mediator.

We are not the body. We live in the body but we are separate from it. The body is only the house, we reside in it. Every care has to be taken of the body -- it has to be loved, respected -- but one has not to forget the truth, that we are not it. As this insight deepens you lose all fear of death, because only the body will be dying. You will only be changing the house, you will be moving into a new body.

Our journey is eternal. We have been in many bodies and we will be in many bodies. But we are taught, brought up in such a way that we become identified with the body. That identification creates great misery, fear. And the fear cannot be avoided, because death is always there.

The only way to get rid of death is to get rid of the idea 'I am the body.'

The source is within but we go on searching for it outside, in the world; hence there is so much frustration.

We cannot find it there. The roots are within. The branches and the foliage and the flowers are on the outside, and they are beautiful. But their source of nourishment is not there on the outside, it is hidden deep in our being. And unless one understands the roots one remains ignorant, To know oneself is to know he only knowledge worth calling knowledge is self-knowledge.

So turn in, search within. The source is not very far away. We just have to turn in the right direction and immediately it is there in all its beauty and glory. And once you have known the source of your life you know that it is eternal. There is no death, there is no birth, you were there before birth and you will be there after death.

Then life starts having new values because a new perspective opens up. With this new vision of eternity you can't remain concerned with trivia. Your concerns change, you become concerned with the ultimate. And that's what sannyas is all about: the ultimate concern.

Veetrago means going beyond all detachment, all attachment, becoming utterly transcendental to attachment and detachment both, becoming so cool and unconcerned about the ordinary matters of life -- money, power, prestige -- becoming so transcendental that nothing really matters. Whether one has anything or not, it is all the same. whether one is famous or remains anonymous, it is all the same. Whether one has power or no power, there is no difference inside. A deep equanimity arises. In success and in failure one remains the same. That is veetrago -- and that is the path of a sannyasin.

Become more and more unconcerned about ordinary things of life. People become so disturbed about such small things. A one rupee note is missing and they can't sleep for the whole night. And when death comes everything will be left behind. Somebody has said something to you and it hurts. Just words... A man of understanding remains utterly transcendental to all that goes on happening. It is all just a game; whether you win or you lose, it is all the same.

Desire is the root of all misery. Desire is a trick of the mind to keep you occupied with the future so that you go on missing the present. And the present is all that really is; tomorrow never comes. And desire is always for tomorrow, hence the person who remains desiring goes on hoping but his hopes are never fulfilled. In the end only frustration is in his hands. His whole being is full of shattered dreams and nothing else.

The way to live is in the present. Now is the only time -- and desire destroys the now. So this is the choice: desire or now. If you desire then you miss the now. If you drop desiring then suddenly the now opens up all its mysteries before you. Now is another name for god. And now is the door to eternity, it is not part of time.

Anamo means the nameless one.

God has no name; all his names are arbitrary. We also have no names. We come in the world nameless, then a name has to be given; it has certain utility, it is needed in the world. But it is formal, it is not part of reality. It is labelling reality, categorising it. Certainly it is needed, but it is not true, it is a lie.

So use the name but remember constantly that the nameless one resides in you. That is your truth, the

truth of your being. And the whole search is for the nameless one.

The moment you dive deep within your soul your name will disappear, your religion will disappear, your country will disappear, your race, your colour, your body, your mind -- all will go on disappearing. Ultimately what remains is a nameless consciousness. That is your true being. And to know it is to be liberated from all misery. That very knowing is a transformation.

God has no attributes. All attributes are his in a sense, and in another sense god has no attributes, no qualities. He is neither good nor bad, neither white nor black, neither this nor that. He transcends all dualities. You can't call him beautiful and you can't call him ugly; all these qualities become irrelevant. He is neither man nor woman, neither young nor old, neither close nor distant. All our words become meaningless, our words don't describe him. Our words are so small, and god's existence is so vast, it is so huge, so enormous, so unlimited, so unbounded, that it is impossible to condense him to a word, to a quality, to an attribute.

The search for god is the search for the oceanic, the immense, and the only way to find it is to dissolve yourself in it. You can't find him by remaining separate, you can't find him as an observers you nave to become him. Just as the river disappears into the ocean, you have to disappear into the attributeless, nameless existence. Then only will you have the taste of infinity, of eternity, of divinity. And that's what meditation is: a dissolution, a disappearance, getting lost in the whole, losing your identity, your separateness, your ego.

God is perfect as he is, and by god, I don't mean somebody separate from existence. I don't mean a creator separate from creation. By god, I mean the energy, the very creativity of existence; not the creator but the creativity.

God is not a person but a presence. It is better to say godliness rather than god. And the universe is perfect as it is, hence we can relax and enjoy. There is no need to improve upon it. The very idea of improving upon it is an ego project. Nothing needs to be improved, all is as perfect as it can ever be.

Once you have understood this tensions start disappearing; you can relax, you can be in a let-go. And it is not only that god is perfect, that the universe is perfect: you are also perfect as you are. Then great acceptance of yourself, of others arises. That acceptance is the fundamental religious quality. If you condemn yourself you are not religious, if you condemn others you are not religious. If you think in terms of sinners and saints you are far away from relig on. You may be Christian, Hindu, Mohammedan, but you are not religious at all. The religious person knows no distinction between the sinner and the saint. They are two aspects of the same coin, and both are absolutely needed. They are inseparable. They are like day and night. Without the sinner existence would not be so rich, neither would it be so rich without the saint. If there were only saints and saints on the earth... just conceive of the earth: only saints and saints. It would be tremendously poor. It would lose all joy, it would lose all taste; it would become stale, dull and dead.

Existence is perfect as it is, with all its duality, with all its days and nights, summers and winters, with birth and death.

To see it is one of the greatest moments of life, because after that relaxation is very easy, there is no need to be disturbed, to be worried about anything; things are being taken care of. They are already in perfect hands.

Let this become your basic approach. Buddha calls it tathata, suchness. See the suchness of things, and there is no need to be worried about anything. Accept and rejoice!

Scriptures in Silence and Sermons in Stones

Chapter #31
Chapter title: None

20 December 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Love brings freedom. Love that does not bring freedom is not love but something else. It must be hate masquerading as love. And ninety-nine per cent of the time this is the case. People tell each other that they love but all that they want is to dominate the other. Love is only a strategy: they want to possess the other, then want to reduce the other to a thing. They destroy the freedom of the other; hence love which should bring great bliss instead brings great misery. This is not love. One has to learn the difference between true love and false love.

Before you can know the true you have to understand the false as the false. To see the false as the false is the first step towards knowing the true as the true. A few ingredients can be indicated. The most important of all is: love gives freedom. It never possesses the other, it never reduces the other to a thing. It enhances the other's soul. It gives significance and meaning to the other person. It transforms the other person into an end, not a means.

Love in such a way that whomsoever you love you help to be more free. That will do two things: first, it will give you a taste of true love, and second, it will also give you the great joy of sharing freedom, of giving freedom to others. And the more you make others free, you become free; the more you make others slaves, the more you become a slave. Whatsoever you do to others will be done to you. Hence Jesus is right when he says, 'Do unto others what you would like to be done to you.'

Franz means freedom.

Freedom is the most significant phenomenon in existence. Except for man nobody can be free; only man has the potential to be free. Except for man the whole existence is unfree, it is bound by the law of cause and effect. Everything is determined. That's why science is possible. At one hundred degrees water evaporates, *always*. There is no change in it; it is a determined phenomenon. The water is not free to choose, it cannot decide, it cannot change its course. Only man has the capacity to be unpredictable. But not all men achieve it; with the majority it remains only a potentiality, it never becomes an actuality.

Being initiated into a mystery school simply means that now you are taking the first step towards actualising your potential for freedom. When man becomes really free -- free from the cause-and-effect chain -- he is a Buddha, he is a Christ. Then he lives in freedom.

That is another meaning of franz: living in freedom. But only a Buddha lives in freedom. All other freedoms are just pseudo, political freedom, economic freedom, social freedom -- these are all pseudo freedoms. The real freedom consists only of one thing, and that is spiritual freedom.

It is possible. It is a great gift of god to man. But it is dangerous too, because man can fall. No other animal can fall. Adam and Eve fell from grace. They had the possibility to be free but they chose a wrong course. They could have freely obeyed god or freely disobeyed god; it was up to them. If you freely choose to disobey, that is sin. if you freely decide to obey, to surrender to existence, to be part of it, that is enlightenment.

Constance means perseverance, constancy, devoted spirit -- all these meanings are there.

Love needs all three. It needs perseverance, the greatest perseverance, because it is moving towards great heights. One can lose the track very easily. It is an uphill task. One can be lethargic, lazy, one can go on postponing, for tomorrow, but tomorrow never comes and the peak remains far away, just a dream. The dream can become a reality, but constant effort will be needed; hence the second meaning.

One has to go on and on making efforts. Many times one fails, but if one persists and remains constant in one's efforts, one day the great phenomenon happens: one bursts forth into a flame of love.

And yes, the third meaning is also important: great devotion is needed. Love is not lust, it is basically devotion. Just is a pseudo entity: it gives you a feeling as if you were in love. You are not in love, you are just exploiting the other person. Devotion is totally different, you are surrendered to the other, there is no question of exploitation. You are not using the other as a means, the other is an end unto himself. You are totally surrendered. It is trust, it is devotion, it is prayer.

Let love be your religion, then no other religion is needed, because it is the essence of all the religions, the very innermost core of all the Buddhas, Christs, Krishnas.

Love is the only real way of praising god. If you really want to praise god the only way is to love existence, to love it unconditionally. The more you love, the more mysteries will be revealed to you; the more you love, the more existence becomes lovable, because you become more and more open. And the more you love, the more you feel the presence of god everywhere. Then whatsoever you do becomes praise: your sitting, your standing, your walking. Even small acts become prayerful. Your whole life becomes deep gratitude. And certainly that gratitude brings contentment, fulfilment, fruition, flowering.

Bliss is born out of infinite light. It is a ray of light entering into the darkness of our soul. We are a dark continent, and when god reaches us as a ray of light, that becomes the moment of metamorphosis; we are transformed from ordinary sleepy human beings into fully awake, divine beings. The moment the light enters we become light ourselves. We belong to the world of light -- although we have chosen to reside in darkness. That is our choice. We have decided to be part of hell while we can be part of heaven.

From this moment you have to start changing your choice, your style of life, your ways of looking at things, so that slowly slowly you become capable of creating more bliss in your being.

The most fundamental need is to be open to the beyond, because light always descends, we are at the receiving end. And the meeting of light with our being is what bliss is all about. Darkness is misery, light is bliss.

Christ is an ultimate state of consciousness, just like Buddha. In the East we call it Buddha, in the West the same consciousness is called Christ.

Christ has nothing to do with Jesus, Buddha has nothing to do with Gautam Siddhartha. Gautam Siddhartha became Buddha; anybody can be a Buddha, you can be a Buddha. Jesus' became Christ; anybody can be a Christ, you can be a Christ. The East has not forgotten this but the West has completely forgotten it. In the East Buddha has not become confined to Gautam Siddhartha. There have been Buddhas before him, there have been Buddhas after him, and there will be Buddhas in the future. It simply indicates the ultimate flowering, the spring of consciousness.

But the West has completely forgotten it. Christians, particularly the Christian church, has been the cause of destroying this possibility. They have been fanatically claiming that there is only one Christ, and that is Jesus Christ, the only begotten son of god. This is a fanatical attitude, political. It is not religious at all.

There have been Christs before: Moses was a Christ, Abraham was a Christ. There have been Christs since: Francis is a Christ, Eckhart is a Christ. But the church goes on denying it, the church says there has been one and only one Christ, and there will never be another. This is the language of a fanatic, of a lunatic. You have to remember it.

Christ has to be freed from the church; the church has become his imprisonment. He made all possible efforts to make people free and people have done just the opposite to him; they have made a prisoner of him.

Carrying Christ in the heart means carrying the ultimate possibility of blossoming. It has nothing to do with Christianity or Hinduism or Mohammedanism. The ultimate possibility of consciousness means: consciousness without content, a pure mirror, so that it can reflect that which is, so that it can reflect god.

Grace is a by-product of meditation. The more silent you become inside, the more graceful you become on the outside. When you become an absolute pool of silence, an aura of grace arises around you and follows you like your shadow; that is the shadow of your soul. Just as the body makes a shadow, the soul also makes a shadow.

The shadow of the body is visible to everybody, the shadow of the soul is visible only to those who have inner vision. Its beauty is tremendous. Physical beauty is nothing compared to it, physical beauty is almost ugliness compared to the beauty of spiritual grace. And that's the goal of a sannyasin. It has to be attained, it is our right to attain it. To miss it is sheer stupidity.

The most significant spiritual quality is contentment, There are only two possibilities, either you are continuously desiring more and more -- that keeps you in a turmoil, in tension, in anxiety -- or you are utterly contented, not desiring anything. Whatsoever is is more than enough, you are thankful for it. Then all tensions simply disappear. They cannot grow in the climate of contentment. All anxieties wither away. The contented person knows nothing of anguish, agony. He knows peace, he knows silence. And god can be contacted only when you are in absolute silence and peace.

To be in desire means to be away from god; to be without desire means to be close to god. When you are full of desires your back is towards god. With no desires you are facing god, encountering god -- and the greatest bliss is to face god. That's my whole work here, to help you turn towards god. A one-hundred-and-eighty-degree turn is needed.

The first birth is physical. It is nothing special: animals are also born, trees are also born. But for man there is a possibility of a second birth, the spiritual birth. That's what sannyas is all about. When one surrenders to a master one is reborn. That rebirth is real birth. In the East we call it twice-born or well-born.

With this birth life really starts; before it was only a kind of sleep. This is the first step towards awakening. Now much more has to be done. It is an arduous, long journey, but full of great blessings, great benedictions, great joys, ecstasies, adventures, thrills; at each step there are thrills, at each step there are surprises waiting for you. But great effort is needed, perseverance is needed. It is like digging a well: you will have to remove much earth, rocks, and only then slowly slowly will you reach the sources of water. They are there, but much has to be removed first.

God is within you, but much has become accumulated around your being; that has to be removed, chunk by chunk. It hurts too, it is painful, but whenever a chunk is removed you feel a new weightlessness arising, new wings growing. And when all this garbage is dropped you are born anew.

That is our effort, to help people to be reborn, to be pure beings, to be Buddhas. It is everybody's right, but one has to claim it. It is not just given, you have to prepare yourself, you have to get ready for it. The moment you are ready, the host is ready, the guest arrives.

Scriptures in Silence and Sermons in Stones

Chapter #32
Chapter title: None

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Video: No

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Holly has two meanings; one is holy, sacred, spiritual. It is a beautiful word but it has very wrong associations. It has the smell of holier-than-thou, it has some subtle egoistic flavour to it. The word in itself is beautiful; it comes from whole, the total. To be holy means to be whole. That's my whole approach, my messages be whole and you will be holy.

But for centuries the word has been in the wrong hands. The church has destroyed its beauty, the so-called saints have polluted its meaning. It has become poisoned. Even beautiful words in wrong hands become ugly, and ugly words in right hands become beautiful. It all depends on who is using them.

The second meaning is far more beautiful. The second meaning is English; the first is Anglo-Saxon. The English meaning is... it is a name of an evergreen tree. I like that more.

Love is an evergreen tree, always young and always fresh; it never grows old. Time does not affect it, time leaves no traces on it. Love is non-temporal, it is beyond time. The moment you enter love you enter eternity, and god is an ever-green tree.

Remember both meanings; but the first has become contaminated, the second is still pure. Love has both qualities: love makes you whole and makes you holy, and love takes you beyond time; hence it is evergreen. It is never old, it never dies, it knows no death.

The people who are afraid of death are people who have not known love. Lovers are never afraid of death. They have known something beyond death. Once you have known something beyond death, who cares about death? You know that you will be. The body will be gone, the mind will be gone, but not you; you are transcendental. Even through the fire of death your evergreenness is not going to be destroyed, it is going to abide.

Love is always protected by god. Only those who are not in love are unprotected; those who are not in love are always in insecurity. The moment you enter love, you enter absolute security, safety, because love is another name of god and god is protection. That is one of the greatest insights of the mystics.

The ordinary man lives in fear, anxiety. He tries to protect himself, hence he becomes very tense. The problems are too big and his hands are too small. The moment he loves existence, the moment he surrenders to existence. That's what love is: a deep, total surrender to that which is, a deep let-go. In that very moment all anxiety disappears, fear disappears, tensions wither away. Then you are part of the cosmos, and immediately the feeling arises: I am protected, god is always surrounding me. Now there is no death.

Once god is known, tasted, death disappears. Death exists only for those who have not known love. Those who have known love are beyond death.

Love is divine, lust is animal. And between lust and love there is something, a mixture of both, which is human.

Human love is neither love nor lust, it is both: hence it has all the darkness of lust and all the brightness of love. It has all the jealousies, possessivenesses, anger, hatred, of lust, and it has all the poetry, all the beauty, all the joy of love. Man is torn apart between these two -- the body and the soul, the animal and god.

If one does not work upon oneself deliberately, consciously, one is easily pulled downwards, because we have a long long past of lust. Love is only in poetry, lust is in every cell of our body. Lust is our past, love is our future; and the past is *very* big, it has tremendous weight -- it can pull you very easily. The past is habit, memory, experience -- that's all we have known. One has to be very alert to go beyond lust. And one has to be constantly aware of jealousy, of possessiveness, of domination, because those are the strategies of lust. If you drop jealousy, possessiveness, ego trips, then slowly slowly lust disappears and love arises.

Love is a pure flame without any smoke. It is prayer, it is divine, and it makes you divine.

In ancient times the wolf represented loyalty and courage -- and these are two qualities which are always found together, Without courage you cannot be loyal and without being loyal you cannot grow in courage. Both qualities are needed for bliss to happen, one needs to be courageous enough to go into the unknown, and loyal enough, trusting enough in existence, in god, not thinking of oneself as a stranger, an outsider, but trusting that "I am part of the whole and the whole is always with me." Only then, with such trust and courage, can one open up to bliss. And bliss is such a tremendous phenomenon that it is not possible with a cowardly heart, it is not possible with a cowardly heart, it is not possible with a deceiving mind.

Bliss means the ocean descending into the dewdrop. One has to be really open to take in the whole sky. And it is a death because the dewdrop will disappear; courage and trust are needed because you can't know what is going to happen after this death. Much trust is needed so that you can visualize a resurrection, so that death will only take away the non-essential from you, so that surrender will be the surrender of the non-essential and the essential will evolve, will grow. All the hindrances in its path will be removed by surrender.

Bliss is possible, but let those two qualities be there -- not in a calculative way: innocently, be courageous and trusting.

Be a friend to existence, to all that is, and you will be blissful. Bliss is the reward for being friendly to all.

We are brought up in such a way that all possibilities of friendliness are destroyed. On the contrary, we are taught to be enemies of each other; our whole education depends on competition, and competition is enmity, competition is jealousy, competition is envy.

Yes, formally we show great friendship, courtesy, culture, but that is all formal. Deep down we are all enemies of each other, ready to kill each other if needed, trying to use each other as a means, reducing everybody to just a stepping stone for your ego trip.

Our society destroys friendship, it creates a very ugly world, There is a constant underground war going on, a cold war: it does not always surface but it remains there. It has to be changed, then only does a person become religious.

Really be a friend. There is no need to compete, no need to be jealous, no need to be envious. God has given you enough, more than you will ever need. Be thankful for that! And open your heart to friendship. Become a host to the whole existence -- to the trees, to the birds, to the rocks. Create an atmosphere around you, a climate of friendship, and bliss is yours. Then nobody can prevent it from happening.

Peace is always victorious, it knows no defeat. But to be peaceful is very difficult, arduous, it needs a total transformation of your interiority.

War is easy, fight is easy, violence is easy. Nature has given us all those qualities already, we are born with them. But peace is something which has to be created. Out of violence peace has to be created. That's the whole work of spiritual transformation, of alchemy: from poison, nectar has to be created.

In the beginning it looks almost impossible -- how can nectar come out of poison? But in the right hands, in the hands of a physician poison becomes nectar. And in the hands of a stupid person even nectar may prove to be poisonous, It all depends on how you use your energies, on how you use your natural endowments. If you use them in their crude form they are ugly. They are like raw diamonds direct from the mine, only a jeweller may be able to see something of beauty in them, otherwise they are just ordinary stones. Before everybody can recognize the beauty, they have to be polished, cut.

The greatest diamond in the world is the kohinoor. It was found in a mine in India, in the mines of Golconda. It remained with a poor man for three years. His children were playing with it, thinking it was just an ordinary, good-looking colourful stone. And the man remained poor. Nobody was aware... It was a visitor who told the man, "This is the rarest diamond I have ever seen in my life -- what are you doing with it? Your children are playing with it!"

Now it is in the crown of the British Queen, although its size and weight are no more the same: it is one-third of the original. Two-thirds have been cut away; the more it has been cut, the more valuable it has become. The weight is less, the value is more.

And that's exactly the case with human beings: we are raw diamonds, great polishing is needed. And we have to learn the art of how to change the ugly into the beautiful.

That's what sannyas is all about: it is learning a very subtle skill, a craft, an art, the most precious art. Nothing can be more valuable than this, because you will be transforming your own energies. Slowly slowly, through meditations, through prayer, through silence, through love, through song, through music, through dance, you will be changing your inner qualities. One day the very poison of violence becomes peace. And peace is victorious, and peace is divine, God has entered you. Peace means that god has entered you, peace means that god has chosen you as his vehicle -- and that is victory.
To be chosen by god as a vehicle. Nothing can be more important than that.

God is always new. You cannot say that god was, the past tense is irrelevant. You cannot say that god

will be, the future tense is irrelevant. You can only say that god is. Only the present tense is relevant because god is in the present, always. Now is his quality; here is his space. The moment you also become now-here, you start experiencing the newness of the whole existence. It is continuously bathed in newness. Except for man's mind nothing ever gets old; only man's mind accumulates memory and becomes old. It is through memory that aging happens.

A meditator comes to know how to put the mind aside, The moment he can see himself separate from the mind he is no longer old, no longer of the past, he is no longer memory. And then great freshness explodes. The joy and the thrill and the bliss of it is indescribable.

There are two kinds of sounds: one is that which is created by the clash of two things.... That's how we produce sound on musical instruments, that's how we speak; it is a clash. There is another sound which is heard in deep silence, at the innermost core of your being. You don't produce it, you simply hear it; you discover it. It has always been there. That is called the soundless sound. That is the sound of one hand clapping -- that is nadamo.

And this is going to be your work: you have to hear that which cannot be heard, you have to see that which cannot be seen, you have to grasp the ungraspable, to conceive the inconceivable, to know the unknowable. That's the enquiry, the fundamental enquiry of a seeker. That enquiry makes you a sannyasin.

Shunyo means nothingness, emptiness, void. It is Buddha's word for your innermost core.

At the very core of our being there is nothing, just a pure emptiness. Because of this emptiness we are afraid to go in. Buddhas go on saying to people, "Go in." People hear them but nobody follows, people worship them but nobody follows.

People say, "You must be right but our time has not come yet." The fundamental reason is that people are afraid of going in. Somehow unconsciously they feel that the experience is going to be too much, it may prove unbearable. And they are right: the experience is tremendous, it is unbearable. It kills you as you are and gives you a birth. A new being arrives, the old completely disappears. For the old it is really drastic, it is death. But the old is not worth keeping. It is ugly and it is the source of all kinds of miseries and nightmares. It is good that it dies. On its death a new being arises. But before the new can arrive, the old has to go. For the new to be, the old has to cease.
Sannyas is a death and a resurrection.

Sanatano means the eternal one; one who has always been, is and will be, one who is unchanging.

Changes happen but nothing affects you. Things come and go, you remain the same... like the sky, clouds come and go; days come and nights come; in the day it is sunny and there is light, and in the night it is dark and there are so many stars; and sometimes it is cloudy and sometimes there is not a single cloud. But the sky remains the same, unaffected, untouched.

That's exactly the quality of god, like the sky. And that is the quality of your inner being too -- because we participate in god, our consciousness is part of him. We are not separate from him, we are absolutely one with him.

Meditation is a discovery of this eternal element in your being. Once you have known this eternal element in your being you know that it is everywhere, in everything. That day becomes a day of great blessings. After that there is no misery, no pain, no agony, no nightmare, you are awakened.

To know the eternal is to be awakened. To know the eternal is to be enlightened. To know the eternal is to be a Buddha, is to be a Christ.

Scriptures in Silence and Sermons in Stones

Chapter #33
Chapter title: None

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Man is born as a seed. The fragrance is there, but hidden, unmanifest. The seed has to grow, the seed has to become a tree, the seed has to wait for the spring. And then suddenly one day, the fragrance is released, it becomes manifest.

To be a disciple means that you are falling as a seed into the soil of the master, you are dissolving yourself in the soil. To be a disciple requires such trust that one is ready to die. The seed has to die before it can start growing into a tree. So the first need is trust.

The second need is to continuously grow in every possible way. People remain stuck, they go only so far and they think that this is the end, there is no more to life. In fact there is no ends life is an eternal pilgrimage. The deeper you go into it, more and more mysteries will be encountered. The more you know, the more you will be wonderstruck; much more has to be known. It is a non-ending process.

So the second thing to remember is: go on growing. Grow in love, grow in bliss, grow in meditation. Grow in all possible ways -- in sensitivity, in awareness, in creativity.

And the third thing is to wait. Impatience is a hindrance. Make every effort to grow but wait for the right time, because nothing happens before the right time and one never knows when the right time comes. Wait for the spring, because flowers cannot be forced to come out of the trees; they come when they come. We have to learn patience.

If these three thing are fulfilled, the day when your fragrance will be released is not far away.

Let this sink deep into the heart, this is very fundamental to sannyas: once we start feeling that god cares for us, anxieties disappear, anguish dies of its own accord. The deeper we feel god's love, the more and more open we become. It is fear that makes us closed and it is love that makes us open. God's love means that the whole existence loves you: the sun, the moon, the stars, the trees, the people. From all directions love is being showered upon you.

Start seeing it, feeling it. When the sunrays fall on your face, remember it. When the lake reflects your face, remember it. When the fragrance of the flowers reaches you, remember it. Remember it as many times as possible in as many situations as possible so that slowly slowly it becomes a constant phenomenon, an undercurrent. It will give you roots in god. It will make you rooted, centred, and it will help you to dissolve the mind with all its problems, easily, with no effort.

Entering onto the path is a divine decision. It is not yours, it is god's.

There is an ancient saying: Before a man decides to seek god, god has already decided to seek him. Without his decision, our decisions are impotent. It is only when he decides, that our decisions have power, power enough to become fulfilled. When we decide it is always wavering, it is always divided. Our decision is at the most a majority decision, a parliamentary decision. But that which is in the minority may become the majority tomorrow, and that which is in the majority today may not be in the majority tomorrow. So our decisions are not reliable, they are not total.

But when god decides, in our innermost core the decision is total, the commitment is total, the involvement is irrevocable; you cannot go back. The decision is bigger than you. It possesses you, you become overwhelmed by it. And then only is true discipleship born. Without god deciding for us, our decisions are not of much value.

Remember it, that this is god's decision on your behalf, that you are simply a medium, a vehicle for his decision to be fulfilled in life. Then things will start happening with such intensity, depth, and speed, that one remains constantly in surprise at what is happening and why it is happening -- because we don't feel ourselves worthy enough and yet is happening.

Blissful effort is needed for growth. Ordinary effort won't do, it has to be blissful. The moment your effort is blissful it is almost effortless. It is effortless effort when it is blissful; when it is not blissful it is a strain. And one can enter into the world of god only in a deep, restful mood. Hence a paradox has to be fulfilled by the seeker: he has to make efforts, certainly, he has to be industrious -- there is no question about it -- but his effort has to be a very special kind of effort. It has to be effortless, there should be no strain in it, there should be no tension in it. It should be more like play than like work.

One should enjoy it, one should not do it like a duty. One should make it a joy unto itself, as if one is not concerned about the result at all. The result comes -- it comes whenever we are ripe -- so there is no need to think about it. It comes of its own accord. Existence is very fair and very just; it gives you that which you deserve. There is not even a single moment's delay. If you don't deserve it, of course, it doesn't happen. You can go on making as much effort as you can: it won't happen.

And right effort is effort which is not an effort, but joy, play, love, bliss. Then miracles start happening. We are entitled to miracles but we never fulfill the basic condition. This is the basic condition. Then miracles are as ordinary as everything else.

Sannyas is a summons: it is god calling you... And it is good that you have heard it!

People are very deaf and very blind; although they appear to have ears and eyes they don't listen, they don't hear. And god goes on calling. To hear him means a radical change in life; then you can't live the old way. Then all priorities changes that which was important before becomes very unimportant, and that which was never important before becomes very important, that which was life before is no longer life, And that which was not even in your dreams becomes your very existence.

Sannyas is a call of god. And everybody is being called! The Sufis say that if one hundred people are called, only ten hear; ninety never hear. And out of the ten only one acts, responds; nine never respond. That's why there are so few people whose existence can become a proof for god, so few people who are full of the light and the perfume of the beyond.

I want all of my sannyasins to be proofs of god -- not arguments for god but existential proofs for god.

All beauty is basically rooted in truth. Without truth, beauty is false. Unless it is part of truth it is only a dream, a fantasy, a projection.

The poet lives in dreams. His vision of beauty is not that of truth. He creates his beauty, he is inventive. The seer does not create truth. Truth cannot be created, you can only discover it -- it is already there. But the moment you discover truth great beauty explodes both within and without. The experience of truth makes you beautiful and it also transforms the whole experience into great splendour.

That is the difference between the poet and the seer: the poet dreams of beauty, the seer sees it. The poet remains far, far away; he talks about beauty but it is only *about* beauty. The seer talks beauty; it is not about beauty. He talks the truth. And truth is necessarily beautiful and it is necessarily good.

Meditation is a way to discover the truth. Then beauty is discovered automatically. It follows truth like a shadow.

Existence can be lived in two ways: as prose or as poetry. These are the two possible approaches. You can live it as logic; then it is prose; or you can live it as love, then it is poetry. You can live it as mathematics, then it is prose; you can live it as magic, then it is poetry. And only if one lives life as poetry can one discover god.

On the way of mathematics, logic, calculation, there is no god; and without god there is no meaning, no significance. Life becomes a burden. One lives because one has to live, one lives because it doesn't feel right to commit suicide. One lives because one cannot gather courage to commit suicide.

One drags, one does not really live. One slowly dies, because without poetry you can't have any thrill in your heart, you can't have any adventures. All is mundane, nothing is sacred. Temples disappear from your life... there are only shopping centres. Calculation is left, a bank balance is left, power and prestige, but something in the deepest core of your being remains unfulfilled, empty, life a wound which goes on

becoming bigger and bigger every day. One wants to drown it in occupation, in constant worrying, in alcohol, in sex. One wants to drown the very memory of something missing. But you cannot drown it. It goes on knocking on your doors, it goes on haunting you. It is something so essential that it has to be fulfilled.

Carl Gustav Jung used to say, "In my whole life's practice I have observed that the patients who came to me after their fortieth year were not really in any need of psychological treatment. They needed some sort of religion, they needed some sort of meaning in their life." But psychology cannot provide meaning. It can provide a certain adjustment to the society, but the society itself is neurotic, so to be adjusted to it is to be neurotic -- normally neurotic. Psychology can help you to accept the drudgery of life, the routine, the dullness, but it cannot help you to transform it.

And Jung is right: his insight is right. In Eastern scriptures, forty-two is exactly the year when the need for religion arises. Just as at the age of fourteen the need for sex arises, at the age of forty-two the need for religion arises. And if it is not fulfilled one feels uprooted. It can only be fulfilled by religion... but religion is poetry, it is music, it is song, it is dance.

There is no need to argue for it. You don't argue for music: either you like it or you don't like it. Nobody can prove the beauty of music to anybody else. Either you like a rose flower or you don't like it; either it appears beautiful to you or it doesn't appear beautiful to you. And it is there that the matter ends. If it does not appear beautiful to you a rose flower loses nothing, but you are losing some great opportunity to be in communion with nature, with god.

So let poetry be your path -- and in poetry everything is included: music, dance, song, love. All that is illogical is included. All that is crazy is included and all that is sane is excluded. I teach people how to be blissfully mad!

Ordinarily man is a slave, a slave of his own unconscious instincts, a slave of his own biology, a slave of his own mind: it is a multi-dimensional slavery. The whole slavery has to be destroyed from the very roots, only then will your consciousness arise in all its beauty and glory, in all its light and fragrance. And the way discovered by all the awakened ones is meditation.

Be watchful, because by being watchful the territory of he unconscious is reduced every day. The more conscious you become, the less territory of your being is unconscious. One day, when you are one hundred per cent conscious, the unconscious disappears. And with that disappearance the slavery disappears, the biological, the physiological, the psychological -- all kinds of slavery exist in the unconscious. So by cutting the unconscious we cut the very root. And the key to self-mastery is meditation.

Scriptures in Silence and Sermons in Stones

Chapter #34
Chapter title: None

23 December 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Grace can only be blissful. It cannot be sad, it cannot even be serious, it can only be cheerful, laughing. And bliss cannot be other than graceful; it can't be ugly. It has tremendous beauty to it, it is the very spirit of beauty; they are both two sides of one coin. And a sannyasin has to be blissful and graceful.

Bliss is an inner phenomenon, grace is its outer expression. Bliss is the flower, grace is the perfume.

Ordinarily people think about bliss as a peak, never as a valley, but bliss has both sides. No peak can exist without a valley, no valley can exist without a peak; they are one phenomenon, inseparable. One has to learn to be blissful in both ways. When you are on the sunlit peak it is easy to be blissful. The very altitude, the silence, the sun, the open sky, the freedom of that openness helps; and makes you blissful. You are far away from the world and its problems and anxieties. But you cannot live on the peak; one has to come back to the valley.

The peak can only be a holiday. One cannot exist there longer than that; hence one has to learn how to be blissful in the valley, in the turmoil of the world, in the darkness, in the dismal world of the valley, in the struggle, competition, in all that the valley contains. One has to learn to be silent, blissful, even when the situation is just not right for it, when in fact the situation is just against it.

Unless you can be blissful in a situation which ordinarily will create misery, you are not a blissful person yet. Unless one can be in heaven even in hell, one has not arrived home; then much has still to be done.

There is an ancient parable. An enlightened master is asked at the gate of heaven, "Where would you like to go?" He immediately says "To hell." The gatekeeper is puzzled, confused. He says "You are the first person in millions of years who has asked to go to hell. Are you crazy or something? Why do you want to go to hell?"

The master said, "Because I know that I can be in heaven anywhere; heaven is in my heart. So leave heaven for those who cannot be in heaven in hell; leave it for the weaker ones. I am strong enough. I have lived in the world, but I have not lived there, I was always in heaven. So send me anywhere and I will be in heaven. Wherever I am, there is heaven."

That is a true achievement, real, authentic; otherwise you can live cheerfully, blissfully only when the situation permits, allows, helps, nourishes you.

So live in the world, in the valley, with a song in your heart. I don't want my sannyasins to escape to the Himalayan peaks. Live in the valleys of the world and yet remain unaffected, untouched, uncontaminated by all that exists there. It is possible, and it is the greatest miracle when it happens, and the greatest joy, because then you have transcended all outer situations. And transcendence is the ultimate goal of sannyas.

Love is another name for life, another name for existence, another name for god. Don't condemn it, even if it exists on the lowest rung, because through condemnation you will not be able to transform it. Accept it as it is. Try to understand it. In that very understanding love starts changing: it starts going higher than lust. The more understanding grows, the higher love starts soaring. Love moves higher on the wings of understanding, on the wings of awareness, meditation.

Love plus meditation is equal to sannyas. Just make your love more and more meditative, wherever it is, and meditation will take it upwards. Meditation alone is without energy; love alone is without consciousness. They both need a co-operation, a deep co-operation.

There is an ancient parable. Two beggars lived in a forest. One had no legs and the other had no eyes. Once it happened that a great fire broke out. Both would have died if they had tried to get out separately, because the man without the legs could not move. He could see, but just seeing was of no use. He could see from where to escape but he could not escape. And the man without eyes was able to escape but was not able to see. They joined together. The blind man took the other beggar on his shoulders. Joined together they had both eyes and legs.

That's exactly the situation of man: without love you don't have energy to move, without meditation you don't have any vision, any insight. Love plus meditation and you have both: you have energy to soar and you know where, how, when.

Our bodies die but we are neither born nor can we die: we are eternal. To know this is to be free from all fear. It has not to be a belief. Millions of people believe that they are immortal, but they believe out of fear.

They are afraid of death. They want to be immortal, hence they believe in it. But they don't know, and deep down there is always doubt persisting. And at the moment of death their belief won't help them; the doubt will explode. They will die in doubt, and to die in doubt is to miss the whole point. It is not a question of belief, it has to be known.

Meditation is the way to know it. It opens the doors of eternity, of timelessness. In the beginning just moments happen when time disappears; then more and more, then more and more. One day suddenly you are surprised: hours have passed but it is as if the inner clock has stopped, there is no time movement in you. When you see it happening, that you can transcend time, you have transcended death. It is time that brings death, it is time that brings birth.

In Sanskrit we have one word for both time and death. We call both time and death kal -- the same word for both. A great insight is there: to go beyond time is to go beyond death. And meditation slowly slowly leads you beyond time.

Let it become your experience. I am not here to help people believe. There are enough believers in the world: Christians, Hindus, Mohammedans. I want people who know, because those will be the harbingers of a new humanity -- the people who know. They don't believe, they *know* god.

Bliss is a phenomenon which cannot be hidden. It is fire, it is flame. You cannot hide it; it shines forth -- it is impossible to hide it.

There are secret traditions which say "Hide it.' Sufism particularly tries hard to hide it. It is for a particular reason: because in Mohammedan countries if your bliss is known you will be in danger. They have killed many people for the simple reason that they were so joyous that in their utter joy, in their divine madness; they started saying things which go against the dead scriptures, which go against tradition, which go against conformity.

For example, Al-Hillaj declared Ana'l Haq, I am god. He declared it in great joy, he wanted to share it. His master was telling him to keep his mouth shut, not to utter a single word. Hillaj would promise him but moments would come when he would simply shout Ana'l Haq: I am god. And not only would he shout, his whole being would shout, each fibre of his body would shout! He was so full of light.... He was killed, murdered, because miserable people cannot tolerate such a blissful person. It hurts to see somebody so blissful, it creates jealousy. It wounds your ego. p So Sufis have tried to hide it. But it is impossible, it is a luminous phenomenon.

Misery is dark, bliss is bright. Misery is a light unmanifest, a candle unlit; bliss is a candle lit. How can you hide it? -- it is not possible. Of course we have not yet been able to create a society which will love Al-Hillaj, Jesus, Buddha; we have not been able to create a society which will appreciate really blissful people. But even if you lose your life in letting your whole being declare the ultimate truth, the ultimate joy of existence, it is worth it.

Man looks small but he is not. He is like a small seed which can grow into a big tree. And a single seed can fill the whole earth with greenery; a single seed contains so much, it almost contains the infinity. So is man a seed of love... but the seed can become a vast continent. And unless it does one is never contented. Unless one becomes just love, pure love, with no desire to gain anything out of it but just the joy of sharing, one is not fulfilled. It is only by becoming total love, absolute love, that life comes to its ultimate crescendo, its ultimate peak. In fact that peak is called god, paradise, nirvana.

My whole effort here is to help you grow towards more and more love. No other prayer is needed, no other scripture is needed, no other discipline is needed. Love is more than any scripture, more than any discipline. It brings its own order: it turns your chaos into a cosmos.

Trust in love because love is the very foundation of all transformation. Love is the innermost core of alchemy.

Paritosh means total contentment, absolute contentment -- and that's what brings god into your life.

People live in discontentment -- and to live in discontentment is to live in complaints, grumbling, always asking for more and more. To live in discontent means to live in desire, and desires are unquenchable. One becomes just a long long tragedy, a long series of failures, frustrations, a desert where nothing grows, nothing flowers. Man can live either in desire or in no-desire.

Sannyas means starting, a life of no-desire. Sannyas means Whatsoever is, is more than enough, whatsoever is, one is thankful for it; one does not ask for more. On the contrary, one is really grateful,

because so much has already been given. And one is not worthy of it. When you see what has been given to you already, you will be surprised: you don't deserve it. We don't deserve life, we don't deserve love, we don't deserve joy, and so much has been given, unasked.

Feel grateful for it. That is the way of contentment. Contentment is always thankful towards existence and in that thankfulness much more goes on and on coming to you. It is a paradox of life that you desire and nothing happens except frustration; you don't desire and everything happens, you become entitled to all kinds of miracles.

So this is going to be your work on yourself. Remember it: this single word "contentment" contains the whole of religion.

Pragyano means wisdom; not knowledge but knowing, not knowledge but experience, something not based on other authorities but rooted in your own vision.

Knowledge is cheap: you can collect as much as you want. All that you need is a good biocomputer, a good memory... which is not very difficult. Memory can be trained, can be made more skillful. But memory is not going to transform you. It has its use in the world, in day-to-day affairs, in scientific work, but it has no use as far as your subjectivity is concerned.

The inner journey needs to be without any burden of knowledge. One has to go inwards more like a child, innocent. The less you know, the better. If you don't know anything, that's the best. That's what Socrates says: I know only one thing, that I know nothing. That is the turning point, that is the moment when one turns in. That is the moment when one becomes wise. And that is the moment when one starts experiencing life. Otherwise words, theories, philosophies go on interpreting life for you, they don't allow you direct, immediate contact with life. They are not bridges, they are walls.

Innocence is the bridge and when innocence blooms it is wisdom. Then a man again becomes a child and then the circle is complete, the circle is perfect. We are born as a child and we die as a child. This is the perfection of life. If we die knowledgeable, we miss the point, the circle was incomplete. We will have to be born again to complete it.

Scriptures in Silence and Sermons in Stones

Chapter #35
Chapter title: None

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The so-called religious people have been very inimical towards the lower phenomena of life energies. And being inimical to your own lower self is destructive because you will not find the staircase, the ladder, to go to the higher. And if you are inimical to the lower, the lower becomes inimical to you, and unnecessary conflict, struggle is a wastage of energy.

Befriend the lower. Take all the help that the lower is capable of giving. Use it -- it is a great gift of god -- but remember that one has to go beyond it. Sex has to be transformed into prayer.

This whole process I call sannyas: from sex to superconsciousness. This whole journey I call sannyas.

God is always available for help but we never ask. Jesus says: Knock and the doors shall be opened unto you, ask and it shall be given. But we never ask, we never knock on the doors, and we go on missing immense powers which can be ours just for the asking.

God is always standing close by, just like our shadow, but we go on searching for money, power, prestige, and we never look to the subtle presence of life that surrounds us. We never look within where it burns like a flame, we never look into others' eyes; we avoid it.

There is a subtle contract amongst human beings all over the world to never look into each other's eyes for more than three seconds. It is strange that this is so' all over the world, in all the cultures, to look more than that is thought to be uncivilised, rude, unless you are very intimate, unless you are in love. But even when people are in love they do not look into each other's eyes as windows for the divine; they are looking into each other's eyes just for bodily, sexual energies. Eyes express everything: your body, your physiology, and your psychology, and also your spirituality. Eyes are windows: you can look through them to the deepest core.

Look into a flower and you will find god. Look deeply anywhere and you will find god. God simply means the depth of things. And whenever you are in contact with the depth of things immense powers become available to you. You are not poor, nobody is; everybody is as rich as one can ever imagine oneself to be, in fact, more than you can ever imagine. The whole kingdom of god is ours just for the asking, why don't people ask? -- the ego prevents them.

The ego says 'Don't ask -- conquer. And you cannot conquer god, you cannot conquer the whole. How can the part conquer the whole? -- it is absurd. We can only surrender to the whole.
But in that very surrender is victory.

Rejoice because god has heard.

In fact you start seeking god only when god has already started seeking you. You move towards god only when god has stirred in the deepest core of your being. We are so unaware that's why we think that it is *our* desire to seek the truth, to know the truth. We are so small that we can't have that great a desire. We are small, our desires are bound to be small. Our egos are tiny and their desires are trivia.

To desire god, to long for god is sannyas. It is going into an unknown territory to search for truth, to search for meaning in life. It is possible only if god has already heard, if god has already called you. And one can succeed only if he is interested, otherwise it is impossible. One cannot succeed alone, god's hand is needed.

This is my observation: people start seeking god only when god starts seeking them, although they think that *they* are seeking. Only finally, at the highest stage of meditation, do they become aware of the phenomenon that their whole idea has been foolish. It was god seeking them, hence they started seeking god. But god is always the one who takes the initiative.

Bliss is never old, it is always young, because bliss is never in the past and never in the future; it is always in the present. Bliss simply means to be in the present, to be totally herenow. Then one's heart starts dancing and singing and great celebration arises in one's being: each cell dancing, each fibre of one's being singing hallelujah!

But because it is always of the present, it is always young: as fresh as dewdrops in the early morning sun, as fresh as a newly opening rose flower. It never grows old and one never grows tired of it, one is never bored by it.

Bertrand Russell says somewhere that he does not want to go to paradise, for the simple reason that he will get bored with bliss, because there will be only bliss and bliss and bliss and nothing else -- no misery, no tension, no anxiety. He will be dead-bored. He does not understand what bliss is; he is simply playing with the word.

Bliss is that with which you can never be bored, because it is never old, it is always new, it is never repetitive. It is so fresh every moment, how can you be bored? Hence all the religions of the world say that the angels go on singing on their harps, all that they do is sing, for the simple reason that singing represents joy: they rejoice! That state is not somewhere above in the sky, that state is within you. Whenever you are in

contact with the present you are in paradise. Now is another name for paradise.

Existence is always new; it is only mind that grows old and becomes rotten. It is only mind that accumulates memories, and because of memories it has a past. Existence has no memories, is accumulates nothing. It always remains a clean slate, a tabula rasa; nothing is written on it. And that's the way for us to be also. That is called the state of no-mind.

Mind is old, no-mind is new. Mind is thought, no-mind is meditation. Meditation simply means effacing all the memories, not getting involved with the past, becoming detached from the past, so much so that you don't think of it as *your* past. One slips out of it like a snake slips out of its old skin.

That is the whole art of sannyas: to slip out of the past and to avoid entering the future. Then you are just herenow. And that absolute newness brings great ecstasy.

Bliss is possible only to those who can trust, who can drop doubt. And remember: trust does not mean believing in a certain dogma, ideology, philosophy; trust means trusting life, existence, not believing in the Bible and the Koran and the Gita but believing in this whole cosmos.

We are part of it, just waves in this great ocean of life. Trusting means that the wave has no doubts about the ocean. It knows that it belongs to the ocean. It is born out of the ocean and soon it will disappear in the ocean again. Both are good: for the moment dancing in the sun, and then, resting in deep peace. Then life is not yours, nor is death yours. Life is not the beginning and death is not the end. You were before you were born, of course not as a wave, but as part of the ocean. And you will be after death, not as a wave, but as part of the ocean. And even when you are as a wave you are nothing but a part of the ocean. To know this is trust. And it is trust that brings bliss. It is trust that becomes a light and dispels all darkness.

Trust is religion, not belief; belief is always in concepts. Trust is not even faith, faith is in persons: one has faith in Jesus, one has faith in Buddha. Trust is the highest thing. It has nothing to do with concepts: Christian, Buddhist, Hindu. It has nothing to do with Christ, Buddha, Krishna. Trust simply means that one is at home with existence, one has no antagonism, one is in tune with existence. And to be in tune with existence is bliss.

Bliss can happen only if we fulfil one condition -- that of being a peaceful heart. And it is not difficult to fulfil. The heart is really peaceful but we are not there; we live in the head, which is never peaceful. And we try the impossible -- to make the head peaceful, which cannot be done in the very nature of things. The head is not meant for that. The head is always bound to remain with thoughts, desires, imagination, memory; the constant traffic of all these things will be there. That's its natural function, nothing is wrong with it. And it is always rush hour, twenty-four hours a day; day in, day out, the crowd of desires is passing.

If you try to make it silent you will get into more trouble you will become very frustrated. That's what happens to people who don't know what right meditation is. Then they start learning some tricks to hypnotise their heads. And there *are* tricks available: repeat a certain mantra, chant a certain name, constantly repeat certain words. Any words will do; there are no sacred words, all words are the same.

The great English poet Tennyson has reported that in his life he used to repeat his own name, "Tennyson, Tennyson, Tennyson..." and great peace would descend on him. Whenever he is in any anxiety he would repeat the name, his own -- not any mantra given by Maharishi Mahesh Yogi, just his own name, not any funny-sounding Sanskrit mantra -- and that would do the trick!

It is not meditation. Constant repetition of a name simply creates a state of deep sleep in the head: you fall asleep. It is good, nothing is wrong in Good sleep -- but it is not meditation and it is not going to transform you. The real transformation happens when your energy moves from the head to the heart.

The heart is always peaceful. It is like the ocean: on the surface all is turmoil -- waves, great waves arising -- but in the depth there is not a single wave; all is utterly silent. The head is our circumference and the heart is our centre.

My whole effort here is to help you to move towards the heart. Hence so much emphasis on singing, music, dance, love; these are the ways in which you can be persuaded back to the heart. Once you are there, once you have tasted the peace of the heart you will be surprised: the head is left far behind, it is none of your concern. It is as if it no longer belongs to you, it may be somebody else's head. It is so far away, so distant that you don't even hear the noise. The heart is so deep that the head becomes infinitely distant. Those are the moments when you feel for the first time what bliss is; otherwise it is only a word.

Very rarely have people felt the real taste of bliss. People use the word and they think they understand it

too. They don't understand, they can't understand; it needs some existential experience to understand, because bliss is synonymous with god. Bliss is the ultimate meaning of life.

To feel that one is a nobody is of tremendous significance, because that cuts the very root of the ego. The ego lives through the idea of superiority. And sometimes the ego stands on its head too, it does a *sirshasan*, a headstand, then it lives through inferiority. But a person, one who knows that he is nobody, is neither superior nor inferior, he is simply not. And in those moments of non-being, bliss descends. Without ego you cannot be miserable. Nobody has succeeded up to now, and I don't think that anybody can ever succeed. Without the ego it is impossible to be miserable, just as with the ego it is impossible to be blissful. When there is no ego only bliss is left.

And the Greek meaning of Paul is also of great significance: rest. When there is no ego there is rest. It is ego that keeps you restless, keeps you occupied: "Do this, do that, be this, be that" -- It goes on giving you new projects. It never leaves you alone, it goads you. You have to become somebody, you have to be the president of the country or the prime minister, you have to be famous, you have to earn so much money.... And it goes on goading till it either drives you mad or drives you to the point of suicide -- or drives you to a man like me for sannyas!

Dropping it, great rest happens. Then there is no need to try any relaxation method, one is simply relaxed, there is nothing to be tense about. That natural, spontaneous relaxation brings bliss as a flood; one is overwhelmed. And bliss never comes in small measures. When it comes, it comes like a flood; when it comes, it drowns you totally.

Veet means surpassing, going beyond, maxine means the greatest. It is an old title, Maximus; a Latin title of honour: the greatest, or full of honour.

Go beyond it. The very idea is dangerous, it has to be dropped, because the moment you think of yourself as great you start thinking of others as inferior; it is based in comparison. And to compare yourself with anybody is harmful -- for the other and for you too -- because everybody is unique. Nobody is great and nobody is not great, nobody is big and nobody is small. All are unique, incomparably unique.

This is the religious understanding. When one becomes awakened, this is how one looks at people. They are not alike, at the innermost core they are the same, but on the circumference they are unique personalities. A rose is a rose, a lotus is a lotus: neither is the lotus great nor is the rose great. Both have blossomed, both have expressed god in their own ways.

So from this moment drop that whole idea. Our society lives with that idea: we teach children to be great, to be famous, to be somebody big, and we also give them names just to implant this idea in their minds. But this idea can be carried only by stupid people: people like Muhammad Ali -- the Greatest. Only that type of person, with no intelligence at all can carry this idea. If you have intelligence, how can you be a Muhammad Ali would be impossible. If you have intelligence you would be a Buddha. And intelligence says: Don't compare. See that this whole idea disappears from your being.

Look at people with great love, not with comparison. You are neither superior nor are you inferior, they are neither superior, nor are they inferior. Everybody is suffering from either a superiority complex or an inferiority complex. And both complexes are created by a wrong upbringing, by giving the child the idea of ego -- that you have to be somebody special. You have not to be somebody special, you are *already* special, as everybody else is. God never creates anybody ordinary, he creates everybody extraordinary. But remember *everybody* is the greatest. Then there is no problem. Then even the grass leaf is as great as the greatest star.

That understanding will become a great insight into the truth of life, of being, of existence, and will be of tremendous help. It will cleanse the heart of all the rubbish that ego collects. And once that rubbish is gone, you are ready to become a host to the ultimate guest -- god!

The greatest worship is to be creative. God is creativity. When we are creative we participate in god's being, when we are creative we are closest to god. When we are totally immersed in creativity we are no more there, only god is. When god pulsates through us then we become simply mediums, vehicles, passages. Then we are like a bamboo flute, hollow; and he sings his song. It is *his* song and we are grateful that he has chosen us to be his vehicles.

Remember it: the greatest meditation, the greatest prayer, the greatest worship in life is to be creative. Be more and more creative. Creation for creation's sake -- that should be the motto of all the sannyasins.

Archano means prayer, worship -- prayer not as a ritual, but prayer as the spontaneous pouring out of your heart in gratitude.

People go to the church or to the temple to pray; they repeat certain phrases which have been taught to them, but it is not of their heart. Those phrases are only on their lips, it is lip-service. They are like gramophone records, repeating whatsoever the society has conditioned them for. That is not true prayer.

True prayer is spontaneous, sudden, informal. Sitting in the garden, suddenly a deep desire arises to bow down to the earth, for no reason at all. Don't resist it, don't think that people will think that it is insane, foolish, berserk. Let them think whatever they want to think about it; that is their problem. Bow down to the earth. Or suddenly a desire arises to have a little dialogue with the tree or the rose bush. Don't be disturbed about what others will think. Say hello to the rose, talk to the rose or to the stars.

This is true prayer, because God is everywhere: in the stars, in the rose, in the earth. And God comes in sudden moments. He may decide not to come to the church every Sunday. I think every Sunday he will avoid it, it is so crowded. He can go on other days when it is really beautiful because it is quiet and silent and there is nobody there.

Learn how to be prayerful without any ritual: Christian, Hindu, Mohammedan. Let your prayer grow out of you. It has to be yours, authentically yours. Say things that you want to say to God or don't say anything if you want to just be in silent communion. There is no need to speak; it is not necessary that something be said. It is far better to listen to him, to what he has to say to you.

Virago means absolute non-attachment, absolute non-possessiveness, absolute non-identification.

Don't be identified with the body, don't be identified with your mind, your country, your race, your religion. Simply don't be identified with anything. Don't say "I am this" or "I am that." Remember, neither this nor that. That is one of the secret teachings of the mystics: *neti-neti*, neither this nor that. Avoid this, avoid that too. And if you can avoid both polarities -- neither day nor night, neither life nor death, neither body nor mind -- slowly slowly a third energy arises in you, a third force arises in you. That is consciousness. That's your reality. That is freedom: freedom from fear, freedom from anxiety, freedom from misery, freedom from the whole world, freedom from the wheel of life and death. Then you are simply a witness, watching, neither getting identified with this nor with that, just a spectator, a mirror reflecting but not getting caught by any reflection.

Scriptures in Silence and Sermons in Stones

Chapter #36
Chapter title: None

25 December 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

True bliss always brings peace. If it does not bring peace then something was false in it, then it was pseudo; then it was not bliss. It may have been pleasure, it may have been happiness, it may even have been joy, but it was not bliss, because pleasure, happiness, joy -- they never bring peace; on the contrary, they disturb. They are states of excitement. When you feel pleasure you are really excited, you are feverish. It is passion. You are not calm and quiet and cool, you are hot. Hence pleasure tires. Sooner or later one gets fed up with it.

Real bliss is judged only by the flower of peace. It brings peace, it deepens peace, it takes all fever away. It makes you utterly at home in existence, so utterly at home that you almost disappear, you don't exist... because the very idea of I is a disturbance. It is not a peaceful state. When the lake is totally peaceful there are no waves, no thoughts, no desires; one is suddenly in harmony with tao, with *dhamma*, with the universal law of existence.

So remember it: attain to a peace which brings bliss, attain to a bliss which brings peace. If one of them is missing then the other is pseudo; only together are they true. That's the criterion.

Love brings peace naturally, spontaneously, without any effort. Hate brings war naturally, automatically, without any effort. We want a peaceful world and we try in many ways to create the climate of peace without recognizing the fundamental, that unless we teach people how to love there is no possibility of peace. More and more love energies have to be released, then only will peace be the outcome. The world has lived in war: in three thousand years we have fought five thousand wars. This is something unbelievable. It is as if men are only meant to fight and kill each other, as if our whole existence is insane from the very roots. War seems to be the natural thing, peace seems to be unnatural because peace is so rare. War is always going on: sometimes in the name of religion, sometimes in the name of political ideology, sometimes something else. We find excuses and we go on fighting. Any excuse will do -- the real thing is to fight.

We are boiling within. We don't know what to do with our energies, and our societies have been teaching us to be repressive so we go on repressing the energies. Those energies become too much, they want to explode. So either a person goes individually insane or the whole society goes insane. War is a social insanity. And now we have world wars: after each ten years the whole world goes mad for a few years. Then some relaxation, some rest, some possibility of peace for a few years... That peace is also not much of a peace. It is only a tiredness, exhaustion because of the war, and again we start preparing for war. So our peace is nothing but a cold war.

Real peace is possible only if we start working from the very beginning of man's life. No repression should be the rule. Energies have to be transformed into loving energies -- and that can be done very easily, it is not difficult at all.

Man has inexhaustible capacities for love; he has just not been given opportunities. My effort here is to create an opportunity for the sannyasins so that their love energies can start becoming alive. Once your love energies are moving, are dynamic, all that is negative -- hate, anger -- disappears, because it is the same energies in a perverted form.

Love brings peace, and if we want a peaceful world we will have to create a great movement for love. My sannyas is a great movement for love. It has nothing much to do with god, nothing much to do with paradise, because one thing I am absolutely certain of is that love will bring everything;. It will bring peace, it will bring a better human being, a new kind of human being, it will bring a new spirituality, a new kind of religiousness, it will bring a new vision of god. It will bring a new paradise on earth, herenow. And whatsoever we can do herenow, we can do even after death, because it is the same life that continues.

Veet means going beyond. Gunther means courageous in war, brave in war.

There are two types of people in the world, people can be divided into two categories. One is the soldier type, the second is the sannyasin type.

Gunther means the soldier type, the fighter, the warrior: aggressive, violent. Those are qualities in the world of the soldier, but those are disqualifications in the world of the sannyasin. Here we have to learn not to conquer but to surrender, not to fight but to disappear into the whole, because all fight is out of the ego, and the ego has to be dropped. Then only does one become a sannyasin.

Veet Gunther will mean: so beyond all qualities of the soldier. That going beyond is entering into the world of the sannyasin. From now onwards be more receptive, more loving, more feminine less German!

I have heard a story. A German used to work in a factory which made small carriages for children.

Again and again his wife asked him to steal a carriage for their child. He said "It is difficult to steal the whole carriage, but I will bring it part by part."

So every day he would bring another part; by the end of the month he had brought all the parts necessary.

One Sunday he said, "Now I will assemble them." He worked continuously from morning to evening, trying this way and that, fixing things this way and that way. His wife was puzzled. She said, "How long will it take?" The husband said, "I am puzzled too, because all the ways I put it together, it turns out a gun! I have tried all possible trays; it always comes out a gun!"

That has become a characteristic of the German mind: turn it any way and out comes a gun!

To be a sannyasin means that you will have to drop that whole approach. Adolf Hitler and Gautam Buddha are polar opposites. And Buddhahood is not possible through fighting but only through a deep let-go. If you can learn the state of let-go great blessing will start showering on you.

And it is not only a question of one individual becoming a sannyasin; our effort is to create a tidal wave of sannyas all over the world, because that is the only possibility of going beyond war, the only possibility of going beyond nations, races, churches, the only possibility of making this earth a paradise. a Buddha says: This very body the Buddha, this very earth the lotus paradise. That's exactly our motto.

Attachment is the root cause of all misery. Possessiveness is nourishment for the ego.

The way of possessing things is the way of the world. To be a sannyasin means being in the world with the attitude of non-possessiveness. Enjoy everything -- there is no need to possess. You don't possess the sunset, still you enjoy it. You don't possess all the stars, still you enjoy them. There is no need to possess in order to enjoy. In fact the more you possess, the less you enjoy, because you become more and more worried about your possessions, their security, safety. In fact your possessions start possessing you. You become just a servant, you are no more a master.

To be a sannyasin is a declaration that 'From now onwards I am going to be a master, not a servant.' And this is the secret of mastery: be unattached to everything. And I am not saying to renounce, I am saying to be in the world, to live in the world, and to live totally -- but with no possessiveness. When things are there, good; when they are not there, that too is perfectly good. When you have a beautiful palace enjoy it; when it disappears a dream is over. Then whatsoever is available, enjoy that.

A sannyasin should be able to enjoy every possibility: he will enjoy the day, he will enjoy the night, he will enjoy life, he will enjoy death, he will enjoy friendship and he will enjoy aloneness.

Ian has both possibilities: he can be a rock or he can be a flower. If he remains in the head he remains a rock. If he moves towards the heart he becomes a flower. And we are taught only the ways of the head, not the ways of the heart, because the world does not need the ways of the heart; in fact it is afraid of the heart. It teaches you mathematics, logic, economics. It teaches you to be calculative, clever, diplomatic, because those are the things which are going to pay, those are the qualities that you will need in the competition of life.

It does not teach you poetry, it does not teach you love, it does not teach you music, because those things are not going to pay, and the people who try to live music and poetry and love prove to be rebellious.

The politicians and the priests have known for a long time that the people who live in the heart are dangerous people because they will not obey authority and they will not follow the tradition and they will not listen to the scriptures, they will not bor down unless they feel to. They cannot be ordered and manipulated, they cannot be reduced to slaves. They live spontaneously, moment to moment, and they always want to do their thing. But the society is not interested in individuals; it is interested in the mass, the crowd. Hence the society tries to avoid the heart. It diverts your energies towards the head, and the head is a rock; nothing grows there.

By becoming a sannyasin you are becoming committed to a new vision. Now the whole work will be to bring your energies back to the heart. Then you will transcend the rocklike qualities, and the same energy that becomes a rock in the head becomes a flower in the heart.

A sannyasin has to be a flower, because only a flower can be accepted as an offering to god. Only a flower will be able to reach the feet of the divine.

Whatsoever you can gain from the scriptures will be knowledge. Hence one has to stop accumulating unnecessary knowledge, information; one has to dive inwards to find that source of light within oneself. It is

already there, we just have to move towards that point.

Sannyas has to become the turning point, the critical moment, the radical moment. Energy is no longer to be wasted in the outside; more and more of it is to go inwards, to the source. And there one comes across oneself, one comes across the meaning of life, one comes across God.

Personality is a social phenomenon. It is given to you by others, it is not your true self. You don't bring it with you into the world and you will not be able to take it with you when you go from the world. But there is something more to your being than the personality, you are not a mere personality. There is something essential which is your real being, which comes before your birth and will continue after your death. That is the inner one, the real one -- call it the self.

Sannyas is the search for the self. And in searching for the self one has to become disidentified with the personality. It is painful to become disidentified with the personality, but it is worth it. Once you have become disidentified with it, great blessings shower on you. Then eternal bliss is yours.

Enlightenment is like the full moon in the dark night of the soul. The full moon has a few qualities which are symbolically meaningful in understanding enlightenment. It is light but cool. The sun is also light, but it is hot. Enlightenment is a cool light.

The moon is not only cool, it has a certain subtle, hidden impact, a subtle aura of energy around it. The oceans are affected by it and man is also affected by it. More men go crazy on the full-moon night than on any other night; more men commit suicide on the full -- moon night than on any other night. More poetry is born on the full-moon night than on any other night. More love happens on the full-moon night than on any other night, and more people have become enlightened on the full-moon night than on any other night.

Buddha was born on the full-moon night; he became enlightened on the full-moon night and also died on the full-moon night. The full moon has some inner bridge with human heart. It stirs your heart, not your reason. Reason is more in tune with the sun, intuition is more in tune with the moon. And enlightenment is more a feminine phenomenon than a masculine phenomenon. It is more a receptivity, it is like a womb. The enlightened person becomes a womb and receives god in his being, becomes pregnant with god. The moon is feminine.

Remember: you have to become a full moon. The name will remind you again and again.

These names are given for a certain purpose. The meaning that I give to the name is a message for you. It will take your whole life to decode it, it will take your whole life to live it, but if you can manage to live it the kingdom of god is yours!

Sahajo means spontaneity -- and that is my basic message: Be spontaneous. Don't live out of the past, live moment to moment; don't react; respond. Reaction comes from the past -- past experiences, knowledge, and you act out of that knowledge. It never fits with the moment. Either you are lagging behind or you are far ahead, but you are never in tune with the moment, because no two moments are the same. Whatsoever you have experienced in the past will never be relevant again.

It may appear many times that 'This is relevant', but it can't be. No two moments are similar, each moment has its own uniqueness. And that's the difference between reaction and response. To accept the challenge of the uniqueness of the moment and to respond out of your present consciousness, not out of your past memories, is spontaneity. To be spontaneous means to be always in tune with time, to be always with the moment. There is no gap between you and the moment. Neither is the past standing there between you and the moment; nor is the future standing between you and the moment. There is nobody between you and the moment; the impact is total, the contact is total.

In that immediacy whatsoever happens is right, and brings bliss, and brings god closer and closer to you!

Chapter #37
Chapter title: None

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Each child is a new hope and a divine hope. Through each child god tries to bring the real man into the world again. Millions of times he fails, but he never loses hope. Only once in a while does he succeed: with a Jesus, with a Buddha, with a Zarathustra; otherwise he fails. But his faith in man is tremendous. He trusts that sooner or later everybody is going to become the real, that the phony will disappear from the world.

Life is more like magic than mathematics. It is a mystery, insoluble, unfathomable, inexhaustible. Science tries to demystify it. Hence as science has become more and more powerful, people have become more and more irreligious, for the simple reason that they have started thinking that they already know what it is all about. And they know not.

Science gives only facts, not truth; it only talks about objects. But the real phenomenon is your interior subjectivity, your consciousness, and science is absolutely dumb about that.

Not to accept its defeat, it goes on denying it. But it cannot deny it. Even the scientist knows perfectly well that he is, and he is not an object. In fact, without him there would be no science. Without the observer there would be nothing observed; the object can exist only because there is a subject.

That inner subjectivity is a magical phenomenon, it is unbelievable. One can experience it and one can be in tremendous awe. That awe is religion, that wonder is religion.

Religion fills your life with more and more mystery. Even things that were never mysteries start turning out to be mysteries. A rose flower, a pebble on the shore, a bird on the wing -- everything becomes mystery. Science demystifies, religion gives you back the whole mystery of life.

Sannyas is an entry into the magic world of religion.

Deva means divine. Garimo means glory, splendour.

It is not apparent. If we look from the outside man seems to be just another animal, maybe with a little more evolved a mechanism, but nothing else. There seems to be no gap; from the outside there seems to be not much difference between the ape and the man. If there is any difference it is of quantity, not of quality. But this is only an apparent thing, this is just because we go on seeing things from the outside.

If we really want to know man in his absolute glory we have to look from within. Man can only be known from within because man *has* a within. That within is called the soul. A chair is a chair, it has no within; hence it is a thing, it has no soul.

Man has a soul. He is not only the without. The without is only periphery. The real thing is within, the real treasure is within. Hence, by observing man's behaviour we cannot come to conclusions about man. And that's what so-called scientific psychology is doing all over the world, from Pavlov to Skinner. All the behaviourists are watching man's behaviour -- and man is not in his behaviour. Deep inside himself he is a watcher, a witness. He himself can watch his own behaviour, he can see his own thoughts moving, he can see his own body acting, walking. He can see himself; that is one of the most important things to remember: man can watch himself. And that is the key secret. The moment you start watching yourself you become aware of great splendour, of great glory. Slowly slowly you are transformed into an infinite light, infinite

bliss.

Meditation is a bridge from the periphery to the centre. Sannyas is a commitment, a commitment to discover yourself, a commitment to make self-discovery the central focus of your life. And if you are really decisive, the very decision starts the process of transformation.

There is a great difference between longing and desire. Desire is of the mind, longing is of the heart. Desire is greed, longing is not greed. Desire is never fulfilled, it cannot be fulfilled; it always goes on asking for more. But longing can be fulfilled.

Everything else that you want in life is a desire. Only when you start longing do you start moving towards god. Only god can be longed for, everything else is a desire. God cannot be desired because he can never be made an object of your thoughts, imagination, ego.

When all these have disappeared, when you are no more functioning as a head, when you are overflowing with love, then suddenly, as if a lotus has opened in your heart, a longing opens up. That longing is fragrant, that longing in itself is a tremendous joy. Only that longing can bring one to the infinite, to the divine. Remember the difference: one has to become desireless in order to become a longing for god.

Man is born to be a song, to be a dance, to be a celebration. That is his birthright. But the society, the church, the state all start manipulating our natural spontaneous being into something artificial; they start perverting us for their own ends. They don't want you to be natural beings. Unfortunately we have not yet been able to create a natural society, a society which allows everybody to be natural and spontaneous, which not only allows, but helps, teaches.

On the contrary every society hinders your spontaneity. It is suspicious of spontaneity. It does not trust nature, it trusts nurture. It does not trust your heart, it trusts your head because the heart is unpredictable. The head is predictable because the head is just a biocomputer. Just as you feed a computer you feed the head. That's what our schools, colleges and universities are for: feeding the biocomputers. They feed you, then for the whole of your life you go on repeating whatsoever has been fed in. They reduce you to gramophone records and then all your life is nothing but 'his master's voice'!

That's why we go on missing our natural joy, our natural flowering: we go on missing the song that we have come to sing. That is the only thing that can make you contented. Remember it, and slowly slowly make every effort to come out of the bondage that has been created by others for you. One has to be very skillful, intelligent, to come out of the bondage. That's the whole work of a sannyasin: it is a kind of undoing. Whatsoever the society has done to you has to be undone so that you can be your natural self again, as you were before you were born. Zen people call it the original face -- and that is your song, that is your bliss, that is your truth!

Everyone is incomparable, everyone is unique. No two individuals are alike -- that's the beauty of this existence. What to say about human beings? -- you cannot find two pebbles on the whole face of the earth absolutely alike; you cannot find two leaves on the whole of the earth absolutely alike. God never repeats. God is not an assembly line, he is a creator; and a creator never repeats, he always brings in something new. Each moment is new, each day is new, each person is new. Hence to compare is one of the most stupid things one can do. And we are all taught to compare. We are continuously comparing ourselves either as being superior to others or as being inferior to others. Because of this nonsense of comparison we have created two complexes: the superiority complex and the inferiority complex. And everybody suffers from either the one or the other. It is very rare to find a person who is neither suffering from superiority complex nor from inferiority complex, who simply is whosoever he is, incomparably, uniquely himself.

That has to be the way of the sannyasin. Then great joy arises. Then great is the benediction because all psychological complexes start disappearing, a great clarity happens, all clouds disperse and the sun shines so brightly. Life takes on a totally new colour, a new shape, a new fragrance. It starts moving in a new direction.

The mind which is jealous, envious, ambitious, greedy, violent, is bound to be bitter because these are all poisons. The moment you drop all these poisons your whole being becomes full of a sweetness. Then love is there, compassion is there, sharing is there, the joy of life is there, gratitude is there, prayer is there; these are all sweet phenomena. And the sweeter you become, the closer you come to god; the more bitter you are, the farther away you are.

So let this be the criterion: judge whatsoever you are doing by whether it is helping to make you more bitter or helping to make you more sweet, whether it will release poisons into your being or nectar. All depends on you.

Your whole life is your own creation. There is no fate -- nobody decides for you. It is totally your responsibility: you can become a sweet flower, a lotus, or you can become a bitter, poisonous phenomenon.

There are two paths to come to oneself... because we have gone too far away from ourselves. Of course it is only in a dream that we have gone too far away, so we have to follow a dream path to come back.

One path is of meditation and the other is of love. Remember both remedies are as false as the disease, but a false disease needs a false medicine. We have gone far away in dreams, we have to be brought back home; of course we will have to follow a dream path.

Meditation is for a few people who find themselves incapable of conceiving what love is. And if you cannot conceive what love is there is no way to explain it to you; it is not something that can be taught. And there are people who intuitively understand what love is. They don't ask what it is, they know it already. The path of love is for the second type. You belong to the second type.

Meditation can be taught, love cannot be taught. Meditation is a science, it is a methodology, but love is just a feeling, and you cannot make a science out of feelings. At the most it is an art, or even better: it is just a knack.

It is already there -- I can see it. All that is needed is support the right soil, the right atmosphere. And that's what sannyas is. We support meditators, we support lovers. So whatsoever is needed... If the plant needs more manure or more water we supply it.

All that you need is more clarity about love, more opportunity to be loving. Remember that it is love that will bring you back home, so focus yourself on love. Even meditation will only help you to become clear about love. So I am not saying that you are not to meditate; meditate! -- But meditation will only give you more insight into love. I also tell meditators to love, because love helps them to become more deeply meditative.

Scriptures in Silence and Sermons in Stones

Chapter #38
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Renee means reborn -- and that's exactly what sannyas is: a rebirth, a new beginning, from ABC.

The way you have lived up to now will not be the way any more. From the outside everything will be the same but from the inside nothing will be the same. Up to now life has been an unconscious affair, now it has to be conscious. Awareness has to be added to your being. That is rebirth, and that is being born into

god.

Catherine means pure, clean, innocent. Purity has nothing to do with morality, it has something to do with innocence. Morality is a calculated step. One tries to be good so that one can be virtuous. And why does one want to be virtuous? -- to gain something in the other world. It is all arithmetic, it is not innocence.

Morality is very clever, cunning. Real purity knows nothing of moral and immoral, it is a transcendence, a transcendence of all dualities: good and bad, even god and devil. The child is not concerned with anything. The child simply lives spontaneously, moment to moment...

Sannyas needs tremendous courage because it is an effort to live your life according to *your* light -- not according to the convention, not according to the priest and the politicians, not according to the past tradition, the church, but according to your own light. It is a tremendous assertion of one's freedom. It needs courage, and not ordinary courage. It really needs the utmost in courage, fearlessness, because all those powers that you will be rebelling against would like to crush you. One has to be very intelligent not to be crushed by them and yet never to compromise.

And sannyas is also the beginning of a kingly life. Ordinarily it has been taught in the past that the sannyasin is a beggar. My sannyasin is not a beggar. Even if he has nothing he has to live like a king. To live like a king does not require many possessions; it requires integrity, it requires individuality, it requires intelligence, it requires a centred, rooted being. It has nothing to do with possessions, kingdoms. A Buddha becomes a bigger king when he renounces his kingdom. Jesus never had a kingdom, but who can compete with him in his kingliness. Even on the cross he is a king: he dies with such grace, such beauty, such prayer. Only a king can afford that -- He does not die a dog's death.

George Gurdjieff used to say to people, "Beware, otherwise you will die a dog's death... because out of millions of people it is only once in a while that a man dies, not like a dog, but like a king. Not even Alexander dies like a king; only a Buddha can, only a Jesus can die like a king.

Some inner kingdom is needed, some inner luminosity is needed. Those who are courageous, they can attain it.

Tilo: one who trust in justice.

People are so selfish that they cannot be just. They only think of themselves, they never think of others. Their whole interest is in how to use others, how to manipulate others, how to dominate others. They cannot be just. Their interest is in possessing people. A just person cannot possess anybody, not even the wife, the husband, the child. We cannot possess, because to possess is unjust; it destroys the other's individuality, the other's freedom. And that is the most unjust act in the world: to reduce the other to a thing. To possess him means to reduce him to a thing.

Justice is possible only when you start feeling that you and others are not separate. That happens only through deep meditation -- the realisation that "I am one with the whole," that "If I am unjust to anybody, I am unjust to myself. If I harm anybody I am harming myself and nobody else, sooner or later it is going to rebound on me." This is the whole philosophy of karma: whatsoever you do to others will be done to you.

Jesus is right when he says: Do unto others what you would like to be done to you. That should be the foundation of all justice. But that is possible only through meditation; not by believing in Jesus but by coming to know this reality, we are not separate beings, we are only separate on the surface. The deeper we go, less and less is the separation. At the very centre your being, the whole universe converges. And to feel it once is enough; you will never be the same again. Then your life is that of justice, of love, of compassion.

Man tries to live as a separate will, separate from the whole. That's how he creates aLl kinds of miseries for himself: he is trying to do the impossible. It is like a wave in the ocean trying to live according to its will, not according to the whole ocean: the wave is bound to go crazy. That's what has happened to humanity at large: humanity has gone mad for the simple reason that everybody is trying to live *as if* the separation from existence is a truth. It is a lie. He are one with the whole. God's will is our will.

To understand this brings a tremendous relaxation.' Then one is at peace with existence, in harmony; then there is no problem, no conflict. Then whatsoever is the will of god is good, because god cannot will evil. God is good, the whole is good, and whatsoever is going to happen is going to be good. One can relax, one need not be anxious, anxiety-ridden; one need no worry about what is going to happen.

The moment this is understood -- that god's will is working through the whole -- one can forget all

worries. That's how a sannyasin lives: knowing that god cares, knowing that god loves, knowing that whatsoever happens is good; it can't be otherwise!

God is not to be realised, not to be achieved, but only remembered, recognised, declared. You are already that. The Upanishads say TAT TVAM ASI Thou art that. Not that you have to become that, there is no question of becoming: god is your *being*. You may know it, you may not know it; it makes no difference: you *are* godly.

Meditation does not bring you closer to god, it does not make you a god, it simply helps you to discover who you are. It simply removes a few curtains, it simply removes a few layers behind which your reality is hidden. It is a discovery, not an achievement. And the moment you discover it, it is nothing special, because it is not only that *you* are godly, everybody is. It is the most ordinary phenomenon.

To be divine is natural: trees are divine and rocks are divine and man is divine. But the moment you know who you are you become a Buddha, you become a Christ, you become a Krishna. That becoming is not really a becoming but just a recognition of a long-forgotten truth, a remembrance of a language forgotten.

We are all manifestations of god. The forms are different, but the spirit is the same. There are many things which are different; they are all accidental. But the essential is not different. The incidental *is* different but the intrinsic is the same. This has to be remembered again and again so that it becomes a natural undercurrent of your consciousness. As it deepens in your heart you start manifesting something which you have never known before: god starts radiating through your being.

He is waiting deep inside you like a seed. Remembrance becomes the soil. If you go on remembering it the seed starts growing, and soon there is great foliage and flowers and fruits. Life then knows what beauty is, what meaning is, what glory is. To die without knowing it is to have lived fruitlessly.

Sannyas is a vow, a commitment, a total involvement: "I am not going to die without knowing the truth of my being."

We are not what we appear to be. Our reality is unmanifest, it is hidden. It has to be searched for. It is not far away, it is deep within you; you cannot find it anywhere else, you need not go anywhere else. But one has to pull oneself in from many many desires and dreams. One has to pull oneself inwards.

When you are centred, at your centre totally he revelation, you are not the body, you are not the mind, you are the stuff called god. The whole existence is made of the same stuff. To have felt it once is enough; then your past disappears as if it has never existed, just as in the morning when you wake up there are no more dreams. You know that they have not been there at all, you have only been imagining them. We have imagined so many lives and so many worlds, but it is all dreaming.

Becoming a sanyasin means making an effort to wake up.

This moment you are becoming new. Forget the past. Simply disconnect yourself from your memories; don't look backwards any more.

The moment we stop looking backwards, we also stop looking forwards. It is the past that creates the future, it is the memory that creates imagination. When neither is there, there is great silence. That silence is meditation, and in that silence you are in tune with existence. And that moment of attunement with existence is bliss.

Scriptures in Silence and Sermons in Stones

Chapter #39
Chapter title: None

28 December 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Faith does not mean belief. Belief is not trust. Belief is a pseudo trust, imposed, cultivated out of fear. It is not something that has grown in you but that has been implanted by others: the society, the church, the state. They have their own interest in creating belief in people: believers are obedient, believers are not rebellious, believers remain stupid; they never grow in intelligence. And the society does not want people to be intelligent.

It can tolerate the intellectuals but not the *really* intelligent. It can tolerate the professors, the scholars, the educated people, the knowledgeable people. They are intellectuals, not wise, not intelligent, because if they were intelligent they could not co-operate with all the kinds of stupidities that go on in the name of tradition, culture, civilisation, religion. They would *not* be able to co-operate with all this nonsense, they would be bound to rebel.

Hence society has a vested interest in belief: Create belief. It is a poisonous phenomenon. It destroys intelligence; it destroys independence, it destroys rebelliousness; it creates yea-sayers. And the yes of a man who cannot say no is always impotent. First a man has to learn to say no, then only is his yes of any meaning.

Faith is a totally different phenomenon. It is not social, it is individual. It is not given by others. It is out of your own search that slowly slowly it grows in you, that you start trusting existence -- not out of fear, but out of experience, out of love, out of joy. And then faith is freedom, tremendous freedom, and infinite ecstasy.

There is no god, but there is godliness. God means a person; godliness means a quality. Because for thousands of years we have conceived of god as a person, we have created unnecessary trouble for ourselves. In the first place, our idea of god never fits with reality -- because there is no person. Existence is not a person, it is energy, unbounded, infinite, beginningless, endless; it has no form, no shape. It is not a person, so you cannot pray to it.

Because of the idea of god as a person, prayer became very important. The moment you drop the idea of a person, prayer disappears; instead meditation becomes significant. That's why in the West meditation never became the central core of religion. It was Buddha, Mahavira, Patanjali -- these three persons in the East, in India; and Lao Tzu, Chuang Tzu and Lieh Tzu -- three persons in China. These six persons arc the most important people because they changed the whole shape of religion from the very foundation. Instead of prayer, meditation became important.

If god is a person you can pray with folded hands. You can ask and demand and you can bribe, you can praise and you can do all kinds of foolish things. If there is no person then you cannot address anybody. Then you have to go within, there is nobody without. Then you have to dive deeper into your own being. It is at the Very core of your own existence that you become aware of a quality that permeates the whole: that quality is godliness.

The world is full of godliness but there is no god. Because of the idea of a person Friedrich Nietzsche could say that god is dead. And a hundred years have passed and nobody has been able to refute him -- because there was no god in the first place. If I meet Friedrich Nietzsche I will say "What nonsense arc you talking about? How can somebody die if he has never been there in the first place?" But he shocked the whole Western consciousness. Nobody has been able to answer him because in fact he declared a truth: god as a person has collapsed. Man has become a little more mature and the whole idea of god as a person is

childish, immature.

My effort here is to give you a glimpse of godliness, not of god; to create a bridge between you and godliness, not god. And godliness is everywhere. We are overflooded with it: it is in the flowers, in the trees, in the rocks, in people, in you. Wherever you look it is there. But the first experience has to happen within; then you will start seeing it without too.

God, or godliness is our strength: they both mean the same to me.

Man alone is absolutely powerless. The moment man becomes part of god, he becomes powerful. With god is our victory, without there is only failure and nothing else.

This is the first lesson of sannyas. From now onwards remember as much as possible that you have to be in tune with the whole. And to be in tune with the whole one has to surrender. One cannot go on believing in one's ego; the ego has to be dropped. The ego is impotent. And once you drop the ego you are omnipotent. Then the whole energy of god starts flowing through you. Ego blocks the energy; egolessness becomes a medium.

Love is the ruler of all.

I teach only two things, meditation and love. For you the emphasis is going to be on love; meditation will be a support. For a few others meditation is going to be the main key; then love becomes the support. Both are needed, the question is just of emphasis. For you the emphasis is going to be on love: be loving to the whole, let love be your religion.

Love is the most shining star. No star in the whole sky is comparable to it. It is more shining than the sun, it is more shining than the many great suns that surround our earth, that are spread to infinity.

Love is the most luminous phenomenon but one needs totally different eyes to know it, to see it, to feel it. The ordinary eyes cannot look into it. They are meant to look only into matter; they are capable of seeing the peripheral, the superficial, they have no capacity for depth. And love is something which belongs to your ultimate depth. The more inwards you go, the more loving you become. In fact that is the only criterion of whether a person is going inwards or not. If he is becoming more and more loving to others, towards himself too, if his life is becoming a compassion then certainly he is going deeper, he is coming closer to truth, he is becoming suffused with the divine energy of existence.

And at the ultimate peak or at the ultimate depth -- which are the same -- when love explodes, it is like atomic explosion: one becomes pure light, just light from one end to the other end. That's why this ultimate moment is known as enlightenment. It is a transmutation, transfiguration. A totally new being is born which does not belong to time, which belongs to eternity. The mind is part of time, the heart is not part of time. And the heart is the centre of love.

Seek the heart, go deeper into it, risk everything for it because nothing is more precious than that. Even if life is lost but you have attained a single moment of glorious love, life has been a fulfillment; you didn't live in vain, you lived, you really lived meaningfully. A single moment of love is more valuable than thousands of lives which are loveless.

To be a servant of love is really to be a master of love. One begins as a servant but one ends as a master.

In the world you begin as a master and you end up as a servant. That is the law of the outside. In the inner world there is a totally different law: you begin as a servant, then you can end up as a master.

Buddha has said: In the outer world everything is sweet in the beginning and bitter in the end, and in the inside everything is bitter in the beginning and sweet in the end. And remember, only the end is true; the beginning can be deceptive.

Keep alert about it: always remember the ultimate outcome. Otherwise one can go on swallowing sugar-coated poison -- that's what goes on happening.

So it is difficult to surrender the ego, to be just a servant, to be a slave of god, of love, of existence; it is hard to swallow it, but once you have understood the inner law it is possible to do it and to do it joyfully.

Man ordinarily always remains in struggle, always fighting with something or other. And deep down every fight is a fight against god, because only god exists and nobody else.

Once this is understood, that only god exists, then one can drop all fighting; there is no point in struggling. In fact one starts praying to be defeated by god. To be defeated by god is the greatest victory in

life, to be overcome by him is the most precious moment.

That's what sannyas is all about: it is asking for your own defeat. Let me repeat: sannyas is a defeat, a defeat of the ego. And the moment the ego is there no more, god is realised.

Sannyas is the search for the divine principle. Call it god, truth, freedom, *nirvana* -- it comes to the same thing. The search is for something which is missing in life. We are alive but unaware of what life is all about. We are, but are completely oblivious of the fact of who we are. Existence is there but awareness is not there -- and unless existence becomes aware of itself life goes on remaining empty, unfulfilled.

The search is for awareness. Awareness is the divine principle, the principle that can transform you from a mechanical existence into a conscious ecstasy and the search is not outer at all, it is inner. The principle has to be found with closed eyes within oneself. It is already there; we have to dive into ourselves.

Meditation is the art of diving, into oneself. Sannyas is the courage to take the plunge. One is going into the unfathomable; and in the beginning it is frightening, but only in the beginning. As you become more and more skillful at diving deeper and deeper, life becomes an adventure of tremendous beauty and benediction.

Scriptures in Silence and Sermons in Stones

Chapter #40
Chapter title: None

29 December 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Mariko means the truth. That's our search, our inquiry, and that is the search of every being.

Without knowing the truth of life one remains unfulfilled, discontented, frustrated. The moment you know the truth all is fulfilled; suddenly everything fits together. You are no more the old miserable self, great bliss arises in you. The encounter with truth releases bliss in your being.

And the only way to know truth is to be meditative: to be able to sit absolutely silently, without any thoughts, and yet remain conscious and not fall asleep. That's what meditation is: consciousness without thoughts. The moment the clouds of thoughts are gone and the mirror of consciousness is absolutely empty, truth is revealed, truth is reflected in you. And truth liberates.

Gerard means brave in the heart, and also a loyal heart.

Both are almost two sides of the same coin, because only the brave one can be the loyal one. The coward is always insincere. The coward lives out of fear, and fear can never allow one to be committed to anything. The coward remains driftwood, at the mercy of the winds; he has no sense of direction, no integrity. He is just a hodgepodge. Only the brave person can be loyal, can be obedient, can be committed to a cause, can get totally involved in something, can risk his life.

Sannyas needs both qualities: a tremendous courage and a deep loyalty -- loyalty towards truth, loyalty

towards God.

Bliss is the ultimate flowering of consciousness. Ordinarily consciousness is only a seed, a potentiality. It has to be made actual. That's the whole work of sannyas: to transform the potential into the actual. And man has tremendous potentiality. If you look into man's potential he is as big, as huge, as enormous as god himself. He is a seed of god.

Els means god. If man blooms in his consciousness he is god, he is bliss. If man remains closed as a seed he is not even human, what to say about being god? -- he is just another kind of animal. And he is totally miserable, because the seed is closed. It does not even have windows to communicate with existence; it is encapsulated in itself. It is an egg, an ego.

Sannyas means dropping the ego, coming out of the egg, risking all. The egg means to be very protective. It seems as if it is your home. It is not. It has to be left behind, it has to be broken, only then will you have the whole sky to yourself, only then will you be able to use your wings.

Man remains afraid of coming out of his securities. That's the only problem, I say the only problem for spiritual growth: the fear of coming out of the so-called security. It is only apparently so: it is not real security, it is death.

Real security is in getting out of the egg and becoming part of the sky. Yes, from the point of view of the person who is still living in an enclosed world, it is insecurity to be in the open sky. But those who have known the open sky -- the Buddhas -- say that insecurity is the only security, and to risk life is the only way to know it. To risk all is to know all.

Sannyas is a way of dangerous living, adventurous living; unconventional, untraditional. A sannyasin lives out of his own self, according to his own small light. And remember, even if you go astray according to your own small light, it is going to help you; even going astray will become growth. And in following and imitating others, even if you always remain in the right, you will remain immature, you will never grow.

-- How long will you be here?

-- I leave next week.

-- Come back soon for a longer period.... And now think of this place as your home. Sooner or later you have to end up here. That is both a prediction and a promise!

Let your love be as strong as possible. Put everything into it, don't hold back, don't be miserly about it.

People are very miserly about love. They want it but they never give it -- and the law of love is that the more you give, the more you get, the more you desire without giving, the less will you get. Everybody wants and nobody gives, hence the whole of humanity lives in a state of starvation, spiritual starvation. Love is as much a nourishment to the soul as food is to the body. Love is the food for the soul.

Give totally. Enjoy giving for no reason at all, for the sheer joy of sharing -- whether anything comes back in return or not should not be given any thought. Then love becomes stronger and stronger. And the more strong your love is, the more you have a soul in you. Love is the womb in which the soul grows.

Amito means the immeasurable, the infinite, the eternal.

These are the qualities of god, these are the qualities of existence itself.

But man thinks himself finite, measurable. He thinks himself confined between birth and death -- and that is a totally wrong attitude, wrong approach. One cannot know oneself if, from the very beginning, one believes a wrong conclusion.

You have always been here and you will always be here. Even before your birth you were here, and after your death you will be here. Neither is birth your beginning, nor is death your end. You are immeasurable, infinite, as infinite as existence itself, neither less nor more.

To remember it is to go beyond all fear, to recognise it is to recognise oneself as divine. And the moment you recognise yourself as divine you have recognised everybody else as divine also. The moment you understand your true nature you have understood the whole existence.

Ananto means the infinite. Man appears very finite. He is not. But the appearance is very deceptive and we go on believing in the appearance. We never look deep enough to go beyond the appearance and to find the reality. The reality is totally different.

If you look at man from the outside he is just a dewdrop in this infinite universe, but if you look at man from within then he is as oceanic as one can be. Then the dewdrop is only a fallacy of the senses.

Religion tries to look at man from the innermost core -- not as an object but as a subjectivity. That's why religion can declare that man is god. Psychology cannot declare that. Psychology is still struggling with the stupid idea of objectivity, that man has to be observed as an object. Then you will miss the real thing. As an object, man is only a body, at the most a brain. You can watch his behavior just as you watch the behavior of rats. And they are the same, as far as behavior is concerned there is not much difference. The difference is somewhere else, in the subjectivity.

Meditation is the one-hundred-and-eighty-degree turn from objectivity to subjectivity. You stop looking at man from the outside. First you start looking at yourself from your innermost core; you stand there and you look at yourself from there, and you become as big as the universe. In that moment great freedom descends. That moment is the moment of *nirvana*, enlightenment.

Nisimo means unbounded, without any boundaries. That's our reality. All boundaries are illusory.

Ordinarily we think that our boundary is our body. The sun is far away but if the sun dies we will die immediately. There are millions of miles distance, but the sun is somehow part of our body. Otherwise, why should we die? The sun may live, may die, it should be irrelevant to us. It is not. We continuously breathe air in and out. Not for a single moment are we in a state of non-communication with existence -- although we are not continuously aware of it.

Buddha tried very much to emphasise breathing, for the simple reason that if you become aware of breathing you will become aware of your unboundedness. The breath that is in me was in you just a moment before. It was part of you, now it is part of me. And soon it will be part of somebody else. We absorb oxygen and release carbon dioxide; the trees absorb carbon dioxide and release oxygen. Without trees we cannot exist, without us trees cannot exist. So we are related, joined. Even the smallest blade of grass is part of the greatest star, and the greatest star is part of the smallest blade of grass. Existence is one.

To understand this is to experience god. God is not somebody, god is not a person, but this experience of oneness, this experience of unboundedness.

Jesus says that god is love. It is a tremendously important statement. Nobody before him has said that. In fact before him the Judaic god was a very angry god, a very jealous god. In the Old Testament he declares, I am a very jealous god. With jealousy love is impossible. And the very idea of god being jealous and angry is ugly. It has nothing to do with god because it is simply ungodly to be angry, to be jealous.

Jesus brings a great revelation to the world; god is love. But I want to change it a little bit, I want to refine it a little more. I don't say god is love, I say love is god. The difference may not appear immediately, but the difference is great and very significant.

God is love, that means that love is only a quality of god, there can be other qualities too. Love is only one of the qualities, along with other qualities, it is only one of the attributes. When I say, "Love is god," I make it whole and sole. Then love itself is the totality of god. There is nothing else; no other quality is needed. One attribute is enough, more than enough, because it implies all that is beautiful, it implies all that is divine, it implies all the great values.

That is going to be your name, and you have to remember it continuously so that it does not remain only a name but really becomes your very being.

The sarod is a musical instrument, one of the most beautiful musical instruments.

I conceive of man also as a musical instrument. One has to learn to play upon it. If you don't learn how to play upon it you will create only noise, and it will be a disturbance; rather than being a blessing it will become a curse. That's what goes on happening to millions of people: their life is nothing but a tale told by an idiot, full of fury and noise, signifying nothing. And the simple reason is that they don't know how to play upon their heart, upon their being.

Just as one learns to play upon the piano, the sitar, the sarod, the veena, the violin, one has to learn to play upon one's own being.

Sannyas has to become the beginning of that great art of creating music out of your own being. That music is what the mystics have called ecstasy, *samadhi*. That music is what others have called god, *nirvana*. And it is there, fast asleep; it has to be provoked, it has to be called forth. One has to be an artist, a musician. One has to be creative, and one has to be an explorer of one's own inner being.

Religion is not worship, it is art. It is not formality, it is not a social institution; it is a transformation of your being. It is creating harmony in your soul, it is alchemy.

Omkar is the sound that is heard in one's own being when all other noise in the mind has stopped. When there are no thoughts floating in the mind, when there is nothing to disturb one, one starts hearing a deep humming sound in one's own being -- that is called omkar, the sound of om.

It is not that you make it; if you make it you will miss the real thing. You are not to make it, it is not a mantra to be chanted. You have to be utterly silent and receptive. You have to listen, you have to be just a listener -- just ears and ears and ears and nothing else. Then suddenly a great explosion happens inside. The mystics have called it the still, small voice within. The Zen people call it the sound of one hand clapping, and in India we have given it the name, omkar.

It comes closest to "om" -- and that's exactly the word which Mohammedans use as "amin", and Christians use as "amen". It is exactly the same but it can be interpreted in different ways: om, amin, amen. It is exactly the same word that exists in omnipresent, omnipotent and omniscient.

That om in 'omniscience' simply means: one who has been the soundless sound. In 'omnipresent' it means one who has become part of that universal sound. And in 'omnipotent' it means one who has become so attuned with the inner harmony, with the inner music of om, that he now has available all the powers of the world. The whole universe is at his disposal, the kingdom of god is his.

The sound of om is called omkar. That is going to be your work upon yourself: become more and more silent so that one day you can be blessed, so that one day you can hear it.

Scriptures in Silence and Sermons in Stones

Chapter #41
Chapter title: None

30 December 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Dave means beloved of god. Everyone is, but nobody is aware of it. The moment you become aware of the great love that existence goes on showering on you, you are transformed. Immediately you are transported into another world.

The greatest need is to be needed, and the moment you see that the existence needs you, that you are not futile, that you are not accidental, that you have a place, that you have a significance, that in this vast universe you have something to contribute, that contribution cannot be made by anybody else, nobody can be a substitute for you, great joy arises. To know it is to be ecstatic.

Nobody is unneeded, nobody is useless, nobody is accidental. Everybody has a significance and everybody enriches existence in his own way. One need not be a great scientist or a philosopher or a poet. One may be nobody in the eyes of the world and yet one is esteemed in the eyes of god. ere is a Sufi story. A Sufi came to a city, and in the house where he was staying he was very disturbed by the neighbour --

deliberately: whenever he was praying the neighbour would make noise and shout and talk.

In his early morning prayer the next day the Sufi asked god, "What is the need of this man? He is a disturbance to your beloved ones -- why don't you take him away?" He heard a great laugh coming from the beyond and god said, "I have had that man there for a certain purpose, and today the purpose is fulfilled: he disturbed you. You failed in the test. He has succeeded, you have failed. His esteem has grown in my eyes: he can disturb a great mystic such as you and you can be disturbed by such an ordinary man! This was the purpose for which I have been keeping him there. He has been waiting for you for years.

And god said, "When I accept him, who are you to reject him? I have my own mysterious ways, I need him, otherwise he would not be there."

Every thing, every being is needed. Even an ordinary blade of grass is as valuable as the greatest star. Nobody is superior and nobody is inferior; in god's eyes everybody is the same: significant. The famous ones, the not-so-famous ones... even the sinners are as esteemed as the saints. Judas also has a purpose to fulfill, otherwise Jesus' story would be incomplete, the drama would remain incomplete without Judas. Without Judas there would have been no Christianity. Judas is as much needed in the ultimate estimation of things, in the ultimate account of things as Jesus is.

Remember it about yourself and about everybody else. Then great acceptance arises naturally. In that very acceptance tensions disappear; one feels at rest, at home.

Prayer is a state of silence. What is known as prayer is not prayer. When you are saying something to god you are not in prayer. You are in your head -- how can you be in the prayer? words, language are always part of the head, and prayer is something that happens in the heart. Prayer can only be silent, utterly silent, wordless.

It is a non-linguistic communication with existence; communion rather than communication. It is feeling one with the whole. Hence prayer cannot be Christian, cannot be Hindu, cannot be Jewish. Silence is simply silence -- how can you call a silence Hindu or Mohammedan? That is stupid. Yes, words can be Hindu, Mohammedan, Christian, but prayer cannot be.

Learn to be more and more silent, and in that silence slowly slowly great gratitude arises. That gratitude, that silent gratitude, that silent thankfulness is prayer.

Man has the capacity to create power, great power, infinite power. Man is not so small as he appears. Just as a small atom, invisible to the eyes, can create immense power... The small atom exploding can release so much power -- what to say about human consciousness? Human consciousness also explodes. That's how somebody becomes a Buddha, Jesus, Moses: their consciousness, their inner atom has exploded and then they are at the infinite source of energy, they *are* that source. We are all carrying the same power -- unfortunately, unaware of it, oblivious to it.

Meditation is simply an effort to make you aware of your infinity, of your unboundedness, of your inexhaustible sources, of the great kingdom of god that is hidden within you.

Man can be just only if he is aware, otherwise he cannot be just; his unawareness will go on harming people. Not only others -- in unawareness we harm even ourselves. In unawareness we are like a drunkard who knows not where he is going, why he is going, what he is doing. That is the ordinary situation of humanity. Only one who is aware can be just, because one who is aware cannot do any wrong. That's impossible. Just as in unawareness you cannot do any right, in awareness you cannot do anything wrong; hence the whole thing depends on awareness. Awareness is the golden key that unlocks the doors of the divine.

Make every effort to be aware, put your whole energy into being aware. Shatter old habits which will keep you unconscious forever. If you don't make a very deliberate effort then you will go on revolving in the same vicious circle. Only very few people in the whole history of humanity have been able to jump out of the vicious circle.

Sannyas is a commitment to yourself: now you will make every effort to come out of the old ways, the old patterns of unconscious habits.

Roberto means bright, full of light, luminous, radiant... so much so that everybody becomes aware of the presence of that kind of person. Hence the other meaning of the word roberto is shining fame.

It can happen only through coming out of your sleep. Sleep is a state of darkness; it is the dark night of the soul. Not even a moon is there, not even small stars, not even a candle, it is just pure darkness. Hence we don't radiate any joy, any light, any godliness.

People who are asleep stink -- stink of death, of something rotten, of something unclean. Become aware and you start radiating a freshness. You become a flower, and great perfume arises out of your being. That is the fulfilment of life, the very purpose, the goal.

Sannyas means that you are taking a vow to attain the goal, that you will not leave any stone unturned, that you will not make only lukewarm efforts to be aware, you will risk all! Only when one is risking one hundred per cent does the transformation happen.

There is a song in every heart which cannot be sung, which can s be felt, which can be lived, but there is no way to express it.

That song is your truth. We are born with it. It is always there as an undercurrent, and in some rare moments we become a little bit aware of its presence too. In deep love you feel it. It is not gross, it is a very subtle perfume. It is not like a strong wind, but just a very cool breeze. In moments when you are overwhelmed by beauty: a beautiful sunset or a bird on the wing or (a bird calls out)... Just listen to the sound of this bird... something deep inside you is stirred.

You feel it, you would like to sing it, you would like to dance it, but it is impossible. Nobody has been able to up to now and nobody is ever going to be able to. That's its beauty: it is absolutely private, incommunicable. Yes, when two persons have heard it they can recognise each other immediately. Just looking into each other's eyes they will recognise it immediately; there will be no need for any introduction. A Buddha meets a Jesus: no introduction will be needed, they will immediately know that the other has also heard it.

Meditation only prepares the way. It helps you to be more and more inward, silent, available, open, and then one day suddenly it is there. It is such an overwhelming experience, just one moment of it is enough, one moment of it is equal to the whole of eternity.

Nadamo means the soundless sound. It is our inner harmony, our inner silence; but the silence is not empty, it is full of music.

It is not the same kind of music as we are acquainted with. The basic difference is that the outside music is a created music. In the East we call it the struck music, because you have to strike two things; a duality is needed. The player on the violin or the player on the sitar is striking the strings. Without the sitar he cannot create it, without him the sitar cannot create it; two are needed. It is a kind of clash.

But the inner music is unstruck. There is no sitar nor any player, yet a great melody, a great music is experienced. Hence it is called the soundless sound or the silent sound -- a paradox has to be used. Zen people say it is one hand clapping that is creating the sound. The emphasis is on one hand: the sound of one hand clapping.

Once you have heard it you cannot forget the joy of it. Then whatsoever you are doing, it continues there, it always remains there. Once it is known, recognised, you can remain occupied with a thousand and one things of the world, but it is always there like a subtle presence. It follows you like a shadow, and it goes on refreshing you, it goes on rejuvenating you. It is a contact with god. It is becoming connected with the whole. It is the harmony between you and the whole.

Life can be lived as a song or as a sadness -- it is our choice. Many people, the majority, choose sadness for the simple reason that to be sad is easy. It needs no art, no intelligence, it needs no work upon yourself. People are lazy, they don't want to work. And to work upon oneself *is* arduous, it is an uphill task, but great is the benefit. Great is the joy of those who start on the path and move towards the peak. Their life becomes a song.

To live in sadness is to live in dark valleys. It is comfortable, convenient, because you don't have to go up the hill, but it is without adventure. It is boredom, it has no thrill and no surprise -- and if it has no thrill and no surprise you miss the point.

Life has to be a constant wonder, every moment should bring new surprises. But that is possible only if you start moving upwards, towards the sunlit peaks. Beyond the clouds there is infinite sky... and the freedom of it. Then life is a song, is a dance, is a celebration.

A sannyasin has to create that song. Unless that song is created a sannyasin has not lived rightly; his sannyas was formal, he was not committed to it.

Be a committed sannyasin so that your life can become an explosion of beauty, of bliss, of benediction.

Life is a blessing. Even if it is sometimes disguised as a curse. Never be deceived by the appearances, because the darkest night is nothing but the womb for the dawn and the saddest moment can become a stepping stone towards joy. The thorns on the rose bush are not against the rose flowers; they are guards, protectors.

Start looking at everything as a blessing. That is your meditation.

Nothing is a curse, not even death; death too is in the service of life. It is not the end of life; it only changes the old garments, the rotten garments, and gives you new garments. It only changes houses: when a certain house becomes unlivable, death comes and changes it, demolishes it, makes you free of it so that you can choose another house. Death is the beginning of birth.

Nothing in life is a curse -- one just needs a deep insight to see into things.

Scriptures in Silence and Sermons in Stones

Chapter #42
Chapter title: None

31 December 1979 pm in Chuang Tzu Auditorium

Archive code: 7912315	
ShortTitle: SCRIPT42	
Audio:	No
Video:	No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Remember one thing: god is the closest when you are blissful; when you are in misery you are farthest away from god. The dilemma is that people remember god only when they are in misery -- and that is the moment when they are farthest away. Even if they shout their voice cannot reach. When you are blissful you need not even whisper. Without saying a single word your prayer is understood. Even your silence is eloquent.

But this has been the problem down the ages: man remembers god only when he is miserable, which is the wrong moment to remember him. When you remember god in misery that means you want to use him -- and god cannot be used as a means. That is sacrilege, that is sing the very idea of using g d as a means. Even to use another human being as a means is immoral, what to say about god if you think about him as a means to some other end? Hence man goes on praying and his prayers remain unfulfilled. He prays at the wrong moment.

My approach here is to make this clear to you: when you are in a blissful moment, when you are feeling blessed by existence, don't miss that moment; that is when you are closest to god. Let that moment be of gratitude, prayer, meditation. In that moment remember god, not verbally -- existentially. Let your whole being feel the vibe, become overwhelmed with the beyond. Don't lose that moment, it is very precious. Don't become too engrossed in the beauty of the moment.

It is as if you are standing near a window with a beautiful golden frame and just outside the window there is a beautiful sunset. You can become too engrossed with the beautiful frame of the window and miss the moment. Of course the frame is beautiful, but a frame is a frame. And the window is useless if it prevents you... Its whole use consists of making the beyond available to you. Bliss is only a frame: it opens the beyond. Don't become too forgetful, don't be lost, don't be overwhelmed by the bliss.

Let blissful moments become moments of prayer and god is not far away. And once known, he is known forever. Then there is no way to miss him, then he is everywhere. Then he is within and without.

Manfred means man of peace. And that's exactly the definition of a sannyasin: a man of peace; a man who has no quarrel of any kind with existence, who is not in any mood to fight with ANYbody, who has dropped fighting, who no more thinks of himself in terms of the ego, who feels one with the whole.

Only then do you know what peace is -- when all conflict between you and existence disappears, so much so that there is no distinction between you and the whole... because the distinction consists only of conflicts. The less you fight, the less you feel that you are separate. when the fight disappears completely there is no distinction, no definition; you and the whole are one.

That oneness is peace. And that is the greatest achievement in life: the fulfillment, the flowering, the fruition of life.

Man is a seed and can become a great tree with thousands of flowers. Unless it happens one goes on feeling discontented. A tree feels blissful when it blooms. Exactly like that, when a man comes to flowering there is deep joy and contentment; one has arrived home. In the East we call that state Buddhahood, in the West the state is called Christ-consciousness. It is the same state.

Keep it in your mind. Right now it is only a possibility, but it can be transformed into reality; and it has to be done. By becoming a sannyasin you are becoming committed to this goal. Now all your life energies should be directed towards this single point.

Parijat is a beautiful flower of the East.

Become a flower. The flower represents opening. The seed is closed, the flower is open. The seed is disconnected from existence because it is closed. The flower is bridged with existence -- with the sun rays dancing on it, with the wind passing by it, with the birds singing around it. It is radiating joy, it is radiating life, beauty, fragrance. It is sharing its being with the whole, it is offering its soul to the feet of god. And that's what a sannyasin has to be: a flower, not a seed.

A sannyasin has to be totally open to existence, not closed like a bud, but utterly open, vulnerable, available. In that availability the ego disappears. And the disappearance of the ego is the beginning of the experience of g d.

When you are not, god is. Let the ego die so that god can be born in you.

Everybody is born ready for god. If we miss, it is totally our responsibility. We miss because we never look within. We miss because we never use the opportunity that life gives to us. We miss because we are lazy. We miss because we are unconscious, sleepy. We miss because we are not at all aware of the great blessing that life is.

In itself it is nothing, but it can become a stepping stone to god -- and that is its preciousness. Life is only a means, and is the end. If you become lost in the means you have lost the opportunity: you have become too interested in the staircase and you have forgotten that the staircase is just to be used. You have become too involved with the bridge and you have forgotten that you have to go to the other shore.

Sannyas is only a remembrance; an effort to remember what we are missing, an effort to remember why we are here, an effort to remember what this life is all about. Just a little effort is needed and the darkness starts dispersing and a small ray of light arises from your very centre and starts guiding you. That ray is from god. It is already there -- we just have to search for it a little bit, because we have gathered too much unnecessary furniture inside, and it is lost in that furniture.

Nishanto means the end of the night. Sannyas is nothing but a spiritual dawn, the beginning of the day.

To live unconsciously is to live in the night. The effort to live consciously is the beginning of the day. And when you succeed in living consciously you have succeeded in bringing such light to your being that it cannot be taken away from you.

God is light; hence god can only be found by becoming more and more aware. Awareness too is light. Unconsciousness is darkness, it is night.

Ordinarily nine-tenths of our being is unconscious, only one-tenth is conscious. We are at the mercy of unconscious forces, that's why our life is a mess. We have to become more and more conscious. When one's whole being is full of light, one hundred percent, then only is one really born. Before that one was only in the womb.

Ordinarily a person remains in the womb for his whole life, not only for nine months but for ninety years. To be really alive a second birth is needed -- and that's the whole effort of sannyas: to give you a second birth, to make you twice born.

To me virtue does not mean morality; virtue means awareness. The moral person is only formally virtuous, superficially virtuous. His virtue is not coming from his innermost being, it is something cultivated, painted. He is performing a social formality. Otherwise he is as immoral as any immoral person, or even more so.

Real virtue cannot be cultivated; it is a by-product, a by-product of becoming more aware. When you are aware you cannot do wrong. In total awareness the wrong completely disappears, just as in light darkness disappears. That is true virtue, and that is the meaning of your name. Let it also become the meaning of your life.

From this moment remember it as much as possible -- god loves you. There are a thousand and one proofs of his love. Once you start becoming aware, you will find all those proofs. He breathes life in you, he beats in your heart, he circulates in your blood. He is your body, your mind, your heart, your soul. He comes in so many blessings every moment -- it is just that we have not taken note of it. We have taken it for granted. That is the original sin. Once you take god and his blessings for granted you start becoming irreligious.

Don't take anything for granted. It is a gift, we have not earned it. It is given by the whole just out of love, for no other reason. We are not worthy of it. Still god goes on pouring his love, his blessings; his flowers go on showering on us like rain.

They are invisible, and one needs a little more alertness to see them, but they can be seen. The day that you have seen them, from that day you are not blind any more.

Sumeru is the mythological mountain of paradise. Just as the Himalayas are here on the earth, Sumeru is in heaven. It is a metaphor, a myth. The whole mountain is made of solid gold and its peaks are the highest. The sun is always showering its light on those peaks, they are always sunlit. Just visualise golden Himalayas with the sun always showering its light.

This Sumeru, the mythological Himalayas in heaven, represents the ultimate peaL of human consciousness. Man can reach to a point where consciousness becomes golden, is golden, and where light is continuously showering on you. That is the ultimate state of *samadhi*, the ultimate state of ecstasy. It has to be achieved, it is our birthright. We *can* achieve it, we just have to gather together all our forces and we have to become a one-pointed arrow.

Truth or god is beyond knowledge. You cannot know truth through the scriptures, through education, through studying, through gathering information, because whatsoever you accumulate will be *about* god, but it will not be the experience of god himself.

They are totally different: to know about love is one thing and to know love is totally different. To know about light is one thing, and to *know* light is totally different. Even a blind man can know about light but he cannot know light. Our so-called pundits, scholars, knowledgeable people, are just blind people: people who know about god, who know about truth, but who know nothing in fact. All that they have is mere words.

Don't be lost in the jungle of words. Remember continuously that the only way to know god or truth is through experience. Scriptures cannot help, nobody else can give you the experience; you have to attain it on your own.

Buddha says: Be a light unto yourself. And that is basically what meditation is.

Be a light unto yourself. Sit silently, more and more silently, and listen to your own being. Make the mind as quiet as possible, It takes time, it can't be done in a hurry. Patience is needed, tremendous patience

is needed, but one day it happens. One day that moment arrives when mind is absolutely silent, there is no noise inside, and for the first time you experience something that transforms you, that radically transforms you, that takes you beyond time into eternity, that takes you beyond death into life abundant.

Guruprem means love for the master.
That is going to be your sadhana, your path. Nothing else is needed.

Surrender totally -- with no conditions, with no strings attached to the surrender - because then it is no longer surrender. Be in a mad love.

All love is mad, but love for the master is the maddest! One cannot give any reason for it. It is irrational, absurd to the very core, and because of its absurdity it transforms. It takes you beyond the mind, beyond logic, beyond calculation. It takes you into the realm of the heart, and ultimately into the realm of being.

These are the three layers: mind, heart, being. Mind is logic, heart is love, being is beyond both. But to go to the being one has to pass through love. Love is the path which reaches the goal of being.

So in your name I have put your whole sadhana. It contains your whole future.

The Shadow of the Bamboo

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The Shadow of the Bamboo

Chapter #1
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1 April 1979 pm in Chuang Tzu Auditorium

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ShortTitle: BAMBOO01
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Video: No

Prem means love, elli is Hebrew; it means goddess -- goddess of love. In fact God and love are synonymous. To be in love is to be in God. To know love is to know God. There is no other proof for God except love, and there is no other worship either. All other temples and churches are false, pseudo, except for the temple of love. But that temple already exists in the heart. We are not to create it. We have forgotten it, we only have to remember it. The heart awakened, the heart again alive, pulsating with love, is what sannyas is all about.

The whole work here consists of helping you to get back to your heart. The society has helped you to go as far away as possible. The head is the farthest from the heart. The physical distance is not much between the heart and the head, but the spiritual distance is infinite, so much that they are unbridgeable. The man of the head cannot know God and the man of the heart only knows God and nothing else.

So forget concepts about God -- Hindu, Christian, Mohammedan. Listen to the heart, go according to the heart, and the heart will take you to the ultimate.

Prem Uwe. Prem means love, uwe means wellborn -- love well-born. Man comes with the potential of love, but it is only a potential; it has to made actual. Only when love becomes actual is it wellborn, otherwise it remains a seed, and the seed is not going to be fulfilled. Only when the seed disappears and becomes a tree, and the tree blossoms, will there be fulfillment.

So there are two births: one is the physical birth -- man is born as a seed; another is the spiritual birth -- man is born as love, as a spirit. Sannyas is initiation into the second birth: it will make you twice-born.

Jesus says to Nicodemus: Unless you are born again you will not enter into my kingdom of God. He is talking about sannyas; he is talking about a revolution, a conversion. He is talking about changing the potential into the actual, dying as one has existed and being born in a new way, in a totally new way, with a new perspective, with a new vision, with a new life ahead.

Prem means love, elaine means light. Man is a darkness without love, just utter darkness, with not even a single star shining, not even a small candle of light. With love the whole sky of the inner becomes full of stars. With love you start becoming luminous. Love and light are made of the same stuff. Light is the physical expression of the same energy as love, which is its expression in the spiritual world. Love is spiritual light, light is material love, but they are expressions of the same energy. Light is the lowest rung, love is the highest, but the ladder is the same.

One who wants to become light will have to follow the path of love because only love can enkindle your being. And to live without light and to live without love is not to live at all. It is a pretension; it is a dragging. It is a slow suicide. but not life at all.

Each moment has to be devoted to love and then life becomes worship. Then one need not go anywhere in search of God; God comes to the person who knows what love is, God comes to the lover of his own accord.

Anand means bliss. naren means a king -- a king of bliss. That's what we are supposed to be, meant to be, but we have fallen into deep sleep and we have forgotten who we are. In that forgetfulness, emperors are behaving like beggars. This is the greatest insight that the East has attained in the inner mystery of human existence -- that we are kings, but we have forgotten it. In that forgetfulness we exist as beggars, and we create all kinds of sufferings because of that forgetfulness. We are not to become emperors, we already are. We just have to wake up, to wake up to the reality of our being, and to wake up is to be meditative.

Meditation is the technology of waking up, of dropping dreams, of dropping sleep and coming back home. All that we can desire is already given. The treasure that we cannot even dream of is already within our being. Hence Jesus goes on saying again and again: The kingdom of God is within you. But people go on searching in the without, and if it is within, it cannot be found in the without; if it is in, it cannot be found outside. The more we search, the more we feel frustrated, because each effort fails, is doomed to fail, unless one is fortunate enough to turn inwards.

This moment can become one of the most fortunate of your whole life if sannyas becomes a turning in, a one-hundred-and-eighty degree turn. It is possible; it is not difficult at all. It is our birthright.

Deva means divine, eva means life -- divine life. Life can be lived in two ways: one -- the mundane, the ordinary, the life of desires, possessions, things; the other -- the sacred, the life of non-possessiveness, the life of consciousness, of love, compassion. If one lives life only in the outside it remains mediocre and it does not satisfy. It cannot satisfy unless one starts living from the inner springs. Then life takes a quantum leap. It starts having a new flavor, a new joy -- a joy which is uncaused, and a flavor that comes from one's own innermost core. It is not given by anybody so it cannot be taken away. Even death cannot take it away; it is yours forever.

Life has to lived from the within. I am not against the without, but the without is not enough. That's why Jesus says: Man cannot live by bread alone. He does not mean that man can live without bread -- bread is a must, but to live by bread alone is not to live at all. Then life will not have any celebration, then it will not have any poetry. It will not have any beyond, any transcendence to it; and joy is in transcendence, in surpassing oneself again and again, in reaching to new peaks, in reaching to new heights, new plenitudes of being. Joy is always in that great adventure when you move from the known into the unknown. That

moment, that movement, between the known and the unknown, is the moment of joy. Those rare moments are real moments, authentic moments. All else is dream stuff.

The Shadow of the Bamboo

Chapter #2
Chapter title: None

2 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904025
ShortTitle: BAMBOO02
Audio: No
Video: No

Prem Nozomi. Prem means love, nozomi means hope. Love is the only hope because only love can become a bridge between man and God, because only love can be the boat between this shore and that. Except for love there is no hope. A man without love lives in hopelessness. With love enters the ray of hope. Love transforms you, makes you ready to receive the ultimate guest.

Deva Yumi. Deva means divine, and yumi means tender growing fruits. Man is a seed and God is the fruit. Man can grow into God, and only when man becomes God is there fulfillment. Then one has bloomed, then one has come to the ultimate meaning of life.

Search, seek, grope in the dark. The door is not far away; if one starts groping one finds the door. Even if in the beginning one stumbles a few times, that is nothing to be worried about. Even if a few times one goes astray, that is perfectly natural. Don't be afraid of committing mistakes, because growth comes only to those who are ready to commit mistakes, because only those who are ready to commit mistakes can learn, and it is only through learning that fruition happens.

A sannyasin has to be a learner, constantly on the go, enquiring, and never settling anywhere. The moment one settles, one is dead. Life is beautiful if it remains a pilgrimage. Settle only when God is achieved. Before that, all stays are overnight stays. Rest, but in the morning remember: you have to go. One day God also happens. If one goes on searching and seeking, if the search is intense, total, if one is ready to sacrifice oneself, then God is achieved. And in that very achievement all desires disappear. Immense contentment happens... one is absolutely blessed.

Deva Takako. Deva means divine, takako means acceptance -- a divine acceptance. That is the way of the sannyasin: to accept life as it is, to accept the ordinariness of life with tremendous joy -- not hankering for something else but being absolutely contented with that which is.

If it is allowed to happen -- this acceptance -- then God is not very far away, then Buddhahood is just around the corner. Buddha's whole teaching can be condensed into one single word, "acceptance".

You have a beautiful name, but let it become your life too. This is one of the greatest of meditations: to accept things as they are. Drop all shoulds and just be with that which is. Remember: life is perfect as it is, and to live its suchness is tremendously beautiful, exhilarating, ecstatic.

Deva Masanori. Deva means divine, masanori means a gentleman, gentleness -- divine gentleness. God is grace, God is gentleness, God is feminine; and the more graceful you become, the more soft, tender and gentle, the more you become available to God.

We are not expected to fight with existence; on the contrary we have to relax with existence. It is not a question of conquering nature, but on the contrary, of being conquered by nature, of being so utterly part of

it that one disappears as a separate unit. Gentleness prepares the way so that one day you can dissolve all your arrogance; and the center of arrogance is the ego. If arrogance is dropped, the ego disappears, and what is left, that is gentleness.

One cannot cultivate gentleness; one can only understand the cunning ways of the ego. In that very understanding the ego disappears and what remains is gentleness. Gentleness is our nature; the ego is hiding it, surrounding it. Only the rock of the ego has to be removed and then suddenly the spring starts flowing.

Anand Hoshitaro. Anand means bliss, hoshitaro means a star -- a star of bliss. Man is searching for bliss, and not only man but all beings are searching for bliss even trees are searching for it. Bliss is the goal of all existence. It is the star far away, calling everybody, inspiring everybody, to come closer and closer and to be dissolved in it.

Man lives in darkness, but his heart goes on beating for the distant star of bliss. It is our birthright to attain it. It is not difficult either; one just has to become a little more intelligent. One has to become a little more alert, aware, more understanding. That too is our intrinsic quality; it has to be sharpened a little bit.

Meditation is a sharpening of understanding. The more silent you become, the more intelligent you become. So while you are here be as silent as possible. Be still, be quiet, be silent, and out of that will arise a new understanding in you. That understanding transforms one's whole being. It takes you from the world of misery into the world of bliss.

[Sonia in Russian means Sophia; in Hindi it's "gold".]

Deva Sonia. Deva means divine; and both meanings of sonia are beautiful. Sophia means wisdom, and wisdom is nothing but the art of transforming the base metal into gold, the lower into the higher, the earthly into the heavenly, the mud into the lotus.

Gold is an ancient alchemical symbol, it is a metaphor. It represents the most precious: it represents God. It represents your innermost being, the highest, beyond which there is no going.

Sannyas is an alchemical process. It is a science of transforming your being. We have all that is needed, all the energy that is needed to be transformed, but new arrangements have to be made. Things are topsy-turvy, things are not in their right places. The society has not allowed things to grow in a natural way. The society disrupts every child; the society is really a conspiracy against the child. It does not allow the child's spontaneity and nature to grow on its own; it interferes, and every interference creates a perversion.

My work here is to undo what the society has done, to put things right, exactly as they should be naturally. If there had been no society and no conditioning, there would have been no need for any sannyas or any religion. It is because of the society; the society creates the illness and then the medicine is needed. In a really natural world there will be no religion because everybody will be simply natural. There will be no need for any medication, there will be no need for any change. The roses don't need religion because nobody is tinkering with them, nobody is interfering with them; man has been tinkered with down the ages.

But one thing is very important to remember: even if for centuries man has been forced to live unnaturally, if he understands it, in a single moment the transformation is possible, because the nature always remains somewhere there. You can hide it, you can cover it, but you cannot destroy it; and if you allow it, it starts functioning any moment, immediately. Hence enlightenment is a sudden phenomenon. In any moment of understanding one can become a Buddha. It does not take time, it is not a gradual process.

The Shadow of the Bamboo

Chapter #3
Chapter title: None

3 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904035

ShortTitle: BAMBOO03
Audio: No
Video: No

Prem Akiko. Prem means love, akiko is the name of a famous poem. Your full name will mean: love, the poem. Life can either be prose or poetry: these are the two possibilities. If someone lives through the mind, life becomes prose, and if someone lives through the heart, life becomes poetry. When life is poetry, life is religious. When life is only prose, life is mundane, meaningless. Then one really does not live, one only vegetates, one somehow manages to drag oneself; and the life that is a drag ends in death. But the life that is poetic, a song, a dance, ends in eternity.

Love knows no death, love conquers death; love conquers time. But love is not of the mind, it is not a question of thinking: one has to live it.

Deva Yasunori. Deva means God, yasunori is the name of a famous temple. Your full name will mean: God's temple. Man is God's temple, but man is visible and God is invisible, so it is very easy to forget the invisible. It is also very easy to become too occupied with the visible, hence people are obsessed with their bodies. The obsession with the body can be of two kinds: the positive kind and the negative.

There are people who are continuously thinking of themselves as their bodies only. They live on the physical plane, they only indulge on the physical plane, they have no idea that they are more than that. These are the materialists. There is a negative obsession with the body too; these people are the so-called spiritualists. They torture the body, they starve the body, they destroy the body in every possible way, thinking that by destroying the body they will be making God happy. Both these kinds of people look diametrically opposite and yet they are the same people: their focus is on the visible.

My sannyasin has to become a third kind. He has not to be obsessed with the body in either way -- positive or negative. He has to shift his attention from the visible to the invisible.

Once we become aware of what this consciousness inside us is, the body becomes a temple. Then the consciousness is the deity and the body is the temple that the deity abides in. And that's how one becomes balanced, healthy and whole.

Anand Eva. Anand means bliss, eva means life. The birth of the word "eva" is beautiful. When God created Eve he asked Adam to name her, and he named her Hava; from Hava comes Ava, Eva, Eve. Hava means life. And Adam called her life because she was his life -- not only was she his life, she was the mother of all living beings, of the whole of humanity.

Become more and more blissful, because it is only by becoming more blissful that one becomes more alive. Life and bliss go together in a deep synchronicity. If one is more alive, one is more blissful, and vice versa too: be more blissful and you will be more alive.

Misery dissipates energy and life. The miserable person is only half alive. The miserable person is always on his deathbed. The miserable person is not dead, that's true, but he is not alive either he is in a kind of limbo. He just goes on hanging around.

To be blissful means to get into deep rapport with existence. To be blissful means to live intensely, totally, without holding anything back. Then each moment becomes so tremendously significant, each moment brings new ecstasies, and new planes of existence open their doors. The more you become committed to life, the more mysteries will be made available to you. That is the only way to earn them. The keys to the mysteries of life cannot be given to each and everybody; one has to be so total that one earns them.

So be total in whatsoever you are doing, and do it with such great joy that it is no more work: it becomes worship.

Deva Regine. Deva means divine, regine means queen -- divine queen. It is the name given for Jesus' mother, Mary: the divine queen. But each being can become the mother of Christ-consciousness. It is not a question of giving birth to a child; it is really a question of giving birth to a new consciousness. In fact that is the meaning of the virgin mother: consciousness needs nobody else -- one can give birth to one's own consciousness without any help from the outside. One can be a virgin mother as far as Christ-consciousness

is concerned. But the beautiful metaphor was lost and the theologians started insisting that this w as an historical fact: that Jesus was born out of a physically virgin mother. That is nonsense, that is sheer stupidity.

But on that sheer nonsense the whole of Christianity depends. It is really surprising that all the religions of the world depend on stupid things. Two are the basic things on which Christianity depends: one is the virgin birth and the second is the resurrection.

If you take these two things away the w hole edifice of the Christian church falls down... as if only these two things are important in Christ and nothing else. His teaching is not important, his being is not important, his transformed consciousness is not important. What is important is this stupid idea of virgin birth, one; and secondly, his physical resurrection after death. And both are stupid things; they have nothing to do with the real Christ.

The real Christ has something totally different to impart to the world. The real Christ is nothing but a new consciousness completely free from the mind, a consciousness with no content, a consciousness with no thought, with no noise, a consciousness pure, simple, virgin, utterly empty.

You can also become the mother of Christ-consciousness; you have to become. That's what sannyas is all about: each one has to become pregnant with God, and each one has to give birth to himself, utterly discontinuous with the past. It has to be absolutely new, not a modified form of the old. The old has to die completely, totally, utterly, and the new has to come up, absolutely fresh. Not a chain with the past, not a continuum; there has to be a gap between the past and the new. Then Christ is born; and man is fulfilled only when Christ is born in his being.

It has nothing to do with Jesus. Jesus became Christ; you can become Christ, everybody has the intrinsic capacity to become a Christ. Not to fulfill it is to miss the whole opportunity of life.

Deva Brigitte. Deva means divine, brigitte means strength -- divine strength. God is our strength. We are nobodies without him; we are just empty shells without him, just hollow bamboos. But if he sings, we become great music, we become great songs; if he sings then the hollow bamboo becomes a flute. But the song is his, the power is his.

A sannyasin has to learn to become a medium, just a pure medium, a vehicle, a chariot for God.

You have the capacity to very easily become a chariot for God. You are already ready; just a few steps and the revolution is possible. Be delighted, rejoice.

The Shadow of the Bamboo

Chapter #4
Chapter title: None

4 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904045
ShortTitle: BAMBOO04
Audio: No
Video: No

Deva Helen. Deva means divine, helen means light -- divine light. Light represents the manifest part of God; darkness represents the unmanifest part. Both are divine, but darkness is the seed and light is the flower; darkness is the womb, light is the child.

Meditate on light, and the more you meditate on light, the more you will be surprised that something inside starts opening, as if a bud is opening and becoming a flower.

Meditation on light is one of the most ancient meditations. In all the ages, in all the countries, in all the

religions, it has been emphasized for a particular reason, because the moment you meditate on light, something inside you that has remained a bud starts opening its petals. The very meditation on light creates the space for its opening.

So let that be your meditation: whenever you have time, close your eyes, visualize light. Wherever you see light, be in tune with it; just don't go on ignoring it. Be worshipful towards it. It may be a sunrise, it may be just a candle in the room, but be prayerful towards it, and you will gain much.
Great is the benediction if one continues feeling in tune with light.

Juppy. Anand means bliss, juppy means added by God -- bliss, added by God. Bliss always comes from God. It cannot be manufactured by us. At the most we can only receive it gracefully; we are to be receivers. We cannot grab it; and the more one wants to grab it, the more it eludes. The deliberate seeker after bliss is going to fail utterly. Each of his efforts will bring more and more frustration. He has taken a wrong step from the very beginning. Bliss has not to be searched for; one has to wait for it. One has to be patient -- expectant but not aggressive.

That is the meaning of juppy: God will increase, God will add, God will give. Just prepare the way for him, just be a ready receiver. Become a womb, be feminine.

Prem means love, michael means godlike. It is love that makes a man godlike, and it is only love, nothing else can do it. Love is the greatest magic. It transforms the mundane into the sacred; it transforms prose into poetry.

Ordinarily people are living their lives like prisoners, dragging somehow, as if life is a sentence to be suffered. Love transforms it and makes it a song to be sung.

Think of love, feel more and more, meditate on love and bring love to every act that you do. Soon you will be delivered with a key that opens all the locks of existence; but that is possible only when one has learned the way of love. It is not difficult because it is our very nature. We are born to love and to be loved.

Deva Eric. Deva means divine, eric means one who is always a king, ever a king, one whose very nature is kingly. There are people on whom things can be imposed from without. They can be made kings, great leaders, heroes, but inside they are just the opposite. That is not their true nature, they are just playing a role. They may become very efficient in playing it. Not only will they be able to deceive others, they may even be able to deceive themselves, but still the role remains a role; they are acting a part.

Eric means one who is naturally a king; not playing a role, that's how he is. That's a beautiful word. Everybody is naturally a king because we are born of God -- how can we be otherwise? This existence has given you immense respect, otherwise you would not have been here. This existence has needed you, needs you, hence you are. This is our natural kingship.

Jesus talks about it again and again: The kingdom of God is within you. He is talking about your natural quality of being a king. If you are behaving like a beggar then you must be playing a role, must have learned from others; the society must have taught you to be a beggar.

Sannyas is an effort to undo what the society has done to you so that the natural is revealed again; and the revelation of the natural is the greatest joy possible.

Anand Uli. Anand means blissful, uli means a ruler, a king -- a blissful king. You are not yet... but you can be! And if you are not, nobody else is responsible except yourself. It is your birthright but you have not claimed it; it is your treasure but you have neglected it. It is yours just for the asking.

Jesus says: Knock and the doors shall be opened, ask and it shall be given. But we don't even ask for that which is ours. In fact we are more interested in things which are not ours. We are interested in things which are others', and we go on asking for those things. That's how a man goes on rushing from this point to that, desiring this and desiring that, never really asking for that which is already his. Once you know it, once you have it, you will be fulfilled. You can have all the things the world can provide and you will still remain unfulfilled, because that will not help your nature to grow; it may even hinder it. The more possessions a man has, the more he becomes possessed by his own possessions -- burdened, worried. k does not make him really blissful, on the contrary it creates anxiety.

A blissful person is one who possesses his own self, one who is a ruler of his own being. That dimension, of being a master of oneself, is the dimension of sannyas.

Anand Isabel. Anand means blissful, isabel means goddess -- a blissful goddess. That's how I see you all. You have to learn to see yourself in the same way, and not only yourself but everyone else too. It is only on the surface that people are not gods. The deeper we penetrate into them, the more godly they are. The devil exists only on the surface. The devil is the circumference and God is the center; and we have to look at the center because that is from where we really live.

To forget the center and to become too obsessed with the circumference is the misery of life. To live rooted in the center is the beginning of transformation, because once you become aware of your center, your circumference also starts changing -- because it becomes luminous. It starts taking on the color and the light and the music of the center. It becomes a mirror: it reflects the center. And when the center and the circumference are in harmony then one is in the state of rejoicing. Then one has arrived home.

Anand means bliss. In Greek megs means pearl, but it is basically derived from Persian. In Persian it means moonlight, born of moonlight. In Persian poetry pearls are thought to be nothing but dew-drops born out of moonlight. It is a beautiful name.

Man can become a pearl, a precious pearl, but that is only a possibility. One can miss it too, and ninety-nine point nine percent of people miss it. They remain simply dewdrops; they never become pearls because they never become crystallized enough. They never become centered enough, they never become alert, aware enough, to pass through the transformation.

Be aware! A man without awareness is not yet born. He is only just on the verge of being born. If he becomes aware, he will be born; if he does not become aware, he will die -- and will be born again and will remain hanging on the verge again, and so on, so forth. Millions of times you were born, but you never crossed the crucial boundary. This time, take the jump.

Let sannyas become a reality in your life, not just a formality. It is a scientific lab that you are entering into; my work is alchemical. If you are courageous enough to go into it, the dewdrop can be transformed into a pearl of great price. This is a great opportunity -- you can use it; you can miss it. If you become conscious and start using whatsoever is available here, if you start using my energy that is available here, it is going to happen: you will be born again, you will become a twice-born. And then one is really a human being.

[A sannyasin, leaving, asks: Master, how am I going to build a world?]

I will, I will -- don't be worried. Simply go there, laughing and loving, and everything will be as you want it to be, there will be no trouble. This is my observation of thousands of people: if you trust, everything settles. Nothing ever goes wrong, and if something goes wrong that simply shows that some doubt was there that created it. On a trusting person the whole existence pours itself in help.

So just be loving, be trusting, and go joyously, and you will be surprised: the same world is no more the same. And then come back -- this is your home now!

Keep it (a box) with you, and whenever you need me just put it on the heart. And help people... you have to help many people towards me. Good.

[A sannyasin couple are present. The man asks: I'm very puzzled in the relationship with my wife. We have a very smooth relationship -- no great highs and no great lows, and we don't have great sexual experiences. We're very puzzled by it whether it's right, if we are bored, if it's okay.
Osho checks their energy.]

Good. There is nothing to be worried about, Mm? Just forget about the highs and the lows. It is very smooth, and because there is no trouble, sometimes one can start wondering whether one is bored or what? But there is nothing, nothing of boredom at all.

If there is boredom, it automatically takes you to the low; boredom cannot remain smooth. Boredom is a negative quality. If you are bored with each other you will become angry, you will become this and that, but boredom is bound to take you into trouble.

But things are very smooth. It is just a brotherly, sisterly love affair, but very good! Enjoy it!

The Shadow of the Bamboo

Chapter #5
Chapter title: None

5 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904055	
ShortTitle: BAMBOO05	
Audio:	No
Video:	No

[A sannyasin says he would like to spread Osho's message in Japan. He may not have an opportunity to come here again.]

Don't be worried, I will follow you! Just continue to meditate, help my people, help the center there; and many things are going to happen.

It will not be long before you are back. Once trapped by me it is very difficult to escape! The moment you land in Japan you will start thinking of coming back to India!

Anand Aurora. Anand means bliss, aurora means dawn -- the dawn of bliss. Sannyas can become the dawn of bliss it depends on you, it all depends on you. If it becomes a commitment it can transform you totally. If it remains only a formality then nothing happens through it. Only when you are committed to something totally does your heart start functioning. The formal remains in the head, only the love affair reaches to the heart; and it is only when something reaches to the heart that it changes, that it transmutes.

Sannyas has to be a commitment, a deep involvement, a love affair. It can bring the dawn.

People ordinarily live in a dark night of the soul. In fact they have never seen the light so they think that life is nothing but darkness. They have become accustomed to it; they take it for granted. They think it is all there is to life. It is not all, it is not even the beginning.

The darkness has to end. Only when you are full of light and when the inner sun has risen will your life have splendor, glory, meaning, significance. Then life is a song of immense beauty, of great music, of tremendous benediction.

Let sannyas go deeper in you, and much is possible through it. All that one can need is possible through it. Good.

Prem Traute. Prem means love. Trust is the fragrance of love; without love there is no trust. It is only through the immense courageousness of love that one can trust. Doubt is very cowardly; and the mind that is not in love is bound to be in doubt. It is only in love that doubt disappears.

Love is like light and doubt is like darkness. When you bring the light in the darkness disappears. And in this light you can see a few things which were not available before. They were there but they were hidden, covered by darkness; now the light starts revealing them.

Exactly the same is the case in the inner world of consciousness. Doubt is darkness. It does not allow you to see who you are. It does not allow you to see the treasure that you are carrying within yourself. It does not allow you to see the grandeur of your being, the immortality of your soul, the divinity of your existence.

Once love arises, darkness disappears, doubts disappear. Then you can see who you are. That seeing is trust. Trust is not a belief: it is an experience.

Satyam Jonathan. Satyam means truth, jonathan means a gift of God -- truth, the gift of God. Truth is

not something that we can create: it is, it is already given. We can keep our eyes closed or we can open our eyes, that is our freedom but truth is a gift of God.

Truth is not arrived at by logical thinking it has nothing to do with the mind. Truth means that which is. So all that is needed is not great thinking but a state of silence so that we can see that which is without any interference of thought; so we can see it without any barrier of thought; so that we can see without any bias, without any prejudice, without any a priori concept; so we can see without being a Christian or a Hindu or a Buddhist; so that we can simply see with no idea to impose on it.

When the mind is in a state of no-thinking, when thinking is suspended, the mind becomes a mirror, and in that mirror, truth reflects. Truth is already here. God has given it already. This whole existence is his truth; we need not seek and search for it. On the contrary, we have to drop all seeking, all searching, and we have to learn the ways of being still and silent. When you are still, silent, you know. Knowing happens in silence, not in thinking.

Dharma means the fundamental law of existence, hence in the East religion is called dharma because religion is the fundamental law of existence. Dharma exactly means what tao or logos means: that which keeps the existence together, that which runs like a thread in this multiplicity of existence. Things don't fall apart; existence is not just a heap of flowers, it is a garland. The thread is not visible but the thread is keeping all the flowers in a certain system. The existence is not a chaos, it is a cosmos; and the principle of the cosmos is dharma.

If you are in tune with it, blessings shower on you; if you are not in tune with it, you create misery for yourself. There is not some person like God who sits there in the high heaven judging you, punishing you, rewarding you. That is not the eastern concept. God is not a person but a principle. Nobody is needed to judge: the law is enough unto itself. If you remain in harmony with the law, you are rewarded; nobody rewards you but you are rewarded. If you are in a discord, nobody punishes you but you are punished.

Michael means one who is godlike. [Dharma Michael] will mean the fundamental principle of life that can make you godlike. And that is the goal of every being: to become godlike. Again, let me remind you, by God I don't mean a person. To be godlike simply means to be utterly blissful, ecstatic. To be godlike simply means having no anxiety, no anguish, no tension. That tranquility, that utter peace, that peace that surpasses understanding, that's what makes one godlike.

The principle is simple: be in harmony with nature, don't go against it. Whenever you feel miserable, find out: somewhere you have gone against nature. Whenever you find yourself blissful, again search: knowingly, unknowingly, you have fallen in tune with existence.

This is how slowly slowly one discovers the fundamental law of life. It is not in the Bible, it is not in the Koran, it is not in the Vedas you have to discover it on your own. It is by trial and error that one discovers the true law.

Veet Masaru. Veet means going beyond, masaru means superiority. Superiority is not against inferiority, it is the other side of the same coin. They exist together they are two poles of one phenomenon called comparison. If you compare, then either you feel superior or you feel inferior. And it is a relative phenomenon: you may feel superior in comparison to one person and you may feel inferior in comparison to another person. There are millions of people in the world -- you will become too burdened. If you feel inferior, it is bad; it hurts. If you feel superior, it is egoistic; it makes you vain. In both ways you suffer.

One has to go beyond both. That is the meaning of your name: go beyond superiority, inferiority -- go beyond comparison. You are just yourself there is nobody else like you, so comparison is not possible. Can you compare a pebble with a rose-flower? They are unique; there is no comparison possible. Can you compare a man with a tree? Or a river with a mountain? You don't compare because you know they are different.

In fact each individual person is so different from everybody else that no comparison is possible. Nobody is superior and nobody is inferior; everybody is just himself. To understand that brings great freedom.

Anand Kiyoshi. Anand means bliss, kiyoshi means pure -- pure bliss. Bliss is pure when it comes from your innermost core, when it wells up within you; then it is uncontaminated, unpolluted. Anything that comes from the outside cannot be so pure. The very journey that it has to make from the outside to the inside makes it impure. Happiness is impure; it comes from the outside. You have to depend on somebody

for it, and that is the very cause of impurity: the dependence. But bliss is not dependent on anybody it is simply your nature.

People are lost in the search for happiness. First, it is very difficult to attain; second, if by some miracle it happens, then it is impure, it is not satisfying. Only pure bliss can give you contentment. And the strange thing is that we go on looking for it on the outside while it is always waiting inside.
Turn in -- that is the message of sannyas.

Anand means bliss, purnima means full-moon night -- a full-moon night of bliss. The moon represents the most blissful phenomenon, the most beautiful. One can become that beauty, that splendor. It is within our reach; we can hold the moon in our hearts. Go ing to the moon is just useless. Far more significant is the process of bringing the moon in. It can be brought in. It can become a guest if you are ready to become a host. And when your inner being is full of moonlight great bliss starts happening.

The whole process of meditation is to release the imprisoned splendor within you, to release the imprisoned light within you.

We are carrying great potential, utterly unaware, oblivious of it. Just the hard shell that surrounds it has to be broken. It is painful to break that hard shell, but once you are ready to allow that much pain, to go through that much pain, and once the shell is broken, life takes a quantum leap. You are no more a mortal you become an immortal. You are no more darkness; you become a full-moon night. And you know no misery any more. Even if you want to, you cannot be miserable. Bliss simply becomes your nature, your very existence.

Come back again. This has to be done, this has to happen: your name has to become your reality too!

The Shadow of the Bamboo

Chapter #6
Chapter title: None

6 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904065
ShortTitle: BAMBOO06
Audio: No
Video: No

Anand means bliss, nirup means formless. Bliss is not an object, so it can't have a form. Bliss is an experience, hence it is invisible, intangible. You cannot hold it in your hand; you cannot give it to anybody. Nobody can take it away from you. It cannot be stolen, it cannot be robbed. Not even death is capable of taking it away, because it is not a thing; it is a no-thing. Hence Buddha says: It is a nothing. It is a formless experience. That is the meaning of your name. That is the ultimate that happens in meditation.

One comes to know a formless bliss, and in knowing it one also becomes formless. It is a kind of disappearance of all forms -- the knower and the known -- and still, one is. Not only that one is: one is utterly blissful. That one is God.

Anand Hiltraud. Anand means blissful, and hiltraud we will make mean trust -- blissful trust.

A trust can be out of despair, but then it is not true, because despair cannot really trust; it can only doubt. It can pretend to trust out of helplessness, but that is not the trust that grows in the heart; it is just a mind phenomenon. One is tired of doubting, tired of thinking, and one takes shelter in trust. This is a negative trust, an impotent trust; it cannot transform you.

The real trust is not out of despair and helplessness: the real trust is out of joy, out of celebration, out of

love, out of blissfulness. The real trust happens only when you start becoming more and more sensitive to existence: you feel more, you see more, you hear more. Then slowly slowly you start growing a new sensibility which makes available to you the hidden, the invisible.

Then you not only see the trees and the rivers and the mountains, but the hidden hands of God. Those are there in the trees, in the rivers, in the mountains. We just need penetrating eyes so that the circumference does not hinder us from seeing the center. And that transparency happens only when you are blissful. A blissful person is a person with eyes; and a sad person is a person with no eyes, he is blind.

Learn to be blissful and let trust grow out of that blissfulness. This is your work, this is your sannyas.

Deva means divine, maurice means darkness -- divine darkness. It is very easy to understand that light is divine, hence all the scriptures say: God is light. But unless darkness also becomes divine you will remain half, you will never be whole; because darkness is as much part of existence as light. They are not really two separate phenomena but two polarities of the same energy. Darkness is one extreme of the same energy, as light is the other extreme.

One has to be capable of loving darkness too. Then darkness becomes luminous, then darkness is transformed into light. By darkness I mean all that is known as dark; for example, death. If your God is synonymous with life, then what are you going to do with death? Then your vision will have to deny death. You will not be able to accept it, and if you cannot accept it you cannot be whole.

If your philosophy of life only accepts flowers and rejects the thorns, your philosophy of life will remain partial. A partial philosophy of life creates a partial human being, and a partial human being is a miserable human being because the part can never be happy; something is always missing. The part is not whole, hence it cannot be happy. All happiness is in wholeness.

That's my basic approach: that God and devil have to disappear into each other and become one. All dualities have to be transcended, and this is the basic duality: darkness and light, life-death, devil-god, good-bad, beauty-ugliness. The moment one can see that both are the same, the moment one is capable, large-hearted enough to accept both without any choice, the moment one is simply choicelessly aware of the duality of existence -- that moment is the moment of transcendence. One attains in that moment, one comes home.

Anand means bliss, geoffrey means God's peace. Your full name will mean God's blissful peace. Two things to be understood... One: peace is always from God; it is not something man-made. We cannot create it; we can only receive it. So one has to learn how to receive. One has to learn how to be open. One has to become a welcome to existence and to all that existence implies. There are tremendous beauties all around but we are closed. The benediction is constantly showering on us but we are unaware of it.

God's peace is always waiting for us but we go on ignoring it; we have other things to do. We have too much occupation. The world is too much with us and we are too much with the world. We don't give God a chance. Even in sleep we go on dreaming and thinking and planning. Only for a few moments in the night when dreaming stops does God's peace descend on us. It is those few moments which rejuvenate us, which refresh us, which make us alive again. In the morning we feel something lingering, something like a fragrance. It is not very visible, you cannot catch hold of it, but if you have slept a good night's sleep, a dreamless sleep, then in the morning you have the feeling that you have been somewhere, to some deeper realm of your being, that you have not been your ordinary mind; that you had slipped down into some depth, and that your energies are reoriented; that your roots are watered, that you are again full of zest and full of energy; that you are again ready to live, to love, to be.

But even those few moments are disappearing from the modern mind. Hence meditation has become an absolute necessity. It was not so in the past; people could have afforded not to meditate. But now it is not a luxury, it is a necessity -- far more important than bread and butter.

Jesus' statement, that man cannot live by bread alone, is only half. The other half is: man needs meditation to be really alive. Meditation is food for the soul, because in meditation God's peace descends in you, surrounds you, refreshes you, gives you a shower. You are bathed and you are again new.

The second thing: peace can be negative or peace can be positive. If it is negative then it is simply a kind of withdrawal, a disinterest, an indifference to life, to existence. One is no more interested; life has lost all joy. This is the peace that so many saints in the monasteries experience; it is the peace of the cemetery. Of course when you are not occupied and when you are not in the world, you attain a certain kind of stillness, but it is negative. It is not dancing, it has no song in it. It is stagnant, it has no flow in it.

So the real peace has to be also blissful, cheerful, dancing, singing. That is the second thing to be remembered: peace alone, in itself, is not enough, because it can be negative. It has to be overflowing with joy. Then it is not the peace of the cemetery but the peace of a garden where birds sing and flowers bloom.

[A sannyasin, leaving, says she is afraid to go to the West.]

It's always... the fear is always there, and when you go from here it is very natural....

Come back again. And this fear will disappear. Once you are there, within three to four days it will be gone It happens to every sannyasin, Mm? This becomes your home; you start living in a different kind of energy system and a different energy-field, and then in going to the world you feel hesitant. You feel you are going into something which is not going to fit, you will be in a discord; that is the fear. But there is nothing to be worried about.

Just continue one meditation every day, whichever you choose. That will help you and that will keep you connected with me. Whenever you need me just put it (a box) on the heart, Mm? -- within three, four days the fear will disappear.

And come back again. Help my people there. Good.

The Shadow of the Bamboo

Chapter #7
Chapter title: None

7 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904075
ShortTitle: BAMBOO07
Audio: No
Video: No

Anand Ralph. Anand means bliss, ralph means wolf. The wolf is an ancient symbol for courage; and bliss needs courage. Misery needs no courage, any coward can be miserable. In fact to be miserable simply means that you are a coward and nothing else. Misery is nothing but an aspect of inner cowardliness, and bliss is the flavor that comes with courage. Courage does not mean fearlessness. Courage means that in spite of the fear one goes ahead. Nobody is fearless. Unless one becomes enlightened fear continues; unless one comes to know the immortality of the soul fear continues.

It is natural, because there is death; fear is the shadow of death. Courage means that fear is there but in spite of the fear one enters into the unknown -- trembling, that is human; fearful, that is natural. But in spite of it all one goes into the uncharted sea in search of the other shore which is not visible.

That very search is bliss, not the other shore -- that very search, that very journey, that pilgrimage towards the unknowable, is bliss. Bliss is in adventure, bliss is in enquiry. Bliss is never a stagnant phenomenon: it is dynamic flowing. Bliss is when you are flowing, moment to moment, from the known to the unknown, from the visible to the invisible, from the material to the spiritual. In those blissful moments when you are enquiring and groping, when you are a seeker and a searcher, bliss happens.

Tao Elena. Tao means the ultimate law that holds everything together. It is another name for God, and far better because "God" gives the idea of a person. Tao does not give you the idea of a person but of a principle; not of a person but of a presence. Tao simply means the ultimate nature of existence.

And elena means light. The ultimate nature of existence consists of light. The deeper you go, the lighter you become, and at the ultimate depth there is light and nothing else. Even you are not there, because if you

are there you will cast a little shadow.

You will not be there. You will not be there as a person, you will not be there as an ego, as an individuality. You will be there as a presence which casts no shadow. The whole inner journey is of melting, disappearing; because you are darkness, the ego is darkness. The more the ego is there, the more darkness; the less the ego, more light.

Let sannyas become the beginning of the disappearance of your ego. Slowly slowly drop it. Become more and more conscious so that it no more possesses you. Deliberately remember to drop it whenever it comes just because of an old habit. Forget yourself, because that is the only way to remember God....

Be here as long as you can be... till you disappear! Just be here. This is your home!

Veet means going beyond, mauro means darkness -- going beyond darkness. That is the essence of all prayer, the essence of all religious effort: how to go beyond darkness, how to go beyond blindness, how to surpass oneself.

The ego is dark, the soul is light; but the soul is hidden behind layers and layers of the ego. We have to penetrate all those layers; we have to dig deep within our own being. It is just like digging a well in the earth: many layers of earth will have to be removed and then the fresh waters become available. In the same way many layers of ego have to be removed, and one day suddenly all becomes luminous inside: light simply explodes.

That experience is what liberation is all about. Light has to be liberated from darkness. The soul has to be liberated from the ego.

Deva Heike. Deva means divine; and it does not matter what Heike means! One thing is certain, that whoever you are, you are divine! So your full name will mean divine Heike.

All that needs to be remembered is that we are part of a divine cosmos, that we are not separate from God. Even if we want to be, we cannot be separate. The only thing that is impossible is separation from God. We can believe ourselves separate, but that is just a belief; it is not the truth. We can think, we can live with the idea that we are separate, but it doesn't make any difference: we remain one with God.

To remember this is to become new. To remember this is to be reborn; and that's what sannyas is all about: a rebirth. So count your life from today onwards. This is your birthday, and your first birthday.

This used to be the way with Buddha: his disciples used to count their lives only from when they became sannyasins.

One day a great king came to see Buddha, an old sannyasin came -- he must have been beyond seventy. The sannyasin touched Buddha's feet, and as it was Buddha's usual way of enquiry, Buddha asked, "How old are you?" The old man said, "Only four years."

The king was puzzled; he could not believe what was happening. He said, "It is not good to interfere, but now I will remain puzzled if I don't enquire. This old man says that he is four years old, and you accept that.

Buddha said to the old man, "Explain to the king." The old man said, "It is only four years ago that I became a sannyasin. Before that I was so asleep -- how could I have lived at all? It is only in these four that I have lived, truly lived; before that I was just vegetating.

So count your life from today. You are reborn!

Anand Heinz. Anand means blissful, heinz means home -- a blissful home. That's what meditation creates in you; and once your heart has become a blissful home, God comes of his own accord. He becomes a guest. If you have a heart as a blissful home, you are ready as a host. But God cannot come to you unless you have an overflowing blissfulness. God can become a guest in your being only when you are a festival, a festivity, a dance of joy, a song of ecstasy.

And my work here consists in creating blissful people. I don't teach you how to find God: I teach you how to become so blissful that God has to find you. This is a totally different concept of religion. Man need not go in search of God, man has just to become worthy enough; and then wherever you are, God has to come. You have fulfilled the conditions; now it is up to him to fulfill his promise.

It is a promise, given a long long time before. Man has completely forgotten it; so much time has passed, but the promise stands. From God's side nothing has passed, no time has passed, because from God's side there is no question of time. The promise stands absolutely as it was given. You just fulfill the basic requirement of silence, of peace, of bliss, of an inner stillness, and immediately it is fulfilled.

But remember: the seeker should not become sad and serious. Ordinarily the seekers become serious and sad. They think they are doing something great so they have to be serious. They cannot laugh, they cannot enjoy, they cannot be ordinary; they have to be continuously special, holier-than-thou. That becomes their basic mask. All those masks have to be dropped here.

I am not creating holy people; I am creating blissful people. I am not creating religious people; I am creating cheerful people. But one who is blissful and cheerful and is capable of love and laughter, he is religious. He may not be a Christian, he may not be a Hindu, but he is religious; and in that religiousness God has to come.

Become a blissful home, a host.

[A sannyasin, leaving, says she feels she's much more afraid here than anywhere else.]

That's natural, because the work here is to bring up all that is repressed in your unconscious; that is the only way to get rid of it. The unconscious is carrying much pus; and being here with me is being in surgery. When the pus starts coming out, one feels fear, one almost feels death approaching. One feels shaken in the roots. One sees one's ugliness which one has never seen before. It hurts, it goes against the ego, but if one can allow it to surface, it starts evaporating. Once it has evaporated, for the first time you will feel free. And in that freedom love is possible, and God too.

In fact you are going too soon. When can you come back?... Whenever it is possible, come back, and next time stay a little longer. Mm? you are escaping almost in the middle of the surgery. But there continue at least one meditation every day, help my people, be in communication with other sannyasinS; and come back!

Next time things will be finished -- they are incomplete. Allow me to finish you completely!

[A sannyasin, leaving, asks about writing poetry, which he used to do, but has dropped for some time now.]

Anything that you enjoy is worth doing... anything. If you enjoy it then anything is poetry; if you don't enjoy then nothing is worth doing. So let this be the criterion: if you enjoy writing poetry, beautiful; write! And don't be worried about whether anybody likes it or not, whether you become a famous poet or not; that has nothing to do with poetry.

Poetry is an outpouring of your heart. The joy is not in the reward that it will bring; the joy is in its very existence. The joy is in creating it. The reward is intrinsic; it does not come from the outside.

So if you enjoy writing poetry, write; and only when you enjoy it, write. Don't force yourself, because there will be periods when you will not enjoy it; then stop! And there will be periods when the poetry starts flowing again; allow it.

Remember to remain natural and always listen to the inner rhythm, never go against it. That's what happens: if you write poetry and it is not coming, you force it, because you think that you have become a poet so you have to do it. Then it is false. So whenever the mood is there, let it happen, and whenever the mood is not there, don't force.

[A sannyasin couple are present. The woman is pregnant and says: My baby comes in the next weeks.]

Mm mm, so a great group is going to be there! Enjoy it... enjoy it as deeply as possible. Giving birth to a child can become one of the most orgasmic experiences, but humanity has turned it into a deep pain and agony. Something has gone terribly wrong.

The birth of a child need not be painful; on the contrary, it has to be the greatest joy of life. No sexual orgasm can go so deep and can be so huge and enormous as the birth of a child. But one has to learn a simple thing: to go with it, not to resist, not to fight.

Just be totally in tune with the child, and it will be a beautiful experience.

The Shadow of the Bamboo

Chapter #8
Chapter title: None

8 April 1979 pm in Chuang Tzu Auditorium

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Video:	No

Uli Narayano. Uli means ruler of all, narayano is a name of God -- God, the ruler of all. Only God can be the ruler of all; man tries but fails, is bound to fail. The very desire to become ruler of all is ugly. The desire to dominate is irreligious. The desire to be higher than others is the root cause of human misery. Everybody is trying to do the same, hence the great competition, the great conflict, that goes on and on. Each individual is fighting with all other individuals. We are living with enemies. We cannot befriend them because we are competitors.

To drop the desire to rule anybody is to become a sannyasin. To drop the total desire to dominate is to become religious. In that understanding one comes to know that God is the ruler of all. God is not a person but the ultimate principle.

Anand Ghoshen. Anand means bliss, ghoshen means declaration -- declaration of bliss. My sannyasin has to become a declaration of bliss. His very being has to pulsate with joy, because joy is prayer. His very climate has to be that of celebration, because celebration is worship.

So let that be the basic key for you: in each moment of your life, in each act of your life, declare your blissfulness, your cheerfulness, your zestfulness, and you will come closer and closer to God. That's the only way to come close to God; there is none other.

Anand Olaf. Anand means bliss, olaf is a form of olive. It has become a symbol of peace. In fact it should be the symbol of coming home, of arriving at the destination, because peace happens when you have arrived. When the journey is over one feels utter peace, hence it has become the symbol of peace. k is concerned with the ancient story of the flood.

For days and days Noah was searching for land Then finally he released a dove. They waited for the dove to come back, and the dove came with an olive leaf. That was the sign that land was very close by -- "so we have arrived" -- hence there was great joy and great peace.... Let sannyas become your arrival.

Anand Ann. Anand means bliss. Ann is a part of hannah hannah means grace, mercy, prayer, but I would like you to remember prayer. Your full name will mean bliss prayer. Let bliss be your prayer, not words. Prayer cannot be in words; one can only live it. One cannot say it; one can only show it. One can be luminous with it, but there is no way to say it. Prayer has nothing to do with words, it is not a verbal communication, because God understands no human language. He understands the primordial language of existence -- that is silence. But if silence is there and bliss is not there, there will be no prayer. Then the silence will be empty, then the silence will be simply negative, a kind of vacuum -- the peace that is found in the cemetery. It will not have life.

If the silence is full of bliss it becomes prayer, because it becomes love. The meeting of bliss and silence becomes love. Where they meet, great transformation happens. Then there is no need to go to a church or a temple or to a mosque for prayer; you can be in prayer twenty-four hours a day. And prayer can only be of any use when it becomes like breathing. But then it has nothing to do with words; it is just the way you live.

Live blissfully, cheerfully. Live with laughter in your heart and your prayer will be heard. Without uttering a single word, it reaches to God.

Anand Phil. Anand means bliss, phil means love. Your old name, Philip, means a horse lover. Phil means love, and the remaining part comes from "hippos", which means horse, and that is not of much use -- to be a horse lover! Mm? that is almost like being a horse thief! So I will change it: Phil is enough. Just be a lover. Horses are included... there is no need to exclude them, but just be a lover, and a blissful lover.

Love should not become a serious phenomenon. People make it too serious, then it brings agony. Take it easy, take it lightly. Love should be fun, and then it brings great freedom, and ultimately it brings you to God and God to you.

Prem Dorothea. Prem means love, dorothea means a gift of God -- love, the gift of God. Love always comes from the beyond. It is not something that we can make, it cannot be manufactured by us. At the most we can receive it or reject it; we can say yes or we can say no. If we say no we remain in misery; and the ego tends to say no. If we say yes life becomes a joy, a rejoicing. But to say yes one has to drop the ego. Saying yes means surrendering to existence. That simple word "yes" contains the whole of religion. If one can say "Yes!" to existence with a total heart, then all is done. Yes means: Thy will be done. In that very surrender, love starts pouring in, love starts overflowing you.

That's what everybody is seeking and searching for, but everybody is preventing it from happening. That's the greatest dilemma that every human being has to pass through: we desire something but we destroy the bridge that can take us to it.

Anand Heiderose. Anand means bliss, heiderose means a rose.

What is "heide"? -- heather?... A desert rose? Good. That's far better! To be a rose in the desert is far better.

The world is almost like a desert. It is very difficult to be a rose here. A thousand and one difficulties are in the way, but those difficulties have to be accepted as challenges. Those difficulties have to be used as stepping stones. Then they don't hinder you from growing; on the contrary they help. And it is because of so many difficulties in life that ultimately one comes to a ripeness, richness.

If there were no difficulties in life there would have been no possibility of growth. The whole situation of existence is helpful to growth. All its misery, all its agony, all its turmoil -- everything helps the consciousness to grow, to become more alert, to become more aware, to become more integrated. And that integration is the inner rose. When that rose blooms one has become a Christ or a Buddha. Let that be the goal.

Deva Ron. Deva means divine, ron means power -- divine power. All power is God's. Life is his. He breathes in you; he circulates in your blood he beats in your heart: he is all in all. But we have created a very false phenomenon, the most dangerous lie -- the ego -- and we pretend that "The power is mine, I am powerful." The idea that "I am powerful" disconnects you from the totality, from the whole.

A sannyasin has to learn that "I am not; I am not at all, so how can I be powerful? I am a nobody, just a vehicle of some unknown energy -- call it God, tao, or whatever one wants to call it." It has no name, but to know that "I am just an emptiness and some infinite energy flows through me" is to become a sannyasin. That is real initiation: when you disappear and only God is.

The Shadow of the Bamboo

Chapter #9
Chapter title: None

9 April 1979 pm in Chuang Tzu Auditorium

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Anand Manuel. Anand means bliss, manuel comes from the Hebrew, emmanuel. Emmanuel means "God, be with us." It is the essence of prayer; and blissfulness arises only when this prayer is fulfilled. When God is with us then there is bliss. To be without God is to be in misery; to be with him is to be in a rejoicing. And these are the only two alternatives: either be with God and let God be with you, or be alone and deny God and ignore God.

The first creates heaven around you, the second creates hell. heaven and hell are not geographical -- they are psychological states. Heaven means when we feel that God is with us, and hell means when we feel that we are utterly lonely and there is nobody with us. Hell means that existence is alien, foreign, that we are outsiders, that we don't belong to it, that it doesn't belong to us. That state is isolation, is hell. But when you see that the trees are with you, and the moon and the stars, and the mountains and the people and the birds -- all are forms of God -- when you feel that existence is with you, when you start pulsating in oneness with existence, you are in paradise, you are in heaven. That's what bliss is all about.

Sannyas is a prayer, a prayer to existence: Be with us.

[Osho addresses a new sannyasin.]

You have been coming and coming for a long time -- now you have come. It has been a long journey, arduous too, but the more the journey is arduous, the more fulfilling; and the longer one has to wait, the deeper is the ecstasy. It is through pain that we earn being close to truth, to God, to that which is. Pain is the price we pay for it. It is only through great agony that ecstasy is born.

But now you have come home.

Now your life will take a totally new turn. It will no more be a journey; it will become a rejoicing. It will no more be a search. From now onwards God has not to be searched for but lived. And the paradox is: those who seek and search will never find, and those who start living have already found. God is found by living him, not by searching. Search is philosophical; and philosophy is not a bridge between God and man: it is a wall.

Religion is existential. It has nothing to do with thinking, enquiring; it is not a question at all. Religion is a state of drunkenness, a state of being intoxicated with existence. It is something of the heart, and the heart has its own reasons that reason knows not.

So your sannyas is going to be a love affair; it has nothing to do with the mind. To be with me is going to be heart to heart, spirit to spirit.

Anand Samuel. Anand means rejoice. Samuel is Hebrew; it means God has heard -- rejoice, God has heard, your prayer has reached. Rejoice, you are no more alone. Rejoice, you are at home.

Deva Julia. Deva means divine, julia means youthful, young -- a divine youthfulness. God is always young, existence is always young. It is young because it is always in the present.

The child lives in the future; the old man lives in the past; the young mind lives in the present. That is the basic quality of youth: to be herenow. The child cannot be herenow. He has a great future, his time is to come. He plans, he dreams. The old man has no future; there is death and darkness and nothing else. But he has a great past. He goes into great nostalgia, he goes into memories. The child lives in dreams; the old man lives in memories. Between the two is the young man who lives herenow, in the present. And if a young man does not live in the present, then either he is immature and thinks of the future, or he is already old and has started thinking of the past.

There are very few young people in the world. It is very rarely that you find a young person -- only once in a while a Jesus, a Buddha; these are the really young people. I am not talking about the physical age, I am talking about their spiritual approach to existence. The body may be young, the body may be old, that doesn't matter; but if your consciousness lives in the herenow you will have a freshness to your being. That

freshness is joy, that freshness is the door to God. That freshness has nothing to do with time, because the present is not part of time at all.

It has been taught for centuries that time has three tenses: past, present and future. It is utterly wrong. Time has only two tenses: past and future. The present is not part of time at all; the present is part of eternity. It is a penetration from the beyond. The past and the future belong to the earth; the present belongs to the sky. The past and the future belong to the mind; the present belongs to consciousness.

That's why we cannot use any other tense with the word "God". We cannot say "God was", we cannot say "God will be". We can only say "God is"; God always is. In fact to say "God is" is a tautology, a repetition, because God means is-ness, is-ness means God.

So this is the key for you. You have a beautiful name -- make it part of your lifestyle: remain in the present. The moment you catch hold of yourself going into the past, cut that thread immediately, then and there, not waiting for even a single moment. The moment you catch hold of yourself, red-handed, moving into the future -- plans and dreams and this and that -- raise a sword and cut it then and there, and always bring yourself to the present again and again.

In the beginning it is difficult -- one goes on missing, one goes on forgetting -- but slowly slowly one starts settling. The day that one has really settled in the present moment, not lagging behind it, not heading ahead of it, is the moment of great benediction, because in that very moment you are transported into another world: the world of eternity, the world of deathlessness, the world of God.

Prem Damien. Prem means love, damien symbolises friendship. In ancient Greek mythology Damien sacrificed his life for his friend, Pythias, hence the name has become a symbol of loyal friendship.

Friendship is the ultimate flowering of love. Love has something earthly about it because love has something of passion in it. But friendship is pure fragrance; it is unearthly. If love moves in the right direction it becomes friendship. If it does not move in the right direction it becomes enmity. Love is a dilemma. If you love, then only two alternatives are possible: either you will turn into enemies or you will become friends. You cannot remain in between; one has to be either this or that.

Millions of lovers turn into enemies, the majority of lovers turn into enemies, because they don't know how to transform love into friendship. Enmity is easy -- it is falling down, and the fall is always easy. Friendship is rising high, soaring high, climbing high, and the climb is always hard. And friendship requires great transformation in your inner alchemy.

Jealousy has to be dropped, possessiveness has to be dropped; the very idea of dominating the other has to be dropped; clinging has to be dropped. All kinds of dependencies have to be dropped. Friendship demands great sacrifices, but if all these things are dropped love is purified and soon love remains just a fragrance. Then love brings not only friendship, it brings freedom.

Friendship is a spiritual phenomenon. In the world friendship is almost disappearing. There are acquaintances but not friends any more. In fact the modern man cannot understand the idea of friendship at all; it has become so unknown. We read the ancient stories about friendships, great friendships, but we think they are just stories. They cannot happen in fact, because those things are not happening at all in our lives. In our lives love is turning sour, love is turning bitter, love is turning poisonous. We have forgotten how to make nectar out of it.

My effort here is to help you to know how to love and how to purify love. Love contains the greatest treasure there is, but it has to be purified. If you don't purify it, it is dangerous; it will kill you. It kills many people.

If love does not become a flower it becomes a cancer. k is playing with fire, hence many people have decided not to move in the world of love at all. They are satisfied with having a sexual relationship, not a love relationship. They are afraid, and in a way they are right too, because out of one hundred, ninety-nine cases are just proof that love ultimately turns bitter and poisonous. The exception only proves the rule. It should not be so if the art of love is understood rightly; and sannyas is the art of love.

Love is the greatest object of meditation. Love has to be contemplated, meditated on. Love has to be experienced, watched, witnessed, so that we can sort it out, so that we can take the weeds out. Once the weeds are taken out, roses start blooming. Those roses are the roses of friendship.

In one sense you can call them friendship; in another sense they are the roses of prayer, because the person who knows what friendship is, is bound to know how to befriend the whole existence. If you can befriend one person, you know the art. The tacit understanding has happened; you can befriend the whole existence. That's what prayer is: feeling at home with existence.

And remember one fundamental law: whatsoever you are to existence, existence is to you a thousandfold. If you are a friend to existence, existence is a friend to you a thousandfold. If you are an enemy, existence is inimical to you a thousandfold. And because the modern mind has been conditioned to conquer nature and to fight nature and to be victorious over nature -- all rubbish, all nonsense -- we have destroyed nature, we have destroyed humanity. Now something has to be started again from abc, otherwise humanity is doomed.

Sannyas is just an effort to create a new man, to bring a new humanity, to give birth to a new idea of a human being... full of love, friendship, trust, prayer.

Prem Kaj. Prem means love, kaj means rejoicing. Rejoice in love -- that's my whole message. If this much is understood, then nothing is left to be understood; all is understood. Rejoice in love because love is the door to God; and you can love only if you rejoice in it. Love should not be a burden to be carried; it should be a dance to be danced, a song to be sung. Love should not be serious. If it is serious, the point is missed; you have already gone astray.

Love should be fun, a playfulness. God is closest to you when you are in a mood of playfulness, because when you are in the mood of playfulness you are like an innocent child. My own experience, my own observation, of thousands of people, of thousands of seekers, is that man is never more playful than when he is in love.

Love is a kind of playfulness, and when you are playful you are relaxed. When you are playful there is no anxiety, no tension. When you are playful you are capable of wonder, awe. And those are the really religious qualities: to be able to feel wonder, to be able to feel awe, to be able to be exhilarated with the beauty that surrounds you, with the existence that has been given to you, to be able to dance with the trees and with the wind and with the rain and with the sun.

These are the qualities of the religious person -- not of the person who goes to the church or to the temple and performs a certain ritual. Those reflect the qualities of stupid minds; they have nothing to do with religion. Religion is innocence, a new childhood, a new birth, a new playfulness. Then the head simply disappears; you have no head any more. Then the heart has full power over your being.

That's what love is. When the heart is the master then you are in love. And if you rejoice, love grows. They help each other: the more you love, the more you rejoice; the more you rejoice, the more you are able to love. And closer and closer you come to God and God comes closer and closer to you.
Rejoice in love!

Prem Satsang. Prem means love, satsang means communion -- a loving communion. Language is incapable of communion. It can communicate, but it cannot commune. So whenever there is something of significance, language falls short; it is felt to be inadequate.

You see something beautiful -- the last morning star disappearing or just a lonely unknown flower by the side of the road -- and you want to say how you feel, but you cannot. You are dumb, because that beauty cannot be reduced to words. If you say something you will feel a sort of guilt because you will know you have not been able to say it, that in saying it you have destroyed something of immense value.

When one is in love, language falls short. Then only silence... that silence is satsang. To be in silence is to be in communion. The first silence has to be learned with the Master. That is the purpose of becoming a disciple, a sannyasin, an initiate. The basic purpose is to learn the abc of communion -- how to be in deep silence with the Master.

He is utterly silent in his being. His inner talk has stopped. He is just a total emptiness: there is nobody inside him, no clamor, no noise. If you can also be silent with him... it will be difficult in the beginning -- the words will come, thoughts will go on chasing you -- but slowly slowly, if you love enough, if you trust enough, if you are sincere enough in your search, you will learn the knack of being silent with the Master. Then his silence will pour into your being. Like a flood it comes and it takes all the garbage.

Once you have learned how to be silent with your Master. then you can be in silence with the Master of the world, you can be in silence with God. It is only through that silence that truth comes. It is only through those moments of silence that the first glimpses of the splendor of existence arrive, that windows open, that walls disappear, that your eyes are open for the first time and your ears hear for the first time. Then it is really incredible -- how much we have been missing.

Each moment is so precious and so ecstatic, and we go on missing because we are insensitive. Communion means becoming silent, becoming sensitive, becoming open, becoming receptive. The real

prayer is not to say something to God; the real prayer is being able to listen to God, to hear if he has something to say.

The Shadow of the Bamboo

Chapter #10
Chapter title: None

10 April 1979 pm in Chuang Tzu Auditorium

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Video:	No

Anand Joseph. Anand means bliss, joseph is a blessing; it means may God increase. Your full name will mean may God increase your bliss. It is always a possibility, a hope, a dream. The dream can be fulfilled, the hope can become reality, the possible can be actual; but between the two there is a great gap. That gap has to be bridged by meditation. That gap has to be bridged by sannyas.

Man should not be contented with himself as he is. He should remain constantly discontented with himself as he is, only then is there a possibility of surpassing, transcending. Because whatsoever we are is not our true being. To be contented with it is to be befooled by the society. It is to be contented with a mask. It is not our real essence. And we will not search for the real essence if we are contented with the mask; we will not look for the original face. And the search for the original face is the only thing worth doing in life. Everything else is worthless.

Unless you know who you are in your essence, life has been missed. In getting initiated into sannyas you are taking a great step -- from the possible to the actual, from the dream to the reality.

I am here to help, with my total being. If you are ready to accept the help with your total being, the miracle can happen. It is up to you.

Prem Iris. Prem means love, iris means rainbow. Love is a multi-dimensional phenomenon. It is a rainbow. It is the whole spectrum, from the lowest to the highest, from black to white and all in between. And unless a man becomes capable of living love in all its dimensions, he is not prepared to receive God in his heart. It is the fire of love that prepares you.

One has to go through many pains and many pleasures, many dark nights and many sunlit days, the many agonies and many ecstasies that love brings. It is only between these two -- as if one is walking on a tightrope, balancing constantly -- that one grows, that one matures.

Never avoid love. Love is the greatest experience, even when it is agonizing. So what to say about it when it is ecstatic?

You have a beautiful name. In Greek mythology Iris symbolizes the messenger from the gods to man. The rainbow is a message from God to man. It is a bridge between the human and the divine; and that's exactly what love is.

Anand Lise. Anand means bliss, lise is a form of Elisabeth. It comes from a Hebrew root "el"; el means God. Your full name will means goddess of bliss. That's our potential -- we have to make it actual. The seed is there; we just have to give it the right soil and the right climate and we have to become right gardeners, and soon things start happening. The seed disappears in the soil; and the death of the seed is a resurrection: a tree is born.

Man ordinarily is just a seed; the name of the seed is the ego. The ego is a hard shell around the soft

potential that is hidden behind it. It is good because the soft potential needs protection, but it is dangerous if it protects too much. When the time comes for it to disappear and dissolve, if it resists, if it rejects, if it is not ready to surrender to the soil, if it is not ready to die, then the protector has turned into the enemy. And that's what happens.

The ego is not bad in itself; it is protective to a certain extent. Beyond that it is dangerous -- it has to be dropped. Sannyas is nothing but the art of dropping the ego. The moment the ego drops, the seed has died, and you are resurrected as a new being.

Sannyas is a new birth. Think of it as a new birth, as a discontinuity with the past, as if the old is gone, as if it never belonged to you, as if you have read about it in a novel or you had seen it in a film; it was somebody else!s past. Start fresh, new, unburdened of the past, and then life starts taking on the flavor of magic. And one day, when the season is right and when the time has come, one blooms in thousands of flowers. That blooming is bliss, that blooming is coming home. Never rest before it. Never be contented before it has happened.

A great divine discontent, which is missing in the modern mind, is needed. The modern mind is very topsy-turvy, upside down. The modern mind is very much discontented with things: the car, the house, the refrigerator. Each year new models are needed, more gadgets, more refined, computerized. The modern mind is very discontented with things, hence one goes on accumulating great possessions. But the modern mind is utterly contented with itself, hence there is no spiritual growth.

In the ancient days things were just the opposite: people were very contented with things but very discontented with themselves. Hence it was more possible for Buddhas and Christs and Krishnas to be born. Now it has become almost a rarity. And even if somebody becomes a Buddha, nobody can believe it. k has become such a rare phenomenon that it looks impossible; it cannot happen. It seems that all those old stories are mere stories. These people have never really walked on the earth.

They have. They have lived as physically as you, as much in the world as anybody else, but they lived with a totally different vision. They lived with mature souls, with ripe consciousnesses, with lotuses opening within their beings.

[Bruco: it means caterpillar.]

Veet Bruco. Veet means go beyond.... You have remained a caterpillar long enough, now become a butterfly. And that's my whole business here: transforming caterpillars into butterflies.

Every man is a caterpillar. And the misery is that many have forgotten that to be a caterpillar is only a stage of growth, it is not the destiny; that it is a passing phase, that you are not to cling to it; that you have to go beyond it, that there is much more to life. In fact life has infinite treasures to bestow upon you.

But if you talk to the caterpillar and talk about the butterflies, he will not believe you. He cannot believe that he can fly. And it is natural -- how can he believe? -- because he has no wings.

He can only trust a butterfly who can convince the caterpillar that "I have been just like you! You are perfectly logical, and this was my argument too once, that I don't have wings so how can I fly? But wings can grow: the caterpillar can disappear and the butterfly can appear instead. This has happened to me," the butterfly can say to the caterpillar.

Then too, very hesitatingly, very suspiciously, very doubtingly, the caterpillar will listen.

If he can trust a butterfly then things will start changing. Then he will start groping for the possible. Then he will start dreaming about that for which he has never given a single thought. Then a great desire in his being will arise to transcend, to surpass himself.

Friedrich Nietzsche has said: The greatest misfortune that can happen to a man is that he forgets to surpass himself. And that will be the greatest calamity for humanity -- the day the whole humanity forgets that man is not the goal but a bridge; that man has to be surpassed; that a man is really man if he surpasses himself, that in his very surpassing is his humanity; that a man is an arrow towards the unknown, that a man is a journey, a pilgrimage.

Yes, you have chosen a beautiful name -- I loved it! But now a higher stage of bruco... now start dreaming of being a butterfly!

Anand Frank. Anand means bliss, frank means free, freedom. Bliss and freedom are two aspects of the same phenomenon. They are never separate; they cannot be separated. If you know what bliss is you will know what freedom is; if you know what freedom is, you will know what bliss is. They are not really two

things but two aspects. And one can start the search from either; the other will come of its own accord.

Start becoming blissful. Be more meditative; go deeper into dance, music, song, love. Fall in love with existence. Be more sensitive to it, remain available, open, vulnerable, and you will become more and more blissful. And you will be surprised that hidden behind your bliss is coming a new world of freedom. You are growing wings, the whole sky is becoming yours. You will feel that there are no limitations.

Or you can start by being free... Then drop all that binds you, all kinds of bondages -- psychological, spiritual, religious. Don't be a Christian, don't be a Hindu, don't be a Mohammedan; don't believe in anything unless you know. It is a razor's edge, the path of freedom. One has to be very alert and aware so that nothing clings and one doesn't cling to anything, otherwise immediately bondage is created.

The path of bliss is the path of a drunken man. You can forget yourself, you can be drowned in it; that's how the ego disappears on that path. But the path of freedom is the path of being aware, alert. That is the way the ego disappears on the path of freedom.

U you can surrender, then follow the path of bliss, love, devotion. If it is difficult, then follow the path of the warrior -- the way of awareness, meditation, witnessing. But whichever you follow the ultimate result is the same: you gain both. Whenever you reach to the peak, both are waiting there for you. The difference is only in the paths but the ultimate experience is one: it is of bliss/freedom.

So be here, experience. Both the things are available here -- meditation, prayer -- and find out for yourself whichever feels in tune with you, whichever fits with you, whichever clicks. That is your path, and the other will come of its own accord.

The Shadow of the Bamboo

Chapter #11
Chapter title: None

11 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904115
ShortTitle: BAMBOO11
Audio: No
Video: No

[Sybrand: It means burning iron or flaming sword. It's actually the sword of the guards who protect paradise.]

Prem Sybrand. Prem means love -- the fire of love, a burning love, a flame of love, or love aflame.

Man is alive only when love is aflame, when the heart is hot, otherwise man lives in a kind of ice-coldness. And to live in a cold way is not to live at all; it is a kind of slow suicide. One should live passionately, intensely, totally. One should burn one's life torch from both the ends together, and then even if one only lives for a single moment it will bring contentment. Otherwise one can go on living for lives together -- a lukewarm life will never bring any contentment.

Deva Stephan. Deva means divine, stephan has many meanings, but the meaning that I would like is garland; that is one of the meanings -- a divine garland. Man can either be just a heap of flowers or he can be a garland; and the difference is much. The garland has a thread running inside it. The flowers are not separate; they have a certain unity, a togetherness. They are not just a crowd; the garland has an individuality.

Life remains just a heap of flowers if there is no sense of direction. Once the sense of direction has entered into your being, you start becoming a garland. And only the garland can be offered to God -- not a

heap of flowers.

You can become an offering only when you have a certain individuality, integrity, when you have a center. And that is the whole function of sannyas: to give you a sense of direction, to help you to become integrated, rooted, centered, to help you to drop all kinds of splits, divisions.

If your inner space can become one you will be surprised. The greatest surprise of life is there when the inner space becomes one. Suddenly you have arrived! You were searching so much, and there was no need to search; it was already there inside you. But because the crowd is there, the noisy crowd, your own fragments quarreling in a constant civil war, you cannot see the space.

Once the furniture of the mind is removed, the space becomes available, and that is the space in which for the first time something of the divine is felt. In that space the first proof of God becomes available to you -- not a logical proof but an existential proof.

Anand Ivanna. Anand means bliss, ivanna is the Russian form of john. John was the most beloved disciple of Jesus, so his name has become the symbol of the beloved disciple. Ivanna is the feminine form of john. Your full name will mean blissful, beloved disciple.

Sannyas means to enter into disciplehood. Disciplehood means opening up to receive the grace of the Master, becoming vulnerable to his presence, dropping resistance, all defense measures, all armor, trusting that even if the Master kills, one is ready. And the Master has to kill; in a certain psychological sense he has to destroy you before he can create you. Each disciple has to carry his cross, and each disciple has to be crucified, because only after the crucifixion is resurrection. You can be born anew, you can have a new being, but the old garbage, the old identity, the old ego, has to be destroyed.

A disciple is one who is so surrendered that even if the Master gives death as a gift, he will receive it with great gratitude. And then life, eternal life, abundant life, follows!

Prem Maurizio. Prem means love, maurizio means dark. Love has both the qualities in it: it is light and dark, it is day and night, it is life and death. One has to start from the dark side; the beginning is always in ' the dark. Just like the seed that starts its life in the -- darkness of the soil, or the child that starts its life in the darkness of the womb, all beginnings are in the dark, because darkness is one of the most essential things for anything to begin.

The beginning is mysterious, hence darkness is needed. And the beginning is so delicate, that's also why darkness is needed. The beginning is also very ' intimate, that's also why darkness is needed. Darkness has depth and a tremendous power to nourish. The day tires you; the night rejuvenates.

So start moving into the darkness of love. The morning will come, the day will follow, but if you are afraid of the darkness then the day will never come. If one wants to skip darkness then the day is impossible. One has to go through the dark night of the soul to reach to the dawn. Death is first, then life is.

In the ordinary sequence of things birth is first, then is life, but in the inner world, in the inner journey, it is just the opposite: death is first, then is life.

Veet Marc. Veet means going beyond, transcending, surpassing; marc is the god of war. Your name will mean: going beyond violence, war.

For centuries man has been prepared to be at war with others and to be at war with himself. The god of war has been worshipped all over the world in different names. k is an ugly history. War is not what man is here for. Man is here for love. Man is here to grow in friendship, to go deeper into intimacies, to love more, because that is the only way of being more: to love more is to be more.

To fight is to be destructive; and it not only destroys others, it destroys you too, because whatsoever you do to others you have first to do it to yourself. If you love others, you have to love yourself first; if you fight, you have to fight with yourself. That is something very fundamental: that we can do to others only that which we have done to ourselves in the first place.

Drop all violence, all conflict, all competitiveness, all ambition; those are irreligious qualities. Love is the only religious quality. Learn more of love, enjoy love more. Surrender more and more to the god of love; that is the meaning of your name now. Going beyond the god of war means going into surrender to the god of love.

Deva Annelie. Deva means divine, annelie means grace -- divine grace. Man unnecessarily struggles. We are defeated because we struggle too much. It is not that we are defeated because we don't make enough

effort; just the contrary: we make too much effort. There are things which happen only in effortlessness; there are things which come only as the grace of God. We cannot grab them, we cannot snatch them away; we can only be passive receivers. And that is the greatest art to learn, because all that is significant comes as grace. Love, meditation, joy -- they all come to you. All that is needed on your part is to be available, receptive, welcoming.

Open the doors of the heart and become a welcome to God. And any day the guest comes; when the host is ready, the guest appears of his own accord. That's my work here: to create hosts, open hearts, hearts which can become wombs, hearts which can be pregnant with God.

[The new sannyasin says: I find it very difficult to accept myself.]

It is difficult for everybody, because we have been taught not to accept ourselves; it has become an ingrained habit. No child is loved for his own being. , Hence the child starts learning one thing, that "I am not acceptable as I am; I have to earn acceptance. I have to do this and I have to do that, then I will be loved, but I cannot be loved simply, just by being myself."

And that is being done all over the world, in every country, in every culture, more or less. Every child is poisoned by this. It is good that you are aware of the ; fact, because it can be dropped through awareness. It is just a hangover, a hangover from your parents, teachers, priests. They are all teaching one thing continuously, from every nook and corner they are conditioning everybody that "You are not of any worth unless you prove yourself. You have to prove your worth. Become a great painter, then it is good. Become a great politician, then it is okay. Become a great poet, then it is okay. But if you are just yourself, with no claim, then you are worthless." This stupid idea has been taught to everybody.

This will disappear, because here we love you as you are. This whole milieu is to create the feeling in you that worth is not to be earned, that worth is intrinsic; whether you do anything or not, that is irrelevant. If you do, good; or if you don't, that too is good: your being itself is beautiful, lovable.

Once this idea gets rooted in you, you will start growing. You will have a totally different flavor to your life. You will fall in love with yourself; and that is a basic requirement to love the world, to love others, to love God. The person who is not in love with himself cannot love at all.

Leave it to me; I will teach you! The work has already started. And next time you come, come for a longer period. Good.

Deva Paul. Deva means divine, paul means small, little -- a divine nobodiness. The idea that "I am big," that "I am somebody," is the most foolish idea that anybody can have, and everybody has it, almost everybody. One may say it, one may not, but deep down everybody carries this idea that "I am special," that "I am superior," that "Nobody understands me," that "Nobody knows my real value," that "I am great." That's how the ego exists, lives, gets roots in your being.

Paul is a beautiful word. Be small. Know that "I am nothing." Know that "I am nobody." Become an emptiness, and in that emptiness something immense starts happening. That emptiness attracts something of the divine within you; that emptiness becomes overflowing love, overflowing bliss, overflowing God. One has to disappear for God to be.

[A sannyasin, arriving here for the first time, says: I was very afraid to come here.]

That's a good sign! That means that something is going to happen. The mind is afraid only when something really deep is going to happen; the mind is never afraid of superficial things. It is perfectly capable of managing the superficial, but with the deeper it is at a complete loss.

When something of the heart is going to happen, the mind starts freaking out. It is frightened, scared to death; and in a way it is right too, because to move towards the heart means the death of the mind. When the heart becomes more alive, the mind starts fading out; its function is finished. It is a pretender, it is a pseudo-soul.

When the real soul arrives, the pseudo has to disappear. When you have come to know your original face you will drop the mask. The mask is afraid that "Now the time is coming and I may be dropped," and it has been in control so long and in power so long. So whenever a sannyasin is afraid to come close to me, it is always a good sign!

The Shadow of the Bamboo

Chapter #12
Chapter title: None

12 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904125	
ShortTitle: BAMBOO12	
Audio:	No
Video:	No

Anand Christopher. Anand means bliss, christopher means Christ-bearer. Each human being is a christopher, because each human being is a bearer of Christ-consciousness. Everybody is carrying the Christ within his soul; it has only to be uncovered. It is a hidden treasure: a little digging in the interiority of one's being is needed.

Once you have found your Christ within you, you have found God, because Christ is the bridge between man and God. Remember, Christ has nothing to do with Jesus Christ as such. A Buddha is a Christ, a Krishna is a Christ. Christ is not a personal name; it symbolizes the awakened soul. It means exactly what Buddha means: Buddha means the awakened one and Christ means the crowned one. Once you are awakened, you are crowned. Asleep you are a beggar; awakened you are the emperor.

Prem Gerhard. Prem means love, gerhard means a spear -- a love spear. Love pierces like a spear in the heart. In fact it kills you as you are. It gives you a new birth, but the new birth is possible only if the old dies. The birth has to be preceded by death, resurrection has to be preceded by crucifixion; and love is that miracle that kills and resurrects. It is poison and nectar both.

Love is the greatest paradox of life, the most mysterious phenomenon. It contains the opposites in it. It is the meeting of the contraries. Darkness and light become one in it, because life and death become one in it.

Anand Janne. Anand means bliss. Janne is a form of john, the feminine form of john; john is Hebrew and means the gracious gift of God. Your full name will mean bliss, the gracious gift of God.

Man is capable of creating pleasure, but is not capable of creating bliss. Pleasure is man-made, hence it is momentary. Whatsoever man makes is momentary. Man himself is momentary; he cannot make anything eternal. And the momentary never satisfies; on the contrary it leaves you more dissatisfied than you were ever before. It gives you a taste and then it is gone; and then you feel more miserable. Had one never tasted it, one would have never known the misery.

Man can create pleasure, and in the wake of pleasure comes misery; both are man-made. If there is no pleasure there will be no misery, hence poor people are less miserable. It looks very illogical, but poor people are less miserable than the rich people, because the rich know the taste of pleasure and also know that it goes; it comes and it is gone. It is just there as a glimpse, but after the glimpse, after the lightning, the darkness becomes darker.

The poor man has no taste of pleasure, hence he cannot be miserable. People coming from the West to the East are surprised that people are not tremendously unhappy. They should be: they have nothing to be happy about. In fact because they have nothing to be happy about, they cannot be unhappy -- for what?

They have no taste of happiness, hence they accept life as it is; this is the only life they know. They have relaxed with it, they have accepted it. For centuries they have lived in misery and starvation and illness and they know how it is; there is no point in complaining. But the person who has tasted a little bit of pleasure feels very miserable. Both are man-made.

Bliss is not man-made, hence bliss has nothing opposite to it. Pleasure is opposed by misery, success by failure, silence by noise, life by death, but bliss has no opposite to it. It is not man-made. Whatsoever man makes remains dual. It comes as a gift, and one has to learn how to receive it.

Sannyas is a way of becoming a host to God, of becoming a receptivity, opening up to the unknown. Once you open up to the unknown, fearlessly -- you are ready to go with the unknown, in insecurity, in the uncharted sea, with no maps -- bliss becomes possible. But it always comes from the beyond. It is a gift, it is the grace of God.

Prem Stephen. Prem means love, stephen means the crowned one. I am crowning you. Sannyas makes you a king.

The old idea of sannyas was that of a beggar. Actually, the Buddhist sannyasins were called "bhikkus", beggars; but that idea did not work. It is against your reality. Nobody is a beggar; everybody is a born king. We may have forgotten it, we may have forgotten the way to it, but the reality remains the same. The way can be found and we can remember the forgotten truth. Once you remember who you are, you become the crowned one.

My sannyasin has to be a king, not a beggar. He has to live abundantly, he has to live totally. He is not to renounce anything. He has to rejoice in everything. He has to transform the ordinary into the extraordinary. He has to live in a new way so that everything becomes a celebration. And the secret is love! It is love that makes everything a celebration.

Anand Michiyo. Anand means bliss, michi means the way, yo means the positive. Your full name will mean: bliss, the positive way. I teach the positive. Man has suffered from the negative too long. All the old religions were basically negative. They taught people to deny life; they taught people to repress themselves and their natural desires. They taught people self-condemnation. They destroyed people and reduced them to sinners. They destroyed all human glory. They created a very sad and serious earth. They brought death, not life, to the world.

Hence five thousand years of religious teachings and people are not religious yet -- because it is impossible to live with the negative. Only a few pathological people can maintain it. Only somebody who is psychologically ill can live in a no. The healthy person needs a yes to live with. He needs the space of yes to bloom. That's what I mean by the positive way: say yes to life, say yes to yourself; say yes to your body, say yes to your natural instincts, desires.

Live fearlessly, live without any idea of sin, and you will start growing and you will start flowering. And one day you will know what God is. It is only to those who can say an ultimate yes to existence that God becomes available. Yes is the door to his temple. Become a blissful yes!

[A sannyasin says: In the Hypnotherapy group I began to communicate with the unconsciousness. It is very afraid of coming back and staying forever.]

It is a good sign. People should be afraid of me, if they understand a little bit they will be afraid; and you have started understanding me a little bit. But if you understand me a little more the fear will disappear, and love will arise. It is the same energy: it becomes fear, it becomes love. Fear is the beginning of love.

So don't be worried about it; accept it and go more and more deeply into your understanding. And that's what has happened in the Hypnotherapy group: you have come in contact with your unconscious. The unconscious is vast and the conscious is very tiny, and facing the unconscious, trembling arises. The conscious is only the tip of the iceberg and the unconscious is huge. The mind feels simply impotent seeing the vastness of the unconscious; one wants to run away.

And to be with me you have to encounter yourself. If you want to be with me, you have to risk knowing yourself. But ultimately, that's what makes one free of all bondage, free of all misery, free of all anguish; that's what ultimately makes one blissful. But the way is arduous, and there are many agonies to be faced, many fears to be faced. But they can all be faced; not only faced: they can be transformed and used for your ultimate growth.

Finish things and come!

The Shadow of the Bamboo

Chapter #13
Chapter title: None

13 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904135	
ShortTitle: BAMBOO13	
Audio:	No
Video:	No

Veet Gunther. Veet means going beyond, surpassing, transcending, and gunther means war. Man has been in war continuously. The war has been of two kinds: on the outside with others and on the inside with oneself. The people who have been fighting with others are known as soldiers, and the people who have been fighting with themselves are known as monks. But both are the same, two aspects of the same coin. Both insist on war, and war is destructive: whether you destroy others or yourself does not matter. Man has to be creative. Man has to become love. War is no more needed -- neither the war of the worldly nor the war of the other-worldly.

My sannyasin simply has to transcend all kinds of conflict. He has to learn to live without conflict. He has to learn to live in a relaxed way.

Anand Su. Anand means bliss; a pearl of bliss. Man has infinite capacities but is utterly unaware of them. He has tremendous treasures but they have completely gone into his unconscious, he is no more conscious of them. From the very childhood we are made to be extroverts; our eyes are trained to look outside. Slowly slowly we forget how to look in.

Sannyas is the beginning of looking inwards; I am not against the outside, but just to live on the outside is to live a very mundane life, is to live a very prosaic life. Unless one starts diving deep into one's own being, the poetry does not arise, the song does not happen, life remains danceless; the juices do not flow.

And once you start looking in, it is not going against the world. In fact your eyes become so rich with the inner flavor that when you look outside, the outside is also transformed because your vision is transformed. Then the world is no more just the world; it is no more just matter. It becomes divine, it is God. But first God has to be known within, then only can he be known without.

Let sannyas be a great revolution -- a revolution from the outside to the inside, a change of awareness, a change of focus. And that's my work here: to help you to relearn the art that every child is born with; but the society somehow manages to mess up every child and his consciousness.

Then one becomes a pearl of great value, a pearl not of this world but of the beyond.

Prem Nicky. Prem means love, nicky means victory -- victory of love; and that is the greatest victory in life. If one can be loving one becomes victorious, and without conquering one becomes victorious.
You have a beautiful name -- it is not meaningless.

Prem Hans. Prem means love, hans means God is gracious. Your full name will mean God is love and grace. Love is part of his grace; grace is part of his love, and God is always gracious. It is not that he is gracious to somebody and not gracious to somebody else: to sinners and to saints alike he is gracious. In his eyes there is no saint, no sinner. He accepts all, unconditionally; that is his love.

If this is understood, you can start living in a totally different way. If God accepts you, you can accept yourself; if God loves you, you can love yourself. If God is gracious towards you, you can be gracious towards yourself too.

Do to yourself what God is doing to you and then automatically you will be loving and gracious to everybody else in existence; not only to people but to birds and animals and trees and rocks. And unless you start becoming something like God -- grace and love -- there is no possibility of knowing the truth.

God can be known only if you start feeling a little bit of godliness in your being. The same can know the same. Eyes can see light because there is something in the eyes which is similar to light; and ears can hear sound because there is something in the ears that is receptive to sound, that is similar to sound.

Unless man becomes a little bit divine he cannot know God; and the way to become divine is to be gracious, is to be loving, is to be compassionate.

[A sannyasin asks: I am wondering: Is it possible in the evolution of consciousness to be evolved without surrendering?

It is not possible.

[The sannyasin then asks: But what is surrender? -- surrender to oneself or to an institution?]

Surrender to oneself does not mean anything: that oneself has to be surrendered. Surrender means dropping the ego. If you surrender to me, you are not really surrendering to me, because you have nothing to surrender. You are simply dropping the false notion of the ego. k is not something substantial that you are surrendering; it is just a dream.

And I am just an excuse. You will have to find some excuse to surrender. Without an excuse it will be impossible for you to drop the ego.

[The sannyasin asks: Is this a logical reason?]

No! It is an illogical reason...

And keep this magic box -- it is very illogical! Whenever you feel the need to surrender, put it on your heart! Good!

[A sannyasin says that Osho had told him to find bliss in every situation, good or bad. However his therapist says he is repressing his suffering.]

You forget about your therapist... because sooner or later he will need me! Persuade him to come here! Because all therapists are neurotics! They are systematically neurotic -- they have some systems. Their madness has a method in it, that's all. Bring him here! I send my sannyasins to therapists just to bring them here! Good... good!

Prem means love, mudito means joy -- a loving joyfulness, a loving cheerfulness, a constant feeling of celebration.

Life should not only be lived, it should be celebrated. Those who only live don't live in reality -- only those who celebrate live. And each moment has to become a celebration. Whatsoever you are doing, do it with the spirit of celebration, bubbling with joy, overflowing with joy. Slowly slowly one becomes attuned to the celebration of the universe that is constantly going on. k is only a question of attunement.

You discover a secret key: that if you are in the mood of celebration you disappear and the whole existence explodes in you as celebration. Those are the moments of ecstasy, and slowly slowly they become your very life. Then not only when you are awake, but even when you are asleep you are in a kind of celebration; that continues, day in, day out. And that's what the ultimate goal of being a sannyasin is; that's the meaning of your name: a loving celebration, a loving joy, a loving dance.

[A sannyasin says that strange things are happening to her body, fear, heat, lights. Osho checks her energy.]

It will all disappear; no explanation is needed! It will all disappear and it is all good. Whatsoever is happening is very beneficial.

Enjoy it -- while it is there enjoy it; soon it will be gone. Good!

The Shadow of the Bamboo

Chapter #14
Chapter title: None

14 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904145
ShortTitle: BAMBOO14
Audio: No
Video: No

Prem Lennart. Prem means love, lennart means brave as the lion. Love needs the heart of a lion -- the courage. The greatest courage in life is to dissolve yourself in love; there is no other bravery greater than that.

Everybody is a coward as far as the death of the ego is concerned because the death of the ego seems to be, appears to be, our death. It is not, but there is no way to prove it unless you have known it yourself; hence courage is needed to step into the dark, into the unknown.

Love is the alchemy of dissolving your ego; and once the ego is gone, God is. God is only when the ego is gone.

Shraddho Yannis. Shraddho means trust, yannis is a Greek form of the Hebrew john; it means God's gracious gift -- trust, God's gracious gift. Trust does not mean faith. Faith is phoney; faith is blind. Faith is superstitious; you have not known, you have simply believed. And all belief is out of fear; man believes only because he is afraid. He clings to beliefs so at least he can feel safe, secure.

Trust is a totally different phenomenon, diametrically opposite to belief, to faith. Trust is an experience. k can happen only with the help of God. You cannot create it. You can create belief; you can become a Christian, a Hindu, a Mohammedan. There are three hundred religions on the earth, you can choose any; but that will be your belief, and your belief is not going to help. Your belief will remain a prison for you. Your belief will be a sheer wastage of your life, because the more you believe, the less you enquire; and there is no truth without enquiry. Then how does trust happen?

Trust comes from God. All that is needed on your part is to be a welcoming heart, to be receptive, to be open. Belief makes you closed. So this looks paradoxical but this is how it is: the believing man never comes to know what trust is. Neither does the non-believer ever come to know what trust is, because non-belief and belief are cousin-brothers, they are not different. Non-belief is also a kind of belief. It is anti, but a kind of belief; negative, but a kind of belief. Trust comes to the mind that neither believes nor disbelieves, that has nothing to do with belief or disbelief, that is simply open, that has no prejudice, that says "I am available -- if truth comes, I will welcome it."

That's how my sannyasins have to be: neither believers nor non-believers, but open, feminine, vulnerable. And then it comes, it certainly comes, and when it descends on you, it transforms you. Then it is nothing of your own; it is from God, it is God's gift.

Be loving and be open and one day you will be surprised that something has happened to you: a tremendous trust has arisen in you -- trust in existence, in life, in everything that is. That trust is the true foundation of a religious consciousness.

Veet Dan. Veet means going beyond, dan means a judge. It can also mean: God is my judge. But my own observation is that God is never a judge. God loves -- how can he judge? Love can never judge. Love only loves, it loves unconditionally .

The very idea of God being a judge is a fabrication of the priests to create fear and to create greed in people -- greed for heaven and fear of hell. And once people are afraid they become slaves. They are no more human beings, they turn into sheep; and that's what the priest has always wanted them to be.

There has been a conspiracy between the priest and the politician, and now, the professor has also joined in it. Religious institutions, educational institutions, the state -- they have all joined in one conspiracy: to transform every human being into a machine, into a slave. The oldest strategy was to create fear: God is a judge, be afraid!

God is not a judge. God is a lover, and love can never judge. Judgment always means that you are impartial; judgment always means that you follow a certain code of conduct; judgment always means that principles are more important than people, that people can be sacrificed for the principles but never vice-versa.

If God is a judge then he cannot be a lover, because a lover means that you are no more impartial; you are a participant in existence. God is part of your being: whom is he going to judge -- himself? Who is going to be judged? If he condemns you, he condemns himself. It is his existence, it is his expression. If you are this way, this is how he created you; he wanted you this way.

The very idea that God is a judge creates fear. You start living out of fear, and out of fear you can only slowly die, you cannot really live.

So go beyond that idea that God is a judge -- one thing -- and don't be a judge yourself.

Jesus has a tremendous statement; nobody else has ever made such a statement. He says: Judge ye not evil. Even evil has not to be judged. The emphasis is: don't be judgmental, because if you are judgmental you will remain in the mind, hung up there, because all judgment is of the mind. If you become nonjudgmental you will have to descend from the mind to the heart; the heart is a lover and the heart knows no judgment.

You become nonjudgmental and let your God be also not a judge but a lover. You be a lover and let your God also be a lover. That is my message to you, that is your initiation.

Prem Susan. Prem means love, susan means a graceful white lily. It is made of two words: the first part means white lily, and the other part comes from hannah, which means grace. Your full name will mean love, the graceful white lily.

Love is the flowering of the heart, and it is white. White contains all the colors -- that is the beauty of white. It contains the whole rainbow; white means all the seven colors in symphony. White is multidimensional. No other color is so colorful, because in each color six other colors are left out -- in white they are all involved. It is the richest color, but one needs eyes to see the richness of white.

And the lily is a very ordinary flower, but in its beauty, extraordinary. That too is very symbolic: once you have eyes to see, the ordinary transforms into the extraordinary. If a poet looks even at a grass flower, the grass flower is so beautiful, so colorful, so graceful, that it can drive him into ecstatic dance. But it depends: if you have poetry in the heart then it transforms the world outside.

The lily is a poor flower but because it is poor it is very simple, innocent. Its richness is available only to those who can understand through the heart. Its richness is not on the surface; its richness is a secret.

It is tremendously graceful -- graceful in its simplicity, in its unadornedness, graceful in its innocence -- and so is love.

Love is the most ordinary experience of life because we are born with it; and it is also the most extraordinary experience of life if we can rise and soar to the ultimate heights of it. The moment love touches a heart, grace arises of its own accord; the lover is surrounded by grace. The non-loving person is dry, stale; the loving person has a juice flowing around him, a fragrance. And to me that fragrance is divine, the only proof that God is.

Veet Claudia. Veet means going beyond, transcending, surpassing; claudia is from Latin, it means lame. Go beyond all lameness. The mind is lame, and deaf and dumb and blind. The heart is just the opposite. It cannot only walk, it can run; it cannot only run, it can fly; and it has eyes to see, not only the visible but the invisible too. It has ears to hear the unheard. And the existence is full of unheard music, full of the intangible, full of the invisible.

The whole secret is: move from the head to the heart. Think less, feel more, and you will not be lame any more.

Dhyan Ian. Dhyan means meditation and ian means a graceful gift of God; it is a form of john -- meditation, the gift of God.

"Meditation" is not the exact translation of "dhyan", but the closest possible, because the word "meditation" still gives the idea that you are meditating upon something, as if there is an object. The word "dhyan" is an objectless consciousness -- not meditating upon something but just being meditative. If you are meditating upon something it is a kind of thinking -- maybe more focused, more concentrated, but still it is a kind of thinking; and dhyan is a state of no-mind.

The Japanese word "zen" comes from dhyan and the Chinese "chuan" comes from dhyan.

Just being with no thought in the mind, just being with no content in the consciousness, a mirror reflecting nothing, or only reflecting nothing -- that is true meditation, that is dhyan. It is a gift of God. One has just to be praying, waiting, expectant but not expecting, not demanding... a silent, passive awaiting.

If one goes on sitting -- that's what Zen people do: year in, year out, they simply go on sitting, doing nothing -- slowly, slowly the mind settles, the thoughts disappear. One day, maybe after ten years, twenty years, thirty years -- one never knows -- one day suddenly the mind is not found at all; it has gone. You are left alone, without the mind. That constant chattering, that mad state, is no more found; you look in and all is silent. And when the mind is not there, you are not there either, because you are nothing but your mind. The disappearance of the mind is the disappearance of your ego, your identity.

In the West people are too concerned with how to get an identity. Too much discussion goes on about the identity crisis.

In the East our concern has been just the opposite: how to drop all identities, how not to have any identity, how to become a nobody. That is dhyan: how to be nothing. But the purity of it, and the benediction of it, is infinite. Even a glimpse of it and one is fulfilled, fulfilled forever. Just a glimpse of it and one is grateful. For the first time gratitude arises: one bows down to the earth, to existence.

Deva Margot. Deva means divine, margot comes from Persian. The Persian word is "murwari"; it means a child of light. Your full name will mean a child of divine light. You have a really beautiful name!

That's how everyone is: we are made of light, we are born out of light. We are made of the stuff called light. We are unaware, hence we don't know who we are. The moment awareness arises, you will be surprised: even a thousand suns don't have as much light as you have in the innermost core of your being. It is the greatest light in existence.

And it is very miraculous, because even the great sun will cool down, will die one day, because its fuel is being spent every day; it is not inexhaustible. But the inner light is without fuel; it is inexhaustible, it is eternal. From the beginning to the end -- if there is a beginning and if there is an end -- it will always be there. Not to know it is to remain in misery; to know it is to be in bliss.

Search for it; it is there. Grope for it; it is there. We are not children of darkness: we are children of light.

Prem Shivo. It means God of love. God and love are really synonymous, two names for the same phenomenon. And "love" is far better now because "god" has been used by the priests so long that it has fallen in bad company; the word has become associated with wrong people. The word is beautiful. It has to be saved from the priests, hence I go on using it.

In ancient Hebrew "g" means that, "o" means which, and "d" means is: that which is. That is the meaning of God -- a tremendously beautiful word. And the only way to know that which is, is love.

Love the existence abundantly. Love the existence with your totality; love the existence with no conditions and you will come to know God.

God means that which is. It is not a person it is just this total existence with all its harmony, melody, celebration.

Prem means love, agar means house, temple, abode -- a temple of love, a house of love. And that's what each of my sannyasins has to become: a temple of love. If you can do that much then the remaining can be left to God. A single step in love from your side, and God walks at least one thousand steps towards you.

Let love become your secret mantra. Not that you have to repeat "Love, love, love"... you have to live it, in all kinds of situations, circumstances, good and bad, in failure and success. But never lose track of love. That small thread of love should always be remembered. In no circumstances should it be forgotten.

That is your work. And soon something of tremendous importance is going to happen; it is already on

the way.
You just have to prepare yourself. Good.

The Shadow of the Bamboo

Chapter #15
Chapter title: None

15 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904155	
ShortTitle: BAMBOO15	
Audio:	No
Video:	No

Deva Allene. Deva means divine, allene means harmony -- divine harmony. The only secret worth learning in life is the secret of being in harmony with oneself, with others, and with the existence itself. Ordinarily people are constantly in conflict; they are in conflict with existence, with others, and with themselves. This triple conflict is their whole life. Naturally it culminates in more and more misery. Misery is symptomatic of conflict. And so is bliss symptomatic of harmony. Not being in fight, but being in a kind of love with existence, in deep trust, harmony arises.

Conflict brings the ego; trust dissolves it. But one has to begin with oneself. The first step has to be taken in dropping all the inner conflict that has been taught to everybody: fight with yourself. So many things have been said to be wrong in you that the natural outcome is fight, and in fight only energy dissipates. Nobody ever wins, because the other part that you are fighting with is you. It is as if you are making both you hands fight: there is no possibility of either of them ever being victorious, but meanwhile your life is dissipated. Both your hands can be together, and then they can do miracles. Body, mind, soul, can be together and they can do miracles.

All that you have has some intrinsic value. Nothing has to be denied, everything has to be accepted, absorbed, then one becomes an individual. That is the first step and the first is the most difficult. Once you are in harmony with yourself, you suddenly find it so easy to be in harmony with others, because others only reflect you; they are mirrors. And when you are in harmony with others, the third harmony becomes very very simple; it comes so silently that one never even becomes aware that it has come. One becomes attuned with nature, existence.
This triple harmony is what makes you aware of God... it is divine.

Anand Manfred. Anand means bliss, manfred means a man of peace. Your full name will mean a man of peace and bliss. Peace alone is not enough unless it is overflowing with joy. Peace is good but not enough; peace is a necessary condition for being blissful but it itself is not bliss. One has to be peaceful before one can be blissful, but one may get stuck there; one may never grow towards bliss. One may think "I have come home." That feeling comes because peace is so beautiful that it seems that the journey has ended, it seems that one has arrived. Peace can give you the feeling of having arrived; and then it is dangerous, because unless bliss is attained, nothing is attained. Peace is only a means; bliss is the end.

Just to be peaceful is negative. It is a kind of emptiness, with no turmoil, with no noise, but it is kind of dead. Unless some flowers start blooming in it and some birds start singing in it, and some music arises, and one feels like dancing, unless peace becomes bliss and celebration, remember that one has not to get stuck in it.

It has happened to many people, that's why I am saying it. Many monks down the ages -- Christian, Hindu, Mohammedan -- got stuck at the idea of peace. They thought "This is home." It was only a resting

place; the ultimate was still not available. They were ready to receive the ultimate but one step more was needed; and that step is of bliss.

When your silence starts singing, then you have arrived. Then your emptiness is not empty: it is fullness. It is empty and yet full. It is a very paradoxical experience: empty of all that is meaningless and full of all that is significant.

Deva Wilma. Deva means God, wilma means a resolute fighter -- a resolute fighter for God. If one fights for oneself then one goes farther and farther away from God, existence, because fighting for oneself only integrates the ego. It makes it more and more crystallized, and when the false becomes very crystallized it is difficult to drop it. But to fight for God is a totally different matter, because the basic requirement is dropping of the ego, and that's where resolution is needed.

The greatest resolution in life is to drop one's own ego. There is none higher, none greater than that, and none is more difficult. It is almost impossible, but I say almost. It happens. It has happened. It can happen to you too.

The difficulty is: it is very easy to fight if the fight feeds the ego. Everybody is doing that; in his own way everybody is fighting for his ego. Everybody is searching for a kind of identity. Everybody is creating an edifice around himself of security, safety, so that the ego can hide behind a citadel.

That's very easy; but to fight for God, the first requirement is: drop all your armor, all security arrangements. Be vulnerable, be helpless, be surrendered. And that's what sannyas is all about: a resolution not to fight any more for the ego, but for God.

Anand Eva. Anand means bliss, eva means life. Life to me is synonymous with God. It precisely means God, and not only life with a capital "L", but even life with a lower case "l". All that is, is divine, and all that is alive is full of the presence of God.

Love life, and that is prayer. Dance with life, feel blissful that you are. Feel blissful for just being, and that is worship. Nothing else is needed. In love with life, in dance with life, in celebration with life, the whole religion is fulfilled. All else that goes on in the name of religion is just a cunning invention of the priests.

[A sannyasin who is leaving for three weeks, bursts into tears.]

I am coming with you -- don't be worried! I continuously have to travel without a ticket! Let us talk about good things:... Come back soon! And don't be worried -- you will find me continuously with you!

Prem means love, sampurna means perfect, total. Love either is or is not. If it is, it is perfect; if it is not, there is no question of its being perfect or imperfect. Love cannot be divided into fragments; you cannot have a little bit of it. Either the whole ocean is yours or not even a single drop. It is indivisible, so whenever it happens, it happens in absolute perfection. All other kinds of love are just deceptions. They are just play things to keep you engaged, to keep you occupied, illusions to live by.

It is very difficult to live without illusions because then there is nothing to live for; everything is an illusion. So we go on making illusions as if they are real, we go on believing in them as if they are real, and when one illusion is broken, shattered, we immediately create ten more.

Love is not an illusion: love is the experience of reality as it is. Love is not a projection of the mind. You don't fall in love: you simply become love. You are not in love with somebody else; you are simply love. Then it is perfect, and that perfection has tremendous beauty and power.

You have a beautiful name... it has to be made your experience too. It is going to happen!

The Shadow of the Bamboo

Chapter #16

Chapter title: None

16 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904165
ShortTitle: BAMBOO16
Audio: No
Video: No

Anand Bram. Anand means bliss, bram is a form of abraham. Abraham was the first prophet, the father of religion, hence abraham became synonymous with the father.

Your full name will mean: become a father of bliss. Father bliss, give birth to bliss. It is a potential. God gives us the potential; that is his gift. If we can make it actual, that is our gift to him. And unless it happens, that we can return the gift, making the potential actual, we remain unfulfilled. God has given you the seed; now return it as a flower.

Prem Hiromasa. Prem means love, hiromasa means intelligence. Intelligence without love becomes intellectuality. It is no more intelligence but only a pretension; it is dead. Intelligence is alive only when the heart of love is beating in it. Hence intelligence is closer to poetry than to logic -- that is one of the most important things to be remembered. Intelligence tends to become intellectuality because that is cheaper and without risk.

Love is a risk, but unless love and intelligence meet, man remains divided. The meeting of love and intelligence integrates you. You become crystallised as one, and that oneness brings blessings and benediction.

Prem Yasunori. Prem means love, yasunori; means modesty, humbleness. Love is always humble; it can't be otherwise, love cannot be arrogant. If it is arrogant it is not love. Then it is violence masquerading as love. Love is so humble that it is not even aware of its humbleness. Real humbleness is never self-conscious. Others know about it but you remain completely oblivious of it. It is not a cultivated Vesture: it is simply the shadow of love.

Learn love, and of its own accord humbleness comes to your being. And to be humble before existence is to be in prayer.

Anand Toshiko. Anand means bliss, toshiko means harvest. The time has come, something is already ready in you: the harvest time has come. Seeds sown in many past lives are ready to become actual. Just a little effort, a little more awareness, and miracles can happen. You are just on the verge. But many times people miss, even from the verge. Just one step wrong and one goes miles away. To miss is very easy, and the only cause of ever missing is the ego.

This is the time to drop the ego. Just go into deep trust and surrender; and that's what sannyas is all about. Let your initiation be the dropping of the ego. Then just one step may be enough, or one never knows: even one step may not be needed.

Deva Neha. Deva means divine, neha means love.

Love is needed. Man is starving without love. His heart is sinking without love, his soul is hungry without love. And we go on preparing for war; our whole society is geared for war. And that is not the need of man: the need of man is love.

Man asks for love and we kill him. He asks for life and we give him death. Now it is the right time to finish with this whole nonsense that has existed up to now in the name of humanity. War has reached a climax; it has become total. Now there are only two alternatives possible: either war... and then it destroys the whole of humanity, not only humanity but the whole of life on this planet... or a transformation, a transformation of man. A totally new man is needed; the old man won't do. The old man was rooted in war and the new man will be rooted in love.

Become the new man. My sannyasins have to become the heralds of the new dawn.

Deva Werner. Deva means divine, werner means protection -- protected by the divine, under divine protection. Let that feeling become stronger and stronger in you, that there is no need to worry, that there is no need to be afraid, that there is no need to feel insecure; God is, and God is our protection. Even in death, he is. Even death is not death: death is only a door to immortality.

Once you start feeling more and more protected, tensions will drop of their own accord. Modern man is too tense because he feels that there is no protection, and he himself destroyed the protection; he himself has destroyed his roots in God. He himself declared "God is dead", and now he is without a roof and without shelter. Now, suddenly he finds himself an alien, in a strange world, an outsider. This is our doing, and we have to undo it.

Trust in existence, feel protected, feel secure. Then insecurity itself becomes security and death itself becomes life abundant. Then thorns start turning into flowers.

That is the magical key that I want to give to each of my sannyasins. I teach you magic, not religion!

Anand Werner. Anand means bliss. Werner has two meanings: one is protection, another is friend; remember the second meaning. A blissful friend... and that's the whole art of being religious. Befriend existence -- trees, rocks, rivers, people. Create more and more bridges of friendship. The greater the kingdom of your friendship, the closer you are to God, because friendship is the purest form of love. In love there is some mud, because in love there is some quality of lust; in love there is something physical. Friendship soars very high. It is not under the law of gravitation. Friendship has no weight; instead, it has wings.

Become a friend to all -- that is religion for you. That is worship, that is prayer.

[The new sannyasin says that he has seen a vision, a face, and since he saw that, something has changed in him.... I feel that if I meet other people I enter them, without wanting to.]

Drop that idea of wanting or not wanting; just enter. Don't be worried about trespassing, because in fact we are one. We are not islands, we are a continent; we are all joined together. Hence it is possible: if you become a little liquid, you can enter into others' beings. And naturally, a man who thinks will become worried: "Is it right? Is it not interference? Is not entering into others' beings without their permission wrong?"

There is no other, there is only one. He enters into himself!

So don't be worried. Enjoy it, and enjoy without holding anything back. This is a beautiful experience that is happening. One day it is going to give you the ultimate experience of God, of oneness. This is how, slowly slowly, you will disappear. Get ready for it!

[A sannyasin, leaving, asks Osho to say something to him.]

Come back soon... and I will go on talking to you. Whenever you want to listen to me, just close your eyes and become silent, utterly silent, and I will start speaking from your inner being. It is possible now. Just make a few efforts so that you can have an inner contact. Once you know that it is there, then it becomes very simple; it is just a knack. It has already happened, the connection is there; you just have to find it. So sit silently and wait and look in, with no expectation. Before you come back, something will happen...

And help my people there.

[A sannyasin, leaving, says: I am very impatient about my inability to love, and I don't know what to do about it.]

Nothing has to be done. If you do something you will

create more of a mess. Love is not a question of doing. Simply accept your helplessness and out of the acceptance of your helplessness love arises.

Love is not your power: love is your helplessness, utter helplessness. It is not an art to be learned. It is just a crying, weeping heart.

Just accept your helplessness, that nothing can be done, and then one day suddenly you will be

surprised: it has happened. It always comes as an uninvited guest and at times when you w ere not expecting it at all. You were in such helplessness and suddenly the clouds disperse and the sun is there...

[A sannyasin had previously been given some exercises to overcome a sensitivity in his navel. Tonight he is leave-taking, and says: My navel is opening up.]

Very good! That's what you wanted. It's perfectly good. Come back forever, and help my people there.

Keep it (a box) with you, and don't allow the navel to close again! Whenever you feel that it is closing, just put the box on your navel. But go on holding it, otherwise it will disappear into the navel! That has happened to a few people, so be aware! Good!

[A sannyasin, leaving, says: I've lost my self-assurance I don't know if I can remain a teacher in Germany after having heard your lectures.]

No, you will become a better teacher; don't be worried. You will be more loving and you will start helping your children towards the real education of life.

Don't be worried. You will not be the same, that is true; you will be different. You will not be able to move in the old rut, but that is good. You will bring something of me to your children.

[A sannyasin, leaving, says: I feel a bit sad to go away, and at the same time it's okay to go back.]

It is perfectly okay and sadness is also okay.

We should learn to okay everything! Okay everything -- sadness, blissfulness; don't choose. Choicelessly okay, go on okaying it. Slowly slowly one starts feeling that everything has its own beauty and its own significance and everything contributes to one's growth; this sadness also will contribute to your growth. Growth is a multidimensional phenomenon....

[A sannyasin, leaving, says: The other day you talked about energy and I understood that it's very important to be here with you in this Buddhafield. How can I be close if I have to go to the West?]

No problem... space makes no difference. If you love me you are in my Buddhafield wherever you are. Love is my Buddhafield. Physical closeness is secondary; the spiritual closeness, that is the real thing.

Just be in love with me wherever you are. Find a few moments for me, just to be with me, wherever you are, and you will find me as close as I am here.

[To a sannyasin on her first visit here.]

Next time come for a longer period. It makes a lot of difference if you are here for at least three, four months: things go deeper. And once the heart has opened for me, then you can be anywhere. But first let me dig a little deeper, so that I can reach to your very core!

The Shadow of the Bamboo

Chapter #17
Chapter title: None

17 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904175
ShortTitle: BAMBOO17
Audio: No

Video: No

Deva Curtis. Deva means divine, curtis literally means court-bred, brought up in a king's court; but that is only a literal meaning. Essentially it means graceful, gracious. Your full name will mean divine gracefulness.

Man can live in a violent way. That's how many people live: aggressive -- aggressive with others, aggressive with themselves. And those who are aggressive with others and with themselves are bound to be aggressive with existence itself.

The relationship between you and the existence is impossible if any kind of aggression remains in the mind. Hence Jesus says: Love your enemies too, so that all possibilities of violence disappear. Hence he says: The person who slaps you on one cheek, give him the other too -- just to uproot all possibilities of being violent, of being angry.

Anger is just the opposite of prayer. To live in an angry way is to live without prayer. Prayer means gratefulness, prayer means no complaint. Prayer means "I am thankful for all that has been given to me; more I could not have asked for." In that very prayerfulness one becomes graceful.

To be graceful is to be religious. Religion has nothing to do with the idea of God or with the idea of heaven and hell and all kinds of other ideas, but religion has something to do with grace. Religion is the art of creating grace in you. Then whether you believe in God or not does not matter. If you have grace, God will believe in you. If you have grace, God will come to you; you need not go to him at all, because wherever grace is, God starts pouring, showering. In a thousand and one blessings he comes. And then there is no need to believe, because one knows.

Anand Margot. Anand means bliss, margot comes from Persian; it means pearl -- a bliss pearl. It is hidden in everybody's heart. We have not to search for it; it is not somewhere else. No travel is needed: just turning in, looking in. Once you are capable of looking in you will be surprised that all that one was searching for, seeking, desiring, dreaming, is fulfilled. God has already given all that is needed for the journey; we have been provided for. Existence goes on taking care, but we have lost trust, hence we are anxious, tense, driving ourselves unnecessarily mad.

All is perfectly okay. One needs tO relax and enjoy; and in those moments of relaxation and joy, you will become aware of the precious treasure within you: the bliss pearl.

Veet Gerhard. Veet means beyond, going beyond, transcending, surpassing; gerhard means hardness -- going beyond hardness, becoming soft. The whole past of humanity has been praising hardness, masculinity, the qualities of a soldier. Woman has been condemned, and not only woman, but all that is womanly, all that is feminine; and the feminine is the way to reach to God. The feminine is the way to be aware of beauty, of love. The feminine is the source of all art, all music, all poetry. The ultimate peak of the feminine is the birth of a mystic, a mystic like]esus or Buddha or Krishna. The feminine has to be imbibed.

Become more soft. Hardness has been praised because war has been praised. Hardness has been thought to be a great ideal because man has been taught to be constantly on guard, as if everybody is the enemy. It was a kind of paranoia that dominated the whole human past. Hardness becomes the ideal if you are afraid, hardness is the ideal if deep down is fear. But if there is love then hardness is not needed at all. If there is love, one can be soft, as soft as a rose, and one can be as vulnerable as a child. Those are the great qualities because those qualities make you receptive; and God has to be received, welcomed.

Shanti Ronald. Shanti means peace, ronald means power -- the power of peace. It is a totally different power than any other power. It does not interfere, it does not attack. It does not dominate. It attracts, it invites. It wins you over without defeating you. It is so powerful that it is capable of surrendering. It is so powerful that it is even ready to be defeated -- joyously, gracefully. And that's where its great strength is. It is the strength of the water; it is not the strength of a rock.

Become peaceful and you become powerful; power starts exuding from around you. Become more and more peaceful; as you become peaceful in the center of your being, your circumference starts becoming very powerful. But the power is non-violent; it is the power of love. It helps people, it serves people; it becomes a blessing to them.

Power without peace is dangerous; peace without power is false, a pretension. When peace and power are both together, then know that something has really happened, that you are transformed.

Prem Daniel. Prem means love, and to me daniel represents trust. Daniel was an old Hebrew prophet. He was thrown into the den of lions, because he refused to deny his trust in God. He came out of the den without being harmed at all. This may have happened, it may not have happened, because lions are not known to be so religious; but the story is beautiful.

The man of trust finds security even in insecurity. He finds friends even in ferocious, wild animals. It is his vision that transforms everything around him. If you throw a stone at him, it is a stone for you, it is a stone for everybody who is observing, but as it reaches closer to the man of trust it starts turning into a flower. Not that it actually turns into a flower, but to the man of trust it is a flower, it is a gift of God, because all are God's gifts.

To me daniel represents trust. Your full name will l, be: loving trust. That quality has to be grown, that quality has to be imbibed. It is not difficult, because all the essentials are there. You just have to pay a little more attention to your loving qualities, to your trusting qualities; you have to be a little more attentive.

You have been ignoring these qualities, that's what everybody has been doing, and to ignore love and trust is to remain ignorant. Not to ignore love and trust is to become knowing, is to become wise.

Deva Peter. Deva means divine, peter means rock -- divine rock. That's what man is: on the surface a rock and in the depths a God. If one is deceived by the surface, one's whole life goes astray. The rock is just a protection: deep in the rock is the lotus flower. But nobody thinks that hidden inside the rock will be a lotus flower, so people think that a rock is simply a rock; people think they are only bodies and nothing more.

Man is divine, not only matter; man is godliness. That is the lotus flower I am talking about. It is hidden inside the rock. The rock has to be penetrated. It can be penetrated.

Religion is basically the art of sculpture so that the unnecessary can be cut and the necessary can be revealed. You are the sculptor, you are the rock, and you are going to be the sculpture.

[A sannyasin says: Everything is fine... except for my headaches. That is the one thing in my life still that gives me tremendous pain.]

Mm mm. Accept it.

But if something is there and it is not going... and it has been there, accept it. Acceptance may help: it may go. Maybe the very effort, that it should not be there, keeps you constantly tense about it and keeps you focused on it. It can become a kind of auto-hypnosis; and that's my suspicion.

If you become concerned with something continuously, for years... and naturally, it must have started physiologically and then you became concerned, but slowly slowly it has become more a part of your psychology than a part of your physiology.

And the more you fight with it, the more you will be looking at it, the more you will be expecting it... you know that it is going to happen, you know that it can't be cured -- all these things are there.
If it is cured you will not believe it for months!...

[She asks if Osho means she is responsible for her headaches.]

No, no, I am not saying that; I am not saying anything about it. I am simply saying: accept it. It has been there so long, it is time to accept it; that's all that I am saying. What the consequence will be we have to leave for the future. If I say it will not be there, accept; then through your acceptance also you will be fighting. Because I say "It will not be there, it will go" you accept. Then acceptance is only a means so that it can go. Again you are focused on it.

I am saying to simply accept it. It has been there for so long, maybe you were born with it, maybe this is just the way you are...

I am knowingly not saying anything about the consequence, because then the acceptance will be false: you will be focused on the consequence, the result. Simply accept out of helplessness, not for a certain result.

Something is bound to happen, because acceptance is such a great force; something is absolutely certain

to happen. But what it will be, I cannot say, and I should not say and you should not ask. Just accept. Yes, maybe it is going to stay there For your w hole life -- accept it, and let us see what happens. Keep the future open. Then it is a totally different quality of acceptance. Then you are not motivated towards anything.

And it is psychological now. You have become focused on it, you have believed in it so long. It has become such a part of your being. It has been a kind of marriage and divorce is painful....

You prefer it but deep down such a long marriage... you cannot just simply divorce!

Start accepting. From this moment accept. Forget about it that it is a problem. When it comes, let it be there; nothing can be done. When it does not come, enjoy; when it comes, accept.

Let us see what happens out of acceptance. Something is bound to happen, something that may be a surprise to you!

The Shadow of the Bamboo

Chapter #18
Chapter title: None

18 April 1979 pm in Chuang Tzu Auditorium

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ShortTitle: BAMBOO18
Audio: No
Video: No

Anand Tallis. Anand means bliss, tallis is the name of a poet. Your full name will mean a poet of bliss. And that you have to become.

Be as happy as possible. This is the right age -- one can learn how to be happy or one can learn how to be unhappy, and then those patterns persist for the whole of life.

So from today start moving more and more towards happiness. Avoid unhappiness, don't cling to any unhappy thing. Good, Tallis.

Anand James. Anand means bliss; james in Hebrew means a follower. The full name will mean a follower of bliss. Each being is searching for, seeking bliss; deep down each is following the source from where bliss arises. To be a follower of bliss is to be on the right track.

Don't follow any doctrine, don't follow any belief, but certainly follow bliss. Wherever you find any fragrance of bliss, that is the right direction. Go in that direction, explore it to the full, because bliss is the invisible symbol of God's presence. It is just as when you come closer to a garden, the wind becomes cooler and fragrant. You know that you are coming closer to the garden; you may not be able to see yet. If you follow the track, the coolness and the fragrance, slowly slowly you will be able to find the source of it all. Bliss is the fragrance of God -- follow it!

A man who follows bliss never goes wrong. A man who follows bliss for himself becomes a blessing to others too. To be blissful is to be a blessing to others; to be miserable means that you will create misery around yourself. The miserable person creates a miserable world. To be in misery is the only sin according to me, and to be in bliss, the only virtue.

Prem Jens. Prem means love, jens perhaps comes from john. In all the languages of Europe john has entered in one form or another, for a certain reason: he was the most beloved disciple of Jesus. Hence it has become a common name in many languages. Literally it means God's gracious gift. Your full name will mean: love, God's gracious gift. Prepare yourself to receive the gift. Not that you have to become worthy -- you are worthy already -- but still, a few preparations are required.

For example, the sun has risen. You are ready to see it but your eyes are closed. You are worthy of seeing it but your eyes are closed. Just open your eyes -- that is the preparation. The sun has risen but you are living in a closed room, with the windows and the doors closed. You are worthy of enjoying the sunlight, the warmth, the joy of being in the open, but there are a few things between you and the sun which have to be removed

All preparation is negative: it is removing something. Anything that obstructs has to be removed. And the only thing that obstructs is the mind, the thick wall of thoughts; it is thicker than the China Wall. Slowly slowly, brick by brick, we have to remove the wall. Once the wall is removed, God's gift starts pouring into you. The taste of it is that of love.

Anand Karl. Anand means blissful, karl means man -- a blissful man. The moment man becomes blissful he starts becoming divine. Bliss is the bridge between humanity and divinity. To be blissful means to be fulfilled as man, and the moment you are fulfilled as man, you are capable of surpassing, transcending. You are ready to take off. Man is not the end: man is only a journey. There is far more yet to happen. Unless man becomes a god the journey remains incomplete.

The greatest thing that can be of help is to be more and more blissful. And it all depends on you, because it is your choice: man is free to choose between misery and bliss.

So remember it: if you are miserable, you have chosen it -- maybe unconsciously, but still you have chosen it. Don't throw the responsibility on anybody else, because throwing the responsibility on somebody else is the greatest barrier in spiritual growth. Then there is no way to grow. If you take the responsibility -- that "I have chosen it" -- then it is for you now to choose or not to choose, or to choose the opposite. All the alternatives are open.

Man can create hell or heaven in his being. It is the same energy that becomes hell and that becomes heaven; the only difference is that of awareness. If you choose with deliberate consciousness you will never be a victim of accidents. If you start moving more consciously in your relationships; in your actions, you will be surprised that slowly slowly misery is not chosen any more. Nobody can choose misery consciously. Bliss starts being chosen more and more; consciousness can only choose bliss. Once the knack is in your hands you have the secret key.

Deva Patrick. Deva means divine, patrick means noble, nobility -- a divine nobility. Man becomes noble only when he starts feeling the presence of God, otherwise he remains ignoble. Without feeling God, man has nothing higher than him, and life seems to be a cul-de-sac, an impasse. If there is no God, then man has nothing to look up to. No vision is possible, no aspiration.

Man becomes noble only when God starts having a place in his vision, when he starts feeling the presence of God close by. The closer the presence is felt, the more and more one becomes noble, graceful. Only a religious person can be noble; the irreligious can only pretend.

Nobility is one of the greatest arts. But one can cultivate it from the outside and that will be false. If it arises because of the feeling that God surrounds you, then it is spontaneous, then it is natural, then it is authentic.

Prem Brigitte. Prem means love, brigitte comes from bridge. Your full name will mean: love, the bridge. And that's precisely what love is -- a bridge between this world and that, between the known and the unknown, between matter and soul, between man and God. To be full of love is to be bridged with God; to be without love is to be lonely, unbridged. Hate creates a wall; love creates a bridge.

Man is so foolish that he goes on creating more and more walls. Rather than creating bridges, we create walls. Then we suffer and we feel imprisoned, but nobody else is responsible for it except ourselves.

One of the greatest enlightened masters, Mahavira, has said: Man is the greatest enemy of himself and the greatest friend too. If he creates walls around himself, he is his enemy; if he creates bridges, he is his friend.

Be a friend to yourself!

Anand Samuel. Anand means bliss, samuel means God has heard. Your full name will mean: be blissful -- God has heard!

Prayer is significant only when it is heard by God. Otherwise one can go on praying and praying and praying; it is a dead ritual.

What is the situation, what is the space, the context, in which it is heard by God? It is heard only if it arises out of your heart. It should not be a mind thing; it should not be formal. A prayer is heard only when it is a love affair: when you are madly in love with the divine, when it is not an intellectual enquiry but a laving search. When prayer arises out of deep trust it immediately reaches the very center of existence. That's what is meant by God. We are not disconnected from existence: we are rooted in it.

If something really happens in our deepest being it is immediately echoed by the center of existence. But if something goes on in the head -- one repeats a Christian prayer or a Jewish prayer or a Hindu prayer because one has been taught it in the childhood, and one repeats it parrotlike -- then it cannot reach.

Sannyas has to become something of the heart. Hence it is not a logical step but a mad jump. I am not trying to convince people to become sannyasins. I am seducing them certainly, but I am not convincing them... because in fact nobody can be convinced about God.

The function of the master is to seduce, to persuade, to slowly slowly take you by your hand so that you can take a few steps beyond yourself. Once you have taken a few steps beyond yourself you will be able to go further and further on your own, to the furthest shore!

Anand means bliss, Idama is very significant; it means thisness, suchness, is ness. To be in the present, to be now and to be here and nowhere else -- that is the moment when bliss arises. And to live in suchness means that whatsoever happens, accept it, drop rejecting. Even if you are feeling sad, accept it; live in that suchness. One is sad, so one relaxes into one's sadness; and immediately the quality changes. Then sadness starts having a beauty, a depth, a joy. It looks contradictory but try, and you will be surprised: if you accept sadness, if you enjoy the flavor of it, soon you are celebrating it.

Whatsoever happens is good. It can't be otherwise, because behind everything is God's hand. So live in total acceptance; that is the meaning of suchness. And never go beyond this, because once you start going beyond this, the mind arises, thoughts arise.

If one can live in the present with total acceptance, bliss is bound to happen.

[A sannyasin, leaving, says: I am confused about all the different meditations and I don't know which one is good for me.]

Which one did you enjoy the most?... It changes?

In fact it should be so, because life goes on changing. One day you have one mood, another day you have another mood; and with one mood one meditation fits...

So nothing to be worried about; you can go on changing. Whichever feels good, do; don't fix it. But one meditation has to be done every day, whichever... just sit silently for five minutes and wait, and whatsoever arises in you, do it.

[A sannyasin says that on Osho's advice he had arranged a job for a year prior to coming to the new commune. However he wants to be here.]

For these few weeks forget everything about it, mm? These few weeks, these few groups, meditations, will bring the clarity and there will be no problem; the decision will come on its own.

Start learning how to be more intuitive. Rather than deciding by the intellect, let your intuition decide it. Intellect needs thoughts; intuition needs silence. Become more silent, still, and then a still, small voice starts telling you what to do, what not to do. To follow it is always right. It never takes you on any wrong track.

One of the greatest problems with the modern man is that he does not know how to connect himself with his own intuition. Then there are always fifty chances of being right and fifty chances of being wrong. Whatsoever you choose you will remain confused, because choosing by the intellect means choosing one alternative against the other, and the other also has a few advantages. Sooner or later you will start thinking whether it was the right choice or not. If you had chosen the other, the same would have happened, because this alternative also has a few advantages.

Choosing by the intellect always brings confusion, repentance, and one always feels: "Who knows? -- if I had chosen the other path, maybe my life would f have been better, more contented, more fulfilled." But now there is no way to know, there is no way to go back either.

If you allow the intuition to choose, this never happens. Intuition knows no alternatives. It is very direct, immediate; it simply says "Do it". It does not say "Do this or that". It simply says "Do it", and it comes so

clear and so loud that one never looks back, one never feels any repentance.

Just remain here, meditate and keep it aside. Let the question wait; something will arise through your intuition. If it doesn't arise, then remind me when you are leaving.

The Shadow of the Bamboo

Chapter #19
Chapter title: None

19 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904195	
ShortTitle: BAMBOO19	
Audio:	No
Video:	No

Anand Karin. Anand means bliss, karin means pure -- pure bliss. Bliss can exist in many forms. When it is physical we call it pleasure; when it is psychological we call it happiness; when it is spiritual we call it joy. But when it transcends all these three, then it attains to perfect purity; then it is pure bliss. It is neither physical nor psychological nor spiritual: it is transcendental.

It contains all the possibilities and yet it is beyond them. It is not the sum total of its parts; it is more, it is plus, more than the sum total of the parts.

The whole search is for that pure land. The Buddhists have a name for it: the lotus paradise.

Prem Francine. Prem means love, francine means freedom. Love is true only when it brings freedom. If it brings a kind of bondage, if it creates chains for you, if it imprisons you, it is not love; it is exactly the opposite of love. It is pretending to be love, masquerading as love, but it is hate.

If love is possessive, it is not love; if love dominates, it is not love. Love's very fragrance is that of freedom. It rarely happens, because we have forgotten the very language of how to be free. In the name of love we are searching for a kind of dependence.

We have forgotten what love is, we have forgotten what freedom is. They are two aspects of the same coin; and if you can attain to one, the other will come of its own accord. Either be loving and you will find freedom as a reward, or be free and you will find love as a reward.

Deva Johan. Deva means divine, johan is from the Hebrew john. John was the most beloved disciple of Jesus, hence John has become the symbol of a beloved disciple. Your full name will mean a divine beloved disciple; and that is going to be your work on yourself.

One of the most difficult things in life is the art of disciplehood, because it needs surrender. It needs the guts to put your mind aside. It needs the daring to drop the ego. Only then is the disciple born. And to be a disciple is the only way to reach to truth; there is no other way.

The very word "disciple" literally means the art of learning. And one can only learn if one is ready to drop all that one has learned before. If one wants to go on learning, one has to be aware not to accumulate knowledge. The knowledgeable cannot learn; learning happens in innocence. Learning requires you to always function from the state of not-knowing. The real learner remains an agnostic: he knows that he knows not. Then miracles become possible, then mysteries are revealed.

No effort is needed on your part. If you are ready to learn, that's enough; if you are open to learn, that's enough. If you are receptive, vulnerable, without any resistance, then truth is going to happen to you.

Sannyas is another name of disciplehood. Become a disciple. It is difficult, I know, it is hard, but once it starts happening, tremendous is the benefit, great is the benediction.

Deva Louise. Deva means divine, louise means glory -- divine glory. It is there in every being, unmanifest, latent. Just a little effort and it can become manifest, and that which is potential can become actual. Man contains the greatest glory on the earth yet lives in unnecessary misery, yet lives like a beggar. His destiny is to be a king but he never claims it, he never asks for it.

He has completely forgotten who he is and what he is meant to be. A Buddha, a Jesus, a Krishna -- these are just manifestations of our glory. If we are the seeds, they have become the flowers. You contain that flower too.

That is the whole purpose of being initiated: it means that the seed is being initiated by the flower. It means that being with the flower the seed will start dreaming, at least, about being a flower; the seed will be stirred and a great longing will arise in it.

That longing is the beginning of the great journey. Once that longing starts, every day it becomes more and more intense, more and more passionate. Sooner or later it grips you so totally, it overwhelms you so totally, that the seeker disappears in the seeking. That is the day of great fulfillment -- when the seeker disappears in the seeking, when the seed disappears in the flower.

Deva Nicola. Deva means God, nicola means victory -- God's victory. Be surrendered and let God be victorious; that is the only way to be victorious. Not by fighting but by surrendering, one achieves victory. That's how it functions in the world of love; and God is the world of love. In love, if you try to win, you will be defeated. In love you surrender. You want to be won over, and that very longing to be won over becomes your vicory in a very mysterious way.

Before God one should not go with the idea of conquering. And that idea is very deeply rooted in the modern mind: conquer nature, conquer everything. But there are things which cannot be conquered. There are things which when you are before them, you have to surrender. That is the indirect way of becoming victorious. In the world of love, in the world of God, in the world of beauty, this is how it happens: not by conquering does one conquer, but by being conquered.

Let there be only one prayer in the heart: Let thy kingdom come, let thy will be done. That is the meaning of your name; let it become the meaning of your life too.

Deva Hein. Deva means divine, hein means home -- a divine home. Man is a temple -- unaware, unconscious of the fact that God resides in him. Your consciousness is part of God, your consciousness is divine. Your body is just a shelter for it, and a beautiful shelter. One has to respect the body, love the body, care for the body, because it is God's home.

So I am against all those so-called saints who are against the body. They are against the temple, and in destroying the temple they may destroy the deity too. And the body is a miracle, a mystery. Although you have lived in it you have not looked deep down into its mysteries. It is the most complex phenomenon in existence, its functioning is a miracle, but that is nothing compared to the divinity that resides in it.

Enter the body and you are entering into a world of mystery; then enter the mind -- a deeper mystery; then the soul: even more depth -- and then God... These are the four steps of going in. God has to be found. Without finding it, one lives in vain.

Anand Peter. Anand means blissful. Peter was one of the twelve disciples of Jesus. Jesus said: Peter will become the rock of the religion that I have brought into the world. He will be the foundation rock of my church, of my temple. Hence the word peter became synonymous with rock. He was the most solid of his disciples, totally devoted, with not a single doubt; his heart was like a rock. With absolute determination he surrendered himself. And that is the way one finds the ultimate truth.

Be blissfully surrendered like Peter, and be so total in your disciplehood that you can also become a rock. Again I am creating another temple and again foundations stones are needed and again people who are devoted, again people who are ready to live and die for the message...

The Shadow of the Bamboo

Chapter #20
Chapter title: None

20 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904205
ShortTitle: BAMBOO20
Audio: No
Video: No

Anand Kees. Anand means bliss, kees means tree -- a tree of bliss. Man is also a tree; man also has roots. They are invisible but man is not without roots. Man is constantly being nourished by existence. Each of the senses is a root into the universe. From the eyes we are nourished, from the ears we are nourished; from each pore of the body we are nourished.

Man remains miserable if he simply remains a tree with great foliage but no flowers and no fruits; that's the misery. Unless a tree blooms, something remains missing.

The moment the tree blooms there is blessing, bliss. Not only is one blessed, one becomes capable of blessing others too, because the fragrance is released to the winds.

My sannyasin has to be a flower -- a flower of joy, a flower of celebration, a flower of song, basically a flowering. I am utterly in love with life, and there is no other God except life itself. So to live totally, to live with abandon, to live in the moment without any thought of the future and the consequences, to live consciously, is the whole of religion. No ritual is needed, no priesthood is needed, no temple, no church, is needed. Wherever you are in love with life there is the temple.

Anand Julius. Anand means bliss, julius means youthful, young. Bliss is always young, it never grows old. And sadness is always old, it is never young; because sadness is part of death and bliss is part of life. So if a person can remain blissful he remains youthful. The body becomes old -- that follows the natural law -- but the spirit always remains young.

To remain young is one of the most significant things in life, because it is out of youthfulness that all poetry is born. It is out of youthfulness that all joy arises. To be youthful means to be fresh, and to be youthful means to be adventurous. To be youthful means ready to learn; to be youthful means to be courageous. Only the young mind can risk, and without risk there is no truth.

The older in spirit one becomes, the less and less one remains capable of risking, because one gathers security, convenience, comfort, and one becomes afraid of losing something. And the moment you become afraid of losing something, you are encaged, you are imprisoned. Then you are no more free, you are a slave.

Remain young to the very end. A really alive person remains young even while he is dying. When Socrates was dying he was young. To the very end, to the last moment, he was so youthful, so curious to know about death, so enchanted, that he went again and again and asked the person who was preparing poison for him -- because he was sentenced to death through poisoning -- he asked again and again: How much more time will you take, because it is now time! Why are you making it late?

And the man who was preparing the poison started crying. He said: I am delaying it knowingly, so that you can live a little longer. But why are you in so much of a hurry to die?

Socrates said: Life I have seen; death I have not seen yet, hence I am more curious about death than about life.

This is youthfulness to the very end -- the spirit of adventure, enquiry. If this spirit gets hold of you from this moment, from this age, it will transform your whole life. It will keep you fresh and flowing; and to

remain fresh and to remain flowing is enough: one day the river reaches the ocean of its own accord.

Prem Gudrun. Prem means love, gudrun means divine wisdom. Your full name will mean love, the divine wisdom. Knowledge is of the head; wisdom is of the heart. Knowledge is intellectual; wisdom is intuitive. Knowledge comes through logic; wisdom comes through love. Those who remain interested in knowledge remain heartless, and the more knowledgable they become, the more heartless they become. And to be heartless is not to be alive at all.

Life consists in being heartful. The really alive person is just heart and heart and nothing else. From head to toe he is only heart. If you touch his hand, you touch his heart, because he is nothing else. Only in such a state of heartfulness are mysteries revealed; the doors of the divine open. For the intellectuals they remain closed.

There is a knowing that happens only through love, and that is the knowing worth knowing.

Forget all about knowledge and pour your whole energy into love. And following love a different kind of knowing which is not of words, which is made of pure experience, which is immediately felt as so, will happen to you. No proof is needed for it; it is self-evident.

That's why mystics cannot prove anything about God; they cannot argue. As far as argument is concerned they are dumb. But that's how it is: what can you say about love and what can you say about beauty and what can you say about music? And God is the ultimate music, the ultimate love, the ultimate poetry, the ultimate beauty. God is all that is ultimate; how can anything be said or proved?

Yes, God can be known, but not through the mind: through the heart. Let that become your persistent search from now onwards.

Anand Antje. Anand means bliss, antje means prayer -- a blissful prayer. One can be in prayer formally as a kind of ritual. Then it is pointless, it is an empty gesture. It is simply wasting time. It is not going to be heard, because in fact it has not been done at all.

Prayer is true only when it is of the heart: informal, a love affair. The formal prayer always desires, demands. It is a means to some end. The true prayer is simply a thankfulness for all that God has already done. It is gratitude, and gratitude is always blissful. Desire is always out of misery, so the formal prayer arises out of misery and remains part of misery. The true prayer arises out of a kind of joy -- the joy that "I am", the joy that "Existence is", the joy that "There are roses and stars and oceans".

It is such a mysterious universe that surrounds you. Not to be aware of its poetry is to be dull and stupid. Not to be aware of the constant dance that goes on around you is to be completely asleep. The true prayer is an awakening, awakening... that "We are surrounded by a great mystery. Within and without there is a constant flow of joy going on, a song is there, a music persists."

Become a blissful prayer. Then it is neither Christian nor Hindu nor Mohammedan -- it is simply a prayer. It need not even be uttered in words: even bowing down will do. It need not even be a bowing down: just the feel is enough, just a stirring in the heart.

Prem Ingrid. Prem means love, ingrid has many meanings: the god of .fertility, prosperity, crops, and peace. Remember peace. Your full name will mean love and peace.

Peace can be without love but then it is cold, very cold. That's how monks have been down the ages: peaceful but without love. It is a kind of stony peace -- not warm, not alive, not dancing; no song arises in it. It is not worth anything; it is a very negative state.

There are people who have love but don't have any peace. Their love is a kind of neurosis -- noisy, much ado about nothing. Unless these two are together a man remains lopsided.

One should not choose either/or. Both have to be lived together; and that's my effort here with my sannyasins: be loving and peaceful. Love should not be at the cost of peace and peace should not be at the cost of love. It is easier to choose one, but to live both needs great skill, and the name of that skill is sannyas.

The energy-field that I am creating here is just to help you to synthesize these two polar opposites, to integrate these polar oppo-sites into one phenomenon. When love is peace and peace is love one has arrived home.

Anand Jan. Anand means rejoice, jan means God has been gracious; it is a form of john -- rejoice because God has been gracious. The grace is showering. The very fact that you are is enough proof that God

has been gracious. There is nothing higher than life, and life has been bestowed upon you. There is nothing more precious than love, and the treasure is hidden in your heart. Man needs nothing except consciousness, and that has already been given. All that is needed for this immense journey into life is provided for. Because we have got it without any effort we are not aware of it.

Just think if you had to earn life. Just think if you had to earn love. Just think if you had to earn consciousness. Then you would have appreciated the value; but because they are given we take them for granted.

Don't take them for granted. Feel grateful, and the only way to feel grateful is to rejoice, to dance with abandon. God has been gracious and God is constantly gracious! The more you rejoice, the more you will be able to see the grace, the more you will become capable of receiving the grace.

This is one of the most beautiful words, but become aware of the meaning, and not only verbally but existentially.

Anand Deva. Anand means bliss, deva means God -- God of bliss. Bliss is the goal of all life: the trees are moving towards it, and the animals and the birds and all life is a groping for bliss. If you can find bliss you will find God too; bliss and God are synonymous. One can forget about God but one cannot forget about bliss. You can find a person who denies God, who says that there is no God, but you cannot find a person who denies bliss. Even the atheist is searching for bliss. That means that God is only a concept: bliss is the true thing. Nobody can deny it, nobody can reject it. It is impossible not to seek and search for it. Hence I say, bliss is God.

Anand Michele. It means exactly the same as Anand Deva: anand means bliss, michele means godlike. Bliss is the only experience that is godlike, that is divine, that gives you the feeling that God exists, that proves to you that God is. There is no other proof, no other proof possible. God cannot be argued about, for or against; people can only prove him by their own blissfulness. Become proof of God!

The Shadow of the Bamboo

Chapter #21
Chapter title: None

21 April 1979 pm in Chuang Tzu Auditorium

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ShortTitle: BAMBOO21
Audio: No
Video: No

Deva Debbie. Deva means divine, debbie means bee -- a divine bee.

The bee is always searching for the lotus, hence it is a symbol of the seeker of truth. The lotus is the ultimate symbol of one's flowering, hence in the East the ultimate state of samadhi is called the one-thousand-petaled lotus. Once the bee has entered into the lotus it never comes back. It cannot come back; it has found its home.

Each seeker is a bee, groping in the dark, inquiring. Each being is a quest, a quest for the ultimate flowering.

Anand Rama. Anand means bliss, Rama is a name of God. Your full name will mean God of bliss. Remember that God is bliss, so there is no need for the seeker to be serious. To be serious creates a hindrance. The search has to be playful. Be sincere but not serious. Take it easy and take it as fun. When

you are in a playful mood you are closest to God. When you are cheerful he is just around the corner. Hence it has to be constantly remembered that a religious person should develop more and more cheerfulness.

In the past the practice has been just the opposite: the religious person becomes sad, serious, dry, dull. In the past his effort has been how to destroy all joy, how to sacrifice all playfulness. Naturally the past of religion has been very juiceless, utterly uncreative... only once in a while, a Buddha, a Jesus. That is nothing worth bragging about.

In millions and millions of people if one person becomes a Buddha that does not give any credit to humanity. In fact those who have become Buddhas have become Buddhas in spite of this stupid nonsense that has been perpetuated in the name of religion.

Prem Midori. Prem means love, midori means green -- green love. Love is always green, always young, always fresh; love never grows old. It matures but it never ages. It becomes more and more ripe but it remains green, it remains young. That's the miracle of love.

If one can remain loving continuously, one can remain alive and fresh to the very end. Even into death one can enter with all the greenness of life, with all the joy, with all the dance. Unless a man is capable of entering into death dancingly, he has not lived at all.

Anand Dheeren. Anand means bliss, dheeren means infinite patience. Bliss is possible this very moment, but infinite patience is needed. It is our impatience that functions as a barrier; it is our hurry that does not allow us to relax. And without relaxing, without going into a deep let-go, we cannot contact our own inner source and that's where bliss is.

Bliss is not something outside you that you can achieve: it is something inside you that you have forgotten. One has to go deeper and deeper into oneself. But the hurried mind cannot dive deep; it can only swim, thrash, on the surface; it can only rush hither and thither. Because it is constantly in a rush it is never in the moment.

Your mind is constant!y hijacking you from the present moment -- either Into the past or into the future, but it never allows you to be now, to be here. By infinite patience is meant that "I trust, I am not worried. I am not rushing for tomorrow. I will rest in this moment. I will allow this moment its totality. I will explore this moment with my totality."

Then immediately, without even a second in between, something wells up within you, something overwhelms you: a kind of music, a kind of melody, a feeling of well-being, as if everything is as it should be, you are at home, nothing is needed, all is perfect. That feeling is bliss -- that everything else as it is, is right; it is absolutely okay, it cannot be better. That feeling is bliss, but that feeling is possible only when you relax, are patient, unhurried. And that's what meditation is all about.

Sannyas is nothing but a style of life, of living moment to moment, without hankering for the future... just living the present so totally that the mind has no time, no space, to go anywhere else... so absorbed, so utterly involved, drunk, with the present.

Deva Patrice. Deva means divine, patrice means noble. Man is animal without God. Minus God, man is just another animal; plus God, man is not only not animal: man becomes something superhuman. That superhuman quality is nobility. It brings grace. If one starts feeling that God is everywhere, within and without, that very feeling transforms. Otherwise man goes on crawling in the mud; it is impossible to think of flying into the sky. First the sky has to be experienced, at least looked at, and not only that: one has to be aware of one's wings.

Sannyas makes you aware of your wings and makes you aware of the sky that is available and which is for you. It is yours, just for the asking, and you belong to the sky. Crawling in the mud you will never feel blissful.

Man is carrying something within him which is of the beyond. No animal is discontented except man; no animal is bored except man. No animal is searching for truth or God except man, for the simple reason that there is something inside that does not allow man to be contented with the ordinary life. Something goes on gnawing in his heart, a subtle pain that something is missing. Something is certainly missing. Man is vast enough to contain God in himself, and nothing else can fulfill him.

Invite God into your being. God is available: you just have to be open and inviting and welcoming, and he rushes to you from all the corners; and that makes one noble.

Anand Hari. Anand means bliss, hari is a name of God -- God of bliss. Bliss is my most fundamental teaching. To be blissful is to be virtuous; not to be blissful is to be a sinner. In the ancient days it was taught that if you are virtuous you will be rewarded by bliss. I say just the opposite: if you are blissful you will be rewarded by virtue.

There is no need to cultivate virtue: all that is needed is the art of being blissful, and virtue comes of its own accord, because a blissful person cannot do any harm to anybody; that's impossible. A blissful person can only go on sharing his bliss with people. Slowly slowly, his very presence becomes a sharing. And a blissful person is naturally loving...

Anand Leela. Anand means bliss, leela means play -- divine play. Christianity, Judaism, Islam -- they think that God created the world; but that is not the vision of the Indian mystics. They say that it is God's play. Creation seems to be a little bit of a serious thing, and that's why Christians say that after six days he was tired, and the seventh day he rested.

The eastern concept of God cannot conceive him as tired. He is not tired even yet! He is continuously creating; in fact he is creativity itself. But the creativity is not a serious phenomenon: it is just playfulness.

This is a totally different vision. It allows you to live your life in a light way. It allows you to remain unburdened. It allows you a kind of weightlessness, and to live life without any weight is the only way to live. People are burdened with weight, guilt, fear. There is no need to be; the whole thing is just a play. We are actors on a great stage, playing our roles. So do the best you can, but don't be worried: nothing serious is involved. Once the curtain falls, everything disappears. In the ultimate reckoning there is no sin, no virtue; nothing is good, nothing is bad. Some people played the role of being saints and some people played the role of being sinners, that's all. But once the curtain falls, the sinners and the saints all sit together and drink tea!

The Shadow of the Bamboo

Chapter #22
Chapter title: None

22 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904225
ShortTitle: BAMBOO22
Audio: No
Video: No

Deva Julia. Deva means divine, julia means youthful. God is always young. The idea of an old God is just rubbish, because existence is always young. To be in God means to remain fresh and young, and the way towards God is being more and more youthful. The body will become old -- that's the nature of matter; matter is always old because matter is dead. Consciousness is always young because consciousness is life.

[Osho gives sannyas to someone who wishes to start a meditation centre in Spain.]

Peter was the most solid disciple of Jesus; so solid, so totally devoted and surrendered, that Jesus called him his rock, the rock on which the church would be built.

You can also become a rock for me, and much has to happen through you in Spain.

Just don't be worried about your limitations, I will take care of them -- just take the plunge. You will become a rock there, and soon a temple will arise.

Anando means blissful. The greatest blissfulness in life is to be a disciple, because the disciple is in the

state of learning, and that is the greatest joy in life: to learn more and more and more, to go deeper and deeper into the mysteries of existence. And if the commitment is total, then in a single leap one can go into the greatest depth of life and can have the taste of the highest peak and the deepest depth, both together... because they are not different. The highest peak has the deepest depth in it, and the deepest depth has the highest peak in it....

Help my people there -- you really have to become a rock for me! Whenever it is possible, come back, but
Spain needs much work. Good.

Deva Ralf. Deva means divine, ralf means wolf -- divine wolf. Man is both; half animal, half divine. And that is the dilemma: where to move, what to do, how to be? The lower, animal part, goes on pulling downwards, and the higher, divine part, goes on pulling upwards and man is torn apart. There are only two ways to be at peace. One is: reduce the divine to the animal -- which is not possible, because the higher cannot be reduced to the lower; there is no way. The young man cannot be reduced to the child, the old man cannot be reduced to the young man. Life never goes backwards, time never moves backwards, so there is no way for the higher to be reduced to the lower.

Man tries hard -- through alcohol, through sex, through indulgence, eating too much, through violence, through drugs. There are a thousand and .r one ways to drown the divine in the animal, but nothing ever succeeds; again and again the divine pops up, and again the problem is there.

The other alternative is to transform the animal into the divine, which is possible -- arduous, difficult, but not impossible. But the animal has not to be suppressed; if you suppress it, transformation becomes impossible. The animal has to be understood, the animal has to be befriended, the animal has to be loved. Through love, understanding, friendship, you can take the animal with you to the highest peak of your being. And that's what sannyas is all about: the art of transforming the animal into the divine.

Anand Dwariko. Anand means bliss, dwariko means door. Man is a door, a door to the divine. Man contains infinite potential to be blissful, but it has to be actualized. Man is not what he really is -- man has to become what he really is. Man is covered with many pseudo masks. The society ties to hide your reality behind many many screens, and slowly slowly you lose the contact with your own self. The moment you lose contact with your own self, bliss disappears.

Each child is blissful, but sooner or later, somewhere around the age of three or four, bliss disappears. That's why you can remember backwards only to the age of three or four. The day bliss disappears, memory appears, mind appears.
Mind has to disappear again for bliss to appear.

That's the whole work of meditation: to help you to put the mind aside, to help you to use the mind when needed and not to use it when not needed, to use it but not to be used by it. Then life again has the same innocence as that of a child, and the same bubbling joy, and the same vibrant quality, the same radiance, the same flow of energy. One is again electric, one is again life!

Anand Anna. Anand means bliss, anna means prayer -- bliss prayer. My vision sees only bliss as prayer. If one is blissful, one is prayerful. Whether one prays formally or not does not matter. In fact it is only people who don't know how to be blissful who pray formally.

The blissful person is a prayer in himself. He need not commune with God through words: his silence, his overflowing blissfulness, is enough.

Sat Savitri means the sun of love.

Prem means love, savitri means the God of the sun. Love is exactly like the sun in the inner sky. As without the sun there will be all darkness outside, without love there is all darkness inside. Just as without sun there will be no life outside, without love there is no life inside. The sun outside and love inside are synonymous. The sun is the center of the outer world and love is the center of the inner world. Love also is as much a source of light as the sun, and a source of life.

Move more and more into love and you will be moving into life, into light, without any effort. Be loving and God is. Only in deep love do we start feeling the presence of God; in no other way is God ever felt. No argument, no philosophy, no theology, is of any help. If love helps, then everything fits together. If love is missing, then everything starts falling apart. Love is the only integrating force.

The Shadow of the Bamboo

Chapter #23
Chapter title: None

23 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904235	
ShortTitle: BAMBOO23	
Audio:	No
Video:	No

Anand Chris. Anand means bliss, blissful, chris means a follower of Christ. Christ is not a personal name; it has nothing to do with Jesus as such. Jesus is a Christ but not the Christ. Buddha is also a Christ, so is Zarathustra. There have been many, there will be many. Nobody is the Christ, and everybody can become a Christ.

Christ signifies the ultimate state of consciousness. It comes from a Greek root which means to touch -- one who has touched the ultimate, one who has touched God, or one who has been touched by God. Beyond it there is nothing; one has reached the goal, one has arrived home.

So don't be confined to Jesus alone. Jesus is beautiful, but so is Lao Tzu and so is Mohammed. One should not be narrow, because the narrower one is, the less religious. One should be open and wide, and open to all kinds of Buddhas, Christs, Krishnas. Then you become richer, because there is something specific to Jesus and there is something unique to Buddha. If you are available to all the enlightened people of the world your richness will know no boundaries. The world is unnecessarily poor: one person has become a Christian, another has become a Hindu, and both are confined. Rather than making their religion a freedom, they have made a prison out of it.

By becoming a sannyasin you are really becoming a follower of Christ, because I am making available all that is great and all that has exploded in the past of humanity... all the peaks, all the glories and all the splendors of spiritual life.

I don't represent any one tradition: I represent all the traditions. I don't belong to any tradition but all traditions belong to me. Jesus is as much mine as Buddha, and Krishna, and that's how it should be with my sannyasins. From now onwards all temples are yours. Go into the mosque and pray, go into the church, go into any temple; it is yours. Read the Bhagavad Gita, the Koran, the Bible -- they are all yours.

Remember that the whole heritage of humanity is yours. That vision will raise your consciousness. It w ill make you more and more available to subtle influences. It will make you more and more available to different nuances of spiritual experience. A man is an infinity, and a man should not be confined to any tradition, to any philosophy, to any religion. A religious person cannot be confined to any religion at all.

So get out of all boundaries, get out of all bondages. But remain available to all that is beautiful, wherever it has happened, to whomsoever it has happened. This is how one becomes a disciple, this is how one starts learning. A Christian cannot learn, a Hindu cannot learn; they have already decided w hat is right and what is wrong, and what is true and what is not true. Let sannyas be an enquiry into truth. Don't start with any a priori conclusion. Start empty-handed, start from a state of not-knowing, start with innocence. That is the only real start. And if one can start with innocence, sooner or later, one finds the goal. It is innocence that becomes the bridge.

Anand Linda. Anand means bliss, linda means beautiful. Bliss is beautiful. Nothing else is ever beautiful. And wherever you find beauty, it is nothing but a expression of bliss. The rose is beautiful because it is exuding bliss the stars are beautiful because they are dancing in bliss. Man is also beautiful

only w hen there is bliss in the heart. Then one becomes luminous. Then that which is in the heart shows in the eyes, in the face, in the body, in every gesture.

Beauty is not something physical only; basically it is spiritual. And unless it is spiritual, the physical does not last long. It is only a facade it is so formal that it can't mean much.

People fall in love for two reasons. One is physical beauty. If somebody falls in love because of physical beauty he is going to be disappointed soon, because after two, three days -- just two, three days -- the physical beauty will be taken for granted. Inside there is hollowness and there is no inner beauty, no depth. Hence people who fall in love with physical beauty are continuously disappointed, frustrated, but they don't see the point, where they are failing.

Unless one learns how to fall in love with spiritual beauty, love remains unfulfilled. Once you have fallen in love with spiritual beauty there is no end to it. It has infinite depth: you can go on falling and falling and falling and you will never come to the bottom of it. Only then is love a fulfillment.

Search for spiritual beauty, and that, in other words, is the search for God.

The Shadow of the Bamboo

Chapter #24
Chapter title: None

24 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904245
ShortTitle: BAMBOO24
Audio: No
Video: No

Hock Hoe. Hock means prosperity, hoe means peace. Peace should be the center of life, then prosperity becomes the circumference automatically. If one is really peaceful, one prospers, one succeeds. Then whatsoever one does is bound to bring fulfillment. Then the man of peace has such an alchemical touch that whatsoever is touched by him turns into gold.

But the fundamental thing is peace, not prosperity. Prosperity is just like a shadow: wherever peace is, prosperity is, not vice versa. There may be prosperity and no peace; then it is worthless. Then it must have been achieved by foul means. Then somewhere there must be something wrong in it. And then it will remain only superficial and deep down you will remain in a turmoil. And that's what people do: they start by being prosperous and they think that if they are prosperous they will attain peace. This is just not possible.

If one becomes peaceful, prosperity comes. Jesus says: Seek ye first the kingdom of God, then all else shall be added unto you.

Prem Anat. Prem means love, anat means a big gem, a big diamond -- love, the diamond. There is nothing more precious than love. But love is not lust: love is prayer. Love basically has nothing to do with the world, with the world of objects. It has something to do with the interiority of your being. It is a quality, it is not a relationship. It is not that you are in love with somebody and then you are not in love -- falling in, falling out. That is not love -- that is something totally different.

Love is an inner quality, a fragrance. One is love, not in, but is. It has no reference to anybody. It simply refers to you -- that you are love, that you exist as love, that you behave as love, that you walk as love, that you live as love, that love is your existence. Then you have the greatest diamond in your heart. Then you have the most precious treasure in the world. Nothing else is needed -- that's enough, more than enough.

Anand Mahesh. Anand means bliss, mahesh means the great God -- bliss, the great God. Bliss is the

original search. Everybody is seeking and searching for bliss -- knowingly, unknowingly, consciously, unconsciously, wrongly, rightly, but everybody is seeking bliss.

One can deny God, one can say that there is no God -- millions say there is no God -- but nobody can deny bliss. Bliss is far more significant than God himself, because nobody can deny it; even the atheist is seeking and searching for bliss. Hence I call it the great God, the God of gods.

Anand Alistair. Anand means bliss, alistair is a form of Alexander; it means a great helper of mankind. Your name will mean bliss, the great helper of mankind.

My understanding is that a blissful person need not try to help anybody: his very presence is a help. He need not make any deliberate effort to help; whatsoever he does naturally, spontaneously, without any self-conscious idea of helping, is helpful. His existence is helpful.

It should not be a deliberate effort. One should not become a missionary, one should not start helping people and serving people; one should not be a do-gooder. Those people are dangerous people; humanity has suffered very much from those people. They have proved a great mischief. Their whole effort to help is a hidden strategy to dominate. On the surface they serve; deep down they want to possess you. Their service is basically an ego-trip, and whenever there is ego, everything goes poisonous.

Just be blissful, and then whatsoever you do is good, is ethical, is moral. And without being blissful, never try to help anybody, because you will be harming. A miserable person can only harm and a blissful person can only help.

Anand Radha. Anand means blissful, Radha is the name of Krishna's beloved. Radha was not an historical person; it is a metaphor. It is a very significant word.

In Sanskrit, when the river moves towards the sea, from the origin to the goal, it is called dhara. If the river can move backwards, not towards the sea but towards the origin itself, then it is called radha. Dhara written backwards becomes radha. Radha simply means one who has started searching for the origin, for the very source from where we are coming. And the only way to reach to the source is to become a lover of existence.

Krishna represents the existence, and radha, the beloved, represents one who is in tremendous love with all that is. Love is the way to move back to the origin of life, to the very beginning, because the beginning is the end. And to come upon your original source is to be free from all misery. To know who you are is to come home.

Anand Jeff. Anand means bliss, jeff means peace with God. Bliss is possible only if you are at peace with God and by God I mean the whole existence. Ordinarily people are constantly in a struggle with existence -- not at peace but in conflict. And that is the root cause of all misery.

The part cannot fight against the whole, and if it tries to fight it is bound to go crazy. The leaf cannot fight with the tree and the wave cannot fight with the ocean. And that's exactly what man has been trying to do. Man is just a leaf in the tree of existence or a wave in the ocean of existence. But man wants to fight because it is only through fight that he can feel separate, special, unique. It is only through fight that he can attain to an ego.

If you are at peace with God, *you* are not, hence the fear of being at peace. If you are fighting, you are -- the more you fight, the more you are. But the more you are, the more miserable you will be the less you are, the less miserable. If you disappear completely, all misery disappears. And what is left is bliss.
Be at peace with existence and you will be blissful.

Prem Valerie. Prem means love, valerie means strong. One is strong only if one is rooted in love, otherwise one may look strong but deep down one remains hollow. One may have brute force but deep down one is weak. Without love the heart never attains to strength.

The miracle is that the man of love does not look like a rock. He is more flowing, more vulnerable, more delicate; he does not look strong. His strength is hidden. It is not on the surface, it is at the center; and the real strength always remains hidden. On the surface only the superficial appears. Love remains a song unsung... something potential, hiding in the deepest recess of one's being, but from there one is nourished.

Another meaning of valerie is health. That too is beautiful. Love makes one healthy and whole. Without love a person is basically ill. I am not talking about the physical health but the health of the total -- the physical, the psychological, the spiritual. When all these three are humming together, that is health. When

there is no conflict between these three dimensions of man's being, when they are all in a kind of togetherness, helping each other, supporting each other, when there is a deep harmony, accord, that is health.

It is health because it heals the greatest wound in man's being; the wound is that of separation. Man has become separated from God and that is the wound. When you are perfectly healthy, functioning, humming as a total organic unity, that wound disappears; you are no more separate from existence. When your inner being is humming with music, suddenly you find that the same music is outside, and the separation between you and the outer disappears. Then there is nothing inner, nothing outer -- just one expanse, just one unity. That is health.

Love brings health, love brings strength, and ultimately love brings God.

[A sannyasin, leaving, says: Can you tell me which meditation to do while I'm gone? He likes whirling best.]

Then try that. That is one of the best things. If you can manage spinning, that is one of the very deep-going methods. If you liked it in your childhood you may be able to revive it.

Very few people can really enjoy spinning but those who can don't need any other meditation.

Try it, and if it feels good, then continue.

The Shadow of the Bamboo

Chapter #25
Chapter title: None

25 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904255
ShortTitle: BAMBOO25
Audio: No
Video: No

Prem Andre. Prem means love, andre means courage. Courage without love is dangerous, because courage without love is bound to turn towards destruction. Courage with love is creative, is a blessing. So love should be the very foundation of one's courageousness. Courage only creates a warrior. With love, courage creates a sannyasin, a seeker of God, a lover of God. Remember it: it has been a great calamity down the ages because we have cultivated the qualities of courage in people without bothering about love. Hence we have created a history of war, murder, violence.

Now love has to become far more important than courage itself, then only can man be saved. Now love is the only hope and the only salvation.

Anand Kristin. Anand means blissful, kristin means a follower of Christ. One can follow a Christ, a Buddha, a Krishna, out of despair, but then the following remains superficial. One can follow out of fear, then the following remains pseudo. That's what the priests have been telling people: follow out of fear. The religious person in all the languages is called God-fearing. The truly religious person has no fear in him, not even of God. Fear simply does not exist in the true, religious person.

Following a master should arise out of bliss, not out of fear; it should arise out of gratitude. Just feeling the immense joy of life, one should fall in love with a Christ or a Buddha or a Krishna. But it should come out of your joy, then it has a totally different quality: it has positivity in it. It is sunlit; it is not dark and dismal.

Deva Ruth. Deva means divine, ruth means a vision of beauty. Your full name will mean a divine vision of beauty. To feel beauty is divine, to see beauty is divine. To be alert and aware about the beauty is to be divine. God expresses himself through beauty: the beauty of the flower, the beauty of the moon or the beauty of a bird on the wing, the beauty of human faces, the beauty of eyes. In a thousand and one ways God expresses himself through beauty.

To know God one needs to be a poet. One need not be a theologian; the theologian goes on missing. He only talks about God, he knows nothing about God. And he talks so much about God and he creates so much garbage in his mind that his vision becomes more and more unclear.

The poet has clear eyes because he has no knowledge. A poet is one who looks through innocence, wonder, awe. Be a poet, and by being a poet I don't mean compose poetry. Be a poet in your very being, live poetry, and you will be able to know God. God is spread all over the place -- we just need to be sensitive, more sensitive than we are. We have to look more deeply. Our eyes have to be more clear, clear of knowledge and the dust of experience that goes on gathering.

One should become completely disconnected from the past every day, one should die to the past every day, so that one remains pure, fresh, and so that one's eyes are clear, full of wonder, awe. Then the vision of beauty is revealed. God is the ultimate vision of beauty.

Deva Moda. Deva means divine, moda means joy -- divine joy. And it is waiting, it is always waiting, because we are made of it. But we go on rushing, searching for it everywhere except within. Hence the frustration -- everybody looks frustrated. And as one grows older, more and more frustration settles in; it seems more and more impossible to make it. But the difficulty is not in making it: the difficulty is that we search for it where it is not. And we never look within, where it is.

Just turning in, tuning in, is enough, and suddenly a thousand and one flowers start blooming, a thousand and one candles are suddenly lit; the whole inner being becomes luminous. That experience is the ultimate goal of life; without it one lives in vain.

Deva Toru. Deva means divine, toru means clarity -- divine clarity. Mind is confusion; no-mind is clarity. Thinking can never be clear; howsoever logical it is, it remains unclear. It can, at the most, pretend clarity. But there is a state of no-thought when the mind is utterly quiet -- no traffic of thoughts, no process of thoughts -- and one is not asleep, one is alert, awake, conscious, and there is no content in the mind. The mind is utterly empty and one is watching that emptiness. That is clarity, and only in that clarity is God known.

That clarity is the goal of meditation, the goal of sannyas. Attain it! Without it there is no knowing; without it there is no seeing. Without it we are in darkness; there is no light. Mind is our darkness, mind is our hell, mind is our death. Once mind is put aside, eternal life becomes available to you, and eternal light. And only eternal life and eternal light can satisfy; less than that won't do.

Deva Vedant. Deva means divine, and vedant means beyond the scriptures, beyond the Vedas, where the Vedas end -- God is beyond the scriptures. You cannot find God in the scriptures; you have to leave all the scriptures behind. You have to leave the mind behind also. You have to leave all thinking behind. You can go to God only in utter nudity of consciousness. When consciousness is no more clothed in knowledge, in experience, in virtue, when knowledge is utterly nude of virtue, experience, knowledge, when consciousness is simple consciousness, the consciousness of a small child -- innocent, innocent of all experience and knowledge -- then only is God known.

Scriptures make people parrots. And the so-called spiritual experiences are nothing but new ego-trips. God is not an experience in that sense, because in every experience, the experiencer is separate from the experience. But the moment that God is revealed, you are not separate from him. There is no experiencer and nothing as the experienced: the seer and the seen are one. Hence it cannot be called an ordinary experience either. It is beyond all descriptions and beyond all explanations and beyond all philosophies.

To renounce all philosophies, all religions, all systems of thought, is true renunciation. And that's what I mean by sannyas: not renouncing the world but renouncing the mind and all that the mind contains, and going into the unknown with no map, with no theory, trusting the unknown and going into it. That's what sannyas is: that great courage, that adventure.

Which meditation is going well with you?... Dynamic? Very good. Continue it, and in Kerala, much has

to be done. Now start spreading the message: you have to become a vehicle for me there!

The Shadow of the Bamboo

Chapter #26
Chapter title: None

26 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904265	
ShortTitle: BAMBOO26	
Audio:	No
Video:	No

Anand Annette. Anand means bliss, annette means mercy, compassion. It comes from the Hebrew, hannah; from hannah it became anna and from anna, annette.

Compassion comes as a shadow of bliss. It is a by-product; one cannot cultivate it. There is no way to go to it directly; it comes via blissfulness. If one is blissful, one is compassionate. If somebody tries to be compassionate without being blissful he will only be a hypocrite. A miserable person cannot be compassionate. At the most he can pretend to be so, but if he himself is in misery, he cannot feel compassion.

Compassion is overflowing blissfulness. You have so much that you would like to give it to others. You have to give it; it cannot be contained. There is such an inexhaustible source that the more you give, the more you have it.

Anand Gitte. Anand means bliss, gitte means bridge -- bliss, the bridge. Bliss is the bridge between man and God. In misery you are alone; in bliss you are with God. In misery you are isolated, imprisoned, in a dark cell; in bliss the whole sky is yours. Bliss gives you expansion of consciousness and becomes a bridge to God.

Become more and more blissful; and it is only a question of deciding, it is only a question of a little intelligence. Stupid people are miserable, because misery needs no intelligence; anybody can be miserable. It is very ordinary, not worth choosing.

Choose bliss and find intelligent ways to live blissfully. Once you start choosing, finding, groping for bliss, you will come to know the knack of it. It is a knack. It cannot be taught to you by somebody else. You have to move towards it by trial and error.

But once you have known the secret of bliss -- which is simple, but one has to discover it on one's own -- it becomes the bridge between you and the ultimate. Then Gd is not far away; you are joined with him. Then he is very close by.

Anand Giovanni. Anand means bliss, giovanni is a form of john. John was the most beloved disciple of Jesus, hence the name became so common, became so precious. John was known amidst the disciples as the most beloved disciple of Jesus. It became the symbol of the most beloved disciple. Your full name will mean blissful, beloved disciple.

Initiation into sannyas is initiation into disciplehood. One can become a disciple only if one is really, sincerely, in search of bliss, because that is the search for God. Bliss is another name for God. And one can become a disciple only if one has tremendous love for the Master. What else can the disciple give to the Master? He can give his heart, he can give his love, he can give his trust. Then miracles are possible, miracles undreamed of, because once the disciple is ready, the Master can make the impossible happen. But the open heart is a must.

The Master cannot do anything without the help of the disciple. His cooperation is absolutely necessary, because this is one of the fundamental rights of each human being, that nothing can be done against your will. Even if I want to give you bliss, truth, freedom, God, I am helpless unless you are ready to receive it.

So really become a disciple, and then all else is possible. That's what sannyas is all about.

Anand Livio. Anand means bliss, livio literally means olive, but the olive is the symbol of peace, hence it means peace. Your full name will mean blissful peace. Peace can have two possibilities. It can be just negative -- no turmoil, no struggle, no conflict, no noise. But the definition is the no. In itself there is nothing just the disturbances are missing, the distractions are not there. This is not the right peace.

The right peace has to be positive. Its definition should not come from no but from yes. It should be blissful. Of course, all that was absent in the negative peace will be absent in this too, but one thing more will be here, something will be present also. At the center there will be bliss, joy, rejoicing.

The first kind of peace is very easy. One can become a monk and go to the monastery and can attain to the first kind of peace very easily. Its method is renunciation: escape from all the possibilities which can disturb your peace. But it is cowardly, it is not for the brave.

For the brave is the second kind of peace. Amidst all noise you should know how to be silent. In the marketplace you should know how to be a sannyasin. But then it has to be positive. So begin by being blissful and end in peace.

Prem Renzo. Prem means love, renzo means victory -- victory through love. It is a paradox, because love does not want to be victorious, it does not want to conquer. On the contrary, it wants to surrender, it wants to be conquered; but in that very surrendering is the victory.

Those who want to conquer are never victorious; they can destroy but they can never be victorious.

You can kill a person, you can make a prisoner of him, but you cannot win his heart. Even in your prison he is free as far as his heart is concerned. You can kill and crush, you can destroy, but that is not victory.

Alexander the Great is not the really victorious person. Jesus is, and Jesus is victorious because of his love. He is victorious even though he is crucified. His victory is that of surrender. Even on the cross he could pray to God: Forgive these people because they know not what they are doing. At the last moment he could pray to God: Thy will be done, thy kingdom come. He is not concerned with himself at all -- no self-concern. That is love, and in love is victory.

Learn the ways of love and become victorious. In every other way man finds defeat, frustration. Only through love does man find fulfillment, contentment.

The Shadow of the Bamboo

Chapter #27
Chapter title: None

27 April 1979 pm in Chuang Tzu Auditorium

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Video: No

Prem Sylvia. Prem means love, sylvia means goddess of the forest. Your full name will mean love goddess of the forest. Love has something to do with nature. Love can never be artificial, it can never be synthetic. If it is artificial it is not love; it is just politeness, a formality, an empty gesture with no meaning,

with no significance.

Love also has something to do with wildness. It is wild. Love is never civilized, it cannot be civilized. In the very process of civilization it dies. It has to be spontaneous. It has to come from the deepest core of one's be!ng. It cannot be imposed from above, from the outside.

And love is the only proof of God. Only the people who love, and love deeply, know something about God. Others may talk, may discuss, may argue, but they never know. Love is the way of knowing the presence of the divine.

Anand Wolfgang. Anand means bliss, wolfgang means the walk of a wolf. A wolf walks with great grace; its walk has the flavor of strength. The wolf is a very centered animal -- very integrated, courageous, and very trustworthy. The sannyasin should also have all these qualities: the courage, the integrity, the centeredness and the grace.

Bliss brings all these qualities. If you become blissful grace comes of its own accord. A blissful person cannot be graceless. Because his inner being is in a dance, his outer also reflects the dance. Because his heart is singing, his whole vibe is that of a song. And the blissful person is not afraid of death, hence he has great strength, great courage. He is not afraid of death because he has known bliss; now death cannot take anything away.

The miserable person is very much afraid of death because he has not yet known any fulfillment and death may come any day and may destroy all possibilities. The miserable person lives in hope, and death destroys hope. It cuts the cord -- and suddenly, with no notice. The miserable person is constantly afraid of death.

The blissful person has no fear; in fact he never thinks of death. If it comes, good; if it doesn't come, good. He has tasted life, he has known life, he has lived life. He is thankful to God. And in knowing and living life he has known something of eternity in him which cannot be destroyed, which is indestructible. That brings integrity.

John Satyarthi. John means God's gracious gift, and satyarthi means a seeker of truth. To be a seeker of truth is the greatest gift of God -- to be a pilgrim, to be in constant enquiry for truth. Then everything else is valueless. The very enquiry into truth gives you soul. When the enquiry is total you know what truth is. The fire of enquiry, the intensity of enquiry, burns all that is false, destroys all that is false, and then whatsoever remains is the truth. Truth is not something far away. It is just within you -- mixed with many falsities, and the falsities are very very powerful. Unless your search for truth becomes more powerful they cannot leave you.

So one has to become totally involved. That's what sannyas is all about: a total involvement with truth, a commitment to know truth.

Peter Bhartan. Peter means rock, solidity, determination, decisiveness. Peter was one of the twelve disciples of Jesus, and he became the very rock for his message, for the message of the Master. He became the foundation of the temple. Bhartan means one who belongs to India. And remember, India is not something geographical; it is something spiritual, it is an inner space.

The India that exists on the outside is ordinary, just like any other country. But there is another India -- the India of the Buddhas, Krishnas, Mahaviras. It has a great heritage of the seekers of truth and one of the greatest lineages of enlightened people in the world; no other country can claim that.

But that is something inner. It has nothing to do with the geography and the political map of India. In that sense Jesus is also Indian, and so is Mohammed. In fact wherever a spiritual person exists he is an Indian in that sense. One who enters into the inner space is an Indian.

That is going to be your work now: be decisive, be rocklike, and enter into your inner world like an arrow -- not zigzag, but straight, direct, immediate. And with a decisive heart, miracles are possible.

[The new sannyasin says: I feel my heart wants to open totally, but my mind continues to play all the old games with me.]

That's natural. Don't be worried too much by it -- that worry will become more of a problem. It is very natural that the mind will create disturbances -- everybody's mind does -- but the mind is impotent. When the heart wants to open, it can at the most delay a little bit, that's all; it cannot prevent it, because the heart

has great strength. The mind has no strength. It can make much noise, that is true, and if you get lost in the noise it is very powerful.

The secret to make the mind impotent is: don't get lost in it, just watch it. Go on seeing the games, all the games that it will play. It will play all the games possible. It will do its utmost, and it is natural, because when the heart opens totally, that is the death of the mind. The mind has the right to protect itself, so it will try every possible way to protect itself. But if you go on insisting on remaining a witness to it, it is impotent; it has no power over you. The whole real power is in your heart, that is the source of your energy, and if it wants to open, nothing can prevent it. There is no power that can prevent it.

Just a little patience... Go on meditating, dancing, singing, feeling more. Be more sensitive to beauty, to joy, to friendship, to love -- things that help the heart. Listen to music, watch the stars, go into the mountains. Do anything that helps the heart, and stop feeding the mind. And whenever the mind starts playing games, just be watchful... just be watchful. It will disappear.

Mary Anando. Mary means rebellion, anando means bliss. Rebellion brings bliss, only rebellion brings bliss. One has to become a rebel -- a rebel against all that is imposed, a rebel against all that has been forcibly put on one's being, a rebel against all ideologies, religions, philosophies; in short, a rebel against the mind. In that very rebellion the heart starts opening, and the opening of the heart is the opening of the lotus. The whole of life becomes full of fragrance.

That fragrance is known as prayer, as meditation, as gratitude, and that fragrance becomes the first glimpse of God.

Jolande Premo. Jolande is the violet flower; it symbolizes grace. And premo means love. Become a flower of grace and love; and they are not two things, not two separate things but one phenomenon. If you are loving, you are graceful; if you are graceful you cannot help being loving. They come together. They are twins, they are born together. Wherever one is found, the other is always following it like a shadow. Between the two you become a flower. And man has to become a flower.

Millions die without ever becoming flowers; they remain buds, closed. They never release their fragrance to the world, to the winds. They never sing their song, they never dance their dance. They simply go on fulfilling others' expectations; they never do their own thing.

The only way to flower is to do your own thing. Whatsoever the cost and whatsoever the consequence, remember, that is your fundamental responsibility: to be yourself. Then flowering comes; it certainly comes, it inevitably comes.

Prem Christiane. Prem means love, christiane comes from the Greek root "creo". Creo has many meanings. I would like you to remember one meaning: creo means touched. Your name will mean touched by love. That's really the message of Christ.

Christiane also means a Christian, one who follows Christ. There is only one way to follow Christ and that way is to follow love -- but that is the way to follow all the Buddhas.

There are not many religions in the world, there cannot be; there is only one religion, and the religion's name is love. Christian, Mohammedan, Hindu -- these are not religions; these are theologies. They have nothing to do with religion; in fact they are the barriers for the religion to happen in the world. Love is the only religion, and to follow love is to follow Christ, is to follow Buddha, is to follow me, is to follow yourself.

[A sannyasin, leaving, says: I'm afraid to stay.]

You will have to stay -- afraid or not afraid! A few things are inevitable. The child is afraid to get out of the womb but he has to get out. Everybody is afraid to die but one day everybody has to die.

And that's what is going to happen to each of my sannyasins: he will be afraid to stay here forever but he has to stay! Soon you will gather courage! Come and go a few times... Help my people there meanwhile!

The Shadow of the Bamboo

Chapter #28
Chapter title: None

28 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904285	
ShortTitle: BAMBOO28	
Audio:	No
Video:	No

John Satyam. John means a gift of God and satyam means the ultimate truth. To know the truth is to attain the ultimate fulfillment. That is the greatest possible gift. God makes it available to everybody but very few people receive it. God is not at fault. People are very miserly in opening up, in opening their heart lotuses. They remain closed, hence they go on missing the gift.

Truth is not something logical; it is not a conclusion of a thought process. It is the experience of this moment, of all that is, the experience of being -- just that one is. That penetrating experience of is-ness is truth. It is available, it has always been available. Not even for a single moment is it missing, but we are not available to it.

Sannyas simply means the art of becoming available to God. God is already available.

Samvedan Eduard. Samvedan means sensitivity, eduard means rich. The only way to God is rich sensitivity, multi-dimensional sensitivity.

People are living very insensitive lives. They are living behind hard shells. They have grown the hard shells as a protection, but now those hard shells are killing them. They are encaged in their own defense arrangements.

To know God one has to be defenseless, one has to drop all armor; one has to be vulnerable. And it is not only the condition to know God; it is the condition to know all that is beautiful, all that is poetic, all that is musical, all that is contained in the word "love".

Sensitivity gives you many dimensions to grow in. You start growing in every possible dimension, on every possible plane. Religions up to now have been teaching just the opposite: they have been teaching people to be indifferent to life, to be indifferent tO beauty. They have been teaching very poisonous ideologies.

My approach is just the opposite. I teach you love for life, love for beauty, love for all that God has made available. This beautiful existence has to be lived in its totality. Because of life negativity, all the old religions helped man to become more and more insensitive, because that was the only way to repress.

If you become sensitive, repression disappears, you cannot repress. And a totally sensitive person, because he has no repression, has no unconscious either. The unconscious mind is a by product of repression. The division is needed. The conscious is the one who represses, and the unconscious is the one that is repressed. Once there is no repression, the division disappears: you are simply one. That unity brings benediction. That unity is meditation.

Become more and more sensitive to everything that is -- to the wind, to the rain, to the sun, to people, to animals, to birds, to trees. To everything that is, become more sensitive, available, open. Breathe more, see more, listen more, feel more. That will bring richness. That is the only richness.

Real richness does not consist of money. That is only a way of hiding your poverty. Real richness consists of a singing heart, of a celebrating being.

Deva Kuno. Deva means divine, kuno means intelligence -- divine intelligence. Kuno also means

courage. Intelligence and courage go together. The intelligent person is necessarily courageous. The courageous person may not necessarily be intelligent but the intelligent person is necessarily courageous.

The intelligent person seeks new challenges in life because it is only through challenges that one grows. The intelligent person never escapes from any responsibility, because if you escape, you are escaping from life itself. That is a way of committing slow suicide. The intelligent person does not fight with existence; it is only the stupid who fight. The intelligent person becomes alert and aware of one of the most fundamental things -- that we are part of existence, so there can be no conflict. We should live a life of harmony, with nature, with the universe, with all that is. That harmony brings joy, that harmony brings immortality, that harmony brings truth. All that mind desires and cannot achieve simply descends in your being if you are ready to be in harmony with existence.

To be in conflict is to be in misery; to be in tune with existence is to be in bliss. That is the only proof of an intelligent person -- that he should be blissful. Bliss is the criterion.

Every person is born intelligent; it is the society that makes him stupid. Every child is full of intelligence, great intelligence, but the society does not allow intelligence. It cripples intelligence, it destroys it. On the contrary, it helps robots, mechanical behavior, discipline, obedience. These are all ways of creating subtle slavery.

Sannyas is the declaration of your freedom. it is initiation into freedom, initiation into intelligence, initiation into courage.

Anand Alfred. Anand means bliss, alfred means wise, supernaturally wise. Blissful, supernatural wisdom -- that will be the full meaning of your name.

Wisdom is always blissful. It is never sad, it is never serious. It is always cheerful. It has the same cheerfulness as children have. Hence sages have some quality of children -- the same innocence, the same bubbling joy, that same flavor of utter happiness for no reason at all. And wisdom is always supernatural.

Intellect functions in the world of nature; intuition functions in the world that is beyond nature. And it is intuition that gives you wisdom, not your intellect. It is not the head that creates wisdom; it is the heart. And the ways of the heart are not of nature, hence they are not available to science. The heart is absolutely unavailable to scientific methods: mathematics, calculation, observation -- nothing helps there. Its way is something transcendental. One can live it, but one cannot observe it from the outside.

Wisdom is a flowering in you which is not part of your body. It happens in the body and yet it is not part of your body. It is a flame of the beyond.

So remember three things. One is: never be serious, otherwise you will not be able to reach to the true wisdom. Knowledgeability will be possible but not wisdom. Second, remember: man does not end at nature. He is more than nature; he is nature plus. Never forget that, because if you forget that, if you reject that, then you become confined to nature. Then science is all and there is no possibility of any religion.

And thirdly, remember that these things -- wisdom, bliss, intuition -- are existential. You have to search within your own being you cannot observe them. Even if you meet a Buddha, you will not be able to recognise him. Unless something inside you has happened you will not be able to recognise anything on the outside. These are not theories to be understood, but experiences.

If these three things are remembered, one starts moving in the right direction. That movement is meditation: the movement from the head towards the heart, the movement from seriousness to blissfulness, the movement from nature to supernature.

[A sannyasin had had a heart attack and was in hospital. He says it was a fantastic experience, and he loved doing Vipassana. However now he is out of hospital his old habits are coming back.]

It has done something which cannot be undone. It has been a really beautiful experience, a spiritual experience.

Sometimes blessings come in disguise so it is very difficult to recognize them. Many times because we cannot recognize them, we miss them, but you did recognize it, and the curse became a blessing!

It is going to remain with you the change cannot be erased. Faith has arisen, trust is born; and trust always arises only in such difficult challenging situations, otherwise not. It has been really good. I am happy!

The Shadow of the Bamboo

Chapter #29
Chapter title: None

29 April 1979 pm in Chuang Tzu Auditorium

Archive code:	7904295
ShortTitle:	BAMBOO29
Audio:	No
Video:	No

Deva Erna. Deva means divine, erna has three meanings. One is retiring. Sannyas is a retirement, and it is early too, an early retirement! Sannyas is retirement from all that is nonsense, all that is stupid... the foolish games of life that people are involved in. This is the right time to retire; why waste unnecessary energy in it? Sooner or later one has to get out of it, and the sooner it is, the better.

The second meaning is sincerity; that too is a beautiful meaning. One should not be serious but one should be sincere. Sincerity means authenticity. One should be true to oneself. One should not have any pseudo mask: one should simply be what one is. Sometimes it may be difficult, but in the long run it pays. A sincere person is bound to attain to God.

And the third meaning is eagle. That too is a beautiful symbol -- the symbol of flight, a flight towards the heights. Sannyas is a flight of the alone to the alone. It is an effort to reach to the peak of existence. One has to be an eagle. One has to learn how to grow wings, and two wings are there: one is meditation, another is love.

Deva Avinash. Deva means divine, avinash means immortality. Yes, that's what you are and what everyone is. Nothing ever dies; death is the greatest lie. Only the form changes, only the garments change. The inner continues; only the outer changes. Death is a renewal, a rebirth. It is not the end but a new beginning.

To know this in deep meditation is to know the most fundamental law of life. But it has to be known in deep meditation, not intellectually. When the mind has ceased completely and there is no stirring of thought, in that silence one starts feeling that whatsoever is, is eternal. The feeling comes so loud and so total that there i6 no possibility of any doubt ever arising. The feeling is so self-evident that no other proof is ever needed. But it has to be known in deep meditation.

So this is going to be your work: you have to find your immortality. That is the whole work of sannyas -- the search for the deathless, the timeless.

In time there is misery, with death there is misery. When we know that we are eternal, all fear disappears. When we know we are eternal, all clinging disappears. When we know we are eternal, we stop closing ourselves. There is no need, because there is no fear. We open up to all that is. In that opening is celebration.

One becomes a hundred times more sensitive, a hundred times more alive, a hundred times more loving. And it is not only a change of quantity: even the quality of one's being changes. One for the first time knows who one is. But it has to be known in deep meditation, not intellectually.

My message here is not verbal; it is not a dogma to be believed in. It is a challenge to be experienced. It is an invitation to the ultimate pilgrimage.

Sat Isabella. Sat means being. Man has three layers. One is that of the body, the very peripheral; the second is that of the mind, the middle; and the third, the deepest, the core, is that of being. Very few people become aware of their being. The majority live in the body. They may believe in the soul but they know

nothing of it. And very few become freed from the body, from the physical, and enter into the psychic, the psychological. The poets, the painters, the musicians, the philosophers -- they have glimpses of the second. But only the mystic enters into the third.

To attain to being is the goal of all life. To know the deepest core of your existence is to know what truth is, is to know what consciousness is, is to know what bliss is.

Isabella comes from a Hebrew root; it means God. Your full name will mean God of being -- not of the body, not of the mind, but of being. The body is just a temple, mind is just decoration, interior decoration, but the deity is the being, God is the being.

I am not against the body. Love it, respect it, care for it, but don't be confined by it; don't let it become your definition. Use your mind but don't become a slave of your mind. Remember that you are beyond all this -- the body, the mind. Remember that you are a witness, that you are pure consciousness. And this remembering slowly slowly deepens, digs a well within you, and one day suddenly the being starts arising in you. It starts welling up. That is the experience of God.

God is not encountered outside: the meeting happens inside. The guest is hidden in the host.

Paul Anand. Paul means little, small; anand means bliss. Your full name will mean the bliss of being small. There is tremendous bliss in being nobody. The more one tries to become somebody, the more tense one becomes, because the effort to become somebody is an ego-trip. The ego brings all kinds of miseries in its wake. The ego is the beginning of hell, the very door. To know oneself as small, to know oneself as nobody and to live that nobodyness, is the real art of being blissful. That is the door to paradise.

Jesus says: Be like small children, only then will you be able to enter into my kingdom of God. Learn to be nobody, anonymous, and you have learned the greatest art that life can offer. The greatest thing in life is to become utterly absent. Not to be is the greatest thing in existence because one who is ready to disappear allows God to appear. Not to be becomes the ultimate foundation for being.

The Shadow of the Bamboo

Chapter #30
Chapter title: None

30 April 1979 pm in Chuang Tzu Auditorium

Archive code: 7904305
ShortTitle: BAMBOO30
Audio: No
Video: No

Anand Ineke. Anand means bliss, ineke means meek. Blessed are the meek, for theirs is the kingdom of God. To be humble, to be meek, is to be ready to receive God. God cannot be attacked and conquered. One cannot be aggressive about God: one can only be feminine. And that's what meekness basically is -- the fundamental quality of the feminine mind: to be ready to yield, just like the grass. When the wind comes it simply bends. The big trees fall and then they cannot get up again. But because the grass is meek, when the wind is gone it is back to its original state. It knows how to surrender, and surrender is the secret key to the kingdom of God.

Anand Frans. Anand means bliss, frans means free, freedom. Man's greatest longing is that of freedom, and bliss is a by-product of freedom. Bliss cannot be achieved directly. It happens only when you are free, free of all kinds of psychological bondage, from all spiritual slavery. And there are many many prison walls around you, around everybody -- psychological, political, philosophical, religious. All kinds of ideologies

function as prison walls. Each man is hidden behind seven walls; all those walls have to be broken. One has to be utterly free. One has to drop all kinds of slavery that have been imposed by the society, the state, the church.

They have their vested interest in keeping you a slave. The society needs slaves; it is afraid of free people. The society talks about freedom but never allows anybody to be really free.

Unless one decides on one's own one can never be free; it has to be an individual decision. Once you have broken all the barriers and dropped all kinds of nonsense that have been imposed upon you, bliss arises from your very being. Not that it comes from anywhere else: it springs up within you. It is your inner kingdom.

But before one can see and feel and live it, one has to become utterly unburdened of all kinds of ideologies.

Veet Mark. Veet means beyond, mark means war or war god. Beyond war is love, beyond all conflict is love. Enough the war god has been worshipped -- no more! All the temples of the war god have to be demolished. We have to make temples of love now.

Deva Nel. Deva means divine, nel means light -- divine light. And it is already there -- you just have to look in to find it. It has not to be sought and searched for outside. You have only to learn one thing: to sit silently and just be and look in. It takes a little time to get attuned -- three months to six months time. Just go on sitting without any thought of immediate result. Be patient. Just enjoy sitting silently, looking in, and don't be worried whether anything is happening or not. For a few months nothing will happen, and one day suddenly it is there. It always comes out of suddenness, out of nowhere. It comes unexpectedly.

The moment one has seen one's inner light, life takes on a change. It starts moving on a different plane, into a different dimension; and that is the dimension of the divine.

Anand Zoli. Anand means bliss, zoli means sultan or king -- a blissful king. That's what we are meant to be, and if we have become beggars only we are responsible, nobody else. Our innermost being is always a king, but our mind is a beggar; the mind continuously begs.

Desire is begging -- more and more and more. The mind is never satisfied. Its begging bowl is such that you cannot fill it. It always remains empty. In fact the more you fill it, the more empty you find it. But there is an innermost core where all is contentment, where all is always silent, joyful, where no discontent has ever entered. That is our kingdom. Everybody has a birthright to enter and be a king, but we go on wandering in desires and dreams and go on wasting our lives.

Sannyas means a decision to drop desiring, dreaming, and to become more aware, more alert, more watchful, because the more watchful you are, the more awake you are, the less desiring happens. Desire and dreaming are part of a kind of metaphysical sleep.

Meditation is the way to stop desiring, to stop dreaming. Once dreams and desires are gone, the beggar is gone. And the day the beggar is totally gone -- by "beggar" I mean the mind -- is the greatest day in life. One is really born only then.

Deva Manfred. Deva means divine, manfred means a man of peace. The full name will mean a man of divine peace. Peace is always divine; noise is human. Silence is divine; language is human. God knows only one language -- the language of silence, and to be able to be silent is to be capable of receiving divine peace.

We can do only one thing: we can start dropping the mind and its noise. We can start becoming more and more silent. In silence peace descends. Silence is our effort; peace is God's grace. Silence is our preparation; peace is God's gift.

Prem Nicole. Prem means love, nicole means victory. Love is the victory; in love is victory. To live without love is to live a life of defeat, of frustration, of despair, of anguish. To live in love, to live as love, is to live victoriously. There is no other way to be victorious. People have tried all other kinds -- through money, through power -- but everything else fails except love. In the ultimate analysis, nothing else has ever succeeded.

Let it become a constant remembering: be drunk with love, and victory is bound to come. It comes as a shadow of love.

Anand Pratimo. Anand means bliss, pratimo means image -- an image of bliss. Sannyas is the art of becoming blissful. It is the alchemy of changing all your negativities into positivity. Anger has to be transformed into compassion; sex has to be transformed into love; greed has to be transformed into sharing; the ego has to be transformed into humbleness. And then one becomes an image of bliss.

Religion to me is not serious, it is blissful. The basic religious quality is cheerfulness and cheerfulness for no reason at all -- just for the sake of it. That we are is enough to be cheerful. To be is enough to be blissful. No other condition has to be fulfilled. Being is the only condition, and that has already happened. You are; now there is no need to wait for any other things which will make you blissful. It is enough.

And the miracle is: if you become blissful for no reason at all, then all those things that you have always been thinking of and always desiring and which were not coming your way start coming your way. You have been thinking that you will be blissful only if you have those things. But the mathematics of the divine is totally different: be blissful and those things start coming; wait for those things1 they will never come, and even if they come, they will not bring bliss.

Anand Yuko. Anand means bliss, blissful, yuko means orange tree. Now you are really becoming an orange tree! Up to now it was just a name -- from today it is going to be a reality. Be blissful! And never make any requirements for and conditions on bliss: just be blissful for no reason at all. Just as one breathes one should be blissful.

Misery is something that has to be earned. One has to make efforts for it because it is an unnatural state. But bliss is simply inner health, a harmony. It is the natural state; nothing is required. Once this is understood, life goes through a revolution. We have been told by the society that "You can be blissful only if you have this and you have that," Nobody has told us that you are, and that that is enough to be blissful.

Bliss has nothing to do with what you possess: all that is needed is already there. You are, and that is more than enough. What else can be more precious than that?

Prem Harendro. Prem means love, harendro means God of Gods, the great God -- the great God of love. All other gods are smaller gods; love is the ultimate. Beyond love there is no other peak: love is the very Everest of being. And sannyas is nothing but climbing the ultimate mountain.

One has to be a Hillary so that one can reach to Everest. It is hazardous, it is dangerous, but that's its very ecstasy. And the path is very alone, because in those heights you will not meet the crowds. The higher you go, the more alone you will be. At the ultimate peak one is absolutely alone. So one has to learn how to be alone and how to be joyfully alone. That's what meditation is all about: an effort to be alone, to taste the beauty of aloneness.

Ordinarily people know only the beauty of relationship. It is good as far as it goes, but it doesn't go far enough, and sooner or later you have to go beyond it. I am not against it, but I cannot say that one can remain in it forever. It is a school, and a very primary school too. The person who remains always confined in the world of relationships remains childish.

The real maturity arises only when you start growing beyond relationship, when you become independent, when you are capable of being alone. The beauty of freedom, of flight, of height, is just tremendous. The people who live only in the world of relationship can never know of those peaks.
So today a great journey starts and you become a pilgrim.

Satyananda. Satya means truth, anand means bliss. To be true to oneself and to the world is the way to bliss. To be false is the way to misery and hell. Never wear a mask, never be a lie.

In the beginning it seems that to be untrue can be paying, but only in the beginning. Soon one is trapped, and soon one realises that it was foolish from the very beginning. But once you have lied to yourself or to others, you have to go on Lying more and more, because one lie has to be protected by another lie. That's how people go on growing layers and layers of falsity around themselves. All those layers have to be thrown. It is risky, but without risk there is no growth.

Truth is bitter in the beginning but very sweet in the end: untruth, very sweet in the beginning but very bitter and poisonous in the end. Let truth be your god. There is no higher religion than truth.

The Shadow of the Whip

Talks given from 8/11/76 to 3/12/76
Darshan Diary
24 Chapters
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The Shadow of the Whip

Chapter #1
Chapter title: The Opening of the Door...

8 November 1976 pm in Chuang Tzu Auditorium

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A SEEKER SAID TO BUDDHA:
'I DO NOT ASK FOR WORDS; I DO NOT ASK FOR SILENCE.'
BUDDHA JUST SAT QUIETLY.
THE SEEKER SAID ADMIRINGLY:
'THE COMPASSION OF THE WORLD-HONOURED ONE
HAS OPENED THE CLOUDS OF MY ILLUSION
AND HAS ENABLED ME TO ENTER ON THE PATH.'
MAKING HIS SALUTATIONS, HE DEPARTED.
ANANDA THEN ASKED BUDDHA:
'WHAT WAS IT THIS STRANGER REALISED
THAT HE SO PRAISED YOU?'
THE WORLD-HONOURED ONE REPLIED:
'A HIGH CLASS HORSE MOVES EVEN AT
THE SHADOW OF THE WHIP.'

Anand means bliss and pragita means a song; a song of bliss. And I would like you to sing, to dance. Create a life around celebration -- that should become the most fundamental thing; everything else should be secondary. So whenever anything happens, delight in it, accept it as a gift of God. It is through singing and music and dance that you will grow.

And there is no need to be trained in them. Singing needs no training. The birds go on singing without any training. They have never entered any school, never learned anything anywhere. Only man has forgotten the natural way to sing and to dance. So just be natural about it. It is not a performance -- it is just an expression of your joy....

[A sannyasin asks: ... things are going great and everything is okay -- but... the same old uglies keep coming up over and over again: the same impatience, the need to control, the same carelessness, the same absent-mindedness... since this is still happening after two years of silence, maybe I'm stuck, and that I should break out of silence and do a few groups. So that's my question: as to whether I'm stuck, and whether

this sense of well-being I have is just my mind playing tricks.]

No, no, nothing. It is really happening, but still problems can continue. The being is so vast that problems can continue in a corner. On the whole you can feel a very great well-being, a very great silence and happiness, and still somewhere, in a dark corner of the heart, one's problems can continue and can go on creating their noise. There is nothing wrong in it. Man is vast !

We ordinarily think that we are confined to the body -- that is not true. Man is so vast that he can contain contradictions. So nothing to be worried about. And sometimes it happens that the more silent you become, the more aware you become of the contradiction. If you were not so silent you might not have been aware of it, because the contrast would not arise.

It is as if the whole room is dirty -- then you clean a part of it. Because of this clean part, now the whole room looks very dirty. When this clean part was not there and the whole room was dirty, the same, you were not aware of it. It is just as if on a plain wall you throw black ink: it becomes so clear and so loud.

But a group can still be good. That will help you to bring this problem to its climax. If you feel like doing, you can do one group. Encounter will be perfect. Do Encounter, mm? and in the group come out of silence. After the group you can go into silence again .... Or we will see first. First do the group and see how you feel, because silence has not to be there for your whole life. If your energy starts feeling that it would be good to come out and communicate, you can come out -- nothing is wrong in it. And the well-being will still remain there; it will not be lost. It has happened so it is going to remain. But up to the group, remain in silence, then we will decide, mm? Good.

[The Encounter group is present.
To a member of the group Osho says:]
Something about you? (she remains unspeaking) Come closer. If you don't want to say, just close your eyes and let your energy say it.

Good. The energy is going very well. Just enjoy the energy that is flowing there. You have touched a very silent space -- now don't lose contact with it. It is very difficult to come in contact with; it is very easy to lose.

So don't be afraid. Sometimes it is even very scaring to be really silent. One feels dazed -- that's how you look. One feels as if there is no spine. But don't be scared. Many beautiful things are going to happen. This is just the opening of the door. And you can never be the same again -- the door has opened. So just enjoy it and feel blissful.

And I am here, so never be afraid of anything. You can go into any space, and whenever you feel that it is becoming too much, just take the locket (that is part of the mala) in your hand and remember me, mm? Good.

[A sannyasin says: I found out from the Encounter group that there's this split between my head and my feelings. I've been on a path for many years in which one just tries to see the divine in everybody. And what it's done is screened out all the negativity or whatever that I probably have, so I'm just seeing everything falsely... Now I distrust everything. I don't know if it's intellect or feeling... Until I got that feedback from others I wasn't in that space at all. But I feel quite full.]

Mm mm. This too, is because others say. My observation is that this too is only because others have said so, it is still intellectual. You've understood what others are saying, and you have felt that this may be so, but this is not your experience.

For ten days after the group, simply meditate and forget all about it. After ten days come back and tell me how you feel. Forget what others say -- because whatsoever others say can never go deeper than your intellect. The feeling part is available only to you. And when somebody says something about you, it is more about him than about you. It is what they feel -- that you are hollow; you may not be. But ordinarily we live on others' opinions -- that's how our intellect lives; it is constantly in need of feedback. So if others say you are beautiful, you feel beautiful. If others say you are very loving, you feel perfectly good. If others say that this is all bullshit, you start feeling this is all bullshit. But still it is not your feeling. And others may not be right, so don't judge too early.

Let the group be finished. Work two days more as hard as you can so that whatsoever you can become

aware of, become aware; then forget about it. Have a gap. The whole point is that you should come to see whether it is so. If you come to see that it is so, immediately there will be a change. Or if you come to see that it is not so, there is no need for any change. Both ways it will be beneficial.

Now you will be in trouble. One possibility is that the others may be wrong, and now you will start trying to do something so the others say that you are very loving or this and that. That may create a real falsity. Or the others may be right, but you have not felt it yourself so you will try to do something. Then too, only on the surface will you decorate your being.

The understanding has to go so deep, to such a deep layer, where nobody can say anything else except yourself about how it is. When you have a headache, you don't rely on others' feedback. You don't go on asking, 'Have I a headache? Do you feel that I have a headache?' The whole world may deny it but that doesn't matter -- you will still say that it is there, that it has not gone. Only you can feel. There is no way from the outside to know whether you have a headache or not. And a headache is not very deep. The head itself is not very deep. To go to the heart is very deep. No instruments exist... even the subtlest instruments are not capable of giving any indication about your feelings, cannot make any graph about your feelings.

Only you alone are capable of being there. That's your pure space, absolutely yours. Nobody can trespass. So don't be worried about what others say. Take note of it, don't neglect it, then forget about it for ten days. And after the Encounter group, every night when you go to sleep, just for three minutes relax on the bed, put your hands on the heart and just try to feel. Don't bring in others' opinions. Just try to feel how things are, uncontaminated by others' opinions and judgements. This group can be of tremendous value to you. But it can be valuable only when it helps you to go to your own inner centre, otherwise you miss.

[A group member says: A lot is happening during this group, but I don't trust you and I don't love you. I don't love anybody.]

Mm mm. Don't be worried about that. If something is happening, that will come. There is no need for it to be there right now. If something is happening it is bound to come. How long can you remain without loving me? You can try hard but you will.

You are doomed! You are going to fail. But try, mm? Remain non-trusting, doubting, unloving, and just go on doing camps and the groups, and one day suddenly you will find that it has happened. It is nothing that you can do -- it happens. But if something is happening, it is perfectly good.

There is no need to force any belief. I am not a believer in beliefs, and all belief systems are Poisonous. With a belief system all that you can do is believe in me. That is not trust -- that is a deception. When trust is missing, one can substitute a belief and one can feel that one trusts, but that's not trust. And in fact if you substitute it with belief, the real trust may not ever arise because you can go on playing with your false coin and you will stop searching for the real coin; the pseudo will satisfy you. That is the misery of many people: they are in such a hurry that they want to trust somebody -- but trust is not so easy. It arises when it arises. There is no way of predicting it.

But you can create a belief. Belief will be home-made, man-made, and that will obstruct the trust and will not allow it to come in. So don't be worried about it. Be a non-believer and go on doubting me. If there is something in me, the trust is bound to arise. If there is not, then it is good not to trust. So it is for me to do something. Mm? it is not your problem, it is my problem. While you are here enjoy these moments and one day suddenly you will find I am there in your heart. That comes out of the belief -- without even giving any information that it is coming, without notifying you.

In India we call God 'the ultimate guest', and the sanskrit word for guest is 'atithi'. That term is very beautiful: it means one who comes without giving any information, one who comes without giving any date. 'Tithi' means date and 'atithi' means one who comes suddenly without giving any date when he is coming. God is an old type of guest. New guests inform you that they will be coming and how many days they will be staying. In the old days guests would suddenly.... And in India they still do -- suddenly they are there.
God is an 'atithi', a guest who comes nobody knows when.

It will come. You just have to be joyful, silent. Belief is not a prerequisite, and all beliefs divide people. That's the difference between a Hindu and a Christian and a Mohammedan their beliefs. There is nothing; just beliefs divide people. Beliefs create conflict. Down the centuries there have been wars upon wars because of foolish beliefs. Somebody believes in God as trinity and somebody believes God is not a trinity -- and there is war. People argue, and when they cannot prove by argument, they bring their swords and try to prove by violence.

A really religious person is without belief. Because how can you believe? You have not yet known me so how can you trust? This is a good gesture -- that you are making an effort to understand. That's all -- enough! On your part you are doing well. So don't raise this problem in your mind again and again -- that you don't trust and you must trust. It is not a must at all.

And don't feel jealous about others who trust. Of course they will be flowering better than you, that's certain, but don't feel jealous, because what can you do? They trust and you don't trust. It has happened to them. They also cannot tell you how and why it has happened to them. One day it will happen to you also, and you too will not be able to tell somebody how it happened.

So just remain happy, mm? Believe in happiness, that's all. I will be coming by the backdoor !

[One group member says he feels stuck. The leader comments he has much resistance to being told what to do. Osho tells him to "Either surrender or get out of the group". The participant replies: I want to get out]

Get out, mm? There is nothing to be worried about. Because if you don't listen to what is said to you, and if you don't do anything, there is no point. Why waste your energy and why waste their energy? Simply get out of it. Do the camp, and after the camp whenever you feel you are ready to obey certain orders, join another group.

And remember always that only a very grown-up person can obey -- childish people cannot obey. To obey one needs to be very very disciplined, and one needs to be very understanding. And it is not a slavery because it is only a seven-day group. It is just an agreement that for seven days you will listen to the leader. After seven days he is not going to order you to do something. After seven days you are not expected to listen to him, but for seven days there is a subtle agreement that he knows some techniques, he will be helping you.... And we do it all the time.

You go and sit in a bus, and once you have sat in the bus you trust the driver. The driver is not superior to you -- he is not God -- but you know that he knows driving, so you read your newspaper, smoke a cigarette, gossip, or just go to sleep. When you go in an aeroplane, you trust the pilot. You may not have even seen his face and you may not know anything about him, but you trust. You entrust him with your life. If every passenger in the aeroplane starts enquiring about the pilot and his credentials, his character certificates and his past, his mind and his body and health and everything, there would be no flight. It would be impossible.

So in a group the leader is just a pilot. It is not an absolute surrender to him. It is not that you are to listen to him for your whole life. It is just a seven-day arrangement. You will be on this journey and you will need a guide. If you cannot, simply get out of it.

And (to the group leader), remember it. Whenever you feel that somebody is finding it difficult to listen, just tell him that this is an agreement and that nothing is wrong -- he can get out of it if he wants. Because why should he feel troubled? You will be feeling troubled and the whole group will be distracted. If there is somebody who is resisting, he creates a vibe of resistance to surrender in others also.

(To the participant) And there is no condemnation in it. If you cannot, simply get out of it. But think about it. It is very immature. Why are you so afraid of obeying? That fear shows you are afraid that anybody can make a slave of you. The resistance is because of fear. A really strong person is never afraid: just by obeying he is not becoming a slave. But if you are a weakling and afraid somewhere that if you listen to somebody who knows, he may start dominating you, and each time you have to show that you are strong -- then your strength is not worth much.

A really strong person is one who never has to show it -- there is no need, he is. And I don't think that you are a weak person; you are a strong person. You must be carrying a wrong notion about yourself.

My suggestion is to try to surrender for a few days. Do whatso-ever is said and see how you feel. That will be an experience. You may have a new vision of your old being and you will see, 'How foolish I was! Unnecessarily afraid!' But still, if you think that it will be difficult for you, get out of it, mm? Good.

[Another participant says: I'm too clever for my own good. And then, afraid to be soft.]

Both are very dangerous qualities. Cleverness is always a barrier. And it is not intelligence -- it is a false substitute. An intelligent person is innocent. You can cheat an intelligent person very easily, but you cannot cheat a clever person because the clever person himself is a cheat. So never think that cleverness is of any value; it is based on fear. The logic behind cleverness is: if you don't cheat others, others will cheat you. So

remain clever and always protect yourself, and before somebody attacks you, attack them, because attack is the best defence. This is the logic of cleverness: always pretend that you know, even when you don't.

I had a teacher in my university days. He was a professor of indian philosophy. I became aware that he was not very intelligent but just trying to be clever, so I started playing a game. I would say that I was reading XYZ's such and such a book -- what did he think about it? He would say, 'It is beautiful!' And the book exists not -- neither the author nor the title!

One day I was talking to him and the head of the department was present. He became a little suspicious and he called me later on. He asked, 'What is the matter? I have never heard of these authors you are talking about and that fellow seems to be a very great scholar. He knows everybody and every author and every book.'

I told him, 'They exist not, but he is such a great man that he cannot say that he has never heard of them -- no, that is impossible. He cannot say that he doesn't know about this book. By being clever he is simply being foolish. The whole class laughs at him and everybody knows now. It has become such a game that every-body is bringing names and authors and books now that exist not, and he will never say that he has not read them.' He was trying to be clever -- but cleverness proves to be foolish finally.

Always remember that intelligence is very innocent, and cleverness is not intelligence. Politicians are clever people but not intelligent. You can deceive intelligent people very easily because they will always be innocent, they will be true. But cleverness functions as a very protective barrier -- so drop cleverness. And nobody can force you to drop it.

The moment that you see that it is not intelligence.... Because you are harming yourself, how can it be intelligence? And you know it! You yourself feel that you are too clever to be good for yourself -- this cleverness is almost suicidal. Drop it -- and drop it without any effort. Simply drop it. Tomorrow morning enter the group as innocently as a small child. Put all rationalisations and cleverness aside. Cleverness has never helped anybody -- it has destroyed many people's lives and opportunities.

And the second thing: if you are not clever, you will be ready very easily to become soft. You are soft -- maybe that's why you are trying to be clever. This is my observation: the softer a man is, the bigger and harder the crust he creates around himself because he is afraid of his softness. He is afraid -- he knows that if the crust is broken he will be too vulnerable in this world. This world is too cunning and he will be too open, he will be robbed, cheated, destroyed. So the softer a person inside, the harder the shell he creates around himself. But the harder the shell, the more and more you live in a grave-like situation; closed in yourself. And all that is beautiful happens only when your softness is available. Love, meditation, God, beauty, truth, joy -- they all happen only when you are open, soft. So drop cleverness.

It will disappear -- don't be worried. First do the camp and then after the camp, book for something else.

[Another participant says: I always thought I was strong. Now it just gets me into trouble. I don't know what I feel....]

You don't feel that strong? That strength was nothing. That strength was just the ego, and now you are becoming really strong. But this strength is bound to be fragile. It is like a flower: strong enough to face the whole world and yet very fragile... can be crushed. It can be crushed just by a child who can throw a rock. Fragile, because by the evening it will be gone. But when it is there it can face wind, it can face sun it can face the whole world! This is a totally different kind of strength. Lao Tzu calls it the strength of the weak, the richness of the poor, the knowledge of the ignorant, the wisdom of the fool. This is a totally different thing.

The strength you used to feel was nothing but ego-strength. There was a crust of strong ego. That's how in the West all strong people feel, mm? because in the West there is only one definition of strength, and that is of ego strength. One has to have a very strong ego, a ripe ego, a crystallised ego, to fight, to struggle. This is a totally different phenomenon that is happening -- it is the strength of surrender.

So you will feel for a few days. . .Teertha is right that you are somewhere in the middle. You will feel for a few days as if you are hanging in the middle, because the past is no more there. That's why you are so confused and you cannot even say why. But soon it will happen. The ego is disappearing; don't try to cling to it. Accept this weakness that has arisen. A child is weak, a flower is weak. When water falls from a hill, it is weak, and the rocks that it falls on are very strong. But in due time the rocks will be gone and the water will still be there. If momentarily you think that the rock is very strong and the water is very weak... can you find anything weaker than water?

Lao Tzu calls his way the watercourse way. He says not to be like a rock. In the moment you will look very strong, but in the long run the rock is bound to disappear into sand, and the water is going to win. Finally the weaker wins.

Jesus says, 'Those who are last in the world will be the first in my kingdom of God', and 'Blessed are the meek.' This is meekness -- and certainly when it comes one feels really disturbed, because one has always thought that one is very strong and now suddenly one feels so vulnerable... so vulnerable that small things make you cry, small things can make you laugh. So vulnerable -- and you were always thinking that you were a great citadel, nothing could penetrate you. And now everything can penetrate you.

When one becomes open, that's how it happens. But it is a blessing. Be meek... be poor, mm? Good.

The Shadow of the Whip

Chapter #2
Chapter title: The Essential is One

9 November 1976 pm in Chuang Tzu Auditorium

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Sannyas is a disidentification with the past... a new beginning, a new being, a fresh breeze, a rebirth. All that is implied in giving you a new name. One name was given to you by your mother and father. Now I am giving you another name. That one name was given to you so you could function well in life. Without a name it would be very difficult to function. One needs a label, one needs some indentification, one needs some identity card. People need some name to call you by, to address you. They have given you one name for the world. I am giving you another name for God, not for the world.

God will also need a name so that He can call you, so He can provoke you, so that whenever He wants to say something it can be addressed to you. The sannyas name is simply a new address -- a new address fundamentally meant for God, for the whole existence. So this is a turning point.

You may not be even aware of what a great jump you are taking. By and by after you have taken it, you will become aware. There are many things that you know only when you have done them. In fact there is no other way to know them. Many people ask me, 'What is sannyas?' It is very difficult to say. It is something that has to be experienced. It is something that has to be tasted.

So you are moving in a new territory from this moment -- with a new name, with a new dress, with a new identity. And now you belong to me and you become part of me from this moment. It is a great responsibility too, because now whatsoever you do I will be associated with it. Good or bad -- whatsoever your action -- now my name will be associated with it. And I never give any discipline. I never say, 'Do this, do that.' I simply want you to be aware that now you have to be responsible. And then move in freedom.

By becoming a sannyasin you are changing your very way of life. Right now it will be just a small stream. Mm? It is just as a great river is born as a very small stream -- not even a stream but just a fountain. By and by it gathers more and more water and becomes a big river. Right this moment it is just drops. Soon you will become vast....

[A sannyasin says: I appreciated that you read my poetry. Is there anything that you want me to do?]

Much has to be done, and continue creating there whatsoever you feel like. One should always cultivate something that is purely for delight. Your profession is a need -- it has to be done. That may be a delight it

may not be, but one has always to do something on the side which is sheer delight, for no financial reasons, for no economics, for no politics. You are just doing it for your own delight. Write poetry, paint, or whatsoever you feel like. And always remember that this will rejuvenate you. This will become your real recreation.

The world 'recreation' is very good -- it creates you. And unless it creates you, it is not a recreation. All entertainments are not recreations. Only that in which you are creatively involved is a recreation.

If you are just sitting there and somebody is dancing, that is not a recreation, maybe entertainment. You remain passive, you are not active. Recreation has to be very active -- you have to be involved. Dance, sing, or do whatsoever you feel like doing: gardening, cooking, anything.

It is not being done for any ulterior motive. It is not even done for someone to appreciate. If they appreciate, good. If they don't appreciate, good, because it is not meant for that.

There has been an indian saint, a great poet, who has written the story of Ram. It is a great epic, one of the greatest in the world -- 'Rama-charit-manas'. Somebody asked Tulsidas, 'Why have you written it -- because it must have taken years, it is such a long poem and so superb. Why have you written it? Why have you put so much energy into it? Your whole life into it?'

And Tulsidas said, 'Svantah Sukhaya': 'I have been singing this story of God just for my own delight. It is not meant for any-body. It was my delight.. .1 enjoyed it. The value is intrinsic -- it is an end unto itself.' That's what recreation is -- 'Svantah Sukha.' -- for one's own delight, and an end unto itself.

So whenever you are tired, whenever you are fed up with the world -- and many times one is fed up with the world, it is natural. The world is too heavy, too boring, too monotonous, too repeti-tive, too routine and trivial. So whenever you feel that, the best way is to do something creative and get involved in it. You will come out of it recreated, rejuvenated... again throbbing with energy. Even more than sleep, poetry can be recreative -- more so than sleep. Just five minutes concentrated creation of a poem can be more than eight hours sleep, can refresh you tremendously, because when you are totally involved in it, God starts functioning through you.

All creation is His -- we become only vehicles. So whenever there is some creation, it is always God's. The signature is His. We are just vehicles, passages. And when God flows through us, of course -- we are rejuvenated. Just His passing through us is enough. It is a magnetising force, again you are recharged. So allow God to pass through you in any form whatsoever.

And you are going to do much for me because you belong to me. By becoming a sannyasin you become pan of me. Now my work is your work. If you do something and if you succeed, you are not obliging anybody. You are simply obliging yourself because it is your work.

[Osho passed a small wooden box to the sannyasin, one of which He gives to sannyasins, as a reminder of Him.]

Keep this with you, and whenever you write your poetry or you do something creative, just keep it in your lap and it will remind you of me. It can bring you very close to me.

And every night when you go to sleep, put it under your pillow so I can go on haunting you (laughter). And if sometimes I come in the dark of the night, don't get scared!

[A visitor from Madagascar, Africa, came said, through a translator, he is a contractor and wants Osho's help so that he can make a lot of money for his family.]

(to the translator) Tomorrow morning before he leaves he should do at least one Dynamic meditation. Tell him to start doing it every day and within three months, things will start happening.

[A visitor says: I'm a B'hai.]

Be a B'hai. Nothing to be worried about...

Nothing is a problem. I give sannyas to all sorts of people -- no problems. It's perfectly good, I will not replace whatsoever you are -- I will simply strengthen it, because whatsoever I am doing here is for the essential religion. So whatsoever is essential, I am with it and for it, and that essential is in B'hai also. It is in Christianity, it is in Mohammedanism -- it is everywhere. Maybe much which is not essential has gathered around it -- I may hammer that -- but I am absolutely for everything. The non-essen-tial I may be against sometimes, and sometimes one may think that I go on shattering things, but those are just non-essential

growths.

The essential is one -- only names differ. So B'hai is perfectly good. If this is hindering you, you are unnecessarily preventing yourself from some experience. And a B'hai should not be such a coward. A B'hai should be very ready to experiment, to explore new spaces. Fear is not of religion -- fear is political, organisational. Religion is just fearlessness. If you are a B'hai, sannyas is not going to take anything -- it will be a plus.

Of course much will change, because you may be a B'hai and you may not know at all what essential B'haism is, because if you have once seen the essential, you will laugh at the ridiculousness of religious people fighting, arguing with each other and trying to prove that they are right and others are wrong. It looks stupid, because the essential is one.

[The visitor takes sannyas]

Now you really become a B'hai!

And this will be your name: Swami Satyananda. Satya means truth, anand means bliss; bliss that comes by the experience of truth. And change to orange !

The Shadow of the Whip

Chapter #3
Chapter title: When the Dance Dances itself...

10 November 1976 pm in Chuang Tzu Auditorium

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Video: No

[In a previous darshan (See "God Is Not For Sale", October 25th, Osho had told a sannyasin to make dance and music his meditation. Now the sannyasin reports: Much has happened.]

It has -- and much that is going to happen is on the way. The more you have, the more is given to you. The rich become richer, because each experience creates a new receptivity, a new trust. And with each experience you are ready to take a bigger jump, and so on and so forth. So continue to dance.

There is nothing like dancing, because dancing seems to be the only activity when the doer can be easily lost, and the only activity in which body, mind, soul -- all can participate in a harmony. Otherwise there are activities that the body can do, there are activities that the mind can do -- the body is not needed. There are activities that can be done by the soul, by the spirit -- neither the mind is needed nor the body.

Any activity that needs the cooperation of all the three layers of your being will give you the richest crop, because in that harmony, in that synchronicity -- when all the three layers meet together and are not in any conflict, when they are one together -- you become something transcendental. Then you are none of the three -- you have become the fourth. And the fourth is the goal.

[Osho said that in India the fourth state is known only as 'turiya' which means simply 'the fourth'.]

Dancing is the only activity in which all the three can be together, in which all the three are needed. And all the three are needed in such a way that they become one. So continue to dance. Much will happen through dance.

There is no need to give any form to it, because once you start giving form to it, the mind has become predominant. Let it be spontaneous, let it be formless. Let it be such that it surprises even you. So each day simply stand and let it come. Let it flood you! And then start moving. Let each movement lead you to another not knowing at all where you are going or what is going to happen next. Then the dance dances itself. And when the dance dances itself and there is no dancer, it is tremendously beautiful.

So through dance many things will happen. And humanity has completely lost track of dance. All primitive societies were dancing societies. Still a few primitive tribes exist somewhere; they are still dancing tribes. Their whole religion consists of dance. They find any excuse and they will dance. It may be the birth of a child and the whole tribe dances to receive the new guest. It may be a marriage ceremony, it may be some other festival. It may be that somebody had died, so again they dance. Birth, death, marriage or anything important they mark by their dance.

Even when they go to war, they go dancing. They call it a war dance. Then even wars take on a new meaning, a new quality. Then it is not the ugly war that we have invented. Of course people are killed, but they are killed while they are dancing. And when a person is dancing, death is meaningless. He is deathless, because if he is killed in that harmony, that very experience will become an experience of samadhi. The primitive war dance has not yet been understood rightly. We think it is simply war -- it is not really a war. It is again an excuse to dance -- the ultimate dance, the last dance, the death dance. Both sides come dancing, and dancing they fight, dancing they die. But if you die in dance you will attain to a great new life. You will be born in a totally different altitude. So let this be your meditation.

Put on any music -- sometimes do it even without music. Sometimes life has its own music. This moment it is raining.... There is subtle music in this rain. Rain falling on the leaves and one can dance -- enough music. One has only to be sensitive. Or ocean waves shattering on the beach, on the rocks. One can dance -- enough music. One can have a wild, orgasmic dance. Or maybe there is no sound, only silence -- then too there is music... one can move with that silence.

So whenever you can find time -- but at least once a day, make it a part of your life. Just as you eat and you sleep, dance too. And I will remain available wherever you are. Just don't be shy in asking for my help. It is your right. By becoming a sannyasin you have all the right to ask for my help in any moment, in any situation. That is the privilege of a sannyasin. So don't be shy about it.
Ask, and it shall be given to you.

[A sannyasin who is leaving says: I'm a little scared to come back. To be too much involved here.]

Afraid of involvement? Then you will miss, because involvement is life, and the deeper you become involved, the deeper you will know the taste of it. From the periphery nothing much is available. If somebody doesn't want to get involved, remains on the periphery, he remains on the bank. He never gets into the stream, afraid that the stream will take him to some unknown space. But then he remains on the bank and he remains thirsty and he remains hungry and he remains frustrated -- because enrichment is through involvement. One grows through commitment.

I'm not saying that one should become attached to one's involvements -- no, not at all. And that's the art: one should get involved but always remain capable of getting out of it. Any moment, if the situation arises and one has to get out, one can. Involvement should not be an attachment, so beware of attach-ment, but never be afraid of involvement. They almost go together -- that's why the fear arises -- but they can be put separately, and that is the whole art of life.

If you don't get involved you will not enjoy life; everywhere the problem is the same. If you love a woman you will be afraid -- you may get involved. In fact you should get involved, otherwise how can you love a woman? Then only peripheries meet and the inner consciousness remains completely aloof. Unless the inner consciousnesses overlap, start penetrating each other, you will not know what love is, you will not know its depth; you will miss.

On the surface there are only waves. The great calm is only in the depth. It may be love, it may be meditation, it may be sannyas, but the problem is the same. You have to go into it headlong; one has to be a little foolish. Wise people always remain hanging on the bank. Their wisdom eventually proves to be stupidity. Fools jump, and finally their foolishness simply proves that they were courageous and wise because they learned. They know new places of being.

So never be afraid of involvement. Never be afraid of commitment. Just one thing has to be remembered -- never lose your freedom. That does not mean that you don't become intimate with somebody. It simply

means that you become intimate but you still remain free. In fact a free person is simply aware that he is free, any moment anything can be dropped. If the time arises and the situation is there, the challenge is there and one simply feels stuck -- one can get out of it. It is an agreement that can be broken. It is your choice to be in it or not. But from the very beginning to stand out and become a spectator you will miss the whole of life.

So go deeply into involvement but always remain your own master. There is no need to show your mastery every moment, you just have to know that it is there. And if you want to get out, you can simply slip out; just as a snake slips out of the old skin, one can slip out of any situation. But if you remain afraid just because there is a possibility of getting involved, and you don't grow skin because it may become old and then you may have to get out of it, or it may become a confinement, how will you live? But it happens to everybody.

Once you start enjoying your aloneness and enjoying your freedom, the fear arises, 'Now don't get into anything. Just keep out.' That's why so many people drop out of society. But that is not going to end it. And the days that are wasted, are wasted forever -- you cannot reclaim them.

My whole teaching is to get involved and yet to remain unattached. Walk in the water but don't be touched by the water. Remain like a lotus leaf: in the water but yet untouched. The lotus leaf has functioned as one of the greatest symbols in the East because it remains in the water and yet untouched. That is the ideal for the sannyasin. Not that one escapes, then there is no water. Not that one gets soaked with water, then you are not a lotus leaf.

Be in the water, be in the turmoil of involvement, in the problems that commitment brings, that intimacy brings, love brings; be in it and yet remain aloof. And by and by one learns -- it is a knack. One learns by doing it. Then a great balance arises. With that balance all fear disappears.

Come back and get involved, mm?

[A visitor says: I don't know if I'm ready to stop holding back.]

Nobody knows. Holding back is just a tendency of the mind, a natural tendency. In fact to say that the mind holds back is not right. This holding back is what the mind is. Once you don't hold back, the mind disappears. And with the disappearance of the mind is the appearance of your being, of your true being. This holding back simply says that one goes on clinging to the past. Of course there is nothing to cling to because the past has gone. If you open your fist there is nothing to hold, the past is gone. It is just in the memory, it is no more part of reality. But we go on holding it, hoping that maybe it is somewhere and can be reclaimed.

And holding back is also a subtle fear of the unknown, the unfamiliar, the strange. By and by you will start living a very dead life, because the unknown is what life is, and each moment one has to take the risk again and again of living. Each morning one has to take a risk again. It is very risky, and there is no security. One never knows where one is going, so that the mind holds back. The mind is a safety measure, mm? -- a key to the known, to the familiar. Make a definition -- don't go beyond it. Make a boundary. But all boundaries are imprisonments. And then one suffers.

Man is made in such a way that unless the whole sky is his boundary he will be miserable. Less than that won't do. One needs to expand, and one has to become the expansion. Then there is enthusiasm and there is zest and there is juice, mm? because each moment is a new victory; you expand. Each moment there is a new challenge. You accept and you go on the unknown journey. Each moment God knocks on your door and calls you in such a way that He has never called you; in such a language He has never used before; onto such paths which you have not even dreamed about, and beckons you to come and follow Him

That's what I call a religious life: to always be ready to go into the unknown, the unchartered, with no maps, with no past experiences. Of course there cannot be any past experiences of it. Such a being grows and such a being has a movement.

And I can see that you have infinite possibilities....

(to a sannyasin): I received your letter. Too much eating is the problem? Is it something new or has it always been there?

[The sannyasin replies: Always.]

You can do two things. There are two types of food. One is that which you like, which you have a fancy for, about which you fantasize. There is nothing wrong in it, but you will have to learn a small trick for it. There are foods which have a tremendous appeal. The appeal is not because you see that the food is available. You go into a hotel, into a restaurant, and you see certain foods -- the smell coming from the backroom, the colour and the aroma of the food. You were not thinking about the food and suddenly you are interested in it -- this is not going to help. This is not your real desire. You can eat this thing -- it will not satisfy you. You will eat and eat and nothing will come out of it; no satisfaction will come out of it. And satisfaction is the most important thing. It is the dissatisfaction that creates the obsession.

Simply meditate every day before you take food. Close your eyes and just feel what your body needs -- whatsoever it is! You have not seen any food -- no food is available; you are simply feeling your own being, what your body needs, what you feel like, what you hanker for.

Dr. Leonard Pearson calls this, 'humming food' -- food that hums to you. Go and eat as much of it as you want, but stick to it. The other food he calls, 'beckoning food': when it becomes available, you become interested in it. Then it is a mind thing and it is not your need. If you listen to your humming food, you can eat as much as you want and you will never suffer, because it will satisfy you. The body simply desires that which it needs; it never desires anything else. That will be satisfactory, and once there is satisfaction, one never eats more. The problem arises only if you are eating foods which are beckoning foods: you see them available and you become interested and you eat. They cannot satisfy you because there is no need in the body for them. When they don't satisfy you, you feel unsatisfied. Feeling unsatisfied, you eat more, but howsoever much you eat, it is not going to satisfy because there is no need in the first place.

The first type of desire has to be fulfilled, then the second will disappear. What people are doing is that they never listen to the first, so the second becomes a problem. If you listen to the hum-ming food, the beckoning food will disappear. The second is a problem only because you have completely forgotten that you have to listen to your inner desire, and people have been taught not to listen to it. They have been taught, 'Eat this -- don't eat that' -- fixed rules. The body knows no fixed rules.

They have found that if small children are left alone with food, they will eat only that which is needed for their body, and they were surprised. Many psychological findings are available now; they were simply surprised. If a child is suffering from some disease, and if apple is good for that disease, the child will choose the apple. All other foods are available but the child will go to the apple.

That's what all animals are doing; only man has forgotten the language. You bring a buffalo and leave her in the garden. The whole garden is there -- all the greenery is available; she will not bother. The flowers and the trees may be beckoning but she won't bother with them. She will go to the grass that hums to her, and she will choose only certain grass that is her need. You cannot deceive a buffalo; you can only deceive man.

Man has fallen even below buffaloes. You cannot befool a donkey -- he will eat his food. Man is befooled. Everywhere through advertisements, coloured pictures, TV, movies, you are being attracted and distracted from your humming body. Some company is interested in selling something to you. That is in the favour of the company, it is beneficial to the company, not to you.

Some Coca Cola company is interested in selling Coca Cola to you. It has nothing to do with your body; it allures you. Wherever you go, there is Coca Cola; Coca Cola seems to be one of the most universal things. Even in Soviet Russia -- nothing else american is allowed, but Coca Cola is there. From everywhere the bottle is calling you, beckoning, 'Come here.' And suddenly you start feeling thirsty. That thirst is false. I'm not saying don't drink Coca Cola -- but let it hum; make it a point.

It will take a few days, even a few weeks for you to come to feel what appeals to you. Eat as much as you want of what appeals to you. Don't bother about what others say. If ice-cream appeals to you, eat ice-cream. Eat to your satisfaction, to your heart's desire, and then suddenly you will see that there is satisfaction. And when you feel satisfied, the desire to stuff disappears. It is an unsatisfied state that makes you stuff yourself more and more and still to no purpose. You feel full and still unsatisfied, so the problem arises.

So first start learning something which is natural and which will come, mm? because we have only forgotten; it is there in the body. When you are going to take your breakfast, close your eyes and see what you want; what your desire really is. Don't think about what is available; simply think what your desire is, and then go and find that thing and eat it. Eat as much as you want. For a few days just go with it. By and by you will see that now no food beckons you.

The second thing: when you eat, chew it well. Don't swallow it in a hurry, because if it is oral, you enjoy it in the mouth, so why not chew it more? If you take ten bites of something you can enjoy one bite, chew it ten times more. It will almost be like taking ten bites if your enjoyment is only of the taste.

It happened once that a man drank some hot coffee somewhere in Japan and he burned his throat inside. Some complication arose and his throat was completely cut from inside; the passage had to be closed otherwise the man was going to die. The doctors fixed a pipe into his stomach so he had to chew the food, throw it into the pipe, and the pipe would take it into the stomach.

The man was surprised because he continued to enjoy his food as much as before. And even the doctors were surprised.

They were at first feeling very sympathetic towards him because the poor man would no longer enjoy his food. But the man continued to enjoy it. In fact he started to enjoy it more because now he would chew it and if he did not want to take it into the stomach, he would simply throw it out. Now he could eat as much as he wanted. There was no need to take it into the stomach; the mouth and the stomach were completely separate.

So whenever you are eating, chew more, because the enjoyment is just above the throat. Below the throat there is no taste -- nothing of the sort -- so why be in a hurry? Just chew it more, taste it more. And to make this taste more intense, do all that can be done. When you are eating something, first smell it. Enjoy the smell of it because half the taste consists of smell.

Many experiments have been done. If your nose is completely closed and then something is given to you, you cannot taste it. Then you will understand that the taste was more smell than taste. If your eyes are closed, you cannot taste it even that much, because the colour, the appeal to the eyes, is no more there. They have done beautiful experiments: eyes closed, nose completely closed, and then they give you something; you cannot even tell what it is. They may give you onion and you cannot say that it is onion because much depends on the smell. That's why when you have a cold you cannot enjoy food, because the smell is not there, the taste is not there. When people are suffering from a cold they start eating spicy food because only then can they feel a little tingling.

So smell the food, look at the food. There is no hurry... take time. Make it a meditation. Even if people think you have gone mad, don't be worried. Just look at it from all sides. Touch it with closed eyes, touch it with your cheek. Feel it in every way; smell it again and again. Then take a small bite and chew it, enjoy it; let it be a meditation. A very small quantity of food will be enough and will give you more satisfaction.

So these few things do for three weeks and then report to me, mm? But try for three weeks. Good!

The Shadow of the Whip

Chapter #4
Chapter title: You are Freedom

11 November 1976 pm in Chuang Tzu Auditorium

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[A sannyasin who is leaving for the States: For the last three or four days I feel very lost. I don't know what my position is. I don't know what my role is or anything.]

There is no need to know it and nobody knows exactly. And it is better that you don't know it. If you know who you are, if you know what your role is, you will lose all feeling. You will be fixed: you will be a

thing and not a person. That's the difference between a thing and a person. A rock is a rock. A man? -- nobody knows what a man is. A man is all possibilities. A rock is an actuality -- there is no possibility. It is simply a rock, absolutely certain of what it is. Its role is predictable: it is a rock.

Man is a potentiality, he can be anything -- he can even be nothing. All doors are open, and each moment you have to decide who you are. Each moment by acting, you decide who you are -- but that decision is only for the moment, it cannot go beyond the moment. If it goes beyond the moment, you destroy all beauty in your life -- you become a thing, you are no more a person. To be a person means to be a freedom. A thousand and one alternatives are there. And you can choose any -- it is your choice.

There is nobody who has fixed your role. When you came into the world you were not given a script to live up to. You have been thrown into the world, absolutely free, to find out who you are -- it is not a given thing. And by doing things, by being a million and one things, you will feel by and by who you are. But when you come to know who you are, again you will not be a thing. Then too, you cannot define yourself. Then you know that you are a nothing. You know that you are a freedom.

That's what is meant by nirvana, moksha. The word moksha means freedom, absolute freedom; all possibilities and nothing actual. Nothing defines you.

Definition is ugly because definition is a prison. You can define a tree because it has a fixed role, and you can define a dog because it has a fixed role -- but you cannot define man. Man is indefinable -- as indefinable as God. That's the dignity... that's the grandeur. But ordinarily... I can understand your problem -- it comes to everybody. Everybody has to encounter it some day or other.

If you know who you are you will feel at ease. There is a full stop and the sentence is complete; you can relax. Then there is no growth... there is no journey. You can feel that you have arrived. This search to be certain of who you are is a search for security -- a search to be dead and dull. To be constantly moving is difficult -- certainly difficult, arduous -- because again and again each moment you are faced with emptiness. Again you have to do something to know who you are. Each act defines you, but only for the moment. That's why one should never look into the past of any man.

Somebody says, 'Don't go with that man because he is a thief.' What is he saying? He is saying that he has been caught stealing -- but that is past. That definition no more applies. That act defined a certain moment in the past, but now it is no more a definition; that man is out of that moment. Don't call a man a thief, because he may have turned against stealing by now. He may have become a saint. Then you say that somebody is a saint. Don't call a man a saint, because what do you mean? You mean some acts that he has done in the past? They define his past but they cannot define his present. A saint can become a sinner.

And this is beautiful! That means that even a saint is free. A sinner can become a saint, a saint can become a sinner. Freedom remains untouched -- no definition covers it. But people try to cover themselves with definitions. They feel protected by a definition. Behind a definition they feel perfectly okay, complacent, comfortable. Life is no more an adventure. They are dead people -- they are already in their graves. In fact when a man dies, only then can you define him -- never before.

If you want to know the definition, go to the graveyard, and there on the tombstones you will find definitions. Now those men who are in their graves cannot do anything to be changed; they can be defined. They are now almost like rocks. But you are alive -- and remain alive! Nobody has given you any role. The whole idea that somebody has given you a role, that you have a fixed purpose, that you are here to do something in particular, is very humiliating. That means that you are born with a script and you have to follow that script. Then life will not have enthusiasm: it will be a very dull and monotonous affair.

No, this is good. This is the right space I would like you to be in. This is the space that I am creating for you here. I am trying to take all the definitions away. You are a Christian, you are a Hindu, you are a Jew -- I am trying to take away all your definitions. You are a man or a woman -- I am trying to even take away that. You are young or old, educated, uneducated.... I am trying to take everything away from you so that you remain just an openness... a freedom to be anything you wish to be in any moment. Nothing holds you, nothing prevents you.

This is what I call a real man -- who has nothing to prevent him from doing anything, who has no considerations and who is not bothered to be consistent with his past. Only a rock is consistent with his past, a dog is consistent with his past. You can never say to a dog that he looks inconsistent -- he's always consistent. His life is a routine, a repetition.

The bigger the man, the bigger are his contradictions. The greater the man, the greater are his paradoxes. Nothing can hold him, he goes on moving -- every time he leaves the past and goes on searching in new fields. He is an explorer.

So forget about it! There is no need for you to know who you are. Each moment you will know a fragment. In some moment you will be a saint and in some moment you will be a sinner. When you are sitting with your lover, you are a beloved. You are talking to somebody who is just an acquaintance -- you are different, you are not the same person, your very quality is different. Then you go to the office to work, then again you are different. You are sitting alone in your drawing-room and then somebody knocks on the door. A salesman just knocks, and you are different; you change. The salesman enters and you are different.

Each moment brings a new breeze and a new sun and you go on changing. Such is the vastness of a human being. It is tremendous... it has no boundaries. You cannot label it, and the very effort to label it is wrong, ugly. So drop that whole idea. Learn something of what I am saying. And you don't have any role. You will have many roles but they are your choice. You want to play them -- you play; it is your game.

So take life as an infinite possibility. For man nothing is actual. Man is born completely open... just a great emptiness. You can change him into anything. He is ready to adjust to any act, and all acts are purely games. They are not roles given to you by somebody else -- it is out of your own choice.

A man who is aware becomes his own source of his roles. He is no more an effect then -- he becomes the cause. When you are asking, 'What role have I to play in my life?' you are asking as if the role is to be given by somebody else: you are the effect and he is the cause. Absolutely wrong... that is not how life is. *you* are the cause, you are the effect -- you are absolutely responsible. You cannot throw responsibility on anybody else. Of course if you are not courageous, this will create great fear. Then you feel a nothingness and you cannot cope with it. But I know that you have courage and that you can cope with it.

So even if there is fear sometimes, let it be, but never forget that you are the cause of your life, you are at the very source of your life, and that you can change because nobody is forcing any structure on you. To understand this much is to understand what we mean by liberation, freedom, moksha.

Never get caught in any definition. Then your purity, your freedom, always remains uncorrupted. Have you got a box with you? (She shakes her head)
(Osho passes her a box) Now at this moment you are a receiver of a box!

Dhyana means meditation and ananda means bliss; bliss that comes through meditation. This word dhyana is one of the most significant words. In English you have three words: concentration, contemplation, meditation. Concentration means putting your mind, focusing your mind on one object, centering the mind on one object. That is the meaning of concentration. But it brings tension because you have to focus and narrow the mind. It is a forced state, and I am not in support of it. That is not real meditation.

And this is what is thought by people to be meditation: you concentrate on something outside or some imagined light inside or some mantra, but you concentrate. Concentration is not dhyana, because dhyana is a very relaxed state and concentration is very tense. Concentration is very forced, disciplined, and dhyana is very spontaneous.

The second word is contemplation. Concentration is more of the head and contemplation is more of the heart: that is the meaning of 'temple' in it. Contemplation means to become a temple, 'templum' -- from that root comes the word. So it is more prayerful, more compassionate and one is working through the heart. Better than concentration but still not dhyana, because whether you concentrate through the mind or through the heart, there is some activity going on -- either of the head or of the heart. Meditation is a state of no activity, no ripples arising. One simply is -- neither thinking nor feeling, neither concentrating on anything nor thinking about anything. One is simply a pool of energy.

The third word is better than the other two but still not perfect. The word meditation comes from the same root as medicine: 'med'. It means to care about. Medicine means to take care of the body, and the medical profession means the profession that takes care of the body. Meditation means to take care of the soul. Just as medicine is good for the body, meditation is good for the soul.

So these are the three layers: head -- concentration; heart -- contemplation; the soul, your innermost core -- that is meditation. Meditation comes closest to dhyana. Dhyana means just to be doing nothing, just sitting silently... just being. It is the absolute relaxed state of consciousness.

And I am giving you that name because I feel that your energy can very easily relax. You can become a great meditator. It is already there -- you just have to work and help it a little. Not much work is needed. So continue doing meditation, do a few groups, but at least every day for half an hour just sit and do nothing. Just enjoy sitting. Looking at the sky or looking at the earth, or not looking anywhere, just sit silently -- sometimes with open eyes, sometimes with closed eyes; just exactly as you are sitting right now (The sannyasin was sitting with his legs folded under him, back erect). Mm? the heart goes on beating, the

breathing goes on, but everything slows down and one becomes quiet; a serenity surrounds one.

This is what meditation, what dhyana is. And become really a the sannyasin -- a blissful meditator.

[A sannyasin, said he had various aches and pains in his body and had them for some time. He wondered if he should do Postural Integration.]

It happens many times that the body and the mind are not in tune. Then you start feeling as if the body is some other person. The body hangs and you have to carry it and it becomes a wound. If the body and the mind are coinciding with each other, fitting with each other, you can forget the body; you don't remember it. You are almost bodiless. And that's the definition of health: one does not feel that one is in the body. Of course if somebody reminds you, you will remember it, otherwise the body simply does not exist. The mechanism is running so smoothly, so hummingly, that one never feels any distance between the body and oneself.

And it happens many times that when you start growing in the mind there is a separation, because the body was adjusted to the old mind; now the mind has changed -- the body remains the old. The body is a very very slow-moving mechanism, and it has a kind of intelligence but certainly it is not very great. So if your mind moves suddenly into some new space, the body is completely at a loss; it cannot follow so easily and so suddenly -- then there is a gap, and that gap will create hurts and aches. That gap can be filled by Postural Integration or Rolfing or the Alexander technique.

For a different mind a different body is needed immediately. So the body and the mind have to go together. One should always take care of it. If your mind grows a little and you feel that there is a distance and the body is lagging behind, bring the body to the state of the mind, otherwise you will not be able to go too far. The distance will be too much and a conflict will come. One cannot go without the body; the body has to be taken care of. And the body is great when it is with you, it helps tremendously. It is a base, the very ground of all your growth.

In the old days the traditional method of working was first the body, then the mind. That's what the yoga system is: first work on the body, first let the body be ready for the jump of the mind, and then let the mind jump. That was the old pattern, but then many problems came because people got so obsessed with the body that they forgot about the jump. The body is a vast thing, so they were lost in postures and asanas and gymnastics, and they completely forgot that this was just to be a jumping board.

You can find in India great yogis as far as their body is concerned, but their mind is ordinary and very stupid. They have become very capable with the body. They can stop their breathing, they can stop their heart-beat. They can go underground for months together and remain alive without oxygen. They can drink poison and will not be killed. These things are good -- you can appreciate them and applaud them -- but ultimately they are meaningless. What are you going to do with these things? You become an exhibitionist, you become a circus.

And these people have completely forgotten that with such a great base, now you take the jump. They don't know how to meditate; they don't think about meditation. And these postures were invented to make you so solid in the body that when you take the jump of the mind, the body simply follows you like a shadow. The idea was good but went wrong. Then by and by people moved to the other extreme: they started working on the mind directly because the body proved to be a great jungle. This is called Raja Yoga -- the Yoga of the kings. The mind has to be changed, but then this problem arises.

Now the world is living under the Raja Yoga impact. So all these group processes around the world are all Raja Yoga techniques. But then there are problems -- problems like this. Hence Bio-energetics, massage, deep massage, Rolfing, Postural Integration, and things like that are being developed, because that is a must now. People will be taking great trips into the mind and the body will be lagging behind. The body has to be helped. So good -- take Postural Integration.

[A sannyasin says: After the last darshan with the Encounter group I started seeing colours coming from people. I saw feelings as colours and it made me a little bit afraid. Then I began to fight... to fight with the energy... It has gone. I became more and more dead inside and then I became very ill for four days.]

No, you created something wrong. You should have enjoyed it. You are not seeing colours now?

[She answers: No. Now I feel very light and very good.]

Good, but never stop any processes. If something like that begins, just enjoy it. They look very outlandish and eccentric and a little crazy. When you see somebody coming and you see a red light coming from that person, you become afraid and you think that maybe you have gone crazy. Then you see a woman and a green light and you start feeling that something is wrong with you. You have never seen these lights, but in fact those lights are there. You have not seen them before because your eyes were not clear. People have their lights.

The world is really colourful. It is not so black and white as we think. The black and white colour is man-made; the black and white world is man-made. We have divided everything into two -- black and white. Everything is very colourful -- all the colours of the spectrum. And it is not that a person is always green or always blue or red: each moment the person goes on changing, because when the inner energy changes, the colour changes.

It was really a very meaningful experience, but naturally one becomes afraid. Next time if something like this happens, allow it. It will go on its own, it will disappear. That's why you became ill: something was happening and you forced it back. Out of fear you cramped your being and you shrank. That very cramping brought the illness -- never do it again. If it is too frightening or something, come to me. For what am I here? Just come to me or you can write a letter. But never stop anything that is happening. Let it go to its end -- then it will finish. When it does you will feel very very cleansed, purified.

[A sannyasin asks: I have a problem because I am very ungrateful, and I would like to know how I can enjoy being ungrateful...]

Then you must be having some idea that it is wrong; that will not be allowing you to enjoy it.

[She says: It feels like it creates misery -- the ungratefulness.]

Mm, it does -- that's true. It creates misery, because when you are ungrateful, you become closed to the universe. You are no more open, you are no more flowing because you don't respond. You don't say 'thank you'. The universe goes on giving so much to you and you don't even say 'thank you', so the process stops and you will be miserable.

If you want to enjoy ungratefulness, you will have to enjoy misery too. It is the same package; they go together. If you don't want to enjoy the misery, start being a little more grateful and you will never lose anything by it -- you will get more. By being grateful you will get much more, because when you become able to say 'thank you' to the universe, the universe pours itself into you more happily. Then more flowers will flower for you.

So this is for you to decide, I'm not saying to drop it. I am simply saying that if you want to enjoy ungratefulness, then in the same package misery comes to you. If you want to enjoy blissfulness, you will have to learn the ways of being grateful. And what is the trouble in being grateful? The trouble is the ego, because to be grateful means to be humble.

So whenever you don't feel grateful, that simply shows that you are very egoistic. You take things that the universe gives you for granted and you say 'That's already my right. If you don't give, I will complain. If you do give, there is no "thank you" coming.' But then you will be miserable. Just learn to say 'thank you' -- and it is so easy.

From tomorrow morning just start saying 'thank you' for small things. Somebody smiles -- say 'thank you' and see how good it feels. Then if you start enjoying and cherishing it, even when somebody insults you, say 'thank you' and see what happens, how beautiful it feels. You have come across something meaningful, but you will have to work it out.

From tomorrow morning for ten days just try to be grateful for each and everything, even if sometimes it looks crazy. If the sun is coming and the rays are beautiful, just say, 'thank you... thank you'. Have a little talk to the river, to the sky, to the dewdrops in the morning. For ten days don't miss any opportunity to feel grateful.

The Shadow of the Whip

Chapter #5
Chapter title: Search for the Undefined

12 November 1976 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Shanti means silence, peace, a state of no mind, and prabhu means lord; lord of silence. And that's how I see your energy moving -- it is moving towards the great silence. You are holding it. If you stop holding it you will simply plunge into a totally different dimension. So uncontrol is going to be your discipline -- don't control it. There is a silence that comes only when you are absolutely uncontrolled; it descends. That is the meaning of the parable when Jesus was baptised by John the Baptist, it is a beautiful way of saying the same thing: a dove, a white dove descended on him. The dove is a symbol of peace. It is just poetry, but beautiful poetry. The meaning is that it descended upon him from nowhere and he was completely transformed, he was no more the old -- the new being was born.

So you have to remember this -- that by your control you will be distracting your energy. The mind is a great dictator -- it tries to control everything. And if it cannot control something it denies it; it says it exists not. That's what all atheism is. The mind denies that God can exist because the mind thinks -- and rightly also -- that if God exists, the mind will not be able to control Him.

So all that is beyond control has to be denied. Then a man lives a very poor life, because all that is beautiful, good, true, is beyond control. One lives a very mundane life then... just a mechanical routine. No flower ever flowers, and no star ever shines, and no song is ever born, because they all come from the unknown, from nowhere like a dove descending. One has to be in a very deep receptive mood -- not in a controlled state. One has to be almost a woman, not a man. The feminine capacity has to be developed so that you can receive it.

This meditation I would like you to do every night before you go to sleep. Just sit in the bed, put the lights off, and be finished with anything that you want to do because after it you have simply to go into sleep. Then don't do anything, the doer should not be allowed after the meditation, mm? Simply relax and move into sleep, because sleep also comes -- you cannot control it. There is one quality in sleep which is almost like meditation, silence -- that it comes. That's why in the West many people are suffering from insomnia. They are trying to control even that; hence the problem. It is nothing that you can do anything about. You can simply wait, you can simply be in a relaxed, receptive mood.

So after this meditation you have simply to relax and go into sleep so that there will be a continuity and the meditation will go on flowing in you. The whole night the vibration will be there. And you will feel in the morning when you open your eyes that you have slept in a totally different way. There has been a qualitative change -- it was not just sleep: something else, deeper than sleep, was present. You have been showered by something and you don't know what it is and how to categorise it.

The meditation is very simple. Sit in the bed, relax the body close the eyes, and just imagine that you are lost in a mountainous region. It is a dark night, no moon in the sky, and it is a very clouded sky -- you cannot see even a single star, it is absolutely dark -- you cannot see even your own hand. You are lost in the mountains and it is very difficult to grope your way. There is every danger -- any moment you can fall into some valley, into some abyss and you will be gone forever. So you are groping very cautiously. You are fully alert because the danger is tremendous, and when the danger is tremendous one has to be very alert.

So the imagination of the dark night and the mountainous region is just to create a very dangerous

situation. And you are very alert -- even if a pin drops you will be able to hear it. Then suddenly you come near a precipice. One can feel that now there is no way ahead, and one never knows how deep is the abyss. So you take a rock and throw into the abyss, mm? Just to see how deep it is. Wait and listen for the report of the rock falling on other rocks. But you go on listening, you go on listening, you go on listening, and there is no report -- as if it is an abyss with no bottom. Just listening, listening, listening, a great fear arises in you, and with that fear of course your awareness becomes a flame. Mm? but let it be an actual imagination. Do you follow me?

You throw the rock and you wait -- just your ear close by and you go on listening, listening, and you wait with a beating heart, and no sound. It is utterly silent. In that sound, fall asleep. In that soundless silence: fall asleep. And this you have to practise every day, and after three weeks you have to tell me. Mm? Good!

[A sannyasin asks: Are drugs helpful in meditation? I had the experience some time ago.... I took LSD and then I was one with everything I saw. It was a very big adventure. And so I tried to do it again for the second time but it was not the same. Now when I meditate I always think about it and I cannot come to the same point.]

I understand. It can be helpful, it can be a hindrance too -- it depends.... Because LSD or any other drug simply changes the chemistry of your mind -- it does not change you. It simply helps you to withdraw your control on the mind. In that uncontrolled state sometimes you can feel very beautiful and sometimes very ugly. Sometimes it is an opening to God and sometimes you'll be meeting the devil. Sometimes it is heaven and sometimes it is hell. It depends on your mind and if your mind was in a good space -- LSD cannot create your space.

If you were in a good mood and your energy was flowing high and you were at ease, LSD can open the windows. Because you were feeling good and high you will feel tremendously good and high, a thousand-fold. But if you are feeling bad and the energy is not going well and you are angry, sad, or something -- no -- you will be in hell; a thousand-fold will be your experience then too. So LSD only magnifies, it is a magnifier -- it is not a creator. If you feel some good space through it sometimes, then the desire will arise to experience that space again and again. And it is never going to be the same: each time it will be something different because each time you are different. It does not depend on LSD -- it depends on the taker, it depends on you. And if you take it too many times your mind will become dull. Each drug dulls the mind.

Meditation is hard work, and LSD seems to be a very short-cut. Immediately you take it, you are there -- and meditation will take years. But there is a difference to be remembered: meditation really changes you. It is almost as if you are ill . If you want to become healthy you will have to do exercises, take medicine, go for walks, swim, breathe air, run; it will take months for you to become really healthy. Then some hypnotist says, 'You lie down and I will hypnotise you and within minutes you will feel happy.' He can suggest to you, and in a deep hypnosis you can believe also that everything is good, and you are a great man -- Mohammed Ali the Great; you are a very big man and very powerful. Under hypnosis you can feel that, but out of hypnosis again you are the same mouse that you were; you are no more Mohammed.

These are deceptions. But still I say, one experience can be good, but never become an addict. So if you have had a good experience you are blessed -- now forget about it. You had a glimpse -- now try to change your whole life in such a way that this glimpse becomes an ordinary thing, that each moment without any drug, you can live and you can live in it. Meditation is hard work, but real work. LSD is a deception. It is cheating with nature. It is forcing your body chemistry to have certain experiences, but it is violent and ultimately very very frustrating.

So if you had good experiences, thank God. Don t bother about it. Now work! Now you know that there is something like that and you can work for it. In a better world some day in the future, things like LSD will be used in this way: a person who has no idea of the unknown, no conception of the beyond, who is very earthly, can be helped. He can be given LSD or something like that, once -- in very good company, with beautiful music, flowers, gardens, a loving atmosphere -- so that he can have one glimpse of the unearthly, that's all. Then he is not to be given any more. He has to work now.

It is as if from a thousand miles away you have seen the Himalayan peaks with their beautiful eternal snow. Just one day suddenly in the morning, the sky is clear and there are no clouds and from thousands of miles away you can see Everest, and it looks so close that you can touch it. It is so present that you forget

the distance. But you cannot touch it -- the distance is there. Again the clouds will come and the sky will be covered and the peak will be lost, but now you know that it exists. Now you can trek to the mountains.

To reach to Everest is very difficult. One needs the courage of an Edmund Hillary... one needs to risk one's life. But if it is so beautiful from so far away -- what to say when you are close and you are able to touch, and you are able to sit on top of it? LSD can give you a glimpse. In the East it has been used for centuries that way. In the Vedas they talk about Soma. That was a sort of LSD, but it was used only by masters and it was given to disciples only in rare situations. It was not available in the marketplace. In fact nobody has yet been able to find out what it was exactly. Once the tradition disappeared India completely forgot the mushroom and from where Soma was created. It was a hidden secret, an esoteric secret. The master would only say to his chief disciple where to find it, how to find it, to whom to give, and how much, and only once. Just to give you a glimpse of the unknown -- then there is no need. Now you can move and work it out. In the same way some day it will be used.

Now both the parties the party which is in favour of drugs and the party which is against them -- are foolish. Those who are against are absolutely against; that is foolish. We know in the East that drugs have been used, and used very creatively. The party who are for them, the people like Timothy Leary and others, are also foolish because they are absolutely for them. They think LSD can become a substitute for samadhi -- there is no need for any meditation. Both parties are just absurd. There seems to be no reasonableness about it.

I am neither on this side nor on that. My own opinion is that under proper guidance, once tried drugs can be of tremendous value. And whenever the political climate is good and the politicians have a little more intelligence to them, this will become possible. But it has to be used only as an opening, mm? not as a habit. So get out of it.

[A visitor says: I have a fear of my spiritual energy. I don't know where rm going with it... about a year ago I did a Vipassana retreat for fourteen days, and I had a lot of experiences on the retreat. I felt the energy go clear through my spine and out the top of my head. After that I did a lot of reading -- Buddhism, Tibetan, Krishnamurti -- and I started feeling my head was going to split in half . It just came so strong through my head. In the last year I've been trying to get back into my body and out of my head.]

Mm mm. It almost always happens: when energy starts moving, fear arises. To move into any meditation is playing with fire. And one should not move into it just out of curiosity -- it can be dangerous. If nothing happens there is no problem. And to ninety percent of people nothing happens so the problem does not arise. But for a few people something starts happening -- then there is danger because you have opened the door of some energy and you don't know what it is, and you don't know where to channel it, what to make of it. It can be very disrupting. And without a master one can go mad.

Hence in the East we have never allowed anybody to do something without a master there. Unless somebody is there to look after you who knows the possibilities, all the alternatives that can happen to you, who knows that madness is very close -- just one step and you can go mad.... Because you are moving on a tight rope. If everything goes right there will be a great synthesis, your whole being will become one. For the first time you will know what individuality is. For the first time you will be integrated and a tremendous benediction will shower on you.

But if everything goes right -- and there is no necessity for everything to go right... Without a master there is more possibility of things going wrong than right because you are simply groping in the dark. And if something goes wrong, then a split, schizophrenia, a dual personality will arise. For the modern man this danger is very very close -- and particularly in California, because all the teachings have become available. That was not the old way, not the ancient way -- to make teachings available to people generally; there was a sort of secrecy.

Teachings were only made available to people who were really ready to go into them and who were not just curious people; who were ready to risk and were ready to surrender. That is one of the greatest problems: it is easy to read a book; it is very difficult to accept a master, because reading, you remain the master. You can play around with things, this and that, and you can do things.

Teachings were never made so generally available as they have become now. Mm? the whole Pandora's box is open. And not only one teaching has become available thousands of teachings have become available which are diametrically opposite. Many people are victims now. They know everything -- and it is a hodge-podge. Each system functions in a different way -- functions on the same energy but in a different

way; the devices are different. And when you know many things they become confused: one thing becomes associated with another thing, so one becomes a mess. Then it is very difficult to grow. There is more possibility of going berserk.

There are teachings which are for the right side of the mind; there are teachings which are for the left side of the mind. Now you can read both, and one day you will feel suddenly that your head is getting split in two. And you are the cause of it, because you have been using both minds. Only one has to be used. It is better not to know about the other and its techniques. Later on when you have arrived home, you can read all, you can know as much as you want. Then there is no problem, because now you are integrated and nothing can destroy your integration.

But if you are not integrated, anything is dangerous and everything is dangerous. Then it is better to be with a master and to follow one line. Things will be clear-cut. And if somebody is there who knows what is ahead, he can plan. You cannot plan because you don't know what is ahead. So better choose a master rather than going through books.

Be with somebody and follow his instructions. A book is a dead thing. It has not been written particularly for you. It may be just a generalised teaching, abstract, not addressed to anybody in particular. But if I am talking to you, I am talking to you; I am not talking to anybody else. And whatsoever I am saying to you is not a general statement -- it is addressed to you... it is meant for you. It will take care of your need, of your possibility, potentiality, of your past, of your future. Then you are on a safe path.

So the first thing for a seeker is to find a master. It is very difficult, because how to decide? How to choose? The old eastern way is just to move from one master to another. You cannot decide off-hand -- there is no way and there is no criterion; you have just to move and feel. Somewhere, with somebody, suddenly you feel at ease. A sort of at-onement happens, rhythms meet; there is something that strikes home. It is just like a hunch... something clicks. For a moment you have a vision that here is the man -- now this will do. Then you have taken the greatest step in your growth. To find a master is almost half of the work done -- you have arrived fifty percent of the way. The harder part is already over -- now the journey can be a dance. You will laugh and enjoy because now you are in safe hands.

So rather than going through the books.... If one is simply reading the books for entertainment, it is okay. Then whether you read tibetan or zen books, or Krishnamurti or Gurdjieff, or anybody -- if you are reading only for entertainment then it is as much use as any detective novel. There is no problem in it, you can read. But I don't see that you are reading only for entertainment -- you have a sincere search. You have a great desire, a passion, to find out who you are, to find out why, for what life exists. The passion is there, then it is dangerous to go on reading, and one tends to try.

Vipassana is good, but may not be the right method for you, and how are you going to decide? Sometimes the method may be right for you, but the right time has not arrived. After three months of working on other meditations, maybe Vipassana suits you, but right now if you go into it, it may not suit you, or it may give such an explosion of energy that you may not be able to control it. You will be thrown off your centre rather than getting centering from it. You can lose whatsoever centering you had before.

Just a few years before a monk was brought to me from Ceylon. For three years he had not been able to sleep. All sorts of medicines were tried, tranquillizers, and nothing would help. Somebody brought him to me, and I told him, 'Simply stop Vipassana for fifteen days and then we will see.'

By the third day, he was fast asleep and snoring -- and for three years he had not slept! He was surprised. He had never thought about it -- that Vipassana can be such a disturbance in sleep. He was a very soft man. The effort to be aware went so deep into his heart, that even in the night he would not be able to sleep -- that awareness continued. It would keep him awake and .alert. He was becoming mad !

For three years if you cannot sleep, naturally you will become . mad. He continued his meditation and nobody told him.... I told him, 'First do some cathartic meditations. For one year simply follow dynamic meditations, and forget about Vipassana, and then come back.'

After one year he started Vipassana again, but now it was not disturbing his sleep. Now he had become a little harder. Now he was a little more integrated, and he could take in Vipassana. So it depends on the individual, on the right timing. Otherwise things can always go wrong. The more possibility is that they will go wrong than not.

So if you are really interested, come back, be here for a few weeks, meditate here and just feel me. Much is possible... and if you become afraid you will be stuck. The fear is natural, because you opened something for which you were not ready.

[Osho gives her sannyas]

Anand means bliss and arupam means formless; formless bliss. And bliss is formless. Happiness has a form to it, it is limited. Sadness also has a form to it, it is limited. But bliss has no form, it is unlimited, it has no boundary -- it is unbounded. Happiness is of the mind, sadness too, but bliss is not of the mind -- It is of the beyond.

So the deeper you go, the more you come to the formless. If you look at something from the mind, it has a form. If you touch something through the body, it has a form. It is almost as if you are standing at a window and looking at the sky; then the sky also has the same frame as the window. The sky is frameless, but the window is giving it a frame.

A few modern artists have tried not to put their paintings into frames -- a great experiment, because to put a painting into a frame is not right. Its nature is without any frame. It goes on and on.... So when you put a painting into a frame, you destroy, you falsify.

Truth is without a frame -- so is beauty, so is bliss. And only the formless can satisfy you because you *are* the formless.

That's why we are never satisfied in ordinary life. Whatsoever we get, some dissatisfaction somewhere continues... some frustration follows like a shadow. Even in the most beautiful moments of happiness, you will find a certain shadow of frustration. Something is missing. You may not even be able to finger it, to pinpoint it, but you know that everything is not all right -- something is missing.

Even in very beautiful moments of love, there is something missing. That's why lovers go on fighting with each other. They think the other is cheating -- not giving as much as he should. Nobody is cheating, but through the body things have a limitation -- they are framed. Through the mind they are a little bigger, but still they are framed. And your innermost core is formless. The formless can be fulfilled only by the formless. How can you fulfill the formless with form? Forms are too small. The hunger is for the formless, and you go on feeding it form. Something remains empty.

So remember that -- that one has to search the undefined. And even when you touch somebody's body in deep love always remember that if the touch ends on the body, it is not going to go very deep. So let the body be the vehicle of the formless. Then the body too, is beautiful. When you say something, always remember not to say it only from the mind -- let the mind be in service of the no-mind. When words are in the service of silence they are golden. They have a tremendous grandeur... they are throbbing with life. They simply become poetry. Ordinary words coming with silence, become poetic, transparent -- you can see through them, and you will find the formless there, alive, waiting.

So always remember, do anything with the body but remember the bodiless. Do something with the mind, but remember the mindless. One should continuously remember the formless, the beyond. Use everything -- I am not against anything, but never forget the formless. That is the meaning of Arupam. Good!

The Shadow of the Whip

Chapter #6
Chapter title: Childbirth can be orgasmic

13 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611135
ShortTitle: WHIP06
Audio: No
Video: No

[A sannyasin, eight months pregnant, asks: There is one thing I wanted to ask -- if there is any possibility, is there something that the mother can do to reduce the break of memory that the child has through the birth and to make it as easy as possible for the child?]

Certainly the mother can do much -- but you can do only by non-doing. So simply relax. Non-interference has to be remembered, and when you start feeling the pain simply go with the pain. When you start feeling the movements in the womb, and the body starts getting ready to give birth, and there is a rhythmic pulse inside.... That pulse people think is painful; it is not painful -- it is our wrong interpretation that makes it painful.

So when the pulse arises, simply accept it, float with it. It is just like breathing in, breathing out, so -- the womb and the birth channel start expanding, shrinking. That is just a way to make a passage for the child. When you feel it is pain, when you decide it is pain, you start fighting with it because it is very difficult not to fight with pain. When you start fighting you start an interference with the rhythm. That interference is very destructive to the child. If the mother simply helps the child, if whatsoever is happening the mother goes with the body -- expands with the body, shrinks with the body, allows the pulse and simply enjoys it -- it is really a great delight. But it depends how you take it.

For example, now at least in the West people have more advanced ideas about sex. Otherwise in the past all down the centuries the first sexual experience for the woman was very painful. She was just trembling because from the very childhood it was taught that it is very ugly, animalistic, so she was just shaking with fear. The honeymoon would come close and the woman would be trembling. She has to go through the ordeal -- it was an ordeal, and of course then it was painful. But now in the West at least, the pain has disappeared. It is a beautiful experience -- it is orgasmic.

It is exactly the same thing with childbirth. It is greater orgasm than sexual orgasm, because in a sexual orgasm your body takes a rhythm: expands, shrinks, expands, shrinks, but it is nothing com-pared to when you are giving birth to a child. To give birth to a child is a million-fold bigger orgasm. If you take it as an orgasm -- happy, delighted, rejoicing in it, that's all -- then the child simply comes out of the passage, helped by you. Otherwise if the mother is fighting -- the child wants to come out and the mother is fighting, and she is not allowing the movement that is needed for it, the necessary movement. Sometimes the child is stuck the head is stuck. If the head is stuck, the child will suffer his whole life. He will not be as intelligent as he would have been, because his head is very soft and the brain is still developing. Just a little shock. just a little closing, and the brain is no more as healthy as it could have been.

So help it, enjoy it. Just take it as if you are moving in a great orgasm -- nothing else. No interference on your part is the greatest help for a child. Then the child comes easily, relaxed, in a let-go. And then your child will not need Primal therapy, otherwise each person needs Primal therapy because everybody has suffered a birth trauma, and it has been so painful for the child. It is just the first experience, and the first experience is so ugly, suffocating, almost killing the child: the passage is narrow and the mother is tense and the child cannot come out of the passage.

This is his first experience. So the first experience is of hell, and then the whole life becomes miserable. Let the first experience be of a beautiful flowing, and that will be the foundation for the child.

[The music group was at darshan tonight. They played and people present at darshan danced.]

The Shadow of the Whip

Chapter #7
Chapter title: In Orgasm You are Part of God

15 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611155
ShortTitle: WHIP07
Audio: No
Video: No

[A sannyasin asks if participating in groups together with her husband would help their relationship.]

Groups never help as far as staying together is concerned. If you want to separate, a group is very helpful, because the whole process is to make one aware of certain things that one does not want to become aware of. For example if a marriage has failed, still the mind goes on hoping. The group will make you aware that it has failed, and the hope is futile -- abandon hope. The group never gives you any hope -- it simply makes you aware of the fact that it didn't work. If it didn't work for thirty years, how is it going to work? But the human mind clings... even goes on clinging to misery just in the hope that something may turn up, something may happen. That's how you have remained your whole life, and the more you remain with a certain misery, the more difficult it becomes to get out of it.

So a group process won't help. If you want to try again, it is better not to go to the group -- it will break you immediately, because a group process is a very authentic process. It has nothing to do with your desires, with your wishes, dreams. It has no 'should'. It simply makes you aware -- of the naked fact that if something has not worked for thirty years, it is not going to work. The mind still wants to hope -- that's how you have been hoping for thirty years. You have wasted thirty years. You could have got out after three years, then these twenty-seven years you would have lived totally differently... you would have been a totally different person. But even now the same hope....

So nothing changes -- this hope is old, it is nothing new. It is not for the first time you are hoping; you have been hoping all these years. So the hope is old, and with the old hope you remain the old. So don't go through a group process if you really want to be together, because the group process has nothing to do with your marriage, nothing to do with your 'shoulds' -- how it should be, that once married then you should remain married to the person forever. The group process has nothing to do with any religion, any morality. It simply brings your naked truth to you and makes you courageous enough to accept it. So if somebody is going for a separation, I always suggest, 'Go and do a group.' But if you are going to try again with your old hope, the group will be the last thing to be suggested by me, because it is not going to help.

So just go and try again! If you want to try, you have to try. It is your life, and if you want to try it again, there is no problem about it. Go and try once more and see what happens. If things work, good... because sometimes that too happens. You may get tired, and if you really want the marriage to work, mm? you may stop creating old tricks, old games that you were playing before. If you drop them, if you really want, authentically want to make it work, and you drop all your old patterns, and you become absolutely new, at least on your side -- on the other's side you cannot do anything, but if you change completely, there is the fifty percent possibility that the other may start changing.

[She answers: This is my hope.]

So just go and try. But because of this hope, I think you will not be different. This hope is old -- this hope is not new. If you listen to me, I will tell you, 'Go without any hope, and try!' But don't go with any hope -- then at least you are doing something new. Just go without hope, because for thirty years you have been hoping, and it has not worked -- so at least drop hope!

I'm not saying don't try -- try, but this time without any hope, because when you try with a hope, you falsify, you project, you imagine; you don't see the fact of it. Hope is a poison, a drug. All these people moving on the streets, living in misery, and going back again to their misery in a vicious circle -- why are they doing all this? They are drugged by hope. They are all addicts -- hope addicts. In the morning they think they are finished. They are not going back home. They will kill themselves or do something, but they are not coming. By the evening again the hope arises. They think, 'Maybe the wife has changed, or I have changed, and who knows about tomorrow? Let us try once more.' And this way it goes on and on and on....

So abandon hope, and simply go free cf hope. You will be freer, more relaxed, because there is no need

to force it to work. You know that you are not hoping for anything and so there will be no frustration. If it doesn't work there is no problem; no problem arises out of its non-working. You know beforehand that it is not going to work, so there is nothing to cry and weep and create any scene about.

If you go without hope, you are going as a new person. Murti may be surprised and that may start a chain of change. And tell him that you have not come with any hope -- you have come fully aware that the more likely possibility is that it won't work, because thirty years' experience is enough. Maybe you are such a person, he is such a person, that you don't fit. But one last experiment and this time without any hope, and with no expectations. No effort to dominate him, no effort to change him -- that you have done. This time, you have come to experiment on your own -- he will be on the periphery.

You are trying on your own If it is you who are not fitting with him, then you will do your best to fit. If it is he who is not fitting with you, then you are finished, then you are helpless. But there is no frustration in it -- just a last experiment, a last try. But make it very clear that you have not come with any hope.

If you are hoping too much, you start thinking in terms of ideals, and that is cause of much conflict. It is very difficult for a woman to think that her husband is ordinary. She thinks he is a hero, a saint or something -- all rubbish! And not only does she think, she tries to make a saint out of him. And then there is difficulty -- he is an ordinary human being. Just by being your husband, he has not decided to become a martyr or a saint or anything, mm? He is just an ordinary human being, with all imperfections, all limitations, all the flaws that human beings are prone to.

So if you don't hope, you will not create an idea that he is a saint or he has to be a saint. This is my experience -- that out of a hundred cases, it is seventy to eighty percent of the time women are who are responsible for destroying their marriage, because they are the more dreamy of the partners in the game. They dream too much, they romanticise too much. They have great ideas of how the husband should be, and these ideas cannot be fulfilled. If the husband tries to fulfill them, he will be almost on the gallows! He will be under such a strain that he will drop dead because it will be moving out of his normality, his naturalness. So that is impossible. And if he tries to be natural, as he is, and as he should be, then the woman is not satisfied.

Men look for physical beauty in women, and women look for something spiritual, something moral in men. They can tolerate a very homely looking person -- that is not difficult; they don't bother about physical beauty much, but something of a psychological grace, something of spirituality. That's why women become easily attracted to spiritual people -- very easily. They have a knack, a feeling, for where spirituality is. That's what they have been continually hankering for. They wanted to see all that in their husband: maybe he is a Jesus or a Buddha. He is not!

And the problem is, if you get Buddha as a husband, you will not be satisfied then too, because he will be too much of the other world; then there is a problem. So impossible is the hope. In the first place, it is not possible that you can find a Buddha for a husband. In the second place, if it happens at all you will not be satisfied, because he will be so other-worldly, so cool, that he will not have any passion.

What a woman is hankering for is the impossible: the man should be rooted in the earth, and should be from the beyond... should be like a Buddha, and yet a husband. This is not possible. Either Buddhas escape, leave their wives and go to the Himalayas, or even if they remain in their houses they become statues, they become so cool. Then too they are almost dead; the wife is a widow. The husband is alive, but the wife is a widow! Then too it is not satisfying.

So look at this: maybe it is your hoping too much, desiring too much, that has destroyed and corrupted the whole relationship.

And always remember that at the source of your misery you must be there, not the other one. If Murti is suffering, that will be his misery -- it has nothing to do with you -- but if you are suffering, it is your responsibility. So this time, go without hope. Go with no idea of changing Murti -- that you have tried. This time go and accept him totally as he is -- howsoever hard it is. If you really want it to work, then accept him as he is, and tell him, 'I have come without any expectations this time. You be as you are -- you be natural. I have dropped all idealism. Just be natural. And if something has to be done, then I have to do it, because now it is my decision to try once more, so it is my responsibility.' If you go with this idea, there is a possibility it may work. But if you go with hope, you go with the old.

I was thinking that when you go I was going to say to you to go without hope. Go completely free, and then the experiment will have beauty to it, and then he will not feel that you have come back again, and just the whole old story starts again. He will not feel that. So from the very beginning just make everything clear. The first moment you see him, tell him everything.

And if it doesn't work, then simply say good-bye and come back. Then forget all about it. Mm? start anew.

But I have a feeling it can work, mm? Let me hope, but you go without hope! Mm? Good!

[A sannyasin says: My life is rather changed since I've been here. But there is something going wrong, because I feel I'm not at all interested in sex and relationship, and I cannot really be transcending sex through meditating because I've never really been in touch with the in-things, so perhaps I'm avoiding something.]

I have been watching you. There are two problems -- in fact, just two aspects of the one problem. One aspect is that you are very much afraid that maybe you are going to lose your interest in sex forever; that is one. That is absolutely unbased. There is no need to be afraid of it. When in the beginning one starts meditating, it happens. It is the same energy that was involved in sex. The same energy starts moving towards meditation. So for the time being, for a period of at least six, twelve weeks at the most, one feels as if one is not interested in sex, in love. Once the meditation has settled, for the first time you will know that now your sexual quality is totally different -- very deep-going. It is becoming more loving, more tender, soft. It is losing violence and neurosis. It is no more an obsession -- it is a flowering, very natural.

For the first time you will see what sex should be. Ordinarily people are just obsessed by sex. It is not a natural thing. It is almost like a burden... a constant worry about it. It is more like a performance; it is more like a duty that one has to do. If you do it, you don't gain much. If you don't do it, you feel you are losing much; maybe you are missing something. So it is a very vicious circle -- and that's what has been up to now.

So before sex becomes normal and natural, there will be a time in which you will lose interest -- in that time don't be afraid. You are not going to become a buddhist nun -- don't be afraid, mm? And by chance you had to listen to Buddha lectures, mm? so that created much fear in you -- that I am trying to make a buddhist nun of everybody. No, you are not going to become a nun, and I am not in favour of nuns -- that is again another neurosis.

A few are neurotically in favour of sex; a few are neurotically against it. A natural person is neither for nor against. It is not a problem at all. One is simply as attuned to natural things as one is attuned to breathing. One is neither for breathing nor against breathing. One does not even think about it. Sex should be exactly that way.

So within a few weeks it will settle. Now these few weeks will be difficult, and if you don't put your energy into meditation more, it will take a longer time to settle. If you put your whole energy into it... the body is ready to, that's why the interest in sex has disappeared. The body is ready to take the jump -- you are apprehensive. Relax and take the jump. Within a few weeks meditation will settle and there will be no need for this much energy to be engaged there. Then your energy can become available again for sex, and it will be on a new, higher altitude. It will become more meditative.

Sex and meditation are not opposite things. Sex is a sort of meditation, and meditation is a sort of sexual experience. In fact this is my statement: that people have become aware about meditation only because of sex. The first meditator must have come to know about meditation through sex -- there is no other way. Meditation is born out of deep sexual experience, because that is a natural way to meditate. That is the only natural way available in which you can move totally, without holding anything. You can simply go beyond the mind. Thinking stops in a deep sexual experience -- and time too. One is aware neither of time nor of mind. One is simply a presence -- one is not even aware of the body. One is -- without body, without mind. In a deep sexual experience, one forgets whether one is man or woman. And when the orgasm really showers, you are part of God.

Sex is a great natural blessing. And through sex people have experienced their first glimpses of meditation. Only then, by and by, they developed the meditation techniques. And once a person becomes able to move into a deep meditative technique suddenly he knows the experience is the same. Then it is for you to choose -- both are available. If you feel like moving into sex and relating to somebody -- good! If you don't feel like it, you can have the same experience through meditation. Meditation is in fact an inner auto-eroticism. In sex the other is needed, and because of the other there are a thousand and one complexities.

In meditation the other is not needed. Your own inner woman and man meet in a deep communion and dissolve. The same happens inside the heart, in your innermost core of being. So right now put all your energies into meditation. And don't be afraid!

The day you want your sex back, I will just move my hand and it will be back. You just tell me -- the day you want it back, it will be back; there is no problem in it. It is very simple. In fact, to take somebody away from sex is very difficult. To bring them back to sex is very simple -- because it is a fall, it is downhill. So it is very simple. It is just a push and your car goes downhill without any petrol. So don't be worried. But put more of your energies into meditations. Good. Very good!

[A sannyasin says: Last time you told me not to be afraid to feel anything. And I felt the bottom of many things and the top of many things. I felt fear all through my body... And love. A lot of fear and sadness -- and love too.]

Good. Everybody has great fear deep down. We never go that deep so we don't become aware of it. When a child is born, with the birth, death is born. So the first experience of life is entangled with death. Once a child is born only one thing is certain -- that he will die; nothing else is certain. He may succeed in the world, may not succeed; he may remain a bachelor or may get married; he may earn much money or become a sannyasin. Nobody knows, nothing is certain. But one thing is absolutely certain -- that he will die... maybe after seventy years, sixty years, or twenty years or a hundred years; that is irrelevant, time is not relevant. One thing is absolutely certain: once you are born, you will die.

So the first circle around the child is of death. And it remains there -- the fear of death. So you do many things, mm? You get involved in many things, occupied in many ways, but behind it all somewhere, death waits. And when you start encountering your inner feelings, fear will arise again. Don't be escaping from it -- accept it. If it is so, it is.

If you accept it and still go on looking deeper, you will find that behind fear is death, and you will pass through an experience of death. That's why sadness is just lurking behind fear. That is the shadow of death. And if you can live with death too, you will penetrate into a new world that is of life. So the first centre is life, the first circle around life is death, and of course with death is sadness, fear, and then layer upon layer like an onion.

If you go on peeling an onion, the onion of man, these things will happen. But finally at the very core of it is life, so one just has to go on digging.

One day suddenly, all layers are broken, there is a break-through, and you are standing face to face with life, with eternal life. Call it God, truth or whatever.

So, good! Don't be disturbed by it; you are on the right track. But accept these things -- there is no need to escape from them or hide yourself somewhere.

[She answers: But I felt myself fighting so much... so many no's inside me.]

That may be because of fear. Fear always says 'no'. It is only fearlessness which says 'yes'. To say yes, one needs to be very brave. To say no is nothing, even a coward can say no. To say yes, one needs great intelligence; to say no, no intelligence is needed. That fear may be the cause of all your no's. But stick to it. Don't waver here and there, and don't look sideways -- go on looking into it. It will be painful, but if you can prolong this process for a few days more, one day suddenly you will see that fear has gone and there is death, darkness... abysmal dark, an infinite darkness and you are lost in it as if you are dying.

When death is there, fear will disappear -- this is one of the most beautiful things. When a person is really facing death all fear disappears because now there is no point. Fear is always of the future. If somebody comes with a dagger and puts it on your heart, you will not be afraid. In that moment you will simply look like a child, innocent, there will be no fear at all. But if somebody says, 'I will kill you tomorrow', the whole night you will be afraid because tomorrow is in the future.

So go on facing this fear, and one day suddenly there will be a great explosion of darkness. Christian mystics have the right name for it: they call it 'the dark night of the soul'. If one can pass through the darkness of the soul, then there is the mom, the dawn, the sunrise, and one is for the first time, really alive. But one has to pay for it -- and for all these things a price is to be paid. It is not cheap -- it is arduous and hard. Just go on with it. Mm?

The Shadow of the Whip

Chapter #8
Chapter title: Celebration -- the Only Rule

16 November 1976 pm in Chuang Tzu Auditorium

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[A visitor, who is a film star asks: If you can help me in any way...]

In every way I am going to help, mm? The first thing first: become a sannyasin (the visitor nods slowly). That connects you with me -- and before the work can start a deep connection is needed, a deep involvement with me is needed because the help is not going to be an outer help. I need a passage into the heart. And by becoming a sannyasin you become available, you become vulnerable. Then it becomes very easy, you don't create obstacles. Otherwise ordinarily the human mind goes on creating obstacles in a thousand and one ways... unconsciously of course.

A man is his own undoing. So if you really want help, the first need is to get involved with my family -- immediately many things start happening. The first thing -- you become relaxed with me. Otherwise whenever a new person comes here, he's afraid of sannyas -- desirous and afraid too. There is a part which wants to move into this new space that I am making available here, and there is a part, naturally from the past, which is suspicious of everything -- everything new at least; that part holds back.

So if you are here and not a sannyasin, to become a sannyasin or not to become a sannyasin remains a constant worry on the head -- a very subtle tension. Once you have become a sannyasin that tension is gone. You can relax, and only when you are in a relaxed state can I penetrate you. By becoming relaxed you become feminine; then penetration is possible. By surrendering you are no more a male energy -- that's why surrender is so difficult. The male energy is aggressive... it wants to conquer. Hence the West has given birth to science -- science is an aggressive attack, almost a rape on truth.

In the East we have never thought in terms of conquering, we have thought in terms of surrendering. We surrender to nature, to God, or whatsoever one calls it, and then nature starts revealing its mystery.

So this sannyas is nothing but a first step towards the ultimate surrender which will be coming by and by. I am just a door. By surrendering to me you enter into the temple.
And I can help in every way, but I can help only if you allow me to help.

There is a very famous story about a sufi mystic, Bayazid. When he went to his master he was a young man, desirous of knowing. He went to his master and he asked the master, 'Would you teach me, sir?'
The master looked at him and said, 'Would you allow me to teach you?'
And that very saying became a transformation.

I am ready to help but will you allow me to help you?... because nothing can be done without your cooperation. I never interfere in anybody's life unless the life has become part of my life -- that's what the meaning of sannyas is. Then you are no more [your name]: you don't belong to your past -- you belong to me. You can simply come out of your past as a snake comes out of the old skin -- and it is tremendously beautiful to come out of the past. For a man like you who has lived a public life, who has become famous in a way, who is well-known, it is a must to get out of it.

This is one of the greatest human dilemmas -- that when a person is not known, not famous, he hankers to become famous because walking on the road as a nonentity hurts. Nobody looks at you, nobody even says 'hello', nobody pays any attention. Whether you exist or not does not matter. If you die, there will not

even be a ripple, you will simply disappear as if you had never existed -- it hurts. One starts in every way to make one's mark, to leave one's signature, so that even when death comes one can live in people's memories. And one wants that people should pay attention... people should know who you are! So there is a great urge to become famous. Somebody becomes a politician, somebody becomes an actor, somebody becomes an author, a painter, a poet... somebody becomes a saint.

The day you are famous -- and it takes long effort; tired, exhausted you arrive, you become famous -- suddenly you recognise that now it is almost impossible to walk on the road, to be, because no privacy is available. Wherever you go people know who you are. Everybody is staring at you. One becomes a public show.

So when one becomes famous, one finds that one has lost one's privacy, one's own space. Then one wants to be anonymous, you want to go somewhere where nobody knows you. So first we create fame, when it is there... and by the time it is there much has been lost; much energy has been wasted, one has suffered much: many headaches and many ulcers, and everything has happened. And then by the time one becomes famous, it is futile. First one hankers for riches -- when they are there, one simply sees the futility of it all.

... Sannyas is just a leap of understanding. that now fame does not mean anything, richness does not mean anything; that you would like to live a natural, simple, spontaneous life. I am not saying to escape from the world, I'm not saying drop out of your work, but once this ambition disappears, you can remain in whatsoever you are doing, but the quality will change.

... And that's what I can see -- you need a space to be alone, you need a space, a private space, a private sky where you are left alone and you can be silently growing, doing something or not doing something, just enjoying being. You are tired of doing. Sannyas will be a great help: it will make a discontinuity.

On the surface it is very difficult to say what sannyas is. It is an experience. And there are two ways to become a sannyasin: one is -- you think about it, you decide about it. The other and the better is that you simply go into it in deep trust without thinking about it, without making a decision about it. When you make a decision, sannyas is not so valuable because it is the past making decision. Then the break is not so abrupt. Mm? you will think -- who is this thinking? Your past will think and calculate and watch and talk to people and meet people and see whether something happens or not. This whole thing will go on and then there is a conclusion, a decision -- you take or you don't take. But this decision comes out of the past, and the past remains continuous, then the quantum leap is missed.

If you simply take a jump, not knowing where you are going, not making any effort to know where you are going -- if you simply go into this darkness, into this vast darkness of existence, without any map, without any plan -- then it has a tremendous beauty. You will have a thrill, an adventure.

So it is for you to decide ! Would you like to decide or would you simply like to go into it?

... Close your eyes and feel me surrounding you from everywhere as if you are just in my womb, relaxed, contented -- and whatsoever form your body starts taking, let it take.

This will be your name... so consciously, deliberately make a break with the old name. For your business purposes you can continue the old, but as far as you are concerned the old name becomes fictitious, the old name becomes pseudo, and this new name becomes your reality -- Swami Deva Veeten.

Deva means divine -- the word comes from the same root as divine. Divine comes from a sanskrit root, deva -- they both mean light. From dev comes day and divine both -- it means light. And veeten means beyond; the light beyond or the God beyond. And the reality is beyond you. The reality is beyond the body, beyond the mind. That's what one is ordinarily identified with -- either the body or the mind -- but reality is beyond both. Reality is in the witnessing of both.

If you can observe the body, you are more real than you are when you are in the body. If you are eating, you are not as real as if you are watching yourself eating. When you are thinking, you are not so real: but if you can watch the thoughts passing by you become more real.

Reality happens to you only when you are not identified with the body and mind. So Veeten means trying to be beyond, trying to be constantly beyond any identity that can confine you. That's what Gurdjieff calls 'self-remembering', but self-remembering is not such a good word because the self in fact does not exist when there is remembering. So the word is not a very fortunate choice; self-remembering somehow makes it a self-centred thing. There is every possibility... and I have come across many Gurdjieff people who have mistaken self-remembering for self-consciousness.

They become more self-conscious -- that creates more tension. Self-remembering has nothing to do with self-consciousness because it has nothing to do with self, it is simple remembering. Remembering is also

not a very good choice of words, mm? because it means that you are remembering something from the past. It has nothing to do with the past either. You have never known it. It is going to be for the first time. It is not a rediscovery -- it is a discovery ! So it is a witnessing, it is pure consciousness, it is just seeing things as they are.

So these are the three layers upon one's being. One is the world outside, the outermost layer: the sun, the trees, the people, the society. It is very easy to get out of it, because there is a gap between you and it; it is not very difficult. And there is no need to escape to the Himalayas or to a cave, because wherever you go the world is there -- the outer world is there. It is very simple, because the distance is vast so one is never identified with the outer world. There are a few people very neurotic, who have become identified. Somebody is so much identified with his car that if a car is dented, he is dented. Or with the house -- if the house is gone, he may start thinking of committing suicide. Or there are people who are very much identified with money, wife, children, but ordinarily that is not such a big problem, because you know that you are separate.

The problem starts with the body -- the body is very close. The outer world is like a dream -- you can drop it and you can become naked. The body is like skin -- it is not so easy to peel it away, but it is not impossible. So just watching helps. You are walking on the road just become the witness. see the body walking.

And don't make it a tense thing: strain is not needed. If it becomes strenuous, you miss the point. So be perfectly at ease and relaxed. It is fun -- it is not a serious thing. That is one of the other problems which Gurdjieff people have imbibed -- they become very serious, and they don't take it as fun. That creates anxiety.

Even when Gurdjieff was there many people became ill, many people died, many people went mad, and the reason was that it was thought to be such a great work ! The very word 'work' makes it very serious. What I am doing here is play -- it is not work. When I am gone, my work is to be known as play, never as work. So take it non-seriously. Seriousness is a disease and through seriousness no one has ever gone beyond. Seriousness is so heavy that it makes you rooted in the gravitation. One needs to be very playful, then one can go beyond gravitation -- one can fly!

A great unburdening is needed, so just be playful about it. When I say, 'when walking, watch,' I mean be playful. If sometimes you forget, nothing is wrong in it. Watch that too -- you have forgotten, good! Then again you remember, good! Both are good. In fact there is a rhythm. You cannot constantly watch; it is just like breathing in, breathing out.

... And that has been one of the missing points in Gurdjieff's system.

People are trying to be continuously watching. It is foolish!

When you breathe out the air goes out, when you breathe in the air goes in, and there is a rhythm. The eyes go on blinking, there is a rhythm. And everything is a rhythm: the day and night, the summer-winter, the whole of life is rhythmic. So watchfulness cannot be a continuity. One should not strive for it. It is foolish, and it can create a neurosis! It can create cancer, tuberculosis, and it can create many things, because you strain too much.

So just let it be a natural rhythm. Sometimes you forget; that means it is exhalation. When you remember it is inhalation. And then it becomes very simple... very simple, child-like. And when you start enjoying it, forgetfulness, remembering, forgetfulness, remembering.... And both are good, because the forgetfulness gives you respite and rest -- that is needed, it prepares you again to remember.

So walking, eating, sitting, just be watchful, but in a playful mood, with the body. And the same has to be done with the mind. Sometimes sitting silently, just watch. And that watching has not to be with a staring inside -- with very relaxed eyes. One is simply sitting, a thought passes by -- one looks at it.

[The new sannyasin says: Yes, because when I look at it, it stops.]

No, you must be straining. If you strain, then it stops. Let it float, it has its own right to be. Let it float just as clouds float in the sky. Just watch. So, watchfulness without any tension in it. That's why I am not using the word attention, because it has tension in it.

Just an unfocused watchfulness. So whatsoever it is, one is looking at it. There is no desire to stop, because if you are desiring to stop it you cannot watch it. The very desire becomes again subtle identification -- you are afraid of the thought. There is no need to be afraid. The thought is the thought, you are you. The thought is not hindering you. The clouds are moving in the sky. The thoughts are moving in

the mind. The thoughts are as far away from you as clouds, and they have nothing to do with you. In fact they are not even yours -- they are just passing. That's why one thought comes, another comes, and sometimes you will become aware that if you are with a certain person a certain type of thought enters in you, mm? because that person is constantly broadcasting. So they are not exactly yours; thoughts are collective.

The society exists in an atmosphere of thoughts -- just as air is social. Mm? I breathe out, you breathe in. You breathe out, I breathe in. One thought passes my head, it enters in your head, it passes into somebody else's head and it goes on.

So nothing to be worried about. You are not to stop it. Simply watch, and in a very relaxed, calm, quiet mood. And learn to sit silently. Whenever you can find time, just relax in the chair -- no need for any posture. The only thing to be remembered is that you are at ease. Any posture that makes you at ease, at home, is good. So just relax, just close your eyes, and just be.

By and by you will see you are neither the society, nor the body, nor the mind. And then a new sensation... a new feeling of being arises, and you know you are this. Not that you make that type of statement inside -- no. It simply arises existentially: 'Now this is me.'

This witnessing, this consciousness, is our innermost core. And all the religions have been working to achieve this state. Many people try but miss, because they try too hard. That is the problem with Krishnamurti -- trying too hard... making it such a problem. People are already burdened with problems, and you bring another problem, and an almost impossible problem too. And Krishnamurti goes on hammering on their heads, and becomes angry too... rages!

But that is not going to help anybody. Life is playful... God is playful. And one comes closer to God as one becomes more playful.

So mix with people here, change to orange, forget your past for the days you are here. Dance, meditate -- but everything has to be done absolutely non-seriously. Sincerely, yes! -- but seriously, no.

And enjoyment, delight, has to be imbibed. Laughter has to be learned and enjoyment in small things: drinking a cup of tea, talking to a friend, holding hands with a stranger or just sitting looking at the sky. Life is marvellous! And if we miss, only we are responsible -- nobody else.

And all that man needs to be happy is available. All that man needs to be happy is always available. You just have to relax and enjoy it and participate in it. So let celebration be the only rule!

And I would like you to do a few groups here. A few groups will be very helpful.

... Rolfing is good, mm? Do that, and book for Encounter... and these days you are here just mix with people and dance and enjoy.... And forget everything. Much is going to happen. You just have to allow -- and I have started working, mm? Good!

[To another sannyasin]
Come here. Mm, so great energy is happening? Very good. Something has exploded in you.

Now, three things have to be remembered. First, in the lecture try to control it, remain centred. Let the energy be there; it will rise with a great force and you will have every temptation to cry or move, sway, shake -- every temptation, because when the energy is there the temptation is there. But at least in the lecture drop that temptation. If you can drop that temptation and you remain silent and sit silently and watch it, you will see that soon, if you don't get tempted it will cool down, and then there will be a great showering of bliss on you, because when you shriek or you scream the energy is lost.

So there are two different types of screams: one I allow. one I don't allow. One type is of catharsis: you are full of anger and a scream comes -- it is good, healthy. Mm? you have thrown anger out, you have thrown a toxic element from your system, it is good. Hence in all my meditations, catharsis is a part. If your body wants to move, let it move so the body can drop all wrong vibrations accumulated in it. For example, if you are angry you want to hit somebody but you cannot. The situation does not permit -- he is your boss or something and it will be too costly. It is uneconomical to hit him, so you hold the energy in your hand, now your hand keeps that energy. In the body there is no way for the energy to go back to its original source. It can come to the hand but it cannot go back. There is no reverse gear because when God created man, He had not thought about saints -- that these people will come and teach people to repress -- so there has been no reverse gear.

You know when Ford made his first car there was no reverse gear (laughter). Only later on when he found that it was difficult.... If you wanted to come back you had to go miles around and then you had to come back... he thought about it. God has not. yet thought about it! (laughter) He still hopes that some day

these saints will disappear and people will be natural. So there is only one gear. The energy comes to the hand; if you don't hit, the energy clings there.

In Kundalini, in Dynamic, when your hand shakes, that energy falls away. It is good -- it gives you a new quality. As dust drops your mirror becomes clear. So as far as catharsis is concerned, good. But then when catharsis has happened and new energy arises and it is there near your navel and it bursts forth with great power, it is not good to express it, otherwise it will be lost. So keep quiet and let it accumulate there. Let it become a great reservoir.

Mm. First it will come to your heart and there will be great temptation to cry and weep. Don't weep, don't cry; you will see that it is coming to your throat. When it comes to your throat there will be a great temptation to shout and say something. Don't say anything and you will see that it has gone beyond the throat; it has come to your third eye.

When it comes to your third eye, your eyes will start being pulled upwards and you will feel that there is a pull. Up to this point you can help the energy to come, beyond that it goes by itself. But if you start crying, weeping, it will never go above the heart. If you shout it will never go above the throat. And it has to reach to the third eye -- only from the third eye is there transformation, never before it. When the kundalini, the energy, the snake inside you, uncoils and reaches to the third eye, your work is finished

Now you are available to God -- now He will pull you. It is almost as if you go to the roof and you want to jump: you need to take one step, then the rest will be done by gravitation. You don't do anything afterwards -- you simply jump!

Up to the third eye you have to come, and from there you need not work. Then the seventh centre starts pulling the energy automatically.

So this energy is not a cathartic energy. The first day you started screaming I told you to stop, and that was just to see whether you could stop it or not.

[The sannyasin answers: I couldn't hear you.]

You could not, I know. You could not -- that proved that it was not catharsis. If it was catharsis you would have immediately stopped, because catharsis is in control. You have been doing that for your whole life, so it is nothing new to stop it. One is angry and one can smile; you have learned that! One wants to shout, but stops. The husband and wife were just going to quarrel, and throw things at each other, and a guest knocks -- mm? They are smiling and all smiles! (laughter) So you know it. But that day you could not. That proved that it was nothing that you can do anything about. You will have to learn.

So from tomorrow morning, sit very far away there in the corner so that nobody is disturbed and just keep quiet -- become a Buddha statue -- and when the energy arises just keep quiet. Within two or three days you will become able -- no shaking of the body, and no shouting -- and then you will be benefitted, so blessed. A great benediction will surround you.

Continue in the meditations -- that is catharsis. But in lectures simply sit silently, mm? And then later on I will tell you something else. This is the first thing to do. Two things I will tell you, so when you come next, you remind me about the other two things. First you do this, mm? And things are going very well. Mm?

[A sannyasin says: I wrote that I was really angry with you, and that it was about something to do with the Buddha lectures... I felt you wanted so much of me and I couldn't live up to your expectations, and I wanted you to leave me alone...

Mm! I cannot leave you alone! (laughter. Osho chuckles)

[She continues: But it just made me feel angry... you have sticking your nose into my affairs. I was so angry!]

Mm mm, that's a good sign (laughter). That's really beautiful -- because anger arises only when something hits hard and deep. And these lectures on Buddha have hit many people, and they have hit only because they have a truth in them. The problem is, if you accept their truth then what about your illusions that you are living in? So this is the difficulty: if Buddha is right, then your whole life is wrong -- and that is too much. And then you say, 'What right has Buddha?'

But he is right! (laughter) Nothing can be done about it!

And if you understand him rightly, he is not saying to leave your illusions or anything like that -- no! No master of that quality ever interferes in anybody's life. He is simply saying his truth. If you can understand, good. If you cannot understand, there is no need to be worried about it. Continue! Some day you will realise that yes, he is right, and then you will repent.

But it takes time -- and everybody is not ripe at that moment to understand it. There is a difference: when the fruit is ripe it falls down easily. And if he starts talking about falling down... and fruit which is not ripe and which still wants to cling to the tree and live his dreams out certainly feels angry.

Ouspensky has dedicated his book 'In Search of the Miraculous' to Gurdjieff, with the words: 'To the man who disturbed my sleep.' It is a disturbance, and when somebody is asleep, and really enjoying a good dream, a nice dream, and you go and shake him....

So your anger is natural -- I am not saying anything against it, but I will go on shaking you! (laughter) And keep coming, keep being angry -- that is not a problem, mm? That is not a problem. It simply shows love and nothing else. If you love you become angry too. And it is good -- it gives spice (laughter). So many people love me, and if they don't get angry, it becomes too sweet (laughter). Allow it, mm? So you are the salty type of sannyasin, mm? Good, Shraddha. Don't be worried. Continue hating and being angry, and you can write as long letters as you want -- because who reads? (much laughter) Mm? Good!

The Shadow of the Whip

Chapter #9
Chapter title: Laughter is Prayer

17 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611175
ShortTitle: WHIP09
Audio: No
Video: No

[Osho gives sannyas to a five-year-old girl and she skips back to her seat. Osho speaks to her parents:]

Anand means bliss, joy, and hasya means laughter. Teach her to laugh more and more. And when you play with her, keep the atmosphere of laughter around her. If you can avoid seriousness, you will be fulfilling your duty. Children are crushed under seriousness. Certainly older people are more serious and children are laughter-like, but by and by they start imitating; they start feeling as if laughter is something wrong. And older people create an impression in their minds that to be serious, to keep quiet, to be silent, is something good, virtuous. That is wrong, because once the child loses contact with laughter it is very difficult to gel back the contact. So many therapies are needed, and even then it is difficult to get your childhood back. So many religions are needed. In fact there is no need for any religion in the world.

If children are allowed to be natural, laughing, allowed fun, spontaneity, no religion is needed, no church is needed. People will be religious without any religion, and people will be religious without any church. They may not know the name of God, they may not go somewhere to worship, but their whole life will be worship, because laughter is a prayer.

The moment the child loses fun, death has settled in, and near the age of three, a child starts dying. That's why even in old age people remember that there was paradise in childhood -- childhood was heaven. That feeling that something has been lost continues -- the garden of Eden has been lost... Adam has been expelled.

In fact, it is beautiful -- the story that he ate the fruit of knowledge is beautiful -- he ate knowledge. He

must have become serious, because the moment you become knowledgeable you lose laughter, you lose fun. His laughter must have stopped. And he was hiding from God. The moment you stop playing, you start hiding from God. He was expelled because of his knowledge, his seriousness. He had become a saint -- he was no more a child. That's why Jesus goes on insisting that unless you become a child again, you will not enter the kingdom of God.

So whenever you have a child, you have a garden of Eden around you. So don't force him to become serious. No child should be forced to become serious. Rather you should lose seriousness when you are with her. Laugh and become a child. If you can help that much, she will grow into a beautiful sannyasin. Mm? Good!

[to a visitor]:

Close your eyes and if something happens in the body -- the body starts moving and swaying, your hands start moving in a mudra, a gesture, your head leans forward, backward -- allow it, as if you are not there but only energy is.
Open your eyes and enter into another world, mm? Just feel me.
This will be your name: Ma Deva Aneesha.

I am giving you a very paradoxical name, but life is paradoxical and I love paradox. Only lies are not paradoxical -- truth always is. Deva means divine, and aneesha means godlessness; divine godlessness. And that is exactly the case -- God is not a person. In fact there is no God -- there is only divine energy. It is better to call it godliness rather than God. Life is divine, but there is no God like a father-figure, there is nobody who is manipulating, controlling -- nobody has ever created life, it is eternal. In this sense Christianity, Judaism, Islam are very childish religions. Their concept of God is the concept of a child who looks at the father and cannot believe that the world can be without a father... who goes on thinking that there must be somebody just like his father who protects, shelters.

But in the East we have developed great religions -- religions for the grown-up person. The Buddha's teaching is without any God. It teaches you divinity, but there is no God in it. H.G. Wells has said about Buddha that he is both the godliest man and the most godless. Never has anybody walked on this earth who was more godly and more godless.

If Nietzsche were born in India, if he had known anything about Buddha, he may not have gone mad. He said, 'God is dead.' But then he could not manage -- he himself was not yet so grown-up as to be able to accept a world without any centre, to conceive of a world without somebody controlling it -- he was shattered. His own mind was still that of a child, and he stumbled upon a very great concept -- that there is no God. Now it was impossible for him to be quiet, to be silent -- he was split. A part of him was demanding that God is needed, and another part was saying that there is no God.

In the same situation, if he were in India, if he had known something about Buddha, he would have become another Buddha. Buddha never went mad -- he denied God absolutely but there was no problem in it. He simply became so grown-up that the childhood concept was left behind like toys, meaningless. Christianity in that sense remains a beginner's religion: if Christianity is the ABC of religion then Buddhism is the XYZ; if Christianity is the alpha then Buddhism is the omega.

And this name is a buddhist name: Ma Deva Aneesha. I would like you to become more and more divine, and yet godless. Then divinity is a freedom. Otherwise even God becomes a bondage and a prison. So a christian monk or a christian nun has no taste of freedom, of what freedom is. Their bowing down to some God in heaven is a sort of mental slavery. Not that bowing down is wrong, but to bow down out of fear or out of greed is juvenile. To bow down out of love is another thing. But then love is not for some person in particular -- love is for the whole existence.

So this is my message for you: don't look for God -- look for divinity. And you will find it everywhere -- in the trees, in the rivers, in the laughter of children, in the wrinkles of an old face, in the birds, in the sky -- you will find it everywhere! If you are looking for God you will never find it. In God you can believe, but it never becomes an experience. If you are looking for godliness, it is everywhere. Then wherever you touch there is godliness, because the whole stuff that the universe is made of is godliness.

So don't look for a God in an anthropomorphic sense, don't think of God in a human form -- just think of godliness. Mm? it is an ocean of godliness taking so many forms and so many waves. All ripples are His, but when I say His I don't mean a person. I have to use language so I use it, but I mean a no-person, just a quality. God is more like a fragrance than like a flower... more diffused, more formless, more nebulous.

Prem means love, and rachana means creation. And to me, only love is creative. All else is destructive. Creation is out of love, and whatsoever you do with love becomes creative. Anything that is touched by love is golden. Even small ordinary things im-mediately have a different quality to them. So a person who lives a life of love, lives a creative life. In fact only he lives. Loving is living -- and to live a life without love is to drag.

Love has been destroyed very badly by religions. They talk about love, but they talk about something abstract -- that abstraction is not possible. Love is a reality, a very concrete phenomenon. For example, religions say, 'Love humanity.' Now this is foolish! You cannot love humanity. Whenever you love, you love a human being, not humanity. Where will you find humanity to hug and to kiss and to love? -- impossible! But abstraction looks beautiful -- 'Love humanity.' And there are many people who are incapable of loving human beings. They hide behind humanity -- they say they love humanity, they love God.

It is very easy to love God because you are not going to enounter Him. It is very difficult to love a human being because to love a human being is to go through fire, and growth comes out of fire. To love God is almost impotent, it is meaningless. And unless you have loved human beings, real human beings, there is no possibility to reach to higher altitudes of love. One needs a foundation in the earth.

I am very earthly that way. I know one has to go higher and higher, but every height needs depth. A tree goes high, but then simultaneously it is going deep through the roots -- it is almost the same proportion. If the tree goes fifty feet high, it goes fifty feet deep in the earth. It is not possible that a tree should go only two feet depth, and fifty feet high -- it will fall down, it will not have foundations.

So first grow your. roots in the earth. Based on the earth one can rise high into heaven. And heaven and earth are not enemies -- but religions have made that trick. They have managed to create the idea that heaven and earth are enemies, and if you want to love heaven, you have to hate earth. This is absurd, and not only absurd -- it is poisonous. If you want to love heaven you have to love earth as deeply as possible, as totally as possible. The more total your love for earth, the greater will be your flight into heaven. Even a bird that goes far away into the sky knows that there is a nest waiting for him; by the evening he will be able to come back and rest. He can go so far only because he has a nest somewhere on the earth. One can go as far as one wants, but one should have a foundation in the earth.

So love concrete human beings, concrete animals, concrete trees, love the real, and then your life by and by will become more and more creative.

[A sannyasin, who has trained in and practiced massage, says: I'm very attracted to doing massage. I have some resistance to it as well. I'd like your guidance on that.]

Mm. That's very good. So would you like to start massage immediately or would you first like to do a few groups and then start massage?

... I think it will be better, mm? A little work on you, and then you do massage. And massage is not simply massage. You are sharing energy; and unless you have energy flowing in you, soon you will become tired. Then it is very risky. It is not physical tiredness that comes -- that is not important; you will sleep, you will eat, and it will go. But massage is a deeper sharing of energy. When you are massaging somebody's body, not only are your bodies involved -- your subtle bodies, two energy bodies, two bio-plasmas. The person who is taking massage can take too much of your bio-plasma, and unless you have a constant inner supply, unless you are joined to the source, you will become very much dissipated by it. It may not immediately affect you because you are young. Even for months and years you may not feel it, but one day suddenly you will feel you have collapsed.

So my understanding is that first one should work upon oneself, and one should become very very centred. When you are centred, you are not. When you are centred, the source starts functioning. Then you are just a passage. The cosmos starts flowing through you -- then there is no problem. You can share as much energy as you want, and you will be constantly getting new energy, mm? Then you are not like a reservoir of water which has no springs to it. You are like a well which has many springs to it; you go on taking the water out and new water is flowing in -- you cannot exhaust it. In fact you take the old, rotten, stale water out and the fresh and alive water comes in. So the well is very happy -- you are unburdening it from the past and the old and the stagnant.

So if you are in a flow and your energy is flowering then there is no problem. But right now I see that

you will be taking a risk. So first do one or two camps, do a few groups, and then wait for me. But go on reminding me, so that when I feel that now the right moment has come and you can move into massage, you will move. Otherwise later you will repent. When somebody is young it is not difficult. But later on, when one is going downhill -- after thirty-five years, and the downhill slope comes -- one starts feeling many problems. And you may not even connect them with your massage unless you know. This happens to many healers: they heal people, but one day they fall very badly ill, and then nobody can heal them because their own energy is almost spent, exhausted.

So massage and healing and these phenomena are very subtle. And it is not only a question of knowing the technique. The bigger question is how to be at the source -- then there is no problem. Then I don't bother even about the technique and whether you know it or not. Mm? you can simply start playing with somebody's body and energy will be flowing, and there will be great benefits. But there is only real benefit when the person who is massaging is also benefitted through it -- then there is a real benefit. Then the healer is benefitted, and the healee too -- both are benefitted. Nobody is at loss.

Do the camp, and then I will see. After each group you will be seeing me, then I will see how things are going. Once your energy is flowing, start massage in the ashram. Mm? Good!

The Shadow of the Whip

Chapter #10
Chapter title: Be a Pure Hedonist

18 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611185
ShortTitle: WHIP10
Audio: No
Video: No

[To a sannyasin, newly arrived:]

Do a few groups here, mm? Join the music group and become part of the family here. Music melts people very easily. Otherwise something remains frozen and one is not even aware of it. So the first necessity of all growth is to be relaxed. Nobody can grow with a tense mind, and sometimes it happens very paradoxically that even the growth itself becomes a tension -- one has to grow. Then the very idea of growth becomes the barrier. So start with music.

And the dance is unstructured, it is just natural -- whatsoever comes to you, the way it comes to you -- it is not a performance. You are not dancing for anybody else, you are simply dancing for yourself or for God -- which means the same. When I say 'or for God', I really mean it. And when I say 'it means the same', that too I really mean, because when you dance naturally it is God dancing -- you disappear. When you perform you come in, the ego enters in. God is no more there.
Whenever you are not, God is. Your absence is His presence.

And this is the basic arithmetic for any possible growth -- that you have to disappear. So for the first ten days you dance and sing, and after that you have to do two groups. First Tathata. Tathata means 'suchness'... whatsoever is. The 'should' creates all the problems. Once you have an idea how things should be you are going to be in trouble. Then you go on proposing and God will go on disposing -- because your idea is your idea. It doesn't fit -- it doesn't fit with the whole. The whole is vast and you are very tiny. The tiny wants the whole to take a shape according to his ideas -- as if a leaf on the tree wants to have a certain destiny which is not possible, or a drop in the ocean wants to have a certain destiny which is not possible. The drop has to be just a part of the ocean so that whatsoever is the ocean's destiny is the drop's destiny; there is no

'should' on the part of the drop. When there is no 'should' there is no boundary. When there is no 'should' you can simply relax and melt.

So this will be your first group, Tathata. This word is very significant -- that's why I have chosen it. It is the essential word of Buddha. He says to live in the suchness of things. And by suchness he means that whatsoever happens, happens such is the case. Your wife leaves you, so Buddha says 'Such is the case -- she has left.' So accept it and live it. If she comes back, good -- such is the case. If she never comes, that too is good -- what can be done?

So to live in suchness is one of the most significant experiences. And if you can learn it, it is not only to be used in the group, it has to become your very life.

I am using these groups just to give you a glimpse of how things change. If you just change your attitude you see how things suddenly change, how things have always been beautiful but because of your attitude you were unable to see their beauty, you were missing them. Once you relax in the idea of suchness there is no anxiety, there is nothing to be done, you have no task to fulfill. Nothing is left except delight, except celebration.

And celebration, once it starts, never ends. It goes on accelerating. In fact the word acceleration comes from the same root as celebration; both have the same root. Once you start celebrating, it accelerates, it goes on and on, deeper and deeper, and higher and higher -- there is no end to it.

So the first group, Tathata, Ist to 3rd December, and the second group is Tao, 6th to 10th. That is a further step of Tathata. Tao means the eternal law -- what in India we call the dhamma, or what the christian theologians call logos, the eternal law, the law of all things: the law according to which trees grow and flower, and the law according to which water flows and moves to the ocean, and the clouds float, and the sun rises, and the birds sing, and the man falls in love with a woman, and a child is born... the law of a thousand and one things; the law of the total. Once you start feeling the taste of suchness, you are very close to tao. Once you accept life as it is, suddenly you fall in line with tao, with the eternal law.

And this is what I mean by a religious person: a person who lives according to nature, not according to any philosophy; who simply trusts nature and its ways. They are mysterious, unpredictable, one never knows what is going to happen. ..but that is the beauty of it -- that one is constantly thrilled, surprised. Each moment brings a new, amazing experience, a new wonder. So first Tathata, then Tao, these two. Then there will be a camp, and I will tell you what else to do then, mm? Would you like to say something to me?

[A visitor says: I've come to see if I can get out of myself -- that's the easiest way I can say it. I'll be here three months or so and I hope that will happen.]

Mm mm. Hope is always dangerous. You want to get out of yourself, but who is hoping this? Now this is the dilemma. The hope comes from the same source that you want to get out of. So if your hope is fulfilled you will never get out of it, and if you get out of it you will feel frustrated because your hope will not be fulfilled -- these are the dilemmas that we create. And a dilemma is such a problem that whatsoever happens you will be frustrated, this way or that. So it is foreordained.

The first thing I would like to suggest to you is to abandon hope, drop hope, because the hope comes from you -- it comes from the old mind. It is a projection of the old mind into the future. You want to drop the old mind and the very idea is of the old mind. So you will fall into an absurdity, and then there will be no way out. You will be chasing your own tail like a dog. The dog sometimes sits in winter and enjoys the sun, and then goes on chasing its own tail... jumps and then feels very frustrated, because the tail also jumps. It is his tail.

So the first thing is: be here without any hope. Just be here, for the first time in your life, without any projection about the future. Let us see what happens. Why should we project? Why should we, from the very beginning, start managing the future? Let it be open and then there is a possibility, otherwise there is no possibility.

The second thing: why do you want to get out of yourself?

[The visitor answers: I don't feel... good. I'm too much in the mind, too many thoughts, projections, I find it very hard to be calm, quiet, relaxed. Sometimes that's all right, but it's too much.]

That too has to be understood, because through this idea of getting out of yourself, you are creating a dichotomy, you are dividing yourself in two, you are becoming split.

It is as if you want to get rid of the right hand. The left hand wants to get rid of the right hand, the right hand wants to get rid of the left hand, and nobody is thinking of the total body. The head is as much yours as your heart. And to be in the head is needed as much as it is needed to be in the heart. To be calm is good but if you are incapable of becoming disturbed, your calmness will be dead. So these are the actual facts to be understood: to be silent is good but sometimes to be disturbed is also good, otherwise the silence will be dead, there will be no life in it. Unless you can move to the polar opposite, you cannot be alive. Life lives by polarity, just like a pendulum of an old clock -- moving left, right, left, right. And because of the movement into polar opposites, the clock ticks. Hold the pendulum in the middle, make it quiet -- the clock stops.

So real understanding is never against anything. Real understanding is an acceptance. It has nothing to do with getting out of anything or becoming something else, somebody else. Real understanding simply accepts the polarity that, yes, there are moments when you are low, and there are moments when you are high. This is how life is. It moves between the low and the high. Sometimes there are moments you are sad, and sometimes there are moments, beautiful moments of happiness. This is how life moves, between happiness, unhappiness. It is a constant movement between hell and heaven.

And life is the movement between the two. If you are stuck in hell, you are dead. If you are stuck in heaven, you are dead. To be stuck is to be dead. To be on the move, to be always moving, journeying, exploring, is the meaning of being alive. Then suddenly you have a silence which is not opposite to tensions, which is not opposite to worries. There is a great silence which comprehends worries too. Do you follow me? There is a very great silence which is not opposite to worries -- it comprehends worries too. And there is a bliss which is not against suffering -- it comprehends suffering too. It is so vast, it can contain contradictions.

My whole approach is to make you so aware of the reality of life that you become capable of accepting each and everything, whatsoever life brings. Not only accepting it, but welcoming; not only welcoming, but feeling grateful for it -- even if sometimes it brings pain. And pain too is great. It too is a gift. It sharpens your consciousness; it is not useless.

So this split that you are carrying within you is your problem; not that one part is your problem and another part is your solution -- no! This very split -- that you say, 'I want to get out of myself' -- this very split is your problem. And my suggestion is: relax, and see both and accept both. Both these, both are your hands, your two wings, and with one wing you will not be able to fly. Pain is needed as much as pleasure, and death is needed as much as life. The devil is another wing just as God is. And both help each other. Mm? you can see that God could not do without the devil -- He needed a Beelzebub, He could not run this whole business without him. It was a must -- He depends on him.

This I call the perfect understanding, the total understanding. And a total understanding need not do anything, it need not go anywhere, it need not drop anything, it need not change anything. A total understanding can be happy right this moment. It is not an improvement -- it is a sudden illumination.

So abandon hope -- the first thing. And the second thing -- rather than getting out of yourself, start loving yourself as you are. And start loving all the aspects that you are carrying within yourself. Painful spaces too, are yours.

It is almost as when you eat delicious food. It is so tasty, it is so satisfying, but next day after twenty-four hours you have to throw it out of your system -- it is stinking. Now if somebody says, 'I want to get rid of the whole process of defecation -- it is ugly.' Just think about what he is saying. Then you will not be able to eat, you will have to leave food completely -- you will start dying.

It is the same process. That which starts on your tongue and after twenty-four hows you have to throw it out -- it is the same process. These are not two things. And in an alive body, both processes will be there: one will eat, and one will enjoy food, and then one will enjoy getting rid of it too. But the process itself cannot be cut in two. And that which you are throwing out of the system again becomes manure, again goes to the trees, rises high with the sap of a tree and becomes an apple again; again you ear it. This is a circle -- and everything is a circle.

So sometimes when you feel that something is too heavy on you, don't make any judgement in a hurried way -- it must be part of a big circle. Look at the whole thing, and then you will become more accepting. Don't look only at the part. Abandon hope, simply be here with no idea of any improvement. I don't promise improvement because that is a very small promise -- the idea of improvement. Even if you become improved, you will remain the same -- a little modified here and there, decorated, white-washed, but you will remain the same.

I don't promise any improvement, because as I see you, I see you as perfect. You are as you should be. I

can promise something greater -- and that is a sudden illumination. But one cannot work for it. You have to work on other planes. It sometimes happens whenever The right moment comes -- and nobody knows when it comes.

So do a few groups, meditate, be here, and drop this constant anxiety to improve. That will not allow you to be in such a relaxed state where sudden illumination is possible. And take a jump into sannyas!

[the visitor nods and Osho gives him sannyas]

Ready for the jump?...
Let this moment be a dropping of your split ideas.

This will be your new name -- so forget the old name, mm? Just by forgetting it, it will be easier for you to have a new identity, a new vision.

Anand means bliss and purnesh means the god of the perfection; god of perfection and bliss. I am giving you this name so that it reminds you continuously that you are perfect as you are. If this seed settles in your heart it will do many things. To accept oneself as one is, is the beginning of a journey that never ends.

The whole western mind is a little schizophrenic. Christianity is the cause of it -- too much condemnation. Now people have even forgotten Christianity. Now Christians are no more Christians; it is just a formality and even that is not true for the new generation.

Those ideas go on lingering in the unconscious. You may not condemn the body, but the condemnation becomes focused on something else -- you may start condemning being in the head, but condemnation continues. You may start condemning something else but condemnation continues.

This very moment you are whatsoever you can ever be. This very moment everything is ready as you need it to be -- just start enjoying it. So drop programmes of improvement and start delighting in the moment.

Forget Christianity for these three months. Be an epicurean, be a pure hedonist. No other religious person is going to say for you do to that, but I say to you to be absolutely hedonistic. Enjoy small things of life -- they are all gifts of God, and through the happiness that they will bring, you will become more and more prayerful.

[An Indian sannyasin who works in the movie industry asks about his problems in being creative, and about expressing his anger and emotions.]

I think you do a few groups.

Mm. Good. And nothing to be worried about. These things come when you change your work. You were doing a certain work you had become perfectly efficient in it. Your whole identity was with that work. You were efficient, you were capable, you knew where you were, what you were doing, you had a certainty, a confidence. Now suddenly at this age, you change the work. Now in the new work you cannot be so efficient. In the new work you will be an amateur, a beginner. Your identity will have to start from the very beginning as if you have just now come out of your school and are starting something new.

Younger people than you will find faults with you. They will say, 'What have you done? This is just ordinary or nonsense, or change it, and do this and make it like this.' They are more experienced in their work. They may be younger than you, they may be just of your age, they may have great respect for you, but as far as the new work is concerned they are better than you. And new bosses, the same people who were your friends will become boss-like... and it hurts. And it is no easy thing to suddenly start a new work. And not an ordinary work. To write a story needs a long training. a certain discipline of the mind -- writing is not so easy.
Just now I was telling Vivek an anecdote.

A man wanted to become a writer. He had some fancy that he would become famous as a writer, so he went to the novelist Somerset Maugham, and he said, 'I want to become a great writer but how do you start? -- that's the problem.' So Maugham said, 'It is not difficult. I can tell you how I start. I simply sit on my chair, face the typewriter and just write the first word 'the', or type the word 'the', then I wait for inspiration to come. It comes and then off I go. In fact beginning is not the problem. The real pro-blem is how to end it.'

So the man said, 'It is so simple. Nobody told me.' He went home, fixed his place -- he was very happy. He took out the type-writer, the paper, and wrote 'the', and then he waited and waited and waited. The whole

night was passing and nothing was coming -- no inspiration. In fact, his head was always full of thoughts and suddenly all thoughts disappeared. He was feeling empty. Finally he wrote, 'The hell with it.' (laughter)

So it is not an easy thing. You are avoiding -- by eating, by drinking, by fighting, quarrelling with [your wife -- so you can find excuses as to why you are not doing your work. The pen is ready, the pencil is there, the paper there, but they are not going to write -- you are going to write! So you can always find excuses -- because your wife was not in a good mood and you were fighting so you could not write, and you had drunk too much so you could not write, you had eaten like a pig so you could not write. These are just tricks of the mind so that you car! find excuses. But this happens... this is natural.

It is very difficult to change your work at a later stage; it becomes more and more difficult. But it is courageous! To do it is very good! It is difficult, but if you can do it you will have a new lease of life. Once you get into the new work you will become younger again and you will again be enjoying life afresh. In fact a courageous man should go on changing, should never get settled into anything, should always remain a vagabond. Then he will remain very very fresh and young, and always learning, learning.

All the great things that have ever happened in the world, have happened through vagabonds who have been changing. A mathematician suddenly becomes a poet -- now he is a fool as far as poetry is concerned, but suddenly he becomes a poet. He is foolhardy and people will laugh, but he will bring something to poetry if he goes into it because all his knowledge will remain there somewhere in the unconscious. His poetry will have arithmetic in it. Even if it will not be so plain on the surface, it will have a different rhythm, a different quality. If a poet becomes a mathematician, he will bring his poetry to it. So it is very good.

This is cross-breeding. And the child that comes out of cross-breeding is always better -- better than both the parents. I am all for cross-breeding. The whole world should be mixing in every way possible. A scientist, suddenly at the age when he has become famous and is settling, should change immediately because now he is dying. The moment he has got a nobel prize he should immediately change from it, should start painting. Now it is finished, now there is no more to it.

It is said about an american president, Coolidge, that when he was asked, 'Why are you not standing next time?' he said, 'There is no more progress there now. What is the point of becoming a president again? I have been a president -- finished! Now I would like to become somebody else -- even a farmer is better, because it is something new. What is the point of becoming the president again?'

His party bosses could not believe, because he is a fool! Everybody was ready to give him another chance and he was not ready. They tried to persuade but he wouldn't listen. He would say, 'What is the point? I have been a president and I have known it. Now the White House is not for me. There is no goal. The end of the ladder has come.'

I believe this man is a beautiful man. He is not a politician and he is not dead either, he is very alive. He went to the farm, he started gardening. That's beautiful. That's something that shows mettle.

So I am happy you changed... but problems will be there, you will be in trouble for a few months. And the more you dissipate your energy in fighting and drinking and this and that, the longer will be the period. So put your whole energy to the work. Now it is a gamble. Put your whole energy into it, and within six months you will be flowing in your new work as you were in your old work. And once you are flowing, you will bring something new to it that only you can bring because of your old experience.

The Shadow of the Whip

Chapter #11
Chapter title: Every Choice is a Limitation

19 November 1976 pm in Chuang Tzu Auditorium

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Audio:	No
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[A sannyasin asks: Is there anything you could say about what sort of path I should follow? I feel unsure of what direction I should be going in.]

Whenever you're unsure, it is better not to choose but rather float and let life decide itself, because whatsoever you choose will be against your natural unsureness. It will be trying to make sure something which is not. Never jump ahead. Go with life. If at this moment your consciousness is unsure, then that's what has to be -- remain unsure. Nothing is wrong in being unsure. It is a freedom.

When you are unsure.... To use the word unsure makes it look a little problematic; rather, use the word freedom. When you are unsure you are freer, more liquid, not solid. More is possible when you are unsure. When you are sure, you have chosen -- and every choice is a limitation. Whenever you choose, you choose against something. Whenever you choose, you drop something. So every choice is a limitation.

If you choose the path of awareness, you drop love. If you choose the path of love, you drop awareness. If you choose to be a Christian, you cannot be a Hindu and cannot be a Mohammedan. Whatsoever you choose, in that very moment your consciousness is narrowed down. You become like a tunnel: only a very small portion of the sky is available at the far end but the whole sky is lost. When you are unsure the whole sky is available.

So don't take unsureness as a problem, rather take it as a flowing, liquid, fluid state of being. And there is no need to be sure. If the sureness comes by itself, good -- then it is not your choice and it will not be a limitation.

This distinction has to be understood deeply: when you choose, it becomes a limitation. When life itself brings you to a certain thing, it is not a limitation on you -- not at all. You can move through a tunnel -- you have not chosen it, it is only temporary -- and you know the whole sky is available once you have passed. That small portion of the sky that you can see far away you know belongs to the total sky -- it is not the whole sky because you have not chosen.

So if love happens by itself, awareness remains part of love. If awareness happens by itself, love remains part of it. If you choose, there is limitation. So let God choose. That is the meaning of Jesus' saying, 'Thy kingdom come, Thy will be done.' He's saying that he is not choosing now -- God should choose -- because whatsoever he chooses is bound to be wrong. It cannot be right in the very nature of things. Your choice will be your choice -- hence wrong! Your choice will be the choice of the mind -- hence wrong! Your choice will be the choice from the past -- hence wrong! God's choice is from the future, not from the past.

When you start feeling a certain sureness arising -- good, enjoy that too. If it again melts and things become unsure, enjoy that too. Move with life, with no prejudice, with no idea of your own. Give total freedom to life then life gives total freedom to you -- it is always in proportion. If you hanker for security, certainty, sureness, it is coming out of fear. And fear kills freedom! Why does the mind hanker so much to be sure? -- because with sureness, certainty, there seems to be security. One knows where one is -- but does one really know? And what is the need to know? How can one ever know?

The moment you say, 'I am this,' you are no more this -- it is already passed. Each identity that you think has arisen is already gone, it is already dead -- you have moved from that. The moment you say, 'I love,' it has changed. Now it is not the same state and not the same space. You may be just declaring something which does not exist any more. It may be just a declaration of something dead -- a post-mortem declaration, a posthumous declaration.

The moment you make anything sure, you have moved from it because life is movement, a continuous flux, river-like; it knows no limitation. So one can never be really certain. And to live with this uncertainty is really to live. To live at all is to live with uncertainty, with openness -- vague, nebulous; in a certain way, in chaos. And it is beautiful to be in a chaos.

Order is always ugly because order is always petty. And order is always ugly because order is man-made, home-made. God is a chaos: stars disappearing, new stars being born... old people disappearing, new babies being born. It is a chaos! It is very un-economical. For seventy, eighty years, a person has learned, been educated, experienced life and then suddenly God dismantles him and brings a baby -- again unsure what he is going to be: a doctor, an engineer, or a vagabond; will be able to earn his bread or will become a thief; will be a murderer or a saint -- nobody knows.

And the person who was getting settled, whom everybody knew, who had an identity card, is taken away. And God goes on sending chaotic babies -- screaming and crying and knowing nothing! They take the place of people who knew so many things -- were wise, learned, respected. He goes on toppling them, and brings babies and puts them on the throne -- very chaotic, uneconomical.

But that's how things are: big trees disappear and seeds sprout. The whole of life is a tremendous chaos -- and it is good that it is so. If there were order there would have been ancient, old people, and no babies. Everything would have been dead long ago. Nothing new would happen then, because the new can happen only out of chaos. Everything would have been so perfect, so efficient, so mechanical, that life would not have had any meaning. Life is significant because there is chaos. The new is possible -- that is the meaning of chaos. The old is not necessarily going to be repeated -- that is the meaning of being unsure.

So my whole teaching is to learn how to be happy with unsureness, and how to go on moving with an open mind and open being and let things come, let things happen. Never allow anything to become stagnant. If you can remember this much -- that you should not become a stagnant pool -- you are bound to reach to the ocean; nothing can prevent you. And to reach to the ocean is to reach to God. A river is more orderly than the ocean. A canal is even more orderly than a river. The canal is man-made. The river is more orderly because it is limited by both the sides, by the banks. The ocean is absolutely chaotic. And to be oceanic is the goal.

So live in freedom, live in unsureness, live in uncertainty, and never hanker for anything against this river-like quality. Millions of things will happen to you and nothing will ever hold you. You will pass through many things but you will always pass beyond. Things come and go -- the movement remains. And when you are simply starting to love the movement and delighting in it with no goal at all, with no motivation -- when the movement is there and motivation is not -- that's what I call celebration, joy. Then nobody can make you miserable. Even if you are thrown in hell you will be dancing there, you will be able to enjoy hell -- it is a beautiful grace.

Otherwise your so-called saints -- certain, sure, dogmatic -- even if they go to heaven.... I suspect that they don't go because God won't allow such boring, monotonous company -- but if they ever go, by hook or by crook or in some way... they will be in hell there too. They cannot laugh.

A rock is certain, a flower is not so. If you go in the morning the rock is there, the flower is there. If you go in the evening the rock is still there -- the flower is gone. But still, would you like to be a rock because a rock is very certain ? One should like to be a flower -- even if only for a moment, but it is worth it. To be a rock for millions of years and just to be a flower for a single hour, then too it is worth it to be a flower -- to play with the wind, to take the challenge of the sun, to spread fragrance, to live intensely, passionately, and then wither away and be gone with no regret....

[A visitor asks: I lost a finger while dancing, and since then I began yoga -- I changed from dance to Yoga, and I've had chronic infections and very bad health.]

Sometimes it can happen through Yoga because anything that can be good can also be bad -- it depends. Always remember it as a basic rule: anything that can be good can also be bad. And if there is something which can never be bad, then it can never be good either. So it depends on the person, the situation, his bodily structure, in fact there are many problems.

In the first place, Yoga has never been invented for women. So that is a foolishness really to teach Yoga to women. It was invented by man and for man. So the whole idea is for the man's physiology, not the woman's -- and their physiology is different, totally different, their chemistry is different. So the same posture may be good for man and may not be good for woman. And I have seen this happening many times. Women become very fragile -- they are fragile! Yoga puts such pressure on their glands, their hormonal system, their chemistry. And it is so different -- it was basically meant for man so woman has never been considered. It can make them ill and sometimes many other things also happen.

If a woman persists for many days, maybe illness will disappear, but then male traits will start appearing in her, a moustache will start growing. If you go to Shree Aurobindo's ashram and see the girls you will be surprised: out of all proportion they all are growing moustaches -- too many yoga exercises. Their breasts will start becoming smaller and it will be difficult for them to carry a pregnancy -- their womb becomes smaller and will become very tense. It needs to be very relaxed, really very elastic so the child can grow in it. The womb has to be very elastic so it goes on expanding with the child. If it becomes very tight the child will be killed or will not be really grown, will be retarded, and then childbirth will be very very painful. So I

have watched a thousand and one problems.

In the East women really have never tried so there was no problem. Now in the West whatsoever is available to men, women are also trying. In fact they are trying more than men. In the East you will not find many women trying Yoga -- rarely, very rarely. I have not come across any woman practising Yoga. But in the West now the old structure is gone, the social differences are gone. Woman is as free and everything is as available to woman as man -- now there are dangers.

A totally new technology of Yoga has to be developed for woman -- and that can be done only by women. This traditional Hatha Yoga won't do. It is really dangerous! So my first suggestion is drop it, completely stop it.

... Move to dancing. Dancing is perfectly suited to a woman's physiology and chemistry, dancing is meant for her. If a man dances he starts becoming feminine. Dance is the Yoga for women. It fits with their body, their curvature, their grace -- it fits with them perfectly well. So move to dancing. Join the dancing group, the music group -- simply dance. Dance will bring your health back. And forget Yoga forever -- it is not for you. The disease is simply created by your change, so there is no problem about it. Once you shift your energy into dance, within six months you will be perfectly well. This illness will disappear.

So while you are here, dance, sing, and do a few groups they will be very helpful. T'ai Chi you can continue -- back home also. T'ai Chi is very good.... Anything graceful, not drastic. Dancing, T'ai Chi are good but not Aikido or Karate -- no. Something in which you can flow naturally and there is no need to force your body. These yoga contortions are not good, mm? Good.

[A sannyasin asks: I always feel that I keep working and trying to make things happen in my life, with my job, with my relationships with people... I don't believe that if I let go of those things that everything will be okay. I don't have that feeling, that trust....]

Mm mm. I can see.... The first thing: whatsoever comes naturally to you, is good. If this comes naturally to you -- striving, holding, making everything sure that it happens the way you wanted it to happen, managing, planning, if this comes naturally to you -- surrender to your nature. Why create this contrary opposite that you have to let go? This will be let-go -- what I am saying. Simply accept that this is your nature. This is the way that [you are] -- that [you] cannot trust that things will be okay if they are left to themselves.

You -- not the striving -- are creating the problem. You are creating the problem having an ideal against striving. On the one hand you strive, on the other hand you have an ideal of non-striving, so you create a polarity. Then you will be pulled apart. Now if you don't strive your nature will say nothing is going to be okay. If you strive your mind will say, 'Again you are striving and life happens only when one is in a let-go.' So you are creating your own trouble.

My suggestion is: first, there is no need to create this new ideal, there is no need -- relax in your nature. I am not saying that this is your nature. I am simply saying that whatsoever happens to be your nature right now -- that you strive and you like to strive and make certain and plan -- simply relax into it, and do whatsoever you want to do totally. Strive totally! You cannot trust? Then don't trust! Work hard on your own. For one month, drop the ideal and simply go with your nature. And in one month there will be much change.

By and by you will see that the striving is disappearing and the let-go is happening... because it is a beginning of let-go! You follow me? If you surrender to your nature -- whatsoever it is, XYZ -- you have started surrendering. If it is your nature, you will be happy. If it is not, by and by it will disappear and your real nature will come out.

And I don't think it is your nature. That's why the idea arises again and again to be in a let-go, to surrender, trust, and to let things happen in their own course, not to strive, not to push the river. That comes to your mind because deep down that is hidden -- your nature is that. But if you start striving for that, that will again be a striving -- you follow me? So I don't want you to strive for that. At least strive for things you have been striving for in the past. Don't create a new goal -- old goals are enough. You just go with it and forget about let-go.

For one month do hard work, and after one month tell me how you feel. By and by you will see that after the third week a deep silence is arising. A let-go is happening without your doing anything about it. What I am telling you is a method of let-go, but a very unconscious method -- not deliberate. A deliberate method will never help you. You would like to have some deliberate method so you can strive for it but I

am not going to be a party in that game, mm? -- that will be your undoing. So this is always my approach -- that if somebody likes running I say 'Run, run as much as you can so you fall down!' I will go on pushing you, 'Run more! Run more!' and one day you will see that you cannot run any more and you sit down. Then that sitting will be something beautiful. Right now your whole energy is running -- and you want to sit down. Then it becomes an opposite goal, it creates a split -- and it is never good to create any split.

All splits are dangerous, they can lead to schizophrenia; they can create two personalities in you. So in the morning you are striving, by the evening you are surrendering; in the morning you are striving. Then you become two separate things -- this is very bad. Then it becomes very difficult to integrate them. So be one. Strive... strive hard. Push the river.

I know that one day you will be tired and the river will push you, but then you will not be able to do anything. You will be so tired, so dead tired that there will be no energy to fight with the river. You will have to float... and then a sudden experience of how beautiful it is to float with the river. When it becomes your own experience, existential, mm?... there is no problem. Then you will never strive again.

So for one month do everything as deliberately as possible. For one month don't forgive yourself for anything that you are not doing forcibly. Do forcibly, no rest for you for one month. Get dead tired, exhausted, then one crust will be broken....

You will need to come and for a little longer time because there is much work to be done. And alone it will be difficult for you to do it there. Once your energy has started moving in the right direction there is no problem -- then you can go anywhere and it will be growing. But right now it will be difficult on your own. But we will see, mm?

Just join the music group then you will be doing [a group], then see. And make every effort -- at least in the music group meditations and [group]. Put your total energy in it. If you can put total energy into it, maybe the breakthrough can happen here. Because the time is short so you have to make more effort, more intensely. Something is bound to happen, mm? Don't be worried!

[A therapist in the Alexander technique says: I find myself really getting into meditation through the work... and then when I walk out the head gets back in the way. If there's anything you can suggest....]

Just continue. Things are going very well, mm? And... you have changed a lot. You really love your work and so work changes the whole personality. If you love your work there is no need for any other meditation. Meditation really exists for people who have not been able to find a work that they could love. Meditation is a substitute. If you can love your work it is your meditation, a natural meditation -- there is no need to do any other meditation.

And don't be worried about these thoughts, don't pay too much attention to them. They are okay, nothing wrong in them. Just as the blood circulates in the body, so thoughts circulate in the mind. You are not worried about the blood circulating so why should we be worried about thoughts circulating? It's okay. The mechanism of the mind has to keep functioning and rehearsing to remain efficient. It is homework. When you are thinking something, it is homework, so that when there is some situation you can be ready for it. When awareness becomes perfect then this work is not needed, this homework stops automatically, because then your awareness is so perfect you can be certain that you can rely upon it. Whenever there is a situation there will be a response, and the response is going to be so true and so total that there is no need to prepare for it.

My understanding about thinking is that it is a rehearsal, mm? You are going to give an interview so you rehearse in the mind what the official will ask, what you will say, how you will go, how you will present yourself, how you will enter into the office; you have to be calm and quiet -- you are rehearsing. Many times you will go into the office in your mind and many times you will face the person who is going to interview you. Many times you will ask many questions and you will answer. This is a rehearsal because you cannot rely yet on your awareness. Your awareness is not yet reliable so you want to make sure that nothing goes amiss. When awareness is perfect nothing goes amiss, so what is the point?

By and by this rehearsing stops. One simply goes to the interview.... But that comes.

So it is not a question of how to stop thinking. The more basic question is how to become more and more aware. So while working, enjoy it, and become more and more aware. When thoughts are passing, then too just remain aware that thoughts are passing. There is no need to make any effort to stop them -- let them be there. When their need disappears, they will disappear. And in life you cannot make anything disappear unless its need disappears. So many people unnecessarily get into trouble. They want to make

something disappear for which need still exists -- it cannot go, it is not possible. Howsoever you fight with it, it will not go -- it will go only when the need has gone.

Then even if you want it to be there, it cannot. The need functions like the roots, and these thoughts are just leaves on the tree. You can go on cutting; that is not going to help -- the roots are continuously feeding the tree and the sap is flowing and new leaves will be coming. And if you cut, one tree will come out of that same place and the bush will become even thicker and denser. No need to fight with these leaves -- let them be, let them flutter in the wind -- good! Nothing wrong in it.

A little noise of the mechanism... and it is a big mechanism! It is the biggest thing in the world. Millions of millions of cells, and as many combinations are possible in one head as there are atoms in the whole existence; the same number of combinations is possible in the head. It is a big phenomenon, and if it makes a little noise it can be forgiven.

Man has not yet created anything more silent than the mind, and the work is so tremendous -- even the biggest computer is nothing compared to mind. And it never can be anything compared to the mind because it is created by the mind, and no computer can create a human mind. Unless a computer can create a human mind -- and that is not possible -- it will never be equal to the human mind.

So a little noise.... You are walking and your body is engaged and the mind is free -- it clicks, mm? It links a few things that have been hanging there... and before there was no time and you were engaged so much in work. Now there is no work and you are released from it, and the mind was waiting whenever there was space to work out a few things in the mind... it goes on. When you fall asleep the mind is completely freed, it can go dreaming, fantasizing. Many things are waiting on the list and it has to go into them and prepare. It is continuously preparing for you.

It disappears -- and I say disappears through my own experience; whatsoever I say is through my own experience. It disappears, but it disappears only when one day your awareness is so impeccable that now you don't require it. Then the mind says, 'Now there is no need for any homework.' Then you can simply go into any situation and face it! And a perfect response comes -- or whatsoever is a response is total and perfect and you never repent for it. Whatsoever happens -- good! You move ahead. You never repent for the past, for the gone, and you never prepare for that which is coming -- you simply move.

It will come. Things are going well. Just go on meditating more and more in your work.

The Shadow of the Whip

Chapter #12
Chapter title: We are Born at the Goal

20 November 1976 pm in Chuang Tzu Auditorium

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Video: No

[A visitor, who is a group leader and author, says: I want to know where to go next.... I need to know where to go next.]

Mm. (a pause) Drop going...(the visitor laughs) and there is no next. The very idea of going is basically wrong. The very idea to go anywhere is the cause of all misery We are at the very point where we want to be. In fact we are born at the goal and all journey is futile. The more you try to reach to the goal, the more you are far away from it.

So as it is you have done enough -- relax! The place that we are seeking is the place we are standing upon. The space that we are looking for is the space from which we are looking.

But the effort to improve, the effort to grow, to go somewhere, to be somewhere, has its own relevance -- it is needed. It is needed only so that one day you can see the whole absurdity of it. And in that vision it drops and suddenly you are at home. So there is no next....

But the mind always creates the next -- beware of the mind because the mind cannot exist without the next. The mind exists in the future, it exists with some plan, it exists for something to do, something to be -- it cannot exist just herenow. The mind knows no present. It cannot know the present. Either it is in the past or in the future. Either it is somewhere where it was or it is somewhere where it would like to be -- but it is never where it is.

So this 'next' is always there in the mind, mm? It goes on and on.... And it is such an effort that as you move towards it, another next is present like the horizon. Mm? you go slower and it goes on receding. So as I see, there is no next now.

... Just be... just be.... And everything is perfectly good. How long will you be here?

[Osho gives the visitor sannyas]

This will be your name now, so forget the old. It is always very difficult to drop the old name. It becomes part of the unconscious -- but that is the significance of giving a new name. As the new by and by enters into the unconscious, the old disappears. Then with the old name the whole past simply becomes discontinuous with you, and a very fresh beginning, very empty....

This will be your new name: Swami Deva Amit Prem.

Deva means divine, and amit prem means eternal love; divine eternal love. And everything else dies only love lives. We go on changing, but love goes on living. We are almost like vehicles through which the eternal love goes on flowing, takes many forms as man and woman, as trees and animals.

In Indian mythology we have a very beautiful story. Hindus avoid telling it even because it looks a little dangerous. And at least Christians will not be able to understand and they will immediately misinterpret it.

The story is that God, Brahma, created the world. Then He created the cow -- Hindus love the cow very much so He created the cow -- but He fell in love with her so He became a bull and He chased the cow. Mm? Just to escape from the bull, the cow goes on taking other forms -- she becomes a peacock, and the bull becomes a male peacock, and this is how it goes on and on. She becomes a woman and the bull becomes a man, and this is how it goes on. And the whole creation is created only by female energy escaping and the male energy chasing.

But the story is tremendously beautiful. It simply says: all are just forms -- only love continues. Maybe it is a cow, maybe it is a tree, maybe it is a peacock, maybe it is a man or woman -- these are just forms... God chasing His own creation. God has fallen in love with His own creation.

So everything comes and goes, only love remains. You will be gone, I will be gone, but the love that we lived will continue. It will enter into other beings, into other forms, into other vehicles, but it continues.

Amit Prem means the eternal love -- and amit has many other meanings also. It also means immeasurable -- that which cannot be measured. And in the eastern mind, the measurable is matter. In fact the word matter comes from a root which means that which can be measured. And that which cannot be measured is immaterial, that which cannot be measured is unlimited, has no form. So from this moment, think yourself more as formless love -- neither male nor female... not measurable. And that's what to me is to be in prayer.

If you can remind yourself again and again about the formless, the immeasurable, the eternal, in those moments when you forget your form, your limitation -- in those insights the infinite opens, you are transported, transfigured. And by and by those insights settle and they become almost part of you. It is not that they happen and go -- they are simply there... they become natural. They start following you like your climate.

So I know your old name has associations, an identity. It will be difficult but then it will be more paying too... to drop it completely as if the old man has died. Bernie is no more now, and you enter into a fresh world... with no past; again you are a child. And this is your birthday. From now onwards this will be your birthday and count your age from this day. Next year you will be one year old!

[The new sannyasin says: It seems to me that your books are one way of letting people know what you

have to say. But there are going to be some who are not open. And my function in the past has been to open doors. I would like to serve in that way.]

You will have to! You have to do much more! You have to become an ambassador-at-large for me. You have to open many people's doors, and all the people with whom you have been in contact in your past, you have to bring them to me... you have to share me with them, so you do whatsoever you can. And much has to be done, because in the name of spirituality so much hocus-pocus is going on in America, and fools from the East are almost worshipped as sages. Mm? just anybody who comes from the East.

Prem means love and aneeta means amoral, beyond morality; love that is beyond morality. And because of too much emphasis on character, love has been sacrificed. Love is a flowing energy and character is a dead structure. Love is neither moral nor immoral -- it is amoral. Aneeta means amoral. And that's what I teach: don't be moral and don't be immoral. There are people who are moral -- then they are in a strait jacket -- and there are people who are immoral; they move to the opposite polarity.

When you move opposite to a lie, you again become a victim of another lie. Just somewhere in the middle is the truth.

So love in itself is enough -- it needs no character. Character always comes from the past and love is always of the present, it is always here now. If you are a wife to somebody, that is a past relation. If you are a husband to somebody, it is a past relationship. Love has to be lived moment to moment. One never knows -- the life of love is a very insecure life, but tremendously beautiful. Dangerous, adventurous, but the only way to live is to live in danger, and to live in adventure.

So never allow any character to accumulate around you and become an armour. Each moment the past goes on growing and the armour goes on becoming bigger and bigger, more solid and concrete -- and the soul is crippled, paralysed in it. The imprisonment goes on becoming bigger and bigger and the freedom is less every day: a child is more free, a young man less, the old man has almost no freedom at all.

To remain absolutely free is what a true and authentic life is. So never gather any character -- remain characterless. And that's what I mean when I say a man is religious. A religious man is characterless, unreliable, unpredictable but very alive, very spontaneous, very creative.

[The leader of the Soma group, who had come to darshan some nights ago about her relationship with her assistants (see 'God Is Not For Sale', Sunday, November 7th), returned to darshan tonight. She had asked one assistant to leave and said to Osho that in doing so she felt she had 'missed'.

She wondered if there was anything she needed to do or if she needed to change....]

Your problem is that deep inside you are very soft, but on the outside you have gathered a very hard crust -- and it happens for certain reasons.

When one is very soft inside, just to protect oneself one creates a crust around oneself of hardness, of steel. And it works in life but it won't work with me. In life there is a struggle; with me there is surrender. In life you need to be hard, otherwise you will be nowhere. There is a constant fight to survive and a soft person will be destroyed, will be crushed.

So soft people become very hard -- harder than the hard people. They compensate too much and they lose contact with their softness. Then there are many problems. Deep down you feel that you are soft, but whatsoever you do to people is hard and you don't understand it because that hardness is only on the outer periphery. So people come to know it because they are in contact with the outer periphery of your being, and you are in contact with your inner so inside you feel you are very soft and loving. So there is always a problem.

In all your relationships that problem has been there, and it reflects in any relationship. On the outside you are hard, a perfectionist, trying to drive people. So people around you start feeling that you are crushing them, destroying their freedom, turning them into slaves. And you don't understand it because this is just your outer crust -- but you have to look into relationships; relationships are mirrors.

And here there is no question of survival, there is no fight going on, there is no competition, nothing. You are not part of a society any more -- you are part of a family, and everybody is together here. So all that you have developed in your past hangs around you -- that has to be dropped, but one drops it only when there is some problem, otherwise one never becomes aware.

I was watching it: in every group all the assistants by and by leave, and nobody feels at ease with you.

People feel you are heavy, too dominating -- and they are true. You are also true when you say that you are loving and not heavy, and you don't try to crush anybody's freedom; you simply want the work to be done; you care for the work. So you are also right, but you have to deliberately drop this hard crust. It is just a crust so it can be dropped very easily. And it has given you enough pain. You cannot succeed in any love relationship either because of this.

And there is a vicious circle. When you feel that you are failing in your love relationship, or in any relationship, you start being more dominating so that it should not fail -- and it is failing be-cause of your domination. When you see that again the same thing is happening and somebody is going away from you, you try to pull him too hard -- and he is escaping because you are too much. Simply drop this. And in a group many things have to be learned....

A groupleader is not only a leader -- a groupleader has to be a father, has to be a mother, a lover, a beloved, a child, a brother, a sister. A groupleader has to be so many things together, otherwise a groupleader is not really a groupleader. If you. are just a leader you know the technological aspect of it, but that won't help much. You have to be many more things. You have to be all aspects of humanity. They all will be needed. Sometimes the group will need you as a mother -- then be a mother. And you will have to be very flexible so you can fit into any role.

You should not have a very fixed attitude -- be flowing. And the assistants particularly have to be taken care of. Mm? there is a problem: when somebody assists, he feels humiliated just by the very fact that he is an assistant. Just the very idea that he is simply an assistant is humiliating. So the leader has to look after this -- that the person should not feel humiliated. A respect, deep respect should be given to him, and then you can take as much work from your assistants as you want and they will never feel hurt. They will be happy to do work. In fact the more you require, the more you demand, the more they will feel happy -- but a deep respect is needed so they don't just feel as if they are being used as means.

The groupleader has one thing -- he is the leader, so automatically he is in the centre; the assistant is in the shadow. A good groupleader will help the assistant to be more and more in the light so his humiliation is not there and by and by he can drop it and forget about it. So more and more the assistant becomes a co-leader, not an assistant. A co-leadership should develop in our groups, otherwise this problem is bound to arise again and again. And it will happen: in the beginning you will find a new person; he will be happy. After a few months when he has learned all the techniques, he will want to participate in the leadership. That desire is human and natural. And if you don't allow, he will start reacting, rebelling, will start resisting you, will not like to work or will work just anyhow, doing it as a duty; he will lose interest in it. So you have to remember this.

You always bring new people and for a few days you feel very good with them and they feel very good with you. After two, three groups when they have become alert and aware, they start creating trouble. And this is bad because again you have to teach new people, so your energy is wasted. Those who become ready leave, and again you bring new people, again teach them -- and you know it is going to happen. After two, three months they will leave because the same problem will arise again. So my feeling is that you have to be a little deliberate about it. Your crust has become almost unconscious, you are not aware of it.

So whenever you feel that somebody is feeling hurt, become more aware, become more loving... care more. A little care goes very deep and helps tremendously. Give the idea to the assistants that they are co-leaders: they co-operate with you, they don't assist you. Just a change of words sometimes can be of tremendous significance.

A little change is needed -- nothing is the problem. Your work is going well... everything is going well. Your group is growing very beautifully, many people are being benefited, and you are growing -- but this is just an old crust. Particularly in the West, and for women more so, it is happening. Women have a very soft core, and now in the West they are fighting with men so they are becoming as hard as men. They are trying to be as hard competitors as men are, they are trying to be aggressive. In fact they don't want to be feminine any more, they feel hurt by their very softness. It is very dangerous -- a woman has to be soft -- and this competition with man and imitation of man is very destructive. It is suicidal -- but it is happening.

You have been moving in that direction in your past... and this is some coincidence that many lib women are coming to me. All have the same problem, mm? They have grown a hard crust, and when you become too hard you lose your softness, your femininity -- you lose love. And then it becomes difficult. So you drop this, mm? Just for two, three months you have to be very conscious about it. And if you have dropped Chidananda, okay, nothing to be worried about. But don't make the same mistake with new people otherwise the same will happen after a few days. So try new people, but this time from the very beginning

remain alert, mm? And it will be okay. Nothing to be worried about.

[A sannyasin says: I feel very much some sort of power coming up, and I feel I like to dominate people and just to nag them, talk to them and I feel that they get hurt. But at that moment I still enjoy it -- that they get hurt -- but then the consequence is that I hurt myself.

It is -- you are hurting yourself.

[The sannyasin replies: I haven't got to the roots of it yet. I don't see it. It takes me over.]

I think you can do [Soma] group and [the group leader] will dominate and show you. Do Soma. You try to dominate her and she will try to dominate you (laughter).

It comes to everybody, mm? because we have been brought up in that way. Deep down we have been conditioned that if you don't dominate others, others will dominate you -- so before others dominate you, it is better to dominate them. We have been brought up in a climate where there are only two possibilities: either you become a master or you become a slave. If you don't become a master, then woe to you -- you will be a slave. And it is better to be a master than to be a slave, so everybody tries: before anybody else dominates you, dominate! But whenever you dominate anybody, you hurt him, because nobody wants to be dominated. And when you hurt somebody you are basically hurting yourself because he is just like you! We are not separate! We are not like islands -- we are connected, members of each other, we are like a continent -- so when I hurt you, I hurt myself.

It is as if you are angry with your leg and you throw a rock at the leg. Sometimes people do that! They are angry at the wall and they will beat the wall and then their hand hurts.

Trying to dominate somebody simply shows that you are afraid of being dominated. So it is fear -- and this is no way to go beyond it. If you try to dominate others, others will try to dominate you. Maybe you can hurt them; then somebody else will come and hurt you. And this trying to be on top is such a tension that you will never be relaxed. And there is an alternative: there is no need to be either dominated or a dominator. There is a third alternative: one can simply be free of it -- neither dominated nor a dominator. That's what I call a sannyasin -- one whose will is not ready to dominate anybody and will not allow anybody to dominate him. He simply does not speak that language of aggression, he's simply not part of it -- he simply laughs at the foolishness of it. You do Soma, mm? Then we will see. It will go....

The Shadow of the Whip

Chapter #13
Chapter title: Nothing Fails Like Success

21 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611215	
ShortTitle: WHIP13	
Audio:	No
Video:	No

It is raining today so I remember Indra; Indra is the indian mythological god of rains. In India we have changed everything into a god. The river is a god, a tree is a god; the thundering clouds, the rain -- everything is divine. Indra is the name of the rain, the clouds, the lightning. Anand means bliss. So the name will mean blissful rain -- and remember it.

Whenever it is raining just sit silently, close your eyes, feel the rain falling... the sound of it, the music

of it. Be soaked by its sound and its music. And sometimes it is good to go for long walks when it is raining. Just be soaked by it and you will feel very very cleansed. You will feel almost like a god, like an Indra.

Because of very foolish things, people are missing many beautiful things in life. And I have walked miles in rain; it was one of my most loved things. Whenever it was raining I would go for a long walk. In my university days people used to think that I was mad because who goes when it is raining? And I would always feel pity for these people.

One Professor, a professor of economics, once told me, 'Nobody says it to you, but we think you are crazy. When it is raining you always come. When it starts raining, my wife starts waiting for you.' His house used to be the last in the university campus so I used to come to their house and just sit somewhere under a tree in front of their house. So he said, 'It has become a part of a routine -- you never miss. Are you mad?' I said, 'One day come with me. Then only can we compare notes. Right now you don't have any experience.' He was almost fifty and he said, 'That's true... I have never walked in the rain because who will walk and for what?'

I said, 'You just give me one chance. Tomorrow I will be coming -- you follow. For one hour you be with me in the rain and then later on you can sit under a tree and talk about it.' After one hour he started crying. He touched my feet! He said, 'I am sorry that I said you are mad. How much I have missed in my life!' He said, 'It was the greatest experience I have ever had of such freshness, of such freedom, and so much in tune with nature.'

So whenever you can, just go for a walk in the rain. Whenever you cannot -- you are feeling cold or something -- then just sit under the roof and listen to the rain. Indians are right -- everything is divine. And when it is raining Indra is very much around.

[A sannyasin returning to the West says: A lot has happened to me since I've been here. I feel scared. I feel like I'm escaping.]

No, no, not at all. A lot has happened and a lot has to happen. And always remember that I have given you a discontent -- a discontent which can never be totally satisfied. I call this discontent divine. It is a thirst which the more you quench, the more it grows -- one can never be satisfied with God. The more you have it, the more you hanker -- it is a non-ending journey, you go on and on but you never arrive. And that's the beauty of it -- because if you arrive, you will be bored. That's the problem in the world -- people arrive; that's the problem.

Ordinary religious preachers go on saying that in the world desires cannot be fulfilled. My own understanding is just the opposite. The world is in a tremendous boredom because desires are fulfilled. If you want money, if you really want money you will, have it, that is the problem. The day you have it you will see; now what to do? You desire a woman: if you really desire you will have her -- beware! Whatsoever one desires, in a subtle way one starts moving towards it. And one day -- maybe there is a time gap, bound to be -- one arrives. And nothing fails like success -- it fails absolutely. When you have arrived, suddenly you see it is pointless. One is bored, it is so monotonous.

The beauty of God is that you never arrive. And the journey continues. A thousand and one things happen and every day you are on a new altitude, and every day you achieve something -- but you never arrive. Each new opening proves only a new challenge. And whenever you have arrived on one peak, suddenly you become aware that there is another -- a higher one waiting for you, challenging you, inviting you.

So this going will be helpful -- nothing to be.... You are not escaping. There are people who escape, but you are not escaping. In fact it is time you should go and just be there. Mm? much has happened to you -- now see whether you can retain it.

[The sannyasin replies: Yes, I'm a little worried about that.]

Don't be worried -- you will be able to retain it. Nothing to be worried about. But it is a challenge. There will be problems, mm? It is a different rhythm altogether. You live amongst meditators the whole vibe is of meditation, of love, of openness, of relationship, no struggle, no competition, no fights. Everybody is growing in his own way, and nobody is trying to compete with anybody else -- this is a non-competitive world. When you go into the world, you move into a competitive world where everybody is after everybody else's neck... where people are almost neurotically rushing -- not knowing where, but rushing at speed. You

will be in the turmoil -- you are going to the marketplace -- but it is part of meditation sometimes to go to the marketplace and see what happens. Just be watchful, be alert, and whenever you feel that you are getting infected by other people's wrong-moving energies, slow down, sit down, breathe slowly, again move into your inner consciousness, catch hold of your peace, silence, then start moving again.

Whenever you feel that somebody is affecting you too much, is distracting you from your centre, then remember nothing is more valuable. Now you have a precious stone and you have to protect it. There are thieves and it can be very easily stolen. It is very difficult to get it; it is very easy to lose it. That's why the worry is there -- that too is natural -- but there is no need to be worried.

[A sannyasin says: When my energy comes up it doesn't have a direction. I've been trying to watch it. I start behaving like a little four-year-old and showing off. Sometimes it feels there's a lot of love coming up for people I love to be with, and I don't know what to do with it.]

It is good -- nothing to be worried about mm? Just make it more centred. Direction is not important -- centering is important. And there is a great difference between direction and centering. Direction is outwards -- centering is inwards. Directions can be many -- centering can be only one.

Ordinarily we have been taught, everybody has been taught, to put our energy in a direction -- that means towards a goal. That is not my teaching. That's what is driving people crazy... because life has no direction. It is exploding in all directions simultaneously, it is a simultaneous explosion -- it is not directed towards any goal whatsoever. It is not linear, not like a line; it is not a railway line. It is exploding in all directions, in every possible way. Life is like that. So to put direction to your life may mean you will be struggling with life -- and a man who starts forcing himself, channelises, becomes out of contact with life. So somebody is after money -- he has a direction. And somebody is after political power -- he has a direction. But these are the stupid people. All people who have direction are stupid.

Centering is needed -- that is totally different. When you explode, you must have a centre from where there will be expression all over the place. You become a flower and the petals open in all directions. What will be the case if the petals -- all the petals -- open in one direction? The flower will not be there. They open in all directions and the fragrance released, goes to all directions -- it has no direction, it is not addressed at all. It does not know where it is going, but one thing is certain, it is centred. The flower has a centre to it.

So become more like a flower be centred. Whenever you feel this energy, don't be worried about the direction. Just sit silently or stand silently, breathe slowly, and feel your energy centred just below the navel, mm? two inches below the navel. And if by and by you can feel it centred there, the energy will become a circle around you -- going in all the directions, all the petals moving all over the circle -- but there will be a centre in you and you will not feel lost. You will feel tremendously happy and at ease and at home.

But people have been taught about direction and nobody has been taught about centering. No culture has yet existed which teaches centering, and that's what is needed. Direction drives people crazy because you lose contact with life. It is unreal -- direction is unreal. Direction moves into the future. And life knows no straight line -- it knows only circles, life is very circular. The seasons move in a circle, and the stars, and the earth and the moon and the sun and life itself. Birth, youth, old age, death, birth; it goes on moving in a circle, it is a cycle.

So when you start thinking of direction you go against life, you make a line, you become linear, you become one-dimensional -- and that's what madness is. Obsession is one-dimensional: an obsessed person is one who can only move on one line. That's not natural; that is not close to reality.

So don't bother about direction -- there is no need. Simply think of one thing: when you start feeling energy, just remain centred so that you will have a centre, a hub and the wheel... the wheel can move on the hub, and all its movements are beautiful. It is a pure play of energy.
Life has no goal. It is just leela -- a pure play of energy.

So never become goal-directed -- never ! We are not going anywhere; we are simply here to delight, to dance, and to enjoy.

This moment is all -- the whole existence converges on this moment -- we are not going anywhere. All going is wrong. Just being here is right.

So next time you feel energy, just centre it. And soon -- within two, three weeks -- you will be able to feel the centre. Once you feel the centering, there is great delight, a great benediction.

The Shadow of the Whip

Chapter #14
Chapter title: The Body has its own Wisdom

22 November 1976 pm in Chuang Tzu Auditorium

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ShortTitle: WHIP14	
Audio:	No
Video:	No

[A sannyasin returning from Germany says: I got myself pretty lost there. I don't seem to be able to get a relationship together. Can you give me any kind of advice?]

Mm (a pause). It is not only a question of relationship. When you are here you are in a certain atmosphere, it is very nourishing to your inner growth. When you go away, you're in a totally different world, uprooted, in a different soil, in a different climate. And the whole atmosphere there is non-meditative. So when a person is growing he needs a constant nourishment. Once he has become grown-up there is no need for it.

It is almost like a small child -- he constantly needs the nourishment from the mother, the milk from the mother, the warmth, the protection, the caring. One day he will become capable of going away from the mother. In fact the whole effort of the mother is that one day he should be able to be on his own. So here it is a mother-atmosphere. When you go away you have to be on your own. Many things that are supporting you disappear, and many things appear that are destructive and it becomes a constant fight. Here you are floating.

Many people here are simply growing without any effort on their part. And that's my whole effort: to make this community so big that it almost becomes a world in itself. Then many people will be growing without any effort of their own. They will be simply riding on the tide, on the wave, mm? They will be simply moving with the total energy of the community. That is the meaning of a commune.

From the ancient days people have always tried to create a commune. And whenever a commune was created there was tremendous growth. Humanity was forged into a new world, in a new altitude.

A community simply means people who are moving in the same direction, holding each other's hands. So sometimes somebody who cannot run on his own also starts running. Somebody who would be left alone, if left alone would feel lost, feels in tune. Where people are dancing, you start dancing easily. Where people are laughing, you start laughing easily.

Once a professor tried an experiment. He decided with one of his students that the student should try to laugh, mm? and the professor should observe him in many situations. So the student went to the station, purchased a ticket, smiled at the clerk, laughed and was very happy, and the clerk also smiled and started laughing. When the student left, while the professor was watching the clerk another passenger came, and the clerk smiled -- he was still bubbling with energy that had been released by the student -- and the passenger started laughing.

Then the professor followed the passenger. The passenger went into the compartment, into the train, talked to somebody and started laughing, and he was smiling; it became infectious. And in this way he followed many people from one to another up to the evening. And he reports that a single person can have the whole town laughing.

We set things moving. And when there are many people laughing, of course it is very difficult to be sad... almost impossible, it is going against the grain. In the first place, who wants to be sad? In the second place, when it is difficult, who would like to take that difficulty and that arduousness and be sad? And when

everybody is laughing your vibe changes.

Mm? have you watched? -- if there is somebody beating a drum, your feet start beating with it, your hand starts beating with it; suddenly your heart starts beating with it. You would like to dance. Just a single moment before there was no idea of dancing, but just the drum and the beating of it has entered you. You are no more your ordinary self.

So a commune is a deliberate effort to create a certain pattern of energy. That's why you were feeling lost. It has nothing to do with relationship, but relationship is always good. You are back here; just be happy. Move happily -- laugh more, dance more. And there are always people who would like to have a relationship with somebody who is happy and dancing and singing. Just don't be sad, then you are open to relationship, so whomsoever you deserve, you get. Never complain -- there are no complaints; there is no need -- if you get an ugly person, that you deserved. It is always the right person that comes to you. So if you want to find a better person become better; then a better person will be coming to you.

As I have been watching thousands of people, I have never come across any relationship which was not deserved. You create it, you are the cause of it, so just be happy and somebody is bound to knock... because people are born to be related, they are born in relationship; relationship is a must. An unrelated person is no more human -- he falls below humanity.

That's why monks who move out of society and drop all relationships look a little stupid, retarded. Put a human child in isolation from the very beginning and he will never become a human being. He will never learn how to speak, he will never learn how to sing, he will never learn how to dance. He will never learn how to relate because there is nobody to relate to. He will remain like a rock, he will not flower. He will not be a human being at all -- he will be subhuman. And he will be in a worse state than animals, because at least animals have their own society -- they relate, they are not isolated. The child will be dull, closed.

So the more you relate, the more human you are. And to reach to God means to reach to the peak of your relationship. Prayer is the ultimate relationship -- a relationship with the whole universe. Mm? you loved so many persons -- now they are not fulfilling. Now a person is a limited thing. A limitation, a boundary always comes; then you want to relate to the whole, to this whole universe. Then there is prayer. So people start from sex, move into love, and reach to prayer.

Never be afraid of sex, but never be content with it. Always move beyond sex towards love. But love is a bridge, not the goal. The goal is prayer. When you can relate to the whole universe, then you can never be isolated. So sometimes it has happened... a Buddha, a Mahavira, they moved from the world, but they were not retarded and they never became subhuman. They became super-human because they learned the art of love in the world. Then there was nothing to learn -- all that the world could give, it had given them. Then they went into isolation. But it was no more isolation because the whole universe was there -- how can you be isolated? If you know how to relate with the universe, trees and rocks and stars, you are never alone. Then wherever you are, you are amidst your family. So they never fell below humanity; they became super-human.

So I am not against going into the forest. I am in favour of it ,only when the society has given you all that it can give. When one has learned love, one can be alone -- or one can be in the society anywhere; then everything is good. One is never uprooted. You can throw that person into a desert and he will be as happy. You can throw him anywhere, alone on an island, and he will be as prayerful as anywhere else.

So never be afraid of sex -- but never be contented with it. Always strive for love -- but love is not the goal. Love is a bridge -- the goal is prayer.

[A sannyasin asks: Sometimes I find it difficult to distinguish between the genuine need to sleep and laziness. I wondered if you could shed some light.]

Then do one thing: whenever you feel like it, go to sleep. If it is not genuine you will not fall asleep. So nothing wrong -- you simply rest. If it is genuine, you will fall asleep. And it is difficult to know whether it is genuine or not, because we have lost track of our natural instincts -- and this is the case with everybody.

There are people who cannot make any distinction between the hunger which is genuine and the hunger which is simply psychological; they cannot make any distinction. Maybe it is just the time that they eat every day, so they feel hungry; or maybe it is just the smell that is coming from the kitchen that makes them feel hungry. Maybe it is just the food that they have seen, and the colour is appealing and their memories are revived: in the past they liked that kind of food and suddenly there is hunger. It is difficult because we have lost track of the natural instinct. No animal has that difficulty. When the animal feels hungry he knows,

when the animal feels sleepy he knows; and there is no problem because there is never false sleep and there is never false hunger. But with man there is a problem, because man has a great imagination -- the imagination is the problem, that makes the trouble. The imagination can create such situations that it looks almost real.

That is the problem and that is the glory too -- it is only because of imagination that man has thought about God, that man has thought about meditation, that man has thought about churches and temples, bibles and korans, and the philosophies and art and music and painting. It is only because of imagination. No animal has painted, no animal has created any music.

Even when we say that the birds are singing, it is not true -- they are not singing, they are simply making noise! And if you listen long enough you will see they are making the same noise again and again and again, there is no singing in it. And this noise is unconscious; there is no deliberate creation. So man's imagination is his richness and his problem too. With every richness problems arise. So this is a basic problem... and not only with you. Maybe it has become more focused on sleep.

My suggestion is: never repress. So if there is any indecision in the mind as to whether the need to sleep is real or just imaginary -- if there is any suspicion -- go to sleep. Otherwise there will be repression and that is more dangerous. If the need was real and you repressed, that's very bad. That's how we have lost contact with our instincts. Repressing the real is creating a barrier; then you will be losing contact more and more. A moment comes when one knows nothing about one's natural needs. Then the society goes on teaching you, 'This is your need.' The advertisement in the newspaper or on the radio or on the TV creates the need.

In the old days they used to say, 'Whenever there is a demand there is a supply.' Now the law has completely changed: you create supply and there is demand. You simply bring anything into the world, manufacture it first -- don't be bothered whether people need it or not -- then advertise it. If rightly advertised you will find people as if waiting for it, hungry for it -- anything whatsoever! Any foolish thing will do and people will always be ready to purchase it, because people have lost track of their natural instincts.

So my suggestion is: if you are ever in any suspicion, then always err on the side of nature; never err against it. So if you feel sleepy, go to sleep. Being lazy is better than being repressive.

Lazy people have not done anything wrong in the world. I have not come across any crime that lazy people have done, but repressive people have been very dangerous, murderers. They have murdered themselves and they have taken revenge on others too.

For one month whenever you feel sleepy just go to sleep. And within one month you will be able to feel real need. It will simply come to you and then there will be no problem about it. But for a few days -- even if there is any danger of being lazy -- take the risk, be lazy, but never repress. If the need is real and you pull on, somehow you force yourself, and the eyes become tired and the body feels tired, that is not a big problem because in the night you will sleep and tomorrow the tiredness will go. The real problem is that you are falling away from your natural needs: you are not listening to your needs, you are not listening to your nature. You are becoming deaf to your nature, so there will be more and more problems.

And as I see, many people have completely lost all moorings. They don't know exactly who they are, what they want -- everything has to be told to them. They are almost like zombies. They need somebody to tell them that this is time to get up,' so get up; this is time to go to sleep, so go to sleep; this is time to pray, so pray. They need somebody to order them -- then they can manage. There is no spontaneity.

So for one month, simply whenever you feel -- maybe it is lazy, sometimes it may be laziness; I am not saying it is not laziness -- just go to sleep. After one month, tell me again. You will have the taste of the real and then you will have the distinction, clear-cut. Right now I can tell you how to distinguish but there is danger, so I will talk to you after one month.

There is a very famous story about a sufi mystic, Maulana Jalaluddin Rumi.

A woman came to him and brought her child and she said, 'You are a great teacher -- do something. She eats too much sugar and her teeth are getting bad and her stomach is disturbed. We are constantly in trouble and she is almost obsessed: sugar and sugar and sugar. Though she does not understand you, she respects you, so if you say something she will listen.'

Rumi said, 'Bring her after three weeks.' The woman was puzzled -- it was such a simple thing, but okay. Three weeks afterward, she brought the child and Rumi said, 'Three weeks more -- bring her after three weeks.' After three weeks she brought, and Rumi said to the child, 'Stop eating sugar. It is bad.'

The woman said, 'Just to have you say this we had to wait for six weeks?'

Rumi said, 'There are many things implied in it. First, I also like eating sugar very much, so I had to try

on my own to see whether I could say to this child or not -- how can I say? Secondly, it will be too aggressive to jump upon a child; it will be too early. Let the child feel that I am considering -- I am not in a hurry. Let the child feel that I am thinking about it I am not inconsiderate. You have been telling her, "Don't eat... don't eat..." Just repeating that won't have helped. Let there be a deep relationship between me and the child. Now the child must be able to see that I'm not just supporting her mother. I have taken six weeks and now I say to the child....'

And he said to the child, 'I am also an addict, I love sweet things, so it was very difficult to say anything to you. Unless I can renounce, how can I ask you to renounce? You are such a small child, and I am so old and still I love sugar! So I had to renounce it -- now I have renounced. And I tell you it can be renounced. So don't be worried, it is my experience that it can be renounced. And if I can do it -- such an old man; you are so young -- you certainly can do it.' And the child renounced.

Right now I can say something to you about how to distinguish but that won't be right because whatsoever I say will become an intellectual understanding to you. And there is every danger that your intellectual understanding will make you repressive. The intellect is very repressive, dominating, dictatorial. That's how it has disconnected you from your own body. So first put that intellect aside -- that's what I am trying to say. Just put it aside. If it is saying it is lazy, it is lazy -- okay. But if the body is saying something, you are going to listen to the body and not to the intellect.

There is one way to make the distinction -- through the intellect; that will always be repressive. There is another way to make the distinction -- through the body; that will never be repressive. The body is more wise. In fact the body is so wise that it does not need intellect at all -- it can function without it.

I was just reading a few days ago in a medical journal that when a man dies, within four minutes his intellect disappears. Then you cannot revive it -- the brain is gone, it cannot be repaired; four minutes is enough. The heart can be revived but the brain cannot be revived any more. So in a heart attack, if within four minutes the heart can be revived the intellect will be functioning, but then too much will be lost. Immediately as the heart stops the brain starts disappearing. It is a very fragile thing -- exists with great difficulty.

But I was surprised to know that when the heart stops the stomach continues for twenty-four hours. The person is dead for twenty-four hours and the stomach continues to digest. The man is dead, the brain is gone, the heart has stopped. The doctor has given the death certificate, but the stomach goes on absorbing juices, and work continues. For twenty-four hours the body works on its own -- with no brain, with no heart -- and remains perfectly okay. If the brain can be substituted and the heart can be substituted, the body will function again.

So the body has its own wisdom... deeper than the brain, very much deeper than the brain. The brain is just the surface. So the distinction has to come from the body, from the stomach. And food and sleep both are stomach needs: when you have a full stomach you feel sleepy; when you are fasting there is no sleep. Food and sleep are both stomach needs. So if you are hungry you cannot sleep. You will turn and toss in the bed and no sleep comes. And when you have taken a good meal, immediately you feel sleepy, because when the stomach has food to digest it wants all brain functioning to stop.

The functioning of the brain is a disturbance to the stomach, hence after food one wants to sleep a little. After a good meal a little sleep is a must. Just fifteen minutes will do, but it is a must, because when the stomach has food a very basic thing happens: the head cannot function -- the energy is called back to the stomach. All energy has to get involved into digestion, mm? so the head feels sleepy. That's why if you are on a fast you will not be able to sleep, but your head will rush and run and think of so many things.

For people who write and do mental work, fasting is very good. They think more and more clearly, because when the stomach has no need for energy, all the energy is released to the head. So simply for one month, go with the body. And after one month, report to me. And I will also try (a chuckle) and then we will see what happens. Good! (chuckling) Good!

[A sannyasin asks: Since I've been in Poona, my body's just been as though it were a hundred years old. It's got to the extent now where I can hardly function. I just stay in my room all the time. Physical activities tire me out to the point of exhaustion. And sometimes I've gone through groups while I've been here, even though I've been very tired, because I thought, 'Well, it's just the mind.' But I'm pushing myself into a brick wall.
Osho checks his energy.]

You do a few things: one is -- and the most fundamental -- accept it. Your rejection of it is making things worse. Accept! Mm? the first thing is to accept it and follow the body -- whatsoever the body says. If it feels exhausted, don't go, don't do anything, mm? So the first thing: drop the rejection and the idea that you have to do something to become more energyful. Forget about it -- that very idea may be one of the basic causes.

The second thing: whenever you are lying down or sitting silently, just feel that you are not the body, but energy. Just with closed eyes, simply feel your body as a moving energy, a fluidity. Energy is moving; the blood circulation is energy, the breathing is energy. You are simply sitting there as an energy pool. Lying down on the bed, again become more and more identified with energy. Move the hand and feel that it is not matter, but energy.

And do every act very slowly so you can feel it. You go to the bath -- go very slowly, feeling that your energy is moving. You eat -- eat very slowly, feeling that you are eating energy. Breathing in, feel you are breathing energy -- and in fact that is what we are breathing: it is prana, it is bio-energy.

So while breathing in, feel you are taking energy in; and breathing out, feel you are throwing out all sadness, all dullness.

Whatsoever you do, do very very slowly. Slow down every process. In fact that idea is very good -- that you are one hundred years old. Let that idea -- that you are one hundred years old and you have to move like a one hundred-year-old person -- be accepted. For three weeks be one hundred years old, and do whatsoever at that age would be right, mm? Don't run like a young man, and don't do Dynamic Meditation and don't do Kundalini. Sitting silently, if you feel like doing any meditation, then do Nadabrahma. You can come to the music group if you feel like it -- just sit and listen to the music. Swaying will do -- but do everything very very softly so that it does not exhaust energy in any way. Do this for three weeks, and after three weeks tell me how you are feeling.

It will be possible to get out of it, but drop the idea of getting out of it; accept it. What to do? If one has become one hundred years old, one has become one hundred years old. Sometimes it happens. Everybody has his own pace. A few people become a hundred years old when they are thirty, a few become when they are forty, a few become when they are a hundred, mm? And a few don't become even when they are a hundred and ten. Time is not by the clock. The body has its own time. So if you have become hundred years old, perfectly good. Mm?

And I need old people here, mm? (laughter) There is so much young energy, I need a few old people. You can make friends with Paritosh (a sixty-eight-year-old resident sannyasin present at darshan). You can treat him just like a younger brother (laughter). Just for three weeks you have to be a hundred years old, so let it be known to everybody. You can have a walking stick and things like that and in three weeks you tell me! Mm?

[A sannyasin says: I found out in the group (the Tathata group) that I'm a big fool. I have a sense of a higher self -- occasionally I act it out -- but mostly I'm in my ego, my personality. I meditated on this all day and I think it's fear.]

Mmm... you seem to be right. The ego is always out of fear. A really fearless person has no ego. The ego is a protection, an armour. Because you are afraid, you create an impression around you that you are so and so and this and that, mm? So nobody dares... otherwise fear, it is basically fear. Good! You looked into it deeply and rightly. And once you see the basic cause, things become very simple. Otherwise people go on fighting with the ego -- and the ego is not a real problem. So you are fighting with a symptom, not with the real disease. The real disease is fear. You can go on fighting with the ego and you will go on missing the target because the ego is not the real enemy, it is bogus. Even if you win, you will not win anything. And you cannot win. Only a real enemy can be defeated -- not a false enemy that does not exist at all; it is a facade. It is as if you have a wound and it looks ugly and you put some ornament on it.

Once it happened that I was staying at a filmstar's house and he had asked many people to come and see me. A film actress was also there and she had a really beautiful watch with a beautiful and very big band. Somebody who was sitting by her side started asking about the watch and she became a little worried. I was simply watching. He wanted to see the watch -- and she was not willing to take it off. But the man insisted and she had to take it off. Then I could see what was the problem. She had a big white spot, a leprosy spot. She was hiding that leprosy spot under the band of that beautiful watch. Now she was exposed -- and she started perspiring and became so nervous.

The ego is just like that. There is fear, but nobody wants to show his fear, because if you show that you are afraid many people will be there who will make you more afraid. Once they come to know that you are in deep fear, then everybody will hit you hard. They will enjoy humiliating you, finding that someone is weaker. People enjoy exploiting; to kick that person.

So every person who is afraid, deep down creates a big ego around the fear and goes on pumping more air in that balloon of the ego and becomes too big. Adolf Hitler, Idi Amin of Uganda -- that type of person becomes very puffed. Then he starts making others afraid. Anybody who tries to make anybody afraid, know well that he must himself be deep down afraid, otherwise why? What is the point? Who bothers to make you afraid if he is not afraid?

People full of fear make others afraid so they can rest at ease. They know well that now you will not touch them, you will not trespass their boundaries. .

You looked well -- that is exactly the case. So don't fight with the ego. Rather watch fear and try to accept it. It is natural... it is part of life. There is no need to hide it; there is no need to pretend otherwise. It is there -- all human beings are full of fear. It is part of humanity. Accept it, and the moment you accept it the ego will disappear, because then there is no point for the ego to be there. Fighting with the ego will not help; accepting the fear will immediately help. Then you know that yes, we are so tiny in such a vast universe -- how is it possible not to be afraid? And life is surrounded by death -- how is it possible not to be afraid? Any moment we can disappear... a small thing goes wrong and we disappear -- so how is it possible not to be afraid? When you accept, by and by fear disappears because now there is no point. You accept it, you have taken it for granted -- it is so!

So don't create something against it to hide it, and when you don't create anything against it, it simply subsides. I'm not saying you will not have any fear -- I am saying that you will not be afraid. Fear will be there but you will not be afraid. You follow me? To be afraid means that you are against fear -- you don't want it to be there, and it is there.

When you accept it.... Just as trees are green, humanity is full of fear. Then what to do? Trees are not hiding. Everybody is prone to die. Fear is the shadow of death. Accept it !

[A sannyasin says: I feel very happy. I'm feeling tremendously happy since I took sannyas.]

It happens (he chuckles). Sannyas helps. It simply changes the very current of your consciousness. Trust is a great change: if you can trust somebody, a thousand and one burdens simply disappear. Then you are not fighting alone. In the dark night of life you are not alone. Somebody is there, you are with somebody. And if you can feel that somebody has an inner light, you can move more trustfully, more totally.

It happens, but the problem is that it is only when people take sannyas that they understand. Those who have not taken sannyas go on wondering whether there is something in it or not. And it is very difficult to tell them there is something unless they take it. There are a few things you come to know only when you have tasted. So now tell others about your taste, mm?

The Shadow of the Whip

Chapter #15
Chapter title: Sex is the Beauty of Total Release

23 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611235
ShortTitle: WHIP15
Audio: No
Video: No

[A sannyasin, returning from the West says: It's very good to be back. It feels like my home.]

It is! Home is where you belong, and home is where you can be at home. Home is where you can relax and can be accepted as you are... where nobody tries to change you, nobody expects anything from you and everybody is ready to love you as you are. And there is no bargain in love... just for love's sake.

Home has nothing to do with parents; home has nothing to do with a particular house, with a birthplace -- it has nothing to do with those things. Home is a great psychological experience... the experience of belonging. Home means that you are not alone... that somebody understands you, and whatsoever you do, there will be no condemnation. This is your home.

And this is my effort -- to make a home for millions. We will make it!

[Osho checks the energy of a sannyasin who practices massage in the West.]

Good... very good. The energy is flowing very well. You can be really deep in massage -- you can go very far. Up to now you have been only swimming on the surface. You can dive very deeply, and it will be a great help for your inner growth.

Massage is not an ordinary thing. It has tremendous meaning. There are a few people who are born to massage -- you are one of them. Your energy can go very very deep. But always remember a few things while massaging. One -- the person you are massaging has no body. Conceive of him as bodyless and your massage will go very very deep. First think of him as having no body, then think of yourself as having no body. By body I mean neither he nor you are matter -- both are energies.

When two material things come close, they collide. When two energies come close they simply mix and mingle and melt into each other -- there is no collision. Two physical bodies are bound to collide. And whenever you touch somebody's body as a body, and he also feels himself as a body, there is a shrinking, a defence. 1 he defense armour starts working.

So the first thing is to feel that the other is just an energy; you are also an energy. And then start playing with the energy as one plays on a guitar. Make it more music than massage. Make it more play than work. Let it be more from the heart than from the mind.

The technique has to be known, but then forgotten. One should know the technique and then one should not bother about it. It remains deep in the unconscious and functions from there but you move by hunches. So you feel the energy, of the other person, you present yourself as an energy phenomenon, and then two energies start playing. Massage is almost like love.

And if you can move into it that way you will have very orgasmic experiences and you will be benefited tremendously. The massaged may not be benefited so deeply -- it depends on him or on her. If the massaged also drops all body consciousness, forgets the body and remembers only a subtle play of energy -- waves of energy and nothing else -- then he will also be benefited. And the benefit will not only be relaxation -- the benefit will become deeply spiritual. The body will be automatically benefited, but deeper layers will be touched. And some day it becomes possible -- when you and the person you are massaging are both lost, and there is an inner energy orgasm, and both orgasms explode simultaneously -- that you will know for the first time what it is. It is something very transcendental....

[Another sannyasin says: It's great to be here again.]

You will be here again and again. It is always good to go for some time and then come back, otherwise one tends to take things for granted. It is good for the fish sometimes to jump out of the water and be on the sand and then thirst for the water, and again jump into it. Then for the first time the fish knows what a benediction it is to be in the water.

So this is a small oasis, mm? Go into the desert of the world, feel the hot winds, and the conflicts and the violence all around. And whenever you feel tired, exhausted, come back again. Rest in the oasis, then be ready and move again.

[The sannyasin continues: I learned when I was in England that I was born by caesarean. I seek that kind

of situation in my life everywhere.]

Mm mm. Many things at the time of the birth become very much determining factors. Whatsoever happens at the time of birth is very very important for the whole life. If you were born by caesarean, in every situation you will find something like that.

... But that will disappear... that will disappear. Mm? because you are now being reborn again, so the old birth will become irrelevant soon.

That's the meaning of sannyas: to be born again. It takes a little time. The first day when you take initiation is not the birth really. That is the beginning of the pregnancy. Then somewhere later on.... And it depends, it is not so mechanical as the bodily birth -- not always nine months, sometimes less, sometimes more... sometimes years.

The day you take sannyas, the pregnancy has started. Now nobody knows how much time you will take to become mature and come out of the womb. And everybody will be different. So you are in the womb again -- and this time it is not going to be a caesarean operation. You will be born naturally. You have fallen into the right hands. Otherwise there are many people in the world of spirituality who force, who are almost violent, aggressive.

My whole effort here is to help you to be so relaxed -- as if there is not a thing to worry about. Whenever things happen, good; if they don't happen, that too is good.

To allow nature to take its course, to allow it so patiently that there is no interference of any sort, is the approach of the religious mind. One simply watches and moves, and helps nature to take its course.

So this time you will not be a caesarean -- because I don't believe in operations, in forced births. And once that has happened, the impact of your caesarean birth will disappear completely, because then it will not belong to you -- it was somebody else's birth.

[A sannyasin says she has nothing to say. Osho gives her an 'energy darshan']

That's a better way to say it. There are things words cannot convey but the energy can convey. There are things to convey about which you are not even aware, but the body, the energy, can communicate. Much is going to happen? So really be ready this way, mm..., to welcome and receive it. Be ready. All that is needed is just being receptive.

God is searching... we need not search for Him at all. And even if we search, we cannot find, because we don't know where He is, who He is. And even if He comes just in front of you, you will not be able to recognise Him, because recognition is possible only when cognition has happened before. Recognition means that you are seeing somebody again -- but you have not seen God before so how can you seek and how can you recognise?

Truth cannot be sought -- one can simply be receptive, that's all. One can open the doors and wait... and wait prayerfully. One can say only this much, 'If you come, you will be received, welcomed. I don't know who you are, and I don't know your address and I cannot even send an invitation. But whosoever you are, and whomsoever it concerns, if you come, my doors will be open -- you will not find them closed.' That's all that a seeker can do... that's all that is needed to be done. More than that is not possible and is not needed.

So let this posture be your deep attitude. One has to become receptive. Hence I go on emphasising that the search for truth is not a male search; it is a feminine search -- just like feminine energy... receptive. Not like a male -- aggressive.

The male mind has created science. Science is aggressive. It is almost a rape on nature. It is a violent effort to force nature to yield its secrets. It is not graceful. There is no prayer in it. There is conflict. Hence they call it the 'conquest of nature', 'conquering nature'. But this is absurd! How can you conquer nature? -- you are part of it. How can my hand conquer me? -- the hand is part of me. How can a leaf conquer the tree? Foolish, just foolish!

And out of that foolishness we have created a whole civilization which is trying to conquer everything. It is the male-dominated world. And when I say male-dominated, I mean the aggressive mind. A woman can be male if she has an aggressive mind and a man can be feminine if he has a receptive mind. Science is male, religion is female.

Religion is simply a deep receptivity... a readiness, an open door. If God comes as a guest He will not be refused, that's all, and He will be received with great gratitude, He will be a welcome guest.

So meditate, dance and sing, but remain deep inside with a welcoming heart. And everything will come

in its own right time... nothing happens before its right time. And it is good -- it should not happen before the right time has come. If it happens before its time you will never be able to understand it, to digest it. It will never become part of you, it will even become a burden -- may prove poisonous.

So just one thing I would like to tell you: while you are here do everything that is available. But do in a receptive mood. Is the difference clear to you? Rushing is not good -- waiting. Hurry is not good -- grace.

[A sannyasin: Before you talked about expecting God, to be always waiting for God, but when He comes as a cockroach I don't like to receive Him.]

Mm! Then don't receive. Just say to the cockroach, 'You should not approach me in this way. This is not the way I am going to receive you' -- that's all. Nothing wrong in it, mm? One day you will be able to receive a cockroach too (chuckling), mm?

But nothing to be worried about. One can have a choice. God comes in so many ways, so there is no need to receive Him in only one form -- you can receive His many forms. Trees are there, and men and women and cows and dogs and cats and so many things are there -- you receive. If you don't like cockroaches no need to be worried!

But cockroaches are one of the great friends of humanity. They have lived as long as humanity. They are great companions. And wherever man is found, cockroaches are found. Wherever man goes, cockroaches reach. But some day you will... a vision will appear, mm? (Osho chuckling) You will see a cockroach as a god, but there's no need right now. Mm? Right now you love other forms of God. Keep it for the last, the ultimate.

Mm? that will be your last barrier. When you can worship a cockroach too, that day you will become enlightened (laughter).

[A sannyasin says: I have a sexual problem... of wishing that no one had ever told me that sex existed. And I feel there's something very wrong with me all the time.... I think before I never allowed myself to look at it. I wanted to pretend I enjoyed it.]

(after a pause) Something has to be done, mm? Because this is a wrong attitude, and you will unnecessarily create trouble for yourself and will miss many things which are necessary. One has to go beyond sex one day, but the way beyond goes through it, and if you never go into it rightly, it is very difficult to go beyond it. So going through it is part of going beyond. You may have learned some attitude, you may have been conditioned.

All over the world somehow, humanity is being corrupted by people -- and the greatest corruption is that everybody is taught to feel guilty about enjoying themselves... as if something is wrong when you are happy. When you are miserable, everything is okay, but when you are happy, something is wrong. So happiness has been crushed and repressed -- and unless you explode into happiness, you miss the whole opportunity of life.

Life exists for that -- so that one learns how to be absolutely happy... how to explode in it.

And certainly sex brings you the greatest possibility of explosion. It is one of the most natural ways to have a glimpse of samadhi, of deep meditation, of benediction. There are other ways to go into benediction but they are not so natural. Sex is the most natural way -- biologically built-in. It is a gift of God so that any person -- he may be religious, irreligious, Hindu, Mohammedan, may believe God exists, may not believe, be a communist, atheist, whatsoever.... But one thing is naturally there that will give a glimpse of something beyond -- beyond the body, beyond the mind.

So three things you have to remember and try. First, when you are making love, be active. If you are inactive this thing will happen easily. When you are active this will not happen so easily. So tell your boyfriend that he has to play the role of a woman and you will play the role of a man. Let it be a game. So let him be more passive and you become more active. When one is more active, the activity is more involved, your energy is more involved -- it is difficult to stop it in the middle. But when you are passive you can stop any time because you are almost out of it. You are just there like a spectator. So become more active, mm? And this is just a temporary measure. Once you have attained to orgasmic experience, then there is no need -- you can start playing your old role of being a woman. This is just temporary. So tell your boy-friend that he has to be the woman, and you have to be the man and be active.

And second thing: before you make love, dance together. Let it be a wild dance. Sing loudly, dance,

play music if you want to. Have incense in the room. Make it an elaborate ritual... almost religious.

People don't move towards love-making in steps. Two persons are sitting, and suddenly they start making love. It is so abrupt -- and it is very abrupt for the woman. For the man it is not so abrupt because man's energy is a different type of energy, and man's sexuality is more local. The woman's sexuality is more total; her whole body has to be involved in it. So unless it is preceded by a foreplay, a woman never goes deeply into it.

So first dance, sing, let the energy bubble up, and then be the active partner. And go wild! Don't have any pattern -- go wild. If you want to scream while making love, don't be worried. If you want to sing, don't be worried. If you want to just utter some jibberish, utter it -- that will function like a mantra.

And the third thing: every day from the morning to the evening, you have to watch -- in other things also you must be repressing your joy. So it has to be changed altogether. When you are eating, eat joyfully, because everything is interconnected. When you are dancing, joy has to be there. Meditating, be joyful. Talking to a person, be joyful, be radiant, flowing. Walking on the road, be joyful. We don't know how much we are missing. Just an ordinary walk on the road coming to the ashram -- you can enjoy it so tremendously. Who knows? -- there may not be another day again. Tomorrow you may not be able to walk on the road. Tomorrow you may not be there to receive the sun. The wind will be there, but you may not be there. Who knows about tomorrow? So this may be the last day.

So always enjoy each moment of it as if it is going to be the last. Take the whole of it, squeeze it completely, don't leave anything in it. Then one lives intensely and passionately. And sex is just a by-product of your total attitude, so you cannot just change your sex -- that is not possible. Everything is interconnected, mm? so you will have to change everything.

Eat joyously! Just don't go on eating as if you have to do it so you just stuff the body -- enjoy it! It is a sacrament. Walk -- enjoy it. It is God's gift, and one has to be thankful for it. Talking to somebody, enjoy it.

So from this moment start enjoying things also which have nothing to do on the surface with sex, mm? But the total result will be that if you enjoy other things, you will enjoy sex too. If you don't enjoy other things you will not enjoy sex either.

This is my observation -- that the attitude towards sex is a very symbolic attitude; it shows everything about your whole life. So you will not be enjoying other things either, or only to a certain extent and then you will be stopping. A man who is afraid of happiness, joy, is always afraid of many things. You will go to a certain extent and then stop.

These three things, and report to me after three weeks. Three weeks of wild life, mm? (She laughs) Forget all humanity -- be an animal, pure animal, and then I can make you a human being very easily. But to be an animal one needs to go deep into things.

Unless you are a real animal, you cannot become a real human being. And unless you are a real human being, you cannot become a divine being.

Everything has a hierarchy: the animal is the base of the temple, humanity is the walls of the temple, and divinity is the roof. So the roof cannot exist without the base. One can have the roof, and if there are no walls, then too it cannot exist. Man is a three storey building: the first storey is animal, the second is human, the third is divine. So you start from the first, from the very beginning -- lay down the foundation stone. Right? Good!

[The last five pages of this chapter is a compilation and explanation of Osho's guidance about sex, giving as examples several situations which arose during darshans where people asked his advice about their sexual energy.]

The Shadow of the Whip

Chapter #16
Chapter title: Live at the Maximum

25 November 1976 pm in Chuang Tzu Auditorium

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ShortTitle: WHIP16
Audio: No
Video: No

Anand means bliss and amara means eternal, deathless, immortal. And in the East we define bliss as that which is eternal. Happiness is that which is momentary. When happiness becomes eternal, it becomes bliss. Happiness is just a glimpse of that bliss -- as if you have seen the far away Himalayan mountain peaks in a dream... or in a dark night there is a sudden lightning and you have seen the vision -- mm? Everything was clear for a moment, then again the darkness -- and even darker than before.

Happiness is a far away glimpse of bliss. -And by its very nature it is momentary. You cannot make lightning permanent -- by its very nature it is momentary. People hanker for happiness and they want to make it permanent. That is the whole desire of the human mind -- to make happiness something permanent, which abides, which remains. But by its very nature it is non-abiding, by its very nature it is momentary. Human beings go on struggling for the impossible. And then of course there is frustration. You can look everywhere -- there is frustration, misery.

So don't hanker for happiness, rather search for bliss -- and that is a totally different dimension. That's what meditation is all about -- the technology of the inner search for something which is eternal in you. Only on the base of that can one come to a point where one can relax and be really happy. This ordinary happiness makes you really more and more unhappy. By the time you are settling with your unhappiness, again there is a moment of lightning -- again there is happiness, again you are unsettled, again desire arises... then there is frustration. By the time you are settling again, another moment of happiness.

So these moments of happiness are far between -- and between two moments of happiness there is great misery. We suffer that misery in the hope that the moment will be coming. It has not come today -- tomorrow it will be coming, or the day after tomorrow, but it must be coming. We live by hope.

To enter into meditation is to enter into another dimension -- the dimension of no hope, no desire... the dimension of no time. And the search is not for happiness at all -- the search is for that which is eternal. By the time you recognise the eternal in you, suddenly there is bliss, and then bliss is no more like lightning -- it is a permanent light in you that abides. Then happiness is not something that comes and goes -- you are happiness then.

When happiness becomes just your nature, it is bliss. When it comes and goes it is of no use. It is just like a toy, mm? The child becomes engaged, occupied, enjoys playing with it, but meanwhile misery goes on growing and it goes on exploring again and again....

Anand means bliss and jagdeesh means god, lord of the world; so, god of bliss. And everybody is this -- the ultimate. We may know it, we may not know it. We may recognise, we may not recognise, but the reality remains the same -- only God is, and everything else is just a dream. This name will remind you continuously. So be a god, live like a god, move like a god.

God has not to be realised -- God is already there. It is your reality... it is you. One has just to start living it on the way.

And that is the basic teaching that I am bringing to you -- that God has not to be searched for. It is not somewhere far away -- it is already the case. Just start living it.

Whatsoever you do, do with the conscious idea that you are God -- love like a god, move, walk like a god. Mm? just let that feeling arise more and more. And once you start living that vibration, suddenly you become aware that you have always been that. And not only you -- the moment you recognise that you have been always divine, the whole existence suddenly turns into a totally different world; everything becomes divine.

.... And do a few groups here.

First Tathata. Tathata means to be in a state of suchness -- it is a buddhist word... to live life as it is without hankering for any improvement, because all improvement is a desire of the ego. To think of oneself in terms of becoming is to create misery. So Tathata means whatsoever is, is -- live it. Don't compare it with

the past and don't compare it with the future. Let that moment, the present moment, be all, as if there is no other time -- in fact there is not, only the present is. Tathata means living in the present, and living so totally that the past and the future disappear, so you are passionately herenow, intensely herenow. You become a burning flame -- your torch burns from both ends together. And in those moments one exists at the optimum.

We are living at the minimum, that's why we are missing the joy. We are not meant to live at the minimum. We are made to live at the optimum, we are made to live at a hundred degrees -- from there is evaporation, transformation. But we live near about ten degrees: just lukewarm -- neither cold nor hot.

Tathata means that this moment is all, so you cannot dissipate your energy and you cannot spread your life. There is no past -- it is already gone; and there is no future -- because it has not come yet. So all that you have got is this atomic moment. There is no way to spread your life. You cannot be horizontal, you have to be vertical -- because this is the only moment there is, and you have to live in depth. That creates intensity... that creates passion. Life becomes a passionate affair. Then each moment has its own flame, and there is no smoke.

Smoke comes when you are not burning totally. If you burn a new, freshly-cut log, it smokes because it resists, it fights the fire. It is not ready to burn, the sap is still alive; the log is not dry. The log is not ready to move with the flames -- it fights. There is resistance, struggle, conflict, so there is no fire, only smoke; the log smokes. When the log is dry, there is no smoke -- there is pure fire. When there is no past, when there is no future, you are not wet with desire -- you are dry.

And this moment is all. There is no way to spread yourself anywhere, so you dive deep. And in that depth one starts living at the optimum -- and to live at the optimum is to live like a god. So Tathata will be your first step towards it. And the second is Sahaj....

Sahaj means spontaneity. That which happens on its own accord -- only that is true and that is beautiful and that is good. That which you do is wrong. Whenever you are the doer you have erred. Being spontaneous means that whatsoever life wants, it happens. You cooperate with it -- with no condemnation, with no judgement, with no good/bad. Nothing is moral, nothing is immoral.

There are only two types of things: either natural or unnatural. So if you go on dropping the unnatural, the natural becomes a bigger stream by and by. That will be the second step, and then I will tell you what else to do... and the camp is there.

And fundamentally I am here, mm? So just drink me as deep as you can. And you are not new here. Some day you will recognise that you have been with me before.
So it is a continuity of an old story....

The Shadow of the Whip

Chapter #17
Chapter title: Now is the Season to Explode

26 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611265
ShortTitle: WHIP17
Audio: No
Video: No

[The Sajah -- spontaneity -- group is at darshan. The group leader said it was a very exciting group with a tremendous amount of life energy. However, one woman who seemed to have a breakthrough, left the group.]

Sometimes some people leave. If they feel like leaving that is their spontaneity, so let them leave. Nothing to worry about. We are not to force anybody -- that is their choice, mm? And when somebody leaves, help him not to feel guilty about it -- that is to be remembered. Don't feel it as a rejection -- that he has rejected the group or the group process; no don't take it that way.

This is how it evolved in his or her being -- to leave. So if it has come into somebody's mind to leave, then that is the spontaneous thing to do. Then forcing him or her to be in the group will be against the group, against the very philosophy of the group. Even if the person forces himself to be there and you come to know, just tell him not to force, because that is against the whole process. The process is to float... and who knows? Surprises will be there! Sometimes somebody comes floating to a point. where he simply jumps out of the river. That's how it happens to him -- so say good-bye! But don't make it in any way be felt as a rejection of the group -- because if you feel that it is a rejection of the group, then knowingly, unknowingly, you will create a guilt feeling in the person who has left. He will start feeling that he has done something wrong, that he should not have done it. No.

One thing has to be absolutely clear about my work: I don't want anybody to feel guilty about anything. I want humanity to be completely free from guilt. Now all the religions of the world have done just the opposite: they have made people feel very very guilty. They have made all people feel like sinners. That's why the world is so miserable. The ceremony has lost its music, its dance. Everybody is so sad and the whole thing has become ugly because everybody is so guilty. If you eat this, you are guilty; if you drink that, you are guilty. If you make love to this woman, you are guilty. If you have some revolutionary ideas, you are guilty. If you have some eccentric sexuality, you are guilty... a thousand and one traps to make you guilty!

Unless you completely deaden yourself you cannot be respected. So the society respects only the dead people, and the alive people are all guilty and sinners.

My whole approach is just the contrary, the diametrically opposite -- I would like you to feel happy. Whatsoever you do, you are accepted. The way you want to do it is good for you -- good that for three days, four days, you were with the group. We are happy that for four days we continued to be together.

When next time somebody leaves, give him a good farewell so that he leaves without any guilt. And it the person leaves without any guilt, your group has worked tremendously for him. If he comes next time to do the group, he will not come out of guilt. He will come out of a feeling that this is the group where hc belongs, that this group has to be completed not out of guilt that he has done anything wrong, but out of a feeling that he has missed something.

The original meaning of the word sin is 'missing the mark'. It is tremendously beautiful. It has lost its original meaning. A sinner is one who missed the mark -- nothing else!

So next time when somebody leaves, give him a good farewell. Let him leave with good feelings that he has left a beautiful group, a friendly one behind -- and a great desire arises in him or her to come back next time.

The group worked well. That was my feeling about it -- that it should become very very spontaneous. That's why I have given the name Sahaj; it means spontaneity, natural; whatsoever is, is good and we accept it totally.

It will go on changing because a spontaneous group will change every time. It will bring many surprises to you too. You will never be fed up with it, because if it is structured, participants change but the leader remains the same, and every time he is repeating the same. But that will not happen in your group. It will be as new to you as it will be to the participants.

In fact the group has no leader really -- you are just a coordinator, just to be there to help, that's all... a midwife.

And that is the real function of a leader -- to be a midwife. If something is being born, you help. You cannot produce the child and you are not supposed to make a pregnancy. If somebody is carrying a pregnancy, you help. You just facilitate the process, and whatsoever is.... You are not worried whether a girl is born or a boy, or a fool or a wise man; you are not worried about it. That's not the point -- you simply help.

And each time there will be different things, because different people will be coming with different pregnancies. It is going to be a continuous surprise, and it will remain very very alive.

[A group member says: I often feel totally restless -- wanting to go somewhere and not knowing where to go.]

And what are you doing for twenty-four hours? I think you need a little more creativity, more action. It is just energy -- nothing else -- and energy needs work.

This is how man makes problems. When a child is a child he hankers to be a young man because he looks all around -- older people are so powerful, and doing many things which he would also like to do. He wants to grow up fast -- as fast as possible. In fact he prays to God, 'By the morning make me bigger, stronger.' When one is young this problem arises -- so much energy, what to do? It constantly goes on driving you mad: do something!

One does not know what to do and where to go and anywhere you go it makes no difference -- it is there again. So young people go on moving from one town to another, from one country to another, from one guru to another.... Again they become restless. They are constantly on the move. The young energy is a vagabond... it is vagrant. Then it creates problems. One becomes so anxious with energy. And then there is old age.

Old people come to me and they say, 'We cannot meditate. We would like to, but the energy is not there. We would like to dance like these young people -- we cannot.' So it seems that whatsoever happens, there are problems.

A wise person is one who uses all the situations of life. When he is a child he enjoys childhood. He does not bother a bit for growing up soon or anything -- he does not think about it. When he is a child, he is a child. He enjoys that innocent, irresponsible state of mind. When he is a young man he becomes creative. He does not go rushing from one place to another; rather he starts using the energy to move from one space to another space -- the journey becomes inner. And you have a thousand and one spaces yet unexplored.

So it is pointless to go to Kathmandu and to Goa and to Kabul -- it is meaningless. There are Kathmandus within you and Goas within you and vast tremendous beautiful beaches of being -- you need to go there.

So when a person is wise and young, he uses, rides on the waves... dances, laughs, lives, loves, and does not make any problem out of it. When he is old, he uses that too; when the energy is gone he can sit silently. Now he can follow the zen maxim: sitting silently, doing nothing, and the grass grows by itself.

This is how a wise man should be -- using all opportunities as they come. And each opportunity has its own beauty and it opens its own door.

So right now dance, sing, love -- use your energy! Invest it in inner exploration -- paint, make poems, write a novel. This is the time when one needs to do many many things, because once energy is gone if you have not done many, many things, you will repent -- but then it will be too late. So use this time to do a thousand and one Things. Enjoy doing them and then the restlessness will disappear.

This is how I have lived. When I was a child I was never worried about growing up. Why? Why should one? Then I lived like a whirlwind.

Somebody, a young man, asked Confucius, 'How to be silent?' Confucius looked at him and he said, 'Have you gone mad? When you die you will rest in your grave -- then you will be silent! What is the hurry? Right now enjoy! Right now don't be worried about silence. Everybody is to die, that much is certain. Then in your grave there will be eternal silence -- you enjoy it then!'

Confucius is right. This is no time to become grave-like. This is time to flower! This is the season to explode! If you are not exploding, there will be trouble, mm? It is just like a tree which is somehow hoarding its flowers and fruits inside it, and does not allow them out. It will go mad! Sooner or later the tree will be on the psychiatrist's couch, going through psychoanalysis. But trees don't do that -- they are not that foolish.

When it is time, they flower. When it is time, many fruits come. They become so heavy with fruit that their branches start touching the earth. When it is time to drop the fruits, they drop. When it is time to drop the leaves, the leaves drop and they stand naked against the sky. When it is time to die, they die silently. They live each moment as it comes.

This is my essential teaching: live each moment as it comes. You have energy -- be creative, mm?

[Another group member says: The fourth day leader had been saying to everybody to go crazy, and at the first moment a fear came into me -- like being oppressed by violence... going into a space where I didn't feel like going. Then the group entirely focused on me saying, 'Get angry! Get angry!' And they started slapping me and fighting me.... And I didn't know how to cope with this violence... So how to cope with the aggression? -- because I didn't feel any anger against anybody or anything to get into stuff like that. The

first three and a half days were really spontaneous, and then after these days, this fear.]

Mm mm. In such a situation you should listen to your own spontaneity, and then you would have enjoyed the last days tremendously. They were hitting you -- let them hit -- but you didn't feel anger, so what could you do? If you didn't feel, you didn't.

There is no need to create a feeling. Nobody has ever been able to create a feeling. You can pretend, you can act, but how can you feel? If you are not feeling, you are not feeling.

So this was a good opportunity -- that they are slapping your face, and hitting and saying things and provoking you, and you were just sitting there. This was your craziness!

Just sitting there... Buddha-like. And sooner or later they would have felt that they were crazy and what were they doing to this poor man? He is simply sitting there looking at the whole scene, enjoying it or smiling.

They could have killed you -- and even if they kill, what is wrong in it? (Osho chuckles. ..laughter) I don't see the point -- what is wrong? One day you will die... and you will not find such a beautiful group to die in! (laughter) You missed an opportunity!

Next time it happens, just listen to your spontaneity. This may be their spontaneity -- and of course when somebody is hitting you and you don't get angry, he becomes more angry because this man is defeating him. So that is his problem. If you could have watched, it would have given you such a great insight into your being and such a transcendence. All this craziness around you and you were sitting there. This is what is happening to me! (laughter) What else can I do?

But it happens the first time. In the next group you look at it again. Otherwise some time repeat Sahaj. And just let them. What are they doing? What can they do? At the most they can kill, that's all. Once you accept the worst, then there is no problem. You should have lain down there amidst them and let those crazy people do what they were doing -- shouting and screaming -- and they would have worshipped you finally! They would have touched your feet! (laughter) You would have simply attained! You would have become enlightened or something! This is how enlightenment happens! (chuckling... laughter)

The Shadow of the Whip

Chapter #18
Chapter title: Know You are the Universe

27 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611275
ShortTitle: WHIP18
Audio: No
Video: No

Deva means divine and niseema means without any boundaries -- unbounded, unlimited, infinite. And this name is to remind you continuously that nothing is limited. All limitation is imposed by the mind, otherwise everything is unlimited. It begins nowhere -- it ends nowhere. It is almost as if you stand at a window and look at the sky -- the frame of the window becomes the frame of the sky. But the sky is unlimited -- it is your window that gives it a limitation. The mind is very limited, existence is unlimited.

So whenever you look through the mind you will see boundaries, definitions. Whenever you can see something without the mind, all boundaries disappear. Hence the insistence of all the great meditators that one has to achieve a state of no-mind, because only then you know the real as it is. Otherwise you know something as it is not, as the mind manipulates it, as the mind makes it appear. You know that, but that is not real.

If you look at a tree it looks limited. But if you penetrate a little deeper, the roots have gone into the earth, they are joined with the earth, and the leaves are joined with the sun, with the sun rays. Every leaf is continuously in a tremendous play with the air. Without the air, without the sun and without the earth, the tree won't exist. It can't exist for a single moment.

So to define the tree is not right. In the definition of the tree, the earth has to be there, the sun has to be there, the air has to be there. And then there are more subtle layers....

Now even scientific researchers show that if you love the tree, when you come to it, the tree feels very happy. It sways... it welcomes you... it spreads its arms towards you. So even it is connected with love.

If you come to the tree with hatred and you want to cut the tree, it shrinks, becomes afraid, hates you from its very guts. Now there are scientific ways to know it. And not only when you hate the tree does it hate you -- even that somebody is coming with the idea to cut the tree... the very idea is enough! So it means that the tree is connected even with ideas.

And not only that.... When you are going to cut a particular pine tree, the other trees will also be antagonistic to you. You are not going to harm them, but the rosebush will be angry at you. You are going to cut the pine tree -- they have lived together for so long. They have an affinity, a family, a communion. The garden will miss the pine tree -- the whole garden will miss it.

If you go deeper and deeper, you see that things are so interconnected that it is difficult to define anything. That's why God is indefinable -- because God simply means the totality of all the interconnections, of all the positive interconnections, impossible interconnections -- past, present, future. The totality of all the interconnections is what God is. It is impossible to define.

But the mind tends to define, categorise, label. The mind says, 'This is a man, this is a woman' -- and this is all nonsense because in every man there exists a woman, and in every woman there exists a man. This is utter nonsense to say, 'This is a man, and this is a woman.' Maybe there is a little difference of emphasis that's all. Because each child is born out of two parents, man and woman; the child inherits both. Your mother goes on living in you, your father goes on living in you, so how can you be just a woman?

And you cannot be only that which you look on the surface. There are layers upon layers of your being not even known to you, so how can you define?

Just a few days ago one old woman came -- of course old, so an old pattern of thinking. And she said, 'I am very much impressed by you Osho, but I cannot take sannyas because I have accepted Jesus as my teacher. I am a Christian and I am an orthodox Christian. I am tremendously impressed, I love what you say, but I cannot follow you, I cannot come with you.'

I told her, 'If you really love Jesus, you have to come with me. If you are really a Christian, how can you avoid me, how can you escape? But if you are not a Christian, it is another thing. Then you can go on playing with the label "Christian", and "Christ", and this and that.'

By giving you this name, Niseema, I would like you to go deeper into things, and to drop the old habit of the mind. Nothing is clear-cut -- that's the beauty. That is the mystery of life -- that nothing is clear-cut. Everything penetrates everything else and everything is a member of everything else... everything is overlapping everything else. It is almost like waves on the surface of the ocean. Have you ever seen a single wave? It is impossible to see a single wave on the ocean. Whenever a wave exists, it exists in a great pattern of waves.

You cannot exist alone. You exist in this universe!

This word universe is beautiful -- it means unity: uni means unity. We exist in unity, and the unity is multi-dimensional. We are joined with the past. You are joined with your father, with your mother, with your mother's mother, your father's father, and so on and so forth up to Adam and Eve, and to God who created Adam and Eve. You are joined to all that is ever going to happen in the world. You may disappear, but you are joined, because you will create a certain ripple which will continue.

I may be gone, but I am creating a certain ripple that will remain. You may be gone, but you loved somebody and that love created a ripple that will remain and remain and remain. It can never disappear, it will have its own repercussions... it will go on vibrating. You throw a small pebble in the lake and ripples arise. The pebble settles very soon at the bottom, but the ripples continue. They go on moving towards the shore -- and there is no shore to this existence.

I am talking to you.... In this moment something is transpiring between me and you. I will be gone, you will be gone, but that which is transpiring will abide. So these words will go on echoing, reechoing. The speaker will not be there, the listener will not be there, but what is transpiring between the two in this moment has become part of eternity. And there is no shore, so these ripples will go on and on and on.

Now scientists say that if we can invent something more speedy than the speed of light, we can catch many things from the past. For example, Krishna talked to Arjuna -- those vibrations must be somewhere, passing near some star. If we can reach and catch them there, we can listen to it again.

Jesus can be photographed still. The only problem is how to invent a vehicle that goes faster than light. Some day it may be possible. For example, Krishna (the ashram's photographer) is taking a photograph. When he takes a photograph it takes time for the light to reach to the plate. When his photograph comes it is not exactly of the present; it is of the past. A split second has passed -- so a thousand years have passed; that makes no difference. If we can run ahead and from there we can take a photograph, we can take Jesus surrounded' by his disciples by Lake Galilee, talking to them and telling his parables. Nothing is lost!

This is the meaning of universe -- it is a unity. Whatsoever has happened, has happened, whatsoever is happening, is happening, and whatsoever will happen... they are all connected.
This is the meaning of niseema. So feel this more and more.

And just by feeling it, you will feel tremendous joy arising in you. Limitation is misery. To think of oneself as a woman is to become miserable. To think of oneself as a Christian or a Mohammedan is to become miserable. To think of oneself as this or that is to become miserable. Dropping all identity, one becomes blissful.

So let your sannyas be a great dropping of all the identities. Know that you are the universe. This is the meaning of saying that you are God....

[The Encounter group is at darshan. One group member says: You gave me a message last time that I should take more initiative... I find it more difficult than I thought it would be.]

Mm mm. I was also thinking it would be difficult. It is difficult to take initiative because to take initiative is to take risk. One never knows where it will lead and what will happen. And the basic fear is that if you take the initiative, maybe the other is going to reject.

The fear of rejection is there, so people don't take initiative -- they simply wait. They simply wait for something to happen: somebody will turn up, somebody will knock at the door. Then you live at the minimum. Maybe some day somebody turns up but you will never live at the optimum.

And to live at the minimum is not to live at all -- live at the optimum. So make each moment an adventure. Take the risk! At the most you can be rejected. What is wrong in it? -- nothing. At least you will have the satisfaction that you tried. I'm not saying there is a guarantee that you will succeed, but to fail is better than not to try -- at least you know that you tried.

And if you fail you are not responsible for it -- you tried your best. Then when God encounters you finally in the final encounter -- you can say to Him, 'It is you! I have tried my best. Whatsoever I could do, I did. And if I failed, you have failed, not me.' And that is something worth saying. But if you have not tried at all how will you face your God? What will you say?

The opportunity was given but you were afraid -- afraid of what? At the most, the worst possibility is that you may be rejected. So accept the worst and hope for the best... and continue. You will start enjoying.

Once you take the risk, by and by you start enjoying the thrill of initiative. In fact, if each time you take the initiative you are accepted, there will be no thrill. The thrill comes because there is a possibility, fifty/fifty.... Maybe you go to somebody and you tell him, 'I love you.' Mm? There is a thrill, because who knows? He may say, 'Forget all about it. I am not interested.' Or he may say, 'Thank you! I was also waiting, and I was afraid to take the initiative.'

If each time it turns out to be 'yes', it will be meaningless. If whomsoever you approach says 'yes', there is no thrill. That moment between yes and no is the moment of thrill, of sensation, aliveness... throbbing. That is the moment when you burn like a flame. So try!

It is hard. It is hard only because you have not tried it before. Once you enjoy it, once you have learned the taste of it, it will be hard not to take the initiative. It is just an old habit, that's why. In this group, try more.

One has nothing to lose. What have you got to lose? Nothing to lose except your misery. So if you fail you can have your misery back... nothing to be worried about. Who can take your misery? If you want to be miserable you can always be, nobody can take your misery. But if you simply go on sitting, waiting for something to happen, it may happen, it may not happen. And even if it happens it will be the very very minimal.

Because this is my feeling: when you move enthusiastically towards life then enthusiastic people move

towards you -- the same challenges the same. If you simply sit, then a lazy bum some day may move towards you. He may be sitting by your side -- sitting and feeling tired -- and you are also tired, and he will say, 'Hey! What are you doing there? Wanna fall in love or something?' (laughter) So you will find some bum... some lazy fellow -- just like you! And then too you will both sit. Now who should initiate? Who should hold the hand first? And who should say, 'I love you,' or this and that?

Many people I see that way -- sitting closed, not knowing what to do... from where to begin. So if you remain closed in that way, you will find some day that some. closed person has landed upon you. Before it happens, take initiative. When you take initiative and you are enthusiastic, moving, full of energy, riding radiantly on the wave of life, then you will find some adventurous people. Somebody who is courageous will become interested in you.

I have seen it happen -- even a very homely woman can become very beautiful if she has initiative. And a very beautiful woman can become very ordinary if she has no initiative. Initiative gives you a glow. Certainly a corpse cannot take any initiative. So when you don't take any initiative, by and by you will become more and more corpse-like.

Have you seen it? Once a woman gets married she starts becoming ugly, fat, loses proportion, loses charm. What happens? She is settling. The old enthusiasm, the old urge to explore, to take the initiative, to find someone, is finished. She has arrived, so now what is the point?

In a society where divorce has a bigger rate, women are more beautiful than in a society where divorce has a very low rate. In a society where women have the possibility of getting married again and again, they keep younger. In India, after twenty-eight, thirty, the woman is finished. In America she keeps young at least up to forty-five. And you can even find a woman of fifty who is still young. The reason? Still the initiative is possible; things have not settled.

The day marriage disappears from the world people will be more beautiful because each day there will be a possibility. You follow me? If the marriage completely disappears you cannot afford to be fat you cannot afford to be ugly, you cannot afford to be stupid. You have to be on guard, alert, throbbing with life. You have to remain attractive -- you cannot afford to be unattractive. You cannot be lazy, otherwise you will not be in the flow of life -- you will be thrown out, discarded... thrown in some out of the way place. You will no more be a part of the main current.

If marriage disappears people will be more alive because they will be less settled. More opportunities will be there, and things will be changing more. There will be more of a flux-like quality, liquidity, movement. But people don't want to take initiative. Immediately they find somebody -- anybody whom by chance they can grab -- they settle immediately.

Don't be in such a hurry to settle. You have not even grabbed anybody and you are trying to settle. Don't settle. This settlement is a suicide -- move out of it. Be more playful. Life is fun! Don't be too serious about it -- there is nothing to lose!

The only losers I have come across are those people who have never tried -- otherwise all are winners; whoever tries is a winner. Even if you lose, I say you win something. Maybe you don't win the first prize, you win the second or the third or there are always booby prizes... something (laughter). Try! What other group are you going to do ?

[Another group member says: The group's been very hard for me. The leader comments: She is tremendously strong -- no matter what happens she still won't show. Osho says to the leader:]

She will not be hard... Two days are still there -- two days, so she will be very soft. She is very soft inside -- just a strong will. So once she can surrender her will to her heart, she can become as soft as is possible for a human being.

There are two types of possibilities: one is, a person is soft because he has no will -- but his softness cannot be very big, it will be very tiny, very small. The quantity cannot be very explosive. He is soft because he is weak, the softness comes because of the weakness. These people will be very sentimental, emotional. Anger will come easily, love will come easy, and nothing will be abiding. It will be just a mood. These people will be very flux-like, they won't have any integrity. Soft they will be -- but their softness is part of their weakness. That softness is not going to help much.

But she can become soft in a totally different way. There are people who have a will. If they want to be hard, they can be hard. If they want to be soft they can be soft -- but their softness will have a strength; it will not be part of their weakness. And then it is tremendously beautiful.

She can be soft and strong in her softness. If she decides not to be soft, then there is no way. But if she decides to be soft, she can become the softest person in the world. She has a very clear-cut will. The only question is that if the will is against the heart, she will remain hard. If the will surrenders to the heart, she can become a flower.

And this is a real softness. Mm? Weakness is just a simulation: it just appears soft because the person is weak, it is a sort of impotence. She will be from tomorrow, mm? I have put her head right on the way. (to the group member) Don't betray me.... I am promising them! (laughter) Right?

[Another group member says: I can't let go totally -- and of course that applies to other things also.]

I think you have some impossible concept of totality that is bugging you. We can create impossible concepts and then we can be very unhappy. Now you have a perfectionist's idea about totality.

And in fact, totality and perfection are just the contrary -- opposite goals. A perfectionist can never be total. And a person who wants to be total should never think in terms of perfection.

A perfectionist is an idealist. He has some idea, ideal, and he has to fulfill that ideal. So an idealist is always miserable because he always falls short. Whatsoever he does there is something missing -- and he has made some ideal which is impossible. And only the impossible looks to him to be the ideal, that which cannot be achieved becomes very attractive. It is an ego trip -- he has to do something which nobody can do. He has to do something which cannot really be done. He tries for it and he falls short of it again and again... feels miserable. Out of his misery he again tries... again tries... and his whole life becomes a wasteland. Now totality is a totally different question.

A person who believes in totalily is not a perfectionist, he has no ideal -- he simply believes in The natural Whatsoever happens is good. Everything satisfies him because There is nothing to com-pare.

Now you say that you are not capable of expressing your anger totally. What do you mean by totally? You. have some ideal -- that this should be this way. Whatsoever you are doing is enough! That's all that you can do right now. You cannot go ahead of yourself. You can only go the way and to the extent that you can go! All that you are doing is all that you can do.

This acceptance is part of the concept of totality. One accepts one's limitations and one knows that the impossible is not possible. And the possible is human -- it has flaws, limitations. Be human! Don't ask for the super-human. The super-human is always inhuman. Just be human, relax -- and in that relaxation more will become possible.

Now you are tense, you feel that you are not doing as you should do, but from where is this 'should' coming ? Maybe you are watching others, comparing, but that may be possible for them. They are not you -- you are not them. You are you and they are they.

Somebody is crying to his heart's desire and you cannot cry -- now a comparison arises that this is how one should cry totally. But this may be natural to the person and may be unnatural to you -- because you are not alike; nobody is like anybody else. Each individual is so unique -- and one has to be respectful of this uniqueness. That's what I call religiousness: respect your uniqueness! It is nothing to brag about, it is not an ego trip. It is a simple acceptance... a recognition that everybody is different -- just like fingerprints. Your fingerprint is different to mine, but there is no good, no bad. It is not that mine is better and yours is not good -- there is no comparison. Yours is yours, mine is mine.

So stop watching others. Start accepting yourself. And whatsoever is coming, that's right for you! Relax into it, and you will see more is coming. But that comes by relaxation, not by creating an ideal and a strained effort. No need! This is the idea in your mind -- a 'should' exists somewhere. You have some vague concept.

The philosophy of totality has no idea of perfection. It is very human. Relax for these two days, and whatsoever comes naturally is good. More is not needed -- there may not be any more! Always listen to your nature, and never try to impose anything on top of it -- that is very cruel, that is a sort of masochism. Then you become miserable, and when you become miserable you make more effort. When you make more effort, you are still more miserable... so on and so forth. Relax!

My whole effort here is to help you to accept yourself... whosoever you are! If I can take your guilt away from you, I have helped you tremendously. If I can take your ideals away from you, I have helped you tremendously. If I can make you simple and natural, ordinary, I have helped you tremendously. And just the opposite has been done by the so-called religious people up to now....

They create guilt. Whatsoever you do. they are ready to condemn it -- that this is nothing! Improve!

They go on creating the tempo. And of course you feel that this is good for your ego, so you go on improving yourself. The ego is never fulfilled, and your life is wasted. For these two days, simply relax. Whatsoever comes is right....
Easy is right!

The Shadow of the Whip

Chapter #19
Chapter title: Meditation -- the Ultimate Music

28 November 1976 pm in Chuang Tzu Auditorium

Archive code: 7611285	
ShortTitle: WHIP19	
Audio:	No
Video:	No

[A sannyasin asks: Would give me any guidance on places that might be good for me to visit. I wish to go on a pilgrimage in India.]

Go to all the buddhist places: Bodh Gaya, Sarnath, Sanchi, Ajanta, Ellora -- all the buddhist places. And if you are close to some other place you can go, mm? But your whole plan should be to visit all the buddhist places. They will give you great insight into things, and you may start remembering your past lives. (Osho had said to this sannyasin that he had been a Buddhist in past lives.) But before you go, you meditate well, do a few groups -- and particularly the buddhist meditation group here, mm ? That will prepare your mind.

And then you start from Ajanta, Ellora, Sanchi, Sarnath, Bodh Gaya -- the buddhist places, mm? and keep Buddha in mind. Dream about Buddha... think about Buddha. It will be a great help.

[Osho said one could visit places as a tourist but one would miss much....]

You can go and you can visit -- then they are ruins. Something in you can make them again alive, then they are no more ruins. But that depends on you. If you want to visit just ruins, there is no problem you can go. You can go to Bodh Gaya but you will not feel Buddha there at all. And he can be felt there.

When once such a person exists, he leaves such tremendous energy there. He became enlightened in that place -- Bodh Gaya -- under the same tree that still exists. He continuously walked for years around the temple; those stones are still there on which he would walk and meditate, and under the tree he would rest and meditate.

If you have a feel, and if you have some understanding of how a Buddhist meditates while walking, how a Buddhist sits silently and where he goes into his inner world, those stones will not be ordinary stones. If you can also go into that space, you will have a tremendous realisation.

This is my approach: if you want to go and see Lake Galilee and you want to visit Jerusalem; do some christian prayer -- otherwise it is meaningless. If you want to go to some hindu places, then do some hindu meditation -- because these places open their doors only to those who are ready.. They are not really for visitors.

In the East visitors have never existed -- this is a western phenomenon. Unless somebody has a feel for some place, he will never go. A Mohammedan will go to Mecca -- nobody else will go. For centuries Mohammedans have not allowed anybody else to enter, because it is pointless! Unless you have a love affair with Mohammed, it is pointless. Why crowd the place? In fact your presence creates a wrong vibration. If somebody is there who is just a visitor, a tourist -- which is a very ugly phenomenon -- he

creates a certain vibe.

I have seen tourists -- just moving with their cameras, and foolish chit-chat, and with their radios, where one needs to be absolutely silent. And within one hour they have visited the whole place and they have gone -- finished! They have taken the pictures for their albums. Now they can go back and tell others that they have been to Bodh Gaya, they have seen the place.

This is absurd -- because the place is not an outer thing. Unless you are in tune with it, the sound will not happen. You may go and you may miss. So it is futile !

My feeling is: first do a few groups here -- particularly the buddhist group -- and after the buddhist group immediately go with that same quality inside you. Walk the way that Buddha taught his disciples to walk... with that grace, with that silence, with that contentment, with that awareness. Breathe as the Buddha has taught his disciples -- in a certain rhythmic way. And then don't be in a hurry. When you go there, be there for two, three days. It is not a question of just seeing the temple -- it can be seen within fifteen minutes.

And don't rush to another place -- just stay there for two, three days. In many moods sit under the tree. Sometimes in the morning, sometimes in the evening... sometimes deep in the night. Bribe the priest and go in the night -- in the middle of the night when nobody goes there, and all visitors are gone, and guides and tourists are no more there, and the place is absolutely silent as it must have been when Buddha was sitting there. Deep in the middle of the night, in the dark night, just sit under the tree.

Just remain available there, and there is a possibility that you may come in contact with something. Then it is worth making that effort....

Anand means bliss, blissfulness, and gandharva means the celestial musician. In the indian mythology, Gandharva is the musician of the gods. In heaven, Gandharva is the musician of the gods -- he plays for the gods. So it has become synonymous with music. And that is going to be your path. So listen to music in all the various forms, in all the varieties. Birds singing, or the rain falling, or a waterfall, or just the wind passing through the pines... dancing... instruments; if you want to play, play, otherwise listen. And you also sing sometimes. There is no need to sing anything meaningfully, mm? Just a sound, a babbling will do... just a chanting of anything -- meaninglessly -- just as one chants the alphabet. But let music be your very centre, and you will be tremendously benefited.

Music is one of the most natural ways to grow. And if one can understand music, there is no need to understand anything else. The whole existence is musical. There is a music... eternal music. It is there even in silence. In fact it is more so when there is silence. The stars are singing -- One has just to develop a receptivity.

So I am not saying that you have to become a musician. If you feel, good.... Otherwise the music is available. You can become just a receiver, a total receptor, and that will do. But .creating a little music is also helpful and good. And it is not a performance, so it is not meant for anybody -- it is just for your own joy.

What have you been doing?

[The new sannyasin says he is a sculptor working with stone.]

Mm, mm ! It is music -- music in the stones.... That's very good... that's very good. It is music. All art is music... only medias differ.

Meditation is the ultimate music -- it is medium-less. And when there is no medium there is perfection, because the medium, whatsoever it is, creates hindrances. You can work as much as you want, but still you will feel that if there were no medium then the thing would have been perfect. If the medium stands there against your work.... Mm? if you are working on a stone and the stone resists.... In every possible way it gives you a good fight -- nobody wants to yield, nobody wants to surrender. The stone also has its own will -- it wants to keep its shape, it is not ready to be altered so easily. You can do it, but still you will feel the medium is a barrier.

The medium is needed to express, but the very medium of expression becomes the barrier. You can use beautiful words to express truth, but they become the barrier.

In China they say that when a musician becomes perfect, he throws his instrument, because then the instrument creates disturbance. When an archer is perfect, he breaks his bow. And when a poet has come to perfection, he no more says anything -- he keeps quiet. Then his poetry is silence.

So meditation is the ultimate music because the medium disappears. Music is there but there is no medium. Only those who can hear without the medium will hear it, and only those who can see without the medium will see it.

That's why Jesus goes on saying to his disciples, 'Those who have ears, hear, and those who have eyes, see.' He was talking not to blind men, not to deaf people -- they were as normal as we. But he goes on saying again and again, 'If you have eyes...' He is talking about some message which cannot be expressed... which remains unexpressed. And one who can see something invisible, only he can understand that message, otherwise not. So your meditations will help you tremendously. Your art will be transformed -- it will reach new altitudes.

In the East we have always been working in every way, in every possible way, to reach God. It may be religion, or it may be music, or it may be dancing -- whatsoever -- but in the East our effort has been to reach God from everywhere. So everything eastern has a quality of religiousness to it:

Sculpture has a tremendous religious quality. The western sculpture lacks much. It is more sexual, more physical, more earthly. And if sometimes it moves away from the physical, at the most it reaches to the psychological. And then too out of one hundred, ninety percent becomes pathological: Picasso and others -- Chagall -- look a little pathological... as if the mind were not quiet, as if the mind were neurotic. Things are topsy-turvy; the symmetry is lost. It seems a crowd inside. Picasso doesn't seem to be one man -- seems to be many men, and all painting together. So the painting comes, but it is a collage -- it is not one piece, it is not unity. It is not cosmos, it is a chaos... a neurotic thing.

And if you watch Picasso's painting too long, it will create pathology, nausea, apprehension and fear. If you watch an eastern painting -- japanese, chinese or indian -- just by watching it you will become quiet and peaceful.

[Osho recounted a taoist story about a king who commissioned an artist to paint a picture. Months passed, during which the king would impatiently enquire as to whether the painting was ready to be seen yet.

Finally the artist finished his work and showed it to the king -- it was a picture of a forest with a track going through it and into a hill. The track disappeared into the horizon as far as one could see. It was a beautiful picture -- almost lifelike -- and the king asked the artist where the track led to.

'I don't know myself,' said the artist, 'I'm going to find out.' And with that, the story goes, he went along the track and disappeared into the painting....]

I love this story!

If you really watch a painting, you should disappear. Just by watching it your mind will subside, thoughts will disappear. And when mind is not there, you are not there -- then you disappear. So, much is going to happen!

And for short you can simply use Katya. Anand means bliss and Katyayani is a name of the mother goddess. In India we conceive of God in both ways. A few religions conceive of Him as man, a few religions conceive of Him as woman... a few as 'he' and few as 'she'. In India the male chauvinist attitude has never been very predominant, so down the centuries both the traditions have continued: a few think of Him as father, and few think of Him as mother. Katyayani means mother goddess; a name of God -- in the form of a woman. So the whole name will mean blissful mother goddess.

Forget the old name completely, mm? The old is gone, and this this is the beginning of a long journey. And the journey is such that it is sweet in the beginning, it is sweet in the middle, it is sweet-in the end. But it is a long journey.... So a great pilgrimage starts this moment. Feel blessed ! Good, Katya. Good! (Osho touches her head in blessing, smiling warmly.)

It is a name of an ancient Buddha. Gautam is only one Buddha; many have preceded him and many have followed him. Buddhahood is a state of consciousness; it has nothing to do with Gautam Buddha. Buddha is just like Christ -- Jesus is his name, Christ is his state of consciousness; Gautam is his name, Buddha is his state of consciousness, hence he is called Gautam Buddha.

This is the name: Samantbhadra -- he is an ancient Buddha. Samant means infinitely, and bhadra means graceful; infinite grace -- that is the literal meaning of the word. But it is a name of an ancient Buddha, very significant. And I am giving it to you because I see the possibility that you will be growing on buddhist

lines, potentially you are a Buddhist. So if you know it consciously, many pitfalls can be avoided and the path can become very straight and direct.

[In answer to Osho's invitation to take sannyas, a visitor replies: I feel very confused about it. I don't know myself what to do. I can't get hold of anything.]

You will never be able to get hold of anything that I say (laughter). I am so contradictory (a chuckle in his voice) that it is very difficult. I don't allow any hold... I am almost like mercury. So if you want to get in, get in -- don't bother about the hold. You will never have it -- and there is no need.

You have entered life without having any hold on it. One falls in love without having any hold on love. And one day one dies -- and without even understanding the ABC's of death. My sannyas is almost like that. I don't even try to explain it, because explanation makes things ugly. Explanation is not needed.

The whole effort is to drop reason and all the games reason goes on playing. It is an absurd step. Mm? sannyas is an absurdity, a sort of voluntary madness -- willingly one becomes a little mad. You try it! It will lead you into new spaces. And it will be very helpful. You can do the same meditations without becoming a sannyasin, but you will miss much because you will feel that you are an outsider and you will never be able to get into the very spirit of it.

All great things happen when you have become an insider. Then you float easily, you open easily -- otherwise one remains on guard. If you are here without becoming a sannyasin, you will continuously remain on guard, and my sannyasins will go on attacking you, 'Why are you not becoming a sannyasin?' So you will remain on the defence and that will create a fear. You will be afraid to communicate, afraid to make friends, because the fear will always be there -- if you become too friendly, these people are going to seduce you into sannyas. And you will be a little afraid of me too.

Once you have taken sannyas, all fear disappears -- now there is nothing else. The worst has happened! (laughter)
Just do it right now!

[The visitor says: Yes, please.]

Prem means love and buddha means consciousness, intelligence; loving intelligence, loving consciousness, or love awareness. Love is the first thing to be done and the second thing will be awareness. So the name is just a condensed formula for your whole work: first warming up through love, and when you are floating, flowing, you have melted, and you are no more frozen and cold, no more indifferent, compassion has arisen -- then the next step is to become aware.

Feel more loving, affectionate, caring. Mix with people, hold hands, hug people -- people are beautiful. Don't miss any opportunities in which you can be loving -- never miss any opportunity of love. Then you have created the right jumping board for awareness, and then your awareness will not make you cold. Your awareness will be like a flame -- alive; it will not be dead.

The Shadow of the Whip

Chapter #20
Chapter title: God is also Darkness

29 November 1976 pm in Chuang Tzu Auditorium

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ShortTitle: WHIP20	
Audio:	No
Video:	No

[A visitor asks which groups he needed to do.]

You book for [three groups] and then I will tell you what else to do. The camp will reveal many things about you -- how your energy is moving and where, and what is needed.

In fact all techniques are good. All techniques are good -- but not for everybody. With some personalities some technique fits, with some personalities the same technique may not work. So once you have found a right track, and once it is exactly known how your energy is moving, things become very simple. Then you can move in a progression, one group after another.

Otherwise sometimes it happens that you can move in a circle, and finally you find you are back in the same place where you have always been, so you have not moved at all. Sometimes you can do groups in such a way that they contradict each other. That too is dangerous, because one group sets your energy in one direction, another group sets your energy in another direction, and then you are pulled apart, then you have a split.

Many people are suffering because in the western spiritual market everything is available, so whatsoever is available one wants to try it. And when one has tried one, then one wants to try another and another and there is no clear-cut guidance on how one should proceed, step-wise and gradually.

The groups should not be contradictory. They should create a linear progression in you so that you can see something growing, otherwise great confusion can result.

For example, if you are doing some old eastern techniques, which are in a subtle way repressive, and then you do Encounter and cathartic techniques which are expressive, then they move in opposite directions. Both are good, but for different people. If you don't have any repression, eastern groups can be of tremendous value, but if you have something repressed already, then first it has to be released -- a cathartic group is needed.

So groups are like medicine: all medicines are good, but that doesn't mean that you have to take all medicines. You have to take only that medicine which fits with you, which is for your illness. Otherwise medicine can prove more fatal than the illness itself, because it will be poison. If it has to kill something in you -- your enemy -- it will. If it has nobody to kill, it will kill you -- it has to kill somebody!

If there are germs to kill, it will kill those germs. If they are not there, it will kill some other germs which are very essential for your life and for your body. So here we are trying to make a scientific approach -- not in a haphazard way and not in a circular way, and never contradictory.

Sometimes it happens that some group which today is contradictory for you may not be contradictory after a few groups -- you may come to a point from where it fits.

So you do these three groups and the camp. The camp will decide many things. In the camp do all the five meditations, and after the camp you tell me which meditation you liked the most, which meditation you hated the most, and which meditation went deepest in you -- these three things.

Sometimes it happens it is the same meditation that goes the deepest, that you love most, and that you hate most. Sometimes these are three different meditations -- one never knows. But if you can feel it clear-cutly, then it will be very decisive.

Ordinarily human beings exist in a nebulous state -- like a cloud -- and it is very difficult to see their form. Not that the form cannot be seen -- I can see it right now, I am seeing what form your energy has -- but it is a nebulous form. In a moment it will change. It is just like a cloud: one moment it is like an elephant, another moment the elephant has disappeared. By the time you decide it is an elephant, it is not there -- the form has changed; the form is not fixed.

So ordinarily the human mind is like a nebula, a very clouded state, and by and by with meditations and with a few groups, you will start taking a certain shape -- a shape which is not just a style but a stability. And with that you become an individual -- never before it.

Before it you have personality. Personality is a style, individuality is a stability. Personality is just on the surface, like your dress. Stability is something deeper, that persists in you, and by and by that tends to become a crystallised form. And in fact that is what everybody is searching for -- an integration, something integrated, something about which you can say, 'This is what I am!' Right now you cannot say who you are. But in the four months that you will be here, much can be done.

Anand means bliss, and akshara means the eternal -- that which is, was, and will be. And in the eastern search the eternal is true, and the momentary, the temporary, is just an illusion, a dream. That which happens is not true. That which remains, only that is true.

Anand Akshara will mean eternal bliss -- and it is there in you right in this very moment. It is not something that you have to achieve. It is not something that you have to invent, create. It is you! Just a turning, just a leaning back into your own being. That is the exact meaning of the christian word 'conversion' -- to turn in, to turn back, to look into one's own self. Suddenly it is there, and one starts laughing because it has been always there, and it was just foolish to go on looking.

[Another visitor says: I'm studying acupuncture.]

That's very good... very meditative. It will be helpful. And if by and by you start feeling your own energy, or the working of the energy in your own body, acupuncture will not remain just a technique -- it will become an instrument.

And it is an insight. You can learn the technique -- nothing will come out of it. Rather it is more a hunch than an art. That is one of the most difficult things about ancient techniques -- they are not scientific, and if you approach through the scientific outlook you may get some inkling, but the major part will be missing. And whatsoever you will be able to get hold of will not be much, and it will be frustrating.

The whole ancient approach was totally different -- it was not logical at all; it was more feminine, more intuitive, more illogical.

One was not thinking in syllogism as the scientific mind thinks. Rather one was in a deep participation with existence... more in a sort of dreaming state, in a reverie, and allowing nature to release its secrets and mysteries. It was not an aggression on nature -- a persuasion at the most. And the approach is from the interior.

If you go to study modern medicine, the approach is from the outside. You dissect a dead body -- it is there as an object. You can study it, but you are studying a dead body -- and a dead is qualitatively different from an alive body. With the alive body, something of tremendous value exists which has left the dead body. A dead body only looks like a body -- it is no more a body, because it embodies nothing. So even to say it is a body is not right. Even linguistically it is wrong, because it embodies nothing.

It is as if the god of the temple has disappeared, and you still go on calling the house a temple -- it is no more a temple. It was a temple only because God was in residence.

And when you cut a body you come to know certain facts which are of the dead body. Even modern medicine is becoming aware of the fact that we will have to find out some way to know more about the living body. But it is easier to approach from the outside. Mm? students can stand around the table and the professor can teach.

Now it is not the same way for acupuncture. One has to approach one's own body from the interior-most core. Those seven hundred points were not known objectively -- they were known in deep meditation. When one goes deep inside and looks from inside -- a tremendous experience -- one can see all the acupuncture points surrounding oneself, as if the night is full of stars. And when you have seen those energy points, then only are you ready. Now you have an inner grasp, and you will be able, just by touching the body of the other person, to feel where the body energy is missing and where it is; where it is moving, where it is not moving; where it is cold and where it is warm; where it is alive and where it has gone dead. There are points from where it responds, and there are points from where it has no response at all.

Meditation can be of tremendous value -- and both are parallel growths. You have chosen something good, but simultaneously you will have to grow. You will be able to know acupuncture only to the extent that you become capable of knowing yourself... and when both coincide there is great light. In that light you can see everything -- not only about yourself -- about others' bodies. A new vision arises as if a third eye has opened.

What about your sannyas?

[She replies: I don't know.]

Mm mm! Then you are ready for it (she laughs). One should be adventurous enough to go into the unknown.... Because there is only one way of knowing, and that is by going into it. There is no other way. So go into it and see what it is, mm?

... You are holding your energy deep down, so something will have to be done about it. You may not be even aware, mm? but you are controlling. Control is very bad -- but we have been taught to control. So you may not be responsible at all for it. Everybody has been taught to control. Control is thought to be the great value -- it is not. One should be more spontaneous than controlled.

And spontaneity has its own discipline, but it is not control -- it is very flowing. If you remain controlled too much it will be very difficult for you to go inside, because when you control something, the first need is go outside. Just think of it in this way.

If you are controlling air inside -- if you inhale and you control it inside -- then you cannot go in because the whole breathing wants to go out. You will have to control it and you cannot go in. The air wants to go out, so first it has to be released. When you have really exhaled, you are ready for inhalation. Then it goes in naturally, and with that natural in-flow, you can also go in. There is a rhythm, in and out.

So here we have both types of groups -- and I have suggested a few to you. A few groups are such that take you out, and a few groups are such that take you in. You will need both, in a rhythm. You are holding much energy, and that holding can become very heavy -- it can become almost like a rock. There is no trembling... the energy is not vibrating. So much has to be done -- but it will be done. Change to orange -- that will be helpful.

This will be your name: Ma Deva Chandan.

Deva means divine, and chandan means sandalwood. In India the perfume of sandalwood is one of the most respected, revered perfumes -- it is divine. So divine sandalwood perfume -- that will be the name. And I feel you have a certain affinity with sandalwood -- that's why I am giving you this name. That perfume will help you very much. So you can have sandalwood around you, you can use sandal perfume, sandal oil. You can burn sandal incense and it will take you very far -- it can take you far out! It has been chosen for particular people... and small things are of tremendous value.

Just the other day I was reading.... There is a bridge in London where people used to commit suicide in big numbers. They have changed the colour of the bridge from grey to red, and since they changed the colour, the suicide rate has fallen very low. You see the point of orange people? (Osho chuckles) The colour grey is suicidal -- red is more alive, red is the colour of life. So even colour can be of such importance. They were simply surprised!

They could not figure it out -- that just by changing the colour it happens... but it happens!

Colour enters your eyes, changes you. Mm? just looking at green suddenly you feel peaceful -- something happens inside. It is the same with smell: a certain smell and you start floating into a certain space. And this is my feeling -- that sandal perfume will help you tremendously. It will make you more alive, more throbbing, more vibrating, more pulsating....

Anand is bliss or blissful, nisheetha means the hour of midnight, the most empty hour. And whenever you can manage, midnight will be your best time for meditation. For people who like emptiness, the midnight hour is the best -- it simply corresponds with nothingness. Just as in the midmorning activity is at its peak -- opposite to it, at midnight activity is as low as possible; inactivity is at its peak. It is the most passive moment. So all people who have been following the path of nothingness -- what Buddhists call shunyata -- their hour for meditation has been the midnight hour. Nisheeth means midnight. Just to remind you, I'm giving you that name, Nisheetha.

And whenever you can manage, never miss. You can just sit in your bed at midnight when everything has become silent, the traffic has stopped and people have fallen asleep. When millions of people fall asleep, their very sleep is a help for a person who is moving into nothingness, because they are no more creating turmoil, they are no more creating vibrations, they are no more creating neurosis all around. All neurotic people are asleep -- all politicians, all mischief-mongers, all are asleep. Mm? they have fallen into oblivion. At that moment the climate, the spiritual climate, is the purest, and one can simply use that space and move into it.

If you can keep awake, get up and go to the terrace -- just look at the stars, sit silently. Just twenty minutes will do, and you will feel so calm and so quiet. If you want to repeat the same experience in the middle of the day it will take at least three hours. It is very easy at midnight. It is almost as if you are moving with the tide, so you don't need to make much effort... you can ride on the tide. And change to orange.

'Sound is the vehicle to move to the other. Become absolutely deaf and dumb -- suddenly you will find

that you are standing within. That is why silence was practised so much -- all the bridges to the other were broken.'

[There follows a description of the 21-day silence and isolation technique. A sannyasin reports on her experience after completing this. She found that she went through several changes; some of the time it was easy, and later more difficult.]

It always changes when you have touched the rock-bottom of misery; only then it changes, never before. And remember -- it is one of the most fundamental things: if you are sad, become as sad as you can. And when you have come to the last point where you think that it is impossible to bear it, just a little more and then suddenly you will see the turning point -- you are no more sad; the same energy is becoming joy. If you had stopped then you would have remained hanging in the sadness.

And in silence this always happens -- the beginning few days become very heavy because it is so new.

[The sannyasin says she enjoyed being outside and playing with children during the silence. But at night was afraid of the darkness.]

This has been good. Next time when you go into silence, the whole day also, don't play with children because that is not good. Mm? that is a sort of communication. And if you enjoy hills and trees and animals and birds, then it is no more silence. These trees are people...

Just close the room the whole day... just lie down on the floor, look at the room. For seven days, day, night, no communication with the outside world -- and you will fall in love with darkness.

At first it may become very very difficult, but then the turning point will come. And once you can love darkness you have achieved something valuable, because darkness is more primal than light.

Darkness is more fundamental than light. Light comes and goes; darkness always remains. Light is limited; darkness is unlimited. Light can be created; darkness cannot be created. You can bring light here and there; darkness you cannot touch even, it is so beyond. In the day there is light, the sun is there, the sun comes and disappears, but the darkness continues eternally; it is always there. So light is momentary, darkness is eternal.

There is only one occult school... in which Jesus trained and John the Baptist was trained; the school is called the Essenes... that is the only school in the whole world that defines God as darkness -- and I love it. Their definition is far better than god as light. You will have to learn to love darkness. With that love many things will grow in you.

With darkness one becomes very silent. In fact darkness is more like silence -- light is more like words.... But fear arises, that's true, because darkness is more like death too.

So next time just take your food... if you want to walk, walk in the room, but close all the windows so you remain in the room absolutely alone -- no book to read, nothing to write on, no tape to listen to -- nothing! Just for seven days, absolute zero. But not now -- sometime later.

The Shadow of the Whip

Chapter #21
Chapter title: Life is Through 'Yes'

30 November 1976 pm in Chuang Tzu Auditorium

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ShortTitle: WHIP21
Audio: No
Video: No

[A sannyasin who was leaving with her father, who had come from Germany to take her home, says: I surrender to anything that is happening....]

That's perfectly good. It is good to surrender to your father.... You can come again. Whenever he allows you, you can come. And if you surrender, he will be allowing you to come. Listen to him, because he cares for you, he loves you -- that's why he has taken so much trouble to come. And don't do it unwillingly, because sometimes we can even surrender unwillingly, but then we miss the whole opportunity. Surrender willingly, happily, joyfully, then every opportunity becomes golden. And this is how one learns in life.

There is something in rebellion and there is something in surrender too. There are times to say 'no'. Mm? it gives you a spine, it makes you bold. And eveiy child sometimes wants to say no to the parents -- that is part of growth. But if one goes on saying no continuously, and becomes fixed in the no, then it is dangerous, because then one lives in the negative -- and one cannot live in the negative.
Lile is always in the positive. One can live oniy through the yes.

And if you learn too much of the no -- today you will say no to your father, to your mother, to your family, and if you become addicted with the no... because it is like an addiction -- it has an intoxication in it because it makes you very egoistic. When you say 'No!' you feel you are somebody -- you can say no to anybody. And when you say no to your parents, of course you feel very egoistic. You feel as if you have defeated thern. But then you have said no to love!

Some day you will fall in love with somebody and again the no will come, because it will become associated with love. Parents are not just parents -- they are many more things. They are your first love. If you say no to them, in a subtle way you are saying no to love. You may not be aware of that right now, but one day you will find that you fall in love with somebody and again the same problem arises.

This is my observation -- that every woman when she falls in love with a man, falls in love with her father again, because her idea of man deep down comes from her father. Or when a man falls in Iove with a woman, he falls again in love with his mother, because his idea of woman, his very image, is from his mother. He has learned about woman from the mother. That was the first woman in his life, and the first things are tremendously important -- the impact continues the whole life.

So if you say no -- and I know that sometimes no is needed, but there is a limit to it -- if you say an absolute no, and you break away from your parents, that will be dangerous. Then your love will be disturbed.

[She repleis: But when I say 'yes' to something, I have to say 'no' to the other thing.]

Yes, that I know. So just always remember: life is a deep rhythm between 'yes' and 'no'. One cannot live with only one. So one has to sav both the 'yes' and 'no' many times. It is just like breathing: you breathe in. then you breathe out: you breathe in. then vou breathe out. If you say, 'I will only breathe in', then you will die. If you say, 'I will only breathe out', then too you will die. And you say, 'Why should I do these contradictory things -- breathing in and breathing out?' They are not contradictory -- they are part of a great rhythm.

When you listen to music, there is beat and then there is rest; beat, rest; beat, rest. If there is only beat, there will be noise; there will be no music. If there is only rest, there will be silence; there will be no music. Beat and rest -- that makes the music. The whole of life is a continuous balance between no and yes.

And one has to be very alert about what one is saying. Sometimes say 'no' -- I'm not saying to always say 'yes'. If you always say 'yes', you will be dead. Then you don't have any stamina in you, you won't have spine. Many times say 'no', but don't get addicted to 'no'. Sometimes say 'yes' too. And make a balance. Then your parents will also uriderstand.

This was my situation with my parents. They knew well that if I say 'yes', I mean 'yes'; if I say 'no', I mean 'no'. Once my father said to me, 'Do you say "yes" and "no" in a very mathematical way? Because sometimes you suddenly say "yes", and we were not expecting it. And sometimes you say "no", and we were not expecting it. How do you manage when to say "no" and when to say "yes" ?'

I said, 'I keep balance. I never say "no" too much, because that breaks relationship. I never say "yes" too much, because that breaks me. I have to keep you alive, and I have to keep myself alive too, and it is like

tightrope walking.'

When you are leaning too much to the right, lean to the left immediately, otherwise you will fall. And when you start feeling you are falling to the left, lean to the right, otherwise you will fall. Nobody can say when -- you will have to feel it. You will have to go by your own feeling.

So go -- nothing to be worried about. I am coming with you. And say "yes" happily, then next time when you want to come, they will happily send you. Keep this with you (passing her a box) and continue to meditate. Good... And help my work there.

[to the father] Next time come and be here for a few days, few weeks, and it will be good, mm?

[A sannyasin said that he had been a therapist for eight years, but had become very ill and stopped work. Later he did other manual work. Now he feels he could continue psychotherapy with guidance, but does not have any medical qualifications.]

There is no need, because in fact psychotherapy is still not a science, and there is nothing official about it. All official certificates are bogus, because it is still not a science. Freud simply created a big jewish business, that's all (laughter). But you can work. I can feel that you have that type of energy which a healer needs, and you can become a good therapist.

A little work on yourself will be of tremendous value, because when you are going to help others you have to be in a certain space. Unless you are in a certain space, have a certain depth, your help will remain superficial. And sometimes it happens that even through superficial help you can help many people, because many people are only superficially ill. They don't need much depth work.

And another thing about illness is that if you don't do anything about it, then too, it goes by a certain time. And that's why all schools of psychotherapy succeed -- the Jungian, the Freudian, the Adlerian... and now there are a thousand and one. They all succeed -- and the basic reason of their success is that if you prolong your analytical work for a long period, the patient cures himself.

It is almost like the common cold. They say that if you take medicine, it will go in seven days; if you don't take medicine, it will go in one week -- but it goes.

People suffer.... If you can just manage to give them hope, they are going to heal by themselves. You are just to sit by the couch. That's why so many schools are successful.

In Zen, they found it out centuries ago. When somebody goes mad in Japan, traditionally they will take him to the zen temple. If something is wrong mentally, they will take him to the priest. Each zen temple has a hut far away for such people. They are left there; nothing is done about them. Food is given, care is taken, nobody talks to them. They are simply left to themselvesj alone, and within three or four weeks they are cured. And it is thought that the god of the temple helped. Nobody is helping; nobody is doing anything. Just time was needed... and a hope.

That's why Mesmer helped so many people -- and there was nothing in it. Coue helped many people, and there is nothing -- just auto-suggestion. And even charlatans can help -- not that their help is in any way wrong. They help many people, otherwise they would not be in business. They remain in business.

So one thing: while you are here, do a few groups and you will become ready. A certain space will soon arise in you, a certain meditative state, and out of that state, energy starts flowing. You can help many people -- and a real help, in depth; not just post-poning, and waiting for time to heal them.

It is a hunch... it has nothing to do with knowledge. If you know something about it, good -- it helps a little bit -- but basically it remains a hunch. One should simply be available to the patient. One should be able to feel the patient. One should be able to be sensitive to the patient and have a compassion, and a meditative energy... a loving touch, an understanding about his problem, so that he can reveal his problems. These are all hunches. And one should not make a formula, because each patient is different. One should simply face the patient and let energy do the work. And it is good... it is of tremendous value.

When you help others, you help yourself too. And there is nothing like seeing a person growing healthy, coming back to his natural self. It is beautiful. It is as beautiful as when a gardener sees his trees flowering, and he dances. Humanity is the supreme-most flowering. So whenever you see somebody has flowered, it is a tremendous joy.

Just close your eyes, and let me feel your energy. Sit and raise both hands this way.

[Osho checks his energy.]

The energy is perfectly good; it just needs a little more flow to be more streaming -- it is there. So you will be doing all the groups, and between the groups, whenever you have time, you can do the African dance, or another dance group, or T'ai Chi. So for these four months, continuous work on the energy. You will explode.

Each human being carries such tremendous power, and we simply waste the whole power in problems. Each problem can become a power, because each problem is really power. If the energy moves in a non-problematic way, then all problems disappear and only energy is left. Problems are like knots -- the energy gets stuck. But there are not many knots either. Your energy is ready -- just a little push, and you will go far. Good!

[A sannyasin asks: I'd like to know what you have to say on epilepsy?

In reply to Osho's questions he says he used to have it very strongly, but it has not been there for three to four years, but his fear remains.]

Then there is no need to be worried. Three years is the limit, mm? Then you are out of it. If you were within three years, there would be a possibility -- but the fear is natural. These things are such that once you have known them, once you haYe tasted them, fear remains. But there is no need now. You can be completely unafraid. You are unnecessarily carrying a fear now because the time has passed. It will not be coming. You need not worry.

And it is not always bad. In fact all epileptic people can go into meditation very easily... better than others. Sometimes it has happened that deep meditators have been thought by medical people to be epileptic -- because both phenomena are very close: in both cases, the mind stops functioning. So they have some similarities; they overlap. There are many cures....

Ramakrishna Paramhansa -- you must have heard the name? Psychologists said he was epileptic. He was not, but his meditation would take such a tum that for hours he would be almost uncon-scious. He was not unconscious -- he was perfectly conscious -- but for those who were standing outside, he was absolutely unconscious. He was very conscious inside -- but inside. The outside completely disappeared as if the bridge of the mind were broken.

Once he remained for six days continuously in that state. And doctors would say that this is an epileptic fit, and very dangerous. But it was not! Nobody had seen such a beautiful person.... In thousands of years, once in a while, such a beautiful person is bom. But the scientific mind has its own attitudes.

Exactly the same thing happens in epilepsy. You are suddenly no more in contact with your mind, so you fall unconscious. The same can happen through meditation, but then you are knowingly going into it -- and that makes a lot of difference. It comes by and by, and even when you are out of the mind, you know that you are in control -- but that's the difference only. In epilepsy you are not in control at all.

It happened that one very famous english novelist, Somerset Maugham, came to India and went to see Ramana Maharshi, a great sage. Maugham was a man of rational outlook -- he had gone there just out of curiosity; he had no religious search as such, no spiritual quest. He was staying in the ashram taking his breakfast, and suddenly Ramana himself came. He was going to see Ramana in the place where he used to sit for many years, but Ramana, hearing that Somerset Maugham had come -- somebody told him -- said, 'Okay, I am going to see him!'

He came so suddenly that Somerset Maugham could not believe that Ramana Maharshi himself had come. The shock was so sudden, and the impact was so great that he fell in a swoon... he became unconscious!

Now in the whole ashram Ramana's coming was thought to be a great blessing -- it was rare that he should come to see a guest... and then this happening that Somerset fell in a swoon and became unconscious. So the whole ashram gathered and people started singing and were very joyous; they started dancing.

They thought -- and it was right -- that under Ramana's impact, Maugham had moved into samadhi, into deep meditation. And that's exactly what had happened. But when Somerset Maugham came back he could not believe what was going on. He said, 'This is nothing -- no meditation, nothing. It is just because I was tired and because it is too hot -- that's why I fell into unconsciousness.'

He found this rationalisation: too hot, tired from the journey. And when he wrote an article about his visit, he wrote this: 'People are foolish there! Just out of tiredness and too much heat I had fallen unconscious, and they thought that I had entered some samadhi because of Ramana's blessings or his

presence. This is absurd! And I deny it!'

I know that when he is denying, he is honest -- he is not dishonest. That is his explanation -- because he simply became unconscious so he did not know what happened. And when he came back this is the rationalisation that he made. That looks scientific: tired, long journey, climbing up the mountain, then too much heat, hot sun -- maybe a heat stroke or something. Any explanation would do, but this explanation that Ramana's impact.... The sun's impact is okay, the journey's impact is okay, but the presence of this sage? That is not acceptable: the rational mind cannot accept that.

And Somerset Maugham missed a great opportunity by refusing it. He could have entered into a deeper space. He became so much afraid of it; consciously he denied it, but then he became afraid. Then he escaped from the ashram -- he wouldn't stay there for long.

When he went to see Ramana to take his leave, he wouldn't enter the room. And again he found a rationalisation -- that he would have to remove his shoes, so he would take leave from the outside. You see the point? (chuckling) So from the window, standing outside the room, he took his leave. I know what fear.... And he may still not be aware that the fear is still there -- that he may fall into that unconsciousness, and then it will be too difficult, because now he is neither tired, nor it is hot, and the sun has set. Now the old explanation won't do. But the mind can play tricks. He said, 'Just to remove the shoes -- it is better that I take leave from the outside, and go.'

Don't be worried about it. And whatsoever it was, it has made a passage in you and meditation will use that passage. But drop the fear, mm? Good!

[The Tao group is present at darshan. A group member says: I feel really good. But I just feel my ego growing. I am proud of myself, and the ego says to me, 'Make a lot of effort and fight, and you will attain by yourself. Don't expect anything from other people.' And I have this problem with you. The ego says to me, 'He doesn't know you. How can he help you ?' So the ego is growing.]

Mm mm. Let it grow. Go on pumping (laughter), then it will burst. It is like a balloon: the bigger it is, the easier it is to burst. So go on, just go on puffing it. And tell it that it is perfectly right. Let it become bigger, bigger, and one day you will suddenly see that it has burst. Mm? that is the only way to get rid of it. Let it be big!

A small ego is very difficult to get rid of, because it is so small it can hide anywhere. A small ego can pretend to be humble, and then it is very difficult to detect it. A big ego cannot pretend and it cannot hide anywhere -- it is so big. So, very good! Don't be worried about it. Go on helping it and enjoy it. Let there be a little flirtation -- nothing wrong in it. One day it is going to burst. And it will burst only when it is too big -- not before it. It is very easy then on its own accord it falls and disappears. Then humbleness arises -- and that has a totally different flavour. It is not a humbleness that you have practised. It has simply arisen because there is no ego any more.

So nothing to be worried about. Just go on doing groups and making effort and meditating, and tell your ego that there is no need for any help from anybody's side and that you will do it on your own, and go on, mm? Any day, when it has come to a bursting point you will see it bursting -- and that will be a great experience. Don't try to get rid of it right now -- you cannot. Let it be ripe.

This is one of the very basic problems to be faced. In the East people are not so egoistic. Surrender seems to be very easy -- but meaningless because people don't have anything to surrender. In the West people are more egoistic. Surrender seems to be very difficult, but then surrender is meaningful becawe it is very difficult; they have something to surrender.

And in a right education, in a right culture, this will be the balance: first we will teach every child to be as egoistic as possible and then we will teach him how to allow this ego to burst on its own accord so he can become humble. Then humbleness is a happening. And when the ego is ripe, and falls from the tree on its own, there is beauty, grace, benediction.

So nothing wrong in it. You can go on fighting with me. Let that game be there -- no need to be worried. But you are trapped! This ego is going to be destroyed, mm? Good! Very good!

The Shadow of the Whip

Chapter #22
Chapter title: All I Represent is Love

1 December 1976 pm in Chuang Tzu Auditorium

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Orange is symbolic -- symbolic of death because it represents fire. In India we burn the dead body. Actually in the old days, in the traditional days, when sannyas was given to somebody he was put down on the funeral pyre. The master would stand by the side, and other disciples would say good-bye to him. The fire would be lit, and then he would be taken away from the pyre and be given a new name and the orange dress -- to indicate that he has passed through death... that the old is gone.

Orange is also symbolic of blood, of birth, so the new is born, the new baby is born in blood.
Orange is symbolic of death and birth, of crucifixion and resurrection.

So change to orange, and start looking at yourself in an absolutely new way, as you have never looked. This moment becomes a new beginning. Start from ABC... as if you are again a child and again learning the ways of life.
And much is going to happen -- I can see you ready for many things....

[A sannyasin brings his mother to take sannyas]

Deva means divine, and kanksha means desire; desire for the divine, desire for god. And I can see that the desire is there. It is still a seed, but it will sprout soon.

In fact it is not that you have come to see [your son] -- that desire has brought you here; that is just an excuse. Right? I have caught you!

[A sannyasin who has returned says: I couldn't get it together financially and I fell in two. Now I don't know how long I can stay. I would like to stay a longer period. I'm really frightened of going back.]

No, I will put you together -- don't be worried. If you want to stay, you will stay. So forget that, mm? And I will put you together. Nobody ever falls apart really. One simply feels... it is just an idea -- because basically you cannot fall apart. Every being is such a unity that there is no way to fall apart.

Many times we imagine that we are falling apart, but we never fall apart. Even people who are schizophrenic, split, in madhouses -- even they are not fallen apart. They have just taken the idea, a fancy, and the whole society helps them to keep the fancy. Maybe there is some politics in it, maybe the family wants them to remain mad, the society wants them to remain mad. Maybe they are scapegoats and the society, wants to throw its own garbage on them, but in fact they are not.

In a madhouse they tried one experiment. They made it clear that unless every inmate came and stood in a queue before the mess, nobody would get food. For just two days they waited, and by the third day all the mad people were standing in the queue -- and just one day before, two days before they wouldn't listen to anything! Then they made another thing: they fixed switches on the wall. There were one hundred and twenty mad people. and they said that they all had to push the switches together -- one hundred and twenty people -- only then the doors of the mess would open, otherwise they would remain hungry. They managed -- one hundred and twenty people, and mad -- they managed to push the button together! And the people

who were experimenting were simply surprised. They were thinking that these people were mad!

One of the greatest seers of India, Ramana Maharshi, never used to be very kind to mad people. One of his biographers, Chadwick, writes: 'I was very much surprised that he is such a great saint and he has no compassion for mad people.' Whenever he would raise the question, Ramana Maharshi would simply laugh, and drop the subject and never discuss it.

One day Chadwick persisted. He said, 'I want a clear-cut answer. Why don't you have any compassion for mad people?' Ramana said, 'I have never come across any mad people -- they are all playing!' Just see what he says -- 'They are all playing the game.' They have chosen to be mad! Nobody is mad, because nobody can be mad.

In the West many more people are going mad -- every year many more -- because madness is now an accepted thing; almost a way, a style of life, for many people. In the East so many people never go mad.

In my home town there was one mad person. In fact, in every village there is one. It seems he is needed -- maybe like an outlet, a safety valve. The whole town remains sane, and he becomes the leakage for insanity. Children would run after him, throw stones, and he would throw stones, and it was such a scene whenever he passed.

I continuously watched him. I never tortured him. I had some deep feeling for the madman. And sometimes I would go and sit by his side -- he used to live under a tree. By and by he became aware of this fact that I had never tortured him as every child of the town, every boy, even grown up people, did. So he one day asked me, 'Why don't you torture me? Why don't you throw stones? Don't you think I am mad?' I said, 'I have never thought that you were mad.'

He laughed, and he said, 'Come close to me. I will tell you a secret -- I am not! But don't tell it to anybody. This is my way of living. This is how I get my food, my clothing. This is an agreement between me and the village -- that I will play the role of a madman. It's okay, and things are going very well!'

[The sannyasin answers: But at the same time I feel better than ever.]

Mm, You are better! I have put you together. Start meditating, dancing, and forget all about it!

[A sannyasin says: I'm feeling very happy... Sometimes I can't take it.]

Yes, it can become unbearable too. Only pain is not unbearable -- pleasure, happiness, can become unbearable.

So whenever you cannot take it in, dance, sing... go a little berserk. Express it... cry, let the tears come. Then you will be able to hold it. Whenever it is too much, let it flow... share it.

[The sannyasin continued that she found she felt happier outside the ashram and that she was in love with an indian sadhu.]

Mm. Love is good. Whomsoever you are in love with, it is good. Love is good! It is irrelevant with whom you are in love. If you love, you love me, so simply love! Mm? don't create any conflict.

This is the mind that comes again and again in between. It says, 'Why, what are you doing? If you fall in love with this man, you will be going away from Osho!' If you are going towards love, you are coming closer to me. If you are not coming closer to love, you may be here just sitting in front of me and you are far away, far, far away. You are on some other planet, not on this one -- because all that I represent is love.
My whole effort is to make you more loving.
Remember -- if you love, you love me.
And if you are happy, you are in my ashram, mm? Good!

[A sannyasin says: I wrote to you about having a fever when doing meditation. I feel a lot has happened to me.]

You are feeling very weightless, light? -- that's good. Sometimes meditations can bring fever, but if fever is brought by meditation, then after the fever you will feel very very light, almost as if you can fly. Mm? because then that fever was something psychological that has left you. It was nothing to do with your body. It was something feverish inside you that exploded.

Sometimes meditation brings a few things: it can bring fever, it can bring headaches, stomach disturbances, it can bring diarrhoea. And they are all tremendously helpful -- but one comes to know only when they are gone, not before it. Meditation is a cleansing process and whatsoever is stuck in your system has to be thrown out. But this has been very good.

[Osho checks her energy.]

You are in a state of levitation... very good. In this state, sometimes if you sit and meditate, you may feel you have risen above the earth. Not actually -- not that the body rises above the earth -- but your subtle, your energy body, rises above the earth. If you open your eyes, you will find yourself sitting on the earth. If you close your eyes, you will find that you are almost two or three feet above the earth.

There are two laws: one is of gravitation -- science knows about it. The other law, levitation, science still has to discover. But Yoga has always known it, and it has to be so, because each law can exist only with a contrary law -- no law can exist alone. If birth exists then death exists. If day exists then night exists. If man exists then woman exists. If love exists then hate exists. Each law has to function with its opposite which is also complementary to it.

So science has discovered gravitation -- that things, material things, fall towards the earth. Yoga says there is a law of levitation -- that spiritual things fall upwards. If they are allowed, they will start moving upwards. It is not just metaphorical that we look upwards for God. It is not just metaphorical that when we pray, we pray towards someone who is there high in the heavens. No, it is an indication of the law of levitation.

So you are exactly in the ray of the law of levitation -- enjoy it! Mm? this is the moment when one can pray, and can feel prayerful, and can simply be happy for no reason at an. This is the moment that one can dance, really dance and dance with the soul -- not only with the body. The dance can go to your very core, and it will not be just a movement, physical movement; it will be a spiritual experience. So you start praying.

In the night when you go to sleep, just sit in the bed with folded hands looking upwards. Put the light off and in deep darkness, just look upwards. Feel that you can fly, and then anything that comes, anything that you would like to say to God, say it -- anything! Don't make it a formal affair: don't say the christian prayer, or the hindu prayer, or any prayer. If it happens, good... it is beautiful. If it comes spontaneously, that too is good, but let it be spontaneous -- don't prepare for it. You can say anything at this moment: just 'hello' is enough of a prayer, or, 'How are you, God?' is enough prayer.

Have you heard about the three mystics? Tolstoy has written a story, that in Russia before the revolution, there were three famous mystics who used to live on a small island in a big lake. They became so famous that the pope, the highest religious authority of the Russian Orthodox Church, became very much worried -- the masses were going towards them. So finally he decided to go and see what is happening.

He went by motorboat... landed. Those three poor people -- they were very poor people -- rushed and fell at his feet. He could not believe that these ordinary people had fallen at his feet. He said, 'What's your secret? Why are people coming to you?' They said, 'We don't know.'

He said, 'What is your religious practice, what is your sadhana?'

They said, 'That too we don't know. We are very ignorant, illiterate persons. We know just one prayer -- we do that.'

So he asked, 'What is your prayer?'

They looked at each other... they felt very ashamed and shy. Then one said, 'Forgive us father, because we don't know really how to pray, so we have invented one. We should not have done this, but we are ignorant people -- forgive us. We have invented our own prayer. Knowing that God is a trinity -- God the Father, the Holy Ghost, and the Son -- and we are also three, we have made a prayer: "You are three, we are three -- have mercy on us." This is our prayer.'

The head priest was very angry. He said, 'Who told you this is prayer? Has anybody ever heard of any prayer like that? You should learn a christian prayer -- Our Lord's prayer.' So he taught them.

They asked again, they asked again -- twice he repeated. They said, 'Okay, now we will remember.' Mm? Happy, he set off in his boat. Then just in the middle of the lake, he was surprised to see that those three were coming -- almost like a storm -- running on the water!

He trembled! He started saying, 'What is happening? This is a miracle!' And they came and said, 'Father, once more please repeat that prayer -- we have forgotten!'

He fell at the feet of those three and he said, 'Your prayer is right -- my prayer is just formal. You continue your prayer. I should not have disturbed you. Your prayer has been heard. Now who am I to say that this is not right? You simply continue your prayer.'

So just a 'hello' sometimes will do. Prayer has to be something of the heart... spontaneous, with no preparation.

So every night, just a five minute prayer will be very helpful in this moment, mm? and then go to sleep. In a deep prayerful mood fall into sleep, and in the morning when you get up, again get up prayerfully. Good.

[A sannyasin therapist who has recently returned says: I've been working very hard. When I'm teaching there is nobody there, and it's very beautiful. But in my life I seem to have lost all of my self-confidence. But now I'm here with you...]

In fact, it depends how you look at it. Otherwise losing self-confidence can be a great privilege. It may be just the beginning of losing the ego...

Only the beginning.... Because self-confidence is basically nothing but ego-confidence. And self-confidence is not of much help. If it disappears, it is good. You will feel more free. Of course you will not feel so secure -- but with security there is no freedom. Freedom exists only with insecurity. You will not feel so certain and so smug... but who can be certain? How is certainty possible? Life is so vast, so unpredictable -- how can one have self-confidence in the first place?

In fact only stupid people can have self-confidence. The more wise you become, the more it disappears.

[The sannyasin says: When I feel confident, then I feel that I move with a kind of authority.]

That's what stupidity is -- authority. When you are authoritative, you are no more alive, you are no more free, you are no more spontaneous, and you are no more in tune with existence. How can you have authority?.... Because life is such a mystery -- nothing is known about life and nothing can be known about life. It is not only unknown -- it is unknowable. How can you be authoritative about it? The authority simply means that you are not aware of the tremendousness, of the vastness, of the hugeness of life, and you are not aware of the mystery.

Socrates says, 'When I was young, I used to think I knew all. When I became older, I became suspicious, I lost my confidence and many loop-holes erupted in my knowledge. And when I am really on the verge of death, only one certainty is left -- that I am ignorant, that I don't know anything.'

Socrates is really one of the wisest men, and whatsoever he says, he means.

So... your self-confidence disappearing is a blessing. In fact one should start living without authority. I know it is difficult -- that's why people choose authority. Authority seems to be clear-cut. It is as if in the vast jungle of life you have cleared a small space -- neat, clean... that's what authority is. But .look around a little. Nothing is neat and everything is mysterious. Man knows nothing.

So I don't think your self-confidence is going to come back -- no! You will have to live without it. And once you have decided to live without it, you will have such beautiful freedom available. But I know your problem. You have been trying to live through knowledge. You have been trying to live through information, through the scripture, you have been trying to live through the mind. Now try to live without the mind. You have been trying to live in a rational way and now doubts are arising about reason.

The disappearing self-confidence simply means that now you are becoming aware that life is bigger than reason. When somebody asks you a question -- somebody says, 'Is there a God?' only a foolish person can say yes or no. He can say with confidence! And you can judge by the confidence how foolish he is.

I go on looking into christian missionaries' books -- I have never seen such stupid literature. So confident -- and without knowing anything!

Somebody asks, 'Is there a God?'... a small child asks you, 'Is there God?' and you say, 'Yes.' Just look behind your 'yes'. What are you trying to pretend before the child? Who are you kidding?

Be humble, and say to the child, 'I don't know.' You will be truer, and closer to God. And when you say, 'Yes, God is,' and you try to say it with deep confidence so that the child is convinced, and through the conviction of the child you are convinced that you know.... When you see that yes, you have convinced the child -- at least silenced the child, if not convinced -- then you feel good. But life is not so easy. It is not a question of two plus two being four. Sometimes in life two plus two is five, and sometimes two plus two is

three. And sometimes whatsoever you do, you cannot make two plus two -- they don't join. That plus becomes impossible.

Who can speak authoritatively? You can speak only in deep humbleness. You can say 'perhaps'. How can you be certain?

I know the difficulty -- because when you are not certain, you become afraid whether the other will be convinced. If you are not certain, you become afraid inside; the other has touched your uncertainty.

I have heard that a man was travelling in a train. He came into the compartment and he was very much worried and trembling. He asked the man who was sitting just in front of him, 'Where does this train go? Does this train go to London?' The man said, 'Yes.' He started reading his newspaper again, but he was not yet certain. He asked again, 'Sir, can I ask you again?' The man said, 'Are you mad? All over the compartment it is written that the train is going to London. The train is going to London -- and keep quiet!' He started reading his newspaper again. The man kept quiet.

Then at another station somebody else entered the compartment and asked the man who was worried whether the train was going to London or not, 'Is this train going to London? The man jumped and he said, 'Now you have made me uncertain again!'

We are all uncertain. So when somebody asks, '... is there a God?' you become afraid deep down: he is making you uncertain again! Somehow you were managing to believe that there is a God and everything is okay -- God in heaven and we on the earth, and everything is going well and He is taking care of this whole mess, this chaos, and things eventually will be right. And now here comes a man, a small child, and says, 'Is there a God? Does God really exist?' And he is asking so innocently -- again he is provoking your uncertainty.

You shout loudly, 'Yes, there is a God!' Against whom are you shouting? Against this child or against your own fear? Just as you are trying to make this child keep quiet, your parents had made you keep quiet. Your childhood is still there... uncertain.

This is all absurd! There is no need to carry such self-confidence. If you know, you know -- there is no need for self-confidence. If you don't know, you don't know. What is the need for self-confidence? You see the point? If you know, you know. There is no need for self-confidence. If you don't know, you don't know. What will self-confidence do? So in either case, it is not needed -- it is an unnecessary burden. Forget about it!

And this time when you go from here, just go free. Let the spontaneity decide. Of course then you will become very inconsis-tent -- you will be inconsistent like me -- because then you cannot be consistent.
Each moment has its own spontaneity... each moment has its own say.

Deep down there will be a consistency, but that will not be on the surface. Your freedom will be consistently there, but your statements will all be different. A real man of understanding is bound to be contradictory, because a real man of understanding only lives the moment.

For example, I am saying to you that there is no need for self-confidence. I am not saying that tomorrow also I will say the same and I am not saying that yesterday I said the same -- that is none of my concern. This moment -- looking into you, looking into myself -- this is how I feel... that there is no need. One can simply be oneself -- there is no need for any self-confidence. And I am not saying that when self-confidence disappears, you will have an unself-confidence -- that disappears with it too. It is its shadow. How can you be unself-confident when there is no self-confidence? They both go together. You are simply there then -- naturally there... responsive. And your response is authentic, not authoritative.

An authoritative response is never authentic, and an authentic response is never authoritative. But to be authentic is more valuable. If you don't get confused I will say that to be authentic carries its own authority -- but it is not authoritative. It is sincere.

You look in my eyes.... Whatsoever I am saying is not authoritative -- it is sincere. And sincerity has its own weight, it goes deeper... touches the very core of your being. Authority is very superficial, authority is borrowed -- sincerity is your own flowering.
So forget about it! There is no need.

[The sannyasin says: I know... the difference between the authority or sincerity that's there, and the authority that comes from the mind. But it seems that in my own life, I can't let go of that yet, though in my work I can.]

I understand. That will happen in your life too.... Because when you are working, you can be more

objective; the problem is somebody else's. When it is your own life, the problem is yours.

Somebody comes to you, and he has a problem. You can be very objective, very sincere -- sincere to the core -- because you are not risking anything. You can be sincere, there is no risk -- but when the problem is your own, the question is your own -- then the answer is not so objective. You are not two, you are one. Now the question is arising in you!

The day Amit Prem [a therapist friend with whom the sannyasin had originally come to see Osho] took sannyas, I asked him, 'Have. you something to say?' He said, 'Osho, what next?' I said, 'There is nothing. Drop all hope. The very hope that one has to gain something and improve, advance, become spiritual, adept, siddha, this and that -- all nonsense! Drop all hope!'

He said, 'This is what I say to other people!'

Now if you have said it to other people and it was authentic, you should not ask, 'What next?' Then there is no next -- this moment is all, and one is not going anywhere. We are already here! And here is all that is. There is no future, no space to grow. The world is perfect each moment -- it is not going from imperfection towards perfection, and each individual is perfect as he is. And Amit says, 'Yes, this is what I say to other people.'

Then just to make it an experiment, I didn't suggest that he do any group or any meditation or anything. Now today he writes a letter to me saying, 'I think that by being here nothing is going to happen.' Again the same desire -- something should happen. And I was just creating a situation. I was just making it clear to him that whatsoever he has been saying to others is not authentic, otherwise it should enter his own life too!

It is very easy to advise others. It is very difficult when it comes to your own problems. Then you become uncertain, because you know your answers are just answers. How can you deceive yourself? You can deceive somebody else -- it is easier. The other does not know whether [you have] attained or not, mm? But this Amit Prem tells somebody that there is nowhere to go; herenow is the goal. Now how is the other supposed to know whether he is talking from some inner experience of the herenow, or whether he is just philosophical, he has learned a doctrine? The other will be impressed.

But when the question arises to Amit Prem himself -- sitting in his chair or lying down in his bed and suffering from dysentery and this and that, and the problem arises, 'Amit Prem, what are you doing here? Why are you wasting your time here?' -- the question is real. The question is more real than your answer. Then the self-confidence.... You will feel that something is missing. The question is more real, deeper than your answer. Now your answer has to be deeper too.

So this is my suggestion: whatsoever you say to people, before you say it to them, after you have said it to them, meditate on those answers, compare notes with your own question. And by and by, if you feel that you have not answered any question that is yours, then your answer is not really authentic, not sincere. It looks sincere, it may be a beautiful answer -- that's okay. Very logical, pertinent, penetrating -- but it is not authentic....

Because the real test is within you. There is the crucible... there you have to test everything. There is the real fire. If the answer is real it will pass through the fire. If the answer is not real it will not be able to solve your question, and if it cannot solve your question, please remember that it is not sincere -- then better not to say it to anybody.

At the most say, 'I have not been able to solve my own question, but this is the way I would like my question to be solved. This is just my suggestion, not my answer... just my intellectual approach towards it. This is my intellectual understanding, but it is not spiritual.' Say it! Then you will be more sincere.

Sincerity simply means that whatsoever you are saying to others you ask of yourself, 'Has it happened to me? Is it really happening to me?'

That's what the problem is: you know the right answer, and when you are teaching you are a good teacher. So you teach well -- you satisfy your students. They feel very good -- they have received something. But when you come home, your own questions are there (a chuckle); you cannot deceive those questions! They are there.

So when you go back, tell Amit that this has been a situation for him.

This has been a situation -- and I was putting him into that situation to give him a real feel that whatsoever he has been saying is just absurd. I'm not saying wrong -- I am saying absurd. It may be right -- because it *looks* right -- but it is absurd.

Deep down in him there is a great desire to grow, to become, to be something, to be somebody. I simply suggested nothing to him for those few days he has been here. In fact I suggested that he conduct a group -- not to participate, but lead. So he felt that if he is leading groups here and he was leading groups there, this

ashram has nothing to give to him.

This was just a situation. And tell him that is worked! It has brought his whole heart to the surface. Now the real work will start. And tell [the sannyasin ma who was with him] she proved to be of a more grounded nature than Amit Prem... proved to be more centered. But god! Now things are clear...

[A group leader who had to return to the West for health reasons, said he gave groups there and many participants will be coming to see Osho. He then says: It's difficult when I experience that part in me that stops me from coming here forever.]

Accept that too. There is no need to fight it. If it is there, it is there. One day it will disappear, but you need not make it disappear. Then it will never disappear. It is bound to be there in everybody who is close to me; it is bound to be there, otherwise you will simply disappear. You will disappear into my emptiness. You have to cling to something against me. That is your security.

Nothing wrong in it -- it is natural. It is part of the whole heritage. We have been trying to survive, and we have been fighting in every way against disappearing. Down the centuries for millions of years, every being has been fighting and fighting to survive. Then that becomes part of our nature -- that effort to survive.

When you fall in love it creates trouble, because love is possible only when you disappear. So that whole conditioning of the mind, of centuries, has gone to the very cells. That becomes a barrier to all kinds of love.

And to be in love with me is dangerous. So it is a natural tendency to fight, to find some way or other, and to be scared and afraid. But it is natural -- accept it... let it be there!

In spite of it you are going to disappear. So we are not worried about it. It cannot prevent you... it cannot even delay you. It is almost irrelevant, so don't pay much attention to it. In fact the more attention you pay to it, the more you feed it. It is there, so accept it just like your back: it is also there, a part of you.

And don't in any way try to drop it. If you try to drop it, it will give you a great fight. Simply accept, and in spite of that, things are growing, things are moving -- nothing to be worried about.

That's why when you are there, you feel me more and more easily, because then there is no problem -- you are alone there, and the fear is not there.

It always happens: whenever lovers are separate, they feel.... And when they are close they nag, and fight, and conflict arises. And it seems absurd, because when they are separate and far away, they long to see each other, to be with each other, and once they are together, again the whole nonsense starts. But this is part of growth, so don't be worried. Let it be so! That is for me to look after it, mm?
And you look good. Your health is really good!

[The groupleader's girlfriend then says she feels a conflict between being in the ashram and being with her boyfriend when he was in the West.]

It is natural, mm? You love me, you love [him]. Both loves are of a totally different quality and a different dimension, and you are torn apart between the two. It is natural, the difficulty is bound to be there -- but that difficulty will help you to grow. It is not going to be harmful; that's why you also feel good.

Remember only one thing: you can have both, because there is no problem about it. The only question is where to stay. Stay with [him] wherever he stays -- if he stays here you stay here, if he goes to the West you go to the West.... Because it is not only a question of your being with me; it is easier for me to work on him through you, so that too is part of the game.

If he is left alone he can be lost, so I cannot leave him alone, mm? And you are my representative to follow him; wherever he goes, you be there. And your growth is going very well -- nothing to be worried about. So whenever he is here, you be here. And drop this conflict completely. You simply be with [him] wherever he is. And I am with you! -- don't be worried about it. You are not making a choice. There is no choice in fact!

Your love for [your boyfriend] is on one plane, your love for me is on a totally different plane -- there is no choice. If you are here and Amitabh is not, you can fall apart. But you can be anywhere and you will not fall apart from me, because it is not a question of physical closeness. With [your boyfriend] it is a question of physical closeness. If you are not with him, there is a possibility you may move away, he may move away. That's why I say to remain with him. And I am with you.

Sooner or later he is going to settle here. Where else will he settle? And once you drop this conflict, he will settle sooner. Now this too works on his mind, knowingly, unknowingly. That too is somewhere in the unconscious. He goes on watching what [you are] going to choose. He is afraid -- a certain fear is there that you can choose me. And he knows if I say to you, 'Stay here,' you are going to stay here -- that he knows. And this too he knows, because I am saying to you to follow [your boyfriend] you are following -- that too he knows. So there is in his mind ambiguity -- whether you are really with him, or you are with him only because I have said to be with him. He will be at ease only when your whole conflict disappears. Then he can stay here -- there is no problem.

Once he knows that he is not going to lose you by staying here.... His fear is double: his first fear is that he is going to lose himself, his second fear is that he is going to lose [you]. So think of poor [boyfriend] -- he is really in difficulty.

So you simply drop this conflict forever. If you are here I am working on you, if you are there I am working on you -- you are close to me so wherever you go there is no problem about it. And finally and eventually you will settle here. That is not the problem.

Once [he] becomes perfectly certain about you -- that you are with him -- then what is the point of moving between India and America? And it is also good to move a little, so one really settles. Before one settles, little movement is good.

This is my feeling, people who have come for the first time and settle forever, sometimes feel a little difficulty. The desire sometimes arises to go away. So let him come and go, come and go. By and by that will tire him, and then you will be really settled. But everything is going well.

[She adds: I feel afraid that you will die when I'm not here.]

No, no. When I'm dying, I will call you immediately, so you need not be afraid. You will be here when I am dying. Nothing to be worried about. And I am not going to die so soon. I will have to look after so many people, mm? People I have initiated I have to bring to a certain state -- only then can I go, not before. I can manage... don't worry.

The Shadow of the Whip

Chapter #23
Chapter title: Get Lost in My People

2 December 1976 pm in Chuang Tzu Auditorium

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[To a new sannyasin who said she hoped to stay two years, Osho said that she could be completely transformed.....]

So do a few groups here, mm? We have two years, so we can move very slowly. And there is no hurry -- we can enjoy the journey. People who are in a hurry cannot enjoy the journey. Their eyes are fixed on the goal. They cannot enjoy the roadside view -- and it is tremendously beautiful.

The goal is beautiful, but the journey is beautiful too. God is beautiful, but waiting for Him is also beautiful.

One should not miss the roadside view. In fact if somebody suddenly reaches God, he will not be able to

recognise Him. The road prepares one. Slowly, slowly God radiates Himself in many ways -- in the valleys, in the trees, in the birds, in the waterfalls -- in many experiences on the way He comes to you, very slowly.

Sometimes you can only hear His footsteps. Sometimes He whispers. Sometimes it is very vague whether He has been there or not. Sometimes you see only His footprints when He is gone.

But this is how one becomes by and by acquainted with the unknown. In a thousand and one ways, you gather bits and pieces of divinity. That's how you become capable of recognising Him when He reveals Himself in His totality.

So it is better to follow a bullock cart way and go slowly, rather than in a jet plane. Because if God is suddenly there you will not be able to recognise Him, you will not be able even to see Him. There will be no link between you and Him. You will be poles apart -- so much so that there will be no possibility of any bridge.

So this is good that you will be here for two years. Enjoy everything that is available here.... And by becoming a sannyasin you have become part of my community.

The word community is very beautiful. It means a unit of people and persons who have something in common -- from 'common' comes 'community'. This is not an organisation. You are related to me, other sannyasins are related to me -- I am the common factor. You are all sharing me and my presence -- hence it becomes a community.

So become more and more part of this family. Get in tune with the ashram, meditations, groups . . . make friendships, relationships, relate to my people. The more you get lost in my people, the closer you will come to me, because they all have one thing in common -- and that is me.
And from this moment you become part of my community.... Good!

[Another sannyasin says: I keep getting involved with people but I don't feel love for anyone.]

What do you mean by love? What is your expectation of love? Sometimes it can happen that you have some fantasy about love. You have some very perfectionist idea about love, and in comparison to it all your relationships will look superficial.

[She replies: I mean warm feelings that are very strong.

That's what I am saying -- that again is the same problem. How strong do you want feelings -- almost feverish? The problem is created by you. If you have some absurd idea of love, some romantic idea of love, some poetic idea, then reality will always look pale. That's why poets can never love. They have such high ideas that everything looks superficial, dirty, earthly. They want to fly.

For example, if you have an idea that you should be able to fly in the sky, and you cannot -- you can at the most run on the earth -- then you will feel very disturbed. 'What type of flying is this? I continue to run on the earth.'

My suggestion is that you forget all about your romantic ideas -- they are childish. Listen to reality. And whatsoever is happening is good! Enjoy it! Why disturb it? You can disturb everything.

Forget the idea of love. You must be carrying some philosophy. Be realistic: this is what love is -- and if you go into it and enjoy it, it will grow more and more, but because of your idea from the very beginning it is condemned.

The myth of love is very deep-rooted in humanity. For centuries people have been taught what love is. Nobody knows anything about what love is, but they go on teaching people what love is. They have raised the whole thing to absurdity, so whatsoever you do will fall short. And then you are condemned... you are in a hell.

My suggestion is -- forget the idealism. Don't say that it is not warm enough. It is warm -- good! At least it is not cold. Lukewarm -- it will do. Just a little spark is there -- it will do. Just by a little spark you can create such a big fire; the whole forest can be on fire just by a little spark. But don't condemn the spark, otherwise there will be no possibility for growth.

It is good that you fall in love with people. Maybe it is just sexual -- let it be. Nothing is wrong in sex... it is the spark. But what happens when you fall in love with a person is that you start thinking this is just sexual; divine love is not happening -- there is condemnation. Then the love will never happen, because through condemnation you will kill the very possibility -- the seed will be burned. Nothing is wrong in it! You are a body too -- and every-thing starts from the body.

When you are eating, if you have some absurd idea about divine energy, you will say, 'What material things am I eating? Just ordinary food -- butter and bread and vegetables. I need divine energy -- and this is all material. You can purchase it in a hotel. This cannot be divine.'

But eat it, digest it, and there will be a transformation in you. The material will become mental, the physical will become psychological, and if you digest your psychological energy, it will become divine. Divine energy is not available in the marketplace; all that is available is physical energy. Then you have to transform it into divine energy.

Love that is available is sexual, so accept the. facticity of it, and don't condemn it -- that it is just sexual. It is sexual, but sex is the door. Don't get stuck in sexuality, but don't be against it either. Enjoy it! Let it become a little higher and deeper -- then it will be more like love. And if love grows even deeper, it will become more like prayer. But those will be inner transformations that you have to bring to it. The available is raw material.

It is just like a raw diamond. You may not even recognise that it is a diamond. You have to cut it, you have to polish it, you have to give it shape, and then it is there -- tremendously valuable.

It is exactly like that: sex is just a raw diamond, physicalness is a raw diamond. So you will have to cut, you will have to work on it -- hard it is... arduous it is. You will have to give it a polishing -- it will take years -- and then one day the precious is in your hands. But the precious does not come directly, it comes very indirectly.

In the world you exist as a body... in the world you are a body. Ninety percent you are a body, nine percent you are a mind, one percent you are a soul. That is the proportion -- so of course the ninety percent is going to be very very important.

My understanding is that you are creating your problem, you are responsible for it -- there is no problem in fact.

So start looking afresh, have a new vision. And nothing is wrong. If you feel to move with many people, nothing is wrong. Maybe that is your need right now. In the beginning it is natural that one wants to move with many people -- because how to select the right one? The right one is not available there. It is not written on the forehead of somebody that this is the right person for you. Nobody knows who is the right person. You have to meet and mix and see in many situations, and then only can you come to know who is the right person. Once you have found the right person there will be no need to move with many people. But right now it is natural... it should be so.

It is just a search. You are in search, so whosoever meets you, you look into him. How can you know beforehand whether he is for you or not? A priori there is no way to know. You will have to move into some living situation with the person, only then will you be able to judge whether you exist for him, whether he exists for you... only through experience. So if you don't exist for him and he does not exist for you -- if you don't fit with each other, and you don't have a feeling that you are made for each other -- then move away... the sooner the better. Sometimes it happens that one can get entangled with a person for whom one is not meant. Then the whole life is wasted. So play around, fool around -- nothing wrong in it. This is your search!

It is almost as if one is lost in a jungle and there is no map available, there is nobody whom you can even ask: What will you do? Will you simply sit? You will rush this side and that -- you will go to east, to west, to south, to north, mm? You will start exploring the territory. Some way you will try to find from where to get out of the jungle -- and you will find a way ! If you sit, there is no possibility. You may be just sitting by the side of a highway... or just a few trees may be hiding the highway, and you can simply sit there, lost forever.

So get up and be going, and look around. This is how things are, mm? This whole humanity is almost like a jungle. So many trees, human trees, all around -- just go and sit and shake hands with people, say, 'Hello'... be with people. One day with some-body you simply fit ! It happens so perfectly that you cannot believe it -- but it happens!

Before it happens you will have to experiment. This is the experimental stage of your life, so experiment -- nothing is wrong in it. And whosoever allows you to be with him, feel grateful! Whether he fits with you or not, when you move away feel thankful -- he has made you more aware... he has given you some experience. Now you know life more than you had ever known before you met him, so feel grateful.

Never move in anger -- always move in gratefulness, and sooner or later you will come upon the person. But first thing, drop your ideals, mm? Good.

[A member of the Primal group says: I have a feeling that I am going rather deeply, and... there's much more still for me to discover, but it's just so very hard for me. Sometimes I can't find a way to move and I feel stuck.]

No, you are going well, and you are going deeper. But the inner depth is immeasurable. You will never come to the bottom -- remember it -- because there is no bottom. And the deeper you go, the more you will feel that you can go deeper. You are going .well. I'm not saying that you have to stop there -- you have to go further. One has to go on going. It is a journey that begins but never ends... and that is the beauty of it.

You will be able to fall deeper by and by -- you are not stuck. You are in a totally different situation, but that too feels like being stuck. When you move inwards, you come to a certain depth to which you have never come before; then your being takes a little time. It needs to get rooted in that depth. That time is not a time when you can say you are stuck -- you are not stuck! Your being takes a little time... a plateau happens.

Once your being has got roots in it, you can go again deeper. So that is a time of being established at a certain depth. If you simply go on deeper continuously, there will be no establishment of anything, there will be no stability in it. You will go and you will come back, and it will become just a memory, and by and by the memory will fade away.

But there is an economic structure in the growth. You go to a certain state, then everything stops, so the whole energy that is involved in going further is no more involved in going further. Rather, it is used for this space to be established; it becomes solid, crystallised. Then again you move.

So one moves, then rests a little. In that rest you are not stuck, but you can interpret it as your being stuck -- that is a wrong interpretation. I can see you are not stuck at all.

... but don't be worried. Simply let the energy settle there, get it centred there, and then you will again find that a flow has come, again you are moving. It is just a rest.

One has journeyed the whole day, walked miles the whole day, then in the night one needs to rest -- under a tree, one has to rest for the night. By the morning one will be able to move again. And if you continuously move, within two, three days you will fall, and you will never be able to move again. So that's a natural system, a very automatic system: you go only up to a certain point, then your whole structure says, now enough -- you rest. Let the energy be revived again. Let the body relax so that you can move tomorrow morning.

So there is a rhythm of movement, rest; movement, rest. This is just a rest period. Soon you will see that the movement will come. Go on doing whatsoever you are doing -- the movement will come. And by the end this group will also give you a new depth.

Things are going well....

[Another group member says: This is the deepest I have ever gone -- I really went into my feelings... I didn't get into anything heavy... There was so much energy that I really felt and did not think.]

This has been very good. Things are going well. More -- much more -- will be coming.

And don't think that something heavy is coming. You may not have something heavy repressed. So one should not expect anything -- that creates the problem. One should simply remain without expectation, so whatsoever happens is okay.

If you have some expectation that something heavy should happen and is not, then there are two possibilities: either you will start creating that heavy thing because you want it so desperately.... And that will be false -- and your unconscious can deceive you. Just to satisfy you, if you want something heavy you have something heavy. The unconscious can create something heavy which will be false -- and you will not be benefited by it. In fact, you will feel exhausted -- not replenished, not rejuvenated.

When something really heavy is broken, one feels very very light -- not exhausted... one feels full of energy. But if the unconscious has to pretend -- mm? just to fulfill your expectation -- you will feel very exhausted. So whatsoever comes is good. If nothing comes, that too is good.

This is one of the problems with growth groups -- because everybody looks at everybody else. Somebody is going into something heavy and you are not, so you feel comparative -- that something is missing, he is going into such a heavy thing. But he may have to go, and you may not have to.

I have come across people who have been in Primal Therapy with Janov or with others, and because it is insisted upon that there is a primal scream, people manage to scream one day. It looks like primal and it is not -- because after that primal scream they remain the same. If it is really a primal, they will be totally

different.... But their unconscious played the trick. The unconscious helps you, and if you demand too much, it will create an illusion, a hallucination.

Have you seen? Sometimes it happens to women. Some woman wants to have a child very desperately -- she can create a false pregnancy and her stomach becomes big. She goes on filling her stomach with air -- and not consciously! Her period stops. Now the unconscious is really playing great tricks. Because she wants the child so desperately, the unconscious says, 'Okay, have it!' How can the unconscious give you the child?

Now she is three months, four months in pregnancy, and starts vomiting, and all the symptoms of pregnancy are there. When she goes to the doctor and he says there is nothing, within two days the stomach settles down and the air disappears, and the period comes again, and all the symptoms disappear.

The unconscious is a great energy, and if you ask too much, the unconscious can give, can deliver -- it can deliver any goods. If you want to see Christ, you will see Christ there. If you want to see Krishna, he will have to play his flute -- and you will see him! These are all hallucinations. So don't expect!

This should be one of the basic rules -- that one should not expect and one should not look at others. Whatsoever is happening is their thing, mm? It has nothing to do with you -- you are different. So just let things happen, and don't put any expectation in your mind, otherwise you can have a false pregnancy! But things are going well, mm? Much more will be happening. Very good !

[Another group member says he worked through his father relationship and now feels as if a weight has been lifted from his shoulders. In reply to Osho's query, he says the weight had been on his left shoulder.]

Very good. If your left shoulder was heavy, your right brain must have been burdened. That's how it goes: they are joined cross-wise -- the left hand is joined with the right brain.

Soon you will see new qualities of the right brain arising in you. The right brain is intuitive, poetic... more capable of religious experiences. The left brain which is joined with the right hand, is more rational, logical. So if the burden is less there, suddenly after a few days you will feel some new insights arising in you -- and when they arise, help them. Be careful about them because they will be very new and you can neglect them.

Many things die through negligence. One has to be careful. That's why I asked you which shoulder was feeling unburdened. So if you start feeling more intuitive -- more hunches happen to you, you become more imaginative, more poetic, and things look more colourful, you become more loving, more feeling arises -- don't be afraid, Mm? otherwise the mind will again close, and if the mind closes, again your left shoulder will become heavy.

And now you will be working with your mother. You don't have any problem with your mother?

[He answers: The nice part of my mother came up -- not the heavy part.]

Maybe... sometimes it happens that if the heavy part is with your father, the nice part will be with your mother. They are enemies -- so if the father is heavy, the mother must have been nice to you....

That's natural -- because you can have only one friend; either mother or the father; you cannot have both. The world is still not so aware. Even the child cannOt have both a father and a mother -- he has to choose. And from that very moment choice starts.

If he chooses the father, the mother is against. If he chooses the mother, the father is against -- he is mama's boy, and the father is not interested. And in most of the cases it happens that the father is hard on the boy, nice to the girls -- nice to the daughter -- and the mother is nice to the boy, and harder on the daughter.

But still go into it, mm? It is better to clean all the relationships with the past. Once you have closed the accounts with the past, you become free, you become liberated into the future... you have more space. Otherwise the past goes on narrowing you.

If you have settled your accounts with your father, suddenly you will feel a new upsurge of love for men. Don't be afraid of that -- because a fear arises that one is becoming homosexual or something. That will come, because when the father's account is closed and you start feeling good about your father -- that yes, everything is gone and finished, and you don't carry the wounds -- you will start feeling good about men. You will become more friendly with men, because each man somehow represents your father.

[Another group member says: I played around for about four days and for the last couple of days I have really been getting into it. I can get so far and then I get scared to go any further... today I feel sort of more into a softer space . But I just get scared and that's it. And I can head-trip about it, or else I start clowning, and then it stops.]

I know you will do that because the day I suggested Primal Therapy, you turned and you said, 'Ah, shit!' (she laughs) I didn't say anything -- you were trying to be funny -- but it was foolish. That shows your whole attitude, and if you go into something with that attitude, you will be clowning -- it will not be of much use.

Nobody likes to be advised. And I have to do that sin continuously -- I have to advise people, 'Do this, do that.' Nobody wants to be advised, because it is very against the ego. Even to accept somebody's advice means that you don't know and somebody else knows. So in many ways one wants to avoid -- jokingly maybe, but that is a trick !

That very moment I knew you had missed that Primal group... I knew that it would be difficult for you ! The group had not started, nothing had started, but I could have predicted then that you would miss, because your attitude would be there. It was very unconscious -- not that you did it knowingly, it was unconscious -- but foolish things are supported by people.

You were here with the Soma group, and even [the leader] and others started laughing, thinking that you have done something very nice. So you also enjoyed the trick -- you thought you have done something nice... but nobody knows what people are doing.

Then you cannot be sincere; the whole work is a wastage. So you must have been fooling and pretending and clowning.

[One of the leaders comments: It seems that she can handle the heavier feelings but when it gets to softer spaces, it is difficult. She's really afraid of being a child. She's already well-developed in very sophisticated games and can joke and turn things to her advantage.]

Tomorrow something is going to happen. I have hit hard on her head (with a chuckle). Tomorrow something is going to happen! Mm? She will be able. These sophisticated games are just protections.

She is a child -- and she is simply protecting. She knows that if she goes sincerely into it, she will be childish -- that's what the fear is. She has not grown up in that way. Maybe her height (she is tall) has played some role in it. She must have been taller than other children when she was a child, and that very length has given her a sense that she is a grown-up. So she has never really been a child. She has never allowed herself that freedom.

Now it is there boiling inside, and she knows that if she relaxes suddenly that will erupt -- and for the whole life she has repressed it! So now she tries to manipulate every situation in her favour, by humour, by this and that, rationalisation, intellectualisation. Those are all props -- but they can all be thrown.

Just say to her -- whenever you see that she is doing something, just make it clear to her what she is doing. If she wants to do it, it is good, she can -- it is her game -- otherwise she need not do it. And from tomorrow she will enter; she is ready now. In fact her group will start from tomorrow, and she will enter into that space. And once she becomes a child, she will be tremendously beautiful. Great happiness will arise in her.

Sometimes it happens -- just very accidental things.... For example, her height is accidental. It is not her fault -- what can she do? She must have always been taller than other children of the same age, so she must have been feeling always that she is more grown-up than others, and that has made a gap. That gap has to be broken. And once it is broken she will become very very soft, flowing -- and that is her fear, too.

In the modern world it is happening more. Even small children are becoming very sophisticated. Each generation they are becoming more sophisticated. The world is becoming more informed, more knowledgeable. Children are glued to the TV for six hours a day. They are getting masses of information which was never possible at any other age or any other time. Of course they are very very sophisticated. Modern media have made many things possible.

For example, a child cannot read a novel like 'Anna Karenina', but he can see the film on the TV. To read 'Anna Karenina' he would have to wait for many years. But on the TV he can see and he can understand it and he can follow it. He can see Tolstoy, he can see Dostoevsky, he can see Turgenev, Gogol, Gorky. The whole world of literature which was not available to him before is available. He becomes very

sophisticated. Even small children start feeling very egoistic.

Just the other day I was reading a joke. A doctor told a small child that if one eats an apple a day, it keeps the doctor away.

The child said, 'Ah, nuts ! This is nothing !'

The doctor was a little shocked. He said, 'What do you mean, "This is nothing?"'

The child said, 'I have got a better advice to give.'

The doctor said, 'What is that?'

The child said, 'Eat one onion a day, and it keeps everybody away! Not only the doctor -- everybody!'

Even small children are no more ready to receive any advice from anybody... they have become very subtle egoists.

So that barrier has to be broken... and she is carrying that barrier. But from tomorrow all the three musketeers (the leaders) jump on her! She has to be destroyed -- anyhow, mm? So finish the job.

And once you have finished the job you will see something very very soft, flower-like, delicate, arising. It is there. It will happen....

The Shadow of the Whip

Chapter #24
Chapter title: The Magic is Here

3 December 1976 pm in Chuang Tzu Auditorium

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[Osho asks a visitor how long he has been here. The visitor replies that he has lost track of time.]

That's very good, mm? When one can really lose track of time, one has really arrived! Very good. Being here one loses track of time and space both.

Time is an illusion. Through the illusion -- and particularly in the West -- people have become too time-conscious. And in fact time is nothing but the mind -- the movement is just an idea. Nothing is going anywhere. The whole existence simply is; simultaneously it is.

Time exists because we cannot see clearly. It is just as if you look out onto the street from the keyhole. A man is coming but you cannot see him. Suddenly he is there -- but he was before. Suddenly he disappears again -- he is still somewhere but your keyhole makes it difficult to see. Your keyhole creates the past, the present and the future.

Just a moment before the man was not there, so the person who has never left his keyhole will think that the man has appeared out of nothingness. That's what future is. And when the man has gone a little further from the keyhole you cannot see him, and now you say that he has disappeared into the past.

The past is that which you cannot see any more, and the future is that which you cannot see yet.

But the man was there, is there, will be there. It is your key-hole that has created time. If you can come out, then you will see that the past was also present, the present is also present, and the future too, is present. Only the present is. Only now is. But remember the present is not part of time. The present is timeless... eternal.

Time is a concept because we are looking through the mind. The mind is the keyhole. It is created... very limited. When the mind is dropped there is simply eternity... no-mind. Then the now is just eternal. The now goes on spreading to both sides, backwards and forwards. And in that now there is peace.

The whole effort of meditation is how to enter that now... how to drop out of time, and how to enter eternity. That is what meditation is all about. And one can get there because in fact one is already in it.

So my whole effort here is that by and by we drop these mind concepts, mind games.
Have you meditated before? What type of meditation were you doing?

[The visitor replies: Oh, several different types. The type I do now is on the breath -- similar to Vipassana meditation... lots of thoughts come too and I watch them. Then they slow down a bit so I watch the breath and the thoughts. Then also I feel things in my body -- forces. I'm just trying to be aware of everything, and just letting my mind slow down.]

It will be good if you proceed in a more scientific way. Vipassana is good, but your procedure is a little unscientific.

Scientific research divides mind waves into four types. Ordinarily in the waking state we are in beta -- they call it beta: too many thoughts, imagination, dreaming, reveries, plans, reasoning, logic... and it is a constant turmoil. Your mind is like a computer -- it is working, humming, and it gets hot. Any mechanism gets hot, and if it has to work continuously for twenty-four hours, it gets tired -- and you never give it any rest.

In fact you have completely forgotten how to give it rest, or nobody has taught you how to rest it. So even if you try, it continues its old habits -- thinking and going into thought, chasing this thought and that. It is almost like chasing your own tail, mm? -- it is very vicious. One thought leads to another, and that will lead to another, and it goes on unending.

This beta state of mind has a certain wave-length. They say it is fourteen to thirty-two cycles per second. This is a state that is very feverish, trembling. Not that something is wrong in it -- when needed it is very useful... it is a great instrument, but only when needed. If it goes on without any particular need for it, it is a very tiring process. Then it creates anxiety, stress, strain, and the ultimate result can only be madness.

So whenever a person is caught in the beta he is moving towards that -- and everybody is caught in it... we are born in it. Because this state of mind has given many benefits to humanity, we have become addicted to it. The whole scientific process has come out of beta. All that you see around -- prosperity, richness, affluence, big beautiful buildings, asphalt roads, cars and aeroplanes and space travel and atomic energy -- have all come through the beta state. Of course it pays tremendously, so humanity is very much addicted to it.

From kindergarten, from school to university level, we teach only one thing -- the beta: how to use it more and more, how to be proficient in it, how to become more logical, rational. The more logical, rational you are, the more you will succeed in this world, because this world is created by the beta state of mind. Animals cannot compete with man because they live below beta. They have not developed it yet.

The whole civilisation depends on beta, so it is not very easy to get out of it. We are deeply involved in it, and there is a great investment in it. So if you really want to get out of it, you have to proceed in a very very scientific, methodological way.

The second state -- just below beta -- is alpha. Alpha is like twilight. In beta there are too many thoughts -- you are awake but your waking consciousness is completely clouded by thoughts. In alpha, thoughts disappear -- you are still awake. It is like a calm lake -- no ripples... a silver moon in a silent pond.

This second state has the range from seven to fourteen cycles per second. The first has fourteen to thirty-two -- the second has seven to fourteen. It is just below the fourteenth. Once you start getting to alpha, the first disappears and you enter the second state. Alpha is just below beta -- it is hiding in you. It is just a question of how to approach it. . .just a little right movement towards it. It is your treasure.

This second state alpha -- is the state of meditation. Thoughts disappear, thinking disappears, but you have not fallen asleep. You are fully aware... a deep peace surrounds you, and one's whole being is replenished, rejuvenated.

Each person needs it for at least forty minutes every day. It is a must. It you really want to be alive as a soul, as a spiritual person, it is a must. It is the food for the soul.

Below alpha is theta -- the third state. The range of theta is from four to seven cycles per second. It is the state of falling into sleep, becoming unconscious. You are slowing down so much that you cannot keep alert; the alertness disappears. In the first there are thoughts and wakefulness, in the second thoughts have disappeared -- only wakefulness, in the third the wakefulness disappears. You become sleepy... you start dozing.

And then there is the fourth state -- delta. The range of delta is from one half to four cycles per second. It is the deepest sleep -- where everything is forgotten. It is the dreamless sleep -- what Hindus have called 'sushupti'.

These are the four stages, and you have to be very scientific in approaching them. My suggestion is that you start this way.... I call this meditation the alpha meditation.

It can be done without any beliefs. It has nothing to do with religion. You can be a Hindu or a Christian or a Mohammedan -- it doesn't matter; You can be an atheist, a Communist -- it doesn't matter. It has nothing to do with any belief -- it is simply a psy-chological procedure. But if you start this way, great will be the benefit and results will become more solid. Otherwise you can continue Vipassana and you will remain a little confused and fuddled. Sometimes there will be a few moments of silence, and then again thoughts will come.

Let there be a one year programme of meditation. For three months, simply sit. If you can sit in this posture, good, otherwise you can sit in a chair. If you can sit in this lotus posture, that's the best.

Sit in this posture, let your spine be straight, and put your left hand on the right hand, letting both thumbs touch each other. Mm? that will keep you alert. It gives a certain circulation to the body energy -- this touching of the thumbs -- and will not allow you to fall asleep.

When somebody is moving into alpha, there are two dangers: one danger comes from beta -- that you may not be able to drop thoughts, another danger comes from theta -- that you may be able to drop them so suddenly that you fall asleep. So one has to avoid these two things -- sleep and thought.

This pressure will make your body energy move in such a way that you cannot fall asleep. This is also one of the best postures in which it is most difficult to fall asleep. Again, a straight spine is a protection against sleep. This is the whole protection so that you don't fall below alpha. If you fall below alpha, you will be asleep. The sleep will be good and you will feel very fresh, but meditation will be missed.

If your spine is leaning forwards or backwards, or you are in a chair and very restful, it is more possible that you will fall asleep because that is more a part of your habit. Whenever you drop thinking, suddenly you take a jump -- you bypass alpha -- and you go into theta and fall asleep. Every day you do that, so that is more natural and more possible. This posture protects you.

... You can use a cushion. The spine should be straight. You can make yourself as comfortable as possible, because comfort is not the ingredient. If you are uncomfortable, that discomfort won't allow you to fall into alpha; you will continue to think about the discomfort. No, it has not to be uncomfortable. It has to be comfortable, but not too comfortable -- comfortable as far as the body is concerned. So this is good -- you can use a cushion.

Then fix your eyes on your left hand... look at the left hand. If you look at the left hand continuously, that again stimulates your right side mind which is meditative. Your left hand is connected with the right side mind, and if you look at the left hand, your eyes and your left hand sooner or later fall in tune and an energy cycle arises, your right side mind starts functioning.

So this is tremendously helpful. This will help you to drop thoughts more easily. It will not be needed that you do anything, because the right side mind never thinks. It is the part from where you feel. It is the part from where you love. It is the part from where poetry is born -- not logic, not theology, not philosophy, not science. That comes from the left side brain.

To continuously watch is of tremendous significance. You need not gaze at it continuously, but just go on looking into it in a very empty way... just have your eyes on the left hand, and that will do the work.

Then start with an inhalation. Inhale deeply, and with the inhalation, say inside 'one', and then exhale deeply and say 'two', inhale again, say 'three', exhale, say 'four', inhale, 'five', exhale, 'six'. Go on up to ten, then again start from one.

If you lose count somewhere, then start from one, but go from one to ten. Inhalation -- one, exhalation -- two: do it in that way. The first ten breaths should be as deep as possible. From the second cycle you can relax and let the breathing be natural, silent and quiet -- but continue to count. Just by counting, within three months you will be able to attain to the alpha so tremendously... thoughts will disappear.

Thoughts will come sometimes but you are not to pay any attention to them. Neither have you to fight with them nor to acknowledge them. Just remain indifferent. Let them be there -- that is none of your business. Let them be there, and they will subside by themselves. You continue counting.

For three months, count this way, forty minutes every day. After three months, change your counting. Only count exhalations. Exhale -- count one, inhale -- keep quiet, exhale -- count two, inhale -- keep quiet. That is the only change that has to be made after three months. Then again after three months, drop

counting. So for three months, count inhalation and exhalation, for three months only exhalations, then for three months no counting -- just watch.

... Just watch the breath. Then for three months, forget watching too. This is how one should proceed -- very slowly, gradually. Within one year you will be simply surprised. Man is carrying such tremendous possibility.

But if you don't start from the very beginning, it will be difficult and more time will be wasted. This is my observation -- that many people start meditation, but they drop it because results are not coming, so they get fed up. So one should proceed very scientifically -- this is the procedure.

If you proceed this way, within three months there will be definite results, and then you can drop a little -- half the process is dropped. You don't count inhalations -- now you are getting beyond the technique a little. After six months you drop counting completely -- you are getting even higher. Then drop everything after six months -- even watchfulness. You simply sit. Sitting silently, doing nothing -- that is what Zazen is. That is the peak.

So let it be a one-year programme, and don't be in a hurry.

... Only once a day -- forty minutes will do. But if you have time and you can do it twice, perfectly good. Mm? You can never do too much meditation.

And what about your sannyas?

[The seeker replies: I think it would make life too difficult for me in the West to have to wear orange all the time. And I don't think that I could find a job, and I think it would cut me off from a lot of people -- a lot of my friends and family. It would make it harder to relate to everybody -- that's the main reason. Also I don't know that much about the movement yet to be sure that I want to be in it.]

These are not the true reasons -- these are rationalisations... think about them. These are tricks of the mind. Whatsoever you want to do, you find a reason for -- that it will be difficult to find a job, that it will be difficult to relate to people, that it will be hard on your friends. I have not seen it happen -- and I have so many sannyasins in the West. Neither is getting a job difficult nor relating -- in fact they relate better because they love more.

But there is something else inside.... You cannot simply say that you are afraid, so fear takes a garb, a rationalisation -- that this will be very difficult.

First you have to relate to yourself -- only then can you relate to anybody. Otherwise it is just a game that one goes on playing -- and a meaningless game. The first contact has to be with your interior, and then you will be able to relate with people.

Orange clothes cannot prevent you -- only one thing can prevent relationship, and that is if you are not related to yourself. The whole effort of sannyas is to make you capable of relating with yourself, then everything follows.

So think about it... brood on it. Those are not the real causes, because otherwise so many people couldn't do it. You are not the first Westerner here, mm? So that cannot be the reason. There must be some other reason -- some other fear. So find it and then encounter that fear.

And the second thing: it is not a movement; it is not a mission. These orange people are not part of any religion. They are not creating a church, and they don't believe in any dogma -- because I have none. They are related to me -- they are not related to each other really. They are not part of an organisation -- they are related to me. Just as the spokes of the wheel are related to the hub, so is their relationship to me. They are sharing something with me. It is a personal relationship.

It is just as Jesus' disciples were related to him -- they were not Christians; they were simply related to Christ. It was a personal relationship... a love affair.

Sannyas is a love affair. Somebody who has fallen in love with me and wants to share, wants to move with me for a little while if it is possible, wants to linger with me a little longer. It is not a movement at all, and it has nothing to do with any organisation; it is not organisational.

The approach is totally personal. I believe in individuals, and I don't believe in organisations. Each organisation has proved fatal to religion.

So these people are simply related to me, and they are not part of any movement. They are not fighting against any religion, any sect or any tradition, and they are not worried about the society. They are not trying to change the world -- they are not concerned with it at all. They are only concerned with celebrating with me for a few moments.

Think about it -- because one can miss that celebration... one can miss some great opportunity. And whenever love knocks at your door, open the door and drop fear.

When I invite you to sannyas, it is simply love knocking at your door. You can say 'No' and I will say, 'Thank you' -- there is no problem about it. You can perfectly well say 'No' and be here -- but you will have missed an opportunity.

[The seeker asks: Is the taking of sannyas necessary for love?]

Sannyas is not necessary for love, but once you are in love many things become necessary. And if you are in love with me, you have to do many crazy things! (laughter) Sannyas is one of the crazy things. It is almost mad! And I have no rationalisation for it -- nothing. I don't argue for it... I don't say that there is any argument for it -- there is none. It is simply a crazy affair.

I am mad, and those who are mad would like to join hands with me. So if you are mad enough, you can take sannyas right now, otherwise you can think a little.

[Another visitor says: I'm a biologist. But I think one can be meditative about science too...]

One can be. In fact a scientist can meditate better than anybody else, because when you have gone to one extreme, it is very easy to move to the other extreme. It is just like the pendulum of a clock: when it is going to the left, it is gaining momentum to go to the right. So when one becomes very very rational, one is gaining momentum to be irrational. And if a scientist really goes far into his scientific outlook, one day he will become religious.

In his last days, Albert Einstein started becoming more and more religious... started feeling more and more for religion. Only a mediocre scientist never becomes religious. A mediocre man is one who never goes far enough. If you can go far enough in any direction, one day or other you will swing to the other polarity -- that comes naturally. A man who has been thinking very logically, is very logical, one day comes to see that logic itself is illogical.

If one goes deep into logic, one comes to a few axioms which have simply been accepted -- have been accepted with no foundation to them. The whole structure is very logical, but the foundation is illogical. If one goes deep into mathematics, one finds that mathematics is an invention of man. That's why it is so scientific -- because it has nothing to do with life. Mathematics is a purely human invention -- that's why it is so pure a science, because existence does not interfere in it. But then become aware of what you are doing. You are playing a game! You invent your laws, you invent your premises, you invent your structure, and you play a game. And one who has been playing a game is one day bound to become aware that there is more than this game.

A biologist working continuously on biological problems is bound to become aware one day of asking himself; 'Who am I?' Because no biology can reveal it. Who is this one who is searching? Man can create many mechanisms, can create almost as perfect a mechanism as the mind, can create a beautiful computer -- but no computer can create a human mind.

One day this idea -- who are you and who is it inside you who has created such a perfect thing -- will arise.

There is an anecdote in Ramakrishna's life.... He was a very rare being... very simple, uneducated. A great logician came to see him who was very well-known all over the world. His name was Keshava Chandra Sen and he was famous for his argumentative-ness. He came with his followers and he was absolutely certain -- and rightly so -- that he would defeat this illiterate man.

He argued beautifully that there is no God. Ramakrishna listened to him very attentively, and he enjoyed it -- Ramakrishna enjoyed it tremendously. When Keshva finished, Ramakrishna simply jumped up and hugged him and said, 'So beautiful!'

Keshava was very puzzled. He said, 'What is the matter with you? I came to fight and argue with you, and you don't argue with me. Why?'

Ramakrishna said, 'In fact, looking at you and seeing such beautiful logic, seeing such beautiful argumentativeness, I have got more proof for God ! If there is no God, how is this beautiful consciousness, this beautiful mind, possible? You are proof, Keshava.'

Keshava relates in his autobiography that he became dumb! Suddenly all his logic disappeared. This man was tremendous! He had never thought that arguing against God would become proof of God, but

Ramakrishna had said that such beautiful intelligence would be impossible if there were no God.

The whole of scientific research is going to culminate ultimately in a religious upsurge in the whole world, because every scientific invention, every discovery, simply proves the infinite capacity that is hidden behind the human mind. Reaching to the stars simply proves that our hands are not small -- our reach is vast. We must be vast! Maybe we are confined to a very small body and to a very limited mind, but even with a limited mind we are doing so many miracles.

Just go on in your scientific work and start meditating, mm? There is no contradiction. In fact in life there is never any contradiction. Everything can lead to everything else -- it simply depends on you.

My observation is that people who are priests, popes, shankaracharyas, religious people, are the most irreligious people in the world because religion has not been a discovery for them. They have not worked for it, they have just borrowed it -- it is almost a business to them.

Scientists, poets, painters, musicians, who are not really in any way related to religion, are more religious, because religiousness is nothing but a capacity to wonder, a capacity to praise. And how, if you are looking into life, can you remain without praising it? How miraculous it is!

And praise becomes proof. If you start praising, one day it becomes the proof of something hidden.

A wondering consciousness is all that is needed. An unprejudiced consciousness is all that is needed -- and the whole scientific training is for that... that one should be unprejudiced. One should not be a Hindu, should not be a Christian, should not be a Mohammedan. One should not have any concepts... one should not carry any a priori ideas -- one should experiment and see. One should believe in the fact and not in any sort of fiction.

Religion is something that is hidden behind the fact. It is not in the bible, it is not in the koran -- it is hidden behind existence. Behind every fact it is throbbing there.

So if you really go deep into the fact, one day or other you are certain to come upon God. You cannot escape!

So meditate here, and come next time for a longer time. Much is possible!

[A sannyasin returning from the West says he is confused because: I was with you in Bombay two and a half years ago. I find myself back here, but somehow the magic isn't there, and it feels odd that I'm back.]

Wait... the magic will come with a flood. It always happens.... The magic is there -- you have simply lost the eyes that can see it. The magic is there -- more than before -- but you can see only that which you can see. You have lost some innocence.... And sometimes it happens that just by experiencing something, we become experienced and the innocence is lost.

For example, the first time you came to me, I was something new. Now you come with an expectation -- and that is destroying the whole thing. Now you have a fixed idea about me. And I am never fulfilling anybody's ideas -- never! -- because I go on changing.

I am not dead! When I am dead, you can have expectations from me and they will always be fulfilled because there will be nobody to change.

That's why whenever a person like Christ or Buddha dies, the religion grows by leaps and bounds. It becomes a great force... millions of people join it. Why? Because now Buddha is predictable. Now you can have Buddha according to you.

When you came for the first time, you had no expectations about me. You were completely unknown to me, I was unknown to you. You had come with innocent eyes. Then there was magic!

This magic has nothing to do with me -- that magic has nothing to do with you. Whenever there is an innocent state of mind, the magic is there.

Look at a rose flower with innocent eyes and the magic is there. Look with eyes full of knowledge, and the magic has disappeared. Science has destroyed much magic in the world because science has given people knowledge, and people think that now they know. Nobody knows anything! That they know is just a false idea. Now they know what is what so the magic is gone, and with the magic, God has disappeared from the world. Not that He has disappeared -- how can He? He is there just in front of your eyes -- but you have become knowledgeable. That is creating the trouble.

Sometimes it happens that our eyes are clouded by our expectations. Then you look for something... you want to repeat some experience. You want me the way I was two years ago. How can I be? You come with your expectations, fixed ideas -- and nobody is ever going to fulfill them. I will go on changing -- I am not predictable. And if you come without expectations, suddenly you will find that the magic is there... more

than before. It is always there.... But it takes a little time.

Just meditate, dance in the music group, sing, and forget your past. What happened two years ago, forget it ! Much more is going to happen. Don't cling to it. Don't ask for repetition, because life never repeats.

They say that history never repeats -- that's not right. History always repeats, because history is made by fools, and fools are very repetitive. Politicians and generals and warmongers -- they are the most stupid people in the world -- they cannot do anything new, they simply go on repeating. But life never repeats... life is pure eternity. Why should it repeat anything?

It will take a few days. Once your past experience has been dropped and you are again fresh and new, the magic will arise and explode in you. It is natural -- it happens to many people. Nothing to be worried about.

And confusion is part of life. Only dead people are never confused. They are certain -- but their certainty is worthless. Confusion is more valuable. It simply says that you are still alive... you are still growing. There is still possibility in you -- that's what confusion means. You would like to commit suicide. You don't want confusion -- you want certainty. Certainty means committing suicide, so once and forever, one is finished.

I am not going to give you any certainty. I am going to give you clarity -- not certainty. And this is the difference: certainty is against confusion, clarity is not against confusion. Clarity always finds a way through confusion -- it is not against it.

Certainty is against confusion, certainty never allows any confusion to take possession of you. It is so afraid that it simply avoids it, it escapes from it -- then of course one remains stupid and mediocre. I am for clarity, not for certainty. And each new confusion has to be welcomed, because each new confusion will bring a new challenge to you to be more clear, to have more clarity, to have more transparency.

I am not here to give you any belief -- hence I go on contradicting myself. I don't allow you any foothold because I don't want you to cling to any foothold. The moment I see that you are settling, I take the earth away from you. Of course you fall in a heap and you are confused. You collapse and you become angry -- you want to settle. Look at this !

The mind always wants to settle -- life always wants to love. Life is movement -- the mind is a stagnant pool. Life is river-like.

It is your mind that wants to remain in a stagnant state -- that is creating the trouble. Life wants to move -- so there is a struggle.

You are all for the mind, unfortunately. You should not be -- you should be for life. You should say, 'Okay. If there is confusion, good! That means that my old ideas are shattered, my old beliefs are gone. Now I will have to find some new vision. I have to move. This house is no more my house -- I will have to find another. I no more belong to this state of mind -- hence the confusion.' But good -- confusion is very throbbing!

Do a few groups here, mm? And make these four months here four months of tremendous engagement. And wait -- the magic is going to happen to you. Just wait....

Snap Your Fingers, Slap Your Face and Wake Up!

Talks given from 1/6/79 to 30/6/79
Darshan Diary
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Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #1

Chapter title: None

1 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906015	
ShortTitle: WAKEUP01	
Audio:	No
Video:	No

Satyo Dorothee. Satyo means truth; Dorothee means a gift of God.

Truth is never an achievement; one cannot seek and search it. Seeking is a sure way of not finding it. Search and you will miss, because the very idea of searching, seeking, is rooted in desire, and desire is the barrier.

Truth happens when there is no desire in the mind. When the mind is utterly desireless, then truth comes. It visits only when desire has left it. Not only the worldly desires but the desire for truth also should leave. Not only desires for money, power and prestige, but desire for God also is a barrier. The object of desire is irrelevant; desire itself is the problem.

Truth is a gift for those who have dropped desiring. In those rare moments when the mind is without desire there is such silence, such receptivity, that one cannot imagine it, one cannot dream about it. It is utter silence, because all noise consists of desires. In that silence is benediction. That silence is truth.

Deva Wolfgang. Deva means divine; Wolfgang means the walk of the wolf. But because each thing is divine, even the walk of the wolf is divine; because each being is divine, even the wolf is divine. The animal has not to be destroyed; the animal has to be raised to the divine.

And we have all wolves within us. We come from the world of the animals. Charles Darwin is perfectly right, that man is an evolved form of animals. But he ends there; that's where he is wrong. Man is not yet arrived; it is on the way. Man has come from the animals but has to go to God too. Man is only a passage for the animal to attain the divine, a bridge stretched between the animal and the divine.

Animals are perfect in a sense: they are born as they are going to live their whole life. Man is not perfect in that sense. He is a becoming, a changing, a flux. He can fall below the animals; he can rise above the angels. Both possibilities are there. It all depends how you use the opportunity of life.

If one goes on looking outside one's being, one goes on falling below. The moment eyes turn inwards, we start rising above. Inwards is synonymous with upwards, outwards synonymous with downwards. The animal has no inside look, the animal cannot look within; that is his limitation. Man is free to look within; that is his glory. But one has to choose. One may not choose; one may go on looking outwards. Then one is man only physiologically but not spiritually.

Sannyas is a step towards the inner world, towards your interiority. It is turning in, and the moment of turning in is the moment of meeting God.

Deva Erich. Deva means divine; Erich means always powerful. God is always powerful; everything else is momentary. Except God, nothing is always powerful. Everything rises, falls; the tide comes and ebbs. Nothing remains eternally the same except God, so those who are not rooted in God remain driftwood, just at the mercy of the waves and the winds. They don't have any destiny; their life is accidental. The accidental life cannot know the essential; and to know the essential is to know oneself. And by knowing oneself one comes to know existence and its mysteries. The lock is hidden within you. Unless that lock is unlocked, existence remains a secret.

Sannyas is a key, a master key, to unlock your inner being. And the first step will be surrender to God. Think yourself as nothing: God is all. Let this be your meditation and prayer: efface yourself, simply disappear. In that emptiness the divine descends. That emptiness is a must, because only in that space God can happen.

And with God you are also then eternally powerful. With God you are immortal. Without God there is death; with God there is no death. Without God one is only a body; with God one becomes a soul.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #2
Chapter title: None

2 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906025
ShortTitle: WAKEUP02
Audio: No
Video: No

Prem Ellen. Prem means love; Ellen means light. Love is the only light there is in life. Love is the inner light. It needs no fuel; it is eternal. It is not caused by anything, hence it cannot be turned off. Anything that can be put on can be turned off. It is simply there; you cannot put it on, you cannot put it off. This light, this love, has not to be invented but only to be discovered or rediscovered.

And sannyas is nothing but an inquiry into this inner world of love and light. They are two aspects of the same phenomenon: when you look in, it is light; when you share it with others, it is love. When you are alone with it, it is light; when you communicate it to others, it is love. Light communicated is love; love burning inside as an alone flame is light.

And this is the whole quest of humanity, to discover it. Once you have discovered it all fear of death disappears, because then there is no death. And all fear of darkness disappears because then there is no darkness either.

The experience of the light is so tremendous that people have given it names: God, nirvana, enlightenment, moksha. It is so huge that no ordinary words can contain it; hence every language has invented words for it. God is not a person, neither is nirvana a place. These are different names for that experience of light.

When it explodes within you it is so much, uncontainable, inexpressible, inexhaustible, that one is simply drowned in it, one is simply drunk with it, and drunk forever. There is no coming back; once gone into it one is gone forever.

Anand Rene. Anand means bliss; Rene means reborn -- reborn into bliss.

Jesus says: Unless you are born again you will not enter into my kingdom of God. He is talking about a spiritual death and a spiritual birth. But the birth can come only if death precedes it. The resurrection is possible only if there has been a crucifixion. One has to die to be born again.

Death and birth are very potent symbols. And when we are talking about birth and death we are not talking about ordinary birth and death: we are talking about the death of the ego and the birth of the non-ego. Ego is misery; non-ego is bliss. To be confined in the ego is to live in a prison cell, in darkness, in hell, isolated from the whole of existence and its mysteries and its celebration.

To live as a no-ego is to live openly, under the sky and the stars, with the sun and the moon and the wind and the rain. To live as a non-ego is to become part of this eternal celebration that goes on and on. Unending celebration it is, with no beginning and no end.

But the risk has to be taken: the ego has to be dropped, the ego has to be crucified. And that's what sannyas is all about: a death and a rebirth.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #3
Chapter title: None

3 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906035	
ShortTitle: WAKEUP03	
Audio:	No
Video:	No

Deva Ageho. Deva means divine; Ageho means homelessness.

Life has no security; it thrives in danger. It has no safety; it is possible only in danger. Death is safe and secure; life is a risk. Hence those who really want to live have to take many risks. They have to go on moving into the unknown. They have to learn one of the most fundamental lessons: that there is no home; that life is a pilgrimage, no beginning, no end. Yes, there are places where you can rest, but those are just overnight stays and in the morning you have to move again. Life is a constant movement, it never comes to any end; that's why life is eternal.

Death has a beginning and an end. But you are not death; you are life. Death is a misconception. People create death because they long for security. It is the desire for security and safety that creates death, that makes one afraid of life, that makes one hesitant of moving into the unknown.

Life's only nourishment is risk: the more you risk, the more alive you are. And once you understand it, not out of despair, not out of helplessness, but out of meditative awareness -- once you understand it you are thrilled by the sheer beauty of its possibility.

Life is something impossible. It should not be but it is. It is a miracle that we are, that trees are, that birds are. It is really a miracle, because the whole universe is dead. Millions and millions of stars and millions and millions of solar systems are dead. Only on this small planet earth, which is nothing -- if you think of its proportion it is just a particle of dust -- life has happened on it. This is the most fortunate' place in the whole of existence. Birds are singing, trees are growing, blooming, people are there, loving, singing, dancing. Something just unbelievable has happened.

To become aware of it, to welcome it, to rejoice in it, is sannyas. To trust it is sannyas. To go with it with no idea where it is leading is sannyas. To be surrendered to it is sannyas.

Man can accept homelessness in despair; then one misses the whole point. That is where existentialism has missed the whole point: Heidegger, Sartre, Camus, they all have missed the point. They came very close, very close they were; the truth was just by the corner. They were as close as any Buddha, but they missed. Instead of becoming blissful they became very very sad that life has no meaning, that life has no goal, that life has no security. They became very much shaken; it was very shattering.

Buddhas have also come to the same conclusion, but rather than becoming sad they jumped into the unknown. They surpassed all boundaries. They accepted as life is. They accepted that it is the very nature of life; there is no point in feeling frustrated. And they understood that it is beautiful that life is insecure, because then there is a possibility to explore, then there is a possibility to invent. Then there is a possibility to come across the new; then there is a possibility of surprises. If everything was secure, certain, guaranteed, destined, there would have been no thrill and no dance.

Buddhas have danced! Seeing the incredible happening, seeing the miraculous happening, they have rejoiced. Jesus says again and again to his disciples: Rejoice, rejoice! I say again and again, rejoice!

And that's my whole teaching. I don't give you a goal, I don't even give you a sense of direction. I simply make you aware of the facticity of life, what it is, how it is. Fall in tune with it. Go along with it, with no personal, private desires, with no ideas how it should be. Let it be as it is, and you relax. That

relaxation is sannyas, and that relaxation brings one to God.

God is nothing but your heart exploding in total rejoicing, your being radiating with the rhythm of existence. God is not somebody that you will see and encounter. It is disappearance of your self-obsession; it is disappearance of the ego. It is a melting: the ice of the ego melts and you become one with the ocean. That oceanic feeling is God.

God cannot be worshipped. One can become God but one cannot worship God. All worship is false, all worship is futile. Become gods! -- less than that won't do. And we have the seeds within us.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #4
Chapter title: None

4 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906045
ShortTitle: WAKEUP04
Audio: No
Video: No

Gian Carlo. Gian means God's gracious gift; Carlo means a man. To be a man is God's gracious gift. It is no ordinary happening. It is very rare, unique, because in this whole universe where millions of solar systems exist, it is only on this small planet earth that life has arisen. And life has millions of forms, from the lowest amoeba to man.

Man is the highest expression of life, the highest reach of evolution. Man is a great hope, a promise to be fulfilled, a destiny to be attained. Just by being born as a human being we don't become human beings. It needs great effort to become a human being.

To be human is the whole art of religion. It has nothing to do with the divine, because if a man is really human he is bound to be divine. Divine comes as a consequence: when the human flower has opened the fragrance that arises out of it is divine. Man contains God within him.

Once we become aware of this immense potential a great challenge arises in life. Then each step has to be taken very cautiously. Then each moment is precious. One can miss, that is the danger. But if one is alert there is no need to be worried. One cannot miss if one is alert.

Man misses because of unconsciousness, hence consciousness has to be developed. Each small act, each ordinary act, has to be the focus of your consciousness. Eating, walking, sitting, but remain alert. Awareness has to be spread over your twenty-four hours' life.

I am including even your sleep. First begin being aware while you are awake. Then the second step is become aware while you are dreaming. And then the third and the final step is become aware while you are fast asleep, not even dreaming. When a man is capable of becoming aware in profound, dreamless sleep, he has arrived home.

Anand Narayani. Anand means bliss; Narayani means a goddess -- a goddess of bliss. That's what we are meant to be -- gods and goddesses of bliss. And if we are not it is simply because of our own foolishness; it is simply because of our own misunderstanding of life. We are responsible. Nobody is preventing us from becoming what we are supposed to be except ourselves. We are the only enemies. The whole existence is friendly towards us, but we are not friendly towards ourselves.

We have been taught to condemn ourselves; we have been taught that we are worthless. We have been told in thousand and one ways that we are dirt, and that has become part of our conditioning.

The first step in sannyas is: respect yourself, because if you don't respect yourself you cannot respect

anybody else in the world. Not even God can be respected, because even God comes number two; number one is you.

Love yourself. If you can't love yourself you cannot love anybody else. And if you cannot love yourself, who is going to love you either? And when there is no love and no respect for one's being, life becomes a desert, because it is only through love and respect that one makes a garden out of one's being, that one starts learning how to play on one's own heart's harp. Then one starts learning how to be more and more poetic, graceful, aesthetic, sensitive... because life is such a great opportunity, it has not to be missed. It is such a treasure, it has not to be wasted.

So the first step and the most fundamental step is: love yourself, respect yourself. And that does not mean that become an egoist. Loving yourself is not creating an ego. The trees love themselves and there is no ego; and the birds love themselves and there is no ego.

Ego arises not out of love for yourself but out of comparison. When you compare with others, ego arises. Then ego can have two sides: either you will suffer from inferiority complex, that is the one side of the ego, or from superiority complex; that is another side of the same disease. But both arise out of comparison.

So when I am saying love yourself, I am saying simply as if you are alone here in the whole of existence. There is nobody else, so there is no possibility of comparing. Respect yourself not comparatively; simply respect yourself, just respect yourself. And in that respect you will respect life because you are life, and in that love you will love life because you are life. And in that love and respect you will respect and love the whole existence.

That's what prayer is all about, but it can arise only if you move in the right direction. Loving oneself, respecting oneself, is the right direction. And one then starts growing naturally.

Growth is not something which has to be forced upon one. We have only to create the context and the growth happens. You put the seed in the soil, you put on the manure, you water it, and you wait. You have created the context, you have created the space for the seed; now it is for the seed and its nature to sprout. And it will sprout in its time and it will grow. You need not pull it; it will grow on its own.

Growth is not an effort; it is an effortless, natural phenomenon. All that is needed is creating a right space, a right context. That's what sannyas is all about.

[To a sannyasin, returning after four years:]

Be very relaxed while you are here. Don't make it a tense affair. Move slowly; there is no hurry. Speed is more or less a hindrance and never a help. And the modern mind is too much speedy. And because of that tremendous craziness for speed we go on missing all that is significant.

Instant coffee is possible, but instant God is not possible, so if one insists that "I would like only that which is instantly possible," then only one will have coffee and no God. Then life becomes trivial, mundane; and it is a sacrilege to destroy life in small things.

Life has such immense potential that it can reach to the ultimate peaks of joy, ecstasy, celebration. It is not only for small things. Small things are good in their own place; I am not against coffee. Coffee is perfectly good in its own place, but coffee is not all.

Just keep that in mind. Be very relaxed, and much will happen. The slower you go, the faster you reach. The faster you try to go, the more impossible it becomes to reach. So just imbibe the spirit of relaxation. That is my flavor.

Do all these groups, do meditations, but playfully, as if nothing is to be achieved out of them. They are not means to some end but ends unto themselves. Then great things happen and unexpectedly they happen. In fact all great things happen unexpectedly.

[To a sannyasin, on her first visit:]

Just be here and feel at home. That is the most important thing: to feel at home here. Don't feel as a visitor. And then things start happening, but they always happen when you are at rest, at home. So forget for these six weeks all time and everything else. This commune is your whole world for these six weeks, as if nothing else exists, as if the Third World War has happened and only these crazy orange people are saved and everybody is gone! And that is very much possible; it may happen. And then live as if only these are the people and this is the world; and there is no other world and there is nobody else.

Then on its own accord a rhythm starts arising in the deepest recesses of your being. That rhythm is God, that rhythm is freedom. That rhythm is the truth, the truth of all truths, logos, Tao.
And next time come for a longer period. Good.

[Another sannyasin, on his first visit, says: I've been having a pain in my heart since I've been sitting here.]

Mmm! That's a good sign -- feel fortunate -- because to feel pain in the heart is to feel love. When love is too intense it feels like pain; it is not pain. It is not a heart attack; it is a love attack. But they both appear almost the same in the beginning.

Any intensity becomes unbearable, and love is the most intense thing possible in life. And it rarely happens, very rarely, so we remain unaware of the possibility that the heart can feel pain in moments of joy, in moments of intimacy. People have become completely oblivious of their hearts. They live in the head, and if they know of anything they know only of headache. Heartache, the very word has gone out of use; you never hear it. Headache of course is there, but heartache...

This is heartache, and it is good. Accept it joyously. Allow it, don't repress it; because the natural tendency of the mind is to repress anything that is painful. By repressing it you will destroy something that was growing. A sprout was coming out and you will destroy it; a door was opening and you will close it. A vision was just on the way and you will turn your back towards it.

Allow it; not only allow it, welcome it. Not only welcome it, rejoice and dance with it. And then a miracle will be felt: the pain will disappear and for the first time you will feel a new kind of pleasure. It is the transformation of the same thing. The heartache will disappear and for the first time you will feel heartfulness -- otherwise the heart remains empty -- a kind of overflowing love, not addressed to anybody in particular.

Love always begins in a particular context. For example, your heartache has started because of me, but that is just a triggering point. Once it is triggered, then it loses that context of two. Then it is not a question of I and thou; then it is simply there, not for somebody in particular but simply there for all that is -- for the trees and the sun and the moon and the rivers and the mountains. Then it is simply there; and when love is simply there unaddressed, it is prayer, it is meditation. But in the beginning it always starts as a pain. But you are blessed, so dance with it, sing with it...

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #5
Chapter title: None

5 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906055
ShortTitle: WAKEUP05
Audio: No
Video: No

Deva Thomas. Deva means divine: Thomas is the name of one of the apostles of Jesus who has come synonymous with doubt, because he doubted. He was one of the most beloved disciples of Jesus. But doubt is very natural. It goes only by and by, very slowly. We are born with it. Jesus loved him tremendously; he loved Jesus, but still the doubt persisted. The doubt persists to the very last.

Your name will mean divine doubt. Ordinarily doubt is never thought to be divine. All the religions of the world have been against doubt. I am not against it. I am not against anything at all, because my

observation is that whatsoever is given in life is significant. All that is needed is to know the art of using it. Doubt can become a door to the divine, rightly used.

And if doubt is condemned, rejected, repressed, then you will never attain to trust; it is impossible. At the most you will attain to a kind of belief. But belief is impotent; trust is potent. Belief is dead; trust is alive. Belief is borrowed; just to repress the doubt you have borrowed belief. You are sitting on the doubt pretending to believe, but you know perfectly well that it is all pretension.

You can deceive the whole world, you can even deceive yourself, but you cannot deceive existence, you cannot deceive God. He will see the doubt deep in your heart. Your belief systems will not in any way be able to prevent him from seeing the doubt that you are hiding.

The doubt has not to be repressed; it has to be transformed. The doubt is the seed of trust. Doubt totally, doubt intelligently. Doubt with all the power that you have, and you will be surprised: the more you doubt, the more you are coming closer to trust. The more you question, the closer you are to the answer -- obviously, naturally. If your questioning becomes deep, intense, then the goal of your quest is not far away. When the question is so tremendous that you become the question mark, immediately, instantly, the answer arrives. And that answer brings trust; that answer is trust.

Trust comes not against doubt but through doubt, just as the morning comes not against night but through the night. The night is the womb for the morning; it grows in the night's womb. Trust grows in the womb of doubt.

Use whatsoever God has given to you: doubt, anger, sex, greed. All that has been given to you has to be used and has to be transformed. It contains infinite potential in it. Anger transformed becomes compassion. Greed transformed becomes sharing. Fear transformed becomes love. And doubt transformed becomes trust. Hence I call doubt also divine.

Deva Prabhato. Deva means divine; Prabhato means morning -- a divine dawn, a divine morning.

Sannyas is a beginning of new life. It is not continuity with the old; it is a discontinuity. You have to think of yourself from the very beginning again, from ABC, as if the past had never existed. Simply drop it, and not in pieces but wholesale. Drop it in toto! Simply disconnect yourself from it, just like A snake slips out of the old skin and never looks back.

Think of this moment as your real birth, and then things are very easy. It is very difficult to renovate an old house; it is easier to make a new one. And howsoever you renovate an old house it remains old. You can paint here and there and you can do few things here and there, but the total structure, the quality, the flavor, remains that of the old.

I don't believe in renovation. I believe in destroying the past completely and starting from ABC, fresh and new. That s what sannyas is all about: it is a death, death of the old, death to the old; and a birth, birth of the new, birth for the new.

Rambhajen. It means a divine song, the song of God. Each being is a song of God: unique, individual, incomparable, unrepeatable, but still coming from the same source. Each song has its own flavor, its own beauty, its own music, its own melody, but the singer is the same. We are all different songs of the same singer, different gestures of the same dancer.

To start feeling it is meditation. Then conflict disappears, jealousies become impossible, violence unthinkable, because there is nobody else than our own reflections all over the world. If we belong to the same source, just like all the waves of the ocean, then what is the point of conflict, competition, feeling superior, inferior, and all that nonsense? Nobody is superior and nobody is inferior: everybody is simply just himself or herself.

And everybody is so unique that there has never been any other individual like you before and there is no possibility of ever there being an individual like you again. In fact you yourself are not the same for two consecutive moments. Yesterday you were a different person, today it is just somebody else. Tomorrow, one never knows.

Each being is a flux, a constant change, a river flowing. Heraclitus says you cannot step in the same river twice. And I say to you, you cannot step in the same river even once, because the river is constantly flowing. And the river represents life.

It is tremendously significant that each individual is unique. Then all complexes of inferiority and superiority can simply be dropped. Then there is no point of carrying an ego and the weight of it. And the weight is too much -- it is killing people! And if there is no point of carrying the ego, there is no need to

become humble either. Because the whole effort of the so-called religious to become humble is nothing but because of the ego. It is a long shadow of the ego; it is the echo of the ego.

A man of understanding is neither an egoist nor he is humble. He simply is. You cannot say that he is an egoist or an anti-egoist; those words don't apply to the man of understanding at all, because he lives incomparably. He simply lives authentically. And to live authentically, to live simply, naturally, as you are, without imitating anybody, is to allow God to sing wholeheartedly through your being.

God wants you just to be that which you are and nobody else. If he had wanted you to be a Jesus or to be a Buddha, he would have created a Buddha or a Jesus. He is not a fool -- he would not have created you! He has created you because he needs you. Jesus is not needed any more, Buddha is not needed any more. You are needed!

Feel it, imbibe this spirit. The deeper it goes, the deeper it will color your being into the color of sannyas. The change of the outer dress is only symbolic; the change has to happen within. And in India orange is the symbolic color of the spring, because in the spring all trees bloom and the forests become orange. The color orange has to penetrate your very being. Your very being has to enter into the world of spring, of song, of dance, of celebration.

But remember one thing: you can only celebrate yourself and nobody else. And that's what is needed. That's what I teach: I teach you to be yourself.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #6
Chapter title: None

6 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906065
ShortTitle: WAKEUP06
Audio: No
Video: No

Anand Gopi. Anand means bliss. Gopi is a very significant word; it comes from the tradition of the devotee.

There are two paths: one is of knowledge, wisdom, meditation, and the other is that of love, devotion, surrender. The word "gopi" belongs to the other tradition, the tradition of surrender. Literally Gopi means the beloved of God.

On the path of devotion only God is the man; everyone else is feminine.

And everybody is desiring, searching, seeking the lover. Krishna represents the lover and Gopi represents the beloved. The search is not through mind but through heart. The search is not through effort but through surrender, total surrender. So slowly slowly teach her the way of devotion, of love.

Anand Diane. Anand means blissful; Diane means day, bright as the day. In ancient mythology Diana is the goddess of the moon; it represents light. So your name will mean blissful light, blissful day, blissful goddess of the moon.

Night is when we are unconscious of our own self; day is when we become aware of who we are. Darkness exists not outside you, it exists deep inside you. It is a kind of sleep, unalertness. It helps us in certain ways, it protects us in certain ways; that's why we cling to it. It keeps us unaware of many things which are dangerous, and we are afraid of those things.

For example, our unconsciousness keeps us oblivious of the fact of death. It happens every day: somebody dies, each moment somebody is dying somewhere, but still those who are alive, they go on living

as if they are not going to die. It is very comfortable to keep this belief, that it is always the other who dies. It keeps you consoled. Otherwise life will become so frightening if the idea arises that, "I am going to die; when everybody is dying, I am going to die." Your whole life's dreams and projects will be shattered. "Then what is the point of accumulating much money? If I am going to die, and death can come any moment, then what is the point of becoming very famous in the world? If one day I will be just dust and nothing else, then how does it matter whether I was rich or poor, famous or unknown?"

Our whole life's projects depend on our unconsciousness of death. We can go on dreaming beautiful dreams. Of course dreams need sleep, and we are in a metaphysical sleep, in a metaphysical night.

To be initiated into sannyas is taking a step out of the night; it is taking a risk towards the day. It is a prayerful inquiry towards the reality of life. If it contains death, then it is okay -- then it contains death. If there is death then there is death, and we cannot deny it; and by denying we cannot destroy it.

To become a sannyasin is to take a great step; from the secure, comfortable darkness it is coming into the bright day. In the beginning you will be dazzled, you will feel dizzy -- but only in the beginning. As you become accustomed to the light, as you become accustomed of the truth of life, you will be surprised that you were unnecessarily afraid and clinging to darkness; because there is no death. Life is eternal; death is only an episode in life. It is not an end of the life; it is just a change of the garments.

We go on and on. We have been in many many bodies; the moment they become useless we drop them. And the ultimate goal is to come to a point where no more any body is needed. So we can live in the universal, formless, bodiless, because then we will be as vast as the sky and as free as the clouds and as blissful as only total freedom can be. We will be oceanic.

The body is bound to die, but not you -- you are not the body. To know it is the beginning of the day. To experience it is to become part of God.

Deva Gary. Deva means divine; Gary means a mighty warrior. Your full name will mean a divine, mighty warrior.

One can fight for oneself; then one is undivine, then all fight is an ego-trip. And people are fighting for themselves. Their fields are different: somebody is fighting in the market and somebody is fighting in the politics and somebody is fighting in some academy, but it is the same fight. The ego wants to prove itself superior to others, because the ego suffers basically from an inferiority complex. Because deep down there is inferiority complex, it projects itself as superior. And it tries to prove that its projection is real by accumulating much money, by having much political power, by having many academic degrees. It tries to prove to itself and to the world that that feeling of inferiority was wrong: "I am a superior man."

But this paradox has to be understood: that only inferior people try to prove themselves to be superior. The real superior man is one who is utterly unaware of his superiority. The real superior man is one who knows nothing of comparison, who never compares -- because he knows one thing, that he is himself and there is nobody like him, hence all comparisons are false and impossible. You can compare only two similar things; you cannot compare two dissimilar things. And each individual is so unique; it is incomparable. Hence there is no need to project some idea of being superior.

And the moment this is understood, superiority and inferiority both disappear from your mind, and with them disappears the last trace of self, ego.

Then a totally new kind of fight starts in life: one starts fighting for God, one starts becoming a divine warrior. Then one is simply a vehicle, just like a flute, so whatsoever tune God wants to sing, to play upon it, one is available. And if God decides to be silent and not to sing at all, one is as happy as when he sings. One simply makes oneself available to God and forgets about oneself totally. That availability to God makes one a divine warrior.

A sannyasin is a divine warrior. Of course, his fight has a totally different flavor. He is not to prove himself, he is not to prove anything. He simply lives for truth. And whatsoever is needed to sacrifice for truth he is ready to sacrifice. And the sacrifice is not done as a duty. It is done out of pure love, it is done joyfully. It is not a burden.

A sannyasin is not obliging the existence in any way; he is simply celebrating it. But he is ready to sacrifice all for his love: his love for truth, his love for God, his love for existence. If life is needed he will surrender life. But in that surrender is victory. In that utter effacement of oneself one arrives home.

Anand Dorothea. Anand means bliss; Dorothea means a gift of God. Bliss is a gift of God. We can only receive it; we cannot achieve it. And because we go on trying to achieve it, we go on missing it. Everybody

wants to attain it; everybody is seeking, searching desperately for it, and everybody is missing. And the reason is that from the very beginning the search is a wrong step.

Bliss has not to be sought as a goal. One has to be silent and ready to receive it when it comes. One has to learn patience and waiting. It comes when the time is right; it comes on its own accord. It cannot be forced to come, it cannot be bribed to come. There is no way to do anything about it. But we can create the space in which it comes; we can create the heart in which it comes. We can create the silence in which it descends from the beyond.

And that's what I call meditation: creating a space for bliss to arrive. The most fundamental thing to remember is that meditate as if it is the goal itself. Don't go on looking by the corner of your eyes for bliss to come, because that very longing is a disturbance, a distraction. Meditate for meditation's sake, and then one day suddenly it is there.

It always comes as a surprise. You cannot expect it, you cannot demand it, but whenever one is ripe it happens. Hence it is a gift of God.

[A sannyasin, recently returned, is asked if he wants to do groups. He answers: I'd rather like to go to the meditations and the lectures. They're closer to me.]

The meditations and the lectures and the groups are not against each other. It will be better if you start thinking of rather going with me. So do a few groups!

They will help your meditations, they will help your listening, they will bring you closer to me.

Everything is interdependent. Even if one part is left you will not be totally here, so don't leave anything. Whatsoever is available here is made available for a certain reason. It is going to help you in many many ways which may not be clear to you right now, which will become clear to you only later on. Retrospectively, when you will look back, then you will see that everything was interlinked, that if one link was missed then you would have missed many many things.

So whatsoever is happening here has an organic unity in it; these are not separate things. If you simply do groups and don't do meditations, your groups will not go very deep. If you simply do meditations and not groups, your meditations will not go very deep.

There are things which can be done only indirectly, and the higher a thing is, the more indirect approach is needed. You don't have the whole perspective of what is happening, so please don't start choosing on your own. If you want to choose I will allow, because I allow everything. If somebody wants to have his own way he is free to have his own way. But then later on if you miss something -- and you are going to miss something if you choose on your own -- don't throw the responsibility on me; that's how you have chosen.

But if somebody follows exactly what I say without any choice of his own, then many more things will become possible of which you are not even aware, of which you have never dreamed about. And sometimes things are done in such an indirect way because they can only be done in an indirect way; the purpose is something else.

So my suggestion is: you decide to go with me. You listen, you meditate, and you do few groups.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #7
Chapter title: None

7 June 1979 pm in Chuang Tzu Auditorium

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Dharma Farrell. Dharma means religion; Farrell means a man of courage.

Religion is possible only through courage, but usually the cowardly become religious. The temples, the churches, the mosques, are full of cowards. Their God is nothing but a projection of their fear; their prayer is nothing but a demand for protection. It is a kind of bribe. Their praise of God is not true: either they are praying because of fear or because of greed. And fear and greed are two aspects of the same coin; they are not basically different.

Hence the earth has remained irreligious in spite of so many religious people. In fact, ninety-nine percent of people are religious -- somebody is a Hindu and somebody is a Christian and somebody is a Mohammedan -- but religion does not exist anywhere. It has not yet found the right ground, a foothold, for itself.

And the reason is: the religion can arise only out of courage. It arises out of adventure. It is an inquiry into existence. The fearful cannot inquire. He needs consolation -- and lies are very confirmative and consolative. He does not care about truth, because who knows? -- truth may shatter his dreams. He may not be able to bear it. He accumulates beautiful lies around himself. He goes on decorating those lies, he goes on repeating those lies. And when you repeat constantly a certain lie it starts looking like the truth. Repetition is a way of auto-hypnosis. So the people who are thought to be religious are not religious but only auto-hypnotized.

Sannyas is a totally different endeavor. We are trying to inquire into truth. We are not believers; we are seekers. We are not in search of a comfortable philosophy of life. Our search is for the truth and we are ready to sacrifice everything for it. Our inquiry is Socratic.

And great courage is certainly needed to go into the unknown, to risk the known. But out of courage joy arises, because out of courage you become more alive. And joy is nothing but a shadow of aliveness; and sadness is a shadow of deadness.

Satyam Johannes. Satyam means the ultimate truth; Johannes means the gracious gift of God. The greatest gift of God can be nothing else but the ultimate truth -- truth as it is, not as we would like it to be; truth not as a projection of our desires but as a vision of reality. It comes as a gift, but to receive that gift, to be able to receive that gift, to be able to see that the gift has come, one needs great preparation. The gift costs nothing but the preparation costs everything.

To receive truth one has to drop all clinging with beliefs, with philosophies, theologies, religions, because if we go on believing into something we cannot see that which is. If our eyes are full of beliefs they cannot mirror truth. They will distort the truth; they will manage the truth in such a way that it fits with them.

Beliefs are very manipulative. When you believe in a certain thing you see only certain things. Your seeing is very choosy: you see only that which strengthens your belief and you don't see that which goes against it. And then you become a very very cunning interpreter. You interpret everything in such a way that it is a nourishment to your belief, to your prejudice. So the man of belief is the man of untruth.

One who wants to be able to receive that which is has to do one very fundamental cleansing: one has to put all the garbage of the mind aside -- beliefs, prejudices, concepts. That is the great preparation. It is hard, it is arduous. It is difficult to drop the beliefs, because dropping them one feels empty. But one has to become empty before one can receive truth.

Truth can come only into the inner emptiness; it needs space. Our inner being is so much cluttered with rubbish, rotten furniture of the centuries, so many scriptures and so much dust, that it is impossible for truth to find a place there. Truth is possible only in a totally empty and clean space.

And that's what meditation is all about: trying to cleanse the heart, trying to cleanse the interiority of your being. The day you are utterly empty and available, truth comes; there is not even a gap of a split second.

It always comes as a gift; we cannot purchase it. But to receive it one has to go through many many purifications.

Prem Anselm. Prem means love; Anselm means God is protection. Your full name will mean God is love and protection. It is so. We are unnecessarily worried in life, unnecessarily anxious for security, for

protection. It is unnecessary because we are already protected. No other insurance is needed; we are already insured. God is our insurance.

We are not alien to existence, we are part of it. The existence is not indifferent to us; it cannot be. How the tree can be indifferent to a leaf? It will bring all kinds of nourishment to the leaf; the leaf belongs to it. But if the leaf has a mind it may become very anxious: it is too windy... who knows? And there seems to be no protection, and it is too hot. And what about tomorrow? Who is going to take care of me tomorrow?

And that's what has happened to man: because of the mind man has created much unnecessary anxiety. And that anxiety has become a wall between man and God.

Sannyas means dropping that wall completely; living with joy, with serenity, with trust that God is love, that God is protection, that no other love and no other protection is needed, that we need not think about it. Jesus says to his disciples: "Think not of the morrow" again and again because mind exists in thinking about the morrow, mind is the tomorrow. Either it is the yesterday or the tomorrow, but it is never this moment.

And when one trusts, yesterdays and tomorrows both disappear. Then there is only this crystal-clear moment, this existential space, this now. Now and here -- these two words are the most religious words in any languages, although in churches they don't talk about now and here as religious words. But these are the most sacred, most religious, the holiest words in existence.

Live in the now and live here, because God is love and God is protection. That flavor transforms you into a sannyasin. That gives you freedom from anxiety, anguish, fear. That gives you freedom from death. That gives you freedom from future, from time. That simply makes you free to celebrate.

Anand Madir. Anand means bliss; Madir means intoxicated, drunk -- drunk with bliss. It contains my whole message: I am creating drunkards. My whole effort is to help you become drunk with God.

God is the ultimate in drugs; everything else falls short. In fact man has always remained fascinated with drugs since the very ancient times. In the oldest scripture of the world, Rig-Veda, the first drug is talked about -- soma. And they talk about it in such a way that it gives the feeling that it must be the ultimate in LSD. From soma to LSD man has remained immensely fascinated with drugs. Although all the religious priests and all the monks and all the puritans have been against drugs -- but there seems to be a certain spiritual fascination about drugs.

My feeling, my observation, is, that the desire for drugs has a certain religiousness in it. The man is searching for the ultimate drug I call God but because he cannot find God he becomes a victim of something cheap -- LSD, marijuana, alcohol. These give him only a temporary relief -- or only a temporary dreamlike experience of the unknown. They don't transform him; they only postpone transformation. But the desire is religious, the search is religious. It may have gone in a wrong direction, certainly it has gone in a wrong direction. When alcohol becomes your God it is a wrong direction. When God becomes your alcohol, that is the right direction!

Learn only one thing: that life is not a philosophical question. One need not brood about it; brooding leads nowhere. One need not intellectually inquire into its truth, because intellect is impotent.

Life has to be loved, lived, and lived with such intensity, with such passion, with such totality, that the very living makes you drunk, the very intensity of living takes you to a higher plane of existence.

If one can live life with the total heart, holding nothing behind, one takes off; one is no more on the earth. And that experience of taking off, that experience of being uplifted into the unknown sky, is the experience of God.

My teaching consists of no doctrine; hence I don't call it a teaching. It is more or less a learning, a kind of imbibement, getting permeated with me, allowing me to take you to the world that has become my abode. Helping me, cooperating with me, the impossible becomes possible. One day suddenly you are so unburdened that you simply spread your wings; you are on the wings. And that first thrill of being on the wings is the beginning of an eternal pilgrimage. It has only a beginning, and no end.

Sannyas is only a beginning, it has no end. But the essential of sannyas is to be drunk with life, love, existence, God.

[A sannyasin, arriving, says he feels afraid this time.]

That's a good sign. Something is going to happen! And remember, fear is a good sign: something wants to surface, hence the mind is afraid. The mind is apprehensive; something is coming very close. And mind becomes very much aware whenever something dangerous is going to happen to the mind. And here being

with me is very dangerous for the mind. It is tremendously beautiful for the heart, but for the mind it is a death -- a birth for the heart and a death for the mind. So it is very natural that the mind should become afraid.

The closer you will come, the deeper you will go, the more and more fear will arise. But that is how one day one surpasses fear. The day the mind dies, all fear dies. And to live fearlessly is really to live. But nobody can live fearlessly with the mind. Only when no-mind is attained one can live fearlessly.

And all these groups and meditations and my work are focused on one thing -- creation of no-mind. So we have to uncreate the mind and create a totally different kind of space I call no-mind, because no-mind is the temple of God. And it is only those who have known that space of no-mind... That has been available to very rare people, but only those are the people who have really lived, loved, danced, sang. Their life has been a celebration, and only a celebrating life is a life of prayer.

So don't be afraid of fear. Accept it, welcome it! It is a good sign -- rejoice in it!

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #8
Chapter title: None

8 June 1979 pm in Chuang Tzu Auditorium

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Anand Ryoko. Anand means bliss; Ryoko means good. Bliss is good; everything else is bad. Bliss is virtue; everything else is sin. But this has not been said to humanity.

People have been taught many things but not the truth, because the truth goes against the vested interests. It goes against the status quo. It goes against all the oppressors. Hence the truth has been always kept secret. Only very few, rare, courageous individuals have been able to steal it.

One of the greatest Masters of this age, George Gurdjieff, used to say that truth has to be stolen. One has to be almost a thief, because truth is so closely guarded by the oppressors. They don't allow anybody to know about it, because any leakage of the secret will bring revolution in the world.

And this is one of the very guarded secrets, that bliss is virtue. People have been told to be serious and sad, not blissful. Down the ages religion has become associated with seriousness. It is a lie! Religion is a dance, a song, a celebration... because only the blissful can give bliss to others. You can only give that which you have; you cannot give that which you don't have. And virtue is sharing your bliss with others.

The miserable person cannot be religious. He is ill, he is unhealthy -- how he can be religious? Religion means inner health, sanity, wholeness. The miserable person can only pretend. And ninety-nine point nine percent of your saints in the past have been miserable peopLe. And because they were miserable they wanted everybody to be miserable. They created a very negative approach towards God. They created a very pathological religion.

My effort is to bring health to religion again. My sannyasin has to be blissful. He has to make bliss his only religion.

Prem Kutira. Prem means love; Kutira means a small house -- a small house of love.

A sannyasin has to become a house of love, a temple of love: not love in the ordinary sense, as a relationship, but in a totally different sense -- as a flavor of your being, as a state of your being. Not love addressed to somebody in particular, but just being loving in general -- loving to the trees, loving to the

river, loving to people, loving to the stars.

The emphasis is not on the object of love; any object will do. Any object is an opportunity, a great opportunity, to express your love. The emphasis is on your subjective feeling: be loving. Even if you are sitting silently in your room and there is nobody, still be loving. Fill that empty space of the room with the vibe of love. Pulsate with love. Let love become like breathing: it is always there even while you are asleep.

When love attains to that height it becomes the very door to God. That height of love is prayer.

So learn how to use all possible opportunities. Don't miss a single opportunity of being loving. And the other part is: go on missing as many opportunities as possible which provoke the unloving aspect of your heart. Go on missing them. Both are available, just like day and night. And one has to find a great balance of missing all opportunities for hate and of not missing a single opportunity for love. Only then slowly slowly, in a delicate way, love grows.

What people are doing usually is just the opposite: they never miss any opportunity of hate, anger, rage. They never miss anything that is negative. Their minds are so much attracted towards the negative. Mind has a deep attraction for the negative because mind itself is a negative thing.

Just the other day I received a book a man has written against me. In the book he writes that he agrees with me about ninety-nine percent things, but disagrees only about one thing: about my attitude towards sex. But he has not written a book for me, although he agrees about ninety-nine percent things. And he has written a book against me because he disagrees about one percent.

This is how the mind works: it is attracted like towards a magnet wherever it finds something negative. He is enraged against me. He himself confesses that only about one single thing he is against; otherwise he is absolutely with me, for me. But that's all that he writes in favor; the whole book is against me.

Looking at his book I remembered that this is how everybody's mind functions. We only count the thorns in life; we don't count the flowers. They may be ninety-nine percent, but we don't count.

You have to reverse the whole process. Opportunities will be coming when hate is easy, anger is easy, rage is easy, jealousy is easy. Remain detached. I am not saying repress; I am saying remain detached, aloof, just a watcher, aware that, "I am not going to be pulled in it." Keep a distance, and soon it will be gone. No opportunity remains forever; if you can keep a little alert it will be gone soon.

And if it has not been able to pull you in, when it is gone you will feel such a release of energy in you, such a positive release, that you may not have ever experienced. The same energy that would have become anger, rage, hatred, now will be released, will bloom in you. It will vitalize you, it will rejuvenate you. It will make you more integrated.

And when you see any opportunity of love, jump into it, although the mind will always say, "Watch, wait, don't be in a hurry!" because the mind is very much afraid of love. Love is a sure death for the mind, hence the fear. With hate, mind survives -- not only survives, becomes more and more strong. With love mind dies. Love becomes the grave for the mind.

So don't listen to the mind. Jump headlong! Don't lose a single moment. Love as much as you can, as totally as you can, and slowly slowly this will become your path to God.

Anandram. Anand means bliss; Ram means God. Bliss is godly, bliss is divine. Misery is human. Misery is man's invention; misery is mind's work. Bliss is when mind ceases working. Bliss is when mind is no more. Bliss is natural; it is the very ground of our being. We are made of the stuff called bliss, and not only us but the whole existence.

Bliss is synonymous to God. We can drop the word "God," we can forget about it. It has many wrong associations. It has lived long with wrong people: in the churches, in the temples, with the priests and the popes. It has been in bad company; hence the word itself has lost its glory. But bliss we cannot drop because it is not a question of any philosophy, religion, doctrine.

Bliss is something absolutely essential. And U is not only man who is searching for it but everybody: the trees, the birds, the animals. The whole existence is moving towards it. Consciously, unconsciously, our whole movement is towards bliss.

Once this is understood the search becomes more deliberate, efforts become more efficient. Once you have a sense of direction you stop wasting your energy in going astray. Once you know the target you automatically stop wavering. Once the target is clearly seen you become an arrow and you start moving in a straight line.

Remember, bliss is God. That's the target; that has to be achieved. And it can be achieved because it is your nature. It is our birthright. All that has to be done is removing the barriers that the mind has created,

unlearning the habits of the mind that create misery. Bliss is more a matter of unlearning the habits of the mind than learning a new science.

[A sannyasin, leaving, says: I don't understand what my intuition is any more. I get it mixed up with maybe a fear or hurt.]

Intuition is not the same phenomenon as intellect. Intellect is clear; intuition is dark. Its very nature is mysterious. To ask that the intuition should be clear is to ask something impossible. The question is coming from the intellect. The intellect wants to understand the intuition, which is impossible. Intellect cannot understand it; intellect has simply to go.

Surrender to your dark intuitions. Yes, in the beginning they will look confused, confused because of the mind asking for clarity. And they cannot be clear; if they are clear they are not part of intuition. Intuition is surrounded by great mist. It is like early morning when it is all misty and the sun has not risen. It is still dark. You can see, but you cannot exactly see.

You drop that demand from the intellect! That demand can be very destructive; it can close the doors of intuition which are opening. You have to accept its darkness, its unclarity. Once you accept it, things will start settling. Confusion will disappear. Clarity will never come, but confusion will disappear. Once the intellect drops the demand of being clear, confusion will not be there.

You will know, but you will never know in the same way intellect knows. It is not the world where two plus two are always four. No, sometimes they are five, sometimes they are three, sometimes they are four. The world of intuition is not the world of calculation; it is not the world of arithmetic, logic. It is the world of poetry, where symbols exist, where dreams, visions visit, but everything remains always a mystery.

Something beautiful is happening, but if you demand that it should be clear it will disappear. It cannot fulfill your demand. Your demand is coming from the intellect, and intellect is a lower phenomenon that intuition. The higher can understand the lower, but the lower cannot understand the higher. Intuition can understand intellect. It understands perfectly what it is -- just a bio-computer and nothing else, a mechanism, beautiful mechanism to be used -- but not to be used by it. But the mechanism cannot understand intuition. It is like: you are driving a car. You can understand the mechanism of the car, but the car cannot understand the driver. That is impossible!

You forget about it! You enjoy its unclarity, its poeticness -- call it its poetry, not unclarity. Enjoy the dim light that is there. It is not a twilight. Don't ask that it should be full noon. It is not and it cannot be. And go with it, trust it.

And I am not saying that you will always find that it has been profitable. Sometimes you will be a loser following it; sometimes you will feel you have gone wrong following it. I am not promising you that you will always be right. But one thing I can say certainly, absolutely: that it is better to be wrong with intuition than to be right with intellect. It is better to go astray with intuition than to be always right with the intellect.

Following the higher in itself is a virtue. Certainly when you start moving upwards you can fall, you can go astray. It is not a superhighway; it is a labyrinth in the jungle of life. You may be lost, but getting lost is beautiful. And you will learn much by being lost and you will understand much by being in the wrong, by going wrong, by going astray. Each going astray will bring you closer and closer to the home.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #9
Chapter title: None

9 June 1979 pm in Chuang Tzu Auditorium

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Veet Atito -- beyond the past....

The only problem that a seeker of truth has to encounter is the past. It is the past that stands between you and the reality; it is the past that functions as a barrier. It does not allow you to see that which is. It goes on interfering, distorting, interpreting. It goes on coloring everything. It does not allow anything to enter in its purity and reach to your being.

The past consists of all the conditionings: social, religious, political, educational. And the past also consists of all your experiences, good and bad. The past means all that has happened up to now. One has to learn how to put it aside.

That is the whole art of meditation: how to put it aside... because it is no more. It is only a memory, and the memory should not be allowed to become a screen. The memory should not be allowed to become the master of your being. The memory cripples your consciousness.

And I am not saying that the memory has to be destroyed, because it is useful, it has to be used. But it should not become the master; it should be the slave. It is a mechanism of great efficiency; life will be impossible without it. So I am not saying it has to be destroyed; I am only saying it has to be transcended, surpassed. You have to start living above it. Use it, but remain above it, so that whenever you want to put it off you can put it off. You should be the master who can put it on or off.

And that is the whole art of meditation, of sannyas, of religion.

The Western psychology is still entangled with the past. It has not yet reached to the point where meditation starts. It is still in the world of analysis, analyzing the past. And you can go on analyzing the past ad infinitum; there is no end to it. Hence no psychoanalysis is going to help. And no psychoanalysis is ever complete; it cannot be by its very nature, because the past is vast. And if you go deeper and deeper into it, sooner or later you will come across your past lives, and then it becomes an exercise in futility. The East has done it. We have learned a lesson: that it is simply going into rubbish. And you can go on digging.

By digging Freud came from the conscious to the unconscious. By more digging Jung arrived to the collective unconscious. If the digging continues you will be surprised that you will come upon more and more deeper layers. And it is not going to solve anything; it is going only to make everything more complicated, more insoluble.

It is not an accident that Freud became very pessimistic; he lost all hope. His last years were lived in a deep despair because he could see that there is no end to analysis. No man can be called completely analyzed, hence no man can be called completely sane.

But the point has come now when the Eastern understanding and the Eastern experience should be revealed to the whole world: analysis is not the way but meditation. And the difference is that analysis goes into the past... And there can be different ways of going into the past: one can go very slowly like Freudian psychoanalysis; one can go a little faster like Janov's primal therapy.

But it is the same game played in different ways. It can be a little faster or a little slower. And then there are people like Assagioli who start talking about synthesis, but it is another aspect of the same game. They become tired of analysis so they start talking of synthesis.

But the real thing is neither analysis nor synthesis. The real thing is to get out of the past, to make your consciousness free of the past to slip out of it. There is no need to bother about it; one can simply transcend it.

And sometimes unawares it happens. Seeing a beautiful sunset and you are not your past. Just the present is so much, the intensity of the present is such, that without your knowing you have slipped out of the past. You have not a single problem in that moment because you don't have any mind in that moment. Mind means the past because mind means the memory. Seeing a beautiful sunset you become so absorbed in the reality of the moment, in the truth of the moment, that there is no observer and no observed. The observer becomes the observed. It is not that you are seeing the sunset, you are the sunset.

That merging, that melting, that dissolution into the moment, and you are healed. Each beautiful moment of such merger brings healing, makes you saner, because it makes you whole, because it allows your consciousness to be free of all dust that it has gathered.

And it is natural to gather dust. It is just like the mirror: every day you have to cleanse it, otherwise it is going to gather dust. As time goes, dust gathers, memories gather, and past becomes bigger and bigger and

your consciousness becomes smaller and smaller. Sooner or later the past will encapsule you. You will be surrounded by the past and you will lose all contact with the present. And to be in the present is to be in God. To be now, to be here, is to be in paradise.

Veet Anagata. Veet means going beyond; Anagata means the future, that which has not come yet.

One problem is the past, another problem is the future. In fact, deep down they are not two problems but two aspects of the same problem. The past creates the future. You lived a beautiful moment; now it has become a memory in you and you would like to repeat it. That is future. You lived a moment of sadness and you would not like to repeat it; that is future.

Your past is deciding your future. Your future is going only to be a modified past: few things dropped, few things added, but nothing really new. It cannot be new because it is a projection of the past. From where you can bring the new? You can think only that which you know. Knowing cannot enter into the unknown; knowing remains confined to the known. And whatsoever you have known in your life, that will decide what you would like to be in the future. So it will be really a repetition of the past and you will move in a wheel. You will not grow; you will only move in a circle, you will go into circles.

That's how people are going, because the mind asks for repetition. It wants the same again and again if it likes. If it does not like, then it never wants it. And if we become so obsessed with repetition we will miss the whole joy of life, because we will become mechanical. Repetition creates a mechanical life; it reduces you into a robot. The past has to be dropped; the future has not to be thought. How can we think about it? It has not come yet. We can only wait. We cannot project, we cannot demand, we cannot ask how it should be. We can only wait. We can be expectant... but without any expectations.

That pure waiting, with no idea what is going to happen next moment, but waiting alert, watchful, that "Whatsoever is going to happen, I am going to live it in its totality"... that makes you a sannyasin.

A consciousness free from past and future is a consciousness who knows what freedom is and who knows what love is and who knows what bliss is. And the consciousness free from past and future has only the present moment to live. Naturally life becomes very simple and very spontaneous. And also life becomes tremendously intense and total, because there is only this moment so your whole energy pours into it.

When you have a long past your energy is spread all over it. And projected by the past is a long future; your energy is spread all over. You don't have much energy to live in this moment. That's why people are living so half-heartedly. People are living lukewarm lives.

Many times it happens a person comes who has the name Luke. I don't give it to him again, because it seems to be a short form of lukewarm! But people are living like Lukes -- just so-so, somehow, just at the very minimum. You cannot know God at the minimum.

God is known when you live at the maximum, when your torch of life burns from both the ends together. Those are the moments which can be called divine. When you are totally in a certain moment, that very totality becomes the door to God.

By becoming a sannyasin you are becoming committed to a totally new life: the life of the present, the life of consciousness, the life of love, and the life of intense passion. Because the only way to live is to live passionately, and to live passionately one needs commitment, involvement.

You are getting involved with me, with my people. This is what initiation into sannyas means: you are becoming part of a strange endeavor that is going on here. It is strange because the whole world is living at the minimum and we are trying to live at the maximum.

And as the commune grows I will go on demanding more and more intensity. It is far better to live a single moment of totality than to live for thousands of years dragging, pretending, just hoping that something will turn up tomorrow. But the tomorrow never comes! That which always comes is today.

So we have to learn the art of living today without any past, without any future. This moment is all -- there is no other moment. God knows only the present, and if we also know only the present, then the meeting...

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #10
Chapter title: None

10 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906105	
ShortTitle: WAKEUP10	
Audio:	No
Video:	No

Anand Rosalba. Anand means bliss; Rosalba means a white rose. Bliss is a white rose. It is white because white is the combination of all the colors. White represents totality. White is the most positive phenomenon, just as the black is the most negative. The black represents the absence of all colors, and white, the presence of all colors.

And my sannyasin has to be a white rose. Nothing has to be renounced; everything has to be rejoiced. Nothing has to be rejected; everything has to be accepted and welcomed, because it is through acceptance that transformation happens. Transformation never comes through rejection. Rejection is suppressive; it is cutting your intrinsic parts. It leaves you bleeding, it leaves you half-alive; it leaves you lukewarm. It takes all energy away from you and it creates a conflict and inner war.

If you repress sex you will be in constant war, and you can never win. Failure is absolutely certain, because the more you fight with your sex, the more you give energy to it. And the same is the case with anger, jealousy, greed. Fighting is not the way of wisdom; it is the fool's path. The stupid and the mediocre fight. The intelligent ones transform; they absorb.

Sex has to be transformed into superconsciousness. And it contains the seed of superconsciousness, just as anger contains the seed of compassion and greed contains the seed of sharing. They are not enemies, they are friends; they have to be befriended.

One has to learn to accept one's all energies; then only life can become an orchestra. And the white represents the orchestra of life and the rose represents the opening of your heart.

Bliss is a white rose. It is opening of the heart and it is absorbing all the energies that God has given to you. In that opening and in that absorption there is benediction.

Anand Maria. Anand means bliss. Bliss is the ultimate state of consciousness, the purest form of being, utterly devoid of all content. When there is no reflection in the mirror of consciousness, when the mirror is utterly empty, that is the moment of turning, the moment of revolution. Suddenly all that was dark before becomes light and all that was misery becomes bliss and all that was death becomes eternal life.

The secret is simple, simple to say but arduous to follow, simple to state but difficult to practise. The secret is: one has to empty one's mind totally of all content: thoughts, memories, imagination, desires. There is a great crowd in the mind. That crowd is like dust clinging to the mirror of your being. And there are layers and layers of dust, and the mirror has almost become a no-mirror. It mirrors nothing because the dust is so much.

Becoming a sannyasin means that you are taking a tremendous step towards emptying all this rubbish that one naturally gathers as one moves in life. And we have been moving in life for millions and millions of years. This is not our first life: we have lived in many forms, in many bodies. Bodies go on dying but the mind goes on accumulating. The mind is so greedy that it never leaves anything; it goes on accumulating. And the mind has such tremendous capacity to accumulate that it is almost unbelievable.

Modern scientists say that a single mind can contain all the libraries of the world. It has such great capacity to memorize, to accumulate, and it has accumulated. It has accumulated so much, that's why the

difficulty of dropping it. And one feels afraid of the emptiness also, that once all desires, thoughts and memories are gone one will be utterly empty. But to be empty is to be ready to be filled by God.

That is the first requirement, otherwise all your prayers are false. That is the basis when one can invite God. One is ready, and the moment one is ready God comes. When you are utterly empty, something from the beyond descends in you. Call it God, call it truth, call it bliss; it is the same.

And "Maria" is also a very beautiful word: it means revolution. It is the name of Jesus' mother. And I love it because only out of revolution a man like Jesus is born. The birth of Christ-consciousness can only be out of the womb of revolution. One has to be a rebel. Rebel against all that is untrue, rebel against that which is imposed by others. Rebel against the status quo, rebel against all the vested interests. Rebel against the past. Rebel against all that in some way or other creates a bondage.

And all that the society teaches you creates bondage. The whole system of education is nothing but to create prisoners. It is a very subtle mechanism to keep people unalive, to allow them only minimum of life. And it is a great conspiracy against men because it poisons their consciousness. It makes them ambitious, ambitious for money, power, prestige. And life is so short that they waste their precious life running after futile things.

The real education will not teach you ambition, cannot teach you ambition. It will teach you the beauty of being non-ambitious... because only a non-ambitious person can be loving and compassionate, and only a non-ambitious person can be really humane. Only a non-ambitious person can be non-violent, non-greedy, non-jealous.

The real education will not teach you how to move into the world of power and politics. It will teach you how to go in, how to turn in. It will teach you the inner journey. It will not teach you concentration; it will teach you meditation. But whatsoever exists in the name of education today never teaches you meditation. Certainly it teaches you concentration, because concentration is the way of the violent mind. Be focused on a target and put your whole energy into it, because life is a tug-of-war and you have to fight, and you have to be tough. You have to become an arrow moving with one-pointed concentration towards a target.

Meditation is a totally different phenomenon; it is not concentration. Meditation is relaxation. Concentration is narrowing of the consciousness. Meditation is widening of consciousness, opening all the doors, just being silent, relaxed, just being with oneself, just going in and in and in, being centered in one's own being.

But society is not willing that people should relax so much, that people should go so much inwards because the moment they go inwards, the moment they relax, they cannot be reduced into slaves. They become rebels.

Truth makes everybody a rebel. And the experience of one's own ultimate life makes one utterly fearless. One knows then even death cannot destroy, so who cares? Nobody can force a person to do something who knows that he is eternal. There is no power in the world who can crush such a soul. You can destroy his body, you can crucify him like you crucified Jesus, you can poison him like you poisoned Socrates, but you cannot destroy his soul. His soul remains free; he knows what freedom is. The society is very much afraid of people who know the taste of freedom. And that's what happens when you go in.

Maria is a beautiful name. It is really synonymous with religion; rebellion is religion. Be blissful and you will be a rebel; be a rebel and you will attain to bliss. They go together like two wheels of a bullock cart; they move together.

Deva Elida. Deva means God; Elida means chosen one -- chosen by God.

There is an ancient Egyptian saying that you can choose God only when he has already chosen you. The saying has a great truth in it: man never thinks of God ordinarily, and the moment man starts thinking of God that simply shows that God has started thinking about you. The initiative is always from God. It has to be so, because we are lost in darkness. We are even incapable of remembering him. Unless he calls forth we may go on and on wandering into darkness. Unless he pulls us back there is no hope.

There is another saying also in Egypt: that when the disciple is ready the Master appears. And when the disciple is ready then God starts calling forth. The moment God calls you is the moment when the Master appears. The Master is nothing but a vehicle of God; the Master is only a messenger. He has nothing of his own to give to you; he is simply a medium.

Becoming a sannyasin means: now God has called you and the Master has also appeared. Both the sayings are fulfilled. Now it is up to you to make the most of this opportunity. Miracles are possible:

surrender! Great surprises are waiting for you: surrender!

Deva Arpana. Deva means divine; Arpana means surrendered to, offered to, dedicated to -- offered to God.

Sannyas is an offering of oneself to God. We don't have anything else to offer; everything else will be just mediocre, mundane. If we offer money, it is meaningless. All that we can offer is our own being; that is the only true offering. So don't hold back, because either it is total or it is nil. If one holds back, then the whole effort becomes nullified; then it is an exercise in futility.

My effort here is to help you not to hold back; to push you, to go on pushing you to the point where you can take the quantum leap, when you can offer yourself in toto, not just a part. A part cannot be accepted because the part will be dead, and God can accept only life. And life belongs to your organic unity, your totality. If I offer my hand it will be dead; if I offer my eyes they will be dead. They are alive only in my organic unity. I can offer only my organic unity; then only it will be a life offering.

God is absolute life, the ocean of life. We are drops of life. The ocean can accept only if we disappear into the ocean with no conditions, with no expectations, with no demands. And then great bliss happens on its own accord. Just feel -- the very idea is tremendously blissful. It is very calm and cool, it is very serene, silent -- just the idea of offering oneself to the universe with no conditions.

And I am saying this is just the idea that gives you the feel; what will be the real experience is inexpressible. One has to experience it to know it. There is no way of saying anything about it. No word is adequate enough; no word can contain that experience. That experience is very mercurial, elusive: the more you try to catch hold of it, the more it slips out of your hands. I can show you the way; I cannot tell you what it is. I can point towards the moon, but you will have to experience it.

The world of religion is that of existential experience. It is not of speculation, thinking, philosophizing. It is a love affair, hence offering is needed. And only one offering is acceptable to God; that is your whole being.

Sannyas is just the first step towards it; it is the beginning, not the end. So don't be satisfied by just becoming a sannyasin; it is just entering into a journey which knows no end.

[A sannyasin, arriving, says: I feel that my heart or my head, I don't know which is closed towards you. Will you... will you still be...?]

I am with you unconditionally. Whether you are closed or open makes no difference. Sometimes when you are closed I will be even with you more because I have to open you.

When you are open, then there is not much worry about you. So you can enjoy! Sometimes you can be closed -- nothing to be worried. I will go on knocking on your doors.

[She answers: Then I don't have to have so many head-trips about it anymore? -- That this is wrong and I ought to be and I should be like this...]

No. Drop all this! There is no question of shoulds with me. That's what my whole approach is, that I don't want to impose any should on you -- that you should be like this and you should not be like that. I accept you as you are and I begin from there. And whatsoever is going to happen is not to be forced to happen; it will happen of its own accord. You need not force the bud to become a flower. One has to learn patience. When the time comes, when the right time comes, the bud opens. And the spring is not far away.

[A sannyasin, arriving after a sudden trip to Germany.]

Now relax and be here, and don't try to escape! Enough is enough! Escaping is a sheer wastage of time. And you cannot escape really. Once you are trapped with me, you are trapped! I give you enough rope: you can go to Germany, to America but that doesn't make much difference, the rope is long enough!

But now become a little more alert of what you are doing, because time is really precious.

I am here today; I may not be here tomorrow. Something is possible today; it may not be possible tomorrow. And then there will be a great repentance and then you will be miserable your whole life, just because you missed a great opportunity.

And these opportunities are really very rare, and they are becoming rarer every day. So when the door is

open, enter. Don't fool around, because the door may be closed any moment and then there is no way to open it. While the wind is ready to take you, go along, go with it.

So become a little more alert what you have been doing: you have been doing things very unconsciously. And only consciousness can help -- now that is to be remembered.

[A sannyasin is returning from a visit to the west because of her health.]

Now be dissolved in the commune! Don't keep yourself separate. Up to now you have existed as a separate individual. Don't remain an island any more. And you will not be losing anything by losing your ego; you will be gaining everything. You will be becoming bigger, you will be becoming more.

The commune has to exist without islands. The commune has to become one ocean. The islands hinder the progress; they become blocks on the way.The commune has to create one soul, only then it is a real commune. Otherwise it is a crowd, a mob, and I don't want a crowd here.

So now you start committing suicide, but that suicide will bring you to eternal life.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #11
Chapter title: None

14 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906145
ShortTitle: WAKEUP11
Audio: No
Video: No

Veet Lynne. Veet means going beyond; Lynne means idols -- going beyond all idols: idols of religion, idols of race, idols of nation. They all make us idolators, and a religious person really cannot be a worshipper of an idol. He wants the real.

The idol is only a symbol. To be trapped by the symbol is the misery of man, and all men are trapped by symbols. Somebody is a Hindu, somebody is a Mohammedan, somebody is a Jew. These are all trapped human beings, trapped by certain language, metaphor, symbol.

But the more you are trapped in the symbol, the farther away you are from reality. Reality reveals only when all ideals are broken. One has to destroy all idols. In that utter emptiness, reality reveals itself of its own accord.

Reality is that which is; an idol is that which we have made out of it. The idol is a human creation; reality is always there. It is not a creation, it is simply there.

Hence the really religious man cannot be a Hindu cannot be a Mohammedan, cannot be a Christian. It is impossible for him to be confined into any category, he cannot have a label. He will laugh at all labels! And that's what my sannyasin has to do.

Anand Hiroshi. Anand means bliss; Hiroshi means calm... but not the calm of Hiroshima, not the calm of a cemetery. Not the calm that descends when death comes, but the calm that exists in the very core of life -- vibrant, pulsating, with a heartbeat; a calm that breathes. Then it has bliss in it.

Calmness can be of two types: negative or positive. The negative is easy to achieve; one has only to go on committing suicide. That's what for thousands of years the monks have been doing in all the countries. Go on destroying, go on destroying and slowly slowly you become nonexistential, just a nonentity.

But that has been the great ideal down the ages. Hence religions have been in the service of death more

than in the service of life. They have not enriched this life, they have not enriched your sensuous life. They have not given you more ways and means to celebrate. On the contrary they have taken all juice away from you. They have left man dry, juiceless, desertlike.

My effort here is just to reverse the whole process. I am trying to turn the wheel of dharma in a totally different way; I am trying to change its direction. It has been anti-life: I am trying to make it life-affirmative.

Calmness is beautiful, but it must surround a dancing bliss. It must be capable of singing. If it cannot sing it is not true; it is not worth either.

So my sannyasin has to learn love, life, laughter. I want to create a temple which knows how to celebrate, whose only worship will be festivity, whose only prayer will be dance, love, and who will know how to participate in this life -- not to live for another life but to be totally herenow. Because God knows no other time than now and no other space than here. The real temple of God can be made only out of two bricks: those two bricks are now and here.

Deva Liberty. Deva means divine; Liberty means freedom. There is a freedom which is human, but human freedom has limitations. And a freedom which has limitation is not much of a freedom, cannot be. Freedom can be really freedom only when it is unlimited, when it knows no boundaries. But then it cannot be human; it can only be divine. Anything that has no boundaries to it is bound to be divine.

What is the limitation of human freedom? Human freedom is limited by two things: it is against something, that is one limitation; and it is for something, that is another limitation. Between these two it is sandwiched.

Divine freedom is neither against nor for: it is simply freedom. It is not a reaction against anything and it is not a longing for anything either. It is just freedom, for no reason at all. It is not a fight against the past, it is not a fight for the future. It is living in the present, moment to moment, utterly free, utterly unhampered by any past, by any future. And that's the religious dimension of freedom. Otherwise, if you are for or against, those are political dimensions.

The communist is against the capitalist system, and he is fighting. And the anarchist is for a stateless world; he is fighting for that. But both are political. Buddha is not against anything or for anything. He is simply here in this moment, so totally here that you cannot divide him into past, present and future. He is indivisibly here. So is Jesus, so am I, and so I would like you to be.

Prem Viola. Prem means love; Viola is the Latin name for the flower violet. It represents modesty and grace. Love is both: it is modest and it is graceful. Love is the real flower of our being; it brings all that is beautiful into existence, and ultimately it brings God too as a guest.

Love is the beginning of real life, of how life should be. Without love we know something else in the name of life, which is not life, which is only a slow kind of death. Between birth and death people are simply dying and doing nothing. Because the death is very slow they don't become aware of it. It takes seventy, eighty, ninety years to die, so they are not aware of it. But people are doing only one thing in their whole life -- dying.

This is a great challenge: that life, as it is, is nothing but a dying process. Can we transform it? Can we take a jump from it into eternal life? Can we use it as a jumping board? And I say yes, it can be used as a jumping board; it is a jumping board.There is no need to make a house on it; it is only a bridge to be crossed over. And only those few, rare souls who cross it over know what true life is. Then their being becomes a flower, a flower of tremendous grace, humbleness, modesty.

But that flower is not given to us; we are given only the seed, and we are given all the opportunities to grow the seed. But we are also given the freedom to grow or not to grow. We can choose to be that flower; we can choose not to be that flower. And this freedom is being misused by the ninety-nine point nine percent people. That's why only once in a while you see a person who is like a flower; otherwise people are very stony.

My sannyasins have to become flowers, violets. It is possible, it is within our reach, and if we miss only we will be responsible, nobody else. Once this responsibility is understood, once this challenge is accepted, things start changing. One starts moving and growing, one starts blooming.

Sannyas is only a space in which you can bloom, you can come to your own. I don't impose any pattern on you, because you may be a violet, somebody else may be a rose, and somebody else may be a marigold, and one knows not. There are millions of people, millions of flowers, and everybody has to bloom in his

own way, in his own color. Everybody has to release their own fragrance, so no imposed pattern can be of any help.

In the past that has been done: patterns have been imposed -- a Christian pattern, a Hindu pattern, a Buddhist pattern. Those patterns have crippled people, paralyzed people, destroyed people.

I stand for total freedom. I will not give you any commandment. I will not teach you how you should be or what you should be. I will teach you only how to grow into that which is your destiny. And that destiny is unpredictable. Only when the flower has come we will know what kind of seed it was; only the flower can prove what kind of seed it was. And each individual is such a unique seed that there is no possibility of any prediction. And that is the beauty of human beings: they are unpredictable. That is their freedom and that is their dignity.

Prem Melissa. Prem means love; Melissa means honey.

Love is sweet; everything else in life is bitter without love. Even the sweetest thing in life is bitter without love, and vice versa -- even the bitterest thing is sweet with love. Love is elixir: it transforms the very form of a thing; not only the form but the very substance of a thing, the very soul of a thing. The moment love touches anything, it transforms it from the lower into the higher, from the worldly into the other-worldly, from the prosaic into the poetic.

Religion to me is the highest form of poetry, the highest form of music and the highest form of alchemy. And the secret thread that joins all these aspects of religion -- its poetry, its music, its alchemy -- is love. It is a secret thread running through the whole garland. You can see the flowers; you cannot see the thread, but it is the thread that keeps the garland together.

Hence once a person is in love he is together, one piece, integrated. If love disappears one starts falling into pieces; one is no more together. One becomes hotch-potch: one part goes to the north, another part goes to the south. One has no more a soul. One is at the most a mechanism, but not an organic unity.

Love makes you one individual. And the flavor of that oneness is the sweetest thing in existence.

Anand Dwariko. Anand means bliss; Dwariko means a door -- a door to bliss.

Jesus says: "I am the truth, I am the door." He is not talking about himself. He is talking about the "I" that resides in everyone. He is talking about the ultimate "I". He is not referring to Jesus, the son of Joseph and Mary; he is referring to Christ-consciousness, which is everybody's substantial self. When he says: I am the door, he means whosoever can say "I am" is the door.

Certainly the so-called I is not the door; it is the barrier, so there must be another I behind it. We have to search for it, we have to inquire into it. The ego is a false I. Behind the ego is hidden a real I.

The false I separates you from others; the real I joins you with others. That is the criterion. The false I makes you a person; the real I makes you universal. The false I makes you a drop; and the real I makes you the ocean. And the moment you are the ocean, you are the door to God. You are the door to truth, you are the door to all that seems impossible now, unimaginable, unbelievable. All miracles are possible once the real I is found.

This has to be your mantra: Who am I? Go on asking, and don't be satisfied by any answer that the mind supplies to you. Don't be satisfied by any answer that comes from the outside. Go on rejecting all those answers -- unless your own answer comes up, surfaces, wells up. And that answer will be your liberation.

[A sannyasin who stutters has previously been advised by Osho to do it intentionally as much as possible and enjoy it. Tonight he says he is afraid of doing this with his parents and friends... and when he starts work as a teacher.]

You just go and do the same there. This is their problem, not your problem! Make it as difficult as possible and enjoy when you see them puzzled until they start stuttering too!...
Don't be worried!

Just enjoy -- and let the children enjoy. If you try to hide it, it becomes a problem. Just tell the children that "This is my way! If you want to learn, you can learn!" And children are very very understanding. If you try to hide and they catch hold of you, then they will create trouble. But from the very beginning go and write on the blackboard "I am a stutterer. Now start!" And don't make it a problem -- enjoy it! It will be gone. It is nothing to be worried about... it is nothing to be worried.
And come back again.

Keep it (a box) with you, and when you start forgetting that you have to stutter, put it on the heart!

[A sannyasin says: Since the Satori group I feel in a hurry and I feel confused and afraid.]

That happens. When you go into a group it helps everything to come up, all that is repressed; it brings all the pus out. So it is natural. Just go on going through a few more groups and it will be gone. Nothing to be worried.

The wound heals only when the pus is out. If you hide the pus, the wound will never heal. Hiding the pus is one of the most dangerous things in the world to do. open it to the sun and the wind, and it will heal. nature is a healer; nature is the greatest physician.

And that's the work of these groups: to destroy all the barriers between you and nature and make you natural, help you to be as you are, naked, utterly naked. It hurts! In the beginning it confuses, puzzles, because all your images start toppling. But they are false -- let them topple!

If you want to find your real face, you will have to lose all your masks. And only the real face can bring contentment.

So don't be afraid! This happens to everybody. Just go through few more groups.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #12
Chapter title: None

15 June 1979 pm in Chuang Tzu Auditorium

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ShortTitle: WAKEUP12
Audio: No
Video: No

Anand Angelika. Anand means bliss; Angelika means a messenger of God. Bliss is the true messenger of God. No man can be a messenger of God; man can only be a vehicle of bliss.

Bliss is the message. And if one can be blissful, one suddenly becomes religious, because it is impossible to be blissful and not to be religious. They can't be separated. And vice versa: the mind enclosed in misery cannot be religious. It can pretend. It can go to the church, to the temple; it can be Hindu, it can be Mohammedan, it can be Christian, but it cannot be religious.

To be religious means that you have come to see the celebration of life, that life is intrinsically joyful. That vision is religion; that insight into things that reveals the song of existence, that makes you aware that life is not a burden to be carried nor a duty to be fulfilled, but a dance to be danced.

In that moment is transformation. One is no more of this world. One starts growing wings, one takes off the ground; one becomes part of the beyond. And to become part of the beyond one need not be a Christian or a Hindu or a Mohammedan. In fact, these are barriers.

That crucial moment in the history of humanity has come when religion has to become religionless, when God has to drop all old masks, when God has to be only godliness, not a person but a presence.

And that's my whole work here: to make you aware that there is no God as a person, but the whole existence is divine. It is full of godliness, but you will not find God anywhere. You will find godliness, but you will not find God anywhere. You will find godliness everywhere and God nowhere.

One has to be freed from all bondages of theology, philosophy, doctrine. Now religion has to take the ultimate jump. It has been coming to this point slowly slowly. Once it was confined by magic, then it transcended magic. Then it became confined by theology. In many countries it is still confined in theology,

but in the East it took a jump off theology; then it became confined in philosophy. But in few rare souls it has taken a jump even from that point; it is no more philosophy. For a Buddha religion is not a philosophy. It is so existential, it can't be speculative.

My work consists in helping you to be free from all magic, theology, philosophy, sectarianism, churches, so that you can be religious. But now the religion has to be religionless and the God has to be godless. That is the ultimate revolution. Man has been waiting for it for long. And we are living in one of the most fortunate times, because that impossible is possible now. Man has attained to such maturity that he can take that jump. He is no more a child; man has come of age.

Veetgyan. Veet means going beyond; gyan means knowledge -- going beyond knowledge, going beyond mind.

That's what sannyas is all about. It is not a teaching. I am not indoctrinating you. I have no doctrine, so even if I want to I cannot indoctrinate you. I am not a teacher; I don't teach a thing. On the contrary I try to take away all that you have learned before.

To be initiated into sannyas is not to be initiated into a school of learning but into an anti-school of unlearning. If we can unlearn whatsoever society has forced upon us, if we can manage to unburden ourselves of all the luggage, of all the baggage, that is not really ours in the first place, has been forced upon us by the parents, by the state, by the church, by the society, by the educational system, by the people around -- so that we are almost crushed under mountains of weight... How can we know the joy of life and how can we know the freedom of life crushed under these mountains, these Himalayas, of knowledge?

And all this knowledge is just rubbish, because unless you know something it is never true. My truth can never be your truth; there is no way. In the very nature of things truth is untransferrable. I can talk about it, but to talk about it is not to say it. To talk about it means from the very beginning the point has been missed. And then whatsoever you will listen is going to be totally different than what was said, because you will listen from your conditioning. You will interpret it, you will distort it, you will color it. By the time it reaches you it is a lie. And because you think it is a truth you will carry it as if it is of immense value. It has no value at all.

Truth to be true has to be your own experience, so nobody can give it to you. No scripture can give it to you, no teacher can give it to you.

Then the question arises: What the Buddhas have been doing down the ages? What Jesus was doing? What Zarathustra was doing? They were not teaching; they were creating certain spaces in which unlearning becomes possible. They were creating a certain kind of milieu which is helpful for you to unburden. Where many others are unburdening it becomes easier for you to unburden. When you see people coming out of the garbage so joyous, so blissful, with such cosmic laughter, a great longing arises in your heart also, that you would also like to be free. Unless you see a bird on the wing, you will not remember your own wings.

Buddhas create a certain energy field in which things become easier. And that's what I am doing here. No teaching is being given, no philosophy is being taught. On the contrary all that you bring has to be discarded. Once all that has been put upon you is discarded your own being asserts. And the flowering of your own being, that flower which is crushed under these mountains of knowledge, is truth. Blossoming of one's own being is truth.

Truth is not a theory; it is not a hypothesis, it is not some explanation. It is an experience, and so profound and so penetrating that once you have seen even a glimpse of it you will never be the same man again. In fact you will never be the man again. Once you have seen a small glimpse of it you are divine.

From that moment existence is divine. Then everywhere are the signatures of God. Then each leaf and each pebble is divine. And to live in that world where everything is divine, where you can feel the divinity of each and every thing, from the smallest to the greatest, is to be in paradise.

The Biblical story is beautiful -- that man has been thrown out of paradise because he has eaten the fruit of the tree of knowledge. We have to somehow cleanse our soul of knowledge. We have to become innocent again ignorant again. If we can become ignorant and innocent as Adam was before he ate the fruit, we will be again in paradise. There is no other way.

So I teach ignorance, I teach innocence. Blessed are the ignorant for theirs is the kingdom of God.

Prem Kavito. Prem means love. There is no other word in any language which is more sweet, more profound, closer to God, than love. Love is the bridge between this world and that, between the visible and the invisible.

Hence whenever a person is in love he is other-worldly. Even if he walks on the earth there is a distance between his feet and the earth; they don't touch. He does not walk, he flies. The moment the heart is full of love we escape from the grip of gravitation; the earth has no more claim over us. The earth can claim our bodies certainly; the body belongs to the earth. But love brings the soul in or wakes the soul up. And the earth has no claim on the soul; it cannot contain the soul. Soul is far bigger, too vast for any earth to contain it.

We are both: we are dust and divine -- we are divine dust. But without love we know only about the dust -- with love we know about our divinity.

Love has to be one of the most important arts to be imbibed. Just as people learn how to play guitar or how to play on a flute or how to paint, exactly like that one has to learn the art of love. We are born only with the capacity to love. But it can be raised to Himalayan peaks; we can take it to the skies.

There are people who are mediocre in their love, and there are people who are talented in their love, and there are geniuses too. But one thing very important to be understood: that nobody is born as a genius as far as love is concerned. Everybody has to learn, and the more you learn, the more you have.

Love should be the only learning in life. But people learn rubbish things: geography, history... The Oxford university teaches six hundred subjects. Love is not a subject in those six hundred subjects. Love is not taught anywhere; no university exists for it yet. This is unfortunate, because that is the most important thing in life. It is neglected, ignored, denied, rejected, laughed at, called blind, mad, and every kind of name.

But my world, my university, teaches only one subject, and that is love. And I teach it because it is not a subject. I teach it because it is not a question of knowledge; it is a question of being. The more being you have, the more loving you are. When you have the being of a Buddha, a perfect being in your innermost core, your love is perfect. Love is the shadow of your being, and I teach how to be more.

There are two ways in life: either one can be more or one can have more. All other universities teach how you can have more: more money, more power, more prestige, more cars, more gadgets. They teach how you can have more. I teach how you can be more. It is not a question of money, power, or prestige. It is a question of authentic being. It is a question of being true to yourself and to existence.

Kavito means poetry. It is only out of love that poetry is born. And only when it is born out of love it is true poetry. Otherwise it is just a composition of words. One can be very clever in composing words, one can make poetry, but it will not have any soul in it. It will be a beautiful corpse. And many poets are like that. In fact, ninety-nine point nine percent of poets are dead poets.

Only once in a while there is a poet who can truly be called a poet. His poetry is born out of his being. It is not that he composes it. It is like flowers blooming in a tree. Not that the tree is trying to create those flowers; there is no effort, effortlessly it comes. It is an overflowing joy; the bliss is so much one cannot contain it. It starts reaching others, and because it starts reaching others... that very reach is poetry. The form may not be that of poetry; the form doesn't matter. All that matters is the spirit behind it.

Buddha is a poet, Jesus is a poet, Krishna is a poet. And I would like you also to be a poet in that sense -- not in the sense that Shakespeare is a poet or Milton is a poet. These are beautiful people, but they know nothing of real poetry. Great composers, great artists about words, but something is missing: the inner awakening is missing.

And when the light is not there inside your house and the house is dark, whatsoever you do remains mundane, ordinary. And when the light is inside you, wherever that light falls, whatsoever is touched by that light, becomes sacred.

The real poet lives his poetry, walks his poetry. He *is* his poetry.

[A sannyasin, leaving, says: I'm a little bit afraid that I'll lose there what I've found here.]

No, you cannot lose it; there is no way to lose it. It has really been found so it cannot be lost. Things are lost only when they are not really found but only imagined.

It has happened. It is just a beginning, but rejoice! It will go on growing, and wherever you are it will go on growing. My function is to trigger the process, and then the process continues on its own and goes on accumulating momentum.

Be in contact with my sannyasins there... help them. Good!

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #13
Chapter title: None

16 June 1979 pm in Chuang Tzu Auditorium

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Maria Surya. Maria is Hebrew. It is a tremendously significant word; it means rebellion. And it is not just coincidence that Jesus' mother's name is Maria. A man like Jesus can come only out of the womb of revolution. Jesus is a rebel, and only a rebellious mother can give birth to such a child. Maybe the part of her rebellion was that Jesus was born not out of marriage. Maybe he was a child of one of her lovers, but not of the husband. That seems to be more human, more historical, more natural, more possible, more feasible, than the stupid idea of virgin birth.

She must have been a woman of rebellion. And the greatest rebellion that a woman can go through is to have a child out of wedlock. And in those days -- two thousand years have passed -- she must have been a woman of courage, of great determination and will, and certainly a non-conformist. Jesus shows, reflects, the heart of his mother.

There is an ancient proverb almost in all the languages of the world, that the tree is known by the fruit and the mother is known by the child. Jesus is enough proof that Maria was literally rebellion, revolution.

And Surya means the sun. The sun is the symbol of revolution, rebellion. The moon is the symbol of silence, peace. But peace is possible only if the revolution has already happened. Peace is not a pacifist phenomenon and silence is not death. Silence is born out of so many storms, it feeds on storms. Hence the silence that follows the storm is the most beautiful, the most blissful. It has depth, it is not shallow. And it has a music of its own, unheard of, unbearable, but one can feel it. It touches the heart.

The first thing is revolution, rebellion, becoming a non-conformist, living according to one's own light whatsoever the cost, not following the crowd, not becoming a sheep. The moment a person becomes a part of crowd, becomes a sheep, loses humanity, falls below, he is sub-human. And there is no possibility of any higher phenomenon to exist in his life, because for the higher you have to rise higher, you have to climb, you have to become a mountain climber, and the crowd has to be left far behind. Only on the peaks, sunlit peaks of the mountains, where you are utterly alone, the greatest experience of life happens -- call it nirvana, samadhi, God, or whatsoever you will. Then there is silence, great silence.

The moon follows the sun. The moon really reflects the sun. The moon is a transforming force: it transforms the sun energy from hot to cool; it transforms revolution into peace. But first one has to become the sun, only then one can become the moon.

[To an initiate, Osho says:]

Come here. Just raise your hands and close your eyes and feel you are being uplifted, as if your energy is moving upwards, your hands start moving upwards. Even if your body feels being stretched upwards, you feel like rising, standing up, you allow. You just feel being uplifted, going against gravitation.

Anand Burt. Anand means bliss, the ultimate state of consciousness. Bliss is not just happiness; it is going beyond the duality of happiness and unhappiness. It is going beyond all dualities, polar opposites, the negative and the positive, the day and night, summer and winter, birth and death, body and soul. It is going

beyond the two and coming to the point where for the first time you feel one. That feeling of oneness is the beginning of bliss. First you feel one within yourself: you are no more divided into body, soul, mind, brain. There is no division; suddenly everything has melted into one organic unity. That is the first glimpse of bliss.

And when you are one within you, the second thing is just around the corner. The second experience is that you suddenly feel that when you are one within you are one without too.Then the stars and the moon and the sun and the rivers and the trees and the people and the birds, they are not separate from you. A very strange experience of oneness with all, that's what bliss is.

And Burt means bright, luminous. Bliss is bright. Bliss has a light inside it; it radiates light. It is the most lightful phenomenon in existence. Without bliss a man lives in darkness. With bliss life takes a turn: darkness starts dissipating and light starts descending more and more and more. And as light comes in, God comes in.

The basic meaning of the word "God" is light. It comes from a Sanskrit root, from the same root from which words like "day" come. "God" also comes from the same root. From the same root comes divine. And strange, but very significant, from the same root comes devil. Devil, divine, God, they all come from the same root. The devil is God standing upside down, that's all -- topsy turvy: God fallen asleep, dreaming a nightmare, that's what devil is. If the devil can be shaken and shocked, can be made alert and aware, the devil disappears, God appears.

And my whole work here is to transform devils into Gods. And the difference is not much; a very thin line divides.

Deva Joy. Deva means divine.

Life has two alternatives. If it moves according to the ultimate law of things, joy arises. One feels blessed, in harmony with existence; that harmony is felt as joy. But one can go against the nature of things. That is man's privilege, prerogative, man's freedom and his anguish too. He is allowed freedom to choose. No other animal can choose; man is the animal who chooses.

And you cannot choose not to choose; choice has to be made. Even if you don't choose something you have chosen. You have chosen the opposite, you have chosen in a negative way. But no other animal has any choice. The dog is born as a dog and will die as a dog; and so is the lion and so is the eagle. They are born as they are going to die; there is not going to be any revolution. Without choice evolution is not possible. Because they cannot go astray -- they cannot come home. Because they cannot do wrong they cannot do right. Because they cannot be Judas they cannot be Jesus.

Man is a very strange animal on the earth: he has choice. That is his determining factor; that's what decides that man is not part of the animal kingdom. There is a rift, unbridgeable.

And hundreds of scientists have been trying to prove for at least one and a half centuries that man has evolved out of the animals; yet the thesis is not proved. In fact more suspicions have arisen lately, and only in textbooks which were written thirty, forty years before does Darwin still seem to be right. Otherwise Darwin is no more thought to be right. And the basic reason why Darwin has not been proved right by recent research is that the missing link is not found. The monkey and man are so different that we need a missing link, an animal who is in between. That has not been found.

Man remains strange, and his strangeness arises out of his freedom: he can choose. He can choose to be with the whole; he can choose to be against the whole. If he chooses to be with the whole, joy arises. If he chooses to be against the whole, then suffering.

My sannyas is nothing but an art: the art of choosing to be with the whole, the art of flowing with the river and not pushing the river, the art of being utterly in tune with the cosmos. And the only thing that one has to sacrifice to learn this art is the ego, because the ego exists through struggle. The ego cannot remain alive if you stop fighting with existence. It exists only in the fight; it is a byproduct of struggle. So ego and misery go together. Ego feeds on misery and cannot allow you easily to drop misery. It clings; it is its very life.

And the art of being with the whole simply means that you disappear as a separate entity. How can you be separate if you are not fighting? -- if you are simply flowing with the river, if you are just a dry leaf in the wind and wherever the wind goes you go -- if it goes to the south you go to south, if it goes to north you go to north; you don't have any private destiny.

The English word "idiot" is very beautiful. It means a person who has a private destiny, some idiocy, idiosyncrasy. The idiot does not mean a fool, not necessarily. He may be a very knowledgeable person.

More or less they are very knowledgeable persons -- scholars, pundits, priests, politicians. But one thing is common amongst all of them, that they are idiots, idiots in the sense, literal sense of the word: they have a private goal to achieve. They have to prove something, they have to prove themselves. They are all suffering from inferiority complex, hence the effort to prove.

The man, the really superior man, does not fight. He need not prove -- there is nothing to prove. "The whole is, and I am just a wave in it. One day I am here, another day I am gone. One day I was not there, one day I will not be again. But the whole persists, remains. In the whole I will be always there, I have always been there; but as the whole, not as a person."

The whole art of entering into the world of bliss and joy and benediction is simple: drop the ego.

Once it happened, a king came to see Buddha. He was a great king, so he brought a very very precious diamond. But his wife said, "Buddha has renounced all his own diamonds, palaces, kingdom. He may not like. He may think that you are a fool bringing a stone to him." So the king said, "Then what do you suggest?" She said, "Strange it is, but just this morning in our pond, out of season a lotus has blossomed. We should take the lotus." So the king said, "We will take both. Whichever he wants, we will offer him."

First he offered the diamond, and Buddha said "Drop it!" It was hard for the king to drop it, it was so precious. But when Buddha is saying, and ten thousand monks watching, he had to drop it; reluctantly, but he had to drop it. Then he offered the lotus, and Buddha again said, "Drop it!" Now it was puzzling. The king dropped the lotus also. And then he was standing there with empty hands, and Buddha said, "Drop it!"

One old disciple of Buddha started laughing, madly laughing. And the king said, "I don't understand. What is the joke? -- because I don't have anything now to drop! And why this man is laughing? And his laughter seems relevant, meaningful."

Buddha said, "You ask the old man! He is laughing because he knows. He is laughing because he has dropped." And the old man said, "Sir, when for the first time Buddha said, 'Drop it!' he had not meant the diamond. When the second time he said, 'Drop it!' he had not meant the lotus flower. And when the third time he said, 'Drop it!' he had not meant anything in particular to drop. He was saying, 'You drop the idea of the ego, that you are special, that you are a king, that you are this, that you are that. Drop yourself!' "

Hearing this from that old man -- and that silence of ten thousand people -- and those watchful eyes -- a great insight happened into the king. He dropped to the feet of Buddha and said, "Initiate me, because where can I go now? I have dropped all!" He became a sannyasin.

This is the way to become a sannyasin: dropping the ego, dropping the very idea that "I am."

[To an initiate, Osho says:]

Good! You have been coming so long to me and waiting for this moment so long... but if one waits, the moment comes. All that is needed is a deep, deep trust and patience.

The modern man is lacking in them. He cannot trust, he cannot be patient; he is in a hurry. He wants to do everything immediately. But there are things which grow very slowly. In fact, they take eternity to grow, because they are eternal things; they are not seasonal flowers.

And sannyas is one of those eternal things. It is not a question of one life; it takes lives. Slowly slowly one gets into a totally different kind of vision. It is a change of your total perspective, of your style of life, of your ways of thinking, of your ways of seeing, of your ways even of being.

So be patient. Much is going to happen. The more patient you are, the sooner it can happen. Don't be in a hurry. In hurry things are delayed.

Prem Jim. Prem means love; Jim means that which protects. The full name will mean love protects. And there is no other protection in existence except love. If you love, you are protected. If you love, then you are protected even if you are killed. Jesus is crucified, but he is protected. He dies with a prayerful heart. He dies with a song on his lips, saying "Thy will be done. Thy kingdom come."

Love more and more. Love for no other reason, just for the sheer joy of love. And it protects. It is the only treasure one can trust; it is the only security. And it is the only thing which death cannot destroy.

Anand Amaresh. Anand means bliss; Amaresh means god of immortality. The full name will mean god of bliss and immortality.

That is what one actually is. We are not the body and we are not the mind either. We are that which transcends the body and mind: we are consciousness.

This consciousness can be known only by becoming more and more an observer. Observe your body, observe the processes of your mind, observe your feelings. And the more keen your observation becomes, more penetrating, the more you will become aware that you are the observer and not the observed. And that observer transcends all limitations. That observer will be observing even when you are dying. It will observe death -- death is an object.

Hence Socrates is not worried. Dying he is not afraid, because one thing he has evolved in his own life is a witnessing consciousness. Mansoor being crucified is not shaken a little bit even; he dies laughing. Somebody asked him, "Why you are laughing? You are being killed and tortured!" And Mansoor said, "I am laughing because they are not killing me; they are killing somebody else. They are killing the body, and I am not my body. Just as you are watching Mansoor being killed, I am also watching Mansoor being killed. Why should I be worried? I am the watcher! Ana'l Haq..." The last words on his lips were "I am God."

And that is the truth about everybody else too. We may know, we may not know, but God is our truth.

[A sannyasin, leaving, says: Is there something I should be specially aware of at all?]

One has to be aware of everything; special awareness does not work. One has to be aware of small things, ordinary things -- walking, eating, taking a bath. Either the whole life is special, extraordinary, or the whole life is ordinary.

And awareness has not to be secondary to the object of awareness; the object is irrelevant. use any object, but practice awareness. Don't miss any opportunity to practice it. It is only at a certain intensity that one takes off. It is like hundred degrees' awareness is needed when you can take off the earth, just as water evaporates at hundred degrees, not at ninety-nine degrees, exactly like that.

So make every opportunity an opportunity to be aware, and don't think of any special thing to be aware of. Awareness is the thing. Be aware of everything possible. And slowly slowly it accumulates, it gathers momentum; and then at a certain point you are simply airborn.

[A sannyasin, arriving, says: Everything's already topsy-turvy...]

Do a few groups, and just be here. And everything that you have asked or would like to ask will disappear on its own accord. Even questions that have not become formulated in the mind will disappear. And I don't have any answer to give you; I only help the questions to dissolve. When the questions are gone, you are the answer. The answer is within you, the answer has not to come from the outside.

So my work is to shatter your questions, to destroy your questions, so you are left in a questionless state. And that state is the opening into the world of truth. That is the door to God.
So just be here and allow me to hammer you as much as I want!

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #14
Chapter title: None

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Anand Trees. Anand means bliss; Trees means a reaper, a harvester -- a reaper of bliss. We are seeds,

we are only potentialities; we have to become actual. And that is the moment of great bliss, when we become actual, when the seed is no more a seed but becomes a flower.

Ordinarily millions of people are born as seeds and die as seeds. That's the misery of life. To be born as a seed is perfectly right but to die as a seed is a misfortune. That means life has been utterly futile. That means life has not been lived at all; that means we have missed the target.

Sannyas is a step towards dropping the seed into the soil, a step to create a right context for the growth of the seed, a step in creating a space around you in which you can blossom. Once this becomes a deliberate, conscious search, the goal is not very far. The goal is far away only if we remain unconscious of the search. Once the seed has become conscious what it has to become, the goal is not far away at all. It is just around the corner.

Anand Gwynneth. Anand means bliss; Gwynneth means blessed -- blissful and blessed. The only blessing in life is to attain the state of bliss. Bliss is not something that happens to you; it is something that you are. It is not an accident; it is your very nature. Nobody can give it to you, nobody can take it away. Not even death can destroy it. It is ultimately yours; it is absolutely yours.

And still, the irony that we go on missing it. Still, the strange state of affairs that the natural is missed and the accidental is achieved; that the essential is missed and the accidental is attained. Misery is an accident, it is arbitrary, it has no necessity to be there; still it is there and very much, too much. In fact for millions of people it is all that is there. Bliss is only a hope for them; it is always somewhere in the future.

It is just the same old story of the donkey and the carrot. But the carrot is always hanging ahead; it is always tomorrow, it never comes. Instead comes death and destroys all potential. And life simply goes on slipping out of the hands, in hope, in dream, in desire, but neither desire nor dream nor hope can be of any help they are in fact the barriers.

To attain to the essential, one has to drop all desiring, all dreaming, all becoming. One has simply to see what one is already. One has to look into one's own nature right now. It has not to be improved, it is perfect as it is; it cannot be improved. To understand this becomes a great blessing, because then one knows one has not to go anywhere, that one is already at home, just one has to wake up. And to wake up is both blissfulness and a state of blessedness.

My sannyasins have to become blissful, and through becoming blissful, have to become blessed. And not only they have to become a blessing to themselves, they have to become blessings to others too, to the whole existence. A blissful person naturally is a blessing to the whole universe. His very being is a constant showering of flowers. He is a perfume which goes on spreading to the ultimate source of life and existence.

Prem Rene. Prem means love; Rene means reborn. Love is a rebirth. The first birth is only physical: one is born as a body, as a physiology, as a biology; one is born as a chemistry. One is born as a circumference, but the center is missing, the spirit is missing. For that one has to go through another birth.

Jesus says: Unless you are born again you will not enter into my kingdom of God. And he also says that before you can be reborn, you will have to die. Resurrection has to be preceded by crucifixion. Each birth is a death and each death is a birth.

Sannyas is a death, because it is a birth. You die as you have been up to now. You simply become disconnected with all that. You drop the whole past, not in pieces but in toto.

You simply get out of it, just as a snake gets out of the old skin because it is no more useful. It hampers, it hinders. It is no more really a part of the snake's being. And so is the past. It hinders, it hampers, and it is not really a part of your being; it is just a part of the memory mechanism.

To get out of the past is what I mean by death; to live in the present is what I mean by rebirth. And to live in the present is to live in love. There is no other way: if one simply lives in the present one lives as love.

Hate cannot exist without past. Have you observed this strange phenomenon? Hate cannot exist without past, but love can exist. In fact love can exist only without past. Hate cannot exist without future either; hate is a wound of the past. Somebody had insulted you yesterday: and you are carrying it and it is creating the poison. And you are waiting for the right opportunity to take revenge; hence you are waiting for the future. Hate implies past and future. Hate has no present, hence the person who lives in hate lives not. His whole life is only a pseudo game.

But love is totally different than hate. It has nothing to do with past. If you love somebody because you loved him in the past, that is not love; that is habit, that is just a mechanical habit. If you love somebody

because he has been good to you yesterday, you are simply repaying. Or maybe you are hoping that if you are loving towards him, he will be good to you again. It may be greed, it may be habit, it may be convenience, but it is not love.

Love has nothing to do with the past, no reference at all with the past. And hence it has no reference with the future either. You don't love because of some motive. If there is a motive, then there is no love. If you love somebody because he has so much money and the money will be yours; if you love somebody because he is so famous and you will be famous; if you love somebody for some reason, then it is not love. Then it is greed, an extension of greed, camouflaged as love. You are deceiving the other and not only the other, you are being deceived by yourself too.

Love is utterly of the present. It needs no cause in the past; it needs no motive for the future. It is a spontaneity, and in that spontaneity one is reborn. Time disappears, mind disappears. For the first time one feels oneself as spirit, as soul, as divine, as part of God.

Deva Lothar. Deva means divine, Lothar means warrior -- a divine warrior. Man can fight for himself; then he functions out of the ego. He is a warrior but undivine. Man can fight not f3r himself but for God; then he functions not out of the ego, then really he functions not; he allows God to function through him. He becomes just a vehicle, an availability, an openness. If God wants to use, he is ready; then he is just a medium. Then one is a divine warrior.

It is one of the most beautiful experiences of life not to exist as the ego, not to exist as the person, but to become a passage, utterly empty, so that God can overflood you, so that God can overflow you, so that God can act through you. But the demarcation is very subtle and the ego is very cunning. The ego can fight for itself and can pretend that "I am fighting for God."

The history is full of so-called religious wars, crusades: Mohammedans fighting for God and killing millions of Hindus and Christians; and Christians fighting for God and killing millions of Mohammedans and Jews. Even one of the most liberal and catholic religions of the world, Hinduism, has destroyed millions of Buddhists.

India talks about non-violence, yes -- in their scriptures. They have written beautiful doctrines of non-violence. They say: *ahimsa parmo dharma*: Non-violence is the greatest religion. But what happened to the Buddhists, how did they disappear? Millions of people were converted by Gautam the Buddha. Almost ninety percent of India had become Buddhist. Where they all disappeared, evaporated? What happened to those people? They were burned alive. They were killed. And these people were thinking that they are fighting for God, remember. They were not in any way fighting for themselves; they were fighting for Hinduism, for Islam, for Christianity, for Judaism. Beautiful labels, and ugly realities behind.

The line is very very delicate, and only inside one's own subjectivity is one capable of knowing the difference. The difference cannot be known from the outside, but you can know. You can know whether you are fighting for your own glory and using God as a pretext, or really you have disappeared, and only God is, and you are just in his hands. Only you and nobody else can decide about it, hence one has to be very very aware, alert, watchful. Mind is a cunning fellow, and if you are not watchful, not alert, it will deceive you, it will drag you in some ditch.

Become a divine warrior -- that's what a sannyasin has to be.

Prem Amrisho. Prem means love; Amrisho means god of immortality. The full name will mean god of love and immortality. Love and immortality are two aspects of the same coin. Love knows no death, love is deathless. Everything else dies except love. Hence love is the only representative of God on the earth. The only ray of eternity that has penetrated into the darkness of the earth is that of love. If we can catch hold of the ray and follow it, we will reach to the sun, the source of it; God is the source of love. And God is eternal. We cannot say God was and we cannot say, God will be; we can only say God is.

Love is the bridge, the rainbow bridge, that joins the earth to the sky. And yes, it is a rainbow bridge because it is multidimensional. It has all the colors of the spectrum. It sings all kinds of songs. It exists on all the levels of being, from the lowest, sex, to the highest, samadhi. At all the seven centers love has its own mode of functioning.

Follow love from the mud to the lotus; from sex to samadhi. Follow love, and you will be moving naturally towards God. There will be no need to go to any church or to any temple, and there will be no need to follow any other ritual. Love is enough unto itself.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #15
Chapter title: None

18 June 1979 pm in Chuang Tzu Auditorium

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Satyam Janis. Satyam means deep truth -- the ultimate truth: and Janis means grace. Truth brings grace; untruth is disgrace.

And people live in untruth, people live in lies. The society supports lies; the state strengthens lies, the church. Nobody is for truth, because truth is dangerous, because truth is rebellious, because truth cannot be enslaved, because truth cannot be exploited, because truth makes a person so utterly unique that the crowd is afraid of it. The crowd lives in ungrace.

Only rare individuals attain to grace -- a Buddha here, a Jesus there -- but it is everybody's birthright to attain it. If we miss, we miss because we are cowards. We miss because of fear.

All that I require from a sannyasin is: drop fears. If you want to be afraid at all, be afraid of fear only. Dropping fear, lies start disappearing on their own accord, because it is fear that makes you untrue. It is fear that gives you all kinds of pseudo personalities, masks, pretensions. It is out of fear that people become lies.

Fearlessness, and truth suddenly arrives. Fearlessness, and truth is there within you. It has always been there, just courage was needed. Sannyas is courage, a tacit jump from fear into fearlessness. And that's the way to God. God is the ultimate grace, and the ultimate truth too. Truth and grace are two aspects of the same experience of reality.

Satyam Kees. Satyam means truth. Kees literally means a horn; but it is a symbol of power, hence symbolically it means the powerful, the kingly.

Truth makes one powerful. Truth creates a kingdom within you; truth enthrones you. Then you are no more ordinary. It is truth that brings something extraordinary in your life, something of the beyond, something that is not of this world. And unless you have something which is not of this world, you don't have any meaning at all. If all that you have belongs to this world, you are just a rubbish heap. Death will simply take everything away. You will not be able to carry anything of your possessions, anything of your prestige, power, wealth. Unless you have something of the beyond which death cannot touch you are poor.

There are two types of poor: poor-poor and rich-poor. One can be rich-poor, which is really a worse form of poverty than the first, because a poor person is simply poor and a rich person is very complicatedly poor. A poor person knows that he is poor, and the rich person is absolutely unaware that he is poor. He is in a far deeper ditch and darkness. But once something of the beyond is in you, you are rich.

That is the meaning of grace, power, richness, kingliness. But all these things can be conferred on you only by truth, and only by truth alone.

And truth is not far away to seek; it is within you. All that is needed is a turning in. That's what meditation is all about. That's what sannyas is all about: a decision to turn in, a decision to face oneself, a decision to ask "Who am I?"; a decision that "Unless the answer arrives I am going to go on asking in every possible way, with my total being, 'Who am I?'"

And if one persists, perseveres, and has patience, one day the question disappears and the answer is found. Not that the answer comes from somewhere; the question simply digs a hole in you, just as we dig a well in the earth. The question is a digging instrument, and just as digging a well in the earth, one day you

arrive at the source of water, exactly the same way a well has to be dug within oneself by constant questioning, "Who am I", and by not being contented with any answer given by outside -- by the scriptures, by the traditions, by the churches. All answers given by others have to be discarded. Then the question becomes more and more penetrating and more and more profound, and maddening.

A moment comes when there is only one question left: "Who am I?" Not even the words are left, but just a question mark. That day is of great importance, that moment is momentous, because suddenly something explodes in you. You have arrived at the source of your inner life energies; you have come to the truth.

Satyam Brigitte. Satyam means the truth; Brigitte means strength.

Truth is strength, notwithstanding what lies go on pretending. Lies pretend that they are very strong. Lies are very political, diplomatic: they promise much, they never deliver any goods. But they are very cunning; they go on giving you many assurances. They say that "You will be more secure with us, more protected, less vulnerable, more guarded."

And the mind is nothing but an instrument of inventing lies; it is a great inventor. Remember that truth need not be invented; it is already there. It has to be discovered. Lies have to be invented. You cannot discover them -- they are not there at all. Hence mind is more interested in lies than in truth, because the mind feels more powerful in inventing than in discovering, obviously -- when you invent something, you are the master. You are not the master of something you discover; in fact, you may discover the master. And that is the fear of the mind: that if it goes within to discover it may lose its mastery. It may come across the real master, and when the real master is found, the mind is just a slave, a servant. And the mind is a good servant but a very bad master, hence mind is not interested in discovery; truth can be too much unsettling. Mind's interest is to invent; and whatsoever we invent is a lie.

It is because of this fact that Plato, one of the greatest thinkers of the world, in his utopian society called Republic, has not allowed poets. He says "In my Republic, in my utopian society, poets won't be allowed." In fact what he really means is that he will not allow the inventors of lies. The word "poet" is not a right choice, and by choosing this word he has done much harm to his own philosophy.

A poet is also a discoverer. His methods of discovery are different; they are intuitive. The methods of the discovery of a scientist are intellectual. The difference is of methods, but both are trying to discover the truth. Hence the choice of Plato is wrong, but I agree with him as far as his meaning is concerned.

If we look into the meaning he is using the word "poet" for those who invent -- crafty people who go on inventing new lies, beautiful lies, alluring lies, charming, enchanting; who go on inventing new dreams. What he means by "poets" is really dreamers.

The mind is a dreamer, the mind is an inventor, the mind is the source of all lies. And to remain attached to the mind is to remain weak, because strength belongs to truth. No lie has any strength in it -- pretensions of course, but no strength. In fact, no lie can walk on its own legs. It has none; it has to borrow legs from truth. That's why every lie tries to prove that, "I am true;" that is borrowing legs from truth. And it can walk only so far; the moment people discover it is a lie, it falls down. It can walk only till the people discover that it is a lie. It walks only if people believe it is a truth; it walks in the name of truth.

I have heard a very beautiful story: A very rich man came to purchase a car. He came to visit the showroom of Ford. The manager took him himself into a car that he had liked, for a ride. After five miles suddenly the car stopped, and the would-be purchaser said, "What is the matter? -- a new car, and has stopped so suddenly. What is wrong with it?" The manager laughed and said, "There is nothing wrong in it. I forgot to put petrol in it." The would-be purchaser said, "Then how for five miles it could run without petrol?" And the manager said, "Just because of the name of Ford!"

Lies can go to a certain point just because of the name that they are true, but the legs are borrowed, the strength is borrowed. And one has to unlearn lies and one has to learn the ways of truth. And truth is very simple, uncomplicated.

Satyam Bharti. Satyam means the truth; Bharti means that belongs to India -- the truth that India has contributed to the world. It has certainly contributed something immensely valuable. Its contribution is not scientific, it is spiritual. Hence it is not so visible, hence it is not so provable. Unless one is ready to go into the experience one cannot know about it. It is not objective, it is subjective. It has nothing to do with the world; it has everything to do with consciousness.

There have been only two cultures in the world: the Indian and the Greek. The Greeks have contributed the scientific mind and the Indians have contributed the spiritual mind. Now the moment is coming closer

when these two minds are bound to meet. And that will be the greatest day in the whole history of humanity -- unprecedented and unrepeatable. We are fortunate people because we are living very close to that moment. Many of us will be alive to see it. It will be the greatest synthesis -- when science and religion drop their antagonism, when East is no more East and West is no more West, when the earth becomes one.

But for that, one of the greatest things to be done is to rediscover the truth that India has given to the world. It has got lost; it is no more alive. People only talk about it. The priests, the politicians, they all talk about it and none of them has experienced it.

Buddhas are needed again -- not people of knowledge but people of wisdom. And that's what my work consists in. This is really very ambitious work that I am doing here, trying to do almost the impossible. But it is better to fail on the path of truth than to succeed on the path of untruth. My whole work consists of creating Buddhas.

To be a sannyasin is a humble step towards that goal. But by small steps one can travel very long. Thousands of miles can be covered; and they have to be covered.

The truth that East had discovered -- in a Buddha, in a Krishna, in a Lao Tzu -- has to be rediscovered. Dust of centuries has settled on it. Because the moment is coming close when the East and West are going to meet... a great marriage and a great feast

And you can see the first rays of the sun here -- East and West mingling, meeting, merging into each other.

[A sannyasin asks about his drive towards a definition of his being, but has no special desires, except for a sense of worth and approval.]

It is not a problem personal to you. More or less it is the problem of every modern mind, the problem of being contemporary.

In the ancient days people were given worth by the society, by the church, by the state. It was given to them, and they were happy with that borrowed worth. They were ready to give everything for that. In fact they were slaves, but because in the bargain they were getting worth: somebody was a Christian and somebody was a Hindu and somebody was a Brahmin, the highest caste... And the society was stratified; it was a hierarchy, but everybody had a place of his own. Even if the place was very low, it was higher to few other people. And everybody had a definite definition who he is: a Christian, a Hindu, a Brahmin, a Catholic, a warrior.

In the modern world all that slavery has disappeared. It is a great blessing, but it has come in the disguise of a curse. It almost always happens like that: great blessings come like curses. Because they are so great they are incomprehensible to the old mind. They are so new that the old mind cannot cope with them, hence they look like curses.

The modern man is suffering from an identity crisis. Nobody knows who he is, because nobody gives the definition. All old definitions have fallen down; and even if they are given, they are worthless, they don't help. Even if somebody says, "You are a Christian, why be worried? You are a Hindu," that, "God has created man in his own image -- what more worth you want to be?" They all sound shallow; they don't make any sense. The whole context has disappeared in which they were meaningful. Now they are just fragments out of context, having no meaning at all. In fact they look rubbish.

To say to modern man that God created man in his own image sounds foolish, stupid, because if this is God's image, then what more can God be? If the man who dropped the atom bomb on Hiroshima is being created in God's image, then what is the meaning of searching for God? Why bother? -- it is better not to meet him. Avoid! If Adolf Hitler is created in the image of God, then rather than Adolf Hitler becoming significant God becomes insignificant.

Modern man knows so much about man that he cannot trust that God created man in his own image. Freud, Jung, Adler, and so many others, have worked so deeply on man that we know that man is an ugly creature, uglier than other animals. No animal can fall so low as man can fall; and man has fallen!

So these definitions don't make any sense. And these are the only definitions: that man is a rational being, Aristotle defined man; it worked for two thousand years. For two thousand years it was the definition, that man is the rational animal. But now we know far better: man is the most irrational animal that one can conceive of. Two world wars between such a small span of time -- and man is a rational animal. Concentration camps of Adolph Hitler -- and man is a rational animal. And Germans butchering Jews -- and man is a rational animal. And the story continues, it has not ended: Hindus murdering Mohammedans,

Mohammedans murdering Hindus -- and man is a rational animal!

No man is rational. Just leave few individuals -- a Buddha, a Confucius, a Moses -- leave them aside. They are exceptions, and the exceptions only prove the rule.

So after two thousand years, suddenly the definition doesn't make sense. Man commits suicide so easily that you cannot call him rational. And man lives through irrational desires, man lives through the unconscious -- how can you call him rational? Aristotle has failed! And exactly like that, all other definitions have failed. Religions, philosophies, systems of thought, all have failed. Man is standing in a vacuum. It is natural to ask, "Who am I?"

But now one should not wait for the definition to come from the outside. Enough is enough! We have believed in Aristotle too long. Yes, few definitions can still be given, but they will again fail because any definition that comes from the outside is not going to fulfill. And modern consciousness is so mature that it cannot be satisfied with these toys. Man knows too much about himself; no definition can contain him any more.

Now we have to inquire in a totally different way: we have to go in, rather than asking authorities. Authorities are irrelevant now. You have to go deep in meditation and face yourself. And I cannot say that you will find a definition, but you will find being. Definition I cannot promise, because when you find being itself, one thing more is found simultaneously: that it is indefinable.

Rather than asking for a definition, ask how to go in. You have the being, so why bother about the definition? Why not have the taste of it? Why not jump into it? Why not encounter it? Why not look face to face? It will not give you a definition, but it will give you the experience that is far more profound. And once that experience is there, the desire for definition disappears. And it is possible! That's my whole work: to help you not towards a definition but towards an experience of your own being.

And the question of worth is exactly the same. No outside source can give you any worth any more. Only when you have reached to your inner sources intrinsic worth is felt. Intrinsic has to be remembered. If somebody says you are beautiful, somebody says you are very intelligent, you may feel good because you are gathering a kind of worth. You are becoming worthy, significant, special, not just out of the run, just not any Torn, Hick, Darry... anybody, no, but something special, something so unique. Anybody can tell you you have intelligence, beauty, wisdom, but it is coming from the outside; it can be taken away. Somebody else can say you are a fool, and the whole house simply topples down.

Now a totally different search is needed, something of intrinsic worth. And that is possible only when you come to the springs of your being. And then one need not be special; just being ordinary is more than enough. Just being ordinary is so beautiful, such a benediction, that who cares about being special? Then it is good to be Torn, Harry, Dick; it is perfectly good.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #16
Chapter title: None

19 June 1979 pm in Chuang Tzu Auditorium

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ShortTitle: WAKEUP16
Audio: No
Video: No

[Osho initiates a two-week old baby with the name Anand Ruho -- the spirit of bliss, and addresses the parents.]

And that's my message, the whole message.

The man without bliss is without any soul. He is just a mechanism; the soul is not yet born. He is functioning just as any other machine can function, and he may be functioning very efficiently, but efficiency does not prove the existence of the soul. Computers are very efficient, more efficient than man, and soon machines are going to defeat man in every possible way, in every possible direction and dimension. Efficiency cannot prove that the soul exists, nor the capacity to calculate, rationalize, because computers are more rational than human beings, better calculators.

Only one thing can prove the existence of the soul: the blissfulness overflowing. No machine can be blissful, no machine can celebrate. Machines are neither sad nor happy; they cannot be either. They simply exist, they don't live. To live means to live all the dark nights of the soul and the sunlit peaks of love, of meditation, of silence, of bliss, of celebration.

The spirit is born out of bliss. Bliss is the spirit, the true spirit and the true birth....

And help her to attain to a spiritual flavor. I can only call it flavor, I cannot call it spirituality, because it is not a very defined thing. It is not a thing at all; it is only a taste, a perfume. You cannot catch hold of it; it is very elusive and very mysterious. No way to understand it, no way to explain it, but one can experience it, one can live it. One can only live it if one consciously seeks and searches for it.

And that's what you have to do for the child: help her to move consciously from the very beginning towards a spiritual existence, towards a blissful existence.

Anand Bill. Anand means bliss; Bill is a form of William. William comes from the root will -- resolve, resolution, a very determined resolution, unshakeable. It means commitment, total commitment. It means risking all. It means never looking back. Once the target is set, then it is set forever. Then do or die, there is no other alternative. And bliss is attained only by such a resolution.

Sadness is very cheap. In fact you need not seek it, it goes on coming on its own. It is so cheap, it asks nothing in return; just your readiness to be sad is enough. It is so plentifully available that open any window of your house, any door on any side, and it rushes in. It is all over the place, because the whole world is in misery.

But bliss requires a very determined search. It requires that one should start moving in a particular direction without going astray... because life is short, time is not really enough. And much has to be done and one has to go far. Unless one moves in a straight line, unless one finds the shortest possible route -- without going zigzag, without going astray, without having many objects in the mind -- unless one has only one object in life, bliss cannot be attained. It needs one-pointedness.

But just in being one-pointed you are transformed. You are no more the same person at all; a new person is born. You will be surprised at yourself. You will not be able to believe that you had existed for so long in such a hotch-potch way, in such a wishy-washy way; that for such a long time you have been just a crowd, a mad crowd, not an individual.

Bliss requires that you become an individual -- literally an individual. Literally it means indivisible -- one-pointed, indivisible, committed, ready to risk all. Then the goal is not far away; then it may be just around the corner. It is!

[The new sannyasin says: I'm really glad to be here but I have a problem: there are times when I have difficulty accepting compliments.]

It needs really a very humble person to accept compliments. It is the ego! You may be thinking just the opposite -- it is not so! Life's ways are very subtle and very illogical. It is the ego that feels uncomfortable in accepting compliments, because no compliment feels to be enough. If you look deep down, every compliment falls short of the idea of your own image. Your own image is so high that all compliments fall short. You may not say so, you will not say so! On the contrary you will pretend that "I am so humble that I cannot accept compliments." This is the trick of the mind, a strategy to protect the egoistic trip. Otherwise a humble person simply accepts the truth. If somebody says, "You are intelligent," you say, "Yes."

The humble person does not mean that he goes on putting himself down. The humble person is one who accepts the truth. If he is not intelligent he will say so, that "I am not intelligent. Please, don't say such a thing." But it is not that he is not accepting the compliment; he is simply stating the truth. He will thank for the compliment, but he will make it clear that it is not so; it is a misunderstanding. But if he is intelligent he will say "Perfectly right, you are right!"

But our society teaches us very cunning ways. It says, "If you want to be humble you have to show your humbleness. When somebody says 'You are intelligent,' you have to say 'I am nothing! I am just the dust of your feet!'" And then look: he will praise you more! That is the secret search -- to be praised more.

You are just yourself; whatsoever it is, A, B, C, it makes no difference. The compliments cannot make any difference, neither criticisms can make any difference. You remain yourself. Hence the real man of understanding is neither worried by compliments nor worried by criticism; he simply goes on his way.

We have a saying in India -- you cannot have that kind of saying in the West because the elephant does not exist there. We have a saying in India that the elephant goes on and the dogs go on barking. He never pays any attention. Whether they are praising by their barking or criticizing is irrelevant; he simply goes on his way. It does not make any difference.

So neither be concerned with criticism nor with compliments. And if you start meditating, this capacity will evolve.

Prem Michaela. Prem means love; Michaela means godly, divine, godlike. Love is the only experience in life which is godly, which is godlike. No other thing can be compared to God except love. Hence Jesus says: God is love.

We know something about love; we know nothing about God. The only way to experience something about God can only be through love. Love is the language we understand a little bit; God is the language we don't understand at all. Hence all the Buddhas, all the Christs, all the Krishnas, all those people who have become awakened, speak the language of love. That is translating God into an earthly dimension. "God" in itself remains a meaningless word. When somebody says "God" no bell rings in the heart, but when somebody says "love" many bells ring in the heart.

The very word "love" creates a melody inside. The heart starts pulsating, starts beating faster. Even the word stirs something in the depths of our soul. But "God" is almost meaningless. We have never tasted anything of God -- how can we understand the word? The word is understandable only if some experience is there to explain it. No word has meaning unless it has been experienced.

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The word "God" to us is almost like the word "light" to a blind man. He hears it, he knows the word, he knows the literal meaning, but still he knows nothing of light. The word remains empty, with no content.

Love has to be the beginning, love has to be the door. And slowly slowly as love gathers intensity, as love becomes more and more prayerful, more and more refined, more and more passionate, one starts having first glimpses of the divine, of the God. Love is the only proof of God.

The atheist is to be pitied. People get angry at atheists -- that is foolish. Those people simply prove that they don't know what God is. Their being angry at the atheists simply shows their own ignorance; otherwise they will feel great compassion. The atheist is simply saying that he has not known anything of love yet. He may be talking about God, he may be saying that there is no God, but what really is the case is that he has not experienced love yet -- because if you experience love you cannot deny God. It is impossible! Hence atheism is not a philosophical attitude; it is a pathology. It is illness, it is a psychological state of disease.

To know love is to know God. Of course in the beginning it is very vague, surrounded by great mist. In the beginning it is just like twilight, neither day nor night. The night is gone, the sun has not risen yet -- that is the state of love. But the sun is not far away; it is just on the horizon. The horizon is getting red, the East is becoming colorful.

For sannyas in the East we have chosen the color orange because it is the color of the dawn. The night is over, the day has not yet come, but the horizon in the East is becoming orange. It is the first message that the sun is not far away. It is just coming up, it is just on the way... it has arrived! The color that spreads in the east is the first indication that "Rejoice, the day has come!"

Anand Michael. Anand means rejoice; Michael means godlike -- rejoice because you are godlike. There can be no other greater benediction, there can be no other greater gift.

We are made in the image of God. We may have fallen, we may have gone astray, we may have turned our back towards God, but that doesn't make any difference as far as our essential being is concerned. All our wrongs are only accidental, trivial, but our essential core remains untouched by them. Our essential core

remains absolutely above them. The essential core of a sinner or a saint is not different, it is exactly the same. The accidental character is different: the sinner is a sinner and the saint is a saint. The saint has cultivated certain qualities which society thinks and believes are good. Hence in different societies different people are thought to be saints.

For example, a Christian saint may not be thought by Hindus to be a saint, and the Hindu saint may not be thought by the Christians to be a saint, because different societies in different climates, in different historical evolutions, have evolved different ideas of what is good and what is not good.

For example, a Jain cannot believe that a saint can drink wine; but Jesus drinks. That is enough for a Jain to reject Jesus totally. Not only that he is not a saint, he is a sinner! To drink wine is impossible to conceive for a Jain. He cannot drink even water in the night, water also only in the day. He cannot eat in the night. His saint eats only once a day. And Jesus used to love eating, drinking. Late in the night the parties will continue! And all kinds of people used to gather -- the gamblers, the drunkards, the prostitutes! Now, no Jain can think that this man is a saint, what to say that he is a Christ? No question of his being a Christ -- he is not even a saint, not even a gentleman! And that's what Jews thought about him, otherwise they would not have crucified him.

Socrates is not thought to be a saint by the people who poisoned him. In fact he came at least twenty-five centuries ahead of his time. He would have been needed today. He would have been loved, respected. He would have been thought a great saint. But at that time the court decided that not only that he is immoral, he makes other young people immoral. He is dangerous to the society; he has to be removed. He cannot be allowed to exist, he will poison the whole society. And the only wrong thing that he was doing was that he was creating suspicions and doubt in people's minds about long-cherished beliefs, superstitions.

He would have been loved now. Nobody would have been worried by him, because those beliefs are already discarded; nobody believes in them. People would have listened to him more lovingly. Times change, values change. Different societies, different ideas of good and bad -- but those are all accidental. Accidentally Christ is different from Buddha, but essentially not; and my insistence is on the essence.

Rejoice; essentially you are God, essentially everyone is divine. And don't be too much concerned with the accidental. Good if it is good, but nothing is much wrong if it is not good. Good if you can adjust with the society surrounding you, but if you cannot, no need to bother. Of course then you have to be ready to sacrifice, you have to be ready to suffer, but sometimes suffering is better than compromising. But each has to decide on his own.

My emphasis is on the essential. I have to provoke the essential in you. And I am not concerned about the accidental: whether you drink, or you eat late in the night, or what you eat; that you have to decide, that is your life. And it is so insignificant that one has to just look to one's own needs and the society in which one exists and see how one can live more conveniently without creating too much fuss about small things, this way or that.

That's why I don't give any character to my sannyasins: I give them only consciousness.

Anand Manu. Anand means bliss. Manu, in Indian mythology, is the first man, just as in Hebrew Adam is the first man. But the word "Adam" is not very beautiful; it simply means dust. God made man out of dust, then he breathed into him life. Adam means mud, dust, earth. The English word "human" also means the same -- humus, dust, earth. It emphasizes the material part of man.

Manu means consciousness. The English word "man" comes from manu. It emphasizes the other part, the more important part, the more essential part, the very core. The body is only a temple; residing in it is a deity. Manu emphasizes the deity within you, the God within you, the consciousness within you.

The body can be created, but consciousness cannot be created, so it is perfectly a right, significant story that God created man out of the earth; the body can be created.

But he never created his consciousness. He has to breathe his own consciousness into man, he has to pour his own being into man. That cannot be created. So real man remains uncreated, only the superficial part of man is a created part.

And if God could create it, sooner or later scientists are going to create it; they have almost succeeded. But by creating a human body if they think they have created human soul they will be utterly wrong. Whether the body is created naturally in a mother's womb or is created artificially in a test tube makes no difference: it is always God who breathes life into it. Life enters from the beyond.

Manu emphasizes the beyond. So your name will mean blissful consciousness, blissful beyond.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #17
Chapter title: None

20 June 1979 pm in Chuang Tzu Auditorium

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ShortTitle: WAKEUP17
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Video: No

Deva Pritama. Deva means God; Pritama means beloved -- God's beloved. Yes, to be a sannyasin is to become a beloved of God.

Sannyas is not anything less than a love affair -- more, certainly it is, but not less. It is mad, mad, mad love... and a madness that is absolutely incomprehensible, a madness that is not a pathology but the ultimate in health, in sanity, in being whole.

Love is mad and blind, but love's madness is far more superior than the so-called sanity. The so-called sanity is mediocre, mundane, superficial, accidental. The madness that love brings is supra-mundane; it is sacred. It is not of this world; it is a penetration of the beyond. That's why it looks mad, because it is not graspable by reason. It is not irrational really, it is super-rational, but super-rational or irrational to the reason both look alike. In being irrational you fall down from reason, in being super-rational you rise above, but in both the cases reason is no more your abode. And reason condemns both, and reason calls both abnormal; but it is not abnormal.

In fact the normal humanity is very abnormal because it is not attaining its potential. The potential can be attained only through love -- love of the ultimate, love of truth, love of God. And just as love brings madness it also brings a kind of blindness, but a very strange kind of blindness, a very mysterious kind: a blindness that knows how to see, a blindness that can see the unseeable, a blindness that is capable of seeing in the dark, in the dark night of the soul -- a blindness that is not really a blindness but real insight.

Love is mad, love is blind, but both are blessings. And if one is mad and blind enough, only then one attains to that high status of being a beloved of God.

Deva Rita. Deva means divine; Rita means a child of light. Your full name will mean a child of divine light. It is immensely significant because it is the truth. We come from eternal light; we are born out of it and we go back to it. It is the very stuff we are made of.

Physicists and mystics both agree about it -- this is the only point they agree about -- that existence is made of light. Physicists call it electricity; that is their name, technical name, for the same reality. Mystics call it divine light; that is their way, their poetry. But both indicate to the same thing: that light is the most fundamental principle of existence.

And we can reach to it in two ways... through science; but then you are outside, just a spectator. You will know much about light but you will not know anything about yourself, the knower. The other way is the way of the mystic: to go deep down into one's own being and to know the light there -- not as an object but as a subject, not something outside there as a scene, but as a seer.

And when one comes to know the inner light, then there is no death, no time, no misery. The doors of the paradise are opened, the paradise lost is regained.

Deva Connie. Deva means divine; Connie means constancy, perseverance.

Life looked from the outside is just a flux: everything goes on changing, nothing is constant. But looked from within nothing ever changes. The innermost core of your being is always constant; that is the

unmoving center of the moving world.

Newton is reported to have said that "If I can find an unmoving center I can change the whole world." But he could not find because he searched in the wrong direction; he searched in the without. There you cannot find -- nothing ever remains the same even for two consecutive moments.

Change is the law. Even if you don't see, things are changing. Not only rivers and oceans but even rocks and mountains are changing -- slow change, invisible change, but the change is constantly going on. And because there is change there is death; change cannot happen without death. Change means something dies and something else is born; one thing dies, another is born. Change is the passage between death and birth.

But deep inside you, where Newton never looked, otherwise he would have found... because Buddha has found, Jesus has found, Lao Tzu has found, Zarathustra has found, why not Newton? But he never looked within. It can be found only in the world of the within. If you go deeper, you go farther and farther away from change. And there is a point, a single point -- call it your self, soul, consciousness, your truth -- from where you exist, from where you get all your life energies. It is constant, absolutely constant. It is simply the same, always the same.

That's why a strange phenomenon is experienced almost by everybody: that if you close your eyes and look within you cannot decide how old you are. Young, old, you cannot decide; twenty years old or twenty-one or fifty or sixty or seventy, you cannot decide. If you look within you simply are... no age. You are the same as you were when you were a child. Now you maybe eighty years old.

In the innermost core of your being there is something that is always the same, unmoving. That is the center of existence, the center of the cyclone. Outside is the cyclone, inside is the center. And once you have known it, you have known that there is no death, because the constant cannot experience death; it cannot experience birth either. It knows no birth, no death. It has been always.

There is a very strange statement of Jesus. Somebody asked him, "What do you say about our great father, Abraham?" And Jesus said, "Before Abraham was, I am." Now, there is a gap of at least three thousand years between Abraham and Jesus, but his statement is tremendously significant. He says, "Before Abraham was, I am." He is indicating to the timeless, to the eternal, to the innermost, to the deathless.

That's exactly the meaning of Connie, and that is the search. That's why you are getting initiated into sannyas -- to search for the center of the cyclone.

Anand Antonio. Anand means bliss; Antonio means priceless.

Bliss cannot be purchased; it is untransferrable. Nobody can give it to you, nor you can give it to anybody else. You can attain it, but it is not a commodity in the market; you cannot purchase it. It has to be attained within you. It is the kingdom within you.

And once you have attained it you will know, that "Why I was unnecessarily begging here and there, why I was suffering?" The whole thing seems to be a nightmare. You had the priceless within you, the inestimable within you, the immeasurable within you. You had all that is needed to be fulfilled, and still you were groping and asking and begging because you never looked within.

And the more you search outside, the farther away you go from it. Otherwise it is so close by; not even a single step is needed to be taken. If you can stop all desiring, all dreaming, all thinking, immediately in that space you would have attained the priceless... because in dream you take steps away from yourself, in desire you go farther away. And that's what thinking is all about: going always somewhere else, remaining occupied somewhere else, with something else, never being alone with yourself. That's what thinking is. The whole business of thinking is keeping you occupied so that you are never left alone with yourself.

If you can be alone, this very moment the kingdom is yours. And once it is attained it becomes really very unbelievable how many lives we remained as beggars -- crying, weeping, knocking on others' doors, and finding nothing except frustration. Once you have found it, it looks like a nightmare. And the deeper you go into it, it starts looking not even your own nightmare; it starts looking as if somebody has told you about his nightmare. The deeper you go, more and more unbelievable it becomes -- your whole past existence. Finally it seems as if it is not only the second person who has told you, but maybe the thousandth. Farther and farther away becomes the reality of all the past; it is no more your reality. When your reality is experienced, the reality that mind has created out of desire starts evaporating.

It is because of this fact that in the East the mystics have called the world maya, illusory. Not that it is not, but once you attain to your inner kingdom, everything that you have lived, that you had desired, dreamed about, everything in toto becomes so irrelevant, so meaningless, so futile and so unreal, that it has to be called illusory.

Let sannyas be the beginning of your inner search. It is not a formality, it is a commitment: a commitment not towards me, but a commitment towards your own inner truth.

Anand Gandharva. Anand means bliss. Gandharva in Indian mythology are the musicians of God, those who play music for God -- just like Chaitanya Hari! Your name will mean blissful, divine musician. And that has to become your lifestyle, that has to become your very consciousness.

Religion to me is creativity. And all creativity basically is musical. Only the medium differs: the poet creates music through words, and the sculptor creates music in stone, and the painter through colors but basically art is music. Music is the foundation of ail aesthetics and all creativity.

Lovers are in music, in a kind of harmony, not knowing how and why. But both have fallen in a certain tune, in a certain rhythm. If they know how, they will become meditators. Then their love will start reaching higher and higher. Then it will not be confined to individuals. Then it will not have any objective focus. Then it will not be a relationship but a state of consciousness One loves, it doesn't matter to whom -- to the trees, to the stars, to the rivers, to people; one simply loves.

It is significant that Jesus says: Love your enemies. I have always wondered... there has been some mistake. And Christians have made it a moral commandment: Love your enemies. But to me, Jesus must have meant something else. How can you do otherwise? If you love, you have to love your enemies. If you love, you love! It is absolutely irrelevant whether the other is a friend or an enemy. Love knows no distinctions and love makes no conditions. Love is a sheer joy for its own sake.

The painter is in love with colors, the poet is in love with words, and so on, so forth. All creativity is love and all creativity is music. Between these two words the whole world of creativity can be explained -- love and music. Love for the music is creativity.

And my sannyasins have to be creators, not escapists. Create in whatsoever dimension you can, but act in such a way that each act becomes creative. Even if you have to destroy, only destroy to create.

Destruction is bad when it is for its own sake. When you start enjoying destroying then it is violence. But if you are destroying only to create, then it is non-violence. Certainly the sculptor has to destroy much. Chunks of the stone have to be taken out of the rock, only then a statue will be born, will be revealed. But it is not destruction. Destruction in the service of creation has a beauty. It should not be the master.

Create in all possible dimensions. And a person who is creative in one dimension becomes creative in many dimensions, because creativity has a flavor. Once you have tasted it, whatsoever you touch, your very touch imparts some creation to it, something new to it. All are inter-linked. If you have known one dimension of creativity, you have known all. Only the poet can understand the painter and the painter can understand the poet.

But music is pure creativity. Words have limitations; sounds have none. Words belong to particular languages -- sound is universal. Even trees are affected by music, birds are affected, animals are affected. Sound is the cosmic language. If any prayer can reach to God, it can reach only through music, not through words. Or even if it reaches through words, it will reach not through the words in themselves but through the music that surrounds those words.

Your name will remind you again and again that life has to be a music, and then it is religious.

[The new sannyasin tells Osho a joke about a doctor advising a depressed patient to see a famous clown to cheer himself up. It turns out the patient is the clown himself.]

It is not a joke.

It is a very very real phenomenon. Clowns are not happy people, that's why they are clowns: they are trying to hide the reality from themselves. By making people laugh they try to forget their tears, their sadness. That's a way of escaping from their reality.

Friedrich Nietzsche is reported to have said that, "I laugh, not because there is laughter in my heart but just to prevent my tears. If I don't laugh I may start crying."

Jokes are not jokes. Jokes have a very deep-going import, a tremendous significance, which has not yet been understood. Everybody is hiding behind masks: the clown is hiding behind a mask, and the psychiatrist too; he may be the most mentally ill person in the world. More psychologists commit suicide; the number is almost double. And more psychologists, psychoanalysts, psychiatrists go mad than any other profession; the number is again exactly the double. Why it is so? Maybe in the very first place they became interested in psychology because they were disturbed. They became psychoanalysts to help others, so that they can forget

that they need help in the first place themselves.

The old dictum is very significant: Physician, heal thyself. But it is very difficult for the physician to heal himself, because he may be the physician only because he is ill. It is very difficult to find a physician who is not ill.

If you can find a person who has no tears in his being left, then he has a right to laugh. But his laughter is totally different: it is compassionate, it is loving. Otherwise people's laughter is vulgar, violent. Their laughter is destructive. They are always laughing at others. It is egoistic.

When a man like Buddha laughs or tells a joke, it is totally different; the quality is different. It may be the same joke, but the quality is different. There is great compassion, understanding. And his laughter has nothing to hide; his laughter is just opening his heart.

It is a beautiful joke, but it is not a joke, remember: it is a truth. It is very ironical that jokes contain more truths than the Bibles. Read a joke almost as sacred scripture!

Ananddevi. Anand means bliss; devi means goddess. Bliss is the ultimate state of consciousness, of divinity, of godliness.

The mystics have defined the ultimate truth as satchitanand. Sat means truth, chit means consciousness, anand means bliss. When you enter into the world of reality, first you encounter truth, next you encounter consciousness. Truth melts into consciousness; it becomes your consciousness. It is no more separate from you; it is you. It is no more your truth; it is you. It becomes consciousness; it becomes subjective, subjectivity.

When you still go deeper, then the third and the ultimate layer is touched. Then consciousness is no more just consciousness. It is full of bliss, not only full but overflowing. Bliss is the ultimate experience of God.

But the religions down the ages have been doing such harm to people by telling them to be serious, sad somber. They have created a very very long-faced religion. Their saints are not able to laugh, not able to sing not able to dance. What kind of saints they have created? Zombies, dull and dead, crippled and paralyzed.

My sannyasins have to be dancers, lovers, celebrators.

[A sannyasin, leaving, says: I haven't felt connected to the energy while I've been here this time.
Osho checks his energy.]

It is not a question of not being connected with the energy. You were connected but you could not feel it because you were expecting too much. Your expectation came in the middle, became a wall, a very thick wall .

Expectations are in the head and the feelings are in the heart. And if the head is completely silent, unbuzzing, only then you can feel the connection. The connection is there. You could not feel it because you were too much in head and you were expecting more.

First time it was easy because there was no expectation. First time it is easy for everybody; next time it is difficult, third time it depends. If you are intelligent it will be very easy, if you are unintelligent it will become more difficult. But second time it is difficult for everybody. Third time it is up to you.

Drop next time when you come. Come with no expectation. Just enjoy being here! What is the need of being connected? Don't make it a need, don't make it a desire. If it happens, good; if it doesn't happen, good! And then it certainly happens. And when you are not searching and seeking and desiring it, it comes. It always comes when you are not expecting; unexpectedly it comes.

It always comes as an uninvited guest, remember. If you invite it is very shy, it hides. If you seek and search, it is feminine; it escapes. One has to learn to wait in utter patience. And then suddenly, from nowhere, it is there. And when it is there, don't start patting your back, otherwise you will lose again. When it is there, don't start bragging inside yourself or outside, otherwise you will lose it again. When it is there, don't make much fuss. Take it for granted, simply say to yourself, "So what!" and it will be coming more and more.

Next time be a little more careful, that's all... but it happens to everybody.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #18
Chapter title: None

21 June 1979 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Love is not something which we can create; it is something given. It is inbuilt in our very being. It is not something that we produce later on; it comes with our birth, it is a natural energy. We may deny it expression; then it becomes a repressed force. It can turn sour, bitter, poisonous, if it is repressed. If it is not repressed it is grace, pure grace, beauty, bliss, benediction.

And these are the only two ways to live life: either one can live a life which represses love... That's what ninety-nine point nine percent people are doing and have been doing down the ages -- a life which is against love. But how life can be really life if it is against love? It is far more better to die than to live without love; it is far more worse than death.

Life is life only through love, because of love. Love is the indwelling spirit of life; without it life is an empty house. Life is a corpse if love is not there. But people have decided to live lives without love, because a life without love is more convenient, more comfortable, more secure, safe. A life without love needs no intelligence, needs no courage, needs no risk. It is mundane and mediocre, but safe, certainly safe, and people are so much interested in safety that they are ready to become dead. If everything is insured they are ready to enter into their graves right now. If somebody can take all the risk of life, they are ready to lose life itself.

It is stupid, but that's how man has behaved up to now. Man has not proved himself an intelligent being. Utterly stupid, that has been our past. And if something very radical is not done immediately, that is going to be in the future too.

Sannyas is a radical standpoint. It is changing your whole life pattern. It is living love. That's how I define sannyas: a life dedicated to love, a life utterly committed to love, a life totally dissolved into love. And then there is grace, great grace descends.

Anand Sean. Anand means bliss; Sean means God's gift. Bliss always comes as a gift; it is not an achievement. Hence nobody can brag about it, because it has nothing to do with you at all, it is not your doing. It happens, it is a happening.

And it happens only when the doer completely ceases. When you are not in a state of doing, only then it happens. When you are not in a state of doing you are not, because you are nothing else than the doer. When all doing ceases, the doer disappears. It is not an entity but an illusion. And the doer is the base of our ego. Doer gone, the ego is found nowhere. And in that empty space bliss descends, comes as a gift of God.

One cannot make it a goal and one cannot be ambitious about it; if one is, one is going to miss. All ambition has to go for bliss to happen and all goals have to be dissolved for bliss to happen. In fact one has to disappear for bliss to happen. You cannot be blissful: either you can be you or you can be bliss. You both cannot exist together. Nobody can say "I am blissful" because the I is not found there.

The really blissful person says "I am bliss" -- not blissful. He has to use the words "I am" because of the convention of language, otherwise he will simply say "bliss" no reference to I. It never happens in that context. I is the barrier, the root cause of misery.

A sannyasin has to learn to undo the mechanism of the ego. Slowly slowly, chunk by chunk, it has to be

dropped. And the day the whole ego is gone and there is utter silence, in that silence comes the dawn. Bliss simply pours in, and one bows down in deep thankfulness because the gift has arrived, and in the gift, God has arrived. The gift proves the giver, and only the gift proves the giver.

Deva Yme. Deva means God, Yme means protector -- God is the protector, God protects, God is protection.

We live in unnecessary fear. We live in an imaginary world of worries. We go on spinning and weaving new worries, new fears. We are tremendously efficient in creating anxiety and anguish. And all is baseless, because we live in a universe which protects, which is a mother.

God is more a mother than a father. The people who thought of God as a mother were closer to truth than the people who thought of God as a father. Hence all the religions that have thought of God as the father became institutional. It was a byproduct of their idea of God. Father, the very idea of father, is institutional, it is not natural. The phenomenon of the mother is natural. Father is a social convention, invention of our own making; it is a social institution.

There was a time when there was no institution like the father. And there will be a time again when the institution will disappear, because no institution can be forever. Its relevance has already gone, it is becoming a burden; but the mother is going to remain. And God is more a mother.

This universe is not alien, is not inimical. How it can be inimical to us? -- we are born out of it, we live in it, we are it. Hence the protection: it cares. And to come to a tacit understanding of this fact -- that the universe cares -- is to become a sannyasin. Then one is no more worried about security, safety. Then one is simply no more worried. One lives moment to moment and trusts life. That utter trust makes one blissful.

And that's what you have to learn here. That's my only teaching: trust existence, trust life. Trust is the door to truth.

Anand Amrisha. Anand means bliss; Amrisha means goddess of immortality. The full name will mean goddess of bliss and immortality. And both are the same: to be blissful is to have a taste of immortality.

Bliss is eternal; it is not a temporal phenomenon. Bliss does not happen in time; it happens beyond time, thousands of miles away from time.

Friedrich Nietzsche has reported one of his experiences; it is of great importance. Moving in the mountains one day, suddenly he felt that he is being uplifted. He could not believe it himself -- not uplifted from the earth but uplifted from time. It is a very strange experience to be uplifted from time. And he says he felt thousands of feet above time. He could not abide there because he was not a meditator. If he had known a little bit of meditation he could have remained there, he could have made his abode there. But because he was not a meditator, and it was just an accident -- just the silence of the mountains, the beauty of the trees, the color, the pure air... A certain climate, a certain chemistry inside him, may have coincided, and it was just an accident that he felt rising above time.

He fell down and went mad! If one goes above time without a right method, without a certain direction, without any preparation, that is bound to happen. It has happened to many people, not only to Friedrich Neitzsche. People have found mysterious experiences accidentally, but then those experiences are so disorienting that when they come back to the earth, to the normal world, they cannot settle any more. Something has gone so deep in them, they can never be normal again. And they don't know how to reach to those peaks that had happened, they don't know how to climb back. They don't know the way that leads. They don't know how it happened at all in the first place. It happened almost without their knowing.

Sannyas means moving towards timelessness with a method, with consciousness, with deliberate effort, with full awareness. Each step has to be taken with determination, with awareness of all the consequences. And one has to move very cautiously. As you go higher you have to become more and more cautious, because if you fall from the height you will be destroyed.

That's what happened to Nietzsche: he was destroyed because of this beautiful experience. The experience would have made him a Buddha had he known the way to it. Had it not been just accidental he would have never fallen down, he would have remained on the sunlit peaks.

Bliss is a non-temporal phenomenon. One has to go beyond time, only then one knows bliss. And to go beyond time is to go beyond mind. To go beyond time is to go beyond past and future. To go beyond time means to live moment to moment, utterly in the moment.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #19
Chapter title: None

22 June 1979 pm in Chuang Tzu Auditorium

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Anand Franz. Anand means bliss; Franz means freedom. Bliss is a state of freedom; misery is a state of bondage. The more limited we feel, the more miserable we are. The more unlimited we feel, the more blissful. Freedom means a state of no limit, a state which has no boundaries, no China walls surrounding it.

Hence if we remain identified with the body we can never be blissful: body is very small and limited and we are vast. Ordinarily people think we are in the body. The truth is just the contrary: the body is in us. We are bigger than the body; the body is only a tiny part of our being. We are a bigger circle, and the body is just a small point in the bigger circle. To get identified with the body is to become too much limited, is to live in a prison cell, a dark cell. It creates misery.

To be identified with the mind is a little bigger, bigger than the body, has a little more rope, can wander here and there, but still it has limitations. It cannot go into the unknown; it remains limited to the known. Knowledge is its limitation: it cannot move beyond its knowledgeability. And the truth is unknown, and truth cannot be reduced to knowledge. Hence becoming identified with the mind, although it gives a little more freedom than the body, it is only a difference of quantity. Still one is limited. Soon one finds that that too won't do.

In fact any identification won't do. One has to learn to drop all identifications -- with the body, with the mind, with the religion, with the state, with the church, with the country, political, religious, philosophical, any kind of ideology that gives you a limitation -- all those things have to be dropped.

When all ideologies are gone, knowledge dropped, identifications cease, then one is freedom and one is bliss. They both come together, aspects of the same energy. On one side it is freedom, on another side it is bliss.

In the East, the ultimate state is called moksha, absolute freedom. No western language has any equivalent term. The western mind has divided human possibilities into three: the earth, the hell, the heaven. In India we have brought the fourth state: moksha, absolute freedom from all limitations... because hell is a limitation, so is heaven. In hell it is misery that limits you -- in heaven it is pleasure that limits you, but in every way whether you are in heaven or hell, you are limited. They are not worth seeking and searching.

One need not be afraid of hell and one need not be desirous of heaven. One should long only for one thing: utter freedom, moksha, because bliss is possible only in absolute freedom. Absolute freedom is bliss.

Satyam Lise. Satyam means truth; Lise means God. Truth is God; there is no other god than truth.

The word "God" creates trouble: it immediately gives a sense as if there is a person, and one immediately starts thinking of the form. Hence all kinds of idolatries are born. Idols are made, images created, temples raised -- worship, ritual, prayer -- the whole nonsense, just because we use the word "God"! It is better to use the word "truth," because then there is no need of any image.

And the moment we say truth, our whole approach becomes different. Then it has to be discovered, not worshipped. Then it has to be found, not prayed to. You cannot pray to truth; it is utterly pointless. And there is no need of the priest. The whole business of religion can disappear from the earth if we change back from God to truth. And then there is no question of a Christian and a Hindu and a Mohammedan.

It is the image of God that divides people. You have one image, I have another, then the division arises. The Christian says God is this way, and the Mohammedan says no. And there are three hundred religions on the earth, and no religion is true. All the religions have falsified the great Masters. Christianity means the people who have falsified Christ and Buddhism means the ideology that has falsified Buddha. These people -- Buddha, Christ, Krishna -- are all for truth not for God. But in the ancient days God was equivalent to truth.

God literally means that which is. It means truth, but it has taken wrong associations. Priests have used and exploited the word too much.

So you forget about God, you start meditating on truth. Truth needs no mediator, no agent to go in between, needs no priest, no prayer. Then what it needs? It needs a silent mind, it needs an innocent heart. It needs the childlike quality of wondering. And if one can have the eyes of a child again, truth is immediately available. Jesus says: Unless you are like a child you will not enter into my kingdom of God. One has to be reborn. Sannyas is a rebirth.

From this moment, feel again the wonder that you used to feel when you were a child. Look with fresh eyes at things, not with knowledge. Look with innocence. And then the trees and the birds and the animals and the people, everything starts taking a majestic form, a mysterious quality.

It depends on you whether you live in a material world or you live in a spiritual world. It depends on your eyes, it depends on how you look at things. If you look through knowledge, then the world is just flat, with no mystery. But if you look with wondering eyes, it is an inexhaustible mystery.

And that is truth -- inexhaustible and mysterious. And to move into it is to move in a totally different dimension. It has nothing to do with the mind; it has certainly something to do with the heart. Nothing to do with logic but certainly something to do with love. Truth is revealed in a state of love.

Prem Deviko. Prem means love; Deviko means goddess -- goddess of love.

Man is capable of becoming a god, and less than that is not going to satisfy. Man has the potential of becoming a god. Less than that will fall short of the potential and one will go on feeling something is still missing.

That's why millions of people go on feeling something is missing, although they have everything that is possible -- money, power, prestige, all kinds of gadgets that science has made available. Nothing is lacking as far as material things are concerned; still a tremendous emptiness, something is missing. They may have beautiful families, nice children, good relationships, friends, and still there is no meaning in life; life seems to be utterly meaningless. And they go on stuffing themselves with the same things more and more, as if quantity is going to make any difference.

You have two cars, you can have four; you have two houses, you can have six houses. You can have a bigger house. You can fool around and can have many love affairs. This is just going after quantity: one woman is not satisfying, one man is not satisfying, then find another. Maybe something is wrong with this partner, so go on chasing. But the whole chase is for quantity and quantity makes no difference. It is not a question of having one woman, two, three, four, five. It is not a question of having one car or six cars.

It is a question of fulfilling your potential. One has to come to a flowering. And when man flowers he is a god, when woman flowers she is a goddess. And the flowering happens through love. The beginning is love, the middle is love, and the end is love. Love is the seed and love is the tree and love is the flower.

If love becomes your style of life it will change the quality, not the quantity. Logic works in the world of quantity, and love transforms the quality of your being. That is the only phenomenon which changes the quality of your being, nothing else can do it. Love is a magic, love is the ultimate alchemy. And it is only through love that man has attained to the ultimate heights and the ultimate depths together.

Fulfillment is possible only when nothing in you remains potential, everything becomes actual, when you are not exhausted. One can be exhausted also, and nothing is left inside. That is a negative state. That's what is happening through gaining more and more things: people become exhausted, tired. But tiredness and exhaustion and being spent in futile exercises can leave you only in a state of darkness.

One has to bloom, one has to release one's fragrance to existence. What the existence has given to us, we have to return it back. We have to offer it back to God. When the offering is total, one is fulfilled. And that state of contentment is benediction.

[A sannyasin arriving has difficulty saying what he wants to say.]

It is certainly difficult to say yes! It is nothing special, it is absolutely normal. No comes easy. It is very ordinary, because to everybody no comes easy. And it comes easy because nos satisfy the ego; ego feeds on nos.

Yes is difficult because it is the death of the ego. In a single, total yes the ego can commit suicide. And there are two ways of committing suicide -- either wholesale or retail!...

Wholesale -- in a single leap, or slowly, very slowly -- that is retail! You can choose, and I am happy either way. But the ego has to go sooner or later, and sooner will be better.

Do the groups, meditate. Yes will become possible, because it has so many treasures in it. No is empty; it satisfies the ego because ego is also empty, and emptiness can live only on emptiness. Yes is so rich, multidimensionally rich. It has all the beauties and all the blessings of life. Yes contains the whole God and the whole kingdom of God.

You can remain with the no; you will remain poor. With the no you will remain a beggar; with the yes you can become a king. This is a paradox: that by surrender one attains victory, by dying one is reborn. And unless you die you cannot enter into my kingdom of God!

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #20
Chapter title: None

23 June 1979 pm in Chuang Tzu Auditorium

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Anand Ron. Anand means bliss; Ron means power. Bliss has a power of its own, very different from any other power, qualitatively different from any other power. All other powers are destructive, violent. Bliss has a non-violent power, the power of love. Bliss has the power to bless others. It is not destructive, it is creative energy; it only creates. It is feminine, not masculine. The masculine power is aggressive; the feminine power is receptive.

Bliss is capable to receive the infinite, the God. Its power is not that of snatching away, forcing things. Its power is of spontaneity, flow, let-go. Its power is not in pushing the river but going with the river, becoming part of it, flowing with existence inseparably.

[The new sannyasin says: My future worries me.... Everything's unknown.]

The unknown can never create any fear. How you can be afraid of the unknown? You don't know it, so you cannot be afraid of it. Fear is not of the unknown but of losing the known. We wrongly think that it is of the unknown -- it is always of losing the known. The known is known; and we have our comforts and securities and safeties and our involvement with the known, our investment with the known. And we are afraid of losing it, we are afraid of moving away from it. That is the fear -- of losing the known. We call it the fear of the unknown; that is not right.

The unknown can only excite you; the unknown can only challenge you. The unknown can only provoke and seduce you for a pilgrimage. It can call you forth, but it cannot make you afraid. It is always the known, and the fear arises because you will have to lose it if you go into the unknown. Once you understand the problem rightly it is almost solved.

To understand a problem exactly is to solve it. And if you remain in a misunderstanding about the

problem itself, then the solution is very far away. Then it is almost impossible, because you are moving in a wrong direction.

Now to say that "I am afraid of the unknown" is to create a false problem, and you will never be able to solve it. Change it! The problem is, the fear is of losing the known. Once rightly the problem is pinpointed, things become simple.

Then the second thing to be asked is: what is there in the known that you are so much afraid of losing? What it has given to you? What it has made you? Then search into it, and you will not find anything; it has not given you anything. Then why be afraid of losing that which has not given anything? It only promises but never fulfills any promise. It goes on postponing till death arrives.

The past has not given you anything. In fact it is good to get rid of it. It is good to learn the ways of the unknown, because the known is known. Even if it has given something to you and you cling to it, it will be only a repetition, and repetition can never satisfy. Each time it is repeated it gives you less and less and less. It follows the law of diminishing returns.

You saw a film; it was beautiful. You want to see it again -- it will not be so beautiful now. It will be a repetition. It was really beautiful because it was unknown. The first time you saw it, it was not known. The beauty came out of the unknown. Now you want to see it again, you want to repeat -- you have become greedy. It was such an ecstasy! You go to see it again. Now there is nothing because now it is known; the basic thing is missing. It was the unknown that had given it the ecstatic flavor. Now it is known so the ecstasy is not possible. And if you see it a third time it will drive you crazy! And fourth, fifth and sixth and seventh... and you will be in the mental hospital!

That's how people have gone mad -- almost the whole humanity is mad -- repeating. The same thing, the same sex, repeating again and again in the hope that it will give you again the first glimpse, the first joy. It cannot! That joy was because of the unknown.

Once you understand that all bliss arises out of the unknown, how can you be afraid of it? You will be enchanted by it! You will continuously search the unknown and you will continuously go on dropping the known.

That's what I call a meditative mind: looking into things, inquiring into the root causes, and then following your understanding. If you watch deeply, this is a simple truth: die every moment to the past so that every moment remains new. With the new is life; with the old is death.

Anand Kazuhiro. Anand means bliss; Kazuhiro means harmony. Bliss is a state of harmony, misery just the reverse -- a state of discord.

Man can live in both the ways; it is man's freedom to choose. We can live an integrated life, we can become an organic unity -- that's the whole purpose of meditation. Or we can remain a crowd: many minds, many fragments, no unity. And when there are many minds there is conflict, discord, a constant civil war. And when you are at war within yourself you are at war with existence too. As within, so without.

All these minds have to be dissolved into one mind. The whole crowd has to be melted into one single individual. Then the inner war ceases, and with it the outer too. That state is of harmony and bliss. Only in that state life is fulfilled.

Let that be the goal from now onwards. Always think of harmony. A sannyasin has to become a beautiful music, and it is our birthright to become so.

Deva Aida. Deva means divine; Aida means bliss -- divine bliss.

Man can create, at the most, pleasure. Bliss is beyond man's creativity. Bliss always comes as a gift from God. It is always divine; it is never human. Pleasure is human; that's why our world is so full of pleasures. But pleasures don't satisfy; they can't. The longing in the heart is for the bliss.

Pleasures are pleasant -- I am not against them -- but one thing has to be remembered: that they are playthings, toys. Man creates them -- just because man creates them, they cannot fulfill man. They remain below man. The creation always remains below the creator; the creation can never be bigger than the creator.

And the longing of the heart is something infinite, for something vast, for something tremendously powerful; something that will take you away from yourself, something that will come like a flood and will wash you and cleanse you and purify you, something that will shower on you from the beyond. Only that can become contentment. Bliss is divine.

And never be misguided by the pleasures. They are good in themselves, good games to play with. But

games are games; one should not expect much from them. They keep you occupied. A beautiful house, a beautiful family, children, husband, wife, friends, good company -- these are games. Play them as skillfully as possible, play them as artfully as possible, but remember they will not fill your life with contentment. They will keep you superficially occupied, engaged, that's all.

So remaining amidst pleasures of all kinds, never forget for a single moment that life is not only to play games. It has to achieve something very definite: it has to achieve something of truth. And that is possible only when we move beyond the human mind, when we put the human mind aside and bow down before the beyond. That is surrender and that is sannyas. In that bowing down, in that surrender, the beyond enters in you.

The entry of the beyond in you, and suddenly all that has been lying asleep inside you becomes awake... as if suddenly the sun has arisen on the horizon and all the birds are singing and the flowers are blooming.

Anand Smita. Anand means bliss; Smita means smiling. Bliss is more like a smile than like a laughter. It is very delicate and feminine. It is very deep but very delicate too, hence it is more like a smile. Laughter has a little violence in it, a little aggression in it. Smile is just pure grace, silent, a very very feminine gesture. So is bliss.

We cannot grab it and we cannot proceed directly towards it. That is the sure way to miss it. One cannot move towards bliss like an arrow, straight. One has to move indirectly. Rather than moving towards bliss one has to invite it. One has to become vulnerable, open, receptive. One has to prepare oneself and wait.

The more silently, the more happily, the more patiently, one is capable of waiting, it comes. It comes so silently that you cannot hear its footsteps. It comes like a breeze: you can feel the coolness but you cannot touch it. It is not a storm... a cool breeze. Hence I say it is more like a smile than like a laughter.

Remember that one has to approach very indirectly, just the way one falls in love with a woman and has to be very cautious. A little aggressiveness and the woman can shrink back. The woman has to be seduced very slowly, very lovingly; not even a hint should be given. So is bliss: bliss is a woman, it has to be seduced.

Deva Arupam. Deva means God; Arupam means formless.

All forms are divine, but God has no particular form. In all the forms he exists but not in any particular form he is found. He can exist in all the forms because he has none. If he had a certain form of his own he could not have been all the forms; that would be impossible. He is so liquid that he can mold himself into millions of forms; that liquidity is his formlessness.

That's why all the idols made of God are imaginary. No image represents him, no image can represent him. And all the temples are false. And all the statues are poetic, aesthetic, but have nothing to do with truth. The Bible says God made man in his own image. The truth seems to be just the opposite: man has made God in his own image. Hence Hindu gods look like Hindus, and Chinese gods look like Chinese. It is our own imagination and a subtle game of the ego. We make God in our own image; that is a projection of the ego.

No statue is true, because God is this whole infinity, and the whole infinity cannot be represented by anything less than the whole. No map is possible of the universe. All maps will be partial; they will misrepresent. And if they start proving themselves to be the whole, they will be destructive, not helpful towards truth but hindrances. Whenever a partial truth starts proving itself to be the whole truth it is far more dangerous than a simple lie.

Do not go to any temple in search of God and do not bow down to any statue in search of God. God is all over. Bow down to the trees, bow down to the rocks! And if you can bow down to the rocks and the trees and the people and the animals and the birds and the stars, then there is no problem: you can bow down to the statue too. It is just a rock! Then you can go to the temple too because it is also part of the whole. Then there is no problem. But the emphasis should be on the whole, and the whole is formless.

The only way to have a bridge with the whole is to go down deep into your own being where you will find a formless substance, a vital energy. That is your life, the spring of your life. And you will be surprised, that in this small body there is a formless element hidden. When we come to our own being we have come to the being of the whole, because at the center we all meet, we are all one. Only on the periphery we are different and separate.

Anand Gitama. Anand means bliss; Gitama means a song -- a song of bliss.

Life has to be lived as a song and not as a syllogism. Life has to be transformed into music, into rhythm, into love; only then one comes closer to God. Not by rituals, not by scriptures, not by being a Hindu or a Christian or a Mohammedan, but by becoming a song, a joy, a blissful dance.

Once this is understood, religion then is a totally different affair than one has been thinking about it or one has been taught about it. Then it has nothing to do with the established church. Then it has nothing to do with theology, it has nothing to do with the priests. It has something to do with your love, with your capacity to rejoice into small things of life.

Don't make religion a serious phenomenon; it is not. It is much closer to playfulness than to seriousness. A real saint is one whose heart is always in a state of singing, whose very breath is a dance.
And my sannyasins have to become songs, dances, rejoicers.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #21
Chapter title: None

24 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906245
ShortTitle: WAKEUP21
Audio: No
Video: No

Deva Louis. Deva means God; Louis means victory. God is our only victory. Nothing else can make us victorious. Everything else ends in failure, unexceptionally. Without failure, everything falls into failure.

There are many illusions in life, very attractive, but they are attractive only from the distance. As you come closer you become disillusioned. But man is so foolish that even when he is disillusioned by one illusion he immediately starts projecting another, maybe of the same kind or maybe a little bit different, but basically, essentially, the same.

And mind goes on deceiving. Mind goes on saying, "If you have failed in this, that doesn't mean that you have failed forever. You may succeed in something else." Or, "This time you have failed -- don't be disheartened." Mind goes on giving you encouragement: "Try again and try again, again and again. Who knows? -- the third time, the fourth time, the fifth time, you may succeed. It is only a question of perseverance."

These are very beautiful arguments, but utterly baseless. Even if you try thousand and one times, nothing except God can make you feel successful, fulfilled, victorious. Sooner it is understood, the better, because time is saved, unnecessary misery is saved. And the same energy that we invest into illusions can become a dance, can become a song, can become rejoicing.

Sannyas is the awareness that only God succeeds that only God can be our victory. Sannyas is a one-pointed search for God, a concentrated effort to know the source of life... because the source is also the goal. By knowing it, all is known. By not knowing it, you can know all that is contained in all the libraries of the world and still you will remain ignorant.

Deva Sheri. Deva means divine; Sheri means beloved, loved one, cherished one, dear one -- beloved of the divine.

We may know, we may not know; God loves us. We may love him, we may not love, but God loves us. And by God I don't mean a person but the whole existence. And when I say God loves us I don t mean only human beings: God is love. Existence, this existence, is an ocean of love; it simply loves. It can't help, it can't do otherwise. It is because of its love trees grow, birds sing, rivers flow, and we are.

No other proof is needed. A rose flower is a proof enough; this bird singing is a proof enough. The starry night, the morning sun rising in the east, anything... an ancient rock standing so proud, so immensely proud, a bird on the wing, a symbol of freedom... anything is a proof, any and every thing. The whole existence proves only one thing: that it is love.

But we can go on missing seeing it. We can remain closed. We may not receive the guest. It may come, it may knock on the doors, but we may not open the doors. And that's how millions of people are living: closed, hiding -- hiding from love, hiding from life, hiding from adventure, hiding from growing -- just hiding. Afraid of death, hence hiding from life, because life brings ultimately death. Afraid of pain, hence hiding from love, because love brings pain -- although that pain is a blessing. It cleanses; it is not a curse. And the death that life brings is not the end; it is a renewal. It is a rest and a resurrection. But people are hiding out of misunderstanding.

To be initiated into sannyas is to come out of your hiding places. Come out from all hiding places! Life is beautiful, life is a blessing. There is no need to be afraid. Trust!

And love that surrounds us -- we are breathing it in every breath -- can be known only if we also become loving, because only love can understand love. Afraid, we are not loving -- fear kills love -- and because we are not loving, we can't know. Even when we encounter love we can't recognize it, we don't have a feel for it; no bell rings in our hearts.

To know love, one has to become love. To know God, one has to become divine. We can know only that which we are; only being becomes true knowledge. Be love, and know love.

Prem Smito. Prem means love, Smito means smile.

Life can either be tears or a smile. And it all depends on us, it is our choice. We can choose misery... and ninety-nine point nine people choose misery, because misery has few things which bliss has not. Misery gives you nourishment for the ego. The ego feeds on misery, it lives and survives on misery. In bliss it simply melts, evaporates. Just as the sun rises in the morning and dew-drops start evaporating, just like that, as one feels blissful ego is not found at all. Ego can exist only in the ocean of misery; it is an island in the ocean of misery. So if one wants to be egoistic he has to choose misery.

And misery is very convenient. One becomes accustomed of it, familiar, because it is a very small phenomenon. Repetitive it is: the same again and again. Like a wheel it moves: the same spokes come again and again.

Bliss is always new, non-repetitive. One never becomes familiar with it. One can never know that "I know bliss." One can only see... say, "Yes, few glimpses, yes I can smell." It never becomes knowledge; it always remains a feeling. And it is always moving into the unknown. It brings every day something new, a new gift. It is unpredictable, hence dangerous. You cannot control it, you cannot be the master of it.

With misery you are the master -- with bliss, bliss is the master. With misery everything is predictable and you can live a very calculated life. You can live almost mechanically, no fear of the new; it is the same old rut. And the mind feels very good with the familiar. With the unfamiliar, unacquainted, with the stranger, mind feels afraid. Even though it is misery, if it is familiar the mind is perfectly at ease with it.

But bliss is a stranger and always remains a stranger, because it comes from the beyond, it is not of this earth. It is untranslatable in the language of the earth. It visits, it comes, just like rays of light, but you cannot catch hold of it. And mind never becomes the controller, hence the mind is not interested in bliss. It is interested in misery, in creating more and more misery.

It may talk about bliss, it may even give you the feel that it desires bliss, but basically -- this has been my observation of looking into thousands of people's lives -- that even when the mind wants to be blissful, it is simply trying to create a new misery: that you are not blissful. Just a new misery, that "Now seek bliss, search bliss. You are not blissful. Your life is slipping by -- what are you doing?" It is a new kind of misery, a new kind of emptiness, but the mind is not really interested in being blissful. It cannot be, because bliss is going to be a suicide to it.

One can choose the life of crying and weeping and screaming and misery: one will have a beautiful, strong ego. But for the ego that price has to be paid: one has to live in hell, because the ego can exist only in hell. Or one can choose to be blissful. One's life can be a smile, a song, a dance, but then you have to lose the ego. You can be in paradise, but you have to pay the price. The ego is the price.

Sannyas simply means that you are getting ready to drop the ego, that you are taking the first step towards egolessness. And the first step is almost half the journey, because the second becomes easier and third even more easier. And as you start moving into the unknown, tasting the joys of it, then you don't

move slowly; you start running into it. Then all clinging with the misery and the known and the past simply disappears on its own accord. The sun has risen and the darkness is no more found.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #22
Chapter title: None

25 June 1979 pm in Chuang Tzu Auditorium

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Video: No

Dhamma Klaus. Dhamma means the ultimate law, the law that keeps the whole universe together, the very core of existence, the center, the soul. And Klaus means victory. The only way to be victorious is to be with the law and not against it. One can choose to be against it -- that freedom is ours -- but if we choose to be against the law, we are committing suicide. It is a slow suicide -- one may not even become aware because it is so slow -- but only one dies against the law; one cannot live.

Life is with the law, and the more you are with it, the more alive you are. To be totally immersed in it is to know life at its ultimate peak, to know the climax of life, to know the orgasmic joy of life.

And millions of people are miserable for the simple reason they are fighting against something which is our very nourishment, which is our very life. If you fight with it you destroy yourself; you cannot destroy it. It is like hitting your head against a mountain: your head will be shattered into pieces. You cannot shatter the mountain by hammering it with your head.

The ultimate law -- call it God; truth, Tao -- is so huge, so enormous, that we are just drops against the ocean. The very idea of fighting it is stupid. The intelligent person surrenders: the unintelligent fights. And the beauty of surrender is that it brings victory. Fight brings failure, surrender brings victory.

And this is the whole message of sannyas: surrender. Surrender to the universe, surrender to the cosmic principle, surrender to God, and then nothing can destroy you and nothing can defeat you. Surrendered to the ultimate you become the ultimate. When the dewdrop disappears into the ocean it becomes the ocean. And that's what victory is all about.

Deva Ray. Deva means God; Ray means protection -- God is protection. We are continuously protected; with thousands of hands God protects us. Because the protection is so natural and so continuous, we never become aware of it. We become aware of things only which change. Change makes us aware, but the protection is unchanging.

You don't become aware of your breathing unless something goes wrong. If it is hard to breathe, you become aware. If you are feeling suffocated, the air is polluted, you become aware. If there is no air to breathe, you become aware, or if there is something wrong in the inner mechanism of breathing you become aware. You become aware only when something goes wrong.

But with God and his protection never anything goes wrong; it cannot go. It is always there silently; absolutely silent it goes on working. It surrounds you in the air. It comes to you in the sunrays. It reaches you in the moonlight. In thousands of ways it comes to you and nourishes you, protects you.

To become aware of this protectiveness of existence is of immense value, because the moment you become aware of this, a great trust arises and thankfulness, gratitude. That is the central core of a religious consciousness: gratefulness, gratitude, thankfulness.

The religious person is not the one who goes to the church every Sunday; that is only a formality, a

pseudo kind of religion. The religious person is one who is twenty-four hours grateful to God, never forgets it -- that he protects, that he is available, that he is just by the side, that "I am never alone."

There is a beautiful anecdote in Mohammed's life. He is being followed by his enemies. He has only one friend with him and they both are trying to escape into the hills. They come to a cul-de-sac; the road ends. They cannot go ahead; a great abyss! They cannot go back -- the enemy is coming closer and closer. They can hear the sound of the horses, their steps. The noise becomes more and more noisier; they are coming every moment closer and closer and closer! There seems to be no escape. They hide in a cave. The friend is trembling, perspiring, but Mohammed is perfectly calm and quiet and collected as ever -- as if nothing special is happening, as if he is sitting in his home!

The friend becomes aware of the difference. He asks him, "Are you not afraid? We are only two, and the enemy at least one thousand. We don't even have arms with us. Our death is sure. Are you not afraid? We are only two and they are one thousand!"

And Mohammed starts laughing and he says, "You don't count rightly -- we are three: -- you, me, and God. And that is our protection. Hence I am quiet, calm, at home, because wherever I am, he is. Either he is my shadow or I am his shadow, it makes no difference, but we are together. And if he is with me, what does it matter that the enemy is coming closer? What does it matter that the enemy has a big strength? It can't be bigger than God. And it is up to him to find a way. I trust him."

The moment Mohammed said, "I trust him..." he must have said with his totality. Such people live with totality, without holding anything back. It must have been one of those rare moments when a statement comes from your very guts. He said, "I trust him. It is up to him to protect or not to protect; that's not my worry." Immediately the noise started becoming lesser and lesser The friend was puzzled -- what happened? The enemy had taken some other turn; it was not coming to this side. Within minutes the noise disappeared.

I love this story! And that is the meaning of your deva ray: God is our protection. Trust, surrender.

Anand means bliss; Sagaram means the ocean -- the ocean of bliss.

Man appears only to be small, but he is not. From the outside he looks like a dew drop, but in his interiority he is an ocean. We are not confined in the body and we are not confined in the mind either. We are not confined at all. Our being is unlimited; it is immense, beginningless, endless. It is eternal. Birth is false, death is false, because we were before birth and we will be after death. They don't define us. Life does not start with birth and does not end with death. Millions of births and millions of deaths have happened in life. They are episodes in the life itself, turns. The river takes a turn; that does not mean that it dies. It moves in a new direction; that does not mean it ends. Even when the river disappears in the ocean it does not end: it only becomes the ocean

But this truth can be known only from the Inner. You cannot observe it from the outside. If you observe man from the outside he is just another kind of animal, very limited, really tiny -- so much limited that if we think about limitations we will be shocked.

We exist between twelve degrees of heat and temperature -- between ninety-eight degrees and hundred ten. Just an expansion of twelve degrees, that's our whole life. Fall below and you die; go beyond hundred ten degrees and you die. Just if you are not allowed to breathe for two minutes you are dead. A bullet is enough to kill you. Just a stroke of the sword is enough to finish the greatest man.

If we observe man from the outside he is really very limited -- seventy years at the most. If you are not allowed to drink water you cannot exist long. If you are not given food you will die. If one goes on noting down all the limitations one will become really very much scared. Just a very small virus can kill you -- a virus that cannot be seen by your eyes; if you want to see it you will need a microscope. But he can kill you. Our power is very limited. It is really a miracle that we exist at all.

But if you look from the inside, if you stand there at the center of your being and observe yourself, then a totally different perspective opens up. All limitations disappear. Suddenly you see yourself as God, as pure consciousness, as immortality.

And that is what meditation is: to stand at the center of your being and watch yourself. Science observes man from the outside, hence it has taken all dignity of man away. It has made man just a little above the monkeys. Religion watches man from the innermost core, and immediately man has immense dignity and glory. Then he is just below the gods.

See the difference: science makes him just above the monkeys, and religion makes man just below the gods. Scientifically, fall back a little bit and you are a monkey. Religiously, one step more into consciousness and you are divine.

That's the meaning of your name: an ocean of bliss. Actualize it, realize it!

Prem Amrit. Prem means love; Amrit means elixir. Love makes one immortal; love is elixir.

It is love that has been the search down the ages of all the seekers, because it is only through the alchemy of love that one transcends time, and by transcending time, transcends death. Mind is bound to die, the body is bound to die, but there is something in us, if we become aware of it, which is not going to die. Only that will give us a fearless life. And one becomes aware of that innermost core only in moments of love, never otherwise.

Love opens the doors of the temple of the inner world, because love stops thinking. Love happens in the heart; it has nothing to do with the head. The head disappears in love, and the disappearance of the head is the beginning of a totally new dimension, a new pilgrimage. Love is a feel, not a thought. Love is sensitivity. And slowly slowly, as love deepens, it brings awareness, it makes one more alert.

There are only two ways to reach to God. One is by becoming alert. That is the way of Buddha: be more alert, be more aware, and one day love will follow awareness; it will come as a shadow of it.

The other way is that of love: the way of the Sufis, Bahauddin, Jalaluddin, Rabiya. The way of love means be more and more loving, and one day awareness will come of its own accord as a shadow.

And both are right, because love and awareness are two aspects of the same coin; they are inseparably one. Love is one side of the coin, awareness is the other side. If you can find one side you have automatically found the other too.

And for you it will be easier to find love first than awareness. Be in love with life, be simply in love. It is such a beautiful existence that it is very unbelievable why people are not in love. It is such an incredible existence: each moment is so precious and each atom is so beautiful. Still people are without love! For what they are waiting? We cannot find a better world than this, we cannot find a better existence than this. This is the most perfect existence possible, and the most beautiful and colorful world possible. So many birds singing, and so many trees blooming, and so many mountains and rivers and stars... and still people don't feel any love arising in their hearts. They must be dead. They must have forgotten all about their hearts. They have to be reminded.

My function here is to remind you of your heart, to take you slow4 slowly towards your heart, to create love energy in you, to help you to become more heartful. All the devices that are being used here -- either they are to bring awareness in you or they are to bring love in you. If one is achieved, the other is achieved automatically.

But you follow the path of love: be a Sufi!

And remember, my sannyas has nothing to do with the old idea of sannyas; it is just the very opposite of it. The old sannyas was and is life-negative. My sannyas is life-affirmative. To me life is God, to me there is no other God than life.

And if life is God, then love is the only prayer possible. And if life is God, then today is important, not tomorrow. If life is God, then one need not worry about the other world. One has to make this moment, the herenow, as beautiful, as blissful, as possible, because the next moment will be born out of it.

One has to make life a celebration, and not only life but death too. One has to live lovingly, dancingly and one has to die lovingly and dancingly. And if one can manage to live and die rejoicing, one has attained. Then God is found in your very heart of hearts. Then God is not a distant reality but is immediate. Then God is not something somewhere else, but herenow. Then God is not something to be worshipped but something to be lived.

My sannyas makes the whole life a temple and transforms the ordinary into sacred. Just remember this, and with this remembrance great things are going to happen. I don t give you any ritual, I don't give you any particular prayer, I don't give you any mantra. I simply give you an insight. Any ritual will bind you, will make you a slave. Any mantra will be a subtle trap. Any discipline will create a prison around you. Hence I don't give you any discipline. I simply give you a love for life -- life as it is, with no shoulds.

And if we can love life as it is, religiousness comes of its own accord. Then your daily routine -- cooking food, cleaning the house, looking after the children, everything that you are doing -- starts having a new quality to it, a new dimension to it. It becomes your prayer. I want to transform the whole life into prayer. I don't want to give you a prayer in addition with your life, but I want to transform your whole life into a prayerfulness.

And this is very simple and easily possible: just a little awareness, remembering, intelligence! And it is

always there; we have just to tap it, that's all.

That's good! Much more is going to happen. Things happen only when you are in a happy mood. Things happen only when you are blissfully ready to receive them. Things never happen in negative moods; a very positive state is needed. The more positive you are, the more you are entitled to miracles.

And you are positive, you are happy. Just keep this state. Remember not to fall from it. Remember not to destroy it and not to be distracted from it. Then things simply start happening; one need not do much. But if one is not happy, then one can go on doing many things but nothing will happen. With a negative heart the world simply becomes disconnected. With a happy heart you are bridged, bridged to millions of things around you.

So keep this happy flavor around you.

[A sannyasin, arriving, says: I am happy to be here.]

That's very good. Enjoy the moments that you are here as much as possible. Just enjoy like a small child, with wondering eyes and a receiving heart, with innocent being -- no intellectuality, no knowledgeability. And then the whole sky is yours.

[A sannyasin, on her first visit, says she has nothing to say.]

There is no need if there is nothing to say. It is far better to be in a state of non-questioning, then answers are very close. And when you are too full of questions, answers are very far away. The non-questioning mind is the answer, and the questioning mind never finds the answer.

So be here in a non-questioning mood. Just be here, for no particular motive. Let it be a holiday! Just enjoy rest, relaxation, singing, dancing. And then something starts happening without your knowing; you become aware only when it has happened. A motivated mind can never achieve anything of value. Only the unmotivated mind achieves the real, essential things of life.

So be here utterly unmotivated, not even the urge for spiritual growth. That too is a motivation, a greed. Be playful, unmotivated, for the sheer joy of being here!

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #23
Chapter title: None

26 June 1979 pm in Chuang Tzu Auditorium

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Video: No

Prem Marion. Prem means love; Marion means rebellion. Love is the greatest rebellion in the world. It is the greatest rebellion because love is not part of this world; love belongs to the beyond. Love is God's nature.

To be in love is not to be of this world. To be in love is to transcend the world. To be in love is to surpass nature. Love is the greatest reach towards the beyond hence it is the most radical phenomenon in existence. Very few people gather courage enough to be in love.

Hence men have created many pseudo kinds of love. Unless love brings you to God, remember, it is

pseudo, it is not true; you are deceiving yourself. Love, to be true, has to prove itself by only one criterion: it should bring you to God.

Sannyas is a love affair. It is groping for the divine. It is a deep, deep search for the meaning of life. And the day you have arrived at the innermost core of your being, you know the meaning. Love is the meaning. Love is the way and love is the goal.

Anand means bliss; Shunyam means absolute emptiness.

Man can either be full of oneself or utterly empty of oneself: these are the two possibilities of being. If one is full of oneself, one remains empty of God: that's the way of the ego. If one is empty of oneself one becomes full of God; that is the way of a sannyasin. Egolessness is the way of a sannyasin.

One has to annihilate oneself totally. It is only out of that annihilation that a new life arises. As the seed dies and the sprout comes up, exactly like that the moment you die something utterly new, utterly fresh, is born in you. And that is your true nature, that is your true being.

That which dies is false because only the false can die. The truth is eternal, the truth is deathless. The ego can die because it is false. The egoless being cannot die because it is truth. It is part of the fundamental truth of existence; it is part of the cosmos itself.

Sannyas is learning how to die as false so that one can be born as true, as truth. Empty yourself of yourself! If you can create emptiness within you, God rushes in you from every nook and corner, from all sides, and fills the vacuum.

All that we have to do is to create the vacuum; the remaining is done by God. The fulfillment happens through him. We have just to become ready to receive, vulnerable, empty, doors open, waiting. And one can wait only when one is empty. Emptiness is what waiting is.

When you are not empty you are in a hurry; the ego is always in a hurry. When you are not empty you are full of thoughts and desires and dreams, because the ego is full of dreams, thoughts, imagination, memory. The ego exists, survives, through them. Once you are empty there is no thought, no desire, no ego -- just a silence, a total silence, infinite space. Immediately God rushes in. One is fulfilled. One comes to know what life is. It is tremendous beauty, benediction, bliss.

Prem Pedro. Prem means love; Pedro means rock. Love is the real rock on which you can build the temple of life -- the only rock which can support the temple.

Without love people go on making their houses in sand. They are bound to fall; they are bound to bring frustration. Without love, life knows only failure and frustration. You can have money, you can have power you can have everything this world can give to you, but you will not have peace and you will not have fulfillment and you will not have contentment unless you have found the rock of love and that becomes the foundation of your life.

Everybody is trying to make a temple of their life but nobody seems to be concerned about the foundation. And the reason is that the foundation remains invisible; you never see it. You see the temple, you never see the foundation. You see the tree, you never see the roots. And the roots are the most important part, and the foundation is the most important thing, but they remain invisible.

So is love. Everything else you can see -- money, power, prestige -- everything is there exhibiting itself. Only love hides, only love remains silent. It makes no noise, it does not advertise; it is utterly silent. Only in rare moments, if it says anything, it whispers.

That's why many people go on missing the real point, because it is invisible. They believe only in that which they can see; love cannot be seen. Money can be seen, hence people believe in money; people have made money a god. Notwithstanding what they say, ninety percent people worship money as God. And the remaining nine point nine percent people worship power as God.

Just point one percent people are left to seek and search for the invisible. You can call it God, you can call it love, you can call it truth; those are just different names for the same reality: the invisible.

A sannyasin has to become an inquirer into the invisible, because the invisible is the foundation, and once you have found it, everything else follows. Jesus says: Seek ye first the kingdom of God, then everything else shall be added unto you. He is right.

Love is the kingdom of God. Seek ye first love and all else shall be added unto you. Miss love, and everything is missed. Find love, and everything is found. Let love be your God.

Anand Anatto. Anand means bliss; Anatto means no-self, the state of egolessness.

Bliss is possible only when we are ready to sacrifice the ego; that is the price which has to be paid. And it is worth paying, because ego is worthless compared to the state of bliss. But we go on clinging to something which is only a shadow, which is only a non-entity, just an illusion, and we go on ignoring the real, the true.

There is a reason behind it: the truth will dissolve you into the ultimate. You cannot be separate, you cannot have your own identity. You will be part of the oceanic existence and you will disappear into it like a dew drop. And the dewdrop is afraid to lose its identity; it wants to be itself. It resists, it fights, it fears; it protects itself in every possible way. It wants to be away from the ocean, because once it slips into the ocean it will not be found again.

The fear seems to be logical, but it is one-sided. We have not seen the other side of the picture. On the one side the dewdrop disappears into the ocean, is no more there -- on the other side it becomes the ocean. It is not really losing anything; it is gaining all.

Disappear as an ego and be possessed by the whole: that's the meaning of your name. And then there is only bliss and nothing else. Misery is the shadow of the ego, and bliss is a natural state when ego is gone. When the ego is not there misery is impossible.

You cannot make a Buddha miserable. You can kill him but you cannot make him miserable. You can poison him but you cannot make him miserable. He will be ill just as everybody else is; he will become old just as everybody else becomes; he will die one day just as everybody else dies... but you cannot make him miserable. He will live laughing, he will die laughing. Laughter will be his flavor. He will laugh at death, in the very face of death, and that will be his victory... because he knows now he cannot be destroyed. He has already dissolved himself.

That's exactly what happened when Buddha was dying. Disciples started crying, weeping, and he said, "Stop all this nonsense! For whom are you crying?" One disciple said, "Because you are dying we are crying." And Buddha said, "You never listen to me! For forty years I have been telling you that I am no more, so who can die? I have died forty years before -- the day I dropped the ego I died. Since then I am not. So only the body will be going into the earth, dust unto dust. And the air will go into the air, and the water will go into the water; all the elements will go into their sources. And I have not been there for forty years, the house has been empty. And now you are weeping and crying -- for somebody who is not. How can I be dead now? -- I have already died!"

One who drops his ego becomes deathless. One who drops his ego drops all misery.Then bliss is natural, spontaneous.

This will be your new name: Swami Anand Narottama. Anand means bliss; Narottama means superman.

Man is really only a bridge; man has no being. Man is a becoming, a process. He has to arrive; he is still on the way. Man has to surpass himself. He has to become a superman, because only in surpassing himself will he find himself. The only way to find oneself is to surpass oneself.

Hence human life is a pilgrimage. Each day one has to die to the past and be born again: that's what I mean by surpassing. One has to go on dropping one's past so it does not accumulate and hinder your progress. One has to be continuously aware not to accumulate anything from the past, so that one remains fresh, young, alive.

Each sunrise should find you in a new space: that's the true way to live. And the sunset will not find you in the same place again where the sunrise had found you. You have moved, the river has moved.

Heraclitus says: You cannot step in the same river twice. He is absolutely true. But people are no more rivers; then you can step in the same dormant water again and again and again. But if you are a river, then of course you cannot step twice in the same river; you cannot be the same person twice.

And that's how one should be: that's what I mean by surpassing. And when the flow remains a continuity and one goes on moving onwards, reaching to new peaks, new experiences, new spaces, arriving at new dimensions, one goes on becoming more and more rich. Not that one gathers anything -- because whatsoever you can gather will be taken away by death -- but one becomes more and more authentic a being.

And the ultimate state of authentic being is superman. That is the meaning of narottama. When you have arrived to your deepest depth, when there is no more to go anywhere, when you have reached to the core, the very center, then you are no more a man.

A Buddha is not a man; he is a superman. So is Jesus, so is Krishna, and so are all the awakened ones of the earth. And you have to become part of those chains of awakened people: you have to become part of the

glory that belongs to an awakened one. Each of my sannyasins has to become a superman.

And superman has nothing to do with race, blood. I am not using the word in the sense Adolf Hitler used it. I am using it in a totally different sense: the ultimate state of your awakening. Then how you can be called just a human being? You have surpassed; you have gone beyond. You have reached the other shore.

[A sannyasin, who is leaving, says he still thinks of the woman who left him six months ago. He has not felt like being with another woman.]

Then you are creating the problem; then you want to keep the problem. If you have loved a woman and the love has been a fulfillment and it has brought many pleasures to you, of course those pleasures are never pure and cannot be ever pure. Much pain is bound to be there.

The human love is, out of necessity, dual, because there are two persons, hence many conflicts are bound to be there. Love brings both: it brings agonies, it brings ecstasy. Hence one becomes afraid of love on the one hand, and on the other, one still longs for it because of all those ecstasies. And when a woman leaves you, slowly slowly you forget all the agonies and you remember only the ecstasies. Then it becomes very difficult to get rid of the memory.

The best way to get rid of the memory is to get another woman!

She will give you again pain, again agony! You understand?

She will again make you suffer. And you have to go through a few karmas more -- a little suffering will be good and cleansing! And this time it will take you to newer depths of experience.

One day one is simply finished, one day a full point comes. But then afterwards you don't remember, then no memory is left. Unless that happens you will have to go again and again into the same experience. You are not yet mature enough to be completely free from women.

A maturity is needed. When one is absolutely mature -- man or woman it doesn't matter, it is the same -- when one is completely mature, aware, then the last relationship simply withers away leaving no trace. Then you don't remember; then you don't feel any emptiness because of it.

But right now that maturity is not there. Few women will be needed to help you. And they are really great helpers! And one should not be shy in taking help, because you will be helping them and they will be helping you. That's how people help each other and grow.

Love is the best growth group. No Encounter, no Gestalt, no Primal Therapy, can be compared with it; it is incomparable. In fact Encounter, Gestalt and Primal are needed because people have forgotten how to love. Otherwise in the ancient days love was enough -- that was the only therapy. And it is a natural therapy: it wounds, it heals, and finally it brings you to a point where you become so aware of the agony and the ecstasy that you see the whole game -- that both are going to remain together, you cannot choose one. Either you have to choose both or you have to drop both.

And the day one becomes so alert that he can drop both, a great silence descends, a silence that is not of the earth. That silence is freedom, that silence is absolute freedom. You can then love a woman or a man with no attachment, with no possessiveness. You can simply share your love energy, but it creates no trap.

I am not saying that a mature person should not love. Only a mature person can love, but his love is a totally different phenomenon. He simply shares his being and never looks back. He has no past, no future.

That's what you want -- no past, no future, just the present -- but for that you have to go through few fires more. So find a fiery woman! And then next time when you come remind me how things are going.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #24
Chapter title: None

27 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906275

ShortTitle: WAKEUP24
Audio: No
Video: No

Prem Carolina. Prem means love; Carolina means freedom. And hitherto man has not been able to synthesize these two ultimate elements of life: love and freedom. Those who have chosen love have lost their freedom, and those who wanted to be free had to sacrifice their love.

That has been the history up to now and because of this, life has suffered very much, because life can grow only when both are available. The person who had chosen love remained worldly and the person who had chosen freedom became a monk, in the past.

My effort here is to create a new kind of man who does not choose between love and freedom but creates a synthesis between the two... and it is possible. And once this happens -- that your love brings freedom, not bondage, and your freedom brings richness of life, not escape -- then you are on the right track, in the right direction is your movement. You are growing. Otherwise both have remained stifled, paralyzed.

What freedom can mean without love? It will mean simply loneliness. What love can mean without freedom? It will mean only possessiveness. Love can be love only when it is with freedom, and freedom can be freedom only when it is with love. Freedom has light when there is love, and love has tremendous insight when there is freedom. The meeting of love and freedom creates meditative energy, energy that transforms one from human being into divine being.

So it is not a question of either/or; both have to be lived. Certainly it is more difficult to live both together; that's why people have chosen the cheaper way. The cheaper way was to choose one and drop the other. It was simple: it needed no intelligence, it needed no creativeness.

My challenge is for intelligence and creativeness. And this is the greatest creativity: to bring love and freedom together in your life so that both can become wings. And only with two wings you can have the flight from this world to that, from the earthly existence to the heavenly existence. The flight is possible only when you have both the wings intact, alive, functioning.

The worldly, in the past, has not been able to reach to God, and the so-called other-worldly has not been able either. Both had a paralyzed being, both were crippled.

Remember this. This is one of the most important things about my sannyas, the very fundamental, the very foundation. This is the radical revolution that I want to bring in the world. There is no need to go to the monasteries and no need to go to the Himalayas, no need to escape to the caves. And there is no need to create a life of utter slavery, bondage, possessiveness. One can love and remain free; one can give love without any conditions, without any motives. Then love brings freedom, and freedom brings more capacity to love.

Atmo Richard. Atmo means the innermost self, the ultimate being, your very core. The body is only a circumference; the mind too is an inner circle, and the heart even more an inner circle. These are all concentric circles. But behind all these circles there is a center -- invisible, intangible, but that is the very source of your life. From that invisible source you live, you love, you are. That is atmo, the supreme self.

And Richard means powerful ruler. Your full name will mean one who rules upon oneself, one who has become a ruler of oneself. And that is the goal of sannyas.

Man ordinarily is a slave, a slave of a thousand and one things: instincts, unconscious desires, thoughts, memories, conditionings that the society has given to you. It is all a slavery.

Man becomes a ruler only when he becomes aware of one's innermost core and starts living from there. Not from the unconscious, not from the instincts, not from imitating people, but from one's simple center. And everything is dominated by that simple, invisible center. Then one is a ruler of oneself.

That's exactly the meaning of swami: a master. The fool is a slave; the intelligent person is a master. It is an arduous journey to become a master. One has to come out of many traps -- and one has invested too much in those traps. Coming out is not easy, it is complex. There are traps behind traps behind traps; you win one and suddenly you become aware of another trap behind it.

The journey is difficult but not impossible, and because it is difficult it is a challenge. And any man of intelligence will accept the challenge. By accepting it, your intelligence is sharpened; by accepting it you become more alert. Trying to get out of all kinds of slaveries you have to be more watchful, you have to be

more cautious, and because of watchfulness, cautiousness, awareness, intelligence arises. It is asleep; it has to be awakened. And only certain challenges can awaken it. And the greatest challenge in life is the challenge of becoming a master of oneself.

Deva Oscar. Deva means God; Oscar means a warrior -- God's warrior.

Everybody is a warrior, everybody has to be a warrior, but there are two categories of warriors: those who are fighting for their own egos and those rare few who are fighting for God. That's the meaning of your name -- God's warrior. Fight, fight with totality, fight with all kinds of slaveries, but not for yourself. The ego should not be nourished by the fight, otherwise the whole point is lost: the ego becomes the master, you remain a slave. And the stronger the ego is, the greater is the slavery.

The real freedom is possible only when the ego disappears completely, entirely, in toto. That's possible if you fight for God, surrender to God, if you become just a medium, a vehicle; if you say, "Thy will be done -- not mine but thine. I am just yours and I will be just like a dry leaf in the wind. Wherever you lead me I will go, whatsoever you want me to do I will do. I will not come in between you and my own inner being. I will not stand in the way, I will not obstruct. I will be just a hollow bamboo so you can make a flute out of me." That's the meaning of the prayer, "Thy will be done, thy kingdom come..." and that is the first lesson in sannyas.

From this moment, offer everything to God. Don't live on your own -- let him live through you. And you will be surprised: just a simple gesture of surrender, and all worries disappear, all anxieties, all anguish. One is simply, utterly calm, quiet and silent. And a great joy arises: the joy of being of some service to God, the joy of being some service to the universe.

Anand Govind. Anand means bliss; Govind is a name of God. Your full name will mean god of bliss.

Every being is groping for bliss -- even trees, even rocks -- every being as such is a search for bliss. Bliss is the ultimate god. Even the atheist who denies God is searching bliss. Hence bliss is far more important a concept than God itself -- because God can be denied but bliss cannot be denied. People can say no to God, but they cannot say no to bliss.

Hence bliss is the ultimate god, the real god -- not the god of Christians and the Hindus and the Mohammedans. Those are just toys, concepts, man-made, homemade, of not any real significance. But bliss is not a man-made idea; it is part of our inner search, part of our nature. It is not introduced by somebody in us; we are born with it, it is built in. It is the very nature of our being to seek and search for bliss. Hence I call bliss, the God.

And if bliss becomes the God, then there will be no need for anybody to be an atheist. And if bliss becomes the God there is no need for anybody to be a Hindu or a Mohammedan or a Christian. Then our search is one, our goal is one.

And a great brotherhood can happen on the earth, because the search, the same search, will create a great love, because we will be all fellow travelers. Of course in different ways we will seek and search, through different means and methods, but that doesn't matter, that makes no difference. We are moving towards the same goal, towards the same source. That movement will make us brothers.

The world has suffered too much because of these religions. They talked about love, but they only created war. They talked about creativity and they were all destructive. They murdered, they butchered, they killed, they raped; and they all talked about great values. Behind the facade of the great values were hidden animalistic tendencies.

We have to get rid of all that old nonsense! A new kind of religiosity, a new kind of religiousness, is needed. It will not be through worshipping a certain god -- that divides people. It will not be through certain rituals -- that divides people. It can only be through the ultimate search for bliss, peace, silence.

In the East we have defined God as satchitanand. Sat means truth, chit means consciousness, anand means bliss. These are the three faces of God, the true trinity -- truth, consciousness, bliss.

Deva Kavita. Deva means divine; Kavita means poetry.

Life can either be prose or poetry. Life can either be a syllogism or a song. Life can either be logic or love. Those who live logically live not. They calculate much, they are very clever, but ultimately they are proved to be just foolish. All their cleverness and calculation leads to nowhere. Of course they will have great success in the world -- they will have money and they will have power and they will have prestige -- but ultimately it means nothing. Death comes and destroys all that you have done, and before death you

stand stark naked, stupid, foolish, ashamed.

But life can also be lived like a poetry, like love, like a song. Then you may not be very famous, you may not have much money, you may not have much worldly power, but you will have great joy. You will have meaning, significance. You will have grace, and you will have a light within your heart. You will feel your energy as ecstasy, as a dance.

My sannyasins have to learn to live like poetry. They are not to be calculative; they have to learn to risk. And when life takes everything away, everything can be risked. But one should not risk one's innermost soul, one should not share it. And that's what people go on doing: they accumulate money, they destroy their soul. They sell their innermost treasures for nothing.

A sannyasin has to protect himself against this world. This world is dominated by the calculating people. They are very much against poetry, against love, against music. They are very much against ecstasy. They are very serious people and they don't want anybody to be playful.

But unless one is playful one never comes to know what it is all about. Unless one is playful one never comes to know what prayer is. Unless one is playful one never comes to know the childlike wonder -- those innocent eyes that are surprised at each and every thing. And without those eyes you cannot know the mystery.

God is only a name for the mysterious, and the mysterious surrounds us but we are unbridged with it. We can be bridged through poetry. That's what I mean by poetry: I don't mean literally, I mean a poetic way of life. Living lovingly, that's what I mean by poetry. Living dancingly, that's what I mean by poetry. Living ecstatically each moment as if this is the last moment, pouring oneself totally into it, not holding oneself back. And then life really becomes poetry; it attains to great grace and great benediction.

To me the life of poetry is the religious life, true religious life. The man may never go to the church or to the temple, but wherever he is, there is the church and there is the temple. Wherever a man is ecstatic there is God. It is through our ecstasy that we provoke Cod to come close to us.

Forget the old [name] -- it helps immensely. Just by forgetting the old name, the past becomes disconnected. The name is the center of our identity. Once the name is changed it is easy to change your being. Again you are born, as if a new life starts, and one can do from ABC. And that's exactly what is needed.

The way we have been brought up, the way we have been taught, is so utterly wrong. It is not really our fault that we go on missing bliss, ecstasy, God. The whole social structure is against ecstasy. It poisons our being from the very beginning. It does not allow us to be joyous -- it is afraid of joy. It wants us to remain miserable.

So changing the name is simply dropping the whole past in a single stroke.

Satyanand Bharti. Satyanand means truth is bliss.

Truth is never learned from others; truth has to be discovered by one's own efforts. It is never possible to transfer it from one hand to another; it is never a heritage. Even those who know what it is cannot give it to you; they are helpless. That is the difference between scientific truth and spiritual truth.

Scientific truth can be easily transferred. Once a scientist has discovered something it becomes the property of everybody else; it becomes the property of humanity. Then any schoolteacher can teach it within hours. The scientist may have worked his whole life to find it, but by and by it will be taught even into the primary school and even children will know about it, without making any effort on their own.

Spiritual truths are very different. A Buddha discovers, but the truth disappears with the Buddha. A Krishna discovers, but the truth disappears with Krishna. It is untransferable. Thousands of times it has been discovered and lost. In a way it is very beautiful, because a borrowed truth can't have that beauty. When you discover on your own, when you discover through long struggle, when you reach to the peak of the mountain through all kinds of hazards, the joy of reaching is tremendous. You can be dropped on the mountain top by a helicopter, but then there will be no joy; you will miss the whole point. In fact the joy is not exactly there on the hilltop; it is spread all over the journey. The more you travel and the harder the journey, the greater is going to be the bliss.

And God has made it in such a way that truth is not easily available. One has to risk much, one has to inquire much, one has to fail many times. And only then finally, passing through all kinds of fires and tests, one arrives. That arrival is a tremendously beautiful event.

Satya Bharti. Satya means truth, authenticity. We live in lies, we live in pretensions. We are one thing and we go on showing to the world something else. We say one thing, we do something else. Inside there is one reality, outside we have painted another reality. This is what I mean when I say we live in lies.

And a sannyasin has to slowly slowly drop all kinds of lies. He has to make his inner and outer the same. And the day it happens when the inner and the outer are the same, life becomes such a simplicity and such a spontaneity, that you cannot imagine right now that life can have such innocence. Just like a small child who has no division between the outer and the inner. He says what he feels and he feels what he says. He is still uncorrupted by the society. One has to become a child again.

That's what sannyas is: becoming a child again again reclaiming the innocence of childhood which the society has destroyed. It will be difficult, because to live with people who live in lies, without lies living with them is difficult. People who are all pseudo and phony, to live with them as true is to invite danger -- but it is worth.

This life is bound to go, so even if one has to sacrifice one's life for truth one should not be worried about it. Truth is far more valuable than life itself because life ends in death but truth never ends. Truth is eternal, timeless, deathless.

Manoj Bharti. One thing to be remembered: that from this moment meditation becomes your goal; everything else is secondary. So arrange your life in such a way that everything revolves around meditation. Arrange your life in such a way that everything helps your meditativeness. Do things, but do with such consciousness, such alertness, that every act has the flavor of meditation, because it is only meditation that brings transformation.

Initiation into sannyas is formal. It is a beautiful gesture from your side that you are ready to listen to me, that you will welcome whatsoever is given to you; that you will be open to me, that your doors will not be closed; that you will not be in an argumentative relationship with me but in a dialogue. That's what sannyas is: a simple gesture from your side that now a dialogue opens, an intimacy, an I-thou relationship, a love affair. It is a formal beginning -- but it is only a beginning, remember. It is not the end; it is just the gate.

To reach the temple many more steps have to be taken, and the first and the most important step is meditation. Then everything else follows on its own. Then many doors will open, but they will open on their own. You have to open one door -- the door called meditation -- then all other doors will open on their own accord.

So manage your life in which meditation becomes the center. And manage your life in such a way that you can find at least few hours purely for meditation. One hour in the morning and at least one hour in the night -- that is the minimum, but if you can find more you can never do more than enough. Even if twenty-four hours are devoted to meditation it is always less than enough. Because meditation is such a phenomenon, the more you go in it, the more you become capable of going further. And ultimately it leads you to the inexhaustible mystery. It is inexhaustible. You can only enter into it and dissolve into it; you cannot know it. You can be it, but you cannot know it.

This is a great, auspicious moment. Being initiated into sannyas is one of the greatest experiences, but much more has to follow. Don't be satisfied by just becoming a sannyasin. Sannyasin has to create, on the contrary, a divine discontent. God has to be achieved, and every possible human effort has to be made. This is a commitment, an involvement, a resolution.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #25
Chapter title: None

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ShortTitle: WAKEUP25
Audio: No
Video: No

Deva Faina. Deva means divine; Faina means freedom. Freedom is the most divine thing in existence. Everything can be sacrificed for it, but it cannot be sacrificed for anything else. Even love, if it goes against freedom, becomes worthless. Love has value only if it protects freedom, nourishes freedom, if it helps freedom. Otherwise it goes ugly, nauseating.

Freedom is the ultimate value; everything else becomes valuable through it, even love. And if it is missing, then nothing is of any value. Then life is trivial, mundane. Then life, at the most, is only a survival, but it can't have any significance.

One can survive without freedom; maybe one can survive in more security and safety without freedom. A slave survives perfectly well. In fact he has no worry of his own. And the man who is in the prison has a certain kind of security which nobody can have outside the prison. He is well protected, he need not worry about the tomorrow; the food will come in right time. He need not have any worries of his own; he is freed from his responsibility But once you are freed from your responsibility and challenges and dangers, your soul is destroyed. He only survives.

But that's the situation of the whole humanity: people are only surviving day to day, bread and butter, managing somehow, dragging somehow . . . for what? to where?

All effort ultimately culminates into death. One can die rich, one can die poor, but death is death; it is not poor, it is not rich. It doesn't make any difference when you die whether you will be carried by millions of people to the grave, or just dragged by a few people, or maybe just in a municipal van taken to the cemetery. It doesn't matter at all. Death is death, and death is very communistic, very equalizing. And if death ends everything, then life has no meaning. Life can have meaning only if there is something which survives death, which transcends death.

Freedom is that value: freedom from the body freedom from the mind, freedom from the society in which you are born, freedom from nationality, freedom from race, freedom from past. And then suddenly you become aware of something in you which is indestructible. When all this garbage is dropped -- when you are no more a Christian and a Jew and a Hindu and a Mohammedan -- when you are no more an Indian, a Chinese, a German; when all this nonsense is dropped when you are totally free, you are just freedom, freedom from all conditioning -- suddenly you become aware of a very small light at the deepest core of your being which is indestructible, which death cannot destroy, which is never born and never dies. But it is known only in the space of freedom.

Anything that helps freedom is good, anything that hinders it is bad, is evil.

Sannyas is a declaration of remaining free, of remaining utterly free, whatsoever the cost. Sannyas means freedom from all that is foreign to you so that you can be just yourself, pure and simple and innocent.

That innocence brings great benediction. One can call it God or enlightenment -- names don't matter -- but only when that benediction has happened life has value, meaning, significance.

Anand Fitzhugh. Anand means bliss. Bliss is not only happiness, it is something more. Happiness comes from the outside. It is always foreign: at the most it can be a visitor and soon it will be gone. You can be a host to it, but the guest cannot become permanent. It is not in its very nature; it is a flux. It has a rhythm like day and night, summer and winter. So in the wake comes unhappiness; it is absolutely followed by unhappiness. It brings pleasure, but it brings pain too -- and in the same proportion; there is a balance between the two.

And it creates much turmoil, because when it comes you cannot enjoy it fully: because you know already that it will be gone. So while it is there you are afraid of losing it. The fear, the anxiety, of losing it, does not allow you to be really in it. Before you have lost it you have already lost it in your fear, in your anxiety.

And when it is gone there is unhappiness. And you fight with unhappiness and you want to throw it out, but it is not possible. It will remain to the same extent and to the same proportion as you allowed happiness to be in you. And with happiness you cling, you would like it to stay a little more but the more happiness stays, the more unhappiness will stay.

So in fact you continuously suffer: you suffer when happiness is there because you are afraid you are going to lose it, and you suffer when unhappiness is there, obviously.

Bliss is totally different. It has the flavor, some flavor, of happiness to it, but unhappiness is utterly absent. And it does not come from the outside. It is not a guest -- it is the very nature of the host himself. Hence once known, it is forever; once discovered, even if you want to lose it, you cannot lose it. It is unlosable. Even if you want to forget you will not be able to forget it; there is no way.

The only question is: one has to discover it first. Then it becomes a permanent source of joy in you; it goes on bubbling up. Day in, day out, year in, year out, it goes on inexhaustibly, it goes on overflowing you.

And "Fitzhugh" is also a beautiful word. It has three meanings: son of spirit, or son of intelligence, or son of fire. And they all are deeply connected: spirit, intelligence, fire. Spirit is intelligence and spirit is fire. The more you have intelligence the more spirit you have; and the more you have intelligence, the more fire in your life. You live passionately, intensely. You live with a totalness, with abandon. And it is only by living intelligently, totally, intensely, that one becomes more and more spiritual -- a son of spirit.
So the full name will be: a blissful son of spirit, intelligence, fire.

Prem Joel. Prem means love; Joel means a declarer of God, one who declared God, a prophet. The full name will mean declaration that love is God.

That's what sannyas is all about: a declaration that love is God. In fact there is no other God. To say love is God is a tautology, because love and God are not two things but two names for the same phenomenon.

The old gods are all dead, and it is perfectly good that they are dead. There is no need to cry and weep for them. Instead we should rejoice: the human heart is unburdened. We are finished with the Christian and the Jewish and the Hindu gods -- and those who are not finished are simply carrying corpses, and those corpses are stinking!

Sannyas means you are becoming aware of the death of the old gods. It is a search for a new god, a new vision. It is a search for a new prayer, a new kind of worship. We are not going to create new temples, because the universe itself is enough. We are not going to create new scriptures, because nature is his scripture. And we are not going to create rituals, formalities: love and its joys are going to be our prayer.

Live as deeply and as lovingly as possible, and you will be coming closer and closer to God. When one becomes just love, when one's whole existence is pure love, one has come home. Then there is nowhere to go. Then one can relax into one's own being, and that is the ultimate in ecstasy!

Prem Marie Anne. Prem means love, Marie means rebellion, Anne means grace -- love, rebellion, grace. And they are very deeply interlinked.

Love is always rebellious, hence the society is against it. Hence the society tries to kill it, suffocate it, distort it. And not only one society -- all the societies up to now have been doing that crime of distorting, destroying, corrupting, love. They are all for marriage because marriage is an institution, and an institution is manageable, controllable.

But love is pure fire, uncontrollable, unmanageable. Marriage can be arranged, love cannot be arranged. Marriage can be made part of law; love can never be made part of law. Love is a law unto itself; it knows no other law.

And the ways of love are very strange and mysterious. How it happens nobody knows, why it happens nobody knows, and how one day it disappears, that too nobody knows. Its coming and going is mysterious. The society wants things which can be controlled, predicted. The society wants things which can be caused, relied upon. And love is not caused, cannot be caused. It happens out of the blue, and just as it comes, it goes, like a breeze. The society has been always very alert about it: this is dangerous! The society does not want the mysterious to enter it. The society wants everything neat and clean, calculated. And love is not neat, not clean, not calculated.

And the people who are in love go almost mad in the eyes of society -- and in certain way they are mad. They have been struck by the moon, they are lunatics, and they are not in their senses. Either this is true, that they are not in their senses, or everybody else is not in their senses. And of course, the majority is of those people who are obedient to the society, to the state, to the law. They cannot allow such a dangerous fire to strike people. Hence every effort has been made that love should not be allowed. It is a way to prevent rebellion.

But then grace disappears. Then people are no more beautiful, then people are no more alive. Then their life has no poetry, no song, no dance. How can a person sing when he has no love? When he has not known

love, how he can dance? What he can know about grace if he has not known love?

I teach love, I teach rebellion, I teach grace. But everything starts with love and everything ends in grace, and rebellion is the bridge. I teach rebellion.

Rebel against everything that goes against your innermost self. Rebel against everything that wants to destroy your individuality, that wants you to become just a carbon copy, a pseudo phenomenon. Rebel against everything that takes you away from your authenticity. And you will have great love arising in your heart, and you will have great grace. It will follow you like a shadow.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #26
Chapter title: None

29 June 1979 pm in Chuang Tzu Auditorium

Archive code: 7906295
ShortTitle: WAKEUP26
Audio: No
Video: No

Come here. Close your eyes. Listen to the sounds... I am sorry that you had to wait so long to get in, but I am also happy that you waited with love, prayer, hope. Those are the basic qualities of a sannyasin: to wait patiently, to wait with trust. Even if it takes infinite time, love knows how to wait.

Love never becomes hopeless, it never loses hope. If it loses hope it is something else; it is not love. It trusts unconditionally, and it knows at the deepest core of one's being that everything is all right as it is and everything will be all right. That basic trust is the very foundation of a sannyasin. To live with that trust is to live blissfully.

God is available only to those who are ready to wait, even if it takes millions of lives. And then it can happen instantly too. That's the paradox to be understood: if you are in a hurry it will take longer time; if you can wait, it can happen this very moment.

Anand Amrita. Forget the old completely, as if it never belonged to you. Just dropping the name helps immensely, because with it goes your whole past; with it goes all your memories, hang-ups. Dropping the old name, suddenly you become new, fresh. Losing the old identity, for a moment again you are a child.

And this is that moment: you are a child again. And unless one is a child again initiation is impossible. If the old continues then you can change the clothes; it won't help much. The old has to be dropped very deliberately, very consciously. We have to become discontinuous; we have to start from ABC.
So from this moment, think of yourself as a newborn child.

Socrates used to say to his disciples that "I am a midwife." And he was right: each Master is a midwife; he helps you to be born again.

And that's my function here: to help you to be new, and to help you to understand the very process of renewing yourself again and again so the old never accumulates. The old becomes a burden. It is dust, and the more the dust gathers on the mirror, the less the mirror is capable of reflecting that which is.

And that's what God is: these birds, these trees, these people, this earth... this is what God is! God is not somewhere else. But our minds are not reflecting: they are full of noise, full of memories, full of the past garbage.

In a single stroke of the sword one can cut oneself off from the past. Think anew! From this very moment you are no more the old. For a few days the old memories will go on, but remember, you have nothing to do with them. Think of them as if you have read in a novel or seen in a film. It is somebody else's

story; it is not your biography.
Your biography begins from today. Count your age from today!

Anand Sue. Anand means bliss; Sue means a graceful, white lily. Bliss is a lotus, it is a lily, it is a flower. Bliss can only be conceived as a flower because it is an opening, the opening of the heart.

Ordinarily the heart is like a bud, closed. Thousand and one fears keep it closed -- and all those fears are absolutely unnecessary. People are afraid of death, and death is a lie; it never happens. One never dies, one only changes garments. One changes certainly the bodies, but one never dies. Death is the greatest lie in existence, but it keeps people so much afraid.

It is like seeing a rope and imagining a snake, and escaping and trembling and perspiring and panting. One can even have a heart attack -- just by seeing a rope and thinking that it is a snake -- although there was no snake at all. That's how it is with death: death is a rope, we think it is a snake.

And the reason why we can't see it is that we always see others die. Naturally the body becomes dead: the bird, the invisible bird, flies. That was the real person, but we had never seen him; we had always believed him to be his body. So the cage is left there, dead, silent, because the bird is no more there -- no song, no fluttering, no noise, no movement. But the bird continues in another cage somewhere else, in another womb, in some other body, in some other form.

And ultimately one becomes a non-body, a non-physical, invisible existence. Ultimately one becomes one with the cosmos. That's the last death, the ultimate death. When the death happens the body dies, but one is no more born into another body.

The East has been searching for it. It calls it moksha, the ultimate freedom; nirvana, the cessation of the ego -- stopping of the wheel of birth and death. That has been known by the mystics as the greatest misery. We are bound with the wheel; and the wheel goes on moving, and we have to move with the wheel. It is a torture to be born again and then to die, and to live in a confinement in the body.

The body knows illness; the soul knows none. The body knows limitations; the soul knows none. The body is going to die, but the soul is a continuum; it is eternity. But how much we are afraid of it, and how much we are afraid of life too!

The most strange thing about man is that he is not only afraid of death, he is afraid of life too. That too for a certain reason: because it is life that brings death. Man is afraid to live, because if you live, death is bound to come.

So millions of people simply don't live; they only exist, cautiously, never taking any wrong step. And because they are so much afraid of taking a wrong step, they never take any step -- because who knows? -- it may be wrong; you have never taken it before. Afraid of committing any mistake, they don't do anything. They are as if never born. And to live means to live dangerously!

I used to know a professor; he was a colleague of mine in the university. He was so much afraid of flying, so tremendously afraid! And he used to go to other countries and to other universities, and he had to fly. It was such a nightmare. He came to me once and he said "What to do with it? I cannot even tell it to anybody because people laugh. But I am almost on the verge of death the moment I have to go to the airport. I start praying -- I never pray ordinarily. I know that this is going to be the last, I will not survive. The fear grips me! And I cannot say to anybody, because people will laugh and will think that I am stupid. Even children are not afraid. They are playing in the plane and I am stuck to my seat.
"I cannot even move, just almost paralyzed!"

I asked him, "How many planes fall? And how many people, in what percentage, die in plane crashes?" He said, "Not more than one percent." I said, "Do you know, and how many people die in their beds? Ninety-seven percent people die in their beds! You should be afraid of the bed and not afraid of the airplane!" He said, "You are a dangerous man! I had come to get rid of the fear of the airplane -- now I will be afraid even of my bed." This is true; ninety-seven percent people die in the bed.

If you start being afraid, you cannot even lie down in your bed. You cannot go to your bathroom -- many people die there! Everywhere there is fear. But then one cannot live, and because one cannot live one remains a bud, closed.

The only way to open up is to drop all fear. Death is non-existential, hence there is no need to fear. And you are indestructible. Many deaths have happened before, many will happen, but they have not even touched you, they have not even scratched you. They cannot. You are intangible, invisible; you are part of eternity.

Trusting this, feeling this, living this, one starts opening up. In that opening there is grace, there is

beauty, there is benediction. One becomes a lily, one becomes a rose, one becomes a lotus.

[The new sannyasin says: You know, I was terrified on the airplane... and then there was the taxi from Bombay!]

That's right! That's why I had to invent this professor! I have to invent so many stories.... Now don't be afraid of your bed!

Anand Catherine. Anand means bliss; Catherine means purity. Bliss is a state of absolute purity, innocence, childlike innocence. Bliss is not cleverness; it has nothing to do with being clever, cunning.

Everything else in the world is attained through cunningness, cleverness, but not bliss. Bliss is attained through being innocent. And that is one of the most difficult things, because we have lost it; it is paradise lost And it is very difficult to search and find it in the whole garbage of the past. It is somewhere still, like a diamond in the mud. If we search long enough, passionately enough, we are bound to find it. We have not really lost it; we have lost only the track of it. There stands a great wall between us and our childhood, but that wall can be crossed, it can be dynamited.

And that's what sannyas is all about: the wall has to be destroyed mercilessly, because only then we can find back the pure source of energy.

Jesus says: Unless you are like small children you will not enter into my kingdom of God. He is saying the same thing. That's what I am trying to evoke: a state of not-knowing. And once you can have a little taste of it, it's so tremendously beautiful that you would like to have it more and more and more.

A great discontent then arises in your being, because then you know what you are meant to be and what you have become. You were meant to be a king, a queen, a god, a goddess, and you have become just a beggar! The mind has made you a beggar because the mind continuously desires, and desire is begging.

The innocent heart never desires. It knows nothing of desire, it has not heard about it at all. It simply lives; it lives moment-to-moment. It lives in trust and devotion and prayer. It lives in meditation. That's what is meant by purity.

And this word "Catherine" has few other meanings too which are significant. It also means beauty, grace, devotion. They are all facets of purity. It also means intelligence because only an intelligent person can attain to innocence.

By intelligence I don't mean the intellectual, not the so-called intelligentsia. Intelligence has nothing to do with intellect; intelligence is the function of love. When love acts, one is intelligent. Not logic but love.

Remember all these qualities and you can make the space ready for bliss to descend. Be pure, innocent, intelligent, graceful, and then bliss is not far away. Create devotion, and it starts pouring into you.

Snap Your Fingers, Slap Your Face and Wake Up!

Chapter #27
Chapter title: None

30 June 1979 pm in Chuang Tzu Auditorium

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Video: No

Anand Nimus. Anand means bliss. Bliss does not mean happiness; it is something totally different. It is not only quantitatively different, it is qualitatively different. Happiness always has unhappiness as the other

side of it, as a shadow to it. It is never alone. Even when you are happy you know that unhappiness is just close by. It is a duality and it exists only in duality.

Bliss means transcending the dual, the two, going beyond the two. It is a state of absolute silence, peace -- rather than happiness it is more peace. But not a negative peace either, not just absence of noise, conflict, but something very positive -- a presence of peace.

My sannyasins have to become the presence of peace. Then love oozes out of its own accord; it is the byproduct of a peaceful heart. When the peaceful heart sings, it sings songs of love.

And Nimus is also good. Basically it means life, elan vital, the principle of vitality, the positive principle of vitality. Anima means the feminine principle of vitality; animus means the masculine principle of vitality. Anima is passive, receptive; animus is adventurous, outgoing, exploring.

Bliss has to be explored; it is an adventure. It is a long pilgrimage: many hazards to be crossed, many fires to be crossed, many darknesses to be transcended. All that is part of ego in us has to be dropped -- that is the journey, pilgrimage. As the ego disappears and adventure becomes purer and purer, bliss is closer.

At the ultimate point, when there is no ego to be found, suddenly peace is found. The absence of ego becomes the presence of peace.

And there are only two kinds of seekers: one, whose search has to be that of exploration, one who has to follow the principle of animus; and the other who has just to wait, to remain available, receptive.

Zen follows the principle of anima: sitting silently, the spring comes and the grass grows by itself. Zen does not believe in exploring; there is no need to go. Buddhism basically is rooted in the feminine principle, hence Buddha looks so feminine, so graceful, so round.

But Mohammed is rooted in animus. Mahavira, PatanJali, they are rooted in the animus. They are positive explorers. They can't sit silently; they have to go in search of truth. And these are the only two possibilities: either one has to be receptive or one has to be a pilgrim.
Be the pilgrim: explore!

Anand Elaine. Anand means bliss -- Elaine means light. Bliss is the inner light; without bliss we live in darkness. Without bliss our life is nothing but a dark night, full of nightmares, accidents, miseries. And even though we have eyes, we cannot see because the light is missing. Eyes can see only if the light is there.

People are not blind; people are without light. They have eyes, they can see, but the light is missing. And if you live too long in darkness you start forgetting that you have eyes; you may even start believing that you are blind.

Nobody is spiritually blind. Physically there are blind people, but spiritually nobody is blind because everybody has consciousness. That is our real insight our capacity to see. But the light is missing, and we have to create the light. It can be created, because all that is required to create it is also available.

There is a Sufi story: a man is dying, starving, and he has everything but he does not know how to cook. The wheat is there, the rice is there, the vegetables are there, the fire is there, but he does not know how to cook. Everything is available; all that he needs is a little art of cooking.

And that's what I teach you: everything you already have got, nothing else is needed to be added to you. Everybody comes perfectly equipped, but how to use that equipment? How to arrange your life? How to give it order and discipline? Then the noisy mind becomes an orchestra and the constant inner war is transformed into your own energy; it becomes your nourishment.

Meditation is the art to create light. That's why the ultimate realization is called enlightenment one becomes full of light, one becomes light.

Remember constantly that all that is needed we are already given; nothing is missing. Eyes are there, the oil is there, the lamp is there, the matchbox is there. Just you know how to use the matchbox -- just a little effort, it is not much. But one may go on living in darkness, not knowing how to use the matchbox.

Meditation is nothing but learning how to use the matchbox that is already inside you. Meditation, in short, simply means becoming detached from your shoulds, becoming unidentified with your mind, becoming a pure witness, just seeing and not getting hooked with anything. And the day for the first time you can feel few moments unhooked, of freedom, you would have known that the light has happened, that the first lightning has happened, that the first glimpse has arrived.

Now the same method has to be deepened, has to be used more and more and more constantly. Slowly slowly it becomes just a running undercurrent in you. The mind goes on working, you go on remembering that you are separate. Then it is not even a remembrance; you simply know, it is a feeling. Then it is not even a feeling. You have known it so deeply that there is no need to remember, there is no need to feel: it's

simply so.

Then light becomes a flame, an eternal flame, and one knows for the first time who one is, what life is. All the questions disappear; a great silence descends. That silence is seeing, that silence makes you capable to see the truth as it is.

Prem Gunnar. Prem means love; Gunnar means bold in battle.

Love is the greatest battle in life. It is not fighting with somebody else; it is fighting with our own ego -- hence the greatest battle and the most difficult. In fact to be victorious in it is the only victory worth calling victory.

To fight with somebody else is easy; it is ego-satisfying. But to fight with one's own ego appears almost like a suicide, because you don't know who you are except the ego. And you are fighting with the ego; you want to drop it, you want to surpass it. It seems as if you are going into a kind of emptiness, that you are moving into the unknown territory -- which can appear maddening, scary -- but that's what love needs, requires.

The fundamental requirement of love is to be without the ego; with ego, no love is possible. The ego is an iron wall. You cannot approach love through it; it has no doors, no windows. And people are encapsulated in their egos; windowless is their existence. They don't allow the wind and the rain and the sun to come in; they are completely closed. They are already in their grave, they are not alive. The moment they open up, they become alive. But one price has to be paid: one has to sacrifice the ego. The ego is the false idea of who you are. The false has to cease for the true to be.

And the moment ego is dropped you become all love, pure love. Then your whole energy is transformed into love. The poison is removed; you become nectar. And this is the life's greatest battle. It has to be won, one has to be victorious in it. Only then one can feel fulfilled, only then one can feel grateful to God.

Prem Sven. Prem means love; Sven means youth. Love is always young, it never grows old; that's its intrinsic quality. Not only that it never grows old, it never allows the lover to grow old. Physiologically the body will become old, but if love remains flowing, spiritually one remains always young.

A man like Socrates is never old; even in his old age he is younger that the so-called young, far more younger. Even in his death he remains a young explorer. He is not afraid of death; youth is never afraid of death -- it is always old age that is afraid of death. And those who become afraid of death early become old the same day. One may be just a child, but if he is afraid of death he is already old. And even one may be dying and if he is not afraid of death he is young.

To be young is the greatest joy, the greatest bliss that is possible to human consciousness, and to know the secret of eternal youth, youth forever, is the real discovery. The alchemists in the past used to call it their search: the search of eternal life and the search for keeping people always young. They were not talking about chemistry -- they have been misunderstood: they were talking about the secrets of religion.

But it is not only the fault of the people who have misunderstood them; they were also responsible for the misunderstanding. They had to create this misunderstanding because the church was so much against anything which was not part of the established church that they never allowed any kind of religious activity to go on. So in the garb of alchemy the real spiritual seekers were trying to preserve the secrets, the secrets of the ages; it was just a camouflage.

So if you had entered into an alchemist's workshop, first you will find almost like a lab, a chemistry lab. That was a deception; that was meant only to keep people away and to keep the church completely oblivious of the fact that something totally different is going on inside. Inside they were searching meditation, and the church was against meditation. Inside they were searching yoga, and the church was against yoga. Inside they were looking in the secrets of tao, and the church was against it. Inside they were Sufis, and the church was against it. Inside they were real Christians, searching for the real Christ, trying to find out the real meaning of Jesus' message; but the church was against that too.

So just to keep people away, crowds away, and the church unaware, they had created this camouflage. Because of this, great misunderstanding has persisted down the ages. Otherwise they were not chemists at all it was a strategy. But they were not keeping the secrets from those who needed them, so they were saying, "We are searching the secret of eternal life, we are searching the secret of eternal youth." This was a metaphorical language; they were telling that, "We are seeking ways and means how to attain the consciousness which abides forever and remains always young."

My field is also an alchemist's lab. And if it becomes difficult -- as it is becoming every day more and

more difficult because of the state and because of the established churches -- we may have to create some camouflage. Carpenters and potters and weavers -- that will be our camouflage. Behind that camouflage we will continue our search for tantra, tao, yoga: the real secrets of the ages.

But the society has always been against of any real search for truth because the society is based on lies; it is afraid of the truth.

[The new sannyasin said he had left the Intensive Enlightenment group after one day because he wanted to get away from that nonsense and dance.]

Nothing... just nonsense! Listening to this stupid mind, growth will be impossible. And what you have done with your time that you have saved? What you have gained by saving the time? You started thinking you are wasting time -- then what you have done with that time? What can you do with that time? It is wasted.... You dropped out of the group, thinking that it is wasting time. What you have done with that time then?

[He answers: Enjoyed it!]

Enjoying is not going to help. Enjoying is not going to nourish your growth. Enjoying is simply wasting time. What can you enjoy? Just you can fool around -- the mind will remain the same. And these are methods to change the mind.

So if you really want to grow and if you really want to expand your consciousness, and you want to know what joy really is, then don't listen to this mind, otherwise it will just go on telling you things.

Any work, and the mind immediately starts creating trouble, and it starts saying "Why you are wasting your time?" But meditation is work, and deep and hard work. And nothing is attained without hard work.

So this time you enjoy. Next time you come, I will give you a few groups. Good.

Anand Michaelangelo. Anand means bliss; Michael means god-like; Angelo means a messenger -- blissful, god-like messenger, or a god's messenger for bliss.

Each being is a messenger because each being carries a message within his heart. And each being is godlike because each being is godborn. And each being is searching for bliss, wants to express it, sing it, dance it.

Life's whole search is how to come to a state where no misery, no limitation, no bondage, exists, and one is as vast as the sky and one can contain all the stars within one's being, and one can contain all the flowers and all the mountains and all the rivers into one's own being. Unless one becomes a universe, misery remains.

Misery is nothing but the awareness of limitations, the prison walls. They have to be broken. All kinds of beliefs have to be broken, all kinds of prejudices have to be burned. And finally one has to become so alert that one can know that "I am not the body," that "I am not the mind," that "I am simply the pure principle of consciousness." And it has not to be just a belief, it has to be your experience.

Then you are godlike, then you are a messenger, because the moment you know, you have to share it. That is an intrinsic necessity of knowing: you cannot contain it within yourself. Just as the flower opens and the fragrance is released, when your heart opens up and you know who you are, you immediately become a messenger. Without any effort, without any deliberate work for it, you simply become a messenger; the fragrance is released.

And what is the message of one who knows himself? It is contained in the simple word "bliss." He is bliss and his message is bliss. His being is bliss, and whoever comes in contact with him is touched and moved and thrilled.

Seeing that, "Yes, this is possible. What I have been longing for is not just a dream; it can become an actuality..." seeing a Buddha or a Christ, one immediately starts trusting one's deepest longing of the heart, that "Yes, I too can become the same."

Anand Rosanne. Anand means bliss; Rosanne means a rose of grace -- a blissful rose of grace, or bliss, the rose of grace. Bliss is a rose, because it is opening of the flower of the heart. And it brings tremendous grace. When the heart is open you are surrounded by grace, you have an aura of grace -- that's a natural byproduct. Just like the shadow follows you, the open heart is followed by grace, waves of grace. And not

only that you will feel it, others who are a little bit sensitive, they will also feel it, they will also understand it.

It is a mysterious quality. We don't have yet any scientific way to measure it, and I think we will never have because it is immeasurable. And it is something of the beyond, not of this earth. It descends in the open heart from God.

Grace is a gift; you cannot create it. You can help your heart to be open, you can remove all the hindrances, but when the heart opens the grace simply comes. It is a synchronicity. It is not caused by you, but when something so tremendous, so incredible, happens in a heart, something so rare that a heart opens up there is a resonance in the beyond. The invisible resonates, the invisible is thrilled.

It is said: the day Buddha became enlightened the trees that were surrounding him bloomed out of season and flowers showered from the sky. This is not literally true, but it is absolutely true. This is not a historical fact, not a scientific truth, but it is far more important than being historical. It is a poetic expression of something inexpressible. "Flowers showered from the sky" means grace descended. And even trees responded, so what to say of God? Even trees bloomed out of season, so what to say of God's heart? God must have danced! Whenever a man becomes a Buddha it is bound to happen that God will dance, that the whole universe will dance with him.

That invisible link between the open heart and God is grace. You have a beautiful name, but it has to be made a reality too, and it can be made a reality.

Your sannyas is a beginning, a first step towards it. Many more steps will be needed. This is the outer step, now inner steps will be needed. But this is a great beginning: it is a gesture from your side that you are ready to trust in me. And just the phenomenon of trust is a transforming phenomenon. It is a gesture of surrender, and even if a glimpse of surrender comes to you, you can't be the same again.

Prem Christina. Prem means love; Christina means a follower of Christ.

Christ has nothing to do with Jesus. A Buddha is also a Christ, a Krishna is also a Christ. In fact, linguists say that the word "christ" has come from the word "krishna," it is a form of Krishna. Christ simply means one who has arrived, one who has been crowned by God with glory. Many have been crowned -- a Lao Tzu, a Zarathustra, a Mohammed; many have been crowned. Jesus is only one of the Christs, remember it.

To confine Christhood only to Jesus is to make humanity very poor. That means only one flower has happened down the ages for thousands of years, and only one man has been crowned by God? No, many more have happened. Many are still alive who are Christs, many more are going to happen; humanity is evolving every day higher and higher.

So don't be a Christian! Be a follower of Christ but don't be a Christian. And to be a follower of Christ, love is the secret, because Jesus says: My teaching is basically love. And that is not only the statement of Jesus; that is the statement of Buddha too, Mahavira too, Krishna too.

Love is the message of all. They may have used different words, but deep down, reduced to one single principle, it is always love. If we can be love, then all is attained. If we can be love without any conditions, if we can be love without any possessiveness, if we can be love for love's sake, then we have found the key which is going to unlock all the doors of God.

The Sound of One Hand Clapping

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The Sound of One Hand Clapping

Chapter #1
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mind is just the opposite of meditation
it is the closing of the heart
meditation is the opening of the heart

man can live through the mind
but then life will not have any significance
any poetry, any song, any music
it will be trivial, mundane, superficial
ultimately frustrating
a sheer wastage of a great opportunity
a very ungrateful way to live
because god gives us such an opportunity to grow
and we only accumulate the non-essential
money, power, prestige

there is a famous book by napoleon hill: Grow Rich
that is not a way to grow
that is a way to remain retarded
but that's what has become the philosophy
of the common man all over the world
everybody is interested in the very superficial
the reason is that the door to the divine is closed
and the door to the mundane is open
our schools, colleges and universities
are in the service of the society
they are agents, their function is to close the heart
and to open the head

my work here is to reclaim the heart
once the heart starts opening
your life becomes a celebration

mind divides you from existence

gives you the idea of an ego
the heart unites
gives you the idea of oneness with the whole
and to feel one with the whole is the ultimate in joy
there is no higher joy
it is the ultimate in love
there is nothing higher than it
it is the ultimate truth itself
because it brings harmony, all conflict disappears
life becomes a rhythm
a rhythm
that goes on deepening every moment

the zen people call it

the Sound
of one hand
Clapping

now there are not two
the music is there but it is not a struck music
when you play on the sitar two things are needed
the instrument is needed and you are needed
you have to strike the strings, it is basically a conflict
and out of conflict
only mundane music can be born

there is another world of music, another dimension
in India we have called it anahat nad
unstruck music
the player and the played-upon are no more two
the musician has become the music
the dancer has become the dance
that is

the Sound
of one hand
Clapping

the rose cannot become a rose
because its whole effort is diverted
into becoming a lotus
and a lotus it can never become
in fact there is no need
if god wanted the rose to become a lotus
he would have created a lotus
he has created enough lotuses

just the other day i was reading

if god wanted homosexuality
he would have created adam and bruce
he didn't
it is so plain
but people are trying to improve upon god
he has made everybody what he wanted

so the best thing is to discover
who am i
once you know who you are
suddenly all perfectionism disappears
because you find you are perfect
there is no need to be perfect
just as you are, you are perfect

it happens only through meditation
because meditation
is simply settling into your centre
relaxing, resting in your being, to discover
who am i?

that very discovery is the only true spirituality
all else is mumbo-jumbo

once it is heard
all that is worth hearing has been heard

one can think about truth but that is not seeking
it is like a blind man thinking about light
he can go on thinking for eternity
just by thinking about and about
he is not going to find light

the word about is beautiful
it means around and around
he goes around in circles, never touching the centre
and that is the way of the mind
of philosophy, of theology
of all kinds of thinking

it happens only through meditation because meditation is simply settling into your centre relaxing.
resting in your being, to discover

the seeker of truth has to stop thinking
he has to be utterly silent, in a state of no-thought
the whole energy that is involved in thinking
has to be released from thinking
so that it becomes awareness

it is the same energy: you can use it as thought
you can use it as awareness

we don't have many energies
we have only one energy
but there are different manifestations
of the same energy
meditation is not using your energy as thinking
but using your energy as awareness

just being silent -- watching, waiting, seeing

the more you become a seer, the less a thinker
the closer you are to the truth, to the light
the moment your seeing is absolute
you have arrived home

meditation is an inward journey
on the outside there are challenges
there are adventures
but they are nothing compared to the
inner challenges and inner adventures
there are enemies on the outside
but the inner enemies are far bigger
only one thing is different, and that is that
the inner enemies are our own creation
so the moment we decide to destroy them
in that very moment they can be destroyed
they are our make-believe
mind, ego, greed, anger, jealousy, possessiveness
all these enemies are there
but we have been feeding them, nourishing them
we can chop off their heads in a single blow
a whole army can be uprooted
in a single moment of insight
and that's what meditation is

a moment of insight in which you can see
how you have been creating your own enemies
and that very seeing
becomes the death of all your enemies
one reaches to the ultimate truth
by using these inner enemies as stepping stones
of course only their corpses
can be used as stepping stones
while they are alive they will create trouble
they will pull your legs in every direction
they will not easily give way
hence just fighting won't help
understanding is the key
try to understand the inner enemies

and a miracle happens
any enemy totally understood
evaporates in that very understanding
try to understand jealousy and it is no more
try to understand the ego and it is no more
understanding functions like a light
you bring the light into the dark room
and darkness is no more

meditation is a bridge between you and the whole
mind is a wall between you and the whole
and the same bricks are being used
you can make a bridge
you can make a wall

sannyas means
dismantling the wall and using the same bricks
in creating a bridge
it is a simple phenomenon
it is not as difficult as people have been told

the people who have been saying that it is difficult
are basically on ego trips themselves
of course if it is difficult and you have attained it
only then can your attainment be ego-fulfilling
so the so-called saints
have been trying to say to people
that it is very arduous, that it is almost impossible
that only very rare people
after lives of effort and virtue attain to it
and that too only by god's grace
not only you and your effort are going to make it
unless god wills it so... god willing
that is a necessary condition to it
and who knows when he will will it
whether he will or not?

these so-called saints
have been trying to prove to humanity
that meditation is very difficult
that is the only way to pretend
that they are holier-than-thou
that they have attained
and you are lives away from that attainment
all that you can do is worship them

my approach is totally different
meditation is the most simple phenomenon in life
there is nothing holy about it
there is nothing special about it

it is just a small understanding

the same bricks have to be used
but arranged in a different way of course
and it becomes a bridge

thoughts have the same energy
as the state of no-thought
desires have the same energy

lust has the same energy as love
there is no fundamental difference
only the manifestation, the form, has to be changed
and that can be easily done
if i have been able to do it
then anybody can do it
because you cannot find
a more unholy man in the world

meditation makes you aware
of your kingdom of god
it is always there
you have never lost it
it is just that you are not looking at it
you are looking outwards and it is inwards
you are keeping it at your back
it is always there, it cannot go anywhere
it follows you like your shadow
or even more than that
because your shadow disappears in darkness
but your inner kingdom is always with you
in your misery
in your dark nights of the soul
even if you go to hell it is with you
it is your intrinsic nature
but because we don't look at it we remain beggars

everybody is moving with a begging bowl
and the moment you turn inwards --
a one-hundred-and-eighty-degree turn --
suddenly the begging bowl drops from your hands
the moment you see what inexhaustible treasures
are given to you from the very beginning
all desires disappear of their own accord

religions have been telling people just the opposite
they have been telling people
to first become desireless
then they will attain the kingdom of god
that is putting everything upside-down

that is putting the horses behind the cart
neither the cart can move nor the horses can move
all movement stops
it is just a wrong arrangement
one cannot drop desiring unless one finds
the inexhaustible treasures of one's being

so my statement is just the opposite
i say forget all about desiring, it is natural
the begging bowl is bound to be there
because you don't know
that you are a king or a queen

so first become acquainted with your nature
then it is up to you
if you still want to carry the begging bowl
it is perfectly okay
but i have never heard
of anybody carrying a begging bowl
once he has seen his infinite treasures

so i don't say become desireless
then you will become a master
i say be a master and you will become desireless
desirelessness will be a consequence, a by-product
hence my insistence on meditation
because that is the art of turning around
one-hundred-and-eighty degrees

you can stand in the sun with closed eyes
the sun cannot force your eyes to open

existence is very non-violent
it never shouts
it only whispers
it never knocks on your doors
it simply stands there
it waits, it has patience
it trusts that one day, sooner or later
you will open the door
you will open your eyes and you will see the light

meditation means opening your eyes
opening your doors
to see the light that is always there
once you have seen it
your whole being is transformed
illuminated, enlightened
because suddenly you recognize
that you are not separate from the source of light

that It Is the same light
that they are both joined together
that feeling of being one with the source of light
brings immense freedom
fearlessness, desirelessness
and after that experience whatsoever you do is right
hence I don't give you any commandments
do this, don't do this -- no shoulds, no should-nots
i don't give you any discipline
i only give you a simple call to open your eyes
and to see the light

and after that
it is impossible to do anything wrong
then a self-discipline comes of its own accord
and when discipline comes of its own accord
it has a beauty of its own
it has a spontaneity, it has joyfulness
it has a dancing quality in it
it is festive, playful, innocent, unpretending
it does not make you a saint
it simply makes you very simple
extraordinarily ordinary

meditation is the discovery
of the perfect centre within ourselves

the moralists, the priests
the politicians, the puritans
all kinds of so-called leaders of humanity
have been teaching people for thousands of years
to be perfect
they have driven almost everybody crazy
they have created a great fever for perfectionism,
and perfectionism
is the fundamental source of all neurosis
once a person becomes obsessed with being perfect
he is a goner

i don't tell anybody to be perfect
perfection is not something that you have to attain
it is your nature
it has not to be attained but only discovered
and the methods of attainment and discovery
are totally different
the method of attainment is cultivation
become more perfect, become more perfect
go on improving
go on dropping flaws, errors, mistakes
go on polishing your ego

the method of discovery is not of cultivation
it is becoming silent
so that you can feel

who you are
before one tries to be perfect
one should know who am i? where do i stand?
what is my nature?
if without knowing that you are a marigold
you start trying to be a perfect rose
you will go crazy

to become perfect roses
roses have the desire to become perfect lotuses
this is how the whole world
goes on becoming more and more cuckoo
everybody is chasing something
which is not his nature
so all that happens is that the marigold
cannot become a marigold
and it cannot become a rose either
so there is simply misery

every man, every woman, every tree
every bird, every flower
has its own uniqueness
it is incomparable
but we are continuously taught to compare
this is how the society creates a hierarchy
somebody is superior to you
somebody is inferior to you
of course with the inferior you behave in one way
with the superior in another way
you are constantly trying
to rise higher in the hierarchy
and you are constantly preventing others
from rising higher than you
this is our whole unnecessary life
our whole mess, confusion, chaos
and all depends on a simple thing
the idea of comparison

comparison brings competition
comparison brings wounds and ego
on the one hand wounds
because there are people who are superior to you
and wounds are bound to be
and on the other hand it brings ego
because there are people who are inferior to you
and you are crushed between these two rocks

and the whole thing is invented

you are simply yourself
you don't belong to any hierarchy
nobody is higher than you
and nobody is lower than you
because nobody is like you
hence comparison is impossible
and competition is futile

one has just to be oneself
that's my basic message
the moment you accept yourself as you are
all burdens, all mountainous burdens
simply disappear
then life is a sheer joy
a festival of lights

this discovery of one's uniqueness happens only
when you become a little silent
calm and quiet
and you drop out of all those imposed ideas
which the society has been throwing upon you
from the very childhood

these do-gooders
they may be parents, they may be teachers
they may be priests...
and i don't suspect their intentions
their intentions are good
but they are unconscious people
and unconscious peoples' good intentions
also bring bad results
they may like you, they may love you
they may desire for you a beautiful life
but they have lived in ugliness
they have lived in suffering
they can only impart their suffering to you
they will teach you the same strategies
that they have followed
they will teach you the same ideas
that they have lived by
they will give their lifestyle to you
and they are enough proof
that their lifestyle has been an utter failure
but still they will go on giving you the same thing
each generation gives its diseases
to the other generation
generations die, diseases seem to be immortal
people come and go but diseases remain
and if you decide to get out of that bondage
they feel betrayed

they would like you to just repeat their life
although they have been miserable

so i don't suspect their intentions
but intentions don't mean anything at all
all that has significance is consciousness
not unconscious good intentions --
and there are very few people who are conscious

to be in tune with a conscious person
is to be a disciple
to be a sannyasin

a conscious person can help you
to discover yourself
he does not impose anything upon you
he does not programme you
he simply deprogrammes you
and leaves you open, available, a clean slate
so you can make your own signature
you can write your own song
and you can dance your own dance

and the greatest experience in life is
the experience of one's uniqueness

meditation is not something serious
it is a very very long tradition
that says meditation is very serious --
it is not
it is very playful
it is closer to song than to anything else
closer to dance than anything else
closer to love than anything else
meditation cannot be serious by its very nature
seriousness is part of the mind
playfulness is part of the heart.
and meditation means slipping out of the head
and entering into the heart
it is getting out of the serious affairs of life
into an attitude of playfulness

the head is old
the heart is always new, fresh
like dewdrops in the early morning sun
as fresh as new roses opening
as fresh as the stars in the night
it is not old like the old testament
it is not old like the ancient vedas
it is very young like a just-born baby

with fresh eyes
unburdened, uncluttered, with no dust
a mirror

so that has to be remembered

being here with me simply means being
playful
non-serious
joyous

i don't teach renunciation
i teach rejoicing
and the more you rejoice
the more you become capable of receiving
new gifts from the divine
the more you are playful
the more god is with you
the more you are fresh, young, alive
the more stars come down towards you
they start filtering into your very being
they start reaching your very heart

the serious person is a dead person
he has already committed suicide
he will live
but his life will be only a kind of vegetation
he will be a cabbage, a cauliflower, a potato
but these people have become saints in the past
remember...
saint potato, saint cauliflower
very serious people
look at a potato
you will never find a potato non-serious

so beware of seriousness
it is the greatest sin
live your life as fun
and that is the greatest virtue

The Sound of One Hand Clapping

Chapter #2
Chapter title: None

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the mind is doubt -- every mind, mind as such
hence nobody should think that he is without doubt
because whatsoever is done through the mind
is bound to be doubt-full
even the so-called beliefs
are nothing but cover-ups for doubt
one believes so that one can escape from doubt
doubt is like a wound
but belief is not a healing force
it only covers the wound
it deceives others but that is not very significant
it deceives you -- that is of real importance

to live in self-deception
is to miss the whole point of life

there are only two ways to deal with doubt
you can cover up your doubt with belief
millions of people all over the world
have been doing that for millions of years
doubt remains and goes on growing
like a cancerous thing
the other way is to go into your doubt
rather than hiding, deceiving
encounter it, face it, dig it
and that is the way to transcend it
if one encounters one's doubt
one can immediately see
that one is separate from one's doubts
they are there like objects, you are here
the mirror that reflects them
the awareness that encounters them
this very experience takes you beyond doubt
that is the state of faith, of trust
and that is the beginning of sannyas

desiring includes all desires --
the worldly, the other-worldly

material, the spiritual
the mundane, the sacred
so it is not a question of choosing
either one drops the whole of desiring

or one remains in the grip of it

the so-called religious people
are still in the grip of it
they may not desire money
but they desire meditation
they may not desire power
but they desire god
they may not desire things of the world
but they desire the kingdom of the beyond
it is the same desire
it has come in from the backdoor again
you have to be very watchful
not to allow desire in any form to enter you because
desire is bondage, desire is misery, desire is hell

the more full of desires one is
the more frustrations one is breeding

because each desire will end in frustration
whether it succeeds or fails makes no difference
frustration is bound to happen,
it is inevitable
if the desire fails
and out of one hundred desires
ninety-nine are bound to fail
because it is a competitive world
you are not alone

many people are desiring the same things
there are not enough things and people are many
things are scarce and people are millions
how many people can be presidents
how many people can be prime ministers
very few... but everybody wants to be
hence ninety-nine per cent of desires
are bound to fail, and then
there will be great frustration

one per cent of desires may succeed
but frustration comes all the same
in fact more so
because when a desire succeeds
for the first time you become aware
that you have wasted your whole life for it
and nothing is attained
money is there
but your poverty remains untouched by it
your inner emptiness remains the same
in fact
in contrast with the money that you have achieved

your inner emptiness
looks even emptier than before
you have attained power outside
but deep inside you know you are impotent
impotent in the face of death
one has to die, no power can save one

so whether a desire succeeds or fails
it fails all the same
this is one of the most fundamental truths
to be understood
once you see the point
then you don't go on changing horses
because they are all the same
the black horse and the white horse, devil and god
it doesn't make much difference
it is just the difference between
a black horse and a white horse
they will all lead you into misery
then one simply gets out of the whole trip
one forgets desiring, one starts living

desiring is always somewhere else
the fulfilment is in the future
living
is now
here

these are the only two ways
to create a style of life
living in the future
which is only so-called living
because the future is non-existential
and living in the present
which is the only way
of living, authentic living

time consists only of two tenses, not of three
ordinarily it is divided into three parts
the past, the present and the future
that is existentially wrong
grammatically it may be right
linguistically it may be right
but i have no concern with language and grammar
my concern is with existence
as far as existence is concerned
time only consists of past and future
the present is not part of time
it is part of existence

existence is always now, it is never then

it is never yesterday, never tomorrow
it is this very moment
and to go beyond time
is the whole art of meditation

meditation is the transcendence of time
past and future both
and the plunging into the now, the here.
the deeper you plunge into the now and the here
the more you disappear
because mind cannot exist without past and future
mind is like a pendulum of a clock
it moves from one opposite to the other
from right to left, from left to right
stop it in the middle and the clock stops

mind moves between past and future
the clock of the mind
stop it in the middle and the clock stops
and the moment the mind is not there
you are not
then god is
then freedom is
then love is
then flowering is
then eternity is

there are many boundaries around us
we are the centre of many concentric circles
and we have to go beyond
all those concentric circles
only then can we find the centre
the most important concentric circles are four

the first is the world of objects
the majority of people
is concerned with the world of objects
money, power, prestige, respectability
they remain very peripheral
presidents, prime ministers
queens, rotarians, lions
you will find all Kinds of stupid people
hanging onto the very outermost circumference
and making much fuss about it

the second concentric circle is of the body
many live in the body, particularly women
man hangs onto the first more, the most peripheral
his concern is more about things, objects
far-away objects
what is happening in israel

and what is happening in korea
the woman is not so concerned
about korea and israel
she is most concerned about
the colour of her hair, her eyelashes
the proportion of her body

she looks at the male as being a little bit crazy
you are unnecessarily worried
about the stars and the speed of light
what have you to do with it
the real thing is the furniture
the curtains, the pillows
the kitchen, the bathroom

it looks more mundane to man
it looks more earthly
but in a way she is closer

but many men also remain there
they have to because their wives are there
their girlfriends are there
they cannot go to israel
they cannot go to the moon
they cannot go to everest
they are possessed by their women
they won't allow them to
so they also have to be just very close
near the kitchen, the bathroom
maybe the woman looks at the mirror
and they clean the mirror
but they are not very far either

millions of people
simply live at the physiological, the biological
the chemical level of life
closer than that is another concentric circle
that of the mind: thoughts, ideas
philosophers, theologians, thinkers, scientists
these people live there
closer than that
is the concentric circle of the heart
the poets, the painters
the musicians, the dancers
the aesthetic people live there
but all are outside your real being

one has to transcend all these four boundaries
only then does one encounter oneself
then for the first time
one stands face-to-face to oneself

and that is the moment of great illumination
when you see your centre
you have seen all that is worth seeing
you have seen god himself
you have seen the truth
there is nothing higher than that
nothing deeper than that
nothing more valuable than that

sannyas is the transcendence
of all boundaries so that one day
you can simply relax in your very centre
that centre is consciousness
awareness
godliness

life is one energy
but out of that one energy
we can either create love or attachment
love is heaven, attachment is hell
we can create out of that energy
bondage or freedom
it all depends on us
on how we work upon our energy

the lower is cheaper and easier
to create hell does not need much intelligence
it does not even need courage
all that it needs is imitation
because millions of people
are doing the same thing all around you
you can just imitate them
your parents, your teachers, your leaders
it is simple
you will become a carbon copy
you will live in the same kind of hell
misery, anguish
and you will give to your children, your heritage
and they will repeat the same pattern
this way it goes on and on
from adam and eve up to you
it has been going on in the same way

only very few people
have been able to get out of the rut
and those are the salt of the earth

a jesus, a buddha, a lao tzu
a zarathustra, a kabir -- very few people
they can be counted on one's fingers
they are real miracles in existence

because to get out of the rut of the crowd
is really a great act
of courage, intelligence, rebellion

the crowd lives in attachment
attachment to money
attachment to children
attachment to parents
attachment to wives, husbands
attachment to this and that
there are thousands of attachments
and they think it is love
because they think it is love
they cannot get out of it
so the first thing is to label things correctly
to categorise things correctly

attachment is love standing upside-down
attachment is love gone sour
attachment is an ill state of love
love is a healthy phenomenon
attachment is sick, nauseating
and everybody experiences it
the more you become attached, the more miserable
the more you allow others
to become attached to you

the more miserable they become
and of course
we become infected with each other's misery
and it is never a simple addition
it is always multiplication

a sannyasin has to learn
what the causes of his misery are
and you will find
one of the most significant causes is attachment

don't be attached to anything
live
live totally, live lovingly
but don't possess, don't dominate
and don't allow anybody
to possess or dominate you
if you want to be really blissful
and if you are blissful you can share love

love is a sharing of bliss
attachment is a sharing of misery
it is ugly, it is inhuman

love brings freedom to you
and also freedom to the person you love

let that be the criterion
if it brings freedom it is love
if it brings bondage it is attachment
attachment has to be dropped

and love has to be grown
the more loving you become
the closer you are to god

jesus is right when he says
god is love

man lives in words
the words can be beautiful but they are all empty
the word god is not god
the word love is not love either
you cannot be nourished by the word food
and you cannot quench your thirst
with the word water
words are dangerous
they can keep you in deception
they can give you the feeling as if you know

millions of people think they know god
because they know the word
millions of people think they know love
because they know the word

a sannyasin has to get beyond words
to the real content
he has to disperse words
and to see what is hidden behind them
that's the exploration

just as one goes on peeling an onion
one has to go on peeling words
so one can come to the very core of them
and the miracle is
when you go on peeling words like an onion
ultimately you come to emptiness, nothingness

is the ultimate sense of existence
that is silence
when all noise of the words has left you
and there is only profound silence

undisturbed, undistracted
in that silence knowing happens
seeing happens, being happens

bibles, korans, gitas cannot give it to you --
they are all words, they are beautiful
they were spoken by beautiful people
but that does not make any difference
even if buddha says the word rose
it does not become a rose
even if jesus says the word fire
it does not become fire
but beautiful people can be so hypnotic
that you start believing in their words

christians, hindus, mohammedans, buddhists
are all doing the same
they have all forgotten the reality

and are clinging to the labels
they are all clinging to the cages
maybe they are golden cages
but the bird, the alive bird, the singing bird
is no more there

the search of sannyas
is for the alive, the singing bird

man has two alternatives
two possible orientations
one is character, the other is consciousness

character is imposed from the outside
it is a political and social strategy
to dominate the person
consciousness is individual, character is social
all societies are against consciousness
and for character
because they can manipulate character
it is within their grasp
they can paint it
according to their own investment
they can cut you into shape
to fit with their mechanism
they can make you obedient through it
they can make you a slave

and that is the desire

of all the establishment

but the real master
never gives you character
he gives you consciousness
consciousness is a discovery of your own being
no discipline is imposed on you
in fact all discipline is disposed of
you are allowed to be yourself, authentically
as god means you to be
one has to discover one's nature
one's spontaneity, one's original face
that is consciousness
the very discovery
makes you more and more conscious
the deeper you go into it
the more conscious you become
a point comes when you are just a flame of light
and in that light whatsoever you do is right
in that light
wrong is impossible and right is inevitable
then a totally different kind of character
comes like a shadow following consciousness
i call that character religious, spiritual

the so-called character in the world
is just political, social
it has no value at all
so go beyond the ordinary character

so that you can find the real character
and the way to find the real
is through consciousness

the master cannot say anything about truth
truth is inexpressible
it is beyond all indications
it cannot even be pointed at
because it is not an object -- it is all over
so when you point at it in a direction
you are already falsifying
because it is not in one direction
it is the whole space
no gesture is capable of capturing it
hence the only way is to go beyond language
to go beyond scriptures, to go beyond indications
to go beyond all possible symbols, metaphors
and just to be in tune with the master
just in a silent communion
nothing is said, nothing is heard
and yet it happens

say something and it will be misunderstood
try to understand it
and you have already misunderstood it
neither saying is going to help
nor listening is going to help
the master is silent, the disciple is silent

slowly slowly
the two silences merge and become one
and when the two silences become one
you hear

the Sound
of one hand
Clapping

that is beyond alI expression
and that is the moment of enlightenment
it is a transmission beyond the words
beyond indications, beyond scriptures
just a flame jumping into another heart
a quantum leap from a lit lamp to an unlit lamp
the lit lamp loses nothing
and the unlit gains everything
it is a transmission of light
a transmission of the lamp

so the disciple has to learn only one thing
how to sit in silence, in tremendous love
waiting
waiting for the moment when it comes
not desiring, not expecting
not asking, not demanding
just waiting
that is the very soul of sannyas
the word waiting

truth is beyond discussion
it cannot be discussed
either you see it or you don't see it
it cannot be proved
no argument can support it or destroy it
it is not a question of philosophical debate

because it is not intellectual at alI
hence the most futile exercise in the world
is philosophy
it is just hair-splitting, absolutely pointless
the most stupid thing

that one can get involved in is philosophy

after thousands of years of philosophical analysis
not a single conclusion has been reached
not a single truth has been arrived at
that is enough reason
for philosophy being dropped, completely dropped
it is an exercise in utter futility

this is where sannyas
takes a totally different route
sannyas basically means mysticism
it is not philosophical, it is existential
we are not searching to know about truth
we are not trying to know about truth
we are trying to be the truth
and to be the truth is the only way to know it
there is no other way
unless you have tasted it totally
so totally that it has become part
of your blood, bone and marrow
you will not know it
unless you have become it
there is no knowing of it

truth cannot be an object
it becomes your very subjectivity
truth is subjectivity, your very innermost core
it is self-discovery; hence one has to drop
all the patterns of argumentation
all the methods of analysis
all doubts, all beliefs, all systems of thought
theistic, atheistic
catholic, protestant, hindu, mohammedan
one has to get rid of the whole fabric of the mind
the whole junk has to be burned
so that one is simply in a state of not-knowing
and in that very state of not-knowing
the flower of knowing opens up
in the east we have called the flower
the one-thousand-petalled lotus

The Sound of One Hand Clapping

Chapter #3
Chapter title: None

3 March 1981 pm in Chuang Tzu Auditorium

Archive code: 8103035
ShortTitle: CLAPP03
Audio: No
Video: No

in fact a relaxed person can move
can make better effort
and a man of efficient effort can be better relaxed
there is no intrinsic contradiction
the contradiction exists only in words, language
and in the mind

the experience of bliss
is one of the most paradoxical
paradoxical in the sense that you have to manage
two logical contradictions together
you have to be effortlessly effortful
because both effort and relaxation
are needed for the experience to happen
but it can be managed because the contradictions
are only superficial
deep down they are complementaries

one should try a few experiments
for example, you can run: there is effort
but still you can remain very relaxed
you can bicycle: there is effort
but at the same time
your whole body
can remain very quiet calm and relaxed
you can move your hand: there is effort
but you can move the hand with such grace
with such a relaxedness that there is no effort at all
then it becomes the very foundation
for bliss to descend

this is the whole art of sannyas
one has to make tremendous effort
yet one has to remember that bliss is a gift of god

so, just by your effort it is not going to happen
and without your effort
it is not going to happen either

man has fallen into both extremes
there are people who think it is a gift of god

so nothing can be done we just have to wait
it will never happen, just waiting is not enough
through waiting with great effort
through doing whatsoever you can do
to the uttermost
and then waiting
it happens

the other extreme is: if it happens through our effort
then we will make every effort

what is the need of prayer
what is the need of god's help?
if it is going to happen through our effort
then we will manage
we will do all kinds of yoga, austerities, practices
we will have a discipline, a character
a morality. virtue
and it will happen

it does not happen
because whatsoever you can do will remain trivial
it prepares you to receive the gift
but it does not bring the gift itself
it makes you receptive, welcoming, but that's all
when the guest comes
it comes just by your opening of the door
there is no intrinsic necessity for the guest to come

keep the door open, remain alert, watchful
doing everything that you can do
so it cannot be said
that you have not done anything
don't leave a single stone unturned
on your part
everything should be fulfilled
in that very instant when you are finished
and you cannot do any more
the miracle happens: bliss descends

it is one of the most paradoxical experiences

hence millions of religious people have missed it
they were searching, seeking but they still missed it

there are two kinds of religions in the world
one believes in prayer
christianity, islam, hinduism -- they believe in prayer

because they think bliss is the gift of god
all that you can do is pray
ask and it shall be given unto you
knock and the door shall be opened
all that is needed on your part is prayer

the other kind of religiousness
is that of jainism, buddhism, yoga
they believe in effort, not in prayer
because there is no need for prayer
jainism and buddhism
deny the very existence of god
if there is no need for prayer
there is no need for anybody to pray either
man is enough unto himself

the first kind of religion creates a lethargy
and the second kind of religion creates ego
my sannyasins have to avoid both extremes

i am teaching a totally new vision
a vision in which your effort is basically needed
but it is not enough
it takes you to ninety-nine point nine degrees

it is very essential
without it that point one degree won't happen
but it takes you only up to that
then you have to wait, trust, relax, hope, pray

that point one degree happens through prayer
ninety-nine point nine per cent
happens through meditation
point one per cent happens through prayer
and then religion has a totality
only the person who has experienced bliss
can be a helper of others
otherwise alexes tend to become alexanders
rather than helping mankind
they start destroying mankind

a miserable person
with all the good intentions in the world
cannot help anybody
we can give only that which we have already got
helping somebody means
you have got a nourishing energy in you
a benevolent, compassionate love in you
that you are radiating bliss
that your presence is a healing force

only then can you help
otherwise you will become a do-gooder
and they are
the most dangerous people in the world
the most mischievous

humanity has suffered much from the do-gooders
missionaries, reformists, public servants
these are the enemies

and i don't suspect their intentions
their intentions are good, but they are not good
it is like darkness trying to enlighten people
it is like a dead man trying to give life to others
it is like an unlit lamp gathering people around itself
so that they can be enkindled
it is absolutely, fundamentally wrong

hence i don't teach public service
and i don't teach you to become missionaries
reformists, great servants of the people
i teach only one thing
be blissful
then everything else follows of its own accord

a blissful person cannot contain his bliss
that is not possible in the very nature of things
a blissful person
intrinsically radiates his source of joy
just as light radiates rays
and the flowers radiate their perfume
the blissful person radiates
compassion, love, benediction
hence the first duty is not towards anybody else
but towards yourself

help yourself
remember the ancient proverb
physician, first heal thyself
and then you can become a healing force
and without any effort, without any ego
simply, naturally, spontaneously

so learn to dance, sing, celebrate
learn to enjoy life in its multi-dimensionality
and that will make you an alex
and prevent you from becoming an alexander

god is not a separate entity

god is not somewhere outside you
god is your interiority, your innermost core
hence the search is not for a god somewhere else
god is nothing but a name for your own centre
and the search for god
is nothing but a self-discovery
and the moment you discover yourself
you also discover blissfulness
because that is the nature of the self
so both things happen simultaneously
they are two sides of the same coin

either meditate and discover your innermost core
that is one way
or dance and sing to abandonment

lose yourself in joy
so totally that you are no more there
only the dance is, the song is
that is another way of discovering
you will discover the same coin
but from different aspects

buuddha discovered through meditation
meera discovered through dance
these are the two fundamental roots
because these are the two sides of your inner being
and one is as valid as the other
i have no special preference for either
so i leave my sannyasins to choose
it is not very difficult to choose either
one has just to ponder over one's likings

if you love silence
if you love aloneness
if you love just to be within yourself
if you want and desire to forget the whole
and all its worries
if you feel the world is too much with you
then meditation is your way

if you enjoy people, relationship, love
company, friends, music, dance, celebration
if you enjoy the vast universe around you
and it makes you rejoice; it is not tiring
it is not exhausting, but rejuvenatinq
then bliss is your way

and each person has to decide for himself
i don't impose anything on anybody

i simply give you the whole perspective
so you can choose
and both are valid means
one is not higher than the other
both reach the same goal
so it is only a question of individual liking
before one starts the journey
one should decide which is one's way
because sometimes it can happen
in fact it happens many times
it happens more often than it should happen
that people choose the opposite
because the opposite has a certain attraction
it is just as a man is attracted towards a woman
a woman is attracted towards a man
the negative and the positive electric poles
are attracted towards each other
the opposite has a certain attraction
beware of that
because if you choose the opposite
you will be in trouble, you will never be at ease

so rather than looking
at the attraction of the opposite
look at your own liking
your own nature your own functioning

watch yourself
what is it that gives you more juice?
that should be the determining factor
the decisive factor
that is the only criterion
and once you have taken a right step
the journey is half-complete
because the first step is also the last step

in india we have one thousand names for god
there is a whole scripture, vishnushastranam
devoted only to the names of god
nothing else is written in it
only one thousand names

madhav is one of the most beautiful
of all those names
it means the sweet one
it is a very different vision
than that of the jewish god
the jewish god says i am a very jealous god
remember, i am not nice, i am not your uncle
a very stern father
this is not a right concept of god, a jealous god?
god and jealousy cannot go together

jealousy is perfectly okay for the devil
and god saying i am not nice
then who can be nice?
and god saying i am not your uncle
what does he mean?
he means i am not the loving one
i am not the compassionate one
be afraid of me, i am cruel, i am hard, i am violent

it is not accidental
that because of this judaic concept of god
all the religions
islam, christianity and their sub-sects
have always murdered each other
so much bloodshed has been done
by the christians and mohammedans
that it seems absolutely unbelievable
that in the name of religion there is so much hatred
but if god is a jealous god, if god himself is not nice
then how can the representatives of god be nice?
then how can the pope be nice?
he may pretend but all those pretensions
are of no use in reality
they will talk about love and they will teach hatred
they will preach love
and they will kill in the name of love

madhav is a far more sophisticated vision of god
the sweet one

you can see the difference
jesus was worshipped by the christians
not because he was a loving person
but because he was crucified

hence the cross has become the symbol
not a rose flower
that would have represented jesus more accurately

and you see krishna with a flute
standing in a dancing pose
with peacock feathers in his crown

with bells tingling around his waist
with long hair -- the original hippie
it is a totally different vision of god

madhav is one of the names of krishna
the sweet one

he sings, he plays on his flute, he gathers people
and they dance and they celebrate
it is a totally different kind of world
a different dimension
even hindus have forgotten all about it
they have been contaminated
by christians and mohammedans
they have forgotten their own vision
that's why they are against me

what i am doing here is really
giving people songs again, dances
providing flutes which have disappeared
changing crosses into flutes -- that's my work
and of course crosses can be made into flutes
it is the same wood -- why make crosses?
my only desire is that we are able to transform
all the crosses of the world into flutes
and that every church
starts singing, dancing, swinging
and every church loses its seriousness
that jealous god has to be said goodbye to forever
we have to create a new kind of religiousness
of sweetness, of love, of friendship, of joy

so my message is contained in the word bliss
because it is bliss that will make you sweet
not only you
but it will spread sweetness all around you
be blissful and you are religious
be blissful and you are a sannyasin

the experience of ecstasy
is the only truth worth seeking and searching for
when i talk about the truth
i don't talk in a philosophical way
not the way immanuel kant will talk about it
or bertrand russell, or wittgenstein
they talk about truth as a concept
not as an experience
they talk about truth as a conclusion of the mind

i talk about truth as joy in the heart

it has nothing to do with logic
nothing to do with philosophy
it has something to do with a transformation
of your innermost core
when your very being starts throbbing, pulsating
in tune with existence
when there is no discord between you and the whole

when you are so synchronised with the whole
that you are no more but only the whole is
that is the moment
when truth has been experienced

but the taste of truth is that of bliss
when you drink truth your whole being is full
of the taste of bliss and ecstasy
and that taste never leaves you
it is eternal
it comes, it never goes
it is forever

so i talk about truth
the way jesus talked, buddha talked, lao t~u talked
but not like aristotle
not like the long tradition
of the so-called philosophers
kierkegaard, sartre, buber
they are all talking about it philosophically
it is like a hungry person
philosophically thinking about food
he can go on thinking and he will go on dying
because while he is thinking he is starving
he may think beautiful thoughts about food
he will have tremendous fantasies about food
all kinds of dishes
chinese and japanese and italian
but that is not going to help
what he needs is some real nourishment

but it happens only when you enter
the innermost shrine of your being
and that is the moment of truth
when you experience bliss

it can be very easily done
the way of philosophy is long and unending
and the way of mysticism is short
if one is courageous enough
one can attain it instantly
this very moment

the dimension of bliss
is the dimension of absolute silence
the same silence that prevails
on high mountains on higher altitudes
on virgin peaks -- undisturbed

bliss

is not to be made synonymous only with silence
it is silent
but it is a silence with a difference
it is a dancing silence
it is a singing silence
it is not dead
and that too you will feel
at the altitudes of the mountains
the silence is there
but the silence has a totally different quality
it is not the silence of the cemetery
when you go to the graveyard there is silence
but something is dead and stinking
we can hide it

we can make beautiful graveyards
with marble, with trees, bushes, roses
but those corpses are there
howsoever we hide them they jump out
they show their faces
with all the facades we cannot deny death
death has happened
death prevails there in the graveyard
there is no song in it, there is no dance in it
there is no music, no poetry
it is a negative kind of silence

but the silence that prevails on the himalayan peaks
where snow never melts
for millions of years the snow has never melted
where no footprints are left
that virginity, that silence, that purity
that crisp coolness is not dead; it is very much alive
you can hear the heartbeat of it
you can hear

the Sound
of one hand
Clapping

the same happens within when bliss is attained
you are silent yet your silence is a song
and that has to be constantly remembered
if silence alone happens it is not worth much
if song alone happens it is not worth much
silence alone is dead, song alone is feverish
when silence and song meet
then the deadness and the feverishness
both disappear
and there is immense health, wholeness
i call that wholeness, holiness

that has to be
the flavour of my sannyasins
their perfume

The Sound of One Hand Clapping

Chapter #4
Chapter title: None

4 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103045
ShortTitle:	CLAPP04
Audio:	No
Video:	No

the only way to honour existence is to rejoice in it
no prayer can be real honour
because prayer is basically a demand
in fact deep down it is a complaint
you are asking for something more
it is not gratitude
it is just the opposite of gratitude
hence, what goes on
in the churches and the temples
and the mosques and the synagogues is not honour

for existence the real honour can be only one
to rejoice
in existence's absolute ordinariness
in the small things
because there are no great things
eating, drinking, sleeping, walking, sitting
looking at the stars or at the trees
just small things

life consists of all these small things
but if you know how to rejoice
then the ordinary becomes extraordinary
then you know the magic of transformation
then the mundane is no more mundane
it becomes sacred
and to make the mundane sacred
is the whole philosophy of sannyas

there is only one real marriage
and that is marriage to bliss
in fact all other marriages
are indirect ways of reaching bliss
but when there is a direct route
why unnecessarily go by an indirect route?
and the experience of thousands of years is
that the people who go through the indirect
never reach

there are a thousand and one obstacles
they get distracted
they search for bliss but they attain only misery
they hope for heaven but what they gain is only hell

existence has to be approached directly
not via anything, no mediator is needed
and the direct approach to existence
is what i call meditation
without any mediator
without anybody
standing between you and existence
when you encounter existence
in its tremendous beauty
bliss starts showering and it goes on showering
it knows no end

there is only one marriage worthwhile
and that is being wedded to bliss directly

sannyas can be defined as a marriage to bliss
avoiding all other husbands and wives
and when you have avoided all in between
the philosophies, the religions, the dogmas
it is so close
that there is not even a single inch's difference
the difference is created by the indirect approach
the distance is created by people
who are standing between you and the whole

there is no need for anybody
no messenger, no prophet is needed
god is yours
existence is yours as much as anybody else's

one should take an immediate plunge
yes
one hesitates a little before one plunges
into the ultimate depths of life

that hesitation is natural
but one has to put that hesitation aside
one has to be courageous
and it is a single moment's courage
that does the magic

it is just like jumping into cold water
if you go on standing on the bank
you can go on standing for lives
it is only a question
of a single moment of courage and risk
throw off your clothes and jump in
yes it is cold... but only for a moment
and then it has tremendous beauty
and tremendous freshness
aliveness

the false aristocrat is an aristocrat because of birth
which is not much, which has no significance
birth is the same
whether you are born in an emperor's home
or in a beggar's home
the womb is the same
the queen's womb or the beggar woman's womb
it makes no difference at all

the real aristocracy comes from a second birth
that is the meaning of sujato

when you become blissful
when you become silent
when you become loving
when you become aware
when a second birth happens
which is the birth of your consciousness

of your real being
not of the body, but of the being
and then one has a certain aristocracy

such a person may not have anything
he may be a beggar
but you will see the grace of the emperor in him
you will see him surrounded
by a subtle aura of the beyond
he is really born
others are only half-born
they are in a kind of limbo. physically born
but psychologically still waiting for birth
socrates says, i am a midwife

that s exactly the function of a master
to help you attain the second birth
in india, when a person becomes awakened
we call him twice-born, dwija
one who has been born again

the first birth
brings you out of the physical womb
the second birth
brings you out of the psychological womb
the first birth brings you out of the physical womb
into the psychological
it creates mind
the second birth takes you out of the psychological
and brings you to the spiritual
it gives you being

and being is immortality, deathlessness

the only criterion
that the second birth has happened
is total blissfulness
in all situations unaffected, untouched
by whatsoever happens around
failure or success, richness or poverty
youth or old age, life or death
the wheel of the opposites goes on moving
but the man who knows bliss
remains centred, unmoved
he is the unmoving centre of a moving wheel
the centre of the cyclone

there are many kinds of beauties
there is the physical beauty
which is only momentary
it may be there today and tomorrow it is gone
in fact it is bound to
in fact it is already going down the drain
slipping out of your hands every moment

the second layer of beauty is psychological
it is of intellect, of aesthetic sensibility
the man who has a musical ear
or the man who has the sensitivity
of a painter in his eyes

his beauty is far deeper than the physical
sometimes it happens
that the person may be physiologically ugly
for example

socrates was very ugly, snub-nosed
but psychologically, a man of immense beauty
if one saw him from far away he was repulsive
but if one came in close contact
then one would enter
into a totally different kind of man
because he had such a keen intelligence
rarely surpassed
and such sensibility
such aesthetic transparency
that once you looked into his psyche
you would completely forget his body

the same seems to be true about jesus
physiologically he was not beautiful
but psychologically one of the most beautiful men
who has ever walked on the earth

but there is still a third
the ultimate layer of beauty
that is of being, is absolutely of your interiority
to understand that
seeing the body is not enough
experiencing the person's intelligence and sensitivity
is not enough

for that only a disciple
one who is absolutely surrendered
open, vulnerable, is needed

that's what sannyas is all about
being in tune with the master
at the deepest level of beauty
by-passing the physiological, the psychological
just going like an arrow
not being stuck
at the physiological or the psychological
but hitting deep down
into the very core of the master
only then do you know the ultimate beauty
and there resides bliss

the physiological beauty may give you pleasure
the psychological can give you happiness
but only the spiritual can give you bliss
it opens the doors of the kingdom of bliss
so one can do two things

either one discovers one's being
and in that very discovery one becomes blissful

or one starts becoming blissful
and in becoming blissful one discovers one's being
both are the same
different aspects of the same phenomenon

if you want to enter from the first door then meditate

then be silent
and drown yourself deeper and deeper
down to the very rock-bottom of your being
there you will find yourself
and bliss
as a shadow
or, if that is not your liking
the feminine mind particularly
does not like meditation very much
it is natural

that's why there have been very few women buddhas
not that there is any intrinsic obstruction
for a woman to become a buddha
the only reason has been that all the male buddhas
have been talking about meditation
and meditation
does not have much appeal for the woman
she needs a totally different approach
she will be more interested in blissfulness
in something orgasmic
in something which is closer to dance, music, poetry
in something to which
she can abandon herself totally
not in something
which is a question of self-remembering
meditation means self-remembering
and blissfulness means forgetting the self totally

when you begin they look opposite

remembering and forgetting are certainly opposites
but when you reach closer to your being
they become one
remembering the self brings you to the real self
the unreal self is dropped on the way
and in forgetting the self from the very beginning
you start dropping the false self
a moment comes when the false self is abandoned
and the real arises of its own accord

my effort here is to create a balance
which has been lacking up to now

religion has been dominated too much
by the male mind
it has been a calamity
the woman has been unnecessarily deprived
it is very difficult to find women
of the calibre of buddha
zarathustra, lao tzu
difficult for the simple reason
that the method they chose was male-oriented

so i am creating a synthesis here
those who are male-oriented
a few women are male-oriented
it is not necessarily so that no woman
will be interested in meditation
there are a few women
who will reach through meditation
and there are a few men
who will reach through blissfulness
but those are exceptions
and exceptions cannot be counted
they only prove the rule

so for you
my suggestion is be more blissful
dance, sing, be a drunkard and then it will be easier
once the door opens for the drunken people
then thousands of women who have been waiting
for millions of years to become buddhas
and they are all arriving here
this may be the first place
where thousands of women will become buddhas

i count courage
as being the most significant religious quality
although in the past
just the opposite has been the case
cowards, only cowards
out of fear, afraid of death
hell, punishment, judgement day
have been religious

out of fear they were praying
doing all kinds of stupid rituals, following utter fools
but their orientation was such
that they could not be rebellious

they were afraid of rebellion, they had to be obedient
obedience has been taught to them as
the most fundamental religious quality
it is not

it may be a quality in an army
but it is not a quality of a religious man
it is a subtle method of regimentation

the religious person
has to be courageous enough to explore
because truth cannot be given by the scriptures
it is untransferrable
bliss cannot be transmitted
to you by somebody else
you have to seek and search
and you have to travel alone
and you have to go onto untravelled paths
because there are not asphalt ways
no superhighways where crowds can go
and buses can go and tourists can go
one has to go alone
and one has to create one's path oneself
by walking on it
the path is not already there, it is not readymade

buddha is reported to have said
that the way of the true seeker
is like a bird flying in the sky
it leaves no footprints
so no other bird can follow it
because there are no footprints left
there are no footprints at all
existence always remains the same mystery
many have experienced it
but nobody has been able to demystify it
nobody will ever be able to demystify it
because when you experience it, it is inexpressible
you cannot put it into words, into theories
and if one is courageous
bliss starts from the very beginning
just the idea that you are going
into the exploration of the unknown
is enough to give the heart
a new beat
a fresh breeze, a new joy
a rebirth, a resurrection
truth, bliss, freedom, godliness, love

these are all aspects of one experience
and that experience is available only
to the courageous, to the rebellious
be a rebel

sannyas is a rebellion
a rebellion against all tradition
a rebellion against all the rotten past

a rebellion against all that is dead
and a search for the living

a search which will need
many many risks to be taken
adventures to be accepted
challenges to be encountered
but it is a joy
it is bliss all the way from the beginning to the end

one just has to learn the taste of exploration
and then
each moment becomes more and more alive
more and more festive
more and more celebrating
and the ultimate celebration
is when you have found
that you are bliss
that bliss is not something outside you
that you are god
that god is not something outside you
that you are freedom, that you are liberation

in that moment the ultimate dance happens
it simply explodes
in that explosion you are lost
and only that which is truth remains
that truth is the longing of every heart

man has been told again and again to be perfect
that is a wrong beginning
to tell somebody to be perfect is to drive him nuts

that's why the whole of humanity
is almost living in a madhouse

perfection is not something that one can achieve
it is a by-product of blissfulness
remember the word by-product
you cannot achieve it directly
it comes as a shadow of blissfulness
so i don't say to you to be perfect
i say to you to be blissful
and perfection will follow of its own accord
in its own time
and who cares for perfection?
if you have a need
it is only the miserable person
who cares for perfection
the blissful person has no need for it

and this is one of the fundamental laws of life
if you are in need you will not get it
existence functions
almost on the same lines as banking

the bank is not going to give to you
if you don't have any need the bank is after you
existence is always willing to give to you
if you don't need
the needy person is a beggar
and existence does not like beggars
the person who is blissful is an emperor
and existence loves emperors

so be blissful, rejoice
and don t bother about perfection
it comes
it inevitably comes
and when it comes on its own
it has a tremendous beauty

my only discipline is to be blissful
no other discipline is needed
no moral commandments
no shoulds, should-nots
just a simple message to be blissful
in whatsoever you can be, be blissful
and if one can imbibe the spirit of bliss
then many things follow

a blissful person is bound to be loving
you need not tell him love thy neighbour as thyself
you need not tell him love thy enemy as thyself
because when somebody
tries to love their neighbour
that love is false, the very effort makes it false
when one tries to love one's enemy
one knows perfectly that he is the enemy
otherwise, why should one try to love him?
one knows he is the enemy but one has to try
because jesus says so
and that is the only way to reach paradise

so it has to be done somehow
one pretends, one creates a pseudo kind of love
and the pseudo kind of love is very saccharin
It is not even sugar, it is not even sweet
it is saccharin, it tastes a little bitter
and because it is false
the other person will immediately see it as false

and will feel humiliated, insulted

friedrich nietzsche has said, and said rightly
that jesus is not right when he says
if somebody hits you on one of your cheeks
give him the other too
and i agree with nietzsche far more
in that matter
because he says
this is very insulting to the other person
it is humiliating
you are trying to be superior and higher
you are trying to be superhuman
you are reducing the other person to a cockroach
he is also a man, he needs equality
you are trying to be superior

i agree with nietzsche
if somebody hits you on one cheek
give him a good hit on the other immediately
that proves equality
it does not give you the idea of holier-than-thou
of look, you are hitting me

and i am giving you my other cheek
you are just an ordinary human being
i am a saint, a sage
that is very egoistic

but this is bound to happen
if you try to cultivate qualities
love, compassion, mercy
when cultivated become bogus, false, facades
they should come out of your blissfulness

yes, if you are so blissful
that you enjoyed one hit on the cheek
give him the other also
not because you are being superior
but because you enjoyed it
that's a totally different approach
you are telling him please, one more
it brought me to my senses
i loved it it made me a little awakened
you will be obliged to the person
because he has hit you
you will not be condescending
you will not be trying in any way to be superior
if you are full of bliss, you will share your bliss
that is natural
but you will not be serving people

you will be sharing

service is ugly, sharing is beautiful

when you serve somebody you hurt him
you humiliate him
all christian missionaries are humiliating
they are searching for the cripples, for the widows
what kind of people are these J
if they don't find any widows
or any orphans or any cripples

they will be at a loss
what to do?
how to reach god?
the whole ladder has disappeared
they are stepping on these people's heads
they are making their way to god
these are stepping stones, not people

a man of bliss shares
it is not a question
of whether the person needs it or not
he simply shares because he has too much
out of abundance he shares
hence my only discipline is be blissful
and everything else follows it

man has tried in many ways to be silent
because the world is too noisy
it is too much, it is very loud
it creates great tension, anxiety, anguish

hence a natural idea arises in the mind of man
about how to get rid of it
how to hide yourself in some sanctuary
monastery, mountain, in a desert
where nobody disturbs you
where you are left alone to yourself
there is great need to be oneself
to have one's own space

this is a logical conclusion
because the world is too heavy
and sooner or later a person feels crowded
overcrowded, crushed, from all sides suffocated
because of this suffocation
religion became an escape

the conclusion is logical but not real
not existential
you can escape from the world
but you cannot escape from yourself
and the real cause of noise is within you
not in the world
you will quarrel with the monks in the monastery
nuns will compete and be jealous of each other
even in the desert, sitting alone
a crow will start disturbing you
and that will be enough, in a desert that is enough
in the marketplace
you could have forgotten the crow
but in the desert a single crow is enough

wherever you go
you will carry your mind, your reactions
and if there is nothing to worry about
you will start worrying about nothing
what am i doing here?
is it right to be here?
is it good to sit alone in the desert
when the whole world is suffering?
this is escapism
and perhaps i am missing something
who knows?
life is a great opportunity
and i am sitting in the desert doing nothing

you will become disturbed about it

you will create new kinds of problems for yourself
mind grows problems just like trees grow leaves
the conclusion is logical but not real
not of real help

so i don't suggest escapism, i suggest an alchemy
to transform your inner being into a song
your inner noise into a song
because a song
is nothing but a transformation of noise

what is music after all?
just noise arranged in a beautiful way
the same orchestra can drive you crazy
just put together thirty crazy musicians
who are not in tune with each other at all
and that will be enough
the same orchestra, the same instruments
can create something celestial

something of the beyond
it is the same noise
just a little different arrangement

escape is not needed
but a different alchemy is needed

so i don't say leave the world
i say change your attitude, your approach
rather than searching
for an empty space somewhere
search for a blissful song within
create it
all that is needed is available
it just has to be put in the right combination
every ingredient is already given
you just have to mix it
mix it artfully. intelligently
and once you have created
the song of bliss within you
you will be surprised that the whole world
has no more difficulties for you
you go singing in the marketplace
you can sit in the madhouse with absolute joy
in fact you can enjoy the mad people
i have been doing that for my whole life
what do you think i am doing right now?
collecting all kinds of crazies, cuckoos
and enjoying it, really enjoying it
they are beautiful people
somebody just needs to know how to enjoy them
somebody needs a certain insight

i used to visit the madhouses
then finally i dropped it
because i saw that the whole earth is a madhouse
what is the point of going behind walls
outside the walls is the same place

once you have an inner tune
then nothing disturbs you
then the whole existence becomes a song
and a song that contains silence
a silence that contains song
when song and silence both meet together
the ultimate is achieved
the Sound
of one hand
Clapping

The Sound of One Hand Clapping

Chapter #5
Chapter title: None

5 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103055
ShortTitle:	CLAPP05
Audio:	No
Video:	No

every child is born innocent
and brings with him a great message of the whole
every child is a messenger of good tidings
every child is a christ
but before he can deliver the message
we destroy it
before he can utter a single word
we start stuffing his mind with our cunningness
before his heart opens and releases its fragrance
we divert his energies from the heart to the head --
and the head is never innocent
t is always calculating, cunning; it is a cheat
the heart is always innocent
hence only the heart can be in
connection with the divine
not the head
the head is good in the marketplace
but not in the temple
but people who are full of the head
are dominating the temples also

man has completely forgotten his heart
his heartfulness, his innocence, his purity
and the message that he had come to deliver

my effort here
is to give you again the same innocence
that you had before society sabotaged it
before the society entered you
and disrupted your whole inner being and nature

sannyas is not an effort to achieve some goal
on the contrary

it is a re-entry into the source

the white lily
has a certain beauty, a certain grace
which is unique
because the white lily is very poor in every way
it is not as rich as the rose
not as rich as the lotus
these are like kings and queens
the white lily is very ordinary
but In its ordinariness it has something

its very ordinariness, its simplicity
its humbleness, its nobodiness
is its source of grace
it is unpretentious, it has no ego

the rose may have an ego -- it can afford it
the white lily is just a nothingness
and whenever one is in a nothingness
grace arises
grace is the by-product of being nobody
of being just ordinary
i exalt ordinariness
because it is the source of all
that is really beautiful, graceful, divine
once you become nobody you become innocent

the very effort to be somebody
makes people cunning and political
the moment you drop the ambition to be somebody
then all foolishness, then all idiocy
then all egoistic desires are dropped simultaneously
and suddenly there is an explosion of grace

and that grace has to be the flavour
of my sannyasins

aristocracy can be defined in two ways
one is the mundane aristocracy
which is confined to a noble birth
it is not of much value
it has no spiritual significance
but aristocracy can also be defined
as a spiritual birth, a second birth
the first birth is physiological --
aristocratic or not, it is the same
the second birth happens only to those who are
really innocent and who prepare for innocence
who are ready to receive the gift from the beyond

who are receptive
that's what i mean by innocence
a preparation

the first aristocracy is cunning
it is part of a long exploitation
one is born in a royal family --
that simply means one is born in a family
of murderers, dacoits, criminals
the longer the history of the family
the bigger is their crime
for thousands of years they have exploited people
oppressed people, tortured people

their aristocracy is full of blood, it is ugly
it is nothing to brag about
it is something to be ashamed about

but when you are born anew
through silence, innocence
awareness, meditativeness
when you give birth to yourself --
which has nothing to do with the past
or your parents or history
when it is your individual creativity, receptivity
when you are individually involved with existence
when you respond to existence
without any ambition, desire, demand
when you are open, available, like a mirror
when in your innocence
existence starts reflecting itself as it is
without any distortion
you are born anew
that is real aristocracy

a sannyasin has to be an aristocrat
but with my meaning

the word innocent is very significant to me
it is a state of not-knowing
the knowledgeable person is not innocent
he cannot be: he already knows
and that very knowing gives him the ego

knowledge is the most subtle nourishment
for the ego
far more than money, power, prestige
because power can be taken away
one day you are a napoleon
another day you are a prisoner

the power is not something very stable
you cannot rely upon it
one day you are rich
the next day you are just a beggar

respectability can be lost very easily
because it depends on other's opinions
their opinions may change
and they do change every day
the man who was the prime minister of russia
before the revolution, kerensky --
everybody has forgotten about him
nobody even remembers his name
he was the most significant man in russia
before lenin
then suddenly it were as if he disappeared
after fifty years it became known
that he was a grocer in new york
and he died as a grocer
when he died then the world became aware
that kerensky had been alive for fifty years
otherwise nobody had even taken any note
of where he had gone, of what had happened to him

but knowledge is far more subtle
it cannot be stolen, nobody can destroy it
nobody ,can take it away from you
it is far more significant for the ego
than anything else
hence the greatest problem in becoming innocent
is the dropping of knowledge
money can be dropped, power can be dropped
prestige can be dropped
respectability can be renounced
but knowledge -- one clings to it

i have seen people who have renounced the world
they have gone to the mountains
and still they are hindus, mohammedans, christians
i asked them, you have renounced the world
but you have not renounced the knowledge
that the world had given to you
what kind of renunciation is this?
you are still a christian? --
then how can you say
you have renounced the world?
you say you have renounced
your parents, your wife, your children
but you have not renounced all the nonsense
that they have given to you
you are still carrying it with you

they were not even aware of the fact
that something of the world goes on inside them

knowledge is the penetration of the world within you
and to drop it is the real renunciation
so i don't say renounce the world
i only say renounce knowledgeability
the moment you renounce knowlegeability
you are again a child
and to be a child again is to be a sage
a real sage, who knows nothing
because he knows nothing he is full of wonder
because he knows nothing his eyes are full of awe
because he knows nothing everything surprises him
now each moment is mysterious and miraculous

that's my way
the way of innocence, the way of not-knowing
the way of living in a mystery moment to moment
and one has to remember
that knowledge accumulates every day
it is like dust gathering on the mirror
even in the night when nothing is happening
the mirror is gathering dust
even in the night when nothing is being learned
your mind is gathering dust
through dreams, nightmares, fantasies
so one has to be constantly cleaning
each moment one has to die to the past
so all that has been accumulated

up to that moment, is dropped --
again you are fresh, young, alive, childlike, innocent
and then the whole world is yours
then all the joys of it are yours
then life is an eternal ecstasy
then life is poetry, music
then life is beauty, benediction
all that is significant happens in innocence

the Sound
of one hand
Clapping

the eternal music is heard
when there is nobody as a knower

when there is nobody, not even as an observer
when one simply participates

when the observer becomes the observed
when you see the rainbow
you are not there separate from it
you become it
when you see a beautiful sunset you are it
it is the mind that divides
when you see the sky full of stars
it is within you, you are within it
there is no distinction, no demarcation
no fencing around you
it is a dissolution, a melting, a merging
a deep orgasmic unity
and that is the very foundation of my message

the so-called saints i don't count as sages
the so-called saints live a structured life
according to certain prescriptions of others
they are basically slaves
they are performing certain rituals
but doing it efficiently
hence the people who believe in those rituals
will call them saints
so a christian saint
may not be thought of as a saint by the hindus
because their rituals differ
their definitions differ

for example, no hindu has ever thought
that saints should go and serve the poor --
that has not been part of their definition
a saint has to be served
he is not to be a servant
a saint being a servant is sacrilege to the hindu
but to the christian the saint is one
who serves the poor, the down-trodden

there are three hundred religions in the world
and three hundred definitions of saints
all those definitions are manufactured
according to certain tradition
certain scripture, certain ideology
and the man who lives
according to such traditions
ideologies and scriptures
is not really a man
what to say about his being a saint? --
he is not even a man
he is just a robot; he has no guts

the sage is rebellious
he is always outrageous to the traditional mind
no tradition will respect him

it cannot, because he will not fit
with anybody's expectations
and he does not care either
a real sage lives in such joy
who bothers whether people respect you
or insult you?
whether they crown you or crucify you?
it doesn't matter, not in the least

a sage is one
who lives according to his own innocent heart
not according to anybody else's dictates
it is an individual rebellion
and only through individual rebellion
do you attain to the ultimate soul
the ultimate flowering of your being

be innocent
that means be without any traditional garbage
and be a rebel
that means risk everything to be an individual
and if one can gather that much courage
then only does something meaningful happen in life
otherwise it is just a long, long, slow suicide
not life at all

it is possible only for the child
to attain union with the whole
because the child
has not yet grown a hard core around himself
he is flexible
he has not yet got encapsulated in an ego
but the way society exists, no child can manage it

because the child is helpless
he depends on the parents
and the parents are either christian
hindus, mohammedans
communists, fascists and what not
and they are bound to stuff their nonsense
into the mind of the child
the child Is the most exploited person In the world

but there is a possibility
it is the only possibility
that later on
when you become a little more independent
when you can stand on your own feet
you can discard all that has been forced upon you
you can again become a child
and that is the beginning of sannyas

becoming a child again
is the greatest experience in life

and then the second thing is very simple
if you can discard the boundaries
suddenly the dewdrop slips into the ocean
and becomes the ocean
or vice versa is also true
the ocean slips into the dewdrop
and becomes the dewdrop
that meeting is called yoga
and one who attains that union is a yogi

so don't go for the cheap
third-rate definitions of a yogi
somebody standing on his head
thinks he is a yogi
he is just stupid
somebody distorting and contorting his body
and doing gymnastics
thinks he is doing yoga
he is just deceiving himself
by all these gymnastics
one cannot attain to the ultimate union
the only way to attain to that union
is through innocence
innocence is the door to god
and there is no other door, remember

mind can never be contented
that is not its nature
its very working is through discontent
mind means asking for more and more and more
ad infinitum
the mind is a beggar
the mind is a bowl of a beggar
and not an ordinary bowl either
it has no bottom in it
so you go on dropping things into it
and they go on disappearing
and the bowl remains as empty as ever

but the heart is an emperor
because the heart already contains
the kingdom of god within it
it never asks for more -- it cannot ask
because there is not anything more possible
than it has already got

to know one's heart is to become contented
utterly contented

but to know the heart one has to become innocent
one was born innocent
hence one can again become innocent
it is just a rediscovery of one's real nature
it is not something that has to be achieved
it is not far away
it is just inside us, covered with junk
that junk can be removed
and it is so simple to remove it
once you recognise it as junk
the very recognition that it is all rubbish is enough
and you start shovelling it away
and the moment you discover your innocent core
you have discovered the ultimate treasure of life
call it god, nirvana. enlightenment
but those are all words
in fact it is so vast
that it cannot be contained in any word at all

the sannyasin has to make just a small trip
from the head to the heart

from the artificial to the natural
from the arbitrary to the spontaneous
from the social to the individual

i throw my sannyasins from their collective mind
to their individual core
and that to me is the greatest revolution
no other revolution can be compared with it
because it is only through this revolution
that you attain
a transcendental, ecstatic existence
that you go beyond death
that you go beyond time
that for the first time you experience the eternal
and that very experience is the whole purpose of life
the whole and the sole purpose of life

we are living in a bondage
of course the bondage is very subtle
the walls of the prison are not outside you
hence you cannot see them
they are within you
they have been implanted inside your skin
but they are keeping your soul in a cage
so you walk
you go from one place to another place
nobody prevents you
and you never see
that there are chains on your hands
that there are guards

who will not allow you to go beyond
a certain boundary
hence there is an illusory kind of freedom
one goes on believing that one is free
but the society has learned very cunning methods
through millions of years of time

they have found ways to chain you from inside
not with iron chains but by thought chains
not with iron walls but by ideologies
scriptures, philosophies, theologies, religions
they have nailed you within
and the most cunning thing
is that they have put you on guard
they call it conscience
if you start doing something
against what they want you to do
somebody inside you, a voice says
don't do it
that is not your voice
that is the voice of the collective mind
and you feel afraid
you feel as if god has spoken to you
as if god is preventing you
it is just a social trick, a very crafty phenomenon

it is not your conscience
it has nothing to do with god
but the society goes on manipulating you
from within
don't do this, don't do that, do this
even against yourself you go on doing things
and even if you want to do certain things
you don't do them because
the conscience prevents you
and you believe that the conscience is yours

that is the first thing to be dropped
by a sannyasin
the conscience is not yours, it is your prison

the conscience is nothing but slavery
once you drop your conscience
then you discover your consciousness
hidden behind the prison of conscience
is the freedom of consciousness --
and consciousness is innocent
the moment you discover your consciousness
you discover your freedom
and to know freedom
is to know the greatest joy in life

meditation is only a method
of undoing what the society has done to you
sannyas is a change of gestalt
from conscience to consciousness
and the method is meditation

the society has used mind as the method
to remove you from consciousness to conscience
what i am trying to do here
is just the opposite of it, the very reverse of it
using meditation as a process of shifting you
back towards your original nature
towards your original face
from conscience to consciousness
from bondage to freedom

the innocent person
does not have to cultivate simplicity
if it is cultivated it is false
anything cultivated is always false
let that be a criterion to judge by
never cultivate anything
simplicity, humbleness, compassion, love, purity --
if you cultivate them
you are creating something arbitrary
they are not to be cultivated
seek and search for the innocent within you
seek for the source

that you had come with into the world
go back to that original point

the moment you touch
the original point of your being
something starts radiating
many rays start arising out of that centre
those rays will contain
the whole spectrum of simplicity, compassion
love, joy, beauty, grace, godliness
but they all come as a by-product
as consequences of discovering one's own being

hence i don't give you any discipline
i simply give you an insight into your being --
and that's enough
the function of the master is fulfilled
if he can give you the insight
to see your spontaneous nature
then everything else follows of its own accord
and when things come of their own accord

they have tremendous beauty
then there is grace and grandeur
and something of the virgin beyond

The Sound of One Hand Clapping

Chapter #6
Chapter title: None

6 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103065
ShortTitle:	CLAPP06
Audio:	No
Video:	No

mind is never pure
by its very nature it cannot be pure
its whole strategy is of cunningness, calculation
mind is fear-oriented, it is a defence mechanism
it cannot trust existence, life, love
it cannot trust anything
it only doubts, it is suspicious
and the suspicious, doubting one can never be pure
purity is the quality of the heart

just as mind is intrinsically cunning
the heart is intrinsically innocent
mind can be knowledgeable, heart can be wise
mind can be learned
the heart can be childlike, innocent
and all that is great happens in the heart
not in the mind

sannyas is initiation into the ways of the heart
it is getting out of the imprisonment of the mind
and entering into the freedom of the heart
it is a simple process
all that is needed is a little courage to trust
a little courage to put doubts aside
a little courage to risk
and then miracles start happening
and they go on happening each moment
life becomes just incredible
a long, long, orgasmic ecstatic joy

mind stinks
it cannot avoid it, its very functioning is rotten
it lives on the old, the dead, the past
it feeds on corpses
hence there is no possibility of fragrance
as far as mind is concerned
and all people are living in the mind
hence life has become a chaos
a very muddy, confused affair
it has lost all the celebration
no flowers grow anywhere
as far as human consciousness is concerned
only thorns, bloody thorns

but hidden
behind the thick layers of the mind and its crap
is a beautiful source
which we have brought from the beyond
our heart
it is still beating
its beat goes on becoming farther and farther away
because the mind goes on accumulating junk

you cannot hear its beat, you cannot taste its joy
its fragrance is ready to be released
the hindrances have to be removed
and the only hindrance is the mind
all other hindrances are part of the mind
greed, jealousy, desire, possessiveness, anger, ego
these are all aspects of the mind

rather than fighting with each aspect separately
which is an unnecessarily long process
maybe unending
the best way
is to cut the whole mind in a single blow
that's what sannyas is all about
beheading yourself

and the moment you put the whole mind aside
and it is only a question of decisiveness
immediately something new
which has never been felt within you
starts arising
a fragrance
life starts becoming a light unto itself
life starts taking the colours
the rainbow colours of love
festivity, music, poetry, creativity, sensitivity
the same energies which were involved

in greed, anger, possessiveness, jealousy
are released
and the same energies start moving
into a totally different terrain, into a new dimension

all that is needed on the part of my sannyasins
is to shift their energies
from the head to the heart
trust the heart, try to live the heart
wherever it leads go with it
without any doubt, without any fear
follow the heart and you will be following true religion
follow the mind
and you will be following
christianity, hinduism, mohammedanism
all untrue religions

the true religion is basically individual
and the untrue is collective
mind is part of the collective
and the heart is your individual source

people are living a life of curse
and nobody else is responsible for it
that is the strangest thing about it
they themselves are responsible
they have got caught in a pattern, a vicious circle
they go on moving in the wheel
clinging tightly to the wheel
and the wheel is crushing them

mind is a wheel with many spokes
but exactly in the centre of the wheel
there is something unmoving
unless we touch that centre
that unmoving centre of all movement
we can never feel the benediction of existence

it is always there, within our reach
any moment we can dive deep into it
but we cling to the wheel
and the faster it moves the more afraid we are
and so we cling more tightly
we cling to our doubts
not seeing a simple fact
that a person who lives in doubts cannot be blissful
doubt can only create misery because it is negative

it is darkness
it is not light

it can create suspicion, it can create fear
it can create a persecution-mania
it can create violence
but it cannot create bliss

but still people brag about their doubting mind
they think it is something great
they talk about their scepticism
they think it is something philosophical
it is sheer stupidity but they make much fuss
because they have made it an investment of their life

they cling to their greed
knowing perfectly well that it is unfulfillable
and when you cling to something
which is unfulfillable
you will remain miserable
wherever you are misery will haunt you
you will be asking for more and more
and whenever you ask for more
you will feel frustrated
because it is never coming
even if it comes your demand grows
the demand grows in the same proportion
so you remain as hungry, as beggarly as ever
and this is the case with everything
anger, pessimism
always seeing the negative side of life

there are people
if you take them to a rose bush
they will count the thorns
first they will count the thorns
roses don't matter; what matters is thorns
and then their fingers are bloody
and they are hurting
and then they become so angry
and their eyes become so antagonistic
towards the rose bush
that it becomes impossible to see the roses
a thick fog of anger surrounds them

this is our doing

a sannyasin has to be aware of all this nonsense
if you go to a rose bush, dance around it
look at the roses
rejoice in the roses
see the miracle
amongst thousands of flowers
a rose has blossomed

what more mystery can there be?
jesus walking on water is nothing compared to it
in fact if you walk on water you will only look silly
a rose growing in the thorns is really a miracle
and once you have seen the rose, the positive
you are shifting your gears
from the mind to the heart
from cunningness to innocence
from negativity to positivity
and then life becomes an eternal song

the purest experience in life is that of love

sex is not love, it is biological
prayer is not love, it is theological
the first -- sex, which is misunderstood
by many as love
is below human consciousness
it belongs to our past, it is just a hangover
the second is only a fiction -- the prayer
that, too, really belongs to our past
out of fear man started praying to god
in fact, out of fear he created god
god is nothing but fear personified

so one is biological
another is just religious, superstitious
between the two is the golden mean
something of immense value
that is love
it is more than sex and more than prayer
it is the fragrance of human consciousness
it is the flowering of consciousness itself
hence i put love
as the highest expression
of all that is great

jesus says god is love; i say love is god
because when you say god is love
that simply means
god may have many other qualities
love is only one of the qualities of god
god is important, love is only one of the aspects

to me love is god
love is the real thing
godliness is only one of the qualities of love

my message is
beyond biology and beyond theology

my message is
simply that of expanding human consciousness
and love
is nothing but sharing of your consciousness
with as many people as possible
not only with people, with animals, with trees
with birds, with clouds, with stars
the whole emphasis is on sharing
not with whom
the address is not important
sharing
the sheer joy of sharing your being is love
and that is the purest phenomenon
the holiest of the holy
the most sacred
and it is hidden in the very ordinariness of our lives
so we are not to go anywhere to search for it

we have to dig it
now and here
and within ourselves

the heart is naturally contented
it never asks for more
whatsoever is, is more than enough
mind is naturally discontented
whatsoever is, is never enough
more is needed hence mind lives
in a constant struggle with existence
never at ease, always tense
always anxious, worried
anguish has become its very centre

just the opposite is the case with the heart
there is no conflict, no struggle
as each moment unfolds the heart lives it with joy
with gratitude, with immense thankfulness
because it is a gift of the whole
we don't deserve it at all
if next moment i die
there is no court of appeal for it
i cannot say to anybody
why
why could i not exist for a few minutes more?

we all know it
still we go on taking for granted

whatsoever is given to us
this is one of the ugly traits of the mind
it never feels grateful

hence mind can never be religious
gratefulness is the core of religion, the very core

move from the discontented world of the mind
to the contented world of the near
and small things are so blissful
just a cup of tea
just sipping the tea, savouring its taste and flavour
is as great an ecstasy
as any buddha has achieved in his samadhi
there is no difference at all
the question is not
whether you are sitting underneath a tree
and meditating
or sitting in your room and sipping tea

the question is of the heart
if the heart is contented in the moment
then whether under the tree, in the mountains
or in the room, it makes no difference
the contented heart knows the beauties of existence
the mysteries of life
all the doors open for it
existence is closed for the mind
open for the heart
existence is closed for the cunning
open for the pure

god to me is not a person
but only a presence, an experience
like love, like joy, like beauty
you cannot encounter joy
you cannot meet joy and say, hello how are you?
you cannot because joy
is not something separate from you
joy is an experience, so is the case with joy

so my expression for god is godliness
linguistically, gramatically, it does not look right
so i go on using the word god
but whenever i use the word god i mean godliness

purity is godliness
and by purity i don't mean a moral purity
following the ten commandments
you become pure
that is not purity; that is sheer cunningness
those ten commandments are basically jewish
it is a business proposal, it is pure business
it is arranging for the other world
creating a bank balance there

if god wants these things to be done
only then you will be allowed in
so okay, we will do these things
but it is only a doing
not your being
at the core of your being you remain the same
following all the commandments
and the real purity is not of doing but of being

one has to be innocent in the being
then who cares about the heavenly pleasures
and who cares about paradise?
then paradise is herenow
then it is not a question of tomorrow
so i don't teach the purity
of so-called moral disciplines

i only teach one purity
the purity of changing the gestalt
from the mind to the heart
becoming more heart-full is becoming pure
becoming less mind-full is becoming more pure
the moment mind is completely gone
and there is only heart -- throbbing, dancing
you have arrived home
and that is the moment
the presence of godliness is felt
not something outer to you
but something within your very soul
a flame of your own consciousness

purity is a light
mind is always a dark night of the soul
there is no dawn in it
the night continues, it is an eternal night
darkness is its very nature
the heart lives always in the dawn
it is always light there
so it is not a question of bringing light to the mind
the question is changing
the altitude of your existence
changing the plane, the dimension

if one remains in the mind

one will remain in darkness
if one changes from the mind to the heart
suddenly the light bursts forth
it is like standing in the sun with closed eyes
you are in darkness and there is light everywhere
you are creating your own darkness

by closing your eyes

just open the eyes and you start laughing
you see the ridiculousness of it all
that you were the cause of your darkness
that light was always there
and you were unnecessarily missing it
it was showering on you, available
but you were preventing it from reaching you

mind is a barrier to light
and we are making great efforts
to make this mind bigger and bigger
the whole educational system
consists only of making this mind bigger and bigger
one-third of a human life
twenty-five years are wasted
just puffing the balloon of the mind
bigger and bigger
and it is an empty balloon, there is nothing in it
nobody has ever achieved anything in it
not a single human being in the whole of history
has said, i have attained contentment through mind
blissfulness through mind

immortality through mind
truth through mind, love through mind
not a single statement, without any exception.
mind has proved utterly impotent
but still we go on carrying the old, rotten tradition
of making it bigger and bigger

that man is almost crushed underneath it
the mind has become mountainous
and man is not even able to crawl out of it
but because we have created it
and because it is only an empty balloon
just a pinprick is enough
nothing else is needed

sannyas is that pinprick
and the balloon bursts
and suddenly there is rejoicing
as the air goes out of the balloon
the hot air -- and it is very hot --
suddenly a cool breeze starts arising in you
instead of darkness, light
instead of a burdensome life, a dancing quality
instead of living for tomorrow
the joy in the moment
the freshness of the moment

the beauty of the moment, possesses you
and to be possessed by the moment is all
there is nothing more to it

the greatest experience in life
is the experience of being nothing, nobody
people are trying to be somebody
in some way or other
in worldly ways, in other-worldly ways
through money, power, prestige,
knowledge, austerities
but the desire is the same
to be somebody in particular, to be at the top

it is such a childish game
the politicians are involved in it
the saints are involved in it
the politicians can be forgiven
because they are basically stupid people
but how to forgive the saints?
they are also on the same trip
of being somebody special

when jesus was leaving his disciples
the last question they asked was
now that you are leaving us
you are being caught and you may be crucified
we have only one enquiry
that in the kingdom of god, of course
you will be at his right hand
but who will be next to you?
do you see these fools?
their desire, the whole ego trip

sannyas is seeing the foolishness of the ego trip
and the very seeing is transforming
the moment you see that it is utterly stupid
there is no point in being somebody
one is perfectly beautiful as one is
and the more you are a nobody
the more you are at ease, relaxed
the more you are a nothingness
the less there is any possibility
of worry, anxiety, anguish
nothingness cannot be stirred into a worry
for what?
there is nothing to lose
there is nothing to be afraid of
there is nothing to miss

the man who has achieved nothingness

is really the richest man in the world
he is really in the kingdom of god
he is really an emperor
and we are all entitled to achieve it
we just have to be a little more clear
about the whole trip in which we have been forced
by the society, by the parents
by the people who have surrounded us
by the people who have conditioned us
we just have to see the point
that we have been dragged
into an unnecessary turmoil
then drop out of it and drop in

drop out of the game of the ego
and drop into your pure nothingness
and suddenly a revolution, a sudden transformation
we have called this experience enlightenment
buddhahood, awakening
the ego trip is a dream
the moment you are ready to be nothing
the dream disappears
and then each moment
has such a crystal clarity to it
such immense truth in it
that one cannot feel cheated by existence
one cannot doubt even for a single moment
that life is meaningless
life becomes so full of meaning

so brim-full, overflowing
that for the first time consciousness
starts growing flowers
for the first time the spring comes
hence i have chosen the colour for my sannyas
the colour of the spring in the east

mind can compose many songs
but they will be only compositions not creations
words can be arranged
in a certain rhythm, in a certain metre
but that is only the appearance of a song
that is not the way to arrive at the real song
it is a plastic flower, put together
it has not grown, it has not blossomed

in the east we have two words for the poet
one is kavi which literally means the poet
another is rishi which means a seer

the poet belongs to the mind

he composes songs, music
creates dances, sculpture, painting
the seer moves to a different centre of his being
from the circumference to the centre
and when he is at his own heart
the purest spot in his being, the virgin spot
where nobody can enter except oneself

which is absolutely private
uncontaminated by any influence from the outside
there is no way to condition it
no way even to touch it
when one reaches
that purest virgin spot of one's own being
then creativity erupts
then one does not compose a song
one simply sings it, hums it
it comes of its own accord

then the dance happens
you are just a witness to it, not a doer
then creativity becomes your very life
then whatsoever you touch starts changing into gold
you may be appreciated or not -- that is irrelevant
people may understand, may not understand
there is every possibility
that you may not be understood
you may be misunderstood
more often than understood
because you will be speaking
a totally different language
and people understand the language of the mind
and you will be speaking
some foreign tongue to them
of the heart

mind is all sound, sound signifying nothing
a tale told by an idiot, much ado about nothing
but mind creates much dust, so much
that in the clouds of mind-dust
one tends to forget everything
it is very clever and efficient in creating fuss
for any reason or no reason at all -- it is fussy

if there is some reason -- good
if there is no reason, it can always invent
it is very inventive but it goes on making noise
if you watch your mind
you can see how much noise it makes
continuously, day in, day out, year in, year out
it starts kicking in the mother's womb
till it kicks the bucket, goes on kicking

but just close by it there is a small spot
which is absolutely silent
which makes no fuss, no noise
and that is your heart
and that is your purity
that is your innocence
and out of that innocence
is the experience of godliness

out of that innocence the celestial music is born

the Sound
of one hand
Clapping

there is no conflict
hence there are no hands clapping
there is no clash, otherwise it will also create noise
it is absolute silence, but silence is not dead

the silence has its own rhythm
its own vibe
its own music
its own beauty
and its own blessing
hence in the east it is called
anahat nad
anahat nad means unstruck sound

the Sound
of one hand
Clapping

one hand clapping does not make any sound
but it indicates something tremendously significant
there is no clash, no noise
but there is music, great music
here is a dance in the heart
the very heartbeat
starts having a subtle rhythm to it

you cannot share it with anybody else
it is unsharable
it is a secret
you can experience it, you can live it
but you cannot say it
you can show it but you cannot say it
hence my sannyasins will feel embarrassed

everywhere in the world

whenever people ask
what has happened to you
why have you gone crazy?
they will not be able to answer
it is impossible to answer
they have tasted something, they know the taste
it is on their tongue, but it is inexpressible
they have fallen into a certain dance
they have enjoyed a certain silence

but it is not possible to put it into words
all words are inadequate
but who cares?
when somebody asks you
what has happened to you?
sing a song, dance, laugh, roll on the ground
do something
rather than saying, show something
show your bliss, show your benediction
maybe, if somebody is still alive
something in him may respond
something may be triggered in him
something may start synchronising with you
maybe your laughter
can trigger a belly-laughter in him
maybe your song can hit a new space in his being
you may become a catalytic agent
that's all sannyasins can do

my sannyasins cannot be missionaries
they can only be catalytic agents

The Sound of One Hand Clapping

Chapter #7
Chapter title: None

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a life without love is life without life itself
it is just lived at the minimum
somehow lived, in fact a drag
it is boredom, meaninglessness
it is simply waiting for nothing to happen
waiting for godot
and godot never comes -- what comes is death

the man without love is born dead
lives dead, dies dead

it is a long process of death
but love brings a transformation
love is like spring
suddenly hidden sources start flowing
for the first time one feels the thrill of existence
the adventure, the immense call of the unknown
and a tremendous desire to plunge
into the ocean of existence
that's exactly what love is
a longing to meet with the whole
and in that very longing
life starts reaching higher peaks
it starts becoming a living fragrance
there is no other purpose
life itself is its own end

my sannyasins have to remember it continuously
because for centuries
the people's minds have been diverted
life has been made a means to some other end
and life is not a means
it is an end unto itself
and the moment life is an end unto itself
it is nothing but pure love

love is the taste of the real person
the authentic person
his vibe, his flavour, his fragrance

love brings many gifts, unaccountable gifts
an unending procession of gifts
these are a few of the gifts of love
one becomes just -- only love can be just
love cannot be unjust by its very nature
it cannot harm, it can only help
it cannot be prejudicial; it is absolutely impartial
it never uses the other as a means

that is reducing the other into a thing
into a commodity

love respects
love has no possibility
of ever reducing people into things
they are respected as divine beings
as personifications of godliness
and you cannot be unjust
when you think of the other as divine
and the moment your life is full
of love and justice
there is glory, there is great rejoicing in your being
there is a simple law of life
if you harm others
you cannot be happy, you cannot be blissful
if you harm others
the harm will come back to you multiplied
if you help, the same is also true

whatsoever you give comes back a thousandfold
so once a person starts sharing his love, his joy

he is showered by existence
from all nooks and corners
flowers start raining on him
he becomes enthroned
he becomes glorious

there is no other glory
compared to the glory of love
even the greatest emperor is a pauper
in comparison to a lover
he may have all the riches of the world
he may have conquered the whole world
but he has missed his own heart
deep down he is just darkness
there is no light within him
his life may be surrounded by many many pleasures
but deep down there is a wound
a cancerous wound
his love energy has not become a flower
and when love energy remains unflowered
it turns into a wound
it turns into pus, it stinks
hence the politicians stink, they are bound to
they are the people without love
the great conquerors
from alexander to napoleon, to adolf hitler
they all stink

for the simple reason
that they have missed flowering
their spring has not happened

love is my simple message
no other gospel is needed
love is enough, more than enough
it is the whole alchemy of transformation

mind knows no contentment
because mind is without love
and contentment is a by-product of love
mind is logic -- logic is basically discontentment
it is argument with existence, it is not agreement
even if logicians agree, they only agree to disagree
their fundamental approach is of disagreement
mind is in a constant fight
and of course, fighting with the whole
is doomed from the very beginning --
you cannot win
how can a small wave of the ocean
hope to win against the ocean?
the very desire is simply insane
and mind breeds all kinds of insanities
but they all start from the seed of discontentment

a sannyasin has to shift his energy
from the mind to the heart
from logic to love

the moment you are loving
you are starting to agree with existence
that's what love is all about an agreement
not reluctantly done, joyously done
not unwilling done, but dancingly done
with great relish and gusto
as if one is coming home

the existence is our home
the very idea of struggle and fight is stupid
there is no point in it
i teach harmony
be in tune with existence
with trees, with the wind, with the rain, with the sun
be in tune
and wherever you find yourself disagreeing
remember you are at fault
existence is always right

so whenever you are miserable you are wrong

drop your wrong
don't try to correct existence, that cannot be done
that which cannot be done should not be tried
because that is a futile effort
don't be american

the american philosophy is
try it and try it and try it again
i say, try it, try it, but don't try it again
otherwise you will look silly

twice is enough, thrice is too much
and if you go on trying then you are just being stupid
give it a try, perhaps a second try
but then enough is enough
then stop trying and start enjoying

struggle is not the way of love, harmony, accord.
the moment you are in accord with the whole
life becomes a tremendous contentment
so deep, so unfathomable, so immeasurable
so indefinable, so inexpressible
and we are all searching for it but searching in a
wrong way, in the american way
it can be found right now
but you have to put your struggle aside
relax
and suddenly it is there

i know only one prayer
the prayer that comes as a shadow of a loving heart
a by-product of love, a consequence of love
it has not to be done, it happens
it is not addressed to anybody
it is an unaddressed thankfulness to the whole
to all that is
and remember, it is unexpressed
words won't help

words are very small and love is vast
as vast as the sky itself
you cannot force the sky into a word
so all prayers which consist of words
are man's inventions
but there is a prayer which does not consist of words
which has never been said
which will never be said
but which has happened many times
and will go on happening many times

it happens when you are in total love
when there is nobody holding back
when you have gone completely into the whole
with no conditions, with no strings attached
with no demands
when you have relaxed yourself
surrendered yourself to the ultimate unity of things
to the celestial music
and you have just become a simple note in it
no longer carrying any separatehood
just a simple harmonious part of it
then there is prayer
that prayer can only be defined as
unexpressed gratefulness
unsaid thankfulness

compassion without love is hypocrisy
one can practise it, cultivate it

that's what christian missionaries go on doing
all over the world
it is compassion without love
of course there are motives hidden behind it
because love is missing
so some motive is bound to be there
the motive is to reach heaven
to attain to heavenly pleasures
it is a business, it is a bargain
here we sacrifice
there we will get more than we are sacrificing
with all the interest due

and here is only a small life
and there you will attain to pleasures
for infinity, for eternity
it is really a lottery
giving just a small coin
and then getting millions of dollars out of it
it is gambling
but these gamblers
have been praised down the ages
as saints
they are simply business people

to me compassion without love is pseudo
and has been the cause
of many mischievous deeds on the earth
love has to be the beginning of real compassion
when it comes out of love then there is no motive

then it is unmotivated
and anything unmotivated has a sheer beauty
when you do something
just because you love to do it
for no other reason at all
nothing has to be gained out of it
you may in fact lose something
but you cannot gain anything
still you want to do it
because it is such a joy to do it
then compassion is a healing force
then whomsoever it touches it heals
then whomsoever it comes close to it transforms

so i don't say cultivate compassion
i say be loving
and compassion will come of its own accord
when you find it following you of its own accord
then welcome it, but never cultivate it
never try to be of service to people
these do-gooders are the most dangerous people
in the world
these are the criminals
in the name of beautiful words
they are dominating humanity
of course when you serve somebody you oblige him
you become higher, he becomes lower
you have really humiliated him

but love never humiliates
in fact it exalts
so it is not a question of serving
it is a question of living your love
it has nothing to do with the other
it has something to do with your innermost being
you are so full of love that you want to share it
just like a rain cloud
so full of rainwater it wants to shower
it is not much concerned where, on whom
it will shower on the rich
it will shower on the poor
it will shower on the rocks
it will shower on the soil

it will simply shower
unconcerned on whom it is bestowing
on whom it is showering its richness
in fact it is not obliging anybody
on the contrary it is being obliged by everybody
whosoever is receiving its showers is obliging him

a real man of love
is continuously obliged by everybody
whosoever greets his love, receives his love
it is a totally different dimension
it starts by being loving
not by being compassionate
all the religions in the world
have been doing just the opposite
they teach you to be compassionate
then you will be loving
i say to you
be loving
compassion comes on its own

love should not be an idea
it should be just pure living
one should not think of love as a far away ideal
that has to be achieved somewhere
in the future, tomorrow
it should be something immediate
like breathing

you don't postpone it for tomorrow
you don't say, i will breathe when i have time
or when i retire
or when i am finished with other important things
breathing can wait
but that's what people are doing with love
and love is exactly the breathing of the soul
just as breathing is for the body
love is for the soul
don't postpone it
not even for a single moment
if there is a choice
whether to postpone breathing or love
then postpone breathing
because you will not lose much
but don't postpone love
that is the very essential core of life

each moment
find ways of how to breathe love
and there are infinite possibilities
one just has to look for them
and they are there, they have always been there
we have been avoiding

a sannyasin starts changing his valuation
he changes his gestalt
it is like you are reading a book

you jump from one word to another word
and you always miss the gap between the words
which is always there
you can change the gestalt
you can start jumping from one gap to another gap
leaving the words
and then you will be surprised
it is the same book
but the message is totally different
then you can read the gita, bible, koran
but you will be reading the same book
the book of nothingness
then whether you read hebrew or latin or greek
does not matter
because you are reading only the intervals
which are neither hebrew nor sanskrit
nor greek nor latin
which are simply gaps

the same is true about our life
we have to change our gestalt
we look for misery, we find it
start looking for joy and you will find it
we look for thorns and they are there
start looking for flowers
and they have always been there
just waiting for you to look at them

love should be our continuous choice
find out ways and means in every situation
so that you can love
even a person who is very repulsive to you

may have something that you can love in him
once it happened
a man died
he was the worst man of the town, the most hated
and the ritual of the town was
that before a person can be burned
somebody should speak in praise of him
but there was nothing to say in praise of that man
everybody was looking at each other
what to say
because whatsoever you say will be wrong
and nobody wanted to say anything in praise
of that ugly man; he has been such a torture
they were all feeling relieved
that at last they were finished with him
but the burial could not start
finally, one man stood up
and he said, this beautiful man is dead
he was beautiful

as far as his four other brothers are concerned
remember those four who are still alive
in comparison to those four
he was the noblest person you can think about
and the whole crowd clapped and appreciated
this was a truth
they had completely forgotten
about the four who are still alive
you can always find something
even the worst man
you just have to look for it

and you can also find the worst in the best man
you just have to look for it
it is only a question of outlook

a sannyasin has to choose all those aspects
of life and people
which create a response in you of love
so slowly your life becomes a continuum of love
from one moment to the other
it starts growing deeper and deeper into love
when you've reached the unfathomable
you have come home

unfathomable love is the ultimate secret of life
but the journey begins now

love is the most beautiful phenomenon in existence
flowers are beautiful
rainbows are beautiful
stars are beautiful
but they are nothing compared to love
because they are all material manifestations
love is the manifestation of consciousness
it is the flower of consciousness
it is all the colours of the rainbow
but its constituent factors are not material
but non-material
it is all the light of the stars, but stars die
sooner or later they will go out of life
continuously they are fading out

love has an eternal source of light
it never dies, it is immortal
hence its beauty is divine

to love is the only religion there is
all other religions are a hindrance to love
naturally, because they are competitors in the

marketplace
they are all against love
they know certainly that if love wins
then mohammedanism, christianity, hinduism
all are gone
so they will not allow love
they will cripple and paralyse love
in every possible way
that's what they have been doing
for thousands of years
they have poisoned the very source of love
my effort here is to purify your sources of love
to bring you back the gift
that you had brought with you
from your very childhood
it has to be refined, purified, it has to be reclaimed
once you have started living
just a little bit of love and that's enough
that small flame of love is enough
then the whole forest of your life will be aflame

love can be lived but cannot be known
love can be experienced but cannot be measured
love can be tasted but cannot be expressed
it is indefinable
it is the most mysterious experience in existence
and the most glorious
and the most exalted
and the most ecstatic
but the strange calamity is
that people go on looking for everything except love
yes, they talk about love but it is mere talk
they don't live it
they want love but they don't give it
and when everybody wants and nobody gives
how can it happen?

love has to be given
and then it comes of its own accord
existence is not miserly
if we give and share it returns back
but one should not give
in order to get something back
because that is not giving
one should simply give for the sheer joy of giving
and then it comes
and it comes as a great surprise
because you were not expecting
you were not hoping
you were not waiting
and suddenly the guest has come and he has
knocked on the door

in india we have a very beautiful word for the guest
it does not exist in any other language
in india our word for the guest is atiti
atiti means
one who comes without informing you
if he informs you he is not a guest
if he gives you a date: that i am coming
on this date, by this train
then he is not a guest
because you are already prepared
then you are going to receive him at the station
and...
then you are ready, then it is not a surprise

the guest is a guest
only when suddenly out of nowhere
the door opens and the guest enters
and for a moment you cannot believe your own eyes
that moment of surprise
comes in the life of a sannyasin every day
every moment
because he is not expecting anything
he is simply giving
and each moment brings thousands of miracles
and these miracles go on
becoming bigger and bigger

life becomes a sheer celebration
love is the secret of it all

love is the greatest treasure
the most precious benediction
and it is our birthright, everybody is entitled to it
it is not something that needs rare talents
it is not something like painting or music or poetry
love is a natural, spontaneous phenomenon
to all beings
so nobody is more endowed or less endowed
as far as love is concerned
existence is absolutely communistic
all are equal

but the strange thing is
that very few people
are even aware of their treasures
and the reason is that we are looking outside
and love resides inside
we are wandering everywhere in search of it
and it is just sitting
at the very centre of our being

hence all that is needed is a simple process
of returning home
a one-hundred-eighty degree turn towards oneself
that's what i call meditation

meditation is looking in
the moment you look in
the world of love opens up
and immediately you are blessed
immediately all poverty disappears
all longing, all discontent disappears
immediately, instantly
all that you wanted always to happen, has happened
one simply starts dancing
in sheer thankfulness

one cannot say anything about love
or whatsoever can be said
will be only approximately true, not really true
it will be at the most only a far away echo
a reflection of the moon in the lake
but not the truth of love itself

the truth of love is basically experienced in silence
utter silence
one has to be so silent
that not even a ripple of thought moves inside
so silent that one has lost even hearing
the sound of one's own heart beats
so silent that all noise of the world
within and without
has completely ceased
just a pure nothingness prevails
in that nothingness one hears the unheard

one experiences the unimaginable
that silence is not a dead silence
it is very alive
more alive than anything you have ever known
it is full of subtle music
but the music does not consist of sound
it is soundless music

the Sound
of one hand
Clapping

once that Sound
of one hand

Clapping

is heard
one has heard all the buddhas
all the awakened ones
all the masters
one has heard all that is worth hearing
one has tasted the nectar of life

so the preparation for love
is preparation for a deep silence
a virgin silence

and it is simply possible
it is not an arduous phenomenon
it is not like rising

towards a high mountainous peak
it is far more easy
it is totally different, just the opposite
a glacier descending
from the peaks of the mountains
slowly
without any sound
without any fuss and fury
silently sliding towards the valley
it is just like that

lao tzu says, it is like
the river going towards the ocean
he calls it the watercourse way

it is easier for the river to go
to the ocean
because the water is always searching
and seeking the lowest point
it is always seeking the deepest valley
it is not a search to be the first
but to be the last
and when one wants to be the last
there is no problem at all
when one wants to be the first then there is trouble

jesus says, blessed are those
who can stand last in the line
up to that point i agree with him
absolutely agree with him

blessed are those who are ready to be the last
but then he adds something
which drives christians nuts all over the world
then he says
blessed are those who are to be the last
for theirs shall be the kingdom of god
now the motive enters in
now it becomes a business proposal
to be the last means
if you want to be the first in the kingdom of god
then be the last
it is not the way of being the last
if i have to say it i will say
blessed are the last because they are the last

The Sound of One Hand Clapping

Chapter #8
Chapter title: None

8 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103085
ShortTitle:	CLAPP08
Audio:	No
Video:	No

the experience of bliss is not something arduous
it is not something upstream
on the contrary it is a question of relaxing, resting
it is not something to be achieved and cultivated
so those who want to be with the crowd
it is already there, it has only to be tasted
hence the only thing
that is preventing people from being blissful
is a courageous heart

people are being very cowardly
they are being taught to be cowardly
their whole pattern of life
is underlined with a current of fear
this is our politics, religion, culture, society
it depends on fear and exploitation of fear
hence the moment somebody decides to be blissful
nobody can prevent him
no force, no power can prevent him

just a little courage
courage to risk, courage to be alone
courage to go against the crowd, the mob
courage not to follow and imitate the fools

they are all miserable
and they would like you also to be just like them
and they will create every kind of hindrance
if you start being different
the crowd never likes anybody
who is different from it
he looks like a foreigner, he is suspicious, suspected
he cannot be trusted -- he is not one of us
that is the logic of the crowd

so those who want to be with the crowd
can never be blissful
then their destiny is closed
they will live in misery and die in misery
it is our decision, it is our life
it is nobody else's business
and one should not lose one's life
just for the sheer sake of conformity
convention, respectability

once you are ready to drop all that nonsense
the dawn has come
suddenly the light bursts forth
and life becomes a beautiful dance
there is only one religion
and that is the religion of bliss
the moment you are blissful you are religious
if you are not blissful you are irreligious
that is my definition
simple but of immense implications

you need not be a christian or a hindu
or a mohammedan to be religious
the whole earth is full of these people
and there is no religious quality anywhere
all these religions have been quarrelling
fighting, killing each other
in the name of god
in the name of love
in the name of peace
this is such a ridiculous situation
that it seems unbelievable
that for thousands of years
we have lived with this situation
and we have not yet been able to change it
it is so illogical, irrational, so absurd

my message is very simple

just be blissful
and don't bother about dogmas, creeds
whether there is a god or not
whether there is an after-life or not
these are all irrelevant questions
what matters is: right now are you blissful or not?
if you are blissful then everything that is true
is going to happen to you
there is no need to search for it
it will come of its own accord

if you are miserable
you can go on gathering knowledge
esoteric, occult and all kinds of bullshit
but it is of no use
you remain miserable all the same
you talk about chakras and kundalini
and the rising energy and the planes
and all the kinds of rubbish
people go on talking about
these are just diversions
somehow they are trying to distract themselves
from their misery

i am against all occultism
all so-called hidden esoteric secrets
i teach the open secret be blissful
that is the only true religion
and the person who is blissful cannot harm anybody
the blissful person is a benediction
to the whole existence
bliss is our very nature, it is our eternal law
in fact we cannot lose it
at the most we can only forget about it
so the only question is to remember
nothing has to be achieved but only remembered
... a forgotten language

each child is born in deep bliss
and then we start teaching him
the language of misery

and we burden him with so many things
that slowly slowly his natural, spontaneous being
is covered with thousands of layers
he forgets all about it
he forgets about himself

the function of the master is to remind you
that you may have forgotten it, but it is still there
just a little digging is needed

just as there are vicious circles
there are blissful circles too
in a vicious circle one wrong leads to another wrong
in a blissful circle one bliss leads to another bliss
it is only a question of choosing
the right circle for your life

people are living in vicious circles
for example, if somebody finds it difficult
to fall asleep
he tries hard to go into sleep
he tosses, turns, repeats mantras
counts sheep, from one to hundred
and then backwards
but whatsoever he is doing
will create more sleeplessness
because sleep is not something that you can bring
about by effort
now he is getting into a vicious circle

the more he endeavours to bring about sleep
the more he will feel himself awake
the more he feels himself awake
the more he will try new methods
transcendental meditation, etcetera
to fall asleep
and this can go on ad nauseum

in the morning he will be far more tired
than if he had simply accepted the fact
that sleep is not there
so it is not there and rested
there was every possibility
he may have fallen asleep
because he would not have created
the vicious circle

the same is true about bliss, about everything
just a small beginning
and then it triggers bigger phenomena

my own observation is that if you can be blissful
about a single thing in your life
that's enough
and it will lead you into new dimensions, new peaks

so whatsoever you love, whatsoever you like
do it, enjoy it, enjoy it totally
don't think about whether it is
something great or not
it doesn't matter

what really matters is your enjoyment
if you can enjoy anything totally
you are creating a circle of bliss
it will lead to new points, new departures
higher peaks
and soon you will be surprised
that a small beginning
has brought you to the ultimate
hence start with the immediate, whatsoever it is
just sipping a cup of tea is enough
if you can enjoy it totally
it will lead you to the ultimate samadhi

there are not small things and big things in life
only intelligent people and unintelligent people
the intelligent person
transforms everything into bliss
and the unintelligent
transforms everything into misery

blissfulness has never been thought of as a virtue
although it is the fundamental virtue
they have been talking about character
truthfulness, sincerity
humbleness, compassion
service, non-violence
and a thousand and one things as virtues
but a very strange fact is
they all drop one thing consistently
blissfulness
no religion counts it as a virtue
because these so-called religions
cannot allow people to be blissful
they want you to be miserable
and all their virtues
create more misery in you than before

it is very obvious
you can find ordinary people more joyous
than your so-called religious people
you will find sinners more innocent than your saints
for the simple reason that
the saint has been cultivating virtues
he has cultivated a thick facade around himself
like an iron wall, he lives behind it
he is imprisoned in his own ideas

he is a prisoner of his own stupidity

i don't teach any other virtue
because to me the fundamental virtue is bliss
everything else is just an aspect of it
if one is blissful
i cannot conceive that he can be untruthful
that is impossible
it is not in the very nature of things
if one is blissful he cannot harm he cannot hurt
if one is blissful he is bound to be compassionate
inevitably

so to me all the virtues
are by-products of blissfulness
and blissfulness is the only virtue
which is not a by-product of anything else

there are two kinds of discipline
one that is imposed from the outside
i am against it, it creates slaves
and we have enough of slaves in the world
we need a few free spirits to bring a little new breeze
into existence
to bring a few new insights
new splendours, new dimensions

i teach the second kind of discipline
which arises out of your own understanding

the first discipline has a set structure
the second discipline is liquid
it changes moment-to-moment
because life changes
how can you have ready-made answers
to situations which are constantly changing?
at this moment one thing may be true
the next moment it may not be true at all
in one situation it may be right
in another situation the same thing may be wrong
hence i say, be alert, be aware

be blissful and act out of your blissfulness
awareness, alertness, meditativeness
rather than acting out of fixed principles
act out of spontaneity, naturally
respond to the situation
and then whatsoever you do is right
and of course it is right not because
it is written in some scripture

it is right because it fits to the situation
it is right because it is the adequate response
and every adequate response
gives tremendous contentment

whenever you can act in a totally alive way
you will feel immense fulfilment following it
and that is bliss

pleasure is momentary
happiness is a little more than momentary
but not much
the difference is only of degrees
it lasts a little longer than pleasure
but sooner or later it ends
bliss is eternal; it begins but it never ends
to know bliss is to know
the ultimate fabric of existence
and that is our longest desire
that is our search -- knowingly, unknowingly
everybody is searching for it

unless we have found the eternal
we will be homeless
only the eternal can suffice
less than that won't do
so pleasures one can have but soon
one becomes fed up, tired, bored
they become repetitive
happiness one can have
but how long can one go on playing with toys?
beautiful, but toys are toys
one needs something more substantial
more nourishing -- and that's what bliss is

and the miracle is that it is already within you
you have not to go anywhere to find it
in fact just the opposite has to be done
you have to pull yourself from everywhere
so for few moments at least
you can be within yourself
that's what i call meditation
withdrawing yourself from the whole world
for a few moments, just to rest and relax
in the very pool of your consciousness

once you have started tasting the joy of that rest
you are coming closer to home, to the eternal

life can either be a tale told by an idiot

or it can be a tale told by a buddha
it all depends on you
if you remain asleep, unconscious
your life will be just accidental
like driftwood
at the mercy of the winds and the waves
meaningless
drifting towards death, becoming every day
more and more gloomy and dark
but if you become a little alert and awakened
the quality of life immediately changes
then it is no more accidental
it starts having a subtle meaning to it

that meaning is bliss and then
life starts turning into a beautiful story
a parable of immense dimensions
then a single man's life contains
all the scriptures of the world
then one can read the whole story of existence
within one's own heartbeat
but for that, one condition has to be fulfilled
one has to become a little more awake
a little more conscious

blissfulness grows
in the same proportion as consciousness
it is always symmetrical to consciousness
if one is miserable that shows he is unconscious
if one is blissful that shows he is conscious
if one is absolutely blissful
that shows one has arrived
the only thing that can be called divine
is blissfulness
the only thing that proves
the existence of godliness is blissfulness
no other argument can prove it

there have been many arguments
for the existence of the divine but
they can all be refuted, they have been refuted
man has not been able to find
a single argument which is irrefutable
but there have been a few people in the world

the very salt of the earth
whose existence cannot be refuted
whose presence cannot be refuted, whose presence
leaves such an impact of blissfulness
that even if you want to deny it
you cannot deny it

in spite of yourself you have to accept

and that something more
is what we are trying to impart here
that something more, that quality, xyz
i call it blissfulness -- it can only be imparted

hence the beauty of the love affair
between a master and a disciple
it is simply a love affair
it is the coming together of two hearts
in deep trust, in communion
so close, so open and vulnerable that
the flame from one heart
can jump into the other heart
and suddenly the unlit lamp is lit
and the miracle has happened
it happens suddenly
it is not a gradual process at all
pleasure needs two persons
happiness also needs duality
bliss does not need two persons or duality
one is enough alone

it happens in one's deepest aloneness
hence it is called

the Sound
of one hand
Clapping

in pleasure you will need a partner
if you enjoy food you will need food
if you enjoy music then music is needed
you have to depend on something
and any dependence hurts
and any dependence becomes a bondage
and one cannot forgive the person
to whom one becomes dependent
that's why lovers quarrel
the basic cause of quarrel is that
they feel they are encaged by each other
that they cannot be happy without each other
that hurts, that hurts very much that
i have become dependent, addicted
it is like drug addiction
one feels the slavery
and how can one be blissful in slavery
we have to search and seek within ourselves
a space where bliss happens but independently
it needs nothing else for it to happen

it happens as our own innermost source
that's why bliss brings with it
freedom, truth, and a sense
of immense grandeur, splendour
one never gets fed up with bliss
and the blissful person becomes capable
of living with other people also blissfully
because now he is no longer dependent on anything
he can enjoy pleasures, he can enjoy happinesses
because he knows that he has reached
to a state which is always available to him
where he can always go
leaving the whole world behind
he has entered
into that inner circle of his being
where nobody can interfere
where no bondage exists
where there is only pure music and poetry
and dance and celebration

anahato is one of the most beautiful names
it is very significant
only those who have known that state
are the buddhas
so try to hear

the Sound
of one hand
Clapping

it is there; one just has to become a little silent
and it is heard
once heard, it is forever yours

The Sound of One Hand Clapping

Chapter #9
Chapter title: None

9 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103095
ShortTitle:	CLAPP09
Audio:	No
Video:	No

the most significant thing to remember
is that contentment and satisfaction
are not synonymous
satisfaction is a false coin
it pretends to be contentment but it is not
it is really just the opposite of contentment
one feels discontented
but to remain in discontentment hurts
to cover that wound one creates
a pseudo climate around oneself of satisfaction

and that's what the so-called religious people
have been doing for centuries
this is not the way to find truth

the only way to find truth is
to go through your discontent
without hiding it, without escaping from it
the very understanding of your discontentment
brings contentment
and then there is a totally new being, a new birth
the noble one is born

satisfaction is a deception
contentment is a resurrection
but before the resurrection can happen
one has to go through crucifixion
if one avoids crucifixion
then one will be avoiding finally
the ultimate rejoicing of being resurrected

i teach contentment not satisfaction
and the way to contentment
is to encounter all your discontents
without any fear, without any hiding
to know your discontentment in its total nudity
is the beginning of a new life

man can create in two ways
either out of a state of discontentment
frustration, failure
or through a state of absolute contentment
the quality of the creativity
is going to be totally different
picasso may be a great painter
but his painting shows his discontentment with life
not contentment
it shows his innermost insanity
as if he has vomited his insanity on the canvas
of course he is a great artist

but whatsoever he is creating is a little bit insane
he is simply catharting
it helps him, he becomes unburdened
but it doesn't help others
they will become burdened
the whole of modern art is rooted in discontentment
hence it has lost the ancient glory, the classic glory
of creativity

there is a vast difference between
the people who made the taj mahal
or the temples of khajuraho
or the pyramids of egypt
and the people who are creating modern art
the gap seems to be unbridgeable
because the sources are different

it is said in zen
that before you can create
you have to come to a point of absolute silence

then whatsoever you do will bring
something of the divine into the world
you will become a vehicle
then it will not be just a mind product
it will be something transcendental

and that's my effort here
i am all for creativity
but not this kind of creativity
that is going around the world, neurotic, psychotic
i would like my sannyasins to become so peaceful
so silent
so utterly at home with existence
that there is no complaint in their being
but only gratitude

out of that gratitude flows real creativity
and that is the greatest joy in life
to contribute something to existence
to make it a little more beautiful
than you had found it
to spread a few more smiles in the world
to make the world more blessed, blissful
in a state of better celebration, festivity
if this can be done then the man is religious
to me religion has nothing to do
with churches and temples and rituals
it has something to do
with the energy called creativity
but before it can happen

one has to prepare one's being
and contentment is the preparation

be contented -- whatsoever is, is good
whatsoever is, is perfect, don't ask for more
relax into it, rejoice in it
and you will be surprised
the more vou relax, the more you rest in it
the more you become insightful of the mysterious
of the miraculous that surrounds you
a moment comes when you simply disappear
in your own immense contentment
and when you are not, god is
when you are not, creativity is

to me god is not a creator
but only
the energy called creativity

the cowardly is always complaining
to complain, intelligence is not needed
to complain, courage is not needed
to complain is a very mediocre activity
anybody can do it
hence everybody is doing it
but to be contented, to feel grateful, to feel blessed
great intelligence is required
courage is required, insight is required

and the moment you start looking
into the depths of life
a great surprise arises
you cannot believe it, it is incredible
what has been given is simply
beyond our comprehension
and we have not earned it either
it is a sheer gift from the whole
to see life, love, freedom, joy
as gifts from the divine
makes one feel contented
and the atmosphere of inner contentment
is the atmosphere of a real temple

temples don't exist on the outside
one has to become a temple
and the only way to become a temple
is to create in your interiority an immense gratitude
for all that has happened to you
for all that is happening to you
and it is incalculable, immeasurable
but certainly one has to be courageous for it

courageous
because the whole crowd is complaining
it is always asking for more
it needs guts to say, i don't ask for more
that in fact whatsoever is given to me is more
than i could have asked for in the first place

and from that very moment
a transformation starts happening
your life becomes
more and more attuned to existence
it becomes more and more a dance

and that has to be the flavour of my sannyasins
a deep inner contentment
and on the outside
the manifestation of that contentment
in celebration, in celebrating
the day-to-day life
the moment-to-moment life
the ordinary life

once you are ready
to celebrate the ordinary life
it is no more ordinary at all

there are people who think
that unless you attain to the ultimate bliss
you cannot be contented
they have taken a wrong standpoint
from the very beginning
they will remain discontented forever

contentment
has to be the first step of the journey
contentment
simply means a non-egoistic attitude

the ego is always asking for more
it always needs more and more decorations
it is never satisfied
it is not in its nature to be satisfied
the ego is a beggar
and the ego can go on begging in this world
it can start begging in the other world too

a sannyasin has to start as an emperor
not as a beggar
that has to be his first step

and that's what i mean by contentment
the moment you say
i am immensely happy with whatsoever is
with the stars and the clouds and the trees
and the people and with myself
i have no grudge, no guilt
no desire to be somebody else
no desire to be somewhere else
i rejoice whatsoever is the case.
immediately
you are transformed into an emperor
and then bliss is not far away
in fact it will come following you
you need not search for it

anutosh means contentment
dhyan means meditation
they are equivalent, synonymous
there exists a subtle synchronicity between them
if you are contented
there is no need to meditate at all
contentment will become your meditation
naturally, spontaneously
or vice versa -- if you are meditative, silent
then contentment will become a by-product
one can begin from either end
it is in fact one phenomenon
two ends of the same line
the easiest is to begin with contentment
because there is so much to be contented with
the whole universe provides
millions of opportunities to be contented with
those who cannot do it
they have to start by meditating
meditation is an effort
you have to sit silently, watchfully, relaxedly
to calm down your mind, your whole inner noise
but if one starts with contentment
it is far more simple
looking at the sky full of stars
suddenly you feel so contented --
what more can there be?
it cannot be improved upon
the starry night is so breathtaking
the sunset for a moment stops your heartbeat

a bird on the wing and suddenly
your mind is not there
these are natural glimpses of meditation

my suggestion is watch life and its beauties
get more and more merged into existence

and meditation will come naturally
if it is not possible then only
make an effort, a deliberate effort to be silent
but that has always to be the second thing
when the easier course is available
don't follow the arduous; it is unnecessary
follow the watercourse way
there is no need to go upstream, go with the river
and this very moment you can feel contentment
if i say meditate
you will have to decide when to start
tomorrow, tomorrow morning
fix the alarm and tomorrow morning...
but if you understand
what i am saying about contentment
then it is there, right now
this very moment is so full, so overwhelmingly full
that one can easily get lost in it

anutoshi means one who is absolutely contented
so i am not leaving anything for you
i am simply declaring
you can relax into it, nothing has to be done

the very idea of doing
is an invention of the mind
otherwise all is happening
but mind is so cunning
that even when things are happening
it goes on translating them
as if he is doing them
for example people say i am breathing
you see the stupidity?
nobody is breathing; breathing is happening
if people were breathing
then it would be impossible for them to die
they may continue breathing
death may go on knocking on the door and
they may go on doing the dynamic meditation
then what to do?
they may even start breathing faster

we are not breathing
in fact just the opposite is the case
we are being breathed, existence is breathing us
and that is true about everything
when you are hungry you are not hungry
it has nothing to do with you, it is simply there
and when you eat and you digest
it has nothing to do with you
it is not that you are digesting it
just try for twenty-four hours to digest food

and you will have indigestion
remember constantly where the food has gone now

and where it is moving
and go on touching your belly and find places
now it must be here
and now the bread is being churned into blood
you will go crazy within twenty-four hours

everything is happening
that is one of the fundamentals
of my approach to life
we are not doers
we are just part of an immense happening
so all that is needed on our part is
to relax, rejoice, be in tune
that's what i mean by absolute contentment
then each moment brings so much ecstasy
and the moment one feels contentment
all problems disappear
as if they had never existed in the first place

uncontainable
so immense
that one can simply dance in sheer gratitude

my sannyasins are not dancing to attain to god
they are not dancing to attain to heavenly pleasures
they are dancing just out of sheer contentment
there is nothing else to do
it is not a means to some end
in fact it is the recognition that
all is already the case

and we are here
just to celebrate it

we are asleep
our sleep consists of discontentments
the only way to wake up is to drop discontentments
and it is very easy to drop them
because they are futile
even if you carry them
you will never be able to fulfil them
]nobody has ever been able
to fulfil his discontentments
it is an exercise in sheer futility
so the intelligent person
simply drops the whole trip
he does not waste his present for any future

he does not sacrifice this moment
for another moment
who knows about the next moment?
in fact the tomorrow never comes
so why waste the time that is available to you
for something which is not going to come?
but the discontented man lives int he future
and the contented man lives in the present

and to live in the present is to be awakened
there is no other secret to it
to live now

to live here is to be awakened

the unconscious person lives in dreams
he goes on creating new dreams
when old dreams fail
he immediately substitutes new dreams for them
his life is made not of realities but only of desires
the same stuff as dreams are made of
he lives in a cocoon of false notions
hallucinations, desires, expectations
and this is simply a way of committing suicide

a sannyasin has to come out of the cocoon
he has to drop all nonsense of the mind
and be in contact with reality, with that which is
and the reality is really fulfilling
just a single moment of the contact with reality
is far more valuable
than the whole eternity of dreaming
it is so nourishing

the method to come in contact with reality
is consciousness
because it is unconsciousness that prevents us
so the whole work of a sannyasin
is to move from unconscious states
to conscious states

slowly slowly changing every fibre of one's being
from unconsciousness to consciousness
and even if you can change a single moment
then you have got the key
you can change your whole life

only the first moment is a little bit difficult
because of our old habits

for that first moment to happen
a certain energy field is needed
where many people are trying to become conscious
their very fervour
creates a subtle whirlpool of energy around you
it starts moving you

that's the whole purpose of a buddhafield
that's the purpose of this commune
so many people trying to be loving
trying to be meditative, trying to be alert
create a certain vibe which can possess anybody
and once you have tasted a single moment
then there is no problem
then you can move on your own

the experience of contentment
is not a dull experience
it is one of the most brilliant experiences of life
just shining like the sun

hence your so-called saints
who look dull, stupid, dead
are giving enough proof
that they have not tasted contentment
they are simply suffocating themselves
they have created
a certain kind of satisfaction around themselves
but satisfaction is always dull
because it is a fabricated thing
a manufactured thing
it has no life, it has no song to it
but when contentment explodes
thousands of songs grow in you

so that has to be the criterion of
whether you are on the right road or not
whether you are moving in the right direction or not
if your song starts becoming deeper
if your joy becomes more and more intense
if your life starts taking a tremendous
passionate love quality to it
then that is enough proof, ample proof
that you are coming closer to home

there is a music which is heard only
when you have reached
the innermost core of your being
utterly contented

it is not ordinary music
it is not heard by the ears
it is heard by the soul itself
but it is overwhelming
there is nothing bigger than that
the moment one has experienced it
one has experienced the vastest expanse of space
even the whole sky seems to be very small
compared to it
the millions of stars are nothing
compared to the inner light
and the expanding universe
which goes on expanding
every moment with infinite speed
is nothing compared to the inner expansion
it can only be called music
there is no other word
which can adequately describe it

the zen people call it

the Sound
of one hand
Clapping

it has to be heard
without hearing it life is futile, meaningless
one can only vegetate but one cannot really live
life begins only with

the Sound
of one hand
Clapping

then for the first time you know
what it is all about
before it you were just like a robot or a sleepwalker
after it your eyes are open your being is open
and that opening is the opening
of the eternal temple of god
it takes you to the innermost shrine of existence
and it reveals to you all that is mysterious
it makes you capable of releasing
your own hidden splendour
and we are all carrying a world, a beyond within
and unless it is released one can never feel at ease
something will go on missing

sannyas is only a scientific endeavour

to release the hidden splendour of your being
to bring that which you have contained all along
to fulfilment
to flowering
it is an invitation for the spring

The Sound of One Hand Clapping

Chapter #10
Chapter title: None

10 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103105
ShortTitle:	CLAPP10
Audio:	No
Video:	No

meditation transforms you
into a beloved of the whole existence
as the meditator becomes centred, silent, aware
the whole existence starts converging upward
the same world but no more the same
before it was cold, alien
now it is cosy, a home

a man without meditation
lives in the world as a stranger
as you enter meditation
you enter a love affair with existence
and for love everything is possible
even the impossible is not impossible
all that is needed is
a deep, profound silence in your being
that becomes a magnetic pull
then whatsoever is beautiful in existence
starts moving towards you
meditation creates gravitation for truth
for beauty, for love
for freedom, for godliness
for all that is really valuable

one need not go searching for anything
one has simply to rest in one's being
and all that is needed follows in its own course

meditation is the only magic
that has yet been known
and i don't think it can ever be transcended
there will not be any magic greater than meditation

meditation cannot be a logical enquiry you cannot study it from the outside it is not an object hence
no scientific enquiry is possible by its very nature
it is a matter of love not of logic
the head is incapable of meditation
so those who start thinking about meditation
studying meditation
go on missing the point
they are starting from a wrong space
their very first step has gone wrong
and the first step is the most important step
it is almost half the journey
because the next step follows the first
the next step is implied in the first

so i want my sannyasins to be reminded
again and again
to let meditation be your love affair
don't think about it
don't philosophise about it
take a plunge
just as one falls in love, fall into meditation
then all the mysteries are yours
just a moment's thought
and you are thousands of miles away from it
no thought and you are it

one cannot expect, one cannot desire
one cannot demand
as far as meditation is concerned
expecting, demanding, desiring are barriers
one can simply wait, utterly relaxed
it comes but it comes like a sudden breeze
it comes and refreshes you
it comes and rejuvenates you
it comes and it transforms you
but it does not come according to your ideas
it does not come according to your prejudices

that is something significant
never to be forgotten
because the whole functioning of our mind
is such that whatsoever we do we do with a motive
if we are meditating then we look sideways

looking at the clock, expecting

now it is going to happen
it is time enough
it should happen now
i have been meditating for three days
or three months or three years
how long can one go on meditating?
enough-is enough
if all these things are going on
then you are creating a barricade

meditation should be done for its own joy
it is an end unto itself
not a means to something else
and then the miracle happens
but you cannot do it, it happens
it comes like a breeze
it surprises you, it wakes you up
for a moment you miss a heartbeat
because the guest has come so unexpectedly
and it is so glorious, so fulfilling
so tremendously blissful
its whole beauty depends on
its unexpectedness, its surprise

millions of people have meditated
but very few have reached
for the simple reason that
only very few have meditated
for its sheer joy

meditation is a state of suspendedness
a state of interval
before meditation
you live in the darkness of the mind
with all its desires, greeds, angers, jealousies
after meditation you live in the world of bliss
benediction, truth, freedom
but there is a gap between the two
when one is in fact nowhere
neither here nor there
and that is the most significant passage

the mind tries to go back
because that twilight zone is frightening
because suddenly all your ideas, all your notions
your very ego is getting lost
a fear grips one, one
wants to fall back and cling to all the old things
at least there was something to cling to

meditation is emptiness

hence the master is needed
the most significant function of the master
is in the twilight zone
because when the disciple starts falling back
which is a natural thing
nothing extraordinary about it it
happens to everybody
because the known, the familiar
was at least the known and the familiar

and now one is simply melting
and one knows not what is going to happen next
it is almost like death
the death of the old and the new is not born yet
that is the moment when the master
can go on holding your hand and he can say
don't be worried -- the dawn is not far away
just look at the east, the sun is rising

sometimes the master has to devise things
just to keep you occupied in the twilight zone
some toys to cling to, some methods, some words
so you are not utterly empty
as the twilight zone passes by
you will be able to see that these are toys
and that they have served their function

mind is full
full of all that is ugly, it is full of hell
and the soul is full
full of all that is beautiful
it is full of heaven
between these two fullnesses
there is a gap of utter emptiness
that's what meditation is
it takes you from the fullness of the ugly mind
to the fullness of the beautiful soul
but there is no way to escape the gap
one has to pass through it
and if one knows one can pass joyously

then one can even enjoy the interval
its silence, its emptiness, its nothingness

meditation can be thought of
either as silence or as song
it can be thought of as silence
if you compare it with the mind
compared to the mind it is silence
but compared to the soul it is a song
it is not something dead, it is very alive

it is not the silence of the cemetery
but the silence
of the high altitudes of mountains
in that silence
if you have enough sensitivity
you can decipher many songs

all the creativity that has happened in the world
has come through meditation
knowingly or unknowingly
all the poetry, all the music, all the dance
is possible only if something deep inside you
starts bursting forth in celebration

you have to come out of seriousness
there is no need to be so serious
no need to be so sacred, holy
learn to laugh, learn to sing

and that will help you immensely
because the whole existence is a celebration
if we are serious then we are not part of the universe

the old proverb is right
if you laugh the whole world laughs with you
it you weep, if you cry
you weep and cry alone
people have their own problems
more than are needed
who wants to participate
with someone who is sad and serious?

so make it a point to drop your seriousness
wherever it exists
and it can be dropped because it is unnatural
no child is born serious, it is taught by others
and my function here is to help you
to become a child again

nobody has ever defined meditation
as a sense of humour
but to me the sense of humour
is the most significant religious quality
the person who cannot laugh cannot pray either
the person who cannot see existence
with all its incredible beauty and also
with all its infinite ridiculousness

cannot understand life

and life is god, there is no other god

the more you become silent
the more you will be able to see things
in clear perspective
and then you will be surprised
that things are so incredibly beautiful
that the whole existence is giggling
except foolish man and his foolish saints
who are sitting like mummies
dead, holding themself together
afraid that if they lose control
if they start laughing
they will lose all respectability

i don't teach my sannyasins to be respectable
i teach them to be alive
whatsoever it costs be totally alive
even if you have to risk your life it is worth it
in fact when a man has something to die for
only then has he something to live for

always look at the humorous side of existence
and you will start getting more and more in tune
with yourself and with the world

the sense of humour makes a man very ordinary
but to me that ordinariness is in fact
the most extraordinary phenomenon

the desire to be extraordinary is very ordinary
everybody wants that
to relax into ordinariness
is a very rare phenomenon, very extraordinary

and the sense of humour brings you many gifts
it is not only a question of laughing at others
more fundamentally it is a question
of laughing at oneself too
if you see your own life and its ridiculousness
you will start laughing
what have you been doing? what are you doing?
and if you can start laughing at your own actions
a tremendous relief happens
and when you can laugh at yourself
you cannot be hard on others

your so-called saints are very hard on others
just for small things

for example, somebody loves smoking
he has to be thrown into hell
this is too much... and for eternity
he will be thrown alive into hellfire
and for eternity he will have to burn there
just because he was smoking
so he has to smoke for eternity now
and what was so wrong with it?
it is everybody's right
if one wants to take smoke in and out
it is nobody else's business, nothing is wrong in it

but our saints have been too hard
for the simple reason
that they had no sense of humour
they created hell
i cannot conceive hell
the whole of existence is paradise

your silence should not only be silence
it should also be laughter
it should also be a dance
it should have many dimensions to it
and if you meet god anytime tell him a few jokes
and he will be far happier with you
than with jesus carrying his cross
than with your saints going to him with sad faces

friedrich nietzsche said god is dead
but i suspect he must be hiding
from the so-called saints
just look at your saints -- they are such a torture
if he is dead
then it cannot have been a normal death
he must have committed suicide
surrounded by all kinds of saints
particularly the christian saints
and all the popes and all the priests...
i cannot conceive god alive in such wrong company

god needs better company, he deserves it
i am preparing better company for god

meditation is the last boundary
beyond which nothing can be said
beyond which starts the inexpressible
beyond which is the truth
but you can reach to that beyond
only through meditation
meditation is an antidote
mind is the disease

meditation is the antidote
the moment mind is dropped
meditation is also dropped

you have come to the ultimate boundary
now begins real experiencing
so remember
my people are not to cling to meditation
it is only medicine
in fact the words meditation and medicine
come from the same root:
that which cures
that is the meaning of the root word
medicine cures your physical diseases
meditation cures your psychological diseases
but a medicine is needed only if the disease is there
when the disease is finished medicine is of no use
there comes a point in the life of a meditator
when he drops meditation
because the mind is no more there
and there is no need to meditate at all
that is the ultimate line

the moment mind and meditation are both dropped
you have come home
for the first time you are whole
for the first time you are really holy
and from this moment real things start happening
but nothing can be said about them
nothing has been written about them
it is the world of the inexpressible

meditation is only a pointing of the way
a milestone, an arrow
showing you, go on, go on
and then the milestone comes with a zero on it
miles have disappeared, arrows have disappeared
now the zero has come
that zero is the ultimate search of all sannyas
and to achieve it is to achieve all
because the zero is synonymous with the whole

meditation is a transcendence
a transcendence of three things
the body, the mind and the heart

the body consists of actions
the mind of thoughts, the heart of feelings
ordinarily we think we are just
a combination of these three

we are not -- we are the fourth

these three are there surrounding us
but the centre is beyond all three
and to find that centre of the cyclone
is the whole art of meditation

so first one has to transcend the body
and it is simple
by just watching and remembering
i am not the body
slowly slowly
the remembrance becomes an undercurrent
then you don't remember
it is there, you know it
and the same has to be done with the mind
i am not my thoughts

thoughts are like birds who come in the evening
for an overnight stay in the tree
and in the morning they are gone
thousands of thoughts
have been taking shelter in your mind
and have left
they don't belong to you, they come and go
you abide, they don't abide
they are changing, you are eternal
the remembrance that i am not my thoughts
slowly slowly seeps deep into you
and becomes a realisation
and then nothing has to be done
the body goes on doing its work

the mind goes on doing its work
only our identification is no more there
we attain to a certain detachment
a deep aloofness, a certain coolness

the most difficult is the third
because feelings are very close
emotions are very close, moods are very close
but if one succeeds with the first two
it is not difficult to succeed with the third
one should start with the first, the body
then with the mind, then with the heart
once all these three are transcended
for the first time you experience who you are
and that experience is liberation
liberation from misery
liberation from death
liberation from everything

from every limitation

to know oneself as transcendental
is to know oneself as divine

the only problem in front of man is the ego
it is the ancientmost problem
there is no other problem
and the problem is soluble because
it is our own invention, it does not really exist

ego is a put-together phenomenon
we have manufactured it for certain purposes
the society has supported it, the society needs it
the simple process is that if you have a false centre
it can be controlled
if you have a real centre it cannot be controlled
reality cannot be enslaved
hence the society has invented a false centre
and before the child becomes aware
of his real centre
he is handed over a false centre
and the false centre is useful for the society
politicians, priests, pedagogues
they will all be using it

the man who lives with the false centre
never becomes aware
of what has gone wrong with him
he always feels something is missing
he is not what he should be
there is a constant subtle awareness
that he is false, pseudo, that he is wearing a mask
but because he has never seen his original face
he cannot discard the mask either
because he is afraid
maybe there is no face at all
it is better to have a false face than to be faceless
who knows what is behind the mask?

behind the mask is the real, original face
behind the ego is the real centre
but unless we discard the false
the real cannot be found
discarding the false is the only way to find the real

meditation is a process of elimination
go on eliminating whatsoever is false
mercilessly go on peeling
whatsoever others have imposed upon you

and soon you will come to a source
which is authentically yours
and the moment that source is found
life has a different juice to it
a different perfume, a different freedom
then nothing is felt to be missing
there is great contentment, fulfilment
one has come to flowering

in the state of egolessness
one starts hearing the celestial music
the music of the stars
one starts hearing the message of the whole
it is wordless
but it is heard and understood
it is

the Sound
of one hand
Clapping

in fact it is soundless
because one hand clapping
cannot create any sound
but still there is a music to that silence
a subtle rhythm in that silence
and that rhythm is the rhythm of the universe
once you have found it you are no more separate
all walls disappear and become bridges

these are the two ways to live your life
either surrounded by walls
disconnected from the whole

that is the way of the ego, the way of the mind
and the other style of life
is making all the walls into bridges
connected, part of the whole
that is the way of meditation, the way of egolessness

the first person lives in hell
and only he is responsible, nobody else
and the second person lives in heaven
again he is responsible, nobody else
it is our choice
so don't ever blame stars, don't ever blame fate
don't shirk your responsibility
don't throw it on anybody else's shoulders

this is one of the fundamentals of sannyas
that i am responsible
for whatsoever is happening to me
only i am responsible and nobody else
once this responsibility is totally accepted
life goes through a revolution
a revolution that brings
thousands of blessings and benedictions

The Sound of One Hand Clapping

Chapter #11
Chapter title: None

11 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103115
ShortTitle:	CLAPP11
Audio:	No
Video:	No

man lives in a deep anguish
for the simple reason
that he has not the courage to merge with the whole
he is afraid
hence he creates all kinds of defenses
barriers, walls
he is afraid of losing his identity
and that is the greatest fear in the world
and just the opposite is the case with courage
courage means readiness to lose one's identity

the moment you lose your identity
all anguish, anxiety disappears
then the whole takes over
then you are just an organic part of the total
the universal, the eternal

courage is needed and trust is needed

fear cannot trust, fear always doubts, is suspicious
courage can trust, courage can risk
courage can put all the doubts aside
and the moment you put all the doubts aside

and are ready to take the plunge into the whole
silence starts showering on you

the most beautiful experience of life
is silence falling like rainwater on you
it cleanses you of all dust and dirt
it is the only true baptism

silence makes you a shrine
it creates a temple
in the innermost core of your being
without silence
you have not even known your own source
your own centre
the noise keeps you occupied, the world is noisy
and the mind
which is a by-product of the same world
is bound to be noisy
if one wants to know silence and the taste of it
then one has to go beyond the world
and all its by-products
then one has to search
for the part in oneself which comes from the beyond
it is there, it is your very soul
a little bit of exploration is needed

sannyas is exploring one's own interiority
and the moment you have found silence
you have found the true temple
the true church, the true synagogue
all others are inventions of the crafty priests
and it is only at the innermost core
of your being's altar
that godliness can be experienced
you discover silence
and godliness comes as a reward

on the surface there seems to be
no connection between these two meanings
coming with joy, and the outsider
the foreigner, the stranger
but there is a certain connection deep down
the connection is that people are living
in misery
that is their way of life
and whenever they see somebody rejoicing
he is immediately mistrusted
he is immediately mistrusted
because he does not belong to the crowd
he is an outsider, he is a stranger

the crowd lives in misery
and only a few people up to now have been able.
it is unfortunate, very sad but a fact
and it cannot be denied -- very few people
so few that they can be counted on fingers
have lived in joy
of course they were all thought of as strangers
Jesus is crucified because of that strangeness
buddha is stoned
many attempts have been made to kill him
for the simple reason that people cannot trust him
he seems to be not part of them
and the same has been true for others
socrates, al hillaj mansoor, sarmad
the people who have lived rejoicingly
have been tortured by the masses
killed by the masses
hence the meaning between those two
very different connotations
coming with joy and a stranger
and joy is everybody's birthright
of course man is free not to choose it
that's what millions of people have decided to do

the reason is
they don't want to go against the crowd mind
the crowd mind may create
a thousand and one difficulties for them

a sannyasin is committed to be a stranger
he is committed to be an outsider
he has chosen consciously, i am going to live in joy
and the only condition that is needed to fulfil it is
silence
if you become a little more silent
more and more joy will arise out of you
the moment you are totally silent
an infinite explosion of joy happens

there is a space within you
where all dualities disappear
where light and darkness are no more separate
but one
where life and death are no more separate
but one
these things are separate in the mind, in the head
the head lives in dualities
the head functions like a prism
if you pass a ray of light through the prism
it divides it into seven colours
that's how the rainbow is created

the reverse of one colour
just pure white
but the prism dissects it, cuts it into seven parts
the same is the way of the mind
it cuts everything into love and hate
misery and bliss, life and death, summer and winter
and so on and so forth
but when you go beyond the mind...
and that's the place where silence is
the moment you leave the mind behind
those dualities start disappearing
the rainbow becomes one colour
just pure white

white is the colour of silence
oneness is the nature of silence
and once you have heard your own silence
then there is no music compared to it
no dance, no celebration
which can even come close to it
everything seems to be just ordinary compared to
the inner silence

and the man who attains to that silence
becomes the beloved of the universe
that is the meaning of supriya
supriya means the beloved

the only proof for god or godliness to be more exact
is the experience of silence

a great philosopher, maulingaputta
came to gautam the buddha
and he asked, can you prove that god exists?
buddha said, if you really want the proof
are you ready to fulfil the conditions?
maulingaputta said
i am ready to fulfil any conditions
but i want the proof
buddha said, then do one thing:
for two years just sit silently by my side
no question
no argumentation
just be silent
fall deeper and deeper into silence
and when two years have passed
i will enquire

two years passed and exactly the same day
buddha asked maulingaputta
do you need any proof now?

and maulingaputta laughed, he said
you have given the proof, i have experienced it
silence is enough proof and there is no proof
now i know why you have made this condition
these two years of falling and falling
into the abysmal silence
it is no more a philosophical question
now it has become an existential experience

my sannyasins have not to bother themselves
with philosophical questions
with theological arguments

my approach is existential
be still and know
because there is no other way to know

one of the most significant things
o be remembered is
never cultivate silence
anything cultivated is always false

and we are trained to cultivate everything
we are told to love
as if one can manage to love
as if it is one's question of willing
as if it is nothing but putting more effort into it
as if it is a kind of doing

we are told to be compassionate
to be of service to others
and all kinds of nonsense
and because from the very beginning we are told
we start trying
the real never happens that way
but we start creating the unreal

one can pretend to be loving
one can pretend to be compassionate
and one can pretend so long that one can
forget completely that is it is a pretension
and that is the most degrading experience
in human life

my approach is
never cultivate anything
otherwise you will be moving
in the dimension of the false
discover your spontaneity

and in that very discovery you will discover
many things which you were not even dreaming of

because all that is really significant
is part of your spontaneity
the spontaneous person is loving
not that he is trying to love; he is simply loving
the spontaneous person is compassionate
is kind, is just
these are not qualities that he has cultivated
not qualities that he has cultivated
not qualities that he has disciplined himself to
they are just flowers of his spontaneity
roses on the bush of spontaneity
and the way to discover your spontaneous nature is
silence

create a distance
between the noise of your head and your being
move as far away from the head as possible
the farther you are away from the head the better
because from that extreme
you will not be able to hear the noise of the head
slowly slowly it will fade away in the distance
the moment it takes away into the far distance
you have discovered something

there is no interference
the mind is no more poking its nose in
and suddenly you become aware
of your own intrinsic nature
and with that is the beginning of miracles

but with me the immediate is the ultimate
the immediate and the ultimate
are not two different things with me
the ultimate is not somewhere far away
the ultimate is very close by
in the very immediate it is present
in the very immediate it is pulsating
the immediate is the heartbeat of the ultimate

so when i say that silence is the ultimate goal
avoid misunderstanding me
i am saying
that silence is the immediate way of living

live silently

people are living with such a fuss
with so much noise
unnecessary
but they have become accustomed to it
addicted to it
unless they make much fuss and much noise
they start feeling as if life is
slipping out of their hands
the more noise they make
the more they seem to be alive
they are not alive
they are simply insane

because life happens only in deep silence

but this whole earth is a big madhouse
politicians are making so much noise; they live on it
the more you kick the dust
the more you create clouds around you
the bigger you are
the more mischievous you are
the more is the possibility
that you will be remembered in history
alexander, tamerlaine, genghis khan, nadir shah
napoleon, adolf hitler, mussolini, stalin
these are the people
who fill the whole history of humanity
the buddhas are not even to be found

in the footnotes
because they never made any noise
they lived silently, lived joyously
and died silently and died joyously
but they are the real people
the very salt of the earth

remember: if one wants to b really alive
and ecstatically alive
then silence is the way
the way and the goal both
the means and the end both
the immediate and the ultimate both

silence is not a word
it is an experience
it is not a doctrine, a dogma
but a taste on the tongue
something to be eaten, to be drunk, to be digested
something that becomes part
of your blood, bones and very marrow

but people go on living with words
the word becomes more important to them
than the experience
the word god seems to be more important
than any experience of god
the word love seems to be more important
than any experience of love

my sannyasins have to be very aware of it
don't be trapped into words
because millions are trapped in words
always go beyond the word into the experience
unless you reach the experience
you have not lived your life the way it should be lived
intensely, passionately, totally

the worldly people
are the most impotent people in the world
they know all big words and the whole jargon
they are great bullshitters
they can go on and on talking about things
they have not experienced at all
beware of that trap, that trap is everywhere
there are christian traps, hindu traps
mohammedan traps
traps are available in all sizes and shapes
and unless one is very watchful
one is going to be trapped somewhere
but a simple awareness that
the word is not the reality
the word love is not love
the word god is not god
and the word fire is not fire
only this much awareness is enough
and then you will start searching for the experience
and the experience is liberating
the experience is enriching
and silence is the greatest treasure

if you experience...
it is the very kingdom of god

the noisy mind is never in a state of balance
it is always swaying like a pendulum
from left to right, from right to left
it is never in any state
it is always moving somewhere
and there is one thing more to be remembered
about the pendulum
when it is going to the far right
it is gaining momentum to go to the left
it is getting ready to go to the left

it is packing its suitcases
on the surface it looks going to the right
deep down its whole psychology
is going towards the opposite
it is always in a contradiction

mind is a contradiction, a continuous fight
there is not even a single moment
when the mind can be said to be
in a state of balance
it is not possible for the mind
because to be in balance
means not to be in the mind mind means imbalance
if the pendulum stops in the middle

then the clock stops immediately
the clock can continue
only if the pendulum goes on moving

silence is the stopping of the pendulum
and the moment your mind stops
suddenly there is great balance
and that balance is the truth of life
and to live life out of that balance
is beauty, grace

it is easily possible, very easily possible
but the saints have been telling
the whole world that it is very difficult
they have been deceiving you for the simple reason
that if it is very simple
then their saintliness will not be of much value
if it is available to all ordinary human beings
then what is there special in being a saint?
so they try to brag about it
they go on putting it higher and higher
beyond your reach
somewhere there on the everest
so that you cannot reach there
so that they can claim only, we have reached
the chosen few of god
in fact the whole existence is divine
there is nobody who is chosen

all are chosen or nobody is chosen

and to attain to silence and equilibrium
is a very simple and natural phenomenon
very ordinary
it has to be brought to the notice

of every human being
that for centuries you have been
deceived and fooled
few egoists have been on a great ego trip
holier-than-thou
the messengers of god, the prophets of god
the incarnations of god, these are the people
who have reduced humanity into utter slavery

my effort here is to make you rejoice
in your ordinariness
to make you rejoice the way you are
i am not interested
in giving you any perfectionist goals
my whole effort is to make you aware
that whatsoever is needed is within your grasp
that whatsoever is needed
in a certain way existence has already provided
for you

you just have to look within,
search within find out a little,
explore a little
and you will find all that you had always wanted
and you were feeling miserable
because you were not getting it

you were looking in wrong directions
and you are being led by wrong people
egoists have dominated the spiritual scene
for so long
that it is time we should get rid of all kinds of egoists
mahatmas, saints
and all kinds of those spiritual buffoons
we should be finished with them
and we should declare the ordinary human being
as the ultimate peak of divine expression

start
moment-to-moment
living silently
and as you get attuned with silence...
and it is as simple as learning to ride a bicycle
as difficult and as simple
when you try to ride on a bicycle for the first time
it is really very difficult
the very idea of sitting on two wheels
makes one tremble inside
one knows that one is bound to fall
but just a few efforts
maybe once or twice you will fall -- so what?
one can again ride on the bicycle

there is no problem in it
once you have learned the knack
surprised: it was so simple, it is just a knack
those who know, know it is very simple
those who don't know, they think it is very difficult

and the difference can be bridged very easily
just by a few efforts

sannyas means making a few efforts
for something which is absolutely needed
without which we are not truly living
without which we are not joyous
without which we are not really rich
without which the whole opportunity
is going down the drain
and just a few efforts
and i have been teaching so many people
to ride the bicycle
yes, once in a while they fall
but that fall is not bad; it teaches you the knack
it is good, it is helpful

the only stupid people in the world
are those who never try
who remain closed and afraid, shrunken
and the greatest fear
that the so-called spiritual leaders of humanity
have created is that of committing a mistake
and anybody who wants to learn
has to commit mistakes

so i tell my people
commit as many mistakes as you can
commit new mistakes every day
invent new ones, find out new ones
don't repeat the old
and then learning begins
and there is no end to learning
a child forever
and that is the true way of being a sage
a child forever

Chapter title: None

12 March 1981 pm in Chuang Tzu Auditorium

Archive code: 8103125
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Video: No

truth cannot be achieved by human efforts
because all human efforts are bound
to originate in the mind
and mind is the barrier
between truth and consciousness
the mind has to be put aside
that's what man is capable of doing
not using the mind, putting the mind aside
by-passing the mind, transcending the mind
and the moment the mind is not functioning

consciousness immediately becomes
connected with the truth
the barrier is no more there
hence the bridge happens
and that is the greatest blessing in existence
when truth showers on you

only with the experience of truth
life becomes meaningful, significant
a celebration

a man without truth is a beggar
a man without truth is not yet really alive
he is simply living in a kind of dream
he is not awakened
not awakened
to the tremendous beauty of existence
to the immense ecstasy of life
not aware of all the gifts
that the whole has given to you

the search for truth is really
the search for meaning, the search for who am i?
and the single question, who am i? is enough
if you can ask it with totality it will penetrate
to the very core of the mystery of all that is

the moment your question is answered

not by somebody else, not by any scripture
but by your own being
when it becomes your experience, existential
then life is the life of a king
then the whole kingdom of god is yours
that simple word truth makes really a difference
before it one is a beggar
after it one is the greatest king
before it one is constantly asking for more
after it there is only thankfulness, gratitude

there is no god except the truth of existence

god is not a person
but the experience of the ultimate meaning of life
hence all worship is futile
enquiry is valid, worship is futile

my sannyasins have to be enquirers
not worshippers
when you worship you worship an object
and those objects are all man-made
those temples, synagogues, churches
are all man-made
you can worship philosophies, theologies
they are also inventions of the human mind

the enquirer has to travel a totally different path
his journey is towards his innermost centre

he turns within
because that is the only possible way to know
what it is really that is hidden
in the secretmost shrine of my being
what is this consciousness? what is this awareness?
what is this love? where is the source of it all?

and the source is not without, the source is within
hence those who go on looking on the outside
will never find
turn in and the very moment of turning
and you are entering
into a totally different dimension
the dimension of godliness, of truth, of freedom
of all that is valuable

truth is god
the word god can be dropped
but the word truth cannot be dropped

and truth is the search of all
god is not the search of all

almost half the humanity are no more believers
soviet russia, china and other countries
have dropped the very idea of god
and the people who are believers
are only so-called believers
they don't believe either, they are pretenders
but nobody can drop the search for truth
it is intrinsic in our very being

truth comes almost like a spring
into the interior world of your being
suddenly thousands of flowers start blooming
the whole climate changes
it becomes colourful, fragrant, birds start singing
for the first time
you see yourself totally transform~d
no more a dead weight
no more just dragging your life somehow
for the first time dance enters in
for the first time you feel a tremendous rejoicing
uncontainable, overwhelming, overflowing

the search for truth is really
the most basic and fundamental search of humanity
because without it we are deserts
only if truth happens to us
the desert can become green
only if truth happens to us we can know
the inexhaustible treasures
which are hidden within us

and truth is not very difficult to find either
the only question is a right approach

if you think about truth
you have taken a wrong approach
thinking is the wrong approach towards truth
that is the way of philosophy

meditation is the right approach
and meditation is just the opposite of thinking
meditation is anti-philosophy
it simply means
dropping the whole structure of thinking
dropping the whole process of thinking
and just being silent, utterly silent
alert but absolutely silent

as if the whole world has stopped

there is an ancient sufi story
a crazy king became interested in the idea that
if the whole world at a certain time starts shouting
and screaming and doing primal
it will be really a great experience
the whole world, exactly at twelve o'clock
in the middle of the day
for five minutes goes berserk
and they put their whole energy into it
and they cathart -- the whole earth
and of course, he was a great king
and he had the power
everybody thought the whole idea was simply mad
but they had to follow
a day was fixed, the whole world was informed
at twelve o'clock on a certain monday
for five minutes put your total energy into it
don't withhold, let go
shout, scream, do jibberish
whatsoever happens, allow it

and of course those who will not do it
will be sentenced to death

the whole world awaited for the moment
and really something miraculous happened
exactly at twelve o'clock
the whole world fell into deep silence
nobody had ever experienced such silence
the reason was that everybody thought
when the whole world will be shouting
who will be able to find me?
and why should i miss the opportunity
to listen to the whole world going crazy?
so i will just wait and enjoy the whole thing
why should i participate?
if i participate i may not be able to enjoy it
i may not be able to experience what is happening
and this was the logic of everybody

for five minutes
there was such a thick, dense silence
that it is said, the crazy king became enlightened
he was not waiting for it, it was such a shock
but the shock stopped his mind

the story does not say
what happened to many other people
i think many others

must have become enlightened too

because with such silence
one starts experiencing the truth

but there is no need
for the whole world to become silent
if only the world of your mind becomes silent
that's enough

so any day, twelve o'clock, for five minutes
just stop the world within and see what happens

once you start having a few glimpses of silence
truth starts penetrating
the deeper the silence
the deeper the thrust of the truth
and when absolute silence happens
absolute truth is yours
and that is the moment when the spring bursts forth

truth brings many things in its wake
it brings many gifts -- virtue is one of those gifts

the truth of one's own being experienced
changes your whole life pattern
absolutely, irrevocably
for example, if you were jealous before
you cannot be jealous afterwards
if you were egoistic before
you cannot be egoistic afterwards
if you were dishonest
you cannot be dishonest afterwards
if you were unkind
you cannot be unkind afterwards
because the experience of truth is such
that one cannot in any possible way go against it

it is just like when there is light in the room
you don't try to go through the wall
you go through the door

yes, when there is darkness you grope
and sometimes you try to get through the wall
you stumble -- that is because there is darkness
bring the light in and then there is no problem at all
you know where the door is
you don't even have to think about the door

you simply know it, where it is
and virtue is a door and sin is a wall
but i don't say to my people
to cultivate virtue and renounce sin
that is not possible
that is saying to a man who lives in a dark cave
to renounce stumbling and vow to god
that you will always enter from the door
that is asking too much
in darkness you have to be more lenient
but bring the light in
and then there is no need to say anything

so i don't give to you any discipline
i only want one thing to happen to you
that is the experience of your own being
i call it the truth

become silent, know your own truth
and that will be decisive, that will be liberating

we are born with the kingdom of truth
we bring from the beyond the whole kingdom
but of course in a potential form, just as a seed
hence it cannot be taken for granted
one has to help the seed to fall in the soil
one has to water
one has to do a thousand and one things
so that the seed can relax, can dissolve
and the hidden secret can become an actuality

truth is our potential but it has to be made actual
it is a possibility hence it is not beyond our grasp
but one has to look for it a little bit
dig for it a little bit -- it is always found
whosoever has looked for it has found it
without any exception
but that little effort is very essential
looking for it

meditation is nothing but creating a right situation
right perspective, a clarity of the eyes
so that you can look within yourself
where the seed is hidden

silence gives you the opportunity
to become unoccupied with the world
and the moment
you are no more occupied with the world
your whole attention starts moving inwards

your whole awareness
starts converging towards your centre

and it is at that centre
that the ultimate truth is experienced
the ultimate music is heard
the ultimate ecstasy is felt

man can either be rich in possessions
he can conquer the whole world
he can accumulate all the wealth of the world
but that is not really going to change
his inner poverty -- on the contrary
he will feel himself poorer than before
in contrast to all that he has accumulated
he will be able to see that deep inside
the wound is still there, far more clear

i am not against the things of the world
i am not against the riches of the world
but one thing has to be remembered
that there are greater riches than that
and a greater kingdom
is waiting inside you to be conquered
so don't waste all your energy in the outside world
save the major portion of your energy and life
for inner enquiry
then you become a king of religion
what jesus calls the kingdom of god
and it is everybody's birthright
we just have to claim it

truth is not a philosophical concept
it is the experience of your eternal life
it is the experience of the consciousness
you are built of
and that consciousness is not confined
between birth and death
it was there before birth
and it will be there after death
thousands of births and deaths
have happened on the way
but your pilgrimage continues
the pilgrimage is endless, beginningless

the moment one experiences one's deathlessness
then only one knows what life is
because life basically is deathlessness
once death
is found to be irrelevant to your inner being
then there is no fear, no anxiety

and that absence of fear and anxiety
creates the opportunity for bliss to descend in you

the fearful person cannot be blissful
the fear is such a disturbance
and anxiety creates so much stress and tension
that it is impossible for bliss to enter in you
bliss can enter only
when your inner being is absolutely empty
of fear and anxiety, tension and stress
and as far as i have observed

working with thousands of people
these are the barriers
and they are all related to death
basically all fear is fear of death
directly, indirectly, but if you go on searching
you will find it is always death
that is creating fear, anxiety, stress, tension

to know one's being as eternal is to know the truth
and that very truth becomes a blessing
then life is lived on a totally different plane
with more playfulness, with more sense of humor
then life becomes simply a relaxed phenomenon
utterly relaxed
just as flowers are relaxed
and the birds are relaxed
and the rivers are relaxed
and the mountains are relaxed
man can have far more and far deeper relaxation
than anybody else in the whole of existence
because man certainly is
the pinnacle of consciousness
it is sad to look at humanity
they could have been the most blessed beings
but they seem to be the most miserable

truth is the experience
of a meditative consciousness

one cannot think about it
one cannot argue about it
one cannot be scientific about it
one can only be meditative about it
and meditation means a simple thing
a state of no-mind, a state of utter silence

the Sound
of one hand

Clapping

so silent, so absolutely silent
that there is no duality left, all is one
all has become one, the dual has come together
the day and night are together
life and death are together
love and hate are together
that communion of the opposites
that meeting of the polarities
that mingling and merging of all contradictions

the moment all contradictions are complementaries
you have come home
that is the state of meditation
and in that state
all that is our deepest longing of the heart
is fulfilled -- so totally fulfilled
that not even a trace of desire remains in one

the old religions say become desireless
then you can attain to god
now that is absurd to say to people
become desireless, then you can attain to god
so apparently stupid, ridiculous
because the people who want to attain to god
are desirous people -- it is a desire to attain to god
in fact the greatest desire
and the condition is
be desireless so that you can attain to god
now one who is desireless

why he should be interested in god at all?
i am not

even if god knocks on my door
i am not going to see him
and jesus says knock and the doors shall be opened
i cannot say even that to god
knock and i shall open my doors
why should i knock, open my doors
it is none of your business to knock on my doors
i don't knock on your doors
you don't knock on my doors -- it is an agreement

the man who is really desireless
why should he bother about god?
and if he is desiring god then how can he fulfil
the basic condition of being desireless?
so i don't say that

my approach is diametrically opposite
i say be meditative, enjoy being silent
rejoice in being silent and in that very silence
bliss will happen, truth will happen
freedom will happen
and once bliss, truth and freedom
and love have happened
there will be nothing left to desire

meditation brings naturally the state of
desirelessness

The Sound of One Hand Clapping

Chapter #13
Chapter title: None

13 March 1981 pm in Chuang Tzu Auditorium

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ShortTitle:	CLAPP13
Audio:	No
Video:	No

love and life are synonymous
in language they may have different meanings
but in existence
they are precisely the same phenomenon
no difference, no gap exists between the two

the really alive person is pure love
and if love is missing then life
is nothing but a vegetation
one can go on vegetating
without love life has not happened at all

one was born, one existed, one died
but life never happened

life happens only the moment love starts flowing
and the greater the love, the deeper life becomes

a sannyasin has to remember

not to put any limitations on his love
love should not become object-focussed
the moment you become object-focussed
you are getting trapped
for example, if you love one person
that means that the remaining whole existence
has been rejected
you have excluded it out of your love affair
your love has become very narrow
and a narrow love becomes an imprisonment
love should never become like a tunnel
it should remain open from all sides
one should love as many people
as many aspects of life
as many dimensions as possible
one should go on exploring

when love excludes nothing
then it reaches to its ultimate peak
that is the moment when one experiences life
that is the moment when life
becomes not just an ordinary existence
it takes a new flavour, it becomes godliness

love is not a duty
the moment you make a duty out of it
you have destroyed it
if there is a should in it, it is a corpse
you can carry it, you can decorate it
but there is no heartbeat in it
and that's how humanity has been conditioned
for thousands of years
love has been killed in such a subtle way
not directly but very indirectly
and the methodology used to kill, to murder love is
make love a duty
love your mother, it is your duty
love your father, it is your duty
love your wife, it is your duty
love your children, it is your duty
even love your neighbours, it is your duty
love your enemies

love is a spontaneous flowering of being
it cannot be reduced to a commandment
one cannot be ordered to love because then
whatsoever you do is only pretension
then you are going through empty gestures

remember it -- that i don't teach you any duty at all
duty is a four-letter-dirty-word

love for no reason at all
love for the sheer joy of loving

love because only by loving will you be able
to know what it is all about
this whole existence this life
this miraculous universe that surrounds you
love is the bridge between you and the whole
hence it has to be just a song of the heart
just as in the morning the sun is rising
and birds start singing, for no reason at all
the sheer joy of the sun rising
the night is finished
the sheer joy of seeing the sky again
and the vastness and the freedom of it
the sheer joy of seeing flowers again opening up
and all the colours and all the fragrance
and the bird cannot contain himself
he starts overflowing, he starts singing
that song is exactly what happens
when you drop the idea of duty
responsibility, virtue, morality
and you start enjoying whatsoever is available
in that very enjoyment something is triggered in you
the heart starts dancing, singing
and those moments of heartfelt joy
are the real moments, the only real moments
and once you have tasted them
there is no need to have any other kind of moments
then twenty-four hours a day the song can continue
underneath, just below your consciousness
it can become a constant presence
deep inside your being

to me
when love becomes your constant innermost core
god has happened
that's the only way god happens
there is no other way

love has a way of its own
it becomes victorious but in a very strange way
without conquering, without fighting
in fact without even desiring to be victorious
victory comes as a gift
as a reward from the beyond

love is ready to be defeated
love enjoys to be defeated
love is ready to surrender

love is never willing to fight
but this is one of the miracles of life
that love surrenders but in that very surrender
becomes victorious
without any desire, without any motive
victory comes on its own accord

the people who try to be victorious
are never victorious
they can force others into submission, into slavery
but they cannot win their hearts -- that's impossible
the body can be made a slave

it can be chained, imprisoned, killed, destroyed
but you cannot imprison the heart
and the heart is the real core of the person

love without any effort to conquer
reaches to the very core of the person
it is the only victory there is
all alexander the greats are failures
utter failures
only lovers have known the taste of victory
and it depends on us
if we want to remain beggars
go on struggling, fighting
if one wants to be the emperor
then surrender to existence, relax with existence
be in a state of loving let-go and suddenly
all is yours, the whole kingdom of god is yours

love can reach to its ultimate peak
only when it becomes friendliness

these are the three possibilities for love
one is lust -- that is biological
nothing wrong about it
but it is the lowest form of energy
all the animals have it
nothing special about it if man has it
lust joins humanity with the animal kingdom

it is a reproductive force
it is nature's way to continue the species
to remain confined to lust
is to miss the real point
one should go a little higher, then there is love

love is not biological, it is psychological

it is a higher dimension
it is not reproductive, it is creative

the moment two persons are in deep love
all their creativity explodes
they may start things they had never done before
they may start painting, they may start music
they may start dancing
things they had never dreamt of
suddenly start arising in their being
love brings a new climate
and new flowers start growing
but very few people attain to love
ninety-nine point nine per cent of people
remain confined to the animal world, lust

love is freedom from being an animal
it is the birth of the human being
there is still a higher peak than love because love
although it is far more beautiful than lust
tremendously pregnant with creativity
has still some hangover of lust remaining with it
it has come out of lust

something of lust follows it like a shadow
it becomes a shadow but it is there
and it goes on affecting
that's why love is possessive, jealous, envious
these are ugly traits, they are hangovers of the past
they destroy the beauty of love
and as love starts settling
these things start raising their heads

so love is beautiful only when the honeymoon is on
and it is not long; it comes and goes so quickly
that when it goes then only you know it was there
and then there is something which is not love
the shadow starts possessing you

one can rise a little more
when love becomes just friendliness
i am not even calling it friendship
because that may give you the idea of relationship
i call it friendliness
when love becomes just a friendliness
no possessiveness, no jealousy
no desire to dominate
when love starts giving freedom to the other
total freedom, unconditional freedom
then it becomes friendliness
and that is the highest

human consciousness can reach
very few people have known friendliness
their names can be counted on the fingers

it is a sad thing that such a vast humanity
goes on missing their own intrinsic potential

my sannyasins have to transform lust into love,
love into friendliness
the moment you have reached
to the state of friendliness
you have arrived home

seriousness is like a desert
the desert has to be transformed into a garden

you need a green revolution
love can do that miracle
only love can do that miracle
love is the only beautiful experience
which is non-serious -- it is playful
hence all the religions have been denying love
for the simple reason that with love
cannot be serious and seriousness has become
the very characteristic of the saint
he has to be without juice
just like a dehydrated fruit
the more dehydrated, the more he looks like a saint
whenever you want to see a saint
you can just see a dehydrated prune
and that will give you the idea
of all the saints of all the religions
all the juice has gone out

love is juice
we in the east have defined god
as god has been defined nowhere else
i have never come across a better definition
and i don think there exists any
the upanishads say raso vai saha -- god is juice
this ii a very strange definition
sometimes i wonder
i may have written that upanishad
maybe in a past life
otherwise who would do it?
i cannot find anybody else doing it

love is non-serious, it is alive, it is playful
love makes life fun, a celebration
and my whole effort here is to create

for the first time in the whole history of humanity
a new kind of religious person
for whom laughter
is far more valuable than prayer
tor whom playfulness
is far more spiritual than seriousness
who should be closer to a poet
than to a philosopher
closer to music than to mathematics
closer to sensitivity rather than being dull
closed, walled from all sides, afraid of life
escapist, renouncing life -- no
that is not going to be my sannyasins' way

instead of renouncing life
my sannyasins have to rejoice in life
and the way to rejoice is to love

so drop all your seriousness
and it is only a question of seeing
that seriousness is a barrier
it makes you closed and hard
it does not allow you to be vulnerable and receptive
and one has to be so vulnerable
so available to existence
that the wind, the rain, the sun
they can all reach to your very heart

love makes one utterly contented
because love is always an experience in the present
you don't love tomorrow
love has nothing to do with
yesterdays and tomorrows
love knows only one time: now
and only one place: here
that's why mind feels it very difficult
to be in love
because mind is always concerned
with the future or with the past
those are the two constant references for the mind
it moves between past and future
it is a constant shuttling between past and future
it never stops in the middle
and love is exactly in the middle
love is without any nostalgia for the past
and without any desire in the future
hence the contentment

these are the two discontents people live in
either they think of the past
all those trains that they have missed
now nothing can be done about it

it is simply utter stupidity
now there is no point in just going on
reading the timetable of the trains
about the trains that you have missed in the past
it cannot be changed, you cannot undo it
but mind is stupid, mind as such is stupid

i have never seen an intelligent mind
the heart is intelligent
and mind is always mediocre
or one starts planning for the future
and life is passing by every moment
hence mind has a condemnation for love
it thinks it is something crazy

all the languages of the world
have this expression falling in love
strange -- why do all the languages call it
falling in love -- why not rising in love?
it is mind's condemnation, mind is saying
you have fallen, you have gone cuckoo
you have lost your sanity
it is a way of condemning

mind lives in discontentment and condemns love
which is absolute contentment
mind always asks for more
that's how it creates discontentment

love is always thankful
for whatsoever is happening
love always feels that
i am getting more than i am worthy of
that i am getting from existence
things which i don't deserve at all
i have not earned them, they are coming as gifts
the moment you start seeing all the gifts

that existence goes on showering on you
how can one remain discontented?
and out of a contented heart thankfulness arises
that thankfulness is the very core of religion
of real religion
not of christianity, hinduism, mohammedanism
but of religiousness as such

if one can feel grateful to existence
then there is no need to believe
in any theology, any doctrine, any dogma

that thankfulness is enough

deep in the himalayas, from virgin peaks
where snow has never melted, the ganges starts
the point where ganges starts is called gangotri
it is a very small place
just a small face of a cow
somebody has sculpted a rock into the face of a cow
and from that face of the cow
the great river ganges starts
it starts as a small stream and then goes on
becoming bigger and bigger and bigger
finally it becomes the very ocean itself

that's also the way of love
it starts in a very small way
but one should not stop there

one should go on flowing, moving
love should never become static
it should remain dynamic
the moment it becomes static it starts stinking
the moment it becomes static it loses
the freshness of a river, the aliveness of a river
it becomes just a muddy pool
people call it marriage
it was just a muddy pool and such a small pool
and they go on round and round chasing each other
and creating more mud
and throwing mud at each other

love should be a river, always moving
from the known into the unknown
and from the unknown towards the unknowable
the beginning has to be small
but the end has to be the infinite, the oceanic

if one can remain aware of it
then love is all that there is to spirituality
except love, whatsoever goes on
in the name of spirituality is all bullshit
esoteric bullshit, occult bullshit

remember it -- because it is very easy
to fall into that bullshit
it has great attraction
it has great systems of thought and strange ideas
and all inventions of crafty people

life is very simple -- so is love
and if you can remember these three l's
like three r's: life, love, light
nothing else is needed to be remembered
live totally, live lovingly
and live not in a state of unconsciousness
live consciously -- that is living with light
just these three words are enough
and one need not bother about anything else

knowledge is of the mind, wisdom is of the heart
the way of knowledge is logic
the way of wisdom is love

initiation into sannyas simply means
getting out of your logical structure of the mind
and entering your own ignored world of love
the schools, colleges, universities
they exist precisely for one purpose
that is to force every child
towards the logical structure
they force every child to ignore the love energy
and once you get imprisoned
in the logical structure of the mind
you become almost like a machine, a biocomputer
and that's what the society needs the church needs,
the state needs: biocomputers
they don't need human beings
they are afraid of real, authentic individuals

because those individuals will be rebellious
they cannot be manipulated, dominated
they cannot be enslaved

our whole so-called civilisation
eastern, western -- both -- are just strategies
of destroying freedom, destroying the individual
destroying his love and forcing him
to be just an efficient machine
because doctors are needed, professors are needed
mechanics are needed scientists are needed
the society has no use for the lover
the state does not need any lover
the church has no utility for love
and up to now we have lived
in a very utilitarian way
and love is non-purposive, non-utilitarian
but it is love that brings insight
into the mystery of life
it is not a commodity

it cannot be part of the marketplace
but without it you can never be ecstatic
without it you can never be in tune with existence
it is fundamentally the need of the individual
not of the collective, the mob, the crowd, the society

so a shift is needed, one has to change the gears
from the head to the heart
and the moment your energy starts moving
into the heart

you will have such an experience of freedom
such a tremendous experience of expansiveness
that you will not be able to believe
that this was possible to me
it looks impossible
when it happens for the first time, unbelievable
because we have been told by these fools
for centuries
that it happens only to a christ
because he is the only begotten son of god
not to everybody
or it happens to gautam the buddha
because he is a reincarnation of god
not to everybody else

this is absolutely wrong
it is everybody's birthright
it can happen to everybody
just a simple shift, a change of the gestalt
from the head to the heart, from logic to love
and you become entitled
to all the miracles of existence

love can either be very noisy
as ordinarily it is
or it can be utterly silent
when love is noisy it creates more anxiety
more anguish than you had ever suffered before

one woman was saying to her lover
now that we are going to be married
you should be happy -- i will be there always
to share all your suffering, problems, anxiety
but the man said i don't have
any problems, anxieties, and suffering
the woman said i am not talking about now
i am talking about after marriage

the bachelors think the married people

are living a really happy life
if somebody thinks that married people
are living a happy life that simply shows
that he is a bachelor, nothing else
it is really a mystery why people get married
and there are a few people
who even get married twice
that is a bigger mistake
that is impossible to conceive
once one can understand, but twice
if one is a little intelligent
he will not commit the mistake even once
this is happening because love
the ordinary love -- is more like a fever
it is more like an infection, a contagious disease
in fact, vd, to be exact

unless love becomes meditative it remains a disease
only meditation takes the fever out of it
and makes it a cool phenomenon

not cold but cool
ordinarily it is hot, a very hot affair
but anything that is very hot
is bound to become cold sooner or later
even with central heating it is going to become cold
that's the nature of things
but there is a point between hot and cold
exactly in the middle
which is the point of coolness
meditation creates that coolness
and when meditation
has created a coolness inside you
and love starts coming through that coolness
it has a totally different flavour
a different perfume, a different quality
it is very liberating

but silence should be the source of love
not the noisy mind but a silent centre of your being
love should come from the innermost shrine
cool, silent, meditative, aware, alert, watchful
then love can give you
the most beautiful experiences of life
it can give you the master key that opens
all the locks of all the mysteries of existence
but silence is a must
without silence love simply drives people insane
and silence is very easy

love is a togetherness

silence simply means
entering into your aloneness
before you enter into somebody's being
into somebody's life
you have to be acquainted with your own aloneness
you have to be rooted in your aloneness
you have to know exactly what your aloneness is
only then can love blossom out of it

it is just like friedrich nietzsche says
if a tree wants to rise upwards
to touch the stars in the sky
then its roots have to go downwards
to the very rock-bottom of existence
unless the roots go deeper
the tree cannot go higher
the tree and the roots have to balance each other
in the same proportion they have to grow
one in depth, one in height

love is like a tree trying to reach to the stars
the longing for the stars
and meditation is growing roots inwards
deeper, to the very rock-bottom of your being
when the roots reach to your ultimate silence
the space where one hears

the Sound
of one hand
Clapping

then your tree can blossom into the sky
can have a dialogue with the stars

love has failed in the world
because meditation was not the source of it
love can succeed and love has to succeed
otherwise humanity is doomed

only with a meditative background

so my whole teaching here is to do two things
one, to help you to become meditative
to reach your absolute intimate and private being
and the second part is, to grow into love
when meditation blossoms into love
a man is no more a man
he has transcended humanity

you can only call him a god
a buddha, a jesus, a krishna

The Sound of One Hand Clapping

Chapter #14
Chapter title: None

14 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103145
ShortTitle:	CLAPP14
Audio:	No
Video:	No

mind is a coward, mind is basically fear-oriented
it is always suspicious
always doubting, always on guard
mind creates a situation in which you feel
a stranger to existence
because of all those suspicions
that mistrust disconnects one from all that is
and then there arises a vicious circle
the more you feel lonely, an outsider
the more afraid you become

because the vast universe seems to be inimical
this is mind's projection
and if the whole existence is inimical to you
naturally, you become more afraid
the more afraid you become
the more the universe seems to be inimical
that's how mind goes on shrinking into itself
closing its doors, windows. out of fear
it becomes a windowless, encapsulated existence
and out of that arises all suffering
misery, greed, anger

mind is the creator of the hell around

the heart is always brave
because the heart cannot doubt
just as the mind cannot trust
the heart simply trusts -- it is its nature

but the religions have been creating
a very difficult situation for man
they tell to you believe
but that belief is going to be of the mind
and any belief of the mind
is carrying within it all its doubts
because that is not the nature of the mind
the christian, the hindu, the mohammedan
they are all believers
but belief is part of the mind
hence it can never be true

it is always superficial, not even skin-deep
scratch it a little bit
and you will find all the doubts hiding behind it

i don't say to my sannyasins believe
that's what has been driving
the whole of humanity crazy
i say to my sannyasins
move your energy from the mind to the heart
and then there is trust -- it is not belief

belief is a suppression of doubt
and trust is absence of doubt
that is a totally different phenomenon
of tremendous beauty and of immense innocence

and the way to move from the mind to the heart
is becoming silent, more and more silent
mind is noisy, heart is silent
so one has to renounce the noise
and slowly slowly, imbibe the spirit of silence
a moment comes when you can hear

the Sound
of one hand
Clapping

and that is the moment of ultimate transformation
then you are really born for the first time
then one is not a christian or a hindu

or a mohammedan or a jew
one is simply religious

because of that trust, that silence

a quality, a totally new quality arises in your being
that quality i call religiousness

aloneness and silence
are two aspects of one experience
two sides of the same coin
if one wants to experience silence
one has to go into one's total aloneness
it is there

we are born alone, we die alone
between these two realities we create
a thousand and one illusions of being together
all kinds of relationships
friends and enemies, loves and hates
nations, races, religions
we create all kinds of hallucinations
just to avoid one fact
that we are alone
but whatsoever we do, the truth cannot be changed
it is so, and rather than trying to escape from it
the best way is to rejoice in it

rejoicing in your own aloneness
is what meditation is all about
the meditator is one who dives deep
into one's aloneness
knowing that we are born alone
we will be dying alone
and deep down we are living alone
so why not experience what this aloneness is
it is our very nature, our very being

because of this aloneness
two possibilities open up
one, to escape from it
then whatsoever you do in the name of love is false
because you don't love the person
you are simply trying to find an excuse
in the other person to escape from yourself

and the other is also doing the same
it is a very negative kind of love
the other is trying to escape
from his or her aloneness
and you are just an excuse

the person who chooses the first alternative
of escaping from one's reality becomes pseudo

in all his love, in all his relationships

the second alternative is to experience
your aloneness, your silence
that absolutely virgin spot inside your being
where nobody can enter, nobody can trespass
that is your true world
knowing it, experiencing it, one is surprised
that there was no need to escape from it
it is one of the most ecstatic experiences
even love is secondary

the person who has known his aloneness also loves
but his love has a tremendous beauty
t is positive: he is not escaping from himself
he is rooted in himself, centred in himself
and because of that rootedness and centering
he is so full of joy that he wants to share it
his love is a sharing, it is not an escape
his love is a gift
the other is not being used as a means
the other is dignified by his love

ordinarily love reduces people into slaves
into bondage, into possessiveness, into jealousy
into all kinds of ugly things
real love is a by-product of the experience
of silence and aloneness

i teach meditation
and i teach love through meditation
when love is grounded in meditation
then it is alive
then it is exactly synonymous with god
then it brings freedom
and it brings great blessings and benedictions
very few people have known really what love is
because very few people have entered
into their own innermost, silent, alone space

a sannyasin has to do only one thing
he has to rejoice in his aloneness
then love comes just like a shadow
of its own accord

one can cultivate a certain kind of silence
by chanting mantra
by other auto-hypnotic methods
by focussing on something constantly
one can create a kind of silence

but that is pseudo

it is really a state of dullness, not silence
it is a state closer to sleep
not closer to awakening
methods like transcendental meditation
are nothing but non-medicinal tranquillisers
if you repeat a certain mantra continuously
the very repetition is so boring
that the mind becomes tired, exhausted
in that tiredness and exhaustion certainly it stops
but that is not true silence, it is very cheap
it is only a trick and anybody can manage it
in the name of religion, spirituality
it is selling simple auto-hypnosis

i am not in favour of such a silence
the real silence happens
when you start watching the noise of your mind

there is a constant traffic in the mind
thoughts, memories, imagination
thousands of desires
it is always a crowd moving in all directions
if you can stand by the side of the road
and just watch, without any evaluation, judgment
without condemning something
or appreciating something
just sitting on the bank of the river
watching the flow of the river
unconcerned, detached, just being a pure witness
then the miracle happens

as your witnessing deepens
the traffic on the road of the mind
starts dispersing, in the same proportion
when the witness is zero per cent
the traffic is one hundred per cent -- it is rush hour
when the witness is fifty per cent
the traffic is fifty per cent
when the witness is ninety-nine per cent
the traffic is only one per cent
and when the witness is one hundred per cent
totally there, with absolute awareness
the traffic disappears

and to see the empty mind is true silence
then silence explodes
from the innermost core of your being
then it is like a lotus flower opening its petals

that silence is liberating

i teach only that kind of silence

silence is not a dead thing
the so-called religious people
the saints and the spiritual leaders of mankind
if you look at them you will get the idea
that silence seems to be something dead
because they are not really silent

they are boiling within, they have repressed
their thoughts, desires, everything
they are sitting on top of a volcano

when your mind is just repressed
you get something dead
then it is a silence of a graveyard
but that is not worth achieving
in fact the noise of the mind is far better
at least it is alive
compared to a dead silence the noise of the mind
is far more valuable, because it is alive
i am always in favour of life

for example, i would like an alive insane man
more than a dead corpse
it may be the corpse of a saint
but the insane man is at least alive
and life has possibilities
the insane can become sane
but that corpse of the saint cannot come back to life

silence has to be alive, vibrating
pulsating, dancing, singing
it has to be the experience of inner music
then one has to move in a totally different way
repression is not the way to attain
to true silence, alive silence
a silence full of music and song and dance
understanding is the way

never repress anger: understand it
never repress greed: understand it
repression should not be a word
in the vocabulary of a sannyasin
understanding should be substituted
because through understanding one transcends
the moment you have understood your anger

you are no more angry
the energy of the anger is released
from its old pattern through understanding
and that same energy becomes compassion
the moment you have understood
the noise of the mind
the same energy becomes
the music of your inner being

man has not to deny anything in him
because all that is there is immensely pregnant
we have to find out -- with love, with insight
what is hidden there
then even things like jealousy, the ego
possessiveness, the desire to dominate, ambition
all are transformed
you need not cut anything from your life
we have to absorb all the energies
then only can one have the inner orchestra
because these are the people
greed, anger, ego
which will play on different instruments
of your being

these are the musicians -- if you start killing them
distorting them, throwing them out
you will be left only with instruments
and no musicians
that's what happens to your so-called saints
they are sitting there
with all kinds of instruments, surrounded
but there is nobody to play
all the energy has oozed out of them
they themselves have thrown it out
it is sheer foolishness

energy is neither bad nor good
it all depends on how you use it

so let understanding be the only law
the only discipline
and one can come to a very alive silence
a silence which is also a celebration

it is our noise that is keeping us asleep
the noise of the head functions like a lullaby
and it keeps you asleep
even while you think you are awake
you are not truly awake because just below
the thin layer of your so-called wakeful state
there is a deep layer of constant noise that goes on

day in, day out -- it is a constant lullaby

it allows you only a little bit of awareness
just a little bit that is necessary for day-to-day work
going to the once, coming back to the home
eating your food, going to your bed
just a very small quantity of awareness
is needed for all these things
in fact people go on doing all these things
almost mechanically

if you eat your food every day at twelve o'clock
and somebody has played a trick on you
it is not twelve o'clock, it is only ten
and somebody has fixed your clock on twelve
looking at the clock you will suddenly feel hunger
which is absolutely false, mechanical
it is not there, it is your imagination
it is just a projection, just an idea, a dream
and while you are eating
you simply go on stuffing yourself
not knowing what you are doing
the mind may be somewhere else -- in timbuctoo
in constantinople, in istanbul -- anywhere
any stupid place but not on the dining table
where you are sitting

the mind is a great tourist
it is always somewhere else
and you are doing, eating or taking a bath
just like a machine, just like a robot
it has become a habit, so slowly slowly

even a little bit of awareness is not there
one simply goes on doing mechanical gestures

when you say to somebody hi, how are you
you don't mean anything
in fact you were not even thinking to say it
when you say it you are surprised
why are you saying it
it is just there like a gramophone record
it works autonomously
the moment you see some face
which seems to be familiar
it looks as if you have seen him somewhere
the gramophone record simply starts turning on
this constant noise inside
is the barrier to awakening

silence does just the opposite
it helps you to be awake
hence initiation into sannyas is really
initiation into silence

sannyas is another name for silence

become more and more silent
allow more and more silent spaces to yourself
and as you will become silent you will see
a new kind of awakening happening to you
a new awareness arising in you

new insight into things, new understandings
which will transform all your activities

when a person attains to total silence
he becomes a flame of awareness
he becomes a buddha, the awakened one
that's the ultimate goal

i don't believe in religions
my emphasis is on religiousness

religions are bound to divide humanity
that's what they have done in the past
the whole of humanity is divided into camps
inimical to each other, and the things
they have been fighting about with each other
are so stupid and ridiculous
one religion says there are seven heavens
another says there are only three
and that's enough for a crusade
it has to be proved in a war who is right
great theologians of the middle ages were engaged
in a great debate that continued for centuries
the debate was
how many angels can dance
the point of a needle
now these are the people who have been
dominating humanity guiding humanity
towards truth

these fools, utterly insane, are the leaders
the great moral teachers

if you look into religious doctrines, dogmas

you will be surprised -- the whole thing
seems to be so pointless, utterly meaningless
but so much energy has been wasted
and the whole of humanity
has been turned into small fragments
hence i am not interested in any dogma
any creed, any doctrine, any theology
i don't teach you principles
i simply want you to imbibe
the spirit of religiousness
and that is possible only through silence
not through argumentation
not by reading the scriptures
not by cramming scriptures like parrots
because that will only increase your inner noise
it is already too much

silence can be attained only if we understand
that language is needed for outside communication
it is not needed for your inner exploration at all
because there you are alone
there is nobody to talk to

language is a social phenomenon
needed of course when you go to the marketplace
and if you want to purchase bananas
language is needed
if you just stand silently there
they will think you are a banana
in the marketplace, in the outside world
when you are communicating with people
about things, objects, it's perfectly adequate, valid
but when you turn in
all use of language is finished
there comes a full point
there is no need to carry the language in
and with the language dropped the mind is dropped
because mind is only the mechanism
for language, for thoughts
mind is basically an instrument for dialogue
but when you are moving in
there is no question of dialogue
because there are not two
who are going to discuss, argue, communicate
you are one
hence silence is the only way to discover oneself
and the moment you have discovered yourself
you will have a quality, a very subtle quality
like a fragrance surrounding a rose
that quality i call religiousness
it is deep love for all
it is unconditional love for the whole existence

silence has many aspects to it

it is multi-dimensional
on the bush of silence
thousands of flowers blossom
of different colours, of different fragrances
and the brightest of them all
is an inner glow, inner light

the last words of buddha to his disciples were
be a light unto yourself
he was dying so nobody could ask him
how? how should one be a light unto oneself?
and it is not appropriate at all to ask him
when he is leaving the world
and he has given his last message
it condenses his whole life's teachings

but when he died great quarrel, argumentation
discussion arose amongst the disciples
what does he mean by be a light unto yourself
and of course he was no more there
immediately thirty-two sects arose
thirty-two interpretations of this simple sentence
be a light unto yourself

the only person who was not involved at all
in this argumentation was manjushri
one of his great disciples
he was sitting under his tree
many came and asked
manjushri, you are one of the oldest disciples
what do you think about the last statement
we are very much agitated -- what does it mean
and it is really significant
because it is his last statement
it is his whole condensed philosophy of life

manjushri did not say a single word
again and again they asked and he remained silent
finally he said you cannot understand
because i am answering you -- this is the only way
to be a light unto yourself
if you become silent
and all these fools who are arguing
they will argue for centuries
they will never know the light
that is within themselves

be silent, be still -- and the light is there
just because of the cloud of your noise
you cannot see it
as the dust cloud settles
suddenly the flame is seen
and to see one's own inner light
is to see the eternal, the ultimate, the deathless

The Sound of One Hand Clapping

Chapter #15
Chapter title: None

15 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103155
ShortTitle:	CLAPP15
Audio:	No
Video:	No

man lives in a state of turmoil
for the simple reason
that he is divided into many fragments
and all those fragments are fighting to dominate
man has not got one self, he has got many selves
the idea of one mind is very false
man is poly-psychic: he is many minds
he is a crowd and of course
the crowd cannot be peaceful
there is continuous competition

each fragment trying to come up on the top
there is great politics in everybody's inner world

unless this whole politics ceases
there is no possibility of peace
at the most people can manage
just a facade of peace, just on the surface
but deep down they are boiling
deep down there is always war
sometimes hot, sometimes cold, but no peace
in fact the only way to be peaceful is
to help all these fragments melt into oneness
unless that integration happens
one can befool others that one is living in peace

but one cannot befool existence
and one cannot befool oneself either
one knows all the time
that one is sitting on a volcano
which can erupt any moment
one can go mad, one can murder
one can commit suicide -- everything is possible
and just a moment before the man was so sane
so gentlemanly, so virtuous, so religious
and within a moment he can start falling apart
he was somehow holding himself together
but there cannot be joy
in somehow holding oneself together

joy comes only with a centering
when all your parts melt, merge and become one

that moment is the moment of divine peace
it is possible through meditation
because meditation takes you out of your fragments
meditation is a simple process of watching
all that goes on in your mind
just keeping a little distance, just being a witness
and that witnessing brings the greatest miracle
suddenly you start feeling yourself separate
from all the fighting fragments
and that is the beginning of integration
you have found a centre which is not in conflict
you have found a cool space, a spot within you
which remains unaffected, detached

once this cool spot is found
all fighting starts disappearing
it is as if the master has come
and the servants immediately surrender
or, think of a small children's class
the teacher is not there and there is great noise
and fighting is going on and children
are throwing things at each other --
which is natural for children
the moment the teacher enters
suddenly a silence descends, a peace
all fighting has disappeared
the same happens when you have found
a cool spot within you

i call my sannyasins swamis

the word swami means the master
swa means the centre of your being

and swami means one who has found it

finding one's centre
is the beginning of a divine dimension --
then all is peace, then flowers of peace
go on blossoming; endlessly

ordinarily man is almost asleep
only a very small thin layer of consciousness
is there, otherwise his whole being
is in darkness and unconsciousness

this depth of unconsciousness and unawareness
has to be transformed
unless your whole being becomes conscious
you cannot experience the meaning of life
and without experiencing the meaning of your life
you will not know whether god exists or not

god is nothing but the experience
of meaning in existence
god is not a person but an existential experience
that life is significant, that it is not accidental
that there is a hidden, deep meaning in it
but the only way to find it
is to dive within your own being

the vigilant spirit has to be grown
supported, nourished
a sannyasin has to become a gardener
because ordinarily
one need not have much awareness
this small awareness that is naturally given to us
is enough for the day-to-day life
earning your livelihood, managing your family
etcetera -- it is enough for that
but life is a vast phenomenon
it is not just earning your livelihood
you can manage a good standard of living
but the standard of living is not going to help you
to live truly, authentically
the standard of living is not really the measurement
of how alive you are
one becomes alive only as one becomes aware
but we have enough awareness
it is just like a seed -- all that is needed
is a little gardening, a little effort
so the seed can dissolve into the soil
and can start growing into a tree

we have the seed -- initiation into sannyas means
a commitment, a decision that
i am going to transform this seed, this potential
into a realisation
once this decision settles and sinks in your being
it is not difficult to grow into awareness

one has to work in three dimensions
the first dimension is the body: one has to be
more alert of what one is doing with the body --
walking, eating, lying down on the bed, relaxing
all the actions of the body have to be watched
they should not be done robotlike, mechanically

the second dimension is the mind: one has to
watch thoughts, desires, memories
just watching what is going on inside
what moves in the mind

and the third dimension is the heart
the emotions, the moods, the feelings --
one has to watch them

if one continues watching these three
dimensions...
this is the true trinity of life
not god the father and christ the son
and the holy ghost -- this is the true trinity
the physiological, the psychological
and the emotional
if we can be aware of these three
then exactly at the centre of these three dimensions
the fourth happens
in the east we have simply called it the fourth
turiya
we have given it a number not a name

the fourth is awareness
and it brings you to the door of the divine
this is one of my emphases
i want to emphasise
that there is no god as a person in existence
the very idea of god as a person
is a hangover from the past
It IS me language of the child
god the father -- it shows more about the people
who were thinking of god as father
than about the existence of god himself
those were the childhood days of humanity
and of course a child cannot think of more

than a big father who is protecting
who will always be there to look after us
we can pray to him, we can depend on him
it shows the fear of the child
the insecurity of the child
the helplessness of the child
it shows nothing about god

but the very idea of god as a person
has proved very dangerous
because it is very easy to argue against it
it is easy to argue against it
because the whole idea is false
it can be destroyed through simple logic
so the religious people are the cause
of creating atheism in the world
i don't think that atheism

would ever have been possible if the idea
of god as a person was not accepted
the moment you drop the idea of god as a person
then even friedrich nietzsche cannot say god is dead
he can say god is dead
because the presupposition
is there that god is a person

to me god is a presence not a person
it is an experience -- it is not something outside you
you cannot pray to god, there is no one to pray to
and it is time that man
should become a little more mature
kneeling down, raising your hands and head
towards the sky is simply silly
in fact the best way to find godliness is
close your eyes and look within
not towards the sky
there are other people who are meant to do that
the astronomers, the astrologers, the physicists
let them look at the stars, that is their work

the religious person s basic standpoint
is that of turning in
looking at the sky is not going to help
look within, search within the moment you come closer
to your own centre of consciousness
you will be surprised: a tremendous presence
a presence of an eternal light

a presence of eternal ecstasy
to me that is godliness

once you have discovered it in your own being
you know that it is in every being --
not only human beings
but animals, birds, trees, mountains
everything is full of godliness
because in fact the whole existence
is made of the stuff called godliness
there is no matter and no consciousness
it is all one energy
different concentrations of the same energy
different manifestations of the same energy
but first one has to find it within oneself
then it is found everywhere

and the moment you see that you are living
in the ocean of godliness
you have come home
now there is nothing else to search for
nothing else to ask for...
a tremendous contentment, an ultimate fulfilment

the most divine experience in life
is the experience of absolute silence
as if the whole world has stopped --
and it can be experienced

we have a space within ourselves
if we stand in that space
the whole world simply disappears
and a profound silence surrounds you
a virgin silence
in that silence only one hears the celestial music

the Sound
of one hand
Clapping

in that silence only
life becomes a song, a celebration
once experienced it is never lost

and it is one of the most ridiculous things
about human beings
that they are carrying it within themselves
and are not aware of it at all
the inexhaustible treasure is there
just waiting for you
but we are keeping our back towards it
we are running everywhere, in every direction

we are trying to reach to the everest
trying to reach to the moon, to mars
just the whole stupidity of human mind
it is ready to go anywhere
except to one's own centre
sannyas means getting out of this stupidity

the first responsibility of any intelligent person
is to know oneself
because by knowing it all is known
by knowing it life is transformed
from misery to bliss, from darkness to light
from death into immortality

love can exist in three dimensions
it can be either animal or human or divine

the animal love is part of our biology
it is just sex
the human love has to be achieved

it is not already there; it has to be created
the biology is a given factor
but the psychology is our creativity

the ingredients are there
the canvas is there, the colour tubes are there
the brush is there but the painting is not there
and it will depend on you what kind of painting
is going to happen
you can make a painting
which is nothing but a nightmare
a picasso painting
or you can make something
which has tremendous beauty
not like a nightmare but like a sweet dream
the same colours, the same canvas, the same hands
but one has to be more sensitive
more aesthetically aware
to create something of real beauty

so love depends on you
sex is independent of you
it is part of your biology, it is nature s way
to reproduce itself -- it has nothing to do with you
it is almost a mechanical phenomenon
chemical, physiological, hormonal
but it has nothing to do with your consciousness

love is a creativity
and very few people create it

they remain confined to the animal cage
they are not even aware
that something higher is possible
of course it is the same energy
that is involved in sex which becomes love
but you have to create the situation
in which the energy can start moving
into new directions
which are not provided by biology

and beyond human love is divine love
which is the ultimate in creation
human love is far superior to animal love
but something of the animal
remains like a hangover
it has grown out of the biological
but it carries something of the biology in it
it is not absolutely free from sex
sex is now secondary but it is there

in divine love sex is totally transformed
it evaporates, the animal evaporates
not only the animal but the human also evaporates
divine love is the sheer joy of sharing
your being, your creativity, your song
whatsoever you can share
and it is a sharing with the whole existence
human love is person-to-person
animal love is impersonal

psychologists and biologists feel
that human love became possible
because it is only human beings
who make love facing each other
because they face each other
they look into each other's eyes
and in those moments of love
certain kind of relationship
grows between persons
animals don't make love facing each other
hence they don't know the other at all
the other simply remains anonymous
there is no relationship
that grows out of their love making

animal love is impersonal, below the personal
human love is personal, person-to-person

divine love is again impersonal
but beyond the personal, not below the personal
it is the love of the person
for the impersonal existence, for the whole
the love of the wave for the ocean
and of course, the bigger, the vaster your love is
vaster ecstasies become possible through it

animal love doesn't seem to be ecstatic
if you have seen two animals making love
you can watch it -- on their faces there is no ecstasy
instead there is a kind of agony
because they are being forced
by some natural energy
of which they are just prisoners
as if they have to do it
they go on their way
the moment they are finished
you can watch their faces
there is no ecstasy, no gratitude, no thankfulness
not even a smile
many human beings also do that
that means they are still behaving like animals

but human love has a certain joy in it
a certain ecstasy in it
but only to a certain extent
and because it is limited to a person
sooner or later one gets bored
sooner or later it becomes a duty to be fulfilled
all joy disappears from it, it becomes routine

divine love is for the whole
and the whole is immense, infinite
hence one is never bored
it has no boundaries
one is never tired

a man like buddha, jesus or zarathustra
live twenty-four hours a day in an orgasmic state
that orgasmic state is almost like breathing
or the heartbeat
that's the ultimate goal of sannyas

to be in love with the whole
to me it is real prayer
and all that goes on in the name of prayer
in the churches and the temples and mosques
is just false, pseudo

the only way to experience the truth of existence
is to drop the ego

it is the ego that keeps us separate
it is the ego that functions as a barrier, a wall
the moment you drop the ego -- and we can drop it
because it is not something that is part of our being
it is something that we have accumulated
around our being, it is our possession
we can renounce it
it is not clinging to us, we are clinging to it
any moment we stop clinging it falls
the moment ego disappears
you become just a shadow of god
then you are just a nobody
then you are no more
a nothingness
and nothingness has tremendous purity

the moment one is nobody
one has reached to the ultimate depth of being
because that depth is anonymous
it has no name, no form
there is no sense of i in it

it is simply amness, pure existence
then one functions as a shadow of god
then one becomes just a hollow bamboo
if god wants to sing a song
the hollow bamboo functions as a flute
if god does not want to sing a song
the hollow bamboo rests in silence
song or silence but it is of god
and by god i mean the whole, the total, the cosmos

a sannyasin has to learn only one thing
how not to be, how to disappear as an ego
and remember, it is not a loss
it is the ultimate gain
by losing the ego you lose nothing
and you gain all

life is full of miracles
every moment
on every step you encounter miracles
but we are blind, we have lost the sense of wonder
we have forgotten the art of feeling awe
and that is the greatest religious quality
the sense of feeling wonder

there are people who will go on their whole life
and will never look at the beautiful sky
or at the trees or at a sunset
these people are blind

there are people who will never listen
to the sound of running water
or the wind passing through the pines
or just the wind
playing in the fall with dry leaves
and the great music that it creates

there are people who never look at the flowers
never look at each other's eyes
at each other's faces

there are people whose hands are dead
they cannot feel when they touch a tree
they cannot feel the juice that is running in it
the life that is flowing through it
these are the really crippled people, really blind, deaf
they are somehow living at the minimum

a sannyasin has to live at the maximum
he has to live at one hundred degrees
intensely, passionately
each moment involved -- so utterly
that nothing is left behind
as if this moment is going to be the last
and who knows? -- it may be the last
one day one moment is going to be the last

live each moment as if this is the last moment
put all at stake, risk all
and you will be immensely surprised
that life becomes a tremendous miracle
everything starts vibrating with life
everything becomes a message
every flower becomes a bible or a koran or a gita
and every star becomes a proof
enough proof that life is not just material
every experience of beauty proves
that life is more than matter
every time you say aha! you are saying a prayer

my message is simple: live life as a miracle
because it is a miracle
experience it as magical -- it is magical
there cannot be a more beautiful life

and a more beautiful existence

religions in the past have taken life very seriously

because of this attitude towards life
they prevented millions of people
from being religious
not only that -- they created a situation in which
only the pathological, the ill, the sick
will be attracted towards religion
the intelligent, the healthy, the young
those who are full of life
will be repulsed by religion

seriousness is a kind of disease
playfulness should be the foundation
of a true religion
so i teach be playful:
the more playful you are
the closer you are to existence
the more serious you are
the more egoist you become
and the more serious you are the more closed
then you are not open to the wind
to the sun, to the rain
you are not open to anything
you are just closed within your so-called stupid
theology, certain dogma, doctrine, certain cult
you are no more vulnerable

one has to be vulnerable
keep all the windows open
allow existence to penetrate you
and don't take things seriously

existence is not serious
otherwise there would not be flowers
existence is not serious
otherwise there would not be the song of the birds
existence is very very playful
joyous youthful alive
and to be in tune with it you have to be the same
so become a song, become a celebration
don't miss any opportunity to celebrate
in fact don't bother whether it is the right moment
to celebrate or not because that is seriousness
use it as celebration
don't wait till the right occasion comes
then you will miss
use any occasion, any excuse is a good excuse

if you are celebrating

when i was a child
my father made a beautiful house
but he was a very simple man
so the contractors --
and you know indian contractors
they deceived him and he never even conceived
that they can deceive; they were also his friends
the house was ready
we were just going to move within eight days
he had gone out for some business
and the house collapsed
so i sent him a telegram
386 come back immediately, the house has collapsed

but he didn't come, he didn't reply either
he came when he was expected to come
and the first thing he said to me was
there was no need to waste money on the telegram
the house had already collapsed
you should have celebrated
i said for what?
he said because if we had moved in
and then the house had collapsed
we all would have been killed
this is enough excuse for celebration
he gave a feast for the whole town
nobody could believe, he is mad
but i could see his point, he was right

never miss an opportunity for celebrating
for feasting, for singing, for dancing
and then don't bother about religions
you are religious

The Sound of One Hand Clapping

Chapter #16
Chapter title: None

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love needs great courage
for the simple reason that
the basic requirement of love
is to drop the ego
and man is very afraid of dropping the ego
it seems almost like committing suicide
it only seems so because we don't know
anything other than the ego
ego has become our only identity
and to drop it certainly means

you are dropping your individuality
it is not true
in fact just the opposite is the truth
unless you drop the ego
you cannot know your real individuality
the ego is a pretender
something false, pseudo, invented
the moment it is dropped
only then you can see the real
otherwise the unreal hides the real
the unreal hides the real like clouds hiding the sun

love requires a dropping of the ego
hence love can become the door to the divine
you may start loving a person
but you will end up loving the impersonal
the person becomes just like a window
open towards the infinite sky
but one has to be absolutely clear
that the ego will have to be sacrificed

people hanker for love
but at the same time they cling to their ego
hence love never becomes a reality
they come and go without tasting the nectar of love
and unless you experience love
you have not experienced life at all
you miss the point

love is sacred

in fact the only thing that can give you
the feeling of the sacred is love
love exists on the earth but is not part of the earth
it is a ray from the beyond
so those who can catch hold of the ray

they can go on moving in the direction
from which the ray is coming
and ultimately can find the source of all love
the religions have called that source god
it is better to call it godliness
so the idea of the person is dropped
and only the idea of energy remains

love is sacred, divine, godly
and also, love is a noble giver
one can give but if there is an expectation
of something to gain out of it
then it is not noble, then it is just pure business
it has no nobility about it
one can give with certain conditions
then it loses all nobility
love is a noble giver
because it gives for the sheer joy of giving
there is no desire for any return --
not that rewards don't come
they come -- they come thousandfold
but that is another matter
that is not your expectation

you were not desiring it, you were not demanding it
you had no idea of any return
in fact the lover is surprised when the gifts come
what he had given was nothing
and what comes is almost infinite, immeasurable

love is sacred, it is really sacred
because it is the art of noble giving

give for the sheer joy of giving
share for sharing's sake, for no other reason
and you will be rewarded immeasurably
you will come to the inexhaustible source
just by giving you will become every time
more and more rich -- that's the economics of love
a totally different economics
just the opposite of the ordinary economics
if you give you will become poor
in the ordinary economical world
if you go on giving soon you will be a beggar
but in the inner world the laws are just the reverse
give and you become richer
the more you give, the more you have
the less you give, the less you have
if you don't give you are poor, you are a beggar
one has to learn it but the only way to learn
is to give and see what happens
to share and see what happens

there is no other way to learn except experiencing it

life has only one centre which is eternal
otherwise everything goes on moving and changing
life is like a wheel
but the wheel moves on something unmoving
that unmoving centre of the wheel is love
everything changes
only love remains always the same
love is the only phenomenon
that remains unaffected by time
that is beyond time
those who have known love
they have known that time is not all
that there is something more than time
the eternity

time moves from past to future
present in fact does not exist in time
ordinarily we think these are the three tenses of time
past, present, future
but in fact time consists only of past and future
you can never get hold of the present
the moment you get hold of it it is already past
or if you try to get hold of it
before it becomes past
then it is in the future
you cannot get hold of it in the present

and love is in the present, love is always now
it abides here and now
it has no past, no future, no birth, no death

it simply is, it is pure isness
and the whole existence
is made of the stuff called love
the deeper you go into it the more you are surprised
that existence is not made of matter
matter is only illusory
illusory in the sense that it appears there
but if you go deeper into it it disappears

physicists say it is energy, not matter
that is their way of saying it
but the mystics say it is love, not matter
in fact both have come very close
the physicists and the mystics
because love is pure energy
of course the mystics way of saying it
is far better, far more poetic
than the physicists' way of saying it

energy is a non-poetic expression, neutral
love is a poetic expression
it brings the energy closer to you
it becomes your very heart
the moment you say it is love
it becomes something of immense value

to know the mystery of existence
one has to know the mystery of love
to know the ultimate, the eternal
one has to dive deep into love

my sannyasins are not in search of god or truth
their whole search is to know love in its totality
because knowing love in its totality is knowing all
it is knowing truth, it is knowing god
it is knowing freedom
it is knowing all that is worth knowing

one has to surrender to love with totality
not holding anything back

if you are holding something back
you will not be able to experience love
one has to be a gambler, not calculating
but ready to risk all, on one stake
everything that one has and in that very moment
is the transformation

there is a a great misunderstanding
it has existed in the whole past of humanity
and because of that misunderstanding
lovers have been quarrelling
fighting with each other
they think they have to surrender to each other
that is nonsense
they both have to surrender to love
surrender has to be there, but it is not to each other
that creates the conflict; then each tries
the other should surrender to me
and of course, the same is the desire of the other
and then there is conflict, then there is quarrel
now psychologists say lovers are intimate enemies
and they are right -- it should not be so
because enemies are after all enemies
intimate or not intimate
in fact intimate enemies are more dangerous
because they are so close
and if lovers are also intimate enemies
then there are only two categories in the world
the unintimate enemies

and the intimate enemies

friendship disappears completely
then there is no third category
and the reason is a fallacy

once it is understood that both
have to surrender to love, not to each other
things become very easy

then there is no question of possessing each other
no question of domination
both are possessed by love
love which is a totally different phenomenon
from their egos, their personalities
they melt into love not into each other
of course indirectly they melt into each other also
because they are melting into the same love
but that is indirect, that happens automatically

love is the first experience
of melting, merging, of losing one's boundaries
hence it is the first spiritual experience
and one should not stop at that
one should go on and on
finding more, deeper surrenders
and one day one has to be ready
to surrender all to the whole
that is the ultimate goal of human consciousness

the moment one surrenders oneself to the whole
one becomes holy

to me there is no other kind of holiness
that is the only possibility
of becoming a seer, a sage, a saint
all other saints are just hocus-pocus
deep down in their minds there are motives, desires
maybe of the other world, of heaven, of paradise
of being with god and all that kind of nonsense

the real seeker simply surrenders to the universe
dissolves himself into the whole, disappears
and in that very disappearance
one finds the ultimate core of one's being
the deathless, the immortal, the eternal

let love be your meditation

let love be your only law
i have only one commandment
because to me the whole religiousness
is contained in this single word
love
all the bibles, all the gitas, all the korans
if in any scripture there is something valuable
then it is bound to be some aspect of love
love has many aspects
it is a multi-dimensional phenomenon
the way to find it is meditation

meditation simply means becoming utterly silent
so that your mind is no more an interference
mind is full of desires, motives, goals, purposes

and love cannot be found by the mind
because love has no motive, no purpose
love has nothing to achieve, nothing to gain
it is not a means to some end
it is an end unto itself
hence mind is incapable of even comprehending
what love is
mind has to be put aside

that putting aside of the mind
is what meditation is all about
when the mind is put aside
you are in a state of meditation
no-mind is meditation
and in that state, love blossoms
suddenly you explode into love
your whole life becomes an overflowing love
but without silence it is not possible

one has to attain to such a deep silence that
not even a slight tremor of the mind remains in it
not even a small ripple of thought, desire
motive, greed, anger, no past, no future
when mind has completely ceased
then one hears the music of silence
the song of silence

the Sound
of one hand
Capping

and that is the moment when love explodes
then your whole life becomes nothing but love

only the loving heart knows what peace is
the unloving heart knows only war
sometimes hot, sometimes cold
but it is war all the same
the unloving heart means a heart full of hatred
and people are living in that ugly space
of course they find beautiful rationalisations
for their head trip

in fact they even pretend to love just to hate
for example they will love christianity
just to hate islam
they will love islam just to hate hinduism
they will love hinduism just to hate buddhism
they will love buddhism just to hate communism
and so on, so forth

if you look deep inside their being
their love is nothing but an excuse to hate
they will love their country to hate all other countries
they will love their race, their colour
to hate all other races and all other colours
but their basic motive is hatred
hence in the name of religion
so much bloodshed has happened
even christians who believe in jesus
whose whole teaching is rooted in love
they have killed thousands of people
they have burned people alive
in the name of jesus, in the name of love
it is a very insane humanity
we talk about love just to hide our hatred
we smile just to hide our anger
a sannyasin has to be absolutely clear about it
one has to be absolutely naked before oneself
no more rationalisation
because that is the only way
to be finished with hatred
if you can see it is hatred
that very seeing is enough
then you cannot live it, then you have to drop it
but if you think it is love
then on the package it is love
wrapped in beautiful packets
but inside it is nothing but hatred
so you can go on carrying those packets
thinking that it is love

a sannyasin has to expose himself totally
before himself he has to be clear
what exactly is in his heart

the moment you see hatred
that is the death of hatred
because nobody can allow it
nobody is so stupid to allow it

if one knows, if one knows exactly the ugliness of it
and it is ugly, hence i say
the very seeing of it becomes its dropping
and the moment hatred is no more there
love blossoms and with love comes peace
peace with the whole existence, a deep harmony
then there is no enemy

jesus says love thy enemies -- i don't agree
because even to think of them as enemies
is not right
once you think of them as enemies
and then you try to love them
you are getting into a contradiction
you can at the most pretend
because deep down you know they are enemies
and through your pretension
that you are loving your enemies
you can get into an ego trip
that you are a holy person, holier-than-thou
look, i love even my enemies
not only that, even my neighbours
i love my neighbours

to me the man of love knows no enemy
hence he loves all
not that he loves his enemies
he simply cannot see
that there is anybody who is his enemy

jesus on the cross says
father, forgive these people
because they know not what they are doing
it looks like a good gesture but in fact
he is condemning them, he is saying
they are fools, they don't know what they are doing
they are doing wrong -- that much is certain
otherwise why forgive them?
the very idea forgive them
shows that jesus knows they are doing wrong
but according to his whole teaching
love thy enemies as thyself
he is acting his whole philosophy
at the last moment also he says forgive

i will not agree to it

because you have already condemned them

they are doing their thing
and you are doing your thing
what is there to be forgiven?
neither they need to be forgiven
nor you need to be forgiven
you enjoyed doing your thing
they are enjoying doing their thing
if i am crucified i will know
that this is what i have been doing
i was driving those people to crucify me
so what is there to ask god to forgive them for?
why this holier-than-thou attitude?
this is a great insult to the people

i will simply thank them
you have done the thing
that i was hoping you would do
so goodbye, see you again
and again i will do the same
and i hope that you will also do the same
what else is there to say?

love cannot even utter these words, forgive them
love simply loves and knows peace
peace with the whole existence

love can either be hot or cold or cool
the cool love is a rare phenomenon
the other two are well known
the hot love is nothing but pure sexuality
and the cold love is nothing but
what happens between a wife and a husband --
it is a pretension, it is hypocrisy
it is a mannerism, etiquette
love is dead when it is cold
it is the coldness of a corpse
you still call the corpse by the same name
as when the person was alive
hence it is called cold love but love is no more there
it is just a corpse
and you have to perfume it
so it does not start stinking

that's what husbands and wives continuously do
perfuming, managing somehow the pretension
knowing perfectly well that all has disappeared
but not courageous enough to say so
there are so many involvements, investments
children, business, money

and a thousand and one things
respectability, society
and one has to think of all these things
then it is cold love
both are known, both are known
because each hot love ends in cold love
because how long can you keep anything hot?
sooner or later it starts getting cold
the honeymoon is enough
the moment the honeymoon is over the heat is gone
now it is a cold thing
you can carry it your whole life

cool love is a very rare phenomenon -- it happens
only when there is deep meditation behind it
meditation makes everything cool
and the miracle of coolness is
it is neither hot nor cold
it is not a passion, lust, hence it is not hot
and because it is never hot it never becomes cold
it simply remains exactly in the middle
but to attain to cool love
one needs the basis of a deep, meditative silence

i am teaching my people to give roots to their love
into the soil of meditation
then you will have cool flowers
and those cool flowers are eternal
they never die
because they are no more part of time

to know the dimension of cool love
is to have found the real home
the real shelter, the real security

love never grows old
if it grows old it is not love
it is something else pretending to be love
love always remains young
it is never childish either
if it is childish it is something else
it is not love
so remember, neither childish nor senile
it is always young
youthfulness is its very flavour
and it is always new, each moment
it has the miracle of renewing itself
rejuvenating itself
the body becomes old
but the heart remains always young

but people are not aware of their hearts
they are not aware of anything in them
which remains always fresh
it has to be searched for
one will have to dig into one's being
because there is much rubbish accumulated
the parents, the teachers, the priests
the politicians -- all kinds of stupid people
go on stuffing every child with nonsense
and by the time the child is capable
of going into himself
a great mountain of junk prevents him
that junk has to be emptied out

that's exactly the whole work of a sannyasin
to get rid of the junk
that others have stuffed you with
to clear yourself completely
to clean yourself completely
so that you can find your real being
that you have brought with yourself

the moment you find your real being
you have found also love, also truth, also freedom
and that experience remains fresh
and to live in that freshness is bliss, is benediction
one can live in it, one can die in it
it continues even after death
one can enjoy life, one can enjoy death
because now one is identified neither with life
nor with death
one knows something in oneself
which is beyond all duality
that is your freshness, your freedom

love can be either addressed to someone
or it can be unaddressed
not to somebody in particular
when love is addressed to somebody
it is narrow, tunnel-like
and a tunnel can become an imprisonment
love addressed to somebody means you have
focussed
your love energy on a single point
and you have excluded the whole universe out of it
just think that if love can give you so much joy
in such a narrow, one-pointed way
how much bliss is possible
if love can be unaddressed
not pointing in any direction
but radiating into all directions

that is the meaning of anuragini
love radiating into all directions
not love to somebody in particular
but just a quality inside you
the quality of being love itself, the quality of loving
so if you touch a rock there is love
you see a flower and there is love
even when you are sitting all alone
love is radiating
just as a lamp is burning in a room, all alone
but still, the light is radiating
this is the ultimate goal of love

and the moment one can allow oneself
so much love-full-ness
one knows the greatest ecstasy possible
there is nothing beyond it
there is nothing more to life
being love means
the mystery of existence has been contacted

you have become part of the miraculous
the mysterious, the unknowable
and to become part of it is the ecstasy
without it one lives in misery
in a dark night of the soul

love brings light, love brings life
and not ordinary live
but eternal life, abundant life

The Sound of One Hand Clapping

Chapter #17
Chapter title: None

17 March 1981 pm in Chuang Tzu Auditorium

Archive code: 8103175
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one thing very significant to be remembered is

that contentment does not mean satisfaction
satisfaction is pseudo contentment
deep down there is discontentment
satisfaction is only a cover-up, it is a mind trick
otherwise life would become impossible

if the wound of discontentment
is continuously there
one cannot live

so humanity has created a cover-up for it
that is satisfaction
it is a very thin layer hence scratch a little bit
and the discontent starts oozing out like pus

contentment is a totally different phenomenon
it is the healing of the wound
contentment comes
through understanding the nature of desire
the nature of desire is unfulfillable
there is no way to fulfil it
whatsoever you do, the distance between you
and your desire will remain the same
the desire is just like the horizon
it looks just a few miles ahead
one feels that one can reach it, it is not so far away
but as you move towards it, it goes on moving away
the distance remains constantly the same
because the horizon in fact does not exist
there is no place where the earth and the sky meet
it is an optical illusion -- so is desire

if you desire something and you feel
the moment you attain it there will be joy
you can go on hoping till you attain it
the moment you attain it you will see
there is no joy in it
the desire and the hope has moved again
farther away
the same illusion, the same hope

and one goes on living one's whole life
running after shadows

to understand the nature of desire
that it is basically unfulfillable
is the foundation of contentment
the moment you see that the desire is unfulfillable
desiring as such disappears
and when there is no desire in the heart

then one is contented
and certainly contentment is the greatest song
there cannot be any song superior to contentment
of course it is not a song
which can be expressed through words
it is a song that is only felt
it is just like the heartbeat: one feels it
it is so deep that it is beyond words, immeasurable
but it certainly is a song, it has its own music
but totally different from all the music
that you have heard before
we have a special word for it in the east
we call it anahat nad

the Sound
of one hand
Clapping

you cannot make a sound by one hand clapping
but that's actually what it is
because there is no other, only you are there

when all the desires have disappeared
all others have also disappeared
the others were nothing but your objects of desire
when the desire is no more the others are no more
the moment desire disappears
the whole world disappears
then there is absolute silence, absolute aloneness
but it Is not loneliness -- you are with yourself
you are not lonely
in fact for the first time you enjoy your very being
it is silence but not the silence of a cemetery
it is very alive, it is full of joy
it is the silence of the opening of a flower
there is fragrance in it, life in it, colour in it
it is a dance, it is a celebration

the only glory possible in life
is that of absolute contentment
to desire is to remain a beggar
even though one may be an emperor
but because he desires he remains a beggar

there is a famous story of a sufi mystic, farid
the great moghul emperor, akbar
used to come to visit him
he lived in a small village near delhi
the people of the village once asked farid
the emperor comes to see you

and we don't even have
a small school for our children in the village
you can just mention it and we can have the school
do us a favour, you can tell the emperor
it is impossible that he will not fulfil what you ask for

farid said i will do it but because i have to ask
then i will have to go to the emperor
he went to see the emperor
one day in the early morning
he was immediately received, welcomed, taken in
the emperor was praying, his morning prayer
mohammedans pray five times a day
he was doing his first prayer, farid stood behind
listened to what the emperor was praying
when he had finished the prayer
the emperor raised his hands towards the sky
and asked god, give me more power
more wealth, greater kingdom
listening to this farid laughed, turned back
at his laughter, his turning back, the emperor looked
he rushed over, fell at his feet and said
why have you come?
and why you are going back and why did you laugh?
farid said, i used to think that you are an emperor
but you are not, you are still a beggar
and i am going back because i had come
to ask for a school for my village children
but to ask from a beggar does not look right
so cannot ask

because to make a school in the village
you will become a little bit poorer
you are already poor
and moreover if i have to ask
then why should i ask you
i can ask god himself
why have a mediator between?

desire makes everybody a beggar
hence there can be no glory
when one is full of desires
the moment desires are dropped
and the contentment settles
in the innermost core of your being
there is immense glory
it is the release of the hidden splendour

the experience of contentment
is the only real spiritual experience

a contented heart
is the right climate for meditation to grow
hence meditation cannot be a desire
you cannot desire it
when all the desires are dropped
only then meditation can start growing in you
meditation is not a means to any end it is the end
itself, the end unto itself

hence the people who try to meditate
for some purpose
are missing the whole point of it

meditation is non-purposive
even to desire god will hinder your meditation
hence the religions
that have really developed meditation
have dropped the idea of god
jainism and buddhism, two religions
which have developed the art of meditation
to its ultimate peak
both have dropped the idea of god
not that god does not exist
but they have dropped the idea
for the simple reason that
if god is talked about then naturally one will desire
to attain to god's experience

buddha dropped all ideas
about heaven, paradise, moksha
for the simple reason that if these ideas are there
then you are giving objects for people's desire
and meditation cannot grow
in the climate of desiring
its basic requirement is
that there should be no desire in you
the moment there is no desire
mind can be easily put aside
because mind is a mechanism

to fulfil your desires
when you don!t want to go anywhere
you can put your car aside, there is no point
you can give it to a friend, you can dispose of it
its whole function is if you want to go somewhere
mind's function is to help you fulfil your desires

mind is a mechanism, a device
so that you can attain
whatsoever you dream, desire, expect, hope

and meditation is a state of no-mind
you can put the mind aside only
when there is nothing to be desired
when you don't want to go anywhere
when you are utterly happy, now, here
this very moment
then meditation grows spontaneously, effortlessly
then your silence goes on deepening
and as your silence deepens
you become more and more existential
less and less an individual, separate from existence
more and more universal, one with the existence
and that oneness is really
what religions have called god
it is a name for an experience

god is not a person
but the ultimate experience of oneness
with the whole

knowledge is not wisdom
knowledge is acquired
so that you can fulfil your desires
lord acton is right when he says
knowledge is power

certainly knowledge gives you power
power to attain your ambitions
power to achieve your desires
power to be somebody important
but knowledge is all borrowed
from the schools to the universities
what goes on happening in the name of education
is nothing but stuffing people's minds
with borrowed knowledge
the whole educational system exists
as an agent of the past
in the service of the vested interests
so that you can become useful
so that you can be productive
so that you can be reduced into a commodity
society uses knowledge to be powerful over you
you use knowledge to be powerful over others

wisdom is a totally different dimension
it has nothing to do with power
it has nothing to do with achieving any ambition
wisdom happens only when one has dropped
the whole stupidity of ambitiousness
it is stupidity

because even if you become alexander the great
so what? -- he died in utter frustration
he conquered almost the whole world
at least the world that was known in his days
and he was only thirty-three when he died
he did a tremendous job of conquering the world
he spent his whole energy, his whole life
in conquering the world

and at the age of thirty-three he died
the day he died he wanted to live one day more
just one day more to see his mother
because that was the distance he had to travel
twenty-four hours were needed for him
to reach back to his capital
he was going back from india
and he had promised his mother
that when he had conquered the world
he would come and offer the whole world to her
only twenty-four hours he wanted
he asked his physicians
they said we cannot do anything
you cannot live more than a few minutes
he said i am ready to give everything
you can take half of my kingdom
they said even if you give your whole kingdom
we cannot save you -- it is impossible

at that moment
he understood the futility of his whole effort

with his whole kingdom
he could not even buy twenty-four hours
he had wasted thirty-three years
for conquering something
which was not even capable of
purchasing twenty-four hours
thirty-three years wasted, his life spent
in attaining something
which is absolutely meaningless
he died in utter frustration
all ambitious people die in frustration
they live in frustration, they die in frustration

contentment is simply the understanding
that the ambitious attitude towards life is
unintelligent
and the moment you see the unintelligence of it
desires simply evaporate from your life
then you don't want to be somebody

then you are perfectly happy in being nobody
and in that state wisdom blossoms

wisdom does not come from the outside
it is the explosion of your inner consciousness
it is not knowledge, it is an insight
into the innermost mysteries of existence
and that insight makes you immensely ecstatic
because that insight gives you
an authentic glimpse of your own immortality
you have been here before birth
and you will be here after death
birth and death are small episodes
in the eternity of life
and to know life eternal
is to know god, another name for god

it is possible to be contented right now
it need not wait for tomorrow
desire has to wait for tomorrow
because it will take time to arrange, manage, reach

desire needs future

without future desire has no way to exist
in fact it is desire that creates future
otherwise there is no future
time consists only of now -- the past is no more
the future is not yet -- they are both non-existential
only the now is existential
then what is past?
past is only memory
and what is future~
future is only desire
they are dimensions of your mind
not dimensions of time
past is the dust that the mind has gathered
and future is the hopes, the desires, the ambitions
that the mind wants to reach some goals

contentment is possible
in fact, is only possible right now
you cannot postpone it
if you postpone it you have turned it into a desire
if somebody says i would like to be contented
he is talking nonsense
because he is talking in terms of desire, and desire
is just the polar opposite of contentment

one has simply to see that desire takes you

into the non-existential future
contentment is to live this moment
in its totality, passionately
without diverting your mind

anywhere else from the moment
if one can live each moment with totality, intensity
then contentment follows you like a shadow
it is always with you
and to be contented is the whole of religion
one need not be a christian
nor a hindu or a mohammedan
one needs only to be contented to be religious

only a contented heart can love
that's why you see in the world
everybody wants to love and to be loved
but it does not happen, it cannot happen
because the basic requirement is missing

without a background of deep contentment
one is not capable of sharing love
love is the fragrance of the flower of contentment
and if the flower is not there, you can pretend
at the most you can deceive others and yourself
but it is not going to fulfil
pretensions can't help, one remains frustrated

everybody is trying to give love
but in fact what people give to each other
is only misery, not love
lovers become imprisonments to each other
they don't become freedom

and love makes the other absolutely free
but because love is not there
the pseudo love simply tries to possess the other
and the moment you possess the other
you are insulting the other
because you are trying
to make a property of the other
this is the greatest insult
hence lovers continuously quarrel
for the simple reason
that both are trying to possess each other
both are desiring the other
both are trying to use the other
as a means for their own ends
this is not love
this is something very unloving
it may be even hatred masquerading as love

it is violence -- but the label is beautiful
but labels are labels
when you taste the content then it is poison
so the honeymoon is over
the moment you have gone beyond the label
when you have opened the container
the honeymoon is over and the misery begins

all so-called love creates suffering in the world
for the simple reason
that we have not prepared the ground for it
in my observation
only a contented heart can share love

because he has so much joy to share
he is not a beggar so he is not asking
give me love
he simply gives because he has so much
he is like a raincloud
so full of rainwater he has to shower
he does not make the other
feel obliged to him either
in fact he feels obliged
that the other accepted his gift
he could have rejected

when love comes out of your abundance
not out of an empty heart
which wants somehow to stuff itself with something
when it comes as an overflowing joy
then only it gives freedom
then only it creates a paradise around itself
wherever a man of contentment is, there is paradise

it has been said in the past
that the contented people enter paradise
i say that is not right
the contented people don't enter paradise
the contented people, wherever they are
create paradise
you can throw them in hell
and they will create paradise there

one cannot desire truth, god, liberation, nirvana
if you desire you have not understood at all
desire is the barrier not the bridge
desire is the wall that prevents you
from the ultimate union with existence
the moment you drop desiring
immediately, instantly
a melting, a merging starts happening

it is desire that creates a boundary around you
it makes a fence around you
and keeps you separate

it makes you like an island
and to be separated from existence
is the only misery, the only anguish
because we are waves in the ocean of the infinite
we are not separate
the very idea of being separate is false
but we can live in that false idea
and to live in the false is to suffer
to live in the real is to celebrate

we have to disappear into the ocean
like a dewdrop slipping from the lotus leaf
only a contented heart is capable
of disappearing into the ocean of the whole
but one does not lose anything, one gains
of course one disappears as a dewdrop
but one becomes the ocean
it is not a loss, it is immense gain
of course before you have entered the ocean
there is fear that you will be losing your identity
even the dewdrops must be trembling, afraid
trying to cling to the lotus leaf
and that is the fear of all human beings
we are clinging to our egos
e are clinging to our boundaries
we are clinging even to our chains
because we think they are our identity
our name, our form, they are all invented things
we come in the world without any name
and no form is ours

just watch the whole process
of a child growing in the mother's womb
from the first moment
to the time when the body is taken to the grave
how many forms come and go
no form is yours, millions of forms

the moment your mother became pregnant
if that small, atomic cell is shown to you
or a picture of it is shown to you
you will not believe that this is me
but this was your form one day
in fact it will be so small
you will not be able to see it with your bare eyes
you will need a microscope
you will need something to magnify it
only then will you be able to see it

and you will not recognise your face
there will be no face, no hands, no legs
nothing at all -- this is you? you cannot believe

a woman was showing her small child
the album of their family
and they came across a picture
of a beautiful young man
with long hair, black hair
and the child was interested
and he asked who is this, mum?
and the mother said this is your papa
and the child said this is my papa?

then who is this guy who lives with us?
i was always thinking that he is our papa

forms go on changing continuously
you don't have any form
you don't bring any name with you
to understand it, to see it, to realise it
helps immensely
then it is not very difficult
to allow oneself the quantum leap
from the individual to the whole
to me, to become one with the whole
is the only holiness there is

contentment is a beautiful flower
of immense beauty, of great fragrance
being with a contented man
you can immediately feel
a cool breeze, a fresh breeze
if you have eyes you can even see
if you have ears you can hear

the Sound
of one hand
Clapping

jesus says again and again to his disciples
if you have eyes, see; if you have ears, hear

he is not talking to blind people or deaf people
he is talking to people just like you who have eyes
but their eyes are so clouded they cannot see
their noses are so blocked they cannot smell
their ears at the most can hear but cannot listen

a psychotherapist
was talking to a child whose mother
had brought the child to the psychotherapist
and the mother talked and talked for one hour
the child was sitting there as if utterly deaf
finally the psychotherapist asked the child
do you have any trouble with hearing?
the child said no, i have no trouble with hearing
but i have trouble with listening

and the child
is making an immensely beautiful distinction
between hearing and listening
and the psychotherapist could understand
the mother is talking too much
anybody would have difficulty in listening
hearing is okay, hearing is a physiological thing
just your eardrums have to be right and you will hear
but listening means
not only your ears are functioning
but your ears are also joined with your attention
you are paying attention
you are fully aware of what is happening

when awareness joins with your ears
then listening happens
when awareness joins with your eyes
then seeing happens
when awareness joins with your hands
then touching happens
otherwise one can touch mechanically

contentment is something invisible
the person who has it experiences it
but a few others who are sensitive
they can also feel it
the very presence of it is almost tangible
to the alert, to the attentive
that's how for thousands of years
disciples have been finding the masters
there is no other way, no other criterion
it is not a question of logic
not a question of intellect
it is a question of feeling
when the disciple feels the contentment
when the disciple can smell
the fragrance of contentment
then he knows that he has come home
that this is the place where he belongs
that this is the man to be with
that this is the light

i have been seeking and searching
no visible criterion is possible
it is certainly invisible, a transmission beyond words

but if awareness is there
then it is not something you have to imagine
it is very tangible, you can touch it
you can hold it in your hand
your heart starts beating with a new rhythm
in the east we have called it
one-thousand-petalled lotus -- sahasrar
when one becomes really contented
then in the lake of one's consciousness
a one-thousand-petalled lotus opens up
that is the ultimate peak of life
to die without knowing it is to have lived in vain
and it is, remember, everybody's birthright
just one has to claim it
it is there as a potential, it can be actualised

only a commitment, an involvement, a decisiveness
to make it a realisation is needed
that's what sannyas is all about a commitment
that i am going to work in every possible way
i am going to put my whole energy
into transforming my being into a beautiful flower
and the very decisiveness
and the flower starts opening

the moment your heart is totally involved with it
a miracle happens
something suddenly starts moving within your being
a new energy which has remained dormant for long
becomes dynamic

when one is contented within
one becomes detached
from a thousand and one things
one remains in life, one does not escape from life
but one lives in a totally new way
in the world and yet not of the world
that is detachment
one is in the world but the world is not within oneself
that is detachment

i am against all escapist attitudes
i don't support the idea of people escaping
to the mountains, to the deserts, to the caves
to the monasteries
no, not at all
it is because of this escapist attitude in the past

that humanity has suffered much

religion should be a way of life
not a way of renouncing life
it should be the art of living life
it should not be cowardly
in fact all the religions in the past
have been teaching cowardliness
all their monks and nuns were nothing but hippies
i mean literally
they had shown their hips to the world
they were real hippies, they escaped from the world

my sannyasins have to live in the world

but live in a totally new way
to live in the world
as a lotus flower lives in the lake
the lotus flower is the symbol of sannyas
the lotus flower has a tremendous quality about it
it lives in the water but untouched by the water
it is so velvety that the water cannot touch it
even in the early morning
when dewdrops gather on its leaves and on its petals
it remains dry, it does not become wet
those dewdrops are there but they are not touching
the lotus leaf or the lotus petals
that's how a sannyasin should live
utterly contented, utterly silent
in the world and yet not of the world

The Sound of One Hand Clapping

Chapter #18
Chapter title: None

18 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103185
ShortTitle:	CLAPP18
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Video:	No

the moment one becomes blissful
one becomes simultaneously

a beloved of the whole existence

the miserable remains separate from the whole
misery creates a kind of boundary
it creates a prison
blissfulness is nothing but melting, merging
disappearing in the whole
misery is centered in the ego, bliss is egolessness

and the ego can never be the beloved of existence
because it is a false entity
the existence does not give any recognition
to false entities
hence the egoist suffers, he lives in hell
only egolessness brings paradise to you

to be initiated into sannyas
means basically, essentially
initiation into egolessness
bliss comes naturally
and one becomes the beloved of the whole
without any effort
it is our birthright
but we have to drop the false
to be in tune with the real

the experience of bliss
needs as a basic requirement courageousness
and nothing else

the miserable is always a coward
for the simple reason
that he cannot drop even the false
he clings to the false -- the ego
not only that, he clings even to his misery
he cannot even renounce his misery

remember a basic law: misery does not cling to you
it has no interest in you --
it is your investment in misery
it is your clinging with misery
that keeps you imprisoned, keeps you in hell
courage simply means
dropping all that is ugly, all that is false
and that creates unnecessary suffering
yes, there is some necessary suffering also
but that is a totally different phenomenon
necessary suffering
is that which one has to pass through
if one wants to reach to the heights

then one has to go uphill
that is necessary suffering
but it is worth it, it is a joy, in fact

people are clinging to unnecessary misery
which is absolutely not needed at all
it does not help your growth -- it hinders
but courage is needed to drop it
why is courage needed to drop it?
because we have some investment in it
the miserable person is getting
attention through his misery
sympathy through his misery
compassion through his misery
the more he gets people's sympathy
attention, kindness, compassion
the more he becomes clinging to his misery

he knows it is because of misery
that he is the centre of everybody else's attention
this is fulfilling his ego
but on the other hand it is nursing his misery
it is keeping his wound alive
it does not allow the wound to heal

a simple courage is needed to drop all this
because sympathy is not love
compassion is not love
getting attention for wrong reasons
you cannot really be contented
and what can attention give to you?
it can simply give you a bigger ego
which will be more heavy to carry -- that's all
you will be burdened with it
crushed under its weight

gather courage to drop all this
and the moment you drop it
immediately there is bliss
because bliss is our nature
it has not to be created, it is already there
we just have to remove the hindrances

that's the whole art of sannyas
removing the hindrances
eliminating the obstructions
the moment those rocks are no more there
the river of bliss starts flowing

it starts moving towards the ocean

towards the ultimate bliss of merging with the whole

bliss is always young, always fresh, always green
as far as bliss is concerned it is always spring
the fall never comes, the death never comes
bliss is eternal life
hence the longing of everyone
is to search and seek bliss, to find it

everybody is trying in his own ways to find it
of course, out of a hundred ways
ninety-nine are wrong
hence very few people attain it
but this is the way life functions
this is the way life gives you an opportunity
to be intelligent, to be aware, to experiment
to make mistakes and errors
because that is the only way to learn
you have to knock on ninety-nine doors
before you can find the right door
even those ninety-nine doors are helpful
don't think of them as enemies
because they help you to find the hundredth door
they are all pointing towards the hundredth door

life is a trial and error experiment
that's the only way to grow

to sharpen one's intelligence
if there was only one door
then there would be no difference
between the stupid and the intelligent
both would enter from the same door

the stupid is one who gets stuck in a wrong door
the intelligent also knocks on the wrong door
but never gets stuck there -- he goes on moving
he goes on searching until he finds the right door
it is a beautiful exploration
a tremendously thrilling adventure

enjoy the search, rejoice in the seeking
and the person who can enjoy
the very search, the very pilgrimage
is not far away from the right door
he is bound to find it

pleasure gives you the appearance of bliss
but it is not bliss -- it tricks you, it tickles you

for a moment it befools you, but only for a moment
and again you are back to the same state of despair

happiness also is another hallucination
pleasure is physiological, happiness is psychological
for example, a person taking some drug like lsd
feels a certain happiness but it is not bliss

even a man like aldous huxley was deceived
a very intelligent man but he believed
that he had attained through Lsd
the same experience
as the buddha, as jesus christ, as lao tzu
it is not possible through chemicals
chemicals can only create a dreamworld
and when their effect is lost you are back
on the same earth, in the same state
even in fact far more miserable than before
because now you have seen a dream
beautiful dream
and you will miss it
but this is not new
not only aldous huxley is deceived
it has been one of the most ancient things
from the ancientmost scripture of the world, rigveda
up to now, people have been deceived by drugs

in rigveda it is called soma
but it is exactly something like
marijuana, Lsd, pscilocybin
one can feel a dreamworld,
a beautiful dreamworld but it does not last
and the definition of bliss
is that it begins but it never ends
if it ends then it is either pleasure or happiness
either physiological or psychological
but it has nothing to do with the spiritual
the spiritual is the dimension of eternity

bliss is homeless
hence it is ever green, always young, always fresh
the only way to attain it is meditation
the body cannot give it to you
the mind cannot give it to you
only the state of no-mind
that's what meditation is: a state of no-mind
the moment you enter into the state of no-mind
in that immense silence, that profound virgin silence
you have entered into bliss, into the world of bliss

samo is a word that means balance, stillness, silence

it simply means coming to an inner space within you
where there is no disturbance at all, no distraction
where past is no more hovering over you
where future is no more pulling you
where only the present exists
where only this moment is all
in that silence, in that stillness, one hears

the Sound
of one hand
Clapping

the eternal music of existence
and that's what bliss is
to become part of that eternal silence
which is also an eternal song, but a song of silence

unuttered, unexpressed
a dance at the innermost shrine of your being
with no movement

it is one of the most mysterious experiences
a song without any words
a dance without any movement
a music which cannot be heard
but can only be tasted, experienced

the ordinary science
is concerned with everything except bliss
it is concerned with the whole existence
except the consciousness of the scientist itself
it is a very strange phenomenon that the scientist
is interested in all kinds of things
except in his own consciousness -- who he is
that is not his problem at all, that is not his quest
the knower remains unknown to him
and he goes on accumulating knowledge
about everything else

vigyan means a special science
special in the sense that it is concerned with
the knowing of the knower itself
its only concern is to know the knower
who am i? is its only quest

and the moment you know who you are
simultaneously you know bliss too
because you are made of the stuff called bliss

you consist of only one thing -- that is bliss

gautam the buddha used to say
if you taste sea water from any place
it is always salty
if you taste your consciousness
from any door, from any method, from any path
you will always taste bliss

bliss takes you beyond time
without bliss you remain a slave of time

time is continuously changing
hence to remain in time
means constantly being uprooted
from one place to another place
you cannot grow, it is impossible to grow in time
it is just continuously replanting
there is no opportunity to grow roots
to be centered, to be grounded
time is fleeting so fast
and you have to keep pace with time
you have to go on running
you have to go on being more and more speedy
to keep your pace with time
otherwise you will be left behind

to live in time means
to live a life of continuous change, movement
you cannot find even a moment's rest
even in your sleep you are dreaming
that means even in your sleep you are running

bliss is beyond time, hence instead of a slave
it makes you a god, a god of time
time starts serving you
ordinarily people serve time
and time ultimately takes you to death
it cannot take you anywhere else
the grave is the goal
it makes you run faster and faster and faster
till you fall in your own grave
then only it leaves you
it goes on pushing you towards the grave

in sanskrit we have one word for both
time and death -- kal
for the simple reason that time means death
kalesh means god of time
and the moment you become a master of time

you also become a master of death
then time serves you, death serves you
both become your servants
but the whole secret lies in transcending time
and it is possible, the key is there within us
the key is to get out of the mind

mind is within the grip of time and death
the moment you slip out of the mind
you are outside time and death
and to slip out of the mind
takes you into the world of bliss
then there is only rejoicing and eternal life

bliss is multi-dimensional
it has many aspects to it
one of its aspects is it is a flame, a light
once the flame is lit within you
all darkness disappears
the darkness cannot exist with the flame
and when there is no darkness within you
your whole life is transformed
because your whole life was dominated by darkness
now it is dominated by light

darkness within
whatsoever you do is going to be wrong
even the right, with all good intentions
is going to be wrong -- that is inevitable
and one can experience it
parents want to do everything right for their child
of course they think they love the child
but they only think
deep down they are so full of darkness

love is not possible
and with all the good intentions
they start crippling the child, paralysing, poisoning
with all their superstitions and stupidities
they go on burdening the child
they are trying to make the child live
exactly the same life as they have lived
and they have never tasted bliss
yet they want the child
to be just a carbon copy of themselves
it is absolutely unconscious
with all good intentions
they are creating hell for the child
their parents created hell for them
and now they are doing the same to their children
and the children will go on doing the same
to their children

that's how from generation to generation
man is being poisoned from the very source
the teachers are trying to do something good
but all that they manage to do
is stuff your mind with borrowed knowledge
they themselves are not wise
how can they help you to be wise?
the priests are doing everything good for you
and they are the greatest mischievous people
in the world, not knowing at all
they have destroyed the whole human past
in the name of religion
all kinds of crimes have been committed

murders, people have been burnt alive
and not one or two, millions of people
in the name of god, in the name of christianity
in the name of islam, in the name of hinduism
beautiful names but the reason is simple
unless you have your inner light
whatsoever you do is going to be wrong
hence my emphasis is not to do right
my emphasis is to be right
then whatsoever you do is going to be right
that is secondary
then there is no need to be worried about it
and to be right means to be full of light

bliss is a light, misery is darkness
and that light is not far away
you are not to travel to a star to find it
you have just to go within -- it is just so close to you
just a little turning, a hundred-eighty-degree turning
just changing your focus from the outside
and looking in is enough

once you start looking in
you are bound to find the flame
it is already there -- neglected, ignored
once you pay attention to it, it starts burning bright
your attention becomes its food
its nourishment, its fuel
hence meditation is nothing but the art
of becoming attentive, aware, alert

our whole education is rooted in a false notion
of creating the ego in the child
even the psychologists go on emphasising
that the ego has to be strengthened
these psychologists also don't know
the experience of egolessness
they are as unaware as anybody else

as unenlightened as anybody else
and in their ignorance
they think unless you have a very strong ego
you will not be able to compete in life
and it is a tough competition
you have to be strong to give a good fight
it is a struggle, the survival of the fittest
so you have to be fit to survive

that's what our education is
it is in fact miseducation
because its whole foundation is wrong
it is rooted in the idea of the ego

real education will help you to dissolve the ego
to drop the very idea of conflict
struggle, fight, war
in fact one has to be in a deep communion
with the whole -- relaxed, restful, at home
to me that is religiousness
and the reward is bliss
and there cannot be any greater reward

dissolve the ego, let it evaporate
and only then will you find a tremendous explosion
of such joy
that you could not have even dreamt of it before
when it happens for the first time
it is absolutely unbelievable, it is so vast
it is so infinite that one cannot believe
that one is capable of it
one tries
perhaps i am dreaming, perhaps i am imagining
but the miracle is such that once it happens
it goes on deepening

sooner or later you have to trust it
sooner or later you have to come to understand
that this is what you were missing
this is what
you were always seeking and searching
unconsciously

ego is the only barrier
and egolessness is the only bridge to god

one has to become a nobody, a nothingness
only then bliss happens
because only then there is a space enough
for the infinite to become a guest in your being

otherwise we are so much cluttered
with all kinds of rubbish, junk, crap
that the infinite cannot be a guest
we cannot be a host to the divine
and bliss is divine, another name for god

one can invite bliss
only if one has prepared one's being
and the preparation means
if one has emptied oneself out completely
all the ideologies have to be thrown out
all the scriptures have to be burned
not literally, not the scriptures on the outside
they have nothing to do with you

but nothing inside should remain
no ideology, no religion, no theology

one should become utterly empty of all ideas
and then the miracle is bound to happen
exactly at the moment you are totally empty
it happens
and it does not happen
as if something is coming from the outside
it happens exactly at the centre of your being
as if something has suddenly blossomed in you
it was always there as a potential; it becomes actual

we have only to create space
and any limited space won't do
it has to be unlimited
hence i say one has to become a zero
the moment the zero is there
perfection happens on its own accord

bliss and wisdom are two sides of the same coin
only a blissful person is wise
and only a wise person is blissful
they happen together

the fool cannot be blissful
howsoever scholarly he is

howsoever knowledgeable he is
he cannot be blissful
and the blissful person
howsoever uneducated he is, uninformed
cannot be other than wise

he cannot be otherwise

jesus is not a knowledgeable person
neither is mohammed nor is kabir
all the three are uneducated, absolutely uneducated
not great scholars or philosophers
not knowledgeable in any way
just innocent people
but immensely wise, absolutely wise
their wisdom knows no bounds
their wisdom is as vast as the whole sky
their wisdom is infinite
hence wisdom has to be understood
what actually it is
it is knowing your own being
it is an experience of your own innermost core
it is entering into your own centre
the moment you enter your very centre
the innermost shrine of your being
a miracle happens
you are innocent and yet
you have such tremendous insight into everything
it is not knowledge, it is insight
your life is lived now in a wise way
your each step is full of wisdom

your each word contains scriptures
even your silence is a sermon

and the miracle of this blissfulness, this wisdom
happens through a simple art
of watching your mind

mind is knowledge
if you can watch your mind in all its functions
if you can watch all its knowledge
you become separate from it
the watcher becomes separate from the watched
and that very separation
is the beginning of bliss and wisdom
when you are totally aware that you are not the mind
you have prepared yourself
for the miracle to happen
it inevitably happens
just we have to be ready for it

sannyas is a preparation for wisdom, for bliss
for freedom, for love -- for all that is really valuable

The Sound of One Hand Clapping

Chapter #19
Chapter title: None

19 March 1981 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

all power is divine
we are only vehicles, passages
we are like a hollow bamboo flute
our function is to allow god to flow through us
the song is divine
the song does not belong to the flute
all that the flute can do is not to disturb it
not to block it, not to hinder it, but to allow it
the function of the flute is in a way negative
just not to obstruct

and then the song goes on flowing
that's where our ego creates trouble
the ego is a block
it fills the hollow bamboo flute
and stops the song from flowing through it
then life becomes obviously a misery, an anguish
it misses the song -- that song is our very life

god is our very life
god is not some person somewhere
but our very heartbeat, our very existence
and the ego is our enemy but very cunning
it pretends to be our friend, our greatest friend

sannyas simply means
seeing the destructiveness of the ego
and dropping it... in a single blow, not gradually
it cannot be dropped gradually
either one sees the point and drops it
or one goes on carrying it
hoping some day to drop it
but that very hope is illusory

when your house is on fire
you don't wait for tomorrow
you rush out of it
you don't even think to get out in a proper way
from the main gate, from the main door
you even jump out of a window
and if you are taking a bath naked

you jump naked out of the window
you don't even wait to wrap around a towel
when the house is on fire
one cannot postpone even for a single moment

and the house is on fire
everybody is suffering, everybody is burning in hell
everybody is living in such misery, anguish
there is no joy, no song, no dance
for the simple reason
because these things belong to god, not to us

they can belong to us only if we disappear
if we are not in the way, if we allow god
to flow through us
in that absolute let-go
in that surrender is sannyas

sannyas is not surrender to me
it is not surrender to anybody in particular
it is simply surrender to the whole
to this vast, infinite existence
and the moment you dissolve yourself in it
life becomes a sheer joy

man without the experience of the divine
is nothing but a darkness, an unending darkness

a dark night of the soul
and all hope for the dawn is futile
it is not going to come
unless we invite the divine the dawn cannot come
we have to become hosts to the divine
that's what meditation is all about
creating a receptivity for the divine to come in
and the divine certainly comes like a flame

the moment the flame enters you
you become aflame

your whole life is transformed into light

the sun does not rise on the outside, it rises within
and once there is light within
your whole life has a luminosity
each act has a tremendous beauty to it, a grace
a totality, a passionate intensity
each moment
becomes so tremendously deep and profound
that it starts containing the whole eternity in it
all that is needed on our part
is to be totally vulnerable, available, open
the guest is always knocking on the door
but our doors are closed
the flame wants to enter in but we don't allow
it we live in fear and for thousands of years
religions have been teaching people to live in fear
in fact they call a religious person
a god-fearing person

that is sheer nonsense
god is nothing to be afraid of

a religious person
is a god-loving person not god-fearing
why should he fear?
and if you are even afraid of god
whom are you going to love? -- because god is all

my sannyasins have to change the whole gestalt
that has been implanted within you by the society
i teach love not fear
and only love can be open
only love can be inviting, only love can trust
and the moment you trust
you can open the doors of your heart
and immediately, instantly, the miracle happens

the word ecstasy is of immense significance
literally it means to stand outside yourself
that's the actual meaning of ecstasy
standing outside of yourself, standing out of the ego
and the moment you are out of the ego
you are in god
to be in the ego
is to be millions of miles away from god
and to be out of the ego
is to be at the very heart of the divine

and if one understands, if one tries to see the point

it is not difficult
because the ego
has never brought any joy to anybody
it only brings agony
it brings more and more pain
more and more suffering
ego is like a wound
that continuously hurts and is very touchy
to come out of the ego is to be healed
is to be whole, is to be holy
and to come out of the ego nothing else is needed
only one thing
a deep insight into the very phenomenon of the ego
what it has brought
it promises much but it never delivers the goods
n the whole history of humanity not a single person
has been able to say ego has given me bliss
and all the persons who have lived blissfully
have said, without any exception
that bliss has happened
only when they dropped the ego

the mathematics is very simple
it is one of the most absolute laws of life
without any exception
it is the very science of religion
get out of the ego and suddenly the spring comes
and thousands of flowers start blossoming in you

sannyas is a divine revolution
it is not a modification, a reformation
it is revolution
it is dropping the past absolutely
and entering into a totally new dimension
only then one can taste what godliness is

if you carry your past with you, you remain old
and every day you go on becoming older
because the past becomes bigger and bigger
and heavier and heavier
if you drop the whole past and start afresh
you are again young
and only the young consciousness
can have a contact with the divine
because there is nothing in between
if you are carrying the past
then the past functions as a barrier, as a wall
it is a china wall, very thick
and it goes on growing thicker every moment
because every moment the past is becoming bigger
something is added to the past

sannyas begins when you drop the past
and suddenly
you feel a weightlessness, as if you can fly
and then one has to remember
not to accumulate the past again
then one has to die every moment to the past
so that one is reborn every moment to the present

that's the only true way to live
dying to the past
living in the present
that contains my whole religion

man is capable of melting and merging
into his own innermost core
and that is the space where absolute silence reigns
where no noise has ever penetrated
it is against nature and the law of nature
no noise can ever enter into your innermost shrine
the silence is virgin
but it is not a dead silence
it is very alive, it is full of music
it has a song of its own

the Sound
of one hand
Clapping

it has a dance of its own
but it is impossible to express it in language

language is made to express the noise of the mind
beyond the mind is your silence
hence there is no way to express it
but it can be experienced
and that's the only thing that matters: experience

and its experience transforms you
then your whole life becomes a celebration
a subtle undercurrent of joy permeates you
pervades you
you live in the world
you live in the whole noise of the world
but now it doesn't matter
because now
it cannot distract you from your inner centre

to know that inner space

is to know the centre of the cyclone
and then the cyclone too is beautiful
you remain centred in all kinds of situations
success or failure, poverty or richness, life or death
the inner centering remains the same

to attain it is the goal of sannyas

the knowledgeable person
has no way to know the divine
because his knowledgeability gives him great ego
knowledge
is the most ego-nourishing phenomenon
far more than money, political power, etcetera
because political power can be taken away
money can be lost, your bank can go bankrupt
it is easy to lose it
but knowledge is something
which nobody can take away from you
hence it gives the ego the most stable ground

the knowledgeable person has never known god
hence jesus says be like a small child
again and again he repeats it
unless you are like a small child
you will not enter into my kingdom of god
to nicodemus he says unless you are born again

it is not possible to experience the divine
the whole insistence is on innocence
the same innocence as the child has

drop all your knowledge
it is rubbish, it has no inner value
in fact it is a disvalue it is not a qualification
for the inner world but a disqualification
unburden yourself from knowledge
and then innocence will be discovered
and that is really treasure

once you have tasted your own innocence
you have tasted god -- it is the same
call it innocence, call it godliness
these are different names for the same experience

silence has three gates to pass
one is the most peripheral: speaking
speak only telegraphically
speak the essential and you will be surprised

that almost ninety per cent of your talking is useless
only ten per cent will do
and you will also be surprised
that ten per cent will become more effective
because that ninety per cent
that unnecessary burden
is no more there

words become more pregnant
when you don't go round-about
when you go directly
and if one has to be telegraphic
one has to go directly
that's why you can write a long letter
but it doesn't have that effect
a small telegram is more effective

in india this is a common practice
people will write long letters
and in the end they will write
think of it as a telegram
but how to think after such a long letter?
a telegram has to be telegraphic

all the great scriptures of the world are telegraphic
that is the meaning of the sanskrit word sutra
just a hint has been given but very pregnant
this is the first step
be telegraphic, speak the essential
and drop the non-essential
and then the second step
think only the essential
and you will be surprised
ninety-nine per cent is unessential
only one percent maybe is essential
that too i say maybe, perhaps
otherwise it is all holy cow dung

so drop thinking unnecessarily
about unnecessary things

and people are thinking about all kinds of things
relevant, irrelevant
i receive such questions
why do dogs bark at the moon?
now the person who is thinking this question
is really a great thinker
he is neither a dog, nor is he a moon
what is his concern about it? Let the dogs bark
it is something between the dog and the moon
you are unnecessarily poking your nose in it

but just curiosity
and people go on thinking about useless things

so drop useless thinking
and you will be saving so much energy
that the third step can be taken
the third step is the most subtle
feel only the essential
and if you come to the essential
then there is only love
anger, greed, lust
all these things are non-essential
they are parasites, they are exploiting you
when you come to the essential only love remains
and when your heart is only full of love
you can enter into the very centre of silence

these three things have to be passed
the outer part of the mind -- talking
the inner part of the mind -- thinking
and the innermost part of the mind -- feeling
and when you have passed all these three
then there is silence
and that silence is the door to the divine

freedom is one of the most fundamental things
and we are living in all kinds of bondages
the bondage of a certain church
the bondage of a certain race
the bondage of a certain nationality
and so on and so forth
these are all imprisonments, prisons within prisons
and if one really wants to know the truth
one has to get out of all this stupidity
that humanity has been carrying
for thousands of years
one has just to be a consciousness
a pure consciousness
that is freedom
neither hindu nor mohammedan nor christian
neither atheist nor theist, neither black nor white
these are non-essential things
one should not get lost
in the jungle of the non-essential

the essential thing is your consciousness
and consciousness
is neither hindu nor mohammedan
nor christian nor jew
it is not even masculine or feminine
it is neither black nor white
it is neither young nor old

no category is applicable to it
it is beyond all categories
hence it has immense freedom

freedom is divine
because it allows you to know the truth
freedom means freedom from all prejudices
from all a priori conclusions

a child met the priest of the town in the garden
he said good morning, father
the priest looked at the child, a beautiful child
and the way he greeted him
he asked him, but i never see you in the church
the child said, that's true
because i don't belong to your abomination

these denominations are really abominations
these churches, these temples, these mosques
are nothing but beautiful ways of creating prisoners

be free so that you can be yourself

initiation into sannyas is initiation into freedom
into being yourself
i don't give you any creed, any dogma
any abomination
i simply want you to be utterly yourself
and then god is not far away
he is just by the corner

we have not lost anything, we have just forgotten

god is still there, truth is still there
love is still there, bliss is still there
nothing has been lost but we have forgotten it

we are living in a kind of sleep
we need a certain awakening
and that's the function of a master
to hit the disciple
in such a way that he has to wake up
and certainly the master has to be merciless
out of compassion he has to be merciless
he has to hit hard on the head
just a good hit on the head and one wakes up

all the methods of meditation

are nothing but certain ways of hitting
the very source of your sleepiness
once you start awakening, just a little wakefulness
is enough to remind you of what you have forgotten
and then there is no problem
then you can start working on your own
searching inside, where you have put things
and how you forgot

sati is a beautiful word
it contains the essential core of all spiritual methods
remembering
so one need not be worried because nothing is lost
one should rejoice that even if we have forgotten
it is still there
so just a little effort is needed to wake up

just a little effort to come out of your dreams
and anything can be of help
sometimes even accidents can help
just for a moment you lose your sleepiness
and suddenly all is remembered
this remembrance happens always in a sudden way
hence my way is the way of sudden enlightenment

one goes on hitting one's head against many things
because one never knows which hit
from what source, is going to help
it may be the same pillow that you hit
or the same pillar again and again
one never knows
it may be the ninety-ninth number or the hundredth
but there comes a point
when remembrance happens
sometimes it can happen even in the first hit
it depends how thick is the sleepiness, how dense
people have different layers
it depends on their conditioning
how they have been conditioned

every child has been conditioned
so every child will need a certain hit

to be with a master
is possible only if you love immensely
because the master is going to hit you
unless you trust you won't allow anybody to hit you

it is going to be a surgical operation
you have to trust the surgeon

because you will be on the table, under chloroform
and who knows what the surgeon is going to do?

i have heard about a jew
who was going to be operated upon
he said wait
he took out his purse
and started counting his money
the doctor said
there is no need to pay right now
you can pay later on
he said who is going to pay?
i am simply counting my money
because when i am under chloroform, who knows?
i don't trust you
he is trusting him for the operation
but he cannot trust for the money
money seems to be more valuable to people
than their life itself

but to be with a master one has to understand it
that love is more valuable than life itself
the relationship between a master and a disciple
is a love affair
it is the highest peak of trust
because it is the greatest operation
there is no other operation bigger than this
your whole life has to be transformed

it is possible -- one just has to allow it

one has to open one's heart
so that one is always ready
to welcome the unknown, the unknowable

we live in the known
and we are afraid of the unknown
so we keep our doors closed to the unknown
what to say about the unknowable?
to allow the unknown to enter
we are not even ready
but to live in the known means to live in a rut
it is boring
that's why the whole humanity seems so bored
utterly bored, bored with everything
unless one opens doors to the unknown
life never becomes a joy, a deep adventure
the moment you open the doors for the unknown
the moment you welcome the unknown
you are allowing new, fresh winds to come in
the rain, the sun, the stars

the fragrance of the flowers
and with all these, slowly slowly comes the divine
first you have to be open to the unknown
and when you have started enjoying
then you can risk one step more
you can go a little deeper
you can become open to the unknowable

the world of the unknown
is the world of poetry, music, dance
the world of aesthetics
and the world of the unknowable
is the world of religion
and the world of the known is the world of business
marketplace, ordinary existence
day-to-day existence

a sannyasin first has to be open to the unknown
and then finally to the unknowable
that is the meaning of swagat: a welcoming heart
and then the impossible becomes possible

there are two ways to approach the divine
one is of meditation, awareness
the other is of love
both are valid ways, their starting point is different

but their ultimate goal is the same
they meet when you have reached
and not only that they meet at one point in the end
if you have followed the way of meditation
then love comes as a shadow to it, as a by-product
if you have followed the way of love
then meditation comes as a shadow of it
as a consequence of it
they happen together finally
but the starting point can be different

for you my suggestion is
love will be the best way to follow
love the whole existence, love as much as you can
because the more you love
the more capable of love you will become
this is the law of love
the more vou love the more love vou have
the less you love the less love you have
when you love infinitely
you start having an inexhaustible love within you
some sources that have remained always hidden
suddenly open up
some springs which have never been flowing

start flowing
but one has to be unconditional: love
but don't ask anything in return
love for the sheer joy of love
and then wait for the miracle
it happens, it happens inevitably
just one has to love and wait
sow the seeds of love and wait
and the moment certainly comes
when those seeds start sprouting
they start becoming plants, leaves start growing
foliage comes, then buds
then flowers and the fragrance
that fragrance is godliness

love is the beginning, godliness is the end

The Sound of One Hand Clapping

Chapter #20
Chapter title: None

20 March 1981 pm in Chuang Tzu Auditorium

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ShortTitle:	CLAPP20
Audio:	No
Video:	No

the phenomenon of awareness is paradoxical
half of it, the first half, is human effort
the other half, the second half, is a divine gift
one has to do the utmost one can do to attain it
but it is not attained only by that
it is not attained without it either
the human effort prepares you to receive the gift
if you are unprepared and the gift comes
you will not even be able to recognise it
there is no question of receiving it, welcoming it
so the first part is absolutely necessary

but one should not get the idea
that one attains it through effort
the effort only removes the barriers
it is negative
the moment the barriers are removed

the door is open, the heart is available
the gift comes, it is a happening, it is not a doing
hence one should not get egoistic
about one's efforts
because ultimately it happens effortlessly
it simply showers on you
and the moment it showers
one comes to know that whatsoever i have done
has nothing to do with-it
i was simply removing the stones
the rocks on the way
the guest was always ready to come
i was only opening the door
the guest is not my creation
the guest was already there
just waiting at the door
all that i have done is open the door
which is not much
but without opening the door
the guest cannot enter either
hence it is called the effortless effort

one has to be really diligent

it is an uphill task, you have to move upwards
when you are coming down the hill there is no effort
when you are going up the hill
immense effort is needed
the higher the altitude the more effort is needed
but when you reach the peak what you see there
has nothing to do with your effort
of course your effort has got you to the peak
but the vision, the vast sky
and the immensely beautiful valleys all around
the stars
they are not your creation
but you would have missed them
if you had not come to the peak

hence one has to continuously balance
between effort and no-effort
something has to be done
and something has not to be done
they appear contradictory
they are not -- they are complementary
you have to do your part
the moment your part is fulfilled
existence does its own part
but if you have been half-heartedly doing
then existence will not do its part
you have to be in your effort totally
without holding anything back

when you risk all, existence comes
with immense blessings, benedictions
existence loves and respects a person
who has put everything to the stake
and awareness is something that can happen only
when you are totally devoted to it
sannyas is nothing but an initiation
first into effort
and then into effortless receptivity

existence is basically made of awareness
science may never be able to discover it
because science's very methodology prevents it
but still science has come very close to it

just thirty years ago

science was absolutely certain
that existence consists of matter
now it is no more so
matter is dead, matter has evaporated
matter exists not
now science says we were deceived
because of our limited instruments
existence does not consist of matter
but of pure energy
but the energy is revolving with such speed
that it creates the illusion of matter
it is just like an electric fan
going with great speed
and you cannot see its three blades
it looks like a wheel
that wheel is only illusory
if it really goes with the speed of light
you can sit on it
and you will not feel those blades moving
the speed will be so much
one hundred eighty-six thousand miles per second
that you can sit on it
and you will not feel that anything is moving
it will be absolutely static for you
that's actually what is happening
when you see the wall
it seems to be so solid -- nothing is solid
just the speed is so fast
otherwise you can walk through it
it is just the speed

if it can be lowered a little bit
you can walk through the wall
through the mountain
there is no problem because it is pure energy

there is nothing solid any more
this is a great advance that science has to concede
reluctantly they conceded
because to say that existence consists of energy
is to come very close to the mystics
they have always been saying existence is energy
they say something more too
they say that energy is awareness
science may never be able to know that
for the simple reason
it has no way to experience awareness
it can be experienced only through meditation
and the moment you experience awareness
the whole existence
is immediately revealed to you as awareness
not only that, it starts converging on you
immediately, instantly you become the centre of it
you become the beloved of the whole
and to be beloved of the whole
is to be blissful, is to be ecstatic
because that is the only love that can be eternal

the more aware you become, the more loving
the less aware, the less loving

the unconscious person
is absolutely incapable of love
neither can he give nor can he receive
and everybody is hankering
longing to love and to be loved
but everybody is unconscious
it is not possible
it is like a blind person trying to see the light
and trying to see the colour of the flowers
and trying to see the stars
because people talk so much of their beauty
but how can the blind man see
the colours of the flowers
and the rainbow and the stars and the moon?
it is impossible
what is needed is not any effort to come
to come to the flower, to look at the sky
because those blind eyes
even if turned towards the sky
will not see the stars
the blind person needs his eyes to be cured
he needs a physician, he does not need to be led
by poets, by philosophers
he needs a physician

and a true master is a physician not a philosopher
he tries to give you something

that is already in you but unopened
he gives you a third eye, that is awareness
he helps you to become aware

and as you start becoming aware you are surprised
love starts happening of its own accord
and you have always been longing for it
and now it is coming of its own accord
one simply becomes pure love
when awareness has blossomed
when the flower of awareness is there
there is the fragrance of love
it is inevitable

awareness is the seed -- it is there
it just needs the right soil
the right climate, a right gardener
and soon the day will come
when the seed will dissolve into the soil
and the hidden will become real
the heart of the seed will start growing
then flowers are not far away
the first leaves herald the coming of the flowers
sannyas is only a climate, a soil
the master is a gardener
you have all that you need
but it is in the potential, it has to be actualised
there is no real difficulty in its realisation
one just has to dissolve one's ego in the soil
that ego is just like the hard shell
that surrounds the seed
it is protective -- that is its function

but if that hard shell surrounding the seed
rejects dissolving into the soil
then it is no more protective, it is destructive

the ego is a necessity in the world
otherwise you will not be able to survive
there are so many egos all around
they will crush you
they will use you as a stepping stone
you will be destroyed by all those egos
your own ego gives you a certain protection
a certain safety
it creates a hard barrier between you and the others
they cannot penetrate you
it is not easy to go deep into you and hurt you
ego helps you not to be hurt by others
as far as the world is concerned it is okay
the moment you start moving inwards
the ego has to dissolve

otherwise it won't allow your reality to blossom

that's what sannyas is
a readiness on the part of the disciple
to dissolve the ego
and once the ego is dissolved
miracles start happening
it is a miracle
those first two leaves coming out of the ground
one could not have imagined
that the seed contains these two green leaves

and then the tree goes on
becoming bigger, gathering greater foliage
it can become a big tree
almost whispering with the clouds
it can blossom, it can become flowers, fruits
and only then one is fulfilled

that is the state of buddhahood
the awakened state of consciousness

awareness is a method
a means to attain consciousness
one has to become aware of the outer world

when you are watching something
be alert
don't just behave like a zombie
that's how people are behaving
they are looking at a thing and not looking at all
because their mind is somewhere else
their eyes are empty, there is no attention
they are hearing something
but they are not listening
their awareness is not there behind their ears
so this is the first thing to be done
become aware of the outside world

this noise of the train

or an aeroplane passing by or the traffic
never think of these things as distractions
they are not
use them as objects for becoming alert and aware
and you will be surprised
everything can be used
and then there is no distraction
then the whole life is helping you to become aware

nothing can distract you
you can go into the marketplace
and you can use every noise
every nuisance that is going on
as an object for becoming more alert
in fact it is easier to be aware in a marketplace
than in a monastery
the second thing to be aware of
is your own body and its acts, what you are doing
just becoming more aware of each movement
each gesture
and that will release an even greater awareness
than the outside world
then become aware of your thoughts
and you are coming closer to home
and the closer you come
more and more release of awareness will be there
then watch your emotions, your moods
and you have come very close
for the explosion of consciousness

when you are capable of watching the outside world

the physiological activities
the activities of the mechanism of the mind
and the mechanism of the heart
you are ready for the quantum leap
then you can simply jump into yourself
you will suddenly find yourself centred, grounded
rooted in your own being
and that is the flowering of consciousness
that's the ultimate goal of all religions

there is no other truth
truth is not something outside you
it is the very innermost core of your being
it is the explosion of consciousness
awareness, watchfulness
the moment your inner being explodes
all becomes light
then life is lived in a totally different way
of course one lives in the same ordinary life
but with such extraordinary delight
with such extraordinary intensity, love, joy
that one cannot imagine it
it is not comprehensible by the mind
mind is always wishy-washy
it cannot conceive the total intensity
of the state of no-mind
and awareness is the state of no-mind
it is pure silence, profound silence
depthless, bottomless, abysmal silence

the Sound
of one hand
Clapping

that's our truth; that's the truth
philosophy is incapable of finding it
because it only goes on thinking about it
it has to be found in a state of no-thought, no-mind
in a state of absolute clarity
consciousness, transparency

no other beauty can be compared with it
because it is not one of the beauties amongst others
it is the very source
of the experience of the beautiful
the moment one is aware
the whole existence becomes beautiful
to look at it with awareness is a transformation
not only the person
is transformed through awareness
but the whole universe

it remains the same universe
but because you are no more the same
your perspective is no more the same
your attitude is no more the same
your understanding is no more the same
then in a sense it is the same universe
but in another sense
it is a totally different universe
you have never known it before
then everything
starts having a tremendous beauty
a luminous quality
then everything
is surrounded by a beautiful aura
then everything
has a tremendously graceful vibe about it
one starts living in the mysterious, the miraculous
then the whole life is poetry
the whole existence is a song

the whole universe
is nothing but dance and celebration

knowledge needs no awareness
you can remain as unconscious as you like
still you can go on accumulating knowledge
because it is borrowed, it needs no awareness
you are simply functioning like a computer

you are using your mind as a machine
a memory machine
and it has the capacity to carry imprints
to contain memory
it has immense capacity, almost infinite
they say that a single brain system
can contain all the libraries of the world
and one need not be aware

in soviet russia
they have developed a system of education
so that children can be taught
even while they are asleep
they will just have earphones
while they are sleeping
and in a very silent way
almost in a whisper
they will be fed knowledge
and their minds will record it
and they will be asleep

they will not know what is being recorded
but in the morning if you ask them
they will be able to answer your questions
they will be themselves surprised
because they had never learned as far as they know
but they learned during their sleep
if it is possible during sleep
then there is no problem
people can be unconscious
that's what they are
and they can go on gathering knowledge
but wisdom is a totally different phenomenon

the first
the most basic requirement
is to be aware
because wisdom means
experiencing the truth of your being
it cannot be experienced while you are asleep
unaware, unconscious
all knowledge is borrowed, hence ugly, a burden
wisdom has beauty because it is your own
knowledge is a bondage, wisdom is a freedom
and because it comes through awareness
it makes you more and more full of light
at the ultimate peak of wisdom
one and one's wisdom are not two separate things
one is simply wise
there is no wisdom separate
one's very existence is wise

then whatsoever one does is right
then one need not follow any commandment
any morality, any ethics
one can drop all these burdens
one's wisdom is enough to give him every moment
the right response
the right approach
the right vision

a wise man lives unburdened
because he need not depend
on any ready-made answers
he is capable of responding to any challenge
he is just like a mirror
reflecting every situation
and acting accordingly
that's how a sannyasin has slowly slowly to grow
into wisdom

awareness is the way, wisdom is the goal

christ is not a christian
he had never heard the word even
he never belonged to the church
there was no church to belong to
he was a man of awareness
that is true religion
buddha had never heard of buddhism either
but he lived the true religion
the religion of awareness
and that is true about all
the really authentic religious people of the world
others are only phony: the polack pope
and ayatollah khomaniac
and the shankaracharyas
these are all phony people
they have not tasted from the well of awareness
they have not gone in
they are simply repeating like parrots
the scriptures that have been handed over to them
by tradition
i don't give any doctrine to my sannyasins
any dogma, any cult, any creed -- i have none
i only insist on one thing
be aware, be alert in whatsoever you are doing
just do it watchfully, consciously
and that is enough
because consciously
one can never do anything wrong
consciousness is bound to result in right actions
and unconsciously one cannot do anything right

one can try to do right
but the total result will always be wrong
so there is no need to bother about your small acts
it is better to come to the very source
and that is awareness
discover it and live out of it
and then your life
will be just a festival of lights

friendliness is the highest peak of love
sex is the lowest
love is just in the middle
friendliness is the peak
in sex only two bodies meet
in love two hearts
in friendliness two spirits
the first is animal
the second is human
the third is divine
but the third can happen only through awareness
in fact the whole transformation from sex to love
from love to friendliness
happens through the ladder of awareness
if you bring your awareness
if you focus it on your sexuality
you will start transcending sexuality
awareness is always a transcendence
no other effort is needed
just watching your sexuality
just understanding it, observing it
is enough
and you can see its animality
you can see the biological bondage
you can see that you are being used by nature
for its own purposes -- and this very seeing
takes you to a new altitude
to love
love is not natural
hence animals don't know about it

it is a transcendence of nature
it is going a little above nature
it is supranatural
but something of sex still remains in it
as a hangover, as a shadow of the past
if you watch your love
if you become aware of your love
then the third thing happens
friendliness
i don't call it even friendship
because friendship reminds one of relationship
love is a relationship
but friendliness is free of all kinds of bindings

friendliness is just like fragrance
absolutely free
to go with the wind, to rise towards the sky
it has no confinement

love is a little bit possessive, jealous
friendliness is beyond possessiveness
beyond jealousy
one can be friendly to many people, to millions
one can be friendly to the whole existence
it is awareness
that brings you to that ultimate peak
and once your sex is transformed into love
and your love is transformed into friendliness
you have come home
then one can relax
the journey is over

The Sound of One Hand Clapping

Chapter #21
Chapter title: None

21 March 1981 pm in Chuang Tzu Auditorium

Archive code:	8103215
ShortTitle:	CLAPP21
Audio:	No
Video:	No

Tonight there is an Enlightenment Day Celebration in Bhagwan's silent presence. This chapter in the book comprises quotes on celebration and several photos.

rejoice! sing! dance!
and dance so totally that your egos
melt and disappear
dance so totally
that the dancer is no more there
but only the dance remains
then you will din me wherever you are

wherever my sannyasin celebrate
my message is realized
because celebration is my message

my sannyasins celebrate everything
celebration is the only thing
we can offer god

this i call prayer, this i call being religious
celebrating one's being it is a gift from god
just to be is more than you can ask for
just to be is the greatest miracle

hallelujah
hallelujah
hallelujah

we are made of the stuff called celebration

rejoice, rejoice
i say unto you rejoice
again and again!

oh what wondrous life!

i rejoice in the waves of your love
i rejoice in the starts above
i rejoice in the rolling thunder
of your song

we are on the threshold
of something new that is going to
happen to humanity

we have to fill the whole earth with buddhafields!

so wherever you go
wherever you are,
never forget for a moment
that you are not far away from me

The Sound of One Hand Clapping

Chapter #22
Chapter title: None

22 March 1981 pm in Chuang Tzu Auditorium

Archive code: 8103225
ShortTitle: CLAPP22
Audio: No
Video: No

awareness is the seed and blissfulness is the flower
and the whole pilgrimage
is between these two points
awareness and blissfulness

we are living in unawareness
hence bliss cannot blossom
in awareness bliss, in unawareness misery
there are the natural by-products
everybody wants to be blissful

but just by wanting it you cannot attain it
you will have to follow the right procedure
you will have to follow the law of nature

one has to begin with awareness
and then bliss comes of its own accord
you need not worry about it
you need not even desire it, it comes inevitably
but the whole work consists
of becoming more aware
slowly slowly getting rid
of unawareness unalertness, unconsciousness
it is possible, it has happened to many people
it can happen to everyone
one just has to work a little
one has to put a little energy into it
it is almost ignored
and when people try to get the flowers
without sowing the seeds
naturally they end up with plastic flowers
and that is a very ugly and frustrating situation
hence millions of people live a pseudo kind of life
and when you live a pseudo kind of life
you also die in a pseudo way
you have never lived authentically
you cannot die even authentically
your whole life
has been artificial, plastic, synthetic
but once you start working on awareness
you are on the right track

then go on moving deeper into it
and one day suddenly, the blossoming
suddenly one hears

the Sound
of one hand
Clapping

and the music of it is tremendous
and the beauty of it is indescribable
and the poetry of it is wordless but it overwhelms
its fragrance starts spreading to others too
whosoever is available and open will be able to feel it

the experience of bliss and the experience of light
are simultaneous
in fact they are not two separate things
they are two sides of the same coin

the moment the flower of bliss opens in you
suddenly you become aware
of immense light surrounding it
a light which needs no fuel
and because it needs no fuel it is eternal
it cannot be exhausted
and to come to know the eternal life
is another way of saying that one has realised god
or one is liberated
liberated from darkness
liberated from the hell that darkness creates
liberated from all the agony
the anguish that is bound to be part
of one's darkness, unconsciousness, unawareness

one is not only liberated
from darkness and its by-products
one is also liberated from one's own self, the ego
the idea of i and it separate from existence
liberation is not of the self
liberation is from the self
and the moment you are liberated from the self
all the benediction of the whole existence is yours

the first thing is to grow towards bliss
wisdom does not come by knowledge
it comes through blissfulness
it has nothing to do with the mind
it has nothing to do even with the heart
it has something to do

with the innermost core of your being
the centre of your existence

there are three concentric circles
around your centre
the first is body
the body has its own kind of knowledge
it is inbuilt, you are born with it
it is already programmed in your very life cells
you are not needed in it
it goes on working on its own
from the cradle to the grave
it is a long journey, but the body goes on working
it is doing a thousand and one things
it is a miracle
in such a small space
the body is doing so much work
that if we want to do all these things
we would need a vast factory
covering hundreds of acres
and it is doing it so noiselessly
you become aware only when you are ill
when something goes wrong

otherwise everything goes smoothly
that is the wisdom of the body, it is biological

then there is the mind, the second concentric circle
it lives on borrowed knowledge
the body lives with a natural, biological programme
and the mind lives with social programming
and that's what the schools, colleges
and universities are for: to programme your mind
so that you can be servile to the society
a good servant, a civil servant
efficient, usable, a commodity, a machine
then there is the third concentric circle
of the heart
it has its own way of knowing
the poet, the musician, the painter, the dancer
they live from that point; they don't think logically
hence they don't use the mind
they use feelings not thoughts
they use love not logic
hence the philosopher can never agree with the poet

one of the greatest greek philosophers, plato
has visualised his utopia -- he calls it the republic
in the republic he does not debar thieves
prostitutes, gamblers, drunkards -- no
but he debars only one kind of people, the poets
the poets will not be allowed to live in his republic

for the simple reason that they are illogical people

he cannot trust love
he trusts logic, calculation, mathematics

these are the three places
where people are hanging somewhere
a few live in the body and follow its programme
they are almost like animals
a few live in the mind
they follow the social programme
they are prisoners of the society
a particular society in which they are born
a few live in the heart
they are better than the first two
but they are also dominated by something
they don't know what it is
they are possessed people
they do things but it is very unconscious
even sometimes they rise to very beautiful heights
but the whole rise is unconscious
hence they have to fall again and again
the poet only once in a while has a glimpse
and then again he is back
into his dark night of the soul

the real wisdom happens only
when you have transcended all three
and you have entered your innermost shrine
it is absolute silence
it is non-physical
it is non-mental

it is beyond the heart
it is not action, not thought, not feeling
it is just pure silence, virgin silence
and with this virgin silence both things explode
first blissfulness
and following it comes wisdom
a great insight into things
a tremendous perception
into the mystery of existence
that is revelation, revelation of the divine
of the godly, of the ultimate

a man without bliss
is a tree without flowers
a sky without stars
a man without bliss lives somehow
carrying a great load of meaningless things
he drags, he cannot dance; he has nothing to dance

he has not experienced any splendour
any joy, any meaning

only the person who comes to know bliss
comes to know the splendour
the immense splendour of existence
then life is lived as a dance, then there is beauty
then one is not an outsider, one becomes an insider
a partner in the great play of existence
then one is part of the flowers and the clouds

and the mountains and the stars
then one is not alienated
but this can happen only through blissfulness
and bliss happens through meditation

this is the whole science

meditation means silence
and silence brings bliss

and bliss releases the hidden splendour in you
and the moment you have seen your splendour
you become capable of seeing
the splendour of the whole
then life is a sheer celebration
each moment of it is an eternity of joy

failure comes or success, it makes no difference
neither does failure bring misery
nor does success bring any excitement
one remains calm and cool
one can see the enemy and the friend
in the same way
because one knows
that the enemy can become the friend
the friend can become the enemy
they are convertible
in fact the man who is enemy was a friend one day
there is no way to make an enemy

without making a friend first
and if a friend can become an enemy
the enemy can become a friend
so they are not so separate as people think

all dualities are complementaries
they are not opposites

love and hate are not contraries
they belong to the same energy
two extremes of the same energy, like hot and cold
but measurable by the same thermometer
that thermometer shows they are one energy
it can measure both

blissfulness brings this insight
this tranquillity, this equilibrium, this vision
that there is nothing contradictory in existence
that there are no opposites
hence there is no need to be anxious, worried
life and death mean the same

and the moment life and death are the same
your cool becomes undisturbed
nothing can distract, nothing can disturb
but this immense possibility opens up only
with blissfulness, never before it
a miserable person cannot think
there is no question of seeing
he cannot even think, he cannot even conceptualise
that misery and bliss belong to the same spectrum

it is impossible for him to think
he only knows the bitter taste of misery
he has not known bliss at all
it is only by knowing the bliss
that you suddenly realise that it is the same energy
that was being felt as misery
it is not a different energy
then what has made it possible to become bliss?
there has been a bridge
and that bridge i call meditation

meditation is the alchemy
of transforming the baser metal into gold

scientists say that the ingredients of a coal piece
are the same as the ingredients of a diamond
they are not chemically different
any piece of coal under a certain heat pressure
will become diamond
just that heat pressure is needed
that's why now there are false diamonds available
the only way to judge a false diamond
from the real diamond
is in a very strange way
the only way is: the false diamond has no flaws
while the real diamond has a few flaws

man has improved upon nature

the same is true about misery and bliss
about hate and love
about birth and death
it is the same energy
it just has to pass through the alchemy of meditation
it has to pass through silence
and silence functions as fire
it burns all that is ugly, unnecessary
and out comes the purest gold
that purest gold can only be described as
absolute coolness -- that is the flavour of sannyas

the essential core of the existence is bliss
existence is made of the stuff called bliss
if we are not blissful
the simple reason is we have forgotten
the way to our own essential core
just forgotten -- it is there
and we are searching everywhere, except within
meditation changes this course
meditation means
a one-hundred-and-eighty degree turn
from without to within
and the moment you face yourself
you start laughing
laughing at the whole ridiculousness of your search
you were searching for something
that was already within you
and the moment you know your own inner core
and its blissfulness
the whole existence becomes blissful instantly

it looks miserable because you are miserable
it simply reflects you, it is a mirror, it echoes you
if you are blissful the whole existence is blissful

then all the trees join in dance with you
and all the birds join in songs with you
all the rainbows have your colours
then the stars are not without, they are within too
then the distinction between
without and within disappears
there comes a melting
one becomes an intrinsic part of the whole
that is the ultimate goal

gautam the buddha has said that the taste of bliss
is the taste of the purest sweetness

misery is bitter, very bitter
because it is part of your unconscious life
it is as if a blind man is trying to find a way
he stumbles, hurts himself
breaks his leg or gets a fracture
again starts groping
hits his head against a wall
and there is no one to ask
because all others are blind too
they are constantly running into each other
hitting each other
a few cunning ones start becoming political leaders
gathering blind people
giving them beautiful names
giving them a flag and a slogan
and then gangs fight -- gangs of blind people
christians, hindus, mohammedans
or communists, fascists, socialists
it may be politics or religion
but the crowd consists of blind people
and the leaders are far more blind than the followers
only then can they lead
they are more perfectly blind
just think of the polack pope or ayatollah khomaniac
now he has brought the islamic revolution to iran
thousands of people have been killed
the whole country is being destroyed
because of this maniac
he is not only blind but mad too
but that is perfection
ayatollah khomaniac is a perfect man
blindness plus madness is a rare combination
once in a while it creates an adolf hitler, a mussolini
joseph stalin, mao tse tung -- monsters not men

in darkness, in blindness, nothing else is possible
one has to attain to a little awareness
awareness gives you insight, vision
and the moment you have awareness
you start tasting bliss and its sweetness
life becomes a totally different phenomenon
luminous, fragrant

bliss is the everest
there is nothing higher than that
and unless you reach the everest of bliss
you have not fulfilled your mission in life
your destiny in life
hence one feels always as if something is missing
one cannot pinpoint exactly what it is
because how to pinpoint?
you have never known it

but you can see the gap
you can see something empty inside you
something is certainly missing
you are not whole -- that much is certain
and that which is missing keeps you in agony
in despair, in depression, in a pessimistic attitude
because you are unfulfilled
because you have not blossomed
you are missing your opportunity in life
and death is coming closer every day
so as death comes closer
one becomes more and more miserable

don't be angry at old men: feel compassion for them
because they have missed their life
and that's why they are continuously irritated
for small things they throw a tantrum
the basic reason is something else
they find any excuse
they go on trying to find faults with everybody
the real thing is they know they have missed

and even to recognise it is too painful, so they go on
finding other excuses for their being miserable
but the real thing is they are miserable
because they could have been blissful
but they never travelled to the peak, to the everest
which was always possible
just a decisiveness was needed

sannyas is a decision, a commitment
not to me but to yourself
that from now onwards
you will put more and more energy
towards becoming aware, blissful, silent
because that is the only way you will be able
to reach to the goal of your life
and when it is reached
suddenly the whole jigsaw puzzle of life disappears
all fits so perfectly
that one starts dancing
one has arrived home

bliss is a strange wine
strange, because on the one hand
it makes you fully aware
and on the other hand it makes you fully intoxicated
intoxicated with the divine
fully aware in your being
but the moment you are fully aware in your being

the divine wine starts showering on you
and it is one of the most miraculous events
when awareness becomes intoxicated
it still remains aware
that is the mystery in it
it is absolute intoxication and absolute awareness
and both are together, both are one
hence the word mystic

the mystic is called a mystic
because he lives the greatest mystery of life
incalculable, immeasurable
incomprehensible through the mind
but mind is not all
mind is the most superficial thing
it is good for the marketplace
the marketplace is not a mystery
it is good for mathematical calculations
it is a good biocomputer
but it knows nothing of the mystery
it cannot know by its very nature
hence one has to drop out of the mind
and to drop out of the mind is the only way
to drop out of the stupidity of society
by dropping out of the society
you cannot drop out of the mind
but by dropping out of the mind
you naturally drop out of the society
and all the great people of the world are drop-outs
jesus, socrates, lao tzu, zarathustra, buddha

all are drop-outs
but not drop-outs like hippies, real drop-outs
dropping out of the mind
is only the superficial part of their dropping
then they drop in
dropping out is only the first step
then they drop in
and that dropping in brings bliss
and bliss brings the mysterious, the miraculous
awareness and intoxication both together

blissfulness is our birthright
we just have to claim it
and meditation is our claim

meditation is simply preparing
your home for the guest
the guest is already waiting on the door
but your inner side is so cluttered

that there is no space for the guest to come in
and the guest is no ordinary guest
it is the whole infinity
all the stars and the whole sky
and the infinite universe
is waiting as a guest to come in
so you will need immense space
you will need bigger space than the whole universe
only then the universe can be accommodated

and meditation does that magic
it throws out all rubbish, all junk
and in fact it is all junk, it has no value at all
it has not given you anything, it has been destructive
it has been simply occupying the space
for no reason at all
and because it is occupying the space
nothing else can come in

the cup has to be emptied, totally emptied
meditation is the process of emptying yourself
slowly slowly throwing thoughts
desires, memories, fantasies, out
then feelings, moods
the moment you are totally a zero
that very moment the guest comes in
without even knocking on the door
without even declaring that i am here
may i come in -- that much time is not lost
once you are empty
here you are empty and there the guest appears
and that guest is blissfulness

so we have to prepare only one thing
an empty mind, a no-mind
that's what i call meditation: a no-mind
and the no-mind is the purest state of our being
it is virgin consciousness
and only in a virgin consciousness is god possible

The Sound of One Hand Clapping

Chapter #23
Chapter title: None

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the bible begins with a very strange statement
in the beginning was the word
and god was with the word
and god was the word
this beginning of the bible
has led the whole western mind in a wrong direction

the word can never be the beginning
because before the word can even exist

he sound is needed
to transform the sound into the word
a mind is needed
the word can never be the beginning

the sound of running water
is not a word
the sound of wind passing through the pine trees
is not a word
word came much later on
word came with man, not with existence
word is a mind product
it is giving meaning to sound
sound is there, then comes the mind
then mind interprets the sound and makes the word
the word is a human creation

if i was to write the bible again i would say
in the beginning was

the Sound
of one hand
Clapping

a soundless sound, the sound of silence itself
and i can say it authentically
because if one goes within oneself
one comes to the beginning of everything
because you contain both
the beginning and the end, the seed and the flower

first you have to drop the words

the moment you drop the words
the mind becomes useless
because its whole function is
to interpret sounds into words
to create words out of sound
hence there are so many languages in the world
thousands of languages
because the interpretation of a certain sound
is our interpretation
we can make any interpretation out of it
different people, different tribes, different races
have all heard the same sounds
but they all have interpreted differently

once interpretation is dropped
once you are no more interested in the words
but you become interested in the sound
the whole function of the mind is taken away
the very earth below the mind is withdrawn
the mind flowers
and the death of the mind
is the beginning of meditation
then you are falling into sound first
then as you go deeper into sound
it becomes more and more silence
of course that silence
has a certain rhythm and music to it
but it is pure silence
no word, no mind, no interpretation
and this is the beginning
and remember, this is also the end
the source is always the goal
only then is life complete
it becomes a perfect circle
when the source is reached again
you have come home

the scriptures
have been dominating humanity for centuries
rotten scriptures, out of date scriptures
very primitive, juvenile, childish
and one can understand why they are so
because they were created by very primitive people
those people were not yet aware
of their own selves, of the vast universe
of the centre of it all -- the consciousness

those scriptures
are basically father and mother oriented
that's enough proof that they were created
by childish psychology
the child is dependent, helpless

he knows he cannot survive
without the father and the mother
even though he becomes a grown-up
this idea goes on like a hangover
when he becomes independent
then too he needs a father-figure
that is the basic need of the helpless child
and the hangover of a helpless childhood
hence two kinds of religions
and two kinds of scriptures are in existence
the societies which were matriarchal
have created god the mother
more societies turned into patriarchal societies
the woman was ignored, subjugated
and man became dominant
hence the religions claim god as the father

god is neither a he nor a she but an it
in fact he is not a person at all but only a presence
a presence that overwhelms the whole existence

you are part of that presence
but unless one drops these scriptures
unless one really burns them inside one's being
one cannot find true religion
one remains immature, ungrown-up

people only grow old, they don't grow up
and my whole effort here is to help you to grow up
to become mature, to become grounded, centred
to know yourself, because that knowing
becomes the key of knowing the whole
but the walls of the scriptures
hindus, christians, mohammedans, jews
they have all created their walls
those walls have to be completely demolished
mercilessly demolished
unless we drop our hangovers of a primitive past
we cannot live in the present, sincerely, totally
and a sannyasin is to live totally, sincerely
now, here

mind is capable of creating systems of thought
but they are like making houses out of playing cards
I just a little breeze and the whole house topples down
and all the systems that mind creates
are basically without any foundation
so if you look into any system created by the mind
and all systems are created by the mind
all philosophies, all theologies, all ideologies
if you go penetrating, digging deep
you will be surprised -- the structure is vast

you can be lost in the structure
but if you look for the basic premises
you will find they are missing
there is no foundation at all
their basic assumptions are only guesswork

they begin with a priori ideas
if you question their a priori ideas
they are absolutely incapable of answering them
hence no philosophy has satisfied man
it satisfies only the person who creates it
and deep down he also knows, he must know
so he has to go on creating
a bigger and bigger structure
so vast, so complicated, so intricate
that people are lost in theories
and never come to the basic assumption
hence every philosophy
has been criticised by its opponents
and profoundly criticised
but they make the same mistake
it is bound to be so
it is the mistake of the thinking process itself
it is like a blind man thinking about light
what can he do? from where will he begin?
he will begin with an a priori idea, a guess
he has never experienced

and my emphasis here is experiential
so i am not giving you any ideology, any religion
any cult, any creed, any dogma
i am destroying all these things
my work consists ninety-nine point nine per cent
in being destructive

when all that is nonsense in you is destroyed
the sense that you have brought with your nature
asserts itself
when all that has been forced upon you
is taken away
then your spontaneity
then your natural being blossoms
and that's what god is all about
the blossoming of your spontaneity

mind is very clever in conceptualising
give it anything and it will turn it into a concept
and once it has succeeded
in turning it into a concept
it looks so logical -- only looks, remember
it looks so rational -- but only looks
remember again, it is not rational, it is not logical

but it gives a beautiful facade of logic, reason
and the people who are not acquainted
with the ways of logic and reason
fall victims to it
they become imprisoned in concepts

they become christians, buddhists, hindus
communists, atheists, theists, and what not
this is not the way to search the truth

the most fundamental thing
about the search for truth
is to withdraw all your concepts about it
one should go utterly naked before the truth
with no ideas about it
because your idea will disfigure, your idea will distort
your idea will choose only that part of the truth
which fits with it and it will deny that part
which does not fit
and remember: a half-truth, a partial truth
is more dangerous than an absolute lie
for the simple reason that if the lie is absolute
you are sooner or later bound to find it
but if there is something which is a lie
and yet carries some flavour of truth in it
that truth may prevent you
from finding that it is a lie
that truth may give you enough consolation
and you may cling, because of the truth
to the lie
a man who wants to know the truth
should go with open eyes
with no concepts, with no specs
just naked, bare eyes -- to see what it is

when you don t have any idea you don't project
when you don't project you don't choose
when you don't choose
the whole truth enters your being
and jesus is right when he says truth liberates
lies create bondages, truth liberates

all the religions
have been contaminating humanity with beliefs
they say unless you believe you will never know
just the opposite is the truth
if you believe you will never know
because belief means without knowing
you have already accepted a certain prejudice
without enquiring into it, without making any effort
to be acquainted with the truth
you have already believed

now there is no question of enquiry
because enquiry arises only when there is doubt
if you doubt you don't believe
if you believe you cannot doubt
all beliefs are superstructures to repress doubt
but if doubt is repressed enquiry is destroyed
and that's how people have been living
imprisoned in churches, temples, mosques
gurudwaras, synagogues
imprisoned in the bibles, the vedas
the korans, the gitas
imprisoned in a thousand ways
but the imprisonment is so subtle

that unless one is really intelligent
it is very difficult to find it
but all these imprisonments
are rooted in the single thing
the belief

mv sannyasins have to learn not to believe
but to enquire, to explore, to go on the journey
the adventure of the unknown, empty-handed
without any idea what it is going to be
just innocent
in innocence the truth is known, not in belief
the innocence becomes the door to the divine

we are all full of prejudices for the simple reason
that from the very beginning as the child is born
the parents start poisoning him
with their own beliefs
they are afraid that if he becomes mature enough
to ask questions, to enquire
then there is no way to transfer the beliefs
that have been transferred to them for centuries
they think it is a valuable treasure -- they only think
they themselves have lived a life of misery
they know their parents have lived a life of misery
they know in fact that the whole humanity
is living a life of hell, but still
every parent has an ego-number in him
their children should represent them
they should be as miserable as they are
if more, then that is better, some improvement
they are afraid to leave their children in freedom
hence they go on piling up prejudices
the children have to be taken to the church
they have to be baptised
they have to be given religious education
and this all has to happen
before their sexual maturity

before the age of fourteen
hence a strange fact has now become well-known
that people's mental age
is somewhere between twelve and fourteen
because that is the time
when they start becoming sexually mature
now they cannot be conditioned any more

sexual maturity means
nature has completed its process
the person is individual as far as nature is concerned
he may not be adult
according to the political ideas
prevalent in a country
in some countries eighteen
is the time when he is capable of voting
in some countries, twenty-one
but in fact nature has given him
all the right to be a parent
what to say about voting?
by the time a child is fourteen or thirteen

the girls become mature one year earlier
the child is capable of reproducing children
what more responsibility can there be?
hence now no more conditioning is possible
but whatsoever conditioning has happened
has retarded his mind
now he will live
according to that conditioning for his whole life
he will never grow beyond that mental age
he may become eighty, ninety
or he even may live for a century, but he will remain
as far as psychology is concerned
only somewhere between twelve and fourteen
and this disparity
between the age of fourteen
and the age of a hundred
is the root cause of all misery
the body goes on growing
and the mind remains stuck
and the gap becomes unbridgeable

the mind should grow each moment
with each breath
the learning should never stop -- it cannot stop
it is life's most valuable phenomenon
the learning should continue to the last breath
a person should die learning, still learning
learning about death

life he has seen

he has learned so much through life
he should not miss
this ultimate opportunity of learning
this is the pinnacle of life
death is not the end
it appears the end
only to those whose minds are retarded

to socrates it is not the end -- another beginning
to the buddha it is not the end
but a tremendous beginning, a freedom
freedom from the confinement of the body
of the mind
death is opening a vaster dimension
than one has ever known before
but that needs intelligence
that does not need a retarded mind
it needs a constantly growing mind
that's what i mean when i say
transcend all prejudices
because those prejudices are holding you back
life goes ahead
and you are holding somewhere back
a part of you remains in the past
a part of you has to live in the present
only a partial life -- and a partial life
is never fulfilled, it remains discontented

drop all prejudices, drop all conditionings
so that you are reborn

that's what sannyas is all about a rebirth
the beginning of enquiry, the beginning of seeking
the beginning of searching -- on your own
the dropping of the borrowed knowledge
and learning
so that you can have some insight of your own
only your own insight is going to give you
freedom, love, blessing, benediction

contemplation has been proclaimed as the panacea
it is not -- it is the best that the mind can do
but whatsoever the mind can do
is going to be a barrier
yes, contemplation is the finest work of art
as far as mind is capable of
it is as if it has created
a very transparent glass wall around you

you cannot see the wall
and you can see beyond the wall
hence you can think that there is no wall
you are free
you can see the flowers in the garden
the birds on the wing, the sun rising, the starry night
everything gives you the idea that you are free
but if you take a few steps to reach the flowers
then you will come to know that you are not free
a very transparent glass wall prevents you

contemplation is a glass wall
the most beautiful that mind can do
but as far as the soul is concerned
it is the most dangerous thing
because one can easily see a brick wall, a stone wall
and when you see yourself behind a stone wall
you don't like it, you want to get out of it
you start finding methods how to destroy it
but when you are living behind a glass wall
then even the desire to get out rarely arises

because it gives you a false sense of freedom
one has to transcend contemplation

these are the three things to be remembered
one is concentration -- that is what creates science
it deals with the objective reality
it is a mind process
the second is contemplation -- it creates literature
poetry, painting
the whole dimension of aesthetics
it is beautiful
but it creates a new kind of bondage
far more subtle

and the third thing is meditation
meditation is not of the mind
but going out of the mind
transcending the mind

the moment you transcend the mind
you enter into the world of no-mind
and that is the world of real freedom
now you are no longer surrounded by prison walls
the whole existence is yours
and the joy that it contains and the beauty
and the splendour and the ecstasy

man is man only because he has a mind

of course there are animals and trees and rocks
which don't have this same type of mind
as man has
hence mind has been praised, immensely praised
from the schools to the college to the university
we are cultivating mind -- to create human beings
the more you are sophisticated in your mind
the more powerful you will be in the human society
you will become a scientist
a physicist, a nuclear physicist
you may become a politician
you may become a great famous poet or a painter
you will be powerful in some way
your ego will be immensely satisfied
but the satisfaction of the ego
is not real contentment

to be famous means nothing when you are famous
it means only something when you are not famous
once you are famous you can see
that it was all sheer nonsense
what does it matter
how many people know about you?
two hundred or two million or two hundred million
what does it matter? -- it is not true life
name and fame don't stand as foundations
for a real, authentic life which has joy in it
which lives in a dance, in a song, in a celebration

if you look backwards

man is really on the top of the ladder
as far as animals are concerned
but if you look upwards
there are still a few more rungs
you have not yet come to the ultimate
you are still on the way, on the bridge
you have to transcend a few things more

friedrich nietzsche
has a few immensely significant insights
one of his insights is, he says
that day will be the gloomiest in history
when man will stop surpassing himself
i absolutely agree with this man
of course he was not a buddha
not an awakened person
just at the last moment he went wrong

one can go wrong at any moment in the journey
even from the last rung of the ladder one can fall
it is a game of snakes and ladders
one can fall from the number ninety-nine
because there is also one snake waiting for you

nietzsche fell from the last point
and became a madman
when you fall from such a height
what else can you expect?
one is going to go berserk
he died a madman
but he was very close to buddhahood
that is the risk of all those people
who want to reach to the highest peak
if you want to reach the highest peak
you have to be courageous
and you have to be careful
and you have to know that the higher you rise
the more cautious you become
because the path becomes narrow
and the height becomes bigger and if you slip
just a single wrong step
and you will fall into the abyss

but he had reached very close
the only thing that was missing was meditation
otherwise he would have blossomed as a buddha
he had all the capacity
i agree with him
that unless man surpasses himself he remains stuck
it is not the end of evolution, there is much more yet
and that much more can only be lived
by transcending the mind
because mind is what makes you a man
no-mind will be what will make you a superman
that was the idea of friedrich nietzsche
he tried hard to be a superman but he was not aware
that one thing very essential was missing
meditation was missing

my sannyasins can reach to the highest top
without any fear of falling
because from the very beginning
they have to be meditative
from the very beginning
they have to learn the art of being a no-mind
and that releases awareness
by the time they reach to the heights
they are so full of awareness
there is no possibility of slipping
or committing a mistake

they can surpass humanity
and that is the greatest experience in life
when you surpass the mind
and all that mind consists of
when you suddenly start flying
because there is no burden left

mind is a weight that keeps you down
that keeps you gravitating towards the earth
the moment the paperweight is removed . . .
mind is just a paperweight
and a very heavy paperweight
you can call it the soulweight
once it is removed the soul is free
it is on its wings already

and that is what ecstasy is
to be on the wing in the infinite sky
soaring towards the stars

the society consists of many things
of religion, of nationality, of race
of blood, of colour -- and all that crap
and everybody is drowning in the crap
and if you try to get out of it
the others who are drowning become very angry
they start pulling you back, they won't allow you

a politician had gone for a morning walk
and he saw a small boy catching crabs
and putting them into an open bucket
and many of them were trying to get out
the politician looked and he said, my son
you are making so much effort
to catch these people
but they will get out
why don't you cover up your bucket?
the boy said, you don't be worried, sir
they are all politicians
when one starts getting out
others pull him down, no cover is needed
i am perfectly experienced with these politicians

the society is a political unit
if you want to get out of it
first they will pull you in every possible way
they will threaten you
they will call you all kinds of names
dropouts, escapists
and i don't think there is anything wrong

if you are dropping out of a pit full of crap
there is nothing wrong in escaping from it
any intelligent person will do that
only fools can live in it, only utterly stupid

a sannyasin has to live his life intelligently
not being a part of the crowd psychology
the mobocracy
he has to be an individual
he has to be a rebel
he has to assert himself
he has to deny all efforts of being manipulated
he has to cut himself off from all kinds of slaveries
only then there is a possibility of seeing the light
only then there is a possibility
of realising your potential
only then will you enter into the kingdom of god
which is within you

the only anxiety in man's life is that of death
other anxieties are just shadows of it
by-products of it
howsoever far removed from it
but if you go seeking and searching
for the root cause
you will always see death

people are afraid of losing money
for the simple reason that they know
that if money is there, there is some safety
against death, illness, disease, old age
people cling to the family for the simple reason
that who is going to take care of me if i am old
disease is there, i become crippled, paralysed
then who is going to take care of me?
so it is better to suffer in the family
rather than becoming free of it

people live in all kinds of societies
and sacrifice all kinds of things
which are of immense value, for the simple reason
that the society provides security, safety
but deep down it is always death
that is the source from where anxiety arises
and the only way to go beyond anxiety
is to know that your innermost core is deathless

even if you want to die you cannot die
the people who commit suicide
only destroy their body

not their souls
they cannot, it is indestructible
and this is the most precious gift
that comes through meditation
you become aware of something eternal in you
which was there before your birth
which will be there even after your death
your body is part of the earth
it will dissolve into the earth

something will go to the water
something will go to the fire
something will go to the earth
something will go to the air
something will go to the sky
all the constituents of the body
will be dispersed back to their original sources
and mind will simply evaporate
it is a by-product of all the body constituents
once they disintegrate the mind disintegrates

mind is not an entity hence mind is going to die
and we are too much attached with the mind
so we live under the fear of death

meditation means
becoming detached from the mind
becoming a witness of the mind
looking at the mind as separate from you
that's what actually it is

you can see thoughts passing by
you can see desires passing by
you can see the whole traffic
that goes on in the mind
the memories, the fantasies, the past, the future
all kinds of things are passing
you can just stand by the side of the road
and you can see the whole traffic -- you are not it

you are the watcher, you are the witness
and the witness is beyond

the seer is never the seen
the observer is never the observed
this very experience is transcendence
and once you know that you are not the mind
the fear of death simply disappears
as if it has never been there in the first place
suddenly you are in the world

of the deathless, the eternal
there is no anxiety any more
one is at ease with existence
in a deep let-go
a tremendous relaxation
that relaxation is the ultimate goal of sannyas
to know it is to know all
to miss it is to miss all

The Sun Behind the Sun Behind the Sun

Talks given from 1/1/78 to 31/1/78
Darshan Diary
30 Chapters
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The Sun Behind the Sun Behind the Sun

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Sat means truth, being, existence, rahasya means mystery, mysteriousness. Truth is mysterious. It cannot be known, it is unknowable... not unknown but unknowable, because the unknown can be known some day, will be known some day, but truth can never be known. That's its intrinsic quality. Remove one veil and you find another. Remove another and you find still more, and it goes on ad infinitum. There comes no point where you can say that the journey is finished; there comes no point where you can say that the boundary has been achieved. It is infinite.

The more you know, the more you know that knowledge is impossible. The more you know, the less you know. The more you know, the more mysterious life becomes. It is a mystery -- the sun behind the sun behind the sun. You get through one mystery and you simply stumble into another, and the other is far deeper than the first. But that does not mean that one cannot live truth; one can live, one can be, but one cannot know. So the real seeker is not searching for what truth is; he is searching to find how to live it. That's where faith comes in, trust comes in. Without knowing it you start living it first.

It is almost like a woman getting pregnant: she does not know how the pregnancy really happens, she does not know how the child is going to grow. She knows nothing about the mystery but the child is growing all the time and the woman becomes the mother. Not that she knows how life arrives, how it grows;

she knows nothing. Exactly like that, one has to become a womb for truth. One just has to be feminine, open, and one day something penetrates. That penetration transforms you and you start living on a different plane; your quality changes, your attitudes change. The world remains the same, but it is no more the same because you are no more the same.... But you never know. You can love truth. That is the meaning of faith: loving something that you have not seen, loving something that is not provable, loving something that is almost unbelievable, that in fact should not be if the world is logical, loving something which you feel but you cannot know.

Feeling is possible. Truth enters through the heart, not through the head.

[A sannyasin asks about her problem: It's about shock. After primal, in the last days of primal, I had a feeling of anguish... I feel afraid.]

It is nothing to be worried about and you have to allow it. You have been resisting, you have been trying to avoid it. This is something beautiful that is coming very very close to exploding. It is the death of the ego that is very close by, hence the fear and anguish. You should be happy that it is coming close, but the fear is also natural.

It feels almost as if one is going to die. Because you don't know yourself; you know only the ego. You know the ego as yourself; you don't know that you are not the ego, that you are the witness of it, that you are utterly separate from it, that it is just a cloud in the sky and you are the sky, and the cloud disperses. Nothing to be worried about. The sky will not disperse because the cloud has dispersed; in fact the sky will become more clean, more clear when the cloud is gone. But for many lives one goes on thinking of oneself as the cloud, so when the cloud starts dispersing, fear arises, panic arises.

And it will always arise when you relax because relaxation is against the ego. The ego is perfectly happy when you are tense; the ego lives out of tensions, it is nourished by tension. When you are tense, occupied, engaged, doing this and that and thinking this and that, when you are in fragments, rushing all over the place, -- then the ego is perfectly happy, it cannot die, then there is no fear for the ego. But when you are sitting silently listening to me or you relax or sit with closed eyes, again the tension disappears, and with the tension gone the ego starts feeling the danger. When tension disappears you have pulled out the very earth from underneath the ego. That's why it is happening in relaxation.

Down the ages masters have been teaching people to relax just for the single reason that when you really relax the ego will be gone. The ego and consciousness cannot relax together; the ego cannot relax and a relaxed consciousness cannot have the ego.

It is like ice melting: when the ice melts, the ice will disappear; the ice can remain only if melting is prevented. Relaxation is a melting, and the frozen ice of the ego cannot exist if things start melting. The ego can exist only if you remain frozen, shrunk, tense.

Something immensely valuable is by the corner.

Don't be frightened; I am with you. That's my purpose here, that is the meaning of sannyas: that when danger arises you can always ask for help, you can always trust and go ahead. You can continuously remember that I am there: if something goes wrong, I will take care.

So next time, when you relax just take hold of the locket in your hand, close your eyes and go into it. Let relaxation happen and let the fear be there. Just take note of it, that it is there, but don't be disturbed by it, don't be distracted by it. Say, 'Fear... fear,' and relax!

And you will be surprised -- it cannot do anything to you if you don't get affected by it, it cannot disturb you even a little bit. It has no power. You give power to it when you cooperate with it; when you stand behind it, it is powerful. When you slip out of it and you say, 'Okay, you be there and I am not going to cooperate any more'... when you cop out, it is impotent, it is a dead snake it can't do anything. You give life to it, you pour energy into it, because you have energy; it has no energy, it is just an idea. So allow it.

[A sannyasin whose son and grandson are here says: I've still been too much involved with my sons and grandsons and daughters-in-law this time. I hope next time I'll be freer.]

That will be good, mm? -- it is time to become disengaged from everything. You have remained engaged your whole life; now it is time, mm? -- you should look more and more inwards. Not that one becomes unloving... in fact, one becomes more loving, but one is no more obsessed, one is no more worried. One starts preparing for the real purpose of life. The real purpose is to know oneself, and if that is not

fulfilled before death then life has been a wastage; then whatsoever you have done makes no sense.

You may have many children and children's children and prestige and money and fame, respectability, everything -- but that doesn't matter. The day you die, all has to be left behind; you will not be able to take anything from that. You can take only one thing with yourself and that is self-knowledge. That nobody can take from you, not even death can take it away from you. That is real wealth. Money is not real wealth because it is borrowed and the world will take it back sooner or later. And our relationships with children and children's children are good, but the basic relationship is with existence, with god. That has to be fulfilled, otherwise all relationships are just toys to play with. Sooner or later death comes and destroys all the toys and then we are very miserable and are at a loss as to what to do.

Very few people are capable of facing death because very few people have anything that they can take with themselves and which death cannot destroy. When all that you have can be destroyed by death, you are destroyed, because you are what you have. When you have something which cannot be destroyed by death, then you know something of deathlessness, of immortality, of god. So by and by become disengaged.

Love them; but don't keep yourself focused on them; now the focus has to go inwards. Now we have to close our eyes and see what is there inside. There is the greatest experience of life and the greatest joy. Once one has tasted of it there is never any misery. Then you are never unhappy; whatsoever the situation your happiness remains intact. Even death cannot disturb it, illness cannot disturb it, old age cannot disturb it. So next time you have to be more concerned about your own ultimate journey.

... For at least one hour sit silently and just look in. In the beginning you may not be able to see anything. There is no worry; there is no need to see anything, just sit silently. Even sitting silently is in itself very valuable.

First you will see those old thoughts and things moving in the mind but by and by they all settle. Then you will see darkness, so don't be afraid of it. Because we have never gone in, our eyes have become accustomed to see only outside. So when we move in, first we feel only darkness. Then by and by you start seeing a little light and one day you suddenly see that all darkness has disappeared. And to know that inner light is to know god. Everyone is a shrine of god and the flame is burning there, but we don't look.

God goes on calling from the innermost core of your being, but it is a very still, small voice. So enough of the children and the grandchildren! And they are very noisy people.

[A sannyasin says: I'm always kicking myself for doing things wrong, and that I've always done. I'm always really tense and I can't relax at all.]

Stop kicking yourself, mm? And don't start kicking yourself because you are kicking yourself, otherwise you will think, 'Now I have to stop' and if you kick yourself, you kick yourself more.

Mistakes are perfectly okay, nothing is wrong in mistakes. Everybody makes them and everybody has to make them. Don't ask for perfection. Mistakes are good, they keep you human. Otherwise you will either become inhuman or superhuman, and both are not good. To be human is very beautiful but to remain human one has to err. And nothing is wrong in making mistakes! Why make so much fuss about it?

But you have some idea that you should not commit mistakes; then you torture yourself and feel guilty and condemn yourself. There is no need; everybody commits mistakes. Just remember one thing: not to commit the same mistake again. I'm not saying that you have to feel guilty for it; make some new mistakes! That is how one grows. Get fed up with the old and find out some new ways to commit new mistakes. Every day commit at least one new mistake. Try: find at least one thing to do wrong every day, and enjoy it!

Be human and don't keep inhuman ideals in your mind. That's the space we want to create here, a very human space where everybody is accepted as he is. Not that growth will not happen; growth will happen only then -- when acceptance is there for oneself as one is.

If you have made a mistake there are two ways to treat it: one is to feel guilty. If you feel guilty, you will commit the same mistake again. Guilt is the way to help the mistake come back. You are trapped, because when you make the mistake you start feeling guilty; this is a way of looking at something else. You forget the mistake and you start focusing on the guilt. The mistake will be repeated again.

The second alternative is the right alternative: when you commit a mistake, see why you committed it, how you committed it, how it goes on happening; go into the mechanism of it. Repeat it deliberately, see why it happens, go into the very process of it. And there is no need for any guilt. Be scientific about it, go into it: 'Why do I commit this again and again?' And I am not saying that you should not commit it; just find out why, how it happens, what is the mechanism, how it takes hold of you, how it arises from the unconscious. Just go and watch the whole process... and joyously. There is no need to feel guilty at all, then

you will never commit it again, because you have looked into it and you are finished with it.

Guilt never gets rid of any mistakes; it perpetuates them. Feel guilty and you will commit the same mistake again and again and again. And you will feel very righteous too, because you feel guilty -- what else can you do?

You write two plus two is five and then you feel guilty. You beat yourself, you don't take food, you fast; now this is foolish! How is a fast going to correct your mathematics? How is beating yourself or keeping yourself in a torture chamber going to help your arithmetic? It is useless, and you have changed the whole problem! You have to look into it, into why two plus two becomes five again and again. There must be some wrong association in the mind; somewhere it has become very deep-rooted. Go into it, search for it, for the cause of it, and once you have found the cause it will disappear. To know a thing totally is to be free of it.

This is not the way; kicking yourself is not going to help. Whenever you commit a mistake again, go into the process of it, see why, how, it happens. And if you enjoy committing mistakes then there is no need to change. I am not saying that you have to change it. If you enjoy committing mistakes then it is perfectly okay, because there are a few mistakes that people enjoy. Then there is nothing wrong; they are innocent. Everybody has the right to enjoy a little. But if you don't enjoy it then the very understanding of its cause will help. You will get rid of it, and without being torturous. For one month, don't kick yourself; rather go into the process.

[A sannyasin says: For fifty years I've been looking for something and now I'm here.]

Mm mm. Stop looking, and it will happen! Looking too much for it becomes the barrier, because there are things which happen only indirectly, you cannot look for them directly. All that is beautiful happens only indirectly -- happiness, love, god. It catches hold of you unawares, it is always a surprise. But if you are looking for it, that means you will not allow it to be a surprise. And you have been looking too intently, hence you have been missing. Because to look intently means one becomes very tense, and for something to happen you have to be relaxed.

Forget all about it. Just be here, meditate, enjoy, for no specific goal as such but for the sheer joy of it. And then one day you will be surprised and you will not be able to believe that it has happened while you were not looking for it.

[The sannyasin answers: I read a lot of indian scripture...]

Just forget all about it. Those indian scriptures are very dangerous; they destroy people's minds, and ninety-nine percent of them is just rubbish.

[The sannyasin continues: I loved Zen buddhism.]

Love won't help, because love is also your intellect. You liked it...

Mm, intellectually it was a pleasure to you. But these things are not to be loved or liked; you have to become a Zen person. And that's what I'm trying to say -- to relax and forget all about and burn all the scriptures. That's what Zen is... and zen scriptures are included. When you burn scriptures, burn not only Christian and Hindu; Zen scriptures are included. And when you destroy the statues, Buddha's statues have to be destroyed with others. Then one becomes clean. You have been looking too much, that's why you are wearing such big glasses! Rather than finding anything, you have simply harmed your eyes.

Do a few groups here.

These three groups I suggest to you; try to manage to do them. One is Intensive Enlightenment, the second is Zazen and third is Vipassana -- these three. If you can manage three, good, otherwise two, but manage, because they will give you an insight into real meditation. These are all Zen, all the three. You have been reading Zen, that won't help; you have to have some authentic experience of it. These groups will give you experience. These are not reading, these are doing. Zen has to be done, it is an activity.

[The sannyasin continues: I would like to know anything about my wife. She died five years ago, and for me she was everything -- heaven and earth.]

Are you still after your wife? Let her rest in peace! Are you after her?...

You know about yourself; why are you worried about your wife? The day you know about yourself, you will know about your wife too; otherwise not. And let her rest peace! Don't dig up her grave now.

[The sannyasin adds: I'm always interested in other people... I phone and ask 'How are you doing?'

First phone yourself! You have not even phoned yourself. You have not asked yet how you are. You have to work on yourself; your wife will have to work on herself. Don't be worried about your wife. It is very good that she is gone; she is freed from the world...

You have to know about yourself; I can help you to know about yourself -- about your wife I cannot. I am not interested in wives at all! (laughter) Husbands and wives, I'm not interested in. You just try to go into yourself, and then it is possible: if you go to your deepest core it is possible to have a contact with your wife. But that is secondary.

Prem means love, and digambar means naked -- naked love. And that is the door to god. Naked love is pure love. Naked love is undecorated love, uncultivated love. Naked love is innocent love, the love of a small child who knows nothing of calculation, cunningness, cleverness. So become that purity of nakedness.

And one has to go to truth naked, utterly naked. All the clothes, all the prejudices, all the doctrines have to be dropped. All that clamours around you has to be dropped; that is the meaning of digambar. The literal meaning is 'sky-clad'. A nude person has only the sky as his clothes; when the sky becomes your clothes, then you are close to god.

I am not talking about dropping your clothes; I am talking about dropping your mind, because that is your real clothing. And once the mind is gone, the heart is pure. In that purity is all.

The Sun Behind the Sun Behind the Sun

Chapter #2
Chapter title: None

2 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801025
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Prem means love, devayana means the path of the gods -- love, the path of the gods. It is through love that god comes; love opens the door. Love makes you vulnerable, love makes you courageous enough to die as you are so that god can be in you. It is only through love that the ultimate can penetrate you. And love needs no conditions, knows no conditions. It is a pure gift; it asks nothing. The moment it starts asking it is no more love.

Never ask for anything and all will be provided. Never desire and you will be mystified that all desires are being fulfilled, that the universe cares, that you are not accidental here, that you are welcome, that this is your home. To feel at home in existence is to be religious. To feel uneasy with existence is to be irreligious. The moment you feel uneasy with existence, remember: love is missing. The ego is coming and love is missing.

And always watch those moments when you are at home and you will find great love flowing through

you and the ego absent. Just watching these two phenomena -- that whenever the ego is there one becomes ill at ease -- one starts feeling a kind of disease; something goes wrong, one is no more flowing with the total. Something is functioning like a block, the river is not flowing. And because of that not flowing, sadness arises, because then you are no more part of this great life; you have become small. Then your boundary is you and that is not much. You have fallen apart from the procession of the whole, you are no more part of the universe; hence unease.

The moment you are flowing with the total there is great ease, grace; things are in harmony, everything seems to be good, everything seems to be a blessing. Then there is well-being. Watch these two things: whenever you are, there is some kind of discomfort. Whenever you are not, love is; there is flow, there is relaxation. And in that relaxation, in that moment of love, god can come into you. To go into god, god has to come into you.

[A visitor says: I haven't found my way in life yet. I feel confused and...]

You are fortunate. The really unfortunate people are those who think they have found. The moment you think you have found then life is meaningless.
Life is search. Seek for the joy of seeking, not for the joy of finding.

[The visitor continues: I see that some of those people I met here have something in their heart, a strength which I don't have.]

That can happen to you, that is not a problem. It is not that they have found but that they have dropped the whole idea of finding, that's why they have that strength. Naturally, logically it seems that they have found and that's why they have that strength and that joy. In fact the reality is. . . I know the inner story! You have watched them from the outside. The inner story is just the opposite: I have persuaded them to drop their goals; they have dropped their goals. How can you miss if you drop the goal? There is nowhere to go and you are here and happy. How can you be miserable when there is no goal?

The goal is the trick of the mind to create misery. Create a goal and then you are miserable because then anxiety arises: How to achieve it? I have not achieved it yet. You go on searching and searching and you never achieve it. You remain miserable and you go on missing all the joys of life because your eyes are focused on the future. You are here and your eyes are focused on the future. I help my people to be here; I destroy their future.

Try to understand this thing: the body exists here but the mind is not here. That is the dichotomy, that is the problem. When you drink water the body drinks herenow. The body cannot drink water in the future, it cannot drink water in the past; the past is no more, the future is not yet. When you feel hungry, you feel hungry herenow. And I am not talking about the hunger that the mind can create; I am talking about the bodily hunger. The body is always in the present and the mind is never in the present, never; hence the anxiety and one being tom apart. The mind goes on rushing towards the future and the body is here. Then the mind starts condemning the body as if the body is lethargic, slow, cannot keep pace. The body is simply here, not lethargic.

And the mind has to learn one thing: to come back to the body. Get out of your mind and into your senses and you will also have that confidence, that joy. No god is needed to give you joy, no truth is needed to give you joy and significance. All that is needed is that your body and mind have to be bridged; it is a simple process. And don't make this bridging a goal. If you make it a goal, again the same problem has come in from the back door.

Just understand! Then suddenly you have -- all energy available, you are confident, you are happy and you start moving with no fear. Not that insecurity disappears; insecurity remains. That is part of life, it is in-built. Those people who think they are secure are simply fools; nobody can ever be secure while alive. You will only be secure when you are in your grave, never before that. How can you be secure? Illness is there, death is there, the friend may die, the beloved may go somewhere else. How can you be secure? The bank may fail, you may go bankrupt, your job may be lost, you may lose your eyesight, you may become crippled, paralysed. A thousand and one things are all around; how can you be secure?

But the very idea to become secure creates the trouble. I help my people to start enjoying insecurity. Not that I make them secure; how can I? Nobody can do that and it is not good to do it either. Even if somebody can do it it should not be done, because when a man is secure he is dead; then you cannot live.

Life comes with death. When you breathe in, you will have to breathe out; you cannot say, 'I will only breathe in.' They both come together: breathing in, breathing out. Life is breathing in, death is breathing out. Love is breathing in, hate is breathing out. Joy is breathing in, sadness is breathing out. Marriage is breathing in, divorce is breathing out; they come together! (laughter)

Now, if you want marriage without divorce, the marriage will be plastic; it will not have any joy. You will be secure but there will be no joy, because how can you be happy with a dead thing? If you want your wife to be alive, then there is risk. An alive woman is a dangerous woman: she may fall in love again, who knows? An alive person is an alive person; love can happen again! If you are alive you can fall in love with other women. Life knows no laws, no moralities.

Only death can be controlled, so the more dead you are, the more easily you can be controlled. Then you remain a husband or a wife and this and that, and things look, at least look, secure. A middle-class home, some bank balance, a car in the garage, a woman, children, a good job and one feels one is secure. But is this security? Security is not possible; only comforts are possible. These are comforts, not security, and they can be taken back, they can be taken away.

The only security possible is to start enjoying insecurity. That looks paradoxical but all that is true in life is always paradoxical. Truth is a paradox. Love insecurity and it disappears. Not that you become secure, but when you start loving and enjoying insecurity, who bothers? There is no worry, no anxiety about it. One is really thrilled. One is thrilled; one wonders what tomorrow is going to bring. And one remains open.

Come back again for a little longer period. I will take your future away and then you will be happy. I will take the very idea of security away.

[The visitor answers: It was internal security... heart security.]

It is the same game -- internal, external; we just go on changing names. There is no security, internal or external. Security exists not, that's why existence is so beautiful. Just think of a rose flower in the morning that starts thinking to be secure; then what will happen? If the rose flower really becomes secure it will become a plastic flower; otherwise insecurity is there. A strong wind may come and the petals will be gone. A child will come running and will pick the flower. A peacock will come rushing and eat it. Or anything may happen -- no child comes and no peacock and no wind but by the evening it will be gone. Even if nothing happens, then too it will be gone.

But that is the beauty of the rose flower, that's why it is so beautiful, because it lives surrounded by death, it challenges death, it challenges the winds. Such a small, tiny flower and such a great challenge and it rises out of all difficulties and out of all dangers . . . even if it is only for a few minutes or few hours, that doesn't matter, time is immaterial. But it has its own day, it has lived. It has talked with the winds and talked with the sun and the moon and looked at the clouds. And there was joy, there was great passion! Then it dies; it doesn't cling. A clinging rose flower will be ugly; only human beings become that ugly. When the time comes it simply dies and disappears into the earth from where it came. There is no external security, no internal security. Insecurity is the very stuff that life is made of.

That is the difference between my work and other teachers' work -- they give you security, I take away all security from you. I make you aware of the beauties of life -- its risks, dangers, its insecurities. I make you more sensitive. And in that greater sensitivity there is great challenge and adventure. Then one does not bother whether tomorrow is going to happen or not; today is more than enough. If we can love, if we can live, this day is more than enough.

A single moment of deep love is eternity. Who bothers about security? The very idea arises out of greed, the very idea arises out of ego. Call it internal, call it external; it won't make any difference. One has to look through and through and one has to see that there is no security and that it is not possible in the very situation of existence. In that very moment a great revolution has moved into your being; you are metamorphosed.

Jesus calls that moment 'metanoia'. You are converted . . . not that you become a christian or you become a catholic or a protestant. In that moment you are no more worldly. To search for security is to be worldly. Even if you call it internal, it doesn't make much difference. To live in insecurity like a rose flower is to be other-worldly.

Security is of the world; insecurity is of the divine.

[A sannyasin who has begun to help teach in the little school for sannyasins here says: In the West I was

teaching art... but I became frustrated because I loved to teach but the system and everything was crazy. Here it's not.]

No, here you will enjoy. And those little sannyasins are great!..

Very good -- teach them art, mm? and they will also teach you many things. Then only is the relationship good, when the teacher is also a student. Then there is great respect. It should not be one-way traffic. If the teacher has just to teach and the students have just to learn, then the relationship is not balanced. When the teacher also learns and is open to learning, there is great relationship, great flow of energy, and there is respect. So help those little children....

And all children are artists, all children are born artists! We destroy them later on; that's another thing. Otherwise each child brings great creativity into the world. We don't allow it because we are afraid of creativity; we only allow it so far, and only for a few people do we allow it. We don't want everybody to be a poet and a painter because if everybody was a poet and/or a painter the world would be totally different. It would not have any structure then, it would not have any politics; no war would be possible. The politician would have to disappear from the earth. And who would be mad after money if there were many many poets and many painters and musicians and singers? Who would think of money?

So this whole structure depends on destroying creativity. This is a very uncreative society. It allows only a few creative people and that too just for entertainment; just for the change it is okay. Once in a while you can go to the concert and you can enjoy; it is a kind of relaxation from the work world. But nobody takes it seriously and sincerely. It is something aside -- a side show.

Creativity has to become the main source, creativity has to become the main current of life, only then will the world be different. Then the world will be religious . . . not because there will be many churches but because there will be many painters, many poets, many singers, many musicians and many dancers. In fact, everybody should know how to dance and how to sing and how to paint. These things should not be specialisations, they are not. They should be as natural as breathing, as loving, as sleeping.

A man who cannot paint is missing something There is no need for everybody to become a van gogh, there is no need for everybody to become a shakespeare, no need. But everybody should be capable of at least writing a few poems to their girlfriends. But I have heard that even when they write to their girlfriends, people copy poetry from others; they cannot even write their own love letters. Books are available in the market, 'How to write love letters'.... People even learn that. This is an ugly world.

Everybody should be able to sing a song. Everybody should be able to play at least one instrument. These things should be part of life; then we can create a different kind of energy, a different kind of humanity. Help those children!

[A sannyasin asks about his relationship: I really don't know what love is. My love... seems to be a mixture of really deep emotions, and when they come they just possess me completely. It's like really dark clouds and I just can't see the light at all. We soar so high together and when she's not there I just fall to the other extreme of feeling.

The energy is moving perfectly well, don't be worried. Just go into it and be as sincere as possible to your feelings and emotions. Whatsoever it is -- darkness, sadness, anger -- whatsoever comes up, be totally in it. [Your girlfriend's] energy will be of great help to you.

A man needs a woman to be provoked by and a woman needs a man to provoke her. That provocation is great benediction because only through that provocation do you come to know what you are carrying within yourself. And whatsoever bubbles up, surfaces, you can be relieved of. That darkness will go; it is coming from your unconscious. But the unconscious cannot drop it directly; first it has to come to the conscious. Anything that has to be dropped, first has to come to the conscious. It is just as when you want to throw something, you have to throw it through the door. The unconscious has no other way of throwing anything out; it has to come up to the conscious first.

That's why psychoanalysis insists on your bringing your dreams to analysis so the unconscious starts revealing its secrets to the conscious. It happens naturally in a love affair: you provoke the woman's unconscious, she provokes your unconscious; things start surfacing. That is the therapy of love.

Down through the ages only good things have been allowed, and the real thing is how to get rid of the bad things. We allow only good things. We allow love, we don't allow hate. Then the hate remains accumulated inside and by and by love is dispersed. So finally lovers find one day that they don't love each

other; they hate! Love has been coming to the surface and has been released and the hate has accumulated.

Let everything come up -- love and hate, anger and compassion. Let everything come up, then one day you will find that everything has been released and you have become an emptiness. That is the greatest peak of love: when two lovers meet as emptinesses. There is neither love nor hatred left; nothing is left. Both are just empty, clean, empty. Then both are meditations and when that meditation meets it gives you the greatest joy possible, the greatest ecstasy. Even love is a hindrance in that ecstasy. Hatred is a hindrance, that goes without saying, but even love is a hindrance.

So these are the three possibilities. One is: release love and accumulate hate; that's what has been done. So love disappears one day, hate remains. You can find husbands and wives all around the world hating each other through their guts. They may not be able to say it, they may be pulling, dragging on, but they hate each other. It is almost impossible to love your own wife; it is a miracle if a husband can love his wife or a wife can love her husband. They hate each other.

There are other things they have to take care of: the children and the finance and the security and the name and the family; that's another thing. But love has disappeared; love has been exposed to the conscious and it has disappeared. Hate goes on accumulating, becomes heavier and heavier every day.

The second possibility is: release hate and keep love inside. That too has been done, a very few people have done that; that is far better than the first. If you go to primitive people you can see that that is what they do. They never show much love but they show hate. The husband beats the wife and she screams at him; that goes on. You will not see love scenes, that they are holding hands and looking into each other's eyes; you will never see the primitive people doing that. But sometimes the husband is beating the wife and she is shouting and screaming and crying. That you will see many times but no love scenes, only hate scenes. That is far better than the first because hatred is released and love goes on accumulating, but they never show it. It is there, they feel it, they both know, but it is a feeling; no expression is needed.

And the third possibility is: release both and become empty. That's the highest peak.

The fourth possibility is also there: repress both -- many people do that too. They neither love nor hate; they become cold; frozen, they are dead people, they are walking corpses. These are the only alternatives.

Perfectly good -- go with it; let whatsoever comes, come. And allow her also; whatsoever comes to her, allow her. Respect each other's moods, even the sad moods, even the angry moods. Respect the other and soon you will see that something beautiful grows out of it.

The Sun Behind the Sun Behind the Sun

Chapter #3
Chapter title: None

3 January 1978 pm in Chuang Tzu Auditorium

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ShortTitle: SUNSUN03
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Video: No

Deva means divine, bodha means awareness -- divine awareness, an awareness that cannot be cultivated; it can only be received as a gift. Man cannot create it, man can only become a receptacle. There is another kind of awareness that man can create by friction, by struggle, by conflict! but that remains very ordinary, naturally, because man-created things cannot be very extraordinary. It is very difficult to create it but very easy to lose it; years of work can be lost in a single moment.

In the West Gurdjieff was working on those lines; that was man-created awareness. He knew nothing of

prayer, he knew nothing about how god can shower awareness on you. All that you have to do is to be open -- you just have to be an open door, you have to be a host -- and it comes, it comes unmistakably! And I see the possibility in you.

So I am giving you the name of awareness but your path has to be that of prayer. Awareness will come through prayer; that will be a by-product of prayer. You have to create moods of prayer. Whenever you have time, sit with raised hands, be in a receptive mood, open your heart and be filled by god! If something starts happening in the body -- any moving, shaking, trembling -- allow it. If some gibberish -- what the pentecostals call 'glossolalia' -- starts coming to you, allow it. You can become a great glossolaliac!

It is allowing tongues, speaking in tongues. In the beginning it looks like baby-talk, but by and by it becomes very intricate and complex. You don't understand the words that are coming. They may be of some language that you don't know, they may be of some language that is no more in existence, they may be of a language that is going to happen in the future, they may be of a language that exists on some other planet or they may not belong to any language at all. They may be a hodge-podge of many languages or may not be language at all; it may be just pure sound arising. You have to allow that; that will be your prayer. And don't be afraid! Because when it starts coming one feels fear -- 'What is happening? Is one going mad?' But you will attain to great sanity through it....

So start this from tonight. Just sit in your bed with raised hands, feel that energy is falling on you, feel it deep in your heart. Start swaying and allow anything that wants to surface in you -- any words, any sound, 'Ahhh...', anything -- and that is prayer. You are not to correct it, you are not to make it right, you are not to put it in any form; it has to be unstructured, a chaos. Within three, four days it will start flowing. By the time you leave you wil] have something beautiful with you.

Deva means divine, punit means purity. The purity that resides in the heart is uncorruptible; what you do does not affect it at all. Even the greatest sinner remains pure at the deepest core of his being. So even the deepest sinner remains a saint; the sin can only touch the periphery, the circumference. It cannot go to your core because doing remains on the surface; only being is at the core.

And when you start looking at people's being, then nobody is a sinner, nobody has ever been a sinner. That is impossible, that doesn't happen because it can't happen. Purity is so absolute that all that we do is not more than dreams; that is the eastern approach. The western religions have been bothering too much about the periphery, hence the idea of sin and guilt. And it has been very destructive; people have been unnecessarily condemned for small things which don't matter and they have become guilt-ridden. They have become self-condemners. And they cannot be happy because how can you be happy if you are continuously condemning yourself? They cannot permit themselves to be happy; that looks outrageous. Happiness is not allowed on earth, only in heaven where pure souls gather together.

But the eastern approach is totally different; it doesn't bother much about your doing. It says whatsoever you have done, you can simply go in and have a contact with the being which is always crystal-clear and always pure, and that source remains unpolluted. It is only a question of going deep into your own being and the nectar is always available.

On the periphery are just faces -- saint and sinner, good and bad, the famous and the notorious. They are just acts, as if we are playing on a stage, a drama is enacted. Somebody has become a jesus and somebody has become a Judas. Both are needed: Jesus cannot be without Judas, and what will Judas be without Jesus? They are both necessary for the whole Christ story to happen. But behind the stage they sit together and drink tea and smoke. That's the reality. This whole world is a vast stage, a great drama is enacted.

But don't be too worried about it. Whatsoever part has been given you, fulfill it as joyously as possible and always remember that deep down you remain pure, you remain always in god. That is the meaning of 'deva punit'.

Deva means divine, dakshina means gift -- a divine gift.

And sannyas is a divine gift. Don't think that you are taking sannyas but think that I am giving it to you.

Rather than taking it, receive it, and the quality will be totally different. When you take it, you take it; when I give it, I give it!

And let that be the attitude about your whole life: don't think that you are born; god has given you birth. Don't think that you have fallen in love; god has made you fall in love. Think about each and every thing, about each breath and each heartbeat as a gift from god. Then naturally gratitude arises. And to live in gratitude is to be religious.

All is a gift; we have not earned it. Life is not a right; we cannot claim it. It is simply given out of god's abundance.

[A sannyasin says she is unhappy in her marriage to a german lawyer, but does not want to leave because of the child.]

In a better world people will be changing everything -- their job, their wife, their husband, in fact even their children; that's my vision of the future. One gets fed up with the children also; why not change? Give your child to [the groupleader sitting in the front row] and you take [his] son, and again feel happy: a new relationship! Why bother to have the same child continuously? If the child is bothered, if you are bothered, exchange! (laughter)

There will be great joy and the children will become richer because they will know many parents. They will know many women and many men, different kinds of daddies and different kinds of mummies, and they will become more and more enriched. By the time they become daddies and mummies they will have known a lot of the world. lust getting acquainted with one woman is so dangerous for a child; we are not aware of the consequences and the implications.

A child knows the mother; that is his basic understanding about a woman. But his mother is only one woman amongst millions, and they are all different, but he will carry that idea in his mind. Even when he gets married he will look for his mother in his wife and he will not find her, so he will be unsatisfied.

When he falls in love he will fall in love with a woman who looks in some way like his mother or resembles her in some way. Now he has become fixated. This is a fixation; in the future it will be thought of as being a neurosis. He is not liquid and fluid.

If he had known many women, many men, as mother, as father, if he had lived in many families, if he had been mobile, not in a static structure, then he would have known much more about men and women, and there would be more possibility of his being happy.

One should be ready to slip out of things easily, so don't create any guilt or any prick of the conscience that this is not good; this is perfectly good. A relationship is good only as far as it creates joy; that is my definition of a relationship. The moment it stops creating joy you have no obligation to be in it. In fact, it is immoral to be in it. It is destructive to you, destructive to the person, and destructive to the child too, because the child will also see a stuck, dead thing.

Get out of it! Start moving and let the man also move. Even lawyers and germans have a future. One never knows! He may fall in love again and things will start flowing for him. People should not get stuck and be obsessed with things. They should be moving.

So whatsoever the problems, they are secondary; don't make them excuses to remain in it. If you want to remain in it then who am I to tell you to get out of it? I am not telling you, I am not ordering you to get out of it. I am simply saying that if things are not flowing any more then there is no point: it is simple courtesy to get out of it.

And whatsoever risk is there has to be taken. I don't think that you will repent; you will be happy. Find another man; start living again, be young again! Fall in love as many times as you can. The more times you fall in love, the more you will become young again and again and again. The moment you fall in love you again become young. lust see, watch: when people fall in love ... even an old man falling in love starts feeling young. His eyes have a sparkle, his walk has the quality of dance. He is again young; he dreams again, hopes again. Again there is meaning. Again he has forgotten about death; again life is cherished, welcomed.

Think it over. My feeling is: if you feel that it is no more a celebration then just unobtrusively, unpretentiously, without creating any trouble, get out of it. If the father wants to keep the child, let him; don't go to the court. There is no need; that is ugly.

Chapter #4
Chapter title: None

4 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801045
ShortTitle: SUNSUN04
Audio: No
Video: No

[Gyan anala: knowledge fire]

Knowing is fire. You can use knowledge. Knowledge is something dead in your hands; you can possess it, you can control it. But you cannot possess knowing; knowing is fire, it consumes you. In the knowing the knower disappears: in knowledge the knower remains in control.

When you are in the moment of knowing, you are not. You are watching the river flow by and you are in the moment of knowing. You are simply watching it, enjoying the flow, the joy of the river, the aliveness of it. Then you are not there. Once you see that you have known this river, you are acquainted with it, you know the name and the geography and everything, you have come back. In knowing, the ego dissolves; in knowledge it comes back.

Knowing is a fire that consumes the knower, and when there is no knower, there is great experiencing; when there is no knower all is revealed. Life allows its mysteries only to those who can come to it utterly empty. Then you become the host and life becomes the guest. But if you are there then life never enters you.

[The new sannyasin says: I find it very hard to open myself, to be open.]

You find it very hard to open? Mm mm, that will happen. That's natural -- nobody finds it easy to open because everybody has been conditioned to remain closed....

[Society and the family help you to remain closed, Osho continues, so on one hand you are protected, on another hand your opportunities to live are destroyed. Each generation hands on its fears to the new generation, and in the first seven years of a child's life fear becomes impregnated in him. There is a certain boundary beyond which you will not go, says Osho; that is the boundary of your parents.]

You were open to your mother, to your father, to your family; that is your boundary -- you will never open more than that. Once you reach that boundary you will automatically shut up; it is automatic. It is almost beyond your control as you are right now. You cannot do anything about it right now unless you become more conscious. With more consciousness you will be able to go a little further; otherwise it is automatic. As the boundary comes close your whole mechanism starts shutting off. It is like a thermostat: it keeps you within the boundary, and that boundary is the boundary of the love for your parents.

So a man never loves any woman more than he has loved his mother; a woman never loves any man more than she has loved her father. That limits, and that is not the limit to human potential; there is much more, much more beyond it. You are just living in a small house while the whole earth is waiting for you to come out and celebrate with the trees and the mountains and the moon and the sun. You are enclosed in a small dungeon, dark, but out of fear you don't leave it.

Right now you cannot do anything about it; you can only be aware of it, and that will be helpful. Just see where the boundary is, just see how your automatic mind works, how mechanically it closes to a certain point and then you are simply off and you cannot do anything. You are almost helpless, a victim. lust watch it.

Do meditations, do a few groups, and go on reminding me after two, three groups, of how you are feeling. Once your consciousness cames a little higher than it is right now, you will immediately be able to have a breakthrough.

And if you can go only one step beyond the parental boundary, then there is no limit; you can go as far as you can. The basic problem is the first step. You have taken one step beyond the parental boundary, then there is no problem. You can take as many steps as you want, because the automatic mechanism functions no more for you; you have transcended it. In fact that is the meaning of transcending the past or transcending the mind or what I have called knowledge, transcending knowledge.
It will happen. I will create the fire -- you wait!

Deva means divine, ama means togetherness -- a divine togetherness, a divine unity, a divine oneness, divine integration.

Man integrates only when god becomes the centre; without god there is no centre, man is just a hodge-podge. Man is a crowd without god, so many voices. In fact, a man is so many men without god. There are so many directions and so many desires, so many small selves all clamouring to be listened to, all clamouring to take you somewhere, all trying to dominate There is a constant fight. Man is a marketplace with a great crowd and great noise. And that is the misery, the agony.

If you watch, you will find these fragments. They are in a great political turmoil because each fragment wants to be the master. The master is not in the house and the servants are pretending to be the master. When each servant can have his time or can have the keys of the house at least for the moment, he believes himself to be the master. And it goes on revolving. In the evening you decide that tomorrow morning you will get up early, at five o'clock. At that moment you think that the decision is total, but at five o'clock somebody inside you says, 'Forget all about it; it is just nonsense. What is the point? It is so cold today. Have a good rest.' And in that moment you also feel that it is a total decision. You fall asleep and when you get up at seven o'clock you feel repentant... and again, you think this is total.

In fact, the case is that the fragment that had decided in the evening to get up at five was no more powerful at five; it was deposed. And the fragment that was powerful at five is no more in power by seven; it is another fragment. And so on it goes, like a wheel moving: one spoke comes up, then another, then another... and life remains a mess.

The search for truth or for god or for the real self, creates a centre, and slowly, slowly all the fragments start falling into the centre, with the centre. That is the whole work called sadhana -- to create a centre and to manage that all the fragments become joined with the centre.

Once that integration takes place you become individual. Before that you are not an individual because you are divided. The word individual means 'that which cannot be divided'. Very few persons are individuals. Once among thousands you will find an individual; otherwise only persons are there, and one person means many persons inside.

That's why you cannot even promise, because you don't know who will be there to fulfill the promise. You cannot say, 'I will love you tomorrow too.' How can you say that? This fragment will be gone. It is like a river flowing: you cannot step in the same river twice. You will not meet this same fragment again, maybe for years. And about tomorrow morning, one never knows; you cannot promise. A promise is possible only when the centre has come into existence. Then you can trust yourself.

Gurdjieff used to say, 'A man who can promise is a man who has arrived.' To promise is a big phenomenon. That means there is some continuity that runs through and through. All your fragments have become beads and there is a thread running inside which keeps them altogether. That is the meaning of 'ama', togetherness... the thread running through all fragments and bringing a kind of unity within you.

[A sannyasin who is leaving says: I'm grateful that I'm enlightened.]

(chuckling) That's very good! That's very good! When were you not enlightened?

[Sannyasin: Before the twenty-sixth of December.]

(chuckling) Mm, good! But now you must know that you were never unenlightened.

[Sannyasin: I knew it before but I knew it again on the twenty-sixth of december.]

That's good! When will you be coming back?

[Sannyasin: I don't know when to go and so I don't know when I will come back.]

Very good! Whenever it comes to happen, let it happen. And help other people there! Be a bodhisattva! You have to enlighten many people in Japan, mm?

[A sannyasin says she is undecided whether to living in Germany or in Poona: I might regret it one day. It might turn out to be a failure.]

It is so with every alternative. So one has to choose whatsoever gives you more possibilities, that's all. And it is not only with you; with everybody the future is unknown. One has to move in the dark; it is like groping. And there is no other way; whatsoever you do will be a groping.

So it is not a question of whether to choose or not to choose; something has to be chosen. Even if you don't choose, it will be chosen, so one has to weigh the alternatives. Remaining in Germany... You have remained there for so many years; what else do you think is possible there? You have lived that alternative. You can give a chance to this new alternative. And I am not saying that it is going to succeed; it may fail -- because it depends on you, it doesn't depend on me. It will fail for a few people, it will succeed for a few people; it will depend.

I can do whatsoever I can, but the basic thing, whether you will receive it or not, is always in your hands. But my feeling is that even to fail with me will be far better than to succeed in germany!

Sometimes failure is better than success. If you fail in search of god it is far better than if you search for money and succeed. That success is worthless. This failure is immensely valuable; at least you have the joy that you tried. Even if you fail, you were searching for god. You failed in finding god; that is not a small joy. A man may succeed in accumulating money after a whole life's work, and all he can say is 'I have succeeded in accumulating money. '

To fail with great things is far more beautiful than to succeed with small things, because in searching for small things, you become small; in searching for bigger things, you become big. Failure and success is not the point.

Whatsoever you seek and search for, you become by and by.

And there is no other problem -- just security, mm?

[The sannyasin answers: I depend so much on the opinion of my brother and I don't understand that. I'd be very ashamed if I failed.]

But what does he want? He wants a certificate that you have succeeded? I can give you one in advance! (laughter) We are making a university: people who need certificates to show can have certificates! And we will give really beautiful certificates! (laughter) You can frame it in a golden frame and you can put...

There are a few people who are very-much impressed by certificates. We can give you a degree, a ph.d. in meditation or something! (laughter) We will make every arrangement; we will not allow you to fail so easily! Don't be worried. These are childish things; nothing to be worried about.

[A sannyasin says she is experiencing a strong energy after the discourses: And I keep controlling. It took my body about three days to get over it.]

No. No, if you resist it will be disturbing; you create a contradiction in the energy. You have to go with it.

And it will subside when its work is done, so there is no need to be afraid. But you have to go into it and you have to go without any resistance -- a little bit of resistance and the process will be prolonged. If you resist today, again tomorrow it will be there, again it will be there. If you resist too much, then you are dividing your energy into two parts and those two parts start fighting, mm? -- one part wants to go and another part pulls it back. And that is very self-destructive, suicidal.

Drop all resistance. Within a week all, everything, will settle, but you have to go to the very end, then only will it settle. So just go on trusting it. It is your energy; it cannot take you anywhere wrong, no!...

Everybody controls... just because of the fear. One never knows where it will lead, where you will land, and the mind says, 'There is still time: control! If it becomes too much you will go mad or something, and you will not be able to come back if you don't control right now; then it may be beyond you. Right now you

can do something, so do it!'

The mind is afraid of madness. But this is not ordinary madness; this is divine madness. And if you can go through it, you will go beyond mind and beyond madness too. Just allow it one week, mm? Good!

[Another sannyasin says: I've just been shaking for weeks and weeks and weeks, and crying.]

Nothing to worry about. Your Kundalini must be arising! (laughter) Great spiritual experiences are happening.

That's how Indians are far better than Westerners: they always find something good in everything, mm? One is shaking and trembling and they say it is Kundalini; it makes people feel good! If you call it wavering and shaking it doesn't feel so good; one feels as if one is nervous or something. Indians are far better: they say that this is a spiritual experience, your Kundalini is arising.

The Sun Behind the Sun Behind the Sun

Chapter #5
Chapter title: None

5 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801055
ShortTitle: SUNSUN05
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Video: No

[To a new sannyasin Osho says:]

This is not for the first time that you are becoming a sannyasin; many times before in many lives you have been attracted again and again and you have followed many paths... but it was never completed. You were never totally in it, so you have tried many times and you have failed many times. Remember this time not to fail. And only one thing helps you to succeed, and that is totality.

The search has to become your whole being. It should not be partial; you should put all that you have at stake. It is a gamble, that's why clever people go on missing it. Sometimes fools reach and the so-called intelligent lag behind, because the basic quality of totality is more easily possible for the fool than for the so-called intelligent. He does not reach because of his foolishness; he reaches because of his whole-heartedness. I am not saying to become a fool; I am saying to become whole-hearted. To be whole-hearted is so significant that even a fool can reach. And to be partly involved is wastage of energy.

You have been on the path many times on and off and then you got disturbed again and again, because if you get involved only partially, then other parts which are not into it will start distracting you. That is natural. They feel suffocated; they don't feel fulfillment. They start rebelling, they start taking revenge. Truth is only for the total heart; total heart is truth. I am just telling you this so that this time you can change things a little bit. If you are alert, things can be changed; if you are not alert, you can make the same mistake again; that is more possible.

In the east we have been working for thousands of years, searching into people's past lives. Two great masters of the east, buddha and mahavir, both developed great techniques, devices to penetrate into past lives, only for this reason: so that a man can be made aware of how he has been missing up to now. Once you know that this is how you have been missing, you can avoid it. If you are not aware of it there is more possibility that you will fall into the same ditch again, because it is a habitual pattern. So be alert.

This time let it be completed, because only completion knows fulfillment, fruitfulness, only completion brings joy. A tree is happy only when it flowers, and a man is happy only when the journey is complete, when he has arrived, when he starts feeling, 'Now there is nowhere to go, now there is no goal'... when one starts feeling, 'Now the future is not needed. If I die this moment, I will die perfectly happily, because there was nothing else to do; all else is done.' And the situation is available; it can happen. Just watch out for the ditch!...

Prem means love, and dwarka is the name of the capital of krishna. Literally it means 'many-gated city'. Dwar means gate, dwarka means many-gated: god's many-gated city. And there are many gates to god's city; many ways lead to him and all ways are true. Even opposite ways are true, because god is so infinite that he can contain contradictions. Only small minds cannot contain contradictions. The bigger your consciousness, the more contradictions you can contain and yet remain in harmony.

So from the east, from the west, from the south, from the north, there are many, many gates to god's city, but one particular gate will be good for you; one has to choose. All gates lead, all gates are good, but still one has to choose one because one cannot enter from all the gates. If one tries to enter from all the gates one will go mad. One gate is enough to enter through and that gate is prem, love. That is for you; your gate will be love.

But always remember that love is not the only gate. There are many -- even some which have nothing of love in them. For example, the gates of meditation, the buddha gate, has nothing of love in it; the mahavira gate, even less love in it; the patanjali gate, no love at all. They also reach, but they move through a desert of pure intelligence. Jesus moves through the gate of love, sufis move through the gate of love, bhaktas move through the gate of love. It moves through greenery, lakes and hills and trees and birds and song and dance and people. It is the gate of the heart, not of the dry intellect but of the green heart.

In India we have a city; Dwarka is its name. That is symbolic. Krishna, one of the greatest teachers of humanity, made that town; he created that capital, he lived there. He gave it the name Dwarka, just as a symbol to indicate that many are his doors; come from anywhere and you come to him. That is his message in the Geeta too -- that all doors lead to him; come from anywhere, just come! Don't be too bothered about by what path, what method. But still one has to choose because one has to follow one path.

So there are two fallacies to be avoided. One fallacy is: people who follow a path start feeling that their path is the only path. That is fallacious; that creates enmity, antagonism, conflict, and the whole history of humanity is full of blood because of that foolishness.

Then the Christian says, 'Jesus is the only begotten son'; that is out of stupidity. Buddha is as much a son, so is Zarathustra, so is Mohammed. And many more will be coming; it has not ended. God goes on coming every day, in new garbs, in new manifestations. It will be a poor god if he is finished at Jesus. It will be a very poor -god if he has only one son. All belong to him.

The Mohammedans say, 'Mohammed is the last prophet; now there will be no other prophet coming.' Why? Has god become indifferent to humanity? Has god abandoned humanity? Is he no more interested? Is he fed up and tired? Has humanity arrived so that now there is no need for help? But the same stupidity, the same claim, make the Buddhists and the Hindus and the Jainas and everybody.

Because of that egoistic approach, religions have been fighting. Rather than helping humanity to grow towards god, they put their energy in fight. And because of their constant quarrelling they have made many people feel that religion is pathological, that something is basically wrong with religion. Many people have turned away from the churches and the temples because of these people. Not that they are no more interested in god, but seeing that the people who are interested in god always go on doing wrong, it seems that something basic is missing. That is the first fallacy to be avoided.

And the second fallacy is the extreme opposite of the first -- that all ways-are right so you can go one way sometimes, another one another time, you can be doing all sorts of things... but then you will simply end in a mess. How can you reach any place if you go one mile on one path then come back and follow another path one mile and then another path? You will become more and more confused, because those methods are all different; all true but all different. They fit in a certain way; you cannot use them on any other way.

If you have learned a sufi technique you cannot use it on the Buddha's way. If you use it, it will be like using a part from a bullock cart in a rolls royce. It was functioning perfectly in a bullock cart; it will destroy your car. It will not be useful at all. And not that it was not useful; in its own organic mechanism it was useful. You cannot place it anywhere else, you cannot concoct, you cannot synthesize. So the second fallacy

to be avoided is the fallacy of synthesis -- that one can take something from islam, something from christianity, something from hinduism, can take all the sweet things from them. You will have diabetes if you have all the sweet things from everybody; you will be in danger.

So I specifically indicate: love is your path. Be respectful towards every other path but follow love. Listen to the sufis, to the devotees, to the bhaktas; singing, chanting, dancing -- that will help you. You are a heart person.

Deva means god, iksha means search -- search for god. And that is there like a seed. A little help and it can grow and take possession of you. It is lying there in the heart; it has to be provoked, it has to be awakened. We go on searching for this and that because we don't know what our real search is for. That's why nothing ever satisfies. If you don't get it you are frustrated; if you get it, again you are frustrated because you see that you have got it but nothing has happened through it.

The world creates continuous frustration; whether you succeed or fail makes no difference. If you fail, naturally you feel frustrated, but even if you succeed, you feel frustrated because the basic desire is for god; less than that cannot make man contented.

It is as if a child is hungry and you give him a toy. For a few moments, for a few minutes the child becomes engaged in the toy, forgets the hunger, but then he throws the toy. He starts crying and weeping again and asking for milk or food.

All our other engagements in life are just toy-like. Money, power, prestige, family, this and that -- all are toys. For the time-being one becomes occupied, one forgets, but again and again sooner or later one starts feeling that this is not life; life should be something more. Life cannot be only this, this rut and the routine; life must be something more which you are missing. Sooner or later... And the sooner it is, the better, because then one can start seeking and searching in the right direction. The seed is there in the heart and now you have come tO the gardener! Cooperate, and great happenings are possible... and with a very little effort. Just the effort to provoke the desire, to make it a little more fiery, to intensify it is needed.

That is the meaning of iksha. It is a search, not an ordinary search but a search which has fire in it, a search which has passion in it, a search which has devotion in it, a search which is a commitment; which is not only out of curiosity but which requires utter involvement; a search which if needed one can dissolve oneself into, which one can sacrifice oneself for. Then it is iksha. It is not an ordinary desire; it is all desires put together into one flame. And when all desires are put together in one flame and they start searching for god, it happens, it has to happen. Nothing more is needed, nothing more is asked and required.

[The new sannysin says: Since I've been here I wish to leave, to run away.]

Mm mm! That idea is natural. The mind always becomes afraid. If something is going to happen which is beyond the mind's control, the mind says, 'Escape, go away from here. You may be getting into some trouble, you may be trapped. You may unknowingly land into something from where getting out may become difficult.' The mind is always against the new, against the unfamiliar. That's very natural, but it happens only when something is going to happen, otherwise it doesn't happen, the mind doesn't bother. If the mind feels that nothing is going to happen it says, 'Okay, you can go on living here as long as you want.'

Once the feeling arises that something is on the verge, then the mind freaks out. You will have to be aware of that. Just doing a few groups will be helpful and will relax you.

[A sannyasin says: Before I took sannyas I was homosexual, and since then I have been able to open up and I've been with a woman through your help. Now we're expecting a baby and I feel the homosexuality is manifesting again.... Should I just watch it and not give in? Sometimes I think it is repression...
Osho checks his energy.]

There is nothing like a problem and that homosexuality is just your old habit. Nothing is a problem; your energy is perfectly heterosexual. It is just an old habit. You just have to be indifferent to it and it will go. It will come again and again many times because no habit goes easily and this is a deep habit. But it is just a habit; your energy is perfectly heterosexual. If the energy is homosexual then it is very difficult to change, very very difficult, almost impossible. But with you there is not a problem, mm? Just be indifferent to it. Don't in any way nourish it and it will die out of disuse, that's all.

[A sannyasin says: It happens very often for long periods that my head is very blank, even in normal life. I should like to have it go on.... I love it]

Mm mm, so it will go on and it will become bigger. That's how it should be -- it is perfectly beautiful. That's what we are trying for, that this happens to everybody. Those blank periods are the periods when you are closest to god. Those are the periods when you are no more human, because you are no more. In those moments you are pure energy, undefined, uncategorised, without any adjective -- man, woman, animal, vegetable... nothing; it is just pure energy, cosmic energy.

Enjoy these gaps. Those are the doors to god. They will become bigger, and soon you will start going deeper into them. The more you become in tune with those gaps, the further away they will take you, on far away journeys to the stars. They are the doors to the infinite. Feel very very grateful and thankful that things have started happening!

[A sannyasin says that while she was away in France she experienced a lot of fear: my life was very impotent and now it is of a different quality.]

It is a very positive kind of fear. Fear is not always negative, not necessarily negative, neither is courage always positive; things are very complicated. Sometimes courage is just foolishness, stupidity, ignorance. You just don't know what you are doing, you just don't know where you are going, so you have courage. You are blissfully unaware of the consequences so you have courage. That courage has no positive quality in it.

Fear is not necessarily negative; this fear is not. You have stumbled upon something inside you which is very significant -- the feeling that you have not been living creatively, the feeling that you have lived an impotent life. This is a very positive fear because through it you will start becoming creative; through it a transformation will happen to you. It cannot happen without it. This fear is your friend; befriend it, feel totally one with it, don't repress it. Don't try to get rid of it, because if you succeed in getting rid of it you will again fall into the old pattern of life which was impotent!

Use this space that fear is creating in you to change yourself. Feel thankful towards the fear because it has made you aware of something which was missing. Now something can be done, and something can be done only when you have become aware. This fear has awakened you.

It happens many times that if you are having a sweet dream, your sleep is not disturbed; sweet dreams are more dangerous. But when you are having a nightmare there is every possibility of the sleep being disturbed. And when the nightmare really comes to a peak the sleep is going to be disturbed. That is something positive about the nightmare: it wakes you, and once you are awake, the nightmare is no more there. It was part of sleep.

So it happens that an ordinarily happy person remains shallow because he is having sweet dreams: succeeding in business, politics, making a little name and fame, making a little vibration around himself, getting somewhere, achieving something. He feels perfectly happy; what more is there? He is the happy-go lucky person, but he remains shallow. His life is a kind of merry-go-round, but it has no depth because he cannot awake. Happiness functions like a tranquilliser. It is alcoholic; one remains intoxicated.

But when you are having a real nightmare of a life, all is tumbling down, you are falling into pieces, suddenly you become aware that you have not lived, not at all, that all this has been just a sheer wastage, a wasteland, that you are hollow, that there is no depth, that you are dark, that there is no light. Something drastic has to be done; something radical has to happen, otherwise life is slipping by.

When you are in such a painful state, feeling fear, anguish about what to do, what not to do, experiencing great anxiety... if these things awake you, they are positive, they are friends. They are more helpful than the so-called happiness and the sweet dreams. That's how a curse sometimes becomes a blessing, and vice versa too.

So take it very positively -- I see it very positively. Your face is positive, you have never been so positive. You have a strength, you have never been so strong. Things are perfectly good. And this is your home -- be here. I will arrange it for you so you can start taking rebirthing, mm? Good!

[A sannyasin therapist says: You're very important to me, and this creates much conflict for me because I want to go inside you and have you inside me... and I want to start now]

It is going to happen. Forget about it, because if you go on remembering it you will be obstructing its happening These things happen only when you are not aware; you cannot make them happen, you cannot force them to happen. These things are so fragile that they happen only when you have completely forgotten about them; then suddenly one day it has happened. They happen like miracles: when they happen you cannot even believe how it happened. You cannot believe whether it is true or you are just imagining things. You cannot believe that you were worthy enough... but they happen!

The longing is good because without the longing they will never happen, but then with the longing also they will never happen, so this is a complicated phenomenon. First you have to desire and then you have to stop desiring. If you don't desire, they will never happen; if you go on desiring they will never happen. So one has to desire, and then at one point one has to drop desiring. Half the journey is through desire and half the journey is through desirelessness; then they happen.

Drop the desire; that journey is complete. Just start getting absorbed in the work. My work is me. One day suddenly you will find that I am inside you.

[Another sannyasin says: I'm so tired and so exhausted. Nothing has any taste. Sometimes I feel not here. When I'm going walking around this ashram, deep breathing arises and I get drunk. Tears come from nowhere, and I'm not happy about it.]

You need a few groups. Whenever you can manage, you just ask me for a few groups. And the second thing: you are not allowing those tears, you are holding them; that is making you tired. Allow them! And when the breathing changes you hold that too. You become a little panicky, you become afraid about what is happening so you start controlling it. Allow that breathing, let it go berserk. It feels like a delirium because it comes out of nowhere and you don't see the point of why it is there.

The word 'delirium' is very good; it means 'off the track'. So something which is not expected, which should not be there, is there. Allow it; that breathing will cleanse your being and all your tiredness will be gone.

And those tears are immensely valuable. There is nothing like tears, and nothing like tears which come out of nowhere. When tears come for some cause they are not so beautiful, they are not so innocent; they are motivated. Somebody has died and you are crying; that is not much. Your girlfriend has left you and you are crying; that is not much, it is very ordinary, mundane. But when you are simply crying for no reason, you cannot find the reason, that means it is coming from the unconscious, it is coming from your very roots, guts. Allow it; it will cleanse your whole being, it will take much dust out of your vision.

So those tears and those sudden changes in breathing have both to be allowed. For a few days just go into them. If you feel they are coming, sit and cry to your heart's content. Allow that breathing. See [a therapist] mm? She will help you with breathing. And things will be different.

[Another sannyasin says she started working in the mala shop and likes it but: I'm also feeling very lonely and having difficulty in relating to people. In my sexual life things are very strange also. I need it but when I am there it is as if I am not there; there is no more pleasure. Also I'm crying a lot.]

That's good! That's the good thing, mm? You cry! And get intoxicated... Cry as deeply as you can. And continue to work in the mala shop; those distractions will disappear.

You are in a transitory period. Something has broken inside you so you don't know who you are. Before you used to know and again you will know, but you are in the middle of it. You have lost the old and the new has not arrived, so you are completely at a loss, that's all. Let those tears come let these distractions come: you continue working. Let that working become your meditation; that will help you not to be distracted too much. Whenever you remember, come back, become present.

And those things are happening in your relationship too, because it is happening inside you. So it will happen in everything that you do -- work, meditation, love; in whatsoever you do it will happen.

You are in a kind of nebulous state: the old is melting and the new is taking shape, and you are just in the middle, so it will remain so for the time being. But it is good, feel happy that it is there. But crying has not to be stopped, crying has to be continued. Enjoy crying. Tears have a beauty if you enjoy them; they have a poetry if you enjoy them and they give your spirit a bath. Just as you take a shower for the body, tears are a shower for the spirit...

But continue relating with people, don't stop it. Whatsoever is the situation, you continue: making love,

meeting people, creating new friendship. Just go on moving.

[Another sannyasin says: I feel my energy's been going crazy.... I get very hot, and sometimes it goes to my head.... It's in my hands now and my face gets very hot.
Osho checks her energy.]

Energy is there and good energy. Don't create any antagonism between the energy and you; you have a subtle antagonism. You are not quite agreeing with it and this disagreement will be bad because it is your energy; if you disagree with it, you become divided. A total agreement is needed. This is your energy, and when your hands start feeling hot, enjoy the warmth; when your face starts feeling hot, enjoy the warmth. Help the energy to spread all over the body so that the warmth is spread proportionately from the toe to the head. It is not spread proportionately -- a few parts are feeling, a few parts are not. That is because of you, because you are against it deep down. You are keeping a few territories in the body aloof.

You have to accept it, you have to be overwhelmed by it, and then it will disappear. Within three, four weeks, you will find instead of warmth, a great coolness arising. Because it is the same energy: warm or cool it is the same energy. If it spreads all over the body it will become very very cool. The harmony will feel like coolness. The disharmony is being felt as being hot. Disharmony is feverish; with harmony the fever will disappear.

So help it to spread, mm? Whenever it is there close your eyes and feel that it is spreading all over the body; it is moving in the legs, moving in the belly, spine, head, hands, it is going everywhere. Just feel it moving and it will start moving. It simply needs your cooperation; it is ready to move. Once it starts moving all over the body you will have a totally different concept of your being.

You are becoming alive, the deadness is disappearing. A few parts which are in your control are dead and a few parts which are not in your control have become alive, but the disparity is creating trouble for you. The disparity can be dropped in two ways: either stop these parts which are becoming alive -- make them dead again, then you are one -- or make the dead parts also alive. The first thing will not be good; the second thing will give you a new vision and a new dimension.

The Sun Behind the Sun Behind the Sun

Chapter #6
Chapter title: None

6 January 1978 pm in Chuang Tzu Auditorium

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Prem means love, and anjana literally means 'eye ointment' -- love, the eye ointment: because love gives you new vision. It cleanses your eyes of the old, makes available to you the present and the future. It transforms your eyesight. In fact, it gives you eyes, otherwise one is blind. So anjana means an ointment that can restore the sight of a blind man. And everybody is blind, everybody is deaf and everybody is dead.

This life is not much of a life; unless you awake, you live in vain. Unless life becomes a conscious phenomenon one is just a driftwood, a victim of winds, and one goes on living accidentally. When consciousness enters your life, you don't live accidentally. For the first time there is meaning, significance, a

kind of continuity, a kind of thread running through and through. Otherwise one is just like a dictionary: you cannot read a dictionary because there is no running thread. All kinds of words are there but words don't have meaning in themselves; they have meaning only in context. A word is meaningful only in a sentence, the sentence is meaningful only in a paragraph, the paragraph is meaningful only in the book. Greater and greater meaning becomes possible as your context becomes greater.

One who lives in the context of god has the greatest meaning possible, because that is the greatest context. God means one who comprehends everything, encompasses everything -- the ultimate meaning. And unless you start seeing that ultimate meaning in everything, you don't have eyes. When you can see a rock and you can still see god in it, then you have eyes. If you can only see the rock, that is not much of an eyesight; even a blind man can see that. When you see a tree and you see not only the tree but god in the form of the tree... And not as a belief, not that you believe that the tree is god, but it is an actual experience, you really see it that way... then you have eyes and then life is a great joy.

To attain to that eye, love is the process. Only love gives eyes; intellect only pretends. It goes on supplying false eyes but they are all false; you can only believe in them but you cannot see through them. Rather than helping you to see, they hinder.

The more a person becomes intellectual, the less his life has vision, the less creative he becomes. He accumulates information and that information goes on collecting and becomes a barrier. It doesn't allow you to see life as it is. He has so many interpretations, so he cannot see a fact in its nudity. To see a fact as it is, is real eyesight.

Only love knows how to see things without interpretations. Love never interprets; it never imposes anything. It is pure receptivity. It is looking at life through the heart, not through the head.
So you have to remember these two things: love and a new vision, new eyes.

Prem means love, ananta means infinite -- infinite love. And remember, that which is finite is not love. Love by its very nature is infinite; it knows no boundaries. Hate knows boundaries. Hate is always addressed; you have to hate somebody. You cannot just hate but you can just love. There is no need to love somebody; love can be unaddressed. Love can become your very state, it need not be a relationship. That is the meaning of love's infinity: that it can be a state of being, you can be simply loving.

Love can become your nature. Hate can never become your nature. It remains foreign, it remains separate. You can go on clinging to it but you are never it. Hate has boundaries, definitions; love has no boundaries and no definitions. Love is like health. Diseases have definitions; you can define what cancer is and what tuberculosis is, but you cannot define what health is. Diseases are many and health is only one, but those many are definable and the one is indefinable. Hatreds are many but love is one.

Love is your inner health. Just as the body feels a well-being, when your inner being feels a well-being there is love. Love has nothing to do with the other. It is something that happens in you, that arises in you and overflows you. Remember it. That remembering will help you infinitely. And when you are sitting silently after meditation or in the morning, evening, night, when you are feeling cool and collected, just remember, just contemplate on love's infinity, overflowing, for nobody in particular. And one day you will start feeling it. The day one starts feeling love as a state is a great day, the day of celebration! One has started becoming religious.

One does not become religious by becoming a Christian or a Hindu; one becomes religious by becoming religious.

[deva arun -- divine source of light.]

Start contemplating on light. Whenever you have time and a few moments, just sit silently and start feeling a source of light in the belly, behind the navel... a red and bright sun, just as it is early in the morning when the sun is rising. And when you can visualise the sun behind the navel, feel the rays are reaching to every part of the body -- to the feet, to the head, to the hands -- feel full of light.

That will destroy many problems, that will destroy many of your anxieties. Light is going to be your mantra. Whenever you see light anywhere, be very respectful; light is your element. In the early morning see the sun rising and bow down. In the night, the stars -- bow down. Sometimes just light a small candle and bow down. Start getting in tune with all phenomena of light. Befriend light and light will befriend you. And soon, within three, four weeks, you will start feeling a great joy in light.

Deva means divine, anu means food -- food for the divine, food for god. We have to be absorbed by god, eaten by god. We have to become an offering. Only when we are digested back into god, will our misery stop.

Separate from him, we are bound to remain in misery. We have to become part again, and to become part means to be ready to be eaten up.

One has to surrender totally. One has to almost commit suicide as an individual, as an ego, as a self, so that one disappears and only god remains. We have to disappear as the wave, then we will be as the ocean. And the whole problem is that we cling to be the wave, we want to retain ourselves, we persist, we insist. We don't want to Lose our being.

Jesus is right when he says, 'Those who lose themselves will gain. And those who preserve themselves will be lost.' It takes guts to dissolve oneself, hence only a very few courageous people become religious. All the others who gather in the churches and mosques and temples are just cowards, not religious people at all. A religious person is one who is ready to sacrifice himself; but that sacrifice brings great blessing. It is not really death; it is resurrection.

The Sun Behind the Sun Behind the Sun

Chapter #7
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Anand Indira. It means god of bliss; anand means bliss, indira is a name of a god. And a few things about you...

There is great potential; you can explode, but you are holding it. You have great energy but it is suffering. You have been repressing and repressing; you don't allow yourself. You have learned a very dangerous trick of control. You have become a controller, and once a man is a controller he starts losing contact with life. The more control yourself, the less alive you are; the less control, the more alive. No control and life is total. No control and there is freedom.

Bondage does not come from other people; it comes out of our own fear, a fear of life. And life is dangerous so the fear is natural. But still one has to go in spite of all fears, because life is dangerous but infinitely blissful too. The greater the danger, the greater the risk, the more is the possibility of bliss happening. Bliss exists only for the gamblers, those who can stake their life for it. Bliss is not for the businessman. He is too clever for it, too cunning, too interested in survival rather than in living, too interested in the standard of life rather than in life itself, too interested in protecting and defending rather than being open, vulnerable, insecure.

That fear has been exploited, all parents exploit that fear. Every child brings that fear with him and out of that fear parents create a bondage. They teach you how to control yourself, how to always remain in control -- in anger, in hatred, in love, in compassion. Then life becomes so-so, lukewarm, and then all the splendour is lost. That's why god is lost. God is only for those who can live totally, courageously, dangerously, who can go to the very extreme. Only at the extremes do you meet with the divine. You will

not find him in the middle; he is always at the extremes, he waits there. We never go into any extreme.

This is your main characteristic: control. Relax -- there is no need for so much control. Permit a little freedom to yourself, be a little more kind to yourself. And everything is possible if you can do only one thing: put your control aside.

Great things are possible... so great that you never could have dreamt about them, so great that you will not even believe that they can happen. You are just sitting on top of them. Allow a little more of a relaxed life to yourself. And it is up to you. If you can relax a little bit, I can take you on a long way; then it is my responsibility. But I cannot take you against yourself, so cooperate!

Prem means love, aikta means unity -- unity that love brings. It is not a forced unity, not anything enforced upon yourself, but something that grows from your inner core brings harmony. Love is the bridge between the polar opposites. A man falls in love with a woman, a woman falls in love with a man... What really is happening is that polar opposites are being bridged. Man and woman are polar opposites, as are negative and positive, life and death, earth and sky. Love bridges man and woman and there arises a new being which is neither man nor woman. A real couple is not a couple at all because there are not two, so how can there be a couple? real couple is a unity, a new being which has two hearts, two bodies, but one soul. And this is not only between man and woman; love helps to bridge all kinds of polarities.

Inside your being too it bridges the polarities. There are polarities inside, the positive and negative exist inside too -- the left and the right hemispheres of the brain. And deep in the consciousness there is again the same division of man and woman, because every man and every woman is bisexual. If your conscious mind is male then your unconscious is female; if the conscious t mind is female then your unconscious is male. It is a must; that's how nature functions. Nature functions through dialectics -- thesis, antithesis. Nature exists through opposition. Through opposition energy is created, through tension energy is released and through the meeting of the opposites something new, a synthesis, comes out.

Life is not logical but dialectical. If life were logical there would have been only men or only women; there would have been no need for the polar opposite. If life were logical there would have been no need for the polar opposite. If life were logical there would have been only positive electricity, no negative electricity. What for? There is no reason for the opposite to exist; life would have been very consistent. There would have been light or darkness, love or hate, joy or misery. If life were logical then there could not have been any contradiction... but life is dialectical. There is contradiction at each step, on each layer of being there is contradiction. And if love is not there to bridge it, life becomes an anxiety, an anguish; then you are split. If love exists then the polarities meet and mingle with each other and you become one.

That oneness means 'aikta' -- when you have absorbed all contradictions and all opposites. You have not destroyed them but absorbed them; they have not been dropped they have been used. Both love and hate have been used and now a new quality of energy has arisen in you called compassion. It has something of both and it has something which is beyond both; it is both and it is neither.

My whole approach towards life is that of creating the bridge between the polar opposites, hence I have so many contradictions. I am not a consistent man; I am too true to life to be consistent. I don't owe anything to logic. My respect is not towards logic, my respect is towards life. If life is inconsistent then I am inconsistent. If life is divided in polar opposites then I am divided in polar opposites. But life also has a key to go beyond the polar opposites. You need not deny one for the other; you can accept both and use both and go beyond.

So let love become your bridge. It will bridge you with the outside, it will bridge you with the inside. It will be the outer polarities and it will bridge the inner polarities and by and by higher qualities of unities evolve.

You fall in love; one kind of unity comes in. Two persons are no more two persons; they overlap each other, they have started existing as one. Their heartbeat is no more different; it is in rhythm. They think alike, they feel alike and, when there is real love, lovers start feeling things unsaid, untold, unexpressed. If you love a man and he is ill, he may be a thousand miles away but you will become sad. You will start feeling that something is wrong... and nothing is wrong with you! your lover dies somewhere and you are not even informed, you will have a shock, you will miss a beat, your heart will almost come to a stop. If your lover is angry and he has not said anything to you, you will know. If he is happy and he has not said anything to you, then too you will know. Lovers start becoming more and more silent. There is no need to talk, communication happens even in silence. That is one unity between you and the outside; that is love. Then there is another unity that happens inside you; your man and woman inside meet. That is what

meditation is; then you start feeling one inside.

When these two unities have happened -- the unity of love and the unity of meditation -- then the third and the ultimate unity can happen: your unity with the whole, with the total, your unity with god. To me this is my trinity: first, unity in love; second, unity in meditation; third, unity in prayer.
This is the whole of religion! [This name] contains my whole philosophy...

[A sannyasin says: You were just speaking about the opposite. In me they don't meet; I see both things together -- pain, pleasure, both.]

You are on the way; don't be worried. First they will become very very clear and very very separate, that's how happens. Ordinarily people are confused; they don't know exactly what is happening. Their pain is mixed with pleasure, their pleasure is mixed with pain. Maybe they can feel that this is pleasure because pleasure is predominant in it but if they look deep down they will feel pain there also. And when they are in pain, pain is predominant but if they look deep down they will find a little pleasure there also.

People are confused. This is not unity, this is confusion. When you start moving towards unity, first confusion will disappear; things will become clear. Pain will be pain, pleasure will be pleasure, and you will st see yourself as two. This is good.

It is very very disturbing because one starts feeling as if one is split. You have always been split! Just now you are becoming aware of it, and awareness is good because it is through awareness that one day the split can be bridged. That confused state where one never knows what is going on, where all kinds of things go on together -- darkness and day, all are together, everything is muddy -- is not a good state. That's how people are.

If you start moving on the path, things become clear. The negative is piled up on one side, the positive is piled up on another side: hell and heaven are separate; and naturally you feel divided and you don't know who you are. This is a good step; you have to watch it. And you have to remember only one thing, that you are the watcher, neither pain nor pleasure. You are neither this nor that; you are the one who is witnessing this division. You have to be more and more concerned with witnessing.

Don't choose. If you choose you will bring back the confusion again. If you choose there will be a mess again. Remain choiceless, just watchful. Simply take note: this is this, that is that. And don't be in a hurry to put things right or to create a unity, because if you create the unity it will be only confusion. The unity has to come on its own; it comes only as a by-product of awareness.

So for you the whole work will consist of being alert, unprejudiced, neither for this nor against that -- not for, nor against -- just standing there aloof, detached, observing. Things will become even more clear than they are. You will see yourself absolutely clearly as two persons, and when these two persons are perfectly clear, another thing will become clear -- that you are the third, the watching one. when these two are mixed you can never be aware of the third; when the two are completely clear and separated then you become aware of the third.

These are the three angles of your being. When you have become aware of the third, you will be surprised: all is bridged, suddenly bridged. And then there is no mess; there arises synthesis, unity. But you cannot bring it. All that you can do is to help it come and the way to help it come is to be aware.

So while you are away, keep only one thing in your mind continuously: keep aware, choicelessly aware. And I will follow you, I will watch what you are doing!

[Another sannyasin says: You have given me so much here and I fear that when I go back I might lose it... I might fall down somewhere.]

No, I won't allow that. I will keep an eye on you! It won't happen. In fact whenever something has really happened, you cannot lose it... and something has happened. You can only lose something which has not happened.

When something has happened it becomes part of your being. Yes; sometimes you can forget about it but you cannot lose it. You can forget in a certain situation but you will remember immediately, you will soon remember. Sometimes you will go astray but that will not be a fall. Going astray is not a fall. You will come back. In fact, going astray will strengthen you, it will remind you. Sometimes it is helpful to go a little astray; sometimes it is good to fall ill so that you can know what health is. If you are continuously healthy you become oblivious to health. So a little illness is always good; it gives you the savour of health again,

you start enjoying health again. When health comes back, you are thrilled. But this is not a fall. In fact, my sannyasins cannot fall; my whole work and process is such that I make it impossible -- for many reasons....

First, I don't give you ideals. If you have ideals you can fall. The greater the ideal, the greater is the possibility to fall. I don't give you any ideals; I give you only insight. I don't try to make you perfect. If I try to make you perfect you will fall, because to remain perfect is impossible; the very effort to remain perfect is neurotic. Life is imperfect. I don't teach you perfection, I teach you acceptance. If you are imperfect it is perfectly good to be imperfect -- that's what I teach you. Rather than teaching you perfection I teach you totality. So wherever you are, be total. If you go astray, go totally astray and you will be with me. You follow me? If you go astray, go totally astray.

For example, if a teacher teaches you never to be angry, there is a possibility of falling because he is giving you something inhuman to do. There will be moments when anger will come. And it is quite okay to be angry sometimes; in fact sometimes it is a virtue to be angry. Mm? Jesus became angry in the temple and rushed after the moneychangers with a whip in his hand, chased them out of the temple. He was really angry, in a rage, but that rage was beautiful, that anger was good.

The so-called good people who say never to be angry, naturally become anti-revolutionaries because without anger there is no revolution. The so-called good people who say never to be angry, always become part of any kind of society... howsoever ugly, oppressive, exploitative. They become part of it because they can't be angry, they can't rebel. And rebellion has something beautiful in it; it is the very spirit of man.

So if somebody teaches 'Don't be angry', he will make you impotent. And there will be situations where you will feel that anger is absolutely needed; it is a protest. It is to say that you exist as an individual, this is your right. And if you become angry you will fall.

What do I teach? I teach totality, not perfection, not perfectionist ideals. I say, 'When you are angry, be totally angry.' If you are totally angry you have not fallen. Love, love totally and you have not fallen. In short, if you are falling, fall totally and you have not fallen. If you sin, sin totally. If you go into hell, go totally and by going totally into hell you have transformed the quality of hell. It will be heaven, it cannot be hell because a total man, wherever he is, finds ways and means to enjoy himself and celebrate.

Just think: if I go to hell, what will I do? I will turn it orange!

[A sannyasin says that he feels very tired much of the time. He received different diagnosis from different doctors, ayurvedic, acupuncturist, macrobiotic. The allopathic doctors said he was perfectly healthy.]

I think they are right; I agree with them! (Osho chuckles) You are healthy; I don't see that there is any problem with you. And don't go to these people, because there are people who are in search of people like you, (chuckling) who depend on you: the pseudo-ill. Because they are pseudo-doctors and they can only live on you, mm? They will find a thousand and one things wrong, and they will do a thousand and one things. If you are not ill, they will make you ill!

It is a mind thing. It is not in the blood and it is not in the liver; it is just an idea. So when you come next you have to take a few sessions with the hypnotist; he has to hypnotise you and uncondition you, that's all. Nothing else is there. You can do it yourself too. From tonight, try; if you can do it yourself, that will be far better. Every night before you go to sleep just repeat seven times 'This is all nonsense! I am not ill, I am perfectly healthy... and these fools!' (laughter)

Just repeat that seven times and feel perfectly healthy and go to sleep. In the morning, immediately you feel that the sleep is. gone, don't open your eyes -- first repeat seven times, 'All these people are fools and I am perfectly okay!' Just go on repeating this and within three, four weeks, the fever will disappear. You are creating it. Man can create anything -- the mind is such a force.

Have you not heard of people walking on fire?..

It is just a mind thing; they just have to believe it, and once you believe, the body simply follows. If you can walk on fire, why can't you create a little fever? It is simple, very simple.

One of my professors was very against hypnosis, so I tried one experiment on him. I went and talked to his wife, who has always liked me, and I told her, 'We are doing an experiment on your husband; be a little cooperative. Tomorrow morning when he gets up just look at him and say, "What has happened to you? You look so pale." And whatsoever he says you simply write it exactly. I will come and collect it.'

Then I said to his driver 'When you see him, just say, "What is the matter with you? Have you been ill? You can't even walk!" And whatsoever he says immediately write it down.'

And so I arranged things with at least twenty people on the route up to the university department. By the time he arrived at the university he fell on his sofa. I was there and asked, 'What is the matter?' He said, 'I am feeling very very tired. I couldn't sleep the whole night and I'm feverish too. Come and see! I am so hot, and I will not be able to take the classes today. I am going. When the head of department comes, just tell him that I will not be able to teach for at least two days, three days.... It has never been so!'

Then I collected all the twenty slips. To the wife he had said, 'What are you talking about? Have you gone mad? I am perfectly okay.' To the driver he had said, 'Yes... sleep was not good. I couldn't sleep; there were so many dreams.' And then to the postmaster on the way he had said, 'Yes, I am feeling a little feverish' and so on and so forth. Just within one and a half hours he was ill. By the evening when I went there he was under the blankets, shivering! His wife said (Osho chuckling here), 'What are you doing to him? Now it is enough; finish the experiment! He has a temperature of one hundred and three!'

When I showed him all the slips of paper on which were written what he'd said to people, just reading them he got up and started laughing and said, 'This is so foolish of me!' And the fever disappeared! (laughter)

That's what is happening to you....

From tonight start this experiment and within three weeks you will be out of it. There is no need to go to anybody; you are not ill, you have simply believed it. But it has been for so long that the belief becomes strengthened every day. It is self-fulfilling; only you can drop it. If you cannot drop it, then when you come back [the ashram hypnotist] will hypnotise you. But it needs hypnosis. Or if you can find some hypnotist there (in Belgium, where he is returning), there too it will be perfectly good; go to the hypnotist.

Whenever doctors' opinions are different and whenever allopathic doctors say that you don't have any disease, it is better to go to the hypnotist than anywhere else, because that is the most scientific approach towards the body. Ayurvedic and acupuncture are good but very ancient, mm? five thousand years old. They have not been developed since then; they are primitive, crude. Insights are there but undeveloped. Just think of allopathy five thousand years ago -- how crude it was. So is acupuncture, so is ayurveda.

Only one medical science has been developing -- allopathy; all others have been left behind and they don't have much of a future. Even if they have any future, that will be with allopathy. For example, allopathy may come to find that acupuncture has something; then it will be absorbed into allopathy.

That's what I am intending to do in the new commune; the hospital will have all the branches: ayurvedic, homeopathic, naturopathic, acupuncture and all kinds, but all as part of allopathy.

If the ayurvedic doctors think that they can be of some help, then use them, otherwise they are like bullock carts -- a kind of vehicle but no more relevant. And if you want tO go tO new york, you can't go by a bullock cart!

Go back, and there, if you feel that after three weeks things are not changing... Even if you feel a slight change then there is no need to be worried, just go on; the change will be coming. If you feel nothing is happening, you go to the hypnotist.

[For his meditation Osho tells [him] to create a womb-like atmosphere around himself -- comfortably cuddled in a warm blanket and pillows -- and to feel he is actually entering into his own womb. He should do this for one hour each day. Don't have any expectations about it, Osho adds... not saying what will happen. Whatever happens, note it down, keep a diary.]

[Another sannyasin says: Last night I was trying to do the technique you talk about -- staying awake as you go to sleep. At three o'clock I woke with such unbearable pain in my head.]

No, don't do it. It will not be right for you, not at this moment. Don't do it; you will disturb your sleep. It cannot be done right now. It is better not to disturb the sleep. If you want to try awareness, try it in the daytime between sunrise and sunset but never in the night; it won't suit you. If you try to be aware in the night then sleep will be disturbed, your body will be tired, pains will be there and the next day you will feel shaky. That will not be good for you.

In fact, for women love is enough, more than enough. Awareness is very rarely needed. And love suits a woman very easily because it is a heart method; awareness is a head thing. It goes against the grain and is very disruptive. Don't try that.

If you enjoy it then try it in the day time but not in the night. If you don't enjoy it then there is no need. Just be loving and things will happen. Love will go deeper and will be easier....

[A sannyasin says: I don't know if I should be really in the relationship, attached, watching and waiting to see what happens, or if I should break out and be not so much focused on one person.]

Be in relationship but there is no need to be attached. People find both easy: either they will not be in relationship, that is easier, or they will be in relationship but then they become attached. Both are not good. If you are not in relationship you will feel alone, you will feel meaningless, you will feel empty. If you are in relationship and get attached, then you will feel jealous and angry and nagging and a thousand and one things, so in both ways you remain miserable.
What I am saying is: be in relationship and don't be attached...

It is such a simple thing! There is nothing much to it; just float! Just have a few more love-affairs; why one?

[She answers: I don't know -- I don't feel like having more!]

That's just a trick... just a trick, because if you have more then you cannot be attached and without attachment how will you be miserable? You can be miserable -- either with attachment or with no relationship. You are set for either because you cannot drop your misery. Your misery is your soul. So if some misery is possible you are perfectly ready. And you find it very easy to do because you are saving your misery.

What I am saying is: be blissful. That is impossible, that feels difficult. What is wrong in being in a few relationships? There are so many beautiful people; why become focused on one? With that focusing comes attachment; then you are afraid: if he is gone then what will you do?

If you have twenty friends and one is gone, then there will be only one-twentieth of the misery. If you have only one friend, then one hundred percent misery. If you have one hundred friends and one is gone, nothing is gone, only one percent. If you have one thousand then not even one percent! Then it becomes more and more diluted and then it disappears.

If we want to create a world without misery, we will have to teach people to have as many relationships, as many involvements, as many loves as possible. The old human mind has remained miserable because of focusing, fixation: 'I will love only one person.' Then the person dies; you are utterly in misery.

If you want to remain miserable, both these things that you are suggesting are perfectly good: either attachment or no relationship. These are perfectly right means to attain to misery; they are sure, you will never miss. If you follow what I am suggesting you will never be miserable.

Just think of a man who can eat only one thing and cannot eat anything else and that thing goes out of market. He will die; he will be miserable, he will say, 'I have got attached.'

I had one friend who was a fanatic Hindu and he would only drink white cow's milk. It had to be a white cow. Once he travelled with me. It was such a problem: if he could not get cow's milk then buffalo milk wouldn't do, goat's milk wouldn't do. Even if he could find a cow if the cow was not white he would not take the milk. He would remain miserable and would create trouble for me because he was sitting there continuously miserable. You laugh at him but that is the situation in which you are; that is the white cow!

He says he only likes cow's milk. He has some fear of a black cow, as if with the black cow the milk becomes black or something; something evil or something devilish enters into it! Now you will think he is neurotic. He is, but that is the situation of the whole of humanity.

And I am not saying to have many relationships, I am not forcing you. I am simply saying if you can have one relationship without attachment perfectly good, but you cannot remain unattached if you have only one relationship because you start leaning and depending on that person too much. You invest too much, you invest your whole being in it. Then you are afraid: if this man leaves, then where will you be standing?

If you can remain unattached, one relationship is good, but remain unattached. If you cannot remain unattached then it is better to have a few relationships so you can always fall upon others. And it is not a problem; a problem arises only if you don't want to drop your misery. And you are dramatic about your misery; you enjoy it. Whenever you are not miserable, you are not so happy. I have been watching you: whenever you are happy, you are not so happy; whenever [you] is miserable, she is great! (chuckling) Then she has some problem to solve and something is happening.

Be a little kind to this poor [boyfriend] and share your love with people. Love should be like friendship; you can have many friends, you can have many lovers. It is your life; to enjoy and to be happy should be the

only thing to be thought about. Anything that creates misery has to be dropped.

But if you don't want to drop misery, then don't ask again and again how to drop it. Then be perfectly happy, happy in your misery! Think about it.

[A sannyasin says: I became disturbed about one of the groups you assigned for me, rebirthing... When I first started doing groups about a year ago, the first thing that happened to me was rebirth... I thought, 'Well, Osho doesn't know what I'm doing... I feel like I need some kind of trust.]

There is no need, because what can you do about the trust? It will arise only slowly, slowly. And don't make conditions, otherwise it will never arise. You have certain conditions; that's why you got disturbed. You were thinking that I should know this about you and I should know that about you and I should decide this way and I should decide that way. You can't have any conditions about me, otherwise you will be continuously disturbed. I go on on my own. Sometimes I do things just to disturb you and if you don't get disturbed, then only will trust arise. But I have my own reasons and I never talk about my reasons because to talk about them is to miss the whole point.

I am an absurd man. And if you want to have rational explanations as to why I suggested this and that to you, then you will never get in tune with me; then you will be in constant difficulties. Every day something or other will happen and you will start doubting. In fact to say 'start doubting' is not right: you are doubting -- any excuse and it will bubble up in your consciousness. Otherwise why should you doubt? You should have thought that rebirthing must be needed.

If you know what is needed and what is not needed, then you can decide about your groups; I will not decide. If you think that I have to decide about your groups and think about you, about what you should do, then even if I say to do the rebirthing three times, you have to do it! What are you going to lose by doing it? You can only get trust that way.

Trust does not mean a rational thing; it is not. It you want a rational trust then you will never attain to it; trust is necessarily irrational. There is no reason to trust me. It is a love affair.

So don't be worried about it. That doubt was inside you. It has been just brought to the surface and it will be coming again and again. Simply watch it and go on doing what I am telling you to do.

[The sannyasin answers: I think the main doubt was that I didn't think you had read my letter, at least...]

Don't be worried about that. I never read anybody's letter; let it be finally settled... not yours, nobody's. I have not read a letter for many years!

[She asks: Somebody reads them to you?]

Don't be worried about these things! This is a very mad thing that goes on here (laughter) and I cannot give you the trade secret! (laughter)...

So you just become part of this mad thing. And those doubts are okay. Leave them aside; they will go by themselves. Don't feed them, that's all. And don't make any conditions on me, otherwise you will never come in deep contact with me. And only deep contact can create trust. It will happen; just wait!

The Sun Behind the Sun Behind the Sun

Chapter #8
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Shubha means good, virtuous; anand means blissful, happy -- goodness and blissfulness. And virtue is virtue only when it brings happiness; if it brings sadness and seriousness then something has gone wrong. Then it is the worst kind of sin. And that's what generally happens: it is very rare to find good and happy people. They are too burdened with their duties, moral attitudes; their puritanism is too heavy. They live according to the commandments too much, and because they are not spontaneous they cannot be happy.

In life you will see that happy people are not good and the good people are not happy. Sinners you can find laughing and enjoying, and saints are always sad. This is a very ugly state; it should be exactly the opposite. That is the meaning of your name: you have to be good but you have to remember that goodness is goodness only if it brings happiness. To be happy is the basic virtue; everything arises out of it.

So don't impose any commandments on yourself from anybody. Rather listen to your instincts, listen to your heart, and wherever the heart says happiness is, go there. And by being happy you will start becoming good. A happy person cannot be bad because a happy person cannot make anybody unhappy. We give only that which we have. So this is the whole philosophy for you to live.

Anand means bliss, kailash is a name for the Himalayas, a special name. The Hindu mythology believes that everything that is on earth is also in heaven -- of course, far more beautiful. The Ganges that flows on the earth is only part of the Ganges that flows in heaven, and the Himalayas that are on the earth are part of the kailash that is in heaven. It is the ancient adage: 'As above, so below; as below, so above.

It is significant, because heaven cannot be a discontinuity with the earth. Wherever you are, whoever you are, there will be a continuity. The tomorrow will out of today and the other life will arise out of this life. That is the significance of the myth, that this world is a miniature of that world. Everything exists here too, maybe in a lesser quantity, but we are not abandoned by god and the other world is not against this world. That's to be remembered: the other world is just a prolongation of this... more glorified, more hallowed, but still a glorification of this.

Kailash is the Himalaya of heaven. Blissful kailash... And there is a message for you in it: meditate more and more on coolness, on the mountainous silence, on nature, on peaks, and that contemplation will be of great help to you. think of trees and rivers and mountains, get into the spirit of nature, imbibe nature more and more, relax more and more with nature. and then there is no need to find any other temple: nature *is* god's temple.

Deva means divine, mada means wine.

Wine! (laughter) One has to be drunk with god -- less than that is never effective; less than that is bourgeois, middle-class. One has to be utterly intoxicated. The english word 'mad' comes from the sanskrit word 'mada'... but it has lost its beauty. In english, it has lost its beauty. In sanskrit it was used for someone who was mad for god; then it became an ordinary word in english -- just madness, any kind.

All other madnesses are tiny, very small. Only the madness that happens when you fall in love with god is real, authentic, incurable. And I teach that madness which is incurable.

[The new sannyasin says: I'm a therapist; I live in California.... I used to call it primal therapy but I use it as a clearing process; I do other things with people. Mostly it's growth work.]

Now you have to do my work too!..

Help people towards me... because cleansing in itself is not enough. It is the beginning; that is one of the things to be understood. It is as if a man wants to create a garden he uproots, weeds, he throws stones from the soil, he prepares the ground but never sows the seeds. The weeds will start growing again, the stones will gather again. In time, that always happens. Anything that you have cleaned can't remain cleaned forever; it will become unclean again. The very process of time makes it unclean. Again there will be blocks and again there will be garbage. The very process of living gathers dust, just as dust gathers on the mirror. You had cleaned it in the night; in the morning when you see the mirror, the dust has gathered.

Cleaning is a necessary process but not the end; one has to sow the seeds. And that is where growth groups are lacking. They do great work of uprooting weeds but then everything stops, and weeds will again come. Before weeds come up you have to plant roses. That's where religion becomes relevant. Religion alone is not enough, that too is true, because there are people who go on planting roses anywhere and everywhere and they don't think of the weeds that are there. Those weeds will suffocate the roses, they will kill the roses. The roses cannot exist long; those weeds will exploit the whole soil.

So a religion planted in a man who has not gone through group processes is a wastage, and a group process in itself is good but is just the beginning. That's what I am doing here: trying to bring the whole humanistic psychology into close affinity with religion. Once humanistic psychology becomes part of religion and religion becomes accepting of humanistic discoveries, man will be immensely benefitted.

Primal is very good. The agony has to be released, but what about ecstasy? That's where again something goes wrong; one gets stuck in primal. Primal is a good thing but Janov is not a mystic! It is very good that the primal should happen, that the primal scream should come. When it has left you the weeds are uprooted -- now the ecstasy, now meditation. Otherwise, sooner or later you will gather the scream again. This can become a vicious circle, and you can go on moving in a circle but you don't grow. And once the ecstasy is sown, the scream will never gather again because the energy will be taken by the ecstasy.

Ecstasy is also a scream, but a blissful scream -- not of agony, not of pain, but of joy. It is hallelujah! Once the roses have taken in a place, the soil has accepted them and they have accepted the soil, the weeds won't grow because they will be nourished by the soil and the soil will be blessed by their presence. Then the soil itself will reject the weeds because now the soil knows that roses exist; then why have weeds?

Once you know that ecstatic exclamations are possible in life, then why scream? So introduce me into your groups. You do the cleansing and I will plant the roses!

[A sannyasin says she's been in some difficulty lately since trying to be conscious of the present: The first time I consciously stayed in it, I wasn't too afraid of it, I didn't know what I was doing and it lasted a couple of hours. Then it started again yesterday and today and it's been going on and off, on and off.... I'm afraid because I don't know if I'm just going insane or...]

Nothing to be worried about. You are already mad, so you cannot become mad! (laughter) You can drop all fear because there is nothing else that can happen to you anymore; it has already happened. It is perfectly good -- you stay in it, mm? But just make it a point never to stay more than one hour. For one hour go into it intensely and totally. Put on an alarm and when the alarm goes, pull yourself out of it, so you will remain in control.

Or when you are going into it, just repeat three times very deeply, '... you will come out of it after exactly sixty minutes.' Repeat it three times and then go into it, and after sixty minutes you will automatically come back. So the fear will not be there because you can go in and can come back. And the more you go in and the more you come back, the more you will become aware of the whole process of what is happening and the fear will disappear. The fear always disappears when you know a thing; when it remains unknown, fear exists.

Some beautiful space is growing in you. But it is scary because it is so new and is so out of the boundary of the mind. The mind knows only one thing which is out of the boundary -- that is madness, so it immediately becomes frightened, apprehensive. But once you have become capable of going into it and coming out of it -- consciously going in. consciously coming out -- the fear will disappear. It is perfectly good. You go into it. But make it a point to do it for one hour, mm? And you will be able to; one hour will be enough. All that happens, happens between forty to sixty minutes, so more than that is just useless. It can linger on for hours but all that , happens always happens between forty minutes and sixty minutes. Then it can remain but nothing will happen out of it, so there is no need to waste time.

Just make it a point. go in it for one hour then come out. And when it is only for one hour you will go deeper because you will go more intensely. When it is spread over four, five hours, naturally you will not be so deep in it. Rather than making it lengthy, make it deeper; make it vertical rather than horizontal. But it is perfectly beautiful -- I am happy!

[A sannyasin who leads the T'ai Chi group. She says she s been listening to the voices in her head and seeing how ugly they are. She reacts to them, feels disgusted and finds herself freaking out because of it.]

You are paying too much attention. It is rubbish and everybody is having that rubbish. If you pay it too much attention you will feel as if you are going mad. It is not worth paying any attention; ignore it. You are focusing on it too much, so it seems so big because of your focusing. It is as if you are looking at an ant with a magnifying glass. It looks like an elephant and it is just an ant. It is rubbish; there is no need to pay any attention to it. Simply ignore it.

My suggestion is: pay more attention to the world outside. There are so many beautiful things; why be concerned with your small head and the small things inside? It is such a beautiful world -- so many stars and so many trees and so many people... You are losing balance, you are becoming too introverted. And for a few people introversion is dangerous. It is dangerous for those people who are not really introverts. You are not an introvert; your basic type is extroversion. You are not the one who closes his eyes and contemplates on the navel, otherwise you will see ghosts and you can go mad!

Forget about this. Get lost in things outside: dance and sing and meditate and meet people and forget about it. The extrovert has to find a different kind of way to reach truth; it goes through the other. The introvert does not go through the other; he has a short-circuit, he simply goes into himself. But even for introverts it is a difficult phenomenon to just be oneself and watch. Even for a natural introvert, for one who is a born introvert, it is a difficult phenomenon because you are left there alone. And the mind becomes so big, out of all proportion. because you pay attention and the whole world is forgotten; so you lose consciousness of proportion.

One can become moribund, morbid. And then it is very easy to fall into all kinds of hallucinations. That's why the so-called mystics, monks, who go to the mountains, start hallucinating, because they go on looking inside themselves and there is no judgement, no possibility how to judge what is just a dream and what is real. All is a dream there. You have lost contact with reality; you don't know how to decide. Sooner or later one becomes hallucinatory, one loses distinctions between reality and dreams and then there are dangers. Then a person can believe anything, that he has seen god or he has seen this and that and heaven and hell -- and those are all just your projections, your creations.

This is so with a natural introvert and you are not a natural introvert at all; you are a natural extrovert. So it will be very very difficult for you. It will create tensions and anguish... and you can go mad! Don't do it! Just forget about yourself. There are so many beautiful people; why bother about yourself? Get lost in others.

For six months just be an extrovert and then I will see. For six months forget about yourself; that is not important at all. Everything else is important except you; for six months that is your method and then we will see.

[A sannyasin ma asks: Why do all my lovers beat me?]

Start beating them! This is not good... this is not fair! You start beating them! No need to be worried about why they beat you; the problem is why you don't beat them. That is their problem, mm? -- let them come and ask! You start beating them.

(to Vivek) You have the whip? Tomorrow find a whip and give it to her. (to the sannyasin) I will give you a good whip! Nothing to be worried about. It is good; it is part of love. It brings a little spice into love. You are with somebody right now?

[She answers: Yes.]

So you give him a good beating (much laughter) and he will enjoy it. It is really... it is worth experiencing! And I will find something for you -- a whip or something. Good!

The Sun Behind the Sun Behind the Sun

Chapter #9

Chapter title: None

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Prem means love, gireesh means a mountain -- a mountain of love. And we carry that much love in our hearts, that's why love always remains dissatisfied. It is always hankering for something bigger; nothing seems enough, everything falls short, because we have as much love as the whole universe can contain and unless we start showering our love on the whole of existence it remains dissatisfied. That is the whole meaning of religion: to love the whole existence so that your whole heart can be spent. In that very spending there is joy. In that very pouring forth, in that very emptying of the heart you are full. It looks paradoxical that when you empty yourself utterly, you are full. It is like the tree when it has bloomed: it has emptied itself of all colour, all joy, all song. It has been carrying it all along -- it was in the seed, it was in the root, it was in the trunk, it was in the branches, it was in the leaves, it was in the foliage, it was all over it. All along the way it was carrying a celebration in the heart. Now that celebration has exploded: the flowers have come, the fragrance is released, the tree is happy.

And so is the case with man. All along we have been carrying infinite love; an infinite object is needed to pour it into and we go on finding small objects for love.

Money is such a small object, how can you be satisfied? Nothing is wrong with money itself but it cannot help you empty your heart; it is so tiny, so trivial.... Or power or prestige -- all are very small. Even people are small -- a man, a woman. They are far better than money and power and politics but still limitations are there.

Unless you love all unconditionally -- that is the meaning of loving god -- you remain dissatisfied with yourself, you go on feeling something is missing, something essential is missing; life is not as it should be. You can succeed and still you remain a failure. You can have as much money as possible and still you remain poor. You have loved many women, many men, many friends and still you are there, unspent. And to be unspent is to be heavy, heavy of heart; that becomes burdensome. Life knows celebration only in being spent, utterly spent with no holding back. And that is the message of sannyas: be spent, don't be a miser; empty yourself completely into existence. Give back whatsoever has been given to you by existence -- all, roots and all, and in that very giving up, in that very sharing, you will feel fulfillment.

Yes, when one empties oneself, one becomes full. When one is lost, one has arrived, when one is no more, one is for the first time.

Prem means love, goloka means paradise: love is paradise. There is no other paradise. If you are in love, you are in paradise. Paradise is not something geographical; you cannot find it in space. It is a quality that you can allow to grow in your being. So is hell: when you are in hate you are in hell. And a man goes on moving between hell and heaven continuously. In the morning you may be in heaven and by the afternoon you are in hell, and sometimes within seconds one goes on wavering.

If one starts being more and more in love then a stability arises and one day it happens that love has become your very nature; then you are paradise. That's what jesus means when he says, 'The kingdom of god is within you,' and when he says, 'God is love.' He has given the keys: god is love and the kingdom of god is within you. So if you are in love, you are in the kingdom of god.

[The new sannyasin says: I finished my studies in economics and now I study political science. I don't think that I will continue my studies any more.]

It is better not to! First, politics is not a science, and second, no more politicians are needed in the world. Drop out of it -- why waste time? Do something worthwhile. Learn something which will be more

beneficial to your growth. Political science is ugly; there is no need to bother about it.

Learn poetry rather; painting will do, dancing, music. There are a thousand and one good things in the world.

[Another sannyasin says she doesn't really know why she took sannyas and that in her country she feels she will want to be on another trip... I want to see friends... from my past.]

So that has nothing to do with... there is no problem in it. And they will be very happy seeing you as a sannyasin, mm? They will think at the most that you have gone crazy... but they must have always known that! Only crazy people become sannyasins, but crazy people are the beautiful people, they are the very salt of the earth. Only they have courage; they have courage to change themselves, they have courage to go against public opinion, they have courage to be themselves. It needs great courage. So don't be afraid; just go and let them laugh and participate in their laughter; you also laugh at yourself.

Laughter is my basic message. If you can laugh, then nothing else is needed. And if you can laugh at yourself then you have become wise. Only fools laugh at others; wise people laugh at themselves.

It is said that angels can fly because they take themselves lightly; they can laugh at themselves so they don't have any weight. That's why they can fly. So have a good laugh!

... And sannyas is a journey; by and by you will come to know what it is. Every day it will take new colours and new shapes and new forms. It is not like a dogma that you can say what it is. It is an unfolding journey. Every day you will find new things happening and every day you will find a new definition of sannyas. But you can remember a few things, that sannyas is a love of life. Sannyas is a search for god in life and not against life. Sannyas is a celebration of this moment... for no other reason, just for the sheer joy of it, without any motive. Whenever you bring any motive into it you belittle it.

Sannyas is exuberance, an overflowing... the dance of a peacock, the call of a bird or just the laughter courageously with no fear, without holding anything back. It is going into each moment totally, it is loving whatsoever happens. Even if death comes, a sannyasin will be ready to embrace it, to kiss it. Sannyas is not a philosophy but a very radical vision: of living life in a totally different way from what people have become accustomed to. But definitions will go on changing and there will be as many definitions as there are sannyasins. And who am I to define it?

You will define it by your living, by your experiences, by your insight, but again, that definition will be applicable only to you and to nobody else. So I cannot give you a definition as people can about a Christian or a Hindu or a Mohammedan; I cannot give you that kind of definition. I cannot tell you 'These are the beliefs that a sannyasin believes in'; there are none! I give no rules, no discipline. I simply give you freedom because I believe only in freedom. And then wherever it takes you... I help you to be courageous and fearless, to go into it wherever it takes one to go with the river. It will take you into dangerous situations, it will take you into the mountains, into the valleys, into the ocean. But that is the only way to live! I exalt life. Life is god to me and because life is god to me, love is worship, love is prayer.

But you will have to find the definition. I send you on the adventure; you have to discover. Every day you will find something happening. Just remain courageous; don't be afraid of public opinion, that's all. Public opinion is very destructive; it paralyses people, it cripples them. Remain free and remain yourself. And next time when you come you will bring a few definitions of sannyas!

[A visitor says he was nearly killed in an automobile accident which started him thinking about god again: I was philosophically grounded in god through a strong background in metaphysics and that sort of thing... and as I think that you have mentioned in your discourses, knowledge, logical systems and this type of thing lead you away from god rather than towards god. I'm trying to search and I think with time I will come to.]

It is time.... And knowledge is a hindrance only to people who are not really intelligent. If you are really intelligent you will be able to see through the knowledge and then you will be able to see that knowledge only pretends to know; the mystery remains the mystery.

In his last days Albert Einstein started feeling much about the mysterious that surrounds one. In fact it should be so, because how can a man of such intelligence avoid reality? And for how long? No mystery is ever solved. And if we look deeply into the explanation we again find that the mystery is hiding there. Sooner or later it again surfaces and destroys all our knowledge. And modern physics particularly is in total

chaos because that is the only really developed science which has come face to face with reality. A thousand and one problems have arisen and all the old certainties are gone. Those stupid, stubborn ideas that developed in the eighteenth century are no more relevant.

Now the physicist knows perfectly well that knowledge is impossible, that things are not as they appear, that there is no longer any matter, that things we are talking about -- electrons and protons and neutrons -- are as mysterious as the holy ghost, god and the son, or even more mysterious, that the more we are penetrating into reality, the more aware we are becoming of how ignorant we are and how helpless.

Mystery has deepened through physics. The effort was to destroy it, the effort was to de-mystify existence, but just the opposite has happened. Those who are really deep in physics know that there seems to be no possibility of ever knowing; that it is not only unknown, it *is* unknowable. At the most we can manage a certain kind of knowledge for our utilitarian purposes but that knowledge is not real knowing. We don't know anything about electricity, all we know is how to use it. But to know how to use it is not to know it.

I know how to move my hands but nobody knows how I manage to move them, because the decision to move happens in the consciousness and then the hands follow. It is a miracle: matter following consciousness. And there seems to be no link; it is an absolute miracle. A woman gives birth to a child but she does not know how. We can only use our knowledge, that's all. But the mystery is not destroyed; in fact, if one has enough intelligence one will see that the mystery is more mysterious than ever. In the middle ages stars were not so mysterious as they are today!

The theologians and the professors and the philosophers of the middle ages were living in a very cozy and snug world, a very small world. Now the world has expanded to infinity and it goes on expanding; it is an expanding universe, all boundaries are lost. It is time that you started searching... and sometimes it happens that the beginning is when you start feeling the first footsteps of death.

Many times a man has become religious through accidents. Ordinarily we slowly die, so we go on becoming accustomed to death. Slowly, slowly you become old, slowly, slowly... one dies in parts. Your teeth are removed: one part is dead; then one eye is removed: another part dead. Then the kidneys go, then the appendix goes and things go on... You don't go wholesale you go retail! So one never becomes aware of when death is coming. One goes on believing that everything is okay; just the kidneys have gone. But in an accident you go wholesale; suddenly death is there in totality. It is not only a question of an operation or a disease or removing the teeth; you are suddenly there and you see nothingness facing you. And if you survive the accident you can't be the same man again, and if you can be the same man then you are utterly stupid. Otherwise you can't be the same man again. Even a little bit of intelligence will be able to see the whole futility of life and the plans and the dreams and the desires. And then something new starts becoming attractive; one has to know what is beyond.

One day, sooner or later, you will die; you have survived this accident, how much longer can you survive? We can escape a little bit and play hide-and-seek but finally death wins... if not around this tree then around another tree, if not in this car then in some other car. But it is almost like a cat playing with a rat: it gives enough rope for the rat to enjoy and the cat knows whenever she wants she will jump and catch hold of it, mm? -- that's how we are. From the very moment of birth we are in the hands of death; it can suffocate us any day.

So accidents sometimes come as a great blessing. They shock you, they disturb you, they confuse you. For a moment your mind stops and you have a glimpse of your own non-being. And that's really what god is: your disappearance, your non-being is god's being, your presence is god's absence, your absence is his presence.

So be here. Do a few groups if you can, meditate.

Deva means divine, manu means man -- divine man. The english word comes from 'manu'. This is the sanskrit root of the english word 'man'; the english word 'mind' also comes from the same root. Man is man because of the mind and if man can drop the mind he becomes a divine man. Animals have no mind, not at least in the sense that - man has. Man has a mind; the divine man has, again, no mind. He is similar in a way to the animals... not exactly, just similar, but with a great difference too. The animal is below the mind. has not yet evolved the mind. The divine man is beyond the mind; he has evolved the mind to its uttermost capacity and found that it is no more functioning, it is no mole needed. Its work is finished so it has been dropped. It was a ladder from the animal to the divine; it has been used, now it is of no use. It was a boat, a raft, from one shore to the other. Once you have reached the other shore it is no more needed. You don't

carry the raft on your head, you leave it there.

Animals are without the mind, hence they are so happy, so blissful, so innocent; they are still in the garden of Eden. The divine man again has no mind; he has again entered the garden of eden. Only man is astray, and the reason that man is astray is his mind, his thinking, his continuous inner talk. Once that inner talk is dropped you become part of eternity.

In the dead sea scrolls, in one fragment, a new statement of Jesus of immense value has become available. A disciple asked him, 'How should we be able to enter into the kingdom of god? Tell us, master.' And Jesus said, 'Follow the beast and the bird and the fish and the flower, and you will enter into my kingdom of god.'

A strange statement: 'Follow the beast and the bird and the fish and the flower...' He is saying exactly what I am saying to you become a no-mind again like animals and you will enter into the kingdom of god.

The Sun Behind the Sun Behind the Sun

Chapter #10
Chapter title: None

10 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801105
ShortTitle: SUNSUN10
Audio: No
Video: No

[veet artho -- beyond meaning]

Truth has no meaning; all meaning is in man's imagination, it is man's projection. Reality simply is. There is no why and there is no way to find its why. But the mind feels very much disturbed by this meaninglessness, because it cannot exist without meaning, it lives on meaning. If there is meaning then the mind is exhilarated; it has something to explore, it has some work to do, it can live. So even when there is no meaning the mind goes on projecting it.

Truth is like a rose flower or like a cloud: utterly meaningless. That's why the mind cannot meet truth: it searches for meaning and truth has no meaning; it is pure is-ness. So the mind can never find truth. It will go on inventing meaning, it will go on spinning, weaving meaning. It is perfectly at ease in philosophy. In religion it simply feels suffocated, it cannot breathe in religion.

If this is understood, then life starts taking on a new form, a new shape, a new dimension. Then you don't look for meaning, you start looking for truth. Whatsoever is, is. We have to be with it, we have to accept it. There is no way to escape from it and there is no need to either; we have to be utterly in tune with it. In that attunement with a meaningless existence, bliss arises. Bliss is a by-product of falling in tune with existence .

That is the meaning of your name: veet artho -- beyond the meaning. Search for that which is beyond the meaning, and it is not far away, it is very close by. Once you stop searching for meaning, you are bound to find it; you cannot miss it....

Much has to be done to destroy your mind. And once the mind is gone, there is only joy, only love, only life.

Prem means love, idama means this -- love this. That is futile, that is illusory, that is a mind trip. Reality knows only this, it has never known that. This is existential; that is just intellectual. That is a word; this is a reality.

Go on falling into this in every way and then there is no need to do anything else. This is your meditation. The mind will rush and run, will seek and ask, but the moment you remember, relax. Always fall back to this, whatsoever it is: taking a bath, then this is the reality and the only reality; eating your food, then this is reality and the only reality. For that moment nothing else should be allowed.

And I am not saying to start fighting with the-mind that starts running here and there; fighting won't help. The moment you remember, simply relax, and you will be surprised; in that very relaxing mind stops.

The mind lives only in tension; relaxation is its death. A relaxed person has no mind and a person who has a mind knows no relaxation. That's why, as man has become more educated, more intellectual, more of a thinking animal, sleep has disappeared from the earth, because sleep needs relaxation. People have completely forgotten the language of let-go. So I am not saying to start fighting. If you start fighting with the mind, it is the mind again, because all fight is of the mind. Let me repeat it: all fight is of the mind because all tension is of the mind. So through the mind one can never come to a state of peace, silence.

One has to relax. The moment you find your mind running, just relax. Take a deep breath, relax the breath, and collapse into this as many times in the day as possible. Soon you will start feeling the reality of this moment, of this place. It is a small moment but it is the door of reality, the door of god.

The sufi vision is one of the deepest visions, so drink out of that well as much as you can and you will be benefitted by it. And never create any problem between me and sufism. I will make you a sufi, so never for a single moment create any trouble inside the mind. My sannyasins are absolutely free to do whatsoever they feel like doing and to get light from anywhere they can, because all light is the same and all paths lead to the same reality. So wander, search, and whatsoever you can gather from anywhere, all is acceptable to me.

[A sannyasin says: I don' t feel any love.]

Mm mm. It will come... this understanding will help it to come. Millions of people go on thinking that they love and they don't, and because they go on thinking that they love, they will never love. First one has to realise the fact. It is painful to realise that you don't love, that you don't feel any love, but once you have realised this, then things start changing; this very recognition is the beginning.

To realise this fact, that one has no love, is to come upon a truth. The false idea that you are a lover, that you love, has disappeared. Half the journey is already finished, now the other half can begin; and the other half can begin only when this first half has been completed.

It is a good indication, because how long can one remain without love if one goes on feeling that one doesn't love? Love is such an inner necessity; it is the food for the soul. Now you will be very hungry for it. You will cry and you will weep, and there is going to be great turmoil, but that turmoil is good; it will help you to seek and search. And don't be worried, it is going to happen, because no man is without love. We all carry that oasis somewhere in the desert; we just have to find it.

The Sun Behind the Sun Behind the Sun

Chapter #11
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Video: No

[deva jyotsna -- divine moonlight.]

The moon and its light is very symbolic. When one comes to one's own inner light, it is not like the sun: it has no heat in it. It is like the moon, it is cool. The inner energy is not a hot energy. All heat is on the circumference; at the centre there is just coolness, pure coolness. All fever is on the periphery, all passion is on the periphery. At one's deepest core all fever, all passion, all excitement disappears; it is calm and quiet, it is like moonlight.

Devadas means servant of god and bharti means one who belongs to India. And when I say 'servant of god', it is indicating a certain path. We can be related to God in many ways, in as many ways as we can be related. One can relate to god like a son. Jesus did that; his relationship with god is that of a son and father. When he says 'abba', the word is alive, throbbing with his heart.

Sufis have related to god as if god is their beloved, their woman. That's why Sufi poems are so beautiful.

They have been written with such love, they are love letters. One can understand that a freudian is bound to misunderstand sufi poetry. It will look too sexual, too human, it will look as if it is addressed to a woman; god seems to be just an excuse. But Freud is not right about it. Sufis have related to god as man relates to a woman; it is a love affair.

In India just the opposite has been done: people have related to god as if they are the woman and god is the man. Then again a different kind of love poetry has come into being, a different art.

Man can relate to god in as many ways as man can relate to man. For you, this will be the best: relate to god as your master and feel yourself to be the servant. It means dropping the ego utterly, becoming a slave. No more of your will; his will is all. You withdraw your will; you say, 'Use me. Do whatsoever you want to do through me and if you don't want to do anything, that too is okay with me. I am just at your disposal; your order will be my life.' That will help you immensely, to drop the ego. To different people different paths are helpful.

...'Bharat' is the ancient name of India; 'India' is not its name. It has been called India by foreigners; bharat has its own name.

The name comes from a very strange mystic, bharat. He was one of the people most intoxicated with god, so intoxicated that he was almost mad... and he was an emperor also.

When Persians came to India, they came across the river Sindhu. They cannot pronounce 's'; they pronounce it as 'h'; so they pronounced the river Sindhu as Hindu. And from Persians it reached to Egypt and from Hindu it became Indu, and then it reached to Greece and there from Indu it became Indus, India. Just for a purely accidental reason, a linguistic reason, but it is not this country's name.

... bharti -- one who belongs to bharat -- because to me bharat or India is not just its geography; it is a spiritual metaphor. It stands for religion as no other country does. For example, greece stands for its logic, roman civilization stood for its law, the west stands for its science. India stands for its religion; that's its contribution to world consciousness. And to me all those who are religious, wherever they are, belong to India; it can't be otherwise. They are Indians in their deepest core of being.

So become a servant of god and start realising that you are part of a religious metaphor, a religious symbol.

And work on those two things. Start feeling more and more part of India; that will help immensely. And start dissolving your will. It will be difficult, it is always difficult to drop one's will because that seems our very soul. It is not -- in fact because of it, we are unaware of our real soul.

Once you don't have any will of your own then you have no anxiety, no frustration. Then all is good and life starts moving very smoothly; it grows wings.

[A sannyasin yoga teacher says: When people talk about chakras I always say, 'It is shit and I don't want to listen to it.' But in another way I'm... yes, I'm also attracted.]

Mm mm.... (a pause) It is just a useful map -- neither wrong nor right. For example, if somebody shows you a map of India, it is not India. Still, it can be used to find where India is. Those are just arbitrary maps to help people to search for their innermost core. Many maps have been used down the ages. They are not

facts, they are utilitarian. For example, we divide space into directions: south and east and west and north; but where is East? Go on searching for East and you will never find it. Wherever you go people will say, 'That side is East; go on moving.' And if you go on moving -- the world is round -- you may reach denmark one day after much searching, searching. You will say, 'But this is west.' But still it is utilitarian. We say 'up' and 'down'; there is no up and no down. It makes sense, because if sitting here, we say 'up', up means on the terrace, in [the upstairs] room. But in space itself there is no up because there is no end of space; there is no terrace and there is no bottom to it. It is unending from every side, it is infinite, so how can you say what is up and what is down?

Sitting here you can think that you are up and America is down. If you dig a hole here, now, and you go on digging and digging, you will reach America. But people who are in America will think they are up and you are down. They are not in any way different from you; they w ill think they are sitting on top of you. And if you look from here they will look upside-down and you will look upside-down to them; These are just utilitarian maps. There is no up, no down; there is no east, no West. Exactly like that, there are inner maps.

Many maps have been drawn and all are different. There are a few maps which talk about six chakras, there are a few which talk about seven and there are a few which talk about nine. Who is right? It is just a question of an arbitrary division. You can make nine divisions from your sex energy to samadhi. You can make nine divisions, you can make six, you can make five, you can make four; it is all arbitrary. You can make sixty or seventy, but this thing is certain: that sex energy is at the lowest and samadhi is at the highest. When I am saying lowest and highest, again remember, those are utilitarian... just like up and down. If you stand on your head, your sex energy is up and your samadhi is down! (laughter) But there is a space between these two points, that is true, that much is true, and that space has to be covered. Now, a map can be drawn of how it should be covered, how we should reach from where we are to where we should be, where we are meant to be.

If you draw the map of the world you will not find poona on it. That doesn't mean that poona doesn't exist; the world map is a big map. You will find new Delhi, you will find Bombay but Poona will not be there. If you make a map of India then Poona will be there but Koregaon Park will not be there. It doesn't mean that it doesn't exist. If you make a map of Poona then Koregaon Park will be there.

So there have been different kinds of map-makers. Those chakras are simply indicators that things can move this way. There are many religions that have not talked about chakras at all; christianity knows nothing about those chakras. It doesn't mean that they never reached samadhi. You can walk a road without looking at the milestones, there is no need really. In India also, Jainas have never talked about chakras, they have not talked about Kundalini either; they have followed a different map.

These are all maps, arbitrary but useful, so neither call them nonsense nor call them great truths; they are neither. If you want to use them, you can. If you don't want to use them, throw them; then they are rubbish. You follow me?...

Don't become too much involved in these things They are neither true nor false but certainly they can be of help and some kind of help or other is needed.

For example, you see an apple.... Now the word 'apple' is just arbitrary. There are as many names for the fruit as there are languages. No name is true and no name is false; all names are the same, but we have to call it something. An apple is not the word 'apple', but some linguistic map will have to be used.

So is the case with your inner reality: you can use a Christian map or a Buddhist map or a Hindu map or a Tantra map or a Yoga map or a Tao map; these are all languages. You never fight with anybody saying that the word apple is the real word. You know that the word has no truth in it but it is utilitarian; it indicates something. If you are in england then it is better to use it.

If you are teaching Yoga to people it is better to use that map, but if you are teaching Zen then there is no need. If you are in Japan you can forget about the word apple; you will have to find some Japanese word for it. If you are following Tantra then there is no need; they have their words and their language and their whole jargon.

These are different languages and reality is confined by none, defined by none; the reality remains indefinable. But still, by saying 'apple' you are not defining the fruit; you are saying nothing about it. The apple word is in your head. You can eat the apple without using any language. If you give an apple to a cow, she will eat it and she will not bother about what it is called. She will enjoy it as much or even more than you do! She will know the taste of it but she will not know the name of it. She will digest it, it will become blood; the name is irrelevant.

If one can remember that about religions, a great insight arises; then you don't start arguing. If people take sides, both are fools. One who says, 'This is the truth: there are seven chakras, neither eight nor six,' is a fool. He thinks the map is the country, the word is the thing. And somebody can be just on the opposite pole. He can start fighting and say, 'This is all nonsense; these chakras don't exist.' He is also a fool, both are foolish. The wise man will simply smile. So if you are teaching yoga, you can use yoga maps. That's what I go on doing: if I am talking about yoga, I use yoga words; if I am talking about sufis, I use sufi words; if I am talking about zen, I have to talk in their terminology. Those are evolved languages. People have used them down the ages; they have become very refined. They are very useful, but nothing is true about a language. It is just that it is a tool, an instrument. Wise people will use it and will be benefitted and fools will be used by it and will be harmed. When will you be coming back?

[A sannyasin asks the meaning of her name, Prabhu maya -- 'god's powers'; and also: how to be more loving? I find myself very often in envy and jealousy, especially of people having relationships.]

All power is god's power. Power is from god, and when we start thinking that it is our power, we fall in the ditch. It is given to us; it is a gift. It doesn't originate in us; we cannot produce it. It only comes; we are the receivers. But man is a pretender and starts pretending 'This is my power.' You say, 'This is my intelligence, this is my love....' Nothing is yours. In fact you are just a false entity; there is nobody like 'you', you don't exist. That is just an idea and a very wrong idea, but once that idea is there everything starts going wrong. Then you start seeing everything from a wrong perspective.

Life is given to us. You have not earned it; nobody has ever asked you whether you would like to be born or not. It has been a sheer gift, for no reason at all. And everything goes on happening but we go on imposing ourselves. People even say 'I am breathing'... as if one can breathe! If one can breathe, then there will be no death: when death comes, maya will go on breathing. But you can't even breathe, the breath is also coming and going on its own. You can try it for a few seconds and you will know. Stop it; if you are in control then stop the breath, stop it inside you and within seconds you will feel you cannot. It wants to go and you are helpless. And it will go. Stop it outside and it will want to come; it will come, and you will have to relax. Even breath is not our own. Still the ego goes on playing games. Intelligence is not our own, the heart is not our own, consciousness is not our own.

We are god's, in toto; that is the meaning of prabhu maya: start thinking in terms of your belonging to god, that you are not separate, that it is all his, that nothing belongs to you, not even 'I'. And once that starts deepening in your heart, that vision, great will be the changes. And the second thing will automatically happen: you will become more loving, because when you see that so much is given to you, you will start giving; that's what love is. Love is a response to existence. It is a response of deep gratitude. Because god has loved you, you love god in as many ways as possible. He is the tree in your garden, so you water it; and he is the man in your house, so you love him, you cook for him. He is the son who has come through you, you take care of him. He is the friend, he is the neighbour, he is the bird calling and he is the cloud. It is one reality. How to express our thanks? So much is given to us; how to repay it? Feeling gratitude, love arises.

Love is a by-product of gratitude. But the problem is that the same ego that pretends 'This is mine, this is mine,' also pretends 'This is my love, this is my husband, this is my child'... and there is possessiveness, domination, and through possessiveness, jealousy, and through domination, conflict, violence, anger. Then everything goes sour and life becomes a mess.

But the basic problem is the same. If you can start living not as separate from the whole but as part of it, as a wave of the ocean, then the second problem will disappear on its own accord. Then you can't be possessive. And when possessiveness is not there how can there be jealousy? Then you love for the sheer joy of love. It has been given to you, you share it; what else can you do about it? And once you start sharing, you come to realise that more is given; the more you share, the more goes on coming. God opens all his treasures to those who are ready to share. You get back one thousandfold. Who wants to be possessive when so much is coming just by giving? Then the whole approach is different: you feel thankful to this man who has taken something from your love because now there will be more coming. You don't clutch and cling to this man. You don't say to him, 'Where are you going? I have given you so much love and you are going? Why are you looking at that woman so lovingly? What about me and my love?' No, you don't say anything. That is not the point at all: you give because you get so much out of it.

And that reward does not come from this man; that reward comes from god. So don't hold this man, don't cling, don't suffocate him; give him total freedom. It is not a question of him having to repay you; you

are always being paid a thousandfold, a millionfold. You are thankful that he accepted your love, and there it is finished. If you can give so much freedom to the one you love, then there will be no conflict. Conflict arises out of something ugly.

And it is possible that the man will love you more than ever. Because you don't possess he will feel even more grateful to you. He may stay with you forever. Where can he go? Where will he find a person who loves and does not cling? Everybody is searching for that person who will love and who will not possess. In fact, people start moving from one to the other just because that one started possessing.

In the beginning we keep our possession repressed. In the beginning we show a different face, because to show an ugly face in the beginning will destroy the whole thing from the very start. So in the beginning lovers show beautiful faces, and when they are trapped with each other, involved, committed, and things have become settled, their ugly faces start surfacing. Once your lover has seen your ugly face, you have turned him away. It is because of you that now he will find some other. You had given him great hope and you have destroyed that. Now he will seek his hope somewhere else. And this thing will happen again and again.

Everybody is searching for one who will not deceive, who will not cheat, who will give and will not ask, and who will feel grateful that you have accepted. Then there is no need to go anywhere; you have arrived home, you have found the person for you. Give freedom to your lover, to your friend, and he may never leave you. But I am not saying that he will not leave you, because if you give freedom only for that -- so that he does not leave -- that is not freedom. You have used even freedom as a servant for your possessiveness; it is not freedom. You have given a little longer rope, that's all, but a long rope or short rope, both are slaveries. Allow god to happen to you... and the second thing will disappear.

[A sannyasin says of his relationship with his girlfriend: We're now giving each other freedom to be with whom we want to be... and it's really beautiful.]

It is always beautiful with freedom. People don't know, that's why they suffer unnecessarily. With freedom things are really beautiful. Then a relationship is extraordinarily deep-going. So don't cling, don't possess and just whenever you feel like meeting, meet. You remain free and she should remain free. Freedom should not be destroyed. Love can exist only between two free persons; between two freedoms only love can exist. And because people in the world have made slaves of each other, love has disappeared. Love needs the two banks of freedom to flow between like a river.

And if a real relationship is there, it will change. Everything alive changes; only dead things don't change. So don't ever be afraid of change; change simply shows that you both are alive. Your relationship is alive so things are changing.

Your face goes on changing, your body goes on changing, your mind goes on changing. Her body, her face, her mind is changing, and naturally whatsoever exists between two evolving persons, two alive persons, will also change. A relationship only becomes unchanging when the persons are dead. That's why people try to kill each other; they become husbands and wives. Once you are husbands and wives you have killed each other, poisoned each other, stopped growing. Now nothing will change: it will be a repetition of the same rut every day.

But what joy can there be with a dead routine? You will be repeating impotent gestures, you will go on repeating words that you used to say in the past. But then they were meaningful; now they are no more meaningful. You will say, 'I love you,' and you don't mean anything; she will say, 'I love you,' and you know she doesn't mean anything. These are empty words. Life becomes stale.

Never allow life to become stale. Remain alive and flowing and wherever it leads is good. We are not searching for a particular goal. This is our goal: to live moment to moment, flowing, alive, changing, taking the challenge as it comes and responding.

The Sun Behind the Sun Behind the Sun

Chapter #12

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Video: No

... That's my whole teaching, celebration; not worship but celebration. When you worship, you start making a hierarchy; the lower and the higher. When you worship you put something on top of other things. When you worship, something becomes sacred and something becomes profane. When you worship you divide, you split existence. Then something is praised but in the wake of it, something is condemned too. So worship is not religious. The god of the worshipper is not the true god, because to exist it needs a devil. Without a devil the god will not be possible. The more you praise the god, the more you have to condemn the devil. Then the world is tom apart into two enemy forces, and when you divide the world, you are also divided in it, you become split and schizophrenic. A part of you becomes evil and a part of you becomes holy, and then there is constant conflict, repression, and all joy is lost. A worshipper is basically ill-at-ease; he is dis-eased.

Celebration is a totally different dimension. When you celebrate, you celebrate all, you don't divide. For a celebrator, prayer is as beautiful as drinking tea. The tea is not profane and prayer is not separate; all is one. The church, the temple, the mosque and the pub are all one. Making love to a woman or a man or praying to a god is the same.

Celebration does not divide. It unites, it brings things together; it creates a togetherness in the world. The duality disappears and there is unity, and with unity there is joy because there cannot be any conflict. There is no struggle, nothing has to be overcome. All is overcome in the celebration itself. The worshipper has a goal; he has to attain it. The celebrator has no goal; he has attained it already. Worship is always future-oriented; celebration is present-oriented. You celebrate this moment, you worship some other moment.

You worship Christ; now two thousand years have passed. You worship the past -- Krishna, Mohammed, Rama -- or you worship the future -- heaven, god -- which is going to happen. But the celebrator worships this moment, he lives this moment. That is his worship; he lives it totally.

It happened once: a Christian theologian went to see a Zen master who was a painter too. Celebrators are always creators; worshippers are non-creative. The master was painting. He was just going to do something, he was in that moment of waiting when something descends, when something takes possession. The Christian said, 'I would be very happy if you can paint Jesus Christ for me. ' The master said, 'Okay, I will paint Jesus Christ.' And he painted a bamboo!

When the bamboo started coming up, the Christian was a little puzzled; had he forgotten what he had said When the painting was completed it was one of the most alive bamboos ever done. The Christian asked, 'I am sorry; the painting is beautiful, but you had promised to paint christ.'

But the master said, 'This is Christ! Can't you see Christ in it? The fragileness of it is exactly the fragileness of Christ. The wind is moving it; can't you see it? It goes with the wind: thy will be done. It is exactly Christ. And it is so alive and so beautiful; it belongs to god! What more can you expect? This is Christ...*this* moment this is Christ; Christ has taken the shape of a bamboo. And Christ was a bamboo, a hollow bamboo. He was not there, that is his beauty. He allowed god to exist in him, he allowed god to come through him, he allowed god to have a contact with the world; he became the connection.' But the Christian could not understand. He can only understand a jesus on the cross; how can he understand a bamboo as christ?

Christians have been very much puzzled by the Zen attitude towards life, because it has no worship in it; it has celebration.

A Zen master was asked, 'What is the essential secret of Buddhism? And the master said, 'The cypress tree in the courtyard,' because in that moment that was the only reality for the master.

I have heard another story

A man came, a monk, not belonging to the Zen people. He wanted to be initiated by the master, a Zen master. He was asked, 'From where are you coming?' He said, 'I come from a monastery which is called "the monastery of spiritual light".' The master said, 'Spiritual light? Never heard about anything like that. Strange! I am ninety and I have never heard anything about spiritual light; what do you mean? In the day there is sunlight, in the night there is the lamplight. From where comes this spiritual light, what is this spiritual light?'

The man was at a loss, he couldn't answer. Then the master answered for him. He said, 'Don't be worried. In the day, sunlight; in the night, lamplight. This is what spiritual light is; there is no other spiritual light.'

This is a different vision of life -- as it is, in its suchness, and enjoying each and every moment of it. So don't just remain contented with the name celebration; become celebration!

That's what sannyas is all about: it is a celebration of god, not a worship. And celebrate in your own way, because celebration cannot have any form. Worship becomes petrified into forms; celebration remains alive. And all is divine; there is nothing profane.

Prem means love, homa means offering -- offering of love. And that's all we can offer to god; anything else will not be worthwhile, will not be worthy. We can only offer our heart; that is our flower. In the East they say, 'Never offer a bud; always offer a flower'... because the bud is incomplete. When something is complete, only then can it be offered to god. So never offer a heart which has not loved totally, otherwise it will be a bud.

When the heart has loved totally, it opens, it blooms, it releases the fragrance that man carries within, and that is the time to offer it. Love prepares man as an offering to god. So love as intensely as possible, abandon yourself in love. Get lost in the dimension of love, because that is the only way to find yourself. Don't go on holding yourself, otherwise you will miss.

Life is very illogical. It requires risk, it requires leaps where the mind cannot help, because the mind can always help in things it knows, it can help about the past, it can supply answers for questions that you have already solved, but when a new phenomenon faces it, it is impotent. In that moment it shrinks back, it closes itself; it tries to deny the problem because it feels impotent in front of it. That's why so many people go on denying love, because it imposes great risks the mind is not capable of coping with.

So many people deny the existence of god. Not that they have searched, enquired and known that god doesn't exist. They have not searched, they have not enquired; in fact they are afraid to search. The only way to protect themselves from the search is to believe that there is no god. If there is no god then there is no question of searching and enquiring. They are afraid to take the leap. So whenever there is a moment where the mind feels inadequate, put it aside, go ahead. That is the only way to grow and open.

Love gives great challenges. It brings all that is inside you to the surface; it provokes, it goads. And it is not all joy. There is much suffering involved in it because growth is not possible without pain. So when pain comes, accept it; when pleasure comes, accept it. Whatsoever comes, accept it and go on. Go on finding more and more ways and means to pour yourself into existence. That's what prayer is for me.

And one day when your love flower has bloomed, it will be accepted. Only then can one contact god, not before that God is just around you; he is your around and he is your surround, he is within and without, but our eyes are blind.

A great poet, Paul Edward, has said that the other world exists but the other world exists in this world. The other world is, but it is hidden in this world. My own suggestion is that there is no other world. This is the only world and nothing is hidden in it. All is unhidden, but we are keeping our eyes closed, hence it looks hidden. There is no secret about god; god is not hiding in the caves, he is spread all over, but we go on keeping our eyes closed. Love opens you eyes, and only love can open them because love is unafraid, fearless. Logic is very very afraid.

Remember that, and as you go deeper into love, you will come closer to god.

[Osho suggests a visitor takes sannyas. The visitor replies: I think I'll feel it.]

That's more or less a device to escape. It looks very very relevant when one thinks that first one should feel. But have you ever felt anything? The whole life goes by without feeling; you live through the head: you think. Even when you are in feeling, it is more or less a thinking about feeling. So the faculty of feeling

does not function at all, and it will not immediately start functioning for sannyas. It has not functioned for lives, so the sources are blocked. In fact it is like putting the cart before the horse. Sannyas will help you to feel, that is the purpose of sannyas: to remove the blocks from your feeling sources so that the fountain starts flowing again and you can start feeling.

Now you put the cart before the horses. You say, 'First I will feel, then I will take sannyas.' That is impossible; from where will the feeling come? It is making an impossible demand upon yourself.

And it looks very very logical that one says, why should one do anything unless one feels to? I understand it, it is very very intelligent, but deep down it is very dangerous because our whole training is against feeling. The school, the college, the university, the world, the politics, the priests, the politicians are all against feeling. They train you only to think, and that too in a very limited way... not to think to the very end, because if you think to the very end you will jump into feeling again. So they allow you to think according to particular rules, in a particular direction, with particular conditions: only go so far and stop, because if you go far enough you will fall into feeling again. They have created a small island of thinking in the ocean of feeling. So they give you a little rope. Move on the island, but don't go too far otherwise you will fall into the ocean. Sannyas is nothing but making the ocean available to you again.

Now, what you are saying is like saying 'I will not step in the river unless I first learn how to swim.' Where are you going to learn to swim? You cannot learn it on your bed. You can throw up your hands and you can do a few gymnastics but you will not learn swimming. You will have to go into the river. You cannot make that condition.

Feeling will come, but one has to dig for it, one has to search for it. It is lost in the rubbish of the mind; it may take years to reach that source of feeling within you. It is like digging a well: it depends on what kind of things are in between you and the water. There may be rocks, the water may be very very deep, it may be a hard land... it depends.

But I am not saying to go against yourself. I am simply making these suggestions so that you can think again, you can reconsider. Doing these few groups will be helpful. If the idea arises, then don't make the impossible demand that it has to be a pure feeling; it will be an idea but the idea is also yours. Catch hold of the idea; that will be the thread, a small thread, and from there, slowly, slowly move and you will come to the feeling too. Sannyas will certainly bloom when it comes to the feeling; that is true.

So in fact there are three initiations: the first is when you take sannyas from the mind. Almost always, out of one hundred people, ninety-nine take sannyas from the mind. Then the second initiation will happen some day when sannyas has penetrated deeply into you and has become part of your feeling; but that too is second. Then one day, the third thing will happen: when it has penetrated even more, to the very core, and has become your being, the real sannyas happens. The first two are just preparatory; even the one that happens through feeling is preparatory.

Think! -- I will not say feel -- you think! (laughter) And then...

[The visitor decides to take sannyas!]

Anand means bliss, neehar means chaos. Bliss is a chaos, misery is very orderly; that's why people decide to remain miserable. It is manageable, it has a certain pattern, you can rely upon it. It is predictable; you can trust it. Bliss is a chaos. It is not predictable and it is not manageable. When bliss comes, you simply disappear into a chaos.

There is no more any controller left. Hence people go on talking about bliss and they want to become blissful but they don't take a single step towards it. Deep down they are frightened. They know that it is better to live with misery; it is familiar and at least it is within their control.

Bliss is bigger than you. It is inviting the whole into your being, it is inviting the ocean into the drop. Mm? just think: the ocean falls into the drop. There will be chaos, utter chaos, but that chaos is creative. The whole world has come out of that chaos. Everything that exists comes out of chaos and one day again relaxes into it, disappears into it. God is chaos. God is not a law, god is love. Gd is freedom, god is utter licence.

I am giving you this name, neehar, to keep you alert that you have to invite chaos into your being. With the entry of chaos you will become religious, with the entry of chaos you will start feeling. Feelings bring chaos, that's why people repress feelings. It is good to live in the head, everything is clear cut; there is a clarity in the head. Two plus two are four. Not so about feeling and the heart. Sometimes two plus two are only three and sometimes five and sometimes no one knows what; everything is possible. Enter into the

heart and you enter into the world of the uncertain. The principle of uncertainty is absolutely of the heart.

It seems to me that the physicists have entered into the heart of matter; that's why they have stumbled upon the principle of uncertainty. Up to now they were playing around in the head of matter; now they have reached the heart. If they reach the being, then there will be utter chaos, not even uncertainty, because uncertainty also has a few certainties about it; that's why it is called uncertainty. Certainty is there, loose, liquid; but when all certainty disappears... Clarity is like a solid thing, uncertainty is like liquid and chaos is vaporous. Then one falls into one's own being.

Just keep this in your awareness, and while you are here invite chaos more and more. In the groups you will come across it; don't shrink back, go headlong. And you will be able to because you have taken the first step of becoming a sannyasin. You have taken the risk, you have taken it without thinking about it. The horse is already in front of the cart; now everything can settle!

Anand means bliss, himen means snow. That's why Himalaya is called Himalaya. It comes from the same root 'hima'; hima means snow. And snow is a metaphor for two things: one, its coolness, its utter coolness.

Bliss has to be utterly cool. If it is feverish, if there is excitement in it, then it cannot be eternal. No excitement can ever be more than momentary, because excitement is such an unnatural state; you cannot prolong it. So we have to find a bliss which is cool, which is calm, which is not feverish, which knows nothing of excitement and passion... and that bliss is possible. Mm? the buddha statue symbolises that bliss. They have chosen marble to give you the feel of coolness.

And the second thing about the snow is its purity, its whiteness. Bliss has to be cool and pure. Bliss is cool when it doesn't depend on anybody else. When it is simply an inner journey, when you stand at your centre and look at the world detached, when you are just an observer, a witness, when you are not involved, a watcher on the hills, and when you are not dependent on anybody, then it is cool.

In the final stage you also disappear, because the 'I' exists only in reference to 'thou'. It cannot exist alone for long; it needs the 'thou' to continuously feed it. When 'I' also disappears then the bliss is pure. Cool, when you don't depend on anybody; pure, when you have completely disappeared into it.

That is the uttermost vision of what a human being can become, what a human being needs to become. And it is not impossible. Once the seed falls into your heart and you start searching for it, it becomes possible. It has become possible for a few, it can become possible for everybody.

Prem means love, parama means ultimate, unconditional, absolute, total; those are all the meanings of parama. It is a very very potential word. Literally it means 'of the beyond, transcendental', and of course, the transcendental can only be unconditional. And love hankers to become unconditional. The deepest urge in love is to become absolute, and when it cannot become absolute it suffers, when it cannot give itself to talk without any motive it feels hurt.

Love is joyous only when it is a sheer sharing, a gift, for no motive at all, no idea of getting anything. When it is not a means but an end unto itself it is joyous, then it celebrates. And for our whole life we search for a person, a situation, a place where love can bloom in utter nudity, in its totalness.

But it does not depend on the situation and it does not depend on the person; that's where we are wrong -- it depends absolutely on you. It does not depend on your finding a perfect person whom you will love totally; it depends on you. You can love totally and the person may be a devil and be as imperfect as possible. In fact if you love an imperfect person totally you help him to move towards perfection. And it happens unawares, he never becomes aware. An unconditional love provokes unconditional love in others too. So love for no reason at all. Love for the sheer joy that one is, and don't confine your love: let it remain liquid and flowing.

Only three things are to be transformed by man. One is love: it should be unconditional. The second is life: it should be utterly involved in the herenow. And the third is death: it should be a guest, a welcome phenomenon. If these three things can happen, then god has happened to you. Forget about god, there is no need to remember him; god will remember you. Love has to become unconditional, life has to become timeless, in the present moment, and death has to become a welcome guest.

Then there is no need for anything; no church is needed, no bible, nothing is needed. You have found... you have found the temple.

[The anatta group are attending darshan. One participant says: I feel very much hate inside myself. I

fought the whole group... I don't know what to do with that hate inside, because I think it has to come out.

But it is good. You tried and risked; it is good....

The hate is coming up and it will be gone. First it has to come up, only then can it leave you. It has been deep in the recesses of your being, now it is coming out. Once it has come to the surface it will evaporate....

Don't do anything. If you do anything whatsoever, you will repress it. Even in the effort of bringing it out you will repress it. All effort is unnatural. One has to allow things. It is because of your effort that it has gone deep. You have repressed it your whole life. You have never allowed yourself to be in hate, in anger, in rage. You have always controlled yourself, you have been a gentleman. Now, please, no need to do anything.

Simply wait and watch and enjoy when it comes. It will be gone. Suddenly one day you will find that a cloud has disappeared, a great burden is no more on the head, and you will be light of step. Suddenly you will find that you have become weightless. Hate is the weight that keeps people down. It is the very gravitation that does not allow them to fly in the sky.

Just enjoy, and no need to do anything. I can see it -- it is surfacing. It will be gone; those bubbles have started coming up....

It is easy. Life is easy; you make it difficult!

The Sun Behind the Sun Behind the Sun

Chapter #13
Chapter title: None

13 January 1978 pm in Chuang Tzu Auditorium

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[A sannyasin says: In the last group, leela, the leader told me that I have a lot of energy in my head and in my sexual centre, but there is no connection between the two. I have another question: I am too identified with my emotions.]

It is true: energy is there and the connection is not there. But the energy is trying to rise, it will make the connection; you need not think about it. It is not dormant; it is flowing, it is rising. It is trying on its own so if you do anything to connect it, it will be a disturbance.

There are things which happen only when you are unconscious of them. For example, if you eat food and then you start thinking about whether it is digesting or not, you will disturb the whole digestion. You will have either constipation or diarrhoea, but something or other will go wrong. If you start thinking about sleep -- whether you are going to fall asleep or not -- you cannot fall asleep; the very thinking will be the disturbance. There are things which happen on their own.

If the energy were not moving then I would have done something, but it is on the move. Forget about it, it is not a problem at all. It will reach on its own when the time is ripe. And it is always good for things to happen when they are needed; sometimes a premature connection can be very disturbing. Nature moves very wisely.

It can be forced. For example, you can start standing on your head, and then you will be taking the support of gravitation and the energy will naturally fall into the head. That's what so many foolish people

have been doing down the ages. But that is an enforced connection and your mind may not be ready to absorb that much energy. The only way for the mind will be either to go mad or to become completely stupid. And that's what happens to so many people who go on standing on their heads: either they go berserk -- they cannot imbibe that much energy into their being -- or they become very very hard in the head, thick-skinned, so that they can protect their nervous system; they become stupid. It is very rare to find a yogi who is not stupid. Enforcement naturally brings that ugliness.

My whole approach is for spontaneity, for naturalness. The energy is moving. Go on meditating, loving people, dancing, singing, and one day, the contact. And then it will be a great moment, because meanwhile the mind will be getting ready, so it will not be premature.

And the second thing...

That is a by-product of the same problem. Because your sexual energy is not in contact with the head, it goes on pouring itself into the heart, so the heart becomes overflowing. Once it starts reaching to the head too, it will be balanced. These are the two wings, the heart and head. Your head is not getting enough and your heart is getting too much, hence you feel identified with the emotions. Nothing to be worried about. Once the contact happens you will simply see that the other problem has disappeared.

[A sannyasin asks about feeling depression, rejection and fear after breaking up in a relationship; and whether it has something to do with his childhood.]

[You are close to something very beautiful, Osho tells him, but you will have to pass through this agony; this fear has to be lived. If you escape from it you will miss the beautiful space that is just behind it. Nothing is wrong with fear; that too is part of growth. He goes on to say at the sannyasin needs to learn to accept the fear which he has been denying, rejecting. Fear is not painful, Osho says; pain arises because you reject it.]

If you hit a buddha's head with a stick he will have pain, in fact more than you can have because he will be more sensitive, he will be more fragile. But he will not have any suffering; he will accept it. He will say, 'This is so.' He will be with it, with no antagonistic attitude. He will see it, he will watch it but he will not for a single moment think that it should not be there, why is it there? It is there, so there is no question of why. A fact is a fact is a fact. By denying it you cannot make it disappear; by denying it you can only repress it. Then it will come again whenever it has an opportunity to bubble up.

Accept this fear, it is there, and don't go into reasons why it is there, because that too is again a trick of the mind to find some explanations so that one can feel at ease. That too, deep down, is a rejection, mm? -- because of the mother, because of the father, because of your childhood, because of the birth trauma. Somewhere you want to find some explanation. Once an explanation is given you are at ease; you say, 'Okay, I am not responsible.' But just by saying 'I am not responsible' you are not getting rid of it; you have only found an explanation for it. It is there; an explanation is not going to help so there is no need to look for the why. Western psychology is too why-obsessed; it goes on searching for 'Why?' The real point is not why; the real point is that it is.

Be there and let it be there, co-exist with no antagonism. This is what I mean by going through the night. And within one month you will be surprised that the problem is almost gone. Do these two groups so that if anything has remained somewhere in the unconscious it will surface.

[Another sannyasin says: I take things too seriously.]

Start laughing a little more. You just need a little more laughter, bring a little more laughter to your life. Don't think about seriousness, because thinking about seriousness will bring more seriousness. If you want to drop seriousness you will become more serious about it. Ignore it. Just do the opposite; start laughing a little more, smiling a little more. Create a sense of humour. And life is so full of opportunities to laugh. It is really a miracle how people manage to remain serious in such a ridiculous life. It is so absurd! And there is no need to prove it; you can go to the zoo or to parliament and you will find enough proofs. It is utterly absurd and everything is ridiculous. There is no reason and no rhyme, and things go on. It is a tale told by an idiot. Just start watching and it is everywhere. And then you will not be able to remain serious even if you want to. Whenever you feel it is too difficult you can go to [the tantra groupleader]; she will touch your navel and immediately it will start happening. It is very difficult for her to keep serious, that's why. You can go to her sometimes, mm? She has to sit here seriously, because I don't allow her laughter (the whole crowd

roars). It is really difficult [for her]... but I have my own ways: when people don't laugh, I tell them to laugh; when they laugh, I tell them to be serious. Nothing to be worried about, mm? Good!

[A participant of the Tantra group says: I felt suicidal when I finished the group and I wanted to jump from the balcony... Before I took sannyas I had this feeling to die, but when I took sannyas it went away. Now it is there again and I feel so alone... And my heart is so full and crying; I want to cry all the time.]

It has always been there in your unconscious. You have a suicidal instinct. Tantra brought it up; it simply forced your unconscious to release its secret. So suddenly you were in the grip of your suicidal instinct and you wanted to destroy yourself.

You have something against sex too; sex is synonymous with life. But the culture, the civilisation, the church, all go on condemning sex, not knowing that they are helping people's suicidal instinct. Women become victims of that conditioning more because their sexuality is passive. It is very difficult to convince a man that sex is wrong. Even if he is convinced, he goes on feeling that aggressive energy. It is very easy for a woman to be convinced that sex is wrong because it is a passive energy. And when sex is contaminated, poisoned, then you have nothing left to live for; then why live? For what?

Sex is the basic joy; all other joys are secondary. You can watch it: if you are interested in sex, you will be interested in beautiful clothes, you will be interested in tasty food. You will be interested in a beautiful house, you will be interested in a beautiful car, you will be interested in people. You will be interested in a thousand and one things if you are interested in sex. The advertisers know it perfectly well; that's why even with a car advertisement they have to put a naked woman. They make it clear; that car is desired only when you desire a woman, otherwise who bothers about a car?

People desire a thousand and one things because of one basic desire; that is sex. Once sex is poisoned, you are against it, then your whole life loses meaning. One feels like committing suicide; why go on living? For what? You don't know anything else other than sex. There are things but you don't know them and those things can be known only if you go through sex. Then god can be known. One day, sex disappears and one starts living for god, in god, as god. But that can happen only if you have gone through sex.

Sex is a training ground; reject it and your whole life is cut from the roots. Because of that rejection the second thing continues in your mind, that all love affairs are only on the periphery. What is wrong if they are on the periphery? That too is part of your inner condemnation. You want to say that if they are on the periphery, then why bother? But anything that is on the periphery can reach the centre. You will have to allow it to reach the centre; you don't allow.

You say you feel that you are standing behind. You are forcing yourself to stand behind. You don't come into the involvement of the moment, you go on holding yourself. The man may be making love to you; you are simply watching, you are not making love. And then it looks very stupid. The man looks stupid; what is he doing and for what? You are standing behind as a witness. Then of course nothing will touch the centre and you will see that things only reach to a certain point. Then there is no point in it; you remain outside of it, you remain uninvolved.

Love can penetrate to the very core but you have to get involved in it; you have to be madly into it. You are not to be a witness, a spectator; you have to become a participant. You have to be wildly in it. You must be remaining very cold, unaffected, as if you are doing some favour to the man. That poor man is still suffering from sex and you are just obliging him as a gesture of kindness.... Many women are doing that stupidity.

That's why women always say, 'He made love to me'; they never say, 'I made love to him.' Why? Why is he always making love to you? You are both making love to each other, but women go on saying, 'He made love to me, he wants to make love to me.' You are just there, like a thing; he is the doer. And all women deep down think that men are foolish and stupid. How ridiculous they look while they make love! That's why women close their eyes, not to see this whole nonsense! (much laughter) They are just waiting there (Osho leans back, closes his eyes): 'Ram, ram, ram... hare krishna, hare ram'... Soon it will be finished and they will be... You are not getting involved in it and without involvement no love can penetrate to the centre and then you will feel unfulfilled.

Rather than committing suicide, jump into love. Rather than jumping from the balcony, jump from your ego! That is your balcony; from there jump into love and go wild and shout and shriek, and... make the man afraid! (laughter) Try it: tonight make the man afraid!...

You simply go into it deeply! You make love to the man!

He will be afraid because of your coldness. He will be afraid because you are aloof, he will be afraid because you are standing there like a policeman, that's why! People are afraid of policemen (much laughter), and when you have a policewoman, of course, even more! (more laughter)

You just go into it like a child, relish the joy of it, and you will not think of committing suicide. Why? There is no point. Death is coming on its own; why be in a hurry? You cannot avoid death; it will be coming. Let it come naturally. And meanwhile, make as much of this life as i you can.

[Another sannyasin says: For two days after doing the gourishankar meditation I came into a space I don't know, and I came in contact with so much fear.... I'd like to stay here but sometimes after this experience I become so frightened.]

Don't be worried. That experience has to be accepted. It is not fear; you are misinterpreting it. It looks like fear because you don't know any other word to label it with. It is not fear. It is just the unknown opening itself to you, and it looks like fear. It looks as if we will disappear into this abyss, as if this abyss will take us to some place from where we will not be able to come back. So the mind interprets it as fear. But the mind is always unwilling to go into the unknown, and meditation only starts with the unknown.

Because you have been happy and joyful you have come close to that point where meditation can start. It must have happened in gourishankar that suddenly the sky opened, unbounded, infinite. One feels so small, hence the fear. One feels so lost, hence the fear and the fear that maybe this is death. It is a kind of death, the death of the ego.

Go into it, and whenever it comes again just remember me and go into it. That's my whole purpose of being here: to push you into that abyss. Once you have entered into it, all fear will disappear. It is not fear. You just need the taste of it and then you will hanker for it again and again and again. Just one step into it and you will never look back!

[Someone tells Osho he does not enjoy life. Osho says: Tell me the things that you enjoy. And he replies: sleeping, music, dance and eating.]

That's great. I think that is enough -- four! These four things are all!

You are not a workaholic, so that's perfectly good. You are a born lazy man, so it is good! Enjoy, and don't fight with your laziness.

The problem arises because we start going against our own grain; then the problem, then you feel tired. If you are not enjoying anything, stop! That simply says that your nature is not fulfilled there.
If you enjoy lying on the bed it is a great spiritual activity.

Then dance and eat and sing! Do things that you enjoy. It is your life; it is nobody else's life. Play on the guitar, play the flute, listen to music, create music. Just choose things that you like. There is nobody else to decide for you. And that's where you are creating the problem: you are listening to others' opinions. If they say that you are lazy, say 'So what? I am lazy and you are not. So enjoy your thing and I will enjoy mine. I am not going to tell you to sleep for twelve hours. You will be in trouble if you can sleep only six hours and you try to sleep twelve. Don't tell me!'

Don't listen to anybody. And remember that whatsoever you enjoy, enjoy it and accept its consequences, because there will be consequences. You cannot become a very rich man. If you enjoy sleeping you cannot become a very rich man; only people suffering from insomnia can become rich. What should those do who cannot enjoy sleep? They count money and calculate and plan and... You will not be a rich man. You cannot become a politician, because much work is needed. One has to rush from this place to that continuously, always hurrying, reaching nowhere and always going, always on the go. You will not be a politician, you will not be a rich man. But you will be rich if you can enjoy the things that you like.

My approach is to listen to your being, to your nature. That is your destiny; nothing else is important. Accept yourself in totality, don't condemn. What is wrong in it? But because we have ideas from others, we go on comparing. Somebody is working eight hours and earning money and a name and fame and his bank balance is growing and growing, and you are asleep.

I myself enjoy sleep. In my university days I enjoyed it so much that my teachers were always afraid about whether I would make it to the examination or not. One of my professors was so concerned that whenever there was an examination he would come to pick me up. Only when he had left me in an examination would he be at ease; now I couldn't escape.

But if you enjoy sleep, it is far better than any examination, any education. Just accept the consequence of it, then there is no problem. Don't hanker for things which only other people who are not lazy can get; then problems arise. You want all that workaholics are getting but you are lazy and you are not getting them. Then you are worried, you are pulled apart. That tension will be very destructive.

Relax. If you can work two hours, good; three hours, good. A man does not need much. And everybody is capable of earning that much which is needed -- food, clothes, shelter. Palaces you will not be able to make.

This is my basic formula: accept and love it and you will not feel tired. You will be more full of energy than anybody; you will be overflowing with energy. Continue meditating; meditation will change things.

The Sun Behind the Sun Behind the Sun

Chapter #14
Chapter title: None

14 January 1978 pm in Chuang Tzu Auditorium

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[A sannyasin says: I feel very vulnerable and my emotions keep changing. I feel happy and then it changes and I feel sad. I don't know how I'm going to cope when I get to the West.]

When you become more sensitive, naturally you can either be made very happy by small things or you can be made very unhappy by small things; people can hurt you. That's why millions of people have decided not to be sensitive. They have grown thick skins around themselves just to avoid having anybody hurt them. But it is at great cost. Nobody can hurt them but nobody can make them happy either. The enemy cannot enter but the friend cannot either.

When you start becoming open, both things become available: sometimes it will be cloudy and sometimes there will be sun. But if you remain closed in your cave then there is no cloud and no sun either. But then you live in a stale air, you live death, you live in your grave. It is good to come out, to dance with the sun, and yes, sometimes to feel sad with the clouds too -- and sometimes it will be very windy. All things are possible, when you come out all things are possible, and one of the things is that people can hurt you... but that is only one of the things.

And don't think about it too much otherwise you will become closed again. There are millions of things; think of those things too. You will be more happy, you will be more loving, you will be more available, people will be more available to you, you will be able to laugh, you will be able to celebrate. Think of a thousand and one things. Why only one thing? Why choose one? That is masochistic. Why choose only one thing? -- that people will hurt you.

When you go outside the room, why think only of infections and diseases that can be caught by you? Why not think of the sun and the birds and the trees; the whole universe is there. You don't think of the moon and the stars you think only of infections. Then you become afraid out of all proportion. Yes, infections are there. When you go outside, you go outside; the sun will give its vitamins and the wind may bring some infections. Everything is possible, but that's what life is.

If you think of the whole, of the whole plenitude, of the whole magnitude, of all the dimensions, then being hurt is a very small thing, not worth worrying about. And everybody is not sitting there waiting only

to hurt you; people have other things to do, mm? They are not just waiting, the whole of england is not waiting for [you to come, to jump upon you and to start hurting you. They themselves are very afraid people; they are hiding in their caves. They are also afraid, afraid of you -- you may hurt them. So nobody comes out of his cell. But what is the point of living? It is pointless; you have committed suicide.

Yes, when you go trekking in the mountains sometimes you may fall, sometimes you may get hurt sometimes you will be very tired and sometimes there is danger to life too. But still, the beauty of the mountains and climbing higher and higher and reaching to new heights has its own benediction.

All other things are not worth being concerned about. And in fact, going up a mountain is beautiful only because death is very close by. You can slip, you can be lost, you can fall into an abyss and you will be no more. Because of that you become absolutely alert; each step is risky. I will not say, 'Don't go to the mountains.' I will say, 'Go! Choose the highest mountain possible. Take risks, live dangerously!'

But the fear is right. I cannot say that the fear is not right. It is just out of all proportion, you are magnifying it. It is as if there is a rat in your room and you only think of the rat and of nothing else. Your lover is there, your children are there, your treasures, your beautiful paintings on the wall, the coziness, the snugness and all is there, and you only think of one rat. You become too worked up. The rat *is* there but the rat is so tiny. Just because of the rat you won't go into the room.

Accept it! The fear is true; I cannot say it is not true. You can be hurt more than you were ever before, but this is a good indication that you are more alive, hence you can be hurt more. Can you hurt a dead man? You can't hurt a corpse. There is nobody to hurt; all is dead. You can hurt a child more than an old man because a child is more vulnerable. He is just like a rose flower: you can crush him; he is delicate, vulnerable. But have you watched a strange phenomenon? -- just seeing a child, everybody feels like protecting him. Nobody wants to hurt a child; even the murderers feel compassion for a child.

The very vulnerability, the very delicateness of the child creates some desire to protect. that's my experience: the more vulnerable you become, the more there is the possibility of being hurt. But the other possibility also opens that people will be more and more protective towards you. Out of nowhere you will find people turning into friends, protecting you... strangers suddenly risking themselves for you, for your sake. Just your vulnerability, your openness, your softness, your childlikeness creates something in them. They would like to cover you up and protect you. See that too!

And the second thing is also true: people will not be able to understand you. But that's a great challenge! Make them understand you, help them understand you. Explain it; they need it. Just seeing you, watching you, communicating with you a few may be turned on. Why be worried that they will not understand? That is a challenge; open your heart about what is happening to you. It is a good opportunity to make contact with them, to commune with them, to have a dialogue. I am not saying that all will understand, but a few will, and those few are the salt of the earth. The greater mass consists of stupidity, stubborness, dullness, unintelligence; who bothers about it?

When a poet writes a poem, he does not bother about how many people will understand it. And how many can understand e.e. cummings or a poet of that quality? How many can understand Ezra Pound? Only a rare few, but for those who can understand, Pound opens a totally new vision, a new vista; a new perspective is given.

The greater truth you have, the fewer people will understand it; the lesser truth you have, the more people will understand it. And if you want everybody to understand you, you will have to drop the idea of truth completely; then you have to be a liar; then only can a lie be understood. Lies everybody can understand because it needs no intelligence to understand them. Everybody is skillful enough in lying, so when you speak a lie everybody will understand. But just for that will you speak a lie?

And what is the point of being understood by foolish people? They will only think that you are a leader of those fools, that's all. It is better to be understood by one who knows, by one who is wise, by one who is alert, aware, conscious, than to be understood by millions.

I am not creating my sannyasins to be like politicians; they will not be understood. That's why the politicians have to go on lying, continuously lying, because they need to be understood by everybody. They have to come down to everybody's level, and that is the last thing; below that there is nothing. So they have come to the lowest point.

Never be concerned that everybody should understand you, otherwise you will have to compromise; you will never be able to live your life truly. If somebody understands, good; make every effort to help him understand but never compromise. Remain where you are; if they can understand they have to come to you, not that you have to go to them. Create the challenge so it becomes haunting in their minds that they have to

understand, 'What has happened to this woman?' Let them start coming upwards towards you, let them grow. Only when they grow will they understand, but if a few people can understand, that's enough.

Live for those chosen few and then there is joy in life. Don't be too worried about the masses; they have not understood, they are not going to understand. But that is their freedom: if they don't want to understand why should we force them to? Leave them to themselves.

[A sannyasin says: I feel it's very easy for me to block the sexual energy coming up. I don't know if you can say something about it.
Osho gives him an 'energy darshan']

No need to be concerned about it. Those blocks will disappear; the energy is powerful enough. The problem arises only when the block is powerful and the energy is just very tiny. But the energy is more powerful and the block is tiny. You need not be worried; the flood of energy will take those blocks away. Just forget about the blocks. Your thinking about them is a constant nourishment for them. Simply forget about it. They will go because the energy is so much it will take them away on its own; you need not do anything. Simply enjoy energy, celebrate energy.

Energy is god, in whatsoever form it comes -- in sex, in love, in meditation. Whatsoever form it takes, it is divine. Be in great reverence for it. Whenever you feel energy in you, feel that god is close by, feel god is very very close by. You are in the temple; behave that way. Feel great trust, prayer, thankfulness, and the energy will take its own course. Your help will be a hindrance. If you do something, that very doing will help the block, not the energy. Because energy cannot be helped by doing; energy can only be helped by let-go. But things are perfectly as they should be.

[The sannyasin says: I feel a little guilty about leaving totally and coming back forever... I have brothers and parents and an old girlfriend who is also very close to me.]

Then for one or two years continue going and coming and by and by they will get accustomed to the idea.

Don't be in a hurry: just come whenever you can, then go again, come again. By and by stop going back. That will be okay; do it slowly. And before you decide to be here forever, turn them all into sannyasins! (laughter) Then there will be no problem. If they want they can come too. Help them first. Good!.

[A sannyasin says: You told me to do Kundalini in the West and the first time I did it again I was about to explode. I got frightened, so I stopped.]

Yes, it is to help you explode. There was no need to be frightened. I am with you; you could have gone as far as you were able. Start it here again. Start meditating and do a few groups; they will open you up, mm?

[The sannyasin adds: I am so afraid when all these things start happening. Many times when I wake up I have my hands around my throat...
Osho checks her energy.]

Nothing to be worried about. You cannot kill yourself in your sleep, so you can drop that fear; there is nothing. Your hands simply move to your neck, not because you want to kill yourself but because your energy is stuck there at the throat. It needs expression. It is stuck there so in sleep your hands move to that point because it gathers there too much, becomes heavy. In unconsciousness your hands go there, but it has nothing to do with committing suicide or killing yourself or suffocating yourself. It has nothing to do with that; it is just your energy is there too much in the throat centre. If you can dance, sing, enjoy and express it, it will disappear. You are not living as intensely as you should be. But this time things will happen; I will make them happen. Just don't start fighting with me!

[A sannyasin says: Last year I did the Vipassana group and during it I felt that I was pregnant, but it was not true.]

It can happen sometimes. You are pregnant with god! It is not ordinary pregnancy and nine months are not enough to complete it...

Yes, it will take many lives but it will happen. But sometimes that idea can get into the head and once the idea gets into you, you will feel that your stomach is heavy and the belly is becoming bigger. You will start feeling all the symptoms of pregnancy... and it is all bogus -- just air, hot air and nothing else! But the idea can take root.

The idea that one is getting pregnant with the divine in itself is very significant. It has happened even sometimes to men, who ordinarily don't think of becoming pregnant. But it is good. Zazen may give you the idea again.... So watch it!

[The shraddha group is present at darshan. One participant says she has been feeling closed sexually and during the group: I came to something sexual connected with my father. I don't really see what it is but I feel he has hypnotised me so that I don't remember it and I can't tell anybody. Somehow I feel that I'm still in this hypnosis.
Osho gives her an 'energy darshan']

Your feeling is right; it has something to do with your father... not that he has hypnotised you, but you are hypnotised, and these are two different things. He has not done anything but you have become hypnotised.

Many children become hypnotised. Many girls become father-fixated, and once a girl is father-fixated this will happen: whenever she is in love with a man, trouble will arise because every man will remind her of her father, and how can you make love to your father? You close up immediately; it is automatic. Not that you try to do anything; you cannot do anything. It is almost like a mechanism: the moment you start making love to man you will close up, because every man will remind you of your father.

Many women cannot feel orgasm because of father-fixation and many men cannot love a woman because of mother-fixation. Whenever they approach a woman, fear arises, guilt arises, because every woman is a mother; how can you make love to your mother? If you make love it is half-hearted, guilt-ridden; if you don't make love you are repressed. Both the ways you suffer.

But it is coming to your consciousness. You are on the right track; just wait. Do these three groups and then tell me again, remind me again. It is going, it will go. Once you have become alert about what it is, it will become more and more definite. One day it will be so absolutely clear to you that you can drop it; only in clarity can it be dropped. Knowledge is liberating. The first glimpse has come to you. You are on the right track, the search has started moving in the right direction. Somewhere you will find your father.

And remember, your father has not done anything to you; it is just that you became too much impressed by your father. Every girl does; every man carries the idea of the mother. It is natural, it is very natural. But we will destroy it; don't be worried. How long will you be here?

The Sun Behind the Sun Behind the Sun

Chapter #15
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Anand means bliss, guha means secret -- the secret bliss. Happiness can be shared, it is always in sharing; bliss cannot be shared, it is utterly private. Happiness happens in a relationship, in love. When you are feeling in tune with somebody there is happiness. When you feel in tune with yourself there is bliss; it happens in utter aloneness. It is not part of a relationship. It is meditation, when only you are there -- not even the concept of god, because that will also be a disturbance. When there is nobody else, you are utterly empty of everything else -- the whole world, the ten thousand things -- then bliss arises in your being.

Your being is bliss but those ten thousand things are hindering it; they are there too much, occupying too much space and bliss cannot flow. When those ten thousand things have been thrown out, when you are clean and clear and empty, bliss arises. It is a secret phenomenon, it is not public.

You can come across a buddha but you cannot see his bliss. You can hear a few echoes. The way he lives will be peaceful, the way he walks will be graceful. The way he relates with people will be compassionate, the way he looks at people will be of immense love. But still, these are only echoes. Something which you cannot see has happened at the innermost core of his being. You can feel a few hints here and there, vague; you can suspect, you can assume, you can infer. But you cannot see what actually has happened inside him; there is no way to his innermost core.

Bliss remains secret and even if a buddha wants to share it, he cannot; it is untransferable. He can show you the way he achieved it but he cannot show you what it is. He cannot exhibit what he has achieved. He can show you the way and the method. He can lead you to your own innermost core and then you will know. But before you have reached to your own core there is no way of knowing about it; it is so secret. The secrecy is absolute.

That's why down the ages there has always existed by the side of the established religion, a secret religion, the occult. It is occult not because those people want to keep it secret; it is occult because it is secret and there is no way to make it public. The established church is a public thing; it is part of the marketplace. Side by side, parallel to it there always runs a secret church. Only a few belong to it because only a few can rise to those heights. Only a few belong to it because only a few can risk that much.

By becoming a sannyasin you are becoming part of an occult atmosphere. That's why I have called it the buddhafield.

I cannot give you what I have come to know, to feel, to be, but I can show you the way. And you will understand me when you have understood yourself. Keep that always in your consciousness, that there is a joy which is not of relationship, there is a joy which nobody can give you, there is a joy which cannot come from the outside. That is exactly what is meant by having a soul: having something so secret that you cannot share it even with your beloved. If you don't have anything so secret, all you have is public. You are not! Then where are you? You are just a collection of public things. Where is your soul?
The soul starts arising only when the secret bliss has started happening.

[To a sannyasin leaving for the West:]

Travel and spread my word!

Every sannyasin has to do it now. Let it be your joy to share me with people. You have something immensely valuable to share, you are fortunate; don't be a miser and don't hold it. And it is needed immensely; people are in a desperate search for something, and because they are in a desperate search they become victims. There are many people around who are exploiting the spiritual urge of people.

The urge is so new: for many centuries there has not been such an upheaval in human consciousness. This upheaval comes only after twenty-five centuries; it is a cycle. The highest peak of that cycle was when buddha was alive. In India was Gautam Buddha, Mahavira and many other great teachers. In China was Lao Tzu, Lieh Tzu and Chuang Tzu and many other great teachers. In Iran was Zarathustra and in Greece was Socrates and Heraclitus, Pythagoras and many other great teachers. The world has never known a moment like that. It was a great upsurge of human consciousness. That moment is again coming close by; twenty-five centuries are complete.

This age is going to touch its climax, hence so much search, particularly in the young people because they are the first to herald a new age. They are always the first to understand and to receive the new. The churches are dead and the people who go to the churches are dead. They don't belong to the future and the

future does not belong to them. They cannot understand what is happening. They go on reading their Bible or their Gita and they don't understand that god is penetrating the world again, that a great climax is coming. And after that, humanity will enter a totally new kind of space, a new age.

It entered a new age after Buddha. Religion was completely transformed: a new quality was brought to it, the quality of love. Before Buddha, religion was very cruel; that's why prophets who preceded Buddha look a little primitive. Their god was very vengeful, jealous, envious, angry, unforgiving. After Buddha, religion became soft and feminine; it became more aesthetic. It was no more masculine, aggressive, primitive, barbarian. God was no more an angry god; god was love. That's what Buddha and Christ brought to the world.

Now again, a new step has to be taken and humanity will have to prepare before it can take the jump. This time it is going to be celebration that will enter into religion. Love is good but unless it is a dancing love and a celebrating love, it is mild, it has no passion in it. Now religion has to become celebration: celebration of life, reverence for life.

First god was masculine, then god became feminine. Now god will no more be separate; god will not be a creator as opposed to creation. The next step in human evolution is that god will be creativity, not separate, not a person at all, neither male nor female. God will be simply godliness -- no more god... a fragrance, not something concrete, very elusive and mysterious.

Celebration is going to be the virtue. The non-celebrating person will be the sinner. So help people to become more celebrating. That is the message of sannyas -- spread it!

[A visitor talks at length about his childhood problems, his pain, his catharting, his need for love. Osho gives him an 'energy darshan']

It is not much of a problem. You have been enjoying it, it has become your ego trip.

You want it to be there. You love it, you are fascinated by it; through it you feel special. You are creating it: it is not there in your inner core at all, it just on the periphery. You are managing it and maintaining it, and of course it is hard work so you are tired. It is ugly work, destructive, suicidal, but you have invested in it too much. You can drop it immediately if you want.

That's why those therapies have not been of much help. If it were a real problem those therapies would have been of help. Therapy can help only real problems.
When there is an unreal problem nothing can be done.

When you go to the doctor, if you have a real physical problem they can help. But if there is no problem and you are a hypochondriac they cannot do anything; they are simply at a loss.

You are enjoying it. You are enjoying the very idea that you have gone through all the therapies and you have failed all of them.

You are beyond their reach: your problem is so deep that nobody can touch it and nobody can change it. It is not a problem at all. Just an insight is needed, a simple insight and you can drop it right now. Not even a single moment's delay is needed. Because as I see your energy, it is not heavy, nor is there any pain in your heart.

Your body is certainly in a gesture of pain. That is a practised gesture; you have cultivated it. It happens to a few people; it is an accident in childhood. This is the way the child learns how to attract attention. Whenever the child is unhappy, the mother comes running arid holds him; the father looks after him. When the child is ill, the neighbours and the relatives come and sit by the side of the bed. The child feels like a king: everybody is concerned about him. He is important, he is significant. Without him the world would not be running; he is the centre of all.

Once the child has learned that trick, and sometimes it happens, then it is very difficult -- to drop it means to drop your joy.

When misery becomes your joy naturally it is very difficult to drop it... because it is a double-bind. On one hand it is a misery, so you want to drop it; on another hand you have a subtle joy in it so you don't want to drop it. So, to be or not to be; that remains a constant wavering of the mind.

If you want to drop it, try my suggestion. Simply drop it. And when I say 'simply', I mean simply... no 'how' to it. There are so many people here, so many women here; make friends, start moving. Just get out of it; and it will be easier here than anywhere else because nobody will help you in this, nobody will pay any attention to you. My people only pay attention to those who are happy; a miserable person is left aside, left by the road. I don't teach them to be sympathetic to miserable people, because to be sympathetic to a

miserable person is to increase his misery. Help him, but don't be sympathetic and don't pay any attention. Here we pay attention only to those who are happy. And if you have decided to be mad, then why not be happily mad? Why this misery?

I will suggest a few groups which you have not done -- something like Tantra -- in which you can move and in which your sexual energy can reach to a new experience. Do a few like this and see what happens, mm?

The first group you go through is individual primal. Two women take that group and they will be taking you as an individual, not as a member of a group. So they will work hard; and the feminine energy is all that you need. The second you do is healing and the third is tantra. Then I will think about something else.

Start mixing with people. They don't know about your past. They don't know anything about your past and they don't expect you to be that way. Just start living something new from tomorrow morning. Laugh a little more, dance a little more. Talk to people, hold hands, hug people, fall in love. Be a little foolish! You look too serious and too wise, and the world belongs to the fools. Blessed are the fools, for theirs is the kingdom of god! (laughter)

Just drop this; it is meaningless. Why waste your energies and your life? And because this crust of misery is there you cannot enjoy love, because to enjoy love you will have to be foolish...

A wise man cannot enjoy love. He feels frustrated. He thinks of a thousand other things and later on he thinks, 'How much energy I have wasted.' He feels it was not good, it was a sin, and this and that.

When you have invested too much in being miserable, you will shrink away from all the things that can give joy; you will avoid them. And love is one of the ways to attain to natural ecstasy.

But it will happen. I don't see the problem. Really, I am not giving you these groups for your problem; you don't have any problem. I am giving you these groups just to enjoy; and they will help you to come out of it.

Decide this moment to be out of it and see how the decision starts changing you; it simply changes the whole vision. In fact, that's what you need: just a decision, a commitment to be joyous. And I see that it will be possible....

You have lived a certain kind of language in the past and you know only that language. But my people will force you out of it; they will drag you out!

[Another sannyasin says: it's as if I'm resigned. It's not quite acceptance, it's more resignation.]

Mm mm. Resignation is not a very good thing, it is not very okay. Acceptance is beautiful; resignation is defeat, acceptance is victory. There is a great difference between the two. Existentially they don't mean the same. One becomes resigned when one feels all is hopeless, nothing is possible. Not that the desire has dropped; the desire is there. You want to go, you want to become, you want to be this and that, but seeing that great mountains are on the way, you feel it is not possible. So you console yourself. You say, 'It's okay; there is no need to go, there is nowhere to go.' But you know that the need is there and there is somewhere to go, and the desire is there, lurking behind. No defeat can ever destroy desire. It will wait for the right season, and whenever you are feeling more energy again, are more positive, more dreamy, the desire will come back and the resignation will be gone.

Acceptance is a totally different thing. Acceptance does not mean that you have accepted defeat. It simply means that there is no defeat and no victory. The whole idea is stupid! Against whom are you going to be victorious? It is your world: you are part of it and the world is part of you. There is nobody as an enemy against whom you have to fight. You are fighting with your own shadow.

Seeing this -- that there is no enmity in existence. that existence is not alien to you, not opposed to you, that it is your home and that you are not an outsider, that you can be perfectly at ease with it, that its victory is your victory and there is no other victory -- there is relaxation and then there is acceptance. With that acceptance, things start changing. With that acceptance transformation sets in. Nobody can change themselves. but if one can accept, change happens. It is not through you, not by you. When you are not, it happens.

That is one of the secrets of life: fight and you will be defeated; surrender and all victory is yours. So I will not say that this is a good state, to resign. It is better to fight because one day through fight you may come to the understanding that you are fighting with yourself -- the left hand fighting with the right hand and both hands are yours. Victory is not possible, neither is defeat. It's up to you: you can make the right victorious, you can make the left victorious. The whole of existence is one, we are part of one energy.

If you go on fighting, one day or other the light will come to your mind; your consciousness will be full of that understanding and you will relax. With resignation that J will never come; resignation is repression. So if you have to choose, choose between fighting and acceptance. Resignation is worse than fight because underground a fight continues. It simply becomes unconscious, subterranean.

It is better to fight consciously so that one day, if acceptance comes -- and it will come if one fights...

You have to fight! It will depend on how intensely you fight. Put all that you have into the fight, risk all and soon it will be coming. There is never any radical change from the middle; the radical change happens only from the extreme. Resignation will keep you in the middle; it will keep you bourgeois....

It is not painful but it will never allow you any bliss either. It is not painful, that's true; that's why many people accept it. It is not painful, it is very convenient; that I know. But convenience is not life; convenience is a name for death. It is comfortable, it is cozy because it has no adventure, no struggle, no journey -- but no growth and no joy either. Pain makes pleasure possible too. They both come together and they both go together.

This is a kind of suicidal attitude. I cannot bless resignation; my whole effort is against it. A resigned person is a very sour person, bitter, angry... angry against the whole. Out of pride he has resigned, but he keeps his pride. He says, 'I am okay.' He does not want to say to people 'I am not okay', because that will be humiliating.

Look into it again. Resignation won't help; either acceptance or fight -- those are the only two ways. And fight, naturally and inevitably, brings you to acceptance. That's why I would like you to choose that. Resignation is only delaying. it is postponing. It is saying, 'We will see tomorrow or the day after tomorrow. Why be in a hurry? Everything is comfortable right now; why bother. why bring any discomfort?'
Think it over again.

[The sannyasin answers: It's temporary.]

It is temporary, so it is better to drop it soon because that time is wasted; that time can be put into fight! (laughter) Be a warrior and only then will you understand what acceptance is. It is only after you have given a good fight to existence that you come to your senses -- otherwise not.

[A sannyasin group-member of the Enlightenment Intensive says: I have difficulties to live playfully and I have a tendency to indulge in negativity and self-destruction.

In primal therapy I had the experience of being aborted by my parents... I'd just like to know if this is all bullshit or what.
Osho checks his energy.]

It is bullshit! (laughter) No need to get into things like that. Your problem has nothing to do with your birth trauma, no. But about this you have always to be aware, that if you go to a naturopath, he will find some disease that he can treat; if you go to the allopath, he will find some disease that he can treat... naturally, because to find a disease which he cannot treat will create problems. So if you go to a primal therapist he will find a problem about which he is supposed to be the expert.

Experts sometimes can be very dangerous because they have a very very narrow vision. They reduce everything to their expertise. They have only one small vision of life; that if there is a problem there is a birth trauma, problems cannot exist without the birth trauma. And problems don't know anything about primal therapy! They come in all sorts of ways, from all dimensions. Experts are good and helpful because they know something about a certain aspect of human life. But in the same package they are dangerous too because they only know about this small aspect. The expert is defined as one who knows more and more about less and less. If you want to know more you will have to know about less and less, otherwise there are limitations.

You cannot know more about more and more. You have to define, confine; you have to make your vision very very concentrated, then only do you know more. So by and by a point comes when the vision of the expert becomes so narrow that he becomes almost unaware of the totality of life. Experts are almost always becoming blind. Listen to them but don't believe in them too much.

Your problem has nothing to do with your birth trauma; you need not solve it there. You can solve it now; there is no need to go backwards. Your problem is that you have become very skillful in creating the negative. And of course when you become too skillful in creating the negative you go on finding it. We go

on finding that in which we become skillful. We only find that for which we look. The world is vast, it contains all, infinite alternatives are there and the reality is an open reality; but we choose.

You have become an expert because it gives great food to the ego. The positive is a death to the ego; the negative is nourishment. The egoist will always be critical, always criticising. He cannot say yes, it is very hard for him to say yes; he will rather die than say yes.

If you bring him to the rosebush he will start counting the thorns. He will not see the rose. And even if you show him, he will say, 'So what?' The real reality for him is the thorns, and naturally when you count thorns you may be hurt by them; then you become more negative. Blood may come to your hands; then you become even more negative. Thorns start looking so big, out of all proportion to the real, because your anger and your blood, everything, gets involved in them. When your blood has come, you are hurt and wounded, then it is impossible to see the rose. You become oblivious to it; it no more exists.

We are taught to be egoists. The family, the society the school, the university, all teach us to be egoists and the basic need in being an egoist is to be negative. Here, we are trying just the opposite. Here I am teaching you to say yes to life, to love, to people. Yes, there are thorns, but there is no need to count them; ignore them. Meditate on the rose. And if your meditation goes deeper into the rose and the rose goes deeper into you, thorns will start becoming smaller than they are. A moment comes when the rose has possessed you totally; there are no more any thorns in the world.

So it is not a question of your birth. It is not a question of heredity, past life; it is simply a question created by the culture, the society. And because it is created by the society, it can be very easily dropped. You are simply a victim of it. Your only responsibility is this, that you go on accepting it and cooperating with it. You are not responsible for it; your only responsibility is this much, that you cooperate with it. Don't cooperate and it will die on its own.

Start putting your energy into yes; make a mantra of yes. Every night before you go to sleep, repeat, 'Yes, yes...' and get in tune with it. Sway with it, let it come over all of your being from the toe to the head. Let it penetrate; repeat 'Yes, yes, yes,...' Let that be your prayer for ten minutes in the night and then go to sleep and early in the morning again, at least for three minutes, sit in your bed and do it. The first thing to do is to repeat yes, and get into the feel of it. In the day whenever you start feeling negative, just stop on the road, anywhere. If you can say loudly 'Yes, yes...' good; otherwise at least you can say silently 'Yes, yes...' For three weeks practise yes.

[A sannyasin couple ask for a name for their school of 'psychic opening' in America]

This will be the name: madhu. Madhu has many meanings. One meaning is wine... but not wine of this earth, divine wine. The second meaning is honey, which is symbolic of love, sweetness -- which is symbolic of the feminine. And only the feminine energy can open, the opening is feminine. The feminine is the womb. When the psychic energy opens, it becomes feminine; when the psychic energy is closed, it becomes masculine.

People are so tense and closed because the masculine pattern has been imposed upon them too much. Each man and each woman should be capable of being both. No man should only be capable of being a man; he should be capable of being a woman too. And vice versa: no woman should be only able to be a woman; she should be able to be a man too. Then only is a being a human being -- when the polarities are both there, available, and there is freedom. Because there are moments when one needs to be a woman; love needs, meditation needs, prayer needs. And there are moments when one needs to be masculine; otherwise life loses zest, becomes placid. Life loses rebellion, because the feminine cannot be rebellious, it can be religious but not rebellious.

That's why in India there has not been any rebellion. The religious consciousness became feminine. In that way Christ is far more balanced than Buddha. Buddha is utterly feminine, has lost track of his masculinity. Jesus is still capable of becoming masculine if it is needed. He can drive the money-changers from the temple, he can shout, he can fight; and he is very soft, he can relax. He can talk about love, and he can say to people 'I have come to destroy, I am fire. If you come close to me, beware!' He is a lotus flower too. When a man is capable of becoming a lotus flower and fire, can swing from one to the other, this is freedom; there is no other freedom. This freedom has to be brought to each person.

Madhu means wine. One can be intoxicated with god. So in the ancient days, in india particularly, spiritual science was called 'madhu vidya' -- the science of getting intoxicated. It means love too, or sweetness. And when you really open to the world, to existence, you actually taste sweetness. Something

sweet starts flowing in your being. No other word than sweet can express it. Even sweet is a very far-off echo, a distant echo. So call it this small name, madhu...

And you will be with me there and I will be with you. Much has to be done. Now it is not only your work. Many many more people will be coming to you, so help people; let that be your prayer.

The Sun Behind the Sun Behind the Sun

Chapter #16
Chapter title: None

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[A sannyasin mother says: I've had a really hard time with the children here... If I want to go to meditate, they don't want me to go and then I feel very torn.]

Children can be very very manipulative. And one has to be very alert not to be a victim of one's own children, because that way you don't help them; that way you destroy their future. They learn wrong strategies and then they will repeat those strategies for their whole life: with their wife, with their husband, with their children. Once they have learned that there are tricks which can be played upon people and that people can be forced to do things that they don't want to do, they have become politicians. It is for their sake that you should not yield.

I'm not saying to be hard on them, be very loving to them, but make it clear to them that these strategies won't help. If they cry and weep, nothing is wrong in it. Soon they will understand. And children are very sensitive -- they know, they know when to stop, they know how far to go; they have immense common sense. Later on they will lose that common sense but when they are children they have immense common sense. Trust their common sense.

Once you allow them to manipulate you, next time they will do even more. They know that you are under their power. And everybody wants to enjoy power, everybody wants to be the boss.

You should have told me before.

They can weep, they can cry. Let them cry, they have to be left alone. And they will learn something out of it: the respect for others' freedom.

A mother is also a woman, an individual. The motherhood is not all, it is only a part of you. That's why many women in the world, particularly in the west, have become very afraid of being mothers. It seems almost like a slaughter. A woman is killed the moment she becomes a mother; she is no more herself. She has no more freedom. She is finished once she becomes a mother, entangled, and so burdened by the problems of the children that she cannot have any space of her own. And children want to possess; possessiveness is very inborn. That disease we bring from the very birth, to possess and grab and to hold and to cling.

Many women are afraid of becoming mothers. This is ugly, but the reason is there. This is not the way to solve the problem. The way to solve it is to see that motherhood is part of you. It is not synonymous with you; you remain an individual. So is your being a wife just a part of you. It is not synonymous with you; you remain an individual. And the individuality should not be sacrificed for anything, whatever it is -- motherhood, wifehood, husbandhood, fatherhood; the individuality should not be sacrificed, because there

are great implications in it.

Once you sacrifice, you will take revenge with the children later on because you will always be angry; you will never be able to forgive. You will know that these are the people who murdered you, and now you are old, you cannot live. Now you are free -- the children have gone to the university, you are free and you can live -- but life is gone. While you were alive and young and wanted to meditate, paint, dance and sing, the children were there and they wouldn't allow it. Now they are gone, and with them your life is gone. You don't have long life, it is a very short life, and by the time they are strong enough to stand on their own, you are finished. But then you will never be able to forgive them; you will remain angry. And they will not be able to forgive you either, because they will know your anger, they will feel your frustration, and deep down they will feel guilty too. These are the implications.

It is better to be very clear-cut from the very beginning. Make it clear to them: 'I am going, this is what I want to do. Now it is up to you -- if you want to cry, you can cry but I am not going to change my decision.' And my understanding of children is this, that once they know that it is going to happen, they simply start playing; then there is no point. Their common sense should be trusted; they should be respected. You don't respect them when you yield to them. You think, 'They are children.' You don't respect them as grown-ups. They are far more sensitive than the grown-ups.

My understanding is that they are very very alert about things that are happening around them and they are practical people, very practical, because they are primitive. They are not speculative; they don't go into the head. They simply see what works; whatsoever works they grab. Don't allow them to learn any strategy that will be harmful to them in the future.

Next time you come, or at home, make it a point that when you are meditating you are simply meditating. Then you don't have any children, you are no more a mother. Motherhood is not a twenty-four hour job. Tell the children 'When I am mothering, I am mothering, and when I am meditating, I am meditating. And I don't want these things to overlap.' You will help them to become strong and to see 'the point. And in their life, when they are grown-up, they will feel grateful to you and you will never feel angry. That was something wrong that you did; you should have told me. But start working on those lines slowly, slowly. Children are fragile but very very strong too. And they will insist, they will not easily give way, because they know you -- you have been surrendering to them, so they will not easily give way. But within two, three weeks they will understand that this woman has changed; this woman is no more the same. Make it clear to them.

Prem means love, omkar means the sound of aum. And the sound of aum is the most significant sound, the most fundamental, the most elemental; it is the source of all sounds. It consists of three sounds, a, u, m, and those three sounds are the basic sounds behind all sounds.

It is very symbolic in the east; it is the trinity. A, u, m: those three sounds are the three energies in life. Christians call them father, son and holy ghost. The whole life consists of three energies: scientists call them electrons, protons, neutrons. Whenever you go deep you will always find a trinity and behind the trinity you will find one; that one is the sound of aum.

It is a very strange sound; it has a few special things about it. For one: it is the only sound that can be uttered with an open and closed mouth; no other sound can be uttered with a closed mouth. Or, if you try to utter any other sound with a closed mouth, from the outside it will be heard as aum. One can try any word, any letter, any sound, but from the outside it will be always heard as aum. So it is the sound that joins the outer and the inner. It is the sound that joins the body and the soul. And those three -- a, u, m -- have been used as metaphors for many things. The east cherishes metaphors very much.

The first use that has been made is that those three sounds represent respectively: the state of wakefulness, a; the state of dreaming, u; and the state of dreamless sleep, m. When all these three sounds, the whole aum, becomes silent, then arises the fourth sound, the soundless sound called turiya, the fourth. That is the sound Zen people call 'one hand clapping'. When aum has become silent you hear silence. That is the beauty of aum: if you repeat it, if you hum it and you become completely absorbed in it, when you stop for the first time you will know what silence is.

Before that experience, whatsoever you call silence is not positive silence. It is simply a negative state, an absence of noise; that's what people call silence. When there is no noise they say, 'It is very silent here.' That is absence of noise, this is not positive silence. Positive silence is when you have hummed aum, the aum disappears and you are left in soundlessness; then you hear something positive -- the still small voice of Christian mystics. That can only be experienced, that cannot be expressed.

These three have also been used as three bodies: the physical body, the psychological body, the spiritual body. And when you go beyond the third you have the cosmic body: the body of god or the body of Buddha.

This sound will be of great help to you to find your path, to move towards the unknown. Ride on this sound. This is your mantra, and this is your name. Let this become your constant companion. Whenever you have time, simply repeat 'aum' -- sometimes loudly when it is possible; when it is not possible, silently. Befriend this sound, and immense will be the benefit.

[A sannyasin says: I'm a poet... in fact a mystical poet. But I'm sick of it... I want to stop and do something else but I'm not sure what that something else is.
Osho checks his energy.]

I don't see that you are a born poet. No, not at all.

You have chosen something which is not your vocation, and to be a mystical poet is even more difficult. Out of thousands, one is a born poet. And out of a thousand poets, one is a mystical poet; it is a very very rare quality. If it is there, it is there; you cannot produce it. If you try to produce it you may succeed in making a few poems but you will not be satisfied; you will feel you are wasting your time.

Choose something else; it is time. And you have felt that it has to be changed; choose something else... anything will do. Don't be in a hurry, don't be in a hurry to choose. Wait. Otherwise it happens sometimes that you can simply choose out of a reaction. Start playing with a few things. Not that you have chosen -- just playing around something may click. But mystical poet, you are not. Don't waste your time.

You may become a mystic but a mystical poet you are not. And to be a mystic is totally different. All mystics are not poets and all mystical poets are not mystics either. There is a possibility that you may become a mystic, but it will be your experience; expression will not be possible. So don't unnecessarily drag yourself into any direction that is not happening spontaneously;

I have a feeling that you love poetry, but you are not a poet. You love mystical poetry too but you are not a poet. Out of love, you have started doing it, but these things cannot be done out of love. They happen only when you are possessed by them, possessed by the demon... when the demon drives you mad. It is almost feverish; a real poet is possessed. There are moments when he is possessed by some unknown energy. He suffers, he goes into great agony, because something is using him as an instrument. No great poet has ever lived happily; that is not a poet's fate. Every poet's life is tragic, and the reason is that he has to surrender to some unknown energy. That unknown energy possesses him and goads him and forces him to produce something which he is not even aware of exactly what it is and for what it has to be produced. Very rarely will you find a poet ecstatic. Mad, in anguish, thinking of suicide, going insane -- these things happen to poets. And the greatest of them ail almost live in hell; they are not happy people.

So don't be worried about that; simply forget about it. Rather be a mystic; meditate and be a mystic. And start playing with a few things -- painting, music, anything that you have any fancy about. But try many things and whatsoever clicks with you, go with. For at least two years completely forget poetry and for two years wander into other fields.

First become a mystic... and that is the real thing, because that will give you the taste of mystery. If out of that taste something starts flowing, that is another thing. But then it will not be an anguish to you; it will not have any effort, it will be effortless. And one never knows... because that mystical experience can be expressed in a thousand and one ways. Zen people have been expressing it through painting, through poetry, through writing, through dancing, through pottery; one never knows! But one need not decide about it.

It is good that you have not succeeded, because sometimes it happens that something may not be your vocation but you succeed in it; then your life is gone. You can become famous and then there is investment; then you cannot change it. I know a poet who hates poetry. Whenever he comes to me he is always condemning poetry. I asked him, 'Why don't you stop?' He said, 'I can't, because I have become famous. Now this is the thing for which I am known, and I cannot stop; that's why I hate it even more. This is not what I wanted to do in the first place! Slowly, slowly, I got into it; slowly, slowly I became skillful in it. I have succeeded too, but deep down it is not flowing.'

It is a good insight that you have come to, that it is better to stop and change. It is never too late. How old are you exactly?

[The sannyasin answers: Forty-six.]

This is the time -- forty-two to forty-nine -- when people come to this insight, when people take a backview of their life, when they start looking at what they have been doing with their life. Great changes happen between forty-two and forty-nine; one considers things again.

One phase almost ends by forty-two, the phase that was created by the age of fourteen, the sexual phase. And by the time one is forty-two, the drive, that phase, starts cooling down. Another type of consciousness arises, the religious consciousness; one starts thinking of different things. One may have been in money, in business, in power trips, in poetry, in literature, in this and that. But by the time one is forty-two one has to reconsider. Now half the life is gone, and the other half... the downhill part, mm? This was the uphill task; now one will be going downhill; now one has to prepare for death.

People become interested in meditation at this moment. They become interested in prayer, in religion, they become interested in the beyond. And all that they have been doing starts looking childish; they were toys. Find something else!

[The vipassana group is attending darshan. One participant said that during the group he saw himself inside a coffin: I was so afraid...]

Yes, it can be frightening, but it was a good experience! You should make a meditation out of it. It has happened naturally to you; it is an indication. That's the way to find one's own meditation. Now every night before you go to sleep, just close your eyes; again start seeing those people, the grave, the coffin, and yourself inside. And then inside the coffin, fall asleep. Soon you will be surprised to see that great changes are happening in your energy: you will become very calm and quiet.

Death is beautiful if you can go into it on your own. And something very very significant has been broadcast by your unconscious to the conscious -- that death is to be your meditation, that what you are doing through vipassana will happen only through death meditation. That was the message.

But fear is natural, I understand. Whenever it happens one becomes very much afraid. Nobody wants to die, although everybody has to die. And if you can accept death joyously, with no disturbance, then you will never die; the body will die but you will never die. Start it from tonight.

Just five to ten minutes will do. Visualise it and go slowly, one step at a time, so every day things become more and more clear. And there is no hurry, take your time. When you have entered the coffin, lie down there, feel you are in the coffin. Feeling that, fall asleep.

The Sun Behind the Sun Behind the Sun

Chapter #17
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Anand means bliss, kadamba is a name of a tree -- bliss tree. Kadamba is also very symbolic. There are two trees in India which are very symbolic. One is the bodh tree, because Buddha became enlightened under a bodh tree. So the bodh tree became a symbol for meditation.

Kadamba is the other tree which is very symbolic, because krishna used to dance under a kadamba tree.

So that became the symbol of love. And these are the two paths towards god: meditation and love. Either one has to go under the bodh tree or under the kadamba tree.
Love is going to be your path, hence the name.

[Veet upchar -- beyond the formal, the ritual.]

Religion brings that freedom into your being. That freedom is meaning. Religion is a rebellion; a rebellion against the formal, against ritual, against the routine. And remember, religion is not revolution, because revolution is always a reaction. You immediately move to the other extreme and again you create another formality; it has happened again and again. For example, one kind of formality is the catholic church. Another kind of formality is the Japanese Zen. They are opposite to each other and Zen looks very revolutionary, but the revolution is dead. It has become a formality. One man can worship a scripture, another can bum it, and the burning can become a ritual. One Zen master burned the Buddhist scriptures. That was a spontaneous act, it was rebellion. But since that time, the people who have followed him and burned the scriptures have been following the ritual; it is no more rebellion. It is revolution, certainly, but it is no more rebellion. It is repetition. It is as much repetitive as the catholic church; there is not much difference.

Zen masters have said 'If you meet the Buddha on the way, kill him.' That is a great rebellious statement, one of the most profound, but you can turn it into a ritual. There are people who worship Buddha and there are people who kill Buddha, but both are formal. The really informal approach will not be this and will not be that. Hindus have the right word for it; they call it 'neti-neti' -- neither this nor that -- neither worship nor condemnation, because both are the same, deep down they are the same.

Then what will be the informal attitude? I say if you meet Buddha on the way, say hello, shake hands, sit underneath a tree and gossip, invite him to a pub or have a dance with him! There is really no need to kill him. Be informal. That is the meaning of veet upchar -- beyond the formal. One can create anti-formality; that is not beyond the formal. Beyond the formal simply means non-formal, spontaneous, whatsoever happens in the moment. There is no dead dogma to be followed; you don't have any script in the mind that you have to follow. When one lives without any scripture:, one lives a real life. That real life is religion, that real life is rebellion.

I want my sannyasins to be rebellious, not revolutionaries. The revolutionary goes to the opposite extreme and becomes the same. It has happened down the ages again and again; that's why all the revolutions have failed and all the revolutions have finally proved anti-revolutions. In russia it happened: the revolution came with much noise and fell flat. Joseph Stalin proved more dangerous a man than the czar himself. He followed exactly the same pattern as a czar; he was the greatest czar ever. This has happened all over the world again and again.

Don't become a revolutionary; become a rebel. A rebel is one who has no ideology, no ideals, who has nothing to impose upon himself, who takes life as it comes and takes it easily, who enjoys it, dances it and sings it. This spontaneity will give you the flavour called meaning. Otherwise life becomes just a repetition of the past. It is no more alive -- just formalities and rituals; it becomes burdened.

[A sannyasin who is an air hostess says: I have no more energy and enthusiasm. Sometimes I'm afraid of being dull.]

You are becoming wise!

Enthusiasm is part of stupidity. The more stupid one is, the more enthusiastic. Enthusiasm is part of foolhardiness. fanaticism. Enthusiastic people are always unintelligent people. The more intelligent one becomes, the more things become calm and quiet. So the old enthusiasm has to go. That is part of a dreaming mind. That's why every young man is enthusiastic, because youth has a certain quality of foolishness in it. The more you experience life, the more you know life, the more you understand that there is not much to do and in fact, nothing can be done. Then one starts relaxing, accepting; a kind of contentment arises.

But in the beginning that contentment will look as if you are missing something, because that fever of enthusiasm will not be there any more. That excitement will not be there, that great things are going to happen and you are going to do great things. All that is gone down the drain. One feels, 'Am I becoming dull? Am I losing interest in life?' No, you were dull; that's why the enthusiasm was there. Now you are becoming a little wise.

Wise people are not known to do much. History belongs to the foolish -- the politicians, the adolf hitlers and mussolinis, people like that. Buddha in fact is outside history. What history has he? Just sitting under a tree can you create history? You don't create history; you create consciousness, certainly but you don't create history. Only bad people create a stir, that's why bad news is news. Have you ever heard about good news? It doesn't exist!

A good man has nothing to say, a good man has nothing to do, a good man lives silently; there is a kind of passivity. That's why Lao Tzu says 'I am a fool. My mind is as empty as that of a fool.' Where he says 'fool', read 'wise', because only a wise man's mind is empty. Only a foolish man's mind is full of thoughts and desires and plans and ideas.

It is absolutely good that your enthusiasm is disappearing. Life will have a different quality now. Don't condemn it, otherwise you can go on clinging to the past and can go on creating artificial enthusiasm. There is no need. Relax! This dullness is intelligence and that intelligence was dullness.

And certainly you will become a little lazy, because all calm and quiet people are a little lazy. Not that they become absolutely inactive, but their action has the quality of silence, non-feverishness. Even if they do something, they do it so silently. They don't make much fuss about it, they don't create much noise around it. And they do only that which is necessary; they don't go into the unnecessary. I am happy! Become a perfect fool, become lazy, and don't be worried!

[Another sannyasin says he does not feel close enough to Osho.]

That's natural, that's natural. The more you love me, the more you will feel that you are not close enough. The greater the love, the greater the feeling of distance. That's a good sign: love is growing, and with love by and by, slowly, slowly, you will go on coming closer and closer. It happens very very silently, unawares, and the process is so slow that you don't take any notice of it. It is like a tree growing: you don't take any notice of when it grew. The child is growing and becoming young. You can't demarcate when the childhood ended and the child became a young man; there is no way.

Growth is slow, and so is coming closer to me. You are coming, and the closer you will be, the thirstier you will feel. But it is good. Continue the way you are; things are going in the right direction. This thirst will become fire; this thirst will consume you utterly. And when the ego is consumed totally, then only will you be close, because I am close to you; only you are not close, the hindrance is from your side.

But it is happening: the ego is collapsing. It is going, going, going, and one day it will be gone. Good.

[Another sannyasin says he is feeling restless and disinterested in anything he does: like I'm entering a long, long tunnel. I feel suffering more than before.]

You are becoming more aware of suffering. It has always been there; it is just that you were unaware. A little light of awareness is coming, so you can see things. That happens to everybody. You live in a dark room, you don't know what exists in the room; then a little light penetrates and you start seeing the dirt and the dust. A snake is sitting there coiled up in the corner, a scorpion is dangling and you become afraid. You think 'I was never in such a misery as I am now. ' But the snake was there, the scorpion was there, the dust was there, the dirt was there, everything was there all the time. Once I used to live in a village which has a very small river, so small that to call it a river is not right. It was so dirty because the whole village -- men, women, animals -- were using it; it was almost mud. So whenever a guest came to me, I would take him to the river early in the morning, at four o'clock. He would enjoy it perfectly because you could not see anything! (laughter) I would make arrangements so in the day he couldn't go and see what type of river this is. People would simply go mad in describing the beauty of it, and only I knew what was there! Sometimes it used to happen that the guest would come to see in the day and he would say 'Where have you been taking me? I have never seen such a dirty place in my whole life!' But in the early morning, under the stars, in the dark, it was really beautiful.

And that's the case: you have lived in this tunnel for your whole life, maybe for many lives, but everything was dark. Now you have a small candle, and you can see things around you a little bit; hence you know that you are restless, you know that you have no interest in anything. These are the snakes and the scorpions. But you will have to accept it; this is how you are. In fact to say 'I am restless,' is wrong. Say 'I am restlessness'; that will be right. Don't say 'I am not interested in anything'; simply say 'I am disinterest.' These are your qualities... and what can you do about them? This is you!

Accept it and relax into it. In that very acceptance and relaxation things will start changing, because something new enters again. First you were unaware; now you have become a little bit aware. Bring a little bit of acceptance and you will see that the tunnel starts becoming interesting again, more interesting than ever. Then you don't see only the scorpions and the snakes. You accept them; you start playing with them, you start befriending them. You start learning to live in darkness and you start exploring the tunnel. One never knows where it is leading, but that's how life is. And it is so intriguing, because nothing is known. You have to explore to know; only by exploration do you come to know. Still the future remains unknown, always unknown.

So now, take another step: bring a little acceptance. When the acceptance and the awareness are of the same proportion, the problem will disappear. If the acceptance is more than awareness, then you will become utterly interested in this tunnel that you are. Don't fight restlessness; accept it. It is your energy. Maybe you have too much energy and not enough work for it; that's why you are restless. But that is another thing. First, start accepting it: be restless and enjoy restlessness. And you are disinterested? Great! Become utterly disinterested, enjoy your disinterestedness.

In India they call it vairagya -- renunciation, non-attachment; they have given beautiful names to it. In that way India is superb: it gives such beautiful names that things start looking beautiful. Call it 'disinterestedness' and it looks ugly; call it 'non-attachment' and it looks like a spiritual quality!

[The sannyasin answers: I am going to do zazen and vipassana.]

Perfect. Those are the things I was going to suggest. They are meant for this moment; when one feels disinterested in life, fed up, and everything is useless; then vipassana fits.

[A sannyasin who completed the rebirthing group says: When I feel a lot of energy... it becomes boiling and I stop breathing... and I get really scared.]

Sometimes it happens: when energy is too much, breathing automatically stops. You will feel that you are stopping it because we cannot lose our ego in any way (a chuckle); whatsoever happens we are doing it...

[Osho checks her energy.]

It is stopping on its own. It is just that the energy suffocates you. It comes all over the chest and it is too much: breathing is not possible. Start doing a small breathing meditation; it will help immensely. The energy is perfectly good; you have to cope with it, you have to learn how to cope with it. Breathing has to be continued, otherwise you will feel suffocated, you will not be able to use the energy and you will become frightened of it.

So do this breathing meditation: sit on a pillow so that your buttocks are a little higher than your knees. Then make your spine straight, erect. Wiggle your body first and feel where it comes to feel perfectly balanced, and there you stop. Start moving in small circles, smaller and smaller and smaller, just to feel the right place, where you should be. When you have come to feel that this is the most erect position for the spine, the most balanced state, and you are in a straight line connected with the centre of the earth, then move your chin up a little so your ears are in a straight line with the shoulder.

Close your eyes and start watching your breathing. First, the inhalation: start feeling it is going in from the nostril. Go down with it to the very bottom. At the bottom there comes a moment when the inhalation is complete: just a small moment, where inhalation has come to a completion and there is a gap. After that gap exhalation starts, but between the inhalation and the exhalation there is a little interval. That interval is of immense value. That is the equilibrium, the pause. Again come up with the exhalation, go up the whole way up. And the same moment comes again at the other extreme. Exhalation is complete and the inhalation has to start. Between the two, again the gap; watch that gap.

For one, two minutes, just watch a few breaths coming, going. You are not to breathe in any way -- just natural breathing. You are not to breathe deeply or anything. You are not to change the breathing at all; you have just to watch. After one, two minutes, when you have watched it coming, going, start counting. Count one -- the inhalation -- and don't count the exhalation just the inhalation has to be counted. Go up to ten and then come back; again from one to ten, again one to ten. Sometimes you may forget to watch the breath;

then bring yourself back to watching it again. Sometimes you may forget to count or you may go on counting beyond ten -- eleven, twelve, thirteen; then start again, come back to one.

These two things have to be remembered: watching, and particularly the gaps, the two gaps -- at the top and at the bottom. That experience of the gap is you, that is your innermost core, that is your being. And second: go on counting, but up to not more than ten, and come back again to one, and only count the inhalation.

These things help awareness. You have to be aware, otherwise you will start counting the exhalation. You have to be aware, because you have to count only up to ten. These are just props to help you remain alert. This has to be done for twenty minutes; you can do twenty to thirty minutes once a day. And within three, four weeks your problem will disappear. But if you enjoy this meditation, continue it; this is of immense value.

The Sun Behind the Sun Behind the Sun

Chapter #18
Chapter title: None

18 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801185
ShortTitle: SUNSUN18
Audio: No
Video: No

[veet subpta -- beyond words.]

Truth is beyond language. That which can be said is necessarily untrue. Truth is inevitably beyond words; at the most we can indicate through words, but we cannot express it. It cannot be contained in words; words are too small, and the truth is like the sky -- it is infinity, unboundedness. And all words have a definition. They have to have, otherwise they won't have any meaning.

Truth has no definition; it simply is. It has no meaning either; it simply is. One can enjoy it; one can live it, but one cannot come to know its meaning. All the meanings are given to it by us, they are projected meanings. It is an empty screen. And to know its emptiness is meditation, to know its meaninglessness is meditation. To know its indefinability is meditation.

We are too occupied by the words; occupied too much with too many. There is a constant traffic going on inside the mind, words upon words. Not for a single moment does the traffic stop, not even in the night when you are asleep; it goes on moving. It takes a new form, the dream; instead of words, pictures start moving, but something goes on moving. Because of that constant movement you cannot know the eternal. One has to look between the words to go beyond; one has to find a way between the words and between the lines. The real message is there.

So while sitting, walking, always remember that the words are insignificant but the intervals between the words are immensely significant; that will change your gestalt. Emphasise the gap, look more into the gap, enjoy the gap, and neglect the words. One word comes, I another comes; ignore them, just don't pay much attention to them, keep your back to them. But when a gap comes, jump into it, nourish it, cherish it, delight in it. Through your delight, it will come more and more, through your delight it will become bigger and bigger. And that is the door to the divine....

[A new sannyasin says she is a university lecturer in chemistry.]

That's very good! So now start teaching alchemy too! (laughter) I teach alchemy -- that is the higher form of chemistry, although chemists go on writing that chemistry is born out of alchemy. That is true. But alchemy is not a primitive form of chemistry; it is a higher form of chemistry, because chemistry only deals with the material and alchemy deals with the spiritual. Alchemy is the chemistry of the divine! So that's good, mm? -- I will make you an alchemist.

[She adds that she has to work with mathematics a lot, which is not where her love is.]

It can be transformed. It is just your attitude, you have taken a certain attitude. It is not mathematics that disturbs you, it is your attitude. Change your attitude. Numbers also have a poetry and precision also has great beauty. Enjoy it like an art; don't think about it as a job. If you think about it as a job, then it is heavy. Make it a love affair! And this is just a question of attitude. One can fall in love with numbers and can start playing around; then much becomes possible. Mathematics need not be always dry and neither is poetry always necessarily juicy.

The modern poetry is very dry, and you will be surprised to know that in india there are ancient treatises on mathematics written in poetry -- even books on medicine written in poetry, great poetry. The poetry is also great; if you don't look into the subject matter, no need; even the poetry has beauty. Those were great people who wrote mathematics and medicine in poetry. One cannot conceive of how to write chemistry in poetry, but it can be done.

Start changing your attitude: when you are back home start playing with the numbers. Drop the idea that it is a job, that you have to do it... no. Within just two, three months you will be surprised that things look different.

[A sannyasin who is leaving for the West has an 'energy darshan'.]

The energy is beautiful; nothing to be worried about. Enjoy it. You must be preventing it. That has not to be done, because if you prevent it you create a contradiction....

Don't stop it! Go into it -- it is beautiful, it is something valuable arising in you. But you stop it and then you create a contradiction; then there will be trouble. Celebrate it. Shake and dance and go into it, and it will bring you great experiences; it will become orgasmic. You will have such joy arising out of it as you have never known before.

So you are on a threshold of a great change; the energy wants to take a jump, it wants to change its plane. It is ready, it is getting ready. It is just like an aeroplane: before it takes off, it runs on the runway to gather momentum. It goes on gathering momentum, and there comes a moment when the momentum is enough for it to take off against gravitation. That's what is happening: you are growing wings!
And it feels strange and weird.

[The sannyasin answers: Yes, painful too sometimes.]

Painful because you stop it, otherwise it will never be painful. Stop any pleasure and it will be painful. Pain arises out of the energy being stopped.

Once the whole of humanity was in this state: the primitive people were all shakers, and every night they would all dance and shake. It was an accepted phenomenon. Even if on the street somebody would start doing it, there was no objection; people would be very respectful towards the person. But now that has become difficult -- people think you are abnormal, neurotic or something is wrong. And because people think something is wrong, of course you also think something is wrong: 'I should not express it before others; if somebody comes to know, they may hospitalise me.'

You are going to the west, so remember it: don't allow it somewhere on the street before people; allow it where sannyasins are together. That's why I am creating sannyasins, so you can have a support everywhere, wherever you are. You can have a few people who will support you, and who will say, 'This is absolutely right and there is no abnormality in it.'

Sannyas has to do so many things of which sannyasins are not aware, because so many things will start happening; then you will need support. You will need a group where you will be totally open, where everybody will be simply respectful towards your energy and nobody will be condemning.

So every day at least twice, sit in your room, once in the morning, once in the night, and allow the energy. And sometimes when you sit with sannyasins, allow it. But if you come across the energy somewhere with strangers, just hold the locket in your hand and it will go; you will not need to stop it. If you stop it, you will create trouble for yourself, so let me do that. You simply hold the locket and I will do it; it will stop, it will subside...

Twenty minutes, thirty minutes, will do at one time. Just sitting and allowing it and going into it totally. It will be a release twice a day so you will not come across this energy somewhere where it can become a little awkward, embarrassing to you.

[A sannyasin asks whether she should start a centre in a place where there are only two other sannyasins.]

I will give you a name; you start a centre. Three sannyasins are all that is needed. The whole trinity is there -- you start! This will be the name: triveni. It means where three rivers meet, mm? (a little chuckle) And in India, wherever three rivers meet it becomes a sacred place for pilgrimage. Because the meeting of the three is the birth of the ultimate. The concept of trinity is really very valuable; it exists in all the religions. In India we have statues of god with three faces, called 'trimurti'. Man is also a trinity or a trimurti or a triveni: the body, the mind and the soul. These three are meeting in you. If they really meet, one becomes illuminated. Right now they are only potentially there; they can meet but they have not met yet. Two are visible, the body and the mind, and the third is invisible. The greatest place in India for pilgrimage is Allahabad; it is called triveni. Three rivers meet there; two you can see, the third is invisible. You can see the Ganges and the Yamuna, and the third is Saraswati; it is invisible. That represents the soul, or call it the holy ghost.

Each individual has to find the unity between the three. And the moment you start feeling the unity between the three, you become a sacred place, you become a saint, you become a place of pilgrimage. So each saint in India is a place of pilgrimage. People start going towards the saint because the three have met in him and he has become one, integrated. Now those three aspects are only aspects, only faces of one unity.

So this will be good, mm? -- my three sannyasins are there; that's perfectly good!

[Another sannyasin says he gets sensations in his heart and is scared of having a heart attack... especially when he goes to the movies and when there is something stressful.]

You will give him a heart attack! (laughter) That will do.

Nothing to be worried about, but no need to go to the movies too much. (much laughter) It has something to do with your eyes: you must not be moving your eyes in the movie, and that creates strain. If you have to go, if you have to sit and watch the tv -- and in america it becomes almost unavoidable -- then remember one thing: go on blinking your eyes, and then it will not happen.

What happens is that when you become too interested in something, you stop blinking. And whenever eyes stop blinking there is a strain, and that strain can be too much. Your heart is opening, so it is becoming more vulnerable, more fragile; you are losing the hardness of the heart. That was protective before; now that protection is no more there, so you have to be a little more careful.

Soon things will settle again and there will be no difficulty, but meanwhile, in the transitory period.... It is as if you lose old skin and the new skin comes. The new is very soft, can be hurt very easily, can be bruised very easily. You have to be a little careful. Soon it will not be so soft and there will be no trouble. So for the time being, avoid anything that creates unnecessary stress... and those are unnecessary stresses; people pay for them!

America will be far more happy without movies and tv; fifty percent of illnesses will disappear. Continuously looking at that much light is a great strain, and now there are suspicions that it creates cancer, because never before has humanity looked into a direct source of light for so long. Nobody looks at the direct source. If you are reading, you look at the book; you don't look at the bulb. Now, looking at TV you are looking at the direct source of light. Eyes are not meant for that, the strain is too much. It starts wearing on your heart, on your nerves, it starts poisoning your system. And whatsoever place is more fragile, is affected first. Your heart is opening, so avoid movies; at least while you are here, avoid. And even sometimes if you have to go... I don't give you any absolute rules, because absolute rules become slavery. If sometimes one finds oneself in a movie, it is okay, but keep alert and go on blinking your eyes, and then it

will not happen.

The Sun Behind the Sun Behind the Sun

Chapter #19
Chapter title: None

19 January 1978 pm in Chuang Tzu Auditorium

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Video: No

Prem means love, keshava is a name of krishna -- it means god -- god of love. But literally keshava means 'the long-haired one'. Krishna is the first hippie! Long hair has always been a symbol of rebellion... a symbol that one wants to go back to nature. Long hair has always stood for nature, for naked nature, against the so-called culture, nurture, civilisation, society, education.

The long-haired one means: one who is simply against all kinds of impositions on man, who does not want to obey, who is in rebellion. Obedience is one of the most unfortunate things that has happened to humanity. It is because of obedience that slavery exists, it is because of obedience that wars exist. It is because of obedience that millions of people go on living mechanically. Adolf Hitler could do so many ugly, anti-human acts, just because germans are obedient, they have a long tradition of obedience; they simply followed. The world needs the disobedient ones now. That does not mean that disobedience becomes your character, no; it simply means one has to decide when to say yes and when to say no. Just because one is ordered one doesn't necessarily have to obey, because the order may be wrong, the man who is ordering may be wrong. The long hair has always stood for the non-authoritarian, and Krishna is one of the most rebellious persons ever. He rebelled against the whole civilisation, because civilisation is a kind of rape on nature. It makes people phony, it drives them into artificialities; it makes them arbitrary, synthetic, plastic. It takes away their innermost qualities and replaces them with outer things, cheap things. It creates a man, manufactures a man; it does not allow man to be his own self. Krishna stands for that, hence he has the name keshwar: 'kesh' means the hair, 'keshwar' means the long-haired one.

And love can exist only in a rebellious heart. With the conformist, love cannot exist, because love is such a dangerous phenomenon. So these two things you have to remember -- that you are the sole authority for your being. Never lean upon crutches, and always decide what you are doing with full awareness... not because it is said in the bible; not because I say, not because it is said by Buddha, because if your innermost conscience says yes, then only is it said by the Buddha; Buddha cannot say something which is against your innermost nature. And if you find sometimes that your inner nature says something contrary to Buddha, then listen to your innermost nature. That is Buddha's voice in you; that is from where the real bible arises. And you will not be really disobeying; you will be obeying in a very profound sense though on the surface you may be disobeying.

So be a rebel and be in love: in love with life, in love with yourself, in love with people, in love with all that is available. That is god! A rebellious person necessarily becomes religious, and a loving person cannot miss god, because love is prayer.

The Sun Behind the Sun Behind the Sun

Chapter #20
Chapter title: None

20 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801205
ShortTitle: SUNSUN20
Audio: No
Video: No

Veet means beyond, sangati means consistency -- beyond consistency.

Life is a paradox, the mind requires consistency, hence the mind can never meet life. The mind is death. Life's very existence depends on contradictions, it exists through the contradiction. The contradiction creates the challenge: day and night, man and woman, love and hate. Love cannot exist without hate; there is no possibility. The day hate dies will be the death of love too. Compassion cannot live without anger, god cannot live without the world and the soul cannot live without the body. That's how things are.

Lao Tzu has called it 'the way of things'. Tao simply means the way of things, how things are. There is no choice in it; we cannot change it. We can either accept it or we can start denying a few things in it which don't go with the mind and the mind's requirements.

The mind is incapable of accepting the paradox; it says 'either/or'. Life says 'both/and'. Hence the mind becomes a barrier. That's why poets are closer to existence and truth than philosophers. Somebody said to Walt Whitman, 'You contradict yourself too much.' He said, 'I contradict? So I contradict! I am big, I am huge, I contain multitudes.' That can be said only by a poet, but it is so true.

Consistency means that you go on living according to yesterday. You go on forcing your yesterday on today and on tomorrow. Going beyond consistency means living the moment, living it utterly fresh, not bringing any-yesterday into it. If it is inconsistent, then it is inconsistent.

There is a famous saying of Emerson: 'Say what today wants to say and then tomorrow say what tomorrow wants to say, and don't be bothered about consistency.'

This is what I call sannyas: living joyously in infinite inconsistencies, without trying to choose, without trying to impose a pattern on life, living moment to moment, not with a plan but ad hoc. Whatsoever this moment demands accept the challenge and respond. Don't say 'I have to behave in this way'; there is no 'have to'. You are free to behave in this moment as this moment requires you to... not according to the past, not according to any character, not according to any mind, not according to any plan. That's what I mean by ad hoc: improvise in this moment, for this moment. It has no message for tomorrow. When tomorrow comes we will respond again. This is a life of responsibility. A responsible man can only be inconsistent, an alive man can only be inconsistent. Consistency creates mediocre minds. And when one can get free of that imprisonment, one starts growing the great mind, mind with capital M. That's what other religions call god: mind with capital M. The mind with a small 'm' has to go...

Start from this very moment and you will find great freedom. Only free people live, only freedom knows the taste of life.

[To someone taking sannyas Osho says:]

Raise your hands, close your eyes and feel as if you are crucified. Feel one with Jesus, and whatsoever expression comes to the body, to the face, allow. If you feel like being pulled upwards, then be pulled. Just imagine you are crucified, then let the body take over.

This is your new name: Swami Anand Yeeshu.

Yeeshu is the indian name for Jesus. I am giving you this name for a certain purpose; because you were one of those people who witnessed Jesus's crucifixion.

That memory can arise any day; it is there in the deep unconscious. Whenever that memory surfaces to the conscious there will be an explosion in your being, a great transformation. So your name will continuously remind you of Jesus.

And I am not giving you the name Jesus, because in the West that has become too much associated with christianity. It has lost meaning, it is used too much. Whenever something is used too much it loses all significance. One starts taking it for granted. So I will call you Yeeshu; and it is far sweeter than Jesus. Keep this name in your heart, and whenever you have time just raise your hands and feel as if you are crucified. That will bring your resurrection. One day suddenly you will feel absolutely one with Jesus, and in that very moment you will feel a metamorphosis happening: the old is going and the new is coming. You can really become a Christian, and a Christian with a different emphasis than it has in the West; not one who belongs to the christian church, but one who belongs to christ-consciousness.

There are a few people coming who have been in deep relationship with Jesus, a few have already come, and once the group has gathered, then I will start sorting out and making small groups of people who can work on their old methods again. For example, when I have enough people who have been with Jesus in some way or other, then I can make a small group and I can give them methods to work on. The ancient teaching of essenes can be again brought up, and that is the only way to bring it back. Records are lost, or even if a few fragments of records are available, interpretation is impossible; the language is lost.

It is not just a coincidence that so many jews are here; they may not be aware of why they are here. And in that way many more people are coming. Mohammedans and Buddhists will be here and other kinds, other schools. Then we can start working on ancient methods and those methods can be brought to surface from your unconscious. There is no need to go into the scriptures; in fact, that is the only way to recover them. Many beautiful, ancient methods are lost, or have become covered too much with tradition, have lost their shape and their form. Their truth is dead; that truth has to be infused again.

So this is going to be your meditation. Do all the meditations but when you are sitting alone, just raise your hands, sometimes standing, sometimes sitting, sometimes lying down, but make it a point to feel one with Jesus and feel crucified. Some day, something is going to happen. When it happens, just tell me.

Prem means love, sudeep means light, a lamp -- light of love. And there is no other light. Life is a darkness; all that we have is the heart. If it can start becoming a flame of love then you have a little light around you, otherwise all is darkness.

Unless your heart becomes luminous through love, no other light can be of any help. But the heart can become luminous, the heart is meant to become; the heart is there only for that purpose. It can become a great flame, and then you become luminous. It is not only that your path is lighted, you start lighting others' paths too.

Become more loving. The more you love, the more lighted you will be. And when love is absolute, one is enlightened.

The Sun Behind the Sun Behind the Sun

Chapter #21
Chapter title: None

22 January 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, bija means seed -- divine seed. God exists as a seed in every being: in the being of man and the being of a rock too. Whatsoever is, is a seed of god. God is the innermost core of every being and every thing too. And the whole life process is how to help it unfold, how to help the seed to become a sprout and a tree, how to help the seed to come to its realisation. The seed remains in anguish unless and until it is realised, unless and until it evolves to its uttermost, unless and until it attains its destiny. Then there is fulfilment, then there is joy.

The anguish of man is more than the anguish of animals, because the animals are not even aware of the seed. Man is aware of the seed, of the possibility, of the potential. Man is always aware that something more is possible; what it is may not be so clear, but whatsoever has happened is not the end; life contains something more. That feeling exists in everybody, everybody remains on the threshold of it. That's why dreams exist; dreams are glimpses of the future. That's why poetry exists; poetry is the imagination of that which is possible and some day may become actual. That's why search and seeking exists.

Nobody can be contented. How can one be contented? The seed can never be contented. Only a tree when it comes to bloom is contented. You can see the fulfillment in the flowers. You can see the joy around a tree when it has blossomed, but a seed is bound to be sad.

Animals are not in so much pain because they don't know what is possible! So there is no hankering, no search. It is a kind of deep ignorance about one's possibilities. Man is fortunate and unfortunate too. Unfortunate in the sense that he cannot be as happy as animals, he cannot be as happy as a cow or a buffalo. But he is fortunate too because he can be as happy as a buddha or a christ. The cow cannot become a buddha although the cow is happier than any ordinary man, but that happiness is below consciousness. Buddha is happy beyond consciousness; that is a transcendental happiness.

... Allow it into the heart, let it sink into the heart deeply, and start thinking in terms of your still being a seed. Much is needed: the right soil -- let sannyas become the right soil -- the right water; let meditations become the right water -- the right manure and nourishment from the earth; let me be your nourishment. And things will start growing. Once the seed has broken then everything starts growing on its own; we just have to put the seed in the right situation. Sannyas is a situation for this seed.

I am not here to help you to become anybody else other than whom you are meant to be. I simply help you to become yourself. I don't propose any idea, any ideology; I simply help. If a rose comes to me, I help him to be a rose; if a lotus comes to me, I help him to be a lotus. No imposition, no structure is given to you. Sannyas is utter structurelessness. Soil is given to you, nourishment is given to you, but then you have to take it from there. You have to start moving in your own way, towards your own destiny. Everybody has his own destiny to fulfill and everybody is unique.

[A new sannyasin says: I feel very deep sorrow... I don't know why.]

That I can see; it is there. And really there is no cause for it; it is existential sorrow. There are two types of sadness. One is causal: you have lost a friend and you are sorrowful, somebody has died and you are sorrowful -- but time will heal that. It has a cause, and anything caused cannot be permanent. You will find another friend, you will have another lover, and you will forget about it; only time is needed and it will be healed. There is existential sorrow which has no cause. It persists, there is no reason for it; it is simply there as part of your growth.

You have become aware of the meaninglessness of life. You go on doing things but you have become capable of seeing through them; you know that it is pointless, hence the sorrow. You know that it's okay, it keeps one occupied, but it is just okay, nothing much; it is an occupation. You are no more in deep illusion, hence the sorrow; you are disillusioned.

You have seen through things about which you had hopes, but now you can see that all hopes are baseless. that nothing is going to happen, that one can go on hoping and one day one dies. And everything fails: money fails, relationship fails, friendship fails; everything, sooner or later. Everything comes to a dead end, to a cul-de-sac, and then one is stuck. Just somehow, to go on, one drags oneself and starts doing something else. One has to do something, otherwise life will be too much of a burden, so one keeps oneself

occupied. But one knows deep down that all is futile, that it is a tale told by an idiot.

That's what has happened, and it is beautiful. It is the beginning of transformation. You are a disillusioned being, and only a disillusioned being can search. When the world has no hope for you, you can go inward -- when the outside has failed utterly, and I say utterly... even if a slight hope is there then you will go on searching, then some illusion remains.

So your sorrow is existential. It has no cause in particular; it cannot be pinpointed that a certain thing is the cause. The whole of life is the cause. You need a totally radical change in life, a different kind of life -- a life which has some other dimension, some other kind of flow to it, where you can experience meaning, significance, where you can again feel the joy... not because of new illusions, because if they are illusions then again one day you will be disillusioned, but because of reality -- not because of your dreams, but because of that which is.

You have come here in the right moment. This is the time to approach a master, when you are disillusioned with the world. Then the work becomes very easy. You have done half the work; the first part you have finished, so the second part is very easy. Otherwise first I have to work to make people disillusioned; that is a kindergarten type of education. That has to be done, pre-school. So I have to put them into situations where they can become disillusioned. When you are utterly disillusioned, when the outer has no more attraction, when you have seen it and found it lacking and now you have come to the point of realising that there is nothing, that it is all desert and there is no oasis, when you see that all oases are only illusions -- you can create them but when you come closer they disappear -- then the quantum leap into the inner.

This is good. Your sorrow will become the jumping board into blissfulness. Just start meditating, do a few groups, and within six, seven weeks, things will start taking a new form; your energy will have a new shape to it. And one day not only will sorrow disappear... because that is not much of a gain if sorrow disappears; the real gain is when bliss comes. Even if sorrow disappears, if bliss does not come it will not be much of a gain. Even if the desert disappears and there is no oasis, what will you do? The oasis has to happen. But respect this sorrow, don't try to destroy it, because the only way you can destroy it is to create another illusion. No need to do anything, simply let it be there. Now let me work on it. You simply allow it and be respectful to it, because this is going to help you immensely.

[A sannyasin says that when he sits in meditation he has a sensation of moving to the right... he does not actually move but only feels it.]

You continue. Energy is moving, not the body. But when the energy moves inside we don't have separate experiences of the energy and the body; they are separate, but the energy is your deeper body. When the energy moves you will feel that the body is moving. Sometimes it happens that the energy moves up and you feel your body has left the ground, that you have levitated. When you open your eyes, you are sitting where you were and nothing has happened, but the inner body has moved. Don't interfere in any way, because that energy knows what to do, how to move. If the mind interferes... The mind is a lower phenomenon than that energy, so no interference; allow it. Later on you will sometimes start feeling that it has moved completely, that you are no more sitting the way you were; you have turned about. The final experience will come when you will see that you have moved three hundred and sixty degrees. the whole circle, and then it will stop. So don't stop it before that. You have to cooperate, enjoy it; it is good.

The energy is getting into right adjustment with the body. Ordinarily it is never adjusted; everybody's energy is in maladjustment with the physical body. Because of the mind, the maladjustment is there. The mind never allows anything to adjust. The mind depends on maladjustment so it can go on playing the mediator. When everything is in a chaos the mind is the master.

When everything is perfectly in harmony the mind is no more needed. The mind is needed only because there is chaos, so it has a great investment in the chaos. It keeps the chaos, it goes on creating new chaos. It never allows anything to settle. It becomes very very apprehensive if something starts settling, it becomes frightened.

Allow it, and when you allow, you will see that now it is moving one hundred and eighty degrees, then more, then more, then one day, three hundred and sixty degrees; the circle is complete. That day it will stop. The adjustment has happened. and that day for the first time you will feel how beautiful the feeling of being in the body is, what a joy, what celestial silence. Then one feels grateful to god: he has given us such a beautiful body but we have not been able to use it. He has given us such a beautiful instrument and we have

not played upon it.

And just to make you alert: some time you may start feeling that you are going up; you have to allow that too. Don't become frightened that you are going crazy or something. And it will look crazy, because when you open your eyes you will be sitting on the ground. Sometimes the inner energy moves so strongly that it can even take the body in a kind of hop. Sometimes the energy can move so fast and so strongly that you may really turn. The physical body also may go with it. That too has to be allowed, all has to be allowed.

[A sannyasin who is returning to the West to earn money says: I have realised that all that I am thinking in my mind happens somehow... but I hate that also. I was playing a lot with that power and I thought when I'm all in my mind I'm not in the now and here. I got really confused when I was in some groups here.]

First finish this money thing (chuckling) then any day that you tell me, I will stop it; then the power will leave you. But first finish with the money thing. otherwise the power can leave right now! So I think you can keep that power for one month more.

Yes, it happens: if you can think deeply, intensely, thoughts become things, they materialise. So only remember one thing -- nothing is wrong in it, only remember one thing: don't think ill thoughts, don't think ill of anybody, that's all. That has to be remembered, otherwise they will materialise. Just keep that much awareness. And you can do things -- continue. Think good thoughts for people. There is nothing wrong in it. It will disappear. It comes; it is a phase in meditation. That is the last allurement of th~ mind, the last trick of the mind to keep you in the mind. It says, 'Look! I am giving you this much power; you can do many things.' This is what in yoga is called 'siddhi', a power... the mind's last bribery so that you remain in it and don't go beyond it.

Right now do only one thing: don't think of any negative thing, don't think ill of anybody. And whatsoever good you can think, think; let it happen. When you are back, we will change it. You will soon go beyond the mind. This is the last outpost on the territory of the mind. But use it! Don't be afraid.

[The sannyasin answers: But I also get bored when I see that everything I want, happens... There is no time lapse in it.]

That too is true. That's why it is said that in heaven everybody is bored, because whatsoever you think in heaven is immediately materialised. You think of a beautiful woman and she comes; you think of a beautiful man and he is there; you think of food and it comes. You need not go to the Blue Diamond (a hotel, five minutes away from the ashram) or Vrindavan (our ashram juice bar) or anything. You simply think and it is there; this is the process. So everybody is bored in heaven. You will not find such bored people anywhere else. In hell people are very very intrigued by everything; there is no boredom in hell. Ordinarily one thinks in hell people will be bored. Nobody is bored; there is so much excitement and so many things, and so much gossip and news and things happening. In heaven nothing happens! That's true -- I understand your point -- hut keep it for one month. And it is only for one month, so use it as much as you can for the good.

... For one month you can keep this power, and after one month it will be taken away.

[A sannyasin asks about experiences of fainting. The first time it happened it was pleasant but the second time he was frightened.... It also happened a few times when he was serving mass.]

You need not be afraid; allow it. It is something from the beyond, it is a window opening to the beyond. It is the beginning of your disappearance. Slowly, slowly, you will be gone. You will go in installments, slowly, slowly. There is no need to be afraid; on the contrary, you should be happy. Rejoice that god is merciful to you, that prayer is happening to you! This is a state of prayer -- it is not a fit or a swoon. If you don't think of the beyond, then it is a fit. If you go to the psychiatrist he will say it is a fit. But he would have said the same to Ramakrishna; doctors used to say to Ramakrishna that it was hysteria. But if Ramakrishna's state is of hysteria, that is far better than the so-called sanity. Welcome it and feel grateful, because if you become too frightened it may stop; you may close to it, and that will be really a great loss.

So allow it and enjoy it. This is the silence, the beginning, the beginning of something sacred. But whenever it comes, it comes like a shock; it shakes you to your very roots. But if you allow, soon you will start feeling that it is not a fainting. On one hand you are being emptied of the mind, on another, something

greater than the mind pours into you. But that realisation can come only later. So please don't make it a problem!

The Sun Behind the Sun Behind the Sun

Chapter #22
Chapter title: None

23 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801235
ShortTitle: SUNSUN22
Audio: No
Video: No

Ananda means bliss, ida means now. Bliss is never then; it is always now. Bliss is never there; it is always here. Bliss knows only one space: the space that is created around the here, and knows only one time: that is created around now. If you think in terms of then and there you will remain miserable; that is the way of misery. And people are miserable because they go on living somewhere else. The present is the only time to live and to be. So start falling more and more into the present. That's what meditation is. Because thoughts take you astray, meditation techniques say to drop thinking. The moment you drop thinking you cannot go anywhere. To go anywhere you have to ride on a thought. If you want to go into the past, you will need a horse to ride: the horse of memory. If you want to go into the future, you will need another horse; the horse called imagination. But they are all thought-horses. Once you drop thinking you cannot move even an inch; there is no way to move. In that unmoving movement is the point called now. Now is eternity; it is not part of time. Time is thought to consist of three things -- past, present and future. In fact, it consists only of two; past and future. Present is not part of time; it is timelessness. It never comes, never goes -- it is always there. Only we go on moving, shunting between past and future, and the present is always here. But we cannot stop, we are like a pendulum: it goes from one extreme to the other extreme and then gathers momentum to go to the other extreme; it never stops in the middle.

To stop in the middle is meditation, neither going this way nor that, not going at all. When one is not going anywhere, not even going into meditation, not going at all, one is in meditation. That stillness is called ida; it is one of the most beautiful words. That utter silence is called ida; that immenseness, that eternity, is called ida.

Sometimes it happens unawares: seeing a sunset you are in it. Deep in love, sometimes it happens that you are in it. Lovers tend to forget time. They tend to enter a different kind of world where there is no movement, all is still and quiet, not even a stir, not even a wave. And sometimes in deep love you are there. That is the reason why love has such appeal, because it gives you a few moments of now; that is the only natural way. That's why beauty has appeal, because when you are fascinated by beauty -- a flower, a woman, a man, a child, a star -- suddenly time stops. You are so fascinated by it that you forget thinking; for a moment you stop in the middle and the clock of time stops.

Cherish those moments, nourish those moments, and create occasions for them to occur. They cannot be brought directly but we can create occasions. All religions are nothing but occasions to create those moments. For example, if it happens always in the early morning when the sun is rising, the air is pure, the world is still silent, the birds are singing and the earth is awakening -- if it happens in that moment, then make it a point not to lose that moment. Just watch and see when it happens naturally. Then those are occasions which can be created. You cannot directly bring that moment but indirectly you can persuade the moment to happen.

For example, when you sit in a closed room with incense burning and it happens, then that is just an occasion. That's how religions discovered prayers, techniques for meditation. Those were all discovered just as occasions. There is no guarantee that when you bum incense before a buddha it is going to happen. There is no guarantee, but there is slightly more possibility, that's all, just slightly more possibility. When you bow down to Jesus, slightly more possibility. When you are in a church or in a temple or in a mosque, slightly more possibility -- because the church and the mosque and the temple are no ordinary things like the shop, the restaurant, the cinema hall and the house, where there are so many associations. When you move in a temple you move out of your ordinary mundane relationships, associations, and there is more of a possibility of seeing the cross and the crucified Jesus or a Buddha statue sitting silently, of feeling the silence of the temple, the purity, the cleanliness and the incense. They all help just as occasions.

I am also just an occasion. Sannyas is an occasion. There is no guarantee that by becoming a sannyasin you will attain, but it is slightly more possible. Just looking into my eyes there is some possibility; it is an occasion. Just feeling me, being here with me, being in this commune of orange people, things lean a little more towards that happening, that's all. But that is much, it is not small. That will make all the difference.

[A sannyasin asks about a sensation of being blocked in the chest. The block has been there for some years, she says, but over the last two years it has been getting worse.
Osho studies her energy for a few moments.]

It is not getting worse -- it is really becoming perfect, mm? (a chuckle) -- but when anything is becoming perfect it looks like that. It is coming to a point where it will explode. In fact you need not do anything, because anything that you do may be a kind of delay; anything that you do will be a disturbance. Simply allow it. Just one thing which will be helpful, and it is not much of a doing, is: every night, ten minutes before you go to sleep, just lie down in the bed and start feeling that you are dying.

Just do this. Feel that you are dying, dying, dying, dying... and fall asleep feeling that. Shrink and die. Let the sleep come while you are still thinking. And in the morning when you feel for the first time that sleep is no more, again think of death for ten minutes before opening your eyes, then get up. That death will be the medicine; that will help it.

Something deep in your heart wants to die. It is the ego, but it is deep in the heart. From the periphery it has disappeared, on the periphery it is no more, but it has become very concentrated at the centre, it has become accumulated there, and now it is very heavy, like a stone. That's why you want something to happen so that it opens. It wants to die, and only death can help. Once the ego is completely dead you will have your flow, you will have your opening.

So let death be your meditation for at least six weeks, night and morning. Those are the most precious moments, because when you are falling asleep the mind changes gear: from the conscious it goes to the unconscious. So while you are changing the gear, if the persistent thought continues, 'I am dying. I am dying,' it will enter from the conscious to the unconscious, and once it enters into the unconscious it has great impact. Just the conscious idea has not much potential, but once it enters into the unconscious it is like a seed falling into the soil. You can put it on a road, it won't sprout. First it has to go deep into the soil.

In the conscious mind we carry great ideas but they don't work; they have no power. The conscious mind is an impotent mind. The real power belongs to the unconscious; the unconscious is the dark soil, the womb. Once the seed enters into the womb, then there is no problem; it will work. If the conscious gets some idea from the unconscious, then it follows it absolutely, totally. If the idea comes from the conscious itself then it is hesitant.

So it works both ways. First, let the conscious drop the idea into the unconscious and then let the unconscious drop the idea back into the conscious; it becomes a circle. Do this for six weeks continuously and it will be gone; don't be worried.

The Sun Behind the Sun Behind the Sun

Chapter #23

Chapter title: None

24 January 1978 pm in Chuang Tzu Auditorium

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ShortTitle: SUNSUN23
Audio: No
Video: No

Deva means divine, Pralaya means dissolution, uncreation, disappearance, moving back to the source and disappearing into it. Creation is coming out of the source; uncreation is going back into it. Creation is the seed becoming the tree, uncreation is the tree becoming the seed. The world is creation, nirvana is uncreation. The whole process of religion is how to disappear, how to dissolve, how not to be. Ordinarily the mind wants to be. It hankers to be, it wants to remain for ever and ever. That is the desire of the ego: to persist, to preserve itself, to become permanent, to defy death. The ego is continuously fighting death. Of course, the fight is in vain -- death comes, but because of the fight we remain miserable. It doesn't change anything -- nothing is ever changed; all is as it is -- but meanwhile we can create much misery. It is like trying to make two plus two five. It cannot be done, two plus two remains four. We can go on and on and on, and we will be always failing; there will be frustration. That's what the mind is trying to do: to be forever. Immortality is the goal of the mind and mortality is the nature of things, mortality is the way of things. Death is as natural as life and death is part of life.

The mind tries to be. Meditation tries to understand that to be is a state of tension and not to be is a state of no-tension. Death is relaxation, death is let go. So a meditator lives while alive and dies when dying. He lives totally and he dies totally. He never wants anything to happen against the nature of things. He has no desire of his own, he has no private desire. Whatsoever is, is good. If death comes, it is good; if love comes it is good; if love disappears, it is good. The meditator knows only 'yes'. In that yes pralaya happens. In that total yes, uncreation happens. Then the mind is no more significant; it loses its grip on you. In total acceptability the mind dies on its own accord and then there is great j oy, great benediction, because then nothing can frustrate you.

Once death is accepted joyously nothing can frustrate you. The whole problem, the crunch of all the problems, is death. Because we don't accept death there are a thousand and one rejections, then there is a great queue. You have to reject many things, because anything that reminds you of death has to be rejected. Anything that takes your security has to be rejected, anything that makes you insecure, you become frightened of. But those are all just echoes of death, far away echoes of death.

You hoard because you are afraid of death; you cling because you are afraid of death. You cannot leave a woman although the love is finished, although there is no more any joy, because the very idea of leaving... and death. How are you going to live alone? Now the woman or the man has become the habit. If the woman leaves, something in you will die, because you have learned to live with the woman. The woman has become a part, warp and woof, of your being. Some parts will fall, some chunks of your being will disappear, and that is fear, that is death. Once death is accepted, everything is accepted; then there is no problem.

And that is my message to you: start learning how to accept death. neath is as divine as life. Meeting is as divine as departing. To be together is as divine as to be alone. To be young is as divine as to be old. To be is divine, not to be is also divine, and both balance each other. Creation and uncreation both balance each other, and the whole game continues because of the two.

In the western mind there is no concept like pralaya. God created the world, the christian/jewish god created the world, but they have no idea when he is going to destroy it. There is a fear in it. Why has the idea not happened? We know that everything that is created will, one day. on its own, die; nothing remains forever. The world cannot exist forever. Everything tires, exhausts itself, disappears into oblivion, is born again; it is part of the wheel. But the christian/jewish mind has not thought of it... not that the problem was not there; it has been avoided. God created the world, but it is there that the story ends. Then the novel begins but it never ends.

The eastern mind has always been thinking in great symmetry: if man is born, then man dies; the world is born, the world will die. How long it will be there is not the point -- maybe millions and millions and millions of years, but that is not the point. Pralaya, uncreation will come, has to come. It has to be accepted, it has to be given its right place, then there is balance. The christian god is only the christian fear. The eastern god is both the creator and the destroyer, he is life and death. You are also both, everyone is both: life and death. Don't cling to life too much, don't grab! Allow things, and when death comes, dance, celebrate, welcome. In that very welcoming of death, you will see that all worries have disappeared. The mind starts relaxing and a totally different quality of consciousness arises. That is what meditation is all about: meditation is total acceptance..In total acceptance is meditation.

[A sannyasin returning to the West says: Over the last months when I've been here I felt that slowly my softness is coming. Now I feel afraid that that shell will start building up again as I go away from you.]

No, I will not go away from you. You can go away from me but I will not go away from you. It will not be lost. Just remember two things. One: don't try to control it, don't try to keep it, don't try to be greedy about it, otherwise the very greed will destroy it. When beautiful things start happening, allow them and don't try in any way to make them go faster or stay longer. No, simply allow them, and you will become more and more soft by allowing things. Softness is always a kind of let-go. You become hard when you start grabbing; you become hard when you become aggressive. You become hard when you become afraid that something may be lost, then you start protecting and defending and creating an armour around it and always being on guard. But you have already become hard! One cannot protect softness because the very protection brings hardness. So you have to see that; it is a very essential thing to be understood. I was reading a story. . .

The second world war is happening and a very dangerous fight is on. A pilot says that he cannot go and fly the plane because he is insane. But the general decides he has to go, because if he was insane he would not have been able to say it. If he was sane enough to say that he was insane and he would not go, then there is no problem: he can go. This is called catch-22: you say something and the very saying proves the opposite.

For example, the moment you become interested in remaining soft, you have started destroying it: catch-22. You need not be worried; it is coming on its own. Let it come. Go on doing other things; don't think about it and it will go on growing. It has nothing to do with you, it is not in your control. You cannot manage it; it is happening from above. Enjoy it while it is there. If it is not there. enjoy that too; but don't start running after it, otherwise you will become hard. That is the first thing.

The second thing: if you want something to happen, you have to go on creating situations for it. For example, listening to music will make you softer; it is an indirect way of provoking softness. Dancing will make you softer, swimming will make you softer. Loving will make you softer; hugging, holding hands with people will make you softer. Going into nature, talking to trees or to the river will make you softer. You cannot go directly to softness, but you can create indirect situations for it. So don't miss any indirect situation, and then you will find, suddenly, that it is there; it will overwhelm you. And I will keep an eye on you!

It will go on growing, don't be worried.

[A visitor taking sannyas says: I just wanted to look into your eyes. He is given the new name Anand Purodha.]

Anand means bliss, purodha means a priest -- a priest of bliss. Bliss is my religion and my sannyasins are my priests of bliss. There is no other teaching, there is no other scripture. Man just has to become blissful. In that very blissfulness god descends. There is no need to spin doctrines and become a doctrinaire. there is no need at all for speculation. Dance is enough, song is enough! God comes when you are singing, god comes when you are dancing. And there are moments in dance when you disappear and only god dances in you. Those are the moments everybody is searching for.

And if you can be blissful you will be able to see into my eyes, because only bliss can see. Misery is blind, because misery is too clouded; the sun is not shining. When you are blissful the sun is shining, the clouds are not there; everything is transparently clear.

This is going to happen: you will be able to see into my eyes, you will be able to see *through* my eyes.

That's exactly what sannyas is: I give you my eyes to see so you can have a different vision of reality.

Once you have seen it, soon you can see it through your own eyes; but the first vision has to be through the master's eyes. Once you have become aware that 'Yes! It exists!' then there is no problem; then you can grope and find your own eyes. The real problem is the first glimpse. If the first glimpse has not happened then there is no trust, there is always doubt. and with doubt one cannot go very far. One goes a little way, hesitating, and comes back. It seems pointless. Once you have seen the star, howsoever far away it is, once you have seen it you can go on searching for it.

To become a disciple means to be ready to see into the eyes of their master and through the eyes of the master.

The Sun Behind the Sun Behind the Sun

Chapter #24
Chapter title: None

25 January 1978 pm in Chuang Tzu Auditorium

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ShortTitle: SUNSUN24
Audio: No
Video: No

[A sannyasin says: Help me to surrender.]

How to surrender? You need not do it; it will happen, it is happening. The question arises because it is happening. You would like to have it happen fast but that cannot be done; it comes in its own time. One has to wait and be patient. There are things which cannot be done at all. Surrender is one of those things. It is like love: what can you do to love? When it happens, it happens; when it visits, it visits. You cannot manipulate it. There is no way to control its coming and going. One is utterly helpless, and wherever we are not helpless, things are mundane. One can manage money, power, politics. prestige, respectability; all these things can be managed -- they are small things. The ego is perfectly capable of doing those things. But there are things which are beyond the ego, beyond the mind: love, surrender, prayer, god. You can simply open yourself and wait. When it comes, be thankful; when it doesn't come, don't complain.

It is coming. I can see its first rays reaching to you. Soon it will be there. In fact a person only asks how to surrender when something has started happening, and one feels it, one enjoys the delight that it brings and one wants more of it, one becomes greedy. And that's natural. When you feel the serenity that comes through small surrender, partial surrender, a fragmentary surrender, the joy that it brings, the peace that surrounds it, one naturally thinks 'If it is there totally then I will not be lacking anything, nothing will be missed. There will be fulfillment.'

[A sannyasin says: So much has happened to me in London. I seem to go through so many different things each day that everything is just really confused. Then moments of clarity come and...]

Stop calling those moments, 'moments of confusion'. That is a condemnation, and that very condemnation creates the problem. There are moments of clarity, moments of unclarity, and both are good, both are needed. A few things grow through clarity and a few things grow only through unclarity. And you will be surprised to know that things that grow through clarity are not as valuable as the things that grow through unclarity. Unclarity is the mystery of life. Clarity is tiny; unclarity is infinite. Clarity is just like this

small lighted place (of Chuang Tzu Auditorium), unclarity is the whole cosmos and its darkness. Clarity is just like a clearing in a forest: you can manage a small clearing, but beyond that is the forest. And the real life is there in the forest. The child needs the womb to grow, because the womb is dark and mysterious. The seed needs the soil to grow: it has to go deep into the soil, it disappears into the darkness. Keep it in the light and it will never grow; the clarity will kill it.

Those moments that you call 'moments of clarity' belong to your conscious mind, and those that you call 'moments of confusion', and I am calling 'moments of unclarity', belong to your unconscious, and the unconscious is vast. If you call it confusion, you are already against it; you have made a judgement. Use words very carefully; they mean much. Even meaningless words mean much, because they decide the trend, attitude, approach and vision. Just think: if you call it unclarity, you are not against it. You have not taken any standpoint, you are simply stating a fact. Call it confusion and you have already decided that this is something bad, a kind of illness, something that has to be got rid of; you have to be free of it. You have chosen!

And be careful about other words that we use, because those words carry the taboos and repressions of centuries. Confusion is a condemnatory word invented by the logical mind, and the logical mind is a very small, mediocre mind. The real belongs to the illogical. Love will come out of the illogical. Calculation is of logic, but love is not. Cleverness, cunningness is of logic, but tears and laughter are not of logic; they come from within beyond.

Remain open to it. And be in deep acceptance, cherish it. When those moments of unclarity are there, enjoy them. They make life mysterious....

That resistance has to be understood and dropped. And I am not saying to repress your resistance. If you repress your resistance it will not go, it will grow. I am saying to try to understand it. In that very understanding you will see.

And be very particular about words. Watch what words you use and what connotations the words have. Start using more and more words which have no connotations, which are non-judgmental, and great will be the pay-off. Non-judgmental words have to be used, factual words have to be used, not loaded with emotion and conditioning. Just call it confusion and it is one thing; call it unclarity, it is another. Call it mysteriousness and now the whole quality has changed; now you would like it to come more often. It is your poetry, it is your dance, it is the very source of your life.

It is from that unknown that life springs and one day again moves back to. The seed is deep underground, then the tree comes and blooms. One day the tree is gone, the blooming is gone, and again everything has entered the womb of the earth. So is our life: we come and go. From where we come, we don't know; to where we go, we don't know. One can never know, and it is good that one can never know. If all is known then life will be just a boredom; if all is clear, all is meaningless. Then all becomes obvious; there is nothing to explore.

It is going to happen -- just be a little more watchful.

[A sannyasin asks: How do I get respect from other people?]

The desire is not a good desire; it is a wrong desire, and if you follow it your whole life will become a desert. Ask how to get love from people, not respect. Respect is ugly, love is beautiful. And there is a world of difference. When somebody loves you, he is not humiliated; he stands equal to you. When you ask for respect that means you are higher, holier, and he is lower, a sinner. Never ask for respect.

Even if people give respect to you, you will never feel nourished by it, because respect is a synthetic food; love is real food. The need is for love, not for respect. You are misunderstanding your desire, you are misinterpreting your heart. You need love, just as one needs food. The body depends on food, the soul depends on love; but love is risky and respect is non-risky. Love is dangerous, because to get love you will have to give love; there is no other way -- you will have to be loving. A loving person is always in danger, insecurity. Love is a kind of madness, it is a kind of intoxication. Where it will lead, nobody knows; it is a wild phenomenon.

Respect is controllable, and in respect you need not give love. You have just to create certain qualities which people think are respectable. You have to be true to your word and people will respect you. You have to be consistent in your character and people will respect you. You have to be dependable and people will respect you. In short, you have to be predictable and people will respect you. Now these things you can do on your own; you need not get involved with anybody. You can develop your character, you can create an

armour around you, you can be very consistent, although consistent people always remain mediocre. But mediocres get respect. The more mediocre a person, the more possibility of getting respect.

The genius is always in danger. Jesus was not respected by people, otherwise why should they crucify him? He was insulted, not respected, because he had no desire to be consistent, he had no desire to be respectable. He was non-calculating, he was uncunning. He simply lived his life lovingly and got into danger, into trouble. He was just thirty-three when he was crucified; he had not even lived his youth, he was just growing. But he lived the life of rebellion. Love is rebellious! Socrates was not respected. He was loved by a few people and hated by many, but not respected. Otherwise why should they have poisoned him?

Down the ages, whenever there is an intelligent man, people don't like him, because his very intelligence brings the future and people cling to the past. His very intelligence disrupts the social order. The confirmed, the conventional, the traditional is in danger because of his presence.

If you want to be respectful, you want to be respected, you will have to settle with the past. You will have to do what people want you to do. Then you cannot do your own thing. If you want to do your own thing, then nobody knows... But only by doing your own thing will you be happy. Respectable people are never happy they are a miserable lot. How can they be happy? -- because they have never been true to themselves. They have always been looking into people's eyes and following hints: if people want this they will do that. That is the birth of a politician. The politician is continuously thinking of how to be respected by people. He has to commit suicide, he has to die to his own being, he has to become a hypocrite, he has to pretend.

No, please don't ask this question. That question will lead you into death, not into life, and I help people towards more life, abundant life. Love is a value; respect is not a value at all. And I am not saying that if you love, people will not respect you; I am not saying that. A few people will respect you, people who are really intelligent will respect you. But that is not your desire, that is just a spin-off. That is not your motive, you were not searching for it.

A few people respected Jesus, respected him as a god, and a few people respected Socrates also, as they had never respected anybody else. A few people will respect you but that should not be your motive. Just see the point: if you are loving, if you live your own life, then only a very few people will respect you. But those are the few whose respect is valuable, because they will be the intelligent, the rebellious, the artistic, the talented. People who are really alive will respect you. Their respect means something. And if you ask for respect then many people will respect you, but their respect means nothing, because *they* don't mean anything.

So simply cancel that desire, kill it in the bud, otherwise you are moving towards becoming a politician. And that's the distinction I make between politics and religion. A religious person lives his own life. If people feel it is good, they respect him; if they feel it is not good, they disrespect him. But that is no more a consideration; that is their problem. 'I live my life; now it is your problem whether you respect me or not, whether you love me or not. That is secondary.' A few people will love you. Don't be concerned with respect, otherwise you will be too worried about your character, otherwise you will start imbibing qualities, traditional qualities.

I teach rebellion, I teach characterlessness, I teach freedom. A really free man has no character. Each moment he responds anew. He does not carry a character in the head, he does not carry a programme, he does not consult the programme. A situation arises -- he responds to it. He is responsible, he responds with his totality, but not according to a certain idea that he has been carrying of how one should behave. He has no how. He behaves in this moment. Next moment will decide again. He has no permanent decision, he does not live out of conclusions. Each moment is given freedom. Life decides. He has not a blueprint that he should do this and should say that and should be like this. He has no shoulds; he has burned all commandments. He looks into life and lets things happen. And there is no repentance, he never feels guilty, because there is no idea to make him feel guilty.

I can make you joyous, I can make you loving! But respect is a dirty word.

[A sannyasin says she is feeling scared of aloneness. She is not in a relationship: I like it and I don't like it.]

That time when you will be able to be alone will also come, but that time has not come yet. So like or dislike it, you will have to be with somebody. Aloneness is possible only when one is really mature, and nothing can be done for that maturity immediately. Maturity comes by and by, when you live with people

and you suffer and you enjoy also. By so many experiences of relationship, one day it dawns in one's consciousness that one is enough alone, that there is no need to depend on others, that aloneness is not a kind of negative space but a deep fulfillment, that aloneness is beautiful that there is benediction in it. But that comes only after you have passed through many hells and purgatories... then only. You cannot jump to heaven; the way to heaven goes through hell. You have to pass through hell; that is the school -- it trains you for heaven. So don't be in a hurry, otherwise you will be in misery.

It is better to be related and miserable than to be miserable and alone. That is the only choice right now: miserable alone or miserable together. But when you are miserable together it is better; at least you can throw the responsibility on the other! (laughter) When you are absolutely alone, where to throw the responsibility? You carry the whole burden... not even somebody to share it! When you are miserable with somebody you can find causes, explanations why the misery is there. When you are alone there is no reason and no cause, so the mind feels very very unoccupied and the misery looks so on-going, eternal.

Right now choose that misery, the other kind, mm? that people call relationship. It is a necessary evil to pass through. And one day you will be able to pass beyond it but right now the moment has not come. When it has come you will not feel misery at all in being alone, you will feel on top of the world. There is no joy compared to that, no relationship can bring that joy. A relationship always remains a mixed phenomenon: a few moments of joy and many more of misery. That is the cost one has to pay for those few moments of joy. But if you are alone right now, even those few moments will not be there; it will be just misery and misery and one feels monotonous. When you are with somebody, at least misery changes colours, shapes, forms. In the morning it was one thing, in the evening it is something else. It is misery all the same (chuckling) but it changes! So you find some poor fellow.... (much laughter) Mm? Start looking!

[A sannyasin groupleader says he is disturbed about a suicide which occurred early that morning: I asked myself today, 'Was I not with you? Were you not with me?' I don't know.]

I am with you continuously, but sometimes you lose track of me. But that is natural, that's very natural. Sometimes you forget about me. Sometimes you become so engrossed in a problem that the whole consciousness becomes narrow, focused on a problem. And the mind is always searching, searching, for something that can become an excuse for misery. Sometimes it finds such beautiful excuses that you cannot see through it -- for example, this suicide. Something has to be understood about it.

One thing is: life in itself is not intrinsically a value; neither is death in itself intrinsically a disvalue. Just as man is losing the taboo about sex, man has to lose the taboo about death too; that too is a taboo. Suicide is not a sin. It is just part of human freedom. It should be, one day or other, part of every constitution of every nation. It should be part of one's birthright, that a man has a birthright to commit suicide. Nobody should be forced to live, because that is ugly. If I don't want to live, then that's how it should be: I don't want to live! No law should be there to prevent me; that is interfering with my freedom. Then life is also an imprisonment; one is not even free to die! Death is part of human freedom, and man is the only animal who can commit suicide. It is a very very evolved quality. Dogs, birds, trees cannot commit suicide; it is only man who can commit suicide. That means it is only man who can take such an ultimate decision.

And there is nothing especially beautiful in dying a so-called natural death. There is nothing especially beautiful about it. A natural death is as much a death as a suicide. In some ways the man who commits suicide has said one thing -- that in birth he was never asked; now he doesn't want to die like a machine. At least he can choose his death; he will choose. He wants to assert his freedom. Birth was an accident; now he does not want death also to be an accident. And dying on a death bed in a hospital through an illness has nothing intrinsically beautiful about it. But we have been taught down the ages that something is wrong in suicide... and we are afraid of it.

In fact the fear comes from deep down in our unconscious, because sometimes we also think of suicide and whenever somebody commits suicide it stirs our whole being. It is very rare to find an intelligent man who has never thought about committing suicide, very rare. I don't think you can find an intelligent man who has never thought of it. There are moments when everybody thinks of it. When somebody commits suicide, suddenly, you are shaken: 'So he has done that!' You are afraid to accept and respect his action, because if you respect and accept his suicide, then there is every danger that tomorrow you may decide to commit suicide yourself. So to be on the safe side, you reject, you condemn, you feel sorry. Something bad has happened; it should have been prevented, something could have been done! Why should this man die? Why should this man die on his own? He should have lived!

Suicide is part of human consciousness and human freedom. Sex is becoming acceptable; one day suicide will also become acceptable. The day both are accepted totally will be a great day of liberation.

And ultimately nothing dies. Chidananda also is not dead! Nobody ever dies. People go on slipping from one body into another, from one house into another. So no need to be worried.

Have an acceptance of all things. All these things will happen, and if you get disturbed about these things it will be difficult for you to cope. It became more of a problem to you because he had talked to you. Guilt must have arisen deep down in your heart that you could have helped him, you could have said this, you could have talked to him more.

No need to ever feel any guilt. Help people to understand. In fact, if somebody comes to you and says he wants to commit suicide, don't try to persuade him not to. Just make him aware of what he wants to do, why he wants to do it, with no judgement, with no hints about what should be done. Just let him see the whole thing, his whole map, and then whatsoever he decides is his decision. We are no more to interfere, we are nobody to interfere.

And that should be the attitude about every problem that people bring to you. Make it clear to them; bring in aspects that are not in their consciousness. Let the whole problem be brought to them, let them see it from every side. Bring a clarity, a transparency, and then leave it to them. A conclusion is not for you to make. Then whatsoever they do, we respect. Otherwise sometimes the work of a psychoanalyst or a therapist can become very very dangerous. It is not accidental that four times more psychotherapists commit suicide than any other profession because they have constantly to deal with these people. Helping, helping, helping, by and by the idea starts settling in their own being, and seeing so many people commit suicide, unconsciously they become fascinated.

So just make it clear. If anybody comes make it clear, help him. By helping I don't mean that you have to persuade him not to do it. That is none of our business. Ry helping is simply meant that we bring to light points which are not clear to him. So if he decides to commit suicide, he decides knowing fully well what he is going to do; if he decides not to do it, he decides knowing fully well what he is going to do. And for us it is the same, whether he does it or not; in every way we respect his freedom.

And when you get too concerned about something, naturally you forget me; but that's natural. It will happen less and less; more and more you will find yourself in tune with me, available to me. But it takes time; nothing to be worried about.

[A couple, who just finished the couples' group, both say they are feeling very negative. The woman says: what to do with this total no?]

Nothing to be done! Listen to it and follow it. Our problems arise because we don't listen to our being. Your being is saying no, and you want to somehow manage it and make it yes, so the problem. Your being is saying no, his being is saying no -- such a perfect situation!...

So say goodbye. Say good-by right now and be finished. And that doesn't mean that it is finished, because tomorrow you may start feeling yes and...

But right now it is finished, and who bothers about tomorrow? At least tonight be free and enjoy your freedom! If you again start feeling that you need a cage, search for it again tomorrow.

The problem arises only because we want to do something which is not coming from our being. The being says yes and you want it to be no; the being says no and you want it to be yes. Then the problem; you create contradiction. Otherwise things are really simple. In fact I have never seen any complex problem, not yet; all problems are simple. But people can't see the simplicity. They enjoy complexity because it gives a great egoistic feeling that you have a great, complex problem, unsolvable. You have defeated all the therapists; amitabh and asha and all are finished, and your problem is still there! One feels very good! (laughter) Otherwise problems are very simple.

Love happens, love flows; one day it is there, one day it disappears. It is like a flower in the morning, and by the evening it is gone. It does not mean that the no was always there; it simply means a thing has come to a completion. You have loved each other, you have enjoyed each other, you are fulfilled with each other, hence the no.

No is not necessarily negative; I don't see that your no is negative; it is a very positive no. You are fulfilled with each other. You have known each other, you have explored each other, and now you don't see that there is any point in further explorations. So you are ready to move into another journey.

There is no need to cling. Just with the very idea that there is no need to cling, one feels unburdened and

all weight disappears. And if you need weight, tomorrow we will be there. By that time we may again start thinking... But right now, listen to your no and say yes to it. It is your no; it has to be respected.

The Sun Behind the Sun Behind the Sun

Chapter #25
Chapter title: None

26 January 1978 pm in Chuang Tzu Auditorium

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ShortTitle: SUNSUN25
Audio: No
Video: No

Pashupatti -- lord of the animals.

It is a name of shiva. The idea behind it is that the animal part in life has not to be rejected but to be absorbed. The animal part has not to be repressed, otherwise one loses vitality. If the animal part is condemned in any way, you become split, you become two, and then there is constant conflict within you, a constant inner war, and that war is a wastage of energies. The animal part has to be absorbed, has to be transformed, has to be transmuted. This is the only country in the world which has given such a name to one aspect of god -- that god is the lord of animals. When the animal is absorbed, you become lord of all the vitalities. Then there is energy. Then the saint is not a dead man, but more alive, abundantly alive. So remember that.

It is very deep-rooted in the western mind to condemn the lower, to reject it, to avoid it, to deny it and to pretend it doesn't exist. Those pretensions never lead to transformation. In fact they lead you into deeper conflicts, problems, anxieties, because the repressed part takes revenge, and it is more powerful than the head. Always remember: the higher is more delicate than the lower, and the higher can be crushed very easily because it is softer, it is feminine; the lower is masculine. The lower is like a rock and the higher is like a flower. If there is a conflict between a rock and a flower, the rock is not going to lose anything; only the flower will be destroyed. The flower can pretend that it has defeated the rock but the rock is there and any moment it can crush the flower.

So a sainthood that depends on rejection is always fragile. Its real part has become its own enemy; the animal, the lower, the base. You are a building without a base and without a foundation. How long can one stand without a foundation? How long can a tree exist without roots in the soil? How long can a man exist without accepting and absorbing the animal?

The animal is our roots, it is our past, it is our earth, our soil. The flower is very far away from the roots, but it is part of the roots. It is the root energy that is flowing in the flower, that has become transformed in the flower. It is the fulfillment of the root. The root is hidden and the flower is there in the high sky. The flower may pretend that it has nothing to do with the roots but that pretension is simply a lie. It depends on the roots.

So always remember that sex, anger, jealousy, hatred, greed, all have to be used; they all have to be domesticated. They can become great sources of vitality. They just have to be put in the right place and to be used consciously. To use your animal consciously is to become a pashupatti -- lord of the animals. And there are many animals. hence the plural. In your unconscious there are animals and animals, because the whole past is there. Scientists say that once man was a fish, and since then there has been constant evolution till monkey became man. All those animals exist in you, their footprints exist in you. There are times when

a man looks more like a dog than like a man. Those things exist in you. Everybody carries the whole past of humanity; that is our collective unconscious. Rightly used it can become a ladder to god. Not used rightly, used in a mechanical unconscious way, it can become one's doom.

[A university lecturer says she feels stupid, closed, lost. Osho says that these are all good indications. First, there is nothing to know. Here we don't impart knowledge; we help people to become idiots... because idiots are very close. The ignorant person is innocent, Osho continues. The ego feeds on knowledge. The ignorant person is childlike, liquid, mirrorlike... My observation is that you have to start enjoying small things, he says, and gives her a special meditation.]

Just sitting silently, create a giggle in the very guts of your being, as if your whole body is giggling, laughing. Start swaying with that laughter; let it spread from the belly to the whole of your body: hands laughing, feet laughing. Go crazily into it. For twenty minutes do the laughing. If it comes uproariously, loudly, allow it. If it comes silently, then sometimes silently, sometimes loudly, but twenty minutes laughing. Then lie down on the earth or on the floor; spread yourself on the floor, facing the floor. If it is warm and you can do it in the garden, on the soil, that will be far better; if it can be done naked that will be even better. Make contact with the earth, the whole body lying down there on the earth, and just feel that the earth is the mother and you are the child. Get lost in that feeling.

Twenty minutes laughter, then twenty minutes earthing, deep contact with the earth. Breathe with the earth, feel one with the earth. We come from the earth and one day we will be going back to it. After those twenty minutes energising -- because the earth will give so much energy that your dancing will have a different quality to it -- dance for twenty minutes, just any dance. Put music on and dance.

If it is difficult, it is cold, then you can do this inside a room, or when it is sunny, do it outside. If it is very cold, cover yourself with a blanket. Find ways and means but continue to do it, and within six to eight months you will see great changes happening on their own.

[Osho gives a centre name.]

This will be the name: indu.

It means the moon. And I want to create the moon energy in people, because I want people to become mad. The moon is the source of all madness, that's why the word lunatic. So help people to become 'luna-tics'!

[A sannyasin asks if she should start acupuncture. Osho gave a sannyasin some groups to do and the sannyasin says she feels disappointed: I must have wanted something else.]

Then it is better to say so. Never leave it to me. It is always better to say 'This is what I want.' First people leave it to me and when I say something they feel disappointed because they have a certain desire. and they are waiting for me to fulfill their desire. If there is a desire and you want to do acupuncture, this or that, you should say it! If I feel it is not right I will say no or I will say yes. But this is a very cunning way. You have a secret desire. If I say to do it, then you feel very happy and you say 'Osho has said to do it'; you will never say to anybody that it was your secret desire. So first you say that whatsoever I say you will do, but that is not true, that's why the disappointment.

And in you that is there, continuously. You have been here but you have not been in deep contact with me. You go on protecting yourself, you go on defending yourself; you keep a certain distance. But that is at your own risk. You are a loser in that. And I wanted that disappointment because I wanted you to know this, that if you keep this distance finally you will be disappointed.

You are not being innocent with me; you are being calculative, and that is a hindrance. If you enjoy it, it is perfectly good, there is no problem in it. But you will not enjoy it either...

If you go with disappointment into them, then much won't happen. Things happen only when you go totally into them, when you go joyously into them, when you go with a great passion. Then things happen. If you go lukewarm, so-so, just because you are being sent, you are going like you are going to a school -- parents are sending you so you go -- then nothing happens. When nothing happens, it becomes a vicious circle. You will say, 'I knew beforehand that there was no need but Osho insisted so I went, and now nothing has happened.' It becomes a self-defeating thing.

The Sun Behind the Sun Behind the Sun

Chapter #26
Chapter title: None

27 January 1978 pm in Chuang Tzu Auditorium

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Video: No

Deva maitri -- a friend of god.

There is nothing more valuable than friendship; that is the purest kind of love. Love knows no other greater height. All other kinds of love have some motive in them, some desire: one gives but only to get. Friendship is the only pure love: it simply gives for the sheer joy of giving. So become a friend of god. Give for the sheer joy of giving. And when you think in terms of friendship with god, you don't put yourself in an inferior situation. Once you start thinking about yourself as inferior, you cannot love, because the inferior person is bound to take revenge; sooner or later the vengeance will come. That's what happened in Nietzsche's case: two thousand years of christian condemnation of man -- that man is inferior . and god is superior -- became accumulated like pus in the heart of man. That pus declared through Nietzsche that god is dead and man is free.

The superior god cannot be tolerated long, should not be tolerated, should be killed, because a superior god creates inferiority and inferiority is a disease. So don't think in terms of being inferior to god. Think in terms of being a potential god, then friendship is possible; on equal terms, friendship is possible And friendship does not mean that you are ungrateful; only friends can be grateful. An inferior person cannot be grateful -- whatsoever he says notwithstanding. An inferior person is waiting for the right moment to take the revenge.

And this whole existence is yours god is yours and so are the mountains and the stars and the rivers. It is a family affair -- man and god. It is a human phenomenon. God is not there far away in the heaven, and man down on the earth creeping, crawling, like a worm. They belong to each other, they belong to one existence. God is not a person but a quality . . . better to call it godliness. And each is on the way towards it. It is only a question of time, a matter of time and nothing else.

Even the insect is on the way to become a god, so is the tree, so is the rock; we are all pilgrims, wayfarers on the same road. Somebody is a little ahead and somebody is a little slow; that doesn't matter much. The road is one, the search is one, the desire, the longing is one. And the whole existence is becoming more and more divine every day. Whenever a single individual becomes divine he imparts new godliness to existence! Just think of a humanity which has not known Jesus, not known Buddha, not known Lao Tzu, not known Mohammed; just think of a humanity which has not known these few people. Where will man be? These few people have imparted so much godliness. So when a man becomes a buddha it is not only that he becomes a buddha; through him the whole existence takes a jump, a leap to a new place of being. A few go slow, a few go fast; that's the only difference. Nothing is wrong with going slow; everybody has to go at his pace. So think of god as your friend, and then there will be no vengeance, there will be no hurt, no wound. Then you will not worship but you will love. Love is true worship and worship is false love.

[The leader of the couples group is experiencing 'roller coaster feelings' partly following from the

suicide a few days ago. His girlfriend tells Osho: I feel I could help him more if he would let me in more.]

That's why I have called you. He needs more love, that's all, he needs more love nourishment. Otherwise I would not have called you, because it was his problem, but I have called you specially for this -- that this death has stirred him so much only because he is not getting as much love as he needs, as his requirement is. Only then does death affect one so much, otherwise not. I read things in a different way.

Whenever a person becomes too much affected by death, that simply means one thing, that he has not enough reservoir of love energy. When you are flowing with love energy, death means nothing; one can accept death very easily, death exists not. But when life is missing, life means love, when love is missing and you are just living day by day, day to day, you are just living at the minimum, you don't have any reservoir, if anything accidental comes up you are shattered; you don't have energy to face it.

He became more shattered than Chidananda himself. Chidananda is already born! He is freed of the nonsense that he was living. But Amitabh is in more trouble. So just shower more love on him and don't wait that he should ask because he is proud and he will not ask. he will not show that he needs. And he is like a child: he needs it.

Every man is like a child, and every man is searching for a mother. In the East it is more fulfilling, because every woman is motherly. The West has dropped that idea; no woman wants to be the mother, not at least the mother of the husband. These are superficial things that go on changing but the deep structure of man remains the same. It is not accidental that I call my women sannyasins 'ma'. I want to give them the idea that to be a mother is their intrinsic quality; they even have to be the mother of their husband. And it will be a great fulfillment for you too.

When love is given unasked it is more fulfilling. When he gets only if he asks it is not so fulfilling for you or for him. Then he thinks, 'Wait a little more -- I can pull on. Why show such helplessness, such dependency? I should stand on my own feet; now I am mature'... and all that. You think, 'When he doesn't ask for love, why give it? He should take the initiative: if he needs, he should ask.' This goes on and on. Time is wasted. Life is wasted. Give whether he asks or not; don't wait for his initiative. Just shower it naturally; it is always needed. Then he will be giving more. Then a point comes between two persons when love is no more a question of asking or giving or getting; it is just a natural communication. Whenever you two are there you are simply showering love on each other in a thousand and one ways. Then these small accidents won't affect.

Death becomes too significant only when love and life are not as they should be, when one is simply faced with an emergency. One simply doesn't have any reservoir, one doesn't have any energy to face an emergency. One simply falls flat on the floor. Then one can find rationalisations: 'These are the reasons why I am disturbed. '

(to the group leader) All that you have been thinking are rationalisations. [The person who committed suicide] is not the problem; [your girlfriend] is the problem. [The person who committed suicide] has simply provoked the situation. Out of your pride you were not saying it; he has simply destroyed your pride. He has simply put you face to face with your situation. His committing suicide has made things clear to you, that life is meaningless. Here is a man who has committed suicide, and what meaning is there in your life? You have not raised the question so clearly but it has been lurking in the unconscious. 'What meaning? If life can be destroyed like this, then what meaning is there?' And you don't have that meaning yet; that's why you started feeling like a black hole. You started feeling afraid of coming here because you know I may disturb you even more, because I do things like that! (some quiet laughter) By the time a man is settling, I disturb him again! (a chuckle) It is a love problem; death is always a love problem.

(to the girlfriend) So just shower on him; don't be miserly and don't hoard it. It will give you a new life-energy. Whenever love is given, more energy is created: by sharing it grows. And why bother about the formalities? Forget about whether he needs it or not and you go on giving to him. And it is never more than enough, never. It is always needed; as much as you give is needed. It will be absorbed and he will feel more strengthened. For one month, simply give to him as if he is a small child. See how he starts blooming, and how you start blooming. Come close, both of you.

[A visitor says: I would like to take sannyas but I feel very impatient because I would like to go and eat. I'm always feeling, thinking about eating. My fixed idea is eating.]

But you look undernourished! (laughter) Eat perfectly well and drink too. Don't make a problem out of

it. We have ways: when you have enough weight and fat we will reduce it, but first have it. (laughter)
Close your eyes and become a sannyasin!
This is the license for you to eat as much as you want. (laughter)
This will be your name: Swami Anand Rajendra.

Anand means bliss, rajendra means a king -- a king of bliss. And behave like a king! Why have you turned into an ascetic? Eat well, and forget about this problem, because you are creating it. It is not to do with eating, because you want to control it, you starve yourself. When you starve you think of food, when you think of food the problem arises. Eat well, chew well, and soon you will be finished with food.

The Sun Behind the Sun Behind the Sun

Chapter #27
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Anand means blissful, nataraj means a god of dance -- blissful god of dance; that will be the meaning of the whole name. And let dancing be your meditation here: dance as much as you can and get lost in dancing. The whole point is to get lost, and this is the right age to dance and to get lost. The more grown up one is, the more difficult it becomes to dance, because one becomes more and more serious. And life is fun -- it is not seriousness.

Veet means beyond, vidhau means structure, discipline, methodology. Truth is beyond structure. It comes only when you are in an unstructured state of consciousness. It comes only when there is no expectation for it, not even preparation for it, because all preparation is expectation. Truth comes unawares, truth comes as a surprise. You cannot manage and manufacture it; it comes when it comes.

There is no way to truth. This is one of the most fundamental things to understand, that there are no ways to truth. All ways lead astray, because having a way means that you have already decided what truth is. You have decided the direction, the dimension, you have decided how to approach it, what discipline to follow, what doctrine to adopt. Wherever you reach will just be a projection of your own mind. Not that you will not reach anywhere; you will reach somewhere, but that will be just your own mind playing a game with itself. There is no way to truth, because the mind is the barrier and it is the mind that creates the ways. The mind has to go. The mind has to cease for truth to be. The mind is structure.

Truth is not a discipline either, because truth is freedom. Truth is a bird on the wing, not a bird in the cage. The cage may be of gold, may be studded with diamonds, but a cage is a cage and it cannot contain freedom. Truth can never become a prisoner, its intrinsic quality is freedom, so only those who are capable of being free attain to it.

People go on changing their slaveries -- from one slavery to another slavery, from one prison to another prison. The moment they are out of one they get into another. They don't lose even a single moment; one chain broken and they have already prepared another. So one goes on from one discipline to another, one school to another, one method to another. That is just postponing, this is not the way to truth. One has to understand that there is no way to become worthy of truth; that one has to be utterly humble, unworthy, that one has to know: 'On my own nothing is possible.' In that helplessness, in that utter hopelessness when the

mind knows no movement and everything has stopped, truth comes.

Jesus has said 'Truth liberates', because truth is liberation; it is freedom and it frees you. But the people who discipline themselves are the prisoners and they themselves are their prison. Immorality creates one kind of prison, morality creates another kind. There are secular prisons and there are religious prisons, but prisons all the same. Truth comes to a consciousness which is neither moral nor immoral, which is neither good nor bad, which is neither religious nor irreligious... a consciousness which has no prejudice, no ideology, no doctrine. In that utter silence when ideologies have disappeared, disciplines have been dropped, methods are no more meaningful, truth comes.

Man cannot reach truth, he can only wait for truth to come. So don't be a seeker; that is my message in your name. Seekers never find. If you want to find, drop seeking. Just be, enjoy being. Don't hanker for any goal, spiritual or otherwise; forget about the future. Live the moment as totally as possible, as joyously as possible, and wait. Let this word 'wait' become your prayer. Keep it in your consciousness that one has to learn waiting, patience, infinite patience, and then one day the benediction! It comes suddenly, it comes without warning. One moment it is not there and another moment it is there and you are transformed. It is not something that you can grab. The seeker is a grabber, the seeker is greedy; so I say 'Seek not and find.'

[A visitor says he is confused about the master-disciple relationship. He doesn't know if he is ready for the spiritual path.]

Mm mm. A few things.... First: there is no purpose in life. All search for purpose is bound to fail. To live purposelessly is the way of being religious; religion is not a purpose. Politics is a purpose, business is a purpose; religion is not a purpose. What is the purpose of a rose flower? What is the purpose of a song? So is the case with religion: it has no goal. Life is not goal-oriented. Logic is goal oriented. Your problem is not that you don't have a purpose in life; your problem is that you want to have a purpose in life.

That is your problem: you cannot allow this non-purposiveness of life; you want to enforce some purpose on it. You can't allow this directionless flow. You are a coward! Cowards always want to narrow things down into a certain purpose, into a certain direction, into a certain goal, then they are at ease. It needs great bravery to live without purpose, it needs great heart to live without any direction, just to live for no reason at all, to live without any motivation, for the sheer joy of living!

If you search for purpose then this is not the place for you. But one thing you should keep in mind: there are many people around the world who will say 'We will give you purpose', but you will be deceived again and again.

... Because what can they do? They are promising something which is against life. Not that they are deceiving; they may just be trying to help you. They may be good people, they may not be cheats, charlatans; I am not saying that. They may be do-gooders, but they do harm... not that they intend to but they do, because they keep on helping your illusions. This is a place where we destroy illusions. I don't give you any hope, because there is no hope possible. I can only make you alert enough to live without any hope and then there is great joy, because with hope comes future. with future comes anxiety. With hope you start losing the present and you start postponing life. And this whole idea that there has to be a purpose is utterly meaningless. Even if somebody says 'This is the purpose,' then again the problem will arise, 'What is the purpose of this?' Somebody says 'To attain to god is the purpose'; but why? What is the purpose of attaining to god? The question remains the same; ad infinitum. A thousand and one answers can be given but the question is not solved. You simply go on pushing the question a little further away, but it is there and sooner or later you will be encountering it. Why not encounter it right now? Why waste time? There is no purpose in life, and that's why life is beautiful. If there were purpose, life would be American and would not be beautiful at all! (some laughter) It would be a business.

So one thing: if you want to be here, within seven days you will get into trouble. So if you want to be here, be alert that this is a place where we destroy purposes. We don't give any consolations, we don't give any securities. We are not helping people to improve, no, not at all; I am the last person to help you to improve. Those improvers have poisoned you so much. I simply make you alert to enjoy whosoever you are. There is no condemnation, there is no evaluation, there is no judgement. Good or bad are not the words that we use here in this place. Open and closed are the words that we use instead of good and bad. Alive and dead are the words that we use instead of good and bad. We don't divide humanity into saints and sinners. We only divide humanity into people who are aware and who are not aware.

The second thing: I am not a perfect man. Nobody can ever be perfect, nobody has ever been perfect.

Life does not allow anybody to be perfect, because in -imperfection there is growth, and life is a growing phenomenon -- it is evolution. Perfection is a dead-end, there is no going beyond it; then you commit suicide.

You have some idea of perfection and if you look at me with that idea, you will be puzzled. I am not a perfect man; nobody has ever been, nobody will ever be. Life is not an opportunity to become perfect. Perfection is foreign to life. Again, we use the word totality here, not perfection. One can be total, each moment one can be total, but totality is not perfection. Totality is wholeness and holiness. If you are loving somebody, love totally. I am not going to say to love perfectly; that is stupid. How can you love perfectly? That is goal-oriented. Then you have an idea 'This is perfection and this should be fulfilled. If it is fulfilled, then love is right.' Then you put something higher than love -- perfection. I simply say be total in it, be utterly lost into it. While you are in love, why not be total? Why go half-heartedly? If you are eating, then eat totally; drinking, drink totally. If you are angry then be totally angry. Do things totally.

There is a very famous anecdote about Mulla Nasrudin; Mulla Nasrudin is a sufi device. When he was old he was made justice of peace. The first day he was in court a man was brought to him. He was crying and weeping and he said, 'I have been robbed! All my clothes have been taken, my money has been taken. And this has happened just on the boundary of this town, so the thieves must belong to your town. You have to look, sir, and you have to find those thieves.' The man was only wearing a pair of underpants, and Mulla said, 'But you are wearing this underwear?' So he said, 'Yes, they have left only this.' He said, 'Then they cannot belong to this town; things are done totally here. (laughter) Go somewhere else!'

And that's what we do in this place: we do things totally. If you are here even underwear will be gone!

So, so it is very natural that you are feeling puzzled, disturbed, divided, confused. I can understand that in five days you must have gone through many trips. That is consciously, deliberately managed here. The whole process is to confuse you utterly, because only in that confusion can you drop your mind; otherwise you go on clinging. My statements are contradictory and I am a very absurd man; I'm not trying to hide it, this is how things are. But if you decide to be here... Be here totally!

[A visitor says: I feel you are my friend and my teacher but I feel sannyas is not for me right now.]

That is just defending yourself but those defences won't work! They won't work. You can wait for a few days, but if you are really dancing it is going to happen.

It is not something external, as people think. It is something very internal, it is something very intimate; it is a love affair. The outer symbols are just a declaration to the world that you have gone mad, that's all. But it is something very very inner, and once a person becomes a sannyasin then he starts feeling my closeness, intimacy, because then there is no reason to defend. You can remain a non-sannyasin and do things here and it is perfectly good, but the difference will be great if you are a sannyasin and do the same things. Immense is the difference, incalculable is the difference, because without being a sannyasin you remain a visitor, an outsider. Once you are a sannyasin you become part of the family; things start flowing in a different way. And sometimes small things help so much. That is part of the mystery of life... very small things.

Somebody in deep love gives you a handkerchief. Now, it costs only four annas; nobody else can see that it is in any way significant -- an ordinary handkerchief, but to you it is significant. It has no price, it is so valuable that it cannot be reduced to value -- it is beyond value, but that is only to you. To anybody looking from the outside it is an ordinary handkerchief, but there is a subjective value in it.

When I give the mala there is a subjective value in it; something has been bridged. Dance for a few days and it is going to happen, mm? Good!

[A visitor has brought her reluctant husband to Poona. Now they are here he loves it and she is afraid. They say that things have not worked out so well since they have been here.]

Mm mm. It happens, because this place simply exposes you, so hidden fears surface, masks fall (she nods). You start becoming more authentic and sincere and then trouble arises. But that trouble is not a curse, it is a benediction. If you can dare a little more, things will start flowing again; then they will be really flowing.

In Zen they have a saying: Before a man starts meditating, mountains are mountains and rivers are rivers. When a person goes deeper into meditation, mountains are no more mountains and rivers are no more

rivers. But when one has come home, arrived, when the meditation is fulfilled, mountains are again mountains and rivers are again rivers.

So you are in the middle: mountains are no more mountains and rivers are no more rivers. This confusion is very creative. Courage will be needed to face it, and it is better to face it, because if you escape from here you will not be able to tackle it. Your mind will suggest to you to escape, your mind will say 'Escape from here -- this is a dangerous place!' I am not saying it is not, but it is only through danger that one learns to live.

I understand: you have been together for four years, you must have lived many pretensions, you must have lived many falsities; that is natural. Now if you are here those things will start slipping, chunks of your falsity will start disappearing. You will be able to see more deeply, and naturally you will have to come to a new understanding between you. You will have to be remarried. And before that remarriage, a minor divorce is natural. This is what is happening -- a minor divorce -- and that creates fear, naturally, and more in you than in him because the feminine mind hankers more for security.

So the natural tendency will be to escape, but if you escape this confusion will remain; you will not be able to tackle it. You can tackle it here. It will disappear; it is momentary, transitory. It happens to every couple that comes here. Just a little daring is needed, and once it has gone, your marriage will come to a higher place of friendship. There will be less fear, less deception, more truth, and great joy.

My suggestion is: be here, do a few groups. Alone it will be difficult to get out of the storm that you have created. If you had not come it would have been okay, but now you have come!

Mm mm... but now it is too late! (chuckling) It is better that you be here, both do a few groups. And within a month the storm will be gone and there will be great silence. But it is up to you: if you decide to go, go knowing that at home you will be in great trouble. because now he wants to stay; that will create trouble. It is you who have brought him here; now you want to escape and he wants to stay.

... And don't be afraid; I am here, mm? This will go, this will pass away. Because I can see deep love between you; that's why I am so certain it will pass away. There are couples who don't have any love between them. Then it is very difficult to say to them that it will pass; they can live only through lies. If I see that there is no love and that once you start drifting away from each other there will be no coming back, then I always say so. But you love each other so it is worth going into the trouble. Love will come to a higher peak, to more clarity, more purity.

... And don't be worried; let the turmoil explode. Your love is great and it will not be destroyed.

[Osho gives them sannyas.]

This will be your new name: Ma Prem Nandana. Prem means love, nandana means a garden -- a garden, a garden of love. And that's what you have to become!

This will be your name: Swami Prem Sudheer. Prem means love, sudheer means patience -- loving patience. And that's what is needed. Love is destroyed because we don't have enough patience for it. Love needs great patience to grow. It is not a seasonal flower; it takes time and very loving care.

So just keep these two words in your consciousness: be loving and be patient, and everything will be as it should be. Good, Sudheer. God, Nandana.

The Sun Behind the Sun Behind the Sun

Chapter #28
Chapter title: None

29 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801295
ShortTitle: SUNSUN28
Audio: No

Video: No

[A sannyasin says he will be away one year because he has to go in the army.]

Finish it, mm? And it is good in a way. Don't take it like a burden, rather enjoy it... and it makes a lot of difference. The same thing can be a great misery if you go into it reluctantly, if you go against yourself, if you go unwillingly. When you go unwillingly, reluctantly, naturally it turns out to be a very bad, bitter experience. Then your reluctance is proved right so you become more reluctant; you become more reluctant, it becomes even more ugly, horrible, nightmarish. Then you go on self-fulfilling your own-prophecies. You will come out with the idea that you were perfectly right, that it was not right to go. But you created it. It has nothing to do with the experience itself; it was your interpretation. When something is happening, rather than being reluctant, flow with it. What is the point of fighting? Flow with it. Try to learn something through it if it is possible, and there is a possibility.

You may come to learn many things about yourself, because the army has existed on the earth as long as man has existed. It must relate to something deep in human kind. It is our violence manifested on the outside. It shows something about the inner status of man, that man is not yet at peace; there is war inside. that's why the war outside. The outside only reflects the inside.

So let that one year become a great experience.

Watch, observe yourself, others, and the whole structure of army -- because that is the structure of slavery. If you watch it well you will know how slavery is created and you can avoid creating it for others, you can avoid being a slave of others yourself. Then you will come out of this one year's experience wiser. It will be a long group, a therapy group. You will learn how people are tortured, how people are manipulated, how people are humiliated, how their minds are programmed and conditioned. Watch everything.

If you are reluctant, you will not be able to watch it. If you are fighting with something you cannot observe it, you don't have the perspective; you are antagonistic from the very beginning. Remain impartial, without any opinion, just to see the whole process. You will come out feeling thankful that you have been in it, because in a different way, this is the whole structure of the society; the army is a miniature.

That's what is going on in the society; in different forms, of course, in a more civilised way, with more polish, culture, sophistication. In the army it is raw. But if you want to see something you have to see it in the raw. When it is too polished it is very difficult to know what it is, because it has so many layers around it, so many curtains. If one wants to see something he should go to the very roots, should see it in the raw. The army is the raw society, the law of the jungle. And that same thing goes on vibrating in different forms.

The boss in the offices is the same, the politician the same -- the pecking order, mm? from the president to the policeman, everybody is dominating his own inferior and buttering up his own superior. On the one hand everybody butters up the superior and on another hand takes revenge on the inferior. who has nothing to do with it! From the president to the policeman that continues. When the policeman cannot find anybody, he goes and beats his wife; the wife cannot find anybody so she beats the child; the child cannot find anybody and he destroys the toy, and it goes on and on.

Just for that one year be an observer, be a witness and meditate. Use all opportunities -- the more you use, the better. Don't avoid, don't try to slip out of something. Just go into it,.and that one year will be a very very enriching experience. And let that be a fundamental principle of life: when you are going into something, when you have to go into something, don't go reluctantly; go happily, with the attitude that this is something to be done, something to be learned, then why not do it perfectly? Why not do it well? Why not squeeze something out of it? Then a person can go on learning and learning. And that kind of person learns even while he is dying; he squeezes truth out of death too. He does not die unwilling. He has forgotten the language of reluctancy; he goes whole-heartedly into everything. Even if death is coming, he relaxes, goes into it, sees what is happening, and in that very relaxation, he transcends death. To transcend anything, the fundamental, the golden rule is, to go into it in a very very relaxed attitude, in a kind of let-go. Then nothing can destroy you, not even death, so what to say about the army? Nothing to be worried about. But whenever you find time continue to meditate.

[To the girlfriend of the sannyasin going to the army:]

Women are still fortunate -- they don't have to go to the army. But sooner or later they will be going because the lib movement will manage it. To be really equal to men you will have to go into all kinds of nonsense, so meanwhile you can enjoy! Continue to meditate...

[A sannyasin says: I'm staying at home all the time and just doing little things, not going out and just being...]

Perfectly good! Mm? that's how a meditator should be. Enjoy small things, that is real life: real life consists of small things. It is only the mind which thinks of great things. Great things don't exist. God and nirvana and paradise don't exist, they are just mind creations! What exists are small things: cleaning the house, cooking the food and taking a shower. These are the real things, and if you can enjoy these, you are enlightened! But don't become enlightened, because right now a few people are becoming enlightened! Mm? (laughter) This is not the right time to become enlightened, otherwise you will be thought crazy.

[She adds: Since the sufi dance darshan, I feel a hole here (indicating her throat). At the beginning it was like burning... I've become used to it.]

Let it be there, mm? It is just an opening of a passage. Nothing to be worried about -- something good. Just accept it and it will become part of you and you will forget about it.

Our passages are closed, our energy passages are not open. When one passage becomes open and the blocks disappear, it looks like a hole, like a tunnel, because before it was full and now the block has disappeared, the tunnel is open. So you will feel it like a hole. But it is good; it is a way for the energy to move more easily. Your energy is going perfectly well.

So if sometimes a few more passages open, don't be worried. A moment comes when you feel your whole body like a hollow bamboo, the whole body becomes just hollow. But that is the greatest moment; then god starts flowing into you. You become a flute. Then all that happens in your life is a song, a divine song, a bhagavatgita. But this is the beginning. Many more passages will open, and then one day the whole body will be nothing but an empty passage. Then god can move into you, out and in, with no barriers. Accept it, enjoy it. Go on doing small things and make them meditations, prayers. Respect small things. There is no higher religion than respecting small things of life, because life consists of small things. And god is very interested in small details. Good!

[A sannyasin wonders if she should return to Germany; she is in the middle of a sculpture and pottery course.]

That is worth studying -- I will not disrupt it, mm? Go and continue your studies. Whenever you can come, just come and then go back, but finish your studies because I will need a few potters and sculptors. In the new place we will be doing many things and sculpture will be one of the most important things. So get into it as deeply as possible. lust don't go so-so, go whole-heartedly into it so we can create something out of it Your skill will be very very useful to the new commune. We will have guilds there; guilds of potters and guilds of carpenters and sculptors and artists, so there will be different dimensions to creativity.

[A visitor says: I come from Japan to see you and to know myself. I want to be more sensitive.]

Mm mm. That will be possible, that is not difficult. The easiest thing in the world is to know oneself... because you are already that! You are not to go anywhere to know yourself; you have just to look within. You are the knower and you are the known. The only thing that one has to learn is how to close one's eyes. That is a little difficult (chuckling) because our eyes have become focused on the outside. We have forgotten how to look within, we only look without. It is a kind of paralysis of the eyes; they cannot turn back. Be here, we can loosen them. They can become liquid and you can move any way you want.

[Osho gives him sannyas.]

This will be your name: Swami Atmananda. Atma means self, the innermost self, the supreme self, and ananda means bliss -- bliss that arises out of one's own being. And there is no other bliss. One can go on seeking and searching for lives together, but all is in vain. and you look inside for the first time and it is there.

[A sannyasin said he has had several injuries to his feet and face since taking sannyas. Osho gives him an 'energy darshan']

I don't see that the problem is in the face or in the feet. It is just that you are vulnerable over the whole body. And this vulnerability can be used in a creative way. If you don't use it in a creative way it will bring much harm to you; that's what has been happening. You don't know what to do with it.
You are simply vulnerable, you have a very delicate energy.

It is not wrong; in fact, only after many groups do people come to this vulnerability. You are very sensitive. And the feet and the face are the two polarities, the two extremes, so you experience it there; otherwise you are vulnerable on the whole, but on the extremes it is always more exposed. You are in a good, a very good situation; you just have to learn how to use it. For example, a vulnerable person, if unaware, is bound to be more accident-prone than others. But a vulnerable person, if aware and conscious, can become a great meditator, can become a great poet, can become a great painter, musician, dancer. If he is not aware then only will something like accidents, infections, illnesses, evil influences enter him. If you become aware, you can allow good, wholesome impressions to enter. Your doors are open; now it depends on you whom to invite, the friend or the foe. You have not invited the friend yet. And this is something to be understood: god comes only when you invite him; devil comes uninvited. All that is great comes only when you call for it, when you are thirsty for it, and all that is lower comes on its own; steals into you.

So I don't see that this is a problem. You need not have any grounding or anything; you need more creativity. And once you look in the right direction things will start changing. Start doing something with this vulnerability. Lie down and absorb the sun, look at the trees and absorb the greenery, listen to music and absorb it. Be filled by all these beautiful things that are available. Then you will not be empty and these things that are happening will not happen.

You have a very aesthetic energy, a very feminine energy, and you have ideas of a male mind; that is creating the trouble. You want to be very strong. Strength is vulgar. You need not be a mohammed ali; it is vulgar. Become a buddha! This is not a problem; just start enjoying. Great things are available, good music is available -- Beethoven, and Mozart and Wagner and classical music. Enjoy these things; don't listen to jazz, mm? -- that will be jarring to your being. Look at great paintings. Don't look at Picassos; that will be bad for you. Read great novels, poetry; go into nature, and absorb.

The Sun Behind the Sun Behind the Sun

Chapter #29
Chapter title: None

30 January 1978 pm in Chuang Tzu Auditorium

Archive code: 7801305
ShortTitle: SUNSUN29
Audio: No
Video: No

Prem sandurga -- love context.

Man is the opportunity for love to happen, the occasion for love to happen, the context. And if love does not happen, the opportunity is lost. Then you didn't use it rightly; you were not creative in it.

Love is the flower of human consciousness. A tree is unfulfilled if it doesn't come to fruition and flower. That is the sadness you see in people's eyes: they live but they have not flowered. There is deep anguish, something is continuously missing. They feel it; the feeling is very unconscious but it surrounds them. They know that something has to be there which is not there; what exactly it is they are not aware. That's why they go in search of god: they seek religion, they go to church, to the temple, to meditation, to prayer. But the real thing that is missing is love. That is the most essential thing in prayer, god, religion, meditation, yoga. The thing that joins them all, the thread, is the thread of love. If love is found, all is found; if love is missed, all is missed. So think about your whole life in terms of love. Whatsoever you do make it in context, in reference to love, then your life will have growth. Otherwise life energies dissipate. It is like a river lost in a desert in a thousand and one streams; it evaporates, it cannot find the ocean.

There has to be one essential thing upon which everything else hangs. Then there is a kind of inner direction; then one moves from one point to another, from one plane to another. Growth is only possible if your life has an inner connection, if things are not fragmentary -- one thing being done in this context, another in some other context. Then one can go on doing a thousand and one things but one never arrives. One can do a little poetry and a little painting, a little meditation and a little prayer, a little this and a little that; there are millions of attractions and one can be lost in the desert of those attractions. But if one thing is remembered, that whatsoever you are going to do, one thing has to be part of it... eating, sleeping, talking, listening, moving, doing, not doing anything, one thing has always to be there as a kind of inner presence; that I call 'love context'.

Anand means bliss and purana means ancient -- ancient bliss. And bliss is ancient, it is not part of time. It has always been there. It never changes, it is the constant factor in existence. So really one has not to achieve it, one has only to start non-achieving it. It is not to be invented but only rediscovered. Not for a single moment have we lost it, there is no way to lose it. Because it is you, how can you lose it? But still one can fall asleep and forget; that's what has happened to everybody. The misery is just a kind of sleep. It is an invention of the human mind. It exists only in your dreams. The moment you awake you will not find it at all; instead you will find eternal bliss. Then one really laughs at the whole ridiculousness of it, that one has been searching for something which has always been with oneself.

[To a visitor who says he is unable to speak now.]

And you are on some kind of search, you are groping in the dark. You may not be exactly aware of what you are groping for, why you are groping, but I can see the groping. And this place can become a fulfillment for you; things can become clear. That's all we do here -- work towards clarity. The whole work consists of bringing clarity to you, so you can see things as they are. And once you see things as they are, things start changing. The very awareness of them brings transformation. We remain hooked into habits, mechanical habits, because we are not aware of them. And we cannot change those habits because there is nobody to change them either. Those habits are there and at the most you can change one habit into another habit. That's all that can be done, but that makes no sense; the other is as mechanical as the first, it is the same rut.

So the emphasis here is not on changing you; the emphasis is on making you alert and aware of where you are, what you are, what things are surrounding you. In that very awareness, in that very light, you start changing. That very awareness becomes a new phenomenon in your life; you are already changed by it. You start seeing things in a different light, with a different vision and then things become very easy: if you see something is wrong, in that very seeing, it disappears. It is dropped, not that you drop it. If you see something is beautiful, in that very seeing you adopt it; in fact it adopts itself, it adopts you.

[A sannyasin who had declared himself realised and threw his mala in the river, asks: I just wanted to know what happened, because sometimes I was sure but then I wasn't sure at all.]

It was just a mind trip -- because when it comes you don't feel that you have become enlightened. When it comes you simply know that it is all nonsense -- being enlightened and unenlightened. Then you simply laugh and are finished. You don't go around declaring it; there is no point in declaring it. And you don't become enlightened when it comes because it is not a point of becoming; it is just a recognition that nothing

has ever been missed. It is not that you have attained anything; just a dream is lost. In the morning you don't go declaring to the people 'I am awake and there is no more any dream.' If you do, people will think that you are crazy, that you must be dreaming.

It is a very simple phenomenon. It need not have any recognition. And then there is no question of certainty or uncertainty. If you feel that you have become enlightened there is a problem, the uncertainty will be there: Who knows? Are you simply imagining? Who knows? Are you simply pretending? Then you will look at others, at what they are thinking. They will create suspicion, because nobody is going to accept that [you] is enlightened so easily!

... because they themselves are trying to become enlightened before you! (laughter) There is a great competition. When you became enlightened, two more people immediately became enlightened (more laughter) because naturally they can't lose that race. So if you ask them, they will create suspicion in you. And you ask them only because it is a mind trip, so you need some support from the outside.

Enlightenment is nothing like an achievement; it is not something to brag about. When it happens you become simple. Nobody may know about it, you may not even say what has happened; there is no point. You will enjoy it. And there will be no need to throw the mala away or to change the dress; there will be no need. That very need shows that it is a mind trip. You will be simply as you are; whatever you are, you will continue; you will not make any stir about it.

This is going to happen some day... but wait a little! Don't be in such a hurry.

[The sannyasin says: about twenty days ago I exactly had that feeling of simple and unbelievable ordinariness when I all of a sudden... I lost my humour and I said 'No, this can't be...]

... But then you became extraordinary because of this!

... Yes, that's where you missed. The thing was coming close. Next time don't miss it. When you start feeling ordinary, immediately relax into it. Don't make any extraordinary ego out of it, otherwise you will miss it.

It happens many times: the glimpse comes and you jump upon it, you start making something out of it, and in that very effort it is gone. People continuously come close by... because it is your nature, it can come any moment. Any morning that you are feeling fresh, you have slept well and the stomach is functioning okay, suddenly you are close to it. Just talking to friends, suddenly it is there; sipping tea and it is there. But the moment you jump upon it, the ego has come back. That has to be learned: when you are feeling ordinary, just feel ordinary. There is no need to make anything special about the fact that now you have become ordinary. A declared ordinariness is not ordinary. It has to remain undeclared. And I am not saying only 'declared to others'; even if you declare it to yourself, you have missed the point! So it will be coming soon, mm? Good.

The Sun Behind the Sun Behind the Sun

Chapter #30
Chapter title: None

31 January 1978 pm in Chuang Tzu Auditorium

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Video: No

Prem means love and veeta means that which transcends -- love that transcends all -- conditions, demands, expectations. It is not only that love transcends those things but finally love transcends itself too. Only then does it arrive, because unless love transcends love itself, it remains mingled with hatred. It remains poisoned with anger, possessiveness; it carries the colour of violence. So the ultimate flowering of love is very paradoxical because in that flowering it transcends itself too. I say paradoxical because in transcending itself, it becomes itself.

Then it is no more a relationship; it becomes a state of being... not that you love somebody but that you are love. Your love is no more addressed to anybody in particular; you simply diffuse love by your being, wherever you are. If there is nobody and you are alone, the love is still there. It vibrates around you unaddressed. It is like a lamp burning in the night: nobody is there but still it goes on throwing light. Or it is like a flower in the wilderness: nobody is going to pass, nobody will praise the fragrance, it will not touch anybody's nostrils, but the fragrance is released.

When love becomes like a fragrance, when it is no more a relationship, it has transcended. In that moment, love is god. That's what Jesus means when he says 'God is love' -- this going beyond, this transcendence.

[A sannyasin says she has a pain in the liver area when moving. Osho checks her energy.]

Just take acupuncture; it will go, mm? It has something to do with your body energy. Some energy channels which have not been functioning before are functioning now. It is a good indication: you are becoming more energy-full. But when the energy moves into a channel which has not been used for long, it creates pain. So there is no need to be worried; just take acupuncture.

[A visitor asks why, in the last six years, she has problems relating: I don't feel accepted by anyone. Osho assigns her some groups.]

And this is not a problem that only you are having -- almost everybody has it. It is a paradigm of the modern mind, the whole modern mind suffers from it. It simply shows that you are modern!

The modern mind has been taught to be very egoistic and two egos are always in conflict. When you are in relationship with somebody he has his ego and you have your ego. Each is trying to dominate the other and nobody can accept domination, everybody hates it. And because domination is rejected, you feel you are rejected. You are not rejected really; only your behaviour is rejected and that behaviour is unconscious. You have to become conscious of the behaviour and then things can be changed. If you are rejected then nothing can be done because you cannot be changed. You can be reprogrammed. And we all have wrong programmings.

One thing that must be there is a very great desire that the other should accept you; that very desire is a disturbance. There is no need to bother about it. Enjoy being with the other; you need not accept him, he need not accept you, and still you can love each other. But we think that love is possible only when we are accepted totally; love is bigger than acceptance. In fact, if the other accepts you totally, love will disappear because in that acceptance you will no more be separate from him; you will become a shadow, you will lose your individuality. Each has his uniqueness. That uniqueness need not be accepted by the other and still that uniqueness can be loved.

[Osho gives her sannyas]

This will be your new name, and with this new name miracles will start happening. People will immediately accept you and many will fall in love. (chuckling) A few have already fallen! (laughter) This will be your name: Ma Prem Raja. Prem means love, raja means kingdom -- kingdom of love. And the basic thing that I would like you to understand is for you to love yourself. That is the basic thing, because if you don't love yourself then nobody else can. And I have a feeling that somewhere deep down you reject yourself. If you reject yourself then everybody is bound to reflect it. Think of people as mirrors. What you see in them may not be in them, it may be just your reflection. Don't destroy the mirror if the mirror says that you are sad; change yourself. The mirror is innocent. All relationships are mirrors. My feeling is that you reject yourself, you don't love yourself totally, you have many things against yourself. You are a perfectionist: you want things to be perfect and they are not, so you feel a deep hatred... and that will be

reflected in everybody's eyes.

First accept yourself totally as you are. Every morning say 'I am beautiful and I am lovely. This is the way god wants me to be and I need not improve.'

[Osho asks a smiling visitor about sannyas. He replies: I want to wait till I feel it.]

You are feeling it right now. You can't deceive me! (laughter) If you want to wait to think about it that is another thing. As far as feeling is concerned, you are feeling it right now. Your heart is saying yes; only your mind is a little shaky. It is not a question of feeling; it is just a question of thinking. The mind wants to be convinced, wants to rationalise, wants to decide, pros and cons. It is the mind, it is not your feeling centre. The feeling is there; in fact, only when the feeling comes do you start thinking, otherwise nobody thinks. The feeling has already entered, the heart is already throbbing.

The mind is holding back. And you are saying just the opposite. You can think -- that is not a problem; you can think for a few days but it is not a question of feeling at all. And there is every possibility the mind may destroy this beautiful feeling that is there.

My own suggestion always is that if you are going to do something wrong, think about it as much as you can. Then you will never do it because thinking never allows anything to be done; thinking is impotent. That's why thinkers have never done much in the world. Mm ?... this is a misfortune: the non-thinkers do everything and the thinkers don't do anything. That's why the world is m such a mess.

If you are going to do something wrong -- you are getting angry; violent, wanting to kill somebody or commit suicide -- wait and think about all the pros and cons too, and you will be saved from the trouble. If you want to do something good -- falling in love, sharing some joy with somebody, singing a song -- then don't think about it, go into it. There is no point in thinking, because thinking is not a higher centre than feeling and the lower cannot decide about the higher. You are asking the servant to decide for the master. The heart is the master and the mind is just a servant. As a servant the mind is great. But as a master, if it pretends to be the master, it is very dangerous.

But if you want to think you are free to. My problem is if I look at your heart then the signal is there: 'give sannyas'; if I look at your head then the head says 'no' -- so you are confusing me!...

That's everybody's problem. There is a disparity between the heart and the mind, a gap, and it seems an almost unbridgeable gap.

[Society neglects the heart and trains the mind, Osho says. It prepares you for the struggle for survival. You survive, but your soul is lost.]

Jesus says, 'What does a man gain if he gains the whole world and loses his soul?' Nothing is gained. Alexander dies a poor man, utterly poor, like a beggar. Buddha is a beggar and dies like an emperor. It is so paradoxical. Yes, I see that that is the problem but there are two ways to go beyond it: either do something so it becomes a breakthrough, or go on solving it. But if you go on trying to solve it you will again be supporting the head, because that very effort will be of the head; it will be strengthening the head.

This is what sannyas is all about: it is a breakthrough. You simply put the head aside and jump. It is a mad decision; it is deciding by the heart, not listening to the head. In that very decision, something changes in you, something is no more the same. The heart has regained its glory. At least you have done one thing according to the heart. Fall in love and you have done something according to the heart. But even when you fall in love you think about it, about whether this will be financially okay, whether this love affair will be stable. You think of a thousand and one things -- security, finance, prestige and other things -- *anything* except love.

Start doing things which have nothing to do with the head, and slowly slowly you will slip into the heart. From there things have a different vision; the whole vantage point changes, the angle changes. It remains the same world but you are no more the same, hence the world also is no more the same.

So what should I do? Should I allow you to think or should I give you sannyas?

You can close your eyes and say yes or no and that will finish the thing. Just close your eyes...

[The visitor says: My head is very strong.]

But then you have decided no. That is how we remain the same. If you don't decide, I will not give you

sannyas, so you have decided in favour of no. But why not decide it deliberately and consciously? At least one thing will be conscious, that you have said no. And you are deciding.

There is no way to avoid decision. In life you have to decide each moment; even when you decide not to decide, that is a decision. Now you are simply befooling yourself that you are not deciding because it is a battle. But you have decided indirectly, and when you decide indirectly, you are in the hands of the unconscious. Then you are a victim. Be more conscious!

If you think that fifty-one percent is saying no and forty-nine percent is saying yes, then say no! Nothing to be worried about. The yes will be coming; we will wait.

Say no! But say it deliberately and taking in the whole implications of no, that you are deciding in favour of the head. About all these implications one should be alert. On one hand you want to get into the feeling par and on the other you go on deciding with the head part. That's why many people go on destroying themselves with confusion. But good: wait and think.

[A sannyasin says: It's as if my feelings get caught up in my head; I feel really bound by my head.]

Just do a small thing: Whenever you see that there is any conflict between the head and the heart, always follow the heart and you will never be wrong. Although the mind will say that you are always wrong, you won't be. Wrong and right are head categories. The heart knows nothing of wrong and right. It is a natural, spontaneous response. Nothing is wrong and nothing is right at the centre of the heart; all is okay -- there is no division.

You have to shift your energies towards the heart, and in small things, but those small things become of great significance. You are going to do something; your heart says one thing, the head says another thing. Immediately put the head aside and go with the heart. It will not be easy because the head will shout at you and will drag you, but simply don't listen; simply go with the heart whatsoever the consequences. Suffer, but go with the heart. The head will say, 'Look, I told you. Now you are suffering.' But then too, it is better to suffer with the heart than to be comfortable with the head.

To be comfortable in the head is to be dead. To be uncomfortable with the heart is to be alive. Life belongs to the heart, the head knows nothing of life. It is a mechanical thing, it is just a bio-computer. And it cannot decide about anything new. It can only decide about the past; it can decide about old experiences. It is repetitive. Only the heart can decide for something new. The heart is creative, the head is repetitive. The heart is innovative, explorative, adventurous; the head is very very orthodox, traditional, conventional. The head is never rebellious and life is a rebellion. Only those people live who live moment to moment in rebellion. So just listen more to the heart, that's all, and go with it.

This Is It

Talks given from 01/05/77 pm to 31/05/77 pm
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This Is It

Chapter #1
Chapter title: None

1 May 1977 pm in Chuang Tzu Auditorium

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Deva means divine and gupta means secret -- divine secret. And the divine secret is that there is no secret in it! The divine secret is the open secret. It is very obvious -- it is not far away, it is not distant. It is close-by, it is within, it is you... it is your very core. We go on missing god because we go on looking far away. We are searching for god with a telescope, hence we go on missing. A telescope is good to see things which are far away, but if you start looking for things through the telescope which are not far away, which are very close by, you will miss them... and god is the closest!

Even to look at god with open eyes is to miss, because open eyes look far away... even an inch away is far away. That is why in deep prayer or in deep meditation eyes are bound to close themselves.

God can be seen only with closed eyes: he is so close by -- even open eyes will take you far away. He is just in the heart beat. This is the secret: don't look far away, don't go after the distant, search in the close-by, look within! And god has always been there -- it is a miracle that we miss him! To find god is a simple thing -- to miss him is a miracle. To find god is very easy -- to miss him is a very complex phenomenon. It is simply incredible how we go on missing him, because we live in him, we are born in him, we breathe in him, we die in him. We are just like fish and he is just like the ocean -- but it is said that the fish goes on missing the ocean. It is so close. How can you see it?

The fish comes to know about the ocean only when she is caught and thrown out of the ocean, taken out of the ocean. Then she recognises, then only does she become aware of what she has lost. We can take a fish out of the ocean -- how can we take a man out of god ? There is no way because there is no shore to it -- god is a shoreless ocean. There is no place outside him so we can never fall out of him. To understand this is to understand the greatest secret. Just a simple, loving heart is needed. It is not a question of great intellectual understanding, no! -- just a feeling heart is needed. God is known through feeling: it is not an intellectual work -- it is intuitive. So start looking within-wards, mm?... and sannyas is the beginning of the journey within-wards.

Deva means divine and chaya means shadow -- divine shadow. We are all god's reflections, and to think about ourselves otherwise is wrong. We are joined to god as the shadow is joined to our body. There is no way to go away, the shadow cannot leave -- it simply follows.

Once this is understood, life becomes very easy and very blissful. Then you are not the doer, then there is no responsibility on you. The whole responsibility is on god's shoulders, and in that there is rest and relaxation.

So from this moment, leave everything to god and suddenly you will feel a great transformation. Become a shadow!

[A sannyasin says: Last time you told me that will is not my path, so when I do active meditations, I just do them relaxedly. I don't know if I have to impose anything on myself ....]

You have some wrong notion -- that something has to be achieved -- that's why you start thinking that you are going astray.

Where can you go? And how can you go astray? -- because whatsoever happens is the truth. That is the truth of that moment -- that your mind started going away. That is the truth of that moment, that's how that moment came to you.

My whole insistence is to learn not to will things -- learn to allow them -- otherwise will always creates tension in you. You are already tense and will will create more tension. If you succeed sometimes -- which doesn't mean that will succeeds; it simply means that the things were going that way and you also willed it -- it was a coincidence....

Whenever will succeeds, it simply shows it is a coincidence -- will never succeeds. The wind was

blowing to the north and you were rushing to the north. The wind is not blowing to the north because you are going to the north. It is just coincidence that the wind is also going to the north; it is not following your will. Sometimes you will feel that the will succeeded -- it was coincidence -- then it creates ego and ego is a great problem, the greatest of them all... it is the essential madness. If you fail there is frustration.

If you fail you feel very horrible about yourself -- you think you are not worthy, that you are worthless, that you don't even deserve to be alive -- and then you find a thousand and one faults with yourself and you start hating yourself. When you hate yourself you hate the whole world, and when you are not satisfied with yourself you are unsatisfied with everything.

So if will succeeds -- which is a coincidence -- then ego is created, and ego is anguish, hell. If will fails -- which is natural, which is not a coincidence, which is just how things are -- if it fails, then you are frustrated. And out of one hundred times, ninety-nine times the will will fail and only one time will it succeed. It will create problems both ways: either this or that you will be in a problem.

What I am saying is to let existence be as it is! Please don't try to change it -- nobody has ever been able to change anything; change is one of the greatest illusions. The day you accept things as they are, you have become mature. It is simply childish to try to change them.

People recognise it, but very late -- when the whole life has gone and they have wasted their whole life fighting and trying to change. When they are just going to die or just a few years are left, then they start recognising that nothing has happened, they have not been able to change anything. Only one thing has happened: trying to change they have wasted their life. They could have lived! Only people who don't want to change things are capable of living -- you cannot do both together.

So make the best of it; whatsoever is available is available. This is the only world -- there is no other world -- and this moment's reality is this moment's reality.

What is, is, and what ain't, ain't!

Relax into it, accept it. Don't say that the mind goes astray. How can the mind go astray? Wherever it goes, it's okay, and whatsoever happens is good; that's how the whole is willing it to happen. Who are we to fight with it and how can we hope to succeed against the whole? The part cannot succeed against the whole.

There is no goal and there is nowhere else to go -- this is it!

If you can just start living your life as it comes, if you start enjoying whatsoever it gives... And I am not saying that it will be perfect; it is never perfect, and it has no obligation to be perfect. This is how it is -- perfect, imperfect. Now you can do two things: either you start trying to change it -- then you miss living it, you cannot do both together -- or you live it.

Then you don't bother about changing it... and anyhow it is never changed.

This I call maturity. A man who has no idea to change anything has arrived! Then how can there be any tension, anguish, anxiety? Then everything starts being beautiful because you start living it. Will is just another way of asserting the ego.

So let me repeat it: this is it! Get hold of this moment and live it!

This Is It

Chapter #2
Chapter title: None

2 May 1977 pm in Chuang Tzu Auditorium

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Deva means divine and tapan means heat energy -- divine heat energy. And that's exactly what life is. We are not matter. Matter simply does not exist, matter is a myth. That which exists is energy. Energy means that things are not things, they are processes. The whole existence is a dynamic force -- it is not static: it is moving, it is growing, it is evolving. Matter is a static concept -- it is just there, nothing is happening to it. But there is not a single thing in existence which is just there. Tremendous things are happening to each thing, and everything is evolving and moving -- there is great growth.

So the first thing: existence is not material -- it is dynamic, it is a process, it is energy... and we are part of it!

And the second thing to remember: energy is not just energy; it is heat energy, it has a warmth in it, it is love energy. So you grow only when you are hot; when you become cold you stop growing. Death is cold, life is hot. Love is hot, so is hate -- indifference is cold. So the worst situation that man can be in is indifference. In comparison to indifference even hate is good -- at least it is hot, something is boiling there. Hate can be turned into love because both are hot energies. Indifference cannot be turned into love; it is simply death -- and down the centuries man has been taught to remain cold.

To remain cold has become the very way of people, their very style. That's why you see so many mummies, dead corpses, walking around. Nothing is alive -- just machines, robots, doing everything that is required but not living... not living with joy, not alive dynamos, not creative.

So my whole teaching is based on being hot... remember that.

'Tapan' is a beautiful word -- it means heat energy. Energy always flows with heat. The river flows when it is warm; when it is cold it freezes, stops flowing; then there is ice. And when you freeze, when you are cold, you become matter; when you melt you become energy.

So when a person is deep in love he is energy, and when he is simply cold and calculating.... There are people who do nothing else but bookkeeping, cold calculations -- 'the bookkeepers'; they are always calculating and always being cunning and cold. Mathematics seems to be their only life. When a person is just calculating, he is matter. When he is loving and is ready to take the risk of love and is ready to melt and flow, he is energy.

So the first thing: the energy should not be allowed to become cold, otherwise it freezes. And the second thing to remember is that the energy is not just energy -- it is divine too, it is god's existence. Existence is full of god -- too full of god, overcrowded with god. Move with energy, let there be warmth, liquidity, flow, and soon you will recognise that when you are really at the optimum of your flow, you have the experience of the divine. At the optimum of your flow you touch the unknown, the intangible. That which cannot be touched you touch, and you know that which cannot be known. You experience it, you have a taste of it....

[A sannyasin who is leaving said she had a tension in her throat since childhood, and she has difficulty crying.]

Whenever you can manage, come back, because a few groups are a must. It is not much of a problem -- it is just a question of a good scream coming from your navel, just one scream, a deep scream, with your not holding it in any way but just becoming the scream. It will come from the navel and it will shake your whole body. It will almost be a surprise to you how much you have been holding it. Because you have to hold it continuously, that's why the tension. Once it is released the tension will go.

So I will suggest that while you are there you do one thing every night: before you go to sleep, just sit in this way [she is sitting upright with her legs folded under her], hold this box in your hands this way and just sit silently. Start feeling that you are a small child, a very small child. Go back as far as you can -- become just a small child, very small, helpless, in the crib. If you feel like lying down, lie down, but feel like a small child, nobody to look after you. It is a dark night and you are very much afraid... you cannot find where the mother is, where the father is -- you seem to be abandoned by them. What can a small child do when he or she is abandoned ? He will kick, he will scream, he will cry loudly so somebody can hear -- but there is nobody to hear.

Create that mental climate -- and then you will start feeling a cry coming to you. Go into it, don't hold it; there is no point in holding it. Just go into it, sob deeply, cry, scream. Whatsoever comes, allow it, and feel as if you are a small child.

If you continue it every night for five, seven minutes, within three months, some day it will happen. So you are not to be worried that it has not happened and one month has gone -- you continue. Within three months, some day you will simply fall into that mood and it will happen, and when it happens, all these tensions will disappear.

Then come in winter and do a few groups -- particularly primal therapy will be needed, mm? And these things will go -- nothing to be worried about.

[A sannyasin who is a photographer said she was feeling low energy and disinterested in photography.]

... This comes again and again in everybody's life: whatsoever you are doing you get tired of, you get fed up, you get bored with it. It is very easy to be interested in a new thing -- it needs great guts to remain interested in an old thing. That's what makes a person a genius. Otherwise everybody will become a genius. The only difference between a genius and an ordinary person is that the genius has the guts to stick at something even when he is feeling bored, fed up.

These are plateaus that come. Mm? you work with great joy because something is new -- there is a great exploration, new territory and you are enchanted... it is like a romance, a honeymoon. But by and by you become acquainted with the territory; you have looked into all the corners of it and there seems to be nothing new. Now you know all about it so the sensation is no more there, the thrill is no more there.

Now, it is at this point that if you can stick at it and make efforts to find something new in it, you will break through one plane, and on another plane the exploration starts again. If you simply listen to this boredom and you drop out, then those seven years will have gone down the drain.

That's how many people lose their life energy: they don't stick at things. It really needs courage to remain with the old, because when the plateau comes and everything seems to be just a repetition, doing the same thing again and again and again, one feels to change -- change the wife, change the husband, change the job, change the friend, change the town, go somewhere else, do something new. But with the new again after seven years the same will happen! You can change ten times in your life and after each seven years the same will happen, so the whole life will be a wastage. If you go on digging on the same spot for seventy years you will reach to some depth -- and it can be reached from anywhere.

Now photography is such a creative thing and it is going to be more and more creative in the future because more sophisticated instruments will be available -- they *are* available. You can do a thousand and one things with photography now; just a few years ago they were just impossible to do. One has to be creative, inventive... one has to look for new ways, new visions, new dreams. And sometimes this is natural, this is part of nature: one feels stuck.

Those who drop out are the rolling stones: they don't gather any moss. And it has nothing to do with the work itself -- it is just the tendency of the mind. Photography or painting or music, or dancing -- anything -- will come to the same point, and once you have made a pattern it will be repeated. This is really a sheer wastage of energies.

Go on working in it. If you are feeling stuck, that simply means that you have to explore new ways, new directions, new dimensions in it; and they are always there! Life is so mysterious that it is never finished. A man can go on working with a small thing and can devote his whole life to it and still there will be much to be explored after he has died.

This is the whole art of being a genius. The genius is just a little more stubborn than ordinary people, that's all. He does not listen to the mind -- he goes on hammering: he digs a hole.

A sufi master -- Jalaluddin Rumi -- once took his disciples to a field. There were eight holes in the field and no hole had any water; the whole field was wasted. The disciples asked, 'Master, why have you brought us here?'

He said, 'To teach you something. This farmer wants to dig a well. He digs eight feet, ten feet, then he gets fed up with it and he thinks that this place is not right; he is bored so he starts digging at some other place. He has done this work the whole year round -- he has destroyed the whole field and not a single hole has become a well. Now if he had dug at the same spot that well would have been one hundred feet deep.' Jalaluddin said to his disciples, 'Remember this -- the same applies to the inner world too.'

Just gather yourself together and don't try to find excuses -- simply start working with your total energy. From tomorrow morning start without thinking about it! Just go ahead, and within a few days it will be broken... and when it is broken, you will feel so thrilled. Whenever any plateau is broken, life takes on such a beauty and the work becomes such a joy. Then it is a second honeymoon and on a deeper level. And I am

saying this to you to be remembered as a golden rule -- it is so in every way, in every direction of life. If you love a man, one day you will feel finished; that is the right moment to go on loving, to gather your energies and to explore the man again. If you can break that plateau you will see a new man arising before you... fresher than ever, younger than ever, more beautiful than ever. In fact you had never known such beauty and such depth. You have broken one more screen -- the man is more available to you... again one day you will feel stuck!

And remember: those who lose heart and escape, are great losers. Be a little more stubborn, stick to it. For three months do all that you can do with effort and then you tell me, mm?

[A sannyasin who had his long hair and beard shaved off, says: I had many reasons on the surface to do this, but afterwards I felt it was like peeling a layer from me. I feel also that there was a very strong reason underneath...]

Mm mm. There are always deeper reasons and the superficial ones are just excuses -- they are in fact the tricks to hide the deeper reasons, they are rationalisations. Whatsoever you do, even a small act, is a message somewhere from the unconscious. Now, it is one of the very ancient things; it has not only happened to you. For thousands of years there have been two types of sannyasins in India: one with beard, long hair; one without beard, without hair. Those who have beards and long hair have a certain deep reason for it -- they may not be aware of it. Long hair has always been antisocial. The beard and long hair particularly, have always belonged to the bohemians: artists, painters, asocial elements, rebellious people, crazy, eccentric. This is one extreme. The other extreme is the shaven-headed monk. Between the two is the straight person, the common man, who is not eccentric this way or that. On one hand are the rebellious people -- rebellious in the sense that their religion will be non-traditional. The shaven-headed people are those who have a certain affinity with the tradition. They will be religious but they will not be anti-traditional. They may be as asocial as the long-haired ones, but they will not be anti-tradition. They will feel a continuity with the past, they will have a certain heritage, they will have a feeling of belonging.

My feeling is that up to now you have lived in one way -- that was rebellious, a little eccentric. Sannyas has changed something in you, your meditations have changed something in you. You don't feel so rebellious, you are feeling more in tune with the eternal tradition of religion. You don't want to be individual any more -- you want to efface yourself.

Long hair gives individuality. If you shave one thousand people and have them standing naked, you will not be able to find out who is who -- the shaven heads look almost the same. Much individuality comes about through the hair. That's why women are so interested in hair: it gives them individuality, personality. With shaven-headed women you will not see much difference between the homely and the beautiful. In fact, in the african tribes, to find out the real beauty they shave the women, because then only rarely does one woman stand out as beautiful; the other ninety-nine percent will simply disappear in the mob. Something has changed in you -- the rebelliousness. You have dropped something. You want to be at ease with the past, not in conflict; you want to be restful and relaxed, you want to belong. And you don't want any signature of your own -- you want to efface yourself.

This is symbolic of effacement, of losing your face, that's why you felt as if a layer has dropped... it has dropped! Long hair and a beard gives you personality, it gives you persona, it is a mask. Looking in the mirror you will see that you are a totally different person, you cannot recognise that you are the same... a discontinuity, something has disappeared, something has fallen away.

Good! Just try to understand this message. You are not the type who can be rebellious; that will be a strain on you. You are not the type who wants to stand alone and separate. You are the type who would like to simply be lost, whom nobody knows about. In that abandonment you will feel rest and relaxation. I am not saying that this is so for everybody -- there are different types of people. And religion happens in two ways: either it is traditional or it is rebellious. The rebellious person will like a beard, long hair. The rebellious person does not want to belong -- he wants to be separate, he wants to be an island. Both are good; whatsoever suits you is the question. It seems this will suit you more, but there is no need to have a fixed attitude, because sometimes this may change -- you may again like to have a long beard. This moment it suits you; maybe when its work is done it will disappear again.

There are people who continuously do this: they will cut their beard and then grow the beard, will cut the beard... and it goes on. Just listen to the heart and go with it; don't impose anything and then you will be more in tune with your unconscious. And not only about the hair -- about other things too, listen to the

conscious. If it gives some hint, follow it. It is wiser than your conscious because it is older.

The conscious is just a child -- the unconscious is very ancient... it has all the wisdom of the world. Whenever you impose something, it is from the conscious onto the unconscious. When you don't impose anything, the unconscious rules and the conscious follows -- and that is the right way. Good, it is perfectly good, mm?

[A sannyasin had been given a meditation in order to resolve a decision to end or continue a relationship. Nothing was resolved and now they are separating.]

Then separate. There is no need to resolve anything forcibly: if it resolves, good; if it doesn't resolve, separate. And don't feel guilty -- it is absolutely right, it is your life.

[I feel right about it -- my question involves my trust with you.... When it wasn't resolved I began asking myself if you know me or if you're just experimenting with me or...?]

I know you, mm? I know you.... You did not want it to be resolved. It could have been resolved -- but whatsoever I say about the future is always a possibility, it is not a certainty. I am not prophesising, I am not saying that it *will* resolve -- even to say that may create problems -- I'm simply saying that it can resolve... but you did not want it to. If it had been resolved you would not have felt so right as you do.

And the future is always open-ended. We can only be certain about the past, never about the future. I can see what is possible, but there are a thousand possibilities and only one will become actual. I have given you the method to try. If you were really willing it would have happened -- but nothing can happen against you.

Watch your own mind: deep down, very deep down, you did not want it to succeed. On the surface you were trying everything; because I had told you, you were trying. You trusted me so you were trying, but deep down there was an element which didn't want it to happen -- maybe it was very unconscious, maybe you are still not alert about it -- so it didn't happen.

Nothing can happen against you, and I am not here to force anything to happen against you. I can simply show you the way and say to try it. That's why you are feeling very right. You are happy that it didn't happen.

And now another thing: side by side, you had a good opportunity to doubt me too. That too is always there: hidden behind trust there is always doubt. And I am not saying that there is anything wrong in it; it is natural. How can you trust me absolutely? You have not done anything absolutely. How can you trust me absolutely? It is impossible, inhuman... I don't expect it either.

Your trust is a layer; behind the layer is deeper doubt. You will find every opportunity to doubt, and whenever you can find an opportunity you will never miss it. In fact, you will miss many opportunities to trust but you will never miss any opportunity to doubt -- watch it!

If I give you one hundred opportunities and ninety-nine are to help trust, you can miss them, but the one that creates doubt you will not miss. It is just as if I do ninety-nine loving acts to you and you forget them and one day I am angry at you -- only one act of anger -- and you cannot forget, you cannot forgive. You forget all those ninety-nine acts of love. One act of anger becomes tremendously important because deep down the mind needs, is waiting to feed on, any negativity possible.

So you enjoyed two things: first you enjoyed the woman being dropped and your being finished -- no more botheration. Secondly, you enjoyed another trip also -- that now you need not trust so much; that too will make you feel good.

Just watch how the mind functions, and always remember -- not only about this, in the future also -- whatsoever I say is just a possibility: it depends on you whether to make it actual or not.

And I give you total freedom -- that's my way of working. I could have managed it, I could have forced something upon you, but that would not be my work, that is not my work, and that would not have made you happy either.

If you really want to get rid of the partner then why should you be forced together? I am not in favour of any marriage or monogamy or anything. Whatsoever is good, is good; whatsoever makes you feel good is good.

So remember it in the future also. My trust is not at stake. Your trust towards me should be unconditional -- only then is it trust. If it has condition then it cannot last very long... it is already dead. But

it is good that you tried....

This Is It

Chapter #3
Chapter title: None

3 May 1977 pm in Chuang Tzu Auditorium

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[A new sannyasin said that he only came to visit a friend and decided to stay.]

One never knows! And that's the beauty of life -- that there is always surprise and there is always the unexpected... and because the unexpected happens there is joy, excitement, ecstasy. Whenever only the expected starts happening, joy dies. Then one just leads a dried, dead, fossil-like life. The more of the unexpected there is, the more one lives. Life is the unexpected and with the unexpected, so always remain available to the unexpected -- that very availability makes one alive. There are very few people in the world who are really alive -- most are just alive corpses. They look alive, appear to be alive, but the unexpected has stopped happening. Now, that is ugly: they know they will be repeating their yesterday, they know what they will be doing even in their next life. If they have to live for eternity they will go on just like a wheel moving again and again and again -- just a broken gramophone record which goes on repeating the same line.

The unexpected is the ecstatic moment, the unexpected is what god is, so remain available to the unexpected I And the more available you are, the more it will be coming -- because it comes many times but we are closed.

Now, it was not a necessity that you should become a sannyasin; you had just come to meet your friend. You could have remained closed, but you opened up. A new beginning starts, something new has entered in your life -- now you will not be the same ever!

And this simple step of being a sannyasin will have tremendous impact. It will open more doors -- and life is a thrill when you know that something unexpected is still possible.

[A new sannyasin said she would like to learn T'ai Chi.]

T'ai chi is very good, mm? But when the body is unburdened of repressed emotions and energy starts flowing, then T'ai Chi is just the right thing to do. But just wait... Just wait a little, mm? Always remember, everything has a particular time, a particular season and a particular climate. First create the season and the climate. Let there be spring, then flowers come very easily. Otherwise sometimes in the wrong season, in the wrong climate, you can go on working hard and nothing will happen. My experience with T'ai Chi is that if a person has many repressed emotions, those emotions become like a wall around the diaphragm. He cannot feel the hara, the T'ai Chi centre. Even if you tell him that it is there, just below the navel, two inches below the navel, he cannot feel it. He can believe it, he can imagine it, but he cannot feel it -- and unless you feel it exactly where it is, t'ai chi doesn't start. You have to be focused there, centred there -- there is the source of your 'chi', your energy.

But unless one has thrown all the repressed emotions .... Anger, greed, jealousy, and a thousand and one things are there and we go on piling them up in the stomach because that is the only empty space in the

body. So whatsoever you want to throw, you throw it there -- either throw it out or throw it in; only two are the ways.

Catharsis means throwing it out so it doesn't spoil your system. If a person is in a situation where he wants to scream and he does not -- maybe there are so many people and it will look odd; they will think him bizarre, mad, crazy and he himself thinks that it is crazy -- where will he throw it? Where will the scream go? He will push it down inside the stomach, he will sit upon it. Now the scream will be pressed like a spring: you can sit upon a spring, but the spring is there and any moment that you go away the spring will uncoil. You go on repressing millions of things every day in this way -- the stomach is too much burdened -- then suddenly you start T'ai Chi. You cannot feel where your 'chi' centre is. You have lost all contact, because between you and the 'chi' centre there is such rubbish, a mountain of rubbish. That mountain has to be removed first. Once it is removed -- once your 'chi' centre starts functioning well and you can see it directly; you can relate to it not in imagination but actually, you can start feeling your life energy bubbling there -- then things become very simple and T'ai Chi comes very very easily.

So just finish a few groups and then I will suggest you do T'ai Chi, but go on asking me so I remember, mm?

[Osho suggests to a sannyasin, who is leaving for the West, it will be good to start a centre in his home. People are in such deep need -- they only need to be made aware of something like meditation and they will come running. Osho encourages sannyasins who are returning to the west to be involved in the running of meditation centres, because the work helps them to stay in contact with him, apart from helping to introduce others to Osho and to meditation. As buddha stressed the importance of one growing in compassion and meditation simultaneously, Osho too says it is important to share whatever one attains with others. Otherwise one tends to become too self-centred and unconcerned about the welfare of others. And in sharing, one receives more: the more one gives, the more one receives.]

[A visitor says: I wish to ask whether this is sensible -- whether external science can lead towards internal yoga, and whether my feeling that this may eventually provide the way for the race as a whole to be transformed, is real.]

Mm mm... it is complicated! Firstly, it is as if to come to this place where you are sitting, you start moving away from this spot. Yes, one day you will come back if you go on moving away, away, away -- the earth is round, one day you will come back to this place -- but this is an unnecessary journey. To come to the internal by going to the external, yes, one day you will come. Mathematically it is not wrong -- you will come -- because all energies move in a circle. If you go to the very furthest end of externality, there will be a turn of the energy and you will start coming back -- but why? For that which was so easily available, why go that far?

I have heard about a man who was driving fast, somewhere near New Delhi. He asked a villager -- because he was feeling a little lost -- 'If I go in this direction will I ever reach Delhi?' The villager said, 'You will reach but you will have to go around the whole earth because you have left Delhi behind by eight miles! But if you turn back, Delhi is very close by.' Logically it is right -- I will not say it is wrong. If you really go it will take many lives; this life won't be enough, this life is very short. You cannot go to the very end of the external -- it is an infinity; to exhaust it will be almost impossible. But if you exhaust it, then there is a turn. Space is curved: if you go on, go on, go on, then one day you start coming home. Everything moves in a circle so you are bound to come home, but I don't see that there is any need in the first place. If you are enjoying it, it is perfectly good -- go that way, mm? I never want to distract anybody from anything. I don't even distract a person who is going to commit a sin, because if he goes into it he will become a saint. Where can he go in the sin? One day he will start moving towards sainthood. In fact the best way to become a great saint is to become a great sinner. This is doing something, which could have been done very easily, in the hard way, but there are people who like the hard way. . .then it is perfectly good.

The second thing: when you start thinking of the whole world, you are avoiding something about yourself. Yes, if you go on working on external things.... One day science may start becoming more religious -- it has already started -- and it will be a great boon to humanity; but when? It will take centuries, but meanwhile what happens to you? -- one thing. The second thing: if the people who are working in science don't have some interiority, then science will take even longer to become religion. Just think: if einstein, max plank, eddington, people like them -- if they were great meditators then that utopia would

have already happened. By the end of his life, eddington started feeling that he had missed something. Just at the end he started feeling that the world was not like a thing, it is like a thought -- but just at the end. Just at the end he started feeling that whatsoever he had thought about this world was not right... and so was the case with Albert Einstein. Just in the last days he started feeling that the mystery was not destroyed -- rather, it had become even deeper than before.

If one works in the scientific world, one day one will start feeling it... but this will be a feeling. It remained a feeling with Einstein -- he died a non-meditator.

My suggestion is -- just a humble suggestion because I don't say to do it -- my suggestion is: go on working on whatsoever external things you want to but side by side go on working on the internal too. Let there be a balance so that if you can contribute something, good; if nothing is contributed, you don't miss it! And if *you* become silent, if you become aware, humanity becomes aware through you -- because who are you, who am I? We are not separate!

A single individual becoming silent, blissful, is a part of humanity becoming silent, blissful, happy. Something in humanity has happened through him. Humanity will never be the same again because this man meditated.

It has never been the same since Buddha or since Christ; and they were not working on anything external: they were working on their internal, their innermost core. But since Buddha arrived home, became enlightened, humanity has never been the same -- cannot be -- because Buddha is absorbed by existence. Through him we have all evolved. If even a single drop of the ocean becomes enlightened, the ocean has become enlightened in part and that enlightenment spreads all over the ocean. The total energy goes higher, new visions arise in humanity, new songs are born.

So my suggestion is that it is good, working on the external is perfectly right, enjoy it, but let it be your hobby, not your work -- work should be internal. It is good to keep both, and there is no contradiction in them, no, not at all -- the inner and the outer fit together, they are aspects of one phenomenon. They are not opposite; they are complementaries.

So a man can work in the lab and forget about himself utterly, and then can come home and forget the lab utterly and go into himself and meditate, and this man will have the right balance.

And the more capable you become of meditation, the deeper will be your thrust into the external, and the deeper your thrust into the external, the deeper will be your capacity to move in -- because it is *you*: if you can move out, why cannot you move in ? If you can move in, why cannot you move out -- it is you! Out and in don't matter; that is only a question of direction. If you can rush away from me, why cannot you rush towards me? You are the same man -- just the direction changes.

Very good -- go on working, but start going into meditation also. Come back if you can some time and stay a little longer, mm? Good.

[The hypnotherapy group is present. The leader asked about the difference between letting things happen, following his feelings, and doing what he feels he ought to. It was not a big problem but he wanted to look at it now.]

Mm mm. It is not something big but it can grow into something big, so your feeling is right. It is just a small seed but it can grow, it can become very big. It is better to understand it while it is just in seed; then it can easily be changed, dropped, transformed -- a thousand and one things are possible. Once it becomes very big, it becomes more and more difficult, it becomes more complicated.

The first thing that you may not have looked into: you are still working on your own. Let me work! That's where the crux of the problem is -- and if you are working on your own you will get into many troubles. First, you will get tired, bored, because you will be doing the same thing again and again. If you are working on your own how can you avoid the fact that it is the same thing ? One gets fed up -- it is natural; one gets tired, bored. When something is new one is excited. Doing the same group again and again, going through the same problems with the same type of people, it becomes tiring. Then you lose your feeling for it, you have to do it mechanically: when you start doing it mechanically of course you feel it is like prostitution .

That is the problem each groupleader has to face. But those who have dropped working on their own do not have to face it; they don't carry a psychological memory of it. In fact, rather than doing the group you are just allowing me to do it. That will bring a great change. You are not burdened -- if it succeeds you don't succeed, if it fails you don't fail; if everything goes well it's good, if nothing goes well that too is good.

Then you are simply absent in a way, you don't collect a psychological memory, and then each time you will not feel the group as a repetition because you don't collect it as your own. And once this happens your creativity will be released.

The ego is very non-creative. Ordinarily people think that unless you are egoistic, how can you be creative?

The ordinary understanding -- which is a misunderstanding -- is that the ego is creative. The ego is hot creative; at the most it can be constructive, not creative. At the most it can create some innovations, but those are not discoveries. All discoveries are made in a non-ego state.

Innovation is one thing -- it is just like redecorating the room: the room is the same, the furniture is the same, the pictures are the same, the paintings are the same. You are simply redecorating; white-washing, changing a colour here and there, just putting things in a new arrangement. It is constructive, not creative: it is just the old rearranged, readjusted.

Creativity is something utterly new, discontinuous with your past. The ego is continuity with the past, hence it can never be creative. The ego has to give way. And when I say to let me work, it is just a simple device -- not that I am going to work... I am not that foolish! (laughter) If I am unburdening you, don't think that I will burden myself! (chuckling) Not at all! It is just a device: you love me and it will be easy for you to drop the ego in my name. Just in dropping it, something bigger than you starts functioning. Then the ego is no more in the way, you are simply available to the group. There will be much creativity, many new things will start happening -- many new experiences that you had not expected ever will suddenly be there, many spontaneous happenings -- and then there will be thrill, excitement, ecstasy and you will be flowing again .

So the first thing is to drop the idea that you are doing the group, and whenever this idea comes, just take hold of the locket in your hand and repeat loudly, 'Osho, Osho, Osho...' Let them laugh! Mm? drop the ego immediately -- their laughter will also help. They will say, 'So, [the group leader] is also like us -- nothing to be worried about! He is also in the same boat. They will feel very happy. The first thing....

And the second thing: there is a very delicate difference between acceptance and inefficiency. Many people start thinking that their inefficiency is acceptance; it is not. They are being tricky and they are deceiving themselves.

Acceptance makes you more capable, acceptance helps you grow. Acceptance makes you more intelligent; it does not dull you. With acceptance you are not stuck. Acceptance does not mean that you have accepted your failure, no. Acceptance does not mean that you have accepted your limitations, that you don't care, that you don't bother, that it is okay; acceptance does not mean that it is okay.

Now, these are two things: something is happening which you can accept out of inefficiency because you know you cannot do anything more about it. You feel the limitation, you are at the end of your rope and you know it. Rather than saying that you are at the end of your rope, it is better to say that you live in acceptance so whatsoever happens is good. This is camouflage, a rationalisation. If this happens again and again, you will lose all creativity, you will lose that blissful tension that creates creativity. This is something to be understood: these so-called meditators -- for example tm meditators -- think that through their meditation people will become creative. That is sheer nonsense, because through that type of meditation the East has suffered much uncreativity. It takes away the tension but it also takes away the thrust into the future. It relaxes you in a way but then you don't bother about anything. So nobody doing that type of work has been creative. All the great creators have been tense people, almost on the verge of insanity.

Now, my whole effort here is to give meditation a totally new perspective -- so that is relaxes you on the one hand and yet does not take away that challenge, that blissful tension from you. You remain capable of both: in fact your capacity to relax makes you capable of being more tense when it is needed. That's how it should be -- only then can a person be creative. Otherwise one will not be creative. One will simply become lousy, will relapse into a sort of stupidity, into lethargy.

The greatest problem about meditation -- and in the past in the East we have tried and observed it -- is that in ninety-nine persons out of one hundred, it has proved non-creative. The east has lived a very non-creative life. Yes, in a way it is non-tense: people accept slavery, people accept poverty, people accept death -- they say it is all okay. All sorts of ugliness is accepted and people have lived at the lowest rung of life, and this is one of the by-products of the so-called meditation .

The West has not bothered about meditation, has been very creative, but it has been driving people mad. They are tense, they cannot sleep, they cannot enjoy, they cannot relax. Now both seem to be somehow lopsided. Something like a synthesis is needed, where a person is capable of relaxing whenever he wills it --

whenever he wants it he can relax and go into the deepest layer of rest -- and whenever he wills, he wants, he can get up and accept the greatest challenge possible.

This has to be the future of man. That's why my emphasis, so much emphasis, is on active meditations. In fact in the East, nothing like it has happened -- it has never existed before -- so if eastern saints are against me and they cannot understand me, it is not difficult to understand why. Nothing like active meditation, dynamic or chaotic meditation, has ever existed. By meditation they mean a person sitting just like a buddha, silently. Dancing, jumping -- this is not meditation... this has not been meditation for them at least. My effort is to join activity, creativity, with relaxation.

So you have to watch out for it -- inefficiency has not to be accepted; one has to fight against it, total fight is needed. Whatsoever you can do to overcome it, you have to do -- but that should not make you tense!

What I mean is that if you have been working the whole day against a certain problem, that should not make you so tense that in the night you cannot sleep. When you enter your bedroom you drop it outside the bedroom and you sleep as if you have been playing the whole day and you have not been working on any tension-producing thing.

Wherever you find some inefficiency, fight with it, because that is the only way to grow. And whenever you feel that now it is enough, that you are tired and now it is getting on your nerves, relax, accept. Acceptance is for relaxation, challenge is for creativity, and somehow you have to manage these two very contradictory things: challenge and acceptance. If challenge is lost, acceptance becomes death; if acceptance is lost, challenge becomes madness. Nothing has to be dropped -- both have to be brought to a synchronicity, some higher synthesis.

So these two things you do.... First you allow me, mm? And there is no need to worry -- just allow me and let things happen and every group will start being different and your thrill will be back.

You cannot fail with me -- failure and success are mine! Simply drop that idea, and enjoy! If something new starts happening, allow it. There is no need to worry about whether this will work or not -- that is not your problem, that is my problem. You cannot find such opportunity anywhere else because I take the whole responsibility! Simply go ahead. Inefficiency has not to be allowed at all, so think about, contemplate on, new ways -- and much can be done.

Hypnosis is such a vital phenomenon that, in fact, in the future it is going to become one of the most important sciences. There is going to come one day when physics will not be so important as hypnosis and a hypnotist will be more respected than a physicist. Those days are bound to come because hypnosis carries the whole future of human beings.

If physics says something about matter hypnosis says something about consciousness, how consciousness works. And hypnosis is not just hypnosis -- it is a thousand and one things more, and they all have to be investigated.

These groups can help you to work deeper. You will not find anywhere such trusting people, surrendered people -- you can lead them as far as possible. And soon I will create possibilities, situations, where deeper groups will be possible and then longer groups -- a one month hypnosis group -- so you can take them as tar away as possible from the world.

... Always find new ways and follow them.

[Another sannyasin says that he is in difficulty in the relationship with his girlfriend and wonders whether to continue it or not. Osho suggests he just watch how things go for a while, rather than making a hasty decision....]

Don't be in a hurry, because what happens is that the mind has light moments and dark moments, day moments and night moments. When it is a day moment everything feels very good -- you can see everything clearly; when night comes everything become dark and you cannot see anything clearly. There is every possibility you may decide something when it was nighttime, a dark moment, a low energy moment. If you decide something in that moment, it will not be wise... because you have seen beautiful moments also with this woman.

Just think: we are sitting here, it is light, you can see me and you can see everybody here, you can see the trees -- and then suddenly the electricity goes off. Now you cannot see anybody here -- the trees and everything are gone. Will you say that now the trees no more exist and the people no more exist? If you say that, that will be too early a decision. Can't you remember that there was a light a few moments ago and

people were there and the trees were green and everything was there and things were clear?

When the night is there, remember the day too -- don't forget it -- and soon the day will be coming. Whenever you have to decide, it is always good to decide in daytime -- then your life will have a positivity. If you decide in the nighttime your life will become negative. That's my distinction between a man who is religious and a man who is not religious: the non-religious man always decides about his life in the nighttime, he decides in a negative state. That's why he cannot say god is -- he says there is no god. All no's together become a big no: 'there is no god.' All yes's together become a big yes: 'yes, there is god!'

So wait! Decisions have to be made when there is light. When you are again loving this woman and things are flowing and everything is beautiful, ecstatic, then decide, and if you want to separate, separate! But don't decide in the nighttime -- that's why I say to prolong it, to watch. Mm ? this will go.

And there is a third state also, the transcendental. When you have seen both the day and the night again and again and again, then you know that something is higher than both -- you, your witnessing capacity, is higher than both.

So there are three kinds of decisions. The first kind is a negative kind which makes life a desert. Then nothing blooms -- it is a frustration, it is hell! The second kind of decision is the 'yes' decision, the daytime decision -- life becomes a joy, a celebration. There is delight and one feels very happy to be: this is what heaven is, paradise. And the third is neither light nor darkness -- one simply decides out of one's witnessing; out of all of the experiences of day and night together, one decides. That is the ultimate decision, that is what makes a man enlightened. So just wait, watch, see, and let the daytime come, mm? then decide. Good!

[A sannyasin says: Oh, I'm such a mess!... I'm ashamed of myself and I don't know what to do.]

Do you enjoy it or not -- this being in a mess? My feeling is that you enjoy it! Not really... not really?

Then you can drop it -- there is no problem. Why carry it ? A subtle enjoyment must be there... otherwise you are such a happy person. My understanding about you is this -- you may try to prove it wrong, but my understanding is that you are a happy person.

[She asks: But why am I doing it, why am I trying to hurt myself? Can't somebody try to help me to understand it?]

Yes, I will help you see why you are doing it. There are many things.... Firstly, for your whole life you have been repressing your happy quality. Basically you are a happy person.

[She says: I was a happy child -- I think so.]

Yes, you must have been a happy child and you can be a happy old woman -- there is no problem in it. It is just that your whole life you have tried to repress it -- reasons must have been there, situations must have been there, but you have repressed it. Now, that repression has become almost automatic, it works on its own. Unless you try to drag yourself, it is difficult to get out of it... but naturally you are a happy person. When I received your letter I was surprised, because my understanding about you from the very first day has been that you are a very happy person. I would like you to become part of the ashram -- I like your quality so much.

When I received your letter I was surprised because this must be then just a mechanism that you have gathered through your life. I know you have suffered, I know you have been in sad moments, it has been a nightmarish life -- but it is past... you can get out of it! It is just habit that gets on your nerves again and again. A little understanding -- that it has to be dropped, it is no more, it is irrelevant: those people are gone, that husband is gone, that life is gone; you are finished with it. That person that you used to be is no more.... You are a new person, a sannyasin! Start from ABC -- laugh like a child, start thinking of yourself as a child. Play around!

... It will come! I know what it is... I know -- it will come. Just do a few things.... One thing: stop being serious -- laugh more, make people laugh more.

[She answers: I can't do that!]

Try! Never say 'can't'! Never say 'can't', because I have never seen anything that can't be done. If you say

'can't' then it becomes difficult. Try, give it a try! What can you lose? You can lose at the most, your misery -- nothing to be worried about! Try to laugh, help people to laugh ....

... My feeling is -- and I have enquired about you because I was worried about what was happening.... People say that when they come close to you, you close....

Yes -- so don't close! If you close, then they don't come. When they don't come, you feel bad, you feel that they are avoiding you.... It will go -- it is just a mechanism, it is not a big problem. There are people who really have a problem -- people whose energy from their very childhood has been sad. They are the real problem people -- it is almost impossible to bring them out of it. It is not a habit, it is their nature. Yours is just a habit -- it Is not your nature. Hold hands, hug people. Forget that you are old you are not old, nobody is!

... You feel old because you see so many young people and you compare; you see so many happy people laughing and enjoying and holding and hugging -- comparison arises. And then you start remembering your life -- you never did those things when you were young. You never laughed, you never danced, and these people are enjoying. You feel jealous. You feel jealous of these people... the whole world will feel jealous of these people if they come to know about them! (laughter) I am creating such people that really everybody will feel jealous -- people with no inhibitions, with no taboos; they are really enjoying (laughter)... with no guilt, nothing!

[To a group leader], help her, mm? Whenever you find her, just hold her and hug her and don't bother whether she closes or not. Just bring her out of it. She will come, and she will become a beautiful person once she comes out of it. So to everybody here this work is given, mm? [She] has to be brought out of it! (laughter)

[A sannyasin, who is a Karate instructor, says his problem is anger. He tries to watch it but watching only makes him more angry.
Osho checks his energy.]

Nothing to be worried about, mm? And don't take anger as anger -- it is just energy. You have too much energy and you don't know where or how to put it. When you cannot put that energy anywhere, it hangs heavy on you -- anger seems to be an easy release. It is just too much energy -- more than you need for your work -- so the remaining part becomes anger. It is not directed to anything -- it is simply there -- so you cannot release it either. And if you watch it, it will grow more, because in watching you will stop doing other things in which the energy was getting lost; that energy will be saved even more.

When you are not watching there are many ways in which you are losing energy, knowingly, unknowingly -- unconscious channels where energy is lost and dissipated. When you are watching you become a pool of energy -- you will become more angry. And the problem is that the anger is not directed to anybody, so anything like Primal (therapy) cannot help you. It is not anger -- beating somebody, hitting somebody, won't help.

If you stop Karate you will become more angry. Karate is good -- it takes up much of your energy. Anything silent like t'ai chi will drive you crazy -- that is not for you. In fact the whole science of Karate was developed for people who have more than normal energy. Only these people can become warriors, these people can become Samurai -- those who have more energy than the normal. They have always been a part of humanity -- twenty-five percent, one forth of humanity.

In India we have divided the whole society into four sciences. Twenty-five percent people are born brahmins. I am a born brahmin: I cannot do anything else, I can just sit silently and see.... Even to move the hand is too much. Twenty-five percent of people are brahmins, born brahmins, twenty-five percent are warriors -- chatriyas, we call them in India. Samurais are the second type of people, the warriors. The third twenty-five percent of people are business people. They are neither interested in knowing nor in conquering -- they are interested in hoarding money, this and that; they are thing-oriented.

Twenty-five percent of people are not interested in anything -- neither in knowing nor in conquering, neither in being victorious nor in knowledge, neither in power nor in money. They simply want to eat, drink and go to sleep. They don't bother about anything -- they have no ambition, not any ambition... lethargic; we call them sudhras.

There are four types of people and there have been four types of societies in the world. When Karate and things like that developed, the warrior was the topmost in Japan -- he was dominating the society, he was on the top of the society. It was a warrior country and a warrior century.

In America, the third type of people is dominant -- the businessman; it is the country of the businessman. If you have money you are all -- nothing else is important. In the ancient days India was a brahmin country -- if you were a knower, you were all; even kings would come to touch your feet. A beggar, but brahmin, was more valuable than the emperor himself. You could conquer the whole world but that was nothing -- if you could see yourself, that was more valuable. The society was dominated by the brahmin. In Russia, the fourth type -- the sudhra, the proletarian-dominant.

So there have been these four types of man and four types of society in the past, and that is the only way a society can be -- some type of person becomes dominant. You are basically a warrior. It is not anger... it is just pure energy, it is fuel, and you don't know what to do with it. It is good that you have chosen Karate -- it has been an intuitive choice. It is good, and don't change it -- go deeply into it, go totally into it, forget everything. And don't think of your energy as anger -- that is a wrong interpretation; think of it as energy. And when you feel the energy is there, go into Karate.

Become more inventive, find more ways to go into it, go deeper into it.

And you know now the basic -- now you can develop it on your own; there are a thousand and one possibilities. So don't be worried and don't make it a problem -- it is not a problem. Simply accept it and go into it.

This Is It

Chapter #4
Chapter title: None

4 May 1977 pm in Chuang Tzu Auditorium

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Deva guhen.... And the heart is just a divine cave. The heart does not consist of the lungs only. The lungs are the centre of the body, life circulates through the lungs, but hidden somewhere behind the lungs is the cave where you live, where god lives.... Because you and god are not two separate things. You are the seed and he is the blossoming of it; you are the potentiality and he is the actuality of it; you are the beginning, he is the end.

But god abides in the heart, so in the East we call the heart 'the divine cave', and the whole search is to find where that cave is and to enter into it.

Entering into the heart is entering into existence; and modern man has gone very far away from the heart. The head is the farthest point from the heart. We can measure the distance between the head and the heart and ordinarily it is only a few inches, but the difference is so infinite -- they are poles apart. The heart is on one corner of existence and the head is on another corner of existence. Infinity is between them, because the head functions in a totally different way to the heart.

The head functions through thought, through logic, through argument, and the heart functions through love, through intuition, through feeling. The head functions through doubt and the heart functions through trust, and doubt and trust never meet. A doubting mind, a doubting thomas, remains in the head, is hung up there, and suffers tremendously because life never opens its doors for doubt. Doubt itself is the block. The moment you doubt, you are closed -- so the mind is a closed phenomenon; the heart is an opening. When you trust, you open -- when trust is utter then the opening is total. Those few moments of trust become great glimpses into divinity.

And that's what sannyas is all about -- a learning in trust; an unlearning of doubt and learning of trust, a

dissolving of the mind and growing into the heart. And it is very simple for you, because I can feel that you are a man who belongs to the heart. To be in the head is just against your nature -- it is not for you.

There are people for whom to be in the head is not against their nature -- they are the really difficult people; it is very difficult to bring them to the heart -- but you are not a problem, things are simple. You have a very innocent feel around you... your vibration is that of a child, so good!

[A visitor says she has been with her husband for fifteen years and has just discovered she doesn't love him, but there are three children -- what to do?]

Anger is relevant when you are in love, anger is allowed when you are in love -- you can afford anger, anger is part of love. Once you understand that you are no more in love, then remember, anger is futile, to be angry with him is just meaningless. If he is getting your love, then it is okay -- anger comes in the same package; you can be angry with him. But when love has disappeared and you find that there is no love any more, then there is no anger. This has to be understood, otherwise what happens is that love disappears and anger continues. If you are angry then he will continue to be negative -- his negativity is just a reaction. Drop anger -- because nothing can be done from his side, something can be done from your side. Drop negativity; start thinking in terms of your just living together with no love. There is no need even to say that. Then whatsoever he is doing, feel thankful for, because you are not in love.

When you are in love you need not thank, you need not feel thankful -- it is your due. When you are not in love, then naturally, if some stranger comes and helps you to bring up your children, you will feel tremendously grateful. If some stranger comes and helps you in any way, you will feel grateful. Now this man is a stranger -- the bridge that used to be is no more there... or maybe it was never there. But that is not the point, now this man is a stranger. Don't go on thinking in terms of him being your husband, because when love is not there how can he be your husband and how can you be his wife? Once this is understood -- that love has disappeared -- he is a stranger and whatsoever he is doing for you, for your children, you have to be grateful for; he is not obliged to do it. In fact that's why you are staying with him -- for the children's sake.

Mm? when you are staying with him for the children's sake, that simply shows that now his only utility for you is that he will financially support the children so there will be security for them. You have to be tremendously grateful to him.

First drop anger -- and then immediately you will start feeling that this man is a stranger and he is working hard, doing things. Your total concept about him will start changing -- you will feel grateful, and when you feel grateful you will feel compassion for him... because why is he doing it? He is not happy, he is miserable, he is negative, he is not in love... still he is doing all these things. You need to feel compassion for him. And if you feel compassion, no anger; if you feel gratefulness, no anger, you will see a great change happening in him. Suddenly his negativity will disappear, because there is no point, and suddenly he will start seeing that you have changed, you are not the same woman. There is a possibility that he may start responding in a new way, and who knows? -- love can start flowing again.

Life is so mysterious.... Many times love goes underground and we think it has disappeared. It simply goes underground -- just like the river nile, it simply goes underground -- then again suddenly it is there, it has sprung above ground again!

[She says: You once used the analogy of a cup, a broken cup: it can be patched together, but it's never the same.]

You don't know about Zen -- it can be even better! I know it will not be the same but it can be even better... it can be more artistic (laughter). In Zen they do it: they will go and purchase crockery from the market and break it first and then glue it together in a more artistic way, and then it has an individuality. It is no more from the supermarket -- you cannot find that cup anywhere else.

In Japan that is the usual practice -- because when guests come home nobody likes to serve tea in ordinary cups and saucers which are available in the market -- that is ugly -- so they break them. They join them together and they take a pattern which is unrepeatable. Then that cup is unique: on the whole of the earth you will not find that cup anywhere else. And that is really meaningful; it is no more an ordinary commodity.

So that's right: it can never be the same -- but it can be better.

[She asks: May I ask you something else, please? Is there any way that he could be influenced to stay away?]

That is a wrong attitude... that's how you are creating his negativity. Just forget about him. Think along the lines of what I have said -- try it for six months; it will be completely changed. And don't bother about what will happen -- just give it a try.

Don't be angry with him, don't think in terms of him remaining away... because that is anger! That is pushing him away. When you want to push somebody and he comes close to you, he will start feeling your vibes -- that you don't want him to be there -- and he will start feeling negative. It is his home too! And that is cruel -- that we want to exploit the man but we want him to be away. Then he is just a servant, he has no dignity, he has no home... then why is he living ? For what? And why should he go on working? Drop that idea -- that he should remain away. If he remains away, good; if he comes, good. You have nothing to do with him, you are no more his wife....

[She asks: What about the sexual aspect? I mean, if I don't love this man I don't want anything to do with him sexually.]

For six months, give it a try -- if he asks, just cooperate. For six months give it a try: feel compassion for him -- he is a poor, miserable man... feel compassion for him. No anger -- and if he asks for sex, it is good: he is doing so much for you, you do that much for him. This is a simple bargain. When love is not there, there is simply bargaining. He brings money for you, at least you can give your body to him. You cannot give your soul, that's okay -- nobody can force that.

For six months, if he asks, good -- with no reluctance simply participate in it and remain a watcher... and that will be a great meditation for you: he is making love to you, you are not in love; you are simply watching. It may utterly change your total sexual energy. It may start rising upwards.

This is my approach -- that each opportunity has to be used. Now this is an opportunity, that the man asks for sex and you don't want anything to do with him. Use it for meditation: let him make love and you simply be a watcher. If you are in love then it is very difficult to watch. When you are really in love with a man, you are lost -- how can you watch? It is difficult... you are absorbed in it. When the orgasm has disappeared you come back to your senses. It is a nonsense world. But when you are not in love you can watch.

There is a story in Buddhist literature about a prostitute -- Amrapali; she became one of the chief disciples of Buddha. She was the most famous prostitute of those days in India, and when she came and asked Buddha to he initiated, Buddha's disciples were a little disturbed. This was dangerous -- to give this woman a chance to be in the community. She was really a tremendously beautiful woman and there would be much trouble. One disciple, Ananda, asked Buddha, 'But why should a prostitute come?' And Buddha said, 'You don't understand. Not loving people and still sexually involved in it, by and by she started watching. What else can you do? -- you don't love the man. He has paid the money, so he is making love. You are simply there -- not doing anything; you are not a participant, you are out of it! 'So she started watching -- in watching she became aware, that's why she has come to be initiated,' Buddha said, 'and I am going to initiate her. She is going to prove one of the greatest meditators ever'... and she was!

Now this is what I say: if you know how to use an opportunity, then all opportunities can be used, then each opportunity is a blissful chance -- one should not lose it.

So for six months, drop al! negativity, all anger -- just feel grateful. He is doing so much for the children, for you, that's good. For this much he asks, this is just a bargain; so whenever he asks, never say no. If you love the man, sometimes you can say no; but now you don't love him, how can you say no?

Accept it and just be watchful. These six months will change you utterly, these six months will change him, and for the first time you will find that life has taken a different direction.

[Osho says that everything has to be used, each situation we find ourselves in can be a learning, an 'upei' or tool for learning, and with just a shift of emphasis, a slight change in perspective, a seemingly insolvable problem or negative situation can be transformed... and transforming.]

[A sannyasin says that he found in the bio-energetic group that he has much suppressed violence.

Osho checks his energy.]

It is there but it is not a problem... it will become a great blessing. Energy is there, very much repressed, but it can become a source of power -- nothing to be worried about. Don't take it as a problem; it can be released easily. You are not releasing it: even she started being affected by your energy, but you are not! You have been really holding it hard, you have become completely controlled, you are a very disciplined man, that's all.

That's what has been taught down the ages -- that man should be very disciplined. And you are -- you are a perfect saint! So nothing wrong... but saints are bad company, that is true! They are good to worship but not good to live with. But nothing to be worried about -- my whole work here is to destroy saints, so we will demolish you, mm? Don't take it seriously -- it is nothing; it is just that you have remained in a very disciplined way from your very childhood. You must have very disciplinarian parents; you must have had a certain conditioning of always remaining in control. You must have been praised for it, appreciated for it, so you have gathered some ego about it.

And now this is a totally contrary situation: here the undisciplined is appreciated the uncontrolled is valued. But nothing to worry about. You are holding such great energy that once you remove the control you will burst forth in a blossoming, and then you will see that it has been good that you have been sitting on this energy. Now you can use it: you have not wasted any energy in your past, so it is there -- it can become a treasure for you.

Things are perfectly good -- don't be worried, mm ? We will take this energy and use it!

[A sannyasin said he had a problem with his homosexuality, and he is afraid to be here.]

The first thing: heterosexual or homosexual, the answer is not in sex -- so it is not the question of homosexuality. Even if you are a heterosexual, the answer is not there. Looking in the direction of sex there is no answer, so they are both the same.

The first thing: drop worrying about it! Just by being a heterosexual nothing better is going to happen -- it will be the same. So accept your homosexuality just as you accept other things -- hunger.... Now life's answer is not there in eating food -- every day you will feel hungry again, again full, and again hungry. The answer is not there, but that does not mean that because the answer is not there you stop taking food, otherwise you will die.

The answer is not in taking a bath, but that doesn't mean you should stop taking a bath, otherwise you will become dirty and nauseous. The answer is somewhere else, that is true, but to look somewhere else the basic requirement is to accept your normal things. Don't bother about them too much. If you feel homosexual it is perfectly good, nothing is wrong in it. That is also a way of relating -- nothing wrong in it... a little strange, but nothing abnormal about it.

[The sannyasin says: But I can't relate, that's the problem: I cannot relate to people.]

You think that heterosexuals are relating? Who is relating? Everybody is in the same boat! Relating is a great problem -- you cannot relate unless you are rooted in your being... you cannot relate. It has nothing to do with relationship to the other; it has something to do with your inner integration.

Only an integrated person can relate, and the paradox is that he does not bother! An integrated person is not bothered about relating or not relating: if it happens, good; if it doesn't happen, it's good. He is happy with himself, his happiness does not depend on relationship... but only he can relate. And the person who is not self-integrated cannot relate, is continuously bothered about how to relate, and thinks that everything will be good if he can relate.

You have to come to your consciousness, and I am saying that the first requirement is: don't be disturbed too much about your ordinary life, don't create any obsession. If you feel to be homosexual, it is good; if it changes some day and you become heterosexual, that too is good. If you again become homosexual, that too is good. These are ordinary things, nothing worth being worried about. You need not force your attention on them -- they should be taken for granted.

If you eat this type of food, that is good; if you eat another type of food, that too is good. The problem is not there. For example, somebody comes and he says, 'I smoke a certain brand of cigarettes -- now this is my problem.' The brand cannot be the problem: you can change the brand of cigarettes, but the problem will

remain the same. That is exactly the thing with the heterosexual and the homosexual: you just change the brand of the cigarette, nothing else.

The first and very fundamental thing is to accept the way you are so there is no need to be bothered about it, no more energy is to be put there. Once that has happened, your energy is available to move inwards. Then you can put your energy more into meditation, not into thinking about how to relate. How to be, let that be your problem: not how to relate... because you can relate only when you are. How can you relate? -- because you can relate only when you are. How can you relate when you are not?

A man came to Buddha -- he was a very rich man -- and he wanted to serve humanity. He wanted Buddha to bless him so that he could open many charitable institutions, hospitals, colleges, schools, and serve humanity. Buddha looked at him with deep compassion -- as if he were very sorry for the man. The man became a little embarrassed. and he said, 'Why are you looking at me as if I am in some trouble? I am not in any trouble -- I have enough money, don't be worried about that!' Buddha said, 'I am not worried about that... I am worried about how you can help humanity. You are not, so whatsoever you will do will be harmful. Please, first be, then only do something!'

So shift the emphasis. It has nothing to do with heterosexuality, homosexuality; nothing to do with it. I accept it as it is: It is good; don't make a problem out of it. If you make a problem out of it you will be continuously stuck there. Not making a problem of it means that now your energy is available, you can move somewhere else.

And relationship remains difficult.... Only a very few people who have come home can relate. Those who are rooted, grounded in their being, only they can relate; otherwise communication is difficult. In fact there is nothing to relate to, nobody to relate from. With whom are you trying to relate? You are not and the person you are trying to relate to is not -- just two ghosts trying to relate, trying to hug each other, and passing through each other because they are not; so the hugging never happens. They are shadows.... First become substantial. So please accept your homosexuality -- it is perfectly normal, nothing is wrong about it. And this is my feeling: once you have known the world of the homosexual, the world of the heterosexual will never appeal to you. There are a thousand and one reasons for it....

A man easily understands the language of the other man -- the woman has a different attitude about everything. If you cannot relate with a man, it will be more difficult to relate with women, because they don't speak the same language.

I used to stay with a family and I watched the problem. Both the husband and wife are good people, very good people, but are constantly arguing and nagging and constantly at the edge, never at ease. I watched them and I saw what the problem was: they were not speaking the same language. In fact no woman speaks the same language as the man -- cannot! And no man speaks the same language as the woman -- he cannot! They are different types of creatures.

When a woman wants to think about something she talks about it. When a man wants to think about something he keeps quiet. When a man is thinking and the woman comes and disturbs him -- for small things: she may ask 'Would you like to have another cup of coffee?' -- he is angry and he says, 'If I need, I will ask!'

Now, she was very loving and he is very blunt. On the surface it seems that it is very ugly of the man to rebuff her in that way, but what is happening inside? He was thinking about something -- now she brings a cup of coffee and disturbs his whole track of thought. He thinks only when he is silent, and when the woman wants to think, she talks -- that is her way of thinking: she thinks aloud.

A husband sitting silently looks as if he is angry or something, sad or something, and when the wife continuously talks the husband thinks, 'She never thinks! What is the matter? She just goes on talking -- never thinks. She has nothing to say and goes on talking!' Two different kinds of psychologies... so remember that. Once you are interested homosexually you have found a relationship which is easier, less challenging, less risky, with less conflict. That's why homosexuals are called 'gay' -- they are gay! Heterosexuals are always sad, there is always some problem or other.

Homosexuals are really gay, happy people -- they understand each other. If you understand yourself a little bit, you understand the other man you love. There is a great ' understanding between the persons... and it is so with lesbians.

A woman understands another woman. Once a woman is a lesbian it is very difficult to turn her energy into heterosexuality, very difficult because she relates well -- better -- with a woman. She understands her heart -- it is her own heart; they belong to the same world and the same dimension.

So once it happens it becomes very difficult to change. But I am not saying that there is any need to

move to the other -- there is no need: accept it, nothing is wrong in it. Accept yourself totally and be happy the way you are.

[The sannyasin says: Really, I want to just get up and dance all the time.... But I feel very restricted.]

No, no, nobody is restricting you. Be gay!

[A couple ask about their relationship. He wants more sex and feels rejected because she does not feel passionate.]

There is no need to always have passion -- you can have compassion, that's enough. And in fact it is more satisfying... passion is not so satisfying. It is not passion that is lacking in your relationship, it is compassion.

There is no need to be in much heat. By and by, a relationship comes to a cooler state... it has to! But if you love the person, if you have compassion for the person, nothing is destroyed; in fact sex becomes deeper. Sex with heat is shallow. Yes, it has intensity, but it is shallow. It is feverish, it possesses you. It is there and it is gone -- it is like a storm... it is not very nourishing. It is as if for a minute the sky pours, but it is not nourishing. Longer rain -- lasting, not so heavy -- is more nourishing to the earth. Love, not very hot but very compassionate, lasts longer, goes deeper, is more nourishing.

My feeling is that compassion is needed. Forget about passion -- if it is not there it is not there; nothing to be worried about. It always settles: only in the beginning stage are lovers hot. You cannot remain hot forever, and there is no need to -- it is destructive. Just feel compassion for him....

If he feels that sexuality is meaningful, then he needs it. And if you love him, you have to look after his need too. What does love mean ? It is caring for the other. If he feels that there is some meaning still and he enjoys it -- he feels delighted through it, he feels good and healthy and more normal and more at ease -- then what is love? Love is to take care of the other, is to think of the other too. Even if your passion is gone, compassion will do!

And you have to make up for it: because the passion is not there, compassion has to be really great. So you make up with compassion whatsoever is missed by passion; that's your thing now. If you love the man, you know that you have taken something from him -- the heat is not there -- so pour more warmth, make it more prayerful, make it more meditative....

.... If you care for him, there is no problem. If you don't care, simply be clear about it: it is meaningful for him but it is not meaningful for you, you care about yourself and you are not worried about him. Then it is simple, there is no problem, nobody is hindering him. Then why do you get worried when he is somewhere else? Now you are being tricky and cunning.

Passion you cannot give, compassion you don't understand, you say, and if he goes to somebody else you are in a bad mood and you must be taking revenge on him. So what is this? You are miserable -- you want him to be miserable too or what? And this is not only with you -- many women do it, knowingly, unknowingly; they destroy the whole relationship. My feeling is that women are not very happy creatures -- somehow they are more attached to misery.

So just decide about it. Try for one month. If you can feel compassion for him and you can be loving.... And never say no, because what is the point of saying no? Why is he with you?

He does not want to go to anybody else -- you force him to go, and when he goes you are nagging and are in a misery and create some trouble for him.... Now this is too much. First you push him towards others, and when he goes you create trouble for him. You don't give him any way to get out of the trouble. In fact what you want is that you will not give him love and he should love you so much that he should not go to anybody -- but why? You will not give him food and he cannot even go begging ? So what do you want ? Do you want Krishna to starve and die?

For one month be more compassionate. Before you say no to love, think a thousand times. Saying yes, there is no need to think at all, but when you say no, think a thousand times. It is not right... because two persons are together to say yes to each other -- that's what togetherness is all about; otherwise why be together at all ? You can be miserable alone -- there is no need for him to be there.

Only if you want to be happy is there any meaning in being together. Miserable? -- one can be miserable anywhere and one can be alone. Misery is, in a way, very independent. Happiness is not so independent... it is an interdependence. Happiness is a sharing: the more you share, the more happy you are.

So first, for one month stop this no-saying. Flow more, be compassionate, be motherly -- at least you can do that. Don't be a wife, don't be a beloved, but be motherly. And when he wants to make love say yes, say it happily, and say yes more emphatically, because now the passion is not there you have to make up for it: he needs some compassion.

And if you cannot do it, simply say to him that it is impossible, so he should move, he should start making love to anybody he feels like; he can find a partner and you will be friends -- there is no problem in it. Then there is no need to worry about where he has gone and what he is doing.

You are creating the situation -- that's why you are worried. You don't give him love so you know he must be going somewhere, then you are worried: some other woman will be giving love to him. Then there is anxiety -- some other woman may possess him. But look at the logic: you keep him hungry and if somebody else is feeding him, you are angry. So what wrong has poor [man] done to you, mm ?

[A sannyasin asks about her relationship: her jealousy and anger towards her partner. She has done several groups.]

Hypnotherapy and deep hypnotherapy -- book for these two groups after the camp. And they are both relaxing groups: you have earned it now, you need relaxation, mm?

And give more freedom, because when you give freedom you get freedom. It is sheer stupidity not to give freedom, because if you don't give freedom, the other will not give freedom to you; it is reciprocal. And when the other is not going to give freedom to you, you feel miserable. Freedom is joy!

You have wrong notions. Freedom is joy and love is joy also when it is out of freedom. In fact the intrinsic joy in love is not of love; it is of freedom. That's why when you make love out of freedom, then there is joy. When you make love out of duty there is no joy, when you make love to your husband there is no joy. You can make it....

The husband comes home -- he is tired, he simply falls into the chair and he says, 'I am tired and I am fed-up.' The wife is tired -- she has been with the children for the whole day and this and that; this broke and that happened and the electricity was not there. Then they both decide to go to a party, and at the party you see these two people -- they are totally different! The wife is laughing and rushing here and there and has become a small girl again, and there is joy and delight, and the husband is so happy talking to women and men....

You cannot believe that these are the same people I Just a few minutes before they were getting tired and bored -- now all boredom is gone. They will be there dancing and drinking up to two o'clock in the night. You could not have expected that these people can be dancing and talking and enjoying. Now there is a little freedom -- new people give freedom.

Wherever you feel freedom, you are happy. But what happens is that there is a vicious circle: you don't give freedom so the other cannot give freedom to you; when he does not give freedom to you, you feel miserable. When you feel miserable you create more misery for him and he creates more misery for you... and this goes on and on. This is sheer suicide, this is no way to live -- this is a way to die, and an ugly way at that.

Start giving him freedom and be free and enjoy. And there are so many beautiful sannyasins all around, mm? Good!

This Is It

Chapter #5
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Anand means bliss, suman means a flower -- a blissful flower. And remember that man is also a tree and has roots. They are invisible but they are there. We are as much rooted as any tree. Certainly our earth is different -- our earth is our past, the whole past of humanity is our earth; it is there we are rooted. But if a tree remains just the roots it is meaningless. The tree cannot be without roots, that is true. The tree will die without the roots, that's true. But if a tree is just the roots then it is meaningless, then there is no purpose. The tree has to flower, the tree *has* to become fruitful -- then there is meaning, then there is joy.

Our earth is our past, our future is our sky. We are rooted in the past but we will flower in the future... all flowering is in the future. The present is just a passage from the past to the future. So you can think of it as the roots being in the past, the tree in the present and the flowering in the future. This is our whole life. But one has to remember to flower, otherwise roots and branches and leaves and the tree are all meaningless. That's why the modern man is feeling very very meaningless -- because he has stopped flowering, he has forgotten how to flower... he has lost that knack, that art, that skill.

Sannyas is nothing but a training for flowering... making you more mindful of how you can flower, making you more alert and aware of the possibilities, potentialities -- that whatsoever you are is not the end, wherever you are is not the limit, that you can still grow. And then there is no end to growth; it is an unending process.

That is our divinity, that's what god is all about. That evolution continues, it never comes to any end: you reach one peak and another is encountered, another is ready, another challenge calling you forth. You open one door and there is another... you understand one mystery and other mysteries are standing there to be looked into, to be explored and this goes on and on. This excitement is what existence is -- this excitement! And to remain excited is to remain growing. The moment a person loses excitement for life and starts settling and thinks that now he has arrived, he is dead! The day you arrive you are dead.

One is always arriving but one never arrives. It is always just by the corner, it is always within grasp, but it can never be grabbed. And it is good that it is so... it goes on receding and calling you forth. Because of its receding, hidden potentialities become actual. One never knows how many things one is carrying within, how much is yet potential; one never knows unless it becomes actual -- there is no other way to know it.

If you have never danced, how can you think that you *can* dance? If you have never heard about dance, you have never seen anybody dance, you will not even dream about it -- but the potentiality is there. If you see a dancer one day, suddenly you recognise that this can be done by you too. You have the same body; maybe a little training, a little discipline -- that is another matter -- but it can happen to you too! If you have never heard anybody singing you will not be able to imagine that you can sing. You will be afraid even to imagine it. But the day you hear a song, suddenly something starts humming in you too, something synchronises -- and that's what the purpose of being with a master is.

Something is there within me. If you become available to it, something will start humming within you too. Something will be reciprocated, something will start vibrating on the same wavelengths, and that will be the beginning of a potentiality becoming actual.

And the beginning is half the journey, because once a thing begins it is not difficult to go on. The first step is the most difficult, and today you are taking the first step so feel fortunate! How long will you be here?

[The new sannyasin asks: Does a thousand-petalled lotus blossom one petal at a time?]

No... all simultaneously. That happening is a sudden happening. It is not gradual, it does not take any time, it has no steps. One moment it is not, another moment it is, and it is total in a single moment: nothing is missing and nothing is lacking. It is absolute and abrupt. It is not that it goes slowly, slowly, step by step; it is a jump, there is no staircase. It is a death and a resurrection.

Your question is meaningful, very meaningful... because whatsoever we know in life is always gradual. Whatsoever we have experienced is always within time and whatsoever is within time is gradual. You are a young man -- one day you were a child. It has been a very gradual process; in fact you cannot say when you

became a young man. Mm? there is no demarcation, it is such a gradual process -- inch by inch. One day you will become old and you will not be able to know on what day it happens; it will be very gradual. Your face goes on changing but you will never recognise that your face has changed unless you look back at old photographs and albums; then suddenly you will recognise you have changed a lot... but when?

Everything has been very gradual. In life everything is gradual; in god everything is abrupt, sudden, because it is a non-temporal thing, it does not take time to happen. It is a revolution, a metanoia.

It is as if a blind man suddenly becomes full of sight, opens his eyes, and the whole existence is there -- not that first he sees one tree, then he sees another tree, then the sky, then the people, then the walls, no. You are sitting with closed eyes, you open your eyes -- the whole existence is there, totally!

It is not that slowly, slowly, things start happening and by and by the whole existence comes into appearance. No, suddenly it is all there. It has been there; it is just that you were without eyes, that's all.

That thousand-petalled lotus is already there in bloom. It has always been in bloom, it has never been otherwise; it is just that you are not looking at it, that's all. Just a turn of the vision and it is there -- all the petals are open, as open as they can be, more is not possible. It is the last word... you cannot improve upon it. Whenever god is, god is total: he cannot be less and he cannot be more. These divisions -- less, more -- are mind divisions. And for god existence has no time; for god time exists not. It is always eternally present, everything simply is.

For us there is movement because we can see only a small fragment. It is as if you are hiding behind a door and looking from the keyhole, so you cannot see the whole. You move your eyes through the keyhole -- one tree appears; when you move that tree is gone, another tree appears. Then you move a little more -- that tree is gone, another tree appears. But all those three trees are there together; it is only for you that there is a sequence.

Or think: you are standing under a tree and you are seeing the road -- you can see one furlong this way and one furlong that way -- and there is nobody on the road, it is empty. Then somebody is sitting on the tree -- he can see a bullock cart coming from the left, you cannot see it yet. He can see another bullock cart moving on the other side but you cannot see it any more. It is beyond your vision, your vision has a limitation. He is of course on a higher place, in a tall tree: he can see more.

This bullock cart which is coming is not for you, is in the future *for you* -- it is the future -- but for the man in the tree it is present. Soon it will become present for you too, but for him it is already present -- he can see it. Then as the bullock moves and goes to the other side, a moment comes when it becomes past, you cannot see it any more, but the man on the tree is still seeing it; it is not past yet.

God is at the highest peak of existence. From that point he can see the beginning and the end together, so nothing is past and nothing is present and nothing is future -- all is simply present. That's the meaning of now, that's the meaning of eternity. And when you are at the point of that thousand-petalled lotus, you are at the topmost, you are god!

Then all divisions disappear, then all simply is... in one total orgasm, existence exists....

[A sannyasin is leaving. Osho checks her energy.]

Just continue to meditate.... And everything is going well, but you have a certain fear there in the stomach which does not allow you to go deeper. You have to go into the fear.

Alone, back home, it will be easy. Just close the room, sit this way (she is sitting cross-legged). If it is not too cold and you can sit naked it will be better, or just wearing as loose clothes as possible, but being naked will be very good. Put your hands below the navel -- two inches below the navel -- press there, and just by pressing it, great fear will arise and your breathing will start becoming chaotic, so allow it and go into it. You may start feeling a great trembling -- no need to resist, cooperate with it. You may feel like rolling on the ground, roll. It may become a process of twenty-five to forty-five minutes, but it will be tremendously beneficial. It may take at least two months to be complete but it will be a primal, and you will reach to a very deep space within yourself. So this -- one thing....

And the second thing: before you go to sleep do this. Just lying down on the bed with closed eyes, imagine a blackbeard, as black as you can imagine. Then visualise on the blackboard, the figure three, three times. First visualise it, wipe it out; again visualise it, wipe it out; again visualise it, wipe it out. Then visualise the figure two, three times; then visualise the figure one, three times; then visualise the figure zero, three times, and by the time you reach to the third zero, you will feel a great silence unlike you have ever felt before -- and that silence will increase as your Primal increases.

The day the Primal is complete, you will fall into absolute silence... as if the whole existence has suddenly disappeared, nothing is. That will be a great glimpse. And that is possible now, but first this Primal -- so start both together.

The Primal you can do somewhere in the day. It will be good if you do it on an empty stomach; or if you have eaten, then after two, three hours, mm? otherwise vomiting can happen, because you will be pressing the hara centre... just in the beginning. When you feel fear, just press for two minutes and then leave it. Then thing will start happening. Once they start happening you need not worry about pressing it; just the pressure will act as a trigger. In the beginning sit silently and allow, and when you feel the fear coming, press for one or two minutes and then things will start happening. You will be shaken almost if you are a small tree in a storm.... So allow that.

Roll down on the ground. If breathing goes chaotic, let it go; if hands start moving.... Whatsoever happens: if you feel like dancing, dance. Allow whatsoever comes -- you are not to manage it, you have to allow it. You are possessed.

If too much fear comes and you become afraid and start resisting, just take the locket in your hand and remember me and go into it. It is nothing to be afraid of -- it is beneficial. Once that fear disappears you will *really* start growing.

This is to be done in the day. Don't do it in the night, mm? because if you do it in the night it can create so much energy that sleep may become difficult. In the night do the simple process while you are going sleep -- just lying down on the bed -- but remember to complete it, because that process is so silence-giving.... It is a simple process and it will not take more than two, three minutes at the most, but you may fall asleep before you have completed it. Try to complete it, don't go to sleep -- the third zero has to come -- and don't go in a hurry, go slowly, lovingly.

Visualise the figure, see the figure well, then wipe it out, again visualise... so nine times; one, two, three, but start from three, mm? then two. In the same way there are some layers inside, and by the time you come to the zero, you touch a zero level in you. By the third zero you are almost on the verge of the sleep, of a great sleep and a great silence... then you can go to sleep.

These two things... and come back whenever you can. Good!

[A sannyasin says her partner wants to go travelling to Greece and Spain, then perhaps up to Paris. She wonders if she will lose what she has gained through meditation and groups. Osho says she will....]

So much is happening that it will be a disturbance, but you asked (earlier, in a letter), so I said 'Okay, you can go.' It will be a disturbance -- travelling will be a disturbance, it will not be good -- but if it is necessary then you can go.

And I don't see that there is any need to travel. It will be better -- if you want to go -- to go and be in one place so you can meditate and be silent. Travelling is difficult....

In India a few religions completely lost track of meditation because of travelling. The jaina monks are not allowed to stay in one place. They originated with one of the greatest meditators, mahavira -- one of the greatest meditators of the world. But because of the idea that people staying in one place become attached, he planned for his disciples to move continuously, so they do.

They cannot stay in one place for more than one day. Even if they stay in the same town, they have to change the place -- from one corner to the other corner -- but they can only stay for three days in one place. So they are constantly on the move. They completely lost track of meditation -- they have forgotten why they are sannyasins -- because it is difficult to meditate.

By the time you are settling in a place and you are falling in tune with the place.... Because each place has its own vibe, each place has its own individuality; you have to get in tune with the place. By the time you get in tune with the place you are ready to move, so you are continuously uprooted. It is like a tree being uprooted again and again and being placed in different soil and a different climate. If the tree is dying there is nothing surprising about it -- it will die.

And the modern travel is even more of a disturbance, because you can hop from one country to another within hours. The whole climate changes, the whole vibe changes, the whole tradition changes. You are in a totally different climate, and by the time you settle, you are again off.

If you want to go, go, but then be in one place. Find a small place, a silent place, meditate there. Paris is not going to help. Mm? Spain is good -- go somewhere there -- or Greece is good. Go somewhere, to some island, and be there -- that will be good, and then come back, mm ? Good.

[The leader of the vipassana group which is having its darshan tonight, says the group was good but not so interesting as usual because there was only one woman in the group this time....]

Vipassana does not need the same number of men and women. It has nothing to do with male-female energy. In fact the presence of a woman is a distraction. It is interesting, an interesting distraction, but it is a distraction.

It is a Buddhist method and was developed for an all-male group and an all-female group. It was not developed for a mixed group. In fact mixed groups were never allowed. Buddha would not allow it. It is his method; he would not allow it. Mm ? it is I who am smuggling methods into other people's methods (laughter) -- he would not allow it.

He was absolutely against that. He was so against it that when for the first time women asked to be initiated, he declined to initiate them into sannyas because he was afraid that if women and men are there, they will become more interested in each other than in buddha himself... and I know it well!

It is natural, nothing is wrong in it, but Buddha was aware that they become interested in each other and then they start falling into couples. Then the whole world starts happening... nirvana is very far away! So I can understand that sometimes it can become very boring -- when there are all men or all women it can become very boring -- but vipassana is a method of boredom. It has not to be made interesting at all. There are other interesting groups. When people are bored with interesting groups, then they are sent to vipassana, so don't be worried, mm?

When we have more people, I am going to make two vipassana groups -- one for women, one for men -- because it is really unfair to Buddha, mm? (laughter) But it is good! Nothing to be worried about.

[A sannyasin, who is leaving, says she feels depressed and self-condemnatory. Osho points out that you can't change if you condemn yourself. She wonders aloud why she does condemn herself....]

That is a way to remain the same... that is a trick of the mind. Rather than understanding, the energy starts moving into condemnation -- and the change comes through understanding, not through condemnation. So the mind is very cunning: the moment you start seeing some fact, the mind jumps upon it and starts condemning it. Now the whole energy becomes condemnation, so understanding is forgotten, put aside, and your energy is moving into condemnation... and condemnation cannot help.

It can make you depressed, it can make you angry, but depressed and angry, you never change. You remain the same and you move in the same vicious circle again and again.

Understanding is liberating, so when you see a certain fact there is no need to condemn, there is no need to be worried about it. The only need is to look into it deeply and to understand it. If I say something and it hits you -- and that's my whole purpose: that it should hit you somewhere -- then you have to look at why it hits and where it hits and what is the problem; you have to look into it.

Looking into it, trying to move around it, looking at it from every angle... If you condemn, you cannot look, you cannot approach it from all the angles. You have already decided that it is bad; without giving it a chance you have already judged.

Listen to the fact, go into it, contemplate on it, sleep over it, and the more you are able to observe it, the more you will become capable of getting out of it. The ability to understand and the ability to get out of it, are just two names for the same phenomenon.

If I understand a certain thing, I am capable of getting out of it, going beyond it. If I don't understand a certain thing, I cannot get out of it. So the mind goes on doing that to everybody -- it is not only with you.

Immediately you jump and you say, 'This is wrong, this should not be in me. I am not worthy, my relationship is wrong and this is wrong and that is wrong,' and you become guilty. Now the whole energy is moving into guilt, and my work here is to make you as unguilty as possible.

So whatsoever you see, don't take it in a personal way. It has nothing to do with you particularly; it is just the way the mind functions. If there is jealousy, if there is possessiveness, if there is anger, this is how the mind works -- everybody's mind more or less; the differences are only of degrees.

The mind has another mechanism: either it wants to praise or it wants to condemn It is never in the middle Through praise you become special and the ego is fulfilled; through condemnation also you become special. Look at the trick: both ways you become special! [She] is special: either she is a saint, a great saint, or she is the greatest sinner, but in every way the ego is fulfilled. Every way you say one thing -- that you

are special . The mind does not want to hear that it is just ordinary. The jealousy, this anger, these problems of relationship and being -- they are ordinary, everyone is in them. They are as ordinary as hair. Maybe somebody has a few more, somebody has a few less, somebody has black and somebody has red, but that doesn't matter much -- they are ordinary, all problems are ordinary. All sins are ordinary and all virtues are ordinary, but the ego wants to feel special. It either says that you are the greatest or you are the worst.

So just look... these are all ordinary problems. What problems are there, tell me? What problems do you feel? Just name them.

[But now it pains... it pains here (touching her forehead).]

It is paining because you are not trying to understand it -- then it pains. You are condemning it; you are saying [to yourself] 'You should not be depressed. This is not you this is not right for your image, this goes against your image, this becomes a blemish on you, and you are such a beautiful girl! Why are you depressed?' -- rather than understanding why you are depressed.

Depression means that somehow anger is in you in a negative state: depression is a negative state of anger. The very word is meaningful -- it says something is being pressed; that is the meaning of depressed. You are pressing something inside, and when anger is pressed too much it becomes sadness. Sadness is a negative way of being angry, the feminine way of being angry.

If you remove the pressure on it, it will become anger. You must have been angry about certain things from your childhood but you have not expressed them, hence the depression. Try to understand it!

And the problem is that depression cannot be solved, because it is not the real problem. The real problem is anger -- and you go on condemning depression, so you are fighting with shadows.

First look at why you are depressed... look deep into it and you will find anger. Great anger is in you -- maybe towards the mother, towards the father, towards the world, towards yourself, that is not the point. You are very angry inside, and from the very childhood you have tried to be smiling, not to be angry -- that is not good. You have been taught and you have learned it well. So on the surface you look happy, on the surface you go on smiling, and all those smiles are false. Deep down you are holding great rage. Now, you cannot express it so you are sitting upon it -- that is what depression is; then you feel depressed.

Let it flow, let anger come. Once anger comes up your depression will go. Have you not watched and observed it? -- that sometimes after real anger one feels so good, alive?

... Start doing something at home. Mm? do an anger meditation every day... twenty minutes will do.

[See 'hammer on the rock' for description of the anger meditation.]

After the third day you will enjoy the exercise so much that it will be difficult for you to wait for it. It will give you such great release and you will see that your depression is disappearing. For the first time you will really smile... because with this depression you cannot smile -- you pretend.

One cannot live without smiles so one has to pretend, but a pretended smile hurts very much... It does not make you happy; it simply reminds you of how unhappy you are.

But you have become aware of it -- it is good: these talks have helped you tremendously! Whenever something hurts, it helps. Man is so ill that whenever something is helpful, it hurts, it touches some wound somewhere. But it has been good....

This Is It

Chapter #6
Chapter title: None

6 May 1977 pm in Chuang Tzu Auditorium

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[A sannyasin, returned from the West, says she is not ready to live in the West. She has a strong desire to be loved, feels a desperation that she hasn't been loved. Osho says that is one of the basic problems that touches everyone....]

.... because we live in a society which is absolutely loveless, so everybody is hungry for love, desperately hungry, dying for it, starving. And the problem is that unless you love people they cannot love you -- and you cannot love because you have not been loved. This is the vicious circle.

To be able to love one needs to be loved, otherwise a person never becomes able to love. They have been experimenting with monkeys.... If the mother hugs the monkey, the monkey becomes capable of hugging other females in later life. If the mother is not allowed to hug the child -- the child is fed and taken care of but the mother is not allowed to hug the child -- then the child is never able to hug any other woman for all his life. He has simply not learned the language; he cannot love because he has not been loved, so he does not know what love is all about.

Psychoanalysts have been surprised to discover that if the mother does not hug and kiss the child -- the monkey-child -- it will never be able to make sexual contact with a female... he will not know how to make love either. The mother hugging him somehow gives off a certain energy which resounds in his being, creates sexuality, creates the possibility for love. That warmth functions on some of the chakras inside.

If those chakras have never been revolved then you are simply at a loss. Man is the only animal who is at a loss, the only loveless animal on the earth. We are being taught everything except love, and whatsoever we are being taught goes against love. Not only that we are not taught love -- we are taught ways which go against love. We are taught how to hoard money, how to become rich, we are taught how to become successful, how to be ambitious, how to become respected -- we are taught everything -- and these are against love.

A loving person cannot be ambitious; it is impossible for a loving person to be ambitious. Ambition needs a hungry person, a person who has never been loved and who cannot love. Because of that starvation, he projects his hunger and love onto something: money, power, prestige. That becomes his love affair -- then he is ready to die for it!

There are millions of people who live only to accumulate money and they don't know of anything else that life is for; money has become their beloved. Then there are people who are just hankering for their whole life for a higher post. They are the ladder-climbers: they go on climbing up the ladder, not knowing where they are going and for what. If they are pulled down the ladder they are very angry -- if they go on up they are not happy; either way their life is in vain.

We are taught ambition, we are taught desire, we are taught aggression, we are taught to hate people, to doubt people. We are taught to be inimical to people, never to trust anybody. All are against you and you are competing with everybody else for your survival. That's what they call survival of the fittest. So be more egoistic, be more ambitious, be more aggressive, have more energy so that you can force your way amongst other competitors. But if you love, all these things disappear -- then who bothers?

Love is so fulfilling. Who needs much money? Love is so tremendously satisfying. Who wants power? It is a transfer: if you can love a man deeply you will not need anybody else's appreciation; that one man's appreciation is enough. That one man has looked into your eyes and seen your potentiality. That one man has looked deeply into your heart and has loved you. That one man has looked into you and seen what is great in you, what is beautiful in you, and you have looked into his eyes and seen the reflection of your being there. It is enough -- you become worthy. Suddenly you have worth -- you are not just useless, you have tremendous worth.

And the worth is not of the quality of utility -- not that you are useful, that's why that man is in love with you. He is simply in love with you! Love is unconditional. It is not that you are moral, that you are virtuous, that you are educated, that you belong to a very famous family -- these things are irrelevant; he simply loves you as you are! It is not that he sees that in the future you will become very famous, it is not that in the

future you will become a great intellectual, a great author, a great actress, no! He simply loves you as you are; this very moment as you are, is enough for him. That gives worth! That is missing.

But remember it is not only your problem -- it is everybody's problem. So don't make much fuss about it. Just try to understand it and find a way to get out of it. If you don't understand it, getting out will be difficult. What happens if you don't understand?

If you don't understand you go on crying for love and you go on waiting for somebody to come. Prince charming will come and will kiss you and you will be turned into a beautiful human being and then everything will be okay; but up to then, you have to wait. And meanwhile you are dying, meanwhile your energies are shrinking, meanwhile you are not growing, meanwhile you have become stagnant. Those princes only come in stories, they don't come in reality. In reality you have to seek them: you have to move towards them, you have to invite them, you have to take the initiative.

Love will happen only to those people who seek it, otherwise not. So if you really want to be loved, just waiting won't help. Start seeking. There are so many beautiful people; in, fact each person is so beautiful. Maybe he does not suit you -- that's one thing -- but nobody is ugly, nobody can be ugly. They all come out of god. How can they be ugly?

Each person has intrinsic value, and the value is tremendous. Just seek somebody with whom your vibe falls in tune, somebody with whom you feel at-one-ment... with whom you fall en rapport. And don't wait -- waiting is wasting!

The society is loveless, so nobody is going to come because they are also waiting, remember! Everybody is waiting and everybody is afraid to take the first step, because the society is loveless. If somebody comes to you and proposes he is afraid you may reject him, and rejection hurts, it hurts very much. In being rejected by a person one feels, 'Again I am proved to be worthless. It was better not to ask. At least I could hope -- now there is no hope.'

If one is rejected too many times, by and by one starts sinking within oneself, becomes dead, closes. There is always fear of being rejected, so nobody approaches anybody, nobody takes the initiative; everybody is waiting for the other to take the initiative, and the other is in the same plight.

So in the future only those people are able to love and be loved who will take great initiative. Take the initiative! I don't think there is any problem. You just have to get out of your self-imposed imprisonment. Nothing is there and there is nobody blocking you. In fact there is no guard on the prison door: the door is open. You are there just out of old habit and you are afraid that if you go and take the initiative, if you are rejected, then?

Nothing to be worried about! Rejection is not really rejection of you. Maybe the man himself is afraid; he is rejecting just to protect himself. There can be a thousand and one reasons: he is cold, he does not know what love is, he cannot vibrate with love energy or wherever he has ever tried, he has failed. Now the failure has become sealed and he does not want to come across failure again. Maybe he has loved women and they have frustrated him... a thousand and one reasons.

So there is no reason to think that when someone rejects you he is rejecting you. His rejection will have some reasons within himself, it is his problem. Feel compassion when somebody rejects, don't feel rejected: that is the whole art of moving into love. And it is good to be rejected ninety-nine times if at the hundredth time you are accepted; it is worth it, that risk was worth it.

Nobody rejects you because you never take any initiative and nobody ever accepts you -- that is hell! Just the other day I was reading a diary of a poet, and I loved his definition of hell. He says, 'Hell is the place where people are waiting to be loved and nobody ever turns up.' I liked it... that's right! All are waiting... and the waiting becomes long -- hell is said to be eternal.

Bertrand Russell has written a book against christianity -- 'Why I am not a Christian' -- and one of the main reasons that he has given against Christianity is that Jesus says that hell is eternal, and Russell says that this is not possible and this is not fair either... and the logic is correct.

Russell says 'If I expose to a court all the sins that I have committed in this life' -- and Christians believe in only one life, so there is no problem about it -- 'the hardest judge cannot sentence me to more than four years' gaol'. Even if those sins have to be included which he had thought of but never committed, then too, not more than eight years. And for these small sins -- small, mediocre, mundane -- he will be thrown into eternal hell? That looks unfair!

And anybody who has a little reasoning will see the point -- that Russell is right and Jesus is wrong. But I say to you that Jesus is right and Russell is wrong, because the reason is something very different.... Hell is not eternal but it appears to be eternal. Have you watched sometimes? -- in deep misery time passes so

slowly, as if it is not passing at all.

Your mother is dying and you are sitting by the side of the bed. It is the middle of the night and you know she is dying, you know that she may not be able to see the morning again. It is only a few hours but they look so long -- as if years are passing -- and the clock seems to have stopped, it is not moving. Pain lengthens time.

Your beloved has come and you are sitting by the side of him, silent or singing or talking, and time flies so fast. Hours pass like minutes, days pass like hours, and you always feel that it was not enough. It is already the middle of the night and you have not even finished your talk -- nothing has ever started.

Time passes fast when you are in a blissful mood, time stops when you are in a painful mood; that is the whole meaning. Jesus saying that hell is eternal is simply proposing Albert Einstein's theory of relativity, nothing else -- that it depends on your mood, it is relative. Maybe hell is only for one minute but it will look eternal. And heaven -- maybe it is eternal -- will look like one minute. So come out of this hell....

And I am creating here people whose whole religion is love, my whole message is that of love. I don't call any love sin, I don't call any love good or bad -- *love* is good! Even the lowest kind of love is good because it is at least the lowest rung of the ladder. So don't be disheartened; take courage, find a friend! And remember always not to think about love in romantic terms, mm? otherwise much frustration happens out of it. That too is a misery. Society is loveless and people have very wrong notions about love. First they don't get love and if sometimes they do, they are not satisfied by it because they have great perfectionistic ideals, inhuman ideals.

If you love a man, he will perspire and his perspiration stinks. If you love a man you will not like a thousand and one things in him... sometimes very small things. You cannot get a perfect man. Not are you perfect nobody is perfect: there are limitations, frailities. The first difficulty is that people are loveless, so nobody knows how to love. The second difficulty is that people have been brought up on romantic ideas of love -- fairy love, airy fairy, abstract, dreamy -- not real, not authentic, not actual. If you have that idea, then even if you find a lover you will be frustrated sooner or later.

So drop all romantic ideas -- they are barriers in love. Romantic ideas are very poisonous; they are part of the same neurotic society. A loveless society creates romantic ideas about love. That is part of the same game, it comes in the same package. First, make people loveless, and then give them such ideals that they cannot fulfil them so they remain always hung up, just in limbo. Without love, they suffer; with love, they suffer -- suffering is certain.

A man of understanding, without love, enjoys his aloneness -- in love, enjoys relationships; he enjoys all the time! A foolish person alone feels lonely, is frustrated -- together, is never happy because the other is imperfect. So don't be foolish -- just be intelligent! Your problem will be solved only by creating a little intelligence... and it is there! So from tomorrow morning you start taking initiative, mm? Good!

[The sahaj group is present. The leader says sometimes in groups, they stop talking and have sessions of relating without words. It is beautiful, but even then the relating is still in terms of words -- he feels this is an inhibiting force.]

... Sometimes you can get more into words when you are not talking because then you are more free inside. When you are talking, the inside chattering stops. When you are not talking, then inside you can go on talking with great speed. The speed of talking can never match with that speed that goes on inside.

In fact that's why people talk, why so much talk goes on -- people gossiping, saying anything, rubbish. There is a reason in it -- the reason is that that is a way to relax their mind. If they are not allowed to talk, the mind goes very crazy. When they talk the mind stops; it has to stop -- you cannot do both things together. And when you really get into talking, then the mind stops. So those are a few moments when the mind feels relaxed. Talking is a relaxation, in a way.

That's why if somebody comes who goes on talking and does not give you a chance to talk, you feel he is a bore. He is not a bore; you get bored by your inner chattering. He simply does not allow you to talk, that's all. He will relax very much, he feels tremendously good. Saying good-bye to you, he will say '... it was great, it was fantastic!' -- but you are tremendously bored because he monopolised the whole thing. He does not allow you to get anything out of yourself, so you were jammed in and he was flowing.

If you watch silently you will see that you are bored by your chatting, not by his chatting. So just to stop talking is not enough for silence. But sometimes -- after a group session of talking, energy, catharsis, movement -- a moment can come when the whole group can fall silent. For a few seconds there can be

silence, utter silence. But if you want to make it for the whole day it won't happen; you will miss even those few moments. So I will not suggest that you do the whole work through relating without talking -- that won't help. People will get bored with their inner chattering. Allow catharsis, and sometimes silence will happen... let it happen when it happens. Don't impose it and don't manipulate it and don't in any way enforce it; don't 'even think about it. Let the group energy move, let it be active, cathartic, chaotic, spontaneous. You will find suddenly one moment that the whole group has felt it and they have all fallen silent. Then enjoy it for a few moments, a few seconds, a few minutes at the most.

You cannot bear that silence too long, otherwise the mind will start chattering. So keep quiet for that time, but let it be spontaneous -- when it comes, it comes. It comes almost like a breeze: when it comes it comes. When it comes, enjoy it; when it doesn't come, don't hanker for it.

The work has to be active -- these passive moments will just be guests. If you start thinking that you can make the whole day silent, you will miss the point; even these few moments will not come back. This is something like an inner polarity which has to be understood.

It is as if a person is chopping wood the whole day and then he is tremendously tired and in the night he falls into deep sleep like a log. Now, if he starts thinking logically -- that he was working the whole day, it was hard, strenuous and still he could sleep so well, so if he doesn't work the whole day but rests he will have even a better sleep -- he is a fool! Then he will not have any sleep at all. That whole day's tiredness created these moments of sleep!

The polarity: when you work you earn some quantity of rest -- it has to be earned. When you talk, when your mind is active, you earn some moments of silence and rest. They have to ba earned -- they don't come free -- and the way to earn them is to do the opposite. So if you really want to have those moments, my suggestion is just the contrary to yours. My suggestion is to go into catharsis more, bring as much energy into the work as you can manage. Let the whole group go almost mad -- then those moments will come and they will have a depth, a great depth.

And you will be surprised by one thing: when it comes, suddenly the whole group will fall silent without any indication from you. That means the silence has come, it is something more than all of you. It is nothing created by your small mind, your tiny mind. It is something that comes, hovers around you, starts moving in the room, and you all feel it and you all fall silent in it. It is a guest... it is almost a certain quality of space.

Sometimes a runner comes to such spaces. Running under the sun on a beach for miles, the whole body is exhausted -- you have been breathing deeply, the sun was there, the air was there and it was total freedom. In running, the mind stops; because the whole energy is moving in the body, the mind gets low energy. Suddenly you feel it is there, surrounding you -- you can stand, you can sit or you can fall down on the beach and you will feel it embracing you from every nook and corner; from the sand, from the sun, from the air, from everywhere it is there. You can almost touch it.

Silence is a guest. If you force it, it is a mind-created stillness, imitative, pseudo... and you can see that the difference is tremendous, it is very great.

So don't manage it. Mm? -- just go to the other extreme; if you want it to come, go to the other extreme. Work hard, drive the whole energy crazy, let people move faster and faster, and then you will see that those moments come; everybody suddenly feels it intuitively. There is no need to ring a bell, nobody says anything to anybody, but immediately everybody feels it. It is collective -- you have touched the collective unconscious. When it happens and everybody has suddenly felt that it is there, out of respect, out of sheer respect, one has to be silent. What else can you do? -- such great energy is there. In great reverence you bow down to it, you rest at its feet. When it is gone, it is gone -- you start working again. Try this way.

[A visitor says he has bone cancer in his foot. The doctors tried several treatments but say the foot will have to be amputated. He said he felt angry with them.

Osho checks his energy, and tells him he thinks it a good idea that the foot is removed....]

Don't be afraid -- removing it will solve the problem. And not removing it for a long time can be dangerous, mm? -- it can spread. It is very difficult to accept cutting one limb of the body, but nothing to be worried about; just go through it....

You have come, that's good; that's not wrong. You have come, that's very good; it is going to help you, mm? Be here for a few days, then go back and have it removed. And become a sannyasin -- that will help! Or do you have to think about it? It will help you!...

It will create a detachment with the body... and you are not the body, so nothing to be worried about.

And sometimes blessings come in the form of curses. One never knows!

This may prove a blessing -- just accept it! Be here for a few days but go back and let it be removed. Don't be here too long because the disease is such that it can spread, mm? But you came, that is very good!

... Just accept it as a gift of god -- this too! Everything is a gift, and things are so mysteriously related. For example, you are here because of this operation, otherwise you would have missed me. Now your whole life will be totally different. The leg is nothing to be worried about -- the body has to go one day; nothing to be worried about.

If you can totally accept the foot being removed as a gift of god, that will bring a great transformation in your consciousness; that will be a revolution. So don't miss this opportunity! Accept it as a gift -- not angrily at all, not sadly at all.

When Jesus is crucified, at the last moment he wavers and says 'What are you doing to me? Why this agony? Have you forsaken me?' He becomes doubtful for a single moment; it is natural. Being crucified, he must have felt doubt as to whether there was a god or not, or was he just a neurotic and just projecting himself ? If god is a father then what is he doing to his son ? It was natural and human, very human of Jesus, but he understood immediately and he said 'No, not my will, but thy will be done! Thy kingdom, thy will -- who am I?' -- and he relaxed.

And to me, that moment he became christ -- that moment. Up to that moment he was just Jesus, a human being. In that moment the revolution happened: he accepted.

So let this be a great situation: accept it! If god wills it that way, perfectly good -- one is ready to go the whole way, wherever he leads. Thy will be done; let that be your mantra.

So be here for three, four days, then go, mm? and with total acceptance and relaxation let go. Almost enjoy it -- because such an opportunity rarely comes; it does not come to everybody's life. It is an opportunity to die while you are alive... it is a crucifixion.

If you can accept it with no strings, with no conditions, if you can accept it also as a gift, you will have a new beginning, a new birth, you will be reborn, and your whole life will be of a different quality... so don't miss this! It is nothing to do with whether the disease goes or not -- that is not the point at all. Whether you remain alive or not, that is not the point.

If even for a single moment you can attain to that perfect let-go in which you are no more willing anything against god, it is enough: you have attained. That's all life can give -- more is not possible. That is the moment of bliss, of ecstasy.

So go back happily, almost rejoicing in it, thankful, with gratitude, and just tell the doctors 'Now do it -- I am ready!' And let it be a celebration. Where will the operation be done -- in London?

... So I will tell my sannyasins there, and when the operation is done they will be around you. They can sing and rejoice and make it a real celebration. Move with that energy and let it be a great experience -- don't miss it!

[Osho gives him sannyas.]

Deva samarpana. It means surrendered to god... Deva means god, samarpana means surrendered. ...

And that's to be your attitude now from this moment: surrendered to god. Whatsoever happens is good -- if death happens, that is good! Now you are not to choose and you are not to think about it and things are going to change utterly.

But you did well that you came, mm? It was needed.

This Is It

Chapter #7
Chapter title: None

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[A sannyasin says his parents have asked him to guarantee that if ever the need arises, he will return to Italy to be with them for a few months. He is an only child and sees his parents regularly each year, but his relationship with both of them is heavy.

Osho says if this is all they are asking, then he should give them the guarantee they want from him. He says that he owes them that much at least, that he should regard his visiting them not as a duty but as love....]

It is very difficult to love your parents, I understand. The relationship is such that when a child is born the parents love the child -- it is instinctive. With the mother it is more so, because the father is not a natural phenomenon; it is just institutional. But the mother has an instinctive love towards the child. Not that she loves you -- there is no conscious decision about it, it is a natural pull just like gravitation. But the same pull does not exist from the child towards the mother; it cannot exist. It will exist from you towards your children -- that's the way the future is protected; that's a natural in-built mechanism to protect the future.

Your mother loved you, your father loved you... you will love your children, they will love their children. Nature is interested in the future, in the survival -- not in the past.

So there is no natural instinct for the child to love the mother. It has to be done with deep understanding. One has to be alert about it -- that it is just instinctive that the mother loves you and that it is also instinctive that you don't have any pull of that sort.

You can fulfil the duty, but if you don't have the pull, fulfilling the duty becomes ugly, so what is the way out? The natural pull is not there. You can force yourself unnaturally, but that is not good -- it kills your spontaneity and it makes you pretentious, and pretence is not good. Then what is the way out? The way out is to become more present.

Pretence is not the way, presence is the way... to become more alert about the situation -- that the mother carried you in her womb for nine months, that half of your being consists of your mother and half of your being consists of your father. You are here because of them: if they were not here you would not be here. All that is happening to you is, in a way, because of them.... One has to become aware of this.

And they have done much -- whatsoever they could do; more was not possible. Knowing well the type of persons they are, more was not possible so more cannot be expected. Whatsoever they did, that was all they could do -- they did their utmost. They have not been lacking, but they have a certain type of personality, they have a certain mechanism, and they are not meditators, so your responsibility becomes greater than their responsibility.

Whenever a person is in meditation, his responsibility is more than the person who is not in meditation, because more is expected from you -- existence expects more.

It is almost like a man is walking on the road, drunk. You don't expect much -- if he goes to the wrong side, it's okay; if he sits just in the middle of the road, that too is okay. But you are not drunk. If you go to the wrong side, that is not okay: your responsibility is greater.

Exactly the same is the case with people who are not in meditation. They are living an almost mechanical life -- they may be your parents, may not be your parents; that is not the point. But you have entered a new life, you have entered in a new stream of consciousness, you have become a 'srotapanna'. Now your responsibility is greater... greater than ever! And you will not be able to forgive yourself if you do something irresponsibly.

This responsibility is not something that comes from the outside. Nobody can force anything on you, nobody is there to force. It comes from the within; it is just your understanding that makes you responsible for many things.

So just see the point: they are the type of people they are. Whatsoever they could do, they did -- to ask for more is meaningless. So whatsoever they have done you have to feel grateful for. And whatsoever is happening to you and will happen to you, they remain the causes. If some day you become enlightened, then you will have to feel grateful towards them. If you are breathing it is because of them, because they loved

each other. If you are here, listening to me, it is because of them. They remain your foundation -- so don't forget the foundation, that's all.

It is not a duty, you cannot make it a duty. It cannot be a natural love, it can only be a compassion in deep understanding. I call it compassion. And when a child can feel compassion for his or her parents, great is the benefit for them and greater is the benefit for you. You will feel tremendously happy, at ease. You will feel very relaxed when you have carried out your responsibilities fully alert and aware.

So you just go and tell them and make them feel -- it is not only a question of telling: let them feel while you are there -- that they can depend on you, they can rely on you, that whenever the need arises you will be there. It's not a question of guarantee; it is guaranteed.

This time relate with them in a different way. Be more alert, look into your mother's eyes.... You may not have looked for years or you may not have looked at all. Nobody looks into the mother's eyes -- a poor woman, she has lived a life but nothing much has happened to her. She may die without meditation, without prayer, without knowing anything of god. Feel for her, hold her hand, hug her! She is part of you, you are part of her!

And in this way you can bring some new glimpse to them. Look into your father's eyes. Some day he will die and then there will be no way to relate with him and you will miss him.

When a father dies, his death hurts very much -- not only as death. Death hurts naturally, but it hurts more when it is your father, because now there is nobody left to whom you can go and feel grateful, to whom you can go and do something that you always wanted to do, but you never did. Look into his eyes, hold his hand... do something for him!

The death of the parents hurts more because now there is no chance to relate with them again. You will not be meeting them again ever. Life is so fragile! So whenever you are near your parents, remember one thing: they will die before you. You will be here for many years without them; then there will be no chance even to ask their forgiveness.

So don't miss this moment -- this time really be with them. Do something -- whatsoever you feel like doing -- feel for them, and maybe through your love, through your compassion, understanding, a new breeze enters their life, a new window opens. Talk about meditation; and they will ask you about it. They will see that you have changed, because you have never looked into their eyes, you have never been so loving, so understanding, so responsible... they will feel it! If they cannot feel it, then who will? The same life energy continues in you; you exist on the same wavelength. If they cannot feel then nobody can; they will be the first persons to feel.

So let them feel what has happened to you, let them enquire, talk to them, talk about me, take a few tapes. Sometimes meditate and tell them just to sit and see what happens. Let there be meditative energy in your home. One never knows -- a door can open any moment.

And they have been seeking the same joy that you are seeking, the same search has been there... maybe unconsciously. Maybe they were not so fortunate and they couldn't find some key to open the locks, maybe they were trying to search but in the wrong direction -- somehow it didn't happen. But if it has happened to you and is happening to you, take the message to them.

So, be a messenger, mm? Enjoy the trip and let them feel that you are there, always there and that whenever they need, you will be there immediately! Good.

[A sannyasin who was leaving for the West, said he would like to share what he has found with Osho with his wife. They have been separated for a long time, and plan to divorce. She is very negative against him.]

I think divorce will be good and then there may be some possibility, not before it. Let there be a divorce but make it as pleasant as possible -- don't make it an ugly affair, not at least from your side. Her side is her responsibility, from your side make it absolutely easy. Whatsoever you can do to make it easier, do it. Let it be a very very silent, pleasant thing.

Don't say good-bye in a bad mood; that much we always owe to the other person. She has lived for sixteen years with you, shared her life, has given you children, has been mother to your children... sometimes things go wrong. Nothing to be worried about -- that's human.

So the first thing: let the divorce be there... and this can make a bridge between you and her. If you can allow this divorce to be really pleasant so that she can feel your compassion and love for her -- can feel your love for the children, and that you are trying to make everything as cheerful for her as possible -- out of that

a friendship can arise, and only then can you share me with her.

Right now it will be very difficult, right now communication has broken, mm? You live in different worlds, you don't speak the same language any more. So right now any effort from your side to convey anything will simply make her angry, antagonistic. She will argue: just to prove you wrong she will say anything and she will not listen, so this is not the right moment.

Always remember, when you want to communicate something to somebody, choose a right moment and a right climate. You can do the right thing in a wrong moment and then it is meaningless. And sometimes when the moment is right, even a small effort brings great harvest, and when the moment is wrong, great effort brings only frustration. Always watch out for the right time -- that is immensely valuable.

It is very difficult to communicate with a wife, with a husband. Even when things are going well it is very difficult to communicate, because the relationship is somehow inimical, the relationship is that of domination. Whatsoever we say on the surface is not the point, but deep down it is a question of domination -- it is political. The husband is trying to dominate in a thousand and one ways, the wife is trying to dominate in her own subtle and feminine ways. Her being sad may be nothing but an effort to dominate you, to make you more frustrated, to take revenge.

So even when ordinarily things are going well, then too it is difficult to communicate. It is very difficult for the husband to convert his wife to his philosophy, to his religion -- so is the case for the wife: the wife cannot convert the husband... it is even more difficult. The husband feels very much offended. The very thing that the wife understands more than him is offending... it is very against the male ego.

And wives always know that husbands are foolish. In the first place if they were not foolish, why should they fall in love with them ? There is a deep self-condemnation. The moment you fall in love with a woman, she understands that you are a fool. It may not be very conscious, she may not say so, she may not even understand it, but deep down she has understood that you are a fool... otherwise who can fall in love with her? She is not in love with herself, so how can you be in love with her? She does not see anything beautiful in her, so how can you? You are deluded, you are a fool.

No wife believes that the husband can be wise -- not even the wife of Socrates believed it, not even the wife of Buddha believed it. No wife has ever believed that the husband can be wise. The whole world may believe... but the wife cannot. She knows your foolishness, she knows your childishness, she knows your sexuality, she knows your lust. How can you be wise? She has seen you make love to her. How can she think that you can meditate, how can she think that now you have become a sannyasin? Whom are you trying to deceive? You can deceive the whole world; you cannot deceive the wife!

So many centuries of condemnation of sex has made it so. The wife knows that a sexual person is not a spiritual person. Now who knows better that you are a sexual person? Your whole relationship is that of sex, and if sex is sin then the husband and wife are joined together by sin. So the husband cannot believe that the wife has become holy and the wife cannot believe that her husband has become holy.

Sometimes it is possible that the husband may think that the wife has become spiritual... because wives don't take much interest; at least they don't show it. They are always passive partners in the love affair, and they show that they are just tolerating sex. But the man is very active, too interested; the wife cannot believe that the husband can become spiritual. So many centuries of wrong conditioning, and then continuous effort to dominate each other -- things are bound to go wrong. Even when you are on a honeymoon, when there exists a certain rapport between you and the wife which will never exist again, when the romance is fully alive, even then communication is impossible -- and the reason is that then whatsoever you say, the wife will say 'yes' Not that she understands, no -- understanding is not possible at all -- but she will say 'yes' Whatsoever you say is great and whatsoever she says is great. Nobody is in any mood to understand. You are so much foolishly in love, hypnotised by each other, that 'no' does not come, 'yes' comes. Then too there is no communication. First 'no' does not come, 'yes' comes, and later on when you are settled, only 'no' comes, 'yes' does not come. Either way understanding cannot happen.

Understanding needs a clarity where there is no hurry to say no or yes: you are neither enchanted, magnetised by each other, nor are you antagonistic to each other. You simply look with clarity at what the other is saying. I have never seen wives and husbands in a dialogue. The honeymoon is a monologue and later on also, the marriage is a monologue.

So the first thing I would like to say is: go back home, make this divorce as easy as possible, don't blame her, don't fight. If she wants the children, give the children to her... give everything that she wants. That will give her an insight into you and that will become the possibility of sharing *me* with her, otherwise there is no possibility. If she can feel that really you have become a sannyasin -- you don't fight, you don't want to

damage her in any way, you are ready to give whatsoever she wants: the children, the money, the house, whatsoever she wants.... Only that will give her an inkling into your being -- that you are not the same person with whom she is taking the divorce; it is not the same person with whom she has lived the sixteen years. This is not the man who has fathered her children -- this is a new man, a new being. That has to be the beginning....

After the divorce go on taking care as you have been, because marriage or no marriage is meaningless. Go on taking care, doing whatsoever you can do even after the divorce. The children will be taken care of by her; you take care of her and the children too. Go on doing whatsoever you have been doing, as if it doesn't matter -- divorce or no divorce -- and then there is a possibility of a friendship arising which will be far more valuable than your so-called love. Then you can share.

It will depend on how you behave with this divorce thing... and it will be a great experience to you. If you can give unconditionally, it will be a great experience....

[A sannyasin who is leaving wants to do massage but doesn't know if that is right for her. Osho watches her energy movement for some moments and says yes, it is good for her to do massage...]

Just remember one thing: keep the attitude of prayer whenever you are massaging the person... feel that the other is divine. This is something very basic -- otherwise massage can turn into something sexual, and that's what has happened in the west: massage has become a cover-up for sexuality.

Massage is tremendously important, but it is a very delicate phenomenon. Either it can become spiritual or it can become sexual; it is just in the middle of both. And the difference is not much: just a little here, a little there, and it makes a lot of difference.

So if you think of the other, the massaged person, as a human being, it is bound to turn the energy towards sexuality. And people are so starved of sexuality, so starved of touch, so starved of relationship, that a small shaking of their energy and their sexuality becomes alive. Then massage still does something good to their body, makes their body more alive -- sexuality is a life energy -- but much more could have happened.

So make massage a prayer. Before you start massaging a person, bow down to him, feel that he is divine. For two minutes go into a inner space where you can feel the other is just a divine manifestation. And tell the other also to remember that the energy that is going to be showered on him is divine energy. Then you will be tremendously benefited and the person also will be tremendously benefited. A one-hour massage can give such a glimpse into spirituality.

[A sannyasin wants to start a centre in Canada, but she wonders if her interest in running a centre is just an ego-trip....]

Don't be worried! Don't be worried, mm? I can use everything that you have: your ego, your greed, your ambition -- I can use all!

... Something else is driving you there. You cannot understand it right now because right now it will look like ambition, like an ego trip. It is not that; you are misinterpreting something.

It comes to many sannyasins -- the desire to go and share whatsoever they have glimpsed here, with people, friends, with strangers; and it is part of growth to share it. Here it is difficult to share. With whom to share? Everybody is bubbling with many things and everybody is enjoying his journey, his pilgrimage.

That's why the desire comes to go to the West... and you are rooted there. That is your earth, that is your climate, your people, and you have something that has to be finished there. You have taken so much from those people, from the earth, from the climate; you have to give something back, otherwise you always feel in debt. That's the basic reason why many sannyasins feel like going some time. It is very good!

It is good for my work and for your growth too. And naturally there you will become very very alert about what has happened to you. Here, there is no background to it; there you will find the background. You will be so different from people; it will create a contrast, and you will be able to see what has really happened to you .

It is almost like writing with white chalk on a blackboard, mm? You can see clearly. You can write on a white wall also but you will not be able to see. It is written but you will not be able to see it.

Here it is just like a white wall -- so many people moving in the same direction. There you will find yourself very alone and the whole society becomes a blackboard and you can see the contrast. It is good, a

very grounding experience to become fully alert about what has happened to you. Down through the centuries masters have been sending their disciples into the world.

Then you can come back and the next coming will take you higher, to a different planet. Each going and each coming will prove a landmark.

And the idea to create a centre is exactly because of that -- so that you can share with people. Sharing is so beautiful, it is such a blissful thing, that only foolish people don't share, and they miss great joy. In fact to attain something is not so joyful as to share it. To keep a song in the heart is not so joyful as to sing it. Just to keep a dance in the mind and never dance it will become heavy, will become a torture, will become a nightmare. Unless you dance, you are not relieved of it.

If you can dance, then it is relieved and you are free to move higher -- to a greater dance, to a higher song, to a new plane.

So go and jump headlong and start helping people. Don't be worried about your ego or anything. Those have been your trips in the past, so that language you understand.

Whenever something comes you will interpret it through the past. You don't know that there is a possibility to work without the ego; that's why the interpretation. And that is natural, because all that you have done before has somehow or other been an ego trip. This is a new trip. Only by experiencing it long enough will you become aware that it is totally new, it has nothing to do with ego.

And in that way my presence, my remembrance, helps tremendously. So it is my work, it is not your work -- you simply do it for Osho. If it succeeds, Osho succeeds; if it fails, Osho fails. Mm? don't you come in... simply become a vehicle -- then the ego will not get strengthened. So don't be worried about that.

[A sannyasin says she feels something is wrong in the way she relates. She doesn't commit herself easily but holds back, feeling that maybe it isn't quite right for her. She says she would like to really go deep with someone but she is just not letting go.]

Mm mm. Don't wait for the 'quite right' otherwise it never comes, and don't wait for a very deep relationship, otherwise it never happens. It is as if a person just wants to be in the deepest point in the river, but you have to go from the shallow, you have to enter the shallow river first. You cannot just jump into the deepest -- the deepest is far away.

So whatsoever is available, don't miss it! By missing it again and again, you will miss the deeper points, the deeper possibilities. And each relationship is a step towards a higher relationship. That higher relationship may happen with the same person, it may happen with another person, that is not the point. You follow me? It may happen with the same person, it may happen with another person, but this relationship will help you to go into that.

[Osho repeats what he often says -- to be committed not to an individual lover but to love itself. If you become committed to a person rather than to love, you lose track of and kill love. It doesn't mean that you have to change partners all the time -- just don't become attached to the one you're with. Love can grow deeply with just one person but that depends on many things....]

For example, the person may be capable only of a certain depth. Up to that depth it will be easy to flow in love with him; beyond that he will not be able to go with you. Mm? -- then you have to move with deep gratitude to this person, because he made even this much available.

Each love helps... small loves, big loves, all help... and life consists of a thousand things. The day you really fall deeply in love all your loves of the past will be involved in it -- even small things: you were passing along a road and you saw a small boy standing there. He smiled, you smiled, and then you went on and nothing else happened. That too will be there when you fall in a deep love -- that smile will be there, part of it, because it is part of you.

So don't wait for the 'quite right', otherwise it never comes. Take hold of any opportunity that comes by, and use it. Maybe this person can grow... your love may help him to go deeper. Together you may be able to go very very far -- go as far as possible.

And remember that the person is not the point! Mm? -- then when you find that the relationship has become stuck and stale, you can move; it was not a commitment at all!

The ultimate commitment is towards love, and everything has to be used as a jumping board for it. This idea -- that it is not quite right or maybe it is not going to be that deep -- is dangerous! The energy that has

been released in you, if it is not used, will become stuck; sooner or later it will disappear. Energy not used disappears; energy used, grows, becomes bigger and bigger.

The group has been really good for you -- I can feel it. Just flow with this energy and don't be a miser, mm? Good!

[A forty-eight-year-old sannyasin says he still has a sexual block which he experiences as an unwillingness to say what he really wants when he is with a woman. He has noticed too, that his sexuality seems to be on the decline....]

That time is the time, mm? Somewhere near around forty-nine there comes a menopause... for men too, not only for women. The man's menopause is very subtle but it is there -- now even scientific research says so. This has been a known fact for tantra... because basically the man's chemistry and the woman's chemistry cannot be that different -- it is different but it cannot be that different.

When a woman becomes sexually mature around twelve, thirteen, fourteen, a man becomes mature around the same time. Then it will be very unfair that the woman has a menopause around forty-nine and that man has no menopause; that will simply prove that god is also a male chauvinist! (laughter) That is unfair and that is not possible.

There is a difference -- that's why it has never been detected up to now -- but within these ten years much research has been there and they have come to feel that there is a menopause. Just as the woman has the monthly periods after each twenty-eight days, a man has too. For these three, four days the woman goes into a depressive state, into a negative state -- so does a man. But because the woman's blood is visible there is no need to prove it and she knows that the period has come and that the depression and the negativity and everything arises; she becomes very very dark, dismal, inside.

Man's release is not that visible, but certain energy is released each month; for three, four days, man also becomes a victim of depression, negativity. If you keep a record for a few months you will be able to see that exactly after twenty-eight days you again become negative for three, four days... out of the blue, for no reason at all. Just keep a small diary and it will become clear to you.... And it happens around forty-nine. So that menopause is coming closer -- nothing to be worried about; it is natural.

Sexual energies decline but with the decline of sexual energies, spiritual energies can increase. If one takes a right step then the declining energy of sexuality can become rising energies of spirituality -- because it is the same energy that can move upwards and when sex interest becomes lessened, there is more possibility of uplifting the energies.

So don't take it in a negative way -- it can prove a great blessing; just accept it. And there is no need to work upon it, just accept it. Let it be so and don't think in terms of blocks -- now, that will be wrong.

If a young man of twenty or twenty-five feels a decline in sexual energy then there is a block, something has to be done. If a man after forty-nine does not feel a sexual decline then something is wrong, something has to be done. That means he is not moving upwards -- he is stuck!

And in the West it has become a problem, because in the west sex seems to be the only life. So the moment sexual energy starts declining a man almost feels he is dying. In the east we feel very happy when the sexual energy declines, tremendously happy, because one is finished with that turmoil and that nightmare.

Nothing to be worried about -- there is no block there. Within one year things will settle and you will come onto a higher plane: you will be able to see life in a different light and in a different colour. Men will not be so much like men and women will not be so much like women. There will be more human beings in the world rather than men and women... and that is a totally different world -- of human beings. In fact to look at a woman as woman, at a man as man, is not right, but sex creates that division. When sex is no more a dividing force, you see human beings.

[A sannyasin expresses concern about being a sannyasin in the West. She works in a personnel at a university. Osho says that is good work, and love is needed more than expertise....]

The therapist, the counsellor, has to love the patients so deeply, so totally, that in his love something starts in the patient. Under that impact of love he also can see the problems in their true perspective.

Problems are not really problems: the only problem is that people have become blind. They live with the problems for years and they can't see it.

Expertise can help you to dissect the problem, to analyse the problem, to go to its roots, to its causes, implications, and you can make the person intellectually understand, but that is not going to help really. It may make the person a little more adjusted but nothing much else. The problem will start asserting itself from somewhere else. It will find some new way to surface, in a new name it will continue, because the man has not really attained to insight.

If you attain to insight then solving one problem is solving all problems, because then you always have that insight with you: you can focus that insight on any problem and it starts disappearing.

By becoming a sannyasin you naturally become more loving. My sannyas is sannyas into love, initiation into love... and with love you can see the problem of the other person.

So don't sit there like an inhuman expert: come closer, more personally to the person, because his problems are your problems -- they are everybody's problems, they are human problems. There is not a single problem which cannot be your problem, and you cannot have any problem which cannot be anybody else's problem... we *share*.

So don't let the patient feel that it is his problem and he has come to a computer, an expert. Let him feel he has come to a human being -- as frail, as limited, as prone to mistakes as he himself. Then an understanding arises, the person starts opening, and in the light of your love and care, he can start seeing something which he was not able to see before.

Help people to attain a loving insight into their lives, help people to love themselves, and problems will start disappearing: They have been taught to hate themselves, they have been taught condemnation and nothing else, hence so many problems. Help them to accept themselves, help them not to be perfectionists. That's how millions of problems arise....

The perfectionistic mind is a neurotic mind. The perfectionist hankers for the impossible, so he always falls short. He cannot reach the goal, he is frustrated; then he starts thinking that something is wrong. He asks the impossible -- it cannot happen by its very nature. Then he feels he has some defects. He loses self-confidence, and then small problems look like big problems; he cannot tackle them, he becomes nervous. He starts avoiding the problems, he goes on putting them aside. He hopes time will do something, and it never does anything.

The problems put aside become bigger and bigger; as time passes they become more bigger and more rooted. Perhaps if they were tackled in the very beginning they would not have been such a great nuisance. Later on they become very very difficult because they go deep into the blood; they start poisoning the whole system.

So bring people to love and accept themselves and tell them whatsoever they are is perfect... it is absolutely blissful the way they are! Once this feeling arises in a person -- that he is absolutely okay -- ninety-nine percent of problems have disappeared, and only one problem remains, and that problem nobody can dissolve. That problem is something which is existential -- that is the problem of 'Who am I?' For that problem the person has to go into the deepest core of his being. Help people to meditate, talk about meditation, help them to become more aware of dynamic methods of meditation.

America has become alert about the passive methods of meditation. They cannot help much because america basically is an active country. Passive methods cannot help america -- they may give a little solace, consolation, but finally they will prove to be like tranquillisers, nothing more. Only very very active and creative methods can be helpful. And tensions have not to be dissolved; tensions have to be transformed.

If a person simply dissolves tensions he will become uncreative. That's what happens through 'TM' and other methods. They talk about it being very creative -- it is just nonsense: it cannot be creative! Take away tension, then who bothers about creativity? The person becomes relaxed, but with relaxation he becomes detached too; with relaxation he starts looking at life as useless, meaningless. Tensions have to be transformed, tensions have to be used in a creative way so that they don't destroy you -- rather they create something.

India has suffered very much from these methods, in-active methods of meditation. The whole poverty of this country is because of these methods. For thousands of years we have been just drowning in ourselves, not thinking of anything else -- not thinking of the society, not thinking of better roads, not thinking of better housing, not thinking of better food, not thinking of better hygiene -- nothing! If a person can just close his eyes and be silent, we think enough is achieved.

Yes, this person will not go mad, that is certain, but just not going mad is not enough. It is not a qualification that you are not mad, that you sleep well, that you are not very tense. Good, but nothing to brag about.

Something creative should be born out of your silence. So my emphasis is basically on active methods. Silence should come but through activity, creativity -- through painting, dance, music... it should remain continuously joined with action so it does not annihilate action; on the contrary it enhances it.

So help people -- your work is beautiful! Wherever people come in contact with people it is a beautiful work. When people work only with tools, mechanical tools, it is not very happy work because if you work too long with machines you become... you tend to become a machine. If you work with people you remain alive.

This Is It

Chapter #8
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Anand means bliss and hara is a japanese name for the centre just below the navel, two inches below the navel... and becoming aware of this centre is going to help you tremendously, so the more you abide there, the better.

Whenever you have nothing to do, just sit silently and move inside and fall into the stomach -- just two inches below the navel -- and remain there. That will create a great centering of your life energies. And you have worked on that centre in your past life, that's why I am giving you the name. It will immediately start functioning -- there is no problem about it. You just have to look into it and it will start functioning... you will start feeling that the whole life moves around that centre.

It is from the hara that life begins and it is in the hara that life ends. All our body centres are far away -- the hara is exactly in the centre: that is where we are balanced and rooted. So once one becomes aware of the hara, many things start happening.

For example, the more you remember the hara, the less thinking there will be: automatically thinking will become less and less because energy will not move to the head; it will go to the hara. The more you think of the hara, the more you concentrate there, the more you will find a discipline arising in you. That comes naturally... it has not to be forced. The more aware you are of the hara centre, the less you will become afraid of life and death, because that is the centre of life and death.

People are afraid of both: they are afraid of death -- that is obvious -- but they are afraid of life too. That is not so obvious but is as true as the first. And there is a natural logic in it: if you are afraid of death, how can you be unafraid of life? -- because it is life that brings death. Death cannot come on its own; it comes through life -- so if you are afraid of death, naturally you are afraid of life too. You may not be conscious of it but it is impossible not to be afraid of life, because life is moving slowly towards death. Death is the culmination of life and life is the beginning of death, so they are so involved, intertwined, that the fear of one creates the fear of the other. People live in fear of death and people live in fear of life, so they never live at all. Once you become attuned to the hara centre you can live courageously. Courage arises out of it -- less thinking, more silence, less uncontrolled moments, natural discipline, courage and a rootedness, groundedness....

The past is the passage where many people are lost -- they never come to the present. So from this moment don't think of yourself as having a past, don't think in terms of your biography. This name

annihilates your biography.

That's why in India it has been a old tradition that if you ask a sannyasin his old name, he will not tell you. He will say 'That man is dead.' If you ask him to what family he belongs, he will not say. He will say 'That man is dead.' If you ask him from what part of the country, from what town and village he comes, he will not say. He will say 'The man who belonged to that part is no more.' That is very significant.

If you don't think about it, if you are not identified with it, by and by the past disappears. Then you don't hold it -- your grip becomes loose... and when you become loose about it and your grip is not hard, it escapes.

The past is not holding you; you are holding the past. The past is not clinging to you; you are clinging to the past. Once you are not clinging, the past simply evaporates... and beautiful is that state when the past is no more. Suddenly you are herenow with your total being, available, open, vulnerable. That's the meaning of giving a new name -- it is a very symbolic thing.

[The new sannyasin says he has done TM, Kriya yoga and Vipassana in the past. He liked Vipassana most but found it hard to maintain a continuity. Osho says that these eastern methods presuppose that one has no repressions -- and modern man is the most repressive of any age. While meditating, on the surface you may feel peaceful, but underneath is continual turmoil which gathers more and more energy as it has no outlet....]

Before you pour nectar into your being, it has to be completely cleansed of poison, otherwise the poison will even destroy the nectar. And this is one of the tragedies of life: the higher can always be destroyed by the lower and the lower cannot be so easily destroyed by the higher. This is a tragic fact, but it is so.

If you throw a stone at a flower, the stone will remain intact, the flower is gone. The flower is higher, more delicate, more subtle... the stone is gross. So you create a flower of meditation and deep down is that rock: again and again the flower will be crushed by the rock and your efforts will be in vain.

So first do the camp, and in the camp go as totally into active meditations as possible. You are ready for something like Vipassana, but some cleansing has to be done so these ten days of catharsis will be very helpful. And then I will suggest a few groups; if you are here, you can do them....

[A new sannyasin from America, says that she gets high meditating but now and then she slips back into drug-taking. Osho says that drug-taking and meditation are polar opposites though they may appear to be similar.]

The drug experience is a forced, phony experience, but because we don't know the real, the phony seems to be right. If you have not seen the real, then even the phony is too much.

If you compare your life with an ordinary man who has never taken anything like LSD, marijuana, then you feel very high -- if you compare it with an ordinary man. Because he has not known any moment, he has not even had a false glimpse; he lives such a mundane life. You have lived the same mundane life -- then one day this drug creates a dream, gives you a euphoria, and you are tremendously happy.

But once meditation can give you an experience, then you will see that this experience was just a dream experience. It is as if you have been thirsty and drinking in a dream from a pool of water, a pure pool of water... but in a dream. By the morning you are awake and thirsty again -- it has not helped. Of course it was so clear and so cool and it had looked, for that moment at least, as if you would never be thirsty again. But if you go on meddling sometimes with meditation and sometimes with drugs -- the problem is that drugs can slowly slowly destroy your capacities to meditate. Otherwise there is nothing in it....

If it is to be an ordinary straight life, then drugs are perfectly okay. But if you are really interested in meditation, then drugs are dangerous. The drug is not dangerous for the people who think it is dangerous.

The so-called common people think drugs are dangerous -- it is not dangerous for them at all because they have nothing to lose, they have nothing to be destroyed! But if you are really interested in search and you want to grow, then drugs are dangerous.

Drugs are not dangerous for politicians -- drugs are dangerous for the religious people because something delicate arises out of meditation. It is very delicate and it comes out of much effort. Just a small quantity of a drug and it is destroyed and you will have to start again from abc.

The drug experience is so cheap and the meditation experience is so costly, because you have to go through such effort. Then by and by the mind starts choosing the cheaper one. Mm? it is the path of least

resistance, so the mind says 'Why bother?' The drug can give you something so easily, then why bother with vipassana -- sitting and meditating and struggling hard? Why not the easier way?

The mind is always for the short-cut, and the short-cut is always false. As far as the spiritual growth is concerned there is no short-cut. You cannot cheat... there is no back door.

Each has to follow the arduous way. In fact the real beauty of the peak depends on how hard your struggle has been. When you struggle hard and you lose the track many times -- many times even the peak disappears and you are again in the dark valley, again you struggle and again you fall and again you move -- this whole effort creates that situation where when the real experience happens, you are in a tremendous bliss.

If you are suddenly dropped on that peak by some helicopter, there will be no joy, there will be no joy at all.

[A sannyasin who is leaving said he had caught a glimpse of his center here, and felt love flowing out of himself. Now he feels closed. In the West he will try for the first time to earn a living by playing music.]

Mm mm. Just remember one thing -- that if you love people, then there is no fear.

.... just the experience will help. Before you start playing, bow down to the audience, be as respectful as possible, and just feel that these are beautiful human beings... then there is no problem. The problem arises because you think of them as your judges, as if they are going to judge you. They have come to enjoy -- they are not judges.

There may be a few foolish people who sit there like judges, but that is their business; they will miss the whole point. That is not a problem for you. People have come there to enjoy. They are people just like you, with all the limitations that you have, with all the frailties that you have... they are people just like you. It doesn't matter whether there are a few people or a few thousand -- it doesn't matter, because they are the same people... one or many makes no difference.

And each individual is listening to you directly. Just think: you are playing the guitar with a friend -- then you are not nervous. The friend is your audience, you know that he is sympathetic and you are not afraid -- he loves you, you love him.

Then there are ten thousand people: you feel nervous because you start thinking of there being ten thousand people together there. Nobody is there together -- there are only ten thousand single individuals, and each individual is listening to you directly; he has nothing to do with the other. It is not ten thousand people one upon the other, otherwise they look too big and then you become scared....

They are just one individual ten thousand times over, not one on top of each other....

This time try what I am saying. Just bow down to the audience with tremendous respect, touch the earth just in front of them and then start playing...

And there are beautiful people -- just keep it friendly and relax. For a few experiences you may feel a little nervous, with two, three minutes when you start becoming warmed up, you will forget. After a few experiences you will know that it works. When you know it works, it works!

The rational is not the problem, but the experiential. You just have to pass through a few experiences, that's all. People are so beautiful... and nobody is there to harm you. They have come to enjoy their evening -- why should they harm you and why should they destroy their evening? They want to be en rapport with you. If you are nervous you will create the barrier, if you are not nervous there is no barrier: you flow, they flow. One thing...

And the second thing: don't think that you are a perfect musician or something -- then fear comes, because if you fall from your perfection, then? Know that you are just a human being fooling around, that's all! Why think of perfection? If you think of perfection there is trouble. Then even the most talented musician will become afraid. Once you accept your limitations, there is no problem; once you try to pretend that you are perfect, then the fear.

The fear is part of the ego; it is the shadow of the ego. You are afraid that they may think that you are not such a great musician as you think you are. So that is the thing to be dropped. The audience is not the question. You think you are a great musician; that is wrong. Just enjoy playing on the guitar. who knows that perfection is and who bothers about perfection? Enjoy playing, that's enough. And if somebody wants to share your experience, you are available. And if they choose to come again, good; if they don't, that too is good.

Once you accept your limitations, your defects, your mistakes, once you think that you are fallible, then

there is no problem. But if you keep it in the mind that you are infallible, that you are going to be the best, then you are creating trouble for yourself. and the irony is that one who thinks he is the best never becomes the best, and one who simply forgets about all performances and simply enjoys, some day becomes the best.

Just go and have a few experiences of people's beautiful presence, their participation, their enjoyment. Don't think of yourself as a performer. You have invited a few friends and you are playing -- you are enjoying playing and they are enjoying listening.

[He says: I would like to get them into it if I could.]

Then you are bound for trouble. If you want to do something to people and it doesn't happen, there is trouble. Why should you want to get them into it? You just get into it, that's enough -- that's all you can expect. If you want them to get into it, even you will not get into it because your mind is continuously thinking about whether they are getting into it or not. They have not got into it yet... and you will start perspiring.

You get into it! When they feel the energy of a musician or a poet or an orator -- that he is into it, utterly into it -- they start falling head-long. What can they do? -- the pull is irresistible. When you see somebody disappearing into his work -- a musician into his music, a painter into his painting, a singer into his song -- when you see somebody disappearing into his work, what can you do not to get into it? You will have to get into it!

Never think that you have to manipulate them, that you would like them to get into it. If you are thinking in these terms then you are creating an enmity: you will drag them in and they will drag themselves out. Nobody wants to be dragged in. And they will start judging you because your effort is political, it has nothing to do with music. You want to create an impact, you want to overpower them.

Forget about all these things. Simply get lost! Lose your head in it -- that is more than one can expect. And by the time you come out you will see that many have been in it... but forget about them! When you are playing just let yourself be drowned by your music and then a zero is created around the musician -- a hole in which people start toppling down.

That happens, but if you want to manage it, it will never happen and you will be very much frustrated. Each time it is not successful you will lose more confidence; by and by you will see that you have lost all confidence. Just go into it... it is going to happen!

This Is It

Chapter #9
Chapter title: None

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[A sannyasin asks about his brother, a former drug-taker and now a religious fanatic, who spends the day lying on his bed.]

I understand the type. The only way to bring him out is not to argue with him -- the first thing... not to give him any indication that you want to bring him out of his state, otherwise he will defend himself. Even if he suspects, that's enough, and he will undo all your efforts.

So the first thing: don't give him any suspicion, any idea, that you want to bring him out. Rather, when you go, feel very happy -- at least pretend to be very happy -- and you tell him that he is in a great spiritual state; that will be the right beginning for him. Sympathise with him. Not only that -- respect him; that's what he needs. Then you can become close to him, he will take you into his confidence, otherwise not.

This type of person is very defensive. So when you go, just tell him that he is in a perfect state, this is the right state to be in. Ask him to teach you also how to be in it. Be a disciple rather than a teacher; then you can pull him out. He needs to be pulled out. Deep down he will like to be pulled out, but his ego will create difficulty.

So give him the feeling that the parents are wrong, that everybody is wrong -- he is right. Once he takes you into his confidence then things will become very easy. By and by you can motivate him to come back to life. For example, how to motivate him? There is no hurry: for one week simply wait, just go and sit by his side, be meditative. Let him feel that you are learning something from him, that he is in some higher state, mm? Pretend it as much as you can -- it will be just acting but it will help him to come out.

Then once he starts being close to you and takes you into his confidence, tell him that he has such a great experience -- now it is to be shared with people. This is his duty, so he should come out of his lethargy, should share it with people... at least share it with you.

Make him talk to you; don't try to talk to him. Talking to him will be talking to a madman, a deaf man -- it will not be of any use. And talking to him you will feel tired, exhausted. When you are talking to a wall, you feel tired. When there is some response, you feel happy -- then your effort is bringing some fruit. When you are talking to a wall how long can you talk? You can go on dissipating your energy and you feel exploited, sucked out.

These people who fall into such a neurotic lethargy become suckers unknowingly. They become like a low place, so whenever you are close by, your energy starts flowing towards them -- not that they do it knowingly; it happens naturally. They are like a hole.

So let him talk to you, provoke him to talk. Just give provocation, just small starts -- that is the whole art of bringing him out. Tell him, 'You have got so much and the world needs it, people are in tremendous need. So come out of it -- start at least telling me what you have experienced and where you are going.' Once he starts talking, things will become very easy. If he can be persuaded to talk, he can be persuaded to do anything. Then by and by tell him to come out, to talk to the family, and tell your parents also that this is the way to bring him out: listen to him.

Mad people enjoy it tremendously if somebody listens to them. If a madman can find a person who listens sympathetically, the madness will disappear. That's all that psychoanalysis is about. You pay the psychoanalyst to listen to you sympathetically, so that he is at least in sympathy. And just through talking to a psychoanalyst, day by day, you start coming out go through a unwinding process. That boy needs unwinding and you can help.

Once he starts talking with you then sometimes sitting by his side, start meditating. Tell him just by the way, what you have been doing in india... tell him that he is far higher than you. Once that is settled -- that he is higher than you -- then there is no fear from your side. Then he will not be defensive: he will ask about meditations and what you are doing; he will start doing them! But the first basic point is that he becomes perfectly confident that you are not the enemy but a follower.

Go and try. And this will be very good for you too -- if you can bring him out... and you can! One just has to be very very artful. The greatest art needed in life is to bring a madman to sanity. You will be helped tremendously if you can pull him out. It will help you to understand your own mind, because in fact it is everybody's mind.

People move from one extreme to another: first he was thinking that lsd is divine; now he thinks it is devilish. These people are extremists -- again one day he can start thinking that it is divine. In fact these people have split personalities, they are two persons: the person who was taking LSD was a totally different personality, this is another personality. These people have a spare personality. When one gets tired they start using the other and the other is just the opposite. Go -- it will happen! When will you be coming back?

[A sannyasin says he is not sure whether to continue with his master's degree in sociology when he returns. He has four more years to complete. He enjoys university life but wonders if he could do more. Osho checks his energy]

My feeling is that you should complete it; and it can be used in many ways....

Sociology can become of great importance if you know how to use it creatively. It will give you a background to understand man, to understand the human mind, to understand how the human mind has been functioning in the past. It is your past, it is man's biography, and if one does not want to repeat the past again, one has to understand it, otherwise one goes on repeating. It can be of great significance if you study it with the right perspective.

Don't be bothered about it only as a subject and don't be too much concerned about the degree -- that is secondary. The primary thing should be an effort to understand man... and in understanding man everything comes in. Man is his science, man is his religion, man is his art -- man is all! We live in a human world! Without the human mind you will not be in the same reality. Humanity has created a special world of its own... and we live in it. It is like an ocean and we are like the fish in it. To understand that ocean is very very helpful in understanding yourself.

And if you want to be free of this society, then to understand sociology is very very important. If you want to get out of the prison, you will have to understand the prison, its laws, the gaolers, the guards, how it functions and who manages it, how it is ruled, and what the loopholes are... from where you can escape, which the weakest links are in it.

No, I would like you to finish it. Don't be negative about it. And side by side be creative, meditate, but finish it. It will give you a good foundation to start with and much can be done, so don't think in those terms. And always remember that even if something looks futile it can be used. The question is not whether something is useless or not -- the question is whether you are capable of using it or not. You may have one of the most precious things and you may not be able to use it. For example, you can have the best brush and the best colours and the best canvas and your painting may be just third rate, while a great painter may not have the best brush in the world, may not have the best canvas, may not have the best colours, but still creates a great painting. It does not depend much on the materials you use; it depends more on you and how you use them.

We produce better paint now -- better brushes, better canvases and everything -- but still, a michelangelo is a michelangelo; we cannot produce a Michelangelo. He has done something with colour -- those colours were not as good as our colours are, but he has created poetry out of those ordinary colours.

Our greatest painters -- Picasso and Salvador Dali and others -- are just childish before him. Howsoever skilful they are -- our modern painters -- they just look like school children. Michelangelo remains the master. He does something to the colour which is not in the colour; that's the whole art. He brings into the colour some new quality which is not a chemical component. It was not there; it is he who brings it.

So always remember: it is finally you who will do whatsoever you are going to do, and all that you learn will be used if you move in the right direction, with the right perspective, with the right understanding. Then everything that you have lived, known, experienced -- good and bad -- all can be used. And my feeling is that nothing is useless in that way.

So continue, mm? but continue with this idea: you are not only studying sociology, you are studying your own past. You are studying the past of man and how to get rid of it, how to get out of it, how to get out of sociology and become an individual, how to go beyond sociology, how to really create a psychology. People have sociologies -- they don't have psychologies.

Gurdjieff used to say that psychology does not exist yet because man does not exist yet -- only society exists. So at the most, in the name of psychology, we try to understand the science of behaviour, not the science of the mind. Because the mind is not there, so how can you study that which is not there? You can study Gurdjieff and then there will be psychology. You study Richard Nixon -- it will be just sociology, it cannot be psychology... or Jimmy Carter -- it will be sociology, it cannot be psychology.

Only by looking into a buddha can you see what psychology is. So study it with the view that you have to go beyond it, and all this knowledge will be helpful.

[The sannyasin then asks about a experience he has when about to sleep of an energy rush through his body and he feels like he is dying.]

Don't be afraid, mm? don't be afraid. You will come closer to life through that. Any energy experience is going to be a life experience; energy is life, energy is never death. You can die without energy but you cannot die with energy -- it has never been heard of.

Mm? -- energy is life! When you are feeling so full of energy that you feel like exploding, it is not the fear of death that comes. The fear is that life is going to be too much and you will not be in control. That in

the fear -- that it is going beyond your control: if something happens now, you will not be the master.

The fear comes from the unknown possibility. It is not of death at all, because death comes only when energy starts disappearing. You start feeling that you are falling and falling and energy is no more there. Death is a zero energy phenomenon. This is absolutely against death. You should enjoy it, you should dance with it and allow it. It is your life, it is your life trying to contact you. It is beautiful, mm?

So next time it happens, enjoy it. Give one hour to it; dance, sing, and go into it. Go really mad -- I will take care!

[A sannyasin said that when she was ill recently, she pushed her body to carry on. She feels she doesn't know the limitations of her body, when she is doing too much....]

This happens sometimes to some people. So do one thing: when you are feeling very very bubbling with energy, try to hold it inside rather than dissipating it. It is not repression -- it is simply holding it just as a mother holds the child in the womb. Not that you are against it: you love it so much that you hold it in, you don't want to give it and throw it away. Not that you are a miser, not that you are hoarding -- but you love it so much that you would like to have it inside you a little more. Whenever you feel very very joyful and full of energy, make those moments of silence, of sitting. Be happy but don't throw it, don't just start jumping. This morning I was talking about that in the last sutra, mm? -- that is helpful for you. Just hold it in, let it become a reservoir, and that will give you great silence, great joy, and it will make you more and more strong.

Once you have started having this energy there, just still, unswerving, once you have started knowing the beauty of it -- that just to have energy is so beautiful, that nothing can be so beautiful, just to feel in that moment so powerful, as if you are at the top of the whole world -- that will make you alert about your body needs and that will lessen your problems.

Otherwise sometimes you can go on throwing your energy and you will not know it. You can throw so much that you will fall ill, and then too you will not be able to understand that you are dissipating too much energy; you don't have a sense of your energy.

So while you are there, do this: whenever you are feeling very happy, just sit silently with closed eyes and hold it there. Rejoice in it, sway with it, but don't throw it. Become very passive. When the energy goes on increasing more and more and you start feeling that it is rising... The level is rising higher and higher and higher and as it rises higher, the higher chakras start functioning.

Otherwise, what will you do? Whenever energy is there you will lose it from the first chakra and it will never rise to the second. Hold it, let it rise.

And remember the difference: I am not saying to repress it, I am not saying don't be joyful. I'm saying be joyful passively. You can sing a song but very passively. You can even dance, but very gracefully, very alert about the precious energy so that it is not wasted. And then it will enter more deeply into your chakras.

There are only two chakras from where it goes out: either the first or the last -- because energy can leak out only from the ends, not from the middle. So if when the first chakra's energy is there too much, you jump and talk and go and do this and that and become hectic and restless, it will be released by the sex centre. And then sooner or later you will feel very lost, weak. If it is gathered there, then there is no way from the middle.

One day it opens from the last centre, the highest, and then it is not a wastage -- it is fragrance. Then you can share as much as you want and it is never exhausted. So just do this while you are there and continue your meditations.

[A sannyasin has finished everything in the West, and come to live in the community today. She says: I have very little to offer because I'm very closed. I have a lot of pain inside and a lot of fear.]

Mm mm! You offer your pain, you offer your fear.

... nothing to be worried about. That is not your problem -- that is my problem. I have entered in you already. If I can find a way inside you, then there is no problem!

[A sannyasin said that when she hears music she feels ecstatic and has pains in her body at the same time:... it's so beautiful. I don't know what to do with it!...]

When it gets too much just touch people and your touch will make them ecstatic. Go round running and touch a few people and enjoy that and you will see that they start getting into it!

[I'd like to express it creatively -- I wonder if I should dance?]

Dance -- dance, sing, mm? -- whatsoever you feel like... but it is perfectly good. And I understand: when energy comes that much the problem arises of what to do with it, because we have been conditioned to be doers. We have never been told just to be and enjoy it. So when the energy is there the problem arises of what to do with it? If we don't do anything it becomes too much and we cannot cope with it.

By and by you will learn to cope with it. There is no need really to do anything, but in the beginning it is good -- dance, sing, hold people, hug people, just transfer your energy. I can see that you can become a good transmitter.

You can try it on a few innocent people and see what happens, mm? But really holding them, go mad. Let them be also shaken, mm? And dance... it is very good!

This Is It

Chapter #10
Chapter title: None

10 May 1977 pm in Chuang Tzu Auditorium

Archive code: 7705105
ShortTitle: THISIS10
Audio: No
Video: No

Deva means divine, garima means glory -- divine glory. One thing is very important for you to understand, and it is that when a person is young a few things are easy, a few things are difficult. For example, religion is difficult. It is easier to be in desires, it is difficult to leave them. But when a person is old it is very easy to drop desires and very difficult to continue desires.

Life itself prepares you to come closer to god. Old age has one thing tremendously beautiful about it that desires can be left easily: even if you don't leave them, they leave you. When they leave you it is ugly -- you feel cheated -- but when you leave them, there is a glory and great beauty in it. Meditation is very very simple in old age. The whole life's experience has proved that it was nothing but a dream. One can easily get out of it -- this life that has now become almost a dream. And you are ready for it!

Deva means divine, samveda means sensitivity -- divine sensitivity. And sensitivity is the path -- insensitivity is the obstacle. If we are insensitive, then there is no way; we are closed. There is no passage from our innermost core to existence; we are windowless. We are in a capsule... and each human being is living in a capsule.

The capsule is very subtle and transparent, so you don't feel it, you don't see it, but a little awareness and it becomes apparent that it is surrounding you everywhere. It is just as if your hands are in a glove and you shake hands: something goes on covering your sensitivity. You are covered completely with clothes and going out into the sun; the sunrays cannot penetrate your skin.

You have an umbrella and it protects you from rain, but it also obstructs the rain from reaching you.

Sometimes it is good to throw the umbrella and just go into the rains and to feel it. Naked on a beach, naked in a forest, just allow the air and the sun and the rain to touch you!

The more sensitive you become to things, the more aware you will become that god is present

everywhere. In the same proportion of sensitivity that you have, you will feel god present. The less sensitivity you have, the less you will feel god; if you have no sensitivity, you will not feel god at all.

If god is dead in this century, it is not because god is dead but because man's sensitivity is dead. We cannot touch, we cannot taste, we cannot smell; something is covering our being.

So uncover your being -- that is the message in the name -- and by uncovering your being you will be able to discover yourself.

[A sannyasin who is leaving says her feelings about sannyas and Osho are precarious. She knows she must take responsibility for what happens to herself but doesn't know what to do in her confusion....]

In the beginning there is always confusion, but all these things that are troubling you right now will prove great stepping stones. It is almost like digging a well. When you start digging the hole you don't get the water immediately: first you get stones, dry earth, rubbish, then by and by purer earth, then wet earth, then muddy water, and then finally you get pure water.

The process of digging into oneself is exactly the same. In the beginning you get only rubbish, because that is your first layer -- anger, jealousy, hatred, sadness; that junk is there. When you start digging in, that is the thing you have to encounter first. So don't be worried about it: it is just a part of the process.

If you go still a little deeper, better things will start coming. After anger has been finished, compassion arises -- it is just there underneath anger: each angry person is potentially a compassionate person.

First you go and you find greed. If you go on digging, if the greed does not inhabit you then soon you will find sharing arising out of it. Behind greed there is the quality of sharing .... And it is so with everything! Just behind your jealousy, possessiveness, is the quality of love. One has to go on digging continuously.

Yes, certainly in the beginning there is confusion, mm? because so much is stirred up. Next time you are here things will start settling, but meanwhile continue to meditate so that whatsoever has started is not undone by you again, otherwise you will have to start from abc again.

So even if sometimes you feel it is troublesome... It is! -- it is not comfortable and you will never be so so comfortable as you used to be unless you pass through it; then for the first time you will be really comfortable and at ease with yourself.

Before this confusion started and this inconvenience, your ease and comfort were just imposed ideas. You were sitting on a volcano and thinking everything was fine -- but the volcano can erupt any moment. Now you have become aware of the volcano -- you know it is underneath so you cannot sit so comfortably. But this is a better situation than the first, because in the first situation you were completely unaware of the volcano: you were sitting on top of it and enjoying. Now you cannot enjoy because you know the volcano is there and something has to be done, otherwise any day it will erupt and it will be too late then. You have to move away from it, you have to find another spot for your being, some other way of being, some other style of living. That's what this confusion is all about. This confusion is saying to you that your style of life up to now has not been right.

And that too is natural -- that you throw the whole responsibility on me. That is natural, mm? I expect it -- there is nothing wrong with it. That's my whole purpose here: you can throw all responsibility on me. Nothing to be worried about. That too is part of our mind: we never want to take the responsibility. If you are feeling angry, if you are feeling confused, you will say 'Somebody has done it. Now it is Osho -- he has done it!' But this is your past: you have always been throwing the responsibility on somebody -- mother, father, society, friend, enemy... but somebody!

A man becomes religious the day he starts taking the whole responsibility on himself. That day -- when a man says 'Now I am responsible; whatsoever happens to me, I am responsible' -- he becomes mature too.

Nothing ever happens to you for which you are not responsible. Ultimately all responsibility is yours. But that is very scary, mm? -- to take the whole responsibility. One feels a sinking; it is too much of a burden. But unless you take that responsibility you remain childish and you go on looking for a father figure... and I am not a father figure.

But in the beginning it happens to everybody.

... It will be better if you find a group of sannyasins somewhere to live with, mm? -- that will help your growth. Right now you are just at the beginning, so if my people are around you they will push and help you. They will become a support.

[A sannyasin who works with drug addicts, says that he admires and talks about some of Mao Tse Tung's ideas when working, and so is perturbed when he hears Osho putting Mao Tse Tung in the same category as Adolf Hitler.]

My attitude about politicians is that they are all ill people. It does not matter whether he is a fascist, a capitalist or a communist: a politician is a sick person. He is deeply violent. Now his violence can take many shapes: he can become an Adolf Hitler, he can become a mao tse tung, but both are violent people and both believe that the society has to be changed through force. And whenever somebody believes that the society has to be forced towards some change, he is mad. You can persuade people, you can explain to people, but forcing them is just madness... even forcing for their own good. Forcing is forcing....

I am not saying that Mao Tse Tung has not done any good -- that I am not saying. What I am saying is that even to force people for their own good is wrong. Violence is wrong, and nobody should use, in any way, other people's lives as means. Each person is his own end.

Now it is true that in Russia -- in Lenin's and Stalin's and today's Russia -- people are far better off materially than they were ever before the revolution, but spiritually they are far worse. They have bread and butter and a shelter but they have lost their souls, they 'don't have any freedom.

Now this is a very ugly situation -- that you have to sell your soul to get bread and butter and shelter; this is too much of a price to pay. Sooner or later russia will have to go through another revolution -- and the same is going to happen in china. People have been forced, regimented about each and every thing.

My attitude towards people who believe in violence is that they are deep down very much troubled. Because of their own inner sickness they throw the violence on other people. A really at-ease person cannot throw any kind of violence.

My attitude towards violence is such that I call even a man like Mahatma Gandhi, violent. Now, he is thought to be the most non-violent man of the world, but I call him violent because he used to force his disciples... of course in a very spiritual way.

For example, if a disciple is going astray -- according to him .... But who is he to decide who is going astray and who is not going astray? If a disciple has fallen in love with a woman -- which Mahatma Gandhi thinks is not good for him.... And who is he to think about it -- that it is not good for them? He can explain his standpoint, that's all. But what will he do? He will go on a fast. Now this is violence. He will force that couple through his fasting: they will start feeling guilty. Because of them this old man is on a fast and if he dies, then what? Then they will be the murderers. Now this is forcing in a very very subtle way. It is the same: whether you are taking a sword or you are doing fast makes no difference. In fact, to have a sword on your head seems easier -- you have more freedom.

You can say 'Okay, kill us, but we will stick to our own beliefs!' At least your dignity is saved... you may be killed; with hitler your dignity is saved. But Mahatma Gandhi is not killing you -- he is killing himself. He says 'I will kill myself if you don't listen to me!' But just look at the logic....

Hitler's logic is that of a murderer and gandhi's logic is that of a suicidal person -- but suicide is nothing but self-murder. They look very different but they are not basically different. In each case they are forcing the other -- they are not persuading the other. They are bringing something into the argument which is ugly, they are bringing in force.

If I tell you 'Become a sannyasin otherwise I will commit suicide', and then you become a sannyasin, I will call that violence. Then I have been an Adolf Hitler to you. What is the difference? If you don't become a sannyasin you will feel guilty, and if I commit suicide, for your whole life you will feel guilty.

So whatever the way, politicians always enforce things... their ways are violent ways. And my approach is that if I have a certain understanding, I have to explain it to you -- and then too with the condition that you are free to do it like that or not. Even if you don't follow it I will not be angry, I will not condemn you; that's your individual freedom!

If you have decided to remain miserable, who am I to make you happy? If that is your decision then I will accept it -- it is your life! Freedom should not be interfered with in any way, for any reason. Once you start interfering with freedom then there is no end to it. Today you interfere for this reason, tomorrow you interfere for another reason, and by and by the freedom is encroached on completely and destroyed.

In the beginning Adolf Hitler was also talking about socialism. There were thousands of people -- and not uneducated people, not unintelligent people: germany was one of the most sophisticated countries. Even a man like Martin Heideigger supported Adolf Hitler thinking that he was going to do good. The whole country was with him -- almost the whole country was with him! Intellectuals, poets, painters, scientists --

the major part of the country was with him: they were all thinking that he was doing good.

But by and by things started changing, because whenever there is violence you cannot do good; even in the name of good, bad will result. And this same happened with Joseph Stalin and with Mao Tse Tung. Things start off well, but finally if the man is violent inside, he is bound to destroy people. The more powerful he becomes, the more destruction will come. Now China has lost its soul... you are not even free to meditate! Thousands of Taoist and Buddhist monasteries have been destroyed. Three-thousand-year-old monasteries have been utterly destroyed; people have been forced to change their Taoist and Buddhist ways of life.

But what happens is that whenever you have a certain dogmatic mind it looks as if you are right. Now, one dogmatic mind is that everybody should work. If a Buddhist monk is meditating and not working then he is an exploiter and according to the communist logic it looks perfectly right to force him to go to the field and work.

So an old monk -- a seventy-year-old monk who has been meditating for fifty years and who was creating a tremendous inner insight -- is forced to work now. Otherwise he is beaten and thrown into the gaol. Meditation is a sin.

What I am saying about Mao Tse Tung, Adolf Hitler, Joseph Stalin and others is only one thing -- that the politician himself has not arrived at his own centre. Whatsoever he is going to do is going to be wrong and harmful in the long run.

The real people should first be interested in their own centering, and if you are centred then you will start overflowing and a few people will be changed -- but that change will be very very silent, without any force, without any violence.

I believe in the individual and not in the society. My total respect is towards the individual and not towards the society. And all programmes that put society above the individual are dangerous -- call them fascism, call them socialism, call them capitalism, communism; it makes no difference.

Any system that makes society more important than the individual is a dangerous philosophy. It will kill the individual. And it is the individual who is the real thing, it is the individual who is really alive. Society is just a name.

It is as if in the name of humanity you kill human beings. But where is that humanity? Human beings are real -- humanity is just an abstract conception. It exists not, you cannot find humanity anywhere. If you go round the world searching and asking 'Where is humanity?' you will never find it -- you will only come across human beings. My effort is to love the human being and forget about humanity!

Where is the society? Society exists not, it is just an abstraction. The individual is the truth! If the individual remains the end, then everything goes well. Once the society or humanity or islam or christianity . all abstractions -- when they start dominating... You know how dangerous christianity has been... and in the name of beautiful ideals! So has been islam, so is communism! Just think: two hundred years ago the people who were torturing others in the name of christ never thought that they were doing anything wrong. Now you know that they were doing wrong. But what was their blindness? Why couldn't they see? They were thinking that they were doing it in the name of christ, in the name of god, in the name of the gospel.

After two hundred years you will be able to see what Mao Tse Tung has done in the name of 'Das Kapital', in the name of communism, in the name of equality... after two hundred years -- but then it is too late! And man is very wise about the past, but that is meaningless. one has to be wise about the present.

It is very easy now to condemn Adolf Hitler because he is condemned, he has failed. Once somebody fails, it is easy to condemn him -- his failure is enough proof. But when hitler was succeeding it was very difficult. At least it was almost impossible for the fascists to think -- their eyes were covered with their ideology; so is the case with communism. It is very difficult for a communist to think; he is so prejudiced.

And remember, I am not against equality and I am not against the basic spirit of communes, but I am really against politics. And to me, communism can never come through politics; it will only come out of individual awareness. It may take a long time but nothing can be done about it. It will come only through individual awareness. Individuals have to change in their inner being, they have to change the whole structure of their mind. Capitalism is there in the structure of the mind. Kruschev had many cars, from almost every country. He was very interested in cars -- everybody knew about it -- so wherever he went, people would present him with cars. And he was very very proud of his cars. Now this is capitalism! Only he had those cars in Soviet Russia -- nobody else -- and he was enjoying the idea that only he had these cars. But what else is capitalism ?

Old, rich people are no more there but a new class has arisen: the class of the bureaucrats. Now in russia

a certain class has ruled for fifty years. Into that certain class nobody has been able to enter... just a small clique of people have been ruling. Now what kind of equality is this? And that class has become very rich, very powerful. Now there is no possibility to dethrone it. Stalin died -- that makes no difference: another member of the police group becomes the chief, he dies; another member of the group -- but it remains the same small clique of people. They are tremendously powerful no czar was ever so powerful, no Nixon was so powerful. What I am trying to convey is that all that is beautiful has to happen through the individual, not through a social programme, through individual effort, through human consciousness, not through the state, not through the government, not through violence, not through police and military force.

And all those people who use force are enemies -- whatsoever their branch; that makes no difference, So just think about it, mm? Good!

[A seeker asks: I'm gay and I want to ask if it is a hindrance in my development and if it is, what can I do to get free?]

No need to be worried -- it is not a hindrance, nothing, mm ? Only one thing is a hindrance in spiritual growth -- that is a rejection of yourself. Gay or not, that doesn't matter -- if you can accept totally, there is no hindrance. If you reject it, then there is hindrance. The hindrance comes not from your being gay; it comes from your rejecting it. If you accept it, it is perfectly okay, mm? It is irrelevant in a way.

[The seeker asks: is there a possibility for gay people to transform sexual energy in a tantric way?]

Yes -- as much possible as for any other type. There is no problem in it, mm?

... Accept yourself totally and enjoy the way you are; don't put unnecessary pressure on yourself. And from every place one can move towards god. There is not a single place from where you cannot move, mm? So nothing to be worried about -- just be happy.

This Is It

Chapter #11
Chapter title: None

11 May 1977 pm in Chuang Tzu Auditorium

Archive code: 7705115	
ShortTitle: THISIS11	
Audio:	No
Video:	No

[A sannyasin, who is leaving says he's feeling that, has always been separate from his body and that now he is getting more in touch. He goes up and down a lot -- first feeling possessive and jealous and angry and then quite calm....]

Everything will change -- just continue to meditate.

The first basic thing is coming back to the body. If we are not in contact with our bodies we are not in contact with the earth. We are uprooted, we don't have any roots, and without being rooted in the body nothing can be done, nothing at all. Once you get rooted in the body everything becomes possible.

These problems -- jealousy, possessiveness -- are all part of unrootedness. Because we are not rooted we are always afraid; because of that fear we become possessive, because of that fear we cannot trust anybody, so jealousy comes. In fact we cannot trust ourselves -- that is the problem -- and how can you trust yourself

when you don't have any roots in the earth? The trust comes when you have deep roots in the earth. Then, come whatsoever, you know that you will be able to stand it and you will be able to face it. Then you don't cling to others -- there is no need; you are enough alone.

So the first basic thing: don't bring in other problems right now. The basic thing is that you start getting more and more rooted in the body. Feel the body more, enjoy action, go running in the morning and enjoy the body and the feel of running energy. Go swimming: enjoy the body and the river and the touch of water. Jog and dance and jump in the air and in the sun and let the body again start trembling with joy.

This has to be done first... and take as many deep breaths as possible. Once you get into the body, once you again become alive in the body, nine problems out of ten will disappear, and the remaining one we can tackle; that's not a problem.

This is one of the tricks how the society has made people alienated with themselves. It has cut your body, so you are just like a ghost in a machine. You are in the body and not yet in the body -- just hovering around. You take the hand of your friend in your hand but it is just a dead hand in a dead hand -- no feel, no poetry, no joy. You eat but you go on stuffing; the taste is lost. You see but you don't see the psychedelic existence as it is; you see dull colours, grey, dusty. You listen to music but just sound goes on falling; the music is missed.

So for a few months enjoy anything that is concerned with the body: running, jogging, playing, jumping, dancing, singing, shouting in the mountains. Bring back your childhood! And you will start feeling that you are being born again. You will have the feel, exactly the same feel as the caterpillar has when it becomes a butterfly.... It is going to happen!

[A sannyasin says she feels a need to relate because it is heavy being by herself. She feels that the aura of neediness that she must give out makes it more difficult for relationships -- particularly with men -- to happen, so it feels like a vicious circle.]

Don't consider it as a vicious circle and don't consider it as something wrong. Right now this is what is needed. It is not a question of only mental need -- your body needs male energy, so if you stop it right now it will not help growth; you need it. It will be almost as if a child needs mother's milk and the mother stops feeding the child.

Right now you need as much male energy as possible, so give and take, share it and don't hold back, don't be a miser. Give as much as you can give and take as much as you can take. And don't make a problem out of it. Right now you need it, it will be nourishing to you.

Soon the day will come when you will not need it; then you can be independent. Right now it will not be possible, right now it will be fatal. Mm? your growth will be stunted.

There are a few points where people can grow only in a togetherness. To grow alone is possible only after a certain growth. Up to a certain point people grow in togetherness, in relationship.

We are born in relationship, we die alone. Have you ever looked at this fact? Alone we are not born, alone we cannot be born: we need the mother, the father, the family, the society. Alone, a child has no possibility. First, he cannot be born. Even if by some miracle he is born, he cannot survive; alone he cannot survive. But a man dies alone: then neither father nor mother nor society is needed -- nobody is needed.

So in spiritual growth also there are two points: one point is like birth when you need togetherness, and another point is like death when you can be alone, you can go alone. But the next point comes only after the first. So just be together and enjoy it! Even the idea -- that this is a vicious circle -- will not allow you to enjoy it, and if you don't enjoy it, the process will be prolonged. It will take a longer time because it will be half-hearted. If you enjoy it, the process will be shortened; then it can be fulfilled very soon.

[Another sannyasin says that she tends to avoid the very people with whom she would like a relationship. She wonders if leaving Poona is not an attempt to avoid Osho. She feels confused and depressed about the whole thing ....]

It is a very common phenomenon: whenever you want to go into a relationship a part of your mind always wants to avoid it. And there are reasons....

First: because you are lonely you want to go into relationship -- so you have a desire and a need to go into relationship. But each relationship brings problems, difficulties, challenges, miseries, conflicts, so another part of the mind says 'Why get into this trouble?' And both are right!

Alone you feel lonely, alone you feel sad, alone you feel 'What is the meaning of life?' -- because the poetry arises only when you are together with somebody. A life takes on meaning only when you are in love, otherwise it seems meaningless -- why go on living, for what? for whom?

So one part of the mind thinks, 'Love somebody, be loved by somebody, share your energy, celebrate.' Another part of the mind says 'Beware, because each relationship turns out to be a problem.' Alone there are no problems -- only you are the problem, there is no other problem -- but with the second person, the other person, come many problems and then both together you multiply problems.

So one part of the mind goes on saying 'Beware, don't get into this trouble. Alone, at least You are peaceful: not happy -- right -- but at least peaceful. In relationship, who knows if happiness will happen or not? -- but one thing is certain: peace will be destroyed!'

That's why the conflict. It is in every human being! Each likes to love and each likes to avoid.

Now, one has to understand it. One thing is that right now if you avoid relationship you will not grow, you will remain stuck, because those challenges that relationship brings are a must. They are growth opportunities -- don't take them just as problems; they are tasks to be done. One has to do that homework, otherwise one never grows. Just think of a man who has never been in any trouble -- he will never become mature -- who has never been in anxiety, anguish, turmoil; he will never mature, he will remain childish, he will not have any backbone. And any small thing will destroy him. He will not have any stamina to stand up against anything.

So these troubles, conflicts, anger, hatred, jealousy, possessiveness, domination, and a thousand and one things come with the relationship. They are all great opportunities to be used to go beyond them. It is good! Yes, one day will arrive when you will not need anyone, anybody, but then there is no problem. Then you are so happy alone that there is no problem, there is no question of being related. But right now it will be very very harmful for you to avoid relationships. Plunge into them, and while young go through all sorts of problematic situations so by the time you start becoming physically mature you also attain psychological maturity. Otherwise what happens? -- people become physically mature and psychologically they remain childish. You can find them everywhere: their face looks as if they are fifty -- if you just scratch the surface you will find a twelve-year-old child; inside they are just stupid children.

So this is for you to decide... but growth comes through difficulties. I am always for difficulties -- never avoid them! Whenever you find a difficulty, make it a challenge. Forget everything and jump into the difficulty. And to love a difficult person is one of the most beautiful experiences. Never find a person who has no difficulties! He will not be of any help; nothing will come out of him. Find a really difficult person, mm? And there is no need to go anywhere -- be here, meditate and do a few more groups.

This Is It

Chapter #12
Chapter title: None

12 May 1977 pm in Chuang Tzu Auditorium

Archive code: 7705125
ShortTitle: THISIS12
Audio: No
Video: No

Prem means love and gatya means a river-like, dynamic quality....

The english word 'go' comes from the same root 'gatya', 'gathya' -- the quality that continuously moves.

Love is a moving energy. The moment you make it stop somewhere, it dies -- then it becomes stagnant, it stinks. While love is moving it has tremendous beauty. Whenever it stops, wherever it stops, it turns into

poison. When love disappears, something else starts playing the game -- politics, domination, possessiveness. And when love stops, everything stops, then nothing flows. And existence is a flowing phenomenon.

Nothing is; everything is just becoming. When you say 'the tree is', it is not right. It is gramatically right, but existentially not right -- because the tree is growing, it never 'is'. It is never, in any moment, static; there is no stasis -- it is a dynamism. When we say 'a man is', it is wrong -- the man is becoming. Everything is a verb, nothing is a noun.'

That is the meaning of 'gatya': everything is going and going and there is nowhere to reach. This going is what god is, this on-going energy is god. God is not a goal. If god is a goal then existence is dead. If god is a goal then it is not worthwhile achieving, because once achieved then what will you do? Your love will stop there, your flow will stop there; you will simply become frozen and die!

Nothing is and everything is becoming. One never arrives and one is always arriving. There is no goal -- this is pure journey... a pilgrimage from nowhere to nowhere. And all that is beautiful arises out of this pilgrimage between nowhere and nowhere; all that is ugly is energy stuck somewhere.

When your love gets stuck, you start dying -- then you are no more growing. Growth is a function of love. If a man can go on loving he goes on growing... even in the moment of death he is growing. If he can love death too then there is growth. If he becomes afraid and fear arises and love stops then growth stops. A real man never dies and an unreal man never lives. The unreal man only pretends to live and the real man only pretends to die, because reality never dies and unreality cannot live.

Unreality is that which we think of as unmoving, and reality is that which is dynamic, is a process. And the closest we come to god is through love. But it should go on and on. It should remain pure, and by pure I mean: it should not be obstructed by any object.

One should be in love with love itself; then it becomes prayer.

Love for love is love for god. To never betray love is to never betray god -- once you betray love, you betray god.

[A sannyasin musician, who plays with a small band in the West, asks Osho for a name.Osho gives the group the name 'nada'....]

It means the universal sound, uncreated sound, out of which everything is born... what christianity calls 'the word'. 'In the beginning was the word' -- that word is 'nada'. It is what Zen people call 'the sound of one hand clapping.'

A created sound needs two things to clap together. to clash; a created sound comes out of conflict. But there is an uncreated sound out of which the whole existence arises. When you move deeply into your inner silence you hear that. For it there is no cause; it is uncaused, so it is eternal.

Whenever a thing has a cause it cannot be eternal -- then it goes only so far. When the energy is finished, it drops. Only something which has no cause can go on perpetually, eternally. And it is not out of conflict, it is out of the harmony of existence -- what the pythagorean's in the west have called 'the harmony of the universe', 'the celestial music'.

It has been heard down the ages by all sorts of people -- poets, mystics, musicians, dancers. Whenever somebody reaches to a level of silence when thinking stops, it is always there. It is there in you right now but it is very still, very silent. Because of your mental noise, you cannot hear it.

And in fact whenever in music you feel that something is tremendously present, it is nothing but a reflection of 'nada'. When people listening to music feel lost, absorbed, they have heard something through the music -- a reflection, as if one has seen the moon in the lake. It is not true, but still it is a reflection of the true. In China they say 'When a musician becomes perfect he throws his instruments, because then he starts looking for the real music, not the reflected one.' The instrument is a way to reflect the real music: it creates a mirror. That is the meaning of nada....

[A sannyasin came to darshan some weeks ago (see 'For Madmen Only,' April 17th) with her baby that had been born with a spinal defect. She said she felt the child hadn't decided whether she wanted to live yet or not. Osho said to just let things take their course and whatever happened, the situation could be used for growth. Tonight she returns alone. The child has died. She says she feels a sense of emptiness in her stomach. Osho says that she should be happy that the child has been freed from the body. Both of them would have suffered, and when you love somebody you should think about them more than yourself. He

said to fill the emptiness with meditation, with god...]

Children won't help. So many people have so many children -- do you think they have been able to fill their empty space? That is just a deception. Yes, you will become occupied, that's all. But to be occupied is just a distraction; it does not fulfil you. And because you become occupied, you forget that you are empty, but that is simply avoiding it. It is there -- it is better to see it. And rather than avoiding it, enter into it.

Do one small exercise from tonight, mm? Sit -- the way you are sitting is okay (she is sitting with her legs folded under her). Just sit this way and first start feeling that emptiness in the stomach, mm?

Then start feeling that it is coming up; that emptiness like a vacuum is coming up, a bubble of vacuum is coming up. Slowly, slowly, feel it and bring it up, and let it come to the crown of the head. Then suddenly feel that when it comes to the crown of the head, the crown opens and there is a hole. From that hole feel that the emptiness is going out.

And when you feel this hole has come into your imagination, exhale deeply, and with the exhalation feel that you are exhaling from the hole also -- not only from the nose and the mouth, but from the hole also. And with that air and exhalation feel that the emptiness is being-taken out, thrown out.

When you inhale, feel that a great light is entering from the hole and you are inhaling light, streams of light... just like foam, light is going into you. When you exhale, feel emptiness going out; when you inhale, feel light coming in. Do this for at least ten to fifteen minutes and then go to sleep. Do it for one month and then you tell me how you are feeling.

That emptiness will disappear and instead of emptiness you will start feeling full of light. You will start feeling that not only is the light inside, but that it surrounds your body. And that light will change many things. It will bring a radiance, a joy, a quality of dance around you. So start from tonight, mm ? Nothing to be worried about. Good!

[A sannyasin asks: I'm a runner and when I run each day I get a feeling very much like when I'm doing dynamic meditation... Can I use it as a meditation?]

Yes, use it as much as you can. If you can run then there is no need for any other meditation -- it is enough!

... Any action in which you can be total becomes meditation, and running is so beautiful that you can be totally lost in it. And you are in contact with all the elements -- the sun, the air, the earth, the sky; you are in contact with existence. When you are running your breathing naturally goes very deep and it starts massaging the hara centre... which is in fact the centre from where meditative energy is released. It is just below the navel, two inches below the navel. When breathing goes deep it massages that centre, makes it alive. And when you are running, you are throwing all carbon dioxide out of your lungs. Carbon dioxide makes people dull, dead, frozen, blocked. Carbon dioxide is good for trees and very bad for man. We are in mutual agreement with the trees: they inhale carbon dioxide and exhale oxygen; we inhale oxygen and exhale carbon dioxide. That's why as there are becoming less and less trees on the earth, man is becoming less and less alive, because the partner is dying.

That's the whole meaning of ecology: we are together! You breathe out, the tree breathes in; the tree breathes out, you breathe in. The tree purifies you through oxygen, you nourish the tree through carbon dioxide.

When you are running, the whole carbon dioxide is thrown out and your lungs are full of oxygen. When they are full of oxygen they purify the blood, they purify the whole system. That's what purity is; it has nothing to do with morality. Purity has something to do with biology, it is a biological concept. When your blood is pure and is not hampered by poisons and used garbage -- it is red and alive, full of joy and each drop of blood is dancing in you -- you are in the right mood to catch meditation. Then there is no need to do it -- it happens!

Running against the wind is a perfect situation. It is a dance of the elements. And while running you cannot think: if you are thinking, then you are not running rightly. When you are running totally, thinking stops. You become too earth-bound, the head no more functions. The body is in such an activity that there is no energy left for the head to go on and on; the thinking stops.

And in those moments of non-thinking, your existence is pure, you simply are, you don't know who. You don't know if you are Indian, German, English, Christian, Mohammedan -- you don't know who you are. All is forgotten, you are unburdened of the head... you are again an animal! In that moment -- when you

are again an animal -- there is a possibility to contact god.

This is my message -- that before a man can contact god he will have to become an animal, never before it... because man is a false entity, not authentic at all. Before we can rise high and reach the ultimate we will have to become authentic, as authentic as animals. Through running that authenticity happens....

It is perfectly good, and now it will be coming more and more because now you know what meditation is. And both these things will help each other: in meditation you will again and again come to those moments which come in running, and in running you will come again and again to those moments which come in meditation. By and by both methods will become one. Then there will be no need to do them separately: you can run and meditate, you can meditate and run.

Sometimes try one technique.... Just lying down on the bed, imagine that you are running. Just imagine the whole scene: the trees and the wind and the sun and the whole beach and the salty air. Imagine everything, visualise it, make it as colourful as possible.

Remember any morning that you liked the most -- when you were running on some beach or in some forest. Let it fill you completely... even the smell of the trees, the pine trees, or the smell of the beach. Anything that you have liked very much, let it be there as if it is almost real; then start running in imagination -- you will find that your breathing is changing. Go on running... and you can do this for miles. There is no end to it, you can do it for hours.

And you will be surprised that even doing this on the bed, you will attain to those moments again when suddenly the meditation is there.

So if some day you cannot run for some reason -- you are ill, or the situation does not allow, or the city is not worth running in, you cannot run -- you can do this and you will attain to the same moments.

This Is It

Chapter #13
Chapter title: None

13 May 1977 pm in Chuang Tzu Auditorium

Archive code: 7705135
ShortTitle: THISIS13
Audio: No
Video: No

Deva means divine, urja means energy -- divine energy... and start thinking about yourself more in terms of energy than in terms of body. Matter is just an appearance: it appears solid because we cannot see deeply into it, otherwise it is also liquid. Matter itself is not material; it is tremendous energy revolving with tremendous speed.

And that is the first step towards god -- to drop the idea of solidity, to drop the idea of being a body. That is the first step, and there are only two steps: first, one has to drop the idea of being material, bodily, physical, and one has to start thinking in terms of energy, process, river-like process, becoming. And the second step is to think of this energy as conscious energy -- not unconscious, luminous with consciousness.

So on the one hand the idea of matter has to be dropped, on the other hand the energy has to be made conscious. It is conscious energy -- you are conscious! In fact the whole existence is conscious in different ways, in different dimensions, on different planes. Even the tree is conscious on a different plane; so too are animals conscious on different planes.

Man is more intensely conscious than any other being on the earth, hence the responsibility of man. Man can fall because he is conscious -- too conscious; he can rise also because he is conscious. Now consciousness is a double-edged sword: it can lead you into deep misery, it can lead you into infinite joy. So

start by dropping the idea of being a material being; start thinking in terms of energy. And the moment you start thinking in terms of energy you start changing, because basically it is thought that transforms. You become that which you think you are: as a man thinketh, so he becomes.

And then the second step is that energy is not just energy, dead energy, but is fully alert, alive, with soul in it -- it is soul energy. That is the full meaning of your name -- divine energy -- and these two things have to be remembered. They are going to help you in many ways....

[A sannyasin said he wanted to work more, with his music and by himself. He goes to the West to arrange the technical side.]

You can go! The idea is good, mm? The idea is good. One should be able to be creative alone too, and when you are creative alone, then it is good to be with people and share it.

If you cannot do something beautiful while you are alone, your sharing is just bogus. You don't have anything to share; it is just an empty gesture. Before sharing you have to have it, and that having happens only when you are alone.

If you want to say something significant, go into silence. The first thing to create something which will be significant is to go into silence. Be alone, be alone with your aloneness, enjoy the company of your own being and become as silent as possible. If you are not silent, you are still not alone. If you are talking in your fantasy with your friends, you are not alone. If you are still thinking of others and the society and the club and this and that, you are not alone.

Total aloneness is when there is not even a thought, and out of that silence, something significant can be possible; then you can communicate. Silence in itself is not the goal -- silence is the source; communication is the goal. And it is exactly the same about everything.

If you want to share music with people, first go into yourself and create music for yourself, for your own joy, with no idea of anybody else -- then the music will be pure. Otherwise when you are with people it cannot be pure: you have to think of others, you have to adjust, you have to be careful about the work that they are doing.

When you are working with people a few adjustments have to be made, that's natural -- and those adjustments can be very very crippling. So first start alone. When you have got the knack of it, when you have it, then you can make all sorts of adjustments and it will not die. You will be able to know that it is still alive. You can make a little adjustment here and there and you can be with people and still share without compromising.

The idea is perfectly good... you can go, mm?

[A sannyasin says that he is leaving -- for an ashram in South India. He adds that he thinks it might be good for him to be there for a while....]

That I don't know. That is your trip -- if you want to go anywhere, you can go, mm? It can be good, it can be harmful -- both possibilities are open... because I don't know where you are going, to whom you are going. It must be something traditional...

So it cannot be helpful and it cannot be good. Tradition is the poison. My whole effort is to bring you out of the nonsense of the past, and you go on falling into the trap again and again. But if you want to fall in the trap, you are completely free: you can go. But I don't see the point of why you are going.

Mm? why does the idea come?

The idea can be for many reasons. One reason can be that whatsoever I am saying to you, you are finding difficult to swallow. Mm? that may be one of the reasons: you want something that you can swallow easily. But anything that you can swallow easily is not going to transform you. Transformation is a death process -- you have to die. It is hard, it is difficult, it is arduous. And I'm not giving you any consolation whatsoever.

You may be seeking some consolation somewhere, somebody to pat you and say that you are perfectly good, that there is no need to do anything. Or maybe you are just greedy so you want to have as many experiences as possible. You will become confused because you are not yet integrated; you are very liquid.

It is better for a few days, a few months, to become more consolidated and then you can go anywhere -- there is no problem. You are very soft yet -- anybody can destroy you; whatsoever has happened can be undone very easily. You are very fragile; you need protection.

I am never against anything -- if you want, that is your desire -- but I cannot say it will be good. I can say only that it may be good, it may not be good. You can go and see, mm? But my suggestion is that it is better to go to the Himalayas, be in a silent place, meditate there; that will be more enriching. Rather than going to some foolish traditional things, go to the himalayas. If you want to go to the south, you can go to the south -- the south has beautiful places -- but don't become a victim of something already dead.

When you become attached to something dead, you start becoming dead. Be in contact with something alive... something that has a future, not something that has a past. You can find a thousand and one ashrams in India; they have been a calamity to this country. They have destroyed people's freedom, people's intelligence. They have poisoned people's lives, they have destroyed all joy. If you want to become somebody sad and serious, you can go -- any ashram will do. Mm? -- there is no need to go that far: you can find a place anywhere.

Being here with me is a totally different experience. It has nothing to do with traditional religion, it has nothing to do with any church, it has nothing to do with Hinduism, Christianity, Mohammedanism. It has something to do with you and your possibility, it has something to do with human consciousness. And the work is almost scientific....

I'm not trying to create a belief in you -- I'm trying to take all the beliefs away so your eyes become clear and you can see what is the case. But your freedom is intact -- you can go anywhere you like.

My suggestion is: go to the himalayas. If you want to go to the south, go to udti, some mountains or some beach. Dance there on the beach and you will learn much more, sing in the mountains and you will learn much more.... But it is up to you, mm? And if you still want to go you can go, and when they have destroyed you, come back.

[Another sannyasin says she is off to the mountains. She feels afraid of going so thinks that's why she has to go -- to go into the fear....]

You can go. For a few weeks it will be good -- don't be confused, mm? And the mountains are always good. Having been with me, when you go to the mountains you will enjoy it tremendously. And then the mountains will send you back soon. That is a pact between me and the mountains! It is a conspiracy. That's why I send people to the mountains! -- they send them back!

This Is It

Chapter #14
Chapter title: None

14 May 1977 pm in Chuang Tzu Auditorium

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ShortTitle: THISIS14
Audio: No
Video: No

Deva means divine and giresh means god of the mountains. The full name will mean: god of the divine mountains. And I am giving this name to you for a certain reason -- that your path will be almost as if one is climbing a mountain. A few people move towards height and few people move towards depth. Ultimately they both culminate in the same experience, but the paths are different.

A person who moves into depth has to learn more let-go, more relaxation, and a person who has to go up-hill, has to learn more effort, more technique, more will... and will is going to be your path. If you try relaxing, it will be very difficult and you will not succeed in it. You can succeed very easily in creating

great will.

So the path towards the mountains is the path of will. It is arduous but you will enjoy it; it will not be arduous for you. And that has also to be understood -- that something may be arduous to one person and it may be very very beautiful to another. And something may be very easy to one and may be very difficult to another. It depends on the person.

I can see in you a very very great possibility of a willpower that can explode. And if you don't allow it, you will be going against yourself.

The path towards the mountains is the path glasser calls 'the path of positive addiction.' There are two types of addiction in life -- one is negative addiction: a man becomes an alcoholic or a man becomes a heroin addict or a smoker or anything. Then there are positive addictions: a man becomes a meditator or a man becomes a runner or a great swimmer -- these are positive addictions. The addiction is the same -- if you are an alcoholic, you will miss it if you don't drink; then you will miss it tremendously. The same will happen to you if you become positively addicted

If you run every morning for one hour and one day you don't run, you will feel very very sad and depressed and that something is missing -- and a guilt feeling too. Of course there is no question of any guilt about whether you run or not, but you will feel a guilt feeling too. If people who are will-oriented become negatively addicted, their life is wasted. If they become positively addicted then they are great creators. The addiction is the same, the mind is the same....

So if you can start working on positive addictions you will be tremendously benefited. For example, meditation: choose one meditation and then put all your effort in it. That effort has to be very regular because will is created only out of regularity. It has to be very persistent and a continuity has to be maintained. Even to miss for one day is to destroy much -- and at least one hour every day has to be given to it.

Many people have been doing research work on addictions and it has been found that it takes at least sixty minutes per day to become addicted to something... less than that won't do. And it takes at least three to four months to really become addicted: one hour every day for four months; that is the period. Once you have become addicted, then there is no need for any effort. It becomes natural, it becomes your second nature.

After doing a meditation for one hour every day for three, four months, without break, any meditation will do and you will start finding trance-like states. It can happen through running.

Runners know about it -- that after running a certain distance they lose the mind and suddenly there is a transcendental state, a trance-like state. They don't know who they are any more; they are just pure energy. Joggers know that, dancers know that that after a certain moment the dancer disappears... there is only dance. When that moment comes, it is the meditative moment, and it can be done through anything.

In Japan they have used all kinds of things -- archery, swordsmanship, wrestling -- for meditation. And anything active will be good for you -- something like Vipassana won't help much. If you just have to sit silently it will be unnecessary trouble for you. So choose some active meditation -- the Dynamic is good, Kundalini is good, dancing is good -- and then persist.

After three, four months, you will become a perfect meditator. The only thing is to be regular and not to relax the effort. It is only a question of three, four months -- that is the most important period. Once the foundation is there and you have become positively addicted, then the addiction works.

[The new sannyasin says: The only question I have I find that I can't really...]

Ask it -- that's right! No real question can be asked -- only unreal questions can be asked. Real questions have to be lived, so one has to struggle with them, encounter them. And for real questions there are no answers; only life gives the answers and you have to fight for them. Only for unreal questions the answers exist.

An unreal question is such a simple question, any answer will do. But a real question, an authentic question -- which is not really a question but a quest -- there is no way to answer it.

Buddha used to say to his disciples to never ask ten types of questions -- he had made ten categories of questions never to be asked -- and those are the real questions, very basic questions.

He would say, 'Don't ask these questions. Anything else you can ask and I will answer, but these questions have not to be asked and cannot be answered. You will have to move into the mysteries of life, you will have to live, you will have to go through the darkness and find a way.'

That's why they are not so easily available to the mind, and that's why it is very difficult to be articulate about them, to put them into words. They don't belong to the world of the words. They belong to the world of facts, not to the world of fictions.

The word is the world of fiction. It is very good to spin theories, stories, poetries, philosophies around the word, but the fact is a naked thing, bare, raw. It has no philosophy about it; it is simply there just like a rock on the path. You have to do something about it. You can step over it, you can jump, you can by-pass it, but you have to do something. It is not a question that has to be solved -- it is a rock standing there in front of you. You ,have to do something about it and only doing solves real questions.

Good! At least this awareness is very good -- that you know that something is there but it cannot be put into words. But I know what it is... because that real question is not different; it cannot be.

Each human being basically has only one question. The thousand and one other questions are just ways to avoid that real one. so one creates a great cloud around oneself of many questions and thinks this is important and that is important. And this is just a trick of the mind so that you can forget about the real. This is a solace: this is like giving a child a pacifier so he does not ask for the real breast and he can fall into sleep, he can hypnotise himself by the pacifier. But the real question is bound to be the same, it cannot be different -- different for me and different for you -- because it concerns our being and at that point we are not different. Mm? -- that being is exactly the same.... So I know what it is.

But it is good that you are alert about it. Start working on meditations and by and by you will become able to see exactly what it is. Not only that: you will be able to see in it the way too, because the real question is the door for the real answer. Once you understand it, half the answer is already in your hands.

[A couple are leaving for the West. The woman says that what has happened for her here is beyond anything she could ever had imagined.]

Much has happened and much more has to happen. Just continue to meditate there also, so that it will continue happening. It is a chain: if you just go on remaining in the same mood, it will continue that way.

And it is beyond imagination; you cannot dream about it. When it happens, then only do you know that it is possible, it was possible. Much more is there still which you cannot imagine, which you cannot think of even in your wildest dreams.

Life is such a wonderful mystery; it is not exhausted by our desires. Our desires are very puny and tiny. We are desiring meaningless things while great, meaningful experiences are just waiting there. Just for the asking they will be yours. But the problem is that because we cannot imagine them, how can we desire them?

That's the whole purpose of being with a master who can see things which you cannot imagine and who can start helping you move towards directions which you would have never moved on your own. And a master has to almost force you because many times you don't want to move, many times you want to move exactly in the opposite direction. And that too is natural -- because you cannot see why you should go in this direction; you don't see anything there. All is hidden and you want to move into a certain direction where you can see something.

The master is needed, a great trust is needed, so you can move into a direction where you don't know what is going to happen. Just out of trust you move, but once you start moving, things start happening and then you come to know. Then more trust becomes possible and with more trust, more new experiences. And it is a non-ending journey: it only starts, it never ends.

[A visitor, who stayed at Muktananda's ashram says: ... it was very strange to me -- everything that went on there -- and I found it very difficult to speak the truth of what I was really feeling. So I feel very confused now and I just wanted to ask you maybe if you could help me.]

Never betray your truth! If you betray your truth you will feel disconnected with everything, because it is through truth that we are connected -- truth is our connection. Truth is the connection, the only connection there is. You are not connected to me directly; you can only be connected to me with your truth. You cannot meet me, I cannot meet you -- only my truth and your truth can meet; there is no other way. If you are untrue then there is no possibility of meeting.

That's why people are so alienated, why people are moving so much like islands -- unconnected, unrelated. Even with those to whom you feel related you are not really related. Communication has

disappeared from the world. It disappears the day truth disappears.

So the most basic religious attitude is that one should never betray the truth, whatsoever the cost!

[She asks: But what if you feel so isolated all the time whenever you speak the truth and you feel like?...]

Be isolated... but be true! And soon you will find that you are not isolated. Truth never makes you isolated. And even if in truth you are isolated, the company of truth is enough; one doesn't need anybody else's company. Truth is god!

[She says: But sometimes it feels that you're fighting all the time and it's difficult.]

You have not understood exactly, that's why it feels like fighting. You have not really lived the truth that you are, that's why it feels like fighting. You still have many investments with untruth, that's why it feels like fighting.

A place like muktananda's is an untrue place -- one will feel suffocated. The so-called old traditional people and the so-called old traditional saints are the real poisoners. They have poisoned the whole of humanity; in beautiful words, in beautiful philosophies they have poisoned whole humanity. They have made the whole of humanity false, pseudo, bogus.

In the name of spirituality they kill your body, they kill your mind; and the spirit never arises unless your body is really alive. The spirit only arises only out of an alive body, the spirit arises only out of an alive mind.

The body/mind functions as the opportunity for it to flower. Once the body is crippled, once the mind is crippled, once you have been told to do stupid things -- which you know are stupid and which you still do -- then by and by you will lose track first with other people, then by and by with yourself. Then you are a ghost in a machine, you are not really alive: your body is just like a robot, a machine, and you are caged in it, imprisoned.

And that is the old religious attitude -- that the body is the imprisonment of the soul. It is not; the body is the only liberating force in the world.

You are fortunate that you escaped from there! Help other prisoners also to escape! These people are really the criminals because they don't know what they are doing! Nothing has happened to them. They cannot help anybody towards growth -- they can cripple.

[She answers: It does have a very strong power, though, on me.]

Nothing -- just your imagination, just your imagination.... And when a few things are repressed you become imaginative.

For example, if sex is repressed your imagination will become very powerful because the energy that moves through sex will start moving through your mind. Then you will start imagining kundalini and chakra and this and that, and a thousand and one things. It is the same sexual energy which now needs new fantasies because you don't allow the old fantasies.

Now meditate over it: if a person is really sexually fulfilled, only then can real kundalini arise, never before it. I am not saying that there exists nothing like kundalini; it exists, but it cannot arise in muktananda's ashram, no, not at all!

The first basic requirement is that sex should not be repressed. Repress sex and you will start fantasizing about kundalini. Sex is the most fantasizing energy. Mm? that's why there is so much appeal in pornography. And people's minds are pornographic. When sex is repressed in your guts, it moves into your mind -- then it starts moving there.... And you can move it in any direction.

A man who has repressed his sex can become a good soldier because the energy is there and he wants to penetrate people. The bayonet is nothing but a phallic symbol. Now this is obscene -- to kill a man. To me, violence is the only obscenity.

It is beautiful to penetrate a woman's body, to be penetrated by a man's body -- it is beautiful. But by a bayonet? -- it is ugly. But if you repress sex then you can make a good soldier. That's why in all armies sex is repressed; the most repressive army will be the most powerful army.

If Americans have been defeated again and again -- in Korea, in Vietnam -- the reason is: the American

soldier is not as repressed as he should be. He cannot win... he cannot win; it is impossible. Violence is not possible if sex is not repressed.

It has always happened that whenever a society has become very affluent, it becomes weak. When a society is poor and people are repressed and starved about everything, they are very powerful because all their energy is boiling like a volcano. If they have nowhere to explode, they will take any direction.

If sexual energy is repressed in man he may become money-obsessed; that money will become the sexual object. If sex is not repressed you cannot be obsessed by money; it is so stupid. And hippies are right when they say 'Make love, not war' -- there is a relationship between these two. If you make love, wars will disappear from the world. And the trick of the religious priest is the same....

They have known down the centuries to first repress people's sexuality, to make them condemnatory towards it, to make them feel guilty about it. Once they start feeling guilty about it, once you have told them that something is wrong in it, it is a sin, then they will start fantasizing about anything. Give them any object and their sex energy will start flowing in it and it will become a beautiful experience.

[She asks about sex being sacred compared with just sleeping around, which is not meaningful.]

I will talk about that... I will talk about that. In that too is condemnation -- 'sleeping with somebody and sleeping with somebody else.' In that very expression there is condemnation. What is wrong with sleeping with somebody?

... I'm not saying that you should go and sleep with people. I'm not saying that. I'm simply saying that these are condemnatory attitudes....

And why should there be meaning? That again is an old trick! If it is fun; what more meaning is needed? Is not fun enough meaning?

[She answers: Well, it's like eating too much food.]

No, no, I'm not saying... eating too much comes only if you have been fasting. No animal eats too much, you cannot force any animal to eat too much. Why?

The animal eats as much as he wants. Too much is not the question. The 'too much' is coming because of these repressive people....

First they teach you that eating is sin, enjoying food is sin -- fasting is good, fasting is great purity. First they teach you fasting then naturally your balance is lost. Then you break your fast; you eat too much. First they teach that sex is sin then you start restricting it; then too much energy and one day you indulge in it too much. Your saints and your prostitutes are in the same conspiracy. They are not different people but are just different faces of the same person, of the same society.

And this idea of sleeping with somebody and somebody else.... Who is this somebody and who is this somebody else? They are as beautiful human beings as you are! Why this condemnatory attitude at all ? And nobody is saying to go and sleep with them -- I am not saying that -- but they are beautiful people; why say 'this and that'? If it happens, it's good. And sex has no meaning... just as god has no meaning. What do you think about god? Has he some meaning in the world? Is he trying to achieve something? What can that be?

[She argues: But it's when sex is disconnected from love, from god....]

It is not disconnected, but these people have made sex disconnected from love.

Once the repressive mind disappears, sex is love; it is not disconnected then. This dichotomy of always dividing body and soul, sex and love, god and the world, this continuous dichotomy is a repressive dichotomy. It is a great technique to condemn things. They are all joined together: they are one!

You are your body, your body is *you*! So is sex and love: love is the soul and sex is the body. They are together as you are together with your body and god is together with the world. Just as you are with your body, god is with the world, in the world, the world!

My approach is of a non-dualist -- I don't divide. The lowest is joined with the highest: the highest comes to the lowest and the lowest reaches to the highest. The lower and the higher are just rungs of the same ladder. The whole existence is one unity, and when you look with that vision, then there is no meaning; each moment is meaningful in itself. While you make love, love is the meaning, and while you

eat, eating is the meaning. While you are listening to me, listening is the meaning; I am talking to you, talking is the meaning. When you are with people, to be with people is the meaning; when you are alone, to be alone is the meaning. Then each moment becomes luminous with meaning. Meaning is not extrinsic, it is intrinsic. But down through the centuries it has been hammered into the mind so deeply that even if sometimes intellectually you understand it, again you will fall in the trap.

What I was saying is that if sex is not a fulfilled phenomenon, if sex has not flowered into love and love has not flowered into prayer, if you have some kundalini experiences, those will be just imaginary experiences.

George Gurdjieff used to call these kundalini experiences 'kundabuffer'... and he was right! A very condemnatory word he has chosen -- 'kundabuffer'. He was right!

The real kundalini is totally different. It comes out of tremendous fulfillment, not out of starvation, not out of living a forced life, but out of spontaneity... out of living your life as totally as possible, with no denial, with tremendous affirmation. Then the real experience arises. . . and that is not your imagination. And when the real arises then you will know that whatsoever you have been imagining was just a mind game -- and what happens in places like muktananda's is just a mind game.

People are hankering, desiring. They want some experience. Their life is meaningless because their life has lost all experiencing quality.

They don't experience food so they eat too much; they don't experience love so they indulge too much in sex. They don't experience anything! They don't experience the beauty of the trees so they rush from one mountain to another mountain. They don't enjoy any moment so they are hurrying to reach somewhere and they don't know where they are going; and wherever they go, they will be the same people. Then one day they start thinking that in the world there is no meaning so there must be somewhere else. Find some guru and then find some meaning in spirituality... but their whole mind is wrong.

Spirituality arises out of a lived life.

My whole approach is totally different....

[A sannyasin describes experiences where she feels as if she is dying: I don't know who I am or anything... Sometimes I feel very sad about it and other times it's very beautiful.]

It is beautiful... you should not feel sad, you should feel happy about it. The primal has really gone deep and you have touched your birth pangs. It is not death that you are feeling: it is the moment of birth that you are experiencing again, when you were passing through the birth canal, from the womb of the mother. It is nothing like death, but it looks like death to you. For the child it looks like death when he comes out of the womb. For nine months this has been his life and a very comfortable life -- never again will it be so comfortable! And suddenly when the child has to be thrust out of the mother's womb, he feels it is death. Not that he can think -- he has no thought -- but the feeling is that he is dying. And while passing through the narrow canal he feels very suffocated.

And then in the world, it is a shock. Everything is a shock -- the light, the colour, the people; everything is a shock. It is a death experience. Birth is a death experience, and so is death again a birth experience. So you touched the primal. Primal therapy succeeded on you, it succeeded perfectly. It rarely succeeds -- it succeeded! You touched your moment of birth and it is coming up. Allow it to come and you will be so much enriched by it!

Mm, so don't take it sadly. It is a great blessing.

And if you feel too afraid, just take the locket in your hand and leave it to me.

It will be perfectly okay. It will come for a few days more and then it will disappear. And when it disappears you will be unburdened of many things: your whole past will be finished, you will be able to start a new life... a new birth.

[The sannyasin asks about going to the West, if this is the right time...]

It is perfectly all right, but this moment will be coming anywhere, so you just remember... enjoy it! And I will arrange it in such a way that it comes only in the night when you are in your bed.

... Once you know that it is good, no problem. Fear arises because one is confused whether it is good or something wrong is happening. No problem....

This Is It

Chapter #15
Chapter title: None

15 May 1977 pm in Chuang Tzu Auditorium

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[A sannyasin says: when people make him feel important, he feels bad because it seems to be helping him to go off on yet another ego-trip. Osho says this too is an ego-trip -- to feel bad. If the ego is there, whatsoever you do is an ego-trip. Demanding that people not give you importance is ego-tripping as much as demanding that they do....]

The ego is very subtle. Even the humble man is on the ego-trips: now he is thinking that he is egoless. But I understand your problem. The problem is: what to do about it? Just be watchful.

When people give importance to you, watch how the ego arises, how it starts taking possession of you. They are giving you an opportunity... use it as a meditation device. Sometimes they will not give you importance, they may even insult you; so then too, watch it -- how your ego feels hurt.

The feeling of being hurt or the feeling of being fulfilled in the ego is the same, it is the same wound! The only thing that is needed is to be watchful, to be alert about it. The more watchful you are, the less ego there will be. And when the alertness is almost like a light inside you, then whether people insult you or praise you makes no difference. In being watchful the ego becomes ridiculous....

[A sannyasin, returning to the west, says she fears that the anger which was provoked in the primal group here will surface again with her family particularly her mother -- or in self-destructive ways.
Osho checks her energy.]

Mm mm -- it is there and very much. You have just touched the tip of it, mm ? The whole iceberg is there and you are very much afraid of it. The fear is not allowing you to express it; the fear is sitting on top of it.

And fear is bad -- anger is good. If one has to choose between fear and anger, then anger has to be chosen, because anger is hot energy, anger is life energy; fear is death, fear helps you to shrink. Anger is in the service of life, anger has some survival value, great value. So start choosing anger instead of fear....

But this is how it happens in the childhood: parents force fear to repress anger. They create much fear in the child -- that the child will be punished, that the mother will die, the mother will leave the child, or something wrong will happen if the child does not listen to the mother or to the father -- so rather than being angry, the child becomes afraid.

Anger is positive energy, fear is negative energy. Something can be done with anger because it is hot and alive; it can be transformed in many ways. Nothing can be done with fear. Fear creates sadness, fear creates lethargy, fear creates inactivity, and fear makes a person almost imprisoned.
So three things you have to do....

One, if it is possible back home that you can go running, that will help tremendously. If it is possible, start running -- there is nothing better than running -- a three, four mile run.

By and by, slowly increase it to three, four miles, but really go into it like a meditation.

Go alone early in the morning, then you will be more free with the elements -- the air, the sun, the atmosphere, the trees, the birds. Don't be competitive in running. If you run with somebody, our minds are so poisoned by competition, that naturally you start competing. If you run with somebody, you want to defeat them -- unconsciously, you want to come first. The poison has gone very deep, and when running becomes competitive it is no more meditation; it is a sport, not a meditation. So running has to be noncompetitive -- one thing ....

The second thing: running has to be without any self-criticism -- that you should improve it, that you should run more, that you can do better. That is nonsense! You are not competing with anybody, you are simply enjoying the thrill of it. So do it with no self-criticism -- just for fun!

If we can do at least one thing in every day for one hour without any judgement, that is meditation. Just out of fun! And we have been so badly conditioned against fun; everything has to be turned into a utility. People will ask 'Why are you running? You are not fat, so why? You are not interested in reducing your weight, so why? You are not going to compete, then why?'

We have been trained to be always seeking some utility, and all that is beautiful happens only when we are not utilitarians -- when we are doing something just for the very joy of it, the sheer joy. And running goes very deep. That is why I am suggesting it. There is fear; below the fear there is anger and below the anger, there is love, and below all these things something has to be found, so start working below all these layers.

Running is one of the deepest layers of humanity because man has been a runner for millennia. Just for a few hundred years man has stopped running. He was a hunter -- running was one of the basic things to know. Still in southern africa, hunters exist; there are tribes which are just hunting tribes.

They have such beautiful bodies, such long necks, that even animals will feel a little jealous. They are runners: they can run for twenty, thirty, forty miles without any gap. They have to run with the animals. Sometimes they are hunting the animals and sometimes the animals are hunting them, and each time they have to run, and run fast; it is a question of life and death.

So the deepest layer in humanity is that of hunting. Our brain cells have an in-built capacity to run. Swimming is not so deep -- it is a learned thing -- but this running is really deep. So sometimes it happens that a runner can achieve more meditative energy than a meditator! In meditation the possibility is ten percent, in running the possibility is eighty percent.

In a better world, running will become one of the most important meditations, because when you are running fast, breathing deeply, by and by, after the first mile you don't have any separation between you and the body. That division of mind and body disappears, you become psychosomatic: you are one, one unity.

After the first mile when you are running and the breathing has taken hold of you and is really going deep -- it has to go deep, exhaling, inhaling, both are the deepest possible -- your whole blood is being purified, the air is passing through you -- the sun rays are passing through, you are again part of nature, you are again an animal, not a civilised human being -- which is a dead thing .... When you are an animal again, suddenly worries disappear. A person cannot run and worry together -- that has not been possible. Many people have tried....

I, myself, was running fifteen miles a day for almost ten years. After the first mile you are turned on. No LSD can do that! You are simply no more part of humanity; you are part of the universe. And it is such a certain thing that after two, three months, you can depend on it; every day it will happen! It is just a question of three months.

Once the running reaches to your deepest core and your hunter which is there -- you still carry it in the neurons of the brain; it just has to be tapped again, made alive, invoked -- becomes alive again, once it is invoked, it will give you tremendous joy. And with that joy, fear will disappear; with that joy, anger will disappear and love will start flowing. One thing -- if it is possible; this is the best meditation that I can prescribe for you.

If it is not possible, then jogging -- just jog in the room; that is a substitute. But if the first is not possible then the second. If you feel that even the second is not possible, then put a pillow in front of you and be angry.

[See 'Hammer on the Rock' for a full description of the anger meditation.]

This pillow meditation then has to be done twice a day -- twenty minutes in the morning, twenty in the evening -- but if you can run then nothing else is needed. One hour running....

[A sannyasin, returning to a sannyasin centre in the West, says that he has something to say but it is too much to express, it becomes caught up in his throat. Osho says that there is a block in the throat and to practise chanting will be helpful....]

Chanting any word will do. 'Allah' will be helpful, so say 'allah' going this way (swaying to the left) then say 'allah' going this way (to the right); one time this side, one time that, mm ? Go on swaying, and it will make you drunk. Say 'allah' loudly that will release the block....

There are great possibilities with the sound 'allah', and when you do it with swaying....
Just get lost into it -- for twenty minutes at least.

That will relax the whole throat centre and will make you very creative, because that is the centre of creativity too. That is the centre of expression, so all expression comes from that centre. And once it is released, you will have much energy to do many things.

If this centre is not relaxed, then a person can create but creativity will remain a little dragging, a burden. And creativity will remain almost like an obsession -- that one has to do it; it will be as if one is possessed. If you don't do it, you will feel uncomfortable; if you do it, you don't really enjoy it as much as possible.

Once the throat centre is relaxed, there is no obsession -- creativity is natural, it comes in a relaxed way. You do things but there is no duty to do. They have more the quality of spontaneity, and naturally they attain to greater beauty and greater perfection -- with no idea of perfection.

This chanting will help, so while you are there, continue chanting. And teach people in [the centre] also -- you can do it together, mm?

But if you do it together, then all the people have to sway the same way, otherwise it destroys the rhythm. They all should sit and sway, left and right, together, simultaneously, then you create much energy .... And this is the right posture to sit in (he is sitting with his legs folded under him). This is the Mohammedan posture to sit for 'allah'.

[A sannyasin said she had been trying hard to witness, and although it gave her a headache, she was addicted to it.]

Awareness will come, witnessing will come, but you are not to *do* it. When you do it, you miss the whole point of it, because when you do witnessing it becomes more like attention than witnessing. And there is a lot of difference.

Attention *is* tension; the very word is made of tension. Attention means tension in a certain direction.

Witnessing is a non-tense state. You cannot do it. It happens, it happens while you are doing something else but doing it so totally that it comes. It is a guest: you can only invite it but you cannot pull it. You can wait for it, you can keep the door open. And to keep the door open, the only way is to get involved in things totally. Because of this attention, you cannot get involved totally.

Mm? you are always standing aloof, trying hard. That trying hard is your undoing, so relax.

... It will happen. You just have to remember it now, mm? It has become a pattern; it will take a few days to break.

Do the meditations as fun, like a small child -- not like a grown-up person. Grown-up people are very dangerous people. They have not really become grown-up -- they are simply tense, and they think that tension is their grown-up-ness. Deep down they have not grown, because through tension there is no growth; it is the only block.

... Do the meditations, but do them more as a play, not as a great work and great religious thing -- that you are going to attain to god and nirvana and enlightenment... all rubbish!

... If you go to the meditations, go only to enjoy! If you feel that if you want to enjoy yourself you will not go, don't go -- go running, but be relaxed.

For these days that you are here you have to be utterly relaxed. Do things that you like and don't do things that you don't like. For your whole life you have been doing things that you don't like and you have been avoiding doing things that you really like. That is your whole pattern.
That has to be broken now, you have to come out of this vicious circle.

Everything is possible -- just your tension has to go. It is like a hard crust around you, otherwise you are very soft inside. Once this hard crust is broken and dissolved, the softness will start flowing. And there is

not much trouble -- just a small understanding. You are capable of it, so don't be worried.

Here, from tomorrow morning do only things that you like and enjoy. And even if in the middle of the meditation you feel that now you are not enjoying, walk out, mm? I give you total freedom.

[A sannyasin asks about returning to the West to take custody of her son, as she and her husband are divorcing.]

This is my suggestion: if you feel that you are too disturbed you can go and do whatsoever you want to do. But this is my suggestion -- that going and fighting for the son is not going to help you, is not going to help the father, is not going to help the son either! If you really love the son then there is no problem you can leave him with the father. There is no problem.

The father loves the son as much as you do, and he may be simply worried that you have gone berserk or something. Mm? -- you have become a sannyasin in orange clothes, and you have fallen into some hypnotic situation, the father must be thinking. And of course he has to think about his son too. If you bring the son, he will become a sannyasin, so the father is afraid, mm? But my feeling is that there is no harm for the son.

And it is always good for the son.... He has been with you for five, seven years; that is quite enough education you have given, as much as he needs from a woman. Let him be with the father and he will be enriched by that; he will not suffer through it. But if he feels this conflict -- that the father wants to pull him towards him and you want to pull him towards you -- he will be torn. Think of him. If you love him, then think of him.

Never fight over children because then the child starts feeling 'What is happening?' -- he is in a conflict then.

... This is hurting your ego, nothing else, so you want to take the revenge on the son. If he is settled and feeling good, then perfectly good.

That's all love wants -- that the child should be happy. If he is happy there, perfectly good! That's why I am saying that you can be here for three or four months more. First you become really orange, not only from the outside but from the inside too.

When even your blood has become orange juice then you can go. And then the child will see what a beautiful mother! What has happened to the mother? -- something beautiful, something tremendous! Then he will be able to come. He will become interested in me.

Right now there is no point. Right now you will go and you will be anxious and anxiety-ridden and you will start fighting and that will create a mess. The thing can go to the court and things become ugly, mm? That's not good, not good for the child.

And what is wrong? He is seven years old, almost old -- because children learn fifty percent by the age they are seven. He will learn only fifty percent more in the rest of his life, so he has been taught almost fifty percent by you. Now let fifty percent be done by the father. Nothing Is wrong in it.

But if you are worried too much, you can go and have your trip. It is meaningless. Then it will be having it the american way. You can go and fight and force the child... but I don't see that it has any point. Even there the child can say 'I don't want to come' -- then? Then you will feel more hurt.

The child must be feeling more freedom with the father, because the father cannot be such a guard for twenty-four hours as the mother can be. The father has a thousand other things to do, so he must be free -- looking at tv the whole day! He will be enjoying... more! When he is with you you are after him twenty-four hours!

My feeling is: let him enjoy, and after three months you can go. Then it will be possible. Let him become interested. Just go on writing letters to him about what is happening to you, that's all. Let the child be acquainted, and once he wants to come there is no problem. Just wait, mm?

And it will help you, your growth also, to wait. This is just egoistic -- and you understand it, but it is hard to follow your own intelligence sometimes. Other things become more valuable: revenge, and 'what does this man think -- that he can have the child? I will show him!' No need to do that, no need.

You have taken such a turn, things are growing and much is possible now. Just going in the middle of it will not be good. You are very fragile. The plant has just come out of the earth. It is very soft and weak; it can be destroyed by anything. By any accident it can be destroyed.

I always allow people to go when I feel they are strong enough and there is no fear, they can go anywhere, and they will be growing anywhere they are... then I send them. But to you I will not suggest that

right now. And you are going for a very wrong purpose... almost immoral. Wait, mm? just wait. Just enjoy it here and the child will come...

[A sannyasin, who is a film producer, says that his work has become a meditation, and very flowing.]

Once work becomes meditation, then there is naturally great joy. Meditation should never be against work, otherwise there is a conflict, then life is not harmonious. When everything fits together in one pattern there is beauty and balance. So the man who can find meditation in his work is the most fortunate man. Whatever you are doing is not the point -- you may be a woodchopper, that will do; you may may be a brick-maker, that will do.

The point is that whatsoever you are doing is not against your being, and that your being and your doing go together hand in hand, in a dance. Then each experience is a growth experience, and out of each experience it is not only that your work grows, you grow. And it is not only that your work succeeds -- you succeed... and that is the real value.

There are many people who are failures as beings and successful as great doers. They are the most unfortunate people in the world. They have all the success around them and deep inside are just poor beggars. They may be a president or a prime minister, may have gathered much money, but deep inside they are empty because they have not grown. Their work was not in tune with their being.

So you are blessed... just continue working. And remember always that the ultimate value is meditation, so anything you do, do meditatively; and all things can be done in a meditative way.

There is one story about a Buddhist mystic, Nagarjuna. Once a thief came to him -- and he had not come to become a disciple; the thief had come only to steal something which he had seen Nagarjuna carrying. Nagarjuna used to live naked, but the king of the town was very impressed by him and the queen had given him a golden begging bowl with diamonds on it. A naked man with a golden begging bowl with precious stones? -- the thief could not believe it when he saw this man moving towards the cemetery. So he followed him.

He thought 'This man cannot keep it long. If I don't take it, somebody else will, but this naked man cannot keep it long', so he went after nagarjuna.

This Nagarjuna was staying in an old, ancient building -- it was almost in ruins. Nagarjuna went in, and the thief tried to find a place where he could wait for the right moment, so he was hiding just behind a window. Nagarjuna had seen him coming, following him. He threw the begging bowl out of the window. The thief could not believe it -- 'What manner of man was this?' He was really impressed in the first place that a naked man had such a precious thing -- he must have been a precious man -- but now he has thrown the bowl out of the window!

Then he heard Nagarjuna saying 'Don't be puzzled -- just take it and go away.' Now it was too difficult for the thief to go! He was provoked, challenged; he came in. He said 'Sir, one thing I have to ask. I am a thief, a master thief. In this capital there is no other thief who can compete with me... but I feel jealous! When will I be able like you to throw such a precious thing so easily? How did it become possible for you?' Nagarjuna said 'It is very simple. Start meditating.' He said 'I am a thief, and meditation and stealing won't go together.'

Nagarjuna said 'You don't know! Meditation can go with anything -- remain a thief and continue to meditate.' The thief said 'This is puzzling. I have been with many saints but they always say "First stop the things that you are doing and then only can you meditate." That is their first condition -- that I should stop being a thief, only then can I meditate.'

Nagarjuna said 'Then they are not saints and they don't know what meditation is.' He told him just to be alert and watchful about whatsoever he was doing: if he was going into a house to steal, he should be watchful and alert. He told him to return in three weeks.

The man came after three weeks and he said, 'You are a tricky fellow! If I remain alert -- even if I am standing inside the house and the treasure is open -- I cannot steal. When I steal, I lose alertness.'

Nagarjuna said, 'Now it is for you to choose. Anything that goes against meditation is not worthwhile. If you can manage to steal with meditation, I am not against it, I am all for it -- do whatsoever you like -- but if it goes against meditation and you can do it only in a non-meditative state, then it is for you to choose. You will have more riches but you will lose yourself. If your work and your meditation can go together, then any kind of work is religious work.'

And this is my definition too: I call a certain act 'sin' if it can only be done non-meditatively. If it cannot

be done meditatively, then it is a sin. And my definition of virtue is: it can be done only meditatively; if you want to do it non meditatively, you cannot do it. Then there is no need to think about sin and virtue -- a person should only remain alert about one thing: that nothing should go against meditation. Good! You continue.

[A visitor asks: how does one become compassionate?]

The same thing: one has to be meditative. Compassion is a by-product, a consequence. When you are silent, it is there. You cannot cultivate it: if you cultivate it, it will be a pseudo coin, a counterfeit.

Just become more silent, attain to a few moments of thoughtlessness, a few moments of joy and tremendous celebration where you are utterly lost. Those few moments will become like an oasis in your desert-like life, and out of those oases compassion will start flowing. Soon you will find the whole desert has become a green valley... but you cannot cultivate compassion. If you cultivate it, it will just be an ego-trip.

So to ask how one should be compassionate is not the right question because then there is danger: one can start trying to be compassionate. There is a beggar, give him something; here is an ill man, serve him; here is some old man, do something, whatsoever you can do... but you remain the same! You go on doing these things and naturally deep down you start accumulating a certain ego that you are doing great service -- and that is a great disservice to yourself. No, compassion should come as a shadow. What I am saying is this: if I want to invite your shadow to my house, I will invite you, not your shadow. The shadow comes -- I need not give a separate invitation to it.

Compassion is a shadow of meditation; a meditative mind is a compassionate mind. So learn meditation and forget about compassion, otherwise you can become a do-gooder, and that is a dangerous thing. Just think about one thing -- how to cultivate a more silent mood... and that is possible through many things. Through dance it is possible, through music, through meditation, through running, through swimming it is possible -- anything that can take total possession of you, in which you are utterly lost, and out of which there arises that meditative state. Then you will see that out of that meditation suddenly you have become full of compassion.

So my whole emphasis is on meditation and on nothing else. Try a few meditations here, mm? Good!

This Is It

Chapter #16
Chapter title: None

16 May 1977 pm in Chuang Tzu Auditorium

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[A sannyasin says she has been working as a prostitute in the West. Returning there now to earn money to return here, she wonders whether to return to prostitution or not. A voice inside her says no -- on the other hand it is a quick way to make money....]

Then do something else, mm? do something else... because prostitution is a betrayal of the body. There is nothing morally wrong in it but spiritually much is wrong in it. You are allowing your body to be used like a thing -- that's a great insult to the body.

When the other so-called religious leaders say they are against prostitution their reasons are different. When I say that it is not good my reasons are totally different. My first reason is that one needs to be in deep reverence with one's own body, one needs to be in love with the body, so how can one allow somebody to use it as a thing? It is a sacred thing!

Yes, you can share when you love a person, but for money it is ugly. It is one of god's gifts to you -- you can give it as a gift, but don't sell it. You have not purchased it, so you have no right to sell it! Mm? -- it is a gift: we should be grateful to god that he has given us such a beautiful body. It is a temple.

So when I say not to go into prostitution, my reasons are just the opposite to those other religious people will give. They are against sex, they are against joy. They are against anything that makes people delighted -- that is their reason. They are sex-repressive people: they want everybody to be very limited in their sexual relationships.

And a prostitute brings a freedom, that's why they are against them. They want a very rigid monogamy in the world: man possessing woman, woman possessing man, one-to-one. They are all for man being used as property and woman being used as property. To me, that too is prostitution. What they call marriage, to me is nothing but a permanent prostitution.

Yes, you prostitute yourself to the same man again and again, that's all. You don't change the man, but it is prostitution because it is based on money -- it is a permanent license. To me the so-called marriage is nothing but a sort of prostitution.

I am all for love and I am completely against marriage. Because I am against marriage, I am against prostitution too. Try to understand me: to me prostitution is just a by-product of marriage. The day marriage disappears from the earth, prostitution will also disappear.

Where will you find a woman or a man to share his body with you because of money? It will be impossible. People will love and respect their body so much that will it be impossible. Yes, they can share their love energy with you but only when they love. . .there will be no other kind of relationship.

Right now the marriage is a prostitution; there is no love. The wife goes on yielding to the husband because she has to, and the husband can force sex -- legally! He can threaten that he will throw her out of the house, that he will not take any financial responsibility; then she will be on the streets.

To avoid the streets she chooses this permanent kind of prostitution, otherwise she will be with many people. And one man is so ugly -- how much more ugly will it be with so many men? So it is better; it is the lesser evil.

Never treat your body as a thing. It is divine, it is divine energy. Yes, if you love a man give your total heart, give your total body, being, all that you have. But when the love disappears, or if the love is not there, then there is no other way. The body can be shared only in love: don't share even with your husband if the love is not there.

If today you find that you are not in a love mood with your husband, say simply that it will be prostitution! When love is there, love makes everything beautiful. When love is not there, everything becomes a nightmare, ugly.

So it may take a little longer for you to work, but that's good. Go, do something else -- be respectful about your body. It is a god's gift, and you are responsible! God will ask you finally what you did with your body. So go, mm? and go with tremendous trust -- there is no problem in it. It will take a little longer to come back, but that's not a problem. Avoid the old trap. It will be easier for you to fall into the trap because easy money always can have an appeal, but that is dangerous. And you are strong enough now -- nothing to be worried about.

[A sannyasin said that he had been living under a tree in Goa for five years, until he fell in love with a woman and tried to settle down with her, but has been too much for him. When they are apart he loves her; when they are together it is heavy.]

This is the old story!

Love is an old story. Nothing is new in it -- it is always the old and the same pattern, and everybody repeats the same thing. Nothing new ever happens in love; it is just a rut...

A few things to be understood....

One: love is always beautiful in the beginning, very rarely beautiful in the middle, and almost never beautiful in the end; that's the whole process of love.

So there are two ways: one is to go on changing the partner. Each time you think that the beginning is

ending, change immediately. That is one way, and is what the west is doing. The moment you feel that the love is no more the same as it used to be, that the honeymoon is over, you change the partner. Then again you are at the beginning and you can go on changing... but you never grow like that.

The East has another trick: get married to a person with whom you are not in love. Then there will be no bad ending because there is no beginning: it is just finished from the very beginning, it has ended before it begins. That's what the East has done... but both the eastern and western ways are meaningless. The third possibility -- and this is my suggestion -- is to be in love but not to start thinking of marriage. That's what you did -- you started thinking of making a home; then you are getting into trouble, the old rut.

Be in love as birds and animals are in love. Be in love but don't start thinking of settling. Settling is very unsettling, because once you start settling the romance is over. The ordinary life is so heavy that it crushes the flower of romance and kills it. Once you start settling, small things become very important and love becomes secondary.

How to manage for money and where to purchase a house and how to manage for furniture, and these things become more important, and love becomes secondary. These things are infinite -- the list is long -- and love comes only in the end and so it never comes!

By the time you are finished with the house and the money and the furniture, you are falling asleep. By and by you completely forget that you were trying to make this house to love this woman.

So don't do that again -- remember it! Always keep a distance between the person you love and yourself. There is no need to settle: settling means that you start taking the other for granted. That is the meaning of being a wife and a husband: the other is taken for granted.

You are only lovers if you don't take the other for granted. Being in love means you have to seduce the other person every day: you cannot take him for granted, you don't have any property right, you will have to persuade the other, so the cooing continues. And that's what love is.

Once things have settled and you know that you possess the woman and the woman knows that she possesses you, then through that possessiveness all sorts of jealousies, anger, hatred, fight and nastiness arise. Then you will start repeating the pattern that you have learned from your parents and she has learned from her parents. Remember one thing: you don't know what your mother did when she fell in love, you don't know what your father did when he fell in love, but you know what they did when they were settled. You know them as wife and husband, you have not known them as lovers. This is something very important to understand.

You cannot repeat anything when you are a lover, but when you become a husband or a wife and a householder, then you know. And you have only one programme, your mind is programmed.

... Friendship is always good. It is more civilised than love, mm ?

And you are an ancient sannyasin, not a new one, mm?...

... So it will be very difficult for you.

[The sannyasin answers: That's why I was clinging so much. She was the only female that I could come close to in this life time.]

That happens to ascetic people, mm? They get starved and worked up, then one day suddenly they start clinging to a woman. They can cling too much and that can destroy the whole thing.

Just continue to be yourself, the way you used to be... and remember one thing: she fell in love with you who was sitting under a tree and meditating. She never fell in love with a man who was under a roof. Mm? -- when you are under a roof you are another man, she is no more in love with you. Always remember that! She had fallen in love with a vagabond and then you start settling.

... Start living in Goa under some tree and [she] will be in love again!

Women are always attracted to an ascetic person rather than to householders. So start being in samadhi again ... and you can watch out of the corner of the eye whether [she] is coming, mm? Little holidays are good; but basically you are an ascetic person, so remain that way!

This Is It

Chapter #17
Chapter title: None

17 May 1977 pm in Chuang Tzu Auditorium

Archive code:	7705175
ShortTitle:	THISIS17
Audio:	No
Video:	No

Deva means divine and laya means absorbed -- utterly absorbed in the divine, and that has to be the very key you work upon.

Start feeling that you are one with existence, start dropping your boundaries -- and you will be able to do it. You have a very fluid energy, it will be very easy to do. Don't think that the boundary of your body is your boundary -- it is not. It is just a concept, a mind concept, and if we think that we are bounded by the body, then we are bounded by the body; if we think that we are more than the body, then we are more than the body. The thought becomes the thing.

And everything is born in the beginning just as an idea, then it becomes reality. We have been told that the soul is in the body -- the truth is just the opposite: the body is in the soul. The soul is a bigger phenomenon, the soul is a bigger circle and the body is a small circle in it. So start thinking of yourself as the whole universe. It will look crazy in the beginning, but soon you will understand that that is the only sane viewpoint, because it is true and in tune with reality. We are not separate -- only the body and the identification with the body gives the idea of separation. So feel more liquid, more flowing.

Holding a tree, forget that you are holding the tree: become the tree. Let the observer be the observed. Looking into somebody's eyes, forget that you are looking into his eyes -- become him! And you will be tremendously surprised that it opens doors, immediately doors open.

Life can be a great joy if we are not bounded by anything. We are oceanic, and just as a river drops into the ocean and disappears, disappear in god.

... Do Vipassana, mm? It will be paying, so don't try to escape. Nobody has ever died in Vipassana, so don't be worried! At the most it can be a difficult journey, mm? Nothing to be worried about.

And more people have become enlightened through Vipassana than through any other method. This is how Buddha became enlightened -- through Vipassana -- and in the twenty-five centuries since Buddha, thousands of people have entered into their being through Vipassana. No other method can claim that much; no prayer, no technique can claim that much. This has been one of the most successful techniques, so it is worth trying! Try it mm?

[Osho shows Purna her sannyas name -- Purna with the prefix of yoga: perfection in yoga. That is the goal of life, Osho says. Yoga is a whole lot more than body postures -- that is just the external part. Real yoga means a jump into existence so that you become one with it. Unless he becomes one with the universe, man remains separate and in misery....]

... and the day I saw you, I recognised you as a potential sannyasin! Much is possible, great is the possibility... and you have not yet tackled your own potentialities: you have lived almost unconsciously, as if in a sleep. You have not taken your life in full awareness so that something can be done out of it, so that something is created out of it.

And unless one creates something out of life, life is meaningless. Life in itself has no meaning -- we

have to give meaning to it. Life in itself is just an opportunity. You can miss it; millions of people miss it. Only a very few rare people attain to meaning. That meaning has to be created consciously; all meaning conscious meaning.

Life can become a great poetry, life can become a great sculpture, life can become a great painting, life can become a great dance, a great song. Thousands of possibilities are there, but one has to take possession of life very consciously so each moment is used, so each moment one is working, creating. Drop by drop, one day, something arises in you. Inch by inch one grows, and step by step, a long journey is finished. So take possession of your life with full consciousness. Mm ? -- just don't go on living the way you have been living up to now. That will not make you happy, that will not release the joy that you are carrying within yourself.

And you will become more and more miserable: as days pass, you will become miserable because more and more you will see that there is nothing. Unless we put something there, there is nothing. Life is given to us like a blank canvas... colours are also provided, the brush is provided, but we have to paint, we have to mix the colours and we have to create a painting on the canvas. And the difference is tremendous! Just a blank canvas is valueless, and when a great painting has been done on it, it has great value.

And people are like that too -- plain, empty canvasses -- many people are like that. Mm? -- you look into their eyes and you don't see anything; they have not done anything, they don't know even that they have colours and the brush and the canvas.

Only a few people try something. When these few people try something, god appears in them. God has to be created within our being. God is not given -- he has to be discovered!

It is just like a sculptor discovers a beautiful figure in a marble rock. He goes on cutting the marble rock -- all that is unnecessary he throws away -- and by and by a figure arises, a beautiful figure. In exactly the same way one has to be creative with one's life.

So let this moment of becoming a sannyasin be a very decisive moment.

[Osho is explaining Vivekananda's name to him. Vivek has two meanings, he says. In the Hindu tradition it means discrimination -- between the false and the real, the momentary and the eternal. In Jainism, vivek means awareness, and in that sense takes on another nuance....]

It is far more meaningful than the Hindu meaning because when you discriminate -- even if you know this is unreal -- there are two. The unreal is there; you know that it is unreal, but it is there. You know the rainbow is unreal but it is there.

So duality is not transcended in the Hindu concept of destination -- the duality remains. In fact for discrimination to exist the duality is a must, otherwise how will you discriminate? -- 'this is right and this is wrong', and 'this is day and this is night'. But if you have to discriminate the day, then you will need the night too, otherwise there will be no possibility to discriminate.

The Jaina meaning is far deeper; it simply says 'awareness'. Just be alert. There is no need to be worried about what is right and what is wrong: awareness is right, unawareness is wrong. Now see the shift of the meaning: the Hindu meaning is objective -- this is right, that is wrong. The Jainist meaning is subjective -- to be aware is right, to be unaware is wrong... but both the meanings are beautiful.

It is good to start with the Hindu meaning and good to end with the Jaina meaning, then it is a complete process. First start discriminating between the real and the unreal, then by and by forget the real and forget the unreal and just be -- be alert and aware.

In that awareness you disappear and something greater than you descends. In that awareness you are no more like an island. You have become part of the main continent. In that awareness you don't have any limitation, no boundary -- neither of the body nor of the mind. You are simply infinite, unbounded. You are as big as the universe itself, you are spread all over existence, you are simply light -- a light that is aware of itself.

So the name is good -- I will keep it, mm? -- but with these two distinctions that you have to remember: the Hindu meaning has to be transcended -- it is a dualistic meaning -- and the Jaina meaning has to be attained. But the Hindu meaning can be used as a stepping stone.

And that is natural: first we can become aware only of the outside things -- that is easier. Then slowly, slowly, the consciousness has to be turned inwards, a one-hundred-and-eighty-degree turn. When you are capable of becoming alert about things, you can move with the same capacity towards yourself.

That pure awareness is left, and that is our intrinsic nature, that's what we are made of. That is the stuff

we are made of -- awareness. Call it god, brahma -- it doesn't make any difference.... It is the same! And you also come some time, mm? Whenever you can find time become more and more in tune with this community. That will help tremendously... because alone it is very difficult: the path is very arduous. and a thousand and one possibilities exist to go astray. Hence the commune, hence my insistence for this orange so that you start feeling in tune with many people who are on the same path, so you become joined with a great rush of energy.

And once you start feeling one with this commune, many things start happening that are not possible alone, on your own; our effort is tiny.

When you are joined with a great family your effort is not tiny; then so many people creating so much energy, you can simply ride on that energy. So whenever you can find time, come, start meditating....

This Is It

Chapter #18
Chapter title: None

18 May 1977 pm in Chuang Tzu Auditorium

Archive code: 7705185
ShortTitle: THISIS18
Audio: No
Video: No

[Osho speaks about the name 'jamendra' -- one who has conquered himself. Only when one has conquered oneself is bliss possible. Misery is not because of others but is because you are not centred; desires and ambitions have become the master. One needs not to repress them but to make one's centre so strong that they lose their hold and power....]

Once you are a sannyasin things start happening on their own. It is not so much a question of doing -- more a question of allowing them to happen. If you simply allow them to happen, they will go on happening. If you simply cooperate -- a passive cooperation is enough....

All that is possible is being obstructed by us, otherwise everybody would grow naturally into god; there is no problem about it. Growth is a natural phenomenon, and everything goes on growing; only man gets stuck because he starts doing things and starts thinking about what to do, what to be. Then the natural flow is obstructed, and he starts moving in different directions.

It is like a river that comes down from the Himalayas and starts thinking about where to go, what to do, how to reach the ocean. The river will go mad! It will never reach the ocean. It simply flows, unworried about the goal. Wherever it can find a lower plane it moves there and one day it reaches the ocean.

Exactly like that, in a deep let-go, is growth. So you are not exactly to do anything. If you can remain alert, available, it will happen... but in the western mind, doing is very important. The western mind has been thinking for two thousand years that nothing can be done without doing -- and that notion is basically wrong.

Yes, many things cannot be done without doing: for example, money will not happen on its own accord, and you will not naturally become a president of a country -- you will have to do much. But you can move into meditation naturally, you can paint naturally, you can sing naturally, you can sculpt naturally.

These are not ambitions, and anything that needs ambition for it to exist is going to create tension in your being. That which can happen on its own will never make you tense. It will keep you relaxed, at home, at ease.

So with sannyas you join hands with me. Just don't escape, that's all. Continue to be in this let-go, in this

surrender, and things are going to happen.

[A sannyasin says he feels fed up with himself, feels no connection between his inner world and the outer one. He used to have many interests but no longer feels in touch with them. This is how any intelligent person will feel, Osho says. Boredom is the price one pays for intelligence. It should not be taken negatively....]

This is good, because in understanding this there is a possibility to transcend. If you are not fed up, you can never transcend yourself. Blessed are those who are really fed up because they can transcend. Of course to transcend is a difficult and arduous job; it is not easy. It is like climbing everest -- it is a difficult thing -- but once you are really fed up, then even in the difficult there is a challenge.

So the first thing: don't be worried about it -- it is good that it is so. And don't take it negatively -- it is part of intelligence, and you are an intelligent man so naturally you are bound to come to this state of boredom.

The second thing....

When you start being fed up naturally you will start wondering how to go in because you are fed up with the outside, you know all that is outside. I was just reading today a very ancient story of a king -- Bhartirhari.

When he became the king, he called all his ministers and told them, 'This will be my rule and this is my order to you: I want to experience everything once but never twice. So the same food has not to be served to me again, the same woman has not to be brought to me again -- everything just once!'

By the end of the year they came and said, 'No more is possible. All that we could do, we have done. Now we are driving ourselves crazy -- we cannot find new things!'

The king said 'It is okay -- I will renounce!' And he became a sannyasin! He said 'Now finished! I have tasted everything once, what is the point of tasting it twice? I am not so stupid! Once it is okay -- now I know the taste of it -- but what is the point of repeating the taste of it?'

I loved the story... it is tremendously beautiful.

This is how any intelligent person will be!

So nothing to be worried about -- don't become serious about it. It is good, it is perfectly okay to feel fed up. People who don't feel fed up with themselves are in a wrong situation -- they are in danger, they will never change; there is no need for them to change. They will go on revolving in the wheel -- they are mechanical people.

This is the first ray of consciousness in you -- that you feel fed up.

Who is this one who feels fed up? This awareness is you -- and that is the meaning of your name. It means awareness; 'subodh' means consciousness. This is the first ray of consciousness. So all the way that you have lived up to now and all the things that you have done up to now are meaningless.

Now, the second thing.... The problem arises: now the outside is almost finished -- how to go in? If you start struggling to go in, it will not be in. If you try and make an effort to go in, it will not be in, because whatsoever we do with effort leads outside, takes us outside; anything done by effort moves outward.

To go in means to relax, to let go -- there is no other way. When you relax you go in, when you start doing something you go out. Doing means going out, non-doing means going in, that's why it is arduous. If there were something to do I would have told you 'Do this and you will be in.' It is not a question of doing. You will have to learn patience, you will have to learn infinite patience!

And just start sitting. Whenever you have time just sit silently with closed eyes not doing anything! You are fed up with the outside? By and by the dreams of the outside will disappear because there is no need for the dreams to continue.

You will not think of food: if you think of food, then know well you are not fed up. If you think of women, know well, you are not yet fed up. Your dreams will show you whether you are really fed up or if there is still some lingering interest. If it is there, then finish that too; there is no harm in it. If you are really fed up, by and by you will start feeling that the energy is moving inwards on its own accord. You are not doing anything, you are simply sitting there and it is going in, it is falling in.

And through that inwardness your centering will arise. Through that inwardness new interests, new enthusiasm, new style, a new way to live will come. You cannot cultivate it -- all that you can cultivate will be just a repetition of the old... maybe a little modified here and there, but it won't make much difference. So start sitting passively and do more passive meditations.

[A sannyasin says that whenever he looks at Osho or at a picture of him, he sees a lingam, a phallus. He is perturbed and thinks this means he is neurotic, schizophrenic...]

It is perfectly good, because that linga, that shivalinga, is the figure of the inner aura, of the inner light... so it will happen. And it is very good; it is tremendously valuable. It is the form of the inner light, the inner flame. So you are getting connected with me, and it appears to you because you can see something behind the body, that's why.

It is not schizophrenic, it is not neurotic -- you are attaining to a very clear vision. That's how the shivalinga was created. It is not shankara's figure -- it is his inner light; it is how his disciples looked at him and how they found that in his inner being there was a form. And that form is the very egg -- it is egg-form -- it is the very egg out of which everything arises and disappears into.

... There is no need to rationalise, there is no need to think about it. Whenever it is there, look into it and be joined to it, be thrilled by it. And don't start thinking -- thinking will create a distraction.

This is not creating any distraction -- this is a great experience -- but if you start thinking about it, then whatsoever you think will be wrong. There is no need to think. When you see that figure, just go into it.

This Is It

Chapter #19
Chapter title: None

19 May 1977 pm in Chuang Tzu Auditorium

Archive code: 7705195
ShortTitle: THISIS19
Audio: No
Video: No

[A sannyasin, leaving for the West, asks about meditation. Should she still keep trying or is it time to let go and drop effort, she wonders. Osho checks her energy.

My feeling is that for a few months more you should continue doing things. Right now, it will not be possible for you to do meditations spontaneously. A time will come, certainly, when you will be able to do meditations spontaneously, but right now it will be impossible. It will be just a trick of the mind to avoid. The mind will say 'Be spontaneous -- don't try to do', and then nothing will happen.

There is a layer from your very childhood: you must have been disciplined too much, you must have been told to do this, not to do that, and you have learned the trick. You have forgotten the spontaneity -- it is there, just a layer of learning is on top of it. That layer is also being corroded; by and by it will be broken. But right now, if you leave things to spontaneity nothing will happen.

For at least a few months continue working hard at meditation; the very work will break that layer. Once that layer is broken -- and you will know immediately the day it happens -- then you will see that now the meditation is happening spontaneously. Not that you are doing it -- it is happening: you are just a watcher. This is going to happen but it will take a little time. Right now is not the right moment, so while you are away continue meditating as a discipline.

One has to come to a state of no-effort -- that is the goal -- but sometimes much effort is needed to come to that state of effortlessness. Before one can become natural one has to drop many unnatural things, and those unnatural things will not drop by themselves. You have practised them; now you will have to do something as an anti-practice, as an antidote. You have taken a poison -- now you have to take the antidote,

otherwise the poison will kill you. Once the antidote is there and the balance is achieved then there is no need to go on taking the antidote.

All these meditations are antidotes -- they are just ways to undo your past. Once that past is undone, unconditioned, then there is no need to do anything; things bubble up. One day suddenly in the morning you feel like meditating, good! Some day it doesn't happen then -- it happens in the afternoon or in the night -- but that is not a problem then. Some days it will not happen but you will feel perfectly meditative; in fact, it will not happen because you were so perfectly meditative. That's why there was no need -- you were fully satisfied.

Whenever you feel the need it will happen naturally vou Will find yourself meditating, dancing, chanting. That is the goal.

But right now there is a layer between you and that goal. That layer has to be broken.

[A sannyasin, who is a pilot, asks Osho if there is a meditation he can do while flying.]

Mm mm, that time can be used in a very very significant way; the whole time can become a meditation. In fact you cannot find a better situation to meditate than while flying at a higher altitude. The higher the altitude, the easier is the meditation. Hence, for centuries, meditators have been moving to the himalayas to find a high altitude.

When the gravitation is less and the earth is very far away, many pulls of the earth are far away. You are far away from the corrupted society that man has built. You are surrounded by clouds and the stars and the moon and the sun and the vast space.... So do one thing: start feeling one with that vastness, and do it in three steps.

The first step is: for a few minutes just think that you are becoming bigger, and within a few days you will be able to feel that you have become bigger... you are filling the whole cockpit.

Then the second step: start feeling that you are becoming even bigger, bigger than the plane, in fact the plane is now inside you -- the second step.

And the third step: feel that you have expanded into the whole sky. Now these clouds that are moving on your radar screen, and the moon, and the stars -- they are moving in you: you are huge, unlimited.

This feeling will become your meditation, and you will feel completely relaxed and non-tense. Your work will become just child's play and it will not be any stress on you -- it will happen on its own accord. You will get down from the flight more fresh than you had begun. And keep quiet. Tell to people not to talk too much to you unless it is necessary. Make your colleagues alert that you will be meditating, mm ? or you can just put a sign on yourself 'Now I am meditating', so they know not to disturb you. It will be great... nothing like it!

In fact in the early days -- when the aeroplane was just invented -- the thrill of the aeroplane was the thrill of the sky. But we go on losing things because they become too routine. Now you are flying every day, so who looks at the sky and who looks at the sun making beautiful psychedelic colours on the clouds -- who looks?

So start looking at the sky that surrounds you there and by and by let there be a meeting between the inner sky and the outer sky... and for this, this will be very good. For a few minutes think that you are becoming big, bigger than the plane, then so big that everything is inside you.

Whenever you can get time, continue to meditate, mm? and this will be very relaxing meditation.

[A sannyasin asks about love, because he is not experiencing it.]

Each child is born with great love, with capacity to love and be loved, but somehow, somewhere, the energy gets blocked. Our whole upbringing is wrong: we are not brought up to love -- we are brought up to exploit, to be aggressive, we are brought up to be always in conflict with people, for ambition, for power, for money... and love goes against all these things.

Love goes against ambition -- a loving person cannot be ambitious, and a loving person cannot be distrusting, a loving person cannot be very clever in doubts, a loving person cannot be very logical and rational. A loving person will not go after money, politics, prestige, pull.

So love goes against all these things -- and we have been brought up to do all these things: to be ambitious, to become great, famous, to have much money, a name.... So love has to be curtailed, cut, almost cut. That's why you are feeling like this -- otherwise love is there. I can see it there mm? just so many layers

of nonsense upbringing; they can be broken.

So whenever you can manage, the first group to do is Primal, mm? and then we will see. It will happen... it is your birthright.

Love energy is there -- it has to be just persuaded to come out!

[A sannyasin said she is upset about her father, who is ill with emphysema: I feel unclear about my relationship with him. I feel a mixture of guilt and fear.

Osho checks her energy.]

A few things to be understood ....

Yes, there is something .... You have not loved him. But it is nothing special -- it happens to every child, to almost every child. And it is not too late; you can still make it. So when you go back home, love him as much as you can. And the best way to love him will be to bring him some meditative energy. That will be the only gift that you can give to him before he leaves.... If he has to leave, then he should leave in meditation. Then you will feel very very fulfilled -- you have been able to give him something.

So a few things....

One: go back, mm? and don't talk about his illness, don't talk about his body and the deteriorating lungs -- that is meaningless, that is meaningless. Just love him as much as you can. Hug him, hold his hand, sing a song to him, dance around him and help him in any way you can, mm? Whatsoever you can do, do. And whenever he is just Lying down on the bed just sit by his side and go into deep meditation.

This will be the meditation for you to do when you are by his side -- a special meditation: I call it emptying. Just empty yourself of everything, like a zero, just a nothingness.

You can keep your hand on his forehead and just feel that you are becoming nothing. Your boundaries are disappearing, your identity is disappearing, your name is disappearing, you don't know who you are. You are going in and all the boundaries become irrelevant. A moment comes -- you are suddenly just a pure awareness.

In that moment your silence will be felt by him. One day he will say that something tremendously new has happened to him; then the silence is transferred.

So just become as silent and empty as possible -- and that's the way to prepare him for his new journey, otherwise you will always feel guilty.

We don't cry because our parents die -- everybody's parents die -- we cry because we could not love them; while the time was there, we missed. So nothing to be worried about. Just go... and you are ready to love! Before you were not even ready to love so there was no point. Now you are ready to love, now you have something to share -- you can share me with him!

So dance is his room: just tell him to lie down with closed eyes and do your meditation -- Kundalini or Nataraj or just humming -- and let him listen silently. By and by fill his whole room with silence and meditation. Read a few books to him, a few passages from my talks. You can take a few tapes -- he can listen. Make him ready.

Death can be as beautiful as anything else. The west has completely forgotten how to die -- naturally, because it has forgotten how to live . Just the other day I was reading about Aldous Huxley. When he was dying he asked his wife, Laura Huxley, to give him LSD so that he could become silent and could die happily. The LSD was given to him, and Laura Huxley writes that he became very peaceful, very silent, and he died... but this silence and this peace is cheap. This is just a deception. And if a man like Aldous Huxley has to use such cheap things to die then what to say about others? If you die consciously, totally silent, joyful, ready to go on the new venture, then death is tremendously beautiful. It will reveal something that life has not revealed -- it will reveal to you god himself -- because death is a door.

If you don't cling to life, then suddenly you become able to see what death is. Because you cling too much to life, your clinging does not allow you to see the reality of death. Otherwise death is not death at all -- it is just a change of clothes. You are changing your body, moving into a new vehicle... and good! Your father has suffered so much -- he will be having a new body, a better body, so let him go with joy and celebration. Bring with you joy, celebration, meditation, love, mm? You will be able to. And don't be a miser in loving... never be a miser in loving! At least of one thing we can give as much as is needed, and that is love. There is no end to it. It is not that you will have less if you give more: you will have more if you give more! And when will you be able to come back?

This Is It

Chapter #20
Chapter title: None

20 May 1977 pm in Chuang Tzu Auditorium

Archive code:	7705205
ShortTitle:	THISIS20
Audio:	No
Video:	No

[A sannyasin said her father has cancer and her family keep asking her to go home, but she is undecided as she also wants to stay here. Osho says that as the father is old, it is better she go....]

And this is a significant time. Go, and be as loving to him as possible. Be very meditative while you are around him. Just sit silently by his side and become completely silent, hold his hand. If you become silent, he will start falling into silence, and he needs that. If he can die joyously that will be a great gift to him.

Everybody has to die -- cancer or no cancer, that is not very important. The most important thing is that one should die celebrating. And if he can celebrate, if he can be silent and happy, maybe he can live a little longer too. This is the paradox: if you are too much afraid of death, death comes sooner; if you accept it, it may not come so soon.

Sometimes it happens that the day a person accepts death, death becomes afraid, because with the very accepting you become very strong -- fear is our weakness!

Now he must be scared... and in the West particularly, people are so much afraid of death. In the east things are a little different -- at least, they used to be different: people accept death, it is part of the game. But in the west death seems to be anti-life, it is not part of the game. It seems to be inimical, it is not the friend.

So if you can bring this understanding to him it will be a great gift. And now you can share with him -- you can share me with him! Go, take a few tapes, let him feel, tell him to meditate -- he can start chanting, chant with him. Create some kind of new atmosphere around him. Prepare him to receive death, and that may become his most valuable experience in life.

In fact, it has to be so, because death is the crescendo of life -- it is the last flame -- it is not against life! It has nothing to do with the devil, it is not evil. It is just that nature wants us back, that our journey is over, our station has come!

Those whose journey is not over will continue in the train, and those whose journey is over get down... and there is nothing to be sorry about.

So go there, but don't go crying and weeping. If you want to cry and weep, cry and weep here before you go -- be finished with it! Cry and weep and get into it -- completely clean yourself. Go absolutely joyous, with total acceptance, almost with reverence for death -- only then can you share something with him.

An old man was dying -- he was one of my friend's grandfather -- and he was always against god, against prayer, against meditation, but in the last days he remembered me and he asked me to come. I enquired as to why.

He said 'Now I feel that I have missed something and if you can come and be with me, at least for a few days.... And I am going, I am going fast.'

So I went and stayed with the old man. After three days he died, but those three days were a beautiful experience. Because of death he became very receptive, he dropped his argumentativeness -- he was an argumentator. He was not in the mood, not in a situation, to argue. Mm? -- death was coming so there was

no point; he wanted to learn. I have never found such a disciple! He was really keen to learn meditation -- naturally so because the doctors had said that at the most he would survive for one week, not more than that.

He also had a sort of cancer, a very fast-growing cancer: you detect it and within a week you are gone. Nothing can be done about it -- it spreads so fast that there is no way to do anything.

So I remained with him.... I would just sit by his side and would tell him to just be silent, to feel me, and I would hold his hand. He had terrible pain, each moment was of great pain He couldn't sleep without tranquillisers -- even with tranquillisers it was difficult -- and death was closing in.

But the second day, in the morning I was holding his hand almost for four, five hours, and then he suddenly said, 'But this is unbelievable -- I am falling silent! It is incredible! The pain is there and I am feeling separate from it.'

I said, 'Keep quiet -- this is the moment of meditation. Keep quiet and feel it!'

And the day he died, he died utterly a new man. The third day he was completely aloof from the body -- he was crying with joy! He died a religious man, almost a saint! And when he died, not only he felt -- his whole family felt a sudden change. Just before he died, near around two hours before, he was in utter pain but yet not in pain at all. He stopped all medication....

So you just go, mm? And when will you be able to come back? How long will you take?

This Is It

Chapter #21
Chapter title: None

21 May 1977 pm in Chuang Tzu Auditorium

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A sannyasin is going back to the West and would like to run a group on the lines of the tao group that happens here. She isn't sure though whether she is ready or able to lead groups. Osho says that her energy is ready -- it just needs to flow a little bit more. He is saying that several things are needed to help people....]

One thing is: you should not be too much burdened with your own problems. That is happening -- you are not burdened too much with your own problems. They are there, they have not disappeared, but you have become alert about them and a distance has arisen; you can look at them.

The second thing: to help people you need to be in a very deep flow of energy, otherwise people's problems, their anxieties, their tensions, will start entering in your being. If you are not flowing towards them, they will start flowing towards you, and that tires a leader very much... that kills the therapist!

So it is not just accidental that in the West psychotherapists go mad more than any other professional people, because they treat mad people and they themselves are not ready. So rather than flowing towards the patient, the patient starts flowing towards them.

You should not be in a lower energy than the people you are helping. You should be on a higher point from where things can flow towards them but nothing can flow from them towards you.

So you are just a little higher, not enough yet -- you have to go higher a little more -- otherwise rather than helping, you will get into trouble. It will be very tiring and very puzzling, and you will get stuck many times, you will not know what to do. So for this I will give you one meditation -- start doing it.

The third thing that is needed in the therapist, which is a must, is impersonal love -- not towards anybody in particular, just a loving quality. It is not the therapy that helps; it is love that helps. That you

have, and it can grow more. In fact, women can become better therapists than men.

In a future world therapy will become absolutely feminine. Right now just the opposite is the case: the therapists are ninety-nine percent men and the patients are ninety-nine percent women! Now it is just topsy-turvy: ninety-nine percent of therapists should be women and ninety-nine percent of patients should be men... because man needs more love -- he lacks many things which a woman can give.

So this is the method which you can start; start it from tonight, mm? You have a box with you?...

Good. So keep the box under the pillow and lie down on the bed. You can have one pillow underneath your feet to make it more comfortable; you can have a small pillow just underneath your back so you are perfectly at ease. Mm? -- feeling at ease is very essential, the body should be in perfect rest. Then close your eyes and start relaxing, just have the feeling that you are relaxing -- nothing special, just the feel that you are relaxing.

Just go on repeating 'I am relaxing, relaxing, relaxing...' and make the word 'relaxing', longer and longer and longer: r-e-l-a-x-i-n-g, r-e-l-a-x-i-n-g'.

Make it as long as possible, and very silently repeat inside, 'relaxing'. You can do it in [your own language], mm? that will go deeper....

And always remember, whenever you are suggesting anything yourself, suggest it in your mother tongue. Never suggest anything with any other tongue that is not your mother tongue because it never goes deep. All other languages we learn later on, so they are superficial. Always suggest in the same language in which you dream -- then it will go deep. And we almost always dream in our mother tongues. That is our deepest core, our first language; our first language remains our deepest language.

So for just two minutes feel that you are relaxing, suggest to yourself that you are relaxing the body. Then start feeling one thing....

From inside move to your feet -- from the inside. Close your eyes and start moving inside your body from the belly to the feet. Go to the feet and feel where the feet are, then start feeling that the feet are growing, becoming bigger, longer -- two inches longer.

When you feel now they are two inches longer, stop for one minute, then bring them back again to their normal size, then again two inches, then again back to their normal size -- do that three times.

After three times, leave the feet two inches long, and now move towards the head and feel that the head is growing two inches longer. Do it three times, and then leave the head also... so now you are four inches longer.

This is only for the beginning -- after two, three weeks, start growing longer: four inches, six inches, twelve inches. Two feet is the perfect height -- two feet from one end, two feet from another end, that means four feet. When you have come to four feet and you can almost visualise that it has happened, then the meditation will start working.

With that extra height of four feet you can do miracles. Then you can imagine anything and that will happen. Once this has happened -- this is a basic requirement -- once you have learned this, then everything can happen. Then in a single jump you can say 'I am bigger than the house' -- and you will be bigger than the house! Only up to four feet does the mind resist. Beyond four feet the mind relaxes, the mind says 'Now you are mad. Go to whatsoever height you want!' Four feet or forty feet, then it makes no difference. Up to four feet it goes on resisting, 'This is nonsense -- what are you doing?'

Mm? The mind goes slowly, slowly -- it is very stubborn up to four feet. Once the four feet boundary has been touched, the mind says 'It's okay -- now you are incurable, you can do whatsoever you want. You can feel bigger than the house, you can feel bigger than the earth, you can feel that you are filling the whole sky!' Always fall asleep filling the whole sky. And in the morning you will feel more love for the whole existence than you have ever dreamt. You will feel more love than you ever felt for your beloved -- even for an ordinary tree you will be full of love. You will be almost in a romantic love with an ordinary pebble.

But this method will take at least ten minutes, mm? And then for ten minutes you remain as big as the whole sky, and then fall asleep in that state.

Continue this and start the tao group.

Whenever you feel stuck just close your eyes and feel that you are filling the whole room and that all these people are inside you. Immediately you will be able to help them, because then you become a mother and they are all in your womb. Then suddenly, intuitively, you know what their problem is, where their problem is.

That is the right way to become a therapist -- to become a mother, to feel people inside you. Then there is no problem at all. You can simply see where their problem is and then you can find a solution. This will

be intuitive, and tao is an intuitive group -- it is not intellectual. Perfectly good!

[A sannyasin says her father is an alcoholic. She wrote to him after she did the Encounter group some months ago, telling him all the kinds of things she had never managed to say before. She says that perhaps he'll be even more closed than before....]

No! Just remember a few things: if you are not closed you help the other person also to be open. We respond to each other unconsciously: an open person helps you to be open -- his openness becomes infectious; a closed person helps you to be closed. That's why you will feel a different quality with different people.

Sometimes suddenly you feel closed with somebody, suddenly, for no reason at all -- doors are simply closed, windows shut. Sometimes with somebody, for no reason at all you feel an opening, that you are flowing.

If you are open, he will be open.... And alcoholics are almost always good people -- I have a certain tender heart for them -- they are good people; I have a soft corner for them. They are not bad people; they are victims. They were too good and they could not tolerate this bad reality so they drowned themselves in alcohol. They were visionaries: they wanted a better reality, a better world, and seeing that it was impossible they started destroying themselves, withdrawing themselves, but they are basically good people.

If you simply start touching their basic reality you will be surprised. If you can help him open you will not find a better man than your father!

I don't know your father, but I have looked into you and I know you, and something within you tells me that he must be a good man. You come from him, almost half of your energy is from him. A tree is judged by its fruits, and the only way for me to think about your father is to look into you.

Don't be worried at all. Just go openly, just be authentic. At the beginning, for two, three days, he will try to remain closed, but don't be defeated by him. Be patient, trust, and go on being open -- don't close!

If you close then it is difficult. If you can remain open for one week, he will become open. That is a certainty; it never fails! He will try hard because he is afraid of showing his softness -- that's why he has become an alcoholic. He wants to avoid, he wants to remain in himself.

Alcohol is like a China wall: you close yourself in. When you close yourself in nothing bothers you, mm? that's a protection. So he has withdrawn himself, because if he opens himself, it hurts. Life has not been a blessing to him, he has suffered, and now he has become afraid of being vulnerable.

Help him come out -- you can help him now. Something of meditation has entered in you; you can help him now. This is your work to be done. This is something that you as a child owe to him. If you cannot do this much then what else can you do?

So don't listen to his closedness -- you continue being open. Dance around him, hold his hand, hug him. Sitting by his side, meditate, sing a song, play some instrument. Let him feel your energy in as many ways as possible. Even if he is asleep, just sit there. And one thing that will be of great help to you is to rub him upwards on the third eye centre. Just tell him to lie down on the bed and say to him that you would like to do a little massage that you have learned. Just put your palm on his third eye the hollow of the palm should be on the third eye -- and then rub upwards, very slowly, very softly, very lovingly, mm?

This should be the feeling inside you -- that you are trying to open a window in him. The third eye is the the window, and this rubbing will help.

So first, for two, three minutes, rub upwards.

If you see that he is feeling relaxed... and you will be able to see: his face will relax, his facial muscles will relax, his body will relax... if you feel he is feeling relaxed, then that is good -- continue for three, four minutes more, but never more than seven minutes, and don't be too hard, mm?

If you feel after three minutes that it has not affected his energy, then start rubbing in a clockwise direction -- this way (Osho demonstrates on his own forehead) just go round and round.

Mm? there are two types of people. A few people's third eye opens by rubbing upwards and a few people's third eye opens by rubbing downwards. More people open with the upward movement, mm? so first try that for three minutes. If you feel that nothing is happening, that he is not enjoying it, then start rubbing round in a clockwise direction.

And just be loving! Take a few tapes, tell him to listen to the talks, take a few books and just put them by his side. And I am going to work, mm? Keep this with you (passing her a box), and whenever you need me -- and you will need me many times -- just put it on your heart and remember me.

Whenever you start becoming closed just put it on your heart -- it will open you. If you can remain open for seven days your father is going to open... and I will work! Good!

[A sannyasin begins to sway around in circles in front of Osho, so Osho gives him an 'energy darshan'. He has difficulty to explain his question: It's like it's pieces of black and white.]

Mm... mm mm. Good! They will fall together soon, they will become one gestalt. They are very symbolic, the black and white is a very symbolic phenomenon. The whole life is divided into black and white -- life and death, summer and winter, love and hate. But soon they will melt, and melt into each other. Then you will not see black and you will not see white -- you will see grey. And when everything becomes grey inside you, it brings great tranquility... but they will fall!

This energy movement is perfectly good to help them to be fused together, so whenever you feel like sitting alone you can go into it -- it will always be helpful.

Whenever you feel a little tension or anything, just close your eyes and go into this movement. This will settle your energy and it will be a great help for your integration.

It is good that you have become aware of the polarity of black and white. It is good that you have become aware that they are separate. Yes, they are still separate; soon they will come closer. Anything that brings your body and mind close will bring them close... anything!

For example, this movement of the energy is good -- it brings body and mind together. Dancing is good, running is very good. If you start running it will be helpful. Running will be a great help. Dancing is very good, mm ? Things are going well.

[The sannyasin said he wanted to express all this energy; he tried to work but got fed up and left.]

No, right now it will not be possible -- later on it will be possible. Right now you will have to do something very active like dancing, running, swimming.

Right now it will not be of much use -- you will not be able to do much. Mm? -- you can start painting but within two days you will be finished with it. You are not in that state right now.

Right now, anything very childish will be very helpful. It is just a beginning of energy -- it is child's energy.

So running is good, jumping, jogging is good, shouting is good, swimming is good, dancing is very good.... You start doing these things.

[A sannyasin said she always gets sick and feverish when she does the meditations.
Osho checks her energy.]

Nothing to be worried about, mm? In fact you don't have anything to throw out, that's why it is happening. You need not do those cathartic meditations any more; the need for them is finished. When you don't have anything to throw out, then nausea comes -- if you have something to throw out, you feel good. When there is nothing to throw out and an effort is being made to throw out, it creates nausea.

So nothing to be worried about -- start doing silent meditation. Now you are ready for it: you can just sit silently, that will do. Close your eyes, sit silently. If thoughts come, just watch them; no need to fight with them. They come, they go on their own accord -- you just be a watcher, indifferent.

You don't need any cathartic, active meditation anymore. That's why sometimes it can bring nausea, sometimes it can bring fever. It is almost as if the illness is not there and you go on taking a medicine, then the medicine can be harmful.

And meditation is medicinal. If the need is there it is very helpful; if the need is not there, then sometimes it can be very harmful. It is a powerful thing, mm? it is not homeopathy; it is allopathy. It brings all your poisons out, but if there are no poisons it will start bringing something which should not be brought out, so just drop active meditations.

Sit silently, look at the sky, look at the birds, trees, the river. Lie down and look at the sky and feel one with the sky. Make more and more of these silent approaches towards reality.
And things are perfectly good, mm? Very good!

[A sannyasin says she has just heard that her father has cancer, and that he has not yet been told that he

may not have long to live.

Osho says that the father should be told of his imminent death. The idea that one is going to die can change one so dramatically that in fact one's life is prolonged, because death is also part of our mind....]

Psychologists have come to feel -- and medical people feel the same too -- that man lives up to seventy years not because there is some boundary to his life, but because for thousands of years it has been said that man's life consists of seventy years -- this is an auto-hypnosis: three score and ten, the biblical idea.

From the days of the bible it has been repeated that man lives three score and ten; seventy years is the law. So by the time one is fifty, one starts thinking that death is coming close. By the time one is sixty one feels 'Now I am just on the verge'; by the time one is seventy, one is ready.

This is a repetition of an idea. Continuously repeated for thousands of years it has become a great force -- it is an auto-hypnosis -- and man dies.

The modern research shows that there is no need for man to die at seventy, in fact there is no limit to his life. He can live one hundred and fifty years or two hundred years or even more once this auto-hypnosis is broken.

So it is better to tell him the truth: that may break his pattern of life, may change his style of life. I have heard about one man who was going to die; the doctors gave him a limit of six months. He was a very rich man but a very miserly one -- he had never lived. He was always thinking to make love to this . woman, to purchase that car, but he would never do it, he would continue in his old ford. And he was really a miser -- about each single pai he would think a thousand and one times. But now six months hence he was going to die, so he thought 'What am I to do ?'

He ordered all the beautiful clothes he could order -- all custom-made, he purchased all the beautiful cars that were available -- not one, but all -- and he started falling in love with any woman he could find. He'd always wanted to have a world trip so he went on a world trip. He took everything that he wanted to and he started enjoying himself.

He forgot about life because after six months he was going to die... and he had enough money. After six months when he came back from his world tour, his cancer had disappeared, and the doctors were puzzled. They said 'No trace of cancer! What happened? What did you do?'

He said 'I have not done anything -- it is you! During these six months I have lived for the first time!' That living for the first time destroyed his stress -- he relaxed. He went to the himalayas, he went to switzerland, he visited all beautiful places. Now there was no point in denying himself. He indulged like anything -- death was coming. Maybe it would come in six months; if he indulged too much it might come in three months, so what? Let it come, but let him have his day!

He uncoiled -- his energies started flowing, his blocks disappeared....

Go after one month, and first write to your sister to give you all the details. Then go and persuade the doctors to release the news to him, mm ? This is not fair at all.

A man needs to be informed. This is such a big thing in his life, it should not be kept secret. His death is his death -- he has to know about it. But after one month... and there is no hurry, mm?

This Is It

Chapter #22
Chapter title: None

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Deva means divine, abhinanda means joy -- divine joy. Ordinarily what we think is joy is not joy; at the most it is entertainment. It is just a way to avoid oneself. It is a way to intoxicate yourself, it is a way to be drowned in something so you can forget your misery, your worry, your anguish, your anxiety.

So all kinds of entertainments are thought to be joy -- they are not! Anything that comes from the outside is not, and cannot be, a joy. Anything that depends on something is not, and cannot be, a joy. Joy arises out of your very core. It is absolutely independent -- independent of any outer circumstance. And it is not an escape from oneself; it is really encountering oneself. Joy arises only when you come home. So whatsoever is known as joy is just the contrary, just the diametrically opposite: it is not joy.

In fact because you are joyless you seek entertainment. It happened that one of the great Russian novelists, Maxim Gorky, visited America, and he was shown all kinds of things that Americans have devised to entertain, to get lost in. The man who was directing his tour and was showing him everything, was hoping that he would be very happy, but the more Maxim Gorky was shown these things, the more unhappy and sad he looked.

So the guide asked 'What is the matter? Can't you. understand?'

Maxim Gorky said, 'I can understand -- that's why I am feeling sad. This country must be joyless; otherwise there is no need for so many entertainments.'

Only a joyless person needs entertainment. The more joyless the world becomes, the more we need the TV, films, the tinsel land and a thousand and one things.

We need alcohol more and more, we need new kinds of drugs more and more -- just to avoid the misery that we are, just not to face the anguish that we are, just somehow to forget it all. But by forgetting it nothing is achieved.

So joy is to enter into your own self. In the beginning it is difficult, arduous. In the beginning you will have to face misery; the path is very mountainous. But the more you enter into it, the more is the pay-off, the greater is the reward.

Once you have learned how to face your misery, you start becoming joyful, because in that very facing the misery starts disappearing and you start becoming more and more integrated.

One day the misery is there and you are there facing it -- suddenly, the break: you can see the misery as separate from you and you are separate from it. You have always been separate; it was just an illusion, an identification that you got into. Now you know you are not this, and then there is an outburst of joy, an explosion of joy.

That's what 'abhinanda' means.

Suveera.... It means courage. In this moment and all moments it will mean courage... and courage is such a need that it is always needed.

Fear is so fundamental to the human mind that courage is needed.

The human mind is constantly afraid -- afraid of the new, afraid of the unfamiliar, afraid of the unknown... always afraid. And each moment we are entering into the unknown. The known becomes past, flies away, becomes dust, and the unknown becomes reality. So the mind is constantly trembling. It wants to cling to the known, but the known slips out of the hands -- that's how it is; and the unknown has to be faced constantly, so courage is needed.

If you don't have courage you start living in the past, in the memories. Then one creates a wall of the past around oneself and does not see the present. One lives in illusions, dreams, projections, and one loses contact with reality. To be in contact with reality is to be in contact with god... but that needs tremendous courage.

And the only meaning of courage is to be ready always to be surprised, to be ready for the unpredictable, to be ready for something you have never even dreamt of. You don't know what it is and you don't have any map for it and suddenly it comes and possesses you. To be courageous means to be adventurous -- never to be repetitive, never to go on moving in the old rut; that's how one becomes bored.

The mind is afraid and it is also bored. It is bored because it is afraid so it goes on moving in the same rut, moves like a wheel -- the same and the same and the same; it is always 'ditto'. Then one gets fed up, one feels tired, nauseous. That's how the whole world looks -- tired, nauseous. Nobody knows why we are existing or for what.

In the mind there is no meaning. The meaning comes from the beyond, but the beyond is unknown. That is the dilemma, that is the predicament. If you want to be alive, you can be alive only with the unknown. If you want to be really in a thrill, always in a thrill and moving, then you have to allow your doors to be continuously open for the future. Nobody knows what it is, nobody knows what it will bring.

That's what courage is: a readiness to accept the unknown; not only a readiness but a tremendous welcoming attitude, a receptivity.

Befriend the unknown -- that is the meaning of your name and never get caught with the known. In each moment one has to be very alert not to be caught in the known, because the known is there; it is big! Your whole past is your known: if you have lived thirty years, then those thirty years are there -- a big pile of the known.

And the unknown is very fragile -- just a single moment, just like a dewdrop, fresh, young, but very small and very fragile. And the past is big, the past can destroy the unknown easily.

Don't allow the past to destroy your future, don't allow your past to repeat itself again and again. Each moment say 'good-bye' to the past, die each moment to the past so that you can be alive. That's what courage is.

[A sannyasin analyses and intellectualises at length about his relationship, his lessening desire for sex, his curiosity about death....]

... Love and death are very deeply related, very deeply related -- almost the same door; from one side it is love, from another side it is death.

If your love life is going perfectly well, harmoniously, you will not think about death at all. People start thinking about death only when something is going wrong in their love energy. When somebody is celebrating his love then death is not a problem at all.

It arises only when you start feeling that love is drying up in some way, is getting dry and the juices are no more flowing. Then you are threatened -- and the threat in that moment is of death, because without love, a man is dead.

That's why I wanted to know what is going on in your love affair. So first something is to be understood about your love thing....

It is always so -- that a woman's need is more than a man can satisfy; it has nothing to do with you -- because man loses energy while making love and the woman gains, she never loses any energy while making love.

So this is a problem. It is nothing to do with you; it has to do with all lovers!

[Osho says that society has repressed women for centuries, and only recently have women come to know that they can have orgasms. Now that the modern woman is more in touch with her sexuality, says Osho, she will want to have her sexual appetite fulfilled....]

And now they are having orgasm. If you cannot give them, they are ready to go to somebody else, because it is such a sheer joy, and they don't lose anything. You have to live with a modern woman now, so you have to understand the whole thing. This has to be accepted and enjoyed.

So whenever you can make love to her, good; enjoy it. Whenever you cannot make love to her, give her total freedom. It hurts not because you are threatened -- it hurts only because of the old habits of the mind. You start feeling that your ego... mm ? Your woman is making love to somebody else; that is just an ego thing.

Then you can start forcing yourself to make love. That will make the whole thing more ugly, because when you force yourself.... Love is beautiful when it happens. When you force it, it is just gymnastics, and very ugly at that. Deep inside you feel very bad about it -- it is almost a duty you are fulfilling -- and you will feel very very depressed after it, because you lose energy and you don't gain anything, you don't enjoy it.

This has to be understood; otherwise choose a very very old-fashioned woman who does not know any of the joy of love-making. But then too you will not be happy, because then she will not be happy when you are making love. This is the predicament of the modern man.

And my suggestion is that it is better to choose a modern woman who can enjoy and celebrate... but then you have to be ready if she wants to share her energy. And nothing is wrong in it.

If your woman is playing cards with somebody and enjoying it you don't feel jealous. If your woman is laughing with somebody you don't feel jealous. If your woman goes and dances with somebody you don't feel jealous. Then what is wrong in making love with somebody else? It is again the same thing! Playing cards or laughing or reading poetry together or dancing together -- it is a dance of the body.

... [Playing cards] doesn't bother your emotions because you have grown up at that point. In India if somebody's wife is playing cards with somebody else it will bother the husband.

It is just an old-fashioned mind. In India, one will not allow one's wife to dance with somebody else. Indians think the western dance is ugly and obscene -- holding the woman so close to you, almost rubbing bodies and dancing. The Indian will not allow his wife; he will feel jealous. The same is the case -- just a little more understanding is needed.

... It is not a question of intellectual agreement! You have to experiment with it -- and she is giving you such a good opportunity to grow.

And the second thing is death.

Death can never be explained because it comes only at the very end of life, and there is no way to experience it unless it happens. And naturally, because it is at the very end -- that is the meaning of death -- it is the culmination of life. So nobody can say anything about it, and whatsoever is said is just conjecture, guesswork. Nothing can be said about it and there is no need even to say it. In fact to say anything is to commit a crime. You are alive -- you can say something about life. Even if you say something about death, basically it will be something about life. You cannot say anything about death... death remains a mystery.

So all that you can do is while you are alive at least know what life is, because soon life will disappear and then you may die and may start thinking about what life was; then it will be too late. Life is here right now, so a man of understanding, awareness, will try to know what life is: while it lasts, let us know it totally. If you have become capable of knowing life totally, that very capacity will help you to know death too, because death is part of life. When it comes, we will know.

It is almost as if a small child of three or four years asks 'What is love-making, what is orgasm?' Now, how can you explain to a child of four years what orgasm is? And whatsoever you say will be just absurd, because he has no experience of it and he cannot have any experience of it. He can listen to your explanation, your description, but he will have to trust it. He will know only when he becomes capable of love-making.

The same is the case about death: only when you die do you know what it is. Then too it is not necessary that you know. If you have been very very unconscious in life you will not know even death, because you will remain unconscious. Your whole life's pattern of being unconscious will keep you unconscious while you are dying.

So the only preparation that we can make for death is to live so consciously that whatsoever happens we will be able to see it. When death comes we will be alert and see it. If we disappear, we disappear; if we survive, we survive -- and in both the cases I don't think there is any problem.

If [you are] no more after death then what is the problem? Why be worried about it? So [you are] no more! Or if [you] remain then where is the problem ? And the possibilities are only two: either you disappear or you continue in some way. Both ways are okay. The problem of death becomes so important because we are not living our life very very deeply; we are missing it.

This missing of love, life, joy, delight, makes us afraid that we are not enjoying, we are not loving, we are not dancing, we are not singing, we are not celebrating, and death is coming! And who knows? [You] may not be here again. This whole life is going out of the hands, just slipping out, and you have not lived it. Tomorrow death may come, tomorrow morning you may not be at all.

This fear of death arises because of unlived life. The only way to face death is to live life totally. And don't philosophise about death; all is philosophy about death.

At least one thing is good about death -- that nobody has been able to really philosophise about it, that one thing remains uncontaminated by the human mind, remains pure. Death is pure; no words, no books can be of any help. You will know it when you will die, so if you are really interested in it, then keep one thing in mind -- to become so alert that when death comes, you can die consciously. You can watch, slowly disappear into it, watching.

Right now your watchfulness is not so much that you will be able to watch death. You will become immediately unconscious. So the whole concentration of energy has to be focused on more awareness. Love, try every possibility that life opens, look into every nook and corner and enjoy as much as you can. Drop all negative attitudes -- for example, this love affair.

If you become jealous you will not be able to enjoy. For the whole time you will remain obsessed with it -- what to do? If you force love-making, then you don't enjoy; if you don't force love-making -- your wife goes to somebody else and then you feel miserable -- so any way you continue to be in misery.

Drop all negative attitudes so each moment becomes a crystal-clear moment of joy. Don't miss a single opportunity to be joyous. And because of this many times you will start thinking to drop sannyas, to leave me, to go away, this and that -- and that too is because of your ego.... I wanted to talk about it.

You have a very very hidden current of ego that persists and which will come again and again. Nothing is wrong in dropping sannyas. You can drop it, that is not a problem at all. But that will not help you: your ego will continue. This sannyas is also just an opportunity made available to you so you can drop your ego. Before you drop sannyas, drop the ego -- then you are at ease: you can drop the sannyas any time.

And... [your mind] comes again and again, and it is a restriction -- even its coming.

Just see that it comes, see why it comes, from where it comes, and don't help in any way so that it becomes more and more strong. Start removing supports from it. Sometimes we know that something is not right but we go on supporting it in such subtle ways that on one hand we go on watering the tree, and on another hand we say that it is poisonous and we don't want it.

One part of your mind goes on doing things and another part of your mind goes on condemning it. Then you are in such a state where nothing can happen, only confusion.

So just watch and look at the reasons, and don't support those reasons. Once the ego is dropped you can drop the mala any moment; then there is no problem.

And dropping the mala is not difficult at all, it is so easy. Dropping the ego is the problem... and one should take that challenge because only that will make you more alive, more joyous. Dropping the ego, your fear of death, your constant worry about death will also disappear, because it is only the ego that dies.

When there is no ego, who bothers? Whether I continue or not does not matter. The 'I' is the problem; otherwise how does it matter whether you were in the world or not before your birth ? Just think about it that way, from the other end. Are you ever puzzled or worried, anxious about whether you were or not before your birth? Nobody bothers!

If you are not worried about whether [you] ever existed before this birth, then why should you be worried after death? It will be the same again! Wherever you were before your birth you will go back there. That much I can say certainly -- and it is not a guess. Mm? -- it is so simple. Good.

[A visitor says that he has been meditating -- sitting silently on the floor in a semi-lotus position and concentrating on the third eye -- for forty minutes twice a day for the past year. Recently he has been experiencing some difficulty with breathing; it feels jerky and he has a sense of suffocation.]

My feeling is that you should try it on a chair. Sometimes sitting like this gives breathlessness to many people, because when you relax after a few minutes the whole pressure goes onto the diaphragm and the breathing is not in a natural state.

Either learn the full sidhasan and with that sidhasan many things go side by side... it is not just a simple posture. Mm? -- the stomach has to be very clean. There should be no food, no old food in the stomach, so there are many methods that yogis do to cleanse the stomach completely.

They do vomiting so the whole system is cleaned, and then they learn pranayama; it is a must. If you learn pranayama, and after practising pranayama you sit in this way, then naturally the body takes on a certain rhythm, the breathing takes on a certain rhythm. Then you will not feel this breathlessness, otherwise it is bound to come.

My suggestion is that you try it on the chair; sit at ease and relax, then the pressure will not be on the stomach. Once the pressure is not on the stomach there will be no trouble. And it has nothing to do with posture. The whole thing is that the body should be in such a relaxed state that you can forget it; that's the whole thing.

If you can forget the body that's the right posture. So in any way you find that you can forget it, that's the right posture. So keep a pillow here (indicating the side), keep a pillow at the back. Just make yourself comfortable, as comfortable as possible. And drop the old traditional idea that if you are meditating you have to be somehow uncomfortable. Mm? -- that is just foolish, just foolish. Just be comfortable and then rest.

And you are doing it perfectly alright -- just do it the same way. If you can add two things more in it, the result will be far deeper.

[Osho tells him to massage his third eye, in the way he described to a sannyasin the night before -- for three minutes.]

And then you have to actually visualise a small point of light just between the two eyebrows at the third eye centre. To have the feel you can put a bindi there, mm? just any woman's bindi will do. You can put it there so you can feel where it is.

[A bindi is the small dot that indian women put on the third eye.]

And then close the eyes and look at that light spot: imagine a burning star-like thing, bluish...

And look upwards so that the eyes turn upwards. In fact that point is not important -- the whole point is that the eyes should look upwards. When the eyes are looking upwards the body falls into a tranquility. That's how it happens while you go into deep sleep.

When a person is dreaming his eyes are moving. You can see a man sleeping; if his eyes are moving, then he is dreaming. If his eyes are not moving and you can open the eyes and see that his eyes are turned upwards, then he is in deep sleep. That is the eye posture in deep sleep -- the same eye posture helps in meditation. So this is just a device to help the eyes to turn upwards.

Turn the eyes upwards, and this way [in a chair] will be easier than sitting that way [on the floor].

And don't cross the legs; just keep the legs both on the floor, flat on the floor.

And forty-five minutes are not enough. Sometimes it starts happening near about forty minutes, so sixty minutes is the exact time. Somewhere between forty and sixty minutes the thing happens. It takes forty minutes for you to move into that space, Mm? So at forty-five minutes sometimes you will be just moving in and then you finish meditating.

And never put on an alarm. You can just keep a clock there, and when you feel you can simply open your eyes, have a look and close your eyes; then that will not be disturbing at all. But never put on an alarm, never tell anybody to knock on the door after sixty minutes, because that comes as a shock and the whole system feels uneasy.

Use as loose clothes as possible -- to be naked is best, otherwise just a long robe with no underwear. Anything pressing on your stomach -- pants or something -- will create the breathing difficulty.

And it will become okay; nothing to be worried about. Try it on the chair, mm?

... Make it one hour. If you can do it twice it is better, it is very good. If it is difficult to find that much time, then just once, but do it for one hour: the longer the period the better. Two sittings are not so important, mm? because it comes only in the latter stage. By the time you are really moving, you get up, and that's not good.

This Is It

Chapter #23
Chapter title: None

23 May 1977 pm in Chuang Tzu Auditorium

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[A sannyasin asks about becoming a Primal therapist.]

It is always good to find something that you like -- because it is your life; it should not be wasted in any way. And if you have the feeling that you don't like any job and that you have to do it, it becomes destructive. Then you are pushing somehow, dragging yourself... and any kind of dragging is destructive. When there is no joy, there cannot be any creation.

When you are simply doing it for the sake of doing and your heart is not in it, then so much time is wasted. One should not do a job only for a living. A living is a consideration, but is only secondary; life is the most primary consideration. And a job should be such that it gives you a living and life too. One should not sell one's life for a living. Otherwise one day or other One is bound to be in deep misery about it, and then nothing can be done when the time is lost. Change your work! There was no need to remain in it so long if you were not liking it. It is not too late yet change it.

It always happens: the mind clings to the known, to the familiar, to the secure. Now that your job is secured, changing a job means moving into new difficulties, new situations. One never knows whether one will be able to cope with them or not. Maybe the new job will not pay so much -- but these things should never be considered. A little less pay will do, a little more inconvenience will do, but if you are happy doing it then everything should be sacrificed for happiness.

And the work that you do is a major part of your life. It is not only that you do it; by and by it shapes you into a certain pattern. You do it and at the same time it is creating you. So people who are in certain jobs which they don't like -- in fact which they hate -- by and by become full of hatred towards life itself. So get out of it. There is no need to be in it any more!

And Primal therapy is good....

[A sannyasin who spent twenty years in the Gurdjieff movement, says that now she has had a taste here of what surrender really means. She is leaving for the West because she has many responsibilities there, and at the same time feels she is running away.]

Mm mm. That's true! A few things have to be understood.... One: whenever the first taste of surrender comes, deep down a fear also arises, because surrender means death of the ego -- so that fear is also there like a shadow. You have tasted it and now you know that if you go a little further into it you will be gone forever. So the whole past will try to distract you, and the past is very cunning and very argumentative. It is a great lawyer. It will argue with you; it will say that you have responsibilities, involvements, commitments to people, and you have to fulfil them.

But remember one thing -- that the basic commitment is towards god and nobody else. If we fulfil that commitment, all other commitments can be fulfilled. If we don't fulfil that commitment, we can go on trying but nothing will be fulfilled.

I can see you have tasted something -- you have had a glimpse, one ray has entered, and now because of the ray, the fear has arisen that if more light comes in your darkness will disappear.... And with that darkness there is much investment, your whole life is invested; not only this life, but many lives are invested in that darkness. So this fear is natural.

But my feeling is: you can go, but you cannot escape -- you will have to come back. And whether you come or not, I am coming with you. I am not going to leave you so easily! It is not possible now. You have already crossed that limit from where it was possible to escape; now it is not ppossible but this fear arises only when you have crossed the border, not before it. So everybody, every sannyasin, at this point starts distracting himself here and there.

I'm not saying not to go -- I'm saying to go; I am coming with you and I will go on pulling you back. Back home you will see the whole point -- that there is no commitment and no involvement, that nobody is there waiting for you. If you die tomorrow the world will continue; nothing will change.

One is never missed; that is the misery. Even people who think that they will be missed, if they come back they will be shocked: the world is going perfectly well, this merry-go-round continues, nobody stops. If even your death is not going to change anything, how can your sannyas change anything?

But you can go -- it is good to go once and see. And now you have a new vision and a new insight. With this you will see all your relationships and you will see the whole absurdity of it; they are meaningless. But just go and see it with your own eyes and then soon you will start thinking of coming back. Come whenever you can and continue to meditate and remember me.

[A sannyasin, who is a mother, says: I feel this longing to have another child and I feel very split about it. I feel that it's crazy and yet there's this longing inside me to have a child.
Osho checks her energy.]

It is crazy in a way, and yet there is some rationale in it. A few things I would like to say to you -- meditate over them....

The first is: you have not been able to love and you have not been able to be loved tremendously. Something is missing in your love, so you want to substitute it. You are not really fulfilled in your love. It is okay, but nothing like a crescendo, nothing like a peak. You have not been driven crazy by it -- that's why the hankering. You want to project your love onto the child.

The second thing: you feel empty so you want to make yourself full by anything.... And these are the two ways women try: either they start eating too much, stuffing their belly, or they start thinking of pregnancy. That gives a sort of fullness, one feels full... but both are dangerous! One should eat not because one wants to stuff the belly but because food is needed.

And you have a child, you are already a mother, so there is no point in creating many children. And this will not help -- another child and again you will feel... because after nine months again you will be empty.

And pregnancy cannot be a permanent thing. After nine months the child has to come out and again you will feel empty, and again you will want to fill the emptiness.

That has happened down the ages to millions of women: for their whole life they have been just getting pregnant and getting pregnant and getting pregnant. In india it happens too much: a woman is almost like a factory -- she goes on producing; she is just like an assembly line. When she is pregnant she feels okay; when she is not pregnant she feels empty.

So you have a certain feeling of emptiness and this is no way to fill it. It can be filled; it can be filled in such a way that each moment of your life can become full, but pregnancy won't do it.

It is enough that you have given birth to a child. Now, help the child to become a free man rather than bringing up many children whom you will not be able to take care of, whom you will not be able to help to grow.

[She answers: I already feel my child is leaving. She's ten years old and she's growing up.]

That's very good! It is good, because now you have to do something bigger than giving birth to a child, mm? And the third thing: your mind is very restless so it needs occupation -- and a child gives occupation, one is occupied continuously. It is a good occupation so that one can escape from oneself. One can focus on the child and forget oneself, but for how long? One day or other one has to encounter oneself, and the sooner the better.

It is good that you have come. Something can be done, and all these three things can disappear. Once they have disappeared you will find a totally new style of life. My feeling is that you have not really lived as you should have lived, you have not lived with intensity. Yes, everything has been comfortable, convenient, so-so, lukewarm. You have not come to the one hundred degree point where one evaporates.

But you have come in the right moment in a way -- before you take some other step in which you again get involved for many years. A child is a long commitment. It is not a play. Mm? -- again you will be getting involved for twenty years. By the time the child becomes mature, you will be involved... and! don't think it is worth it. Something greater is needed.

You can become mother to yourself; that's what is needed. You need a new birth yourself, you have to become a womb to yourself so you can become twice born .

There are two types of people: once born and twice born. Those once born remain in misery, but those who are twice born become blissful. That's what Jesus means when he says that unless you are born again nothing is going to happen. A rebirth is needed. You have the capacity and the energy is there, but blocked, fragmentary not one piece. It can come into one tremendous force.
Have you done groups...?

[The sannyasin says: I did Primal therapy and some Encounter.]

But it seems that the Primal didn't work. Mm? -- it didn't work... not at all!

... because if you still want to give birth to a child the Primal therapy has not worked... otherwise, you would have become a child! That is the whole meaning of the Primal therapy: if it really goes deep it brings a new man, a new woman, out of you. But it rarely works because it is a very difficult thing; it is not just therapy. And in the West everything becomes superficial.

[The sannyasin says she does not have the money to stay longer or do groups.]

You really need a little longer stay, mm? Groups are not that much of a problem. If you can simply meditate and dance and sing and just be here, many things will happen.

But think about it -- if it is possible to manage then just stay for at least two, three weeks more, otherwise go and come back again, mm?

And while you are here, join the music group in the night; they are now playing and dancing. They meet every night. Join that group, mm? Do Sufi dancing and both the meditations morning and evening. Do these four things, mm?... And if you are going to stay it will be good, otherwise come back again, mm?

[A sannyasin who has been practising therapy for eight years, says she now wishes to work on herself. She feels a problem with her sexuality, and has recently left her husband of many years.
Osho checks her energy.]

That no-saying is there -- very deep-rooted. That has been the undoing of your whole life. You cannot say yes to joy, you cannot say yes to life. You have a very suicidal instinct.

But once it is understood, it can be dissolved; there's no problem in it. If a person can say no, he can also say yes. It just has to be understood consciously: it is you who have been saying no, and there are certain reasons why you have been saying no.

With no the ego feels stronger, with yes the ego disappears, so all egoistic people -- and all are egoistic -- find it very difficult to say yes. Yes means surrender -- surrendering to life, to joy, to celebration.

When you are in a joyful state *you* are not! *You* cannot be in joy. Joy is but you are not. When you are unhappy, miserable, sad, then you are. This mechanism has to be understood....

You can exist with sadness -- you cannot exist with joy: the ego can exist only in an atmosphere of negativity. All negative things help the ego, they support it.

So if somebody is hankering for the ego then naturally he will say no to anything that goes against the ego, but then by and by he starts feeling that life is going slowly out of the hands and he has not enjoyed! He is not happy and he is not really alive! So one starts asking for joy and one goes on saying no.

This mechanism has to be understood: you are split into two parts. Your real life wants to be joyful and your ego has learned a trick -- the trick to be miserable -- because it can exist only in misery.

Once you understand it correctly, once you look into it deeply, it can be changed. It is your life. And what have you gained by saying no? You have gained nothing -- the ego is just an empty bubble, it is just meaningless.

So learn to say yes... slowly. It will take time but it is going to happen. It has to happen because you have come to see one thing -- that you are miserable, you are suicidal, you block every possibility and then you cry and weep. In fact you enjoy crying and weeping; it makes you feel good.

With joy, with happiness, you start disappearing. In a real moment of joy you are not -- that is orgasmic. Mm? just energy is there -- throbbing, dancing -- but you are not! You cannot find the dancer; only the dance is. Yes, the song is but you cannot find the singer. The running is but you cannot find the runner; the loving is but you cannot find the lover! That's where love becomes orgasmic.

Now it is not only a question of your sex. It is basically a question about your personality. Sex is just a part of it, and you cannot change just the part; you will have to change the whole personality, the whole gestalt. So don't take problems in fragments; they can never be solved!

It is *you*, and sex is your style. Naturally it is your style in other things also, but in other things you may not be able to notice it so much. In sex it is very very noticeable, because you don't enjoy, you don't disappear into it, you don't melt into it. You remain aloof and cold, you go on standing there like a spectator; you don't participate.

So in sex it becomes very very clear, but it is everywhere. Whatsoever you have been doing you have simply been doing it, but you have never been in it: you have been an outsider, standing outside of the act.

The whole personality has to be changed. It is not only a question of sex, it is not a local question. And

once the personality changes, the sex will change. In fact sex is very symbolic. By knowing a person's sex style, you can know his whole personality; it is so certain a criterion. If you know a certain person's sex style, you know his whole life, because there everything is written. It is like a mirror. But by changing the mirror, nothing changes; the mirror simply mirrors. We have to change many other things -- the whole atmosphere around you -- then the mirror will reflect something else.
Do a few groups mm?

[A sannyasin asks about his Kundalini rising and associated experiences.
Osho checks his energy and jokes about Kundalini.]

Allow it, and start doing 'sirshasan' -- standing on your head sometimes; that will help. It always happens when Kundalini arises. It is against the gravitation, mm? and going upwards is difficult. That's why in yoga they started standing on the head. When you stand on your head the Kundalini can rise towards the head and the gravitation helps it.

... A woman can be very helpful because she is very gravitational for man! For a woman, a man is very gravitational.

... So start doing headstands, twice a day -- five minutes in the morning and five minutes in the evening; and you will see that the kundalini will not disperse. It will come to your head, to the top of the head. And whenever you feel that it is coming but is not coming to the top of the head, put your hand on the head, mm?

Mm? and press it and rub it, and just feel as if you are pulling it upwards, and that will help. But standing on the head is the best thing to do, mm?

This Is It

Chapter #24
Chapter title: None

24 May 1977 pm in Chuang Tzu Auditorium

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Video: No

[Osho speaks about the name Deva Abhinandan. It means welcome to god, and that's all sannyas is -- a welcome to god. We can't go to go, we can't search for him, because we don't know where he is. All we can do is to be ready to receive him, to invite him. Prayer is an invitation, a letter to the unknown to say that one is available.]

[Osho speaks about the name Deva Ojas: divine vital energy. First people were taught that they are not the body but the spirit, now the emphasis is that we are the body. In fact, Osho says, there is nothing like the body. It is just the convergence of many energies, something that is not static but is flowing, river-like. If you think of yourself as energy you keep flowing and don't get stuck in the past.

Ojas is not just energy but vital energy -- energy that revitalises itself, which is an eternal phenomenon, that has no beginning and no end.]

[The new sannyasin says he was in a monastery for eight years. He felt the catholic church was too confining, and was asked to leave the monastery.]

Now I have made you a catholic... a real catholic!
To be a catholic has nothing to do with catholicism.

Catholicism is too narrow; one cannot be a catholic in it. In fact to be a christian is too narrow; one cannot be a christian in it. If one really wants to be a christian one has to drop christianity.

Christ is not a christian -- cannot be. And nobody who is a little alert about life can be a Christian or a Hindu or a Buddhist, no! They are narrow, too narrow; they destroy.

We need the whole sky -- it is ours! There is no need to have any china wall around us; no dogma and no scripture and no theology should hinder one; only then can one be.

But it is good that you got out of it. It was a self-imposed imprisonment. But there are people who cannot face the vastness of life so they choose some narrow hole, they disappear into it; they cannot gather courage enough to face the whole of life as it is. These are the escapists, cowards.

A real man has to face the whole of life and a real man has to remain unpredictable, a real man has to live moment to moment. A real man trusts god so much that there is no need to trust anything else -- no need to trust the bible, no need to trust the pope, no need to trust anything else. God is enough. There is no need to have any mediators.

The priest is in the service of the devil, he is not in the service of god. Anything that makes the mind narrow kills religion.

[A visitor says he want to know Osho. He lives with sannyasins in the West.]

Then become a sannyasin if you really want to know me -- otherwise it will be difficult.

[The visitor says he has doubts... he wants to know himself.]

He doubts? Then it will be difficult to know me... because doubt leads nowhere. Doubt leads into more doubt, one doubt creates another doubt. Trust leads into more trust. If you start with doubt, it will be difficult.

... If you want to know me then I am saying to take sannyas. If you don't want to know me then there is no problem -- you can simply be as you are....

Then don't say that you want to know me, just say that you want to know yourself -- that will be far better.

Then it is a totally different question. But the remedy is the same: become a sannyasin!

I have only one medicine -- whatsoever the disease is -- so don't feel relieved!

[A sannyasin is leaving to be with her father who is sick, and to see her children.]

Just go and be with your father, mm? Just share your energy with him, share *me* with him! Be with your children....
Four to six weeks will do and then you come back...

I am giving you a smaller period so you have to be *really* loving to them. The longer the period, the more intensity is lost. Be *really* intense in your love while you are there. And always remember: length is not important; depth is important.

Many times it happens that because we have enough time, or we think we have enough time, we don't love. If you suddenly come to know that tomorrow you are going to die, then you will know what love is. Then you will love me with a totally different intensity. So just go there -- your father needs you; be with him. And if you can help him to be a little meditative that will be very good.

Be loving to your children, and come back. Your work is here. There is no need to go into practice. And next time you come, become part of the ashram.

With this idea go, and then whatsoever happens is good, mm? But this idea should be there.

[The tantra group is present. One participant says she feels dead and not in touch with her sexual energy at all.
Osho checks her energy.]

It has nothing to do with your sexual energy; it has something to do with your throat, but they are

connected.

The first place from where a child starts is oral, from the mouth. Life first starts with the mouth, and somehow in your childhood that has been repressed -- either the mother never gave you enough breast or something else but your oral centre has not started functioning well.

The oral centre is joined with the anal centre, but the problem is not there at the sex centre. The problem is somewhere in the mouth. So start doing a few things -- they will help and the energy will start flowing, mm?

One thing is, purchase a pacifier and start sucking it. In the night, particularly when you are going to sleep, just lie down, curl up like a small child, mm? Feel as if you are very very small, take the nipple in your mouth and start sucking it... and enjoy it!

Do this for five, seven minutes in the night and then go to sleep, fall asleep. Even if it remains in your mouth, leave it there and fall asleep. That will release something that is tight there. Once it is released, your sex centre will respond. It is on the other end, but they function together. That's why kissing is such a sexual thing, so erotic.

You will be surprised to know that kissing is more erotic in a society where breast-feeding is less. In america or any country where breast-feeding is less, kissing is very very erotic. In primitive societies where a child goes on and on at the breast for years unless he himself drops it, kissing disappears.

There are tribes who have never kissed in their whole history. When they came to know that western people kiss so much, they simply laughed at the whole nonsense of it. They could not believe it -- why? for what? The whole thing looks so horrible to them, so ugly and dirty -- putting your lips on somebody else's lips....

Because their children are so much breast-fed -- you will find a seven-year, eight-year, even a nine-year-old child sucking from the mother -- those societies don't have any hang-ups with the mouth. Another thing: those societies are not interested in the breast at all. Otherwise, all societies have certain hang-ups in the mouth and all societies are interested in the breast. Men continuously think of breasts; painters paint, thinkers think, novelists write, and film makers, photographers, sculptors -- everybody is interested in the breast.

There was a german painter here -- he is my sannyasin: he only paints breasts and nothing else, and he is one of the most important painters in Germany... but he paints nothing else!

But this is how things are! So start this, mm?

The second thing: in the morning, the moment you feel that you are awake, lying down on the bed start making faces.

Can you make faces? Try, right now. Really go into it, forget everybody, mm ? Let it happen... anything that comes to your mind, do it.

It is very elementary, but it will come by and by... and join the mime group, mm? mime will be very helpful. Your whole problem is in the mouth.

When you are back home start singing, shouting, making any sound. Let the mouth be used as much as you can.

Within ten days you will see that here the mouth is relaxed and there the sex centre goes on relaxing and energy is flowing.

[Another group member says she discovered that she is not as neurotic and sexually mixed up as she thought she was. She discovered that she had lots of sexual energy....]

Yes, everybody has -- just ideas... ideas. Sexuality is your very life. One day one goes beyond it but that going beyond is not anti-sexual: the whole energy is transformed into a higher form. Then it is good, otherwise it is just repression.

We go on repressing, and we repress so much that we even become unaware of it. Then the mind starts thinking that something is wrong.

Very good! The group has been meaningful to you.

Now don't start repressing it again -- enjoy it! Life should be a festival and one should be as festive as possible. Then one comes closer to god. Happier people are closer to god, and naturally, happier people are those who enjoy their life in every way.

It looks very difficult to understand, but sexual people are closer to god, sensuous people are closer to god, because they are more alive and they enjoy life so much that they feel a certain gratitude. They feel that

life is a gift. Repressed people cannot feel life as a gift, hence they cannot feel any gratitude towards god.

That's why the prayers of people who go on repressing themselves are false: their heart is not in it, cannot be. Your heart can only be in it when you have enjoyed your life to the full. Then you suddenly feel what a gift life is. So much has been given and you have not even asked for it! Then one simply bows down to the unknown in great gratitude and thanksgiving.

So don't start repressing it again. Be sexual, be sensual, be alive, and one day through this being alive you will come to a higher quality of life when sexuality, sensuality, all disappear, merge, into ecstasy, into love, into compassion. But that is not repression -- that is a transformation... and you don't miss sexuality because now you have a higher thing.

[The sannyasin says: Since I've been in the hypnotherapy the more I've relaxed and just enjoyed, the more I've been aware of a constriction across my chest and on my face.]

That will go -- that comes in the beginning to everybody. Mm, because the whole body does not relax simultaneously, that's why. The chest is one of the most tense places, so the other parts relax and the chest does not relax. It takes a longer time to relax.

The whole body relaxes and suddenly in contrast you feel that the chest is very much constricted. It is not. In deep hypnotherapy it will disappear -- nothing to be worried about. The whole body does not relax as a total unit. Some parts are very much repressed, some parts are not so repressed. Those parts which are not so repressed can be easily relaxed.

For example, the hand can easily relax but not the chest, because the chest contains all the emotions and they have been repressed. The hand contains very few emotions: it contains a little repressed anger; that is the only problem. If you are repressing anger then the hand will not relax, because in anger you want to hit, and if you don't hit the hand becomes repressed, the energy is constricted there. If you are easily angry and you can get into anger, the hand will relax.

Legs relax very easily -- no problem at all. Different parts relax in a different way, because we don't exist as a total being, we are fragmented. The head takes the longest time: even when your chest has relaxed, the head will go on buzzing.... But nothing to be worried about, mm? It will happen.

[[A sannyasin says she likes each group while she is doing it, but whenever it is over she falls back into her habit of being closed. Osho tells her not to be identified with this old habit. It is only a habit, a pattern, not her.

Whenever she feels closed she should exhale deeply eight times and feel that she is throwing out her closedness. Things like running, jogging, dancing and singing will help too....]

Each group is working well....

Now you have to be more alert, now you have to be more responsible about yourself, you have to be more caring about yourself. When an insight comes and you see something, something opens, then keep alert not to lose that insight. It can be lost very easily. It is difficult to get it, easy to lose it, because the whole past is against it. You are creating a new future. The future is fragile, the future is very very small, delicate, and the past is very heavy like a rock -- it can destroy the future.
But it is up to you. Don't allow it!

[A sannyasin asked about trying to make love grow inside her. Osho tells her that love is like a plant: you can't make it grow. You can water it, care for it, provide the right climate, the right setting for it, but if you pull and bully the leaves into growing longer or faster, you'll kill the plant.

Share your love, enjoy that sharing with no thought of return and you will already have received your reward....]

Chapter #25
Chapter title: None

25 May 1977 pm in Chuang Tzu Auditorium

Archive code:	7705255
ShortTitle:	THISIS25
Audio:	No
Video:	No

[Osho is explaining the name 'Deva patra' means divine worthiness, divine potential. He says man is a potentiality, not yet actualised. Man is like a seed that may or may not fall on the right soil, and it is only a possibility that he will grow, will bloom into flowers and will bear fruits....]

... By calling you 'deva patra' I am giving you a certain message. A great potentiality is there in your heart -- it can grow. Just use all the opportunities possible, and by being a sannyasin you are entering into the world of possibilities, opportunities.

So don't miss a single opportunity that is available here, don't waste time, don't waste energy. Many people are lost because they don't have a direction. They do something one day and another they forget about it; one day they meditate and then they lose interest in it. Sometimes they do something, sometimes they start doing just the opposite. It is a sheer wastage. They never arrive anywhere, they remain empty.

And the failure is written large on millions of people's faces, you can see it everywhere. You will rarely find a man who has bloomed, who has come to be what he was meant to be. But you *are* worthy. Try to be conscious and more alert.

[A sannyasin asks about not identifying with herself. She is confused, because either she is outside her body watching; or inside and tangled in thoughts.]

Mm mm. Neither is good. To watch oneself from the outside creates a disassociation in the body, one starts losing contact with the body. Then one becomes less and less sensitive; insensitivity arises out of it.

That has happened to many people in the past, many religions have tried that -- watching from the outside.

Yes, it can be done, but then you become a spectator, you are no more a participant -- and all joy is through participation, joy is participation. You cannot celebrate.

You will feel a certain silence but that silence will not have any excitement in it, it will not have any thrill in it, it will not have any dance. Then you will start feeling bored with it.

And the other thing that you do -- getting lost in your thoughts if you are inside -- that too is not good, because then you will never attain to consciousness: you will always remain identified with the body.

The delicate thing to understand is that one has to watch from within. You are not to go outside and you are not to look from the outside; you have to watch from within.

And this watchfulness cannot be cultivated -- that's what you are doing wrong. It cannot be cultivated; it arises out of total absorption. Start getting totally absorbed in things and suddenly there will be moments when you watch from the inside -- not as a spectator, as a participant, but the participant becomes aware. One is sitting in the audience and looking at the dance. Somebody is dancing, you are in the audience -- that is being a spectator.

When you are dancing you are a participant, and then inside the dancer an awareness arises. The participation is not broken, the participation is not hindered. Inside the participation a luminous awareness arises. That cannot be cultivated -- it comes. When it comes, enjoy; when it is not coming, don't hanker for it. If you cultivate it, then you will go outside.

The inner watchfulness cannot be cultivated -- only the outer watchfulness can be cultivated, and the outer watchfulness is dangerous. It can create a schizophrenic state; you can become two, mm? Then you are standing outside and you are watching. You are cut, so your consciousness becomes one thing, your body becomes another, and they are unbridged.

That's what has happened to many people: they become robots. Then you can go on working like a zombie but you will not enjoy. You will be less troubled, but that is not a value. You will be less worried, but that is not the goal. You will not have tensions but you will not have creativity either.

So tensions can be dropped easily if you want to drop creativity, and worries can be dropped if you want to drop sensitivity. Become insensitive and there will be no worry: then you become thick and nothing disturbs you -- but that is not an attainment.

Remain sensitive, remain vulnerable, remain open, remain inside, remain joined to the body, rooted in the body, grounded in the body. Be the body and yet not be it -- but that cannot be cultivated. So what you are supposed to do is to get into things as totally as possible, and whenever the moment comes let it be there. Enjoy it -- the moment of awareness. It will come!

You are making love and you are completely lost in it and suddenly you will see that a light arises inside. You are in it and yet you are watching, but not as a spectator. And that has beauty... that has tremendous richness, because you are an insider; your watchfulness is not against your participation. But that will come only sometimes, in rare moments. By and by it will come more and more but remember one thing: you cannot cultivate it.

Once you start cultivating you will fall outside, and that is not the way I teach! No! That is the old monks way. That's how the Buddhists and the Jainas and the Catholic monks have destroyed their lives. I am absolutely against it. Never watch yourself from the outside; only watch from the inside. But the problem Is: you cannot do it!

What you can do is to be totally absorbed and waiting... when it comes, good.

[She says that sometimes she is absorbed, but usually gets stuck, and then wants to force it.]

No, no -- nothing to be worried about. Don't force, don't force. If you force that won't help. Even in participation you cannot force. There are things which only happen; you can only help at the most, you can persuade yourself, but you cannot force. When you start forcing you shrink, and then something false arises... something which is not genuine.

It is natural, it is human. Sometimes it happens -- you suddenly feel stuck. So feel stuck... be totally stuck, that's what I say. Then there is no need to try, because trying will mean you are not totally stuck, you are not totally in that moment. When you are stuck, you are stuck, what can be done? So be totally stuck! Be there!

And by being totally stuck you will find something has started changing and the flow has come again.

[She says: I guess I feel guilty when I feel stuck.]

No need to feel guilty... no need to feel guilty for anything. Guilt exists not -- guilt is a stupid notion There is nothing like guilt; there cannot be anything like guilt. Yes, errors are there, mistakes are there, but there is no sin so there can be no guilt.

Man has not committed any sin, so the whole christian attitude that man has to be redeemed and forgiven is just nonsense.

Man has not committed any sin so he is not to be forgiven or redeemed. Man has committed many errors and through those errors man has wounded himself. He needs to be healed, not to be forgiven. Man needs all compassion, not forgiveness!

So just drop those wrong notions, mm? and start participating in things more and more. When you feel stuck sometimes feel stuck -- nothing is wrong in it. God wants you to be stuck in that moment, that's how it is. Accept it! Good.

This Is It

Chapter #26

Chapter title: None

26 May 1977 pm in Chuang Tzu Auditorium

Archive code:	7705265
ShortTitle:	THISIS26
Audio:	No
Video:	No

Anand means bliss, joy, and niyama means discipline.

Let joy be your discipline... and a discipline is a discipline only when it is out of joy. If it is forced and you are not joyously in it then it is a self-imposed slavery, it is not discipline. You are torturing yourself, you are a kind of masochist -- you enjoy self-torture. Then it is a disease and it cannot liberate you; it will create an imprisonment.

Of course, you will be the prison and you will be the prisoner, you will be the gaoled and you will be the gaoler. But still you will suffer and you will become divided -- the gaoled and the gaoler; you will have two beings in you, split. One will be trying to control the other.

But that's what has existed in the world down the ages. Very rarely can you find a man whose discipline is based in joy, whose discipline is not against celebration but part of it. Then discipline is not a slavery, it becomes freedom.

It helps you to be free if you are disciplined: if you have a certain integrity, it helps you to attain to more freedom. A person who is not integrated falls into the trap of licentiousness and thinks that is freedom. That is not freedom. A man who is not integrated and not disciplined thinks indulgence is freedom. Indulgence is not freedom. Neither indulgence nor repression is freedom.

Freedom is beyond both, and only one who is really disciplined can go beyond both. It needs great guts to go beyond indulgence, to go beyond self-torture, repression .

So I will call you, 'ananda niyama' -- and this is a coded indication: discipline yourself but out of joy! Let them become almost synonymous -- discipline and bliss.

Deva means divine and shavda means sound -- divine sound.

And sound is going to help you very much, so listen to sound more attentively -- any sound -- because all sounds are divine: these birds chattering, this plane moving (overhead, and noisily), the wind passing through the trees. All sounds are divine because all is divine, so listen to sound very very attentively.

Let this be your meditation. Soon you will find a great silence arising out of the listening to sound. When you listen don't think about what it is, don't analyse it, don't value it in any way as good, bad.

Don't think that it is very beautiful or it is not beautiful, it is musical, it is noisy... no evaluation, no judgement. Just listen to it with no idea about it arising in you and you will feel great silence arising in you. Listening to sound you will start falling into meditation... and it will be very simple because sounds are always there.

[A new sannyasin asks about throwing the I-Ching and his future as a sannyasin.]

Mm mm. The sannyasin has no future -- the sannyasin has only the present! And the future comes out of it naturally, on its own accord, so never plan for the future otherwise conflict arises. In fact there is no conflict in existence itself; the conflict arises because we start planning. We want tomorrow in a certain way, and if that doesn't happen.... And it is not going to happen that way, because the whole is not in our hands.

[We think that we propose and god disposes, Osho says, but the disposing happens in our proposing: if we don't propose, nothing is disposed....]

So the first thing to understand: the very attitude of a sannyasin is the attitude of non-conflict. I don't want to create any struggle for you. I would like you to live in harmony with the moment... and that is

possible only it you don't propose.
So let the moment come, see where it leads you, and surrender to it.

[The sannyasin asks about planning... but at least think about where your next foot is going to be set down?]

That is not really planning. Planning is a strong word. It means that if it happens this way I will be happy, if it doesn't happen this way I will be unhappy; planning implies that. Just vague ideas are okay, are allowed, and that too only for the time being, because you cannot immediately dispose of them. Just have a vague idea, just a vague idea with no involvement in it -- that if it happens this way, good; if it doesn't happen, you are not going to be miserable for it.

The idea should not be very certain, not very fixed. It should be thought of not as a plan but as a prayer -- that if you find yourself in such and such a state tomorrow, good, it will be good. If it does not happen, that too is good; you will not be miserable because it has not happened. It was just a vague dream... and that too I am saying only for the time being. By and by you will realise that even that is unnecessary: things happen on their own accord.

I am not saying that you are not to go and book a ticket for the plane. I am not talking about mundane things. I am not saying that you are not to go and look for a job. If one has to leave tomorrow then one has to go and book a ticket and see when the flight leaves. I'm not talking about these things -- these are okay; there is no conflict in them. Your existence is not in any way involved in them. No, but existence gets involved in psychological things.

For example, you say that if you are with [your woman], only then will you be happy. If [your woman] leaves you, you will commit suicide, you cannot live without her for a moment. This is your happiness, this is your life. If it is not like this, you don't want to live at all. That is what I am talking about.

If god gives you [a woman], good; you will be happy and thankful. If god takes [your woman] away, then too you will be thankful, you will not have any grudge. You will say god is more wise, the whole is more wise. Who knows? -- perhaps he is sending a better [woman]. Who knows? -- at this stage of life maybe somebody else is needed for my growth. [This woman's] work is done with me, my work is done with her; maybe it is time that we part. We don't know, so why should we be miserable? Maybe something is going to happen by our parting from each other. So we are happy that we have been together for such a long time, we enjoyed each other, we are thankful....

With deep gratitude you will say good-bye, and there will be no grudge, no crying, no weeping, no sadness; you will wait with great hope for the future again. One door closes, another immediately opens -- that is trust. And one who has given [your woman] to you will think about it.

And sometimes it is possible that you don't need a woman at all. There come stages in life when the woman is not needed, when the man is not needed, when one needs to be alone; then that is good.

Trusting god means understanding that the whole is wiser, more wise than you, so whatsoever happens from the side of the whole is good. Yes, you are a little . foolish -- you still dream -- so meanwhile you will continue to dream a little, but you will dream, you will not plan. These will be just suggestions, not advice to god, not orders. Then there is less and less conflict and one enjoys life more, because when there is no conflict your energies are more in harmony: you are more organic, you are one piece, you are more together.

And in that togetherness there is joy. In that togetherness there is a well-being, a benediction. And out of that togetherness, whatsoever happens is right.

When a person is fragmentary, whatsoever happens is wrong. A fragmentary person is an insane person: one part going to the east, another part going to the west, one part not going anywhere, one part going up, another part going down. In a thousand pieces one is just destroying oneself and one has no self really -- just a crowd: many selves but no self as such, many egos but no 'I', no integration, no centred feeling of being.

With this non-conflict, no future, no planning, living moment to moment, one becomes more one piece, one starts falling into one totality, one becomes an organic whole. And out of that organic wholeness one becomes holy -- and there is no other holiness. That is what my sannyas is.

It is not against the world; it is against fragmentariness. It is not against matter; it is against a split mind. It is not against this world and its joys -- it is simply against an insane way of living... and millions of people are living in an insane way.

Insanity seems to be normal. Sane people are very abnormal because they are very rare -- they happen only once in a while, and then we behave very badly with them. We crucify a jesus, we throw stones at a

buddha, we poison a socrates. We behave very badly, because they speak a totally different language, a strange language that we can't understand. We cannot tolerate their joy; we are so miserable. We cannot tolerate their truth: we have become so accustomed to our lies that their truth is a disturbance, a disturbance in our nightmarish life. Their truth tends to wake us and that we don't want!

A sannyasin is one who is learning how to live sanely, how to live mindfully, how to live in a more together way. So, no planning... and remember, I am not talking about ordinary things. Look for a job and book a ticket -- those are not the problems -- but no psychological planning. let the tomorrow remain open: whatsoever it brings, it brings. Whatever it brings we will face it and enjoy it. Let tomorrow remain a surprise -- don't plan for it. Remain with wondering eyes about what is going to happen.

That's what innocence is, that's what Jesus calls being like children.... Just waiting for it -- full of thrill, full of excitement, but with no planning, because when you plan too much you miss. You miss the surprise of it and life becomes almost predictable. When life is predictable you are a machine, you have lost your manhood. When life remains unpredictable then it is a pilgrimage -- a pilgrimage from one unknown to another.

So I am sending you into an unknown world, mm?

Just enjoy it wherever you are, and continue to meditate. Whenever you need me, just remember me. (he gives him a box) Keep this box with you and whenever you need me just hold it in your hand, remember again that you are a tree, the wind is blowing very strong, and start swaying with the box in your hand.... You will find me there immediately....

Prem sarito.... It means a river of love. And love remains alive only while it is a river; when love becomes stagnant it dies. Love is only in the movement because love is a dance. Frozen, it is dead. Love is in the loving; it is not a noun, it is a verb.

[Osho says that as soon as you try to possess love, as soon as you take it for granted, it becomes stale and is no longer flowing....]

And the same happens in all kinds of love relationships -- in friendship.... It can happen even in the relationship with the master. The honeymoon can end if you don't understand that one has to remain in a flowing, river-like process. Otherwise the disciple starts taking the master for granted and the master starts taking the disciple for granted; then it is dead. Then the master is not a master and the disciple does not understand what love is.

With a real master it is always a flow. With a real master it is never a compromise, it is never an agreement, it is never legal; it remains open. And one never knows what is going to happen next -- then there is great adventure.

That is the meaning of sarito, so remain in that adventure. Then a man can remain young for his whole life. A man dies young then; even in death he is young.

He may be one hundred years old but that doesn't matter: his youth is something of the inner. He remains supple, flexible. He is not a dried and dead thing -- the juice is still flowing.

So remain juicy and flowing.

[A couple of journalists are visiting the ashram. The man says I do work in a publishing house... and we're trying to bring your books into Germany....

But what is more important is to continue the work on myself, I think.]

Mm mm. Both are important, but the second thing is more important. And my approach towards religion is not such that it takes you away from your life work, no: it puts you deeper into it. It really makes you more intense in your life, in your work. To me, god is not something against life but in life. God is not transcendental but immanent. So the meditation is not a renunciation and my sannyas is not renunciation. It is living life more totally.

But the first and most basic thing is to discover yourself. Otherwise a man can live and can do many things and finally is very much frustrated one day because all that was meaningless. It was good but was not really significant. It does not give meaning to your life, it does not make you meaningful.

So to search for one's being is the most fundamental question; then you continue doing whatsoever you are doing and you will find new dimensions in your work, new possibilities opening. You will be able to see

now many things that were there but for which you had never looked because you will have a clearer vision, you will have a more transparent consciousness. You will be more alert and more aware, and you will be more loving; naturally, you become more creative.

So whenever you can come, come, and for at least a few weeks be here. And I can see a potential sannyasin in you.

Much has to be done there. Germany has been one of the most responsive countries for my work, so if you can bring out many books in German it will be good -- you will find a great receptivity. From Europe, Germany has been the most responsive country -- I have many many sannyasins in Germany. So do something!

[The woman journalist says her problem right now is low energy. Osho asks her if she has ever meditated. Only three times, here, she replies...]

Mm mm... it can be low, and with a low energy level you will miss many things in life, because many things start happening only when you are on a high energy level. It is as if you go on living in a valley: you cannot see many things. If you go up to the top of the hill there is a greater perspective: you can see many things.

But many people have decided to live at the low energy level for a certain reason. It is more secure, more comfortable, more convenient. The high energy level is dangerous: one is always boiling, exploding, there is insecurity with the high energy level. Yes, there is adventure but insecurity comes in the same package and one never knows what is going to happen. And everything is always in a chaos at the high energy level -- beautiful but always in a chaos; nothing is ever settled.

At the low energy level things are settled -- one has planned a life and settled; but this is missing life. And everybody has got the same energy quantity. Now it is up to us what to do -- whether to bring it to a maximum, or to remain at the minimum.

All my meditations are an effort to bring the energy level higher and higher so that one moment you explode. That explosion is felt almost as if one is going insane, and in a way it is insane. The ordinary sane person will say that you have gone mad, but now you will find for the first time that life has a splendour and a great depth and joy. Dance will come to your feet and a song will come to your heart... but work will be needed.

And this is my observation -- that many women have settled on the low energy level. Down through the centuries man has forced them to never explode too much. Not even while making love are they allowed to explode, so what to say about other things?

Even while love-making they are supposed to lie down just like a dead body, a corpse. Only a bad woman makes movements while making love. A lady? never! So even love has not been allowed to women. Millions have never known what orgasm is. They just remain at the low energy level -- man has forced it on them. It is good for man because a low energy level person remains a slave: she is always obedient, she follows your dictates. A high energy level is rebellious, is disobedient, can be disobedient at least.

So we have cut women from the roots. To make mothers, wives of them, we have taken away all wild joy. Naturally it has affected man too: when the woman is not very happy, not madly happy, the man cannot be happy either. We are bound together, so the man also starts dragging. That's how the humanity has been dragging.

But you can bring that energy level up high. Next time come and be here for a longer time. It can explode, but you will have to take the risk! And that's what my fear is -- that you don't want to take any risk, but without risk there is nothing in life. Then it is almost as if we have died already. With risk the door opens. And I can see that the energy is there but you are sitting on top of it.

[The hypnotherapy group is present. One participant says: Ohhh! I 'm so happy!]

You look happy and you are happy -- that's how one should be, so don't become guilty about happiness. Let me feel your energy... come closer, raise your hands, and just go into it.

... Start doing one thing -- this is the right moment to do it....

Whenever you are sitting and you have nothing to do, just relax your lower jaw and open the mouth just slightly. Start breathing from the mouth but not deeply. Just let the body breathe so it will be shallow and will be more and more shallow, mm? And when you feel that the breathing has become very shallow and

the mouth is open and your jaw is relaxed, your whole body will feel very relaxed.

In that moment, start feeling a smile -- not on the face but all over your inner being... and you will be able to. It is not a smile that comes on the lips, mm ? -- it is an existential smile that spreads just inside.

Try tonight and you will know what it is... because it cannot be explained. No need to smile with the lips on the face but just as if you are smiling from the belly; the belly is smiling. And it is a smile, not a laughter, so it is very very soft, delicate, fragile -- like a small rose flower opening in the belly and the fragrance spreading all over the body.

Once you have known what this smile is you can remain happy for twenty-four hours. And whenever you feel that you are missing that happiness, just close your eyes and catch hold of that smile again and it will be there. And in the daytime as many times you want you can catch hold of it. It is always there, mm? Good!

This Is It

Chapter #27
Chapter title: None

27 May 1977 pm in Chuang Tzu Auditorium

Archive code: 7705275
ShortTitle: THISIS27
Audio: No
Video: No

[A sannyasin says she feels a certain restlessness about her which she experiences mainly as being in her arms. They feel like they need to do something energetic....]

Mm mm, it can be. Start doing one thing every night: sit in a chair and rest your head (Osho demonstrates, his head resting back on the chair like you do at the dentist). You can have a pillow, mm? so you are in a resting posture. Then release your lower jaw, just relax it so the mouth opens slightly, and start breathing from the mouth, not from the nose. But the breathing has not to be changed, it has to be as it is -- natural.

The first few breaths will become a little hectic. By and by it will settle down and the breathing will become very shallow. It will go in and out very slightly; that's how it should be, mm? Keep the mouth open, eyes closed, and rest.

Then start feeling that your legs are becoming loose, as if they are being taken away from you, broken from the joints. Feel as if they are being taken away from you, they have been cut loose, broken, and then start thinking that you are just the upper part; the legs are gone.

Then the hands: think that both the hands are becoming loose and being taken away from you. You may even be able to hear just a click! inside when they are broken. You are no more your hands -- they are dead, taken away. Then just the torso remains.

Then start thinking about the head -- that it is being taken away, that you are being beheaded, that the head is broken. Then leave it loose: wherever it turns -- right, left -- you cannot do anything. Just leave it loose; it has been taken away. Then you have just your torso, mm? Feel that you are only this much -- this chest, the belly, that's all.

Do this for at least twenty minutes, and then go to sleep. This is to be done just before the sleep. Do it for at least three weeks and then you tell me how you are feeling, mm?

This restlessness will settle. It is just that your body is not aligned, the energy is not proportionately

distributed. Taking these parts as separate, only the essential will remain, so your whole energy will move in the essential part.

That essential part will relax and the energy will start flowing in your legs, in your hands, in your head, again, in a more proportionate way.

A new distribution of energies is needed. It is always energy being more in one part, less in another, that makes you feel lopsided. So your hands must be getting more energy than other parts. Then you want to do something with your hands, and if you cannot find anything to do you can become angry. The hands get angry if they have too much energy: when they cannot do anything, they want to destroy. Either they create or they destroy. If you can create, good; if you cannot create, then destruction.

So just do this for three weeks and then come back, mm?

[A sannyasin is present with the Tao group. Osho had suggested she do the group and bio-energetics because she has had pains in her body for the past year. She says tonight that the pains have not gone but have moved to her joints. The rains have made them worse, she adds. She has tried allopathic medicine, natural healing techniques and several therapies but it has not cleared....

Osho checks her energy.]

Good. You are not creating it; it is there, mm? It has nothing to do with your mind -- it has something to do with the body, so it is easier. If it has something to do with the mind then it is more difficult to get rid of.

But now it is very clear -- that's why I wanted you to do these groups. Now it is very clear: it is in the body, the mind is very relaxed. Before it was not very clear; the mind and the body were very much together. Now the mind is relaxed and it is simple body energy that is creating it.

So start doing a few things and it will go, mm? One thing is.... it will be good if you can take a hot bath, hot shower, and then immediately a cold shower.

... It has to be really hot. Increase the heat by and by. No need to torture yourself but it has to be really hot so the whole body becomes heated.

The point is: when the body is really heated all the pores open, all the cells expand and all the joints become very very loose. Then with a sudden change to cold the whole thing again shrinks; again use hot water, then again cold. This has to be done three times: a two to three minute hot shower, a two to three minute cold shower, then again hot, then again cold.

Each time the cells expand and shrink they become flexible and the flexibility is needed. A few points in your body have become non-flexible -- that's why they are hurting; they have lost the fluidity.

But nothing to be worried about. This you have to do, but really hot water and really cold water... and you will enjoy it.

And another thing: if it is not possible to find hot and cold water every day -- if you can find it it will be very very good -- if it is not possible, then before taking your bath rub your whole body with a dry towel. Particularly these parts which hurt more, rub more; make the whole body hot. Jump, jog, rub so you start perspiring. That will do, then take a cold shower. If you cannot find hot water then make the body heated, that's all.

[A sannyasin says that often people tell him he is closed, though at the time he feels open. Only in retrospect does he see that yes, he was closed and they were right....]

But is there any need to consider this, to go into it? Simply be yourself -- open or closed!

If you are feeling open why bother about what people say? That is their problem! They feel you are closed -- that is their feeling; it has nothing to do with you. If you are feeling open, perfectly okay.

[The sannyasin answers: Yes, but I realise quite often afterwards that it was right: I wasn't open.]

No, my feeling is that your first feeling is right the second feeling is just created by people. And when the second feeling is created, you may become closed. You are going about very open and happy.... Have you watched it sometimes? -- you are going about very happy, laughing, and somebody says 'Why do you look so sad?' You say 'No, no....' But in that very moment when you say 'No, no, I am not sad', you have become sad. Watch it!

You were not sad but somebody says, 'You look very pale, what is the matter? You look very sad, are

you ill ?' And you say 'No, I am not ill', but in that very moment when you are saying 'I am not ill' -- and you are saying a truth -- it is becoming false: you are becoming sad. That man has given you the suggestion, that man has already created the idea. And if you go somewhere else and somebody else repeats the same, then certainly how can two persons be wrong? You must be wrong.

Next time when somebody says 'You are looking very sad,' you will not be so certain about it -- you may say 'Yes, I have been feeling a little down since the morning.' And then the third person comes and he says 'You are looking very sad,' and you will say 'I have been feeling so bad lately!' This is how we impress each other, how we manipulate each other.

My feeling is that your first feeling is true. That is more authentic. But I can understand why people feel that way. You are open but you don't have that certain expression of openness on your face -- that's why it is happening. Your face has an expression as if you are closed .

Whenever people say that you are closed -- naturally, they can't look into your heart -- they look at your face! Your face has a certain sadness, closedness. Maybe because of your past habit the face has taken on a certain expression.

There is a very famous anecdote about moses....

A king was in deep love with Moses and he wanted a beautiful portrait of Moses in his palace, so he ordered the greatest painter to go and to paint Moses.

The painter went to Moses. For months he worked on the portrait and then he brought the portrait. But the king was not happy -- he said, 'This can't be Moses! What have you done? He looks like a murderer, not like a saint! His face shows so much anger, so much arrogance.... And I know him -- he is such a humble man!'

But the painter said, 'What are you saying? I have been there with him, for months I have watched him, for hours I have worked on the portrait. I have never done such an exact job before!'

So both went to Moses and asked him. Moses said 'The painter is right! I was a murderer.'

In fact, Moses had murdered one Egyptian, that's why he had to flee from Egypt. An Egyptian was beating a Jew; that Moses could not tolerate. He was not thinking to kill that man but just to prevent him he hit him hard, and by chance, by accident, the man died.

Nobody knew about it, and moses said to the king, 'The painter is right, because I had once murdered a man. I was very angry when I was young and very arrogant and very egoistic. Yes, those things have gone but the traces of them are left on my face. This man has really studied my face, he has really gone deep into the lines of my face. You have just looked into the lines of my face, you have just looked at me -- you have not studied my face. He has studied for months and he is really a great painter. He has not only caught my present but my past also; those lines are there.'

So in your past you may have been a very closed person, in your childhood you may have been a very closed person. In your face I can see it -- those lines are there. Those lines will deceive many people, even when you are flowing and open. People cannot look into your heart -- they just look at your face and immediately say, 'Why do you look so sad? Why are you so closed? Why don't you open?'

And when they say it, naturally you start thinking 'Maybe.... Why should they say it at all if I am not closed?'

The first impulse is to deny them but the second impulse, the second thought is: why should they say that? And it is not just one person -- many people have said so to you -- so it becomes a very very powerful suggestion. Under that suggestion you become closed, and then immediately you feel 'Yes, they were right: I am closed!'

Drop this! Your face will take some years to change. Just tell people 'Nothing to be worried about. My face gives you the wrong impression. I am open and I am perfectly okay. I am feeling very very happy, so if you feel I am closed that is your problem. For me the problem doesn't exist.'

You will have to insist on this for a few years, then the face will by and by change with the heart. The body is very slow, mm? -- the body cannot move as quickly as the mind. The mind can move in an instant; the body takes years. The mind can become transformed in a flash but the body cannot move so quickly: the body is very gross, the body is matter! Matter takes its own course.

So when you understand something the mind can change immediately, but the body will slowly, slowly, drag on. It has weight -- it cannot jump like the mind. Nothing to be worried about.

My feeling is that your first feeling is right, your second feeling is a suggestion. Don't be a victim of suggestions -- avoid that, mm? Good!

This Is It

Chapter #28
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Prem means love, nishavda means unuttered, unspoken, wordless, soundless -- unuttered love, unspoken love, love without any word interfering with it.

The tendency of the mind is to analyse, to interpret, to express, and in that very effort much is lost.

Love is something which cannot be uttered. You can be love but you cannot say what it is. You can be in it, but you can never be capable of uttering it; all language is inadequate.

In fact, you never feel the inadequacy of language unless you are in love. In every other way language is adequate: it can express, it can contain, it can indicate. Encountering love, suddenly language becomes meaningless, almost an absurdity. Love is an experience, and so deep an experience that it cannot be brought to the surface where language exists.

A man is born with love, not with language. Language he learns later on, so language is not as deep as love. And people who are constantly entangled with words never attain to love. These people sometimes even start praying, but then too they use words. Christians have missed much because of their prayer; it has words in it. Even when they are confronting god they go on saying something.

Saying means you are still using the mind; and the mind is the barrier, it has to be dropped. Language has to be put aside -- one has to be just open, that's all. A prayer can only be silent. A prayer with words is a contradiction is terms because prayer is the highest form of love.

So two things I want to convey to you through your name: one is love, another is wordlessness, and both are two aspects of the same coin.

Become more and more non-linguistic and you will become innocent. Become more and more non-linguistic and you will become more and more loving. Or, start with love and you will start forgetting language and words and there will come pure spaces in your being where the sky is utterly empty -- not a single cloud of word or thought moves in it. Then there is a clarity, a transparency. That transparency is prayer.

So meditate on these two things... and I say 'meditate', I don't say 'think'. Just pour your energy into these two things -- love and silence -- and soon you will see that they both become one, they both become two doors of the same temple; the innermost shrine is the same.

And enjoy both. Enjoy love more and more -- that is the way to be religious -- and enjoy silence more and more -- that is the way to be spiritual.

Deva means divine and vinod means a sense of humour -- divine humour. And to me that is one of the most important ingredients in spirituality: a sense of humour. If a man lacks that he can never become spiritual. Seriousness is part of the devil's game. God is not serious; only the devil is serious. God is really humour, mm? that is the eastern way of looking at him.

The western god is serious, the christian, the jewish god is very serious; they could not conceive of god as playful. The eastern concept of god is of great playfulness, and the whole existence is his play -- not his work! It is just a game that he goes on playing -- he enjoys playing it -- and we are partners in that game.

There is no need to be serious. A serious saint is not a saint at all. A serious saint is pathological; he is

ill, psychologically ill. Mm? god loves jokes. That is the meaning of the name 'deva vinod'.

So prepare yourself for more and more humour, joy, cheerfulness. These are virtues. Never be serious, never be a long-face and don't think in terms of work. Life is not a work -- the very concept of work is western; life is a joy! Not a work to be done, but something to be enjoyed.

And there is no need to be deadly serious about it. There is no goal, life is not going somewhere. It is simply here. It never goes anywhere, it is always here, it has never gone anywhere. It has no purpose... a play has no purpose.

Work is purposive and creates tensions; play takes away tensions. If the western mind has become too tense, the reason is because of work ethics. Continuously thinking that you have to do this, you have to do that. If you don't do this god will be angry, you will be thrown in hell; if you do this he will be very happy and great will be your pay-off, you will be rewarded in heaven, and this and that....

And the same idea has penetrated the whole society so everybody is working, thinking that some day the work will culminate in a goal and they will be happy. It never culminates because there is no goal.

It is not like going to the office -- it is just a morning walk: you don't go anywhere. You can go to the east, you can go to the west, it is all the same. And you can turn from any point; it is all the same.

Life should be taken as a morning walk and then you will feel more and more humour coming to you. And the whole existence is full of humour... just man is missing it.

Mm? Listen to these birds: they go on joking, they go on laughing for no purpose... just for the heck of it!

They are not performing these songs, there is no audience. If they don't perform they will not miss anything; they are not being paid for it. It is just energy bubbling... so what to do with energy bubbling?
One dances, one sings....
So live a life of humour!

[A sannyasin says: I can't handle women -- they drive me crazy.]

Mm mm. That's the problem? That is the perennial problem. Mm mm....

The first thing: why should you want to handle them? The very word handling is not good. The very word shows that you want to relate to them in a possessive way. You handle a thing, not a person -- and if you start handling a person you will be in difficulty, because the person will resist, fight... and it is good!

No one is here to be handled. That is insulting, humiliating. Never try to handle any person, and then things will become very easy. Your very idea of handling maybe creating a thousand and one problems, because when you want to handle someone, the other starts resisting -- unconsciously The other will start sabotaging your efforts and will start in a subtle way to handle you.

There are five worlds we live in. The first world is the world of things. When you are handling a thing there is no problem. Mm? you can put this mike anywhere you like, and it will not say yes or no; it has no soul. You can put this chair anywhere, you can destroy this chair, you can burn this chair and the chair will not resist; it is a thing, you can handle it.

That's why people love things so much. A car is better than a woman or a man because you can handle it more easily, more smoothly. A good house, furniture, a thousand and one gadgets... science goes on creating new gadgets for you to handle so that you can enjoy the world of things, but that is the most superficial world. And when you are with things too much you will become a thing -- that is the danger -- because one tends to become that with which one lives too much.

If a man lives with mechanical gadgets too much he will become a machine. That is the world of 'it-it', of two things -- no soul, no god, no spirit... simple!

The second world is the world of roles -- a pseudo-world where you pretend that the other is a person but you don't believe that he is, you simply pretend. You pretend that you are a person but you don't behave like a person: you work and behave like a role. And others also -- the boss and the servant -- these are roles. The boss pretends to be the boss and the servant pretends to be the servant. Neither is the boss a boss, nor the servant a servant. Both are human beings, but with a mask. The boss works through the mask and the servant works through the mask: mask-to-mask is the relationship.

This is the second world. It is better than the first -- at least you play a pseudo role -- at least you pretend that the other is a person although you don't want to accept it. You want to reduce the other to a thing but you pretend 'Yes, the servant also has a soul'

.... But you don't want the soul to interfere. It is a very efficient world -- the clerk and the head-clerk, the

general and the soldier. It is a very very efficient world: you pretend your role, I pretend my role and nobody interferes; reality does not interfere.

We go on playing scripts. Naturally it becomes very very efficient. Human beings are very inefficient, very imperfect. Roles can become very perfect. Playing the same role again and again, rehearsing the same role again and again, naturally one becomes perfect, but it is just acting. This is the world of pseudo-l, relating to pseudo-thou. Both are false. The relationship is mask-to-mask... many people live in this.

The third world is the world of persons -- I-thou. You cannot possess, you cannot handle; you can only love, you can only respect. Reverence is the key: you respect the other and the other's integrity. Through that respect the other starts respecting you and your integrity; you don't want to violate his or her integrity.

You give her total freedom, absolute freedom to be herself; the freedom is not in any way interfered with. That is the world of man, woman, lovers, friends -- that's the real world. Very few people come to that world; the majority is finished with the first two. Very rarely does a person rise to try to become a person, and not only that but tries to help the other to be a person too.

Then there is great respect and nobody is used as a means... just as an end. The woman is an end; how can you handle her? How can she handle you?

You both are autonomous persons, absolutely autonomous. You agree to be together and to be happy together, so you are together. The moment you disagree, the moment you feel that now your togetherness is not creating a happy world, you say good-bye... but there is no politics involved.

And the fourth world -- which rarely one in a thousand achieves -- is the world of pure consciousness. It is the world of meditation. The third is the world of love, the fourth is the world of meditation where you are enough unto yourself.

And that is possible only after the third has happened; that's why my insistence, so much insistence, on love. Allow love to happen otherwise you will miss the fourth. The third is a necessary passage, a must to enter the fourth. Nobody can enter the world of meditation without tasting something of love.

Giving respect to the other you become respectful towards yourself. The other starts functioning like a mirror and you start seeing yourself in the eyes of your beloved. You discover yourself through the other; the other enhances you -- then you can come to your own being. A mirror is needed first; otherwise you will never be able to know who you are: somebody has to say to you who you are.

So when you are in love your being is enhanced. You attain to more maturity, more strength; you are nourished by the love and you start gaining strength -- so much so that one day you can close your eyes and you can just be yourself.

That being with yourself is what meditation is all about pure consciousness. This is the fourth world. One in a thousand sometimes achieves to it. And there is a fifth world that one in a million sometimes achieves. That is the world where even 'I' disappears -- neither 'I' nor 'thou'. That is the world of god, that is the world of Buddhas. They are one with the universe: there is no question of 'I' and 'thou'. The ego exists no more. That's what nirvana is, what christians call the state of being a christ, or buddha; whatsoever one wants to call it. That is god-consciousness.

These are the five worlds we live in, and my feeling is you are somewhere struggling with the first two. Never try to handle anybody! It is easy to, but then you destroy the very possibility of love arising. You can handle a woman -- then she is no more a woman; she becomes a machine to be used. You can have a wife but the woman dies. You can have a legal licence, can have power over the woman, but you will not enjoy it because the whole enjoyment of love consists in voluntary surrender to each other. If she has to, the beauty is lost; if you have to, the beauty is lost.

But this is a perennial question. It has nothing to do with you especially -- everybody has to struggle with it; it is one of the most fundamental questions. It is good that you have raised it, it is good that you think about it. Once you become aware of it something can be done. What groups have you done up to now?

[Osho suggests groups for him.]

But right now start looking at others with great respect. Don't destroy anybody's freedom and don't allow anybody to destroy your freedom; at that cost, love is meaningless.

Next time you are in love with a woman start from ABC, with great respect. Treat her almost as a goddess, not less than that -- that's what the tantra attitude is -- and see how things change.

But remember that that does not mean that you become a slave, otherwise the whole point is lost: then she starts handling you! That's the delicate point to be understood: treat her as a goddess but remain a god to

yourself.

Humbleness does not mean that you have to humiliate yourself, no. Her freedom is valuable, so is yours! And only when two freedoms meet is there joy. When you are yourself and she is herself and two integrated individuals come together, there is celebration. And they are not lost into each other, remember! They don't become one personality, never! They remain individual but they remain open towards each other, that's all.

They are not closed -- their windows are open, inviting. They are vulnerable towards each other: they are ready to be loved or to be hurt: they are open! They expose their hearts to each other and they take the risk whatsoever happens... but they remain two! They never become one, and they should not become one: once they become one meaning is lost.

Then you will start looking for some other woman because you are alone again -- she will start looking for another man; she is alone again. The other is needed as the other. The other has to come very close, as close as possible, but you should not disappear into each other, otherwise that is a sort of suicide. So don't commit suicide!

Become like two strong pillars supporting the same roof of love but don't come too close, otherwise the whole temple will be demolished, will be destroyed by your being too close... people do that.

Learn to love, learn to respect, and drop that word 'handling' completely. It is not only a word; it is a great problem inside. We want to handle, we want things our way, and the other wants things her way... then there is conflict.

There is no need for you to agree with her in everything, there is no need for her to agree with you in everything. You can remain as separate, as unique, as different, as possible; in fact you will feel more richness if you are separate, different, totally different.

When two totally different persons come together in love, love has a richness, a very great depth. Two similar persons meeting together are a little monotonous. So don't try to change the woman according to you and don't allow her to change you according to her. Remain yourself and help her to be herself. If this respect is there you will see that love finds its own way; you need not force it.

[A sannyasin says her relationship is beautiful but her partner is possessive about her. He knows he is, is aware of the problem and is trying to work on it. She wonders what her part in it should be...]

Keep him aware, mm? and you remain aware too.
A few things have to be understood when you are in a love relationship....

One is: never allow possessiveness to settle in it. It tries to. Wherever love happens, possessiveness immediately enters and starts using the possibility of love, starts destroying it. It is the death of love. So the more aware you are, the longer the love can continue, one thing....

The second thing is: when you are in love and you don't want to be possessive, you don't want the other to be possessive, then you have to be alert about one thing more. You should not do something unnecessarily to hurt the feelings of the other. When we love a person we have to be very sensitive about his feelings too; that which can be avoided, should be avoided. Keep alert so that the possessiveness does not settle in, but keep alert also that in the name of anti-possessiveness you don't start destroying the delicacy of it; otherwise that happens immediately, and both are destructive!

The problem is like a dilemma -- it is not a simple problem: either you become possessive, or if you don't become possessive, you start fooling around in the name that you are not possessive. In the name of the other not being possessive you start fooling around, he starts fooling around -- then too love is destroyed.

Love is such a delicate flower. It is very rarely that it is preserved: it is destroyed, either this way or that. Either possessiveness destroys it -- you become an old-fashioned wife and husband -- or fooling around destroys it and you become a modern husband and wife, but both ways it goes down the drain. It has to be protected from both.

When you love a person there is no need for him to be possessive but there is no need for you to go out of the way to hurt his feelings. You follow me? If you avoid these two pitfalls that are on both sides.... It is a razor's edge, very narrow, mm? you can fall down either side. And it almost always happy that if you avoid one you fall into the other, because then you start leaning towards the other. You say, 'What is wrong in it if I have been with somebody else tonight? What is wrong in it? You need not be possessive.' Yes, he should not be possessive but you should not be so destructive.... Then love can grow.

Love is always beautiful in the beginning, but that is nothing, it is always so. When love is beautiful in

the end it is really a rare flower, a very rare flower, and then you know exactly what love is... but only in the end do you know. Ninety-nine loves die before that ultimate peak is reached.

In the old world there was no love because the marriage was too tight. In the modern world there is no love because in the name of freedom people have become licentious. In the old world love could not grow because the marriage was too much of a legality. In the new world love is not growing because the marriage is almost nil -- it is too licentious. Licence and legality both have to be avoided.

It is a great art to be in love. To fall in love is very easy, to remain in love is very difficult, arduous. Only a few artists of life are capable of remaining in love. Try it, give it a try! Be alert and make him alert. Good!

[The encounter group is present. One member says she saw a lot of games she plays, saw the gap between the games and herself.]

When you start seeing your game, your past says 'Don't see them, otherwise what are you going to do next?' That is all that you know, those are the games you are clever in playing, you have invested much in those games, your whole life has been an investment in them! Now you start seeing them, your past will pull you down and will say 'Don't see. What is the point of seeing them? -- because then what you will do?' And we enjoy those games. We suffer but we enjoy too. If it were pure suffering there would be no problem -- everybody would drop them -- but it is not pure suffering. It is a mixed phenomenon: there is - enjoyment, there is pleasure.

So when you see a game, both things are there: you see the misery that comes out of it and you see the pleasure too. That's why you are wavering: one part of you says that 'What will happen to your pleasure?' Yes, one part says to drop the misery but another says to protect the pleasure. And they are both together, you cannot separate them. They come in one package, they are one package. The misery and that pleasure are both two aspects of the same coin, so you either have to have both of them or you have to throw both of them. And it is possible that you may be enjoying them too much.

It happens at this age that the pleasure is more than the suffering. At a later age the balance changes: the suffering is more than the pleasure. Near about thirty-five the change starts -- suffering becomes more and pleasure becomes less. By the time one has crossed sixty, it is all suffering; then it is very easy to drop. That's why from ancient times only old people became religious. It becomes easier for them, they can see it; now it brings only misery and nothing else.

I can see that you must be enjoying the games; they must be your trip. But remember one thing: pleasure is not joy; pleasure is just a false substitute for joy. You think it is joy because you don't know what joy is. Joy is a state of mind where pleasure and suffering are both absent. Once you have known joy you will easily be ready to say 'yes', and to drop all these games. Right now you cannot drop them because you have not known any joy except this pleasure that comes through these games. That's your only life experience. So I can understand it, it is understandable why the 'no' comes.

Your mind says 'These are your games, these are your pleasures. Yes, there is a little suffering involved in them, but are you throwing the whole lot just because of the suffering? This will be like throwing the baby with the bath water, so save the baby and throw the bath water!' But that is not possible -- the baby and the bath water are together.

So try to see that the pleasure is not real pleasure. That which comes with suffering cannot be real pleasure, that which brings suffering cannot be real pleasure. Real pleasure has a purity, it knows nothing of suffering. But it is a totally different dimension. That's the whole effort here: to help you to drop your games so you can attend to the pleasures of joy, not the pleasures of suffering.

Once you start seeing it, the 'no' comes but there is no need to listen to it. The 'no' is not your friend -- don't befriend it; it is your enemy. Release it!

This Is It

Chapter #29

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Deva means divine and dhyana means the state of meditation -- divine state of meditation. The word 'meditation' is not as adequate as dhyana, because nothing like dhyana has ever existed in the West so no western language has any appropriate word for it. Meditation comes closest but still misses the target. Meditation means contemplation, to think about, and dhyana means not thinking at all, just being. So meditation is an activity and dhyana is a state of being. Meditation is still thinking -- maybe more concentrated. Christians say 'meditate upon god.' We cannot say that in the East, because if you meditate upon something it is no more meditation. You will think about god -- what else will you do? You will think of the attributes of god, the qualities of god -- that god is compassionate, that god is infinite, that god is this and that. What else will you do? Whenever there is an object you will think about the object.

In the east we say that dhyana is a state of non-thinking, of being fully aware, fully alert, not asleep, but with no object, no content in the consciousness. A non-thinking awareness is what dhyana is, a contentless consciousness is what dhyana is. One simply is. There is no activity, neither bodily nor mental. It is absolute passivity -- nothing is happening, nothing is being done; one simply is.

Out of dhyana, out of this sanskrit word came 'chan' in China and 'zen' in Japan, but they come from the same root 'dhyana'.

There are a few things to be understood -- because I would like you to become a real 'dhyani'... and the possibility is there! If you act totally, if you really become involved in it, it is going to happen.

The mind has three layers: the first layer is of thoughts -- the most superficial layer. The second layer is of emotions -- a little deeper, but not yet deep enough.

The third layer is of silence, soundlessness, no thought, no emotion. The first layer consists of the head, the second layer consists of the heart, the third layer consists of your being.

You are not existing even in the first layer. The first layer is there: thoughts go on rushing around inside but you are not conscious of them. You remain outside even the outermost layer. You are not even in the porch of your building -- you are standing outside the porch -- and you don't look back. Just behind you a great circle of thoughts is continuously moving. Within that there is another wheel, a wheel within a wheel: the wheel of emotions, sentiments, of the heart. And within that wheel is the hub of silence, the centre of the cyclone. When one becomes aware of the first layer, that is the first step towards dhyana -- to turn in and to start looking at your thoughts.

When people start meditating for the first time, they are puzzled -- they think that there have never been so many thoughts in their mind as there are now! That's a misunderstanding. Thoughts have always been there but they were not aware of them.

When you turn your focus on your thoughts, suddenly you become aware of a great crowd and a continuous crowd moving day and night. There is never any rest: the body sometimes goes into rest but this thought-process continues. And it is always a rush-hour there. The traffic is always jammed, and each thought is trying to compete with another thought. There is great conflict, struggle; thoughts are very violent things.

So when one turns one's focus or one's torch on the first layer, one becomes puzzled, a little worried too, because one has never known so many thoughts. One had always thought: 'Yes, they are there; sometimes they come.' One was only very dimly aware of them -- as if they were very distant. When you focus on them they come very close and you become aware of layer upon layer, queues of thoughts -- irrelevant, absurd, meaningless, futile, rubbish... all kinds of things jumbled, like a junkyard, with no organic unity.

This layer creates madness, and one who has not become aware of this layer can become a victim of madness any day, any time. If you don't turn consciously towards it and transform it, it is there getting ready. Any day it can explode, any day it can throw you into a volcano, and then it will be difficult to come

out of it. If it explodes on its own, you are helpless. If you go with your searchlight, by and by you are in control, you become your master.

Sigmund Freud has done one of the greatest services to the western world in that he has made people aware of this first layer, but his psychoanalysis ends there -- with the first layer. It is an analysis of thoughts; it does not go very deep, but he started at least!

Jung went a little deeper -- he ends with the second layer: visions, sensitivity, smells, light, the world of myth and the world of dream and the world of heart. He went a little deeper than Freud, but a meditator has to go even deeper than that; and he stopped there. He was very much afraid of the third layer.

Freud was very much afraid of the second layer. It was natural that he must have become aware of it: when you analyse the first layer too much, the second is just close by. Some fragments are bound to enter from the second layer into the first. That's why he started analysing dreams too; but he was very much afraid. He put all those dreams in the service of thoughts; he remained analytical and confined to the thought-process. Psychoanalysis helps people to sort out their thoughts.

Jung took a little more courage, took a little more risk and entered into the world of feelings, but then he became afraid. He started feeling the third layer close by. The third layer is like death because it is absolute silence: nothing to grab onto -- neither thought nor feeling -- nothing to analyse, nothing to think about... one simply disappears into emptiness.

Freud was against Jung because Jung was taking a risk which was dangerous. Jung was against the eastern meditative techniques because he thought that those techniques were dangerous. Who knows what will happen if you enter into a dark silence? You may not be able to come back; you may be lost.

He was very much against meditative techniques. He insisted that one should remain confined to the second layer: think about dreams, think about feelings, love, visions, myths, but don't go beyond that. Beyond that is a danger point.

Yes, there is a danger point because beyond that is god himself... and god is the most dangerous experience! That third layer is the layer of dhyana, of real meditation.

So you will have to start by becoming aware of your thoughts, be more and more alert. Whenever you are sitting, just close your eyes and watch with no judgement, with no evaluation: don't say that this thought is good and this thought is bad. All thoughts are simply thoughts; there is no distinction of good and bad. A thought is a thought is a thought; it has nothing to do with good and bad.

Once you say 'this is good'. you start clinging to it; once you say 'this is bad', you start pushing it out. Then conflict arises, then you cannot remain detached, you cannot remain distant, you cannot become a witness -- you become involved. So no friendship, no enmity, neither for nor against -- just a detached observation of what goes on.

Don't label, don't say 'This is absurd -- why should it be there?' Whatsoever is, is. It is not going to be changed by labelling it good or bad, absurd, relevant or irrelevant, consistent or inconsistent, meaningless or meaningful. It is not going to change by your labelling it, by categorising it, so don't pigeonhole anything -- simply watch.

Watching in this way for a few weeks, one day you will start seeing that thoughts have gone a little further away. Yes, they are there, distant, you can hear the noise, but they are not very close by.

A new layer arises into your vision; you start feeling feelings, emotions arise. Sometimes you find yourself crying for no reason at all, and sometimes you find yourself laughing for no reason at all. Allow that too. Sometimes you feel yourself full of love and sometimes full of hatred -- not directed towards anybody; it is simply there, undirected.

Watch it, again remember: no justification, no rationalisation, no criticism, no appreciation -- nothing. Remain aloof and go on watching. That too is a game of the mind -- subtler than the first but still the same game on a different plane.

Then after a few weeks you will start feeling that that too is going far away; you are coming closer home. Then sometimes gaps of silence will come. Suddenly the road is empty and nobody is walking, neither thought nor feeling. Emptiness passes by, and it will come like a breeze, it will refresh you, it will make you new, it will give you a new birth and a new way of living. That's exactly what sannyas is!

So this is just a hypothetical sannyas, this is just a hope and a promise -- now it has to be worked out!

[A visitor says he has been meditating here but prefers passive meditations -- like TM that he has been doing for some time. He wonders if he should keep using a mantra or just watch his breath: I feel just as good not using a mantra -- to do it with my breath is just as good.]

Then using just the breath is far better, because a mantra is again an arbitrary thing, an artificial thing. It is better to drop artificial things. The breath is more natural. It is the mantra of life itself, it is god's mantra. So no need to create any mantra, there is no point, because with the mantra comes the mind.

When you are repeating a mantra you are using the mind, you are using the memory -- and the whole point is to go beyond memory, beyond the mind. Using the mind continuously you cannot get beyond it. It will soothe the mind, it will give a certain tranquility... and it has nothing to do with any specific mantra.

If you repeat any sound continuously -- blah, blah, blah -- that will also give the same result, because when you repeat one sound monotonously, continuously, it helps to create a sort of subtle sleep. You start getting into the alpha waves, because when your mind is engaged with the mantra it cannot think many thoughts. The mind cannot think two thoughts together; that's the whole trick of the mantra. To give a mantra to the mind is just like giving a toy to a child.

When the child is engaged with the toy he will not do anything else; he cannot do two things together. So if the father is reading the newspaper and the child is disturbing him -- coming again and again and asking questions -- it is better to give him a toy so the child enjoys the toy and forgets the father, and the father can read his newspaper or do whatsoever he wants to.

The mantra is a very childish thing; it is a toy, a sound toy. You give a toy to the mind and the mind gets involved in it, it cannot think many thoughts. Because the mind cannot think many thoughts you will feel a certain tranquility, a stillness, a quiet.

If the mantra is dropped you will go far deeper, because breathing is more natural.

[The visitor asks: Concentrating should be here (indicating third eye) or at the tummy? Where is it best to concentrate?]

In fact if you don't concentrate, if you simply move with the breathing, that will be the best thing. There are three possibilities: either concentrate at the belly -- that's how Zen people do it; that too is good -- or concentrate at the nose where the breath touches the nostril; that too is done in burmese buddhism -- but the best way is not to concentrate at all anywhere. Just go with the breath: the breath goes in, you go in. The consciousness just moves with the breath: the breath goes out and you go out. So then there is no concentration... and meditation is not concentration.

Concentration is again a very superficial thing. If you concentrate on the belly, there is an object and you become stuck; it gives a sort of non-flowing meditation. While everything is flowing, nothing is static.

So be in a flow. My suggestion is to move with the breath. Just go in with the breath, go to the very belly, but there is no need to concentrate anywhere. Then come out with the breath. Come in, go out, come in; this will give you a tremendous insight into yourself. First, it will make you aware that you are not the breath. It will make you aware that you are the witness who is seeing this breath coming and going. So even when the breath disappears in death, you are not going to die. That is one of the greatest experiences -- to feel that.

When it suddenly comes it is a great 'aha' experience -- just as it happened to archimedes. He jumped out of his tub and he was naked, but he ran towards the palace; he forgot that he was naked. He was thinking about a certain problem the king had given to him. He found the answer, and it was so sudden and the insight so great that he forgot that he was naked. He reached the palace naked and people thought that he had gone mad! But he was in sheer joy.

When for the first time you are able to see that you are a witness -- that the breath comes and goes and you are not the breath; you are the one who is seeing it coming and going, and sometimes when you are really silent, the breath stops too -- those gaps come. Sometimes you have taken the breath in, then there is a slight, a momentary gap, a pause; the breath stops. Sometimes you have exhaled and the breath is not coming in, for a moment there is a pause -- very small, a split second -- but in that pause for the first time you become aware of what is going to happen in death.

But you will not be dying -- you are deathless! And that experience is a great revelation.
So don't concentrate -- just float with the breath.

[A sannyasin tells Osho that everything is fantastic -- his work, the relationship he is in -- yet a sadness keeps surfacing.

Osho tells him to accept that too, as a gift from god. If he can do that, he has learnt something valuable.

The trouble is that the mind wants to control, to manipulate, and that causes misery.

Look at trees, Osho says: they don't complain and cry when their leaves fall in autumn. In the spring new leaves come, and in fact the old had to go to make way for these new ones.

Day/night, happiness/sadness are part of a natural rhythm, and my whole effort, says Osho, is to help you to accept whatsoever comes, to never complain or demand that things be otherwise. Just go hand in hand with life wherever it leads. That's what I call the life of a sannyasin.]

[Another sannyasin says he has been stuck in a space between yes/no, good/bad. He felt at times he was going crazy.... It's very frightening!]

Yes, it is frightening -- every beautiful thing is frightening. Every authentic experience is frightening because it is so unfamiliar, it is so new that you cannot figure out what it is. Your whole mind is at a loss; all your expertise just falls flat on the ground. You become ignorant in that moment, you lose all capacity to think in that moment. You feel impotent, you feel powerless; that's why the fear.

But if you understand it, it is taking you beyond yourself. If you accept it and you don't get too frightened -- if you don't go out of your wits and you can go with it -- soon you will see that there was nothing to fear. In fact this is what you have always been searching for.

That's what I am teaching continuously: the middle way, the golden mean -- neither yes nor no, neither good nor bad. In that moment all morality disappears, all categories disappear. There is pure existence, uncategorised, undefined, uncontaminated by the mind -- pure, simple, with no boundaries.

Because you are in that gap, silence has fallen on you. You cannot say yes because yes is half, and it is the total -- how can you say yes? You cannot say good because good is half, and it is the whole! You cannot say bad, you cannot say no. It is bigger than yes plus no: it contains both and yet transcends both. It is far bigger than good and bad; it is tremendously vast, so one starts losing track of oneself in that vastness.

It is as if a small stream has fallen into the ocean: it is naturally afraid of where it is going to land. The ocean is so vast and there seems to be no possibility that it will ever be able to come back to its own personality.

In those moments you were standing just at the door of your personality. The whole personality will pull you back: 'Come back and close the door. It is dangerous, it is stormy outside. Come back to the shelter, it is cozy inside!'

But if you can go outside.... Yes, it is chaotic, but it is freedom too. It is insecure, but it is real life. It is dangerous, but it is the only adventure for which we are here. We have to go on this pilgrimage -- the pilgrimage of the non-dual, where duality has to be dropped .

I can understand.... It is very dangerous and one comes back many times, mm? It is nothing to be worried about. Many times one goes, hesitates, closes the door, comes back and tries to forget about it. One even tries to forget that door, tries to forget there is a way towards it, avoids it, but once it has happened it will happen again and again; you cannot avoid it!

[The sannyasin answers: I'm working on a book at the moment, and this is where it came up, because I have to come to a definite decision. I got caught up with this space -- feeling that a decision is not possible any more.]

Let it come out of no-decision.

The book is not so valuable. Mm? this space is far more significant. Whether the book happens or not is immaterial. If it happens, let it happen through your totality; there is no need to decide. And when things happen out of no-decision they have a beauty of their own. They have some touch of the infinite, something of the beyond is in them. If they come out of your decision, naturally, they will be lesser than you, they cannot be bigger than you... and that has to be remembered by every creative person.

You can write two kinds of poetry. One is that you have managed -- that will be lesser than the poet. It cannot be very big; it will be just human. It will have a temporary appeal -- it cannot have an eternal message. Yes, it can be in fashion and it will go out of fashion. That's how things are happening today: a certain music becomes very very fashionable and then within days it is gone.

But Beethoven lives on, Michelangelo lives on, Mozart lives on -- and they will continue to. Goethe lives on, Shakespeare lives on, Kalidas lives on -- and they will continue to live on. I cannot see any time when Kalidas or Shakespeare will become irrelevant, out of fashion, no. Then what has happened?

When a poet is writing something, managing through his mind, then it cannot have eternal appeal. When a poet is not managing -- when a poet is just a vehicle, when the musician is just a vehicle, a receptivity, a passivity then something is born which is bigger than the musician, bigger than the singer, bigger than the poet, bigger than the painter. Then the painter will die but the painting will live on. Van gogh is dead but the paintings live on and they always will! Always remember that what you do is not important -- what you allow to happen is important. Mm? -- that is divine.

So if the book happens.... For the book you are not to lose such beautiful spaces. The book can be lost; it is nothing to worry about. But it will happen, and these spaces will make you able to create a really valuable thing.

So allow it to happen. Don't decide, don't will it. If it happens, it happens, if it doesn't happen, it doesn't happen. Either way you should not be worried about it... and then something good can happen. And when I say 'good' I'm not saying it as being against bad. To me good means that which is beyond good and bad. Something really good will happen!

[A sannyasin says she feels that she is going mad, that she is blocked in her body somewhere, is feeling confused about her relationship....]

It is very simple, mm? it is not a complex case. My observation is that you cannot be happy with one person for very long. This has to be accepted and you have to live accordingly.

There are different kinds of people, and there is no need to impose anything upon you which is not natural to you. You cannot be happy for a long time with one person. You are not the monogamous type. If you are not then you are not, and there is no point in worrying about it.

You can only be happy with a person for a few days, a few weeks. And if you know that it is only for a few days, a few weeks, you will be very very happy. Once you have the feeling that it is settling now, that you are caught up with this person to whom you have made promises and committed yourself, then you will start feeling very very sad and miserable. You will start taking revenge on the other person, as if it is his fault. It has nothing to do with him; he is just a victim of a non-monogamous person! You are happy only when a certain kind of love starts -- you are very happy; when it starts settling you become unhappy.

I'm not saying that something is wrong in it; one has to listen to one's nature. There are monogamous people who can be happy only with one woman or with one man, and the longer their relationship, the better it gets. If they change their relationship too often, they feel very very uprooted, they feel very sad and depressed.

Now this is one of the eternal problems of humanity -- that we never listen to different types of people; we impose one pattern on everyone. In the past monogamy was the pattern, so many people have suffered... those who were not monogamous have suffered tremendously. Now in the West, particularly in America, monogamy is out of fashion -- people are changing. Now a few monogamous people are suffering because they cannot change, but the fashion is to change so they change. If they don't change they feel that something is wrong. Up to now humanity has not been mature enough to accept the person as he or she is, and to allow him total freedom.

This you have to understand. I have been watching you for all these years, mm? and this is an absolute fact about you -- that you are happy only when you know that the relationship is just a friendship, that any day you can back out. You are very happy then, you enjoy it, you really enjoy it, you go into it.

The moment you think 'Now things have settled'.... And you may be doing it yourself -- settling, thinking that you were happy with this person so you will be more happy if you are together with him for a longer time. That is wrong for you -- it won't work; then you feel guilty.

Now [your boyfriend] was here -- you were happy; then you became unhappy, he went away. Then you were happy with [another boyfriend]... and I knew that you would take him to Italy and leave him there... and then you caught hold of [the first boyfriend] again and you brought him, now you want to be finished with him. But you cannot be very very clear about it.

Once you are clear there will be no problem. Don't settle -- you are not that type, you are not a wife-type. Don't settle. You will remain happy only when you are a mistress, not a wife. Otherwise you will feel dead, dull, and that the body will not respond; you will start thinking of committing suicide or going mad. Those are tricks! I don't see that you are suicidal at all. It is just this problem that creates the whole thing.

So now say good-bye to [him], and tell him, 'This is how I am! Maybe I will come in search of you

again in Italy and I will get hold of you again, but be alert because I am not monogamous.'

Remain the way you are... and nothing is wrong or immoral in it. Anything that you do against your nature is immoral, anything that you do according to your nature is moral. That's my definition of being moral. So just make it clear to him that your love goes only so far. Now you have brought him here, things are settling and you are getting fidgety. You have prepared the trap for yourself and now it will be difficult to get out of it.

You are happy when you can have one honeymoon after the other honeymoon -- and it is difficult to have a honeymoon with the same person continuously! It is not possible; you have to change the person. So be happy -- there is no need to be unhappy -- and next time don't make any commitments. Next time say from the very beginning 'This is the type I am, so it will go well for a few days and I will be really happy with you' -- but no more promises. If it lasts, good, if it doesn't last, that too is good.

Mm? nothing is wrong with your body and nothing is wrong with your mind. You are intelligent enough to understand it, and it is not a complex thing either.

But many times we go on playing games with ourselves. We may even see it but we don't want to, because sometimes it goes against our own commitments....

One day you say to [your boyfriend] 'I love you so much that I will love you forever and ever' -- and next day you are finished. Now it goes against your own statement -- and we have been taught the virtue of being consistent, so you are trapped! Now how to go against it? Just the other day you said.... So you will hide the fact that now it is no more true. It was true in that moment and now it is no more true; you will hide it.

In fact when you say to a person 'I will be happy with you forever and forever', you are simply saying that this is the mood, the feeling of this moment. Who knows about the next moment? It has nothing to do with future. It is just an assertion about this moment.

Just make things clear, and [he] will understand -- nothing to worry about. Next time, don't start settling. Just remain free, floating. Right?

This Is It

Chapter #30
Chapter title: None

30 May 1977 pm in Chuang Tzu Auditorium

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[A sannyasin who is leaving says she has been feeling very open towards Osho but says that just now, as she is leaving, she feels closed and is sad that she is leaving feeling like this. Osho reassures her that her heart is open....]

That happens many times, because the heart and the mind have become almost disconnected, so whatsoever happens in the heart, the mind does not take note of it, it neglects it. It has neglected it for so long that it has become just a habit. It is happening, but the mind is not recording anything .

It is just as if I am speaking and the tape-recorder is broken, it is not recording. It is not that I am not speaking, but it will not record.

So your mind is not recording it... and you are too much in the head! It is happening -- just wait. By and by your heart will knock more and more loudly -- it will speak loud and clear, and then the mind will start

taking note of it. Sometimes it takes months, sometimes years, but the heart is very persistent and very patient: it will go on knocking.

The heart is never in a hurry because it has no time-consciousness, so the hurry is not possible; it lives in eternity. Time is a mind phenomenon; the heart lives in eternity. It knows the infinite so it can wait, but it is very persistent. It will go on knocking. It is very soft but it is very persistent -- like water falling on a rock. Water is soft, feminine, looks so weak, and if you think of it in comparison to the rock, it is almost impotent. The rock is so powerful and looks so potent, but finally one day the rock will disappear. The persistent water falling on it, drop by drop, will destroy it: the rock will be converted into sands and will be taken away and the water will still be flowing. No rock has ever been able to destroy water.

But it takes time! So the heart is very soft -- it is just like a flower -- but the way of the heart is the way of the water. The watercourse way -- that's what Lao tzu calls it. And the mind is like a rock: on the surface very strong, deep inside just bogus. The heart ultimately wins over it.

It is happening -- I can hear your heart and you will also hear it, but you will have to wait a little. And don't be in a hurry.

I can make you hear it but that will be violence. It can be done immediately, right now it can be done, but that will be violence and will not be good, will not be beautiful -- can even be harmful.

So don't think about that. Simply go, continue to meditate and continue to remember me. Keep this with you (giving her a box) and whenever you need me, just press it on the heart and remember me. Soon you will start hearing the heart -- before you come you will hear it. Good!

[A sannyasin is worried about her mother. She has always been introverted and difficult to communicate with. She tells Osho that her mother has been admitted twice to hospital with the diagnosis of paranoid schizophrenia. The mother lives only in the past. 'It has to do with the church and with my father; her health is worsening....']

She can be brought out of her mind. Give her as much love as possible when you go back; she needs that.

Mm mm, that's what is needed. In fact it is love-deficiency that people suffer from. Without love one starts feeling that one is meaningless, useless, a burden. Without love there is no hope and no future -- one starts living in the past. Without love there is no communication either. We can communicate only if we love. Without love one starts feeling undernourished, one starts feeling unworthy, and the whole world seems to be against one. One starts being resentful about everything; one is simply complaining.

The whole attitude is that somehow life is wrong, everything is wrong and nothing is right. Naturally, if that is the feeling then one starts regressing inwards, starts becoming closed. Only love opens, only love gives an opening.

So in fact what she needs is not therapy, what she needs is not expertise. What she needs is simply pure human love, somebody who can again give her hope... somebody who can make her feel worthy... somebody who can bring a little ray of light in her life. That you can do, and it will be good for your growth also. If you can help somebody to break through his or her prison it will give you great insight for your own life, because you can face the same problem some day; everybody can have the same problem. If you have helped somebody to come out there are less possibilities that you will have to face the same problem, and if you do, you will be more capable of coping with it. You will be more capable of understanding it and solving it on your own.

Only love brings one out of oneself. So go... and don't look at her as a patient, don't look at her as a mental case. She is not -- in fact, nobody is. Mental cases exist not; there is nobody who is mad. And all these words -- schizophrenia and neurosis and psychosis -- are just efforts to label something which we have not yet understood rightly. Out of one hundred cases, ninety-nine are only deficiency cases, something is missing, and that something is always love, more or less.

This society is so unloving. It gives great hopes in the beginning and then it frustrates every hope. Every child comes bubbling with joy and wants to celebrate, and by and by he finds that he is being crippled, by and by he finds that there is no possibility to be joyous, by and by he finds that the whole life is nothing but an imprisonment.

Then all his joy disappears... he becomes stony and hard. Then he is simply protecting himself -- that's all -- not living. He is afraid of everybody. Then you can call him paranoid.

Fear is because love is not, fear in itself is symptomatic: it simply shows that love is not. Never take fear

as a problem -- it is not a problem. It is just a hint from your system that love is needed, urgently needed, desperately needed.

When you love you are completely fearless. When you are in love fear exists not, you are at ease with existence. When you are not in love you are alienated from existence, you fall apart, you are separate, you don't move with the whole. Then fear and trembling and death and everything.

The society is very loveless, the world we have created is absolutely loveless. It has no value for love: it has values for other things but not for love. Love is a disvalue.

Your mother is suffering from it, and it almost always happens that the people who are very sensitive suffer more than the insensitive people. Insensitive people are thick, dense, mm? -- they can tolerate things -- but the people who are sensitive are immediately paralysed because of their sensitivity.

She must be a sensitive woman.

She wanted to really be in love... she wanted to be loved and she wanted to love, and somehow that has not happened.

If she were thick she would have tolerated it, she would continue as normal, but she broke her neck in it -- she was sensitive. And now at the age of fifty-five all hope has disappeared; life is almost finished.

So bring hope to her again. Go, and be very loving.

The first thing is not to communicate anything but just to be loving. Hold hands, hug her, just sit by her side, listen to music, meditate, and after a few days -- seven, eight days of your loving -- you will see that she is opening, the bud is opening... and she will start communicating.

When she starts communicating talk about meditations, about sannyas; talk about what has happened to you, what is happening here. Play some tapes to her, read some book to her and by and by, persuade her to meditate.

If she can dance things will immediately change. Put on music, start dancing. Dance is infectious: if you start dancing and doing Nataraj, she will start feeling something. And if you feel that she is getting ready for it, sometimes invite a few more sannyasins to your home; do a meditation. Let her be just there... Let the meditative energy fall on her.

My feeling is that she will be able to come out of it. Work is needed, mm? and it can be done -- try it!

[A sannyasin says he has been on drugs for seven years and only stopped taking them three months ago. Since then he has been feeling really vulnerable and very insecure....]

This is good; to be vulnerable is good. To be vulnerable means to be available -- to be available to love, to be available to prayer, to be available to god! Yes, insecurity is good. Security is dead. Life is insecure, because life is always dancing with death -- it has to be insecure! Only death is secure. It never dances with life. Death is separate, apart. Life is together with death. So if somebody tries too much to become secure, he becomes that much more dead. It is in the same proportion: death and security are in the same proportion. If you want to be one hundred percent secure you have to be in your grave.

To be alive is to be in danger; anything can happen. The more alive you are, the more danger there is. If you want to live one hundred percent totally, you will have to live one hundred percent in danger, in risk. That's what is happening... very good.

Those drugs were creating a dead wall around you... drugs are deadening, mm? You are becoming more sensitive -- and fear will come, so don't escape into your old trick.

[The sannyasin says: I don't feel like escaping into drugs anymore.... The groups really make me feel good in the daytime but in the evening when the awareness goes, my mind wants to escape with anything -- a bottle of beer. Should I fight that or should I drink one or two bottles of beer in the evening?]

Beer is nothing to be worried about, mm? Beer you can take, and there is no need to fight with it because if you fight too much, then there is again danger.

Beer is okay -- that much can be continued right now, but by and by slowly reduce it. From two bottles come to one, then to half. Then mix water in with it, mm? Slowly reduce it -- there is no need to be drastic.

And then I will give you something. When you have come to drink just water I will give you something. through magic you make the water, beer, and drink it!

That miracle can be done -- the water becomes wine and you can drink it, mm?

(chuckling) But don't show the trick to anybody else, mm?

[A sannyasin said that he was unable to do any of the visualisation exercises in the hypnotherapy group.]

You are an anti-poet -- but there are such people... but they are good people -- nothing to be worried about, mm?

There are two types of people: people who are eye-centred; they can visualise easily -- and people who are ear-centred; they cannot visualise easily. But the ear-centred people are more musical. They can listen to sounds more easily, they can remember sound more easily than pictures; pictures are difficult for them.

But the whole humanity is divided into two types. Plato, who was very much against poets, must have been your type. In his 'republic' he said, 'We will not allow any poets in the city, we will debar them. They are not allowed to be in the city: they are destructive people, dreamy people. They are not realistic enough.'

... Just accept it, there is nothing wrong in it, mm? your line will be more through the ear.

And there is a problem because all the languages are dominated too much by the eye-centred people. The ear-centred people have not dominated the world -- they are more feminine -- and the reason is that the ear is a feminine instrument. It simply receives, it cannot project. The eye is more male: it projects. The ear cannot do anything: if I am saying something the ear cannot do anything to it. The ear is just receptive, a passivity, just a hole. The eye is very very active.

So the eye is male and the ear is female. Humanity has been male-dominated and as a consequence the eye has dominated. That's why in all the languages we have words like 'seer'. When somebody attains to god we call him a 'seer'. Why? -- because the eye has dominated too much.

You come here to visit me and it is called 'darshan': 'darshan' means to see, not to hear. In India, philosophy is called darshan -- the way to see. In all the languages of the world the eye is too dominant.

There have been people who have reached to truth through the ear -- for example, Mohammed: he heard god. Old jewish prophets heard god. It was a hearing, god talked to them; they heard his voice. They must have been ear-oriented people... but such people have not dominated the world; the ear is a repressed organ.

The eye-centred have dominated eighty percent; the ear-centred people only twenty, so an ear-dominated person feels a little inadequate. He starts feeling that he is in the minority, he starts feeling that something is wrong in him. Nothing is wrong. You have to work through the ear.

If you really want to visualise something you have to visualise through the ear, not through the eye. For example, if you want to remember me, rather than visualising my picture it will be easier for you to visualise my sound. Just like a blind man....

Once it happened that I was travelling in a train. I entered the compartment in the middle of the night and in the compartment there was only one man -- a blind man. When I was paying the coolie, he heard me and he immediately said 'I recognise you!'

He said my name, and I said 'But how did you know? I had completely forgotten about you!' He said 'Ten years ago we met in Calcutta. I heard your voice and I remembered.' He was a singer, a blind singer. It is usually very difficult after ten years but not for a blind man: his memory is of sound.

So next time in deep hypnotherapy when the therapist tells you to visualise, tell him 'I am ear-oriented, so give me something to work through the ear.' That will do the same, mm? don't use the eye, use the ear, and you will go into it very deeply. Nothing to be worried about.

[The sannyasin adds: Also a thing about that is that it resonates through my whole body.]

Perfectly good! The eye-oriented people are very confined to the head. The ear-oriented people are not so much confined to the head. Sound vibrates the whole body, vision does not; it remains in the eye. That's why if somebody is singing you start vibrating. You start moving your feet, you start tapping the chair... your whole body vibrates.

That's good -- nothing is wrong in it... in fact it is better! But I understand -- that whole hypnotherapy group is oriented for the eye people. You will not find a single method in any hypnotherapy book which is oriented to the ear people, mm? 'Concentrate with the eyes', 'look with the eyes', 'look at the light', 'look at the pendulum' -- but they are all looking; they are not for the ear.

But I will tell [the leader of the hypnotherapy group], mm? because a few people will come who are ear-oriented, so he has to work something out for them. It will happen. Good!

[A sannyasin who is leaving says: I've been feeling very cut off. Feeling the impossibility of relating to

people. It's always been there, but in Primal therapy it became very very strong.]

I wanted to talk about it to you sometime, but I was waiting for you to ask; then I would talk about it. It happens to people who are too intellectual -- because all relationship is through the heart. There is no relationship of the mind; there is nothing like intellectual friendship, no.

To be related one needs to be a little foolish... and you are not. To relate to people one needs to be non-serious, capable of having a sense of humour, capable of being in fun and being funny, capable of being a human being -- which is to be a foolish being!

You look as if you are too much in the intellect: from there, there is no relationship. Even if you relate with people you are talking from the head. You don't come down to the senses, you are not in your senses.

So start being a little more foolish, enjoy foolishness a little bit more. A wise man is always a foolish man; a wise man has the capacity to move to the opposite pole also. A man who is simply wise and never foolish is not really a wise man. So be a little more idiotic and you will start feeling alive and that you are relating with people.

Somehow, too much intellect puts people off -- they simply start avoiding you, they withdraw, because intellect is very aggressive. And people are not interested in intellect, and why should they be?

Intellect has not given anything: no joy, no celebration has ever happened through intellect. Why should they be worried about it? Intellectuals become by and by very alienated individuals. They start living in a citadel, in their own world -- worlds of concepts, theories, philosophies. Then they relate with words; they don't relate with real people.

So if you want to relate with real people you will have to become a real person. That's why after primal you started seeing it more, because primal pulls you down to the earth. Primal is a very very down-to-earth method: it brings you back to your body. It brings you down from your head to your navel, and only when you come to the navel does that scream come, that releasing scream. Now, a scream is not an intellectual thing -- a scream is the most non-intellectual thing possible -- but it releases something; it makes you again a small child.

The insight is good, you are feeling the pain; that is good. Now do something, because if you continue to feel pain too long, you will become accustomed to it; you will become dulled to it.

... It is hard, but not impossible. It is hard -- you just have to be a little more alert and see how you destroy things: when you are talking to somebody, holding somebody's hand, how you destroy it. You have to be watchful, and do something opposite -- exactly the opposite of what you have been doing up to now.

For a few days be more playful about new alternative. If somebody asks you a question then watch what your reaction is, how you respond. Is this the old response that you have always been giving? Change it this time! Let it be something new. That is the whole methodology of Zen....

The master will ask a question and the disciple has to be very very inventive, he has to immediately improvise. The master may have asked the same question yesterday and the disciple answered it one way. He asks it again today; if you answer the same way you are rejected.

Find out a new alternative, do something new! Just watch yourself: whenever you are reacting, responding in the old, stereotype way, structured way, drop it! Maybe you know everything about your old response and there is every possibility that your response will be adequate, but your whole life has become inadequate because of those adequate responses.

This time try something inadequate, this time try something foolish. And just watch: if you can be innovative at least twelve times every day -- and that is not a big thing -- within two, three months you will see that you have started changing; utter change will come to you.

You will enjoy new things so much, new ways so much. And in that very enjoyment you will see that people have started coming to you, you have started moving with people and there has arisen an affinity; you are more en rapport with people. Sometimes a very small thing -- just a good laugh, sometimes just holding the hand of somebody and crying -- can be a great help, can be a great opening.

You have to come down from your head; you are stuck there. It is going to be difficult -- that's right -- but it is not impossible. And even if it is difficult it has to be done. It is worth it. That difficulty has to be taken on.

.... Meanwhile try new ways, do something new. Even if you prove foolish -- nothing to be worried about: be amateurish!

The second thing: listen to the other more. The greatest communicators in the world are those who listen to the other more.

It happened once that a man came to me and he talked for at least ninety minutes. I was staying in a friend's house -- the friend and his wife were sitting there with us and they became bored. Mm? -- they disappeared into the house and then started feeling worried tor me because the man was going on and on continuously. They were even more worried because I was listening so attentively.

When the man finished his story, he looked at his watch and he said 'It has been too long -- I must go now -- but I must say one thing'.... I had not said a single word to him, mm? just yes or no, and that too just to help his story go on. He said 'You are a wonderful talker!'

I have always remembered it -- that was a beautiful thing that he said! He must have felt that way. And in those ninety minutes I had not talked more than two minutes, three minutes at the most -- just here and there just to help -- but he said 'You are a wonderful talker. I will come back.' And he was so joyful....

Start listening, help the other to talk. Don't you try to communicate -- first help him to communicate with you. Then you will see that by and by you have become very communicative... just as a side effect.
Be innovative, drop the old habits... and come back! Mm?

This Is It

Chapter #31
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[A sannyasin says he wants to be able to open up more to Osho and to other people. Osho tells him that any effort to be open makes you more closed. You can't do openness....

The sannyasin explains: I don't say anything that I mean in conversation, I don't seem to be direct. If I want to say one thing I end up saying something else -- something not related to what I wanted to say.]

That which you say must be also related although you may not be able to see the relationship immediately. Sometimes the mind goes on doing and saying things very indirectly, but everything is related; it may not be apparent, it may not be obvious immediately.

For example, you wanted to say something and you didn't immediately say it; you said something else. In fact, this something else may have been more true in that moment than that which you had wanted to say. It simply says one thing -- that planning does not work. It simply says one thing -- that rehearsing is of no meaning. You have some vague idea what to say, and then you don't say it because the situation does not allow it. It will be irrelevant if you say it; if you say it, it will not convey that which you wanted to say -- because each moment brings a new reality.

You wanted to say to some woman 'I love you', but when you see her she is not in the mood to listen to that, she is not available, she is far away... maybe on some other planet. Now to shout 'I love you' is meaningless. She has to be in a very very receptive mood to listen to it, to listen to such a delicate thing as 'I love you'... and she is not! Your unconscious immediately gets hold of it but your conscious still wants to say 'I love you', because the conscious mind is very foolish.

The conscious mind does not see the actuality of the situation: it goes on doing something that it has decided to do; it is a false mind. But the unconscious immediately feels the situation, shrinks back and simply cuts out the idea of saying 'I love you'! You say something else. Then you feel later on, you think retrospectively that you wanted to say 'I love', but you never said it; you said something else, so maybe you

are not relating.

In fact, to say that you love that woman would not have been relating -- that would have been against the situation. And the unconscious moves very very indirectly; it is intuitive, it is not intellectual.

The intellect is very foolish, almost stupid. It decides one thing and stubbornly it goes after it. The unconscious feels more, gropes more in the dark to find whether the right time to say it has come or not, whether this is the right moment.

There are moments when you cannot say certain things, and there are moments when only those things can be said... and one has to wait for those moments. The intellect does not bother -- it goes on blurting things out, it is blind. It has a curtain on the eyes: it does not see the situation.

If you listen to the intellect and you force yourself to say something which was not relevant to the situation, then you will also suffer. You will say 'There has been no response'; you offered love and there was no response at all. Maybe there was even an anti-response -- the woman may react badly, she may feel offended.

The problem is that you are not yet able to follow the unconscious, consciously. The unconscious goes on working in its own way, and the conscious goes on working in its own way, and there is a rift between these two, they are not bridged, so you always find yourself in a dichotomy, divided. You do something that you never wanted to do, you never do the thing that you always wanted to do.

But my feeling is that your effort is to force the unconscious to follow the conscious -- which is wrong! The effort should be to allow the unconscious more and to let the conscious follow it. The conscious part is tiny -- one-tenth -- and the major part is unconscious. And the unconscious is wise, it carries the whole wisdom of the past -- yours and the whole humanity's and the whole existence!

So don't create a problem out of it. Just start feeling the unconscious more and go accordingly.

[The sannyasin asks: So from that, how should I go about trying to follow the unconscious more?]

Exactly what is happening is right! You have to accept it. You don't want to accept it; that is creating the trouble.

... Accept that what is happening is perfectly okay. Sometimes you wanted to say something and you cannot say it because the unconscious prevents you. Listen to the unconscious more, respect the unconscious more, and don't create this problem, don't force anything -- that's how it should be.

By and by you will see that the unconscious becomes more clear when you respect it, when you listen to it, when you follow it, when you are not against it. Right now you are against it, right now you are saying, 'I should be able to say what I want to say!' You want to dominate the unconscious. The part wants to dominate the whole -- which is not possible. It will create more and more anxiety in you. Let the part follow the whole. Whatsoever is happening is right.

In fact, if you understand me, my whole message is that whatsoever is happening is right; wrong never happens. It cannot happen really. How can wrong happen? We condemn it and then it becomes wrong; we bring in a value and it becomes wrong. Otherwise everybody is living as they should. You follow me? Everything is exactly as it should be.

... Drop that trying and doing. Just be as you are with no judgement....

... I'm not saying that you are 'xyz' -- whatsoever you are is good. How you are is not the point. That 'how' again brings in the same question of wanting to drop certain things. That 'how' brings in the question of whether you are right. If you are right then it is okay, you will continue; if you are wrong then something has to be done.

What I am saying is that whatsoever you are is right! There is no way to be wrong. How can you be wrong?

[The sannyasin answers: I feel wrong.]

That is possible, but you cannot be wrong; that's what I'm saying. You feel wrong, but you cannot be wrong, so the feeling has to be dropped and the fact has to be accepted.

For one month drop one thing -- judgement -- and whatsoever happens.... For example, you wanted to say something and it doesn't come. So that's how it should be; accept it, enjoy it. Your unconscious is fully alive and it never allows you to be foolish.

When there is some need for it, it immediately takes over. When there is no need, it allows the conscious

mind to have its game of planning and this and that -- but whenever there is need it immediately puts the conscious aside and takes over.

And you are identified too much with the conscious. The conscious is a showpiece -- nothing of much value, and any value that it has comes only if it follows the unconscious. If it starts fighting with the unconscious it simply creates misery.

And you are that which you can be -- you will never be anybody else; there is no way. So it is up to you to create misery out of it or bliss out of it. You can create both: misery is possible, bliss is possible. Misery is your interpretation, bliss is your interpretation. Misery is fighting with the unconscious, bliss is to be with it. Misery is judgement, bliss is a non-evaluating conscious-ness, no judgement. And meanwhile, you remain the same whether you are miserable or you are blissful.

You follow me? -- you remain the same.

The mango remains the mango, it cannot become a banana -- but it can become miserable. Looking at a banana, the mango can become miserable, can suffer hell: 'Why am I not a banana? What has gone wrong? Why am I not like the banana? Why am I just a mango?' It remains the mango, but it will suffer.

Hell is the state of mind where you condemn your natural being. Heaven is the state of mind where you enjoy it. It is the same state of mind -- the same people are in hell and the same people are in heaven -- there is no basic difference, but just an attitudinal difference.

This looks very hard, mm? because ordinarily spiritual seekers are searching for some way to become something else. People come to me to become somebody else and I go on pulling them back to being themselves. They are hoping against hope. With me, if they succeed they will remain miserable. If I succeed, they can become happy.

And I am not saying that you will be happy if you become somebody -- a great Buddha, a Christ. If you just remain yourself and let things be....

Yes, there will be moments when you will be able to relate and there will be moments when you will not be able to relate; there will be moments when you will be open and there will be moments when you will not be open. When you are not open that's exactly what is needed; when you are open, that is needed. In the night the petals will close and the flower will not be open; in the morning when the sun comes the flower will open. Now, it makes no problem out of it.... So don't make a problem out of it.

No problem can be solved but all problems can be dropped. They cannot be solved because they don't exist really; they are make-believe, constructed.

We construct them because we cannot live without problems -- problems give us occupation, something to do -- but all problems can be dropped. Now be a mango and be happy, or be a banana and be happy -- there is nothing else to hanker for.

Then suddenly there is joy! [You are you, and you are going to remain you,] so why waste time? Why go on pulling yourself up by your own shoestrings? All this jumping is foolish! Rest in yourself.

For one month drop all judgements. And when I am saying 'Drop all judgements', this judgement is included in it.

... Yes, you follow me? -- this judgement is included in it. Tomorrow you may be judging something -- then don't say 'I have to drop all judgements'! This too has to be dropped. Okay -- if you are judging, it is okay. You cannot judge -- but it is happening! So you cannot say 'This is wrong; Osho has said "Don't judge"! I am not saying 'Don't judge.' I'm simply saying that this judgemental attitude is meaningless; see into it, be clear about it. Tomorrow you will be judging again but then it's okay, that too is okay!

By and by you will see within a month that judgement comes less and less and less, and one day suddenly it is not there. That day there is an opening. The clouds are no more there and the sky is clear and you can see... and what you see has always been there.

Once the emperor invited a zen master to deliver a a discourse to him. The zen master just stood there for a few moments and then walked out... not saying a single word! The emperor said 'What is this? Is this man mad?'

And his prime minister said, 'He has delivered his sermon. You asked him to come and say something on truth and he has said it -- silence.' This was that master's way for his whole life.

When he was dying his disciples gathered and they thought that maybe at the last moment they could persuade him to be a little more articulate -- maybe he would say something before he left -- so they were waiting with great expectation.

He said 'Now the time has come -- good-bye!' So one disciple said 'We are all waiting for your last message.

[A bird is flying around the back of the auditorium making a noise.]

Just like this bird, he looked up at the roof -- a squirrel was running on the roof, making a noise 'chi, chi, kit, kit' -- and he said 'This is it!', closed his eyes and died.

Each moment is a moment of liberation because each moment things are as they should be. Each moment the world is nirvana, each moment all is good.

Just start looking into that more and more... and with no effort. You are not to strain about it -- it is such a simple thing; straining is not needed.

Just keep it in your heart. When next time you find yourself judging, relax -- let things be as they are.

[The Leela group is present. One member says she enjoyed the group but feels a sadness about her. Osho said to accept sadness as a climate of life. Sadness adds depth to a person, Osho says, and the thing is to remain centred whether one is happy or sad....]

Just the other day I was reading about a Chinese king who was going to war. On his path he came across a small hut. He enquired who lived there because there was such silence around the hut. even the trees had a different quality and a different vibe. So he enquired, he stopped his horse and he said 'Who lives here?' People told him, 'A great Zen master lives here. Nobody knows his name but he has lived here for many years. And you are right, sir: the trees have a different quality around here and the rocks too... even animals have changed.'

He always wanted to see an enlightened man, but he was so occupied with many things about the kingdom .and he had never found any time. Now he was going to the war, but he said, 'Okay, for a few seconds I will go and see the man.'

So he went to see the master.... He was thrilled! The very presence of the master was so tremendous you could almost have touched it. It was so tangible -- almost physical, material.

The king said, 'I am happy that I have seen you. I am unhappy too, because I am going to the war and maybe I will never be able to come back, because the enemy is very strong and we are fighting a losing battle. There is every possibility that this is my last day. Sir, can you say something to me? I may not be alive tomorrow, may be dead, so give me something, say something to me.'

The master looked into his eyes and just said one word. 'Awareness... just be aware. Defeat comes, victory comes, sometimes you are a king and sometimes you become a beggar, life comes and life goes -- only one thing abides: awareness! No sword can cut it, no fire can burn it.'

And it is said that the king touched the feet of the master, went to the war, died on the battlefield that same evening... and died an enlightened person. He remained in his awareness.

Yes, everything comes and goes, but you remain. All passes by; only you never pass.

Watch this sadness. Soon you will be happy again; watch that happiness and don't get identified. Remain a watcher on the hills; watch everything -- the morning comes, then the evening, and the sun rises and the sun sets.

And don't try to choose -- don't say 'This is good, I would like to have more of it', and don't say, 'This is not good and I don't want any of it any more!' No, don't say anything.

What can you do? Whatsoever god gives as a gift accept as a gift in deep gratitude, and remain alert.

[A sannyasin who is leaving for the West says: I am afraid to be alone.]

I will be with you -- you will not be alone. I never leave my sannyasins alone! Mm? -- if you really want to be alone, you will have to pray!

No need to be worried -- you are not alone. That is the whole significance of being a sannyasin: you are joined together with me. Now my trip is your trip, my journey is your journey, this whole orange caravan is your caravan. You are not alone -- wherever you are.

The Tongue-Tip Taste of Tao

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The Tongue-Tip Taste of Tao

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Tao Devam. Tao means the way -- not the way to any goal, but the way things are. Tao has nothing to do with goals; it has no future-orientation. It is the present moment and the things that are in the herenow. It is the totality of existence in the present and the law that holds it.

Tao does not believe in any cause and effect. It does not say the seed is the cause and the tree is the effect. It says the seed is the tree and the tree is the seed. They are not two so how can they be divided into cause and effect? It is not that the seed causes the tree but that-the seed becomes the tree. And the beginning also is not something new. It is just unveiling that which already was. It is a discovery, not an invention.

All already is. Sometimes it is hidden and sometimes it is manifest, but there is no division in existence. Tao is that indivisibility. And to understand tao is to become divine. To live in tao is to live in god.

Tao is a far better word than God, because the very idea of God creates the desire to worship... or to deny. So a few become worshippers and a few become antagonistic to it. Tao does not create the desire to worship, because it is not a person; it is simply an impersonal law, like gravitation. And because it does not create worship it does not create antagonism either. So one cannot say 'I believe in tao' or 'I don't believe in tao'. Tao is so vast it can contain belief and disbelief both. That is the beauty of it.

The word 'God' is a little small, tiny, narrow. It cannot contain the disbeliever. It is arrogant, it immediately becomes jealous. Tao accepts all. Whether you know it or you don't know it does not matter; any way one lives in it. If you start living consciously in it, you become divine. If you don't live consciously in it, you remain worldly.

Sannyas is an initiation into tao. It is a tongue-tip taste of tao. It is a beginning... a beginning of something that never ends. You are entering a path, the way, tao. But remember again: tao is not the way to some goal; it is the way things are. Trees are green -- this is tao. Rivers are flowing towards the ocean -- this is tao. Children are becoming older this is tao. An old man is dying -- this is tao. This whole complexity, this totality is tao.

[A sannyasin who is going to the West says: I'm really scared of leaving. Osho asks: What is the fear? He replies: I don't know.]

That's a good kind of fear if you don't know what exactly it is. That simply means that you are on the verge of something unknown. When the fear has some object it is an ordinary fear. One is afraid of death -- it is very ordinary fear, instinctive; nothing great about it, nothing special about it. When one is afraid of old age or disease, illness, these are ordinary fears... common, garden variety.

The special fear is when you cannot find an object to it, when it is there for no reason at all; that makes one *really* scared. If you can find a reason the mind is satisfied. If you can answer why, the mind has some explanation to cling to. All explanations help things to be explained away; they don't do anything else, but once you have a rational explanation, you feel satisfied. That's why people go to the psychoanalyst to find explanations. Even a stupid explanation is better than nothing; one can cling.

You have a stupid dream -- ninety percent of one's dreams are stupid, rubbish -- but if you go to the psychoanalyst he will give a beautiful interpretation. He never says that any dream is rubbish. He finds out something, invents, and gives you a very coherent picture, and suddenly you feel very good. Nothing has happened, but something was there hankering in the mind, 'Why?'; now the why is answered. The answer may be as stupid as the dream itself; in fact, it is, because you cannot intelligently answer a question which is not intelligent. A stupid question creates a stupid answer. Ninety percent of your dreams are rubbish -- and I am being very conservative when I say ninety percent; in fact, to be *really* true, ninety-nine, because your mind when you are awake is stupid. How can it be intelligent when you are asleep? It is bound to be more unintelligent, more foggy, more clouded, more confused. But the psychoanalyst will give you a beautiful explanation that satisfies you, so now you know why you dreamt this way -- maybe something in your childhood, the relationship with your mother.... That psychoanalyst goes on digging up old graves.

And this has been observed again and again, that if you consult a Freudian, slowly slowly you will start dreaming Freudian dreams, and if you consult a Jungian you will start dreaming Jungian dreams. There is a mutual satisfaction: first the psychoanalyst gives you satisfaction -- giving you a beautiful explanation to make you feel that you have done something really great, that you have created a work of art.... Your dream is not ordinary -- it has many mysteries, and each symbol indicates great things, complicated patterns of thought, being, conditioning, past....

And when the psychoanalyst gives you so much satisfaction, it looks impolite not to dream the dreams that he would like! So slowly slowly the person starts dreaming the dreams the psychoanalyst is waiting for. And the mind is very very adjustable; it adjusts to all kinds of things. Slowly slowly a mutual satisfaction arises between the psychoanalyst and the analysed, they both feel good and great. The patient brings the dreams that he can interpret beautifully and he gives beautiful interpretations. It is very ego-satisfying, but nothing happens out of it... no change, no transformation ever.

But the mind has a hankering for the why; it always asks 'Why?' Existential psychoanalysis will not ask the question 'Why?' There is no need to dig up old graves; let the buried remain buried. It is unnecessary.... It is better to see the thing as it is without asking why. This is a tremendously potential approach.

You have fear -- don't ask why; just look into the fear, go into it, watch. Don't be in a hurry to analyse, to explain, to interpret, because if you bring in your interpretations, your explanations, the purity of the fear will be lost; you will start molding it into certain patterns, to fit into certain theories. You will start giving it shape and form and labels. You will start distorting it -- it will no more be the natural, wild phenomenon that it was. You will start training it, conditioning it, and sooner or later it has to agree with you -- it is *your* fear. It is *your* shadow; it is bound to agree with you. But you have destroyed a beautiful experience that may have led you into new spaces.

Let this fear which has no object become the object itself. Don't ask why -- why you are afraid. This is a wrong question. Ask 'What is this fear?' Ask what it is not to find an explanation but to go deep in it: What is this fear? 'What' is the right question.

And don't be prejudiced from the very beginning that 'fear is wrong', 'it should not be'. If you have that attitude you will not be able to enter into its innermost core. With no judgment enter into it and experience it in its totality, and you will be surprised -- it is just the beginning of a new space in you. And everything new makes the mind scared: the newer it is, the more fear. If it is absolutely new then one is really scared to death.

Something unknown is hovering around you, and it is going to hover around every sannyasin. This is the fear every sannyasin has to pass through. And I am not here to give you explanations but to push you into it. I am not a psychoanalyst -- I am an existentialist. My effort is to make you capable of experiencing as many things as possible -- love, fear, anger, greed, violence, compassion, meditation, beauty, and so on, so forth. The more you experience these things, the richer you become. Everything has to be experienced. When you have experienced all possible experiences, you mature, you transcend. By knowing all, one goes beyond. That beyond is tao or god or nirvana.

So make this fear your meditation. And the mind will ask again and again 'Why? What are you afraid about?' Don't listen to this question; that question is dangerous. That leads you into more and more verbal

explanations; it is a camouflage, a distraction from the fear. Just go into fear itself, with great love for this experience. If trembling arises, tremble; if you feel shaken, then shake. There is no need to hide it. Don't condemn yourself, that you are a coward; these are the tricks the mind plays. And the society which has made you very much of an expert in these things, immediately condemns something: 'You are a coward. Why are you trembling?', and immediately you start repressing that trembling. That repressed trembling will create a great disturbance in your being.

Let it happen: tremble joyously, enjoy the vibe of it, go into it totally, cooperate with it. Become trembling... be it, and a great realisation will arrive. Trembling will disappear and you will be left with such peace, such great silence as one feels after a storm, and only after a storm. And this is a great storm that is coming to you!

Don't hide, don't fight, don't escape into explanations. Go into it! Go into the storm. And *be* afraid -- there is nothing wrong in it. Fear is as human as love, as anger. Be human and welcome humanity in yourself. The old religions have been very condemnatory towards humanity. I am utterly in love with humanity, with all that is human. Because of the old religions' antagonism against humanity they created men of steel. They used to call them saints. They were not real men, they were bogus, because they would not feel human fear, they would not feel human love, they would not feel human anger.

And it was not that they had gone beyond, because how can you go beyond unless you have gone deeper and deeper into them? Yes, one goes beyond, a moment comes when one goes beyond, but the way beyond is through. The way is through; there is no other way and no short-cut.

So use this fear as a great experience. Go into it lovingly, meditatively, watching, witnessing... without having any prejudice for or against. Go choicelessly into it without any like and dislike. Like and dislike are the disease of the mind. That's what Sosan says -- and he is one of the persons who knows: Like and dislike are the disease of the mind. Drop the disease, simply go into it, and great will be your experience and the realisation out of it.

[A sannyas couple. The woman asks: Does the relationship between us... does that grow even in spite of my resistances and fears?]

Yes, it will, but remember: a relationship always depends on two persons: it cannot depend only on me. I will do whatsoever I can do, *in spite* of you, but the difficulties that you will create will be an unnecessary wastage of energy. You could have grown faster, much more could have happened if the resistance was dropped, because that resistance takes much energy. It is as if I am working against you, so rather than helping me to transform you, you are *hindering so* it will take a longer period, unnecessarily.

Become conscious about those resistances and don't cooperate with them -- they will disappear; and it will continue to grow anywhere you are.

[The man of the couple says:... I see it here. It's like you hit me on the head and I see it and then I forget about it. When I go back to the West you're not going to be there to hit me on the head... And so I'm kind of scared in a way of leaving because you....]

No, I will go on hitting on your head! In strange places in strange ways I will hit on your head. Somebody may be talking -- just a sentence and it will hit you.

It will happen -- nothing to be worried about. In strange places... you are just reading a newspaper and a sentence will hit you as if it is mine, reading a book and a sentence will jump upon you. Or seeing a movie or watching tv or just talking to a friend: he is just gossiping but something will hit you immediately.

I will use many opportunities and many occasions to hit you and you will immediately see the hit and it will transport you into the same spaces that were happening here.

[A sannyasin, just returned from the mountains, says he is afraid; there is a vibe in his belly.]

That happens just after staying long in the mountains. When you come to the market-place again it happens because the body has to get adjusted to a different vibe. That is the difficulty with the mountains: they take you into another world, and when you come back to this world, it is a totally different world, of a very gross vibe... so it hurts, it hurts at the navel.

[The sannyasin answers: I feel I will receive some strong blows to blow me into some new space but I don't know from where or anything.]

There is no need to know from where, mm? -- just accept when they come...

Just accept when they come and enjoy when they come and when they don't come, don't expect that they should come; never desire them. When they come, simply go with them, and when they disappear, let them disappear; don't cling. They come on their own, they go on their own. They are beyond our will -- those moments, those spaces, those blows are beyond our will; we cannot manipulate them. They are happenings; you cannot do them. You *can't* do a thing about them. Man feels utterly helpless for the first time when things from the beyond start happening... when one is simply a passive witness and utterly helpless. You cannot prevent, you cannot call forth, you cannot provoke, but that is a good experience because that's how one starts dropping the ego. One sees the futility of the ego. It is utterly meaningless, pointless, to carry the burden of it. That's when let-go happens. Then one lives according to the will of god or according to tao. One lives will-lessly. One simply lives not knowing why, not knowing even what, not knowing from where and to where, not knowing at all. Then one lives innocently, and that is the way....

So be around -- the stomach will settle within a few days. If you want to hang around, hang around; if you want to work, go to Laxmi and find some work.

[Osho speaks to a sannyasin who just arrived to take care of his wife who lies very ill in a local hospital.]

She will survive -- just wait; help her. You have come, that's very good. Just be as loving to her as possible. And death, when it is around, or when one feels that it is around, is a great opportunity to be loving, because when we think the other person is going to live we are miserly in love, because we can love tomorrow or the day after tomorrow; and the mind always postpones. The mind is afraid of love because love is too much and the mind cannot control it; love overwhelms it. Love creates a chaos and the mind is always trying to create some order. So the mind goes on postponing love. But when one starts feeling death around -- and death is *always* around; anybody can die any moment.... But when it is felt that somebody is seriously ill -- and the person may not die, but when we start feeling the shadow of death -- then there is no way to postpone. Love *has* to happen right now, because we cannot think even of the next moment. Next moment she may be gone, so there is no future.

And when there is no future, the mind cannot go on controlling you. The mind can control only through the future, through postponing. It says 'Tomorrow. Wait -- let me do my things right now; tomorrow you can do other things. There is tomorrow, so why are you in such a hurry?' But when there is no tomorrow and suddenly you feel the curtain falling then the mind cannot deceive you. And these moments can become of immense revelation.

So be loving! All that we have is love -- everything else is immaterial because everything else is on the outside; only love comes from the inside. Everything else -- we can give money and things and presents... we have not brought them with us; we have collected them here. We come naked but we come full of love! We come empty of everything else but we come full of love, overflowing. So when we give our love, then only do we give. That's the gift, the real gift, and that can be given only when death is standing there. So never miss the opportunity.

She may survive, but then you would have learned a lesson of tremendous importance. Then don't forget that lesson, because nobody needs to be seriously ill to die! One can simply die of a heart attack, any moment. So never postpone love; you can postpone everything else but not love. And the man who never postpones love becomes love, and to become love is to know god. And death is a great opportunity: it throws you back into your love source. So be around her, shower your love energy... If she dies, she dies in a great loving space -- if she survives, she survives as a new being; both ways it is perfectly good. Death doesn't matter -- all that matters is love.

And when people feel very sad after a person has gone, the reason for their sadness is not the death of the person but the guilty feeling that they didn't love, that they didn't give enough; they could have given. My observation is that whenever a loved one dies, those who are left behind start feeling guilty. To hide their guilt they cry and weep and they make much fuss. That is just somehow a substitute because they could not love when the person was alive and now there is no way... no way to repent, no way even to feel sorry, and apologise, no way to say the thousand and one things that one wanted to say but didn't, no way to

take many things back which one had thrown on the other person in unconsciousness.

All that anger and rage and the wounds one would like to take back, but now they cannot be taken back. A thousand and one times one wanted to be loving, wanted to hold the other person close, but did not... one continued to postpone, for stupid things. All this creates great guilt. It hurts. How to forget it? What to do? So 'as an excuse' one starts crying and weeping and feeling sad and desperate and in despair. This is just an effort to cover things up.

But my feeling is that if a person has loved totally, yes, one will be sad, but that sadness also will have beauty. It will be a kind of depth, very loving... a silence. And even if tears come, those tears will not be of despair and misery; those will be of thankfulness, of gratitude, of a very subtle joy of fulfillment.

Yes, even when somebody dies one can feel very very joyous if there is no guilt, there is joy. And one can say goodbye with gratitude for all that the other person did and was, for all that the other person gave to you, for all the poetry that the other person was and the music the other person was, and the dance that the other person introduced into your life. One simply feels grateful, fulfilled.

So be loving. If she leaves, she leaves in great love; and when there is love there is no death. Who cares about death? One can die laughing! If one knows that one is loved, one can meet death with great celebration. If she dies she dies in tremendous peace. If she survives she will be a new person; she will have known your heart for the first time. So just be loving... and you have come -- that's very good. Good!

[Osho gives an 'energy darshan' to a sannyasin and says:]

You are coming closer to me every day and things are moving absolutely in the right direction, so don't be worried. But when one starts feeling very close, one starts feeling even more thirsty and wants to be even closer. That has to be understood; that is natural. The closer you come, the closer you would like to be, and there is no end to it.

So feel very very blissful that that desire is becoming more and more intense... and you are coming closer and closer....

[A sannyasin talks to Osho about a book project on Tantra.]

A few things will be helpful... One: call it Neo-Tantra, because the traditional Tantra is very ritualistic and most of it is mumbo-jumbo. Make it very simple, no ritualism, and divide it in four parts. You will find my statements for all the parts, so collect them. The first part has to be sex. The second part has to be love. The third part has to be prayer, and the fourth has to be transcendence. So from the gross to the subtle you move.

In the first part you can use all kinds of pictures you want. That will be the gross part.
In the second, make it more subtle, indicative only, symbolic, metaphoric.
In the third make it even more subtle... just a far-away echo, a shadow.

And in the fourth, sex has to completely disappear, love too, prayer too. Make it absolutely silent, peaceful, meditative... not even a trace is left. These are the four stages of Neo-Tantra, and you will find statements about all these stages, so collect them, separate them.

And don't feel puzzled at all. Start working. Start with full freedom. Finally I will have a look, so if I feel that something will not be right I can tell you.

But right now start working and with full freedom, otherwise you will continuously be in confusion about what to do and what not to do. Do whatsoever you feel like doing but keep these four in mind.

A few things you can use in a symbolic form. For example you can use a few Khajuraho pictures. Particularly the faces of the lovers can be used in the second love part... and a few faces are very ecstatic. In fact, no other sculpture in the world has been able to express ecstasy, orgasmic ecstasy through stone, except Khajuraho. So those few faces, that ecstatic expression, can go in the third part too. And in the fourth, everything becomes absolutely centered in the innermost core. In the fourth you can use a few natural pictures, of nature, or a few paintings or a few sketches, sannyasins meditating, sitting just silently. The fourth has to be just the transcendence. And then there is no problem -- even if in the first you use a few gross pictures, in the context of all the four stages they will be relevant.

And start working with full freedom. So you need not be worried whether to take a photograph of this or not; if you feel like taking, take it. And go through all the books, because you will have to find... [The Publications department] can be helpful; [they have] collected all the references, and then sort them out in

four parts. And you can put all the commentaries in.

It is going to become one of the most beautiful books, but call it Neo-Tantra so we can take it out of the old context. Then you can be more inventive and a few other things can be involved in it.

For example, when you collect my statements you will find that in many darshan books I have talked to people about how to enter into love-making -- so just see and collect photographs so each stage can be depicted by the photographs -- that love should not be a direct thing: it should start by meditation, music, dancing. The lovers should dance. First they should start falling into a deep rhythm with each other -- love has to be the culmination of it. And that is the misery that is happening in the world: it has become the beginning, so it never reaches to the orgasmic state. It has to be the culmination, the crescendo, and the crescendo has to be built up slowly.

So start working and as you collect my statements you will find indications about what to do, what kind of photographs to collect.

But these four sections will be of immense help. In the fourth sex completely disappears. In the first there is sex; in the second sex becomes joined with something which is non-sexual. Sex becomes the body and the non-sexual love becomes the soul. In the third love becomes the body and prayer becomes the soul. In the fourth all disappears, emptiness has been arrived at. In the fourth even partners are not to be there -- just single meditators, because a person has become able to join with the inner woman or the inner man.

In the first, two bodies are very prominent. In your photographs also those two bodies have to be very prominent. In the second, the bodies become shadows, secondary. The heart becomes prominent. In the third the heart itself becomes secondary; it is no more human love. Something of the divine has entered in. So you can have a few pictures... pictures of bells ringing, prayer, incense burning, flowers. You have to create the quality of the temple in the third.

The first is gross, animal, the second is human, the third is divine, and the fourth is beyond. In the fourth it is pure poetry without words. It is music without notes. So in the fourth you will have to be very inventive, because the fourth will be the most important part. And everything will depend on the fourth -- if the fourth can come up then everything else falls into an organic unity. If the fourth is not there and only the first is, then it becomes pornographic. These same pictures become pornographic if they have no wider context.

Pornography is taking the body as the sole and whole. It is just trying to titillate the sexual desire. But if the context of love is there it is no more pornographic; it is aesthetic. And if the context of prayer is also there it is religious. And in the fourth it is transcendental, it has no levels left... it is the state of Buddhahood, nirvana.

So start working and with no problems. Finally I will see. First start and do the whole thing, then I will see.

The Tongue-Tip Taste of Tao

Chapter #2
Chapter title: None

2 October 1978 pm in Chuang Tzu Auditorium

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[To a new sannyasin:]

You have come home! This was the search for your whole life -- now the moment to fulfil it has come. And it is very rare, because many strive but very few reach. The desire to know, the desire to know the mystery of life is every heart's desire, but very few fortunate people find a way to it, a door to it. And the moment bas come... you are on the verge of something unimaginable. All that is needed is to relax.

The only secret of attaining to the ultimate truth is non-doing. That's what Buddha did sitting under the Bodhi tree when he became enlightened. He figured out that doing is not going to help. He did *all* that is humanly possible, and then one day it dawned upon him that if a confused mind is trying to do something, it will remain part of confusion. How can a confused mind do something that will lead you beyond confusion? It is impossible; because the doer is confused, the doing will remain confused. Seeing this he saw the greatest truth -- that doing is our undoing. That evening he relaxed. Relaxation means he came to understand the secret of non-doing.

Nothing has to be done, because we are confused and whatsoever we do will create more confusion. It will drive us more and more neurotic. All that is needed is to sit silently and not to do a thing at all. Because the mind is confused it is better not to do anything at all, and in non-doing the mind disappears, because the mind is a doer. It exists through doings: do this, do that. It goes on giving new desires, new plans, new programmes. It is very inventive... it always keeps you engaged in the future. All doing is in the service of the future and the future never comes; tomorrow cannot come, by its very nature. Hence it becomes a vicious circle chasing shadows, and life becomes a wasteland because there is never a moment of fulfillment.

Non-doing means that you have taken away the very ground from underneath the mind; you have cut the very root. Non-doing is in the present -- doing is future-oriented. Non-doing simply means you are here, you are now, and you are not moving at all. There is no moving in the mind, no motivation. In this state of no motivation, non-doing, suddenly all that one was seeking and searching for forever happens. It is a happening.

Anand means bliss, nishkam means no desire -- blissful desirelessness. Desire is the disease. Desire is the very foundation of the mind. It is desire that keeps the mind alive, sustained, nourished. And whenever one desire leaves, the mind immediately substitutes it with another desire.

Even the so-called spiritual people are not without desire, hence they are not spiritual; they are only so-called spiritual. They have left the worldly desires but now they have substituted them with other-worldly desires. They are no more seeking and searching for money, true, but now they are seeking and searching for god. The search remains, the seeking remains, the desiring remains; and desiring is the problem, not the object of desire. The very process of desire is the problem, not the object. The object is irrelevant. What you desire is not the point. You desire, that is the point.

That's the way the mind plays tricks. You say 'I am finished with the world. I don't want to desire anything of the world. I have seen all the games and I have played with all the toys. They are all just toys and the time is just wasted -- I am finished, I am fed up.' The mind says 'Perfectly good. So now desire god.' You are right -- the mind agrees with you: now desire god. And it looks so logical: 'Drop the world, move to a monastery, pray, desire, knock on his door, and hope that some day in this life or in some future life....' Because in this life it doesn't seem to be possible, hence the mind has proposed other lives. It says 'Don't be worried. This is not the end -- you will be reborn so that you can continue. So even if you desire the impossible, don't be worried about time -- time will be available; if not in this life then in another life.' The mind creates the future, the mind creates this future too -- future lives -- so you can be at ease and you can go on desiring. But changing the object of the desire changes nothing. Hence the worldly and the other-worldly are absolutely alike, aspects of the same coin -- apparently opposite to each other but deep down joined together. The really religious person is one who has seen through desire, who does not drop the object of desire but drops desiring.

That is the meaning of nishkam: dropping desire, becoming a no-desire, a no-ambition -- spiritual or secular... *no* ambition. Hence no future, hence no mind, hence there is nothing to do. One simply is, and in that is-ness, god happens. God cannot be desired but can be attained, and is attained only when there is no desire hindering the path. k is desire that is keeping everybody distant from god. One goes on running and running and never stops to see who one is.

Your name is going to be your key. You have to use this key to unlock the door of existence. See desire, watch desire, witness desire. The moment you have understood the whole trap of desire, in that very understanding desire disappears. I am not saying to fight desire, because if you do you can fight only with

another desire. Fight presupposes another desire -- maybe the desire to become desireless. Again the mind has trapped you in the same pattern. Now the mind says 'Good. So desire desirelessness, because in desirelessness god happens. So now this is the goal and we have to work for it, we have to fight desire.' The action starts and the doing has come back and you are no more relaxed; again you are occupied.

Existential psychology has a very fundamental rule, and the rule is: to know the what is to know the how. If you know the what of a problem, in that very knowing you will know the how of it -- how to get out of it. If one watches desire intensely, consciously, without any enmity, judgement, condemnation, without taking any side for or against, if one simply witnesses desire, then the what of desire is known, and in that very knowing the how happens. Then you never ask *how* to drop desire; that question is irrelevant. Knowing the what is knowing the how.

So watch the desiring mind and start enjoying the moment; never wait for any future to come, never postpone -- celebrate now! This is the deepest, the greatest teaching of aU the ages. This is tao.

Prem means love, pragyana means wisdom. The mind lives in knowledge; the heart lives in wisdom. They are as far away from each other as the earth and the sky. Knowledge can deceive one as wisdom, then the person remains ignorant -- thinks that he knows, and he knows not. And that is real ignorance: when you think you know and you don't know. The moment you start knowing that you don't know, the first step towards wisdom has been taken. Then one understands the futility of the mind, one understands the impotence of the mind.

The mind cannot supply wisdom. The mind is a parrot, because it is a bio-computer: it only repeats what it has been fed. It is never original -- it can't be original; it is not in its power, it is not its function. It is just a mechanism to store. It is not creative. It is just a memory, a storage system... good, if one understands its use, but very dangerous if one starts thinking that the mind can give you original insights. It is not possible. The mind can only give you whatsoever is given to it from the outside. It is in the service of the outside. It is a byproduct of the society. Hence there are so many minds, because there are so many societies and so many ways of conditioning.

There is something like a Hindu mind, something like a Christian mind and something like a Communist mind, because in Soviet Russia a different kind of information is fed; in India another kind of information is fed. You can feed the child's mind according to your prejudices, opinions, ideologies. The child becomes conditioned and later on he goes on repeating those same things and thinks that he knows. One can remain befooled for one's whole life. One knows only when the the heart starts functioning.

By 'heart' I mean when you start functioning at your centre, not in the head -- the head is the periphery -- when you start functioning deep down in your belly....

Just the other day I was reading about a professor of philosophy who went to Japan to study Zen under a master. And the first thing that the master did was: he poked the professor's belly button with his staff. The professor was a little bit taken aback -- what was he doing? And he said 'What are you doing?' The master said 'You have to start thinking from there now. Remember.' And he poked again just to remind him. He said 'I will go on poking, because I can see that you are a professor of philosophy. I can see that you are in your head, and I have to bring you down to your belly.'

The heart is the centre of your being. That's why, whenever you are in love, you feel a total change happening. Because love comes from the heart, and in love for the first time you are connected with your heart. Only in love is there a new kind of knowing -- I call it wisdom. Love-knowing, love-intelligence is wisdom... when you know not by intellect, when you know not by thinking but by feeling.

One can know a flower by feeling; one can know a flower by studying books in the library. One may not have ever come across a lotus flower and still can know many things about the lotus -- from the library, pictures, films, from people who have known, and there are a thousand and one ways -- but this will remain peripheral. He has never experienced for himself. No book can convey the beauty of the lotus; no picture, no photograph, no painting can convey the aliveness of the lotus. No description, howsoever poetic, can convey the fragrance of a lotus. That has to be experienced....

Love is a totally different way of experiencing life, the world, existence, people, and it is through love that the heart starts becoming more and more nourished, strengthened, becomes more and more crystallised, and through which wisdom arises in you. Jesus talks from that wisdom, hence his statements have tremendous beauty. Buddha speaks from that centre, hence his statements have some unique authority.

The Bible says that Jesus speaks as one who has authority. Now this word 'authority' can be used in two ways. One is when we say that the president of the country has the authority to do this, to say that. That is a

power trip. The authority has been bestowed upon him by the country -- it is not *his*. The moment he is no more a president there will be no more authority. For example, Nixon -- when he was the president he had the authority; now, no authority. It was borrowed, reflected -- he was just functioning like a mirror. The authority belonged to the country, it was reflected by him. But one can be deceived by it. Such people become authoritarian.

Jesus is not an authoritarian -- he does not function like an authoritarian; he does not function like an authoritarian but he speaks with authority. The meaning is totally different. He speaks as one who knows. The authority is not bestowed upon him by others but it has arisen out of his own experience, his own existential experience. Because he has known, he speaks with authority. I speak with authority but I am not an authoritarian.

The authoritarian speaks on behalf of others, of those who have bestowed the authority on him. The policeman comes -- he is authoritarian; the state has given him authority. He can do certain things to you, he can force you to do certain things. He is authoritarian: if you don't listen to him, he can punish you, he can throw you into prison. He is functioning on behalf of the state, he simply represents the state. The authoritarian represents somebody else and the man who speaks with authority simply represents himself, his own experience. These are two different meanings, totally different from each other. The authoritarian is an ugly person and the man with authority has splendour, beauty... he is blessed.

The moment you reach to your centre, your heart, your life starts functioning with a new trust. You are no more in doubt -- hence the authority. You are no more wavering, you are centered -- hence the authority. You are no more divided -- you are certain, and when there is certainty, there is strength, power... not given by anybody else but arising in you, blooming in you.

That is the meaning of your name: let love become your wisdom, let love become the door of knowing. Know existence through the heart. Use your mind as a storage system but let the heart be the master. The mind is good as a slave, as a servant; it should not be the boss. The moment it is the boss everything is upside-down, and life becomes confused, a mess....

[A sannyasin says: I seem to have lost my heart. I don't know if it was the heart or just feelings.]

In fact you have become aware that you have lived without a heart. You have not lost it -- you never had it! One cannot *lose* it; if you have it you cannot lose it! But when for the first time one becomes aware that one has no heart, it feels as if one has lost it because one has always believed that one had it. Only your belief was there. Everybody believes that he has a heart.... If everybody has a heart the world will be too overflowing with love. It is NOT. It is really overflowing with hatred.

Everybody is overflowing with poison, pouring poison into everybody else: parents into children, husbands into wives, wives into husbands, friends into friends, one country into another country, one religion into another religion. Everybody is doing one work: pouring poison into others and others are pouring into you. A great exchange of poisons goes on and everybody believes that he has a heart.

Nobody has one. It is very rare that a person has a heart, and when a person has, he cannot be a Hindu, cannot be a Christian, cannot be a Communist, cannot be an Indian, cannot be a German, cannot be an Italian.... He cannot even be a man or a woman, white or black. All distinctions are lost -- one merges into love energy, one becomes love energy, which knows no bounds. And then life is a benediction, it is grace.

This is a good sign that you have become aware that you have lost your heart. You have only lost the *belief* that you had a heart. This is a *good* sign. If you start feeling the absence of the heart, you will start searching for it; that's how the journey begins. And this place is a love place. Anybody who hasn't a heart will become immediately aware of it, because of the contrast. This is a love temple -- all I teach is love and nothing else, and everybody here is growing into love.

The journey is arduous and painful, but sweet too, and each new experience of love brings a new plenitude, a new peak, a new fulfillment, and with it, new challenges. And the adventure continues....

So when you come here, you can become aware, and the mind will say 'What is happening? -- you have lost your heart.' It is not so. You never had it. Now you are painfully aware of it and you are feeling very sad. But no need to feel sad. Feel happy, because this is how one can learn to move towards the heart again. The heart is there -- you just have to pour your energy into it. You have never watered it, you have never taken any care of it. Nobody is taught to take care of the heart. From the kindergarten to the university we are taught how to take care of the head. For almost twenty-five years -- that is almost one-third of your life -- you are trained to care about the head. And then you have to plunge into the world -- into marriage, into

money, into the market -- and the occupations are so many, when will you find time to nourish your heart, to help it grow? Hence people live in the head and die in the head, and the greatest possibility of their being blissful remains unopened. The\ seed of the heart remains a seed -- it never becomes a tree.

But it is good that you have become aware, and I can see -- you are feeling sad, your whole being is full of sadness. But no need to feel sad. This is a good beginning -- now start searching for the heart. It is there, because one cannot be without the heart. The heart is there, you just have to create a bridge between you and the heart. And that's what my function here is -- to help you to be bridged to the heart. But good that one is aware that one is in. Now he can go to the physician, now he can ask for medicines, exercises; now he can do something! The unfortunate person is one who is ill and is not aware of illness. He will never go to the physician -- he is going to die.

Just do a few groups -- things will start flowing....

The Tongue-Tip Taste of Tao

Chapter #3
Chapter title: None

3 October 1978 pm in Chuang Tzu Auditorium

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[A sannyasin says: I always have so much to say to you, but I have nothing to say!]

That's right. When there is so much to say, it is always difficult to say it. Only small things can be said, only trivia can be said, only the mundane can be said. Whenever you feel something overwhelming it is impossible to say it, because words are too narrow to contain anything essential. Words are utilitarian. They are good for day to day, mundane activities. They start falling short as you move beyond the ordinary life. In love they are not useful, in prayer they become utterly inadequate. And this is a relationship of love and prayer, so it *will* be difficult, but it is good that one has so much to say that one cannot say it.

Sooner or later all sannyasins are bound to reach this point, and then the real communion starts which is beyond words, which is more of energy, less of intellect, which is more existential and total. Then there is a communion which is not through language but through the music of the presence. Then the very presence conveys... then it is heart to heart and soul to soul. And only then is one contented that one has said that which was worth saying. It has not been said at all, but still it has been conveyed... through silence, through feeling.

All that is great is beyond language, and when a person finds that nothing can be expressed, then he has arrived. Then life is full of great beauty, great love, great joy, great celebration... Life is full of god!

God is the name of all that which cannot be expressed... just a symbol, a metaphor. That is exactly the meaning of the word 'metaphor'. It consists of two words 'meta' and 'phor'. It means that which takes you beyond:'meta' means beyond and 'phor' means that which takes you. Metaphor means: that which takes you beyond. God is a metaphor -- it simply takes you beyond that which can be said.

So all that is inexpressible is divine, and all that is expressible is human. And whenever any relationship starts becoming divine, it goes beyond words. One would like to say so much and yet nothing can be said!

Prem means love, yuganaddha is a special technical term of Tantra. It means the meeting of the

opposites -- the meeting of man and woman, the meeting of life and death, the meeting of body and soul, the meeting of the inexpressible and the expressible... all the possible meetings of the opposites; that is the meaning of 'yuganaddha'.

Through yuganaddha, through the meeting of the opposites, one arrives at the truth, because truth is neither this nor that; truth is both/and.

Man is half, woman is half; so is life and death, negative and positive, summer and winter. And to know only the half is the whole misery. It cannot satisfy -- something remains missing; the other half remains missing. Unless the other half has joined and one has become whole, there is never bliss. Bliss is really a by-product of yuganaddha, of the meeting of the opposites. They have a technical term in Christianity also, 'conjunctio oppositorum'; that is exactly the translation of yuganaddha.

Life consists of opposites and truth consists of one whole. And the opposites are not to be taken as opposites but as complementaries; only then can they be joined together. The whole process of Tantra is how to join the opposites together, how to help the polarities dissolve into one being. And when one is whole, one is holy.

Now, man cannot meet with the outer woman eternally; it can only be momentary. That is the misery of love and the joy too. The joy, the ecstasy, is because of the momentary meeting. At least for a moment one feels whole -- nothing is missing; everything falls into one harmony. There is great joy, but soon it is lost. As it comes, it goes... only for a moment a glimpse, a fleeting glimpse, of union. In that union there is joy, there is orgasmic ecstasy, but then the dark night follows. Again you are half and more so... more than before, because before you had not tasted the joy of meeting. You had lived in darkness and you became accustomed to it. Now you have seen the light, now the darkness looks darker than ever because there is something to compare it with. And now great desire arises to be in that light again and again. But each time you are there it is only for a moment and you are thrown back into the darkness and each time into a darker dark.

Hence the ecstasy of love and the agony too; they go hand in hand. The more you love, the more you suffer, the more you celebrate too. The deeper your celebration, the deeper will be your suffering. Hence many people have decided not to be in love, or, even if they are in a relationship, to avoid love as much as possible, to avoid the agony, to avoid those dark moments that will follow... and they are longer! The moments of joy are very few and far in between, and the dark nights are very long.

Tantra says 'Use this as a key -- that the meeting with the outer can only be momentary. But there is an inner woman, an inner man; the meeting with the inner can be permanent, eternal. So learn the secret from the outside and apply it inside.'

No man is just man and no woman is just woman. This is one of the greatest insights of Tantra. Now modern psychology agrees with it, but this is a five-thousand-year-old insight -- that man is both, *has* to be... because man is born out of man and woman, out of the meeting of these two polarities. He carries something from the father and something from the mother. So is the case with the woman, so deep down we are the opposite too. If the conscious mind is man then the unconscious is the woman, and vice versa.

Unless you learn the art of meeting with the other inside, love will remain a misery, and joy a vicious circle, and you will be torn apart. That inner meeting is possible just as the outer meeting is possible. But the inner meeting has one thing special about it: it need not end... it can be a *real* marriage.

No outside marriage can be a real marriage because the other remains the other, even married. Two egos are tied together, that's all. For certain purposes it is good, but as far as experiencing truth is concerned, not enough. Learn the secret: that meeting with the outer gives you such a great joy; how much more millionfold is going to be the joy if the meeting happens inside! -- because it can become a permanent state of affairs.

The line that divides your conscious and unconscious can be dropped, the line that divides your man and woman inside can be dropped, the line that divides the left hemisphere of your brain from the right hemisphere can be dropped. You are in some moments very male and in some moments you are very female. But you have been brought up, as everyone has been, by a society which insists on sex roles. You have been told 'Just be a man because you are a man' so you have been avoiding all that is feminine in you. Because you have been avoiding, a meeting is not possible. And the woman is avoiding all that is male in her. So we have made fixed roles which are unnatural. There are moments when a man is feminine, and there are moments when a woman is masculine; they have to be accepted, relished. They are also you -- they have not to be denied; they have to be absorbed.

And if you can start absorbing all those tender moments in you which are feminine, you are moving

towards yuganaddha. Then a moment comes when all the barriers have been dropped and suddenly you are one inside. That experience of one inside is the greatest experience possible to human consciousness.

Prem means love, ashisha means blessing -- love, the blessing. God has no form. God comes as love -- that's his way of coming. He showers on us as love, so when love starts moving you, know perfectly well that god is very close by. Love is the first experience of god, the first blessing. And those who are incapable of love are incapable of knowing god. Nobody is intrinsically incapable, but people have become incapable of love because of a wrong education, a miseducation, and everybody has been miseducated.

The society is very anti-love. It depends on hatred, it functions through violence; its whole structure is ugly. It is a military society, notwithstanding all the pretensions. We live in a concentration camp; the whole earth is a concentration camp. It is very subtle; you don't come across it. It is everywhere -- the military is there, the police are there, the bombs are there; the *whole* structure is of violence. It cannot allow love -- love is dangerous. To allow love this whole society will have to disappear.

It cripples love in very cunning ways. It brings up children in such a way that they become unloving. By the time they are a little older they have lost track of love. Not knowing what to do they become victims. Then they start running after money, power, prestige. These are just their haphazard ways of finding some love object, because they have forgotten the language of love and they have become afraid of love because they have been taught against it. But love is such a natural necessity that they cannot live without it; they need some object.

If they cannot find a woman, they will find a car. It is love misplaced -- this is miseducation. If they cannot find a man they will find money or power, and that becomes their love object. The money-mad person is sexually perverted -- money has become his sexual object: he is copulating with the idea of money -- and so is the power-hungry politician. Now power has become his woman. And these are not going to satisfy because no substitute is possible. Love can be fulfilled only through love; nothing else can work instead of it. All else is just 'as if'. One can pretend, one can waste one's life but finally one comes to realise that the whole effort has been in vain. Then people philosophically conclude that man is a useless passion.

Man is *not* a useless passion, but miseducation makes man a useless passion. Then people conclude that the world is just accidental, that there is no meaning. There is meaning -- it is just that you missed it. But because you missed the meaning it hurts -- to recognise the fact that you have missed it. It is better to say that there is no meaning in life itself; what can one do? It is more consoling, more soothing. Then people develop philosophies which are just soothing, consolatory. Their whole life has been a wastage... *not* because life has to be a wastage but because their love has been misplaced. They were made incapable of loving persons. And the society makes the whole thing in such a way that the pattern is very subtle and very unconscious.

For example, people are made egoistic. The moment a person becomes egoistic, he will be unloving. To love, one has to dissolve the ego. Now he will protect his ego, so even if he falls in love that is going to be only a partial affair -- it will never be total, and unless it is total it is not fulfilling. Hence the conflict between lovers, the continuous fight, because each is trying to dominate the other. Two egos trying to be in love, but the whole effort proves to be futile and ridiculous. Egos cannot be in love; egos can only be in conflict. Love happens when there is no ego left. Only in those rare moments when two persons are egoless, empty of the egos, does love bloom.

The society gives you ambition, ego, and great ideas of possessing things, and great fear about persons. It provokes lust for things through all the advertisements and other subtle ways. *Have more* -- the more you have, the more happy you will be. This seems to be the message coming from every nook and corner. But by having, nobody is happy. Having can bring only more and more anxiety. Being brings happiness, but being happens only through love. Love is the alchemy that brings your being into existence, that gives you birth as a soul. It is through love that one is reborn.

Let sannyas be a love affair. The rebirth is possible. And there is no need for anybody to go empty-handed from the earth -- one can go like a monarch. There is no need for anybody to remain a beggar, but only love is the treasure. And love is the only blessing there is worth searching for, worth asking for.

Jesus is right when he says 'Ask and it shall be given, knock and the door shall be opened unto you.' Just for the asking, the blessing starts descending.

Deva means divine, meeto means friend -- a divine friend, a friend to all that is. But the first friendship

has to be with oneself, and very rarely will you find a person who is friendly towards himself. We are enemies to ourselves, and we are hoping in vain that we can be friends to anybody else. We have been taught to condemn ourselves.

Self-love has been thought of as a sin. It is not. It is the foundation of all other loves, the very foundation. k is only through self-love that altruistic love is possible. Because self-love has been condemned, all other possibilities of love have disappeared from the earth. This has been a very cunning strategy to destroy love.

It is as if you say to a tree 'Don't nourish yourself through the earth; that is sin. Don't nourish yourself from the moon and the sun and the stars; that is selfishness. Be altruistic -- serve other trees.' It looks logical, and that is the danger. It looks logical: if you want to serve others, then sacrifice; service means sacrifice. But if a tree sacrifices, it will die, it will not be able to serve any other tree; it will not be able to be at all. It will never bloom. Fruits will never come and flowers will never come to it. The only way that the tree can serve the earth and others is by showering flowers on the earth, giving great fruits to the earth, shade to the pilgrims... but that is possible only if the tree is in a tremendous self-love.

Man has been taught 'Don't love yourself'. That has been the almost universal message of the so-called organised religions... not of Jesus but certainly of Christianity, not of Buddha but of Buddhism. Of all organised religions that has been the teaching: condemn yourself, you are a sinner, you are worthless; you deserve hell and nothing else.

And because of this condemnation the tree of man has shrunk, has lost lustre, can no more rejoice. People are dragging themselves somehow. This is not life; this is very pseudo, very superficial. People don't have any roots in existence -- they are uprooted. They are trying to be of service to others and they cannot, because they have not been even friendly to themselves. So they pretend to be friendly to others, but a pretension is a pretension; it creates a very false society. Hypocrisy becomes the foundation of such a society... very formal, with no relationship at all.

You see people in crowds but people are alone in the crowds, utterly lonely, because there is no relationship, there is no possibility of relationship. Friendship is not possible; how is relationship possible? So people relate only in a formal way. You love your wife because she is your wife. Love *has* to be done -- it is part of your duty, your duty as a husband. She has to love you -- her duty as a wife, but the persons are no more there. These are only two functions, husband and wife, two functionaries -- pretending, going through empty gestures, but the hearts never meet, they cannot meet; the very foundation has been destroyed.

My message is: the first love is self-love. One should be utterly happy to be oneself. One should rejoice in oneself, one should celebrate one's being. Nobody is a sinner, you are not condemned. By giving you birth, god has already appreciated you. By giving you birth, he has already respected you. A poet writes a poem because he loves it, and a painter paints a certain painting because that is in his heart. Man is possible only because man is god, in god's heart. This existence is possible only because it must be somewhere deep down in the very centre of the whole -- from there we come.

Jesus says 'I and my father in heaven are one.' He is saying that the son is in the deepest core of the heart of the whole, so is the whole existence -- men, women, trees and animals and birds. Nothing has to be condemned, but that is possible only if you don't condemn yourself. The person who condemns himself is ready to condemn anybody. He will not miss any opportunity to condemn. He has been condemned -- he has to take revenge, he is boiling. He wants to send everybody to hell. He has a great grudge, and I can understand why he has that grudge, he has not been accepted and welcomed.

The first love is self-love; and to be in love with one's self is not selfishness. Self-love is not selfishness. In fact this is a paradox of life: that the selfish people are the people who are not in love with themselves. Hence they are selfish, because they don't know self-love. Their selfishness is just a poor substitute for self-love. They are selfish in hoarding money, they are selfish in hoarding possessions, because they don't know how to love themselves. They go on doing something else, somehow to feel worthy, meaningful, significant.

The man who loves himself is never selfish, he cannot be. In that very loving state he becomes unselfish. This is the paradox: the man who loves himself is unselfish. He loves himself so much that he can give, and by giving he is not poorer but richer. He knows now that the more he gives, the more he has. By loving himself he has come to know the joy of loving. Now he wants to love everybody else too, because as love spreads he will be going deeper and deeper into joy.

So my message to you is: become a friend to yourself, trust yourself, love yourself, and then slowly

slowly let that love and trust and friendship overflow. Let it spread to as many people as possible in as many directions as possible. Even rocks have to be loved! And then you will suddenly find that they are not dead. The moment you touch something with love it becomes alive; the moment you touch something without love it becomes dead. The people who love live in an alive existence and the people who don't love live in a dead existence.

[A sannyasin says he is very anxious about going to the West.]

No need to be worried. That's the anxiety, mm? -- that you will be so strange-looking there and people will think 'What has happened to you?'... and it is difficult. But if a few sannyasins are there things will be simple. People have known this kind of madness already so you will not be worried! They will be acquainted with Rajneesh freaks -- nothing to be worried about.
You just go happily, continue to meditate and come back!

[A sannyasin says: I feel guilty about my mother... and I can't give her any love, no attention and since she is living in the same house it has got worse and I don't know what to do with her.]

A few things.... First: mothers, fathers, demand too much, more than is possible for the children to give, because the natural course is: they love you because you are their children; but you cannot love them in the same way, because they are not your children. You will love your children, and the same will happen again: your children will not be able to love you in the same way, because the river moves onwards, not backwards. The natural course is that the parents will love the children and the children will love their children; it cannot move backwards. But the demand seems to be natural. Because the mother has loved you, she thinks you should love her in the same way, and the more she demands, the less you will be capable of returning the love and the more and more she will create a feeling of guilt in you. So drop that idea -- completely drop it; it is natural. You cannot love her in the same way that she has loved you, and nothing is wrong with you, nothing at all. That's how it happens to every child; that's how nature intends it to happen.

If children love their parents too much they will not be able to love their own children. That will be more dangerous -- then the survival of the species will be at risk. Your mother has also not loved her mother. At the most one can be polite, formal, but love does not flow backward. One can be respectful, that's true -- one *should* be respectful, but love is not possible. Once you understand that love is not possible the guilt feeling will disappear; then you are just being normal. If it *is* possible, you are abnormal; you need some treatment.

There are a few people who become too attached to, too obsessed with, their parents; they are psychologically ill. If a woman loves the mother too much she will not be able to love a man because she will always find that her mother will suffer, that it will be creating a kind of conflict. If she loves a man her love will flow towards that man and she will feel guilty. So there are a few women who remain attached to the mother and the father, and a few men who remain attached to the parents. They are ill people -- they will never enjoy life. And because they will not enjoy life, they will be angry also at their parents. Deep down they will be murderous; they will hope 'Some day if the mother dies or if the father dies, then I will be free,' although they will not tell it to anybody -- not even to themselves will they tell it. It will just be there lurking in their unconscious, because that seems to be the only possibility to be free. That's not good -- to think of your parents as dead -- but that's how it happens if you become too attached.

There is no need -- just be respectful, that's all. Take care, whatsoever you can do, do, but don't feel guilt at all. It is because of the guilt that you behave horribly. Just see the point: because you feel guilty, certainly you feel it is *her* presence that is making you feel guilty and destroying your happiness. She is a disturbance, so when you come to see her you start behaving horribly -- that is a natural by-product. And when you feel horrible back home you will feel more guilty. This-is a vicious circle: you will feel more guilty, next time you will behave more horribly and so on, so forth; there is no end to it.

Drop the guilt. You are perfectly normal; this is how things should be. And if parents are understanding they will understand this. This happens in animals -- in animals there is no question: the moment the child is able to stand on his or her own, the child leaves the parents. The parents don't go after the child saying 'Listen, where are you going? We have done so much for you....' That is not asked in nature at all.

And it is not that the mother and father have not done anything; they have done much -- particularly the

mother has done much, but it was *her* joy. To carry you in her womb was her joy. To nourish you, to bring you up, was her joy. She has been rewarded already. Nothing more is needed to be given to her; there is no question of giving. She enjoyed those moments -- when she was pregnant she enjoyed it -- when she gave birth she was happy, because she became a mother, she was fulfilled. Then she brought you up and she was happy: she is bringing up a child... a natural happiness. She has been rewarded already. Nature always rewards immediately; it never keeps files hanging.

So don't feel guilty -- that's where you have to change your mind. Drop the guilt absolutely and then you will feel a great transformation happening: you will feel sorry for the poor woman. She has done much -- you will feel respectful to her; it is because of her that you are in the world. But then there is no question of guilt. And whatsoever you do you will be doing because of your simple happiness. You would like to do something... out of sheer joy! You would like to share something with her; that's okay.

And you will not be horrible any more. It is the guilt that creates horrible behaviour, and when you are not horrible you will feel better and another circle will start. Whenever you go to her without guilt, you will feel good, you will be happy that she is still alive, that you can still do something for her, and when you come home you will feel very very good. And that will create again a better, deeper relationship, and respect. All that is needed is: drop the guilt feeling. It is absolutely unnecessary but I understand how it happens.

Parents have been creating it -- down the ages they have been teaching children 'You have to do this, you have to do that and if you are not doing it, you have betrayed us, you are a traitor.' Directly or indirectly they start making you feel guilty, and they don't know that if you are guilty, you will behave badly with them. But this is simply ignorance. So drop the guilt and then see the change coming.

And there is no need, if you don't feel good, to go to her. Go only when you feel good! There is no need to go unnecessarily. Never go because of any duty. Never go because you have to. No. Only go when you feel really happy and you would like to be with your mother for a few moments. It is better to be happy and there only for a few moments rather than to be horrible and be there for hours and create misery for her and yourself. Be a little more aware...

Whenever possible, come back. Help my people, mm? And don't feel guilty if you can't! (MUCH LAUGHTER)

The Tongue-Tip Taste of Tao

Chapter #4
Chapter title: None

4 October 1978 pm in Chuang Tzu Auditorium

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Deva means divine, sankirtan means holy singing, holy song. Life is sacred song; that's what Jesus means when he says 'Man cannot live by bread alone.' The bread represents the business-side of life, it represents the calculative mind. And if life is only bread, then it is meaningless; the bread cannot give meaning to it. It is needed -- it is a necessity, you cannot drop it out of life -- but to earn a *living is* not to attain to *life*. Life needs something more significant than bread. It needs love... which is not part of the calculative mind, which is irrational. To be meaningful life has to be a song, a poem... which has no utility. Poetry is non-utilitarian, but only the non-utilitarian gives significance to life: life becomes life only when

there is poetry. And that's what has disappeared from human consciousness.

The modern man is living by bread alone. Life has become equivalent to living. That's a degradation, that's a fall, and hence man is crawling and creeping on the earth; he has forgotten the language of how to soar high into the heaven. He is afraid of that quantum leap. He has become afraid of all that is irrational... and all that is beautiful is irrational, all that is significant is irrational. To reduce life to reason is to reduce it to meaninglessness. Then Sartre is right, that man is a useless passion. If you reduce life to bread, to calculation, to arithmetic, then Sartre is right.

But Sartre is wrong, because life is more than logic; it is love. It is more than body; it is soul. It is more than mathematics; it is meditation. It is something mysterious, indefinable. It can only be experienced. It is very elusive as far as language is concerned. It can only be touched by the heart; the head is inadequate.

That is the meaning of your name: let life become a sacred song. Bread is needed, but man cannot live by bread alone -- something more -- something of the irrational, something of the heart -- is needed to bring colour to it, to bring celebration to it, to make it a rejoicing. And that is what sannyas is all about. k is an effort to open up to the unknowable, to the mysterious, to the miraculous.

[A sannyasin says he is going to the Himalayas.]

Be in the Himalayas, mm? -- enjoy the Himalayas as totally as possible, because the Himalayas are still something of the wild. They are still natural; just a small part of the world in the Himalayas has remained unaffected by the so-called human progress. It is still part of the ancient world, still silent.

Go there, meditate, sing, dance, be. And allow the Himalayas to overwhelm you. Don't go there as a tourist -- go there as a lover, because only to a lover can the Himalayas reveal their mysteries. The tourists simply miss. It is not something to be seen but something to be felt deep in the heart. So be there -- just don't go on rushing from one place to another; that is not the way to be acquainted with the Himalayas. Find a place and when you see that you have fallen in love with some place, remain there as long as you can, because only slowly slowly does an intimacy arise; it cannot be a hit-and-run affair. You have to absorb the spirit. And it takes time for you to open up, for the blocks to disappear in you.

To be in the Himalayas is a natural meditation, so find a place and then be there. There are many places in the Himalayas still part of the Garden of Eden, where the world is as god made it, where man has not yet touched. There it is easier to come in contact with god than anywhere else, but only if you allow the spirit of the Himalayas to have a dialogue with you....

Anand means bliss, vigyano means a science of -- the science of bliss. That's what sannyas is all about: the method to remove the hindrances that are preventing the bliss from happening. Bliss cannot be created -- it is already the case; only the hindrances have to be removed. So the science of bliss is a very negative science. It has nothing to create; it has just to remove the barriers.

It is as if the sun has risen and you are sitting with closed eyes. All that is needed is to make you aware that you are unnecessarily sitting in darkness. Open your eyes -- the sun has already arisen. The sun is there waiting, it is showering all around you, it is all over the place. And you are still in darkness, you are still in night, just because you are keeping your eyes closed.

Or, the sky is beautiful and the clouds are there and it is raining and the wind is there and you are sitting with closed doors inside your room... with stale air, in a stagnant existence. We cannot create the clouds and the rain and the wind and the dancing trees.... All that is needed is to open your doors and the wind starts blowing, the sky enters and you are suddenly transported from a closed, dead existence into an open alive existence.

The science of bliss is absolutely negative -- it has just to remove barriers, and the greatest barrier is the mind, the constant chattering inside, the inner talk. That's what is keeping your eyes closed, that is the curtain that is dividing you from reality... just a thin curtain of thoughts, very insubstantial. It can be removed very easily; a little effort and it can be removed. And once you have seen something without any thought in between, you are a totally different kind of man -- you are born again. And then you know what has been preventing you from knowing life, from knowing love, from knowing god. And once you know, it is just within your capacity; any moment you can put the whole mind aside. Any moment you can say to it 'Shut up!' and suddenly it disappears, because it is just a mechanism; you are the master... although in the beginning it is very difficult, because for centuries, for many many lives, it has remained the master. You have given it total control of your being. You have believed up to now that mind is the master; it is not.

The master of the house is your consciousness. The mind needs the thought contents, the thought process, and by 'you', I mean the witness that can see the thoughts moving by. The witness cannot be the witnessed, the observer cannot be the observed, the seer cannot be the seen. You can see the thoughts moving. That simply shows that you are separate from the thought process. *That* experience has to be strengthened, nourished. That's what Buddha means by mindfulness; Gurdjieff used to call it self-remembering or Krishnamurti calls it awareness.

Whatever name is used -- meditation, awareness, mindfulness, consciousness -- it doesn't matter. The real thing is: we have to find the witness which is lost in the crowd of thoughts. And once it is found, we have to focus upon it more and more, and slowly slowly little glimpses will start happening. Suddenly the window opens -- you are transported into another being; another door opens one day and a vision is revealed to you. Slowly slowly miracles start surrounding you. But the whole science consists of removing the barriers, and the greatest is the mind.

All other barriers are contained in the mind. There is no need to fight with each barrier separately; that is again a wastage of time. For example, a few people fight with sex; that is just a part of the mind. A few people fight with greed -- another part of the mind; a few people with anger, and so on, so forth, but these are just parts. Why not cut the root? Why go on cutting the branches? That is not going to help. You cut one branch and three will arise, and the tree will become thicker than ever. To cut the mind is to cut the main root; then the tree withers away on its own.

[A sannyasin says: I've become very happy since I've been here.]

Good! It will go on growing. This is a kind of happiness that if it starts, then there is no preventing it. It is something that is growing within you, not something that is happening outside. It is not caused by the outside; maybe provoked, but not caused. It is your own growth, it will go on growing; so help it to grow, remain available to it, and don't become afraid of it. Whenever you have time just sit silently and enjoy it. All that it needs is enjoying it more and more.

The Tongue-Tip Taste of Tao

Chapter #5
Chapter title: None

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[A sannyas couple bring a new baby.]

This will be her name: Ma Prem Bindi. Prem means love, bindi means symbol -- the symbol of love. The Indian women use a bindi on their forehead, just exactly on the third eye spot. It is also called bindi because it is only used by married women... a symbol of marriage, a symbol of love. And it also functions to continuously remind one of the third eye, and to be aware of the third eye continuously makes it start functioning. So it is not only symbolic of the outer marriage; it is also symbolic of the inner marriage.

The inner man and woman meet on the third eye spot... that is the meeting place, where the duality, the bisexuality disappears. Beyond the third eye you are neither man nor woman; you are both and neither: you have transcended. The third eye is the meeting place... the meeting of the outer and the inner, the meeting of

the polarities, and the meeting of your innermost division.

Each man is man-woman, so is each woman, woman-man; this is bi-sexuality. And till the energy passes through the third eye one remains dependent on the outer man or the outer woman. Once you have passed through the third eye then all dependence disappears. Then love is no more a need, but a play. Then love is not a necessity but an overflowing.

So the bindi on the third eye represents the outer marriage -- that the woman is married -- and it also functions as an inner remembrance that the true marriage has yet to happen in the third eye. It is a very significant symbol.

And the child, each child, is a symbol of love, because it is a meeting of two lovers. Just as the child is born because of the meeting of man and woman, so an inner child is born when the meeting happens between your man and woman, inside, not outside.

[The mother asks: I'd like to ask the difference between when we take sannyas and when a new baby takes sannyas.]

There is a difference. When you take sannyas it is your decision, so something of the ego is involved in it. It is your decision, it is your will. When a baby is brought for sannyas, the baby is completely innocent of any will, this way or that. The baby is neither asking for sannyas nor rejecting it. The baby is simply open, vulnerable, available -- there is no will involved for or against. This is your will, that your child should become a sannyasin, but your will *is your* will; the child is simply open. Because of this opening the child can be contacted more deeply than others who take sannyas out of their decision. A child can be contacted *really* deeply and the contact can become a seed and will start growing.

Now many things later on in life will decide what the total outcome will be, but one thing is certain: whatsoever happens, the child will never be the same as he would have been without sannyas. He may remain a sannyasin, he may not remain a sannyasin, because he will have to decide some day. But even if he decides not to be a sannyasin he will be a different person, because that seed will go on functioning. It is planting a seed in open soil.... And it is good, good because what more can you give to your child? If you can give t~ your child the possibility to grow into a spiritual being, that's more than one can ask for. Now everything will remain dependent on the child -- he will be free to move. It has not to remain a structure around him. He has not to be forced. If he decides later on to drop out of sannyas, that is perfectly good. But even then, he will carry something of me.

It is very easy to contact a child. The more grown-up you are, the more difficult you are, because then between me and you there is a great mind, your mind. The child has no mind yet. It is just a clean slate, and anything written on a clean slate comes bold, loud and clear. To write something on a slate which has so much written on it already is not so easy. Even if you write, to decipher it is difficult, to read it is difficult. In every way it is possible to be lost in the confusion that you have carried. In this way a child can have a deeper contact with me.

On the other hand, because the child has not decided yet, he may decide later on to drop out of it. There is every possibility that he will decide to drop out of it; it depends on you. The day he wants to reject you, he will reject sannyas. The day he wants to be free of you he will reject sannyas. So it depends on you: if you bring up the child in such a way that his freedom remains intact, that he is not forced to do anything, that you don't burden him with don'ts, that you don't create in him anger against you, then he is going to remain a sannyasin.

But if you create any anger in the child -- as it almost always happens, because parents live in a very unconscious way... Even if they do something good for the child they do it in the wrong way and the child starts gathering antagonism. Sooner or later the child has to reject you, and when a child rejects, he rejects in *toto* -- all that you have done to him, good and bad, all. He cannot reject in parts -- he is not so conscious yet.... That day he will drop everything. That is the danger, but that danger is because of the parents, not because of the child.

When a grown-up person takes sannyas it is difficult, but because it is *his* will there is more possibility that he will remain in it. That is the good thing about it. Difficulties are there, more difficulties are there, but it is his *own* decision; there is a commitment in it. That commitment may keep him involved long enough to be transformed, but there is no commitment from the child's side so there is no involvement. All will depend on you. How the child feels about you will be his feeling about me, because I will always remain associated through you.

So to give sannyas to a child is really to give you a great responsibility. Now from the very beginning you have to behave in such a way that the child remains a friend to you and you remain a friend to the child. Then he will grow into sannyas. Good!

Deva means divine, guru means master -- a divine master. The divine master is hidden in everyone. It is already there in the deepest core of your being. I can only provoke it, persuade it. I can only function as a catalytic agent. I cannot give anything to you, because in the first place you don't need anything. All that you need is already the case, but you are unaware of it. I can only make you aware of it. I can seduce you into a remembrance. That's the function of the master from the outside. And if the disciple is really in love, in surrender, slowly slowly a miracle starts happening.

He listens to the master but somehow in some subtle miraculous way, he finds that it is as if the voice is coming from himself, that the outer master is simply articulating something that has been in him in an inarticulate way. The outer master is expressing something that was always there inside in a vague kind of way. It depends how deep the surrender is. The deeper the surrender, the sooner it is realised that the outer master is not somebody you have to depend on but somebody who is trying to make you independent. He is trying to bring your own divine master into a functioning state. The divine master within you is fast asleep. All that I can do is provoke him into awareness.

I can function as an alarm or as a shock. The mind is a kind of shock absorber, so whatsoever shocks come from the outside it absorbs them -- they never reach to your innermost core; hence trust and surrender is a must. Trust means that you put your mind aside. Surrender means 'I will not listen to my own mind anymore; now the master's voice is going to be my voice.' Then there is no shock absorber between me and you. Then whatsoever shock goes from me to you reaches exactly to the core where the divine master in you is fast asleep. And he has to be awakened.

The master also has to be understood in a few other ways. One: he is not a teacher. The teachers are almost useless for spiritual growth because the teachers will teach your mind. They themselves are teachers; they are knowledgeable. They cannot shock the fast-asleep master within you. They don't know anything about it -- their own master is fast asleep. They function as minds.

The real master has no teaching. He has many methods but no teaching; he has many devices but no teaching. He has no doctrine, he does not indoctrinate -- he *hits*. The real master is difficult to be with because he is going to break many things in you, and that is possible only if you have really fallen in love. Sannyas is a gesture from your side that you have fallen in love, that now you are ready -- not only ready to receive shocks. you are *asking* for them, saying that they will be welcomed, that you are ready to become a host to whatsoever the master wants to do to you.

The teacher teaches -- the master does. The teacher has much knowledge -- the master has only his being. The teacher is a very very well-fed computer. The master is pure awareness, fire, but only fire can create your inner fire, only a flame can make you aflame.

The Indian word 'guru' is very significant, 'Gu' means darkness, 'ru' means light -- one who takes you from darkness to light is the guru. The English word 'master' has not that significance. The English word 'master' is almost equivalent to teacher. There is no single word which can really be a translation of the word guru. It is tremendously significant: the one who leads you from darkness to light, from unconsciousness to consciousness, from sleep to a state of awakening.

Anand means bliss, amito means immeasurable. Bliss is immeasurable. Misery can be measured, and so can happiness. It can be measured. Both are human and both are two aspects of the same coin. That's why people search for happiness but also get misery, and in the same proportion. If you get a certain proportion of happiness you will get the same proportion of misery -- they come together; it is the same package. Hence many people become afraid of happiness because it brings misery.

For example, love: people want it and yet are afraid of it. It certainly brings happiness, but following it comes misery. There is no way to avoid misery. The only way is to avoid happiness, but then one feels lonely. And that loneliness makes one so empty that one would even like to be miserable rather than to be lonely. So man is caught in a dilemma: either you are empty -- which is not anything one can aspire to, life will seem utterly meaningless -- or you can have a little bit of happiness; but in the same proportion misery comes.

Bliss is a totally different dimension. It is neither happiness nor misery. And it is not emptiness either: it is fullness. You are not lonely in it, not at all, but there is neither misery nor happiness. On the contrary,

there is a very deep pregnant silence... pregnant with great poetry, throbbing with something about to bloom. Bliss is creative. But bliss has the quality of silence rather than the quality of happiness. It is the music of silence. It is a state of non-tense mind.

In happiness one becomes tense, in misery also. That's why if happiness continues a little longer you become bored with it. And this has to be watched. You may like a woman, you may be very happy with her, but only for a certain time. Beyond that the presence of her becomes heavy. You may like to kiss a woman but you would not like the kiss to be very long. If it continues for one hour, you will be aghast! You may run from the woman and never look back!

You can tolerate happiness only in a certain amount too. Happiness, misery, both are tense states. One becomes tired of both. If you go to hell you will find there bored people, and if you go to heaven there also you will find bored people... bored to death. And I have heard that the people who are in heaven go to hell for a holiday! (LAUGHTER) Where else can they go? So if you live in a state of happiness for long, immediately you will start hankering for misery.

Bliss is utterly devoid of both. Bliss is relaxation... bliss is a state of let-go. And that's what I would like you to learn -- that is the greatest art, and it is through this art that one comes to know truth, god, nirvana.

[Osho asks a young boy from Spain: What would *you* like to do? Would you like to go to the school? And he replies that he doesn't know English.]

No need! In our school nothing is taught -- no language is needed. You can fight, you can jump, you can do whatsoever you feel like doing. Any language will do and all kinds of people are there and all languages are spoken and nobody understands what is going on! (MUCH LAUGHTER) *You* will enjoy it! It is anti-school.

The Tongue-Tip Taste of Tao

Chapter #6
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Prem means love, jagran means awakening -- the awakening of love. And that's what god is. Once the heart has awakened in love, one has arrived home. Nothing else is missing -- just the heart is fast asleep.

We have bypassed our hearts, we have entered into our heads directly without moving through the heart. We have chosen a shortcut. The heart has been neglected, ignored, for certain reasons -- because the heart is a dangerous phenomenon. In the first place it is uncontrollable, and man is always afraid of anything that is uncontrollable. The head is controllable. It is within you, and in your hands; you can manage it. The heart is bigger than you; the head is in you. The same is not the case with the heart: you are in the heart. When the heart awakes, you will be surprised to know that you are a tiny spot in the heart. The heart is bigger than you, it is vast. And man is always afraid of being lost in something vast.

It is easy to manage with the head because the head has limitations, but the heart has none. It is easy to cope with the head because the head functions logically, and logic is the methodology of coping with reality. It is human. The heart is divine, it is utterly illogical. There is no way to figure it out. It always moves from one unknown into another unknown. The mind moves from one known to another known. The

second -- in which the mind moves -- is not different from where the first moves. Their quality is the same, both are known. The only difference is: the first was well-known -- the second was not so well-known; it was vague, foggy. The head makes it clear. The whole function of the head is to make vague things clear. But the quality remains the same.

The heart moves from one unknown into another unknown. The function of the heart is mysterious, and mystery naturally makes one apprehensive. Who knows what is going to happen? And how is one going to cope with it? One is never prepared as far as the heart is concerned; one is always unprepared. With the heart, things happen unexpectedly. Strange are its ways, hence man has decided to bypass it, to just go directly to the head and have contact with reality through the head.

It is because of this that god has disappeared from the world, and poetry too, joy, bliss, truth -- all that is significant -- has disappeared. The world has become very mundane. There is nothing of the sacred in it. The sacred is revealed only through the heart. The world is full of god if you contact it through the heart. If you contact it through the head then there is no god.

It is just as if one is trying to listen through the eyes; then there is no sound. The eyes cannot contact sound, they are not made for it. Or as if somebody is trying to see through the ears; it is not possible. The ears will never know what light is, what colour is. And if you depend on the ears, they will say 'There is no colour, there is no light, there is no rainbow -- all this is nonsense. All that exists is sound.' The head has a particular dimension of work: mathematical, logical, realistic, pragmatic, utilitarian. It is mundane. The sacred will not be revealed by it.

The heart reveals the sacred, and with the revelation of the sacred, you have come home. Because to live in the sacred world is to live -- to live really, to live authentically. In my vision religion consists of nothing else than the awakening of love, a heart-fullness.

So let your heart start functioning more and more. Listen to the mysterious; don't deny it. Don't say offhandedly that it doesn't exist. All the people who have walked on the earth in a conscious way agree about it -- that the mysterious exists. You may call it god, you may call it enlightenment and nirvana, moksha or whatever, but the mysterious exists. The world is not finished at the visible. The invisible is there, and the invisible is far more significant because it is far deeper. The visible is only a wave in the invisible. The invisible is the ocean. So when something strange happens, don't deny it and don't close yourself to it. Open up, let it come in. And there are many many moments every day when the mysterious knocks at the door.

Suddenly a bird starts calling.... Listen to it, and listen through the heart. Don't start analysing it, what it is. Don't start talking inside about it. Become silent, let it penetrate you as deeply as possible. Don't hinder it by your thought-waves. Allow it an absolute passage. Feel it -- don't think it. And when you are with the woman you love, feel her; don't think about her. It is better to be silent. Hold her hand, just feel the presence....

And when you see a flower, don't label it; don't call it a rose. Just see it without labelling it. Don't call it beautiful -- just feel it. Let the beauty overwhelm you rather than labelling it. Labelling is a way of avoiding. The moment you say 'It is a rose', you are saying 'I already know, so there is nothing to know anymore.' When you say 'Yes, it is beautiful', you are simply repeating a cliche that you have heard repeated again and again by others. Why not have a firsthand experience? Why not wait? Why not let the rose itself say something to you? Why say anything from your side? Why not allow the rose to have some impact?

Let it penetrate you... let it stir something in you. Even if for a single moment you can be with the rose without labelling, you will be surprised. Your heart is beating faster, with a new passion, with a new thrill. You will be surprised -- you have never felt this way before, because the head was always labelling things and there was no need for the heart to come in. Now, the heart has come in.

You may feel a difference the whole day because you encountered a rose flower in the early morning. You may feel totally different the whole day if you have seen the sun rising in the morning and were overwhelmed by it. You will feel an utterly new person if you have seen birds on the wing and you have been with them for a moment. Your life has started changing.

This is the way one becomes a sannyasin. One has to absorb the beauty of existence, the sheer joy of it, the overwhelming blessing of it. And then slowly slowly love arises in you, and that love is prayer.
In the beginning it is prayer -- in the end it is god.

Deva means divine, archan means prayer -- a divine prayer. Prayer is not what people are doing in the churches, in the temples, in the mosques. It is something totally different. What they are doing is just an

empty gesture of prayer; they are performing a ritual, a formality. It is not prayer -- they are simply acting it. It has not come out of their heart, it is coming out of their conditioned mind.

If a person is born in a Christian family he has been taught the Christian prayer. It has become part of his mind. Whenever he is in fear, he will repeat it. Whenever he is ill, he will remember god. Whenever he is in danger, he will suddenly become religious. Otherwise he will not bother about it at all. Or, on Sunday morning he is expected to go to the church -- he will go, because it is a social lubricant. It keeps a good image of you in the eyes of the people you have to live with: they think you are religious. It keeps you respectable.

This has nothing to do with prayer at all. Prayer is like love. It is not acting. It is an authentic feeling. But people have done the same with love too. You hug a woman because she is your wife -- not that you wanted to hug her, not that there was a passionate desire to hold her close to you, but just because it is expected. You are fulfilling a kind of duty. Then this is a boring experience. So prayer, love, anything that you have to do as a duty, becomes boredom. k loses all beauty. It is dead, it is a corpse: it stinks.

What then do I mean by prayer?

Prayer is a dialogue, a spontaneous dialogue between you and the existence. Passing by a tree suddenly you are possessed by a desire to hug the tree: that is prayer. The tree is so beautiful and so green and so alive, and dancing in the wind and the sun. If you are alive, you would like to have a little dialogue with the tree. She belongs to the earth as much as you do... she has come out of the earth as you have. She is one kind of expression, you are another kind of expression, but we come from the same source. It is good to say 'Hello' to the tree. It is just immensely nourishing to hug the tree. And if you start talking to the tree -- anything that comes to you.... There is no need to feel embarrassed. If you become like a small child who is talking to the tree, or even talking to the sun, to the moon -- then there is prayer. That quality of innocence -- having a dialogue with existence -- that is prayer.

It cannot be formulated because it will always be different. One day it will be with a tree, another day it may be with a dog. One day you were talking with the stars; another day you may be lying down on the earth, feeling the wet earth and the grass, and you may start singing a song of joy.

That man is dead who cannot feel the wet earth, who cannot feel this immense beauty that surrounds you, this eternal celebration that goes on and on forever. To be aware of this and to have a little dialogue with this existence, is prayer. It has nothing to do with God or the Bible or the Koran or the Gita. It has nothing to do with any *idea* of god -- Christian, Hindu, Mohammedan. It is a direct, immediate experience of reality. One needs to have the courage to be a little mad, to be in prayer. One needs to be a poet to be in prayer. One needs to be a lover to be in prayer. And then anything is beautiful. Whatsoever happens out of that spontaneity is beautiful.

Slowly slowly you will find a deepening relationship happening. Then you are no more a stranger; you belong. And then you are not just accidental -- you are part of this immense reality *and* something very essential to it. Without you it will miss something, it will lack something, it will not be perfect. You have something to contribute to it. You are not just a 'useless passion' as Sartre says. You have a destiny to fulfil.

Existence has put some great hopes on you. If those hopes are fulfilled, not only will you be happy: the whole existence will be happy with you. Whenever a man becomes a Buddha, becomes enlightened, the whole existence celebrates, because through that man a part of existence has become illumined. Through that man a part has reached to the highest peak of consciousness.

It is just as your hand reaches to a flower: it is not only the hand that will be happy; you are happy. And we are only hands, thousands and thousands of hands of existence. When one hand reaches the highest peak of consciousness, bliss and truth, the whole existence is thrilled -- one part has become illumined. Existence is more illumined now than before. There is less darkness now than before, and more light.

Start moving in this prayerful way. Prayer has not to be learned -- all learned prayers are false; prayer has to be *imbibed*. It is a knack. Start feeling life, existence, people. And start having little dialogues. In the beginning you will feel embarrassed; in the beginning you will be looking out of the corner of your eye to see whether somebody is watching or not, but only in the beginning. Don't be worried about it, it's okay. Soon you will see that all fear of public opinion has disappeared. And then really something great starts happening, something incredible, something which you cannot even imagine, something about which you have never dreamt.

Trees start speaking to you, and the rivers and the mountains. It is no more a monologue -- it *really* becomes dialogue. It is not only that you speak; you are spoken to, too. Existence responds. But only when all your embarrassment has disappeared does the response start happening. And that response coming from

reality is the voice of God.

God is not a person somewhere. God is spread all over existence. If you are deep in love with a tree, he will speak from that tree. If you are deep in love with the earth, the earth will start whispering mysteries in your ears....

Anand means bliss. Jagruti means awareness -- a blissful awareness.

The whole science of religion can be reduced to the single art of awakening. All the religions basically are nothing but methods of awakening. Methods are different because people are different, but the goal is the same -- the goal is awareness. The goal is utter, absolute, consciousness. But all the religions have gone astray because of the doctrines. Those doctrines are not important, those doctrines are nothing but props to the methods. They are arbitrary.

For example, Christians believe in only one life. That is a device to make man aware. You will be surprised, because ordinarily we think it is a principle. It is not a principle; it is just a device. If there is only one life there is more possibility for man to be aware, because you will not be given another chance. If you lose this, you lose all. If this life is the only life, then it is better not to lose it in unawareness; then it is better to become alert, it is better to see what you are doing, what you are being. Once lost, it is lost forever.

This is just a device to force the idea to hit home. It is a way of hammering: 'Don't lose time in unnecessary things. Don't go on chasing after power, money, prestige, because you have only one life. Death is coming, and then there is no way. The time lost is time lost, you cannot recover it. So be alert, be watchful and see what you are doing. You have only a certain amount of time and energy, and it has to be put in such a way that when you leave this body, you leave fulfilled, so that you can answer to god that the mission is completed, that you have done whatsoever was expected of you, so that you can encounter your god, so that you need not be ashamed.' This is a device; it is not a principle.

But that's where things go wrong: Christians thought it was a principle, so they started making a great philosophy out of it. Then certainly it is against Hinduism because Hinduism says that there are many lives -- a long chain of lives, zillions of lives. There is no end, one after another it goes on and on. Now there is a problem: if these are principles, then there is a conflict. Then only one can be right, not both. But I again say, that too is a device, a device for a different kind of people.

The East is very ancient; the West is very very modern. The history of the West is a very small history. By the time the Western history began, the East was already declining. It had seen its golden age, it had done all that the West is doing today. It has lived long, it has experienced much. It has a different psychology because it had lived in a different way, in a different climate, with a different vision, with different attitudes.... The East has seen things for so long that it has come to realize that things are repeated again and again like the seasons -- again the rain comes, and after one year again it is there, and again it is there.

The East has evolved a concept of time that is circular. In the West the time is linear: it moves in a single line. Only a very ancient culture can evolve the idea of a circle. Only an old man can think of life as a circle, not a child The child thinks that everything is going to be in a line, because he never sees anything repeated. Only when he is aged, one hundred years old, will he look back and see that it was repetition again and again and again. It was like a wheel. If life is a wheel, then after one life, another life, another life, another life.

But that too is a device, a principle, devised for a different kind of people who have known much, who have lived long, for thousands of years, and who have seen many changes and who have noted the fact that history repeats itself. But the goal is the same. It will look very strange but the goal is the same. The East says 'You have been doing these things again and again and again for many many lives. When are you going to be awakened? When are you going to be aware? Are you going to continue this vicious circle, this boring repetition? How long? Already you have been here for a very very long time, doing the same stupid things again and again. Don't you feel ashamed that life after life you go on doing the same things? It is time -- become alert!'

The whole function of this theory is to make you feel *utterly* bored. Out of boredom you will jump out of the wheel. Just think... if one can think 'For many many lives I have been chasing money, and this time also I am doing the same. What is the point? I have attained it many times, I have succeeded many times, and yet death comes and takes everything away. And this time too it is going to happen that way. When am I going to become a little wiser?'

The devices are very different, the methods are very different, but the goal is the same: become aware.

Whether there is only one life or many does not matter. In an ancient culture it is better to say to people 'You have done these things many times. Now enough is enough -- beware!' In a new, young, growing culture, it is good to say 'This is the only life that you have got. Don't miss, become aware.' But the goal is the same.

It is just as there are different kind of sleepers, so different methods are needed to wake them up. For example, somebody wakes just when the sun rises and a shaft of light falls on his face and the retina in his eye is affected by the sunlight falling from the window. That's enough -- he opens his eyes... a light sleeper. But this will not do for everybody. The other person may take another turn, will cover his face with the blanket and forget all about the morning and the light, and will fall asleep again. He will need something more, just a soft light, a little warmth falling on his face won't do. He will need some alarm, only then can he wake up. And the third person may be even more of a sleeper; the alarm may not be enough.

I have heard about people whose alarm clocks are connected to their electric blanket, so when the alarm goes off, the blanket gives them a shock. Then they can get up, otherwise nothing will help. Or the ancient method is to bring a bucket of ice-cold water and to throw it on the person -- that too, is like electric shock. But the goal is the same: they have to be awakened.

Christianity, Hinduism, Buddhism, Jainism, Taoism -- all are methods, different devices pointing to the same goal. That goal is awareness, and only through awareness does bliss arrive. To live in unawareness, to live unconsciously like a robot, like a zombie -- as millions of people are doing -- is to live in misery. Ninety-nine point nine percent of people are living that way -- a robotlike existence. Yes, they get up in the morning and they go to the office, and they do their things. They eat and they sleep and they make love, and they do all kinds of things. But all is being done like a machine, without any real awareness of what they are doing, without any real awareness of who they are, without any real awareness from where they are coming and to where they are going. These people remain in misery.

The moment one starts getting a little more aware about one's acts, about one's movements of the body, movements in the mind, thought processes, movements of the emotions and feelings, and slowly slowly aware of the inner self -- of 'Who am I?' -- then the first rays of bliss have entered and soon there will be great light inside you. That light is called samadhi, ecstasy.

[A sannyasin had, on separate occasions, asked Osho about writing a book on Tantra and leading groups. She now says that she is confused because Osho's recent answer was different from his earlier one.]

I never go according to your expectations...

I have to undermine you... so that has to be understood. That's the way I work. And I am unpredictable: what I said yesterday I completely forget the moment I have said it. (LAUGHTER) Today is today. And to be with me is to always be with a very unpredictable man.

If I am predictable then I cannot change you. If I fulfil your expectations then I cannot be of any help to you, because you are the problem. If I go on fulfilling *your* expectations you will remain, and your misery will remain. These are the ways to slowly slowly destroy your own patterns.

This expectation comes from your old mind, hence the old mind is feeling confused, because the old mind was expecting to be supported, strengthened. I cannot support it, because I am not your enemy. I have to destroy it and I have to be really hard on it. Only then is there a possibility of your being reborn.

This is the way to get involved with me: what I say, do. This is the way to come close to me and get involved with me. It is not a question of working in the ashram or doing what you want. That is not getting involved with me, that is remaining involved with yourself. That is just a trick of the old mind.

If I say to somebody 'Go to the West', and if he goes without any hesitation, and I say 'Remain there for one year and don't come back until I call you' and he surrenders, he will be as close to me as anybody can be, although he will be far away. But he listened, he followed. His surrender was total. Then there will be no confusion at all. The confusion comes because your mind and my working are different. Now, there are only two ways to remain unconfused. One is: I should support your mind, and then you will remain unconfused, but then you will remain the same. The other way is that you follow me and what I say. In the beginning it will be confusing, but if you persist, if you remain patient enough, soon the old mind will be gone and there will be nobody to be confused with. Then everything is clear, very clear, transparent.

And this is not only about this particular thing. This has to be a multi-dimensional understanding.

For example, you wrote from the West that you have met some Tantra experts, and they have said something to you and you are feeling confused. You have to understand many things. Those Tantra experts

are all bookish. They have read about Tantra, they have read Tantra scriptures, but Tantra is *not* in the scriptures. It is a secret, esoteric teaching. Whatsoever is written in the books is a camouflage -- it is just to distract foolish people; it is not the truth. The truth is always delivered in an intimate, immediate contact between the master and the disciple. It is a transfer beyond scriptures, a transmission -- direct.

Yes, scriptures are there, many scriptures, and great philosophy, but all rubbish! That is just to let the foolish people get occupied, that is not for the real seeker. It is for the student, but not for the disciple.

So those experts that you meet in the West, or even in the East, if they have been only reading books and gathering information about Tantra, they will never agree with me, because I am not doing things according to the books. I am doing things according to my experience. I function on my authority. It has nothing to do with any scripture.

To be with me is to be with something alive. Those experts will not agree with me. It is not only that they will not agree with me -- they will absolutely disagree with me. In fact, they will be offended by my presence -- they *are* offended, because I'm taking away the very ground underneath their feet.

Tantra has always been thought to be antitraditional. That is not true. Tantra is also a tradition, as much as the tradition it contradicts. It is not antitraditional; it is a tradition that is *against* tradition. Whatsoever you find in those scriptures is a tradition; and don't be deceived by the fact that it talks against the other tradition. The other tradition is right-handed, and Tantra is a left-handed tradition. But both are ancient and both are traditional.

What I am saying is absolutely alive, new, fresh, young. It is not traditional at all. Hence I call my Tantra, Neo-Tantra. It is a totally different phenomenon... it *has* to be. Because some scripture was written three thousand years ago; it was meant for the people for whom it was written. That psychology no more functions in the world. I am responding to you. Those scriptures responded to their people. Those scriptures were not written for [you]. There is a gap of three thousand, four thousand, five thousand years between you and those scriptures. They are utterly irrelevant. It is as absurd as somebody going to study physics, stopping at Newton and never coming to Albert Einstein. To stop at Shiva and never come to me, is like that. That is just the beginning, that is only the abc.

And certainly every master has to speak to the people who are available. That's why many people are surprised -- those who understand both English and Hindi are surprised -- because in Hindi I say one thing and in English I say something else, because my people are different. In English I am speaking to a different kind of psychology. It is not only a question of language. When I am speaking Hindi, I am speaking to a different psychology. I am not speaking to walls, I am speaking to people; I am responding.

And sometimes I change myself so much, because my message has to be personal. When I am talking to you, I am talking to you; I have forgotten the whole world. Now, whatsoever I am saying to you, I am saying only to you. It may be relevant to other people, it may not be. This is a personal message. But scriptures can't function that way: they can't grow.

That's why in the old days many masters insisted that their sayings should not be written, so that they can go on growing. Then the master would give his message to the disciple, and the disciple would live in a different world. The master would be gone and the disciple would be teaching something to other people in his own right. He would make many changes because the people have changed, situations have changed, circumstances are no more the same. Then he would deliver the message to his disciple, and so on, so forth. Now, this will be a living, growing phenomenon. That's why they insisted on not writing, because once you write a book it becomes fixed; it becomes frozen. Now nobody can change it. If somebody does then the followers of the book will be very angry.

Now, if I try to change something in the Bible, Christians will not ever forgive me. They will say 'How dare you?' But just think: if the teaching of Jesus was given orally and there was no book available, do you think the teaching would have remained the same as it is in the New Testament? In two thousand years it must have passed through at least three hundred masters or more. They would have been giving their own touches here and there -- a few things would have been dropped, a few things added. It would have remained alive, throbbing. But it would not have been the same. That is the difficulty with oral teaching -- it cannot remain the same. It cannot be authentic to the original thinker, but it will be alive. k will be more useful to the people but it will be less historical. When it is written it becomes historical, but the moment it becomes historical it becomes out of date.

All those Tantra books are out of date. I am here reliving it, and I am trying to help my people to relive it, I am provoking my people to relive it. And certainly, we have to live it in our own way -- the way this century needs it to be lived. So I will drop all kinds of ritualism in Tantra; there is no more need. People

have grown up, they are no more childish. Children like rituals very much.

If you watch children you will be surprised: they are very ritualistic. If a child goes to sleep every day with a blanket in his hand, then he will go to sleep *every* day with the blanket in his hand. Otherwise he will not be able to fall asleep.

If the child is told stories in the night before he falls asleep, he will ask, he will *insist* 'Tell me a story'. It doesn't matter if you tell the same story. In fact he will love it more. Older people get a little puzzled. When you tell a story to a child, the child will say 'Say it again!' And when you have said it again, he says 'Say it again!' and he becomes so excited! You cannot see the point because you have said it twice, now it looks boring, but the child is excited; he says 'Say it again!' He is ritualistic, he is repetitive. The more he listens to it, the more he understands it. He makes it a ritual. When children learn to speak for the first time, they go on speaking the same words again and again. That's the way they are training themselves.

All ancient religious -- Tantra or others -- are ritualistic. Now man has become a grown-up, man has come of age. Those days of childhood are no more there; Those rituals look stupid. We have to free Tantra from all ritualistic patterns. We have to make it more poetic, more spontaneous, less patterned, less structured.

That's what I am doing. And once the new commune is ready, I am going to release many things to my people to make it a really alive experience. It has to become your very style of life. But it is better to call it Neo-Tantra, otherwise those experts will confuse you again and again, and those experts know nothing. But they can confuse you because they have the expertise. They can quote scriptures. And as far as scriptures are concerned what they are saying is true; whatsoever they are saying is taken from the scriptures.

But I am not a man of scriptures. I don't care a *bit*! What I say, I say on my authority. If it goes against all the scriptures, so far, so good -- nothing to be worried about. Then those scriptures are out of date, that's all. If somehow what I say agrees with some scripture, that scripture is fortunate. But I am not going to change myself in any way; that will be falsifying.

So simply surrender and leave it to me. You do what I want you to do. That's the only way for you to flower. And I will see that whatsoever is your need -- not your like and dislike, but your need -- will be done to you. If you have to be beaten on the head, that will be done to you...

[Another sannyasin says: Every time a question arises that I could ask you, immediately there is an answer which satisfies me.]

That's perfectly good.

That has to happen to every sannyasin sooner or later. If you really ask a question in deep silence, you will receive the answer. There is no need to ask me, because I am inside you as much as outside you. All depends on you.

Let it happen -- you are on the right track!

The Tongue-Tip Taste of Tao

Chapter #7
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Deva means divine, idam means this-ness -- the divinity of this-ness, the divinity of this moment. And it is the very essence of meditation: just this. To remain aware of just this is meditation -- watching it, observing it, with no condemnation, with no evaluation, just remaining like a mirror. And slowly slowly the mind disappears, because the mind can live only in the past and through the past, or in the future and through the future.

The present moment becomes its grave: the mind cannot exist in this-ness. And to be in a no-mind is to be in meditation.

This can become one of the greatest secrets. k can become the very key that unlocks the door of the divine. When something is passing through the mind, remember: just this. Don't say it is good, don't say it is bad; don't compare it. Don't desire that some~thing be otherwise. Whatsoever is, is, and whatever is not, is not.

Man creates much misery out of this tension. He tries to attain that which is not, and he tends to forget that which is... and god consists of this.

For example, this crying -- just deep inside make it a meditation. Just say deep down 'Just this.' Don't evaluate it, don't think it should not be. Don't think about what others will think. Let it be, and you just be a cool distant watcher. It is neither good nor bad -- nothing is ever good or bad; things simply are. If we don't judge, the mind starts disappearing. And to see reality without the mind is to see the truth. So I am giving you a name which can unlock all the mysteries.

Anand means bliss, bhakto means a devotee -- a blissful devotee. The people who come to a master can be divided into four categories. The first is the student who comes in search of knowledge. He wants to become more knowledgeable: his quest is intellectual. He wants to know. He has a thousand and one questions and he wants those questions to be answered. He will collect information. He is not interested in god -- he is interested in things *about* god; all his questions are about and about. He moves in a circle on the periphery, he is curious. He comes to a master just as he goes to the university. His coming to a master is almost accidental, it is just chance. Just like driftwood, he comes to a master.

The people who are like this are bound to go sooner or later; in fact they go sooner than later. Ninety percent of these people will go on moving from one master to another, from one school to another. They will go on collecting information, and through information no transformation ever happens. Through information the ego is fulfilled. You become more knowledgeable, you can brag about your knowledge, but you don't know a thing; it is all borrowed.

The ten percent who remain with the master will change into the second category. They become a kind of apprentice. They start experimenting, they start doing something. They are not interested only in knowing -- now they want to *do* something, they want to experience something. They are getting deeper into it.

Fifty percent of these people will leave the master because the going sooner or later becomes difficult and tough. The work of a student is simple and easy; all that is needed is a good memory. The work of the apprentice is difficult. He has to change his body, he has to change his breathing, he has to change his character. He has to change so many things and they are so ingrained that each change is a hardship. The journey is arduous. Fifty percent of the people who belong to the second category are bound to leave sooner or later -- in fact, later than sooner. They will cling as long as they can, as long as they feel it is possible.

The fifty percent who remain with the master turn into the third category, the category of the disciple. Now they are really getting involved. It is not only a question of doing -- now they want to feel; it is a question of the heart. The first was concerned only intellectually; the second became involved physically; the third becomes involved through his feeling, through his heart -- he falls in love.

The real work starts only with the third, the disciple. And out of the disciples only ten percent will ever leave; ninety percent are going to remain. And the ten percent who leave will leave only at the last moment, on the very verge, when the fourth category is going to happen, because at the last moment the ego has to be totally dropped, and a few cannot take that much of a risk. They go as far as they can while protecting their ego, their idea of separation, the illusion of separation... as long as they feel they are safe.

They will do everything else -- they will be in deep love with the master, they will be surrendered to the master, but somewhere they will keep themselves still alive as separate. Their surrender will be *their* surrender, their love will be *their* love. It will remain still centered in the self. It will be *their* activity, *their* will. They have not yet disappeared.

Ten percent of the third category will leave, and they will leave only at the }ast stage when something is *really* going to happen, because at the last stage you have to sacrifice the ego. The master persuades you

slowly slowly. He goes on taking things away from you: your thoughts, your feelings, your belief systems. He takes all the props and finally the ego is just hanging in the air... just the last hit and the ego disappears. But ten percent of the people will escape. The ninety percent that remain and go through this fire, this dissolution of the illusion of separation, will come to the fourth category. They are called devotees, the bhakta. They have become one with the master -- now there is no separation; now they are one being, there is a kind of oneness.

That is the meaning of 'bhakto' -- the fourth category; that is the goal of every sannyasin. And only at the fourth does truth happen. When you are gone, gone forever, god arrives. Your departure is his arrival. When you are utterly empty of the self, god rushes in from every nook and corner towards you.

Just as nature abhors vacuum, god abhors vacuum too. When the disciple has come to the point of being empty, utterly empty, grace descends; one is fulfilled. That is god-realisation or enlightenment or nirvana; that's what Jesus calls 'the kingdom of god'. And the kingdom of god is within you, but you are the barrier to it. You have to disappear, you have to give way. The kingdom of god does not arise from anywhere else. It wells up within you. Once the rock of the ego is removed, the spring starts flowing.

Remember: one has to move from the student to the ultimate state of being a devotee. To be a student is easier because nothing is involved, there is no commitment. To be an apprentice is a little more difficult because you have to do something. You are entering into the stream... you are still on the shallow bank but you have entered the stream.

The work of a disciple is even more difficult because he has to go into the middle of the river. And the work of the devotee is to be drowned, to become one with the river so that the swimmer is no more separate, so that the river is all... so that this river of life is all. And then there is bliss, and then there is benediction. This is the state of paradise.

Prem means love, agni means fire -- love fire. And that's what to be in satsang is. To be with a master is to throw yourself in the fire. Sannyas is initiation into love-fire, hence the colour of the fire has been chosen as a symbol for sannyas. It has to burn you utterly.

The parable of the phoenix is the parable of the resurrection of the soul: when you are burned, utterly burned, you are born anew. Something absolutely new arises which is discontinuous with the past, because if it is continuous with the past it will remain contaminated by the past. It may be a little better, more modified in this way or that, more decorated, but the central phenomenon will remain the same: it will be a continuity.

And the spiritual birth is not a continuity. The old simply disappears and something arrives which is utterly new. There is a gap between the old and the new, an unbridgeable gap.

Satsang is fire; to be with a master is the meaning of satsang, and it is the greatest fire. Each disciple has to go through it and many times. It is almost like forging steel: you cannot forge steel by putting steel in fire only for five minutes. You have to throw it into the fire and when it is hot you have to beat it, and you have to beat it hard; that's what tempering is. Then you have to let it cool, and then throw it in again. As many times as the steel is thrown into the fire, tempered, cooled, thrown in again, the better it becomes.

Exactly the same is the case with a disciple. And whenever the master sees that a disciple has some unique quality which can be evolved, the master is harder on that disciple than on anybody else. That hardness is because of compassion. The master cannot be just nice, and the people who are just nice are deceivers.

An ancient Hassidic saying is: 'God is not nice, god is not your uncle -- god is an earthquake.' I love this saying! God *is* fire. That's why very few people come to know god. They are afraid to die; how can they know god? They want to know god as they are; they don't want to pay for it. And the price is great: the price has to be paid by your ego. You have to dissolve as an individual, disappear as an individual; only then can one see god.

When one is not, one can see god. When one is not, seeing arises. Then there is space enough to see. When there is nobody inside you, you can see. If there is somebody inside you... even if there is this much idea of 'I am there seeing god,' then that god is false. It is your imagination, the mind is befooling you; it is your hallucination.

The Zen masters say 'If you meet the Buddha on the way, kill him.' That's what they mean. They are saying 'If you come across Buddha before you have disappeared -- only then can you become Buddha -- then kill Buddha. It is your imagination; it is not the true Buddha.'

When truth happens you are not there as an individual to take note of it. Yes, seeing is there but there is

no seer. Loving is there but there is no lover. Experiencing is there but there is no experiencer. That is the paradox, and it can be understood only when it happens; there is no other way to understand it.

It is so absurd, logically it looks impossible. If the seer is not there how can seeing happen? Logically it is a very mad statement. But in life also there are moments when the seer disappears and seeing is felt. For example, looking at the moon, the full moon, suddenly you are overwhelmed with the beauty. The seer disappears; seeing is there. Or in love.... When one falls in love, the lover disappears; love is there. But we are so unaware that we cannot take note of these things, otherwise life makes everything available. Life is very generous. It goes on teaching us all the secrets in every possible way but we are so unconscious, so unaware, that we go on missing the point. Yes, it it happens even in ordinary life. It has nothing to do with religion particularly.

Listening to music, the listener disappears. *listening* continues. The music is there, the experience of the music is there, but there is nobody inside you. You are so full of music that there is no space left for you to be there. These are all glimpses of the ultimate. I am all in love with beauty, with poetry, with music, with dance, with love, because all these are the small windows that open suddenly and through which you have a glimpse of the beyond. And then one day you can get out of your shell. You can simply fly out of the window and can become one with the sky.

It is love-fire that transforms, and we are creating that love-fire here. You all have to become sacrifices... you all have to become offerings to this fire that I am creating here. Only then can I be of any help to you. Only by destroying you can I help you, because the you that you think you are, you are not. And the you that you really are, you have no idea of. The personality has to be mercilessly destroyed; then the essence arises. That is you and that is me, and that is all, because that essence is not separate; it is universal. Personality is private, essence is universal. Personality is human, essence is divine. But to allow that essence to arise, great destruction is needed. Before every creativity much has to be destroyed.

[A sannyasin asks: You told me to give up my ego and when I do groups the therapists tell me to be more aggressive and to use my aggressiveness. I'm a little bit confused about this.]

There is no contradiction in it. One can express aggression without being egoistic, and one can be very humble and yet egoistic. One may not express one's aggression and yet be egoistic. In fact, when you are totally involved in aggression, the ego disappears. When you are *really* angry you are anger; there is nobody who is angry. Watch it and you will find that. It is later on when you say 'I was angry' but when the anger was *really* happening there was no 'I'; there was only anger.

When sex takes possession of you there is no 'I', only sex. The 'I' is always later on. It is when you start remembering the past that the 'I' comes in; the 'I' is an artifact. If you watch moment to moment you will never find it. It is always found in the past or projected in the future. You can think of yourself becoming the president of the country or the prime minister in the future and then the 'I' comes. Or you can think of the past -- you were angry; now, you can think 'I *was* angry.' But that is a falsification of the fact. When anger was there you were not there; there was only anger. And to know this -- that when anger is there you are not there, when love is there, you are not there, when greed is there, you are not there -- to know it is to dissolve the ego. And once the ego is dissolved, you will be surprised: many things simply disappear. Aggression simply disappears, anger disappears. But it is not that you have to repress them.

So the therapist is right -- you have to express whatsoever is there, but there is no need to be egoistic about it; it is nothing to do with the ego. In fact people don't express their aggression because of what people will think. It is because of the ego that they don't express their aggression. They smile, are very polite and very nice and deep down they are carrying all kinds of poisons. On the face the smile is just painted -- it is false, it is a mask.

The therapist is right: you should express all that is there. If you express you unburden. If a person goes on expressing whatsoever is the case, he remains unburdened; he doesn't carry scars and wounds and pus never gathers in his being. He is always innocent like a child. Watch a child: when he is angry he is really angry -- he is just pure anger. And pure anger has a beauty in it. You will never find the child ugly when he is angry; you will see fire, you will see life, aflame. Such a small child and ready to destroy the whole world! Such a tiny child but he has forgotten all tininess.

That's what therapy suggests, that slowly slowly you unburden yourself. What I am saying is something beyond therapy, but the therapy prepares you. Unburden so that one day there is nothing to carry, and when there is nothing to carry the ego cannot exist. The ego exists through possessions -- they may be outer or

inner -- but if there is nothing to possess then you cannot exist as an ego.

Therapy's work is limited: it helps you to be sane, that's all; it keeps you sane. My work goes beyond therapy, but the therapy has to prepare the way. That's why there are so many therapies in this ashram. I have deliberately arranged those therapies. They clean the ground; then I can sow the seeds. Just cleaning the ground is not going to make the garden. That's where therapy is missing in the West. You go to the therapist -- he cleans the ground, he helps you to unburden, and then you start accumulating the same things again, because the garden is not prepared at all. What are you going to do with clean ground? You will gather all kinds of rubbish again.

Therapy prepares the ground and then roses can be grown in you. So the therapist is right; aggression, anger, sadness, despair, love -- everything -- has to be expressed, accepted. Then my work starts; then I can tell you how to drop the ego. Now there is no need to carry it -- you can drop it.

The Tongue-Tip Taste of Tao

Chapter #8
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Deva means divine, viryo means life, energy -- divine life energy. The divine is the hidden part of reality... the inner part of reality. The outer is visible; the inner is invisible. The outer is available through the senses; the inner is available only through consciousness. So those who depend only on the outer senses see reality on the circumference. They never penetrate the core of it, the centre of it. Those who depend only on the senses are bound to remain materialists; for them the divine remains non-existential. Not that it doesn't exist -- it exists, but it needs a different kind of approach.

The eyes cannot see it -- the eyes can only see the form, and the totality is formless. The ears can hear only the sound, and the totality is soundless. It is utter silence, stillness. The centre is just the opposite of the periphery. This is the polarity: the centre can be approached only if you become centered.

So god is known only by closing your eyes. If you open your eyes you see the world; if you close your eyes *and* see, you will see god. But ordinarily even if you close your eyes you will see the world reflected because that has become habitual. The mind knows only one way of contacting -- that is through the form. Slowly slowly one has to learn another technique: to contact the formless. That is the divine in existence. And to know the divine, all that is needed is an overflowing energy, overflowing vitality.

When the tree is overflowing with vitality it blooms and flowers. If the tree is not overflowing with vitality it will never be able to produce flowers. Flowers are a luxury. Only when you have too much and you cannot contain it, do they burst forth.

So is the case with spirituality: it is a flowering -- it is the ultimate luxury. If you are overflowing with vitality, only then does something like a golden flower bloom in you. William Blake is right when he says 'Energy is delight.' The more energy you have, the more delight you will have.

Not to have energy is to remain depressed. Despair comes because energy goes on leaking; and people have forgotten how to contain it. In a thousand and one thoughts, worries, desires, imagination, dreams, memories, energy is leaking. And energy is leaking in unnecessary things which can be easily avoided. When there is no need to talk people go on talking. When there is no need to do anything they cannot sit silently: they *have* to do.

People are obsessed with doing... as if doing is a sort of intoxicant; it keeps them drunk. They remain occupied so they don't have time to think about the real problems of life. They keep themselves busy so that they don't bump into themselves. Otherwise they are afraid -- afraid of the abyss that is yawning there within. So they keep hanging around things necessary, unnecessary; they invent problems and they remain clinging to those problems. This is how the energy goes on leaking and why you never have too much of it.

One has to learn to drop the unnecessary, and ninety percent of ordinary life is unnecessary; it can be easily dropped. One has to be almost telegraphic, just the essential, and you will have so much energy left that one day suddenly you start blooming, for no other reason at all. Just the level of energy goes on becoming higher and higher and one day suddenly it has touched the highest peak in you and the golden flower....

So these two things have to be remembered: the real is not only the apparent -- the apparent is only the outside of the real; the inner is not available through the senses. For that one has to become rooted in one's consciousness, one has to become awareness. And second: to become that awareness, to become that flowing of awareness, one has to conserve energy.

This is the meaning of sannyas: to renounce the unnecessary, to renounce the meaningless. And then nothing else is needed. Energy goes on accumulating and one day suddenly it has reached to that degree where the revolution happens on its own. It is just like heating water: at one hundred degrees it suddenly evaporates. At one hundred degrees your energy blooms and you are no more an ordinary mortal. Suddenly you have become aware of something immortal in you, timeless, deathless. To know that is to know god, and to live without knowing it is to live just a futile life.

Prem means love, pranam means salutation, a salute -- a loving salute. And that has to become the very lifestyle of a sannyasin -- that he is constantly in that state of gratitude towards existence, that he is a loving salute, that he is constantly bowing to existence... to the trees, to the mountains, to the sun, to the moon, to people, to animals, to the earth. It has to become the very lifestyle, an undercurrent -- that one is constantly grateful, that deep down with every breath one is saying 'thank you', that one is overwhelmed because the gifts of god are so many.

Prayer becomes false when we start demanding something; prayer is true when it is only a thanksgiving and nothing else. Because already much has been given to us... much that we don't deserve at all, for which we have not done anything. Life has been given to us -- we have not paid for it, we have not earned it. It is a gift, a sheer gift.

These two words are very important. One is 'pranam' -- it means a thankful salute. Another is 'prasad' -- 'prasad' means gift. Prasad is from god's side. Pranam is from our side. He gives -- we can only be grateful. In return we have nothing to give. Life is a prasad, a gift. Love is a prasad, a gift... this beautiful existence and so many possibilities and so much potential. Each moment is pregnant with infinite benediction. God is the giver. All that we can do in return is bow down in deep gratitude. His gift is called 'prasad'; our gratitude is called 'pranam'.

So become a constant salute. Slowly slowly it penetrates so deeply that small things, very small things.... You are feeling thirsty: just a glass of water, and the thirst is quenched then there arises great thankfulness. You see a flower and suddenly you are possessed by its beauty. One would like to bow down, one would like to be on one's knees and have a little prayer. And then at each step and in every moment you will find many many things every day. And these things were always happening but you were not aware.

Only a grateful person becomes aware of the infinite gifts that are constantly being showered on us. The more grateful you are, the more you become aware how many gifts are being given. The more you feel grateful, the more you become open to receive. And those who are ready to receive, all is given to them. Nothing else is is needed... just an open heart.
Man has to become a host, then god is ready to become the guest.

Prem means love, anamo means nameless. Love is indefinable. Nothing can be said about it, nothing at all, and whatsoever can be said about it will be false just because it has been said. It is something so deep that it cannot be brought to the surface world of language. It is something so mysterious that it can only be experienced, tasted, lived, but cannot be expressed.

Language is absolutely inadequate. It says nothing about deeper things. It is good in the marketplace; in the temple of life it is utterly useless. k has been created for the marketplace, for the mundane; it has nothing to do with the divine. Hence lovers become silent. There is a kind of awe. They are overwhelmed by some

unknown energy, but they cannot figure out what it is -- it is nameless; no word can contain it.

You can dance, you can sing, you can play on a guitar -- that may be far better than using language because that will be more existential. You can laugh, you can weep... yes, that may be closer to the truth, but only *closer*; even that cannot contain the truth as it is.

One has to enter into love utterly mindless, wordless. Hence love has become a rarity, because people have forgotten how to be still, how to be silent, how to put the constantly chattering mind aside. They have completely forgotten. The mind has possessed them absolutely, the mind has become the master. Day in, day out, awake or asleep it continues; it goes on secreting thoughts. In the day you call them thoughts, in the night, dreams, but they are the same phenomenon. It never leaves you alone, and love is possible only when the mind leaves you alone.

Then suddenly there is a transformation; you are transported into another world. Call it love or call it god -- it is the same thing. It is better to call it love, because the word 'god' has been so contaminated by the so-called religious people. And so much blood has been shed in the name of god that the word has become almost a dirty, four-letter word. It is better to call it love because in the name of love we have not yet done so many wrongs. In the name of love man has not been divided into Hindu. Christian, Mohammedan. In the name of love man has not committed any crimes yet; it is still more pure.

Jesus says 'God is love'; I say 'Love is god.' We can forget about god; we can go deep into love, and there is no need for any theologian to help us to go into love. Each heart is born with the capacity, inherent, intrinsic. Just as each seed is capable of bringing a tree into the world, each heart is capable of bringing love into the world. If we don't, only we are responsible, nobody else. And all that is needed to bring love into the world is a silent heart.

That's what meditation is all about: it prepares the way for love to come, it removes the barriers. It opens the doors and windows for the breeze of love to come in. It removes the curtains so that the sun of love can penetrate.

Meditation is just the negative work for the positive to happen. The positive is love.

Deva means divine, dhyana means meditation. There is a meditation which is not human, which is divine. That meditation cannot be done, obviously, because whatsoever we can do will be human. That meditation *happens* -- it *is* not our part to do. On our part only one thing is needed: that if it happens we do not hinder it. We can hinder it -- we cannot create it. And the real meditation is always divine; it is never human.

All human techniques lead you only so far. Ultimately one has to learn how to be available to god. It is not a question of doing. No effort can help; on the contrary a kind of effortlessness is needed, a surrender. One simply falls silent, one falls into a kind of relaxed state. One is not doing anything -- one is just being, and then it happens. And only that meditation can liberate.

The meditation that you can manage will remain a mind game. It is your mind which is in control; it is the mind which is doing the meditation. But this meditation cannot take you beyond the mind. How can it take you beyond the mind if the mind is the doer of it? Then it is manipulated by the mind and remains something in your hands.

The real meditation is that which is not in your hands; on the contrary you are in its hands. But these human techniques help; they bring you to a point of frustration. They bring you to a point of hopelessness, they bring you to a point of helplessness. They bring you to a point where, out of despair, seeing the vicious circle of your doing, that it leads nowhere.... Again and again you come to the same point, you are back to your mind... one day, this insight dawns, that your doing is really your undoing. In that very moment, is let-go.

Then all doing disappears, all effort disappears. Something descends from the beyond. That is liberation. And even a single moment of that glimpse is enough. You are never the same again -- you cannot be the same again. God has been contacted.

[A sannyasin says: I think I've changed since I've been here this time.]

You *have* changed... and you will go on changing. The only problem in life is to get stuck somewhere. If one goes on moving and changing one is bound to reach the ultimate, just as every river is bound to reach to the ocean if it goes on moving. The problem arises only if it stops moving. And that's what life energy is: a river. God is nothing but that ocean that is waiting in the beyond.

There is no need to do something special in any way to reach to god. All that is to be remembered is: go on changing, go on flowing. Never get stuck at any point -- remain river-like. And that *has* started.

Just remember that change is life. Each moment remain available to the new. Always welcome the new so that change can continue. What people do is just the opposite: they cling to the old; then change stops. The change is with the new. With the old there is no change, but people cling to the old because the old seems to be secure, comfortable, familiar. You have lived with it so you know it, you have become skilful in it, knowledgeable about it. With the new again you will be ignorant. With the new you may commit mistakes; with the new, who knows where it will lead? Hence fear arises and out of the fear people cling to the old. And the moment you start clinging to the old you have stopped flowing. That's what I mean when I say 'getting stuck'.

Remain available to the new. Always go on dying to the past. It is finished! Yesterday, yes, *is* yesterday, and it can *never* come back. If you cling to it you will be dead with it; it will become your grave. Open the heart for that which is coming. Welcome the rising sun and always say goodbye to the setting sun. Feel grateful -- it has given so much -- but out of gratefulness don't start clinging to it.

If this is remembered life goes on growing, maturing. Each new step, each new adventure, brings new richness. And when the whole life is a movement, by the time death arrives one is so rich and one has known something so tremendously of the ultimate that death cannot take anything away. Death comes only to poor people -- those who have not lived. I call them poor -- the people who have remained in the familiar, the secure, the people who have stopped growing long before death comes; they are already dead.

But a person who is young and alive when death comes -- young because he is still ready to receive the new, alive because he has still the spirit of adventure... as young as Socrates dying, as alive as Socrates dying. Even when he was dying he was so thrilled with the idea of death. Death became the adventure. He was so intrigued -- he was just like a child, waiting. The poison was being prepared and the man who was preparing the poison was delaying... just out of love for Socrates: 'Let this beautiful man live a little longer.' So he was delaying and Socrates would come again and again to the window and would ask 'What is the matter? Why are you delaying so long?' The man was angry and he said 'You seem to be almost mad! I am delaying *deliberately so* that you can live a little longer! But you are in such a hurry! Why are you in such a hurry?' And Socrates said 'But I have lived my life -- I have known what life can give. I would like to know now what death can give.'

This is the enquiry of an alive consciousness. Even death is conquered. How can Socrates be dead? impossible. Such spiritual richness -- death is defeated. *Death* died, not Socrates; Socrates still lives. That spirit is immortal.

So go on moving, go on changing. That's my message to my sannyasins: they have to become rivers; never get frozen, never get stuck. Never get too attached to the past -- remain available. This is the way to live dangerously, but to live dangerously is the *only* way to live. There is no other way.

[A sannyasin says: I always feel a great lack of receptivity.]

Mm mm... I don't see that that is the problem; the problem is something else. And the mind is very clever: it always creates a false problem to protect the real problem so you become engaged with the false problem. And because it is false it can never be solved, so you become occupied and the real problem remains. It is a device. It has to always be remembered, that the mind cannot give you the right diagnosis -- it always gives you the wrong diagnosis; hence the need of a master.

Because if you listen to your mind, the mind will tell you 'This is the problem', and because you know nothing except your mind, you will believe it! People never doubt their minds, that's the problem. They doubt everything else -- they never doubt their minds, and their whole life becomes a mess. The beginning of spiritual life is the doubt about your own mind.

That is the function of a master -- to create a doubt against your mind. This is another aspect of the same thing; to create trust in the master means to create doubt in your own mind. If you believe in your mind, you cannot trust the master; if you disbelieve your mind, then only can you trust the master.

It is not the real problem; you are receptive. The problem is that you cannot accept yourself as you are. You have great ideas about how you should be, you have ideals about how you should be. And because of those ideals you remain in a kind of anxiety, because you are always falling short. Now this is a very vicious circle: first you make a great ideal.... The great ideal means it is as far away from you as possible, that's why

it is great. You put it as high as you can -- it is the ultimate in your imagination, you cannot imagine beyond it. It is the Everest, it is *far* away in the clouds, and then suddenly you look at yourself and now you are crawling on the earth, in the dust. So the gap between you and the ideal becomes so big, it creates anxiety, anguish, sadness, a kind of meaninglessness, futility, despair. It is because of the ideal.

Those ideals have to be destroyed, they have to be dropped; that's what I mean by accepting yourself totally. You are the way you are, and this is the only way you can be; there is no other way. So not even a small lurking desire to be somebody else has to be allowed, because that very desire will create despair; it will condemn you. You will always be comparing and you will always feel inadequate. That's the misery that you create.

My basic teaching is: accept yourself in *toto*. Nothing is missing, all is as it should be. Everyone is already perfect. Perfection has not to be achieved; it is already there. The moment you accept yourself, it is revealed. If you don't accept yourself, you go on chasing shadows, mirages, faraway mirages. And they only look beautiful when you are very far away from them. The closer you come, the more you find that there is nothing, only sand; it was a mirage. Then you create another mirage. And this is how people waste their whole life.

Just accept yourself as you are. Don't condemn, nothing has to be condemned, nothing has to be judged. There is no way to judge, no way to compare, because each person is unique. There has never been a man like you and there will never be again, so you are alone; comparison is not possible. And this is the way god wants you to be, that's why you are this way. Now don't fight with god, and don't try to improve upon yourself. otherwise you will create a mess. That's how people have created a mess out of their lives.

So this is my message to you: in the days that you will be there, accept yourself. It will be hard, very hard, because the idealistic mind is always there and and watching and saying 'What are you doing? This is not the right thing to do! You are not supposed to do it. You have to become a great man. You have to become a Buddha or a Christ and what are you doing, Sarjano? This does not look like a Buddha. You are behaving like a fool. Are you mad?'

Accept yourself. In that acceptance is Buddhahood. And when will you be back?

[A sannyasin says: I'm totally in your hands -- please guide me.]

You have come to the place where you belong, and I know it has been a long search, but it is how it happens.

It is natural -- one has to knock on many doors before one finds the right door. And even knocking on those wrong doors is helpful, because that is the only way to find the right door -- there is no other. One should be grateful for all those mistakes, errors, for all those cul-de-sacs, going astray. All that is needed, it is a part of growth. This is the fire of life, and it is only through this fire that one becomes steel. And one gets only what one deserves, and *when* one deserves it.

And when the disciple is ready, the master appears.

If the master appears before the disciple is ready, the disciple will not be able to recognise him; it is not possible to recognise him. Unless the need has arisen in you, unless you are really hungry for it, you will not be able to see it.

So Jesus comes -- only a few people feel his presence; others don't feel it at all. Others think that he is mad or a dangerous person or a criminal. Others only think of how to get rid of him; his presence is unbearable, intolerable. Only for a few people is he manna, only for a few people is he spiritual food, nourishment... but only for those who are ready. And this has always been so.

But once you have started recognising somebody as your master the transformation has already set in. In that very surrender the real thing has already happened. All else is secondary -- all else will follow in its own time; there is no need to worry about it. The basic thing is surrender, and if one can start with it, one has arrived; one is already at the goal. Then there is no question of missing.

The great problem is how to seduce people to surrender. That takes a long time, that takes unnecessary work, energy; it is a sheer wastage. But when somebody comes surrendered, things are so simple and so easy; then the growth is very natural.

You have come ready and now you can leave it to me. Now it is my responsibility; it is my work and my problem. You have nothing to do about it -- just relax.

[To another sannyasin, Osho says:]

You are unnecessarily worried. Your worry is purely mental, and you are creating it. In fact it is not there, because your energy is completely free of worry. When some problem is in the energy, then it is actual. But some problem can be only in the mind and have no corresponding complexity in the energy; then it is just false. It is just like a hypochondriac who thinks he is ill; he is not ill but he suffers. His suffering is true but his suffering is not real. Certainly true, because he is suffering -- he thinks that he has a stomach ache and because he thinks and believes in it, he creates it -- but the body is completely free of it. He does not need any medicine. All that he needs is a homeopathic treatment -- just sugar pills.

And that's what your situation is: you don't have any problem; you are creating it. And sometimes it happens that when you don't have a problem -- the mind has nothing to do and the mind feels absolutely at a loss as to what to do -- it starts creating problems. k has always lived with problems and always felt good with problems because there is something to do, something to solve, something to fight; there is a challenge. Now all problems have disappeared, there is no problem, and the mind is at a loss.

You have to understand it and just drop all those worries. I am your security -- what else do you want to be secure about? If my love cannot be your security then nobody's love on this earth can be your security. So just drop all that nonsense, and things are perfectly good!

The Tongue-Tip Taste of Tao

Chapter #9
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Deva means divine, shravano means listening -- the art of divine listening. And that's what meditation is. If one can learn how to listen rightly, one has learned the deepest secret of meditation. People hear but they don't listen. Hearing is one thing -- listening, altogether different; they are worlds apart. Hearing is a physical phenomenon; you hear because you have ears. Listening is a spiritual phenomenon. You listen when you have attention, when your inner being joins with your ears.

And once you have learned how to join your inner being with your ears, you can join it with any sense. It can be joined with the eyes or with the nose or with the sense of touch or taste, and slowly slowly you can join it with all your senses simultaneously. In that moment, god is available. But it is easier to start with the ears... particularly for you it will be easier. So start on a journey of divine listening.

Listen to the sounds of the birds, the wind passing through the trees, the river in flood, the ocean roaring and the clouds, the people, the far-away train passing by, the cars on the road -- each sound has to be used. And listen without any imposition on what you listen to -- don't judge; the moment you judge, listening stops. If you say 'good' or 'bad', 'I like it,' 'I don't like it,' you are no more listening; you have taken an attitude, and whenever one takes an attitude attention disappears. Attention lives only when you have not made a conclusion.

The *really* attentive person remains without conclusions; he never concludes about anything. Because life is a process -- nothing ever ends. Only the foolish person can conclude; the wise will hesitate to make conclusions. Conclusion is possible only when everything has come to an end, and nothing ever comes to an end: it goes on and on forever. So listen without conclusion. Just listen -- alert, silent, open, receptive. Just be there, totally with the sound that surrounds you.

And you will be surprised: one day suddenly the sound is there, you are listening, and yet there is silence. It is true silence that happens through sound. Escaping to the mountains is of no help; that silence is false. The real silence has to happen in the marketplace, surrounded by all kinds of sounds and yet silent within, utterly silent. That pregnant silence becomes the door to god.

[Deva Jivana means divine life.]

To live surrendered to god is to live a divine life -- to live as if god is living through you, to disappear as an ego and function only as a passage for god, to become a hollow bamboo so that god can make a flute out of you. The song has to be his.... And that is the greatest transformation possible.

Man can live in two ways. One is the egoistic way -- then your ego is the centre of your life. The other is to live without any ego, utterly empty inside. Then god can become a guest in you, then he lives through you.

To live with the ego is to live a worldly life. To live without the ego is to be a sannyasin; that is the true religious life. The whole art consists of dying as a person so that the impersonal and the universe can flow through you. It is just like a seed dying in the soil; then god starts growing like a tree.

To live in the ego is to live in misery, in hell, because it is small. It is almost like living in a dark cell, hence it is suffocating, it is nightmarish. Man's being is vast and the ego's confinement is very small. The ego is very very limited and the being is infinite. To force the being, which is infinite, into a finite thing is to create misery. It is imprisonment. Hence the desire to be free.

Every heart is burning with the desire to become freedom, but freedom is possible only if you disappear. You cannot be free -- you are the imprisonment itself. When you are not, freedom is, and in that freedom there is no worry, no fear, and in that freedom, because there is no fear, love arises.

Once god starts living through you, you are eternal. Then there is no death, then time is irrelevant, then bliss is continuous; it is a continuum.

Prem means love, dharmo means religion. Love is a by-product of religion, love is the fragrance of the flower of religion. But to understand religion one has to understand what religion is *not*, because religion has become contaminated with so many things which are not religion at all. Hence the fragrance of love is missing. On the contrary, just the opposite has happened; religions have created much hatred in the world. Rather than bringing human beings closer to each other in a loving embrace, they have created conflict, war, violence. Religion has become something ugly, and the reason is: it got mixed up with something which is not religion.

Three things which are not religion but which have become religion have to be understood. The first is: ritual. Ritual is not religion at all; in fact, ritual is a way of covering up your neurotic tendencies. It is neurosis. Giving a beautiful facade to it, giving it a religious garb, does not help. Neurosis remains neurosis; you only change the name. The neurotic mind moves in habits, routines -- it is repetitive. It moves in a groove, it goes on doing the same thing again and again and again. Once it becomes religion then many neurotic people are thought to be religious.

That's why in the East there are not so many mad people as there are in the West, and the reason is that in the West the ritual has disappeared, almost disappeared. So every neurotic has come out naked into the light. In the East the ritual is a protection. If somebody is doing a ritual you respect him: you think something significant is being done. All that he is doing is hiding his anxiety, keeping himself occupied with something. He is afraid of himself. He cannot face himself; he is afraid of coming across himself, he keeps himself occupied. Maybe he goes on turning the beads of his mala or he repeats 'Ram, Ram, Ram...', or he does something repetitively every day. His ritual is not different from other, secular, rituals.

Smoking is a ritual -- it keeps you occupied. So whenever a person feels nervous he starts smoking to avoid that nervousness. It becomes a beautiful occupation, but it is a religious ritual: taking the smoke in and then throwing it out, and taking it in and throwing it out. k is a mantra, it is a repetitive process. It makes one feel good -- nervousness becomes occupied. When people are happy they forget smoking; when they are unhappy they immediately remember it.

So ritual is not religion -- that has to be understood -- and that is almost ninety percent of religion. And once you drop all rituals you are standing naked in the sunlight, and that is the beginning of the inner journey one has to face. If one is neurotic, then that neurosis has to be faced, one has to become aware of it, because only through becoming aware of it is it going to dissolve. Hiding it, keeping it somewhere in the basement, giving it a beautiful covering, is not going to help; it is not going to change it at all. So the really

religious person is non-ritualistic.

The second thing: religion is not belief. To believe is to avoid enquiry. The person who believes, believes out of fear, not out of understanding. There is no need to believe if there is understanding. Understanding needs neither belief nor disbelief. It is the fearful mind: out of fear one wants to cling to some belief system. It gives solace, consolation. It makes one feel as if one knows, and one knows not. It gives you a false notion of knowledge, and deep down remains ignorance and darkness. It hides people's stupidity. Only stupid people believe... and *disbelieve*, which are the same. It doesn't matter whether you believe or disbelieve -- it is stupid.

The intelligent person enquires. He will not believe in god, he will not disbelieve in god. He will not take any standpoint. He will say 'I will enquire, I will remain open. I will not move from an already accepted conclusion because then there is no movement, no possibility of movement. If I have already accepted something as true, the enquiry is finished. It is an abortion; now there is no point in enquiry. One has already taken a conclusion, a priori.' The intelligent person enquires, he goes into enquiry. Enquiry is arduous but it is beautiful too, because it is only through enquiry and the suffering and the pain and the ecstasies that come out of it that one grows.

And thirdly: religion is not morality. That is another deception. People become do-gooders. That is not true virtue -- it is a camouflage. It brings respectability, it gives you a good ego feeling. It makes you feel that you are somebody important, significant -- not only in the eyes of the world but even in the eyes of god -- that you can stand upright, even encountering god; you can show all the good deeds that you have done. It is egoistic, and religion cannot be egoistic.

Not that a religious person is immoral, but he is not moral; he is amoral. He has no fixed character. His character is liquid, alive, moving moment to moment. He responds to situations not according to a fixed attitude, idea, ideology; he simply responds out of his consciousness. His consciousness is his only character, there is no other character.

If these three things are understood then one can understand what religion is. Religion is sanity -- going beyond the neurotic mind. Religion is enquiry -- going beyond belief systems and disbelief systems. And religion is consciousness -- going beyond the confinements of character.

Character is an armour. It is given by others to you, it is imposed on you by others. It is part of the social politics; the society wants you to be in a certain way because that is how you will be more useful and you can be exploited more easily by the society. The society wants you to be mechanically efficient. That's what the society calls 'a man of character' -- one who is just a robot, who is predictable. The society is very much afraid of people who are not robots because they are unpredictable; you cannot depend on them. You may send them to the war and they may not kill the enemy. They may say 'Why? This man has not done anything to me -- why should I kill him? He must have kids at home. His old mother and his wife will be waiting. I cannot do it.' And all that nonsense of the country and the fatherland and the motherland, that is just stupidity. A man who is not a robot will always be a rebel. He will function out of his consciousness, but then he will create constant difficulties for the so-called status quo. The society wants you to become a character, not a consciousness.

My whole effort here is to create consciousness not character. And once these three things are fulfilled -- that you are no more neurotic, that you have learned how to be out of the neurotic mind, that you have become a watcher, that some meditation has started growing in you, that beliefs have been discarded because they were borrowed, they were not yours, because character is no more relevant and you only depend on consciousness, wherever it leads -- then suddenly one of the greatest surprises happens uninvited, unsolicited: love starts happening... love starts overflowing. That love is god. How long will you be here?

Prem means love, dhyano means meditation. Let love be your meditation. Nothing else is needed -- love is enough unto itself. And god comes to the loving heart of his own accord; one need not seek and search. And in fact there is no way to seek and search for god. Where is one going to seek and search? He has no name, no form, no address; he is not somewhere. Either he is everywhere -- then too it is very difficult to search for him -- or he is nowhere; then too it is very difficult to search. And everywhere and nowhere existentially are synonymous; they mean the same thing.

Man cannot search for god because we have no knowledge about him. There is no way to begin the search, and whatsoever we do will be out of this stupid mind, will be out of this confusion, this mess that man is. And out of confusion whatsoever is done will bring more confusion, and stupidity will simply strengthen itself by whatsoever is done through it. All that is needed is to fall into a silent, loving space.

One has to be silent, still, and loving. And then one day, suddenly the eyes change, the gestalt changes; the world is the same and yet not the same. Yes, it is the same world -- the trees and the birds and the people -- but now everything is a manifestation of god. It is god who is green in the trees and red in the roses. It is god who is beautiful in people, singing in birds, flowing in rivers.... That is a change of gestalt within you. Not that you have gone anywhere -- this is the only world there is, there is no other world, all other worlds are just imagination. This is the only world, *but* there are two ways of being in this world: one can be loving or one can be unloving.

If you are unloving you will know only matter. If you are loving you will know god. It is the *same* world. The materialist simply says 'I don't have any loving energy in my heart', that's all that he is saying. He may say that there is no god and matter is all, but in fact what he is saying is 'I have no tenderness in my heart.' And without tenderness and caring you cannot feel god. One has to become sensitive. Love is the art of becoming sensitive.

And let this be your meditation: become more sensitive, become more tender, warm. Don't miss a single opportunity to be loving, and don't do anything that goes against love. Then one need not worry. Then it is god's worry -- whenever he feels the time is right, he comes. And that's the only way he comes; not by chasing but by becoming still, silent, loving.

[Veet Aikrago -- means beyond concentration.]

I am here to help you to celebrate life in all possible ways. I am here to help you to dance deeply with life, to sing the song that is in your heart and to flower to your optimum. Then there is joy, because there is fulfillment. Then even death is beautiful, because one has lived, one has known, one has loved, one has suffered, one has felt the moments of great ecstasies. One has lived in all possible ways. One has experienced what life is in its pain, in its pleasure, in its dark moments, and the valleys, and the sunlit peaks. One is ready to die with a great thankfulness in the heart. And to die with gratitude is the only proof that one has lived.

So I teach how to live and I teach how to die, but everything is based on one fundamental, and that fundamental is celebration.

Prem means love, pagalo means mad -- love mad, a loving madness. Truth is available only to those who are ready to be mad for it, because truth cannot be attained through the business-like mind. The calculative person is bound to miss it, because truth is not a bargain -- it is a gamble, and only a madman can gamble, can risk, can give all that he has for something which may happen, may not happen. Who knows? That is the risk.

One has to give all that one has to attain that which we have not even been able to dream about. Truth is something unimaginable. So is god... so love. All that is great and beautiful is beyond the logical mind. It is beyond man's cleverness, hence the clever people go on missing.

One needs to be daring enough, and that is possible in you. I can see the quality of daring, and that's a beautiful capacity. If used consciously, it can bring a great pay-off; if used unconsciously it becomes suicidal.

The Tongue-Tip Taste of Tao

Chapter #10
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Anand means bliss, wajid is a Sufi word. It means intense yearning for god, a total longing for god, a passionate longing for god -- not just a desire. A desire becomes a longing when you are ready to risk all for it. Even life seems to be less valuable than it.

Desires serve life; a life serves a longing. A longing is higher than life -- one can die for it. Desires are many -- longing can only be one, because it needs your total energy, it needs you as you are in your totality. You cannot withhold any part of yourself, you cannot move into it cautiously, cleverly, calculatingly. It has to be a mad jump. That is the meaning of 'wajid', and only a wajid arrives.

Unless god is your only desire, god is not going to happen. When all desires become one desire, that moment of intensity is the moment of meeting. God is always available but unless we are totally for it we are not tuned to its being. Our totality gives us a tuning and suddenly the music is there. The music has always been there but we were not tuned.

And man is very fragmentary: one desire taking you to the north, another to the south and all desires taking you in all directions and driving you mad. Hence people never reach anywhere -- it is not possible -- because a part moves in this direction, a part moves in another direction, to the diametrically opposite. How can you arrive? To arrive your totality will be needed. That's why you see people dragging. They don't have any intensity of life; it is not possible. They are leaking in many directions -- they cannot have that energy.

Wajid means one who is absolutely longing for god and is ready to risk all. But this longing has to be very blissful; one should not be doing it in a serious way, because the moment you become serious, you become tense. One's longing has to be and has to be intense but not *tense* at all. It has to be playful, it has to be cheerful, it has to be with laughter and dance and singing. It has not to become a duty. You are not obliging god or anybody -- you are simply living the way you want to live; hence you are blissful. This is the way you have chosen to live, this is the way you want to become aflame... but it has to be a dancing flame.

If these two things are fulfilled, god is available any moment. These are the two requirements.

Sati means remembrance, and samma means right. The full name will mean 'right remembrance'. God is not lost but only forgotten. We are not to search and seek for god; we have only to remember. It is already known at the deepest core of our being. We have to allow it to come to the surface. The remembrance is like a seed in the unconscious: we have to help it to grow into a tree so that its branches start reaching to our conscious mind. And that's what sannyas is all about: a device to help you remember god.

The basic thing to be understood is that god is not lost. In the very nature of things we cannot lose him. We *are* in it, we are it. There is no possible way to lose contact with god -- all that we can do is to forget him. But even when we are in a state of forgetfulness he is there. Right now he is there... Looking at me through you.

Looking at you through me, breathing in you, breathing in me... because only god is. God is equivalent to existence... god always is. We can forget -- that freedom is allowed -- but any moment that we decide, we can remember.

It is just as sometimes it happens that you see a person and you remember that you know him, that you have known him before. You recognise him perfectly, you even remember that you know his name, but the name is not coming up. You say 'It is almost on the tip of my tongue.' You know it is there but still it is not coming. That is exactly the case with god: it is there on the tongue -- a few devices are needed to help you so that it is released from the unconscious. And the best way to release it from the unconscious is to be in a let-go.

If you try too hard to remember the name of the person you think you know and have forgotten, it will be impossible. The more you try, the more tense you will become. It is better to go into the garden, to start thinking of the trees and the butterflies and the flowers, or to lie down on the grass and just look at the blue sky, and suddenly it pops up.

Exactly like that god happens: it pops up. And all that I teach here is how to relax, how to play, how to allow your life to be fun. When you are really in a playful mood, relaxed, it pops up.

Deva means divine, sukho means joy -- divine joy.

It needs nothing to be joyful -- life is enough, in fact, more than enough. If we listen, see, love, a spontaneous joy starts arising. Seeing the stars in the night or the flowers in the garden or the birds on the wing, if one can be silent, just alert, watchful, with no thought interfering, then a joy arises of its own accord. It needs no conditions to be fulfilled.

The worldly happiness needs many conditions to be fulfilled, and because it is conditional it is temporal. When the condition disappears, the happiness disappears. It is managed, produced, manufactured. But the divine joy is not manufactured; it is a revelation. You are just a witness to it. It does not come out of any effort -- in fact it comes out of tremendous effortlessness. For it to happen one has to be almost feminine, soft, sensitive, welcoming; one has to be like a womb.

That is the whole teaching of Tao and of Zen... and I teach nothing but Tao and Zen -- of course, in a totally new way because times have changed and each ancient truth needs to be reborn. It needs a new body, a new garment, a new formulation. That's what I call a resurrection. So what is happening here is a resurrection of all that is true, beautiful, good. It is a renaissance.

Feel happy that you are becoming part of this great milieu. Each sannyasin has to contribute much, because we are trying to materialise a great dream, a dream in which East and West can meet, a dream in which all religions can meet, a dream in which the earth can become our home -- undivided, without conflict and war, without nations and races and colour divisions.

Sannyas is a vision of a new world. Rightly understood it contains all that is beautiful from the past and all that is going to be beautiful in the future. It is a turning point. So be glad that you are also becoming part of something which is almost impossible but which still can happen.

[A new sannyasin says that he's been listening to his inner voice -- he'd like to know if this is the way: to follow his own voice.]

Mm mm. Wait a little -- go through a few groups. Go on listening to your inner voice. It has to be verified. It is still vague and confused; it will need much purification. But now you have come to the right place where it can be purified. And soon you will be able to follow it absolutely. Go on listening to it. But before I say to follow it, wait, because right now you cannot make a distinction between which is *really* the inner voice and which is just the mind playing a game -- they will both appear inner. And the mind is very cunning; it can deceive you. So soon you will be able to separate the mind from the inner voice.

Right now go on listening but there is no need to follow; right now you have to follow me. For at least three months just be absolutely in my hands; then you will be able. I will tell you exactly when the time has come, then you can follow. Everyone has to come to that point from which one starts following one's own inner voice.

The function of the master is that -- to help you to find and crystallise your inner being. The master is saying exactly the same thing that your inner voice will say. The master is just a mirror: he reflects your inner being.

So when you are with a master listen to the master, follow him, and he will make you ready one day. Then you can move alone....

[Prem Wajdo -- finding the love which has been lost.]

In any energy field all that is going to happen is a flowering of love. And the moment your love flower has bloomed, you are fulfilled. Then there is utter contentment and a beautiful silence. One starts feeling at home in existence. That is the meaning of experiencing god: to feel that utter benediction, the contentment of being at ease, of being at home... all conflict is gone, all struggle has disappeared; one is no more fighting. One is just in a tremendous energy of love, overflowing, sharing....

Deva means divine, and sufi means 'a seeker who is moving on the path of love.' God cannot be known through knowledge; knowledge is utterly meaningless. God can only be known through love. The way to god goes through the heart. It needs only an innocent heart, and you have it! And it is beautiful that your heart is still like a small child... it is rare.

The head is carrying many burdens, but that is irrelevant. The head is full of knowledge but that is not going to create any trouble for you because your heart is still throbbing with great energy; it can easily dominate the head. Once you allow the heart it will become the master and the head will become the

servant. It can become it this very moment.

Be glad that god is not very far away from you -- just by the corner -- and a small change, a very small change is needed. You have to shift your focus from the head to the heart, that's all. So feel the heart more and more, and do things that nourish the heart -- music, painting, poetry, sculpture, nature -- anything that nourishes the heart. And when sitting silently, move to the heart, be there. Desert the head as many times as possible during the day. The head is only a mechanism -- very useful, has to be used. It has great utility but it is not the master of the house. And the master of the house is not dead.

There are many people whose hearts are almost dead and it takes years of work to make their hearts beat again in the spiritual sense. Physiologically they are beating, spiritually, dead. But you are fortunate: your heart is spiritually alive too. And you have come to me in the right moment. Something is very imminent. If you don't get frightened it is going to happen!

[A new sannyasin says: When I took sannyas I felt very easy about it, and now I have doubts about whether I even have the right to be a a sannyasin; I do not think I am a real seeker.]

It happens sometimes, because people live very accidental lives. They don't know what they are doing and why they are doing it. Now you are becoming a little aware. It is a good sign, a good indication that you have started reflecting about yourself -- about what you have done, why you have done it. And when one starts enquiring into one's acts, commitments, directions, goals, great confusion arises. To avoid that confusion many people never think about what they are doing; they simply go on doing. From one thing to another they simply go on jumping, so there is no time left. Tired, they fall asleep; early in the morning they start chasing shadows again. That goes on and on and one day they die without knowing who they were and what they were doing exactly and why.

This is a good indication. This is something that has happened -- *through* sannyas, and it is not only about sannyas -- now you will be hesitating about everything. It is the beginning of wisdom. Only stupid people never hesitate. Wise people hesitate. Just see that this is one of the gifts of sannyas and many more gifts are on the way. This is a great gift -- that you have become reflective, started thinking why you have done this and whether you want to be a sannyasin or not.

Nothing to be worried about. Remain open, and whatsoever you decide is good. If you want to remain a sannyasin, good; if you don't want to remain a sannyasin, good. But just be alert, whatsoever you do, otherwise you will leave sannyas and next day you will start thinking 'Why have I left it?' This happens every day.

One woman from Holland came just two, three days ago. She took sannyas, she went to Holland and there she started hesitating... must have become afraid. People must have started laughing and ridiculing or thinking she has gone crazy. She returned the mala, but then she started feeling very bad about it, about what she had done, so she rushed to get the mala back! Now this is just absurd.

So just let things happen in a cool way. Go home; if you feel that you have done something wrong, that it has been something that is hanging like a weight on you rather than making you able to be more free and growing -- if you feel that your sannyas is like a rock hindering your growth -- drop it! But don't be in a hurry, because it is not a rock, and you will repent. In fact this insight is also part of it, and many more insights will be coming.

So be cool, be silent, and never be in a hurry about any decision. Maybe you have taken sannyas in a hurry; now at least remember not to drop it in a hurry. Mm, you have committed one mistake; now don't commit the second! (LAUGHTER)

But if you decide to leave, there is no problem -- you can leave. Just remember one thing: the second time I am very difficult about giving sannyas. The first time I am very easy, because the first time that you come, you come innocent. The second time you have thought over it, have calculated, and you have become cunning, and now you see that you have done something wrong and you feel guilty and all kinds of things, and then you ask again.... But you are not reliable then.

So just wait. If you decide in a cool way to drop out, you can drop out; nobody is hindering you. But drop it in such a way that you don't repent, that's all. Give it full consideration. And if one gives it full consideration I cannot see the point of why one should drop it, because it is not a bondage; it is a freedom.

Yes, it will create a few problems, but any man or woman of any worth takes problems as challenges. Don't be a coward. Accept the challenges and you will always be benefited. Whenever a challenge is accepted, you grow; whenever you escape from a challenge and hide you prevent your growth. Maturity

comes through experience of all kinds -- of pain, of pleasure, of sorrow, of agony, of ecstasy, of joy. One has to go through all kinds of experiences, then slowly slowly one falls into a togetherness.

So there *will* be problems; I am not saying there will not be problems. In fact, that's why I give you sannyas: to create new problems for you that you have never faced before. Now back in a world where sannyas will be thought of as something crazy you will be facing something continuously, every moment. And that very encounter will make you integrated, centred. So it is up to you: if you want to grow, remain in it; if you feel growth is too painful and it is safer not to grow, then it is your decision. Sannyas was your decision, so dropping out of it is going to be your decision.

But don't be worried about it -- let things happen silently, coolly.

[A sannyasin says she has a fear of being in a situation where she can't move and she will get suffocated.]

It will go. It has something to do with your birth -- it is a birth trauma. Just passing through the mother's womb you got very suffocated and that fear has persisted in your being -- it has followed you like a shadow, it has been the root cause of all your nightmares. It can be dropped if you go backwards and you relive the birth trauma. It is possible. It will be dropped, but it can be dropped only if you relive it, otherwise it will continue and haunt you for your whole life.

Almost every child gets frightened, but sometimes the situation is such that a few children get very frightened. Sometimes the birth canal is too small, narrow, and the child is too big. You must have been a healthy child and the mother's birth canal must have been narrow. And because of that narrow passage, great damage can happen.

So in any situation where you are cornered, the memory of birth will be revived. You will become nervous and your breathing will start stopping, your body will become very tight and steel-like and you will not be able to move. But this will go -- do these few groups; it is bound to go. No need to worry.

[A sannyasin says: Last year after some groups I did some healing, and I wondered if I should continue that or not; it's up to you.]

The energy is there... and it will be good for other people but will not be good for you to use it in healing. It will be a wastage for you. For the people you help, it will be good -- the energy is there, but it is not overflowing; it is just the right amount.

When the energy is overflowing you can help people and you will not lose anything, because it will be overflowing anyway -- whether you use it in healing or not. Then it is good to use it in healing. But your energy is just the right amount that you need for your own growth. The cup is full but not overflowing. If the cup is not full, the person cannot heal. If the cup is full the person can heal but at a personal loss. If the cup is overflowing the person can heal without any personal loss.

So I will not suggest that you go into healing -- not right now at least. After six months remind me again. Maybe the energy will become overflowing, then you can move into it. You have the potential to become a healer but this is not the time. Sometimes it happens that people start healing because it helps others; but then you will be losing energy and sooner or later you will be in danger because this will be a dissipation of the energy.

So never try. Wait six months -- do something else -- and after six months remind me again. I will check.

If I see that it is overflowing, then healing is the best thing for you to do, but we will have to see. Nothing can be decided right now. Good!

[A sannyasin asks if he should continue studies started a year ago in natural medicine. He had rheumatism and the effort to help himself caused an interest in the subject.]

Just to study because of this is meaningless. You can take the advice of any doctor -- why bother about it? Just for this, studying is meaningless... too much of a wastage of time. Any expert can suggest to you what to do. And to experiment on your own is always dangerous. You will be an amateur experimenting on your own body. The greater possibility is that you will be disturbing the body rather than helping it, because it is a delicate phenomenon. It is better to go to some experienced person and take his advice.

If everybody starts doing that -- his car is leaking or something and he becomes a car mechanic and studies car mechanisms -- that will be sheer wastage; then one's life will be gone! When your tap is leaking and you become a plumber.... Just because of the rheumatic problem you need not study -- unless you have some great desire to study natural medicine and you have some inclination to go into it; then it is a totally different matter. So you decide about it.

If it is only because of the body, the body can be taken care of by the experts. If you love natural medicine, you can go to a natural physician; that's not a problem. And it is far better to be under some expert. But if you feel that it is good for your inner growth, and you have a love for it, then continue. If you love anything, I am always for it.

The Tongue-Tip Taste of Tao

Chapter #11
Chapter title: None

11 October 1978 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Prem means love, wajida is a Sufi word; it means 'one who yearns for god.' Your full name will mean: love that yearns for god, love that longs for god, love that cannot be satisfied by anything else other than god. And that is one of the most significant facts to recognise, to remember: man cannot be content through anything else than god. Man tries in many ways to be contented but only discontentment goes on growing.

The poor man thinks that when he is rich then everything is going to be all right. But ask the rich man -- he is rich and is utterly bewildered. One who has no fame thinks 'If I become famous then there will be great joy.' But ask the one who is famous: nothing has happened. It has been nothing but hot air, all that fame. Even if the whole world knows you, how is it going to make you contented? What relevance has it to contentment? Even if you possess the whole world, what does it have to do really with something that is inner? If you are discontented in a hut you will be discontented in a palace; in fact, more so, because even the hope of 'One day when I am in a palace I will be happy' will be lost. The poor man can have a little hope; the rich man cannot even afford that. Hence rich societies become very hopeless.

That's what is happening in the West -- a great hopelessness. And they are very surprised when they come to the East and see the poor countries. People have nothing yet they appear to be a little bit more contented; in fact they have nothing to be contented about. This is a very puzzling fact. The people coming from the West think that it is because of religion. It is not so.

The poor people can have hope, they can believe in the future. Tomorrow is still meaningful for them -- that's what makes them *look* at least more satisfied.

The person coming from an affluent society feels puzzled; it should not be so, logically it should not be so. A poor person should be more discontented with life, but it is not so. The poor person seems to be more satisfied. Not that he has anything to be satisfied with -- he has nothing; he may be hungry, ill, starved. But he has tomorrow. Tomorrow everything will be okay. Let the revolution come and communism and tomorrow everything will be okay. That tomorrow never comes but it keeps one intoxicated. The future is the most dangerous drug.

When you become rich there is no future. You have the best house, you have the best neighbourhood, you have all the money that you need -- more than you need. You have all the gadgets that technology has

provided for you, the latest; now what is the future any more? What can tomorrow give to you which you don't have today?

The future flops, and with the future flopping great hopelessness arises. The person who is not famous can remain hoping that some day he will be famous. That's why the world up to now has lived with great hope. Suddenly hopes are disappearing and despair is settling.

To me, this is of immense importance. This crisis in human consciousness is of great importance, great import. Either man is to disappear from the earth or man will have a totally new being, a new birth. And my work here consists of giving a new birth to human consciousness.

The world has failed us -- now we can start longing for god. Now there is nothing to long for here on the earth. Now the longing can soar high. Now the visible is finished and we can search in the invisible. Now time is meaningless; we have to move into the non-temporal. Now the ordinary mundane life has no charm; it has lost all joy. We have fulfilled all the desires, all the possible desires, and they have not satisfied us. Now the real discontent is possible, and to be really discontented is a great blessing.

What do I mean by 'real discontent'? To be discontented -- for god... love that longs for god. Let this become a seed in your heart and start a journey of new longing... a new love affair with god.

Veet means beyond, dharma means religion. The true religion is beyond religions. It is not Christianity, it is not Hinduism. It is not Judaism, it is not Buddhism. It is not an 'ism' at all because it is not a dogma or a doctrine. The true religion is an experience. It is utterly individual. Nobody can give it to you. You cannot be indoctrinated into religion -- you have to search for it on your own. It is a great adventure. It cannot be borrowed; and that is the most important thing to remember, because people think that they are religious and they are not. They think they are religious because they have been indoctrinated into Christianity, Hinduism, Jainism. Because they have learned a few words and theories they start deceiving themselves; they start behaving as if they know. They know nothing. Their knowledge is just mechanical -- it has been fed to them; it has not grown in their own experience.

The false religion comes from the outside; the real religion arises in you. That is the meaning of your name. Beware of all churches and all bibles, because it is very easy to get lost in the jungle of words. One has to go on reminding oneself, one has to be very alert not to get lost.

All ideologies are poisonous. I don't teach any ideology here. Yes, we create a few situations, devices, methods...*not* to give you something but to provoke that which is hidden inside you. You have all that you need but it is fast asleep. My function here is to wake it up....

The Tongue-Tip Taste of Tao

Chapter #12
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Veet means beyond, gyan means knowledge -- beyond knowledge. God is beyond knowledge, it is intrinsically unknowable. The very effort to know it is a barrier in knowing it, because we can know something only if we are separate from it. Knowledge requires a division, the division between the object and the subject. Knowledge requires a kind of distance between the knower and the known, and that is not

possible with god. God alone is. He is the knower and he is the known. The observer and the observed are one, so there is no possibility to create this division which is an absolute requirement for knowledge to happen. Hence god is beyond knowledge, truth is beyond knowledge, but god is not beyond love.

Love can happen. Love does not require you to be two. In fact, just the opposite is the requirement of love. Knowledge needs you to be distant, separate; love needs you to be one -- dissolving, merging, melting into each other. When somebody falls in love he starts losing his identity. The deeper the love is, the more one is lost. When two lovers are really in intimacy they are not two. In a miraculous way the two have disappeared into oneness. Yes, it happens only for a few moments but those moments are of great orgasmic joy; they are the first glimpse of samadhi, ecstasy, satori. But love happens only when two lose their two-ness and become one. So god can be loved but cannot be known. God is within love but beyond knowledge. That's what the meaning is when Jesus says 'God is love': god is not knowledge.

And people have been trying to know god, hence the world has become god-less, because we have been trying to do something impossible, something which is not allowed by the nature of things themselves. So the more we have tried to know god, the more we have become convinced that there is no god. If we make it an absolute condition that for god to exist first we have to know him, then god will not be available for us.

The philosophical activity cannot make god available to you. The theological approach is utterly meaningless, irrelevant. The only true approach towards god is that of poetry, art, painting, love. The true religion is always the religion of aesthetics, not of ethics, not of theology. My vision is that poetry comes closest to god, music too -- it comes even closer -- dance too. And when two lovers are in deep embrace, utterly lost in each other, drunk with each other, are no more functioning as separate entities, breathing together, their hearts breathing in a rhythm, then god is the closest.

The real temples of god will be temples of love. Knowledge is all rubbish. And the true seeker has to gather courage to drop knowledge. By dropping knowledge the mind is dropped, and when there is no mind there is no ego, and when there is no ego, you have fallen into the oceanic unity. That oceanic experience is god, or you can call it truth or whatsoever you wish -- names don't matter.

Veet means beyond, dhamma means religion. Religions are the barriers -- they have not been bridges between man and truth. They have been pretending that they are the bridges but they are not. Christianity, Hinduism, Islam, they have all functioned against god. They are basically political. In the name of religion, politics has been imposed on man. The mask is of religion, but behind the mask is nothing but pure politics, power politics.

The true religious person cannot be a Christian and cannot be a Hindu and cannot be a Mohammedan. The true religious person can only be religious, prayerful, loving, alert, rejoicing in this beautiful gift of god, this existence. But he will not have anything to do with the church and the temple and the mosque, because in the church there is only an ideology, in the temple only a man-made statue, and the mosque is nothing but a creation of man's mind. These are shadows, symbols, and to worship a symbol is stupid.

It is as if you walk in the sun and the shadow follows you; but you are not the shadow, the shadow is not you. These so-called religions are nothing but shadows, *long* shadows. When a Buddha walks on the earth a long shadow falls. Buddha disappears but we go on clinging to the shadow. These are footprints. When a Jesus appears a long shadow falls on humanity and for centuries people will go on worshipping the shadow; that shadow is the church. But once Jesus is gone there is nothing... just a painted picture of Jesus. It has no significance at all and worshipping it is utterly stupid. And god is available; as he was available to Jesus he is available to you. But you become too attached to Jesus and his shadow and that very attachment becomes a barrier between you and god.

God is alive in the trees as much as he was when Jesus walked on the earth. He is still meditating in the mountains as he was when Buddha walked on the earth. The world is as god-full as ever! It can't be otherwise.

One has to discard temples, mosques, churches, priests. One has to come into direct contact with god. Shadows have to be renounced, and only when you renounce shadows are you capable of knowing the reality, otherwise one gets lost in shadows.

This may seem paradoxical when I say that the truly religious person is not religious at all in the ordinary sense of the word. And the religious person in the ordinary sense of the word is not religious at all. One has to be very careful, watchful, because there are many false coins in currency, and the false has to be understood as false, only then can the true be understood as true. Unless you cease clinging to the false you will not be able to receive the truth. So be religious but don't be Christian and don't be Hindu and don't be

Mohammedan. No ideology is going to help.

Prem means love, tosha means contentment. Man lives in discontentment because man lives without love. If one loves, suddenly contentment explodes, because the moment of love knows no future, knows no past. The moment of love is enough unto itself. Only people who have missed love in their life think of the past and of the future, because they have not been able to live in the present.

Love is the way to live in the present. You cannot love yesterday and you cannot love tomorrow. You can only love *now*. Love knows only one time, and that is now; love knows only one space; that is here. That's why in love the mind disappears, because the mind is nothing but the accumulation of memories and the projection of the imagination. The mind is the past plus the future; the mind has no contact with the present. Love is not part of mind. That is the meaning when we say that love comes from the heart and not from the mind. And contentment follows love like a shadow. Wherever you see contentment, know that there is somebody who has known love. Wherever you see discontentment, know well that the man has missed, the person has missed love.

Love nourishes the soul, fulfils the deepest desire in our being, because it gives us the feeling that we are needed. The greatest need is to be needed, and immediately, the moment you feel you are needed, you become meaningful. Your life has purpose, your life has significance, and only out of that experience of significance can one be thankful to god.

Deva means divine, prashanto means silence, stillness. There is a silence which cannot be produced by us. It comes. At the most we can be a host to it.

There is no way to manipulate it -- it comes from the beyond. If we are receptive it starts happening more and more. No doing is required on our part, because whatsoever we do, we do out of our confused mind; it carries all that we have in our mind. It can't be something really deep, because the mind itself is very shallow.

Seeing this, understanding it, a new approach arises -- the approach of let-go. And the great secret of spiritual science is allowing something to happen without doing it. It needs really great understanding and awareness to *allow* things to happen. The mind is constantly tempted to interfere. It brings its desires in, it wants things to be according to it; and that is the whole problem. We are tiny parts of this vast existence To have some idea of one's own is to be idiotic. That is exactly the meaning of the word 'idiot', literally: to have some idea of one's own.

It is like a wave in the ocean trying to do something on its own. It is just part of an immense ocean. It is neither independent nor dependent, because it is not separate at all. The wave exists not -- it is only a manifestation of the ocean. So are we, and if we understand it then all anxiety disappears. Then there is nowhere to go, there is no goal to be attained and there is no possibility to fail or be frustrated. A great relaxation comes... this is the meaning of surrendering, of trusting. Then life takes a totally new colour. It has not that tension that ordinarily is always there. One lives relaxedly, calm and quiet, at home.

There is a silence that is waiting to descend in you. Sometimes just sit under a tree and let it happen. Watch a sailboat on the lake and let it happen. See the full moon and let it happen. Lie down on the earth, be merged in the earth and let it happen. Just float in the river and let it happen. And all these things become meditations.

This is my message to you for this, your birthday.... Sannyas is a new birth, and my message is to let things happen -- don't try to do.

Deva means divine, vardan means blessing. Life is not a punishment but a blessing. It is not that you are suffering because Adam committed some sin. It is a reward. And it is not because in your past lives you have been committing so many wrong things that you are suffering and life has been given to you as a suffering -- that is utter nonsense. Life is a gift! And I call it a gift because we don't deserve it. Very rarely do people deserve; those are the people who become Buddhas. Others are not even conscious of what has been given to them. The greatest miracle has happened in you -- you are alive, but you have not even thanked god for it. Rather, on the contrary, people go on complaining; they have a thousand and one complaints, and not even a single thank-you arises in their heart. And a man who has forgotten the language of gratitude is not a man at all... not worth the name.

From this moment start thinking of everything as a gift, and you will be surprised at how many beauties you have been missing and how many blessings were knocking on your door, but you never opened your

door. Only in gratitude does one become open.

To me gratitude is the greatest religious virtue. To feel grateful makes one religious. And there is so much to feel grateful for! Each moment is so precious -- this moment too. Just see the silence in you, the joy arising in you, the tears of joy.... And to feel all this is to be in prayer.

[A sannyasin, who has 'psychic' experiences, says: I'm in very much turmoil and that's why I'm leaving. I plan to go away for about six to eight weeks.]

The responsibility is yours...

You start enjoying foolish things and you go into a kind of cooperation with them. You think they are something very valuable, spiritual experiences -- they are not. It is just a game of the mind. You start hearing inner voices -- they are nothing but your own thoughts. But the mind is very cunning. It says 'These are spiritual guides speaking' and one feels very egoistic, gratified. When people ask me, if I say that this is all holy cow dung, they feel hurt. They want to hear from me also 'Yes, you are going through great spiritual experiences', and I know this is all meaningless.

You have to stop cooperating with all this. This is just neurosis, nothing else. Every mind has these things, but if you cooperate, they start growing, then there is chaos. And then they go on telling you things. It is *your* mind but you think that some spiritual guidance is coming to you. So if you follow that guidance you will do some stupid things; if you don't you will feel guilty that you are not following these spiritual masters. And there is nothing except your mind.

But this is not only *your* problem -- this is the problem of *all* spiritual seekers. Sooner or later this problem arises: the mind starts playing tricks. Somebody will see lights, somebody will start hearing sounds, somebody will start experiencing something else, and the ego says 'This is something great -- it is only happening to you. It is rare. You are special, that's why it is happening to you' and you start cooperating.

My suggestion is: simply disconnect yourself from all this. Go to the Himalayas -- it is good, rest there -- but disconnect. Whenever anything like this arises just have a good laugh!

And don't pay much attention to it -- just neglect it! One has to become utterly empty. The only spiritual experience worth calling spiritual is the experience of nothingness, of emptiness... what sufis call 'fana', the disappearance of the ego. That is the only spiritual experience -- all else is just mind games. And the mind can create many things. The mind can start hallucinating; it can see visions, Christ and Buddha... The mind has the capacity to dream -- even with open eyes it can dream. When you see Jesus standing in front of you, how not to believe? And there is no Jesus standing before you -- it is *your* projection.

That's why Zen masters say 'If you meet the Buddha on the way, kill him!' They are right... absolutely right. It looks sacrilegious, very disrespectful to say that if you meet Buddha on the way, kill him... but it is very true. You will meet the Buddha on the way or Jesus or Mohammed -- that is not the point. You will come across anything that you had been conditioned for in your childhood. Great spiritual masters and Tibetan lamas will appear and you will see that something great is happening. And you will find foolish people appreciating you. They will say 'Yes... Your status is going higher and higher every day, you are reaching higher stations.' Don't listen to these people.

My work is hard because I cannot support any illusions of your mind, I cannot support any hallucinations. I have to cut all kinds of hallucinations. It looks cruel, brutal... so when you asked me.... Last year also you had started hearing these voices, and then you were found walking naked on the road...

In that unconsciousness you go on hearing these voices. Now these voices are telling you 'Go to the Himalayas...' You are not going on your own. You are thinking that you are following some spiritual guidance. That's why I had not said anything, because I know you will say 'No, I was not unconscious, I was not naked.' Right now you are very conscious and you are going to the Himalayas....

You have to disconnect yourself from these voices and these guides. You will have to decide between me and these guides. Either you have to listen to me or you listen to your guides. You decide either way; otherwise this will be a sheer wastage of time...

Just go to the Himalayas and rest and be with the mountains and trees and enjoy and forget all this spirituality. Let those Tibetans do whatsoever they want to do; you need not bother about it.

And next time when you come back you have to decide -- you disconnect with all this forever. It will come again and again but you ignore it. Simply become closed to all these voices, otherwise they will drive you neurotic. And it is still time: they can be stopped. Soon, if you go on helping them, it will be difficult to

stop; it will become something beyond you.

[A sannyasin says: I don't find a connection to the meaning of my name.]

In reality, all names are utilitarian. You don't have any meaning. Nobody has any meaning. We come nameless and we go nameless. The name is just a utility.

If [someone] wants to call you she has to call some name, otherwise how will she find you? So it is good... don't pay much attention to it.

Remember that you are nameless.

You will never find any relationship between you and your name; there is none! You can be called 'a', you can be called 'b', you can be called 'c'... it will not make any difference to you; you will remain the same, called by 'a', called by 'b', you will remain the same. A rose is a rose is a rose... you can call it by any name. You don't have any name.

You have to find some relevance with me, not with the name. And that is happening. And I am happy -- it is happening every day: you are coming closer and closer.

The Tongue-Tip Taste of Tao

Chapter #13
Chapter title: None

13 October 1978 pm in Chuang Tzu Auditorium

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Prem means love, mahabodh means great awakening -- a great awakening of love. Only love is great -- all else is very small. Even the greatest thought of the mind is very small. The mind cannot be great; the mind is basically mean. It is not spacious. The heart is spacious, expansive. The heart can grow so big that it can contain the whole universe.

The mind goes on shrinking -- as you grow older, the mind becomes smaller and smaller and meaner and meaner. It is no accident that old people start being a little mean. They are always angry, irritated, annoyed for no particular reason, and the basis is that they have missed the heart in their life. They have lived only by the mind, which knows no way to expand; it knows only how to shrink, it goes on shrinking. The more you know, the smaller the mind you have.

The ignorant person has a bigger mind than the knowledgeable person, because the ignorant person has nothing in his mind. There is space. The knowledgeable person is too full of knowledge; there is no space. But the heart is another name of the inner space. Just as there is outer space -- the sky unbounded, there is no limit to it -- exactly in the same way the inner sky is also unbounded... has to be. If the outer is infinite, the inner cannot be finite. It has to balance the outer; it is the other pole of it. The inner sky is as big as the outer, exactly in the same proportion. So when love arises, it is a great awakening.

Meditation has not to happen in the head -- it cannot happen there, and whatsoever happens there is only an imitation of meditation... not true, not the real -- the real a1ways happens in the heart. So remember it: when I talk of awakening I am talking about the *heart's* awakening. It has not to be understood only as a doctrine; it has to be experienced, it has to become your existential state... and it *can* become.

Nobody is barring it; we have not looked into the matter that's all. We have not looked into the inner world, the inner gestalt. We have simply been negligent. Ignoring the inner one remains ignorant. Not

ignoring the inner is the beginning of wisdom.

I like this word 'ignorance'. It means something has been ignored, something has been by-passed... you have not taken note of it. Something that is there has always been there but you have been negligent of it. Maybe because it is always there it can be ignored easily. We always ignore that which is always there; we always take note of the new because the new brings change. The dog can go on sitting if nothing moves around -- he can rest, he can dream. Let anything move and he is immediately alert. Even if a dead leaf moves, he will start barking. That's exactly the state of the mind; it takes note only when something changes, and then it falls asleep again.

And our inner treasure has always been with us. It is very easy to ignore it; we learned to ignore it. That is the meaning of the word 'ignorance'.

Let sannyas be a beginning of not ignoring the inner and the awakening comes by itself. And when love is awakened, life has a totally different taste. It has the taste of nectar, of immortality, of deathlessness.

Deva means divine, subuddha means the awakened one. Man is asleep, but because he is asleep, the other possibility is always there: he can be awakened. The very phenomenon of sleep is enough proof that awakening is possible. The very existence of the night is proof that sooner or later the day will break, the morning will be coming. So there is no need to become pessimistic because there is darkness. The darkness is the womb of the morning. And so is the human sleep.... k is in the womb of sleep that the seed of Buddha is conceived.

Sannyas is the beginning of a conception, it is exactly a conception -- just like a child is conceived. Sannyas is a conception. To be a sannyasin means to be pregnant -- pregnant with a great future, pregnant for the first time to give birth to god. And unless a man is capable of giving birth to god -- I call it 'god-consciousness', Buddhahood, Christ-consciousness -- he has not been true to his life. He has been unnecessarily wasting his time and energy. He had come to bloom, to flower, to manifest the miraculous that is hidden inside.

My work here is to create devices so that you can become aware of yourself. The work is to throw you upon yourself. The work is to destroy all ways in which you escape from yourself. The work is to go on hammering, so that sooner or later you are forced to open your eyes and see what is the matter. Once you have opened your eyes, the revolution has happened. Then you live in the same world but it is no more the same at all: everything has changed. The ordinary existence becomes utterly extraordinary and each moment is a precious occasion to celebrate, to sing, to dance.

But life can happen only to a person who is alert, otherwise we go on sleeping and life passes by.

Deva means divine, nirmalo means innocence. Innocence is wisdom. Wisdom has nothing to do with knowledge. It is the simplicity of the heart. It another name for a silent, still heart.

Knowledge destroys something, something very precious: the capacity to wonder. That is one of the most valuable things in life, and knowledge destroys it. The more you know, the less you wonder, and the less you wonder, the less life means to you. You are not exhilarated with life. You are not surprised -- you start taking things for granted.

The innocent heart is continuously in wonder like a small child collecting seashells on the sea beach or coloured stones, or just running hither and thither in a garden after butterflies... and is surprised by everything. That's why children ask so many questions.

If you go for a morning walk with a child you start feeling exhausted because he goes on asking about this and that, and questions which cannot be answered: 'Why are the trees green?' and 'Why is the rose red?'questions which cannot be answered. But why is the child asking? He is intrigued. He is interested in *everything*. The word 'interest' comes from a root which means: to be involved in -- 'inter-esse'. The child is involved in everything that is happening: the dog that is passing by the side and the cow that is just sitting on the road and the car that passes by and the bird that is on the wing.... A child is involved with everything that is surrounding him.

The more you become knowledgeable, the less and less you remain involved in life. You simply pass by -- you are not concerned with the cow and the dog and the rose bush and the sun and the bird; you are not concerned. Your mind has become very narrow; you are just going to your office or back to your home. You are just running after money more and more, that's all. or after power, but you are no more related to life in its multi-dimensionality.

To be in wonder is to relate with everything, and to be constantly receptive. That is the meaning of

'nirmalo'; to be utterly innocent like a child. And when one is like a child.... And remember, I say '*like* a child' -- not a child, because all children have to grow; sooner or later they will become burdened by knowledge. That's why I say 'like a child'. Physically you are not a child but spiritually you remain a child. You don't collect the past, you don't collect reminiscences of the past, you don't collect memory. You remain fresh and young. You die moment to moment to everything that has passed so that you can remain fresh.

That freshness is 'nirmalo' -- innocence -- and in that innocence wisdom happens. That innocence is wisdom. Then life is a mystery, a sheer mystery. And each moment of it is so valuable that one constantly feels in gratefulness, one constantly feels like bowing down to god. Even if there is no god, one wants to bow down to all that is.

Deva means divine, anando means bliss. Devanando means divine bliss.

Bliss is a gift from god. We cannot manufacture it. Nobody can become blissful on his own. We can allow it to happen but we cannot produce it. We can hinder it from happening -- that is in our capacity -- but we cannot manage, we cannot force, coerce it to happen.

It is as if in the morning the sun has risen, but you can go on remaining in your room with closed windows and closed doors and it is still dark for you. But this darkness is your own creation. All that is needed is to open the windows and the doors and the sun will start pouring. That is exactly the case with bliss: bliss is always there surrounding you. We live in the ocean of bliss, we are like fish in the ocean of bliss, but we don't allow it to enter. We are very closed, we are window-less; hence the misery.

My work here is only to open a few windows in you, to make a few holes in you so that something that is surrounding you can penetrate. And once you have seen even a little ray of bliss penetrating in, you will come out, because once you have recognised the fact that the sun has risen and the trees are dancing in the sun and the birds are singing and it is all light outside -- what are you doing inside in this darkness and in this stale air? -- you will rush out. But one needs at least a little experience of something from the outside that penetrates inside. We cannot bring the sun in but we can go out; but a little experience of the sun is needed while you are inside the room.

The ego is our prison. A little ray, a little wind, a small breeze will do the miracle. And that's what happens in meditation -- sitting silently, open, available, vulnerable, one day suddenly it happens: you are possessed. Nobody will be able to understand it and you will not be able to explain it to anybody either. When it happens to you you will be surprised why it has not happened before. It is so simple! Nothing was needed -- it was always there, and you will recognise then that you knew it was always there; just you were closed to it. But even then you will not be able to explain to others how it happens.

There is no 'how' to it. There is no technique to produce it -- just a preparedness to be in a passive space, to be in let-go. And that is the greatest art to learn. The man who knows how to be in a let-go knows all that is worth knowing and he will not miss the ultimate flowering.

Deva means god, habib means beloved -- beloved of god. We have been told down the centuries that we are sinners. We have been condemned by every priest from every pulpit, and that has created the greatest barrier between man and god, the greatest distance. We have started feeling guilty deep down, and a guilty person cannot pray. If he does pray he prays out of guilt and fear; he cannot Fay through love. He cannot believe 'God can love me -- *me*, a sinner.' He feels unworthy; he cannot trust himself. That's how man has lost his self-confidence. It is because of the priest that man's roots have been cut and man has become an ugly phenomenon; he has lost all beauty and grace.

To remember that you are beloved of god is one of the most fundamental things. That very remembrance will make you feel at home, that you belong to this existence, that this is *your* existence, and you *are* the way god has wanted you to be; there is no guilt.

If he is the creator and you are the creation then how can there be guilt? If he is the painter and you are the painting and he is the Poet and you are the poetry then how can there be guilt? In fact the very phenomenon that he has created you, is enough to show that he has loved you. The musician creates music because he loves it. The very existence of one's being is enough proof; no other proof is needed, no other witness is needed to show that he loved you -- you come in the world out of his love! Jesus Christ is not only his son... everybody is!

Once this idea enters into your heart, one starts opening up. A great self-respect arises, and that self-respect has nothing to do with the ego; that selfconfidence has nothing to do with 'self' at all. It is pure

confidence. You know you are loved. You know it is your father's home; you know you are not deserted by him. You know that you have nothing to do out of fear; you can do something out of love. And when life is lived out of love it has tremendous beauty. It is prayer, it is grace....

This is my message to everyone, that from the lowest to the highest, from a small atom to the great sun, all is showered on, continuously showered on by his love. We exist only because of his love, and to respond to his love is to be religious. And only by loving can we respond to his love -- by loving his existence, by loving his people, by loving this world. I teach *this earth*.

Purnanando. It means perfect bliss, absolute bliss; and one should not be content with less than that. There are many things in life which can make one contented, but they are not the real thing. One needs a great divine discontent so that nothing can hold one back unless the absolute happens. In that happening of the absolute you disappear completely. The experience of the absolute bliss is not an ordinary experience. In fact to call it experience is not right because there is no experiencer in it; and that has to be the criterion. There are pleasurable moments in life, joyful moments in life, even verging very close to blissful, ecstatic moments, but if you are there, then it is not perfect bliss yet. The experiencer is there and the experience is there; there is still duality.

Till the experiencer dissolves into the experience just as a dewdrop drops into the ocean and is no more, and has become the ocean, the journey has to continue. And it can be attained... it is within everybody's capacity. In fact, not to attain is our own responsibility. We are made to attain it. Just as each seed is made to become a tree and bloom, and dance in the wind and sing in the sky, each man is destined to become god.

We are god in seed form... hidden, unmanifest. But to become a tree, the seed has to pass through many stages. First it has to fall into the soil. That's what sannyas is: falling into the soil of the master's garden. And then the seed has to die. If the seed persists in remaining itself, it will not sprout. It has to be courageous enough to die in the soil, with great trust that it will disappear, but something greater than it is going to happen.

The seed cannot be convinced about it, that is the whole problem. There is no way to convince the seed because he has never seen it happening to himself.

It may have happened to other seeds, but who knows? -- their experience is their experience. It may have happened to Buddha and to Jesus and to Mohammed and to a few other people, but who knows? They may have been deceived by their own mind or they may be deceiving others. Who knows? How to trust it? The greatest problem for the seed is how to trust the unknown.

That miracle happens in the relationship between a disciple and a master, because between you and Buddha there are twenty-five centuries distance. k is even suspicious whether he ever existed as a historical person or not. Is Jesus really a historical person or just a myth? There is no way to be absolutely convinced about it, and even if one is convinced the distance is vast. There is no direct contact possible.

To be initiated means that you have felt something which is beyond the mind. You have got wind of something, a vibe, and now you are risking. It is a gamble. To be initiated in a gamble, it is a risk, so only the very courageous can take the jump. The cowards go on hesitating, although they will rationalise their cowardice. They will not call it cowardice -- they will call it consideration of a thousand and one things. They will rationalise it, but the basic fact is that they are not ready to gamble; they are business-like. Those people never fall into the soil and never die as seeds and hence they remain seeds. And if a seed has not sprouted, it is dead. This is the miracle: by dying the seed becomes living; by remaining the seed it is dead.

So be ready to die! And perfect bliss is possible. It has happened to me -- it can happen to you, it can happen to everybody... because it is our intrinsic potential.

[A group leader has written to Osho: 'It bas happened sometimes that as the scene descends into my eyes and I see everything as a screen, now the group members also become somehow unreal. So I play with the figures on the screen, and as images come to me -- just as if I were painting with them -- I play with the big canvas. When I relax into it it's great fun and so fluid, like deep music.

I'm a bit afraid that I'm just using these people in the group as colours on my palate -- or is it really your palate?]

... perfectly good. Things are going absolutely as they should so don't get worried. Sometimes worry comes, mm? because when things start changing one becomes apprehensive, because one cannot be so certain about new things as one is about the old pattern. The new has started happening and many more

things will happen. So just remain in deep trust -- let them happen. They will come and they will pass but don't make problems out of them.

Whenever something new happens and you feel that some worry can arise out of it just write a letter to me and forget about it. Then it is up to me.

The Tongue-Tip Taste of Tao

Chapter #14
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Dhyan means meditation, samma means right -- right meditation. Meditation is wrong when it is a ritual, when it is not of the heart. Meditation is right when it arises out of your heart and is not imposed by the mind, when it is not a ritual. The mind can only do rituals; it is very clever in creating rituals. And once one is caught in rituals the heart closes. The heart knows no rituals. The heart never moves in a groove -- it is always new. The heart is always in a flow -- it is never a pond; it is a river. In a pond only scum gathers and the pond becomes dirtier every day, but the river goes on flowing, remains pure; in its very flow is the purity. The heart is a river. The real meditation is also river-like. It is a flow -- it is not stagnant: it is dynamic.

So one should listen to the heart. One should not make a determined effort to meditate; one should allow meditation to happen. One knows when it comes. When it comes on its own, it has tremendous beauty, and when it is forced, it is just an empty gesture. One can decide every day to meditate early in the morning at the same time at the same place with the same ritual. It will become a dead habit: you will go on repeating it every day, year in, year out. You will not gain anything out of it. Only one thing will happen: if some day you miss it, the whole day you will feel disturbed, that's all. That is a very negative phenomenon. You will miss it because the mind always wants to move in a certain settled pattern. You will miss it as a smoker misses a cigarette if he has not smoked... but it is not meditation.

One has to be in a passive receptivity for twenty-four hours. Meditation has nothing to do with time, place. It has something to do with you, your inner space. So whenever you are free of the day to day routine, relax and allow it to happen. It can happen any place, any time, because it is non-temporal and it is non-spatial too. The right meditation knows no limitation, and slowly slowly the flow becomes more and more conscious. Then whatsoever you are doing remains on the surface; deep down the river goes on flowing. Even in the marketplace, surrounded by all kinds of turmoil, you are utterly silent. Even when somebody is insulting you, offending you, trying to provoke you, deep down there is calmness; something remains undisturbed. Even when there are a thousand and one distractions, at the centre nothing is distracted. But that meditation cannot be managed by the mind; it can only be allowed by the heart.

This moment is meditation -- it is there! You have not done anything for it to happen; it is happening on its own. In this moment there is no time. In this moment you are transported. In this moment you can feel that quiet, that serenity, that transcendence. So you are already having the taste of it. Yes, it is a tongue-tip taste... but even if one drop falls in, it brings the message that the ocean will be following...

But continue what I have said to you. Just whenever you have the feel -- sitting under a tree or just sitting in your room or listening to music or looking at the sky or the sunset... And whenever it knocks on your door just remain open and let it happen. It will be happening more and more often, and slowly slowly it

becomes a permanent guest.

Veet means beyond, marg means the path. Truth is beyond any path, because truth is not there but here... truth is not then but now. You are not to go anywhere to find the truth, so no path is needed at all. Truth is your inner nature -- it has only to be remembered. It is already the case.

So people who go on seeking for truth are seeking in vain. In fact, when all seeking stops truth is found, because seeking is also a kind of desire. When you seek you are going away from yourself. When you are not in a seeking at all then you are exactly where you are and it is there that truth is revealed.
The seeker and the sought are not different -- the seeker is the sought.

[Love is the language of spirituality, Osho tells Sahido of her name....]

And each of my sannyasins has to become a personification of love -- a god of love, a goddess of love. Less than that won't do, and less than that one need not be contented with. One should aspire to the total fulfilment of one's being. It is possible and it is within our grasp. All that is needed is a little groping and one finds it. That groping has already started, that's why you have come to me. You have found me, you have found the door.... Sannyas is a door -- a door to the divine.

Much is going to happen! just allow it to happen. Don't resist. The only stupid and silly thing that a person can do here is to resist me. Then it becomes impossible. I cannot force it on you -- I can only seduce you into it.
So be ready!

[A sannyasin says: My belly is so full and I think that my energy's there; it doesn't move from there.]

It will start moving. No problem is there. It is just gathering there, and the movement is possible only when it has gathered into a big enough quantity, otherwise it cannot move. But it has started gathering. That's how it starts with everybody. When it is too much and the stomach cannot contain it, then it starts moving upwards, otherwise it cannot move. The upward movement is possible only when your lower system cannot contain it.

It is just as the level of water rises behind a dam when too much water is there. The upward movement is against gravitation, so only when it is too much does it start moving. But it is gathering and soon you will see the movement coming. When it comes, don't be afraid.

[Deva Prem] It means divine love. And my whole work consists of transforming you into divine love. That's my alchemy -- transforming people into love. The old alchemist used to transform lower metal, baser metal, into gold. I transform people into love -- that's *real* gold. My sannyasins have to become pure love. Their presence has to become the presence of love.

Just to remind you again and again I have given you the name that unless divine love is expressed in *each* moment of your life, remember: the journey is incomplete and it has to be fulfilled. This is the task to be done, and when love is fulfilled, life is benediction... it is sheer joy.

[Harisharan] It means at the feet of god, it means surrender, it means dropping your ego... and that is the only barrier between you and reality. The barrier is utterly false -- it is just a notion, just an idea... as false as somebody thinking that two plus two are five. They are *not*, but while he thinks two plus two are five they appear to be five; at least he believes they are five. And because he thinks wrongly, he moves wrongly; his whole life goes wrong. Not that two and two have become five. They are four, but if you think that they are five you will be moving in a wrong direction. Man is in god; there is no other way of being. But *we* think we are separate. That very thinking creates trouble. The moment you drop that thinking, life is transformed, life becomes luminous. You have one of the most beautiful names -- at the feet of god. Practise it and cultivate that approach and attitude of surrender.

[A sannyasin says: I am afraid that I have become separate from other people.]

Mm mm... nothing to be worried about. You are just dropping the unnecessary activity in which you were involved. The essential will remain; the non-essential is a wastage. Ninety percent of people's

activities are utterly useless; not only useless but harmful too. That's what you call socialising, meeting with people, relating, talking, conversation, and it is almost rubbish. It is good that it drops; when one becomes a little alert, it drops!

It is like somebody is suffering from a high fever -- one hundred and five degrees -- and is shouting and thrashing about in the bed. Then the fever cools down and he comes to ninety-eight -- normal -- and he thinks that all life is gone because he is no more thrashing and no more saying that his bed is flying into the sky, that ghosts are standing around. He is no more in a delirium. Certainly it will feel a little poor, because all those people were surrounding him and he was flying in the sky and talking to gods... all is gone and he is just normal!

That's what is happening to you: the delirium is gone -- you are becoming normal. And now only real relationships will remain and they are worth something. One need not have a crowd around oneself. A few deep intimate relationships are enough; they are really fulfilling. In fact because people don't have intimate relationships, they have many relationships to substitute. But the real intimacy cannot be substituted. You can have one thousand friends -- that will not make for one real friend. But that's what people are doing: they think that quantity can become a substitute for quality. It never does, it cannot. Quantity is quantity; quality is quality. So now only very qualitative relationships will be possible, otherwise you will slip out.

But this is good -- nothing to be afraid about. Be happy about it. Rather than talking the whole day, unnecessarily gossiping, you will be talking telegraphically. But those words will be meaningful -- they will have intensity and passion and depth-and profundity. You may not speak a lot -- you may become a man of few words, but those few words will be significant.

The Tongue-Tip Taste of Tao

Chapter #15
Chapter title: None

15 October 1978 pm in Chuang Tzu Auditorium

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Deva means divine, anamo means namelessness -- divine namelessness. Man comes without any name -- the name is given here. It is useful but not real. But the mind has the tendency to become attached to all kinds of unrealities. It becomes attached to the name too, and that becomes one of the greatest problems.

One has to rediscover one's namelessness, because to discover it is to discover the truth. The moment you know your namelessness you have also known your formlessness. And to be in that space is to be infinite. That's what meditation is: a rediscovery of the original, a rediscovery of the source of our being.

Deva means divine, viramo means let-go, relaxation -- a state of divine let-go. And once one knows how to be in let-go, then for the first time life starts happening. We are unnecessarily striving to attain something; in fact the very effort to attain it is the hindrance. Life happens -- it cannot be attained. The more one strives for it, the less one has it. One need not go to it, it comes on its own. All that is needed is a total state of receptivity, of openness. One has to become a host to life. It need not be chased. In chasing is misery; the more you chase it, the farther away it goes.

And life contains all. It contains god, it contains bliss, it contains benediction, it contains beauty, good, truth, or what you will -- it contains *all*; there is nothing other than life. Life is the name of the totality of

existence.

One has to learn to be patiently relaxed and then the miracle of miracles happens: one day suddenly when you are really relaxed, something changes. A curtain disappears and you see things as they are.

If you chase, your eyes are too full of desires, expectation, longing; they cannot see the truth. The eyes are covered with the dust of desire. When there is no dust of desire, not even the desire for god, not even the desire to be blissful, when one simply is -- there is no movement of desire, all movement has ceased -- that is the state of let-go. One simply is. Like a tree is or a river is or a mountain is, one simply is. Sitting silently, doing nothing... and life explodes. It comes rushing from every nook and corner of existence.

And that is the moment of ecstasy or call it the meeting with god. All search is futile. Search is a byproduct of the mind. To be in a state of non-search is the great moment of transformation.

All the meditations that we are doing here are just preparations for that moment. They are not *real* meditations but just preparations so that one day you can simply sit, doing nothing, desiring nothing. And when there is no movement of desire, the mind ceases to exist, because the mind is nothing but the movement of desire.

Just visualise a moment when there is no movement, time has stopped, one simply is. In that very is-ness god comes in. That is the meaning of 'viramo'.

Deva means divine, madhumaya means full of divine sweetness.

The mind is bitter -- the heart is sweet. The more one enters into the heart, the more one's life starts becoming sweet. In many ways the sweetness starts expressing itself -- in love, in poetry, in song, in dance, in celebration; these are all manifestations of the sweetness of the heart.

And the miracle is that the more you give your sweetness to existence, the more it comes to you from some unknown hidden source. The more you share, the more you have; the less you share, the less you have. And the people who never share their sweetness simply forget all about it; they become bitter. They are continuously angry; full of hate, jealousy, and all kinds of feverish poisons. But the basic reason is that they have forgotten their heart. They have become stuck in the head, and the head cannot experience anything beautiful. It is a calculative machine, it is a mechanism. It knows nothing of poetry; it cannot know anything of love. And because we go on living through the head, all poetry slowly slowly disappears.

Each child is born a poet, a dancer, a singer, full of the sweetness of life, but sooner or later all that disappears and every child is turned into a robot which functions efficiently and then dies efficiently... which lives safely and dies safely... which never comes to know the fantastic mysteries of life, which simply comes and passes blindfolded through life. Only the people of the heart know what a blessing this existence is.

And you can easily live through the heart. It is not going to be in any way difficult for you to move to the heart; it is very simple. And this is going to happen through sannyas.

So this is initiation into the heart. It is a rebirth, a movement from the head to the heart. Allow it to happen. Be here, utterly mad with love, joy... and god loves mad people!

Deva means divine, anurago means love -- divine love. My observation is this, that there are three stages of love. One is the love of the child; it is one-sided. The child only receives -- he cannot give. He has no idea of giving; he can be forgiven. He will have to learn... but very few people learn. They remain childish for their whole life -- they are always asking.

The person who has not gone beyond that childish attitude of love is immature. He may be one hundred years old; that doesn't matter. If love is still a demand in his mind, of 'You should give it to me' then he is immature, retarded... certainly retarded in the heart. He may not be retarded in the head but the heart has remained crippled. The child's idea of love is the idea of a need. It is his survival. He does not know anything more about love. He cannot survive without it. He needs the food, he needs the mother, and the caring and everything. It is a need; it is the lowest kind of love.

Then the second kind of love arises when a person has become really grown-up. Very few people, *very* few become really grown up... when love is mutual, give and take; there is a balance. It is not only a need. The need is still there but not only the need. Now a new need has arisen; to give it. One enjoys getting it -- one enjoys giving it. Unless this balance happens the man is not yet grown-up.

And then the third stage, which *very* few people attain, is the love of the old person. He simply gives, his only need is to share and shower. He has moved to the opposite polarity from the child. The young man is just in the middle of the whole spectrum. The child is at one pole, the old person is at the other pole, but

very few people really become old. To become aged is one thing; to really become old in wisdom is totally another.

And that has to be done. Now this is the time for you to simply share love. When love is free of all kinds of needs, it has a beauty. It is tremendously spiritual... it is no more part of the marketplace. The child's love is almost like food; it is synonymous with food. The young man's love is a mutual arrangement -- 'You give me. I will give it to you. You scratch my back I will scratch your back' -- it is a mutual contract. It is still part of the marketplace... better than the child's, because he is ready to give something. Although he gives only to get -- it is a bargain -- at least he invests something in it.

The real maturity of love happens when you are capable of simply giving, just for the giving's sake. The joy is in the giving. Not that the love does not come back -- it comes back one thousandfold. When you can give just for the sheer joy of giving, it pours from every corner of existence towards you: the skies and the trees and the moon and the sun, they all start pouring it. That is the meaning of your name: become divine love.

The child's love is animal. No animal goes beyond that. The moment the children of the animals are ready to be on their own they forget all about parents and all about the family; they simply disappear. Their need is fulfilled. And they don't know the love, the romantic phase of love that young human beings know. It remains a sexual phenomenon, done in a hurried way, in fact, without any pleasure in it... almost a natural instinct, functioning automatically. There is no mutual give and take; there is nothing really. It is just a natural instinct which forces them to make love. It is not love at all -- it is only reproductive.

It is only in man that the second love, the human love, arises. No animals make love face to face except man, and it is because of making love face to face that the family has arisen; otherwise it cannot arise. The animals don't become acquainted with each other. They never look into the eyes of each other while making love to see what is happening to the other; there is no concern with the other. It is a mechanical need which they fulfil, then they are gone on their own ways, never to meet again.

It is only man who makes love face to face, who encounters the other, sees the face of the other and the ecstasies of love... who looks into the eyes of the other and tries to have some inner contact with the other. It is human love.

Divine love means that now there is no question of nature, no animal need, no human need either, but one is simply having so much energy that one enjoys sharing it. Now one is freed from all natural boundaries; it is pure poetry, and pure poetry is prayer.

Deva means divine, gatyo means movement -- divine movement. People become stagnant, and they become stagnant very early in their life. The day a man's being becomes stagnant, for all practical purposes he is dead. The average psychological age of humanity is only thirteen years. That means that almost everybody becomes stagnant at the age of thirteen. Then the body goes on growing but the mind no more moves. But this is the average; there are many who have stopped at seven, many who have stopped even at five. And there are a very few rare people, who go on growing for their whole life to the very end. Even when they are dying they are growing; they are growing even in their death. Even their death is a growing experience.

That's what I mean by 'divine movement'. One should remain moving. The river remains pure because it goes on moving, and the stagnant pool sooner or later becomes dirty. It is bound to become dirty; there is no way to avoid it. Movement is the process of purification, and if the movement can be without motivation then it is divine. There are many people who go on moving but their movement may not be divine.

For example a person who is after money has great movement in his life -- he goes on rushing, but it is not divine movement; his object makes it ordinary. Or there are people who are interested in power, political power, and they cannot be satisfied unless they become the president of the country or the prime minister. They go on moving, running, their whole life, with great speed, with great vigour, and they are ready to do anything for it, but still, that movement is not divine.

What movement is divine? -- a movement which has no motivation, but is for the sheer joy of movement. It is just as if you have gone for a morning walk. There is no goal, you are not going to some target, you are not going anywhere. You can go to the north, or to the south, east or west or anywhere, because it is just a morning walk. You are just feeling happy with the morning sun and the morning breeze and the morning sky and the birds and the trees. You are enchanted with the beauty that has happened again -- the miracle of the day again... you are enjoying it. You can turn back from any point.

This is sheer movement, with no goal, with no motivation. When there is no motivation the movement is

limited, directed, narrow. When there is no motivation one is simply overflowing. That movement I call divine. And a man should be a great river of life, with no motivation... moving as a dance. Then each moment is a joy... then at each step there are surprises. Then life never becomes misery and one never gathers dirt, scum, mud. One remains a pure mirror, and in that pure mirror the beauty of existence is reflected.

There is a story about Alexander the Great that he had a mirror in which the beauty of the whole existence was reflected. It may be just a story... but I know that there is a certain mirror in which the beauty of the whole existence is reflected. I have that mirror -- you can also have it. And one thing is certain. Alexander the Great did not have it... because it is not something outside that you can possess. Buddha had it, Jesus had it, but not Alexander the Great. But the story is beautiful. There is a possibility of a heart so dean that it can reflect all the splendour.

Remember it: never get stuck anywhere, never look back, never cling to the past. Remain open, moving. Remain always an enquirer, an adventurer. Never arrive at conclusions... Let your life become a quest.

Deva means divine, sarito means river -- a divine river. Every river reaches to the ocean, and every river reaches to the ocean without any guide, without any map. Man too can reach to the ocean, but man becomes entangled on the way; and there are a thousand and one entanglements on the way. The guide, the master, is needed not to take you to the ocean -- that can happen on its own; the master is needed to keep you alert not to get entangled on the way, because there are a thousand and one attractions.

The river goes on moving. A beautiful tree comes -- the river enjoys the tree and moves on; it does not become attached to the tree, otherwise the movement will stop. It comes to a beautiful mountain but it goes on... utterly thankful, grateful to the mountain and the joy of passing through the mountain and all the song that happens to it and the dance. Grateful, certainly grateful, but not attached at all. It goes on moving... its movement doesn't stop.

The problem with human consciousness is that you come across a beautiful tree and you want to make your home there; now you don't want to go anywhere. You come across a beautiful man or a woman and become attached. The master is needed to remind you again and again not to become attached to anything. And it does not mean not to enjoy anything. In fact if you become attached you will not be able to enjoy; you can enjoy only if you remain unattached, untethered.

Attachment destroys all joy, because nobody can enjoy anything that brings bondage, that goes against our inner being. Our inner being longs for freedom, so whatsoever prevents the freedom, we are angry at. That's why lovers fight, fight continuously: they are angry at each other, and the anger is that they have become bondages to each other. They may not be conscious of why they are fighting. They may find small excuses to fight. Those excuses mean nothing -- the basic thing is that they have become attached to each other and the attachment brings bondage and bondage is ugly and nobody wants to be a slave.

My whole teaching consists of two things: how to be in love and yet free -- freedom and love. The intelligent person is one who has managed both together without sacrificing either for the other. The person who sacrifices his freedom for love is stupid. And so is the person who sacrifices love for his freedom; he is also stupid. The worldly people are stupid and the other-worldly people are stupid, because they have not shown any sign of intelligence. Intelligence means that you can have the cake and eat it too; then only are you intelligent.

Love is absolutely harmonious with freedom; there is no problem. Freedom is harmonious with love; there is no problem. In fact, love cannot exist without freedom -- sooner or later it dies. And freedom cannot exist without love; they nourish each other. Certainly there is no cause and effect relationship between them, but there is what Carl Gustav Jung calls 'synchronicity': in a certain,, subtle, mysterious way they nourish each other. There is no visible bridge, but if one is there the other is needed. If the other is not there one can only be there for a short time and soon it will disappear.

So be a river, flowing towards the ocean, towards god, the infinity, and yet be utterly in love with the banks you will be passing by... the trees, the mountains, the days and the nights and the people. Be utterly in love with all that and yet don't get entangled anywhere; let the flow remain unhindered.

One who can manage love and freedom together is wise, and that becomes possible through meditation. Meditation is the key that unlocks love, unlocks freedom; it is a master key.

The Tongue-Tip Taste of Tao

Chapter #16
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Deva means divine, giri means mountain -- a divine mountain. It is a metaphor for absolute meditation. When one is utterly silent, still, and there is no movement in the mind, one starts feeling like a great peak of the mountain... snow-capped.

The mountain has always attracted meditators. There is something in the mountains -- the silence, the stillness, the absolute unmoving... almost timelessness. The mountain remains almost permanent, and the way the mountain sits represents a kind of centering... as if the mountain is in deep centering; all is centered within-wards. Buddha sitting under a tree looks like a mountain. And it is no accident that the first statues ever made in the world were made of Buddha and they were made of stone -- just a rock, unmoving, timeless, deathless, centering in its self.

And that is going to be your work. The movement of the mind creates misery. The movement of the mind is thought, desire, imagination, memory, and all these create misery. When there is no movement of thought and desire, the mind has disappeared. *You are*, but there is no mind in it. That state of no-mind will give you the glimpse of the inner mountain.

[Madhu Vidya means the science of the soul...]

That is the most ancient name of metaphysics... metaphysics not in the Western sense of philosophy but metaphysics in the Eastern sense -- that which taxes you beyond the physical.

Meta means beyond. Physics is not all, matter is not all, and those who think matter is all are satisfied with the circumference of life. They will go on moving round and round but they will never come home because the home exists at the centre; it doesn't exist on the circumference.

Metaphysics means coming home, knowing that you are consciousness, knowing that the whole existence is full of consciousness, that consciousness is not a by-product of matter. It is not. Matter is only the body of consciousness -- its clothing, its shelter, its abode, its temple -- but the deity is consciousness. And the temple is created for the deity, not vice-versa. Matter exists because consciousness exists, not vice versa.

Matter is consciousness asleep; consciousness is matter become awake. Ultimately there is only one thing -- call it x, y, z, or god or truth or what you wish. Ultimately there is one thing, but that one thing can have two states: one of sleep and one of awakeness. When matter becomes aware of itself it is consciousness. When consciousness forgets itself it is matter.

So those who think matter is all remain asleep. And their lives remain just a groping in darkness. They never know what light is, they never reach the dawn. And naturally in darkness they stumble much and hurt themselves and others too, and their whole life consists only of conflict, friction, violence, war. They never come to know what love is, because love is possible only when you are full of light. They never know what creativity is either because creativity is also possible only when you are full of light. Millions of people never know what it means to be creative, and so whatsoever they do is basically destructive. Even their so-called love is destructive and destroys.

Parents love their children -- at least they say so -- but if one looks around the world it doesn't seem to

be a place where people have been loved. Parents only *believe* that they love; in the name of love they are doing something else. They are imposing their ambitions on their children. They are projecting themselves. They are exploiting their children's lives; they want a kind of immortality through them. They know they will die but their children will live and will do what they have not been able to do, and the same is repeated again and again. Their parents did the same with them and they are doing the same with their children and their children will do the same in their own turn. So it goes on and on and everybody remains unfulfilled, hoping that somebody else will do it -- a kind of vicarious fulfilment, indirect.

The father wanted to become the president of the country and could not.... He will poison the child and will make the child a politician and will instill the idea in the child's mind that this is something sacred -- he has to do it. If he is not going to do it he is betraying his father. And this is called love. And love creates ambition. How can love create ambition? Ambition is destructive. Ambition is violence.

Husbands say they love their wives and the wives say they love their husbands and you look around and no family seems to be releasing the perfume of love; otherwise the sky would have been full of clouds, love clouds, love perfume everywhere. But the sky is full of violence and war and destructiveness. After each ten years a great world war is needed; so much gathers that it has to explode in violence. And people are continuously struggling in so many ways....

This is not love, because love is possible only when you are full of light. It is just the label 'love' that you go on sticking on things which are not love. On jealousy you put the label 'love'; on possessiveness you put the label 'love'; on ambition you put the label 'love'; on ego you put the label 'love'. And then words deceive, remember. Words are very deceptive. They have a kind of hypnotic power. When you call something love you start believing it is love

Metaphysics means matter is okay -- there is no need to deny it -- but it is only the outer part of reality; the inner has to be searched for. These two words 'madhu vidya', literally mean... madhu means sweet, vidya means wisdom. Metaphysics is a kind of sweet wisdom. Logic is bitter, quarrelsome; philosophers continuously quarrel. The man who has known himself is sweet... his very presence is like honey. That is the literal meaning of madhu -- madhu means honey. He is love and he is all sweetness.

And vidya means wisdom. Knowledge is a burden; wisdom is weightless. Knowledge is acquired; wisdom comes out of your innermost core. It is yours. Knowledge is always of others, borrowed -- borrowed hence ugly....

Anand means bliss, vedamo means scripture -- scripture of bliss. The Bible is only a representation of something inner, so is the Gita and so is the Koran. They are just reflections in the outer world of something that is inner. The real Koran happened in Mohammed's heart. He tried to express it, although it is inexpressible, but when it happens there arises a great urge to express it; it is irresistible. It has to be said, knowing perfectly well it cannot be said. One is helpless. One *has* to say it.

Just as the flower has to bloom, a Mohammed has to sing whatsoever has happened in his heart, knowing perfectly well that it is going to be very inadequate, because words have limitations and words are mundane, and the inner experience is so vast: no word can contain it. And words are only shadows. Your shadow is not you, although it is yours. In exactly the same way the truth is inner but the shadow can be caught by the words. But the shadow is not the truth itself. That's how scriptures are born; the Vedas, the Gitas, the Upanishads, the Tao Te Ching, the Bible, the Koran and many others. But they are all shadows; they don't have any substance. It is good to read them -- but don't be caught. If you are caught in the words you will miss the substance and you will always remain tethered to the shadow. Read the Koran, sing the Koran, then go in, because that is where the real Koran is waiting for you. And the beauty is that the inner is the same -- whether you read the Bible or the Koran or the Gita, it makes no difference. From any door you enter, when you reach to the realm you will be surprised that shadows are many but the real is one.

That is the meaning of your name: bliss scripture. That is everybody's heart; it contains all that is worth knowing, worth living, worth being.

One should try to find clues from outside but the goal remains the inner journey, because the ultimate scriptures exist in you, as you. And once you have found it, once you have read it, only then will you know that all outer scriptures *are* true; they reflect the truth. Before that all that you gather from the scriptures are just words, mere words, and no word can satisfy. The word 'god' is not god. The word 'love' is not love. The word 'bread' is not bread. But once you have tasted the real bread then you know that the word indicates something; it is meaningful.

Meaning comes through experiencing. No word has the meaning. Meaning is not in the dictionaries --

meaning exists in existential experience, and that's what sannyas is all about: an experiment in the inner pilgrimage.

And I see that you are ready... you were just waiting to be provoked, to be called forth.

Deva means divine, pragyan means knowing -- divine knowing... not knowledge but knowing.

Knowledge is always a conclusion -- knowing is a process. Knowledge means you have arrived, you have concluded; the journey is over. But life is not a journey which can ever be over. It is an eternal pilgrimage; it goes on and on, that's its beauty. It is deathless, it is timeless; it never began and will never end. So the person who thinks he has arrived, who has concluded, becomes closed.

The moment somebody says that he knows, he has stopped growing, and to stop growing is to be dead, is to lose contact with life and all its processes. Life is continuously flowing. The moment you say that you have known, you get out of the flow, you sit by the side of the river, at the bank, you are no more part of this beautiful drama. You have lost life... the joy of living.

Never become knowledgeable. Always remain in a state of knowing, learning, living, loving, but never arrive at any conclusions, because there are no conclusions possible. God is inexhaustible. You cannot exhaust life -- you cannot say one day 'I have known all.' This is the mystery, and the splendour, because nothing can be exhausted. Doors upon doors go on opening. The moment you have climbed one peak and you were thinking 'That is the last', suddenly you see that another peak is waiting for you ahead, another challenge, another call of life. And the journey continues.

Pragyan does not mean knowledge; it means knowing. My observation is that all nouns are wrong; only verbs are right. Knowledge is wrong; knowing is right. Love is wrong; loving is right. Life is wrong; living is right. Because everything is open-ended, and one day if we are going to make a really authentic language, true to life, it will have only verbs; it will not have nouns at all. Become a process and enjoy the very movement of this great universe.

Eddington is reported to have said -- he was one of the greatest scientists of this age -- 'I have found one word absolutely irrelevant, because it collaborates with no reality in life, and that word is "rest"'... because nothing is ever at rest. Even while you are asleep things are moving. Your food is being digested, your blood is circulating, your breathing continues; a thousand and one processes go on.

When the tree is fast asleep in the night it is still growing. New leaves are coming, old leaves are falling. There is never a moment when you can say 'This is rest.' Life is a dynamic energy, constantly flowing. And one who understands it becomes part of this great flow... then life is a dance.

Anand means bliss, devamo means god -- god of bliss. Man is not just man, that is only appearance; but hidden behind the appearance is god himself. And it is not so only with man; it is so with animals, birds, trees, rocks. God is hidden everywhere. God is equivalent to existence.

And this is the whole search of religion. Religion is not worshipping in the temples or worshipping some stone statue or praying in the church. Those are all rituals. Real religion is an enquiry into your own being. It is digging into your own self to know who you are. And the day one knows 'Who am I?' one has known god.

One starts as man; one ends as god. One starts as a seeker; one ends as the sought. And then there is really great laughter, because we have been thinking that we are in search of god and all the time we have been god himself. The very search was preventing us from knowing. We never gave enough time to be quiet and to see who we are. The search was too engaging and we rushed from one place to another, one life to another, one form to another. We were in such a hurry that we never found a time to look within: 'Who is this seeker?' We became too interested in the object of the search and we forgot the subject of the search. And it is there in the very subjectivity that the object is hidden.

God is not to be found somewhere else -- god is to be found in you. Whenever you are silent, not going anywhere, no movement of any desires disturbing you, no ripples in your mind, suddenly, it is there... it is you! And then there is great bliss. Then one regains the paradise lost.

Deva means divine, nisango means aloneness -- divine aloneness. The most fundamental state is that of aloneness. Everything else is later on, everything else is an addition, but the foundation of our being is utter aloneness. We come in the world alone; then of course many kinds of relationships arise which are beautiful. We form many friendships, love affairs -- that is all good -- but one should not forget the basic aloneness, otherwise one gets lost in the crowd. And one day we have to leave alone, again, and then

nobody is going to be with us. Alone we come, alone we go.

That aloneness has not to be forgotten. One who remembers that aloneness remembers god. One who keeps constantly rooted in that aloneness remains in the world and yet remains unaffected by it. Then there is a kind of centering which continuously remains. One can be in the marketplace but the meditation continues. One can move in a love relationship but the relationship does not become a confusion, a cloud, a darkness -- never: the inner light goes on burning.

And when you know that you are alone your love has a totally different quality to it; then you are never dependent. You can share, you can give, you can take -- you are free to take and to give and to share -- but you are never dependent. Whenever love becomes dependent, it becomes ugly; then one starts clinging. Whenever love becomes dependent, one is afraid that if one loses the other, one will be alone. And one is afraid of being alone: so cling, be possessive, be jealous, close all the doors so the other cannot escape. That kills the other, and you cannot love a dead person.

This is the dilemma of love: we can love only a free person, because whenever out of his freedom he gives love there is beauty. But we don't leave him free; we close all the doors to his freedom. We make him a prisoner, and then we are surprised -- where has the love disappeared to? Even if he loves it is the love of a slave; it is a kind of duty to be fulfilled. Then there is no joy in it, no thrill. You don't feel enhanced, ecstatic about it. That's what all lovers go on doing: they want the other to give love with total freedom and yet they don't leave the other free. This is a double-bind.

To come out of it only one thing can help and that is to remember one's absolute aloneness. If you really start remembering it and being it, you will be surprised: no love can be so fulfilling as this experience of aloneness is. It is not scary... in the beginning of course it is, but the deeper you go into it it becomes more and more beautiful, more and more peaceful. And whenever out of that rootedness you come and share your love, it is a tremendous gift. Whosoever will get it will feel blessed, and in return love showers on you a thousandfold.

The real lover is one who knows how to be alone... who not only knows how to be alone but who celebrates his aloneness. That is the meaning of 'nisango'. It is one of the most beautiful words, because aloneness is pure, uncontaminated -- not even the shadow of anybody there; simply you, the mirror, not reflecting anything, not even a reflection to disturb. And that is meditation.

I teach you to be alone and I teach you to love out of that aloneness. Then love does not bring misery into the world; otherwise it does bring misery, pain, shame, suffering. If it comes out of aloneness, it brings only blessings.

There are two kinds of energies in every human being. One is moon energy, another is sun energy. Moon energy is passive, sun energy is active. And there are two possible ways to go into meditation. One is through the moon energy; then meditation is just a silent sitting and doing nothing. That's what Zen people do: sitting silently, doing nothing, the spring comes and the grass grows by itself. They simply sit and they wait -- whenever the spring comes the grass will grow. They don't make any effort; they are using moon energy.

The sun energy is used by the yogis, by the tantrikas. The sun energy means that you have to make all possible effort that you can, that you are not to simply sit but dance, sing. Active meditation, Dynamic Meditation -- is the way to provoke the sun energy, and that is going to be your way. If one goes into silence, sitting silently, then too one day when it happens, one becomes active, but the active part comes as a result.

Even Buddha, when it happened under the Bodhi tree, had to become utterly active. After that, for forty-two years he was continuously in action, moving, waking people. He did all that is possible to do. He made thousands of people enlightened.

Action comes out of inaction. In the same way inaction also comes out of action. If you use sun energy, then you go into action. There comes a peak of action, a climax, and from the climax, suddenly all action disappears. Then you *are*.

This is the way it is going to happen to you. Dancing, singing, one day suddenly the dance is no more there; neither is the dancer. All has stopped... time and space disappear. That is god -- that moment.

So your name indicates your method that you have to follow. Don't leave any stone unturned, bring your total energy into your meditations -- don't hold back!

The Tongue-Tip Taste of Tao

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Satyen means the truth. The real search is not for god and cannot be. To seek and search for god means that you have already accepted the idea that god is; you have already concluded. The search is no more true, no more authentic. Now your mind will try to prove whatsoever it has already accepted, believed -- your enquiry is doomed from the very beginning. So the real search cannot be for god, although when the search is complete god is found. But one cannot search for god; one can only search for the truth. Truth simply means that which is. There is no need to believe in it; it is already there. This whole existence is truth.

The enquiry has to be into truth, and when you reach the very core of it god is found. God cannot be the object of enquiry; the object of enquiry can only be that which is. It is not a question of belief. You don't believe in the trees -- they are. You don't believe in the sun -- it is. You don't believe in the people -- there is no need to believe, you know they are. This totality that is, is truth and we have to enter it.

Of course when we reach to the innermost shrine of it god is found, but one cannot begin with god; one can only end in god.

Deva means divine, amido is one of the names of Buddha. The Sanskrit name is Amitabh -- it means infinite light. Then it travelled to Tibet and to China and then to Japan and from Amitabh it became Amido; in Japan it is Amido. In this whole travelling it has become softer, is more round, more sweet, and has taken on a new beauty.

The inner core of every being is the Buddha, because at the innermost core there is nothing but pure consciousness. Buddha means awareness. Buddha is not a person. There has also been a historical person, but that was only one embodiment of Buddhahood; many more have been there before, many more afterwards, many more will always be happening. Buddhahood is a principle -- Gautam Buddha was one. the embodiments. Whenever anybody becomes aware, he becomes a Buddha... whenever inner darkness disappears and you are full of light. And that is the intrinsic capacity of every being -- not only of human beings but even of animals, birds, trees, although they are very far away from it, because even human beings are very far away from it. But the potential is there. The distance may be long or short but the potential is there. Unless this whole existence becomes alert, aware, paradise cannot be found.

Paradise simply means that all those who were potential Buddhas have become actual Buddhas. That is the ultimate utopia. Buddha and Christ and Krishna and Lao Tzu have all been working for that ultimate utopia. That's my work too, to help your Buddha to be awakened, to persuade your Buddha to open his eyes -- there is no fear, you can open the eyes -- to seduce your potential to become actual. Yes, a very seductive atmosphere is needed.

In the ordinary world it cannot happen, because it is just driving you to the opposite polarity; it makes you more and more asleep, it gives you more and more tranquillisers. All those entertainments and amusements and novels and movies and tv are nothing but tranquillisers to keep you fast asleep, never giving you any chance to be awake. keeping you dreaming. Hence communes are needed, schools are needed, where a few people can start moving towards awarenesss and can deliberately create an atmosphere, a certain energy field, where sleep has to be broken, and awareness has to be nourished.

By becoming a sannyasin you are entering a totally different kind of world. You may not be fully aware of it... but I welcome you!

Ehi Passiko... This is one of the most often repeated phrases of Buddha. Whenever he talks to his disciples either he will begin his discourse by 'ehi passiko' or end by 'ehi passiko'; it means 'come and see.'

The greatest contribution of Buddha to the world is not to believe... rather, experiment. Belief leads people astray. Belief only hides your ignorance but never makes you wise, because in the first place belief is a lie; you don't know anything about god and you start believing. Now you are beginning a life of lies, and slowly slowly repeated so many times that the lie will start looking like a truth. That's how millions of people are living. A few are Christians, a few are Hindus, a few are Mohammedans, but they are all living in lies because they have not encountered truth themselves, it has not been their own experience; they have believed others.

To believe simply means that you are not *really* interested in knowing, hence you can believe. The person who is *really* interested in knowing, how can he believe? He will say 'I want to know, not to believe'; belief is a poor substitute. If you are thirsty you don't want to believe in water. You want to *drink* water, not to believe in water. How is that going to help? But if somebody is not thirsty, he can believe. He will say 'Okay, water exists -- I believe in it.'

Just to avoid the argument, just not to waste time in it, that's why people believe in god. They are not interested -- they are just polite. They say 'Yes, god is!' That is their way of avoiding the problem completely; they don't want to discuss, they don't want to go into it. It is not thought very polite, mannerly, to discuss god, because it creates fear. Who knows? -- the very discussion and you may get caught in something -- some desire, some longing to search may arise. So it is better to believe, to go to the church once in a while and pay your respects to the priests, to once in a while just read the Bible... some ritual, some ceremony, but those are just formal. Your heart is not involved there. That's what Sunday religion is. It is not your commitment. It is just like a club -- your church, your temple -- where people meet. It is a getting-together of no real importance.

Buddha says 'Don't believe, because if you believe you will never know. If you really want to know, don't believe.' He does not mean to disbelieve, because disbelief is also another kind of belief. Those who believe in god, believe; those who don't believe in god, they also believe. One believes in god's existence, one believes in god's non existence, but both are believers... no difference at all; the theist and the atheist are the same, the Catholics and the Communists -- no difference at all. Whether it is the Vatican or the Kremlin it is the same.

Buddha says 'Come and see!' That is his invitation. He says 'Come... and don't believe in me but experiment with me. Go into it yourself, and if you can see, if you can feel, only then believe.' But then it is no more belief; then it is trust, then it is faith. That is the difference between belief and faith: faith comes out of experience; belief is just a prejudice without any experience to support it.

'Ehi' means come; 'passiko' means see. Buddha says 'I have opened the doors -- come and see!' He repeats again and again 'Don't believe because the scriptures say so. Who knows? Maybe the people who wrote the scriptures were just cunning and clever and were out to exploit you. Who knows? Maybe they were themselves deceived -- maybe they were honest people but they were themselves deceived; they were hallucinating about god.

'So don't believe because scriptures say so, and don't believe because respectable people say so, because they may be saying it only because by saying it they become respectable. Don't believe because priests say so, because priests are just doing a kind of business. They have to say so; they are salesmen. They are selling some invisible commodity, which you cannot see but you have to believe.' And Buddha says 'Don't believe because I say so... but experiment, go into the existential experience of it all, and then only can you come to faith.'

Faith liberates -- belief is a bondage. I am giving you one of the most beautiful names....

Deva Shanto. Deva means divine, shanto means silence, peace, serenity. All that is needed is the knack of falling into a spontaneous silence. Silence can be cultivated, but a cultivated silence is not a true silence; it is just repressing your thoughts, your turmoils, and sitting upon them. But the volcano is there and you are somehow managing to keep it together It is not very deep -- it cannot be. That's what many people go on doing in the name of meditation, prayer: they simply repress their thought process and the thoughts continue underneath; they go underground, that's all. They disappear from the surface and start moving underneath,

but they are there. Just a moment's forgetfulness and they will pop back. It takes too much energy to repress them, and to no point.

The real meditation consists of a knack, not of an art -- the knack of falling into spontaneous silence. What I mean exactly is: if you watch, in twenty-four hours, every day, you will find a few moments in which you are falling automatically into silence. They come on their own; it is just that we have not watched. So the first thing to be aware of is when those moments come... and when they come then simply stop all that you are doing. Sit silently, flow with the moment. It has come naturally, you have not forced it, so there is no repression involved; you are simply allowing it to possess you. And they come -- they are natural; a few windows always open on their own but we are so occupied that we never see that the window has opened and the breeze is coming in and the sun has penetrated; we are so occupied with our work.

These openings cannot be forced to happen at a particular period, but people try to do meditation at a particular period so sometimes very rarely, is there a coincidence; otherwise it never happens. You go on doing your meditation like a ritual.

So watch... early in the morning when you are fresh after a long deep sleep and the world is just awakening and the birds have started singing and the sun is rising and if you feel a moment surrounding you, a space growing in you, just fall into it. Sit silently under a tree, by the side of the river, or in your room, and just *be*... nothing to be done. Just cherish that space, and don't try to prolong it. When it disappears, get up; forget about it. You have to do many other things too. And don't long for it -- it will come on its own again; it always comes uninvited. It is very shy: if you invite it, it never comes; if you chase it, it disappears. It is very delicate and very shy; it is very feminine, that space called meditation, but it comes. If you can wait patiently, it comes, and many times a day.

Sometimes in the night when the whole world has fallen silent, suddenly it is there; then dive into it. And sometimes it happens even in the marketplace, when noise is all around. It is there and you feel transported. Then it is divine silence. It is not created by you but a gift from god -- 'prasad'; it is grace.

And once you have known the knack of it, it will be coming more and more. Then you start falling into a kind of harmony with it. A love affair starts between you and that space called silence, serenity, tranquillity, stillness. And the bond becomes deeper and deeper. Finally, ultimately, it is always there. You can always close your eyes for a moment and look at it; it is there. You can almost touch it -- it becomes tangible. But it is a knack, not an art. You cannot learn it... you have to imbibe it.

[A sannyasin says: I love you and I love being here.]

Good! This love is going to grow every day. And this love is the beginning of god. It is not an ordinary love, because it has no motivation, it has no cause; it has no desire behind it. It is a simple expression of joy. And whenever love is unmotivated, whenever there is no shadow of desire in it, love is prayer. And it is such a love that leads you to god....

Prem Viren? It means love and courage. Love needs guts. Only courageous people can be in love; cowards cannot move into love at all. Because love needs the greatest sacrifice possible: it needs surrender. It asks you to commit a kind of suicide. The ego has to be dropped only then is love possible. And very few people can have that much courage to drop the ego and to be just nobody, a nothingness. Unless you are a nothingness love cannot happen. Love happens only when you are not -- it happens in your absence. If you are too full of yourself there is no space for love to enter, no space for it to spread and grow and expand.

That's why you see so many people talking about love, singing about love, philosophising about love, but never moving into love. All their philosophisation and all their poetry about love is just a trick of the mind so that they can go on befooling themselves: 'Look how much we are in love. We talk about love, we discuss love, we write poems, we sing songs of love...' It is just a trick of the mind so that you can go on creating the illusion that you are a great lover, but in fact you have not tasted love at all; and no poetry can be a substitute for it. Either you know it or you don't know it -- either you are in it or you are not in it; nothing else can be of any help. Millions of people live a life without love, utterly devoid of love. And to live without love is not to live at all.

It is like a tree without fruits and without flowers. It is a flower without fragrance. It is a life of somehow dragging yourself, lived at the minimum, very lukewarm. Only love makes you hot, only love gives you passion to live and then there is great passion in life. Many flowers bloom... many lights are enkindled. Then life is no more a dark night.

Love needs courage... that is the meaning of your name. Let it become your existential experience too. Love and be courageous, and whatsoever love demands be ready to give it -- whatsoever, I say, unconditionally -- because if love is gained and all is lost, then all is gained. And if love is lost and all is gained, then nothing is gained. Be a gambler. Stake all for love and you will never be a loser!

The Tongue-Tip Taste of Tao

Chapter #18
Chapter title: None

18 October 1978 pm in Chuang Tzu Auditorium

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Deva means divine, prakasho means light -- divine light. And remember that darkness is accidental -- light is our nature. We are surrounded by darkness but we are not it: we are its observers. And the moment one goes in one comes across great darkness. Every seeker into one's self finds great darkness. But remember you are not it -- you are the one who is seeing it. And because you are seeing it, you cannot be it. The seer is always separate from the seen.

So don't be worried about the darkness that one sees inside. Go on remembering that you are the witness to it, and that very remembrance becomes light. Then amidst great darkness there burns a flame of awareness. It is a smokeless flame and it needs no fuel, so it cannot be put out: it is eternal.

To know this light is to know god. God is not a person somewhere but the light within.

Deva means divine, nada means music. There is a music which is uncreated, which is just there as an undercurrent in our being; it is the music of inner harmony. There is also a music in the outer sphere -- the harmony of the stars, the planets; the whole existence is like an orchestra. Except for man nothing is out of tune; everything is in tremendous harmony. That's why trees have so much grace, and the animals and the birds. Only man has become ugly, and the reason why man has become ugly is that he has tried to improve upon himself; he has tried to become something.

The moment the desire to become arises, one becomes ugly, falls out of tune, because existence knows only being; becoming is a fever in the mind. Existence simply is -- it has no desire to be something else, somewhere else. It is utterly content herenow. Only man has desires to become. Man is never contented. That discontent creates ugliness because he is completely full of complaints, only complaints and nothing else. He wants this, he wants that and he is never fulfilled; even if he gets then he wants more. The 'more' persists -- the mind goes on asking for more and more. Becoming is the disease of man.

The moment one drops becoming one is a sannyasin. That is the whole art of becoming a sannyasin: just to be herenow, utterly fulfilled, contented with whatsoever is, grateful for all that has been given, not asking for more -- rather, full of gratitude because so much has already been given and we are not worthy of it, we have not earned it. It has been a sheer gift from the whole to the part, from the universe to us. It is a sheer gift, just out of love. We had not asked for it, we had not earned it. Just to be alive is more than one can ask for.

And then suddenly a music is heard. That music is god. And when that music starts overpouring, starts flowing all over you and slowly slowly starts flowing beyond you to other people, it becomes a sharing. That is the grace of the Buddhas. They are full of inner music, harmony, and the harmony goes on overflowing; it reaches -- to other people also. Whosoever is receptive it will reach and it will transform

him.

The word 'nada' is also beautiful because in many European languages it means nothing -- in Spanish particularly. That too is a beautiful meaning of it, because the music I am talking about is the music of nothingness, it is the music of silence. It is a soundless sound, what Zen people call 'one hand clapping'... creating no sound, but still the music is heard. The mystics have called it unstruck music.

When you create music on a guitar it is struck music. There is a duality -- the guitar and you, and there is a clash between you and the guitar: the music is created out of the friction. Hence howsoever musical it is and howsoever beautiful, something ugly remains in it because it is out of friction. There is a conflict between the hand of the musician and the strings of the instrument; there is a subtle war.

But fortunately there is a music which is unstruck, which is not out of the conflict of two but just an overflowing of an orgasmic union with existence. So both the meanings are beautiful -- remember both: the music of nothingness.

Deva means divine, rupen means beauty -- divine beauty. Truth is a very dry word, desert-like. To search for truth is an intellectual endeavour; it remains somehow logical, part of thinking. The very word 'truth' reminds one of thinking, of logic, of philosophy. God is far better represented by the word 'beauty', because with beauty you cannot associate logic, with beauty you cannot associate thinking. Philosophy has nothing to do with beauty. Beauty is not a thing of the mind at all -- it is something of the heart, it has something to do with the feeling.

Thinking is a vicious circle: one goes on moving in the same rut. Thinking never brings one to the truth -- only feeling does, because when we feel we are really in it. When we think, we are outsiders. Thinking is speculation -- standing by the side of the road uninvolved, a watcher but not a participant. And truth can be known only by participation, by commitment, by getting into it deeply, profoundly, by risking -- not just by standing by the side aloof, detached....

If you remain detached and aloof all that you will ever know will be facts but never truth. That's why science comes only to know facts but never truth; truth is something totally different. Truth is not a fact. Truth contains *all* the facts of existence. It is not a fact; it is the totality of the facts. It is neither a nor b nor c. It is the whole alphabet *and* more. It is not even the sum total of all the parts but something more than the sum total, something plus, and that plus can only be felt.

Hence religion is based on trust and not logic. Religion is based on the heart and not the head. Religion moves through love, not syllogism. Religion is basically a love affair, and a love affair is possible only if the existence is full of beauty. It is!

Let sannyas become a love affair with the beauty that is everywhere, in all the directions, spread all over. The whole existence is permeated with beauty. To find that beauty is to find god.

So your meditations have to be focused on beauty. Watching a rose flower opening in the early morning is watching god! A white cloud moving in the sky, floating in utter let-go, just watching it, just seeing the beauty, the freedom of it, the sheer grandeur of it, is again opening a window to god. One need not go to the churches and the temples; the whole existence is his church, his temple -- pray there, and let your love be your prayer. And wherever you find beauty, worship it, feel thrilled by it. Dance around a rose flower... sing when the moon is full, and you will be surprised: god is so close by, just by the corner.

Deva means divine, veero means courage -- divine courage. People are living out of fear, hence their life is not very alive. Fear cripples and paralyses. It cuts your roots. It does not allow you to attain to your full height, to your full being. It keeps people pygmies, spiritual pygmies. To grow to your destiny needs great courage, it needs fearlessness, and fearlessness is the most religious quality.

People who are full of fear cannot move beyond the known. The known gives a kind of comfort, security, safety *because* it is known. One is perfectly aware. One knows how to deal with it. One can remain almost asleep and go on dealing with it -- there is no need to be awake; that's the convenience with the known.

The moment you cross the boundary of the known fear arises, because now you will be ignorant, now you will not know what to do, what not to do. Now you will not be so sure of yourself, now mistakes can be committed; you can go astray. That is the fear that keeps people tethered to the known, and once a person is tethered to the known he is dead.

Life can only be lived dangerously -- there is no other way to live it. It is only through danger that life attains to maturity, growth. One needs to be an adventurer, always ready to risk the known for the unknown.

That's what sannyas is all about. But once one has tasted the joys of freedom and fearlessness, one never repents because then one knows what it means to live at the optimum. Then one knows what it means to burn your life's torch from both ends together. And even a single moment of that intensity is more gratifying than the whole eternity of mediocre living.

Deva means divine, prabhat means morning -- a divine morning. Sannyas can be the end of the night and the beginning of the day. Between the night and the day there is not much distance -- a single step is enough to take one out of all darkness and into total light. But that one step needs real guts, because in that one step you have to die as you are; only then can you be born anew, only then can the morning be born.

That's what Jesus meant when he said to Nicodemus, 'Unless you are born again you will not be able to enter into my kingdom of god.' And Nicodemus was not a bad man, not at all -- just the contrary. He was one of the most noble men alive -- very good, virtuous, religious, respectable; he was a professor, an academician... learned. Jesus seems to be hard on him. He says 'Unless you are born again...' He was not talking to a sinner -- he was talking to a really good man, but even the good man continues to remain rooted in the ego, in fact more so than the sinner, because a sinner has nothing much to brag about with his ego. The virtuous man is more egoistic. His ego is subtle, more refined, but then more poisonous too.

He was fulfilling all that was demanded by the religion -- he was a regular visitor to the synagogue, he knew the scriptures by heart, he had tried to live a good life, he had created a character around him. But Jesus said 'Unless you die, unless you are reborn, you will not enter into my kingdom' -- that one step: the ego has to be dropped.

And the moment you drop the ego, suddenly the night is no more, and everywhere there is light. Then one comes to realise that there has never been darkness -- only our eyes were covered by the curtain of the ego. The light has always been there, god is light -- there is no darkness; it is only that we are blind or blindfolded.

Let sannyas become that step. Put your ego aside and start living a totally egoless life. In the beginning it is difficult because you don't know how to live it. You have to start learning from ABC, but once you have learned a few steps of the new life, the old life seems to be so stupid that one cannot believe how one has lived it so long. It is so ridiculous... it makes no sense then. Once you have known the light that existence is, then the whole of one's past life only appears to be a nightmare.

Sannyas can become a beginning -- it depends on you. Remember it: the ego has to be dropped, and it can be dropped because it is nothing but misery, nothing but chains. The ego is your imprisonment. It is not something to be cherished, not something that one has to cling to; it is the root cause of all hell.

So when one drops the ego one is not dropping anything -- just dropping a stupid way of life. Then there arises intelligence, and that very intelligence creates a new life. To live intelligently is to be a sannyasin; to live alert, aware, conscious, is to be a sannyasin.

Deva means divine, arpito means surrender -- divine surrender. The real way to live life in its totality is to be constantly in a let-go: No effort is needed, no striving is needed, no strain is needed. But we go on striving and because of that very striving we go on missing. And it becomes a great dilemma, because the more we miss, the more the mind says 'Try harder -- you are not trying hard enough, that's why you are missing.' So we try harder, we strive more, and the more we strive, the more tense we become and less is the possibility.

Life is available -- it has not to be earned; it is already showering. Bliss is the very nature of existence. It is not a goal -- it is already the case, but because we have made a goal out of it and we are chasing after the goal, we go on missing that which is.

The real seeker simply stops; he stops running. There is nowhere to go -- all is here! There is no other time -- all is now! And then there arises a totally different style of life. It is not of inactivity -- there is great action in it, but that action is pure of motivation. That action is pure of any goal; it knows no goal. It is out of this moment. It is spontaneous: it happens. It is not that you do it. It is like flowers blooming, birds singing, rivers flowing, clouds floating... like that.

Each moment will be full of action but the action will not have any doer behind it. Doing will be there but the doer will be gone, and when the doer is gone, life is joy, sheer joy. And each moment is so precious then that one cannot think that it can be more blissful in any way; one cannot dream beyond it. Each moment then has a radiance, a transcendence. That is the meaning of 'arpito': to live a life of surrender, trust, let-go, to live a life of no striving. That is the whole secret of tao.

Lao Tzu has said 'Seek and you will miss. Do not seek and find.' Now this is one of the most significant statements ever made: 'Seek and you will miss.' In the very seeking you have missed. In the very seeking you have taken a wrong standpoint. In the very seeking you have accepted one thing -- that you don't have it. That is where the fault lies. You have it, you already have it. The moment you start searching for it you will become neurotic, because you cannot find it -- there is nowhere to find it; it is already there.

It is like a man who is searching for his glasses. He has glasses already on his eyes, on his nose, and he is looking through those glasses and searching! Now he will never find them. There is no possibility now, all doors are closed... unless he remembers that all search is futile, unless he remembers 'If I can see then my glasses must be already there in front of my eyes, otherwise how can I see?'

In our very seeing the truth is hidden. In our very search the treasure is hidden. The seeker is the sought -- that is the problem, the only problem, that man has been trying to solve and about which he has been getting more and more puzzled.

The sanest attitude is that of Lao Tzu. He says 'Stop searching and be... just be... and you will be surprised: you will find it! By not seeking, by not searching, it is found. It is a still small voice within you, what T. S. Elliot calls 'the still point'. But the searcher and the seeker cannot find it because he never allows the still point to settle. He is always full of desires, longings, becomings, dreams and the future and projections, and he has no time to look herenow at what is the case; he is always on the go. That's how the whole of humanity has become a great madhouse: searching for that which is already the case.

Will it be easy to pronounce? -- 'Deva Arpito'. Good. And that's all I teach here -- tao. I don't teach anything of the future but only of the present, because the present contains all the past and all the future. This moment contains the whole past and the whole future. I teach you to relax. Relax in this moment, and all will be taken care of.

Deva means divine, geha means home -- divine home. And this is your home-coming. This is the place you have been searching for your whole life.

It is a culmination of a great search, a great longing. And if one really longs it is always fulfilled. Existence is very generous. It never frustrates, never, never. If we are frustrated that simply means that our longing was very lukewarm; it was not worth much. We had not really longed for it; it was not passionate, it was not hot. If there was passion, intensity, then each and every longing would have been fulfilled.

So this is your home.... And another meaning of your name is: become a home for god, become a host. We cannot search for god because we don't know where he is, we don't know who he is; we don't know his address at all so search is not possible. But we can wait... waiting is possible. That's what real prayer is; waiting. And if one waits really, totally, intensely, it happens: god descends. You need not go anywhere -- god will come to you. Just a passionate waiting is needed... with trust, with love. Even if one has to wait for eternity one is ready to wait. And if one is ready to wait for eternity it can happen even in the very instant, because time is not the question. If our desire is total then this very moment it can happen.

All that is needed is a one hundred degree desire so that we can evaporate. In that heat the ego disappears and the absence of the ego immediately becomes the presence of god.

[A sannyasin who is going to the West says: I don't know whether I really have to do it or not -- to see the people there and my family.... It's very difficult because I'm so happy here, but something calls me there sometimes.]

You are just escaping -- there is no need to go! Those are just tricks of the mind... and the mind plays many tricks. And particularly when you start coming to something deeper, the mind becomes afraid that now if you go a little deeper it will not have any meaning in your life any more. The mind has possessed you for so long, it has been the master, and nobody wants to lose the mastery. And that's where you are: just a little more, a little more blissfulness, and the mind will not have any more sway over you. Hence the mind will try in every way to give you ideas: 'Do this, go there' and it will rationalise that you have this duty and this responsibility.

But I don't feel that there is any need. And if sometime there is a need to go, I will tell you; just leave it to me. Be here -- there is no need to go.

[A sannyasin had previously written to Osho about wanting to surrender.]

Everything is perfectly good. It is just that you become puzzled -- not because something is being missed by you but only because you want to surrender so much that whatsoever you do looks not enough that's all; otherwise you are doing perfectly well. And that happens to people who want to surrender more and more; that is natural. So whatsoever surrender they do, it still feels as if some thing more can be done. But you are going perfectly well; there is no problem at all.

Surrender will grow on its own -- it cannot be forced. It is going so well and there is no hindrance either, but everything takes its own time and one has to be patient. Surrender is like a Cedar tree: it grows slowly slowly -- it is not a seasonal flower. And the seasonal surrender is not of any value; one day it is there, another day it is gone. If the tree has to rise high into the heaven then it has to send its roots deep into the earth -- it takes time. And the roots *are* growing.

First the roots have to reach to the depth, and then only can the tree grow upwards; otherwise who will support it? So many times it happens when you see the growth of the tree you may not understand what is happening because the real growth is happening underground, in the dark womb of the soil. The tree may not be very big on the surface, but it is getting ready to be big any day... so don't be worried about it!

[A sannyasins says: There is something with my energy -- there is no sex.]

When there is no desire don't go into it, don't force, mm? That will be very violent to your whole being -- it will disturb your whole being. When celibacy comes naturally, *celebrate* it! Natural celibacy is the really beautiful thing. And there is something like that happening. It is good!

Celibacy has its own passion, its own joy: it is the beauty of being alone. And it is good that the desire for the other is disappearing.

Everybody has to come to it: then only is the bondage with the other dropped. And I am not saying that you have to force celibacy. When it comes on its own it is beautiful -- when it is forced, it is ugly. If sometimes you again start feeling a desire for sex, go into it joyfully -- don't feel guilty; it may come once in a while. But by and by it will come less and less, and one day it simply disappears. And the day it disappears completely is the greatest day in life.
So no need to be worried about it....

The Tongue-Tip Taste of Tao

Chapter #19
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Deva means divine, tarshito means thirst for -- thirst for god. God is possible only when it becomes a thirst for each cell of your being, when one is afire, when it is not only curiosity. Because if it is curiosity it remains only in the head -- it never reaches to the heart; it is superficial. It gains depth only when it is not curiosity but when one's life is in danger without god... when it is a question of life and death. It is as if one is lost in a desert and is thirsty -- that is tarshito, *that* thirst when one is dying. When one is dying for god, prayer is born.

There comes a moment of ultimate thirst when you are simply thirst and nothing else... when you reach to the climax of your longing, when the passion is pure fire. Then suddenly the thirst disappears, evaporates,

and great contentment descends; but it happens only on that peak.

The people who are in a lukewarm search for god will never attain it. Then god is only one of the items of their desires; they have many others too, they have a long list. In that list god is also one of the items. They are not thirsty. When god is your only longing, then it is thirst. When you are ready to sacrifice everything for it, then it is thirst. When the fulfilment of this longing becomes more valuable than life itself, then it is thirst.

And thirst is the only transforming force. I succeed only with my sannyasins if I can create thirst in them. Truth cannot be given to you but thirst can be imparted. Thirst is contagious, truth is not. But once you have got the thirst then there is no problem. Truth will be found -- that is destined. All that is needed is a thirsty heart.

Deva means divine, sunito means virtue -- divine virtue. One can cultivate good, one can drop all that is thought to be bad; that is human virtue. It is not of much help because that which has been dropped remains in the unconscious. That which has been denied will take revenge in its own time. It will not leave you -- it will haunt you; it will become your shadow. And the good that you have imposed upon yourself will remain superficial. Anything imposed never goes deep. It is like painting your face: the colour remains on the skin -- it does not go in.

Rather than making you virtuous the imposed virtue only makes you a hypocrite. It makes you divided into two persons: one that you are and one that you pretend to be. And the constant conflict between these two dissipates energy. That's why people look so tired, weary, bored, dragging; their life has no dancing energy in it.

There is another kind of virtue I call divine virtue. It does not come from the outside -- it comes out of your simple natural living. It comes out of your inner being and spreads all over. It comes out of simplicity, and simplicity is nothing but inner emptiness. There is no need to figure out what to do and what not to do. Just by living moment to moment, out of inner emptiness a virtue arises.

When you are empty, you don't have any idea of how to live. Then life has a natural flavour. You never impose anything -- whatsoever happens, happens. You remain in a deep acceptance of it, you trust your life energy. Rather than forcing it to move this way or that, you simply go with it, just as if one floats with the river, not fighting the river. In a relaxed way one goes with the river wherever it takes one.

Out of that trust divine virtue is born. Then one remains one, integrated, together, and that togetherness becomes an overflowing energy. When there is no conflict there is no dissipation of energy. And when you don't dissipate energy, the very gathering of the energy takes you higher and higher. It becomes a trip towards the heights... it is psychedelic. To live simply, to live naturally, to live spontaneously, is to be really virtuous. It has nothing to do with the idea of good and bad -- real virtue knows nothing of good and bad: it knows only inner simplicity, a non-hypocritical existence.

[Divine flower -- Deva Sevanti.]

Man is born only as a seed -- one should not take life for granted. Man is born only as a potential -- the potential has to be transformed into actuality. Man is only a possibility, just a seed, and millions of people remain the seed and die, because they have taken their life for granted.

They think all that has to happen has happened with the birth. *Nothing* has happened with the birth. Another birth is needed -- the birth of the soul, the birth of the inner.

When a child is born he is born only to the outside; that is the beginning of the world. Unless his consciousness turns inwards he is not born at all. One needs to be born twice, and only when your energy starts moving inwards does the flower bloom. When the energy starts moving inwards and the circle is complete -- it comes from your source and goes back to the source and the circle is complete -- in that very completion of the circle one becomes a flower and great fragrance is released. That is the song of life. And everybody has the birthright to attain to it; if we miss, we miss on our own.

The greatest responsibility of a sannyasin is not to die without flowering inwards. That is the meaning of getting involved with me... that's initiation: an invisible vow of 'Before I die, I will become twice-born, I will attain to this inner flowering.' This decision has to become your heartbeat.

[A sannyasin says: I lead a very busy life. Do you think it is good for me to live in a commune? Because I have children and I manage on my own and I feel it is too much for me.]

It will be good to live in a commune... it will be good for the children too.

To bring up children in small families is to give them small minds. That is one of the greatest misfortunes in the world -- that children are brought up by small families. They get very small minds.

If they are brought up in a commune they will be far richer because they will be gathering so much from everywhere -- so many people, so many possibilities, so many lifestyles. And this is real education for the child. What we call education is not real education. Maybe it is utilitarian and needed but it is not of much value. The real education means becoming aware of the multi-dimensionality of life.

If the children are living only with you, then certainly they have only one type of life to understand. They will become addicted to you, and that will be their problem for the whole of their life; they will know only one kind of woman. Now, the problems will arise -- they will never find a wife like you because there is nobody else like you. So your son will suffer because he will hanker for a wife who is like his mother, because he knows only one kind of woman. He cannot find one -- that is not possible -- because no two individuals are alike. You are the only one, so now you have created trouble for him.

The impact on his mind, deep down, is of you -- he loves you. He can love only a woman who is like you, but no woman will be exactly like you. So he will love someone because a few things will be like you in her, and he will hate her too because a few things will be not like you... not even not like you but will be against you, diametrically opposed to you. Hence all lovers hate and love each other... and the conflict and the quarrels. He would like her to behave like his mother... she cannot and she should not. And she herself is expecting that her husband should behave like her father; so complexities arise.

In a commune, if there are a hundred people -- so many women, so many men -- your child will become acquainted with so many people; he will not be addicted to you. He will be nourished by all these people. You will not be his only mother; all those fifty women in the commune will give something to him. He will become friendly with women, he will move with women, he will chit-chat... so many uncles and so many aunts. His concept of a woman will be richer, and there will be more possibility that he will find a woman because his concept is richer, so any woman can adjust with his concept. He is not narrow, he is not addicted to one person.

In fact, if he knows fifty women he will not have any idea of a particular woman -- just a few glimpses of womanhood. His concept of the woman will be very vague -- vague but rich, cloudy but rich -- and because it is vague any woman that he falls in love with will be able to adjust to it and he will be able to adjust to the woman, because he can expect so many things. And he knows that each woman is different from the other because he has known so many women and all are different.

So he will never hanker for you in his life; he will never be mother-fixated. That is one of the most fundamental reasons of neurosis in the world -- that people become mother-fixated or father-fixated.

If it is possible to live in a commune then nothing is better than that -- the bigger the commune, the better. Get involved in a commune!

Deva means divine, parimal means fragrance -- divine fragrance. God is not a person but only a presence. God is not a flower but only a fragrance. Thinking of god as a person has led humanity into many many troubles. That becomes the root of all idolatry. Then people start creating images, either in stone or wood, or there are also images of thought -- concepts, theories -- but the moment we think of god as a person we have given him a limitation. We have forced a form on something which is formless. We have put a label on something which cannot be labelled. We have categorised god, and he is beyond all categories.

Think of god as a presence. Then even a solitary tree in the field, if you can feel its presence, is god, is divine. Bow down to it. Wherever you can feel the presence of life, of love, there is god. Then your god is free. Then you can find him anywhere -- you need not go to any temple or church in particular; this whole earth is a temple. And all the peoples of the world are his manifestations -- animals, birds too.... Just start feeling the presence of things.

Have you ever observed the presence of a tree? It is so tangible if you just be there. You can almost embrace it... you can touch it; the tree is not just there without its presence. We don't feel the presence because we are unaware, because we ourselves are not present to the moment; otherwise everything has its own presence. A bird sitting silently on the roof has its own presence and a flower is surrounded by its own aura and presence.

Think of god as presence, pure presence... not like a flower but like a fragrance, because a flower has a

form -- the fragrance is only felt, it cannot be seen. God is like that.

Deva means divine, sangito means music -- divine music. Music has to be your meditation... music in all its forms. This is music: the raindrops on the roof, the wind passing through the pine trees, the sound of running water.... Wherever, in whatsoever form, there is some rhythm, listen to it! Imbibe it... become one with it!

A great forgetfulness is needed for that. This is the process of un-selfing, and that's what meditation is all about: the process of un-selfing. And there is nothing better than music in which one un-selfs oneself, one forgets that one is. One is, one is conscious, but there is no self-consciousness. In fact when the self disappears there is *more* consciousness than ever, because the self functions like a barrier, the self gives a limitation to consciousness. When the self disappears consciousness is there unbounded, with no fence surrounding it; it is just the whole sky. And music will lead you to god.

Listen, play... and in fact there is always some kind of music around. If one listens silently then something or other is always going on, because this whole existence consists of a deep melody.

Deva means divine, anugita means a song -- a divine song. Life can be a syllogism or a song. If it is a syllogism then it will have no beauty, no joy. It may succeed in gathering money, in becoming more powerful, in becoming respectable, because the man who lives the life of a syllogism is calculative. He will attain to many possessions in life but he will lose himself and death will destroy his whole edifice; all that he has done will be simply cancelled by death. He will die a poor man, he will live a poor man. A poor man surrounded by richness -- that will be his life.

There is another way of life -- a life lived as a song, not as a syllogism. Then one may not succeed, one may not become very famous, one may not have all the possessions that the world can give one, but one will be rich, contented, and there will be a subtle joy that one has arrived... a deep, deep satisfaction that one has not failed. There will be no frustration. There will be a tremendous quality of contentment, an overflowing contentment. The person who lives the life of syllogism lives the life of logic, and the person who lives the life of a song lives the life of love. Only love can create the song.

Love and song are two aspects of the same phenomenon. If you love, you become a song; if you are a song, you love more. They help each other, they create each other, and once this creative process starts it culminates in god.

Love so much that the song arises in your being -- the song of gratitude. Be grateful and sing the song of gratitude so that you can become more and more capable of love. This is how one reaches higher and higher peaks, and one day, your love and your song have become one. That day is the day where one disappears as a wave and becomes the ocean. That is called samadhi, satori, enlightenment, the kingdom of god -- different names for the same thing. But nobody has reached god through logic. And all those who have reached to god have reached through love.

This has to be the basis of the journey of sannyas. The first step has to be love, and then everything is taken care of. If one loves enough, one moves in the right direction; one reaches one day to the ultimate goal of god. But it is always the life of a song, of love, of poetry... of beauty and grace. It is never that of calculation.

Prem means love, kabira means goddess -- goddess of love.

Kabira also means great... so your name can also mean great love. There are small loves in life and there are great loves in life. Small loves make life petty. The person who loves money will not really grow; his love is very petty, very mean. He will remain stupid. He cannot become intelligent, he cannot grow in intelligence; he has chosen a very mundane object for his love. The man who loves music will go far deeper than the man who loves money... naturally. The man who loves music is moving on a great journey.

The man who loves power will remain ugly because power can be attained only through violence -- any kind of power. The power of a parent over a child is also violent. The power of a husband over his wife is also violent; the power of the wife over the husband is also violent. So not only the political power but all kinds of power are ugly and violent.

But the man who loves dancing, will go deeper.... And the man who loves meditation will go deeper than any because meditation is the greatest thing possible. Because it is through meditation that god arrives; it is the door to the divine. And to be in love with a master is basically to be in love with meditation. One falls in love with a master only because one has seen something of the unknown, one has felt the mysterious

moving around, one has become aware in a very vague sort of way that something mysterious is happening. One cannot pinpoint it but it is there; it has been felt deep down in the heart.

The presence of the master gives you the first experience of meditation. And that's what sannyas is all about: falling in love with a master, falling in love with meditation, falling in love with god. Let your love be great, and the greater the love, the greater one becomes. Never choose an ordinary object for love, because it is very decisive.

If it is known what you love then all is known about you. Then your whole life can be deduced out of that simple fact. If somebody says 'I love money' then we need not go into the details of his life; we will know. His whole biography can be written without asking him. And if somebody says he loves prayer, then naturally his whole life is going to be different; that too can be deduced.

So 'Kabira' is a Sufi name for god. Kabira also means great, and Kabir was one of the great Indian mystics. Study something of Kabir... he is one of the greatest singers of god's love.

Fall into deeper loves, greater loves, whatsoever the risk. Life means risk, and those who are afraid to risk, remain dead. Only those who are ready to risk all attain to all. Good, Kabira.

[A sannyasin says he is fighting with himself about being alone, running away from it.]

Nobody can run away from himself. One can only deceive but one cannot run away from it. There is no way -- you are you. And the aloneness is so fundamental that there is no way to escape from it. The more you try to escape from it, the more you will feel lonely. If you start accepting it, if you start being in love with it, if you start enjoying it, all loneliness will disappear, and then aloneness has beauty, tremendous beauty.

We are *made* alone. If we were not alone we would not have been at all. Then what would be the difference between a machine and a man? The machine can never be alone; it has no soul. It can never be celibate. It is always with others, it is part of a crowd. Only man can be alone. Even in the crowd man can be alone. That aloneness is man's freedom. And it is not against love... in fact, only a person who is alone and knows how to be alone will be able to love.

This is the paradox of love: that only the person who is alone can love, and the person who loves becomes alone. They come together.... So if one is not capable of being alone, one will not be capable of being in love either. Then all his so-called love will be just an escape from himself. It will not be real love, it will not be real relating. Who will relate with whom? You have not even related with yourself; how can you relate with the other? You are not there -- who is going to relate with others?

So a bogus kind of love exists in the world: you are trying to escape from yourself and the other is trying to escape from herself or himself and you are both seeking shelter in each other, deceiving; it is a mutual deception. Sooner or later deceptions wear away and then you are lonely again. Search for another relationship and the same will happen again. And so on and so forth, it goes on.

The first thing is to know one's celibacy, one's fundamental celibacy, to know that our aloneness is our very individuality, and function from that aloneness. Even your love has to function from that base. Then you will be able to love. Only two individuals who are not in any way trying to escape from themselves, but are rooted deep in their own soul can relate. And out of that depth, they embrace each other. Then it is a sharing, not an escape. Then love is really a joy....

Stop fighting with yourself. It is utterly futile, destructive, and suicidal. And now it is time to drop it....

The Tongue-Tip Taste of Tao

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Veet means beyond, shankaro means conditionings. Man is born unconditioned, man is born as freedom... just an open sky, with no clouds, with no boundaries, with no adjectives, no definitions -- neither Hindu nor Christian nor Communist -- just pure existence, an emptiness. But immediately the society starts closing in on you, starts making boundaries; those boundaries are conditionings. Then one forgets one's original face. Slowly slowly one becomes identified with all that has been said, told, repeated again and again. This is a kind of hypnosis that is being practised on every child. It is a violation of the most fundamental human right, but it seems very difficult to know how to fight it because children themselves cannot fight it.

Children's liberation is needed. It is the greatest need in the world because no other slavery is so deep and so dangerous and so destructive. The child is not allowed to know his self; rather, the society creates a false self -- that he is this, that he is that, to behave this way.... The society gives ideals, ideas and very soon the child becomes accustomed to the fact that he is a Christian, that he is a man and he has to behave in a manly way, that he should not cry because that is sissy. The girl starts behaving in a feminine way -- she learns that she should not climb on trees, that that is boyish. Slowly slowly more and more boundaries, more and more boundaries, and they go on becoming narrower; then everyone feels suffocated. That is the situation: everybody is suffocated and everybody hankers deep down to be free. But how to be free?

It seems that the walls that surrounded one are really very powerful and strong. And people live in this kind of imprisonment for their whole life. They live in prison and they die in prison, never having known what life was, what life was meant to be, never knowing the glory and the grandeur of existence.

Buddha has called this state 'shankaro', the conditioned state of mind. The whole process of meditation is to uncondition it, to withdraw those walls. What the parents and the society and the priests and the politicians have done has to be undone by the master. So the master is basically against the society. If the society poisons Socrates it is not accidental. If it kills Jesus it is very logical.

To be initiated into sannyas is to be initiated into a world of unconditioning; drop, slowly slowly, become more aware and go on dropping all adjectives and all identities. In the beginning it is painful because you will feel confused. You will not know who you are because all that you have known about yourself will start disappearing; you will be in a kind of chaos, in a limbo. And that is where courage is needed. If one can go on dropping all the boundaries, all the definitions, all that has been told, all that is borrowed and has come from the outside, one day suddenly one is free. In that freedom is joy... and that freedom is god!

My work here consists of destroying your conditionings; it is a painful process but the end result is tremendously beautiful. It is arduous, but when one has reached to the top for the first time one starts being really alive. And that aliveness I would like to give you. That is your birthright -- it has to be attained.

The man who is not trying to attain it is not worth much -- is not worth being called a man. The search for freedom is the most important value; it is the summum bonum.

Chitta means mind, nirodha means cessation -- cessation of the mind. The most famous sutra of Patanjali is 'Chitta vritti nirodha yoga': the cessation of the waves in the mind is the union. The whole of science is based on this simple sutra: this is the seed. If in one's life one can fulfil this small sutra nothing else is needed.

The mind can be in two states; one is the state full of waves, turmoil, thoughts... just as the lake is full of waves. The other state is: the lake is utterly silent, no waves; the lake is a mirror, serene, calm, quiet. The mind can also be without waves. That's what meditation is all about: the mind without waves; it means the mind without thought. And when the mind is without thoughts you disappear, you become an absence, because it is the thought process that creates you, that gives you the feeling of being a person, that gives you the idea of the ego.

The ego is nothing but all the ideas that you have put together. Slowly slowly as ideas disappear, the ego becomes thinner and thinner and thinner and one day it is not there at all. Being is, but there is no self to be

found. That state is the goal of sannyas; that state is called samadhi. Samadhi means that one has come home. The method is chitta nirodha: cessation of the mind.

So let this become the key. Help the mind to become less and less concerned with thoughts. Withdraw all your cooperation from thoughts. When thoughts come simply watch as a detached observer. Do not judge, do not say that they are good or bad; create no liking, no disliking. Remain detached, just as if you are watching the traffic move on the road, standing by the side of the road, unconcerned. Let the traffic of the thought move, and you just be a witness, with no choice.

That choiceless witnessing slowly slowly cuts the very roots of the thoughts; they start disappearing. Moments of no-thought will start coming, and those moments are glimpses into existence. Soon they become bigger. Traffic stops for a few seconds, for a few minutes, and then for a few hours and then for a few days. And whenever there is nothing moving in the mind, when there is no movement, all is attained.

The unmoving mind is the ultimate ecstasy. It is a state of absolute awareness but there is no object to the awareness. Awareness is there but not of something; it is non-objective awareness. There is nothing to be aware of; awareness is just there. It is as if a candle is burning: the light is spreading but there is nothing, no object, on which the light falls, no object which it illuminates. In utter emptiness the awareness becomes aflame.

That experience has been the greatest experience of human consciousness. Those who have attained to it become free; they are no more tethered to anything at all. They know something which is deathless and they know something which is timeless. That timelessness, that deathlessness is bliss. Unless that happens, one remains in misery, one remains in hell.

Prem means love, anugraha means gratitude -- love and gratitude. And these are the two fundamentals of prayer: love towards existence and gratitude towards god... Love towards the world, his creation, and gratitude towards the creator... Love for that which is visible and gratitude for that which is invisible. These are the two wings, and once they are both functioning you are ready to take the great flight -- the flight from the alone to the alone. So these two things have to be imbibed. Start feeling more and more love for existence.

The religions have harmed, have poisoned, people's minds; they have created a kind of hatred towards the world... and this is very strange. If you hate the painting how can you love the painter? If you love the painter you will love the painting too. But the religions have been teaching 'Hate the world, renounce the world, only then can you attain to god.' That is utter nonsense. If you hate the creation you have hated the creator; you have taken a step in the wrong direction.

I teach love for the world. Love this earth -- it is really beautiful... it is utter splendour. Love from the smallest, the dewdrop, to the greatest star. Let this whole existence be your love object, let it be your beloved. Love has to be all-inclusive. And then only will you know the second thing, then only is the second possible -- gratitude. Because when one is in love with existence one feels such blessing, such bliss, that it is natural to bow down in deep gratitude, and when gratitude arises, prayer has arrived.

So remember these two things: be loving and wait for gratitude to arrive. And when it comes, don't resist, because the ego may create some resistance. Gratitude goes against the ego. Gratitude means surrender, gratitude means bowing down. Gratitude means saying to the unknown energy, the unknown force, god, 'I was not worthy and you have given so much to me. I was not worthy and you have filled me with such love. I was not worthy and you have given me such a beautiful existence.'

This goes against the ego... So remember: love also goes against the ego, because in love also you have to put the ego aside. But in love you put the ego *aside*; in gratitude you simply drop it forever. So love is a training for gratitude. First you put the ego aside, then it comes back again and again. Then slowly slowly you start feeling that it is a separate thing from you. If it can be put aside, it can be dropped too. It is not you.

And also, whenever you put the ego aside you feel such joy in you that naturally you start learning the lesson: whenever the ego is there sitting on top of you, it creates misery; whenever it is aside, bliss arises. The arithmetic then is simple -- if you want to be eternally blissful drop this ego forever; and that is the second step, 'anugraha', gratitude. Once these two steps have been taken the journey is complete. In two steps the journey is complete.

Deva means divine, mitta means friendship -- divine friendship. Befriend the whole of existence, befriend the rocks and trees and animals and people. And start this journey of befriending with yourself,

because the first thing is to be friendly to oneself. Very rarely are people friendly to themselves; people are very antagonistic towards themselves. They have been taught not to love themselves; self-love has been condemned. And then arises a great problem: the person who cannot love himself cannot love anybody else either.

Love has to start from your centre -- and you are the closest person to it -- only then can it go on spreading. It is like you throw a stone into a silent lake and the ripples arise. First they arise just around the stone, and then they go on spreading to the far-away shores. This is the way love arises.

And giving you sannyas means that I am throwing a stone into the lake of your heart. Let love arise! But you will be the first beneficiary and then others... only then others! That's why Jesus says 'Love your enemy as you love yourself'... but the first love is love for oneself.

But a misunderstanding has happened: people think to love oneself is selfish. It is not. To love oneself is the foundation of all altruistic love. Not to love oneself is dangerous; then you will never be able to love anybody. You will use people but you will never love them; you will exploit people but you will never befriend them. And that's what people are doing: exploiting each other, using the other as a means, and that is ugly. To use any person as a means is ugly, is irreligious, is violent, is a sin, because each person is an end unto himself; nobody should be used as a means.

That is the meaning of befriending the whole existence....

Prem means love, dwara means a gate. Love is the gate, not logic; not mind but the heart! Those who go on thinking about the truth go on round and round but they never penetrate to the centre -- they cannot. The centre is available only to the heart because the heart is the centre. The head is the periphery of your being; it is not our depth. If you want to penetrate into the depths of existence you will first have to be in contact with your own depth, because only the depth can have contact with depth. The circumference can only have contact with the circumference.

People who are hung up in the head only know the most superficial part of life. They know bodies but they never know the souls; they know the world but they never know god. They miss the real thing. The real is available only through love, because love is your depth. So the first thing for a sannyasin is to search for one's heart and be rooted there.

Every child is born with the heart functioning but sooner or later we force his energy towards the head because the head is very useful in the society. Only by the use of the head will you become a head clerk, or the head station master. Only by using the head will you become the head of the philosophy department. If one cannot use the head then one will be just hands; one will be a labourer. That's how society is divided between heads and hands. The labourer is called a 'hand' because he works with the hands. He is condemned; he is not respected. The people who function through the heads, they are very much respected.

But the real person is neither of the head nor of the hands. The real person is exactly in the middle of both -- he lives in the heart. And the person who lives in the heart can use the head and can use the hands; both are available to the person of the heart. But the person who lives in the head cannot use the heart.

The centre can use the periphery but the periphery cannot be the centre because the centre is the master; the periphery is just a servant. The moment one forgets the heart the servant becomes the master and everything goes topsy-turvy. That's the situation of a normal human being: he is not normal at all; his situation is neurotic. And his neurosis can only be dissolved if love arises in him, if he again becomes a child and starts functioning from the heart.

Initiation into sannyas is initiation into love. And this commune is just an energy field -- to bring you down from your head to the heart. It needs courage because we have so much invested in the head. One gets into a panic, one starts trembling because what will happen if the head disappears? If the head disappears, god happens, truth happens, love happens, celebration happens. But that is possible only when you have dropped the head and gone into the heart. One cannot make you believe it....

If you feel trust in somebody then you take the plunge. This is the plunge, sannyas is the plunge.

Prem means love, ushmo means warmth... warmth -- love warmth. The mind is very cold because it is calculative -- calculation is bound to be cold -- and this coldness keeps one frozen. So people are no more flowing; they have become ice cubes. Their heads can function only in a cold way. And because they function only through the head their whole life becomes cold, and out of that coldness arises a frozen personality. No possibility of dance then, no possibility of flowing into the other then... no possibility of any aliveness.

The heart functions as warmth; just as the head functions as coldness, the heart functions as warmth. And once you allow the heart to overtake you, you start melting: slowly slowly blocks disappear. And love burns all that is unessential and purifies the gold of your life. And when life is a flow, god is not far away.

Every river reaches the ocean, but no pond can reach. The pond may be just on the bank of the ocean; then too it cannot reach. The river may be coming from far-away mountains, thousands of miles away, but it reaches. The pond is on the bank but cannot reach. It is the flow that brings one ultimately to god.

God is exactly what the ocean is -- an ocean of consciousness -- and we are small rivers of consciousness. Unless we attain to the ocean and we merge with the ocean, life remains meaningless, joyless, a drag. When the river dances and falls into the ocean, that is the moment ecstasy, of orgasmic ecstasy. And each heart longs for it.

Let that longing become intense, let that longing become passionate, let that longing become really hot.

Prem means love, bela is a flower -- a love flower. And it is only love that helps one bloom. Without love there is no flowering in life. Love is the spring.... It is only in the climate of love that one's hidden treasures start surfacing.

Bela is one of the most beautiful flowers... very fragrant. Its fragrance is very subtle, not gross. It does not attack you -- it simply comes and surrounds you. It is not loud; it whispers. It is not male -- it is very feminine. It is not aggressive; it only invites. And it is very shy... does not want to show itself off.

So is love very shy... does not want to show itself off, is not interested in exhibition, remains hidden, does not broadcast itself, remains a secret. And love is patient -- it does not attack, it waits for the beloved to come.

Love is not loud -- it is very silent. That is why whenever one is in love words start disappearing. The lovers cannot talk; they have so much to say and yet nothing to say. Silence becomes pregnant, silence becomes their communion. And love is not gross. When love is gross it is lust; it is no more love. It is a subtle fragrance. You cannot catch hold of it, you cannot possess it. You can enjoy it. The moment you start trying to possess it, it becomes elusive; it starts disappearing. If you want to hold it in your hands, you have killed it.

So become a fragrance of love -- subtle, delicate, soft, feminine, patient -- and then great transformations happen. Whenever one is ready and ripe in love, god arrives.

Deva means god, viharo means dwelling in -- dwelling in god. Let that become your meditation, that *all is* god. We are in the ocean of god, we are like fish surrounded from everywhere by god. Each and everything is divine.

This is what Sufis call 'jikr', remembrance -- that wherever you are walking you are walking on holy ground, and whatsoever you are doing, nothing is mundane, all is sacred. Then one's whole life becomes permeated with a remembrance.

Even if you are playing with your dog, remember: god is in your dog too. Look into the eyes of the dog, remember god and you will be surprised: glimpses start coming. And if one can remember then one is constantly exhilarated. Then one is constantly surprised, because each moment is a miracle, and at each step there is a mystery. Just because we are not aware we go on missing. Otherwise there are mysteries and mysteries surrounding

This has to be your contemplation. Even looking in the mirror, seeing your own face, remember that this too is god's face. Looking into the mirror, looking into your own eyes in the mirror, remember: god is within you as much as without. And it brings such a chemical change -- one's whole life starts taking on a new gestalt.

Deva means divine, anusati means remembrance -- remembrance of the divine. God is not lost -- there is no way to lose him because he is not separate from us; wherever we are he is -- but we can forget about him.

So all that is needed is not an effort to *achieve* god but only an effort to remember. It is just a forgotten language. It is still there -- just a little effort, a little search inwards and suddenly one is suprised that god was hiding within oneself! And one was never without god, not even for a single moment. He is our life, he is our breath, he is our awareness. A rememberance means a turning in. That is the meaning of the Christian word 'conversion': turning in, looking back towards oneself.

Ordinarily we are rushing outwards; that's how god has fallen to the back. One just needs an about-turn, a one-hundred-and-eighty-degree turn, and suddenly god is found, because god was never lost. It is easy

because it is only a question of remembering. It would have been really difficult if god was lost... it would have been impossible.

[A sannyasin had to leave suddenly for the West as his father had died. He says: I feel a lot of conflicts about my mother. I just felt hopeless about helping her. I find it very hard to leave her and yet I don't feel satisfied that I can really help her. I almost feel that I'm betraying her somehow by leaving her.]

There are situations when one is helpless. One has to accept those situations too. That hurts the ego when you feel helpless, but that's a good experience. That's how it is: there *are* situations where you cannot do anything. Somebody is getting old -- what can you do? Somebody is on their deathbed -- what can you do? And I am not saying don't do anything; I am saying do whatsoever you can but still you will feel helpless. That's how life is....

Man is helpless, but I am not saying don't do anything; do whatsoever you can but still you will feel helpless. You will not feel contented because basically what can you do? If somebody is dying, somebody is dying. You would like to do something -- you would like to prevent death, but that cannot be done.

[The sannyasin adds: I really want to make her happy somehow.]

That too is impossible. One should try but that too is impossible. Nobody can make anybody happy. If it was possible to make people happy the whole world would have been happy because everybody is trying to make everybody else happy. The father is trying to make the child happy, the husband is trying to make the wife happy, the wife is trying to make the husband happy, but nobody seems to be happy! Unless one decides to be happy there is no possibility... and very few people decide to be happy. They have decided to be miserable, because in misery they are powerful. In misery they become the focus of attention. In misery they dominate. When they are happy all domination disappears. The happy person cannot dominate and the happy person becomes almost anonymous; nobody pays attention to him. Unless one decides to be happy, nobody can make one happy. But whatsoever one can do, one should do.

So don't feel that you are betraying or anything. All is good! One day life ends, and it is good that it ends. Just think if it continues and continues and continues then it will be more difficult; one will feel more helpless.

Mm, seventy years is more than enough! Just think: if you had to live seven hundred years and there was no way to commit suicide. It would be impossible.

There is a famous story about Alexander the Great.... He was in search of nectar, and it is said he reached the place where there was a pool of nectar hidden in a cave. He was so happy that he had arrived; now he would never die! He cupped his hands -- he was just going to drink the nectar, and a crow was sitting on the rock and it said 'Wait! One minute! Listen to me, otherwise you will repent for your whole life and then there is no way of going back. I have drunk that nectar and now I cannot die; that is the problem. I have tried everything; no poison affects me. I have jumped from hills; nothing happens. I have entered into fire.... And I am bored! So think twice before you drink. You will never be able to die, *never*.'

And it is said Alexander waited for a few moments and then escaped, ran away, because he became afraid that he might be tempted to drink that nectar, then there would be a real problem.

So whatsoever is, is as it should be; one should learn to accept it. Don't be worried about it.

The Tongue-Tip Taste of Tao

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Anand means bliss, gandhraj is one of the most fragrant flowers. Literally it means 'the king of all flowers.' Bliss, the king of all flowers -- that will be the meaning of your name. Bliss is a fragrance -- like musk. The musk deer starts searching for the source from where this fragrance is coming and starts running hither and thither in the forest not knowing at all that the fragrance is coming from his own navel. He almost goes mad searching for it but cannot find it anywhere. Wherever he goes it is there, but still he cannot catch hold of it. That is the situation of man. Bliss is a musk fragrance. One goes on searching for it in money, power, in respectability, in a better house, in a better position in society, with a better salary, with a better woman. One goes on and on and it almost drives one mad because one cannot find it anywhere! It is somewhere within you.

Each person is a musk deer. One has to learn how to go in. One has to be utterly frustrated by the outside journey. One has to be *really* hopeless as far as the illusions of the outer world are concerned, and then suddenly a change happens. It is a sudden change -- one does not move gradually from the outside to the inside; it happens in an instant. The moment you see the futility of the outside search it drops; it drops of its own accord. And suddenly you are in and you are at the very source of perfume.

That perfume is bliss.... Do not search for it outside anywhere. Sannyas is the beginning of this inward pilgrimage.

Deva means divine, rituraj means the season of spring. Literally it means 'the king of all seasons.' The full name will mean 'divine spring'. Sannyas is the king of all seasons; it is spring. In the East orange is the colour of the spring because so many millions of flowers bloom: the whole forest looks afire.

Spiritually also, man blooms only in a certain season. You cannot grow roses in a desert. You will have to find the right soil for them, you will have to prepare the ground. That's what sannyas is. It is preparing the soil, it is finding the right field of energy where you can ride on the wave, where meditation is simply as easy as the opening of a bud in spring.

The ordinary world is not very helpful in people's growth. On the contrary it harms because its vested interest is in your not growing. The more grown-up a person is, the more independent he becomes and more rebellious. He starts living on his own; that is his rebellion. He becomes less and less compromising because he is no more afraid. And the society becomes apprehensive about such people so it starts destroying the very possibility of growth from the very beginning. That's why the mental age of a normal human being is only thirteen years. That's a very very rotten situation -- that when a person is eighty, his mental age is thirteen. So the body continued to grow but the mind has stopped long ago.

This creates a great split in the person; he has the mind of a thirteen-year-old person and the body of an eighty-year-old person, and the distance is tremendously vast; he cannot bridge it. He is constantly in conflict, always falling apart. It is a miracle how people somehow manage to remain together. It is not surprising that people go mad; the people who don't go mad are really a surprise. How do they manage? Maybe they have managed by living at the minimum, by not living at all, by living a closed life. If you have only the mental age of a thirteen-year-old person, you will always remain dependent, you will always ask for a father-figure, some authoritative person to dominate you.

Now, people go on fighting for freedom, not knowing at all that freedom is not possible in this society.

This society creates only slaves. And the slavery is not something outer; the chains are not visible and the prison walls are not made of stone. The prison walls are very inner, transparent, and the chains are not there on your hands but deep down in your consciousness. And this is the fundamental of creating slaves: never allow them inner growth. Keep them as ungrown as possible; then they will always be hankering for somebody to dominate them.

On the surface they may talk about independence and freedom and all that nonsense, but deep down they will hanker and search for somebody who can dominate them. They will feel at ease only when there is somebody to dominate them and to order them. They resist, and yet they demand it, they ask for it. This is a double bind, this is a deep knot in their consciousness. They are against slavery and they are for it too. Now their whole life will remain a mess.

So in the ordinary world there is no possibility to grow unless one is very very intelligent, almost sly. That's what Gurdjieff used to say to his disciples 'Unless you are sly, you will not be able to get out of the prison.' Unless you are utterly intelligent, he was saying -- sly is his way of saying it -- only then can you steal out of the prison. Otherwise it is very difficult, because the prison is not outside; it is inside you. You support it, you make it, you create it, and then you want to be out of it. Even when you are talking about how to get out of it, you are creating it. This is the dilemma.

Sannyas means freedom. Sannyas means standing on one's own. Sannyas means allowing your growth to happen. This is possible only when you are in an energy field where it is supported, where you can get support, where you can get feedback, nourishing feedback. This is what is happening here: we are creating a small world of a totally different kind of energy. We are creating the season of seasons -- spring, where it is hoped that a few people will gather courage, will not remain shy, will start blooming.

Deva means divine, atosh means discontentment -- divine discontentment or discontentment for the divine; both mean the same. The people who are contented with their mundane life have no hope. They are contented with their houses, their families, their TV, their car, their money. They have no hope, because unless a great discontentment happens you never search withinwards. Unless you are utterly frustrated with the outside, there is no possibility of turning in. Unless one sees the futility of all that one is doing in the outside world one never looks up to heaven. People go on crawling on the earth never becoming aware of the starry night. They are continuously engaged, occupied, with the ordinary things of life. They cannot listen to the music of th rain falling on the trees, they cannot see the beauty of flowers opening up in the morning. They have no time, they have no space. They are not aware of the beauty of the sunset, they are not aware of the freedom of a bird on the wing. They are not aware of anything of significance. They will go on missing the music of existence.

To be a sannyasin means that now you will think of the sacred too, that now you will think of the within too... of beauty, of joy, of love, of meditation, of poetry. Think of these things too because these are the real sources of blissfulness. And the person is really poor who has not meditated upon the glories of life.

This is the meaning of your name. Become discontented with the world -- that is divine discontent because it leads to the divine. Don't be contented with the world, otherwise one remains mediocre, and to remain mediocre is to commit a suicide.

Great intelligence is born when you start searching for something higher -- higher than you, bigger than you. Friedrich Nietzsche has said 'The saddest day in humanity's life will be when man will not think of surpassing himself.' He is right. And it seems that the saddest day has come... it has come too soon. Nietzsche was here just one hundred years ago; within a century his prophecy is almost fulfilled. The major part of humanity thinks no more in terms of transcending itself. People have all become engaged with small toys, and meanwhile life goes on slipping by... a very precious life wasted in gathering rubbish.

Fortunate is the man who starts becoming discontented with the so-called world, and in whom a great discontent arises -- a longing to reach to heaven, a longing for the moon. That's what sannyas is all about: the longing for the impossible. But if you long intensely, the impossible becomes possible.

Deva means divine, bhavan means feeling. God is available only through feeling. And those who think about god think in vain. Their whole thinking is sheer wastage of time and energy. Thought is basically important to know god. Just as ears cannot see and eyes cannot hear, thought cannot connect with god -- only feeling.

There can be no religion of thought, just as there can be no science of feeling. The scientist has to drop all feeling; feeling will be an interference in his work. He has to be utterly detached, unemotional, unfeeling, then only can he arrive to the objective truth. If he allows his feeling to infiltrate, his conclusion will be more subjective than objective; it will reflect his heart rather than the fact. So the scientific training is how to bracket out of your heart completely so that it doesn't interfere. The scientist functions purely as a head.

Just the opposite is the case with religion: in religion you have to bracket out the head completely so that it does not interfere. Science is interested in the object, there, outside; religion is interested in the subject, here, in. Their dimensions are diametrically opposite, their methodologies have to be different. If somebody tries to create a science through feeling he will go mad; he will never be able to create any science. That's why in the East science could not grow; it is not just accidental.

The East has learned the art of how to bracket out the head, and that is the place from which science

grows. Great religions were born in the East; in fact all the great religions belong to the East. Even Judaism and Christianity and Mohammedanism belong to the East, basically they are Eastern. But the East has not been able to produce even a single Albert Einstein, just as the West has not been able to produce even a single Gautam Buddha. And the reason is very clear -- there need not be any confusion about it -- they have chosen. The West has chosen to bracket out the heart.... Then great possibilities open for scientific development; in three thousand years technology has touched the very sky. Science has been developing in leaps and bounds.

In the East we have touched not the sky but the very depth of consciousness, the depth of the Pacific. Thought can know the object but not the subject. The subject is behind the thought, hidden; there is no way for thought to reach it. Feeling, the heart, can know the subject. And to know oneself is the beginning of knowing god.

So this is going to be your work: bracket out thinking for at least a few hours -- when you are meditating, praying, dancing, singing; when you are moving inwards bracket out thinking completely. Just as sometimes when you don't want anybody to interfere you take your telephone off the hook, like that, bracket out thinking -- become completely oblivious of it -- and feel. Cry, sing, dance, laugh, love... the whole spectrum of feeling. Paint, play... anything that is concerned with the feeling world. Be with the trees, animals, children -- wherever thought is not needed at all -- and you will be surprised that a great experience is waiting for you, the greatest ever, because science can only give us dead things; it is only relgion that can make us available to eternal life.

Deva means divine, ajeej means a friend -- a divine friend. Become a friend to everything that is. Become friendly to existence -- not to somebody in particular, but let friendliness become your very style of life. One is just friendly -- to the stranger, to anybody that comes by; your heart throbs with friendliness. Slowly slowly it starts deepening, and then even wi I trees and rocks you will feel a great friendship. An the real life starts only when you have started feeling friendly to the whole existence, because then the existence starts revealing its secrets. There are many secrets but they can be revealed only to friends.

Yes, trees have much to say, and rocks too, but we keep a very closed mind. And we carry on a subtle, tacit enmity, as if we are afraid of everybody, as if everybody is potentially an enemy: that is our attitude. That's what we have been taught -- that all are your competitors, even friends are not really friends because they are also competing in the same world; they are your enemies.

So all friendship has become only a polite manner; it is no more existential. It doesn't mean a thing -- it is simply etiquette. It is just like a lubricant: it helps you to move in the world with a little bit of ease, that's all. Otherwise deep down the tacit attitude is that of enmity, of always being on guard, that everybody is going to cheat you, that everybody is after you....

Nobody is after you and there is nothing to cheat you of either. What can they cheat you of? We come in the world without a thing and we go from this world without a thing. Naked we come, naked we go, so who ca. cheat and of what? Why unnecessarily distrust people?

But this distrust is there and this is one of the fundamental reasons why man has lost contact with god because only trust can bridge you with god. And trust does not mean believing in a god somewhere sitting in heaven on a golden throne. Trust means trusting people, trust means trusting existence. Trust means dropping this tacit attitude of enmity. Trust means flowering into friendship.

The ordinary man's attitude is this, that one has to take everybody as the enemy unless he proves otherwise. The religious person will have just the opposite attitude: everybody is good *unless* he proves otherwise. And even if he does prove otherwise, your friendship continues. Then you have even gone beyond religion, and that is the state which is called spiritual.

The irreligious person is one who lives in tacit enmity with the world. The religious person is one who lives in tacit friendship with the world but with a condition: if somebody really wants to harm him then he will be on guard. But the spiritual person cannot believe that anybody can harm him, because there is nothing to harm; it is impossible. That is the day of great liberation....

[A sannyasin asks about her relationship. She feels hurt because her boyfriend is having an affair.]

Nothing to be worried about. You just do three things. One: go on living with him but start moving with other people also; otherwise you will be constantly in pain. And one should not become too addicted to one person -- it is an addiction; one should remain open. Love is a need, and if you become addicted to one

person and something goes wrong... which is more possible than something going right because people are living in such blindness, in such unconsciousness that the right almost always never happens; the wrong always happens.... So there are a thousand and one hazards in every relationship, but if the person is available to other people too then it doesn't hurt so much.

And it is always good to enrich your experience. If he feels that in being with some other woman he is going to experience something then you will be foolish if you don't enrich your experience of love. It is enriching -- he is not wrong: it is always enriching because each person brings something so new that nobody else can do it. In fact because people have become too monogamous their love experience is very narrow.

It is almost as if somebody reads only one book in his life, again and again and again, while there are millions of beautiful books available. What will you call that man? He will say that he loves this book -- that's true -- but his experience will be very poor. It is just as if you grow only roses in your garden and nothing else; it is good but it will be monotonous. Monogamy is monotonous and it creates a kind of boredom. In fact that's why people start moving away. Whenever they have a chance they don't miss the opportunity.

You were in a negative space, you were ill -- he had an opportunity to move; he used the opportunity. And I will not say that there is anything wrong in it; he has not committed a sin. Now, you also need the same kind of courage. Use this time while he is with somebody else: explore a few more people. Who knows? -- you may come across something very beautiful. It is only known by exploration; there is no other way to know about it.

Each person is a book, and what you see is only the cover. When you enter into love you start reading his inner script, and the more you know people, the better. If you also move with some people and he is moving, and by fate, by chance, you come together again, you will *both* be enriched. Now, if you stop moving with anybody -- and that's the tendency.... When a woman sees that a man has started moving with somebody, she becomes absolutely closed to anybody else because she is afraid that if she starts moving then all possibility is lost. She may get really hooked with somebody. One thing....

The second thing: she will not be able to create the guilt in the other person who has started moving. Now, not moving with anybody you will be miserable: that will create guilt in him. That will keep him miserable deep down: he is torturing you. That is a subtle strategy -- you may not be conscious of it -- a very subtle strategy to dominate. Even when he is with another woman he will constantly remember '[She] is suffering.... I am making her suffer. She will be waiting there in the hut, crying and weeping, and what am I doing?' You will follow him like a shadow, a sadness, and whenever he sees you he will feel guilt. This is the strategy that goes on deep down in the unconscious.

Never be a victim of such strategies -- they are ugly... although you can always find beautiful reasons: 'I don't love anybody else. I love only this person, that's why I am waiting, and I will wait.' But in your waiting actually what you are doing is forcing the man to recognise the fact that you loved him more than he loved you. It is a very egoistic stance.

No need! If he says that he is learning something with some other woman, then you say 'This is perfectly good -- you learn something -- I will also learn meanwhile, so when you come back you don't find me uneducated. If ever you come back you will be new, because you will have learned something. I must also be ready to receive you with something new that I have learned....' In this way you will be opening, your misery will disappear, and you will be helping him also to get rid of the guilt.

And things are very complicated. For example, the moment he feels that you have started moving with somebody, he may start coming back to you. There is a tendency in the human mind so that whatsoever is available starts looking useless, and whatsoever becomes beyond your reach, you start thinking about again. If you go on waiting he knows that there is no hurry; he can come back any day and you will be there. He will be coming as if he is obliging you.

Start moving so he knows that now, if he wants to decide, he has to decide, otherwise things will have gone too far; there may be no chance of returning. Giving him a chance also to think....

And another thing: he may be just moving away from you because you are creating this guilt in him. Nobody wants to feel guilty, and nobody wants to live with a person who is creating guilt. The moment you start moving away, you have taken the old load from him -- that he is not doing anything wrong, that he is not guilty -- you are doing the same, so everything is perfectly okay. That will be easier for him to think about and ponder over -- the weight of the guilt will be removed.

And sometimes it happens that when you see that a woman is waiting for you, she remains your shelter

and you can go on fooling around; you are always aware that there is a home where you can always go. When the home starts disappearing, the base starts disappearing, then one has to think 'What am I doing? Is it worth fooling around?'

Now he is not losing anything -- there is no risk involved! And men have been doing that trick down the ages. They would like a wife who is a shelter and they would like a girlfriend also... just for a change. But if they are given the choice, to choose between the two, every possibility is that they will choose the home because the home means many more things.

So don't go on sitting in misery. And if you live in misery and after a few months, a few weeks, he comes back, your misery will have become your habit and you will not be able to drop it. That will be again something that will take him away from you. So don't be miserable, and the only way not to be miserable is to be flowing, loving, moving with people, so when he comes he finds you happier than he had ever known you before.

Always remember: people fall in love with happy people. Nobody wants to love a sad person. If you want to be sad, you can be sad on your own; there is no need to go to anybody. Sadness is such a thing that you can sit in your room and be sad -- it needs nobody's support and nobody's help. But happiness is not so easy. Yes, there is a possibility that one can be happy alone, but that needs a long journey, a long inward journey of exploration.

But to be unhappy alone is very simple, so if a person wants to fall in love with somebody, that simply means that he is tired of being alone and tired of the unhappiness. Now, if he sees that the other is also unhappy and sad, then what is the point? This he can do on his own; he himself is an expert!

Remember: becoming sad never attracts people, and if it sometimes does, it attracts wrong people. There *are* people -- psychology has a special name for them; they are 'sadists'. They don't want to love; they only want to sympathise. Whenever they see that somebody is in misery they enjoy the idea of sympathising. They are higher and you are just there, at their mercy, and they feel very happy.

It happened once that a friend of mine wanted to marry a widow. In India it is a very revolutionary step to marry a widow; nobody wants to marry a widow. He was thinking that he is very revolutionary and this and that, and I said 'You are simply a sadist.' He said 'What do you mean? I had come thinking that you will appreciate it! I am just marrying her because she is in such suffering. She is continuously sad, miserable; I want her to be happy again.'

I said 'Okay, you marry her and then I will see you after three months. Remember one thing: she is suffering because her husband is dead, and once she gets another husband she will not suffer anymore. And your interest is not in her -- your interest is in her suffering. When she is no more in suffering then what will you do? Then the only way to make her suffer will be to commit suicide. Then she will be again a widow and she will again suffer and will be available for some other sadist to help her.'

He was very angry -- he said 'I cannot believe what you are saying to me.' He got married and exactly after three months I knocked on his door and said 'What is going on?' He was very ashamed. He looked downwards and he said 'You were right. The day I got married, my whole joy disappeared.' His whole joy was in the revolution that he was making! It had no concern with the woman; there was no love, no affection, no caring. He was enjoying an ego trip of 'I am a revolutionary, and that which nobody can do, I am going to do' but once you have done it, then? And the woman certainly became happy because she was again married and everything was okay, but this man started becoming uninterested in the woman. His whole interest was in her sadness.

So if a person is sad, wrong people become attracted -- beware of it. If he comes to you because you are sad that will be not a right coming. And that's what you are waiting for, thinking 'I am so sad, so miserable, that he is bound to come. After all he has a heart, he is sensitive; he will feel for my misery....'

So start moving and flowing with people and forget all about it. These things happen and they are all good; they are part of growth. One has to learn all kinds of pains and pleasures, agonies and ecstasies; that's how life becomes rich. Between these two poles, between these two banks the river flows.... And basically you are not a miserable type, so there is no need to get into it. Just be free and tell him also 'Don't feel guilty -- you enjoy it; maybe it is needed. Whatsoever happens is good!' So give him all your blessings and tell him 'Don't be miserable and don't feel that I am miserable. I am starting my own journey and I am thankful that you have freed me. You also be free, I will be free, and if sometimes it happens, we will meet out of freedom, out of joy....'

The Tongue-Tip Taste of Tao

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[Anand Rupen -- Bliss beauty]

Bliss is the ultimate state of consciousness. Bliss is not possible unless the mind is completely gone. It is the absence of the mind; it happens only in the absence of the mind. And the mind is the source of all ugliness, all negativities -- hatred, anger, jealousy, possessiveness; all that comes from the mind. And when the mind is gone then something totally new starts happening: love, compassion, gratefulness. Those are not the qualities of the mind; they are the qualities of no-mind, and they make one beautiful. It is bliss that beautifies.

No-mind has two aspects. One is: inwardly you become utterly blissful and outwardly you become utterly beautiful. Only a blissful person is a beautiful person; only a Buddha, a Jesus....

There is a parable not related in the Christian scriptures but Sufis have it, that Jesus had been walking the whole morning and then he came to the place where he wanted to rest, so under a big tree he rested. That tree and that place belonged to Mary Magdalene; that was the first time she saw Jesus, resting under the tree. She could not believe her eyes. She was a prostitute, she had known the most beautiful men possible, but she had never seen such beauty, such grace... and the man looked like a beggar! She could not believe her eyes. She came to Jesus, waited for him to wake up and when he was awake, she invited him to the house and told him 'Come to my house. Stay there for a few days, rest there.'

Jesus looked at her and said 'I have already come into your house, I have already rested. Your invitation is enough.' But she felt offended. That was the first time a man had refused her. Many times *she* had refused men -- she was a beautiful woman -- but no man had yet dared to refuse her. She was hurt; she said 'Can't you show a little love towards me?' and Jesus said -- and it is of tremendous significance what he said -- 'Only I can love you; others only pretend.'

The blissful person becomes beautiful, the blissful person becomes love. He is not only loving -- he becomes love itself. That's the meaning of your name.

Gyan means wisdom, Rasiko means a lover -- a lover of wisdom. That is exactly the meaning of the word 'philosophy'. The original meaning of philosophy is 'love for wisdom'. It lost the track; it become more and more 'love of knowledge' rather than 'love of wisdom.' In the West it has taken a totally different route. The concern became how to know more; the concern became more and more extrovert. The basic enquiry of knowing oneself was lost, and 'know thyself' is the beginning of all wisdom.

The first thing necessary is to know oneself, because that is to be the first step. If I don't know myself what else can I know? If one cannot know even oneself then all else is impossible. In knowing yourself you have put down the right foundation; now the temple can be built. Now you can know others and you can go on growing in your knowing.

And this knowing that is based on self-knowledge will have a totally different quality; it will be wisdom. The person who does not know himself and knows many things is knowledgeable but not wise. He is functioning only like a computer. He only stores information, he is a storage system; he has a good memory. And the human brain is infinitely capable. The possibilities are the one single human brain can contain all

the libraries of the world. That much potential is there in the human memory. But memorising means that others have known; you have simply collected the data, information. But this is not authentic because this is not yours. It has not grown in you, you have not produced it on your own; you have not been creative.

It is like adopting a child. You can adopt a child and become a parent but in reality you are not the parent. To carry a child in the womb, to live with the child in a togetherness for nine months and then to suffer the pain of the birth of the child, the whole arduous journey of bringing up the child... that makes one a mother. You can simply go to an orphanage and adopt a child, but you have not suffered for it, you have not earned it. You will only be a mother for the name's sake. But motherhood is not possible this way. Motherhood cannot be borrowed -- it has to be attained.

So is the case with wisdom: wisdom has to be attained. It is a pilgrimage into one's own being. Knowledge is adopted -- it is cheap. Wisdom is costly, and unless one is in deep love with truth, one cannot sacrifice so much. Only love knows how to sacrifice, and sacrifice blissfully. Only love knows how to sacrifice and yet feel grateful that one was allowed to sacrifice.

Veet means beyond, transcendental, manaso means the mind -- beyond the mind. The mind is the whole faculty of thinking, the whole process of thought; the traffic of thought is what the mind is all about. We are not it. We are like a mirror, reflecting whatsoever passes in front of the mirror. Anger arises -- you are the watcher of the anger. You know that now you are angry, so you cannot be anger; otherwise who will be left to know? Then anger goes and you know that the anger is gone. Love arrives and you know love has come.

But for so many lives we have lived with this idea, we have been taught this idea again and again, that you are your mind. So an identity, a false identity of course has arisen. So when anger comes, you become identified with anger; you start thinking that you are anger... and you are not!

This identity has to be broken. This is the whole goal of all meditations -- to break this identity. We have become welded to the mind. Once this is broken there is a great surprise; one cannot believe how much one has suffered for one stupid thing -- that identification... how many hells one has lived for no reason at all, just because of a misunderstanding. Man's whole misery is just a misunderstanding. That's why Buddha says again and again 'All that is needed is right understanding.' That's all that is needed, nothing else -- a right perspective, a clear-cut vision of what is what. The mind is not you.

From this moment start watching. There is no need to strain -- just in a very relaxed, calm, quiet way, start watching. Slowly you will become aware that the mind is an activity that surrounds you, but you are beyond the activity. just hovering above it. You are a mirror that reflects everything; you are consciousness. The deeper this experience goes, the less miserable one becomes. Then anger comes but it does not stay long because there is nobody to receive it, there is nobody to cling to it, there is nobody to get attached to it. It comes and goes. Its visitations will become less and less, far and few in between. And so will be the case with so many things that one was constantly surrounded by. And one day it starts happening: moments pass and there is nothing to reflect. The mind is utterly silent... not even a ripple of thought. Those are the great moments, the first glimpses of samadhi, of enlightenment.

And when the first glimpses have come then the ultimate is not far away. It is like the morning: if you have seen that the east is becoming red then the sun is not far away... just below the horizon, just coming up.

So that has to be your work, and that is the work of every sannyasin too: to recognise the fact of 'I am transcendental to my mind. The mind is my faculty but I am not it....'

Prem means love, anand means bliss. Premananda means: love bliss... bliss that arises out of love, bliss that follows as a shadow of love, bliss that is a consequence of love. Love means falling in unity with the existence, dropping the illusion of separation, not being an island, becoming one with the whole that surrounds us.

Man can exist as an ego or as love. Ego means a state of frozenness... Like a cube of ice. Love means the state when one has melted. The ice is no more there -- it has become water, flowing. If you drop an ice cube into the ocean it will still remain separate unless it melts.

We are taught by the society to become egos -- the work of a master is to undo that. So let this be the beginning of a great undoing. You have to disappear; then there is love. If you are then there is violence, because the ego can exist only in constant conflict. Conflict is its nourishment. It knows only how to fight -- it thrives on it.

The ego does not allow love to happen. They cannot exist together, there is no possibility of their co-existence; it is a question of either/or -- either ego or love. And sannyas means that one has decided to

choose love against the ego. The bliss comes of its own accord.

Deva means divine, apurna means imperfection -- divine imperfection.

The desire to be perfect is the most ugly desire. It is nothing but ego projection; it is the ego that wants to be perfect. All the perfectionists are egoists. Their desire to be perfect is a camouflage for the ego. And the desire to be perfect is the root cause of all neurosis.

The perfectionist is bound to be neurotic because he is asking for the impossible. And when you ask for the impossible you will be in trouble, you will be in anguish and you will be constantly frustrated with life. You will be frustrated with yourself and with everybody that you come across, because the perfectionist not only wants himself to be perfect; he wants everybody else also to be perfect. So nobody comes up to his standard; everybody falls short. He is constantly in a condemning mood; he hates himself, he hates others. And that's what has been taught by the so-called religions up to now.

My teaching is radical. I teach you to be utterly happy in your imperfection. One should love and accept oneself as one is; one should not desire something else, somebody else; one need not *be* somebody else. You are accepted by god as you are -- nothing is missing; this is the way he wants you to be. So drop all shoulds and all oughts. There is no need of any should, any ought. The is is beautiful, and to be in the is, is to be contented, to be blissful. It really needs guts to accept one's imperfections; they are there. Remember, the part cannot be perfect. Perfection can only be the quality of the whole; the part cannot be perfect. The part does not exist apart from the whole. How can it be perfect? It cannot even exist on its own. The very idea of perfection is stupid.

Instead of perfection I teach the idea of totality. Be total in whatsoever you are doing but don't bother about perfection. Once perfection starts haunting you, you will never be at peace, you will never be at home. You will constantly create a nightmarish life. You will create hell for yourself because everything will look imperfect; nothing will be satisfying. And this idea has been forced into the human consciousness so deep}y that it is creating havoc.

Each man is in search of a perfect woman, hence no woman is satisfying. Each woman is in search of a perfect husband, perfect man, and you cannot find one... so whosoever you find falls short. Every person is trying to be perfect and one cannot be, so what happens? People become hypocrites; they are not perfect but they start pretending, because if you cannot do it then at least you can pretend. That saves face. Deep down they remain imperfect and on the surface they paint themselves as perfect. Their life becomes a lie, and to live a lie is to be miserable. Only truth liberates, and the truth is that the part cannot become perfect. The truth is that the part has to enjoy itself as it is.

The dewdrop has to enjoy itself as a dewdrop; there is no need for it to hanker to be the ocean. Why? The ocean may be beautiful but the dewdrop is also beautiful in its own right. In the early morning sun, the dewdrop on the lotus leaf has such beauty -- who bothers to become the ocean? It contains the whole. It contains that which fulfils.

There is no need to become something big, something extraordinary -- to be ordinary is so satisfying. And to live an ordinary life is to be grateful to god, thankful to god: 'Whatsoever you have given me is more than I can ask for...' and out of that, prayer arises.

So I am giving you one of the most beautiful names possible, and my whole philosophy of life is contained in it.

Deva means divine, ruparahi means on the path of beauty. The old religions were very much against beauty because they were against life itself, because they were against love. Beauty provokes love. They were against the world, and the world is utterly beautiful. And because they were against the world, against life, against love, against beauty, they created very insensitive people, obviously; there is no possibility to grow in sensitivity. If beauty is not respected, appreciated, enjoyed, all your sensitivity will die: The old religions were not sensuous, and whenever a man is not sensuous, he starts dying; he loses contact with the living forces of existence.

I teach a sensuous religion. I teach a sensitive religion. And to me, beauty is far more valuable than truth. Truth is only an aspect of beauty... a face of beauty. Beauty is god himself. I teach a very artistic religion. And aesthetics to me is like ethics was to the the old religions; aesthetics is my ethics. If you are in love with beauty you will not do anything wrong -- that is enough safeguard -- because to do anything wrong you will have to do something ugly. The man who loves beauty will not be able to assert a lie, because a lie is ugly. His sensitivity towards beauty will certainly prevent him from doing many things that

he could have done if he was not sensitive enough.

And the old religions have all failed. They produced a few rare beings -- a Jesus, a Buddha, here and there -- but it is not worth counting. If you plant a million trees and only one tree becomes fruitful you are not much of a gardener. In fact if that one tree has become fruitful, has bloomed and flowered, there is every possibility that somehow it has missed the art work that you were doing. It is not because of you but it is *in spite* of you. It is an exception; somehow it missed the gardener. Otherwise the gardener who has killed one million trees cannot be expected to create this beautiful tree. The older religions have all failed. They cannot claim Jesus, Buddha and Krishna -- these people must have escaped somehow from the old religion's grip. They *really* escaped. Jesus escaped from Judaism; that's how he bloomed. Buddha escaped from Hinduism; that's how he bloomed. These were the people who somehow escaped the traditional way of life.

Religions have not yet been creative. They have been, on the contrary, destructive, very destructive. And my own observation is that they became destructive because of their life-negative attitudes. Life has to be loved, lived, worshipped -- that is the meaning of your name.

Satyam simply means 'the truth', with nothing attached to it, with no strings attached, with no adjectives... just *the* truth -- not a belief in truth, not any doctrine about truth, not any philosophy, but simply the truth. The truth means that which is. Take a dive into that which is with no idea of what it is, because if you have some idea that will be a hindrance, that will be a prejudice. And if one goes with a prejudice into the enquiry, the enquiry is foredoomed. You will come out of the enquiry with all the proofs in favour of your prejudice.

Life is so vast and so contradictory, so paradoxical, that if you start with a prejudice you will find all the arguments for it. If you start with another prejudice just the opposite of the first, you will find arguments for that too. Life is vast -- it contains *all*. If you believe in one thing again and again you will come across a thousand and one proofs that this is the truth. That's what people go on doing. The Christian finds all the truths that prove his Bible, and the Hindu finds from the same sources all the truths that prove his Gita, and the Mohammedan and the Jew and everybody. The source is the same, but their doctrines are very much in conflict.

The real seeker will not start with a conclusion. To start with a conclusion is to deny truth, is to falsify it from the very beginning. The real seeker simply starts with an open mind. An open mind means no prejudice, no conclusion, no belief. The real seeker is a blank paper, empty. He has nothing to prove -- he simply goes into that which is to know what is the case.

It is going to be hard. To start with a conclusion is easy because you are already settled, you have a shelter. But to start with no conclusion means that you don't have any roots anywhere. The whole of life will impinge upon you. And it is contradictory, it consists of polar opposites: night and day, summer and winter, life and death, negative and positive. The whole will impinge upon you; you will be almost in a chaos. You will feel lost, you will not feel that there is any shelter for you by which to survive. This is the price the seeker has to pay: life becomes maddening.

And it is in this moment that a master is needed. One can start the journey on one's own, but when life impinges upon one from all the directions, and one is lost in a cloud of unknowing, then somebody is needed. Not a conclusion, not a prejudice, but a living presence, a loving presence, who can go on nourishing you, who can go on calling to you 'Don't be worried; go ahead. Don't be worried -- a few steps more; soon the morning is coming closer'... somebody whom you can trust. A master is needed for a seeker of truth.

So drop all prejudices, all conclusions, all readymade ideas. Unburden yourself totally, move utterly naked. Jump into this beautiful chaos of existence, be lost in it, and trust. You will come out of it greatly enriched. You will not come out a Christian or a Hindu or a Mohammedan -- you will come out as truth. And that is the ultimate goal of life: satyam, the truth.

[Prem Samira] It means love breeze, mm? Love is something that happens -- it cannot be produced on order. It is like a breeze; it comes when it comes. There is no way to make it come, one can only allow it. When the breeze is there you can stand and be showered on by it, when the breeze is there you can open your windows and your doors and it will come. But when it is not there, nothing can be done about it.

This is very difficult for man to accept. He wants to be in control of everything. The ego is a great controller -- it wants to control even love, and in trying to control love it creates a false love, because only the false can be created. Yes, you can create a certain breeze by putting the electric fan on, but that is not the

true breeze; that is the same stale air being blown around.

Because the ego is always interested in controlling everything it has created a plastic kind of love -- call it 'marriage' or call it something else, but it is a plastic kind of love, man-made, man-manufactured. It does not satisfy, it cannot nourish your soul; it leaves you completely hungry. You go on eating that false food. It becomes a weight but it doesn't create life energy; you gather fat. Yes, false love can give you much fat -- fat for the soul, and the fatty soul is more ugly than the fatty body; it is dull, unintelligent, stupid. One has to learn one thing, which is hard but one has to learn it because there is no other way, one has to accept this fundamental truth about love -- that it comes when it comes, it is beyond you. It comes from above. You can wait, you can pray but you cannot pull it down. You can allow it to happen, you can remain open.... Great patience is needed, then true love starts stirring your heart. And when true love has stirred your heart, you are already accepted by god; you have entered into the dimension of spirituality.

The message in your name is: learn to let things happen; don't strain to produce them. Yes. there are a a thousand and one things which can be produced -- they are commodities; they can be purchased and produced. But there are a few things -- truth, love, meditation, prayer -- which cannot be produced. And they are the real things... things that really matter. All that matters is beyond human grasp, and all that doesn't matter is within human grasp.

So for that you have to prepare.... And slowly slowly you will see what I mean. It has to become your perception, it has to become your experience. It is going to happen -- just wait in deep trust....

The Tongue-Tip Taste of Tao

Chapter #23
Chapter title: None

23 October 1978 pm in Chuang Tzu Auditorium

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Sansar means the world, atosha means discontent -- discontent with the world... that is the beginning of the search. Those who are contented with the world are unfortunate, they are contented with the trivia; they are simply wasting their opportunity to grow. They are contented with toys. The world consists of all kinds of toys; that is the meaning of the word sansar. Children have their toys; one day they throw those toys away but immediately they start searching for other toys. Young people have their own toys; one day they drop those toys too. Then older people have *their* toys. But if one looks deep down then one will find from the very childhood to the grave, from the cradle to the grave, that people only go on changing their toys. They find bigger and better toys, finer, more cultivated toys, complex, valuable, but still toys.

To be utterly discontented with all kinds of toys is to be religious. When one is finished with the outside world, when one has seen through and through and has found that there is nothing to be found there, then only does the inward open its doors. It is out of absolute frustration with the world that the inner journey begins. The inner journey begin almost at the point where people commit suicide.

Suicide and sannyas are alternatives. When somebody is completely frustrated with the outside, either he commits suicide or he becomes a sannyasin; he starts moving inwards. The outer he has seen, now he would like to investigate the inner. He has seen that which can be seen; now he would like to see that which cannot be seen. He has seen the objective world, now he would like to see 'Who is this seer? Who am I?' He has gone deep into reflections, now he would like to know 'What is this mirror that reflects? What is this consciousness?'

If a person believes that there is no inner side to humanity, there is no interior, then suicide is the only possibility. That's what existentialists say -- that sooner or later the man of intelligence comes to a point where he has to decide. And the most decisive thing is: 'Why not commit suicide? Why go on living unnecessarily and go on repeating the same vicious circle, day in, day out, year in, year out, to no purpose?' That's what Marcel has said -- that the only important metaphysical problem is suicide.

But he is not aware that there have been people who have found an alternative to suicide. But that possibility is there only if the interior is accepted, is trusted. And there is no need to *believe* in it -- it is the most indubitable fact; there is no need to believe in it. *You are*. There is no way to deny it. You can deny the whole world but you cannot deny yourself. Even to say 'I am not' you will have to be; even declaring 'I am not' is a declaration of 'I am.'

This is the only fact -- all else may be a belief. So the real seeker starts with the fact, not with a belief; and this is a fact -- that you are, consciousness is. Otherwise how will you be deluded; who will be deluded?

The dream proves only one thing -- that the dreamer is. The dream may be false but the dreamer cannot be false. How can a false dreamer dream? If he is not, there is no possibility of dreaming.

Sannyas is a turning point and can be of immense value. In fact the only valuable thing that can happen to a person is sannyas. It contains all that religions have been preaching down the ages... it contains the essential religion. The essential religion is simple: it is a quest into 'Who am I?' And out of that discontentment with the world, a new existence opens its doors, which gives, brings contentment.

So when one is discontented with the outer a new contentment starts happening. Contentment is possible only in the inner, with the inner, because then you are living in a timeless, deathless eternity where nothing ever changes, where all is as it has always been and will be, where time makes no difference. That stillness, that original source of our being -- that, and only that, can bring contentment.

So the journey of the seeker begins with discontent and ends in contentment, utter contentment.

[A new sannyasin says she did latihan for nine years, but stopped it because of the Subud organisation. She has also done yoga for ten years and been involved with Gurdjieff work.]

But you can do it on your own. It is a good process, mm? Don't let small things disturb you. It is a good process and my feeling is that it will be helpful to you: you can continue latihan. And it is perfectly good to do it alone; there is no need to have a group session. And now I will take care -- I will be with you wherever you do it; but it will be perfectly good with your energy.

Only stop a particular meditation when its work is finished. When you see that now nothing more is happening out of it, then drop it; otherwise for no other reasons -- not for small reasons -- should anything be dropped...

If you do yoga then it will be a disturbance in latihan. I will not suggest you do it, they can't mix. You forget all about yoga...

No need for Gurdjieff either. You go deeper into latihan, because Gurdjieff work also is different. Gurdjieff work can suit with yoga, but with latihan it won't suit. Because Gurdjieff work or yoga both depend on will power; their basis is to use your will to its uttermost. Subud is to drop your will absolutely, to be in a will-lessness, so that god can take possession of you.

So drop Gurdjieff, drop yoga -- simply continue with latihan. And latihan will suit with my work absolutely, because surrender is my key too. It will take you farther away than latihan can, but continue latihan. You can choose one of the meditations here -- any meditation that you like -- and can start doing that too.

The only danger in latihan is that when you start going into deeper surrender, unless you are really devoted to a master you can go mad. A moment of madness comes, because utter surrender means that whatsoever happens, happens; you allow it. You cannot control it, you cannot manipulate it. And before the ultimate change happens in your consciousness, just between the two -- the ordinary mind and the cosmic mind.... The ordinary mind is a controlled mind -- you control it; the ego is in perfect control. The cosmic mind, the ego, disappears and you are in an uncontrol. Between the two there comes a moment when the ego disappears for the first time. All that the ego has repressed before and controlled erupts; that is madness. It explodes, mm? because the controller is no more there so it comes with a vengeance -- all that has been repressed. That is the moment when a master is needed -- somebody who gives you a shelter, an anchor. Otherwise you will be thrown by the great waves that will arise in you. You need somebody in whom your trust is absolute.

Those days pass and the deeper the trust, the sooner they pass; it can pass even in a single moment. But that moment comes, and even a single moment is enough to throw one off the track. And once you have become afraid and frightened of it and you fall back to your controlling mind, then things become very complicated. So that moment is the most important moment and a master's function is to help you in that moment; I will take care.

Go deep in latihan and even if sometimes you feel that something maddening is happening, just remember me; take the locket in your hand and you go into it. It will pass, and once it has passed you will find a new territory, a new plane of being from which the world looks totally different. That moment, that space, is psychedelic. k inebriates, it intoxicates. That is samadhi, the divine rapture. Once tasted, one becomes it....

Deva means divine, ajijo means friend -- a divine friend. This has to become the very centre of your life: overflow with friendliness towards each person -- man, woman -- animal, bird, tree. The whole existence is full of soul, full of god. It is a very vital existence, life is dancing all around, but one can see this life only when one falls into a deep intimacy with existence. That intimacy I call friendship.

The scientific training has taught human beings to be inimical to nature; that has been one of the most harmful things that has ever happened. Science has taught people that we are to fight with nature, as if nature is there to destroy us; we have to conquer it. That stupid attitude has made man utterly disoriented from nature, cut away; he has lost his roots. And that is the only problem we are facing now.

People are searching for meditation, prayer, new ways of being, but the deeper search and the more basic search is how to get rooted in existence again. Call it meditation, call it prayer, or whatever you will, but the essential thing is how to get rooted in existence again. We have become trees which are uprooted, and nobody else is responsible except us with our own stupid idea of conquering nature. We are part of it; how can the part conquer the whole?

Befriend it, love it, trust it, and slowly slowly in that friendship, in that love, in that trust, intimacy arises; you come closer. Nature comes closer to you and nature starts revealing its secrets. Its ultimate secret is god. It is revealed only to those who are really friends of existence.

Prem means love, satto means being, existence -- love being or love existence. Man can live in a loveless world. Millions live there, millions have decided to live without love, because love is risky; it is dangerous. To live without love is safe, secure. To live without love is convenient, comfortable. But although it is convenient, comfortable, Secure, safe, it is dull. It has no jubilation in it. Celebration is not possible in it. It is very lonely, sad. It is almost living without life... it is life without life. It is already living in one's grave.

So those people who decide to live a life of safety, security, have already decided against life -- they have chosen death; and the majority is of that kind of person. Don't belong to that majority, because only when love is allowed does life start happening. Life enters through the door of love. If the door of love is closed, the door to life is closed. But to live in love means to live in constant insecurity. It is adventurous -- dangerous, risky -- but full of joy. Each moment is a moment of surprise and new things are always happening. It is a life of poetry, song, dance and music... it is *really* life. And to miss it is to miss all.

My whole teaching is based on love, in love. Love is god. And sannyas has to become the beginning of a love-life -- love in all its dimensions, in all its possibilities. When love calls, risk all and you will not be a loser. When love calls even life has to be risked, and you will not be a loser because those who die in love attain to immortality. To live without love is to be already dead; to die in love is to go beyond death, is to know something of the deathless.

That deathless is called 'god' by a few, by a few others 'tao', and so on and so forth. Those are just names of the ultimate experience of love.

Chapter #24
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Deva means divine, dwabha means twilight -- divine twilight... and that is the situation where you are. The past is gone, and the future has not come yet. The old is disappearing and the new has not come yet. Hence there is a chaos inside, a great confusion.

You cannot go back to the old -- the old mind is no more relevant -- and you don't know what the new mind is. You cannot go on repeating your past, old pattern, and the new gestalt is not yet clear. But this is a beautiful situation -- if understood well it is the chaos out of which stars are born; then it is not destructive. If one does not understand it becomes destructive. One can be split, one can start falling into pieces.

But if one understands it -- that this is the moment of transformation, a transitory period, and the pain is a blessing in disguise, sooner the morning will be coming closer and soon the sun will be on the horizon -- if one is hopeful and moves into it with understanding and with a confident step, the chaos turns into creativity. And this is what sannyas is going to do to you.

Veet means beyond, bhavati means becoming. The mind lives in becoming; it lives in the future. It is always hankering to become this, to become that. It is never in the being, it is never now, and hence it remains miserable. k does not know how to be here. It is always there, it is always somewhere else; it is never where you are.

And because of this constant chasing after shadows misery is created. You cannot attain those shadows, hence frustration. And meanwhile life is slowly slowly passing out of your hands and nothing is happening through all the efforts of becoming this and becoming that.... Becoming is the enemy of being, and to know who you are you have to drop all ideas of who you would like to be. To know what the case is, one has to drop all ideals, all future-orientations.

'Bhavati' means future-orientation. Tomorrow is the day, not today; tomorrow everything will happen -- and that tomorrow never comes. You waste your today waiting for tomorrow, and when it comes it is always today; you again waste time in waiting for another tomorrow. And this is how the whole of one's life becomes a wasteland.

Life can be a beautiful garden... a paradise. That is the meaning of the word paradise. It means a walled garden where trees are green and birds sing and flowers bloom. Fruitfulness is paradise, flowering is paradise, greenery is paradise, life is paradise. But life is always now and here. And now is very psychedelic; it inebriates. But the mind never allows you to be herenow. It always takes you on unnecessary journeys; it takes you away from yourself, away from reality.

This whole journey of going away from reality is 'bhavati'. That has to be dropped. In dropping it one becomes a sannyasin. Sannyas means living in the being, living this moment, living today, living now. And then a totally different life arises. If you have lived your today tremendously, ecstatically, then tomorrow is going to come out of it; from where else can it come? And if your today is ecstatic, full of juice, tomorrow will be more juicy, more ecstatic; it will be a continuity of today. So one can forget all about tomorrow. Take care of the moment and the next moment will be born out of you, out of this moment. Take care of today and tomorrow is taken care of. Take care of this life and the next life is taken care of.

That is what sannyas is -- living moment to moment with no desire to become anything, utterly contented with whatever one is.

Deva means divine, dwariko means the door -- the door of the divine. Man cannot go to god -- it is always god who comes to man; and that's logical too. The part cannot seek and search for the whole; it is beyond the comprehension of the part. Only the whole can seek and search for the part.

It is like Jesus again and again uses the parable of the shepherd and the lost sheep. The sheep cannot find the shepherd -- it is the shepherd who has to find the sheep. That is the parable of man and god. If a small child is lost in the market it is the mother who will search for the child. At the most the child can cry and weep. What else can the child do? It is better for the child to stay wherever he is rather than to start searching, because the mother will come first to the place where she has lost the child; it is better for the child to remain there. And that is the situation with man. Man can weep, man can cry, man can pray, man can sing and dance, and wait! It is always god who comes, and whenever one is ready, god comes. And only when one is ready will one be able to recognise that god has come.

So man need not become an active searcher. Man has to be in a passive waiting, trusting 'When I am ready and worthy it will happen. Meanwhile I should become more and more quiet, more and more innocent, less and less burdened with unnecessary luggage. I should become more and more pure, quiet, still, blissful, cheerful, and wait!'

... And then you become the door from which god enters.

Deva means divine, nimitto means a sign, a symbol -- a divine symbol. Man is a divine symbol. He has to be understood, he has to be explored. He contains infinite treasures within him; he contains the whole. The deeper you go into yourself, the deeper you go into existence, into god. Man is just a passage; a very symbolic existence is what we call man. The symbol has to be decoded.

If one takes it for granted that this is all then one remains outside one's being. The symbol is not the truth. The symbol only indicates the truth; it is an arrow pointing towards the truth. Man is an arrow pointing towards the cosmic consciousness. Man is not complete in himself -- he is only a beginning. The end is not contained in man; the end is in god. Man is the first step of the journey. Man is like a milestone -- that is the meaning of 'nimitto'. On the milestone the arrow shows you that you have to go ahead, that you have to go ahead... then you will reach to the destination. But many people have believed in the milestone and they have started worshipping the milestone. They are sitting there worshipping and they think they have arrived....

Man's life has to be a great exploration inwards, and no outer explanation is as significant, as valuable, as the inner one. The outer exploration will also take you to beautiful experiences. The person who goes and climbs Everest certainly has a tremendously beautiful experience, but it is nothing compared to the inner depth or the inner height. And the man who walked for the first time on the moon must have felt ecstatic, but it is nothing compared to that experience when you move inwards and reach the centre of your being.

And the joy that one can get by walking on the moon is lost within five minutes. All over the world people were sitting glued to their TV's, watching the first man walking on the moon but within five, seven minutes they were tired; within fifteen minutes it was finished. They started talking about other things or they started searching for another programme. Just within fifteen minutes such a great exploration about which man has dreamt down the ages, for centuries, was no more news; within fifteen minutes it was gone.

But the inner exploration is such that once you enter into your being it abides; the joy of it is eternal. Think of yourself as only an arrow pointing towards an inner centre; follow that arrow and you will find many more milestones on the way. And the closer you come to your inner centre, the more and more peaceful you will become, more and more serene and calm; more and more bliss for no reason at all will be happening. Those are good omens -- they show that you are coming back home.

Veet means beyond, mano means mind -- beyond the mind. Truth is not part of the mind, truth is not a thought. Truth is an experience in thoughtlessness. Nobody can arrive at truth by thinking. Truth is not a conclusion of thought. It is an experience when an thoughts have disappeared, when there is no thinking going on and the mind has completely stopped, when there is no mind. In that silence, in that quietness, truth is felt, experienced. Truth arises in that emptiness, and that emptiness becomes full, fun of truth.

All that is needed is the art of slowly slowly dropping the clinging to the mind, not cooperating with the thought process, not going on giving it nourishment, just being a watcher -- unconcerned, seeing thoughts move just as one sees clouds moving in the sky without any concern, no liking, no disliking. This watching choicelessly is the whole art.

The whole science of religion is based on this simple phenomenon: the more you become a choiceless witness, less and less do thoughts arise in you because your cooperation is withdrawn; you no more invite them, they become uninvited guests. Slowly slowly they start disappearing and gaps happen. A moment comes when there is no thought and a window opens into truth. A drop of that nectar falls on your tongue

and slowly slowly it becomes more and more easy. One day one has learned the knack; any moment one can simply be without thought. Just the very knack makes one capable of putting the mind aside any time. One can use the mind when needed; one can put it aside when not needed. You have become master of your own mind, and the mastery is possible only when you have seen something that is higher, beyond the mind. That's your reality, that's your truth.

Veet means beyond, passika means seeing -- that which is beyond seeing, that which cannot be seen, that which is invisible... and that is god! God can never be reduced to an object of seeing because he is always the seer. He exists in you as the seer. k is he who is looking at me. It is he who watches the sunrise. It is he who looks around and experiences all kinds of experiences, so he himself cannot be seen.

That has to be remembered always, and then one starts dropping all the objects of knowledge, seeing, and becomes more and more concerned to know who the seer is within. One day when all objects of seeing have disappeared and there is no content in the mind, the seer is felt. And that is the moment when one comes to know 'I am god.'

[A sannyasin says: I find myself being very strongly against the ashram. I don't quite understand it either. It's not very clear -- it's hazy, it's very hazy. I don't understand it.]

It comes to everybody. Doubt is as much a part of you as trust. Doubt is the other side of trust, the darker side of your being. It has to be accepted. If you deny it, it will always remain there like a wound, and whenever there is an opportunity it will surface and will disturb you. Accept it too.

The great trust means that it accepts the trust, it accepts the doubt too; then it is great trust. It knows that the mind says yes and the mind also says no, but the great yes contains both; the great yes is not disturbed by no. It is great enough to contain it, to absorb it.

The real physician knows how to use even poison as medicine... and that's how one has to learn. Because it is not only a question of doubt and trust... it will be everywhere. If you love a person, one day you will find that you hate the same person; that is another side of the love. If you are feeling very ecstatic about something, sooner or later you will fall from that height and there will be depression; that is another side of it. Each mountain has a valley by the side; no mountain can exist without valleys. So one has to learn that the valley and the mountain go together. There is nothing to be worried about... there is no need to get disturbed.

Seeing that they are together, one accepts both, and in that very acceptance there is transcendence. It is a small trust that gets disturbed by doubt. One has to learn the way of being in such trust that doubt is just a shadow of it.

Don't be worried by it -- just watch it and it will be absorbed, and you will come more whole out of it.

You have been denying it, that's why it is coming. And everybody denies it in the beginning, not knowing what to do. When people trust, they simply deny the doubt, but sooner or later it will catch hold of you. Nothing can be denied, nothing has to be denied; everything has to be absorbed, and then life is richer.

In a man who cannot doubt, his trust will be very impotent. Because he cannot doubt, he trusts. His trust has no value at all. But when a man can doubt and *yet* trusts -- his doubt is great but yet he trusts -- then his trust is also great, greater than his doubt.

When a sannyasin comes to me for the first time he simply trusts; he puts all doubts aside. But I cannot leave your doubts there -- I will provoke them.

This whole ashram is a device to provoke all kinds of doubts. I can make the ashram in such a way that nobody will ever doubt -- that is very simple -- but then I will not be of much help to you. Your doubt will remain. It has to be provoked, it has to be brought to the light. So all kinds of things will be done here which will provoke your doubt, which will bring it to the surface, which will not leave it hidden somewhere in your unconscious. And then the real work starts -- the work of transforming poison into nectar.

Just watch it, accept it -- that is also part of you. Don't be worried by it, don't be troubled by it, and you will be surprised: if you are not troubled, not worried -- you simply take note of it and you say inside 'Yes, doubt is there. Just as trust is there, doubt is there' -- if you can see and say it deeply, simply 'Doubt is there, doubt is there...' you have already transcended; you are neither. And that is grace.

The Tongue-Tip Taste of Tao

Chapter #25
Chapter title: None

25 October 1978 pm in Chuang Tzu Auditorium

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Prem means love, nishkamo means desireless. Love with desire is lust. Love with a motive keeps one tethered to the body, to the mundane. Love without desire immediately frees you from the mundane and the door to the sacred is opened.

Love without desire is no more lust; it is prayer. That is the only difference between lust and prayer. Both are love. Love plus desire is lust; love minus desire is prayer.

To have a certain kind of motivation means falling from the height of love. To ask something in return, to make love conditional, makes it ugly. Not to ask anything, not to make love conditional but simply to give for the sheer joy of giving... then love starts soaring high. And my whole effort here is to help your love to become desireless.

It is very easy to be desireless and without love. It is also very easy to be with love but with desire. The greatest problem arises when one wants to be loving *end* desireless. But that is the challenge, that is the challenge of sannyas -- that we will love but for no reason at all, that we will love only for love's sake. And once it starts happening, life has tremendous beauty and eternal joy. Then there is no death, because death is a by-product of desire. When you are free of desire, you are free of death too, because when you are free of desire you are free of the future, and death is always in the future. Right now you are always alive. Death is only something that *will* happen.

When there is no desire, there is no future; one lives in the moment. Hence there is no death either. And to know love without desire is to know the very core of existence. It is deathless, it is eternal, it is timeless.

[A sannyasin asks about her illness: I know where the illness is coming from and I know that medicines will not help me... and I felt this deeply at home. But here I forgot. I'm confused about it and scared.]

In fact there is no need to have any attitude against medicine; there is no need. Let the medicine do its own work and you meditate too. I have given you the medicine: love as much as you can. If you can love totally, that is your medicine, because deep down, at the very core of all illness, is lack of love...

Bring it out! Express it! And this is the whole situation for it; bring it out. Rather than becoming too concerned with the disease, pour your whole energy into love. But I am not saying don't take medicines, because you are body and soul both. The medicine can work on the body. It cannot change your totality, but it can help; why not take its help?..

So, the body should not be neglected, but one should not continuously think of the body either, because in a way it is going to go one day. Whether you are healthy or ill, whether it is this illness or that it doesn't matter -- the body has to go.... A few years before or a few years afterwards, that is in fact irrelevant. Whether you die at sixty or fifty-five or seventy doesn't matter. All that matters is that before you die you have seen something eternal, that's what matters. And that I will make possible... that much I can guarantee...

Yes, that is happening and it is going to happen more and more. But still I am always in favour of medicine. No need to drop it. Whatsoever medicine can do, let it do, and whatsoever I can do, I will do.

And your focus has to change from illness to love. Rather than thinking continuously of the illness, think of the few days that you have and share as much as you can. In fact when death is close one can become more loving than ever. Just think: if there was no death there would have been no love in the world, because people could have postponed. Why be in a hurry? -- tomorrow is always there. And that's how people go on postponing, even though death is there!

So death has not to be taken as an enemy; it is not. In fact it is a challenge to love. And love more totally because tomorrow you may not be, so this is the only day that you can share your love and sing your song and dance your dance. So don't miss any opportunity. If others want to postpone they can, but you cannot postpone because tomorrow may not be. And this is *really* the situation.

Those who think that there is a certain tomorrow are in an illusion; a perfectly healthy person can die the next moment. Death does not need illness to happen; it can happen to a perfect body. It is to happen. Everything else is just an excuse; death is absolutely certain. So there is no problem about it; when it is so certain no problem about it remains. Then all that remains is that the time we have, we have to live totally.

So take care of the body through the medicine. Your work is to be more and more loving; meditate, dance, sing. Leave everything else to me and I will take care. But you forget about.... And it will be easier to forget about the illness if all care has been taken: for example, medicine has been taken care of, so that part medicine will do.

[She says she cannot do groups because her thirteen-year-old son is not accustomed to being left on his own.]

He will become accustomed, mm? and he can make friends now -- so many children are here and he can go to the school and play with the children and he can meditate and be in the ashram -- no problem.

Just try a few groups. First do a few non-residential groups so that in the night you will be with the child, mm?

The first group that you do is Centering and the second group is Gestalt -- that too is only in the day, so in the night you can be with the child. And the third group you do is Let-go. Do these three groups and then I will give a few more.

[Prem Nimitta -- symbol of love]

Life has to become a symbol of love, only then is it true life. It has to be lived as love, then only has it been lived. All living people are not really living; many of them have been long since dead. In fact by the time the child is seven he is already on his deathbed. He starts forgetting ways of love. He starts forgetting how to wonder, he is no more capable of feeling awe. He is no more surprised by existence and its immense beauty. He starts becoming knowledgeable. Rather than becoming more loving, he becomes knowledgeable. His heart starts shrinking, his head starts swelling. Then slowly slowly he is only the head; the heart has disappeared. That's what happens to people. Then they only go through empty gestures of life without ever feeling the thrill and ecstasy of it.

The ecstasy of life is contained in love; it is a heart phenomenon. It has nothing to do with what you know. It has nothing to do with your information, it has nothing to do with your education. It has nothing to do with your culture, with your civilisation. Only a heart wildly throbbing in ecstasy is needed to feel life -- a wild heart ready to die for love, ready to die in love. Then life explodes in all its splendours. Then life is a rainbow. Then each moment is such bliss, unbearable bliss, uncontainable bliss.

Deva means divine, anupo means unique, uniqueness -- a divine uniqueness. God creates only unique persons... god never repeats; he is a creator, not an assembly line. You will not find two flowers alike on the whole earth; not even two grass leaves are alike. You will not find two pebbles alike in the whole world. Each phenomenon has its own uniqueness, has its own individuality.

But man has fallen into a very wrong attitude towards life; man has become a victim of the idea of imitation, comparison. Everybody is trying to be like somebody else, which is impossible. And that can only bring misery and nothing else, because that will only bring frustration and failure. You can only be yourself and you can never be anybody else.

If one tries hard, one can *act* like somebody else, but the acting is not being. The act remains only on the surface and deep down you continue to be yourself. And because of this idea -- that you have to be like Christ or like Buddha or like Krishna -- because of these ideas people become hypocrites. They are one

thing within and they are another thing on the outside; anger may be boiling within and they are smiling. They become schizophrenic.

This is the fundamental neurosis that the whole humanity is suffering from: that each person has become two. Instead of being one, integrated, there has come a split, and because of the split there is constant war going on within yourself; you are fighting with yourself. And a house divided against itself cannot stand long. And this is a wastage of energy. The same energy can become creative, but it simply leaks, dissipates, and all that it creates are hypocrites, pretenders, ugly human beings, imitators. That is why man looks so dead, dirty, unintelligent.

The reason is that we have been taught to be like somebody else. Nobody can be like Jesus and nobody can be like Buddha... and there is no need to be either. You can only be yourself, and you have to be only yourself. Learn from all but be yourself; love all but be yourself. Never feel the desire to be somebody else. If the desire comes, drop it immediately. Become alert that that desire is the root cause of neurosis; it has not to be cooperated with, it has not to be strengthened. It has not to be carried in your heart, otherwise it starts growing roots.

And remember that it is good to learn from every place, from everybody, but never make an image in your mind that you have to be like. You have to be only yourself, and you cannot know what that is, because you have never been before, so you will know only when you have become it. So life has to be a discovery -- a discovery of an uncharted land, an unmapped land, an unknown territory. We cannot figure it out before we have explored it.

In your inner exploration, use all that you can use, learn all that you can learn, but never make an image which you have to be like. The moment you create the image you have started becoming false. You have betrayed your being; you have gone astray from god.

That is one of my essential teachings -- that each of my sannyasins has to be a unique flowering... juSt like himself, herself, not like anybody else.

Deva means god, vihara means dwelling in -- dwelling in god. God is the ocean -- we are the fish. We may know, we may not know, but we are dwelling in god; there is no other way to be. To be is to be in god, because god is the only space and the only time. God is nothing but another name for the totality of existence. God is not something separate from existence; it is just another name for existence. We *are* in it, but we can be in it in two ways: one, unconsciously, the other consciously. If we are in it unconsciously, we go on missing so much which was easily available. It is like you have fallen asleep in a beautiful garden. The birds are singing, the flowers are blooming and there is great fragrance... the sunrays are passing through the trees and making tremendously beautiful patterns. But you are asleep, you are missing all although you are in the garden. For you there is no sun and no beautiful patterns of its rays. For you there is no fragrance, no birds singing, no trees dancing, no flowers, no butterflies, nothing. You may be seeing a nightmare... you may be suffering in your dreams. You may be in hell. This is how millions of people are living: being in god, still fast asleep, creating their own nightmares. One has just to become awake.

The difference between you and a Buddha is not much. Both are the same garden with the same trees, with the same sun and the same birds and the same flowers... but Buddha is awake. His nightmare is finished -- he is no more dreaming. He is living the reality as it is; he is no more inventing his own reality. That is the only difference; otherwise both are in the same ocean

Up to now you have dwelt in god in an unconscious way. Now as a sannyasin make efforts to dwell in the same god but a little more consciously. Slowly slowly bring more and more consciousness; whatsoever you are doing bring more consciousness to it. If you are looking at a rose flower, become the look -- intense, aflame -- as if you have become just your eyes and everything else has disappeared. You will be surprised that even an ordinary rose flower is so psychedelic. It can turn you on as no drug can ever do. Any small thing can create great ecstatic dance in you. All that is needed is to be totally alert about it. You have just gone for a morning walk; be alert to each step that you are taking and your morning walk becomes utterly intoxicated.

Remember only one thing: more and more actions have to be transformed from unconscious states to conscious states. That is your work -- that you have to do.

Deva means divine, vimukta means freedom -- divine freedom. Freedom is the ultimate goal -- everything else is secondary. If it serves freedom it is good; if it goes against freedom it is bad. Freedom is the very criterion. One has to constantly check: is whatsoever one is doing going to make one more free? If

it is going to make one more free it is good; if it is going to make one more of a prisoner, unfree, then it is not good.

This is the real criterion of morality. Morality has nothing to do with others -- it has to do with your freedom, something to do with your freedom. And the strange thing is that whatsoever makes you free is good for others too and whatsoever makes you unfree is bad for others, because the more a person becomes free, the more he becomes loving, the more he becomes blissful. And naturally his bliss starts overflowing and starts reaching to others. He becomes a climate and whosoever comes in his climate enters spring, starts blooming. The man who is unfree and is going more and more towards unfreedom becomes so paralysed in his being, so crippled, so poisoned, that he is constantly in rage. He becomes destructive; he wants to destroy, he wants to take revenge.

He thinks that *others* are creating his bondage. He is never happy with anybody; he is constantly annoyed, irritated. And because he is unfree he creates unfreedom for others. Whomsoever he can grab he will exploit, he will destroy, he will poison. So the person who is free is naturally good, and the person who is not free is naturally bad. Freedom makes one a saint.

But I am not talking about your so-called saints. They are not free people at all -- they have created a very complicated priSon for themselves. They live in their own self-created prisons. Sometimes your so-called sinners are more free than your so called saints. So when I am saying that freedom makes you a saint, I am not talking about your Christian saints, Hindu saints; I am simply talking about the real sainthood -- a Jesus, a Buddha, a Bahaudin -- those few rare people who lived their life as freedom and in freedom they flowered. Only in freedom can one flower.

The Tongue-Tip Taste of Tao

Chapter #26
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Deva means divine, samagro means totality. Perfection is not the goal of life, although the whole past of humanity has been teaching people that perfection is the goal. And because of that teaching they have driven the whole of humanity neurotic; *nobody* can be perfect. Except for the total, the whole, there is no possibility of anybody being perfect... neither Jesus is perfect nor Buddha.

Perfection is not possible in life because life is always an on-going process; it never stops, there is no full-stop. It goes on and on, so how can there be perfection? Perfection means that now there is no possibility for growth, that all is finished, that all is complete. Perfection will mean absolute death. Perfection cannot be part of life. Life remains imperfect, beautifully imperfect. I call it beautifully imperfect because it is through imperfection that it moves, it grows, it enters into new territories of being, it reaches to new levels of consciousness. It goes on and on, and when you have reached one peak, suddenly another peak is waiting for you as a challenge, a higher peak. It is an infinite journey.

But man can be total; perfect he cannot be. Totality has a totally different connotation. It means that whatsoever you do, do it whole-heartedly. The direction of perfection and totality are different. For example, the man who is after perfection will like to make his love perfect. Now he is chasing something impossible. In chasing the impossible he will miss even the possible. He will remain loveless. Rather than

gaining perfect love, he will miss all the opportunities of imperfect love too.

But the man who thinks of totality, whenever he is in love, he is totally in it. He dissolves himself into it, he is lost in it -- it becomes his very soul. He has no idea of how love should be. He has no image with which his love has to be synonymous. He has no idea of love. His approach is that when he is in love, he should be totally in love; nothing should be left behind.... No withholding, because when you withhold something, you become divided. Then your energy moves in a conflict: a part of you wants to go into love; a part goes on holding back. It is like one foot moves ahead, another foot moves backwards. You will be in a chaos. Both feet have to move in the same direction; then it is totality.

When a person is totally in love, love is not only spiritual, not only psychological, not only physical, it is all; it is physical, it is psychological, it is spiritual. That totality brings bliss, and that totality brings you closer to the total existence.

The old religions teach perfection -- I teach totality, and that you have to work out in life.

Deva means divine, raso means juice. It is a special word.... In India god is thought to be a taste, a taste on the tongue. God is not thought to be a thought but a very tangible taste, and because it is a taste it cannot be expressed in words. It is impossible to reduce it to words.

One of the most famous statements of the Upanishads is 'raso waisah': god is juice. It has tremendous meaning -- it means that god has to be drunk, it means that god is like wine, that one has to become a drunkard, that only by drinking god does one come to know god -- not by thinking about him, not by contemplating him, not by reading about him. The people who go on about and about, go on round and round.

One has to be thirsty for god... just as a man lost in the desert is thirsty and for whom even a single drop of water will look like nectar. When one is thirsty for god then things start happening. Then it is no more an intellectual question -- it becomes an existential quest. Then it is a question of life and death, not a curiosity only. All that is implied in the word 'raso'....

And certainly when god descends into one'S being it comes like nectar pouring from the beyond. It satisfies every pore of your being, every cell of your being. All thirst disappears, and forever.

Think of god as taste, as experience, as something to be drunk, as something to be eaten, digested, so that it becomes part of you. Thoughts never become part of you; they remain undigested food. They may gather as fat in your being but they don't make you more vital; they dull people, they make people unintelligent.

It is a strange phenomenon but you can watch it everywhere: the more knowledgeable a person is, the more unintelligent you will find him, because he does not need intelligence; he has a substitute. His knowledge works for him. He can afford to lose intelligence. Knowledge starts pretending to be intelligence. Knowledge is cheap and intelligence is an arduous effort. To grow into intelligence is to go through a fire.

So thoughts never make one intelligent, never make one more alive, never bring one closer to god or reality. In fact the more thoughts you have, the farther away you are from reality. So never think of god as a thought, never think of god as a word. It is not! And because we have been thinking of god as a thought, as a word, as a concept, great misunderstanding has arisen and people go on wasting their whole life in theological studies, in philosophical nonsense.

God is like love... exactly the same juice as love is. One has to fall into love to know it -- there is no other way -- and sannyas has to be a falling in love with god, for god, not a question but a quest.

And if the heart burns, longs intensely, passionately, the cloud of his nectar starts gathering around you and one day when you are really thirsty, it showers. And a single shower of his energy, and you are no more the same. It washes from you all impurities that you gather down through so many lives; it simply cleanses you of all dirt that naturally gathers on the mirror of consciousness. Suddenly one is reborn, fresh, young, totally new, and only those new eyes are capable of seeing the beauty and the benediction of existence.

Deva means divine, santosha means contentment. Contentment is not only satisfaction. Satisfaction is a poor substitute for contentment. Satisfaction is man-managed. It is somehow consoling oneself that all is good, because if you don't think that all is good then the mind remains in turmoil. You know deep down that nothing is good but on the surface you go on believing that all is good. It keeps you calm in a certain way. It does not create too much chaos in you but the chaos remains underneath.

And this so-called satisfaction remains only very thin... just skin-deep. Scratch a little and immediately

discontent comes up. But that's how people are living: on the surface everybody is smiling, everybody seems to be happy, and *nobody is* happy; all those smiles are false, political. People deceive others by smiling and deceive themselves too. When others start believing in their smiles they also start believing. This is a very mediocre way of living one's life.

A sannyasin should not live like that. A sannyasin has to seek and search for real contentment. So contentment has not to be imposed upon oneself; it has not to be cultivated, it has not to become a character trait. One has to go deep into one's heart. Through meditation, through love, through silence one has to move towards the heart. When we have reached the very core of the heart there is an explosion, and that explosion is contentment. One suddenly feels at home, and all is absolutely good as it is. Not that you believe it is good. Even if you want to believe that it is not, you cannot. It simply becomes your realisation that all is good, it has never been otherwise and it will never be otherwise. All is good because god is! But first one has to find the god within one's soul. That experience, that encounter, is contentment.

[A sannyasin says he has been sick, intermittently, for a long time.]

You just do one thing: start exhaling deeply. As many times in the day that you remember throw the whole air out, exhale very deeply and pull the stomach in, mm? -- so the whole air is thrown out. But then don't inhale; let the body inhale. Simply exhale and then leave it, and let the body inhale on its own; it will inhale. With inhalation you should not interfere. With exhalation force as much as you can. The deeper the exhalation, the deeper will inhalation become on its own. But whenever you do it, at one time don't do it more than seven times -- seven breaths at one time -- but you can do it many times in the day.

The second thing to remember: don't do it immediately after you have eaten: at least two hours should pass. Remember these two things and within three, four weeks the stomach problem will be completely gone. It is just some tension there that needs relaxation and exhalation is tremendously helpful.

You have been storing energy there; it is nothing physical. The stomach is the place where we go on storing our emotions -- anger, jealousy, hatred, negativities, all kinds of things. The stomach is the only empty space where we can go on forcing things. They *are* there -- exhalation can throw them out.

So just do this and after three, four weeks, write a letter to me to explain how things are going. It will be gone -- nothing to be worried about. Good!

The Tongue-Tip Taste of Tao

Chapter #27
Chapter title: None

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Deva means divine and halim should mean 'no person', not mild person. Even if you are a mild person, you remain arrogant in your mildness. It is hidden -- it is not so overt, not so obvious, it has gone underground -- but the mild person still carries the ego; maybe now the ego is that of mildness, humbleness. The ego can even pretend egolessness, and that is the most subtle trap.

So from now onwards, whatsoever it means linguistically is irrelevant; it should mean 'no-person'. Then real humbleness arises. That humbleness has no place for the ego, no place for the person at all, no place for any self, because the self is a cell in whatever form it is found. It may be in the garb of a mild person,

humble, religious, prayerful, but it is there. And sometimes it is more poisonous when it is mild because nobody can see it; it becomes invisible. And the enemy is more dangerous when it is invisible. And not only will others not be able to see it -- you yourself will not be able to see it; it can become so invisible.

And mildness is appreciated by all. Nobody condemns it, except people like me. Unless you come across a person like me, nobody condemns it; everybody appreciates it. And when everybody appreciates something, you continuously go on strengthening it; you become more and more and more entangled in it. It is very good for the society for people to be mild and humble, because then they can be easily forced to be obedient. They can easily be reduced to slavery.

The society has always appreciated anything that keeps you non-rebellious, that makes you just a part of the crowd, that which keeps you a non-individual. So all these social values are really great strategies. Everybody will say 'Look, how humble, how mild a person he is. People should be like him.' This is a strategy, very tricky, and the technique is: if you appreciate mildness, people start becoming mild, and how can a mild person rebel? How can a mild person say no? How can a mild person be disobedient? And this society and all societies up to now have been in great need of slaves. They need people who are easily ready to bow down to any authoritative figure, to any authority -- to the state, to the church. That mildness is not religious... it is a political trick played upon people. Then what is real mildness?

Real mildness is not against the ego; it is simply the absence of the ego. It is not the opposite. The unreal mildness is opposite to the ego. It is the ego standing on its own head, just vice versa, that's all. Nothing has changed. The person who was bragging 'I am this and that' now is bragging 'I am nobody... just the dust underneath your feet.' The whole thing has gone upside-down but nothing has changed.

Real mildness means absence of the ego, absence of the self. Real mildness comes only as *fanna* -- when you disappear, when you dissolve into the beloved, when you are no more.

So let Halim mean that. I don't care a bit about what linguists say. My whole concern is about existential truths, not linguistics. So from this moment start thinking in terms of Halim meaning no-self... not just mild self but no-self, not just a mild person but no-person. Efface the person completely. I am not saying to become obedient; I am saying no disobedience, no obedience. Forget about that duality -- just *be*, with no reference to obedience or disobedience. And then a great intelligence arises, and that intelligence will tell you what to obey and what not to obey.

There will be no puzzle and no confusion ever. That intelligence will simply show you 'This is the door and this is the wall, so don't go through the wall; otherwise you will be unnecessarily hurting yourself.' In real intelligence there are no alternatives; that is the definition of real intelligence. Real intelligence knows no alternatives; it is never either/or. There is no question! There is the door and that is the wall -- there is no choice.

The intelligent person lives choicelessly; whatsoever is right is so right that it has to be done! It is not a question of obeying anybody or disobeying anybody. That is all irrelevant. It is so right in itself that it has to be done. Whether it has been ordered by an authoritative figure or told by a small child it doesn't matter.

If it is right, it is right. It may have been said by your own servant -- if it is right, it is right. And it may have been told by the king of the country, but if it is not right, it is not right. And the intelligent person simply has no way to choose. He moves towards the right, just as water moves towards depth; it is natural. But intelligence is possible only when one disappears.

To be a no-self is the beginning of intelligence.

Deva means divine, toshi means contentment -- divine contentment. Life is utterly beautiful... more than we can ever expect or dream. Life is a constant benediction... more than we can ever imagine or ask. But we go on missing this beauty and this benediction because we are continuously hankering for something or other. In that hankering the present moment goes on slipping out of our hands. We remain occupied with the future. That is the meaning of 'discontent': remaining occupied with the future, thinking of tomorrow, planning for tomorrow, asking for more and more and never living in this moment, never getting intoxicated with the now and the here of things.

The discontent carries you continuously away from the moment. It takes you away from your home, hence you feel tired, weary, bored... because there is no rest in discontent. Rest is possible only when you are in the moment of contentment. Then there is relaxation, let-go, and a great well-being arises. And it does not come from anywhere else -- it arises out of you; it is the fragrance of your own nature. Only one thing is needed to be fulfilled and that is to be in the moment. Contentment means living moment to moment as if this moment is the only moment there is, as if there is going to be no other moment, so why not live it in its

totality. Who knows? -- the next may never come. Why not pour one's whole dance into life? Why not taste life as it is in gratefulness? Why not sing the song that one has always wanted to sing but is postponing? Why not love? Why not celebrate?

Sannyas is the initiation into this celebration. My whole message consists of living in the moment, dying continuously to the past and never projecting the future. When you are utterly herenow, god is. That is the meaning of your name.

[A sannyasin asks about his unhappiness: No, it's driving me crazy! It just goes on and on and on.]

Millions of people are unhappy but not aware that they are unhappy. They have taken it for granted that this is what life is. In fact, ninety-nine percent of the people are in that situation, and the only way they know to live is the way of misery.

If one becomes aware that one is miserable it is a good beginning. Of course, it drives one crazy in the beginning because one was living so silently, accepting everything as it was, blissfully unaware and ignorant. Then suddenly, this explosion when one becomes aware 'Whatsoever I am doing is wrong, and whatsoever I have been *is* wrong. My whole pattern, my whole structure and gestalt of life is misery-creating.' It drives one crazy. That's natural.

But if you remain in this state without accepting misery again and slowly slowly trying to drop the ways that create misery, the change is not very far away. But don't be in a hurry; these things cannot be done in a hurry. This misery you have earned in many lives. k is not a seasonal flower -- it has great roots... not only in this life but in past lives too. This has been your way and it has gone deep into your very being. But the great day of blessing has come -- that now you are becoming aware of it; this is the beginning of the end.

If one *really* becomes aware of what one has been doing to oneself, things start changing, because one cannot do the same thing when one is aware. Awareness itself is the transformation, the transforming process; nothing else is needed.

Suddenly you will become aware that you are going to do something that will create misery. In the middle of it you will become aware, red-handed you will catch yourself and you will withdraw, because if you see that this is going to create misery, what is the point?... unless you choose to be miserable, but then that is *your* choice. Then there is no need to complain about it; then there is no need to ask for sympathy. If you choose to be miserable, it is your life; you are totally free to do it. Now it will be a question of choice more and more. Up to now it was destiny, up to now you were not aware; it was almost a fixed thing.
You were simply repeating a pattern unconsciously.

Now the process of de-automatisation has started: now you will become aware. You are going to say something to somebody and suddenly in the middle of talking you will become aware that whatsoever you are doing will offend the other and he will insult you and it will create misery for you and agony and anger, so what is the point? In the middle of the sentence suddenly you will withdraw. You will say 'Sorry -- I was falling into an old pattern. Forget all about what I was saying.'

Slowly slowly from everywhere you will start withdrawing yourself; and that's how one changes. It is good! It drives you crazy in the beginning but it drives you crazy only because the old pattern has to be dropped and you don't know what is going to happen next if the old pattern is dropped.

If you are really interested in becoming blissful then no new pattern is going to replace the old. The old pattern will be dropped, and you will not have any pattern whatsoever; you will have to live moment to moment consciously without any pattern. That is the way of bliss. All patterns lead to misery -- only a no-patterned life is blissful. All structures lead to boredom because when you repeat them again and again they create boredom. Only when life is lived moment to moment in a fresh way, in a responsive way, not out of the past pattern, not with ready-made conclusions, is there bliss, is there joy.

But whosoever chooses to drop misery and move into the world of bliss will have to pass a few moments of utter craziness. It is those moments when a master is needed -- to give you support, to keep you together, to hold your hand. And I am here; you need not worry! Just start becoming more and more alert, and wherever you find it, mercilessly stop immediately. Don't hope that this time it will be different; it is never different. If you follow an old pattern the old conclusion is bound to come.

For a few days you will have to be on guard, and then slowly slowly the old pattern goes farther away from you; you become disconnected, and that disconnection is all that is needed. Then you are free, without any structure, and to be free is the only joy -- not to follow any character, any structure, any pattern, not to be a gramophone record, not to go on playing old tapes again and again. Then boredom disappears, misery

disappears, and then one is young, fresh, alive....

The first thing that you do is either Postural Integration or Rolfing -- one of the two, whichever is available, mm? some work on the body, because when a person has lived too long in misery the body starts creating a certain armour around itself. Even the musculature becomes a part of your misery pattern. Those muscles have to be dissolved. So Rolfing or P.I. -- do one of them. Then do Tantra, the first group, Tao the second group, and Encounter the third group.

The Tongue-Tip Taste of Tao

Chapter #28
Chapter title: None

28 October 1978 pm in Chuang Tzu Auditorium

Archive code: 7810285
ShortTitle: TONGUE28
Audio: No
Video: No

Deva means divine, lolita means moved by -- moved by the divine, stirred by the divine. Just as wind comes and makes the tree a dancing girl, like that god comes and moves man's heart. God is a breeze -- invisible -- but the heart can feel it and the heart can feel its movement. And only the heart can feel it -- the mind remains completely oblivious of it; the mind has no possibility to know about God never comes through the mind, and it is because we go on searching for it through the mind that we go on missing. It does not come by way of the mind. The mind can only know matter. The very method of the mind is decisive. The mind is the capacity to measure, to calculate. The mind is arithmetic. And that is the meaning of the word 'matter'; 'matter' means that which can be measured. And the mind is the instrument of measuring, so it can only know about matter -- that which can be measured, calculated. God cannot be measured, hence god is not matter. And the soul cannot be measured, hence the soul is not matter. Not that they don't exist; they don't exist in a measurable way. They are immeasurable, they are beyond all measurements, they are infinities.

So those who search through the mind and reason and logic search in vain. And slowly slowly they become frustrated, and because they cannot find, their life starts losing meaning. And the only problem with them is that they are searching through a wrong method.

The heart is the door to god... the breeze enters through the heart. Only the heart has the capacity to feel the immeasurable. It is through love, not through logic, that one knows. So while you are here, be here as a heart, more and more as a heart. Put the mind aside, forget about it, and you are already moved and more and more will be happening.

Prem means love, lokottara means beyond the world -- love that goes beyond the world, love that goes beyond the mundane.

Love has both the possibilities: it can go downwards; it can go upwards. Love is a ladder -- you can use it any way; it has both possibilities. If you want to go down you can use the ladder or if you want to go up, again you can use the same ladder. The ladder is a bridge. The ladder is not decisive -- in itself it is not a guide; it depends on you how you use it. Millions of people have used the ladder of love only as lust, hence it takes you downwards, more and more into the world, into the mundane, into the useless, into the repetitive, boring, vicious circles.

But, love is not responsible for it; *we* are responsible. And that is where all the old religions have missed the point: they thought that it is love that drives people downwards; it is not love. It is making the ladder

responsible. It is you who go downwards: you use the ladder in a wrong way. The ladder is neutral. Because religions thought that love leads people into more and more gross a life, more physical, more material a life, they all became anti-love. And if one becomes anti-love, one may stop going downwards but one cannot go upwards either. One is stuck, because to go upwards you will need the same ladder, and you have thrown the ladder; you have become anti-love. This has been the misery of all the religious effort that has happened in the past. Much effort has been done but the result has not been much -- once in a while a Buddha, a Christ, a Krishna, but only once in a while. Millions of people have tried but failed, and their whole failure is fundamentally rooted in a simple thing, in a simple miscalculation, a misjudgement....

Once you become aware of it, love can be used tremendously, and it can take you as high as you can imagine. It can take you very low to hell; it can take you very high to heaven. All that is needed is the change of direction. There are people who love money; then it takes you downwards. There are people who love music; then it starts taking you upwards. There are people who love only sexuality; then it takes you downwards, it makes your life more and more muddy and messy. There are people who love love itself, then slowly slowly it starts becoming prayer.

Use love wisely, because love is immensely potential. Either it can become your fall or it can become your victory; it is a double-edged sword. Use love to take you towards the stars. Love higher values. If it is a question of choosing between money and music, love music. If it is a question of loving prose or poetry, love poetry. If it is a question of loving syllogism or song, love the song; forget the syllogism. Always go on choosing the higher, and at each step of life there are alternatives opening; in fact at each step we are again on another crossroad. We are always on the crossroads -- that's how life is -- and each moment we have to decide. Let this be your criterion: whatsoever is higher, subtler, is not the grosser, has to be chosen. Slowly slowly the knack is learned. Slowly slowly there is no need to choose -- one easily starts moving towards the higher.

The whole training of religions is the training of love -- love that becomes your wings.

Kalyan Mitto. It is the name of Gautam the Buddha -- it means the true friend of all. Mitto means friend, kalyan means one who wishes good for all, the true friend of all -- man, birds, animals, trees, rocks. And only a Buddha can be a true friend of all, because unless the ego disappears completely enmity does not end.

One can pretend that one is a friend, but if the ego is there, all that friendship is only a veneer, a camouflage. You are hiding yourself behind a screen. You are creating smoke around yourself so nobody comes to know your reality. People smile, look very friendly, and deep down are very poisonous, because the ego cannot be friendly; that is impossible.

The ego is always in conflict with others. The ego is ambitious. It wants to conquer, whatsoever the cost. If it has to use others as means, it will. If they hinder it will destroy them. It will be friendly only to those people who will satisfy its desires and ambitions, and only to that extent, never beyond that point.

That's why Machiavelli says that for the ambitious man there is no friend. The ambitious man only pretends friendship, because everyone is a potential enemy, because everyone is a potential competitor. For example, thirty small children are studying in the same school, in the same class. How can they be friendly? because deep down there is competition. Who is going to come first? So all friendship is just on the surface; deep down they are at each other's throats. They will be jealous of each other. They will try in every way to hinder others from reaching the position that everybody else desires and they will try in every way to reach to that position themselves.

And the same thing is repeated on bigger and bigger scales. The whole politics consists of this: egos fighting... who reaches to the top.... And so is the case in the world of money, market -- the same conflict. So is the case in the academies, universities -- the same conflict, the same competition: who is going to become the vice-chancellor and who is going to become the professor... continuous fight everywhere. If you watch deeply then each person is fighting against the whole humanity.

Only a Buddha -- one who has disappeared, one who has no longer any competition with anybody, one who has no more desires to reach anywhere, one who has arrived -- yes, only he can be a true friend of all, only he can have compassion. That's why Buddha was called 'kalyan mitto 'the true friend of all.

Let that be the beginning of the work on yourself: drop the ego, drop competitiveness. Watch how much enmity we are carrying within ourselves and slowly slowly drop it; chunk by chunk cut it and throw it away. Empty yourself of all competition, and instead of competition start growing roses of love. So the work is double: on one hand one has to grow roses of love. Then one day the garden is ready, and when the garden

is ready, one is a true friend of all. And when you are a true friend of all, the whole existence is friendly towards you in response.

When you are in love with the whole, the whole is in love with you. We receive only that which we give.

Deva means divine or godly; dwarika has two meanings. One is the door... the door to the divine. Another is: Dwarika is the city where Krishna lived. That's why it started to be called Dwarika, because it became the door to reach Krishna. So another meaning is the city of god. The door of god -- one meaning; the city of god -- another meaning. And both are significant.

Man is empty unless god lives in him. Man is a deserted city unless god starts residing in him, and the moment god comes in the whole city comes alive. There are incredible beauties in the human body, in the human mind, in the human heart, but they all remain dormant till god comes.

Just as in the night one goes to sleep and everything becomes dormant.... Even an Albert Einstein asleep is the same as a foolish person asleep -- no difference. What difference is there? But let the morning come, let the sun rise.... Once an Albert Einstein is awake he is so totally different from the foolish person. When god comes in the real awakening happens. The awakening that happens through the sun is not the real awakening; it is just superficial, it is just on the surface. We become a little more alert, that's all. The difference between the sleep and the awakening -- the ordinary awakening -- is not of quality, it is only of quantity, only of degrees. Even in your sleep you remain a little bit aware, and even in your awakening you remain a little bit asleep. The difference is only of degrees -- more or less, that's all.

But when god enters into one's being the real awakening happens. One is one hundred percent awake. One is simply wakefulness and nothing else. All dreams and all sleep have disappeared; there is no unconscious left, no darkness inside. In that moment, when there is no darkness, no night, no sleep inside, the whole potential starts blooming, as if a tree has suddenly bloomed... thousands of flowers, and the fragrance is released to the winds to be taken to all the directions. Naturally, then there is joy, and only then, because joy is a by-product of fulfilment, of arriving... of coming back home!

The Tongue-Tip Taste of Tao

Chapter #29
Chapter title: None

29 October 1978 pm in Chuang Tzu Auditorium

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ShortTitle: TONGUE29	
Audio:	No
Video:	No

Deva means divine, smito means smile -- a divine smile. Laughter is a little rough. It has something of anger in it, something of violence too. Laughter is aggressive. A smile is feminine, non-aggressive, non-violent; a smile is passive. It does not make noise -- it comes very silently and it disappears silently.

Life should be like a smile. People make much noise. They strut too much, they make much fuss, and the reason is that only when they make much fuss are they paid attention to; and the ego feeds on attention, the ego lives on attention. How many people pay attention to you -- that is the only concern of the ego. More and more people should pay attention to you; then you are somebody, then you are special, then you are not just a nobody.

The ways of the ego are noisy. In laughter something of the ego remains present. Life should be a smile

-- gentle, humble. Life should be lived as a nothingness, as if one is not, as if one is absent, and great joy arises out of that absence.

That absence is very pregnant. That nobody-ness is the source of the whole of life. When someone becomes nobody he becomes part of the very source, he becomes part of god. God is nobody -- that's why you cannot find him, you cannot locate, you cannot pinpoint him. He is not somebody -- he is not a person. He is a kind of beautiful absence. That is his way of being; non-being is god's way of being. And a sannyasin should learn the grammar of non-being, smile with the grammar of non-being.

One has not to make a mark on the world, one need not leave any trace; no footprints are needed to be left behind. One should live as birds fly in the sky -- they don't leave footprints; that is the way of a smile.

Veet means beyond; klesho has two meanings -- one is impurity, another is misery -- and they are both deeply related because it is impurity in the consciousness that creates misery. And the only thing that creates impurity in the consciousness is the idea of the ego. The ego is the only false thing in existence -- it is utterly unreal, but we devote our whole life to its service. And when you worship something which is not, naturally you become miserable because your whole life becomes invested in something that exists not.

This is the only problem that every human being has to face... and there are only two ways to encounter it. One is to cooperate with it; that's what the West has chosen. Strengthen it, make it more and more solid and crystallised. Mm, that's why people become so ambitious and so much interested in success, money. These are ways to enforce the ego, these are the props that somehow keep it alive. It is a miracle that people somehow manage, because to manage something which is not for your whole life is not a small phenomenon. This is the greatest magical trick and the greatest magic trick.

The other is the way that East has chosen. Rather than helping it, rather than trying to create it, strengthen it, the East has looked deeply into it, because the primary concern is first to see whether it is there or not. Before we start on a great pilgrimage to fulfil something, the basic requirement is to see whether it exists at all. Those who have looked in have not found it. And the moment you see that there is no ego in you, all misery disappears.

The ego creates misery and the misery creates ego; there is a mutual conspiracy. The word 'klesha' means both -- the impurity that is created by the ego and the misery that is produced by the ego. One has to go beyond both, but in going beyond one is going beyond both, because there are not two things but two aspects of the same phenomenon.

[To a new sannyasin Osho says:]

So now you need not be afraid! You have been unnecessarily afraid... but it is a good sign in a way. Your fear of entering into sannyas simply shows that this is going to be your life commitment -- hence the fear... that you are taking it in a deep, intense, passionate way, that it is not just curiosity, that it is going to be your love affair, that this is not just momentary. It is going to transform you, it is going to become your very heart and your being, hence the fear. The fear comes only when the mind starts feeling that death is around. And this is a kind of death -- dying to the past, dying to the old identity, dying to the old way, dying to all that you have been and entering into something which you know nothing of, entering into something which is utterly unfamiliar, entering into a foreign land. The territory is not known, maps are not available.

It is a death and a rebirth. So fear is natural. The real sannyasins always feel afraid before they take the jump, because it is risky and you are staking yourself for something for which no guarantee can be given. There is no possibility of any guarantee. You are moving from a secure world, coy, into an insecure world. Although more sun will be available and more wind and more rain, the walls will disappear, and the walls give a feeling of security.

Sannyas means living without walls. Then the sky is your only roof. It is utterly beautiful but utterly frightening too, because what better roof can one get than the sky full of stars? And what better life can one get than the open life of sun, rain and wind? The more you go into insecurity, the more alive you become. Security is a slow way of suicide, but the suicide comes so slowly that one never becomes aware of it; it is slow poisoning.

So don't feel guilty about your fear -- that fear is a good indication. If you had escaped because of the fear then it would have been a mistake, then you may have missed the opportunity of a lifetime. But in spite of the fear, you have taken the jump. That is something beautiful!

That's how one moves into the unknown: in *spite* of the fear. One does not listen to the fear. One listens

to the call of the unknown. One tunes oneself with the call of the unknown and puts the fear aside. This courage is the basic quality of a religious person. And remember: courage does not mean that there is no fear. Courage means there is fear and yet in spite of the fear, one has taken the risk to go on the journey...

Deva means divine, tanmayo means lost -- lost in the divine, absorbed in the divine. And you have lived separate enough; now drop your separation from existence. You have struggled enough -- now drop all struggle; become part of the whole.

Fighting is ugly but everybody fights because we are taught to fight. And fighting is not only ugly -- it is very harmful to you, because the whole does not suffer from our fight; we dissipate our energy. It is a small wave fighting with the whole ocean. It is utterly foolish. The same energy could have become a dance. The wave may have danced, may have tried to reach to the moon or the sun, may have lived the moment in utter joy and glory and splendour. But all that is lost because the whole energy is involved in fighting with the ocean... which is doomed. The wave cannot win against the ocean -- man cannot win against the whole. So it doesn't harm the whole -- it harms us; it dissipates our energy. It simply allows life to slip by without being lived at all. It almost always happens that when a person is dying then he realises that he has not lived at all, but then it is too late.

There is a Russian parable: a man died and then he knew that he had never lived at all. But now, what can you do? It is good to become mindful of the phenomenon while one is alive.

Sannyas is nothing but an initiation into a new way of life, and the fundamental is no fight with existence; on the contrary, going with the wind, just like a dry leaf going with the wind, in utter let-go. And out of that let-go arises a great ecstasy. That ecstasy is 'tanmaya'. Then one is lost, one is drunk -- drunk with the joy of life.

[A sannyasin says: I'm a bit scared too!]

It is time now to drop it, mm? because that keeps an unnecessary distance between me and you... and there is no point. It has just become a habit. Drop it! It is destructive. You have carried it long enough. I have not told you yet to drop it, but now it is time. k is pointless, irrelevant; there is nothing to fear.

The fear only arises because somewhere deep down you still go on trying to keep your identity separate. And that is the fear -- that if you come closer, that identity will disappear. But that identity is not going to give you anything. It can only go on keeping you attached to something illusory, and whenever the mind is attached to something illusory it remains miserable. At the most one can maintain a little bit of happiness on the surface but deep down the misery continues and it goes on polluting the surface happiness also once in a while.

Why not cut it from the very root? What is there to save? Death will come one day and destroy the whole identity. And I will do it in a far more gentle way. Death is very cruel -- I am not that cruel, mm?

So start dropping it, mm? -- otherwise here you will be but still you will keep the distance, and that will become a hindrance in your growth. People who have come long after you have grown very deeply. You have been unnecessarily struggling. That very struggle is going against you, against nobody else. Now be afraid of your habit rather than being afraid of me. At the most I can kill you. So what? Once that is accepted things become very simple.

I have killed so many people here -- you can see corpses and corpses, and they are all happy corpses! In fact they have never been so happy. The life that they used to think was life, was death, and the death that they used to think is death has proved eternal life.

So this time, no half-hearted measures, mm? things have to be done in a total way.

[Another sannyasin says: I'm very afraid of dying.]

It is going to happen -- don't be worried... So rather than making it a long procedure of dropping it, drop it instantly, this very moment, and be finished with it. Things are very simple if you do them fast. They become complicated if you postpone, saying 'Tomorrow, slowly slowly, gradually I will do it....'

There are a few things which can only be done instantly. To drop any illusion no gradual process is needed. Yes, if you have to change some reality then a gradual process is needed, but these are just illusions. Nobody ever dies, so the fear of death is very illusory, it is absurd. Life is eternal. You were here even before you were, and you will be here even when you are gone.

That's what Jesus means when somebody asked him 'What do you say about Abraham?' and he said 'I am before Abraham was.' There was at least three thousand years distance between him and Abraham and he says 'I am before Abraham was.' He is saying something really tremendously significant.

The birth is not your beginning; the birth is only an episode in your life. And so is death -- death is not your end; again another episode in your life. You don't begin with birth and you don't end with death. These are just episodes in an eternal life. They have happened many times and they will happen many times. Unless you consciously die in a meditative state this will go on happening. Once you have died consciously -- that's what I mean when I say 'die': die consciously to time -- then you have died to birth and to death both, and then suddenly the eternity opens its doors! Call it 'god' or 'nirvana'; names don't matter.

To be with me has only one meaning: I have to teach you how to die so that you can be reborn. And unless you die you cannot be reborn. So just drop it this very moment and forget all about it. It may come back sometimes into your memory but just don't cooperate with it; just say 'It is finished -- get lost!' Don't make it a programme that you will do it; then you will never be able to do it. Do it right now and forget about it!

And get lost into the commune. The commune is only a situation where death will become easier, because you will see so many dead people and you will be able to gather courage -- 'People can die and still they are, so why not me?'

The Tongue-Tip Taste of Tao

Chapter #30
Chapter title: None

30 October 1978 pm in Chuang Tzu Auditorium

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ShortTitle: TONGUE30
Audio: No
Video: No

Deva means divine, svado means taste. God is a taste... a taste on the tongue.

God is not a hypothesis to explain anything; it is something very existential. And the proof of god is not in any argument -- it is exactly in tasting it. And the taste is such that even those who have tasted cannot express it. Those who have tasted it have become utterly dumb. Not that they stop speaking -- they have spoken a lot, but somehow that which they want to say always remains elusive. They try.... Buddha tried to say it continuously for forty years and failed. And not that he didn't know -- he knew it, but how to express a taste?

The only proof of the pudding is in its taste. If you know it, you know it; if you don't know it, you don't know it, and there is no way to communicate from the knower to the non-knower.

Then what is the function of the master? The function of the master is not to deliver you truth but only to provoke your thirst for it, your appetite for it, your hunger for it. Truth cannot be transferred, but the search can be transferred, the seeking can be transferred; an intense passionate desire can be aroused.

Remember one thing -- that there is no proof for god and there is no proof against god, and there never will be either for or against. And the whole effort for and against down the centuries has been just utterly futile.

One has to drink something of existence. You have to become available to this mysterious life that surrounds you. You have to be soaked in it, you have to become a sponge, and then suddenly one day it has penetrated you. Like a fragrance it comes, surrounds you, caresses you, and reaches to the very innermost

core of your being.

Girisho. It means 'the goddess of the mountains.' And think of these things -- the snow-capped peaks of the mountains, the sunlit peaks of the mountains, the virgin silence of the mountains, the sound of running water and the song of the winds in the trees. Think of these things because they will remind you of god. Contemplate these things.

One of the greatest problems that man is facing is his own man-made world. Now he is surrounded by his own creations -- buildings, roads, technology, all that he has made -- and they are of immense value. I am all for them, but they don't remind him of god; they can't. On the contrary they remind him only of his own ego, that he is the doer, that he has done all this. And slowly
slowly man is losing contact with nature, and nature is the temple of god.

If you see a painting it reminds you of the painter. If you listen to music it reminds you of the musician.

Nature has to become your meditation. Go to the river, sit by the side of a tree, a rose bush, and be utterly open to nature, available. Slowly slowly a great remembrance starts arising in one's being. God is not lost, only forgotten, so all that is needed is not a search for god, but a remembrance. From where to get the remembrance? Watch life, growing things, trees....

The building made of cement and concrete does not grow. It has no life -- it is dead from the very beginning. Think of things that grow because god is nothing but the growing principle of existence. God is the evolution in existence, that constant growing. And the most important thing in life is to understand what growth is. The really religious person is one who becomes intrigued with this mysterious phenomenon called growth.

A seed becomes a sprout and it goes on growing. This is the greatest miracle that is happening every day. A woman becomes pregnant and life starts growing. Wherever there is growth, there is life, and wherever there is life there is god; god is another name for life. Whenever you can find time, come closer to nature, have more and more contact with nature and that will become your meditation. And even in imagination it will be of immense help. Falling asleep, think of the mountains, falling asleep be with the mountains. Go on falling into sleep remembering the rivers and the trees and the roses, and soon you will be able to see a change happening in your sleep too: it will become god-full!

To be constantly in contact with nature is the only way to remember god -- all other ways are just poor substitutes.

Deva means divine, vinaya means humbleness -- divine humbleness. Humbleness is not the opposite of egoism, but that is what it is thought to be. People think that if you repress your ego you will become humble. You will not become humble by repressing the ego. You will have only a veneer of humbleness, but behind that facade the ego will be hiding. And it will have a better defence than ordinary egoism can ever have. It will be more protected; it will be more safe and secure.

Real humbleness is not the opposite of ego because whenever you think of the opposite, one is bound to be trapped in the process of repression. If ego and humbleness are opposites, then drop the ego, repress the ego, let the ego off and you will be humble. That is not so, because it is not the opposite at all. Then what is it?

Humbleness is the absence of ego not the opposite of ego, so you cannot repress the ego and become humble. You have to understand the way of the ego. You have to see how the ego arises. You have to be very very watchful of its subtle mechanism, and the more you become alert to it, the less is it found. One day, when you are really alert to the whole process of the ego, it disappears. Not that you have to drop it; there is nothing found to be dropped. Not that you have to repress it; there is nothing to repress. It is as if you bring light into a room and the darkness disappears. You don't have to do anything with darkness once the light is there. In exactly the same way awareness functions as light and the darkness of the ego disappears, and then humbleness is found.

The humble person is a very rare phenomenon in the world. And whenever he is there in the world, nobody understands him because he is not humble in the ordinary sense, as the so-called humble people are. He is not arrogant -- arrogance and humbleness have both disappeared from his life. He simply lives as a nobody. He becomes incomprehensible. Jesus is incomprehensible. The incomprehensibility is that we cannot categorise him either as an egoist or as humble. Sometimes he looks very humble and sometimes he looks very arrogant; it depends on the situation.

Chasing the money-lenders from the temple he looks very arrogant. Being crucified, praying to god

'Father, forgive these people because they don't know what they are doing' he looks utterly humble. You cannot categorise him. Real humbleness cannot be categorised as humble, because sometimes if the situation demands something the really humble person will rise to it. He has no fixed idea. He is simply not there. He is just a mirror, so whatsoever the situation, he reflects it.

The ordinary so-called humble person is consistent: he is always humble, always humble; whatsoever the situation, irrespective of the situation, he is humble. His humbleness is a characteristic that he has imposed upon himself. And so is his opposite, the arrogant person: whatsoever the situation he is arrogant.

But the really humble person I am talking about lives moment to moment, lives without any ego, without any humbleness either. He simply lives silently, he responds to each moment in purity, in innocence.

That is the meaning of Vinaya.

Prem means love, vishuddha means purity -- purity that comes out of love. Love is the process of purification. Love is the fire: if you pass through it, you become pure gold. Those who avoid love never become pure gold. And only pure gold is acceptable to god, because only pure hearts can be offered to him. So this is one of the fundamental decisions for every person to take: whether to go through love -- its fire, agony, its joys, its ecstasy -- or to avoid it.

It is very comfortable to avoid it... convenient, safe. Then there is no turmoil in life -- no ups and no downs; one is simply moving on level ground. Millions of people decide against love. The person who decides against love has decided against himself. He will miss this great opportunity of life. He will never know the heights and depths of life; he will remain mediocre.

The person who chooses love has chosen a hazardous journey. There will be peaks of great joy and there will be dark valleys of tremendous agony, but this is how, between the agony and the ecstasy, one is purified. This is the dialectical process of love. Love is the science of growing up. It brings maturity... it brings flowering and fulfilment. But cowards decide against love.

So whatsoever the cost, decide to move into the world of love... whatsoever the risk. If all is lost in love, nothing is lost, and if all is gained without love, nothing is gained, because it is only through love that one comes to know one's own being, and not only one's own being but the very being of existence.

Toshi means contentment and hiro means diamond -- diamond of contentment. There is nothing more valuable than contentment. Contentment means the state of no desire. If desire is there that indicates discontentment. When all desiring disappears, when there is no ripple of desire in your consciousness at all, when you are utterly now, utterly here, and this moment is all, that is contentment. You are not asking for anything anymore, you are not begging for anything anymore. In fact, on the contrary you are tremendously grateful for all that is -- the stars and the clouds and the mountains and the earth and the people. You are utterly grateful for all that is; that is contentment.

And this is the diamond. Those who have it are rich and those who don't have it are poor.

Start searching for something that is not momentary -- that is the beginning of sannyas. The search for the timeless is the beginning of sannyas. And it is there! If you search for it, it is not very far. In fact it is so close that in reality there is no distance between you and it. k already exists in your innermost core -- it has just to be searched for there.

[A sannyasin says:: I have a feeling I've begun to understand a bit more about your being a master.]

Right! That is happening. That's good. It is really difficult because for centuries in the West masters have not existed at all. And even in the past it was a very rare phenomenon in the West. Prophets were there, but that is a totally different thing. Masters have been basically an Eastern contribution to human consciousness.

The prophet is a mixture of religion and politics. The prophet is not really a master but a leader. And rather than working on individual consciousness, he works on the society as a whole. His approach is social, not individual; he wants to change the structure of the society.

The master is not much interested in the society and even if he is interested, he is interested only for the sake of the individual. His interest in the society is indirect; his immediate concern is the individual. He wants to change the consciousness of the disciple.

In the West prophets have been there in the past but not masters. A few people *have* existed but they were very much misunderstood because there was no climate to understand them. Jesus was a master but he was also understood as a prophet, because people had no idea of what a master was. He was talking about individual revolution and people were thinking he was talking about social revolution. He was talking about the kingdom of god that is within you and people thought he was talking about the kingdom that is outside. People started thinking that he was a potential politician, that he wanted to conquer the world, that he wanted to become the king of the country. He was utterly misunderstood.

He had taken the flavour of being a master from the East to the West. It has always been taken from the East. Pythagoras took it from the East to the Greeks, just as Jesus took it from the East to the Jews, but again and again it got lost there. And for the modern Western mind the thing has become even more difficult: there are no more prophets even. So when Western seekers come to the East all they can understand is a teacher, not a master. The teacher is one who teaches a certain doctrine. That they can understand, because there are teachers in the West and professors and universities -- that can be understood: this is a religious kind of teacher who teaches religion.

But the master is a totally different phenomenon. A master does not teach -- he imparts. He has nothing to teach but he has much to give. He pours his love and his being into the disciple, but that can happen only when the disciple is ready to receive.

That's what you have started feeling. It will grow now. Once it has started happening it goes on happening. Then one becomes more and more aware. Then the relationship changes from the student to the teacher, from the disciple to the master.

The disciple and master are in a love relationship. It is non-utilitarian, it is other-worldly... it is something of the beyond. The teacher and the student are not in a love relationship; it is a utilitarian relationship.

Something beautiful is happening -- help it to happen more!

[Another sannyasin says: I'm scared to sit here, I'm scared to not sit here.]

Don't be worried -- I will take care: I will make you more and more scared! (MUCH LAUGHTER) And whatsoever you decide to do, I will keep you scared. It is only by going deep into fear that fear disappears; that's the only way. If you are afraid of the dark night, go into it. That's the only way: encounter it. If you are afraid of the cemetery, go to the cemetery in the night and sit there and let all the ghosts torture you! And by the morning you will come home laughing because there are no ghosts -- nothing! But if you never go to the cemetery you will never come to know the fact: there is nothing to fear.

Fear is utterly absurd, but people fear. They fear because they don't go into it. And that's what has happened: you were alone and you had to face it. When she is there you remain occupied with her and you go on repressing your fear. It has always been there, it is there in everybody's being, because our whole upbringing is wrong.

We are brought up as afraid human beings. From the very beginning we are conditioned to feel fear. This society knows only one way of teaching children and that is punishment and reward, fear and greed; that is its way. If you are doing things as you are told to do you will be rewarded; if you are not doing things as you are told you will be punished. So from the very beginning your life is continuously surrounded by fear. If you don't do this you are afraid to be punished; if you don't do that you are afraid to lose the reward. And finally this whole thing is projected as heaven and hell: hell becomes your fear, and heaven your greed.

So when you come to me I have to destroy all these conditionings. And in destroying it all the traumas, all the old wounds again start oozing pus, but that is the only way to clean them. Once they are in the open, in the sun, they heal.

Don't be worried! And [your girlfriend's] love will help you. Now she is getting more and more connected with me, mm? -- you will start seeing more and more of me in her, and it will go on growing; she will be a healing force to you. Just continue to meditate. It will not be a long-standing problem -- soon it will disappear.

[Another sannyasin says: How can I stop thinking about enlightenment?]

Become enlightened! Declare that you are enlightened! Finished! I can give you a certificate if you want Nothing to worry about -- it will disappear.

[A sannyasin, who is working on a book project, says:

Somehow there's a sense of depression that is very deep in me and I get it when I do Kundalini and it's coming up with the book.]

The first thing is the book.... It always happens: whenever you want to write a book the beginning is the most difficult part, and the next difficult part is the ending; the middle is very easy. And it happens to everybody -- to painters, to writers, to poets.

The problem is fundamental; the problem is that life has no beginning and no end, so all beginnings and all ends are arbitrary; you have to invent it. And that creates much chaos inside:'How to begin? From where to begin?' And again, when you want to end it, the problem arises 'Where to end? How to end?' And it is never really complete, no book is ever complete. All books begin in the middle and end in the middle, because life in itself is always in the middle.

So it happens to all people who want to create something: they go into a turmoil. This depression, ninety percent of it, is just because of that turmoil. And one has to learn a secret: start from anywhere. Don't be worried too much -- start from anywhere. Just write any absurd thing and start. Once it is started things will start flowing. And you can always change the beginning in the end; there is no problem in it. And it is easier to change it in the end. When the book is finished and the beginning looks absurd, now it is easy. The whole book is there -- now you know how it should begin. When you begin you don't know what you are really beginning and what it is going to be and how, and what the end will be. It is all in darkness, and you are groping, and you don't know where it will end so how to begin it?

It is one of the traditional problems for all creative people... unless they are like me, who can begin from anywhere and end anywhere. I don't care from where I begin and where I end -- anything... a joke will do! Then things are very simple. For me they are very simple. You have to learn it, and once you have learned it you will be surprised; all this depression disappears.

But a part of it is there which has nothing to do with the book. Ninety percent is because of the book; ten percent is there which has nothing to do with the book. And that is in almost everybody because nobody is living life as it should be lived. Nobody is living carefree. Nobody is living in the moment, spontaneously, and everybody is worried about the future...

Even if you go to the West and come back again and go to the West, that is not going to help. That keeps one occupied, that keeps one hoping. When you become tired here you go to the West; when you become tired there you come here. It simply keeps you hoping -- the situation remains the same.

My feeling is that if all outlets are dropped completely and all bridges broken, you are left in one place and there is nowhere to go, this turmoil will arise. Because by going and coming you were keeping it away from you -- you were occupied.

You could have always hoped; now there seems to be no hope. So this turmoil will arise. But it is good that it arises -- it can be encountered and through encountering it can be dropped.

And there is nothing to worry about. Neither the East is going to help nor the West. The whole thing has to happen in you. Use this opportunity when there is nowhere to go. So now this is the place, this is the time and these are the people.

Now put your whole energy into it. And because there is no postponing, much can be done.

In Zen monasteries they have been using it for centuries -- all doors are closed; once you enter the monastery all doors are closed. Nowhere to go, nowhere to even think about going to. One feels very depressed in the beginning -- utterly depressed; all kinds of sad ideas started surfacing. But when you have nowhere to go what can you do? You have to face and watch them, and watching them, they start disappearing. And once they have disappeared, without doing anything to make them disappear -- when they have disappeared on their own -- you will feel so light and so free and weightless, that you cannot imagine.

You have carried this weight, so I was happy when I saw that Esalen doors are closed to you. This is really good! This will force you to encounter all that is repressed in you.

So these two situations are together: the beginning of the book, and doors to the West closing. You are simply here and you have to see who you are. I don't see that this is something unfortunate, no.

So do two things. One: learn to start from anywhere, and once you have learned that knack much creativity will flow. These are the only problems that creators feel; if they are dropped, then there are no problems. Start from anywhere and ninety percent of your depressions will disappear. Once the start has

happened and the book starts flowing then you will be perfectly healthy and happy.

And the remaining ten percent which is deep down in you has to be encountered. So don't hope. Just make it a point that you are to be here, and now you have to see whatsoever you are, and whatsoever is there has to be looked into.

The Tongue-Tip Taste of Tao

Chapter #31
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Deva means divine, astiko means one who trusts. Trust does not mean belief. Belief is of the intellect -- trust is of the heart. Belief is always in a certain kind of doctrine. A person who believes in god really believes in the belief of god.

Trust is not in any philosophy -- it is in something existential. The man who trusts god feels his presence all around. It is not a question of knowledge; it is his feeling. For the person who trusts, god is not a theory but a very tangible presence. For him life is god and everything that is alive is god. The man of trust is a pagan; the whole existence is divine.

That is the meaning of your name: search for trust, drop all beliefs -- they are the barriers that prevent trust from growing. Learn to live through the heart, through love, through feeling.

Churches cannot make anybody religious... and sometimes just a rose flower can convert.

Veet means beyond, nishkarsho means conclusions. Truth is not a conclusion. It is not arrived at by logical thinking. It is an experience but not a conclusion. The people who think that truth is a conclusion never come close to truth. They go on wandering in thoughts. They think much about truth, but to think about truth is one thing and to know it is quite another.

And *knowing is* the real thing; knowing about is just a self-deception. To know means to experience. And experience is not a conclusion at all, because experience always remains open. Experience always goes on growing... it is a constant flowing river. Experience begins but it never ends. Conclusion means one has come to a full stop. In life all that is. beautiful is always a movement. It is a dance, it is a process, unending -- eternal is the pilgrimage of life.

So the person who experiences god or truth or himself does not arrive at a conclusion either. He knows, but his knowing makes him more humble because now he knows that much more has to be known. Now he knows that he knows nothing. Now he knows that whatsoever he knows is so tiny, and the unknown and the unknowable is so vast.... As if I am holding only a small grain of sand in my hand and the whole earth is full of sand grains.

The man of real knowing remains non-conclusive. He remains open. He is always ready to move, he is always ready to change. He is not a fanatic, he is not stubborn; he is not a fascist. He does not create an ideology out of his experience. He shares his experience but he does not indoctrinate people. He has no doctrine, so how can he indoctrinate people? At the most he provokes people towards experiencing... he inspires. He goads people towards their own experiences. He is a light pointing a way, but he does not give you ready-made knowledge.

So in the first place truth is never arrived at by logical thinking, hence it cannot be a conclusion. In the second place it cannot be a conclusion because the experience is always an open experience, open-ended, and always growing and one can never say that one has arrived... never, never. One is always arriving but one never arrives. And that is the beauty of it: the journey knows no end, hence the journey knows no death.

Conclusion means that a death has happened. No conclusion means life is still growing, moving -- there is still much that is to happen, and many more surprises to come across. That is the very thrill for the seeker, and the adventurer -- the exploration is unending, the mystery is infinite....

Deva means divine, sansarga means contact -- divine contact, in the contact of the divine. It is a question of plugging in. God is available; we are just not plugged in. The whole question is how to plug oneself in.

We have become disconnected, and only we are responsible for the disconnection. We have started living a separate life. We don't want to depend on the whole. We want to be independent, we want to be centres of our own being; that's what the ego is all about. And the ego prevents contact -- it does not allow you to come into contact with god. It surrounds you like a China Wall and keeps you separate from the whole. And because you remain separate, you remain miserable.

Bliss is with the whole. Bliss is nothing but merging and melting into the whole. Whenever you melt and merge even for a single moment, suddenly there is bliss. Even if you can forget your ego for a few seconds you are flooded with bliss.

That's what happens when you see a beautiful sunset and you forget yourself. What happens in that moment? Between you and the sunset there is no wall, no separation. You are plugged in. Suddenly the sunset and you are not two separate phenomena -- you are connected, joined together. And that's what gives the joy.

Whenever you feel joy, watch: you will always come to know that the ego disappears in those moments. It may be beauty, it may be love, it may be music, it may be anything but whenever you find joy, watch. You will suddenly become aware that the ego always disappears whenever there is joy. And that is so absolute a law that it is a strange phenomenon that people don't become aware of it.

And then watch the opposite: whenever you are miserable you will find your ego very present. The quantity of the ego is the quantity of misery: the more the ego, the more the misery. The totally egoistic man lives in utter hell and the totally egoless person is already in paradise.

And the art that I teach you -- the art of sannyas -- is the art of plugging in with god. And there are a thousand and one opportunities, every day, every moment.... Seeing a beautiful flower you can plug in, you can drop yourself; the observer can become the observed. You can be with the flower, not separate, not as a spectator but as a participant. You can become its colour, its fragrance, its dance in the wind, and suddenly you will see a great uprush of energy. You are no more the same.

In the beginning it will happen only for moments. Sometimes listening to beautiful music, plug in. Sometimes watching the stars, sometimes holding the hand of a friend, plug in. Remember this word 'plugging in' -- that's all meditation is about. And slowly slowly the knack is learned. Slowly slowly you become more and more capable of contacting god, and then a day arises, the ultimate day, when you drop your ego; there is no need to forget it. You disappear as a separate being. That is the day of ultimate celebration.

Deva means divine, samvado means communion -- divine communion. Truth cannot be communicated but it can be communed. Communication is verbal; communion is non-verbal. Communication is through words, thoughts; it is a conversation. Communion is silent... it is silence itself.

Science can be communicated, religion cannot be communicated. It is a transmission beyond scriptures. It is saying that which can be said so it can be said only though silence. Even if words are used, they are used only to emphasise silence. They are used only to create a background for silence. Buddhas have spoken, and have spoken more than anybody else, but all their speaking functions only as a contrast for the silence that they want to deliver.

When somebody comes here and he is just an outsider, a spectator, and is here out of curiosity, all that he hears is what words can say. So there is a communication between me and him, but only a communication. He will become more knowledgeable but he will not gain anything in his being. He will have something added to his memory but not to his being.

Becoming a sannyasin means that now the world of communion starts. Now you will not only be hearing my words but my silence too. And slowly slowly the gestalt changes: words become a background

and silences become the real thing. One starts reading between the lines, and that's how a master has to be read and understood.

So let this be the beginning of communion -- a heart to heart relationship, a melting, a merging, and then something that has happened to me can start happening to you too. It is contagious, it is a kind of infection. Truth can only be delivered like an infection; there is no other way.

So all that is needed is that the disciple should start coming closer and closer to the master, closer in the heart, dropping all defences, dropping all rationalisations, growing into trust. Then, at a certain point, when the trust has grown, the flame jumps from the master to the disciple, and suddenly the candle that was unlit becomes lit. This is what Zen people call 'satori', and in India we have been calling 'samadhi'.

It is the most miraculous thing in the world -- the communion between the master and the disciple. It is almost magic, unbelievable, because just a moment before the candle was unlit and all was dark, and in a split second all is light, and the darkness has disappeared and disappeared forever. Just a moment before it was all noise and now there is no more noise -- all is melody and all is music. Just a moment before all was hell and now there is no hell at all, nowhere. One is back home, one has entered into paradise again.

This is not possible through communication; it becomes possible only through communion. Communion is the whole art of being with a master. That what Sufis call 'adabh'.

[A sannyasin says: It often happens that when I am together with people I become very silent and I'm just watching and listening. It feels so unimportant -- what is said -- and I also doubt that it is true. I feel perhaps I am losing interest in people...]

The truth is that what people say is all nonsense. The more you go deeper into meditation, the more it becomes apparent that it is all a kind of gibberish. People are simply vomiting -- whatsoever is rambling in their minds they are vomiting; they are using you just to cathart. And if you are silent you will become more and more aware of it -- that what they are saying makes no sense; it makes much sound certainly, but makes no sense -- it is all irrelevant.

And if you don't say anything to them in response they will feel offended because they will also suspect that you are becoming aware of the nonsense. So it is a kind of mutual arrangement in the world: they pour their nonsense into you, you pour your nonsense into them, so both are happy, both are feeling unburdened. But nothing has really happened -- only garbage has been transferred from here to there. But for a while it feels good for a change.

It happens to every meditator -- don't be worried about it -- but your apprehension is also true that if you go on doing it, you will lose people. They will not talk to you, they may become even afraid of you. If somebody remains very silent and very solid and integrated when they are being foolish, they will avoid that person. His stare will be avoided, his silence will be avoided, because his silence will become a mirror to them. They will see their ugly faces in him....

So you have to do one thing: just be polite with them and talk a little nonsense deliberately! Socialise but let it all be acting. They will feel good and you will not be losing anything. But don't forget that all that they are saying is nonsense tool It is just a formality so you will not lose people. Rather, on the contrary, they will be very happy with you, because you will be so deliberately nonsensical -- you will make good conversation!

[A sannyasin says: I love to play music, I love it more than anything else, and there are times when it's just starting to happen and then my ego comes in. I see it coming and it kills the music. I wonder if you could say anything about that.]

It is not really the ego that kills the music -- it is the idea that the ego, if it comes, will kill the music; it is not the ego itself. The ego is just a shadow; it has no substance. It can't do anything, it is utterly impotent. It doesn't exist in the first place -- it is just an empty idea. How can it kill music? Music is so substantial, music is so solid, so real; how can it kill music? Nothing to be worried about. It is just the idea that if the ego comes it will destroy the music. Drop that idea, and even if you feel the ego coming, let it come; you continue your music. Tell the ego 'Wait!' or 'come later on' or 'I am engaged right now.'

Don't be too serious about the ego... be a little more playful. Let it be there! If you become too attached to the idea that it should not be there, then you are disturbed. It is not the ego that is distracting you; it is the idea that the ego should not be there.

Now this becomes a great disturbance. Let the ego be there! What can the ego do?

When you are playing music, so many people are passing, everybody has an ego, so many egos are there, and they are not disturbing you, so why can only your poor ego disturb? Let it be there! Just allow it. Say 'hello' and forget about it.

No need to become obsessed with it. It will go. It is nothing to be worried about. The ego is such a poor thing that sometimes even killing it one feels much compassion for it -- it is such a poor thing.

[A sannyasin says that he has a pulsation on his forehead when he does the Gourishankar meditation and Sufi dancing, which frightens him.

You need not do anything that disturbs it again, mm? -- don't do the meditation that started it. It was the Gourishankar?...

It can do that sometimes, mm? You have a very sensitive third eye, too sensitive; it is not good for too sensitive a third eye, mm? because it is a very hard method to penetrate the third eye. But if it is very sensitive then the penetration can go to the heart and it can disturb your whole heart beat; it can disturb your stomach too. It was not fear -- it was just the disturbance from the third eye that penetrated you.

You have a very sensitive third eye -- a good phenomenon. Very few people have that sensitive a third eye. It is a good indication -- you can go into deep meditations very easily. But you need not have such hard methods, so never do that again. Mm? just do soft methods -- they will be enough -- Sufi dancing, Music, Nadabrahma... anything. Always remember, if anything disturbs your third eye, don't do it; immediately stop. It can disturb your whole nervous system.

The third eye centre is the controlling centre.

If it is disturbed then the whole thing is disturbed. But it has been a good experience -- that you have come to know that you have a very sensitive spot there.

Sahaj means spontaneity, svada means taste -- taste of spontaneity. And that is the greatest taste in life. It cannot be compared with anything else: it is incomparable, it is unique. And this taste of spontaneity is the beginning, the initiation into god.

The mind lives in past and future -- god lives in the present; that is why the mind cannot have an encounter with god. It is impossible. Their dimensions are different; they don't criss-cross. The mind goes on living in the past and in the future -- it always by-passes the present; and god is always now. Now is his other name. So only one who becomes spontaneous can have the taste of god.

To be spontaneous means not to live out of the past, not to live out of yesterday. To be spontaneous also means not to live for tomorrow either. When one lives utterly in the present moment, disconnected from the past and the future, one explodes into spontaneity and thousands of flowers bloom there. Life takes on a totally different dimension; it becomes vertical. From the horizontal it changes into the vertical. It attains to height and depth -- it is no more shallow. It is no more mundane -- it becomes sacred.

And always remember that god is a taste. It is not something to think about -- it is something to drink, something to eat, something to digest so it circulates in your blood, in your bones, so that it becomes your very marrow....

Turn On, Tune In and Drop the Lot

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Turn On, Tune In and Drop the Lot

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Samvad means communion. Man is living as an island, and that's from where all misery arises. Down the centuries man has been trying to live independently from existence. That is not possible in the very nature of things. Man can neither be independent nor dependent. Existence is a state of interdependence: everything depends on everything else. There is no hierarchy, nobody is lower and nobody is higher. Existence is a communion, an eternal love affair.

But the idea that man has to be higher, more superior, special, creates trouble. Man has to be nothing: man has to dissolve into the totality of things. And when we drop all the barriers, communion happens, and that communion is a benediction. To be one with the whole is all. That is the very core of religion.

Deva means divine, anando means bliss. Bliss is something which descends from the beyond. It cannot be manufactured, man cannot make it. There is no possibility ever. No technology, no methodology, can help man to create bliss; bliss is beyond human creativity. But still, man can receive it; and the whole art of being blissful is the art of being receptive. One has to be in a kind of let-go, then it comes. One has to be almost absent, then it pours in from all directions and fills you to the full -- not only that, it starts overflowing in you. Happiness is human, can be created. Bliss is divine, cannot be created. It is always a gift from god, it is a grace; but man has forgotten how to receive.

He has become too much of a doer and he feels that he can do everything: he can go to the moon, he can make atom bombs and he can reach the secrets of nature. For the first time in the history of human consciousness man has fallen deeply into the dream of being a doer. He has lost track of something immensely valuable that can only be received. That's why a few values are utterly missing.

Love is disappearing, because you cannot produce it. It happens, it is not an activity. And there can never be a science of love; there is no way to cause it to happen, it is not part of the world of cause and effect. It is something mysterious -- it *happens*.

But if we become too much of a doer then we are closed to that happening. Slowly slowly those windows, those doors, become too tightly closed and slowly slowly we forget that they ever existed. We have become focused on doing. The doing can do many things, but not all; and whatsoever can be done by man is bound to be mundane. All that is great only descends. Great poetry is not man-produced: man becomes a vehicle for it. Great works of art are not man-made: it is god working through man, man becomes possessed. Love, meditation, all that is great, all that is sacred, comes only from the beyond. Man is at the receiving end. And to learn it, to be alert about it, is to be a sannyasin.

The sannyasin is not a doer. To be a sannyasin simply means to be in a relaxed state where the mind no longer functions. One is just open, with no defences; one is simply vulnerable, available. One has to become like a dry leaf in the wind: wherever the wind blows, the leaf goes with it. One has to leave oneself to the river of life; and the river is already going to the ocean, you need not swim. You only need to trust and let the river take you.

This is the difference between science and religion. Science is action, religion is inaction. Science is doing, religion is non-doing. Science is male, religion is female. Science is aggressive, religion is receptive.

Science tries to conquer, religion surrenders. And the miracle is that the more you try to conquer, the more you are at a loss, and the more you surrender, the more you are victorious.

Amiyo means nectar, elixir. Down the ages man has been searching for it, the whole search of the alchemist was for it: to find something that can make man an immortal. But all those searches have failed, they were bound to fail, because man is already immortal, there is no need for any nectar to make him immortal. At the very core of man's being there is nectar. All search is futile and bound to be frustrated.

Man *is* deathless, as everything else is. This whole existence is nothing but an ocean of nectar. Nothing ever dies. Death is only a change of garments. One changes bodies, and that is beautiful because one becomes tired of one body. And the body has limitations; it becomes exhausted, spent, and one needs a new body, a new garment. That's what death is: a change of garments; but nothing ever dies. The body never dies because it is already dead. It is made of matter; matter cannot die. And the soul never dies, because it is life. So all that happens in death is a disconnection between the body and the soul -- that's all that happens; they become untied. The soul starts searching for a new body, the body may wait for a new soul, and the game goes on....

Search within yourself for the point which is deathless. That's what sannyas is all about: an enquiry into one's own being for that which is deathless. And unless one knows it, one remains in a fear, one remains in trembling. Soren Kierkegaard says 'Man is a trembling', and he is right! How can it be otherwise when there is death? Trembling is natural. You can hide the fact of death, you can keep it at the back, but it goes on coming again and again; it goes on exploding. Somebody dies and suddenly you are aware of your own death. Even a withering flower can remind you of your own death.

So the trembling remains there. One can hide it, one can be very brave and repress it, but it is there. And the man who lives in fear of death cannot love, because love and fear cannot exist together. And the man who lives in fear cannot know god, because fear can never become a bridge to truth. Truth needs courage, not fear; truth needs fearlessness. Out of fear people believe in god -- they don't search for him. People become superstitious. One can be a Christian, a Hindu, a Mohammedan, but these are not religious people at all. They are just afraid people, in a kind of paranoia; they cling to any belief, to any consolation.

But god is not a belief and god is not a consolation. God is neither Hindu nor Mohammedan nor Christian; god is not even a person. God is this whole existence: this-ness is god, such-ness is god. How to know this totality that surrounds you, that is within you and without you? With fear it is not possible: in fear one starts shrinking. It is possible only when one starts expanding; then one can have contact with existence. That can happen only if you have found something immortal in yourself; then there is no fear. All meditations lead to it.

Meditation simply means a method to penetrate deeper and deeper into one's own being. And one has to go on digging till one has arrived at the source of nectar. It is there. All that one needs to do is: one has to learn how to turn off the mind, how to stop the inner talk, the continuous talk, how to stop the inner chattering, how to get off the mind.

And the moment you get off the mind, great energy is released. Such tremendous energy is released that one is simply turned on. No psychedelic can do that, no intoxicant can do that. You are simply aflame with such vital force that it seems impossible that it can belong to you. It seems so huge, enormous, that you cannot believe that this is yours. It is yours. It is just as each atom carries infinite energy. Once it explodes then we will know what energy it has. If an atom of matter has so much energy, how much more has the atom of being, the atom of life, the atom of consciousness?

But the mind is a dissipation, it is continuously leaking your energy. Once the mind is turned off, once you are no more in the trap of the mind, no more a victim of the trips of the mind, when you get off the mind, you are turned on to a new reality, absolutely unknown *to* you, of immense vitality, of tremendous power. It is a great explosion, and only in that explosion does one come to know who one is, being is revealed.

Sannyas can be reduced to a simple message: turn on, get off and be! That being is deathless. It is always there, it has always been there with you for millions of lives, but you have never looked within. Now the moment has come to look within. And all that you have been seeking outside and have not been finding will be found. One who knows oneself has known all that is worth knowing.

[A new sannyasin says: Well, I am very much of a hesitating person... so, for instance, before I came to Poona I hesitated about it for about two weeks: yes, no, yes, no. I have that often, and I would like to change

it because sometimes I feel so hopeless about it.]

One has to learn a few things, only then can the hesitation go. First is: there is nothing to lose. Hesitation is there because one is always afraid that one may lose something, but one doesn't have anything to lose! Once this dawns in your consciousness, that you have nothing to lose.... What have you got? We never look into it. We go on thinking that we have much to lose, so we are hesitant about whether to do this or not to do it, to be or not to be; and we have nothing to lose! So in your hesitation you are wasting time, time that could have been lived, time that could have been of immense joy. Just see that you have nothing to lose, then every risk is possible.

Hesitation means that you are afraid of taking a risk. Maybe it is right, maybe it is wrong. There is nothing right and nothing wrong! There are no things fixed as right and wrong. One thing can be right in one situation and maybe wrong in another situation, so don't be too worried about right and wrong. Rather than deciding whether it is right or wrong, see the appropriateness of it, whether it fits with the situation, whether it is an adequate response to the situation. Don't be bothered about ultimate values of right and wrong; there are none. Every situation is momentary, and if you think of ultimate values you will be in trouble and you will go on missing life, because by the time you decide maybe the train has already left!

[Osho recounts the story of the german philosopher, Emmanuel Kant, who having taken three years to weigh the pros and cons of marriage, finally accepted the proposal of the woman he loved, only to find her married and the mother of a child.]

... Three years thinking... but that's how many people are who go on hesitating, postponing, always afraid of making decisions. Life is momentary and each moment needs its own decision. If you wait, the moment is gone. And even if you decide later on it is to no point. But why does this always happen? -- because we have been taught about the ultimate values. We have not been taught about the immediate adequateness, the appropriateness, of a certain response. We have been told what is good and what is not good, and what will take you to paradise and what will take you to hell. We have been told so many things, but nobody has been telling us to respond to the present with our total hearts!

And never be afraid of committing errors. If a person really wants to live, he has to be ready to commit many errors; they are natural. Nobody comes with a ready-made mind. The mind grows, and it grows through situations, challenges. The hesitant mind never grows, it remains retarded. But, again, we have been taught not to commit a mistake. We have become so afraid of committing mistakes that we hesitate.

Never be afraid of committing mistakes, and hesitation will disappear. In fact one should be ready to commit as many mistakes as possible. Remember only one thing: don't commit the same mistake again, that's all; but go on committing new mistakes, you will learn through them. Otherwise how is one going to learn? Learning is through trial and error. And there is no ready-made knowledge which can be given to anybody: everybody has to grow in his own way.

So it is not only a question of habit; it has many things around it. And rather than thinking how to drop it, simply drop it. From this moment start taking decisions. Many will be wrong -- I am not saying that all those decisions will be right -- but that's how one grows. Sometimes one goes astray -- it is perfectly natural to go astray. If Adam had not gone astray there would have been no world. Feel thankful that Adam and Eve went astray, otherwise there would have been no Christ, remember! The whole credit goes to Adam. There would have been no Buddha. There would have been nothing -- the world would have remained empty. The serpent who seduced Adam and Eve into committing the original sin was the greatest benefactor humanity has ever known! He must have really been an adventurer. The original sin is not a sin at all; it is the way of growth.

So be ready to commit as many mistakes as possible. Life is small -- commit as many mistakes as fast as you can so you can learn. And the more you learn, the more mature you become. Never waste time in too much thinking. Each moment needs your response. Respond! Whatsoever you have right now -- your understanding, your preparedness, your maturity -- respond with it totally and then whatsoever happens is good! Otherwise you will live a very lukewarm life, and to live lukewarm is not to live at all.

Live dangerously! Mm? that's what Friedrich Nietzsche says 'Live dangerously!' Come back -- I will teach you how to live dangerously!

Veet means beyond, chitten means mind. Meditation is going beyond the mind. In fact, that is exactly

the meaning of the English word 'contemplation'. The word contemplation comes from the root 'tem' -- tem means cutting off. The word temple also comes from the same root 'tem', The temple is a place which cuts you off from the world, hence it is called a temple, and contemplation is the process that cuts you off from your mind.

We have become too identified with the mind. That is the only problem that one has to face and dissolve all other problems are secondary. And one should not get involved in solving many problems. It is better to cut the root, rather than to go on pruning branches and leaves.

That's where Western psychology differs from Eastern psychology. Western psychology is still interested in cutting leaves and branches, pruning the tree, giving it a shape, making man adjusted to the society; and the society to which you are trying to adjust man may itself be insane. Whenever a problem arises, the Western approach is to solve it rather that going to the deepest cause of it. All treatments are symptomatic.

The Eastern psychology is not concerned with individual problems at all. It simply cuts the very root. The root is that we are identified with the mind; and we have to be separate from the mind, we have to know that we are separate, that we are a witness to the process of the mind -- whether the mind is angry, greedy, sexual, violent, etcetera... whatsoever it is. It is not a question of how to solve violence. The question is how to become a watcher of the violence of the mind, how to be separate and aloof, how to stand by and just be a spectator of it. And a miracle starts happening: the moment you watch the mind, it loses all energy, because it is you who give it energy, and you can give it energy only when you are identified with it. When you say 'I am the mind' then you can give it energy. Only when you come so close can the mind take energy from you. When you say 'I am not the mind', the mind is there, impotent. The idea of anger will be there but it will be impotent; it cannot harm anybody and it will disperse soon, like smoke! Soon it will be gone.

Slowly slowly one has to learn the art of becoming aware, mindful, in each mood, in each state of mind. And once you have learned the knack of it, there is no need to go into psychoanalysis, no need to go into psychosynthesis either. By becoming separate from the mind you have dissolved all psychologies. And then Adler and Jung and Freud and Assagioli all look childish. Compared to a Buddha the whole modern psychology looks very childish, immature.

And the art of being a Buddha is very simple: become watchful of your mind. That is the way to cut yourself off -- from the mind; that is contemplation, that is meditation. So this is going to be the method you have to work upon.

Turn On, Tune In and Drop the Lot

Chapter #2
Chapter title: None

2 December 1978 pm in Chuang Tzu Auditorium

Archive code: 7812025	
ShortTitle: TUNEIN02	
Audio:	No
Video:	No

Atit means beyond, manaso means mind. The whole pilgrimage consists only of one step: from mind to no-mind. The mind is the world: no-mind is nirvana. The mind is a state of sleep: no-mind is an awakening. Everyone is a born Buddha, but fast asleep, dreaming a thousand and one dreams lost in the world of thoughts and desires and aspirations.

Once you come out of these clouds you *are* a Buddha. You are a Buddha even when you are in the

clouds; the only difference is that you don't know it. But that knowing is such a difference, the difference that makes the difference, because in the state of sleep you live in hell, and in the state of awareness you become paradise.

Deva means god, vihara means dwelling in -- dwelling in god, being in god, living in god.

God is within, god is without, because god is all. In fact god is another name for the all. God is not a separate entity somewhere: god is just this whole totality, all that is. But the total is not only the sum total of its parts, hence the significance of the word 'god'. The total is more than the sum total of its parts; to indicate that more-ness, the word 'god' is used.

It is like a painting is not just the sum total of the colours and the canvas. It is something more: the harmony in the colours, the organic unity of the colours. A poem is not just the sum total of the words it is made of; it is something more, it has a significance which goes beyond words. Hence to read poetry is not only to read the words it is composed of. To be really in tune with the poetry one has to read much which is not written at all. One has to sense the flavour of it. One has to read between the words and between the lines, because those gaps are not just empty, they are very pregnant.

God simply means the harmony of the total, the music of the total, which is certainly more than the sum total of the parts. And to live in god is to be a sannyasin. In other words to live in harmony with existence, merging, melting into existence and letting the existence merge and melt in you is to be a sannyasin.

It is possible! It looks impossible but it is possible. And it is not even difficult, it is the easiest thing in existence; maybe that's why it looks so difficult. The easiest is the obvious and we tend to forget the obvious. God is, but we tend to forget. It is like a fish tends to forget the ocean: it is so obvious. The fish is born in it, born out of it, lives in it, will die in it. It is so close by, there is no distance between the fish and the ocean; and to know something a little distance is needed, a little perspective.

God is so close, that's why we go on missing him. Once we understand this point -- that god is not far away but very close by, closer than your own heartbeat then things start changing. Then you are moving into a new gestalt, you have taken a quantum leap.

Svagata. It means welcome. A sannyasin has to open his heart to existence, to life, to god. A sannyasin has to become an utter welcome, a total acceptability, a rejoicing.

People have become very closed, and because they are closed they are missing all the joys of life. Life is incredibly beautiful, but if you don't open your eyes how can you see the beauty of it? If your ears are closed you will not be able to hear the music of it. If your heart is not functioning you will not be able to see the love that is continuously pouring on you from all sides.

Open all the doors and all the windows of your being. Let every sense become so open, so available, that there is no rejection at all in any sense, at any level. A one-hundred percent opening is needed, then life starts soaring higher and higher. Then nothing is impossible. But one has to become a welcome!

The old traditions of religion were doing just the opposite: they were teaching people how to become more and more closed. That was the ideal of the monk. My sannyasin is not a monk. The word 'monk' is ugly. It means a person who has become utterly insensitive to all that is, a person who has become incapable of living. A monk or nun means one who has renounced life and withdrawn into himself.

One has to live at one's centre and yet live in the world. One should neither be a monk nor a worldly man: one should be a unity. One should not be an extrovert or an introvert: one should be capable of being both, as the situation demands. When the world calls you forth, go out! When a cuckoo starts calling in the trees, listen to it -- it is beautiful -- but don't get stuck there, because there are beauties of the inner too, and there are songs that the heart has to sing.

The sannyasin should be capable of coming in and out easily, stuck nowhere. He has no prejudice, he does not divide the inner from the outer; it is all one! It is like a breath going in, coming out, going in, coming out; it is one single breath. And life should be like that -- one single breath.

Sattvo. It means the state of utter balance. The Eastern psychology divides human energies into three categories: sattva, rajas, tamas. Tamas means passivity, darkness, utter darkness, inactivity, lethargy, the feminine quality. Rajas is just the opposite of tamas: the male quality, dynamism, activity, aggression, much activity, dazzling light. And sattva means the balance between the two: the male and the female, activity and passivity, darkness and light. Sattva is a state of twilight, neither day nor night -- in a way neither, in a way both, a state of utter balance, absolute balance. And to be in this state is to know, because only a balanced

energy can have the right vision of reality.

If you are searching for reality only through the feminine your vision will be lopsided. If your energy is only feminine your search will be for the male energy, the other half. And if the energy is only male you will be searching for the female, because the half always needs the other half so that it can become full. And the half can never become full by searching for the other half in the outer world. For a meeting, for a moment it may be possible, but then again the separation happens. Man and woman can meet for a moment in deep orgasmic bliss, but it can be only momentary; and then despair, then frustration. Then again one is lonely, far more lonely than one was before.

Unless inside your being some chemical transformation happens so that you become whole man and woman together, yin and yang together, tamas, rajas together -- you will always remain desiring, hankering, searching, and you will never be at ease. Only in sattva, the state of balance, can one be at ease. It is the state of being at home; one is a perfect circle in one's inner being.

And both the elements are there. In the night the feminine takes you over, hence you can fall asleep easily. In the day the masculine takes you over, hence you become active. They are always there inside you, both are there: sometimes you are passive, sometimes you are active. If they can meet together.... They happen only separately: when you are active, you are active; when you are passive, you are passive. The whole art of meditation is to make them happen simultaneously so that you are active and passive together, so that your eyes are full of tears and you are smiling too: the paradox.

And in that paradox something becomes welded. In that suddenly you become one. You are no more two cut parts, the circle is perfect, and in that perfection of the circle is sattva: balance, tranquility, quietness, calmness, coolness. That is the goal of all meditations.

Sumito means a good friend. Become a friend to all that is: to the rocks, to the trees, to the skies. Be a pagan!

Just the other day I was reading about an Italian woman mystic who was burned by the Christians three hundred years ago because she used to worship stars. The only crime was this that she used to worship stars. And this should be really the state of every religious person: to worship trees, rivers, mountains, stars.

Christianity has done something *really* dangerous to the human mind: it has killed Christ in existence. Judas only betrayed Jesus physically; the church has betrayed him spiritually. And the people who crucified Jesus were not his real enemies because you cannot kill Jesus by crucifying his body. But the church has done the *real* thing: they have destroyed his whole spirit.

Now burning a woman just because she is a worshipper of the stars and prays to the stars and talks to the stars is unbelievable; but this is what has been done. And this is not an exceptional case: thousands of pagans have been killed by the Christians by the Mohammedans.

And the pagan has something tremendously beautiful in his being. He is a good friend to existence. He is in communion with existence. He may not be very articulate theologically but theology has nothing to do with religion. He is very poetic; he is not theological but he knows the poetry of life. He can have a good conversation with a tree.

And we *have* to bring this quality back to humanity that people start talking to trees and to stars and to mountains and existence can be reclaimed. Man has become isolated because the bridge has been broken; and if you are not in tune with nature you cannot be in tune with god either because god is the hidden quality of nature god is the hidden face of nature god is eminent in nature.

So this is my message to you: become more and more friendly to things to people to birds to animals. Let friendship become your very style your meditation, and you will be surprised: friendship will bring you closer to god.

Veet means beyond, amo means darkness. Our real being is beyond all darkness, and if we are in darkness, it is only because of identification. We have become identified with that which surrounds us and we have forgotten ourselves, forgotten who we are. We are basically light, our innermost core is a fire, eternal fire, but we are surrounded by darkness. We never look at who we are and we go on looking at the darkness. Slowly slowly we become identified with that which we see. We are not that which we see: we are the seer. But the seer becomes identified with the seen, and that is the whole trouble.

Once it is understood and once the identification is broken and one turns, takes an about-turn and looks into one's own centre, the sun is already on the horizon; the morning has come. That morning is liberation, that dawn. And then one can live in darkness; there is no problem. You are not darkness; that has been

understood. Once it becomes a tacit understanding that one is not darkness, that one is not misery, then all is good. Then one can live in the world and one will not be part of it any more.

And that is the art I want my sannyasins to learn: to be in the world and yet not be of it; without renouncing it, to renounce it; without escaping from it, going beyond it -- that's the real art. It happens! It happens by being centered in one's own light.

I can see it in you, I can see it in everybody, but you cannot yet see it. You will have to be turned towards your own being, a one-hundred-and-eighty-degree turn is needed. And that's my work here: to help you to take an about-turn, to have a look into your own depth. And suddenly you are beyond all darkness. That is liberation.

[A sannyasin asks: I wanted to know what kind of mechanism it is that you are infatuated in a split second. How does that work?]

It had nothing to do with the man, not at all. It was something that was happening within you; it was just a coincidence that he entered. If somebody else had entered then too you would have fallen into the same infatuation. It was just an opening inside you. It was a coincidence that your opening, your silence, your centering and his centering, happened together. It was a projection: your inner mood became projected on him, he became a screen.

You will have to learn it; slowly slowly you will see. It will happen many times now. Once it has happened it will happen many times. And you will have to learn: it has nothing to do with the person, it has something to do with your inner processes.

Your being here has been of immense value to you. Something has started growing in you, something that you had always desired but had repressed. Your relationship with your son particularly has been a heavy thing on you. You could never love him, you could not embrace him, you could not take him as close as you wanted him to be. That has always been there like a weight on your chest. It has disappeared, and because it has disappeared your love is flowing.

It was just accidental that your love was flowing intensely and he entered. It was simultaneous, so your love became projected. It was a very very open moment of your being. But it will happen again and again so be a little watchful, otherwise you can get into unnecessary trouble. Just watch. It has nothing to do with the person. It can happen with a tree, it can happen with the rising sun; it can happen with anything.

Anand means bliss, punit means purity, innocence -- pure innocent bliss, virgin bliss. You cannot create it: you can only receive it. If you create it, you have already made it artificial, impure. You cannot even cause it to happen; you can only be a silent awaiting. Whenever it comes, it comes; it comes like a breeze. But even if it comes for a single moment, that moment is more valuable than the whole eternity. Then it is pure bliss, not created by you, not contaminated by your mind. It comes from the beyond, it belongs to the beyond. It is divine!

If you manufacture it in some way or other.... There are ways to manufacture it -- one can manufacture it through yoga postures -- but then it is not pure bliss; it is really a poor substitute. One can manufacture it through sexual orgies. There have been schools to manufacture it through sexual orgies but then it is not pureness; it is just chemical, hormonal. Down the ages people have used all kinds of drugs to produce it, from soma to LSD, but that is chemical; that is not true bliss.

True bliss has to be unmanufactured, unmade. It should not have any imprint of your mind on it. Your mind should be in a completely inactive state when it comes, so it cannot disturb it, it cannot distort it; your mind should be annihilated when it comes.

So all my methods of meditation are to annihilate the mind. When the mind ceases to be, then on its own accord the sky starts pouring something into your being, something nectar-like, and there is a great dance inside. In the beginning it is only for moments; then those moments start becoming prolonged, longer and longer and longer, and finally it becomes an established phenomenon in you. Then it never leaves you.

But you can never claim that you have made it, that you have achieved it; you can only feel grateful that god has given it to you as a gift. It is a grace!

Prem means love, pradip means a lamp -- a lamp of love, a light of love. Love is the only light in life; all else is darkness. You can have money and you will live in darkness; you can have power and you will live in darkness. You can be famous, you can have much respectability, but you will live in darkness. Unless

you have light, unless you have love, you will not have light at all. It is only love that makes life a light phenomenon. That is the meaning of the word 'enlightenment'. It is love that brings enlightenment. So meditate on love, and not only meditate: act on love. Never be afraid of love, and whenever love knocks on the door don't hesitate to open it. Go with love, take all the risks. You will never be a loser.

Love will bring many agonies but it is only through agonies that one day ecstasy arrives. Love will take you astray many times, but that is how one grows and matures. Love will deceive you, love will hurt you, but that is all part of growth and the growth process. Finally, when one has arrived, one comes to know that all that has happened through love was absolutely necessary. Then one feels grateful for the good days and for the bad days, for the pleasures and for the pains, for all those dark nights of agony and for all those beautiful moments of joy. One feels grateful, simply grateful for whatsoever love has brought, because all the negative and all the positive moments *together* bring integration.

So become love, be loving. Nothing is more valuable than love. Sacrifice everything for love: never sacrifice love for anything else. Let that be your motto. That is the meaning of your name.

Prem means love, sudasi means a good servant, a good slave -- a good slave of love. And you look almost perfect!

Serve love, let love be the master in your life. Annihilate yourself for love. Cease to be so that love can come. And through love comes god. It is love that liberates, because it is love that brings you face to face with truth, with life as it is. Love is a mirror: it reflects reality.

The only problem with love is that you have to surrender, you have to become a slave; only then can you attain to love. But the paradox is that those who surrender in love become victorious. And those who are real slaves of love become masters, because love grounds you. It crucifies you: it grounds you too. First it crucifies you, first it kills you, destroys you, and when you are completely gone a new you arrives, there is a resurrection.

So love is a crucifixion and resurrection. That is the whole meaning of Jesus' story, that he is crucified and after three days he is resurrected again. It is a parable it is not historical -- and it is a beautiful parable. To reduce it to history is to make it ugly, to make it false. It is a tremendously powerful metaphor, that those who love will have to die for their love, but those who are ready to die for love attain to eternal life.

[A sannyasin asks: I had some nightmares and I wonder if something is wrong in my body or my energy.]

Nothing is wrong with your body or energy, but something has to be changed in your mind. The nightmares come not from the body, they come from the mind. You must be having a very ambitious mind, and an ambitious mind always creates nightmares! But we will destroy that ambition, don't be worried. Soon you will forget all about it.

Do a few groups and go on reminding me about your nightmares. They will be gone; nothing to be worried about. In these groups you will encounter such nightmares... that *you* will think that those nightmares were sweet dreams! It is all comparative! And once you have come out of these groups, you will feel enlightened! After each group one feels enlightened for a few days!

Turn On, Tune In and Drop the Lot

Chapter #3
Chapter title: None

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Svadesh means homeland. Man's search is for his real homeland. In this world man is a stranger, a foreigner; he lives a kind of uprooted life. Something essential is missing: he is missing the soil where he can grow his roots. His life remains an empty gesture. a constant occupation just so he remains occupied, so that he can forget, forget the longing for the homeland.

So from one sensation man goes to another sensation, and if he is left alone even for a few moments he is in a panic. Great anguish arises, because he immediately starts feeling the falsity of all that he calls life, the futility of all that he has been living, the phoniness of all that he is. So nobody wants to be left alone. Nobody wants any quiet, silent moments to ponder on one's own being, because the moment one is alone, fear arises.

You start seeing that all that you think is valuable is just rubbish, that all your friendships are superficial, that all your so-called loves are not love at all -- maybe something else masquerading as love. Sometimes even hate masquerades as love; because love cannot be dominating, love cannot be possessive. These are the qualities of hate! Love gives freedom: hate cripples, destroys. The so-called love that we live and think is love is not really love. Hate is labelled as love, poison is labelled as nectar, and we believe in the label and we forget about the content.

Whenever one is left alone, in solitude, all these things become so clear, so obvious, that naturally one starts feeling that one's world is falling apart, disappearing; great panic is bound to arise. One is falling into an abyss! You immediately turn the TV on, you start reading the same newspaper that you have read twice since the morning. You start searching for some new occupation or some new entertainment or some new intoxicant. But nothing really helps. Unless one really searches for one's own being nothing ever helps.

The word 'svadesh' is far more meaningful than the word homeland. Sva means self and desh means country. It is not only one's own land, in fact it is one's very self too. Your very self is your country, and unless you are there you will remain on the surface, you will never know what depth is and what height is; you will never know what real life is.

Sannyas is a penetration into this country of the self, this inner world, the kingdom of god.

Sandip, sandipo, means eternal light, light that has no beginning and no end, light that is never born and never dies, light that needs no fuel. It is another name for your consciousness.

Consciousness is the real eternal light. It lives in the body but it doesn't depend on the body. The body is just an abode -- a beautiful abode, a temple, but still an abode. And one has to search for that which is beyond the body and yet lives in the body. It is very close by: it is you! One can plunge into it any moment. All that is needed is a state of disengagement from the outside world, and that's what meditation is all about. Meditation is the art of disengagement.

The mind is constantly engaged, occupied, involved. Whenever there is a moment of no engagement, no occupation, no-mind arises in you. That no-mind is the eternal light. All that is needed is turning in, tuning in. It is simple, it is easy, it is natural. It is not something very arduous, it is just that we have forgotten about it completely; a remembrance is enough. I am here to remind you that it has happened to me, it can happen to you; that you are in a state of dream but you can be awakened!

To become a sannyasin means that you are saying 'I am asleep. Please, wake me up!' Once you are ready to wake up it is so simple. All that is needed then is just calling you forth, just as Jesus called Lazarus out of his grave 'Lazarus, come out!' And man asleep is in a grave; every man is a Lazarus. Until you are spiritually born you are dead.

Veet means beyond, tamaso. means darkness. The time has come to go beyond darkness. The morning is very very close... just a little effort.... The barrier between you and reality is not very thick, it is just a thin screen. It can be easily removed. It is made not of stone; it is made only of thoughts, the same stuff dreams are made of.

It exists only because we don't know how to be in a state of no-thought. We don't know how to stop this constant chattering inside. And all the religions of the world simply teach one thing: how to get rid of the mind. And it is simple, the method is not difficult at all, but people don't even try it. Maybe they are afraid that they may succeed in stopping the mind.

That's my observation: that people are *really* afraid of meditative states. They have become so accustomed to living with the mind and its madness, they have become so efficient and clever, they have become so adjusted to all the neurosis of the mind that they are afraid 'If the mind suddenly disappears then what am I going to do? Then how will I live?'... because then there will be no desire and no future, then there will be no ambition and no aspiration. There will be no past, no memories of the past, no nostalgia for the past. You will be simply herenow, just this moment will be all; and it seems very dangerous just to be in the moment. We have never lived in the moment. It is so unknown, and anything unknown creates fear.

And meditation is the *most* unknown thing in the world. The mind is the most known; meditation is just absence of the mind. All our joys and all our miseries are part of our mind. In meditation all your miseries and all your happinesses will disappear; you will be in a totally new state, in a new dimension. In that dimension you will have to learn everything from ABC, and nobody wants to.

That's why people are not getting into meditation. They talk about meditation, they make a few half-hearted efforts too, but those are just pretensions. Otherwise it is such a simple thing that if you are really intent, if there is intensity, it will happen, any moment. If you are really afire for it there is no need to wait for tomorrow: it will happen today, it will happen now. And that is the only barrier, a very thin one like a Japanese paper screen; painted beautifully but it is just paper -- you can remove it very easily.

The name is to constantly remind you that you have lived long enough in darkness -- many lives. It is time to wake up, so don't miss this opportunity of being a sannyasin. And if you become awakened then you will know what Christ is, what Buddha is. Otherwise you can go on repeating the name of Buddha, of Christ, it is all futile. You can go on creating Christ in your mind, but that is your imagination; it has nothing to do with the real Christ-consciousness. When the mind disappears and you *are* meditation -- I am not saying you are *in* meditation, I am saying you *are* meditation -- that moment is the moment of Christ-consciousness. One contacts the eternal. Christ and Buddha and Krishna and Lao Tzu are all just expressions of the same, the same truth in different forms.

By becoming a sannyasin you are entering into the essential core of all religions. This is not A religion: this is *the* religion. I am not a Christian, I am not a Hindu, I am not a Mohammedan, I am not a Buddhist; and yet all that is essential in all the traditions of the world is contained in what I am saying and in what I am doing.

By becoming a sannyasin you are entering into an esoteric school, into an alchemical school. This is not a formal religion, this is not a Sunday religion. This is fire! If you really enter into it you will have to die and you will have to be reborn. You enter into me as one person; when you come out of me you are totally another.

Sannyas is a process of transformation. Hence I am not concerned with dogmas and creeds and ideologies; I am concerned only with the inner science of how to transform your consciousness from the lowest base metal into the highest, into gold.

Lolit. It means the moved. There is a movement in the heart which very rarely happens. That has happened. You will never again be the same person as you came; something new has arrived. Slowly slowly you will become aware of it: something new has entered. To remind you of this moment I am giving you the name 'the moved' -- one who is moved by god, one who has allowed god to move the heart.

Our hearts are upside-down. Only god can put the heart into the right shape, right-side-up. We are living a very clumsy and chaotic life; only god can bring accord, harmony. Only god can become a dance in the heart. That is the meaning of lolit.

So from this moment think of yourself as a new person, because that will be truer to reality. Think of the past as if it belonged to somebody else. Turn on, tune in, and drop the lot! Think of this as your birth; count your age from this day. If somebody asks you tomorrow how old you are, tell him 'Twenty-four hours' because up to now whatsoever you have been doing was just a preparation for this; it was only a preparation, an introduction. Now real life will start.

It may take time for you to recognise what I have seen happening in the unconscious of your being, because anything that happens deep in the unconscious takes time to travel to the conscious. It depends how much distance one has created between one's conscious and the unconscious; it depends on that how much time it will take to recognise it. But the master can see what you may see sometime in the future. Your future can be a present thing for the master.

Something has moved, something has changed beautifully. Slowly slowly you will become aware of a new heartbeat, of a new love, of a new quality surrounding you -- as if suddenly spring has burst forth. It is

like a tree growing, growing; much foliage, many leaves, many branches are there but the tree is incomplete. Then spring comes and suddenly it blossoms and it flowers.

That should be exactly the case with man too. We can go on gathering many leaves and branches and great foliage, but that is not real life, that is not the thing we are destined to be. Until we bloom... and then there is a revolution: the green rose bush has suddenly produced red roses. Out of the green, red! It is discontinuous with the past, it has nothing to do with the bush. The bush was a totally different phenomenon, just an introduction.

So the first change happens when a person decides to enter into initiation. And the second thing happens when the flower has opened and the fragrance is released. These are the two revolutions the disciple has to pass through. The first is red roses out of the green bush -- a great revolution, but nothing compared to the second revolution when the fragrance is released. The flower was visible; the fragrance invisible. The flower was gross; the fragrance is subtle. The flower was still in the gravitation field; the fragrance is beyond the gravitation field. It is free, it is freedom, it can move upwards. It is no more part of the earth: it is divine!

Orange has been chosen as a symbolic colour. In India it symbolises the spring, it is the colour of the flowers.

Keep alert! Great things *are* going to happen be watchful. Your name will remind you continuously that the first movement has happened, the first step has been taken; and the first step is almost half the journey because everything else then becomes very natural. It follows as a matter of course.

Prem means love, amrit means nectar. Love is the only nectar there is. Love transcends death: everything else dies. Only love lives and goes on living forever; so those who live in love, those who live as love, become immortal. Those who live without love die again and again.

Death and love are the real opposites, not life and death; they are not opposites. Death is the culmination of life; how can it be the opposite of life? Each life ultimately ends in death, so life is a progression towards death, it serves death; death is the fruit of life. They are not opposites at all. But love is the opposite. Love never dies, it knows nothing of death.

That's why when you are in love you are not afraid of death. One can die in love and die joyously, dancing, celebrating, because love is completely unafraid of death. Love knows nothing of death. For love it has never happened, love has never crossed death anywhere. And the person who is afraid of death is incapable of love. So those who become too afraid of death become incapable of love.

The West has become very afraid of death, hence love has disappeared; and the reason is the idea of one life. That has made people very afraid of death. The East thinks that there are many many lives, one goes on coming. It is a circular process: just as seasons go round and round, again the spring will come and again and again; just as the sun moves around the earth, again there will be a morning and again. Everything moves in a circle -- so does life. The East has taken in the circular phenomenon very deeply: one dies and is born again.

The East believes in reincarnation, hence there is not much fear of death. Who bothers? One simply changes one's body. Who cares? It is really good that the old is dropped and you will get a new body. It is like changing garments: the body becomes rotten so one changes it, but life goes on moving. Because in the East the idea has been prevalent for centuries, people are more loving. They don't fear death, there is not much fear.

In the West the Christian idea, basically the Jewish idea, that there is only one life, naturally creates much fear that if you miss once, you miss forever. Hence the speed. Nothing should be missed. Squeeze every moment: eat, drink, be merry, as much as you can. Manage to live as fast as you can, because death is coming and then there will be no other opportunity; this is the only opportunity. This creates great anxiety, and because people become too focused on death, love disappears. Then instead of love there is only ordinary sex, and that is called love; it is not love.

Love can have sex in it but sex has no love in it. When love is there even sex is transformed into something higher, into something spiritual. When there is no love sex is an ordinary, biological mechanism nothing spiritual about it. And because death is too prominent one cannot have enough space and time to love. Love needs time, intimacy, to grow. Sex can be without intimacy. Sex can be a hit-and-run affair. Love needs to grow roots. Love is a Cedar of Lebanon: it takes hundreds of years to grow, it is not a seasonal flower.

So remember, love and death are real opposites. The more you grow in love, the less fear of death there

is. When you are really totally in love there is no death; death has disappeared, death has been transcended.

And that is why I call love the only nectar. If one searches for immortality somewhere else, one searches in vain. It can only be found in the temple of love.

Deva means god, viharo means dwelling in -- dwelling in god, living in god, being in god. Think of god as the totality, existence. Think of god as the ocean of life and of yourself just as a ripple in it or a fish in it; part of it, an intrinsic part of it.

There is no possibility of separation because there is nowhere to go; all is god. God is everywhere, so there is no way to go away, there is no way to go out. We are in it, we are an intrinsic part of it.

But one can fall asleep and then the ocean disappears. When the fish falls asleep the ocean disappears. When the fish starts dreaming, then she is in the ocean and yet she is not in the ocean; it is in her dreams. And that is the situation of man: man lives in god but is so full of dreams that he goes on missing god... which is everywhere! This is the greatest wonder of the world, that man misses god, that man asks 'Where is god?', that man has to seek and search for god -- and god is everywhere!

Each breath that you take in is god and each beat of your heart is god. Each pulsation of energy in you is god, because god is the totality of the existence. God is not a person sitting somewhere in heaven on a golden throne: god is an impersonal, universal energy.

That is the meaning of your name, and this has to become your meditation. Get more and more into the feel of it and slowly slowly the dreams, the sleep, start withering away. Slowly slowly it is no more an idea but becomes a reality. And the day this becomes your own experience you have arrived home!

Anand means bliss, sidhamo means: one who has arrived. Bliss is the ultimate goal of life. Rocks are seeking it, trees are seeking it, birds and animals are seeking it, man is seeking it. The whole existence is searching for bliss. And until one arrives this agony of the search continues. And the moment one arrives life has a totally different flavour. One lives without seeking, and when one lives without seeking there is grace. When one lives without any future there is a radiance; one pulsates herenow. Then there is great creativity. Otherwise the desire and the search takes the whole energy; there is nothing left to be creative.

The man who has found bliss starts pouring his being over and into existence. He becomes a blessing to existence. That is the state of 'sidhamo': when you are blessed and you can bless the whole of existence.

This is my work here: to help you to come to that ultimate point, the omega point. And it is your birthright. All that is needed is that you have to ask for it. Jesus says 'Ask and it shall be given unto you. Knock and the door shall be opened.' You are standing at the door and you have not knocked! It is your birthright but you have not asked for it. It has to be claimed, that's all. And when one claims with one's totality, immediately life is transformed. Then you are no more a caterpillar: you become a butterfly.

But before the caterpillar can become a butterfly there comes a moment, a very strange moment: the caterpillar becomes a chrysalis. The caterpillar can move, the butterfly can fly, but there comes a moment between these two when all movement stops; the caterpillar becomes almost dead. That moment of becoming almost dead is the moment of gathering energy. He does not eat, he does not move. He gathers energy, he gathers momentum, and when the right amount of energy is there, suddenly the caterpillar has disappeared: it is a butterfly. It is a totally different dimension. Now the whole sky is available, all freedom is available.

The same happens to man before he becomes a Buddha or a Siddha: all his movement has to stop in meditation. Meditation is a state of fasting -- not of physical fasting but of psychological fasting. You have to stop eating psychological food. You have to stop thinking, you have to stop desiring, you have to stop dreaming; that is the real fast. You have to stop crawling in the mind. And once this has happened, energy starts gathering; it is no more wasted. You become a great pool of energy, and when the right amount is there, immediately you are no more a man. You have become awareness, you have become bliss.

Then you participate with the universal. You are no more an individual. That is the state of sidhamo.

[A sannyasin says: I ask your forgiveness for not listening to you.]

It is too late, but... you are forgiven -- that is not the point -- but it is too late!...

If people listen at the right time much can be done. Unnecessarily much is wasted; but that's how it goes on. It is not only with you; it is with almost everybody. But by the time they understand, it is too late and nothing can be done.

But you have understood; at least that is good. In the future, remember it! When I say something, I mean it! And it is better to do it in the right time.

Forget all about it! You are forgiven. Forget all about it and start some work. Good!

Turn On, Tune In and Drop the Lot

Chapter #4
Chapter title: None

4 December 1978 pm in Chuang Tzu Auditorium

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[A sannyasin mother with her exuberant child, says: Sometimes his energy is too much and I don't know what to do with him.]

It's perfectly good; this is the time he should have more energy. Don't repress his energy. Each child brings great energy into the world but we repress it; that is a kind of crippling. Of course, it feels comfortable to the parents, because with less energy the child is more controllable, but he is less alive. So it is better to live in inconvenience than to destroy the child's growing energy.

The world can be so full of joy if every child is allowed to have *his* way. Of course it will be a little difficult for the parents. Down the ages this has been the rule, that the child has to adjust to the parents. This should not be any more. The parents have to adjust to the child, because the child is the future. The future should not adjust to the past, because if we force the future to adjust to the past we are trying to repeat the past. That has always been done. That has caused misery in the world and created hell on earth instead of a paradise.

Respect his energy, even if it is inconvenient to you. I understand your problem, but that has to be your sacrifice. If you love the child that much sacrifice can be done. And if you really start sacrificing your convenience for him, he will become more understanding. Children are very perceptive: they can see how much inconvenience they are causing. And if you are not enforcing anything on them, they will learn the art of self-discipline.

He is a beautiful sannyasin! Help him to grow in his own way.

[Her son asks Osho: why don't you have a mala? He wants to give Osho a mala.]

First become enlightened! (MUCH LAUGHTER) If you fulfil that condition then you can give a mala to me.

And one day you will be able to fulfil it. Just go on creating as many troubles as you can create for your mother!

Nirjano. It means solitude, but not solitariness. It means aloneness, but not loneliness. It means freedom from the other. In loneliness the other is absent but you are not free from the other; on the contrary you are desiring the other. And because you desire the other, loneliness hurts; you feel something is missing. You are not happy in loneliness because you are unoccupied. There is a kind of sadness in it. You cannot relate and you want to relate, because you know only one way of existing and that is relating. You can exist only

in a kind of dependence on the other. When the other is not there you feel hungry, empty; and nobody wants to be hungry and empty. The hunger is far deeper than any physical hunger can ever be; it is spiritual hunger. When you miss the other, you start forgetting your face, because we know our face only in the mirror of relationship.

Aloneness is totally different. You are free from the other -- there is no hungering, there is no desire, there is no longing. You are enjoying yourself, you are communing with your own self. You are learning how to be just yourself without being occupied, and it brings tremendous freedom. It opens the doors to self-realization.

You can see your face in the mirror of relationship but you can never see your self, because your self has no face, no form; no mirror can ever reflect it. To see your reality you have to be alone. Aloneness is silence, not sadness. Aloneness is a very very deep well-being. You start rising, soaring high, in your being, because there is no pressure from outside. Nobody is on top of you, nobody is there to pull you down or to pull you out; nobody is there to manipulate you. You are simply there as you are, you need not pretend; because whenever the other is there one tends to pretend. Whenever the other is there one tends to act. Whenever the other is there one wants to show one's beautiful face.

When you are alone you are relaxed. Beautiful, ugly, good, bad, it doesn't matter. When it doesn't matter only then can you relax; you are no more in a kind of performance. Performance is tiring because it is an imposition from the outside. When you are not performing there is a tremendous serenity and a joy that you have never known before.

That is the difference between loneliness and aloneness. Nirjano means aloneness, solitude, but not solitariness. Solitariness is mundane, solitude is sacred. Solitariness simply is as if you are forced into it. A prisoner in his dark cell is solitary, but a meditator -- and he may be in the same dark cell of the prison -- is not solitary: he is in his solitude. He is utterly happy, he is settled in himself. No prison can make him a prisoner, no chains can chain him, because in his solitude he knows that he is a soul, not a body; that he is not a mind, that he is something which cannot be killed, cannot be imprisoned, cannot be destroyed. He is rejoicing in that eternal inner source of being, life, existence.

Sitaro means a star. Just as there are stars in the outer sky, there are stars in the inner firmament. These two worlds exist parallel -- the outer and the inner -- and whatsoever is in the outer is also in the inner; they are utterly balanced.

That is the meaning of the old mystic saying: As above so below. And again, in all the esoteric traditions of the world it is said that man is a miniature universe, a microcosm. Man contains all in seed form that is manifested in existence.

The centre of existence is light; so is the centre of the inner being, it is light. If you go deeper and deeper into yourself, one day you will find a star shining within your being. That is your self, and to find it is to find joy, to find it is to find real life, to find it is to find something that transcends death.
All meditations are a search for the inner star.

Nirjharo. It means the waterfall. Lao Tzu says that the best way to reach truth is to follow the watercourse way. The water has a great secret in it. First: it is liquid, and only liquid things can have a flow. Only they can move, only they can have a dynamism. Frozen things are dead; they are static, stagnant. One should be like water: liquid.

The second quality of water is non-resistance. It is ready to accept any mould. Pour it into a jug, it takes its form; pour it into another pot, it takes its form. It never resists. In that non-resistance is its power; nobody can defeat it. People are defeated by their own resistance. Resistance dissipates energy. Remember Jesus' famous saying:'Resist not evil.' Not even evil has to be resisted. Then acceptance is total, and when acceptance is total, god is just in front of you.

The third thing about water is: it always moves downwards. It is non-ambitious. It does not want to be the first in the world, it wants to be the last; and that's a great secret of the spiritual world.

Jesus says 'Those who are first in this world will be the last in my kingdom of god. And blessed are those who are the last in this world, because they will be the first in my kingdom of god.' He is talking like Lao Tzu, and Jesus has some quality of Lao Tzu.

Remember these three things. Be liquid, don't be hard and holding, don't control; remain in a state of uncontrol. And when one is liquid, in a state of uncontrol, the ego starts disappearing. The ego can exist only in a stagnant life; it is the centre of frozenness.

Second: don't resist. Live the life of non-resistance, acceptance. Do not be in a constant conflict with existence. Relax and fall in tune with it. Seek and search harmony with life. Don't stand aloof, don't be a spectator. And drop that stupid idea of conquering life; that is the most stupid idea that has happened to the human mind. On the contrary, be conquered by life. Allow yourself to be defeated by life, because that is the sure way to be victorious.

And third: be non ambitious, be a nobody. And if all these three secrets can be fulfilled, nothing else is needed: one has arrived!

Prem means love, sato means being -- love being. And they are aspects of the same energy, two sides of the same coin. If one is loving, one becomes truthful; it is impossible to be loving and not to be truthful. Truth is necessarily created by the energy called love, and vice versa: when one lives the truth, one becomes loving; it is impossible to be true *and* unloving. If you find somebody who is loving and untruthful then know well that his love is just a facade, a camouflage, it is phony; because the criterion is truth. And if somebody is truthful and unloving then know well that truthfulness is just an imposed character. It is not growing in his being, it is not his own flower. It is something borrowed, something synthetic, not natural.

Whenever love grows naturally it brings truth in its wake and vice versa. They are always together, they cannot be separated. There is no way to separate them, they are inseparable. In fact they are one, two faces of one reality.

The real seeker has to work from both sides, then growth is fast. Be truthful so that you can be more loving; be more loving so more truth happens to you. And there comes a moment when they are one. That is the moment of illumination -- when truth is love and love is truth. That's what Jesus means when he says 'God is love.' God is his word for truth.

Satyo means truth, satyo also means being. It means both, because if it only means truth there is a possibility that you may reduce it to a philosophical enquiry.'Truth' gives the idea of being a concept, but in the East truth is not a concept; it is your innermost core. It is not something to be thought about, pondered over, philosophised; it is something to be investigated, enquired into, gone into. It is something that is already there and has only to be discovered. That's the difference between the Eastern approach and the Western: in the West truth remained philosophical; in the East it became existential. So in the East truth means more *being* than truth.

A child is born as a being, then he learns doing; the doing is the second layer around his being. Then he learns having, that is the third layer; and people get stuck at the third. A few people get stuck at the second: a few people become too involved with doing, they are constant doers. Their whole life seems to be a constant occupation of doing this, of doing that. They cannot leave themselves in a state of undoing; they are afraid. They have to do something; they cannot rest, they are restless. They keep themselves occupied. Occupation is their obsession; it is pathological. A man who cannot remain restful, relaxed, who has become incapable of leaving himself in the state of non-doing, is mad!

There are doers: they cannot contact their being. And then there are people who are interested in having more and more, their whole life seems to be nothing but accumulation, greed: they are also incapable of knowing their being. The person who wants to know his own being has to be aware of these two threats: the trap of having and the trap of doing.

One needs a few things, but needs are very few; they can be easily fulfilled. But when needs become neurotic, then they cannot be fulfilled. One needs food, one needs clothes, one needs a shelter, but one need not have a bank account of millions of dollars. That is a neurotic need that cannot be fulfilled. You can have as many dollars as you imagine but again you will find that you are hankering for more. A neurotic need means a constant desire for more; whatsoever you have, you have to have more. But now this is impossible to fulfil, because whenever you have more, the desire will force you to have more again. Your whole life will be wasted!

Then there are people who are stuck with doing. Both these are the traps. One has to learn to be satisfied with natural needs and their fulfilment, and one has to learn that doing should not be spread all over one's life. It *has* become so spread over people's lives that even when people are in their beds they cannot stop their doing, so they dream. Dreaming is doing projected in sleep. There are people who cannot sleep at ease: they toss and they turn and they mumble. This is just doing continuously going on, an undercurrent of doing.

One has to be aware of these two traps, and if one can avoid these two traps, being explodes. This

explosion brings so many flowers, so much light and so much celebration in life, that one cannot even imagine it! It is the greatest surprise in life. All that one has known, all that one has imagined and dreamt seems utterly foolish, futile, when the inner explosion happens. It is a benediction.

Learn these things. It is not difficult -- a person just has to be a little more alert, aware, watchful.

Jayo means victory, but the victory that I talk about is not the ordinary victory. The victory that I talk about comes through surrender, not by fighting. It is not a question of conquering; on the contrary, it is a question of disappearing.

The conqueror is an egoist, and all the victories of the ego are just dreams. Sooner or later you will awake and will find your hands are empty. Even Alexander, when he dies, knows that his hands are empty, that all his victories have turned into dust.

There is only one true victory that comes by surrendering to existence, not by conquering but surrendering, not by imposing one's power on existence, but by living utterly helpless, powerless. The search for power is political: the search for peace is religious, and only a person who has dropped his ego can be at peace. But blessed are those who are at peace because they are the victorious ones.

Jesus says 'Blessed are the meek for they shall inherit the earth.' What earth is he talking about? -- because this earth is not inherited by the meek and humble and nobodies. This earth is conquered by Adolf Hitlers, Mussolinis, Alexanders, Genghis Khans; these are not the meek people. Even Jesus could not conquer this earth. Crucifixion is not a victory.

He is talking of some other earth, something of the inner. He is talking of some other kingdom, the kingdom of the within; and that is the true kingdom because it lasts and lasts forever. But that is possible only to those who are ready to dissolve their egos.

Dissolve the ego and be victorious! It looks paradoxical because it is the ego that wants to be victorious. But the real victory happens only as a paradox. All that is real in life happens as a paradox. Disappear as you are and suddenly a new being arises in you. That new being is immortal. That new being knows no death. That new being is not temporal; it is beyond time and space. That new being is divine. That new being is god himself!

This is the victory I am talking about.

Pujari. It means a blissful worshipper. Worship can be done as a formality; then it is absolutely meaningless. Worship can be done as a duty; then it has no soul in it. When worship arises as bliss then it is alive, then it imparts grace to your being.

My whole effort here is to create a situation where you can drop formalities and can learn the passion of a worshipper, where duties are dropped and one lives through love, through intense passion. Then worship is a revolution. Then very small gestures of worship and prayer bring such benediction that one cannot imagine that it was ever possible. The impossible starts happening.

Learn to be blissful, then all else follows. Out of bliss, prayer becomes true. Worship is no more religious, it becomes spiritual, and then it knows no routine forms: one evolves one's own style. Then you don't do worship as a Christian or as a Hindu; you simply do worship as it happens to you. It may not have happened to anybody else before, it may not happen to anybody else again. It has the individual flavour, it has your signature on it; then it is authentic...

Let it become your experience too, and that experience will liberate, it is always liberating. Truth always liberates. Phoniness becomes a bondage.

[A sannyasin who had completed an Individual Primal Therapy and the therapist were at Darshan. The therapist said: He was reached on the second day -- it was very beautiful. He threw all the games but then he continued playing them over and over, and he refused to participate... which was sad. The client agreed: she's quite right.]

But it is difficult for you to drop the games? If you feel she is 'quite right', you could have dropped them. They don't pay! Those games are the reasons that millions of lives are wasted. But if you want to play nobody can stop you, unless you understand and drop them. This is absolutely your freedom. A few people choose not to play games: they become Buddhas. The majority choose to play games: they remain mediocre. But nobody can be blamed; they themselves have chosen their life to be that way.

And remember, any moment you can cancel your whole programme, because the past has no power.

This is one of the most beautiful things to be understood: a person may have played games for fifty years and one morning he decides not to play any more. Those fifty years are impotent against his decision; his decision is enough! Those fifty years are nothing compared to his decision. His decision is so potential that immediately all those fifty years can be cancelled.

So never think that you will drop them tomorrow, you will drop them slowly, you will drop them gradually; that is not the way to drop the games. The way to drop them is instantly, immediately; the moment you see the point, drop it! It is your life -- why waste it in games? Why not live truly, because only through truth is bliss possible.

But if you understood that you were playing games, then you got it. Then it was not futile. Drop them! They will not help you to grow at all and they will not give you any joy; they will simply dissipate your energy. They are parasites: they will suck your blood, your soul; they will destroy you!

So meditate over it. Even if you can drop them now, then the process has been beautiful... maybe a little late....

Turn On, Tune In and Drop the Lot

Chapter #5
Chapter title: None

5 December 1978 pm in Chuang Tzu Auditorium

Archive code: 7812055
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Audio: No
Video: No

Deva means divine, pravasi means a stranger -- a divine stranger.

Man is a stranger on the earth; this is not his true home, hence the search. All search is basically the search for the source, the true home. And whatsoever we make here on the earth disappears: all these palaces that we make are made of playing cards. All that we think is very real finally proves dream-stuff, and by the time one is finished on this earth, one's hands are as empty as they were when one entered. We don't bring a thing into the world and we don't take a thing from the world. The whole turmoil between these two emptinesses seems to be just futile, because it creates nothing. That's why you see people so frustrated. They may be aware of it, they may not be aware of it, but frustration is writ large on every face, in every eye. People may be different, but they are all living in the same ocean of frustration.

One has to find the home; and you have come very close to it now. This has been your search for your whole life. Don't miss this opportunity. It is difficult to get the opportunity: it is very easy to miss it. One can find a thousand and one excuses to miss; and it is natural that the excuses look very valid, relevant, because they belong to your mind and to your past. And the thing that is going to happen is unknown, you have never tested it, so there is no proof for it. You have to risk that which you know to find that which is unknown.

That is the beginning of being a sannyasin, and that is the initiation into a totally different kind of world that exists side by side on *this* earth but which is invisible to the worldly eyes, unavailable to the mundane, mediocre mind.

Every authentic person feels this, that he is a stranger, a foreigner, lost in something alien; nothing seems to fit.

There is a beautiful parable about Jesus: when he was crucified, after the third day he rose again. He goes in search of his disciples. He meets two disciples on the road but they can't recognise him -- not only

do they not recognise him, they ask him 'Sir, are you a foreigner here in Jerusalem? You don't look as if you belong to this place. Are you a stranger here?'

His own disciples asking him that! But I love the story: Jesus is a stranger in Jerusalem, that's why he is crucified. He is not only a stranger to the enemies, he is even a stranger to his own friends; even they cannot see his true reality. They also recognise only his former identity. Now that former identity is crucified. Now he has come in a new radiance, with a new purity, with new innocence: he is resurrected. This is his essential core! Even the disciples cannot recognise the essential core. They could have recognised the old garments, but they are gone. Now this is true Christ-consciousness, but it looks alien, strange.

Jesus is not only a stranger in Jerusalem, he is a stranger everywhere else. And any person who starts feeling himself a stranger is coming close to Christ-consciousness.

That is the meaning of pravasi: one who has become aware that he is living in a strange world which is not his true home. Once this settles in your heart, the search takes on a passionate intensity. This becomes the seed of awakening.

And this is my whole effort here: to make you alert that whatsoever you think you are, you are not, that you are totally something else; that you have fallen into a dream and you have become identified with the dream, that you are not *part* of the dream, that you are not a character in your dream, that you are the witness of the dream, that you are only pure awareness call it Christ-consciousness, Buddhaconsciousness, or any word, or no word.

And it has been a long search for you. Now relax -- now *you can* relax.

The sannyasins are not a crowd, they are not even a society, they are not even a family: they are an organism. And I welcome you into this organism, into this energy-field. Dissolve yourself into it, utterly, with a total yes, and miracles are possible.

Deva means divine, nirdosh means sinless.

The idea of sin has been the greatest calamity. It has created guilt in people; it has made their life very serious, sombre, heavy. It has destroyed their self respect, and without self-respect one cannot enter into one's being. The guilt becomes a China Wall and you cannot penetrate into your own self. You start condemning yourself, and if you condemn yourself, you will never be able to recognise the divine that is within you.

The first contact has to happen within you. Unless and until god is seen within it cannot be seen anywhere else, because that is the closest door to god. If you cannot see it there, how can you see it in a tree? How can you see it in a rock? How can you see it in another human being? Impossible! The first revolution has to happen within you. Once god has been contacted there then he is everywhere. But first he *has* to be known within; then he is without, then he is all.

The idea of sin has converted the whole world into an irreligious world. And the paradox is that the people who have been preaching the idea of sin were thinking that they were creating a foundation for religion. They have been the poisoners, the priests have been the poisoners. They have poisoned everything that is beautiful in man; everything that belongs to the beyond has been polluted. And the name of the poison is sin.

My message is that there is no sin at all. At the most there are mistakes, but *no* mistake is a sin. There are errors, but errors are not sins. And the mistakes and the errors that one commits in one's life are not bad either, because it is through them that one grows, matures. By going astray one learns and comes back. And when one comes back to the way again, to the right path again, one comes richer. Every sin, every so-called sin, is nothing but a stepping-stone towards divinity.

Nirdosh means without sin, innocent, pure. And nothing ever reaches to the deepest core of one's being that can corrupt it; it remains virgin, it remains innocent. There is no possibility of its being poisoned; otherwise priests would have poisoned that too. They can only poison the mind but they cannot poison the being.

Through the mind they have poisoned the body too, because if the mind is so afraid that the fear enters in the body too then the body becomes crippled, then the body has no vitality. Then the body lives only at the minimum, it cannot bloom at the maximum.

Love is a sin: that idea sooner or later enters into the body, because the body and the mind are not separate. The mind is the inner part of the body and the body is the outer part of the mind. You are separate from both! So whatsoever happens in the mind goes into the body, whatsoever happens in the body goes into the mind, but nothing ever touches you; you are incorruptible. And that is the greatest gift of god: that

he has provided each being with an incorruptible centre. Cyclones may come and go but you remain the centre of the cyclone, miles and miles away, unapproachable.

But one can awaken to that centre of innocence. That awakening is meditation. Then you look with a different vision, then your eyes are no more the same. Then your senses for the first time function at the optimum. Then the world is psychedelic. There is no need for any Lsd or marijuana or psilocybin. There is no need, because your own inner being goes on pouring something that the Vedas call soma. It is not a drug: it is the juice of your inner being. And when your juice is poured into your mind and into your body, you live a transformed life. Then you have the body of light, you have the body which is divine. Then whatsoever you do is prayer and whatsoever you are, it is meditation.

Deva means divine, purnam means perfection, divine perfection.

Man is perfect as he is. That is one of the most fundamental things that I teach. Perfection has not to be achieved, it is not a goal. It is already the case; it has only to be recognised, remembered. The moment you make perfection a goal, you will go neurotic. That's how the whole world has gone neurotic. It is impossible. How can the perfect become perfect? If it is already perfect it is impossible that it becomes perfect; and that very impossibility creates neurosis.

If a rose flower tries to become a rose flower it is bound to go neurotic. It is already a rose flower! If it was not there may have been a possibility, but now there is no possibility. And because it cannot become, frustration settles in; because it cannot achieve the goal, defeatism settles in. And life becomes meaningless when you cannot achieve your goal.

Perfection has not to be achieved. Everything *is* perfect as it is! The rose is perfect and the mango tree is perfect and the fish is perfect and you are perfect. Everything is perfect as it is, it *has* to be because everything is divine, and god is perfect. One has only to recognise it and then life is play; then there is nothing to achieve. One can relax and be.

Prem means love, yatro means pilgrimage a love pilgrimage. It is something that has disappeared from the world. There are millions of tourists in the world but it is very rare to come across a pilgrim. Tourism is not pilgrimage. A tourist is superficial. He is in a hurry, he is rushing from one place to another place. In fact he is not even aware of why he is doing it. Maybe he cannot sit at ease in one place, that's why he is doing it; he is restless. His being a tourist is nothing but an expression of his inner restlessness.

The pilgrim is a totally different phenomenon. It has something beautiful about it, something sacred. The pilgrim is not just visiting places; he is searching, he is a seeker. He is not only curious; he has an intense, passionate desire to know. He is not really interested in places; he is interested in energy-fields and he is searching for some energy-field where he can dissolve himself.

That is the meaning of a sacred place: a place where you would like to die, to disappear, a place where death is mote valuable than life, a place where the ego can be dissolved, because something higher is available, because you can exist on a different plane, on a higher plane. There used to exist many places on the earth, many energy-fields. They have disappeared because pilgrims are not there so those energy-fields cannot be nourished; those energy-fields have no more function.

I am creating here an energy-field, a sacred place, a place for pilgrimage. It is a love pilgrimage. Be ready to dissolve, to put your ego aside. Only then do doors open, only then does communion become possible; and only through communion can truth be conveyed, not through words. Truth can be conveyed only beyond words: it is a transmission without scriptures. That is the meaning of yatro.

Prem means love, gatha means a sacred story -- a sacred story of love. Love is the most sacred thing in existence, and those who are not aware of love cannot be aware of god. Those who are aware of love need not worry about god, because love is another name for god. And to live love is religion -- not to philosophise about it, not to speculate about it, but simply to love it, to live it, simply to be it. Then one's whole life becomes a story of love a song of love; and that's how life should be.

Then there are millions of mysteries, and miracles happen every moment. Mysteries and mysteries go on opening their doors. Then this existence is not ordinary; even ordinary things start moving in an extraordinary way. Then even an ordinary leaf of a tree is so utterly, incredibly beautiful one could not have imagined it ever. Then the whole existence is a celebration. When love is in the heart the existence is a celebration. When love is missing in the heart the existence is a dull and boring affair. It all depends on only one thing: whether the heart is full of love.

I teach love... Love is my message. And you can grow into immense love, you have the energy. All that you need is to become aware of it.

Samved has two meanings. One is sensitivity and another is right knowledge, and both are interrelated. Only the sensitive person is capable of attaining to right knowledge.

The insensitive can gather information, can become knowledgeable, but will never become wise. He will just be a donkey loaded with great scriptures. He will he simply carrying a burden; it will not be of any use to him. It will fulfil his ego but it will not enlighten him. And when the ego is fulfilled, one goes on falling deeper and deeper into darkness, because the ego is a rocklike thing that hangs around your neck and helps you to be drowned. You cannot fly.

Real knowledge is weightless. It gives you wings, it makes the whole sky available to you. Even the sky is not the limit then: you can go on and on, farther and farther. There is no end to the infinite journey of a seeker.

Become sensitive, and you *are*; that's why I am giving you this name. Become more. Don't be shy, don't feel embarrassed. Crying is good, tears are beautiful, as beautiful as laughter. And the real man is capable of all these things: he can cry like a child, he can laugh like a child.

These beautiful capacities are crippled by the society. Remain available to all moods, remain available to all the plays of the moods, to all climates, and live each mood in its totality. When you are sad, be really sad, don't pretend otherwise; then become sadness. When you are laughing, then become laughter. Don't be half-hearted, don't be lukewarm; then go into it totally, madly. This is how one grows, slowly slowly, to become more and more sensitive.

And to become more sensitive is to become available to right knowledge. The world starts: revealing its secrets to the sensitive person. The world becomes a teacher to the sensitive person. The sensitive person becomes a disciple -- a disciple of trees and rivers and mountains and stars. The whole universe is his teacher. He learns infinitely. He never becomes knowledgeable although he goes on becoming more and more wise.

These are the two meanings, but both are two aspects of the same coin.

Santoshi. It means tremendous contentment: not just so-so -- with great depth, with infinite depth. And not the contentment that people impose upon themselves but the contentment that grows within one's being.

One can cultivate contentment but then it is false, phony, and deep down there is discontentment boiling, ready to erupt and explode any moment. The cultivated contentment can become only a shield, a shelter, just to save one's face. One has failed in life: what to do now? It is better to cultivate a certain contentment so that one can say philosophically 'I don't care.' That is nothing but the same old Aesop fable that the grapes are sour because the fox cannot reach them. Now, it is very hurtful to accept that 'I could not reach the grapes.' It is easier to say 'They were sour, they were not worth reaching. I *was* capable of reaching, I *am* capable of reaching, but the grapes are not worth trying for.' This is false contentment. One should not cultivate any phony contentment because that becomes the barrier for the real contentment to arise.

Real contentment is not out of frustration, failure, limitation. Real contentment is out of gratitude. God has given so much! He has given you eyes to see beauty, he has given you ears to hear beautiful music, he has given you a heart to feel love. What *else* does one want? He has given you all kinds of sensitivities -- to poetry, to att. What else does one want to be fulfilled?

If one looks to that which has already been given one, real contentment arises. It is gratitude. And if one looks to that which one wanted *and* could not get, then one imposes a false contentment.

Santoshi means real contentment, profound contentment, contentment out of gratitude. Then it has beauty, it has grace, and it transforms one's life. It makes one's life elegant, exquisite. It gives you for the first time the feeling of a centre; it creates the soul.

Paribuddha. It means pure awareness, perfect awareness.

The mind is not your awareness: the mind is the object of which you are aware, the mind is the content which is reflected in your awareness. Awareness is your subjectivity.

A thought passes in the mind; you can see it. And when you can see something, you are not it; otherwise how will you be able to see it? It is separate; it is there, it is outside you. Anger passes, love passes, sadness, happiness, and a thousand and one things go on passing; they come in front of you and they pass. You are

the awareness, the mirror, but things that pass are reflected in the mirror and for a moment it seems as if the mirror has become it. When the sun is rising and the mirror reflects it, it seems as if there is no mirror any more, just the sun rising in the mirror; the mirror disappears.

And that's what happens to us: when there is sadness, we forget, we tend to forget, that we are just a witness to it; that we are not sad, that we cannot be sad, that there is no way for the subjectivity to become its own object.

If one starts working on this simple principle, slowly slowly one becomes detached from all the contents of the mind. And then a few moments start happening when there is no content. Those moments are of pure awareness and will bring bliss, benediction. They give you the first glimpses of paradise. When this state becomes your permanent state, when it is not just a momentary happening, when it doesn't come and go but it is always there, even when you are asleep it is there -- you know the dreams are passing but you are not them -- then you have become a paribuddha.

This is the highest state of awareness; nothing is higher than that. That is the topmost in the hierarchy of existence. If the rock is at the lowest, at the bottom, then Buddhahood is at the highest peak.

Turn On, Tune In and Drop the Lot

Chapter #6
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Madhuma means absolutely sweet -- that's the taste of god. Buddha is reported to have said: Truth is sweet in the beginning, in the middle, in the end; truth is sweet all over. If it feels bitter to us, and sometimes it does, that simply shows that we have become too accustomed to the lies. Otherwise truth is sweet. But we live in lies, and whenever truth is revealed our lies are shattered. It hurts. Our whole edifice starts falling apart; and that is too much, that becomes unbearable. Hence truth seems to be bitter.

Jesus was crucified because what he revealed was thought to be too bitter; nobody could swallow it. Socrates was poisoned just because the truth that he was forcing people to see was too much against their whole lives, their vested interests, their lies, their phoniness. The Greek court told Socrates 'If you stop talking about truth, you can still live; we can forgive you.' Socrates declined. He said 'If I am not allowed to say what is true, then what is the point of my life at all? It is better to die saying the truth than to live in lies *or* in silence.' That too is a lie: when you see something and you don't say it, that is a political, diplomatic way of lying.

Man lives in lies, that's why truth feels bitter. But that is not the taste of truth itself: it is absolutely sweet. So whenever truth feels bitter, remember, something is wrong in you. That wrong has to be dropped. Whatsoever the cost, truth has to be accepted. Even if one has to pay by one's life, it is worth paying.

Jayant means the conqueror. Man can either conquer others or can conquer himself. Those who conquer others create much misery in the world. They create violence, conflict and chaos. They are destructive people. The world has suffered too much because of these people.

Those who try to conquer themselves are the religious people. They are creative. They bring love into the world, they beautify it. They are a blessing to existence. It is the same energy that conquers others that

conquers oneself. The difference is not of energy but of direction. When the energy is extrovert, it becomes political: when it is introvert, it becomes spiritual. And that is the most decisive phenomenon in life; everything else depends on it. If your energy is extrovert you will live a futile life. Not only that you will miss all the joys of life, because of you many others will also miss; you will be a calamity to yourself and to others. The political mind is a curse.

If the energy moves inwards then totally different experiences evolve. The closer you come to yourself, the more silent you become and the more loving. Your very presence becomes a benediction.

So, remember, one has to go in and one has to be mindful of it continuously, only then one day that turnover. Christ calls it conversion: it is a one-hundred-and-eighty-degree turn; I call it sannyas.

Jesus says: I am the door. I am the way. I am the truth.

This is not true only about Jesus -- this is true about every being. Jesus is simply saying it on behalf of each being. It has nothing to do with Jesus in particular -- it is a declaration of the innermost core of everyone.

Remember it: I am the door, I am the way, I am the truth... the way is masculine. It is effort, it is journeying. It is a process: it leads you from one point to another. It is aggression, it is search, it is penetration. Religion is a door, science is a way; and when *both* are balanced, truth happens. When the door and the way are utterly balanced, when there is no extreme, when the golden mean has been achieved; when the man in you and the woman in you have negated each other and there is absolutely no division left -- there is neither man nor woman -- when you have disappeared as a door and as a way, then ultimately that which is, happens. That is truth; and truth liberates.

But the beginning should be the feminine. By becoming feminine one becomes a disciple. And unless and until one has become really feminine, one cannot move on the way, because when one has become feminine all violence has been dropped; then the movement on the way will be non-violent. It will be a process, it will be a movement, but there will be no violence in it. And we cannot be violent with truth. Truth cannot be conquered; that is not the way to relate to truth.

So the first requirement is to be feminine. When the woman is there, then you are allowed to be a man. The woman will take care that the man does not become aggressive, does not become violent. It will keep you graceful; it will protect your delicacy, your rhythm. Otherwise the male mind tends to be aggressive, violent, ambitious; and those are not the qualities of a spiritual seeker. Maybe they are good in a soldier, but not in a sannyasin.

First become feminine, then allow the masculine. First become passivity, then allow action in it. And when action comes out of inaction, it is a flowering of such beatitude; it is something of the beyond. Lao Tzu calls it wu-wei: action through inaction. But inaction has to be learned first only then action. Then that action is not at all, in any way, aggressive, and that makes it beautiful, that gives it grace, that makes it meditative. And when both are balanced, when the door and the way are balanced, in that very balancing truth has already happened, and truth liberates.

The statement of Jesus is tremendously beautiful: I am the door. I am the way. I am the truth.

[A therapist says: When I am leading groups I have some trouble not to *do* anything. I like to do and not just to float with the energy; I have some difficulties with that.]

Slowly slowly you will become capable of not doing. That is the greatest skill in life. It takes time, it needs seasoning. Doing is very hardening. It is not an art, it is very primitive; everybody who is born is capable of doing something.

Non-doing is a flowering. And non-doing does not mean not doing anything: it simply means a totally different attitude of doing. One remains relaxed and allows things to happen. One does not rush; one goes with existence. One is not in a hurry, one has patience. One trusts that 'Whatsoever is happening on its own is good. And whatsoever I try to do will be a disturbing factor..'

It will be like putting legs on a snake. The snake is doing perfectly well without any legs. If out of compassion you put legs on the snake, you will kill the poor fellow! He will not be able to move at all then, although it appears logical that the snake needs legs, otherwise how will he move?

The idea of doing something is basically egoistic; it is out of ego. The ego is a doer: it can exist only by doing something or other. It can exist only in the tension that doing creates, the dust that is created when you start rushing. The ego exists in that dust. Once the dust settles and you are not rushing anywhere, you

are not in a hurry, you have no goal, you have surrendered all goals to existence itself and you simply float with the river, the ego disappears. There is no need to renounce it either: it simply is not found. Then there is great joy, and life then is without any anguish, any anxiety.

It will be difficult, that I know. Non-doing is the most difficult thing in the world because that is the greatest art. Only very few people have been able to *do* it! But those are the cream, those are the supermen. And I would like all my sannyasins to have some taste of it. Once you have tasted it, then all else is tasteless.

It will be difficult, it is natural that it will be difficult, because we are born doers. We are carrying many lives' habits of doing; then suddenly you want to drop those habits. They want to persist, they can't leave you so easily; they have become ingrained. It is just a question of conditioning.

But slowly slowly it is going to happen... I can see it happening. You are going perfectly well; just don't be impatient. There are a few things which grow only in patience. In the soil of patience the greatest flowers bloom. And the flower of non-doing, wu-wei, is unique. It is the whole secret of tao: speaking without speaking, doing without doing, walking without walking, being without being. Then all is quiet and all is silence and all is joy. You have disappeared: god is. As a doer, you are: god is not.

It is not accidental that in the modern world god has disappeared, because for the first time man has become too obsessed with doing -- technology, methodology, science: do this, do that. We have created such a smoke of doing around ourselves that it is impossible for god to exist. God is not dead, but we have created so much smoke that he is almost absent for us; he is behind the cloud that we have created. We cannot see him, we cannot feel him. This cloud has to settle.

There is a beautiful story: Buddha is going from one village to another village. They are passing a mountainous track. It is a hot afternoon; he is tired. He sits under a tree. He is thirsty. He asks his disciple, Ananda, to go back, because two miles back they left a small spring.'Go and fetch water from there.'

Ananda goes back, but by the time he reaches there a few bullock carts have passed, they have passed through the spring; the spring is dirty. All the dirt that was settled inside has surfaced; dead leaves are floating on it. Now it is not worth drinking. So he comes back and he says to Buddha 'It is not worth drinking. I will go ahead. I know that at least two, three miles ahead there is a beautiful river I will fetch water from there.'

But Buddha says 'No, go back. Fetch water from that spring.' He is so insistent. Ananda cannot follow the logic of it. He says again and again that the water is dirty; Buddha says 'Go back! Even if it is dirty, bring it.'

Ananda goes back, very reluctantly; he has to go because the master has ordered. The whole thing seems to be absurd: in the same time he can fetch water from the river. Why this eccentric idea that the water has to come from that spring? But by the time he reaches, the spring is crystal clear; the dust has settled again, the leaves have gone. He can see the point, that just a little patience was needed, that's all. He could have waited just a few minutes and everything would have been beautiful. Now he understands why Buddha was so persistent, absurdly persistent: he was giving some message, and it has been understood.

Ananda comes back with water, dancing. He falls at Buddha's feet and he says 'Your ways of teaching are such that if we are not utterly devoted to you we will never be able to understand what you want us to understand. I went very reluctantly, but I see the point.'

And Buddha says 'Now do the same with your mind. Don't be in a hurry, be patient. Just as the leaves have gone and the dust has settled, if you can sit silently inside doing nothing, the mind also settles, thoughts disappear, desires are gone, and the spring of your consciousness becomes crystal clear. Ananda, just a little patience! Sit by the side of your mind and wait. No doing is needed. Sitting silently, doing nothing, is all.'

That's what meditation is all about. So, even though it is difficult, go slowly, go slowly with it.

Turn On, Tune In and Drop the Lot

Chapter #7

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Deva means divine, subhadro means grace. There are things which man can do and there are things which man can never do. There are things which only god can do; and all that is great comes into that category. Man can do only mundane things which have no ultimate value. Utility they have but value they don't have. All that is ultimately valuable -- love, meditation, prayer, poetry, music, dance -- they all happen through grace, they descend from above: you are just on the receiving end.

There are two fundamental principles. One has been discovered by science they call it the principle of gravitation. Another has been discovered by religion -- I call it the principle of grace. Gravitation pulls you down; grace pulls you up. Gravitation functions on your body; grace functions on your spirit. And man is a meeting point between gravitation and grace.

Blessed are those who become available to grace. And unfortunate are those who think that their whole life is finished with the world of gravitation. The earth is beautiful, but without heaven it is meaningless. Only when heaven starts penetrating into the heart of the earth is there meaning, is there joy.

Deva means divine, subuddho means awareness. Life can be lived either consciously or unconsciously. Unconsciousness is easy, you need not do anything for it; it is natural, it is a given thing. Animals live in it, trees live in it, rocks live in it. Man can also live in it, and ninety-nine-point-nine percent of people have decided to live as they are born. Only very rare people try to transcend the limitations that nature has imposed on them, and the greatest limitation is unconsciousness. Once it is transcended you enter into a totally different world. That world is divine because it is the world of light, it is the world of eternity and it is the world of bliss.

Everybody is searching for bliss, but without becoming aware it is not possible; awareness becomes the bridge between you and that which you are seeking. Bliss is not a question of desiring; it is a question of becoming aware. It is not a question of searching; it is a question of transforming your being. Bliss is not there somewhere waiting for you to discover it; it is already here: all that you need are the eyes to see it. Those eyes are the eyes of awareness. And all meditations are devices to create awareness in you, to shake you, to shock you, so that your sleep can be broken.

Suniti.

It means the great virtue. There are small virtues which can be cultivated by us; that's what is taught by the society, that's what is taught by the family. They are small virtues: they only create a kind of character but they don't create consciousness. They help you to live in the society more comfortably than you could have lived without them. They function like a lubricating agent between you and other people. You are not constantly in fight with people; that is their purpose. You are not alone, you live with so many people; constant friction will destroy you. So the small virtues are lust a kind of protection, they create an armour around you, they don't bring you into unnecessary conflict; but they have nothing to do with religion. Morality has nothing to do with religion, morality is a social phenomenon: religion is divine; it is not man-made, it is a revelation.

When you become alert about your own consciousness, of your own centre, out of that alertness the great virtue flows. That virtue does not give you a character; it gives you a conscience. It does not give you a fixed pattern to follow; it simply gives you responsibility, ability to respond. It does not give you fixed rules; it simply gives you eyes to see the situation and to immediately act accordingly.

The smaller virtues give you fixed rules: they tell you what to do, what not to do, they tell you what is right and what is wrong. The great virtue never tells you what you should do and what you should not do; it

simply tells you 'Be aware'. And then whatsoever you do is going to be good. Good is a by-product of awareness and evil is a by-product of unawareness.

Smaller virtues there are many.... In the Buddhistic scriptures where very minute details are given, thirty-three thousand have been counted: do this, don't do that -- small details, thirty-three thousand. Even to remember them is difficult but a Buddhist monk is expected to fulfil those thirty-three thousand virtues. They are all small, mundane, trivial.

I give you only one virtue -- it takes care of all: that is awareness. Be alert, act out of awareness, don't act out of unawareness. A single virtue fulfils all those thirty-three thousand virtues, and more. It cuts the very root of immorality. It cuts the very root of all that is evil. Rather than cutting the branches and the leaves, it is better to cut the very root in a single blow.

That single blow is suniti: the great virtue, the great virtue of being aware!

Vimarsh means reflection, the quality of a mirror. A mirror has a few very significant things. One: it reflects but it never becomes attached to any reflection. You stand before it, it reflects you; you are gone, the reflection is gone. It has no attachment; it does not become imprinted, hence it remains pure, uncontaminated. Hence it remains available to somebody else who will pass, it will reflect him too. Its capacity is never destroyed.

The mind can function in two ways. One is like a photoplate. Then its capacity is very limited. It becomes imprinted; and that's how people function. When the mind goes on becoming burdened and burdened and burdened, all the memories accumulate; one starts feeling the weight of the past.

This is not the right way to live, not the right way to use the mind. The mind has to be used not as a photoplate but as a mirror; then the mind is meditation. Then it simply reflects whatsoever is the case. It does not accumulate, it does not become attached. It remains aloof, it remains far away. Its virginity remains untouched.

If one can remember it, one remains fresh, young, alive. And one can remain fresh to the very end; to the very last moment of life one can remain the mirror. Then one reflects death too; one reflects life, one reflects death. And when you have become capable of reflecting life and death both, you come to know you are neither -- neither this nor that, neti-neti. Then you know that you are just the quality of reflection, that you are a pure consciousness, a witness, that you are a mirror and nothing else, that you are just a watcher, a watcher on the hill. Thousands of things passed -- good and bad, ugly and beautiful, success and failure, sunny days and cloudy days, agonies and ecstasies all passed -- but you are separate, eternally separate, from all that passes in front of you. You cannot be reduced to any seen thing: you are the seer.

That is freedom. That's what is called liberation, nirvana. And that man knows what benediction is!

Gandhraj is one of the most beautiful trees of the East. Gandh means perfume, raj means the king the king of all perfumes. And exactly that is the case with the inner being: if it blooms it is the king of all perfumes, it is gandhraj. Then there is nothing which can be compared to it, it is incomparable. No fragrance is so beautiful, no colour is so beautiful, no experience is so psychedelic. It is as if a rainbow has appeared in the inner sky or suddenly the sun has risen or a lotus has bloomed.

It is the most incredible experience when one comes to know oneself. And everybody knowingly, unknowingly, is seeking and longing for it. That is the deepest search in every being's soul. That search has brought you here.

This is a great opportunity: to be initiated, to become a sannyasin, to become committed to this inner search, to risk for this adventure. lust a little effort on your part and much is possible, because you are not alone here: it is an energy-field. So many people growing in meditation creates a certain vibe. If one is intelligent, one can use and ride on that wave. Alone it may be very difficult for you to reach to the innermost core, but when there are many many people searching and seeking -- many ahead of you, many behind you -- movement is very easy. You can simply become possessed by the collective energy.

I function only as a centre of this collective energy, this commune. It is not visible to the ordinary eyes, it is not tangible, but once you become a sannyasin it starts becoming visible. It becomes almost tangible, you can touch it; then it is a solid phenomenon.

Remember one thing: that man is also a tree, and unless the tree blooms life has not been lived rightly, one has missed.

Mastan means one who is mad for god, a divinely mad person. God can be attained only by those who

are mad enough to risk all. God cannot be attained by the calculating mind, by the clever and cunning mind, because the clever and the cunning mind can never risk really. It always goes on holding back, it goes only so far. It is lukewarm, and god happens only when you bum at the optimum, when you become aflame, when the longing possesses you so totally that you forget the whole world, you forget yourself. You forget all and only god becomes a constant hammering in your heart. At that moment, only god becomes possible.

Many search but very few arrive, and the reason is not that god is not. The reason is that the search of many is only so-so; it is not total, it is not whole.

Mastan means one who is so madly in love with god that he can do *anything*; whatsoever is required, he will be ready to do it. Even if it is death, he will be ready to die. It is a gamble. Religion is not mathematics, it is not business: it is a gamble. It is commitment, and no ordinary commitment either, not a partial phenomenon. Either you are totally in it or you are not in it. It is a question of either/or, this way or that; one cannot be half way.

And millions are only half way: they go to the church, to the temple, to the mosque, but not really. It is formal. They are not seekers. There is no longing in their heart, they are not aflame with the desire. Their search is not passionate. Mm, that is why churches are there, temples are there, people are praying and going and coming and nothing ever happens; god remains as unknown as ever.

But if one becomes mad, god immediately becomes available; in a single instant one can be transformed. That is the meaning of mastan. Become mad in the search for god, because there is nothing else worth searching for; all else is futile. A man is truly a man when he has achieved god; otherwise he was only man in the form, in the name, but not really.

There is a birth which makes you a man in the form; then there is a rebirth which makes you man substantially, spiritually. Sannyas is that birth. Let it be your rebirth, your reincarnation... Let it be a new beginning.

[A sannyasin says: I still feel half way: I've got one foot in, and one foot out of sannyas. What to do?]

It is nothing to be worried about. Even if you are half way, you are very close. Slowly slowly things happen. A few people take a sudden jump, a few people grow gradually; both are right. It depends on the type. You are not a person who can take a sudden leap, but nothing is wrong in it. Go with your pace and don't be in a hurry. And never compare yourself with others. These are the two types in the world, so there are two types of religion: one is of gradual growth; another is of sudden enlightenment. Your type cannot be changed, and there is no need for it to be either; both are perfectly good.
So don't be in a hurry, be patient! Things *are* happening.

Turn On, Tune In and Drop the Lot

Chapter #8
Chapter title: None

8 December 1978 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

Prem means love, sambhavo means potential. Love is not an actuality, it is only a seed, and the seed can die without ever becoming the actual. That's the risk of life: every man is born with a possibility but it is

only a possibility -- it may be actualised, it may be missed. If it is missed then life remains futile, meaningless, a tale told by an idiot, full of fury and noise signifying nothing -- because love is the significance, love is the meaning. If love is missed, all is missed; and without love there is no god, without love there is much logic but no poetry.

Logic cannot impart meaning to life. It is impotent..lt is barren, it is a desert. It is dry, not even an oasis exists in the world of logic. If man does not actually become a lover then he lives on the surface. He never knows what the depths are and what the heights are. He lives horizontally; he knows nothing of the vertical dimension. Logic is horizontal: love is vertical.

I am not against logic, but logic in itself is meaningless. Love without logic is mad: logic without love is dead. The true balance arises when a person is intelligent *and* loving, when intelligence and love meet and become one, when they are no more separate in your being, when a kind of loving intelligence has arisen in you. Buddha has called it pragyan; we call it intuition, wisdom. Logic is given by the society, by the schools, colleges, universities, but there are no more any institutions which can impart love.

My function here is to impart the quality of love. Sannyas is initiation into love.

Bodhi means awareness, taru means tree the tree of awareness. Remember the biblical parable of the tree of knowledge. The parable is very significant, very fundamentaL. It says that man fell from heaven because he ate the fruit of the tree of knowledge. Knowledge means information, knowledge means something borrowed, knowledge means that which enters from without into you.

Knowledge is a burden. It is ego-gratifying, hence the fall. It creates the ego. The knowledgeable man becomes very egoistic. Subtle is his ego, very hidden, not on the surface. Maybe on the surface he is very humble, but even in his humbleness one can see ego being expressed. That too is a gesture of the ego. The really humble person is neither egoistic nor humble. How can he be humble if there is no ego? It is impossible to be humble without an ego; humbleness is a gesture of ego.

Man fell from paradise because he became knowledgeable. Man can come back into paradise if he eats from the tree of awareness. Awareness is something that happens within you; it does not come from the outside. It is your own potential that blooms. It is not information: it is awakening.

Man has fallen asleep in his knowledge; he can be awakened. The moment he is awake he is back in paradise. All the religions of the world can be reduced to a single principle: the principle of awareness.

Bodhitaru also means the tree under which Buddha became enlightened. The English word 'tree' comes from the Sanskrit root 'taru'.

Become more and more alert, more and more aware, less and less knowledgeable and more and more intelligent. And remember the distinction between intellectuality and intelligence: intellectuality is the cause of fall; intelligence will be the cause of rising back to the real, original status. Awareness brings intelligence: knowledge brings intellectuality. And to live intelligently is to live religiously. One need not be a Christian or a Hindu or a Mohammedan; all that is needed is intelligence. Not to live superstitiously is to be religious, not to live through beliefs, to live out of one's own understanding is to be religious.

It needs guts, it is the very spirit of rebellion, but only those who are rebels know the real taste of life and love and light, and only the rebellious people dare to enter into god.

Shraddhes. It means god of trust. Remember, trust is not belief. Belief is out of fear: trust is out of understanding. Belief is imposed by others. It is political; it is a way to dominate people. It is a way to reduce persons to things. It is a subtle strategy, utterly political. It has nothing to do with religion at all.

Trust is not belief. Nobody can impose it upon you. Only you can help it to grow in your being. It is a growth. It is not like a plastic flower that you can purchase from the marketplace. It is a real rose; it grows in your soil, in your psyche. It comes out of you, it is your flower.

The man of trust does not believe in any dogma: he believes only in what he knows. His respect for truth is immense. The believer has no respect for truth. He is a pretender, he is a hypocrite. He says god is, without knowing. He says things which he has heard, and he is ready to fight for them, to kill and to be killed; he is stupid! The man of trust goes only as far as is allowed by his own understanding, not even an inch more. He is authentic. He is not a doubter either.

This is something to be understood: all believers are doubters. They have repressed their doubts, that's all. They have imposed the belief on top of their doubts but the doubt is there boiling within. And all doubters are believers: their belief is negative, that's all. Somebody believes in god's existence, somebody believes in god's *non-existence*.

For example, a Catholic is a positive believer and a Communist is a negative believer, but both are believers; and there is not a difference of an iota, they are the same type of people. One believes in the Bible, another believes in 'Das Kapital'. One believes in Moses, another believes in Marx. It doesn't matter in what you believe, the content of belief is not important; the very phenomenon of belief is ugly.

The man of trust neither believes nor doubts. He begins with an agnostic spirit; open, vulnerable, ready to go into any adventure, ready to try and experiment, ready to explore, but without any prejudice. To begin with he has no prejudice this way or that; he moves with a clean intelligence. This is respect for truth; and the world is missing, very much missing, these people, the people who respect truth and who are ready to drop all securities, safeties, comforts, for truth.

To be a Christian is comfortable, to be a Hindu is safe: you belong to a crowd. The very feeling that you belong gives you a kind of security. The church protects you; the organised religion creates a comfortable, warm milieu for you. The moment you start searching for truth you are alone.

Plotinus is right when he says 'The search for truth is a flight of the alone to the alone.' Yes, it is to go alone. You will not be able to be a part of a crowd, you will have to move alone, because you will have to move withinwards and there nobody can accompany you. Buddhas can point the way but they cannot accompany you. Even the master cannot go with you. He can give you a few indications, a few hints about how to search. He will not give you a belief, he will not give you a dogma: he will simply give you an insight. He will open his insight to you, you can partake of something of it; but even that has to be done by your own understanding.

Then slowly slowly trust grows: the more you become aware of the beauties of existence, of the truth of existence, the more trust starts happening, and when trust starts happening, one becomes integrated. Truth gives you more trust; more trust makes you available to higher truths. They help each other: they are two wings of the bird.

Veet means beyond, amo means darkness. Life is dark, life is darkness. But there is a way to go beyond it, there is a possibility to have a breakthrough. Darkness is not all: there is light too: But there is a gap between our being and the phenomenon of light; in that gap darkness surrounds us.

Meditation is nothing but a bridge between you and light. Then darkness is just a river, it goes flowing underneath the bridge; you can move to the world of light. And the essential core of meditation is very simple: it is to be a witness of your mind process, not to be identified with the mind processes -- thoughts, desires, imaginations, projections, dreams, memories and so on and so forth -- not to be identified with anything that passes in the mind but to remain aloof, watching, seeing it, knowing, tacitly knowing 'I am separate, I am not it. I am just a mirror reflecting it all but I don't become the reflection. The thought of anger passes in the mind but I don't become anger; I simply reflect it, I simply take note of it, that it is there. I may act accordingly, I may not act -- that decision is mine -- but I am not obliged to act. There is no compulsion. I am separate. The mind is giving a certain clue but I am the watcher.'

And the more you become a watcher, the more and more the mind simply disappears. At the peaks of watchfulness the mind becomes empty, and that emptiness is the bridge, the bridge that takes you beyond all darkness, beyond all death.

Prem means love, amir means rich. Love is the real richness, the only wealth. Everything else that people think is wealth is more illth than wealth. Only the man who has discovered the dynamism of love in his being is rich. Jesus calls it 'the kingdom of god.' Jesus also says 'God is love.'

And it is there, it is a given reality, but is lying there undiscovered. And we are rushing all over the world, searching, seeking something that will make us rich: power, money, prestige. Nothing will ever make you rich, neither power nor money nor prestige. Only one thing can make you rich, and that is the hidden sources of love within your being. If they are tapped, if the energy called love starts flowing in you, you will be rich. Even in poverty you will be rich. Even if you are a beggar you will be an emperor; and vice versa: you can be an emperor, you can be Alexander the Great, and still you will remain a beggar, a poor man.

Once this is understood a great turning point happens in life. Sannyas is that turning point. This is conversion; this is a one-hundred-and-eighty-degree turn. One simply turns towards oneself; for the first time one starts encountering oneself, and from that very moment great riches start happening.

Deva means divine, satyam means truth -- divine truth. Truth cannot be manufactured by man: truth is. It has not to be invented, it has to be discovered or rather, rediscovered... because each child is aware of it in

his innocence, but cannot be aware of his awareness. That is the only difference between a sage and a child: the child is aware of the truth but is not aware of his awareness; the sage is aware of the truth and is aware of his awareness. Hence Jesus says: Those who are like small children, only they will be able to enter into my kingdom of god.

Truth is already here: we have just to open our eyes. Truth is not a conclusion arrived at by any logical process. Truth is not a hypothesis, because a hypothesis remains tentative, and any conclusion arrived at by logic can never be absolute; it is always relative. That's why science goes on changing its theories every day. It has to: they are all man-made. A few more facts are discovered, then one has to change the theory to adjust to those facts.

But there is a truth: that truth is god, the ultimate, the absolute. It has to be discovered only once and then there is no change, there is no possibility of change. Then one can abide in it. Then it is yours forever and forever.

Thinking is a way of inventing truth: meditation is a way of discovering truth. Thinking is human: meditation is divine.

Sugito means a great song. Life can be a song or it can be just a long long process of misery. It can be heaven or it can be hell; it all depends on you. And small things make the whole difference.

For example, a person who is too interested in the outside world will not be able to sing the song that is hidden in his heart. One needs to turn towards oneself. A person who is ambitious will never be able to know who he is; and only by knowing oneself can the song burst forth. Without knowing oneself life can never become a celebration. It remains dull, drab, a dragging affair. It remains a boredom.

My sannyasins have to learn how to laugh, how to love, how to sing, how to dance. I don't teach a serious religion -- sincere, of course, but not serious. Seriousness is a kind of disease, a psychological cancer.

Life should be playful, because god is playful, and we come closest to him when we are playful.

Deva means divine, bandhu means brother. The whole existence is nothing but a great brotherhood. We are all interdependent. Nobody is independent, nobody is dependent; it is an organic unity. Even if a pebble is missing in the world, the world will not be the same. There is no hierarchy, it is not that something is higher and something is lower; there is immense equality. In fact existence is very communistic: it exists in equality, it exists in brotherhood. And man has destroyed that harmony; he has destroyed the whole ecosystem of existence. Man has poisoned ecology because of a mad desire to be at the top, the stupid longing to conquer nature. It has been the greatest calamity. We are now on the verge of committing a universal suicide.

To me, to be religious means to fall in harmony with all that is. You are neither lower nor higher. Trees are brothers, rocks are brothers, birds and animals are brothers. I love Saint Francis because he used to call his donkey 'brother'. He would always address the donkey as 'brother' and trees were 'sisters'.

That should be the approach of a religious person. Start feeling a kind of brotherhood towards all that is; let that be your meditation and your prayer.

It means absolute contentment, unconditional contentment; and that is the door to the divine. Having no complaint in the heart is prayer. Having utter contentment and gratitude in the heart is enough; no other prayer is needed. That is a silent prayer, and only a silent prayer can be there for twenty-four hours. You need not say it: your very life shows it. You need not go to any temple or church: wherever you are, you are surrounded by your own contentment, and that is the temple.

The word 'temple' comes from a root 'tem'; 'tem' means to cut off. The temple is the place that cuts you off from the world. Now the outer temple cannot do that. It is part of the world; how can it cut you off from the world? It is part of the establishment, it is part of the status quo; how can it cut you off from the world?

Something totally different is needed. One needs to create a temple around oneself. It is made of contentment, that is the stuff that the real temple is made of; and when you are surrounded by a vibe, an aura, of contentment, you are cut off from the world, you are no more part of it. You are here and yet not here: you walk on earth but your feet no more touch the earth. That is really to be in a temple. One becomes a temple oneself. Contentment is a miracle, it is a magic key.

Be contented with whatsoever life has given to you, feel utterly grateful. Even sometimes when you think that something is wrong, know perfectly well that the whole knows better than you. Don't disturb your

contentment for small things, because nothing is more valuable than contentment. Once it is crystallised in you, you have arrived; you have arrived home! You have penetrated the source of your being.

It means courage; and courage is the most essential quality for the religious. Cowards cannot be religious, although you will find cowards in churches and temples and mosques every day, worshipping, praying, going through all kinds of empty gestures, fulfilling all kinds of so-called religious formalities. But they are not religious and they cannot be religious. Their god is nothing but their fear projected.

One can come to god never through fear but only through love. But love needs courage: it is risky. And to fall in love with the unknown is certainly very risky. It is falling in love with something invisible. It may be, it may not be. Unless one is a gambler one cannot be a religious person, because unless one is able to gamble, one cannot adventure, and god is the greatest adventure there is.

[A sannyasin says: Osho, my mind's put up so much resistance to you since I've been in Poona.]

It happens, but it is natural. The mind is afraid to die, and if you come close to me, the mind *has* to die, hence the resistance. But now nothing can help it. It can resist and delay the process a little more, that's all; but your heart wants to come close, so the mind cannot obstruct it for long. When the heart wants to come close, the mind can at the most create a few resistances, but they are not to be worried about. The mind has no power before the heart.

The mind is powerful if the heart remains asleep. If the heart has not become full of love then the mind is very powerful; then the servant is the master because the master is fast asleep. Once the heart has started becoming alert, has started becoming loving -- a longing has arisen in the heart -- then the mind can create resistances but those are all futile. They will all disappear. But it is a natural process: the mind has remained so long in power; who wants to be dethroned?

It is going to happen; don't be worried! My eye is on your heart. Don't be worried! Your mind can make a little fuss -- that's nothing!

Anand means bliss, neerava means silence. Bliss is a state of absolute silence, tranquillity. Bliss is not a state of excitement. Pleasure is a state of excitement, happiness too. But bliss is utter serenity: no waves arising in your being, not even a ripple. When you are as if you are not, when your presence has almost become an absence, then there is bliss.

So become more and more silent. You create silence and then bliss descends in you like a gift from god.

Turn On, Tune In and Drop the Lot

Chapter #9
Chapter title: None

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Video: No

Veeto means transcendence; and that's the secret of all meditation. It is the very foundation of all religion. That which we know as the world is only the periphery; the centre is hidden. The centre is transcendental. It cannot be seen by the eyes, it cannot be heard by the ears, it cannot be touched by the

hands, yet it is, yet it can be experienced.

The way you experience it is not through the senses; hence it is called the transcendental. We seek the world through the eyes, through the ears, but god comes to us not through the eyes, not through the ears. In fact he does not come from anywhere: he arises in our being. He is felt there at the very core.

God is like the silence in the heart of a rose flower: it is already there. Even when the flower is closed, is a bud, it is there. It does not come from anywhere; it is your nature. Hence senses cannot help. That's why the mind is impotent to know god, because the mind is nothing but the super-sense.

The mind is nothing but the accumulated experiences of all the senses. Each of your senses goes on pouring its information into the mind. The mind is a coordinator. it cannot know anything that is beyond senses, hence the mind has to become silent, utterly silent. It has to cease to be, then the transcendental is felt, experienced, realised. It is not an object: it is your very being.

Sampurno means absolute perfection. It is not a goal. If it is a goal it creates neurosis. I am not saying to you to become a perfectionist. All perfectionists are bound to go neurotic because they are trying to do something which cannot be done.

Giving you the name 'absolute perfection' means you are already perfect. It is not a goal to be achieved, it is a reality to be recognised; it is already the case, because all is god, all is perfect. All is perfect as it is, no improvement is needed at all; all programmes of improving man are dangerous. They have been a kind of paralysing, crippling, poisoning. They have created great ideals to improve man, and all those ideals have done only one thing: they have created hypocrites.

I don't give you any ideal; all ideals are nonsense. I want you to become aware of reality as it is: all is good, beautiful, perfect. To live in this feeling is to be religious. To live with this feeling is to be prayerful. When all is perfect, gratitude is natural. And when you know you are perfect you know that everything else is perfect too. Then there is no question of feeling superior, inferior. The person who feels inferior suffers; the person who feels superior suffers. Only the person who does not feel any inferiority, any superiority, does not suffer. He enjoys the bliss of existence.

Navino means the absolutely new. Existence is new every moment. Only man's mind becomes old because it accumulates memories and those accumulated memories in the mind create a burden, heaviness. One should live like a mirror: one should never accumulate any dust.

So think of each day as new and forget the past, never remember the days that have gone. And if you can do it from right now, you will have a totally different life. You will have a life of benediction and beauty. People are missing because they have been taught to accumulate the past. Forget the day that is gone; it is no more. Live in the moment and don't think of the future either. If one can live here and now, god becomes available. And children can live in the here and now more easily than grown-up people. The so-called grown-up people are already poisoned.

So this is my message to you: don't lose your innocence, your childhood, ever. Always remain like a child: fresh, young, fresh like dewdrops, fresh like the morning sun, fresh like the stars. This is what I call religion. Religion has nothing to do with the church and the Bible. It is a way of living life so lovingly, so consciously, that each moment becomes joyful.
So sing, dance, celebrate!

Prem means love, dhyano means meditation love meditation. Love without meditation is blind, love without meditation is a dark night. One gropes, one stumbles; one hurts oneself, one hurts others. It is natural in darkness, it is natural in blindness. And because love is blind without meditation it is frustrating too. Because it is blind it cannot soar very high: it remains crawling and creeping on the earth. It is afraid to soar high. A blind man cannot go climbing the mountains; he is even afraid to walk on plain ground. To go to the mountains, to climb the peaks, is going to be suicidal.

Meditation without love is lame, dull, cold. Meditation without love creates the ugly phenomenon of the monk and the nun. They are ugly because they don't live at all. They are ugly because their lives are loveless. They are ugly because love is the only phenomenon that gives you beauty and grace.

Love without meditation is full of juice but blind. Meditation without love has eyes but has no juice; it is dry, it is a wasteland. Love without meditation is hot, passionate, but it knows nothing of silence. Hence it is a kind of turmoil, a feverish state of consciousness. It is a restless state. Meditation without love is silent, but the silence is that of the cemetery, the silence of death, not the silence of life, because the silence of life

is a song. Meditation without love is empty silence. It is not full, it is not overflowing.

And both these things have been done down the ages: either people have chosen love -- they are called the worldly people, they suffer -- or they have chosen meditation -- they go to the monasteries, become monks and nuns, and they suffer. Both remain incomplete.

To be a total man one needs both together. One has to become love/meditation; that is the highest synthesis. One becomes a perfect circle. Then there is joy of love and there is silence of meditation. Then there is a life of love and the peace of meditation. Then one can dance, yet the dance never becomes feverish. One can sing, but the song is never tiring. Then one is at ease with both. One can live in the marketplace and yet be far away in the mountains. And one can be in the mountains yet be full of love and compassion for the world.

This is going to be the future religion of man, the synthesis between love and meditation. And this is my work here: the effort is to create a new kind of total man, a whole man, and I call a whole man, holy. This is the whole alchemy: create both together -- be loving and be meditative.

Prem means love, gyano means wisdom. Knowledge is part of the mind; wisdom is part of the heart. Wisdom comes through love; knowledge comes through logic. Knowledge is good as far as the outside world is concerned, because about the objects of the world, knowledge is enough; more than that is not needed. But knowledge is absolutely inadequate as far as one's own being is concerned.

Knowledge is good about the known: knowledge is absolutely useless about the knower. Knowledge cannot know the knower; that is impossible. It is just as your eyes cannot see themselves. At the most you can see your eyes reflected in a mirror, but that is a reflection, not your real eyes.

You can read in scriptures about wisdom, but that is *about* wisdom: a reflection, not real wisdom. Jesus can be a mirror, Buddha can be a mirror, I can be a mirror, but we will be only mirrors, and whatsoever you come to know will be a reflection; it will not be the truth. The moon in the sky is one thing and the moon reflected in the lake is not the same thing. In fact there is no moon in the lake; it is an illusion.

So people who search for wisdom in the scriptures, in the books, remain entangled with reflections. About and about they go, round and round they go, never touching the centre.

The centre can be touched by only one way, and that way is of love. One has to become more of the heart. One has to slip down from the head. One has to hear the heart more and one has to ignore the head. And that is my message to you: you have heard enough of the head -- enough is enough. Now listen to the heart. God speaks through the heart, he whispers through the heart. His messages come through the heart-beats. His messages are not logical: they are certainly full of love. That is divine logic, love is divine logic.

Satsango. It is a very special word. It has no equivalent in any Western language, because nothing like it has ever happened or existed in the West. But it can approximately be translated as: in loving communion with a master; but that is just approximate.

Truth can happen only in loving communion with someone to whom it has already happened; there is no other way. Truth is contagious, it is a kind of infection. It is like a flame jumping from one lamp into another unlit lamp. It is a continuum. It is given in deep intimacy.

Satsang simply means sitting with the master silently, not doing a thing, not even thinking, because thinking will be a barrier; just being with the master, open, vulnerable, available, just being in a kind of let-go. And the miracle of miracles happens: one day, suddenly, doing nothing, just being there with the master, the fire has entered you. You are no more the same: the old man is gone and the new has arrived.

In the East that has been the surest way for the seeker. The seeker will search for a master.... And the only way to know is to listen to your heart. Wherever you fall in love, wherever your heart starts beating a little faster, wherever you feel 'This is the place!', wherever you feel suddenly possessed by something unknown -- something mysterious, something miraculous, you know you have found your master; this is the criterion. Then the seeker will sit with the master. Days will pass, months and years will pass, and slowly slowly, sitting there continuously, the disciple will start disappearing.

That is the whole art of disciplehood: to be able to disappear, to become absent, not to be. And when the ego is completely gone -- any moment the ego is gone -- instantly, something from the heart of the master jumps into the heart of the disciple. It is not that the master gives it; it is not a thing to be given. It is not that the disciple takes it; it is not the thing to be taken. It simply happens!

The master is aflame with god and the disciple has dropped the ego. In that very vulnerable state, in that

opening, the fire enters the disciple. That moment is called 'satsang'. The communion has happened. The disciple is pregnant now. Now the seed will grow. Now, even if the disciple is thousands of miles away from the master, he is not away, he cannot be away. He may be on another planet but there is no distance.

And this is the way it is going to happen to you. To remind you I am giving you the name. You need not think about truth, you need not practise anything in reality. You have a very Eastern heart; you may have lived many lives in the East. It can happen very easily to you. You are just on the verge: a little push, maybe only one step, and you can disappear!

Sannyas is nothing but a gesture from your side of 'I am ready. I will not hinder. I will not resist.'

Jayesh means victorious -- not victorious over others but victorious over oneself. That is true victory. The very idea of being victorious over others is ugly, it is violent, it is destructive. But to conquer oneself is beautiful, it is creative; and by conquering oneself I mean becoming more integrated.

Ordinarily man is fragmentary. In one man you will find so many people; each man is a crowd. There is not a single integrated individual: many voices, many desires, many minds, many selves, and they are all clamouring, fighting, competing.

This state, which is thought to be the normal state, is not normal. If it is normal then what can be abnormal? The so called normal state of man is very abnormal. It is a kind of madness, under control, but still madness is madness, and it can go beyond control any moment. Anything can trigger the process and it can go beyond control. One can go berserk any moment; any straw may do. This is not a normal state. Something is essentially wrong with humanity as it exists. People are not helped to become integrated. They are not helped to become rooted, centered; they don't have centres.

To have a centre is to be victorious. Then small selves with small, lower case 's', disappear and the Self with a capital 'S' appears. All the small selves disappear into a capital 'S' Self, the supreme Self. That is the master. That is the meaning of Swami: Swami means one whose master has appeared.

Mouliko means the original, the authentic, the true, the non-imitative. Man is brought up to be an imitator. Every child is taught to be somebody other than he is. And every child has to learn this hypocrisy because he is so helpless, he is so dependent; he cannot rebel. There is no way to protect himself against the parents; they are so powerful.

Slowly slowly his mind is manipulated. Slowly slowly he is given a false character that doesn't belong to him. He starts wearing masks, he becomes a good imitator, but he loses his self. And once you lose track of your self you are lost. Then you may accumulate much wealth, you may become famous, you may be respected by the society, but you will never be able to be blissful, you will never know the joy of life.

Bliss happens only to authentic individuals, to those who stick to their original being, to their original face, only to those who are ready to risk all, to risk all for being themselves, whatsoever the cost.

And that's my message to my sannyasins: be original, be yourself. Never compromise, because all compromises are suicidal. And never become an imitator, because you are unique: there has never been any individual like you and there will never be. Assert your individuality, but remember: this should not become an ego trip, otherwise you are again into another trap.

By asserting your individuality I don't mean that you have to assert your ego. The ego is part of your personality. The personality is that which is given by others to you: individuality is that which you have brought with yourself. Individuality has no idea of the ego; it is very innocent.

So one has to be aware of two things, otherwise on both sides there are traps. Life is like walking on a tightrope: lean a little too much to the left and you fall, lean a little too much to the right and you fall. One has to continuously balance oneself. One has to be original and without any egoistic nuance to it.
And that is the state of a religious person, that is sannyas.

Nirjanando. It exactly means what Jesus means when he says: The kingdom of god is within you. We go on searching in the outside and we go on missing, because it is not there. And we never search within, where it is. This is the dichotomy man lives in: the treasure is within and the search is without. If one continues this way one can continue for lives and lives and there will never be any possibility of arriving, of reaching, of attaining.

The treasure cannot be brought without; that is impossible. But the search can go within. The treasure is your consciousness -- that's why it cannot be brought out -- but the search is only your attention. One can close one's eyes and give a turn to the attention, so that which was looking out can start looking in. It is just

a re-focusing of it. It is a one-hundred-and eighty-degree turn. It is as if I was looking at you with a torch and then I turn the torch towards me and the light falls on my own face. exactly like that.

And that's what meditation is: turning your attention inwards. Once the attention is turned inwards there is a great surprise waiting for you: all that you always needed and were never finding is available there. It has been always there: it is just that you were not looking at it.

That is the meaning of nirjanando: bliss is within.

Turn On, Tune In and Drop the Lot

Chapter #10
Chapter title: None

10 December 1978 pm in Chuang Tzu Auditorium

Archive code: 7812105
ShortTitle: TUNEIN10
Audio: No
Video: No

Premendra. It means god of love. Love has to become the very centre of your whole life. Whatsoever you do, it has to be kept in mind that you are doing it out of love, that you are doing it for love. It has to be part of your growing heart, then only does one enter into the world of god. Each single act has to become so loving, so devoted, that it takes on the flavour of prayer. Then nothing has to be divided into sacred and mundane; there is no division. Love knows no division: nothing is small and nothing is great. For love all is the same, even cleaning the floor or taking a shower or cooking food or walking in the early morning sun....

Each act *has* to become full of your heart. It has not to be just done superficially, mechanically. A kind of heartfulness has to penetrate, and then the whole of life becomes prayerful. And unless and until the whole of life is prayerful, god is invisible and remains invisible. It is only the eyes of love that make one capable of seeing that which cannot be seen and hearing that which cannot be heard and feeling that which cannot be felt.

God remains a mystery because our love is lacking. Logic is there enough, more than needed, but the heart is empty; the head is too full and the heart is utterly empty. The whole process has to be reversed: the head has to be empty and the heart has to be full. That is what conversion is, the transfer of energy from the head to the heart.

Premdo. It means one who is capable of giving love. Everybody wants to be loved, everybody is greedy for love, but love comes only to those who give it; giving has to be the beginning. One should not demand. It comes, it comes of its own accord. Existence is very very fair: if you give, you get. People are not getting because they go on asking but they never give. And even if they give, they give very grudgingly, very reluctantly, as if their treasure is disappearing.

They don't know the treasure of love. It doesn't follow the ordinary economic laws. The more you give, the more you have of it. So if one understands the law of love it is against the economic law. If you go on distributing your money, soon you will not have any, but if you go on sharing your love you will have more and more and more. Once this is learned, one is capable of giving infinitely; then it showers back infinitely.

Premdo means one who is capable of giving love unconditionally, because even if there is a slight desire to get back, that makes it impure, that makes it a bargaining, a business; and love cannot be a business. It has to be just the sheer joy of giving it.

Pyaso. It means the thirsty one. Truth is possible only if one has a total thirst for it. It is not a question of intellectual enquiry: it is a question of life and death. It is just like a man lost in the desert is thirsty. It is not an intellectual question for him: it is his life and death question. And his whole being is thirsty; it is not only the mind, each cell of his body is thirsty.

When truth is enquired after with such tremendous energy, with such intense passion, with such heat, it is not far away. That very heat burns the barrier between you and reality; that very passion proves to be a fire. In that fire the ego is reduced to ashes; and the moment the ego disappears, god is, truth is.

Parjato. It is the name of a flower, a beautiful flower. Man also has to bloom. Man is born as a seed, and unless one becomes a flower one remains discontented. Fulfilment is only when there is flowering of your being. But millions are born as seeds and they die as seeds. Only rarely, once in a while, does a person become a Buddha or a Christ; these are the flowers.
Become a flower: that's the challenge of life!

Punito. It means utter purity, absolute purity. Purity is not something to be cultivated. If it is cultivated it is just on the surface; it is a camouflage, it is a mask, it is false. It can give you respectability but it will not give you a soul.

The real purity is something utterly uncultivated, the real purity is not something practised. Then what is it? It is to live without mind, it is to live without planning. It is to live not out of the memory but out of the present moment.

Whenever somebody lives out of the past, his act is a reaction; it is not an act. Acts are pure: reactions are impure. The act is a response to the present moment. You don't bring your mind in. You don't ask your past how to respond; you simply respond spontaneously. Then there is purity, and that purity liberates. And in living moment to moment -- alert, conscious, responsible -- life becomes pure. And that purity is uncultivated, unpractised. That purity is divine; that is *real* holiness.

The so-called saints are just pseudo. Their holiness is nothing but a cunning, clever, calculated phenomenon. They are trying to get something out of it. It may be heaven, it may be god or it may be something else, but there is business in their mind. The real purity has no motive.

A child has fallen and you simply help him to stand up again, with no motive; it is a sheer response to the moment. Somebody is drowning in the river and you jump -- not that the act is good, not that it is moral, not that you are going to benefit out of it in your future life, not that god will reward you; nothing is there in the mind, no motive. You simply jump; the very moment you see somebody drowning, you jump! Not even a shadow of thought passes your mind. That is pure act. It is holy. And the reward is not in the future; it is contained in the very act itself. Whenever you do something out of the moment, spontaneously, there is great joy; not later on -- *immediately*.

Shraddho means loving trust. There are three words which are synonymous in the dictionary but not in actual experience. One is belief, the second is faith, the third is trust. In actual experience they have nothing to do with each other -- not only that: they are totally different dimensions.

Belief is intellectual; it is a kind of information that has been fed to you. One is a Christian, another is a Hindu; this is a belief. A system of thought has been imposed on the child and he accepted it because he was not aware when it was imposed on him. He had to accept it because he was helpless; he had to accept whatsoever the parents were feeding him. This is a social strategy so that the children always remain in the boundaries of the parental fold. It is a kind of slavery, mental slavery. It is a spiritual poisoning; it is harmful.

In a better world there will be no Hindu, no Mohammedan, no Christian. In a more intelligent world we will not feed children any system of thought. We will simply help them to become more and more alert and intelligent so that they can choose their own system of thought, whatsoever it is; we will leave it to them. We will give intelligence to them, we will help their intelligence to become sharpened so that they are not deceived. But right now the parents themselves are deceiving their children. They are doing just what their parents had done to them.
Belief is an ugly phenomenon; it should disappear from the world.

Faith is a little better; faith is of feeling. Just as belief is of intellect, thought, faith is of feeling. It is a little better because it goes a little deeper, but it too is without any awareness. It is emotional, sentimental, but blind. It goes deeper and transforms your life a little more than belief. Belief simply remains a facade,

because it never touches your heart; faith makes you more devoted. But that devotion is also based on a kind of blindness, and blindness in itself has to be dropped to know truth.

Trust is neither of the head nor of the heart: it is a transcendental phenomenon. It comes by becoming more aware of the mechanism of the mind and the heart. You watch how the mind functions, how thinking proceeds -- the whole process of thought -- and you watch the whole process of emotions. You remain aloof, you remain just a watcher. Then slowly slowly a third dimension opens in you: that is trust. It is existential, it comes only when you have known something on your own.

Belief is given by others and faith is also given by others. Trust arises out of one's own experience. Then one falls in love with existence; that love is true religion. It is not a dogma, it is not a doctrine, it is not a church. That is the meaning of shraddho.

Layena means one who is absolutely dissolved -- dissolved into god. Man can achieve only if there is that readiness to dissolve into the oceanic, just like a dewdrop dissolves into the ocean, slips into the ocean and is lost. On one hand it disappears; on the other hand it becomes the ocean itself.

Man is only a drop, a dewdrop. There is a possibility to become the ocean, and unless one becomes it one remains frustrated; because every limitation in life is a frustration. One can be contented only with the infinite, with the unbounded. Everybody is longing for something oceanic, something great, something so vast that you cannot see where it begins and where it ends. That something has been called god. God is just a name -- a name for the oceanic, for the vast, for the tremendously infinite. But one has to take the risk! The risk is: one has to die as one is, one has to disappear as the drop. In that very disappearance the doors open.

Either man can live as an ego... But then he lives in a prison cell; it is suffocating. If one wants to live as an ego then frustration is the only taste of life. If one is ready to drop the ego, which is difficult, hard, because we think we are it... We are not but we are identified with it. The moment it is dropped, misery disappears, suffocation disappears, and something of the beyond enters, takes possession of you. You are no more, in one sense; and you are for the first time in another sense.

Anand means bliss, raj means the secret -- the secret of bliss; and the secret is very simple. Misery is a very complicated phenomenon: bliss is not. Misery is complex: bliss is simple. Misery needs much effort on your part to create it; much art, much skill is needed to become miserable. Bliss needs no skill, no effort, no art; bliss is natural. One is born with the nature of bliss.

Misery is going against your nature: bliss is just relaxing into your nature. That is the secret: let-go is the secret of bliss. If one relaxes into oneself, one is blissful; and whenever you relax, suddenly bliss is there. It has always been there all along; it is just that you were so tense and you were so much after creating new patterns of misery that you never looked at it.

Misery has to be earned: bliss is a gift from god. All that one needs is not to have any ideals, because they create tension; not to have any future, because the future always destroys the present; *not* to live according to somebody else, because then one will always be in conflict.

Live like a tree, like an animal, like a bird, *with* awareness, that is the only difference. If one can live like a bird with awareness, one is a Buddha. And the miracle starts happening: each moment is so blissful, so incredibly blissful, that it looks almost unbelievable. And it goes on growing; it goes on becoming more and more intense and there is no limit to that intensity.

Anand means bliss, rajan means a king -- a king of bliss. Everybody is born as a king but lives as a beggar and dies as a beggar. We never claim our potential, we never actualise it. It can be actualised, it can be easily actualised, but it needs one thing which is missing in human beings: it needs awareness. It is only in the season of awareness, only in the climate of awareness that your potential can become actual. Just as trees start blooming when it is spring, when the spring of awareness comes into your being things start sprouting; all that has remained dormant becomes dynamic. And man *is* a great energy, man contains infinite sources of energy.

To be a sannyasin means to be reminded of who you are, to be reminded of all the glories that are possible to you, all the possible worlds that are yours, and yours just for the asking!

Terradas. It is a beautiful name. It means your servant, god's servant. But make it your life too, just the name won't do: become a servant. And the miracle is that if one is ready to become a servant, one becomes a

master. By surrendering one becomes victorious. That's the only way to become victorious in life: to be surrendered to life so totally that nothing remains inside you, that you pour out all that you have.

Such empty people become full of life, only they can become full. Those who are ready to bow down are crowned!

[A sannyasin says: My mouth opens when I'm meditating; I feel energy there. I don't know what I should do about it.]

No problem at all. When the mouth opens, just allow it. Don't close the mouth when it wants to open.

It is nothing of a problem. It is perfectly good. The mouth opens because the energy reaches the mouth; the opening of the mouth is perfectly beautiful.

It's perfectly beautiful. If it is closed then it will be troublesome. Then the energy will be there like a tension. Your jaws will start feeling the tension. A few people have that problem: energy comes there but the mouth does not open; then their jaws become too tense. And if your jaws become tense you will feel angry, you will feel irritated, you will feel continuously irritated for no reason at all and you will find excuses to be angry.

This is perfectly beautiful; it is a relaxation.

Turn On, Tune In and Drop the Lot

Chapter #11
Chapter title: None

12 December 1978 pm in Chuang Tzu Auditorium

Archive code: 7812125
ShortTitle: TUNEIN11
Audio: No
Video: No

[December 11th was Osho's birthday celebration darshan in Buddha Hall.]

Sourabh means fragrance. The seed and the flower and the fragrance -- these are also the states of human consciousness. Man is born as a seed. There is no necessity that the seed will become the flower; the seed can die as a seed. The seed can become a flower but it will have to search for the right soil and will have to be courageous enough to die, because only when the seed dies is the tree born and the possibility of flowering is there.

From seed to flower great courage, great effort, is needed on the part of the seeker. From the flower to the fragrance no effort is needed, no action is needed; it is part of divine grace. Fragrance happens of its own accord: when the flower is ripe the fragrance will be released, *of necessity*. No flower can die without releasing the fragrance, but millions of seeds die without ever becoming flowers.

So these are the two things to be understood: effort from the seed to the flower and no effort from the flower to the fragrance. But when we have become invisible fragrances, only then is life fulfilled.

That is the meaning of sourabh.

Deva means divine, svado means taste -- divine taste. God is literally a taste. God is not a thought: it is a taste, it is an experience, and as inexpressible as the experience of taste. You can eat something but only you know how it tastes; you cannot express it. Unless the other has also tasted it there is no possibility of any communication. But when the other himself has tasted it there is no need for communication.

This is one of the dilemmas, one of the greatest, that those who know can communicate, but then there is no need to communicate. Communication is needed from the one who knows to the one who does not know, but then it is impossible. It is like explaining the taste of sweetness to somebody who has never tasted it: it is utterly impossible.

The function of a master is not to express the inexpressible but to help you to taste it, to create the situation where you can also taste of it, you can also drink out of it. Hence I say that god is literally a taste. One has to eat and digest god, only then does one know.

The knowledge has to be absolutely existential; it is not a question of the intellect at all. Every fibre of your being, every cell of your body, has to become a witness to it.

Prem means love, geha means home. Love is the only home. A house becomes a home if it is full of love; otherwise it remains a house. Love transforms everything it touches. Without love man is a homeless wanderer on the earth. With love, immediately one starts growing roots into the earth. One feels grounded, one feels centered; one is at home.

The loving heart is at home everywhere, and the unloving heart is at home nowhere. Unless one creates love in the heart, one remains a stranger, an outsider. We can make great palaces outside but they will not be homes. Even a small cottage, a hut, can be a home if you have created love in your heart, if you radiate love.

Remember it, that love is the only home in existence; all other homes are just poor substitutes. And love is not only a home for you: if you have created it, it becomes a home for others tool and ultimately it becomes the home of god. The man of love finally becomes a temple, an abode for god to reside in.

Prem means love, adeha means bodiless. Love is basically a bodiless experience. Even though it is felt through the body, even though it is expressed through the body, it is not part of the body. It is something that hovers around the body, it is an aura around the body. The body is only a field that attracts it, but it is not produced by the material of the body, it is not the same stuff. It comes from the beyond: it lives on the earth but it is a penetration of the sky into the earth.

That's why the moment you start feeling love you start soaring high; you become more and more astral, less and less physical. When one is in love, one immediately becomes weightless, as if gravitation has no effect on one, because something in one starts growing which is beyond the field of gravitation; and it is so close to one's heart that the earth and the earthly heaviness disappear.

But I am not saying that one has to love only bodilessly. The body is just the language. The poetry has to be expressed through it but the poetry does not consist only of language; it is more than language, more than grammar. It is like music. The guitar is physical but the music that comes out of it is non-physical. The body is a guitar and the music that can come out of it is love; but love itself is bodiless.

Deva means divine, karuno means compassion -- divine compassion. Man has all the potential to become compassion, but we never use that potential; we remain at the minimum. At the minimum life is a passion: at the maximum life becomes compassion, only at the maximum when one lives life in its totality. Then passion starts having a totally new quality to it. It is transformed into compassion, it starts growing wings. It is no more tethered to the earth, it becomes free of the earth.

But things happen only at the maximum, that has to be remembered. People miss life because they don't have intensity. They live only so-so, lukewarm; that is the definition of their life. They never come to the boiling point, and only at the boiling point does the evaporation happen. The moment the water evaporates it takes a totally new form -- not only quantitatively different but qualitatively different. Water flows downwards, vapour rises upwards; water is visible, vapour becomes invisible. Passion flows downwards, compassion rises upwards; passion is visible, compassion is invisible. Compassion is evaporation of all your passions; but that is possible only at one-hundred-degree heat.

And that is my whole teaching: to live life in utter intensity, to live life madly and totally.

Bodhi means enlightenment, sattvo means potential. Bodhisattvo means one who is potentially a Buddha. Everyone is. We may not claim it; that is our responsibility and our fault. If we claim it, it is ours. One can remain potentially a Buddha for thousands of lives never claiming it, but all those lives will remain nightmarish, miserable; that's what hell is. Not to be that which you are meant to be, that is what hell is. To miss that which is your destiny, which is your fulfilment, that's what hell is.

The moment you have recognised, realised, who you are, when the total potential has been transformed into the actual it is metaphorically called heaven -- one has arrived home. And then life has beauty and grace and joy.

[A sannyasin says: A week ago I mentioned to someone 'I think my father might die' and today during the lecture my watch stopped; then I got the telegram that he's very sick.... I just have the feeling that this is the first time I can understand him and show him that I love him. I feel that he might have been hurt.]

Just go and see whatsoever happens. Mm? don't be worried about the future -- just go. And give him as much love and respect as you can. This will be far more important than anything else. Don't be worried about the groups or anything; that is secondary.

If you can settle your accounts with your father, that is the greatest thing. People remain entangled with their parents. Accounts are never settled, and unless accounts are settled, one remains childish. Growth happens by settling accounts. If one is perfectly clear about one's parents, that is growth: one is mature. But very few people are clear about their relationship. Their relationship is formal, clumsy, unloving, inhibited, and a thousand and one complexities are there.

If your father is dying, then this is the time not to miss but to settle everything, because once he is gone, then for years and years you can be in Primal Therapy and nothing will be settled. This can be settled very easily now, so forget everything, just go.

And I am not saying that he is going to die. I am saying the idea that he is going to die is very helpful, mm? -- you will be able to settle things. If you know that he is not going to die, you will postpone.

And don't be worried about the watch. Watches are not very intelligent: they can stop any time! It is very difficult now to find those wise watches which used to stop exactly!
Don't be worried -- just go!

Pragito means a great song; and life should be a great song. It should be lived aesthetically. No religion has yet existed on the earth which has been aesthetic: nobody has worshipped beauty and nobody has thought of music as prayer and dance as worship. Now the world needs a religion utterly life-affirmative, with no denial, with no inhibition. Total acceptance should be the only law; and then life starts becoming a great song, each act is a new addition to the celebration.

Up to now religions have been death-oriented, hence they have crippled and paralysed life. Rather than helping to make this earth closer to paradise, they have made this earth ugly, condemned. They have condemned the body, they have condemned everything; condemnation has been their only contribution to life. They have made everybody guilty; and out of guilt there is no possibility of any celebration. I am against guilt, against the idea of sin.

And I am not saying that you have first to become pure, then you can sing the song: I am saying to sing the song and the song will purify you.

And Punito means utter purity, innocence. Not the purity that comes by virtue: that is a cultivated thing, that is not true purity. It is practised it is a manoeuvre. The so-called saints are pure. But the real purity is found in the children, not in the saints: uncultivated, unpractised, natural, spontaneous. And when there is a real saint like a Jesus or Buddha, he is innocent like a child. His innocence is not a calculated gesture, his innocence is not through some motivation. If there is motivation how then can there be innocence? If there is calculation how can there be purity?

The so-called saint is pure because he thinks that by being pure he will be able to attain to heaven, to the great joys of heaven, to great rewards, and if he is not pure he will suffer in hell. His purity is out of fear and greed; and that which is out of fear and greed may be anything else but it cannot be purity. Purity is absence of fear and greed.

Real purity is not the purity of the so-called saints. Learn it from small children, learn it from flowers. Learn it from trees, birds, animals: they are really innocent. And when a man is innocent like *that*, like a tree, like a mountain, then something superb, something really virgin, starts happening. That brings god to you. God comes following this innocence. You need not search for god then: your innocence is bound to bring him to you, you need not go anywhere.

Drop complexities, calculations, cleverness, and become simple. Even if you become a simpleton it is good! Jesus was known as an idiot in his days, a simpleton; Buddha was also known as an idiot. You will be

surprised to know: the Hindi word for 'idiot' is buddhu; it comes from Buddha. And that is the sense in which the great Russian novelist, Dostoevsky, has written his book 'The Idiot'. Read it! That is a real saint. That is the meaning of punito.

[A sannyasin, who had completed Primal therapy said it was a bit hard because she was a bit hard.]

It is hard, the very process is hard -- it has nothing to do with your hardness; but that is the beauty of it. It is like a hammering, it is very destructive, but out of that destruction something is created. A sculptor has to be hard on the stone. It is hard for the stone -- chunks of it have to be cut -- but only then does a beautiful figure arise out of it.
Primal Therapy *is* hard work, but it pays!

Turn On, Tune In and Drop the Lot

Chapter #12
Chapter title: None

13 December 1978 pm in Chuang Tzu Auditorium

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ShortTitle: TUNEIN12
Audio: No
Video: No

Niro means the element water. And water is very symbolic, symbolic of flow, symbolic of non-resistance, symbolic of let-go. And these have to become the qualities of a sannyasin.

One should never become stagnant, because life is a process, a constant process; the moment you stop the process you are dead. Life is a river, on-going, from infinity to infinity. The moment you start clinging to something, you become attached to something, obsessed with something, you are stuck. Then a rock has come in the way and the process is no more beautiful. Slowly slowly the movement stops. Then one is a stagnant pool, no more a river; and to be a stagnant pool is to be in misery, is to be in hell.

So the first thing for a sannyasin to remember is: always remain flowing. Nothing is more valuable than the flow itself. Nothing should prevent you, nothing should be allowed to obstruct the flow of life. Go on dropping yesterdays so that today remains flowing. Don't plan for tomorrow, otherwise you have already obstructed it.

And the second thing: don't resist life, don't fight with it. Be friendly: don't create any antagonism with life. We are part of it; to fight with it is simply stupid. But that's what has been taught: for thousands of years man has been taught to fight, to become a fighter. Life has to be conquered, it has been said to people. Who is going to conquer life -- we are part of it. A ray of the sun is going to conquer the sun? A wave of the ocean is going to conquer the ocean? It is utter nonsense, but that nonsense has become such a long tradition that nobody thinks about it. And when you resist and you fight, you lose; life loses nothing. You simply become separated from it, isolated from it; hence you start feeling lonely. Otherwise there is no loneliness.

Nobody can ever be lonely: life is *always* around you. Even if you are sitting in a Himalayan cave you are not lonely because the rocks are there, the birds are there, the trees are there and the rivers are there. Maybe there is no human being, but just the presence of human beings does not make company. One can be alone in a crowd; people *are* alone in crowds. And not to be in human company does not mean aloneness if one knows how to remain non-resistant, not to fight.

The third thing is always to remain in a let-go, relaxed, as if you are not going anywhere. We *are* here, we have been here always and we will be here always and always; there is no hurry, there is no haste.

Then one can taste each moment in its radiance, in its utter benediction.

Veet means beyond, vivado means argument -- beyond the argument. There is something which cannot be dragged into argument. That something is truth or god or whatever one chooses to call it. It cannot be proved, it cannot be disproved; there is no way to argue about it. Either it can be experienced or not experienced. It is a question of experiencing, not discussing. Philosophy discusses: religion experiences. Philosophy goes on and on, round and round, never arriving at any conclusion. Its very premise is wrong: it is arguing about something which cannot be argued about. Its first step has gone wrong, and when the first step goes wrong the whole journey goes wrong; then you can go on ad infinitum.

Five thousand years of philosophising has not given a single truth to man, a single conclusion. All problems remain the same; in fact, they have become more complicated. The more we have argued about them, the more complexities we have created. Philosophy is a dead-weight: religion is an unburdening. Exactly what science is for the outside world, religion is for the inside world; it is a science. Just as science believes in experimentation, observation, not in argument, religion also believes in experimenting, in experiencing, not in argument.

Nija means one who is one's own self. That is the most difficult thing in the world, to be one's own self, because others don't allow it. They have a vested interest in not allowing you to be yourself: you can be reduced to a commodity only when your desire to be yourself is crushed. You can be coerced into anything once you forget who you are. Then everything is simple. Then anybody and everybody can manipulate you, control you; and all those who are around you are interested in manipulating you, even those who say that they love you. Their love is a very sweet way of manipulation.

It is very rare to find a person who loves you and does not allow his love to become politics -- politics to control, politics to dominate, politics to destroy the other. Whenever one wants to be powerful over the other there is politics; and all our relationships are fully political.

So nobody wants you to be yourself; everybody wants you to be according to him or her. So only you can work it out; nobody is going to help, everybody will hinder it. But it is a question of life and death to you. You will have to find ways. You have to be intelligent, you have to be rebellious, you have to be courageous. You have to create strategies so that nobody can manipulate you, so that slowly slowly you can grow into that which you are meant to be.

And only when we have grown into that which we are, is there fulfilment. Remember it! This is the beginning of sannyas.

Ajija means the friend. Create a kind of friendliness in you which is not addressed to anyone in particular. Friendship should not be a relationship: it should be your flavour. It should be more a state of your being than a relationship with somebody. Then many relationships can happen, but your friendliness remains a quality of you. If you pass by a side of a tree you are friendly to the tree. And to be friendly to existence is to be prayerful. I don't know any other prayer which can reach to god, except friendliness.

This is the highest quality of love: unaddressed love. Then there is no motivation. When it is unaddressed it creates no attachment. When it is unaddressed it has no expectations, hence it never feels frustrated.

Friendliness is the purest form of love. That is the meaning of ajija.

Madhupran. It means sweet soul. Madhu means sweet, pran means soul. The moment love arises in one's being, one becomes sweet from end to end. And that sweetness arises out of your core, your centre, and spreads towards your circumference. It becomes your whole life.

Love is the most important phenomenon in life. Without love a man remains bitter. Without love the poison of your being cannot be transformed into nectar. Love is the alchemy to change poison into nectar, to change the base metal into gold. And it is really a taste of sweetness. Each breath is sweet when you are full of love, and each experience has its own beauty and sweetness and its own bliss. And life then has thousands_ of surprises every day. On each step you are encountered by a new mystery; wonder and awe simply go on happening.

But the man who does not know love, knows nothing of the mysteries of life. He is locked in a dark cell; he knows nothing of light. He knows nothing of all that is happening around. It is tremendous! It is unbelievable, but it is happening, it is true... once you open your eyes. And only love can open your eyes,

because love gives you maturity, integrity, sincerity, authenticity. Remember it!

To forget love in life is to make the whole of life futile; to remember love is to make it meaningful. Love is the poetry of life, the sweetness of life.

Deva means divine, anunado means echo -- echo of the divine. And that's what we are: echoes of god, far away echoes of god; reflections of the moon in the lake. Hence the search for the real. We have seen the real only as an echo, but the echo has created a desire to know the original. It is as if we have seen somebody in a dream and fallen in love and now the search starts. We have heard somebody singing but we have not seen them; now the search starts! We have a feeling that somebody is present, we are utterly certain of the presence, but the presence is not tangible, it is not material. We cannot grasp it, we cannot hold it in our hands, but still we can feel it. It touches and moves our heart and the longing arises to know the truth.

Our whole life is an echo, and the fortunate people are those who know it is an echo, because then they can start searching for the real. The unfortunate are those who think this is the real. Those who take this life for the real miss the whole point.

Remember it: this life is only an echo of *that*. This is only a finger pointing to *that*. Use the finger -- it is beautiful -- but don't cling to it. *That* has to be realised.

Virat means the great; it is a name of god. We carry the great in our beings. We may be seeds but we carry great trees in our being. And we may be just a drop but we are hidden oceans. The drop is an unmanifest ocean and the ocean is a manifest drop.

Man is small and yet not small; both things have to be remembered simultaneously. It looks like a paradox: it is not. Man is small; it has to be remembered, otherwise the ego arises and the whole of life becomes poisoned by it. And man is great too; that has also to be remembered, otherwise man forgets that which is hidden in him, and to forget it is to go astray. We *are* small, like atoms, and yet we are carrying the great energy of the divine, the infinite energy of the divine. As man we are small, but there is something in us which surpasses us, which transcends us. We are not only man: we are also divine.

That's why Jesus goes on saying again and again 'I am the son of man' and 'I am the son of god.' He uses both expressions. He has puzzled theologians for centuries. If he had used only one expression things would have been very clear-cut. One day he says 'I am the son of god'; another day he says 'I am the son of man.' What does he mean? He means both together.

Apparently we are man; in a hidden way, in a subtle way, we are gods. Obviously he is the son of man, but that will be only half true; it will be true only about the periphery, it will not be true about the centre. To remind us of it he says 'I am the son of god' too. But that is the story of everybody else too. Remember it!

[A sannyasin says: I am in beautiful love with a sannyasin here but sometimes I feel very much that I need my own space, I need to be alone. And I don't understand if it is good or if it is because I am afraid to be more deeply in love.]

Nothing to be worried about.

You need that much space to be alone. It is not a question of escaping: it is your need. So whenever you feel like being alone, be alone. Don't force yourself to do something which is not happening naturally. One needs a few moments to be alone. To be together for twenty-four hours is dangerous. It starts being an encroachment on the other's space, and the other starts encroaching on your space. Then one feels suffocated; this is a sure way to destroy love.

Love can exist only when two persons are capable of coming closer when it is happening naturally, and then withdrawing. This is the rhythm: coming closer, going away, coming closer, going away; this is the day and night of a love affair. If you remain far away too much, again love will be destroyed. There is a need of a great balance -- to go away and to come and to go away again -- so each time you come close it is again fresh. Again there is passion, joy, much longing to be together.

This is a natural rhythm; there is no question of escape. Simply follow your natural feeling.

[A sannyasin says: Since I've come out of groups, many changes have been happening. I find that I'm aware of my mind but the old mind comes back many times.]

This is how the old mind goes, slowly slowly. It comes back many times. Just remember not to be a victim of it. This is natural: it cannot go easily; it will come back many times. It will try in every way to catch hold of you. You have remained a slave to it so long; how can it simply leave you alone? It will go one day, but it will go only when it has tried in every possible way to dominate you and has failed.

So just leave it -- nothing else can be done. Just don't support it any more. When it comes, remain indifferent. Just tell it 'I know your tricks and your trips and I am not going to be carried by you. You can come and go but I am indifferent.' Keep aloof, keep cool, and slowly slowly, it will come less and less. It will become more and more meaningless for it to come back; it will be an uninvited guest. One day it simply disappears and never comes back; but it takes time.

The process *has* started, so feel happy that a new thing has started happening. Now it is a question of time and your awareness.

[A sannyasin says that sometimes she feels a lot of shaking in her belly. Osho gives her an 'energy darshan']

It is not a block: it is just that the energy is arising for the first time. It is a good sign. It will spread all over the body, and once it has spread all over the body you will not feel it. You will feel it only for a few days till it spreads all over the body. It is there too much and it is trying to spread. It is going in ripples; soon it will over-flood the whole body and then you will feel a totally new life. All the dead parts in your body, in your mind, will disappear through it; so love it, respect it, and when it shakes you, co-operate with it.

And something good is going to happen!

Turn On, Tune In and Drop the Lot

Chapter #13
Chapter title: None

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Sitaro. It is the root of the word 'star', the Sanskrit root. It means the star...

Remember that the real star is within. And the real star is not even a whispering star: it is utterly silent, not even a whisper. And we reach it only when we are totally silent.

Even if a little whispering remains, that is enough of a barrier, that is enough of a wall. Only silence is the door. Words, whether said loudly or whispered, are words, and words are the only barrier between you and your real you. Words create continuous smoke around your being; a fog is created by words. Words have to disappear, and they can disappear easily if we don't cooperate with them. If we don't go on pouring our energy into them they start dying of their own accord. They cannot live by themselves, they are parasites: they live on our blood. And everybody looks to be so sucked, so dry of juice, because those words are constantly sucking on their soul. The more words that are in the mind, the less juice your life will have. And if the mind goes on in inner talk continuously -- that's how it is -- then it drives you crazy.

Silence is sane; in fact the only way to be sane is to be silent. And the whole art of sannyas consists of being utterly silent. Everything else is just a device to help you towards silence. It may be music, it may be

dance, it may be anything, but the basic thing is that all these methods lead you slowly slowly towards an inner stillness. And when all is silent -- the inner talk has disappeared and there is no fog, no smoke of the mind -- the star rises.

The story in the Bible that three wise men saw a star when Jesus was born and followed it, and by following the star reached Jesus, has nothing to do with any star in the sky. The stars in the sky don't move that way; they have their fixed roots. Then what is the story talking about? It is saying something of the inner; but the inner can be seen only by the wise.

Whenever a man like Jesus or Buddha is there on the earth, those who have any wisdom left in them start moving towards the person -- sometimes knowingly, sometimes unknowingly. Sometimes they think it is just accidental, coincidental, that they have arrived; but it is not so. Their deepest being has seen something. Their mind may not have heard about it, because the mind knows nothing much about the deeper depths of your being. There are things in you which your mind is not aware of, and because they are very deep sometimes the mind remains unaware for years. But they are very potential, powerful: they can move your life into certain directions.

Those three wise men from the East saw the star rising not in the outer sky but in the inner sky. They felt a presence; they felt that something of the unknown had penetrated the earth again, that something of the divine had again materialised. It was a rare miracle. They travelled long distances. It was not a question of seeing a star in the sky and following it. They were continuously meditating and feeling and groping to find where the miracle had happened; and they did find it.

That's how you have come here to me. That's how millions are going to come. It has nothing to do with anything that you may have heard from the outside: it has something to do with your inner feeling.

And you have come in the right time. Something tremendously important is going to happen. Just become more and more silent so that you can feel your inner light, your inner star, more clearly.

Deva means divine, sansargo means contact divine contact. Sannyas is the beginning of a new contact, of a new relationship. It is falling in love with god. All other loves fail: only love for god succeeds. All other loves only promise but they never fulfil. And the strange thing is that love for god promises nothing but it fulfils; it is the only fulfillment in life. So those who are searching for anything else except god are moving in a wasteland. Futile is their search, fruitless is their life, and frustration is their who!e biography. From one frustration to another frustration; they go on moving that way, in a vicious circle. After each frustration they hope; that hope brings them to another frustration. They hope again; again there is frustration.

Love for god is not a hope. It has nothing to do with the future: it has something to do with the present, because god *is* the present. God is never the past, never the future; god is always present, always now. He is the eternal now. So one cannot hope for god. Those who hope have missed the point. People can only live god: they cannot desire or hope for god. God is now and god is here. God is all that is.

So one has to jump, plunge, into this mysterious existence. This is what I mean by falling in love with god. Falling in love with trees and birds and animals and people and rivers and oceans and stars... all this is falling in love with god. This whole universe is his temple. He may not be visible to those who are not in love with him but he is visible to those who are in love with him -- although not visible as a person but as a presence.

You will feel his presence in the tree, in the flower: you will feel his presence everywhere. God is a presence, and only love can feel the presence, because only love has the eyes to see the invisible.

Anand means bliss, rupen means beauty -- beauty that comes out of bliss. Bliss brings beauty which is not of the body, which is not of the mind either. Bliss opens the doors for the divine. The moment one is blissful the divine starts radiating from one's being, and that creates a beautiful phenomenon around oneself.

It is said that Jesus was physically ugly. It may have been so, but he attracted so many people; his impact was tremendous. Something was radiating from him which was not of the body, not of the earth: the sky was expressing itself through him. Socrates also was not beautiful physically but his impact on people was tremendous: very penetrating, very deep-going. Sometimes it happens that a person has both: Buddha was physically beautiful too. But the physical beauty is just a wave in the ocean: it comes and goes -- a soap bubble. One moment it is here, another moment it is gone.

But the inner beauty remains, it is non-temporal. And once the person has become spiritually beautiful, his body may die but his beauty goes on circulating in existence like a fragrance. The flower disappears but the fragrance remains. In that sense Jesus is still here, Buddha is still here, as a fragrance: they permeate the

whole of existence.

Search for the beauty that comes from bliss, because that is the only eternal beauty.

Sangit means music. And music is the ancientmost meditation. It was discovered *as* meditation; it was practised for centuries *as* meditation. Now it has fallen from its pedestal; it has become mundane, it has become very ordinary, a commodity in the marketplace. Otherwise it was on the same plane as prayer.

But it can be used as a meditation if one understands how to use it. It is a tremendously powerful method. The whole art consists in this: if you can play music yourself then get lost in playing. Don't remain separate from the music: dissolve into it, be possessed by it, and it becomes meditation. Or, if you are just a listener, then get lost in listening, become music again. Don't be there as a spectator, don't be critical, don't question whether it is good or bad. Don't bring in your likes and dislikes: be choicelessly lost. Let it overpower you, let it surround you... first without and then within, slowly slowly. Then you will be just a part, a throbbing part of the melody, and immediately music will open a door to meditation.

Whenever the ego is lost, meditation arises. The ego is the state of non-meditation; egolessness is the state of meditation. And music will really help you. Use music as a door: it is one of the most beautiful doors to enter god.

[To a sannyasin newly returned from the West Osho says:]

Just come a little closer, raise your hands. Close your eyes. If anything starts happening, allow it; just be in Latihan.

You start your Latihan again. Now it will go far deeper. In these six months much has been cleansed in your being; many impurities have fallen. You have passed through many many cathartic moments; now you are a purer vehicle. Latihan will take on a more graceful expression now.
Start Latihan again that's absolutely the right meditation for you.

[Anand Saman -- song of bliss] Life has the potential to become a song of bliss, but there is every possibility of missing it too. It is not a certainty, there is no inevitability about it. It depends: you can make it, you can destroy it. Out of one hundred, ninety-nine point nine percent of people destroy their song of bliss. Then their life is nothing but a cry, a scream of pain and agony. But they have chosen it that way; nobody else is ever responsible.

This is the first truth to be learned in life: that you are always responsible, nobody else. With that comes great freedom, because with that all alternatives are open. If you think that somebody else is responsible then you are a slave; then nothing is open. Then you have to be what you are. If your life is a tragedy then it has to be a tragedy, because others are responsible; unless they change, nothing can be done about it. You don't have any freedom.

And that is the reason why millions of people live in misery: they think others are creating their misery. *Nobody is* creating your misery, nobody *can* create it; and nobody can create your bliss either. It is a totally individual phenomenon. It is just your work upon yourself.

And the most strange thing is: to create misery is difficult and to create bliss is easy, but people always choose the difficult thing, because the difficult thing always gives them an ego-trip. The ego is not interested in easy things; the ego is interested only in difficult things. The more impossible a thing looks, the more attractive it feels for the ego, because the ego feels a challenge, and only through challenge can it conquer, can it prove to the world 'I am somebody special.'

Misery gives you challenge: bliss is very simple. Trees are blissful, birds are blissful. It needs no special talent to be blissful. To be miserable needs talents, one has to be really very very clever to be miserable.

Bliss is innocent; you can be blissful without any education, but you cannot be miserable without any education, remember! It is very difficult. You need degrees, universities, mm? then only do you become skilful.

So the first truth has to sink deep in the heart: 'I am always responsible for whatsoever I am. Bliss or misery, this is my choice. If I have chosen to be miserable, then there is no need to be sad about it; this is my choice and I am doing my thing.' Feel happy that you have succeeded in being miserable! If this is not your choice, drop it immediately, drop all those patterns that create it and start creating new patterns, new doors from where bliss starts flowing.

For example, the person who wants to be miserable has to think in terms of fighting with life; that is his

gestalt. He is always fighting. The person who wants to be blissful has to be a non-fighter, surrendered to life, in a kind of let-go. The person who wants to be miserable has to create great ideals, has to make impossible demands upon himself. Then only can you be miserable; otherwise you will not be miserable. You have to be this, you have to be that, and when you cannot be, frustration settles in.

The man who wants to be blissful has no ideals at all, he is a non-idealist; he is a realist. The miserable person is always an idealist. The happy person, the blissful person, is a realist: he lives moment to moment with no ideals. You cannot frustrate him because he has no expectations. The miserable person always condemns himself because he is not rising high enough to fulfil the demands. He is a constant condemnor; he lives in self-condemnation. The blissful person is very accepting of himself. He makes no demands. He is relaxed, at ease with himself; he loves himself *as he is*.

So you have to watch: that which creates misery, drop; and that which brings bliss like a flood, create that space in you. And my whole effort here is to make each of my sannyasins a song of bliss: not miserable saints, not long faces, but celebrants! I am interested in celebrants, not in saints at all.

So let your life become a celebration; and it is up to you! That is the meaning of your name -- make it a reality. It is possible and it is easy!

[Prem Sampurno] It means love perfection, perfect love. And by perfect love I don't mean any ideal: by perfect love I mean an unconditional state of love. Give, and don't ask anything in return. It comes, it comes a thousandfold -- and when it comes, receive it with gratefulness -- but don't ask for it! The moment you ask, you stop its coming. And the moment you ask, you become miserable, because it is not coming and you feel at a loss. When you ask something in return you are already thinking in terms of profit, and profit means: give less and get more. So from the very beginning you are miserly in giving.

Love is responded to only when it is not miserly, when it is given totally, with abandon, when it is not a business, a bargain, but just a sheer joy of giving. That love I call perfect; and perfect love brings perfect bliss.

So feel more and more love. Let it become just the climate around you -- not that once in a while you are loving: let it be a twenty-four-hour climate around you, let it become your breathing. Even asleep a real man of love is loving... even in sleep. If you go into the room of a man who loves, he may be asleep but you will feel the room full of love vibrations, because now love is not a question of doing or not doing; love is just his very life. Then I call it perfect.

And this is possible for every human being because this is a built-in potential in us. It has not to be brought from somewhere: it has to be just allowed to grow, allowed to be expressed. So express as much love as you can, and more will be coming, more and more will be flowing. It is something inexhaustible, you cannot exhaust it. The more you give, the more you have of it.

[Somadeva -- Moon god] The moon represents a few things.... One: it is light but cool. The sun is also light, but hot. The sun represents passion; the moon represents compassion. The sun energy is male energy, aggressive; the moon energy is feminine energy, receptive.

If somebody wants to become a scientist he will need to have more and more sun energy. But if somebody wants to become religious he will need more and more of the moon energy. Science is a male project; religion is a female project, soft.

God cannot be conquered: god can only be invited. The very idea of conquering is of violence. All meditators have to learn how to become more and more part of the moon energy: receptive, womb-like, feminine, available, vulnerable, open, so existence can pour its mysteries into you. That has to be remembered.

Meditate on this metaphor -- not only meditate on this metaphor: let this metaphor slowly become your life. Become moon-oriented, and much will be possible through it.

[Shrira] It means body of bliss. The physical body is the outer body; there is an inner body also: that body is the bliss body. It is made of the stuff called bliss, it consists only of bliss and nothing else. It is pure energy, and energy is delight.

The physical body is gross: the bliss body is the most subtle. And the finer the energy, the more joyful it is. The bliss body has the finest particles in it; there is no more possibility to make it more refined.

We have to search for it. You cannot find it outside in the world: you will have to go in. It can be found only with closed eyes; it is an inner journey.

Slowly slowly you will start feeling it. The more you remain silent and quiet and just watching inside, tuning in, turning in, one day the contact happens and suddenly you see such light as you have never seen before, and you hear such music as you have never heard before. You have entered paradise. And it was always there: we had just not opened the gates for it. All that is needed is an in-sight.

[A sannyasin says: I had a friend... he introduced me to marijuana and brownies and the first type of touching experiences with a man. It was beautiful when I could let go... I picked up a lot of guilt feelings sometimes and other times feelings to open and.... I'm not sure.]

It can be a beautiful experience -- you can continue. No need to be afraid and no need to feel guilty. It will be helpful. And when you feel that now it is no more helping, then stop it; but use everything possible that seems to give some experience. Use it! Even if sometimes it doesn't happen, no need to worry.

Always remember: no method has to become an addiction, that's all. When it is finished, its work is finished, when it no more gives you anything, simply drop it; but while it gives you something, continue. No need to be worried.

Turn On, Tune In and Drop the Lot

Chapter #14
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Deva means divine, iman means faith. Man can either live in belief or in faith. Belief is man-made: faith is a grace that comes from beyond. Belief is a thing of the mind: faith, a stirring in the heart. Belief is superficial, it never transforms anybody. Rather than transforming it only consoles. It is convenient to be a Hindu, to be a Christian, to be a Mohammedan, because the crowd is there, surrounding you in every way. But to be with the crowd a certain compromise is needed; that compromise is belief. One submits to the crowd and its demands; that is belief. Belief is a subtle slavery: faith is a freedom. Belief is collective: faith is individual. And faith has no name: beliefs have many names.

Faith is something that happens in you, and when it happens, the very happening becomes a total change. But you have to understand one thing, that you cannot create it; you can only be receptive towards it. You can pray for it, you can invite it, but you cannot create it. You have to just remain waiting, in a prayerful mood, for the right moment. When you are worthy enough it will come as a gift from god. It always comes, but it comes only when you are ripe, and your ripening means silence, prayer, infinite patience.

One day the light enters you and then your life is totally different, discontinuous with the past; that is iman.

Deva means god, islam means surrendered -- surrendered to god. One can live a life of struggle or one can live a life of surrender; both the alternatives are there. The ego chooses the path of struggle because it can exist only through struggle: the more struggle, the better, for the ego. But the ego is a false entity. You create it with great effort and finally it is going to disappear, so the whole effort is futile; death will take it away. Those people who go on working for their egos are just making castles in the air. It needs tremendous

effort, a total devotion, and yet the end result is nil. You live empty, you die empty, and meaninglessness is writ large all over your life.

The other alternative -- living a life of surrender -- makes you religious. Then the ego immediately dies; it cannot exist with surrender, there is no co-existence possible between surrender and ego. By surrendering you come to know a totally different kind of self, a self which is not an ego, a self which is not a self at all, a self which is equivalent to no-self. You are, but there is no idea of I. You are a pure am-ness, a pure existence. That purity is bliss and that purity is truth.

Let surrender become your life, your very style of living. And you are not going to lose anything by surrender; you will lose only that which you don't have, you will lose only the false. You will lose only the notion of the ego -- because the ego is not a reality and can never be a reality -- but you will attain to your authentic self. And to know one's own reality is sheer joy.

Deva means divine, atosh means discontent. A great discontent is needed to attain to god. Be contented with the world but don't be contented with your inner being. People are doing just the opposite: they are contented with their inner being, they are discontented with the outer world. Hence we have been progressing as far as the outside world is concerned -- we have better cars, we have better houses, we have better gadgets, better planes, better bombs and everything: we just don't have a better man.

If Jesus comes to the world he will be surprised at seeing our materialistic growth, progress, but he will be very frustrated at seeing our human beings. Humanity has not grown at all. Everything else has become better, only man has remained stuck. And the reason is that we are discontented with the outside world so we go on improving upon it; science goes on searching for new ways to improve the world.

A great discontent for the inner is needed, then religion grows; and only then is religion possible. Religion has disappeared from the world for the simple reason that nobody is interested in god, nobody is interested in themselves, nobody is interested at all in that which is invisible, hidden. Truth has become a disvalue. A divine discontent is needed. One has to become a total thirst for god. It should not be only an intellectual question, it should not just be a curiosity or a philosophical enquiry: it should be passionate, it should be a question of life and death. Only then does something happen because only then are we aflame, afire.

To be a sannyasin means getting initiated into a totally different kind of discontent. To be worldly means the ordinary discontentment with your money, with your house, with your wife, with your husband, with your children; it is a search to improve the circumstances outside.

To be a sannyasin means a discontent with one's inner state. The inner world is so dark, it needs light. The inner world is so poor, it needs to become more rich. The inner world is so empty, it needs to be fulfilled.

And the potential is there, just the fire is missing. The potential is there, just the impetus, that momentum, that can change the potential into the actual, is missing. That is atosh, that is discontentment as one is. Then immediately things start happening.

[Veet Diti -- Beyond limitations] All limitations are false, arbitrary, not real -- utilitarian of course, but not real. Existence is one. Things that appear to be separate are not separate. The tree is not separate from the earth, so you cannot think of the tree in a limited way; the earth has to be included in it. And the tree is not separate from the sun; you have to include the sun in it too. The tree is not separate from the stars and the moon and the air and the water. If you go on searching, you will be surprised: a small tree contains the whole universe; there is no limit to it. The whole existence is one single phenomenon. To understand this is to understand god.

The mind loves limits. It wants to categorise, define, but because of its definitions and its categories it creates a very arbitrary world around itself. Once you stop seeing limits, the mind starts disappearing; and the disappearance of the mind is the appearance of god.

The day it happens that you cannot see any limit anywhere and all seems to be involved with everything else and each thing is just the whole existence, you are transported into a totally different dimension: the dimension of the infinite -- unlimited, unbounded.

And remember: that is the case with you too. The tree was just an example; you also include the whole. Each single drop of water contains all the oceans of the world. When you start seeing it without, you have seen god manifest in the world; when you start seeing the same within, you have seen god as unmanifest. And these are the two aspects of the same reality: the manifest and the unmanifest. Both are unlimited; no

beginning, no end, no boundary is possible.

Just to contemplate it, to see it, is liberating. Then life is never the same again. Then you cannot die, because the whole never dies! Fear disappears, and the same energy that was becoming fear in you becomes love.

So think of yourself as being beyond all limits and think of everyone else too in the same way. See limits disappearing, evaporating, and see the unlimited in every form -- behind every form the formless and behind every name the nameless -- and closer and closer you will be approaching the truth, the ultimate truth.

Gyan means wisdom, raj means secret -- secret of wisdom. And there is only one secret of wisdom. Knowledge comes from many sources. There are millions of sources of knowledge -- so many scriptures, so many people, so many experiences, the whole accumulated past of humanity. Science gives you knowledge and theology gives you knowledge and literature gives you knowledge and.... You can go on searching for knowledge; there are many many sources.

But for wisdom there is only one secret: it wells up within your being, it arises in you; it doesn't come from the outside. It cannot be transmitted or transferred: it has to happen in your deepest core, in the recesses of your own being. The seed is there but we have never cared about it. We have never prepared the field, we have never watered it; we have not been good gardeners to it. Hence wisdom is missing.

Lao Tzu says that to know the truth you need not go outside your room, you need not ask anybody, because truth is given to you from the very beginning. You are it. The only secret to be learned is how to go in, how to be there where truth is already. And that's what meditation is all about. Meditation is the secret of wisdom.

Meditation simply means a state of no-thought, awareness without the process of thought, just pure, mirror-like awareness, with no thoughts passing in the mind. And when there is no thought, you immediately become unhinged from the world. You are no more focused outside, because there is nothing to see, and the focus starts turning inwards. When there is no content to know, consciousness starts knowing itself, and that is wisdom.

Turn On, Tune In and Drop the Lot

Chapter #15
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Darpano means the mirror. The moment one starts functioning as a pure mirror, god is revealed immediately. God is already here: we are just not a mirror to him. One need not search for god, because he is not far away: he is very close, he is closer to you than you are to yourself. All that is needed is to become a pure receptivity, with no interference. That is the beauty of the mirror: it doesn't interfere, it simply reflects that which is. It does not project, it does not impose anything. It is simply there, with no idea of good, bad; with no judgement. A beautiful woman comes before it, it reflects; an ugly woman comes before it, it reflects. It has no likes, no dislikes, no prejudices at all: it is simply empty.

This is what meditation creates in you: meditation creates a mirror of consciousness.

The ordinary mind is full of thoughts, desires, ambitions, prejudices, beliefs, superstitions, ideologies. They are all there clamouring, creating great noise. They are like dust on the mirror, and the dust is so much that the mirror has completely disappeared; you cannot look into it.

Meditation means cleansing the mirror, dropping thoughts, letting thoughts disappear, attaining to moments when thinking ceases. And those are the *most* blissful moments in life. Once you have tasted a single moment of no-thought, you have taken a great leap into truth; then things will become more and more easy every day.

Deva means god, shahid means beloved. God is the only beloved. We have been seeking the beloved in different ways, in different lives, but we have not yet arrived because we have not been seeking god consciously; the search has been an unconscious search. It has been more like a groping, less like a search. Search means intensity, awareness, watchfulness.

There is an unconscious longing in every being to know the truth, to be the truth; but it is an unconscious longing. The first step towards truth is to make it conscious. That's what sannyas is. The first thing that I have to help you to do is to make the search conscious. It should not be a groping, it should not be deep in the darkness of your being; it should come to the lighted part of your being. If it remains unconscious we go on moving into wrong directions.

People search for money. In fact they want to be rich, and one can be rich only when one has achieved to god, never before. But the unconscious search for inner richness becomes distorted and we start searching for money.

People search for power but the real power is with god. Without god we have no power. But if the search is unconscious then one becomes a politician, one wants to become a prime minister of a country or a president. Ultimately one will find tremendous frustration because that was not the real search. Something got distorted; the unconscious was not interpreted rightly.

Just as you need a psychoanalyst to interpret your dreams to yourself -- they are your dreams, but you cannot interpret them because a certain skill and understanding is needed to interpret them, and they are very metaphoric, they are not literal, because the unconscious speaks in metaphors -- in the same way a master is needed to transform your unconscious desire for god into a conscious flame. And once it has happened, life takes on such a quality of which you had not even dreamt before. When one's whole life becomes just a rush towards god -- just as a river is rushing towards the ocean -- then life is so rich, so beautiful, has such grandeur, is a splendour.

That is the meaning of your name. From this moment think of god as the beloved. Whomsoever you love, search for god in him, in her -- in your children, in your wife, in your friends, in your parents; whomsoever you love, search for god in them! Let each lover be now the beloved, and you will see a great change happening of its own accord.

Bodhi means awareness, sagar means ocean -- an ocean of awareness. The mind is tiny, narrow, very small, petty: consciousness is oceanic. Hence we all feel suffocated in the mind. We are vast, huge, immense, and the mind is so small; it is a prison cell. There is no way to grow in it, and it becomes smaller and smaller every day. The child has a bigger mind than the young man. The young man still has a little more space than the old man, because as one experiences more and more things, all those experiences go on accumulating in the mind. More and more space is occupied by unnecessary furniture -- by memories, the past, experiences, knowledge. Slowly slowly a moment comes when you don't have any space to live in, no possibility of any movement. You are simply stuck, drowned in your own mind.

That's why in children you see a certain intelligence. It is very rare to find that intelligence in old people, and whenever you can find that intelligence in an old person, that shows he has lived well. That shows he has not been accumulating baggage, unnecessary luggage. That shows he has been able to die moment to moment to the past. He has kept his space intact. He has remained uncorrupted by experiences, uncontaminated by experiences, unpolluted by experiences. He is still a child: open, vulnerable, full of wonder and awe. He has not de-mystified experience, existence, life; the mystery is still there.

But even then, the mind of a child is small -- spacious, more spacious than the old man, but still small.

Consciousness needs the whole sky. It is an ocean. In some moments you slip out of the mind and you experience the ocean too. Watching the night full of stars you slip out of the mind. You forget all about your mind -- your worries, your name, your address, your thoughts. For a moment you are transported. You are no more part of your so-called identity; you lose your identity. For a moment the whole sky is yours, for a

moment all those stars are moving within you; hence the liberating experiences of nature, of beauty, of love, of music.

Any experience that liberates you on the mind becomes an experience of god; but those are rare moments, and you don't know how they happen. They happen almost of their own accord: suddenly one day things fit. You slept well, the night was undisturbed, there was not a single nightmare: your mind is clean and fresh, you are feeling very vital, rested, relaxed. You see the sunrise and the birds singing... and it happens! But you are not able to create the space yourself, it was just coincidental, hence it cannot last long; it comes and it goes.

Sannyas means becoming capable of creating that space of your own accord. That is the whole art of meditation, of yoga, of tantra, of tao. The whole art is simple: how to create a space where the beyond can penetrate you. That space can be created, and because that space can be created religion has relevance; otherwise there would be no relevance, no relevance of religion. Then there would be science, which knows nothing of the beyond, and there will be poetry, which knows only coincidental moments of the beyond.

Religion is a conscious effort to create that space, to give the invitation to god, to provoke god, to open oneself in such a way that god has to come.

Prem means love, arifo means wise -- wisdom through love. Knowledge needs no love: wisdom is based in love, and that is the beauty of wisdom. Knowledge is dry: it only collects dead facts about life. It cannot come in contact with *real* life, because real life is love.

The scientist is trained to remain aloof, dispassionate, not to get involved; he has to be there just like a computer. That is not the way to know life. That's why science goes on knowing only something that is dead. It knows about matter; it misses all that is alive. It has no vision for life, no opening for it.

The poet also knows, but in a different way; he knows very lovingly. His knowledge is not dispassionate, he is involved in it. He participates in what he knows, but his participation is not total, it is momentary: sometimes it happens, sometimes it doesn't happen. He is not a master of his own life, so one day he feels great poetry arising in him and the next day all has disappeared; he is just a dry wasteland, a desert. One day a flower blooms and then for months there is no flowering.

The mystic knows life in the same way as the poet, with one difference: he remains totally in contact with life. Each moment he goes on renewing his contact. He is a master: he is not just accidentally in participation with existence, he has created the space to be in that participation. He knows how to create it and he goes on creating that space and he goes on and on participating; even when he is asleep, he is a participant. And then great mysteries are revealed to him.

That is the meaning of arifo: a mystic, a wise man, a saint, who has come through love, whose knowing is another name for loving, whose knowing is rooted in loving, whose knowing is part of his prayer.

The scientist is the most gross: the mystic, the most subtle. The scientist moves into the visible: the mystic, into the invisible; and the poet is just a mid-way house between the scientist and the mystic. Ordinarily he remains part of the world of the scientist, but there are extraordinary moments when he soars high and touches the world of the mystic. But very rarely, once in a while, it happens only sometimes. The mystic abides there. That is the meaning of arifo.

[A sannyasin says: I feel like this time I've come to commit myself either way and I get really scared of committing myself.... All the time I've been here I just think 'I've got to decide.']

Decide not to decide; be finished!

Commitment will come on its own. It will not be your decision; don't be worried about it. Commitment will *happen*; it will not be your decision. Suddenly you will see it has happened, so no need to worry about it.

One day I am going to do it -- you just wait! (LAUGHTER) *You* need not make any efforts this way or that, for or against. Don't unnecessarily waste your time; do something else. That is my work, that I will do!

[A sannyasin says: I find I lose touch a lot -- with you, with god, with myself, with the world, with other people.]

I understand. Simply accept: when you are in touch, accept that; when you are not in touch, accept that. Only through acceptance can worrying be stopped; and worrying is the factor that comes between you and

me, between you and you, between you and the world: it is worrying, the wall of worrying. So we have to cut the roots of worrying, and the best way is to accept whatsoever happens in that moment; that is the reality.

And don't think about whether you are really in touch or not really in touch. Whatsoever it is, it has to be accepted; real and unreal does not matter. Acceptance is a sword: it cuts all worrying in a single blow.

[A sannyasin says: For the past months my blood pressure has been mostly going too high. I've been to the doctor but he couldn't find anything physical, so I don't know what to do about it. Osho studies her energy.]

It is not physical -- the doctors are right -- and it is not psychological either: it has something to do with your astral body. But it is nothing bad at all, in fact it is a good indication. So whenever it happens, start enjoying it. Rather than thinking of it as a disease, think of it as a blessing. Some work has started happening inside you and that work is of immense benefit to you, so you have to help it rather than hinder it. And once you have started enjoying it, it will disappear: the restlessness will disappear -- the work will continue.

The restlessness is not caused by the work; the restlessness is caused by your interpretation that something is wrong. That very idea of the blood pressure going high makes you restless. Drop the interpretation, and the restlessness will disappear and soon you will find that the blood pressure will also disappear. But even if it remains for a few days there is no need to be worried. Soon you will see what is happening; when it has happened only then will you be able to recognise it.

Great energy wants to be released. Mm? it is like a bird who wants to get out of the prison and becomes restless. It starts flying in the cage, gets stuck, tries to fight.... That's what is happening; but it is a good indication: something wants to flower.

Anand means bliss, raje means secret -- the secret of bliss. It is a secret in one sense: that people are unaware of it. Otherwise it is not a secret at all. It is an open secret. Somewhere deep down everybody knows it and yet goes on denying it because misery seems to be more paying in the world, misery seems to be more profitable.

A blissful person is a very rebellious person, he is pure rebellion. A blissful person is so independent that he needs nobody, that he can be alone, that he does not depend on anybody; and that seems to be arrogance to the society. The society does not like blissful people, it likes miserable people. The society patronises misery in every way, and if one wants to be patronised by the society, one has to remain miserable; that is the pay-off of misery. Otherwise it is a simple phenomenon to be blissful, very simple.

Just don't impose any ideals on yourself, *no* ideals; don't try to pretend that which you are *not*. Then bliss starts showering. Just as it is showering *on* the trees and on the mountains, it starts showering on you; because trees have no ideals, no pretensions, no hypocrisy. And when you don't have any ideals, when you don't want to be anybody else other than who you are, how can you be miserable? You are never frustrated because you never expected anything in the first place. You never feel inferior because you have never wanted to be superior. You never feel defeated because from the very beginning there was no desire to succeed, no desire to be victorious. In such a space, bliss happens naturally; it wells up in you. To be relaxed, to be natural, to be spontaneous, is the secret of bliss.

And Anand Raje can have another meaning too.... Anand means bliss, raje can mean queen. But those who know the secret become kings and queens of bliss, so that is an extension of the first meaning. Once the secret is practised one becomes a king or a queen. We are beggars because we have chosen to be beggars; otherwise we are born as kings and queens. Everybody is born that way.

So become natural and you will see bliss arising. It arises with such tremendous energy, it becomes uncontainable. When it arises in you it is not only that it gives you bliss, it starts overflowing, it starts reaching other people. The blissful person creates a held, an energy-field around himself, and whosoever enters into that energy-field is immensely benefited by the grace.

Deva means divine, sarvo means total, whole. Man is totally divine. There is nothing in man which has to be discarded, there is nothing that has to be denied: man is divine.

All the so-called religions go on telling man 'Discard this, deny that...' They teach you to choose something but they don't help you to accept the wholeness of your being. And because of the teachings of

choice they have crippled every man, every woman. The denied parts go on hanging like dead-weights; and the denied parts will take revenge some day or other, because nothing can be cut. You are an organic unity, everything is absolutely necessary: whatsoever has been given is absolutely necessary, needed.

So rather than cutting anything from your life, you have to use all that is given in such a way that your life becomes an orchestra. If your life is noisy and miserable, that simply shows you have not been able to create an orchestra, that's all. So one instrument is doing something, another instrument is doing something opposite, and then it is creating a madness. But both instruments are needed: one just has to learn the art of creating a synthesis.

Anger is needed as much as love; greed is needed as much as compassion. *All* is needed; you just have to create a synthesis. Black is needed as much as white; in fact without black, white will lose all meaning, it will not have contrast. Use the black as a background, then paint with white and the white will come out loud, clear. Use anger as the background and then paint it with compassion and then compassion will come very loud, very clear, crystal clear.

Life is not a question of denying, destroying, choosing. Life is a great art, it is an alchemy, so that you can put all the ingredients in such a way that the baser metal becomes more.
You have a beautiful name!

Turn On, Tune In and Drop the Lot

Chapter #16
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Sangit, means music; and music is something that is the most spiritual, religious, and the most expressive of the existence of god. Where words fail, music succeeds. Words can only describe god: they go round and round. Music can represent; it is very symbolic.

So become more and more musical in your being. Life has to be treated as a musical instrument. Only do things which don't create disharmony in you, and you will be surprised that if you can keep alert, you will become virtuous without ever trying to become virtuous. The person who lives in disharmony cannot be wise... Cannot be wise, because the moment you do something wrong, the others may be affected later on but first you are affected, your harmony is disturbed.

For example, if you become angry it will take time to reach the other, and if the other is alert, aware, he may not even receive your disturbance, he may ignore it, he may not take it in. He may not be disturbed by it, but you are already disturbed. The moment you become angry you lose your musical quality.

Let music be your criterion to judge what is right and what is wrong. Whichever helps you to be more and more in harmony, in accord, is good, is right; whatsoever goes against it is wrong. And you will be moving towards god slowly slowly without ever becoming self-conscious about it. Otherwise the virtuous people become very righteous, they become very self-conscious, and then a subtle ego arises in them -- the ego that gives them the idea *of* holier-than-thou.
To me virtue is a shadow of being musical.

Geet, means a song... with the same approach, with the same attitude.

The song is more manifest than music. The song is more earthly than music. Music is a very illusive quality -- it is like fragrance. The song is like the flower -- you can touch it, it is tangible. The song is the meeting of the earth and the sky: music is pure sky. In a sense music is tremendously significant because it is pure sky. In another sense, a song has its own splendour because it has all the beauties of both the earth and the sky. A song is a manifestation of music; music is a hidden, unmanifest song.

So be musical and help him from the very beginning to be more and more of a song, more and more celebrating, happy, joyous. Teach him to be joyous, don't make him serious.

That's what parents go on doing with the children: they try to enforce things on them and the children become serious; and the moment a child becomes serious you have killed him, you have disconnected him from his own source. All that a real parent will do is to help the child to be more and more playful, to be more and more joyous, celebrating. And the parent should help the children to keep that quality intact for their whole life; the child should *never* disappear. It should not be imposed on by other things: the child should remain an undercurrent always flowing there.

And remember: to remain a child your whole life does not mean to remain childish. To be childish and to be childlike are contraries: they don't mean the same thing. They are polar opposites.

The childish person is stuck, unflowing, retarded; the childlike person is growing in innocence every day. And if a man can die as a child, then he dies as a saint.

Parami means perfection -- but perfection not as an ideal, not as an ideal or goal: perfection as a declaration of your isness.

It is not that you have to become perfect but that you are. We have to live it: we are already it. And the whole tradition of teaching people to be perfect has simply driven them neurotic.

The perfectionist is bound to become a neurotic, he is on the way. Never be a perfectionist, and the only way not to be a perfectionist is to declare 'I am perfect *as I am*....' With all the flaws and all the limitations you are perfect. In fact all those flaws and all those imperfections and all those limitations add to your richness. Otherwise perfection will be very dull. It will be very very grey, it will not have colours.

To accept oneself as one is, is the first declaration of being a sannyasin. I teach acceptance, total acceptance. In that very acceptance the future disappears and this moment becomes all-important. In that very declaration you stop torturing yourself -- to be this, to be that -- and the moment you stop torturing yourself, bliss arises. Bliss is a shadow of acceptance. And when a person accepts himself, herself, then he or she accepts everybody else as he is, she is, and compassion arises, love arises.

The people who have great ideals are always condemnors, are *bound* to be. If they have a great ideal in their life, they cannot forgive anybody who falls short of that ideal; they cannot forgive themselves, they cannot forgive anybody else. These are the people who have created the idea of hell. In fact there is not much difference between the people who create hell on earth and the people who create hell somewhere after death; their mentalities are the same.

Adolf Hitler creates hell on the earth -- he is more of a realist -- and your saints go on creating hell *after* death; but the desire is the same: to torture people. They are all sadists. And the best way to torture people is to give them ideals. They will never be able to fulfil them, because an ideal is an ideal only when it is impossible. They will not be able to fulfil it, or if they try too hard to fulfil it they will become inhuman.

So there are two possibilities: once you give ideals to a man either you will drive the man neurotic or you will drive the man into hypocrisy. If he is a sincere man he will become neurotic because he will sincerely try to achieve it and he will fail. He will fall into a great depression and frustration and he will think that something is wrong with himself; nothing is wrong with him. Or, if he is cunning, he will become a hypocrite; he will have double standards: one to talk about and one to live.

My sannyasin cannot be a hypocrite, because I don't give any ideals. And my sannyasin can never be neurotic, because I don't give any ideals.

You are perfect as you are -- rejoice in it!

Anand Moses. That is the quality that is missing in Moses -- anand, blissfulness. He is too strict, a law-giver. Love is missing; and that's what Christ has to be. Moses is law; Christ is love.

That's why Christ was not liked by the Jews, because love seems to be dangerous. People who have learned to live according to law are always afraid of love. Law is repressive: it creates control, inhibition. Love gives you total freedom. And the people who live through law think of freedom as if it will create indulgence. It never creates indulgence; a loving person is never indulgent. Only a repressive person

becomes indulgent, because repression, only repression, can create the polar opposite.

If any time the pendulum moves -- and it is bound to move one day or other -- then the repressed person will become indulgent; he will go to the other extreme. Extremes are always together. A loving person is neither repressive nor indulgent; he is exactly in the middle, the pendulum has stopped in the middle. And that moment, when the pendulum stops in the middle, is a moment of bliss because time disappears, the clock stops. Whenever time disappears you are in bliss, or whenever you are bliss, time disappears: time and bliss never meet.

Law is a temporal phenomenon; it is needed. Moses did *his* work; it was needed in those days. People needed a kind of discipline, people needed commandments, people needed a certain way of life to live -- rules, regulations. It was needed, he fulfilled a certain need, but that is a very primitive need. Society has grown out of it. Now society needs something more than law: it needs love.

Moses gives character; now society needs consciousness, not only character. Unfortunately Jews rejected Jesus, otherwise Judaism would have become one of the most perfect circles. Without Jesus, Moses is only a half-circle. And without Moses, Christianity is also a half-circle. That schism, that division, drives both the communities schizophrenic; the word 'schizophrenic' comes from schism.

Whenever you are half, you hanker for the other; and you cannot go to the other: the other is the enemy. You prohibit, you inhibit, you repress it. It is a strange phenomenon, a paradox, but life is full of paradoxes, truth is paradoxical. A man who knows what law is and also knows what love is, is a perfect man.

[A sannyasin says: I love you, Osho!

You love -- that's why you are a sannyasin. Becoming a sannyasin is possible only if you love me, because I don't give you any ideology; I can only give you my love. And you can get it only when you are in love with me; there is no other way.

Sannyas is a love affair... and it is going to grow every day. Something immensely beautiful is going to be born out of it. Each love affair is creative, in fact only love is creative.

Anand means bliss, and kaba is the sacred place of the Mohammedans. Your full name will mean: the sacred temple of bliss.

Man is a temple. There is no need to go anywhere, no other temple is needed: the kaba is within you. One has to go inwards, and to go inwards is to go upwards. Similarly, to go outwards is to go downwards. Outwards and downwards are synonymous; inwards and upwards are synonymous.

This has to be your work on yourself: you have to go so deep in yourself that the body is left far behind. Then the mind is also left far behind, then the heart too is left behind. And finally, only pure consciousness remains. That pure consciousness is god.

[The new sannyasin says: I have wasted thirty years.]

Now you have come! Now the fire has entered you! It will burn your past and it will give birth to a new being in you. It will burn all your masks, your personas, and it will give birth to your original face. Yes, you have waited long and you have been searching, but now you have come. So forget all the troubles of the journey and don't think of all that. Simply forget all about it.

Shahido means beloved. The beloved is within you; don't seek him anywhere else.

Those who seek him somewhere else, seek in vain. The farther they go in the search, the farther they are away from the beloved; because the beloved is not the sought but the seeker himself. To remember this is to become enlightened. All that is needed is just a change of your attention. We are focused outwards, we have to become focused inwards. The moment your attention starts falling On yourself, god is revealed.

Anand means bliss, paramo means ultimate. Bliss is the ultimate state of consciousness. There is no going beyond it, there is nothing beyond it; everything is before it and everything is a step towards it. The people who have stopped somewhere before attaining it are lost. They have made their houses on the bridge, and the bridge is just to take you to the other shore; it is not a place to make a house. The other shore is the ultimate bliss.

Pleasures are just momentary things, happinesses are too; they are a little deeper than pleasure but still

momentary, they come and go. Pleasures are physical; happinesses are psychological; bliss is spiritual.

The body is constantly changing, hence pleasures cannot be more than momentary. And so is the case with the mind. The mind is a chaos, it is a cloud, it goes on changing its form every moment; so no happiness can be forever. And one wants something that should be forever, hence the misery. Hence after each pleasure one falls into a deep depression. After each happiness great darkness surrounds one because one is frustrated. One had hoped so much and when it came, one believed that it was going to remain; but it comes from this side and it goes from the other side. Happiness is like a bird that enters from one window in your room, flutters a little while, and then goes out from another window. Just a little flutter, that's all, a little excitement, that's all, a little forgetfulness, a little intoxicant, that's all.

Neither the body can satisfy nor the mind. Contentment is possible only when the spiritual bliss has happened. That is called anand paramo -- the ultimate bliss.

It is a Sufi word -- it means the beloved. Sufis think of god as the beloved. It is their word for god: 'mashuk'. We are all lovers; god is the beloved.

Sufis think of god as a feminine energy. The seeker is masculine energy; the sought is feminine energy. It is one of the most beautiful approaches towards god to think of god as mashuk, as the beloved. Then religion becomes poetry, then religion takes beautiful forms.

If you think of god as the father then religion becomes law, dry. Then religion is reduced to just obedience and nothing else. And the figure of father is not a very beautiful figure either. In the first place, the father is an unnatural phenomenon; it is a social by-product. It doesn't exist in nature: it is a man-made institution, it is institutional.

It is not just a coincidence that Christianity became the *most* organised religion in the world, the greatest institutional religion in the world. The reason is the idea of god as the father. Then obedience is virtue and disobedience is sin.

Because Adam disobeyed that became the original sin. Religion became legal, it looked more like a law code.

Sufis have turned religion into poetry. It is not a law code at all. Lovers don't need any law: love is enough of a law unto itself. If love is there all is allowed. In fact in love you cannot do anything wrong, it is impossible to do anything wrong. Love takes care of it, and without any deliberate effort.

And when god is the beloved, the woman you love, naturally great poetry arises in the heart of the seekers. Sufis sing, dance, play music. It is a totally different vision. It is a very soft, feminine vision... delicate, aesthetic.

Deva means divine, masti means intoxicated, drunk -- drunk with the divine, intoxicated with god. Less than that won't do; no half hearted effort is going to succeed. If one is *mad* for god, only then does god happen; it is only for madmen!

People live in a lukewarm way, their whole life is lukewarm, so when they pray their prayer is also lukewarm; it reflects their whole style of life. When they love their love is lukewarm; and to live a lukewarm life is to drag a burden. One never comes to know the real mystery of it. The real mystery is encountered only when you have risked all, when you reach to the very end of your capacities, when you use your whole potential, when you come to the boundary of your being, to the optimum. On that boundary the meeting happens. The known starts dissolving into the unknown, the river meets the ocean. But that is possible only for those who are madly in love with god, madly in love with life!

Prem means love, sunito means great virtue. Love to me is the greatest virtue, because all other virtues are love's by-products. If you love you cannot be untrue; truth comes naturally. If you love you cannot be dishonest; honesty comes naturally. If you love you cannot deceive. If you love, *all* the virtues that have been propounded down the ages simply follow it like shadows.

If you love you cannot be miserly; it is impossible to manage both together. A loving person cannot be a miser and a miser cannot be a loving person. Love means sharing, and the miser cannot share. If you love you cannot be destructive because love is creativity. Whatsoever is touched by love is transformed immediately. Then small things become creative.

Your name means: love, and all the virtues will follow you. One can try to cultivate all the virtues, but love will not follow. That's why your saints have all the virtues but love is missing; and if love is missing, all is missing. The saint is dead: you are worshipping a corpse. Although those virtues are there like flowers

on a corpse, those flowers and their fragrance go on hiding the stinking corpse, that's all.

So let that become your life: forget all about other virtues, commandments, great teachings. Just remember a single word 'love'. It contains all!

Love is the only real scripture. It contains all the Bibles, all the Korans, all the Vedas, because it contains god himself.

Prem means love, shardo has two meanings: one is goddess, another is the most beautiful month in India, sharad.

In the month of sharad, India has the most beautiful moon. The sky is very clear, cool, and the moon comes the best. The full moon night of the month sharad is worshipped. That night is also the night of the goddess Sharda. It is thought -- it is just a myth, but beautiful -- that on that particular night, in a certain moment, nectar falls from the moon. In fact the moon is so beautiful on that night that it *should* fall. That night has been the night of meditation for centuries.

Just sit silently looking at the moon the whole night, just watching it, doing nothing, thinking nothing; many have been able to drink the nectar that falls from it. Buddha became enlightened on the same night. Buddha's life is beautiful: he was born on the same night, he became enlightened on the same night, he died on the same night. He must have *really* loved the night.

And the night is so beautiful that love simply arises. You cannot resist; it is maddening. The moon has always been thought to have something psychedelic in it. It drives people crazy, hence the word 'lunatic'; it comes from lunar, the moon. It drives the ocean crazy, and now scientists say that even the earth rises six inches above its normal level. Not only does the ocean rise in great tidal waves, even the earth rises six inches. We don't feel it because the whole earth rises.

It functions as if it is made of rubber. The moon's attraction is great. Poets have loved it, lovers have loved it, mystics have loved it. There is something that simply stirs the human heart and fills it with great joy and great love.

So one meaning is goddess of love: become one, be one. Everyone should be a god or a goddess of love. That is our birthright, and unless we are, there is no fulfilment. And the second meaning is: meditate on the moon around the year but never miss that particular moon. That may bring a sudden enlightenment to you: it has brought it to many people!

So while you are here, just enquire when that month comes, and that night, dance, sing and meditate and forget everything!

[A sannyasin says:: I became so silent inside, and my mind keeps fighting it, as if it's not allowed to be silent, and it makes me sad.]

You have to accept it. It will disappear only through acceptance. If you fight it, it will remain with you forever; it will become chronic.

Sadness is perfectly natural. Sometimes it is cloudy, and sometimes it is sunny. Exactly like that, sometimes it is sadness, sometimes it is joy. We have to love all the moods of life and all the shades of being. If you are continuously joyous for twenty-four hours you will become tired of joy. You will commit suicide. (laughter) You will be bored to death! Sadness is good for a change.
Start accepting it and then see what happens!

Turn On, Tune In and Drop the Lot

Chapter #17
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Prem means love. And only love brings victory; everything else brings defeat. Money brings defeat, power brings defeat, success brings defeat. Only love brings victory; that is one of the most fundamental laws of life.

We try everything but we never try love. That's why there is so much depression, despair in the world. Everybody wants to be victorious, but nobody succeeds or very few people succeed. Those people, those few people, are the people of love.

Prem means love, islamo means surrender, total surrender. Love is possible only through total surrender, and unless love happens, life does not happen. People are not really alive: they are existing only as potential possibilities. Those possibilities have not yet been realised, actualised.

Only love makes life a reality. Love gives it spirit, a centre, a rootedness. But love seems difficult because it requires surrender, so people only pretend to love. And by pretension I mean that they try to love *without* surrender; that is their pretension. It is not possible to love without surrender, and whenever you pretend love without surrender it is a plastic phenomenon, manufactured by the mind. It never goes to the heart, it never stirs the heart, it never transforms it, it never brings a new birth, a new life. It is stale.

Surrender is the key to love and ultimately to god, because god is love. And surrender means not to behave in an egoistic way, to function without the ego. That's what surrender is all about: to function without the feeling of I, to function spontaneously, without bringing your past in; because your I consists only of the past. If the whole past disappears your I will disappear immediately. The I means past, the ego means past. You are present and the ego is past, so by dropping the ego you don't disappear, in fact by dropping the ego, for the first time you appear in total radiance.

That is life! Love gives life, and when love starts happening and goes on bringing more and more life to you, you are moving towards god, because god is the ultimate life and ultimate love.

Anand means bliss, wali is a Sufi word; it means a sage -- a blissful sage. It is very easy to find saints; it is very difficult to find a sage. A saint is one who has cultivated holiness around himself, with great effort, with practice; he has created a character. But if you go deep inside him, he is not transformed; he is only wearing a beautiful mask. The sage is one who has not cultivated character, who has not practised virtue, but who has become enlightened within, who has come to know the innermost core of his being. *There* awareness has happened, and out of that awareness, out of that light, his character has changed on its own accord, with no effort, with no practice. The insight is first and then the character has followed it; it is bound to follow.

When you can see, you cannot behave against your vision. When you cannot see, only then can you stumble into things, bump into the wall. A blind man has to search for the door; he has to enquire about it. The man with eyes, when he wants to go out, simply goes out. He does not ask 'Where is the door?' He does not even raise the question in his mind 'Where is the door?' He sees it; there is no question: he simply gets out of it. Even while getting out of the door he never thinks of the door; there is no point in it.

When inner awareness is born, your outer character changes simply, with no effort. And when there is no effort, there is beauty.

A sage has tremendous beauty, grace. His whole existence is very ordinary in a sense, because there is nothing cultivated; and yet he is extraordinary. He moves, walks on the earth, but his feet do not touch the earth. He lives in the world, yet he is like a lotus flower: the water cannot touch the lotus leaf, cannot touch the lotus petal; yet the lotus is in the water.

The saint is always afraid: he may forget and he may misbehave, he may do something which is not right to do. He is always on guard, frightened, cautious, watching each step. How can he be blissful? With such guardedness bliss is impossible. Bliss happens only to a spontaneous person. That's why saints look so sad. They carry long faces, they *are* serious. Sages are playful, non-serious: the saint cannot laugh. The sage is pure laughter, his whole being is a laughter. That is the meaning of wali: a sage.

Prem means love, madiro means drunk -- drunk with love, intoxicated with love. Love intoxicates, and its intoxication is no ordinary intoxication: it intoxicates you with god. God has no other proof except love. Those who love, they start feeling the existence of god. No other argument is capable of proving god, only the experience of love. The moment you have known love you cannot believe that life and existence are meaningless. It is impossible, because you have seen the meaning. The first ray of meaning has entered in your being, and when the ray is there it proves that there must be a sun.

You may not be able to see the sun yet, but the ray is enough proof that there must be a source.

God is the source of love, love is just a ray, but once love penetrates your life you start feeling, becoming slowly slowly aware, that life is full of something unknown, invisible. You start hearing a melody which cannot be heard without love and you start seeing colours which cannot be seen without love. Love is the true psychedelic. All other psychedelics are just imitations, chemical imitations of love.

In the modern world psychedelics are becoming more and more important because love is disappearing more and more; it is bound to happen. Either love has to be brought back to the world or the whole world is going to be on the drug-trip. Governments cannot prevent it, nobody can prevent it. It is not a question of a few individuals; it is now a collective, universal question. If love is not there, then what is the purpose of living?

With love, life is a poem, a song, a subtle humming, and everything seems to be significant. Love brings all things together, gives them a context, creates a space in which they become meaningful. When love is not there, one starts falling apart; then something is needed as a substitute. That's what drugs are doing, but they are dangerous substitutes. For a moment they may give you a glimpse but at a very high cost: they destroy you.

Love creates you: drugs destroy you. But these are the two alternatives: either the world will have to learn the ways of love again -- that's what I am doing here, my whole message is that of love -- or, if love does not happen, if we cannot revive love, if the heart has really gone asleep and there is no way to shock it into awakening, then drugs are going to spread more and more.

Love is the only real intoxicant, and blessed are those people who can be intoxicated with it. It has a very paradoxical quality: it makes you intoxicated, yet it makes you more and more aware. On one hand you start becoming more and more unconscious of the ego and on the other hand you start becoming more and more conscious of the self. On one hand it destroys the false; on the other hand it provokes the real, triggers the whole process, so that all that is asleep in you becomes awakened.

Love is a miracle....

[Osho asks a sannyasin: Something to say to me? The sannyasin replies: *So* many things.]

You can tell me only one! Because there is always only one thing but it may have many faces. I have not seen a single person who has many problems: only a single problem, with many faces, facets...

[The sannyasin begins to cry.]

Tell me one thing. If it is difficult to say it then just raise your hands and close your eyes. Say it with your energy. Close your eyes and if something starts happening, allow it.

Good. Start doing one thing every night before you go to sleep: become a small child, as if you are just a few months old. You are crying and weeping and you cannot find where your mother is. That's your problem!

Every night, before you go to sleep, for five to ten minutes become a small child, crying, weeping, sucking your thumb, and fall asleep in that space. All your problems will disappear slowly slowly.

Next time, when you come, you will not have anything to say!

[Osho gives him an 'energy darshan']

The fear *is* there, but it is part of the mind, of everybody's mind. It is just that you have become aware of it, and it is good to be aware of it.

It has no particular reason: that's why it is more frightening. If one can find a certain reason for why one is afraid, at least there is a consolation, an explanation. And if there is a cause one can hope some day to change the situation. If the cause can be changed, then the fear will disappear; the fear is an effect. But this is not an effect, hence you are trembling very much deep down. This is a totally different kind of fear. It has

nothing to do with any particular reason; it is just part of the human situation. Death is there: that is part of the human situation. We don't know from where we come, we don't know to where we are going, we don't know who we are. This is the fear, and this fear has to be lived; it has not to be repressed.

You have to go deep into it. You have to feel it, you have to become totally it. So every day make it a meditation: at least for twenty minutes just sit silently and let the feat possess you.

And whatsoever happens in that moment -- you cry, you weep, you sway -- whatsoever happens, you have to allow it, you have to be in a state of uncontrol. And soon you will see a great change happening: you will start becoming a witness of this fear.

But I am not saying to become a witness; that will be a consequence: I am saying to you *become* the fear. Don't try to become an observer of it; if you observe you will repress it. All observation is a subtle repression. Become it so that it comes to a full flowering, and in that very flowering, one day suddenly you will see: you are in it and yet not in it. One day you will suddenly see this paradox: you are inside it and you are outside it. You are it and you are also the watcher of it. And that day you have found the key: after that day you become the witness.

Mm? it will take at least a few months to disappear, but no effort has to be made to make it disappear. You are not to help it disappear. You are not to help it disappear, you are to live it in totality. As a consequence the witness will be born and as a consequence fear will disappear. The moment it disappears you will feel much calmness, much coolness, as you have never felt before. The whole energy that is involved in the fear will be released. You will feel full of light and love.

There is nothing to be worried about: this fear is not pathological either; this is just part of the human situation. Everybody has to pass through it and fortunate are those who become aware. Meditating here, doing groups, you have become aware of it. It is beautiful to be aware of it: now start a twenty-minute meditation on it.

[A sannyasin says: It started two or three years ago after a very strong experience I had, that I had the feeling all my thoughts could be heard by everyone around me. And it's not just my feeling: many times I think something and people talk about the same thing or react immediately.

Sometimes I suppress my thoughts, sometimes I say 'Okay, let's tolerate it' but sometimes it makes me angry.]

I understand... I understand. In fact it is always happening, and not only to you: to everybody in the whole world...

Whenever you are thinking something, you are broadcasting it in a subtle way. The moment a thought becomes formulated in you, it starts being broadcasted. Immediately ripples arise around you, vibrations start spreading. It is like throwing a pebble into a silent lake: immediately ripples arise and ripples go on and on. The pebble may have settled at the bottom long ago but the ripples will go on continuing.
This is actually the case; it is not something abnormal.

You have just become aware of it and that is creating difficulty. Everybody is doing that. That's why all the great masters of the world have been saying to you 'Don't think bad thoughts' mm? because they go on affecting people. Not only do your actions reach people: your thoughts, your feelings, everything reaches people. And it is not only that people are hearing: trees are hearing, birds and animals are hearing and rocks are hearing.

Now there are scientific experiments which prove that if you come to the side of the tree in anger, the tree immediately feels your anger. Now there are methods to detect whether the tree has felt it or not. When you come with love the tree immediately feels it and goes into a joyous expression. And when somebody comes to cut the tree, he has not said anything -- he has just come with the idea -- the tree starts trembling, great fear arises in the tree. It has been simply broadcasted without being said, without doing anything to the tree.

A scientist working on trees was very puzzled one day.... He was going to kill an insect to see whether the tree was affected or not. The tree was affected! He was not doing anything to the tree, not even thinking to. He killed the insect, but the tree responded with great fear and anxiety, with sadness.

Life is interconnected. We are not separate: we are part of one spider's web, we are part of one harmony.

This is good; don't be worried. Of course if you become aware of such things it creates a disturbance, but if you understand, there is no problem: this is how it is. So just be more and more alert. Have beautiful thoughts of compassion, of love, of prayer. And drop those thoughts that can create some trouble in

somebody's life. This is a good situation, a good challenge; it can transform your whole being. It is not a problem, it is an opportunity, a god-given opportunity: use it!

And just go on watching. Immediately you see something meaningless, cut it then and there. Disidentify yourself with it. And soon you will be able to do it. Instead of ugly thoughts, think of beautiful things. Somebody passes by you, a stranger: why not silently give a hug to him, just in your thoughts? Why not say deep down 'I love *you*'? And you will see that the person will look at you 'What has happened?' You can do it. I can see: you have the talent, and in a very very developed form. Use it to create beautiful vibes around you.

That's how a person can change the whole world just sitting in his own room, not even going outside the room. Just sitting in his own room he can create such vital waves, such tidal waves of joy, bliss, love, that people may never know about him but they will be affected by them.

Turn On, Tune In and Drop the Lot

Chapter #18
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Veet means beyond, charitro means character. I don't teach character: I teach consciousness. Character is a false phenomenon, imposed from the outside. It is fulfilling others' expectations about you. It is not growth, because it has not arisen out of your own spontaneity. It is a conditioning, and all conditionings are slaveries, subtle strategies of the society to manipulate the individual, to destroy the individual.

Consciousness is something that happens at your core. It is not your circumference; it is your centre. And once consciousness has started arising, your character changes on its own accord -- not according to others' expectations but in response to your growing consciousness. A great responsibility arises but that responsibility has nothing to do with the social morality. It may go together with it, it may not go together with it; it may even go against it.

The society is very much against conscious people because they are capable of disobedience, they are capable of rebellion. They will go only so far with the society -- if their consciousness allows, only then. Otherwise they would like to die rather than to live; they will not compromise. They will live according to their inner law and that law is god-given.

The society lives with arbitrary laws: consciousness lives with absolute laws. Sometimes they coincide, but only very rarely. Other times they run parallel, never meeting anywhere, and some other times they go just in diametrically opposite directions.

To be a sannyasin means to start living not according to others but according to your own conscience, your own consciousness, your own being. And then whatsoever the cost, it is worth it.

Prem means love, imano means religion. Love is the highest religion; everything else is a little lower, even truth. Everything else is just a ladder to it; all values, from the lowest to the highest, are just rungs of the ladder. But when you have arrived, when you have reached, only love remains; all else dissolves into it. Love is the ocean, all other values are like rivers: they all reach and get lost in the ocean.

Remember, anything that goes against love is irreligious, and anything that goes with love is religious.

Let that be the criterion, because that is the only criterion there is. Always use love as a touchstone: if love approves, it is gold; if love disapproves, it is just useless rubbish.

Go on dropping that which is not part of love, and slowly slowly the space is created in which only love blooms. Become a lake in which the lotus of love blooms.

[Osho gives sannyas to a woman called Teresa.]

Just close your eyes and feel something from the unknown descending on you, feel that a great energy is pouring in you. The energy is full of light, luminous, a torrent of luminous energy. If anything starts happening in the body, allow it...

This is your initiation into being a real Christian.... Up to now you have been just a Christian formally: you have worshipped Christ, you have loved Christ, but it was because you were told to. It was not something that happened in your heart; it was something in the head, because anything that is told remains in the head.

Only the heart can know god. The head can go on thinking about it endlessly, infinitely, but all that thinking is utterly meaningless. The glimpse happens in the heart; it is a by-product of love.

The truly religious person in one sense is Christian, Hindu, Mohammedan, Buddhist -- altogether. In another sense he is none: neither Christian nor Hindu nor Buddhist nor Mohammedan. The really religious person is concerned with the essential core of religion, not with the formal garb, not with the garments, rituals, but with the essential spirit, and that is one!

Buddha embodies the same spirit as Jesus embodies. The bodies are different, but to pay too much attention to the bodies is to be a materialist. And that's what I see in people: somebody has become too attached to the body of Christ. Then he will not understand Christ, because Christ is not the body; the body is just an abode. His body consists of as much of earth and water and air and sun and sky as your body does. Bodies are material. The real question is: who is residing within? And it is the same spirit! It is always the same god that manifests in many many forms.

One who understands this never becomes attached to any particular manifestation. He never thinks of the lamp; he thinks only of the light within. The lamp may be manufactured in India or in Germany or in Japan. It may have this shape or that, this paint or that paint. It may be made of gold or may just be of steel; it doesn't matter at all. All that matters is whether it is lit, whether it is radiating light. And this is stupid -- to become too concerned with the lamp, so much so that one tends to forget the light.

The essential core of all the religions is the same. You will find it in the church, you will find it in the temple, in the mosque, and if you understand it you can find it in your own home. Just sitting silently you will find it in your own self.

It is not difficult to attain to Christ-consciousness. The difficulty arises because one becomes a Christian, formally, and the more important the form becomes, less and less do you pay attention to the core. The centre is almost forgotten and the circumference becomes all.

My work here consists of changing your focus, your attention, from the periphery to the centre. So I say to you, in a sense you will never be the same Christian as you have been up to now. In another sense, for the first time you are being baptised...

Teresa is a beautiful name. Prem means love, and love is the secret of Teresa too. She lived a life of tremendous love: love for Christ, love for god. There have been very few women who can be compared with Teresa.

Loving Teresa, that is the meaning of your name.

Deepan. It means a lamp, a small lamp. We are all lamps. If we remain unconscious we remain unlit; if we become conscioUs we become lit. The only difference between an ordinary man and a Buddha is that much: one is an unlit candle, Buddha is *a lit* candle. And everybody has all that is required to create light... just a little arrangement, just a looking in to find things which are scattered and putting them together, is needed.

It is as if you have flour, you have butter, you have salt; you have all that is needed to make bread. The fire is burning and all the things are ready but you don't mix them. You are hungry, but you need not be!

Meditation is just an art of mixing all the ingredients that are already given. Meditation does not bring anything new into you, it simply puts things together; and once they are together, the light arises. The bread is ready; it can fulfil your hunger.

And everybody is hungry for lighter everybody is hungry for truth, everybody is hungry for god. That hunger is in-built, and it will persist till you fulfil it.

Religion is not something accidental. It is a very essential need. It cannot be destroyed on the earth; people will find it again and again. Even in Russia, where religion is no more accepted officially, religion goes on existing, underground. People pray, people meet together, in seclusion. It is an anti-government activity, it is dangerous, but still it continues: the hunger is such. No government can destroy it; at any risk people are going to find god.

Remember that all is already given. So the only question is to arrange it in a certain way so that light can be produced. And that's what sannyas is all about: giving you a new arrangement of all that you already have. It does not add anything to you; it simply teaches you the art of putting things together. And once you put things together their quality immediately changes.

You can eat flour, you can eat the butter, you can eat the salt, but you will not be satisfied; you may even become ill. Rather than nourishing you, they will become poisonous to your system. First they have to be put into a certain arrangement, then only you can digest them, absorb them. They will become your blood, your bones, your very marrow.

We are creating that space here. It is one of the greatest experiments that is going on the earth. It can be known only by the participants, and by becoming a sannyasin you are becoming a participant in something which is hidden, something which cannot be made public, because people do not understand; rather they misunderstand. There are things which can happen only in privacy and secrecy. There are secrets which can only be imparted in deep communion.

Sannyas is getting in communion with a master.

Deva means divine, arifa means wisdom -- divine wisdom. Knowledge is human: wisdom is divine. Knowledge is worthless. It is manufactured by us. It is guesswork, it is out of our ignorance. It has no light in it, it cannot have any light in it; its sole purpose is to hide our ignorance. It helps us to pretend that we know. Without knowing anything, it gives us a false confidence that we know; it is a false security. But man cannot live with nothing, so anything is better than nothing.

We go on clinging to knowledge. It is always borrowed, and because it is borrowed, it has no truth in it. Truth is untransferable. Only words are transferable; the meaning is not transferable. We can collect many words, clever words, very very articulate arguments, but deep down there is nothing but darkness; it is just a facade, a face to show to others, but behind the face there is all ugliness, the ugliness of ignorance. This is not wisdom.

Wisdom is something untouched by human hands. It is not manufactured by us; it is only received. It descends, it comes from the beyond. It only comes to those people who are ready to be open to the sky. It is sky penetrating into the earth. It is the invisible coming to the visible. One has to become utterly empty of knowledge, then wisdom happens.

So it is not only that knowledge is not wisdom: knowledge is the *barrier* that does not allow wisdom to happen. The knowledgeable person is the farthest from god. Hence the rabbis could not understand Jesus. They were knowledgeable people, they were great priests, they knew all the scriptures.

Jesus was not knowledgeable at all. He was utterly uneducated, the son of a carpenter. Nowhere is it mentioned that he ever went to any school. He must have helped his father in his workshop; he may have carried wood from the forest. But wisdom happened to him! He opened himself to the unknown.

That courage is needed to open oneself in utter nudity, in utter helplessness, in utter insecurity. The moment you are not hiding and you are not creating any pseudo personality around yourself -- the moment you are naked, empty, a nothing -- instantly wisdom happens. That wisdom is called arifa.

Prem means love, sharabo means wine -- wine of love. Love is a wine, it intoxicates; and nothing intoxicates like love. All other intoxicants are poor substitutes for it, and harmful too. Love not only intoxicates you, it also transforms you. It not only intoxicates You? it makes you more alert. That is the miracle of love. It is paradoxical: on one hand one becomes drunk; on the other hand, one becomes utterly conscious. It brings this paradox together.

One becomes unconscious of one's self: one becomes conscious of the supreme Self. One becomes unconscious as an ego: one becomes conscious as a universal consciousness. One loses boundaries, one starts melting; definitions disappear. One is simply there, unlimited, unbounded, infinite: neither limited by time nor limited by space.

Love gives you the first glimpses of eternity, of deathlessness, of timelessness. And once love has stirred the heart, one lives a totally different quality of life. One lives without anguish, one lives without fear. One lives dangerously and one lives creatively.

Love releases a thousand and one qualities. It makes you authentic, it makes you sincere, it makes you creative. It makes you a celebrant. It brings unknown songs to you. It introduces you to new planes of being, to new plenitudes. Love opens the doors of all the mysteries of existence; and there are mysteries beyond mysteries, peaks beyond peaks. It is an eternal pilgrimage. But one needs guts to drink the wine of love. It frightens you because you will be dissolved in it; you will not find even a trace of yourself.

Kahlil Gibran says when a river comes close to the ocean it hesitates, it trembles, it feels scared. It looks back with great nostalgia for the mountains and the peaks and the forest and the plains and the people and all those that it has passed, all those beautiful cherished memories. It has existed up to now as an individual, it has a certain identity; now all is going to be lost. The ocean is vast: the river will be gone forever.

The same happens to a disciple. When a disciple comes to a master, a river has come to the ocean. The fear grips one. One would like to remain oneself, one would like to cling to oneself. But howsoever the river may hesitate for a moment, it takes the plunge: it disappears into the ocean. In one sense it is no more; in another sense it has become the ocean. The same is the state of a disciple, the same is the state of you, of every disciple.

Initiation means that you are ready to merge. Fear will come and there will be many moments of hesitation, uncertainties, doubts, but if one has courage enough. one overcomes all those.

[A sannyas couple ask about their relationship: we get confused and stuck around anger and sex.]

These are not really problems. These are part of the game of love, otherwise the game will be very monotonous...

These things keep it a little alive; otherwise what will you do? If no anger arises, no problem arises, you will get very stuck with each other.

These are just natural consequences of two persons being together, because each person is unique and different from the other, so clashes are bound to happen.

By and by, corners are rubbed and they disappear. And it is better to let them disappear in their own time. They can be dropped through understanding, they can be dropped through analysing them, but then the corners will remain and there will be no way to get rid of those corners. This clash, conflict, this constant running, slowly slowly removes the corners and the intimacy goes deeper.

Sex naturally creates fear because sex is the polar opposite of death; it reminds you of death. Sex is life, the source of life, and the other side of it is death. That's why, down the ages, people who have been interested in eternal life all came to be against sex. There is a logic in it. The logic is: they came to understand that sex brings death, it is one part of death, so if you want to avoid death, avoid sex. But even if you avoid sex, death cannot be avoided, because basically it is not a question of your avoiding sex. Sex has already happened in your birth, your birth was a sexual phenomenon. So your death is going to be there; whether you avoid sex or not does not matter at all. Death is going to happen because sex has already happened in your birth. One part has come; the other part will be coming.

Going deep into sex always creates fear, so there are a few alternatives. One is that of the monk. Out of fear he simply escapes from sex. But he lives a very ugly life: he lives a life of fear, of escape. And without sex he loses all contact with all that is beautiful, with all that is creative, because sex is also the energy that creates. The great poet is bound to be very sexual, so is the great mystic, so is the great scientist. The greater a person is, the more sexual energy he has, because it is the sexual energy that creates; there is no other energy. The monk becomes uncreative, desertlike. He has committed a suicide.

The other alternative is never to go deep in sex; so you make sex a superficial thing. The polar opposite of the monk is the prostitute. She never makes it an intimacy; it is business. You can make love to the prostitute; she will not recognise you tomorrow when you come across her on the street, she may not even know your name. This is another possibility. The possibility of the monk has been dropped more and more in this age; the other possibility has come very much into use. Now people are making sex a very superficial phenomenon -- without intimacy, without love. Then there is no fear. Then it is just a physical contact, a physical release, a relief, and you are finished. There is no commitment, no involvement, so there is no fear.

But both are ugly. The monk is ugly and the prostitute is ugly. And both are together, they are not separate. Monks create prostitutes; prostitutes create monks. The mind is the same. They say that the

prostitute's profession is the oldest. I cannot agree, because the priest must have preceeded the prostitute; otherwise who would create the prostitute? The prostitute's profession can only be number two; the primary thing is the priest.

Between the two, exactly in the middle, is the real life. Neither become a monk nor become a prostitute. Get involved, go to the deepest layer of it, without any fear, because death is going to happen, so why be afraid of it? Accept it. The fear of death keeps sex non-orgasmic. Mm? you go on holding, and if you hold it never takes you to the peak where it can take you and can take you easily; it never becomes meditative.

Death is going to happen: monks die, prostitutes die, everybody dies. Death is such a natural phenomenon that one should not be afraid of death at all; it is unnecessary. It has to be accepted, and once accepted it is finished.

So be more conscious and go consciously deeper into lovemaking, and become more orgasmic. Let your whole body shake and tremble and dance and vibrate and pulsate. Go crazy in it! In fact in a better world, whenever two persons make love the whole neighbourhood will know because there will be dancing and shouting and screaming and everything will happen. It will be wild!

Then only can you touch its deepest core, and if you have touched its deepest core it is the same as meditation, because at the deepest moment of climax, time disappears, space disappears, ego disappears.
So don't be worried -- things will settle!

Anand means bliss, peter means rock. Jesus called one of his disciples Peter because he was the only one who could have become the rock on which the temple of Jesus was to be made. Deep down in one's being one needs something crystallised so that it can become the fountain. People are like sand: nothing is stable in them, and when nothing is stable, life becomes a driftwood, it becomes accidental. Something, at least *one* thing, is needed to be the rock.

Let bliss become your rock, let it become your undercurrent: everything changes, but remain blissful. Even when there is misery on the surface, deep down remain blissful; accept the misery too, and there will be bliss. You have failed in something: accept the failure and you will find a deep undercurrent of bliss. In good times, in bad times, in love, in hate, in richness, in poverty, remember that one thing has not to be lost track of, and that is a blissfulness, a bubbling joy inside.

Slowly slowly that will become the rock, and on that rock the temple can be built. Either it has to be love or bliss or silence, but something is needed to become the rock, mm? Otherwise there is no foundation in life, and a life without foundation is a life which is going to remain futile, fruitless, a wasteland.

[Harisharan] It means at the feet of god, surrendered to god, lost in god. This is the ultimate goal. The name is given to you to remind you continuously again and again not to forget the ultimate goal. Everything else is a distraction. Don't get lost in by-paths; there are millions. Keep your eyes focused on the star; that one has to reach to the very centre of existence. Don't become too interested in toys.

If one can remember it, slowly slowly all that is non-essential drops from life and only the essential remains. And to live with the essential is to live in great joy. It is the non-essential that creates misery, it is the unnecessary that becomes the burden. The necessary, the essential, is never a burden; it is a nourishment.

God is the only nourishment, the only food, that one needs. If one can keep one's eyes focused, one arrives sooner or later. In fact even to keep your eyes focused on the far-away star gives such bliss. Although you are far away still that light starts penetrating you, permeating you.
Harisharan means at the feet of god -- remember it!

Turn On, Tune In and Drop the Lot

Chapter #19
Chapter title: None

20 December 1978 pm in Chuang Tzu Auditorium

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Prem means love, wilayat means a sage. The birth of a sage is through love, not through knowing. It is not a head phenomenon, it is a heart phenomenon. The saint remains in the head; he cultivates it thoughtfully. The sage disappears into the heart. The saint is very clever, calculating, logical, methodological. The sage is almost mad, but his madness has beauty, his madness has a transcendence; it is something not of this world. He may look insane in the eyes of the world because his values are totally different, but in fact, in reality, he is the *only* sane person. But a sage can be understood only by another sage, otherwise to be misunderstood by people is his fate.

Lao Tzu has said that if something of the truth is said *and* people understand it, then it is not true; if people mis understand it, then it is true. Because people exist in the world of lies they cannot understand truth. To understand truth they will have to climb high to the mountains, they will have to get out of their dark valleys, and it is so much effort that they don't want to do it.

Rather than going to the peaks of the mountains and trying to understand, they drag the truth into their world of lies; they falsify it. They understand only when they have falsified it.

They don't understand Christ; they understand Christianity. They don't understand Buddha; they understand Buddhism. Buddhism is their own creation. Bud&a is far away: it is impossible for them to see him. And whatsoever they can see, he is not, and whatsoever he is, is invisible to them.

The sage is the climax of human potential. The saint is ordinary: the sage is extraordinary. But the revolution that brings sagehood comes through love. The more you love, the more you become mad in love, the more you fall in love with existence as it is -- the more you feel its beauty, its joy, its celebration -- the closer you come to sagehood.

Wilayat is a Sufi word.

Deva means divine, lalla literally means a very very small child who has not yet learned anything of the world, utterly innocent. And that is the requirement to enter into the kingdom of god: one has to become a child again.

The child comes into the world as a pure consciousness. The sky is absolutely clear, with no clouds. The child is just a mirror because he knows nothing; that's why he is innocent. He has great enquiry but no knowledge. He is full of energy but with no attachment.

The same has to happen again: one has to become pure energy without any attachment, because every attachment is a dissipation of energy. One has to become innocent again without knowledge, because all knowledge is like dust on the mirror. One has to unlearn all that one has learned. One has to erase all that the society-has written. This is the whole process of sannyas, of meditation, of becoming religious.

Religion is not part of the society; and if it is, it is no more religion; it is politics. Religion is constant rebellion against all structures. It is the search for the sky without clouds. That is the literal meaning of the word 'lalla'.

And another meaning.... In Kashmir there has been a great woman sage; her name was Lalla. There have been very few women sages in the world because man has not allowed that much freedom to women; they have been repressed down the ages. But those few women were *as* great as Buddha, as Christ, as Krishna. They can be counted on one's fingers: there are not more than one dozen names. Lalla is at the top; she was really a rare woman. To be born in India and to live naked for the whole of one's life is something; she lived naked. She was an utterly beautiful woman -- her courage, her guts....

So that will also remind you of this strange woman. And if you can find something about Lalla, read it!

Srajan means creative, atosho means discontentment -- a creative discontentment. All discontentment is not bad; all contentment is not good either. The creative discontentment is a great value. One has to turn one's discontentment into a creative energy.

The idea of contentment has been very dangerous: it has made people uncreative. Contentment is good but it should come out of creativity. It should not become inactivity, it should not become lethargy. And a person who is not creative becomes lethargic. A person who is not creative loses all significance and meaning, becomes distracted, loses all direction, starts feeling accidental, because there is no continuity in him. And because he does not contribute anything to life, he feels futile, unworthy. Worth arises only when you contribute to life, whatsoever it is: a poem, a song, a painting, whatsoever it is. Unless you contribute something to lifer unless you beautify life a little bit more, you will never feel that your life has any meaning. Meaning is a by-product of creative contribution.

Remain discontented as far as creativity is concerned. Remain in a chaos, in a deep thirst. in a hunger. Something has to be created: one should not leave life as one has found it. Not that one has to become famous, not that the whole world has to know about you, not that you have to leave your name in the history books; that is not the point. Nobody may ever know about you, but if you create, you will feel tremendously blissful.

And what you create does not matter -- *whatsoever* arises naturally in you. It may be just a small garden. Nobody may ever know about it, there is no need; it is a fulfilment unto itself. The very presence of the flower and the bushes and the tree is enough reward; nothing else is needed. When your rose bush has blossomed, that is enough that is paradise! You have created a little beauty in the world. You have created a little perfume in life. In that very creation, joy arises, wells up.

Religion has suffered very much because it condemned all discontentment and it praised all contentment. That's an utterly nonsensical standpoint. There is creative contentment -- then it is good; there is creative discontentment -- then it is good. In fact the goodness that comes is not from contentment or discontentment: it comes from creativity.

Buddha sitting silently under his tree is not uncreative. He is creating a tremendous vibe that is still alive. He is creating a certain space that has not disappeared yet, and those who are perceptive can enter into that space even now. Sitting under the tree, he was not visibly doing anything, but he was in such a creative silence. That silence was not of a cemetery, that silence was very pregnant: out of that silence much has blossomed.

So contentment can be creative, then it is good. If it is uncreative it is not good; it is evil. And thousands of monks and priests have simply been uncreative. In the name of contentment they were hiding their uncreativity, they were hiding their empty souls.

And if discontentment is creative, then it is beautiful. Remember, beauty arises out of creativity, so whatsoever form it takes.... Buddha is sitting silently: that is creativity out of contentment. Michaelangelo is not sitting silently, Mozart is not sitting silently; they are doing a thousand and one things. They are trying to create something: they are trying to bring the unknown into the world of the known, they are inviting the sky to the earth. Somebody may be inviting the sky through sculpture, somebody through painting, somebody through music; those are all mediums. Whenever music catches something of the unknown then it is real music.

So this is my message to you on your sannyas birthday: let your meditations, your work on yourself, be creative, and remember always that one has to create more and more and more; and there is no end to it. Then your creative discontentment becomes a prayer towards god, your offering to god.

Mutriba means a musician. Music is great meditation; in fact it was invented in the beginning as a prayer.

If you can create music, create it; if you cannot, then listen to it. The only thing to be remembered is: if you are making music, get lost in it; don't remain a technician. The technician is not a true musician. He only knows the peripheral thing of it. He can deceive those who are unaware of real music. He is an expert, he knows the know-how, but the spirit is missing; and the spirit is the real thing, that is a totally different phenomenon. The know-how *is* needed, but the spirit of a musician is not just the sum total of the know-how; it is something more, that something plus.

If you make music then forget the technician, then forget yourself. Let music happen as if on its own accord, as if you are just an instrument of some unknown force that is flowing through you.

If you are not making music, listen, but in listening forget the listener. Just become listening, just ears and ears and ears, as if your whole body has turned into ears: you have become two big ears and nothing else. Your eyes are listening, your hands are listening, your feet are listening; every fibre of your being is just a listening. Then the same thing will happen.

The point is to disappear in music; then something starts descending. Then something is heard at the innermost recesses of one's being. The outer music becomes just a space, a context, in which something inside arises. The outer triggers a process in the inner; it becomes a catalytic agent. It cannot cause the inner music, the inner music cannot be caused by anything but it can be provoked. The relationship between the outer and the inner is that of synchronicity, not of cause and effect.

Now they say that if classical music is played around plants they grow faster. They bring bigger flowers, bigger fruits, and the growth rate is so much more that it cannot be just a coincidence. The same plants without music go only to half the height as those around whom music has been played. But the music has to be Bach or Ravi Shankar -- something subtle, something spiritual. If jazz or pop music is played around them their growth is stunted, they don't grow to their normal size even. Their flowers are smaller and crippled, as if the plant has collapsed inside himself, as if the plant has become suicidal. Now, the music cannot cause anything, but something is provoked in the plant. The plant listens: those vibes thrill something in the plant.

One scientist has been working on a few plants which have never grown any flowers. Just by persuading them -- playing music around them, beautiful music, and talking to them -- he has succeeded in bringing flowers to plants which have never flowered in the whole of history, who don't know how to flower; flowers don't come to those plants....

Another scientist has succeeded in persuading a cactus not to grow thorns just by playing music and talking to the plant, persuading it 'Don't be afraid: we are friends, so you need not grow thorns. Nobody is going to hurt you, you need not be so defensive. Those thorns are just a defence mechanism.' And he succeeded in persuading a plant not to grow thorns!

These are real miracles, but these miracles have happened through music, and if it can happen to a plant, much more, tremendously more, can happen to human consciousness.

Ashiko means a lover. Sufis have two beautiful words: one is 'mashuk', another is 'ashik'. Mashuk means the beloved: they think of god as a woman. And ashik means lover: god is the beloved and all the seekers of god are lovers. Man or woman, it does not matter; all are lovers of god. Consciously or unconsciously, it doesn't matter, everybody is searching, groping, longing, for god. One may not give it the name of god: one may call it truth, one may call it freedom, one may call it love, but they all mean the same thing.

Something ultimate is needed. Everything seems to be so momentary that it doesn't satisfy. Everything comes and goes; nothing abides. So the whole effort seems to be making castles in the sand. A little breeze comes and the castle is gone. Something ultimate is needed, something which will come and will never go.

In Sanskrit the world is called jaggat. The word 'jaggat' means: that which continuously comes and goes. Gat, ga, means goes; from the same root comes the English word 'go': that which is continuously going. The world is just a coming and going, nothing abides. And unless we find a home where we can relax and forget everything, the search continues. The home is god.

Becoming a sannyasin means becoming an ashik, a lover. And when I say 'becoming a lover of god' I don't mean to hate people, to hate the world and to become a lover of god; that is utter stupidity. If you really want to love god you will have to love people, you will have to love the world, you will have to love the trees and the rocks and the river. You will have to love all that is, because it is all god manifest. They are momentary glimpses, but still they are of god. So love, simply love! Let it become your inner climate, a state, not a relationship.

That is the meaning of ashiko: when love is a state -- not that you love *somebody* but that you simply love. It is unaddressed, it is for all that is. And this brings you to true religion. Then whatsoever you do is prayer, is meditation, and wherever you do it is the church, the temple, the mosque. Then wherever you walk, you are walking on holy ground. Then every act has a quality of sacredness about it.

Anand means bliss, sharabi means a drunkard -- one who is utterly drunk with bliss. And it is possible to be drunk with bliss. In fact it is not only possible, it is everybody's birthright. But it has to be claimed, and we have forgotten all about it; it has to be rediscovered.

Each child comes knowing it, being it, but sooner or later we force him to forget all about it. We think we are educating him, we think we are giving him initiation into civilisation. We think we are a blessing to him, that without us he will be lost. In a sense it is true that without us the child will not be able to survive; in another sense it is wrong. It is because of our conditioning that he will remain miserable his whole life. He will remain a lost soul, disconnected from himself, uprooted. He will be a tree which is uprooted from

the soil. His life will just be of long long misery, of anxiety, fear, anguish, and the taste in his mouth will be that of meaninglessness, utter futility. If he thinks, he will think like Jean-Paul Sartre, that man is a useless passion, that life is meaningless, that existence is absurd.

Existence is not absurd, neither is life meaningless nor man a useless passion. But we have lost contact with reality, hence these problems have arisen.

One has to get back one's roots, and the way to get back is to drop all that is unnecessary, all that is cluttering the mind. Ninety-nine percent of it is absolutely unnecessary. Maybe one percent is needed as a utility, but only as a utility. Use it when it is needed, otherwise forget all about it. It should not invade your silence, it should not enter into your being; it should not become a constant inner talk in you. When words are needed they should be used; when they are not needed one should be able to remain in a wordless state.

Then a tremendously beautiful experience starts happening: one starts feeling as if drunk, drunk with something one cannot pinpoint, drunk with existence itself. And unless one has tasted that wine, one should not leave any stone unturned; all efforts should be made to find that source of wine. And it is within you. We are born with it: we just have to dig a little deeper. Much rubbish has gathered around that source so we have to dig deep to find it.

Meditation is nothing but a method of digging. The more man becomes civilised, the more and more will meditations be needed, because that is the only way to get rid of the unnecessary and to get to the essential. Meditation is a return to the source.

Anusati means reflecting -- not thinking, but reflecting. The mind can function in two ways: one is thinking, another is reflecting. Thinking is aggressive, the male quality of the mind. Reflection is receptive, the female quality of the mind.

Science needs the male quality of the mind, and religion needs the female quality of the mind. Science is a training in thinking, in rigorous, logical thinking. Religion is a training in becoming a mirror, just reflecting that which is.

If you think, you miss the point, because whatsoever you think will not be the truth. For truth, thinking is not needed at all. It is there, you are here: reflect it, just be a silent mirror with no ripples of thought. If ripples arise then whatsoever you see will be distorted. It will be like a full moon reflected in a lake which is full of waves and ripples; it will be distorted. If you want to get the undistorted moon in the lake, then the lake has to be completely silent with no ripples at all. Then you will get the moon *as it is*.

Truth is, but we are thinking about it, hence we go on missing it. God is, but we go on thinking about it. Then we become Hindus and Mohammedans and Christians and we go on missing. One needs only to be silent, available, open; that is the quality of anusati. Truth is not very far away, it is very close; it is just that we are disturbed, we are in an inner tantrum. We have so many thought waves.

Slow down, relax, and let these thoughts disappear. Slowly slowly they disappear. If you remain alert that they have to be dropped, you stop co-operating with them, you stop identifying with them, one day it happens: you are there, god is there, and there is no barrier of thought between you and god, no screen. And that is what is called enlightenment. Suddenly all is light and all is joy and all is eternal life.

[Yoga Shakti]: Yoga means a state of inner union. Ordinarily man is just in fragments. He is not together, he is not one; he is many. When all your parts function together in a harmony and are no more in conflict, yoga has happened. Yoga means union, integration. And integration brings power; shakti means power.

The more integrated a person is, the more powerful he is. The more disintegrated a person is, the less powerful, because his energies go on fighting amongst themselves, and fighting amongst themselves is very destructive. But that's how people are, in a constant civil war -- one part destroying another part.

The whole foundation of religion is how to bring all these parts together. That is actually the meaning of the word 'religion': to bring fragments together, to bind fragments together. Religion means to bind, and that is really the meaning of yoga too. Yoga and religion are synonymous: the science of creating a togetherness, making you one piece. And then great power is released. Shakti means power, power that comes out of inner integrity, individuation.

Turn On, Tune In and Drop the Lot

Chapter #20
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Arhata means one who has arrived. Man is in a constant wandering. He is always departing from one point for another, but he is never arriving anywhere. It is much ado about nothing. The mind goes in circles, and when you move in a circle you cannot arrive. You can go on moving forever, for eternity. And unless one arrives at a point of contentment, unless one arrives at a state where all desires disappear, life remains unfulfilled and life remains one of agony.

Once you feel that you are at home, that now there is nowhere to go, now there is no need to go, now there is no desire -- that feeling of at-homeness, relaxation with the moment, utterly in tune with it, that is arhata, a state of desirelessness.

No desire can ever be fulfilled because each desire brings many more desires in its wake. By the time you are coming to fulfil one desire, it has produced many others to be fulfilled; it is a long chain. Unless one understands, unless one becomes so alert and aware of the whole futility of the desiring mind... The desire goads you, pushes you, pulls you, tortures you, and goes on and on taking you farther and farther away from yourself. And it is not one desire: there are many desires and they are pulling in different directions.

That's why every person feels in such a tense, strained state: there is such stress, such pressure that everybody is falling apart. Somehow one manages and keeps oneself together. This togetherness is not much; it is a hodgepodge, it is managing somehow. It is a mess, covered over by a blanket. The blanket looks very beautiful: inside is madness.

And desires cannot be dropped, because the very idea to drop desires is again a desire. That is the point to be understood: you cannot drop desiring. You may think that by dropping desire you will feel blissful so you will drop desires, but this is a new desire and the mind has tricked you again. Now the desire for desirelessness has arisen. It does not matter what you desire; it is the same mind desiring. Now it desires a state of desirelessness. Again the agony, again the same nightmare, and maybe this nightmare will go deeper than any other nightmare because other desires are not so absurd.

Somebody desires a house; it is possible. Somebody desires a woman; it is possible. Somebody desires a man; it is possible, it is not impossible to fulfil it. It may lead into other desires but this desire can be fulfilled at least. But to desire desirelessness is impossible; you are creating a contradiction.

Then what has to be done? How does this miracle happen, that desires disappear and one becomes an arhata? It happens not by dropping but by understanding the mechanism of desire, by seeing the futility of it. Not creating a new substitute, not making any effort to drop it: just seeing through and through it, just watching it, becoming more of a witness of it. Slowly slowly, seeing again and again that desire leads into frustration, one day that ripeness happens. Suddenly, in a single moment, you have gone beyond desiring. It is a quantum leap. Not that you have dropped them; you have simply understood the futility and they have dropped on their own accord.

That state is called arhata. That is the goal of all religion, and that should be the goal of all psychology too.

Prem means love, paramo means ultimate. Love is a ladder; it implies the lowest and the highest both. It

is a ladder from sex to superconsciousness. One part of it is very earthly: the other part, very heavenly. It is a paradox because it contains the opposites; those opposites are not really opposites but complementaries. The earth cannot exist without heaven and heaven cannot exist without the earth; they exist in a kind of interdependence, they support each other. If one disappears the other will disappear automatically; they are two aspects of the same phenomenon.

Love is the whole rainbow, all the seven colours of existence, all the seven notes of music, all the seven days of time, all the seven chakras of the inner body of man. Those seven chakras are seven rungs of the ladder. One has to go higher and higher -- in love; and one can go higher and higher if the lower is not denied, because the lower has to be used as a stepping stone. If you avoid the lower rungs of the ladder you will never reach to the higher: the higher happens by going through the lower.

This is my approach: the lowest is sex, the highest is prayer; both are forms of love. In sex the body is ninety-nine percent; in prayer, the soul is ninety-nine percent. In sex there is only one percent of god; in prayer, only one percent of earth. And the ultimate means going beyond both, transcending the duality -- not only going beyond the lower but going beyond the higher too. You reach the higher from the lower and then from the higher you reach the ultimate. The ultimate means you have used the ladder; you drop it. You have used the boat; you get out of it and forget all about the boat. You have reached the other shore.

The ultimate means transcendence of all duality -- the duality of body and soul, the duality of matter and mind, the duality of negative and positive, the duality of sex and superconsciousness, and finally, the duality of life and death. And this is possible through love.

Let love be your only law. It will take you slowly slowly to the ultimate.

Deva means divine, shama means a candle -- a small divine light. And it is there; it is our very life! We may not have looked at it because we are looking outwards and it is our innermost core. A small candle is burning there. We are alive because of it, we are conscious because of it. We *are* because of it. And that light connects us with god; we are small rays of god's sun. But if we go on looking outwards we will go on missing it.

Now the time has come to look inward. The time has come to look with closed eyes, to listen with closed ears, to smell with closed nose, so that the inner can be felt. And once the inner is felt, all the treasures of the world are yours because then god is yours! And one cannot find god in any other temple, in any other church. You are the temple, you are the church: god has to be found inside you. And in fact you are not separate from god; howsoever small, we are part of him.

This is the higher mathematics of life, that the part is equal to the whole. In the lower mathematics the part is smaller than the whole; in the higher mathematics of life the part is equal to the whole. A single drop is equal to the whole ocean because it contains all that the ocean contains. If we could understand a single dewdrop we would understand all water -- not only of this earth but of other earths also; we would have found the secret of H2O in a single dewdrop. And that is the whole secret of water. The difference between a dewdrop and the ocean is only of quantity, not of quality, and the difference of quantity is no difference at all. It is a difference that makes no difference; qualitatively they are the same. Man is only quantitatively small -- qualitatively as divine as god himself.

This is the ancient declaration of all the sages of the world: Aham Brahmasmi, I am god; Ana'l haqq, I am truth. Jesus says: I am the way, I am the door, I am the truth. All that is needed is just turning inwards, and sannyas is a step towards turning in. Turn in, tune in, and all that we are missing is *immediately* achieved. In fact we had never missed it; it is just that we had forgotten about it.

God is not lost so there is no need to seek and search; he is only forgotten. All that is needed is only a remembrance, a reawakening of the lost memory.

Deva means divine, akasho means sky -- divine sky. Our boundaries are false; we are unbounded. In fact all boundaries are false because nothing is separate, nothing can be separate; all is together. The whole existence is one unity, it is a cosmos. That's why it is called the universe; uni means one. It is not a multi-verse, it is a universe. So things appear separate but they are not.

The sky contains all. Each single being is part of this infinite sky, and the part of any infinite is always infinite. The part of any infinite cannot be finite, because if the part is finite then the total will become finite. So the part of the infinite is always infinite. You can go on putting it into small pieces but the infinity remains; you cannot destroy the infinity. So we are parts of this immense sky, unbounded, infinite, and we are as infinite as the sky itself. We may be small skies but the infinity remains intact. And how can the

infinity be small? So smallness is just an illusion. In truth everything is absolute, the whole.

Meditate on the sky and feel one with it. Let that become your meditation. Get lost in the sky, disappear, melt, merge. And it is only a question of learning the knack of it. One *can* merge. The only thing that can become a barrier is fear, because when you start merging into something bigger than you a great fear grips the heart as if you are dying. Only that fear has to be overcome. Once that fear is overcome you *are* the sky! And it is a great joy to feel the infinite throbbing in your heart, to listen to the heart-beat of the eternal *within* you, at your core.

Then life has a different flavour. then misery is impossible. agony is impossible, death is impossible, disease is impossible. Not that disease will not happen to you, not that death will not happen to you: diseases will come and death will come but nothing will happen to you. They will come and go just as clouds come in the sky and pass and nothing happens to the sky. Let this become your meditation. Something to say to me?

Deva means divine, mutribo means musician -- a divine musician. Life is a musical instrument, an opportunity to create great music. People create only noise, and ugly noise at that; and they were meant to create great music.

It is possible. It is very easily possible to bring a harmony, to become a melody: just a little effort is needed, and that little effort consists of three things....

One: the head should not be allowed to dominate; the heart should be given the reins of life. Second: the mind should not be predominant in the body. The body should be given all freedom, because the body has all the doors of sensitivity, the body has great mysteries. The body is a gift of god and the mind is just a human creation. That's why there are different religions and different philosophies, different kinds of beliefs and dogmas, but as far as the body is concerned it is the same; the Hindu body, the Mohammedan body, the Christian body, is the same. You cannot judge from the body whether it is Hindu or Christian or Jewish. lust by testing the blood nobody can know whether the blood belongs to a Jew or to a Catholic or to a Protestant. The body is still uncontaminated. Thoughts are Christian, Hindu, Buddhist; theist, atheist, and different kinds of ideologies are there.

The second important thing is to come down from the mind to the senses. The first is from the mind to the heart; the second, from the mind to the senses; and the third and the ultimate thing, from the mind to no-mind. The mind means the thought process, that continuous inner talk. That is the noise that is disturbing the inner music; you cannot hear the music because of the noise that the mind goes on making. Cessation of the thought process immediately makes you aware of great music that is just there inside you, part of your being.

This is the meaning of mutribo. These three things have to be done in life; and we are doing just the opposite. Nobody listens to the heart, everybody listens to the head; nobody bothers about the body. All the religions have been teaching people to be against the body, anti-body, as if the body is the enemy. And the body is the door to god, the body is divine! They are imposing ugly mind-ideologies on the beautiful body. Everybody is trying to gather more and more knowledge, and all that knowledge becomes noise inside. So we are doing just the opposite of these three things; that's why the music is lost.

And the inner music is the way to god. It is on that wavelength... once you have started listening to the inner music, it is on that wavelength that you start reaching to god. That music takes you, you ride on it. It is the greatest experience in life to hear the inner music. In the East we call that music anahat nad: the unstruck sound.

Zen people call it the sound of one hand clapping. It is really the meaning of the word 'logos'. All the translations of the Bible translate logos as the word. It should not be the word; it should be the sound.'In the beginning was the word' they say. No: in the beginning was sound, unstruck sound. In the beginning was music, not the word. Word is not the right translation of logos.

In the beginning was music, and music was with god and music was god -- that's my translation.

Manu is a significant word. It really means the most essential quality of man. The English word 'man' comes from manu. Manu means the capacity to contemplate; manan, the capacity to meditate. Man is the only animal who can meditate, and a man is not really a man unless he becomes a meditator. Otherwise he is only a man in name but not in reality. It is meditation that gives you the real space to grow as a man.

So I will keep the name, but try to make it an actuality. When the mind is without thought, it is meditation. The mind is without thought in two states: either in deep sleep or in meditation. If you are aware

and thoughts disappear, it is meditation; if thoughts disappear and you become unaware, it is deep sleep. Deep sleep and meditation have something similar and something different. One thing is similar: in both, thinking disappears. One thing is dissimilar: in deep sleep awareness also disappears but in meditation it remains. So meditation is equal to deep sleep *plus* awareness. You are relaxed, as in deep sleep, and yet aware, fully awake; and that brings you to the door of the mysteries.

In deep sleep you move in god, but unawares. You don't know where you are being taken, although in the morning you will feel the impact and the effect. If it has been a really beautiful, deep sleep, with no dreams disturbing you, in the morning you will feel fresh, rejuvenated, alive, again young, again full of zest and juice. But you don't know how it happened, where you had gone. You were taken in a kind of deep coma, as if some anaesthetic was given to you and then you were taken to some other plane from where you have come fresh, young, rejuvenated. In meditation it happens without anaesthesia.

So, meditation means: remain as relaxed as you are in deep sleep and yet alert. Keep awareness there; let thoughts disappear but awareness has to be retained. And this is not difficult: it is just that we have not tried it, that's all. It is like swimming: if you have not tried it, it looks very difficult; it looks very dangerous too. And you cannot believe how people can swim because you simply drown! But once you have tried a little bit it comes easily; it is very natural.

Now one scientist in Japan has proved it experimentally that a child of six months of age is capable of swimming; just the opportunity has to be given. He has taught many children of six months of age to swim; he has done a miracle! He says 'I will be trying with smaller children too.' It is as if the art of swimming is in-built; we just have to give it an opportunity and it starts functioning. That's why, once you have learned swimming, you never forget it: you may not swim for forty years, fifty years, but you cannot forget it. It is not something accidental, it is something natural; that's why you cannot forget it.

Meditation is similar: it is something in-built. You just have to create a space for it to function; just give it a chance. And that's what sannyas is all about: giving meditation a chance to grow.

Laghima means the power to fly. And that's what I teach!

Meditation is a flight into the inner sky. Meditation makes you capable of transcending all gravitation. It helps you to transcend all that is gross, material, earthly. It takes you into a totally different dimension where all is light, weightless, where all is subtle, sublime. It is a change of dimension.

A person who lives without meditation lives in the gross world. He knows nothing of the subtle, he knows nothing of the higher realms of being. He is utterly unaware that there exists something more too; he thinks this is all. Have a little money, a good house, a car, a family, a little name and respectability; this is all. His life consists of trivia. He is utterly unaware that he carries a great potential the potential to become a demigod, the potential to become divine!

Meditation will give you the first taste of a totally different world the world of the invisible, the unknown, the mysterious.

Laghima means the art of becoming light, weightless, the art of transcending gravitation. Science has proved one law, the law of gravitation. Religion has proved another law, the law of grace. Gravitation pulls you down; grace, the law of grace, pulls you up. But you have to learn to be so weightless that the law of grace can pull you upwards. It cannot pull rocks, and people are like rocks: they don't feel, they don't have hearts, they don't sing, they don't dance. They are dull, dead, hence god remains unknown to them.

You just have to become light, available, open, and immediately a totally different law starts functioning on you. You are pulled upwards and upwards and there is no end to it. Even the sky is not the limit.

Vishuddha means pure, utterly pure, innocent, and bharti means one who belongs to India. India is just a symbolic name. I don't mean the geographical India and I don't mean the political India, but India has become a symbol of the inner search. For five thousand years that has been India's innermost desire. It has become the centre of all those who are in search of themselves; it has become a shelter. It is a metaphor.

By purity, by innocence, I mean the state of a child uncontaminated by the society, uninfluenced, unconditioned. That state exists still in you. It is covered by many layers, but those layers can be thrown any day that you decide, because that which you have brought with you from your real home, from god or from the very source of life, is still there, hidden behind layers and layers of rubbish. But even if a diamond falls into the mud and is covered by layers and layers of mud, nothing is lost: the diamond remains the diamond, and you can clean it any day. It can be found any day because it is there.

I am talking of that diamond of inner innocence which cannot be contaminated. That virginity is

absolute; there is no way to pollute it. You can cover it with mud but the diamond is there; it only needs a little bath. And meditation functions like an inner bath, an inner shower: it cleanses the dirt, it takes your knowledge from you, it burns your scriptures. One day suddenly you are again a small child, and that very day the revolution has happened.

[A sannyasin going to the West says: I think I'm crazy going so soon.]

No, there is nothing to be worried about. I exist for crazy people, don't be worried. And I love crazy people, because they are the cream! They are the very salt of the earth. If the world becomes sane, as sanity is understood, it will become a very ugly world. It is because of a few crazy people that the world remains beautiful. It is because of a few crazy people that there are a few poets, a few mystics, a few musicians, a few dancers. If all become sane, then the marketplace will be the only reality and business will be the only life. It is because of a few crazy people that god has not died yet, that poetry lives, that somebody can still dance and sing and rejoice and shout 'Hallelujah!' Otherwise sane people, they simply earn money. They don't have any time for prayer, for meditation, for joy, for love, for celebration. The world is tired of sane people!
So don't be worried. Go and come back!

[A sannyasin says: At the moment I'm working in Vrindavan (the ashram canteen).

In Vrindavan? Work in Vrindavan. Just surrender totally, otherwise it becomes hard. If you surrender then it is a joy. Take it as part of your sadhana. Surrender totally: forget that no exists. Just become yes, and then there is no resistance.

Resistance destroys much energy. You do something and you are resisting: you don't want to do something and you do it, you don't like doing something and you do it.... Then it becomes an unnecessary conflict within yourself; it is very destructive.

The art of being in Vrindavan is just to say yes, totally, and go into it. Then you will really gain much out of it.

[A doctor from Nepal says: My health is not perfectly right... mainly lack of energy... I have tried the Western medical science, and I have done all possible investigations... I'm doing Gourishankar, Nadabrahma... Vipassana meditations.]

Don't do any strenuous thing.

And when can you come back for a longer period? because this can be changed. It has nothing to do with the body; it is just psychological. But whether psychological or physiological, it is there, so a problem is there. And when it is psychological it is more difficult because then nobody knows what to do about it.

You have lost interest in life; you will need interest to be re-injected into your system. You have lost meaningfulness, life has become a boring thing. Somehow you have been carrying on because it has to be carried on.

At this age it almost always happens to all intelligent people, more or less; it always happens. There comes a point in every intelligent person's life somewhere between forty-two to fifty when he starts seeing the futility of life. He may not be very conscious of it, but in the background it starts lurking, the feeling that life is futile.

Children are very interested in the future. Naturally, they have a great hope: something great is going to happen tomorrow. By the time you reach the age of forty-two you have seen so many tomorrows and nothing happens, so the hope is lost; now tomorrow is no more meaningful. You know it is going to be just the same as today. Then what is the point in living? Then why wait? When hope disappears, to live becomes pointless. One starts vegetating.

But if life is very strenuous -- for example, one is struggling to live, struggling for food and shelter -- then one has no time for it. It happens only to people who are well-settled, who have a good job, who are not worried about their bread and butter. It does not happen to poor people, it cannot happen. They don't have any time to brood, to think, to think backwards or forwards; they have no time. The everyday struggle is so much that they are constantly occupied, so in a poor country people remain more hopeful than in a rich country. In a rich country hopelessness starts settling; that's what is happening in America. The more

affluent a society becomes, the more meaningless life becomes. Because all that is needed to survive is available, now survival is not the question. Then what to do?

For centuries we have been totally absorbed in the struggle for survival, so the mind knows only one way to remain occupied and that is survival. Now, if your survival is secure -- you are earning well, everything is going well -- then suddenly everything flops.

That's what has happened. It is a natural consequence of intelligence and a well-secured life; it has nothing to do personally with you.

You will need a new vision of life so hope arises again. You will need a new project to work out. It is not low energy: you have lost direction so your energy has gone low. Energy needs challenge to remain vital. It almost always happens to everybody in some moments: you come home tired, utterly tired, no energy at all and suddenly the house is on fire; then you forget your tiredness. You forget *everything*! For the whole night you will be awake putting the fire out, and so full of energy that you will not be able to believe next day that you could do so much and you were so dead tired! The house on fire gave you a such an immediate project, it was such a challenge, that the energy simply rose, rose to meet it!

At the age of forty-two everybody feels a crisis. By everybody I mean everybody who is successful in life. Otherwise there is no question. Nothing fails like success, and success fails at the time near about forty-two. Then all kinds of symptoms arise: people have heart attacks and blood pressure and this and that, and it is nothing but that life has lost meaning. So all problems start becoming bigger and bigger and you don't have energy to face them. You don't even feel that there is any point in facing them: Tolerate them, accept them, let it be so; one day everybody has to die.

Come for a few days to do a few groups, a few meditations. I don't see that there is a problem. Your energy will be back, it just needs new challenges. And we have so many challenges here that even if you bring a dead person there is every possibility he may be revived! (laughter)

Turn On, Tune In and Drop the Lot

Chapter #21
Chapter title: None

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Srajan means creativity. The highest value in existence is creativity, and it is creativity that brings you close to the creator, nothing else; there is no other bridge. Only a creative person comes to know something of god. And it is always only something, because god is infinite: the more we know the more there is to know.

Religion, to be real, should consist more and more of creative acts. In the past it has been just the opposite: religious people have remained very uncreative. That's why they have remained dull, dead, and they have not contributed anything to existence. In fact they have been an unnecessary burden. Only once in a while a Buddha, a Krishna, a Lao Tzu, a Christ, has contributed something. Otherwise so many saints, the long chain of saints, have just been unfertile.

Art of any kind has to become prayer and creativity has to become worship. It is only in the moments of deep creativity that the ego disappears, time disappears, space disappears. And it is only in the moments of total absorption in a creative act that one merges into the whole. It is ecstatic to be creative.

What you create does not matter, the product is not important but the act of creation is. It is not a

question of whether you become a Picasso or you remain an unknown painter. It does not matter whether you create great sculpture or you are just a poor potter; it doesn't matter at all. The product is valuable in the market; but when I am saying to be creative my whole emphasis is on the very act of creativity, not on what it produces. Whatsoever is produced becomes a commodity, it can be sold in the marketplace. If people like it they will pay more, if they don't like it they will not purchase it; that is a totally different phenomenon, a by-product. But the act, the *very* act of being in creativity, is prayer.

Almasta is a state of consciousness where no worry, no anxiety, exists and one is utterly drunk with the divine. These are two aspects: if worries, anxieties, anguish, disappear, then the intoxication with god appears. If worries, anxieties, are there they go on dissipating our energy; and overflowing energy is needed to be drunk with god. Worries are leaks, holes, from where we go on dissipating.

Drop worrying. There is nothing to worry about; all is taken care of. Live with that trust. Existence loves you. No harm is going to happen, no harm can *ever* happen, because how can the whole do any harm to its own part? It is impossible. And if sometimes you feel that some harm is happening that must be some misinterpretation on your part; there must be some blessing in disguise.

Once this trust arises in a person he becomes religious. Then there is no need to worry, then there is no need to remain in a state of anxiety. Anxiety means 'There is nobody to look after me. I have to carry the whole burden on my own shoulders. If I don't carry it then I am finished, and the whole existence is inimical.' That's what creates anxiety: 'Everybody is against me. Somehow, everybody is conspiring against me, everybody is at my throat. I have to protect myself. I have to be watchful, I have to plan, I have to move in such a way that I and not others prove the winner. Otherwise everybody is a competitor and they are bent upon defeating me.'

This attitude creates anxiety, and this attitude is the attitude of a non-religious person. When I say a non-religious person I don't mean that he does not go to church, he does not read the Bible; that is not the point. He may read the Bible, he may go to church, but if he remains in anxiety he is not religious. And it is possible that he goes to the church *only* because of his anxiety, out of his anxiety; he prays to god out of anxiety, he reads the Bible as a protection, as a security. But if anxiety is there a person is not religious. He is pathological and his religion will be pathological.

The religious person knows nothing of anxiety; he changes the whole gestalt. He knows 'I am part of this whole existence, and if trees are not worried and the birds are not going crazy and mad and the animals are utterly happy, why can't I be? I belong to this existence, I am an essential part of it.' This trust, this understanding, this faith, and anxieties simply disappear, they are not found any more; you have stopped creating them, you have stopped secreting them. Then so much energy is preserved that it starts overflowing in a kind of festivity; it becomes a dance. It is so abundant, it is so exuberant, that life becomes a festival. Then a person is religious, then one is drunk with the divine.

That is the meaning of almasta: drunk with the divine, utterly lost in the divine, feeling one with the divine, with no worry, not a worry in the world.

Ari means the enemy, hanto means the killer -- one who has killed the enemy. The enemy is the ego, and unless the ego disappears life remains a hell. The ego creates darkness, the ego creates blindness. The ego becomes a rock and it does not allow your life to flow. The ego creates a separation from existence and the separation breeds all kinds of miseries. It is like uprooting a tree from the earth: the moment the tree is separate from the earth it starts dying. It feels thirsty, it feels hungry; the juices flow no more, the sap arises no more. Great sadness surrounds the tree. It is on its deathbed.

This is what happens with the ego: it separates you from your own nourishing sources, it separates you from the soil of god. It creates a thin layer, very thin and transparent, so unless one is very alert one will not be able to feel it. It is like a pure glass: you can see through it, it does not obstruct your vision in a sense, but if you want to get out then you will know that you are against a wall, a transparent wall. And we are moving with this glass-like shell continuously.

It does not allow you to love, because whenever you want to meet somebody it comes inbetween. It does not allow you to communicate, it does not allow you any possibility of relating; it obstructs. That's why it is called the enemy. And one who is capable of dropping this enemy arrives at the doors of the friend. God is the friend: the ego is the enemy.

Arihanto has two aspects: one, killing the enemy, and the other, realising the friend. It is the highest state of consciousness. Just as the word 'Christ' is important in Christianity, arihant is important in Jainism;

it is equivalent to Christ, to Christ-consciousness. Buddha is the Buddhist equivalent of arihant. Its meaning is of significance and has to be meditated upon. You will have to work it out it has to become your reality.

Sundaro means the beautiful. The East has praised three values very much: satyam, the truth; shivam, the good; and sundaram, the beautiful. But sundaram is the last and the highest, even higher than good, higher than truth. Beauty is the very essence of existence. The whole existence is its expression in manifold forms. Somewhere it is a green tree and somewhere it is a sunset, somewhere it is a human face, somewhere it is a tear and somewhere it is a smile, but the whole existence is an expression of beauty.

Religion should consist of aesthetics, the search for the beauty. Religion should be really the highest form of poetry. If it is not, then religion falls very low and becomes part of politics. The lowest is politics and the highest is poetry. Religion can either be politics *or* poetry. When there is a Jesus, it is poetry; the moment Jesus is gone and the popes arrive, it is politics.

These so-called religions have been fighting. They have been destroying each other in far crueller ways than animals can ever do. If man falls, he falls below beasts; if he rises, he rises above gods.

Religion in the highest form is creativity, poetry, aesthetics, a search for beauty, a rejoicing. At the lowest it is violence, power politics, an effort to dominate others, hypocrisy.

My sannyasins have to be very very alert that we are trying to create poetry, we are trying to create the beautiful. Religion should be at the highest peak; only then it brings deliverance, it becomes salvation.

Veet means beyond, laksho means goal. God is not a goal and can never be a goal: god is the source. God is not the effect but the cause. God is not there outside somewhere in the future waiting for you; he is inside you right this very moment. He is in the seeker. He is in the seeker, not in the sought. Your very existence, your consciousness, your life, is god. Because we have made a goal of god we go on missing him. We are searching for him where he is not; we can go on searching for him for millennia and we will not come across him.

It is as if you have your specs on and you are searching for them: through your specs searching for your specs. Now, there is no possibility of finding them unless somebody hits you hard on your head and makes you alert that the specs are there on your nose, you need not look for them.

People ask 'Where is god? What is god?' This is utter nonsense. You *are* him. He is hidden in the very questioner; in fact the question arises from himself. And if we go deep into our question we will find the answer hidden in our own being.

Mandir means a temple. The body is a temple. The world too is a temple, because god is residing in everything. Everything is a host and god is the guest; the body is the host and god is the guest.

They are not enemies as it has been told again and again down the centuries; they are friends. And the body has to be respected and loved. God has chosen it to be one of his temples, it is sacred. Not only is the soul sacred, the body is *as* sacred as the soul because this whole existence is permeated by god. Matter is also one expression of it, as the mind is, as the soul is. Matter is god visible; the soul is god invisible.

I teach respect, love, reverence, for the body, because it is only through going deeper into the body, into its sensitivities, that one becomes aware of who is residing within. Knowing your body in its totality is the introductory part of knowing your spirit. Remember it!

And drop all anti-body attitudes. Everybody is carrying them. The priests have poisoned humanity so much and for so long that we may not be aware sometimes, but it is there in the unconscious, an undercurrent, that we are all anti-body, anti-life, anti-world. It is because of these antagonisms that man is not becoming religious. A religious person is not anti anything. He is a yes to all and everything, and his yes is total.

Svargo means paradise. There is no paradise in the future. Paradise is a state of being aware now, here. Paradise is not something geographical: it is another name for being spiritually alert. Paradise is not after death; *this very life is* paradise! But people have reduced this life to hell; a life that could have been heaven has been reduced to hell.

We have not been responsible and we have not functioned as awareness. Man is functioning like a robot. He just goes on moving through empty, dead gestures, not really living, not intensely living, and always thinking of the future and the past. Between the future and the past the present is crushed, sandwiched, and the present is the only reality. The past is no more, the future, not yet: only the present is and always is.

To live in the present, to live in *this* is-ness, is to be in paradise. Paradise is neither in space nor in time. Time consists of past and future, so it cannot be in time. Present is not part of time at all; present transcends. time, it is non-temporal.

To be in the present is to go beyond time, and to go beyond time is to know what is. And that very knowing is a benediction. Then there is no death; if there is no time there cannot be any death. Then there is no ego; if there is no past, no future, there cannot be any ego.

The present knows no misery at all. You cannot be miserable in the present; you have to bring the past or the future in if you want to be miserable. Try it sometimes, to be miserable in the present, and you will be surprised: you cannot be. It is not possible in the very nature of things. Bring in the past -- somebody insulted you yesterday -- and then you can be miserable, or bring in the future.... Tomorrow you are going to have an examination so be miserable about it, about whether you are going to make it or not, whether you will succeed or not. But right this very moment you cannot be miserable. It simply is, and there is no misery in it. That state is paradise.

Meditation is a way to enter into paradise, because meditation is a way to go beyond the mind and beyond time. Meditation is a way to enter into the eternity through the present.

[A sannyasin asks: When people come here you give them a new name. Why have you not changed my name?]

The name is just a game... it is not a question of the new or the old; it doesn't matter. You have to change, you have to become new.

And you don't have any name; all names are just utilitarian. A child is born without a name. We give him a name because that is necessary, otherwise he will be in difficulty in life: how to call him, how to communicate with him? If he has no name he will find a thousand and one difficulties every day. If somebody asks 'Who are *you*?' he will be at a loss.

So we give a name. That is just a label, useful, but utterly arbitrary, of no existential value.

And this has to be remembered, that no name is yours, that you are a nameless reality, a formless existence: neither name nor form are yours. The form is of the body and the name is a social utility. Behind the name and the form is your being, utterly indefinable; no word can contain it.

Even to call it Rajendra, king of kings, is not adequate, because it is indefinable. No word can contain it, no word can describe it; it can only be experienced.

So whether I give a new name or whether I keep the old, it doesn't matter.

[A sannyasin says: Lately I have been meditating with candlelight. After some time I suddenly felt that I didn't know where my legs or my arms were. A great fear came and suddenly I felt a great agony. Osho gives him an 'energy darshan'.]

Perfectly good! There is no need to worry about it. Just as your legs and hands are disappearing, your whole body will disappear -- don't be worried! It is perfectly good, continue; there is nothing to fear. It is a good symptom.

Turn On, Tune In and Drop the Lot

Chapter #22
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Deva means divine, darpano means mirror -- mirror for the divine. And this is the whole art of meditation. God is; we just have to mirror him. Our mirror is covered with layers of dust. We are not to go anywhere to search and seek because god is everywhere, as much here as there. So the journey is not from here to there; the journey is from here to here. And all that is preventing us are the layers of dust on the mirror. The mirror is incapable of reflecting because of the dust; and by dust I mean the thought process.

Whenever you are thinking, your mirror disappears behind the smoke of thoughts like a sun behind the clouds. Whenever there is no thought going on, the clouds have dispersed and you can see the sun; the dust is no more there and the mirror immediately reflects that which is.
God is only another name for that which is.

Deva means divine, arpan means surrendered to surrendered to god, surrendered to the divine. The search for truth is not really a search but only an invitation, a prayer. It is not a search in the sense that science uses the word. It is a totally different kind of search -- the way a woman waits, prays, for her lover. It is not aggressive; it is receptive.

Arpan means so surrendered that one is just a receptivity and nothing else: open, available, not expecting anything but tremendously expectant. When you expect something it is in the head -- a thought, a projection. When you are simply expectant it is not a question of the head; you are totally involved in it. It is not a thought, it is not intellectual; it is existential. And only a surrendered man can be expectant.

This is the secret of the secrets. Search can be an ego-trip, and if it is an ego-trip, one is doomed from the very beginning. But receptivity can never be an ego-trip; that is the beauty of it. Surrender can never be an ego-trip. To have an ego and to be surrendered is not possible. Surrender means egolessness, ego means non-surrender; they can't co-exist.

That's why the person who is surrendered immediately becomes transformed. The moment you open your doors, the sun and the wind and the rain, all enter; god rushes from all directions towards you!

Prartho means prayer. The word 'prayer' comes from the same root as darkness. Prayer is a state of being; it has nothing to do with praying. One can pray and may not be in prayer.

You can go and watch thousands of people around the earth praying in the churches, mosques and temples, and nobody is in prayer. They are simply acting, repeating parrot-like; their heart is not in it, their words are empty. They are moving through the gestures but they are not in them; they may be somewhere else. The person may be kneeling before Christ and he may not be there at all: he may be in his office, with his wife, in the market-place. It is not a question of being in church and repeating the right kind of words.

Prayer is a state of being, a state of feeling, a state when words disappear and one is simply possessed by the divine. You cannot *do* prayer; you can only make yourself available to god, and then many things happen.

And I can see the potential in you. If you simply allow god to take possession of you, you may start saying something which you had not planned saying. You will be surprised from where it is coming. You may start moving, dancing, swaying, kneeling, but you will see that it is not that you are doing these things; it is as if they are being done through you. You are possessed by something higher and bigger than you. That state is prayer: to be possessed by something higher and bigger, to be pulled upwards.

All that is needed is that we should not hinder, we should not obstruct, we should not close our doors.

So make *it* a point, every night before you go to bed, to just sit in the room and allow things to happen. Feel possessed by god. Then your hands start moving, certain gestures come, your body sways or you stand up or you start dancing or you start singing, or sometimes just sounds come which have no meaning, or you start speaking in tongues. Nobody will be able to understand what language it is. You will not be able to understand what you are saying and why you are saying it, but still, when it has been said, you will feel a great silence permeating you, the silence that comes after the storm.

Just fifteen to twenty minutes availability to god is enough to nourish your very roots. And slowly slowly you will feel the quality of your acts changing, the quality of your relationship changing, the quality of your twenty-four hours changing. They become luminous, they become graceful, and one is simply

bubbling with some unknown source of joy. That is prayer.

Deva means divine, anito means amorality. There are moralists, there are immoralists. I am neither a moralist nor an immoralist; I am an amoralist. And that is the highest point to live from. Amoralism means dropping all duality of good and bad, dropping duality as such, not thinking in terms of opposites but living in a kind of transcendence.

God is amoral. He cannot be moral, obviously he cannot be immoral. And because many religions made *it* a point that god *is* moral, god *is* good, they had to create the devil; it was a necessity of thought. Once you make god equivalent to good. then you will have to create the devil, otherwise where will the bad go? Then the conflict is eternal, it can never end. Between those two poles man is crushed. Both are false: the idea of god being synonymous with good is false. It is just a theological idea; it corresponds not at all with reality.

This is the way of thought, that it always creates the opposite. Without the opposite the mind cannot think, there is no possibility of thinking. The moment you say darkness, immediately you have to create the idea of light. Without light, darkness loses all meaning. Thinking as such is dual; non-thinking is non-dual.

And when all thinking disappears, who are *you*? -- good or bad? When there is no thought in the mind, who are *you*? -- good or bad? You are nobody. That state is amoral -- it is beyond morality, beyond immortality and that state is divine!

The real god is just transcendental. We cannot say of him that he is beautiful and we cannot say he is ugly; we cannot say he is light and we cannot say he is darkness. He contains both, and because he contains both, he is beyond both. When you contain both, they cancel each other. If you have fifty percent light and fifty percent darkness, they cancel each other. The dualities balance each other and disappear, and in that disappearance for the first time truth as it is, is known.

The real meditator has to go beyond all kinds of distinctions, and the basic distinction is that of good and bad; all other distinctions are based on it. The basic duality is that of the sinner and the saint, and all other dualities follow it; they are by-products.

My message to sannyasins is: you are not to become good against bad, otherwise you will never be good. The bad will always be hanging around you, somewhere lurking in your unconscious; it will remain repressed. One has to go beyond good and bad, then real goodness happens. So I use three words: the sinner, the bad; the saint, the good; and the sage; the sage is beyond both. Jesus is a sage, not a saint. Lao Tzu is a sage, not a saint. Mahatma Gandhi is a saint; Adolf Hitler is a sinner.

And the sinners and the saints are two aspects of the same coin. They are not different; they only appear different. Somewhere deep down in Adolf Hitler, Mahatma Gandhi is hidden, in the unconscious -- the other side. And it is not an accident that he was a vegetarian, just as Mahatma Gandhi was an absolute vegetarian. This is strange, that the man who was the greatest murderer in human history was a vegetarian. He never smoked, he never drank any alcohol, and he was very very disciplined. He was exactly like Mahatma Gandhi in his discipline. Early in the morning he would get up.... He was almost a saint! You cannot find anything bad in his character. This was his unconscious asserting itself. Consciously he was a sinner, unconsciously he was a saint.

Just the reverse is the case with Mahatma Gandhi: consciously he was a saint, unconsciously he was a sinner. He was constantly bothered by sin; it was a constant obsession. Even if he saw a woman in his dreams he would go on a fast -- because he had seen a woman in his dreams! And of course he was seeing women in his dreams; it was bound to be so. If you avoid, if you repress, those repressed thoughts are bound to come in the night. To the very last he was having sexual dreams; he was utterly disturbed and was feeling very guilty.

He talked about non-violence but he was very violent in his approach, very violent -- violent with himself, violent with his disciples, for small things. A disciple was caught drinking tea. He had not committed any sin; all the Buddhist monks down the ages have been drinking tea and yet becoming enlightened, in fact more of them have become enlightened than anybody else in the world. But in Mahatma Gandhi's ashram tea was a sin, and if somebody was caught, much fuss would be made out of it. He would be condemned, and condemned in such subtle ways, in such holy ways, that nobody could say that he was being condemned. Gandhi would go on a fast! He would not torture the person; he would torture himself.

Now, this is a more vicarious way of torturing the person. If you slap the disciple, this is simple; finished! But you go for a twenty-four hour fast... Now for twenty-four hours the disciple is being tortured and is in hell: it is because of *him*, and just because of a cup of tea, that the master is hungry for twenty-four hours. Now he is condemning and condemning himself. You have condemned him forever, you have made

him feel very guilty. This is violence!

I have been studying Adolf Hitler and Mahatma Gandhi side by side; they are each other's reflection. You will find one's conscious is the other's unconscious, and the other's conscious is the first one's unconscious; but there is no qualitative difference.

A sage has no conscious, no unconscious; he is undivided. He simply lives moment to moment. He has no idea of good and no idea of bad. He simply lives, and he lives so consciously that whatsoever happens is good, but that good has nothing to do with our ordinary so-called good. It is not virtue because it is not against bad. It is a transcendence. It has its beauty, tremendous beauty, but it is amoral.

That is the meaning of anito: divine amorality.

Deva means divine, ashika means lover -- a lover of god. And god is not a question of logic; god is a question of love. Those who think about god will never find him. Thinking is a barrier, not a bridge. God can only be felt, not thought about.

It needs the heart of a lover, and you *have* it. You have not allowed it to function because in the society it does not pay; in fact it creates troubles. The society feels perfectly okay about the logical mind; it fits. The logical mind is created by the society. The society in its turn is created by the logical mind. They fit together, they are made for each other.

The heart is something asocial. It is not created by the society; it comes from god. It has no responsibility towards the man made world; its responsibility is towards the whole. Hence the society is against the heart. It cripples it in every way, paralyses it, does not allow it. And even if it allows it a little bit, it is such a partial phenomenon that rather than fulfilling it, it creates more frustration. It is like giving a little food to a hungry man or just giving a dewdrop to a thirsty man. It would have been better if he remained thirsty. Now this one dewdrop is going to make him more miserable.

The society is against the heart and that's why the society has to create false gods -- Hindu, Christian, Mohammedan to substitute. The society is very clever in creating substitutes, plastic substitutes; all the churches and all the temples are full of plastic substitutes.

The real god can be found only through individual love. It has nothing to do with society; it is something absolutely private, intimate. It is far more private than the love that happens between a man and a woman, because in that love at least two persons are present.

When you love god, only you are; god is an invisible presence. When you begin the journey, only you are; the other is not visible. When you end the journey, the other is; you have disappeared. But it is always one: in the beginning you are, god is not; in the end, god is, you are not. The meeting never happens in a sense; two are never there, only one; first you, then he. This unity is possible only through great love.

Love is going to be your meditation. Let it become your life. Love as totally as possible, love unconditionally. Share your love with each and everybody with friends and with strangers, with man and with animals; just go on pouring your love. Don't miss a single opportunity where you can pour your love, don't ask anything in return, and you will be surprised: if you can pour your love and don't ask anything in return, god comes in return. If you ask anything in return you have missed an opportunity; you did not allow god to enter in. You asked for something small.

That is the meaning of ashika: one who loves and expects nothing in return, one who simply loves, one whose joy is in loving itself, one who loves for love's sake. Then one day the incredible happens, the impossible happens: when you have poured *all* that you have and you become utterly empty, in that emptiness the unknown penetrates, the sky descends to the earth! That is rebirth, resurrection; but first one has to die in love.

So love is both the cross and the resurrection.

Veet Lakshen. Veet means beyond, lakshen means goal. There is no goal to be achieved. The very idea of the goal creates tension and anxiety in life. If you have a goal to achieve you will go on missing the present moment. With the goal in your head you cannot be herenow. The goal has to be in the future, and life is in the present, so all goals are anti-life. And if one really wants to live, one has to be anti-goal.

Try to understand this basic arithmetic; everything else depends on it. If one is goal-oriented, one will live in misery and die in misery. It is not just accidental that you see so many miserable people walking on the streets all around the earth. They are caught up with goals, obsessed with goals. They are all ambitious, they want to achieve something in the future. And the future is that which never comes: it is always coming, always coming but it never comes.

Nobody has yet seen tomorrow, and it is so close by! By the morning it will be here. It is always arriving but never arrives. We go on thinking about it and planning it, and meanwhile life is slipping out of our hands. The goal-oriented person only dies, he never lives.

I teach a non-goal-oriented life. I teach you this moment, I teach you herenow. That's what sannyas is all about: a life lived each moment with utter joy and celebration, a life which knows no postponement. And when you don't postpone, your life takes on such intensity because you have only this moment to pour your whole energy into. You cannot spread it out thin. The person who has a big future can spread it out. The person who has no future cannot spread it out; it becomes so intense, so passionate, so one-pointed, and in that very one-pointedness of life-energy there is joy. In that concentration of energy there is bliss.
Then one knows the real taste of life. The name of that taste is god.

[A sannyasin says that he has a problem with his navel.
He can't allow anybody to touch it. He also cannot touch it himself.]

We will change it don't be worried! (LAUGHTER) I will tell everybody, whoever sees you (MUCH LAUGHTER).... It *will* be gone; it is nothing to be worried about. But there is a reason why it has happened: in your very early childhood, somewhere, you became very much afraid of death.

The navel is the centre of death. Just behind the navel is a point which is the most vulnerable point in life. If somebody becomes very afraid of death then this problem arises. Very rarely is there this much fear, but if you become very afraid of death then you will not allow anybody to touch your navel. Once the fear of death disappears, this problem will be solved. And we will make it disappear!

Do a few individual sessions of shiatzu and hypnosis. Then do these groups: the first is Intensive Enlightenment, the second is Centering, the third is Massage and the fourth is Tantra.
You have a beautiful problem!

Deva means divine, deep means lamp -- a divine lamp, a divine light. It has not to be created; it is already there: it has to be discovered, or rather re-discovered.

Each child born knows about it, feels it, sees it. Each child in its mother's womb remains full of light; that is an inner light, an inner glow. But as the child is born and he opens his eyes and sees the world and the colours and the light and the people, slowly slowly the gestalt changes: he forgets to look within, he becomes too interested in the outside world. And there is a reason, because the outside world has so much variety.

The inside world has no variety; it is simple, silent, light. In a sense it is monotonous: no change ever happens there, no movement ever occurs, it is always the same. And naturally the child becomes more interested in things that are changing. Everybody is interested in change because change brings something new. The child is enquiring, curious, and the world is really tremendous -- so many colours and trees and birds and animals and people and so much noise. He becomes so engrossed with it that slowly slowly he forgets to look within; he becomes oblivious of it.

In meditation one has to re-connect oneself with that inner source of light. One has to forget the whole world and go in, turn in and tune in, as if the world has disappeared, as if it doesn't exist. At least for one hour every day one has to forget the world absolutely and just be oneself. Then slowly slowly, again that old experience is revived. And this time, when you come to know it, it is tremendous because now you have seen the world and all its variety, you have seen all the noises. Now to see the inner silence and the purity of light is a totally different experience. And it is so nourishing, so vitalising; it is the source of nectar.

Once you have known it, consciously.... The child knows it unconsciously; the meditator comes upon it consciously.... Once you have known it consciously the fear of death disappears because you know, you know absolutely, without any doubt, that this light is eternal, that the body may drop but this light will continue. It is so indubitable that even if one wants to doubt it, one cannot; doubt simply disappears. The certainty is absolute, and with that certainty comes a transformation in life. Then all values change: things that were important up to now become unimportant and things that you have not even thought about become important. One goes through a revolution.

So this has to be your meditation, every night or in the early morning or whenever you can find time, when it is easier to forget the world, either late in the night when the traffic has stopped and people have gone to sleep and the whole world has disappeared on its own accord -- then it is easier to slip out -- or early in the morning when the people are still fast asleep. But once you have started seeing it then it can be seen

any time. In the market-place, in the middLe of the day, you can close your eyes and you can see it. And even to see it for a single moment is tremendously relaxing.

But start in the night: for one hour just sit silently looking in, watching, waiting, for the light to explode. One day it explodes. You are not to create it you are only to re-discover it.

Prem means love, parvati means daughter of the mountains; it is just a metaphor for a river -- a river of love.

Love is not a static thing. It is a process, it is a movement, it is a dance. It is not like a rock, it is like a river, it is always flowing. And whenever it stops anywhere it dies; to remain alive it has to go on flowing. Life and flowing are synonymous as far as love is concerned. So one has to go on loving, one has never to become satisfied; in satisfaction is death.

And one has not to make love a routine. If it becomes routine, it has become a stagnant pool. It has to go on moving into new territory; one has to be very creative about love.

So, many people start perfectly well in the world of love but soon everything goes wrong, and the reason is: people are very uncreative, unimaginative. They don't know how to go on creating new surprises, how to go on exploring new territories. So sooner or later all is finished and then they are stuck. And in that very experience of being stuck, things start becoming stale and things start stinking.

Love has to be a river till it reaches to the ocean. Love has to remain flowing till it reaches to god. Until it has reached god never allow it anywhere to become a stagnant pool. That is the message in your name. Love has to reach to the ocean. Unless love becomes oceanic, don't settle, don't say 'I have arrived.' Go on moving and keep the movement alive. And with that movement prayer is born automatically.

In fact when love moves tremendously it is prayer. The very phenomenon of the movement of love creates the fragrance called prayer.

Turn On, Tune In and Drop the Lot

Chapter #23
Chapter title: None

24 December 1978 pm in Chuang Tzu Auditorium

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Prem means love, anando means bliss. Love and bliss are two aspects of the same energy. They always happen together: if one happens, the other follows, *has* to follow. They cannot be divided, they are indivisible. And just like that, hate and misery are two aspects of the same phenomenon: the person who is full of hate can never be blissful; and the person who is full of love can never be anything else other than blissful. One has to work from both sides.

If you love you become blissful, if you become more blissful you become capable of more love, and so on and so forth; it is a dialectical process. And the ultimate crescendo is when love and bliss are no more separate. When love means bliss and bliss means love, one has arrived.

Prem means love, anurodh means an invitation. God cannot be searched for. You cannot seek him because he has no name and no form and no address. Either he is everywhere or nowhere. The seeker goes astray; wherever you seek, you will miss. God can only be invited, not sought. God is not an object

somewhere that you can go to. God is a presence that enters you when you are in a state of welcome. When you are an invitation god enters you. And he does not enter from one direction; he enters from all the directions simultaneously. The moment you have given the invitation, god seeks you.

The seeker is still an egoist. The search is an ego project. The person who invites, bows down: he is in a state of surrender, he opens up, he is simply vulnerable. That vulnerability is prayer, that invitation is prayer. He says 'I am available. Please come to me!' Slowly slowly that becomes his very breathing: 'I am ready -- come to me!' And one day, when you are really open, immediately it happens: god is!

Prem means love, sangita means music -- love music. Man is a musical instrument, but we don't know how to play upon it. Great music is hidden in everyone, but it has to be struck. The instrument has to be set right, tuned, and one has to learn the art of playing it. That art is love.

Love teaches you how to become more and more musical, harmonious, a melody. It is love that brings all that is hidden in you to the surface. It is love that gives you exquisiteness, grace, beauty. It is love that fills you with some unknown, invisible grandeur. And when love has arrived, music arises on its own accord.

That music is our only offering to god; we don't have anything else to offer. All else is meaningless. Unless you can offer a loving, singing heart, a dancing, melodious soul, you are not offering anything to god.

The flowers that people offer are not *your* flowers; they were already offered on the trees. You have to offer your own flowering. That flowering I call the inner music, and the way to it is love.

Prem means love guha means the cave of the heart. The heart is a hollow phenomenon, it is utterly empty: it is a cave. And because it is empty, it can become full. To become full the first thing is, the first requirement is, to be empty. The head is very full, hence it remains empty. All kinds of rubbish is gathered together there. The heart remains utterly empty unless god arrives. And god cannot be a guest in the head; he will not find any space there. The only space available is in the cave of the heart.

Because we are too much in the head, we have completely forgotten our own inner cave. If we go into that cave it is meditation. Meditation is nothing else but a search for the inner cave where we can be absolutely alone, where the world disappears. It is not a question of going to the Himalayas and finding a cave there: everybody has the cave in the heart. It is a question of going into the inner Himalaya; and the outer Himalaya is nothing compared to the inner: it is just a poor reflection.

The path to that cave is love. If you love, you start moving towards the heart. If you don't love you start moving towards the head. The head knows nothing of love; it knows only logic, calculation, business. The heart knows nothing of calculation, mathematics, logic. It simply knows how to share, how to give.

Giving in itself is a joy if you are in the heart. If you are in the head you don't want to give. The head is very miserly, it clings to everything. If it gives, it gives only to get more; it is always bargaining. It does not know how to give. It is a beggar. The heart is an emperor.

Open the door to the inner cave by the key of love.

Prem means love, avinasha means eternal, indestructible, immortal. Love is the only experience in life which is not of time, the only experience which happens in time and yet does not belong to time, the only experience which knows no death, the only experience which is part of eternity and yet penetrates time -- the only miracle, the only paradox. That's why whenever you are in love you are unafraid of death. Lovers are utterly unafraid of death, but the people who don't know what love is are continuously afraid of death.

Lovers are ready to die because they know that something will go on living, that there is no death; they may disappear but their love will live. And the certainty is so absolute that not even a single doubt ever arises. When two persons are in love, time simply disappears, the clock stops. You start soaring above time. You reach some plenitudes which are beyond time.

Love is the natural experience of meditation.

[A sannyasin says: I wanted to work here and I applied for a proofreading job. The lady said it would depend on you.]

First do a few groups, first feel at home here. Mm? because the work that is being done here is not work; it is worship. Unless you become very very tuned into the whole energy that is happening here, it will

remain work. And if it remains work it is not going to help. It has to become your prayer, your love: you have to utterly dissolve into it. From the surface it is the same work as everywhere else, but from the inner it is a totally different experience.

You will be able to -- just wait. Do a few more groups, meditate, feel me more. Soon you will be working, there is no problem in it!

Prem means love, divyo means divine. Love can be earthly, love can also be divine; it depends on you. Love is earthly when it is a projection of your ego. Love becomes divine when love is there but you are not. When the ego has disappeared, evaporated, and only the energy of love is left behind, then it is divine.

Down the ages people have not rightly understood this simple phenomenon. In fact because it was simple they missed it. They thought love is dangerous because in ordinary cases love is always an ego projection; it is always earthly. earthbound, mundane, physical, something gross. It is almost always so. So the logical mind started thinking that there is something which pulls you downwards. If you want to go upwards you have to renounce love.

Thousands of people renounced love, became monks, moved to the monasteries outside the world so that there was no opportunity to fall in love. But they missed the whole point: it is not love that pulls you downwards; it is the ego behind the love that pulls you downwards. They dropped love, they forgot all about the ego, and the ego remained with them. Now the ego was in the garments of a monk; it was still earthly.

The ego is heavy. It cannot soar, it cannot fly into the sky. It has no wings; it is a rock. The ego always follows the path of gravitation; it cannot follow the path of grace. It is not love that brings you downwards; it is the ego.

So my whole process is different: love has not to be renounced; love has to be rejoiced in. The ego has to be renounced. Once the ego is dropped love has wings, love is free, love *is* freedom. And then you can go higher and higher. Love is a weightless experience.

So remember these two things: love can be earthly if it is associated with the ego, hence the ego has to be renounced, not love; second, if there is no ego and only love remains, it is prayer, it is meditation, it is how god arrives in your life!

Prem means love, dwaro means a door. Love is a door to god. Whoever has entered into god has entered through love; there is no other door. People have created many false doors. They are only painted doors, you cannot enter through them; they are just walls painted as doors.

All the rituals of all the religions are painted doors. Real religion is non-ritualistic. It consists of the spontaneity of love. And love means not only loving the idea of god in your head; love means to love all that exists around you: the people, the animals, the birds, the trees, the rocks. Love all that is, and soon you will see a door opening. That door opens within your own being, and from that door you enter into god and god enters into you.

Prem means love, dasen means a servant, a slave -- a servant of love, a slave of love. The paradox is that in love, to be defeated is to be victorious, to be a servant is to be a master, to be conquered is to conquer.

This is what Jesus means when he says 'Blessed are the meek, for theirs is the kingdom of god'... because only the meek know how to love. Love can happen only in a humble heart; it cannot happen when the ego is too strong. The state of surrender is needed for love to happen. And the whole existence belongs to one who is ready to surrender in love.

Prem means love, madir means wine -- the wine of love. Love intoxicates, it is the ultimate in intoxicants. One who has drunk out of love, for him all other drinks are just meaningless. In fact people have been searching for other intoxicants because they are really searching for love. They may be searching in wrong directions but the desire is not wrong. And unless they find love and the wine of love, they cannot stop their search. All intoxicants will disappear from the earth if the earth becomes a paradise of love. Alcohol, LSD, marijuana -- all are poor substitutes for love.

The ego is heavy, burdensome; one wants to forget it, one wants to get out of its yoke sometimes. In love you forget all about the ego, its worries, its tensions, anxieties. That's what happens when you drink something alcoholic: for a few moments you forget all the worries, for a few moments you drop all your agony, for a few moments you are ecstatic. But it solves nothing; again you will be back in the same old rut. It gives you a relief but it does not transform you.

Love gives relief and also transforms. It is a non-chemical psychedelic. It gives a new vision, a new poetry to your life, new eyes to see the world and a new heart to feel existence.

And once love has taken possession of you the ego cannot come back. They cannot exist together; they are just like light and darkness. Bring light in and the darkness disappears; bring love in and the ego disappears. And with the ego disappear all the worries and the anxieties and the anguish.

To live in love is to *really* live. Others only pretend to live: lovers really live.

Anand means bliss, abhishek means initiation into. Sannyas is an initiation into bliss. My religion is that of celebration. My worship is to be in a festive mood, to be constantly cheerful, to always be in that mood of rejoicing in the existence.

The old sannyas used to be an initiation into something serious, heavy, because it was renouncing the world. My sannyas is totally opposite, diametrically opposite. This is neo-sannyas, a totally new vision of sannyas not of renunciation but of rejoicing, and not of the spirit of seriousness but of the spirit of festivity, of light-heartedness, of taking life as fun, play.

Turn On, Tune In and Drop the Lot

Chapter #24
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Veet means beyond, apeksha means expectation. The root cause of misery is to expect, and the mind is full of expectations. The more you expect, the more you will feel frustrated; frustration is a shadow of expectation. Nobody wants to be frustrated but everybody goes on expecting 'Things should be like this' and they never are. The universe has no obligation to fulfil your expectation.

And it is not only about things: people go on expecting how persons should be. The husband expects the wife to be a particular person, a certain kind of person. That is impossible! She has her own dignity; this is humiliating her. To expect a certain behaviour is taking her freedom away, is destroying her; it is not love. The wife expects the husband to behave in a certain way, and so on, so forth. Parents are expecting their children to be this or that, and even children are expecting how their parents should be.

In this mass of expectation everybody falls into a kind of a hell. And no expectation can ever be fulfilled because the world, the existence, is not run for your private, idiotic ideas. All private ideas are idiotic. The word 'idiot' is very beautiful. It means having private ideas -- nothing else.

The world has a destiny, but that destiny cannot be decided by individuals, otherwise the whole world would fall apart. Individuals have to lose themselves in the world stream. The person who loses himself in the world stream is the only person who is not an idiot. The person who has no expectations is the person who is not an idiot. Then intelligence flowers. You become part of the river, you go with the river; wherever the river is going is good. You don't have a private goal: the river's goal is your goal too. The part has to become adjusted to, harmonious with, the goal of the whole. The part should not function apart; that is idiocy. And whenever we expect, we become idiotic.

The really intelligent person lives without expectations, then all that happens is a fulfilment. Then whatsoever happens brings great contentment, it is a gift from god. Because you had not expected anything

there is no question of being frustrated. Because you had not expected anything there is every reason to be grateful.
And when gratitude arises, prayer is born.

Almasto means one who lives utterly in the present, having no desires for the future, no worries from the past, one who lives moment to moment, care-free, worry-less, in a kind of deep at-one-ment with existence. And that at-one-ment brings great intoxication, great joy, a maddening joy. Unless it is achieved a man has not really lived. Unless it is achieved a man has missed the opportunity.

That's what Jesus means when he says to his disciples: Look at the lilies in the field. They think not, they desire not, they are utterly herenow. Look at their beauty, look at their immense joy. They don't have any riches, they don't have any power, yet the poor flowers of lilies are far richer than the richest man. Jesus says: Even Solomon, attired in all his grandeur, was not so beautiful as these poor flowers of lilies.

And the secret is simple. The secret is: except for man, everything lives in the present; except for man, everything is still part of paradise. Only man has lost track of it and has become deeply miserable. The past brings misery, the future brings misery.

To be in the present is to be in bliss. Almasto means to be in maddening bliss with existence, in a deep intoxication with all that is.

Madhu yamini means honeymoon. The honeymoon in ordinary life begins and ends; it cannot last forever. It brings a great meeting with the beloved, but soon it starts dissipating. Within one week or two weeks or three weeks at the most, that peak has disappeared; one settles on plain ground. It is natural: one cannot live on those heights forever. That excitement is too much; one cannot contain it forever.

But there is also another honeymoon -- the honeymoon with god, with the *real* beloved -- which begins but never ends. And it is not only that one remains on the peak forever; one goes on from one peak to another peak, higher and higher, and there is no end to it.

To relate with god is to be in an orgasmic joy without any end. It is infinite: it begins in time but it takes you beyond time. It is triggered first in time, but immediately you are part of eternity.

The honeymoon that happens between two human beings is beautiful because it gives you a glimpse of the ultimate honeymoon; but it is momentary. It is beautiful like a soap bubble. It reflects the sunrays, and the small soap bubble can become a small rainbow, but it is only for the moment; soon it is gone. It gives great joy but in the wake comes great misery too. The greater joy it brings, the greater misery it will bring.

It is because of this fact that in the past cunning and clever societies decided in favour of marriage instead of love; it was a very calculated move. Only when two persons fall in love do they have a honeymoon; it takes them to a great, romantic height, but then they have to descend and then it is very frustrating. The frustration can be avoided only if the peak is avoided.

So the cunning societies decided in favour of marriage: parents would decide and the marriage would be an arrangement. There would be no honeymoon peak, hence there would never be a fall from the peak. Societies which have opted for marriage, arranged marriage, are more stable: families are more established, divorce is a rare phenomenon.

In the modern world the pendulum has moved. Nobody who is really contemporary is in favour of an arranged marriage; it looks ugly. How can a marriage be arranged? Unless it happens, unless two persons start throbbing for each other, the marriage is just a social, economical arrangement -- ugly, mundane, immoral. The contemporary mind thinks marriage is immoral unless there is love, but then love brings its difficulties.

Whenever a society starts giving more importance to love, then the family is disturbed, the society becomes unstable, because once you have seen the peak you start expecting it, and it will never come again. Now the whole life will be just downhill. So sooner or later one starts thinking 'Why not fall in love again and have that peak?' Then people start learning the trick of how to have many peaks in life, and the only way seems to be to have many more love relationships. They attain to a peak but intimacy disappears. These are the dilemmas: if intimacy has to be preserved, then peaks disappear; if peaks are allowed, intimacy disappears and marriage becomes a very shaky thing. You cannot trust it, and unless you trust it you cannot get totally involved in it.

This will remain so, because deep down in the human heart the real search is for a honeymoon that goes on rising higher and higher. It is not possible in a human relationship, *unless* a human relationship turns into a divine relationship. That miracle also happens sometimes. It depends on there being two very very artistic

persons, very aesthetic, sensitive, alert and aware. If two persons are *really* aware and alert, then the relationship is no more human; it is divine. And then the honeymoon can remain a constant flow; it can become a continuum.

Madhu yamini means the ultimate honeymoon, which certainly begins but never ends. Let sannyas be that honeymoon. Let sannyas be the beginning of a great passionate love for god.

Veet means beyond, dehen means the body. Man is in the body but is not the body. The body is beautiful, the body has to be loved and respected, but one has not to forget that one is not it, that one is a resident in the body. The body is a temple: it is a host to you but you are not part of it. The body is a contribution from the earth; you come from the sky. In you, as in every embodied being, the earth and the sky are meeting: it is a love affair of earth and sky.

The moment you die, nothing dies; it only appears that it does to others from the outside. The body falls back into the earth to have a little rest and the soul falls back into the sky to have a little rest. Again and again the meeting will happen; in millions of forms the play will continue. It is an eternal occurrence.

But one can get very identified with the body; that creates misery. If one starts feeling 'I am the body' then life becomes very heavy. Then small things disturb, small pains are too much: just a little hurt and one is disturbed and disoriented.

A little distance is needed between you and your body. That distance is created by being aware of the fact 'I am not the body, I *cannot* be the body. I am conscious of it, so it is an object of my consciousness, and whatsoever is an object of my consciousness cannot be my consciousness. The consciousness is watching, witnessing, and whatsoever is witnessed is separate.'

As this experience deepens in you, miseries start disappearing and evaporating. Then pain and pleasure are almost alike, then success and failure are the same, then life and death are not different. Then one has no choice, one lives in a cool choicelessness. In that cool choicelessness god descends. That has been the search of all the religions, that cool choicelessness. In India we call it samadhi, in Japan they call it satori; Christian mystics have called it ecstasy.

The word 'ecstasy' is very significant; it means standing out. Standing out of your own body, knowing that you are separate, is the meaning of ecstasy. And the moment it happens you are part of the lost paradise again, paradise is regained.

Nirala means unique, incomparable. Each individual is incomparable. God never repeats, he never makes two individuals alike. It is not only that two individuals are not alike; even two pebbles on the whole of the earth are not alike, two leaves are not alike. Individuality is written on everything. That is great respect from god towards whatsoever he creates.

Even great painters start copying; if they don't copy others, they copy themselves.

It happened once: a man purchased a very famous painting of Picasso's. The cost was millions of dollars. He wanted to be certain whether it was authentic or not, so he went to see Picasso and he said 'I am putting so much money into it, I want to know whether the painting is really yours or is it a fake?' Picasso looked at the painting and said 'It is a fake.' The woman who was living with Picasso in those days, his girlfriend, said 'It is not! You painted it and I was present.'

Picasso said 'That's true, that I painted it, but it is fake because I was simply copying one of my own paintings. Although I have painted it, it is not authentic. It is a Picasso painting, but whether I copy somebody else or I copy myself, it makes no difference: it is not original, it is an imitation.'

God never copies, not even himself; that quality is nirala. Everything in existence is unique, incomparable. This is god's love, his respect to his creation, and if we understand this then great respect and great love arise towards oneself and all self-condemnation disappears. And that is one of the most fundamental things for a sannyasin to understand: no self-condemnation, no guilt.

That does not mean that one has to become egoistic. There is nothing to become egoistic about either, because you are not superior to anybody, nor are you inferior to anybody; you are simply yourself. There is no possibility of comparison. When comparison is impossible there is no question of inferiority or superiority. And if superiority and inferiority *can* disappear from the world, we will have a very healthy world. It is a very sick and sickening world. Everybody is comparing, and all comparison is ugly, violent. If it gives you the idea of superiority, it is egoistic. If it gives you the idea of inferiority, it makes you ill at ease. In both the ways it is dangerous. Comparison is a double-edged sword: it cuts both ways. It has to be dropped! You are just yourself and everybody else is also the same.

Suddenly a totally different world opens up where each thing is so unique that nothing can ever be boring. When things are similar, they are boring. The world is such an enchanting phenomenon because nothing is ever repeated -- each moment is unique, each event is unique -- and because it will never be repeated, live it totally! Once gone, it is gone forever.

Pari means transcendental, gyan means knowing transcendental knowing. The ordinary knowledge consists of information about objects. The ordinary knowledge is objective: it knows something outside yourself. You go on knowing many things *except* yourself; you yourself remain in darkness. Your light illuminates everything around you except yourself -- the darkness underneath the lamp. And one can know everything about the world yet if one has not known oneself all that knowledge is futile, meaningless.

Parigyan means to know oneself, to know the knower. To know the known is ordinary knowledge; to know the knower is transcendental knowledge. Self-knowledge is liberating because it brings to your vision your own reality, which is eternal, immortal, timeless, deathless. And once you have known your own truth of being, all fear disappears and all suffering disappears, because now you know that you are beyond all suffering, all fear, all pain: you are a transcendence. You are always a witness. If there is suffering, you are the witness of it. If death is happening, you are the witness of it. And the witness always remains a witness: whatsoever happens makes no difference to the witness; the witness remains untouched. The virginity of the witness can never be lost, its innocence is absolute. To know *that* witness is the real knowledge.
Socrates says 'Know thyself' -- he is talking about parigyan.

[A sannyasin says: When I become a little bit more silent inside. At that moment I feel tears coming up and I feel a lot of sadness there... When I do a meditation or reading your books or listening to your lecture it happens.]

You have to allow it and go deeply into it. Don't label it as sadness. That labelling will prevent you from going deeper into it, because in calling it sadness you have already condemned it, and when we condemn something we cannot go deep into it. We have already shrunk back, we have already decided that this is not something good. So don't label it, don't give it a name at all, and you will be surprised: it is a beautiful space, just your interpretation is wrong. It is a beautiful space. It is an overflowing emotion, and it is good. It will relax you and it will take many many things off your heart which are burdening it. Those tears are part of an unburdening, and if you don't call it sadness, soon you will learn what it is: it is a new kind of silence that you have not known before.

It looks sad because there is no excitement in it, and that's what we call sadness. When there is some excitement we are happy and we think things are happening. When nothing is happening and the excitement is not there and we are not occupied, we think we are sad. That's how we have experienced sadness.

Now this is a totally new phenomenon. Something is happening but it is not an excitement, it is not feverish. It is not a kind of occupation. Something is happening, and it is so new that you cannot categorise it. So don't categorise at all; just watch what it is and go into it.

If in reading my books it comes, close the book. Let tears flow, enjoy, help them, and whatsoever is happening, receive it as a gift from god. And you will be surprised: it will give you such depth and such perception as you have not ever known before. It will keep your eyes so clean, so clear -- and not only the physical eyes but the spiritual eyes too -- that you will start seeing deeply into things. Things will become transparent to you, people will become transparent. And soon you will see that this is not sadness but silence.

Silence and sadness have one thing in common, that's why the misunderstanding arises; that common thing is depth. The depth that happens in sadness, happens in silence, but sadness is a negative state and silence is a positive state; that is the difference, and that is a great difference.

It is like sleep and samadhi. Patanjali says that samadhi is exactly like deep sleep, with only one difference: sleep is negative, samadhi is positive. One thing is similar in both: that the ego disappears. And one thing is dissimilar: that in sleep with the ego disappearing, consciousness also disappears. In samadhi the ego disappears but the consciousness remains.

Exactly like that, silence and sadness have one thing in common: both have depth, but the depth of sadness is negative and the depth of silence is positive. That difference you will know only if you go into it. If, from the very beginning, you say 'This is sadness' you have cut yourself off from the energy that was arising.

And remember this, not only about sadness and silence but about everything that is going to happen; many more things are going to happen: never label. Whenever something new happens the mind tends to categorise it according to some old category. It wants to pigeon-hole it somewhere. The mind is very worried; unless something is pigeon-holed the mind feels uneasy. Once the mind can label it everything is okay. Then the mind thinks 'I have known' and in fact, because of this tendency, we go on missing knowing many things.

Before anything is known, the mind immediately jumps in and labels it. You see a rose flower and the mind says 'Beautiful': finished! The word 'beautiful' is not the experience of beauty. And you are only using a cliche. You have heard it so many times -- that the rose flower is beautiful -- so you are repeating it. It is just a tape in your head, nothing else. Your heart is not moved by the rose; you are not a participant in the beauty, in the presence of the rose. In fact you have avoided the rose by labelling it. By labelling you think you are finished; now what more is there? The rose is beautiful, and your word 'beautiful' is empty.

Forget the word and look into the presence of the flower. Don't say what it is: go into what it is. Go into that which is and then let the flower say something to your heart, impart something to your heart, and then you will experience beauty. And when you experience beauty, you will stop using the word, because the experience is so big and the word is so inadequate that is falsifies.
Go into it, make it a meditation.... And come back!

[A sannyasin says: We really enjoyed working for you in Holland but now I'm back here, when I just have to be, I keep falling into all kinds of black holes and feel a lot of fear in me.]

First do a few individual sessions -- Shiatsu, Hypnosis, Alexander then do Zazen, Awareness, and Leela.

These holes that you are feeling, black holes, you have been avoiding for a long time. They are there, and when you remain occupied, intensely occupied, you need not encounter them, but when you are unoccupied you are bound to encounter them.

This time don't repress them. When they come, make it a point to go into that deep darkness, into that black hole. And if you allow yourself to go into a black hole it becomes a white hole. It all depends on your going or not going. Whatsoever you avoid becomes your enemy and whatsoever you accept totally becomes your friend. Black holes can easily be transformed into white holes.

Now even physicists have discovered this phenomenon, that what is thought to be a black hole is only one side of the phenomenon; the other side is a white hole. This is a very new hypothesis that is becoming more and more significant every day.

When for the first time black holes were contemplated on, discovered, it was very frightening. In a black hole everything collapses. That's what the astronomers say, that if the earth goes into a black hole it will simply collapse and disappear. A black hole is the greatest destructive force possible in existence, and once anything enters it, it cannot come out. It reduces everything to nothing. But soon astronomers became aware of another phenomenon, that from the other side it is the white hole -- because every destructive energy is bound to have a creative aspect to it; the other side of the coin. So if the earth enters a black hole and collapses, disappears, this is a death; but from the other side the earth will appear again, fresh, young, revitalised -- a resurrection. So each black hole is also a white hole, even in the world of physics.

As far as my experience goes about human consciousness this is absolutely true. I don't know whether in physics it is true or still only a hypothesis, but the experience of human consciousness is absolutely clear about it. If you avoid something it becomes a black hole, it becomes destructive. Because you don't want to face it, and you *have* to face it sometimes, it is a very shattering experience when you have to face it. It impinges upon you with vengeance and you start avoiding it again; in that very avoiding you are creating it.

This time don't avoid it. Go into it, disappear into it, let it overpower you, and from the other side you will come out resurrected. And then you will wait for the black holes to come, because now you know that each black hole has a silver lining to it and if you can go into it, it is tremendously creative. It is chaos from one side and cosmos from another side.

Once you have learned it, then it is a joy to be crucified. If resurrection is certain, it is a joy to be crucified. You get rid of all that is rotten and you come out fresh, young, and innocent. Try it! This time don't avoid it.

Turn On, Tune In and Drop the Lot

Chapter #25
Chapter title: None

26 December 1978 pm in Chuang Tzu Auditorium

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Deva means divine, bhadrena means grace. There are things which man can achieve by his own efforts and there are things which he can never achieve by his own efforts. The things that man cannot achieve by his own efforts are the really valuable things. The things that man can achieve will be lost sooner or later, death will take them away; they are momentary. Man's efforts cannot give birth to the eternal: man can manufacture only momentary soap bubbles. They may look very significant for the time being, but they are only for the time being. And out of them richness is not born. One simply deceives oneself that one is rich; one remains poor. They create a facade, but if you look behind it there is just a helpless human being -- empty, hollow.

The things that cannot be created by man are really valuable: love, prayer, truth. They all come through god's grace. One needs to be ready to receive them, that's all. One has to be on the receiving end, prepared, ready, open. Man can do only one thing about great things, etemal things, and that is to remain in a state of welcome. Then something starts descending which no death can take away. And that is real richness: you will carry it beyond the body, it will be with you forever.

That is the meaning of your name: think of things which man cannot create, think of things which only god can give as gifts, and think of how to receive them.

Deva means divine, pujano means prayer. There is a prayer that cannot be leamed, and that is the true prayer. The prayer that can be learned will be Christian, Hindu, Mohammedan, but it will not be true prayer. The prayer that can be learned will not arrive out of your own being; it will be imposed from the outside. Your parents, your teachers, the church, will impose it on you, and anything imposed is always false and remains false.

The real has to arise, not be imposed; the real has to be expressed. It has to be your own. Millions of people are praying every day, yet their prayer has no meaning; it is a formal gesture. They have been taught, they have become afraid, they have become greedy; they pray. They pray out of fear, they pray out of greed; but real prayer arises out of love, it has no concern with fear or greed.

So drop all prayers that you have learned. That is the first step, the negative step; negate all that you have leamed about prayer and then start watching life. Sometimes the sky is full of stars. Lie down on the ground and look at the stars and wait. Sometimes lie down on the earth, your hands spread as if the earth is your mother -- it is -- and feel the earth. Sitting by the side of the tree, just feel the presence of the tree, and one day you will be surprised: prayer is arising. You will feel like kneeling down on the earth, you will feel like saying something to existence. And when you say something on your own, whatsoever it is, it has tremendous value. The dialogue has started; now you are in communion with god.

That prayer will never be a flxed thing that you can do at a particular time; it will come any time. It may not come for a few days and then suddenly one day it is there. But don't falsify it, don't try to bring it; just wait. Whenever it comes, go into it. If it doesn't come, wait, wait for the right moment; it will come.

Slowly slowly you will go deeper and deeper into real prayer, and that real prayer transforms, enlightens. And then god is not just a theory; then it starts becoming your experience. Then your prayer is

no more a monologue as it is ordinarily; it becomes a dialogue. You know for certain that there is a response from the other side. It is not only that you are saying something: you will start hearing something also. And when prayer becomes not only saying but hearing too, you have arrived.
That is the meaning of deva pujano.

Pari means absolute, pumo means perfect absolutely perfect. Existence is absolutely perfect as it is, it needs no improvement, and each being is as perfect as he can ever be. All that is needed is the recognition of the fact, a kind of awareness and respect for the fact. Man is perfect, just as trees and stars are perfect, but he is asleep, not aware, not aware of the truth. And in that sleep we go on planning how to improve, how to be this and how to be that, and we get into unnecessary troubles. All our efforts are like putting legs on a snake. Then life becomes very miserable, unnecessarily miserable.

Sannyas means simply one thing: a declaration of 'I am perfectly good as I am,' and a great acceptance, a great self-respect, dropping all ideals and desires to be somebody or somebody else, and just living moment to moment the simple, ordinary life. And slowly slowly, a clarity arises that nothing has ever been missing. From the very beginning things are perfect.

Everybody is a Buddha, just asleep, dreaming that he is not. One need not become a Buddha; all that is needed is a little shaking so that one wakes up. And that's what I am doing here: a little shaking. You *are* it already -- you just have to be shocked a little bit, shaken a little bit, so you become aware of who you are. And that awareness is liberation.

The moment it dawns in your consciousness 'I am already at home; there is nowhere to go, nothing to achieve,' each moment becomes a celebration. It is bound to become, because all the energy that was involved in desiring, ideals, reaching -- that ambitious mind -- all that energy is released. Now that energy cannot do anything except sing, dance, laugh, cry, love, pray. What else is left? There is no future left, and when there is only present left, life becomes utterly intense because the whole energy moves into the present moment. Life becomes aflame and one lives at the optimum.

Ordinarily we are living at the minimum, and the reason is that we are hoping for a better future, in this life or maybe in the next life, here or maybe in paradise, but all our utopias are in the future. And my whole message is: we *are* in paradise. This very earth, the paradise, and this very body, the Buddha. That is the meaning of your name.

Turn On, Tune In and Drop the Lot

Chapter #26
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Manava means a real human being. There are millions of human beings on the earth but it is very difficult to find a real human being. The humanity of the millions is just an appearance; in truth it doesn't exist, it is only a facade, a mask. Deep down they have not yet grown to be human. Physiologically they are human beings, but not yet psychologically. And to be spiritually a human being is a far-away thing. The way the society exists, it does not allow anybody to become a real, authentic human being. It creates false, phony people, it needs false and phony people; it is afraid of the real man.

The real man will be constantly in rebellion against all that is wrong, against all that is inhuman, against all that is rotten, against all that is authoritarian. He will be basically a revolutionary. He will not yield to any submission forced upon him. Of course he will be able to surrender in love but he will not surrender without love. He will not be available for anybody to make him a slave; he will be a master of his own being. If he decides to surrender, that's a totally different affair, but nobody can force him into submission, nobody can force him into any sacrifice. Not that he is afraid of sacrifice, he can sacrifice all, but that sacrifice has to be his own choice.

He will not be part of the crowd; he will have some authentic individuality. He cannot follow the herd, the mob. He will be so conscious, so alert, that he will be alone; he will have to travel the path alone. His will be the flight from the alone to the alone. Not that he will be against people -- he will love people, he will help people in every way -- but he will not depend on people.

The ordinary so-called human being is always dependent on the crowd. He cannot exist on his own, he is afraid to be on his own. He has no will of his own, no intelligence of his own. He needs somebody else to command him: he is ready to obey. He is always in search of father figures, people who are authoritative; then he feels at ease. Then somebody else takes the responsibility of deciding, of ordering; now he is no more responsible. The real human being is a responsible being. He wills, he chooses, and he takes the whole responsibility on his own shoulders.

The society does not allow that type. It allows humanoids, not human beings. It allows machines, not men. And this whole society is in a self-perpetuating mechanism: the parents were reduced into phony beings by their parents; they will reduce their children into phony beings. Then the school, from the kindergarten to the college, is part of the established society: they will go on reducing one.

By the time a person comes out of the university he is efficient, a functionary, but not a human being at all. He has been reduced to a biocomputer. And those who rebel, they fall apart; they are not accepted by the mainstream. The university and the whole education system exist as a screening system. It goes on dropping people who cannot be totally reduced to machines. They go on falling off, they become dropouts, they are forced to be dropouts.

The highest educational degrees are attained by those who are ready to sell their souls totally, and those are the people who become the dominant figures in society. They will be the administrators and the politicians and the governors and the commanders. They will be in all the key positions in the society and again they will start doing the same trip to other people. It is a self-perpetuance, a self perpetuating, vicious circle. Only very few people have been able to escape.

Sannyas is an escape from this self-perpetuating hell. It is a declaration of 'I am no more a slave. I take all responsibility. From this moment I live my whole life, whatsoever the consequences. If I have to suffer, I will suffer, but I will suffer only for my own individuality, not for anything else.' Then even suffering is beautiful, because then suffering is out of freedom, and when suffering is out of freedom it brings more and more freedom.

This is the meaning of manava: a real human being, an authentic human being.

Atten means one who has a true self. People have only egos. The ego is a substitute self. Because we are not aware of the true self, we create the ego; it is a make-believe. Because we cannot live without the centre we have to invent a false centre.

There are two possibilities: either know the true centre or create a false centre. The society helps the false centre because the false person can easily be dominated -- not only can he be easily dominated: he *seeks* domination. He is constantly in search of somebody to dominate him. Without being dominated he does not feel good, because only when he is dominated does he have a certain feeling of 'I am.' When he is fulfilling somebody's order, he feels 'I have some worth.' His worth, his life, all are borrowed. He has no meaning in his life on his own; somebody else has to give meaning to him.

He becomes part of a church, then he feels good: he is a Christian, and Christianity gives him at least a false feeling of meaning. Or he becomes a Communist and the great crowd of Communists helps him to feel that he is doing something important. He cannot stand alone; and that is the whole strategy of the society: it does not allow you to stand on your own. It cripples you, from the very beginning it makes you dependent on crutches. And the best way to do it is not to allow you to become aware of your true self.

Instead of the true self it simply gives you a toy called the ego. It supports the ego tremendously; the society praises the ego, nourishes it. If you follow the dictates of the society in every possible way you will be respected, and respectability is nothing but a food for the ego. If you don't follow the dictates of the

society you will be disrespected. That is punishing your ego, keeping it starved; and it is very difficult to live without a centre, so one is ready to fulfil all kinds of demands rational, irrational.

My effort here is to help you to drop this false entity called the ego. Dropping it is half of the work, and the other half is easier: to make you aware of your true self. Once the false is seen as false, it is not very difficult to see the true as true. That true self is atten.

The ego is a created thing, hence it has to die. The true self was before you were born and will be there after you are gone, dead. The true self does not exist only between birth and death. On the contrary, birth and death are just episodes in the long, eternal journey of the true self. And this is not the only birth; many have happened before and many may happen afterwards.

The moment one becomes aware of one's true centre, one becomes aware of eternity, and to know eternity is to know god. Hence, the true self is the door to god.

Kavisho means poetry. Poetry is the bridge between this world and that. Poetry to me is not only literature: it is a deep meditation.

These three words have to be remembered: the first is science -- it concerns itself only with this world; the second word is religion it concerns itself with the other, the transcendental world; and between the two is the world of poetry, art, aesthetics.

Poetry has its roots in the earth and its branches in the sky; it bridges science and religion. Those who miss the world of poetry remain unbridged, remain in a kind of split. And when I use the word 'poetry' it not only includes poetry, it includes all that is poetic: music, dance, sculpture, painting. Painting is poetry with colour. Dance is poetry with body gestures. Music is poetry with sound, just as poetry is poetry with words. Poetry is all-inclusive. It is equivalent to the world of aesthetics, beauty.

This has been one of the most dangerous things that happened in the past, that religion became unpoetic, and the same fallacy is being repeated by modern science: modern science is also very unpoetic. And if religion is unpoetic and science is unpoetic then there can be no bridge between these two. Then the rift will become bigger and bigger, and the rift is dangerous.

To know only this world is to live without meaning. Then you know only the body; you never become aware of the spirit. Then the invisible becomes non-existential. and the visible cannot have meaning without the invisible. The visible gets the meaning through the invisible. When you become aware of the invisible through the visible, when the visible is transparent and gives you glimpses of the invisible, there is meaning and there is joy, and life becomes significant only through that joy.

Religion has insisted on being non-poetic. It became ghost-like, a spirit without a body, a tree without roots. A tree without roots cannot live long; and the tree *only* with roots is meaningless. And that's what has happened: science is a tree with only roots. It denies all flowers, it does not believe in flowers and fragrances. It is only roots; that's why science has something ugly in it. Roots *are* ugly. They live in the darkness of the earth. They hide themselves like thieves; they cannot come into the open.

And religion became a tree without roots. Of course a tree without roots is dead: no flowers will come to it, no birds will make their nests on it; it will have no foliage, no juice will flow through it. So all the churches are like cemeteries, dead; and science is creating technology, just ugly roots with no significance. It is giving great speed to man but no destiny, no destination. It is providing great facilities but man is dying. Who is going to use those facilities? It has released great power, but man is not mature enough to use it. And the only problem that I see is that poetry has disappeared: it is neither accepted by science nor acceptable to religion; the bridge is broken.

My sannyasins have to become poets so that they can bridge science and religion, East and West, body and soul, man and woman; so that they can bridge all polarities. And whenever a polarity is bridged, great orgasmic ecstasies are released. That is the meaning of kavisho.

Rahasyo means in the mysterious. Life is totally mysterious. All that we know about it is just superficial, and the more we know about it the more it becomes clear that it is superficial. The depth of life remains not only unknown but unknowable.

The modern mind is too full of knowledge and has fallen into a state of non-wondering. It knows so much that it feels that now no mystery is left in life. This knowledgeability is destroying all possibilities of growth, because a man grows only when he starts communing with the mysteries of existence. If there is no mystery, then suddenly you are separate from existence; there is no possibility of relating. And if one thinks that he knows everything. automatically he becomes bored, dull, unintelligent. That is what is happening all

over the world: people are becoming more and more bored, but they don't see why they are becoming so bored. It is their so-called knowledge that is making them bored: the wonder has been destroyed by knowledge.

Children are never bored because they are innocent, ignorant. Then each and every thing is mysterious for them; that's why they ask a thousand and one questions. The more people are educated, knowledgeable, the more you see when you look into their eyes that they are dull, they have no spark; they are dragging themselves somehow. In their life no spring ever comes, no flowers bloom, no birds sing. This is what hell is all about; and we have created it through so much knowledge. Through great endeavour, perseverance, persistence, man has created knowledge and knowledge has created hell.

My sannyasins have to learn one thing: to unlearn all that they have learned and to become children again. Then the ordinary tree is suddenly a surprise. A seed dying into the soil and two leaves popping up is a miracle. A dewdrop slipping on the grass leaf is great poetry. Then the whole of life becomes so permeated with mystery -- how can one remain bored?

To encounter mystery is to allow your intelligence to function. The more mystery there is, the more intelligence functions, the more you become sharp, alert, aware, because there is so much happening all around and one would not like to miss anything. Then life takes on intensity, life becomes a passionate love affair, and in that passionate love affair god is found.

God is not found in the temples and the mosques and the churches. God is found when your heart is full of wonder, utterly nude of all knowledge and absolutely alert to the mysterious, the miraculous. God is another name for the mysterious, for the miraculous. And wonder is worship: to be in a state of constant wonder is the religious quality.

Imbibe that quality and start living from this moment in wonder: allow surprises to happen again, ask questions again, start exploring things. Don't be satisfied with the so-called knowledge that the society has given to you it is all humbug!

Raso means dancing with the beloved, a dance with the divine. It is one of the most beautiful experiences. It can be created. First start dancing with friends, with lovers, but always remember that the other is divine, is god. Don't forget that; that remembrance has to be kept.

The physical body of the other is there, but that is insignificant. Remember you are dancing with the spirit of the other. Let it become more and more of a non-physical communion. Once this has settled there is no need for the other; you can dance alone with the invisible god. That is raso.

In fact the whole of human life is nothing but a stepping stone to the divine. Love a man or a woman, but remember it is just a stepping stone to love god. Talk to friends but remember it is just a step towards a communion, a communication, with god.

Each act of your life has to be made sacred in this way. This is what sannyas is all about.

Kaaba is the sacred place of the Mohammedans. The outward thing is just a ritual, but there is an inward, inner mystery in it.

All the religions in the past created a few sacred places for people to gather; there are two parts to those sacred places. One is for the ordinary, those who come just to fulfil a ritual that their religion demands. The other is for the real seekers so that they can find masters there. Masters gather together. It would be difficult for seekers to search for the masters all over the earth; this is easier for them. The masters can be available in one place, and all kinds of masters, so that each seeker can find his type with whom he can fall in deep harmony. That has continued in Kaaba.

The ordinary Mohammedan simply goes there to worship the stone but the real seeker goes there to find a real Sufi master. And from all over the world, each year Sufi masters gather there. So all the masters available at a certain time are present in one place, and the seeker can go from one to the other and can feel where he fits. Wherever he can feel love arising in his heart, he has found the man who will take him to the other shore.

[Kutira] It means a home of love, a house of love, a temple of love. Without love the temple is empty, the deity is missing. Unless love arrives there is no fulfilment. It is only through love that for the first time you feel full, not only full but overflowing. Love is the name of god, and you have to become the host. All preparation is nothing but preparation for becoming a host so that god can be a guest in you.

So watch *everything* that you do to see whether it is going to help you to invite god or it is going to

hinder you; let that be the constant criterion. And you will see great changes happening in you: a few things will start dropping because you will be able to see that if these things continue, god cannot happen. God cannot happen in an angry state of mind, god cannot happen when your mind is full of the poison of hate. God cannot happen when you live in greed, god cannot happen when you live in ambition. God can happen only when the mind is so pure that there is no ambition. no desire, no greed, no anger -- in that innocence.

So all that helps you to invite god, do it! Do it very deliberately, consciously; do it totally and fully. And whatsoever will become a hindrance, stop co-operating with it. Even when it happens -- anger comes -- don't co-operate. Let it be there like a smoke around you, but without your co-operation soon it will disappear on its own. If greed arises, watch. If the ego arises, remember 'This is not my real self.'

This way, slowly slowly, all that hinders is eliminated and all that helps is created. One day the miracle happens: one becomes a temple of god, a temple of love.

[A sannyasin says: I wanted to ask you if you would be with me even though I fail a lot and I get scared and my awareness slips.]

I will be with you; that is not the question. I am unconditionally with my sannyasins -- in their fear and their doubt and their dark moments, it doesn't matter.

[Prem Neeto] It means love virtue. Virtue that arises out of love is true virtue. Virtue that is imposed by others and has not arisen out of your heart is a pseudo thing. Only love is the law, the fundamental law, to be lived. All other laws drive people astray from their natural being: love brings you home. There is no higher law than love, so love is the true foundation of morality -- not codes, not commandments.

People go on following what is written in the Bible and in the Geeta; they only become pretenders. Listen to your own heart and follow it. Wherever it leads it is good; it cannot lead you astray. It is infallibly moving towards god.

[A sannyasin says: I was feeling very high and excited in the first group that I did, and in the last groups that I've done, I felt very low and I've come out of them feeling very low. I feel more defensive and more closed than when I arrived.]

That excitement was just imaginary; that's why it wore out. This is the truth, this is the truth about yourself, but you were pretending for a long time and you imposed a certain pattern upon yourself and had started believing it.

My groups are not meant to make you more enthusiastic, more energetic, more euphoric. They are simply meant to make you aware of whatsoever is true in you. Now this is a true sadness, and out of a true sadness something is possible, because only through truth does growth happen. It does not matter what the truth is, but only through the truth is growth possible.

It may not be so exciting, and you may be feeling dull and low and lost, but it is truer. You were living in a dream. Now your dream is shattered by the groups because they have been pulling you down to the earth, and they have succeeded.

It is difficult to drop a beautiful dream. If you are seeing a beautiful dream and you are moving with beautiful people in golden palaces and all that, and suddenly you are awakened, you will feel very very sad. But that which is known when you are awake is truth, and only truth can become a right foundation for a life.

So please don't create your old enthusiasm and excitement again; that was false. And I am not against excitement or against enthusiasm, but I am for a true ecstasy. Excitement is a poor substitute for ecstasy. Ecstasy arises only when you have started living your authentic being. If it is sad at this moment, then it is perfectly good; accept it and be sad. And you will be surprised that through accepting the sadness, sadness disappears.

Now, there are two ways to let the sadness disappear. One is to accept it, then ecstasy will arise. The other is to forget about it, to repress it, to avoid it, to escape from it, and to create some kind of excitement. That excitement will be untrue; the sadness will remain there and you will have to come to terms with it sooner or later. It is better to do it sooner...

... but do only one thing: accept this. Within two, three weeks, out of deep acceptance it will disappear, and then for the first time you will see something totally new, which is blissful but which you cannot call

feverish excitement. It is very silent and very cool.

Ecstasy is very silent and very cool: excitement is feverish, it is a kind of delirium. And in a delirium you can enjoy many things which are not there! *You have* been in a delirium. And these people really worked hard on you and they have pulled you down to the earth. Now that's why you are feeling lost: you were flying with the clouds and suddenly those clouds have gone and you don't know how to create those clouds again. Don't create them; you will be able to: if you were able to before, you will be able to again. Avoid that temptation.

Out of this sadness something really beautiful will grow. Let this sadness become manure for an ecstasy to come. But a little patience will be needed. Just accept it. Cry, weep, feel sad, go deeply into it, as deeply as you can. Touch the bottom rock of this sadness, and from that bottom rock, you will start rising upwards. That will be a totally new experience, and not only an experience but a transformation too.

[Prashant] It means bliss and peace, profound bliss and profound peace. They are two aspects of one energy: on one side it is bliss, on another side it is peace. If bliss is without peace it is false; beware of it. If peace is without bliss, it is false; beware of it too! They are true only when they are together; that is the criterion of their truth. And if something is false they can never be together, remember.

So just watch. Whenever you are feeling blissful, watch and see whether a peace is also arising by the side of it. And whenever you are feeling peaceful, watch and see whether bliss is arising by the side of it. If they are both together, feel blessed and go deeper into it.

Start from either, the other will follow. So sometimes start with peace -- that is the path of meditation; and sometimes start with bliss -- that is the path of love. When in love, create bliss and let peace follow. When alone, meditating, let peace arise and bliss follow.

Turn On, Tune In and Drop the Lot

Chapter #27
Chapter title: None

28 December 1978 pm in Chuang Tzu Auditorium

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Deva means god, prarthi means in prayer. Prayer is not something that you do or that you can do: it is something in which you can be. It is a state of being, not a state of doing. Prayer simply means in deep communion with existence. It is not a dialogue, it is not a verbal communiCation; it is non-verbal. It is just energy meeting with energy. It is just a dewdrop slipping into the ocean. It is a moment when one drops separation from existence. The moment you drop separation, you *are* in the state of prayer. And the state of prayer transforms you into the state of a god; you are no more a human being.

To be human, separation is needed; to be divine, non-separation is a must. And unless we become divine we can never be at ease, at home, because the separation is so arbitrary that one has to continuously maintain it; still it goes on slipping out of your hands. It is so false that one has to pour much energy and work into it; only then can it be maintained, otherwise it disappears.

The real is that which needs no effort. The unreal is that which needs all kinds of efforts and props to support it. Separation is something unreal; it is not, in fact, there. It is a make-believe. We believe that we are separate so we feel that we are separate, but even if we go on believing that we are separate, we are not

separate; we remain one with existence. Whenever you drop your make-believe suddenly you are one with the whole, and that sudden meeting is prayer.

It has nothing to do with the prayer that is taught in the churches and the temples; that is a verbal communication. And god knows no language so you are unnecessarily wasting your time. He cannot understand what you say: he can only understand what you are. That is the only language that he understands, the language of being. So prayer is not something to be done but something to be. It is a state of immense love for existence.

Veet means beyond, mayo means illusion. The mind lives in illusions. The mind is nothing but all the illusions accumulated in you illusions as memories, illusions as imagination, illusions as dreams, hopes, desires. And in the very centre of all these illusions is the illusion of 'I am', the ego. That is the very root, the central illusion, and all other illusions move around it. They support it, they feed it, they are supported by it and they are fed by it; it is a mutual arrangement. And between these two, you and your reality are utterly lost.

Meditation simply means getting out of this illusory state -- of dreams, desires, past, future -- and just being in the moment that surrounds you. Just to be utterly in the moment, with no thought, is to be in reality. It takes a little effort to drop out of the illusions because we have lived in those illusions for so long; it has become almost habitual, a second nature. It also takes a little effort to get out of those illusions because we have invested in them very much. They are our hopes: it is through them that we go on living, prolonging. To drop them means to drop the future, to drop all hopes; and we don't know how to live in the present without hope.

That is the whole art of sannyas: to live in the present and without hope. And remember, living without hope does not mean living hopelessly. Living without hope simply means that the present is so tremendously beautiful, who cares about the future? Who bothers about it? Not that one is living in despair and hopelessness, but that one is so fulfilled in the present that there is no space left to think about the future.

The person who lives in hopelessness lives an empty life. He does not know what the present is, and the future has disappeared. He was only living for the future: the carrot that goes on hanging there tomorrow and which never arrives. One goes on working hard to catch the carrot; because it is never caught, one goes on running after it. Ultimately death takes you over, and you have not arrived. This is the story of millions of people: they live in hope without any fulfillment ever, and they die unfulfilled.

To live without hope simply means to live herenow knowing that there is no tomorrow; it is always today. And then a totally different kind of life starts getting crystallised in you. It is so utterly joyous that one does not think of the past and one does not think of the future.

We think of the past and the future only because the present is very empty, because we don't know how to live this moment. So either we run towards the past or we run towards the future, which is in a way the same. The past is no more, the future is not yet; both are nothings. Between these two nothings is this moment, and this moment is all.

Chetan means consciousness. Consciousness is the key, and if one understands how to become more and more conscious, nothing else is needed. To become conscious one need not go anywhere. To become conscious one has to live the ordinary life, as it is, with something added to it. From the outside it remains the same life; from the inside it becomes totally different, utterly different. You do the same things but with a new awareness. You bring the quality of awareness into your acts.

Eating, one can eat in an unconscious way; one can eat mechanically, as people do. They simply go on throwing things in and they are thinking a thousand and one thoughts. They may not be there at the table at all. Only physiologically are they there;. psychologically they may be roaming somewhere else on some other planet.

Unconsciousness means: whatsoever you are doing is not connected with your being. You are split: the body is doing one thing, you are doing something else. That is what unconsciousness is, a split. The body is eating and you are either in the past or in the future or somewhere else, thinking, planning, remembering. This is a split. This split has to be bridged, and the only way to bridge it is: become alert of what you are doing.

If you are eating then be there and let only eating happen; everything else has to be dropped for the moment. Be totally there as if the whole world has disappeared; you are focused. Eating is all when you are

eating, and 'walking is all when you are walking. Listening is all when you are listening, and talking is all when you are talking. Then slowly slowly your body and your being are bridged, and whenever the body and being are bridged, a great grace arises. You can see in the person who has attained to this welding that he has the quality of presence, something solid, something crystallised.

Other people will look hollow compared with him, empty, shallow. He will have depth and he will be very transparent: you can see through and through. He will have a transparent self. There will be no clouds in him, no smoke; his flame will be without smoke. This is the man who comes to know god, life, love, and this is the man who attains to significance, splendour.

So let this be the key: whatsoever you are doing, go on bringing your consciousness to it again and again. It will slip again and again, that's natural. Don't be worried about it, don't be troubled by it and don't start feeling frustrated by it. It takes months, sometimes years, but it is worth it. And slowly slowly, for a few moments, it will start happening. Even those few moments will bring so much joy to you, more than you have ever known, even dreamt about. Even if for a single moment your body and being are welded, are in tune, you will see what-bliss means. You may not be able to tell anybody what it is, but you have tasted it. In that moment you fell into the ocean of god. In that moment you were showered on by divine energy.

Slowly slowly more and more moments will be coming and one day it happens that this becomes your very life. It becomes a crystallised thing.
That state is called enlightenment.

Anubodh means awareness. Man lives almost as if he is asleep. A great metaphysical sleep surrounds the earth. In the night we are asleep, in the day too; what we call waking is fake. Only once in a while has a person become awakened -- a Buddha, a Christ, a Lao Tzu, otherwise people are somnambulists. Of course they can manage to do the daily routines of their life but that doing is just as a machine goes on doing things; the machine needs no awareness. That's how man goes on doing things: without any awareness of what he is doing, why he is doing it, from where he is coming, to where he is going, why he is at all. Not even the most fundamental question has arisen in millions of people -- 'Who am I?' They ask a thousand and one questions, they collect much knowledge, but without ever asking the real question.

Awareness means becoming aware of all this situation. And the first question that a person has to ask is 'Who am I?' and ask it so deeply that it penetrates like an arrow into the very heart, so that it goes to the very core. And once the arrow of questioning has reached to the very core of your being, a great fountain of life is released, a great fountain of light is released. Suddenly you see a fountain arising in you that you have never been aware of before: that is awareness.

Just as, if we go on digging in the earth a moment comes when water starts coming up, water wells up, in exactly the same way, if we go on digging deep inside our being, there are many layers of sleep, but if we go on digging.... And the best way to dig is to make your vital question, your quest: 'Who am I?' This has to become your meditation. Whenever you are sitting silently ask 'Who am I?' and don't be satisfied by any answer given by the mind. The mind will say 'You know who you are your name, your address, your education, your family name.' The mind may even become clever. It may start quoting scriptures, that you are the soul, that you are god-incarnate, and all that nonsense. Go on shoving it aside. Unless you come to know who you are, no question, no answer, is of any help, no answer has to be accepted.

Because you have avoided all answers, there comes a moment when the question becomes so pure, that it is just a fire reaching to your very being. And once you have decided not to accept any parrot-like answers from the mind, this is going to happen. Out of that fire, that quest, great light is born, and it comes from your very centre. It does not come from the Bible, it doesn't come from the Koran, it doesn't come from the Geeta; it comes from your very own core. You can see it arising out of your own being; and truth liberates only when it is your own.

Gayano means a song, a beautiful song. Life ordinarily is not a song. It is deep down a cry, a scream, because it is pain, suffering, anguish. How can a song survive out of pain, suffering, misery?

The song can arise only when there is some experience of bliss in you. When you have touched something ecstatic, only then is the song born. The song is waiting there, but it will need to be triggered by some ecstasy. But instead of ecstasy there is only agony. People are living in hell. They pretend they are not; they have to pretend, just to save face. They go on smiling on the outside but all those smiles are painted. They go on pretending, laughing, enjoying, and showing that they are living a real life, but they are trying to deceive others just as others are trying to deceive them. We are living in a very deceptive world

where everybody is trying to deceive everybody and everybody is, deep down, suffering.

This deception has to be dropped, because this deception will not allow the song to be born in you. One has to drop all masks; only then can the real face be discovered. And the real face is that of ecstasy. Man is born to be blissful -- that is man's intrinsic nature -- but somehow we are never allowed to enter into our own being; the society goes on pulling us outwards.

The whole mechanism of the society is to keep you an extrovert. It creates great lust for things; that is a device to make an extrovert. It creates great ambition, for money, power, prestige; these are all just devices, strategies, to make your mind go outwards. And once you have learned the ways of going out, naturally you tend to forget the ways of going in. If you don't *ever* go in those ways are lost. And ecstasy happens at the innermost core of your being.

Sannyas means creating paths again in your inner territory so that you can reach and know who you are. Once that fragrance is there, that experience is there, one's life becomes an ecstatic song; then the whole of life is a song. Then whatsoever you do is singing, whatsoever you do is a dance.

My effort here is to create people who can dance, who can sing, who can love, who can celebrate, because I don't see that there is any possibility of knowing god without becoming utterly ecstatic. Ecstasy is the door to god, and people who have reached are the people who have danced the whole way, sung the whole way. The people who have reached have reached with great laughter and joy.

That is the meaning of gayano: a song is waiting there in your heart -- you have to give birth to it. And in giving birth to it, you will be born and your real life will start.

Deva means divine, islama means peace. silence, stillness -- divine peace. Man has been conditioned to always be in conflict: the body is fighting with the mind, the mind is fighting with the body. The whole past of humanity has been a constant conditioning to make man a split personality; and it has succeeded.

There was a reason for it: if a man is in constant conflict he becomes weak; that is the sure way to make man weak. Because he dissipates energy in fighting with himself, he cannot fight with anybody else. And that's what the priests and the politicians needed: they wanted weak people who could be dominated easily, they wanted weaklings. They found a very psychological strategy. The strategy is to create a conflict in you so that you are always fighting with yourself and dissipating your energy, becoming weaker and weaker. And because you are divided, you can be ruled. 'Divide and rule' -- that has been the fundamental policy of all the politicians and all the priests down the ages.

Now the time has come that man should come out of this whole stupid nonsense. The priests and the politicians are not going to help, because if man becomes one then there is no possibility for any priesthood to exist in the world. If man becomes one he will not need any leaders to lean upon. He will be enough unto himself, he will be a light unto himself; he will not need guidance. That will destroy their whole business, and it has been really a great business; no other business can compete with it.

To attain to inner peace means drop all fighting with yourself, don't condemn any part of your being. Respect, love, and love all that you are, nothing excluded. Then only will there be peace, then there is bound to be peace, and in that peace you will become powerful. That peace will bring power; as conflict has brought weakness, that peace will give you strength. That peace will soon make you so powerful that you can rise above the law of necessity, cause and effect, and you can enter into the world of power and grace. That peace will make you a pool of power, overflowing, and that overflow of power is love!

Only a silent person can be a loving person, because only he has something to share and give. The man who is in conflict, how can he love? He is so tired, so exhausted, so spent; he has no more energy to share. Love is a luxury: you can share only when you have more than you need. You can share only when if you don't share your own energy will become a burden on you. You have to share it, it has to be released. A peaceful person naturally becomes a loving person.

And the secret of becoming at home, at ease, is simple: stop fighting with yourself. Try to understand yourself rather than fighting with yourself. Fighting will bring you more and more defeat: understanding becomes a victory.

[A sannyasin says: In trusting myself I've found that I'm questioning a lot of things... and one is whether you're my master.]

Whenever you want to drop me, you can! But that simply means that the trust you think is arising is not trust but only ego....

If it is trust, then it will make you more trusting of me. Trust cannot create doubt: trust only creates more trust. If the disciple attains to trust he becomes more grateful to the master, he trusts the master more. Trusting oneself never goes against the trust in the master. If it does then you are simply giving it a good name. It is just the ego asserting itself and pretending to be self-trust. Then all doubts will arise and everything will arise.

But if you enjoy it, that's perfectly okay!...

If you are enjoying this trip that you call trust, it's perfectly okay: enjoy it! There is no problem in it.

People have very absurd ideas. They think that somebody is destined to be their master, as if it is something fixed, preordained. If you are a disciple to me, I am your master; if you are not a disciple to me, I am not your master. Your disciplehood makes it happen. But people have very foolish ideas. They go on asking me 'Are you my master?' as if my being their master has nothing to do with their disciplehood!...

It all depends on the disciple. I am not here at all -- to be your master or not to be your master.

And this way or that, both are perfectly okay with me. It is a question for you to decide whether you are a disciple or not. The question of whether I am your master or not should never be raised; that is a secondary thing. If you are a disciple, I am a master; if you are not a disciple, I am not. But the beginning has to happen in you. And disciplehood means trust, it means a tremendous love, the courage to surrender.

Because the ego obstructs all these things it can start playing the game of 'What is the need? Self-trust has arisen.' But you can try your self-trust. Drop sannyas and try your self-trust, and see what happens with it. If something happens, very good; if you grow, very good. If you don't grow, you can come back. There is no other way.

But you can try it! If you feel that something is arising in you and you can just be on your own, try it. Don't make any problem out of it. And if doubts arise. then whatsoever I am saying now will again be the same: you can doubt it also.

So I give you total freedom. A disciple has to be totally free. It is his decision to be with me and his decision not to be with me; I don't enforce anything.

Just one thing I should make clear: the first time you take sannyas, it is one thing; the second time it will be difficult. I may not give it or you may have to earn it. The first time I give it with no conditions: the second time you have to earn it.

So think about it and you decide for yourself. Asking me is of no use. Asking me is of use only if you trust me, and then there is no point in asking. But remember one thing: if it is really trust arising in you, it will deepen your trust towards me; it cannot be against it. Otherwise it is just an ego-trip.

For example, if you are in love with somebody and great love arises in you for yourself, is it going to enhance your love with the other person or is it going to destroy it? It is going to enhance it, it will make it deeper, more intimate. In fact only the person who loves himself can love the other. If your love for yourself becomes a hindrance in the love for the other, that simply shows that it is nothing like love. It is just the ego asserting itself behind the name of love. This is the criterion. That criterion can be used in many ways and has to always be remembered, because the ego can go on playing many many games.

Self-love always helps you to love the other more. Self-trust always helps you to trust the other more. If the disciple trusts himself then great trust arises in the master. If it is not so, then something somewhere is fishy, something somewhere is wrong.

So think it over, and whichever way you decide is good. If you decide to remain a sannyasin, my blessings. If you decide not to be a sannyasin, my blessings. Good!

Anand means bliss, disha means direction, dimension -- the direction of bliss or the dimension of bliss. Sannyas is a new dimension.

People live a two-dimensional life. Sannyas is a third dimension. When you live a two-dimensional life it is flat, it has no depth. Only the third dimension brings depth, and with the third dimension you become a trinity, something becomes whole inside.

A two-dimensional life is a false and phony life, it is superficial. For example, if you see a person you only see his face, his behaviour; you cannot see his being. His face is almost as if it is a mask. If you turn the mask around, behind it you will not find anything. People's faces are almost like masks. And this is the case because you have not even looked behind your own face, so how can you see behind somebody else's face You have lived outwardly -- sometimes going to the left and sometimes going to the right; the leftist and the rightist: those are two dimensions. For or against, those are two dimensions; love or hate, those are two dimensions.

There is a third dimension which is neither love nor hate, which is non-dual, which is only a choiceless awareness, which is neither rightist nor leftist, where you become just an observer of all that is happening, of all that you are doing. That observation is the direction of bliss, that awareness is the direction of bliss; and when you have started feeling your own depth, then you will see people in a different way, then you will see them also as three-dimensional beings. Now you know that behind the face there is a being, and your behaviour will change.

The person who has never known his own depth can be very cruel. For example, a person like Adolf Hitler -- he can be very cruel, very violent. He can destroy millions of people very easily, with no conscience, with no repentance, because he sees only two-dimensional people -- as if they are made of paper and there is no depth, there is no soul, as if they are only machines and there is nothing else. You need not be very compassionate to a machine, and if you destroy a machine you need not have a deep pain and anguish in your being. A machine is a machine; who cares about a machine? Adolf Hitler could burn millions of Jews because he himself never knew his own inner depth. So he could only see people as flat, two-dimensional beings who could be easily destroyed; nothing was at risk.

The world needs more and more three-dimensional people, then there will be less cruelty, less violence, less war.

And that's what a sannyasin is all about: a three-dimensional being. That is the meaning of your name search for the third dimension, the depth. Look inwards more and more and find who you are there; and the day you have found your centre, you will be surprised: when you open your eyes, every person in the world has a centre. Not only people but trees and rocks and birds and animals, all have their own centres. Then this whole existence is three-dimensional.

To know existence as three-dimensional is to know the trinity of god. That is the meaning of the concept of trinity.

Turn On, Tune In and Drop the Lot

Chapter #28
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Prem means love, dipa means an earthen lamp -- a small lamp of love. Love's small lamp is far more significant. far more powerful, than the whole darkness of hate, anger, greed. The darkness of the centuries is not so powerful, so potent, as just a small flame of love. Darkness has no power, it is impotent; in fact it does not exist, it only appears to exist. It is an absence. It is not the presence of something, it is the absence of light. The moment you bring light in, it simply disappears, it is not found at all. It cannot resist, it cannot say 'I have lived here for millions of years. How *dare* you, just a small lamp? I am not going to go.' That is not possible.

A small lamp has to burn, has to be kindled, in the heart. The heart has all the potential to become light. We have not tried, we have not worked on the heart; otherwise it start radiating, glowing, it becomes aflame. All that has been so much of a problem simply disappears. One need not fight with greed, anger, possessiveness, jealousy, one need not fight. And those who fight with them will never conquer: they are fighting with darkness. You cannot fight with darkness you will be defeated. All that is needed is to bring a

light in. And this is something very strange, that the light is already there, just a little cleansing is needed. The light is there; it is only that the glass of the lamp is dark, it has not been cleaned for centuries. Clean the glass and the light is burning. That is your life -- it *has to* be there. You are alive, so light is there. You are alive, so consciousness is there, hidden behind a dark glass.

All meditation is nothing but cleansing the glass. Slowly slowly the light start coming out, slowly slowly the darkness is gone, and with darkness, all those problems.

Modern psychology tries to solve each single problem. That is meaningless. A single stroke and all the problems disappear, and that stroke is meditation. So never be concerned with individual problems; just a single experience is enough to destroy them all. Otherwise, if you struggle with anger you may succeed in conquering it, but then anger will start flowing in some other direction, from somewhere else.
Unless meditation happens, nothing happens. So that has to be kept in mind.

Divyam means divine. We *are* divine; we may know it, we may not. Even when we don't know, we are divine. Even when we are fast asleep, lost in dreams, we are divine. It is not possible to take our divinity from us. The sinner is as divine as the saint. Divinity is our inalienable right, it is our very nature. To be at all is to be divine, to exist is to be divine.

But there is a great difference when you know or when you don't know. The person who is not aware that he is divine goes on living the life of a beggar. Misery surrounds him, and all kinds of anguish and anxiety and tension.

The man who knows that he is divine simply rises above all misery, simply knows that nothing can ever touch him. he still lives in the world but lives in a totally new way: he lives like an emperor. He is no more an outsider; he belongs, he knows this is his home. and all that is needed to know it is to remember, is to become more and more alert, aware, mindful, watchful, because the more aware you are, the less you dream. When you are perfectly aware, even for a single moment, all dreaming disappears, and in that state of no-dreaming the divine is revealed. So the whole thing is to be more and more aware, and less and less involved in dreams and sleep.

By becoming a sannyasin you are taking a decision that 'I will not co-operate with the dreaming mind any more,' that 'My whole energy will be poured into awakening, into becoming aware.' Then one day it happens, and the day it happens you are really born. Before that, you were only thinking that you were alive. That was not much of an aliveness; it was just a lukewarm life. There was no passion in it, no intensity in it; you were living at the minimum.

The awakened man lives at the maximum, at the highest peak of life. He knows what joy is, what bliss is, what freedom is and what love is...

Arihanto is one of the most beautiful words in the East. It means the ultimate state of consciousness. Literally it means one who has conquered all his enemies: the ego and the whole battalion of anger, greed, lust, etcetera, etcetera. Ari means the enemy, hanto means one who has killed all the enemies. It has nothing to do with outer enemies: the real enemies are within you, and the real friend too. So the whole thing has to happen inside. and the whole thing can be reduced to two simple words: unconsciousness and consciousness.

Unconsciousness creates a thousand and one enemies. to be conscious is to be a master of oneself; to be unconscious is to be a slave of a thousand and one things. and to be a master, to create mastery, is the whole effort of sannyas.

It is possible, and it is possible only through one single phenomenon: by bringing more and more consciousness into your being.

All that is needed is transforming your acts, slowly slowly, into conscious acts. Whatsoever you do, do it very consciously. In the beginning it will be a strain. If you have gone for a morning walk and you walk consciously, it will be a strain because you have to be alert about each step that you are taking.

Buddha used to say to his disciples 'When you move your right leg, deep down be watchful: "Right, left, right, left." Whatsoever you are doing, be watchful. Not that you have to use the words "right, left", but be alert about what is happening.' We have lived so long with unconsciousness that it has become habitual. So when for the first time one starts becoming aware, it is a strain, but that strain is worthwhile. It is a little painful; and one feels a little strange too, because one has never done it.

It is just like learning a new art. You feel awkward in the beginning if you learn painting, everything seems to go wrong. If you learn swimming, in the beginning it seems as if it is impossible, but slowly

slowly the art is imbibed. And I call it an art because it is not like science; it is very vague, it is very mysterious. One really does not learn it, one imbibes it. Hence down the ages, art has been learned by living with great masters. and that is the way of religion too, because it is the ultimate art.

Being with someone who is alert bring you again and again to alertness. Being with someone who is conscious, hits you again and again into becoming conscious. When ever you go unconscious, immediately you become aware because somebody is there with whom you can continuously compare. It is a very slow-going art, but one it is learned life is transformed.

Mandiro means a temple, a sacred place of worship; and this is how one should respect oneself -- as a temple, as a sacred place of worship. Drop all self-condemnatory ideals. Drop all ideas that people have given to you, that this is wrong, that this should not be done, that you should not be like this. People have taught everybody to disrespect themselves; and great respect is needed to grow. One has not only to accept oneself but one has to rejoice in being oneself. One has to be grateful to god that he has made one this way; one has to be thankful for the great gift. And when that happens -- that gratefulness, that thankfulness, that respect and love for oneself -- one is ready to move into a totally new dimension. And when you respect yourself as a temple you will not remain empty long; soon the deity will arrive. A person who respects and loves himself is closest to god.

But remember, when I am saying to respect yourself, love yourself, that does not mean that you have to disrespect others or you have to hate the others; it has not to be comparative. Respecting yourself is not a comparison with anybody else. It has no 'more' or 'less' about it. I use the word without any comparative sense. It is not that you are more respect-worthy than your neighbour. When you really respect yourself, it has no comparison in it.

And through great respect for yourself one day you will be surprised: you have started respecting the neighbour too, because he is also a temple, of a different form, in a different size, of a different colour, but the same god resides in him.

Turn On, Tune In and Drop the Lot

Chapter #29
Chapter title: None

30 December 1978 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

Prem means love, sahaja means spontaneous. Love is true only when it is spontaneous, unplanned, unpracticed, uncultivated, unthought. Whenever you plan for love, whenever deliberateness enters into it it becomes phony and false. And that's why people go on loving yet it never satisfies, because no phony food can be nourishing.

True love has to be spontaneous, it has to happen without any preparation preceding it. It has to come out from nowhere, out of the blue. Suddenly it is there; you were not rehearsing for it. Anything rehearsed is bound to become false. Then later on you are acting it, in the mind you rehearse and then you act. If you are waiting for your lover and you are rehearsing in the mind what you are going to say and what you are going to do, that won't allow you real love. When he comes you will simply be repeating the ready-made idea, it will be acting.

But people are unaware that that's how they go on missing the opportunity that love gives. And then

rather than a contentment, a fulfilment, love becomes a frustration. But the root cause is in its being false. And why is it false? -- because it is ready-made, it is not spontaneous, it is not out of the moment.

Learn to love spontaneously, out of the moment, and you will be surprised: it liberates!

[Deva Takashi -- divine love for one's own parents] To love one's own parents is one of the most difficult things in the world. But if one can manage it, it is of great importance. If you are at ease with your parents, you are at ease with the whole existence, because existence is the ultimate parent. And because the parents have to give guidance, the child resents them. As the child grows and becomes powerful, a natural rebellion happens. Then one only goes on paying respect to the parents, that's all, but love disappears.

It is also not in the nature of things to love one's parents, that's why it is very difficult; it is going upstream. It is very natural for the parents to love their children; the flow is downstream. It is a natural thing, there is nothing special about it. Every mother loves the child and every father loves the child. It is plain, ordinary, and the people who brag about it are simply being stupid.

But to love one's parents is going beyond nature, it is transcending your biology. It is an uphill task, but if you can do it, it becomes a door to god.

Satyanando. It means truth and bliss. Truth is naturally followed by bliss. Bliss is a shadow of truth -- misery, of untruth. One cannot drop misery unless one stops being untrue. Everybody wants to drop misery but nobody wants to drop the untruth, hence it becomes impossible to get out of it. You cannot drop the shadow. If you want to do anything with the shadow you will have to do something with the original.

If I want to cut the head of your shadow, I will have to cut *your* head, then immediately the shadow loses its head. Otherwise one can go on fighting with the shadow and nothing is ever going to happen. And that's what goes on and on: people go on fighting with their misery but they cannot succeed; in the very nature of things they are doomed, their efforts are doomed. And people also go on trying to find bliss; that too is not possible. I cannot invite your shadow: I have to invite *you*. When you come the shadow comes automatically.

Bliss is the shadow of truth, so the whole thing hinges upon one thing: drop all that is untruthful in you, false, pseudo. Drop all masks. Don't pretend, there is no point in it. Just be the naked self you are, even if in the beginning it creates inconvenience. It is going to create inconvenience, because to live with people who are untrue and to start becoming true creates discomfort. It is like in the city of the blind one person starts seeing or as if in a madhouse one person suddenly becomes sane; he will be in great trouble.

One of my friends was in a madhouse. That was not a problem at all: he *was* mad. Three months went perfectly well, in fact he enjoyed those three months. He had great company -- there were at least eight hundred madmen -- and it is always beautiful to have people who are just like you. Then one day, through some accident, he drank a bottle of phenol; it had come for the bathroom -- he drank it.

For fifteen days he had great diarrhoea, vomiting. Somehow that cleansed his system. He became sane, as if the whole of the poison went out of his body. For those fifteen days he couldn't eat, he could not hold anything: anything he ate he had to vomit immediately and he had motion after motion; the whole system was cleansed. On the fifteenth day he suddenly awoke as if out of a nightmare. then the trouble began, because there were eight hundred mad people and you alone sane. The real nightmare begins! Somebody is pulling your hair and somebody is pulling your leg and somebody is beating you. All kinds of things were going on but now he was sane!

He went to the chief. He told him 'Now I am sane.' The chief said 'But this is what everybody says. You just go away. Every madman says "I am sane".' Nobody would listen to him. The more he insisted, the more they denied. He had to live out the whole term; for six months he had been sentenced to live in a madhouse.

So when you start becoming truthful in a world which is basically untrue, phony, inconvenience is bound to be there; that is part of growth. One has to take it easily, accept it easily. But it is worth it, because great joy starts arising in your being. As you go on dropping your masks, misery disappears, layer upon layer, and the sun rises above the horizon -- the sun of bliss. But it always comes after the truth.

To be utterly nude in the world, to be as you are, to be as god has made you, is to be blissful. and that's what sannyas is all about.

Govindo is a name of god. All names are names of god, all forms are forms of god, because nothing else exists; only god is.

Let this feeling sink deep into your heart: only god is! And it will bring a great transformation. Go on

remembering it. The sound of the insect65s: only god is. The darkness of the night: only6 god is. Somebody laughing: only god is. Somebody weeping: only god is. Sadness surrounds you: only god is. Great excitement and happiness: only god is. In all moods, in all climates, in all seasons, go on remembering the is-ness of god, and slowly slowly it becomes an undercurrent of your consciousness. You need not remember then, it is always there: it is like a fragrance that surrounds you.

And when this starts happening, that without remembering the remembrance persists, it is prayer! Prayer means that the door has opened. Prayer means that the revelation has started happening: god has started arriving in you; you have been accepted. Prayer is an indication that god is very close by. That's why you are feeling so cool, so collect5ed, so silent, so joyous, for no reason at all!

So this is going to be your meditation: god is, only god is -- not that you have to repeat the words, but allow the feeling.

[A sannyasin asks about an esoteric group he visited in the West.]

Just be here for a few months... and all these things are games: they will disappear. You can play beautiful games, and you can play games which look very spiritual and you can give those games the colour of esotericism, occultism. But in any experiment, unless at the centre there is somebody who is enlightened, everything remains a game. Howsoever sophisticatedly played and howsoever cleverly arranged, it remains intellectual gymnastics.

Unless there is a Buddha at the centre, at the core of the group, nothing is possible. People can meet together, they can discuss and they can talk and they can create great systems of thought -- appealing, logical -- and they can create an aura, as if something mysterious is happening; but never.... Down the ages millions of experiments have been done but only those experiments succeed where there is a man who has arrived.

It is as if you are in a gaol. You can make a club of the prisoners inside the gaol. They can discuss things, they can meditate, they can pray together, they can do a thousand and one things, but still they are in the prison. They can decorate the prison, they can make the place beautiful, they can make themselves believe that now it is no more a prison but a home. they can create that quality of cosiness, but still they are in the prison.

Unless they become connected with somebody who is outside the prison, who is no more p0art of the prison, their efforts will remain futile. They are beautiful, and good in a way, because what are you going to do in the prison? Something is better than nothing. Their whole purpose is one, that if you go through such experiments, sooner or later you will become frustrated. If you go through so many things like these, the frustration will become so much that you may start looking for somebody who is outside the gaol, with whom you can have some connection. That is the only purpose of all these experiments, otherwise there is nothing.

If you can come across a master, if you can fall in love with a master, then nothing else is of any importance. I will send you back to them to trap them, just wait! We cannot leave those nine people so easily. and they must be good people: the idea is good, but it is just an idea.
So be ready. After four months go and bring them all here! (much laughter)

Deva means divine, arhata means one who comes to know truth utterly alone. there are people who can grow only as part of a school; they cannot grow alone. There are people who can only grow alone; they cannot grow as part of a school. You belong to the second category: you will have to learn how to be more and more alone.

And to be alone is not loneliness. In fact when one is alone one is with oneself and when one is with somebody else one is not with oneself. It is paradoxical, but in crowds people are very lonely, and when they are alone they are not lonely at all.

Aloneness means solitude, not solitariness. When you feel solitary you are hankering for others. When you are in solitude you have forgotten all others; there is no desire to go out of yourself, you are utterly contented.

That is going to be your path. I am not saying not to relate. Relate, love, but remember that you are not to lose your inner space, that you are not to become utterly lost in others. If you can keep your inner space intact then all relationship is good; in fact it will enhance your growth. But don't allow people to encroach on your inner space. That is sacred, that is only for yourself. and whenever you can find time, move into it,

be in it, *be* it!

[A sannyasin says: During the last few days there were so many questions but now...]

That's very good! Questions should disappear when you come in front of me and then you can learn a secret: whenever some question is disturbing you, just think of me and slowly slowly you will become capable of dissolving any question. Just think of me and feel that I am present there and the question will go. So you are very close to a secret.

Try it when you are back home. If some question arises just sit silently, think of me, as I am sitting here right now, and immediately you will see that the question is disappearing.

I don't answer questions: I simply kill them!

Prem means love, prabhat means morning, dawn -- the dawn of love. Sannyas is a small beginning, the first step, the first ray of the morning sun. But with a single step the journey of thousands of miles starts. From a small seed the great tree arises.

Sannyas is not the ned but the beginning, the beginning of a pilgrimage that knows no end; it is eternal. But the first step has to be of love, only then are you in the right direction. Be love more and more. and while you are here remember only one thing, that if you have learned how to be love -- and I am not saying 'loving', I am deliberately saying 'how to be love'.... It is not a question of relating. Even if you are sitting alone and there is nobody, you have to be love. It has nothing to do with the object: it has something to do with your subjectivity, your interiority. In your interiormost core love has to become a flood, overflowing... and that will become the end of the night and the beginning of the day.

Turn On, Tune In and Drop the Lot

Chapter #30
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Darpana means a mirror. Thinking is a barrier: mirroring is the way. To think is to miss: to reflect is to get. Truth has not to be invented but only discovered. And the veil is not on truth; it is on our mirror. Truth is utterly naked, it is not covered. So when I say 'It has to be discovered' I mean that we have to open up to it. Once the veil of thinking is removed from the mind, the mind becomes a mirror, it reflects that which is. And that which is, is god.

Lalito means beautiful, graceful. Beauty is divine; in all its forms beauty expresses god. Wherever beauty is, god is. And the deeper one starts feeling the beautiful, the more prayerful one becomes because the very experience of beauty awakes something in the deepest core of your being, stirs it. The heart starts dancing, and the dance of the heart is prayer. That stirring at the deepest core of your being is prayer. Beauty provokes prayer. Beauty provokes love beauty provokes respect. Beauty provokes the transcendental. It creates gratitude. It is the most sublime quality in existence.

Think of god more as beauty than as truth, because truth is a logical concept, beauty is more of the heart. Truth smells of syllogism, has a heady ring about it: beauty is utterly of the feelings, of sensitivity. Truth

seems to be a dry word with no juice in it: beauty is something alive. Whenever you think of beauty you think of a dewdrop slipping off the grass leaf or a rose flower or a child giggling or the stars or the ocean or the sky. Whenever you think of beauty you are bound to to think of something existential and whenever you think of truth it seems to be only a concept in the head. It represents nothing, it looks empty.

Beauty is the very soul of god and that beauty is the meaning of lalito. It is not ordinary beauty but the divine that permeates existence. Feel it! Dance with it and sing with it and it will take you to the ultimate. It can become the boat to the other shore.

Veet means beyond, gyanam means the known -- beyond the known. God is always the unknown. The known is a barrier to him. The known has to cease for the unknown to be. Knowledge has to be sacrificed, only then does wisdom descend. Wisdom is not a continuation of knowledge but the end of it. the death of knowledge is the birth of wisdom. Knowledge is borrowed: wisdom is your own.

Knowledge consists of the known: wisdom is the door to the unknown, to the mysterious. and the mystery is such that it can never be reduced to the known. Even those who have known god cannot reduce him to knowledge. Even after you have known him, he remains unknown; in fact he becomes more unknown than ever. The mystery deepens, it does not disappear...

To go beyond the known is meditation, to allow the unknown to enter you is meditation, dropping knowledge is meditation, becoming utterly empty of knowledge is meditation. And whenever you can create the space which is empty of thoughts, immediately, like lightning, one is transformed, transported to another world, and then one is on the earth but not of it.

Dipam means a light, a lamp. Be a lamp unto yourself. those are the last words of Gautama the Buddha but they contain the whole message of all the masters. Listen, learn, watch, but always remember that each decision is your responsibility. Never shirk any responsibility. It is easier and more comfortable to throw the responsibility on others, but it is very costly, because in throwing the responsibility on others you are throwing opportunities for integration, for individuation.

'Be a light unto yourself' does not mean egoism, because when the light is there, there is no ego ever found. 'Be a light unto yourself' does not mean that you have to close yourself to existence and that you are not to learn from anywhere else. Learn from each and everything: from trees, from birds, animals, rivers, mountains. Learn from everywhere, keep yourself open to all the dimensions of life. Let existence pour its wisdom into you, from every nook and corner. But the final decision has to be yours; never allow anybody else to decide for you.

The people who want to decide for you are not your real friends. The real friends are those who will give their whole heart to you, who will make everything available to you, whatsoever they have known and learned, but who will also insist that you decide on your own. They will not help you to lean upon them.

In fact sometimes real friends look very hard because when you wanted to lean too much they simply denied you. When you wanted to just follow them, they didn't help; they wanted you to be on your own. But finally one comes to know that those were the people who really loved you. They gave all that they could but they never took away your basic right to decide, to choose, to be.

That is the message in this simple word 'dipam': be a light unto yourself.

Veet means beyond, darshana means that which can be seen. God cannot be seen because god is the seer in you. He can never become an object. He is your subjectivity; he is the one who *sees*. So those who want to see god are bound to fail. God cannot be seen because he is not there outside you, he is your interiority. In your looking at me, *he* is looking at me. In my looking at you, *he* is looking at you. He is always the seer, and the seer cannot be reduced to the seen.

Once this is understood then the whole effort of search undergoes a great change, it starts moving in a different direction. Then you don't go on searching for god somewhere outside yourself: you start closing your eyes and entering in.

Once this is understood, that god is your subjectivity, then all that is needed is that all objects have to be dropped from the mind. when there is no object, no content, no thought, then the pure subjectivity reveals itself. It is self-luminous and self-evident. It needs no other light to reveal it, it needs no other proof to prove it: it is your very being. Seeking and searching for god somewhere else is utterly stupid because you will never find him anywhere. He is in the seeker himself; he is never the sought but the seeker.

The Western religions have never risen above the idea of god as an object. they have always remained

clinging to the idea of god as somewhere *there*. But in the East religions have taken the ultimate leap: god is not there, but here; not out, but in. God is your consciousness, so to know consciousness is to know god. and the only thing that hinders you is too many thoughts running inside you. They don't allow you to see consciousness. They keep you occupied with them.

It is like the sky is full of clouds and you cannot see the sky. when the clouds have disappeared the sky is there in all its beauty, in all its grandeur, silence, that inner sky is god.

Keemiyo means alchemy, the science of changing the earthly into the divine, changing the baser metal into gold. It is the greatest science because it transforms dust into the divine. And that's what sannyas is: a new reincarnation of alchemy.

Man is not what he appears. He is that *and* far more, and that far more remains invisible unless you start groping for it. It is within your reach, but you have to consciously search and seek. It is not far away; it is your birthright, but it is given only when you make all the possible efforts to get it. It is a paradox: it is natural and yet it has to be earned.

Prem means love, sangit means music. Love is the music of the soul; that's why love is so nourishing, so moving, and that's why music also is so moving and so nourishing. They have something in common: music is the harmony of sound and silence; love is the harmony of male energy and the female energy. The male energy is sound, the female energy is silence; and whenever the male and female meet inside you great music arises.

Each man and each woman is carrying two polarities. Each man is also a woman and each woman is also a man; no man is just a man and no woman is just a woman. Half of you comes from your father and half from your mother; both the energies are there. But ordinarily they are in conflict, in friction, hence the misery of life.

We go on repressing one. We have been taught that the man has not to allow anything that is feminine so he goes on repressing all that is feminine in him. and the woman has been taught not to have anything manly; that is ugly, gross. She has to be utterly feminine. so both have become repressive of one part of their being. That part is an essential part, and whenever any essential part is neglected, denied expression, harmony is disturbed. to disturb the inner harmony is to lose contact with god, because only a harmonious being can be in contact with god.

This is the secret of the inner alchemy, that all that you are has to be used, nothing has to be rejected, nothing at all ever has to be rejected. Even if sometimes something looks dangerous, destructive, even then it has not to be rejected, because when you come to know the whole, you will be surprised that the destructive and dangerous thing has its own place in it. and when the whole is known, you know that without it, the whole world would have missed something very significant, would never have been whole. In the context of the whole, nothing is destructive, all is creative. In the context of the whole, nothing is dangerous, all is simply nourishing; but only in the context of the whole.

Nobody has been allowed to live a holy life, everybody is forced to live a partial life; that's from where the whole destructiveness arises. And the part that is denied slowly slowly becomes a thief, it becomes sly, cunning; it has to, just to survive. It becomes tricky, treacherous, and it starts playing games with you. It starts coming in new forms, in vicarious ways. It overwhelms your unconscious and manipulates you from there.

Our lives become ugly because basically we have accepted a split. Man has to become a full, perfect circle; and that is the meaning of inner music. this is great art. One is not born with that art, one has to learn it. That's the function and purpose of sannyas: to teach you the inner science of becoming whole.

Accept everything that you find in yourself and don't hide anything from yourself. At least in front of yourself be utterly naked and nude; know who you are in your totality, with no judgement, no condemnation, no evaluation. And you will be surprised: once your hidden parts start surfacing you will see so much energy released and so much joy released. You could not have ever imagined it, ever dreamt of it. Once a person has allowed his totality, his inner well, his spring, starts flowing. and then we are connected with the infinite ocean; inexhaustible is our energy and tremendous is our power.

Madhu means sweetness and devi means goddess -- goddess of sweetness. Great respect is needed towards oneself, and that is the message in the name, think of yourself as a god or a goddess, because whatsoever you think, you become. The potential is infinite, so whatsoever you think becomes the actual.

And sweetness represents love: love is sweetness. So be as respectful towards yourself as one is respectful towards a god, and be as sweet to existence, to people, as possible, to the optimum; because the more you are loving and sweet, the more you are sharing of your being, the more you will get from the existence. that is the law: give and you will get a thousandfold; be miserly and even that which you have will disappear. That's what Jesus means when he says 'Those who have, more will be given to them, and those who don't have, even that which they have will be taken away.'

Life is a process. The moment you make it a stagnant pool, you start dying; then you don't have anything. Then you simply become emptier and emptier, and it is a very negative kind of emptiness. Go on flowing, sharing, giving, for no other reason than the sheer joy of giving, and more and more will be coming to you from unknown sources. The more you give, the more you get, and the more you have, the more you become capable of getting.

Respect, great respect, is needed towards oneself. In all the ancient cultures all the names were names of god, for a simple reason: that everybody had to be reminded that they were a god or a goddess. Never think less than that. and it is not an ego-trip either, because not only are you a god or goddess; everybody is the same.

[A sannyas couple asked about an experience where they had fought and expressed their anger, and then afterwards felt much calmer and more centred.]

Never be afraid of the new. If one has to be afraid, be afraid of the old and the repetition of the old... but never be afraid of the new. God is always with the new. The old is already dead.

I can understand: it is scary, because we are accustomed to living in the warmth of the known, the safety of the familiar and whenever you move into something new, you don't know what is going to happen, what will happen to your shelter and your security and safety; but that's how life is. Once you have tasted the beauty of the new, slowly slowly, fear will disappear. You will always be thrilled whenever something new knocks on your doors.

It has been good, because unless anger is expressed, love also remains repressed. If you cannot express the negative, in the same proportion the positive will also be repressed. This is a fundamental law of inner processes, that they always balance each other. If you go so far in the positive then you will go so far in the negative; if you can go deep into the negative, you will be able to go deep into the positive. They always balance; they are like two wings, continuously balancing.

Once you have understood that anger is not anti-love but in fact is part of the rhythm it is not disruptive of love; on the contrary it enhances love, strengthens love, makes your love seasoned, stronger than ever. The more challenges your love faces, the more centered it becomes, the more certain and confident, the less fear exists between the lovers.

The second thing that you felt is also significant. That happens: if you can go totally into your anger, immediately the other will become silent. It is only the non-total that is creating confusion in people's lives.

Whenever one is *totally* angry, the other has to balance it; that is a natural phenomenon. The other will go very deep in calmness, quietness, coolness. and when the other is angry you will simply move into calmness and coolness. and when one is calm and cool, the other cannot remain long in anger; the other starts understanding what is happening. After the anger, great love will arise. It follows in the wake like silence after a storm.

Once you have understood the rhythm then there is no fear. You are not afraid of the other being angry, you are not afraid of your being angry. You know your love is strong enough to bear all these situations. Only poor love is afraid. when love is rich, has great roots, it is unafraid; it can simply enjoy the great wind and the rain and the lightning. It is all thrilling and adventurous.

Once you have seen that one automatically becomes silent -- and that is the beauty of going totally into any emotion -- then you have learned something great. The other will be able to understand your anger, and his understanding will make you more understanding of your anger. and anger understood is anger transformed: the same anger becomes love, compassion.

Go into it and don't be afraid. there are peaks and peaks, peaks beyond peaks, and it is always new. If love remains a growing phenomenon it always brings you to new territory, new lands, never known before. the moment you stop, wherever you draw a boundary and you say 'This is enough, beyond this we will not go', love starts dying. Love can only live if it is riverlike.

Allow it. This is really beautiful. Go into it as deeply as possible, and whatsoever it brings will be good

and beneficial; and I say whatsoever, unconditionally.

[Prembodhi -- love, enlightenment] Enlightenment can happen either through love or through meditation; there are two doors to enlightenment. Meditation means being alone, utterly alone, and love means being totally with someone, so totally that the two-ness disappears and one-ness arises. And these are the two ways. Fifty percent attain through meditation and fifty percent through love; that is a balance. Prembodhi means enlightenment through love, through relating.

So teach the child as much love as possible. Be loving without being possessive. Be loving without trying to mould the character of the child. Be loving but don't give your knowledge to the child. Be loving but help the child to be independent, free.

These are the obligations of the real parents: they will help -- the child needs help -- but they will also help the child to be independent as soon as possible. They will not help the child more than is needed. They will be always ready to withdraw so that the child starts depending on the inner energies -- only when you depend on your inner energies do they start flowing; so the child starts thinking, willing, seeking, searching, groping. Watch and help but don't force the child to go in a direction. Give freedom to the child to be whatsoever god means the child to be. the child should not become your ambition and your ego-trip.

And if one can attain enlightenment through love it is one of the most beautiful experiences, far more beautiful than to attain enlightenment through meditation because meditation is a single note, solo, there is no orchestra in it. Love is an orchestra, two beings playing together. It is far richer...

What Is, Is, What Ain't, Ain't

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What Is, Is, What Ain't, Ain't

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This will be your new name... and the end of the old life and the beginning of the totally new. Let it be totally new. Sometimes a thing is new, but not totally new -- then it doesn't work. Then it is just a modification of the old, a continuity with the past. Only the discontinuous works -- absolute discontinuity with the past; only that is radical.

Sannyas is a radical change from the very roots... a decision to commit suicide as far as the past is concerned, and a decision to be born again as far as the future is concerned. It is a vital decision of

tremendous import -- but everything depends on you.

So be very understanding about it -- that from this very moment your past is dropped, that it doesn't belong to you any more, that it was fictitious, that it was a dream you were passing through, that it was a projection of the mind, that you are awakened from that dream.

And the new has to be totally new. Totally new means that which you cannot recognise. If you can recognise it, that means it is something of the old -- otherwise from where will the recognition come?

So from this moment be a stranger, an outsider, as far as this world is concerned. Move in the world but don't be of it. Remain aloof... remain alert.

And I am giving you a very significant name: Swami Veet Kalpu.

It means beyond imagination. Veet means beyond, kalpu means imagination. And it has to be understood, because it is not only a name -- it is a code message, and your whole life will be needed to decode it.

Imagination is the only barrier. Because of imagination we cannot see that which is. But it is needed in a way.... Without imagination also we cannot live because life is so miserable. If there were no imagination man would have committed suicide long ago or would have gone mad. It is through imagination that we create buffers, shock absorbers. It is through imagination that we go on hoping against all hope. It is through imagination that we become capable of tolerance. Otherwise everything is ugly and. all is suffering and all around there is nothing but misery -- what buddha calls 'dukkha'.

Absolute misery is there all around -- within, without. It is only through the trick of the imagination, the magical trick of imagination, that we don't see it. Or even if we see it, we project something beautiful onto it.

For example, a man, a beggar, is dying on the road and he is hungry, but hindus are not affected by it. They have a theory, an imaginative theory of karma.

When a hindu passes by he is not aware of the misery that is happening just by the side of the road -- a man is dying, hungry. He has a theory, a buffer. He says. 'It is because of his past karmas that he has to suffer.' He has an explanation -- a very imaginative explanation -- but because of that explanation india could survive. Three thousand years of poverty, slavery, of great sorrow, sadness and all sorts of diseases -- but india has survived. It is through that imagination, it has created a buffer.

Each society creates its own buffers... and each person also. It is needed in a way, because otherwise the unawakened man will not be able to live at all. If you suddenly become aware of what is happening all around -- of all the wars going on, the violence, the murders, the suicides, the neurosis, the psychosis, the madness -- you, you will not be able to even breathe. You will die immediately, instantly. Your imagination creates a screen, it does not allow it to enter your being.

Now scientists say that only two percent of information goes in -- ninety-eight percent is debarred. Only two percent of reality enters in you -- ninety-eight is debarred. Imagination is needed in the unawakened state of the mind.

It is a friend in a way, but the friend becomes the enemy if you start growing. Then the very buffer becomes the barrier. For a man who wants to grow spiritually, for a man who wants to know what truth is, imagination is the only barrier. He has to break that barrier by and by, slowly, slowly. So a moment comes where you don't have any hope, you don't desire, you don't have any dream to project... you simply see whatsoever is the case.

To become capable of that, to see reality as it is, without dodging in any way, to encounter it as it is, is the meaning of your name, 'veet kalpu'. And once you have come to see that which is, without any imagination interfering in it, then there are two possibilities. If it happens accidentally you will go mad; if it happens through a certain growth method you will become enlightened, awakened. That's why Nietzsche goes mad, Buddha becomes awakened.

Hence the need for a master and surrender to a master. If all alone you drop imagination, there is more possibility that you will go mad -- it will be too much. A master is needed who helps you to become stronger, integrated, centred, and helps you to drop imagination only in the right proportion. It should never be dropped more than you can bear. It should be dropped very slowly, gradually, inch by inch. If it is suddenly dropped you will lose all control -- you will not know who you are and where you are and what is happening. So a person working on his own is in a very dangerous state.

And that is what sannyas is all about: to be with a master who has passed through this dangerous point of either becoming mad or becoming enlightened... who has travelled on this hilly and dangerous track where there is greater possibility of losing the way than finding it.

Veet kalpu means -- and it has to be remembered by and by -- that you start dropping your imagination. What is, is, what ain't, ain't. Let that be your mantra.

Do all meditations that are available here, but I am giving you a special meditation too: a zazen method.

Every day at least for one hour, sit silently anywhere -- go to the river, or to the garden, or here in the ashram, somewhere where nobody is disturbing. Relax the muscles of the body; don't strain. With closed eyes, tell the mind, 'Now go on. Do whatsoever you want to do. I will witness and I will watch.'

And you will be surprised -- for a few moments you will see that the mind is not working at all. For a few moments -- sometimes just for a second -- you will see that the mind is not working at all, and in that gap you will have a feel of reality without imagination. But it will be only for a moment, a very small moment, and then the mind will start working.

When the mind starts working and thoughts start running and images floating, you will not become aware immediately -- only later on, after a few minutes, will you become aware that the mind is working and you have lost your way now. Then again hold your attention; tell the mind 'Now go on, and I will be just a witness' and again the mind will stop for a second.

Those seconds are tremendously valuable. Those are the first moments of reality... first glimpses of reality, first windows... very small. Just small holes and they come and go, but in those moments you will start having the taste of reality.

So continue other meditations, you have to do a few groups, but this is a special method that you have to do on your own. And slowly, slowly, by and by, you will see that those intervals are bigger and bigger. They will happen only when you are tremendously alert.

When you are tremendously alert the mind does not function, because the attention itself functions like a light in a dark room. When the light is there, darkness is not there. When you are present, the mind is absent -- your presence is the mind's absence. When *you* are not present, the mind starts functioning. Your absence is the mind's presence.

So when you are present there is no imagination. When imagination is there, you are not there -- and you both cannot be together. That has never happened and cannot happen by the very nature of things.

So just do this method on your own, and as I told you, this name will take your whole life to decode... because if you can come to know reality as it is without imagination, you have come home! Then there is nothing else to be achieved....

Geet means a song, and abha means light -- a song of light. So these two things to be continuously remembered: create a singing quality to your energy... let your whole life be of the quality of a song. Don't allow it to become prose -- help it to remain poetry. And these are two different dimensions....

There are a few people who have the quality of prose -- prosaic people, logical, systematic, clever, calculating, cunning, the worldly, the extroverts. They succeed in the world... but they miss the inner. They miss the really valuable.

The really valuable is available only to the other type -- the poetic, the non-logical, intuitive, feminine, the introvert.

So let that quality of poetry be spread all over your life, and when I say that I mean exactly, precisely, what I am saying. A person can walk in the way of poetry or can walk in the way of prose. When you go to the office your walking has the quality of prose. When you just go for a walk it has the quality of poetry. The appearance may not be very different but the inner feel is totally different.

The poetic is significant but may not have any utilitarian purpose. Its significance is intrinsic -- it is not a means to some other goal. It is not a means to some other end... it is its own end in itself.

So when a person has just gone for a morning walk he is not going anywhere. Whether he goes to the south or the north does not matter; whether he goes one mile or two miles does not matter. From where he turns back does not matter. These are irrelevant things, because he is not going anywhere -- the whole purpose was just to enjoy the walk. Mm? that is the quality of poetry.

Poetry does not mean anything; its meaning is not that of prose. In a way it is meaningless. It is beautiful, it is significant, but it is meaningless.

I have heard about a great poet whose wife was studying in the university. There she had to read one of his poems. It was a difficult poem and the professor could not explain it to her exactly.
So she said, 'Don't be worried -- I will ask my husband. '

When she asked the husband, he said, 'Yes, I will tell you... Let me go through it.' He went through it... and the wife was puzzled, because his face became absolutely blank.

He said, 'Now I have to tell you the truth -- when I wrote this poem two persons knew the meaning; now only one knows.'

The wife said, 'You must be the one!'

He said, 'No, I am not that one. (bhagwan chuckles) God and I knew the meaning when I wrote -- now only god knows! I don't know what it means. It is absurd -- but it is beautiful!'

Because of university courses many poems are destroyed -- because the professors try to show you the meaning and they don't have any meaning... or even if they have any meaning, that is the very third-rate approach towards them. Their highest possibility is not that of meaning but of significance. They have a taste of the mysterious....

So each activity of life can be either like poetry or like prose. You can greet a person in a very matter-of-fact way; you can hold the hand of a person in a very calculative way. In a very calculative way it has to be done -- he is your husband or your friend and you have to hold his hand; then it has no significance. So duty is fulfilled but there is no contact and no warmth; there has been no communication, there is no communion.

But then suddenly one day you feel to hold somebody's hand. You are throbbing with some unknown message. Language cannot deliver it and there is no way to say it, so you hold the hand and you say it that way -- then it is poetry; then there is communion.

So whatsoever you do, remember that it has to be in the way of the poetry. Significant, certainly, but don't bother about its meaningfulness in the ordinary, mundane world. In the world of utility it may not be of much use.

Lao Tzu says again and again, 'Truth is known only by those who have come to know the usefulness of the useless.' Mm? that's what poetry is: the usefulness of the useless. And that is what a song is, so let singing be your very climate.

And the second thing is 'abha'. It means a very diffused light -- as it is sometimes seen around an enlightened master. It is not ordinary light.

In sanskrit we have many names for light, connotating different qualities. 'Abha' is a special name for that light which is shown around the face of one who has come home -- the peace, the serenity, the tranquility, the stillness... something like nectar showering. One needs to have certain qualities to feel it; one needs to have a certain receptivity to see it; one needs to have a certain type of vision to see it. Everybody will not be able to see it -- it is no ordinary light.

And you will always find that whenever somebody is in a poetic mood, the light will be there.

A master is continuously in that mood -- a poet, sometimes; a mystic, always -- a painter, sometimes; a saint, always -- a singer, sometimes; a buddha, always -- a dancer sometimes. That's why I have great respect for arts -- maybe painting, dancing, music. I have great respect for them, because they come closest to religion.

Science is farthest... the arts are very close. And arts like music and dancing come very close. Dancing comes to the very threshold. A dancer is almost a saint... just on the threshold. A little jump, a little push, and he will be totally floating in a different world.

'Abha' means that light which comes around the face and the body of a man when he is in tremendous poetry, when he is a harmony, when all his parts have fallen together into a whole, when there is no conflict and no friction and everything is fused into oneness, when all your energies, inner energies, have fallen into one whole and you are not a crowd and not falling in all directions. Then you will feel a light arising around you, surrounding you -- that is 'abha'. It is a very diffused, subtle light; a spiritual light you. can call it.

So let the quality of singing and poetry and painting and dancing be your climate. And whenever you see somebody in that moment, look for the light. Soon you will start having the eye, because it comes to be seen only when we start looking for it -- it is very subtle. Unless you are really looking for it, you will miss it. While listening to me every day, look for it -- that is more important than what I say. The day you are able to see it there will be a great transformation... and that day will come soon.

Whenever you can see it surrounding me tremendously -- almost as if I have disappeared and there is only light -- that day you have to come immediately... That day you will enter into a different world. This name will function as a key, so go on looking for this light.

And sometimes when you are in that poetic mood yourself, just close your eyes and feel the light around you. Soon you will feel the warmth of it. It becomes so real one can almost touch it....

[A sannyasin says that is she is with somebody who's in ecstasy, she feels very destructive and if she

sees someone in misery she feels more comfortable. She asks Osho to help her.]

A good insight.... That is the situation of almost everybody -- maybe more or less, degrees differ; but that is the situation. People feel very happy when somebody is miserable. They may even cry with the miserable person but they feel happy because now they are superior and they can do something to help the other. The ego feels very good when it is helping somebody. Your hand is upper and somebody is in the situation of being a beggar.

So whenever somebody is in a state where sympathy is needed the ego always feels very good... and there is a subtle enjoyment -- that at least you are better. You may not say so verbally but that is the inner experience.

Whenever somebody is really happy you will feel jealous. You will feel a sort of put-down, inferiority. You would like to destroy his ecstasy or to prove that this is all nonsense, or that this is madness, or that he is just pretending, because it is very difficult for the ego to concede that something is happening to somebody else which is not happening to you.

Friedrich Nietzsche says, 'I cannot allow god to be there, because if god is there, who am I?' If there is any possibility of there being a god, friedrich Nietzsche is the first person to be that -- nobody else can be that! And he is very honest -- he says it clearly: 'I cannot concede that god exists, because then I am number two... and I will never be number one! So all doors are closed!' Hence he says, 'God is dead, and from now man is absolutely free. The freedom of man depends on the death of god.'

Very peculiar logic, but he is honest, sincere: 'Man cannot be free if there is god; you will always be secondary. You can never be the creator; you will always be the created. So the first thing is to destroy god so that you can be free.'

In destroying god, he destroyed himself -- he went mad! The day he declared, 'God is dead and man is now free,' he lost control. He went mad... he destroyed himself.

So when you are destroying somebody else's ecstasy, deep down you are destroying yourself, your very possibility -- it is suicidal.

In fact, if somebody is ecstatic, you should feel happy that ecstasy is possible and that it is humanly possible. It is happening to this man -- it can happen to you! Now there is no barrier; this man is a proof!

Then your whole outlook and attitude will be very creative. You will not try to prove that this man is wrong or insane or pretending or a hypocrite or something.... You take the hint that it can happen. It can be found so it is not impossible. You will feel great joy arising in you.

If somebody else can laugh, you can laugh. If somebody else can sing, you can sing. We are not so different... deep down, at the very innermost core, we are all one. So if buddha can become a god and jesus can become a god. You can become a god! There is no problem now. Other human beings have arrived at that stage so the door is open and the way is clear -- you are not groping in the dark.

But you will have to change your attitude -- and it can be changed deliberately and consciously. Then next time you see somebody unhappy, miserable, try to destroy his misery... and see the difference.

Ordinarily, the so-called do-gooders are not interested in destroying the misery -- they are more interested in being a help. They are not interested in destroying the misery; in fact, they have great investment in it. They would like the misery to continue so that they can always help and they can always remain the do-gooders and the great saints.

There is a chinese parable.... A great crowd had gathered on the shrine of a saint; it was the annual fair. A man fell in a well and started shouting from there, 'Save me!' but the crowd was so big and it was so noisy that nobody would listen.

Then came a buddhist monk, and of course he was a meditator so he could hear. Mm? he was more sensitive. So he looked in the well and the man was there, crying and saying, 'Save me!'

The buddhist monk said, 'What is the point of being saved? Misery is everywhere. ' Mm ? he gave a great sermon: 'Misery is everywhere. Birth is misery, life is misery, death is misery, and you will have to die anyway, so what is the point? Why are you shouting and making so much fuss ? It must be your past karma -- that you had to fall in the well. So it is okay, accept it!' And he walked away....

He delivered a great philosophical sermon, but he walked away. The man could not believe it: 'Is this the moment to give me a sermon?' But the monk was a great preacher and he knew only one thing: how to preach.

Then came a confucian monk. He looked into the well and the man shouted, 'Save me! I am dying and nobody is hearing me!'

The confucian, the follower of confucius, said, 'Don't be worried! This will never happen again. I will go to the king. Bigger walls should be raised around the wells. This well has no wall around it -- that's why you have fallen in.'

Now, confucius believes in society, structure, improvement, progress. The monk said, 'Don't be worried -- nobody will ever fall again! We will make a great movement and great protest.'

But the man said, 'I will die!'

He said, 'That is not the point! The society has to be saved; individuals come and go.'

Then came a christian missionary. He immediately took a rope out of his bag, threw it into the well and brought the man out.

The man said, 'This is real religion! But how come? How is it that you were carrying the rope in your bag? The buddhist came, he talked great things and the confucian came and he said he would create a great revolution in the world, but they were not interested in me. '

The missionary said, 'I am also not interested in you. My master has said, "Serve humanity," because that is the only ladder that goes to heaven. You did well that you fell in the well -- I have earned great virtue. That's why I am carrying... I carry everything in my bag -- one never knows what is needed, where. And remember to teach your children also, so that they can fall in the well and missionaries can come and take them out -- otherwise nobody will go to heaven!'

They are not interested really in destroying others' misery -- they are enjoying it; it is a subtle pleasure. And they are enjoying the hell that they can give, that they can afford.

Next time, don't be sympathetic -- rather, try to destroy the misery. And don't enjoy the effort that you are doing. Start from this, then you will be able to do the other. When somebody is ecstatically blissful, hold his hand, dance with him, laugh with him. Ask him, 'Brother or sister, how have you attained? Tell me something about it -- give me the good news! Allow me also to become part of your happiness, your ecstasy... let me dance with you!'

Participate... feel joyful that somebody has a glimpse. Just a few times effort will be needed and the old pattern will be broken. It is just an old habit that you had imbibed. Mm? just do the reverse. Always remember: habits can be broken only by doing the reverse. Create the reverse habit and they will negate each other and you will be free.

Try it. It will go -- nothing to be worried about.

What Is, Is, What Ain't, Ain't

Chapter #2
Chapter title: None

2 February 1977 pm in Chuang Tzu Auditorium

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[The Enlightenment Intensive group is present. One member says: At first I didn't like it, bu the second half of the group I liked very much.]

Always remember that even if you don't like a certain thing, it is not necessarily bad. Liking and disliking makes no difference. Sometimes the thing that you like may be harmful, and vice versa: the thing that you don't like at all may prove a great transformation. In fact that is more likely.

The thing that you don't like is more likely to help you, because liking comes out of the past, liking comes out of your mind. The mind likes that which hts with it, and anything that fits with the mind is never going to change you. Anything whatsoever that fits with the mind will strengthen the same mind, will make it even stronger.

So something that the mind feels repelled by has to be explored. There is a possibility that it may prove a radical change in your life. And right now you misunderstand because you are identified too much with the mind. You don't know what is really beneficial and what is not. Whatsoever you decide, you decide through the mind. You don't know yet how to look at things without the mind interfering.

Now for example, this: if you had listened to the mind, the mind was telling you, 'Leave! It is pointless, and why are you wasting your time? I don't like it!' That mind tries to say that you don't like it, and you are so identified that you don't make the distinction that this is the mind saying, 'I don't like it. ' But the mind's liking or disliking is not your liking or disliking. You are separate from the mind, different from the mind.

So sometimes try that which the mind does not like, and sometimes don't try that to which the mind feels attracted and likes. Go on playing with this game. By and by the mind and you become loose, and then you have a tremendously new perspective. Then sometimes it happens that you can see a thing without the mind coming in, because now you are loose, not so tightly attached to each other.

This loosening comes only when you sometimes go on trying the thing that the mind does not like, and sometimes not trying the thing that the mind likes.

Gurdjieff used to use this technique very much.

Somebody would come who was a vegetarian and who was absolutely against meat-eating and non-vegetarian food. Gurdjieff would force him to eat non-vegetarian food. Now it was repelling -- to a person who has never touched meat and to a person who has always preached vegetarianism there cannot be anything more repulsive. Suddenly this man says, 'Eat meat, otherwise I don't allow you here... otherwise leave me!'

Now he had to choose between Gurdjieff and vegetarianism -- and that is too much! When you have come in close proximity to a person like gurdjieff it becomes very difficult not to choose him. To eat meat is nauseating for a person who has always been against it, but gurdjieff would force him.

Sometimes, to a meat-eater, Gurdjieff would say, 'Stop meat-eating completely. Become vegetarian.' For somebody who never drank he would go on forcing him to drink more and more till he was completely lost. To somebody who drank he would tell them to stop it. That was a way of loosening the mind from the person.

To somebody who hated manual work Gurdjieff would give manual work. He had a great insight into finding what people hated -- and he would immediately find out what it was.... And sometimes very surprisingly.

Just a few days before, I was reading a memoir.... A doctor -- Gurdjieff's doctor, his own private physician -- has written in his memoirs that the first time he came in contact with Gurdjieff the thing that impressed him was his tremendous insight.

A woman had come with this doctor to Gurdjieff for the first time. Gurdjieff used to see people only at the dining table every evening -- thirty, forty, sometimes fifty and sometimes one hundred people in a small room, crowded. This woman had come with the doctor for the first time -- a young beautiful woman -- and she was sitting by the side of a very old woman... must have been like our bhakti (italian and elderly, she is an ashramite), white-haired.

Gurdjieff used to prepare plates, and he would say to whom a plate should go. He prepared a plate and said, 'It goes to the mum.' So the people who took the plate thought he was indicating the old woman -- naturally, because she was the oldest woman there and he had said, 'This goes to the mum.'

But when the disciple took the plate to the old woman, Gurdjieff said, 'No, the other one.' The young woman was by the side of the old woman and nobody could believe why he was calling her 'mum'. That young woman started crying! The doctor was also puzzled.

Only later on did he come to know that that woman was really a mum -- she was a mother to her children, she was a mother to her husband too! She was mothering everybody... she was even mothering her own father. Her whole life was concentrated on that point.

Gurdjieff had an insight into where people were. In fact a master can work only when he has that insight, otherwise there is no work possible. And he will immediately bring out the thing that you don't like. The woman started crying because that was the one thing she never liked to be told. Mm? that was one thing that used to hurt her very much. She knew it -- it was like a wound. She had come for the first time and this

man had caught hold of her!

Gurdjieff would always give just the opposite. To somebody who likes physical exercise very much, goes for a morning walk, evening walk, horse-riding, this and that, Gurdjieff would say to just sit silently and not to do anything. He would feel restless and would boil inside.

But this is the way the mind and you become loose.

When you don't listen to the mind, a distance arises. So learn this one thing from this experience -- don't decide in a hurry.

Sometimes you don't like a woman and she may prove the best companion. Sometimes you like the woman at the first sight -- you 'fall in love' as it is said -- and she may prove the worst enemy to you. That's how it is happening all over the world: people fall in love at first sight and then they suffer their whole life. Because this is decided by the mind... and the mind is blind!

The mind has no awareness. Awareness is a totally different thing, far away from mind, and awareness becomes available only when the mind is no more making its chattering, its noise, so you can hear the still, small voice, from somewhere beyond the mind.

Keep it as a key, and sometimes go on trying something against the mind. Enjoy it, and you will be benefited tremendously.

[A sannyasin asks: I feel a little confused about what I call the will and surrender. It is something very difficult for me to find the right attitude towards surrendering.]

Don't make a problem out of it. Surrendering is really nothing against the will. The moment you start thinking that surrendering is against the will, it looks like a problem.

Surrendering is not against the will at all -- in fact it is a flowering of the will, it is the culmination of the will. Only a person who has tremendous will can surrender. A weak person cannot surrender. A weak person may say that he has surrendered, but he has nothing to surrender. He is hiding his impotence behind a beautiful word -- surrender is a beautiful word, and you can hide behind it. But he has nothing to surrender! What will you surrender if you don't have the will?

So to me, surrender and will are not opposites. Surrender is the final crescendo. So nothing to be worried about. With me, opposites are not opposites but complementaries -- that has to be always remembered. Whenever you are creating some division and thinking in terms of opposites, always remember that my insistence is that there are no opposites, everything is complementary. It is only great will that makes it possible for surrender to happen. They are not against each other.

So don't create any conflict and don't start thinking, 'What is my way: will or surrender?' Wherever you are and whatsoever you are, learn to accept it. If there is will, good -- you have to grow your will. One day when a grown-up will is there, a mature will is there, you will see -- now the ripe will wants to fall like a ripe fruit.

Only unripe fruits resist -- a ripe fruit simply falls of its own accord. When a real man of will comes to me he immediately surrenders. There is no problem about it... he does not hesitate at all. But when the will is not ripe, then the hesitation... natural hesitation. And there is nothing wrong in it -- it Simply shows that you need a little more mature will. So wherever you are, go on moving in the same direction.

I am not interested in changing your directions and I don't want to give you something towards which you were not growing on your own -- no, not at all! Whatsoever your goal, wherever your natural movement, I help it that way. If you find that will is the thing that goes naturally with you, go into it deeply, go totally. Then that is your discipline and that is my teaching for you. Go into it as deeply.... Get in tune with your will. And one day you will find that now the fruit is ripe and the fruit wants to fall to the earth. The ripe will, of its own accord, changes its quality and be-comes surrender.

And this has to be the basic key for all opposites in every path wherever people divide. Somebody comes and says, 'What is my path -- reason or love?' Unless you have a very grown-up reason you will not be able to fall into love. You will always be afraid, hesitant, reluctant; you will go only so far, because the reason will not be able to decide totally. Only a very mature reason can decide totally.

Somebody comes and asks, 'What is my right attitude: belief or faith? Reason or faith? Action or inaction? Feminine or masculine? Yin or yang?' And my approach is the same: that wherever you are finding yourself naturally, go in the same direction. If you can go into the same direction far enough, you will turn in the other direction automatically -- because it is a wheel and everything turns into its opposite. That's the whole secret of life. The day turns into night, the night turns into day....

There is no need to be worried about what to choose -- day automatically turns into night and night automatically turns into day; life turns into death, and death turns into life again. That's how it moves, one has simply to accept!

The buddhists have the right word for it -- 'tathata'; one has to accept the suchness of things. Whatsoever is, is -- accept it, and don't hanker for the opposite. Go headlong into it, to the farthest end of it, and suddenly you will see that it has turned into its polar opposite... a miracle. And then you know that life is one.

Will and surrender are two polarities of one energy, like negative and positive electricity. The positive electricity cannot exist without the negative -- neither can the negative exist without the positive.

So will and surrender both exist in your being and both exist together. But will is more primary, so one has to go through the will. Surrender is more ultimate, so one has to go into surrender one day... but there is no need to force it, there is no need to cultivate it, because all that is cultivated is false. Only the natural, the spontaneous, that which comes on its own, is beautiful and true!

So simply accept your being, whatsoever, wheresoever it is -- accept it totally. Let its suchness be welcomed -- that this is where you are, this is how you are. You cannot be anywhere else and you cannot be anybody else. This is the way you are and this is the only way you are. This is the only way you can be in this moment. I am not talking about other moments, you will change, but in this moment this is the only way you can be. So why create anxiety ? Why become divided, split?

Live the moment! Live the suchness of it and live it totally. And out of this lived moment, out of this lived suchness, the other will come -- it will arise on its own. And when it comes on its own it is tremendously beautiful.

Surrender will come, but that is the flowering. Will is like the seed and surrender is like the flower. Wait... nothing to be worried about. It is on the way, mm?

[A sannyas couple ask about their relationship. The woman had had a car accident which caused many changes in her. The man said they had opposite temperaments; he felt blocked in expressing love.]

I understand. It is something very fundamental to be understood. First, we are always attracted towards the opposite person, the opposite type. People fall in love with the opposite type, because if you are in love with somebody who is just like you, you will feel as if you are in love with your twin -- and that will be monotonous. It will be as if you are in love with your own picture, with your own mirror-reflection.

Only very egoistic persons fall in love with the same type of person -- very very egoistic people... narcissistic. They fall in love with a person who is just like them, a carbon copy. But then they have other problems, their ego creates the problem.

They don't allow the other any freedom whatsoever, because any freedom seems to be a betrayal. The other has to be just a replica, exact and precise. The other should not be allowed nay individuality. If the other asserts any individuality there is conflict -- and how can the other be just a replica? Then there is pretension, hypocrisy. People wear masks and pretend, but then love disappears; love is not possible.

In that way there is a problem, because the person is only in love with his own ego and he wants the other to fit exactly with his ego -- that's not possible. Either the other is killed -- then there is a dead person, and you cannot love a dead person.... And if the other is alive you cannot love, because you want him to be just a replica, just a copy to your being; so you are asking the impossible. Either way there is frustration. But this happens in only one percent of cases.

In ninety-nine percent of cases the other type of problem arises -- we fall in love with the opposite type of person. In fact that is real heterosexuality. It is not only a question of a man falling in love with a woman; it is really two polarities falling in love with each other.

That's why I am not in favour of homosexual tendencies -- because they are egoistic. You are falling in love with somebody who is just like you -- a man or a woman: a woman falling in love with a woman or a man falling in love with a man. That is very egoistic and juvenile, immature.

Heterosexuality brings another type of problem, because it brings great challenges. The first challenge is that the other is other -- you are a man and she is a woman -- and from there temperaments are different. And not only that, in other ways also, we always love the person who is really opposite to our temperament in every way.

It almost always happens that a very intellectual person will fall in love with a woman who is completely non-intellectual. Miller fell in love with Marilyn Monroe. Mm? she was just a cow. She suffered

very much because she wanted to be an intellectual. This man, Miller, was a great intellectual and she felt inferior. That created conflict. She tried but she could not do anything because she was really a totally different type -- a body type who lives through instincts... and that was her beauty; that was her charm. That's why Miller had fallen in love with her.

Miller's intellect was a great attraction for her, because she always felt that she should have gone to the university, should have great degrees -- and she never even went to school, even to high school; she was not even a matriculate.

So Miller was a pinnacle of intellect -- a great, intelligent person, very argumentative. She had fallen in love with that intellectual and miller had fallen in love with that instinctive, intuitive being.

But now there is a problem. They have fallen in love -- that's okay -- but they are so different that they never meet anywhere. She lives a very instinctive life, temperamental; in one moment she is angry, in another moment she is loving; in one moment she is ready to kill or to commit suicide. And this is very difficult for an intellectual, because he moves through reason, step by step. His working is that of syllogism and he cannot understand what type of things are happening. This looks nonsense, insane, but that's why he has fallen in love.

Now this woman cannot understand what this logic and this mathematics and cleverness is, why there are always calculations and why one should be rational. Why not irrational? What is wrong in being irrational?

Marilyn Monroe committed suicide. Before she committed suicide she wrote a letter to a friend and in that letter she writes, 'I could not make it with Miller, and I know that there was no possibility of finding a better man.' She left -- she divorced, she married thrice -- but every time it was a failure, because she would always be attracted to something which was against her temperament. The people who would be attracted to her were attracted to the opposite, and then there was conflict.

Now this is the problem: attraction and conflict come out of the same reason -- attraction out of the opposition and conflict out of the opposition. So lovers continue to fight... they remain intimate enemies. That enmity can only be dropped if you really become very understanding.

So my suggestion is that this is not your case in particular, this is the case in general. All love affairs, more or less, come to this point -- they have to come, because from the very beginning the affair is doomed. The attraction is towards the opposite -- how can you avoid the conflict? The conflict is implied in the attraction itself. This is the trouble, it is in-built.

So once two lovers have settled, the attraction disappears -- because now you have become familiar with each other; the attraction is bound to settle. Now there will not be honeymoon peaks -- you will live on a plain ground. Once the attraction settles there are only peaks of conflict. When the honeymoon is there and the peaks of honeymoon are there, the conflict is not apparent. Mm? it is deep in the valleys far away. You can forget about it, you may not even think about it, you may not even dream about it. All honeymoons are beautiful but one cannot live in the honeymoon forever. That will be like flying in the aeroplane, always and always and always.

You have to land and settle, because you cannot live on that honeymoon height. The altitude is too high and it is difficult to breathe on that altitude for long. One has to come down and settle -- and one has to settle on the earth.

Once you settle and the marriage has come to the normal, there will only be peaks of conflict; they are the compensatory peaks. With whomsoever you had the honeymoon you will have these peaks also. That's why in the east...

The east is very cunning and clever -- they dropped the whole phenomenon of love completely. Seeing this problem, and the problem is such that it cannot be avoided, the east completely dropped the love affair. Marriage has to be settled -- love is not to be allowed. Once love is not allowed there are no honeymoon peaks. If you can destroy the honeymoon peaks there are no conflict peaks. That's the whole logic of the east -- very cunning logic -- but then there is no romance left.

In fact, the woman and the man who are going to marry are not even to see each other; the parents will settle the whole thing. The whole thing is settled on the plain ground. Their finances have to be reckoned with, the family's status has to be reckoned with, the health, the health of the last two, three generations of the family -- whether somebody has been mad, had cancer, tb, this and that -- all these things have to be taken care of. Just one thing has to be left out: love, because that is dangerous.

So from the very beginning, in the east, the marriage starts on the plain ground; they don't allow any peaks. Then there is no conflict either... but that, too, doesn't seem to be good. It is as if just because of

thorns you destroy the roses. Seeing that the thorns always come with the roses, the east has destroyed the roses completely so there are no thorns.

The western love affair is more hectic, more dangerous, more maddening, because the west has decided to keep the roses, but then those thorns are there, and sooner or later they hurt.

So what has to be done is to first think of it as a general case. I insist on that -- to think of it as a general case. Why do I insist? Because once you see something as general, you become more objective. Then it is not something in particular for you. It is not that something has gone wrong between [you both]; [you] are irrelevant. It is something that always goes wrong between every [couple].

Once you have seen that this is a general case -- degrees may differ but the basic thing does not differ -- you have a more objective observation and things can be easily solved. Then you are not personally involved. You have a little distance.

Whenever things go well, enjoy -- whenever they don't, don't pay too much attention to them. So whenever you can be in a good mood and together, be together, otherwise be separate... because we are not here to cripple each other. If we cannot make the other happy then it is better that we should not come into the picture at all.

So whenever you are both feeling good, happy, meet, commune, love each other, but when you feel that now your temperaments are asserting themselves, there is no point in living together; leave each other alone. That will help much, because when you are left alone there is no point in being angry and sad. And there is no necessity to go through all torture -- it is not worth it. What is the point of continuously torturing each other? Then you are some sort of a masochist or sadist; it is ill.

Once you understand and she understands that this is the thing -- if we can be happy, we have to be together, if we cannot be happy, then we separate.... Once that thing is decided, things will change, because I don't think that you want to be separate. Once that dagger is there, hanging over you, things will settle.

And don't try to change each other, because that never, never happens. People go on hoping and waste their whole life. You will try to change her and she will try to change you -- that is nonsense! Why bother? If you can love the person as he is, love. If you cannot love the person as he is, leave! If it is difficult to leave, make an arrangement, have an agreement, that whenever you both feel good, invite each other, be together, but the moment that you feel that something is going wrong just say good-bye, be separate.

So first start by a provisional arrangement -- be together only when you are happy. We should only be with somebody when we are happy, otherwise not. Why? It is better to be happy and separate than to be unhappy and together.

If you really love each other you will sacrifice your madness, your anger, for your love. Love needs sacrifice -- and we don't sacrifice anything! We are ready to sacrifice love for other things: for small things you become angry and you never think that you are sacrificing love for it! It is trivia. When you look at it you know that it is foolish. But small things put together, one day destroy the whole love. There are not big things.

If you ask a couple, 'For what things are you fighting?' they feel shy, awkward -- they can't say exactly what things. They say just 'such and such', but to exactly put those things on the list, they feel foolish, stupid, because these things are not worth anything.

So let it be very clear that either your love is sacrificed for your small foolishnesses, or your small foolishnesses have to be sacrificed for love. Now it is up to you! If you want to save the love, sacrifice your foolishnesses. Otherwise I don't see the point of why you should be together. Even if you love, that is not enough excuse to torture.

That continuous saying, 'I love, I love,' seems to be a trick of the mind, because if you love, really love the person, you would like him or her to be happy. Otherwise what is love for? It should be a blessing, but it doesn't seem to be a blessing. Out of one hundred, in ninety-nine cases it is a curse. The greatest curse that can happen to a man is love!

But the problem is that people cannot live alone. They are not capable of being alone, so they have to be with somebody. They have to settle and accept all sorts of nonsense that grows out of it. Because people cannot stand on their own and they are children and they need somebody to lean on, this whole nonsense continues.

But you are both growing, and you both have to take more courageous steps. If there really is love then love wants that everything else should be sacrificed. Make it a deliberate, conscious effort of sacrifice. If you cannot sacrifice those foolish things please don't say that you love, because then it is meaningless. Only your sacrifice will prove that you love.

And what am I asking that you sacrifice? Anger, hatred, jealousy, this and that -- all nonsense! If you cannot sacrifice even these things, then what else can you sacrifice? People say sometimes that they are ready to die for the other, but they cannot drop a little thing like anger... and they are ready to die! It doesn't seem possible. They are just fooling around with the idea, because who is going to ask you to die?

So make it a point: sacrifice all nonsense. And if you cannot, sacrifice love. Be courageous either way.

For one month both try to sacrifice all nonsense. And if you cannot, after one month tell me how things are. Then separate. It is not good to destroy each other continuously. Let her be with somebody else -- she may be happy -- and you may be happy with somebody else. Why destroy both lives?

But I don't see that there is any need to separate. I am making it clear so that you know what you have to sacrifice, so you don't hope in a wrong direction. I am making the situation completely hopeless so things become clear. For one month both sacrifice for love.

And remember, I am not saying that you have to ask him to sacrifice, or he has to ask you to sacrifice, because that is not sacrifice. You are not to ask him to sacrifice. You are not to say to him, 'Osho has said -- now sacrifice.' (laughter) That is for him! [He] will do his work -- you have to do your work, otherwise you will go home and you will say, 'Now...!' (laughter) I'm not saying that!

After one month, come again, then we will see, mm? Good!

[A sannyasin says: Every afternoon around two o'clock I feel I need to lie down and all my energy feels very very strong, at a point here (indicating head).... I want to die!]

That very desire prevents you. That very desire comes from your ego. Who is this 'I' who wants to die? That is going to be your last achievement, the last ego-fulfillment -- that you want to be egoless. Why ? When the whole world is so full of ego, only chidvilas wants to become egoless. That is very egoistic, isn't it so? (laughter) When the whole world is so full of ego you have also to be with the ego. Why should you be egoless? When the whole world is ignorant why do you want to be enlightened? There is nothing else to do about it. This is the whole game, the same game: chasing your tail again and again! Now egolessness is the goal. A great spiritual something has to happen to you -- you cannot be satisfied. This is greed! Why can't you accept things as they are?

Now your whole effort is creating anxiety. Accept -- in deep acceptance the mind disappears. Accept the ego and the ego will die, because when you accept there is no point in the ego being alive. How can it be alive? It lives through ambition, it lives through desire. Something has to be achieved: power, prestige, spirituality, nirvana. Something has to be achieved; an object is there.

The ego lives through projecting new goals. If you accept that whatsoever is, is, there is no projection and the ego disappears. There is nothing to project -- nowhere to go: chidvilas is chidvilas! When one has accepted, one accepts so totally that there is not even a slight effort to be somebody else.

This is real transformation -- not to desire transformation.

[The sannyasin says: I see it as being a wall. I would like it to be broken.]

So let it be there... let it be the wall! Everybody is facing it. You want something special which is not happening to anybody -- that's the trouble. You want to become a buddha, fast and instant, and that is not happening, so you become very much disturbed. That will never happen -- it was not happening even to buddha himself. When he was trying he was in the same mess as you are!

For six years he was trying everything -- standing on his head, fasting, mantram, kundalini, and chakras -- and nothing was happening! He knew that nothing was happening, and he was chasing it like a mad dog. Then one day he recognised the fact that this was the whole ego effort -- in a new direction but it was the same game!

In that moment of recognition he dropped all projection, all ambition; he rested under the tree. For the first time in millions of lives. he rested... because a mind can rest only when there is no ambition -- otherwise, how can you rest? You are after it in the day, you are after it in the night, you are after it awake, you are after it asleep -- how can you rest? An ambitious mind knows no rest.

For the first time he was really relaxed. There was nowhere to go and there was nothing to do, so how to create restlessness? Everything simply collapsed, all projections dropped, all dreams simply disappeared.

That night he slept in absolute stillness, in great restfulness; the relaxation was total. And in the morning when the last star was fading, he opened his eyes -- for no reason; there was no motivation now. There was

no motivation to even open the eyes.

Every other day, every other morning, he was awake with the motivation -- now again he has to do this and that and meditate and do austerities and go to this teacher and read that scripture; there was motivation. That morning there was nowhere to go and there was no motivation. Just try to comprehend those eyes without motivation....

He opened the eyes because now the sleep was over -- not that there was any motivation to open the eyes; there was no need to close them, that's all; it was negative. He opened the eyes and with the last star disappearing he became enlightened. The wall you are talking about disappeared, because now there was no motivation.

The motivation is the cause of the wall. It is your own motivation that is hindering you! So drop all motivations!

And I am not saying to create a new motivation, because when you are nodding your head, I know why you are nodding! (laughter) I know! I exactly know why you are nodding your head. You are saying, 'Right, bhagwan! So now let this be the motivation! So now I will try! Here is your [sannyasin] -- I will try! I will try my best to drop all motivation.' But again you have created a motivation, and you have missed!

This is just an understanding -- not something to be done... just pure understanding -- that motivation is the cause of all suffering. Understanding this, motivations disappear... not that you drop them! Understanding this -- that motivation is the cause of all suffering -- motivation disappears. It is no more in your being, because your understanding becomes a light and the darkness disappears.

It is not that one day you become enlightened, one day you suddenly find that you were always enlightened, but because of this continuous motivation -- to do this, to do that, to be this, to be that -- you were not able to see what you are, what you have always been! You have been missing your reality because of your desires.

Those desires are creating so much smoke that the flame of your being is lost. When the smoke is not there the flame burns bright, clear and bright, sharp, and then you know who you are. Then there is nothing to do, achieve, nothing to be desired. All is herenow, in your own being....

The problem is very basic, because whenever such things are said your mind immediately translates them into the language of desire, and again you miss! So again and again you will bring the same problem and again and again I will explain to you, hoping that one day your mind will be tired of translating it and you will be able to listen directly.

I was reading the diary of an old indian man. He is ninety years old and still alive. He was a small raja -- Raja Mohendra Pratap Singh -- and a very great revolutionary.

He is very old, so he has been in contact with all sorts of people -- lenin, stalin, mao and ho chi minh -- all the revolutionaries of the world. He has been travelling continuously... a very eccentric man.

I was reading in his diary that when he went to see lenin, the translator -- the person who was translating -- later on told him, 'Whenever you said "religion" I translated it as "communism". ' He said, 'What nonsense! But that makes the whole thing absolutely wrong!'

But the man said, 'That's what translators are ordered to do in russia. If somebody says "religion" we have to translate that as "communism"!' (laughter)

So when his talk was translated and people were clapping, then he knew later on (with a chuckle) why they were clapping! -- because he was praising religion and they were hearing communism being praised. He was saying that man cannot live without religion and the translator was saying that man cannot live without communism, and people were clapping!

But the translator said, 'Only one word I have changed -- nothing else! (laughter) And that much you have to allow, because communism is our religion,' he said. 'So we are not doing anything wrong; commun-ism is our religion and marx is our prophet.'

This is how things go when you translate -- and your mind continuously translates everything. It immediately turns into a desire; that is the basic trick of the mind. Talk about desirelessness and the mind says, 'Okay, now we will have to create this desirelessness, so I will desire desirelessness.' Tell somebody, 'Don't think and in a state of no-thinking meditation will happen,' and he will say, 'Okay, I will try not to think. ' And now he continuously thinks not to think, that's all! It is a very vicious circle.

So just watch it, mm? Good!

[A sannyasin says: I have been alone or on my own now for ten days or so... I felt so incomplete or I saw myself as incomplete, and always needing somebody else to comfort me. I just saw that.]

But what is wrong in being incomplete? And what is wrong in being in relationship just to be completed by somebody else? That's how things are. As far as the body is concerned we are incomplete. As far as the mind is concerned we are incomplete -- not as much as the body, but we are still incomplete. The mind can exist alone more easily than the body. As far as the innermost being is concerned, the self is concerned, we are not as incomplete as the mind -- very little, just a little incomplete... ninety-nine percent complete, only one percent missing.

The deeper you go, the more complete and more independent you will become. As the body, one is incomplete -- a man is a man, the woman is a woman; the woman needs the man, the man needs the woman. Every day food is needed otherwise one will die. Water is needed, air is needed. One can live without food for three months but one cannot live without air for more than eight minutes. We are incomplete at the level of the body. The mind is a little more independent but not very much, because the mind is still divided into man and woman. And the mind also depends on the body and through the body depends on everything else that the body depends on.

Beyond the mind and body is your soul -- that is far more independent But that too depends on god. So there comes a moment in the innermost core when you are no more, only god is; then only independence is. Only god is independent,

Sufis say, 'Only god has the right to say, "I".' Everybody else is just pretending to be an 'I' but is not, because everybody is just a fragment. Only the whole can say 'I', because the whole has the centre.

I can understand your problem, but accept that all these levels are your levels. Your body is yours, your mind is yours. Accept them, and by and by understanding will arise through more experience.

You will become independent one day but that independence will happen at the very core of your being. And right now there is no hurry... because these things are also needed: experience of love is needed -- it helps. The misery that comes through love is needed -- it helps. Good and bad, all that happens, is needed; sadness, happiness, is needed. They are all climates. In these climates one becomes more and more seasoned, and one day one becomes really independent; then nothing is needed. But don't be in a hurry, because nothing happens in a hurry. One has to go very slow-ly, very patiently.

So even if you want to hurry, hurry very slowly! (laughter) It will change -- nothing is to be worried about. But accept every level of your being, don't reject anything.

What Is, Is, What Ain't, Ain't

Chapter #3
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[A sannyasin reports on doing the nadabrahma meditation for nine months, including during his job as a pilot. He finds it a great source of energy.]

It is... it is a great source of energy. We don't know our own sources and we don't know how to connect with those sources. When you are humming a sound you fall into harmony. The sound becomes a vibration in your body/mind and by and by, slowly, the body and mind fall into a rapport. Their conflict ceases; in that cessation of the conflict, energy is saved.

Energy is being wasted continuously, because there is continuous conflict. The body wants to do one thing -- the mind wants to do something else. One moment the mind wants to do this -- another moment it wants to do that.

The body and mind are almost like two enemies, and the so-called religions help this antagonism. They have not dissolved it -- in fact they have created it more and more. They have made it almost unbridgeable, because they all condemn the body; they are all against the body. They think that the body is the sin, so the body has to be crushed, controlled, disciplined. The body has to be forced to be a slave and the mind has to declare its mastery. The mind is the real culprit -- the body is innocent; the body has never done anything wrong.

It is the mind that has led humanity into wrong paths, but the so-called religions are in favour of the mind and against the body. They have created a conflict inside and that conflict is continuously on -- waking, sleeping, the conflict continues. And that conflict, naturally, dissipates much energy. Great energy is wasted and nothing is achieved out of that friction, because man can achieve only when there is a unity. United you are victorious. Divided you fall -- united you stand.

Humming is one of the basic secrets to bridge the body/mind, because sound is the basic element of both. When you are humming, the body is humming -- subtle layers of the body vibrate and the mind is humming. By and by they both start falling into one step, into harmony, into a deep love affair -- a sort of orgasmic state between body and mind. Then energy is saved and that energy is great. When this energy is saved you have the right to ask for more.

Jesus says, 'Those who have, more shall be given to them, and those who don't have, even that which they have will be taken away.' So when you have the energy and you are saving the energy you become capable of receiving more and more. When you are losing the energy you become incapable of receiving, so whatsoever you have is lost and you don't get any more.

The universe supplies only when somebody is using it rightly, creatively using it -- then the universe is tremendously compassionate. It gives you as much as you need, more than you need; it is very extravagant. If you are destroying its energy, it is very miserly: it will not give you, and whatsoever you have -- even that will be taken away.

This saying of Jesus is one of the most important sayings ever uttered by any man anywhere... very paradoxical, very significant.

So when this harmony happens in your body and mind, or in a state of song, rhythm, rapport, you are showing that you are capable -- more can he given to you. You deserve more, and more will be flowing.

You have the source of the infinite, deep hidden in your core, in your centre. When the body/mind are flowing in a rhythmic harmony, from your own innermost core energy is supplied. The innermost core is happy and wants to give many gifts to you.

And more will be coming.... Continue. You will forget what tiredness is. You will never feel exhausted -- sometimes maybe spent, but never exhausted, and these are two different things.

The feeling of exhaustion is of great frustration, futility; something has been wasted without any purpose, without any goal, without any meaning and significance.

When you feel spent that is a totally different feeling -- beautiful. After one has done a good job one feels spent. The energy has been used, creatively used; one feels happy. A painter when he has painted, a poet when he has written the poem that was haunting him for months or for years....

It is said about gibbon, that when he completed his history -- the great history of the world which took thirty years for him to complete.... The night he completed it he wept... out of joy. His wife could not believe what he was doing why he was crying and weeping. She thought he was unhappy or something. He was tremendously joyful. He said, 'I feel spent, but I am happy. My energy has been used -- it has not been in vain. '

Your work is of a tremendous import. There are very few pilots who really understand their work. It is the most adventurous work... it is one of the most poetic, one of the most aesthetic. So don't do it just as a job. It is not a job at all -- it is a great creative activity. Mm? just to be on the winds in the vast sky is a tremendous joy -- it has a certain spiritual quality in it and the beauty of the sky and the clouds, and the sun and the sunrays, an ;l the rains, and the stars in the night, and the oceans below, and the infinite blue.... It is very meditative. To be a pilot is to be fortunate.

And the more you enter into meditation, the more you will enjoy. There is risk but all joy has risk. In the risk is the thrill. The pilot is always between life and death -- and that's the beauty of it. The pilot cannot become dead and dull. If he becomes dead and dull it is his own responsibility; he has forgotten what he is

doing.

It is a great adventure; take it as an adventure and start loving it. Make it more and more meditative.

It is one of the experiences of all the meditators of the world that the higher the altitude, the easier is the meditation. That's why so many people used to go to the himalayas: not for the mountains -- for the altitude. The higher you go, the less is the pull of gravitation. The less the pull of gravitation, the less you are a body. You start feeling a little bodilessness... you become more weightless.

As I conceive it, sooner or later spaceships will become the most useful places for meditators. They are completely out of the grip of gravitation, and man has no weight; he can float like a balloon inside of the ship. Those will become great experiences for meditators.

So the higher the altitude, the lesser is the grip of the earthly, the earth, and you are closer to the sky. You are less tethered to the instinctive, to the heavy, and you are more open and available to grace.

So down the centuries meditators have travelled to the Himalayas. It was risky, very risky, but once they started meditating there it was difficult for them to come back -- it was so easy there. Just the very altitude changes the whole chemistry of your body, and the changed proportion of the oxygen makes a lot of difference.

The more oxygen that goes into your being, the more pure the atmosphere, the less the carbon dioxide, the lighter you will feel. The same happens through fasting -- it changes the quantity of oxygen. The same thing happens through Dynamic Meditation -- it changes the quantity of the oxygen. All yoga breathing is nothing but an effort to change the chemistry, but on higher altitudes it changes naturally.

If some day it becomes more and more possible that more and more people can go into spaceships, there will be a great explosion of meditators in the world. The first space explorers all felt this. Their diaries, their memoirs about their experiences, are tremendously religious. They all felt a certain religious quality happening to them... and they were not religious people.

One explorer wrote in his diary, 'I have never been in the church and I have never been interested in god, but out here in space it is so silent, so eternally silent that I suddenly feel god exists. The very silence clicks something in me.' And he wept out of joy: God is!

Another explorer wept out of joy because for the first time he could see the earth as one: no Russia, no America, no India, no China -- just one! With the very feeling that the whole earth is one, at that moment he became a universal man: neither christian nor hindu, nor white nor black -- simply a dweller of the earth. That too is a great experience of religiousness.

My feeling is that these experiences came because of the state of no gravitation.

So start loving your work. Make it a meditation -- go on humming, be meditative. Love your work: it is one of the best that one can happen to have.

[To a sannyasin, recently arrived:]

Begin to mix and melt with the orange people, mm? You will lose your separateness and then things become very easy.

The greatest problem is how to lose the ego. That's why my insistence so much on orange, the change of the name. Then you lose your personal identity: so many orange people -- [you are] one of them. Mm? the personal, the distinct, is no more meaningful; the similar becomes the meaningful. With the changed name, you forget your past by and by. The name does not echo anything of the past, it is fresh and new.

Dancing, the sufi dancing, will help you to melt more and more. For this month, simply melt and mix and mingle, and then the work starts. Then the work is very simple. Otherwise in the groups the whole problem remains how to shatter your ego -- and much energy is wasted in shattering that ego. When the groupleader or the group tries deliberately to shatter your ego, naturally you start defending... and that is very unconscious.

That's why groups become so meaningful here: because before a person enters a group he has already lost that problem; he is available and open. So ninety percent of the work is already done -- now the real work can start, and immediately -- there is no need to go into the primary things. So just forget yourself here, mm?

To forget oneself is the way to remember oneself. If you can lose yourself, you will gain yourself; there is no other way. The people who cannot forget themselves cannot remember.

The only way to become, is to be lost. Then all that is wrong is lost, and all that is true is saved. All that I accidental is lost, and all that is essential is saved.

Right now the case is such that ninety-nine percent of the accidental has accumulated around the essential. The essential is completely lost in the accidental.

This is just an accident that one is born in a christian family or a hindu family. This is just an accident that one is born in a white family or one is born in a black family. This is just an accident that one is a chinese and one is an indian. These are accidents of birth, of culture, civilisation, religions -- but all accidents; nothing is essential in them.

These become very important. They become such a hard crust around you that your essential being is completely lost. This crust has to be broken. When this is broken and the essence starts opening, has space to flower, there is great joy... and that is the search.

Unless that is attained, never rest satisfied -- go on moving, go on moving....

[A visitor says: I just don't know why I'm here. And at the moment I just feel very confused about what I want to do, or even if I want to be here. I just feel very blocked -- in my body as well as in being myself.]

That happens to everybody -- that's very natural -- because it is such a change, and the mind is very orthodox. The mind is never for change, the mind is never revolutionary, cannot be. The very nature of the mind is to be conventional -- it moves in the old rut. Whatsoever you have done, the mind is ready to do it again and again and again. It is like a broken gramophone record: it can repeat the same thing again and again; it is never bored with it. In fact the more it repeats, the more skilful it becomes. The more skilful it becomes, the more it wants to repeat it. Anything new and the mind feels afraid -- for so many reasons.

First, with the new the mind feels inadequate. With the old the mind is adequate. It can tackle it -- it knows what to do. With the new it does not know what to do -- hence the block. The mind is simply at a loss. It cannot say yes, it cannot say no, because how to say yes and how to say no? -- because nothing is known.

With the unfamiliar the mind goes into a shock. It wants to recoil back into the old pattern. Then it is relaxed because it knows what is to be done and what is not to be done.

Sometimes it happens that the mind even clings to misery if it is old and may not be ready to go into a new bliss because it is new. At least the misery seems to be familiar. One belongs to it, it belongs to one, and there is a sort of understanding. But the new? A trembling and nervousness arises. This is natural -- this happens to everybody. This stops immediately a person becomes a sannyasin, because then you have taken the jump -- then there is no problem. You start looking in a totally different way... you start exploring the new situation.

This problem remains only when you are outside the gate, so once you have entered, the mind becomes interested. Now what is the fear? You have taken the jump -- whatsoever has to happen has happened -- so why not explore? Then one starts exploring.

This is my experience with everybody. So take a jump into sannyas!

[She answers: I have this feeling of not being ready...]

Nobody is ever ready! People become ready only when they go into it. How can you become ready?... If you want to learn driving you have to take the wheel in your hand. You are not ready and you will be trembling and you will be shaking and you will be nervous. If you look at the road you will forget the accelerator, and if you remember the accelerator you will not look at the road, and all sorts of things will happen -- but that is the only way to learn! And I am by your side! I am a teacher who teaches how to drive, so you need not worry... you need not worry at all.

Just take the jump. Difficulty is there, even in taking a jump there is difficulty, and particularly for the modern mind it has become very very difficult. The modern mind has forgotten a few things.

The one thing is -- how to be an apprentice; the modern mind has completely forgotten that. The modern mind has completely forgotten how to be a disciple. The modern mind wants to be the master before becoming the disciple. The modern mind wants to teach before ever learning. The modern mind wants the answers even before it has been able to ask the questions. This is happening all over the world -- this is nothing special to do with you.

This whole generation is in a very difficult situation. The situation is that nobody wants to learn. Learning gives a very deep fear, because learning means learning the new -- so people are dropping out from all sorts of learning.

And this too is a learning, and one of the most significant. You will never be the same again once you have learned this that I am teaching here!

But the problem is that you can know what it is only by going into it; there is no other way to be convinced about it. You can think about it and you can drive yourself crazy -- that is not going to help. It is not a question of thinking about it, it is a question of tasting it.

So if you have a little courage then let the nervousness be there... in spite of it go into sannyas. Do a few groups, meditate, and within two, three weeks all nervousness will disappear. You can see -- so many people are here and they are all just like you, and they were in the same fix once. Then they took courage; they said, 'Okay, let us see what it is.' And they have never repented for it -- and they will never repent for it.

But you can think -- if you want to think and want to become more nervous you can do it! I am here to relieve you of nervousness. The mala will simply take away your nervousness.

You can close your eyes and think about it a little here now. Close your eyes and think about it.

[The visitor answers: I feel that before I do something like this I should be just completely whole-hearted about it.]

How can you put your whole heart and your whole being into it? Have you ever put them into anything?...

I have never seen anybody putting in anything, but still you do things. You eat without putting your whole heart into it; you take your bath; you go to sleep without putting your whole heart into it. Sometimes you fall in love also without putting your whole heart into it. You have been doing a thousand and one things and you have not put your whole heart into anything.... Just for sannyas?

But you can think -- I'm not pushing you. You can think about it... but those are the ways to avoid. The whole heart -- how can you do it? It is humanly impossible to put the whole heart into anything.

One day it becomes possible but that day is far away -- when you can put your whole heart... not only in sannyas, in anything. You eat and you eat only, and in that moment there is no thought -- your whole heart is there in eating. You become the eating. You look at a rose flower and you become just the look, nothing else, everything else disappears. You are just eyes and eyes and eyes and nothing else. You hear a bird singing and you become just the ears and the ears and the ears. All over from toe to head you are just a big ear, listening.

That's what total heart means: being total in each moment whatsoever one is doing. That comes one day That is what meditation is all about -- an effort to bring it. It is a cherished goal but you cannot fulfill it in the first step. It will be the last step of your journey, and you cannot make the last step the first step. If you try, you will never take the first step.

The first step has to be taken in hesitation, in confusion, in unclarity. The first step has to be taken half-heartedly. At the most you can think only that the greater part of your heart is with it, that's all -- but the whole? Impossible -- just the greater. Maybe fifty-one percent is for and forty-nine is not for, but that's enough -- that will do; that's enough. And that too will not be always so.

In certain moments you will feel yes, and certain moments you will again relapse, and again the 'no' part will become big.

In one of the oldest Indian scriptures it is said, 'Whenever you want to do certain good things wait for the moment when the yes comes, then don't hesitate a single moment. Do it immediately, because it will not be so for long. And whenever you want to do something wrong, wait for when the no moment comes, then take the decision -- otherwise the no moment will disappear. When something good has to be done -- you wanted to give a gift to somebody -- then when the yes is there, do it immediately. Don't rely on the mind; a moment gone and the yes may go.'

I was reading Mark Twain's life.... He says he went to a church to listen to a priest and the sermon was tremendous -- he had never heard anything like that. He heard just ten minutes of it and he thought, 'I am going to give one hundred dollars to this church.' Then he listened for ten minutes more and his mind said, 'Why? One hundred is too much, fifty will do.' He had not said anything to anybody, he was just thinking in his mind.

Ten minutes more, and he said, 'But why fifty? I have no obligation to fulfill, ten will do.... ' And then five... and then one....

He writes in his autobiography, 'Then I escaped, because I became afraid that I might take something

from the plate if things are going like this: from a hundred to one I have come! (laughter) So before I decide to take something from the plate, I should escape from this church. It is dangerous to stay here!' This is how the mind goes.

But you can think for a few days if you like, mm? that's for you to decide. My feeling is that you are ready... and you will never be more ready than you are right now: less you may be -- more you will not be. What should I do? Mm?

[The visitor finally nods.]

This will be your name: Ma Deva Bhadra.

Deva means divine, and bhadra means grace -- and this is my hope for you. Become a divine grace and let grace be the key. Walk gracefully, look gracefully, sit gracefully. Make it the point of your awareness -- be graceful in everything that you do. If you can remember gracefulness, within two, three weeks you will see a subtle meditation arising in your heart, and a great silence.

Everybody has to work in a different way. This is your meditation -- grace. So whatsoever you do, remember to be graceful. Even if you are angry, remember to be graceful; be gracefully angry. If you want to shout, shout gracefully. Even if you are fighting, fight gracefully.
So remember grace as your key, and it will work miracles for you....

What Is, Is, What Ain't, Ain't

Chapter #4
Chapter title: None

4 February 1977 pm in Chuang Tzu Auditorium

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[A sannyasin told Osho about a centre sannyasins were starting in Holland.
Osho encouraged Niketana to go back and help the centre in holland, saying that wherever people are doing his work, he is there....]

It is the greatest creativity possible when you help people to grow. Nothing else is more creative -- because you create consciousness. It is good to create a beautiful painting, good to create a beautiful song, but nothing compared to when you create consciousness, when you create awareness in people, when you create the possibility of joy, celebration. These are the greatest artists -- who help people to be, to be authentically, to be in the true sense of the word 'being'.

Ordinarily people are asleep. It doesn't matter much whether they are or are not -- they will live as if they are dead. They don't make any difference in the universal consciousness; they don't add anything to it. They come, they are here, and they go, and the universe has not been enriched by them.

Unless you enrich existence you are never rich. The moment you start enriching existence you start becoming rich... every day richer and richer.

A man is not rich because he has many things. That simply hides poverty, that does not make you rich. That's a pretension of richness -- having so many things. Having is not being. Having certainly gives a false sense of being -- you have a big house, you have a big car; you feel you are important -- but deep down you are just crawling on the dunghill in a way. Deep down you are immensely poor... deep down you are just

empty. If your car and your house and your money is taken away, nothing is left.

When everything is taken away and nothing is taken away from you, you remain the same, then you have something. And that is a totally different thing. It is not having things -- it is having being.

There are only two types of people: the first, the ordinary type who goes on collecting, having -- have this, have that, have all that is possible: all the gadgets, shiny gadgets; have everything that is shiny, and surround yourself with shiny things....

And then there is another type -- a very rare type, the spiritual type -- the religious man who is not interested in having things, who is interested in having himself. Then being is important, not having. Then a man may be a beggar and yet an emperor. But that type of kingdom, that kind of enrichment, comes only when you start enriching the world. And then you can sec the diametrical opposite: a person who wants to have, will make the world poor; he will exploit. He will not give -- he will hoard. He will oppress; he will take away from people, only then can he have it!

So when in the dimension of having, a person becomes rich, many people become automatically poor; he makes the world poor. For one rockefeller to exist millions of people have to live half-starved lives. For one country to be rich many countries have to exist almost in a condition of famine. This is a very bloody type of richness.

The richness that comes through being is totally different. It comes only when you enrich the world, when you pour down your heart into others' hearts... when you become love, when you share, when you give, when you start overflowing... when you start enjoying giving itself and you feel grateful to all those who allowed you to give, who allowed you to share, who were ready to receive, who didn't reject you, who welcomed your energy.

When you enrich the world you become tremendously rich, *really* rich. You may be poor in the sense of having, but you will be rich in the sense of being. That is the meaning when Jesus says 'Blessed are the poor in spirit'. Now this is a very contradictory saying....

The poor in spirit are those who are spiritually rich, but he uses the expression 'poor in spirit' because he wants to say 'People who don't have any ego are poor in spirit'. Ego comes from having things. A person without ego is a poor person in Jesus' saying, but he is blessed because he shall inherit the kingdom of god. In fact he has already inherited the kingdom of god -- he is the kingdom of god! He's already a king... uncrowned. Maybe his kingdom is not visible to others -- only visible to himself, or visible to others who are like himself....

A spiritually rich person is poor in spirit because he has no ego, because he has nothing, because he possesses nothing. He knows nothing, he possesses nothing, he is nothing! In that sense he is poor, but because he is nothing he becomes capable of receiving god. Because he possesses nothing, he possesses all.... And only that life is the life of beauty and beatitude.

So good! Go happily and help people to grow.

[Osho said that one's growth can be helped indirectly through helping other people with their growth problems.

See 'Be Realistic: Plan For A Miracle' page one, where Osho talks at length about this.]

[A sannyasin said that she was concerned about her six-year-old daughter. The child said she was happy being here but she felt that she wasn't; she said she felt she just couldn't make her happy....]

You seem to be too much concerned -- too much concern can be dangerous. The idea to make somebody happy never succeeds... never! It is against the laws. When you want to make somebody happy you make him or her unhappy. Because happiness is not something that can be given by somebody else. At the most you can create the situation where happiness may flower, may not flower; more cannot be done.

It seems that you are too worried about making her happy, and because you fail you become unhappy, and when you are unhappy, she will be unhappy. It is very easy to make somebody unhappy -- it is impossible to make somebody else happy.

This has to be understood: it is very easy to make somebody unhappy. If you are unhappy that is enough to make anybody who is around you unhappy. But just by being happy you cannot make anybody happy. Happiness is something very positive -- the person has to earn it himself. Unhappiness is very negative, unhappiness is very infectious -- it is like a disease. If you are unhappy, all those who are connected with you, related with you, particularly children, will become very unhappy. Or, the person who loves you will

become very unhappy.... And children are very sensitive, very fragile.

You may not say that you are unhappy but that doesn't make much difference -- children are very intuitive; they have not yet lost their intuition. They yet have something deeper than the intellect, which feels things immediately.

Intellect takes time and intellect always wavers; it can never be certain. Even if you are unhappy and a person thinks about you, he can never be absolutely certain whether you are unhappy or you are just pretending; maybe this is just your habit or maybe your face is like that. Intellect can never come to a conclusion which is absolute. It is always divided... it is a guesswork -- at the most a good inference but there is nothing to be certain about.

But intuition is absolute, unconditional -- it simply says what is the case. Children are intuitive and they are related in a very subtle, telepathic way. They don't look at how you look -- they immediately feel....

Sometimes it happens that the mother may only feel a little later on, and the child has felt it before the mother herself. The mother may be unhappy but she is not yet aware. The child will first become aware that the mother is unhappy. The mother has not said so, she has not herself even become aware of it -- it is still coming to her consciousness from the unconscious -- but from the unconscious to the child there is a direct passage.

To reach to your conscious it will have to pass many layers of conditioning, many layers of experiences, intellect, this and that, and it will have to pass many censors. Those censors will change the message, interpret it in different ways, colour it, and by the time it reaches your conscious it may be absolutely something else to what it was in reality. But a child has immediate access.

Now they say that when a child is in the mother's womb, even then when the mother is sad, the child becomes sad. The mother is angry and the child becomes angry; the mother is anxious and the child becomes anxious. Everything vibrates in the child.

So up to a certain age the children remain very much rooted in you and they know what is happening. Or if somebody loves you very deeply, then again he has a telepathic approach. He need not even ask you how you are and he knows. Sometimes you even say just the opposite -- that you feel you are fine, you are good, and you pretend... you may be a good actress; that doesn't matter -- but the person who loves you, knows.

My feeling is that you are trying to be too much of a jewish mother -- and jewish mothers are the most dangerous in the world, because they try hard to do whatsoever is right to bring all happiness to their children. Hence they are the most crippling mothers, they destroy happiness.

Too much love becomes suffocating, and when you see that the child is suffocated, you become even more concerned, so you suffocate more! So it is a vicious circle!

Just relax a little. Let her mix with other children here, let her play, and don't talk about happiness, unhappiness. You cannot give any happiness to anybody -- forget that illusion completely. Whatsoever you can do, do, and don't talk about it.

Rather you be happy -- that will help. Seeing you happy, she will feel happy. Play with her, hug her, but don't show much concern about happiness. Happiness is not something that we have to seek directly: it is a by-product. Children are very much puzzled when you ask 'Are you happy?' In fact they don't know how to answer it -- and my feeling is that they are right! When you ask a child 'Are you happy?' he simply shrugs his shoulders... because what do you mean?

The child is happy only when he is not aware of it, the moment he becomes aware he is not. Nobody can be happy when they are aware. Happiness is something very subtle that happens only, exists only, when you are completely lost in something else.

The child is playing and he is happy, because the child does not know about himself at all in these moments -- he is lost! Lost, he is happy.

You take hold of a child and ask him 'Are you happy?' Now you have made him self-conscious, and self-consciousness is never happy. So maybe the child, just to make you happy, says 'Yes, I am very happy', but you are not convinced and the child also is telling a lie.

Happiness exists only when you are lost. When you come back, happiness disappears.

A dancer is happy when the dance is there and the dancer is lost. A singer is happy when the song is so overwhelmingly there that the singer is no more. A painter is happy when he is painting. A child is happy when he is playing -- maybe a nonsense game, just collecting seashells on the seashore, meaningless, but he is completely absorbed.

Have you watched a child collecting seashells or collecting stones? Just watch the absorption... just see how deeply involved, how utterly lost. And that is the quality of ecstasy, the quality of wonder, the quality

of all religious experience. All children are religious and all children are happy unless parents make them unhappy.

Just allow her to mix with people, let her dance here, and meet with children. Let her come to the music group, to the sufi dancing, and let her watch... and she will be happy!

Forget about happiness -- don't talk about it! Never ask a child 'Are you happy?' otherwise you will make him unhappy. Sometimes play with her, sometimes dance with her, and you will make her immensely happy!

But happiness is not to be sought directly. Do something else and happiness follows like a shadow -- it is a consequence, not a result.

So don't be worried. There is no need to send her anywhere.

[A sannyasin said that he did not feel connected here, and then referred to something Osho had said earlier to another sannyasin about service with people, as he had been working with children in a day-care centre.]

I was not talking to *you*... I was talking to somebody else! You can misunderstand it completely -- I was not talking to you. You are not ready yet to be of *any* help to anybody. You can be dangerous if you help people, because you have not taken the first step -- you have not helped yourself yet. So anything that you do will be a wastage, *if* nothing goes wrong; it will be just a wastage. If something goes wrong, which is more possible, it will be harmful. There are only two possibilities: either it will be wastage, the best possibility, or it will be harmful.

The first thing has to happen within you. Because you are not connected yourself, you are not feeling connected to me or to the ashram, or to herenow. You are not connected with yourself, so it is very difficult to feel connected with me, mm? because the first thing is missing -- you are not there; you are fast asleep.

And the second thing: you are very clever and your cleverness is protecting you -- this protection is against you. But you are very clever: you go only so far. You go with all calculations. You are not a gambler, you are a businessman -- and the game I am playing here is for gamblers. So become a gambler, otherwise you will not feel connected. Take some risks! You don't take any risk! You go in a very guarded way... watching, and whatsoever you do, you do when your reason is satisfied about doing it. So you don't take any risk, and without risk nothing is going to happen. You can postpone for one month or one year -- it won't be of much use. Postponement or staying longer is not going to help; you have to understand this.

But now the right time has come. I was waiting for when you would ask me and then was going to tell you... because I always wait for the person to ask. If you tell a person when he has not asked he will not understand, because if the question has not arisen the answer won't fit. First the question has to arise... first the person has to feel the question. Now you felt it -- what are you doing here? Now it is an existential question, now the answer can be given.

I could have given you the answer the very first day you came but then it would have been useless. And it may have been even harmful, because the answer would have been there without the question and your intellect would have hoarded it. Because of that answer, this question that is arising now would not have arisen, and that would have been a very false situation. So I have to wait sometimes very long -- for the person to come to his own realisation of what he is doing here.

You are very rational, you move through the head in a very calculative way. Nothing will happen, because love or meditation or prayer or god are all gamblings -- very risky things. One has to go headlong; knowing that one may be just a loser, knowing that all may be lost, knowing that this may be foolish, still one goes.

It is a very blind game -- life is a blind game, and clever people miss it. Sometimes fools reach and the so-called wise just go on standing on the bank. They want to make everything sure about the other shore. They don't want to move into the river. They are afraid to lose this shore, so they want everything to be certain about the other shore. But nothing can be made certain from here -- you have to go there. And the other shore will become visible only when this shore is lost.

There will be a time when you will be just in the middle of the river and no shore will be seen, neither this nor that, and that is the point where a master is needed.

That is the meaning of surrender -- that you trust something which you cannot see -- and that is the meaning of your name 'shraddhan'.

I have given it knowingly, because that is going to be your whole work -- that you have to create trust...

and you don't have trust. So take a little adventurous turn, be a little more risky.

One thing that I can say to you is that you don't have anything to lose -- you are unnecessarily worried. A man has nothing to lose. There is all to gain and nothing to lose, because we don't have anything!

And the same problem comes in your meditations, because you are the same -- whether in relation to me or in relation to the ashram or in relation to anything else, or in relation to meditation. I have even been watching your love affair, there too you don't take the risk; you just write a love letter.

Days of love letters are gone! One should be a little more risky. And my people here are dangerous people -- they won't listen to love letters. You have to go headlong... you have to hold somebody's hand and say what you want to say, with all possibility of being rejected.

Those love letters are polite ways to feel whether you are going to be rejected or not. If you feel there is some possibility, some response, then one step more, one step more. Just listen and then think it over in the night. I am not saying to you to agree or disagree with it. If you agree with it, that will be a great thing. Disagreement I know will come immediately, because it may be that people are ready to listen about meditation but they are never ready to listen about their love, because they think at least that much they know!

And I say to you that you know neither meditation nor love, because if you know love you will know meditation too -- they are almost the same; it is the same energy. After two, three days write me a letter; then you will have a more clear perspective about what I am saying.

You may not be aware of your own ways. That's how ways persist -- because we are not aware. And start taking more risks! Live a little more dangerously! In fact there is no other way to live: the only way to live is to live dangerously.

So think it over, mm? and after three days you write a letter to me. At least for once be absolutely true; don't play any games! You are not to hide anything from me, because that is pointless -- you cannot hide!

I sometimes even accept your pretension -- sometimes I say 'Good, Shraddhan' -- and I know that it is not true. But now the time has come, I will have to hit you on your head!

You are not to reply to me -- I'm not asking for a reply; you are not to convince me about anything. You have just to listen to what I have told you and meditate over it, and then there will be a response, not a reply. And let the response be as it is -- write it down. Don't change it, don't improve it, don't drop anything, don't add anything into it. Just let it be as it is, as if you are simply opening your heart to me. Then I will call you and tell you what is to be done. The first thing is that you have to look into your being, at what you have been doing.

There are many people who have been doing the same -- not only you. In fact everybody does that in the beginning. There are many people who go on playing games. They think they are doing something very clever and they are simply missing the opportunity. But it is natural too, because whatsoever they have done for their whole life only that can they do. And in the ordinary world cleverness pays. Here, madness pays. And you are not mad -- that's your trouble. With me mad people grow very fast.

Clever people who can succeed.... You can succeed in the world very well, because this type of functioning is very in tune with the world, with the worldly -- and that's one of the problems.

A certain mind has come into existence -- the american mind. This is something new in the history of humanity.

The american mind is, for the first time in the whole history of man, the most trained for the world. American society is the first society in human history which is dominated by the businessman -- hence its success. No society has ever been dominated by the businessman. In india it was the scholar, the brahmin, the professor, the pundit, who dominated. In england it was the aristocrats... as it was in europe In japan it was the warriors, the samurai, who dominated. Never before has the businessman dominated anywhere else.

The american society and culture are based on the mind of the businessman. In fact it was said that if a German had to say to somebody, 'I am a businessman,' he felt a little awkward. A businessman? A German used to feel very good if he could say that he was a professor. Mm? maybe poor, but a professor in a big university. He may be very very rich, but a businessman? Then it is nothing... a businessman.

Now in America, to be a professor is nothing. Just a professor? -- poor fellow! Professors are those who have failed... professors are those who cannot be anything else. When you cannot be anything else you become a professor, in america. But businessman is a prestigious word. If you are a businessman, that's how one should be. The whole society is based on the businessman's mind, hence its success. It is a tremendously successful society, because wherever the businessman enters, he brings success.

India has failed -- poor, has lived in slavery, poverty. The brahmin never succeeds anywhere; the

professor is bound to fail. Wherever intellectuals come into power the society is doomed, because they will argue and quarrel and do everything, but they will never do anything which is utilitarian. They will only miss that which is needed. They will talk about great things, and small things are what life consists of. The businessman looks to the small things, to the minutest detail; he is very earthly.

So I know that the very success of the american mind is a barrier in the inner world. In the inner world a different approach is needed -- unearthly, more poetic, more romantic.

And that's what the problem is deep down within your being. You have a mind trained in a certain logic, and here I am talking about a diametrically opposite logic, so you don't feel connected with me. Whenever mad people come to me they are immediately connected with me.

But this can be changed. One should become very very fluid. I'm not saying to destroy this mind. The mind is good if you are working in the world, so let it be there intact; when needed use it. In the marketplace, use it. In the marketplace, whatsoever I am talking about and whatsoever I am sharing with you is of no use; never use it in the marketplace.

So one has to be very fluid. Use this mind in the marketplace but when you go to the inner temple put it aside. Use another kind of mind, which is there also, you have not used it, that's all.

I have given this name 'shraddhan' -- it means trust -- to remind you... to remind you that it is there, alive; you just have to start using it. Of course a little courage will be needed. Whenever we change gears courage is needed, mm? because one has become so skilled in one thing, efficient... and then something new. For three days just think, and then write a letter. Something is going to happen.

[Osho had previously told a sannyasin psychotherapist to give counselling to people he would send to her. However he did not send anyone. She asked for something more challenging like training in groups.]

I had put you in a certain situation knowingly. I wanted you not to do anything in particular for a few days.

One comes up against oneself when one is not doing anything. All doing is a sort of escape -- it gives you occupation. The challenge that you are talking about will be just an occupation. The real challenge I have given to you, and you have not been able to see that this is a challenge -- just to sit in Vrindavan and not to do anything. This is really a challenge!

... This will make you aware of how much addicted you are to achieving... how much addicted to work you are. You cannot be without work, and that is the first condition to be fulfilled -- that a person should be able not to do. If one becomes able to be in inactivity, then one's activity will have something really meaningful. If you have to be active because you cannot be inactive, your activity is feverish, it is a sort of obsession. It is intoxicating; it helps you to avoid yourself, to forget yourself; it helps you to drown yourself. It helps you so that you don't come across yourself, so that you don't encounter yourself.

In the east we have always used inactivity as a basic groundwork A person has to sit not doing anything. Then all sorts of ideas come and all sorts of negativities and sadness arise. One feels completely lost, maddened.

If one is deprived of all activity, anybody will go mad within three weeks. This is the situation of your normal human being -- within three weeks. Three weeks is the maximum limit, in fact after the first week things will start. A few will go mad within ten days, a few within fifteen days, but by the third week, by the twenty-first day, all will go mad if all activity is dropped. But what type of mental health is this -- that we cannot sit silently for only three weeks?

In the East, they, particularly the Taoists in China, have worked tremendously. They have made this the basic condition for a grown-up person -- that he can be without doing anything; he can enjoy just being. Then action has a different quality -- a luminous quality to it. It is not your hectic feverishness that you are throwing in. Action has a fragrance. Then it is not unhealthy -- it is healthy, whole. Otherwise mad people are helping other mad people... and only a sane person can help.

So I had put you in this situation knowingly. I knew that this was going to happen -- that sooner or later [you] was going to come and say, 'I'm just sitting in Vrindavan and eating too much.' Because that too is an activity. When you are sitting and you have nothing to do, drink coca-cola, or something else, eat something; at least this can be done.

[The sannyasin asks: When you say to do nothing, do you really mean do nothing at all -- not write, not dance, not sing, not...]

No, no. I have not put you in that situation right now. Some day I may put you. Right now you are just not given any activity in particular. You can dance, you can go to the sufi meditation, you can meditate, but I have given you nothing in particular. Sometimes I will be sending a few persons; then you have to talk to them and help them, mm? Soon they will be coming more. I was not sending them because I wanted to listen to you, to what you would say.

But enjoy this inactivity; then I will give you activity too. But first get into it. Be happy. The day you are happy with your inactivity, that is the last day.

[Another sannyasin says: I've fallen in love with someone who does not love me. He rejects me and rejects me and rejects me. I tried to make relationships with someone else several times and every time it happens that there is no love, so I finish it. I don't know what to do.]

You may be only in love with the man because he rejects you. There are a few people who only love people if they reject them. They think something great is there -- it becomes a challenge. The more difficult the person is to get, the more the ego becomes interested, and then you create misery. The other persons who don't reject you are ordinary. So now you are creating a problem; it is a created problem.

If you have been rejected by somebody it is finished, because love cannot exist on one side. If you extend your hands to hold my hand and I don't give my hand, how long can you go on keeping your hand that way? It is foolish... it is meaningless!

When a person rejects you it simply means that he does not love you. So how can you go on loving a person who does not love you? Even if he concedes, there is not going to be happiness with him. So drop this idea.

You are still feeling hurt... you want to prove that you will get this man. This nonsense arises in everybody's ego. Whatsoever you cannot achieve becomes very important, has to be achieved. Maybe it is meaningless and when you have achieved you may not find any significance in it, but the very idea that you have been rejected.... How can you be rejected by anybody? That rejection is like a wound.

But this is foolish. Love can exist only when two persons are in love -- it cannot exist when one person is in love and another is not.

There are many possibilities. One possibility is that two persons are in love with each other -- which is very rare; I have never come across such a situation. So you need not feel very desperate about it. I never come across two persons being really loving. Two persons are never in love with each other.

It almost always happens that one is in love and the other, at the most, is polite... maybe is not so rude as to say no. My feeling is that it is better to say no than to be polite, because the person who says no allows you freedom to move with somebody else. The person who is polite and goes on keeping you hanging is very dangerous, is your enemy, because he will destroy all your possibilities.

Even when it appears sometimes that two persons are in love, one is more in love than the other -- it is never equal. So that is again the same problem. One feels, 'I love more and the other does not love so much.' Then again it is not satisfying.

The other possibility is that both are not in love and are together. These are two polar opposites: two persons are in love and are together -- which rarely happens, and when it does happen, then too, it is never equal, and frustration continues.

The other opposite is: both are not in love, and stay together. This happens almost always and is a better arrangement in a way, because when love is not there things go better, more smoothly. You are more down on the earth, not flying in the sky. Things are more practical. There is not much happiness, there is not much misery. This is the arrangement of ninety-nine percent of the world, and other possibilities are there in between the two.

My understanding and observation is this: if you love a person and he does not love you, immediately drop the idea. Even the opposite is better -- that you don't love a person and he loves you. To be with him is better than to be with a person you love but who does not love you. You follow me? -- a person loves you and you don't love him; that is a better combination. At least he loves you!...

When the other one comes, I will talk to him. You cannot take care of the whole world. If you can take care of yourself, that is enough.

[She answers: When I am with somebody I cannot love I feel a bit guilty when I cannot give him all my

love.]

Nobody can give all their love... nobody can give. If we can give a little, that is already too much; don't hanker for the impossible.

The modern youth has become very much addicted with impossible ideals -- 'total love'. Now, only a buddha can love totally; and a buddha never loves, because who will take on that anxiety?

Total love is possible only when you are total in your life -- and that you are not. Only with total awareness is total love possible... only fragments are possible.

One feels that through this love one has to be tremendously happy, that too is nonsense. Ninety percent it is misery -- ten percent is bliss. One has to be alert to suffer the ninety percent misery for the ten percent happiness that it brings, so one is really never happy. Have you ever seen lovers happy? Maybe in the books, in the movies -- I'm not talking about that.

Every evening I have to talk to lovers, and they are always unhappy. Very rarely are they happy -- and whenever it happens, that shows that they are not too much interested in love; they are more interested in happiness. Their interest is more in a well-balanced life, more sensitive, compassionate, kind. They are not hankering for honeymoon heights, they have settled for the earthly dwelling. They are no more in dreams.

Then sometimes you may find lovers happy -- but they are not happy because of love, remember. They are happy for other considerations. They have understood that if you want to be happy you have to settle for many things, you have to make many compromises. Life is a compromise, a continuous compromise. If you have one thing, you have to lose the other. You cannot have the cake and eat it too -- it is always a compromise.

So if you sometimes find a couple happy always know that it is not because of love. Nobody is happy only because of love. Love is a sort of feverish state, a sort of neurosis, a madness. It drives one crazy and makes one hope for things which are not possible. When they are not possible and when they never happen, great frustrations set in. Because love gives hope, it gives frustration.

Happy couples are those who are not romantic in that way... but to come to that point one has to pass through many painful experiences. And you are young enough, so pass through a few more, and then by and by understanding arises -- that a relationship cannot be based only on love. It is a risk -- that one is trying to live just on love and nothing else; you will die!

Love is good, and it is food too, but one cannot live on love alone. Jesus says that man cannot live by bread alone, and I say to you that man cannot live by love alone either.

But each new generation is always fantastically in love with love, and it almost always happens that by the time one becomes a little older and becomes a little more understanding of life, by the time one can be happy, life is lost. Mm? by the time a person becomes a little wiser, understanding, energies are gone, life is finished. When one has life and energy and can go into the stormy world, one is not wise.

So forget about that! Move into some relationship and enjoy. Don't be worried that they have to go on forever. Whatsoever time a relationship lasts, it is good.

Moving through these relationships you will become more and more understanding -- and that understanding will help you to find the partner with whom you can stay longer, be more happy. That relationship will not be the foolish relationship of love. Love will be an ingredient in it, but the relationship will be more of understanding.

Love is good as chutney, mm? (laughter) Don't make it the whole food. It adds to flavour and taste, but that's all...

[The Sahaj group is present. A member says she found it easier to give than to take.]

It is always so. It is very difficult to take -- it is very easy to give, because the ego can give easily but cannot take easily. It is very easy for the ego to have the upper hand, it always enjoys to have the upper hand. When you give, you have the upper hand -- you are the giver -- you have obliged the other. Now the other has to be thankful to you: you are so great.

[Osho said all the old scriptures say one needs to learn to be able to take. He said that to give or receive makes no difference to a real man -- he is grateful either way.
Osho said she should begin to receive things -- just small things....]

A woman who was having a hard time with her husband, a very hard time, came to the Himalayas with me. She had come to me just to understand what to do.

On the first day we went into the hills. She was coming down and the rock was big, so I offered my hand. She refused, she said 'I am young enough. Why should I take your hand?' I knew in that moment everything that was wrong in the relationship with the husband. She could not even take my hand!

Then I said, 'This is the whole problem. I have not talked to you, I have not listened to your story, but in that moment you showed me everything.'

She was a very rich woman. She felt offended that I had given my hand to her! She could not receive it. I told her that this was the only thing, and that I didn't think she needed to waste much time here with me -- this was the key.

When the husband heard this, he said, 'This is a miracle! How did you know it? For twenty years I have been with this woman and she has not allowed me, even once, to give her anything -- that is impossible. She has to always give and I have to take, so the relationship becomes lopsided.'

It is good to give -- it is better to take. It is bad not to give... because there are hoarders who won't give, who can only take. That too is bad. But to be fluid, balanced, giving and taking should be easy; both should be easy. One should remain grateful whatsoever the situation -- whether you have given or you have taken; but this will come.

Good, that you became aware. If this can be broken, many things will change in your life.

What Is, Is, What Ain't, Ain't

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Gurudas. Guru means the master, and das means the servant -- the servant of the master. And it is very significant in the east. The very concept of guru is eastern; the word cannot even be rightly translated. When we translate it as 'master' much of its meaning is lost, because a master means a teacher -- the guru is not a teacher. In the western consciousness nothing like the guru ever existed. That phenomenon is eastern... it is something basically eastern. It has to be understood.

We call 'guru' the person who can impart to you the truth. Not that he can teach -- truth cannot be taught; it can be caught. The guru is a person whose presence can help you to catch it... a catalytic agent. He is not going to do anything in fact, he is not a doer. In fact a person becomes a guru when he completely loses his doer-hood -- then he is no more a doer; when the doer is gone, the ego is gone, when he is absolutely passive, when not even a slight ripple of desire arises. When there is no desire there cannot be any doing, the doing needs desire and the doing needs a doer.

A master or guru is a person who is a nonentity, a nobody. But through his nobody-ness the infinite starts flowing. Through his emptiness the whole starts flooding. The guru is the person in whose presence truth can be caught.

It depends much on the disciple, because the guru is not a doer -- he is simply there like a flame of light. If you open your eyes, your eyes become full of light. If you keep your eyes closed the flame is there, but it is not aggressive. It will not even knock on your eyelids -- it will not say, 'Open your eyes'; it will not say anything. It will be simply there... it will not interfere with you.

If you open the eyes, you become a receiver. If you don't open the eyes, you miss.

There is a very strange story in the life of a Zen Master, Pai-Chang. He was passing through a forest and he came across a fox. The fox stopped him and said, 'Master, wait a minute.' Pai-Chang could not believe it, that the fox is speaking, but he waited and said, 'What is the matter?'

And the fox said, 'I am in a trouble. For five hundred years I have remained a fox. Five hundred years ago I was a priest in a Zen temple. A young man came and asked a question I was just a priest -- I was not a master. I had not experienced anything but I could recite the sutras, I was well-versed, learned; I was a great scholar. I knew all that can be known through the mind, but beyond that I had no access.

The young man asked: Is an enlightened person beyond the law of cause and effect? Not to show my Ignorance, I answered that he was beyond -- and that became my karma, because I deceived the young seeker.

So I fell from being a man and for five hundred years I have remained a fox. Now only a master who is enlightened can relieve me of this burden. You are a master, have mercy on me; do something. It is too long, too much -- just for one foolish thing that I did, that I answered without knowing. I suffered enough: five hundred years of foxhood!'

Pai-Chang said, 'Then ask the same question again.'

So the fox asked, 'Is a buddha, is an enlightened person, beyond the law of cause and effect7'

Pai-Chang said, 'He does not obscure the law. He is neither beyond nor below. He does not come in... he is not. He is neither above nor below -- he simply is not, so how can he be above and how can he be below? Whatsoever happens, happens. He does not come in His acceptance of reality is total. There is nobody to reject, to fight, to go beyond or do this or do that. He does not hinder, because he is not.'

And the story says that the fox understood. There was a satori in the innermost core of the being of the fox. The fox was released of the burden and became a man.... Now, this story is beautiful.

Jesus on the cross wanted to interfere for a little while. He shouted loudly towards the sky, 'Why have you forsaken me? Why?' That complaint was there, so if you ask the eastern masters they will say up to that moment Jesus was not enlightened. Then he understood that this complaint, this saying, 'Why have you forsaken me?' simply shows his ego, that he had his own will. He understood the point, he understood his mistake and he cried in deep prayer, 'Thy kingdom come, thy will be done.' In that very moment he became enlightened.

To the eastern consciousness, Jesus became enlightened just before he died. For just a single moment he allowed god -- 'Thy will be done. My will is no more. '

Mm? that is the meaning of Pai-Chang when he says, 'He does not come in -- he allows. Whatsoever happens, he allows. He has no will of his own. He is absolutely will-less, egoless, a nonentity, a nothingness -- at the most a window, a door that you can pass through. '

If you can be close to a master, to a guru, that being close to a master is known as 'saiva' -- service. That too is very eastern. When Jaina followers go to their master, if you meet them on the way and you ask, 'Where are you going?' they will say, 'We are going to serve the saint.' They are not going to serve or do anything they will just go and touch his feet, sit silently and come back. If you follow them, you will say, 'What type of service is this? What do you mean by service? You have not done anything!'

But this is the eastern way of serving a master -- because you cannot do anything to a master. All that can be done is meaningless; what can you do? At the most if you allow him to do something to you, that's enough for you to do.

So a disciple goes, sits by the side of the master, empties his whole mind, puts his thoughts aside, creates a little space so that the presence of the master can enter in him. This is called 'saiva', service.

And I give you the name 'gurudas'. It means a servant of the master.... And it has a deep message for you -- you have to decode it.

Being here, try to be more and more open, available. Ordinarily we resist; we create a thousand and one barriers. We are very much afraid. If you are afraid, there will be no contact with the master. Because of fear we distrust, because of fear we doubt, because of fear we protect, secure ourselves; because of fear we become closed. Hence love is needed, because only in love can you trust, only in love can you open and only in love can you allow the presence of the master to do something. The master himself cannot do anything -- he is no more. He does not come in... he is not.

But if you allow, his very presence will become a luminous transformation in your being. By and by you will start feeling that something is showering inside you, touching your deepest core, entering all the layers of your being -- conscious, subconscious, unconscious -- touching the very substratum. And out of that

touch, out of that contact with the presence of the Master, things change. A mutation happens -- what greeks used to call 'metanoia'; that is exactly the right word -- a total change, a one-hundred-and-eighty-degree turn. That is the meaning of the christian word 'conversion' -- a total turn about.

But you are not to do anything, because a disciple cannot do anything -- he is ignorant. Whatsoever he does will be his own undoing. A disciple cannot do because he does not know, the master cannot do because he is not. When these two non-doings meet, there is a great revolution: 'metanoia'. The disciple cannot do anything -- he is ignorant -- so to do anything will go wrong. The master cannot do because he is not. He is no more ignorant, so he is not, because one can exist only in ignorance. Both cannot do. The master is present; if the disciple can also be present, that is service.

Then why do we call it service? Why not just call it presence? Because in service the disciple is surrendered. Just in presence you may sit by the side of the master thinking yourself equal at least, but then the presence cannot pour in you. The presence follows a certain law -- you have to be very very surrendered. Just like water flows downwards, the presence of the master flows downwards. So the humblest disciple will become the richest.

And Jesus says, 'Those who are standing last in the queue will be the first in my kingdom of god.' The humblest disciple will become the richest because he will be the lowest, the last -- and of course, naturally, more presence will come to him. Those who are arrogant, egoistic, they will miss.

When it rains, it rains on the mountains also, but the water cannot be retained there. It goes on flowing downwards, reaches to the valleys, finds lakes; there it resides.

The master showers on both -- the arrogant and the humble -- but finally the humble contains it, the arrogant misses it.

That is the meaning of serving. So keep this meaning floating in your consciousness... Let it sink deep.

[The new sannyasin says he has a problem with loving. His partner of five years comments that he has been like a guru to her, and she feels love and caring.]

My feeling is that [your partner] may be right. You have some impossible idea of love in your mind and that is creating the trouble.

Whenever it happens that a person has an impossible idea about something, then nothing satisfies because everything falls short of the idea. So whatsoever you do, you feel it is not enough; more should be done. About love you have some very fantastic, fictitious, imaginative concept -- you are not realistic about it. Then the very idea can become a very crippling influence on you.

Every ideology is poisonous. One should move with reality... one should not have 'shoulds'. You have some idea of how love should be, how perfect love is, and it is not happening. In fact whatsoever is happening is all that can happen. You are not to change your love pattern -- you have to drop your concept pattern. The comparison is creating trouble, and comparison is coming out of the idea. It has happened to many people -- this is a misfortune.

All the philosophers and thinkers go on talking about love -- and they don't know anything. But they talk well, they speculate well. They have created such absurd notions in the mind of humanity that nobody can ever be satisfied.

Whatsoever you do, you will always feel that it is not yet the thing; you have to do more. Then one becomes miserable, desperate, and in that desperation and misery, even that which one has becomes poisoned.

So the one thing is that you drop the idea. Whatsoever is happening is the real thing -- enjoy it. Don't judge -- flow with it... Let it take possession. Don't stand aloof and go on criticising that it is still not the thing that you want. You are trying hard -- maybe that's why you are missing -- so be a little more relaxed.

Love is nothing of the skies -- it is very earthly, it is very animal. It is very chemical, it is hormonal. Nothing to be very worried about -- just enjoy it. Whatsoever small quota you have got, enjoy it. The more you enjoy it, the more will be given to you; it comes out of enjoyment. But if you have some absurd ideas....

For example, if a person thinks that he can run one mile in one minute or two miles in one minute or three miles in one minute.... There is a limit. Seconds may differ but there is a human limit. You cannot cross that limit. There are certain reasons why one cannot run faster: gravitation is there, the body weight is there, the lungs' capacity is there. Everything is limited -- you can go only so far.

In everything there is a limitation, and when one understands one's limitations there is no problem. One follows the limitations -- one does whatsoever one can do and one enjoys doing it. Otherwise you can be

bogged down with your own concepts and become burdened.

My suggestion is that for one month you simply drop all concepts about love. Start from abc -- as if you don't know anything about love... and in fact you don't know; in fact nobody knows. Love is not an object of knowledge, nobody can know it.

The people who really know it will always say that they don't know and the people who don't know will claim that they know, because the very experience of love is ineffable.

So for one month, start from ABC. From this very moment start from abc: enjoy small things and don't hanker for the big. Life consists of small things.

[Osho said that now in the West, due to the reports of Masters and Johnson and Kinsey, people are becoming too overly-concerned about a need to experience a 'total orgasm'. See the darshan diary "Blessed are the Ignorant" December 28th, where Osho talks about this in more detail.]

How can you achieve total orgasm? Total orgasm can happen only in death -- otherwise it will not be total! Only death can be total, otherwise everything is going to be partial; only death is total.

Totality always brings death -- only the partial can live. The total? There is no possibility to live beyond it... all growth stops.

Drop the idea, forget about love; forget the word 'love'. Start from abc and enjoy small things -- holding the hand, being together, loving each other, caring, and feel infinitely satisfied. That's all there is to it. By and by you will see that such contentment arises, and out of that contentment, certainly your capacity to love grows. But it comes as a consequence: you cannot hanker for it, you cannot make a goal of it -- that you have to achieve this. It is not a goal, it is just a by-product.

For one month resist the temptation to compare with any idea. Just enjoy the experience -- don't bring the idea in. And after one month, tell me again how you feel. You will never have this problem again. This is not a problem, it is a created problem.

And never try to be a perfectionist, otherwise you will become neurotic. Perfectionism is the seed of neurosis. A perfectionist can never be satisfied -- because there is no way to satisfy a perfectionist. He will always find something or other -- and that 'something' will create trouble. Be more realistic, down to earth, and enjoy imperfection too; that is part of life.

Sometimes you cannot love and sometimes you feel anger too and sometimes you hate the woman too, but they are all parts of life. Nothing to be worried about. You are not to cleanse your love completely of all anger, of all hatred, of all jealousy, of all possessiveness. You cannot do that -- and there is no need -- because then the love will be so purified that you will not be able to hold it; it will simply disappear like camphor. Such a perfect thing cannot live on the earth.

That's the meaning of the eastern concept that whenever a man becomes perfect, he disappears -- he never comes back... he is never born again.

Christians say that Jesus will be coming again.... Hindus will laugh at this and think it foolish. If he is perfect he cannot come, and if he is not perfect, what is the point of hankering for his coming?

A perfect man never comes back. By the very nature of things, perfection is beyond. Once a man is perfect he starts disappearing; this is his last life then.

So don't be too much worried about perfection. Life is muddy -- and it is beautiful; there is nothing wrong in it. So just enjoy the naturalness, the humanness of it, with all human flaws, with all human limitations.

For one month simply enjoy without the head, and after one month both tell me again how you are feeling, mm? It will change -- nothing to be worried about.

Anand means bliss, the ultimate state of happiness, joy, and vidyarthi means a student, a seeker, an apprentice -- an apprentiCe for bliss, one who is searching for the ultimate state of joy, delight.

Everybody is searching for that, but there are two types of seekers: one who seeks consciously, one who seeks unconsciously.

The one who seeks unconsciously never achieves it, because consciousness is a basic ingredient. If you really want to achieve it you have to go after it very consciously; you have to be very alert. So only those who are consciously seeking, attain.

The unconscious seekers go on and on, journeying from this life to another life, from this planet to another planet, from one species to another species. They go on changing and changing, round and round;

they move in a rut but they never arrive. Because the arrival is possible only when you take hold of your being very very consciously.

So your name will mean that -- to make your search conscious, become a conscious seeker. Jesus says, 'Knock and the door shall be opened unto you. Ask and it shall be given. Seek and you will find.'
But everybody is seeking and nobody is finding!

Then by 'seeking' Jesus means something else -- seek consciously, knock consciously, ask consciously. Mm? that consciousness is missing in the sentence, so everybody goes on seeking and nobody seems to find anything -- only frustration. Become a conscious seeker.

[A sannyasin asks: I was really wondering what the difference between releasing kundalini energy and... self-realisation and enlightenment and samadhi and nirvana.]

They are all the same, mm? just different words for the same experience. And different traditions need different words.

For example, Buddhists use 'nirvana', Hindus use 'self-realisation' -- but for the same experience. Jainas use 'enlightenment', but for the same experience. The different words are different definitions of the same experience but by different experiencers. Sometimes the words may be just opposite to each other.

For example, nirvana means cessation of the self, disappearance of the self, and the hindu term is self-realisation, realisation of the self. So they look opposite -- that creates confusion. But when hindus say 'realisation of the self' they mean self with a capital 'S'. The lower case self disappears -- the ego disappears -- and then whatsoever remains, that is what they call the self, with capital 'S'.

But when buddhists talk about no-self, they say that when the self, when the ego disappears, there is no self left, so they call it cessation of self. But both are talking about the same experience. Of course they have chosen very contradictory terms, so those terms create confusion in many people.

Jainas use the word 'enlightenment' -- it simply means that the darkness has disappeared. And the emphasis is that whatsoever is, is. There was no light, now there is light.

For example, you were sitting in the room but the room was dark. Now somebody brings a lamp. Nothing else has changed -- you are still sitting in the room, everything is the same -- only now there is no darkness. One thing has changed, the darkness has disappeared and light has come; otherwise everything is the same.

So when a person becomes enlightened nothing really changes -- only one thing: he becomes conscious; he is no more unconscious. The dark night of the unconsciousness has disappeared. But otherwise he is the same as he was before. Nothing new has happened, but he has become aware of who he is. Before also he was the same but he was not aware.

These are all different expressions. Kundalini is another expression of the same. Mm ? the word 'kundalini' means coiled up energy. Sometimes you must have seen a serpent coiled up, all coiled and resting. So Hindus say -- particularly the yoga schools -- that the human energy is fast asleep, like a coiled-up snake, but if you wake the snake he will start arising; then he will uncoil.

Exactly in the same way, when one starts waking oneself up, the coiled energy uncoils. That means that kundalini is coiled-up energy and the rising of the kundalini is uncoiling of the energy. Now the energy starts rising higher and reaches to the highest peak in sahasrar. The lotus of consciousness opens, and they say that it is a one-thousand-petalled lotus -- it is infinity.

But these are all ways of expressing the same thing, so you need not worry about words, mm?

[The sannyasin then asked for an explanation of an experience of automatic writing.]

It is nothing -- just your unconscious playing games with you. It is unconscious writing, automatic writing. But you have a vast unconscious -- it can play all the roles. It can become Adolf Hitler and Alexander and Jesus and Buddha, and it can become anybody. Mm? just any fancy can catch hold of you. If you keep the pen in your hand and sit silently and wait, if your conscious mind allows, the unconscious takes possession and starts writing.

It is just the same thing that happens in dreams. When you are asleep your conscious mind goes to sleep and the unconscious has no trouble, nobody hindering its path, so it explodes into a thousand colours and creates beautiful dreams and scenarios and a beautiful world; a great movie goes on. And it gives its messages to you in many ways. That's why dream analysis has become so important.

This too is a sort of technique to allow the un-conscious to express its hidden, repressed desires. For example, 'relax' came again and again. Mm? that was very significant. I am not saying that it is not significant -- it is very significant -- but it is not coming from some master or from some holy spirit, or some adept; it is not coming from anybody.

It is just coming from your own deep unconscious -- and that is a great thing! For millions of lives you have accumulated your unconscious -- it is greatly experienced. Your conscious is very young -- the unconscious is very ancient. It contains the whole unconscious experience of humanity; it is collective.

So when you allow -- you sit silently and you start -- the unconscious can give you messages. If you don't start doing something consciously, the message will be very clear and pure. For example, this relaxation -- that is a message from the unconscious to relax; if you relax, more will be coming. One can fall almost into a coma, writing; one can fall asleep and then the real thing will flow.

You can develop the art -- it is beautiful. It is just like 'i ching'. These are all unconscious ways to find one's own deepmost feeling. But once somebody says that this is your unconscious, you don't bother much, so these tricks have been invented -- that masters are guiding, god is giving you messages. Then you become more interested, you are more alert, and you are more available, that's all. So those words help, but the pure thing is that your own unconscious... But it can do great things.

You can continue to write. Make it a habit for at least fifteen minutes every day to do it. And more and more will be coming, and more and more you will become attuned, and you can find out more things about yourself. Then you can start asking questions about yourself. You can write a question and then ponder over it, and then start. Keep the pen in your hand, relax, and allow the answer. You will be surprised -- such a wise answer comes that you cannot manage. It is not from you as far as you know yourself.
Try -- it is good!

What Is, Is, What Ain't, Ain't

Chapter #6
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6 February 1977 pm in Chuang Tzu Auditorium

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Shanti means peace, bhadra means grace -- peace and grace, peace that comes through grace. There are two types of peace possible: one that man can cultivate -- that is not of much meaning; the other that comes from god as a gift, that which cannot be cultivated; that is real peace.

So remember it: one can cultivate peace and look peaceful, and may not be peaceful. Rather than practising it, one should allow it to happen. One should simply be the receiving end and allow god to help. And once you allow god to help, you will find tremendous peace coming to you.

[The new sannyasin says: Sometimes I'm so very depressed. I feel I don't want to go on living.... It started six months ago... I feel like everything is futile.]

This can be used in a great way, because as I see it it is not exactly depression -- it is a sort of indifference towards life. It looks like depression but it is something different. It is an indifference -- and it is better than depression, because depression cannot be used in any way; one has to overcome it. Indifference can be used in a very creative way. You have just become aware of the futility of life, that's

why the suicide idea comes in.

The idea of suicide simply means that you have become aware of the futility of life, the meaninglessness of it all. And nothing is wrong in it, because this is the reality. The others who are not depressed are really deluded! They are in the wrong space; you are not in the wrong space but you will look in the wrong space because you are a minority.

People are too much involved in life. They think something great is going to happen and they hope -- your hope has disappeared. But this is a good sign -- you have come to me in the right moment.

[Osho said that when hope disappears, one can either commit suicide or take sannyas. Both take you out of this life, but while suicide is destructive, taking sannyas is a creative step.

See 'Blessed are the Ignorant', December 6th where Osho talks in greater detail about suicide and sannyas.]

Sannyas takes you out of this life in a very creative way -- it becomes a transcendence. That's why in india, people have never been committing suicide very much.

India is one of the poorest countries -- people should commit suicide more, but they commit less. The number of suicides in India is the least in the world. And the reason: whenever a person starts feeling that life is meaningless, he starts looking towards religion to find another meaning, something of the beyond.

So don't be worried about it. The suicide has happened -- you have committed it by becoming a sannyasin. The person who was just a moment before, is no more. Say good-bye. That person is gone. Now...

This new person does not have that problem, will not have that problem. Just do these groups and then I will tell you what to do. This will go... it's nothing to be worried about, mm?

In the East we have been tackling suicide for centuries and converting the suicidal tendency into sannyas. Don't be worried -- you have committed suicide, so now there is no problem left!

[To an initiate Osho says:]

This will be your new name... and the beginning of a new life, a new birth.

Sannyas, to be meaningful, has to be a new birth -- less than that is not helpful. And it is a question of attitude -- birth is a question of attitude. If you take the decision that the past is finished and you close that account completely, you will not go on thinking about it any more; you will not again and again reshuffle it. Because that which is gone is gone, and it is simply stupid to waste any more time on it -- as it is you have already wasted too much on it....

So be completely finished with it... stop looking backwards. Many people are living like that. Their life is in a mess because of this mechanism: we go forward and we look backward. We are not looking where we are going, and we are looking somewhere where we cannot go. Unless your vision falls exactly right in front of you, you will miss the goal.

It is as if a person is driving just by looking in the rear-view mirror. It is very dangerous, because you are driving forward and you are looking backward.

That's how the mind functions, because the mind is memory, the mind is past; the mind has no future. Consciousness belongs to the present and the future -- the mind belongs to the past. If you become alert, there is no past; then you are in the present and there is a great opening for the future.

The present can function in two ways: either it can be a closing of the past or it can be an opening for the future. The present moment is most vital. If you look back, it simply goes on closing the past, and you go on wasting the present moment in thinking about the past, that which has been. You go on wasting -- crying for the spilled milk.

Once you disconnect yourself from the past, once you make a clean break -- as if in one stroke of the sword you simply cut yourself and then you don't look back -- the future opens to you all the possibilities, all the possibilities.

Sannyas is just a change -- a radical change -- in the direction of your vision. So let it be a true, authentic beginning. And the beginning requires only one thing: that you stop wasting time with the past. Whatsoever was, was; good, bad, it is irrelevant. Don't repent for it because there is no way to undo it. Don't go on cherishing it, because there is no way to repeat it. So if it has been good, it is gone; if it has been bad, it is gone.

And carry this idea always. because each moment a new past is created. Always get rid of the past: don't accumulate it. That is the basic requirement for becoming a sannyasin -- that a person starts living in the moment, in the present and becomes open to the future. There is great thrill and great adventure enters into your life.

And this will be your name: anand svardharma.

Anand means bliss, svar means self, dharma means nature; bliss, self, nature. And that is the basic truth -- bliss is the nature of the self.

Bliss is not something that you have to achieve. The very idea of achieving it creates the trouble. It is already there -- you have just to recognise it. It is already there -- you have to start living it. It is not something that you have to practise, cultivate, achieve. There is no need to postpone -- it is already there just like breathing. It is your inner breathing, the breathing of the soul. That's why in India we call it 'svardharma' -- it is your innermost core.

It is you... you are made of the stuff called bliss. It is not that you have to attain it, so there is no need to wait that tomorrow you will attain or the day after tomorrow, or after life or in heaven; there is no need to wait. If somebody just understands the idea of it, he simply starts living it. So start living bliss from this very moment!

We have been taught to make each and everything a goal. Certainly there are things which are not given, which are not in-built. Svardharma means in-built.

A child is born -- he has not brought a great treasure with him. If he wants to have a treasure he will have to work for it, he will have to earn money, he will have to compete, he will have to do a thousand and one things; then too it is not certain whether he will get it or not. Even if he gets it, it is not going to make him rich in any inner things. It may be just a cover to hide his poverty. Deep down he will remain the same poor man because the outer riches cannot fulfill the inner poverty. The outer cannot go into the inner: their dimensions are so separate, so diametrically opposite that they never criss-cross ever -- there is no meeting ever.

A man can be very rich outwardly and very poor inwardly and vice versa. A man can be very rich inwardly and poor outwardly. I am not saying that a man cannot be both -- a man can be both. I am not saying a man cannot be neither -- a man can be neither. But they have no relationship to each other -- they are separate phenomena.

Money has to be earned; prestige, power, fame, have to be earned -- but not bliss, not god, not truth. They are already there; one has just to look in and to have the courage to start living it.

When people ask me how to be happy, I simply tell them, 'Be happy!' -- there is no question of 'how'. If you ask how, you will never be happy -- you have asked the wrong question. No technique is needed.

You are already breathing -- there is no question of how. Even to ask the question of how to breathe, one must be breathing already. One cannot exist without breathing, and one cannot exist without the innermost core of happiness, otherwise a single moment would be impossible to tolerate.

Deep down, somewhere, we are still at home. Howsoever miserable, if you look deep down, somewhere there exists an oasis. Howsoever the situation may be contrary to your expectations -- failure, frustration -- still there is a shelter somewhere deep within you where you are at home, otherwise everybody would go mad, everybody would commit suicide. Not for a single moment could humanity exist.

Deep down we are rooted in some infinite source of nourishment. We are not using it as much as we should, but still, we are rooted in it. We are not rooted consciously but we are rooted unconsciously. The only thing that has to be done is to make this rooting, centering, a conscious phenomenon.

So start living happily, blissfully, from this very moment, and you will be surprised that there is no 'how' to it -- one can simply start living just like that.

Whatsoever is, is. And there is no need to desire. Whatsoever is, is already given; whatsoever is needed, is already provided for. That's the meaning when Jesus says to his disciples, 'Look at the lilies in the field. They labour not, yet they are so beautiful, so happy. Not even solomon arrayed in all his riches, was so beautiful and so happy. Look at those poor lilies, infinite in their richness. '

Svardharma means that deep down you are carrying all that you need. You need not labour for it, you need not toil for it, and even solomon was not so beautiful and so happy as you are already. Just a recognition of the fact....

And the only work that I am here to do is to shake you out of your sleep. Nothing else is needed -- just a good alarm, so you open your eyes and you recognise that you had fallen asleep and you started dreaming.

Svardharma means that which you know when you are fully awake; that which is always yours, has

been always yours -- cannot be otherwise.

[A visitor asked Osho how he could find which was the path for him -- devotion or meditation. Osho checks his energy.]

Good.... Devotion will be your way. It will need a little courage but devotion will fit perfectly. You have a very loving heart. Maybe you have never allowed it to have its say; mm? you have been by-passing it -- you have been putting it off. You are a little afraid too, but that's your way.

Meditation will look easy to you but will not go very deep. You may like to choose meditation, because you will feel a little more in control with meditation. With love, with devotion, you will be moving into something which you cannot manipulate; rather, you are completely gone as far as your control centre is concerned. You are at the mercy of some unknown energy.

So people are afraid of devotion, but more people can reach through devotion than through meditation, because the heart is a purer medium and is uncorrupted by society. The mind is very much corrupted by society, very much trained, cultivated, conditioned. The mind is cluttered with too many opinions, philosophies, doctrines, theories. The mind is a complete madhouse.

The heart has remained uncorrupted, virgin, because the society does not worry about it. Society has never touched it -- in fact the society does not want to touch it. It is dangerous... it is very rebellious. So in a way it is good, because society has not used it -- it is there, like a field which has not been cultivated for long, so full of vitality. Just a little seed, and a great crop will be very easily possible. So start moving towards devotion.

I am creating here a situation for moving to it. It is a way of the madman, the way of devotion, but it is tremendously beautiful and it will fit with you.

And this is my understanding -- that whenever you are confused or whenever you cannot decide, whenever you feel divided, it is always the path of devotion that you need.

Because confusion cannot be got rid of by the mind. The mind is the faculty that creates confusion. It is the mind that always creates division, this or that, to do this or not to do this, to be or not to be. The mind is always dividing things.

It is just like a spectrum: a ray passes through the prism and is divided, is broken in seven colours. Anything that passes through the mind is divided into duality -- becomes two, this or that.

The heart is undivided, indivisible. So whenever you feel any problem of what to do, then it is better to surrender to the heart. With heart, with love, you also become one... a certain unity arises.

In the modern world it has become more and more difficult to follow the path of devotion, because innocence is needed, trust is needed, and both have become impossible. But I can see that you can easily trust and you can easily move in a very innocent way. Just try, and it will explode. The flowering will not be very far.... Good!

What Is, Is, What Ain't, Ain't

Chapter #7
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Prem sarvesh. The meaning is: the god of love and totality. Prem means love, sarv means total and esh means god -- and that has a message for you. Two things have to be remembered: love and totality. Both help each other, because it is only love that can be total. It is only through love that one can come to feel what totality is. Everything else has become contaminated... everything has become artificial. Love remains yet something of the natural. Man has not yet been able to manufacture love. He has manufactured everything else, but that will be the last day of humanity when man becomes able to manufacture love. Then there will be no humanity, because then everything will become artificial and arbitrary.

Love is still something which you cannot do. When it happens, it happens; when it doesn't happen, it doesn't happen. It is beyond you -- the only thing that is beyond mind, the only thing that cannot be manipulated, controlled, the only thing that knows no discipline, the only thing that is free and has the flavour of absolute freedom.

That's why love is not allowed. No society has been able to accept love in its totality -- and love can exist only when it is total. So whatsoever exists in the name of love is not love. The society has created pseudo-coins, substitutes. All the societies have been afraid of love for many reasons.

One: if love is beyond control, love can be dangerous. Society trusts only that which can be controlled. Society is always afraid of god, so in fact no society has yet existed which is religious. Society by its very nature has to be irreligious -- whatsoever the pretensions. The society may pretend it is religious -- that too is a trick to avoid religion. That's a camouflage, a deceptive mask. But no society has yet been religious, because to be religious means to allow love and to allow love unconditionally. Then wherever it leads, it leads; whatsoever happens, happens.

Society says, 'Instead of love, think of marriage.' Marriage is a substitute, a false coin. And society is never cooperative if somebody is in love. It brings so many laws, conditions into it, that the whole weight makes it impossible. But if love becomes possible society will have to go through a radical change.

If people are allowed to love there will be no war possible. Politics will lose all charm. Politicians will look mad, stupid... at the most, neurotic. If love is denied, war becomes very important -- war is just the opposite of love. If love is denied the politician becomes very important, because politics is just the opposite of love. Politics is competition -- cut-throat competition, violence, aggression, destruction. Love is creativity... Love is non-competitive. Love believes in delight and love knows no future... Love knows only the present. Love is non-ambitious. It has no plans for the future, it is tremendously content with this moment.

Society cannot allow love because society has to drive people into a certain type of slavery so that they live for the future and they don't live in the present... so that they become ambitious. Their love-needs have to be frustrated. Once their love needs are frustrated they are ready to be forced into any army. Then they are ready, because they have energy and no outlet. Love is the natural outlet, the natural flowering. When love is denied, energy is there, one is boiling within, and there is no natural outlet, so it has to go somewhere. Then you can force a person to work for money, to work for the country, to work for christianity, hinduism, to sacrifice for the future.

[Osho said that society exists through the perpetuation of the idea that one should sacrifice for the future -- and no one ever gets around to actually just living in and enjoying the present.

This idea creates a subtle slavery. With one's energy one either has to fight or become famous and successful in the eyes of society.]

The dropout is condemned. The dropout is saying, 'I am not interested in the future -- my interest is herenow. I would like to live herenow.' That's why I say love is the only thing that is total, because totality can be only herenow. The time for totality is now and the space for totality is here.

And remember this distinction: society wants you to become perfectionists -- never total; they never talk about totality. They talk about perfection. Perfection is in the future; it is a goal.

Totality can be herenow -- it is not a goal at all. It is a tremendous conversion, a great radical revolution -- not future-oriented at all, just a great understanding. You can be total this moment, because there is no other requirement for it except the very decision that one wants to be total, that's all -- no other requirements.

Just sitting in front of me, this moment can be total... is total. There is no going anywhere, one is just here.

The idea of perfection is a neurotic idea -- it drives you crazy. And it is never fulfilled -- it cannot be

fulfilled. I am against perfection and I am all for totality.

Totality means each moment lived without any past and without any future... each moment lived unconnected with the past and unconnected with the future... each moment lived atomically... each moment lived in such a way as if this is the first and the last... as if there was no time before and there is going to be no time after.

For example, if this moment you become aware that you are going to die in the next moment, this moment will be total because there will be no future. And if, in the same way, there is no past, your whole energy dances herenow... then you vibrate. Because there is nowhere to go in the past or in the future, you don't spread out. A great intensity arises -- you become an intense flame.

Rosa Luxemberg has said that a man lives only in such moments when his torch of life burns from both ends. So when you burn so intensely from both ends that you are not saving yourself for the future, that you are ready to lose all and all -- because who knows, next moment may never come -- then there is a metanoia, there is a conversion, a transformation, a mutation. Then suddenly that very intensity of energy becomes aflame, and the very quantity of the energy becomes a qualitative change.

This is the meaning of your name, 'prem sarvesh'. So remember it: love is the door towards totality -- the only door left, the only door that has survived, which has not yet been completely destroyed. So love, and let love be your religion, your meditation.

[A visitor said she had been doing Interpretative Therapy along Freudian lines. Osho, with a chuckle, said she would have to get out of that, and that a few groups would be helpful....]

Psychoanalysis and things like that are more of the head. They help a little, but not much, and they make much fuss about nothing. They never touch the real problem. The whole effort is more or less to help the person to be readjusted with the society -- and the society itself is neurotic. So to be really healthy in this society one has to be a little abnormal, because normal people are not normal, they are all abnormal.

[See 'The Passion for the Impossible' August 21st, where Osho talks to a psychotherapist about people needing to strive beyond simply adjusting to society.]

Freud and Jung and others, deep down are in the service of the status quo; they are in the service of the politician. Their revolution is very superficial. They are against all revolutions. They try to bring the person back to the fold, to the herd, to the crowd.

And the crowd is itself terribly ill -- insane. Hence, the real problem is not how to adjust the individual to the society but how to make him strong and courageous enough to be himself -- centred and rooted in his own being.

Individuality is health, and individuality is sanity and maturity. And remember that only an individual knows what is happiness. Individuality means independence, and when you are no more dependent on the herd mentality, when you can think on your own and you can take the risk of being yourself -- maybe it looks abnormal, maybe the whole society is against it, but a man needs courage to be happy.... Otherwise one can never be happy -- the society is so ill and so unhappy.

These unhappy people do not like a happy person at all, because the happy person becomes a condemnation to them. They don't like a real individual, because his very presence, and they start feeling that they are missing something. They want to destroy such an individual -- that's why they crucified jesus. And if you ask the freudians jesus seemed to be neurotic; he must be living in hallucination and he must have some sexual perversion.

They poisoned socrates -- he was too much of an individual. Freudians will think he was obsessed or they may even think.... Because in the last moment the court told him that if he stopped talking about truth, he could be released and forgiven, but he had to make a promise that he would never talk about truth -- that he would stop teaching people.

Socrates laughed and refused. He said, 'Then what is the point of my being alive? If I cannot talk truth there is no point in being alive.'

If you ask the Freudians, they will think that he was a little suicidal.

They had given him one more option -- that if he could not stop talking, he could promise to leave athens; he could never come back -- he could go anywhere and do whatsoever he wanted, but he could not come back to athens. If he did this he could be forgiven.

Socrates said, 'That too is not possible, because I am not an escapist.'

Freudians will think that he was 'death-obsessed', that he wanted to die. And that's what they will say to Jesus too -- that he wanted to die, that he wanted to become a martyr, that 'thanatos' -- the death wish -- was too much in him. They will not say that the jews were responsible in killing, they will make Jesus responsible -- that he wanted to be killed; he created so much trouble that he forced people to kill him.
They help the same rotten, insane society....

These groups have a totally different orientation. They are not in the service of the society -- they are in the service of man. They are not in the service of any past -- they are in the service of the future. And they are not trying to make any compromises. They are very uncompromising, very radical, and their whole orientation is that to be happy is the goal -- everything else is secondary.

Freud has divided human orientations into two divisions, two classes. One he calls the reality principle, and another he calls the pleasure principle. His own analysis is based on the reality principle -- these groups are based on the pleasure principle.

Man is here to rejoice and celebrate, and one should not care for anything else. Nothing is worth more... nothing is higher than joy. For Freud, reality, and what is reality? -- an understanding that society has come to agree on; that is reality. And one should concede to the reality of the society; one should follow the society.

So these groups are really anti-Freudian, anti-interpretative, anti-intellectual... more existential. So it will be a good experience.

[The primal therapy group is present. One member says: I don't recognise the person in the group -- it seems that it's not me. Something totally new happened. I can't even think about it properly... I can't even formulate a question.]

Yes, I know... I understand. It is really not you, that's the whole point. It really went deep in you. So whatsoever has happened and whatsoever is going to happen and whatsoever is happening, none of it is happening to you -- you are the witness of it all.

For example, if a childhood memory comes -- that your father was angry, and you felt very hurt -- if you really go into it, suddenly you will see that you are not the person who felt hurt; you were the witness of the whole thing. The father was there, the child was there, and somebody was there: a witness; you are that. You can see your father hitting the child -- and you are the seer of it all.

But this is the whole point, the basic point -- to come to such a deep insight where you come to know that all that has happened, has not happened to you; you are aloof, untouched, transcendental. So just be a witness to it all -- as if it is all happening in a dream or you have read it in a novel, or you went to the movie and you saw it there; it is unrelated to you.

The group has really gone deep in you -- that's why. And it is very frightening in a way, because it is very confusing: to whom has it happened?

... And you feel so aloof and so far away, so distant from all this that is happening, that it seems meaningless... but this is the whole meaning. This group really went in -- the group succeeded.

If the identity can be broken, then the group has succeeded. That's the whole work, the central work -- to break the identity.

Ordinarily we think of ourselves as the doer. If we can feel ourselves as the seer, the identity is broken. Ordinarily we feel ourselves to be part of the world of events. You were a child -- this is an event. Somebody loved you, somebody hated you, you were defeated, you were punished, conditioned, thousands and thousands of things happened -- these are the events. Ordinarily you are too much identified with these events.

Somebody insulted you and you still feel the pain because you are still identified -- as if you have been insulted. If this identity can be broken then you can see that, yes, somebody was insulted but you were not that one. Even when the insult was a present phenomenon, you were just an onlooker... by the side of the road you were standing and seeing.

It happened that when Alexander came to India he wanted to take a sannyasin with him to Greece, but the sannyasin was not willing. Alexander was very angry and he went with a naked sword and said, 'Will you come with me or not?'

The sannyasin laughed -- he was a naked man standing on the bank of the river. He laughed, he laughed very madly, and he said, 'You are a fool! You cannot order a sannyasin. The day I took sannyas my freedom

became absolute. You can pray to me, you can invite me -- I may decide to come or not to come -- but you cannot tell me to come, you cannot order me.'

Offended, Alexander took his sword and said, 'I will kill you! In a second your head will be thrown away from your body. '

The sannyasin said, 'Very good! You do it, and when the head falls on the ground you will see it falling and I will also see it falling -- because I am separate. Do it! There is no need to wait!'

But Alexander could not do it -- the very presence of the man was such. To kill this man.... Alexander had never known such a beautiful man.

The sannyasin said, 'Yes, you can do it. You will see the head falling and I will also see it! Because right now I see myself as separate. There are not two persons here -- there are four persons. You may not be aware but I know we are four persons: you who think that you are alexander the great, with a sword, and deep inside you there is a point of which you are unaware, where there is one who is watching all this nonsense; and I am standing before you -- this body, this mind, the person who is talking -- and somebody is just standing behind me. We are four persons here, not two, sir.'

When the identity is broken you will feel like this. That is the meaning of the hindu concept of 'maya' -- that the whole world, the whole life, is a dream; we are just onlookers. Nothing matters really, this way or that; nothing matters. Only this witnessing is significant.

Continue to have this quality. It will be very disorienting -- it will uproot you and you will feel a little confused, chaotic, clouded, but don't be worried. This is only because the old habit is broken and the new will take a little time to settle.

Always remember, only out of chaos is the new born. Only out of chaos are stars born. So this is a chaos you are just passing through -- accept it happily!

What Is, Is, What Ain't, Ain't

Chapter #8
Chapter title: None

8 February 1977 pm in Chuang Tzu Auditorium

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ShortTitle: WHATIS08
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[Osho gave a new sannyasin the name 'deva sarvahara' -- saying that the meaning was 'one who has lost all'.

Osho said that Jesus' saying -- 'Blessed are the poor in spirit' -- meant that those who had nothing, who were nothing, were blessed. This did not imply that one should live an impoverished life; one should live beautifully, but one should not be possessed by one's belongings.]

This name, 'sarvahara', is one of the most beautiful possible. It means one who has nothing, who knows nothing, who is nothing, one who has no claim. In that moment -- when you don't claim anything -- you are; for the first time you are! And you are so abundantly, so infinitely, that right now you cannot conceive of what is possible. By becoming nothing, the impossible is possible.

It is said that a man called Nicodemus came one night to Jesus. He came in the night -- midnight -- when everybody had left and Jesus was alone and was just preparing to go to sleep. He was a very rich man and a professor also. He was on the board of the temple and he was very prestigious and respectable -- hence he came in the night; he was afraid to come in the day. He did not want people to know that he associated with

such dangerous people.

So he came alone, afraid in case someone should come to know, and he said, 'I'm attracted to your teaching. I have heard you teaching, I have heard many rumours about you -- that you teach that a man has to be reborn to be really alive. Give me the secret!'

So Jesus said, 'You know the law -- you are a learned man. You know the ten commandments.'

The man said, 'Not only do I know them, I follow all the commandments. I follow to the very letter, but nothing has happened through that. I am a virtuous man, moral in every way -- I follow the rules of the society, the law of the society -- but nothing has happened.'

Jesus said, 'Then there is only one thing left -- renounce all. Go home and give up everything and come and follow me.'

Nicodemus said, 'That is difficult.'

He follows all the commandments, he is a moral person, virtuous -- that is easy. In fact, that too is a sort of possession -- to be virtuous, to be moral, to be good. That too is a sort of subtle possessiveness, as if one is hoarding for the other life too. In this life money is needed, in that life virtue is needed; so virtue is the coin for the other life. But to renounce and to be nothing? Just to be nothing seems to be impossible, and that is the only key for transformation.

But I don't say to renounce, because how can you renounce? -- nothing belongs to you. My approach is even more subtle than Jesus' approach. He says 'Renounce'. There is a possibility that a man may renounce and then start hoarding this renunciation.

In India we know. Maybe in Jesus' time in Israel people were not so aware, but in this country we are aware of how a person can become very egoistic by renunciation. In fact you cannot find more egoistic people anywhere else than those who have renounced. Now they have a very subtle, refined ego -- a pious egoism: 'I have renounced all! I don't belong to this dirty world and I don't have any dirty desires. Everybody is dirty, a sinner, and I am a saint.'

If Jesus had known he would not have said that, because in this country we have known for centuries -- people have renounced and nothing has happened. You become virtuous, nothing happens; you become moral, nothing happens; you become a renunciate and nothing happens.

The happening is possible only when there is an inner understanding -- that you don't possess, that nothing belongs to you, that you are nothing. There is no need to go anywhere, there is no need to do a single act; this is not a question of action. This is the simple realisation, just a simple understanding -- that you are nothing.

To live out of that nothing is to be a sannyasin.

To act out of that nothingness, out of that innocence -- primordial innocence, primal innocence -- to act out of that simplicity is to be a sannyasin.

And it is tremendously beautiful....

The kingdom becomes yours right now. Not a single moment has to be lost -- time is not needed for it. It has always been yours; you have not looked in the right direction.

So from this moment start thinking. and create a milieu around you of, 'I am nothing.' Let this be your mantra. Sitting silently, simply repeat -- but let it not only be a repetition; with great understanding, with great insight. with great feeling, just let this resound inside you: 'I am nothing.'

And whenever you see something arising that goes against it, remember again -- relax and remember: 'I am nothing. ' Somebody insults you -- that is the moment to remember the mantra: 'I am nothing.' So how can he insult you? How can you insult a nothing? One day you will be dead, and he will be insulting you but the insult will not reach you -- so why not be a nothing this very moment? Then the insult passes through, comes and goes, and the arrow never touches you because there is nothing to block its way, it simply goes through you.

Somebody is bribing you, buttressing you -- remember 'I am nothing'. Relax.... Let this be a subtle chanting inside -- 'I am nothing' -- and you will gain tremendous insight through it.

By and by the door will start opening slightly -- you will have glimpses of nothingness... just as if a little breeze comes in and you are refreshed by the breeze of nothingness. In that moment everything is so crystal-clear. When you are a nothing you are a mirror -- when you are something you lose all qualities of the mirror; then you don't reflect reality... you are closed.

So I am giving you this as a maxim, as a golden rule. If you can do this, nothing else is needed. So do the meditations, do groups, but let it become a continuous remembrance. You will be surprised at how this simple idea, 'I am nothing,' can relax you.

Ramana Maharshi used to give the mantra 'Who am I?' Generally I don't insist upon it much... very rarely, mm? because in that, again, the ego can assert itself. You ask 'who am I?', but that 'I am-ness' remains there -- it can be dangerous; it cannot help everybody -- very few people will be helped. But this mantra can become a universal mantra: 'I am nothing.'

There is no need to ask 'Who am I?' -- 'I am simply nothing -- nothingness is my nature.' And this nothingness will be a death to you and a resurrection too....

[A sannyasin says: Every time when I am with a man that I love very much, I become very tense, and except when I make love, I can't relax.
Osho checks her energy.]

Do one thing: while making love -- start it only while you make love, mm? -- while making love start chanting 'aum' loudly. Just go crazy chanting 'aum, aum, aum, aum....'

I would like this sound 'aum' to become associated with the moment of love. For a few days simply chant only when you make love, at least for two weeks. Never chant otherwise -- never; for two weeks only chant when you make love. While making love, just go crazy. Chant loudly and let the whole body vibrate with the chant of 'aum'.

Your lover can also be very helpful if he also chants. You will both enjoy it, and the orgasm will be deeper, very deep -- not only physical, but what in tantra they call 'the subtle'... not the gross, but the subtle. Mm? it will enter into your inner vibration... it will pulsate deep down in your being. So chant, but only for two weeks and only while you make love.

Then after two weeks, whenever you feel this tension, chant -- and the outcome will immediately be the same as in love. It is not good to make love too much, so some way has to be found which gives you the same feeling. This is a simple method of conditioned-reflex.

[Osho described the experiments of the Russian scientist, Pavlov, who discovered the theory of conditioned reflex. When he gave his dog food, he would ring a bell. After some days, when he rang the bell the dog began to salivate -- even when there was no food.]

You have the key in your hand -- the key is that while you make love, you become more flowing; the flow comes. When the flow comes, tension disappears. When you are not making love the tension comes again -- you are not so flowing; you become blocked. And particularly this passage -- from the navel to the throat -- becomes tense; this is the passage where the mantra will resound and create pulsations. So you just. . . But first let it be deeply associated with love, so just the chanting of the mantra becomes the bell.

You can enjoy the chanting so deeply then -- it will almost give you an orgasm. In fact that is the way to create a real mantra; there is no other way.

People go on chanting mantras, but unless it is deeply related to your biology it is not going to do anything. This will make it chemical -- it will associate with your hormones, with your flow of energy, with your orgasm, with your love state. Then you will be surprised -- you can simply sit and chant the mantra and you can move into the same space.

For two weeks while making love, and then for two weeks you try without it. Then after one month, tell me how you are feeling -- it will be gone. Very good!

[The encounter group is present. The leader comments: In this group many people have an experience of feeling quite good, as if they've worked through something -- and the following morning they slip back, fall down again.]

It can happen only when a person is really going very high -- then the fall is natural. When suddenly somebody goes very high it is very difficult to stay there -- the next day he will be in a low key. But nothing to be worried about. That simply shows that he has taken a sudden jump.

When people grow slowly this never happens. There are two types of people, and sometimes it can happen that if there is a group where there are three, four people of that type, then many more will move in the same direction. In a group energies become joined. Even if one in the group is a good runner -- as far as the inner world is concerned -- many will start running.

The group moves as a whole -- so one good flowing person can lead the whole group far away, and one

dead-block can hold the whole group down. I think there was not somebody who was blocking -- otherwise almost always there are both types of people, so they keep balance. Mm? they don't allow you to go very high -- you have to drag them. They are very weighty and they don't move easily, so the whole group has to keep pace with them.

Sometimes if those load-stones are not there it will happen that the whole group will go to a very high peak, but the peak will be so sudden -- in fact they have not earned it -- so next day they have to fall. But good!... nothing wrong in it.

Start again, and by and by they will become more acquainted with the path, and then it will become more and more stable. Good... a really good energy group!

[Another group member says: I just feel so much resistance in myself.

The leader comments that her resistance seems to be on the surface; deep down there is a yes.]

But [the leader] may be right -- the resistance may be just on the surface. Resistance can have two locations: either it can be very deep down -- then on the surface you want to say yes, but the no comes from the deepest core.... It can be vice versa -- at the deepest core yes comes, but just on the surface you say no.

And he may be right -- it may be just on the surface. That's my feeling too -- it is not very deep. If you decide to drop it, you can drop it very easily; it is a question of decision. If you want to maintain it, you can; if you don't cooperate with it, it will disappear -- it is not very deep-rooted. You may have learned it just as a protective armour; many people learn no.

There are reasons to learn it. Every child has to learn it, because only with the no does the child start becoming an individual. He feels he is separate when he says no. When he says yes, there is no separation -- then he is engulfed by the other. If he says yes to the mother, he is just a part of the mother -- his existence is not separate; he is not yet an individual. So children have to go through the no stage.

Every child has to learn how to say no. Sometimes when he does not want to say no, then too he says no, because only by no will he be separate -- otherwise he will always remain a part. Nobody wants to be a part of somebody else. Maybe the mother is very loving, the father is very loving, but the child has to attain to his own individuality too -- and the only way is the no. So sometimes a child wants to say yes, but cannot, because saying yes is very self-defeating.

So you have learned no-saying. That may have been the only way to attain to your individual existence; now it is just a habit. Deep down yes is there. If you just relax, you decide, the yes will come, and there will be no resistance. And when the yes comes it is really beautiful... it's fantastic. It is such a new space.

No is very ugly -- it divides you from existence, from the whole. Yes connects you. The man who can say yes is the really religious man... and it needs great courage.

So this is the paradox of life: in the beginning the child needs to have enough courage to say no -- that too is needed otherwise he will never have any backbone; he will be spineless. He has to say no... he has to gather guts and say no. Even sometimes against himself he has to say no.

Children do these tricks very much.... The child is feeling he wants to go to the toilet but he will say no to his body to feel that he is powerful. The mother puts him on the toilet but he says no. He wants to go -- the bowels are ready to move -- but he holds it. He has to say no, and he enjoys the power that comes through it; it is a great power -- that he can control his body.

The bladder is full and the child wants to urinate but the child says no, and enjoys the power that comes through it, the thrill that he can control his body, he can do whatsoever he wants to do; he is not a slave. But this can become a very obsessive state. You may have learned it too much.... And it is only a question of becoming conscious of it.

For these two days just let the inner yes come -- now that needs courage. First no needs courage -- every child has to go through the nihilistic stages of saying no; that's a part of growth -- then when one has grown, that armour has to be dropped. Then again courage is needed to say yes. And in a person who can say no when needed and can say yes when needed -- when no and yes are not obsessive habits but one is free to say anything that is needed -- spontaneity is born.

A person who cannot say yes is restricted by his no, and a person who cannot say no is also restricted. They both live half lives -- and both suffer.

Freedom means the capability to say yes when yes is needed, to say no when no is needed, and sometimes to keep quiet when nothing is needed -- to be silent, not to say anything. When a person has all these three dimensions available, he is a free person -- he has freedom.

[Another group member said she had been very high and very low. When she felt high it was almost psychedelic. At the same time she lied about some of the lower aspects of herself. So now she has a problem.

Osho said that peaks cannot exist without valleys -- and vice versa. The two points are not against but complementary to each other, so one should not regard low moments as spaces to be avoided

Osho said that it was better to call those low periods 'rest', for rest does not have a negative connotation. By changing the word, the label, one's mood is already changed.]

Second thing: it happens sometimes when you are at the peak that you may lie about some aspects of your low state -- that comes naturally; it is not that you are lying.

In fact in that high state those low aspects don't exist; they are irrelevant. To talk about them will not be true, will not be true to the moment. So you have not lied really. It appears as if you lied when you come back ro the lower state and you see those aspects. Then you start feeling guilty -- 'I was hiding' -- but you were not hiding, because they were not there.

For example, in the valley there is darkness and when you are on the peak there is no darkness. The sun is showering -- darkness is not there at all. So if somebody talks about darkness you will laugh -- you will say it doesn't exist. But when you are back in the valley you will start feeling have you lied or what? ... deceived or what? You have not deceived at all. It was true to that moment of height -- now this is true in this moment of depth, this rest period.

What is true in the day may be untrue in the night, and what is true in the night may be untrue in the day. What is true this moment may be untrue in the next moment, but it happens that we go on judging, comparing one moment with the other. Never do that.

A true man can never be consistent. A true man can never be consistent -- it is impossible -- because a true man has to be true to the moment, and the next moment... who knows what the next moment is going to bring? The next moment will have its own truth.

So if you ask me, there are truths and truths and there is no truth. Each moment has its own truth -- and a true man is true to the moment. Only untrue people can be consistent; only false, pseudo people can be consistent Only a mediocre mind can be consistent. A really intelligent mind cannot be consistent -- how? It is impossible. If you are devoted to truth you cannot be devoted to consistency. If you are devoted to consistency you cannot be devoted to truth, because what will you do when truth changes?

The truth of the peak is the truth of the peak and the truth of the valley is the truth of the valley -- don't compare; it is impossible to compare. The peak cannot be brought to the valley and the valley cannot be brought to the peak, so how will you compare? Whenever you compare you will be unjust to one; your comparison will be fictitious.

When you are in the valley your peak is fiction; it is not present. When you are in the peak, your valley is a fiction, a dream you have dreamt. Now, never compare one factual thing with something of memory, imagination, because that is not fair. Unless two things are actually true, present, don't compare, and then you will be surprised -- there is nothing left to compare. Otherwise you will again and again feel guilty. Again and again you will start feeling that you are doing something wrong -- and you have not done anything wrong.

It happens in everyday life -- you love a woman and you say to the woman 'I will love you forever and forever and forever'! After a few months the love has disappeared -- now you feel guilty that you had promised that you would love forever. Now you want to depart -- now it is impossible to be together. So you start feeling as if you were Lying at that moment. No -- that was the truth in that moment. When love is there, one feels that way. That's the feeling of love -- that you would like to live together with the person forever.

And it is not untrue -- it is absolutely true. But it is the truth of the love moment. When the love moment has gone, it has taken its truth too. Now there is no love, so there is no question. And you are not breaking any promises. In fact, a true man cannot promise. And the more you understand, the more you will be less and less ready to promise, because how can you promise? Tomorrow will bring its own truth -- how can you promise?

There are moments in which promises come very naturally, but then there is no need to feel guilty. Just understand it and don't compare notes.

One thing to be remembered: wherever you are, let it have total possession -- that moment has to be

total. I call it lying if you are not total in that moment. When you love, love totally. When love disappears, let it disappear totally.

When you are on the peak, be totally there; when you are in the valley, be totally there. Don't let your peak interfere with the valley and don't let your valley interfere with your peak. Just be true moment to moment... Live atomically. Each moment is an atom, and only one moment is given at one time, so why bother about the moments that are gone or about the moments that are to come?

Just let this moment be all in all. Then there is great spontaneity, great beauty, great richness....

What Is, Is, What Ain't, Ain't

Chapter #9
Chapter title: None

9 February 1977 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine and chirantana means eternal; divine eternity. And a few things have to be understood. First, eternity is not duration: it is not time going on and on and on. Eternity has nothing to do with time. Eternity is something totally different than time -- diametrically opposite, rather.

[Osho said time is a distortion of eternity. When one looks at eternity through the tiny hole of the mind, one has the illusion of time. See 'The Shadow of the Whip', December 3rd, where Osho expands on this.]

From the eternal viewpoint, the past is as much now as the future is, as the present is. Past, future and present, all exist together. Existence is simultaneous, all together. This very moment everything that has ever existed and will ever exist, exists. Then the now becomes the suprememost value.

To know the chirantana, the eternal, one has to live in the now, one has to go deeper into the now. You have to go so deep that the ripples of time disappear and you come to a moment where there is no time, where the clock has stopped. That's what meditation is all about: you come to a moment where time disappears, where time is no longer.

When time disappears, mind disappears, because time and mind are both connected together. Time is the creation of the hole of the mind, the distortion. Hence all meditative techniques insist that one should go beyond the mind. You can go beyond time or you can go beyond the mind -- it is both the same.

This is the message in your name 'chirantana': you have to go beyond time, you have to look at the totality without any media. You have to look immediately... and this is possible! Once there is no thought moving in the mind, you are immediate.

With the thoughts the mind functions. When there is no thought -- not a single thought -- suddenly all the holes have disappeared. Then you are in tune with the totality, and to be in tune with the totality is to be divine....

Prem means love, nura means light; light of love.

Nura is a sufi name, and I'm giving it to you for a certain reason. You have been a sufi in the past life and still much is there. It just needs to be helped and it will explode. Because on the spiritual path nothing is ever lost. Whatsoever you do goes on accumulating.

Down the centuries, whatsoever you have done on the spiritual path goes on accumulating. Everything else is lost: the money that you accumulate in one life is lost, the prestige is lost, the name, fame is lost, the political power is lost. Only one thing is never lost -- it continues from one life to another -- and that is whatsoever you do towards your spiritual growth.

The river of spiritual growth is infinite, from the beginning to the end. It is not confined to one life -- the body dies, the mind changes, but the spirit remains the same.

So much is there ready... just a little effort and the shell will break. You will come to an experience which you cannot even imagine, which cannot be told, cannot be expressed and cannot be defined -- it is ineffable. One knows it only when one knows.

And there is no map for it, because it is immeasurable. But one thing about it is that it is something like infinite light exploding -- hence the name nura. It is as if a sun is born inside you, a great source of light.

Once that light is experienced the whole of life becomes a light. Then whatsoever you touch becomes gold and wherever you look you find god. Each moment is precious -- but that preciousness comes from within... you pour it onto every experience of life. Mm? you may look at an ordinary flower and suddenly it is tremendously beautiful. Now you are pouring your light onto it.

The world is beautiful only when you can pour your light on it. Without your light it is a dark phenomenon -- the beauty remains hidden. We are sitting on millions of miracles but our inner light is missing so we cannot see those miracles -- they are happening all the time. Once your inner light is there you start looking at things in a totally new way.

And that is the meaning of being religious -- when your touch brings divinity to things....

[A sannyasin said that he is clearing his conditioning; his relationship is helping to destroy it; and he feels stronger with Osho inside him.]

That's right! This is going to help. This happens... it is natural, because character is not something like a mechanical structure. Character is something that you constantly create. It is not a dead thing -- it is a dynamic factor.

It is just like cutting a tree... it is a dynamic process. Just by removing one leaf, nothing is going to change -- another leaf comes out -- because the tree immediately compensates.

So character is not just dead armour, it is a very dynamic force and it is self creative; it creates itself. So you will see sometimes that something is falling and another day again there is something else.

Just watch -- you have to become more watchful. And rather than fighting with the character, you have to fight with your unawareness, because unawareness is the fuel. Deep down that is what creates your character, because unawareness needs the character, otherwise you will go mad. A conscious person can afford to be without character -- an unconscious person cannot; character is a necessity.

It is almost as if your eyes are not working well. then you have to use glasses. You cannot afford to throw them -- if you throw them you will not be able to see.

When your eyes are functioning well, perfectly well, then you can throw the glasses; there is no point in wearing them.

Character is something that helps the unconscious person to live in the world smoothly. It gives you a certain eyesight -- it functions like glasses. So rather than throwing the glasses, start becoming more aware, more alert, more conscious. The more conscious you are, the less will be the need for the glasses and they can be thrown away; they can be easily dropped. But this is going to help, mm? you are coming closer to it... and you are coming closer to me too.

The closer you come to awareness, the closer you will be to me. There is no other way to be close to me -- physical closeness makes no difference. So just become more and more alert and enjoy life more, but enjoy with a deep alertness. Don't become intoxicated.

[The sannyasin then said that he finds a split between the awareness inside and the trip with people.]

There is nothing contradictory in it. You can remain alert doing whatsoever you are doing; you can do a thousand and one things and remain alert. Alertness is not something that you do -- alertness is something that you create inside yourself. Whatsoever you are doing is not the question. You do it in a luminous way... you do it consciously remembering that you are doing it. So you can relate to people or you can sit alone, you can be in the marketplace or you can go to a monastery -- it does not make any difference. Whatsoever

you do is not the point -- you do it consciously.

Consciousness is not something that you do once in a day and then you do other things; it is not one thing and other things. It has to become a substratum of all that you do... it has to become an inner continuity of all that you do.

What Is, Is, What Ain't, Ain't

Chapter #10
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Anand means the ultimate state of silence, peace, joy. It is all three together. It is not just joy, because joy can be very maddening. It is very clam and quiet; it has no excitement in it. Joy can have much fever, passion. So it is joy with a totally different quality to it -- very silent joy, not like laughter but just like a smile... very subtle joy.

Joy ordinarily can create tension. Anand is non-tense joy -- joy that comes out of relaxation when one is completely relaxed and there is no desire and no expectation and no future. One is just herenow, absolutely herenow -- no energy going anywhere... just a pool of energy, unmoving.

In that very reservoir of energy a joy arises -- which is a by-product. It does not come from the outside... it has no cause outside your being. It is more like a fragrance that comes from within the flower. It is not a guest -- it is the very quality of the host himself.

So anand means silence, peace, joy... a very cool happiness. Yes, that quality of coolness has to be remembered. Once happiness becomes hot you are in trouble. Once happiness is hot you will fall out of your happiness -- you will have to go to the unhappy state -- because nobody can remain in a constant state of passion. It is tiring; rest is needed.

So this anand is more like compassion than like passion. One can stay in it forever and forever. Once one has attained it, one never falls from it -- there is no fall possible.

In the East, the christian biblical story of Adam and Eve and their fall from paradise is not believed very much, because the East says that nobody can fall from paradise. If you can fall from it, it proves only one thing -- it was not paradise.

In the East paradise is not in the beginning -- it is in the end. Adam and Eve were not in paradise. They may have been in a blissful ignoranCe -- which was disturbed because they ate the fruit of the tree of knowledge. They must have been ignorant, just like animals. If animals eat the fruit of the tree of knowledge, of course they will fall.

But this is not a fall; it is going higher. Man has not fallen from the animals -- man has risen higher. Of course he has to pay a price for it -- when you rise high, you have to pay a price. So man has paid for it....

But in the East it has been always thought that paradise or a state of bliss can never be in the beginning. In the beginning there can only be a state of ignorance. Of course, ignorance is blissful, but it is not the ultimate state of bliss, because the ultimate state has to be fully aware, it has to be conscious blissfulness. A blissfulness which is unconscious is almost as if it is not. You are deep asleep -- happily asleep, but asleep. That is not worth much.

It is like somebody who is under the influence of an intoxicating drug or alcohol and feels blissful because he becomes deeply unconscious .. . falls into a sort of coma, dreams a thousand and one dreams and

is blissfully unaware of the anxieties and the challenges of life. But in the morning when you come out of it all those challenges are there -- more so, because you have wasted so much time, and meanwhile the challenges were growing and were becoming more and more complex.

So the christian paradise seems to be simply a name for ignorance. The eastern concept of bliss, paradise, or whatsoever you call it, is not in the beginning -- it is in the end. It is the ultimate achievement, it is the ultimate flowering. That is what we call 'anand'.

And the second word, 'prasthan', means the first step towards it. Prasthan means the first step, the beginning -- the beginning of the journey that leads to the ultimate state of bliss, the first step towards bliss. And sannyas is the first step -- prasthan.

So don't think that by becoming a sannyasin you have arrived -- this is the beginning of the journey. Sometimes it happens .. . many people think that because they have become sannyasins, they have arrived. It is just the beginning -- it is not the end. It is just the abc, and one has to go on much further... one has to go long. Far away beyond the stars is the goal.

But if you have taken the first step, the last will be also taken. The first step is the most significant step, because people are continuously hanging around the indecisiveness of whether to take it or not. The first step taken is almost half the journey.

So you have taken the courage and the decision... and the decision is very significant. Now this is going to be a commitment for a great work on yourself. And man grows only through commitment, through deep involvement, through sincere work....

[Osho suggested that in the groups and in the camp, he should put all his energy unsparingly into whatsoever he was doing, for it is the last straw that breaks the camel's back....]

In my childhood I was sent to a master, a master swimmer. He was the best swimmer in the town, and I have never come across a man who has been so tremendously in love with water. Water was god to him, he worshipped it, and the river was his home. Early -- at three o'clock in the morning -- you would find him on the river. In the evening you would find him on the river and in the night you would find him sitting, meditating by the side of the river. His whole life consisted of being close to the river.

When I was brought to him -- I wanted to learn swimming -- he looked at me, he felt something. He said, 'But there is no way to learn swimming; I can just throw you in the water and then swimming comes of its own accord. There is no way to learn it, it cannot be taught. It is a knack, not knowledge.'

And that's what he did -- he threw me in the water and he was standing on the bank. For two, three times I went down and I felt I was almost drowning. He was just standing there, he would not even try to help me! Of course when your life is at stake, you do whatsoever you can. So I started throwing my hands about -- they were haphazard, hectic, but the knack came. When life is at stake, you do whatsoever you can do... and whenever you do whatsoever you can do totally, things happen!

I could swim! I was thrilled! 'Next time,' I said, 'you need not throw me into it -- I will jump myself. Now I know that there is a natural buoyancy of the body. It is not a question of swimming,,it is only a question of getting in tune with the water element. Once you are in tune with the water element it protects you.'

And since then I have been throwing many people into the river of life! And I just stand there.... Almost nobody ever fails *if* he takes the jump. One is bound to learn. There is a very remote possibility of somebody drowning in life -- a very remote possibility. But there is a possibility, because out of millions, one person may be so dead already that he may not take the challenge and may simply relapse. So then too nothing is wrong. We can say to the person, 'Hope for the best next life -- what else can you do? It was not even worth your surviving. '

Otherwise, if you put yourself at stake, it is a great challenge. And in that very challenge, something that is sleeping within you becomes awake, alert. It has to become alert because life is at stake, the survival is at stake, so all your potentiality has to flare up, and in that very flaring you will come to realise who you are.

So put yourself totally at stake. If you learned swimming, congratulations! If you are drowned, better luck next time, but don't save anything.

[To a therapist from the West Osho says:]

You are perfectly ready for me. So first do the camp, and then lead a group here -- that will be good,

mm? You will find a great change when you lead a group here -- it is a totally different quality of energy.

Leading a group in the west is one thing, but leading a group here is totally different, because all are sannyasins, part of a family. Nobody can be as open as they are, and they don't have any resistance -- they are not fighting. The groupleader is not in any way to manipulate, persuade, seduce them into some work; they are ready, they are flowing. It is so easy, because they don't give any resistance.

It will be an experience for you too. When there is no resistance from the participants, suddenly the energy moves so high... it can move incredibly high. It can touch such peaks which cannot be even imagined. And when you are working here, you don't work -- I work through you.

What type of group would you like ? You lead a sexual group -- it will be perfect. So let there be a tantra group -- you lead a tantra group.

[A visitor says: I'm a very rational sort of person and very frightened to jump. I don't think I know the meaning of surrender. I've been doing the Dynamic meditation in.... Krishnamurti used to speak very much to me. I started to peel a few onion skins off and I felt very frightened. There was no one to be with... And you speak to me very deeply as well...

Osho reassured him that if he could just be here, things would start happening.

Surrender is not something that can be done -- it happens. A surrender that can be done is false. Real surrender happens -- in spite of yourself, he said.]

And the second thing: my approach, my basic approach, is rational. My ultimate result is irrational, but my approach is rational. I have a certain affinity with any rational person, so I can go with you to the very extreme of reason; then I go ahead. When you have come to the very extreme of your reason, then you can see the point.

So irrationalism is not something that is against rationalism -- it is something that is beyond it. Irrationalism is not something which is anti-rational -- no, not at all. Irrationalism is something which is super-rational. You can use your reason only so far, then suddenly reason cannot have any go any more. And if you are really a rationalist, you have to go -- because much is left and reason cannot cover it. If you are really a rationalist, you have to go into the irreason too. If you are not a real rationalist, you are stuck. You are not courageous -- you were hiding behind reason. It was just a trick to protect yourself from life.

Otherwise a rational person has to come to a point one day where he finds that reason is finished but life is not finished, so what to do? The rope that you call reason has come to an end but life continues far beyond it, so what to do? Stop just because you are a rationalist? -- but then this is not very reasonable, because life continues....

It happened that when for the first time physicists became aware of the misbehaviour of the electrons -- I call it 'misbehaviour' because it was not according to logic.... They became aware that the electron sometimes behaves as if it is a point and sometimes behaves as if it is a line. Now, these two things cannot exist together: a line is a line, a point is a point. A line is not a point and a point is not a line. The point has no length in it and the line has many points in it -- that's how it becomes a line -- so how can a point behave like many points? It is impossible.

They tried to figure it out, to fix it -- they could not do anything, because electrons won't listen to you or your logic or your Aristotles -- they won't bother. They continued to behave in their own way.

The physicists had to formulate a very illogical concept -- they call it 'quantum'. They had to coin this word 'quanta'. It means something which behaves in a very contradictory way, illogical way, absurd way -- sometimes like a point, sometimes like a line.

By and by they became aware that there was much more in it: the electron exists at one point and then suddenly it exists at another point, never going in between. It exists at point a, then suddenly it is found at point b, and the line that joins point a to point b never crosses it -- it is a quantum leap! It simply jumps from one point to another, and in the middle it is not found at all. Now, this is impossible -- this cannot happen; at least it should not happen!

So for twenty years physicists were worried about what to do with this electron. It does not behave according to logic. And when max plank formulated the theory, somebody said to him, 'This behaviour is illogical.' He said, 'But what can we do? Change your logic!'

Then a new geometry evolved -- non-euclidian geometry -- because euclidian geometry could not help; it had to be dropped.

A new logic has evolved -- it is non-aristotelean. Aristotle says, 'A can be a; it can never be b.' Now the

new logic says, 'A can be a and can be b also.' This is how things really are!

So when you come across reality and it goes beyond logic, what can you do? You have to change the logic -- you cannot change the reality.

My whole approach is very rational, so I can come with you as far as you want to come -- and very rationally. Then a point comes when I say, 'Now your reason is finished and life is still there, so would you like to go into this remaining life or not?' If you are really a rationalist you will say, 'Okay, I have to go into it. Even if it goes against reason, beyond reason, I have to go!' -- because a rationalist has no commitment to reason. If you are committed to reason you are not a rationalist.

You have to use reason as far as possible. If it covers the whole existence, good -- but if it doesn't, then what? There are only two possibilities: either to deny the remaining existence -- that it is not; which is very irrational -- or to accept it and accept that there is something which is not rational and yet which is.

So nothing to be worried about -- just be here. Meditate, do a few groups, and I will take you beyond your reason. And the moment you move beyond your reason surrender will happen immediately, because surrender is irrational. It is not any conclusion that you come to... it is not anything that you decide. It is not anything that you calculate and conclude -- no! It is something that takes possession of you from the beyond. But that happens only when you have slipped a little out of your reason; then you become vulnerable to surrender.

So I help people to be rational and then help them to be irrational too. There are two types of persons ordinarily: there is a person like eckhardt, boehme, ramakrishna -- these are irrational people. You cannot find any rational explanation through them; they are absurd. If they appeal to you, good; if they don't appeal, good, they are not bothered.

Then there is Krishnamurti -- he is perfectly rational. He will not say a single thing which goes beyond reason here and there; he will just confine his whole statement to reason.

I am a totally different person -- I am not like Krishnamurti or like Ramakrishna. I use reason as much as anybody wants it to be used; in fact I exhaust it. And I'm not against it. It is a good game, one can play it. And the moment you have spent it, then I take you beyond it. The real thing happens only beyond it....

But I'm not in a hurry, and I never say to drop your reason. I say to let it be exhausted -- then it will drop on its own accord. Carry it as far as you can, as far as humanly possible, carry it. One day you will yourself see that life is vaster than your reason, bigger than your logic.... In that moment it is dropped, and in that very moment surrender happens.

It is just like a seed falls into the earth, then the shell is broken, the hard crust dissolves into the earth and immediately the sprout comes out. The logic is the hard crust around you. Because of that hard crust surrender cannot happen. You are protected too much -- you live in a capsule, encapsulated. That capsule has to be broken -- that can be broken. All my methods are just to break it.

So be here, wait for the moment -- it will come. Do a few groups, and after the camp continue the sufi dancing and the music group in the night -- they both help to relax the reason -- and the remaining I will do, mm?

[The hypnotherapy group was present. The leader asks about a participant who experienced much trembling and a pain in the chest. Osho checks her energy.]

It is a cleansing process, but it is not happening as totally as it should happen, hence the pain. Whenever a process is there, if it is not happening totally the lingering energy will create the pain. If it happens totally there will be great pleasure out of it, great joy. If it doesn't happen totally the incomplete part remains like a block. That hurts and can be very painful.

So do one thing: every night before you go to sleep, lie down in the bed and allow it to happen. The only thing to remember is: concentrate at the sex centre. It is sex energy that is spreading all over. So inside concentrate on the sex centre and feel the energy is flowing from the sex centre to all the corners, all over the body. Let it have more the quality of orgasm, and then immediately you will see that the pain has disappeared. Enjoy it as a sexual orgasm.

Just do this for fifteen minutes every night before you go to sleep. But let it really be an orgasm -- you are completely drowned in it. Let ripples arise from the toe to the head and be completely under those ripples. And enjoy it -- don't take it as work; think of it as fun.

It is a beautiful process that has started on its own -- it will lead you to great heights. Just after two, three days you will feel that it has become so psychedelic, so colourful.

And the next group you have to book for is tantra...

Enjoy it really with no inhibition; just go into it. Let the whole body move, pulsate, and it will become tremendously pleasurable. All that is pleasurable, if not lived completely, becomes painful Pain is a process that has been hindered on its way to pleasure; then it becomes pain. Just enjoy it, and you will become so glowing and so happy. You have hit upon something very primal.

In tantra people work for this energy for years, then it happens. But it is sometimes coincidental that it happens without any work, mm? You should be happy about it, so don't make a problem out of it -- it is a blessing....

[Another group member says: I felt in the relaxation the fear of going deeper. I have the feeling I am really afraid to allow myself...
In response to Osho's query, she says she has not had an orgasm until now.]

So you also join the tantra group, mm? That's the problem: if you are not orgasmic, this will happen again and again. Whenever you come to a point where something can happen, you will simply feel stuck. If orgasmic experience is not there, that will always be the boundary, in any deep experience: meditation, joy, happiness. Suddenly you will find that whenever you come to the boundary line, you are stuck. It is just there, close -- you know it is just by the corner -- and it is not happening.

It is very maddening -- one feels it is just close by and yet feels impotent; nothing can happen. One feels one had been just to the door and has come back again; it feels very frustrating. But the basic thing is that sexual energy is not moving, and that is the basic energy -- once it moves, then all other energy starts moving.

Sexual energy creates the path for other energies to move. So you join the tantra group, mm? You have to become orgasmic, that's all. Good!

What Is, Is, What Ain't, Ain't

Chapter #11
Chapter title: None

11 February 1977 pm in Chuang Tzu Auditorium

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Prem means love and adarsha means the first-day moon. Literally the word means that which cannot be seen but yet is. The first-day moon cannot be seen. From the second day you can see it a little; by the third day it is very clearly seen; on the fifteenth day it is perfect. On the first day it is there but almost like a potentiality -- not yet actual... just being born, just coming out of the womb. Love is exactly like that. In man, love is the first-day moon. It has not yet become actual; it is still potential, not active.

These are the three stages of love: potentia, actus and habitus. Potentia means ready to be born, almost mature enough to be born. The pregnancy is nine months old -- any moment the child can come but still has not come. There is no inevitability that it will come, it may not come. If it is not helped it may remain there; it may remain there and you may die.

And that is the misery of human life: that love remains 'en potentia', in a seed form... never blooms. When love blooms there is contentment... when love blooms there is god. God is nothing but the feeling of a

bloomed love.

When you have loved really, you start feeling the presence of god. Jesus says 'God is love' and I say 'Love is god'. God is secondary -- love is primary.

If you forget about god nothing is lost, but if you forget about love, love is lost and god too. If you forget god and simply move into love totally, nothing is lost -- you will attain to love. One day when love blooms you will start feeling the presence of god.

You may not call it god -- that doesn't matter; names don't matter. The word 'god' is not god. You may call it some other name or you may not name it at all, you may remain silent about it. You may think that to use a word for such a vital experience is insulting, only silence can be really respectful.

So the first stage of love is potentia. The second stage of love is actus: when love becomes an actuality. But it comes and goes. Sometimes it is very much actual -- very alive and throbbing in your heart -- and then sometimes it disappears. It is still a mood... comes and goes.

It has started coming to you but it comes like a breeze. At the most it becomes a relationship but it is not yet a state of your being. It is not there twenty-four hours like breathing. It is a visitor, a guest, but the host is still not in the state of Love.

When the third state happens -- which I call habitus -- love has become your state. You abide in love then... that is your home. Wherever you go and whatsoever you do, you remain in love; whether with the friend or with the foe, you remain in love. Whether somebody hurts you, appreciates you, insults you, it doesn't matter, you remain in love... because you are love !

In the first state love is just a hope. In the second state it comes like a breeze and passes. It gives beautiful moments but then great depression too. In the first state there are no peaks but there are no abysses either. That's why many people decide not to make it actual -- because it is dangerous. When you start moving in love you come to peaks, but then you fall also. The higher the peak, the deeper the abyss.

Only lovers know what depression is. If a person has not loved, he does not know what depression is, what despair is, what frustration is. Only lovers know -- because they have tasted something which can become a criterion. They can judge that there are moments so high... only lovers know the high moments, but then they have to suffer the low moments.

So many people, clever people, decide not to move from the first state. They may make a sexual relationship but they don't move into love... they don't allow love to grow. With love is danger and with love one moves into a very hazardous, adventurous life. In love one touches peaks of heaven and abysses of hell -- both become simultaneously available.

In the third state -- when love has become your abode -- you are eternally high. In fact to call it high is no more meaningful, because the low has disappeared... you are simply there; then there is no fall.

So through your name I am giving you a message to work out. Right now your love is 'en potentia'; help it to be born. Risk! Move into the second stage. Let the moon grow, and don't be afraid... drop all fear.

Fear cripples love. Hate is not exactly the opposite of love: fear is the opposite. You can hate a person and yet love him. You can love a person and yet hate him, but you cannot love a person if there is fear; that is impossible.

So let it grow. And it can grow, just your co-operation is needed. You can cooperate, that's what I was watching. That's why I wanted you to be in an uncontrolled state for a single moment. The moment you became uncontrolled a deep surrender happened inside. Some day you will understand what happened. Your head bowed down -- that was the first thing that happened in uncontrol... nothing else happened; your ego just disappeared for a moment.

So control is your ego, and there is nothing like love to teach uncontrol. Love is the natural state of uncontrol. One cannot control love, love controls one. One cannot possess love, love possesses one... one becomes possessed.

Will it be easy to pronounce? -- 'prem adarsha'. Adarsha means that which cannot be seen, but yet is.

[The new sannyasin said that the 'hell' group it shook a lot of things around inside.]

Very good. That's the first thing you need: a great shock, so it goes and shatters many things and uproots you. Man is not a tree -- man is a bird. He needs no roots -- he needs wings.

In the eastern scriptures it is repeated so many times that man is a tree upside-down. His roots are in the sky, not in the earth. His branches are on the earth but his roots are in the sky.

That is a beautiful metaphor -- that's how man is. Man touches the earth but is not rooted there. So the

moment you become too rooted, you lose humanity. Humanity remains only when you are liquid and you don't have any roots. It is difficult because we have always been taught to live with the past, tradition, scriptures, morality, society. They give roots, patterns, character. They give roots -- all false, but still they appear as if one is secure and safe and well-rooted.

My whole effort here is to shake you utterly so that you come to know that all roots are false, and that in fact you need not have any roots -- or even if you need have any roots, your roots have to grow into the sky.

The earth is very limited. A person rooted in the earth is a materialist; a person rooted in the sky is a spiritualist. To be rooted in the sky simply means to have wings -- nothing else, because there cannot be any other roots. And then there is great freedom... and with freedom comes benediction....

Deva means divine, god, and sadhya means the goal -- god is the goal. That will be the meaning of your name: god is the goal... and god is the goal. Never be satisfied before that goal is achieved. Nothing less Than that can be of any fulfillment. Everything else one day or other proves to be futile.

So one has to go on and on. Never be satisfied with small things... never be satisfied with trivia. And all that is available in the world is trivia. Money, power, prestige, fame, name -- all is trivia.

Just remember always that god has to be achieved. Once this becomes an intense desire, god is not far away. So when I say that god is the goal, I don't mean that god is far away. God is very close by... just by the corner. Just an intense, passionate desire is needed... a great thirst. The greater the thirst, the closer god is.

When the thirst is total, god is within you.

When the thirst is total, god is within you. When you are absolutely aflame with the desire to achieve him, you have already achieved. And there is no other way to achieve -- just to be intensely, passionately, in love with the ultimate.

Prem means love and samya means balance, equilibrium, silence, equanimity -- many things, but basically balance, equilibrium. And love is love only when it brings balance. If it does not bring balance it is something else. If it does not bring coolness, peace, it is something else. Then lust has been mistaken for love. Lust brings imbalance, anxiety, excitement. Love brings tranquility, silence, equilibrium.

So that is the criterion to know whether it is love or not -- whatsoever brings a state of balance is good, is wholesome.

So love -- but with this remembrance, then by and by you will see that your love is changing into prayer. If you can keep alert and remember continuously that love is love only when it brings balance to your inner being, by and by through balance it will become prayer.

Love is the door to god -- love is the door to the animal also. If it becomes lust, excitement, passion, one starts falling backwards. If it becomes tranquility, coolness, silence, one starts rising upwards.

Love is the ladder... the ladder between hell and heaven. It is the same ladder: you can go through it to the very lowest point of life and you can go through it to the highest peak of life -- but it is love all this time. At the lowest rung also it is love -- too much contaminated by passion -- at the highest rung it is again love, but purified by prayer.

... Much is going to happen! And you are not to do -- it is going to happen; simply allow. Just delight in my presence, just feel me as much as you can and enjoy my family here.

You are part of this family. Enjoy these orange people. Become part of them... fall into harmony with them. And do whatsoever you feel like doing -- dancing, meditation, whatsoever you feel like. There is no need to force -- just enjoy, and things will start happening....

[A married couple ask about their relationship -- the man is attracted to other women. Osho suggests he do the tantra group. The wife is upset, and cannot understand her husband's feelings.]

In fact, if you love a person understanding is not needed. When the love disappears, then the question arises -- the question arises of how to understand. When you love, you understand. Love is understanding, and there is no other understanding. If you love, you accept -- there is no other acceptance. The moment love disappears or is not as it was before, the problem arises of how to accept.

Once the problem arises there is no way to solve it directly, because the problem has nothing to do with [you]. Your problem has something to do with you -- his problem has something to do with him. But ordinarily we project: you think he is the problem and he thinks you are the problem. Then there is no way

to get out of it... because the other is never a problem.

I will give you a few groups -- after those groups clarity will come; you will see things in better perspective -- and then we will discuss it, mm? It is a delicate thing, because once we discuss, things will start settling. So just wait, give it a little time... and there is no hurry. But something has to be done -- he is disturbed, you are disturbed; something has to be done.

If two persons cannot live happily, there is no need to live together, because we are together just to be happy, so the whole purpose is lost. If we cannot be happy together, there is no need to be together. If we want to be together, we have to be happy and there should never be any compromise about it -- never -- because all compromises are dangerous.

If you start living with some sort of unhappy relationship and you live in it long enough, you become habituated to it. Then you start clinging to the misery of it. Even if you separate you will again find somebody who will create the same type of misery. Only then will you love that person, otherwise you will not love, because now the person has become less important and the misery of the relationship has become more important.

So never live in a miserable state too long -- do something! Either change the misery or drop out of it.

You are not here to fulfil anybody else's expectations and neither is anybody else here to fulfill your expectations. We are free, unique beings. If things go well, be together, be happily. It is beautiful to share but it is very ugly to create misery and to be in misery.

To me the only sin is to allow misery in life. Happiness is virtue, unhappiness is sin. So whatsoever you do, if you are happy doing it, to me you are religious, you are a moral person. And I am saying whatsoever -- and I mean it! If you are happy doing it, good -- it is good. But if you are unhappy, I will say that whatsoever you are doing, something is wrong -- either change it or get out of it.

But wait, mm?

My feeling is that things will become good, and you will be together and happy -- nothing to be worried about, mm? Good!

[At a previous darshan (January 24th, see The Buddha Disease) Osho had told a sannyasin that his was the path of love and he should completely drown himself in love. Tonight the sannyasin reports: First I felt very open and loving... and then I went right down. Since then I've felt very dull or I felt like I had dreamt all that I feel I pretend a lot -- I pretend to be loving. And I felt that my ability to love is just dependent on myself being loved by others.

Osho suggested that he do the tantra group, and then said....]

And all this time -- from tomorrow -- be as miserable as you can be. Pretend to be sad and dull, unloving, non-responsive, unrelating, indifferent... but do it really, mm? Don't be lukewarm -- go to the very bottom of it. Continue this up to the twenty-fifth of february, then relax and just watch what comes.

Up to the twenty-fifth of february, for these fifteen days, just remain sad -- don't allow any happiness; don't indulge into any happiness and joy. Do every meditation and everything, but very seriously....

It will be difficult! (laughter) If you cannot maintain love, you have to maintain this. But this will give you a glimpse -- that both are moods: they come and go. Nothing is a pretension. Right now you are thinking that your showing love and friendship and openness was a Pretension and that your miserableness was true. That's why I am giving you these fifteen days -- so that you will come to know that this too is pretension.

Suddenly one day you will feel that great love is arising and you have to hold it down. Sometimes it may even erupt in spite of your holding, and then you will see that love is also as true as sadness. Both are moods -- true or false.

And once you know that both are moods, neither is true or more true than the other, you are free. Right now you have a misunderstanding -- that sadness is true, indifference is true, and love is a pretension. That has to be broken, so do hard work for fifteen days. On the twenty-fifth, break the fast. On the twenty-fifth, you allow whatsoever comes....

What Is, Is, What Ain't, Ain't

Chapter #12
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Shanti means peace and garbha means womb -- peace womb. This name is a seed-meditation for you. Think of yourself as a womb which is going to give birth to peace. Imagine, visualise yourself as being a womb, and that the peace child is growing within you. Whenever you are sitting, not doing anything, just visualise it -- just sit silently... become a womb.

Imagination is going to be your way. Imagination can create many doors, can open many doors... can create a totally new reality. But it works only for a few people, because only a few people are imaginative. So walking, sitting -- whenever you remember it or whenever somebody calls you 'shanti garbha' -- just for a moment think of yourself as a womb, full of peace... the peace oozing out of you. By and by you will start feeling an atmosphere around you of great peace, coolness... but this will come only through imagination, not through will. And the difference has to be understood....

The difference is vast, but ordinarily people are very much confused about will and imagination. I'm not saying to will that you are a womb, because will becomes effort and will becomes an imposition. Imagination is very persuasive... it is a very subtle seduction.

For example, if somebody wants to change a habit, he can either use will or he can use imagination. Somebody is addicted to smoking and wants to change it or drop it. One way is to fight with it -- that is the way of the will. When the desire arises, repress it, stand against it, become stubborn, don't yield. Even if you feel a sort of suffering -- suffer; become a martyr but don't yield. That is the way of the warrior, the way of the will, the way of the fighter -- the male-oriented way.

If somebody wants to drop the habit of smoking, it can be dropped through imagination more easily. You simply imagine that you are not smoking. Even when you are smoking, imagine that it is meaningless. Go on smoking -- there is no need to fight with it -- just go on imagining that it is futile. Create a great imaginative force within you, and soon you will see,-the moment your imagination force has become greater than the habit, it simply disappears -- there is no fight.

And there is a subtle law, hypnotists call it the law of the reverse effect: when you will something, it happens more or less that just the contrary is the result; whatsoever you wanted, just the opposite happens.

For example, in the night you cannot sleep. You can force it, you try to bring it, and the result is going to be that you will not be able to sleep at all. The imaginative way is just to simply rest in the bed. Imagine that you are falling asleep -- not that you are forcing... just falling asleep. And if you continue imagining, soon you will see that a moment comes when suddenly the imagination has become a reality.
I feel that you are not agreeing with me.

[The new sannyasin says: I was just thinking that sometimes my imagination takes me the wrong way... if there is a wrong way.]

Imagination can take the wrong way too. I'm not saying that imagination is necessarily right. It can be used for the right -- it can be used for the wrong. It is a great force, and forces are neutral. You can imagine that you are falling asleep; you can imagine that you are not falling asleep. You can imagine that you can

live without smoking; you can imagine that it is impossible to live without smoking -- both are imaginations. It depends on you for what you use the imagination -- imagination is neutral.
But my feeling is that you are antagonistic to the very idea.

[The sannyasin says: I'm trying to see how I can apply imagination to what I'm trying to work with right now...]

You, you don't understand the thing.... While I am saying something it is better just to listen rather than to start thinking about how to apply. Then you miss -- you don't listen at all. You have already started planning, and then you are no more here. You hear, but you don't listen.

A colleague of mine was examining a small boy who'd been brought to the clinic by his mother, a very talkative woman. During the examination my friend noticed that the youngster wasn't paying much heed to his questions.
"Do you have trouble hearing?" the doctor asked.
"No," the boy answered. "I have trouble listening."

So if you start planning, you will hear what I am saying but you will not listen, because a screen has arisen and you have already drifted away.

There is no need right now -- right now simply listen, and later on think about it. And rather than thinking about what I am saying, try, apply it for one week, and then come back and tell me how you are feeling.

Prem means love and gramya means innocent -- love innocence. And gramya means many things more. Literally it means 'from a village' -- so simple... as if from a very far-off village, a faraway village. Gram means village and gramya means from a village... Literally. Metaphorically it means simple, innocent, with a primal innocence. And that is your potentiality -- you can grow into it very simply.

Love happens only when somebody is innocent. Love grows through innocence and innocence grow through love -- they grow together. The more clever a person becomes, the less loving he becomes. With cleverness, love becomes impossible. The more calculating, complex, knowledgeable, a person becomes, the further away he has gone from love. And one who has gone away from love has gone away from god.

So be simple, be innocent, be child-like. And the time has come to become a child again. Mm? that is how life should be completed. A person is born as a child -- a person should die again as a child; then the life is a full circle, completed. If a person dies not becoming a child, the life was incomplete. And in the east we say that he will have to come back again to complete the circle, because nothing can be left incomplete. So whatsoever is incomplete tends to complete itself.

If you have spoken half a sentence then the half will have to be completed; if you don't say it, you will say it in the mind. If you don't say to the person, you will say in your dream to the person -- but it will come.

Anything incomplete has a tremendous tendency to complete itself. The whole theory of reincarnation is nothing but this -- that if you don't complete your life you will have to come back to complete it... it will haunt you! Something has been left incomplete -- you have to come back; you have to finish it.

And this is the completion: we can't come back to childhood again but if by the time a person dies he becomes as innocent as when a child is born, this is what a perfect life, a total life is. Then there is no coming back... one simply disappears into the infinity -- call it 'kingdom of god' or whatsoever; one simply disappears.

And that disappearance is benediction. That's the blessing, the bliss, that everybody is seeking. That's why jesus goes on saying again and again, 'Only those who are like children will enter into my kingdom... only those who are like children.'

Remember he says, '*like* children...' He is not saying just 'children', but 'like children'. That means those who are not physiologically children, but deep down are spiritually children. They have lived life, experienced it, become mature and have understood that it is all futile, and have dropped it. Again they start looking with wondering eyes . .. again there is exclamation in their being. They are thrilled, and there is surprise.

So become innocent -- and it is very simple for you. It will not be a difficult thing, mm? That is your meditation -- while you are here, be just like a child. Forget all that you have learned. Wash your mind completely.

Veet means beyond and ateeta means past -- beyond the past... one who has transcended the past. That has to be done -- the past has to be completely forgotten; that will unburden you. We carry the past too much, and because of the past we start projecting the future. Both are a burden... both are very destructive.

Whatsoever has happened has happened -- get clean out of it; it is no more meaningful. Don't go on thinking about it, that is absolutely meaningless. It cannot be re-claimed, you cannot improve it, you cannot change it. Whatsoever is done is done, it cannot be undone.

So all the time that we waste in thinking about it -- going again and again and again backwards -- is a wastage, a sheer wastage. And because of this past a new phenomenon arises: the future. The future is nothing but our modified past. In the past there were a few things you would like to repeat again -- you project them in the future. There were a few things you would never like to repeat again, so you don't project them in the future. It is a modified past, a little changed here and there but still it is a continuity.

And your reality is neither of the past nor of the future; your reality is of the herenow. Only this mo ment is real. If you look at people, it is really pitiable -- what they are doing with their life.

Once a professor came to me and he was in the habit of using the words, 'I am' too much', so I told him, 'Either use "I was" or "I shall be", but don't use "I am".' He said, 'Why?'

I said, 'Because whatsoever you are saying has nothing to do with "I am". Either it is concerned with "I was" or it is concerned with "I shall be". Only very few people should use "I am". And I would like you to become one of those who can use "I am". So get out of the past -- let it be dropped. Let the dead bury their dead.'

Once you become alert about not getting entangled with the past, you have tremendous freedom -- in fact, only then do you have a future. If the past is too much, the future is corrupted by the past. You don't have any future -- it is a repetition of the past. When the past is dropped completely, the future is a clean slate. Then you really have a future -- you have possibilities. Then something new can happen to you ... and god is something absolutely new.

It had not happened in the past, so the past cannot give it to you -- the past will be the barrier. The past has to be dropped for god to be known. The past has to cease completely, then immediately you are available to the new, to the alive, to the existential. And god is nothing but a name for existence.

So this you have to make a point of remembrance. Mm? the mind will tend to go into the past... just remember it. Shake yourself and get out of it. Rather be more and more in the present. Whatsoever you are doing, be in it totally. In the beginning it will be difficult because of the old habit. By and by you will learn the new knack, and once it is learned, its pay-off is tremendous -- you become alive for the first time.
And that's what sannyas is all about -- to become really alive!

Satya means the truth, adhideva means the great god -- truth, the great god, the great god of truth. And that is the key for you: to be true, to be authentic, to be just natural, as you are -- no need to pretend, no need to show, no need to act. Whatsoever the consequence, be without as you are within. Let your within become your without... Let your centre flood your circumference. Great experiences are going to happen -- just that is your key....

And you are ready for it! You have been working for many lives. This that you have started is not new -- it is an old, old quest. For many lives you have been working and working. Many times you started and dropped, started and stopped. This time, don't stop! This time go headlong. And the goal is not very far away -- it is just by the corner. Sometimes you have dropped it when you were just close to it.

When for the first time the gold mines were discovered in Colorado and everybody was rushing for the gold -- poor people were becoming rich, suddenly rich -- a man, seeing this, purchased a whole hillock. He put all his earnings in it and was imagining that he was going to become the richest man in the world.

He searched the whole hillock and not a single grain of gold was found. And he started digging -- to no avail. He was desperate... he was broke. He advertised that he wanted to sell it and all the instruments that he had brought to the hill.

It was worth millions of dollars, but his family said. 'Who is going to purchase? The whole country knows that nothing has been found.' He had not even the money to take the instruments and implements away and sell them in the market -- not even that money was there He had to sell it as it was, then and there.

The family was saying that nobody would purchase it -- who would be as mad as him? And now that people knew.... But one person came and purchased it. and just the next day the gold was found -- just one foot dug deeper. And the man really became the richest man in the world.... Just one foot more!

You have backed away many times and it was just one foot away.... This time don't do that. Let this be

your work upon yourself: be true... be simply true....

Deva means divine, adina means richness -- divine richness, divine treasure, divine wealth.

And remember the meaning of it: you are carrying a treasure -- as everybody is but is not aware of it. Everybody thinks he is a beggar, and nobody is a beggar. Beggars are not born at all -- everybody is born an emperor. But one has to know the fact, recognise the fact, and be courageous enough to live it.

The treasure is hidden within you, and if you go on searching and seeking outside you will never find it. The more you search, the more you will feel that you are a beggar. The more you search, the more you will feel that you are a failure. The more you search, the more hopeless you will become.

Unless one turns withinwards, there is no hope. And that's what meditation is: an approach towards the innermost core of your being.

[The new sannyasin says she has had a hard life and she is not sure if she is ready to be a sannyasin, but she needs help.]

The help is possible only if you become committed. If you cannot wear orange and you cannot wear the mala, then you can do your groups but don't take sannyas. If you want to take sannyas just for help, it will not be of much help, because you are deceiving from the very beginning -- you are not true.

Many people do that -- they think that by becoming sannyasins they will be helped, but if you are not becoming a sannyasin deep down, you will not be helped at all. It is. not a question of my helping you -- it is a question of you receiving it.

If it is just a bargain, nothing will happen out of it. It is better not to be a sannyasin. Just do your groups, and whatsoever help is possible I will do... but at least be true! This is deceptive and this is cunningness. This is starting something in a very calculating way. This is a love affair! If you are in love with me, then sannyas is meaningful and much will be gained through it. But if you are just thinking about it in a business like way -- that you want to be helped, so it is better to become a sannyasin -- then nothing will happen. This very cunningness will become the barrier. So you think about it....

If you feel that you cannot be truly a sannyasin, then tomorrow you give the mala and name back. If you can be truly, then only, keep the mala -- but be true, mm?

[A sannyasin who is leaving says he will return as soon as he has money again.]

Money is a simple thing. When you have a great desire to come, it happens, mm? It depends.... If you have the desire, then everything happens.

And I say it to you because I have lived without money for so many years, and everything happens! I have not a single rupee with me! You see, I don't have any pockets!
The day I dropped my pockets, everybody's pocket became mine!

Don't be worried. Just go and come back. Keep the desire to come and soon you will be back, mm?

[A sannyasin had previously written to Osho about her 'breakdowns'.]

You were taking some medicine... you have stopped?...

Whenever you need the medicine, take it. And don't be against the medicine. By and by you will need it less and less, and it will disappear. But don't drop it too suddenly -- sometimes that can create trouble. So whenever you feel you need to, you feel, immediately take it, mm?...

My feeling is that your problem was not really a psychological problem but was more a spiritual growth pain. You were not a psychiatric case. Something of a higher quality wanted to explode and you were not aware of what to do with it, hence it became a problem. Now you have come to the right place -- nothing to be worried about. You can leave it to me.... You can relax completely.

[Osho suggests some groups.]

You have to do these groups in a very very playful way -- don't get serious. Have fun... don't get serious. You will grow more through playfulness, non-seriousness, joy and celebration than through hard work. In the camp also, do only that which feels good and which doesn't make any strain on you. Mm? just hang

around and enjoy.

Sufi dancing you have to continue -- that will be very helpful. And after the camp there will be a music group in the night, so join the music group; that will be very soothing to your nerves.

But it was a growth pain and it happens to very few people -- those people are very fortunate. In the west they are thought to be neurotic or psychotic or this and that and they are immediately labelled... because the west is still unaware that there is a madness which is not madness. There is a madness that is closer to god than the so-called ordinary normal human being. But now, even in the west, psychiatrists are becoming alert about it. They are starting to think about it a little -- that there is something. All madnesses are not the same.

There is a madness which is falling below the normal and there is a madness which is going beyond the normal -- both look alike but both are totally different, far apart. Heaven and earth -- that is the distance between them.

So you had a very fortunate experience but there was nobody to tackle it, nobody to direct the energy in the right way.

Drop the fear -- just become completely fearless. Start celebrating and enjoying ... and things are perfectly good! Good.

[A sannyasin says: I just have a desire to look into your eyes.]

Very good! Then close your eyes -- if you want to look into my eyes...

Whenever you want to look into my eyes, close your eyes and look there. There you will find my eyes. If you can look into yourself, you are looking at me.

Just looking at me is not going to help much. If you come closer to yourself, you have come closer to me. The day you become centred, you have entered me.

So always, whenever this idea arises, just close your eyes. And soon you will get the knack of it. Soon you will see that my presence becomes very very solid, tangible -- you can almost touch it.

[Another sannyasin says: I feel like I need to take sannyas again.... I feel like I've been in a dream and all the dreams are gone.]

That's very good. Dreams have to go. For the reality to come, space has to be created. And if dreams go on occupying the space, the reality will never enter. It is very ridiculous and looks very absurd, but dreams are hindering the reality -- they are the barrier. So if they are going, very good!

It is painful when they go, because one has invested so much in them. It hurts when they go, because they were your only hope, your expectation, your desire.

[She answers: But Osho, I feel like you're going too!]

Mm, that too is true, because you must have created a dream about me also. So when all dreams go, when the dreaming mind goes, whatsoever the dreaming mind has created -- and the dreaming mind has created me too -- let it go! It is painful, that's what I am saying -- it is very painful. And then you will become more alert about the real me, and that will not be your projection, that will be my Presence. And these are two different things.

When somebody comes to me, first he has his projections. He takes sannyas from me but not really from me -- he takes sannyas from his own projection. So you are right! I am also going (chuckling), because that was not me, it was your idea of me ! It has to go.

And for a few days you will be in a vacuum, in an emptiness. There will be an interval, and that interval is called the dark night of the soul. One feels completely lost, uprooted... sort of nowhere, empty. One is not even aware whether one is alive or dead. One does not know what is happening, what has happened. All looks a fiction, and the fiction is disappearing far away on the horizon.

Allow it to disappear, and then your asking for a second initiation is absolutely right. Come close...

Just don't try to cling to the disappearing dreams -- let them go... say 'good-bye', mm? And if emptiness comes, be empty. Then soon you will become aware for the first time of what reality is -- you will become aware of that which is.

[Another sannyasin says: I've just left a relationship that I was in, and I'd written you a letter about it... I was feeling a lot of love for the person I was with and also there was a voice inside of me that seemed to be from my stomach saying, 'I don't want to be with you -- I want to go.'

Osho gives him an 'energy' darshan, and asks about the woman. The sannyasin replies: She hates me.]

Hates you? So she still loves (laughter) -- nothing is lost. But a few days more... because that voice will come again if you immediately start moving with the woman.

That voice was not yours... it was more of your body than of your being. There is a possibility that somehow your body energies were not fitting with each other. Your psychic energies were fitting -- sometimes it happens that there is a division, a split. The body says no, and the stomach is the mouthpiece of the body... so immediately your body went into turmoil. You wait, mm?

And one thing you do... learn sirshasan -- standing on your head. Somebody can teach you; many sannyasins know it. At least for five minutes in the morning and five minutes in the evening, stand on your head. Don't eat anything before you stand -- at least two, three hours should have passed if you have eaten something. So early in the morning before you take your breakfast, stand for five minutes on your head. That will change something in your body -- a subtle need for change is there.

And the second thing: start rubbing your stomach with a dry towel. After you have gone to the toilet in the morning and the stomach is empty, rub. Start from the right corner and go round and round -- three minutes -- but a good rubbing so the stomach becomes hot. Then take a good, cold shower -- make it cool.

Hot and cool shower and standing on your head -- these two things... for at least one week. And then after one week you start wooing the woman again. And if she hates, she loves -- nothing to worry about.

A woman is gone only when she becomes indifferent; a man is gone when he becomes indifferent. Hate can be converted into love, love Can be converted into hate -- only indifference cannot be converted. So don't be worried, mm?

But it is still there, so if right now you again move with her the stomach will start saying to you.... And your body has a very strong voice -- very strong likes and dislikes. And of course I can understand your trouble -- your mind loves the woman, you feel good with her, but the body is not in tune. But it will fall in tune -- nothing to be worried about.

So after seven days start wooing her. And if she doesn't listen to you, bring her to me (laughter), mm? I have to do all sorts of things!

[Another sannyasin says: I've been thinking so much how the ashram feels like home and how I'd like to be part of it. But on the other hand, so much resistance and fear... looking at the kind of work that goes on and feeling, 'Well, I'd hate doing any of those things.' And so much fear.]

You will have to love those kind of things! And once you start loving, you will see great changes happening in you. Because the work in the ashram is not just work -- it is working on yourself; it is putting yourself in a situation. If you feel you hate something, that is the thing to be done, otherwise your hate will never disappear and you will never go beyond it. You will always be pulled down by it.

If you feel some resistance about something, that means something has to be worked out.

[The sannyasin answers: That's a heavy one!]

It is a heavy one!...

Then wait -- but once you become a part of the ashram you have to do heavy things here. So wait... think a little more.

You have to go through them -- you are caught and there is no escape! (laughter) So you can wait -- that's nothing to worry about; for a few days you can wait. But you are on the operation table, so any day...(chuckling)... the operation has to happen. The more you wait, the more you will become disturbed. Just Lying down on the operation table is very bad. Better be finished! But you think....

And once you have gone through those things you will know then what they can do. A man has to come to a point where he has no like, no dislike. Whatsoever comes, he takes; whatsoever is given he does. Then there is a great transcendence and great beauty and great freedom. Likings and dislikings are your imprisonments. When there is no like, no dislike -- something is given and one is doing it and remains very very aware, that's all... a witness -- then there is a different quality to your being, and that's what freedom is.

And the more you wait, the more difficult things will be given to you. This is just the beginning -- after two, three years you will see what people are doing! One has to go deeper by and by, and intenser. Think about it... meditate.

Tonight at twelve o'clock you sit in the bed . (laughter) and I will see to it, mm? Twelve o'clock.

[The sannyasin repeats: Twelve o'clock?]

Mm, exactly! (laughter) Just sit in the bed at twelve o'clock and I will see to it.

What Is, Is, What Ain't, Ain't

Chapter #13
Chapter title: None

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Prem means love and atharva means fire -- love fire. And that's the fire that keeps us alive, and that's the fire that runs the whole existence. That's the fire that one has to experience to know what god is.

Physicists say that the existence consists of nothing but electricity, and they are approximately true, because electricity is a form of fire. But I say *approximately true* because one dimension is missing. Their electricity is dead -- it has no consciousness in it... no love in it.

All religions have said that the world consists of fire, 'elan vital', but they add a new dimension to it. It is fire, it is love, it is consciousness. So become a fire -- worshipper -- that's what your name means.

Atharva is also the name of the first man who discovered fire. He is the first priest of fire and he created the first temple of fire. It is one of the most ancient names.

With fire, with the discovery of fire, the whole civilisation evolved. There has never been another discovery more important than the discovery of fire. Not even atomic energy is so important: man can live without it, but without fire?

They say there have been two great discoveries only: one is fire and the second is the wheel, the bullock cart. First is fire, second is the bullock cart. Up to now there have been only two basic discoveries. Then the discovery of fire has gone into details and atomic energy is the ultimate. The wheel has moved into many many developments, improvements, and all mechanism is nothing but based on the discovery of the wheel. But these two are the basic, very basic, fundamental discoveries. Man has yet to discover the third basic thing.

Fire is certainly more important than the bullock cart, more important than the wheel. And fire is not only fire....

So attune yourself to fire more and more. Sometimes just sit by the side of the fireplace... watch the play of the flame. Get in tune with the flames -- just sitting by the side.

That's the joy that comes sitting by the fireplace -- the sound of burning wood... the smell, the warmth and the colourful play of flames. Then those flames disappear into the cosmos... the visible simply becoming invisible -- and that's how one has to disappear one day.

In meditation that happens one day: just a moment before you were there, and a moment afterwards you have disappeared like a flame into the cosmos.

So watch the play of flames. If a big fire is not possible -- it is difficult in a hot country, here -- you can

just watch small flames... just a candle will do. Just see the shapes that the flame takes -- the wavering, the non-wavering and sometimes simply disappearing. And get more and more in tune with the fire element.

Look at the sun -- sometimes in the morning, in the evening -- wherever you find the fire element, don't miss the opportunity, and you will find great happenings through it. Mm? that's my feeling about your energy.

There are five basic elements and there are five basic types of people, and in each person one element predominates, either fire or air or water or earth or sky. And once you know exactly what element predominates in you you have the key in your hand. Then your whole future is in your hands. If you don't know what element predominates in your being, you can go on doing many things but it is groping in the dark.

For example, a person who has the predominance of fire in his being, if he follows those methods which are for water people he will never succeed in his life in anything. In fact all his doing will be his undoing, because the water-element methods are just the opposite, they are not fire-element methods. You throw water when you want to put out fire, and those methods will work just like that.

But people go on doing this because it is difficult to know your own element. That is possible only when you go to a master and you are initiated and he can look into your being and feel where you are, what you are, what your possibilities are and in what direction you should move.

So this is your first step -- to get in tune with fire -- then I will give you many more things to proceed further.

[Osho suggested a few groups that a sannyasin newly arrived should do. He said it would take a little time to become oriented to the East....]

The mind takes a little time to relax. The speed of the eastern mind is slow; the speed of the western mind is very fast. The east has never been concerned with speed -- speed has never been an obsession with them. Things move slowly... as if they are not moving at all. The river flows, but flows so slowly that not even a, ripple is seen. That has become the very nature of the eastern consciousness.

So when you come to the East it is not only a change of geography -- it is a change of psychic atmosphere. It is a change of psychology more than a change of geography. The geography is not much different, but the East has developed a totally different map of consciousness. To be slow has been a value.

In the West to move fast is the value. Where you are moving is not the big problem. If you are moving fast enough, good; if you have speed, then perfectly good. You may be going farther away from your goal -- that is not the point -- but if you are going fast everybody will congratulate you. In the East that is not the point.

Even if you are not moving at all, there is no disvalue in it. If you are happy unmoving you are at the goal already.... So, a very different vibe. Now the East is very much disturbed because the education is western and the East has also become ambitious to become like the West, so there is great turmoil. The new ambition is creating a very great rift in the eastern consciousness from its own past.

So this is happening -- that when an eastern person becomes attuned to the western consciousness, he is in more trouble than the western person himself, because the western man has a long tradition of being speedy. The eastern man simply goes berserk. He loses his old pace, and the new pace is so antagonistic to his whole being that he feels almost uprooted. A great alienation arises, one loses one's home.

So when you come from the west you are changing a psychological zone. The body will adjust within three days, the mind will take at least three weeks -- and that too depends. If you understand how to relax and how to mix here, it comes sooner. Sometimes I have seen a few people who have been here for three, four months and they have not got in tune -- they are still out of step.

And this is my feeling, that you have a very speedy mind; that's why I am talking about speed. You want to do things fast. That will be a barrier, so drop it consciously.

Do the meditation camp, dance, sing, and just sit. Enjoy a little laziness as if you are not doing anything; it is just a holiday. Don't be serious, take things easy -- as if they are fun.

That is the meaning of the indian word 'ashram'. 'Ashram' means a place where you can rest, a place where you can relax, a place where you can play, where you can fool around. Not a place of work but a place of great rest.

So be restful and cool down, mm? Things are going to happen. Once you have cooled down a little and you have got into step with things here, you will suddenly see that many things start happening on their own

accord.... Just the right tuning.

[A visitor, the son of a sannyasin, asks: What is the best method, technique, to reach a state of no-mind?]

Mm. (a pause) You really want to get there ?

[The visitor replies: Not for long -- just for a visit.]

Mm.... But people who visit never come back!

[The visitor asks: Then why do the meditations? What are you trying to do?]

Because people want to go there, remain there, abide there. Because who would like to come back once you know what no-mind is? When you have reached such a space, who would like to come back to the mind?

The mind is a prison... the mind is a hell. Once you get out of the hell, you are not going to come back. But good -- if you want to go as a visitor, go as a visitor... because I have never heard of anybody coming back! (chuckling) Many people have gone as just visitors and gone forever. But good -- the idea arises in you to have a taste of it; that's very good. It is possible.

But what is the right technique? -- one has to try a few techniques. It cannot be said outright what the right technique is because the same technique that is right for one is not right for another. And the same technique that may be right for you today may not be right for you tomorrow. It depends... it changes.

So the best way is to try a few techniques and then whatsoever suits you.... These five meditations are here -- try all of them. They belong to five types of people and one is bound to be for one type or another. So out of these five one is bound to fit with you. But from the beginning, just go openly, just do them experimentally, hypothetically, just to see whether it goes or not. But then go into it totally so that you can have a feel. If you don't do it totally you will never be able to decide whether it works for you or not.

So in this camp do all the meditations -- just experimentally, just to choose which one fits you -- and then after the camp tell me which one fits with you. Then things will be very easy. On that line we can work out your whole map -- what to do and what not to do and how you can reach, and even if you want to visit, how you can visit the land of no-mind. But you will have to do all....

Nothing? A few groups will also be very helpful. But I have a feeling that you don't like being advised....(a pause).

Then you have to go and do and see things. I can advise you but you don't like being advised. And unless I see that some person is really ready to take the advice, I never give the advice, because advice is the thing everybody is giving to everybody else and nobody is taking. I never give advice unless I feel that the person is going to take it.

You seem to be too clever... at least you think you are. You may not be but you think you are. And that cleverness will be a barrier. But nothing wrong -- if one feels that way, one feels that way.

Try all the groups, try all the meditations -- just trial and error -- and then have a feel for yourself. Then if the idea arises that it will be good to ask me. ... But ask only when you are ready to take the advice, because I never give advice unless I feel certain someone is going to listen.

You are just asking by the way, at a safe distance. That will not be of much help -- you will be here and you will not be really here. You will have to lose your ego a little. Then you can mix with the things here. Things are happening but they happen only for those who mix, otherwise one can remain standing on the bank....

The river is flowing -- unless you jump into it, the river is not going to jump on you. The river will go on flowing -- you may remain thirsty; you will have to bow down. You will have to go to the river, you will have to bend, you will have to drink out of the river or you will have to dive, take a dip into the river. Then you will be cleansed, purified -- but you will have to do something. You cannot just stand by the side of the river -- that won't help.

So jump into this orange river! Start doing meditations. They are very crazy, and that's why people who think too much think that this looks crazy. But only crazy things can help you out of yourself -- less than that won't do.

Man is so encapsulated in his thoughts that unless something crazy happens he will not jump out of

them. The mind is a very old habit -- long, long... of many lives.

And I understand the problem -- there are such complexities.... Your mother has brought you here -- that is a problem, because nobody wants to listen to his own mother. Otherwise it is easier.... When a young man brings his mother it is easier, the mother goes into sannyas very easily, because the mother still wants to listen to the child. She still feels for the child -- the child is her extension.

But if the mother brings the child, the child feels very resistant, because to become a sannyasin now or to become a part of the thing that is going on here, will be yielding to your mother, will be accepting the fact that she is wiser than you, that she knows better than you. That is very difficult.

Particularly in the west the new generation is very against the parents. A great revolt is on... so whatsoever the mother is doing must be wrong. She goes to the church, the church is wrong. She is a Christian, Christianity is wrong. And if she has become a sannyasin, the sannyas must be something wrong, otherwise why should your mother be interested in it? So that's the barrier -- you have to understand it.

Don't look through the mother, look directly. It is not a question of your mother; forget your mother. Her work is done -- she has brought you here; her work is finished. Now don't go on resisting and fighting with her. That is not a question.

And she is not in any way trying to persuade you. It is simply that she has felt a certain joy and she would like to share it with you, hence she has brought you here. Now forget your mother -- she will be meditating and doing her thing; you start doing on your own.

There are so many young people here -- mix with them, listen to them, talk to them, bring your heart, communicate, and soon you will have the feel of it -- of what is happening here. Something very rare is happening here, and it happens rarely. So don't miss that opportunity just because your mother has brought you here. Relax a little....

And [to the mother] don't try anything -- just leave him. Mm? don't try to persuade. Don't have even the idea that he should become a part here and he should go and do and meditate -- nothing! Just give him total freedom to do whatsoever he wants to do. The situation is here -- if he wants to participate, he can participate. And simply don't say anything about it. Talk about other things, but not about me, not about sannyas, not about meditation. Only in that way may he become interested directly, otherwise it will be very difficult.

It is happening every day.... Whenever one person becomes a sannyasin and gets deeper into it, naturally he or she wants to bring all those who are related -- children, husband, wife, brother, sister -- but I see that there are very great complexities.

If the boy brings the mother, it is easier. One mother took sannyas and she told me she only took sannyas because she felt her boy would feel so happy, and then by and by she entered. Mm? just an old woman -- near about seventy-five or more -- and she said, 'My boy is feeling so happy. He has not said anything to me but I know he has brought me here and he will be tre-mendously happy if I become a sannyasin!' And then by and by she entered herself -- on her own she became a part of...

But when the mother brings, then it is very difficult, very difficult, because the very problem is that the child has to say no to the mother, no to the father. He has to -- there is a basic necessity for it -- otherwise he will never be independent. But once this becomes a habit, it goes on and on.

When George Bernard Shaw's mother died, he wept. And somebody asked him -- because he was so old, seventy or something -- they said, 'Why are you weeping? One day or other the mother has to die.' And what did he say?

He said, 'I am weeping because now to whom will I say no? To whom? Now there is nobody left -- my father is gone, my mother too. I have not a single person left to whom I can say no.'

A rare insight: 'To whom am I going to say no now? I have become an orphan!'

So this is natural. Just give him total freedom; let him do whatsoever he wants to do.

[The intensive enlightenment group present tonight. One member says: I've been feeling very hateful and judging -- all my friends, everything. And it's very uncomfortable.]

Mm, nothing to be worried about. You have touched some space inside yourself and something that has always been there has come up. You must have repressed judging and you must have repressed your hatred. While digging with the question 'Who am I?' you must have broken that repressed layer. It happens -- it is like digging. Mm? you dig a hole in the earth and then things which are underneath start coming up... and these are the things people have repressed!

From your very childhood you must have been taught not to judge, not to hate -- be loving, be friendly, this and that -- so that has created the situation. Now going deeper into your being some layer is broken and things have surfaced.

Again you want to go into silence to repress them -- no need; they will disappear by themselves. Enjoy rather than being afraid. There is no need to say to anybody, because that will create complexity. If you are judging somebody, enjoy! What is wrong? Don't say!

[She asks: Be silent... judge silently?]

Yes, judge inside. If you see that this man is a fool, say inside that this man is a fool, and enjoy it -- that you now know that this man is a fool... (laughter) and you never knew; it is a great revelation! But there is no need to go and say to the fool, otherwise he will take revenge, and if he is really a fool he will do some harm.

So just go on judging -- nothing to worry about. But enjoy it so all that is inside comes up and is allowed. The unconscious will become unafraid of your conscious and it will see that the conscious is allowing, so more will be brought. Mm? no need to be afraid.

These are not judgments about the people -- these are just repressed judgments. You may have repressed something against somebody. That man is not here, but somebody walks the same way and that judgment will come against this man. He has not done anything to you and you don't know who he is, but he is walking in the same way as a man against whom you have a repressed judgment used to walk. It will come up!

Good! This man is helping you -- be thankful. There is no need to tell him 'You are a fool' -- just tell him, 'You are a great help for my spiritual growth.' Tell him that, mm? (laughter)

... First let these judgments come up -- they will disappear. And hatred, let it come and it will disappear. But don't act according to it -- remember, that's not the thing to do, otherwise there becomes a chain. Mm? you hate somebody and you act, then he will act; then there is no end. Just watch it! Enjoy it, that there is great hate and you want to kill (the groupleader). So what is wrong -- kill inside, mm?

You can write on your pillow 'amida' and beat the pillow. Nothing wrong in it, but there is no need to go to amida and tell her! Just say to her, 'You are a great help in my spiritual growth' -- then everybody else will know what you mean! (laughter) Right?

What Is, Is, What Ain't, Ain't

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14 February 1977 pm in Chuang Tzu Auditorium

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Anand means bliss and swantandra means freedom -- bliss freedom. And they are both two aspects of the same phenomenon -- on one side is bliss, on another side is freedom; they always come together. Attain to one and the other follows. So either become blissful, then you are free, or become free, then you are blissful.

And these are the only two approaches towards reality. Either start by being blissful from this very moment and freedom will follow, or become free and then there is no barrier for bliss to come.

And I give you the name 'anand swantandra' because my feeling is that your approach will be first bliss, then freedom. It will be very easy for you to be happy. Very few people are so fortunate to be able to be happy for no reason at all. You can be!
Something to say to me?

[He replies that he is feeling very emotional so he cannot say anything.]

I know, mm! That is better than asking anything -- then you receive without asking. And it is better to receive without asking, because that is the way of a king -- to receive without asking. To ask and then to get is the way of the beggar.
There is no need to ask: you will get it!

Ananda means bliss, blissfulness, and asanga means aloneness. But aloneness does not mean loneliness. Loneliness is a negative state -- the other is being missed; then you are lonely. A great longing to be with people and no possibility; then you are lonely. When the other is not missed -- when there is no longing to be with anybody, when just being yourself seems to be enough unto itself... when you are tremendously happy alone -- it is a positive state. In the dictionary both words mean the same, but in existence they don't mean the same.

And once a man has known what aloneness is he can be in the crowd and he will be alone, because then he knows that aloneness is not something that he can lose. It is very fundamental -- it is absolute. You can forget about it but you cannot lose it. Whatsoever you do, it is there. It is your very nature.

So these two words I give you: blissfulness and aloneness -- and you have to learn how to be blissful alone.

[The new sannyasin asks: Can you suggest a practice for that?

In response to Osho's query he says: I'm a therapist -- a body therapist. I do Feldenkreis work and Gestalt work.]

That's very good. So do a few groups here.... Sometimes it happens that to work as a leader is one thing -- to be a participant is totally different. And sometimes it is very good to change the role, otherwise one gets fixed.

When you are a leader you function from a different layer of your mind -- the layer of knowledge, technique, information. When you are a participant you function from a totally different layer: the layer of ignorance, the layer of innocence. And one can become too much attached to one layer. So it happens many times that you may be helpful to others and you may not be helpful to yourself. Your advice may be of tremendous significance to somebody else who is in trouble, but if you yourself are in the same trouble, your advice may not work at all.

It is very easy to help others -- to help oneself is very difficult, because there is no space and one is so much involved.

This is my feeling -- that people who have been working at helping people become very much attuned as far as the science of therapy is concerned, but become more and more alienated from their own being.

Psychotherapists commit suicide more than any other profession; the number is double. Psychiatrists go mad more than any other profession -- again the number is double -- and these are the people who may have helped many.
I don't suspect their knowledge at all, but what goes wrong?

By and by they become just that layer of knowledge and they lose contact with their being; and knowing and being are two very very different centres. So here, completely forget for a few days whatsoever you know -- put it aside. It is a great experience to rest from knowledge.

People go to rest from work -- they should go to rest from knowledge, because work is not a problem; knowledge is a problem. Sometimes one should forget whatsoever one knows and start moving as if one is an ignorant person. Then you will come to many spaces within yourself which you have never come across. Use your knowledge again and you will be very much enriched. This balance is of tremendous value.

So do one or two groups here and then lead one group here. I would like you to function from both your centres. Function as a child -- you don't know anything -- and function as a mature person who knows something. And if one can be balanced between knowledge and innocence, then one is balanced.

It is very difficult to bring this balance because this is very contradictory -- when we know, we think we know... and that creates trouble.

And I can see you have tremendous possibility. Just put the knowledge aside and you will start moving. There is nothing like knowledge as far as barriers are concerned... nothing like knowledge.

And the biblical story is perfectly true -- adam is turned out of the garden of god because he had eaten from the tree of knowledge. And man cannot enter god again unless he eats from the tree of ignorance.

That's the whole teaching of jesus and the whole teaching of Lao Tzu: be ignorant and innocent... be children again.

[Osho suggested groups and added...]

In these two groups forget what you know, and in the group that you are going to lead, use whatsoever you know but forget yourself ! Just the opposite: in the groups where you will be a participant, remember yourself, forget your knowledge; in the group that you lead, remember your knowledge, forget yourself. And you will come to new spaces....

Doing a group here as a participant is a totally different experience to anywhere else in the world because all are sannyasins, part of my family -- devoted, dedicated, joined together in a subtle love. They are not strangers.

When twenty strangers are working in a group as participants, the group is moving in twenty directions and the whole work of the leader is more or less to put it together, to bring it together -- it is a crowd. Here the group is not a crowd, not a group even -- it is a family unit. So ninety percent of the energy of the leader is saved. There is no conflict -- they are not moving in different directions.

So it is qualitatively different. As a participant it is different... as a leader also it is different, and you have to experience both. Then I will give you some meditation to work out... but wait. First finish the camp and after the camp continue sufi dancing. In the night join the music group. Dance, sing, or if you want. to play something, you play.

The whole point is: relax in me as much as you can. We are not really working here -- we are playing, and all great things happen only when you are in a playful mood. The playful mood is the prayerful mood....

[A sannyasin describes an experience of meditating by a dead body which had been washed up on the beach. She felt Osho's presence very strongly at the time.]

Very good... the experience has been really meaningful. Never avoid death -- it has to be encountered. Anything that comes on the way has to be encountered in deep love and in deep respect. Because all is divine -- life is divine, so is death. Once the fear of death disappears there is no fear left.

All fear deep down is the fear of death. If one can accept the naturalness of death, the inevitableness of death, the great role that death plays in life.... Life cannot exist without death -- so death is not against but is complementary. Life is impossible without death, so death makes life possible.

If life is the figure then death is the field. If life is the painting, then death is the canvas. As the painting will not be possible without the canvas, so life will not be possible without death. One has to be deeply respectful, because your death has made your life possible. If life is so beautiful, one has to be grateful to death.

So whatsoever comes on the way.... Now, you were not seeking for it -- I am not saying to seek for it, because that can become a sort of obsession; I am not saying seek for it. You were walking on the beach and it was just a coincidence -- a dead body had been brought by the ocean to the shore.

You were not looking for it.... Because a person can become death-obsessed. That is not good, that is pathological. One should not be obsessed either by life or by death -- all obsessions are pathological -- but whatsoever comes, one has to look into it, one has to be capable of seeing the fact of it.

Good, that you gathered courage, that you sat by the dead body, that you could sing and you forgot all fear.... That's tremendously meaningful.

This is what I mean by natural meditation whatsoever life brings, one starts meditating on it -- sometimes it is love, sometimes it is hate, sometimes it is death. Whatsoever life brings there is acceptance. One is not avoiding, one is not escaping anywhere... because there is no escape. Where can you escape ? Wherever you go death will find you, so what is the point?

And this is how by and by one starts learning -- and learning liberates! You have taken a great step in

understanding life, because you could sing you could accept death. Remember it! Mm? there will be many more possibilities.

Whatsoever face the possibility takes, that is not the point, but whatsoever comes on the way, never run away from it. Cowards never come to truth. A great courage is needed to face. Sometimes it is very painful, but so what? What is wrong in that? Let it be painful. Pain also cleanses, purifies.

Pain is a fire, and only through the fire does gold come to its real shininess -- the gold becomes pure.... Good.

[A visitor, who had come to darshan some days ago (see 'The Buddha Disease', January 13th), said that she had been haunted by strange dreams and fantasies for the past year. Osho said she should first become a sannyasin -- which she later did -- and that secondly she should find a lover, because the problem was caused by pent-up sexual energy that needed release.... Now she reports that she feels like killing herself, and she has not found a lover.]

Yes, I remember. And do you remember what I told you? Find a lover!...

That is the reason for your headache! And if you say it is not possible then you close the door. Why is it not possible? Millions and millions of people are there -- the world was never so populated as it is now and you say that it is not possible? Mm? There is no scarcity of human beings. (laughter)

But the reason is somewhere within you. My feeling is that you don't want to go into any love relationship -- it is not that you cannot find a lover. You are a beautiful person -- why can't you find a lover? If you don't do anything, simply sit; a lover will come! But I think you are closing yourself against love.

If you close yourself against love the whole energy has no way to move, has nowhere to go. That energy is hurting you; that energy is accumulating in the head, is knocking in the head. It has a message -- it is saying to you to release it! It is like a kettle: you go on heating the tea kettle, then a point comes when so much vapour has accumulated in it that if you don't remove it, it will burst! That's what is happening to you!

You are perfectly healthy. You are creating too much sex energy and it is not moving anywhere. I know there is a way to move it beyond sex, but the way goes through sex... and somehow you are afraid of that. If you are afraid of it, nobody else is responsible.

You are responsible for this whole trouble that you are going through -- and then you are ready to kill yourself. Now that too has to be understood: sex is life energy and whenever one is against sex one becomes suicidal, because against sex there is only death and nothing else. If you don't love, the idea to kill yourself is bound to come -- for what should one live?

I am not saying that sex is all, there are higher possibilities, but if you don't enter the first door, then how will you enter the second and the third? And there are doors upon doors.

You will be totally relaxed... you need good orgasmic experiences. So if you are really interested in getting rid of this problem -- that your head is bursting -- then rather than killing yourself, better find a lover. Try it!

Why are you reluctant about it? Tell me.

[She replied that all she was doing was looking for men.]

Then you must have some very absurd idea of a lover. A perfect lover? then you will not find! (laughter) That is almost as if you are deciding not to find.

Have you heard a story....? A man was in search of a perfect woman and he could not find, because how can you find... where can you find a perfect woman? He tried and tried and tried, and then he became very old -- ninety years. Then somebody asked, 'Are you still searching?' He said, 'Still searching. I have moved around the world, but I couldn't find a perfect woman.'

The man insisted, 'But ninety years' search is a long search... really you say you never found?'

He said, 'Once it happened -- I found a perfect woman but she was in search of a perfect man!' (laughter)

So drop that idea. Human beings -- imperfect as they are -- are beautiful. In fact it will be very difficult to live with a perfect man -- his company will be very boring. Imperfect people are very good, mm? They have limitations, they have flaws, they commit mistakes -- and that's how life becomes richer.

A perfect man will be just like a man who knows only one note and goes on playing the same note on any instrument again and again and again. The perfect man is like that -- monotonous ! He will drive you crazy!

An imperfect man has all the notes, all the colours of the rainbow. Mm? he is more colourful. Just forget about the perfect. And if you cannot find, come back. Then I am ready -- I will keep somebody spare for you! (much laughter)

Anand means bliss, margo means the way -- the way to bliss. You have to become the way to bliss... and you can become!

Unless you become blissful you will never be satisfied by small things. There are people who become satisfied with small things, and there are people who cannot be satisfied unless something of the ultimate happens.

The second type of people are the religious people. Their longing is for the ultimate -- nothing less than that will ever satisfy them. They have a divine discontent. Even if they have the whole world they will not be satisfied. They need only god, the ultimate, the absolute, the eternal. The temporal is okay -- they can play with it, but they can never be satisfied. And they know even while they are playing with it that they don't belong to it, that it doesn't belong to them. That's why I said not to wait, because you have already waited too long.

All waiting is futile. Waiting can become a habit, and once waiting becomes a habit it becomes very difficult to get out of it. Every thought creates a deep channel in the mind. For example, if you wait... you wait... you wait, your mind starts flowing in the channel of waiting. Then even if you arrive you will not enjoy -- you will wait.

Just the other night I was reading a book of a mathematician -- a great mathematician. He went to visit a friend in some building and he went to the elevator man and said, 'Take me to the tenth floor.' The elevator man said, 'In this building there is no tenth floor; we have only nine floors.'

So the mathematician brooded a moment and he said, 'Okay. Then take me to the fifth twice.' (laughter) The questiOn is solved! The mind continuously working in terms of mathematics.... It happens.

Don't wait -- that's why I insisted that you don't wait. It is not only for sannyas -- I would like you to break the habit of waiting. You have waited enough... you have already waited more than was needed. Now start living! And there is only one way to live and that is to start now! There is no tomorrow, the only time is now. All tomorrows are imaginary. The past is memory, the future is imagination. Only this moment is true and only this moment is the door to the divine.

So this is not only about sannyas that I have said 'No, don't wait'. This is a message, a key message to you, to stop waiting, to break out of this habit of waiting, and immediately you will see a new life happening to you.

Otherwise one can go on waiting, postponing, preparing. There are people who go on preparing for the trip they are going on. They consult maps and they consult timetables and guidebooks and they never go anywhere -- they just go on....

There is an old tibetan story.... A man was a great seeker of knowledge and he accumulated all the books that were possible. He went to China, he came to India, he went to Afghanistan. Far and wide he travelled, and he collected all sorts of books. It was very difficult in those old days but he made a big library. He had no time to read, he was always travelling. He was always thinking, 'Next year I will stop -- now I have enough books, and I have to read them.' Then he started becoming afraid also, because life was running out of the hands and he had accumulated such a big library -- when was he going to read it?

He became nervous and to avoid that nervousness he started moving even faster and even to faraway lands to accumulate more. When he came back home after his last trip, his physician said, 'Now you cannot live more than seven days.'

And he said, 'But this is unfair! I have accumulated all this big library -- nearly fifty thousand books! In seven days what am I going to do? Do something!'

Somebody suggested, 'Find many scholars -- they should read the books and they will summarise. Then you can go through the summary.' But only seven days were left, so the whole country was searched and all sorts of scholars were brought. They started reading and summarising -- then too it was difficult.

On the seventh day the one thousand scholars came and they had all summarised it; they brought a big file.

He said, 'But there is no time to read the file -- summarise the file!' And by the evening, when they had summarised the file, the man was dead!

This is how things happen.... No more waiting. By becoming a sannyasin one is committed to the here and now. There is no other commitment with my sannyas. With my sannyas the only commitment is to life,

to existence, to the present, to this moment....

[A sannyasin says she is in misery... about whether to be in Poona or running a centre in the West. She says she doesn't want to miss...]

Nothing to worry about -- you will not be missing. Nobody who is in love with me is going to miss. You can rest at ease.

And whether you ask or not, you will be coming here soon. My feeling is that you should work one year more in London -- just one year and then you be here -- so the work takes roots there; there is nobody else to do the work. So for one year put yourself totally in it so that the centre starts running well, somebody starts taking care of it. Bear in mind that you have to leave after one year, so do whatsoever you can do there and prepare people who can run it. Mm? then after one year you come.

You are to end up here....

It is not a question of your readiness -- it is a question of my work there, so I have to send you for one year more. Work for exactly one year and come back. And you are not going to miss; don't be worried.

What Is, Is, What Ain't, Ain't

Chapter #15
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[A visitor said she was traveling in India because: it's warm, and I like travelling very much and... of course there must be some other reasons too, but who knows?]

Mm, there are! (a pause) There are layers and layers of reasons in the mind, and we are aware only of the first layer. We go on rationalising the first layer. Sometimes we have to invent theories to explain, because the first layer does not explain anything, and the other layers are not available. My feeling is not that -- that you are just travelling -- that's why I asked you. There must be a deeper urge to seek something... maybe not very conscious....

Allow it... you may be avoiding it. When it overcomes you, be possessed by it -- listen to its message, because that will reveal to you something of your own inner depth; it will make you more aware of your own self.

Sometimes it happens that we can go on doing things not exactly knowing why, and of course we are rational beings so we have to find some rationalisation.

Hypnotists have a certain method they call 'post-hypnotic suggestion'. They hypnotise a person and then they say that tomorrow at twelve o'clock the person will go and open the window, a certain window.

Now, you can watch: after the person has come back from hypnosis, after twenty-four hours he will suddenly jump up and open the window. If you ask him why he will give you an explanation. He will say, 'I was feeling suffocated', and this and that -- and that's not the point at all, because you know he has been hypnotised. But that idea has gone deeper into unconscious; he cannot reach that idea.

Now just to say 'I don't know' would look silly, so he has to invent something. He will say that he is feeling suffocated or it is getting too warm or outside is so beautiful, and look -- the trees and the sun. But

these are all bogus reasons; they are not true -- because he didn't open the window at eleven-thirty or at eleven forty five or at eleven-fifty, fifty-five, fifty-nine. At exactly twelve o'clock he jumped up!

If you don't accept his rationalisation he will feel offended. This is just a post-hypnotic suggestion.

My feeling is... I feel like saying it to you -- there is no need to be worried about it, just keep it in mind; some day you may be able to decode it -- you have been in india in your past life. A certain master has given you a post-hypnotic suggestion that you will come back, that you will have to come back and you will start searching.

So that post-hypnotic suggestion is working. And sometimes in some weaker moments -- weaker as far as the ego is concerned; stronger as far as your inner being is concerned -- you will be overcome. But you will put it aside, mm? because the ego will assert itself again, and the ego never wants to allow or accept anything that is beyond it.

So you will say that there is nothing -- you are just travelling, the country is warm, the country is beautiful, and you have always loved the east, and you have always fantasised about going to the east to visit; it is fabulous and so ancient -- that's all... but that is not all.

[The visitor asks: Do you think everybody has something like hypnotic suggestions?]

No... no. There are many people who have no spiritual urge but they come to India -- they have certain other reasons. A few people are restless -- they also find rationalisations. They will say that they are great travellers, wanderers, gypsies, this and that, but they are simply restless. They cannot stay in one place, they cannot stay in one work, they have to go on moving. Moving, they feel good: the energy is involved, engaged. Whenever they are sitting they become restless -- the energy starts exploding. So they have to be on the move, vagabonds.

Out of one hundred persons who come to the east, only one percent has a spiritual urge -- ninety-nine percent have other urges. But about you I can be absolutely certain, so you think over it. That will make things very clear and you will start moving with more sense of direction. And with less effort, more will be the result.

Do the camp here, and if you feel like doing, do a few groups. They will make you very clear, mm?

[Another visitor says: I feel, Osho, that I'd like sannyas... but I don't feel any need for any external show of it.]

I feel the need. If you want to become a sannyasin, then these two things -- the mala and the orange -- you have to keep... just for my sake! Mm?...

Good. My insistence on the external is for a certain reason. I don't divide the internal and the external... and there is no division. The external is the outermost part of the internal, and the internal is the internal-most part of the external. In fact there is no boundary line to decide where the external starts and the internal ends, or vice versa.

And the mind is very cunning -- it always goes on finding ways. So I say to be a sannyasin externally and internally both. Otherwise the mind can go on playing tricks -- it will say, 'This is external.'

You have to begin from the external, because you stand outside yourself -- you are not yet inside!

If you say this gate is just the outside, why bother to enter? you will never reach inside -- because this gate has to be passed through. You are standing outside the gate, you are standing outside yourself. You don't know what your inside is yet -- at the most you know your outside.

So it is better to start from the outside. Go slowly, let the colour go deeper and deeper, by and by. It will reach to the centre one day, but the circumference is also yours. You are the centre of the cyclone but the cyclone is also you! Don't create a division between the centre and the circumference, otherwise you will be in difficulty.

For example if you are hungry, the hunger is inside but the food is outside. Now if you are very logical you will say, 'What is the need of eating the outside food -- because the hunger is inside.' Then don't eat -- but you will die! You eat the outside food, but just by eating, slowly, slowly it starts turning into the inside. You swallow it, you chew it, you digest it -- by and by it starts turning into your life juice.

Nobody can exactly say when it becomes internal -- in the mouth, in the throat, in the stomach; where exactly it becomes internal nobody can say. There is no way to say, because in fact the internal and the external are not two so there is no division. Soon it will be running in your bloodstream -- it will become

your bone. Not only that -- it will become your brain-cells... it will become your consciousness!

The most interior phenomenon -- consciousness -- also depends on food, otherwise that will disappear. If for only eight minutes oxygen is not given to you, your brain starts disappearing, and then there is no way to recover it.

So in fact the outside and the inside are two aspects of one energy -- never divide. When you love a woman, you hug her, you hold her hand; these are outside gestures, external. You don't say, 'What is the point of hugging you? Just the body hugging the body, what is the point? Let souls meet with souls. Why should I hold your hand? -- this is external; let love be internal.' You will see that your love is starved and dies. It needs the support of the external to exist, to be there.

You continuously breathe in and out: the outside is going in and the inside is coming out. Each moment it is happening; we are continuously exchanging in with the out, out with the in. So remember this unity and don't divide it, and then you will come to a greater wholeness.

And my whole approach is wholistic. To be whole is to be holy and to be healthy. Otherwise things become difficult, and then there is no way to decide what is what; and one becomes more and more confused. And the outside is also beautiful -- nothing wrong in it. That's why I insist!

Satya means truth, and kama means passion -- truth passion... a passion for truth, a great longing for truth, a great burning intensity to know what is true.

And remember, truth is not a theory. It is known not only by the intellect but by your whole existence afire with passion, afire with a longing to know. When the thirst becomes total, immediately you know. The thirst itself turns into knowing. When it is total, it turns into knowing. It is not something that you get from somewhere else -- it is just inside you, but you have to be very alert to know that it is there. That alertness comes as you become more passionate about truth.

Truth is not in the books, in any dogma -- it is your innermost core. To find truth you need only one thing -- to start being true in your small way... be authentic! Drop as many masks as you can... don't carry pretensions. Smile when you really feel like smiling and cry when you feel like crying, and don't be bothered what others say. This is the price a man has to pay for truth -- to be authentic.

If a man is authentic, truth comes. In your authenticity you become worthy of it, you earn it. Authenticity is the quality that is needed, that is a prerequisite for the truth to come into you, to descend in you or to flower in you.

So truth is the goal and authenticity is the method. Naturally one has to start in very small ways. One has to be alert, because we are very deceitful in very small ways -- sometimes for no reason at all... just because of habit. Sometimes, just to be formal and polite, we go on deceiving.

Just become alert and start dropping. There is no hurry -- start dropping one by one. Catch hold of yourself red-handed whenever you find that you are clinging to something false. Somebody comes and you start smiling, and you feel that smile is false -- it is not coming from the heart; it is just painted on the lips -- drop it then and there. Throw it away. It is rubbish... it is not meaningful. It is ugly, and it is very unfriendly to show a false face to somebody.

Just catch hold of yourself in small things, and by and by you will see that small things accumulated become great, and great energy arises when these falsities disappear.

This name is an indian mythological name. There is a very famous myth -- a great parable... maybe it was really a historical fact; there are possibilities.

This is an Upanishadic parable -- that there was a young man of the name Satyakama. He said to his mother, 'Now the time has come and I would go to a master, so can you tell me to whom I should go? because I want to know what truth is. And you have given me this name 'satyakama': it haunts me. It reminds me again and again that I have to create that passion for truth. Now I would like to go to a master.'

So the mother said, 'I know only one man who is really enlightened. You go to him.'

So he was sent to a master. When Satyakama reached the old man, the old man enquired, 'What is your father's name and what is your caste?' That was formal in old days in India -- to enquire the name of the father and the caste.

Satyakama said, 'Sir, that is very difficult. When I was coming I had enquired of my mother and said that it is bound to be asked -- "They will ask who is my father and what is my caste. You have never told me who is my father and what is my caste, so now tell me!"

'So my mother said, "Listen!" She said, "Satyakama, when I was young I was working as a call-girl so I used to serve many people. I don't know exactly who is your father. Your name is Satyakama, my name is

Jabala. So you go and tell the teacher that your name is 'Satyakama Jabala', and tell him that neither you nor your mother know who was your father."

The master looked at the young man and cried. Tears came to his eyes and he said, 'Then you are a brahmin' -- the highest caste in India. 'You are a brahmin, because only a brahmin can be so authentic, so true -- you have not deceived. And I don't see any guilt, any shame on your face, so you are accepted, my son.'

This is a parable, but there is a possibility that it may have been a historical fact.

I used to live in a city for fifteen years -- the city is called Jabalpur. And it is said that this is the place where this Satyakama lived. From Satyakama Jabala has come the name 'Jabalpur'. It is a very ancient story -- almost five thousand years old.

The old master said, 'You are close to truth. There is not going to be much trouble, Satyakama, because you are authentic. To be authentic is the method to reach truth -- half of the journey you have already completed. It is not going to be difficult to help you, because a man who is so authentic, so true, does not try to hide.... You could have tried to hide, you could have invented a name, you could have said anything; I was not going to enquire. But you have been true, so truth is not very far away.'

So let this be your message: try to be authentic. Let that be your meditation, and truth will happen one day. Wait with passion but wait with patience. Passionate, and yet tremendously patient -- that is the quality of a seeker...

[A visitor, the mother of a sannyasin, said she was confused... she could not think...]

Mm? then how can you be confused? To be confused one has to be a great thinker! If you cannot think...

[Osho gives her sannyas.]

Prem means love, nityo means eternity -- eternal love, timeless love... and you have that quality to flower in timeless love. It will happen.

Man is meant to become divine, to become eternal -- that's the destiny. We can avoid it, but we cannot avoid it forever; one day or other, god takes over. We cannot escape for long, and we never go very far from the home.

I was reading about a small child who was threatening to leave the house again and again. So one day the mother said, 'Okay, go.' So he packed his small things -- a little suitcase -- but he took a very long time. He was waiting: maybe somebody would persuade him not to and he would never have to go, but nobody persuaded him so he had to go! (laughter)

So he took one round of the house, then he waited outside for somebody to come and get him but nobody came. He had to come in himself because he was feeling hungry. Then he waited for the mother to ask, 'Where have you been? You have been gone so long' -- but nobody asked.

He was thinking that he had been very far and for very long -- as if many years have passed, and they had passed for him! He waited for some opportunity to bring up the subject. Then the family dog came in and the little boy said to the mother, 'How big the dog has grown since I left! Mum, is this the same dog or have you changed him since I left?'

Man also never goes very far and we are never very far from god -- very close. And I feel you are very close... very, very close.... Good.

[The husband of the above new sannyasin said he is even more confused than his wife, but very happy!]

Mm! Confusion exists only because we have some fixed ideas. When we have fixed ideas and life never meets with those ideas -- -whenever our ideas are fixed and life is not harmonising with them -- there is confusion. Once you drop the fixed ideas there is no confusion, because then whatsoever life brings it is okay; you have nothing to compare.

Confusion comes through comparison. If you have nothing to compare, whatsoever is, is, and whatsoever is not, is not, and there is no problem!

... So just drop the ideas and live life.

[The visitor said he understands all this, he feels all this, but he cannot yet live it. It's very hard.]

Next time you come, be here for a little longer time. We can hammer them out -- nothing to be worried about! This is my whole work here -- we can hammer them out. You will need a little longer time. Next time you come be here for at least six weeks, and you will be much benefited. A few groups will be very helpful.

Some work is needed, because you have trained your mind in a certain way -- the mind has to be untrained. Your understanding is very clear, just your habit of thinking is very long, deep-rooted; that's why you can understand it and yet the problem remains.

Come next time for a longer time. Next time I will make a sannyasin out of you. Mm? half the work I have done... now she will be after you!

What Is, Is, What Ain't, Ain't

Chapter #16
Chapter title: None

16 February 1977 pm in Chuang Tzu Auditorium

Archive code: 7702165
ShortTitle: WHATIS16
Audio: No
Video: No

Prem means love, anada means soundlessness -- loving soundlessness. And that is a map for your inner journey: become as soundless as possible. The inner chattering has to be completely dropped. The mind goes on creating sound, continuously -- day in, day out; whether awake or asleep, the mind goes on creating more and more sounds, more words. This inner dialogue has to stop.

Once this inner dialogue stops, you start moving inward -- then there is nothing to hold you; there is no barrier, no obstacle. this mind sound is the only obstacle there is. The mind becomes soundless, all obstacles disappear and the door is open.

So this is the negative part of your map -- that the inner talk has to be dropped, and the positive part is that you have to become more and more loving.

The inner talk continues in the head, and the love has to grow in the heart -- these are the two centres which are very decisive. If the head functions too much, the heart cannot function. It exploits all energy... it does not allow the heart any energy. And the heart naturally is very humble, simple, non-struggling, and the mind is very violent and aggressive. So naturally the mind absorbs all and the heart is left starved.

Once the mind starts becoming More and more silent, the energy is not needed for the mind and that energy becomes available to the heart. Become more loving so that the non-functioning heart starts functioning. Otherwise there is danger....

Sometimes it happens that a person can move into meditation -- his mind becomes silent -- but his heart is not functioning, so he becomes a desert, dry. He is peaceful, but his peace is more like death than life; his peace is that of the cemetery.

So these two things have to go hand-in-hand: the mind stops functioning, and the heart starts functioning. Then you bloom. Suddenly you become green, and many flowers and much fragrance starts happening.

When I say that the mind stops, I simply mean that this constant, obsessive work has to stop -- I don't mean the mind has to be destroyed. It has to be used but it is to be used in the service of love... it is to be used in the service of the heart. And then whenever it is needed it is used. Whenever it is not needed, there is no need for it to constantly go on chattering. It goes on spinning, grinding, for no purpose. The grinding

has become almost automatic. The mind has forgotten how to stop.

Deva means divine, and garjan means roar -- a divine roar. It is a certain phenomenon of deep meditation that is going to happen to you some day. The zen people call it 'the lion's roar'. A moment comes when the satori, the transformation happens, and one starts roaring like a lion. A meaningless sound arises inside -- it is like a roar. One has to allow it... one has to go with it. Once that roar has happened you will never be the same again.

And I am giving you this name because in your past life you have worked on the zen path. The roar was going to happen but you prevented it.... So it is going, to happen again!

But because it looks so mad, one tries to prevent. You have never thought yourself as being like a lion, and then one day suddenly sitting silently, you feel a roar is coming from your navel, spreading upwards. One becomes afraid, frightened... one starts choking it back, pressing it down.

It has not to be prevented. Rather one has to help; one has to cooperate with it. Let it come... Let your whole body be possessed by it, and a great shouting will come out of you. It will be meaningless, but that will be the discontinuity with the past. After that you will cool down, and you will cool down in a totally new space that you have never known to be within yourself.

If you want to know anything more about it, read something about Zen -- mm? that will be helpful. But it happens only on the Zen path, their techniques are such that they bring it. It never happens on the yoga path, their techniques are different. But on the Zen path it is a must -- it has to happen and it is a great fortune... it is a blessing.

It is going to happen any day, so I am simply preparing your mind. When it happens, remember me -- allow it! Your whole mind will try to push it down and not allow it because it is so mad, and you will start feeling, 'Am I going to be mad now? What is happening?' Forget all about madness and sanity: go into it. That will make you really sane for the first time -- as if a storm comes and then the storm is gone and there is great silence.

Behind that storm, behind that roar, real silence is going to come.

... Don't be afraid -- that roar is going to come one day! And before it comes, read about Zen so that it will prepare your mind. If the mind is ready, it allows more easily. If it is not ready, it simply becomes afraid and cuts off the energy current. That you have done in your past life, this has not to be done again.

Here also doing meditations, go as deeply as possible. Mm? don't control. Uncontrol is the key. For all great things -- beauty, truth, goodness, god -- uncontrol is the key. All control is just of the ego, so through control only small things can happen; through uncontrol great things happen. So here remain in uncontrol, mm?

I teach a sort of madness, but this madness has a method in it and this madness is what the old traditions call 'divine madness'. It is far superior to human sanity.

Prem means love, namra means humbleness -- loving humbleness. And the difference between ordinary humbleness and loving humbleness is great. Ordinary humbleness is always ego-oriented. You pretend that you are humble, but deep down underneath your humbleness you know that you are far superior than other people. In fact you are superior -- that's why you are humble.

The ego can pretend the game of egolessness too. It can say, 'I'm so egoless -- look! Nobody is as egoless as I am.' This is just ego and nothing else. So in ordinary humbleness one is simply pretending -- it is hypocrisy. It gives respectability. prestige, in the society, but it has nothing of the divine in it.

The divine humbleness, the loving humbleness, has no idea of being humble at all. It is so simple -- there is no claim in it. The ordinary humbleness has to be cultivated and practised. Because all that you cultivate is never going to kill your ego -- in fact, the ego remains in control of all cultivation.

A loving humbleness has nothing to do with cultivation. It is simply a recognition that the ego is false, that we are not separate from existence, that we are one with existence, that we exist as part of this vast universe and we don't exist as separate entities.

This is a simple fact -- it is not a theory, it is not a philosophy: we cannot exist for a single moment separately. We are continuously breathing in, breathing out existence, eating, throwing out existence. Continuously there is a communication between us and the whole. If this communication stops for a single moment you are dead -- that's what death is.

When a person dies, what happens? He is no more in communication with existence. A dead person becomes a separate entity. Now, through breathing the oxygen no more comes in; through exhalation the

carbon dioxide no more goes out. Now food will not be digested; now he will not feel hungry. Now he will not look and he will not absorb colours through the eyes. Now the ears won't take any notice of sound. You touch his hand and the touch will not be felt. He has become uncommunicative... there is no more communication -- that is the meaning of death.

The more in communion with life you are, the more alive. So the more egoistic a person is, the more dead. The really alive person has no ego, because he knows he is not separate; he is joined together with this infinity. And out of this experience and understanding -- that one is part of the whole -- a humbleness arises... without any cultivation, without any practice. Then it is tremendously beautiful. In that humbleness there is love and no ego.

Ego and love are diametrically opposite. Whenever there is love, ego disappears. Whenever there is ego, love disappears...

Recognise the fact more and more, let the fact sink into your being more and more, that we are not separate. That 'I' is unreal -- 'us' is real... and the 'us' includes the trees, the rivers, the rocks, the stars. The 'I' is unreal and the 'us' is very real -- then what is there to claim? The ego is simply washed away -- one becomes clean. In that cleanliness there is humbleness. There is no inferiority, no superiority, because nobody is inferior, nobody is superior.

If we all belong to one unity, how can one be superior, and how can one be inferior ? There is no comparison possible because there is only one existence. With what to compare it? With whom to compare it?

A really humble person knows no comparison. He will not say, 'I am more humble than you' -- that is impossible for a humble person to say or even to think. He will say, 'I am you and you are me.' And when one can understand that one is so vast, misery cannot exist.

If all these trees and all these stars and all these rivers and oceans belong to you, how can you be miserable? If this whole life -- past, present, future -- is your life, how can you be miserable? Then where is death? There is no death... the whole is never going to die.

So a humble person becomes deathless. In love and humbleness, one overcomes death -- death disappears.

What Is, Is, What Ain't, Ain't

Chapter #17
Chapter title: None

17 February 1977 pm in Chuang Tzu Auditorium

Archive code: 7702175
ShortTitle: WHATIS17
Audio: No
Video: No

Prem means love, anugita means a small song -- a small song of love. That's what life is meant to be. Life consists of small things, so I don't call it a very big song -- I call it a small song. Song, not with a capital 'S' -- a lower case 's'. Life consists of very small things, and one has to learn the small song of life.

The ego wants to sing a very big, great, song -- hence there is so much frustration in the world. Unless you start enjoying the small things, you will never be able to be happy. And out of small enjoyments, great joy arises, but that has not to be looked for directly, that has not to be sought directly; it comes on its own.

You go on singing a small song and one day you see that all the songs have fallen together. They have become a great harmony, they have created a great song. It takes you unawares... one day it possesses you. Otherwise that great song is missed and these small songs are also missed. Life remains a desert, a

frustration, a fruitless, meaningless phenomenon.

So try to change small things into great things. That is the one message in your name 'anugita'.... And the song has to be of love, because the song can be of war, the song can be of hatred, jealousy, ambition. The song can be of conflict, struggle, violence, but then it is not a song. A song should be of love.

So these two things: pour your love into the small things of life and create a harmony.

And it is not difficult, but because we go on looking at the faraway stars, it becomes difficult. Look around, close by... god is not very far away. And it is the window of love that opens you into god.

Remember that religion is not a serious thing; it is more like a song than anything else... it is more like a dance, laughter. It is a great rejoicing, so don't think of it in serious terms. Don't become a serious enquirer -- let it be fun.

Play around the idea of god, dance around the idea of god, and you will reach sooner!

Deva means divine, arjuna means innocence -- divine innocence. And Arjuna is also the name of the disciple of Krishna in the great hindu scripture 'geeta'. Have you read 'geeta'? Read it some time. Mm? -- it is one of the most beautiful books ever written or that will ever be written.

Krishna is the master, Arjuna is the disciple. Arjuna asks questions and Krishna answers... very insightful answers. The disciple is also tremendously keen, enquiring, is not easy to convince, struggles with the master, argues with the master, and finally -- only when all his questions are answered, when not a single question remains and all questions disappear -- does he surrender. The book is tremendously beautiful, for every enquirer it is very good to study.

The disciple's name is also Arjuna, but the word literally means 'innocence'. A disciple has to be innocent, otherwise he will never learn. Learning is always out of innocence. If a person feels he knows, he will never learn. A person who thinks he knows is not innocent. A person who knows that he doesn't know is innocent, like a child who knows nothing.

But only when you don't know anything are you capable of knowing. Then you are clean. There is no screen of theories and words; your vision is clear. There is a crystal clarity, a transparency, and one can see things as they are.

So never gather knowledge -- remain innocent. Know something, forget about it... throw it away! Once you have known something it is meaningless, it is rubbish. Again become innocent.

And remember always that the innocence has to be regained again and again, then you will know more and more and more. And one day when innocence becomes perfect and total, god descends.

So innocence is your meditation. Don't be clever and cunning, don't be calculating. Even if you have to lose much because of your innocence, it is worth it.

A man can accumulate many things through cunning, cleverness, but he loses his life. An innocent man may lose everything but he gains... he gains the real treasure -- something that cannot be destroyed by death. That is the meaning when Jesus says again and again, 'In my kingdom of god only those who are like children will enter... innocent, ignorant, humble.'

[A visitor, the sister of a sannyasin, in answer to Osho's invitation to take sannyas says: No.... I have to be very sure before I do anything.]

Then you will never do it! Because this is a thing you can never be sure about... unless you do it! It is like love. If you want to become sure about love and only then will you love, you will never love -- how will you know? It is like death, you will know only when you die; how will you know beforehand?

And everything else you have done without knowing. You were born and you never knew what was going to happen. You were not ready beforehand, but you were born and everything has gone well. You go on breathing and you never think whether to breathe or not.

Life is not a question to be decided -- it is something to be lived! One simply has to move into things, and whenever a new thing comes across your path, get into it! You have nothing to lose and all to gain; what can you lose ?

But if you avoid the new and you cling to the old you will miss many things in life.

And remember, when you want to say no, hesitate -- because no is not a good word. It is in the service of death, the word no -- yes is in the service of life. When you want to say yes say it certainly, but when you want to say no, hesitate.

[She answers: I've been thinking about it since I'm here.]

You are thinking but thinking is not going to help. That's why I asked you, 'Have you something to say?' I feel that you have been thinking about it, but you will not even gather enough courage to ask!

You can go on thinking but thinking is not going ro lead you anywhere. It has nothing to do with thinking -- it is a very mad thing. One never becomes mad by thinking.

Don't decide -- just become! And then later on you can think. Then you have your whole life to think about it (chuckling). And then it will be easier, because you will have something to think about! (laughter)

Right now what will you think? How will you think about what this sannyas is? But if you want to think, you are free to think -- you can continue thinking! But remember, you will be missing an opportunity. One should be courageous enough to do a few things without thinking. And how can one think about something which one does not know?

If I ask you, 'Would you like to come into my room?' and you say 'First I will think'.... But you don't know anything about my room! The saner procedure will be to say, 'Okay, I am coming. Let me see.' If you feel good, remain. Otherwise you are free, you can go; nothing to be worried about.

But if you want to think, you think, mm? How many days do you want for thinking? (laughter) I am a salesman!

[Another visitor says: I want to be a part, but is it possible at another time? I want to be close to you.]

You are getting close, and you will get closer, mm? It is happening, nothing to be worried about. And one thing is good about you -- you are not a thinker! (a chuckle) You function from your feeling, it is very much easier.

I am here for those people who can feel, and the people who can feel are always more courageous. Thinking is a very cowardly activity. It only prevents you -- it is negative. It simply shows you the dangers -- that this can happen, this can happen, this can happen; it simply gives you the negative part.

The heart is the positive centre... it gives you the positive part. So only people who are heart oriented move into truth, into god. Others simply think and think and then die! And nothing ever happens to thinkers. So good! I can feel that your energy is perfectly good.

Just feel.... In two, three days you will be drowned. Mm? about you I can be certain! (chuckling)

[A sannyasin said that she did not believe in God so she found some difficulty in relating to the word when Osho used it....]

There is no need to believe... and I am not talking about a god who has to be believed in. Whenever I say 'god', always translate it as 'life' and the problem will be solved. Whenever I say 'god', translate it as 'life'.

I love that word so I use it, but otherwise it is useless, mm? So don't be worried about it.
Life is god... and there is no other god! Mm? Good!

What Is, Is, What Ain't, Ain't

Chapter #18
Chapter title: None

18 February 1977 pm in Chuang Tzu Auditorium

Archive code: 7702185
ShortTitle: WHATIS18
Audio: No
Video: No

Prem means love, anakula means calm, quiet. Ordinarily love is hot, feverish, obsessive. Ordinarily, love is more like a disease than like health. It disturbs you... it distracts you from your centre. It helps you to become intoxicated, infatuated with the other -- you forget yourself. In that very forgetfulness you miss the beauty of love.

The real love is not hot -- certainly it is not cold, but it is not hot; it is cool. It is not feverish, it is very calm, as if there are not waves on the lake of consciousness... not even a ripple. It is very quiet, centred. It is not a distraction from your own being. You contact the other only when you are centred, otherwise who is going to make contact?

When two persons fall in the so-called love -- which is just a name for lust -- both become de-centred. Each is thinking of the other and both are absent. You are rushing toward the other and the other is rushing towards you -- neither you nor the other are there, so the meeting cannot happen; it is impossible. Hence all love fails; the so-called love simply brings you more frustration, more misery.

Jean Paul Sartre has said, 'The other is hell!' He has an insight into it, but the other is hell because you *are not*; the other is not responsible for that. Not to be oneself is hell -- that is true, more true. Love can become a tremendous benediction, but the lovers should be centred, then there is possibility of meeting. If you are there and I am here, then there is a possibility of a communion.

I am not here, you are not there -- then we are running towards emptiness. We are running into empty spaces -- we will never arrive anywhere. And one day or other, only dust remains in the hands.

So all ordinary love fails but real love brings you to god; it never fails. It cannot fail, because it is the way to god. So this is the condition for the real love -- anakula. It means no fever, no heatedness... very calm and quiet, a self-possessed, self-centred, self-rooted state of compassion, care.

That's the way to meet persons and that's the way to meet nature and that's the way to meet god. First start loving people; that's just practice so that one day you can love god. Falling in love with a woman or a man, with a friend, with a lover, is simply a training -- you are an apprentice.

Once you learn the technique of how to commune with a human being, you have known the secret key. Now you can commune with nature, and through nature with tao, with god, or whatsoever one calls it. But the quality of coolness has to be brought into the world of love.

Looked at from the outside they appear opposite. You can be cool but then there is no love. You can be loving but that coolness is lost. That's the art to learn: to balance between these two.

Whenever two opposites meet a great synthesis is born. Synthesis simply means a thesis and antithesis meeting: two opposites meeting, two polarities falling into each other, merging into each other, becoming fused; then a higher synthesis arising. And this is the highest synthesis possible -- passion and coolness meeting.

A human being is just a lab to work out this alchemical process. This is the way the lower metal is changed into the higher metal, gold.

I am giving you this name so that you can remember it, so that you can work slowly, carefully towards it. It is possible, and when it becomes possible one feels tremendously happy.

[A seeker asked Osho if she were not too old to take sannyas, adding that she had been 'jumping in and out of things all my life' -- three husbands, seven children, connected to Gurdjieff movement....
Osho gives her sannyas.]

.... Come here. This is your last! You will not be getting out of it! (laughter)
This will be your name: ma deva nirmal.

Deva means divine, nirmal means purity... and you have a very innocent heart -- that's why you have been jumping in and out.

... Just simplicity -- a very simple person -- so the spur of the moment takes you completely. But everything has been good; nothing is wrong. One learns through so many ways. And to come to the right door one has to knock on many doors. Everything helps; whatsoever you have done has brought you here. If you had only one husband less you would not have been here! (laughter) Even a small thing would have changed the whole journey, so they were all needed.

When one looks back, everything seems to be perfectly okay -- it was as it should be. Nothing is ever

wrong... nothing can ever be wrong. Even if you try, you cannot succeed, you cannot do anything wrong -- because if only god exists, how can anything be wrong?

And this is what I call religion: to accept, to affirm totally, absolutely, unconditionally, that everything is good. When you can affirm that everything is good, you have come to feel that god is. 'Everything is good' means god. If you say that something is not good, your god is not yet affirmed -- then you have something still for the devil and your vision is divided, split.

[A sannyasin who had polio four years ago, had been curing himself with fasting etc., but was still on crutches. He said he became very angry when people asked him about it. He asks Osho for advice.]

No, it is not that they are creating any problems. You simply write a small sign: 'I am crippled -- please don't ask me again! (laughter) And thank you.'

Write this much: 'I am crippled -- please don't ask. Thank you', and enjoy the whole trip! (laughter)

Mm -- because there is nothing to worry about. There is a very famous Taoist story....

A man had a very beautiful horse, and the horse was so beautiful and so strong and so rare that even emperors had asked the man to sell the horse -- whatsoever the price -- but he would not sell it. Then one day in the morning he found that the horse had been stolen. The whole village gathered to sympathise, and they said, 'How unfortunate! You could have got a fortune -- people were offering so much. You were stubborn and you were stupid. Now the horse is stolen and you are broke; that was the only thing that you had. '

But the old man laughed; he said, 'Don't talk nonsense! Only say that the horse is no more in the stable. You don't know what has happened. Let the future come, then we will see.'

But they say, 'Now don't philosophise and don't try to console yourself. Nothing is going to happen -- the horse has been stolen.'

But it happened that after fifteen days the horse came back, and not only alone, it brought. a dozen wild horses with it from the forest. The whole village gathered, and they said, 'The old man was right -- we were wrong! How fortunate he is. His horse is back and has brought twelve beautiful horses with him. Now he can earn as much money as he wants.'

They went to the old man and they said, 'Sorry. We could not understand the future and the ways of god, but you are great! You knew something about it; you have some glimpse of the future.'

He said, 'Nonsense! I don't know anything about the future. All that I know now is that the horse has come back with twelve horses -- that's all! What is going to happen tomorrow, nobody knows! Whether it is a misfortune or a blessing nobody knows.'

But they said, 'Now, don't try to hide your happiness! We can see that you are very happy!'

But the next day it happened that the old man's only son was trying to break in a new wild horse, and he fell. That was the old man's only support in his old age, and his son's legs were broken. The whole town gathered again and they said, 'One never knows -- you were right; this proved to be a curse. It would have been better that the horse had not come back with these twelve horses. Now your son will remain crippled for his whole life.'

The old man said, 'Don't conclude, don't jump ahead! Just wait and see what happens -- nobody knows! Only say this much -- that my son has broken his legs, that's all.'

But nobody would listen to him, and it happened after fifteen days that all the young men of the town were forcibly taken away by the government for military purposes because the country was going to war with a neighbouring country. Only this old man's son was left because he was of no use.

Then they all gathered -- they said, 'Our sons are completely gone! At least you have your son! Maybe he is crippled, but he is! Our sons are totally gone, and we cannot hope that they will ever come back. The war is going to be great, big, and the enemy is far stronger than our country. They are all going to be murdered. In our old age we have nobody to look after us, but you at least have your son, and maybe he will be cured!'

But the old man said, 'Say only this much -- that your sons have been taken by the government. My son has been left, but there is no conclusion.'

Just state the fact! Don't think of it as a curse or a blessing. Don't interpret it, and suddenly you will see that everything is beautiful!

I am not saying that you have to explain to other people that you are more beautiful than them -- that simply shows that you are feeling very much offended. No, no need... no need.

Learn the use of uselessness -- that is the whole taoist approach.

[The sannyasin says: I hate people for it, and every time I feel this hate and this anger again, I watch it....]

You hate your situation. That's why you hate other people: because through them you become aware of it. Just accept it and you will not hate them. Just use this sign for seven days, and see how miraculous the experience is. They will laugh and you laugh.

They simply ask because they love you, otherwise why should they ask? They are curious because they would like to help in some way. Nothing is the problem; accept it, and through your acceptance much is going to happen. But acceptance has to be total!

So even if you remain crippled for your whole life, perfectly good -- nothing is wrong in it! What is wrong in it? Nothing is wrong. Try... this may be a great blessing. Through it you may learn to accept life -- days and nights, summers and winters, and all.

But completely relax and accept it. Don't hide your things (looking at his crutches) and don't pretend that you are perfectly okay. Whatsoever is the case is the case.

Accept it boldly, delightfully, and after seven days, tell me. And this sign you have to wear from tomorrow, mm? Good!

What Is, Is, What Ain't, Ain't

Chapter #19
Chapter title: None

19 February 1977 pm in Chuang Tzu Auditorium

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Deva means divine, and vimarsha means reflection -- divine reflection. And it has to be understood in a certain way. Ordinarily, reflection is understood as if it is just a synonym for thinking; it is not. A mirror reflects -- there is no thinking. It simply says whatsoever is; there is no interpretation. It does not colour, it does not add, it does not delete. It simply shows and says whatsoever is the case.

When you think, it is not reflection. You do many things... mm? The fact becomes more fictitious. You shroud it, you colour it, you decorate it, you interpret it, you clothe it, and it is no more the same thing. It becomes something totally new -- it becomes an invention.

Thinking is inventive; reflection is just a discovery. So when thinking stops there is reflection. Not only are thinking and reflection not synonymous, they are diametrically opposite. Reflection is possible only when a mind has totally become a mirror... not even a ripple of thought.

Now whatsoever you see, you simply see that which is, you don't do anything to it; no doing is implied. You don't think about it. The moment you think, you have gone astray -- you have started creating, inventing, interpreting, and you are no more true. So thinking is a faculty of invention, and 'vimarsha'. reflection, is the faculty of simply mirroring.

You see a rose flower -- if you start thinking about it, you think about what type of rose it is, from which country it comes... whether from iran or from india, the colour, the size. You start comparing with other roses that you have seen before, you are no more concerned with the actual fact. A thousand and one other things have come in; it is not reflection.

Reflection is when the rose flower is there and you are there, and there is not a single ripple of thought between the two. The rose flower is there, you are there, and there is no thought linking you. There is simply a transparency, just a silence, a pause... nothing wavers.

You don't even say that this is a rose flower, because even to use the word 'rose' is to go into interpretation. You have already said something of which the rose is not aware; the rose does not know its name. It is human; you have added something. So no verbalisation, no language, no conceptualisation, no abstraction -- simply presence. Then there is reflection.

And that is what meditation is all about: to be in a meditative mood means just to become a mirror; then god is reflected, god is all around. Nothing else exists -- only god exists -- but we cannot see because we go on interpreting. We say, 'This is a rose' -- god is missed; 'this is a man' -- god is missed; 'this is a stone' -- god is missed.

If you don't say, 'This is a rose,' and 'this is a stone,' and 'this is a man' -- you don't verbalise -- suddenly you will see that there is neither rose nor man nor stone, only different forms of one energy, and that energy is god. And all are its forms, manifestations.

It is the same song sung in different ways... it is the same thing said through different expressions. But that is possible only when you have become just a reflective mirror.

The western attitude has been leaning more towards thinking and the eastern attitude more towards reflection....

[About the Feldenkreis group, Osho said.]

It is body-work discovered by Moshe Feldenkreis. It is soft energy work and it will fit with your name 'anupa'. It will help you to feel how to flow more easily, how to flow and not to freeze. And once this knack is understood, life takes on a totally different colour, a different hue.

A frozen life is almost dead. A flowing life.... It is almost like when a river is frozen: even to call it a river is not right, because river means 'rivering'; river means a process. This patch of ice is not a river. When it starts flowing, melting, it becomes a river. And the moment the river flows, it is reaching closer and closer to the ocean.

Energy flowing is always moving closer to god.

Energy not flowing is not moving towards anywhere. In that no-movement, in that stagnancy, one becomes dull, one loses the flavour, the glory, the fragrance....

[A sannyasin leaving for the West says: I feel very empty, but it's an emptiness like a desert. I just wonder if I've made a mistake somewhere or...]

No, not at all. The first experience of emptiness is always desert-like... it has to be exactly that way.... When the mind starts disappearing there comes a gap, an interval. Before something beyond the mind descends, there is a gap. The old is gone and the new has not come, hence the desert like feeling.

The christian mystics have the right name for it -- they call it 'the dark night of the soul'. One feels completely dried up, empty -- and negatively empty. The emptiness has the quality of darkness, not of luminosity... no greenery anywhere, not even an oasis, not even on the faraway horizon. This desert has to be passed through.

Many people become afraid and they escape back into their world of illusions. This is a natural outcome, because all the greenery that has existed before was illusory, was just hallucinatory. You created it -- it was not there.

Now the dreams have disappeared, and the empty screen.... You have been sitting in a movie house, and on the empty screen there have been many many things -- beautiful flowers and mountains and rivers and the ocean and people and everything was populated -- and suddenly the projector has stopped: the screen is empty.

It is empty because whatsoever you were seeing just a moment before was just illusory... it was maya. Many people become afraid and they start the projector again -- again they populate the world with their own fantasies.

This is the time when courage is needed. This is the time when a person *really* becomes a sannyasin. So let this desert be. You have to pass through it, and the deeper your acceptance, the sooner it will disappear.

Sometimes it can disappear in a single moment, it depends on the intensity of the acceptance.

If you accept, you say, 'It is okay. I will live with the empty screen but I am not going to create any illusion any more. All those love affairs, relationships, all those desires and greeds and all ambitions -- I am not going to bring them again. If it is desert, so let it be; I am ready to live with this desert.'

Once you are totally ready, suddenly you will see that the desert is also disappearing. Just as the greenery has disappeared, the desert is also disappearing. The pictures disappeared, now the screen has disappeared, and then for the first time you become aware of the reality -- which is tremendously beautiful. It is very colourful... it is luminous.

So these are the two things: first the movie has to start, then the screen has to disappear. Then you face the reality, the real world as it is. But to become capable of that, this is the price one has to pay.

Christian mystics have said that there are three stages of inner growth. The first they call 'via purgativa'. One has to become completely pure, pure of all illusions -- that is purgation.

The second stage they call 'via illuminativa'. When one has become completely pure of illusions, the second stage will come -- a great light will descend. Life will become glorious. One will feel very very fulfilled, very close to home.

And then the third stage they call 'via unitiva'. One becomes one with the reality. Then there is no-one as the seer and nothing as the seen.

In the first stage there is no light and it is very painful -- purgation. Many many cherished dreams are being broken. It is painful, it hurts, and one feels dried up, because all that one was thinking was juice was nothing but dream.

In the second stage one feels very happy but still something is missing. One is happy but one has not become happiness yet. One is luminous but one has not become luminosity yet. Yes, a light has come, but it is separate from you -- duality still exists.

In the third stage, 'via unitiva', one becomes one with existence. Only then is the journey complete... the pilgrimage is over.

This is very good -- you should be happy about it; feel blessed. It will be difficult but you will pass through the difficulties. Just feel blessed and go happily! Go singing through this desert!

[A sannyasin says: Some months ago you told me to move into brahmacharya. I was doing that, and it's fine.

I get this great feeling to share myself and it's nothing sexual, but there is some conflict with brahmacharya and this idea to share.]

So relax! For three months, forget about brahmacharya. Nothing to be worried about. Never create a conflict. When things go easy, they are good. You need some trouble, so forget about brahmacharya!

[The sannyasin replies: But it was never the idea to share sexually. It was only just to be with somebody...]

But once you start sharing with a woman you cannot prevent it. It will be a constant barrier and you will not be able to share totally; you will be always holding back. When you want to share, then no strings attached to it -- you should go totally. I'm not saying to share sexually, but you should not keep the idea that you have not to go into sex. If you feel not to go, don't go, but there is no brahmacharya preventing you. You follow me? The idea has to be dropped.

For three months you are completely free. If you don't go, that's very good; but if you go, nothing is wrong. But if you have this idea in the mind -- that you have to be friendly with a woman, loving, and not to share sexually -- your sharing will be very conditional, and you will go only so far and then you will prevent yourself.

You will be afraid of everything, because who knows -- the woman may become interested sexually. Then?

Then you will have to say 'no'. Then what type of sharing will this be? Unless you find a brahmacharya woman... so both will be so uptight that there will be no sharing! (laughter)

For three months drop it. I'm not saying to go into sex -- I am simply saying to drop the idea and then be free. For three months be free, and then you tell me. If you again feel like moving into brahmacharya, move.

[The sannyasin replies: I feel like that now; it's only to be with somebody that's a problem.]

Then you will be confused. That's why you are confused -- otherwise why should you ask me? You know from where the confusion is coming. You know that if you want to share, sharing shows no limits. Then you don't know where sex begins and where it is not sexual and where it is sexual.

Is holding the hand of the woman sexual or not? Difficult to say, because sometimes you can hold the hand non-sexually and sometimes you can hold the hand sexually. Is looking at the woman sexual or not? It depends -- even making love may have no sexuality in it.

That's the whole methodology of tantra: there is no sex in it; it is just a meditation and one is completely passionless. There is no passion, no lust. As you are doing other meditations, a tantrika is doing the love meditation -- then there is no sexuality in it.

You may be a brahmacharya, sitting silently, not a woman even for miles, and you may be thinking of women and you may be sexual -- so that is not the question.

I am saying simply this -- that your brahmacharya has been a good thing to you, it has settled you very deeply -- but for three months drop the idea. If sex does not happen, very good; if it happens, there is no problem. For three months you go into freedom and then we will see. Don't be afraid.

Otherwise forget about sharing! If you are afraid, forget about sharing, because sharing can only be total, otherwise it is of no use.

Mm? you think about it. What would you like to do?

... You think about it, and as you feel, you do.

[The sannyasin answers: I don't feel to have sex.]

Then good... I know... because you have attained so much through it. Mm? you are so settled and something beautiful is happening, so good!

[Another sannyasin says: I feel as though I've exiled myself from my own life and that I've destroyed myself totally. (a pause) I feel like dying.]

Mm, don't be worried. Sometimes when these moments come, when one feels like dying, they can be transformed into moments of resurrection. One can really be born anew -- a new man, a new being.

These are very significant moments... dangerous too, because one can really become destructive, but when you have come to me there is no trouble. These are the moments I wait for. When one is really on the verge of committing suicide, feeling that all is lost, only then does one go on the inner adventure, never before.

When people are comfortable, when people are going successful, when everything is going their way and they feel everything is right, almost right, they don't change! They have a love affair going well, business going well, ambitions succeeding. Why should they change? What is the point of change?

These are the people really in danger -- they will miss, because they will never change. They will always remain the same and will die. But when a person comes to a point where he is really broke, spiritually broke -- as bankrupt as you are -- then a great moment has come.

Now it is going to be very decisive -- you have to change, otherwise you have to die! So do something or die -- these are the two alternatives. And who wants to die when something can be done and you can become really new? Nothing is lost. You just have to attain to a new quality in your consciousness and everything will change.

In fact with the unconscioUs mind all success is failure. Failure is failure, that's okay; success too is failure. With the unconscious mind love is bound to fail; even if it succeeds it is bound to fail. With unconsciousness nothing can succeed. It is a poison -- how can anything flower? It is not your question -- it is everybody's question.

Unconsciously we destroy everything. We destroy the man we love, the woman we love, we kill the children we love... because we don't know what we are doing!

Become conscious -- and that's what sannyas is all about: to become conscious. Now, change your whole gestalt. Become a flame of awareness and then live your life on new lines. You will find a soul mate, you will find everything. And this will be really something, because now it will not be destroyed.

Otherwise if you remain yourself, you can again find somebody and you will do the same again. That

has nothing to do with you -- that has something to do with the unconscious mind.

I can feel, mm? you have passed a very critical moment. But you have come in the right time... now I am here. Nothing to be worried about.

Have you done any groups before? Then do a few groups here. Everything will be put right, mm? Good.

What Is, Is, What Ain't, Ain't

Chapter #20
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Deva means divine, godly, anila means the breeze -- divine breeze. And meditate on the phenomenon of the breeze. There are a few things to be understood about it: there is no way to manipulate it -- it comes when it comes. Suddenly it is there, suddenly it is gone.

Exactly in the same way god comes -- suddenly he is there, and suddenly he is gone. One has to be tremendously alert, only then is there a meeting with the divine. Otherwise he comes again and again but you are asleep, and by the time you are awake he has gone. It is just like a breeze.

And it is total freedom -- god *is* freedom. Just as the wind is free to move in any direction, in any dimension -- there is no goal for it, there is no purpose in it; it is sheer delight -- god is not going somewhere, existence is not moving somewhere. It has no goal and no purpose.

A life also becomes divine when you forget about goals and purposes... when you also become like a breeze, like the wind -- moving, certainly, but not moving to some address.... As if one has gone for a morning walk -- walking, moving, but not going somewhere.

Then life is more like play than work. It is more pleasure, more leisure, more relaxation and certainly more joy. Once the mind becomes goal-oriented, there is tension. And once you are striving to attain something, you are bound to be frustrated.

Frustration is a by-product of the goal-oriented mind. The universe is so vast and it is not going anywhere, and a tiny individual tries to reach somewhere -- the whole effort is doomed to fail. It is as if the whole ocean is not going anywhere and a single wave is trying to reach somewhere. That is nonsense! How can it go against the whole?

And that which does not exist for the whole -- how can it exist for the individual? That which doesn't exist for the whole, cannot exist for the part. To understand this is surrender. Then the part no more claims to be the whole, is no more worried, no more anxious to do something, to perform something, to be something, to leave a mark on the sands of time. There is no problem -- then one simply is. If the existence again allows us, we will be here tomorrow -- if not, good!

So whatsoever happens is basically welcomed, because nothing goes against you. If you have a goal, everything seems to be conspiring against you and everything seems to be fighting with you. You have to be constantly on guard. That very constant tension is anxiety, so drop all anxiety.

There is nothing to be done -- everything is as it should be. Whatsoever is, is, and whatsoever ain't, ain't. So don't hanker for that which is not and don't reject that which is. Accept that which is and forget all about that which is not, and then there is tremendous contentment; then there is beatitude. That's the message in your name.

So become a breeze, going nowhere... just playing around the trees, delighting....

[A sannyasin leaving for the west says: I've been feeling quite crazy lately -- more crazy than when I came....]

That's good... that's how it should be, mm? Because whatsoever is known as sanity is not sanity at all, and a really sane person will start feeling crazy, because the so-called sanity of the society is just a hypocrisy -- it is a pretension. Everybody is pretending -- things are not like that.

If you look inside the people, you will just find mad people. But on the face. on the surface. they manage, they maintain. Somehow they go on pulling themselves together -- but it is somehow! And in small matters sometimes their insanity pours out.

Just a small thing, somebody has insulted or said something, and the person goes mad. Just a moment before he was perfectly sane and in a single moment all sanity is gone: he is ready to kill or be killed. So what type of sanity is this? It is just so-so.

Deep inside, the volcano, and on the surface is peace. So when you start meditating, that volcano comes closer to the surface. That's the whole effort: to bring the unconscious closer to the conscious so you become more aware of your craziness. Not that you become more crazy -- you simply become more aware of things that have always been there but at which you were never looking. You were never courageous enough to look at them. They were there but you were always putting them behind you, escaping from them, avoiding them.

Now you have become a little more courageous -- you allowed it. You want to be acquainted with yourself. Anybody who wants to move towards self-knowledge has to go through this period when he starts feeling that he is becoming more crazy. Not that he is, he is becoming more aware. And when you are more aware of your craziness, there is less possibility of your being crazy; because awareness is the only safeguard, there is no other safeguard.

But for a time being, there will be a little shaky state. Don't repress it again. You have taken the first step -- that you have become a little more alert about your inner turmoil, madness. The second step is to become so fully alert about it that not even a nook in the comer is left in darkness.

It is painful, sometimes very painful, almost death-like, because it is very against the ego, very shattering to the self-image. But that is the price the growing person has to pay for growth. The day you have become completely alert -- whatsoever craziness is there, you have known it from every nook and corner, from every side, all the aspects of it: apparent, hidden, conscious, unconscious -- when you have become perfectly alert about it, suddenly you will be surprised; it has evaporated. It evaporates the same moment that you become totally aware, because to be totally aware is to be totally sane.

It is almost as if the room is dark and you bring light in and the darkness is not there. The darkness was there because the light was not there. The darkness was just an absence of the light. Madness is nothing but absence of awareness.

So the path will be a little arduous, but go into it. Tremendous is the benefit. Whenever you feel it is too much, just close your room, be crazy! There is no need to vomit your craziness onto other people's clothes -- no! That is meaningless and that is unnecessarily creating complexities.

Whenever you feel that the craziness is there, close your room, sit in the middle of the room, and be crazy! Make faces, keep a big mirror, sometimes look in the mirror at what you are doing -- look at your faces. This is you! There is no point in hiding it! This is what the process of self-knowledge is.

Then by and by all these crazy tensions will start disappearing. One day suddenly you are at home -- all tensions gone. Then is real sanity.

The average man, the so-called normal man of the psychologist, is not normal at all. Otherwise from where come the neurotics and the psychotics and from where come the mad people? From these normal people! And the difference between the normal and the neurotic is just of degree, so it is not of any quality -- only of quantity. Maybe you are in the queue a little farther away, but you will be coming sooner or later!

Any accidental thing and you may explode. A sane person is one for whom the possibility of insanity has disappeared. Now no situation can create insanity in him -- he has transcended all situational, accidental factors. You can throw him into hell and he will not become insane.

There is a beautiful story.... A priest had said in his sermon, 'Those who believe in god go to heaven, and those who don't believe in god go to hell ' And then in the same sermon he had said again, 'Those who are good, virtuous, go to heaven -- and those who are bad and sinners, vicious, go to hell.'

A man stood and he said, 'You have created a puzzle for me. You say that those who believe in god and

those who are good, they go to heaven -- and those who don't believe in god *and* are bad go to hell. Now the problem arises: there may be a person who does not believe in god *and* is good! There may be a person who believes in god and is bad, so what about these people?'

The priest was at a loss -- must have been a sincere man, otherwise he could have found some way to get out of the trouble. But he was really sincere. He said, 'I will have to ponder over it -- I never thought about it. The question has never occurred to me that way. So please give me seven days. Next sunday, if I have found the answer, I will tell you.'

For seven days he could not sleep. He pondered and pondered, and the problem was such.... Yes, a man can be good, very good, and may not believe in god -- because that is not a condition. Socrates was a good man -- never believed in any god. Buddha was a good man -- nobody can say that he was not a good man; he never believed in any god. What about buddha, what about socrates, what about mahavira, what about patanjali? These people never believed in any god -- where are they?

And the problem is complex, because if he says that they have also entered heaven, then the question naturally arises, 'Then what is the point of believing in god?' And if people who believed in god... For example, Adolf Hitler believed in god, Genghis Khan believed in god... used to do all five namas, five prayers, every day; never missed a single nama! The man was really a believer but not good at all. So where is he -- heaven or hell? Where?

For seven days he pondered and pondered and couldn't sleep and could not come to any conclusion. He became more and more puzzled. The sunday came. He came early to the church to pray to Jesus, saying, 'Help me, because now those people will be coming and I have to answer,' and while praying he fell asleep -- because he had not slept the whole night.

In his sleep he saw a dream that he was in a train and the train was reaching heaven. He became very happy; he said, 'Good, so it is better that I should have a look.'

But he could not believe his eyes! Heaven was very dull, dusty, no thrill, no joy, no song, no music -- almost dead like a cemetery. He asked people, 'Where is Socrates, where is Buddha? Are they here?' And the people said, 'We have never heard about them.'

So he rushed back to the station, he enquired, and there was a train going to hell -- so he purchased a ticket and he went to hell. Again he could not believe his eyes. Hell was so beautiful -- it was all clean, fresh, flowers all over and fragrance, and it was so alive that he thought, 'There must be some mistake. Have they put up wrong boards? Or what is the matter? This looks like heaven.' He went down and he asked a man on the road, 'Do you know Buddha, do you know Socrates?' He said, 'Yes, we know them. Since they came this place has become heaven! It used to be hell, but since they came.... '

Then he awoke, and he simply related the dream to the audience. He said, 'I don't know the answer, but this is the dream. And this is my conclusion -- that wherever a good man is, there is heaven. So it is not a question of whether Buddha goes to heaven -- wherever he goes, there is heaven. It is not a question of whether Nagasai and Genghis Khan go to hell. Wherever they go.... They may bribe and make arrangements to get into heaven, but then heaven turns into hell.'

A man is really sane when his presence can change hell into heaven -- that's my definition of a sane man. He has such tremendous energy, such transforming energy, such presence, such light, that wherever he is, light falls all around. Things start changing in that light. He showers a new light.

So to me sanity and insanity are not just psychological terms -- a sane man is a perfectly healthy man, a whole man, whose wounds have all healed... who has no wound. You cannot hurt him -- there is no way to hurt him.

Ordinarily the persons who are thought to be normally healthy, normally sane, are not; they are just for the name's sake. Maybe they are capable of maintaining a face, a facade, but prick them a little scratch them a little and all sanity goes within a second.

So don't be worried about this craziness -- this is good; this is a good symptom. Go into it deeply, fully alert. Remain available to all that is within you. Never escape and never repress and sooner or later you will come upon that space where all craziness disappears in a single moment.

That's what is known in Japan as satori. In a single sudden moment, when all craziness disappears, that is satori. The man has become sane -- he has come home. He has attained to the original face.
So don't be worried!

[A sannyasin said she helped her boyfriend, a therapist, in one of his groups, and has felt very uncentred since then, especially relating to people socially. The boyfriend comments on her dilemma whether to work

through problems or just drop them. Osho checks her energy.]

No, my feeling is that helping the group was not good for her. She was not yet centred enough to help a group. A certain centering is needed before somebody can help a group. Mm? because so much energy is released, and if you are very vulnerable you absorb it. She has absorbed the energy, the negative energy, and she has become shaky because of it. She was not yet protected by her own grounding -- that is the only protection.

If you are grounded well you can move in many situations -- negative, positive. And a group situation is a very explosive situation -- so many people exploding, bringing all negativities, their anger, their madness, their craziness. She was very soft -- she soaked it all up.

It is not really her problem; she has taken others' problems into her being. So it is not a question of assimilation. The question of assimilation arises only when the problem is yours -- then you have to assimilate it, and you have to go through it. But the problem is borrowed. So it has to be dropped; it has not to be assimilated.

... it is not her own problem. What happens is that ordinarily a person has to face his own problem, but a group situation is a special situation. Ordinarily people don't go into a group to help. It is almost like you have been put in a madhouse for a few days and you were not mad. Those crazy people all around are bound to drive you crazy.

But that is not really your problem -- you are simply sensitive enough to catch... and those vibrations you can catch. You can catch them because you are not centred, so your problem is that you are not centred, that's all.

She was porous enough, she functioned like a sponge... and women are like that. Whenever you want to take a woman as an assistant, be very careful, because they are receptive. They are very helpful -- a man cannot be that helpful. Their energy brings a softness to the group, their presence brings a coolness to the group, love and warmth -- that's right -- but all the time they are absorbing, and sometimes it can happen that they borrow problems. This is a borrowed problem.

(to the woman) You are not to go through it, it can be just dropped. There is no problem in it. Mm? you just do one thing...(Osho passes her a handkerchief)

Tonight you keep it on your heart and go to sleep, and forget about it; leave it wherever it is. In the morning find it again and burn it, and with that burning you will become normal again -- as you were before you went to these groups.

And before you want to help again, grow a little more centred, mm? and ask me, otherwise don't. Help satprem, personally take care of him -- he will need much. He will be working hard and he has to work and many people can be helped through him. Help him but not the groups! Mm? Just take care of him.

So the first thing is that it will disappear tomorrow morning... and you have nothing to do about it, because it has nothing to do with you. You have simply taken it from others. That's why you are feeling weak, because your own energy is obstructed by these borrowed things.

That's why when you come close to people you become more closed -- you have become afraid of people because of these groups. Here the whole ashram is an on-going group, so whenever you go too close to people you will be reminded again and again of the group.

... First get finished with it, and then continue sufi dancing and in the night join the music group. These two things you do and after three weeks see me.

Everything will be okay -- nothing to be worried about?

What Is, Is, What Ain't, Ain't

Chapter #21
Chapter title: None

21 February 1977 pm in Chuang Tzu Auditorium

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Prem means love, and vimarsho means reflection. It is a special step in prayer. In the western languages, the closest term that can come to it is contemplation, but that too is not exactly the translation -- just very close to it.

Reality can only be known when one is a mirror. When you think about it, you go astray. The very thinking functions as a screen. So 'vimarsho' is a state of no-thinking, but not a state of sleep. Ordinarily we come to a state of no-thinking only when we fall asleep... even then the dream continues. Only sometimes in the night the dream also stops -- but that is not 'vimarsho'. Thinking has stopped but consciousness has also disappeared.

Two things are there: consciousness and thinking. Both disappear, then it is sleep. Both continue, then it is thinking. Consciousness disappears and only thinking continues, then it is neurosis. Thinking disappears and only consciousness remains, then it is vimarsho. It is the door to reality.

The mind should function like a mirror. Something passes, it is reflected; when it is gone, it is gone. The mirror does not carry, for a single moment, any past image. You come before the mirror, you are reflected; you are gone, the reflection gone. Not even for a single moment is there a hangover -- that's the beauty of the mirror.

Once one becomes attuned to this state, the past hangs not. Then you simply go on moving with time. Each moment you slip out of the past -- no trace is left behind and you never look back. There is no hangover -- then there is clarity.

'Vimarsho' is one of the most beautiful terms....

Christian mystics have thought about it, naturally, because they have been contemplating for two thousand years. They have three terms: the first they call 'lectio' -- 'lectio' means thinking. The second they call 'meditatio' -- that means thinking in a certain direction; the thinking is to become more and more concentrated.

Ordinarily thinking goes on in every direction, goes on spreading everywhere: you think of one thing, and then immediately another thing pops up. One thing leads to another, just by association. You think about your friend, and suddenly you start thinking about a dog, because the friend has a dog, and then you remember your own dog, and then other things. Then you move into your childhood: some dog was there and barking and you had become very much afraid -- so one goes on jumping.

When thinking is just at random it is 'lectio'. When it is very concentrated, moving in a direction, has a particular address, then they call it 'meditatio'. And when even that direction disappears and there is only awareness, then it is 'contemplatio'; that is contemplation, that is 'vimarsho'.

So keep it in mind and sometimes try it. Just sitting looking at the sky, become a mirror. Looking at a child playing, become a mirror: don't think about it -- just see! Hearing the sound of the night, just listen. Eating, just taste... touching, just touch... walking, just walk. Let whatsoever is happening be mirrored, with no thinking, with no judgement -- of whether it is good or bad, beautiful or ugly.

When there is no judgement and no thinking, by and by the stirring of the mind settles and suddenly there is clarity. In those moments of clarity god is very close. And once you start feeling the divine around you, you are really becoming alive. Before it you were simply existing.

When existence becomes meaningful, then it is life. Then there is a poetry to it, a significance to it. You are not just there -- something is happening of tremendous import. You are not just accidental -- the existence needs you as much as you need existence.

[The new sannyasin says she is bored with the bio-energetics course recommended by Osho.]

But just be really bored -- don't avoid it. This is how the mind functions: if you can touch to the very bottom of boredom, from there you will spring to the other extreme.

... just don't try to escape. Just do whatsoever you can do. Boredom is there, so boredom is there. If you are thrown in hell, what will you do? There will be no possibility to escape. So it is better to practise!

(laughter)

Anand means bliss, and aradhan means prayer -- let bliss be your prayer! Whenever you feel blissful, take it as being your offering to god. There is nothing else that we can offer, and the best way to pray is to be in a state of blissfulness -- because that is the only way we can show out gratitude to god. If we can dance happily, it is a prayer; if we can sing happily, it is a prayer; if we can love happily, it is a prayer. All the moments of happiness should be offered to god.

Remember, if we suffer it is because of 'we', and if we are happy, it is because of god. If something goes wrong, then we must have interfered with the life process. If everything flows together, that means we are not interfering. Happiness is a natural state -- unhappiness is one's creation.

So whenever you are natural you are in tune with god, you are offered to god. Whenever you are unhappy, you are far away.

So prayer is not any ritual that you have to do in the church or in the temple. It is not a ritual at all -- it is a tremendous understanding that whenever you are really in tune with life, there arises a happiness in you. And that fragrance of happiness is all that we can offer to god. What else can we offer to god -- we don't have anything else!...

So remember it and become more and more happy. And it is not a question of doing much about it. It is just a decision -- if one wants to be happy there is no way to be made unhappy; if one decides to be unhappy, there is no way one can be made happy. And it is absolutely your decision to be this way or that -- it is just an attitude.

In the same situation you can find one man happy and one man unhappy -- and the situation is the same! There are people who are never happy. They have learned ways of being miserable and they cling to those ways. And there are people who are always happy -- they have learned another way -- and they are wise people.

So don't seek happiness -- live it! It is not something in the future that is going to happen some day, it can happen right now, this very moment. And make it a point that for at least a few moments every day one has to make an offering to god, so in those few moments one should be tremendously happy.

Whenever you feel very very happy, just bow down your head in deep prayer -- offer your happiness to god. And you will find more is coming. The more you offer, the more is coming. The more you bow down, the more your heart becomes fuller and fuller every day.

[A sannyasin says: I feel I have too much energy coming up. I want to dance all day, all night, and then when I get tired there's more energy coming and I can't find time to feed myself.
Osho checks her energy.]

Mm, it is perfectly good. Just remember two things.

- One is, dancing is very good but don't do it too much. You may feel more energy coming, more energy coming, but don't do it too much, otherwise in the long run you will feel tired. It is coming, it is flowing, but one should not go to the extreme.

It is good that it has happened. Now, dance, sing, enjoy it, but at the same time absorb it also. The whole energy has not to be thrown out. Half of it at least, has to be absorbed -- that will give you integration; that will make you more centred. So let it be fifty-fifty.

Half of it can be used -- that you can spend. It is beautiful, but half of it has just to be retained. It will be difficult sometimes to retain it, but that has to be learned now, mm? so you become a reservoir of energy. And when you feel more energy and you become capable of retaining it, you will feel tremendously strong -- humble and strong, meek and strong, nobody and yet strong -- and you will always feel full.

So dance, sing.... But it happens ordinarily, whenever this comes to anybody, one wants to spend it. And it is so beautiful to spend it, but then you will not be preserving any.

And in the long run after two, three months, you will feel tremendously tired. Mm? then the battery is run down. For two, three months you will not feel any effect, so from the very beginning it is better to be alert.

These are the moments when the master is needed, otherwise the natural tendency is to enjoy it while it is coming. When you enjoy it, more comes, when you spend it, more comes, so what is the problem? But half of it has to be retained.

It is almost like a businessman: he earns something and half of it he can spend in luxuries -- it is a

luxury to sing and dance -- but half of it at least, he goes on accumulating.

So be very methodical about it, be business-like about it. And once you have known how to preserve it, you will enjoy the preservation more than the expenditure -- because it will give you such a fulfillment, such a deep overflowing, that not even a single space is empty, nothing is needed, one is perfectly at home. So, very good! Something of great blessing is happening.

But now these two things: half of it has to be Preserved and half of it has to be used! Remember, don't fall a victim of another extreme -- that nothing has to be used -- otherwise the flow will stop. The flow continues only if you spend. It is almost like a well: you draw water, new water is flowing, but if you don't draw water at all, new water will not flow in. By and by the springs will dry, mud will accumulate in the springs and the water that is there will become dormant, stagnant, dead -- it will lose the quality of life.

So half of it has to be used so the flow continues. But if you use too much the well will become muddy, then the water will not be usable. So don't move in any extreme -- remain exactly in the middle.

But good... I am happy!

[A sannyasin says: I feel that some part of my life-energy maybe has gone. I feel very empty in this area down here (indicating below the navel) -- sexually exhausted, although I did not have any sexual intercourse or anything like that for the last four weeks or more.

Osho checks his energy.]

That will do, mm? Mm! It is empty. Sometimes it happens... it happens out of conflict. Your sexual energy was in conflict about whether to be with this person or to be with that, to love this woman or to love that woman. When there is too much confusion, conflict, one comes to this deadlock; it is a deadlock.

... It is as if you are not decisive about whether to force the accelerator of the car and gain speed, or to stop the car by forcing the brake -- and you go on doing both. You force the brake and the accelerator simultaneously. Then there is a deadlock in the whole mechanism of the car, because you are asking of it two contradictory things simultaneously. Exactly that has happened to your sexual energy.

It is very dangerous to be always in a contradiction because then the life-energy goes in two directions, opposite to each other, and they cancel each other. With fifty percent going to the north and fifty percent going to the south, you will never go anywhere -- because both will cancel each other and you will become static. Wherever you are standing -- you will become rooted there.

Mm? that's why the thrill has also gone. But nothing to be worried about. I think you can do one or two groups while you are here, mm? and the deadlock will disappear. But next time you have to become a little more mature.

Your life is at a point where it will be good if you can settle with a woman. It will be very helpful for your energy and for your spiritual growth, because if sexual energy is in a deadlock all growth will stop because all growth needs sexual energy for it. So if the sexual energy is flowing, is mobile, spiritual growth is easy. Otherwise it becomes very very difficult.

So it is good to stay with one woman. If sometimes you want to drop out of a relationship, then get out of it one hundred percent; don't hesitate! But this is bad -- riding on two horses is bad; it is dangerous.

My feeling is that if you can stay with dhanya it will be helpful to you and to her too. She loves you immensely and you also love her -- just sometimes your mind becomes interested in sensational relationships so you go astray. Those astray relationships are not going to help you, they will disturb.

A sexual relationship is not only a sexual relationship. It is far more than just being sexual, your whole personality will be affected by it. So if you can just settle with [your girlfriend] for a few months and forget that there is any other woman in the world, and do a few groups -- it will take a few days -- the energy will be coming, and this time it will be of a totally different quality.

If the whole energy can flow in one direction, you will feel very very strong and very full.

[A sannyasin says he is in a bad space because he has been told he has cancer, and his mother is flying out to see him. In primal group a fear came up from the age of three, which he realised was associated with his mother, though he was not really afraid of her.]

No, it is not a question of the mother -- you are afraid of something within you and the presence of the mother may provoke it; that's the fear. Nobody is afraid of the mother or the father or anybody from the outside. Fear is always of the inside, but the presence of the mother may provoke something inside, that's

why you are afraid.

My feeling is that it is good to come to know that thing inside you. The primal has not been complete -- something is still lingering. Otherwise you would have been happy that the mother is coming... that now the account can be closed. Something has remained lingering like a wound.

And it is good that the mother is coming, so whatsoever has not been done by the primal, the mother will do (with a chuckle). Don't be worried -- let her come. And I Will take care -- things will go well. Something deep inside your unconscious wants to come up.... and that will come immediately when the mother is here.

You will be able to go back further. You could not go beyond the age of three; now you will be able to go farther back. So do only one thing while your mother is here....

Every night before you go to sleep, for half an hour just think of your childhood. Go back as far back as you can go -- three years, two and a half, two -- and by and by you will start getting closer to your birth day. Your mother's presence is going to help it. So feel thankful that she is coming... feel grateful that she has come in the right moment.

The outcome is going to be very good. Once your primal is complete and you have reached to the time when you were coming out of the womb, all your hiding will disappear and your continuous phobia -- that you don't want to expose yourself to people, that you want to hide, that you don't like yourself, your bad spaces of which you don't want anybody to become aware -- will all disappear.
Just wait.

[The sannyasin adds: I have booked for the vipassana because I felt so uncentred by all this.]

No, it is not good to do vipassana right now. When she is here, take care of her, mm? Vipassana you have to cancel. You can do it later on when she is gone. This is a bigger vipassana -- to be with your mother! Feel grateful to her.

And if you want to freak out, go into the bathroom and freak out, but don't say anything to her -- you are not to hurt her at all. Just take care of her -- this is a meditation. Be respectful, take care of her. While she is here, make her as happy as you can. You become unhappy -- that is your problem. But you will be benefited by her visit. Vipassana you have to do later on, mm? Good! Good!

What Is, Is, What Ain't, Ain't

Chapter #22
Chapter title: None

22 February 1977 pm in Chuang Tzu Auditorium

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ShortTitle: WHATIS22
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Video: No

Deva means god, the divine element -- not exactly god, but godly. God is more of an energy than a person, so in the east, rather than saying that god exists, we have been saying that the world is divine. God is not a separate element from the world but is its intrinsic quality, an inner presence -- not somebody who has created the world and then either has forgotten all about it or is no more interested, or has become interested in some other projects.

In the east we have not looked at god as a creator but as creativity -- and that is far deeper. So god is immanent. In each fibre of existence, in each wave, in each ripple of life, he is there. That is the meaning of

deva: the divineness.

It is the human will that creates disturbance, interference. When this will is completely gone, there is harmony. Mm? that's what Lao Tzu calls 'tao'.

When the person has lost his will and has dissolved himself into the universal will, he has fallen in harmony with tao.

And anupada means one who is following that divineness very closely, who has no will of his own, who drops his will, becomes a deep let-go and allows god to do whatsoever he wants to do with his being -- or if he wants not to do anything, that too is perfectly good. If something happens, good; if nothing happens, good.

Whatsoever is, is good. There is no hankering, no planning, no projection of any desire on one's own part. One is simply surrendered. That is the meaning of anupada -- following so closely that one has no will to go anywhere else. Wherever god leads, one goes. If he stops, one stops; if he runs, one runs; if he walks slowly, one walks slowly. The exact literal meaning of anupada is 'just as the shadow follows you'.

If you run, the shadow runs; if you stop, the shadow stops. If you walk slowly, the shadow walks slowly; if you sway, the shadow sways. If you dance, the shadow dances -- the shadow has no will of its own; it simply follows you.

When a man starts following god in the same way as the shadow follows you, he has become an anupada.

So this is going to be your work -- that you have to by and by drop your own will. The more your will disappears, the more you will find that a higher will has entered in you. And you will start living a totally different quality of life, tremendously beautiful and blissful.

Deva means divine, anuprabha means glow, luminosity, light -- divine glow. And you have to get in tune with this idea of luminosity. Start thinking about yourself as if deep down in the heart a small flame is burning and the light is spreading. Your whole body is full of light, and not only that, light is oozing out around your body and creating a glow. Sitting silently in the night in your bed, imagine it for ten minutes and then go to sleep.

Do this every night and soon you will start feeling a great peace surrounding your body -- light and peace, and a subtle fragrance that you have never known before. This will become by and by a very natural thing.

Deva means divine, anurati means in love -- in love with the divine.

This is just the beginning... much has to be done. Life is a great adventure -- one should not simply waste it. One can go to such heights -- unimaginable, incredible heights -- but people go on crawling on the earth; they have completely forgotten that they have wings. They have completely forgotten that they were never meant to just crawl on the earth.

By giving you this name I am reminding you about your wings. Unless one falls in love with god, one is never really satisfied. You can feel in love a thousand and one times, but unless you fall in love with god nothing is going to satisfy. Each love will simply make you more thirsty for god. Each love will simply push you ahead into the journey for the eternal. Each love will become a stepping-stone... and that's how it should be.

Love should not become a bondage -- it should become a stepping-stone. If you love a man, you should love him so deeply that his man-part almost disappears from your vision and his god-part is revealed. If you love a woman, the woman-part, the circumference, should disappear; at the centre should be god.

So whatsoever is your love, let each love be the shrine of god, and sooner or later you will start finding great experiences coming to you... out of the blue, uninvited. You don't know from where they come but they suddenly come like lightning. All darkness disappears and one feels perfectly at home.

In the beginning these will be just moments: they will come and go, and again the darkness -- even darker than before, because now you will have the comparison and the contrast, but they will be coming more and more.

If one can go on deeply looking for god through all one's love affairs in life, these moments will be coming automatically; their gap will be reduced to small intervals.

One day it happens that the darkness has really completely disappeared. Then the whole existence becomes your love-object. Then you love the trees and the rivers and the dogs, men and women and the stars. In fact, you don't make any distinction then of who is who -- you simply go on loving and sharing.

This man -- who loves unconditionally, who simply loves -- is a holy man, because he knows that whomsoever you love, you always love god. All love is directed towards god. Whatsoever the address, all love letters reach him. That is the meaning of your name... remember it!

Deva means divine, anuvida means 'who really knows' -- one who really knows god. To know about god is not to really know. To really know him means not to know through somebody else but to know directly, immediately. Unless it is your experience, it is not real knowledge.

False knowledge is more dangerous than ignorance, because at least ignorance is innocent ... at least ignorance is yours. Knowledge is borrowed. So a person who goes on borrowing from others, by and by completely forgets that he does not know and starts thinking that he knows. That is the plight that the whole humanity is in.

So this is my suggestion through the name -- that all that you know about god, forget; it has nothing to do with knowing -- and start from abc, from the very beginning.

First, unlearn whatsoever you know about god. Be empty, a clean slate -- not knowing at all, only knowing this much: 'I don't know.' Then there comes a great revolution. Out of this innocence, real knowledge is born. To know that one does not know is the first step towards real knowledge.

That is what the word 'anuvida' means: one who really knows... one whose knowledge is not second-hand, one whose knowledge is first-hand. It is not that he knows through somebody else's testimony, but he himself is a witness.

Never be satisfied unless you have come to know. All else is pseudo and very dangerous, because one can get deceived by it. So make it very clear in your mind -- whatsoever is learned is useless... at least about the inner world. It is not true about the outer world. Whatsoever you know about science is second-hand. It is good -- it can be used. But anything about the inner world should not be second-hand. It should be first-hand, fresh and virgin. Once this is understood, things start changing.

To understand the false as the false is to begin the journey for the real.

[A sannyasin, who is a talented professional ventriloquist, says: I feel everything in my back. Sometimes when there are a lot of vibrations, it hurts me so much that I have to lie down... but everything comes from my back.

Osho checks his energy.]

It is something very valuable, and you should not start thinking about it, because thinking can become a sort of repression. Simply allow it.

The backbone is the channel of all energies. On one end is the sexual energy and its conservation, a reservoir of sexual energy -- just at the lowest end -- on the topmost is what hindus call 'sahasrar', the ultimate flowering of energy.

The backbone functions as a channel, so the energy comes up to the middle and there it has started being accumulated -- that is the point from where you feel it coming to you. But good! -- it is exactly in the middle, and that's a very good experience. By and by it will shift upwards; but don't think about it, because thinking can become a sort of repression.

Don't analyse it -- enjoy it. Don't analyse it -- fall in tune with it... be 'en rapport' with it. When you feel it is there, you feel the vibe and it is coming, simply close your eyes and sway.

Let it be a dance of energy, and you will feel by and by that the centre will go higher and higher. Then it will come to your neck... and then it will come to your head. When it comes to the head it is an incredible experience. From there is the door through which one goes beyond, one goes into god.

So simply allow it, and not only allow, but welcome, receive it with joy. If you think, you receive it with suspicion. Thinking has a doubt element in it. When you analyse, you are antagonistic -- you dissect like a surgeon. Then you kill it, because this is an energy which cannot be dissected, cannot be diagnosed. One has to be 'en rapport' with it.

So whenever you feel it, just go into it -- close your eyes, forget everything. Become that point -- feel that you are being dominated by it... you are completely possessed by it. Now you are no more in control, it is in control. And let it do things. Sometimes you may feel like standing... sometimes you may feel like your hands are being pulled up -- allow it!

That's what is used as a meditation technique in a particular school called 'subud' -- they call it 'latihan'. It is latihan functioning through you. Sometimes you will feel like making gestures, movements, jumping,

dancing, jogging -- allow it!

By and by you will see it is going higher. And as it goes higher, you will feel everything in your life going higher, because whatsoever the point of the energy is, everything in life comes to that point -- your love, your art, your intelligence, your awareness, your morality; everything will go up.

Once this energy goes higher, it takes everything with it. But something beautiful is happening.

The mind can become frightened, because once the mind loses the control it starts becoming frightened. It does not want to give the control to anybody else -- and this is something which will happen from the beyond; you will not be in control.

Once it has reached the head, everything will subside. A great quietude and silence will descend. So simply allow it... receive it with great gratitude. And make it a point, whenever it is happening, to go into it just for fifteen minutes.

Or you can make it an everyday point, in the night before you go to sleep, for fifteen minutes just stand in the room, loose, relaxed. Wait for it... invite it, provoke it. You can actually provoke it -- you can say, 'Now I am ready -- come!'

[A sannyasin describes an experience he had at a full-moon party when his mind became clear and he saw that people are in difficulty. He wanted to make himself useful, but he closed up again.]

No, you cannot do anything about it. You cannot retain it... you cannot bring it. Whenever it comes it comes, and whenever it goes it goes. One has to simply be a host to it. When the guest comes, be a host -- when the guest goes, say good-bye.

You cannot do anything about it. It has nothing to do with your doing -- it is a natural phenomenon. And on the full moon night, sometimes it starts. That is the night when it starts.

The full-moon night has a very alchemical impact on the human consciousness. Buddha became enlightened on the full-moon night -- not only that, he was born on the same full moon night, he became enlightened on the same full-moon night, he died on the same full moon. His birthday, his death day, his enlightenment day, all fall on one day -- the full-moon night... the same month, the same night.

The full moon has tremendous importance, so just do one thing: you can remain available, that's all. If it happens, good; if it doesn't happen don't feel worried about it.

Next time again you try -- when the full-moon night comes, start at least five days before, sitting in the night, just waiting. Wait one hour every night for five days, then the full moon will come. That night wait for at least two, three hours -- not that you have to do anything: you are just there, available.

If it happens, you are ready; if it doesn't happen, nothing to be worried about. If it doesn't happen don't feel frustrated, because it has nothing to do with your doing. If it happens, don't feel that you have done a great thing, otherwise it will never happen again. If it happens, feel grateful; if it doesn't happen, simply wait again.

Each full-moon night start waiting. It will be coming more and more and it will be staying more and more. And when it comes, don't try to control it. Don't try to be in that state a little longer; don't bring desire in, because those are all disturbances and they poison the whole thing. It is a door of the beyond. Just start waiting for it... waiting but with tremendous patience, with no hurry. Don't try to drag it.

It is beyond human control but one can manage to invite it in a very indirect way. Take a bath, sing a song, sit silently in the night -- wait for it. Sway with the moon, look at the moon, feel full with the moon... feel the moon showering on you, dance a little, sit again, wait.

Let the full-moon night become your particular night for meditation -- it will be helpful.

What Is, Is, What Ain't, Ain't

Chapter #23
Chapter title: None

23 February 1977 pm in Chuang Tzu Auditorium

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ShortTitle: WHATIS23
Audio: No
Video: No

Deva means divine, anunada means vibration. You have to meditate much on vibrations and you have to learn how to vibrate in tune with the whole. When a person is too self-conscious he vibrates against the whole. When a person is no more self-conscious, simply conscious with no self in it, then he vibrates with the whole.

The self gives you a different rhythm and you fall apart. Man is not really separated, only he starts vibrating in a different rhythm from the whole -- as if in an orchestra a musician falls out of tune. He is committing a sin because the whole harmony is being destroyed.

That is the only sin there is: to vibrate in such a way that you are not part of the whole. And this is the only virtue: to vibrate in such a way that you are not felt anywhere, that your presence is completely like absence.

The orchestra is perfect when the individual players are not felt separately, when they function as one individual. Then they are in harmony, then great music is born. Very transcendental music comes into being -- it can take you far away beyond the stars. A single note out of tune, a single note out of harmony, and it distracts... the beauty is lost.

So remember more and more that the ego has to be dropped... that you are not to think of yourself as separate, as a unit independent from the whole, but just as a small wave in the ocean, waving with the ocean -- not against, not lagging behind, not rushing ahead -- just going with it.
To go with the whole is to be religious.

Deep down we consist of vibrations, hence all the religions have paid so much attention to chanting, mantra, singing, bhajan -- because a certain mantra can give you a certain vibration, can lead you to a certain wavelength where meeting becomes possible. Mantras are not to be used at random.

In the ancient days a master would give a mantra only when he had watched the disciple for many years... had watched in different situations and had come to feel what sound would give him the vibration that would lead him to the whole -- not away, but into it.

But there are certain mantras which are universal in a way. They may not be absolutely fit for you but still they can give you a certain glimpse. Such is 'aum' -- it has been found to help more people than any other mantra. It is just through experimentation down the centuries that many masters have felt that the sound 'aum' fits many people. Particularly men, it fits tremendously. It may not fit women, or may not fit so easily, but to men universally it fits.

The christian 'amen' and the mohammedan 'amin' are just forms of 'aum'. It is the same sound -- just little changes are there, but it is the same sound.

All the six great religions -- Hinduism, Christianity, Mohammedanism, Judaism, Jainism, Buddhism -- all agree on one thing, and that is the sound 'aum'. They don't agree on anything else but they agree on one thing -- that this sound 'aum' has something in it.

If you repeat it constantly deep inside, by and by it gives you a certain vibe and that vibe helps the ego to disappear and helps the whole to appear in your being. So you try that sound.

When you are sitting silently, just get into it. Sometimes loudly chant it -- 'aum... aum...' -- and when you have become attuned to it there is no need to chant loudly. Then with closed mouth, just chant it inside, 'aum... aum...'. When you have become more attuned, then even inside chanting is not needed.

You can simply close your eyes and wait for it and you will start hearing it somewhere in the heart. You will not be chanting it -- you will be the hearer, the witness. It will be there vibrating; then the mantra has come home.

And get into dancing here, music. Anything that concerns vibrations is going to help you -- hence the name.

Prem means love and pravesha means entry -- entry into love.
And to enter into sannyas is to enter into love....

My whole idea of a total man is a man who can love unconditionally. When love is flowing unconditionally with no barriers, nothing else is to be achieved -- one has come home. If love is not flowing you can become a great saint and you will remain in misery. If love is not flowing you can become a great scholar, theologian, philosopher -- it is not going to change and transform you.
Only love transforms, because only through love does the ego disappear.

So to enter into sannyas is to enter into the world of love. It is the greatest courage, to love without any conditions... just to love for love's sake -- that's what sannyas is all about. And love will immediately start changing you. It will bring a new climate and you will start flowering.

But remember, one has to be loving. You need not be worried about whether the other loves you in return or not. Never ask for love; love comes... comes a thousandfold. You go on giving and it comes; it is natural that it should come. It is a fundamental law that it will come back. Whatsoever we give comes back, so whatsoever you get, remember, you must have given it in some way or other.

People think that nobody loves them, but that simply shows they have not loved. They think others are at fault, but they never sowed and they want to reap.

So if love comes to you, remember that you have learned how to give. Then give more and more will be coming. And never be a miser. It is not something that you can exhaust by giving -- on the contrary, it increases....

[A sannyasin who is leaving says: It's been a wonderful experience and painful in many ways.... Now I have to go back to society... and I'm not making any plans.]

No need... don't make! Just go and things will happen. And when you don't have any plans things happen more easily, and then you can allow whatsoever is happening. When you have plans you don't allow, because you are always looking at the plans and comparing. You want things your way and things never happen your way. It is good that they don't happen your way -- otherwise you will never be out of the trap of the ego.

There is a basic law -- that things never happen according to you, so each time you plan there is frustration. And frustration goes on piling up, piling up, and one day out of sheer frustration and hopelessness you stop planning. That very day things start happening. And then there is no possibility of any frustration because you have nothing to compare.

So whatsoever happens is good. Whatsoever happens had to happen, so it happened -- you accept it. And when this acceptance is there, there is beauty, there is benediction.

In the groups also the pain arises because we don't accept. The pain never comes from the group -- the pain comes from our rejection: something we are not ready to accept, something we still want to protect. We have still some idea, some image, some 'should'. That idea. that image. is shattered again and again in a group process .

The whole group processes are to shatter the self-image, because that is your imprisonment. So whenever something hurts the self-image and you start protecting, defending -- maybe not very consciously, but unconsciously resisting -- there is pain. If you allow it, there will be no pain.

Pain is out of resistance -- resistance is pain. Sometimes try it when you are deeply in pain: accept the situation and see what happens. You will immediately see that the intensity of pain has disappeared... even in physical pain. It is absolutely true about psychological pain -- that if you accept it, immediately it disappears, one hundred percent -- but even in physical pain you will be surprised.

You have a headache, accept it. The very idea of 'why should you have a headache? why does it only happen to you and nobody else? -- everybody is so happy and you are suffering from a headache.... ' You accept the head, you reject the headache.

If you reject your head, even the head will become a headache. Reject anything....

Accept the headache -- that it is okay. It had to happen, so it is happening; this is the way things are. Relax, and immediately you will see that the intensity of it is gone. And the more you become able to relax into it, the more and more it disappears.

A point can be reached where even physical pain becomes almost nil. And once you have learned that, you have a great insight into things. Then you know hell is your creation... and so is heaven!

Group processes *are* painful -- not because they are painful but because we resist; we don't go with them. We go only so far and then comes the barrier. Something immediately shuts in -- a door closes; you are stuck. In fact that is the moment to go again, to flow again. But it is natural, it is human, forgivable;

nothing to be worried about.

Back home, look at life as an on-going group -- it is! Millions of people are involved -- it is a big group: the whole earth! And thousands of processes are going on. Once you start looking at life as a long, big, on-going group process, you will be infinitely benefited. Just try to look that way. Somebody insults you -- take it as if you are in a group. Then you will not take it seriously: it is a game, you can laugh at it and you can take it very relaxedly. Then even that man will be affected by your relaxation. He will be puzzled, because he was not expecting this. In fact you have frustrated him!

When somebody insults you and you laugh, you frustrate him. He was expecting that you would get angry; in fact he was provoking you to anger by insulting you. He wanted you to feel hurt and you are smiling.

You have sabotaged his whole system, and so subtly that he will feel impotent, he will feel embarrassed he will not be able to figure it out; he will not be able to sleep the whole night! He will turn again and again in the bed and will think, 'What happened? Has this man completely changed or is he mad? Or has he gone so beyond, has become so aware... what has happened?'

Not reacting to his insults, you have created a great situation for him too. He will have to reckon with it, he will have to do something about it, otherwise it will haunt him. If you had reacted in the ordinary way there would have been no problem -- he was expecting it and it was okay. In fact he would have felt happy that he provoked you, that he pulled you down.

So take the whole life as a big group process. Move into it with fun, thinking all are games. That's the meaning of the hindu term 'maya' -- that the whole life is a game. Don't take it seriously. It is a big stage, huge -- the whole earth functions as a stage and all human beings function as actors.

Take it in that way and within three, four months, you will have such tremendous freedom that you cannot even imagine.... You will simply be freed from all nonsense.

And when something happens in your body, some pain, anything, try to accept it, relax with it. It may have some message for you -- listen to the message. Much more is going to happen. These days have been very meaningful....

[A visitor asks: You say that we should seek out danger -- to leave the valley and to climb the Himalayas.
Is this camp and the ashram a valley or a Himalayas?]

Become a sannyasin and experience! If you want to know from the beginning before you enter into it, then you want it to be a secure place.

Danger means going into the unknown, so I will not say what it is because if you already know what it is then there is nothing left like the unknown. It is an unknown thing -- in fact nobody knows! Enter into it and see what it is.

It is both, mm? and everything has to be both because everything exists with a polarity. The peaks never exist alone, they exist with the valley. The valley never exists alone, it exists with the peak; it is both! It is both: sometimes you are in the valley and some-times you are at the peak.

And my teaching is that both are good -- one should start enjoying both. One should enjoy happiness and one should become also capable of enjoying unhappiness. One should enjoy the day and the night also... life and death too.

One should not choose. Whatsoever comes, one should be able to find a way to enjoy it. Then life is an adventure and everything opens new doors which you have never opened before.
So don't think about it -- become a sannyasin!

If you are really in search of danger... but if you are in search of security, you can think about it for a few days, mm?

[Another visitor says: Can you love more than one person or is it just that love is a general feeling for many people? I think my confusion stems from something you said in the lecture about when you love someone, that person is... for me it would be all men. Is that possible?]

Love has many dimensions to it. The first dimension of love is that of passion, of great passion. Then you can love only one person at one time because the passion needs your totality. Passion is an intensity. If you love two, three persons or many persons, your passion will be dissipated, spread-over. It will be

lukewarm -- it will not be a fire.

So passionate love has to be directed to one person so that your whole energy moves like a flood in one direction. That is the meaning of passion.

But there is a compassionate love that is another direction, another dimension. Then there is no question -- you can love the whole humanity; you can love the trees and the animals, and all that exists... you can love the whole existence. But then there is no passion -- there is compassion. It is very cool, it is not hot. A buddha loves that way... Jesus loves that way.

Your confusion is between two different dimensions of love. You have to be clear-cut about these two different things. Passion is passion -- compassion is compassion. Compassion can be for the whole, because it is a cool phenomenon; there is no heat in it. It has its own beauty because it is cool, it is not feverish.

But the passionate love has its own beauty too. Because it is so hot you bum with intensity -- you become a flame of desire. You are pouring yourself into one being, that one being is all and all. If you love a man, that man is the only man in the world, then all men have simply faded away. They are there but they are no more in your focus.

This one man represents all humanity -- past, present, future. This man is an archetype. Personified in him is all humanity. And when you pour your love with tremendous intensity, not holding anything, you are also not a single woman -- you are all women, past, present, future. You are also an archetype.

In a passionate love the man is not just man, the woman is not just woman: they are anima and animus.

That is the beauty -- a tremendous peak of energy. It is beautiful but it has troubles also, problems also. Jealousy will be there, possessiveness will be there, fight, quarrelling, nagging will be there, intolerance will be there, domination will be there. These problems will be there, they come in the same package.

Of course there will be great moments and there will be many moments of hell too -- that is the price one has to pay.

In the compassionate love there are no more such peaks of passion -- it is very cool. You will never bum, you will never be afire and aflame. But then there are beauties of coolness: you will never be jealous, you will never be intolerant, never nagging, fighting, quarrelling. These things will disappear... they come with fire.

When the fire is there. there is much smoke. You cannot avoid the smoke if you love the fire. You have to learn to tolerate the smoke. If you want the smoke to go absolutely, the fire has to be cooled down -- it goes only when the fire has gone.

And I am not saying do this or that -- I am simply explaining to you that these are the two possibilities of life.

Everyone has to pass from the first. One who has not passed from the first will never be able to reach the second -- that much is certain. So never try to jump to the second before you have learned the first. The first is a necessary step to the second. It purifies you... that fire purifies your gold. That love teaches you a thousand and one things. It makes you capable of compassion. The very understanding of love, the suffering of love, the joy and the suffering both, make you capable to understand compassion.

Then one day love remains, passion has disappeared. The intensity, the feverishness is gone, it is a cool breeze. Then you can love the whole. Both are beautiful and both are not antagonistic -- rather, both are two aspects of the same phenomenon.

The first has to be passed through, so there is no need to be confused. These are two different dimensions. Through passion arises understanding that makes one compassionate.

[A sannyasin describes an experience he had when he went to sleep on the evening after the full-moon. He became scared about not breathing and panicked about dying. The following day he felt shakey and dizzy.
Osho checked his energy.]

Mm, very good! Open your eyes. It has been good, mm? Nothing to be sad about. It will happen again and again -- you have to allow it. Don't try to analyse and don't try to figure out what it is -- no need. It is simply beautiful... something that cannot be understood by the mind and should not be understood by the mind.

If the mind tries to understand it, it may become a barrier, and if the mind starts thinking that it has understood, it will stop. So let it remain a mystery -- just allow it, more will be happening. And each full moon, wait for it. By and by it will start happening on Other nights also.

On the full moon, wait for it. Prepare for the full noon: take a bath, sing a song, dance; if you can play on some instrument, play. Sit silently when the moon rises and just look at the moon -- sometimes with open eyes, sometimes with closed eyes -- and wait for it.

It will come again and again, and more and more and deeper and deeper it will go.

... Just don't be worried about it! Even if [the breathing] stops, that is my worry! If it stops, it stops -- don't be worried about it; don't try to do anything. You may feel that it is stopping, but it never stops. It simply becomes so slow that you cannot feel it.

When the mind slows down, the breathing also slows down. When the mind comes to a stop, the breathing also almost comes to a stop... almost -- just one percent it remains but so subtle that vou cannot see it.

In Zen monasteries, when somebody reaches to meditation, they judge it by putting a mirror close to his nose. If no vapour comes on the mirror, then he is in the state. That means that the breathing is so slow that the mirror is not affected at all.

It is beautiful -- just continue! And beautiful things never should be analysed -- never should be analysed. Analysis is poisonous.

So I give my blessing -- I will not say anything about it -- you simply go on, mm? Good!

What Is, Is, What Ain't, Ain't

Chapter #24
Chapter title: None

24 February 1977 pm in Chuang Tzu Auditorium

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Prem means love and mariam is the hebrew name of Jesus' mother, Mary. It means rebellion -- love rebellion. And in the old languages -- particularly hebrew, sanskrit, arabic -- each name is very symbolic. It is not just coincidence that jesus is born out of a woman whose name is 'rebellion'. Jesus can be born only out of rebellion, he cannot be born out of tradition.

And rebellion is always virgin because it has no past. It is so pure, so fresh, so new; it is not polluted by the past. Tradition is always a whore -- it has been used by so many people. Rebellion is virgin, tradition is a whore. And the child jesus can be born only out of rebellion... so mariam is a beautiful name.

The english form 'mary' is not so beautiful -- it has lost contact with its original. There is another woman, Miriam, in the old testament, who is Moses' sister -- that too is very symbolic. Moses is the lawgiver and the sister's name is 'rebellion'.

Wherever there is too much law, rebellion will be born; rebellion is a sister to law. If you force too much order then disorder will come out. Moses is the lawgiver and through law, revolution always comes in.

The word 'rebellion' has to be understood because that is the state of mind that a religious man has to evolve into. Revolution is political, social, economical. Rebellion is individual, spiritual, of the inner; revolution is of the outer.

When you change outer institutions it is revolution: the government is changed, the law is changed, the ruling class is thrown out and somebody else comes to rule... the ruled becomes the ruler and the ruler becomes the ruled. But these are all outer things. As far as the inner being of man is concerned, it remains untouched -- it remains the same.

There is not a bit of difference between a capitalist and a communist. Their outer institutions are

different but their inner mind is the same.

Rebellion means an inner revolution, a radical change in your inner consciousness, a one hundred-and-eighty-degree change... a total turn. You start looking at life in a different way -- so altogether different, so diametrically opposite, that everything that was, is no more -- something new has come in.

First rebellion creates a chaos, because everything that was established is thrown out of establishment -- and then out of that chaos arises a spontaneity, an inner discipline.

Rebellion is a religious word, and a person who really wants to be born into higher consciousness -- that means a person who wants to give birth to a christ-child -- has to pass through great rebellion.

Anand means bliss, and neeren literally means the water element, but metaphorically it means the element that gives you a flowing quality. The quality of the water is flow, and the quality of bliss is the same. When you are flowing you are blissful; when you become stagnant you become miserable. Stagnancy is misery, so whenever you feel there is some misery, remember -- somewhere you are stuck.

Misery is just indicative -- a warning to start moving again. The ocean is there but the ocean is unmoving; it is simply there. Then there are tanks, pools: they are also there; they don't move. So in fact only the river has the real quality of water. It is movement, it is process.

Heraclitus has said, 'You cannot step in the same river twice.' Life should also be a river-like movement. You should never be the same for two moments, then great bliss will happen. When you are the same you become old and rotten -- death enters in.

Life is movement. The greater the movement, the more aliveness. That is all implied in the word 'neeren'.

Prem means love, anumoda means delight, happiness, joy, mm? So just become joyful -- nothing else is needed; no other prayer, no other religion is needed. If man can be happy, god is available. When you are happy you are open. When you are happy you are no more tethered to the ego -- you are flying high in the sky. And only on those heights does the meeting happen, the meeting with the divine.

In misery man crawls on the earth -- he remains an adam. The word 'adam' is beautiful: it means the earth, the mud, the dust, because god made adam out of dust.

Once you start becoming delighted, you soar high. The dust is left behind -- then you are purified. Adam was made by two things: the body was made of the dust and then god breathed into him; that breath is the spirit. That's why we say 'inspiration', 'expiration' -- it comes from the word 'spirit'.

So when you are happy, suddenly you are no more attached to the body, you are only attached to the spirit. When you are unhappy you forget the spirit, you become the body. In joy there is a sort of bodilessness -- one does not feel that one is a body.

So let this be the path: love and delight.

Prem means love, anupassa means language -- language of love. And that is the language that god understands... the only language that god understands. God understands no other language -- no english, no german, no hindi, no chinese... not even french! Only one language: the language of love.

So evolve more and more the language of love and you will come closer and closer to god. If you can love

F deeply. nothing else is needed -- if you cannot love, nothing else can help. So keep love as the key word and start being loving from this very moment.

One can learn it so easily that it seems simply ridiculous why people are not loving. It costs nothing to be loving and it gives you such tremendous bliss. You don't have to pay anything for it and the whole existence and all its blessings become available.

So make it a climate that surrounds you. Even while walking on the road amidst strangers, feel deep love for everybody: for the poor, for the rich, for\the known, for the unknown -- don't make any distinctions -- for the trees, for the rocks. Just try more and more to be in the state of love.

In the beginning one has to remember again and again because one tends to forget, but by and by it becomes natural, and when it becomes natural you are really initiated into sannyas.

So this is the first initiation -- the formal. The day love becomes simple, natural, will be the real initiation, the second.

[A visitor said, in answer to bhagwan's query, that her work was using art as therapy....]

Very good... that's beautiful. Art is therapy and can become a great therapeutic method. In fact it has always been a suspicion that all great artists have some pathology. They are a little abnormal, and because of that abnormality they are driven to paint, to sing, to dance. When they paint they are relieved, when they dance they are relieved, when they sing they are relieved.

Down the centuries artists have always felt that to create is nothing within their control; something big-ger than them possesses them. Unless they do it they cannot rest in peace -- they have to do it; it drives them mad! Once they have done it, they can relax; at least for a few days they can relax.

So from the other side it can be used as therapy. All people who have some type of tension in their mind can relieve that tension through creativity.

And if pathology can be turned into creativity, that is a great blessing. Then the person is not condemned -- nobody thinks about him as a patient or ill or mentally ill. Even to classify somebody as mentally ill is dangerous because the very idea may get deeper into the unconscious -- he may become auto-hypnotised by the very idea that he is mentally ill.

In fact to call somebody mentally ill is insulting, derogatory, and the person feels humiliated. How are you going to help a person whom you humiliate? Just to go to the psychiatrist one feels a little embarrassed.

We have to find better ways, healthy ways.... So if a person is in some way in some difficulty, I don't call him mentally ill; I only say that he is in some difficulty.

And he himself may not be the source of difficulty. The source may be the family. the source may be the society... the source may be the whole human history. So he is not responsible but he is in some difficulty.

If we can find a way, a creative way, to help him come out of it, nothing can be better. Art has to be used more and more as therapy -- that's good work.

[A sannyasin asks: I'd like to ask you why I resist my sexuality in being a woman so much. I just can't let go.
Osho checks her energy.]

Nothing to be worried about, mm? Just two, three things you have to work out. One is: breathe as deeply as possible, as many times as possible in the day -- whenever you remember. Start by exhaling -- first exhale deeply, mm? so the whole air is thrown out; then inhale deeply.

[Osho said that he felt she had lost contact with her sex centre in childhood.

Because parents are afraid of sex, children's breathing becomes inhibited and shallow so the sex- centre is no longer massaged internally as it is with deep breathing.

In lovemaking one has to breathe deeply and chaotically -- only then will orgasm happen.

Osho suggested that whenever she could during the day she should breathe deeply -- first exhaling, then inhaling....]

Sometimes it can happen that by deep breathing one can almost achieve to orgasm -- that's how the yogis transcended sex.

In fact they never transcended sex -- they created a new sort of orgasm, the yogic orgasm. Then the biological orgasm was not needed. The yogic orgasm was far superior and a non-wastage of energy -- it never wasted any energy. lust by breathing it can be attained very easily. So the first thing is breathing, mm?

The second thing is: before you take your baths -- at least take two baths, one in the morning, one in the evening -- for five minutes deep breathing, then for five minutes rub the whole body with a dry towel. Make it hot and then sit under a cold shower or lie down in a cold bathtub. First make the body hot and then cool it.

Start these two things and report after three weeks. It will go -- nothing to worry about?

[The enlightenment intensive group is present. One member said he had a realisation of who he was. He asked about something Osho said in discourse -- that a realisation *will* stay, but some effort was needed.]

Nothing to be worried about. It is going to last -- don't be worried about it. And take it very easily... take it very normally. It's difficult when something opens up; one becomes too much thrilled by it. The thrill will not last, so you have to see the distinction. The thrill cannot last -- the thrill is because of the new. But the

experience will last. So don't get too much attached to the thrill of it, otherwise you will think that it has gone.

In fact when the thrill has gone, then you will really be able to know what has happened, because the thrill creates such a feverish state -- one is so excited, one cannot see clearly.

Something has opened and whatsoever has opened will remain open, but the thrill will go! The thrill has to go -- the thrill is because of the new.

You fall in love with a woman -- the thrill is there; the thrill will go, love can last. Love has nothing to do with the thrill. In fact if love goes with the thrill, then there was no love -- it was only thrill.

When the thrill has gone, all excitement has disappeared, then for the first time you find a very cool love, very silent -- more like affection than like passion. That lasts and that is the real thing.
That which lasts is real; that which comes and goes is not of much use.

But when for the first time something opens, the thrill is natural. Don't be worried about it; just enjoy it! It is going to become part of you -- even california cannot take it away.

But don't be thinking in those terms -- that is not needed at all -- otherwise just by your thinking you may get too worked up. You may become so afraid and that very fear may be a destructive phenomenon.

Simply do the groups, enjoy, and each group will deepen it. Pay more and more attention to the sufi dancing. That will be very helpful, that will soothe the excitement.

[A sannyasin returning from the west says: It was inspiring to see... how the overall consciousness is evolving -- call it 'new age', call it 'aquarian age'. There's some hope that we're not going to self-destruct in the near future... It's great to be back the energy's tremendous.]

Very good. Man is coming to a very unique point from where a quantum leap will be possible. The human consciousness has not changed for many centuries -- it has remained the same. Some individuals, few and far between, have evolved: a buddha, a christ, a krishna, a zarathustra, but they are exceptions; they are not the rule.

Very rarely has a human being taken the quantum leap -- jumped beyond humanity, surpassed humanity -- but they have paved the way. By and by, slowly... the work has been hard, the work has been slow. For at least ten thousand years, many pathfinders have been trying to create a possibility for a breakthrough -- not for individuals but as a human consciousness as such, so that the whole humanity can have a quantum leap.

The moment is coming closer, because for the first time, particularly in the west, the society has come to such a state where it is feasible, it is practical. Other-wise in the east people have lived in such starvation -- how to think about consciousness?

People have been so poor that the very idea of consciousness seems to be very far away -- a fiction, luxurious, aristocratic. Maybe a few rich people can talk about it, can sit and argue about it, but the greater mass cannot even understand the word; it has no connection with them.

For that quantum leap a certain affluence was needed, and it has happened in america. That affluence has happened and society has created a stage where poverty is no more the rule and people can afford to think of higher things.

People can become starry-eyed, can become lotus-eaters, can close their eyes and gaze upon their navels. The possibility has come and the frustration also....

The society has evolved materially. The more material affluence has come, the more spiritual poverty has become clear in contrast. So, on one hand richness -- on another hand an inner poverty. It hurts! When you are poor outside and inside too, it doesn't hurt -- because the contrast is missing; you cannot compare. Poverty just seems to be the fate.

But when one becomes rich outside, then the idea arises, 'Why can I not become rich in the inside too? Why not? If society can come to such a rich, beautiful status, why can consciousness not come to the same?' Hence the great exploration.

The new generation is throbbing, and the momentum Will grow more and more. By the end of this century a great door is going to open. It is not absolutely certain that man may not miss it -- man may miss it. It is just an opportunity, a possibility, but it has never been greater than it is today.

The coming twenty years are going to be of constantly accelerating momentum. They will drive many people crazy because no one will be able to live comfortably because a great longing will arise in every soul. It will be almost like fire -- it will burn people.

Many will go astray. Just trying to find out some way, many will find wrong ways, will follow wrong

people -- that's natural. When people start exploring they explore in all directions. They will explore in all directions. They will explore in meditation, they will explore in drugs too -- because one never knows from where the door is going to open.

Many will go crazy, because when people live in a normal way and no great desire hangs over them, nothing can drive them crazy -- but when a great desire arises, it is maddening.

Very few will be able to long for it that deeply and yet remain sane -- it will be a turmoil, such a chaos. But the days are going to be very thrilling. It is going to happen more and more every day -- more and more people will be coming to recognise that something remains unfulfilled and has to be fulfilled

They will seek all sorts of methods and possibilities and all sorts of gurus and pseudo-gurus will be there. But that is natural -- it cannot be prevented. And even those pseudo gurus help, because sooner or later you get fed-up with them and you start looking for the real. So even the pseudo has some function, some purpose to But america is going to be the focal point of that quantum leap. Right... your observation is right -- prepare yourself for it!

[An ashram therapist asks for guidelines on how to run his group.]

No, you just do it -- I will be there!...

I will function from your inside. Just start and do it, mm? -- then it will be far deeper. If I give you some guidelines you will have to follow those guidelines; your own spontaneity will be curtailed and you will have some pattern to follow.

And in fact, creativity never follows any pattern -- it comes out of chaos.

Unless a person is ready to be chaotic, he cannot be creative. That's why many people cannot be creative -- because they cannot gather courage to allow chaos in their being. They go on controlling themselves, their very control makes them uncreative.

Creativity needs guts, even enough to go to the extent of madness -- only then is one creative; That's why all the great artists, poets, painters, almost all, have suffered madness. They crossed the boundary some day -- they could not control... they forgot. They went into the unknown and it was difficult to come back.

So if you have a guideline to work from, things will happen but they will have very limited significance. Simply do it and let it happen moment to moment.

I will be there. Whenever you feel any difficulty, just close your eyes, take the locket in your hand, remember me, and immediately you will have an insight to work on.

And much is going to happen in that group -- you simply do it!

What Is, Is, What Ain't, Ain't

Chapter #25
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Anand means bliss and sagaresh means god of the ocean -- the full name will mean god of the ocean of bliss.

You have to become one! Consciousness is almost an ocean -- there is no limitation to it. The body is

limited, the mind is limited, but the consciousness that resides behind the body and behind the mind is almost oceanic. It is infinity, unboundedness, but we never look at it -- we go on looking through the body; then there is limitation. We look through the mind; then there is limitation.

Once we recognise that we are not the body, not the mind, all limitation disappears. And when you come to a state of unlimitation, then only is there bliss -- never before it. How can a man be blissful while he is limited?

Bliss is possible only when all limitations disappear, and these are the two limitations -- the body and the mind.

So think of yourself less and less as the body -- you are in the body but you are not the body. Respect the body, love the body, care for the body, but don't get identified with it. It is just the house you are living in, and you have lived in many such houses -- this is not the first house! You have changed many houses. You have been travelling from one species to another.

And so is the case with the mind! Look at the mind, watch the mind, use the mind, but never become identified. Think of it as an instrument -- it is a computer, tremendously beautiful, very useful -- but don't think that you are the mind, otherwise you will be in misery.

Just think of a man who lived in this house and starts thinking that he is the house -- he will be in misery. One day the house catches fire, he will think that he is dying. The man who lives in the house but remembers that he is not the house.... Even if the house is burned he will not feel that he is dying; another house can be found. Maybe there will be a little trouble, but no misery -- a little inconvenience but no misery. And so is the case with the mind.

You have had many minds... minds have been changing continuously. Even in one life you will have many minds. One day one mind, another day another mind, and they go on changing but you remain unchanging.

You are the eternal element behind all this change -- remember it... remember it more and more. And that will bring the first glimpses of bliss. Then by and by those glimpses become permanent.

That's the meaning bf your name. That is a diagram for a new life-style to be developed -- use it as a diagram.

[The new sannyasin said that in one of his books, Dostoyevsky had justified the desire of a young student to kill an old woman, by saying that the old woman was useless to the society while the student was young and full of hope -- his studies could help society.]

Dostoyevsky was insane !

[The sannyasin answers: He was an epileptic, like me.]

Mm... he was insane and these were all his nightmares. Of course, he had great capacity to write, but whatsoever he has written are all nightmares. He was a genius but he was not in a healthy state of mind.

For example: everything can be rationalised and justified. You can kill an old woman and you can say, 'What is the use of an old woman?' But you can kill a young man also, because sooner or later the young man will become old. And if old people don't have any use, then how can the young person have any use? -- because each young man is bound to become old.

So why waste so much time when one day he becomes old? Kill him right now! Why allow a child to live? Kill him then and there, because one day he will die. He will be living seventy years -- wasting, occupying a space. Why allow him to live? Kill him!

Dostoyevsky himself was very much in a rage, anger, and deeply pathological. These are pathological things, because a really healthy person will say, 'Life has no use -- whether one is young or old.'

What use does a young man have? You say 'hopeful'. What use does hope itself have?

You say he will be able to do many things, but for what? If you don't do, nothing is being lost. In fact what use does the whole humanity have? On the moon there is nobody -- what is wrong? What is the moon missing?

The very idea of use is nonsense. Life is purposeless -- it is enjoyment.

The old woman is enjoying herself as much as the young man is enjoying himself. Nobody is entitled to kill anybody. Nobody is entitled to kill anybody! You are entitled to live on your own, but who are you to decide who is useful and who is useless?

In the east we have thought that old people are more useful. That seems more logical because they have lived more, they have understood more, they have experienced more, they have loved more. Naturally they are more valuable... they are more seasoned!

A young man is just a fool! By the time he becomes old he may start understanding a little -- so why not kill the young and save the old? I'm not saying, 'Kill the young' -- I'm simply saying that nobody is entitled to kill anybody. Destruction should not be justified. But out of pathological minds such ideas arise -- murder, suicide -- and then one tries to rationalise them.

Because of Dostoyevsky and such people Russia became a murderous country. Almost ten million people were killed by Stalin -- the same justification: that they were useless. Rich people -- what is their use? The bourgeois, landlords -- what is their use? Kill them! But for whom are you killing, and what use have the others got? lust because they are poor they are more useful? In fact life has no use -- poor or rich, it doesn't matter.

The very idea of usefulness is stupid. Life is a flower, a luxury; it has no utility. One simply loves to be alive, that's all! Young and old, rich and poor, man and woman, healthy and ill -- all love to be alive! So life has an intrinsic value, it is not a commodity. A car has use, a house has use, a man has no use at all.

Money has use but love has no use at all. The higher a thing is, the more beyond use.

I cannot support such things -- they are just stupid mechanisations, nightmares, deliberations, of a mad mind. Certainly dostoyevsky is one of the greatest authors. As far as the capacity to create art is concerned he is rare, but he is pathological too. He is a madman writing beautiful books. One should understand that; one should always remember that.

For example, Van Gogh went mad and still painted. His paintings are tremendously beautiful, but one should not forget the fact that while he was painting he was mad. So something of the pathological is in the paintings also.

If you watch his paintings too long you will feel dizzy. If you read Dostoyevsky too much you will start having some pathology of Dostoyevsky in you, because things reverberate. He is a powerful man... but neurotic.

A healthy person is one who will protect life -- that is part of health. That's why all healthy people will be life alternative. Adolf hitler is mad because he is life-denying, destructive. Albert Schweitzer is healthy because he says there should be a reverence for life.

Buddha is healthy, Jesus is healthy -- these are the people who have a real wholeness, a real heart in them and an understanding.

So never justify *any* destruction. Justify creation and be creative. But it happens -- if something is going wrong inside, one's reason becomes distorted. And he was in much pain, suffering much.

Do a few groups and then we will see, mm? Good!

Deva means divine, sameer means breeze -- divine breeze. And life is like that -- it is a continuous movement, a constant change. Nothing is permanent except change. And one should not cling -- you cannot cling to a breeze.

One should not cling. Out of clinging comes all misery, because the very nature of life is to change -- and we cling. Life cannot remain the same, it has to change. Just because we want to cling it cannot remain the same -- it is not possible; it is not its nature. It changes, then we suffer because we wanted it to remain the same. We ask the impossible, hence the suffering.

So think of life as a breeze... everything like a breeze -- love, fame, respect, youth, energy; everything is a breeze. Never cling to it. While it is there, enjoy it. While the wind is blowing, dance; when it is gone, don't repent and don't think about it. Don't look back -- it will come again.

Once a person starts not clinging, there is no misery in life.

Buddha used to say to his disciples, 'I teach only two things. I teach suffering, and the way out of it.' This is his whole teaching: how suffering arises -- it arises out of clinging -- and the way out of it is not to cling.

Let things happen and don't cling. When they come, welcome. When they go, say good-bye. If one can retain this awareness, there is no problem in life. Then life is a beauty, a tremendous experience, with no pain -- not at all. Otherwise life is hell -- but you create the hell because you cling.

This word 'cling' has to be remembered deeply. Never cling to anything. Keep your fist open -- don't close it....

Deva means divine, godly, divineness, udita means rising -- rising divineness. It is just as the sun rises....

It is just on the horizon -- that's why you are feeling so much burning inside. A light is going to be born to you. It will be a little painful -- whenever something new is born it is painful -- but be happy, feel blessed! Your energy is rising, mm? and soon something is going to happen. It is just by the corner, not very far away. If you don't panic, if you don't get scared, it will happen.

Remember only one thing: it is not inevitable. If you cooperate, only then will it happen. If you don't cooperate you will miss it, although it is very close by. It is within reach. If you spread your hand you will find it, but if you don't you may go far away, you may miss it.

And this is always so: on the inner path nothing is inevitable -- everything is only possible... sometimes less, sometimes more. Right now the possibility is very close -- that's why you are throbbing... throbbing with the unknown, pulsating with the unknown, and very scared deep down about what is going to happen. So drop that fear.

That is the meaning of sannyas: now you need not fear -- now I am with you! I will function as a protection if something goes wrong, I will function as a help if you are moving in the right direction. So drop every fear -- you are not alone!

What Is, Is, What Ain't, Ain't

Chapter #26
Chapter title: None

26 February 1977 pm in Chuang Tzu Auditorium

Archive code: 7702265
ShortTitle: WHATIS26
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Video: No

Hari priya. It means beloved of god. And there are two things which are the most difficult in life: one is to love and another is to allow love to happen, to allow somebody to love you. And the second is far more difficult than the first. To love is difficult because one has to flow and one has to give, one has to share. It is difficult -- but not as difficult as the other.

... As to receive love -- because that is very much against the ego.

When you give you have the upper hand, but to receive means that you become humble. To receive means that you bow down. To receive means that you become just a receptivity; you are no more.

When you give you are, when you receive you are not. So the second is far more difficult.

You can find people who love but it is very rare to find a person who can allow himself to be loved.

And to become a beloved of god is the most difficult thing -- it means to allow the whole existence to love you... to allow all sorts of situations to happen, but still remembering that god loves. Even when you are miserable, even when you are unhappy, it is love from god.

One very famous philosopher, Soren Kierkegaard, a danish philosopher, writes about one of his friends who was a great musician. One day he was very much applauded in the theatre. For minutes together people were clapping and he was appreciated like anything. He came back home and he prayed to god and thanked god with great enthusiasm.

Kierkegaard asked him, 'If they had booed you and you were insulted and humiliated, would you have prayed and thanked god? If you had done that, only then would you have understood what prayer is.'

It is very easy to thank god and to feel his love when you are happy -- it is very difficult to feel his love when everywhere you see misery and darkness and death. But that is the point to remember: that he loves!

Even in the darkest night it is his love that is expressed. We may understand; we may not understand.

We may not be able to see the significance of it. We may not be able to see where it is leading.

That's what trust is: not knowing exactly what is happening, but knowing that god loves.

So if this name can become a constant remembrance it will help you tremendously: love, be loved, and feel continuously that god is loving you!

The wind, the trees, the river, the people -- all are his expressions, and he is reaching you from everywhere in millions of ways. These are all his hands! He is seeking you and searching for you.

Man thinks that man has to seek and search for god -- that is only half the truth. And if it were only man seeking and searching then there would be no possibility to meet. God is also seeking and searching -- that is the beauty of the whole play. It is a love play -- what hindus call 'leela'. It is a love play -- man is seeking god, god is seeking man.

And of course we can seek only in a limited way. He can seek us in an unlimited way.

You must have come across pictures of some statues of a hindu god with thousands of hands; that is very symbolic. He has thousands of hands -- not only two hands. When we seek, we seek only with two hands; of course, the search is very limited. But when he seeks, millions are his hands, all are his hands.

When a small child puts his hand in your hand, it is god's hand. When a stranger looks at you with love, it is god's love. When a bird comes on your window and sings his song, it is his song.

The name should be very very meaningful, and it should create a climate around you. This is one of the most beautiful names I am giving -- 'hari priya', mm? Hari means god, priya means beloved.

[A sannyasin who is leaving for the West says: There's so much going on!... It's too much!]

Be courageous and allow it... never prevent it. Even if sometimes you feel it is becoming impossible, still allow it. Because this is the only way that one goes beyond oneself. If you allow only that much which you can tolerate, you will remain limited to your being -- whatsoever you are. Only when the intolerable is tolerated is there a breakthrough, then something really opens.

Then you jump ahead of yourself, beyond yourself, and the new is contacted. Certainly it is difficult, painful, sometimes maddening, confusing, looks almost a chaos, a disorder -- because the old is disordered and the new order has not yet happened; you are just in the middle of the two. So many things are going on. You are a construction site, many things are going on.

The old building is being demolished, the new building is being constructed and much work is going on... it is a confusion, but allow it!

The natural tendency is to prevent it, to control it, to make it bearable -- but then you miss the point. When it is unbearable, only then is it going to help, otherwise not. When it almost becomes a hammering on your soul and you start feeling that you will die, it is too much and you start crying for help, those ate the moments when something is happening... something of which you are not even aware. Some door opens which has not been opened for centuries.

You have completely forgotten that that door even exists. It is a great process of cleansing, catharsis, renewal, resurrection. Much will be cut and thrown away from you, much will have to be chiselled away.

A man ordinarily is just a bLock of marble. Much has to be chiselled away, then it turns into a beautiful statue.

Many people die as just blocks of marble. The image never comes up, is never freed from the block -- it remains imprisoned. Every man is an imprisoned splendour; the splendour has to be released.

The indian word for ultimate liberation is 'moksha'. Rightly translated it means release -- releasing that which you have been carrying all along, releasing the image from the block of marble.

Here it is different -- so many people like you are here, fellow travellers. There is a certain affinity, a family atmosphere, a commune.

There you will be alone -- in a way, good; in a way, difficult. Good, because the process will become very very strong and there will be no way to get out of it unless you really go into it and go beyond. Good in that way -- difficult because you will not have much support around you; the supporting climate will not be there.

You can use it for your benefit. When there is no support you have to stand on your own. When there is no support, no supporting atmosphere, one becomes tremendously centred -- one has to depend on one's own legs. That too is good.

[The hypnotherapy group was present. One member said: Incredible. I experienced things, and all the

time my mind was screaming, 'It can't be true, it can't be true....']

It is true!...

The mind cannot believe when something happens which is out of the mind. The mind cannot believe it because the whole reality of the mind is at stake. If that is real, the mind becomes unreal. The mind has to say that it is unreal, to protect its own reality -- the so-called reality.

So whenever something deeper comes into vision, the mind immediately will say, 'No, this is just a dream! This is unreal!' That's the only way for the mind to protect itself. If that is real, then the mind becomes unreal -- comparatively, relatively.

In India they say that the mind is like a one-eyed man who becomes the king amidst blind people.

The mind is the king -- when you live in unreality. When the reality erupts, the kingdom of the mind is at stake. The mind has to deny it; it will argue and create a thousand and one sorts of proofs that this can't be.

Sometimes, unbelievable things happen. It is my everyday observation that when people become happy for the first time, the mind says 'This is unreal!' The mind had never said so when they were unhappy -- never! They have lived a miserable life and the mind had never said, 'Your misery is unreal.' It was real! About misery, the mind has no problem.

Now, some happiness has come in, a door has opened, a flower has bloomed, a song is born and the mind says, 'This is unreal. Misery was real -- this blissful moment is unreal.'

So keep it as a criterion -- that whatsoever gives you blissfulness is real; let that be the criterion of reality. And whatsoever makes you miserable is unreal. This is the right arithmetic. Because the real question is not about reality and unreality: the real question is about being happy or unhappy.

Whatsoever gives you blissfulness is real. So whenever you see that out of a certain experience bliss is arising, let it be a decisive thing that this is real -- don't listen to the mind. And whenever you see some misery is arising and the mind goes on saying, 'This is real' -- don't bother! Remember, 'This is a dream... has to be a dream!' Because bliss is man's nature. We are made of the stuff called bliss -- 'satchitananda'.

So whenever reality is happening we are bound to be blissful, and whenever unreality is happening we are bound to be miserable. Misery simply means something which should not happen is happening. Something which should not be the case is becoming the case.

When you feel happy it simply means that things are what they should be. things are as they are. Then there is great tranquility, great silence, great joy.

So always use joy as the touchstone.

[Another group member said she found the group painful. The group leader comments that she needs to be with more loving people. Hard groups which she had previously done, she enjoyed.]

Mm, that's what I feel. You could enjoy the hard groups because you have become a little hard, and the soft group became painful because it brought you to your soft feelings and those are the feelings you have not allowed. That's why.... It is rare -- ordinarily just the contrary happens. In hypnotherapy, very few people feel pain; they enjoy the relaxation, but you could not relax.

The hard groups were good -- they went perfectly well with you; you were in tune with them. You fell out of tune in the (hypnotherapy) group because you could not relax that much.

Shouting, catharting, was perfectly good; crying, weeping, was perfectly good. Doing things was perfectly good, but just relaxing -- it became difficult. You came to understand how you have been creating barriers against relaxing, how you have created barriers against your own softness -- hence the heart felt very heavy. The heart is the softest centre and you have created a china wall around it.

And [the leader] is right -- you need a little more love. You need to love, you need to be loved. Only love will melt you. I will give you a few other soft groups, mm?

... T'ai chi will be very good, mm? But you have come across something -- which is very good, because to know it is already to have gone beyond it; at least half the work is done. If you know it perfectly well, then there is not much of a problem.

So just remember it -- whenever anything soft happens, don't harden yourself... allow! If somebody is loving, don't protect. If you feel love coming towards somebody, don't hide: show it... Let it be expressed. And it need not be a person necessarily -- you can be loving to a rock, you can be loving to a tree. The question is of being loving. So start with rocks and trees and animals, because with man you may feel a little

difficulty in the beginning. Mm? and man is a different animal.

Start with simple people -- dogs, cows. They are simple people and there is no involvement, no commitment. Mm? you can love the dog and you can go on your way, he goes on his, and he will never bother you again. He will not say, 'You had loved -- now what about that? Have you changed your mind or have you betrayed me?' He will never say that.

So start with simple, small children. There are beautiful children around the ashram, mm ? So love, play with them, and then by and by, graduate to people. Right? Good!

What Is, Is, What Ain't, Ain't

Chapter #27
Chapter title: None

27 February 1977 pm in Chuang Tzu Auditorium

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Video: No

Deva means divine, god, avesha means possessed by -- possessed by god... and from now onwards I will possess you!

So relax and be possessed! Don't fight with me, because that is sheer wastage of energy. If you remain in a let-go, much is going to happen. If you allow me, nothing is impossible, but the whole thing depends on your allowing me; that is the very core of it. And it is difficult... not impossible but difficult certainly.

We have been taught to fight, to struggle, to have our own way, to have our own will. We have been taught to be egoists -- and that ego has to be dropped; only then do you allow. When you are not, you allow me -- when you are, you cannot allow.

So from this moment, be a nobody... almost a nothingness, empty. Empty yourself of your will and suddenly you will see that things that you were trying for and wanting and desiring and which were never happening, have started to happen on their own accord.

God is available if you don't fight. God is a gift -- if you fight, you miss the gift. How can you get a gift when you fight? The gift has to be received, not snatched.

That is the meaning of the word 'avesha'. It means to become receptive and let god possess you. Let him move you wherever he wants... Let him do things through you. Just be a vehicle, a passage, and soon you will start feeling that a new energy is coming into you which is not yours .

The distinction is so clear because the energy is so pure -- you cannot believe it is yours; it cannot be of you. It is so beautiful, so tremendously powerful, and it is so inexhaustible that it cannot be yours. It is almost as if an ocean has fallen into a drop -- it is so vast!
And that is the life I call religious: when a man lives possessed by god.

[To a new initiate Osho says:]

Come here.... Raise your hands this way (above the head) and close your eyes. If something happens in the body, allow it. If your breathing changes, allow it; if your body starts swaying, moving, allow it.

Just be totally uncontrolled so I can feel where the energy is and where it is going and where exactly it wants to go... go into it.

Come here...! You have been coming to me for many lives -- now you have arrived!
This will be your name: Swami Anand Anubodha.

Anand means bliss, the ultimate state of human consciousness. Literally it means absolute happiness... but with a difference. When you are happy, happiness is something apart from you, something external to you -- it has happened to you but you are not it. That is the difference between happiness and anand. Anand is happiness but not separate from you -- it is you

And the second word is 'anubodha'; it means recollection, remembering... that has to be also understood. Anand is not only the ultimate state -- it is also the source. It is not only the end but the beginning too -- alpha and omega both. And naturally it has to be so. Only that which has always been in the beginning can be the end.

The tree unfolds out of a seed because it was there potentially. If it was not there from the very beginning there would have been no possibility for it to happen. So the seed and the tree are not really different -- the difference is only of expression. The tree is the expressed seed -- the seed is the unexpressed tree. The seed is the potential tree and the tree is the actual seed, the actualised seed; the potentiality has become unfolded, manifest.

So this ultimate state of bliss is nothing new -- it is a recollection... it is a rediscovery.

That's why we are in search. How can you be in search for a new thing? It is impossible to seek and search for a new thing. Unless somewhere in some way you are already acquainted with it, unless somewhere in some way you have already tasted it, how can you seek it?

The absolutely new cannot be sought; there is no way even to desire it -- because how can you desire the unknown?

Everybody is seeking bliss -- that means that everybody has known it somewhere. Maybe one has forgotten the path, forgotten the key, forgotten how to reach it -- but one had been there once, otherwise how should one seek for it? How can you seek it?

Some taste still lingers somewhere in your unconscious. Something goes on saying to you, 'Attain to that again. Unless that is attained, nothing will he fulfilled. Seek it!'

It may not be possible to articulate it, may not be possible to say exactly what you are seeking, but an unknown search, an unknown thirst, an unknown hunger, goes on provoking, goes on goading. Not knowing what they are seeking, everybody is seeking the same goal. That goal is a recollection.

These two words -- 'anand' and 'anubodha' -- summarise the whole eastern approach. Bliss has to be attained but it is not a new attainment -- it is learning a forgotten language again; it is a recollection. So when one really attains it, one simply feels like laughing, because it was already there, it has always been there. It was just by the corner and one cannot even understand how one went on missing it for lives together! One was missing for eternity -- how?

It is said when Bodhidharma became enlightened, when Bodhidharma arrived at his innermost core, he started laughing -- rolling on the ground. All his friends and other seekers thought he had gone mad, and they asked, 'What has happened?' He could not even say anything because the laughter was so much... for days together he laughed!

He started driving others crazy. Others also started laughing, looking at this ridiculousness, and finally when he settled down a little, they asked, 'What is the matter?'

He said, 'It is so ridiculous! We are seeking something which we have already got! We have never missed it and there is no way to miss it! Even if one tries, one cannot miss it! It is ridiculous!'

The day you arrive, suddenly you see it has always been there but now you recognise it.

So it is a recognition, a recollection, a remembrance, of a language forgotten, of a path forgotten... but remember, it is only a remembrance. That is the meaning of the word 'anubodha'.

Anything to say to me?

[The new sannyasin says: I don't know.]

That's good... that's the right answer -- about everything!

[The sannyasin replies: It feels so ridiculous not to know.]

No, it is not ridiculous -- it is true! To know is ridiculous, because the very nature of life is such that knowledge is not possible. Nobody knows anything -- nobody can know anything. Ignorance is absolute. That is the meaning when we say that existence is a mystery -- that is another aspect of the same thing. If existence is a mystery, knowledge is not possible. Then ignorance is simply the case. There is no way to get

out of ignorance, no way !

An enlightened person is one who has accepted his ignorance and enjoys it... who is no more hankering for any knowledge. He is finished with knowledge. Not that he knows, but he knows only that knowledge is not possible -- it was absolutely ridiculous to seek for it. Life is mysterious!

Life is there and there is no way to know what it is. Whatsoever you know is only superficial. Go a little deeper, scratch a little deeper. and again ignorance and more ignorance. It is just skin-deep, all knowledge, and only fools are befooled by it.

A man who is a little understanding will immediately recognise that nothing is known.

When Albert Einstein was dying, he said to a friend, 'The whole life I have been working, and working hard, to know what life is, what this universe is, and the more I tried, the more mysterious existence became. Now I am dying completely ignorant. It is a mystery.' And that has always been the case, with socrates or newton it has always been the case.

Buddha used to say to his disciples, 'Please never ask any metaphysical questions!' He had formulated ten questions, and whenever he came to a town, his disciples would go in the town and say what those ten questions were, asking, 'Please, don't ask Buddha these ten questions -- about god about life about death about soul about moksha, nirvana.' Everything was in those ten questions... in fact nothing was left to ask!

And Buddha used to say, 'Nobody knows! Those who pretend to know are not even honest -- insincere people... hypocrites.'

So in fact, 'I don't know' is the only answer about every question that can be asked... that can possibly be asked. And don't think it is ridiculous, because if you think it is ridiculous you will be searching for some answer, some knowledge. No, it is simple -- that's how it is.

How can anything be known? -- because we are not separate from life, and to know life we have to be separate. Knowledge is possible when the knower is different from the known; a little separation is needed.

I can see you because you are sitting there -- a little distance is there. You cannot cut the same sword by itself -- another sword is needed. And I can see everything with my eyes, but I cannot see my eyes with my eyes.

We are life, we are existence -- how can we know.7 The knower cannot be separated from the known -- it is all one reality.

That's why ignorance is primordial and absolute and there is no way to change it. It is beautiful that there is no way to change it, because the day knowledge becomes possible, wonder disappears.

So people who think they have known something lose their wonder, lose their quality of wondering. And the moment you lose your quality of wondering you are dead! Then you are not surprised by anything because you think you know.

A man who knows that he does not know is surprised by everything -- everything is a miracle. Small things are great mysteries, and one has to be grateful for everything.

Just the other day I was reading about a hassidic rabbi....

A disciple asked him, 'How to pray, master?' The old rabbi said, 'Just do one thing: take this sheet of paper -- a big sheet of paper -- and write on it whatsoever you feel grateful about. Don't miss even a single thing and don't take anything for granted. Look around, and from the morning to the night go on writing on it whatsoever you feel grateful about, and don't take anything for granted. That is prayer!'

And by the evening, when he had completed the list, the disciple felt tremendously prayerful. And he had not prayed at all, he was just writing on that paper!

But so many millions of things are there -- we take them for granted. Somebody smiles at you and you take it for granted. A flower opens in your garden and you take it for granted. The moon comes and hangs just above your roof and you take it for granted! A bird comes and sings a song and you take it for granted. The sun comes and the stars....

Millions of things are happening all around and you have not earned them. Everything is so mysterious.... Just to feel the mystery of it and the gratefulness for it, is prayer.

Wonder is the door, and wonder means one is ignorant; one does not know, then there is wonder.

And eyes full of wonder are religious eyes. Eyes full of knowledge are irreligious eyes.

Hence my whole effort here is to demolish knowledge and to create a possibility where you can wonder again. The moment wonder opens in your heart, you are transformed.

That's exactly the right answer for every question! Whatsoever the question may be, 'I don't know' is the right answer.

And feel that 'I don't know' deeply... from the very bottom of your heart. Don't just say it -- be it! Feel it

existentially and it will reveal to you great mysteries and will bring you to many beautiful benedictions.

[Osho asks a sannyasin leaving for the West if he has anything to say. He replies: I feel I have, but I don't know what the question is.
Osho gives him a blessing]

Then just raise your hands and close your eyes....

You have said it by your tears ! Words are very impotent. There are other ways to convey... better ways to convey. I can feel what exactly is there and why it is difficult to say.... A deep feeling that you will be going away, and you will be lonely and you will miss me, the whole atmosphere. But don't be worried -- you will not miss anything!

And sometimes it happens that you can find me there even more. Distance never destroys love -- on the contrary, it creates more longing, more desire... and it is your longing that joins you with me. I will be there working with you.

Once you are a sannyasin, wherever you are, I am with you -- that's the whole purpose of sannyas.

It is an inner commitment: your commitment to me and my commitment to you. Once you are a sannyasin your journey is my journey, I am involved with you. If you go to hell, I have to come there.

[A sannyasin couple sit in front of Osho. The woman said she is apprehensive about returning to the West as her parents disapprove of her boyfriend, because he brought her to Osho.]

Mm... that means they are interested in me too! So help to bring them here, mm? Work on them -- just love them, and there is nothing to be worried about... nothing to be worried about. Don't be disturbed by them. Be with [your boyfriend], help them, and let them see that you have changed, how much you have changed, how more loving you have become; let them feel it!

Then they will not object, and sooner or later they will become interested to come here -- they are already interested. If somebody is against me, then it is a good sign, mm?

Be very loving, and from your side, no friction. From their side, that is their business -- if they want to be unhappy, let them be! But from your side don't become unhappy and don't take it seriously. It is always so....

There is something very deep-rooted. The parents don't like the idea of their children falling in love with anybody -- whatsoever excuses they will find; that's another thing. Sometimes they will say, 'The man has no money,' sometimes they will say, 'He is not educated,' sometimes they will say, 'He is not of the same religion, not of the same race, not of the same language.' They will find something or other but that is simply an excuse.

It is very difficult for your father or for your mother to accept somebody you have fallen in love with. Why? Because that means that you are going away from them.

A child is dependent on the parents, loves the parents. Then one day he falls in love with somebody and the parents start feeling jealous. They may not say but deep down they feel hurt... as if they have been betrayed; they feel that the child should listen to them.

That's why marriage became so important in the whole world. Parents should choose the boy for the girl, the girl for the boy. They should choose, then it is okay -- it is their choice. When you start choosing on your own, they feel offended -- their ego is hurt.

That is one thing, and here the case is almost more dangerous: you have not only chosen murari -- you have chosen me too! That is more dangerous; parents don't like that at all! To fall in love with a master -- that means you are gone forever.

Your love with [your boyfriend] will create trouble in their mind, but about that they can become settled, because they know that finally, one day or other, the girl has to find someone and love someone.

Sex, love, they can accept, but when you fall in love spiritually, that is too much. At least about that you should listen to them. If they go to the church, you should go to the church. If they are christians or mohammedans or hindus, you should be hindus, mohammedans or christians. At least about spirituality they think they know more than you.

This is too much! Not only are you denying them -- you are denying their religion, their concepts, their mind. You are saying, 'You are wrong!' When you go in the orange with this mala, that means you are saying to them, 'You are wrong.'

So it is on your part to be very polite and to be very loving and very graceful. If they are angry, that's natural -- accept it! Don't get angry... understand it. They love you, they still love you, that's why all those problems; otherwise, who bothers?

But let them feel the new quality that has arisen in you and you will see that soon they become interested. Mm? Go and leave a few books there... as if by accident (laughter). They will read them.

[Osho gave a sannyasin a name for his centre in Ireland, and went on to talk about the qualities of coolness and stillness.

One kind of stillness is dead, another has life in it -- and one should try to attain to the latter.
If one could remain cool, nothing would be able to disturb one....]

Then you have a citadel within you and you can move into it any moment. You can simply go and have a shelter. Many times life is too much and one needs to move to some shelter. Life is too much restlessness, particularly so in the west, and one needs an inner shrine where one can relax and be in rest.

So around this idea create a small ashram, and soon people will start gathering and they will come.

All over the world there is such a great desire to find the way, that one just needs to start and people will be coming. When people will come, and when people grow, you will be rejoiced tremendously. There is nothing a man can be more happy about than when he sees somebody becoming silent, growing, meditative, happy, celebrating....

So when you start a centre, a sannyas ashram, you are creating a field in which many people will come and flower. And each flower will help you to flower.

It is just as when the gardener sees that one of his trees has bloomed -- he is tremendously happy. But that is nothing compared to when you see a human being blooming. If you have helped him in any way, you feel tremendously happy. Your energy has been used, has been of some use, has helped somebody... has not been destructive, and has been creative. What more can a man hope for?

[Previously a sannyasin had told Osho that he felt tired all the time. Osho gave him a meditation to be like an old man -- See the darshan diary, 'The Shadow of the Whip', Monday, November 22nd. The sannyasin is now leaving for the West, and says that he feels he has missed because he has been too tired to do the camps and meditations. However he is more comfortable and at ease.]

Mm! You look more comfortable -- you look less tired too!

Then choose some meditation which has no physical strain in it. For example, nadabrahma will be perfectly good.

And I don't feel that you have missed. The feeling is natural, because you could not participate -- but you have not missed.
Just come close.... [Osho checks his energy]
Maybe you have done more than you could have done through meditation.

You have gained more than you could have gained through meditation, because all those active meditations won't ht to you anyway. You are a born Taoist! (with a chuckle) so active meditation won't fit you -- only inactive meditations will be helpful.

So next time when you come here, simply don't get into active meditations and this tiredness will not be there. Next time when you come, listen to me, do the nadabrahma. You can go to the sufi meditation and can simply sit there in the middle of it. The energy is showering -- you simply absorb it.

In the night you can go to the music group. You can just sit there with closed eyes -- in the middle of it. Let them dance and sing and you just relax. When there are so many meditators, great energy is created. And if you can be receptive, you can gain as much as you want to gain.

Your path is going to be of wu-wei -- of inactivity, passivity. So you have not lost anything -- nothing to be worried about.

There you continue nadabrahma and sometimes just sit silently, not doing anything. If you sometimes feel like doing something active, slow walking is the best. You can go for a walk, but that too has to be done very slowly, very consciously, very silently, gracefully -- no hurry and no exertion. Just move very silently, with awareness, watching every step. That will be perfectly good as far as active meditation is concerned.

These two meditations Buddha used to do. For one hour he would sit under the tree to meditate, silently; for one hour, he would walk slowly. These are the only two meditations that brought him to his ultimate

flowering, and these two will be good for you. So whenever you want to do a sitting meditation, nadabrahma; and whenever you want to do something active, walking, mm?
And you are going to be benefited perfectly -- don't be worried, mm? Good!

[A sannyasin said: I feel that I can't get it together with.... I feel unhappy and I feel that I can't relate to people and to you. But I don't know what to say.... I feel confused. How to continue?]

You create these problems yourself. What I am saying to you again and again is: stop improving upon yourself! Whatsoever is, is, and whatsoever is not, is not!

If you can't relate, you can't relate -- forget about it! Why bother? Who has given you this problem -- to relate? If you can relate, relate; if you can't relate, don't bother about it. There is nothing wrong in it.

It is as if a giraffe becomes worried about his long neck -- because a giraffe must be getting worried seeing everybody with such a short neck, and he has such a long neck. What to do? You have a long neck -- you are a giraffe -- so why be worried about it? (chuckling) Mm?

Whatsoever is, is. Accept it -- that's all I am saying! Can't relate -- perfectly good! What is the need to relate? Drop the whole idea of it and suddenly you will see that things are beautiful and there is no confusion. The confusion is arising because you are continuously after yourself.

... There is nothing to miss! And there is nothing to gain! That which you have to gain is already there. If you relax, you will find it; if you remain tense, you will not find it. It is not something that you can miss. Whatsoever you do, you cannot miss it. It is your nature -- how can you miss it?

It is as if a fish becomes worried that she may miss the ocean, and she is in the ocean! She drives herself crazy -- worried that she may miss the ocean -- and becomes neurotic and has to go to a psychiatrist.

How can you miss the ocean?! There is nothing to miss, nothing to gain. You already have that which you need, and you will never have that which you don't need.
Be simple and accept whatsoever is, and float!
And I don't see that there is any confusion -- is there? (with a chuckle)

... You create and then it is there! If you want to create, you can create a thousand and one confusions every moment. If you don't want to create, there is none. I don't see.... There is no confusion at all.

With the idea that you have to improve, you have to become this and that, people go on creating new. . .

For example, in the old days they wanted to become moral; now they want to relate. But the problem remains the same... the foolishness is the same.

They wanted to become virtuous, celibate, this and that -- now that is gone. Now the problem is how to relate, how to love totally and how to attain a total orgasm. The problem is the same! First they were trying to find how to be absolutely celibate, now it seems you have moved very far away, but you have not. Now, how to achieve a total orgasm. Just the name of the problem has changed, the disease continues.

The disease is: not to be what you are and be something else; never accept, never be content with yourself... hanker for something else. The problem remains.

Each century, each generation, creates new problems, but the pattern remains the same, the gestalt remains the same. The gestalt is simple: whatsoever you are is wrong, and whatsoever is right, you are not, so become that!

This is up to you -- if you want to continue remaining confused, you can. If you are fed up with it, drop it right now.

I don't see that there is any confusion possible... unless you create it, mm? For a few days listen to me and just drop all ideas!

[The sahaj group is present. One member says: I ended up in... with a very happy feeling of loving my mother, but I cannot get angry with my mother though I know that she's completely... she's standing in my way to approach women.]

Mm. I don't think that it is necessarily so. Ordinarily it is so -- that is the ordinary case, for the average it is so -- but I don't feel that about you. The mother is not standing between you and other women.

And there is no necessity that you should be angry and only then will things start happening, no. Because sometimes it can happen that a mother may have been so beautiful that you don't have any anger. It happens! There are beautiful people in the world, and fortunately your mother may have been such a person that you don't have any anger. So don't create a problem -- I don't think it is so.

Rather than creating a problem, use the love towards your mother as a passage to other women -- because every woman is a mother. If you can love your mother, you can love the whole world of women.

[The sannyasin answers: It's difficult for me to see the real woman that is in front of me.]

Don't be worried about it! To see the real, you will have to become like me -- not before that, mm? (laughter)

Before that you cannot see the real, and the day you have seen the real woman, you will not bother (chuckling) about women at all! So meanwhile, enjoy! Meanwhile, don't miss! Finally when you see the real woman -- finished!

So hurry up! (much laughter) Mm? Good!

Won't You Join the Dance?

Talks given from 1/2/79 to 28/2/79
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Won't You Join the Dance?

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Anand means bliss, christopher means Christ-bearer. The story is that Saint Christopher bore the Christ child across the river. But it can become a tremendously significant metaphor for the inner journey. The meaning that I would like to give it is that each person, man or woman, is a Christbearer in the sense that everybody is pregnant with Christ, that we are carrying the child in our womb.

This is the whole dilemma of human existence, because if Jesus lives then Christ cannot live; if Jesus dies, only then can Christ live. By Jesus I mean the ego; by Christ I mean the egoless consciousness. Jesus and Christ cannot be together. When Jesus dies on the cross, then Christ is resurrected: the death of the ego is the birth of god. The majority of people have chosen the ego, they cling to the ego, and the Christ child remains suffocated, un-grown-up, like a seed-- heavy, ready to be born, but finding no opportunity.

Sannyas is nothing but an opportunity for Jesus to die and for Christ to be resurrected.

Prem means love, alessandra means a helper of mankind. The full name will mean: love, the helper of mankind. And this is something very important to be remembered, that unless you love you cannot be of any help. Help cannot be a duty. If it comes out of duty it is ugly, egoistic; it humiliates the other. When. it

comes out of love it obliges nobody; it is for the sheer joy of sharing. In fact you feel thankful to the person who accepted your help, because he respected it, he welcomed it--he could have rejected it.

People also become helpers without love--they become great public servants, missionaries, etcetera. These are the most mischievous people in the world: in the name of help they dominate, in the name of service they are on a power-trip. The service is nothing but a camouflage. They don't love; and without love whatsoever they do, harms -- because this is the observation of all those who have known, that only love is nectar, everything else is poison.

So let love become the centre of your existence, your very being. And if out of the pulsation of love, service arises, it is beautiful; if you can help somebody out of love it is a tremendous joy. But it is not service, it is not duty, and you are not earning virtue. You are simply sharing your life as god has shared his life with you.

Anand means bliss; Jerry comes from Jeremiah, the second greatest biblical prophet. The literal meaning of Jeremiah is: god is exalted. That is the basic flavour of prayer -- that god is great, that god is exalted, that god is supreme, that god is holy. The moment we say that god is exalted, automatically the whole existence is exalted, because god is not a person but another name for the totality of existence. It is all inclusive: men, women, trees, birds, rivers, mountains, stars, all are included in it. God simply means the whole, the total, all that is.

There is an ancient tradition which says that god is a code word. 'G' stands for 'that', 'o' stands for 'which', 'd' stands for 'is': that-which-is. God is not a person, but all that which is, all that exists, all that has been.

'God is exalted' means the whole existence is sacred. Wherever you are moving you are on holy ground, and whatsoever you are doing is as significant as any prayer. Then the small acts of life are no more small, the ordinary is no more ordinary, everything becomes suffused with extraordinariness. Then even the smallest contains the greatest, and the atom in itself is a universe.

To feel this, this utter exultation of existence, is to be prayerful. Jerry is a beautiful name, the very essence of prayer. Become a blissful, prayerful yea-saying, a total yes -- unguarded, unconditioned. And feel in everything the beauty of god, the expression of the divine. Slowly slowly, one becomes suddenly aware one day that we are like fish in the ocean of god. There is no need to go to seek and search for him: he is here, he is now.

Prem means love, dara is Hebrew; it means the heart of wisdom. Knowledge is of the head, hence it has nothing to do with love; in fact basically it is antilove. Love plays no part in the growth of knowledge. Knowledge is the accumulation of dead facts, information, but those facts are not beating, they are not alive, because love is missing.

Wisdom is of the heart. It has nothing to do with fact, it has something to do with truth. And that is the difference between truth and fact: fact is only a corpse, truth is alive. The fact appears like the truth, but it is not -- because the heart is beating no more, it is breathing no more; life has left it.

When the scientist dissects a body, whatsoever he comes to know about life is not the truth. It is certainly factual, but the moment you dissect the body you kill it, and whatsoever you know is about the corpse, not about the aliveness. When you dissect a flower you will know many things about it, but something will be missing: the spirit of the flower will be missing.

Facts can be known by the intellect; the spirit can only be contacted by the heart. Information is easily possible through the head, but wisdom only grows in the deepest recesses of the soul.

Love is the very nourishment for truth to live. Remember it: a Buddha may not know more than you, but he is more. A professor of philosophy may know more, but he is not more. Buddha, Jesus or Zarathustra have more being, not more knowledge; more heart, more love, more wisdom, not more information. The professors, the scholars, the pundits, have more information. Quantitatively they are very well-informed; qualitatively they are just empty.

Sannyas is the search for the heart, the search for wisdom -- because it is wisdom that liberates. Knowledge binds you, wisdom liberates you. And love is the most essential ingredient in wisdom, the very heart of it.

[A sannyasin, leaving, has discovered since the Primal group that she doesn't feel good with people.]

It will change; all that is needed is awareness, more awareness. Almost everybody is trapped in the same situation, and those who become aware are fortunate, because from awareness, transformation starts. In the name of love, people are trying to dominate, to possess, to be powerful. Love is just a bait to be powerful. It is a strategy -- the socalled love is just a very cunning strategy to dominate the other in such a way that the other never feels directly dominated; it is an indirect way. But the other is also doing the same with you, so there is necessarily conflict. Both are on power trips, and both clash.

Out of one hundred, ninety-nine point nine percent of couples are continuously fighting. And the reason is simple: each wants to be powerful over the other. Clash is inevitable; and in this clash all possibilities of love are destroyed. The whole situation becomes ugly, nauseating, sickening.

But once you become aware of it, then things can never be the same. Just watch and see that power is anti-love; power and love can't go together. If you are loving, you cannot seek power -- hence all politicians are unloving people; if they are loving, they cannot be politicians. And lovers cannot be politicians, because who cares? -- when you love, love gives you such fulfilment that who cares about power? Love makes you so high that no power can give you anything compared with it. And love gives you such contentment that all power trips look poor, beggarly, unhealthy, pathological.

So you have to watch and become aware; whenever you move into the next relationship with somebody, any friendship, any love, be watchful. Love is a totally different dimension. Love wants to share, love wants to give, and is not worried about what comes in return. Whether anything comes in return or not, that is not the concern of love. Its joy is in giving -- and it is so fulfilling to give.

Then slowly slowly the old strategy, the old power- trip, will start disappearing from your mind. It is just a programme that has to be de-programmed. The beginning has started: just pour more attention into it. Whenever you see yourself playing old games, stop immediately, because they are suicidal. Whenever you catch yourself playing some old power-game, immediately stop. Don't wait even for a single moment, don't say 'tomorrow'.

Come back, because much has to be done. The journey has started; now much more work....

Keep it (a box) with you, and whenever you need me just put it on your heart.

Won't You Join the Dance?

Chapter #2
Chapter title: None

2 February 1979 pm in Chuang Tzu Auditorium

Archive code: 7902025
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Video: No

Anand means bliss; sue is Hebrew, it means white lily. The full name will mean a blissful white lily. The lily is a strange flower, the poorest and the richest at the same time. Hence Jesus' statement to his disciples: Look at the lilies -- even Solomon was not so beautiful, attired in all his grandeur, as these poor flowers are. And the reason for their beauty is that they think not of the morrow; they live in the moment.

To be in the moment is to be beautiful. To miss the moment is to fall into anxiety.

The only anxiety, the only anguish, is not to be herenow. The whole existence, except for the human mind, is herenow. Drop the human mind and you are a white lily, and as beautiful as even Solomon was not, attired in all his grandeur.

Prem means love, and hannah is the original root of hanneke. It is Hebrew; it means grace, mercy,

prayer. Your full name will mean: love and grace.
Love brings its own grace.

The moment one is in love, one is surrounded by grace. And that grace is not cultivated at all, it is spontaneous. Because it is spontaneous it is beautiful, and because it is spontaneous it is divine. It is something from above, as if the beyond has penetrated into the world.

To be in love gives you only a glimpse of grace, but to become love is to become grace itself. Start by being in love and end in becoming love.

Prem means love; ingrid comes from Norse mythology, it means the god or goddess of fertility. Your full name will mean: love, the god of creation.

It is love that brings creativity to existence. It is love that tries to beautify it. It is love that is a constant urge to explore, to invent, to discover. Love is creativity, and it is only through creativity that one comes to know the creator.

The best way to come close to god is to participate in some creative act, whatever it is -- painting, poetry, dance, music. Whenever you are bringing something new into existence you are close to god, because the new is born only when god is close to you.

But in the past, religion became very uncreative, very inactive, unfertile. It has made the whole world almost a wasteland; it has been anti-life.

We have to change it. We have to create a new concept of religion: a religion that does not renounce but celebrates, a religion that is not against life but for life, a religion that worships life as god.

Prem means love, taro means a star -- a star of love. Love is the only light in the dark night of the soul, the only star; otherwise everything is dark inside. Those who don't know how to love remain afraid of going inwards, because the very idea of going in means going into a dark night of the soul where not even a distant star exists. It is frightening, the inward journey.

So Buddhas go on saying 'Go in.' Nobody listens. Socrates goes on saying 'Know thyself.' Nobody wants to know, and the fundamental reason is: it is so frightening to go in. Then what has to be done ?

My approach is that before you can go in, you have to go out in love. It is paradoxical, but the inward journey begins with an outward journey .

If you can love, if you can start feeling love-energy, then going in will be a totally different phenomenon. You will have a distant star of love there in the dark night, and that light is enough to take you to the ultimate goal.

So your name is a message to love so that you can meditate. Let love become your meditation.

Next time come for a longer period. This is just the beginning of the beginning.

Anand means bliss, alexis is a form of alexander. It has two meanings: one, the helper of mankind; the other, one who drives evil away. Both are beautiful meanings.

Bliss can do both. The blissful person is naturally a helper of mankind, and only a blissful person can be a helper. In fact he never thinks of helping people; he helps just out of his blissfulness. It is not a deliberate effort, it is not a contemplated act; it is as natural as the fragrance of a flower.

And the blissful person naturally drives evil away. It is only in misery that evil can get roots; misery is the right soil for evil. It is impossible for a blissful person to be evil; out of bliss no evil can ever happen. Evil is a negative phenomenon, evil is destructive. And bliss cannot be destructive, bliss cannot be negative. Just as in the light there can be no darkness, so when you are blissful there can be no evil; they cannot co-exist.

So both the meanings are basically connected. The man who cannot do evil is the man who helps; the man who helps is the man who cannot do evil. But both arise out of a blissful state of consciousness.

Deva means divine, punit means purity -- divine purity. By purity I mean innocence. Ordinarily purity means something that is against the impure -- good against bad, right against wrong, moral against immoral. That is the ordinary meaning of purity, but the true meaning is innocence.

Innocence means one who is unaware of good and bad, unaware of right and wrong; one who is like a child, one who has not yet chosen, one who is in a kind of choiceless awareness -- just like a mirror reflecting whatsoever is, with no judgment, no evaluation. That is true purity, that is divine purity.

If we cultivate purity, it is something human. It makes you moral, it can even make you a saint, but it

will not bring you close to god, it will never make you a sage.

The saint is constantly struggling with his sinner; he is not innocent. He is in a constant civil war, he is divided. He is living in a nightmare. Each moment is a struggle: he is fighting with his body, he is fighting with his mind, he is fighting and fighting. His life knows no peace, no silence, no harmony. This can make a man very respected, it can be a very ego-fulfilling trip -- that's why so many people have tried it -- but it does not bring you close to God; in fact it takes you farther away.

Sometimes sinners are closer than your so-called saints, because they are more innocent.

The true saint has the quality of a child. That is the meaning of the word 'sage': one who has gone beyond duality, one who makes no distinctions, one for whom the whole of existence is beautiful. He denies nothing, rejects nothing, condemns nothing. He has no will of his own to impose on anything. He is just a dry leaf in the wind, and wherever the wind blows, he goes with it; he resists not. That is true purity.

Anand means bliss, doris is Greek. In Greek mythology, Doris is the goddess of the seas, of the oceans. So your full name will mean: bliss, the oceanic goddess. Bliss has the quality of the ocean in it.

Man can exist in two ways -- either as an ego... then he exists as a small wave and thinks himself separate from the ocean. He lives in an illusion, because that is utterly false -- the wave cannot exist without the ocean. The ocean can exist without the wave but not vice versa. The idea of being separate from the ocean is the root cause of all misery. We are not separate, we are one with the ocean.

That is the other way of life, the way of a sannyasin: to live as the ocean, to cease being separate, to drop the idea of any identity, of any ego, of any definition, to just dissolve into the ocean and be one with it. And that's how we really are. Only the illusion is there; once the illusion disappears, the wave finds itself as the ocean. And that is the beginning of bliss

The more you expand, the more blissful you feel. When you become one with the infinite, your bliss is infinite. The smaller you are, the more suffocated, the more confined, imprisoned, the more miserable you feel. And the ego tends to become smaller and smaller and smaller. Ultimately it becomes so tiny, so small, so atomic, that to live in it is to live in hell -- that's what hell is all about. And heaven is to have no limits, to have no boundaries, to live unbounded.

Anand means bliss, salila means a river. Life has to have a riverlike quality, flowing and flowing, never getting stuck anywhere, never becoming stagnant-- because the moment life becomes stagnant, misery arises. If life remains a flow, a constant flow, bliss surrounds it. Bliss is a byproduct of flow, and misery a by-product of becoming stagnant. People have become reservoirs of water, they are no more rivers -- that is their undoing.

Your name has a message for you: remain like a river, always moving into the unknown, never looking back, never clinging to anything, enjoying the moment that you are passing through -- the banks and the trees and the sun and the birds and the people -- but only for the moment; not getting attached.

That is the greatest secret to learn in life -- not to get attached to anything. Then one is always available to new things, to new openings; then the doors are never closed. Life can become such an incredible experience of ecstasy if one only remains in a flow.

So become a river and you will be blissful.

Prem means love, niraj means cloud -- a cloud of love. Love is not anything solid. Everybody wants it to be solid, but the moment you make it solid it is no more love. Love can only exist as a mystery -- vague, like a cloud. You cannot hold it in your hands, you cannot close your fist on it. The moment you do that, love is lost; and then you go on carrying something else in the name of love.

Love is as fluid, as formless, as a cloud. One moment it is one thing, another moment it is another thing. It is never the same: not even for two consecutive moments is it the same. It is a flux. And that's the beauty of it: it is alive, hence it is a flux.

Love is without roots, as is a cloud: it floats in the sky, it has no roots anywhere. It is a miracle; it exists without any roots. And also, love means tremendous trust, so it does not plan. It moves like a cloud, wherever the winds take it; it has no programme, no expectations. Love cannot be frustrated. If it is frustrated, then something else was there hiding behind the love. Love is always surprised but never frustrated.

So learn the ways of love -- and the cloud is one of the most symbolic expressions of it.

Won't You Join the Dance?

Chapter #3
Chapter title: None

3 February 1979 pm in Chuang Tzu Auditorium

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ShortTitle:	JOIN03
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Video:	No

Anand means blissful; raphael is Hebrew, it means healed by god, or a divine healer, or a medicine of god. Raphael is also the name of one of the angels, one of the four angels that surround god's throne. He represents one dimension of god's being.

Existence is four-dimensional. Three dimensions are very visible, the fourth dimension is invisible. Modern physics calls it time, the fourth dimension, but all the ancient mythologies have something to say about it - - the fourth dimension.

Raphael represents the fourth. Gurdjieff used to call his way 'the fourth way' because his whole work consists of transforming time into timelessness, mind into no-mind. Time and mind are synonymous, two aspects of the same phenomenon. The East, Yoga in particular, divides human consciousness into four parts. One is waking, the second is dreaming, the third is sleeping, and the fourth is simply called the fourth -- turiya. No other name is given to it, just 'the fourth'.

Raphael represents the fourth, turiya -- entering into timelessness, mindlessness, entering into no-thought. And that's what meditation is all about.

Waking is full of thoughts -- too full; one is crowded, there is no space for god to be. So is dreaming -- too full of imagination, fantasy, pictures. The third, sleep, is better than both waking and dreaming, because one is not crowded; no thought exists, no dream. But then another problem arises one becomes unconscious. We know only one way of being conscious, and that is continuously remaining occupied. Our consciousness is a by-product of occupation. The moment we are not occupied we start dozing, falling into sleep. If you have nothing to do, you will suddenly start feeling sleep overtaking you.

The greatest problem that all meditators face is that when they watch the mind, and through slowly watching it thoughts start disappearing, the first thing that becomes a problem is sleep. Hence the Zen master with his staff, moving around the meditators, watching who is dozing, hitting him hard on the head and waking him up. To move from waking consciousness into sleep is easier for the mind; it knows the way. But to move from waking consciousness, from thought to no-thought, and still not fall asleep, is a totally new phenomenon.

Sleep is far better still than waking and dreaming, because it is empty. But the emptiness is a negative state. Emptiness is not a fulfilment and cannot be. Unless this thoughtless state of sleep becomes suffused, permeated, with consciousness, unless this emptiness of thought becomes fullness of awareness, meditation has not happened.

When sleep is transformed into meditation, this is the miracle that happens: there is no content in the mind, yet the consciousness is there. There is no occupation, no object, yet one is fully alert, aware -- aware, not of something, but simply aware. Or we can say aware of awareness, attentive to attentiveness, conscious of being conscious -- that's all. This is the fourth stage.

In Christian mythology, Raphael represents the fourth state. All the three meanings are beautiful: healed by god -- healing is a process of becoming whole. Not to be whole is to be ill. To be part is to be sick, to be whole is to be healthy. The moment the ego disappears and one joins the whole, healing happens of its own accord. It has nothing to do with physical illness; I am talking about metaphysical sickness, the sickness of

the soul -- that we have become uprooted, that we are feeling undernourished, that we are shrinking, that we are feeling very alone, meaningless, that there is great anguish inside. This is the sickness unto death. That's exactly what Soren Kierkegaard calls it: sickness unto death. But if we can relax into the whole, the healing happens.

Prem means love, and love is my whole teaching. If love is understood, then all is understood -- god and all. If love is not understood, then everything is simply gibberish, with no meaning, with no significance. People can use very high-sounding words, theological jargon, and they can go on fabricating beautiful systems of thought, but they are made of dream-stuff and nothing else. Only love is substantial; all else is dream.

Love is the stuff that the existence is made of. Hence, whenever we are in love we are close to existence. A great intimacy arises, not only between two lovers; when love is there, a great intimacy arises between you and the whole existence -- with stars, with trees, with birds. Suddenly there is communion. Even with mountains, rocks and oceans, you start feeling a kind of dialogue, an 'I-thou' relationship. Love is magical, miraculous.

Learn to be loving. And finally, learn to be love! The day your whole being has bloomed in love, that is the real day of sannyas.
This is just sowing the seeds: that day you will reap the crop.

Deva Ronit.... will mean divine singing. Singing is divine, one of the most divine activities. Only dancing is a competitor with it, it is only next to dancing. And why are singing and dancing divine activities? Because these are the activities in which you can be utterly lost. You can drown yourself in singing -- so much so that the singer disappears, and only song remains, or the dancer disappears and only the dance remains. And that is the moment of metamorphosis, transfiguration. When the singer is no more there and there is only the song, when your totality has become a song or a dance, that is prayer!

What song you are singing is irrelevant; it may not be a religious song, but if you can sing it totally it is sacred. And vice versa: you may be singing a religious song, hallowed by the ages, but if you are not totally in it, it is profane. The content of the song does not matter; what matters is the quality that you bring to singing -- the totality, the intensity, the fire.

Prem means love, sylvia is Latin, it means a forest-dweller or a forest maiden. It is a beautiful word. The full name will mean: love that dwells in the forest, love that dwells in nature, love that is courageous enough to be wild.

Man has become very ugly through civilisation. Civilisation has not really been a blessing; it has proved a curse. We will have to try another kind of civilisation sooner or later, and the sooner, the better -- because this civilisation that we have tried up to now is doomed to fail. It has already failed; it is just taking time to collapse. It is a big edifice, so it will take time to collapse.

This civilisation has failed because it has been against nature. Man has tried to be very arrogant with nature; he has been trying to conquer nature, which is utterly ridiculous. We are part of nature! how can we conquer it? We are nature; to fight with nature is to fight with oneself. It is so foolish and so suicidal that later generations will not be able to believe how man committted such a crime.

Man has to learn again how to come closer to the trees, to the forest, to the mountains, to the oceans. We have to learn how to befriend them again -- and my sannyas is an effort towards that great goal.

Man can live joyously only with nature, not against nature. The moment we are against nature, our love energy turns into hatred. If we flow with nature in total harmony, love grows, matures, becomes more integrated. And the maturing of love is the greatest gift of life. To know a mature kind of love is to know god, because it brings joy, it brings freedom, it brings blessings.

Won't You Join the Dance?

Chapter #4

Chapter title: None

4 February 1979 pm in Chuang Tzu Auditorium

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Video: No

Anand means bliss, tim is a short form of Timotheus. It is a Greek name; it means worshipping god, honouring god. And bliss is possible only if you become related with the existence in a personal way. That's what the word 'god' implies -- a personal relationship with existence.

The person who does not believe in god does believe in existence but there is no personal bridge, there is no love affair. He cannot address existence as thou; existence remains 'it' -- dead.

Love is not poured on it, worship does not arise. And without love, without worship, you are bound to live in a dead existence. To live in a dead existence is to live in a dead way, because if you are surrounded by this immense existence which is not alive, which has no soul to it, how can you have a soul? The 'I' arises only when in deep love you have called somebody 'thou'. Thou is first, I is second. This is corroborated by modern psychology too, that the idea of thou arises first in the child's consciousness, and only later on comes the idea of I, as a by-product of thou.

The person who has never been in love is not really a self. He has never looked in the mirror of love: how can he see his face? He has never called somebody with tremendous joy. He will remain asleep himself

Even in ordinary love affairs you become awakened: life starts burning in an intense way, you start vibrating, you have a new flair, there is a new gust, a new wind. So what to say about when a person falls in love with the whole existence?

And that's what sannyas is all about -- falling in love with the whole existence, being able to call the existence thou in a personal way, being able to address existence, being able to write love letters to existence, being able to be in a dialogue.

And that is the basic meaning of Timotheus. Tim is a short form of it.

Become a blissful worshipper!

Veet means beyond; marco is Latin, it means god of Mars or god of war. Your full name will mean: one who has gone beyond war and war gods.

Man has lived under the calamity of war too long. We have to destroy all gods of war; instead we have to create a temple of love. We *should* kill all gods of war, because only through their death -- the god of war dead, all gods of war dead -- will the god of love be born.

War exists. not because there are warring groups outside in the world; fundamentally war exists because man is in conflict. The root of war is within; on the outside you only see the branches and the foliage of it. After each ten years, humanity needs a great world war. In ten years' time, man accumulates so much rage, madness, insanity, inside him that it has to erupt.

Unless we transform the very script of man, unless we give him a totally new programme of living and being, we can go on talking about peace but we will go on preparing for war. That's what we have been doing for thousands of years: talking of peace and creating war. The absurdity is that even in the name of peace we have been fighting: the greatest wars have been fought in the name of peace. This has been a sheerly destructive past. With the same energy, man could have created paradise on earth; and all that we have done is to create a hell instead. But it is not a question of changing the political ideologies of the world, it is not a question of teaching people to be brotherly, because these things have been done and they have all failed.

Something more basic is wrong. Man is split, and the same people who talk about peace are the cause of the split. They have divided man into good and bad, the lower and the higher, the earthly and the divine, the material and the spiritual. They have created a rift inside the human soul, and there is a constant war inside. Everybody is fighting with themselves, and when it becomes too much they start fighting with somebody else.

That's why in times of war, people look happier. Their faces shine with enthusiasm, their step has a dance to it. They are thrilled, because at least for a few days they will not need to fight with themselves; they have found a scapegoat outside. It may be the Fascist, it may be the Communist, it may be the Mohammedan, it may be the Christian -- it doesn't matter, but somebody is there outside. It is an escape from the inner fight; in a very sick way it is relaxing. But one cannot go on warring continuously; sooner or later man has to turn inwards again. The politician creates war without, and the priest creates war within. This is the longest and the greatest conspiracy against humanity.

My vision of a sannyasin is that of an integrated soul. The body is respected, not denied; it is loved, praised, one feels grateful for it. Matter is not condemned, it is enjoyed; it is part of our spiritual growth. There is no duality: it is a dialectics of growth. This is how we move on two feet, the bird flies on two wings. Matter and spirit, body and soul, lower and higher, are two wings.

What I am trying to bring here is something utterly new, something that has never existed before on the earth: a man who is at ease with both the worlds, this and that; a man who is as wordly as one can be and as other-wordly as one can be; a man who is a great synthesis; a man who is not schizophrenic, a man who is whole and holy. That's what my sannyas is all about.

Anand means bliss; ursula is Latin, it is the name of a constellation of stars. Your full name will mean: a blissful constellation of stars.

Man is multi-dimensional. Man is not one star but a constellation of stars. Man is not finite, man is not limited. Man appears limited, finite, but that appearance is only an appearance. The deeper we go into man, the more we become aware of ourselves, and boundaries start disappearing. And to know the unbounded in oneself is to know God.

It is not something that we have to seek and search for; it is already there. We have only to uncover it. It is veiled: we have to remove the veil.

Anand means bliss, sara is Hebrew. It is the name of the wife of Abraham. The original name was sarai; sarai means the quarrelsome. The story is: god took pity on poor Abraham and changed the quality of his wife and she was no more quarrelsome. So her name was also changed, from sarai to Sara. Sarai means quarrelsome, sara means a princess. But this is the story of almost every woman -- all are quarrelsome!

These stories are really parables; and it is not only so about women, the same is true about men. It is very rarely that a woman becomes a princess and a man becomes a prince. They remain wild animals at each other's throats. The so-called marriage is nothing but a constant quarrel; it certainly is not a communion. It is not a true marriage. The true marriage will make two persons so one that there will be no possibility of any conflict. They will understand each other so deeply that that very understanding will create the quality of being a princess and a prince. They will not be ordinary mortals any more; they will become part of immortality. They will not be mundane, they will be royal.

So this is a beautiful story.... But the word 'sara' in Sanskrit also has a beautiful meaning. It means the essence, the very essence of a thing, the perfume of a flower. Then anand sara will mean: the essence of bliss, the perfume of bliss.

Let bliss become the very centre of your life. Do whatsoever makes you more blissful, and avoid all that disturbs your bliss. And you will be surprised: we go on throwing our bliss to the dogs for such silly things, but this remains so because we are not aware. All our activities in life are so stupid, and the reason is that we never look at what we are doing to ourselves.

If one can remain a little alert and watchful and constantly judging whether this is going to give one more bliss or not, then that single criterion can become a transformation. And when one is blissful, one cannot make others miserable; that is impossible. A blissful person naturally creates bliss in others, and the same is true about misery too.

So to me, to be blissful is the greatest virtue. The blissful person slowly slowly becomes a saint, a sage.

Anand means bliss. Nico can have two origins, either from nicholas or from nicodemus, but both mean the same: both mean victory. So your full name will mean victory over bliss -- and that is the true victory. All other victories are just plastic toys, substitutes for the real victory.

To conquer others is just an escape from conquering oneself; it is a strategy of the mind to make you go astray. But no victory over others can ever fulfil you, because deep down you will remain a beggar, you will never be an emperor.

In life, things are very complicated: when you become victorious over others, when you enslave others, in a subtle way they also enslave you. No slavery can be one-sided, no slavery can be one-way traffic; each slavery is a doubleedged sword, it cuts both ways. If a man tries to make a woman a slave, the woman also tries in every possible way -- of course her ways are feminine - - to make a slave of the man. If you look at the total result, you will find two slaves, not two masters.

That's what goes on happening in all relationships, wherever the desire to conquer, to dominate, to be powerful over the other, is there. In fact the very desire is ugly; it comes out of an inferiority complex. The true desire is not to conquer the other; the true desire is to know oneself, who one is. In knowing oneself, the victory happens of its own accord, because knowledge is victory. The moment you know yourself, you have become the master of yourself.

Prem means love. Liesbeth comes from the Hebrew, elizabeth. El means god, elizabeth means godly, divine. Elizabeth is also the name of the mother of the master of Jesus Christ, John the Baptist. But the root, el, is tremendously beautiful; from the same root comes the Arabic Allah.

Your full name will mean love divine. Love is divine. If anything is divine on the earth it is love, and love makes everything else also divine. Whatsoever is touched by love becomes divine. Love is the alchemy of true life, because it transforms the lower metal into gold.

There are ancient stories, many stories, in almost all the languages of the world, that somebody kisses a frog and the frog becomes a prince. The frog was cursed: he was simply waiting for some kiss to be showered on him, he was waiting for love to come and transform him.

Love transforms: that is the message of all those stories. Those stories are beautiful, very indicative, symbolic. It is only love which transforms the animal into the human, otherwise there is no difference between other animals and man. The only difference, the possible difference, is that of love. So those who live without love, live without being human beings. And the more you live through love, as love, the more humanity is born in you. The ultimate, the omega point, is when one has become just love. Then not only is the animal transcended; even the human is transcended. Then one is divine, one is god. The whole of growth is love's growth. Without love: animals. With love: man. And when love has become your natural being, your very flavour: god!

Prem means love, elysia is the root from where the name Elly, comes, but elysia looks more musical, more beautiful.

Elly comes from elysia. The meaning of the word 'elysia' is: divinely happy. Your full name will mean: love that brings divine happiness.

The ordinary happiness can come without love; it can only come without love. You can have money and can have a certain pleasure in having it; you can be successful, famous, and can have a certain happiness in having it -- but love is not involved. In fact if you are very loving, it will be very difficult to accumulate much wealth. If you are really loving, it will be very difficult to become politically powerful because politics needs a stubborn struggle. One has to be hard, one has to be like a dagger. One cannot afford to be a flower, one cannot be loving.

There are pleasures which come without love; they are worldly pleasures. Their value is nothing. Their price may be much but their value is nothing. The only thing valuable that can happen, happens only through love. Then one moves in a totally different dimension: the dimension of grace, the dimension of empathy, compassion, love, sharing, prayer.

They all belong to one dimension, they are members of a single family. Then a happiness descends which is not of the world, which nobody can give you and which nobody can take away from you. It is a gift from god -- but that gift is available only to those who prepare their heart in tremendous love and prayer. Those who purify themselves through the fire of love, only they will be blessed by divine happiness.

Won't You Join the Dance?

Chapter #5

Chapter title: None

5 February 1979 pm in Chuang Tzu Auditorium

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Video:	No

Anand is Sanskrit, it means bliss or blissful. Arno is Teutonic. it means the eagle. Anand Arno will mean: the blissful eagle. It is a message.

Plotinus says: The search for god is a flight of the alone to the alone. It is a flight, and it is the greatest flight there is, because you are not simply changing one place for another, you are changing one space for another. You are not covering a physical distance, you are changing the very dimension of your existence.

To feel yourself as the body is one space. one dimension; and to start feeling as the spirit is another dimension, another space. And the gap between the two is infinite -- logically it is unbridgeable. But it is good that logic is not all: there are ways to bridge it.

Sannyas is the way to bridge the unbridgeable. From matter to consciousness, from earth to heaven, from the outer to the inner, the gap is really big. And if one wants to bridge it gradually, it is impossible; one can only have a quantum leap.

That is the message, the symbolic message, in your name: become a blissful eagle so that you can go to the farthest corners of the sky.

Prem means love, simon is Hebrew and also Greek, and in both languages it means the same: gracious hearing, one who is capable of hearing the truth. This great experience of being capable of hearing the truth is possible only through love. It is only through the heart that truth is heard; it is not through the mind. The mind can hear only the words -- and the words are empty; their meaning can be heard only through the heart.

The moment a word enters your ears, it is divided into two parts: its body moves into the head, its soul into the heart. The soul is its meaning, the body is just a corpse. The head goes on dissecting corpses -- analysing, philosophising, guessing; it does great work, but it deals with death and it knows only the dead.

The real spirit moves into the heart, it stirs the heart. It is not a question of analysing, dissecting, arguing; it is simply a question of gracious hearing.

That is the meaning of simon. And that is one of the greatest qualities for the seeker, because there are things of which the mind can never be convinced, but they are. They are the most important things in life: love, beauty, truth.

If you depend only on the mind, then all that is great is debarred; then only trivia is left for you. You can sink into the trivia but your life will not have grandeur, your life will not have significance, your life will continuously remain a wasteland where nothing grows -- no foliage, no greenery, no flowers, no fruits, nothing that grows; everything dead, dull, boring, stale, stagnant.

To open yourself to things of which the mind cannot be convinced, is the meaning of simon. It is the very meaning of being a disciple.

Listen lovingly. Don't decide for or against; just let it in. If it is truth, without any of your effort it brings its own evidence. Truth is self-evident, self-authenticating; it has its own authority. It is not authoritative, but it has its own authority, its own validity. It needs no other proofs.

If it is not truth and you hear silently, lovingly, you will immediately know that it is not truth. This knowing will not be a conclusion; this knowing will be immediate. And when knowing is immediate, it is liberating. It never becomes a dogma, it never becomes a belief, it never becomes Christianity, Hinduism. It simply becomes your wisdom, your intelligence.

Prem means love, elisha is Hebrew, it means god is salvation.

Salvation is not something that man can do; it can only descend as a grace, it can only come as a gift. Salvation is so vast and man is so small that it is not possible for man to manage it. The more man tries to

manage it, the more entangled he becomes in new kinds of chains. in new imprisonments. He moves from one cell of the prison into another cell, that's all.

To be really free, to be totally free, to be absolutely free, can only be a gift from god. That is the meaning of elisha: god is salvation.

Then what should we do? We cannot attain salvation on our own, but still something is expected of us. We should become receivers -- not doers. but receivers. We should be on the receiving end. And that's what love is, to be receptive. Man can be loving, and then god descends as salvation. In the womb of love, the child of ultimate freedom is conceived. Man has to become a womb, a receptacle.

All that is needed on our part is to drop all armour, to drop all defences, to open all the doors and all the windows so that the wind can come, the rain can come and the sun can come....

Prem Mihoko... will mean: love that maintains beauty. In fact love not only maintains beauty, it creates it. Love is the alchemy that creates beauty. It is only through love that people become elegant, graceful; it is only through love that they start having something mysterious about them -- because through love, poetry is born in their hearts. Their very bodies start pulsating with a new rhythm. They are no more alone, they are no more unneeded, for the first time in their life they start feeling a significance; and the feeling of significance is the most beautifying thing.

If you are loved and you can love, that means that the existence needs you, that you are not unwanted, that without you there will be something missing in the world. You may be a small song, but still the great universe will miss that small song. You may just be a small flower that grows by the roadside, but still without you the world will be a little less.

That feeling that 'I am an essential part of existence' imparts beauty. Beauty is not something that can be imposed from the outside; all those efforts of beautifying are really uglifying. Real beauty arises from the innermost core and spreads outwards. It is like a lamp burning inside you, and your whole being becomes luminous. Love is the flame that can make you luminous.

Won't You Join the Dance?

Chapter #6
Chapter title: None

6 February 1979 pm in Chuang Tzu Auditorium

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Video:	No

Prem means love; leon is Latin, it means lion, or lionlike.

Love is the greatest courage, because it needs total sacrifice. It wants you to die so that you can be reborn. It is a death and the beginning of an eternal life; but death is first, hence the courage needed. One has to be really lionlike, ready to take the risk.

Millions of people live without love for the simple reason that they cannot gather themselves together to take the risk. It is safer to be unloving; secure. The moment you move into love you are moving into an uncharted sea, without any map. To love basically means to disappear as an ego.

For another reason also, love is lionlike, because if one wants to be loving, one has to drop out of the crowd psychology, the sheeplike mind, the imitative mind. One has to assert one's individuality. It is not the same as one's ego, it is just the opposite.

The ego can exist only in the crowd. The ego needs others to exist, it needs others as props; the ego

cannot exist in aloneness. The ego is a social by-product. It will look very paradoxical, but the sheep has more of an ego than the lion, because the sheep lives in the crowd, as part of the crowd, inseparable from the crowd, and the lion lives alone, moves alone.

To be alone is to be egoless. To be alone is to be an individual, certainly; one has a tremendous, powerful, authentic, individuality. But when individuality is there, the ego is not needed, because the ego is a substitute for individuality; when individuality is not there, the ego is needed.

Love demands the sacrifice of the ego; only individuals can do it, only lions can do it. Once one has gathered courage enough to evaporate as an ego, a miracle happens: one disappears, and for the first time one is. That is-ness has tremendous beauty and benediction in it. That is-ness is god.

Deva means divine. Alberto is Teutonic; it means noble illustrious, brilliant, intelligent. It is a beautiful word. All the meanings are significant, and they are all joined together. they are: interlinked.

Intelligence is brilliance. brilliance is noble. But remember: intelligence is not intellectuality. Intellectuality is pseudo-intelligence. It pretends to be intelligence; it is not. Intellectuality is borrowed; it comes through education, culture, it comes through others. If one is capable of having a good memory one can become a good intellectual. That's what the scholars in the universities are. They have good memories, but memory is not intelligence, memory is a mere mechanism. Any computer can have it.

Intelligence is a totally different thing -- the spark of genius, the capacity to have new insights, the capacity to be creative. Intellectuality always remains repetitive. It can repeat beautifully, skilfully, accurately, but it can only repeat; It is a parrot.

Intelligence creates. It brings into the world something new which has never existed before. It makes the world richer, it makes it more beautiful, it brings a few more truths into existence. The ultimate act of intelligence is to create god.

God is not something there that you have to just uncover; god is not a thing or a commodity. God has to be created in the innermost being. The intelligence of a Buddha or a Jesus is needed. Unless one can be so creative, so totally creative, that one can give birth to god within oneself, one is not religious. And wherever there is intelligence, there is bound to be nobility.

So remember it: drop intellectuality and become more and more intelligent. It is in seeking the new and searching for the new that one becomes intelligent. It is in moving into the unknown that one becomes intelligent. It is in living dangerously that one becomes intelligent. Intelligence is sharpened when there are great challenges around you. And that's what sannyas is all; bout.

I am not here to console you, I am here to create as many inner challenges as possible. That is the only way to awaken you: the deep sleep can be broken only by a great penetration of challenges.

But once you are awakened, the dark night of the soul is over. And to know the morning is to know god. To see the sun rising in the inner horizon is the beginning of enlightenment.

Deva means divine. Florian is Latin; it means flowering -- divine flowering. Just as trees flower naturally, spontaneously, so can man flower. All that is needed is the right soil, the right nourishment: the seed is there at birth. It is really a miracle how we go on missing growth.

Man has done great harm to himself. The society makes a tremendous effort to create barriers, barriers so that people cannot flower. The society that has existed up to now is very afraid of flowering. It depends on immature persons, it requires immaturity -- because only immature persons can be turned into slaves, only immature persons are ready to be dominated. Not only are they ready to be dominated; they seek their tyrants. They cannot live without tyrants, they feel very alone. They need to depend on someone, they need father-figures, they need authorities. If somebody authoritative is there they feel at ease. If there is nobody who is authoritative they become very hesitant; they don't know what to do then. They always wait for orders and commandments.

Because of this, the society does not allow people to mature. The average mental age of human beings is not more than twelve years; it is very close to the time of sexual immaturity. By the time a boy is sexually mature the society kills all possibilities of more maturity in him, of other kinds of maturities -- of intelligence, of love, of creativity, of freedom. That's why you see so many people without any flowers and without any of the fragrance of life.

My work here is to help you grow, to destroy all the barriers that hinder growth, to undo all that the society has done.

Once the barriers are removed, life energies start flowing of their own accord. Then nothing else has to be done: one has simply to trust one's own nature, and one day flowers are bound to happen.

It is very unfortunate to die without flowering, because that means that one lived in vain. And to die with flowers is to die joyously, because with the flowers one has arrived home.

Anand means bliss. Roberto is Teutonic; it means bright or shining fame -- which naturally happens to people who are bright. It is a by-product of brightness; their brightness makes them shiny, their brightness declares them to the world. They cannot remain hidden, it is impossible for them to hide.

Your full name will mean: blissful brightness that makes one shine. Misery needs no brightness, no intelligence. Any stupid person can be miserable; in fact only stupid people can be miserable. Unless one decides to remain stupid, there is no need to remain miserable. Misery is utter stupidity; you are doing something absolutely wrong with yourself.

Misery is only symptomatic: it is simply a signal that you are doing something wrong with yourself, that's an. It is a cry from your innermost core, of 'Stop! You are doing something wrong, you are going against your nature. You falling away from the harmony of existence.'

Misery is nothing but a cry to stop. It is not a disease, it is only a symptom; and it can be used in a very creative way. If one starts understanding one's misery, one will start moving into the direction of bliss. That's what intelligence is.

Nobody is born stupid, remember. People become stupid, people learn stupidity from others. Stupidity is something imbibed from the atmosphere, it is a learned phenomenon. Intelligence is inborn, stupidity is imposed. Hence stupidity can be dropped any moment, and can be dropped in its totality any time, whenever one takes a decision to drop it; there is no need to postpone it for tomorrow. The very moment of understanding that this in stupid is the beginning of a revolution; the very understanding is transformation. And the only proof of one's being intelligent, bright, wise, is blissfulness; there is no other proof.

Unless you are as blissful as a Bud&a or a Krishna, remember, somewhere stupidity is lurking. Some shadows of foolishness are still within your being; in some deeper layer of unconsciousness, something still goes on being wrong. The moment all is put right, the moment all is in tune, the moment one is full of understanding from one end to another end, life becomes a shining star. You cannot hide it, it declares itself; it is self-evident.

Remember: one can be very skilful at creating machines, one can be very skilful at earning money, one can be very very efficient at becoming politically powerful, but none of these things prove that one is intelligent. Only one thing proves it: if one is blissful. There is only one criterion of intelligence, that one is blissful -- as blissful as the flowers, as blissful as the stars, as blissful as the streams and the mountains.

Unless that bliss happens, don't rest: go on working, go on moving. Nothing less than that can ever fulfil you.

Deva means divine. Noeleen is Latin; it means Christmas, a song of joy. Your full name will mean: a divine song of joy.

Life is a constant search to become a song, to become a dance, to become a celebration, a Christmas. Every form of life is searching to become a song of joy -- birds, animals, trees. It is not only man who is in search of bliss; the whole existence is moving in millions of forms towards the same goal. The goal of all life is bliss. When one bursts forth into millions of songs, one has arrived. One has achieved the goal, one has become one with god.

Unless that happens we will have to be born again and again and again, because the search cannot be terminated before its ultimate goal is achieved.

Hence the Eastern idea of rebirth is tremendously significant. Christianity, Judaism, Islam: all these three religions which were born outside India have missed the point of it. These three religions think there is only one life, this life, these seventy or eighty years. Then what about those who will not be able to attain in these seventy or eighty years? Are they doomed forever? They will not have another chance, another opportunity, another challenge? That will be too cruel; that will be very unfair. If they have failed in this life, they should be given another chance. Why not? This was their first life, so it is more relevant to give them more chances -- because if one fails in the first attempt, that does not mean that one is incapable of succeeding. It may be because it was so new and there was no opportunity to learn.

The Eastern idea is significant, more scientific, more human, more compassionate -- that we have been here millions of times, we have been searching for the same goal, and we have not yet arrived. But we can

arrive any moment if we understand the whole process, if we become more aware in our search. Any moment -- and this moment is as good as any other -- it can happen. It can happen instantaneously. It needs no time, because it is not a gradual process, it is a quantum leap. But if one misses in this life, then one is back again. God gives infinite opportunities: God is compassion and love. This existence cannot be so cruel that because you missed once, you have missed forever and you will be condemned to hell for eternity.

But remember, we can go on missing for millions of lives. In fact if we don't start becoming aware of our life, its processes, its inner mechanisms, there is every possibility that rather than reaching to the goal, in missing again and again we may learn the habit of missing. That danger is always there. And that has happened to many people: they have missed many lives, and now they have learned the trick of how to miss. They have become very very skilful and efficient in missing.

This is the problem that I have to face with every disciple, with every sannyasin: he has missed so many times that missing has become his second nature. Now to drag him out of that is really arduous work. But if the disciple cooperates, then it is simple. With his co-operation the miracle is possible.

Sannyas simply means that you are surrendering yourself for the transformation -- that you are ready to go with me, that you will not hinder me, that you will co-operate; that you will not be constantly resisting me, but that slowly slowly you will grow more and more into trust, more and more into love. Only love and trust from your side will make you a real sannyasin; nothing else is needed.

Prem means love. Elisabeth is Hebrew, it comes from el; el means god. Prem Elisabeth will mean: love is god.

That is the most fundamental fact of all the religions that have existed, and of all the religions that will ever exist in the future. If they all agree on any one thing, that thing is the quality of love. They may not even agree on the existence of god. Buddhism does not believe in god, but Buddhism believes in love -- more so: because there is no god, love takes absolute possession of the Buddhist mind. Jainism does not believe in god, but love becomes equivalent to religion.

Whether one believes in god or not does not matter; the only thing that matters is whether one believes in love or not. I call the person religious who believes in love, and the person irreligious who does not believe in love. That should be the only defining factor. Then you will see many religious people as irreligious, and you will see many irreligious people very religious. Then your total vision will change.

My approach towards life is that of love. All else is secondary, irrelevant, all else is nothing but ideology. Only love is truth. And those who live love, they attain to the ultimate. They can call it god, they can call it nirvana, they can call it enlightenment or whatever they wish; those are all names.

Love brings ultimate freedom, because love helps you to become one with the whole. It helps you to disappear as a separate part and to appear in the harmony of the totality of existence, as part of it; not apart, but as part of it, not as an island, not separate.

And once that happens, you start feeling as a wave in the ocean. Nothing more is needed. Then whatsoever you do will be right, and whatsoever you are will be good.

[A sannyasin says that the last time he was here and took sannyas, he became very afraid in the Centering group and fled back to the west. Then he realised that everything had changed for him and he wanted to spend more time here.]

It happens: sometimes when people escape in the middle, then this is bound to happen! When some process of change starts, it is better to be here and to finish it; then you will go with a new integrity. Otherwise the old identity is lost and the new has not arrived, and there will be simply dread and terror and nothing else. You will be lost in a no-man's land.

But sometimes it happens. Nothing to be worried about. You are back home!...

Do a few groups.

Start with Centering again, and don't escape this time! If one escapes from Centering, then I don't know what groups to give because that is the simplest, the least dangerous!

So start with Centering -- there is no other way! The second group is Massage, the third group is Body Awareness and the fourth group is Satori. Then I will see.

But don't be worried at all. Something really beautiful is going to happen. Some door is opening -- but whenever a new door opens, fear arises; and whenever something important is going to happen, the mind becomes a coward, because the mind always wants to live in the known. That's the obsession of the mind --

with the unknown it starts trembling, because it does not know how to tackle the unknown; it has no know-how. With the known it is perfectly at ease, it knows what to do with it.

Even if it is very miserable, the mind is perfectly in control; it knows how to deal with the situation, how to encounter the misery. Even if something blissful is going to happen, but it is new, the mind says 'Don't go there, because then I am at a loss;l don't know what to do.'

And the whole effort here is to drag you out of the known, somehow or other, into the unknown. All these therapy groups are nothing but strategies to pull you out of the trap of the known.

One glimpse of the unknown and you will be on the wing; then the mind can never trap you again. Once you have tasted the beauty of the unknown, the joy. the freedom, then it is impossible for the mind to have any attraction for you.

Prem means love, shunya means utter emptiness -- but it has no negative connotation in it. In no Western language is there a positive word for emptiness. 'Empty' in Western languages means empty of something; and shunya means full of emptiness. It is just as when you remove furniture from the room, all the furniture from the room: there are two ways to express it. Somebody can say it is just empty, and somebody can say it is full of roominess now. The second is the meaning of shunya: full of room, full of sky, full of space. And only in that kind of fullness does love arise. When one is utterly full of emptiness love is born, because in the fullness of emptiness one becomes a womb.

That's what sannyas is all about: to become a womb so that one can be pregnant with god and can give birth to god. Another name for god is love.

Won't You Join the Dance?

Chapter #7
Chapter title: None

7 February 1979 pm in Chuang Tzu Auditorium

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Prem means love. Asa is Hebrew; it means healed by god. God heals, all healing is through god, god is the only healer: all those meanings are involved in it.
Prem Asa will mean: the god of love heals.

Prem means love. Simone is Hebrew; it means god has heard. Prem Simone will mean: love that has been heard by god.

That's what prayer is. When your love is heard by god, the prayer has reached to the target: the arrow of the prayer has reached to the heart of the divine.

Amelea.... It means the worker: it is Latin. Deva Amelea will mean: divine work. Life is divine work. It is not for the mundane; it is an experiment for the sacred. That's why Jesus says 'Man cannot live by bread alone.'

The outer is only the periphery; the inner is the real work. To know oneself is the goal of life, the very purpose of us being here. Life is an opportunity for self-knowing.

Deva Champa -- divine champa.... Champa is one of the most beautiful flowers in India, one of the most

fragrant. The fragrance has a certain quality in it: it is non-aggressive, it is very non-violent. It comes in such a way that you only feel that it is there. It is very indirectly there, its presence is almost synonymous with absence. And that is the beauty of it: it does not declare itself, it only whispers. That's the way of love and that's the way of god too.

That's the way of grace, that's the way of silence - - you cannot hear its footsteps; suddenly it is there and suddenly it is gone. For a moment you only vaguely feel that it is there, and if you want to catch hold of it, it disappears. If you become very aware of it, it is elusive. It is there if you are receptive: it is there if you don't look it in the eye, if you allow it there, if you don't disturb, if you don't concentrate on it. Your very concentration, and it disappears. It is very shy, it is very feminine.

Hence the flower became very symbolic of worship, because it has the qualities of love. Love is shy. Even to say 'I love you' is so difficult. That's why women never take the initiative in love: they wait. They can wait, because to take the initiative will be a little aggressive. It is the man who takes the initiative. His love is a little gross, more earthly, more physical. His love is not so aesthetic; it tends more towards the sensual. The feminine love tends more towards the spiritual. And the more love tends towards the spiritual, the less and less direct it is, the more and more indirect, the more like the flavour, the fragrance, of champa.

And I say that this is the way love, god, grace, and all that is beautiful, comes. One has to be very sensitive to the indirect approaches of existence. If you trust only the direct, you end up with matter. That's why science ends up with matter: it is too direct, too male, too aggressive, too analytical. The essence of science is concentration, and the essence of religion is meditation -- the difference is tremendously great. In the dictionary, both concentration and meditation mean the same, but only in dictionaries. In actual experience they are poles apart, diametrically opposite.

The concentrated mind is a tense mind, focused. The meditative mind is a non-tense mind, unfocused. The concentrated mind is a narrow mind; it goes on becoming narrower and narrower, it excludes more and more; then only can you concentrate. It includes less and less, and excludes more and more. Then only a single point is included, and all else, the whole existence, is excluded.

The meditative mind is all-inclusive. It is not narrow; it is wide, as wide as the sky. It is simply available. It is a kind of vulnerability, a receptivity, something like a feminine womb -- waiting with great expectancy, but with no concentration. Then suddenly the indirect starts coming to you, the invisible starts approaching you; the subtle is heard, felt. One starts entering into the mysterious -- call it god, the soul, nirvana, or whatever.

Science will never come to know the real; it will only know the factual. The factual is just like the hard shell, the outer shell, of reality. It is not the inner juice -- that is available only to those who know how to be feminine. Hence sannyas makes everybody feminine.

Down the ages, those who have followed Krishna say that there is only one man, and that is the god, Krishna; everyone else is a woman. They are right, they are absolutely right, because that is the way of prayer and love -- that it makes you feminine, it makes you more and more relaxed, available, in a state of let-go.

[A sannyasin had previously written to Osho about an incident on a beach when she felt like walking into the water and disappearing.]

Everything was perfectly good. Don't think about these things, just leave them. Things will be happening: don't think about them, don't analyse them, don't make questions out of them.

Just leave them as they are. Enjoy and forget them and more will be happening. Everything is going perfectly well. I am aware of it. Just let it happen, and help people.

[A sannyasin, arriving, says she doesn't understand what sannyas means, and she came here to find out.]

This is really good, because sannyas is something that can never be known. It cannot be reduced to knowledge; it will remain something mysterious. The moment you know something it is already meaningless, because there is nothing more to explore in it. You have known it; all that can be done is that it can be thrown away. It is pointless to carry it.

Things which are really valuable--love, prayer, meditation, music, sannyas -- are bound to always remain unknowable.

You will come to know many things, and still the essential core will remain unknown. But that's the

beauty of all such mysterious experiences of life, that you can never catch hold of them; they are too big for that. The depth is such that you can go on and on, but you cannot fathom them out. In fact one day the searcher and the seeker disappear into the sought. A day comes when the seeker is no more found, the person who wanted to know has evaporated. Then the mystery is total, absolute -- and that's what enlightenment, realisation, salvation, liberation, is.

It is not that you have come to know truth, but that the knower has disappeared. The knower tries this way and that, the knower tries every possible way. He is frustrated, and fails in every attempt, and finally dies out of the frustration. When the knower dies, there is a kind of knowing; but because the knower is not there, you cannot call it knowledge. There is a kind of knowing, a very mysterious light -- fulfilling, tremendously fulfilling, ecstatic, blissful -- but the knower is not there, so it cannot be called knowledge.
So this is good.... This is the beginning of sannyas!

Won't You Join the Dance?

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Anand means bliss, the ultimate state of consciousness where no content exists, not even a ripple of experience. Where all experiences have been dissolved, where only the experiencer is without any experience, that state is of bliss. There is no happiness, no unhappiness, because they are all experiences, they come from the outside. They are all disturbances. If you like the disturbance you call it happiness; if you dislike the disturbance you call it unhappiness.

That's why it is possible that happiness can become unhappiness any moment you start disliking it, and vice versa: unhappiness can become happiness the moment you start liking it. And likings change, so the same thing can give you great happiness and can drive you into deep despair. They are not different things; all that changes is your liking and disliking.

The state of bliss is not produced from the outside. The outside has completely disappeared; only you are, just pure consciousness, a mirror mirroring nothing. And that is the goal of all evolution.

Your name, bram, comes from Hebrew; it is the short form of Abraham. Abraham was chosen by god as the beginner of a new spiritual race. Abraham was a new beginning, a pioneer, a new breakthrough.

So is my idea of sannyas a new beginning, a break- through, a new step in human evolution. Something is desperately needed. The way man has existed up to now is no more meaningful. We are finished with it, we have outgrown it; hence there is so much feeling of meaninglessness around the world. Why should one live? For what? Life seems to have lost a]l flavour, and the reason is that we have outgrown all the meanings for which we had lived up to now. The time has come to create new meaning, new goals, new futures, new utopias. The time has come to dream new dreams and hope new hopes. If we cannot do that then we are finished, then we have come against a cul-de-sac.

Abraham also was a by-product of a crisis such as we are facing today. The old religions, the old creeds, concepts, dogmas, had become irrelevant, and he became a new beginning. He culminated in Christ. Jews may understand it, may not understand it, but what began in Abraham reached its climax in Christ-consciousness, Abraham was fulfilled in Christ. But the gap between the seed and the fruit is so much that you may not recognise the fruit as a continuum of the seed. And that's what happened: the people

who had loved Abraham could not recognise Jesus as the culmination, the crescendo, but he was the fulfilment. It was for people like Christ that Abraham was the beginning. It was for people like Christ that he opened the door.

There are very few pioneers in the world of spirituality, very few; they can be counted on the fingers of one hand. Even many great names are not pioneers. For example, Christ is not a pioneer but a culmination; the pioneer is Abraham. Buddha is a pioneer, a beginning. Mahavira is not a pioneer, he is just the ultimate flowering of a long long tradition of five thousand years; twenty-three masters preceded him.

Mohammed is also not a pioneer but, again, an off-shoot of Abraham; just a branch of Abraham bloomed, flowers came. Christianity and Islam are both by-products of Judaism. But it always happens: whenever a branch starts flowering, other branches start feeling jealous, angry. They cannot believe that they have not flowered and others have started flowering, that the spring has come to others before them. That creates anger, jealousy; that anger and jealousy murdered Jesus. If people had been a little more understanding, Jesus was not bringing anything new into the world; he was simply fulfilling all the old prophecies. He was a fulfilment of all the promises.

So I like the name Abraham.

Anand Willem. Anand means bliss. Willem is Teutonic; it means resolution -- a blissful resolution. Man becomes a soul only by absolute resolution, decisiveness.

Ordinarily people live in a kind of vagueness. Their life is so-so, lukewarm, neither this nor that; they are somehow managing. They are not a togetherness, they are not one piece; they are a crowd. They don't have a single mind, they are multi-psychic, they have many minds. There is no master inside. All the fragments are trying to possess the throne, but no fragment can become the master; at the most it can pretend for a moment to be the master, and the next moment it is thrown out. So one moment a person is one thing, another moment he is a totally different thing. Only on the surface do people maintain their identity, otherwise they have none.

If you look inside a person he is a flux, not an identity; a constantly changing scene with nothing as a centre, just a market-place, a multitude. That's what a man ordinarily is, and the reason is: lack of resolution, lack of decisiveness. The moment you start deciding.... It is hard, it is difficult to decide, it needs guts. To decide means to take risks, to decide means to choose -- and whenever you choose, something has to be left. That's what choice is: if you choose to go to the left, then you have chosen to drop the direction that was going towards the right. That needs guts, because every resolution is a renunciation too.

For example, if you have chosen to become a sannyasin you have chosen to drop many things. If you have chosen to be a sannyasin you have chosen to be a universal man; now you will not be part of any ugly nationality. Formally you will be, but deep down you will know that you are simply a man, you belong to the whole mankind. You are neither Indian nor Dutch nor German nor English, deep down you are neither Christian nor Hindu nor Mohammedan. You are dropping many things by becoming a sannyasin: all the concepts, belief systems, dogmas. You are dropping the very idea of living through imitation, of living by following the past.

To be a sannyasin means a resolution to live one's own life according to one's own light. It is a resolution to be a light unto yourself. It is risky to be free, because it is always safe to throw the responsibility on others -- that they have told you to do this, that you are not responsible. To be a sannyasin means that from this moment you will be responsible, that whatsoever you do, you will be doing it -- that if good happens, it is yours; if something goes wrong, that is yours; that you will be doing your own thing, whatsoever the consequence; that you are willing to accept all the consequences, but you are not willing to lose your freedom.

Sannyas is a declaration of freedom, of individuality; it needs great resolution. But through resolution the soul is born, one attains to a soul. Sometimes small resolutions bring great integrity; and this is a great resolution.

Move into this new vision with a very determined step, with great trust in yourself. That's what I teach: trust yourself, trust your intelligence, trust your own heart; its feelings -- and even if sometimes it looks crazy to follow those feelings, go with them. It is better to be crazy according to your own heart than to be sane according to others. That sanity is worthless. It will never bring you any joy, it will never bring you any benediction. All benedictions are for those who resolve to be themselves.

Anand means blissful. Annalisa is Hebrew, it is made of two words. The first is anna; it is part of

hannah, which means grace. The other part is lisa; that is part of elisabeth. In Hebrew, el means god. Your full name, annalisa, means: god's grace.

Life is god's grace, ant so is death. Love is god's grace, and so is all that ever happens, good and bad too.The whole duality of existence is god's grace. One who understands this is not only grateful for all that is good but is also grateful for all that appears bad; that is real gratefulness. To be grateful only for the happy moments is nothing of gratefulness; that is simple greed, cunningness, but it has nothing to do with gratefulness.

Real gratefulness arises only when you are grateful even for unhappy moments, for all the pain and the suffering and the anguish that life brings. The moment one is capable of feeling grateful for both pain and pleasure, without any distinction, without any choice, simply feeling grateful for whatsoever is given.... Because if it is given by God, it must have a reason in it. We may like it, we may not like it, but it must be needed for our growth. And pain is needed as much as pleasure, darkness as much as light. Winter and summer are both needed for growth. Once this idea settles in the heart, then each moment of life is of gratitude.

Let this become your meditation and prayer: thank god every moment -- for laughter, for tears, for everything. Then you will see a silence arising in your heart that you have not known before. That is bliss.

Anand means bliss, peter comes from the Greek, petros; it means rock. Your full name will mean: rock of bliss.

Everything else in life is in a constant change. Bliss is the rock of eternity: it is always the same, no change ever happens in it. It is the centre of the cyclone; all changes happen on the periphery.

The search for truth is the search for that rock which is timeless. One has to go within oneself until one finds that point, that unmoving point on which all movement depends. Life is like a moving wheel, but the wheel is moving around something unmoving. All movement needs a non-moving centre; the movement cannot exist without a non-moving centre.

Time exists as a wheel around the centre of eternity. Call it God, call it truth, call it bliss, the supreme self, or whatever you wish, but one thing about it is certain, that it has the quality of a rock--unchangingness, eternally unchanging. So it cannot be the body, because the body changes; and it cannot be the mind, because the mind changes; it cannot even be the heart, because the heart changes. We have to go deeper and deeper and deeper: we have to disidentify ourselves from the body, from the mind, from the heart. We have to go on disidentifying till we arrive at the point where only the witnessing self is left, where nothing more is there to deny, reject -- just pure I-am-ness. Not 'I am the body', not 'I am the mind', but simply 'I am'.

When that I-am-ness is left, one has arrived. One has found the rock -- the rock of eternity, the rock of timelessness; the rock which is beyond all movement, all change, all death.

Prem means love, bonnie is Latin, it has three meanings: sweet, good, beautiful. And those are the three qualities of love. Love is sweet, love is beautiful, love is good -- not just good but the ultimate good, the summum bonum. Love fulfilled, all is fulfilled. Love realised, god is realised. Love missed, and the whole of life is a sheer wastage. One can go on trying to be good without being loving, but one cannot succeed; in the very nature of things it is impossible. One cannot be virtuous without being loving; one can only pretend, one can only be a hypocrite. One can have masks which will look good and beautiful, but behind the mask just the opposite will be the reality.

Without love, no one is ever beautiful. One can have a certain form of beauty, one can have a proportionate body -- but if the soul is not proportionate, just the proportion of the body cannot make one beautiful. The body plays a very minor role, a very secondary role, like the shadow. Just because the shadow is looking beautiful, you will not call the person beautiful. The person may be ugly. He may be standing in a certain way, at a certain angle to the sun-rays, so the shadow is looking beautiful, but the beauty of the shadow is not necessarily his beauty. So is the case with the body: the body of matter is only a shadow. It *can* be beautiful, but if you are carrying an ugly soul within that beauty, it is utterly meaningless, a deception, an hallucination.

Love makes the soul beautiful. It gives the soul proportion, it gives the soul melody, it gives the soul the quality of grace, aliveness. It brings a certain poetry out of the soul. And once the soul is beautiful, the body automatically follows. it. Even ugly bodies become beautiful with beautiful souls. Homely bodies become so luminous.

It is said about Jesus that he had a very ugly body. Christians don't talk about it much, but all the old sources say that he had a very ugly body. He had such an ugly face that it is said that the people who spat on him and threw stones on him while he was carrying his cross were not necessarily against him. His face was so ugly that it provoked people to spit on him -- even strangers. And he was a very very small man, only four feet six inches, and a hunchback! All other sources say that, except Christian sources. There is every possibility....

Josephus's 'Capture of Jerusalem' contains the following description of Jesus: 'A man of dark skin, small stature, three cubits high (four feet six inches), hunchbacked, with a long face, long nose and meeting eyebrows, so that those who see him might be affrighted, with scanty hair and with an undeveloped beard.'

Tertullian also spoke of the 'ignominy of the face of Jesus' and said, 'No one would have mishandled, much less spat upon, Jesus, had not the face of the condemned provoked his tormentors to much brutality.'

But my feeling is that this ugly man became one of the most beautiful in the world. Those who came to see his love, those who came to feel his innermost core, they saw his real beauty. It was a miracle: two opposites meeting.

Buddha was a very beautiful man, so there was nothing of a miracle; his body was also beautiful. But Jesus is the meeting of the opposites: an ugly body with the most beautiful soul in the world. And because of the polarity, the tension between the two, he has a quality to his individuality which is lacking in Buddha. Buddha is just beautiful, simply beautiful. There is not the opposite in him; and without the opposite, the contrast is missing.

It is not accidental that Jesus has possessed many more people in the world than anybody else -- because of the tension of the opposites. He has something very strange about him: the full range of beauty and ugliness. He is the whole rainbow, all the seven colours, from the lowest to the highest. He is a meeting point of the world and the divine, of matter and consciousness. In that way, Buddha is more like a solo fluteplayer, Christ is a great orchestra. His beauty comes not from the body but from the innermost core. It needs eyes to see it -- and that's why he says again and again, 'Those who have eyes, see, and those who have ears, hear.' It was difficult to look into his deeper being. People can only see on the surface, hence while alive he could not attract many people.

Buddha attracted many more people while alive. It is almost impossible to think that somebody could insult Buddha the way Jesus was insulted by people; it is impossible to think of it. His very presence would have prevented them. On the surface he was beautiful; he was beautiful in the being too. But people can only see the surface.

With Jesus they could not see; only very few people who had eyes could see. But once he was dead, once he was crucified, he started rising into people's vision, he started haunting them. The cross became very significant. If he had not been crucified, people might have forgotten about that man, but the cross simply would not allow them to forget him.

Slowly slowly, the real body was forgotten and in the myth he became a beautiful man -- tall, handsome, beautiful in every way. But in reality he was an ugly man, and yet one of the most beautiful: he was a paradox!

The beauty that happened to him happened through his love. He loved the world tremendously, he loved people tremendously. Nobody else has ever loved so deeply and so utterly and so unconditionally. Nobody has ever sacrificed himself so totally for his love.

You have a beautiful name. Remember those three qualities; they have to be grown. But they can grow only if you grow the central quality of love. Become more and more loving, become love, and you will find virtue arising, goodness happening, beauty following.

[The new sannyasin asks: How will I find it?]

There is no question of how -- just start being more loving. Love is already there in everybody's heart; it is not a question to be learned. Just as we breathe, we can love. It is natural, it is intrinsic. Just don't hinder it, that's all. All that has to be learned is how not to hinder it....

It is difficult, otherwise the whole world would have been beautiful. It is difficult, otherwise everybody would have loved immensely. It is certainly difficult, but that is the challenge, and the challenge has to be taken. The more difficult a thing is, the more adventurous it is.

That's what sannyas is all about: it will teach you slowly slowly how to remove the barriers and how to let the love energy flow. That's my whole function here. I cannot teach you how to love -- nobody can -- but

I can teach you how to remove all the barriers, how to remove all the obstacles. That's all that is needed: remove the rocks and the spring starts flowing. It is already there, it is your very being; it does not have to be learned.

We just have to drop our attachments to the rocks. We have to see that they are rocks and our enemies, that we need not cling to them, that they are not protective, they are destructive. Once that is seen, those rocks can be thrown away. Those rocks are not clinging to us; we are clinging to those rocks. And there are all kinds of rocks, all kinds of stupid ideas, ideologies, which stop people from loving, which hinder people from growing into love -- unnecessary fears, inhibitions, taboos. But this society has cultivated them because this society does not want people to be very loving; loving people are dangerous people. This society is not interested in real individuals; this society wants only slaves. And the best way to make a slave is to never allow his love to grow. He remains stunted, stifled, he remains an un-grown-up. And when you are an un-grown-up, you are bound to seek and search for somebody to cling to, to depend on, somebody who can order you. You will seek and search for your tyrants.

If you can love, you are free. Love brings freedom.

This is going to happen. Wait!

Your old name I have to change. Wolfgang means the walk of a wolf. Of course even the walk of a wolf has a certain beauty and grace in it, but all the same, it is the walk of a wolf!

Prem means love. Joshua is Hebrew; it is the original name of Jesus. Joshua means: god is salvation, Jehovah is salvation. Salvation is in god and through god.

Man cannot become free through his own efforts. His own efforts will be very tiny, and the bondage is great. His own efforts will be very unconscious -- from where will he bring consciousness to make conscious efforts? And whatsoever one goes on doing in unconsciousness brings more and more misery, brings more and more bondage, creates new prisons. Unconsciousness is darkness; if we go on groping in darkness we simply stumble here and there, we fall and we go astray.

The only possibility in this dark night of the soul is a ray of light from the beyond. And that's what prayer is all about. Prayer means asking god for a ray of light, asking god to send some help, and if the help is asked for with one's totality, it certainly arrives. Jesus says, 'Knock and the doors shall be opened unto you, ask and it shall be given, seek and ye shall find.'

But what he means by seeking, asking, knocking, is not effort but prayer. Seek in prayer, ask in prayer, knock in prayer, and slowly slowly it gathers intensity, momentum, and a moment comes when your totality is prayerful. In that very instant, something from the beyond reaches you -- a hand of help, some energy that is not yours, some light that you had never known before, some guidance. And to walk in that light is to get out of the prison, to get out of the dark night. That single ray is enough to take you to the source of light, to the very source.

Joshua is a tremendously significant word: god is salvation. And I am giving you this name because prayer will fit with your being very very deeply. More than meditation, prayer will fit you. Prayer will be your meditation; all meditations will simply help you to become more prayerful. So meditate, it will help; but finally the key will be prayer, so start praying too.

At night before you go to sleep, a fifteen-minute prayer, with tears in your eyes, with your hands raised toward the sky. If something comes to the heart you can say it, otherwise just silence will do. But go on remembering -- and your name will remind you again and again -- that god is salvation, so prayer is the door.

Anand means bliss, asho means hope. Life is not yet actual; it has to be actualised. It is only a hope, a potential, a possibility, but one can miss it. That is the danger, but that is the excitement also. With birth, only an opportunity is given -- not real life, but only a possibility of attaining life. And because we have taken it for granted that we are alive, we go on missing it. Just by being born, one is not alive: another birth is needed, a deeper birth is needed. It has only given you the periphery; the centre is missing. It has only given you the body; the soul is missing.

That's what Jesus means when he says, 'Unless a man is born again, he will not enter into my kingdom of God.' But the hope can become actual, the potential can be realised. Religion is nothing but the art of realising the potential, and the master is only a midwife.

So you have to remember: bliss has still to happen, life has still to happen, god has still to happen. As

we are born, we are empty; and we have to be full -- not only full but overflowing. Only then is there contentment, only then is there significance, and a great joy and a great gratitude arise.

People cannot be grateful to god. For what should they be grateful? -- because they are still only promises, hopes, dreams. The real is missing, so they cannot be grateful. Once you start having a few glimpses of the real, gratefulness follows of its own accord.

Let sannyas become the journey from the potential to the actual, from the promise to the fulfilment.

Prem means love; trust is a by-product of love, the fragrance of love. If you love, you automatically trust. You cannot trust without love. You can believe without love, but you cannot trust. Hence belief is impotent, it is superficial; deep down you still doubt. Behind belief there is doubt; in fact the greater the doubt is, the bigger the belief needed to cover it. All believers are doubters, otherwise they would not be believers in the first place.

Belief is against doubt: trust is absence of doubt. It is not against doubt, it is simply absence of doubt.

That miracle happens only in love. when you love, you cannot find any doubt anywhere inside you: all is trust. and in that trust the miracle, the transcendence, the transformation.
To know what trust is is to know the door to the temple of God.

[A sannyasin has asked about her low energy. Osho checks her energy.]

Everything is absolutely good. You need not worry, just leave everything to me. sometimes low-energy moments come; that's part of growth, they have their work to do. Sometimes depression is bound to happen. One has to learn to be a witness of it. The energy is moving perfectly well. But it is a rhythm; you cannot remain high all the time, otherwise you will become exhausted, spent, burned out. You can absorb only so much of the height, then you will have to come back to the valley to rest.

Always think of those moments when you are not feeling very ecstatic as moments of rest, and when you have gathered energy enough you will be flying again. But energy is moving in a perfect rhythm, so there is no problem at all.

Won't You Join the Dance?

Chapter #9
Chapter title: None

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Prem means love. Christina is Greek, it is from Christ. Christ is Greek for messiah, the one who has arrived; it is exactly the equivalent of the Buddha.

We are in the journey. Life is a pilgrimage, and only very few have arrived at the goal. These few are called the messiahs, the Buddhas, the Christs. It is the ultimate state of consciousness, bliss; the ultimate state of being, beyond which there is no goal - - where one starts feeling at home, at case, where tremendous contentment is felt and all desires disappear.

Desire is disease. To desire means to be in discontent. When there is contentment there is no desire; when there is contentment there is fulfilment, one is simply joyous. That state of rejoicing is Christ; and love brings one to that goal. It is only through love that one arrives.

Start by loving more and more, for no other reason at all, just for the sheer joy of loving. And, slowly slowly, loving becomes your very flavour -- not anything that you have to do, but a simple quality of your being. Even while asleep, one is loving. If nobody is there, still one is loving: one is love. Keep remembering; that it is a far-away distant star, but not impossible to achieve. It is our intrinsic potentiality to achieve it, we are meant to achieve it: it is our destiny.

Deva means divine or god. Judith is Hebrew, it means the praised one. Your full name will mean: god, the praised one. God is only when you are in the mood of praising existence. When you are in the mood of prayer, god exists; otherwise god is as non-existential as anything. God exists only in the vision of lovers.

It is futile to ask where god is, unless in your heart there is praise, gratitude, love, prayer. God is found only in the heart of one who is utterly in praise of existence because it is so incredibly beautiful, so utterly valuable. We have not earned it, we are not worthy of it. To be is a gift. Life is a gift, love is a gift, and all that is, is a sheer gift from god. All that we can do is praise him.

That very praising is enough, because that praise becomes prayer -- prayer is nothing else. Prayer is the heart in tremendous rejoicing, thankfulness, saying that existence is good.

The moment you say that existence is good, god is: in that very assertion, god is. Hence god cannot be proved by any logical, rational approach; it is proved only by the loving heart.

Deva means divine. Kai is Greek, it means rejoicing -- divine rejoicing. Life is a song to be sung, a dance to be danced; and only those who can sing and dance and rejoice can know what life is.

Others only vegetate. Others live, but without any aliveness in them. They never know the ecstasy of being here, of being now; they never know exultation, they never reach to the peaks of being. It is only in utter rejoicing that one touches the optimum, the ultimate -- and the moment one touches the optimum, the maximum, one has touched the divine.

People live at the minimum; their life is only so-so, lukewarm. That is not the right way to live. That is just a way of slow suicide -- they only die.

Jesus says again and again to his disciples, 'Rejoice! Rejoice! I say unto you, rejoice! I say again, rejoice!' But it has not been heard; the disciples have not understood yet.

Christianity became very sad, serious; it lost the quality of playfulness. And the moment a religion loses the quality of playfulness it is dead, it is only a corpse. You can worship it, but it cannot deliver you, it cannot liberate you. In fact it becomes a bondage -- a beautiful bondage of course, but the church becomes a prison.

If there is dancing and there is singing and there is joy and there is love, and life is respected not denied, not negated but affirmed, totally affirmed, with all that it contains -- with all the pains and all the pleasures, with all the agonies and all the ecstasies -- when life is praised in its totality, only then does rejoicing happen.

My sannyas is nothing but rejoicing; it is not renunciation but rejoicing.

Deva means divine. Serena is Latin for serenity, tranquillity, stillness -- divine serenity. It is not something to be cultivated. It is already there; we have only to uncover it. It is already at the very core of our being. Our innermost core is made of serenity; the stuff it is made of is serenity. We have only to reach to the core. We live on the periphery, and we go on round and round, never penetrating our innermost core. Hence we remain in a turmoil. Then a very false idea arises: people start asking 'How to be serene? How to be silent? How to be still ?" Then methods are created -- because whenever there is a demand, there is a supply.

When people start asking how to be serene, some cunning, clever guys are bound to supply the methods. They will say 'Repeat this mantra and you will become serene' or 'Do this method and you will become serene.' All those methods can only create a false serenity. That serenity, that false serenity, is against the turmoil of the mind; and all the methods are to repress the turmoil of the mind. It is a forced kind of serenity, imposed.

If you go on forcing the mind, the mind has to yield. If you go on sitting every day, repeating a certain stupid mantra, sooner or later you will force the mind to become quiet. But that serenity is false, because if you look a little deeper into it you will find all the turmoil moving as an undercurrent, just waiting for you to stop your stupid mantra so it can come back. The whole traffic remains; it simply goes underground, it is forced to go underground. This is not true serenity; I don't teach it.

There is no way to become serene, because we already are. There is no need for any method; all that is needed is a jump from the periphery to the centre. Real serenity is not against the turmoil of the mind; the turmoil remains and you become serene. Real serenity is the centre of the cyclone: the cyclone goes on and on, and the very core of it all is silent, utterly silent. It is our true nature. We have only to discover it, not to invent it, not to create it.

My approach is not of creating serenity, but of discovering it -- because this is my realisation, that it is already there. One just has to look withinwards, one has to turn withinwards. And when one has come to know natural, spontaneous serenity, it remains with one for twenty-four hours, without any method to support it, without any artificial prop. It is simply there like breathing, it is simply there like your heartbeat. Then it is really a liberation. Otherwise the method becomes your bondage.

You become addicted to methods. Without the method you are at a loss, you don't know what to do now; without the method you are again in a turmoil. So you start clinging to the method. The method becomes so important -- more important than serenity itself, because serenity seems to be just a by-product of the method. It is not; true serenity is not.

Remember it: you are not to cultivate it, it is already the case. Just look in as much as you can. Whenever you have time, just close your eyes and look in, and one day you will stumble upon it without any method. One always stumbles upon it. One should just go on groping in the inner darkness and one day, sooner or later, one stumbles upon it. One has found the source, the very spring of well-being. Then life has a totally different taste, a different quality -- the quality of joy and the taste of grace. Then life is beautiful and each moment is a benediction.

When you are serene, the whole existence seems to be serene, because the existence only reflects you. Whatsoever you are, it reflects you. Whatsoever you are, it only goes on echoing you in a thousand and one ways.

Anand means bliss... and a rose is a rose is a rose!

Life can become a rose of bliss -- it should. There is no reason why it should not. It should have the fragrance of a rose, the freshness of a rose, the beauty of a rose, the joy of a rose. It can, it has all the potential, but the potential has to be transformed into the actual. The potential can die without becoming actual. That is the risk but also the excitement of experiencing, exploring, and the adventure also.

If it were an absolute certainty, there would be no joy in it. Because one can miss, to attain it brings such ecstasy. Because one can miss, not to miss makes one feel so tremendously joyous. But there is no reason why you should miss -- the whole existence supports you in reaching the goal -- unless you yourself stop the growth.

People are very afraid of growing, for a certain reason, because growth brings new problems, and they have to find solutions for those new problems. If you remain ungrown-up, your problems remain old and you know the solutions. It is cheaper, safer, more secure. You have a few problems and you already know the answers. But then there is no exultation; one simply lives a routine, dull and dead life.

People are afraid of growing, because the moment you grow, growth means going beyond the known, reaching to something unknown. And with every experience of the unknown, new problems are bound to arise; and new problems will demand new solutions -- and that needs intelligence. Nobody wants to labour that much to be intelligent. People live in stupidity, in mediocrity; it is less risky, and much effort is not needed. People settle very early

The average mental age of human beings on earth today is not more than twelve years. People settle too soon. One should not settle to the very last; in fact one should not ever settle -- not even when one is dying should one settle.

One should be like a Socrates: even dying he is so tremendously excited. He is excited about death! His disciples cannot understand why he is so excited. They are crying, and he says: Stop crying! When I am gone you can cry; you will have all the time then. Right now don't cry. I am entering into a totally new experience. I have never known death. Life I have known, so I don't hanker for more life; I have known it already. I have lived long and I have lived in every possible way -- good and bad, the way of the sinner and the way of the saint. I have lived all possibilities, I have exhausted all alternatives, so it is finished! Now I am excited about death, about what it is. I want to experience it, I want to go into it. Be quiet and be silent. And also meditate on my death: sooner or later you will die. Your master is dying -- participate in his experience!

This is the way one should live and one should die - - but this type of intelligence cannot die, this

intelligence is bound to conquer death. How can death destroy such intelligence? Impossible! Existence cannot be so unfair. Death destroys only stupid minds. Death cannot destroy intelligence -- in fact it sharpens it, it enhances it, it gives it more colour, more depth, more integrity.

The really intelligent person lives his life in totality and lives his death also in totality. And through totality is transcendence.

Prem means love, june is Latin, it is from junius; it means young, youthful, fresh. Love is always young, it never becomes old. Its intrinsic quality is to be as fresh as dewdrops, as fresh as new lotus flowers.

The moment love starts becoming old, it is no more love. Love has disappeared; now you are only living in a memory, now it is nostalgia. But in fact it is no more there. If it is there, it is always young. And what do I mean by young? If love is there, you never think of the past; you never think of beautiful moments, love moments, of the past. One starts thinking of the past only when the present is pale compared to the past. When the present is no more so joyous, when the present is no more so alive, then one starts thinking of the past.

To think of the past is to become old. Only old people think of the past. Children think of the future, old people think of the past. The really young person lives in the moment, neither in the past nor in the future; he lives in the present. And if one can live in the present, one remains young. The body will grow old, but one remains young.

To keep that quality of freshness always around oneself is to have lived rightly. People gather too much dust, too much memory, and people live either in the past or in the future. And both are non-existential: the past is no more, the future is not yet. The only reality that is, is this moment. Reality is always this-ness, such-ness. It is now, it is here.

To live in the now and the here is to know the depth of life, the height of life. It is unimaginable, it is incomprehensible. It is so mysterious that the more you know, the more mysterious it becomes. The more you know, the less you know it. And the person who lives in the present, of necessity lives in love; because life is so mysterious, how can you miss it ? How can you manage not to love it ? And vice versa: the person who loves lives in the present, because there is no other way for love to live. To love or to be in the present are the same, two sides of the same coin.

Prem Serge -- in the service of love.... Service can be without love too. Then it is superficial, then it is only a duty to be fulfilled; it is not a virtue. But in the past, religions have made much out of it. All over the world, the so-called saints have been teaching people to serve; they have been saying that service is the way to God. But just service with no love in it is not a way to God, and cannot ever be a way. It is just a motive for attaining some pleasures in the other life, it is nothing but greed extended to the other world. It has a profit motive, and then it is no more religious.

When you serve out of love it has beauty in it, because there is no motivation. You are not searching for any heaven as a reward; you are serving out of sheer joy. There is no other reward except itself, it is an end unto itself. Then your act is total. It is the means and it is the end too; the circle is perfect. And whenever an act is total, it frees you; it does not hang around you like a weight. You live it and then it disappears. You always remain unburdened by it; it never becomes a karma. And to make an act total means the act should arise out of your innermost core; it should not be an imposition from the outside.

That's what I mean when I say that service should well up in your heart out of love, for no other reason. Then it is really virtue, then it is paradise itself. One can live in paradise on this very earth if one knows how to act out of love.

The whole aspect of sannyas is action out of love, because action out of love is total action and total action brings freedom.

Now try to go deep into meditation. Sannyas needs nothing, nothing external; its need is just internal, and that is that you should be deeply involved in meditation and all your energy should flow into it. It is only a matter of effort for a few days in the beginning. Once the rock is broken and the stream starts flowing, there is no difficulty. Once the stream starts flowing, then the stream itself will carry you to the ocean. Effort is needed only in the beginning. If you do it for the first four to six months with determination, without wavering and without relaxing your efforts, then meditation will happen by itself; you will not be required to do it.

Try all the meditation techniques here, and then regularly continue one of them that suits you.

[The new sannyasin says: I do Vipassana.]

Vipassana is good. Concentrate on Vipassana....

Whatever it is, see it as a witness. Don't desire it to be there, nor desire it to go. Don't attach your desire to it; don't have any attachment to it at all.

You will have many such experiences that will be pleasurable, but don't cling to them, let go of them. You have to remember that a time should come when there will be no experiences; only witnessing will be there, only the witness. There should be no object to observe, just observing, plain mirroring. Be aware of it.

In the meantime, many things will happen during meditation. There will be pleasurable experiences, like the appearance of a fragrance which will thrill you, or an explosion of colours as if a rainbow has burst forth. You will also see that flowers are blooming and that spring has arrived; you will experience many sorts of light and sound and music. Sometimes you will feel so weightless that you can fly in the air.

Such experiences will be there when Vipassana deepens. You have to just be a witness to them all, without any identification, without any attachment. Just go on witnessing. You have to remember that you are a witness, just a witness. Do not identify yourself with any of the experiences. Always know, 'I am neither this nor that, I am just the observer before whom these experiences are taking place. I am not the observed but the observer. I am the witness.' This remembrance should always be there.

Slowly slowly, all the experiences will disappear. And the day when only the observer is there, the experience of experiences -- the ultimate experience -- happens. To call it an experience is not right, because no experience is left there. But that is the experience which we seek -- call it samadhi, enlightenment or whatsoever you want.

Go on observing, and be aware of the observer.

[A sannyasin is leaving for the West. Continue to meditate, Osho reminds him.]

Remember, whenever you are in meditation, you are close to me, I am close to you. So make it a point that at least once a day for one hour you will be with me. That's what meditation is all about -- twenty-three hours for yourself, one hour for me. In the end you will find that those twenty-three hours that were for yourself are all lost, and only that one hour is saved!

Help my people there!

Won't You Join the Dance?

Chapter #10
Chapter title: None

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Veet means beyond, sandeh means doubt.

To go beyond doubt is the most fundamental step towards god. Doubt is a tremendously important method of enquiry into matter, but not into consciousness. It is utterly valid as far as matter is concerned, and utterly invalid as far as consciousness is concerned.

If you use trust in science, there will be no science at all. Doubt is a must; it is through doubt that

science grows. Hence in the East, science could not grow -- because of trust. But if you go on doubting and you forget how to trust, religion starts dying. That's how, in the West, religion is dead: god is dead. Once trust disappears, then you cannot see god anywhere. Only the eyes of trust, of tremendous love, are capable of seeing god, the divine, in existence.

For the outer journey, doubt is the way; it is perfectly right. I am not against doubt, but it has its limitations, just as trust has its limitations. For the inner journey trust is perfectly right, but for the outer it is utterly useless. To be a total man, one needs to be capable of both.

These are two instruments to be used; one need not get identified with either. The modern mind is identified with doubt. That identification has to be dropped, because initiation into sannyas is initiation into trust. It is the beginning of an inner journey -- esoteric, a flight of the alone to the alone. It is going into exploration within the very core of your being; it is trying to confront yourself. It is not an objective enquiry, it is going into pure subjectivity. Doubt will not be needed, doubt will be a hindrance. Only trust can become the boat to the unknown.

[The new sannyasin says she is not doing groups because she is expecting a baby in two months.]

Then you can take a few individual sessions after the camp -- Shiatsu, Acupuncture -- and book for one group, Zazen. If you enjoy it -- because it is a very very silent meditation, one of the most deep-going meditations; it is just meditation, but you have to sit for hours -- if you enjoy it, then you can do one more group, some time later on: Vipassana. If you enjoy Zazen, then Vipassana is on the same track -- still further going, deeper-going. But if you feel any discomfort, then drop out of the group; there is no need to complete it, and don't do the others. Simply be here, enjoy singing, dancing, music.

Anand means bliss. Irene is Greek, it means peace. In Greek mythology, Irene is the goddess of peace. Your full name will mean: blissful peace.

Remember, just peace is not enough, because it can become sadness very easily. It has to be blissful. Peace has two possibilities. It can be negative; when it is negative it is a kind of sadness. Yes, one is peaceful but there is no cheerfulness. One is peaceful but kind of dull and dead, one is peaceful but not alive. The peace is not a singing and dancing one; the peace is simply absence of turmoil. It is an absence, not a presence.

That's what has happened in the past to many religious people, they became involved too much in negative peace: avoid all situations of turmoil, activity, creativity, relationship; avoid the world, avoid people, avoid as much as you can so that you can be peaceful. Certainly they attained to a certain peace, but that peace was that of a cemetery, not of a garden where birds are singing and flowers are blooming and the winds are full of joy. There was no sunlight in that kind of peace. It was a dark night of the soul.

So I make it a point for every one of my sannyasins to always remember that one has not to fall into the trap of a negative kind of peace -- which has its allurement. Peace, to be really true, has to be positive; not an absence but a presence, a well-being, a song ready to burst forth -- alive, vibrating, pulsating. Then it has a totally different quality: it is life-affirmative, it is creative, it is active. It is not a kind of death; it is life abundant, it is ecstatic life.

And also remember that the negative kind of peace is easy to attain, because you have only to discard; you have only to negate, eliminate, you have only to escape. It does not need much intelligence to escape; any coward can do it. It needs only fear, that's all; nothing else is needed.

Hence, in the past, cowards became great saints. They were not intelligent people, but simply afraid of life. And out of fear they escaped -- to the deserts, to the mountains. Wherever they could find a way to escape, they escaped from life, and in their monasteries they started a kind of living death; they vegetated.

I am utterly against that kind of peace. Remember, peace has to be full of sunlight. Peace has to be in the world; peace has to be earthly, sensuous. Peace has not to be just an abstraction in the mind. It has to be full of love, fun of joy, full of hope. That is the meaning of your name.

[The new sannyasin will only be here for a few days, and will return in June.]

In June? *Then* I will give you groups--because by that time so much water will have flowed down the Ganges, you will not be the same person! So I cannot suggest right now, mm? The medicine can be prescribed only in June when you come back.

I will have to see the patient first!

Prem means love. Matthias is Hebrew, it means a gift of god -- love, the gift of god. The greatest gift of god is love. It is a miracle that we are capable of love; and only those who go deep in love know what life is and know what god is. Love holds all the keys of all the secrets. But very few people go into love, although everybody thinks he is a lover. Everybody thinks that he loves, and loves too much. The father thinks he loves the children, the mother thinks she does; the husband thinks he loves the wife, the wife thinks she loves the husband, friends think they love each other. But look at the world: if so many people are so loving, the world will be a paradise -- and it is not! It is the ugliest possible world that we have created. Love is utterly missing, love is not present anywhere. We only pretend to love, we don't love. We do something else in the name of love.

The father may be dominating the children, he may be using the children as part of his ambition. The wife may be dominating her husband, possessing him; she may be jealous, she may be clinging to him, afraid -- if he leaves, what will happen to her? And all this she calls love. The husband may be very very possessive of the woman and may call it love, but love is utterly absent. How can jealousy and love be together? How can possessiveness and love be together? If you love a person you cannot possess him or her, because to possess a person is to humiliate him, to possess a person is to reduce him to a thing, to a commodity. When you possess a woman she is no more a woman, she is just a wife; you have reduced her to a commodity. You are exploiting her; you are using her for sexual purposes, for other purposes, but you are not in love.

The first thing to understand is that we are not in love; whatsoever we have been calling love is not love. To know the false as false is the beginning. To know the true as true, first one has to understand what is false; then one starts seeking and searching for the true.

Love is the greatest gift of god. And very rarely, once in a while, a Jesus, a Buddha, a Krishna -- yes, these few people have known what love is.

Matthias is also the name of a disciple of Jesus who was chosen in place of Judas Iscariot to make the apostles twelve again. He must have been a man of tremendous insight, of love, because love is the message of Jesus. And all the eleven apostles voted for him -- he must have been a rare man.

Remember: become love, and you become an apostle of god. To be a lover is to be an apostle of god.

Shanti means peace, silence, stillness, serenity; and deva means love -- god of peace, god of silence, god of stillness.

The mind is a constant turmoil, conflict, friction. It is a crowd, very noisy, of thoughts, desires, memories; one is utterly lost in the crowd. The noise is so much that one cannot hear one's own voice, one's own being. The still, small voice inside is suffocated because the mind shouts.

The mind has to be dropped slowly slowly, so that we can hear the still small voice within. That is god's voice, and that's from where we receive messages. It is from that source that the Vedas are born, the Koran and the Bible.

Each person is capable of giving birth to the Vedas, but the mind has to go; that price has to be paid, and it is worth paying. The mind has nothing of any significance; it brings only misery. Yes, it gives you great hopes, but it never fulfils them. It keeps you always expectant: something is going to happen, going to happen, going... but it never happens. It is always arriving, but it never arrives, and the whole of life is lost.

The mind is really a perfect salesman. It goes on selling you things which are useless. You know that they are useless and many times you have decided 'Enough is enough, now I am not going to be deceived' -- but again, when the opportunity arises, the mind deceives you. Many times you have decided not to be angry again, not to be greedy again, not to be this, not to be that -- but when the opportunity arises, the mind again possesses you, drives you into the old rotten ways in which you have only suffered. But it is really clever at selling things. It says 'This time it is totally different. This is not the same thing, and this time something is going to happen -- don't miss it.' This has happened a thousand and one times.

The most strange thing about man is that he seems to be almost incapable of learning from experience. If one learns from experience, then one thing is bound to happen sooner or later -- and it will be sooner if one learns -- that one will start disidentifying oneself from the mind. One will not say 'My mind is me.' One will say 'This is the mind -- I am separate.' One will create a distance between the noisy mind and oneself, one will use the mind but will not be used by the mind. Then one has come to the still small voice within, to the centre of the cyclone. To know it is to know all that is worth knowing. And that's what sannyas is all about

-- helping you to drop the mind so that you can attain to your being.

Nirvan means enlightenment, the state of ultimate realisation, the experience of one's innermost core, the actualisation of all the potential that one has carried all along, the seed turning into the flower. Hope is Anglo-Saxon; it has three meanings. One, the ordinary that is known -- hope; the second, which is far more important -- expectancy; and the third, which is even more important and which is not known, is cheerfulness.

Remember the third meaning: be cheerful because you are carrying the seed of ultimate flowering in you. Be cheerful because the kingdom of god is yours. Be cheerful because we are not accidental, because we are not meaningless, because we are the very crown of existence, we are the very salt of the earth.

Man is god's hope. Fulfil it! It can be fulfilled, and it can be fulfilled very easily. It is not difficult to attain to your ultimate nature -- how can it be difficult to attain to your nature? To attain to one's nature must be a natural phenomenon. It must be just as fire is hot: no effort is made on the part of fire to remain hot, it is simply hot. Water goes downwards without any effort; it is its nature. Fire rises upwards without any effort.

So is the case with man: effort is not needed to become divine; we are already divine. All that is needed is to remove the hindrances, just the rocks that are blocking the path. My work here is nothing but removing the blocks so that you can be what you already are.

[The new sannyasin is assigned a residential group, and asks about caring for her five-year old son.]

Find somebody.... Five years old is old enough. Modern children of five years old are far more mature... than they used to be in the past. And he will enjoy the freedom also! Just let him be!

Anand means bliss. Susanne is Hebrew; it means a lily. Your full name will mean: a blissful lily, a blissful flower, a blissful flowering, a flower of bliss.

Man lives in misery. That is his own doing; he is not meant to be miserable, he has earned it himself. It is not god's work, it is man's own inventiveness. God has meant man to be blissful, just as trees are blissful and birds are blissful and stars are blissful; but man has lost the right track. Rather than being more and more natural, spontaneous, he has become more and more artificial, arbitrary. And the more arbitrary you are, the more miserable you will be.

The greatest arbitrariness is the invention of the ego; it is the greatest lie there is. We are not separate from existence, but we believe that we are separate, and in that very belief the doors of hell are opened. We enter into hell-fire the moment we think we are separate.

Only a single moment is needed to enter into heaven too -- just the realisation that 'I am not separate, I am not, I am one with existence' and bliss starts showering and one starts blooming. Then life has a totally different flavour: it has the flavour of divineness. Then god is not to be searched for anywhere else; one knows it in one's own heart -- he is there! One feels him in one's breath, in one's heartbeat, in one's pulsating blood.

Then god is, without any proof. To be blissful is enough proof, to be blissful is the only proof. Then who cares about proofs? -- bliss is enough. Hence in the East we have called god 'satchitanand'. Sat means truth, chit means consciousness, anand means bliss -- three faces of god: one is truth, another is consciousness, and the third is bliss, the ultimate is the bliss.

So from this moment start dropping the patterns of misery, strategies of creating misery, techniques of creating misery -- and the fundamental thing to drop is the ego.

Sannyas is a process of committing ego-suicide. And the day you succeed in killing your ego, you succeed in releasing your soul. You are liberated!

I will have to change your name -- your old name is dangerous. Gunther is Teutonic; it means war. German and war -- it will be too dangerous!

Anand means bliss, deva means god -- god of bliss. That is our true nature, that is what we are to become. In the seed we already are that, hence the great Upanishadic saying 'Tat-tvam-asi': that art thou. In the seed you are already that, but only in the seed. The potential is there; it can be actualised, but it can be missed also. If you miss it you will have to come back again and again; if you miss it you cannot be allowed

to leave this earth. This earth is really a school, a mystery school: people who don't learn their lessons, people who don't do their homework, are sent back again and again unless they learn. The moment they learn, they disappear from the earth-plane, they rise to a higher plane, to a different world, to a different dimension.

Man is a student. It is good to learn all that life makes available, but one has to remember that sooner or later one has to go beyond it; and one has to prepare for that going. One has to remember continuously 'Whatsoever I am is not my total self; it is only a part of me. I have to seek and search for my total being.' Because only in knowing the total is freedom possible. Only in knowing oneself in utter nudity is one liberated.

To know oneself in totality is to be blissful. Not to know one's self, to remain ignorant of oneself, is to be in misery, is to be in darkness. Knowing and bliss are two aspects of the same coin, just as ignorance and suffering are two aspects of the same coin.

[A new sannyasin says: I am doing Nadabrahma.]

Do you feel good? Then continue Nadabrahma and do it regularly. Even if you have to give up a meal, do it... but do not give up meditation. The more regular you are, the greater depth you will attain. And meditation is such a delicate thing that it takes months to grow but just a day or two to wither away. A delicate thing needs much regularity, continuity. Meditation is the highest; everything else is secondary. You will not miss much by missing a day's sleep. One can do without sleeping for five to seven days. It is okay if you miss a meal; man can survive without food for three months. You can go without drinking water for a day; you will not die.

But usually, people give much more importance to such petty things and think that for a day or two they can do without the things that are really significant. But let it be remembered that nothing will go wrong if you do not fulfil the petty things of your routine. You will not gain anything by doing them, neither will you be a loser by not doing them. But meditation is of the highest, and through it god is attained. If you do not meditate, you will not know what you were to gain and what you have missed; you will really not know what you have lost.

The greatest misfortune that can befall people is that they never come to know what they have missed. Apart from missing, people never come to know what they were to gain, they never become aware of it.

So always devote energy to meditation. I lay down no other conditions for my sannyasin; only meditation is enough. If meditation is attained everything is attained.

[A sannyasin, leaving, says that before coming here she felt suicidal because she closed off from people. Now she feels good but is afraid of returning home to her two children and husband.]

Because the idea of suicide comes only if love is missing, otherwise it never comes. If love is there, then the idea simply never arises in one's mind. It is the absence of love that gives you the idea 'Why go on living? For what? -- because without love, life has no meaning, no significance. It is a drag, so why drag on? It is love that gives a dance to yom feet and a song to your heart.

So suicide is never the problem in itself; it is a symptom. The problem is love. But it almost always happens that we become too absorbed in, obsessed with, the symptom. Don't be bothered about suicide; it is simply indicative that you are not loving as much as you should. And unless you love, you will not receive love. It is only by giving love that we get; there is no other way -- the more we give, the more we get.

So pour your love into your husband, into your children, into friends; pour your love into trees, animals, birds, stones. Wherever you are, pour your love! Hug the tree; close your eyes and feel your love for the tree. Lie down on the rock; close your eyes and feel your love for the rock, shower the rock with your love.

Within two to three months you will be surprised that the whole idea of suicide has simply evaporated. It can be simply dropped, mm? But you are not to pay much attention to it directly; simply start moving into the direction of love, and it wi]l disappear.

It is like darkness: if you fight with darkness you cannot destroy it. But just bring in a small candle, light the candle, and there is no darkness. Love functions like light; and if love is there, there is no death. What to say about suicide? -- not even death exists for the lover. Love knows no death. Love is the only eternal element in existence. Everything else comes and goes: love remains. And for a woman it is more so; the woman lives on love, it is her nourishment.

I can feel, I can see, what is missing. Just go back and pour your love, even into strangers. Don't be too concerned towards whom you are being loving; just be loving, that is the point. Within two, three months, your whole energy will be transformed. I will see: it will be transformed.

Keep it (a box) with you... and whenever you need me and the idea of suicide comes, put it on your heart: it will immediately disappear!

[A sannyasin, who has been travelling to and fro between here and the West, is concerned about not being total enough. Osho checks his energy.]

I have just one thing to say to you. It is time to learn one thing: drop the idea of being perfect. That is the sole cause of your misery. Nobody can be perfect, because the moment you are perfect you cannot be here. Perfection cannot exist on earth; on earth only imperfection can exist. Once the idea of being perfect settles in their hearts, it drives people crazy. They start asking for the impossible in everything, and because it cannot happen they are miserable. Their expectations are very high and they cannot be fulfilled; and when they are not fulfilled they think that life is slipping by, through their fingers. They become depressed; each day more depression will be coming, because each day more life will be disappearing.

To be a perfectionist is to be on the verge of neurosis. All perfectionists are neurotic, more or less; the difference is only of degrees.

That's what you have been trying: in everything you have to be perfect, you have to be total. You cannot allow any errors, you cannot allow any mistakes; and because you cannot allow mistakes and errors in yourself, you cannot allow them in others. And that becomes a barrier in love. You cannot love a person because your expectations are so much that nobody can fulfil them.

And forty years is time that you have wasted.

Now learn one thing: take life easily. Take it easy, with an its limitations, with an its imperfections. Enjoy it, and then the paradox happens: when one starts enjoying life with all its imperfections, it is almost perfect, but I say almost! It is ninety-nine point nine percent perfect. That point one percent remains imperfect -- that's the only way to exist here. But it happens only when you allow life as it is and you don't demand too much. There is simply no need to demand: you accept whatsoever happens.

If you look for a perfect woman you will never find one. If you look for a perfect religion you will never find it. If you look for anything perfect you will be simply miserable, that's all; you will find misery, more and more misery.

In the East in the old days there was a superstition that kings would not make their palaces perfect. They would keep one part of the palace imperfect to deceive god, mm ? Because the palace was not yet perfect: So let it be, it can be allowed to exist. Mm? it is still in the process of being made. Once the palace was perfect it could collapse -- that was the superstition, but it has a grain of truth in it: once anything is perfect, it collapses.

That's why Buddhas disappear from the world. Once a person becomes a Buddha, then this is the last time he is here; he will not be here again. This body just has to fulfil its momentum.

Relax, take things easily. God is not so hard. He is not such a hard taskmaster as you think. God is really compassion, love; existence is very compassionate.

That's why it allows all kinds of limitations, imperfections, and still it goes on showering all kinds of gifts.

Start enjoying. You have been trying to improve upon yourself too much. You have done forty-eight groups! That must be the record.

Now it is enough! Yes, a few -- fifteen, eighteen -- is enough. Forty-eight is too much! Now forget all about groups and forget all about growth and growing -- start living and enjoying.

That's what I wanted to say to you!

[The sannyasin says he has not done forty-eight groups -- only thirteen.]

You *have* done forty-eight--you can't count tonight! I keep records!

You count again! Maybe I am counting all the groups of all your lives!

Won't You Join the Dance?

Chapter #11
Chapter title: None

11 February 1979 pm in Chuang Tzu Auditorium

Archive code:	7902115
ShortTitle:	JOIN11
Audio:	No
Video:	No

Anand means bliss. Lotte is Teutonic; it means human being -- a blissful human being.

Man is not man just because of his physical shape and form. It has to be earned; one has to become human. Man is born only as a potentiality to be man; it is not already the fact, it is still to happen. So all men are not human beings yet, only very few, very rarely. And to be human is far more difficult than to be a saint. To be a saint is really the least difficult thing in the world, because it is a choice. One can be a sinner -- that is not difficult; or one can be a saint -- that too is not difficult. The sinner has chosen the dark side of life, and the saint has chosen the light side of life, but both have chosen halves.

To be human means to be both together -- light and darkness, summer and winter, love and hate, pain and pleasure. To be a man means to be a harmony between this polarity, this extreme tension between the opposites, and still to be non-tense. To be in this tension and still to be non-tense, that is the meaning of being a human being.

Sinners certainly fall short, and saints too fall short. Both are inhuman; both are half, lopsided. To be human means to be total.

And that's my effort here: through sannyas, making you capable of being the polar opposites together, without any discord. And when one can be happy and unhappy too, and when one can allow both to happen, one is free, one is no more tethered, not in any bondage. It is difficult to allow yourself to be sad; but unless you allow yourself to be sad sometimes, your happiness will never have depth, it will be shallow. It is difficult to allow yourself to cry and weep; but if you don't allow that, your laughter will be false, pseudo.

A man can be a man only when tears and laughter are both allowed, given total freedom, and one is ready to move to any extreme. One does not become attached to any extreme, one remains available to the polar opposite. This availability, this vulnerability, is what I mean by being a human being.

Prem means love, aloka means light -- light that arises out of love. Love makes a person luminous; without love, one is darkness and nothing else. With love, a flame starts arising in the heart; with love, you are no more unlit. And to have the flame of love is the beginning of the death of the ego and the birth of the divine.

Love is the bridge between that which we are and that which we ought to be. Man is a seed, and much has to happen before one can feel fulfilled. Just remaining the way one is born is not going to give fulfillment. Something tremendously important is waiting to happen. Unless we allow it to happen, it is not going to happen. It cannot happen against us, it cannot happen in spite of us; it can only happen through us, it can happen only through our co-operation. We are responsible, whatsoever we are. If there is hell, we are responsible for it, and nobody else is responsible.

This responsibility is great, but it opens doors. If we are responsible for hell, then we are responsible for heaven too. So on the one hand the responsibility may look like a great burden, but on the other hand it is our only hope.

Man has to become love, because then and only then can he become light. And when one is light, one can see that which is, one can see the truth of existence. That seeing is liberation.

Anand means bliss. Michael is Hebrew, it means one who is like god. In fact everybody is like god. The whole existence only reflects god, the whole existence functions as a mirror. God is the green of the trees, the red of the trees, the gold of the trees. God is in the stars, god is in the rocks. These are different reflections of the same truth -- universal reflections, multi-dimensional reflections, but of a single entity.

It is as if you are looking in many mirrors, as if you are standing in a room with many mirrors: you are everywhere. Of course each mirror will reflect you in a little different way. The angle will be different, the glass may be different, certain mirrors may distort you a little bit, but still, even in those distortions, it is the same reality reflected.

Michael is a beautiful word, so I will keep it. Become more and more blissful by realising the fact that you are like god.

Down the ages, the priests have condemned man, they have poisoned the very source of our being. They have created guilt -- that is their strategy to dominate. The guilty person is always ready to fall into anybody's trap. He is so shaky, so afraid, so self-condemnatory, that he is ready to bow down to anybody; he is just searching for and seeking somebody to dominate him. He knows that he is unworthy, so if he follows himself he is bound to go wrong; he has to follow somebody else.

That is the strategy of the priest: create guilt and people will follow you. But the moment a person starts feeling guilty he starts becoming sick, he is no more healthy. His energy has started shrinking, he is no more expanding. He is no more alive, he has started dying.

A man can live totally only when he accepts himself joyously, welcomes himself, knows his glory, splendour, feels himself as divine, as part of god, like god. And remember, these experiences, these feelings, are not egoistic at all. They become egoistic only if you think you are like god and nobody else is; then they are egoistic. Then you are free from the trap of the priest, but you are trapped by your own mind, which is a far more subtle bondage. But if you see that the same is reflected everywhere, you are as respectful to a tree as you are to yourself, then there is no question of any ego arising. You can declare 'I am god' and that declaration will not create any kind of bondage for you; it will be a liberation.

[A sannyasin says he wants to stay and at the same time he is scared, but doesn't have real commitments in the West.]

So it is good: go and finish things and all commitments and say good-bye to people and come. It is always good to say good-bye to people, mm? So in these six months, finish things. Don't make any more commitments. Now I am your commitment!

[A sannyasin says he wants to return with his two children. He has a lot of fear of leaving, because his wife at home is not sannyasin, and previously he used to become very depressed.]

But would she (the wife) like to come? There is no need to make her a sannyasin -- let her come first.... I will manage -- you just try! With women I have my own ways!...

This time it will not be the same. Something has changed in you. The fear comes because of the past, but I can see -- the future is going to be totally different; it will not be a repetition of the past, unless you work hard to repeat it. Basically the grip of the past is already so loose on you that you can slip out of it easily.

Whenever you start feeling any depression coming, start enjoying it immediately.... Don't have any fear about that. Enjoy it, identify with it; there is nothing to be worried about. Be really depressed -- that's what I mean when I say enjoy it. Sing songs of depression, dance very depressive dances -- do whatsoever you can do for the depression. Be very artful about it, let it be a welcome guest, and immediately you will see its energy is changing. If you start enjoying depression, it is no more depression: you have transformed it, you have transcended it.

Sadness is sadness only if you don't enjoy it. It looks like a paradox -- how to enjoy sadness? -- but it is not; it can be easily enjoyed. And what is the point of missing it? When it is already there, enjoy it; at least enjoy it!

Come back soon! Keep it (a box) with you, and whenever you need me, just put it on your heart. Help my people in Italy.

Just tell your wife from me that she need not be so afraid of sannyas; she can come without being a sannyasin. And unless she asks thrice, I will not give her sannyas! I have started working on her -- you just

go!

[A sannyasin, leaving, has just completed the Encounter group in which much happened for him. He realised he put his whole energy against changing. Now he is unsure about future plans.]

This is what everybody does: everybody puts great energy against change. That's the way of the mind, that's how the mechanism of the mind functions.

The mind is very orthodox; it clings to the known, to the familiar, it is very conventional. The mind is never revolutionary, cannot be. Even the Communist mind is as anti-revolutionary as the Catholic; there is no difference between the two. The mind as such is anti-revolutionary. It is against change, because not to change is safer, secure. You know where you are, you can be certain; even if you are miserable, you are certain about your misery. The mind is very much afraid of uncertainty, because in uncertainty it starts collapsing; it needs very certain props. Even though the uncertain is more blissful, the mind will choose the certain -- even though it is miserable. A miserable certainty is far more important for the mind than an uncertain bliss.

So this is how everybody is functioning, this is the way of the mind. It does not want to change, it does not want any change anywhere, so that it can always move on certain and solid ground, so that it always knows the answers, so that its knowledge is worth something, so that its efficiency can function.

The moment you go beyond the known, you are no more efficient, your answers are no more valid, your knowledge is ignorance. You are a child again -- and that goes against the ego.

But if you start exploring a little bit... It will be with hesitation and fear in the beginning. It is natural, this fear and hesitation, but if you start exploring just a little bit -- just go a few steps into the unknown and come back to the home base, but go on trying exploring -- one day you will be gone forever. You will never come back to the home base -- because once you start tasting the freedom of the unknown, the freedom of the uncertain, the innocence, the spontaneity that is bound to happen with the unknown and can only happen with the unknown, once the thrill has taken over, once you are possessed by the adventure, you will never come back.

But it takes a few explorations. Many times you will come back home, many times you may become too afraid. So there is nothing to be worried about; this is natural. Don't ask the impossible -- this is simply the way of the mind. Just give a few experiences of the unknown to your being, then the being will never listen to the mind.

The being is always a revolutionary. We have only to give it a few tastes, just a few dew-drops -- and once the taste is on your tongue, then the mind cannot have any sway over you.

Won't You Join the Dance?

Chapter #12
Chapter title: None

12 February 1979 pm in Chuang Tzu Auditorium

Archive code: 7902125
ShortTitle: JOIN12
Audio: No
Video: No

Deva means divine, anupam means uniqueness. It is a paradox -- but existence itself is a paradox -- that each individual is both universal and unique. It is very illogical, because if we are all one, then how can we all be unique? -- we will be similar. But that is not the case. We are all one and yet each individual is

unique. It is a paradox, it is illogical, but this is how it is. And existence has no obligation to follow our logic, it need not bend to our logical patterns. If anything has to change, it is our logic that has to change.

That's what happened in modern physics when for the first time they discovered electrons. A great problem arose, the greatest that science has ever faced: what to call it? -- because it was behaving very illogically. It was behaving as a wave and also as a particle, simultaneously, which is absolutely absurd. It is not logically possible -- either something is a particle or it is a wave; one thing cannot be both together and simultaneously. One thing may be both at different times, that's possible, but behaving in both ways at exactly the same moment destroys our whole geometry, mathematics, logic. But the physicists had to concede the electron. They had to shrug their shoulders but they had to accept the reality: it was so. And for the first time science came across a real paradox.

Mysticism has always faced it. It started accepting it very early in the growth of human consciousness. For at least five thousand years, man has accepted paradox in the world of mysticism. That's why we call it mysticism -- because it is illogical. But for the first time science is becoming mystical. Anything becomes mystical whenever a paradox arises for which we cannot manage any logical explanation and which we have to accept as it is.

This is one of the greatest paradoxes, that each individual is universal, and yet individual. Each wave is part of the same ocean, yet each wave is unique; no other wave is like it, although all waves belong to the same ocean.

Prem means love. Richard is Teutonic, it means rule or powerful ruler. Your full name will mean: love, the rule, the discipline. Love, if it becomes the discipline of your life, is the greatest transforming force. If it rules your life, then it becomes a totally different life. Love brings rebellion, revolution. Love brings insight into what reality is. Love brings light, clarity, things start becoming more and more transparent. Love bridges you with people and with existence; you are no more alone, all loneliness disappears.

The world is not strange, it is your home -- and one can relax only if existence becomes one's home. If we remain outsiders we cannot relax. Outsiders are bound to remain tense, because they are in an alien country, in a foreign land.

Modern man is feeling it very deeply, that he is an outsider, and the reason is that love has disappeared from the world. Nothing else has changed, everything else is the same -- the same trees and the same moon and the same sun and the same people. Only one thing has disappeared: love is no more there. Logic has taken possession of man; logic rules man, logic has become his discipline. That's why man is feeling so alien, uprooted, a stranger, an outsider. And when you live in the world as if you are an outsider, your whole life will be of great anxiety, tension, fear, paranoia.

It is bound to be so, unless love becomes your rule, your very life. Then suddenly a transformation, a metamorphosis, happens. Everything is the same and yet it is no more the same; you are bridged. It is your home. You have new eyes to see life and existence.

To be initiated into sannyas is to be initiated into love. Sannyas is a step out of logic, into love.

Prem means love, divo means a small lamp -- a small lamp of love. But that is enough to make one's whole life full of light! And the moment there is light we are no more groping we are on solid ground. We know who we are, we know from where we have come, we know to where we are going, and suddenly life starts having significance and meaning.

Without love, man lives in darkness. He stumbles gropes, falls, goes astray and is continuously trembling in fear, because he is not aware of who he is, of why he is.

Even the most fundamental question 'Who am I ?' remains unanswered. And if that fundamental question remains unanswered, everything else also remains unanswered. One is always indecisive, continuously thinking whether to do this or to do that. And whatsoever you do, you will repent, because whatsoever you choose out of darkness is going to be wrong; no choice can be right.

This is the miracle of light: you need not choose, you simply see where the way is. Without any choice you move in the direction of the right, because the light is there. And nothing else can bring the light except love.

Let your life revolve around the centre of love. Focus on it, pour more and more energy into it, and one day suddenly, the flame is lit. That is the moment of great rejoicing.

Prem means love. Pilar is Latin; it means to drift, just like driftwood, with no idea of any direction, like

a cloud drifts without any will of its own, just wherever the winds take it. It is a state of let-go, utter let-go.

And that is one of the greatest secrets, if one can relax totally with existence and can say 'Let thy will be done. I have no more desires of my own, so now whatsoever happens is good; now wherever I reach that is the goal.' In this surrender, in this let-go, no frustration can ever happen, because frustration is a by-product of expectation. If you don't expect anything, nothing can frustrate you; then life has a calmness and a coolness in it.

Love is the art of let-go. Drift in love, drift in trust. Learn the secret of surrendering more and more to existence. If you can call this existence 'god', good -- it becomes more personal, more intimate, a dialogue becomes possible. If you cannot call it 'god', no need to be worried about it. One can attain to truth without believing in any god. God is only a device -- a device to create a communion between you and the whole, a device to create a dialogue -- but it is not absolutely necessary. It is just an arbitrary device to help. It can be dropped: Buddha dropped it and yet attained, and many others have not used it and yet have reached.

The secret is not belief in god; the secret is in let-go. What matters is surrender. To whom you surrender -- to god or to existence -- doesn't matter. Surrender matters, surrendering matters.

Shanti means silence, peace, serenity. Lisa is Hebrew, it means divine. Divine peace -- that will be the full meaning of your name.

Man is a tension, and only if man enters into the divine does he become capable of going beyond tensions. These tensions that human beings experience in life are not accidental; they are very much a part of human existence, part and parcel of it. Because man is half animal and half divine, hence the conflict, the tension. Half of man is being pulled backwards, and half wants to go ahead; it is a kind of tug-of-war. Half of man is pulled downwards by gravitation, and the other half wants to have wings and fly into the sky.

This is natural to the human existence. So by remaining human, nobody can go beyond tensions; at the most they can be managed in a little better way, or can be a little less. Those who can manage them in a better way are thought to be normal, sane people; those who cannot manage them are thought to be neurotic, mad. But the difference between the sane and the insane is only of degrees; there is no qualitative difference.

The real difference that makes the difference happens only when one transcends humanity. And that is the whole science of religion: how to go beyond this continuous conflict, how to transcend this polarity, how not to be identified with this or that, how to be neither this nor that, how to be just a witness.

In that very witnessing is transcendence, and in that witnessing, peace, silence, serenity, showers. One for the first time blooms.

Deva Agneya. Deva means divine, agneya means fire -- divine fire. God is fire, and only those who are ready to be burned totally, who are ready to be consumed by the fire of god, only they can know him. Hence very few try.

Millions talk about god; talking about god is safe. Millions pay lip-service also; they go to the churches and the temples and the mosques, but it is all formal, a kind of social etiquette -- something that helps to lubricate relationships with people, but nothing intense, nothing fiery, not really a commitment. They are not involved; their relationship with existence is superficial, lukewarm.

Sannyas means a commitment, getting involved -- getting involved to the point of being consumed, getting involved to the point where it is a question of life and death. Only then, when it is a question of life and death, when all is at stake, does one reach to the maximum energy of one's being. At that moment, at that moment of one hundred degrees when one is at the optimum, is the transformation, the transmutation. The old simply disappears in the fire and the new is born: the resurrection. Then you have the body of a Buddha or the body of a Christ.

Jesus is gone in the fire: when Jesus is gone in the fire, Christ is born. Jesus goes into the fire and Christ comes out of it. The orange colour simply symbolises fire.

Won't You Join the Dance?

Chapter #13
Chapter title: None

13 February 1979 pm in Chuang Tzu Auditorium

Archive code: 7902135	
ShortTitle: JOIN13	
Audio:	No
Video:	No

Anand means bliss; mario can have two meanings, because it can either be derived from Latin or from Hebrew. In Latin it means god of Mars or god of war; in Hebrew it means rebellion. Choose the Hebrew meaning -- god of war is ugly. If one wants to be a god, one should be a god of peace.

In fact it is a contradiction in terms; god cannot be a god of war. War belongs to the devil, peace belongs to god. War is evil, peace is the most virtuous thing in life. War is evil, peace is divine. So my choice is for the Hebrew meaning: be a blissful rebellion.

Rebellion can also be not out of bliss but out of misery. Then it is turned into something political. The moment a rebellion is out of misery, it is more a reaction than a rebellion: you act out of anger, you are aggressive, you are in a rage, you are destructive. And the true rebellion is creative, not destructive. The true rebellion is not a reaction against something but an effort to produce something, to create something, to beautify life a little more.

Reaction is destructive but basically impotent. It destroys and then it knows nothing about what to do. That's why all political revolutions have failed. They destroyed much, they were very capable of destruction, because rage has that capacity. But once the revolution is finished, rage is gone, the leaders are at a loss: what to do now ? Once the revolutionaries are in power they are simply at an utter loss -- and not knowing what to do, they start repeating the same as that which they have rebelled against. That's how Joseph Stalin became the greatest czar.

Rebellion, to be true rebellion, has to be out of bliss. Then it is not against something but for something. Then it has a concept of how things should be, it has a vision; and because it is out of bliss, it creates bliss in the world.

Bliss is creative energy: it sings, it dances, it creates.

Deva means divine. Eleanor is Greek, it means light. The full name will mean divine light.

We may find ourselves in darkness, but we are not darkness. In fact, to find oneself in darkness is proof enough that one is not darkness; to be aware of darkness means that we are separate from it. To be aware of anything means we are separate from it. Whatsoever we are aware of becomes an object and we are a witness to it.

It happens to every meditator that when he starts moving inwards he comes across a dark continent where everything is dark, utter darkness, darkness so deep and so dense that one has never felt it. The Christian mystics have called it the dark night of the soul. One can be very much frightened of it. One can rush back into the outer; there is some light on the outside. That's why very few people ever try to go in -- and those who try, many of them sooner or later, escape. It seems to be dangerous to enter deeper into that darkness.

One of the English philosophers, David Hume, reading again and again in mystic treatises 'Go within and there is great light' tried it once. He was a sceptical mind, one of the greatest sceptics of human history. He tried closing his eyes for a few minutes, to see what these mystics were talking about. He could not find any light, it was all darkness. So he wrote in his diary 'It is all nonsense. I have tried, but there is only darkness inside and no light. All this talk about divine light is sheer nonsense.' But he missed the whole point. He could not understand the message of the mystics. It is so simple that one is surprised how such a great mind like David Hume could not see it; it is so obvious.

One thing is certain: whomsoever is looking into darkness is not darkness. The mystics were saying that you are light, not that you will find light. It needs a transfer of attention from the object to the subject, it needs a change of gestalt.

Once you start looking -- not at what you are surrounded with, but at who you are -- the light bursts forth. You will never experience light as an object, it will be felt as your inner subjectivity.

Remember it, because sannyas is nothing but going into meditation, going inwards, going in search of one's self, one's authentic self.

Anand means bliss. Bernd is Teutonic, it is from bernard; it means brave, courageous -- blissful courage. That's what is needed in the search for truth. Courage is needed -- and not only courage, but a blissful courage is needed. Courage is a must. Religion is not for cowards, although cowards are the first to go to the churches and to the temples and to the mosques. They are the first to become religious, but their religion remains a formality. It never goes deep in them -- it cannot; they never risk anything for it.

It is a social affair, it is nothing spiritual for them. It is a good sociality; just as they go to the Rotary Club and the Lions Club, they go to the church. It helps in their worldly affairs. If people know that they are church-goers it creates prestige, respectability -- and you can exploit prestige and respectability. It is a good asset, economically, financially, socially, politically; you can exploit it. And that's what people are doing in the name of religion.

Only very few are really religious, because to be really religious means to be committed, involved -- so much so that it becomes a question of life and death, so much so that truth is more important than life itself. If it is needed, one is ready to sacrifice one's life for it -- not that it is needed, not that truth requires your life to be sacrificed. God is not a murderer; it is not that god expects you to kill yourself, to commit suicide, no: but unless you are ready to do even that, your life will remain lukewarm. It will not be really hot -- and unless you are hot, one hundred degrees hot, you can't evaporate, you can't start moving upwards, you cannot whisper with the clouds, you cannot enter into the unknown, you can't have wings. Courage gives you wings.

But courage can be sad, courage can be out of despair, courage can be out of anger, courage can be nothing but a repression of fear. Then again you miss.

It has to be very very blissful. When it is blissful it has a spontaneity to it. When it is blissful nothing is repressed, because in repression bliss is impossible. When it is blissful there is no fear hiding behind it. When it is blissful it is not a desperate effort; it is an adventure. Lovingly, playfully, one goes into it. When it is blissful you are not a masochist just finding ways and excuses to torture yourself -- because courage can be that too. It can be pathological: one can simply move into dangerous situations because one wants to torture oneself. It can be a strategy for self torture; then you miss the point.

So I make it an absolute condition that courage can help only if it is rooted in bliss. Then it is not masochistic, it is not an effort to overcompensate for one's fears and paranoia. It is not just a suicidal attempt to go into danger, and it is not sad -- because nobody can contact the divine with sadness in the heart. The divine can be contacted only when the heart is singing, is a singing, when the heart is in a state of dance, ecstasy.

Ecstatic courage: that is the most fundamental thing in the search for truth, in the search for ultimate liberation.

Deva means divine, vipassana means insight. Vipassana is Buddha's word for insight, for meditation, for going in, for turning in. Passana means to see, vipassana means to see in.

Man lives almost on the outside. The whole of life is lived on the outside, as if one has been given a palace but is not aware of it and lives only in the porch and thinks 'This is all.' Hence the misery: we cannot be contented with only the outside, because the outside has nothing compared to the inner. The real treasure is inside.

If we live on the outside we remain beggars, because we remain unaware of the treasure that we have, that we are. Once we turn in, life goes through a metamorphosis. Suddenly you are no more the same person, because now you are aware of things that you have, of which you were never aware. You have such an infinity within, such an unbounded sky of freedom, such an inexhaustible source of joy, such an eternity -- how can you remain a beggar?

To move in is not against the outside. Once you have moved in, even your outside starts having new colours, because you have changed. So when you look outside, your eyes are different: the same trees look greener, the same flower looks rosier and the same stars are no more the same. The whole existence becomes luminous with the unknown, because you have touched it inside yourself. You meet the same people, but they are no more the same because now you know that they also have the same treasure; they are

souls. First they used to be just bodies, first you used to see only their garments. Now you see them, now you can look into their eyes and now you can see that the same consciousness, the same bliss, the same truth, exists in them as it exists in you.

And it is not only so with people: it is so with animals, birds, trees; even rocks are no more dead. You can touch a rock and you can feel that it breathes, that it pulsates. You can touch the rock with love, and you can see and feel that it responds. You can touch it with anger and you can see that it shrinks back.

Once the inner is known, the outer is no more the same; a great insight has arisen. An insight into oneself is the first thing to happen, only then is insight about anything else possible.

[A sannyasin says: I've been here two and a half months, but not until I told you I was going home did I begin to be here!]

One has to wait for the right moment, and one never knows when it comes. It comes very unpredictably, it comes on its own; we cannot manage it. We cannot pull it, push it; we can only wait. But it has come, that's good. Now even if you are gone you will remain connected with me. The distance, the physical distance, will not matter.

This moment is the beginning of real sannyas. This is the communion, the first contact, the first penetration. Just continue to meditate and it will go on growing; it will not make any difference that you are far away, not at all. Sometimes it can even be helpful, because when you are far away and still you can feel close to me, you are far away and you can still feel here and whenever you close your eyes you are here, it can be a very deepening experience and very liberating -- liberating because it will show that you need not depend on a particular space, on a particular situation; it can go on growing anywhere.

Prem means love, pathika means a pilgrim -- a pilgrim of love, a pilgrimage into love. And that is the ultimate journey; that's what takes you to the source and to the goal. It is only love that matters; everything else is immaterial. One can have all the money of the world and one will remain poor, because poverty is something inner and cannot be destroyed by the outer riches. One can have all the knowledge of the world and still one will be ignorant, because ignorance is within, and no knowledge from the outside can ever penetrate that darkness.

Some richness has to arise within you, some knowing has to happen within you. And the name of that richness, of that knowing, is love. We are carrying the potential but are afraid to express it. We are carrying all that is needed, but somehow the society has made it very frightened -- so much so that relationship has almost collapsed in the world.

People don't know how to relate any more; people are really very much embarrassed in relationship, they feel very shaky. All that they do in relationship goes wrong, all that they do brings more and more misery. People have started moving away from other people. It seems far easier and safer to relate with a dog or a cat, to have a pet animal -- less risky because the dog will not be too demanding, the dog will not be too binding, the dog will not be too possessive, the dog will not provoke your anxiety, your fear. The dog will not in any way become a mirror in which you will be reflected and in which you will have to see your own ugly face; it is far better.

And now things have become even worse: now in America they are selling pet rocks. Now, this is the last -- you cannot go further downwards! In a beautiful box, just an ordinary rock that you can find by the side of the road anywhere -- with instructions, because you will not even relate with the rock without instructions; everything has to be told.

A great how-to-ism prevails all over the earth: how to make love, how to do this, how to do that. So there are instructions with the rock, that the rock is very temperamental. Be very cautious! Don't shout at it -- whisper! And they are selling like hotcakes (laughter)! Just an ordinary rock, and the price is ten dollars -- one hundred rupees!

Now later on children are going to laugh: what happened to man? They will never know what really happened: love disappeared. And there is a great need to love.

Now you can hold your rock to your heart and you can talk to it, and it will not talk back; that's the beauty of it. It will not interfere in your life. You can keep it in your pocket or in your box or you can leave it anywhere, and it will not shout at you and you will not need any divorce if some day you want to disconnect yourself from the rock.

Love has disappeared, and with love has disappeared god, with love has disappeared joy, and with love

has disappeared all that is beautiful.

My teaching is only of love; that's my religion. And I call love the highest religion, the greatest truth.

Drop all fears, drop all inhibitions, drop all taboos, and love people -- because this moment will never come back! If you love, this moment is saved; if you don't love, it is lost. Only those moments in which we have been in love are saved. By the time you are dying, you can count: only those moments are going with you which were shared in love, in which you loved and you were loved; only those moments are going with you. That has been your real life, all else was just utterly meaningless.

Your name has a message for you: become a pilgrim of love, because it is the pilgrimage to god!

Prem means love, hasyo means laughter. Laughter has a tremendously spiritual value which has not been recognised down the ages. It is the natural built-in mechanism for relaxation. It relaxes you, and it relaxes you on all the levels of your being: body, mind, soul. When you are really laughing, the ego disappears, time stops, you are transported into another world; you are again a child, innocent.

Love, to be really liberating, has to have the quality of laughter in it. Once love becomes serious, it is a disease. Once love is no more fun, it is dangerous. Then it is like an octopus; it starts destroying the person you love. And when you destroy the person you love, naturally, out of sheer defence, the other starts destroying you. Lovers destroy each other, because they become too seriously involved in love, attached to it. They become possessive, they become jealous; then love is no more love. Love is love only when there is an undercurrent of laughter in it, when it is just a playfulness, when one is not serious about it.

If the quality of love and the quality of laughter join together, you have one of the most exhilarating experiences of life, the most relaxing experience of life. One relaxes into one's own being in those moments of love and laughter; one suddenly finds oneself centred, settled. That is enough if one can do it; then no other meditation is needed. In fact all other meditations only help you to attain love and laughter. If any meditation helps you to become unloving, beware of it. If any meditation helps you to become un-laughing, beware of it; it is something else, not meditation. It is some kind of pathology, it is some kind of neurosis.

So this is also a criterion to judge what meditation is worth going into. In fact, this should be the criterion of everything that you do: if it helps you grow into love and laughter it is good, it is virtuous; if it helps you to become more serious, less loving, then it is suicidal.

Won't You Join the Dance?

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Prem Satish -- god of love and truth.

These are the two most significant things in life. Truth has to be realised and love has to be lived. Truth happens in the innermost core; love is the flow outwards of the same energy. When you are full of truth, you can't help being loving; love starts overflowing, but the energy is that of truth. Without truth there is no love; all is just pretension.

With truth, all is love. Love follows truth. Truth happens in your inner space; and once it has happened, it starts relating with the outer space. That's love. Truth relating with existence is love, truth communing with existence is love. Truth is alone and in aloneness; love is a togetherness.

There are a few who try to be loving without truth; their love is false. There are others, a few, at the other extreme, who try to know the truth but who are afraid of love. Their truth remains stifled, just a seed; it never becomes a tree.

The ultimate synthesis only happens when love starts flowing from the experience of truth. When truth starts transforming itself into love, when one aloneness starts having a dialogue with another aloneness, when truth becomes communion, then it is love. Truth is the beginning, love is the fulfilment. Truth is the seed, love is the flowering.

Prem means love; fritjof is from the Teutonic, it means peace -- a peace that is full of love, a love that is full of peace. Both are possible without each other, but then something remains missing. Love is possible without peace, but then love tends more towards lust than towards prayer. Then it is downgoing; then it is a fall, not a rise in consciousness.

If love is full of peace it starts soaring high, it grows wings. It becomes more and more free from matter, free from the body, free from the gross. It becomes more aesthetic, more musical; it attains more and more spiritual qualities.

At the lowest it is nothing but pure animality, at the lowest it is nothing but a biological urge. At the highest peak it is prayer -- it is communion with god, it is meaning with the universal soul, it is dissolving into the ocean of the divine. But love can go high only if it contains peace in it. If the peace is missing, love becomes a fever, a disease -- tiring, exhausting -- and creates a thousand and one miseries. It gives great hopes but never fulfils them -- cannot fulfil them. Those hopes can be fulfilled only through peace.

Without peace, love is like fire: it burns, but it only burns -- it cannot give you a resurrection. With peace, another dimension opens up: love becomes cool with peace, it is no more a hot fever. It is a silence -- full of love, overflowing with love, but with no fever at all; there is no lust in it, no desire to get something, but a sheer joy of giving, of sharing.

Peace is also possible without love, but then it is dead; it is the peace that is found in the cemetery. It does not pulsate, it has no heart-beat, it does not breathe; it is without heart, it is mechanical. A peace which does not pulsate is of no use at all. Maybe it can protect you, it can become a defence, it can make your life more comfortable, convenient -- because it will rub off all the corners of your life; you will be more round, there will be less friction with people, less fight with life. That much it can do, but slowly slowly it turns into your grave.

Both of these things have been tried. People who have tried love without peace are called worldly people; people who indulge, sinners. And there have been people who have tried peace without love -- monks who have moved away from the world to the monasteries, to the deserts, to the mountains, to live alone so that there is no possibility of love. Because who knows? -- in certain moments of temptation....

And love is tempting; it is something very intrinsic in you. It certainly fulfils something tremendously important in yom being. So there is fear that if the other is there, a dialogue may start, the energy may start moving, and you may fall into the trap of love. Hence the monasteries, the mountains, the desert: escape, escape as far away from people as possible, be alone. That too has been tried, but monasteries become cemeteries.

People who escape from life become dull, stupid, lose all intelligence, sharpness of life, zest to live. All that they are doing in the monasteries is waiting for death, praying for death, asking god to deliver them from life -- as if life is something wrong, as if life is not a gift but a punishment. Both these experiments have been done and both have failed.

My sannyas is a new experiment: love plus peace. Both have to be balanced -- one has to be full of love and yet utterly peaceful, and one has to be full of peace, yet overflowing with love. Then life is a miracle. Then one feels grateful to god, then of one's own accord one starts bowing down to existence. Then a humbleness is born which is uncultivated.

To me that consciousness is a truly religious consciousness.

Anand means bliss. Ruth comes from Hebrew; it is a very significant word, with many significant meanings. The first is beauty, the second is compassion, the third is the capacity to see -- and they are all joined together. It may not be so apparent how beauty, compassion and the capacity to see are related at all, but they are related.

Beauty does not mean the physical form: beauty means the quality of the inner energy, the inner music, the inner poetry. Whenever the inner poetry is there, it creates a physical beauty also, but the physical

beauty is secondary. Physical beauty depends on many accidents -- the accident of birth, the accident of a certain way of upbringing -- it depends on so many things; it does not depend only on the inner.

For example, people who were born before the vaccine for polio was invented were unfortunate. Now if they are born they are fortunate, no problem. People who were born when there was no cure for, no prevention of, smallpox suffered much; they still suffer in poor countries. Their faces can become very ugly, their eyes can go blind.

Physical beauty is a very very arbitrary phenomenon: one day it is there, the next day it may not be there. It is accidental, it does not matter much. What matters is the inner beauty.

Ruth means inner beauty, the beauty of a soul. And the beauty of the soul is expressed as compassion. A beautiful person is, out of necessity, compassionate; he cannot be otherwise. He cannot be cruel; cruelty is a by-product of inner ugliness, compassion the shadow of inner beauty. And the person who has a beautiful soul and has compassion in his relationship with people, is bound to grow eyes that can see, that can see the truth, that can see that which is.

So, on the surface, in the dictionary, it may not be so apparent how these totally different meanings are attached to a single word, but deep down there is a relationship.

The ancient languages -- Hebrew, Sanskrit, Arabic, Latin, Greek -- were not just languages. Behind the words, great truths were put; only those who would be able to, would see them. So all the ancient languages have double meanings: one meaning that is apparent, and another meaning that is latent; one meaning that is for day-to-day use, another meaning that has some metaphysics in it, some philosophy in it, some vision of deeper things, of deeper mysteries. Hebrew particularly has that quality: each single word has some mystery in it. It is not only linguistic, it is not only grammar. Some keys are hidden -- those who are perceptive enough wi]l find those keys.

Ruth is a beautiful word. Contemplate on these three things: the inner beauty, the outer compassion. and between the two, the insight that is capable of seeing god happen.

Veet means going beyond, transcending. Robert is Teutonic, it means fame. The fun name will mean transcending the desire for fame, going beyond the desire for fame.

The desire to be famous is nothing but ego, and it is a very futile desire. It fulfils nothing. The whole world can know about you, still you will be the same -- with the same problems, with the same miseries, with the same darkness.

Becoming world-famous is not going to bring any light to your being or any insight or any transformation. It may bring riches to you, but those riches will remain without, and your inner poverty will remain untouched by them. It may bring much attention, but even if you are standing with the whole world staring at you, nothing will be fulfilled by it. In fact, on the contrary, you will feel more empty than ever, more stupid than ever, more hollow than ever.

That happens to every person who becomes very famous -- a great author, a great poet, a great politician, this and that. When a person becomes famous he simply sees the whole pointlessness of it all; but now he cannot go back either. He is stuck. He knows the futility but he cannot even confess, because if he says that it is all futile, that means he is saying that for his whole life he has been stupid -- searching for it, seeking for it, struggling for it. It is better to keep quiet.

If all famous people really confess, the world will be a totally different world -- but they cannot confess. They go on pretending as if they have attained, as if they have come. It is just 'as if'. They die in that 'as if': empty, hollow, utterly meaningless, is their life.

One of the greatest steps towards inner enlightenment is to drop the idea of being known to others. That is an ego-trip, and a sheer wastage of time, energy, opportunity -- and an opportunity that is tremendously meaningful. If you can use it, if you can turn in, you can be utterly contented. Life has so much to give, but it gives only to those who turn inwards. And the person who is after fame never turns in, because his whole point is to catch the attention of others. He is really childish, still saying 'Daddy, Mummy, look at me, pay attention to me.' He is still searching for somebody to pat him, appreciate him. Deep down he feels he is nothing; he wants to be patted, appreciated, so that he can feel some worth. But even if the whole world pats you and the whole world appreciates you, you will remain the same. This is not the way to attain to worth.

Worth is attained only when one turns into one's own sources and suddenly finds the treasure, the inexhaustible treasure of god. Jesus calls it the kingdom of god, and he says again and again 'The kingdom of god is within you.'

So your name will mean: go beyond fame, go beyond the ego, go beyond all that nonsense that people

hanker for. Be a nobody! And I am not saying... sometimes nobodies also become famous. A Buddha becomes famous, a Christ becomes famous -- but there was no desire, it was just accidental. There was no motivation, it was not the search.

When a nobody becomes famous it is totally different. It doesn't matter; whether a Buddha becomes known or remains unknown doesn't matter. He will be as blissful remaining anonymous, a nobody, as he will be if he becomes known all over the world. That is another thing.

Dropping the desire for fame does not mean that you will never become famous -- you may, but then it will have a totally different quality. It will be a sheer accident, and you will remain the same: silent, at ease, fulfilled, contented.

Prem means love. Linda has two meanings: one is Latin, it means beautiful; another is Teutonic, it means a serpent -- the symbol of wisdom.

Jesus says, 'Be ye as wise as serpents.' For centuries the serpent has been the symbol of wisdom, both in the East and in the West. Both the meanings are beautiful. The full name will mean: love that brings beauty, beauty that brings wisdom.

Love can bring many things into existence. Love is alchemy, pure alchemy; it transforms everything that it touches. Baser metal becomes gold, poison becomes nectar, ordinary life becomes extraordinary, and an ordinary person is transformed into a god or goddess. Love is magic, pure magic. It creates its own world; it is the only creative force in existence.

Love gives you beauty because it gives you grace. Love gives you beauty because it gives you a feeling of worth, that you are needed -- that you are not useless, that you are not just dirt, that you are respected, that somebody depends on you, that somebody will miss you; if you are not there, then somebody is going to cry for you. This is the ordinary love.

If love takes wings and becomes universal, then it gives you tremendous beauty. Then you know that this existence will not be the same without you. It gives you tremendous confidence, trust in yourself -- and that trust brings beauty, that trust brings a settlement, a relaxation, a centering. You are no more desiring; all that is needed is already there.

Desire makes one ugly, beggarly. Love makes one desireless: one is suddenly an emperor. If love is there, the whole kingdom of god is there. In those moments of love and beauty. in those moments of the feeling of meaningfulness, wisdom arises. One knows, not through the mind but through the heart; one knows, not through logic but through love. Logic is a very indirect way of knowing: it goes round and round, about and about, and still it never comes to the point. It goes on and on; it is a vicious circle.

The heart penetrates into the reality directly, immediately, without any mediator. It simply faces reality as it is, without any screen of intellectuality, rationalisation.

Love is really the true way of knowing the truth. Logic is the untrue way of guessing the truth; it is never knowing.

Anand Jennifer. Anand means bliss. Jennifer is Celtic, it has three meanings: one is white lady, the second is fair lady, the third is white wave. I choose the third: a blissful white wave. That's actually what we are, waves in the ocean. Being a man or a woman is very superficial, it is just on the surface; deep down we are just white waves of an infinite ocean.

One can think oneself separate from the ocean, then misery arises. One can feel oneself one with the ocean, then peace comes. Bliss is really nothing that comes: bliss is the understanding of the truth. And misery is a misunderstanding: misery is living in a lie and thinking that it is true. Because it is not true and you believe it is true, you remain in a state of limbo, neither here nor there. You cannot make the lie true -- and unless it is true it cannot be nourishing, nurturing; it cannot give you health because it cannot make you whole.

People are living on lies, a thousand and one lies. And the most fundamental lie, the foundation of all lies, is the ego -- the idea that 'I am separate from existence.' The wave is not separate from the ocean, the wave is part of the ocean. To see it is to be transformed -- because then all misery, anguish, simply disappears, is not found at a]l. One is surprised: 'Where have all those things gone? Where is my anxiety? I have not solved it -- where has it gone? Where are the problems? I have not found the answers, but the problems have disappeared!'

There are no answers. If the problem is a lie, there cannot be any answer to it. If the problem is false, then there is no way to solve it. And the problem is false. Hence I don't teach how to solve your problems, I

teach how to dissolve them. By seeing the truth they are dissolved, not solved.

And this is the truth: be a blissful wave, alert, aware that 'I am just part of the ocean: one moment I arise, another moment I disappear. My coming and my going does not make any difference. My birth is not a birth, my death is not a death, because before birth I was there in the ocean, after death I will be there in the ocean.'

Seeing the truth, one becomes disidentified with the part and becomes identified with the whole; and to be one with the whole is to live a vast, infinite life. We are unnecessarily living in small, dark tunnels, for no reason at all -- the whole sky is ours!

Anand means bliss, sudharm means true religion -- bliss, the true religion.

For a long time, religion has been very sad, serious, sombre; and because of its seriousness and sadness, millions turned away from it. Even those who remained part of religion remained only formally so, because sadness is not the natural search of human consciousness, bliss is the natural search.

To propound sadness as a goal is pathological, but that is what has been done down the ages. It has been done for a particular reason; it was not just an accident, it was a cunning strategy of the priests. Early in the history of humanity they stumbled upon the fact that you can control only if people are sad; you can exploit only if people are sad. If they are blissful, it is impossible to control them; if they are blissful, it is impossible to reduce them to slaves. If they are blissful, it is impossible to force them to follow the authorities, the state and the church.

A blissful person is a rebellious person. And a blissful person need not go to the priest. For what? Why? When you are psychologically ill you go to the psychiatrist, the psychoanalyst; when you are not psychologically ill you don't go.

The priest came to know that people have to be made spiritually ill, only then can his profession prosper. The priest lives on people's spiritual poverty, spiritual illness, spiritual turmoil, anguish. Naturally he created a structure of ideology in which it is bound to happen that you will become sad, you will become afraid, you will become guilty, you will become so shaky that you will have to seek advice, that you will have to go to some expert. The priest was the expert; he had all the keys. In fact he was the cause of the disease, and he was pretending he was the cure.

My work here is to make you aware of all the damage that has been done by the priest down the ages, and not only to make you aware but to help you to heal those wounds. Hence, to me, true religion will mean bliss, will mean freedom, will mean individuality. It will not mean imitation, it will not mean following, it will not mean obedience; it will mean intelligence.

Of course if something appeals to your intelligence follow it. But follow it because it appeals to your intelligence -- not because it is dictated by the authorities, not because it is written in the scriptures, not because those who propound it have a long long tradition, credit, prestige, power. Follow a thing only if it strikes a chord in your heart; then you will be moving into the true direction of god. As one goes closer and closer to god, one becomes more and more blissful.

If one becomes more and more serious, then something is wrong; one has gone astray, one is not moving towards god. That is an absolute criterion: if you are coming closer to truth, your being will have more and more fullness of joy, well-being, overflowing love. You will be a singing, a dancing....

[A sannyasin says that when he does Vipassana meditation he becomes drowsy and has low physical energy. Mostly when doing dynamic he feels pretty good.]

Pretty good?

My feeling is that at least for six to nine months you should do Dynamic meditation. Your energy seems to be low. The Dynamic meditation will help the energy to rise higher. Only then will Vipassana be helpful. Otherwise this happens: energy is low, Vipassana brings it even lower, because it is a very silent process. Then wherever energy is too low you will feel drowsy, sleepy, and you may start dreaming, and then the whole point is lost.

Vipassana can be done only when the energy is very high, so high that even if Vipassana brings it low, it cannot bring it so low that you start feeling drowsy. Otherwise in Buddhist monasteries that is almost the normal routine: out of one hundred monks, ninety-nine are drowsy, sleepy. That's why the Zen master has to move with a stick to hit their heads -- they are all drowsy! In fact it is natural, mm ? it is not their fault! They have to get up at three o'clock, early in the morning, and then start meditating; and it continues the

whole day. Unless somebody really has very high energy, he will fall into sleep.

So my approach is: first bring the energy to such a high level that even when you do Vipassana.... It will go down a little: your heart-beat will be slower, your pulse will be slower, your blood circulation will slow down -- everything slows down in Vipassana. You already look drowsy... so in Vipassana you will fall asleep; it will not be of any use to you.

For nine months concentrate on Dynamic meditation, and after nine months start Vipassana.

[A sannyasin asks about her relationship which is difficult because most of her energy goes into looking after her two-year-old twins.]

Don't be worried. Things will settle. Just be here for a few days. Just feel me more, mm? and things will settle. I don't see a real problem, mm? -- just the ordinary problems that always arise in relationship. But those problems keep the relationship going on. If there are no problems, what will you do? If there are no problems then you will be at a loss: what to do with your life?

Problems keep life interesting. One remains occupied and great things go on happening. Nothing is great, and nothing is happening!

Just wait a few days, listen to me carefully, and this will go.

Won't You Join the Dance?

Chapter #15
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Deva means divine; petra is Greek, it means rock-- divine rock. The temple of life has to be built on the rock of god. People build their houses either in the air or at the most on the sands. If one makes one's houses in the air, one is simply wasting time, energy, life. Or if one makes one's houses on the sands of time, then too death will come and all will be taken away.

Only god is the rock; and sannyas is an initiation into finding the rock on which the temple can be built. And it is not far away, it is within one's own being; we just have not looked for it. It needs only a little knocking inside, a little hammering inside.

Deva means divine, bruno is Teutonic; it means of dark colour. In the East, particularly in India, god is painted with a dark complexion. The word 'krishna' means the black one. If you have seen the pictures of Krishna or the pictures of Rama you will be surprised: they are all dark--and there is a reason in it. Darkness has depth, whiteness is shallow. And darkness has something mysterious in it; whiteness is so clear-cut, mathematically comprehensible. Darkness is like the dark night, you cannot even see your own hand; everything is incomprehensible, mysterious. And god is a mystery. To represent that, in the East, god has been painted as having a dark complexion.

Bruno is a beautiful word: divine dark complexion.

Veet means going beyond, transcending; richard is Teutonic, it means hard. The full name will mean: transcending hardness, going beyond hardness, becoming soft.

Hardness is part of struggle. We have learned hardness because we have been constantly fighting; and if one has to fight, one has to be hard. Man has been fighting with nature, with animals, with trees, with man -- with himself. For centuries and centuries, life has been nothing but a struggle. Naturally, one has learned how to be hard, how to be like a stone wall, so that nothing can penetrate one; but this has created side effects of tremendous importance.

Because man has become too hard, he cannot love, he cannot allow love to happen. He cannot relax. He cannot go deep into meditation, he cannot go into his own being, because they need totally different qualities: they need softness.

Hardness is masculine, softness is feminine. If you want to go out into the world, into the world of ambitions, you have to be hard, very hard, otherwise you will be crushed. If you have to compete, you have to be aggressive and violent. Yes, it pays to be hard in the world of competition, ambition, but it is a hindrance in the inner world. If you are hard, you cannot take even a single step inside your being. If you are hard, your life loses all grace. It can't be a flower, it remains a stone. It can't have that velvety softness of a rose; it remains rough, it remains ugly.

Sannyas is the beginning of an inner journey. You will have to change the whole gestalt of your life: you will have to learn the ways of being soft. As much as possible, you will have to learn the ways of being vulnerable, open, available. You will have to learn the ways to bend, surrender.

Lao Tzu says: When great winds come, big trees fight, but they are uprooted, they are thrown on the ground. And the grass? -- it simply bends, with no resistance. Once the wind is gone, the grass is back up -- but the big tree cannot be back up; it is dead.

The secret of the grass is the secret of tao, the secret of religion: learn to relax, learn to surrender, learn to cooperate. In one word: learn to love!

Veet means beyond; and tetsuya, you say, means to be philosophic. Veet tetsuya will mean: going beyond philosophy. That is the game that sannyas is -- going beyond philosophy, going beyond thinking, going beyond guessing.

Man cannot think about the unknown. Whatsoever you think remains the known. You can chew it over again and again, but it is the same thing that you already know. You can make a few new combinations out of old toys; they may appear new but they are not.

There is no way to come to the new by thinking; thinking is totally irrelevant for the new. The new can be known only when thinking ceases. Truth can be encountered only when the mind is no more there. Truth needs no mediator, Truth needs direct experiencing. One has to see to know, not think to know. One has to experience to know -- and experience is a totally different dimension. You know love by being in love, not by studying love. If you study love, that is philosophy: if you fall in love, that is sannyas.

Sannyas is existential, not philosophical. And those who have ever known were not philosophers. Philosophers go on missing. They know much but their knowledge is all rubbish, because their knowledge goes about and about; they beat the bush around and around. They never reach the centre, they never reach that point which becomes a revelation.

The only way that your arrow can reach the target of truth is meditation, not thinking. And let me remind you: meditation is not another kind of thinking. It is not thinking about god, it is not thinking about truth; it is not thinking at all. It is a state of no-thought. One simply is, utterly empty of any thought, desire, dream. In those lucid moments, truth comes to you. In those open moments, mysteries start revealing themselves to you.

One has to learn to be still, to be silent; it is not a question of logical acumen. The greatest skill in the world is the skill of being silent, utterly silent.
In silence is the door to god, to truth, to nirvana.

Prem means love, rechan means catharsis. Catharsis can be negative, it can be positive. If catharsis is negative, there is no end to it; one can go on catharting. That's why many cathartic therapies can never be completed. For example, Primal therapy can never be completed. Even Arthur Janov is not post-Primal; nobody can be post-Primal.

If catharsis is negative, it is endless. And many Western therapies are caught up in negative catharsis: Encounter groups, Gestalt groups, Bio-energetics, Primal therapy, and many more. Yes, it unburdens you, but you are constantly creating energy. Man is a dynamo: the energy accumulates again, again you have to cathart. It does not change your basic life style. It does not change the fundamental of your life. It only helps

you to release energy; it does not transform you.

Catharsis has to become positive, sooner or later. It is not only that you cathart anger, hatred, aggression; another step has to be taken which in the West has not yet been taken: you have to learn how to cathart love, compassion, joy.

If positive catharsis is learned, then there is an end to the negative catharsis, because the same energy starts moving into positive channels. Hate becomes love, anger becomes compassion, aggression becomes softness--just the opposite. Otherwise the negative path is endless and creates much hell. Once in a while, you will have a few glimpses of heaven. When the energy is released, the new energy takes a little time to arrive: between these two, you will have a little beautiful experience, but those beautiful moments will disappear sooner or later.

Unless we learn the art, the alchemy, of transforming all negative emotions into positive emotions, therapy remains incomplete. Therapy can be complete only with love, in love.

Prem means love; carmelita is Hebrew, it means garden -- a love garden. Love is a garden: much care has to be taken of it. It is not just weeds that grow on their own -- if you want rose bushes and lotuses, then much care and attention is needed.

A garden has to be created. It is an art, and the greatest art about it is that it should not know that it has been created, that the hands of man should remain hidden, that the hands of man should only be instruments in the hands of God. They should not interfere; they should only bring the message of the divine. They should in no way hinder; they should only be silent, co-operative, empty vehicles.

A tree has to be helped, watered, taken care of, but allowed to be its own. It is not to be tampered with; it has to be allowed to grow in its own natural way. The most beautiful garden is that which looks like a forest. It is not a forest, it is a garden; it has been created with great tenderness. It is poetry composed of trees, but composed in such a way that the poet is invisible. If the poet is too visible, he has destroyed the whole thing. The garden has to be made but it should not be -- at least not on the surface -- man-made. It should be natural, not artificial.

There is a great story of a Zen master who was a great gardener; the emperor used to learn from him. The emperor was creating a big garden so that one day the master could be invited to see. If he approved, that meant that the king had learned the art -- that was going to be the king's examination.

The master came. The king had really prepared hard; thousands of people were involved in the garden. Everything was so clean, so perfect, that the king was absolutely certain that the master would not be able to find any fault. But when the master came, the king became afraid, scared. The master wouldn't smile; he looked at the whole garden and he was very serious.

That was rare; he had never been seen so serious. Finally he said 'I don't see any dead leaves in the garden. Where are the dead leaves?' The king said 'We have thrown them out, just to keep everything clean.'

The master went out, brought back many dead leaves and threw them in the garden. The wind started taking those dead leaves all over the place... and the rustling sounds of the dead leaves. The master smiled, and he said 'Now it looks like something divine! Without these leaves it was so dead, it had no sound. And how can a garden be without dead leaves? How can life be without death? They are partners together. If green leaves are there, then dead leaves are to be there on the ground. To remove them is artificial.'

Love is a garden. It has to be spontaneous, natural -- and yet one has to be very artful. It is a paradox: to be artful and to be spontaneous.

In Zen they say that one should learn painting for at least twelve years and then throw away all the brushes and the paintings and forget all about it. For twelve years one should not touch the brush, should not paint. And then after twelve years one should start painting again. Now the art has been learned and forgotten; now one can paint naturally. The art will be there but it will not be visible; it will be something like a hidden current, something invisible.

Great art is always invisible; and love is the greatest of arts. No music, no poetry, no painting, can be compared to it.

[A sannyasin, arriving, asks: What does it mean to live?]

It means nothing! It has no meaning. Life has no purpose, it simply is. And that's the beauty of it and the profound depth of it -- that it simply is. You can make anything out of it; it is just pure availability. It is an empty canvas: you can paint anything on it. You can paint a nightmare or a beautiful dream, you can create

hell or you create heaven, but life gives you no directions. It simply gives you total freedom to do whatsoever you want.

Life is freedom, hence the great responsibility. If you miss, you cannot make somebody else feel guilty for it; you and only you will be responsible. And there is no intrinsic meaning in life, so you cannot find any readymade thing. Life is creation. You will find only that which you have created; first create and then you can find it.

This is the tremendous mystery of life. People ask 'Where is God?' and they have not created God yet; they cannot find him. People ask 'What is beauty?' First create it, and then you will know. First give birth to it, then you will know.

Life is simply available in all its multi-dimensionality. No meaning is imposed from above; you have to create meaning. Each one has to be a creator, a god in his own right. We live in the world we create, and we live the life we create. So whatsoever meaning you prefer, you can create. The ultimate is to be able to live without any meaning, not to hanker for meaning, not to be obsessed with purpose, not to think in terms of goals; that is the ultimate. Once a man is able to live life for no reason at all, he is a Buddha, he is enlightened.

Enlightenment means to live life without any hankering for meaning. Then whatsoever is, is good, and whatsoever is not, that too is good. Then each moment becomes so radiant, so luminous, so fun of fragrance, but still there is no meaning.

Science searches for meaning and finds none. And because people are trained in science, everybody is feeling very disappointed. Art finds no meaning, but creates it -- through poetry, music, painting. Religion also finds that there is no meaning, but it starts living the very meaninglessness of it. Art creates an illusion, it creates a beautiful illusion. Art is magic; at least it helps you feel that there is meaning. Science knows the truth, but is incapable of living it: it creates despair. Religion also knows that there is no meaning, but is courageous enough to live that meaninglessness of existence and finds great bliss and joy in it. These are the three approaches possible.

Science is the lowest approach, religion the highest. So if you ask the scientist he will also say that there is no meaning, but he will say it very sadly -- he wanted there to be a meaning and it is not there. Ask the artist: he will say 'Don't be worried; meaning can be created.' Ask the mystic: he wilt say ecstatically 'There is no meaning -- and because there is no meaning there is freedom, and because there is no meaning there is no bondage.'

If it is possible, become a mystic. If it is not possible, at least become an artist. Don't fall below that! If you fall below that, you are committing the original sin.

Won't You Join the Dance?

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Prem means love, carina has two meanings; one is a star, a star of the constellation Orion--a love star.

Love is always a possibility, always a potential, and the potential is such that it cannot be actualised absolutely; it is inexhaustible. So it is always a far-away distant star; you are always arriving closer and closer, but you can never say 'I have arrived.' And that is the beauty, that one can never arrive, one only

goes on arriving. The adventure remains an adventure, the pilgrimage remains a pilgrimage; it never ends.

Love is something that we can go on and on moving into deeper and deeper, but still it is unfathomable, it is immeasurable. We are very small; it is huge. We can only be possessed by it, we cannot possess it. Love is a whole universe; we are just a ripple in the ocean.

And the second meaning is the Italian meaning of the word 'carina' -- and I am changing it from carin to carina. Carina is softer, has more beauty of sound, is more feminine. In Italian, carina means the little beloved one, the beloved.

Love is a double-edged sword: on the one hand it makes you a lover, on the other hand it makes you a beloved. It is not one-way traffic, it is not only that you give. The more you give, the more you get -- in fact you get a thousandfold. What you give is small, what you get is tremendous.

Keep in your heart a single seed of love. Help it in every possible way, and drop all that can be a hindrance to it. Then there is no other need for anything else. Love is enough unto itself.

Deva means god, magdalena is Hebrew; it means elevated exalted -- exalted by god.

In the very fact that we are, we are exalted by god. The very fact that we exist is enough proof that god has loved us. What more exaltation can there be than to be created by god? And life is not a single gift; it is a chain of gifts, gifts upon gifts. But man is so ungrateful and so blind that he cannot see what has been given to him. Rather than being thankful, he is continuously complaining. The complaining mind is the irreligious mind, and the grateful mind is the religious mind.

Religion does not consist of going to the church, to the temple, of following certain rituals, formalities. Religion consists only of one thing: an immense gratitude, gratitude that one is, because there is no reason why one should be -- or is there?

It is a miracle that we are; we might not have been. It is a sheer miracle that existence has been showered on us that being has been given to us. We are already exalted: to feel it is of tremendous importance. In that very feeling you start losing your anxiety -- because if god has created you, he is taking care of you. Then let-go becomes possible, surrender becomes possible. Then you need not worry about yourself, you need not carry yourself on your own shoulders; you can relax, you can be, you can enjoy.

That's what my teaching is: feel exalted, feel tremendously gifted, and feel gratitude for all that has been given to you. The more grateful you become, the more will be given; and the more you have, the more you attract.

The law of outer richness is applicable to inner richness too. Money attracts money: if you are rich outwardly, more money will be flowing towards you. And so is the case with inner richness: the more rich you feel, the more richness will be pouring into you from all directions. If you feel poor, you will become more poor. Whatsoever you feel will be magnified, strengthened -- because each time you feel something, you are strengthening that very thing; you are giving it energy, you are supporting it, you are co-operating with it. So why be poor? Why be a beggar? Be a god or a goddess.

It is not that only Jesus Christ is the son of God: everyone is!

Prem means love, and this is just guesswork: Nikki possibly comes from a Greek word 'nicolette' which means victory. Your full name will mean victory through love; and that is the only true victory there is. Every other victory is ugly, every other victory is violent, barbarous. Every other victory is only superficial. You can silence people, but you cannot win their hearts by violence; and they will wait for a time when they can take revenge. There is no way to destroy the enemy by violence. It is only the miracle of love that the enemy evaporates, it is only through love that hearts are won.

But it is a very paradoxical process, the process of love: you have to surrender to become victorious. You have to allow yourself to be defeated to become victorious. It is very strange illogic, but of tremendous significance. Once one has learned the logic of love, the grammar of love, one has come to know the greatest key that can unlock an the doors of all the mysteries.

Surrender to win, disappear to be, die to be reborn into a life abundant.

Deva means divine, joyce is old French; it means joy or rejoicing. The full name will mean: a divine rejoicing. Rejoicing is better than joy, because joy means that something has ended, is finished, completed; the full stop has been put there.

Rejoicing is on-going, riverlike; it knows no stopping, the full stop never comes. And life is more like rejoicing than like joy, because the moment joy ends, you will fall into its polar opposite. You will become

sad, you will be in despair, you will start longing for joy again. You will start remembering the beauties of joy, the nostalgia, and the despair that it is no more.

Rejoicing -- that is closer to life; that's how life is and should be. One goes on flowing from one peak to another, and the flow is a continuum. It is possible only to make your life a continuous flow if sadness is also absorbed in your joy, otherwise not. If sadness is against joy, then joy will end and sadness will have its say, will have its time. Just as night follows day, joy will be followed by sadness.

Rejoicing is an art. It means that the dance continues. Whether it is day or night doesn't matter: one enjoys the day and the sun and the light; and when the night comes, one enjoys the darkness, the depth of it, the velvety touch of it. But the dance continues. In success, in failure, young, old, alone, together, in life, in death, rejoicing continues.

So my emphasis is more on rejoicing than on joy. Rejoicing is far more comprehensive: it contains the polar opposites in it, hence it has more totality. And whatsoever is total is divine, whatsoever is partial is no more divine.

Anand means bliss, subudha means awakened -- bliss awakened. Bliss is our intrinsic nature, but it is fast asleep. It is in a state of unmanifestation, in a state of latency. It is like a seed which is waiting -- waiting for the time, for the right opportunity, for the right soil, for the right climate, to die, to be reborn. The small seed contains so much that it is incalculable. Scientists say a single seed is enough to fill the whole earth with greenery -- in fact not only the earth but the whole universe, all the earths and all the planets and all the stars. A single seed is capable of that miracle. It is not as small as it appears.
Appearances are deceiving; beware of appearances.

Sometimes things that look very big are really very small and things which look very small are really infinite. Who would have ever thought about atomic energy ? Who would have ever thought that atoms which cannot be seen with one's eye would be able to destroy cities like Hiroshima and Nagasaki?

What to say about the seed of consciousness that exists in every being? It has infinite potentiality. God is simply another name for that infinite potentiality, nothing else. God is not somewhere out there, sitting waiting for you to discover it. God is hidden in you; it has to be grown, it has to be awakened, it has to be brought to manifestation. It is your future, it is your destiny.

Once this becomes a conscious effort, things are simple. Once it becomes a dedication -- 'I have to attain to my full potential, I am not to waste my life in trivia; my basic concern, my ultimate concern, will remain my inner growth' -- once this decision possesses you, things become very easy. Life takes a direction, energies start becoming channelised. And in that very channelisation of energies, in that very direction, life starts having a new flavour, a new quality, a new dance, a new meaning, a new poetry.

Sannyas means a conscious decision that nothing else t matters than spiritual growth, that everything has to serve L it, that everything is important only if it serves it, otherwise it is worthless. And that moment has come, the spring has arrived; now it is up to you to use the opportunity or to miss it.

Deva mean divine. Edda is Anglo-Saxon, it has two meanings: one is happy the other is rich. Both really mean the same thing. To be happy is to be rich; anything else is just pseudo-richness. Unless one is happy, one is poor; one may have all the riches of the world but one is poor. Drowned in riches, one remains poor, became poverty is something inner and no outer riches are able to fulfil that inner vacuum. They can't reach into your interiority. You can pile riches around yourself: others may think that you are rich, but you will know, surrounded by all your riches you will know even more acutely, that you are poor. In contrast with the riches, the poverty will be even more loud.

Real richness has nothing to do with outer riches. And remember, I am not against outer riches, I am not against anything. Outer riches are perfectly good; as far as they go they are perfectly good. Use them, but remember continuously that life becomes rich really only when there arises an inner well-being, an inner sense of Joy, uncaused by anything from the outside. If it is caused from the outside, it will disappear: once the cause is gone, it will be gone.

We have to seek and search for something inside, which is not dependent on the outside. That brings freedom, independence, and that brings a joy that is yours forever. That is real richness.

Deva means divine, bhaven means feeling. God is available not through thinking but through feeling. The door opens into reality not through the mind but through the heart.

The greatest problem that modern man is facing is that the mind is trained too much and the heart is

completely neglected -- not only neglected but condemned too. Feelings are not allowed, feelings are repressed.

The man of feelings is thought to be weak; the man of feeling is thought to be childish, immature. The man of feeling is thought to be not contemporary -- primitive. There are so many condemnations of feeling and of the heart that naturally one becomes afraid of feelings. One starts learning how to cut off feelings and slowly slowly the heart is simply by-passed; one goes directly to the head. Slowly slowly the heart becomes nothing but an organ that pumps the blood, purifies the blood, and that's all.

In the history of man, for the first time the heart is reduced into something utterly physiological -- it is not. Hidden behind the physiology of the heart is the true heart but that true heart is not part of the physical body, so science cannot discover it. You will have to learn about it from the poets, painters, musicians, sculptors. And finally the secret key is kept by the mystics. But once you know that there is an inner chamber of your being -- absolutely uncontaminated by education, society, culture; utterly free from Christianity, Hinduism, Islam; completely unpolluted by all that has been happening to the modern man, still virgin -- once you have contacted that source of your being, your life is lived on a different plane.

That plane is divine. To live in the mind is the human plane, to live below the mind is the animal plane. To live beyond the mind, in the heart, is the divine plane. And with the heart we are connected with the whole: that is our connection.

All the meditations that we are devising here are meant for a single purpose: to throw you from your head into the heart, somehow to pull you out of the mire of the head into the freedom of the heart, somehow to make you aware that you are not just the head. The head is a beautiful mechanism; use it, but don't be used by it. It has to serve your feelings. Once thinking serves feelings, everything is balanced.

A great tranquillity and a great joy arise in your being, and not from anything outside but something from your own inner sources. It wells up, it transforms you, and not only you -- it makes you so luminous that whosoever comes in contact with you will have a little taste of something unknown.

[The new sannyasin asks about her seventeen-year-old son who is at school but very closed to everyone.]

It will be the best thing if you can send him here for a few weeks....

He will simply relax here. It will be the best thing, because if you have been pushing him, then in your presence it will be very difficult for him to relax. Send him alone, Arup will take care. If you bring him with you, it will still be difficult. In fact whenever one member of a family has some problem, the whole family is involved in it. And you cannot change the problem within the context of the family, it is very difficult, because the moment he sees you, he will shrink back.

That's why many psychotherapists have come to recognise the fact that to treat a single individual you have to treat the whole family; and so family therapies are in vogue. But these are just amateur attempts. If you logically follow it, it means that if you treat the family you have to treat the neighbourhood, and then it becomes more and more unmanageable; if you treat the neighbourhood, then the whole town.

So the logical conclusion is: to change a single individual you have to change the whole universe. That cannot be done. But something else can be done, and that's my approach: for the time being, the individual can be taken out of the family and given a totally different kind of family. We have created here... a totally different kind of family where it is impossible to remain closed, impossible: he will be dragged out of himself.

He would like to come out; it is just a habit that is preventing him. He has invested in it so much that now he must be frightened to come out of it.Just doing a few groups, meditations, living with new people who are all open, flowing, he will simply get the feel of it, he will catch it. Once he has caught it, once he has lived openly for a few days, then even in the old situation he will not fall back, because he has tasted something so beautiful that there is nothing that can pull him back.

It is like a person who has lived in prison for seventy years and then you take him out: first he will hesitate, he will be afraid, he will be frightened of the strange world. But once he has started moving in the strange world and has seen the stars and the moon and the sun and the trees and the people, and feels the joy, even if he goes back into his gaol he will never be the same person; he cannot forget the stars and the moon and the sun.

So my suggestion is: if you do something, you may make him more closed. It is not for you to do anything. Just send him here for a few weeks; for not less than six to eight weeks let him be here. After

eight weeks you will find him totally different. Then just remember one thing: don't try the old things on him again. Help his new freedom. It is time that he gets out of it, because this is the time when things become utterly solid.

Eighteen years old is the peak of sexuality. At the fourteenth year is the beginning of the sexual being. After three and a half years, that is at seventeen and a half, nearabout eighteen, sexuality touches its peak. One is never so potential again; then things start declining. So this is the time, before he starts declining sexually. The more sexual energy is there, the more possibility of change, because sexual energy has something in it which helps rebellion. That's why at the age of thirteen, fourteen, children start rebelling, disobeying. It is part of the sexual energy, it is a biological built-in process, to revolt against the parents, against the family, against the structure - - because sexually they are ready to have their own families. They want to be cut off from the old so that they can create the new.

But if more and more time passes, then it will become more and more difficult to help him to come out of his closedness. But he *can* come out. Thousands of people come here closed, and sooner or later -- and it is more sooner than later -- they come out.

Just send him; and when he is back there, you will have another problem, that he is too open.

Prem means love. Sandy is Greek, it comes from Alexander; it means a helper of mankind. The full name will mean: love, the helper of mankind. Only love helps. Love is therapeutic, love is the essential therapy. If you touch somebody with immense love, it is a healing force. Just to feel love for somebody is to nourish him; it is an invisible energy.

People who are not loved start shrinking. People who don't love start feeling the meaninglessness of life. The people who love and are loved are the fortunate ones. They see the grandeur of life, the significance, the incredible ecstasy of it, and they live a healthy, holy, sacred life.

But everything should arise from love. One should not start serving people because it is virtuous, no; then it is no more virtue. One should not serve people because it is what the scriptures seek; then it will be phony. One should not serve people because that is the way one reaches to heaven; that will be an investment, business. Service should come out of love -- for no other reason, for no other motive. Then in love all is found, all is fulfilled.

My teaching can be reduced to a single word: love.

[A sannyasin wishes to have a name for a meditation centre.]

Yes, I will give you a new name. You have to work for me there now.

This will be the new name: Utsava. Utsava means celebration, and that is the keynote. Religions have been teaching people to renounce: I teach people to rejoice. There is a renunciation that comes out of rejoicing, but there is no rejoicing that ever comes out of renunciation. Renunciation brings sadness, dullness. Renunciation is in the service of death; it is life-negative. It is against life, hence it is against god. Those who escape from life are condemning god in their escape; they are rejecting god's world. And if you reject god's world, deep down you have rejected god himself. If you reject his world, how can you be grateful? How can you be grateful for this great gift of existence that has been given to you?

You can only complain; you can have a grudge, but not gratitude. And your prayers will not have joy; your prayers will be dull, dusty. Your intelligence will not be sharp either, because it becomes sharp only when you face all the challenges of life. When you live in the world and yet you are not of it, then intelligence takes wing; it starts flying, soaring high.

My emphasis is live in the world, because it is god's world. Love the world, because by loving the world you are loving god. And yet remain above it, don't be lost in it. Celebrate, dance, sing.

So this is my message for your friends. Your group has to become more and more celebrating -- and you will be surprised how celebration of its own accord becomes prayer. One need not do any other prayer.

A box for you: and whenever you need me, just put it on your heart and I will be there -- don't be afraid!

Come back again !

Won't You Join the Dance?

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Audio:	No
Video:	No

Anand means bliss; giglio is from Latin, it means a lily flower. A blissful flower -- that's what man has to become. All the potential is there; it only has to be challenged, it only has to be remembered. It is a forgotten treasure. We have not lost it, it is still with us. It cannot be separated from us, because we are it. But just as the seed is asleep and knows nothing of the flower, so are we -- seeds, utterly unaware of the possibility.

Unless a seed becomes a flower, it remains frustrated. The frustration is not very clear, it cannot be clear; it is not about something in particular, it is simply a general climate of frustration. Only when the seed has become the flower will it be able to know what the reason of frustration was.
Become a flower! And only when one is a flower can one be offered to god.

Peter is from Greek, it means a rock. Premanando is Sanskrit, it means love and bliss. Become a rock for the temple of love and bliss. These are the only two things worth achieving, worth desiring, worth dreaming about; all else is just futile. And these two things are not really two, but two aspects of one experience, two facets of one phenomenon.

When meditation ripens, matures, one aspect is felt as bliss; that is the inner aspect of it. One feels full of bliss -- too full, infinitely full. inexhaustibly full. For the first time, fullness is tasted, what it is. And then one knows 'Up to now I have just been empty.'

The second aspect is felt because the fullness is too much; it has to be shared. To contain it becomes a pain, a very blissful pain; only very few are blessed with that pain. But it is too much and nobody can contain it; it has to overflow.

The moment your bliss starts overflowing, it becomes love. When it reaches to other people, it is understood as love. Bliss overflowing is love. Bliss is the inner aspect, love is the outer aspect of the same experience -- the maturing of meditation, coming to the point where no thought exists and only consciousness is.

Anand means bliss; lazarus is Hebrew, it means grace. Bliss is through the grace of god; it is not man's effort. We cannot cause it to happen, it can't be manufactured; there is no way to achieve it. The achievers go on missing it -- just for the simple reason that they are trying to achieve it, they miss it.

Grace is not something that one can do, it is something that one can only allow. We have to be on the receiving end, utterly feminine, passive, womblike, ready to absorb. Man has to become just a welcome for the infinite to visit; and not only to visit, but to become a permanent guest in his being.

And the name Lazarus is also beautiful because of the story in the New Testament. Lazarus seems to be one of the most intimately related persons to Jesus, far more intimate than the official apostles. His trust must have been tremendous, because it is very difficult to hear and understand a man like Jesus even while you are alive, and he heard him when he was dead. When he had already been dead for three days he heard him -- the moment Jesus came to the cave where his body was kept, and shouted 'Lazarus, come out! What are you doing there?' Nobody was ready to believe that anything was going to happen, the whole thing was

so ridiculous. Everybody was waiting: 'This will be enough, this will be the end of this madman Jesus.' But Lazarus stood up, came out of the cave.

If love is total, then even death is not a barrier. Even in death, the voice of the master will reach . If one is just hearing with one's ears and not listening with one's heart then, even while alive, one goes on missing.

Lazarus coming out of death is also symbolic of each disciple who has really to go into the search, who has to die and come back again, who has to disappear as the old and to come as the new. There has to be a gap between the old and the new. That is the meaning of those three days: it is just symbolic, symbolic of three states of the mind -- waking, dreaming, sleeping. Beyond these three is the fourth, which is not a state of the mind, which is the state of no-mind. Those three days simply represent three states. Lazarus had disappeared into the fourth. Only Jesus could have called him back, because in the fourth state the mind has simply disappeared. You can hear only that which comes from no-mind. Only a no-mind can communicate with another no-mind.

The story of Lazarus has been missed by the Christians.

It is not just a miracle -- then you make a very small thing out of something very significant. The whole emphasis of Christianity has been that Jesus did a great miracle, that he raised the dead. In fact the miracle is done not by Jesus but by Lazarus -- that he heard his master even while he was dead, that he heard his master even when he had regressed beyond the mind, beyond recall. Even when no language communication was possible, something reached him, something non-verbal. Jesus' presence provoked him back to life.

And that is the function of the master. The disciple is dead, every disciple is dead, and the master has to call him forth: Lazarus, come out! What are you doing there?

And once you can come out from your death, which is called life in the world, then for the first time you are really alive.

[The new sannyasin says he has felt alienated and separate off and on for his whole life.]

Just wait, this will disappear; nothing to worry about. Just go through a few groups. It will disappear, because it is a very artificial, created thing.

To feel alienated means that you have created it; it is not the natural state. In the natural state we are one with existence; there is no question of alienation or separation. Just meditate, go through a few groups and go on reminding me; soon it will disappear. Good.

Prem means love. Miriam is Hebrew, it has two meanings: one is bitterness another is rebellion. Both are significant in relationship to love.

Love is sweet, but it contains much bitterness too; it is not just pure sweetness. And the bitterness enhances its sweetness, it functions as a contrast. It is not opposite to sweetness but complementary. A love that has no bitterness in it will miss something. It will not have tone, it will not have salt, it will not have sharpness; it will be a little too syrupy. There is an intrinsic necessity for some bitterness in love; that gives it flavour, makes it richer.

Once we look at things in that way, then the whole of life has a different meaning. Then death is not against life, but complementary to it. Death defines life; without death, life will be very vague, cloudy, it won't have any definition. So is the case with every opposite: whatsoever appears opposite on the surface, is not really so in the depth; in the depth they are together, enhancing each other.

The second meaning is rebellion. Love is rebellion too. In fact only love is rebellion, because love can risk all, because love is never orthodox -- it cannot be. It cannot be conventional, it cannot be conformist. Love is the beginning of individuality, of the assertion that 'I have to live my life in my own way, whatever the cost and whatsoever the consequence.' Love is a rebellion against the mob psychology, the crowd and its demands.

The crowd consists of the lowest. But it is very powerful it is the majority, hence millions of people simply surrender to it. They start following the ways of the crowd, and the crowd gives them respect, prestige, power. They will be known as saints, the crowd will worship them.

Just see: the pope is worshipped and Jesus is crucified. This seems so illogical. The pope must be something else: the pope must be against Jesus. If he was also part of the being of Jesus, he would be crucified: but he is worshipped and Jesus is crucified. They are opposites. Jesus is rebellion, pure rebellion, love, and the pope is just a conformist. The pope is a Christian, Jesus is not a Christian. The pope belongs to

a church,Jesus belongs to no church.Jesus is alone -- and to be alone is possible only when you are in tremendous love with existence. When god is with you, only then can you be alone.

Love is the way of rebellion. Hence all the societies of the world are against love, they all destroy love. They create false substitutes for love -- marriage, this and that -- but they don't allow love to function in its total naturalness. They make so many conditions on it that they kill it. Once love is killed, rebellion is killed.

My effort here with my sannyasins is to rekindle your love so that again there is that fire of rebellion.

Veet means beyond. Christine is Greek, it means Christian. To be really religious, one has to go beyond being Christian, Hindu, Mohammedan; one has to go beyond all structures, creeds, dogmas. A Christian can never know Christ, a Buddhist can have no communion with the Buddha; the very ideology of Christianity prevents it, and the very expectation of the Buddhist becomes a barrier.

We have to go into reality by dropping all expectations, all ideologies. Ideologies are like garments, and truth has to be faced in utter nudity. We cannot go to truth hiding behind theology, philosophy, so many words, systems of thought. We have to encounter truth without any prejudice -- and Christianity is a prejudice, Hinduism is a prejudice, any 'ism' is a prejudice. It means we have already decided what truth is. Without knowing, we have decided; this is arrogance. Without knowing, we have decided; that means we have fallen victim to mass hypnosis. Without knowing we have decided; it means we are not really enquiring after truth, hence we have settled for cheap beliefs. All beliefs are cheap. We can get beliefs just by being born in a particular home.

If you had been born in a Hindu home, you would have been a Hindu; if you had been brought up by a Mohammedan you would have been a Mohammedan. This is just conditioning by the parents and the society. The real seeker of truth has to renounce all conditioning; he has to come to a moment of unconditioning, of utter silence, purity. In that silence, truth descends.

So your name has a message for you: go beyond Christianity. And by Christianity I mean go beyond Hinduism, Buddhism, go beyond all isms. Don't trust in ideologies. Trust only in truth, not what is said about truth. Experience it, don't believe in it.

Veet means beyond. Richard is Teutonic, it has three meanings -- all wrong! One means rule, domination, another means hard, and the third means a great ruler. You have to go beyond all these things.

There is no need to rule anybody. The very idea of ruling somebody is immoral; to dominate somebody is inhuman, to possess somebody is murderous. But that's how man has lived up to now. This has been the philosophy we have been brought up with; from our very childhood we have been spoon-fed on ugly ideas.

Down the ages it has been thought that one has to be hard, strong. Hardness has always been thought to be strong -- it is not. Real strength is in flexibility, not in being hard. Real strength is in liquidity, not in being rocklike. Real strength is in the way water flows, not in the way rocks prevent it.

Become more and more liquid. Follow the watercourse way, don't be a hard rock, and you will have infinite possibilities opened for you. If one is hard, one remains closed. That is the only way to be hard -- not even a window should be left open, everything should be completely closed. One should live a windowless existence, then only can one be hard. But that means that you are living in a grave. You are no more in communion with life and its joys; you don't allow the sun and the wind and the rain to reach you.

The third meaning -- the great ruler -- is even more ugly. The idea of becoming great is a projection of an inferiority complex. Anybody who wants to be great suffers from an inferiority complex; deep down he feels that he is nobody. He has to prove that he is somebody. But even if he becomes Alexander the Great it makes no difference: deep down, the same emptiness, the same hollowness, and the whole of life is wasted. Nothing ever is achieved that way.

No achievement ever proves to be an achievement. The real work is inwards -- and the inward work has nothing to do with achievement: it is a spontaneous, natural blossoming of the soul. It is not an achievement, it is not a goal to be striven towards. It is something that is there if we relax. If we open up, if we are no more madly obsessed with ruling people, possessing people, dominating people, then suddenly the lotus in the heart starts opening its petals.

So, go beyond hardness, go beyond the idea of ruling, go beyond the idea of becoming great, and then the miracle: one becomes great. One simply becomes great, because one is great, everyone is great. And when there is no idea to rule anybody, one becomes a ruler. One's very presence becomes a discipline for others, one's very presence creates obedience in others -- not that one wants others to obey one, but

wherever one is, a great desire arises in people to obey.

Lao Tzu says that the real ruler is one who has no idea that he is a ruler. The real ruler is one whose presence itself creates obedience. We have known such rulers -- a Buddha, a Jesus, a Zarathustra, a Lao Tzu: these are the real ones, the salt of the earth. Not Alexander the Great and Ivan the Terrible, not Tamerlane, Nadir Shah -- these are not the real people. They are the most degraded human beings; they are inhuman, they don't know what humanity means.

They have not even looked up into the sky full of stars. They are crawling in the mud, the dirty mud of the earth.

Jutta can have either of two meanings.... One is old German, it means war. So many German names mean war that I am surprised! So forget about it -- the German meaning is not right.

But there is a Latin meaning, it means just. That is beautiful. So your name will mean: just love. Love can also be unjust: whenever it is possessive, jealous, it is unjust. It is no more love; it becomes war, it turns poisonous.

Love to be just, love to be true, love to be really love, needs to be completely free from jealousy, possessiveness. Then it is the energy that makes you aware for the first time that you are not the body but the soul, that you are not born and you will never die, that you are eternal, that your real home is god. Love is the only key in our hands which opens the doors of god. But first we have to purify love. It is very much polluted, contaminated, by ugly things which pretend they are love.

Be watchful. If you can purify your love of jealousy and possessiveness, then nothing else is needed. That love will become the bridge between you and the divine. That love will be transformed of its own accord into prayer.

Prem means love, parijat is a beautiful flower. The full name will mean: a beautiful flower of love.

Man can flower only in the climate of love. Love is the basic nourishment for the soul. Just as the body cannot live without food and the mind cannot exist without oxygen, the soul cannot exist without love. There are millions of people on the earth, but very few have souls. What I mean is: their souls are still potential; they have not become actual yet, because they have not provided the right food for the soul to grow.

Hence the hankering for love. Everybody hankers for it, desires it, everybody wants to be loved -- but the problem is that everybody only wants to be loved and nobody wants to love. And love comes only to those who love. The beginning has to be from your side: you have to take the initiative, you have to start pouring love into people, into existence, and then the whole existence returns your love in many many ways, in a thousand and one ways. The existence is an echo point, whatsoever you give is echoed back: sing a song and millions of songs will shower on you.

Learn the secret of loving, so that you can have as much love as is needed for the soul to grow.

Anand means bliss; robin is Teutonic, it means bright. Bliss is always bright, misery is dull. Bliss is always intelligent, misery is stupid. Bliss is always shining, radiant. Misery is dark, with no light in it -- a long, long, dark night, with not even a single star; it is like moving in a dark tunnel. But people have decided to remain miserable because to be intelligent needs work. To be stupid, nothing is needed. To be in light needs search: to be in darkness no search is required.

And people are afraid of light -- afraid because they may see things in themselves which they don't want to see, they may see things in others which they don't want to see. It may shatter their whole world. They have lived in darkness, in illusions, in dreams; and they have somehow managed, consoled themselves, and created beautiful ideologies that support their darkness and console them in their darkness. They are afraid of the light; if they come into the light, all that will be gone. Hence they are very much against people who make all efforts to bring them to the light: they crucify Jesus, they poison Socrates, they murder Mansoor. But to live in darkness is not to live at all; it is to miss life.

The only way to live is to live in utter intelligence, in the full light of intelligence, because only then are you sharpened, sharpened every day. Your soul becomes a sword. Your life starts having significance, meaning. You are not just accidental then; you are part of a significant universe -- and an essential part, a significant part. It is not only that you need god, god also needs you. The day it is realised that god also needs you, a great explosion happens in consciousness: you are accepted, welcomed in existence, this is your home!

Deva means divine; charles is Teutonic, it means man -- divine man.

Man has a dual existence, because in man the earth and the sky meet, in man the mind and no-mind meet. On the outer, man is just material; in the inner, he is spiritual. That's why Jesus says many times "I am the son of man" and many times "I am the son of god." For Christian theologians, that has remained an insoluble problem. Why does he repeat such a contradiction? Either he is son of man or son of god. But he is really pointing at the mystery of man himself. Man is both: a part of him belongs to the earth, and a part to the beyond. And that's the beauty of man! That is his agony, but that is also his ecstasy too. He is not simple, he is complex; he is torn apart between two polarities.

Friedrich Nietzsche used to say that man is like a rope stretched between two infinities, a tightrope walker -- just a single step and he will be gone forever.

The pull of the past is great, because it is the pull of the known, of the familiar. But the pull of the unknown is not less great, because it is the pull of the unknown, of adventure. And it is always a wavering, a trembling: where to go, what to choose, what to be? To be or not to be? Those who choose to go backwards miss the whole grandeur of manhood. The grandeur grows deeper and deeper as you forge ahead.

That's what sannyas is all about: risking the known for the unknown, the familiar for the unfamiliar, risking that which you have for that which you don't have -- not only do you not have it, but it may not exist at all. Who knows? There is no guarantee.

But blessed are those who can take such a risk, who can gamble such a gamble. Their life becomes the life of insecurity -- but anything that ever grows, only grows in insecurity. Anything that ever integrates, crystallises, crystallises only when impossible challenges are accepted -- not only accepted, but welcomed.

Won't You Join the Dance?

Chapter #18
Chapter title: None

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Antar is Sanskrit it means the inner, and Victoria is Latin; it means the victorious. The full name will mean: the inner victory, the victory over the inner. To win the other is not difficult it is not really a great challenge. The real challenge arises from the inner: how to win oneself, how to be a master of one's own being.

It is easy to be a master of somebody else; that's why people have decided to be the master of somebody else. Somebody is a husband and he thinks he is a master, somebody is a wife and she also thinks deep down that she is the master, the parents think they are the masters of their children, and so on and so forth. All are escaping from one real phenomenon, and that is victory over oneself. Unless one is a master of oneself, all relationship remains phony. Because you are not, how can your relationship be true, authentic, real? It can only be superficial. When you are not then you function only through the mask, the personality, which is a cultivated thing. Unless the real inner explodes, overflows, one remains phony.

One never knows who one is, one never knows what treasures one is carrying within oneself. One never knows that one is a bearer of Christ-consciousness, of Buddhahood that one has an inner kingdom. Compared to it all outer kingdoms are just stupid. Even to win a single inch of the inner territory is far more

valuable than to become Alexander the Great, because all that is won on the outside will be taken by death -- you will go empty-handed -- but that which is won inside nobody can take, not even death.

Let this be the definition of real treasure: that which cannot be taken away by death is the real treasure, and the person is blessed who has it; he has something of eternity.

Prem means love, terry is Latin; it means soft, tender. Love can only be soft and tender; if it is not, then it is something else, not love. Many things pretend to be love, many things masquerade as love. Love is such a valuable thing that it is natural that many pretenders will be born. The false coins come into existence only because the real coin exists; they are copies. Love is utterly soft, delicate, tender, as soft as the lotus flower, vulnerable; it can be destroyed very easily.

It is difficult to destroy a rock; it is not difficult to destroy a rose. The rock seems to be stronger, the rose seems to be very tender, but still the rose has something which the rock has not got: the rose is far more alive than the rock and the rose has something of the beyond in it; that's its beauty. The rose has a poetry; that's its being. But always remember: whenever there is a clash between the lower and the higher, it is always the higher that suffers, never the lower. If you clash a rose with a rock, the rock will not suffer, only the rose will suffer.

In the inner world of human consciousness there are all kinds of things: rocks and roses, all kinds of things. Hate is there, like rock, great longing to be powerful is there like rock, anger is there like rock. Love is there like a rose flower, not even fully grown up, just like a bud, just on the way. Anger can destroy it, hate can destroy it, jealousy can destroy it, possessiveness can destroy it -- anything, and there are many things.

So only one who is really alert can be a lover -- very alert to protect the tender, the soft, the delicate, the vulnerable.

It is not against others when you are full of hate; it is against you. It is not when you are boiling with anger that you are destructive to others -- you may be, you may not be, but you are certainly destructive to yourself; it is not a question of perhaps.

One has to learn what is valuable in one's being and what is worthless. And one has also to learn to sacrifice the worthless for the valuable. Only then, slowly slowly are energies transformed, the alchemy happens. Then it is very surprising: even anger can become love, hate can become love, jealousy can be transmuted into love. All that is needed is: don't use these negative things for destruction. Even if they arise, watch, very silently, don't be moved by them. Let them be there -- just be a detached observer -- and slowly slowly they will subside. And when they subside, not by repression but by awareness, the transformation happens.

Awareness is the vehicle of transforming all that is lower into higher. Rocks can bloom like roses; and this is what I am trying to do here: to help you transform rocks into roses. It is possible, it is within your reach.

Bliss is not a goal but a discipline. One just has to learn how to be blissful. We are born to be blissful, the quality is intrinsic in us; it is not something to be brought from the outside. It has to be drawn out; just as we draw water from a well, bliss has to be drawn out. That's exactly the meaning of the word 'education': to draw out something that is already there. Bliss is an education.

Our so-called education is just doing the opposite. Rather than bringing out that which is intrinsic in the person, it goes on forcing something which is absolutely alien, something foreign, something that the whole being of the person resists, rejects, does not allow to be digested. That's why ninety-nine percent of all that one is taught in the schools, colleges, and in the universities, is immediately forgotten once one has passed the examinations. It was of no use, and it was never something harmonious with your being.

My own experience is this: that whenever something is in harmony with you you cannot forget it, it is impossible. And when something is not in harmony with you you cannot remember it, howsoever hard you try; It the most, for the time being you can remember it. That's why students only read the night before they are going to take an examination; and their examination is nothing but a kind of vomiting. They regurgitate whatsoever they have been somehow accumulating the whole night, managing, stuffing themselves with; their examination papers are nothing but vomit.

This is not education, education is a totally different phenomenon. It has to bring that which is hidden in you, it has to make it manifest, it has to help you to be yourself. Bliss is there, an inborn quality; it has to be helped.

Sannyas is an education, education in the true, literal sense of the word. And it can be learned. In fact it is difficult to learn the ways of misery because it goes so against your nature. k is very easy to learn the ways of being blissful.

Just a few small things to be remembered: one, emphasise the heart more than the head, and almost fifty percent of the work is done. Replace thinking by feeling. Think less, feel more, logic less, love more; and fifty percent of the work is done. And the second thing is: become more sensitive to life--its pains, pleasures, agonies, ecstasies. Don't create an armour around yourself to protect, remain vulnerable; and twenty-five percent more is done. And the third: never cling to the known, because the known is dead, and if you cling to the dead, you will become dead. Always seek and search for the unknown, become an adventurer. Listen to the call of the unknown, risk everything for it, and you will never be a loser; and the remaining twenty-five percent is done.

If these three simple things can be managed, bliss starts showering. One is drowned in it, one is drunk with it.

Anand means bliss, hartmut is Teutonic; it means great courage. It is strange but this is how it is: to be blissful needs great courage. Misery can be afforded by any coward, it is cheap. It requires no sacrifice, it requires no learning; it requires nothing. It is just there, ready to be picked up. But bliss really needs great courage. And why is it so? It looks very illogical. It is so because misery has a few things in it which are very strengthening for the ego, nourishing for the ego.

The ego can exist only in the ocean of misery. Once misery disappears the ego dies; and who wants to die? We cling to our small egos, we cling hard. It is better to be miserable than not to be; that's our choice. And the first condition, the first requirement to be blissful is to drop the ego, to be in a state of egolessness, in fact to be in a state of non-being; only then does bliss happen. It needs courage because it requires total sacrifice. You have to disappear, then bliss happens, you have to make a space for bliss to happen. You have to create the context for bliss to happen, and the only context that is needed is egolessness.

And because we are taught continuously from the very beginning to the end that we are egos -- strengthen your ego, become strong in your ego, otherwise how are you going to survive? be ambitious, be rich, be famous, leave a name in the world -- it becomes easier and easier for us to cling to misery and more and more difficult even to have a little glimpse of bliss. Yes, that's why it needs great courage: it is going against all that has been taught to you. It is going against all the conditionings of the society. It is going against ambition, it is going against fame. It is disappearing into a kind of nobodyness, into a no-man's land. Only very few people have dared, but those who have dared were really born, they really lived, they really knew what life is all about. Their joy was infinite, their bliss was eternal, their benediction knew no bounds.

Samadhi is the ultimate state of consciousness. The mind disappears in it but awareness is total. Thoughts are absent but one is aware that there are no thoughts. It is as if the mirror is there reflecting nothing. Nora comes from Latin, it means honour; it comes from honoria. Your full name will mean: samadhi, the most honoured one. There is nothing else which is more valuable than samadhi. To know oneself as a pure consciousness is to know god.

These are the two possibilities of our being. If we are identified with the thoughts and the contents of the mind, we know the world but we become completely oblivious of god, we know the world but we don't know who we are. The other possibility is if thoughts are dissolved we don't know the world any more but we know ourselves, we know who we are; and in knowing it we know god himself because god is nothing but the pure consciousness of the whole universe. We are small drops of that pure consciousness. The difference between us and god is not of quality but only of quantity. To feel and to know oneself as part of god is to be honoured, is to feel worthy, is to feel immensely blessed.

All the meditations and all the groups that you will be going through here are ways and means of dropping the mind, of cleansing the slate of the mind, of making it a tabula rasa. Once that has happened you are standing on the door of the divine; the mind gone, god immediately enters.

Prem means love, reinhard is Teutonic; it means pure heart. The full name will mean: pure heart of love. Love is the fragrance of a pure heart. One cannot practise love; the practised love will be just a plastic flower, untrue, pseudo, and of no significance at all. The danger is not only that it will deceive others; slowly slowly it can deceive you too.

When you deceive people, in the beginning you know that you are deceiving them, but when they start

being deceived it becomes a feedback: you start believing in your own untruth. Because so many people are believing there must be something in it, otherwise how can so many intelligent people believe it? You can deceive one, you cannot deceive all. So slowly slowly deceiving others rebounds, and one is deceived oneself.

That's what is happening in the name of love: people are deceiving others and are being deceived by their own deceptions. People have completely forgotten that love is not something to be learned, not something to be cultivated, not something to be imposed on you; it is a natural consequence of a pure heart.

What do I mean by pure heart? I don't mean what it ordinarily means: a pure heart means one who thinks only good thoughts -- of god and paradise and virtues and prayers and churches. By pure heart I don't mean that; all that is crap.

The pure heart is the heart of the innocent child who knows nothing of god, who knows nothing of the church, who knows nothing of prayer, but still who is innocent. Out of his innocence he is spontaneous. Because he has no ready-made answers he has to devise moment-to-moment; as the situation arises he has to respond. That's my meaning of a pure heart: to become a child again, so deeply a child that all knowledge is discarded and one moves in each moment responding to it, not from the past but from present awareness.

These are the two possibilities of encountering reality. One is reaction; reaction means from the past experience, knowledge and all that. Another is response; response means no past, no experience. Just this moment I am here, aware. The situation is there and I respond to the situation; out of my presentness, out of my presence, I respond.

The first act is of the cunning mind, the second act is of the pure heart; and out of this pure heart love simply arises like a fragrance.

[A sannyasin, who is leaving, says she does not like the way people at home react to her orange and mala. She doesn't understand why she wants to be a sannyasin.]

My feeling is that you should leave sannyas; that will bring you to your senses. You leave it! And if you don't like the mala...

If *you* like the mala then you will like the reaction also. Then who cares? If you love something, you are ready to suffer for it; the problem arises only if you don't love. And if your past is more important then I am the last person to take your past from you-- live in it!

[She then says she had met another group whom she trusted totally.]

So wherever your trust is be there. If your trust is not with me, then why waste my time and your time?

I want to weed out people. I am in a hurry, and I want only those who are really with me so I can work on them. I have something to communicate to people; once they are ready it can be communicated. People like you will not be ready, or it will take so long that by the time you are ready I will be gone.

So the best logical course is: you drop sannyas; and wherever your trust is, be totally there, maybe that's where you are to grow. And if some day you can be here with total trust, the doors are open; the doors are not closed for you.

This may be the right way. A few people are like that: they cannot catch hold of the ear directly; they go round about. You may be one of them. So before you go, leave sannyas. And there is no problem in leaving it. Sannyas is given happily and taken back more happily, because my boat is already too full, and I would like a few people to disappear.

Those who are half-hearted, their being with me is just useless: it is useless for the work, it is useless for you, because you remain divided.

And whenever you leave sannyas I am not angry, I am not in any way disappointed in you. Leave sannyas with all my blessings. My love remains the same; your being a sannyasin or not being a sannyasin makes no difference. But leaving sannyas will be helpful at this stage; you will be clear and at least you will not be divided. And whenever you feel that you can be totally here, totally with me, you are welcome; you can come.

[A sannyasin says he always feels very nervous and he would like to transform his energy, because he has two children and he gets very irritable with them. Osho checks his energy.]

It is nothing to be worried about. From your very childhood you have been repressing it, and now it has to be thrown out of your system. So whenever you feel nervous, just go into the room, close the door, and start shaking all over the body; shake as much as you can.

It is in the body everywhere, it has become a part of your physiology. By shaking it the energy will be thrown out. It will take at least three to six months, and then you will be free of it. Next time you come here remind me again. Some body work will be helpful, or if you can do something there like Rolfing, Postural Integration, Rebirthing, these three things will be of great help.

[He says he has already done Rolfing and Rebirthing.]

Then start shaking; and really get into it, be possessed by it! Perspiration will come, allow it. It will be very relaxing, and it will clean your system of toxins. Good.

Prem means love, nagara means a citizen -- a citizen of love. Love has its own universe, and unless you are initiated into it you never become part of it. Love is a great initiation because it is the greatest art to learn how to die and how to be reborn again. In all the mystery schools of the world the initiation into love was one of the most secret processes, because love is the energy we are made of and love is the energy that is our life. Not to know what love is, is to miss the whole point of being here in the world.

The world is only a challenge to know and learn love. But a calamity has happened in the world, and the calamity is this, that everybody thinks they already know what love is; so nobody tries, nobody explores, nobody enquires. We are capable of love but we don't know yet what love is. We are born as potentialities but not as actualities.

My sannyas is simply nothing but an initiation into the world of love. In a way it is one of the most significant things; in another way it is the most simple too -- simple because it is a natural growth of our being, difficult because the whole society is against it.

Our society is not based on love, it is based on competition, and competition is only a beautiful label for hate. Our society is rooted in ambition, and ambition is nothing but a cultured, cultivated kind of violent struggle.

To be a lover one will have to drop the ambitious mind, the competitive mind, the jealous mind, the possessive mind; in short, one will have to drop the mind itself in toto. Then another kind of life starts, the life of the heart, through the heart and for the heart.

That is the meaning of your name: become part of the universe of love, and by becoming part of the universe of love you become part of god, because god is love, because love is god.

Won't You Join the Dance?

Chapter #19
Chapter title: None

19 February 1979 pm in Chuang Tzu Auditorium

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Prem means love; ida is Teutonic, it means happy-- happy love. Love can be born either out of blissfulness or out of misery. When love is out of misery it creates more misery; it takes you deeper and deeper into hell. When love is out of blissfulness it gives you wings; you start soaring high. The difference

is very significant, and should be understood. And the difference is so subtle that unless one looks very deeply into it, one is not going to detect it; both the loves look alike.

A man falls in love because he cannot be alone: then it is out of misery. He is not really in love with the other, he simply hates his own company; it is negative. It is not going to give you fulfilment; it will create a bondage, a dependence. This love will become possessive, is bound to become possessive. This love will be a kind of exploitation, and all kinds of exploitations are destructive -- and love is more so, because it destroys the freedom of the other, it destroys the consciousness of the other, it destroys the very soul of the other. And when you destroy the other, the other starts destroying you; it can never be one-way.

Real love arises not out of loneliness, not out of misery; real love arises out of tremendous happiness. When you are alone, if you are blissful then you have the right beginning for love. If you are alone and you have no need of the other, then only can you move in the right direction towards a creative love. When you don't need the other you can share.

So either love is a need -- then it is wrong; or it is just a fragrance of your being that you would like to share with all the winds -- then it has tremendous beauty, then it is liberation.

Anand means blissful, yvan is a Russian form of the Hebrew john. In Hebrew, john means Jehovah has been graceful, god is gracious, life is the grace of god. Your full name will mean: a blissful, gracious gift from god.

One should start from this vision, this should be the first step into sannyas: a tremendous acceptance, a great love for yourself -- because god has loved you! His love is absolutely certain, otherwise he would not have created you in the first place. And it is not only that once he has created you then he is finished with you; he Still goes on breathing in you, he is yom heart-beat, he pulsates in your blood, he is your very life. So it is not that the gift is finished at a certain point; the gift goes on coming, god goes on showering.

If this can be the beginning of sannyas, then you have the right frame of mind to transform yom energies, you have the positive attitude. The negative is destructive, the positive creative. To think of oneself as just an accident.... That's what science goes on saying to people, that everything is accidental, that there is no purpose in life, that there is no meaning in life, that you are not really needed; if you are, or if you are not, it doesn't matter. Science has humiliated man, destroyed his confidence in himself, destroyed the very possibility of his inner growth -- because the positive frame has disappeared.

If you think of yourself as just an accident of circumstances, how can you be happy? How can you be blissful? How can you feel the benediction of existence? Then it is impossible.

Begin with the positive, and god is very close by! Begin with the negative, and god is still close by, but your eyes are closed to him.

Deva means divine; albina is Latin, it means whiteness. The full name will mean divine whiteness The colour white is the purest colour, because in fact it is not colour at all; it is colourless colour, hence it has become the symbol of purity. It has nothing foreign in it. All other colours are imposed on white; white is the natural state, colours are conditionings.

For example, a child is born, he is white. Then he becomes a Christian or a Hindu or a Mohammedan -- those are colours. That's why I am changing your name, Christina; those are colours, imposed by the society.

White is also the symbol of renunciation. Physics says that there are seven colours; white and black are not included in them. Black represents greed, because whatsoever rays fall on black, it absorbs them; it does not leave any ray. It is very greedy, hence greed all over the world is painted as black. Death is painted as black, devils are painted as black.

White is just the opposite: whatsoever colour rays fall on the white, it returns them all, it absorbs nothing. It simply turns them back to their original source; it remains unaffected.

Remember, this quality has to be learned: one has to become unaffected by all that happens in life -- good, bad, beautiful, ugly, success, failure. There are millions of things happening, but one has to remain a white colour, leaving them, renouncing them, not clinging to them, remaining always in a state of unclinging non-attachment. Then one starts feeling a tremendous whiteness inside, a great purity, a great light -- and that light is divine. That is the first glimpse of god.

Linda is Latin, it means beautiful; devamo is Sanskrit, it means divine -- divine beauty. All beauty is divine. Wherever you see beauty, think of god. Wherever you come across beauty, bow down to god. It may

be in the sunset, it may be in the song of a bird, it may be in the fragrance of a flower, in a human face, in a child giggling, in the sound of running water. Wherever it is, without any conditions, feel the presence of god, because beauty is his temple. All other temples are man-made -- and god is not found there; god is found in his own temple that he himself has created. And the name of that temple is beauty.

Love beauty, respect beauty, revere it, and slowly slowly your life will become full of prayer, because beauty is everywhere. If one has to be prayerful only in church, then one can go once in a while; but if one has to pray each time beauty is felt, then it becomes a continuous affair, a continuum. And when prayer is a continuum, it transforms. It only transforms when it becomes an undercurrent.

Michael is Hebrew, it means one who is like god. Vedam is Sanskrit; it means wisdom, the ultimate wisdom. It is wisdom that makes a man like god. It is wisdom that helps a man to -- transcend humanity and enter into the world of the divine. But wisdom is not knowledge, wisdom is not information. Wisdom has nothing to do with the head; it is a totally different phenomenon. It is a growth in the heart, it is the growth of love.

Love brings insight, love brings a different kind of knowing in its wake; love makes one perceptive of things which cannot be seen with the ordinary eyes. Love makes the impossible possible, because it helps you to see that which cannot be seen and helps you to hear that which cannot be heard.

Wisdom is a miracle, knowledge is ordinary. Any stupid person can gather as much knowledge as he wants. All that is needed for knowledge is a good memory mechanism. Now that can be done by computers very easily, so there is nothing special about it. If computers can do it, then the mind is just a biocomputer, the mind can do it.

There is only one thing the computer cannot do: the computer cannot become a Buddha, the computer cannot be enlightened, the computer cannot be wise you can feed knowledge into the computer and whatsoever you have fed, it is always ready to answer you, but it can never be more than what you have fed into it.

Wisdom is a transformation. It is not a question of being fed with more and more information; rather, it is the beginning of a light in the heart. It does not come from the outside, it explodes within. Meditation is the spark that triggers the process. Once the heart is wise, one is like god, one is divine.

Deva means divine, alan is Celtic: it means harmony -- divine harmony. And that is the most important thing to imbibe. Life can be a discord, life can also be in deep accord. If it is a discord you will miss all that is beautiful, all that is true, all that is divine. You will miss god, because god is not a person but the feeling of being in utter harmony. When your life functions like an orchestra, you feel god. God is a feeling, not a person somewhere that you have to encounter and say hello to.
God is not a person but a presence felt in deep harmony.

But if the harmony is not there, which is generally the case -- that life is a conflict, a crowd, a market-place, noise and noise and noise, much ado about nothing -- then you cannot hear that still, small voice, then you cannot hear the presence; you are too full of your own noise.

Sannyas is an initiation into harmony, an effort to drop the mind, an effort to disperse the crowd, an effort to say to the mind 'Be quiet' and slowly slowly learning the art of how to put it on and off. That is the secret of all meditation. Once you know how to put it on and off, you have become a master of your own being. When you need it, you can turn the ignition on, use it; when you don't need it, you can turn it off and immediately you fall into harmony.

That harmony is deathless, eternal; it is not of the body, it is of the soul. Knowing it one knows that god is; knowing it, one knows that the soul is; knowing it, one knows that everything else is trivia, the real treasure is somewhere within.

[The new sannyasin said travelling here was a shock to him: I haven't decided anything consciously; it's been like a series of happy accidents.]

Mm, that's how it happens! When it happens as a series of happy accidents, it has a beauty of its own; then it is simply a gift from god.

Deva means divine; ann is part of hannah, it is Hebrew. It can mean many things: it can mean grace, mercy, and prayer, but I would like to emphasise the meaning 'prayer' -- because whenever there is prayer,

grace comes on its own, like a shadow; and whenever there is prayer, life becomes mercy, compassion. So prayer is the central thing; everything else moves around it.

Deva Ann will mean: divine prayer.

Prayer can also be of two types. One, that which is done by you. That cannot be of very great depth, because it will remain something of the mind. There is a totally different kind of prayer that is not done by you but only allowed by you. Then it has depth. Then it comes from such deep sources of your being that it will appear in the beginning as if it is coming from somewhere outside, because we are not aware of our own deeper layers.

When for the first time real prayer arises, it feels as if God has spoken to you. In fact your own unconscious has spoken to you, but because it is so separate and because we are unacquainted with it, it appears as if it is coming from some other source. Slowly slowly, as prayer starts settling, you become more and more aware that it is your own depth talking to your superficial mind.

Prayer has to be allowed, not done. How to allow prayer? Just sit silently, close the door, fall utterly quiet. Say to God 'Possess me and do whatsoever you want to do with me. These are moments for you, this is your space: I am available, I am simply available. If you want to dance through me, dance; if you want to sing through me, sing; if you simply want to sit silently in me, then sit silently. I am at your disposal.'

That's all that one has to do. Then wait, and you will be surprised: many things will start happening. Sometimes you will see your own hands moving in gestures, your body swaying; or maybe you stand up and you start dancing. Or you start singing a song which has nothing to do with religion, nothing to do with scripture, nothing especially Christian or Hindu or Mohammedan. Maybe it is just a song that you used to sing in your childhood, just a song heard somewhere or just a tune that you start humming. Or you may start saying gibberish which means nothing, baby talk, what Christians know as glossolalia -- just meaningless sounds, but of tremendous beauty and in an inner harmony. The meaning is not clear, yet it is felt that there is great meaning.

So each day at least for forty minutes, be in this space, and miracles will start happening to you. And we are entitled to all those miracles!

Anand means bliss, peregrine is Latin; it means a wanderer, a traveller, a pilgrim. The full name will mean: a blissful wanderer. Life has infinite beauty if you are not searching for a goal, if you are just a wanderer enjoying the very act of wandering, not going somewhere in particular, not going in a particular direction. Whenever one starts moving in a particular direction, tension arises, because you have to choose, and all choice brings conflict. Who knows whether this direction is right, or the other that you are not choosing? There are so many directions, so many paths -- who knows which one is going to lead you to the goal? There is no guarantee. The direction, the path, that you have chosen may end in a cul-de-sac; then your whole life will be a wastage.

To choose is to remain in misery, to choose is to become anxious. To choose means that you have stopped living in the present and you have already started living in the result, in the goal, in the future: that's what misery consists of.

Be a wanderer, just like a dry, dead leaf in the wind, so wherever the wind goes, the leaf goes. It has no private goal of its own. It does not say 'Where are you taking me? I want to go to the right; I want to go to the south, and the wind is blowing north.' The leaf simply goes with the wind wherever it is going. The utter joy of relaxation and the tremendous beauty of let-go: that is the meaning of being a wanderer. God comes to wanderers!

That's why I have chosen the meaning of wanderer, not the meaning of traveller; because the traveller has a direction, a goal, a destination. That's why I have not chosen the other meaning of pilgrim; that is even more dangerous than the traveller. One has a religious goal; one is going to Mecca or to Jerusalem, then one is a pilgrim.

Life is not going anywhere; life is simply here! It has never gone anywhere. It is the sheer joy of just being herenow. It is an eternal dance, for no purpose, it is a playfulness. Only the wanderers know what it is.

Become a blissful wanderer. You need not go to god: if you can become a blissful wanderer, god is going to come to you!

Anand means blissful, grazia is Latin. In Latin, grazia can have four meanings. One is grace, which is the literal meaning of grazia. Another is joy, the third is beauty -- which are all part of grace. Grace brings

joy, joy brings beauty. These three are mythological graces. But my preference is for the fourth meaning which is not so prevalent; that fourth meaning is thankfulness, gratitude.

To me, to be thankful to god is the whole of religion, to be thankful for all -- good and bad, pain and pleasure, joy and suffering, for all that life implies -- to be thankful unconditionally, to just be thankful. In that very thankfulness, grace starts descending, one becomes joyous.

If one can be thankful for everything, good and bad, how can one ever be miserable? And if one is thankful continuously for everything, that very thankfulness gives you an inner beauty.

Learn to be grateful -- and there is so much to be grateful for, so much. We cannot be grateful enough.

John Sanando... John is Hebrew; it means god is gracious. It is also the name of one of the apostles of Jesus, the most beloved disciple of Jesus; so slowly slowly the meaning of john has become: the most loved disciple.

To be a disciple is one of the greatest arts. It needs many things. It needs the courage to trust. It needs guts to be in love -- and it is a love which is non-sensuous, a love which is not physical. It needs the capacity to surrender, which is almost impossible for millions of people, because we are brought up as egos. Our whole training has been to create a strong ego: our whole training is against being a disciple.

The miracle of disciplehood has disappeared from the world. But if one can be a disciple, things which look almost impossible immediately start becoming possible, because there is nothing which love, trust and surrender, cannot make possible.

And sanando means blissful. That is the outcome of being a true disciple. Blissfulness comes of its own accord; one need not seek and search for it.

[A sannyasin says he is often attracted to other women which upsets his partner. He thinks the reason is because of too much tension, from which a sexual thing developes.]

This is one of the most eternal problems; it has nothing to do with you in particular. It is really natural to be interested in many women, nothing is wrong in it. But down the ages the woman has learned a totally different attitude; she has been forced to learn it. The situation was such because she had to look after the child, she had to look to her comfort, her security, because when she was pregnant she could not work. So for centuries and centuries she has been afraid that if her man starts moving with other women then where is her security?

And god has really been heavy on women. If I am to decide, then one pregnancy will be the woman's and another will be.... Then things would have settled; it is such a simple thing, but... I have no say about it! The woman has to suffer all the pregnancies, so she demands some compensation. If she is suffering for you and your child, then at least this much she would like as a contract, that you will not start moving with other women.

Although now we are living in the post-pill era, the old habit persists; it will take a little time to go. Now there is really no need for the woman to be afraid, but the fear has gone deep into the guts. It is not a one or two days' habit; for thousands of years the woman has remained afraid, trembling. She knows perfectly well that if the man is interested in her, he is bound to be interested in other women too; about that she is certain.

If she can be certain that you are no more interested in any woman, that means that she is also included in it. Then she will leave you at ease; but then too there is a problem, because she misses you -- you are no more interested in her. If you are not interested in any woman, she is included, and then she misses the companionship, the friendship, the love. If you are interested in her, out of the corner of her eyes she remains suspicious; if you are interested in her body, why can't you be interested in other beautiful bodies? And there are so many beautiful women, she knows; she has nothing special. So she has to arrange it in such a way that no other woman is available to you, so that you have to fall upon her again and again, so that you become dependent.

And naturally, you never think of her. Everybody is so selfish. She thinks of herself, hence she becomes jealous and creates so much trouble for you that the small enjoyment you can have with another woman is so little compared to it that you decide it is better not to create the trouble, mm ? That is simple logic; she makes the trouble so heavy that you sacrifice your pleasures; or slowly slowly, seeing that it creates trouble, you start becoming uninterested in the whole thing. But then you become uninterested in the woman, your own woman, and then she also suffers.

The only way out... and now it is possible, in fact this age is fortunate in many ways -- now it is

possible: the woman need not be so afraid because all those old insecurities are gone. She is as educated as man, she can work, she has all the facilities that the man has. She need not be continuously pregnant, she need not go on bearing children again and again, year in and year out, torturing herself and wearing herself out. There is no need; now she can decide whether to have a child or not. But the old habit will take time: I think twenty-five years more, particularly in the West, and twenty-five centuries more in the East!

Just talk to her. Make it absolutely plain that you become interested.... And in fact it is not disruptive to marriage. No, not at all; in fact it is helpful. If once in a while you can go with some other woman just for a change, your wife is really benefited; When you come back to her again she is new, and seeing many women again and again, finally you come to see the point that there is not much difference either! So why bother and why destroy your intimacy? Why create a hell around yourself?

Talk to her, and if it is too difficult to be with her then drop this idea of being with one woman; just be free. Then move with this woman and that, and do whatsoever you want to do. But then too you will miss something; you will miss intimacy. Sexual relationship is one thing, intimacy is totally different; and intimacy is more nourishing than sexual relationships.

Man is a complex being, and one has to be very very understanding to solve one's problems. There are no readymade answers to them.

Won't You Join the Dance?

Chapter #20
Chapter title: None

20 February 1979 pm in Chuang Tzu Auditorium

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Prem means love, Odin means god of poetry -- god of love and poetry. Good, Odin. Keep it with you.

Anand means bliss, viresha means courageous. Bliss is only for those who are courageous. It needs tremendous courage to drop misery because we have invested in misery for so long. Our ego subsists on misery, our whole life is rooted and based in misery, so to drop it means to die as you have known yourself To drop it means to destroy the identity that you have always thought you are. Hence courage is needed. It is dying to the old, only then can the new be born.

Bliss is possible; that is not a problem at all. The only problem is how to gather courage to drop misery -- and that's what I teach here. Bliss cannot be taught, but how to drop misery can be taught. And once misery is not there, bliss is.

Veet means beyond; cecilia is Latin, it means blind. Your full name will mean: going beyond blindness. To live in the mind is to be blind. To think of oneself as the body is to be blind. To live only in an extrovert way is to be blind. Turn in, and for the first time one starts feeling that one has eyes; only by seeing the within do the eyes open up.

Watch your mind, observe its ways, become detached, see that you are not it, you are the witness of it, and you attain to eyes. In the same way, slowly slowly, go on watching your body: one day it was small, the body of a child; some other day it became young, some other day it will become old. It is constantly changing, but something in you remains eternally the same: the consciousness. I am the child, the child will not be there forever; I am young, the youth will not be there forever -- but that quality of I-am-ness persists.

It persists even when one dies; it has no birth, no death. To know that eternal quality of one's consciousness is to have eyes, is to become a seer.

Prem means love; edgar is Anglo-Saxon, it has four meanings. One is fortunate spear, the second is lucky spear, the third is a warrior. All these three meanings are German, and I don't choose any of them. The fourth meaning is rich; that is non-German. I choose the fourth meaning. Your full name will mean: the richness of love.

In reality, only the lover is rich, nobody else. Only the lover can be rich, and nobody else; all other riches are substitutes for love. Because people cannot love, are afraid of love, are not courageous enough to love, are not intelligent enough to go on that adventure, they start loving stupid things somebody loves a house. somebody loves money, somebody loves power politics. These are escapes, escapes from real love; these are pseudo substitutes for love. But the mind is a coward, and it always finds something cheap, something in which there is no risk involved.

The heart has the courage to go into the unknown. The heart loves -- and the more the heart loves, the more rich you become. The inner poverty simply disappears, the inner darkness is found no more. The hollowness that people feel, the emptiness that people feel, is suddenly gone; one is full, overfull, overflowing.

Love makes a man an emperor; without love, everybody is a beggar. So love more, love unconditionally, love each and all. Let love become your very life style, let love be your sannyas!

Deva means divine. Wilfred is Teutonic; it means one who is determined to attain peace, one who has resolved to attain peace, a resolution for peace. The full name will mean: a divine resolution for peace.

That's what sannyas is all about: a resolution to change one's life -- not just to modify it, but to change it, root and all; not just to reform it, to whitewash it here and there, to renovate it, no, but to demolish it totally and to create a new life: a life of love, silence, God.

Man ordinarily lives in a madhouse, and unless one makes a total decision to come out of it, it is almost impossible to come out. The totality of resolution creates integrity, makes you one-pointed, turns your consciousness into an arrow. And that arrow is capable of coming out of the imprisonment.

Prem means love, sandra is Greek, it is part of Alexandra; the meaning is: helper of mankind. Only love can be of any help, and without love, all help becomes harmful. The world is suffering very much from so-called good people, the do-gooders. They are the most mischievous people in the world; and because they do good, nobody can prevent them. But their basic motive is egoistic. Their basic motive is to gain more and more power, to oblige people; that is the simplest way to become powerful over them. The moment you help somebody you are becoming higher, holier, saintly, generous, and all that crap! You are reducing the other to a dependent; in fact you are enjoying his humiliation.

Without love all kinds of service, help, are dangerous. Love has to be the fundamental thing; only then, whatsoever you do will be good. But always watch whether love is there or not. Good is a fragrance of love. Without love, the good is only pseudo, pretension. Humanity has suffered from pretenders for so long that it is time to get rid of all of them.

Deva means divine; adelina is Teutonic, it means serpent -- divine serpent. In the East the serpent is the symbol of the energy that is unmanifest in you. It is as if a serpent that is sitting coiled up inside, needs uncoiling. Hence kundalini is called the serpent power. It is accumulated exactly at the sex centre, hence the serpent also became a symbol of sexuality. If it goes lower, it becomes sex; if the serpent starts moving upwards, it becomes samadhi -- it is the same energy.

The whole thing depends on how we use it. If it remains under the influence of gravitation and is pulled downwards, and if we don't know how to take it upwards, then life is wasted. Life simply remains in the hands of some unconscious biological force. Then we are victims of nature; we play a role that nature gives to us and then we disappear. This has been going on and on for many lives.

But the serpent can rise upwards. And that is the miracle of meditation: it releases the serpent from the confinement of gravitation, it makes available to it a space to move upwards. And the higher it moves, the more and more peace and tranquillity and silence and bliss start happening. When it reaches to the highest peak, the seventh chakra, then one blooms, then the ultimate manifests, flowers. Call it God, nirvana, enlightenment, or whatsoever you wish, but the whole game is with the serpent energy.

To turn it upwards is not really difficult; we just have not tried, that's all. It can move as easily upwards as it can downwards. One thing is certain about it, that it has to move. If you don't allow it to move upwards, if you don't create the context for it to move upwards, it will move downwards. It is movement, hence it is called the serpent.

And because it needs no legs to move, that's also one of the reasons why it is called the serpent. The serpent can move on a wall, it can move upwards on a tree, with no legs. It is a miracle to see it moving on a tree!

Zen people say that to talk about enlightenment is like putting legs on a serpent -- the talk is not needed at all. In fact if you put legs on the serpent, you will make it very very difficult to move. It does not need legs, it moves as pure energy. In the East the serpent power has been respected for centuries; in the West too the serpent has been always thought of as a symbol of wisdom.
The Old Testament says 'Be ye as wise as the serpents.'

Anand Petros. That is the original of Peter, the Greek original, petros. Anand means bliss, petros means a rock. The rock symbolises the eternal; it symbolises the non-temporal, the unchanging, the abiding. If we watch existence deeply, it is bound to be noticed that there are two things happening everywhere: the periphery goes on continuously changing -- it is a flux; but at the deepest core of it all there is a centre, the centre of the cyclone, which remains eternally the same. That is petros, and to find it is to find God. To find it is to find something eternal which can become the base of the temple of your life. Otherwise people are making their lives on sand: by the time they have made them, everything will start disappearing.

To be too concerned with the fluxlike life is a wastage. You are playing with foam. It looks beautiful, sometimes so silvery in the moonlight, but when you catch hold of it... you don't have anything in your hands -- just plain ordinary salt water. So is life on the periphery. Each periphery has a centre, but to know the centre of other peripheries, the first requirement is to know the centre of your own circumference. The body is your outer circumference; then there is the mind -- a little inner; then there is the heart -- a little more inner; and then there is the being -- a little more inner. Then there is the non-being, the ultimate centre: petros. To find it is to find bliss, is to find benediction.

Veet means beyond; ronald is Teutonic, it means mighty power. The mind is in search of great power. If the mind is looking for more money, it is not really for more money but for more power -- because money brings power. If the mind is searching to become famous, that again is a power trip. The mind suffers from a great inferiority complex, hence it wants to overcompensate. But this is understood, that in the world people hanker for money, for power, for prestige, respectability, because these searches are very gross.

When a person starts turning spiritual, the search remains almost the same; it only becomes more subtle. Again it is the same game played on another plane. Now spiritual power, psychic power -- powers that are brought by telepathy, clairvoyance, the power to levitate, the power to disappear, the power to read others' thoughts, and so on and so forth -- psychic powers or ultimately spiritual powers... to be in heaven with all the joys and all the pleasures available there, to be special even in heaven. But it is the same trip. So the worldly and the other-worldly are not different, they are the same people. Maybe they are standing back to back, but nothing has changed.

My vision of sannyas is to drop this whole power trip. Seeing its futility, seeing that it is a kind of pathology, seeing that it arises out of an inferiority complex, it starts disappearing of its own accord. And then what is left? A very ordinary human being. That ordinary human being, that nobody, is a Buddha.

To be a nobody, to be as if you are not, to be as if you are of no account, to be in a state of fana -- that's the word Sufis use -- alive and yet dead, to have no special claim, just to live the ordinary life, silently, consciously, moment-to-moment, you create the space in which god is possible. In that very ordinary space, god becomes possible. In that very ordinary state, extraordinary things start happening.

So, to me, to be ordinary is to be the most extraordinary phenomenon. To ask, to desire, to be extraordinary, is very ordinary, because everybody else is doing it.

That is the meaning of your name: go beyond all power and the desire for power, howsoever disguised it is, howsoever camouflaged in spiritual words, go beyond all power trips. Then suddenly, chopping wood, carrying water from the well, is more than one can ask for. Then each moment is a miracle, a surprise.

[Osho explains the name for a meditation centre.]

Satgyan means right-wisdom. One can gather wisdom from others, then it is wrong. When it wells up within your own being, then it is right. Truth borrowed becomes a lie. You cannot depend on others' truth; only the truth that has happened to you can liberate you. Jesus says: Truth liberates. It is certainly true, but Jesus' truth liberates only Jesus, nobody else. In fact others who think that they will be liberated by Jesus' truth, become imprisoned in a lie.

So in the name of religion there are many prisons on the earth. And when a person becomes very tired of one prison, he changes the prison; he goes to another prison, hoping that the other will not be a prison but will be a freedom. But these hopes are always just hopes; they are never fulfilled.

Make our centre a place where information is not to be imparted, but where people are helped to go inwards. Don't make them knowledgeable: make them wise.

Good. Keep it (a box) with you, and whenever you need me just put it on your heart. Start the centre -- and many many people are going to come. You start the centre and I send the people!

Won't You Join the Dance?

Chapter #21
Chapter title: None

21 February 1979 pm in Chuang Tzu Auditorium

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Prem means love; almiro is Arabic, it means exalted. Love is the most exalted state of being. It is just next to God: one step more and God is reached. Love is the last thing; beyond that is the infinite, the eternal. Love is our boundary; if we remain on this side, we remain in the world. If we cross the boundary of love, we enter into another kind of existence, a totally different dimension. This side is ego, that side, no-ego; and love is the fence between the two. Love has to be transcended, but all transcendence is through living One cannot repress it, one cannot by-pass it; it can be surpassed only by deeply living it.
Love is the way beyond love.

Deva means divine. Maria is Hebrew, a form of Mary, but the meaning of it is tremendously significant: it means rebellion. And a man like Jesus can be born only out of rebellion. Only rebellion can give birth to Buddhahood. And rebellion is always virgin because it remains unpolluted by the past. Rebellion is always pure because it is not a reaction. Rebellion is not reacting against something; it is simply a declaration to live one's life according to one's own light. And that was the sin of Jesus for which he was punished. The society does not allow rebellious people to exist; the society needs slaves, obedient people, conformists.

It is very unfortunate that we have not yet been able to create a society where rebellion is respected. The day rebel lion is respected, taught, we will have a totally new humanity -- a humanity which will be divine, a humanity which will be very close to god.

Anand means bliss, josep is a form of Joseph. In Hebrew joseph means: god increases, god goes on giving, god is a giver. Your full name will mean: god is the giver of bliss. All that is needed on our part is to receive it, to welcome it -- but we don't even do that; we keep our eyes closed. We are very miserly about receiving.

You have heard about the misers who are miserly in giving, but the real misers are those who are misers in taking. In fact, because you cannot take, you cannot give. The ordinary worldly miserliness arises out of

the first miserliness. The moment you are ready to receive god's gifts, you have so much you cannot contain it within yourself. It will start overflowing from you, it will start reaching people.

So open up, become more and more receptive. Become a womb and you have become a sannyasin.

Prem means love; jane is Hebrew, it means god's gracious gift. The full name will mean: love, god's gracious gift. Love is a happening; you cannot do it. If you do it, it will be only acting. You cannot manufacture it. If you manufacture it, as millions of people are doing, you will have only a plastic kind of love; it will not be a real flower. It will not have roots in your being. It will not give you any fragrance, any fulfilment; and when it will not give any fulfilment to you, it will not give any fulfilment to anybody else either. Hence the absurd situation: everybody is loving everybody else, and yet there is no love. The world stinks of hate; it doesn't show any sign of love. It shows all kinds of destruction but no creative fragrance of love, and the reason is that we have been told, we have been hypnotised, that we can do love. It is not a doing: it is always a gift.

We can bow down in prayer, and love comes from the beyond. We can only be on the receiving end. It is something which has never been done and will never be done; and unless one trusts in existence, one remains without love.

Trust, surrender to existence, feel in tune with the world, and slowly slowly you will see a new quality arising in you that you had never known before: a love growing. And as love grows, fulfilment arises; as love grows, one starts feeling contented. And when the spring comes, when the time is ripe and love blooms, one has arrived home.

Prem means love, ananda means bliss. Premananda means bliss that arises out of love. In fact that is the only kind of bliss there is; all other kinds are bogus -- painted smiles, pseudo faces, acting masks. The true bliss arises only out of a loving heart; and we have forgotten the ways of the heart. We are hung up in the head, and the head knows nothing of love. It knows the word 'love', but the word 'love' is not love.

And the head cannot experience love. It cannot experience anything; as far as experience is concerned the head is utterly impotent. It can talk about it, it can philosophise about it, it can speculate about it, but all remains wordy, verbal. If one looks deep down into it, there is no substance in it.

Sannyas means a shift from the head to the heart, which is om original home. Each child is born with the heart; the head is a social imposition. We drag the child from the heart towards the head, because the head pays. In the marketplace it is needed; and the more you have of it, the more success you will have. The man of the heart is going to remain a failure in the world; people will think of him as a fool. They even thought of Jesus as a fool, of Francis as a fool.

So the society starts pulling the child out of the heart towards the head. It is such a manipulation, and the child is so helpless that he cannot protect himself; he has no ways to protect himself. He is a dependent person; he cannot survive without the parents, so whatsoever they say, he has to follow. Reluctantly, in spite of himself, slowly slowly, he forgets the language of the heart and learns the arithmetic, the calculation, the logic, of the head. And then he lives his whole life in that desert land of the head. The heart is an oasis.

Sannyas is the beginning of another childhood; it is a rebirth. It is bringing you back home. And once it starts happening it is so easy, because it is natural, spontaneous. It is intrinsic to our being to be in the heart. To be in the head is a tension, a constant anxiety, because it is against nature. It is going upstream; it is a struggle and a dissipation of energy. When you go towards the heart you start t moving with the river, you no more push the river. Then life becomes a tremendously beautiful experience, a relaxation, a let-go.

Prem means love. Maureen is Latin; it has two meanings, and both meanings are tremendously significant: one is dark, and the other is great. Love has both the qualities. It is certainly the greatest experience, incomparable, unique; and it is also a very dark experience, dark in the sense that it has depth. Light is shallow, darkness has depth. Light is public, darkness has privacy. Light is known, darkness remains not only unknown but unknowable. Light is explainable, darkness very elusive, mysterious.

Love is a great darkness, a great mystery, a great indefinable experience; something unfathomable and something utterly private, intimate; something so close to the heart that it cannot be talked about -- inexplicable, indefinable.

Very few people are aware of the beauties of darkness, very few, because of an unnecessary association with darkness -- the association of fear. And because of that association, darkness has become a symbol of all that is fearsome: death is dark, sin is dark, the devil is dark and hell is full of darkness. These are just

projections, they have nothing to do with darkness; and these projections are made by people who have no experience of darkness. Otherwise darkness is really relaxing, very calm, it has a music of its own. It has a special touch, it is very velvety... and the infinity of it. Light is always finite, it comes and goes. Light always needs a cause for it to exist; once the cause is exhausted, light disappears. But darkness always is, uncaused; it needs no fuel.

All the religions of the world say 'God is light': it is just to help people not to be afraid of god. But the truth is that god is more like darkness than like light -- the eternity of darkness and the unfathomable mystery of it.

Science has been able to understand what light is, but about darkness everything Still remains in the dark. Science has been able to measure light. If you collect the rays that fall on five square miles, they have a certain weight, one tenth of a kilo. Light is measured, its mystery is known, it can be used, you can put it on and off. Light has been reduced to a slave.

Darkness still remains beyond our grasp It is better not to think of god as darkness than as light.

Prem means love, hanny means grace, mercy, prayer. All the three meanings are beautiful, and all the three meanings arise out of love. The loving person cannot be anything but graceful; it is natural. The unloving person cannot be but ungraceful. The very idea of love deep down in your heart makes you luminous; a certain grace starts surrounding you -- a beauty that is not of this world, a fragrance that comes from the beyond. It is something from god, and is available only to those who allow love to happen in their hearts.

The person who is loving, graceful, is bound to have compassion, mercy. And there is a great difference between sympathy and mercy. Sympathy is only in specific situations: somebody is miserable and you are sympathetic. Mercy is simply the way you live. It is not a question of specific situations -- that you are compassionate to the beggar because he is hungry, and merciful to the blind because he is blind. These things are good, but mercy is something more: it is simply your very life style; whether somebody needs it or not is irrelevant. It is not a response to somebody's need, but an overflowing of your own heart. It is not a reaction created by the outside, but a sharing of your joy -- because you have so much, you would like to share it.

And the third is the ultimate expression of love: prayer. When one loves one person it feels so good, but it brings misery too. You love one against so many, hence the misery of love. If you start loving more and more people, less and less misery arises out of love; and the day your love becomes universal, it becomes prayer. Then there is no misery. then love is sheer joy. Then love is rejoicing, a celebration. And when somebody is able to celebrate love on that plane of universality, god is happy; one has entered into the garden of Eden again.

[Prem Satlok -- true land of love.]

We don't live in one world; there are as many worlds as there are minds, and each mind creates its own world. We live in the world we create. There are people who are living in hell -- they may be your neighbours, they may be sitting just by your side. There are people who are living in heaven -- they may again be your neighbours, or sitting by your side. The world is not something outside us: it is our inner creation.

Truth happens only whenever a heart is overflowing with love. When the heart knows nothing except love, when the heart is madly in love, in that madness the greatest of sanity becomes possible. Love opens the eyes for the truth.

Love more, love intensely, and love without asking anything in return. Let that be your meditation, and you will be surprised: as love grows, life becomes truer, authentic, sincere. And with sincerity, authenticity, truth, bliss starts showering from all directions. It rains -- it rains cats and dogs! It comes like a flood. It is so much that it is uncontainable; it simply takes you off the ground. A totally different dimension of life opens up. That's what religion is all about, and t at s what the search of sannyas is.

[A sannyasin asks about creativity. She likes writing and music. She feels inspiration but when she starts, suddenly she is empty.]

My feeling is that you have a great desire to be famous, and that creativity is only a means towards it.

That is causing the trouble.

Forget about becoming famous, then there is no problem. Then when you feel like playing music, play; when you feel like writing, write. If you don't feel like writing, don't write -- even if in the middle of the sentence the inspiration disappears. So what? Stop, then and there.

The problem arises because you would like to make it a beautiful piece to be appreciated, you would like to become a great musician or an author. Somewhere deep down there is ambition -- and ambition is very very dangerous for creativity. If one can be creative without having any ambition, then creativity flows so easily, so spontaneously. But still I am not saying that by dropping ambition you will become a great musician. I am not saying that, otherwise one can drop even ambition, hoping that by dropping ambition one will become a great musician -- but that is the same thing from the back door.

Creativity somehow became entangled with fame. That's why so very few people in the world are creative; they all want to do great things. Every painter wants to become a Picasso -- and when he cannot, the inspiration disappears. Every poet would like to become a Byron or a Shelley -- and when he thinks 'These lines that I am writing are just worthless, these are not going to make me a Byron' the inspiration disappears.

If you are not after fame, then the question does not arise. You are not writing these lines for somebody else; you are writing for the sheer joy of writing. There is no end, no goal-orientation; the writing in itself is its own end. And if you are playing on the guitar, you are playing because you are enjoying it. The moment there is no enjoyment, stop. Why go on prolonging it? What is the point? But the ambitious person cannot stop there. The ambitious person has to go on polishing, he has to go on practising; if he wants to become famous it is an arduous path.

So my feeling is that you call it the desire for creativity, but deep down search: somewhere unconscious, coiled up, is a desire to become famous, to be somebody special. Then there will be trouble. All cannot become great poets, an cannot become great musicians -- and it is good that all cannot, otherwise the world would be such a mad place. It is already! If everybody is a musician, just think: everybody practising eight hours, ten hours! People will simply go mad, they will start committing suicide.

Disconnect the idea of the ego from creativity, and then there is no problem. Then whatsoever you feel... then even cleaning the floor is creative, cooking food is creative, watering the garden is creative. Then sometimes just sitting silently doing nothing is creative.

Creativity has nothing to do with anything in particular. It is a graceful state, a joyful state, and in that joyful state whatsoever you do is good. And the end is in itself; it is not a means to anything else.

Just observe it: if you can drop the ego, there is no problem. If you cannot drop the ego, then the problem will persist, then it is better that you drop your creativity, otherwise you will be in trouble, in great tension.

[An older sannyasin was worried about feeling emotional and going mad. Once she accepted it, she felt okay, but is still frightened.]

No, sometimes the unconscious throws out things. Through just going there and coming back and coming now to stay for long, the unconscious may have got stirred up, and that stirring may have brought something. But it is good that it was released. Remember, next time it happens, rather than repressing it, rather than consoling yourself, rather than rationalising, close the doors, have a good cry. Roll down on the floor, cry, cry your heart out, and within fifteen to thirty minutes you will be out of it....
Crying will be tremendously helpful.
And start working now.

Won't You Join the Dance?

Chapter #22
Chapter title: None

22 February 1979 pm in Chuang Tzu Auditorium

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Video:	No

[Anand Yuri -- farmer of bliss.]

Gautam the Buddha used to say again and again: I am the farmer, I sow the seeds of bliss. There is a way of inner farming, of creating a garden of the inner. Many never become aware of it; they are the unfortunate ones. Otherwise it is just so close -- just a one-hundred-and-eighty-degree turn and it is in front of you. But we go on keeping our backs to it. The desiring mind goes on running after outer things. Only when one is finished with desiring, is totally frustrated with desiring, has come to know that desiring leads nowhere, that the whole effort is futile, then one turns inwards -- and a new beginning, a new birth. Then one can sow seeds of bliss and one can reap the crop of God.

Miriam has many meanings, but one meaning that I would like to emphasise is a desire to become a mother. It is intrinsic in every human being to mother something, to create something. Don't take it literally, because a man can also become a mother, just as a woman can become a mother.

Picasso is a mother; he mothered so many paintings. Anyone who creates is a mother; motherhood is a by- product of creativity. Certainly Miriam was the incarnation of all motherhood: Jesus was born to her. Each person has to become such a mother, so that the quality of Christconsciousness becomes possible in their lives. It is our potential; we have only to develop it. And unless a person becomes the mother of Christ-consciousness, he has not lived at all.

This story is also beautiful, that Christ had only a mother, not a father; it is of very psychological significance. I am not concerned at all with Christian theology and all their nonsensical interpretations. I am not concerned with its historicity either; those are irrelevant things. My concern is psychological.

The father is an unnatural phenomenon. It is artificial, arbitrary, it is social; the mother is natural. Fathers have not always been in existence. At the most fathers have existed for five thousand years; before that the institution was non-existential. There was a matriarchy, the mother was all; and all the children were known not by the name of their father but by the name of their mother. Nobody used to ask anybody 'Who is your father?' or 'Whose son are you? -- that would have been absolutely meaningless. The question was asked 'Who is your mother?'

You will be surprised to know that the word 'uncle' is older than 'father', because people used to live in groups, communes, so all the people who were of the age of the father -- who was not known, who was anonymous -- were called uncles. Out of all the uncles somebody was the father, but nobody knew exactly who the father was. So uncle is a more ancient word than father. Father came only with private property. And there is every possibility that the day private property disappears, private ownership disappears, the father may disappear again. In fact he is on the way out.

It is beautiful that Jesus is born only out of a mother; the father is not taken into account at all.

Whenever somebody creates something he does not become the father, he becomes the mother -- because all creativity is feminine. Destructiveness is male, creativity is female. It is not a coincidence that Germans call their land the fatherland. No other country calls its land the fatherland; all other countries are motherlands. There is something in it -- some fighting quality, some inclination to war, some tendency to destroy.

So create a great desire to give birth to Christ-consciousness.

Anand means bliss. Eli is Hebrew; it means the highest, the god. Your full name will mean: bliss, the highest, the god. Bliss is another name for god. God is not a person, but the experience of bliss. You cannot see god, you cannot encounter him, because he is not the other. He is not there to be confronted. He is your innermost core, he is your hidden treasure. You are the bud, he is the flowering, he is your highest expression. You are a song unsung; he is the same song sung.

The difference between you and god is only that of manifestation and non-manifestation. There is no other difference, no qualitative difference. You are on the way to becoming god, or we can say that god is on the way to discovering himself.

This has to be allowed to sink as deeply into the heart as possible. We have been taught for so long that god is there far away, a thou, that it has become almost natural for us to think of him as the other. Even a man like Martin Buber used to think that the highest form of prayer is a dialogue between I and thou.

The highest form of prayer is not a dialogue at all. That is the lowest form of prayer, because at the highest peak there is no I, no thou. How can there be a dialogue ? There is just silence, utter absolute silence -- communion of course but not communication.

Deva means divine; adora is Greek, it means a gift. The full name will mean a divine gift.

Meditate on the fact that God has been very gracious. There was no reason at all for us to exist. The existence could have been perfectly well without us, still, we are. We have not earned it, we have not earned the right to be alive. We have not earned the right to see the beautiful sunset and the night sky full of stars and the colours of a rainbow. We are unworthy of this beautiful existence -- yet we are, yet we have been given all for which we had not even asked. It is a gift. And the giver is so shy that he does not come in front of us; he hides. We only see the gifts, we never see the giver. Once you start feeling the hand behind the gifts, prayer arises. And that's what sannyas is: the search for the invisible in the visible, the search for the beyond in the herenow, the groping for the ultimate in the immediate.

Deva means divine; cosmo is Greek, it means the universe -- divine universe. Existence is not just that which appears to the eyes, It is much more. Existence is not only the surface of it; it has a hidden centre of life in it. Existence is meaningful: that is the literal meaning of cosmo. It is not a chaos, it a cosmos. It is not accidental, there is a hidden current of purpose running in it which keeps it together. It is very orderly, hence science is possible.

If it were a chaos, there would have been no science; and because it is a cosmos, religion is also possible. If it were a chaos, then no Buddha would have been of any help to anybody. If there were no order in existence -- if one day two plus two are four, and another day two plus two are five, and one day love leads you to god, and another day love leads you to hell -- there would be no possibility to help anybody, there would be no possibility of guidance.

Science is possible because existence is very orderly; it follows a few laws very consistently. And religion is possible because in the interior world of consciousness it is also very orderly. Meditations can be developed, yoga can be found, tao, tantra -- an these things become possible because we have been able to find out a few fundamental laws. Maybe they have to fit with each individual a little bit this way and that, but the foundation remains the same, the essential core remains the same.

Prem means love; alva is Latin, it means white. White is a symbol of purity, innocence. Love is white because love is innocent. Love is always innocent. The moment that love becomes clever, calculating, it is no more love; nothing destroys love more than calculation. Love can live only in deep trust. It needs intelligence but not cleverness, and intelligence is a totally different phenomenon. Cleverness is part of the mediocre mind. The stupid mind is trying to be clever -- he has to, because he has no intelligence and he has to substitute for intelligence. And sometimes we over-substitute.

The really intelligent mind is unassuming, anonymous, a nobody. He trusts his intelligence; he knows that whenever need arises he will be able to respond to the situation in the correct way, so there is no need to think about it, to plan it, to calculate about it.

Love and intelligence are two aspects of the same energy. Become love, become innocent, become intelligent: these are my teachings. And once you are loving, innocent, intelligent, then there is no need of any other character to be imposed on you. You will be able to find your path towards God.

I don't give you a map and I don't give you a direction; I simply give you a lamp of light so that you can find your direction, your way. And it is tremendously beautiful when one finds one's own way; its ecstasy is different.

Sat means true, bodhi means enlightenment -- true enlightenment. There is a possibility of an untrue enlightenment. The ego can play the last trick: the ego can start pretending 'I am enlightened.' And it is so subtle that it is almost impossible for others to detect it, because you can talk like enlightened people very

easily. Scriptures are available, you can cram them; you can repeat the Upanishads, the Bible, the Koran. You can analyse in such a subtle way, with such philosophical acumen, that it can be easily proved to others that you have attained. You can live a life according to people's expectations of how an enlightened person should live. If they expect that you should live naked, you can live naked. If they expect that you should kiss lepers, you can kiss lepers. If they expect that you should serve the poor and the ill, you can serve the poor and the ill. It is easy to manage.

That is the last trick that the ego can play upon oneself. One has to be very very aware at that moment, otherwise one slips back to the original place, one again falls to the same ground from where one was trying and trying hard to rise.

How to decide whether it is true enlightenment or untrue? The only decisive factor is: the absence of I. In true enlightenment, the idea of I simply disappears, it is not found. There is nobody to claim 'I am enlightened', there is simply nobody to claim anything. It is a pure nothingness, full of light, full of joy -- very spacious, it can contain the whole sky, but the 'I' is found nowhere, not even a trace of it. Then it is satbodhi, then it is true enlightenment.

Anand means bliss, gyani means wise, wisdom. Bliss makes one wise, and wisdom makes one blissful. They go together, they are two wings; neither can exist without the other. Either become blissful and you will become wise, or become wise and you will become blissful. The path of wisdom is the path of meditation, and the path of blissfulness is the path of love: these are the only two paths in the world.

Either follow love and go madly into it -- you will be blissful, and sooner or later, suddenly one day, wisdom arrives without even informing you; suddenly it knocks on your door. Or follow the path of meditation: become more and more aware, alert, watchful, and wisdom starts happening -- because awareness is another name for wisdom. Then one day the same miracle happens: love knocks on the door, suddenly, from nowhere, from out of the blue. But whenever one reaches the peak, the other arrives automatically; they are inseparable.

[Osho gives a sannyasin an 'energy darshan' with two mediums helping.]

All three of you start feeling the energy moving upwards -- feel pulled upwards.

All feel together as if one energy. Just take it up. Don't be afraid. Feel pulled up. If sounds start arising, allow it.

Now feel the energy going back down, just as if the whole energy is going down, as if you are disappearing into the earth.

Perfectly good.

Things are perfectly good. Keep it (a box) with you and whenever you need me, just do the same experiment: sit silently, first start feeling energy going up. Raise your hands and feel pulled, and keep a tension being pulled, for at least five to seven minutes. Then relax, and then feel you are disappearing into the earth; even if you fall onto the earth, fall, and then rest for four or five minutes. This will give you tremendous transformation.

[Osho gives another energy darshan with the following instructions.]

Completely forget yourselves; just become energies, all together, all four of you. Let it become a dance together.

Just stop all movement. Be perfectly still. Be utterly like statues.

[With another energy darshan Osho says:]

Just do one thing: the energy is at the sex centre, so all of you pull the sex centre up and then relax it, pull it up and relax it, seven times, not more than that.

If any sounds start coming, feel orgasmic, feel sex energy moving upwards.

Feel ecstatic. Let the energy become pure bliss. Be in a dance.

Won't You Join the Dance?

Chapter #23
Chapter title: None

23 February 1979 pm in Chuang Tzu Auditorium

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Video:	No

Prem means love; roger is Teutonic, it means spear. Love is like a spear: the moment it penetrates the heart it is the greatest agony possible, but beyond the agony is the ecstasy. Love is pain, pure pain, but out of the fire of pure pain, bliss is born. The pain is the price we pay for the bliss. Once the bliss is attained, then one knows that what one gave was nothing. But unless it is attained, it is too much to bear, it is unbearable, and many times one wants to escape.

People are very much afraid of love for the simple reason that you have to pass through pain, agony, fire. The way to heaven goes through hell, and those who avoid the pain part will never attain to the ecstatic flowering.

Anand means bliss, lorraine is a symbol of victory, the laurel. The full name will mean: bliss, the symbol of victory. One can have -- as much money as possible, and it is not a symbol of victory, it may be just the opposite, that the man has wasted his whole life in collecting junk. One can even conquer the whole world, can become Alexander the Great, and yet when one dies, both the hands are empty. One cannot take this kind of victory with oneself. Only one thing can be taken beyond death, and that is blissfulness. It has nothing to do with the outer; it has something to do with your inner energy, the flowering of your inner energy.

Once it has happened, there is no death. No time is going make any difference to it, it has eternity in it. And that the only victory there is; all other victories are covers to hide our defeats and failures. And the beauty of bliss is this, that you need not depend on anybody; no outer cause is needed at all -- as you are, you are enough to be blissful. It is only a question of starting to live it; it is not a question of attaining, achieving.

One cannot believe that it is only a question of living it -- because one has lived in misery for so long how can one suddenly become blissful? But try and see the miracle happening. Tomorrow morning get up blissfully, with a decision that today you are going to remain blissful, whatsoever happens you are going to remain blissful. Persist, and remind yourself again and again; old habits will be there, coming back, knocking on the doors, but go on smiling deep down within your heart, and you will be surprised: it is possible. And if it is possible one day, it is possible every day. Slowly slowly it deepens; slowly slowly it becomes such a natural phenomenon that you need not even remember; you are simply blissful.

That is what sannyas is all about: living life blissfully without any effort, without cultivating it; living bliss spontaneously, uncultivated, unpractised, effortlessly. Lao Tzu calls it wu-wei, action without action.

Miracles can be done without any doing, and this is the first miracle. If this happens, then everything else becomes possible. Then god becomes possible, then paradise becomes -- possible, then nothing is impossible.

Anand Orna... will mean blissful light. Light in itself is delight. If we can be full of light within, our life becomes a tremendous, unbelievable delight. Bliss is an expression of inner light. It is light overflowing in you, reaching to others; it is a fragrance of your flower, riding on the winds. And just the opposite is the

state of misery: it is a by-product of inner darkness. People are living in inner darkness, because people are living without self-knowledge.

Socrates says a life unexamined is not worth living. He is right; a life which has no awareness to examine itself, to look at itself, can't be worth living. At the most one can drag. That's what millions are doing and have been doing, down the ages -- carrying mountains of burdens for no reason at all. One day they die because of those burdens, are crushed under those burdens, never knowing a single moment of joy. They could have lived their whole life as joy -- just one thing went wrong: from the very beginning they were taught to know everything except themselves. That is where the original flaw is.

Sannyas has to be a beginning of self-knowledge. Everything else is secondary. If you don't know anything else, it doesn't matter much, but let a great decision be born in you that 'I will know myself', that 'I will know who I am.' In that moment of knowing, suddenly the inner being becomes enkindled, knowing becomes light, light starts overflowing. And that overflowing light is delight, is bliss.

Anand means bliss. Hywel means eminent, famous, special, extraordinary, the quality of uniqueness. Bliss makes everybody unique, misery is anonymous. Bliss makes one an individual. That's why to be blissful is dangerous, because you become so eminent, so different from others, and people don't like that. They don't like anybody to have any difference to them; they become afraid, they feel offended.

How dare you? They are so miserable and so anonymous and you are becoming so extraordinary and unique? They are so dark and you are becoming so light ? They are living in hell and you are dancing in joy ? Just out of sheer cowardice, millions of people who could have been blissful have never dared to be blissful. The crowd does not like that, the crowd wants to be part of the crowd. The crowd wants you to be a sheep, not a lion -- and bliss is a roar, a lion's roar.

Gather courage to be blissful, risk everything to be blissful. Even life can be risked for bliss, because without bliss life has no meaning. Even to live blissfully for a single moment is better than to prolong a hundred years in misery.

Prem means love, leo is Latin for lion. There are two possibilities for the human psychology: one is the psychology of the sheep. It is rooted in fear. That's how crowds live -- in a sheepish way, always searching for a tyrant, a shepherd, always in need of being dominated, always hankering to be commanded. They feel good only when there is a leader to lead them. If there is no leader, they start freaking out -- freedom is unbearable. That is one kind of psychology; the majority of human beings live in that world. But if you live in fear, you don't live at all; you go on missing the opportunity.

The other psychology is the psychology of the lion. It is rooted in love; it is individualistic, it is not collectivistic. It does not depend on somebody, it tries to live its own life. It risks going into the unknown without any map. It is not ready to remain confined to the familiar, to the comfortable, to the convenient. It is the psychology of the wanderer, the explorer, but its basic root is in love: one loves existence so much that one wants to explore it. We want to explore somebody only when we love them. You love a woman; you want to explore her body. You love a rose; you want to explore its touch. All exploration is out of love.

The lion is an explorer and the lion walks alone. He is not afraid, fear is not his way of thinking. And once one is free of fear, life has a totally different taste: it is utterly beautiful, it is immensely precious. But it depends on what kind of psychology you choose.

To be a sannyasin is to be a lion, and to be a sannyasin is to choose the psychology of love, the psychology of exploration, the psychology of the wanderer. It is accepting the challenge of the unknown. It is getting ready to risk all for that which is not known yet and for which there can be no guarantee.

Deva means divine, sagaro means the ocean -- the divine ocean. We have all become identified with the waves, and because of this identification we have lost contact with the ocean. This is our misery, this is our only problem: the identity with the waves, the identity with the part. Once we become obsessed with the part too much, the whole disappears from our vision. All that is needed is a change of gestalt. All that is needed is to uncling from the part, disidentify yourself from the wave, and suddenly the ocean is heard, roaring all over. And suddenly that which had been forgotten is remembered, that which has been lost is regained. One is again whole and holy.

Never think in terms of the part; always think in terms of wholes. This whole existence is a single unity, it is one individuality. That's exactly the meaning of the word 'God' -- that existence is one individuality, undivided, that we are members of each other; that you are in me, that I am in you, that that is the only way

to be. The mountains and the stars and the trees are in you and you are in the mountains and the stars and the trees. That is the only way to be! We participate in each other's being, we criss-cross each other. There is no way to be separate; the very idea of separation is the root cause of our being in hell. The moment the illusion of separation disappears, one is back in paradise.

[A sannyasin, who is leaving, says: I'm always fighting, a victim of my mind. Just today I was seeing everything inside; everything is upside down.]

Everything will go, don't be worried; it just takes time. It is so many lives of rubbish that we are carrying, it is so deep, that you go on digging, and layer upon layer comes up. Sooner or later it is finished; it is not infinite, that much is certain. And our capacity to dig is infinite -- so rejoice!

[The sannyasin says he thought the number of the layers is infinite.]

No, it is not so, otherwise there would never have been a Buddha. The darkness is great, but it is nothing compared to light. This is what trust means: the misery is great, but hope is greater than the misery. Then there is no fear.

It is never unbearable. People say that pain is unbearable -- it never is. You can bear it, your capacity to bear pain is infinite. And if you start witnessing it, then suddenly a distance is created. The pain is there and all nonsense is there, but you are no more affected by it, you are no more a part of it. You are just a pure witness, a watcher on the hills, and everything else is just there, dark, far away in the valley, none of your business really.

This distance is liberating; but when it comes, nobody knows It comes, that much is certain; but as to when, nothing can be said.

So one has to wait, one has to be patient and one has to go on working....

It will be good this time if you go for a few months. It will be helpful, mm? it will do something good; and the come back.

Help my people there -- they need you there!

[A sannyasin, leaving, says: Please say something to me.]

I will be with you! So whenever you need me, just close your room, close your eyes, dance for fifteen minutes. Then just sit as you are sitting in front of me, ask any question and it will be answered through your own heart. But that fifteen minutes' mad dance is a must -- it has to be before, only then will you be in tune with me.

[A sannyasin says that since arriving recently she has much pressure in the head, which has become more intense.]

Everything becomes intense here! Don't be worried, it will be gone. It will be gone and it will be gone forever, it will never come again. So don't try to repress it. Let it have as much intensity as possible, so it is finished once and forever. If you repress it with drugs or anything, then it remains in the system.

After Tao, remind me again. If it has not gone, then I will take it out!

[Before beginning an energy darshan, Osho says, A few things to be remembered...]

This is a totally new phase of work, so you have to be totally available, as if you are not -- only then can my energy penetrate to the very core.

And for the helpers, for the mediums who will be helping; they have to be utterly absent, merged into me -- only then can their energy become part of my energy and move.

From today, slowly slowly, mediums, helpers, will be chosen. Only those will be chosen who can be with me totally, with no critical mind -- not analysing what is happening, but simply going into it, whatsoever it is. Any analysis and it becomes a disturbance.

Energy can go to tremendous heights, it can simply bloom into a lotus. Within minutes it can happen, but just total availability is needed, and more so on the part of the mediums.

Won't You Join the Dance?

Chapter #24
Chapter title: None

24 February 1979 pm in Chuang Tzu Auditorium

Archive code: 7902245
ShortTitle: JOIN24
Audio: No
Video: No

Deva is Sanskrit. it means god. Lars is Scandinavian, it means symbol of victory -- god, the symbol of victory. Remember, unless god is achieved, nothing is achieved. Unless god is realised, we are failures, utter failures. It is only with the realisation of god that victory arrives; there is no other victory. All are cover-ups for defeats. One can have all the money of the world and all the power and all the prestige and fame, but they are all cover-ups, cover-ups to hide the wounds -- wounds of continuous defeats, wounds that every desire and its disillusionment have left behind.

Let this become your only longing -- that god has to be attained, that everything has to be sacrificed for this search.

Sannyas is a commitment to this ultimate victory.

Anand is Sanskrit; it means bliss, the ultimate state of consciousness where no duality exists, where nothing is good, nothing is bad, where nothing is happiness and nothing is unhappiness, where darkness is light and light is darkness, where all dualities have disappeared into one. That state of serenity where the conflict, the constant conflict of dualities has disappeared -- that is bliss. That is the goal, and unless a man achieves it, he remains hollow, empty, and goes on feeling that something is missing.

Michael is Hebrew; in Hebrew mythology, Michael is the chief of the angels. To be blissful is to become an angel. Man has to surpass himself -- that is the meaning of being an angel. Below man is the animal, above man is the angel; man is a tension between these two. There is a great pull from the animal, but also there is a great desire, a longing, to go upwards.

If you co-operate with down-going energies you start behaving like the animal. If you co-operate with the upwardgoing energies you start behaving like the angel. The angel simply means that energy has started moving upwards.

Become a blissful angel!

Sat is Sanskrit. It means truth, the ultimate truth -- not as we know it, but as it is, as it is in itself. And janine is Hebrew; it means a gracious gift of god -- truth, a gracious gift of god. Truth cannot be manufactured, cannot be invented: it can only be received with a grateful heart. Truth is a gift of god. One cannot speculate about it, guess about it.

That's what philosophy goes on doing -- guessing, inferring, thinking; it never arrives at any conclusion, it cannot. In the very nature of things, truth is not a by-product of a thought process; it is a gift. The mind knows nothing of it; only the heart can open up to receive it, only the heart can become the womb, can receive the seed of truth and give birth to a new life -- but it is the heart.

That's the difference between philosophy and religion: philosophy remains thinking, religion is experiencing. Philosophy tries to find out truth, religion prays so that truth can be given to us.

In Latin, rose means rose, the flower; but in German it has a very strange meaning, it means horse. It

comes from... [Ross]. In the past, the Germans used to worship the horse, they thought the horse divine -- just the same foolishness as Hindus thinking the cow divine. Either all is divine or nothing is divine! So forget the German meaning; don't be a horse, there is no need. Stick to the Latin meaning. Your full name will mean: a divine flower.

Man is born as a bud. We have to help ourselves to open up and to become a flower. And unless the fragrance is t released to the winds, one remains unfulfilled, one remains meaningless. It is only by sharing your fragrances with existence, by singing your song to the world, by dancing your dance to the stars, that you will find meaning.

Meaning is a by-product of sharing.

Deva means god, and benjamin, the son -- the son of god. We all come from god, we all live in god, and finally we all disappear in god. It is the same energy that is born, that lives, that disappears in death.

To think of ourselves as separate from this universal energy is the cause of all misery, and to drop the idea of separation is the beginning of joy, is the beginning of celebration. In fact that is the meaning of being a son of god: god fathers, mothers, everything. God is just like the ocean for us; we are just the fish in the ocean. He is our life, our being, our very breath.

Slowly slowly start dropping the idea of separation, and as the idea of separation disappears you will be surprised that a totally new being has come into existence -- something that you had never known before, something that you had always been but were unaware of.

[The new sannyasin says: After just my first day here I realised that I had been a sannyasin at heart for much of my life.]

You have been -- not only in this life but in other lives. I can feel it, I can see it. It is a long, long relationship; it is not new.

It is just the renewing of something very ancient. Good!

Prem is Sanskrit, it means love. Suse is Hebrew, it means a lily flower -- love, the flower. Love is the only way to flower -- it is only the juice of love that helps one to flower. It is only when the spring of love has come that one starts blooming. Without love, all that is significant starts dying. Without love, the soul remains unnourished. Just as the body needs food, the soul needs love; and just as the body can be healthy and blooming and radiant, the soul can be. The radiance of the soul, the flowering of the soul, the health of the soul, is what I mean by flowering. And when one has come to flower in the innermost core of one's existence, one knows who one is. That knowing triggers an infinite sequence of knowing; then one goes on knowing more and more about the mysteries of life and death. Just open the first door of self-knowledge... and many doors start opening on their own.

But self-knowing is possible only when we nourish our being with love. So love as much as you can, don't be afraid of love. When it knocks on your doors, receive it; and whenever you can share, share it. Take as much as possible and give as much as possible. This is my basic message for my sannyasins: love is my religion.

Deva means divine, and luigi is a very strange word. It is from the Teutonic; it has many meanings, but only one is worth choosing. It means battle, fight, hale, wild, etcetera, etcetera; but there is one meaning that is glory: I choose that.

Your full name will mean divine glory, divine splendour. We may not be aware of the treasures that have been entrusted to us. We have completely forgotten our real identity, hence we look like beggars. Otherwise the whole kingdom of god is ours; our glory is infinite, our splendour is eternal.

Sannyas is only to remind you that you are not a beggar, that you are an emperor. And this has nothing to do with the ego, because in reminding you that you are an emperor, I am reminding everybody else too that the same is the case with them -- not only with man and woman, but with animals, birds, trees.

Everyone in his own right has this whole kingdom as his own. Once this is understood, a great explosion happens; consciousness starts expanding. Then you cannot remain confined to the small body and to the very small mind-they are small keyholes through which we are looking at the sky -- and the whole sky is ours.

[The new sannyasin says: I feel I can gain an enormous amount of energy; I feel as well that I can give it to other people. The only thing is, I don't know how.]

Just lay your hands on the needy part of the person. If the person has a headache, lay your hands on his head, close your eyes, start feeling energies pouring, and you Win have a tingling sensation in the hands, they will become electrified. Or if the person has some trouble with the stomach, put your hands on the stomach.

The needed part has to be touched. If it can be touched bare, without clothes, it is better, it will be more effective. But don't touch the needed part for more than one minute.

If you touch the needed part for more than one minute, then sometimes the disease can start flowing towards you.

Energy is a rhythm: one minute it goes outwards, another minute it comes inwards. So make it a point that when you put your hands on somebody's body, exhale; it synchronises with inhalation, exhalation. When you put your hands on them, exhale, and go on exhaling; and when you see that you cannot exhale any more, take your hands off and then inhale. If you inhale while laying your hands on, you can be affected by the illness. The person may be healed but you will suffer, and that is meaningless. Just lay your hands with exhalation, and the moment inhalation starts, withdraw.

You will be able to do it. You can be of immense help to people.

Prem means love, palma means palm tree -- a palm tree of love. Man is also a tree, man also has roots in the earth. They are invisible, but they are there. We are continuously nourished by the earth. We ate in its gravitational energy-field. We are pulled by it; just as trees are caught by it, we are caught by it. And we have also to grow branches in the sky, we also have to whisper with the clouds.

The tree is a bridge between the earth and the sky; the tree is a longing of the earth to meet the sky. The tree is a hand stretched towards the stars. It is a tremendously, significant symbol.

Sannyas is also a longing for the distant star of god -- a tremendous desire to know, to be, to love, to sing the song of life m all its multi-dimensionality, to bloom.

[A sannyasin, leaving, says she is very afraid because she will have to say no to her people at home, in order to return here.]

I will make you strong enough; don't be worried at all. Just go and you will be strong enough; I will see that you are strong enough. You will be able to come.

[Another sannyasin, leaving, says she often feels frightened and doesn't like it.]

One has to learn to accept, and the miracle is: if you accept it, it will disappear. Fear can exist only if rejected; fear dies the moment you welcome it. If you want to have it forever, go on rejecting; if you want to finish, it can be finished right this very moment. Just accept it as a part of life.

What is wrong in it? It is natural, it is human. You are not a rock; you are a human being! And the heart is so delicate, more delicate than the rose. Life is so hard, and the experiences of life are so bitter and so poisonous, that it is simply natural that the fear arises. But if you can accept it, it will be gone. Give it a try!

Won't You Join the Dance?

Chapter #25
Chapter title: None

25 February 1979 pm in Chuang Tzu Auditorium

Archive code: 7902255

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Audio: No
Video: No

Prem means love, vincent means victory -- victory that comes through love, the victory that love is. Any other kind of victory is only apparent, only love gives you the real thing, because every other kind of victory is forced, violent; sooner or later there is going to be vengeance, revolt, reaction. Only love knows no revolt, because love is not an enforcement: it is a gift.

And love is a paradox, because it becomes victorious -- not by becoming victorious but by surrendering, not by conquering but by surrendering. It allows itself to be defeated; that is the mystery of love. And in that very thing is the secret of victory. That victory is eternal which comes through love.

[A sannyasin, leaving, says she has many things to say, but: but seeing you is enough.]

Just remember that life knows no death. Remember that you are not the body, not the illness. Remember that you will be forever and forever.

Once this is understood, all fears disappear. We are part of god, we are gods. We have been here forever and we are going to be here forever; only forms will change. And It Is good that the form changes; when one form has been used, it has to be thrown -- another form, another life another dimension. Each end is a new beginning.

And remain rejoicing. Whatsoever happens to the body, don't be worried: it is not happening to you. And I will be with you!

Sat means being; jani is Hebrew, it means god's gracious gift. The greatest gift has already been given to us -- that is our being. The greatest gift is that we are; nothing more can be greater than this. Everything else becomes possible only because of this. This is the opportunity for everything else; without it nothing is possible. But there are millions of people who never think to thank god for life, for being, for existence. On the contrary, they go on complaining about small things, trivia.

The turning point in life comes only when complaints disappear, and instead of complaints, gratitude arises -- that conversion. And sannyas has to be that conversion. From this moment, think of life as a precious gift and remain thankful each moment for it.

Anand means bliss, sonal means golden -- golden bliss. Man can live in the dark valleys of life, but he can also climb to the sunlit peaks. Man has both the alternatives open. Man is a ladder. You can go to hell on the same ladder as you can go to heaven. All depends on the direction; the ladder is the same. Man can be just dust unto dust, and man can also be divine.

Life is an opportunity to transform the lower into the higher, to transform the darker into the lighter, to transform dust into the divine. Sannyas can make it possible. Sannyas is nothing but an alchemy.

Prem means love; in Latin cornelis is the name of a tree -- tree of love. Man is only a seed, he has to become a tree. The seed we bring with us, but very few people ever make any effort to find the right soil. Very few people really are aware that they are only seeds, potentialities, not actualities. Ninetynine point nine percent of people take life for granted, as if it has already happened -- it has not happened yet! It has happened to a Jesus, to a Buddha, but it has not happened to everybody. It can happen, but it can be missed also.

Each step has to be taken very carefully, because the true door is one and the false are many. To reach the goal is almost an impossibility, because it is so dark and we are so blind and we have no idea of who we are, from where we come, to where we are going, or why in the first place we are here. We have no idea, no notion; it is groping in the dark. But the groping can be done with more alertness, with more attentiveness, with more totality, with more intensity -- and then, slowly slowly, the darkness is not so dark; a little light starts arising.

Out of our own intensity, light is born. Out of our own totality in any act, a certain luminosity arises; and those small acts which become luminous become lamps on the way. Even to have a small lamp is

enough. One should not be worried: 'How am I going to travel such a long journey with such a small lamp? -- because it throws light out only three feet ahead.' That is enough; when you have moved three feet, it again throws light three feet ahead.

Lao Tzu says that with a small lamp the distance of ten thousand miles can be crossed.

Sannyas is a small lamp, a small step, but it carries within it the infinity.

Anand means blissful; nicolee is Greek, it means victory -- blissful victory. Life can become a blissful victory. Ordinarily it becomes only a miserable defeat. If we don't do anything, it is going to become a failure. The failure comes of its own accord. One need not be very intelligent to bring it, one need not make any effort to arrive at the failure. It comes searching for you. It is easier to fall, because it is downhill. It takes a little effort, risk, courage, to go uphill -- and victory is uphill; it is going to the sunlit peaks of life. And the higher you go, the lonelier you will feel. The lower you are, the more you will feel surrounded by the crowds.

Life is like a pyramid. The base is very big; as you go higher, at the highest point you will be alone. That's why much courage is needed to be victorious -- the courage to be alone, the courage to be free, free from the crowd, free from the crowd-mind, free from the psychology of the mob. One has to be a lion; to be victorious, not a sheep. But each step towards victory is a blessing. Only those who reach to the highest peaks of life know what a precious gift has been given and how people are wasting it.

Deva means divine; nikolaus is Greek; it means victory -- divine victory. Remember, all victory is God's victory, and all defeat is our defeat. All that is good is his, and all that is bad is ours.

Evil is our creation, it is man's invention. We have created a very ugly and miserable world, but God is not responsible for it. He gave us paradise; we refused it. We refused for a stupid reason: we wanted to eat the fruit of the Tree of Knowledge. So we have enough knowledge and no life, enough knowledge and no love, enough knowledge and no wonder, enough knowledge and nothing worth living for or nothing to live for.

This is something very fundamental: whatsoever reason, intellect says is real, is not worth living for; and whatsoever the heart says is worth living for, reason says that it is unreal, it is imagination and nothing else. This is the dichotomy of man. Those who listen to the head go on living a life which is more like a wasteland than a garden. Listen to the heart, and slowly slowly the desert is transformed into an oasis. But whatsoever happens, thank God for it; and whenever you go wrong, feel responsible for going wrong. All is good is his, all bad is ours. Let this be your work upon yourself.

Prem means love; joyce is Old French, it means rejoicing. Rejoice in love, and that is all there is to prayer. Rejoice in love, and that is all there is to god. Those who can rejoice in love need no other religion. Love is the highest religion, in fact the only religion.

But, down the centuries, the priests have made people very sad -- because they based their religion on a kind of paranoia, fear, they based their religion on pathology. They did not create a holy man, because they did not create a *whole* man. They created saints but they were not wholly, they were partial. They were not perfect circles; much was denied. And when you deny much, the life juices stop flowing in you. When you deny much, you have to cut many roots, you have to depend on fewer roots than you needed. When you deny much, you become uprooted, and life becomes sad, loses joyousness -- the song, the poetry, the music. Religions created a sad earth.

My effort through sannyas is to bring rejoicing back to religion, so people can again dance for god, in god, through god -- so god is no more a sad concept but laughter, is no more theology but poetry. Then a totally different kind of life arises out of it.

And remember one fundamental fact. Jesus says 'Those who have, more shall be given to them; and those who don't have, even that which they have will be taken away.'

It is one of the greatest sayings ever. In fact I have not come across any other saying of any other enlightened person that can be compared to this statement. It is a very strange statement. On the surface it looks unfair, unjust: 'Those who have, more shall be given to them; and those who don't have, even that which they have will be taken away.'

But what can Jesus do? It is so: if you rejoice, more and more joy will be showering on you. If you are sad, all the sadness from every nook and corner of life will start flowing to you. We attract that which we become... now let it become your very existence.

[A sannyasin was supposed to have an 'energy darshan' with Osho last night, but had developed a fever and was unable to attend. He feels part of him was resistant, fighting.]

Don't ask for the impossible. You cannot do anything totally at this moment, at this stage. Whatsoever you do, if it is sixty, seventy percent, that is almost perfect. To be one hundred percent total means to become enlightened. Nothing is remaining then; what will the barrier be?

At the most, right now do whatsoever the major part of your being wants to do. So what do you want? If you want an energy darshan you can have it. Or if you are still afraid and more afraid, then...

[After giving him an 'energy darshan' Osho says:]

You were unnecessarily afraid. Things are perfectly good. Next time I will give you a bigger dose!

[Osho spoke about the come close darshans in the discourse this morning. He had been talking about energy....]

Energy is delight. Desire is energy, energy is delight. Contemplate over it -- just pure desire, just overflowing energy, for no particular object, with no destination. That's what you have to remember when you come to me for an energy darshan, for a close-up. Just become pure desire, just an overflowing desire for nothing in particular. Don't wait for any experience. Experiences will come, but don't wait for them. If you wait, you will miss, because when you are waiting for the experience you are no more in the herenow. You have already missed the point; the mind has come in. The object has obstructed the purity of the desire.

When you are in an energy darshan with me, when you are partaking of something of my energy, just be pure desire -- going nowhere, moving nowhere, just thrilled for no reason at all, just madly ecstatic for no reason at all. And in those few moments you will have the contact with me, because those few moments are my reality.

But if you are sitting there, waiting to have some great experience of light inside you, then maybe you may experience some light, but you missed: you threw the diamonds away and gathered pebbles on the shore. You may be waiting for your kundalini to rise: you may have a certain sensation rising in your spine, but what is it? It is pointless! It may give you a kick, a spiritual kick, but then it is gone.

With me, be just pure desire -- swaying with me, moving with me, dancing with me, allow me to penetrate you to your deepest core, to the deepest core of your desire, to the very seed. Then something immense, something incredible, something you cannot imagine, is possible: an entry of the beyond into you, the meeting of the earth and the sky....

Won't You Join the Dance?

Chapter #26
Chapter title: None

26 February 1979 pm in Chuang Tzu Auditorium

Archive code: 7902265
ShortTitle: JOIN26
Audio: No
Video: No

Prem means love, regis means wise. Love brings wisdom. Wisdom is the shadow of love; without love

there is no wisdom. Without love knowledge is possible, much knowledge is possible, but wisdom impossible. Wisdom is the function of the heart, and without love the heart remains dormant. It is the force of love that moves the dynamo of the heart and once the heart is stirred, the seed of wisdom that we are carrying within us starts growing. Sooner or later there is a tree of great wisdom.

The tree of knowledge is not the tree of wisdom. In fact the tree of knowledge should be called the tree of ignorance, because nothing keeps man more ignorant than knowledge. It is only by dropping knowledge that someone comes to wisdom. The day one realises 'I don't know anything' is a great day in life. From that moment the heart starts functioning.

Prem means love jenny means god's gracious gift. Love is the greatest gift that god has given to us. It is greater than life, because life itself without love is meaningless. Life becomes significant only if it starts growing towards love, if it becomes love

Life is only an opportunity; love is the fulfilment. Life is a seed; love, the fragrance.

Deva means divine alva means white, whiteness -- divine whiteness. White is a symbol of purity, of utter cleanliness, not even a particle of dust in the soul. When the mirror is so clean that not even a particle of dust is on it, it reflects that which is. The heart has to be also that purity, mirrorlike, only then can god be known.

God cannot be known by logical thinking and cannot be known by stupid rituals; it is not that cheap. God can only be known by the purity of the heart. What is the purity of the heart? The purity of the heart is the silence undisturbed by thought, stillness uncontaminated by the mind. The mind is the impure thing. The heart is naturally pure, but the mind is imposed on the heart. The society has put the mind as the master. The master is chained and the slave is ruling: this is the situation.

Sannyas means changing everything from topsy-turvy, putting the master back into its place and reducing the servant to its own work. The mind is beautiful if it is a servant, but not beautiful as a master; then it is a tyrant. The heart is beautiful when it is the master, because it can see what is, and it can live according to that which is, it can follow reality and god.

If the heart follows god and the heart is followed by the mind, your life is religious. But right now the situation is that the mind is the leader, the heart has to follow the mind, and god has become completely disconnected from us.

Let the mind follow the heart, and the heart will automatically follow god. Its very purity is the guarantee.

Prem means love, arne means black or dark. Darkness has something beautiful about it, it has depth. Light is always shallow because light is always defined. Darkness is undefined, unbounded. Light makes every- thing de-mystified, and the moment things are de-mystified they lose all beauty. Darkness mystifies everything. It makes everything look tremendously enchanting, wonderful; it creates the mysterious. Darkness is also of immense value, because to grow the seed has to go into the dark soil, and to grow the child has to go into the darkness of the mother's womb. Everything grows in darkness, all energies grow in darkness. Only when they have become mature can they come into the light, otherwise not.

Love also grows in darkness. One day it comes into the world of light, but the roots always remain in the dark; only the flowers come into the light. To be total a man has to be both, the roots and the flowers. He has to be both rooted in deep darkness and yet looking at the farthest star. In that totality is benediction, that totality is benediction.

Sat means truth, frank means free, freedom. Jesus says 'Truth liberates.' That's exactly the meaning of your name: truth is freedom. Not to know is to be in bondage. Our chains and imprisonments consist of ignorance, and the greatest imprisonment is self-ignorance. To know is to be free, and the first and the greatest freedom is self-knowledge; then everything else follows of its own accord.

The essential core of all religions has always been the same: Man, know thyself Modern psychology has stumbled upon the fact that if you can know a certain thing that has been crippling you, the very knowing of it becomes its disappearance. If a dream has been persisting in your life again and again and again, if it is analysed, understood, it disappears; then it never comes. The message has been understood; there is no point now for it to come again. If you understand why you are afraid, you are no more afraid. To know the cause, just to know the cause, brings freedom without any other effort.

This has been the greatest discovery of religions; now psychology has again discovered an ancient truth.

[A sannyasin, leaving, says: I'm totally closed up when I look at you; I can't relax. I don't know... I'm sweating now.]

Yes, some fear is there, and the fear has some meaning! The meaning is really good, it is not bad news. People who are really so afraid of me are simply saying that their mind is giving them a signal: no more movement towards this man -- there is danger!

But now you cannot resist. The temptation is greater than the fear, so just wait!

[Osho gives an 'energy darshan' to a sannyasin with a terminal disease.]

Very good! You are doing so well, defeating death! Don't be worried. You are almost doing the impossible. Anybody in your place would have been born at least nine years before. They would have been nine years old by now! Things are good!

All the mediums come here. There are just a few things I have to talk to you about.

The first thing to be remembered is that the work that is now given to you is of immense importance, it is no ordinary work. And this is only the beginning; it will have many many dimensions soon. So only those who really surrender totally will be chosen for further dimensions.

The function of the medium is to be utterly absent so that I can penetrate your being totally, so that my energy can start flowing through you. Your energy has to become attuned with my energy. The energy that you have is stored at the sex centre; all energy is stored at the sex centre, all energy is basically sexual.

So the first arousal of the energy will have a sensuality about it. You are not to repress it, you are not to suppress it; you have to help it to go up. It is the same energy that at a certain point becomes spiritual, divine, but only at a certain point, at a certain intensity. But our minds start repressing it before it reaches that intensity. So many taboos, so many inhibitions, so many stupid ideas, have been taught down the ages that they function automatically. It is not that you repress; just as the sexual energy starts moving, an automatic repression comes in. You have to destroy that automatic reaction in yourself You have to enjoy the sensuous feel of the energy rising, with no fear, with great welcoming and receptivity.

When I say that the energy is rising up in you, you have to start moving and swaying with the energy. It has to be very graceful, very subtle, very aesthetic. You have to be sensitive, because you are moving on very subtle planes; grossness is not needed. But you have to be available to me on all levels, from the lowest to the highest, the whole ladder of your being, so that I can help your energy to reach to the highest peak.

So when the energy starts moving it will almost feel as if you are making love. And in fact it is so: you are making love to existence itself So start moving, swaying, in the same way that you will move while you are making deep love, while you are in deep intimacy with somebody. Abandon yourself and go totally into it. The same thrust will be there, the same movements, the same sounds of joy will start coming. Don't repress them; let them, allow them, help them. Meaningless sounds and words will come, sometimes from your past lives, sometimes when you were animalS. sometimes when you were birds, and sometimes when you were trees -- the past is infinite. Like clouds, fragmentS Will start coming; you have to allow them.

When I say 'Go ecstatic' you have to allow everything; you have to be totally in a state which will be thought of as mad. All this time the light will remain off, because the energies can grow only in darkness. And the moment I put the light on. three are the possibilities. One: I may put the light on while you are in that mad ecstatic state; you are not to repress it. If I put the light on, you have to continue in your mad ecstatic state. The second possibility is: before putting the light on, I will say 'Cool down and let the energy disappear into the earth.' Then you cool down and let the energy disappear; then you will become very silent, very still. No wind, and the trees are just still. But still your face will have the fragrance of ecstasy. It will not be like a laughter, it will be like a smile, very subtle -- a grace, a joy, a rejoicing, but not loud, not wild. Your hands will be in a receptive mood, your body will be in a graceful posture. Then I will put the light on.

The third possibility is that I may put the light on and you are in a wild state and suddenly I say 'Stop!'. Then without relaxing the energy and letting it go into the earth, stop as you are: if your hand is raised then your hand is raised, if your eyes are turned upwards then your head remains that way. Whatsoever the state, immediately become frozen. These are the three possibilities. It will depend on the person who has come for

the close-up. I will call the person the guest.

He is a guest in my energy-field. I am the host; you are my bridges to him. So it will depend on the guest what kind of situation will be more helpful to him -- wild, ecstatic, sudden stop; or a very very cool, slow settling. Good.

Won't You Join the Dance?

Chapter #27
Chapter title: None

27 February 1979 pm in Chuang Tzu Auditorium

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[A sannyasin arriving with her children says she doesn't know how long she will stay here.]

Be here. There is no need to know! Just be here. This is not a place to know anything! This is a place to become as ignorant as possible.

There is a knowledge which is ignorant, and there is an ignorance which knows. just be here, available to me, open.

Prem means love; birgit is Celtic, it means strength. The strength of love -- that will be the meaning of the full name. And love has a very paradoxical strength: it is soft, soft as a rose, and yet hard, hard as a rock. It is delicate, very fragile, and yet the very source of all strength of life.

Love is the strength of feminine energy, non-aggressive, non-violent, non-conquering, yet it conquers, yet ultimately it becomes victorious. It defeats all -- it defeats even death. Only in moments of love does one come to know the immortal, the deathless.

Anand means blissful, diana means moon goddess -- blissful moon goddess. The moon is symbolic of many things -- basically of coolness, of light, but a light with a difference. Sunlight is hot, moonlight is cool; sunlight is more like passion, moonlight is more like compassion. Sunlight is male, moonlight is &male: it has grace, tranquillity, silence, beauty.

All these things should be the qualities of a sannyasin; every sannyasin has to become a moon. That's exactly the meaning of my name: the moon.

All beauty is divine. To worship beauty is prayer, to be sensitive towards beauty is to be religious. As one grows deeper and deeper into the feel for the beautiful, one comes closer and closer to god, because god is the ultimate experience of the beautiful. He is reflected in the rose, in the moon, in the birds, in people's eyes -- but these are reflections. Search for the one that is reflected in all: one moon reflected in millions of lakes.

It is beautiful when you look at even the reflection of the moon, but don't be lost in the reflection. Let the reflection just become a longing for the search of the original, then every beautiful experience leads you towards god.

Premdas. Prem means love, das means servant -- a servant of love. And that is the way to become a

master. The kingdom of god belongs to the servants of love. The deeper you go into love, the more you disappear, and the more your life becomes that of service, of compassion, of sharing. You are not there any longer; you become instrumental to god. You become his hand, his voice, his eyes. He starts looking through your eyes into the world, he starts working through your hands in the world.

That's exactly the meaning of becoming a sannyasin: to be so surrendered to love that one becomes a vehicle of the divine.

Anand means blissful; clive is a very beautiful name, it means a cliff-dweller. The search, the whole search of human consciousness, is to reach the ultimate peak of existence. It is dangerous, hazardous, in fact almost impossible, because the hindrances are so many, the difficulties millions. And to remain in the safety and the security of the plains is very tempting. To move towards the cliffs is to take risks, and to become a cliff-dweller is to become a sannyasin.

Man can live on many planes, man has many levels of being -- seven, as Eastern insight has found. We live on the lowest, the first; we live on the ground floor.

As you move higher, joy arises, but insecurity also. You feel more and more freedom, but more and more danger too. Hence the statement of Friedrich Nietzsche: Live dangerously. Unless one lives dangerously, one cannot live on the mountains, one cannot live beyond the clouds -- and that is where our real home is, beyond the clouds.

To become a sannyasin means to become part of a commune of seekers, of searchers, of people who have already decided to go on the ultimate adventure, of people who have already decided that the ordinary life, the so-called ordinary life, is not worth living at all, and that there must be more to life. And there is, but it is available only to those who risk for it.

Anand means blissful, barbara means a stranger. Be a blissful stranger in this world. It is not our home; to think that it is a home is to remain in an illusion. We are strangers here: today we are here, tomorrow we are gone. Don't make too much fuss about this small time that is given. Rather, use it in being more blissful, more peaceful, more silent -- because when the body drops, you can still carry the treasure of silence, love, bliss. There are treasures of the outside: diamonds and money and power and prestige. There are treasures of the inside: love, compassion, silence, meditation.

Once this is understood, that we are strangers here, the gestalt changes; then we are not concerned too much with outer things. If they are there, good; if they are not there, so what? Our concern becomes inner, we become more concerned with our state of consciousness. And that concern is the ultimate concern: once that starts growing, a person starts moving towards the real home.

God is the name of that real home. Unless we live in God we remain strangers.

[A sannyasin, leaving, says: Since I've been here I've felt so many changes and so much opening.... It's like I'm one now.]

It is the beginning of a new life. Don't close back home: just remember that for a few days, and then there will be no problem. Otherwise old situations, family, acquaintances, they all expect you to be the way they used to see you, and just to fulfil their expectations you may fall back. There is no need to fulfil their expectations, because these expectations are ill, not healthy expectations. And soon they will enjoy your openness -- because an open person is more loving, more friendly, is capable of more intensity in everything, with more totality, intimacy.

If for three weeks you can remember not to fall back into the old pattern, then there will be no fear; then this opening will go on growing. There is no end to it: one can become as open as the sky and can contain all the stars within.

Continue to meditate and help my people there, and whenever you need me just put it (a box) on the heart.

[A sannyasin, arriving, says: I'm afraid of going back to the West and I'm also afraid of staying here.]

That's the situation that almost everybody is in. Fear is the state of the normal human mind; one is afraid, simply afraid. It is not a question of what one does; all are excuses, just pegs to hang your fear on, that's all. So if you are here, you are afraid of that; if you go there, you are afraid of that. If you do this, you

are afraid of this; if you do something else, you will be afraid of that. So rather than thinking about why you are afraid, go deeper into this state of fear. Don't be bothered by the excuses, they are irrelevant. Go into this fear, just be afraid -- why find excuses? If fear is there, then why not be simply afraid? And you will have a tremendous experience.

From tonight, every night for one hour before you go to sleep, sit in the darkness of your room and just be afraid, for no reason at all. Tremble, shake, be afraid -- and remember, don't try to find any reason for it. There is no reason really.

Man is fear, and if we can go deep into fear without finding any explanations, then the fear can be transformed into love. It is the same energy that becomes love. But first you have to go into it, to the rock bottom of it. So this has to be your meditation for a few days, and after six weeks report on how you are feeling.

[She has done many groups and previously worked in the ashram.]

Then start working, and just join the music group in the night. Then in the late night when you are going to sleep, the fear meditation. Good.

[Before beginning the 'energy darshans' Osho speaks to the mediums.]

Three things. The first: two consciousnesses can relate in three ways. The first way is the way of I-it. That's how millions of people relate: they reduce the other to a thing. Somebody becomes a husband or a wife; then it is an I-it relationship. Then the other is not respected as a person but used as a commodity. An I-it relationship means a relationship of possession; it is the ugliest relationship. Science functions in the world of I-it, that's why science cannot believe that there is a soul, that there is God. There are only things, matter; it reduces everything to matter. I-it is the world of the scientist.

The second relationship is of I-thou. That's how lovers relate. The other is respected, respected tremendously. The other is not reduced to a thing, the other is not used; in fact both enhance each other, both enrich each other.

In the first, the I-it relationship, you take; your whole concern is how to take more and more. In the second, you give; the whole concern is how to give more and more. It is not that by giving you don't get -- you get a thousandfold, but that is a different matter, that is not your motive.

The second is the world of art; the artist lives in the world of I-thou. And many religions of the world, particularly religions born out of Judaism -- Judaism, Christianity, Mohammedanism -- have not gone beyond I-thou. Hence they have not been able to develop meditation -- only prayer. Prayer is an I-thou relationship; god is the other. Great respect is there, but still the other is the other; there is a separation. There is closeness, but not bridged yet -- very close, intimate, but not one yet.

The third relationship is really not a relationship at all. It is very paradoxical; it is neither I-it nor I-thou. The two persons don't exist in it as two, they start functioning as one. They become one organic unity, they become one orgasmic joy. That's the state the mystic lives in, and that is the state the meditator tries to attain.

All of my mediums have to attain to the third. With me you have to be in a relationship which is not a relationship at all. So if I put my hand on your head, it is not somebody else's hand, it is your own hand. And when I put my head on your head it is not somebody else's head, it is your own head. That feel has to grow. As it grows, you will become more and more open vehicles for my energy. That has to be remembered, then your being mediums will become your great meditation. It will not only be helpful to the guest, to the person who has come for the close-up; it will be a tremendous upsurge in your being too.

The second thing: this is the beginning of a new phase of work. I will relate many more things to you -- many more that you cannot imagine, many more that you have never dreamt about -- but the first basic you have to learn before that can be conveyed to you is: let this relationship with me be absolutely exclusive. This has not to become your gossipping.

The temptation will be there, because when you know something and somebody else does not know about it, there is great temptation to play the role of the knower, and to say it. It is a human temptation. But this has to be remembered, that whatsoever transpires between me and you is an absolute secret.

And remember, it is not the matter that is important; the matter may not be important at all. It is your capacity to keep it secret that is important. I may have simply told you that two plus two are four -- that is

not the point. It is immaterial whether you convey it to somebody or not; that is not the question. The content is not the question, the question is: your capacity of keeping it absolutely to yourself, your not revealing it even to your own spouse, your friend, your lover.
There is an ancient Sufi story....

A man who was a great seeker heard of a mystic who had attained to the ultimate secret But he lived far away in the dark desert and nobody knew the way to him -- he hid himself. The man tried: he sold everything that he had, he renounced his family. It took him three years to find the old master. He was utterly happy when he touched the feet of the master, and he said 'So I have come. Now reveal the secret to me.'

The master said 'If you want the secret, then you will have to pay for it.' He said 'I have nothing left. I have already paid.' The master said 'No. That is not the question. You have to just be here for three years, utterly silent; not a single word has to be uttered. That will be the payment, and then I will reveal the secret to you.'

The three years were long, living in that desert -- nobody else there but the master and the disciple, and the disciple was not allowed to utter a single word. It was really hard; he was going crazy inside, but he waited and waited. Three years passed, and he said to the master 'Now three years have passed: reveal the secret to me.' The master said 'Now the condition. You have paid, true, but now the condition: you have not to reveal this secret to anybody else, it has to be kept absolutely secret.' He said 'Agreed -- but reveal it to me.'

The master started laughing. He said 'How can I reveal it to you? If you can keep it secret, why can I not keep it secret? In fact my master told me the same thing: "Keep it secret -- don't reveal it to anybody" -- and I don't know what his master said to him. Whether there is any secret or not, that is not the point at all!'

So that is not the point -- the content, or any secret -- but your capacity to contain it. That you have to remember. If any of you starts gossipping, it is bound to reach me, remember: gossip has wings! And those who do that will automatically be dropped, slowly slowly. The higher work is not for them; they are childish.

And the third thing: Vivek will be your chief, so you have to listen to her, to whatsoever instructions she gives to you. I have been working on her for seven years; now she is ready.

So you have to surrender to her, you have to listen to her; whatsoever information she conveys to you, you have to follow.

And I am in search of creating a big group of mediums, because as the commune grows I will need much bigger groups of mediums to help people. Thousands are going to come, and they are going to come so fast that you will not be able to manage them!
So remember these three things.

Won't You Join the Dance?

Chapter #28
Chapter title: None

28 February 1979 pm in Chuang Tzu Auditorium

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Prem means love, eberhard means brave. Love is the most courageous quality of human consciousness, because love can risk all. It is the very centre of courage, because it can even encounter death. The man of

fear cannot love and cannot even allow anybody to love him. The man who can love and can allow himself to be loved, slowly slowly forgets what fear is; fear becomes a forgotten language. It should become a forgotten language, but that very rarely happens. What happens is that love becomes a forgotten language. For the majority of human beings, love means nothing; it is an empty word. Fear means all; it is very substantial.

For the sannyasin, there is needed to be a total conversion. Fear becomes nothing, an empty word, and love becomes all. Then god is not far away, because love is god.

Deva means divine; alf means wise, wisdom -- divinely wise or divine wisdom. Knowledge is human, hence knowledge never becomes wisdom. Knowledge is a creation of your mind; it always remains so-so, arbitrary, hypothetical. Wisdom descends. It is not a creation of the mind -- on the contrary, when the mind ceases to function, when it gives way for the divine ray to enter in you, then only does it happen. It is a gift from god, hence it is infallible. And it is not a hypothesis, it is absolute. The whole world will go on changing but wisdom remains the same. All Buddhas say the same thing. The languages differ, obviously, the expressions differ, certainly, but what is expressed, what is indicated, is exactly the same. It may be Jesus or Confucius or Socrates; it makes no difference at all. All those fingers are pointing to the same moon.

Don't be confined to human knowledge and inhuman knowledge. Strive to be open, surrendered, for the divine to descend in you. And the moment one is open, it immediately happens, instantly happens. It is just for the asking or just for the taking.

Christian means to be with Christ. And that's exactly what sannyas is all about -- to be with Christ. Christ is not the name of any person. Jesus is only one of the Christs; there have been many, there will be many.

Christ is not a personal name, it is a state of consciousness. Lao Tzu is a Christ, Jalaluddin is a Christ, and the day you become enlightened you are a Christ. But meanwhile, when you are not enlightened and you are not a Christ, the best thing to be, the next best thing to be is to be a Christian, at least -- to be with Christ, to aspire, to long for the Christ-consciousness.

Meditation is the bridge which will make you a Christ. Never be satisfied with being just a Christian. That is the beginning, and it is beautiful as a beginning, but it is not the end: the end is to be Christ. And each human being has the potential to be Christ. If we don't fulfil it, we will remain in discontent. It has to be fulfilled. Once it is fulfilled there is all contentment, all joy, all celebration.

Veet means beyond. Thomas is one of the apostles of Jesus, but because he was of a doubting nature, full of doubts -- which is very natural, human -- his name has become a symbol of doubt: Doubting Thomas. But one thing has to be remembered: doubt arises only when one tries to trust. It is not necessarily a calamity. It never arises in people who are not searching for trust. There are millions of people who have no doubt; that does not mean that they have trust, that simply means that they don't care, that they are not bothered. They are not searching for truth, hence there is no doubt either.

When one starts searching for trust, when one wants to trust, doubt arises. So, doubt is not necessarily evil; it is a by-product of the searching, enquiring mind. But I am not saying that it is something to be protected, saved, treasured, no. One has to go beyond it. One has to go through it and one has to go beyond it. So there are two steps: one of doubt, and another of trust.

Veet means: go beyond the doubting mind, transcend it. To be in trust is a tremendously blissful state. Worries simply disappear, hesitations wither away, darkness is no more there. All those things are created by doubt; doubt starts eating the very roots of your being.

There are three kinds of people. The first one has no doubt but no trust either -- that is the state of the majority of people, a very ugly state; the desire for truth has not arisen yet. Then the second person, in whom the desire has arisen, and with the desire, the shadow of doubt; it is far better than the first. And then the third is one who has arrived in trust; the shadow has disappeared, it is all light.

It is said that in heaven, people walk but no shadows are created. It is a beautiful symbol: when trust is total there is no shadow of doubt. Trust is so transparent that it is like glass, so transparent that it makes no shadow. That is the goal.

Prem means love, christine means a follower of Christ. Love is the message of Christ. Moses is more a

law, a commandment, a code of conduct. He was more concerned with what to do, what not to do -- but that was the need of the people in those days. That was the first step, to create character. Once character is created, then the shift is possible from character to consciousness.

Jesus is the second step. Moses brings law to the world, Jesus brings love. Love does not think in terms of what to do and what not to do, but in terms of what to be. It is a deeper quality. Action is on the surface, being is at the centre.

Somebody asked Saint Augustine 'I am very ignorant, I don't know anything of religion and the scriptures; but can you tell me in short, very short, the essence of all religion, so that I can follow it?'

It is said that Augustine closed his eyes, meditated for a time, then opened his eyes and said 'Love. That is the very essence -- and if you love, then whatsoever you do is right. Out of love, wrong is impossible; and without love, right is impossible.'

So if one really wants to attain to Christ-consciousness, then love is the way.

Anand means bliss -- and I also don't know what rheba means, but that is irrelevant. Be blissful, that is the point. Be a blissful Rheba, whatsoever it means! And you can be very blissful, you have the quality, and it is easily available.

There are people who have the quality, everybody has the quality to be blissful, but it is hidden behind so much rubbish that if you go on digging and digging and digging, only then one day, maybe after years or after lives, will you find the treasure.

But your treasure is not very far away. Just a little cleaning -- not digging, just dusting, even a vacuum cleaner will do -- and the bliss will start!

[A sannyasin, leaving, says: I'm not sure if I'm going to be more remembering or forgetting myself. Osho checks his energy.]

Good. Go into absolute forgetfulness. Forget remembering; that won't help you. Your eyes are already turning upwards, mm? That is a sign of forgetfulness, and that is going to help you.

These are the two paths: either remember totally or be drowned totally; and the eyes immediately show what exactly will be helpful to you, what will be natural to you. Don't try to remember, try to forget everything -- forget yourself, forget everything. Just be a forgetfulness, and in that very forgetfulness you will start feeling god. God will not come to you as truth; god will come to you as beauty, as love. God will never come to you like a concept, but it will be a feeling.

So you can choose easily, and there is no problem in it. Don't create a confusion.

[A Japanese sannyasin says he has difficulty opening to anything western because of his traditional japanese background and language.]

If something is really good, clinging is not needed, one can be simply open. If something is really good, it does not require clinging; you can be open because you know that the thing is going to remain there. In fact it is the fear that keeps you clinging and closed. Deep down you are afraid that what you call good is not good, may not be good. Deep down you are afraid that if you open up, your cherished tradition may disappear. It is fear and doubt. If you really love something and you know it is good, you remain open -- what is the fear? You remain vulnerable, you can face it. And if something is wrong and drops, it is for the good; nothing is wrong. Even if it is Japanese and is wrong and drops, good!

But be open. To be open is very decisive -- because when you are open, then only that which is really good can remain with you, and that which is not really good automatically disappears.

It is hard, I know. It is harder for a Japanese than for anybody else: he has been brought up very traditionally, and he is very proud. But you will have to be open. If you really want to decide what is good and what is not good, it can be decided only by being open. This is the miracle of openness: the false disappears and the true settles. So if something is good in the Japanese tradition, and there is much good, that will remain, that will abide with you. So drop fear.

I have lived totally openly, but anything that is good anywhere has not left me -- in fact it has become more and more deeply rooted in me. Not only the Indian, but all that is good, anywhere, in any culture, in any race, in any country, has become part of me. The more open you are, the bigger is your heritage; you can contain the whole universe.

Open up! Good.

[Before giving the 'come close energy darshans', Osho addresses all the mediums.]

The first thing: to be a medium means a shift of energy from the left-side hemisphere of your brain to the right-side hemisphere. People are living only fifty percent of their life; only half of their mind is functioning -- and the mind that is functioning is the mundane mind that calculates, that is cunning, that does all the business. The mind that is functioning is not of any worth. At the most it gives you a living but not a life.

The other mind, which is far superior, the right hemisphere, is completely blocked. The right hemisphere contains all poetry, all music, all love, all that is beautiful, all that is worth living for, all that makes life meaningful and significant.

To become a medium means to shift the energy. And the only possible way to shift the energy, I say the only way, is through your sexual energy. Your sexual energy is still part of the right-side hemisphere. That is the only possible hope left for humanity. That is the only thin thread through which you can move to the right-side hemisphere, otherwise everything has been taken possession of by the left side.

So while you are absorbing my energy feel utterly sexual, sensuous. In the beginning it will look very sexual. Soon there comes a point of intensity when it starts changing, when it starts becoming something that you have not known before at all, something that can only be called spiritual -- but only later on, and only if you go totally into it. If you inhibit, your taboos come in and you stop yourself, then it remains sexual, it never becomes spiritual.

All taboos, all inhibitions, have to be dropped; only then at a certain intensity does the transformation happen. Suddenly you are thrown from the left hemisphere to the right hemisphere -- and the right hemisphere is the hemisphere of the mystics.

There is an ancient fable of a Hassid mystic. He asked one of his disciples 'What do we mean when we use the word 'god'?' The disciple wouldn't answer. Thrice the master asked and the disciple wouldn't answer. The master was really angry and he said 'Why don't you answer me?' And the disciple said 'Because I don't know god!' The master started laughing and he said 'Do you think I know?'

God is not a question of knowing at all, it is a question of feeling. Nobody has ever known god. Those who think they have known, have not really known but felt. It is the function of the right hemisphere of the mind. So the deeper you enter into the right hemisphere, and as your energies start moving in the right hemisphere, you are more and more close to me, to god, to yourself, to everything that is.

This is the first thing to remember. The second thing to remember is: when you are joyous your energy flows into the other; when you are sad you start sucking energy from the other. So while functioning as mediums, be as joyous, ecstatically joyous, as possible; only then will your energy start moving into the guest. Only then will you shower your energy into the guest, only then will he start overflowing. Joy is contagious. So you are not to be a medium out of duty; it has to be a joyous celebration.

The third thing: your bodies are musical instruments. The medium has to be just a harp in the hands of the master, sol can play on the music of your body, sol can help the music become awake in you. It has to be a very musical process, very graceful, very caressing, loving. When you play upon a musical instrument, you caress it with each touch. You have to become my harps, and you have to remember that -- to be very very soft, open, vulnerable, available.

A little resistance from your side and the music will disappear. Then you can go on moving in an empty gesture. It will be empty, of no use; it will make you tired. If you are not making an empty gesture, the guest is going to be helped and you are going to be helped; both are benefited. In fact the mediums will be benefited more, because they will be available every day.

The fourth thing: the first medium, on whom I will be working more, has to function as a triggering point. So whatsoever starts happening in the first medium, you have to fall in tune with her, you have to just move with the first, you have to be just one with the first. And you will be surprised: what is happening to the first will start happening to you all, exactly the same, because it is not a question of the physical body, it is a question of an energy-field. I am just creating an energyfield: if you are ready, the first will be the triggering point and soon you will be taken possession of. So wherever you are -- a few people will be standing here behind the guest, a few mediums will be sitting.... Those who are sitting, they can also participate just by sitting there.

The fifth thing: this is not only a small experiment to help the guest; this is to transform the whole

energy-field of the commune. Right now it is a small commune. I was waiting for the new commune, but I think it will be delayed a little more, hence I decided that the work has to start. But in a way it is good: if you can fill these six acres of land with your energy, then it will make you able to fill the new commune. The new commune will be big, at least three square miles. But if you can fill six acres of land with your energy, it will not be difficult to fill the three square miles. It is not a question of how big the place is; the question is whether you have got the knack of it.

So before the new commune happens I am trying to give you the knack of it. And it has started happening: the whole commune is affected. Even people who have not participated, who have not been here at all, even in their rooms they are affected.

From tomorrow, the time for energy communion will be the time when all the lights in the ashram will go off. All activities will stop; for that half hour or forty-five minutes there will be utter darkness and all activities will stop.

People, wherever they are, have to sit silently and be in a receptive mood, and whatsoever starts happening to them -- there in their room, in the garden, wherever they are sitting, on the roof -- they have to allow.

So this will be the beginning, and once the experiment succeeds here, then I can prepare a bigger group for the new commune, because then there will be the need of a bigger group.

The sixth point: the people who are sitting here in silent darshan, they can also participate. But they have to be aware: when the group is ecstatic, they can be ecstatic; when the group falls silent, they have to fall silent; when the group becomes absolutely quiet, they have to become quiet, otherwise they will be a disturbance. But when the group is going into ecstasy, into movement, into wild laughter, they can also. So you can also participate with closed eyes.

Just two things to be remembered: when the group stops, you have to stop immediately; and the second thing, you are not to disturb somebody else who is sitting by your side, you are not to touch somebody else by your side. You have to be alone, on your own.

So these things to be remembered. Good.

You Ain't Seen Nothin' Yet

Talks given from 1/3/79 to 31/3/79
Darshan Diary
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You Ain't Seen Nothin' Yet

Chapter #1
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Bliss is not a result of prayer, it is not a reward: it is prayer itself. It is not that prayerful people become blissful; just the contrary: blissful people are prayerful. There is no question of becoming; bliss and prayer are synonymous. And once this is understood then the whole of life can be a prayer. If this is not understood then prayer remains a ritual and never becomes your whole life, and unless prayer becomes your whole life, your totality, it cannot transform you. It remains a duty, a formality, a good ritual -- healthy in itself, but it takes you nowhere.

My whole teaching is that if a person remains blissful in ordinary day-to-day life, doing small things but blissfully, then prayer is spread all over his life. Then eating he is prayerfully eating because he is blissfully eating. Then walking he is prayerfully walking because he is blissfully walking. Then breathing, he is prayerfully breathing because he is blissfully breathing.

Prem means love, vinito means humbleness. Love brings humbleness. It is not cultivated, it comes on its own accord. A cultivated humbleness is nothing but the ego masquerading in a beautiful form. If one practises humbleness one misses the whole point. It is one of those few things which cannot be practised. Something else has to be done: that is, the heart has to melt into love, and then humbleness comes as a shadow of love, as a natural consequence. Then it has tremendous beauty because one is not even aware that one is humble.

The true humbleness is not self conscious, because the true humbleness means that the self is no more there to be; it is the disappearance of the ego. One cannot brag about it, one cannot even claim. It is very silent. One feels it, one knows it, but there is no way to express it; it is ineffable.

Anand means bliss, viren means courageous, courage. It is one of the most significant things to understand in life that to be miserable needs no courage, any coward can afford it. But to be blissful needs courage. That's why there are so few blissful people in the world: they don't fulfil the first requirement. It really needs tremendous courage, because the society is against blissful persons. The society is against the blissful person because the blissful person cannot be reduced to a thing, cannot be reduced to a machine. And the society is not interested in men; it is interested in machines -- efficient, skilful, but machines -- not men. The society is very much afraid of real men, because the real man means freedom, the real man means the capacity to say no, the capacity to revolt, the capacity to be oneself. The real man means not to be just a part of the crowd; and bliss is part of individuation. When one becomes individual, one is blissful, when one remains part of the mob psychology one remains miserable.

The masses live on the lowest rung of the ladder. It is very dark there and very dismal, but they don't have the courage to rise higher. They are afraid of climbing the mountains, they are afraid of the risks. It is secure where they are; even if they fall, it is not dangerous, they are on plain ground. But the man who is searching for peaks of bliss -- and bliss is the greatest peak, it is the Everest of life -- has to be courageous. He has to be courageous to drop misery, he has to be courageous to drop all investment in misery, he has to be courageous to go into the unknown for the search of bliss. And once one has learned to take a few steps into the unknown. only the first steps are hesitant. There is a trembling. because one is moving beyond the boundaries of the known and the familiar. It is the same fear that the small child feels the first day he goes to the school, the same fear when the boy leaves home and goes to live in the hostel; that kind of thing is natural. It has to be accepted and transcended and then suddenly skies of bliss open up. There is no end. One cannot contain it, so much bliss is possible. One starts overflowing with it.

Deva means god, monika means an adviser -- god is the only adviser. God is the guru in your heart. The outer guru only reflects the inner guru. I can only say things to you which your own heart wants to say to you but which you are not capable of hearing. I can translate it into your language, but whatsoever I say to you is nothing but a translation from your unconscious to the conscious.

The conscious does not know the language of the unconscious, hence a gap has happened between your being. The master fulfils that gap; he simply bridges your unconscious with your conscious.

Once it is bridged, then god is the adviser. Then all that you ever need will be communicated to you from the holiest of the holies, from the very centre of existence. Once you have learned how to be silent and to listen, you can hear the still, small voice within.

Prem means love, antonio means priceless. Love is the only thing that cannot be purchased, the only thing that is not a commodity available in the market-place, the only thing for which you can never pay enough. But it is available, and it is available just for the asking or just for the taking.

All that is really valuable is available free. It is like the air that we breathe: without air there is no life, but it is available free, although man has polluted it now and is destroying the very source of life itself every day. The same has happened on a subtle level as far as love is concerned. Man has polluted love even more than he has polluted the air. The air pollution is a very recent thing. It happened only after automobiles were invented, it happened only because of scientific developments; it is only within one hundred years that it has happened.

But priests have been polluting love for ten thousand years at least. They have destroyed the whole energy of it, they have poisoned the very source of love. It has to be reclaimed, because just as the body cannot exist without air, the soul cannot exist without love. What air is to the body, love is to the soul: it is priceless but yet available free. Still, people are so stupid that they remain completely unaware of the great gift of god. The river goes on flowing by the side and they are thirsty.

One of the greatest Indian mystics, Kabir, has said: I laugh to no end because I see that the fish in the river is thirsty.
He is talking about man, the fish. He is talking about love, the river.

Anand means bliss, nirjana means aloneness -- not loneliness mind you: aloneness. Loneliness is a negative state, empty. There is great urge for the other, you are missing the other; it is a state of misery. But aloneness is totally different. It is positive, full, too full. You are too full of yourself; there is no need of the other. You are overflowing with joy; the joy is welling up within you.

Loneliness is sad, aloneness is blissful. And unless one becomes capable of being alone, one is not mature. One remains immature, dependent, hankering for mummy or daddy or something or other -- this toy, that toy, money, power.... All those things are nothing but things to stuff your inner emptiness somehow, but that inner emptiness cannot be stuffed; it erupts again and again. It disappears only when you become alone; and the process of becoming alone is meditation.

It is the art of becoming alone, it is the art of finding one's own inner juices. It is the very science of finding all that is needed within one's own being; and once it is found, one is happy for no reason at all.

This does not mean that you will not relate with people; in fact only a person who is capable of being alone can relate, because he has something to share. The lonely person cannot relate, he can only exploit. The alone person is my definition of a sannyasin: he relates, he relates in many ways, in every possible way, he is not an escapist, but even in the crowd he is alone. His aloneness is such that nothing can destroy it, not even the market-place. That is the meaning of your name, and that has to become the meaning of your life too.

You Ain't Seen Nothin' Yet

Chapter #2
Chapter title: None

2 March 1979 pm in Chuang Tzu Auditorium

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Prem means love, francesco means free, freedom. Your full name will mean a loving freedom. One can be free in anger, but then freedom loses something tremendously beautiful, then freedom is more a reaction against something; and when you are against something you are never really free of it. It will haunt you, it will follow you like a dark shadow. It will become your unconscious. It will pursue you and persecute you. It never brings real freedom.

The real freedom is not out of anger, reaction the real freedom is out of love. It is not against something on the contrary it is for something, and there is a tremendous difference between the two. Freedom against is political; freedom for is religious -- freedom to create, freedom to pray, freedom to seek the truth. Then freedom is positive, and positive freedom frees; negative freedom becomes a new bondage.

Prem means love, marta is a form of martha. It has become a symbol of hospitality because Martha served Jesus, she was a hostess to Jesus. She became the patron saint of all hostesses.

Your full name will mean loving hospitality. Man has to become a host for god. God comes as a guest. He knocks on our doors many times, but the host is absent, asleep, not alert, engaged, occupied, somewhere else. The host has to become very very alert, only then can the knock of the guest be heard. The knock is not loud and it cannot be, because god is not, and never is, aggressive. He comes soundlessly, he comes as a whisper, he comes just like a small breeze. Unless one is very very alert, one goes on missing. A tremendous alertness and sensitivity is needed to hear the foot sounds of god reaching closer.

One has to become a host. By saying that I mean: one has to create inner space in the heart. Our hearts are too full of our own egos, hence we can't be hosts to god. We have to empty ourselves of ourselves. When there is utter emptiness inside the heart, there is no barrier god enters immediately, god is immediately found.

People ask 'Where is god?', they ask 'Where is the guest?'; they should really ask 'How should I become the host?' Once the host is ready, the guest appears. It is inevitable, it is one of the fundamental laws of life. The ancient Egyptian teaching says: When the disciple is ready, the master appears....

Anand means blissful, christel means a follower of Christ. Christ can be followed only by being blissful. Christians have missed Christ by becoming very serious, sad. The cross has come between Christ, existence, and the Christian mind; the cross has become a very very long shadow. The cross really contaminated the whole source of Christian religion. Because of the cross, the Christian became sad, naturally, because Jesus died on the cross; how can you rejoice? -- how can you sing and dance?

Although his teaching was 'Rejoice. rejoice...', he says again and again to his disciples 'Rejoice', because of this accident of history.... It has nothing to do with Christ-consciousness, it was a mere accident of history that he was crucified. There have been other Christs who have not been crucified.

For example, Krishna is a Christ; in fact the word 'Christ' comes from the word 'Krishna'. But because he was not crucified, he is remembered as dancing, singing, playing on his flute. You can dance with Krishna. You can have a festive relationship with Krishna, but not with Christ, because the cross is too much. Between the Christian and Christ the cross is a barrier. Its shadow has turned temples into cemeteries.

So I would like you to be reminded: the only way to reach to Christ-consciousness is to be blissful. Dance your way to god, because that is the only way; there is no other. God knows only the language of dance and song and love and celebration. He does not know anything about theology, he does not know anything about philosophy; he cannot have any contact with your mind but he can have every possible bridge with your heart.

The Christian heart is crushed under the cross, hence I call Christianity, crossianity. It has forgotten Christ completely; it only remembers the cross. And why did the cross become so important? -- because we are afraid of death.

We are obsessed with death. Death seems to be the most important thing in life, and because of death becoming the centre of the whole religion, thousands of monks and nuns became obsessed with only one thing -- that is death. They lost contact with life. They started thinking only of what was going to happen in the after-life. This life became irrelevant; and this is the only life there is, there is no other life. This is the only existence there is, there is no other existence. We have always been here and we will always be here; we are eternal pilgrims.

And one thing more, remember: Christ has nothing to do with Jesus in particular. Jesus was only one of the Christs. Buddha is a Christ, Moses is a Christ, Abraham is a Christ, Zarathustra is a Christ -- thousands of Christs have happened. And Christ has even said that.

Once somebody asked him: Why do you speak with such authority? From where is your authority? And he said: I am before Abraham was. A very strange statement, one of the strangest ever made, because there is a gap of at least three thousand years between Abraham and Jesus; and he says: I am before Abraham ever was. For Abraham he uses the past tense; for himself he uses the present tense: I am. He is not talking about

Jesus at all he is talking about the eternal Christ-consciousness which is always in the present tense and which has always been before Abraham, after Abraham, in Abraham. Abrahams come and go, Jesuses come and go: Christ-consciousness remains.

Whenever one goes deeper into meditation, into prayer, one goes deeper into Christ-consciousness. It has nothing to do with Christianity, it has nothing to do with the bible; it has something to do with the inner journey from the body to the mind, from the mind to no-mind. The day you experience no-mind, you have experienced Christ.

Christ is only a symbol of that utter innocence, that silence, that happens when all thoughts, desires, dreams, have disappeared, when one simply is. That suchness is Christ, that isness is Christ.

[A sannyasin asks about an orange cap, hat, she found in her letterbox.]

Keep it with you! It is beautiful.

And no need to analyse everything, no need to make everything a question. Learn from these small things that life is a mystery; and never try to demystify it. Demystify it: it becomes meaningless. The real artist is the person who goes on mystifying life. He creates great mystery around himself; he discovers the miraculous more and more. In each small incident he reads something of immense value. Naturally he lives in a richer world.

It all depends on you. If you analyse everything, if you want to find answers for everything, you will live in a very poor world. You will live in the world of knowledge, not of wonder and awe; and religion is nothing but the door into the wondering spirit, the spirit of awe. All is mysterious; nothing is answerable. All questions lead to more questions.

Let that become your fundamental approach. Forget about creating questions and slowly slowly you will be surprised: life becomes so colourful, so psychedelic, so immensely poetic. It is a splendour to be. Just to be is such a great benediction.

So good! Take it as a gift from god. because everything is a gift from god.

[A sannyasin, arriving, says he feels simultaneously very young and very old; and he feels to be alone.]

It is something to be understood. You have come across a very fundamental fact of life: the mind is old, always old, and the being is always new, fresh. You are wavering between the two, so simultaneously you will feel very old... the moment you become the mind or you lean towards the mind, you will feel very old.

The mind is very old. Your mind contains the whole past -- not only yours: it contains the whole collective past, not only of human beings but of animals, birds and trees and rocks and everything that has ever happened. Your mind contains it; your mind is the whole past of existence. It is really ancient, very stale, dead, a corpse. And the being, your consciousness, is moment to moment fresh: as fresh as dew-drops in the early morning sun, as fresh as the newly-opening rose flower.

This moment comes to meditators when they hover between the mind and the being; one moment when they are leaning towards the being they feel like small children.

Jesus says: Only those who are like small children will be able to enter into my kingdom of god. He is talking about being. Christians have completely missed the point. He is talking about the state of no-mind, he is talking about innocence. He is not really talking about small children, because small children are not innocent. Sometimes they can be very cunning, very clever, very diplomatic, political and everything, and very mean too. Small children are not small really because they have the ancient mind with them. They are not tabula rasa, they are not clean slates; much is already written, they are already old. 'Small children' is just a metaphor, a metaphor to show that you have both: you have inside you the oldest mind and the youngest being.

Slowly slowly you have to choose the fresh being against the stale, stagnant mind. Once you become settled in the fresh being this problem will disappear. Then the mind is there; you can use it. It is useful, because it carries all the information. It is a wonderful mechanism; no composer can compete with it yet.

But when you are not it, you are separate, and that separation is liberation. To know 'I am not the mind' is to know 'I am god!'

[A sannyasin, leaving, says she loves Osho and even though she is speedy in the West she feels him with her.]

I am there with you. Love knows no distances. Love is not a phenomenon that happens in space or in time; it is beyond time and beyond space.

Wherever you are in love, I am there with you, I am there with you immediately. That is the miracle of love: it destroys all barriers of time and space.

Good! Just be here and enjoy....

You Ain't Seen Nothin' Yet

Chapter #3
Chapter title: None

3 March 1979 pm in Chuang Tzu Auditorium

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Prem means love, darshano means insight. They say that love is blind; I say that only love is not blind. The person who lives without love lives in blindness and in darkness. His ears hear not but only translate. His eyes don't see but impose. His mind does not understand but only interprets. His whole life is phoney. It is love that gives one authenticity. and to be authentic is to be worthy of receiving truth.

Love takes away all that is pseudo in you; and the Pseudo is hindering the insight, the pseudo is blocking the way. It is because of the pseudo that we cannot hear and we cannot see and we cannot feel. Once love arises in the heart the pseudo starts disappearing, just as when you bring light in the darkness disperses.

A man who has not lived in love, through love, for love, has not seen anything.

I am giving you this name just to remind you that the real is yet to be seen. You ain't seen nothin' yet!

Prem means love, hellmut means courage. Love needs only one thing, and that is courage -- courage, because love means surrender, courage, because love really means dying into the other, courage, because love means dropping your own identity, your own ego, your own personality. Hence millions of people have decided not to love, but then life is misery, then life is hell. It is comfortable, convenient; hell is really very comfortable and very convenient. The latest news is that they have air-conditioned it.

If one really wants to live, one has to be ready for insecurity; and love brings the greatest insecurity in the world because love cannot promise for tomorrow. Love is of the moment, tor the moment, in the moment. Love cannot promise, because all promises are lies, and love cannot lie. Love can only say for this moment nothing for the next; the next remains open, vulnerable, insecure. Love may be, may not be. Nobody knows, there is no guarantee, and because of that, people choose something like marriage instead of love, something secure, safe. guaranteed by the law and the government and the society and the church -- something that they can depend upon. But in that very choice they have committed suicide, they will never live.

Life itself is insecure. Life knows nothing of security. Death is very secure, so those who are cowardly, they choose death instead of life, they choose the false, the plastic, instead of the real. And those who are courageous, they choose the real, they go with it, wherever it leads. They surrender to it, they are ready to go into the uncharted and the unknown and the unseen.

Prem means love, gary means a spear. Love hits the heart as if a spear has penetrated it. Love brings much pain; that is the price we pay for the rejoicing that is going to come out of the pain. The pain is sweet, the pain is a blessing. Those who are afraid of the pain that love brings remain without love and without life and without truth and without god, because in the ultimate, existential sense, love, life, truth, god -- they all mean one and the same thing. Love brings agony, but agony is the way of ecstasy coming to you. So when love brings pain, accept it, welcome it; don't reject the guest. Just hidden behind the guest the great guest is coming.

Love is only a messenger... that somewhere close by is god. But pain is natural; it has to be understood, it has to be accepted. Because naturally we are afraid of pain, naturally we avoid it. Hence many people have avoided the heart and are hung up in the head, they live in the head. The heart gives pain, true, but only because it can give pleasure -- that's why it gives pain. Pain is the way that pleasure arrives; agony, the door that ecstasy enters.

If one is aware of it, one accepts the pain as a blessing. Then suddenly the quality of the pain immediately starts changing; you are no more antagonistic to it, and because you are no more antagonistic to it, it is no more pain; it is a friend. It is a fire that is going to cleanse you. It is a transmutation, a process, in which the old will go and the new will arrive, in which the mind will disappear and the heart will function in its totality. Then life is a benediction.

Michael means one who is like god, godlike. Anando means bliss. Man becomes godlike only when he is in bliss. Bliss happens only when we start overlapping with god. When our boundaries are not separate. when that overlapping of boundaries happens with god, there is bliss. The ultimate bliss happens when our small circle has been completely absorbed by the infinite circle of god, when the drop has disappeared in the ocean, and in other words, when the ocean has disappeared in the drop. That is the moment of ultimate bliss -- that's what we have been searching for for lives and lives.

That search has brought you to me, to sannyas. It is not something new, it is not something accidental. It is a long, long journey, it is a very ancient pilgrimage. But now, at this moment, a turning point is possible, a door can open. You are very close to it; all that is needed from your side is a deep yes, a total yes, and in that very yea-saying the door will be found open.

Jesus says: Knock and the doors shall be opened unto you. I say there is no need to even knock; just say yes, amen, and you will find that the doors have always remained open; it is just that your eyes were covered with nos. Yes opens the heart, no closes it. The whole art of sannyas is the art of saying yes.

[Araguacy means a sky open to friends.] Deva means divine. A sky open to friends is a human sky. Open it to the enemies too and it becomes a divine sky. It is human to love one's friends; it is divine to love one's enemies too. And the moment one can love one's enemies, only then can one really love one's friends. If one cannot love the enemy, one is always suspicious of the friend too, because the friend can turn into the enemy any moment.

Machiavelli says: Don't say anything to your friends that you would not like to be known by your enemies, because today's friend can become tomorrow's enemy.

One who cannot love the enemy cannot totally love the friend either, hence the great statement of Jesus: Love thine enemies as thyself.

Anand means bliss, ursula is the name of a constellation of stars, Ursa Major. The full name will mean a blissful constellation of stars. That's what every being is.

Man looks so small; he is not so small. He contains universes in him. He has an inner sky as big as the outer sky, and he has inner stars, a sun and a moon, as there are in the outer world. The inner and the outer are in an absolute balance: whatsoever is out is in the inner too.

The ancient saying of the mystics is: As above. so below. And I say to you: As outer, so inner.

Let sannyas be a search for the inner sky, a search for the inner light, a search for inner infinity, endlessness, eternity. It is possible, it is within our reach; all that is needed is a one-hundred-and-eighty

degree turn.

Deva means divine, ugo means intelligence. Intellect is human; intelligence is divine. Intellect is of the mind; intelligence is of the heart. Intellect can be cultivated. taught; intelligence can only be dug up from deep in your being. Nobody can make you intelligent, but everybody is born intelligent. Then many layers of conditionings... and it remains hidden. It has to be rediscovered. Intelligence is an intrinsic quality of life. It need not be learned, it is already the case; by being alive we are intelligent. But the society has done great work in keeping our intelligence hidden.

Instead of helping the intelligence to arise it has enforced intellect upon us -- which looks similar but which is not the same. Intelligence is wisdom; intellect is knowledge, information. Intellect is always borrowed, never original; intelligence cannot be borrowed. it is always original. It originates from our own inner core, it wells up within our being.

All that is needed is to remove the blocks; and that's the function of a master. I cannot give you intelligence but I can remove a few rocks in the way. Once those rocks are not there, the intelligence starts flowing. Those rocks can be removed because they have been put there from the outside.

My definition of religion is: whatsoever the society has done, religion has to undo.

[A sannyasin says that Indian people tease him about his name, deva nirodh, as it can also mean divine birth control.]

They also call it nirodh -- birth control devices their call nirodh! But it is a very ancient word; it means inner discipline. Patanjali has defined Yoga as 'chit vrutti nirodh': the stopping of all the waves of the mind. He uses the word 'nirodh' for the discipline that stops all the waves of the mind.

But all the old languages have many meanings for one word. It can be used as 'the discipline that stops the mind waves'; it can be used as 'that which stops the birth of a child.' So one of the most famous devices in India for birth control has the name 'nirodh'; that must be why they laugh.

Next time they laugh, you laugh louder than them, and tell them 'You need nirodh!' 'Nobody else in the world needs it so much!' You tell them 'You need me'; just tell them.

[A sannyasin says: Since you gave me the name Nirmohi I feel so attached to everything.]

That's good. You are becoming aware! You were not aware, that's all.

People go on living without being aware that they are attached, that they are possessive, manipulative, dominating. Once they are made aware, then they become aware. The name is a device to make you aware. Your name means non-attachment. Now each time vou are moving into some attachment your name will remind you 'What are you doing? You are becoming attached again.' Just that awareness is of tremendous import. If that awareness goes on deepening in you, soon you will find that attachment becomes impossible, because attachment brings only misery and nothing else; it brings bondage and nothing else.

It is very very stupid to be attached. The intelligent person will enjoy life without any attachment. While anything is there, enjoy it. While the sun is shining, enjoy, but when the clouds have gathered then don't start crying for the sun that is there no more. Instead of wasting your energy in crying, now enjoy the clouds. And when the clouds are gone -- and they will be gone because in life nothing remains permanent -- then don't start crying for the clouds that have gone. Then whatsoever is available, dance with it, sing it!

This is the intelligent way to live life: whatsoever is, is, and whatsoever is not, is not. And don't cry over spilled milk; that is the whole meaning of non-attachment.

You Ain't Seen Nothin' Yet

Chapter #4

Chapter title: None

4 March 1979 pm in Chuang Tzu Auditorium

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Audio:	No
Video:	No

Deva means divine, jurgen means a farmer.

Life is an opportunity, just a seed. One can miss it, one can remain a seed; that will be the missing of the opportunity. One has to seek the right soil. One has to be a farmer; One has to learn how to grow.

All that is needed in farming is needed in inner growth too: the right soil, the right season, protection for the new sprouts, the right quantity of water and sun and air, and not too much protection; that is the most important thing, because too much protection will not be helpful, it will be harmful. If one is protected too much, one becomes spineless; one never becomes strong enough, one is never on one's own feet.

So just as the plants need protection and yet insecurity too, safety and openness to danger, vulnerability, too, in the same way the inner growth needs both. One has to be exactly in the middle of the polar opposites. The moment you lean too much towards one extreme, growth is stifled. Growth needs the golden mean: neither too much security nor too much insecurity. One has to learn it by ones own efforts, slowly slowly; it is a delicate affair.

No farmer can teach his son farming except by taking him to the farm day in, day out, year in, year out, so that he learns the knack of it.

Thomas is the name of a disciple of Jesus. To be a disciple is one of the greatest moments in life; neither birth nor death is so important. It is the moment of disciplehood which is of supreme importance, because the real birth happens when one becomes a disciple, and the real death too. In a way one dies, in a way one is reborn. Disciplehood is a paradox, birth. death together. simultaneously; and if one allows this, god is not far away.

Narayana is a name of god. If one is a disciple, god is not far away. That is the meaning of your name: be a disciple and god is very close by, just by the comer. Be a disciple totally and you have arrived.

Prem means love, uri means light of god. Love is the light of god. God comes in no other way, in no other form. God showers as love, reaches to the deepest recesses of your being as rays of love. Once it is felt that the whole existence is full of love, god is experienced. The experience that the existence is made of the stuff called love is the experience of god. God is not a person: it is like beauty, an experience.

Love is the greatest experience possible -- the highest and the deepest both. One touches the peaks of the Himalayas and one also reaches to the depths of the Pacific, and simultaneously. Love gives you that expansion. The moment you are in love you are huge, enormous. The lover starts feeling that the body cannot contain him; the body feels to be too small, a confinement. And as love grows, even the whole sky cannot contain it.

When all is felt as love one has known what god is. God is not in the temples, not in the churches, not in the synagogues; god is in the experience of love, god is the experience of love, god is love. Forget god, remember love.

Deva means divine, and the sound of eenee is beautiful, so I will keep it. The meaning doesn't matter; what matters is the music, the melody of a word, the music of a word, the rhythm. All meaning is arbitrary. We have given a certain meaning to a certain word, hence it has that meaning. It is not anything natural; it is arbitrary, invented. But sound is natural; it is not given by us.

Mm? -- these insects and their sound.... If you listen and if you want to find 'eenee' in this sound it will be found. Sound is a natural phenomenon.

Think more of nature and less of the arbitrary, the artificial, because the natural is the door to the divine. Language is not the door to the divine, but music. If one can start hearing the music of existence which is all

over -- it is just that we are deaf -- then god is heard. Or these sounds... and god is trying to approach you. Bu our senses have become dull, and we have started living n the man-created world too much.

Only the man-created world has meaning. Remove men, the world will be there in its utter beauty, but there will be no meaning to it. The sun will rise and the birds will sing; the trees will grow, the roses will bloom; the spring will come. Everything will continue but with new meaning, with no purpose, with no goal -- utterly beautiful but utterly nude of meaning; that's what existence is.

To fall into this meaningless, purposeless existence is meditation; to drown oneself in this beautiful existence for no other reason, for no goal, is to become divine.

'God' also is a meaningless word, the most meaningless of all words, but tremendously significant: the significance consists in its meaninglessness.

Deva means divine, paul means very little, very small, just like a dew-drop. But the small only appears small. The dew-drop contains all the oceans there are, it has the secret of all the oceans in it. It is only quantitatively small, qualitatively not. In the ordinary mathematics the part is smaller than the whole, obviously, but in the higher mathematics the part is not smaller than the whole; it is equal to the whole, because the part is the whole.

Quantitatively the dew-drop is very small; qualitatively it has the same quality as all oceans have. Man is also very small. Qualitatively it is not so, only quantitatively. Quantitatively man is divine, man is god.

Jesus refers to himself in two ways. Sometimes he says 'son of man' and sometimes he says 'son of god'. It is very significant. When he says 'son of man' he refers to his smallness, to his being just a dew-drop; he refers to the quantitative. When he says 'son of god' he refers to the qualitative; he refers to his infinity, his eternity.

Know yourself as the smallest of the small, and yet remember that you are the eternal, the infinite. Remembering your smallness will help you to become egoless, and remembering your greatness will help you to come closer and closer to truth, to god, to reality.

Deva means divine. Think of yourself as divine and think of everybody else also as divine. It is not a fiction, it is the reality. Except for god, all are fictions, except for god, everything else is a dream of the mind; only god is. Hence, if we follow the mind, we are never contented, because dreams cannot nourish. They are beautiful when you are far away; when you come closer, disappointment and nothing else is in your hands.

Dreams are like rainbows in the sky: from far away so beautiful, but if you come close and you want to hold the rainbow in your hand, you will find nothing but the vapour. That happens to everybody every day: the dreams, sooner or later, are found to be nothing but vapour.

Once this is understood, that all that mind creates, desires, dreams, is a kind of mirage, then the turning point comes, the converting point comes. Then one starts thinking how to transcend the mind, how to have a state where no thought is, no dream is, no desire is? We have lived through dreams and desires and found nothing; now let us try the other way round.

That's what meditation is: looking into reality without anything between you and reality. Just a pure look... and suddenly, all is revealed. That revelation makes you aware that everything, every particle of dust, is divine. Then to live in the same world is a totally different experience. Then you are at home, at ease; then there is no death, there cannot be any death. Then there are no limitations of time and space. Then you have simply gone beyond all limitations. You have freedom, and freedom is joy!

[The new sannyasin says she has never done groups and does not want to.]

Then something has to be experimented with. It is always good to try something new. Who knows? -- something may happen out of it. Try at least two groups, and if you feel that they are not for you, you can drop out; but try! Mm?

I will give you two groups -- try! The first group you try is Centering -- it starts tomorrow -- and the second is Intensive Enlightenment. Try two; if you feel that you would like to go deeper, enquire; I will give you a few more. They can be of immense help.

And never close your doors before you have experimented with anything -- never, never. Otherwise many things remain unlived, unknown. They were available, and you would have gone through something beautiful; you would have been enriched by them. Always say yes to the new. No has to be used for the old.

That which you have seen many times, say no to it. It is pointless, you have seen it; now there is no more in it. But never say no to the new. Even if the effort seems to be meaningless later on -- later on it may be felt that it would have been better if you had not gone into it -- then too I say, say yes to the new. Even doing something right, efficiently, if it is old, it is meaningless. Doing something which may be a mistake, erroneous, if it is new, it is worth doing, because one grows with the new. It is not a question of right and wrong; the question is between the old and the new. For me the old is sin and the new is virtue.

Deva means god, david means beloved one -- god's beloved one. Always remind yourself of that. that god loves you. You may have forgotten him, he has not forgotten you; he cannot. You may have gone far away from him but he is always close by. Any moment if you turn towards him he is available. It is like: a man can go running far and far away from the sun, -keeping his back to the sun, but any moment that he turns back. the sun is there as much as before. Those many many miles that he has been running make no sense, no difference.

God is always there; we can keep our backs to him or we can confront him. Sannyas is a confrontation with god, it is an encounter, and it needs courage to encounter god. But if you go on feeling and remembering that god loves you, that courage arises; then there is no fear. If god loves you, then there is no problem. Even if you are not worthy it doesn't matter -- god loves you, his compassion is greater than your worthlessness. Your sins cannot be greater than his compassion.

This is the attitude of the religious mind: I may have gone astray, I may have made many mistakes. but his quality is to forgive. And in his vision, my sins and my errors and my mistakes can't be very important. He may not ever be able to see such minute details. they may not be of any relevance in his vision. Man can confront god only if this remembering slowly slowly sinks deep into the heart that 'God loves me'.

Names like David were given in the old days as part of meditation. All over the world almost all the old names are somehow related with god, for a certain reason: those names were given to remind yoU again and again that you are David -- that god loves you, that you are a beloved one. Don't feel unworthy and don't feel worthless. His love gives you worth, significance. splendour.

That very understanding is nourishing. It helps you to stand erect. It helps you to be strong enough to go into the unknown; it helps you to seek and search and enquire. It helps you to become a pilgrim of the ultimate.

Zahira is one of the Sufi names for god. Sufis have a hundred names for god; ninety-nine are pronounced, the hundredth is kept unpronounced. Zahira is one of those ninety-nine names; its literal meaning is the manifest one.

God has two aspects: one, the manifest -- that is the universe: the sun, the moon, the stars, the people, the trees, the birds, the animals. This multi-dimensional universe, that is his manifest form, that is zahira. Hidden behind it is the unmanifest form. Those who remain with the manifest and think that this is all are the worldly people. Those who think that the manifest one is only a finger pointing to the moon and who start searching for the unmanifest one, they are the religious people.

This whole existence points towards god; eyes are just needed to see that all arrows are pointing towards god. Each experience of life goes on pushing you towards god. It is really unbelievable how people can go on missing god, because each day a thousand and one opportunities are given, and each day we go on missing. Each day he knocks on our doors and so many many times; and we don't hear.

Think of the whole existence as fingers pointing to the unmanifest. Then the beautiful rose suddenly becomes a manifestation of god. The man you love or the woman you love suddenly becomes a manifestation of god. If we can constantly live with this awareness -- that all is god -- life becomes a benediction.

This will be the name for your centre: Joshua. Joshua is the original name of Jesus; in Aramaic it is Joshua. The literal meaning is Jehovah saves, Jehovah is salvation. Only god saves -- not our efforts, but his grace. Our efforts do something, certainly -- they make us capable to receive his grace, that's all -- but what really saves is his grace.

Our efforts do a negative part: they remove the hindrances so that his grace can reach to us, but our efforts don't create it.

So this thing has to be constantly remembered: our efforts are needed, yet their function is only negative. They are needed, yet they are not the sole cause of the ultimate happening. They help in removing

the hindrances, but the grace was always coming -- it was just that the hindrances were there. Now there are no hindrances, the grace reaches you and saves you.

[A sannyasin, leaving, says: I feel my distrust is still stronger in my than my trust in people... a certain point comes where it is very much hurting to go into a relationship.]

Next time something much more will have to be done. Distrust is there in everybody, more or less; you may be having a little more, that's all. But it can be dropped; in fact one cannot carry it very long. It is such an unnecessary burden, it is so destructive. It does not give you any joy, it does not give you anything at all. In fact it destroys so many beautiful things in your being: it destroys your love, it destroys your friendship; it destroys every possibility in which you can grow. So how long can you carry it and for what?

And if you really know how to distrust, then the first thing to be distrusted is distrust itself! Why do you trust your distrust? For what? What is it going to give you? It is your life: you have to be alert about what you are doing to your life. If your distrust is paying you well, continue; there is no problem in it, don't create a problem out of it. Distrust, distrust more intensely, more totally. But if it is not giving you anything and simply destroying all that is beautiful in your life, then this is the first thing to distrust.

I think a little more learning about how much it is destroying you will help. So be a little alert. just watch what it is doing to you and to your life. And the next time you come the first thing to remind me about is your distrust, so we will start working on it. Good!

Prem means love, raj means the secret. Love is the secret, the secret of all secrets, the golden key, the master key, that opens all the locks of all the mysteries. Love, and love for no other reason but just for the sheer joy of it. Don't try to find out reasons to love, because then love becomes shallow. When love is for no reason at all it has tremendous depth. Love unconditionally. The moment you make a condition love becomes a bargain, mundane; without any condition, it is sacred.

Love to give, not to get. Much comes; but that is another matter. Your whole approach should be that of giving; and the more you give, the more you have to give; the more you pour yourself, the more you are overwhelmed from some unknown sources. Once that is known you have come to know the secret of love.

You Ain't Seen Nothin' Yet

Chapter #5
Chapter title: None

5 March 1979 pm in Chuang Tzu Auditorium

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Anand means bliss, ariel means a lion of god... and each sannyasin has to become a lion. There are two many sheep in the world, and the world needs individuals. It needs really free people, because only out of freedom do flowers of love, bliss, arise.

Prem means love, janaina means god's gift. Love is the gift of god, the greatest gift. Each child is capable of love, we are born with that inner capacity. To become a sannyasin means to become a lover -- a lover of god, a lover of beauty, a lover of music.

Anand means blissful, david means a friend. Become a blissful friend to the whole of existence: to people, to animals, to birds, to trees, to all that is. In every possible way create more and more friendship and less and less enmity.

If one can become a friend to all that exists, one has attained to the greatest prayer. Then one need not go to the church or to the temple. Then wherever one is there is the temple, because friendship is the highest form of love; it is the fragrance of the flower called love. Learn the ways of being friendly.

Veet means beyond, Gudrun is the name of a mythological heroine who represents revenge. Your name will mean: go beyond revenge. There is nobody else than god. To be revengeful towards anybody is to be revengeful towards god. To think of someone as your enemy is to make god your enemy. Hence Jesus says 'Love your enemies', because they are not enemies. We are members of each other, we are one whole.

And remember: one who forgives is forgiven. The quality and the capacity to forgive is one of the most beautiful flowers of the human soul. Revenge is ugly. mean; it is falling to the lowest. To forgive is to rise so high. The more one becomes capable of forgiving, the more one's heart expands, one's consciousness grows bigger. The day one can forgive all and everything is the day when god meets man, man meets god.

So let this quality of forgiveness become your very centre. Don't forgive in the sense that you are obliging. Don't forgive as a duty, because then it creates the ego, and a very subtle ego, which is dangerous. more dangerous than revenge itself. The holy ego is the worst possible ego in the world. So don't be righteous. Take it with ease; to forgive should become natural, and then it is really a benediction.

Veet means going beyond, transcending; marco means god of war. Your name will mean going beyond all possibilities of war, going beyond the god of war. In fact the god of war is not a god but the devil.

The world has suffered too much from war; it is time we stopped. It is time we started the ways of love and friendship. It is the right time for nations to disappear and the world to become one. Then this very earth can become the lotus paradise.

Anand means bliss, georg means a farmer. Now cultivate bliss, sow seeds of bliss so that one day we can reap the crop of god. It is only by becoming more and more blissful that one comes closer to god. Bliss is both the means and the end. By becoming blissful you come closer to god; by coming closer to god you become blissful. It is the way and the goal both.

The goal is spread all over the day. Even with the first step you have entered into the goal -- it is just a little bit, but you have entered all the same. Bliss is the first step and the last too.

Anand means blissful, chris means a follower of Christ. But the language that Christ spoke has been forgotten by the Christians. He was not a sad, ascetic person: he was full of zestfulness, he was very alive. In fact that was his crime: it was for his being too alive that he was crucified. He loved people, he loved eating, he loved drinking. He was not a man whom Christians would think of as a saint. He was very earthly, and yet divine. He was a meeting point of the sky and the earth. And that's how every Christ, every Buddha is -- a paradox. where the visible and the invisible meet and mingle and merge; in sense, very earthly, in another sense, not of this world at all.

But Christianity has taken only part of Christ, the other-worldly part, and has completely forgotten the this-worldly part. Hence it became a pseudo religion; it lost contact with the reality, it became an empty ritual. But it is nothing special about Christianity; this has happened with all the religions of the world. It almost always happens: when the master is gone, everything is misinterpreted. When the master is gone, the learned people come in and they start interpretations of their own.

And the problem, I can understand, is that the master is always paradoxical and the followers want to be consistent; this is the basic, fundamental problem. The master is consistently inconsistent, and the follower tries to make something logical out of him because he has to fight with the world and he has not that insight which can enjoy being paradoxical. He himself is afraid of the paradox, he is worried about contradictions, so he has to choose: he has to drop one part which contradicts the other part, to be consistent; and that's how every religion is falsified.

I would like you to be this-worldly and that-worldly together. Be blissful; there is no need to be sad, there is no need to be serious at all. It is through playfulness that one learns how to pray. Playfulness is prayer and to be cheerful is to be holy.

Veet means going beyond, maria in Hebrew means bitterness. Going beyond all bitterness -- that is the meaning of your name.

Man is born bitter but has an innate capacity to be sweet. Bitterness is like a hard shell that surrounds a seed: it is protective, it protects the inner sweetness. It is an armour, it has to be dropped one day. The day the seed drops its hard shell it starts growing into a sprout.

The same happens with human consciousness. Drop all kinds of bitternesses -- anger, greed. jealousy, domination -- and then suddenly there is an explosion of sweetness. That sweetness is love, that sweetness is compassion, that sweetness is prayer; and to taste it is to have tasted god himself.

It is beautiful that Maria is the name of Jesus' mother. The sweetest man was born out of Maria; and Maria means bitterness. Let your bitterness become the mother so that sweetness can be born out of it. The bitterness can become the womb for the Christ child to be born out of.

Those who have known the truth of life, this is their fundamental understanding: that poison can be transformed into nectar, that we need not throw anything, that everything can be transformed. The lower is the way to the higher, the dark night is the womb for the morning, and the darker the night, the closer is the morning.

Nothing has to be renounced but everything has to be transformed.

[A sannyasin, leaving, says she has a burning desire to be total, and at the same time is so overwhelmed with her energy she doesn't know what to do.]

This is the problem for everybody. This is not only your problem.

The mind allows nobody to be total; and everybody is burning for totality. It is good that you have become aware of it, because this burning, this pain, sooner or later will help you to attain to totality; there is no other I way. The whole way is full of pain. Only in the end when you have achieved totality does the whole pain disappear, and then you are thankful to the pain, because without it you would have never reached. So this is perfectly good!

Remember two things. One: the desire for totality is good, it is a blessing, because in other words that is the desire for god. The second thing to remember: meanwhile don't stop yourself because you are not total; that is not going to help. If you stop even being partial how are you going to be total one day?

So meanwhile go on as much as possible bringing totality into your acts, into your love-making, into everything that you do. It will not be absolute; you have to accept that it will remain something short, never reaching the peak. That has to be accepted and one has to go on working on oneself. One day one reaches to the peak.

Many times the mountaineer finds himself stuck; he has to change his route, he has to change his direction. But if one goes on and on.... Fifty years it took to reach Everest, and in fifty years hundreds of mountaineers tried and failed. But finally one day, one man succeeded.

And that's how life is: you will fail many times, and each time the failure will give you great frustration and great agony. In failure you may even start thinking 'What is the point of it all? Why make love when it is not total?' But that is not going to help; not making love is not going to help. Why see the sunset if the experience is not total? Why listen to music if the experience is not total? Still, knowing that it is not total and burning for totality, go on accepting whatsoever is available today; and whatsoever is possible today, go on doing. It is only by doing it that slowly slowly you will become m re and more capable. One day it is going to happen. It happens -- I am a witness to it!

[A sannyasin, leaving, says she is pregnant.]

Good. Enjoy pregnancy! Be more and more meditative; it will help the child. Sit more in silence, listen to soft music. Be with the trees, in the sun, in the ocean, on the beach. Let the child experience more of nature from the very beginning. Because whatsoever you experience becomes the child's experience. So start teaching him meditation, joy, beauty.

And for all these days that the child is within you, drop a few things completely: don't be angry, don't be greedy, don't be possessive.

To be a mother is a great art!

You Ain't Seen Nothin' Yet

Chapter #6
Chapter title: None

6 March 1979 pm in Chuang Tzu Auditorium

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Rick Atmo. Rick means a powerful ruler, atmo means your own self. One can rule others or one can rule oneself. To rule others is a poor substitute, because the real ruler is one who rules himself. Because it is arduous to rule oneself, people have chosen the cheaper thing; the cheaper thing is to rule others. The lowest thing in the world is power politics; and by power politics I mean every effort in which you are trying to possess, to dominate, to rule, the other. The highest thing in the world is religion; and by religion I mean the effort to rule oneself, to become a master of oneself.

If you rule others you remain a slave. Your being a ruler is only a facade; deep down you are a slave, maybe a slave of your own slaves. Ruling others does not bring freedom. But when one is able to rule oneself, when one is centred, rooted in one's own being -- when one is not dominated by desires, dreams, thoughts, when one is not just a crowd of many, many minds inside but has become a master who can direct his body, mind, soul, into a particular rhythm, in a particular harmony, who can start moving as a togetherness, not like a multiplicity, not like a crowd, but like a unity, who has created inside a cosmos instead of a chaos -- then one has become a real king. And that's what sannyas is all about.
The kingdom is within and the king is asleep: the king has to be awakened!

Prem means love, ken means beautiful. Love is beautiful, and not only that, love beautifies too. Without love beauty is artificial, formal; with love it becomes substantial, central, essential. Without love a man can only pretend that he is beautiful, because deep down lovelessness creates ugliness. One can hide one's ugliness in many ways: the body can have a beautiful form, the body can be proportionate, but that doesn't matter ultimately. What matters is your inner core, whether it is beautiful or not. A body which is beautiful and without the light of love is a beautiful house with no light.

Once love arises a kind of luminosity starts happening. The body becomes transparent. The eyes are no more one way: they don't only take something from the outside in, they start pouring out also; they become two-way. And all the senses change in the same way. The beautiful person is one who is pouring out his heart into the world in all possible ways, so whatsoever he touches turns into gold and wherever he moves the place becomes sacred.

To be beautiful with the arousing of love gives tremendous contentment. If one can share one's life and love with people, with existence, then all is attained; there is nothing more!

Peter means rock, divyo means divine -- become a rock for the divine. People are living in dreams. And to live in dreams is to make your house in the air. At the most it can be a sandcastle. It is perfectly okay if you are just playing on the beach for the sheer joy of it, but people are very seriously playing the game, too seriously in fact. They are ready to kill, they are ready to die for it; and it is just a sandcastle!

Unless a man starts moving beyond dreams and desires and thoughts. he cannot find the rock on which the true temple can be built. The rock is there, we are made of it. Our essential core is eternal; it is not temporal. Time makes no difference to it. It is never born and never dies. But we don't look inwards, we look outwards; and outwards you will find just sand and sand. It is a desert, and whatsoever you build there

will be destroyed by death. Any wind and the castle is gone, and with it all your efforts, your energies, you yourself.

Let sannyas be the beginning of the search for the rock. It is there, it is our very life: it just has to be discovered, or rather rediscovered.

Deva means god, alex means a helper of mankind. It is the short form of Alexander, Alexandra. Your name will mean god is the only helper of mankind. Nothing else can help. Man tries in many ways to pull himself up by his own bootstraps. The effort is bound to fail. Every human effort done without the help of god is absolutely certain to fail. Man cannot succeed alone: man can succeed only with god, through god. To say it in a more correct way will be: it is always god who succeeds through man; man can only become a vehicle, a medium.

My teaching essentially is based on this idea, that you have to become a medium so that god can flow through you unhindered. Then you will help yourself and you will help everybody else who comes in contact with you. Then you will be blessed and you will be able to bless the whole of humanity.

Deva means god, ralf means protector -- god is the protector. But this century has completely forgotten this fact. This century is the first in the whole of history which is suffering from great anxiety; man has never suffered so much with anxiety. Because god was the protector, with god, man was safe. Just at the beginning of this century Fredrich Nietzsche declared: God is dead. And it was not only an individual's opinion; it became the very foundation of this century. And if god is dead, then man is left alone in the immense infinite darkness of the universe, unprotected. Then there is nobody to look to, then there is nobody to pray to. There is nobody; the whole universe is just an eternal darkness, not even a small star to hope by, to live by.

Naturally man started feeling very anxious, a great trembling arose in man; such anguish as this century has known has never been known before. And the only reason is that we have forgotten a certain truth -- that we are protected. Even while we are suffering so much anxiety we are protected; our anxiety is unnecessary. It can be dropped, but it can be dropped only if the vision of god arises again in your life, if yoU again start living with the idea that god is.

My effort here is to help you feel that god is. My effort is not to teach you: my effort is to make you feel My effort is not to give you a belief but an experience

By becoming a sannyasin you are opening your heart to me. Sannyas is a gesture from your side that 'I am available', that 'I will not resist', that 'I will not keep my doors closed', that 'My doors are open and if some breeze from the unknown comes in, it is welcome!'

Prem means love, Maria is the mother of Jesus, and the message of Jesus is love. Jesus means love; just as Moses means law, Jesus means love.

Become a Maria and give birth to Christ-consciousness, to the consciousness that is full of love. Everybody has to become Maria. It is easy to give birth to a child; the real problem is how to give birth to yourself, how to become a womb to yourself. Certainly, that birth will be out of a virgin mother.

That is the meaning of the virgin Maria giving birth to Christ; it is a parable. You cannot give birth to a real child by remaining a virgin, but you can give birth to Christ-consciousness only if you remain virgin. But then virginity has nothing to do with your body or your biology; then it has something to do with your inner purity, innocence. Only an innocent consciousness can become the womb for Christ-consciousness to arrive.

We can invite Christ-consciousness. In the East we call it Buddha-consciousness; it is the same. All that it means is that something from the sky can penetrate into the earth, that something immaterial can penetrate into matter and the material, that something can be pulled forth from the beyond. Then our darkness is no more darkness, then we have a light. That light is Christ, and that light has the quality of love.

[A sannyasin, leaving, who is writing his autobiography, says: Thank you! My whole life has changed.]

Yes, it has changed and I am very happy. It is really beautiful to see anybody changing so fast and so easily. Whenever any sannyasin goes through such a change I feel as happy as a gardener when he sees a new flower bloom.

But this is just the beginning: much more, much deeper, much higher, is going to happen. So don't settle

with it. Be happy, thankful, grateful; but this is only the beginning, remember it, just the tip of the iceberg.

Man has unlimited potential to grow. Man is absolutely unaware of who he is, of what he can do, of what he can be.

My basic approach is to slowly slowly make you aware that you are not an island but a vast continent. There are still many dark parts of your own world where you have never penetrated, never travelled. There are peaks which have to be climbed and there are depths which have to be fathomed, and it is a non-ending process.

Religion is a pilgrimage, a non-ending pilgrimage; one is always arriving but one never arrives. The day you understand it, then the sheer beauty of it is so ecstatic that you are always arriving and never arrive, that life goes on expanding just as the universe goes on expanding....

But the seed has sprouted; protect it, help it. You have to finish your autobiography, because now your autobiography is my autobiography; now I am part of you. It will be of immense help to people in understanding me. So now it is not only your work, it will be a great help to my work, because what is happening to people here, many people would like to happen to them. But they have to be made aware that something is happening somewhere, that a door has opened somewhere, that a new hope has arisen somewhere, that god is not dead, that yet somewhere something can make you feel the existence of god, that there still exists a field of energy which is the need of everyone.

So write it, and pour your whole heart and all that has changed in you and all that will be changing in the coming months, into it. Think of it as my work!

[A sannyasin, leaving, says: I just feel discouraged, Osho. I feel my heart loves everything that you say and I try to move in the direction that you give me, but I feel I go through a lot of changes and... no transformation.]

What is the need of transformation?

The mind just goes on creating new desires, new ambitions. And what I go on saying every day is: try to understand the tricks and the strategies of the mind. Now transformation becomes the goal. If it is not money, if it is not power, it is transformation, enlightenment, this and that. I am not saying that the transformation does not happen: I am saying that it cannot happen if you desire it; then only frustration happens.

This has to be understood, there is no way to escape from this understanding. Sooner or later, and it is better if you do it sooner, one day you have to come to this understanding, that the mind and its desires are all futile, all desires -- transformation included. Then one simply lives! Then if transformation happens, it happens; if it doesn't happen, it doesn't happen. Then one does not care a bit this way or that. That moment, when you don't care a bit for enlightenment, suddenly it is there. If you run after it, you will never never reach it.

You have to forget it. You are too anxious about it, and creating unnecessary misery. When the anxiety is for transformation it is heart-rending; nothing else can give you so much pain as this desire. Money can be achieved. it is not so difficult; millions of stupid people are able to have so much money. So you can have it -- that's not a problem at all, not much intelligence is needed. Power is possible; you can become the president of a country or the prime minister of a country; so many stupid people already are, that is not a big problem. But when the idea of transformation becomes the desire then you are hankering for the impossible. And you will suffer unnecessarily, you will create a hell for yourself.

So don't be an enlightenment-seeker. Forget all about it -- it is all nonsense!

[The sannyasin answers: It feels more that I just can't even stop my mind, I can't even be present -- never mind transformation.]

You will have to, sooner or later, that's all. A little more suffering, a little more pain... how long can you go on?

There is a limit beyond which one simply gives up; and that is the moment of liberation. One day you will fall on the ground and you will say 'I give up.' That very moment you are no more the same, because in that giving up the mind disappears. The mind can remain only if there is a desire; any desire will do for it to survive.

I can only go on telling you that this is the fact. And I understand your trouble also; that has been my

trouble also for many lives, so I am in all sympathy with you.

I am not ridiculing it, but it is ridiculous. I have suffered from it, everybody has to suffer it, and it is really very difficult to drop it. It drop on its own accord one day, when enough is enough. Maybe that day is coming closer. You are becoming more and more worried about it and more and more tense; soon you will reach to that point beyond which there is no hope. When hopelessness is absolute, one gives up; and to give up is to be enlightened.

[You are] capable of giving up, because what else?... how long can you carry this burden? One day or other you have to simply drop it or it drops with its own weight!

You Ain't Seen Nothin' Yet

Chapter #7
Chapter title: None

7 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903075
ShortTitle: NOTHIN07
Audio: No
Video: No

Veet means beyond, andy means manly. The past has been very male chauvinistic, so anything manly was praised very much. The woman was thought to be not really human. In China, one could kill one's wife and it was not a crime. No court would take any note of it; it was a private affair.

Man has dominated the past and messed up everything. The future belongs to the feminine qualities, not to the manly qualities. The male quality is basically that of aggression, and the female quality basically is that of receptivity. It is because of man that there have been so many wars. It is because of man that there has been so much destruction. Man has to learn to be a little more feminine.

The feminine has to be freed from the past and its domination, man has to learn to become a little more feminine, and we can create a better future than the past, we can create a more peaceful earth, more loving. There is no future for manly qualities; they are finished, man is spent. Woman has to be explored -- for new visions, for new perspectives, for new possibilities.

Deva means divine, nellie means light -- divine light. We are born with it. It is already there, in the depths of your being. The darkness is only outside, but because we go on looking on the outside, we remain in darkness. The moment one takes a one-hundred-and-eighty degree turn and just looks within oneself, all is light.

And it is eternal light: it needs no fuel, it simply is there. It is our very being, we are it. It is not that the light is seen by us; there is no seen and no seer. One feels oneself as light, and that is the moment of great delight. Then no darkness can ever make you afraid. Then for you there is no death. Death happens only in darkness: once the inner light is experienced, one has experienced immortality.

[The new sannyasin asks: How should I use my energy?]

Just wait a little -- feel it more. The first thing is to feel one's energy. The first thing is not the question 'How to use it?'. The first thing is: how to feel it and how to feel it intensely, passionately, totally. And the beauty is that once you have felt your energy, out of that very feeling the insight arises: how to use it. The energy starts directing you. It is not that you direct the energy: on the contrary, the energy starts moving on its own accord and you simply follow it. Then there is spontaneity and then there is freedom.

If you try to use the energy, two things are going to happen: one, from the very beginning you have taken a standpoint of duality, that you are separate from the energy -- which is wrong, which creates a split, which is the base of all schizophrenia. From the very beginning you have started controlling your energy, manipulating your energy; and this can be done only through the head. The head is the head-manipulator, and it is always trying to control everything. And if the head controls the energy it can allow it only so far, only so far; it has a certain limitation. Beyond that it will not allow the energy to move. And what is the limit beyond which the head never allows? The limit is: where energy becomes orgasmic, then the head becomes afraid, because the head starts melting and losing its control. Now it is beyond it; now something is happening which is not controllable. So just one step before it starts happening, the head starts pulling it back.

The head is very non-orgasmic; it does not allow any orgasmic experience. It may be sex, it may be love, beauty, music, dance, anything, but it never allows any orgasmic experience. It simply holds back, because to be orgasmic means to be out of your head. The head is blown; and it is very afraid of that, naturally -- it is a kind of death, losing control.

So if you think about how to use it, from the very beginning the head is taking the position of the controller, the director.

And the second thing: if the head tries to control, the whole of your energy will never become available to you, because the head can function only on the surface; it cannot move to the centre. Thought cannot move to the centre of your being; your centre of being is utterly thoughtless. It is silence, no word has ever penetrated it. It is virgin silence; the mind cannot interfere there.

So if the head is in control then you will be using only the superficial energies which are available on the circumference. Then energies are very limited. Then one feels very easily tired, exhausted. One is not connected, not plugged into the real source of energies.

So these two problems arise if you ask the question 'how to use'. My approach is: experience what this energy is. Then two things will happen again. One: you will see that you are it. That brings a deep unity, integration; the split disappears. For the first time you are really normal. And the second thing: you can be orgasmic; now there is nobody to control. You are energy, so you can go with the energy wherever it goes, in deep trust. Then the whole of life becomes orgasmic.

Sexual orgasm is the lowest orgasm, biological. but there are thousands of other, higher orgasms. Listening to music somebody who is really in love with music goes orgasmic. This is a higher phenomenon: something deeper is stirred. Dancing, one goes into orgasm. It has nothing to do with the biological, with the physical; it is something inner. Or when seeing beauty, just the sunset, the sheer joy of seeing the colourful clouds, the mystery of it all... and one stop breathing, the heart misses a beat and there is great joy.

Energy has to be felt. This is the work that we are doing here: energy has to be felt in its totality, and then it takes possession of you and then it leads you; and wherever it leads is good. Wherever it leads is god.

Michael means godlike, karuno means compassion. Sex is animal-like, love is manlike, and compassion is godlike. From sex to compassion is the whole pilgrimage of life. The sexual energy has to be transformed first into love and then into compassion.

The sexual state is that of exploiting the other, using the other; the other is reduced to a thing. It is an I-it relationship. Sex only wants to take; it does not know how to give.

Love moves a little higher. It becomes an I-thou relationship. The other is no more a thing to be used and thrown away. The other is as divine as you are; the other is a person. Love gives dignity to the other, sex takes away all dignity.

Love knows how to give and how to take. Sex knows only how to take, hence the sexual relationship remains that of conflict. Love is more harmonious; it is a give-take relationship: one gives, one takes. There is more friendship in it than in a sexual relationship, less antagonism, more accord.

Compassion is the highest form of energy, where I-thou disappear. There is no I, there is no thou -- just one pure energy. The lover and the beloved have disappeared, melted, into it. Something higher has taken possession; there is no separation. There is nothing to take and nothing to give, because all is given and all is taken: there is no separation.

Sex remains very small; love expands; compassion becomes as infinite as the sky.

Anand means bliss, blissful, keith means a wood-dweller, one who lives in a forest -- a blissful wood-dweller. I am not talking about the forest that exists without; I am talking of the forest that exists

within.

There is a place within you which is absolutely silent -- no woods are so silent -- and which is utterly beautiful; no forests are so green and so full of fragrance. The inner forest is so close that any moment you close your eyes you are there; you need not travel. In fact people feel very good when they go into the woods because somehow it stirs a nostalgia for, a memory of, the experience that you had when you were a child of your inner silence, of your inner innocence, purity, of your inner aliveness. Going to the mountains one remembers that there are mountains within.

One who has found the inner mountains and inner forests need not go anywhere: he can simply close his eyes and disappear into the inner world; and the inner is far vaster than the outer.

Anand means bliss, jurg means a farmer. Gautam the Buddha used to say: I am a farmer. I cultivate bliss, love, compassion, samadhi.

In fact every seeker of truth has to become a farmer. It is a kind of inner agriculture. All is ready: the soil is ready, the seed is ready, the climate is ready -- it is just that the farmer is fast asleep. The farmer has to be awakened and the work starts. Once the farmer is awake he can see that the soil is ready. The seed is ready. The climate has come; the right moment has arrived. Once the farmer is awake, your life starts taking on a new duality. You are no more poor; you start growing inner crops of richness. And once the inner crops have been reaped, one is fulfilled: one has been fruitful.

Then life is not a complaint. Then great gratitude arises on its own accord; that gratitude is prayer. Others who pray, pray in vain. Their prayer is false and pseudo, their gratitude just a formality. The real gratitude is possible only when you start feeling an inner fulfilment. And sannyas is the beginning, the beginning of waking up the farmer!

Prem means love; in Greek mythology Doris is the name of the goddess of the sea. Your name will mean: a goddess of the sea of love, a goddess of the ocean of love. Love is oceanic; it knows no boundaries, it is shoreless. Love is also wild, as wild as the ocean. Love has depth, just as the ocean has depth.

The person who has not known love has lived really very superficially. He will not understand the dimension of depth at all. He has lived a flat life, two dimensional; and without the third dimension there is no depth. Millions of people are living flat lives, hence they look bored. And once a person starts feeling tired, he starts committing suicide because he loses the zest to live. Deep down in the unconscious he starts feeling 'It would be better not to be, because now there is no point in being'.

It is love that gives you depth, meaning, significance. It is love that destroys all boredom and keeps you ever-fresh, alive, and surprised too, because love brings so many gifts, and unasked for.

The ultimate gift of love is god. If one goes on and on, loving and loving and loving, the ultimate gift of love is god himself. Love reaches, ends, culminates, in god.

[A sannyasin, leaving, asks: I!d like to know if you can help me to understand how I'm missing you and my centre.]

Drop this idea that you should not be missing, simply drop that idea. When you feel, it is good; when you don't feel, that too is good. One has to become more accepting of all the ups and downs. There is a rhythm: sometimes you will feel that you are in tune, sometimes you will feel that you are missing; that is natural. It is like day and night, summer and winter. One has to learn the shadow part of everything. If you cannot accept the shadow part you become unnecessarily disturbed, and that disturbance will make things more complicated.

So my suggestion is: when something beautiful happens, accept, feel grateful; when it doesn't happen, accept that too and continue to feel grateful, knowing that this is just a resting period. For the whole day you have worked and in the night you fall asleep: you don't feel miserable because you will not be able to work and you will not be able to earn and you will not be able to do a thousand and one things and there are so many things to do; you don't worry about it.

There are people who worry. Then they start losing their sleep, and they are not benefited by it. The person who has not been able to sleep in the night feels exhausted in the morning, more tired than he was when he went to bed. The person who forgets the whole day and accepts night as a rest part and goes into deep relaxation by the morning will be able to live again with new eyes and new being, will be able to accept the new day and welcome it, will be glad to breathe the air again and to see the sun and people.

Remember always that everything has its rest period; and the rest period is not against it, the rest period gives it energy, vitality.

So when you are feeling attuned with me, it is beautiful; when you miss that, don't become disturbed. That is a rest period: it will make you able to be attuned on a higher plane soon. But if you get disturbed about missing, that will create trouble. Then it may take a longer period for you to be attuned again.

Once the natural rhythm is accepted it comes on and off on its own and one enjoys both. Try this!

[A sannyasin is leaving and wants to start a meditation centre.]

Good. Remember that this is your home -- finally you have to come forever. Just keep it somewhere in your heart, and the seed will grow and will bring you back!
And are you going to start a center there?... Start a center there....

People will come -- just start. Just start, don't wait, and you will be surprised how many people were just waiting to come. Your place will grow soon -- just start it. That's what is happening to all the centres. People are in a great need and they are searching.
And I will be there to help you -- you are not alone!

[A sannyasin arriving says: I don't feel very blissful.]

I can see it, that's why I am saying to just do a few groups, be here and when you are going, then remind me; then things will b e on a different plane. Right now I can see that you are a little low. It is better to talk about you when you are not so low, otherwise you will not be able to understand.

It is one of the fundamentals that people can understand things more easily when they are flowing '! higher. They are more open, vulnerable, receptive, more intelligent, and higher truths can be told to them. When they are very low, in a dark, dismal mood, you can tell them but they will be deaf.

So do a few groups -- those groups w ill remove the wax from your ears -- and then I will say!

You Ain't Seen Nothin' Yet

Chapter #8
Chapter title: None

8 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903085
ShortTitle: NOTHIN08
Audio: No
Video: No

[Osho gives sannyas to two small children]

Prem means love, dylan means sea, ocean. Prem Dylan will mean ocean of love. Create such huge love... as the ocean, boundless, without any shore.

Prem means love, emmet means work. Let your work be your love; do everything very lovingly. Work is worship.

[The father of the children says he is a bit upset because his wife was unable to enter the darshan due to a fragrance.]

These are just excuses. Even if that was not the case, the mind would find something else so it is not here. The mind does not allow anybody to be here, the mind always exists somewhere else. It finds excuses, and it is very clever in finding excuses; any excuse will do. And when you have the excuse then you think 'What can be done? The problem is there; that's why I am not here.' No, it is not so.

You are not here because you are not yet aware of the cunning strategies of the mind. Everything else is irrelevant. Everybody else's wives are not in the same situation but they also are not here. Even if sometimes it happens that the mind cannot find any excuse, then too a person is not here. Then a great restlessness arises; the mind starts feeling suffocated. The moment you want to be now and here, the mind starts dying; that is the death of the mind.

So don't allow the mind to give you excuses. And just your not being here is not going to help anybody. What can you do? -- you are here, so why not be here totally? Even if you are not mentally here, you are here. It is better to be together; the mind and body should function together. In that functioning is great melody, in that functioning is great music: in fact that functioning is another name of joy. When your mind and body function in such harmony they hum together; that humming brings you closer and closer to god. My whole emphasis is: wherever you are, be there totally.
So don't listen to the excuses of the mind!

Prem means love, jolande is the flower, violet. In ancient mythology it represents modesty, humbleness. Love is always humble, love is always modest. The flower, violet, has the tendency to hide -- behind bushes, trees. It is very non-exhibitionistic, very shy about declaring itself. And that is the intrinsic quality of love: it is very shy. It is constantly aware that nothing should be done which can be offensive in any way.

Love, rather than taking the initiative, would like to wait -- with hope, patience, expectancy; and that is something immensely spiritual about love. The moment it becomes aggressive, the moment it starts encroaching upon the other, it starts falling from the heights, it starts becoming gross.

Man's love is a little gross; woman's love is far superior, far more delicate. Man's love has something of activity in it; the woman's love is inactive. The woman's love is passive, receptive.

So become a receptivity, a humble receptivity, a loving expectancy for god. God knocks only on the doors of those who are modest, humble. Where the ego exists there is a wall between you and god; when the ego is not there there is no wall, there is a bridge. Humbleness becomes the bridge.

Prem means love, maddalena means elevated. There is nothing higher than love; it is the most elevated experience of life. God is nothing but the ultimate peak of love, the experience of total orgasm -- not the sexual, but the inner and the spiritual. The sexual orgasm also gives a glimpse of the inner, it triggers the process of the inner. Any moment of deep love is the moment of god. Whenever you are deep in love with something. in that moment you are in prayer.

The name comes from Mary Magdalene. She loved Jesus as nobody else loved him. Her love must have been of tremendous importance in Jesus' life; it must have kept him tethered to the earth. Otherwise these type of people find it very difficult to even remain in the body. There was no other disciple around Jesus who had such depth, intensity, and totality of love as Magdalene.

Because Magdalene is elevated through her love for Jesus, the very word has become... has taken the meaning of elevated. The word itself did not have that meaning in the beginning. It was the name of the town from where Magdalene came, the name of the town was Magda. Magdalene simply means: the woman from Magda. But her love was such that the very name, the very word, has taken on the meaning; a new meaning entered into the world. Now it means the elevated, the magnificent, the splendorous; and those are all the qualities of love.

Prem means love, nicola means victory. Love is victory, Love is success, Love is fulfilment. A life without love is an utter failure. No other victory can become a substitute for it. One can be the president of the country and it is futile if there is not love in the heart. One can have all the riches in the world, but if love is not in the heart one is poor, a beggar.

The only treasure worth searching for is love, because hidden at the very core of love is god. Search for love and you will find god. Nobody finds god by searching for god himself; because there is no possibility of directly enquiring into god. The mystery is very elusive: you have to approach it very indirectly, you cannot enter like an arrow. The path is very zig-zag, it moves like a footpath in the hills; and the name of the

hills is love!

The footpath is not already there; everybody has to make it just by walking. It is not ready-made, it is not like a road. You walk and you create it; you create it and you walk. And the moment you have walked, it goes on disappearing behind you; nobody else can follow you.

Buddha is reported to have said that the way to truth is like the birds flying in the sky: they don't leave footprints behind, so there is no possibility of following. Search, yes; follow, no.

The master is not to be followed; the master has to be understood so that you can create your own path towards god.

Anand means bliss, andrea means brave. Bliss is only for those who are brave. It needs guts to be blissful. Any coward can have as much misery as he wants, to his heart's content. It needs no courage to be miserable, it needs no intelligence to be miserable; in fact it needs nothing to be miserable. But to be blissful, great intelligence is needed. Courage is needed, bravery is needed, because to be blissful means to learn the ways of the unknown; to be blissful means to move into the uncharted. Bliss is always in the movement from the known to the unknown; just in the gap between the known and the unknown is the moment of bliss. When the unknown becomes known, bliss disappears again, it moves into the unknown again. Just between the two, the known and the unknown, in that delicate moment, bliss arises. Once the unknown becomes known, again bliss disappears, remember.

So one has to be constantly moving, riverlike; one should never become stagnant, otherwise misery settles. Misery is a pool; bliss is a river. Misery is very very comfortable, convenient, safe, secure; bliss is a totally different affair. To move from the known to the unknown is always risky because you don't know what is going to happen; it is unpredictable. You are going into something of which you know nothing. You may be a loser; it is a gamble, hence bliss is only for the brave ones. But bliss is life, otherwise one is dead.

There are millions of people who are dead and walking on the streets and working in the offices and in the factories; the whole world is full of dead people. There are two kinds of dead people -- a few live in the cities and a few live in the cemeteries -- but of the really alive there are very few.

I would like my sannyasins to be really alive, whatsoever the risk. I teach you to be gamblers, to be non-calculators, to be illogically in love with the unknown, to keep the flame burning, to never settle. not even to the last moment of life. Then your whole life will be a blissful song. It will have the quality of poetry and the fragrance of flowers and the light of stars.

[A sannyasin, leaving, says: I can't find the words. Words are difficult to find! When you really have something to say then words are difficult. When you have nothing to say you have so many words available! The meaningful can never be said....]

You Ain't Seen Nothin' Yet

Chapter #9
Chapter title: None

9 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903095
ShortTitle: NOTHIN09
Audio: No
Video: No

Prem means love, Laila is from a symbolic Sufi story. Sufis believe that god is the beloved, that god is the woman, and that the seeker is the lover.

The story of Laila and Majnu represents the seeker and the sought. Majnu is the seeker, Laila is the beloved; Laila represents god. It is one of the most beautiful stories, but it has lost its message. People read it as an ordinary love story; it is not. It is a Sufi parable, a device for teaching.

[The new sannyasin says: I feel that I jump outside myself, I feel I live outside myself. I'd like you to help me to come back into my body.]

I think: drop it as a problem; rather, use it as a stepping stone. If you make a problem oUt of it you will be unnecessarily worried, and the worry is not going to help at all. The more you worry, the bigger is the gap between you and the body. It does not matter about what you worry. You may be worrying about how to get into the body; that worrying will keep you separate from it.

The first thing is: drop it as a problem. Start enjoying it, because it has its own beauties, it is not just without any utility. In fact there are methods in the East which are used to create the situation so that the person becomes separate from the body.

There are only two ways to reach to the ultimate truth: either you become the body -- that is the way of Tantra -- or you become separate from the body, utterly separate -- that is the way of Yoga. The whole effort of Yoga is that you become just a witness, a transcendental witness of everything, unidentified with everything that happens to you, around you. Your body, your mind, your heart, everything is separate from you. On the Yoga path you have to continuously remember neti-neti: neither this nor that; 'I am neither this nor that, I am just a witness.' If the witnessing becomes absolute, the ultimate is attained. This is one of the main ways to god.

The other main way is: become more and more lost in the body, so much so that there is not even a slight difference left. You are totally one with the body, not identified, but one, not having an idea of unity, but being one, existentially one. Then too the ultimate happens. The first is the way of awareness, the second is the way of love.

So my suggestion is: don't make it a problem. Who knows? -- it may become the key for you. So just wait. Enjoy it, enjoy it more and more. It is possible that that is going to be your path. If it is going to be your path, by enjoying it, it will deepen; it will become more and more clear, crystal-clear. If it is not your path, if it doesn't fit with you, then the more you enjoy it, the more it will disappear.

Slowly slowly you will suddenly find one day that it is not there, and you are one with the body. Not by trying to be one with the body; any effort in that direction will keep you away, effort as such will become the barrier. So forget about it. Live it. This experience has been happening to you; maybe in past lives you have been practising something of Yoga, and that still persists in the collective unconscious and still keeps affecting you and your consciousness. So if it is so, we will use it! My approach is: use everything possible as a stepping stone.

God is like a mountain and you can reach to the peak from many many sides. Each side has its own view, its own beauty, its own blessings; the other side has its own. But the point is not from where you reach to the peak; the point is that you reach the peak. So just enjoy it more and more. Drop looking at it with the idea that it is a problem and has to be solved.

In India, if a person feels 'I am the body' he comes to me saying that 'This is a problem. How to drop it?'. To feel oneself as the body is the worst space one can be in because Yoga has been so dominant; it has influenced all the religions of India. It has crushed the whole tradition of Tantra, has almost effaced it. So the Indian feels very .much in trouble when he finds himself identified with the body; he wants to be disidentified.

Now in the West a new vision of being in the body. of being the body, of being more sensuous, sensitive, has taken possession of the modern mind. This is a reaction against the Christian tradition; that was the tradition of Yoga. It is a revolt. It always happens: once one tradition becomes too much then a revolt is bound to happen. So all sensitivity programmes are against the Christian attitude of thinking oneself as separate from the body, higher than the body, holier than the body. Having the feeling that 'I possess the body and I am not it'. A great rebellion has happened, and it was bound to happen, because whenever one thing goes to the extreme, the pendulum starts moving to the other extreme.

So whenever this happens in the West -- that you start feeling as if you are not in the body -- this modern climate makes you feel that you are missing something; a kind of anxiety arises. But for me both are valid. If one comes to me identified with the body I say 'Get lost completely'. The whole thing is totality: be totally it. If somebody like you comes -- feeling separate -- I say 'Be totally separate and enjoy it'; and that

will be decisive. Within three to six months it will settle of its own accord without any effort from your side. Either it will grow to such deep awareness that you are really separate from the body.... That has a beauty, great coolness, great silence and utter tranquillity. But if it is not your path, if something has gone wrong in your childhood, by enjoying it, it will be resolved; by enjoying it, it will not be a problem any more.

If you think of it as a problem you feed it; you feed it by your anxiety, anxiety becomes its food. When you enjoy it you don't feed it, you starve it. If it is really your nature, then it will continue; if it is just accidental it will die. And when something dies of its own accord it is beautiful, because then it leaves you in the space that yoU were hankering for: suddenly you are in the body.
So just enjoy and wait. Good!

Prem means love, rick means rule -- rule of love, discipline of love, power of love. Let love become the very centre of your life; be ruled by it. Let everything be coloured by it. If love can become your climate then all is possible.

Then miracles are possible, because love brings with it magic. Love is magic: it is the greatest force in existence.

Very few people are aware of it, and they go on collecting rubbish when they could have become immensely rich by just being loving, immensely blissful just by being loveful.

Love is my message and love is my method. Love is the path and love is the goal.

Anand means bliss. Lynne means an image, an idol -- an image of bliss. My sannyasin has to become an image of bliss. To me, to be blissful is to be moral, because the person who is blissful cannot hurt, cannot harm; it is impossible, it is intrinsically impossible.

The blissful person naturally helps others to be blissful. His very presence starts ripples of bliss around him, because whatsoever we are, we are constantly broadcasting it by subtle waves, by vibes. The miserable person creates misery in the world, because we can give to people only that which we have. Miserable people are trying to make others happy; they cannot, and because they cannot, they become more miserable. Their intention is good hut it is impotent. How can you give to others what you don't have yourself?

The husband who is miserable is trying to make his wife happy, and the wife is miserable and is trying to make the husband happy. Both end up in making each other a thousandfold more miserable, that's all.

The most fundamental thing is to be blissful; that is the first principle of morality, of religiousness. If the first is there, then everything else comes of its own accord. The blissful person will be loving, will be compassionate; the blissful person will be kind, understanding, accepting. The blissful person will be non-possessive, non-dominating, non-manipulating. The blissful person will not interfere in anybody's freedom in any way, because he knows the value of freedom. He experiences the value of freedom.

Religions have been teaching many things; I teach only one single thing: be blissful. And all the ten commandments will be fulfilled, no need to bother about them.

Anand Daena: blissful fairy. Anand means blissful. It is only a question of deciding whether to remain miserable or to become blissful. And it is not dependent on others at all. We go on finding excuses -- that we are miserable because of this, because of that. There is no because; we are miserable simply because we have decided to be miserable. We are miserable simply because from the very beginning we have been taught to be miserable. We are miserable because for centuries we have been conditioned and told again and again that the world is a suffering, that life is misery.

It has become such a deep-rooted thing that we take it for granted. The world is not a misery and life is not a suffering. It all depends on you: life can be a blessing and the world can be a benediction. It is what we make out of it, it is our own creation.

By becoming a sannyasin one starts taking responsibility on oneself, one stops finding excuses. That is very essential to understand. Never think in terms of somebody else causing you suffering, because if you think in those terms then you can never be free. What can you do? -- if the whole world is causing misery you have to be miserable. It is a good excuse to remain miserable.

The moment you say 'Nobody can cause my misery unless I choose to be miserable' a great change starts happening, the gestalt changes. Slowly slowly you stop your investment in misery and you start pouring your energies more and more into things which make life a bliss. You become more creative, you become more sensitive, you become more loving. You simply don't go on waiting for some miracle to happen that will make you happy; you start creating space for it, yoU start creating a context for it. Miracles don't

happen unless we create the space for them.

God happens only when you have created the context of utter blissfulness in you. In that moment of sheer joy -- when yoU are shivering with joy and your whole energy is dancing at the maximum -- suddenly the door opens. Existence is no more material: it is transformed into consciousness. That vision is what god is all about.

So from this very moment start taking responsibility more and more and start pouring your energies into blissful things. Whenever you catch hold of yourself red-handed, creating some misery for yourself, immediately disconnect yourself, unplug yourself from it. It takes a little time to catch oneself again and again and not to get caught, but slowly slowly the knack arrives.

Life is an art, and only one who learns the art of how to be blissful lives; others only carry their weight, they drag. From the cradle to the grave their story is sheer stupidity, it is much ado about nothing. It is empty; it contains no treasures, it culminates in no contentment.

Deva means divine, karl means man -- divine man.

Jesus talks about himself in two ways; sometimes he calls himself 'son of man' and other times he calls himself 'son of god.' It has puzzled the theologians down the ages; it is so contradictory. Either you are son of man or you are son of god. How can you be both? But it is not a

contradiction, it is a simple statement about humanity: man is both. That is the dignity of man and the anguish too, because he is two. He is the meeting of the earth and the sky, he is the meeting of the material and the spiritual, he is the meeting point where one world ends and another begins.

Man is man but not only man; he is god too. And unless the god part is fulfilled, man remains half -- hungry, thirsty, starved. The god part has to be fulfilled, because only then can man bloom in totality. in wholeness.

Don't be against man and don't be against god. Both types of people have existed on the earth. There have been people who were against man -- all the so-called saints and priests. And there have been men who were against god -- Charvaka, Epicurus, Karl Marx -- all the materialists and atheists down the ages. But because of this division nobody has been able to give a wholly fulfilling philosophy to humanity. The saints have failed, and so have the atheists. Both were similar in a way because both had chosen half.

I accept the whole man. His humanity is beautiful; without humanity he will be just a ghost. His divinity is beautiful, because without divinity he will be just dirt. Man is divine dust.

That is the meaning of your name: divine dust, divine man. We have to live both, in deep harmony, with no conflict. That's what my work through neo-sannyas is: creating a harmony in your being, bringing both the halves together so that you can become a perfect circle.

[A sannyasin, leaving, says: Part of me doesn't want to participate -- I keep holding back. I don't know how to be one hundred percent.]

In fact that desire to be one hundred percent is also an unnecessary desire, and it creates conflicts. It is a new kind of perfectionism. From the back door a new ideal enters: you have to be one hundred percent. Why do you have to be one hundred percent? Why can't you be as you are?

The beauty is that if you can accept yourself as you are, you will be one hundred percent. If you want to be one hundred percent you will never be, because the very desiring creates a conflict. You start fighting with yourself; you are immediately divided into two. One part starts resisting, one part starts pulling and manipulating: you have created a civil war. Create any ideal, any, and you will be in a kind of civil war. That's how people go on being miserable for no reason at all. unnecessarily creating misery.

Accept! This is how you are. A part of you holds back -- so what? A part of you allows -- good! Accept this situation and then see what happens. If acceptance is there and you are not against the part that holds back, it will start relaxing, because what is the point of remaining tense when you are not against it? When you are no more trying to manipulate it, it is bound to relax. If you are not fighting with it, it stops fighting with you. Then one day suddenly, one is surprised that something has happened: one is one hundred percent. Those non-conflicting parts will come closer and closer of their own accord. They come only when you are relaxed; and the secret of relaxation is acceptance. People don't accept; then they create the trouble. Now this is a new trouble that you want to create for yourself: you have to be one hundred percent.

Be whatsoever you are, and it is good. The most beautiful thing said in the bible is that god created the world in six days, then he looked at the world and said 'Good!' It doesn't seem to be so good -- thousands of

problems are there, any stupid person can find as many flaws in existence as he wants -- but god said 'Good'. It is something tremendously beautiful: he accepted! In that acceptance is the whole secret.

Learn to accept, learn to say to yourself that as you are, you are good, perfectly good; you are happy with yourself. Yes, one part holds back, so what? -- one part holds back. Maybe there is some inner mystery in it. We don't know our own whole mystery; maybe it is just that your inner being wants to remain a little secure. It holds back a little bit, so that if something goes wrong you can fall back. If something happens, in case it does, you will not be lost, you will have some shelter. Maybe this is just an instinctive safety measure, nothing else. Don't create a problem out of it. It's perfectly good and natural and human.

Don't desire impossibles, because they bring misery and nothing else. And let me repeat again: if you accept, some day you will find you have become one hundred percent in everything that you do, but it is not going to be cultivated by you; it will come as a revelation. It is a revelation... just a gift from god for a person who is relaxed.

You Ain't Seen Nothin' Yet

Chapter #10
Chapter title: None

10 March 1979 pm in Chuang Tzu Auditorium

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Atmo means the self, and volker means the master -- master not of the people but master of one's self.

That is true mastery; to be master of others is really a poor substitute. People try to be masters of others because they are not masters of themselves. Once the self-mastery has happened, all desire to dominate, all desire to possess, all desire to be superior, simply disappears. That disappearance takes away the whole burden of life, as if a mountain was being carried on the head and it is no more there. One feels so light that one can almost fly.
So be a master of your own self!

[The new sannyasin explains the meaning of his son's name: It means going straight to the light. It's the name of one of the oldest angels, Serafin.]

But I have found a better meaning! Serafin means the burning one. Prem means love and serafin, burning one -- burning love, the fire of love. Love is fire; it consumes the ego, and then only the pure self is left behind. It consumes all that is foreign and leaves only the natural, and that naturalness is what god is. To be utterly innocent and natural is to be divine. One has to go through the fire of love to be purified.

Prem means love, sarah means princess -- princess of love. Love makes everybody a prince or a princess. Love bestows great riches, the inner wealth. It opens the doors of the inner kingdom of god. Everybody is meant to be a prince or a princess, and if people are not, it is their own decision. Out of their own stupid decisions they have become beggars.

Search outside and you will remain a beggar; search within and immediately you are a king, an emperor.

Michael means godlike, premanando means love and bliss. those two dualities are godlike, they make a man divine: bliss within and love flowing towards the whole existence. Bliss is the experience when you

penetrate your own centre, and love is the sharing of that experience with others. Love is the shadow of bliss, a by-product of bliss. Only the blissful person can be loving; vice versa is not possible.

People try that: they think that by loving they will become blissful; they are hoping in vain. Yes, there will be great expectation, excitement, but in the end all that is left is a great frustration. Love cannot bring bliss. but bliss always. automatically, brings love. It is like I cannot invite your shadow to be a guest with me, but I can invite you, and the shadow comes of its own accord.

Bliss is the thing to be searched for; love happens of its own accord. The more you become blissful, the more you become loving. These two dualities take you beyond the human, they take you to the plane of the divine. They are godlike dualities: god is absolute bliss and absolute love.

Anand means bliss. albert means noble. Bliss always makes a person noble; it is misery that makes a person mean. Misery is a sin; all other sins are born out of misery. Bliss is virtue, the basic virtue, and all that is noble arises out of it. People try to cultivate noble dualities; they cannot be cultivated unless bliss happens. You can cultivate them but they will remain phoney, just masks. Deep down you will remain the same -- the same animal instinctive, mean attitudes towards life, just white-washed.

I don't teach the cultivation of any other virtue except bliss; and bliss cannot be cultivated. It has to be discovered, it is already there. It is not something that you have to bring into existence. You are born with it, it is inborn, it is innate; it has simply to be discovered. It has got lost in social conditionings. It is hiding behind much rubbish. One just has to search and find the diamond again, and once the diamond is there, one is noble.

The blissful person is noble simply for no other reason than that he cannot be otherwise.

Deva means divine, henk means the ruler of the home. Your full name will mean the divine ruler of the home. By the home I don't literally mean the home. but metaphorically. Your body is your home, your inner space is your home. We can exist there as a slave or as a master. If we are asleep, we exist as a slave; if we are awake, we become the master. Hence all the religions are basically nothing but methodologies to awaken consciousness.

Our real being is fast asleep. And because the real being is fast asleep, the mind which is just a servant has become a ruler. It is very good as a servant and very bad as a ruler. Unless this sleeping consciousness awakens one remains miserable, because one starts living a life which one is not meant to. Everything is upside-down: the servant is the master and the master is asleep. The servant knows nothing and goes on pretending that it does. And the problem becomes more complicated because there is not one mind in you but many, so there is not one servant but many servants pretending to be masters, a crowd. So one becomes a victim of a crowd -- each desire pulling one in its own direction and each thought trying to dominate one. There is great competition and a conflict inside.

This is the situation of the ordinary man, a very maddening state. But a miracle happens once the awareness comes back: once you wake up, immediately all the servants fall in line, they are immediately ready to follow. Once the master arrives, there is no need for any other discipline: discipline happens of its own accord. The very presence of awareness is enough and the miracle happens.

Prabhu means god, claus means victory -- god's victory, not yours. Let god be victorious over yoU; surrender! Let this be your only prayer: Thy will be done. thy kingdom come.

Let this be your only longing that 'I should be defeated utterly. absolutely', that 'I should become anonymous, that 'I should be just an emptiness to receive god, an open door; that's all that I should be.'

Once this becomes possible one attains to things which look impossible to the mind. Yes, even the impossible becomes possible if you can efface yourself totally. If you can put yourself aside, if you can say 'I am not', you are! This is what prayer is all about, what meditation is all about: I am not; you are.

A great mystic, Jalaluddin Rumi, has written a poem: A lover knocks on the door of his beloved and the beloved asks 'Who are you?' He says 'I am your lover -- open the door!' There is great silence and the beloved says 'This house is too small, it cannot contain two. So first prepare, be ready, then come.'

The lover goes, prepares himself. Years pass, and when he is ready he comes back and knocks again. The same question: 'Who are you?' He says 'Now only you are', and the doors are immediately opened.

This should be your prayer, this should be your way: I am not, you are, because love's house is too small, it cannot contain two.

Anand Verena... will mean a garden of bliss.

Man has immense potentialities. Many flowers can bloom in his being -- marigolds and roses and lotuses. Man is multi-dimensional; but we live without any awareness of all these possibilities. We go on crawling in the mud without being aware at all that we have wings and we can fly to the stars. It is good to be rooted in the earth, but to forget the sky is a calamity.

Be rooted in the earth and go on reaching for the stars. In that very reaching one becomes a garden. In that very longing flowers start blooming. That very effort to reach to the stars creates the context for growth, and when the longing is pure the fragrance is immense, infinite.

[A sannyasin said that his mother died last year and it was a very intense experience for him.]

It is always an intense thing when a mother dies, because there is such a bond with the mother. It may be of love or hate, but either way it is the strongest bond there is. But don't be obsessed with it too much, otherwise it can be destructive.

One should be able to say good-bye; because many people will leave. Your mother has left, then some others will leave, and sooner or later everybody has to leave, so we have to learn to say good-bye. Yes, it is sad, it leaves wounds, but there is no need to take any pride in those wounds, otherwise you will never allow them to heal. They have to be allowed, helped, to heal.

So this is an opportunity to grow. When your mother dies you are really free from the past. Make it an opportunity to grow. Now there is nobody to hold you back. Feel thankful, grateful, but don't start living in memories. Once a person starts living in memories too much he loses contact with reality, and that is dangerous.

[A sannyasin, arriving, says: Sometimes everything becomes very transparent and fear arises. It's you who helps me to handle it. Thank you.]

It will disappear by and by; nothing to be worried about.

Whenever anything negative -- fear, anger, sadness. anything negative -- arises, remember only one thing: 'I am not it'; and the second thing, that it will pass away, it is only for the moment. So don't become overwhelmed by it too much, remain detached. See that it is there and accept that it is there. Don't repress it, there is no need to: it goes on its own. And don't fight with it either; just accept it. It is there, leave it, knowing perfectly well that it will go. Remain centred in the feeling that 'I am not it', and soon negative things will disappear; and when negative things disappear then the positive arises. The positive is not the opposite of the negative; the positive is the absence of the negative.

You Ain't Seen Nothin' Yet

Chapter #11
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11 March 1979 pm in Chuang Tzu Auditorium

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Samagra means total, catherine comes from a Greek root, catheros; from the same root comes catharsis. It means the process of purification. Your full name will mean total process of purification. And this is what

sannyas is all about: a process of cleansing.

The old religions used to repress. My approach is: instead of repressing, cathart, throw it out. Repressed, it enters into your unconscious being. Repressed anger will become a wound inside you, it will create poison. Thrown out of the system it leaves a beautiful clean space within. Of course there is no need to cathart it on a somebody in particular; one can simply cathart in vacuum. If you cathart your anger on somebody it creates anger in the other person; it starts a chain which is harmful to both. But yoU can close your room; alone you can go into deep anger. You can dance in anger, you can beat the pillow, you can shout, you can scream. Slowly slowly you will see that all the energy that was involved in anger is released, and it leaves behind a silence, the silence that comes after the storm. It has immense beauty and value.

Anand means bliss, pratimo means an image -- an image of bliss. Man is born to become an image of bliss. Man has that innate capacity to just be a festival... from the cradle to the grave, a pure celebration. Very few people have achieved it, that is true, but everybody can achieve it. just a little understanding, a little search into one's own misery, a little investigation into the causes of why one goes on missing -- just a little effort, just a little intelligence, not much is needed -- and one can change the whole gestalt. One can simply get out of all kinds of miseries into a totally different world of bliss and benediction.

And unless this is attained, one goes on feeling that 'I am not that which I am meant to be'. One goes on suspecting that something is missing. One knows perfectly well, deep down in the heart 'I have not fulfilled my own self','I have remained a seed; the season is passing and I could have bloomed'.

My teaching consists of only one word: become more and more blissful, cheerful, festive, celebrating. Don't miss a single opportunity to celebrate, because whatsoever we do, we become capable of doing more.

Deva means god, ina means praise -- god's praise. That is the intrinsic meaning of prayer: praising existence, feeling grateful -- for life, for the beauty of nature, for the splendour of the stars, feeling grateful for all that is and praising it. It is not a question of words; it is a gut feeling.

There are people who are continuously complaining; that is their gut feeling. They are searching for excuses to complain; in every situation they will find something wrong. I know one person who has changed the famous proverb: Every dark cloud has a silver lining. He has changed it; he says: Every silver lining has a dark cloud. There are people who go on looking for the negative; and if you look you will find it.

This is the mystery of life: whatsoever you look for, you are bound to find, because life is both -- thorns and roses. If you are looking for thorns you will get them. and the more you become skilful in finding them. the more you will get them. It is better to start searching for roses. The only kind of intelligence is that which searches for roses.

Then, naturally, great praise arises. The heart starts throbbing with praise, the body vibrates with prayer Words or no words, that is not the question; whether it is said or not, that is not the question, but if it is there. it is heard: it reaches to the ultimate.

Jivan means life, andrea means courage. Life needs great courage. The cowardly only exist, they don't live, because their whole life remains fear-oriented; and the fear-oriented life is worse than death. They live in a kind of paranoia, they are afraid of everything; and not only of real things, they are afraid of unreal things too. They are afraid of hell, they are afraid of ghosts, they are afraid of god. They are afraid of a thousand and one things which they have imagined themselves, or others like them. Fear becomes so much that it becomes impossible to live.

Only the courageous can live. The first step to be learned is courage. In spite of all fears, one should start living. And why is courage needed to live? -- because life is insecurity. If you become too conscious of safety, security, then you will remain confined to a very small corner, almost in a prison made by yourself. It will be safe but it will not be alive. It will be secure but it will have no adventure and no ecstasy.

Life consists in exploring, going into the unknown, reaching for the stars! Be courageous, and sacrifice everything at the feet of life; nothing is more valuable. Don't sacrifice your life for small things -- money, security, safety; nothing is valuable. One has to live one's life as totally as possible, then only does joy arise, then only does the overflowing bliss become possible. And unless you start overflowing, you will remain poor. The moment you overflow, you are an emperor. Then life is not beggarly, then you have the kingdom of g available to you, it is yours.

So learn the first lesson and start moving bit by bit into more and more courageous and dangerous ways.

Deva means divine, lino means lost in, drowned in -- drowned in the divine, drunk with the divine. And that is the only thing worth learning -- how to become a divine drunkard, how to live so intensely and so passionately that each moment is transformed into eternity. It is possible, it is not impossible. In fact it is not even difficult, because it is our intrinsic nature. The difficulty is not natural; the difficulty is created by the society, by the culture, by the conditioning. Rocks have been put around you so that your natural life energy cannot flow.

All that is needed is removing of the rocks, hence it is not difficult. Those rocks are foreign; they can be removed and thrown away. They are not part of you; it does not hurt to remove them. It hurts only if you think that those rocks are very valuable, it hurts only if you become identified with those rocks. But that's what my work here is: to make you aware that you are not those rocks. Once this is understood, felt, the removal of the rocks is very easy.

It is just like one is ill and needs medicine to remove the illness. No medicine can give you health: the medicine only removes illness and then health wells up. Exactly like that, misery is in the rocks that have been put around you. Once those rocks are removed, blissfulness simply starts flowing. It does not come from anywhere else: it comes from your innermost core.

Anand means bliss, rupam means beauty. Bliss brings beauty, a totally different kind of beauty: not of the physical, not of the formal, but of the inner; not of the body but of that which lives in the body -- the beauty of the soul. It starts affecting the body immediately, it also makes the body beautiful. It starts changing the very quality of the body: it makes the body soft, it makes the body graceful, it makes the body more and more tranquil, silent, relaxed. But those are by-products. The real thing happens inside; the circumference only radiates it.

Because of this a great misunderstanding has prevailed. Whenever the inner is beautiful the outer automatically becomes beautiful. But we cannot see the inner of the other, we can only see the outer, hence the fallacy: whenever we see a person beautiful from the outside we conclude that the person must be beautiful inside too. That is not necessarily so. When the inner is beautiful the outer reflects it, necessarily, but vice versa is not true: the outer can be beautiful and the inner may be very ugly. This creates great problems in life because we can see only the outer of the other person. We fall in love with the outer and sooner or later the inner ugliness starts surfacing.

But there is some relationship between beauty and inner bliss. It is impossible to be ugly if the inner bliss happens. The ugliest person will also start reflecting something of the inner beauty. Even the ugliest house, if the lamp is inside, the light is inside, will start radiating light outside in the darkness of the night. Bliss inside becomes luminous and the body starts diffusing it into the world.

But the beginning should be from the inner. One can paint, one can go into plastic surgery and can somehow make it look beautiful, but it is just a facade, it is pseudo it is utterly meaningless. The real beauty happens only through meditation, because bliss happens through meditation.

Anand means blissful; donna sounds beautiful so I will keep it, although it means lady! To be a woman is enough, to be a natural woman is enough. A lady is something artificial, cultured. In the past the lady has been praised very much, because in the past artificial qualities. arbitrary qualities, were thought to be very very valuable. Because of those artificial qualities the natural was repressed.

Woman has suffered more from unnatural qualities that were taught to her than from anything else. Every girl was taught to be ladylike: Don't do it, it is not ladylike. For thousands of years women have lived unnaturally, and because of that they missed much. They became so arbitrary, their whole life became just a long long tragedy. They were not really living, authentic persons. They were just playing a role that was taught to them, they were just acting it. Of course if you go on acting something for a long period it becomes second nature, but second nature is not nature. It keeps you away from your reality.

I respect the natural woman, the natural man. To be natural is the greatest need today, otherwise humanity is going to disappear. We have to learn how to be raw again, we have to learn how to be a little wild again. We have to learn again to love, to live, to be, as nature means us to be, not as the society demands.

Woman can never be free unless she drops artificial conditionings. It is difficult to drop them because the society respects you for those qualities. It is very ego-fulfilling, so to drop them seems to be very difficult. But I hope that my sannyasins slowly slowly will be able to drop all that is artificial and will start

living as naturally as possible. And with nature joy arises. The joy of the trees and the birds and the animals becomes available to us too, and that joy is the first ray of god's experience.

Shanta means peace, ananda means bliss. Shantananda means bliss that comes out of peace.

Mind is constantly in turmoil; thousands of thoughts, desires, dreams, constantly go on passing. The screen is never empty, something or other is continuously there. The traffic is constant; even when you are asleep the traffic continues, and the noise is deafening. Because of this noisy mind and this continuous noise, one loses the sensitivity to feel one's being, one's inner voice, one's inner sound. One is cut off from oneself.

The first thing for a sannyasin to learn is how to be a little still, silent, peaceful; and the way is to watch the mind. Fight is not going to help; just watch the mind. Let the traffic pass. Just sit by the side of the road and watch the traffic, with no judgment, with no evaluation, with no choice. Just go on watching, aloof, distant. Just be a witness, and as the witnessing deepens, the traffic lessens. Then a few moments start coming when the traffic is not there; you are simply there watching and there is nothing to watch. In those moments for the first time you will know the meaning of the word 'peace' -- not the meaning that is given in the dictionary but the existential meaning, the experiential meaning of what peace is. And from that door of peace a new phenomenon starts coming: bliss.

Once you are peaceful, bliss starts showering on you.

You Ain't Seen Nothin' Yet

Chapter #12
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[A sannyasin explains her son's name, Jolon: valley of the dead oak trees.]

Prem means love. Love and death are very deeply related. Love is a kind of death: it is the death of the ego. Those who are not capable of dying cannot be capable of love either, because it is the same phenomenon looked at from different angles. Those who know how to love will know how to die too. Their death will be a grace, a beauty. Their death will not be an end, but a beginning, a beginning of something which we cannot visualise because it is invisible, a beginning of something which can only be experienced and cannot be described. Those who are capable of love, for them death is transformed; it becomes a door into the divine. Those who have missed love, they will miss their death too. They will not be able to willingly disappear into death, and because of their unwillingness they will go unconscious. Because of their resistance they will be dragged into death; they will not go dancing into it.

One who knows how to live, how to love and how to die, knows all that is worth knowing; everything else is of no significance. These three things: life, love and death -- this is the trinity I teach.

Prem means love, ria means the origin of a river. Love is a river. Love is not really love unless it is a river. It is energy moving, dancing, flowing. Love cannot be stagnant; if it is, it dies. Its existence depends on flow, on movement. For it to be means to be flowing. Love can never be reduced to a noun, it remains a verb, but this is one of the problems with our languages: we have reduced everything to a noun, even things

which cannot be reduced.

Love is loving. Love is not a noun, it is the activity of loving. It is not something complete and finished. It is something on the way, always on the way, a movement to the very far-away, distant star, a hope, a dream, but never a thing. You cannot manipulate it, you cannot transfer it, you cannot manage it, because when it is there you are drowned in its flood.

But we have done the same with everything. The word 'faith' is wrong because it has become a noun; faithing will be right; it will be a verb. Man has changed his experiences into nouns for a certain reason. They become definable, there is a beginning and an end, you can draw a boundary around them. Then the mind can create a concept of what it is, then the mind can label it. But once something is flowing and one never knows what is going to happen next moment, when it is changing moment to moment, when it is a flux. the mind is at a loss. It cannot be labelled, it cannot be defined, it cannot become a concept; and the mind feels very much embarrassed by anything that is so mysterious.

The mind is constantly trying to demystify everything in life, and it has succeeded in many ways. It has demystified all that is beautiful and all that is valuable, and now man is bored. It is because of the mind that the whole humanity is bored. It has demystified everything, now there is no excitement left, no ecstasy left.

My work here consists in changing nouns back into verbs: love into loving, faith into faithing. even river into rivering. And once this becomes clear, your life starts taking on a totally different colour, a different flavour. A great joy arises, because now each moment is going to be a surprise. Each moment is going to be unexpected and unpredictable, and when life is unpredictable there is ecstasy, there is thrill. Instead of boredom there is zestfulness. One is overflowing and one is constantly in contact with the existence that is.

Anand means bliss, Ingrid is a mythological name for the god of fertility, prosperity, peace. The full name will mean goddess of fertility, prosperity, peace and bliss. They all come together, they are all different facets of the same phenomenon. The creative person is fertile, the creative person is blissful. The creative person is rich and the creative person is at ease with existence.

To be creative is to be a sannyasin. I teach creativity because it is only through creativity that man comes closer to the creator, obviously; there can't be any other way. If god is the creator, then to be creative must be the only way to be closer to him, and when one is lost in creativity, utterly lost. one is in god.

Poets are far closer than the priests, painters far closer than the theologians. A dancer, a singer, is far closer than your so-called saints, because they are unfertile. In the past religion has been very uncreative and unfertile, that's why slowly slowly it died. Now it exists only as a corpse -- venerable, respectable, but a corpse all the same. Now churches are nothing but cemeteries, and the reason is that in the past religion never tried to be creative, it never respected creativity. On the contrary it respected the person who renounced everything and became utterly inactive, passive. He started living a kind of slow death. He moved in a monastery and slowly slowly faded out.

My approach is just the opposite: create, be fertile. Life is an opportunity to be creative, and only the creative person knows what joy is. When something is created there is a great exhilaration, ecstasy. Only the creative person is rich; he may be a beggar but he is rich. And the uncreative person may be an emperor but he is poor. The creative person constantly finds himself in deep harmony with existence. In fact only because of that harmony can he create. If you are in harmony with the sunset you may be able to paint it; if you are in harmony with a rose flower you may be able to sing a song of it.

Creativity brings harmony, harmony brings more creativity, and so on and so forth. Just as there are vicious circles, there are virtuous circles too. One thing leads to another, and it goes on and on, moving towards a crescendo. At the ultimate peak is god.

Deva means divine, herman means a warrior -- a divine warrior. Life is not only a struggle on the mundane plane; it is also a struggle on higher planes. In fact the higher the plane, the greater is the struggle. Life is easy if you remain on the lowest rung of the ladder because you don't really live, you only vegetate. The higher you climb on the ladder, the more and more the gravitation of the earth pulls you downwards. The higher you move on the ladder, you have to learn how to live with pure air, more and more pure, and you have to learn how to live with the infinity of the sky.

All boundaries disappear, there seems to be no shelter. All that was familiar is no more there, one is utterly in the unknown. Where to go? -- no direction, no milestones, no arrows pointing the way, all maps gone and one is in the uncharted sea and... the small boat of life. Yes, one has to be a warrior, one has to have great courage. Only then does one reach to god.

But the struggle is very sweet. When you fight for small things the struggle is mean. It demoralises you, it destroys your dignity. When the struggle is for the higher it gives you dignity, it glorifies you. One starts respecting oneself, a great reverence for oneself arises. When the struggle is for money one is bound to become mean, and when the struggle is for meditation one is bound to become very very compassionate, very large-hearted, big-hearted, open, available, sharing.

Fight for the higher and go on seeking newer and newer, higher goals to fight for. One has to reach to the ultimate, and unless the ultimate is reached, one can rest for a while, but it has to be only an overnight's stay. Remember that in the morning one has to continue the pilgrimage.

It becomes difficult as you move higher but it also becomes more and more ecstatic. It becomes dangerous but at the same time it becomes immensely blissful too.

Anand means bliss, bob means bright -- a blissful brightness. Blissfulness automatically brings a tremendous rush of intelligence. Blissfulness is luminous, it is very bright, shining. You cannot hide it, there is no way to hide it. If people don't see it, that simply means that they are blind -- not that you are capable of hiding it. If they don't recognise Jesus it simply shows that they are blind, not that Jesus can hide himself; there is no way.

Those who had eyes immediately recognised him; the simple people -- the farmers, the gardeners, the fishermen. The simple people recognised him because their eyes were not covered by knowledge -- knowledge functions like a blindfold. The rabbis could not recognise him; they had to destroy him. He appeared to them as if he were a mischief-monger, dangerous. They could not see that he was a messiah; they could only see that he was a mischief, dangerous to the public morality.

Whenever there is bliss there is no way to hide it; but this is unfortunate, that even Buddhas remain unrecognised by the millions.

Jesus says again and again to his disciples If you have eyes to see, see. If you have ears to hear, hear. He is not talking about the ordinary eyes and ears; he is talking about the inner insight. At the last moment on the cross he had to pray to god: Forgive these people because they don't know what they are doing. They are blind, they are deaf; they have not seen me, they have not heard me.

And bliss is not something that you have to get from somebody else. It is not something that you have to purchase, cultivate, earn; it is already the case. It is your innermost, innate quality. It has to be discovered, rather, rediscovered. Just a little garbage that is surrounding it has to be pushed aside, and then the diamond of your inner being is so luminous, so bright. that the mystics say even the sun is not so bright!

You Ain't Seen Nothin' Yet

Chapter #13
Chapter title: None

13 March 1979 pm in Chuang Tzu Auditorium

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Deva means divine, yuuichi means strength -- divine strength. Man in himself is impotent. All that is alive in him comes from god, all that is power in him is divine: man is only a vehicle. If one functions simply as a vehicle of god then one's life is religious. And if one starts interfering in the flow of the energy and is no more just a vehicle but becomes a controller, then one's life is irreligious.

So be just an open door for god to come in, just a passage for him to flow into the world. That's what

sannyas is all about.

Deva means divine and nobuyuki means trust -- trust in the divine. We trust in the material -- in money, in power, in respectability -- and that trust is the cause of all our miseries. We trust too much in the world and it goes on disappointing us, yet we don't learn. Our trust is wrongly placed. Trust has to be in the innermost core of your being. Trust has to be in consciousness, not in matter. And once trust takes that turn, life starts changing, transforming. Then the spring has come, then the desert has disappeared, then life is an oasis of tremendous beauty and of great joy.

Trust in matter and you will live in hell. Trust in consciousness and you have the key to open the doors of the kingdom of god.

Veet Masatoshi. Veet means going beyond -- going beyond righteousness, because righteousness is a very egoistic attitude. To feel oneself right automatically means that one is thinking of others as wrong. To feel oneself holy certainly means that others are not holy. To think of oneself as saintly is a sin, because one is condemning others. The really right person is never aware of his righteousness. The real saint has no idea of who is the saint and who is a sinner.

One has to learn to live beyond dualities. The duality of right and wrong, the duality of life and death, the duality of this world and that, etcetera, etcetera -- all kinds of dualities have to be transcended.

One has to become so innocent that one does not know what is what. In that innocence god comes in. That innocence is the invitation to god.

Anand means bliss. jane means a gracious gift of god. Bliss is a gift of god. We cannot manufacture it, it is beyond our capacities to create it. Whatsoever we create is going to be false, and the false cannot satisfy. The false will remain a facade. Maybe others will be deceived by it, but how can you be deceived by yourself? You will know deep down in your heart that there is sadness, there is misery, that there is hell. It is just that you have a painted face, the smile is not true It is not coming from the heart, it is not born in you. It has nothing to do with the beyond; it is not a gift. You are pretending. And the life of pretending is the most ugly thing in the world; that's what hypocrisy is. But because of the idea that we can create bliss, the whole world has gone hypocritical. It is something which cannot be done in the very nature of things. We can only be at the receiving end.

Bliss has to be received. One has to learn how to be open to receive it, that's all; one has not to create it. It is already showering; one just has to become a little more vulnerable.

And that's my work here with my sannyasins: to make them more vulnerable, to make a few openings in them. a few windows, a few doors open, so that the sun and the wind and the moon and the stars, they can all come in. There is tremendous possibility of being blissful, but one has to learn how to be passive to receive it, how to be feminine to receive it. And each of my sannyasin has to become feminine, because that is the whole art of being blissful, the art of being in communion with god.

In the Indian mythology there is a beautiful metaphor that god is the only male and everybody else in the world is a female. That is a really significant idea. That means that only god is active and everybody has to be receptive. Become receptive and you will be surprised how much starts simply coming from nowhere. It becomes almost impossible even to thank god, because so much, unasked for, comes, that all words become inadequate; one simply starts living in gratitude. I call that the life of prayer.

Deva means divine, henry means home. God abides in man just as god abides in everything else -- in the animals, in the birds, in the trees, in the rocks -- but in man, much more so, because something of tremendous value has happened in man: self-consciousness has arisen. In the rock god lives fast asleep; in man, there is a little awakening, and because of that little awakening, much more awakening is possible. Because of that little possibility, the whole transformation is possible: man can become total awareness; and when man becomes total awareness, he is god.

Remember it constantly, that our body is a temple of god, that it is a home of god. Respect the body, love the body, take care of the body, don't be antagonistic to it. And the same is true about the world. Because god abides in it, be respectful to it. I teach: rejoice in the world, don't renounce anything, because to renounce anything is basically to renounce god, because he is everywhere. he is all.

Once this understanding starts settling in the heart new visions arise, the perspective changes. You live in the same world and yet it is no more the same world. It has a different taste, a different flavour -- the

flavour of the divine. And each small thing becomes so extraordinary, then the ordinary life is no more ordinary life.

Once we start thinking in terms of god everything becomes extraordinary. Forget god and everything becomes very ordinary. Without god life has no meaning; with god, everything, the smallest, is so pregnant with meaning, with inexhaustible meaning.

Prem means love, yolande is the name of a flower. The full name will mean a flower of love.

Man blooms only in love. Without love man simply remains a possibility. One becomes actual only in love. Without love man is a personality only, a mask; with love man is a presence. Love gives integration. Love gives centering, love gives grounding. With love suddenly one is at ease with existence. Without love one is a stranger in the world, an outsider. With love, one starts participating in the mysteries of existence. With love one is welcome, and in that very welcome, one blooms.

And unless one has become a flower, one remains unfulfilled. In flowering is paradise.

Deva means divine, louis means glory -- divine glory. Man is born to be a divine glory. Man is born to manifest god, to be a song echoing the divine, to be a dance allowing the divine to flow into the world. Man is not born just to be an efficient clerk in a office, man is not just born to be an efficient machine; man has something more to fulfil.

Jesus is right when he says: Man cannot live by bread alone. Not that man can live without bread, that is not the point -- man needs bread, he has to earn it, he has to do something or other -- but it is a means only, it is not the end. And unless the end is there, life remains very very futile.

The end is to manifest god, to come to such an explosion of light and love that you become proof of god. In that moment when you become proof of god, yoU have arrived home. That is the peak beyond which there are no more any peaks. That is the climax of contentment, of fulfilment.

[A sannyasin, leaving, says: I have many doubts about whether to leave or to stay. When I make a decision many doubts arise and I get really confused.]

If you want to stay.... Why create unnecessary trouble? -- stay longer. The longer you stay, the less doubts you will have!

Mm? if you stay a little longer, slowly slowly your mind is taken away... then there is nobody to be confused! Because the mind is confusion. It is not that the mind can be in a state of no-confusion, that is impossible; the mind itself is confusion. Unless the mind ceases, confusion continues. The mind is doubt. They are not separable; you cannot separate doubt from the mind, you cannot save the mind and drop doubt, that is not possible. They are the same thing, with different names only.

Hence, stay a little longer; give me a little more time so I can take the mind away, and with it, confusion, doubt, everything will disappear. Then you are just a Rajneesh freak! Just wait a little!

And even if you go you will have to come back, because I will haunt you! I don't leave people easily.

[A sannyasin says: You say that if one can look at the problem and see the root of the problem, it disappears. How to look at the problem? I don't understand.]

Have you done Vipassana here?...

Just continue Vipassana and within six months yoU will be able to see the problem and the root and yoU will also see it disappearing. Vipassana is the method.

Just continue Vipassana every day for at least one hour, and within six months there will be no problem, you will understand, because these are things which have to be experienced. Vipassana will cut the root.

You Ain't Seen Nothin' Yet

Chapter #14
Chapter title: None

14 March 1979 pm in Chuang Tzu Auditorium

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Video:	No

Anand means blissful, helga has three meanings. The first is holy, the second is pious, and the third is religious. They look alike, they are not; they look synonymous, they are not. There is a great difference between them, and the difference is of immense import.

The religious is always a formal person, a pretender -- a Christian, a Hindu, a Mohammedan. He is religious because he follows the rules prescribed by the society. He has no inner understanding; he believes, and to believe is to remain blind. Less beliefs and one has more eyes; no beliefs and one has clarity of vision.

So I will not make it mean religious.

The pious, the righteous, has a moralistic tone to it, that 'Whatever I am doing is good, is right, is virtuous'. It gives a very subtle ego, the pious ego is created. and the pious ego is more poisonous than any other ego. Because it is pious, you cannot see it, and when you cannot see the enemy it is more dangerous. So my preference is 'holy', because holy really comes from the word 'whole'.

To be whole is to be holy. It has nothing to do with religion and it has nothing to do with piousness. In fact a religious person can never be holy because already in being religious he has denied the world; he will remain partial. And the pious person can also never be holy because he has chosen what is right and he will have to repress, deny, and cut, whatsoever he thinks is wrong.

The holy person is possible only when consciousness transcends duality, when one does not think in terms of right and wrong, good and bad, sacred and profane, this world and that world, god and devil, when one drops all dualities and one lives moment to moment with no idea of how to live but trusts life -- that whatsoever is spontaneous and natural is holy. One is responsible but not righteous, not pious. One responds to the situation that is present, not according to some old ideology, not according to some conditioning, not as a Christian or as a Hindu. One simply responds as a consciousness, fully herenow, and in that space of being fully herenow, one becomes whole, one becomes holy.

So this will be the meaning of your name: blissful wholeness, blissful totality.

Deva means divine, valerie means strength. Man is not strong and cannot be. Unless god is allowed to flow l, through, man remains weak. The part is always weak unless it functions in tune with the whole. The strength of the part is functioning in tune with the whole, and the weakness is going against the whole. Man has become tremendously weak, and the reason is that we have been taught to fight with existence. That is the greatest stupid idea that has dominated humanity down the ages: to conquer nature.

In conquering nature we have destroyed nature and we have destroyed ourselves. Strength is possible, victory too, but it is going to be with the whole, not against the whole. And that is the Eastern insight into things: go with the wind, not against it. Don't push the river, float with it; and don't go upstream otherwise you will be destroying your own energies in unnecessary conflict, in friction. And the part can never win. The part is doomed if it is against the whole. The part can be victorious only in the whole, with the whole, at the whole.

If this is understood then we have understood the very fundamental law of life, tao. Then we know logos, then we know how to be more and more strong and more and more victorious. That means we have to surrender to conquer. That means we have to disappear to be. That means that unless we are crucified there is no resurrection.

Prem means love, gisela means promise -- the promise of love. What is the promise of love? It promises the ultimate -- it promises god; and not only does it promise, it fulfils its promise. The world also promises

many things, but never, never, are they fulfilled. Each time one is disillusioned. Life becomes slowly slowly a long chain of disappointments. Each time you believe in the outer you start moving with a great hope. By the time you reach, everything proves to be a mirage. It is like a rainbow: from far away it looks so beautiful, so colourful, so psychedelic. The closer you come, the rainbow starts disappearing; and when you have really arrived. there is nothing... maybe a little mist in your hands. All those colours are gone. They existed from a certain angle, from a certain distance; they can only exist from a certain angle and from a certain distance.

All worldly hopes are like that: when you don't have, there is great hope; when you have, all hope disappears. Hence the richest man proves to be the poorest. The richer one gets, the more hopeless one becomes. The world promises much but it never delivers the goods. There is only one thing in the whole existence -- love -- that promises and also fulfils it.

But to be in love with existence, with life, really needs nerve, it needs guts. It is a tremendous leap of courage. It is not a gradual thing; it is a jump, a quantum jump.

Very few, courageous people are able to love, to love and to be loved, because one is so afraid of one's emptiness. To love means to open oneself -- and one is embarrassed by the inner emptiness and the darkness -- to allow somebody to love you. Again the problem, that you are allowing somebody to come very close to you and the fear arises: sooner or later he will discover your emptiness. It is better to keep at a safe distance. Hence people have decided to play games in the name of love, never really allowing love to happen.

But if one allows love to happen, one allows god to happen. Love fulfils the promise, and the promise is god!

Veet means going beyond; rolf has two meanings: one is fame, the other is wolf. One has to go beyond all ambition. and the greatest ambition is that of becoming famous, of being somebody, of not being anonymous, of leaving one's footprints on the sands of time, to do something so that one is remembered when one is gone, to be in the eyes of people. The desire for fame is the desire for attention so that everybody looks up to you. And when many people look at you their attention functions almost like an intoxicant. It is a very subtle drug, and man has lived under its impact for centuries.

The whole idea is basically ill, pathological, because to follow it means to be continuously in conflict with others. The ambitious mind is always at war, and the ambitious mind is always trying to reach to the top by right means or wrong means. For the ambitious mind, means don't matter, one has to reach to the top; and time is short, so it creates great stress.

The whole idea is stupid. Even when you have reached to the top, you will not find anything there. You will simply look silly, although you will not accept it and you will not confess it; you will pretend that you are very contented, that you have reached. But ask the Buddha, ask those who have come down from the top, and you will know the true story -- that by becoming famous nothing is achieved. because by becoming famous you don't gain anything in your being. The whole desire arises out of an inferiority complex.

The other meaning is also beautiful, related to it. The ambitious mind is animalistic; it is the mind of the wolf, it is a violent mind.

Go beyond it, go beyond the mind of a wolf, and go beyond violent ambition. Rest in yourself. You are good as yoU are; relax into yourself. Enjoy yourself, celebrate yourself. Rather than wasting time in becoming somebody, be a nobody. Then all stress disappears. Then tension is not possible, then anxiety cannot grow, because you have cut the very root of anguish. Then one can live moment to moment in a kind of dance. Then life is as beautiful as roses and as luminous as the stars.

That's what sannyas is all about: accepting the truth that we are nobodies, and not only accepting it in a kind of despair but enjoying it, the beauty of it, the grandeur of it, the freedom of it.

The person who is not ambitious is free from the crowds. He need not compromise. He can live on his own, he can be his own self; he need not sell his soUl in the market-place, he need not become a commodity.

[A sannyasin couple are leaving and too overwhelmed to speak.]

No need for words -- just close your eyes and be with me for a few moments silent....

Good. Silence is my message. Silence is the only word that I go on repeating continuously. In a thousand and one ways I say only one thing: be silent, because all that is needed happens in silence. Love happens in silence, bliss happens in silence, truth happens in silence. Silence is the door of the temple to

god.

So whenever you need me just put the box on your heart... and be silent. And come back. Help my people there!

Anand means bliss. garimo means splendour, glory -- the splendour of bliss. A man who is not blissful has not known the glory of life, has lived in vain, has not really lived but only existed. Only the man who knows what bliss is becomes acquainted with the tremendous splendour of existence. It is unbelievably beautiful. Nothing is ordinary, because everything is so full, so overflowing with god, that it cannot be ordinary. The whole existence is such a celebration; but we miss, because we are not in celebration ourselves. Only a celebrating soul can feel the celebration of existence. So become more cheerful, more blissful; and it is a question of choice, remember.

It is not a question of circumstances. A man can choose to be unhappy in any circumstance. He may be the Alexander, he may possess the whole world and he can be unhappy. Alexander was unhappy; he died an unhappy man, he died utterly empty. And vice versa: a man can choose to be blissful in any kind of circumstance, even in hell. It all depends on how you look at life, it is a question of attitude. A man can be free in the prison and a man may not be free outside; it is a question of the inner soul.

So one has to learn how to choose more blissful moments. They are available, they are as available as misery is. One has to learn the knack of choosing the blissful; slowly slowly the art is learned. That's what sannyas is all about: an education in choosing the blissful moments. And once you have started experiencing a few moments, more will be coming because you will become more capable. One day it happens that one is simply bliss. Then the blissful moments don't come and go; it becomes just a state, one is bliss. And then one comes to know the glory of existence, the meaning, the significance of it.

[A sannyasin, arriving, says: I've read one book about Rumic exercises and I began to do them. I'm not very sure about the impact, if it's good for my body, my behaviour... I was very much in my will.]

That's the problem that is possible.

Because if you feel strong, somehow you will be strengthening your ego and will. You will lose contact with the relaxed flow of life, you will become tense. In fact what is needed is to become more and more vulnerable rather than strong. There are many exercises which can make you strong; in fact the whole world has existed following those kinds of exercises because power has been worshipped. But the way to go is not through power; it is through humbleness, it is by becoming more feminine.

So my feeling is right now stop those exercises. For two, three months flow with the things as they are here, otherwise there will be a contradiction, and that can create a split in you. After three months, if you feel that you would like to continue them again, remind me.

But right now stop, because here the whole work is just the opposite: it makes you more soft, it makes you more capable of surrender, not of will. It is towards egolessness. So they will be in conflict.

For three months give a chance to this relaxed atmosphere, and after three months remind me again about how you are feeling. Then we can decide what will be the right thing.

You Ain't Seen Nothin' Yet

Chapter #15
Chapter title: None

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[Etyan: strong and stable.]

Veet Etyan. Veet means going beyond, transcending -- transcending the desire to be strong and stable. Man has always desired to be strong because he feels weak; the desire simply proves that man feels weak. Man is weak, because the part can never be strong; only the whole is strong.

God is strong. God means the whole. How can the part be strong? The very desire simply proves the opposite. Man wants to be stable, and life is a flux; everything is changing, nothing is stable. Because we desire stability, we are disappointed, disillusioned, at each step.

Look at people's faces: such disappointment. such utter hopelessness. And why is it there? -- in the first place they asked for the impossible. Nobody is at fault except themselves. Had they looked at reality, had they accepted it as it is, there would have been no disappointment, no disillusionment. Disillusionment follows only when you create an illusion; then disillusionment is natural, inevitable. But you are the creator of it. Everything is moving like a river and everything is fragile, like a rose. Only the total is strong and stable.

And the paradox is: till you leave the desire to be strong and stable you will never be one with the total. The desire to be strong and stable keeps you separate, creates a boundary around you, gives you an ego, which is false.

Be fragile and accept the changing flow of life. Know perfectly well that nothing is safe and nothing is secure. This is how it is, and nothing is wrong in it; this is the way existence exists. When we start accepting it, slowly slowly the ego dies of its own accord. Because its demands are not fulfilled, it is not fed; and when there is no ego, one is one with the whole. Then when you are not, there is strength, but that is not yours. And when you are not, there is stability, but that is not yours. The waves are fragile, the ocean is strong. The waves are changing, the ocean is stable.

So go beyond the desire of the ego to be separate, to be strong, to be somebody, to be stable, to be forever. All those are wrong beginnings and they lead you into more and more disillusionments and make your life nothing but a long series of misery.

Life is bliss if one accepts things as they are. And that's what sannyas is all about: a tremendous acceptance of things as they are, with no desire for something else, for things to be otherwise. In that acceptance something starts blooming in your being, a fragrance arises....

[Satoshi: It means heading home.]

That's really what is happening!
Heading home? Mm! That's a beautiful name!

I loved your name! It is really beautiful, and tremendously significant too. That's what man is: a search for the home. Somewhere we have lost paradise. It has to be regained. Deep down in our hearts there is a nostalgia, some vague memories of the home, of the true land, to which we belong. So everybody is searching in his own way, everybody is a seeker. One may be seeking wrongly, one may be seeking in a wrong direction -- that's another matter -- but as far as seeking is concerned, everybody is seeking.

Meditation puts your direction towards god. It helps you to move towards the right centre of existence. Meditation helps you only to drop that which is wrong. It does not teach you to renounce; it simply helps you to see, and once you have seen the false as the false, it drops of its own accord. To see the false as the false is the beginning of seeing the truth as truth.

So this will remain your name: Swami Deva Satoshi. Deva means god -- headed towards the home called god.

Deva Soumei. Deva means divine, soumei means intelligence. Intellect is human; intelligence is divine. To be an intellectual is just rubbish, but to be intelligent is tremendously beautiful. Intellectuality is a false coin, it is a pretender. It deceives because it looks like intelligence. It is just the opposite; not only different but opposite. The so-called intellectuals are really very unintelligent people because all that they have is borrowed, all that they have is not their own experience. It is certainly knowledge but not wisdom. It may have happened to others, it has not happened to them; and truth cannot be borrowed, it cannot be purchased,

it cannot be sold. It is absolutely untransferrable. It cannot even be expressed, so whatsoever one gathers remains just arbitrary guesswork. One can gather great information and one can start having great knowledge, but all that knowledgability will be only a cover-up of one's inner ignorance.

Then what is intelligence? Intelligence is dropping the borrowed and searching for your own treasure. Even a small quantity of intelligence is far more meaningful than the whole Himalayas of intellect, because intelligence transforms you. It kindles a light in your heart, it makes you luminous. It gives you a taste of god, and that taste is transformation. It is only possible to be intelligent through meditation.

Deva means divine, ralph means wolf -- divine wolf, divine animal. That's what is special in man: all animals are simply animals; man has a deep yearning to reach beyond himself. He is the divine animal. He is discontented with himself. He wants to surpass, transcend. He wants to be infinite, eternal. Those are the qualities of god. Man is a desire to be god.

The animal has not to be killed; that's what has been done in the past. The religious people have been killing and destroying the animal, thinking that by killing the animal they will attain to god. The whole logic is based on a fallacy, because the animal is our energy. If you destroy it you destroy all possibility of your ever being divine. The animal has to be transformed, not destroyed. The animal has to be loved, respected. The animal has to be understood. It has many secrets to reveal and many mysteries to open to you, but those mysteries and secrets can be opened only when the animal is respected, loved, when you befriend it.

That's my whole process: befriend the animal. There is no need to fight with it, because it is you. It has to be transformed, certainly, because it has the potential of being more and more and more. The poison can become nectar; one only needs a little wisdom to transform it. One needs to know the art of alchemy -- of changing the animal into the divine.

Religion in the past has functioned in a very artless way, except of course for a few people -- a Jesus here, a Buddha there. Otherwise millions of people who have tried to search for god have fallen into the trap of destroying the animal, and once the animal is destroyed or crippled it becomes impossible to transcend. The animal has to be kept healthy and whole, then it can take you, you can ride on it. It can take you to the beyond.

Prem means love, jule means young, youthful. Love is always young, it never grows old. Love is always young because love always lives in the present; it carries no past. Unburdened by the past, it remains young, fresh. Love is young because it has no idea of the future -- the present is enough unto itself -- and when there is no future, there is no anxiety. It is anxiety that makes a person old.

I am not talking about the oldness of the body; that is natural. The body will be young, the body will be old, the body will die one day -- that is all natural -- but the spirit is neither born nor ever dies. But only the person who knows what love is comes to know this reality, that the spirit is never born and never dies, because only love opens the door of eternity, because it is only love that creates soul in you.

Without love a man is just a body, an empty temple without the deity. With love the deity arrives, the temple is no more empty. That's why love gives such fullness, such deep contentment, such tremendously overflowing joy. Remain in love and let love be the door to the divine.

Prem means love, mieko means beautiful and lucky. Love gives you both: it brings beauty to the soul and a great benediction to your life. It is the greatest blessing that can happen to anyone. The person who is capable of love is the luckiest person in the world, because he has the key of the kingdom of god.

Jesus says: God is love. I even say: Love is god. Love is far more important than god himself, because without love there is no god, without love there is no possibility of any connection with god. Without love there is no bridge. It is only love that becomes the proof of the existence of god. It certainly gives you beauty. it certainly is the greatest fortune possible.

[A sannyasin, arriving, says: I want to have deeper relationships with people.]

The very expectation creates trouble. If you want deeper relationships you will never be natural. The hankering for the deeper will disturb your spontaneity. You will be trying and making every effort to make it deep. and it cannot be made deep by effort; efforts keep everything shallow.

You have to drop the very desire for deepening it. Enjoy it as it is, and then it deepens -- not by desiring but by enjoying. So whatsoever is available in the moment, enjoy it! Even though it is not deeper, what is

wrong in a shallow relationship?

It has its own beauty, it has its own freedom. A deeper relationship has its own problems, remember. One becomes more entangled, and to escape becomes more and more difficult; with a shallow relationship you can always escape!

So enjoy -- when it is shallow, swim; and when it is deep, dive!

You Ain't Seen Nothin' Yet

Chapter #16
Chapter title: None

16 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903165
ShortTitle: NOTHIN16
Audio: No
Video: No

Deva means divine, robbie means bright, shining one. God is the shining one. He shines through everything -- through the flowers and through the stars and through the eyes of people. That which shines is divine, and the person is blind who cannot see it. Not to see god is the greatest calamity that can happen to a person, and that has happened to millions of people: people have become utterly incapable of seeing god. They can see the flower but they cannot feel the fragrance; they can see matter but they cannot taste consciousness. They can see only the gross and they go on missing the subtle; the subtle is the truer reality, the gross is only the cover. The whole search is: how to uncover the hidden one; and it is not difficult, because he is not only without, he is also within.

Right now it is he who is listening to me, right now it is he who is talking through me. When I look into your eyes he is looking into his own eyes, because god is the only reality and it is a very shining reality. It is simply unbelievable how people go on missing him.

Meditation helps to open your eyes. Sannyas becomes a commitment, a decisive act, that 'I am not going this time without knowing god'. Once this commitment is there, miracles start happening; once this decisiveness is there, direction arises out of it.

Anand means bliss. patrice means noble. It is bliss that makes a person noble. The miserable person becomes automatically mean. The more miserable a person is, the more cunning, the more deceiving he becomes. It is natural; he wants to take revenge on life. He cannot be noble, he cannot allow himself to be noble. What has life given to him? Why should he feel good with life? He can't have compassion.

My whole effort is first to make you more and more blissful so that you can be noble. The old system of thought that prevailed all over the world was: make people noble. But then nobility is just a facade, a cultivated screen around you; deep down you remain mean.

Nobility cannot be created. It is an overflow of inner bliss, it is a sharing of bliss, that makes a person noble. And bliss has some inbuilt tendency to be shared; you cannot hold it, there is no way. Bliss expands, it starts flowing; you cannot control it. That is one of the reasons why many people have chosen not to be blissful -- because it cannot be controlled, you will never be in control of it; on the contrary it will possess you. Misery is good: you can control it, you are always in power with misery. With bliss you are gone, you disappear. Bliss takes possession of you so totally that the ego cannot have any space in it.

When bliss is there, it is not something static. It is like a river, flowing: it starts moving towards the ocean. And whenever bliss arises in the heart, it starts moving towards the universe, towards the ultimate; and that's what makes a person noble.

Prem means love, diego means may god protect you. The full name will mean may god protect your love. Because love is your very soul. If love is saved, the soul is saved; if love is lost, all is lost. The whole thing hangs on the single phenomenon of love. With love you are in paradise; without it you are in hell. Hence sannyas is nothing but initiation into love.

Love and allow yourself to be loved. Let love become your very style of life. Let love be the suprememost value. Everything can be sacrificed for it, but it cannot be sacrificed for anything. Even if life has to be sacrificed, sacrifice it, because without love, life has no meaning; but never sacrifice love. In sacrificing it for anything you are destroying your own soul.

Millions of people are there who are walking on the streets without any soul. Just like zombies they go on moving through life, dragging themselves somehow. With love arising in your heart you are no more a zombie. Love brings its own intelligence, the intelligence of the heart; love brings its own joy, its own celebration, its own religion.

So let that small word 'love' become your whole bible, and all else shall follow.

Deva means god, maureen has two meanings, on the surface looking very different, even diametrically opposite to each other, but deep down related, deeply related, aspects of one phenomenon. One meaning is darkness, another meaning is greatness. On the surface one cannot find any relationship between the two, but deep down there is a relationship.

Light is always limited; darkness is unlimited. Light always has a boundary to it; darkness is unbounded, infinite. Light comes and goes; darkness abides. Light is temporal; darkness is eternal. Light is caused by something: you need fuel, you need something to cause it. Darkness is uncaused, it needs no fuel. It is like god, uncaused, and it is like god. always abiding.

Light is shallow; darkness has depth. Light demystifies things. Darkness is a mystery, hence it is great; it is immensely mysterious. God is more like darkness than like light, although all the scriptures say that god is light. They are not saying so because god is light but because people are afraid of darkness. And my feeling is: the person who is afraid of darkness will remain afraid of god too.

Scriptures say that god is light just to console people. People are very afraid of depth, darkness. death -- and god is all these things. God is a death. The resurrection follows, but in the beginning is death. And god is eternal darkness; impossible to demystify it. And god has abysmal depth; once you start falling into god there never comes a moment when the fall stops; there is nothing to stop. It is abysmal, infinite, and people are afraid of it.

Scriptures are written for people who are rooted in fear. All scriptures are somehow wish-fulfillments for the ordinary mind. They don't state the truth; they only state the lie that is comfortable, consoling, cosy.

You have a beautiful name. God is darkness and god is great in his darkness; that is the meaning.

Deva means divine, susanne means white lily -- a divine white lily. The white lily symbolises two things: one, whiteness has always been, in all the cultures, in all the civilisations, the symbol of innocence, purity; and secondly, the lily is a poor flower, it grows very easily, anywhere. It is a very humble flower, hence it represents humbleness.

So the white lily represents innocence and humbleness. They are aspects of the same coin. If one is innocent, one is automatically humble, and vice versa. And if one is innocent and humble, one is open to god; then god is not far away.

Be a white lily and god will find you; you need not go in search of him. Be innocent and be humble; that's enough. Then you need not go in any search: he comes, it is always he that comes.

You Ain't Seen Nothin' Yet

Chapter #17
Chapter title: None

17 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903175
ShortTitle: NOTHIN17
Audio: No
Video: No

Deva means divine, julian means youthful -- divine youthfulness. To remain young forever is of immense importance. It is the past that makes one old. If one can go on dying to the past every day, one remains young. If one lives moment to moment then one never becomes old. The body will become old, certainly, but the body is not the question; the spirit is the question. And if the spirit remains young you are in contact with god constantly.

Blessed are those who can remain young for theirs is the kingdom of god. And the secret is simple: don't accumulate the past and don't project the future -- this moment is enough unto itself -- and you will remain fresh, flowing, alive, young. All those qualities are the basic qualities of the religious mind.

Veet means going beyond, transcending, william means will. God cannot be conquered; it is not a question of will power. One has to surrender, one has to disappear, for god to be. The whole idea of will power is rooted in the ego, but we have been taught, we have been conditioned, we have been prepared to fight, to conquer, to compete. Our whole ideology is centered on a single phenomenon: the phenomenon of the ego. It supports it, feeds it, nourishes it, it keeps it alive. The ego is the barrier, and will is nothing but the shadow of the ego. The ego has to go and will has to disappear.

In that state of utter will-lessness, egolessness, the beyond penetrates you, you become available to god. You become available only when you are not. Your being is a disturbance, your non-being is silence, harmony.

So go beyond will and go beyond the ego, because the ego and will only create hell, misery. Going beyond is the greatest experience of life because it brings benediction: it brings god to your door.

Prem means love, steven means the crowned one. Love makes one an emperor, it crowns one. It opens the doors of the kingdom of god. You are no more ordinary. As love arises in the heart it makes everything extraordinary, unique, just unbelievably blissful. Love makes one a king. Without love a man is a beggar. Without love man is not yet; he is just waiting for something to happen. Without love man is just an emptiness -- and not the emptiness that Buddhas talk about but a negative emptiness, a hollowness, a kind of darkness.

The emptiness that Buddhas talk about is very full, too full really, overflowing. It is very positive. It is empty of the ego but full of god. The ordinary emptiness that people feel is simply empty; there is nothing else. Only love can transform it. Only love can crown you.

But why are people afraid of love when love makes people kings? People are afraid because love not only crowns you, it also crucifies you. First it crucifies you, then it crowns you, and people are not courageous enough to take that challenge. First it kills you and then it resurrects you. You have to be abolished as you are; you have to be utterly effaced so that the space can be created in which the king can be born. Because of that crucifixion people remain unloving, or at the most they pretend to love, but they never really go into it whole-heartedly.

Only the courageous person can go whole-heartedly in love, because it is a kind of death. although it brings eternal life, life abundant. but that is only later on. Who knows? What is the guarantee? The coward asks for the guarantee. There is no guarantee, there is only risk.

Sannyas is a risk. It is a jump into a love affair with existence. It certainly crowns you, but before it crowns you it crucifies you. Be ready for both!

Anand means bliss, virendra means god of courage. The full name will mean god of bliss and courage. Bliss and courage are two aspects of the same phenomenon. Only the courageous can be blissful and only the blissful are courageous. It looks strange that only the courageous can be blissful, but it is not so, it is not strange: there is an inner logic in it.

Misery needs no courage, misery needs no intelligence. Misery needs no creative talents, misery needs no risk. Everybody is miserable, so when you are miserable you are part of the crowd. And the crowd feels comfortable, cosy; you are surrounded by people, you are sheltered. To be blissful means you will be alone.- To be blissful means you will not be a part of the crowd any more; and the crowd is very revengeful with blissful people. Naturally, it feels offended. It kills a Jesus or a Socrates for the simple reason that these people are really joyous.

Jesus says again and again to his disciples: Rejoice, rejoice, I say again and again, rejoice! He must have been a man of great love, of great dance and song. I don't believe the picture that Christians have painted of him. He must have been a man of laughter, humour; that's how all the Buddhas have always been. But that is their crime, the sin that the society cannot forgive them for.

Hence to be blissful one needs to be courageous. And it needs creative talents; one cannot just be blissful. Blissfulness is a by-product of creativity; when you create something you taste bliss. In those rare moments of creativity when you are lost in the act -- painting, singing, dancing, making love or whatsoever it is -- when you are utterly lost in it, when you are no more separate from the act, when the door and the doing are one, in that moment, that rare moment of oneness, bliss arises. Bliss is another name of falling into orgasmic unity with existence.

It needs great intelligence. Any stupid person can believe in any philosophy, ideology, that is being taught to him by the society. Only the intelligent person revolts, because he wants truth first-hand, and truth can only be first-hand; second-hand it is a lie.

Be courageous -- be blissful.

Deva means divine, alice means truthfulness; and that is one of the most fundamental qualities. Once a man has it, everything else follows. It becomes the beginning of a new life, it triggers a new birth. To be truthful means to be authentic, to be simply what one is -- with no pretensions, having no persona, no personality, having no mask -- utterly naked in the sun, simply open, howsoever one is, with no fear. And that is the moment of conversion: when one starts dropping all the coverings. There are layers upon layers of coverings and there are masks behind masks, and the real face is lost behind thousands of false faces. When one starts dropping these faces, one is simply surprised how much weight one had been carrying unnecessarily.

And unless one attains to one's original face, one has no real life, one has no real love, and one cannot find any bliss anywhere.

Be authentic and then you need not be a Christian or a Hindu or a Mohammedan; you are religious. In your authenticity you are religious.

Anand means bliss, mireille means of wondrous beauty. Bliss brings a beauty of its own, and it is not ordinary beauty; it is wondrous, it is unbelievable, because it is not of the body, not of the form. In fact one cannot locate from where it is arising. That is the wonder: one cannot find the source of it, from where it is welling up. That is the wonder.

In bliss one is in deep communion with god -- that's what bliss is all about -- and then from the unknown sources of existence beauty starts flowing through you. A grace comes from the beyond, from the unknown.

It is simply a wonder to see a Buddha. It does not seem to be a fact, it seems to be a fiction. That's why down the ages people have continuously doubted whether Jesus ever existed, whether he was really a historical person, whether Buddha is just a myth, a story, a parable, a metaphor; was he really a person?

Millions have asked these questions; and the reason is that even if you encounter a Buddha you cannot believe that such grace is possible in such an ugly world, that such beauty can exist in such a world which is so blind, whose heart has gone utterly stony. Even if you encounter one it looks like a dream.

Bliss brings a beauty which is not of this world. Bliss becomes the door to some other dimension of existence. It takes you into the realm of the mysterious.

I teach bliss. That is my simple, single message: be blissful, be cheerful, be full of love. There is no need to worry about god and there is no need to worry about prayer. Those things will arise of their own accord, they always arise. The blissful heart starts praying without words. The blissful heart starts remembering god without words. It is a feel, it is not a thought.

Devapriya means beloved of god. Life is a gift, a gift of love. It is utterly precious, nothing can be more valuable, but because it has no price we forget that it is a gift of great value.

Price and value are not synonymous. Price reduces everything to a commodity; then it can be sold and purchased. But there are things which cannot be sold and cannot be purchased, so they can't have any price. For example, life can have no price, love can have no price, meditation can have no price, joy can have no price; they have value but no price.

God valued you, that's why he created you. He loved you, otherwise you would not be here. Your very presence is a proof that existence needed you; and to feel needed is tremendously satisfying, to feel loved by existence is to feel at home.

My sannyas is not against the world, it is not a renunciation; on the contrary, it is a rejoicing in the world -- rejoicing in everything, from the smallest to the greatest, from the morning tea to the night prayer. Life is so precious, each moment of it is so precious, that once you start understanding it, feeling it, you will feel so grateful that that very gratefulness becomes prayer.

Anand means bliss, christine means to follow Christ. But to follow Christ does not mean to be a Christian. In fact by being a Christian one avoids Christ. By following the organised religion one starts avoiding the true. To be part of the vatican is to be against Christ. This is a great calamity, but it has happened all over the world, that the followers are not really followers but have turned into enemies: they do exactly what should not be done.

Jesus' message is that of love, and down the centuries Christians have killed so many people. In the name of love they have been fighting great wars, holy wars, crusades. And not only have they been killing non-Christians, they have even been killing Christians. Such hatred, such violence has followed the man whose message was of love that it is unbelievable.

To be really a follower of Christ means not to be a Christian, and to follow Buddha means not to be a Buddhist, because all ideologies, once they are organised, systematised, start destroying truth. Truth cannot be systematised. Truth cannot be reduced to a dogma, it cannot be changed into a belief. It is an experience, it has to be lived.

And the second thing: Christ has nothing to do with esus in particular. Christ is not a personal name, it is a state of consciousness, just as Buddha is a state of consciousness. Jesus is only one of the Christs; many have existed before him, many have existed after him. Any one who blooms into total consciousness becomes a Christ.

Follow Christ-consciousness so that one day you also can become the same. It is everybody's possibility and everybody's birthright.

[A sannyasin, leaving, says: I felt the whole time here that I have no chance in anything.]

That is just your own projection, otherwise every door is open, and every door is god's door: knock anywhere and it is his door. But if you stand aloof, if you don't participate, if you remain a spectator, then there is no chance. You are missing it yourself, otherwise every moment there are chances and chances. Opportunity never comes, never goes; it is always there. Use it! Jump, risk, stake all that you have, and immediately the door opens.

Next time you come, remember it from the very beginning: participate in everything; don't remain.... You are keeping a distance, you go only so far; you are being clever, calculating. Then there is no chance, because the chance exists only for those who jump in with totality.

You can go on standing on the bank of the river and you can remain thirsty. You will have to bow down, you will have to cup your hands, yoU will have to drink! The river is there, the river is available. but still you have to do something so that it can quench your thirst.

I am just a river, absolutely at your disposal, but if you don't drink, then nothing can be done. You can show the horse the water but you cannot make him drink.
So next time you come, take a plunge!

You Ain't Seen Nothin' Yet

Chapter #18
Chapter title: None

18 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903185	
ShortTitle: NOTHIN18	
Audio:	No
Video:	No

Deva means divine, karin means rejoice -- rejoice in the divine. The world is full of god, each particle is overflowing with his existence, but we cannot see him unless we rejoice, because when we rejoice we function at the optimum. When we rejoice we become total, when we rejoice then we are not holding anything back. Because of that optimum energy -- holding nothing back -- the contact with the divine is possible. God is there. we are here, but the bridge is missing. Rejoice and you make the bridge: rejoicing is the bridge.

Prem means love, mari means rebellion, angela means message or messenger. Love is the rebellion and love is the message. Love is the rebellion because society is very much against it. The society is centred around the concept of war; its whole structure has arisen out of violence, hence it cannot be for love. If love comes into the world all the societies will simply collapse, because basically they are all war-oriented. rooted in conflict, rooted in competition, rooted in jealousy. How can they allow love to happen? So instead of love they supply plastic substitutes -- marriage, etcetera.

Love is also the greatest revolution because in love you have to drop your ego, otherwise love remains a dream and never becomes a reality. One has to sacrifice the ego at the altar of love. That's the only way to bring it down from the beyond into the heart.

The ego is like a rock: remove the ego and you become available to love. God is nothing but the most intense experience of love, another name for the orgasmic experience of love. All the Buddhas, all the awakened ones, have been giving this simple message. But it has not been heard yet; man is deaf and blind.

By becoming a sannyasin you are taking a vow against deafness and blindness, that now you will try to be open to reality, vulnerable to existence, available to god.

Deva means divine. Sabine does not have a very significant meaning -- it is the name of an ancient Italian tribe but the sound is beautiful, hence I will keep it; and it is really the sound that matters, not the meaning.

So remember that language is not significant, but music. That which can be said is not important, but only that which cannot be said. But that which cannot be said can be shown. And your energy is ready to see it. Your energy is already in a divine dance.

I am waiting for people like you. You have come in the right time. Anywhere else you will be thought mad -- here, voU will become holy! It is rare to see such a liquid German!...
In fact you don't need much; just being here is going to do the miracle!

Anand means bliss. narayan means god. Bliss is god, and to be blissful is to be godly. To be miserable is to isolate yourself from god and his existence. Misery is a by-product of isolation, disconnection. You are unplugged from the divine source, then you are in misery. Misery exists only when you become an island; and we are taught to become islands, we are taught to become egos, small islands, hence there is so much misery in the world.

We are not meant to be islands, we are continents. We are not separate; nothing is separate from anything else. This whole existence is an interdependence, everything is interconnected. To see that interconnection is to see god. To see that interdependence is to drop the idea of the ego, and in that very dropping bliss arises. To be blissful is to be godly. And the ultimate peak is that you are not blissful, you are simply bliss; then you are god.

That is the meaning of your name; let it become the meaning of your life too! It is a long journey,

arduous. hazardous, but not impossible.

You Ain't Seen Nothin' Yet

Chapter #19
Chapter title: None

19 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903195	
ShortTitle: NOTHIN19	
Audio:	No
Video:	No

Veet means going beyond, transcending, andre means manly strength. There are two possibilities open to man: either he can move in search of manly strength or he can move in search of womanly strength. The manly strength is gross, aggressive, violent; the feminine strength is subtle, non-aggressive, non-violent. Politics remains in the first, religion moves into the second.

To be strong is good, but in the feminine way. The rock is strong in the masculine way, the water is strong in the feminine way, and ultimately the water wins over the rock. Hence Lao Tzu says: My message is, follow the watercourse way. In the beginning the rock seems to be so unconquerable and the water so humble, so polite, so liquid. But in the end, the rock will be gone, it will turn into sand, and the water will still be there.

There is a strength in a big, strong cedar; that is manly strength. And there is also strength in the grass; that is feminine strength. When the strong wind comes the Cedar will resist and the grass will bow down. The Cedar can fall because of its resistance, and once it falls there is no way of getting up, but the grass will be back again when the wind is gone. The wind has not done any harm to it, on the contrary, it has been a blessing because it has taken all its dust.

Again, Lao Tzu says: Be like the grass -- don't be like a proud cedar -- bending, surrendering, liquid.

Prem means love, geraldine means a spear -- love's spear. Love penetrates the heart like a spear, it goes to the very core of your being. And only love goes to the core of your being; everything else remains on the circumference. Money, power, prestige, ideologies, philosophies, systems of thought -- they all remain on the surface. They cannot move in your depth, they can exist only in shallow water.

Only love has the courage to dive deep into the very core of your being, hence love is the door to the divine. Once the spear of love has penetrated into the heart the door opens. k is painful, yet the pain is very sweet. It is painful, yet it brings great blessings with it. The pain is not to be thought of as a pain at all. It has a totally different flavour to it; it is very joyful. To be pained by love is a joy, it is a blessing.

Deva means divine. christine means one who follows Christ -- a divine follower of Christ. But the follower has not to be an imitator. Following is totally different from imitation -- not only different but diametrically opposite too. The imitator has no understanding; he simply acts, pretends. He is ritualistic, formal. You will find those people in all the churches, in all the temples, of the world; the so-called saints are almost all imitators.

To follow Christ is dangerous; to imitate is very comfortable, secure, safe. The Christian priest is respected, has respectability. Christ was not respected; he was condemned, condemned to death! He was not a conformist; he was a rebel, the greatest the world has ever known.

The imitator is not really in love with Christ; he is using Christ. He is imposing his own idea upon Christ. He is clever, calculating and cunning.

But to follow is totally different. To follow means, the first thing, to understand, because following can come only out of understanding. Following does not mean clinging. It means understanding the very spirit of a Christ or of a Buddha. And one who understands the spirit of Christ will understand the spirit of Krishna, the spirit of Buddha, naturally, because at that level of understanding there is no difference between Krishna and Christ, no difference between Christ and Buddha, no difference between Christ and Lao Tzu. At that ultimate peak all the awakened ones meet, they become one.

Understand, don't believe! Try to enquire with great trust but without clinging to any belief, and slowly slowly you become a light unto yourself. When a person has become a light unto himself, Christ is born in him.

[The new sannyasin says she has had pain and tension in her body for two years, and what attitude to take to it? Osho suggests body work...]

And then take some Acupuncture and three sessions of Samadhi (tank).

It will go. No problem, nothing to be worried about. You will not need any attitude towards it; it will go!

Anand means bliss, victor means victorious. Bliss has to be conquered, but the way to conquer bliss is very paradoxical; it is that of surrender. Only those who surrender to it are capable of conquering it. It is absurd, it is not logical, but that's the way it is: if you try to conquer it you will go on missing. You cannot directly attack it. It is not available in that way; that is not its mode of being available. One has to go indirectly: rather than attacking it, one has to invite it. Rather than being aggressive, one has to be receptive. Then it comes, and it comes like a flood. It drowns you and it crowns you!
Victory is possible but it is possible only through surrender.

Dhyana means meditation, michael means one who is godlike. It is only in meditation that one comes to know that one is godlike. Meditation means a state of no mind, a state of no thought, a state of no desire. When thinking, dreaming, desiring, all have ceased and you simply are, not even a ripple of mind left, your pool of consciousness is completely silent, calm. In that utterly timeless moment, in that undisturbed space, one understands one's inner nature, and that is godlike.

Our innermost core is divine: we are gods in disguise. To know it is to know all, and to miss it is to miss all.

Prem means love. Love is the essential core of religion. The word 'religion' means, in the root, to be connected. Man has become disconnected from god. Religion means to be connected again, and the only way to be connected is love. the only bridge.

Thinking cannot connect, even great philosophy is useless. The whole of theological speculation is utter nonsense: one can be lost in the jungles of words but they cannot help. The only hope is the possibility of love; love immediately becomes a bridge. Wherever love is, there is connection, and wherever connection is, there is religion. The word 'religion' is really beautiful. We are missing god, not by miles, just by inches.

Let your heart expand a little and you start touching god. Let your heart sing a song and suddenly you are in tune with god. Let your heart he full of love and suddenly it is full of god too.

I teach only one thing: be blissful. Wherever bliss is, god is. Remain surrounded by bliss, carry bliss as an air around you, a climate, and then you are always walking on holy ground and you are always surrounded by the celestial, by the divine.

The so-called saints have become too sad and religion has fallen into wrong hands. It has fallen into pathological hands that are basically afraid. Their god is a by-product of their fear, their prayer is full of paranoia. Their god is not out of their blissfulness, out of their love; and the real god is always born through love, through blissfulness, through gratefulness, never out of fear. Fear is a barrier; love is a bridge. And only the blissful person can love, because only the blissful person has something to give and share.

People want to love but they have nothing to share, hence their love efforts turn into great failures; they end in frustration. Before one wants to be in love, something is needed, absolutely needed, so that one can give it as a gift. And what can be given as a gift except bliss? Everything else is mundane.
So my concept of religion is that of bliss, celebration, rejoicing.

[A sannyasin leaving for the West asks where to draw the line between being understanding and making concessions that would hurt him. Don't be worried about the West, Osho says....]

I am in your heart and I will take care. Just go without worry and any fear. Once the East has settled in the heart the West cannot disturb. And it has happened; you need not worry!
Just go happily and help my people there!

[A sannyasin asks about her parents and their acceptance of her leaving them to be here forever....]

Don't be worried about your parents! They will be happy, very happy. Just go and dance and sing and let them know how crazy you have become!

[A sannyasin says: I had a strange two weeks in Germany and I don't know what happened to me. I really felt 'Oh, I'm going to be mad; I can't control myself.']

You have come to the right place! You're going mad -- nothing to be worried about! But here we do madness with a method. Don't be worried: madness is the highest form of sanity; just wait and experience!

You Ain't Seen Nothin' Yet

Chapter #20
Chapter title: None

20 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903205
ShortTitle: NOTHIN20
Audio: No
Video: No

Anand means bliss, kerry is a name of a place. Bliss is a place within you, it is a space within you. It is not something that happens to you: it is already there. It has just to be allowed to overflow, to overwhelm you.

We have created many hindrances for it, we have blocked all its ways. The society has existed in a repressive way. Repression has been the religion up to now, and because of repression, religion has gone pathological.

Real religion can only be of expression, not of repression. All the blocks have to be removed, all the inhibitions, taboos, have to be removed. One has to become again innocent, and suddenly it is there and it starts flowing, it wells up.
It is a place within you, it does not come from the without.

Prem means love, renate means reborn. Sannyas is love reborn. It is a rebirth, the birth of the soul. The first birth is only physical, and those who are contented with it are simply befooling themselves. The first birth is significant only if the second happens. The first is only a means, the second is the end: the second birth is the birth of the real you.

Jesus says to Nicodemus: Unless you are born again you will not be able to enter into my kingdom of god.

That's exactly the meaning of renate: unless you are born again.... And the only way to be born again, to be twice born, is through love. If you love, you are constantly renewing yourself; if you love totally, each

moment you are born again. Then the whole of life becomes just a sequence of rebirths and then each moment is a surprise and each moment is a joy.

That's how one comes to the temple of immortality. By being reborn again and again and again one comes to know the innermost core, which is beyond birth, beyond death.

Veet means going beyond, noriyuki means ritual -- going beyond the ritual. Then one encounters the real. Reality is not a ritual. Ritual is man-made; it is an invention, a consolation, a poor substitute for the real. And one who wants to know the real has to drop all rituals, all formalities. One has to become natural, informal, spontaneous.

Religion is in being natural. Whenever a religion becomes a ritual it is a corpse of the religion. Whenever a religion is alive it has no rituals, it lives moment to moment; and that's how a sannyasin has to be.

Live moment to moment, not according to any prefabricated ritual, not according to any schedule, not according to any ready-made answers but responding to the real, in the present. Out of the present one comes to realise oneself, and that realisation becomes the door of the divine.

Christianity, Hinduism, Buddhism, all have become rituals; that calamity befalls all great religions. When Buddha is alive religion is not a ritual; when Buddha dies people make rituals. They simply learn how to repeat, how to imitate. All significance is lost. The centre is simply forgotten, only the circumference remains. Hence one has to seek a living Buddha as a master, where religion is still breathing and pulsating -- and that's what sannyas is all about.

Deva means god, and kosuke means cultivation -- cultivation of god.

Once Buddha was passing through a village; he came across an old farmer. The old man asked him 'What do you do?' Buddha said 'First you answer me: What do you do?' The man said 'I am a cultivator.' Buddha laughed and said 'I am also a cultivator.'

Now it was the turn of the old man to laugh; he said 'You are joking. You, a cultivator? What do you cultivate?' Buddha said 'I cultivate truth, I cultivate god, I cultivate meditation. I sow the seeds of the divine!'

So become a cultivator of god.

[Shuichi means to master one thing.]

Atma Shuichi. Atma means the supreme self. Master only one thing: your own self, because that is the greatest mastery, in fact the only mastery. To master others is just an effort to cover up one's own inner slavery. To master oneself is to enter into the kingdom of god. It is difficult, arduous, but not impossible. And because it is difficult and arduous, it is a great challenge. It is a challenge which has to be accepted and overcome.

Sannyas is a challenge to master yourself, and the way towards this mastery is by becoming more and more aware, alert, understanding.

Knowledge is power. It is power in the world of science, it is also power in the world of religion. One can master oneself only if one knows oneself. Hence 'Know thyself is the key towards self-mastery.

Deva means divine, edgar means richness -- divine richness. Man is poor without god. One may have all the riches of the world but one remains poor without god. In fact the more you possess in the world, the poorer you start feeling in contrast. The outer becomes richer and richer and the inner is empty. Hence the paradox: the richest man in the world is the poorest.

Alexander the Great suffered very much in his last days because he became aware of his poverty, his utter poverty. He was just a few miles away from his capitol and wanted to reach the capitol because he had promised his mother that he would come back -- that after he conquered the East he would come back. There was just one day's journey more, but his physician said 'It is not possible, you cannot survive twenty-four hours. And it is risky, the journey cannot be taken.'

He cried: he said 'Then what use are all of my riches? I am ready to give anything -- just save me for twenty-four hours. I promised my mother.'

But the physician said 'What can we do? Life is disappearing. At the most you can survive two, three hours, not more than that. Even if you give your whole empire, it cannot purchase even a single moment of

life.'

Just see how poor he must have felt in those moments! When he died, the last thing he said was 'When you take my coffin, let my hands hang out of it.' 'Why?' the people asked. He said 'So that everybody can see that even Alexander the Great is going empty-handed, a poor man, a beggar.'

There is only one kind of richness, and that is when you become harmonious with the whole, when you start feeling in tune with existence. That tuning is god, that harmony is god. God is not a person, god is a principle -- the principle of harmony, the principle of being in accord with nature. God cannot be worshipped, god can only be lived. If you live in harmony, you live god. All churches and all temples are false because god is not a person so there is no point in worshipping: either you live him or you don't live him.

Live god and become rich!

Anand means bliss, gerda means garden -- a bliss garden. That's exactly the meaning of the word 'paradise': a walled garden of bliss. Paradise is not somewhere else, it is not geographical. It has something to do with your psychology, with your soul; it is an inner space.

People are like deserts in their inner world, nothing grows there; and unless something starts growing in your inner world, you cannot grow. So people only age, they don't grow: they become older but they never become grown-ups. They remain deserts. dry; their life is utterly juiceless. But down the ages we have worshipped these people as saints.

My effort here is just the opposite. I would like my sannyasins to be gardens, not deserts -- green with all the green of the trees and all the red of the trees and all the gold of the trees, and full of sap and juice. Then life has a different flavour, a different dance. Then it has a fragrance, and that fragrance becomes the proof that god exists.

God is not a conclusion of syllogistic thought: god is an experience of inner flowering. It is possible. and to miss it is really to miss all. The whole of life is then a sheer wastage. And it is not far away either -- very close by. Just a little effort and you can transform your desert into a garden -- just a little effort; and that little effort is what I call meditation.

Call it meditation, call it prayer, call it silence, any name will do, but the essential point is: start dropping the mind with all its noisy thoughts. Become more

silent, more a no-mind, and then from a desert you are transformed into a garden.

Prem means love, makoto means truth. Truth is not available through the mind, it is not a conclusion of logic. Truth can only be reached through the heart; it is the flowering of love. Only the lovers know what is. Love is the only way of knowing the truth, hence science can never know it. Science can only know the fact but never the truth. Fact is only the circumference; truth is the centre. It is only the arrow of love that can penetrate to the very centre of it.

There are two ways of knowing. One is through logic: through logic you can know about others but never about yourself. You can know about objects but never anything about the subject; the knower remains unknown. There is the other way of knowing: the way of love. Through it you cannot know the objective world but you can know the knower. And that should be the first step of any intelligent person: to know oneself should be the base of one's life. Everything else is secondary.

Self-knowledge is the goal. Use everything as a means towards it.

You Ain't Seen Nothin' Yet

Chapter #21
Chapter title: None

22 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903225

ShortTitle: NOTHIN21
Audio: No
Video: No

[March 21st was the Enlightenment Day celebration with singing and dancing in Osho's presence.]

Yogadeva. Yoga means union, deva means god. To be in a union with existence is to know god. That union, that very union, is god. God is not a person; it is a principle -- the principle of unity, the principle that makes the universe a universe and not a multi-verse. the principle that makes the universe a cosmos and not a chaos. The innermost harmony of existence, the running current of harmony in the whole -- that's what god is all about. God cannot be worshipped, god can only be lived. Only you can become the temple of him; no other temple will do.

And that is what a sannyasin is meant to be: a temple of god. Live god, forget worship. By worship man has not reached anywhere. Now we have to change the whole old pattern, the whole gestalt. Instead of worshipping, we have to move towards living.

Dharmadeva. Dharma means religion, deva means god. God is not separate from religion. God is the principle and religion is the life lived according to that principle. Religion is not theology, it is not a philosophy: it is a way of life.

Man can live in two ways. One is to live as if there is nothing more than that which is visible; that is an irreligious life. It is a meaningless life, because meaning always comes from the beyond. When you start reaching for the stars your life has significance. If there is nothing beyond, you live in darkness and you live in a futile way, and knowing that futility brings misery.

To live life focused on the beyond is the religious life. Religion means a constant surpassing of yourself, because you are more than you know, because you are more than you are and each day can reveal many more territories of your being. The inner space is infinite: one never comes to know the whole of it. One is always knowing and knowing and knowing but the mystery remains. That's why life is so beautiful -- because it cannot be reduced into a theory, into a hypothesis.

Prem means love. Lee is Chinese; it means a very precious gem or a pearl or a diamond. Love is the most precious diamond. Nothing is more precious than love, and one who misses love remains poor. And remember, love is not in getting love; love is in giving love. Everybody hankers to get, and everybody misses it because from the very beginning they have taken a wrong step. Give and you will never miss; give and you will be getting more and more. Give for the sheer joy of giving it, with no conditions attached, with no expectations, and feel grateful to the person who receives your love, because he could have rejected. Never think that you have obliged; always think that you have been obliged because your love has been accepted.

Don't make love an investment. It is not part of the business world but we have made it a part of the business world. We have made it a commodity, a bargain. We have brought it from the sky to the muddy earth. and when it is part of the muddy earth it does not satisfy. Then a very insane hankering arises in the mind, that 'Change from this person, move to another person, because this has not been satisfying, so some other relationship may be satisfying.' People are rushing, running from one person to another.

It is not a question of changing persons: it is a changing of something in you. It is a change of perspective, not of the person, not of the object of love, but of the subjectivity that loves, of the interiority that loves.

That's my whole teaching: how to be more loving. And love comes a thousandfold. That comes according to a certain ultimate law; there is no exception to it. If it doesn't come that means you must have put some condition -- conscious, unconscious. You must have created a barrier. Rather than creating a bridge you must have made a wall.

So learn to love unconditionally and the whole existence pours love into you; it responds, it responds tremendously. In that pouring of love from every nook and comer of existence, one comes to know what god is -- that experience of love pouring from everywhere towards you, that experience that you are intrinsically needed, that without you existence will miss something, that you are not an accident, that you

are part and parcel, warp and woof, of the totality, that existence needs you as much as you need existence, that it is an interdependence.

That word 'interdependence' is synonymous with god. To know that interdependence not as a theory but as an experience changes one's whole life. One starts living on a different plane -- of course in the same world, but it is no more the same world because you are no more the same.

You have suffered long; it is time to get out of the old gestalt. And you are going to get out of it, because enough is enough! And even that suffering is not suffering, is not negative; it has prepared you for this jump into a new way of life. It has matured you to be a sannyasin. So one feels grateful for it too, for whatsoever life has been one feels grateful.

Deva means divine, cathy means pure -- divine purity. There is a purity which can be called human -- if it is cultivated, if it is imposed, if it is just a habit, a conditioning. That's what the behaviourists are saying to the world: that people can be changed just by reconditioning their behaviour. But it will be a change only on the circumference. Behaviour is not the soul. One can be pure in one's character and may not be pure in one's consciousness.

Character is human; consciousness is divine. When purity arises out of your consciousness, not out of your character, then it has something of the beyond in it. Then it has tremendous beauty and power; it has grace and splendour.

The human purity can be possessed by you. The divine purity can only possess you; you cannot possess it. Fortunate is the man who is possessed by something divine, something bigger than himself. It is possible; we just have to allow it to happen, we have to learn how to be in a let-go.

Character has to be cultivated; consciousness has to be allowed to grow. Character needs effort; consciousness is an effortless spontaneous flowering of being.

Narayandeva. It is a name of god. All names are god's names, because except for god nothing exists. All forms are god's forms, and to realise this is to live in a totally different world. That's what it means to enter into the kingdom of god: the world remains the same, but your attitude. your vision, your perspective, is no more the same.

You see the same rose flower: it was just a rose flower, something ordinary a moment before, and now suddenly god has appeared in it, it is an expression of his beauty. It is the same rose flower, nothing has changed chemically. physically, materially -- all is exactly the same, but nothing is the same any more. Now you can have a dialogue with the rose. You can fall into prayer. You can dance around the bush. It is a temple now! Your perspective has hallowed it, has made it holy.

Once you start seeing god in the trees, in the mountains, in the people, in the animals, in the birds you are living in a totally different world. It is no more material, it is divine. To be in that world is to be in bliss and to be in that world is to be in eternity. It has no beginning and no end. It is neither in time nor in space; it is a transcendence. But first the transcendence has to happen within you -- a one hundred-and-eighty-degree turn of your vision. Eyes which are focused on the outside have to turn withinwards.

The objective vision has to become totally subjective. Then prose becomes poetry. then matter disappears and there is only consciousness. This ocean of consciousness -- and we are nothing but waves in it -- is what god is all about.

You Ain't Seen Nothin' Yet

Chapter #22
Chapter title: None

24 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903245

ShortTitle: NOTHIN22
Audio: No
Video: No

Deva means god, ray means a wise protector -- god, the wise protector. We are protected each and every moment of our lives. We may not be aware of it, but the protection is always there. We are not strangers to existence, we are part of it; and we are not unnecessary, not accidental, we are intrinsically necessary. Without us there will be no existence, just as without existence we will not be there; we are inter-dependent. And the whole automatically protects the part, and protects it with tremendous wisdom.

Once you become aware of it great gratitude arises. Then even while you are in suffering you know that it must be a blessing in disguise. Then even suffering is no more suffering; by the change of your attitude you have changed the very quality of the thing. The world remains the same; our attitudes change, and the change of the attitude is a change of the whole world in which you had lived before. It disappears; a new world starts appearing.

So always think in terms of being protected, loved, secure. There is no need to worry about it, there is no need to think of safety all is safe in god's hands. And by 'god' I don't mean a person but simply a principle: the principle that connects the whole, the thread that connects the whole, the thread that makes it a garland and not a heap of flowers, a thread that makes it a cosmos and not a chaos.

Bodhigyan. Bodhi means enlightenment, gyan means wisdom -- wisdom that comes through enlightenment. That is the only kind of wisdom there is; all else is mere knowledge. Knowledge comes from without, wisdom comes from within. Knowledge is borrowed. wisdom is yours, authentically yours. Knowledge makes you a parrot. Wisdom gives you total freedom from all kinds of imitation. For the first time you are just your own being. and to be just your own being is the greatest achievement because it is freedom, because it gives you wings, because it makes available to you the whole sky of existence and its mysteries.

Knowledge destroys mysteries, it demystifies existence. Wisdom mystifies it, it makes it more and more mysterious. The deeper your wisdom, the more wise you are, the less you know. When one has reached to the ultimate peak of wisdom, one knows nothing or one knows only nothing. That is ultimate innocence: knowing nothing. The purity of it and the beauty of it are immeasurable.

Prem means love, johannes means god is gracious. Love, god's grace -- that will be the full meaning of your name. God and his grace come in the form of love. Love is the first ray that penetrates the heart and starts a process of transformation. It is the first experience of grace, and slowly slowly as the experience becomes more and more profound one starts feeling the invisible hands of god behind it. So the first experience is of love, the second experience is of grace, and the third experience is of god.

It is possible when love arises that you may not think of grace; then you are stuck at love. Then you are missing an opportunity. When love arises, if you think this is all, an end in itself, then you became satisfied too early. It was just a beginning, just a stirring. Much more was to come; it was just the opening of the door. One need not cling to it. One has to go deeper and deeper, and the only way to go deeper is to go beyond.

One has to be alert of something more that comes always like an aroma, a fragrance. Love is very visible like a flower; grace is more subtle, like a fragrance.

Unless you are very alert you will miss it. Millions of people in the world miss love; they can be forgiven. But there are a few who attain to love but miss grace; they cannot be forgiven.

Once you start feeling grace then love is no more a doing of your own; it is a happening. It is something that is beyond you, that overwhelms you, that is bigger than you. You start having a new context to your life, and significance arises out of it. But to stop at grace is again missing the point -- although it is more difficult to stop at grace than it was to get stuck at love.

It is more difficult to stop at grace because grace is already half the journey: one starts having an inkling of the divine hand behind. But one can get stuck there too. That's why there are religions that accept grace but deny god. They are stuck at grace and they think this is enough. Peace has descended, compassion has been found, wisdom has arisen, what more can there be? There is still more, there is always more; it is

unending.

So when grace happens, start searching god must be very close by. It is so subtle that we cannot even call it a fragrance. It is so subtle that we can only call it an absence, not even a presence. It exists in a very non-existential way. It exists as the empty sky. That's why Buddha calls it nirvana -- utter cessation of all. Just a pure emptiness is left behind; nobody as an observer, nobody as an observed. That's god!

So start by love, move to grace, and go on moving into god. Unless you disappear completely never believe in any stoppage, never believe that any stop is a destination. Unless you disappear completely the journey has to be continued. When you are gone, gone forever, then the goal is achieved. When the achiever is no more, the goal is achieved. That is the paradox.

Anand Jan-France. Anand means blissful, jan means god's grace, france means freedom -- god's grace as blissful freedom. There is nothing more blissful than freedom. That is the deepest desire in the human heart: to be free of it all, just to be without any limitation, just to be without any circumference, because each circumference becomes a confinement, each definition limits, and one starts feeling encaged, imprisoned. So one may not be aware, very few are aware of it, that our deepest desire is to be ultimately free.

God can come with a blissful gift of freedom, we just have to allow him. We hinder, we create all kinds of obstructions. Man is really so foolish that he is the greatest enemy of himself. He creates misery with great effort, and he goes on missing all blissful moments which were just there for the asking or just there for the taking. No effort was needed, because bliss is our nature. It needs no other condition to be fulfilled to attain it: it is already there, it is already the case.

Misery needs much effort, much planning, much thinking, but man is so stupid that he strives hard to be miserable. When he is miserable he starts thinking how to get out of it, and in the first place there is no need to get into it.

The really intelligent person is not one who knows how to get out of misery; the really intelligent person is one who knows how not to get into it. Getting out of it is more difficult, very difficult, because one thing leads to another. But not to get into it is very simple: a little alertness, a little witnessing, a little watchfulness, that's all.

Be a little on guard and you will be surprised: ninety-nine percent of miseries simply disappear. and the one percent that will not disappear you will be able to accept because it will be part of your growth. It will be a pain that is not painful but sweet.

You Ain't Seen Nothin' Yet

Chapter #23
Chapter title: None

26 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903265
ShortTitle: NOTHIN23
Audio: No
Video: No

Prem means love, anneke means grace. Love is the only experience in life which makes you aware of the presence of god. And to be aware of the presence of god is to be full of grace; suddenly one is overflowing with grace. The benediction is such, the blessing is such, that one becomes a blessing to existence through it.

Love is the only proof for god, because it is not a question of argumentation, syllogism, inference. It is a question of a totally different kind of approach to life -- not logical, not calculative, not even that of an

observer. But when one participates in existence, melts. merges, in those rare moments when one becomes one with existence, the presence is felt. And to feel that presence is to be full of grace, full of beauty. full of blessing.
Seek god in love because he is found only in love and nowhere else.

Anand means bliss, sugit means a beautiful song -- a beautiful song of bliss. Man is born to be that. Man is a hidden music, and the music is trying hard to explode, but we have created such a hard crust around ourselves that neither the music of existence can enter into us nor our music can have a meeting with the music of the without. We have created a wall between the without and the within; that wall is the ego. That wall is the idea of separation, that 'I am separate from existence.' We are not.

The only illusion that man has to drop is the illusion of separation. Then suddenly the inner song bursts forth and meets with the outer. The inner and the outer are no more inner and the outer; they become one... a pulsation, a rhythm. That experience of the within and without becoming one is the peak of joy, of ecstasy. Only through that ecstasy does one come to know the significance of life, the utter beauty of it.

So remember, the idea of separation has to be dropped slowly slowly. Seek and search for moments when you can feel more in tune with existence so that the layer of separation becomes thinner and thinner: in love, listening to music, in meditation, seeing a beautiful sunset or the starry night, or just sitting silently doing nothing, merging, melting, disappearing. Allow more and more moments of that kind. It is a rare kind, because we are so occupied that we never allow those moments to erupt, or even if sometimes they happen, we are in such a hurry that we never take any note of them.

Start taking note of those beautiful moments because they are windows into god.

Anand means bliss, nitsan means the bud of a flower. We are born as buds. It very rarely happens that one becomes a flower. We die as buds; that is the misery of life, the agony of life, the hell of it. If the bud blooms, the Buddha arises in you: you become an awakened soul. The bud means consciousness asleep, the flower means consciousness awake.

Every effort has to be made to break this sleep, to come out of it, to be more alert, to be more attentive. to be more watchful, more observant. From every comer the sleep has to be attacked. It is a long long sleep. It is not easy to enter into it, to penetrate into it, but it is not impossible either. The task is difficult, the greatest challenge that a man can ever accept, and the greatest adventure too, because once the bud opens you will enter into a totally different kind of existence. Everything remains the same and yet everything totally changes.
So this is going to be your meditation: awareness.

Deva means divine, uli means a ruler, a king -- a divine king. We are living as beggars because we have fallen asleep and we are in a dream, otherwise we are kings; the whole kingdom of god is ours. Awake we are kings, asleep we are beggars; it is a dream, a nightmare.

When we are beggars, desire is all that we have. Desires and desires and desires -- that is the begging bowl. And we cannot satisfy those desires: they go on increasing. You fulfil one and ten more arise; you are just reaching the verge of fulfilling one and ten more have come. Unless the dream is broken man remains a beggar, and once the dream is broken the whole thing seems to be so ridiculous.

Mm? -- you must have seen sometimes when you had a nightmare how much you suffered in it. When you were back and you knew that it was just a nightmare, it looked so ridiculous; how could you have believed in it? But it was so real when you were asleep.

So there are two kinds of realities: the reality that is created by sleep and the reality that is revealed by wakefulness. The whole effort of sannyas is to change sleep into wakefulness, to shock you, to shake you, into awareness. Then the kingdom is yours. because the kingdom is within you. It has not to be achieved. We are already rulers of it: it is inborn.

Anand means bliss, Inge is from a Norse mythology; Inge is the name of the god of creativity, fertility, peace, prosperity. So your full name will mean goddess of bliss, creativity, peace, prosperity. And all those things come together, they are not separate things -- aspects of one phenomenon. One who is blissful is naturally peaceful. One who is peaceful and blissful is naturally creative, because the peace and the bliss are bound to overflow you; they cannot be contained. It is too much, it has to be shared; and sharing is what creativity is all about. One has to do something with the released energy. And when one is creative, one

prospers; prosperity comes automatically.

It is a beautiful name. Think of these things: bliss, peace, creativity, prosperity.

And they are possible. Whatsoever we start working upon becomes possible. Man's capacity is immense. Man is limited only by his beliefs. There are people who think they cannot be happy, hence they are not happy. They won't allow themselves to be happy; their belief is there and they have invested in the belief for so long and they have believed in it for so long that it has become a settled phenomenon. Even if happiness comes they will close their doors. They know they can't be happy. Happiness must have come for somebody else, it must have knocked on the wrong door; they cannot be happy.

Our beliefs become our limitations. Drop all beliefs. Man's capacity is infinite. That is the meaning when we say that man is divine: he has infinite capacities, nothing is impossible. Bliss certainly is not impossible; and that seems to be the most impossible thing in the world. In fact it is so natural and spontaneous that when it happens one is simply surprised how simple it was; but we had not allowed it. Allow it to happen!

Sannyas means allowing god and existence to happen to you, withdrawing all barriers, dropping all armour. defence arrangements. We are not in an alien existence, the universe is not our enemy, so we need not continuously defend and shield ourselves. Put the shields and all defence aside and suddenly things start happening; and one thing brings another and so on, so forth. Life becomes a continuous surprise; each moment brings new joys, new experiences, new ecstasies. One just has to be open and vulnerable.

Deva means divine, frederick means peace -- divine peace. There is a peace which can be cultivated by us, but it remains only a veneer, a facade, just a mask; it is not more than skin-deep or not even that deep. Anybody can scratch it and the animal will come out immediately. People call it character.

It is a kind of pseudo life, pseudo because deep-down you are one person and on the surface pretending to be somebody else. It creates a split too, you are never one whole, and there is constant conflict between the real and the false. The false is appreciated by the society, valued, respected, and the real is condemned, but the real has power and the false has no power. So one has to learn ways to always be two persons and one has to be constantly on-guard. That creates hypocrisy, and one cannot forgive oneself; one feels guilty.

There is another kind of peace that is not cultivated by you but that is only allowed to happen. That peace happens through meditation. It is not character, it is just an opening. You cannot practise it, you can only let it happen. In a state of receptivity it comes from the beyond like a ray, penetrates your heart, transforms you. Then you are one. Then your smile is true; it is rooted in the heart. Then you don't need any masks; your original face is beautiful. Then you have grace because all conflict is gone, and when there is no inner conflict, no inner war, there is tremendous grace. Even others start feeling your coolness, your calmness, your centredness, your groundedness.

So never cultivate peace. All that is needed on our part is negative, not positive. We are not to cultivate peace positively; we have just to withdraw all the barriers between us and the whole. Once the barriers are withdrawn when the windows are open and the doors are open, the sun comes in, the wind comes in, the rain comes in. You are not to create the wind, you are not to create the rain, you are not to create the sun. If you create it it is going to remain false, arbitrary, artificial. And that's what ugliness is: to be artificial. Then one lives like a zombie; one goes through all the movements of life but never really lives.

My sannyasins have to live, truly live, and whatsoever it costs has to be paid, but live truly.

Be authentic to your very core. On that point never compromise, because to compromise on that point is to sell your soul. Then all is lost.

[Hiroko is the name of a great ninth century master, and means wide and vast.]

Anand Hiroko. Anand means bliss, and you say that hiroko means wide and vast, so it will mean wide and vast bliss.

Misery is very small. Misery is a kind of shrinking of the soul. In misery one shrinks; when one is blissful one expands. In misery one is alone; in bliss one joins with others. When the ultimate bliss has happened one has become part of the whole. Then one is as wide and vast as the sky itself.

And this is good that the name belongs to a Zen master. Zen is wide and vast. It contains all that is beautiful in all the religions. It is the essential-most religion, the very essence of all the lotuses. To understand Zen is to understand the very soul of existence.

And forget about the ninth century; you have come to Hiroko again! Look into my eyes and you will see

the same wideness and the same vastness. So for you, I am Hiroko!

[A sannyasin, leaving, says: I've been very happy, but I've been very lonely as well, sometimes.]

Nothing to be worried about, nothing to be worried about. If happiness is there then loneliness slowly slowly becomes aloneness. Happiness is the real thing. It transforms the loneliness into aloneness; and aloneness is beautiful. If happiness is not there and one is sad, then loneliness becomes more and more lonely, and then it is dark and dismal.

You have really been happy; I have been watching you. So it is not a question to be worried about. Happiness has its own alchemy: it changes the whole chemistry of your being slowly slowly. It makes one capable of enjoying one's aloneness -- which is really needed, because we are alone. Whatsoever we do to hide the fact, sooner or later we are disillusioned: we are alone. Nothing can be done about it, and there is no need to do anything about it because in our aloneness is our freedom. Just go and come back!

[A sannyasin on his first visit, says he had a seizure three years ago and another last year; he lost control and blacked out for forty-five minutes, and afterwards he felt drained.]

Just wait, and after two months remind me. Go through a few groups; things will become clear.

I think that there is something deep down in your unconscious which wants to surface and your conscious does not allow it to surface. It represses it so hard... that can create the seizure. But I don't think that there is much to be worried about; it will disappear. But after two months remind me again, so if needed, we will bring on a seizure and see how it is. Good!

You Ain't Seen Nothin' Yet

Chapter #24
Chapter title: None

27 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903275
ShortTitle: NOTHIN24
Audio: No
Video: No

Anand means bliss, heinz means home -- home of bliss; and that's what you have to create in your being. Bliss is always ready to come in; it is just that we are not prepared to receive it, to welcome it, even to recognise it. We have forgotten all language that can recognise it. We immediately recognise misery. We are so accustomed to it, it is so familiar; we have lived in it for so many lives.

Bliss has become alien, unacquainted; it has to be re-introduced. Once you start learning the language of bliss, it is so close by that you are surprised at how long you have missed and for what; it was always within your grasp. It is not far away: we just have to make an opening for it. It goes on knocking on your door, but you are so full of the noise of your own mind that you cannot hear the still, small voice.

So learn the ways of being blissful. Don't miss a single opportunity, and they are coming every moment. Miss as many opportunities as possible for being miserable, ignore misery, neglect misery. Don't take any note of it, don't befriend it. And whenever you see a ray of bliss. jump into it, merge into it. Slowly slowly the art is learned.

Deva means god, stephane means the crowned one -- crowned by god. Everybody is born crowned by

god, everybody is born as a king or a queen. Nobody is born as a beggar, but everybody becomes a beggar. We forget all about our kingdom, the kingdom of the within, and the moment we forget the within, in the without we are beggars. Then we can become even emperors, Alexanders, still the begging remains, because on the outside man has to live in desires. And it is desiring that creates begging, it is desire that makes a person a beggar. One can become the richest person in the world and still one remains a beggar. One goes on asking for more and more and more, and there is no end to it.

The king is one whose crazy desire for more has disappeared, who is utterly contented with whatsoever is.

One Indian mystic in the beginning of this century travelled in America; his name was Ramateertha. He used to call himself 'Emperor Ram', and people would laugh because he had nothing! They would ask again and again: Why do you call yourself an emperor? He would say: Because I am utterly contented, because I don't need anything, because there is no desire left, and it is desire that makes one a beggar. It is contentment that makes one crowned.

We come as kings, we live as beggars; it is our decision to be beggars. It can be dropped, and sannyas has to be a dropping of it. It is a re-entry into your inner world where you are a king. It is becoming reborn. it is dropping that constant, neurotic desire for more. It is becoming utterly contented with the ordinary, with the available. with that which is.

Prem means love, and 'christian' is a very significant word. Ordinarily it means a christian but that is not the true meaning of it. Really it means one who has attained to Christ-consciousness. A Christian is a believer; he knows nothing. A man who has attained to Christ-consciousness knows; he believes nothing. The Christian is a follower; the man of Christ-consciousness has arrived, he is a light unto himself.

Christ-consciousness is the ultimate state of consciousness. In the East we call it Buddha-consciousness; it is the same. It has nothing to do with Jesus Christ as such. Buddha is a Christ and Krishna is a Christ and Lao Tzu is a Christ. Everybody is potentially a Christ and can actually become a Christ. Jesus is one of those who became one; who came to know himself, who became actualised, who was not contented to remain as a seed, who became a fruit. a flower, who bloomed, who came from the unmanifest state to the manifest state.

And the way to attain Christ-consciousness is the way of love. The more you love, the more you become Christlike; and when you it become love, you are a Christ.

[A sannyasin, leaving, says: I am really afraid to go back... I'm alone in the town... there are no sannyasins there.]

I will be with you, don't be worried. None of my sannyasins is alone! That's the whole point of being a sannyasin -- that I will be with you. Even if you want to be alone, I will not leave you! Don't be worried!

And soon a few sannyasins will start gathering around you. Just go there happily and people are going to gather around you, and a centre will arise soon. That's how my centres arise: one sannyasin happens and then others start happening; it is a chain reaction!

You Ain't Seen Nothin' Yet

Chapter #25
Chapter title: None

28 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903285
ShortTitle: NOTHIN25
Audio: No
Video: No

Anand means bliss, david means god's, the lord's -- one who belongs to god, bliss that is god's. There is a bliss which is not ours, which cannot be ours; we cannot claim it as a possession. It comes on its own and goes on its own; it is a visitor.

The moment we try to possess it, we destroy it. To possess it is to lose it. One has to learn the way of non possessiveness for it to remain. One has to learn to be just a passive receptivity for it, just a host, taking every care but in no way dominating it, in no way manipulating it.

It is a hard task because when bliss comes one wants to grab it. One becomes so afraid that one may lose it; it may be gone, it may not come again. One wants to reduce it to a certainty; and in that very longing we destroy it, it is lost forever. If we do it again and again it may stop happening to us, because it is a happening. it *is* not a doing -- and doing is just contrary to happening. Doing has to cease for the happening to be.

All that is really valuable -- bliss love, truth, prayer -- they all come from the beyond, they belong to god. They are gifts, and we should not claim that they belong to us; on the contrary we should allow ourselves to be possessed by them. Then they become an abiding factor. Then the guest slowly slowly merges into the host and becomes one.

Prem means love, helga means holy -- holy love. Love can be very earthly, love can also be very holy. Love is a ladder between this and that, between the material and the spiritual, between this world and that world. One end of the ladder is rooted in the earth; the other end reaches beyond into the sky.

But millions never become aware of the holiness of love. They know its sensuality, its sexuality, they know its physicalness, but that's all they know. They never become aware that something tremendously valuable is hidden behind it, that love contains prayer, that at the innermost core love contains god himself, that love is a seed. If given the right soil and the right climate and the right gardener, the seed can bring something that is not of the earth: a lotus that descends from the beyond. Something very unearthly is hidden in the earthly love.

People have been doing two things with love. There are people who think that love ends with physics, physiology, chemistry, hormones, etcetera. And there is the polar opposite of these people who think that because love is so physical one has to deny it, fight with it, condemn it as a sin, only then can one reach to god. Both are wrong, utterly wrong.

Love is a paradox. It is matter on the surface, it is soul at the centre. If you live only on the surface you will miss the soul; if you deny love totally then too you will miss the soul. This has been one of the greatest calamities: the worldly have missed and the so-called other-worldly -- the pious, the religious, the monks -- they have also missed, because nobody has yet been able to accept love in its totality.

I accept love in its totality -- in all its sensuousness and all its spirituality; they are two aspects of the same coin. Love in a multi-dimensional way. Love the whole spectrum. Love all the possibilities, exhaust all the possibilitites of love. That's what brings richness, that's what brings treasures, inexhaustible treasures, immeasurable treasures.

[The new sannyasin asks: My energy is very slow. What can I do?]

Nothing to be done. Just allow it and accept it. One has to learn to love oneself as one is. The moment you start doing something with yourself you naturally divide yourself in two: your energy and you are separate. It is slow, and there is a condemnation inside; it should not be so. So you become split, and all splits are dangerous.

My first approach is to help you not to be split. So forget all about it; if it is slow, it is slow. Then god wants you to be slow. He needs a few slow people! And slow people are good people; they have their beauty and grace. All trees don't grow in the same way: a few grow very slowly, a few grow very fast. That brings variety into existence. A few are very tall and a few are very small. Both are needed, otherwise life would be monotonous.

So the first thing: accept yourself in absolute trust and totality, as you are. In that very acceptance you will start finding surprises waiting for you; things will start changing. Acceptance triggers change, but that change is something different from the change that you can bring about. If you bring it about it will be

forced, violent. If something changes out of acceptance, that means that it was needed, your body was waiting for the right moment.

So accept. If that changes your energy, good; if it does not change then it is perfectly right as it is. One has to learn to love oneself, to live with oneself. And never compare. Comparison brings great misery, and the whole world lives in hell because of comparison. Comparison is the door to hell. You are unique, you are yourself. You are the way you are, and you are meant to be the way you are.

So accept, and if something happens out of it, good; if nothing happens, then too it is good. It is always good!

Anand means bliss, svarupa means inner nature. Bliss is our inner nature. It has not to be created, it has not to be brought in; it is. It has only to be uncovered. We are it. To be miserable is really a miracle, because we are not it. It is something impossible that man makes possible.

Bliss is very simple. The trees are in bliss because they are not so clever as man to create misery, they are not so intelligent to devise ways for misery. The birds are in bliss because they are not so cunning as man. They don't know how to become miserable, that's why they are blissful.

Man is the only animal who has invented ways of creating misery. So all that is needed is to unlearn the ways that create misery. Once those ways are unlearned, suddenly bliss wells up. It does not come from the outside; it comes from your innermost core. And that's what meditation is all about: unlearning the ways of misery so that hindrances, obstacles, can be removed, and the spring of bliss can start flowing again.

Anand Jantien... will mean bliss, the gift of god. God is always ready to give it; we go on rejecting. He is very persistent, he goes on knocking at our door. but we are deaf. His hand comes searching for you each moment, day in, day out, year in, year out, life in, life out; his search for you is untiring. But we go on avoiding.

Man is really a very strange animal: he searches for the negative, he is always ready to welcome misery, depression, despair, anguish, but he is never welcoming bliss. He mistrusts bliss, he doubts anything that comes from the beyond, but he is a great believer in all that is wrong. The reason is there; the reason is simple: the ego can exist only with the negative. The negative feeds the ego and the positive destroys it. If you are miserable you can be, but if you are blissful, you disappear. Bliss remains but you are no more, and that is the fear.

A sannyasin has to learn the art of disappearing, of dissolving, then the gifts start pouring in. They have always been pouring in; it is just that we were closed, we were not receptive.

Life is sheer majesty. It is such a joy to be; just to breathe is enough celebration. But we have to do one thing, one thing is absolutely required: we have to dissolve the idea of separation, that 'I am': 'I am not, god is.' Then all the gifts are yours.

Deva means divine, alessandro means a helper of mankind. The full name will mean a divine helper of mankind. But the only way to help mankind is first to know thyself. Without knowing oneself no one can be of any help to anybody else.

Many people try to help others; they simply create more misery, more mischief. They have good intentions, but good intentions are not enough. A luminous being is needed. Unless your inner light is burning bright you cannot be of help to anybody, and whatsoever you do will he harmful. You may like to give happiness to others but you will succeed only in making them more miserable. That's what is happening all over the world: the husband wants to make his wife happy but he makes her more miserable, and vice versa; the parents want the children to be happy but simply make them miserable, and vice versa. This goes on and on, and nobody looks at a simple fact.... Maybe because it is simple nobody looks at it, maybe it is so obvious that it is taken for granted.

The simple fact is: you can light an unlit candle only if you are already lit. You can give to others only that which you have. Intentions are irrelevant; your reality is the only relevance.

Know thyself, be thyself. In knowing and being thyself you will become so full of light and bliss that it will start radiating around you; it will become infectious. Then one really becomes a great help; and mankind needs many helpers.

Prem means love, domenico means belonging to the lord. Love comes from the beyond. It is a ray of heaven penetrating the darkness of the earth. That's why it is always a happening, not a doing. You cannot

make love because it cannot be manufactured. If you try to make it, it will be false; at the most, a pretension, an acting, a deception, but it can't be for real.

The real love only happens. Something from the beyond possesses you, overwhelms you. You are taken away by a flood, taken off your feet. Hence people are afraid of true love, because it almost looks like going mad. You cannot control it, you are afraid of it. Because the mind will not be able to discipline it, the mind wants to avoid it; the mind will not be a master in it any more.

When love comes, Love becomes the master and everything else starts serving it. Love is the lord. It belongs to the lord and when it comes it comes like a lord. The very presence of it and your body. your mind, your soul -- all fall in tune, all fall in service to it.

So naturally the mind is afraid of such a great earthquake. The mind wants to remain in control, hence it creates plastic love, synthetic kinds, artificial, arbitrary. With them it is perfectly happy; with those dummies it remains the master.

Let this become a deep understanding in your heart -- that we have to provoke, invoke. something from the beyond, and we have to be ready to surrender to it, because in that very surrender is victory. When you are effaced, utterly effaced, you have come home.

[A sannyasin, leaving, says he finds it really difficult to surrender in the ashram.]

It is always difficult, it is not an easy thing. If it were easy the whole world would be in paradise. People are in hell because they cannot surrender. It is difficult, it is arduous; it is one of the greatest things in life to be able to do. But if you are aware that it is difficult it is a good sign that you are trying. You are aware that it is difficult; you are not pretending, you are not deceiving yourself. If you remain alert, slowly slowly it will disappear.

The ego is like a rock, and surrendering is like water: if the water goes on falling on the rock sooner or later the rock will be gone. In the beginning is very hard, and even to conceive of the soft water being able to destroy it seems improbable; but it happens. Lao Tzu calls it the watercourse way -- the power of the feminine, the power of the soft. Surrender is a feminine phenomenon, the ego is a masculine phenomenon. But the ego is like a rock: on the surface very hard, but it cannot win against the waterfall.

So go on making all efforts that you can to surrender. It is going to be hard, but one day it happens. and the day it happens is a day of great rejoicing. That is your real birth. From that moment you start living; before that you were only a living dead.

Anand means bliss, suvir means courageous, brave. Bliss needs you to be courageous, it needs guts. Any coward can be miserable. Cowardice needs no talents. Misery can be chosen very easily; it is available everywhere. And all people are miserable, so one feels at home when one is miserable. When you become blissful you start feeling like a stranger. an outsider, and nobody likes a blissful person. People feel jealous, people feel revengeful. hence it needs great courage to decide that 'From now on I am going to be blissful, whatsoever it costs.'

Misery is a compromise with the society. Because everybody is miserable, it is a compromise to be like everybody else so that one can remain anonymous. The blissful person becomes so extraordinary that he cannot be anonymous. Either people think that he is a tool, otherwise how can he be so blissful? -- or he is mad, otherwise how can he be so blissful? -- or he is a pretender... and things like that.

One has to be ready to accept all these condemnations from the society, then only can one live a blissful Life. So be courageous if you want to be blissful....

You Ain't Seen Nothin' Yet

Chapter #26
Chapter title: None

29 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903295
ShortTitle: NOTHIN26
Audio: No
Video: No

Anand means bliss, larry is from laurel, a symbol of victory -- bliss is the symbol of victory. Unless bliss is achieved a man has lived in vain, his life has been nothillg but a failure. He may have all the riches of the world -- that will not make any difference: if his heart is not overflowing with bliss nothing is going to make any difference. Life remains a tale told by an idiot, much ado about nothing.

One has to be very alert from the very beginning; each moment has to be devoted to the search for bliss. Only when it becomes your focus of whatever you do, of whatever you think, when everything starts moving towards the one centre, one target -- that life has to attain to blissfulness -- then only is it attained.

It is really the intensity of the search that breaks the ice, and things start happening. It is the intensity that creates the fire. In that fire all that is not needed is burned and all that is needed blooms.

Veet means going beyond, mariette literally means bitterness. It is a form of Mary, but the literal meaning is bitterness. Your full name will mean going beyond all bitterness. There are a thousand and one things which make one bitter, and there is only one thing that makes one sweet. That one thing is love, and everything else -- anger, jealousy, greed -- they all make one bitter. The only hope is love. Love is the only sweetener, and with love is the beginning, the beginning of god in your life.

Be alert and drop all that is bitter. And everybody knows the taste: when one is angry one knows it is bitter; it is so self-evident. When one is jealous, one knows; when one is full of revenge, one knows. One cannot miss; one can deceive others but one cannot deceive oneself.

So make it a criterion: whatever feels bitter has to be dropped. You are not to go on giving more energy to it; you are to drop your co operation, you are to withdraw. And the energy that is saved has to be poured into Love. It is the same energy that becomes anger, greed, jealousy; it can become love. It is the same energy that can grow thorns in your being. It can also grow flowers in your being; it all depends on you, what is going to happen. Man is free to grow in either of the directions -- bitterness, sweetness.

To be sweet is to be religious, and to be sweet is to be capable of receiving god. God can only be received when the heart is full of sweetness and fragrance. And this is the alchemy from bitter to sweet: a constant awareness so that old patterns and habits don't go on repeating on their own, a constant alertness so that slowly slowly you can change your energies towards the right direction.

Anand means bliss. hans means a gracious gift of god. Bliss cannot be created out of our efforts; efforts are totally irrelevant. In that dimension doing does not work; in that dimension doing becomes undoing. There is a world where effort works -- the world of the without; and there is a world where only grace works -- the world of the within.

If in the world of the without you go on sitting and just waiting for something to happen, nothing is going to happen; you will have to do it. Just the contrary is the case in the inner: if you try to do you will miss; if you can simply wait, silently wait, totally in trust, expectant but with no effort, it happens.

Religion is the world of grace, effortless happenings. You don't need to be a doer, there you don't need to be very active; on the contrary, your passivity. receptivity, is required.

But remember one thing, receptivity or passivity is not a negative state. It is not a kind of dullness. sleep, slumber. The passivity I am talking about is very alert, very brilliant. very intelligent, luminous, expectant. That's how I use the word: with no expectations, but just expectant that something is going to happen, not that it should happen. There is no desire to force something to happen, there is no demand, but there is an urgent feeling that it is going to happen, that it is very close by. One is pregnant and alert, and watching, and waiting, not asleep.

Passivity can be of two kinds. It can be lethargy; then it is futile, it won't work. If it is utterly alert, alive, then it creates the space in which gifts from god start falling, descending; and bliss is the ultimate gift.

Deva means divine, ted means blessed -- blessed by the divine, blessed by god. Just to be is enough. If

one knows how to be. then just to be alive is more than enough; just to breathe in and out is such a blessing if one knows. Otherwise nothing is a blessing. everything is a misery. And the way to know is to be utterly present to the present.

The mind wanders into the past, into the future. It never comes to the point where reality and we can meet, where reality and we are meeting; it never comes to that point. It is always somewhere else, either in memories or in dreams but never in that which is. And to be in that which is, is to be blessed; to live moment to moment is to live a life of tremendous significance, of immense meaning. Out of that significance the heart starts singing songs never heard before, songs unheard.

If it doesn't happen, if that significance is not available and the mind goes on wandering into the past and into the future, into the unreal... that's what in India we call maya: the unreal. the illusory; the past and the future. The world is not illusory, the mind is illusory. The world is very real but we are not in it. If one has not become capable of living moment to moment, then life is a sentence to be served, not a song to be sung.

To get in tune with the present is to enter into the door of the divine. Then each experience is a blessing; then one is rich. One may not have anything and one is rich; one may be a beggar but one is an emperor. Then there will be no visible sign of any success and victory but one is victorious, one has arrived. And when that feeling settles in you, that you have arrived, there is great joy, great serenity, great stillness. That's what meditation is all about.

Prem means love, isabel comes from a Hebrew root 'el'; el means god. Your full name will mean goddess of love.

It is only love that transforms a human being into a god or a goddess. Love is the alchemy of transforming the lower into the higher. the base metal into gold. Love is the secret key that opens the innermost treasures of our being. that makes us aware of who we are.

Ordinarily we are absolutely unaware of who we are. We have been told 'You are a Christian, you are a Hindu; a man, a woman, this and that', but these things have been told by others. We have collected these opinions, and out of that collection we have created a kind of identity, which is false because that is not our experience of our own being; it is borrowed. And what can others say? They don't know themselves. These are just opinions, paper clippings that you can collect, and you can make an identity. That identity is the ego. It is false, it is put together. It is not our own inner experience, it is not our own encounter with ourselves.

It is only through love that one becomes aware of who one is. In the eyes of love one starts seeing one's real reflection. That's why love beautifies everybody. Love changes ordinary things into the extraordinary. Wherever love touches anything it starts breathing; and the ultimate gift of love is to make you aware of your inner godliness. The day it happens, one has fulfilled the pilgrimage of life, one has learned the lesson.

Life is a school to know who you are, and all identities that are gathered from the outside have to be dropped. Only love can give you the true taste of your being, hence love is the greatest transforming force in the world.

Miracles are possible through it. It is magic!

Satyam means truth, evan means a gift of god -- truth, the gift of god. Truth is not a logical conclusion; you cannot arrive at it by thinking. Thinking can give you at the most a hypothesis, a workable hypothesis, but never truth itself. Thinking cannot take you beyond inference, and inference is not truth. Truth to be true has to be an experience. Philosophy thinks; religion experiences. Philosophy is speculative; religion is existential. Philosophy uses logic to come closer and closer to truth; religion drops all logical processes. In fact it drops all thoughts; it becomes utterly quiet and silent, and in that silence the gift arrives. In fact to say that the gift arrives is not right: the gift is already there; when we are silent we know it.

Truth is not something that is going to happen to you in the future: truth has already happened. You are a form of truth. All that is needed is a silent space in which you can feel who you are. The mind is very noisy and it does not allow you that space.

So the whole work here consists of how to help you to unburden all the garbage that the mind is carrying, how to cleanse it and how to unlearn the ways of constant inner chattering, how to stop the inner talk. In those gaps when inner talk stops, truth simply surfaces, it wells up within you. And only that truth which wells up within you can be a liberating force.

Jesus says 'Truth liberates', but not the truth borrowed from others. Jesus' truth cannot liberate you, my

truth cannot liberate you; only your own truth is your liberation. Be a light unto yourself; there is no other salvation.

Satyam means truth, andrew means I rave, manly, courageous. Truth needs great courage because one has to drop so many cherished dreams. One has to drop so many things that one has always carried, thinking that they were precious. One has to drop one's whole identity for which one has lived up to now. One has to become discontinuous from the past. That needs the greatest courage in the world. Only very few people are able to do it, that's why only very few people are able to attain to god, to truth, to liberation; but everybody is capable of it. One just needs to gather oneself together, one just needs to be a little madly in love with truth so that one can risk.

And it is a real risk. You will be leaving the shelter of the shore; the other shore is unknown. Your boat is small and the ocean is wide and the ocean is uncharted, no maps are available.... If the desire to know the unknown grips your heart so totally that it becomes a question of life and death, only then and only then can one go into the darkness, into the wilderness, into the unknown. But those who go, only they are the salt of the earth. The others are only cowards, clinging to the shore and the safety and the security. They cling and they go on clinging and they die; they never have any taste of life and its adventure.

Life is an adventure. Invite constant adventures, and whenever a call comes from the unknown, listen to it. Risk all and go into the unknown, because this is the only way to live at the maximum. To live dangerously is the only way to live, and at the highest peak of life one comes to have glimpses of god. People who live in a lukewarm way may believe in god but they don't know that god exists. Their belief is just a social formality; it is just a belief and nothing else. It works as a cover-up for their ignorance but it is not transforming.

You Ain't Seen Nothin' Yet

Chapter #27
Chapter title: None

30 March 1979 pm in Chuang Tzu Auditorium

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ShortTitle: NOTHIN27
Audio: No
Video: No

Prem means love, brita means strength. Love is strength, the strongest phenomenon in existence, yet it is the most delicate one too. It is very fragile, vulnerable, soft, gentle, yet it is the strongest force in the world. It conquers everything, it is undefeatable. It is a paradox, and all that is true is always a paradox; truth exists in paradox. On the one hand it looks so soft, like a lotus petal; on the other it is as strong as a sword. And it is both together: its strength is part of its fragility; its fragility is part of its strength.

Once this is understood life starts having a different duality. Then one can trust love, one can go with it, one knows that love is going to be victorious. Maybe small battles are lost, but the war is won. Once this understanding deepens in the heart, that love is strong, one need not be violent, one need not be rude, rough. One need not be aggressive, one need not be egoistic, one need not be always on guard. One can become available to existence because one knows that love is fragile and strong both. It is receptive, totally receptive, feminine, and yet there is no power which is higher than it.

When Jesus says 'God is love' that's what he means -- that god is a feminine energy, god is more she than he.

Deva means divine; 'fernando' is a beautiful word; it means journey, venture, adventure. A divine adventure -- that will be the full meaning of your name.

Life is not something static and given. Life is a pilgrimage. Life is in the seeking and searching. Those who think that just by being alive they have arrived will miss the whole point. Birth is only a beginning. and just a beginning. One can remain stuck there, millions are stuck there. They die exactly at the same spot where they were born; they don't move at all. They are too concerned with safety and security. Safety and security is in being stuck at a certain point, because that place is familiar to you.

It is dangerous to go into the unknown, but life belongs only to those who are constantly taking the challenge of the unknown, who are constantly alert and on the go. Then life is not static, then it has a dynamic quality to it: it is an exploration. And in that very exploration one becomes religious, because one comes across so many surprises and so many mysteries that it is impossible to miss the presence of god.

Satyam means the ultimate truth, lars is a form of laurence, the laurel; it is a symbol of victory. The full name will mean the ultimate victory of truth. Truth finally wins. It may be defeated many times but it cannot be ultimately defeated.

Lies can win many times but ultimately they can't be victorious. In fact the lie can win only to the extent that it can pretend to be true. It has no legs of its own; it moves on borrowed legs. It creates the appearance of being true. Then it can succeed a little bit, but that too is really the success of the appearance of truth. not of the lie itself.

Truth is so tremendously beautiful that even its appearance can bring victory; what to say about its substance? Even its shadow sometimes brings victory.

The lie always pretends to be true. As far as the pretension continues it can win. The moment it is exposed. the moment it is known that it is a lie, it collapses, and with it collapses all the investment, all the energy, all the time, that was devoted to it. People live in lies, their whole life is invested in lies, and when death comes they stand naked before death, exposed to the very core. They have not known a single moment of victory, of fulfilment, of ripening, of richness. of contentment; because they are all parts of being victorious.

Remember it -- not to invest in any lie. They are very promising and they are cheap. Truth is difficult to attain, but once attained it is yours. Even death cannot take it away from you; it cannot be stolen. you cannot be robbed of it.

Put your total energy into being true, authentic. Just be that which you are and risk everything for it. And don't put any energy into any lie, because that is a sheer wastage, it is stupid.

This is what sannyas is all about: changing the gestalt. In ordinary life we go on pretending. We go on creating more and more masks; we go on becoming more and more artificial, arbitrary. Whatsoever is needed in the moment, we pretend to be that; we go on compromising. We never look far ahead; we are very short-sighted. We live just for this moment without having any vision of what life should mean to us. So We go on reacting. Our reactions are haphazard and the ultimate result is a mess. People end in a mess, that is the misery, and the reason is simple: they invest in lies.

A sannyasin is one who has decided not to invest in lies any more. The decision to live an authentic life is the fundamental of sannyas. It will be difficult because you will be living with people who are all inauthentic. If you try to be authentic you will be constantly in conflict; but that conflict is beautiful. That conflict is not destructive, remember; it is creative. it is a challenge. In fact it creates fire in you. It makes you more alive, it makes you more intense; and the more intense and the more alive you are, the more integrated you become.

Truth integrates, truth consolidates. and ultimately truth wins. If one wants to be victorious in life -- and who does not want it? -- then one should befriend the truth and disconnect oneself from all kinds of lies. In the beginning it is difficult, but as you start moving with the truth it becomes more and more easy. Life becomes really simple finally because truth is simple; lies are complex. In the beginning only is it arduous but the end is very sweet.

Buddha used to say to his disciples: The lie is sweet in the beginning and bitter in the end; the truth is bitter in the beginning and sweet in the end.

So don't go for the beginning; think of the end, think of the ultimate, the final result, the final outcome. of your life. Once you start meditating on the ultimate outcome of your life, you will become truthful, authentic. And that's a great revolution, the only revolution there is.

Prem means love, doug is a form of douglas; it means a dark stream or a dweller by the side of a dark stream.

Your full name will mean Love, the dark stream; or love, the dweller by the side of a dark stream. When water is deep it becomes dark; when love is deep it also becomes dark. Darkness has a depth; that depth is missing in light. Light is shallow; darkness is deep. And all that is mysterious happens in the dark because it happens in the dimension of depth.

The seed has to go deep into the dark soil, then only can it disappear and a tree can be born. The child has to grow in the darkness of the womb of the mother. A poem is born in the deep, dark heart of the poet; so is the painting or music. All that is great is born out of darkness.

And love is the most mysterious experience of life. Those who are afraid of dark will be afraid of love too; those who are afraid of dark will be afraid of death too.

Love and death are almost synonymous because one who knows how to die can love, and one who knows how to love can die joyously.

Let your love become deeper and deeper, darker and darker, because that darkness has a light of its own. That darkness is not just darkness, it is not empty: it is luminous.

You Ain't Seen Nothin' Yet

Chapter #28
Chapter title: None

31 March 1979 pm in Chuang Tzu Auditorium

Archive code: 7903315
ShortTitle: NOTHIN28
Audio: No
Video: No

Anand means bliss, jen means a white wave -- a white wave of bliss. White is not a single colour: white is all colours together, all colours in a symphony. That's what creates white -- all colours in such deep harmony that they lose their individuality in something total and higher. White is multi-dimensional. And it is the colour of bliss.

Bliss is also multi-dimensional. Bliss has a physical dimension, it has a psychological dimension, it has a spiritual dimension, and so on, so forth. If man can be divided into seven centres, as he has been divided by Yoga. and very logically, scientifically, then bliss has seven layers. From the lowest sex centre to the highest sahastrar, the lotus centre, bliss can exist at any point. Bliss can manifest itself from any centre, and it can manifest from all the centres simultaneously too.

And that's my effort here. All the old religions have chosen particular dimensions of bliss. denying other dimensions; they have not accepted the total spectrum of it. I accept the total spectrum from the lowest to the highest.

Man has to live in wholeness, and wholeness has the colour of white.

Anand means bliss, monju is the Japanese form of Manjushree. Manjushree was one of the greatest disciples of Buddha, the rarest -- incomparable. There were many disciples of unique qualities, but Manjushree is like Everest's peak.

Literally manju means soft, utterly soft; shree means glory -- the glory of being soft, the glory of being feminine, the glory of being vulnerable like a rose flower; and bliss happens only when you are so open, so feminine, so vulnerable. When all defences have been dropped, when one is no more on guard, when all armour is destroyed and one is standing utterly naked before existence, unprotected, undefended, in that

moment, in that moment of insecurity, the ego disappears; and the disappearance of the ego is the appearance of Buddhahood, of godhood.

[The new sannyasin says: I feel myself still rejecting you, resisting.]

That I can see, mm? -- that is very apparent!

Just go on watching it. It will go, because it is stupid! By resisting me you will be the loser. I don't lose anything by your resistance; you simply miss the opportunity. So go on watching: the moment you see the stupidity of it, it will disappear.

It is not a sin -- it is simply foolish. So don't try to drop it and don't make something serious out of it; it is the natural stupidity of the human mind. Just be here, meditate, watch and wait. It will go.

Prem means love, joshua means god is salvation. Your full name will mean god of love is salvation. Man cannot attain salvation of his own accord; his capacity is too limited. He does not have that much capacity to fly, his wings are small. But man can have salvation through god, through surrendering to god, then man is not small. Once man is together with god, man's capacities are infinite. Alone man is very small; with god man is infinite, hence god is salvation.

One should seek salvation through surrender; not by effort but by prayer. Ride on the energy of god. You need not make any effort; you can simply allow him to possess you, and that is enough.

The word 'joshua' is of tremendous importance. That is the real name of Jesus; Jesus is a form of Joshua. Meditate over it. It means prayer, it means surrender. It means 'Alone I am nobody; with you I am all.'

Deva Satoshi. It will mean direct blessings from god. Only god can be the source of direct blessings. Only from god can we get something without any conditions. He gives us life with no strings attached to it. A thousand and one are his gifts... with no motiVation behind them. He simply gives, he cannot resist giving. God is nothing but existence pouring its blessings on you. Become aware of it, feel it more and more, and feel thankful for all that has happened to you; that is happening and that will happen.

If gratitude for existence arises in the heart then religion has happened. Gratitude is the essential taste of religion, the innermost core of prayer; nothing else is needed. If gratitude is there, all is fulfilled.

Deva means divine, anne is part of hannah. It has many meanings: grace, mercy, prayer, but I would like you to rememher prayer -- divine prayer. A prayer is human if it is formal, if you are doing it because you have been taught to, if you are doing it because you have been conditioned for it. A Christian prayer, a Hindu prayer, a Mohammedan prayer, these are human prayers. Prayer is divine when you are not doing it formally; when it is informal, an informal communication; communion with existence, not ready-made, not planned, not rehearsed.

Just looking at the stars something arises in you, from the deepest core of your being something surfaces. You would like to say 'Hello' to the stars: that is divine prayer. Or you may not like to say anything; you may just be silent, in utter awe: that is divine prayer. When seeing a rose you would like to have a little talk. a little chitchat with a rose: that is divine prayer.

It has to be spontaneous, then it is divine. Anything spontaneous is divine and anything rehearsed, prepared, becomes artificial, arbitrary. It loses all beauty, it becomes mechanical.

Learn the way of divine prayer and then one need not go to the church or to the temple, because the whole existence is his temple; wherever you turn, he is. You open your eyes, he is; you close your eyes, he is. Awake, he is; asleep, he is, because nothing else exists other than god.

So one can talk to the river, to the mountains, to the trees, to the stars; any communion with existence is prayer. And if it is spontaneous, it has tremendous beauty and power. It uplifts, it takes you higher and higher; it makes you soar towards the sky. It defies gravitation.

[Keiji means the receiver of the blessings.]

Prem means love -- the receiver of the blessing of love. Love is the greatest blessing that is possible. Nothing can be more precious and nothing is higher. Love is the very peak of life. Beyond love there is nothing, hence to know love is to know god. And the gift is already given; we are carrying it in our hearts. All that is needed is not to seek and search for it but to open the heart. We have neglected the heart, we have

ignored our own treasure.

Meditation is nothing but a remembrance -- a remembrance of a treasure that is ours and is with us and has always been with us.

[A sannyasin says that while meditating he often feels fear to go deeper. He feels very stuck.]

Accept it. It will disappear. Don't repress it, don't try to avoid it. Let it be there, take note of it. Nothing to be worried about -- it is natural, it comes to every meditator. The deeper you go, the more intense it will become, and a moment comes of great depth of meditation when fear is so much that one thinks that one is almost dying. But that is the moment of transformation. If you can accept that too, then the fear will disappear forever, and with the disappearance of fear, death disappears; fear is nothing but the shadow of death.

So go on; you are on the right track.

[A sannyasin, arriving, says he has already done several groups and wants to just float now.]

A few groups will be good. You can wait if you are not feeling to right now, mm?

Float! Mm? But if you are wise then don't tell me later on... that nothing is happening (a pause), because you will be floating according to your mind, and your mind will continue to remain the same.

Float for a few days. When you start thinking that this floating is not going to help, enquire.

Deva means divine, lothar means glory -- divine glory. Man lives almost in darkness. not knowing that he is made of light. Man lives in ignorance, not knowing that he carries in him the seed of ultimate awareness. Man lives like a beggar, completely oblivious of the fact that he is an emperor. Man is god's glory, because man is god's highest creation.

Flowers are beautiful and mountains are high and stars are full of light, but man is incomparable. He has something of the flowers in him and something of the rivers and something of the mountains and something of the stars. He has all that is beautiful in existence in him. hidden. It has to become manifest, and the moment it becomes manifest there is a Christ or a Buddha. They are proofs of what we call be.

Never be contented until and unless you have attained to Christ-consciousness; less than that is worthless. Only that ultimate peak of experience, of awareness, of love, of compassion, of godliness, can really satisfy. Everything else sooner or later proves to be a toy, to be occupied with for a few days and then thrown away.

Unless one stumbles into god's existence in one's own being unless one enters into the kingdom of god within oneself, everything remains just an occupation. It keeps you busy without business, that's all. To be a sannyasin means accepting the ultimate challenge of life -- that from now on begins an adventure and you will not rest at peace till the ultimate goal is achieved. It is not far away either; it is your intrinsic nature, so it can happen this very moment too. It all depends on your intensity, if the intensity is not enough, then it takes time; if the intensity is total it can happen in a split moment.

The Zero Experience

Talks given from 1/3/77 to 31/3/77
Darshan Diary
29 Chapters
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The Zero Experience

Chapter #1
Chapter title: None

1 March 1977 pm in Chuang Tzu Auditorium

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Video:	No

Prem means love, rupesh means god of the form -- the full name will mean god of the form of love, god of love. And once you recognise something in you, it starts happening; that is the miracle.

If you think of yourself as being depressed, you remain depressed. If you think of yourself as being unhappy, you remain unhappy. It is only a turning in your thought: you can become happy just by deciding to be happy.

People think that they are unhappy because there is some cause for them to be unhappy. The reality is just the opposite: they have decided to be unhappy, hence the cause exists. It is not the cause that makes them unhappy: because they have decided to be unhappy the cause comes into existence, and they are looking at things just in the reverse order.

Once you decide, immediately that thing starts happening, because the inner power of man is infinite. Howsoever we seem on the surface, we are not limited. The deepest source of your being is unlimited, infinite. So once you start thinking in terms of your being divine, you start becoming divine; nothing else is needed. You just have to create a thought-climate about yourself.

So this has to be your climate: become more and more loving and think of yourself as a temple of love, and the god of love is sitting just inside your being.

In the beginning it will look like a fantasy, a fiction; soon you will realise that is has become the reality, and once you have learned this secret art -- of changing your life just by conscious decision -- you have learned something tremendously valuable. Then you carry a key in your hand which can unlock all doors. It is a master key; no lock exists that it cannot open.

And this is the very foundation of all religions. god is not there existing. You have to decide that god exists, then he exists in you!

That's why the atheist can never come to know god, because he wants god to exist first and then he will accept. That is impossible because he comes into existence only when you come to acccept him.

The moment you accept, he is. But if you say, 'First I will have to see him and then I will accept,' you will miss, because you don't give the climate in which he can be, in which he can reveal himself. That's the meaning of trust.

So let your sannyas be a great leap into trust, a jump and from this moment think of yourself as a temple. Life is a temple, and god is enshrined in the temple.

We are carrying infinite potentiality -- and completely unaware... living like beggars when we can live like emperors. Nobody is hindering us except our own fallacious ideas and old habits; habits have a great pull.

To be depressed is a habit,, to be angry is a habit, to be sad is a habit -- and naturally they are very wrong habits. To be happy, again is another habit. It is the same energy that becomes unhappiness or happiness; you just have to change your habit, your outlook, your attitude, and immediately energy starts flowing into a new channel. So from this moment, become happy, become loving, become grateful, become celebrating.

Drop the past, and I don't say drop it slowly, by and by -- no, because then you will never be able to

drop it. If you say, 'I will drop it tomorrow: a little bit I will drop today, then a little bit tomorrow, then a little bit the day after tomorrow,' meanwhile you will be carrying it and it will become more and more strengthened, so simply drop it!

And it can be dropped just like that: very simply, as one changes clothes, changes a dress. The change in the dress to orange is symbolic: as easily as you change your dresses you start wearing the orange. The inner dress, the inner climate of your thoughts, the inner climate of your mind will be changed in exactly the same way. And as simply as I change your name you can change your total being. It is really simple!

So from this moment start thinking of yourself as a new peson who has no habits of the old. They will chase you, they will try, they will hover around you, but simply say 'good-bye' and start living in a new way.

And you will see: if you start, it happens. You will be surprised that it was so simple, that you didn't start it earlier.

[The new sannyasin says he is a farmer.]

That's very good... that's lovely, mm? anything that one can do in cooperation with nature is good, but do organic farming, otherwise one can be a farmer and still go on raping nature. Do organic farming -- cooperate with nature; don't be the enemy, don't exploit. Be in tune with nature and you will gain much... may not be much financially but much spiritually. Financially you can exploit nature more by mechanical, chemical means, but spiritually you lose.

Exploiting nature is almost like incest -- raping your own mother -- because nature is your mother. and nature is always ready to give, but don't snatch! Persuade... lovingly persuade!

Then a great experience arises by and by. You start falling in tune with nature, you start understanding the ways, the subtle ways of nature, the subtle changes that happen in nature. You start understanding the language, the nuances, the gestues of nature, and infinite is the happiness that arises out of that understanding.

One can almost become a buddha by just *really* becoming a reader of the book of nature; then no other book is needed.

So that's very good... and now you are a sannyasin -- you will be a real farmer. Nothing like it! You will never be a rich man but that is not needed at all. Mm? you will be a poor man but inside you will be tremendously enriched.

The Zero Experience

Chapter #2
Chapter title: None

2 March 1977 pm in Chuang Tzu Auditorium

Archive code: 7703025
ShortTitle: ZERO02
Audio: No
Video: No

Deva means god, anuneeta means disciplined by -- disciplined by the divine.

There are two types of discipline in life: one discipline that you can manage -- but that is very ordinary discipline, man-made, home-made, and naturally cannot lead you very far. It is also repressive because you have to continuously fight and you have to repress many things in your being. This creates a sort of split.

I am not in favour of that discipline. I am in favour of a totally different kind of discipline that comes out of surrender -- you surrender to god and god gives you a discipline. That very surrender creates a tremendous responsibility in you, and out of that surrender you start a totally new life. Not that you manage, not that you have to plan for it. All that you need to do is to be in a deep let-go. Mm? that's what tao is and that's what sannyas is.

So from this moment, feel surrendered to god. Every night before you go to sleep, at least for five minutes just sit silently, feel surrendered, then go to sleep. And in the morning also when you get up, the first thing is: sit in your bed, remember your surrendered state. Just bow down to the divine.

Start living a very natural life. Not in many ways enforcing anything upon yourself.... And much is going to happen!

[To a sannyasin who has been practicing Tibetan techniques in the Himalayas.]

Those methods are good but they were meant for a totally different kind of people... and a different era. And in fact Tibet has lived in a different era, Tibet has not been contemporary. It has lived very secluded, isolated. It has not known anything of the twentieth century, so it is the most ancient, primitive, innocent culture.

Those techniques are good but to be helped by them you will have to prepare something which is not in those techniques themselves. You will have to pass through other methods, then one day you can do them and they will be helpful.

Prem means love, upasika means a worshipper, worship -- a loving worshipper. Worship can be of two types: either you can worship only out of the feeling of duty -- as people go every sunday to the church.... They *have* to, so they go: there is no inner pull; it is a formality, something which has to be observed if you want to remain respectable. It is just a social formality; that is not real worship.

Real worship is out of love. It needs no church, it needs no temple. You can go into the temple, you can go into the church, but your house is as okay as any other place. It needs only a loving heart; that is the real temple.

So never worship out of duty; that is fake and meaningless. And when you start being pseudo even with god, where else will you be honest and true?

So worship only out of love. You can worship a tree; if love is there you have worshipped god. You can worship a child; if love is there you have worshipped god. Whenever there is love all that you do reaches god.

You can worship your beloved... sometimes you can even worship yourself with great love, because god is there too. God is everywhere. Whenever you look with deep loving eyes, he is revealed!

If eyes are not with love, then eyes are blind to god. Only people who have love flowing in their eyes can see god... and there is no other way to see.

So I would like you to become a real worshiper... not concerned with any ritual. Each one has to find his own ritual. There is no need to repeat a particular prayer: you can just sit on your bed and have a good chit-chat with the almighty, with the whole. Sometimes you can talk, sometimes you can simply remain silent; sometimes you can talk, sometimes you can listen. Mm? the wind blowing through the trees or the wind knocking on your door, a child laughing or even dogs barking...

From everywhere comes his message, in every stone is his sermon, in every silence is his music; one just has to be lovingly receptive....

Literally the word 'upasika' means to sit close by. Metaphorically it means worship; literally, the actual word means to sit close by. Mm? that is the meaning of worship: to sit close to god. Whenever you sit close by, wherever you feel god very close -- maybe in the silence of the Himalayas, or in the noise of the market... wherever you feel *he is* and suddenly you become aware of his presence -- it is worship. You are close by.

God is always close... sometimes we are also close to him. He is always close, we are not always close. He is always within reach, he is just around the corner. Whenever we are available, we have a contact with him.

So now try it: in different moments, in different situations, sometimes looking at the stars, feel close. And suddenly you will be close, because he is close; only your receptivity is needed!

Listening to music... Here people are meditating, so just sitting by the side looking at the meditators,

suddenly he is there! Whenever you look for him, he is there! whenever you look for him, he is there!

We miss him because we don't look. We miss him because we don't look through love... and that is the only door and the only bridge.

The Zero Experience

Chapter #3
Chapter title: None

3 March 1977 pm in Chuang Tzu Auditorium

Archive code: 7703035	
ShortTitle: ZERO03	
Audio:	No
Video:	No

Krishna Venu. It means krishna's flute.

Krishna is the only person in the whole history of human consciousness who is tremendously in love with life, with the poetry of life, with the music of life, with the dance of life. He is not at all life-negative, he is very affirmative. And he accepts life as it is; he does not put god and the world as opposites.

God is not separate from the world, god is in the world... god is the world! So the world has to be lived in and loved.

So venu, krishna's flute, became the symbol of his philosophy -- of his song, of his music, of his dance, of his love.

[A sannyas says: I had the experience of dissolving again. When I was a child I had the nightmare of dissolving, and now I have it again. It scared me.]

Your interpretation is wrong. It is not the experience but your interpretation of it that is scaring you. The experience is of tremendous value.

To come to a point where you can dissolve is the point from where god enters in you. The door of god and death is the same, but the guest who enters is different. So, sometimes the entry of the divine appears like death because it is the same door from where death and god enter. Something is similar, the door is similar, but if you misinterpret it then the whole experience becomes very scary... as if you are going to die, as if you are falling apart, melting and dissolving.

What is melting and dissolving on this side, is arriving on the other shore.

What is dying on this side, is life abundant on the other shore.

A seed has to die to become a tree and a man has to die to become god, but this death is simply a process of resurrection.

In the West the experience has never been rightly understood.

In the East we call it the shunya experience, the zero experience. One becomes so empty, so dissolved, that one is not, almost not. Just a flickering consciousness, that everything is gone, remains. But this consciousness remains so nothing is gone because your are this consciousness!

All that has gone, you were not. You may feel as if your body is no more there, you have become bodiless, but you were never the body. It was an illusion, an identity that you had made with your body... as if a car driver starts thinking that he is the car.

The mind is gone, thoughts disappear, and of course you become very much afraid because this is your subtlest identity. You have always thought of yourself as thought but that is a misunderstanding. You are not thought; when there is no thought, you still are. Between two thoughts, when there is a gap, a pause, you

still are. You don't disappear by the disappearance of the thought; in fact you are far more when the thought is not. In that silence you are tremendously present.

The thought is like a cloud on you... it shrouds you. When thought is not there you are in your purity, in your primordial innocence. Your interpretation is wrong.

So next time it happens, allow it, lie down and start dying. Welcome it, accept it, say 'hello'! die to it and start disappearing.

That's how it happened to Maharshi Ramana. When he was not more than seventeen years of age, one day he suddenly found that he was dying, but he accepted it! He made himself comfortable in the middle of the room....

That is possible only in the East, because for centuries we have waited for this experience. It has been one of the greatest desires in the East -- to come to a point where you are dissolved. Because you function like a screen; because of you the reality is obstructed.

So seeing that death was coming he became very happy. He was very young, seventeen years of age, but had had many lives of experiences and had been searching for many lives. He simply made himself comfortable, closed his eyes and started dying!

The body dissolved, the mind dissolved.... Yes, there were moments when he started to tremble a little: what was happening? But again, he said, 'This is what I had been waiting for, so now the moment has come, the auspicious moment has come!' He allowed it to happen.

Hours passed, all was gone, and then he started laughing because all was gone and he was still there! Then he opened his eyes, he looked at his body. The body was there but he was no more the body. For half a century he was alive, but never again did he become identified with the body. He knew that thoughts had disappeared but he was still there!

This 'I am' is your reality.

When Moses encountered god and when god sent him back to his people with a message, the ten commandments, he asked god, 'But they will ask me who has given these ten commandments to me. What is your name, sir? They won't believe me. They will ask, "What is the name of this god?"'

And god said, 'Tell them, I am that which I am; this is my name. I am that which I am.'

That is the most significant sentence in the whole bible, the very gist of all religion: 'I am not the body, I am not the mind. I am that which I am.'

It cannot be identified with anything else. You cannot say who you are because whatsoever you say will be wrong because you will have to bring in something else. If you say 'I am a woman', you will be wrong, because how can you be a woman? the womanhood is part of your physical body, your bio-chemistry, but not your consciousness. The consciousness has not ever known anything of the woman or of the man.

If you say 'I am a young person', again you are wrong because old age and youth belong to the body. The chronological age has nothing to do with consciousness -- consciousness is ageless, timeless.

If you say 'I am beautiful, I am ugly', again you are talking about the form -- and the consciousness has no form at all. It is beyond all forms; it is simply empty of all forms. That is known in the East as the shunya experience, the experience of the void.

Allow it. It is a great blessing. Next time it comes make yourself comfortable, remember what I have told you about ramana, lie down, wait, accept, go into it... dissolve! And don't be in a hurry t come back; let everything go! don't cling and don't clutch to anything! Let there be a total declutching: let everything go, root and all.

And when nothing is left to go you will find that a new light has spread on your soil; then laughter will arise out of your being. You have tasted life for the first time... but this is the only way. Life can be tasted only through death!

Jesus says, 'Those who save their life, they will lose, and those who are ready to lose, they will save.' This is the moment he is talking about....

So don't interpret it in a negative way: your interpretation is creating fear in you. You have missed a beautiful moment twice; now whenever it comes, don't miss it! Wait with deep passion, longing, with hope that it comes again. Prepare yourself so that next time when it comes you will be able to rejoice and you will relax into it. it is a promise that you are going to gain tremendously out of it.

Only out fo the zero experience does the experience of the total arise. Only by annihilating yourself utterly do you become capable of receiving god. In that zero you become a womb and in that womb god can disappear.

Right now everybody is so full of himself or herself that there is no space inside; all rubbish, rotten

furniture is there. Empty yourself!

And from this very moment start preparing yourself; it is going to come some day. You must have worked for it your past life, otherwise it doesn't come that way; it is not available so easily -- it becomes available after great effort. You must have worked knowingly, unknowingly; you must have earned it. So now when the moment to harvest has come, you are missing it.

I am with you. That is the whole meaning of sannyas: in life, in death, I am with you! I will take care.... Next time simply relax and go into it.

This is the very door we are seeking. This is the very door through which I am trying to bring as many people as possible. I am persuading as many people as possible to enter into this door.

It is natural to be afraid so I am not condemning; it is natural. Everybody becomes afraid for the first time but there is no need to be afraid. Though the fear is natural, it is unwanted -- drop it!

Shunyadeva -- it means god of the zero.

And shunya or zero is not a negative concept in the East; it is the most positive. In the western mind zero means nothing; to the eastern mind zero means all, because out of nothing is born all and to nothing it goes back again.

In the Upanishads there is a beautiful story.... An old father asked his son -- the son had just come back from the university -- 'Have they taught you the one which by learning one learns all? Have they taught you that one?'

The young boy was puzzled; he said, 'What one are you talking about? Whatsoever was available there I have learned *all*, but what one are you talking about? They never talked about that one which by learning one learns all. I have never heard about it!'

So the father said, 'Go out, look at the tree and bring a fruit from there'; it was an indian tree called 'nayagrodha'. The boy went out and brought some fruit.

In one nayagrodha fruit there are thousands of seeds. The father said, 'Break it,' so he cut it. The father said, 'What do you see there?' He said, 'I see thousands of seeds, and each seed can become one nayagrodha tree.'

The father said, 'Take one seed and cut it.' The son cut the seed and the father said, 'What is there?'

He said, 'Nothing.' The father said, 'Out of this nothing comes the tree. This nothing is that one which I am talking about,' he said. 'By learning this, one learns all, so go back.

'All that you have learned is rubbish... all that you have learned is superficial; you have not learned the substantial. All that you have learned is knowledge but you have not learned the real... you have not known the real, you have not experienced it. Go back! before it is too late!'

The son went back to the master and he said, 'My father is very angry! I went very happy that I had learned everything and my father said, "You have not learned anything -- this is all nonsense! Go back and ask the teacher to teach you the one which by learning one learns all."'

The teacher said, 'Then you will have to go deep into the forest and meditate for years, because you will have to become a nothing, you will have to dissolve into a deep inner void; then you will know that one.'

I cannot teach it, nobody can teach it! No scripture exists to teach it, no expression is possible to indicate it. It is illusive, ineffable, inexpressible, indefinable. If you really are interested in learning it, go to the forest; remain there silently for years. Come back only when all thoughts have disappeared, when the whole arithmetic has disappeared and only zero remains.

The zero is the beginning of arithmetic and zero is the end. Without zero the arithmetic cannot exist. The arithmetical zero is also an indian invention, and the whole game of arithmetics is just out of the zero. So in the beginning is zero the infinite, and in the end is zero the infinite, and in the middle is the whole world of categories, concepts, words, classifications, this and that.

And the same is the case with the arithmetic of life too: you come out of a zero and one day you will go back into it. Before that happens, if you can enter into it you will become spiritual. Then you will live a totally different kind of life: you will live in the world and yet you will not be of the world because continuously you will live in your inner void. You will be in the world but untouched by it, unspoiled by it. You will do everything that is needed and yet you will not be a doer. You will talk when needed but deep inside you will remain silent. You will carry a zero inside you always and always. This zero is what Christianity means by calling Mary a virgin. If a man carries a zero within his heart he is a virgin. Jesus is born out of that inner virginity. It has nothing to do with the biological -- whether Mary has seen a man or not; that is not the point at all. That is beating at the non-essential and missing the essential. And christian

theologicians have been discussing it for centuries.

But a virgin means a woman who has attained to the inner zero. And Christ-consciousness is born only out of zero, the Christ-child is born out of a zero consciousness.

Everybody has to become a Virgin Mary, and everybody has to give birth to a Christ-child. Only then have we really lived, otherwise we missed.

This sannyas is nothing but the preparation to make you a Virgin Mary so that you can mother the new child of your being, a new man, who is not born out of the body, not born out of the mind, but is born out of your innermost consciousness. And that innermost consciousness is of the nature of void... it is so pure.

So I will give you one meditation.... Every night before going to bed, just sit in your bed, put the light off. Close your eyes, relax your body and then just feel that the whole room is full of golden mist... as if gold mist is falling all around.

Mm? just visualise it for one minute with closed eyes -- golden mist falling. And within a few days you will be able to see the whole room becoming luminous in your vision. Then inhale and feel that that golden mist is being inhaled deep in your heart. Your heart is just void, empty, and that golden mist goes into it, fills the heart.

Then exhale: again feel that that golden mist is going out and that your heart is again becoming empty, void, nothing inside. This gold mist filling the heart, your inner being, and then emptying it -- just like exhalation, inhalation. With inhalation you fill it; with exhalation you empty it.

This you do for five, seven minutes, and then simply go to sleep. But when you go to sleep, always go to sleep when you are empty, not when you are full of the gold mist. Empty yourself and go to sleep. And you will have a very different quality of sleep -- more of the void, more of nothingness, more of non-being. In the morning you will open your eyes feeling as if you have been in a totally different land... as if you have disappeared.

In the morning before you get out of bed, sit again: for five minutes repeat the same process. But when you get out of the bed, get out full of gold mist. Going to sleep, go when you are empty; getting out of the bed, be full of the mist.

Hold the gold mist inside and get out, and the whole day you will feel a subtle energy flowing in you, a very golden energy. In the night become empty, in the day become full: let the day be a day of fullness and the night a night of emptiness.

This is for now, and when you come next time, remind me -- then the next step. I will tell you the next step so you can remember, but don't try it now....

The next step will be that you simply remain a watcher. The gold mist comes in; you are a watcher. Fill your heart -- you are a watcher; emptying out of your heart -- you are a watcher. You are neither: neither day nor night, neither emptiness nor fullness, just a witness. But that is a second step.

So this you continue, mm? It is going to make you a shunyadeva -- a god of emptiness!

[The sannyasin says his father is dependent on him psychologically, which makes it difficult for him to visit Osho.]

So go there [to a nearby center] and meditate, but continue with your father, mm? continue. And just as you were going, continue going. Now start talking about meditations to him and give him this meditation to do. Even if he says no, he will try.

Meditations are such that even if a person says 'No, I am not interested', if you simply explain to them, they will try; one becomes curious and one tries. And he needs meditation now. He is seventy-five; now he needs a preparation for another life, so just help him with meditation... and nothing to be worried about.

It is natural. He is old, and as a person becomes old, particularly in the West, all meaning is lost. In the East that is not so because in the East a joint family exists. A man, howsoever old, always remains in the family, is never isolated. Sons are there, daughters are there, sons' children are there, sons' wives are there, and brothers and brothers' children -- so many people; one is never isolated.

And the eldest person of the family, the oldest person, is respected very deeply in the East so he feels very significant and very happy. Psychologically he is as happy as he ever has been before; in fact *never* was he so happy! Everybody is respectful and everybody is loving. Everybody takes care of him and everybody listens to his advice.

And naturally the grandchildren become deeply connected with him because children and old people have a certain affinity. The circle is becoming completed -- coming to the very point from where a person

starts his life. An old person becomes like a child in the end, so that's why the dependence; nothing is wrong in it.

A child is dependent. You are never angry with a child because he is dependent; you know that he is a child. An old person is again a child; it is a second childhood. And my feeling is that the old person is more dependent than a child because the child has no knowledge of what dependence is, what independence is. The old person has, and now he feels it; it hurts.

In the West, old people are really suffering much. The western society seems to be just for the young people. That is ugly because each young person will become old. The society should be able to adjust to all, from children to the old; then the society is complete. Then it has a real, comprehensive span.

Now the western society seems only for the young people -- but each young person is going to become old! Sooner or later you will be thrown in the dust bin and then you will suffer it also, in the same way. So there is no need to be hard. Just have love, have compassion. He needs; nothing is wrong in it. He is dependent because he is old. And now, no work; no work relationships, no family, so by and by one becomes very isolated. Sitting the whole day and waiting only for death; it is hard.

And in the West you have a conception of only one life; that makes it very hard. In the East, nobody is worried. If you are going to die you will be born again. In fact, one is happy: this old body will be gone and you will have a new body.

Just as you change a new model car -- you drop the old and you sell the old model and you purchase a new model every year -- in the East life is a question of renewal. An old person has an old body; he is happy dropping it. Soon he will get another body -- better, younger; he will live his life again.

In the western countries you have the concept of only one life, no rebirth; that makes it very ugly. I am not saying what is right and what is wrong. I am simply saying it makes it unnecessarily ugly: a person just waiting for death and nothing else. What has he left to think about? the life is gone, all is past and in front only death and darkness and no light!

Christianity has become such a dull and boring religion that even people who pay lip-service to it don't trust it. So even when a person prays he knows it is nonsense. The whole life he thought it was nonsense. Now how can he suddenly pray?

The whole life he laughed about the idea, thought that it was childish, fictitious, primitive. The whole life he had the idea that he was very intellectual, intelligent, sceptical, this and that. Now in the old age when death starts knocking on the door, he starts praying... but that prayer remains phoney; there is no heart in it.

Talk about meditation... tell him what is happening here. Tell him about yourself, what you were doing here. Take a few books, put them there, play a few tapes. And don't bother about whether he is interested or not; that is not the point. Let him listen -- he will become interested; leave the books -- he will read. He will ask things and some day, just meditate there in front of him sitting there silently. That can be the best help a son can give to his father.

If you can introduce him to meditation, you have served him.

[A sannyasin says: I've done many groups and people always tell me I'm like a machine or a robot and that I don't feel and I'm insensitive...]

But I don't think they are right. They may have convinced you because they are dangerous people and they go on hammering the same ideas again and again, but they are not right.

How can you be a robot and a machine? Nobody can be. You can pretend, and if you are convinced by their idea you will start pretending, but you are not. How can you confuse a robot, tell me? You cannot! I can confuse you; that simply means you are not a robot! You are perfectly okay.

Prove them wrong! Start living a life of feeling, mm? Prove them wrong. Nothing is a problem. They have given you a challenge! Don't accept the idea; take it as a challenge. They have challenged you -- that you are a robot; now it is up to you to prove you are not. There is no need to agree with them; prove that you are not! So from this moment start living through feeling, mm?

Sometimes go to [one of the group leaders] and jump on him and hug him and do things until he says, 'Yes, you are no more a robot'... these... people are trying to prove you a robot, mm? You have to disprove it!

From tomorrow morning start living a life of feeling. There is no problem. These are just fixations. If you get the idea you become; it is purely your decision.

Man has become a machine because man is *not* a machine. A machine cannot become a machine because a machine cannot become anything; it is simply a machine. A man can become a machine, can become a man, can become a god! It depends: whatsoever you choose, you become. So take the challenge!

The Zero Experience

Chapter #4
Chapter title: None

4 March 1977 pm in Chuang Tzu Auditorium

Archive code: 7703045	
ShortTitle: ZERO04	
Audio:	No
Video:	No

Anand means bliss and bhaven means feeling. Feel it and you will have it. You are missing it only because you have not looked at it through feeling. And feeling is real life. Thinking is phoney because thinking is always *about*; it is never the real thing.

It is not thinking about the wine that can make you intoxicated, it is the wine. You can go on thinking about the wine, but just by thinking about the wine you will never become intoxicated. You will have to drink it... and the drinking happens through feeling. Thinking is a pseudo activity, a substitute activity. It gives you a false sense of something happening, and nothing happens.

So shift from thinking to feeling -- that's my indication through your name: shift from thinking to feeling. And the best way will be to start breathing from the heart.

In the day as many times as you remember, just take a deep breath; feel it hitting just in the middle of the chest. Feel as if the whole existence is pouring into you, into your heart exactly in the middle -- not on the left, not on the right... exactly in the middle. That is where your heart centre is. It differs with different people; ordinarily it is leaning to the right.

It has nothing to do with the physical heart. It is a totally different thing; it belongs to the subtle body. Your heart is exactly in the middle and that is a good sign, a very good sign, of balance. You can have centering very easily.

So breathe deeply, and whenever you do, do it at least five times -- deep breaths; take it in, fill the heart. Just feel it in the middle -- that the existence is pouring through the heart: vitality, life, god, nature... everything pouring in.

And then exhale deeply, again from the heart, and feel you are pouring all that has been given to you back into god, into existence. Do it many times in the day, but whenever you do it do five breaths at once. That will help you to shift from the head to the heart.

And you will become more and more sensitive, more and more aware of many things of which you have not been aware. You will smell more, you will taste more, you will touch more, you will see more, you will hear more; everything will become intense.

Ordinarily the senses have become dull... as if much dust has gathered. You hear but it is just so-so, you taste but it is flat. You look too, but the existence does not look psychedelic.

Once these senses are cleaned -- and that cleaning happens when you move from the heart.... If you move from the head, senses become dull, dust gathers, because the mind never allows you to feel. Each time you want to feel it gives a substitute.

It is almost as if a child wants the breast of the mother and the mother gives a substitute, just a rubber breast, and the child is happy sucking the rubber breast. Or even sometimes the mother is not there, then the child starts sucking his own thumb; he creates his own substitute. Now, the breast is nourishing; the thumb

is not nourishing. Thinking is like the thumb and feeling is like the breast.

So move from the head to the heart and all your senses will become suddenly luminous. You will start feeling life really throbbing in you, ready to jump, ready to flow.

[A sannyasin says: I get an image I had before I took sannyas: I get an eye when I do meditation in a group. An eye starts coming and going... it has different colours.]

Allow it. It is just your third eye which is starting to function in a subtle way. When the third eye starts functioning, this is how it begins. Don't get puzzled. Soon it will settle and soon it will disappear. The moment is has settled it will disappear, and you will have a very cool quality between your two eyes. Once it has settled, there you will find your centre and from there you will find a deep contact with the existence. As we breathe air from the nose, so we breathe light from the third eye. Once it settles you will be full of light.

Jesus says in one of his sayings, 'If you can be one-eyed, you will be full of light.' That is that one eye he talks about.

But first it will be very hazy. Coming, going you will see it in many colours and many shapes, sometimes far away, sometimes very close. This is how it will move, it will swing, and then by and by the swing will be smaller and smaller and smaller, and one day it will simply settle. When it settles you will feel so full of light -- the whole body will become light.

So just enjoy it; nothing to be worried about.

[A sannyasin says: Every day I think you're going to send me away because I don't do anything to deserve to be here.]

Nobody is needed to do anything!

You are allowed to be here not because you deserve but because you deserve but because I have too much to give and I have to give it anyway! So drop that idea completely. You deserve or you don't deserve; that is not the point at all. I have so much to give, what will I do with it? I have to give it!

So it is not because you deserve -- that's why I give, no! -- but because I have in such abundance. What am I going to do with it? I have to give it!

That idea of deserving is also an ego idea. Why? Why should you think in terms of deserving? You are -- that is enough -- and as you are, you are beautiful. But the idea has been put deeply into the minds of everybody from the very childhood, down through the centuries. Every parent has done that, every teacher, every priest has done that -- has said that if you want to be loved, you have to deserve it. So that idea clings to you.

To have my love you need not deserve it at all; your being is enough! You are not supposed to do something, you are not to become worthy of it; those are all nonsense things. Because of those things people have been exploited and distracted and destroyed.

You are already that which you can be; more is not needed. So you have to just relax and receive me. Don't think in terms of deserving, otherwise you will remain tense. That's what is your problem, your anxiety, continuously -- that you are falling short, that you are not doing this, you are not doing that, that you are not surrendered enough, that your trust is not enough. You create a thousand and one things.

Even if your trust is not enough, it is okay. Let it be as it is; it will do. If your surrender is not enough -- good; this will do!

I accept all your limitations and I love you with all your limitations.

I don't want to create any sort of guilt in anybody. Otherwise there are all the tricks. You are not trusting me -- you feel guilty; then I become dominant. You are not worthy, you are not doing this, you are not doing that; I will cut the supply of my love to you. Then love becomes a bargain.

No, I love you because I am love.

Even if you are not here, even if nobody is here, I will be as loving as I am. And it is not something that can be exhausted....

So don't worry about these things. Simply relax and enjoy. Because of these ideas you continuously remain in anguish and suffer. Drop all this! If you don't trust, perfectly good! I need a few sannyasins who don't trust me. That makes variety! Right?

The Zero Experience

Chapter #5
Chapter title: None

5 March 1977 pm in Chuang Tzu Auditorium

Archive code:	7703055
ShortTitle:	ZERO05
Audio:	No
Video:	No

Deva Rahi: It means a traveller to the divine, a pilgrim of the divine -- deva means divine, rahi means a traveller. You are a traveller and you have been a traveller for a long time, many lives.

This is not the first time that you have become interested in it; you are an old one. But every time you have tried, you have tried only half-heartedly, hence you have travelled long but you have not arrived yet. Many times the goal was very close by and you missed it. Many times it was within your reach but you go tired, or just when the tide was going to turn you left the effort; you turned back or you went astray into some other thing....

That's how you have been missing. Please, don't miss this time!

[A sannyasin's mother says: I feel it very difficult to call my son by his new name... It seems to annihilate him...]

It is difficult for mothers!

It is difficult because from his very childhood you have been calling him his old name. But try to call him with the new name; he will be happy. It is difficult, but try.

It is difficult always because you are so much accustomed to the old name and the new name seems to be so foreign...

The very word annihilation seems to be very frightening.

But each moment one should die to the past; that is the only way to live totally. Each moment one should forget the past. The past is gone; it is not there. It is just a smoke in the head, nothing else. One should die to the past each moment so that one can be in the present totally; that is the only meaning of it. Dying to the past is the only way to live rightly. But we all live in the past and we cling to the past and we think it is very valuable. It is nothing to be.... It is gone already. It is nowhere except in the mind, but we cling to it.

But if you cannot call him by the new name, you can continue to call him the old. Nothing to worry about. He will understand.

[A sannyasin says her sexual energy has disappeared: It never crosses my mind.]

It is a blessing. Something very significant has happened in the body: the body energy is not functioning as male or female.

But I can understand your difficulty, because in the world, and particularly in the West, you will feel very strange...

It is perfectly good; it is how it should be. And now you can move higher very easily because sex remains the basic problem and sex holds a person down, keeps one earthly. Now you can fly! Now the roots are gone you can grow wings.

The same energy that appears as sex, now can appear in different forms, higher forms. It has

disappeared from the sexual plane; now it is waiting just in the middle to take off.

So you need to go deep in meditations now. Forget about sex. It is finished and it is good that it is finished. It very rarely happens so easily so it is a rare fortune...

Now go deeper into meditation so that soon the energy will start transforming its quality. The energy that was sex will become compassion, will become more and more compassion, more and more love -- love unaddressed, love with no sexual colour, just pure love without any conditions.

[Someone asks: What is the meaning of sannyas?]

It is a great step....

God is invisible. He is everywhere but still intangible; we cannot touch him. so you have to find a master whom you can touch, whom you can feel. The master is a mid-way station: the master is just like you and yet not like you. The master is one who has seen god.

Sannyas means coming closer to the master so that you can see through his eyes... it is falling 'en rapport' with the master... merging and melting your energy with the master. It is holding the hand of the master so that he can take you into the unknown where you have never been. Once you have entered, by and by the master is not needed.

So sannyas is just a love affair with a master, a commitment, an involvement, and the real feeling comes only when you enter into it. It is to be experienced.

[She asks: Can one continue to feel as in contact with you as when one is here?]

Everywhere you can continue... because it is a question of falling in love, space doesn't matter and time also doesn't matter; if you become related in love, time and space don't matter. Whether you are here two feet away or two thousand miles away, it doesn't matter. We are linked... something is joined.

Then it is my responsibility. It is your commitment and my responsibility. Then I have to look after you...

The understanding will come only through experience.

[A sannyasin says he is confused about the literal meaning of his name.]

In Sanskrit one word can have at least twelve meanings, so it is a very poetic language. It is not like modern languages. Modern languages are more scientific: one word means one thing.

Old languages -- Arabic, Sanskrit, Hebrew, Greek -- are all poetic. Every word is fluid, not very fixed. You can make it mean anything -- just a slight change, and it can change much. Then every word has many meanings, so there is much more freedom with old languages.

Otherwise it will be very difficult for me to find out new names. I can give new meanings to the same word; there is no problem in it. I have given twenty-five thousand names; it will be difficult to find new names! and I am to convert the whole earth so... That's why I have to use Sanskrit; that is very fluid.

The Zero Experience

Chapter #6
Chapter title: None

6 March 1977 pm in Chuang Tzu Auditorium

Archive code: 7703065	
ShortTitle: ZERO06	
Audio:	No
Video:	No

Anand means blissful, sudheer means wisdom. And I make it a condition that wisdom is significant only when it is blissful, and blissfulness is meaningful only when it has wisdom in it. Both can exist separately but then they are not meaningful.

A person can be very happy and foolish -- maybe happy because he is foolish, maybe happy because he cannot understand the complexity of life, because he is below understanding so he is not aware that misery is implied in life. He is happy because he is ignorant... just like children or like animals.

Idiots are happy; there is no worry, there is no problem because they don't have yet the mind to worry. To worry one needs intelligence. Animals don't worry and don't go crazy and don't need the psychiatrist's help; for that intelligence is needed. So a fool can be happy but his happiness is not of much worth.

On the other polarity is a so-called wise man -- very knowledgeable, very serious, very intellectual, even intelligent, but now happy. Then what is the point of being wise? The whole point misses! Then your wisdom is far worse than the foolishness; at least the foolish are happy! What can one gain out of knowledge if there is no bliss in it? And this is what happens almost always.

My whole approach is to create a synthesis: one should be wise and happy and blissful, wise and dancing, wise and singing, wise and celebrating. Only then does one arrive home and can on feel real life, the fragrance of life... one can detect the presence of god.

Two things -- happiness and wisdom -- are needed to detect the presence of god. These two things balance each other.

So by making you a sannyasin I am putting this in your consciousness: on one hand try to become more and more alert, aware, more intelligent, more sensitive, so wisdom arises; on the other hand become more and more relaxed, more dancing, more playful, so blissfulness arises. And always keep balance....

It is very easy for the mind to move in one extreme direction; the mind is an extremist. When the mind has to choose between two polarities it is very ready to choose one. Never choose one: either don't choose or choose both together. And that is how one goes beyond the mind -- because that is very difficult for the mind to manage; it cannot manage. In the very nature of things it is impossible for the mind to manage two extremes together.

So Buddha has given one of the greatest methods of meditation -- what he calls 'the middle way'. Always keep in the middle: whenever there are two extremes keep in the middle, keep balanced, and you will go beyond the mind, because the mind exists only in extremity.

This polarity -- anand and wisdom, bliss and wisdom, anand and sudheer. And you have to be just in the middle, just the gap between the two, the empty space between the two. On one hand is blissfulness, on one hand is wisdom, and you have to be just in the middle.

In the beginning it will be difficult but soon you will have the taste of it... and even a glimpse is a tremendous insight. When you are wise in any moment and yet blissful, you will suddenly see the beauty of it.

[The sannyasin says he is a crazy psychiatrist]

Very good! Cannot be so crazy as me! I need all the psychiatrists... and they are coming. My greatest number of sannyasins are from the profession of psychology. They will be able to understand me more and they will be able to use me more also... for themselves and for others too.

[The sannyasin says that he has his own form of meditation: It works best for me if I think of some quality or something, something that I want to understand more.]

That's my feeling...
So do one meditation...

Whenever you can find time -- and at least once a day you have to find time.... Any time will do, but it is good to do it when the stomach is empty; the more energy is available when the stomach is empty. Not that one should be hungry -- just that the stomach should not be too full; if you have eaten then after two, three hours. Just a cup of tea is good... a cup of tea is very helpful.

Buddhists have used tea for a long time. They have made almost a meditation of drinking tea. And it is helpful: it makes you a little alert, and good! So you can take a cup of tea but not anything else. Whenever you do it, early in the morning or in the night, the stomach should be empty.

The second thing: if you can take a bath before it that will be very helpful. Take a hot bath and a cold shower. First soak yourself in the hot bathtub and then just take a two minute cold shower, but end with a cold shower; that will prepare you perfectly.

Then take a cup of tea and sit; make yourself comfortable. If you can sit on the floor, you can have a pillow underneath, that will be good. If it feels difficult or the posture is difficult, you can sit on the chair.

Relax the whole body and just concentrate on the middle of your chest, just in the middle where the rib bones and the stomach starts. With closed eyes, imagine that a small buddha statue is there, just an outline of a buddha statue. You can have a picture of a small buddha statue so that you can figure it out. Just a two inch size buddha statue.

Visualise it as being made of light and that rays are spreading out from it. Get absorbed in it, and it will be work so you can go into it easily... rays spreading, filling your whole body.

If you can also sit in a buddha posture on the floor that will be very helpful, because that figure and your posture will fit together. The rays are spreading and the whole body becomes full of light. Then the rays start spreading outside the body -- just a visualisation inside. The rays start touching the roof, the walls, and soon they are going outside the room; they go on spreading and they go on spreading.

Within fifteen minutes time let them cover the whole universe as far as you can conceive, and great peace will arise! Then remain in that state for at least for five to ten minutes: the whole universe full of rays and the centre of that is in your innermost heart.

Hold that state for ten minutes, go on contemplating it, go on feeling the rays; go on and on and on. The whole universe is full of those rays. Then start shrinking back, slowly; as slowly as you had gone before, slowly shrink back. Then come back to your inner buddha -- again the two inch statue full of light.

Then suddenly let it disappear -- abruptly; that is the point, the most significant point in the whole process. Abruptly let it disappear and there will be left a negative image. It is just as when you look into a window too long and then you close your eyes and you see the negative image of the window.

The buddha statue has been there, full of light; suddenly, abruptly, let it disappear. There will be a dark buddha statue, a negative statue, emptiness... the hole I have been talking about for these few days. Hold that for at least five to ten minutes -- that hole, that emptiness.

In the first stage when the rays are spreading all over the universe, you will feel great peace like you may have never felt before and a great expansion... a feeling that you have become huge and that the whole universe is in you.

In the second stage, instead of peace you will feel blissfulness. When the buddha statue becomes negative and all light disappears and there is darkness and silence you will feel a great blissfulness... for no reason at all! A well-being arising in you -- hold that.

So this whole process has to take not more than forty-five minutes, forty-five to sixty minutes. This will be very very helpful.

And if you can sometimes do the Dynamic also, both together will be of great importance, because the Dynamic is good for catharsis and this will be good for silence. If you do the Dynamic in the morning, do this in the evening. If you cannot do two, then this one. And this one can be done in bed at night when you are going to sleep; that is the most perfect time. Do it and then just fall into sleep so the same state will continue vibrating the whole night.

Many times in your dreams that buddha statue will appear, many times in your dreams those rays will be felt. In the morning you will feel that your sleep has been of a totally different quality. It was not just sleep: something more positive than sleep has been there, some presence has been there. You will come out more rejuvenated, more alert, more full of reverence for life.

[A Sahaj group participant says: Something that shocked me very much was finding that I have a mask-like face. I couldn't drop it!]

It will go. Once you become aware of it, by and by it becomes loosened. It is not so easy to drop the mask because from the very childhood we have been carrying it, wearing it; it has almost become the face.

So by and by you become aware, more and more aware that this is a mask. You remember again and again that this is pseudo, that you again did the trick: you were not happy but you smiled; you showed

something which was not in the heart.

By and by, bit by bit, it will lose hold on you; then one day suddenly it will fall, and when it falls it is a great experience. Then for the first time you see your real face -- the face that you had before you were born and the face that you will have again after you die.

Between birth and death we carry the mask, and not only one but many layers upon layers. Man has become so clever in wearing the mask and it is so automatic now.

It is not an ordinary mask, it changes. With each relation it changes, with each moment and new situation it changes; it is very adjustable. With the wife you have one, with the friend you have another, with the boss another, with the servant again another, in the house one, outside another. One mask functions almost like a thousand and one masks. It is very adjustable; it takes many forms and many shapes. But you will become aware.

It *is* shocking; when for the first time you come to know about it, it is shocking. But again and again you will start feeling on your face that it is there; you will feel the weight of it.

This is the beginning. One day it slips; suddenly falls on the floor and is broken beyond repair. It is going to happen one day... Good!

[A sannyasin who is pregnant says: I'm happy!]

Happiness needs a little awareness, otherwise one can always lose it very easily. It is difficult to get it; it is easy to lose it. It is very illusive: once lost, to catch hold of it again becomes difficult. So whenever you feel that something is entering in the mind which can disturb it, throw it immediately, because there is nothing else which is more valuable.

And right now when you are pregnant, nothing else should be allowed in the mind because these are the impressions which the child will carry for his whole life.

The child is not just a part of your body, it is part of your mind too. It is nourished by your body, it is nourished by your thoughts, it is nourished by your emotions, it is nourished by your inner vibe!

When the mother feels sad, the child feels sad. When the mother feels happy, the child feels happy, because the child has no independent existence yet: it simply vibrates with you.

So when a woman is pregnant she has great responsibility. It is not only a question of your being happy or not, because that is not such a big thing: you can be unhappy and come back. But the child is learning, absorbing, and that will be his whole life's reality.

So just remain happy, and it is simple if you are a little alert, because when something enters that can disturb your happiness and peace.... It is not very big, it is maybe just a tiny thing, very meaningless; when you think about it you will laugh about it... When it enters it is very seed-like, but if you allow it to enter it becomes a big tree and then it is very difficult to uproot it. It clings, it gets rooted in your heart.

In the beginning anything is very small and to throw it is very simple. To wait is very dangerous; it gets roots. And when a tree has grown big, even if you throw it it will leave many seeds in the soil and many roots in the soil; and again and again it will come back.

Just watch... be on guard. When somebody is miserable he has nothing to be worried about -- remember it! A miserable person has nothing to lose; he can be at ease. But when you are happy you have something valuable to lose. You cannot be at ease; you have to be on guard.

There is a famous Zen story....

A great japanese emperor used to go round the town in the night. In the old days many kings used to do that to see how things were going. He was very much puzzled: whenever he went he would find one beggar always awake, standing under a tree and always watching here and there. He seemed to have nothing. What was he watching?

The king became curious. He might have some treasure or some gold or some diamonds or.... What was the matter? Why was he always alert? The whole town slept and he was alert!

So one day the king went there and asked, 'I have become too curious. It is not good and I should not poke my nose in. It is your businesses; if you want to be awake the whole night, you can be, but if you can answer.... What have you got? Why do you go on being so alert? Even my guards on the palace fall asleep but you are never asleep. What is the matter?'

The beggar laughed. He said, 'You have nothing to lose! Your guards and you all can sleep; you have nothing to lose. I have something to lose. I have to watch, continuously watch. Sleep I cannot afford!'

And then the king looked at the face of the man. He had never seen such a beautiful face, such a happy

face. Those eyes were so crystal-clear, silent and peaceful and the face was just radiant with some unknown energy and luminosity. The king fell at the beggar's feet and he said, 'Make me a disciple of yours. What you have got, I would also like to have!'

So when one is happy one should guard.

And these moments are valuable -- for the child on one hand and for you on the other hand. Because when a child is born one other person is also born -- the mother. It is a double-birth: on one hand the child is born, on the other hand, the mother. You will never be the same again once you are a mother. A woman is one thing, a mother totally another. Her consciousness, her responsibility, her love, is totally different. She cannot be frivolous any more.

And great changes happen -- not only in the body but in the psyche. Your breasts will become full of nourishment for the child. Now from where and how does it happen? Even up to now biology has not been able to explain exactly how it happens -- why the mother suddenly becomes full of milk. And this is the bodily change, the hormones in the body changing....

Exactly parallel to it something in the psyche is changing. As your breasts will be full of nourishment for the child, your psyche will be full of love; that has never been so before.

It is one thing to love [your husband]; to love the child is totally different. There is a possibility of divorcing your husband but there is no possibility of divorcing your child. The husband is your choice; the child is god's choice. The husband, only rarely in some moments, penetrates you and becomes one with you. The child has been nine months *you*... not *with* you, he has been *you*. Nobody else can be with you so much.

That's why husbands don't like the coming of the children very much. A deep resistance is there -- because once the child is there [he] will feel jealous. He will see you loving the child and carrying the child and he will feel jealous; he will always feel the child is in between. And once a woman is a mother she has arrived home!

Man is interested in a woman as a wife and a woman is interested in man to become a mother. The man searches for the wife, the woman searches for the child. Because you cannot get the child without the man, you have to go via him, but the search is very different.

So use these days; these are very tremendous... of great importance for you, for the child. Be very very meditative, so the child has a taste of meditation and of happiness. When he enters the world, he enters not as a miserable being as almost ninety-nine percent of people enter.

[A sannyasin, an Indian film-star, asks a question in Hindi, Osho replies in English:]

The energy is moving perfectly well. Sometimes it can happen that when the energy is moving perfectly well and you want to think, you will not be able to, because thinking is possible only if the energy is not going well. Thinking is not a very high quality of intelligence. Non-thinking is a higher quality of intelligence. In the West the thinker seems to be the top-most person -- in the East, no. We don't call Buddha a thinker; he is a non-thinker.

Just today I was looking at a book -- 'The Great Thinkers of the World' -- and an idea came to me that somebody should write a book: 'The Great Non-Thinkers of the World' and that will be far more important. Because whom do you count as great thinkers? -- Hume, Kant, Berkeley, Aristotle, Plato. They are nothing to be compared with Buddha, Bodhidharma, Lao-Tzu, Lien Chi, Nagarjuna, Shankara... nothing to be compared.

The highest peak of thinking and intelligence is non-thinking. When the energy moves rightly and you are very balanced it will be very difficult to think -- *very* difficult to think. When the energy is low, thinking is very easy because there is no need to think really when the energy is going well.

When a person is blind he gropes in darkness. Thinking is like groping. When a person has eyes, why should he grope? -- he walks without groping. But if a person has been blind for many years and has become very habituated to groping, he will feel a little disturbed about what is happening to him: he is no more groping.

Thinking is a groping; it is a disvalue. When energy goes well and the harmony is there you will not be able to think. So no need to force. And what is one going to gain out of thinking? -- there is nothing to gain.

The second problem is also connected with it: when you are really happy it is difficult to relate. Unhappy people relate easily; they have a need to relate. In fact they cannot be alone. They have to rush to each other, somehow manage to get involved in each other; they relate very well.

Have you not watched people when they talk about their misery -- they become very poetic, very

articulate. Tell them to talk about happiness and they will be suddenly dumb! Their tongue will be stuck. About happiness what is there to say? But about misery there is much to say.

A miserable person relates very easily; he has a need to relate. The whole profession of psychoanalysis is based on the miserable person and his need to relate; he needs somebody who will listen.

Now in the West, nobody is ready, nobody has time to listen to anybody, so the professional listener has come into being. The psychoanalyst is nothing but a professional listener. He listens attentively -- naturally, he has to listen attentively; you pay for it!

For one hour you have paid, and you pay really too much for listening. Thousands of dollars are paid and what do you do? You simply talk about your misery and he asks questions so that you can talk more about your misery. But it helps! If for one year you have talked about misery and related everything, you are unburdened.

Two happy men meeting will not find anything to relate to each other. Buddha and Mahavira stayed once in the same Dharmasala and didn't go to see each other. For what... what would they do? They would look into each others eyes, just like two mirrors facing each other, reflecting each other, but it would be meaningless. Farid and Kabir met and never talked. For two days they sat there together and they couldn't relate anything. What to relate?

If the world becomes happy there will be more silence... suddenly there will be silence. The whole noise is because of the unhappy people. They are going everywhere and relating and talking and going to the club and the society and the movie. Every place they are ready to relate, with anybody.

So don't be worried about relating. If you suddenly feel that the energy is not there, don't relate! What is one going to lose? What is one going to gain out of relating? Relate telegraphically and your words will become more powerful. Just say the minimum; there is no need to say more. When it can be said by only saying yes or no, why talk much? Say yes or no.

When you feel that something is flowing, good. When you feel nothing is flowing, no need to force. This is what I call relaxing into your being. You rest into your being, and your words will become more powerful.

It is not a question of quantity -- how much you talk and how much you relate. If a silent person lovingly touches your hand, enough!.... He has said enough! You will feel his energy moving into your hands. A silent person can simply look into your eyes, and enough! Can smile and he has said something! There is no need to relate so much.

So don't create a problem out of it; just relax. My whole approach is: whatsoever happens, relax into it, allow it. Drop fighting, drop struggle. Don't move in life like a wood-chopper. Create the quality of a surfer.

There is no need to go out of yourself. You can remain centred in your being and from there a totally different kind of relation will evolve. It will be very telegraphic, at the minimum, will have more alive gestures in it.

And you may have to lose words a little; nothing to be worried about! All those lost words will give more qualities to your body, to your face, to your eyes, to your hands -- and in your profession of acting that is tremendously valuable...

When we are in a certain thing, we are with so many people, we cannot dominate it. There are a thousand and one investments in it: somebody is financing the film, somebody is directing the film, somebody has written the story, somebody is doing the music, somebody is doing the singing... and the market and finally the consumer. They are all there; their needs have to be fulfilled.

The film is not made for you! The film is made for the third rate person who is going to see it! I'm not going to see your film! So you have to think about that third rate person who will go, and if you don't move to his level, the film will be a flop!

The producer is not interested in your art; he is interested in producing a successful film. The financer is not interested in art, in anything new; he is interested in how to earn more money out of it. These are all the interests, so just be practical. This is how things are!

If you become too interested in these things you will start feeling a gap, but there is no point! Why should you be worried about it? You should also be interested in the small work that you have to do there and whatsoever you can bring to your work, bring it and forget about it... whatsoever small thing you can do in *your* work -- that too, not interfering with anybody else's work. These are the limitations; and one has to function in limitations. This is how the world is.

So see the limitations and don't make unnecessary trouble for yourself, otherwise you will become

anxious and anxiety will come, and rather than helping your art it will be a disturbance. All these things are there so you need not worry about it. Whatsoever part you get, whatsoever you can do in that small area without disturbing anybody -- the financer, the producer, the director, the storywriter -- whatsoever limited area.... In that limited area you have a certain freedom; whatsoever you can do there, do it!

Just the other day I was reading about a man, a Zen monk. By some mistake the police caught him; they thought he was a thief. He was such a good and simple man that when they asked him, he laughed. He had seen the thief going, rushing past him, escaping, and instead of the thief, the monk was caught because he was sitting under a tree and the thief went by the side.

But not to disturb the thief, the poor fellow, the monk said, 'Okay, you think I am a thief, so I am a thief.' He was sentenced to six months and was put in a small cell. He looked at the limitations and then he managed.

He started meditating, and by and by the guard became interested because the cell had never been so silent before. A small cell -- eight by eight, dark and dingy -- and this man had transformed the quality of the cell! It almost started looking like a temple.

The guard would sit there and would feel uneasy in moving. He had to move but that looked like disturbing this man, and the monk was sitting there, silent, so peaceful. The guard started asking him, 'Teach me something!' So the monk taught him. The guard became interested and said, 'Why not teach other prisoners?' So other prisoners became interested.

The news reached to the gaoler. He came one day; he was surprised! Five hundred prisoners were meditating, sitting silently on the veranda, and there was such a beautiful silence, so sacred, so holy, that he became interested.

The news reached to the judge who had imprisoned this man. He came one day, and he started feeling sorry and said, 'This man cannot be a thief; something has gone wrong. This is a rare man... his presence is so valuable! He has changed the whole quality of the gaol!'

So the case was opened again. The police searched and the real thief was caught, and when the real thief heard that a monk had been imprisoned, he confessed. He said, 'I am the real thief. Yes, that man was sitting under the tree when I was running away. He is innocent.'

The judge came, touched the feet of the monk and wanted to be forgiven but the monk said, I cannot go unless six months are complete because my work is only half done. I cannot leave this gaol! Now these people have just progressed a little! Please, let me be here for six months.'

But the judge said, 'But you are not a thief. How can we keep you here?'

He said, 'That's not the point, but now I am not going out! And if you send me out I will have to do something to come back; that is the only way!'

He was thrown out, he stole, and was again sentenced... because he started loving this place! He said, 'It is limited but very beautiful -- so silent, so protected....'

Now the whole concept of a prison is changed by a man working under limitations.

This is how life is. So whatsoever small part you get, that is your cell, eight by eight. Whatsoever you can do in that small area, do; do and enjoy it, and don't be worried.

The Zero Experience

Chapter #7
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Annapurna: It means the goddess of nourishment. India has many symbols and thousands of god. Each symbol ultimately has to become the symbol of god. So about the goddess of nourishment they have a very beautiful concept; they call her 'annapurna'.

'Anna' means food, 'purna' means perfect. And the mother is annapurna, the woman is annapurna; she is the goddess of nourishment. She not only nurses the child physically, she nurses the child spiritually too -- because food is love on the lower plane and love is food on the higher plane...

The path is: become so loving that whomsoever comes close by is nourished by your love... and be without any concern about who he is, who she is.

If one can flow in all directions in love, then god is not very far. If god is not attained it is only because we are not flowing in love. A river only reaches to the ocean because it flows. A pool of water cannot reach to the ocean because it is not flowing.

When a man is flowing, he is love; when he is not flowing, he is just a pool -- stagnant, static, dead. When life energy is flowing every moment you are reaching closer and closer to the ocean, to god.

Love is your path, so whomsoever comes by, even a stranger, receive him as a guest, as a friend; nourish him and you will be nourished infinitely.
Give and you will get, share and more will be given to you.

[A sannyasin says: I just finished vipassana... and now I'm out (of the group)... I feel a discrepancy very strongly between the inside and outside.]

I can understand... it happens! Vipassana is such an in-going group, such an in-going process, that it takes time to adjust again with the world. If it really goes deep, for a few hours or sometimes even for a few days, one remains disoriented. So don't be worried about it!

Good... it shows that something has happened. When somebody has gone in, a gap arises with the outside world. And when you come out it is almost like flying by plane when you change a zone, a time zone. The body takes at least twenty-four hours to adjust. It is a flight into the unknown.

And the change is far more intense. The change is not only bodily; it is bodily and more! It is a psychological change. It is looking at yourself in such a different way that when you start looking back again in the old way the eyes need a little time.

Breathing changes when you are doing vipassana because when the mind becomes silent, breathing has a different rhythm. And with the change of the breathing the whole chemistry of the body changes; the whole proportion of carbon dioxide and he whole hormonal system changes, the blood changes. When you come back everything will have to be resettled. It will take a few hours... but good.

Now make it a point to give at least one hour every day to Vipassana; any time, for one hour go in. The method has been of real help to you. This was only an experiment because in a few days, one week or ten days, much cannot happen, but you have tasted a little bit of it. So continue for at least one hour every day. At the weekend if you have time, do a few more hours; you can use Sunday for Vipassana.

Alka: It is a Hindu mythological name. Alka is the city where gods live, in heaven, in paradise -- the town of the gods. But that is just a metaphor. Each person can become a city of god... and you have to become!

A person is not a small thing. A person is so vast that he can contain the whole universe. If you think in terms of a city, a person is such a big city that London or Tokyo or Calcutta are nothing.

Seventy million alive cells live in you -- seven times more people than in London -- and each cell has a self of its own. They are not even aware of you; they go on doing their work, they go on doing their thing. The human body is a huge city. And this is about the body. Your mind even is vaster than your body and your soul is as vast as existence itself.

Now it depends on you when you invite there. You can invite all devils; then they will reside. You can invite Adolf Hitler, Joseph Stalin, Mao Tse Tung; then they will reside there. You can invite Jesus, you can invite Buddha, you can invite Krishna. Then that will become their city; it depends on you. And nobody can enter without your permission; you are the whole, sole owner of your being.

So... I have simply indicated a way for you -- to invite gods to stay in you! -- send invitations!

[Someone asks: What should be done... about the effects of science on the environments?]

It is almost too late... and the way that people are thinking to do something is not the way. The problem is very complicated and complex. If we can destroy all technology and we can de-school society and universities are closed for one hundred years at least and people are again allowed to become absolutely ignorant and primitive, then only....

This is one possibility -- which doesn't seem possible, because we cannot afford it. We cannot drop technology now because dropping technology will mean reducing the world population to such a drastic extent that the whole world will be full of corpses.

If India wants to remain natural, with a pure climate, the population has to go back at least two thousand five hundred years. In Buddha's time only twenty million people were in India; now there are six hundred million people.

If technology is dropped only twenty million people will be saved out of six hundred million people just in India, so that is not possible; technology cannot be dropped.

All the people who are thinking about how to save the environment and the ecology are against technology, but it cannot be dropped. It is almost impossible, it is not feasible.

We have gone too far in technology; we didn't listen to Lao Tzu. He said three thousand years ago, 'Don't move into any technology,' but for three thousand years we have denied him. Now it is too late. Now going back is not possible.

The only thing that I think is possible is to go into technology even more, because now to go back to nature is not possible. To go into technology to such an extent that technology itself starts cleaning the atmosphere -- that is the only possibility.

If technology has polluted the atmosphere then a technology can be found which can de-pollute the whole atmosphere. Now the way goes through technology, not against technology.

If rivers are polluted and oceans are polluted and the air is polluted, we have to develop super-technology to purify the air, to purify the rivers, to purify the oceans. Now this is the only possibility! The other alternative looks easier but is impossible. And that's what is being proposed all over the world. It seems simple -- Gandhi proposed it in India: to go back, just live like primitive people, to drop all machines, railways, airplanes, everything! Seems simple but seems to be very suicidal. We cannot afford so many deaths; and what is the point?

If out of six hundred million people only twenty million people can be saved, what is the point? Then why not destroy all? Let things take their own shape if that seems meaningless.

Education cannot be stopped, and we have depended so much on technology now. Now it is impossible to think of living without electricity, impossible to think of living without allopathic medicine, impossible to think of living without cars, aeroplanes.

All these things dropped, nature can come back; but how to drop it? It is impractical. So the only possibility is: create better cars which don't pollute -- which is simple, not impossible.

If man can go to the moon it is just absurd why we cannot create better cars which don't pollute. Why can't cars run on electricity or on solar energy? Why should they continue to run on petrol? Why can't we create aeroplanes which don't pollute, ships which don't pollute? That can be done. It is just that we have not looked in that direction. And we have not looked because our whole concentration has been on war -- how to create more death in the world; that has been our whole effort. That's why absurd things have happened.

We know how to destroy a city within a second but we don't know how to cure a common cold. It looks so foolish! We know how to reach the moon and we don't know how to create a fountain pen which doesn't leak! It is simply absurd! But we have not looked into these things. Who is worried about a fountain pen which doesn't leak and who is worried about the common cold? We should orient our science more towards life and less towards war and death.

Now whatsoever science has done can be undone only by science. Gandhi is irrelevant, so is Tolstoy, so is Kropotkin. Now the only way left is to go into technology far more deeply but with a new orientation.

[The leader of the satori group says: I just trust everything that comes up absolutely totally and it feels very good but it feels peculiar.]

It is going very well... it is going very well. And allow it; it will happen more and more.

Once you are totally in it you will see what miracles can happen -- and without tiring you and without exhausting you. Otherwise if you are too worried about it.... and worry is natural when you are a doer -- what to do, what not to do.

When you are not a doer, just an instrument to me, just a medium there is no worry! Then you simply move moment to moment, and in those moments of spontaneity the insight is deep... certainly deep.

When you are not tense your help becomes more important, because when you are tense the person you are helping feels your tension. And everybody knows instinctively that a tense person can't help; he himself is in a problem. A groupleader is a healer, a groupleader is a therapist. A groupleader is really a process of therapy; his presence should become therapeutic. So if he is tense, he himself hinders the process. He has to be utterly relaxed.

If you leave everything to me and you simply move wherever I am taking you, you remain relaxed. In that very relaxation your presence will become very therapeutic... your very touch will have a new dimension and a new quality.

People will feel, and they will become more open to you, more vulnerable; then there is no fear. When you are tense they become tense: tension creates tension in the other.

The Zero Experience

Chapter #8
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Deva means divine and raga means melody -- a divine melody. And each heart is carrying a melody in it just as each bud is carrying fragrance. Man's heart is a bud and carries a melody in it. And unless this bud opens and flowers man is never happy, cannot be happy before it. It is good that he cannot be happy without it, otherwise growth will stop immediately. So one has to allow this heart-flower to open.

It is carrying a deep melody and once it bursts forth it bursts forth in a thousand and one songs. Great creativity, joy, celebration arises out of it; then life is a pleasure, a delight. Before it life is just a desert, a misery, a darkness. With the heart opening everything is immediately transformed: where there was sadness comes happiness, where there was misery comes bliss; where there was death before, for the first time one becomes aware of life.

In that melody one becomes aware of the presence of god, never otherwise. One can go on searching for god and will never find. In fact the more you search, the more you will miss. But if you can sing a song that you are meant to sing, immediately god becomes present.
You have to bring the offering of your heart; only then is he available.

Deva means god and nirup means formless. God *is* formless: although all forms are his, he has no form himself. That's why he can express himself in so many forms. His formlessness is a sort of liquidity so he can mould himself into any form. He can become a tree, a cat, a man, a woman, a rock. He is a formless liquidity so any form is possible, although he himself has no form; that's why any form is possible. If you have a form you cannot move into another form; the form becomes a fixation. god is not in any way fixed; he is flowing in all directions.

That's why people who ask 'Where is god?' ask a wrong question. Where is he not: everywhere, he is.

You cannot point him out because all that is, he is. How to indicate him, by what to indicate wherever you look he is.

But I can understand what the problem is: when you look at the tree, the tree is there; when you look at the river, the river is there; when you look at the man, the man is there. You ask where is god? You want god also to be specific like the tree, like the man, like the river. You ask for a definition of god. You are asking for the form of god, and he has no form. It is beautiful that he has no form otherwise things would be very ugly. Then there would be no freedom in existence.

The utter freedom is because he has no form, so he can become anything and he can be anything; he can go on slipping out of forms and taking new forms. He is more like a cloud. You are looking at a cloud; it looks like an elephant and by the time you have become aware of it, it is no more an elephant; it has changed. So if you want to see him you can see him anywhere, but if you ask for a form you will miss. That's how many religious people miss; the Christian has a christian form of god, a certain idea of how god should be; with a white beard, old, ancient, sitting on the throne.... if god comes in any other form, the Christian will not recognise him.

The Hindu has another form -- a god like Krishna, playing on his flute, dancing with girls. The Christian cannot conceive of a god that way; 'What type of god is this!' And the Hindu cannot conceive of the old, ancient-looking god with a long white beard, sitting on the throne. 'How can god be ancient,' the Hindu says; 'How can he be old? He is eternal youth!'

And the Christian says, 'How can he be young? Because he is so mature, so wise; the young are foolish. Youth is the time of foolishness, all sorts of stupidities, madnesses; how can god be young? And he is the ancient-most: even when the world was not, he was! So he is the ancient-most. And both seem logical but in fact god has no form. The Hindu has imposed one idea, the Christian has imposed another idea. Then there are other people; Buddhists have imposed another idea. They cannot think of god as dancing -- god dancing seems to be just inconsistent, a self-contradiction. god should be silent like Buddha; unmoving, undisturbed.

What is he doing with girlfriends? God should be so mature, so high, so beyond all mundane things of life. What is he doing with girls? He cannot be in the illusion of the body, he cannot be in the illusion of love, he cannot be in the illusion of beauty; he is beyond all illusions. They have another sort of god; they impose another idea, and so on and so forth.

There are three hundred religions on the earth, so naturally there are three hundred forms of god, and each religion has many small sects and sub-sects so they have their forms -- a little bit different here and there; all true and none true. All are true in the sense that god is available in any form and nobody is really true because god has no form.

And this is an indication for you; whenever you are looking at the tree forget the form and look for the formless. It will be difficult in the beginning. The form is there too much; how can you look for the formless? The tree has a shape, a colour and everything. The tree is a particular tree, a pine tree or a cedar; how can you forget the form?

But try; just sitting and looking at the tree, forget the form. Think more of the formless energy that is expressing itself as the green tree, as flowers, as leaves, as branches. Think of the energy that is flowing, the juice, the sap that is flowing in the tree.

And in the same way look at a man and a woman and a child and an old man; forget the form. Try to put the form aside and look into the formless, and soon one day, you will see that the window has opened and you have looked into the formless. That day will be of great illumination to you....

Holding a rock, close your eyes and feel the formlessness of it. And you will be able to because it is there; it is more there than the form. Form is just the outermost thing; the formless is the innermost core. The formless is the soul of things; the form is just the matter. The formless is the real being.

So one has to just scratch reality a little: form is skin-deep. Scratch, and immediately flows the formless. And when you scratch everywhere and you find everywhere the same formlessness -- in the church, in the temple, in the mosque.... When a Hindu is praying you find that he is bowing down to the formless, when the Christian is in the church praying he is bowing down to the formless... when you see that, all religions become one unity. Then you start understanding the essential religion which has no adjective -- Christian, Hindu, Mohammedan. And then the whole existence become an infinite energy -- moving, changing, in a process, taking a thousand and one forms like the sea. How many waves and how many forms! And every form comes for a moment and disappears the next moment. That is exactly how existence is.

Prem means love, anushthan means exploration -- exploration into love.

That's what life is for: to explore all the possibilities of love. And god is the highest possibility of love. If you explore all the possibilities of love you will come to know everything... and god too, because god is the highest peak of love.

So the real search is the search into the energy of love. There are many people who search for god and hold their love; they will never find. Only love can find god. One who represses love, hoards love, cripples love, will never attain to god. It is only through love that we start becoming divine.

The more we melt into love, the more god melts into us. The more we disappear into love, the more god starts penetrating into our being. A moment comes when we are completely annihilated by love, effaced. That very moment god enters into the innermost shrine of our being.

So the highest peak of love is the meeting point with god. To me, the only worthwhile search, the only worthwhile exploration, is the exploration into love. So explore all the possibilities of love in all the forms. And don't hoard love! Sometimes one wants to be miserly, a hoarder; those are the moments which I call irreligious. Never be a miser: even give to those who don't give love to you.

That is the meaning when Jesus says 'Love your enemies', because if you don't love your enemies, one possibility remains unexplored and a great possibility remains unexplored. If you love only the friend there is nothing much: everybody loves the friend. That's very ordinary; love cannot go very high.

When you love the enemy love transforms you -- then it is no more ordinary love; it is something superb, extraordinary.

Jesus says that if someone hits you on one side of the face, give him the other cheek too. It is not only to be a formal, bodily thing; the other cheek has to be given in deep love and gratitude. 'If somebody takes your coat, give him your shirt too,' he says, 'with great love.' Explore all the possibilities of love.

There is a jaina story....

A jaina monk is taking a bath in the river and he sees a scorpion drowning so he takes the scorpion in his hand, puts it on the bank. Of course the scorpion bites him hard. And as many insects, man included, are foolish, the scorpion is also foolish. If you prevent any insect from going anywhere it will rush in the same direction again... the ego.

The scorpion is drowning but he rushes into the water again and the monk takes it again out of the water. The scorpion again bites him hard.

A fisherman is watching all this and he says, 'Are you a fool? He will kill you! And why are you worried? -- let him die!'

And the monk said, 'It is his nature to bite and to give poison; it is my exploration into love. It is my work, it is my sadhana, to love even the scorpion. Let him do his work, I will do my work. Now it is a great challenge to see who wins! If I let him drown he has won and I am defeated. My love was not enough -- it was only so-so, only up to a certain extent; it was not the whole way.'

So explore all the possibilities of love. Never avoid any possibility of love and god will not be far away.

Deva anurup: It means in the image of god. Deva means god, anurup means in the image of. And god has created man in his own image. We may not recognise it, hence we suffer and are miserable. The day we recognise that we are made in the image of god, tremendous is the joy. We have never looked into our own nature, into who we are, and we go on seeking and searching everywhere. Only one place we never look -- that is withinwards. If we look there we always find -- whosoever has ever looked there has found -- that we are made int he image of god.

Maybe our consciousness is very small but the same god is reflected in our consciousness. It is like a full moon night: the full moon is reflected all over the world, in the ocean, big ocean, in the small pond, but it is the same, the image is the same.

So Buddha or Christ, Moses, you, anybody else -- it does not make any difference; maybe our consciousness is very small, a small pool, but that doesn't make any difference: it is the same moon that is reflected in it.

Our divineness is equal, we are equal in our divineness. Everything is unequal: the body is different, the mind is different, talents are different, intelligence is different, strength is different. Except for our divinenes, everything is different.

If communism exists anywhere, it exists only in our godliness. Everything else is unequal and the claims of communism are just false; no two men are equal. And the irony of it is this -- that they are the ones who deny god, who say that god doesn't exist... and god is the only possible communion where we are almost equal.

In everything else.... Somebody has more physical power, somebody has more intellectual power, somebody is more artistic, somebody is a mathematical genius, somebody is a musician. How can you say that Mozart can be equalled or Wagner can be equalled or Michelangelo can be equalled? Marx cannot be equalled himself; he has a rare genius in him.

In everything man differs and is unequal; equality is false. On only one thing is man not different -- and that is his divineness.

Once we start feeling it, a great quality arises. Then you pay respect to everybody. Nobody is higher, nobody is lower; all comparisons disappear.

This is the meaning of 'anurup'.

[A couple are having relationship problems. She says she would like to surrender to him so that the relationship can stay beautiful.]

No, just don't surrender for that; then it is tricky...

That's why I want you to make it completely clear to yourself. Sometimes you can surrender for a certain outcome; then it is not surrender. And it will not help much -- only for a few days will it be good -- because basically you are not surrendered. Just for a certain situation you surrender; it is conditional and the conditional cannot help for long. For a few days things may be good; again things will get stuck....

And one thing has to be understood... and this is... for everybody in the ashram; sooner or later I have to talk to the whole community.... All the communities that developed, that have developed in history, die very soon. I would not like that to happen to this community. And the reasons for their death are two: sex and money.

Either money becomes the problem -- that somebody goes on a money trip, somebody starts hoarding money. A few people become powerful, money-wise, then the community is divided; then politics arise.

Or the community has to depend for the money on the outsiders; then too the community cannot last very long, because whey should outsiders go on paying for you? A moment has to come when the community has to be independent. So money-wise a community has to be independent. And a community has to run in such a way that nobody becomes a hoarder of the money.

The second and deeper problem is sex. When people start living in a community, that becomes a problem. Today you are going with [your girlfriend]; tomorrow you start feeling like going with... somebody else, or she starts feeling to move with somebody else. Then what to do? There is a split. If you start fighting and clashing everything becomes disturbed.

So about sex one has to be very very alert in a community. If somebody wants to move with somebody else, it's okay; don't make much fuss about it. It is very simple... it is nothing to be worried about. A community has to be settled about it -- that sex will be there more or less. And the jealousy, the old jealousy which has destroyed the whole humanity, should not be carried here.

And nothing is wrong! If he feels interested in some other woman and that woman is interested in him, it is perfectly good; what is wrong in it? If you feel interested in somebody you have to move. If he remains with you for considerations -- that you will be hurt, that it is not good, that it doesn't look good, what will people say, that it is immoral or against the rules -- then he will be with you but he will not be happy because he will not be in love. And deep down, from the back door he will start finding ways to approach the other woman because his love will be flowing that way. He will take revenge with you in a thousand and one ways because you are the barrier; otherwise he would have been happy.

And the more he finds out ways to escape from you and find somebody else, the more suspicious you will become and will be after him, and you will become more and more heavy; a vicious circle is created.

Nothing is wrong in it. One has to be very floating. In this community sooner or later we will have to decide about it, and I have... I am thinking how to start it. The very idea that something is wrong in it is wrong! What is wrong in it? If he feels interested in a woman and she feels interested in him and they feel happy.... Maybe the happiness will stay only for a few days, but even then what is wrong in it? If one partner out of a couple feels to move out things have to be made very easy. He should not be forced in any way -- subtle or gross. Crying, weeping, you can force him; fighting, being angry, disturbing everything, you can force him. He can settle: 'Okay. It is not worth that much.' But what is the point? Here we are not trying to make an orthodox society. We want it to be a family, a real family. And if it has to be a real family, single families have not to be helped here; you follow me? If [each person] has their own family, it will not

be one family. It can be one family only when nobody has a particular focused family: people are fluid and they can mix and meet and move easily. And what type of love is this if it cannot give freedom? So be free, and if out of freedom you stay together, beautiful! But for no other reason should you stay together; that much courage is needed. If out of freedom you stay together -- out of freedom you decide to be with him, he decides to be with you totally out of freedom, for no other reason at all -- then it is perfectly beautiful; then it is surrender to each other, trust. But if some other strings are pulled it is not going to help much and it will not make you happy and will not make him happy. So think about it. There is no hurry. I would like you to be *really* happy, I would like everybody to be really happy. And this is how people are unhappy. These are the tricks of how people become entangled into unhappiness.

And my feeling is that people cannot stay too long with each other because people have not that quality of consciousness; to stay long with a person you need to be in love with her or his consciousness. If you are in love with the body, sooner or later you start feeling fed up with the body. It is known, familiar; a new body attracts more.

If you are in love with the mind, that too sooner or later is explored. Then one is stuck; there is nothing else to know any more. Now it is the same... every day. The mind starts hankering for some new experience.

The mind is always for the new and goes on seeking sensation, thrills, kicks. Unless two persons have met at the point of consciousness, things can be good only for a few days. I'm not saying anything is wring if they are good for a few days; even if something is good for a few days, good.

So talk together and be *totally* open. I want to start something from you because I will have to face this problem every day. So be true... absolutely true!... naked. Say what your mind is.

If you are surrendering only just to keep him away from [someone else], say so; that's honesty and that's love. Tell him that you are not so interested in your being together; you are much more interested in [his] not going anywhere else. If it is so, say so.

And let him also say everything -- about why he is settling with you. Just because he doesn't want to create a fuss about it, a rumour about it, everybody will be talking about it, he does not want a scandal -- is that why? Or he does not want to hurt you because he has loved you and he would not like you to be unhappy; is that why he is settling? But that's not much! How long can he settle for that? He is settling for wrong reasons.

So put all your cards out, and if out of that freedom you stay together, stay, otherwise don't -- no need.

[The man of the couple says: The last two days I had a clarity which I've never had in my life before... As soon as I came into darshan it vanished.]

Then it is not! That's what I am trying to do; that's why I have done that I have to make everything so clear to you that if your clarity is clarity, only then will it be there. It can be a deception, it can be illusory; I'm not saying it is...

If it is clarity it will remain; if it is not clarity it will go -- and it is better to know deeply whether it is or not.

You will gain much out of it. If it remains it will be tremendously valuable; if it goes, then too it is good. Nothing is wrong. Don't try to keep it. If it is there, it will be there. Whatsoever I am doing will not disturb it. I *want* to disturb it! If it can be disturbed it is better to disturb it, otherwise it will be disturbed within a week, so why waste that time?

I know -- we want convenience; you were feeling convenient. For me convenience is not the thing... something deeper.... Convenience is very superficial.

It happens to couples many times: they think that now the surrender has happened, now we will trust each other, now the moment has come -- and again within two days it is gone.

So tonight again just sit together. If it were real clarity I must have made it more clear. Then you would not be disturbed by what I am saying; you would be strengthened. If you are disturbed, then it was not worth much; let it go. But don't try to force it, don't try to throw it. Simply see, and whatsoever happens is good. Just wait for it to clear itself.

So if it was a real thing that happened it will come with more vitality from an even deeper core and everything will become clear. A few things will be burned completely and it will be something which is going to stay then.

I have to do this many times...

The Zero Experience

Chapter #9
Chapter title: None

9 March 1977 pm in Chuang Tzu Auditorium

Archive code:	7703095
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Audio:	No
Video:	No

[Osho tells a sannyasin couple that through sexual freedom within the community here, people would naturally find the sexual need dropping and a spontaneous celibacy arising. The swami says: I feel more and more that in me the suffering that's happening is getting smaller and smaller.]

It is... it is! The more aware you become, the more childish and stupid it looks. In the name of sex man has suffered so much... unimaginably, unaccountably. Ninety-nine percent of the suffering of humanity can be dissolved if people can become a little more understanding about sex. Ninety-nine percent of misery is because of sex -- and because of misunderstanding, not because of sex! Not because of sex itself -- because sex is simply innocent; it has nothing to do with your misery.

It can make you very very happy, but man has created so many taboos around it. Those taboos don't allow the energy to move in a flow; they obstruct it in a thousand and one ways and only allow it into a certain channel. Sometimes it flows in that channel, good; sometimes it doesn't flow because you cannot force it. Then problems arise and suffering and misery, and then character and morality and heaven and hell and everything comes behind it . . . and it is a very innocent phenomenon.

With a more mature humanity sex will not be a problem at all; it will be just like breathing. Nobody is worried about breathing, nobody creates any problem about it. It should be just like that: a simple communication. And in fact it has no involvement.

Involvements are man-made but because of the involvements and certain other things -- the ego, the prestige, the power trip, the possessiveness, the domination.... And somehow when your woman starts moving with somebody you feel as if you are being rejected.

That is absolutely wrong; you are not rejected. Your woman is simply saying that she is still interested in man. You are just one representative of man. She is still interested in man, and other men are as much man as you are.

In fact the energies are interested in energies. [the girlfriend] is not interested in [the boyfriend] himself but in the masculine energy that is expressing itself through [the boyfriend]; deep interest is in that masculine energy. You are not interested in [the girlfriend herself]; [the girlfriend] is just a window to the feminine energy.

Now, we become too much attached to the window and we forget completely, we lose all track of the energy that was flowing through the window; the window becomes all. Then we feel that if we have to see any beautiful sky we have to see through this window. Sometimes the sun is not at that window; it is very cloudy there. The sun is at another window, you can open another window, but you cannot because you have become too much attached to the window, the frame. It is the same sky! From this window and from another window, the sky is one. It is the same sun from this window or from another window; only frames differ.

Now this is foolish! If the sun is flowing at the window that you have become accustomed to calling yours, good!

But if the sun is not flowing there, any other window is as good.

This freedom is one of the greatest of freedoms . . . and this freedom has to be allowed by and by. The more aware you become, the more this freedom has to be allowed.

And one more thing, very paradoxical: if a person becomes less and less interested in the windows and more and more in the real phenomenon of the feminine and the masculine energy, the yin and yang, then the second happens. The first revolution is that one becomes free of the windows and the second revolution is that one becomes free of the sky itself. Why?

Because once you see that the sky is the same on all the windows and once you have seen the sky from different windows and you have tasted different windows and you always come to the same experience, then the experience becomes repetitive and you start seeing that you can go on repeating ad infinitum and nothing is going to be attained out of it. Then all interest in sex is lost. This is the paradox: if sex is free interest in sex is lost completely, utterly.

If one day a person wants to really become a bramacharya, really celibate, authentically celibate without any imposition, naturally celibate, then the only way is to live through all the windows possible, to see the sky from different windows.

What is happening right now is that you are too attached to one window so you remain interested in other windows. What is happening right now is this: you cannot go to the other windows but you go on looking out of the comer of the eye and you have fantasies.

Now, fantasies never free any person: fantasies are the basic root of all bondage. You cling to the window and you go on looking at other windows out of the corner of your eye and you always have the suspicion that others are enjoying more . . . naturally, because you are fed up with this window and this sky.

You want to go but you cannot. The society, the culture, the civilisation, the whole heritage, the past, the morality, the priest, the politician -- all are against it. And you yourself are made by all these conditionings so you are also against it.

Now you are in a difficulty: you cannot leave this window, it is against your respectability. It is your super-ego which says no, which says that you have to sacrifice, it is a commitment -- and your nature, your sexuality goes on looking for new pastures, new thrills, new kicks. It creates a split in you, a division . . . repression, guilt and all that. This is the source of all neuroses. This is not the way to be whole and healthy and fulfilled.

Drop repressive inhibitions, drop guilt-creating taboos. Accept nature whole-heartedly and go with it, flow with it. Flowing in a let-go, one is transformed utterly. Through sex comes freedom from sex: experience liberates.

One day suddenly one comes to know that there is no fantasy left, all has simply disappeared, and the whole game takes a new turn. Then you become interested. There must be something which needs to be searched for in you.

The woman cannot be outside -- the outside is a projection; the man cannot be outside -- the outside is a projection. The woman and the man must be somewhere inside your being. That's why you are never finished: the interest remains, you get bored, again and again bored, again and again the idea arises back. It seems to be very repetitive . . . ad nauseum.

Then you become aware that it has something to do with your inner being -- you have to meet in your inner core: the yin and yang have to meet there, the orgasm has to happen there.

The society is very sexual because sex has been repressed. If sex is made free society will become asexual. Now this is the trip of the sexualists -- that they have made a very repressed society. They are serving sex: all your mahatmas and all your puritans and all your moralists are in the service of sex. They don't allow one to really get the insight into it; the fantasy continues. They have put so many inhibitions and taboos on sex that you cannot look directly at what it is. So be direct, be absolutely clear about it.

Good -- relate to each other whatsoever happens in your mind. And always think that love is something very very different from sex and don't get mixed up about it.

In fact your love may grow higher if you give each other a sexual freedom because then you are not at each others' throats. And how can she not be able to feel grateful to you, and how will you not be able to feel grateful to her that you gave each other so much freedom? Because you give freedom love will become enhanced, and sooner or later you may be finished. It is not much; one can be finished very soon.

When you are finished with the constant desire for every woman, for every man, then you will fall back upon each other and that will be a totally new merger, a new meeting. Then she can represent your inner woman, you can represent her inner man, and you can help each other.

Then you will not be looking out of the corner of your eye anywhere; you will be able to look into each

other's eyes immediately, directly. Then there is nowhere else to go.

Once you have known many women you know that all women are the same. The difference is maybe of the bonnet -- like that, nothing much; the basic energy is the same. And so are all men alike; the differences are superficial.

The superficial has become very important and we are so attached to the superficial that we don't look into the deeper.

Here, to be with me, you have to learn as much freedom as possible and as much love as possible.

My whole effort here is to bring you to a point where you can transcend sex, because unless you transcend sex you can never fly in the heavens; you are too much rooted in the earth, too earthly. But the only way to transcend sex is through deep freedom in sex. And there is no need to hide because if you are not jealous about each other, or if you start feeling that jealousy is stupid; even if you feel jealous, you feel the stupidity rather than a righteous anger, then you can become more and more close and your hearts will be more and more open.

A friendship will arise which is more valuable than the so-called sexual relationship. It will be more refined, more delicate.

The Zero Experience

Chapter #10
Chapter title: None

10 March 1977 pm in Chuang Tzu Auditorium

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ShortTitle: ZERO10
Audio: No
Video: No

[A sannyasin says: For these last two years I was a musician... I play the piano.]

Very good. So my meditations will fit you; they will go very deep in you. If somebody has been interested in music he has already been in meditation unknowingly. Now the effort will become deliberate and conscious.

Music is a subtle meditation. People who become interested in music are really unknowingly moving in the same direction as a meditator. The pull is the same, the attraction is the same.

One is hankering for a harmonious unity, one is hankering for a silence but not a dead silence... a silence which has a song in it.

A real silence is always a singing silence. A real song is always, at the very heart of it, nothing but silence.

Music is a way to enter into that silence through sound. It is paradoxical but the whole life is paradoxical.

If you want to move into silence you have to move through sound. By and by the sound becomes more like soundlessness. And that is the whole art of music: to turn sound into soundlessness and then to turn soundlessness into infinite silence.

In China they say that whenever a musician is perfect he throws his instrument, whenever an archer is perfect he throws his bows and arrows.

It is said about one great archer that he became so great that he not only threw his bow and arrow; one day when he was very old he saw the bow and arrow at some friend's house and asked what it was! The friend could not believe it. He said, 'So you have risen so high that you cannot recognise that this is a bow?'

This is the taoist attitude -- that a technique has to be learned and then forgotten; then only the fragrance remains. The flower is gone, it bloomed, it faded away, but the fragrance is left.

When music is perfect no instrument is needed. One simply closes one's eyes and it is there. When it is not perfect we need the help of the instrument to feel it. When one is in harmony there is no need for any harmonium. When the inner piano has started functioning all outer helps can be dropped. They are props, supports; good -- without them it will be very difficult to move inwards.

You will find that you will very very at home with me. So you do a few groups and do the camp and participate wherever you feel like participating. The music group is there, the sufi dancing is there; participate and move according to your feeling.

[Osho suggests the musician do the leela intensive group]

'Leela' means playfulness, and playfulness is a key.... The mind tends to be serious. Playing music the mind can become too serious about it; then you will miss! You may become a maestro but you will miss something valuable. You will become a perfect technician, expert, but the centre will be missing.

The centre evolves only when you learn how to be playful. Then there is no seriousness. One simply improvises as one goes; it is more childish, more child-like, more innocent.
Technique is needed but then one has to forget it.

Deva means divine, parigeet means a small song, a sonnet -- a small divine song. That's all one needs to be, and if one can be, that is more than enough. Not much is needed: just two small lines of beautiful song and that will do -- a haiku; that will do. That is enough... that quenches all thirst.
Man is not thirsty for the oceans, man is only thirsty for a small song.

Once it descends into your being you are fulfilled. We go on rushing from many things and everywhere there is only frustration because we look in the wrong direction.

I call them four poisons: power, prestige, profit, pull. And we go on.... Neither power nor prestige nor profit nor pull -- none of them can become a song. They can destroy a song but they cannot create a song; those are destructive ways to be.

A song needs a creative atmosphere, so sometimes it happens that the song arrives in a poor man's heart because he is uncluttered. Yes, his heart is a very small hut, not a palace, but his doors are open. In fact he has nothing; why should he close the doors? He has nothing to lock; the song can steal in.

Sometimes it happens that a man who is a nobody suddenly feels the thrill of the divine because he is available, he is unoccupied. He is nobody so there is no preoccupation. He has nothing to do with his mind; he is empty. In that emptiness, the contact. A person who is very much occupied with a thousand and one things is so full of thoughts that the sound cannot penetrate. There is no space in him; he has no heart space.

So if one remembers that one is here to sing a certain song that nobody else but you can sing... It is simply your song; only you can be articulate enough to manifest it, nobody else. If you die without singing it that song will remain unborn forever, and you will carry a guilt forever and forever.

That is the real guilt -- that one could not be that which one was destined to be! One could not be oneself; that is the only guilt. All other guilts are pseudo-guilts created by the priests but the real authentic guilt is one: if you cannot be yourself, then you will feel guilty, guilty before yourself.

Not that there is going to be any judgement day and some some judge to judge you -- there is nobody -- but you will feel guilty in front of your own eyes. You will always shirk your own penetration, your own gaze. You will be afraid of looking into your own mirror: you will know that you have betrayed yourself.

And that song is almost ready. One just has to relax and it surfaces. It is not that you have to create it; it has come with you, it is you! You just have to allow it a chance. So become more and more unoccupied with non-essential things -- that's what sannyas is all about.

When you are not involved with the non-essential, the essential comes on its own, on its own accord.

[A sannyasin, a psychologist, says: I don't understand this question of violence going on in groups.]

You need not... you need not. It is your problem: if you don't feel to go into a certain process, don't go! If it is a problem, you are the first one who has brought it, so it must be that something is wrong with you.

Thousands of people have passed through those processes and they all are benefited by them, so nothing is wrong with the process; something is wrong with you. And the wrong is that you must be having some

deep violence in you and you are afraid of it -- afraid you can kill somebody. You want to kill the pillow because you are afraid that if you allow your violence you will not have any control over it. That's your fear!

Only violent people become afraid of violence, and when they start projecting they think something is going wrong here. People should beat the pillows, but why pillows? They should just think in their mind that they are beating. Why should they use their hands? That too is violence. They should just think. Then by and by repression comes, why think at all? Because if you *think* about being violent, some day you can be! Then better repress that too! Be polite, be good, be non-violent; that's what has been taught down through the ages.

For century after century non-violence has been taught to people -- and people *are* violent! Those techniques have not helped anybody to come out of violence. Particularly in India we have witnessed the teaching at least for five thousand years -- non-violence, non-violence -- and even the people who teach non-violence are very violent people.

So the problem is that man has something violent in him, a natural violence. When you throw it on a pillow it is just so -- so because nobody is really violent against pillows, people are violent against people.

In a better society if it were possible.... For example, if somebody is being violent in an encounter group with a woman, if it were a real human society -- as some day it can be -- it would be better if her mother or his mother were there. He may be really violent against the mother.

Now this woman is again a pillow -- a better pillow than a pillow, at least human, looks more like the mother, but still not exactly the mother. If the mother is there and if the child can hit the mother, even once, maybe all his violence will disappear.

Every child has wanted to hit the mother one time or other. Every child has been tortured, every child has suffered, and somehow it seems natural too because the mother has to prevent the child from doing many things. The child is going to be close to the fireplace; the mother has to prevent him. The child is going outside and it is dangerous on the road and the mother has to prevent him. The child wants to go and the mother hits him; that is the only way she knows how to prevent him. And still even psychologists have not been able to substitute better methods. So the child goes on, goes on, piling up violence against the mother or against the father; that violence is there.

Now a pillow is very far away, very far removed. If nothing can be done then okay, do it with the pillow; it will be better than doing nothing. But if you can find a woman who represents your mother in a subtle way maybe her face, her eyes, the way she talks, the way she sits reminds you of your mother and your violence arises -- if you can hit this woman, your violence will disappear.

This woman is a part of the process and she is ready to help you because you are going to help her. She may be angry against her father or against her brother or against her husband and she may find a good object in you, so both can be helped.

A group is nothing but a helping situation in which every participant is trying to help each other; it is a mutual help group. They are creating situations for each other so something that is boiling within can be thrown out.

Now, it has to be true, then it goes deeper; otherwise it will not go deeper. And the only people who *really* are against it are the people who are carrying deep wounds and who are afraid that if they go into violence they may not be able to control. They may go too far: they may really kill somebody!

So it is not a question of the groups... never raise a question about anything. Whenever a question arises turn it inwards and make it a question about yourself; then you will grow. If you feel you don't need groups because you feel that you are a loving person and you don't have any violence. Finished!

Then it is for those who need it. Somebody must be needing otherwise why should they pay and be violent and suffer violence? They must be needing it. And they come out of it tremendously joyful -- more than they have ever been before. They come out of it more human, more graceful. And you are the first to bring this up so the problem must be with you rather than with them.

And about me you need not figure anything out; you will not be able to. If you can figure out only your own inner map that is enough; take my help. Don't try to figure me out otherwise you will be in trouble. I exist for thousands of people. Their needs are different so I exist in different ways to different people. Now if everybody wants to figure me out everybody will go mad! Just look at the part that helps you; that is enough for you. I am more than you need because I am needed by others also and I have something to give them too.

So just look at the aspect that you need: if you can figure out that aspect, that's enough. But if you want

to charter my whole territory you will go mad; you will not be able to decide anything. You will lose all clarity because I am contradictions. I have to be! For different people I am a different person: their needs differ so I become a different medicine for every person.

Always remember: whenever some problem arises turn it in, focus on yourself and look at it there.

Somebody comes, particularly Indians come, and they say, 'This is not good! Somebody was hugging; a man was hugging a woman after the meditation. Why do you allow it?' Now he is raising a question about me, just as you are, but his question is his! He must have very repressed sexuality. Otherwise why should he be worried?

Somebody is hugging a woman: the woman is not yours; he is not hugging you, she is not hugging you. You are not concerned at all, you are nobody in it; why should you be concerned and why get so enraged? And he is angry with me: 'Why am I allowing this?'

He feels as if he has to dictate to me what I am to allow and what I am not to allow; then only will he be my disciple and everybody else has to go. Then I will be his master and he will be my disciple -- finished! Then I cannot look after others' needs.... And this is his problem!

In fact he is very repressed. In fact he wants to hug the woman himself but he is not capable, not courageous; now he is feeling jealous. He cannot see this happening: what he cannot do he cannot allow others to do. At least that much he can do -- he can condemn. As others have condemned him he can condemn others: he has become moral, a moraliser.

Here, millions of people are going to come and all sorts of people. In fact never before on the earth have so many different types of people gathered around one person.

Buddha had a certain type of people; it was very easy to figure him out. Just one type, so everything was going well. Jesus had another type, a fixed type. With me it is very difficult -- I have all sorts of people; it is really a miniature universe. All sorts of people are to be allowed and all sorts of methods will be here.

So whatsoever fits you go into it; if you don't feel good get out of it, forget about it. It is not for you, that's enough! You are not to decide about the whole thing, otherwise rather than helping yourself you will become an unnecessarily puzzled and confused person.

But I can see your problem. Your problem is that you have very subtle violence; you are afraid of it. But still there is no need that you should force yourself into these groups.

By and by doing other groups.... Do other groups where violence is not there. Do intensive enlightenment, sufi dancing meditation; and by and by you will become able one day to do these groups too.

[Many men here tell me that I frighten them. They feel like they're going to fall into me... I feel I have something to work out in relationship but it isn't happening.]

No, I understand, but a few things to be understood. First, you *are* strong and nothing is wrong in it! You have a very strong vibe, so somebody can feel that you can overpower them. You cannot feel your own vibe because you are that vibe; only others can feel it. You have a strong vibe and it is good. It is fortunate to have that strong a vibe.

So people will feel that once they fall in love with you they will be no more: they will be taken off their feet...

... Because whenever you are in love everybody feels that he has been taken off his feet. But the total result will be that *you will* be stronger unless you really find a very strong man. And you will not love that man because when a man has very strong vibes those vibes are violent and when a woman has very strong vibes those vibes are very loving. So you will not love that man!...

... You will not love him because he will be very antagonistic, he will be very crude, very primitive.

And you will like him for a few days but you will suppress yourself, you will have to, and you will feel that something is very crude, primitive, gross.

So you cannot be really in love with a very gross man and only the gross man will not be afraid of you! And ordinarily a soft man will feel afraid. You have a strong vibe...

To you my suggestion is that you float; don't try to settle with anybody...

Simply float... And that is the way for your growth. If you want to settle, it is difficult to settle with a person who has not strong vibes...

And stop trying to be soft: just be yourself. You try because you have a little fear that people say that you are strong. So you try on your part; that creates a division in your being. You need not try -- simply be yourself; that's how you are.

Some day somebody who really wants to dissolve into a woman will love you. But don't try to make out that you are not strong... Don't try that.

Simply be the way you are and be floating. If a relationship exists for a few days, good; when it disappears, let it go.

... It is perfectly good. Don't think of it in terms of frustration. You will be more frustrated if you get fixed into a relationship.

It is not good for you at all. There are a few people for whom a fixed relationship is good, there are a few people for whom a fixed relationship is never good.

... So just enjoy floating.

And as I see everything is perfectly going good. Sooner or later you will find very many loving people because there are people who want to dissolve too.

Sometimes it happens that a person who really wants to dissolve becomes afraid... and he really wants to dissolve. Because each man is really seeking the mother. One wants to dissolve almost in the womb of the woman, wants to be completely enveloped. That's why the fear that if it really happens, then? So because of the desire the fear comes.

Just remain yourself. When they say something, you say, 'Yes, that's how it is. I am a strong woman and I exist only for those who want to dissolve and disappear in me.'

In the East we have really found that a woman is both life and death. The symbol of Kali.... She is dancing on the chest of her husband; she has killed the husband by dancing. She is carrying a garland of skulls: all are her lovers. So many lovers she has killed and finished and yet she is one of the most beautiful phenomenon -- Hindus call her mother -- the most beautiful and the most terrible.

Christianity has the right word for it; they call it 'mysterious tremendous': mysterious, very mysterious, but very terrible also, tremendous also. Love and fear both together.

So whenever there is a real woman something of the Kali exists in her. Men will be attracted and men will be afraid too. But enjoy it, be a Kali; nothing to be worried about.

And that's how you are going to grow. Kill as many lovers as you can, right? (laughter)

The Zero Experience

Chapter #11
Chapter title: None

11 March 1977 pm in Chuang Tzu Auditorium

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Deva means divine, neeten means morality -- divine morality. And there is a morality that man can create but that is worthless; it is only an imposition from the outside. There is another kind of morality which man cannot create, which is beyond man, which comes from the above. Man can only be the receiver of it, not the creator: that is divine morality.

Whatsoever man creates remains limited, and whatsoever man *can* create can never be bigger than man himself. Naturally, the creator is always bigger than the creation. So your morality is not of much value... at the most a social utility, at the most, good in living with people. It is helpful, convenient, respectable, but nothing much; it doesn't go very deep. The real morality has to arise from the centre, from your very being -- not as your work but as a gift of god. Hence my insistence on meditation.

If you go on meditating deeply, one day you suddenly realise that your life has started changing and you

have not done anything to change it directly. You behave differently, you walk differently, you talk differently; you are different! And yo0u have not done anything aprticular to change your behaviour. It has changed because your centre is more open now and god can give more and more light to your beinbg. That morality is divine morality.

In Christianity they teach that one has to be moral to meditate. In the East we teach that one has to be meditative to be moral. If you first become moral and then you meditate, your morality will be superficial and will not allow you to go deep even in meditations. It will be an imprisonment.

In the East we teach to first realise at the centre of your being and then let things happen from that centre. Let it come from the innermost core and spread onto the circumference, not vice-versa: don't go from the outside to the inside, come from the inside to the outside. Hence in eastern treatises on the transformation of man, sometimes morality is not even mentioned.

When the indian Upanishads were translated in Germany for the first time, the german scholars were puzzled because morality was not mentioned at all. They don't say what to do, they don't say 'Be true, honest, don't steal, don't covet, don't be jealous'; they don't talk about anything. There is nothing like ten commandments, not at all; not even a reference is made.

So the whole thing is how to become meditative, how to become so silent that no thought disturbs you. In that no-thoughtlessness arises a new life, and you are just a witness to it, not a creator. You simply see it arising in your being, spreading all over, and then a totally different character is born. And that character is not a bondage, it is a freedom.

That morality one has not to remember: it comes out of your consciousness moment to moment. And it is not a doctrine, it is not a principle to be lived by. It is just your consciousness, your awareness... and through that awareness comes responsibility.

[Osho suggests to a sannyasin that she do several groups, for one never knows which door is going to be helpful unless one explores and gropes in the dark...]

... and then something suddenly clicks in you, so you have simply to grope.

For spiritual growth no fixed map exists. And it is good that no fixed map exists because man is not mechanical so nothing can be fixed about man. Man is so fluid and so flowing and is basically freedom, so no map exists.

Man is not like a territory on the earth: you cannot make roads. Man is like the sky, so there is no possibility of any map. You cannot demarcate; roads don't exist. One has to find, and that is the beauty of the whole search. Otherwise ready-made paths will destroy the whole beauty....

If there were a super-highway to god who would really like to go there? Only foolish people would go there. Then all those who are really of any importance, significance, would not bother; only a crowd would be found there. *Real* individuals would not go on that way; they would search somewhere else. Because individuality is born out of your choice, and the greatest pleasure and the peak of pleasure is when you are *really* individual, absolutely individual.

So here, many things exist. You have to grope, you have to go from one to another and just search. Whatsoever fits you, choose. whatsoever doesn't fit you, don't judge it. Forget about it; it was not for you. Then soon you will find your own map... you can make a workable map of your own.

And that is the whole purpose here: not to give you ready-made maps but to give you all sorts of maps possible so that you can work out your own map. That's what sannyas is all about. It is not just following blindly.

People would like that very much. They don't want to search, they don't want to seek. They want everything ready-made so tey can just open the can and enjoy. It is not possiblle that way. God cannot be canned!

So here we are making available all possibilities -- all that has been done up to now and all that can be done. All the doors have to be left open and you are given total freedom to seek and search. Whichever door suits you, from there you escape!

[A long-time therapist says she is not sure whether to participate in a training for the helping professions or just be here.]

Your presence will be a help to those people. I would like a few sannyasins to be in that group; that will

help them to come down from their ego trips. So you will be a catalytic agent; that will be very meaningful.

And one can learn much -- even while others are going on ego trips. That need not be a disturbance. Unless you yourself are on the ego trip, it is not a disturbance at all... and you are not so there is no problem in it.

[She says: I still have some problems with my ego!]

Problems are there, but the trip is no more. Ego problems persist even when the trip is finished. The ego has two divisions: when the trip is, you have problems in the future and because of those future problems you have problems in the present, but your orientation is in the future because of the trip.

[A sannyasin says: I want to encounter you.]

Then do a few groups here; they will be very helpful... will bring you closer to me and will make things easier to understand. And if you really want to encounter me you will have to encounter yourself. That's the only way to encounter. Because I am not something other than you, so you cannot encounter me on the outside...

You can encounter only in a deeper way, in an inner way. So the encounter can happen only through the heart, not through the mind.

[The sannyasin adds: Sometimes I smoke dope and then I like very much to listen to your tapes. When I'm sitting here you are quite far away and when I'm listening to your tapes you are much nearer.]

Sometimes it happens... sometimes when you are listening to the tape it is only the word that you are hearing. When you are listening to me directly, the word becomes secondary, my presence becomes primary.

It is very simply to listen to the word, it is very difficult to listen to the presence. Because with the word you are in absolute control; with me you are not. The tape you can turn on and turn off...

What I am saying is that with the word you are the master completely: if you don't want to listen you can turn it off. If you want to listen you can hear it again and again and again, but you remain in control.

When you are facing me you are not in control. Somehow you start losing your control and that creates a resistance. It is a very unconscious resistance; it comes to everybody, it is natural.`And the more impressed you are by a person, the more will be the resistance. If you are not impressed there is no fear: you can listen, there is no problem. But if you feel that there's some pull, there is danger too! You may get involved, you may get committed, you may get into deeper waters, so you resist and keep a little aloof. That creates a disturbance; then you will not be flowing so easily as while listening to the tape.

Secondly, the presence has a totally different impact: it starts working on your body energies. while listening to a tape there is nothing else -- just the words, dead words. When you are close to me many things are happening together. Your body is in contact with me, your eyes are in contact with me, and something of the deeper starts overlapping. That too creates a deep fear; resistance is natural.

Those things, if you understand, will make it clear why it happens. It happens to many sannyasins: when they are working far away in london or in berlin, they feel me more. When they come here they are surprised: they don't feel me so much! They feel a little lost and they wonder what is happening.

When they are there I am just a projection, it is their mind, so they can talk to my picture and they can hallucinate whatsoever they want. They can hear whatsoever they want to hear and they can think whatsoever they want to think. They are completely free -- I cannot interfere: it is their projection and their dream and they are the masters.

When they are here their projections are constantly struggling with my presence. Naturally when the real is there the dream has to give way. They feel unease... it feels difficult. Far away, they feel very good -- close, something starts burning.

And dope can be helpful sometimes because the dope will help you to lose the resistance. But that is not a good way? Because if you lose the resistance consciously that will be something deep-going. It is a trick, a chemical trick. The dope can help: you can feel very flowing because there is no fear.

It is almost as when on an LSD trip a person thinks he can fly. Sometimes it has happened that people have started flying from the house and have fallen and smashed their bodies up, killed themselves. In that

moment your imagination is so perfect and reason has no interference, so things are very fluid and things become very colourful. Things have a more poetic quality... and what I am doing here is poetry.

My whole approach is that of a poet, it is not that of a philsopher. So when you are under any chemical drug naturally you are not resisting; the ego is relaxing, the mind is flowing.

People become very good when they are drunk -- more human than ever, more loving than ever. Drunkards are beautiful people; nobody can be compared with them. A person who has never been a drunkard does not know how beautiful a person can be when he is drunk and how soft, supple, flexible, relaxed. But this can be done without the chemical; then it will be something more meaningful.

It is happening to many people: I am their dope! Just listening to me -- and by and by it becomes a very, very simple process -- just listening to me, just feeling me they start feeling a chemical change. And that is far superior because then you are not dependent on any chemical.

The chemical change is of the chemical, not of you. Once the chemical has worn off you will go back again to the same resistance, to the same hardness. But if you can listen to me as if I am your dope and you don't substitute anything else, and that can be done, then you will see that there is no need for the dope. You can just open my book and just read a few lines and you will feel it has come... you have smoked!...

I am saying that if you read me, if you start feeling me, just by reading a few lines you are stoned, or listening to a few lines you are stoned, and that is far better.

[Someone says he spent two years with John Bennett; he also did Vipassana, and Colour therapy, with good teachers: But when I go away from them, it goes... it doesn't stay.]

I know. They were good teachers but you have not come across a master in the past. A teacher theaches you something and you feel grateful too, but it cannot go very deep; it remains at the most part of your knowledge.

None of them is a master. Bennett himself was in search of a master for his whole life and he could not find one. He went from this master to that, this master to that: from Gurdjieff to Pak Subuh, from Pak Subuh to Shivapuri Baba, and continued.

He never belonged anywhere, he was himself a driftwood, but he gathered much knowledge. Driftwoods gather much knowledge because they go to many people. And he was a very very intelligent man, certainly a very talented man, and he did fifty years work....

So you have been in contact with good people but you have not yet been in contact with a master. That's why once you are gone things will by and by fade out and disappear. Just a remembrance will be left and that too of not much value.

And you seem tired, you look tired, as if your energy has gone through going to these people, learning this and that. A certain hopelessness has entered you -- as if this is going to happen again and again... but this need not be so! This need not be so.

[The visitor says: I was warned against these groups]

Yes, they will be helpful. Those people who are against groups are helped tremendously by them. They are against them for a reason.

Whenever you against something you have something within you whcih is afraid, which can be broken by these groups.

So you have to drop that feeling and pass through at least two, three groups. And the passing will be meaningful only if you drop resistance and really participate, otherwise you can remain still and nothing will happen. So you have to try. You have tried other things: try these groups.

[Another visitor says: I have never done any organised groups or had any particular teacher... I spend a lot of time outsidee with nature.]

That's good but you will need to go a lot inside too!

And nature is beautiful, to be with nature is beautiful, but there is a higher nature within, and unless you touch that layer everything remains like a dream. The trees are beautiful and so are hills but nothing compared to the trees and hills of the consciousness. The sun and moon are beatutiful -- nothing compared to the inner light when it dawns on you. Then it is just... everything is just nothing!

But nature prepares: if one has been in tune with nature that is a good preparation... better than to be with teachers! Nature is one of the greatest teachers. If one can learn, if one is ready to learn, much can be learned from nature.

And I have the feeling that something has been happening to you, knowingly, unknowlingly; nature *has* done something. Now try to enter the super-nature....

[The leader of the bio-energetic group says: Some people I felt were left unfinished... and I felt responsible for that... I feel too vulnerable to lead a group and I don't know if that's just my imagination...]

No, it is just your imagaination.

And the groupleader has to learn one thing: he has to learn the difference between responsibility and concern. You become much too concerned... you get identified. You almost tkae it as if it will be your failure if somebody fails. That is not right at all, because that means that you will start manipulating people, you will start forcing -- and growth cannot be forced on anybody.

Whatsoever you can do, do, but it is not your responsibility if somebody does not move in, if somebody remains sanding out, is left behind. You should not be lethargic, that`s right; you should not neglect, that is right. Do whatsoever you can do and then forget about it! More than that cannot be done.

If you start thinking that somebody has remained incomplete in the process and this is your fault, you will create a very great anxiety. And if you have the anxiety you will not be able to help. Only a non-anxious person can halep. Anxiety in itslef creates resistance in the other. Only a non-anxious person helps the other to be open. If you are tense... and this will create a tension.

This is none of your business! They are not to become enlightened through you, by you. In fact when somebody attains something through the group, thank god! And if somebody fails nothing can be done about it. It is neither your doing when you succeed nor is it your doing when you fail. Success and failure should not come in your mind; then only can a groupleader function well. It should be a game on your part, a play. The concern should be more that you play it playfully rather than feeling that everybody has to be helped.

The groupleader should be like a river, flowing. If they are thirsty, they will come and they will drink. If they stand on the bank and don't drink, that is none of the business of the river; the river is not guilty.

You are flowing: if they don't partake of you that is their decision -- and they have the freedom to decide! If they don't want to grow who are you to force growth on them? If they decide this way -- that they want to lose this opportunity -- perfectly good, it is okay. You should okay it!

The very idea that the growth should be forced is wrong, it is violent! It will be disturbing them and it will be disturbing you. It is interference.

This taoist's concept of wu-wei has to be remembered by every groupleader -- non-interference. You make possibilities, you make opportunities available, you open the door. As the proverb says, you take the horse to the river but you don't force him to drink. So you open the door and you invite; it is an invitation. But you are not to take a gun and force them: 'I have given you the invitation -- now eat!' That will be wrong, absolutely wrong.

So you have a very wrong attitude and that is giving you trouble.

And it is your imagination that you are not adequate: you are perfectly adequate. This wrong notion just has to be dropped and your capacity to help will be trmendous. You are burdened by your own concept of guilt and responsibility, a feeling that you owe them something. Nobody owes them anything; everybody is perfectly free.

That is the beauty of god -- that he makes people so free that even if they want to go against himthey can; that is the meaning of freedom. If god comes in the way and says, 'Where are you going? You cannot go astray! You are free to be good but not free to be bad,' then what type of freedom will that be?

That's why I say that god is absent because if he were too much present freedom would be disturbed. So he is completely absent, you never find him anywhere. His absense is your freedom. A groupleader has to be present and also has to be absent; that is the whole art. He has to be present as far as people want him to be there... he has to be absent as far as *he* wants to be there.

You should be just a passive opportunity. If they ask your help you are there; if they don't ask for your help, if they don't want to take it, you are not there. And you should feel thankful all the same, whatsoever happens! Then your whole energy will be flowing; otherwise you become tense. And a group cannot be good when the leader suffers.

So drop all these considerations. You are not a servant and you are not a messiah: you are not there to do something. You are just to make available a certain door that they may not be able to see by themselves, so you simply indicate the door.

Buddha has said, 'Buddhas only point the way; then it is for you to walk or not to walk.'

So you just remain there, help them. Your help is needed, your expertise is needed, and you can become really a very very competent groupleader. But these ideas are disturbing so simply drop them.

And this is your imagination -- that you are not adequate. Your groups have been good; you continue work.

[She says: I do feel totally without support somehow and that's something I haven't let myself feel...]

Just relax! And there is no need for any support; when you relax you have the support, in your very relaxation is the support. Just relax and be playful. Don't be serious, and just enjoy the whole game. If somebody is helped through the play, good, very good. If nobody is helped that too is very good: so it was not needed, they were not ripe. When the moment comes they will ripen. And these things function like seeds. Sometimes it happens that you throw the seed now and years will pass and then it will sprout. When the right moment comes, when the rain comes, when the right season comes it will sprout. So nothing to be worried about.

Right now you may not have been helpful to somebody but finally you may prove of help; after ten years it may be a help to him. Suddenly after ten years in a certain moment he will have the insight and remember the whole thing, and everything that he was missing may fit together. So nobody knows! And life is very complex. One should go on simply helping.

The Zero Experience

Chapter #12
Chapter title: None

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Deva means divine, preeti means love. And one has to be constantly alert, only then does love flower. Much awareness is needed, otherwise int he name of love many other things go on. So if one is very alert then only can pure love flower, otherwise the name remains love but sometimes it is jealousy, sometimes it is domination, sometimes it is just pure animality, just sexuality; these things continue.

Love means a very pure quality of friendship where you don't want anything from the other, where you are simply happy because the other is... when the very existence of the other, the very presence of the other gives you happiness. Not that he does something to you or that he is a support, financial, physical, or that he is in some way a means to some joy. No, his very presence is enough.

When you start rejoicing in the presence of a person there is love. You don't want to use the person. The moment you start using the person, love has disappeared. Then it is just politics and very tricky at that. It is just exploitation: you go on talking about love and behind the facade of love you go on exploiting the person.

Unless one is very alert one misses love. Millions of people think they are loving each other and many

times they get deceived. But the deception is not coming from the outside, the deception comes from inside you.

So 'deva pritti' means the purest... when love becomes divine. and then there is no other religion: if you have known love through one person, you have known love for all. The one becomes the door for all. Then there is no need to hanker, there is no need to go on changing your lover; the one is enough, more than enough. And in the one the heart is fulfilled and you can bless the whole existence.

It is the lowest quality of love that goes on seeking, changing, hankering, longing. The higher the love, the more centred it becomes....

[A sannyasin who is leaving for the West says: I just feel happy and I'm looking forward to coming back.]

That's good. Keep flowing into this happiness, don't lose track of it. It is very difficult to get, it is very easy to lose. and it is a very delicate phenomenon: you can lose it in seconds and then it takes months to get back to the same space.

So while it is there pour all the energy into it. Water it so the roots go deeper and deeper and it becomes a strong tree and ordinary winds and ordinary storms of life cannot uproot it. Those winds are always there, and they are not enemies: they are simply challenges to your roots to go still deeper. they come, they shake you just to give you a challenge, so they are not enemies. But if roots are not deep any small thing can disturb everything.

Sometimes such trivia, meaningless things, can simply shatter your whole temple, as if the whole temple were just made of playing cards and a small breeze comes and all is gone. And then it is very hard to recapture it because in those moments of sadness and depression your self-confidence is also lost.

When a person is happy, flowing, he has tremendous self-confidence; he can do anything. This is the paradox of life, the predicament: when nothing is needed to be done you are full of energy and you can do anything, and when everything is needed to be done you are so deeply depressed, so unconfident that you cannot do anything... when everything is needed to be done! When there is a need to have confidence there is no confidence. When you are flowing and happy, when you know that you can do the impossible, nothing is impossible.

Once you lose track of happiness you are shaken. Then not only is happiness gone, all that the happiness was bringing as a by-product -- the confidence, the flow, the energy, the vitality, the courage, the adventurousness -- all is gone with it.

Have you sometimes seen on the TV or on the actual field, any hockey team or volleyball team which has lost its confidence? It is an ugly scene, it is a very ugly scene. and suddenly they start making all sorts of mistakes; they were not making them before. Once they feel that the failure is certain and now there is no way to win, they start making all sorts of mistakes, foolish mistakes, as if they are bent upon being defeated, the sooner the better. They lose all confidence, their faces are listless and they move like zombies, because deep-down they have accepted the defeat; now it is only a question of time.

And just a few moments before when they were winning they were totally different personalities -- full of joy and happiness and confidence and life, bubbling. Now suddenly everything has disappeared. Now they are just there mechanically: they have to be there so they are there. And they start helping the other party, they start helping the other party to defeat them. This is how it happens in actual life also....

When you are deeply depressed you start helping depression, you start helping sadness, you start helping hell to burst over you, and you start doing all sorts of things.

And you know, deep down you understand what you are doing: these things are not going to help, they will disturb even more, but somehow it seems that suicide is the only thing. In a depressed moment a person becomes suicidal and starts cutting his own roots; a person starts being self-destructive.

So while happiness is there one has to be very very cautious about it and to give it more and more roots in one's being. When you are happy, do everything to express it, because if happiness is not expressed it will never gain roots. Laugh, dance, sing -- express it, because whatsoever you express becomes deep-rooted, whatsoever you manifest starts flowing more.

When you are happy share it, give it to as many people as possible, as if you are lending money: when you are in need, it will come back. So when you have the money lend it to as many people as possible -- to the familiar, to the unfamiliar, to the friend, to the foe; go on sharing it.

But unfortunately people do just the reverse: when they are miserable they manifest it. They talk too

much about their misery, their illness, their failures, and they don't express their songs. People are so efficient at expressing their misery that one is simply amazed. When it comes to a question of expressing misery, everybody is a poet!

Have you not watched it? If you hit somebody and he becomes angry he becomes so expressive. The man ordinarily may stutter but when he is angry he doesn't stutter; then words flow like bullets. In anger, in sadness, in boredom, in misery, people are so expressive -- poets... all are poets: poets of misery, anger, depression, unhappiness, poets of hell. But when it comes to heaven, when they have moments of peace and silence and happiness, they are simply dumb, they will not say a thing, they will not express. Naturally that which you don't express disappears.

So share, water it, enjoy it. Find new ways and new means to be in it. For example you are happy: go for a walk and see how you feel walking when you are happy; that will be a new combination. When you are happy go swimming; see how it feels when you are happy plus swimming! You have been swimming before but now swimming will have a different taste.

When you are happy go and look at the rose and see how different the colour is, how rosy the rose is. It has never been so before because your eyes were colourless. When you are happy dance a dance and see that your steps are those of a great dancer. When you are happy sing or play on an instrument or just run around. find new ways and means and let your happiness become joined to as many things as possible. These will be the roots in different directions. The tree will become more and more strong.

And then some day when happiness is disappearing you will know how to find it from many ways. Go swimming and remember the taste, go for a morning walk and again remember the taste, again have a dance and remember the step. Now you have many things to do to recall it.

So all these days while you are away, meditate, be happy, express your happiness and make it as much associated with as many things as possible, relevant, irrelevant, and you will be tremendously benefitted.

[A sannyasin says: Since I've been away in london I've got very into opium and opiates, and I fight it but I don't stop it. I don't know what to do either way.

It stopped me coming back many times because I kept spending my money on it.]

It is a very dangerous trip and a very vicious one. If you fight with the idea you will be defeated again and again, because if you start fighting -- you have the attitude that you have not to take it, that this is bad, and it is not good for you -- all these ideas will make you even more interested in it.

When you are strong you will repeat these things, but you cannot remain strong for twenty-four hours. Strength and weakness just change like day and night. When the weak moment comes you say,'Once more; nothing is so wrong in it. So many people take it and what wrong has it done up to now? What is there in life? Even if something goes wrong, it goes wrong.' And then you will find loopholes and somewhere you will slip in again.

Back in your strong moment again you will condemn. And this can become a vicious circle: you condemn it and by condemnation you feel very good and egoistic, that you are a great saint or something, and then the weak moment comes and the sinner takes possession. You fall victim again and enjoy telling yourself,'I don't bother a bit about these top -- dogs -- this spirituality and morality and that one should be pure and all that nonsense. I don't bother a bit!' -- mm? You enjoy the sinner.

Then you are creating a split within you: the saint and the sinner, the upper and the lower. You will be split, you will become by and by two persons, and that is the greatest misery in the world: to become two persons.

The greatest bliss is to become one and the greatest misery is to become two. Hell is the space where you are two or many and heaven is the space where you are one or none.

So you have to understand the whole process. It is not a question of condemning. Don't condemn, please, don't condemn, otherwise opium will always follow you.

Don't condemn; it is not a question of condemnation. Rather than condemning, meditate on why you take it. What does it give you? And I am not saying that this meditation is going to make you free. of it -- because if the idea is there that you have to be free of it, you are fighting. It is only a question of a deep understanding: one has to understand what one is doing, why one goes into it.

And don't carry any pre -- judgement that it is bad, that you should not go into it. Nothing is bad, nothing is good. That should be the basis of *all* understanding, that *is* the basis of all understanding: nothing is good, nothing is bad.

So debar the split; from the very beginning close the door to the vicious circle. Otherwise if you say it is good, it is bad, you will be in trouble. It is nothing. Opium is opium; it is neither good nor bad. So now you have to see why you go into it, because there are a thousand and one other things -- why don't you go into them?... why do you go into opium?

So watch your mind, what you are doing, rather than condemning. Go into the deepest layers and ask why you hanker for it, what it gives you. Maybe it is giving something. Maybe it is good, maybe it is bad, but that is not the point to decide from the beginning. The decision should come when you have investigated the whole thing, not before. A decision from the very beginning means you are prejudiced.

I have heard about a magistrate.... When he had just become a magistrate, he finished thirty cases in one day while other magistrates were finishing not more than three, four cases. So they were surprised; they asked,'How could you finish thirty cases in one day? You have done almost one month's work and we cannot finish three cases. How did it happen?'

He said,'I do one thing: I only listen to the one side, then it finishes immediately. If you listen to both sides you become confused; then to decide becomes difficult. So I decide by listening to only one side.'

If you take a decision from the very beginning you have listened only to the one side. And naturally these saints have been very articulate. Mm? they have written all the books and they have given all the sermons; they have been very articulate. They have condemned tremendously. And the sinners have been the silent majority. Remember, sinners are the silent majority and the saints are the vocal minority. Mm? they have nothing much, their number is not much, but they are very vocal people, they can prove what they say.

So when you are beginning with the idea that it is bad, the saints are vocal in you; they are saying that this is wrong, this is bad. All the saints of all the religions of the whole world are with you and you feel very good, a super -- ego feeling, but this won't last because those sinners are dumb people. They don't say much but when the moment comes they will do; they are the doers, they do things.

So please don't carry a decision; simply remain open. Who knows? maybe it is good! If it is good, go into it; if it is not good, get out of it, but you have first to see the whole process. So watch, be an observer.

For three weeks simply observe and make notes of all moods -- good, bad, saintly, sinnerly; make notes and just watch. That will give you an insight, and whatsoever comes out of that insight is good. I am not saying what will come. I am not a saint!

Whatsoever comes out of understanding is good. So just be a watchful person, aware, analyse everything, examine everything, see the deep -- rooted causes, the motivation of it. And then after three weeks tell me how you feel.

For three weeks completely forget all conclusions, mm? Listen to both sides. And if you can listen to both sides without any prejudice, you will be surprised that when the conclusion arises out of your own insight there is no problem. If the conclusion that you have to stop arises, it is stopped already! Then there is no problem: it simply drops!

You smoke, you have a cigarette in your hand, and the conclusion arises: you simply drop the cigarette, that's all -- finished! You don't look back on it again, no going back, not even the idea of it comes again; but it should come as an insight.

And my whole effort is how to bring insight to you. Whatsoever the cost, insight is the only valuable thing. So just do a few groups here, meditate, watch and see.

[A sannyasin says: I feel as if I'm two persons: sometimes I want to go back and sometimes I want to stay here.]

Then go back, because whenever there is any conflict between me and any other thing you have to choose the other because I don't want you to be half -- hearted. If you feel there is a conflict and you would like to go, go. That's better. At least from there you will be remembering me. If you are here you will remember [your boyfriend] and you will be angry with me; that is pointless.

So it has to be made clear to every sannyasin really, that whenever there is a problem between me and anything, choose the other; there is no need to ask; Because in that way you will be growing far more smoothly than in any other way. Otherwise you will become dull and you will be sad and depressed and you will think that you are suffering for me, that you are becoming a martyr for me and you have sacrificed much, and there is *nothing* at all to sacrifice! But then you will create a mountain out of a molehill and you will think you have done so much and....

You simply go, mm? And when you are finished there you can always come; whenever you feel like it, come, mm?...

I understand, I understand your difficulty, but if this is the problem, you have to go! You follow? My logic is simple: my logic is that if you are there you will be closer to me, you will think of me, you will think many times that it would have been better if you had stayed in poona; that is good. If you are here you will be miserable and thinking of [your boyfriend] that is not going to help in any way. You follow me? By being there with [your boyfriend you will be closer to me, that's why I say to go, mm? And nothing to be worried about... nothing to be worried about.

And whenever it is a question between choosing the divine and the human, of choosing the higher and the lower, choose the lower, because without passing through the lower you will never reach the higher. And if you jump to the higher and the lower has not been finished, you will fall again.

So nothing to be worried! When is he going?

[She answers: In a month.

In a month? So good! At least for one month you both be happy. I am here and he is here; after one month go, mm? And don't make a problem out of it, it is very simple. And this type of problem -- when one has to choose -- will come many times in life; the path forks in two and one has to go one way. But this is far better. I had the idea that you would have to go, that's why I told you not to go, so things become clear.

What I say is not always naturally what I mean (laughter), and what I mean is not always what I say! I knew that you would be going, hence I told you to stay, so things become clear, so you are in a bad space.

Drop this bad space; there is no problem, mm? Go, and come whenever you can come. Either you can come together or if you are not together come alone, but be finished with it.

This is something that everybody has to face and the problem is there every moment -- to choose between this or that. My experience has been this -- that if I tell people to be here they think of going; if I tell them to go they start thinking of being here. So don't start thinking of being here because one month is a long time; otherwise you may again create the problem that you should not go and you should be here. Simply go, mm?

... Then we will see. If it is difficult, it is difficult. Then what to do? These are the only two possibilities: you cannot be half here and half there, mm? One has to choose.

So for one month keep this idea in mind that you have to go if things settle. And how will they settle? If you start feeling better than you are feeling right now, then it is good to go. If you start feeling worse than you are now we will think again. And if you cannot decide anything toss a coin or try the'i ching', mm? But my feeling is that you will start feeling good, mm?

[She adds: Sometimes I feel as if there is nowhere else to go but here.]

It is not yet that time, mm? That time will also come but that time is not yet. Even of the people who are here, many of them are just here and the time has not come, so they are here just so -- so. That time will come but let it come, mm? When it really comes, that there is nowhere else to go, there will be no problem and no difficulty. Then you are simply here; this is your world and everything is secondary. That time will come! But you wait, mm? Right now think that you are going so another space will be created, then we will see. And one month is a long time....

Just watch what space arises out of this idea, mm? Good!

[A sannyasin says: I find I'm very affected by whom I'm with or the situation I'm in and I can't seem to find a sense of myself which is free of all this. So I keep losing myself; I feel very weak. There seems to be no centre.]

It comes. We have a false centre and a real centre. The false centre is what we call the ego and the real centre is the innermost self, but we live with the false centre. When you start moving into deeper experiences, deeper spaces, the false centre is lost, you start losing contact with it. That is the only centre you know about, so immediately you lose contact with the false you think you are lost.

But before you can enter into the real centre there will be a gap: the false will be lost and the real will not be there yet. You will have to travel from the false to the real. This interval always makes one feel as if

one is lost but it is a beautiful interval. Don't feel any worry about it, rather feel blessed: it is a beautiful space.

The false is disappearing or you are losing grip on the false, and that was all that you knew up to now so suddenly you feel as if you are lost. But how can you lose the real centre? Nobody can lose it, there is no way to lose it! At the most we can forget it; that's what we have done: we have forgotten but the real is there.

We are always centred at the real. We may know or know not, may be aware or unaware, but we are centred. There is no possibility of getting off that centre, it cannot happen. It is our soul: how can we get out of it? How can you be other than whom you are?

At the most you can pretend, act, and you can pretend for so long that the action and the pretension become almost real... but remember -- almost real, never real! So it is good....

You will be lost for a few days. If you feel happy with this state it will disappear soon. If you become afraid it will take a longer time -- sometimes months, sometimes years, it depends. Mm? if you simply accept it, that it is good, if you are happy that it is happening, than soon you will be reaching the real centre, then soon things will start moving.

[A couple ask Osho about their relationship; the woman has a new lover and the man feels hurt.]

You have hurt [your boyfriend] badly. It was not a very loving act that you did to him. You have hurt him badly, you have betrayed him badly.

When things were going your way you were not worried about him -- that he was hurt, feeling miserable, that he was silent but not saying anything to you but was feeling very shakey inside, crying; you were not worried. When things were going well you were enjoying the honeymoon trip with [your lover]; then you didn't pay a single bit of attention to [your boyfriend], to what would happen to him. That is just very uncaring and unloving; it is full of violence!

When you love a person you have to *care* about how he will feel. It seems that when it is in your favour you don't bother! Now you want to love him because [your lover] has renounced you, he is finished with the game, so you have to fall upon [boyfriend] again. So now you want to love. And if somebody starts flirting with you again one day, again you will go with him. So is [your boyfriend some sort of security or what? You use him as a means! When you love a person, you have to be *very* careful! Love is a great responsibility.

And what have you gained out of this affair with [your lover]? It was simply foolish! So make it a point in the future to remember that it was foolish, and not only was it foolish: it started many foolish things in the ashram. Because people are *so* foolish that if they see that some foolish thing goes on, they start imitating. people are so unconscious and unaware that if they can find that there is some way to be foolish they will not miss the opportunity.

So from that day I talked to [your lover during a darshan], couples have been coming to me. Everybody wants to have a love affair here and there and everybody wants to be flirting and to have licence.

Man's animality is so deep that if you allow the animal.... And I am not against the animal but with the animal never be at peace.

And friendship and love can never grow through the animal because the animal does not know any friendship, any love. It knows only sexuality and the thrill that comes with a new body and a new person, a new man and a new woman.

So it was a good kick for [your lover] and for you! Neither did [your lover] bother about [his girlfriend] nor did you bother about [your boyfriend]. Then one day you made love and the love was finished! What type of love is this? People make love without having any love in their hearts; it is just animal instinct.

So make this incident a constant awareness. You have hurt [your boyfriend so you have to be more careful, more caring about it.

And I was simply amazed that every day couples started coming -- all foolish people... they started coming saying that they also want.... As if they were just waiting, just waiting for somebody to become foolish enough so they could also be!

They were just waiting to have a hint, and I gave the hint because I wanted to see how things go. Immediately the whole crowd started thinking in those terms. So you see how people are unaware, unconscious.

And what have you gained? That they will not see now, they will not see what [you have] gained out of

the whole thing... just this misery of a betrayed person....

It will take time now to put things right. It is very easy to break the heart; it is very difficult to put it right.

So put your head at his feet and feel deeply....

The Zero Experience

Chapter #13
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Deva means divine, pratibodha means awareness . . . And become more and more aware of whatsoever you are doing. Just keep one thing in mind continuously: that you have to be aware. Eating, be aware of it; talking, be aware of it; listening, be aware of it. Let awareness become a substratum of each and every activity so each activity becomes just a wave on the deeper substratum of awareness, and that very thing changes the quality of all actions.

When you act with awareness you act totally, because when you act with awareness you are in it, utterly in it. The mind is not going anywhere, the mind is not wavering; there is no other thought, because if the other thought exists awareness cannot exist.

Awareness exists only when there is no thought; when the thought comes awareness disappears. Thought is like a cloud: it immediately surrounds awareness and everything becomes cloudy. Then you see things very dimly, in a dim light, your clarity is no more there.

When you are really aware the clarity is so intense, so transparent, that there is no thought between you and the act. When there is no thought between the actor and the action the action is total, and all total actions are beautiful because they don't leave any trace behind, they don't create any karma, they don't leave any impression. Not that memory is not made, memory is made, but it has no emotional load, it has no emotional colour to it; it is simply factual.

If you are angry, totally angry with full awareness, anger will come and go and you will remain unscratched by it as if it didn't happen. It came and it passed; you remained untouched. And then you will not be loaded by it, you will not carry any repentance, you will not carry any guilt and you will not carry any lingering anger either because the act was total, it is finished. You will not be antagonistic to the person you were angry with because it is finished! In fact you will feel deep compassion for the person; deep love will arise when the anger has gone.

So each moment and each mood has to be lived with full awareness.

Dhyana means meditation and yogi means one who is on the path of meditation, a traveller, a seeker, a pilgrim. And you have been searching and seeking for many lives but you have never been persistent; many times you started and stopped. You have tried to dig the well many times but you never went all the way so you have dug many holes but the water has never come.

This time make it a very deliberate effort. Meditation can bring great pleasures, great blessings, but one has to go into it. The beginning is difficult and to persevere is the most difficult thing because the mind wavers -- one day it will say, 'Nothing is happening, why bother?' or 'We will do it tomorrow' or 'Today there are so many other things to do.'

The mind always goes on postponing, and meditation needs a very continuous effort because it is a very soft phenomenon. It is not like a rock, it is like water falling: if it falls continuously then even rocks will break, but continuity is needed.

It is a very soft, feminine energy, so if the continuity remains, by and by everything that comes in its way disappears. In the beginning things that are blocking the path are very hard and it seems almost impossible that meditation can win. Thoughts seem to be stronger, the mind seems to be very stubborn, obstinate. You try to be silent and nothing happens: in fact the moment you try to be silent, more thoughts come.

When they see that you are challenging them they give a good fight and they prove to you that it is not possible, that you should drop the whole effort, the whole project is nonsense.

So in the beginning the enemy is very strong and the friend is very soft and very delicate, almost invisible, intangible, very illusive.

The mind tends to surrender to the enemy, but if one can persist, within six months to twelve months something simply starts happening. It is only a question of constant effort time and time again and not listening to the mind. Even if nothing is happening don't be worried.

You have been sleeping your whole life, nothing has happened, and you have been taking your bath every day and nothing has happened but still you go on taking a bath: it cleanses, it is good.

In just the same way let meditation become part of your ordinary life: one hour has to be given to it...

Each day. And if one hour can be given to it, within six to twelve months you will see something has started happening which is tremendously valuable....

Just do all the meditations here and you can choose any one -- whichever feels to be going deeper and to be in tune with you. But when you have chosen, continue it for at least one year and much is the possibility.

[A sannyasin says: I still have much trouble when you talk about homosexuality.]

You have to drop that trouble...

Even when I say something against homosexuality you should not be bothered by it. If you are bothered that simply says that you are still not settled, that somewhere you are still against it. Otherwise there is no problem!

When I am talking to people I have to talk about general principles. When I say it is difficult for a homosexual to grow spiritually, I am only talking about a general principle, not that it is an absolute rule.

If a homosexual person is perfectly at ease, there is no problem; he may even grow faster than a heterosexual who is not at ease. There are a thousand and one things; man is very complex. So if a homosexual is perfectly at ease, that is the thing for him; the unease really is the hindrance.

So when I am talking, if there are a hundred homosexuals, at least ninety will try to get out of it and it is good if they get out of it: There will be ten who even if they try, will not be able to get out of it. That is simply natural to them; I'm not saying anything about them.

But my problem is that if I talk about those ten, those other ninety will remain in it and they will never grow. So I have to look to the practicalness of it. When I have to choose a truth I have to think to how many people this will be helpful.

So I have to look at the general. In ninety percent of cases it is true that through homosexuality it is difficult for a person to transcend sex and go beyond it, but exceptions are always there. And I call that person an exception who does not feel at all uneasy about it.

So drop all uneasiness -- because you seem to be a born homosexual, a natural homosexual. Heterosexuality will be unnatural to you and you will have to force it. That will create problems; it will not help you.

But you can understand my trouble. My trouble is that when I am talking to so many people I have to just state the general fact. Even that is very confusing. If I state exceptions also, then it becomes difficult for anybody to understand anything of it. So my approach is that I will go on insisting on the general truth. Whomsoever can be changed by it will change, and the one who cannot be changed by it is the exception. There is no need, he need not be worried about it.

I have no condemnation about anything. That word condemnation does not exist for me; it is not in my vocabulary.

So it is perfectly good for you. Simply forget about it. Let me say whatsoever I say; don't bother about it. Whenever it comes to homosexuality, don't listen to what I say. You are perfectly at ease and flowing, so

good!

[A sannyasin says: I'm working with Deeksha (who supervises the canteen) and I feel like she's stabbing me. I guess it's you and her. You're just stabbing me, and it really hurts.]

No, you surrender. She is not stabbing . . she is not stabbing; it is just your ego that hurts.

Whenever you feel that somebody is stabbing you, first look deep down into your own self: it must be some ego. Nobody is stabbing you. Why should they? Why should she stab you? -- there is no reason.

So simply surrender and then you will find that there is no problem. You simply surrender to Deeksha. Just tell her, 'I am surrendered to you, Deeksha. Whatsoever you say I will do!' Don't make any conflict with her.

This is one of the things that has to be learned in the community: everybody should start learning to surrender to the community otherwise the community cannot grow a soul, it will remain a crowd.

And now I will insist more and more for surrender because now the community will grow and we will have to make a very solid base for it. So everybody has to surrender to the community. When you surrender to Deeksha it is just through Deeksha that you are surrendering to the community. It is not Deeksha, Deeksha is not the point, but she is there and she has to manage everything there so everybody who works under her surrenders to her.

And you will enjoy surrendering once you learn how to surrender.

It is very easy to surrender to me, difficult to surrender to Deeksha. So I will insist that you surrender to Deeksha; that is the way to surrender to me. Deeksha will be a harder thing to surrender to. To me you can surrender easily because I don't come into your day to day, moment to moment work. So this has to be learned by everybody.

Sooner or later I would like to create a collective soul of the community. Many more things that you cannot imagine have to be done. I cannot talk about them because if I do it will be more difficult to do them, so I will simply go on doing them. Now this will happen more and more: everybody will have to surrender to whomsoever is concerned close-by.

[A sannyasin says she has intermittent problems with back pain.]

Just watch it, mm? My feeling is that when you are depressed and in a bad mood you feel it more and when you are happy and flowing it disappears.

If that is the case, become less and less depressed, that's all, mm? Because the backbone really shows all the moods. The backbone is the extension of the head, they are joined together. Or one can say it the other way round -- that the head is nothing but an extension of the backbone. So whatsoever is happening in the head immediately circulates in the backbone.

And there is a fluid energy in the backbone, a liquid that carries all the ripples, all the subtle ripples of the head flow through it. When you are happy your backbone immediately has a different kind of vibration. When you are joyous your backbone has a dance, a tingling inside; when you are depressed it is dull and dead, weighty. So just watch it....

My feeling is that it has nothing to do with your body, it has something to do with your moods; you are moody! So it is good in a way: it is like a thermometer. Whenever you feel that your back is troubling you, change your mood rather than thinking about the back and immediately the back will change, mm?

And learn how to get out of dark, dismal moods. It is very easy to get out of them; it is just a decision, a question of decision. You can simply shake them off and get out of them as you get out of your clothes. But we cling, we protect them as if our prestige is at stake.

Next time when you are feeling sad, watch it: are you protecting it? -- If somebody tries to make you laugh you will not laugh, you will protect it. If somebody comes and tells you a joke you will just listen to it so-so, but you will not go into it because you are sad; how can you laugh? Even if laughter starts coming you will repress it because that doesn't fit, right now it is not the mood. So watch to see if you protect your bad moods and never protect anything wrong.

This is the misery of man -- that he never protects the good mood, he never protects happy moods, joyous moods. If joy is being destroyed we are ready, unprotected; if sadness is to be destroyed we are on-guard.

So watch it . . . mm? and it is only a question of simple decision. Whenever you feel that you are in a

bad mood, get up, breathe fast, jog for two minutes. Simply put it aside and get out of the room or wherever you are, jump out of that space and just feel that you are out; soon you will have the knack of it.

One can live absolutely happily every moment of one's life through just a simple decision -- that you decide to be happy now, you will not be unhappy; nobody can make you unhappy. Right now happiness happens only against all odds. You create all the hurdles so if happiness does happen it is just an accident. Somehow you could not manage to be unhappy, that's why it has happened. Things should be just otherwise: unhappiness should happen only as an accident; happiness should become a natural flow.

So try it, mm? I would like Nirupa to become absolutely happy. And the people who are moody can become happy very easily because happiness is a mood! One has just to change the direction of the energy. Unhappy people can become happy very easily, sad people can become very easily joyous; it is not a problem.

The really difficult people are indifferent people who are neither happy nor unhappy; they are the real dangerous people. To bring them out is almost impossible because they are not sad . . . The energy is missing. If somebody is on a wrong trip you can bring them back, but these indifferent people are simply there, stuck: they are not going anywhere.

So one thing is good about Nirupa -- that she is a moody person and becomes sad and this and that. You can very easily come out of it, mm?

So start living happily, decisively. Have a commitment to happiness . . . get married to happiness! Good!

[A participant of the Encounter Group says he has always had a certain heaviness about him and this came up in the group, to the extent that the groupleader felt it dampened the whole group. The participant wonders if he should do vipassana or retreat to the mountains.]

That won't help, that will make you more heavy. That won't help.

You can do vipassana, you can become a perfect buddhist monk; that won't help. You can go to the himalayas and living in a cave you will become very heavy. Here you will only disturb the group. There if you live in the himalayan cave you may disturb the whole balance of the world! Don't do that! Wait! (chuckling)...

Three things.... One, you are not as heavy a person as you have been told again and again in your past. The very idea has become a sort of auto-hypnosis: you have believed in it and have started behaving accordingly.

It is not a real heaviness, it is a very false entity, but you got into it and it is functioning almost as real. So on the one hand you don't like anybody telling you you are heavy and on the other hand you wait for it; if people don't say anything you will feel frustrated. It is a very self-defeating process. It may have been just an accident that you got the idea somehow, mm? -- we get ideas accidentally.

In fact you are not a heavy person, you have a very light-hearted being, a very playful being inside, but the idea has surrounded you like a capsule. So you cannot believe it. Deep down you know you are not dead, that's why you feel hurt, and you still pretend and cannot drop it because that is your identity, that's how you have known yourself.

That may be the reason why [the groupleader] felt that you get stuck somewhere and don't take the next step. The next step is being playful and that you cannot do: you want to do that so you are in a predicament.

With one foot you would like to move into playfulness, with the other you would like to remain with your whole identity of the past -- as that of a serious person; that is all your bank balance.

You are in a double-bind, and whenever one is in a double-bind one gets stuck. So you don't take the further step. The further space available is of playfulness and that is your natural space.

You are not a born serious person. There are born-serious persons: they don't need any excuse, they will be serious wherever they are. And seriousness is the thing; nobody should disturb them because that is their nature, that is the way they have to grow.

So if you were really a serious person I would have told you to go to the cave or do vipassana, and settle with it -- nothing is wrong in it; then encounter groups are not for you. But you are not a serious person -- vipassana will only be enforcing the false idea that you have been carrying all along. It may suit your identity but it will not suit your nature.

The encounter group can suit your nature but doesn't suit your identity, so this is the double-bind. Vipassana will suit your identity and you may feel a certain ego trip -- that this is the right thing, this is how you always wanted to be -- but deep down you will feel very frustrated and dull and dead. You will know

that you are going to take poison.

So you just have to take a conscious step towards being non-serious... a conscious step towards foolishness. Let it be clear, let it be that way. So start clowning around!...
You become the resident clown of the ashram!

[Another group participant asks about a powerful relationship which grew up during the group: I remember lots of energy and accepting my sexual problem with her.]

Very good... that's very good. Whenever it happens, with whomsoever it happens, if you feel flow it is divine. All love is divine.

One should move in love as one moves in a temple, with great reverence and gratitude. And with whomsoever it happens, it always happens with god. Only that quality should be remembered, then every love relationship becomes a step and leads you higher and higher.
And all love is liberating, nothing else liberates.

It centres you, it grounds you, it liberates you, it gives you the feeling of how you should be.

It makes you feel accepted and welcomed on the earth, it makes you feel it is your home.

Sometimes through a woman, sometimes through a man, sometimes through a friend, sometimes even through a stranger -- one never knows . . . The ways of love are very subtle and unknown.

All that we know is really irrelevant, all that we know is non-essential. When love happens between two human beings nobody knows how it happened. At the most we can just relate the accident of how it happened but nobody really knows how it happened.

It is something beyond the mind, it is something that takes possession of you. And that's why when love takes possession of the person he is no more the same person: he has some different quality of energy, different possibilities, different potentialities.

In fact when a woman loves you she creates you in her love as a totally new being. When you love a woman you create a totally new woman; she was never that before. Love is creative.

And when you look at a woman with deep gratitude she starts rising higher, immediately; she has to fulfill! You challenge her deepest layer: she sees her face in your eyes, and nobody has looked that way, nobody has challenged her that way. Now her deepest core resounds, vibrates, and she starts rising; she has to prove that you are right!

You see your face in her eyes and you have to prove that she is right. You both create each other.

In a love moment two bodies soar very high, they reach the very limit of the sky! That's why when you come down you cannot believe that it has happened to you. When you come back down to the plane you cannot believe that those peaks were really there. Did you fantasize them? Was it just imagination or a dream or what? You cannot believe, they are so incredibly unbelievable.

But whatsoever happens in love is your reality, your optimum reality, and whatsoever happens without love is your minimum reality. Without love you are at the lowest rung. With love you reach the highest rung of the ladder. Both are your reality!

And once you understand it, by and by it is possible to move higher and higher; it is possible to live at the highest rung forever. If it can happen for a moment it can happen for the whole of eternity.

So let love be a glimpse of your reality and then start living that reality more and more. If with one human being love can give you such a paradise, then what to say if you love many, many human beings? And not only human beings: you start loving animals and birds and trees, and by and by you forget whom you are loving; you simply become love. Then you exist at the himalayan peak. You are a god.

That's what Jesus means when he says 'God is love', because at the peak of love one is realising one's godhood! So every love brings you to godhood and every love gives you a glimpse, a taste of the unknown.

So whenever it happens, with whomsoever it happens, feel grateful. Tremendously prayerful!.... It has been good!

Chapter #14
Chapter title: None

14 March 1977 pm in Chuang Tzu Auditorium

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Anand means bliss, blissful, and shailendra means god of the mountains. God of the mountains of bliss; this will be the whole meaning. And bliss is a mountain because it is a peak, it is a peak experience. Ordinarily we live in the valleys... the valleys are dark and dismal: we live on the lowest rung of our consciousness. Bliss happens only when we start rising upwards, when the energy moves upwards and reaches to the highest climax. That is the peak, the mountain. One has to become the god of that peak, only then is there fulfillment.

In the East we have divided the whole map of consciousness into seven layers, seven planes. The first plane, the lowest, is of sex; that is the valley where we live, dark and dismal. And the highest is sahasrar -- when the energy moves and becomes absolutely non-sexual.

On one extreme it is sexual, on another extreme it is non-sexual, and just in the middle of these both it becomes love and the heart is just in the middle of these two. So these are the main chakras: the sex chakra, the heart chakra and the sahasrar, the ultimate.

Sahasrar means a one-thousand petalled lotus -- when your consciousness moves upwards and comes to the head at the very peak, beyond which there is nothing... when something almost like a blossoming happens within you. In that moment you have become a god of the mountains.

The Himalayas have always been symbolic, symbolic of the inner Himalayas. Mythology has it that the god of the Himalayas lives on the highest peak, Kailash, but that is just a representation of the inner into the outer, a projection: the real peak is inside you.

So the movement is through sex towards love and then beyond sex and beyond love. When the energy becomes pure one is not in any need of the other. When there is no desire for the other, when one is enough unto oneself, then one has become the mountain -- self-sufficient, self-rooted, self-centred.

[The new sannyasin says: I'm a doctor and I would like to be a therapist.]

Just wait... do a few groups, mm? and then I will watch you. And after three, four groups ask me, then I will see how your energy is flowing.

Therapy is not so much a question of expertise, it is more a question of how your energy is flowing. Even not knowing much a person can be a great therapist if his energy is therapeutic, if he can shower energy and share energy, can be loving, can have compassion for any and all. Then therapy is possible, because therapy is a function of love: if you can love, therapy happens.

Expertise is secondary. It is good if you know, you can use that knowledge in the service of love, but just knowledge is not of much use.

There are born therapists just as there are born poets. And it is very important for man to seek that for which he is born, then there is fulfillment. If you are not a born therapist you can become a good therapist but you will never become a great therapist.

Just a few days ago I was talking about good horses and great horses (in the lectures on Lieh Tzu). You can become a good horse, but the real thing is to become a great horse. And you can become the great horse only if you are already. There is no way to become: a great horse is born; it is a question of being. And everybody has something great in him, god never sends a single person without some intrinsic greatness. The only question is to find it, to find where it is.

If you are not a great mathematician no need to worry; you may be a great poet. If you are not a great poet no need to worry; you may be a great therapist, and so on, so forth -- but somewhere every being brings some greatness into the world.

So the most fundamental question is to find where it is. If you don't find it you can move in a thousand and one wrong directions, because there is only one right direction and millions of wrong directions. Hence so many people miss, because wrong doors are many and the right door is only one.

It is very very difficult to find the right door. Once you have found it things start flowing... things simply start happening.

Just the other day I was reading.... A young man asked Ezra Pound how to write great poetry. Ezra Pound said, 'It it's very easy! You need a copy and a fountain pen.'

The man became a little uneasy because what nonsense was he talking? -- 'To write poetry you need just a copy and a fountain pen and a chair to sit comfortably in, and then start!' The young man said, 'I have tried many times but it never starts.'

Ezra pound said, 'Then it is impossible to help you because these things are needed! If poetry is there inside you, you take the fountain pen in the hand, start writing, and it occurs! If it doesn't occur nothing can be done, but that occurence is not in any way in your hands.'

So wait, just enjoy a few groups, allow your energy to flow. Maybe you have some potentiality, we will see! But don't impose any direction on your life. Just first grope in the dark and feel, have the feel, and once you have the feel things become so easy.

Yes, Ezra Pound is right: nothing much is needed if you are a poet... then that's enough. If you are not a poet then nothing is enough!

Just wait, mm? Good!

[A sannyasin says: I can't make love properly: I have a premature ejaculation.]

It will change... nothing to be worried about. Do these groups and then book for tantra, mm?

Premature ejaculation is really not a sexual problem at all; it is more a psychological problem. Physiologically there is nothing wrong but psychologically you are in a hurry; that very hurry creates premature ejaculation.

In the West almost seventy percent of men suffer from it. It is not a small problem, seventy percent is a great majority. In fact there are a few people who have started thinking that premature ejaculation is normal because seventy percent... it must be normal. In fact those thirty percent of people must be having something wrong; the normal means the average.

And these seventy percent will become eighty percent, ninety percent soon; their number is growing. Never before in the history of man has premature ejaculation been such a problem as it has become in the West -- and particularly more so in America. Because for the first time a civilisation is in a hurry, for the first time a civilisation is too time-conscious. In the East people have never suffered from premature ejaculation because things move so slowly and nobody is in a hurry. There is enough time, more than enough; eternity is available.

The eastern concept that after you die you will be born again and again and again, gives a very long time, great duration. The western idea that there is only one life makes you very feverish. Just one life? -- so you have to make everything out of it immediately, otherwise it will be gone! So everything has to be fast, quick.

That mind brings this problem, so that mind is working there and making everything quick. It goes on giving directions from deep within: to do it quickly, be fast, finish soon. There is this constant hankering for things to be instantaneous. It makes it appear as if the only thing in life is how to do a thing with great speed. But all great things need slowness, patience, otherwise you miss. They need time so that you can get saturated.

Now, sexual orgasm needs time -- the longer, the better because then it will go deeper into your being, into your mind, into your soul. Then it will spread from the toe to the head... every fibre of your body will be throbbing with it. Your whole body will become an orchestra and it will come to a crescendo.

But if you are in a hurry the orgasm becomes just an ejaculation, it is no more an orgasm. It is local and very tiny, almost meaningless. In fact you will feel tired, frustrated, depressed after it, because the energy is lost and it has not given you a bath, so it was just meaningless.

You remain the old -- a little more tired of course, with less energy of course, but you remain the same. It has not been a cleansing process, it has not thrilled you from corner to corner, from end to end. It has not vibrated you, because in that vibration you lose much dust, and in that vibration there comes a moment where thoughts disappear and sex becomes almost ecstatic.

When thoughts are not there it is meditation, and that is the whole beauty of sex, that is the very centre of sex. Otherwise there is a periphery and the centre is missing; then you are just making empty gestures, empty motions.

People are making love and their minds are full of thoughts; it is not possible to attain to a deep bliss through it. When thoughts completely disappear, for a moment everything stops: time stops, mind stops. For a moment you don't know who you are, for a moment you don't know what your boundary is, for a moment you don't know where you are. You are in a nowhere! For a moment you have fallen into eternity. The past has suddenly been cut off, there is no future and this moment is all!

Ordinarily our situation is that the past, the whole load, the whole train of the past, is following and the whole projection of the future is there. The present moment is so tiny, so small.

Sex is one of the natural ways to enter into the now, the nowness of things. If you miss that, certainly you are missing something very essential, something very significant and it is not possible to substitute it with anything else.

A man who moves deeply into sex can attain to meditation very easily. A man who is not moving deeply into sex will find it very difficult to move into meditation because the problem is the same! If you cannot vibrate in a natural state of sexuality, it will be very difficult to vibrate in a deliberate state of meditation. Sex is nothing but creating meditation in a natural way.

So first do these groups and don't be worried! Mm? it will disappear -- don't pay much attention to it. Just do a few groups, then tantra and then a few camps. Simply forget it, as if it doesn't exist.

[An indian sannyasin says he cannot cope with many social situations he finds himself in. He thinks he needs the help of a psychiatrist.]

Your mind is perfectly okay. In fact, this situation happens to everybody who has a certain intelligence. It is not that you are lacking something, it is that you have more than average intelligence. This problem is not because of lack, this problem is because of something plus: you have more intelligence than average.

When the mind is a little more intelligent it is never satisfied because it can always imagine better situations; that is the problem. If you have one thousand rupees and you are stupid you can he satisfied! But how can an intelligent man be satisfied? He thinks of two thousand, three thousand, five thousand; whatsoever he has he can always imagine more.

You have a beautiful woman; a intelligent person starts thinking of more beautiful women, he goes on fantasizing. An idiot is satisfied because he cannot imagine... he cannot even imagine a better situation, so why be unsatisfied, how to be unsatisfied?

So psychiatrists cannot help because you don't have anything wrong! They cannot put anything right because there is nothing wrong. You have more than average intelligence. Now, you will have to put this intelligence to your problems more deeply. Rather than asking somebody else's help, you will have to put your own intelligence to your problems.

For example, when you are unsatisfied with a certain thing become very aware of why you are unsatisfied, see the whole unsatisfaction, go into it deeply. Layer by layer, open all the doors, examine every situation, every mood. Awareness is going to help you because you have intelligence and intelligence can be converted into awareness.

Just sermons won't help -- somebody saying 'Just be satisfied' is not going to help you; that you cannot do. You will have to go into deep analysis of your own moods.

So whenever you are feeling unsatisfied, nothing is wrong -- the first thing to be understood: nothing is wrong! You should feel fortunate because you could have been stupid! Stupid people never have this problem, idiots don't have any problems. A problem is a good indication.

And when you think about life, when you become aware of life, life *is* meaningless, so how to be satisfied with it? If you go deeply into this, by and by you will start feeling that in life there is no possibility of any satisfaction. Then you have stumbled upon the first basic truth -- that life is meaningless.

Then one can turn within-wards; then there is no need to go outside, because outside there is no meaning possible. There is only anxiety and anguish.

And people like you commit suicide. When it becomes too heavy and everything is unsatisfactory and nothing brings happiness, one starts feeling, 'What is the point of going on living? -- then destroy!'

People of your type either commit suicide or they become great sannyasins; both are the possibilities. If they don't destroy themselves they start turning inwards and they create a new life. The life that is available

through the senses is meaningless but that is not the only life: there is one more life, far greater, far more glorious, and that is the life of an inward consciousness.

So now you are becoming a sannyasin, you are on the door of it, so please don't think that you are ill. If you think in those terms you will start feeling ill: you will hypnotise yourself into believing that you are ill. You are not ill at all. Completely drop that idea! Never go to a psychiatrist, because if you go they will find something wrong with you... even if it is not there. They have to find, they also have to live, so when somebody comes they have to find something wrong and treat him.

I can see deeply into you that there is nothing wrong. It is just that you are unfortunate in one way that you have more than average intelligence. So you can make a misery out of it or you can make a blessing out of it -- it depends on you.

[The sannyasin adds: I have never been in tune with the society.]

Perfectly good! There is nothing wrong with it. How can one be in tune with the society? -- the society is ill! Either an ill person can be in tune with society or a cunning person can be in tune with society... an actor! You have to be ill in the same way as the society -- then you fit. You have to be stupid in the same way as the society, foolish in the same way, mad for money and power and prestige like the society, then you fit. You have to be mad in the same way as the society; then there is no problem, then you are in tune. Or you have to be an actor, just pretend that you fit....

I am not saying to pretend... I am not saying to pretend. I am simply saying that these are the two ways to fit with the society; and both are meaningless. There is no need, there is no need to fit with the society. In fact you should start looking for a deeper fitness -- to be fit with yourself. Then who cares? If you fit with yourself, who bothers?

Then you can avoid -- and out of one hundred, ninety-nine situations can be simply avoided. There is no need to fit or not fit: you can simply by-pass them; there is no need to go through them. If you go through them the question never arises of whether to fit or not to fit -- one can by-pass.

In fact sannyas is nothing but by-passing many things. If you don't fit in the club, drop out of the club, don't be a member of it! There is no compulsion to be a member of it.

If you don't fit with people don't meet with people too much. Meet with small groups with whom you can fit; create a small oasis.

That's what I am doing here. I cannot fit with the society so I create my own society -- what else to do? (laughter) So create a small society of your own, a few friends who can understand you and whom you can understand, and live with them. That's the only way.

It happened that a prostitute came to Socrates. She was a very intelligent woman and by and by she had become interested in what Socrates was teaching. When she came Socrates was sitting with a few friends, just ten, twelve friends. The prostitute said, 'Only ten, twelve persons come to you? Come sometimes to my house; there is always a queue waiting! The whole of Athens is mad for me, and you... only ten, twelve people?'

Socrates looked at her and said, 'You are right, because you offer something which everybody needs. I offer something which rarely, very rarely somebody needs, so I have a few friends; you have many friends.'

The woman thought about it, bowed down to Socrates and said, 'Accept me also as a friend.'

So if you cannot fit with the society create a small oasis. All through the ages this has been done: all the people who cannot fit with the society have to create small groups of their own where they exist, where they can find a harmony.

So now you are a sannyasin, help a few more people to become orange, create a small group there. Meditate together, dance together, talk together, listen, read, study, discuss, and forget about it.

And you are not ill at all. Now it is for me to transform your intelligence into a healthy dimension. Don't be worried, mm? Good!

[A visitor says: I've been studying Karate, T'ai Chi and some yoga, and living with my grandmother... she studied under Orage and Gurdjieff.]

These processes are good but not enough...

And if you go on doing T'ai Chi, Karate and yoga-type things, there is some danger. If they are not substituted by cathartic groups, encounter, gestalt, psychodrama, things like that, there is a danger of

becoming lopsided, because all the eastern methods are in a subtle way repressive, they repress...

You have done well. That's good, nothing wrong with it, but now you have to do something just the contrary so that you can have the vision of both the extremes and then you can balance just in the middle somewhere. the path goes just exactly in the middle. It is neither like yoga nor like encounter; the path goes just in the middle. A balanced person is neither too expressive nor too repressive; a balanced person is simply balanced, he has no excess.

Whenever there is an excess there is illness because the excess is a strain; it drains you of energy. And the tranquility, the serenity, the calmness that has been searched for through the ages, comes only when you are exactly in the middle -- neither this nor that.

[The visitor asks: Isn't one always passing through?]

One has to pass through to come to the middle, otherwise you will never be able to find the middle. The middle can be found only when you have found the extreme. Thus once the middle is found you can remain in the middle, then there is no need to go anywhere. That's what centering is -- to be exactly in the middle. In fact to call it the middle is not right because it is so much in the middle that it is transcendental. When you are exactly in the middle you are beyond both. It is a great experience when one can come to the middle about anything.

For example you have known hate, you have known love. Just between hate and love there is a middle-point that nobody knows because it is neither like love nor like hate -- or, it is also like love and also like hate. That middle-point is what friendship is all about; that is a transcendental state.

So in love fight continues because you have to balance: you go too much in love, then you have to fight with the woman or the man to keep balance. You have to move again and again to the hate and anger. It is impossible to love a woman and not to hate her; otherwise you will fall in the abyss, so you have to keep balance.

When you start falling too much in love you immediately turn to the other extreme and you become angry and hateful -- fighting, nagging -- and the balance is again maintained. Once you start falling into hate, again the balance has to be maintained.

Friendship is a very very different thing: it is revolution. Love is very ordinary, love is very natural. Love exists in animals too but friendship is simply a human and very rare flowering. Friendship does not know any feverish thing; friendship is non-feverish, it is tranquility.

Buddha used to call himself 'the friend'. He said 'The next time I come my name will he maitreya'; maitreya means 'the friend'. And there is a great message in the name.

Friendship is the highest flowering of consciousness -- higher than the so-called love, because love is contaminated with hate continuously; it is never pure.

Once love is pure it is no more passion, it becomes compassion. So between two opposite moods, two opposite emotions, two opposite tendencies, there is always a point which transcends both. It is exactly in the middle and beyond also.

So do a few groups here and move into the other extreme and then you will be able to feel where your middle-point is.

And that too also has to be remembered: everybody has to find his middle point, because it is not a fixed thing. Something may be middle to me and may not be middle to you; something may be middle to you and may not be middle to your friend, because people are different in their energies. Everybody has to find his own golden mean and that is nobody else's golden mean. That is simply yours, it is purely individual. It is just as individual as your thumb-print, it is nobody else's.

But if you stay only day by day it will be difficult because you will have to book for a few groups. If you want to do a few groups then make a plan to be here at least three, four weeks. Then it will be easy to do something.

And it has been good that you have been with somebody who knew Gurdjieff -- your grandmother. That's very good, a great blessing.

[A sannyasin says she had problems with her daughter: A lot of anger is coming up in me now any way but most of it gets focussed on her... I want to be able to control it! I can't!]

It is better to be natural rather than controlling it.

[She adds: I'll lose many friends that way... and the price that is paid for being honest is so dear.]

It is not, because if you are natural maybe immediately you may feel that the price is too much; it is never! In the long run it is always beneficial to be natural. Repression may give you a false appearance of things being in control and everything going well; finally you have to pay deeply. Then it is too late and you cannot do anything. That's what has been done to everybody, every mother has done this to every child.

And you think that the control has been simple? All the psychiatrists are engaged in just washing away the things that the mothers have done. The whole psychiatric profession is just undoing things that mothers have done, nothing else, their whole business is that.

If mothers listen to me psychiatrists will die, they will starve. It is really costly. All the mad people in the madhouses are because of mothers who have been too controlling.

[The sannyasin replies: I never know what's going to come up!]

Let it come up! Who knows? And why should you know beforehand? If you know beforehand it will be false. Being natural means that nobody knows. Be natural and whatsoever happens, happens.

[Your daughter] will never be against you if you are natural, because she will understand; children are very understanding. If they see that the mother and the father are natural, true -- if they can depend on you, if they know that you are angry, that's why you are angry; you are loving, because you are loving; if they know that you are true whatsoever you are.... If [your daughter can depend on knowing that when you are angry, you show it, she will understand.

Children are very understanding, and she will be able to forgive you. But if she comes to know that you are angry and you are smiling, then it is impossible to forgive; you are cheating the girl.

Sometimes you are angry -- you are not a super-human being yet fortunately! You can be angry. And from where will she learn? She will have to learn from you so naturally she will practise outside. If you are angry she will go and practise on [someone else]...

She has to practise somewhere. She has to learn, otherwise how will she learn? That's the way children learn. So be angry and let her learn anger and be loving and let her learn your love and always be honest so she learns honesty too. That's all that you can do; nothing else is needed. Just relax.

If you don't want to give the money, just say that you don't want to give! What we do is to go on pretending: we go on pretending that we want to give but it is not good for the child.

Simply say that you are a miser and you don't want to give these five rupees to her! Why should you give? -- you don't want to! You want to cling to these five rupees! Let it be a fact!

What do you do? You cling to five rupees and you pretend to [your daughter] that you would love to give her not five but fifty rupees, but you cannot because it will be harmful to her: she will go and eat ice cream and this and that. This is all nonsense!

Be simple: say you cannot afford five rupees, it hurts you too much. When five rupees goes out of your bag you cannot sleep the whole night! Be clear... just be simple and true and she will understand.

Never try to control and be artificial; that's what everybody is doing, it is done everywhere. Mm? I would like my sannyasins to be different.

If you can avoid [your daughter] becoming a psychiatric case, that's enough; you have done your duty. If she never comes to need Janov and his primal scream, then it's perfect! Otherwise if you control her too much she will become a Janovian witness!

Just be natural and be true. And I tell you it is not costly. Truth is never costly, only untruth is costly, but initially it seems that untruth is paying and truth is costly. In the long run truth always wins and untruth always is defeated.

It will be difficult for you because to be untrue is easier. You are trained for that, your mother must have trained you, so now you want to try the same with [your daughter]. Be different! At least be different from your mother.

Who are we to control anybody? What do we know about what is right and what is wrong? So at the most we can be natural and hope that everything will go well, that's all. Natural, prayerful.

[A sannyasin says that many emotions were coming up for him. He was alone in his room looking at a picture of Osho lit by a candle, and these emotions grew into a big catharsis.]

Very good! Things are really good. You can make it a point every night to do this for at least ten, fifteen minutes and then go to sleep.

It will be a great meditation for you; you have stumbled upon a natural meditation for yourself. So just enjoy it every night for fifteen minutes, not more than that, because it can go for hours. Then you will becomes so excited that sleep will be impossible, so not more than for fifteen minutes.

For fifteen minutes, go into it, then take a shower and go to sleep. No need to analyse it, just continue every night.

The Zero Experience

Chapter #15
Chapter title: None

15 March 1977 pm in Chuang Tzu Auditorium

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Prem Maitri means love, friendship, and friendship has a higher quality than love. The next step of love is friendship. Not that it is lower, as it is understood ordinarily; it is not.

In love there is passion, lust; love is more rooted in the physical. Friendship is purer, not rooted in the sexual at all. Friendship is between two beings: it is asexual and transcendental to the physical.

Friendship has a coolness in it. Love has heat, hence it goes high, low; sometimes everything is beautiful and sometimes everything is ugly. Love changes. Friendship has a more eternal quality to it; it doesn't change.

Love has moods and climates, it can move to the opposite: it can become hate. And something of the hatred is always involved in love: you love the person and you hate the person too, so a constant conflict is part of it.

Friendship is more unearthly. You simply rejoice in somebody's being, you celebrate somebody's being for no reason at all; it is very irrational. Love has a rational quality to it but friendship is very irrational.

I have given you the name 'Prem Maitri'; it means to pass through love, to go beyond and arrive at friendship. Let love be the first step and friendship the climax.

Friendship is more meditative. It has no passion but it has tremendous compassion. Love is very jealous: it is very difficult to love two persons; there is bound to be trouble. But friendship is non-jealous: you can be friendly to as many people as possible, you can be friendly to the whole existence. There is no jealousy involved, so friendship is higher and more spiritual.

But we have to move through love because we are rooted in the body, in the gross, and we have to refine our being slowly, step by step, inch by inch.

So even if you are in love with some person, try to make it more of a friendship, then it will have more permanency. It will have more joy, it will have more communication and more communion.

It is almost impossible to see a husband and wife as friends. They may be lovers and they may be enemies, both are possible and both are possible together too, but to think of a wife and husband as friends is difficult. And that is very ugly, because you love a person, you live with a person, and the friendship is not growing.

My feeling and my observation is that love is just like the starter in a motor car: you cannot run the car on the starter. It starts the car, that's its function; then the car has to take over, the motor has to run. Love

should function as a starter to friendship but it cannot run the whole show; that's why love fails.

Unless friendship grows love is bound to fail. So while love is there make sure that friendship is growing, because sooner or later the romance of love will disappear and if the friendship has not grown by that time then the whole thing falls flat. That's what is happening in the West every day....

People move into love with such great enthusiasm, with such great hope and fantasy. With high hopes they enter into love and within days it is gone! In fact the honeymoon is not over and the love has gone. What is happening? And then the whole thing becomes a drag -- dragging, ugly, and one somehow manages, pretends... a hypocrisy.

My feeling is that love is just a starter; don't depend on it. It is good, it is needed to start with, but when the car has started don't depend on the starter: its work is done! Now the car has to run on its own; that's what friendship is.

So before the romance wears out make sure that friendship has arrived, then love has done its work, has served beautifully, has made the possibility for friendship to descend. Now its function is over.

If it does not happen that way and the friendship has not arrived and the function of love is over, then all is over! Then there is nothing left behind, only frustration. And next time even love will become more difficult because now you will know that it all fails.

Once love has failed once, twice, thrice, one starts feeling hopeless, one starts feeling that it is all nonsense, just a dream. It doesn't happen, it is not real, it is not true -- an hallucination or an auto -- hypnosis but nothing more.

Love is not an hallucination, it is a moment of high passion, but one cannot remain on the high moment forever. One has to cool down, come back to earth, move on the plains; that's where life exists. You can fly high in the sky for a few moments but then you have to come back to earth.

Before you come back to the earth create friendship because that will last. So love, love as much as possible, but always remember that love has to give space to friendship.

Use love as a stepping-stone towards friendship. That is the meaning of your name....

[A sannyasin says: I'm going back (to the West) to try to work from a different vibration than my mind.]

It will happen... now it can happen. And once you know that you can work from a different dimension and a different vibration, once you know that it is possible and you try it and it happens, by and by it becomes very easy to drop the mind. Because then you have a higher intelligence than the mind can make available: you have a deeper-going insight into things which is not possible for the mind.

The mind has a grip on us because we don't know that there is something higher than the mind which can be depended upon... so one has to try it! And now you have the space; you can just move and it will be very easy. Once things start working, confidence arises and you become more and more certain that it works. It works in a far better way than the mind has worked before. And moreover it never tires and never becomes mechanical; that is the beauty of the insight.

To function from the heart is to function from the non-mechanical part of your being, so nothing ever becomes mechanical: each day you are fresh, new and each moment you respond in a new way. Not only are others surprised; you are surprised that this happened through you! You had never imagined that this was possible.

And once you have the taste of it there is no falling back. Right now is the moment. Start functioning from the new vibe, relate to people from the new vibe and allow me to function through you more!

Miracles are possible, miracles are possible every moment. One just has to be in a let-go, and that is possible now.

[A sannyasin says she and her husband are in conflict bringing up their son. He wants to be stricter and she wants to be more loving.]

So let him do his thing and you go on doing your thing; there is no problem. The child needs both, because this is how life is: if a child only gets love he will suffer; if he only gets hardness, then he will suffer. He needs both. That's the function of the mother and the father: the mother should go on giving love so the child knows that love is possible and the father remains hard so the child knows life is not so easy. It is how life is!

There are thorns and there are roses and the child has to be prepared for both. The world is not going to

be a mother; the world is going to be a hard struggle. So if you just go on giving him love he will not have any bone. When life is there in reality he will simply collapse, because he will wait for the mother and [she] is not there; life does not bother about him. Then he will be grateful to [his father] because life will put him out the door many times, will shout at him, and then he will know that he can tackle that too; he has been prepared for that too.

A child has to be prepared for both softness and hardness, yin and yang both, and that's the function of the father and mother. The feminine and the masculine both have to be given so the child is ready: whatsoever the situation he will be able to respond. If life is hard, he can he hard too; if life is loving, he can be loving too; he will not have any fixation.

Now if [his father] alone is training him he will be fixed. He will be a hard person, he will be a perfect German, but he will never be able to love and he will never be able to accept love because he does not know what love is. He will be a soldier, he will be ready to fight, to kill or be killed. That will be his only logic, he will not know anything else. That too is dangerous. That's what happened to the german nation, that's what helped Adolf Hitler. Two world wars have proved that german mothers have not been as loving as they should be and german fathers have been too disciplinarian. That's why the whole world has suffered because of Germany.

So if the child is left alone to him (his father), the child will become a victim of any Adolf Hitler any day; that is dangerous. If the child is left to you, the child will become too indian, so wherever there is any fight he will simply escape, he will surrender; before even fighting he will surrender! He will be a slave.

Both ways he will get fixed, and a really alive person has no fixation. He is liquid: he can move and be hard when the circumstances are such that he needs to be hard like steel, and when circumstances are such that he needs to be like a rose flower, soft and vulnerable, he can soften.

This whole expanse should be available to the child's consciousness so that he can move easily. So both are good; I will not say to choose any. And there is no need to be in any conflict: just go on doing your thing and let him do his thing, and sometimes even if the conflict is there that too is good! But sometimes too much of anything becomes ugly.

Sometimes the child should know this too -- that the father and mother can fight -- because some day he will find a woman and there will be fight; he should know that fight is natural. In fact whatsoever is natural is good. And now that you are both becoming alert things will

[A sannyasin says she cannot handle her energy after a T'ai Chi intensive.]

Everything is perfectly good; it is just that you are bewildered because the experience is so new. When energy comes to a very high peak it has to go to a very deep valley -- it is natural: it moves to the opposite pole. So in the intensive t'ai chi it really came to an explosion; it was very very intense, and very good! But when it comes to such a peak it will relax and go to a very deep emptiness, almost like a black hole where one feels collapsed, gone or dead; one cannot believe that one is still alive.

So just do one thing: two, three days of perfect rest is needed, and enjoy the rest. Mm? don't do anything strenuous. Sufi dancing is okay, Nadabrahma is okay, Nataraj is okay.... if you feel like doing them. Stop all strenuous meditations for two, three days.

Lie down more in your bed, rest and enjoy this emptiness. Don't make a problem out of it, it is not a problem. It is a very very subtle experience of the negative, as important as the experience of the positive. It is the experience of death, as important as the experience of life itself... and one has to move both ways.

It will come many times so get acquainted with it, get attuned to it, start enjoying it because many times it will be coming and you have to be the host for this experience too. Whenever you go to the peak this experience will follow in the wake. If you become too much afraid of this experience you will stop going to the peak.

That's why I would like you to welcome it -- because if you can welcome it totally soon you will be able to go to the peak again. If you cannot welcome it and it is part of the peak, then the peak will be stopped; you will never go to the peak.

So just for three days enjoy this negative space. It is good, nothing wrong in it. I can understand that one feels empty, but emptiness is nothing wrong, emptiness is perfectly okay. In fact one of the very basic spiritual experiences is the experience of the zero, the zero experience; that's where you are moving.

But you are unacquainted and afraid and fearful so you are not able to enjoy it. Accept it, embrace it, feel blessed, and for three days let it be a real holiday. Mm? do a few things that you enjoy doing and which

don't make you feel tired: only then do them, otherwise don't. Go to the swimming pool, lie down in the swimming pool, enjoy yourself there. Sit under the shower, enjoy. Lie down in the bath or just sit under the tree; don't do much.

This space has to be tasted well, digested well so that it starts circulating in your blood. And when the zero experience starts circulating in the blood you will feel very cool, very collected... in the world and yet far away.

It is something tremendous that has knocked at your door, but I can understand your bewilderment. Mm? whenever it comes for the first time everybody becomes bewildered. And T'ai Chi is a great technique: sometimes it can hit rightly at the centre and explode the energy.

That's what has happened: it has been an explosion. And whenever it happens again, immediately rest for two, three days; three days should be the limit. So just rest. Nothing to be worried about, mm?

The Zero Experience

Chapter #16
Chapter title: None

17 March 1977 pm in Chuang Tzu Auditorium

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Shunya means the ultimate experience of nothingness, of non-being, of no-self, and jiten means conqueror -- conqueror of the no-self. It is very paradoxical but life is paradoxical, truth is paradoxical. If truth is not paradoxical you can be certain that it cannot be truth.

Life exists only through death; that is the paradox. And one can become conqueror only by surrendering; that is the paradox. One can have only by losing; that is the paradox. One can be only by non being; that is the paradox, and one can be full only when one is empty; that is the paradox.

So this is your name: 'the conqueror of nothingness'. Keep it as a deep awareness in your heart. The name is not just a name to be used, it is not just a label. When I give it to you it has in it all that you need, that you will ever need. Your whole life will be needed to decode it; it is a formula. If you can decode it nothing else is needed.

So start thinking in terms of paradox. If you want to be, then learn not to be. If you want to have, dispossess, lose all that you have, even yourself!

That's the meaning when Jesus goes on saying again and again, 'The last will be the first in my kingdom of god and the losers shall be the winners. Those who save will lose and those who lose will save.'

Christianity has not been able to understand Jesus rightly because to understand Jesus a long tradition, a long, long tradition of paradox is needed, and that is missing in Judaism, in Christianity, in Islam. They are very consistent philosophies, logical, mathematical, man-made.

There exists nothing like theology in India, it exists only in the West, because India cannot think of god in terms of logic. Theology means 'god in terms of logic': 'theo' means god, 'logy' means logic. There exists nothing like this in India because we cannot conceive of god in terms of logic; then god will not be much of a god. God can only be illogical, contradictory, paradoxical, polar....

On one hand you have to lose, on the other hand you will be surprised that you are gaining. Here you become empty and there suddenly something starts descending into your emptiness and you are fulfilled.

Try to be somebody and you will remain nobody. Become nobody, then you are unique!

[The new sannyasin says: I hope I can learn something here that I can keep.]

If you think in terms of losing here you will earn, otherwise you will miss. Because the very mind that wants to learn something, earn something, is a loser's mind... it is because of greed.

Drop that. Don't be american here! The world of religion is absolutely non-american; it is not the world of the businessman. Just enjoy. Forget about earning, keeping. Just enjoy being here for the moment. Don't be too result-oriented, goal-oriented, because that's how we have been missing.

So dance, sing, meditate, become more and more suffused with my presence, allow me to enter you as deeply as possible: don't bar, don't prevent. Don't slam your door shut, keep it open. And you will learn; that's not a problem, that's very simple. Mm? one need not be serious about it, it is such a simple thing.

You will be able to have something and not only be able to keep it, because these things are such that once you have known them there is no way to lose them. You cannot keep them; they become part of your being, they become you! But if you try to keep something it never becomes you; it is always a possession and can be lost. It is at the most a memory, not a real knowing.

So simply live in a totally new way here: simply forget that you have to learn something, that you have to earn something, that you have to earn and keep something. No need to be worried. That comes on its own.

If you can be in a mood of rejoicing here, things will happen. So just don't think in terms of results. Mm? Live in the moment, live joyously.

And it is for me to see that something happens to you. By becoming a sannyasin, you need not be worried; now it is my work.

Deva Dasana. It means servant of god. Keep that in mind and become a servant of all, because that is the only way to become a servant of god. Everyone is divine and everything is divine, so from this moment think in terms of service, of love, compassion. Look at the whole existence as one looks at one's own master and many things will start changing....

That is the meaning when Jesus says, 'Blessed are the meek.' By becoming a servant one becomes meek and humble and by becoming a servant one loses the ego, and that is the only barrier -- the only barrier. Once the ego is dropped you are both the master and you are the servant.

So this is just a means of dropping the ego -- to think in terms of being a servant.

Prem means love and neeravo means utter silence, absolute silence. And that kind of silence happens only in deep love, never otherwise. So neeravo is a special silence, not the ordinary silence. The ordinary silence is just a negative state: if there is no noise around you, you say that it is silent. Lack of noise is the meaning of ordinary silence; something is missing, the noise is missing, but nothing is present.

Neeravo is a positive silence: not only the absence of noise but the presence of silence. It has a totally different taste. And one who knows this type of silence can be silent even in a crowd because the noise is never a disturbance to it, not destructive at all. You can remain silent and the noise can continue on its own. It has its own plane so it doesn't matter. You remain cool; in fact you become more silent when there is noise because in contrast you can feel it more.

So the negative silence needs an absence of noise and the positive silence is happy whether there is noise or not. Even when there is noise it is utterly happy because the silence is felt more in the contrast.

The negative silence is against love, because if you want a negative silence -- as people have tried to attain down through the ages in monasteries, in caves, escaping outside the society.... They were all against love. Mm? there is a subtle logic in it: if you love, the other enters, and with the other the crowd! You love a woman, then you become two and then a child comes and you become three and so on, so forth, and it'goes on. A single couple can create the whole world. That's how the whole world was created: Adam and Eve, a single couple.

So negative silence is basically against love. It cannot allow love because love will bring the other and the other is a disturbance. All those who have followed the negative silence have become anti-love, anti-life, anti-social; their whole attitude becomes life-negative...

'Prem Neeravo' -- loving silence: a silence that is not against love but on the contrary is based on love, a silence that flows through love, a silence that fulfills love, a silence that is life-affirmative and enjoys life, delights in life; this is real silence!

Keep this in mind: love more and love silently, become more and more silent but never allow your

silence to become loveless. If these two things -- love and silence -- can be together, one grows tremendously.

[A visitor says she has to leave soon as she has commitments in the West.]

You can make a greater commitment to me (chuckling) and then smaller commitments are nothing! If it is a question of commitment you can create a greater commitment and be finished with the smaller ones...

Something is growing in you but it is very unconscious. You have been seeking on and off but it has not been a persistent effort. You go astray very easily, and great perseverance is needed.

You have been in good company, I can feel your energy, but it was only good company, it was not great company. And there is a lot of difference: good people are good people but their presence cannot be transforming. At the most they can also make you good but no radical change is possible. For a radical change you have to be around a very dangerous person. Sometimes he may not even be good; he may be a perfect rascal!

But radical change happens only around a person who has something of the transcendental. You have been in contact with people but you have not come around a really dangerous person yet.

A very dangerous person is needed because a real transformation is almost like a suicide: you become discontinuous with the past, the old simply goes.

And it is possible... you are a potential being! Just a little courage and much is possible!

Prem means love, indira means goddess -- goddess of love.

Let love be your path, mm? That is the essential sufi way -- love. And if one can be loving, all follows, all else follows by itself. The love just has to move further and further away from what *we* call love. The real love is almost the very opposite of it.

But I am never condemnatory in any way of the ordinary love because the real comes out of it: the real is very far away from it but it grows out of it just as a lotus grows out of mud.

The lotus is far away from the mud -- if you see the mud you cannot believe that it can become a lotus. If you see the lotus you can never conceive that it could have come out of dirty mud, but it does; it is hidden in the mud.

In the ordinary love a great love is hidden, hence the beauty of love and the misery too. Because as it is it is just dirty mud, hence the misery. But the lotus is also hidden in it, hence the beauty.

Love is the lowest thing in the world and the highest too. So love is the greatest paradox: it touches hell and heaven both. It is a ladder. The lowest rung touches hell and the highest rung touches heaven.

So one has to go moving further and further away from the ordinary love, and when I say ordinary, I mean the love that is contaminated by jealousy, contaminated by possessiveness, contaminated by ego -- demands, contaminated by domination, power trips, contaminated by all sorts of conditionings.

When you start dropping conditionings, demands, and love becomes purer and purer, one day you suddenly see that you are in love with the whole. Then it is not a question of being in love with a person -- you are simply in love. It is not a question of relationship either -- you are love! And in that moment one is divine.

That is the meaning of your name. In that moment one is a goddess or a god -- and everybody is a god or a goddess. Hidden in different forms all are gods and goddesses, all playing different roles, acting different roles, but the reality is of the divine. Unless love happens the reality is never experienced; it remains just an idea. And that love becomes possible.

The Zero Experience

Chapter #17
Chapter title: None

18 March 1977 pm in Chuang Tzu Auditorium

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Video: No

Satya means truth and mitra means a friend -- a friend of truth. And that's the most difficult thing to be because our so -- called society, civilisation, culture all exist on lies. That's why we go on missing god, because we are trained for lies, we have been conditioned to be liars, to never be true, to never be authentic.

Authenticity is condemned by the society, naturalness is condemned by the society, spontaneity is not praised. But a cultured character is always praised highly -- and a character is always false.

A real man has no character -- cannot have, cannot afford to. A real man lives spontaneously moment to moment. A real man lives through consciousness, not through conscience. Conscience is all lies and nothing else.

From A to Z our whole mind is based on lies. But we have been trained in them so long that we have completely forgotten that they are lies; we take them for granted as truth....

Truth is not in the scriptures, not in the traditions, because nobody can utter it and nobody can write it. There is no way to express it, it remains unexpressed. It can be felt, it can be experienced, but it cannot be said. Hence the importance of meditation.

It is just a preparation for being empty so that if truth is close -- by there is no barrier -- no barrier of thought, no barrier of prejudice, of religion, church, organisation.
When you are empty truth can enter you.

So my whole emphasis is on meditation; meditation means a state of no-mind. By and by we have to put the mind aside and look directly without the mind.

That's what I mean by becoming a friend of truth -- so whatsoever is, we become capable of seeing, not what we desire to see, not what we expect to see, not what we have been prepared to see, but that which is.

That's what truth is. It is not a dogma, it is not a philosophy. It is a presence and it is all around: it surrounds you within and without.

But we live in lies and our eyes are full of lies, hence we go on missing it, we go on missing the obvious.

By zero point is meant a point where you are neither happy nor unhappy, a point where you are neither hot nor cold, a point where you are neither alive nor dead. That is the zero point, and it is of great significance.

In the East we have worked for it for centuries because that is the right point from where you can have a true perspective. When you are too cold you look at the world with cold eyes; then your interpretation is cold. You are against the world, everything looks hopeless, everything looks depressive, sad, ugly; one wants to give the ticket back to god.

When you are hot, excited, the whole world looks too exciting, sensational, a thrill, a kick. The whole world looks like a tremendous opportunity for passion and lust, but again you miss.

If you are hot you start indulging in the world, indulging too much. If you are cold you start renouncing the world; you start escaping to the Himalayas, to the monasteries, to the caves.... And I am not in favour of either.

I would like you to be in the world and not of the world, and that is possible only if you have learned to hold yourself at the zero point of your being where you are neither cold nor hot, where all duality ceases, where there is no more night and no more day, when the division has disappeared, when you are exactly in the middle of all duality.

From that point the world is exactly as it is because your eyes are no more coloured; that is the meaning of shunyam.

[A visitor says: I wonder how to look for god.]

Here we are doing many groups and they will be of tremendous help.

If you are really looking for god, then the first thing is not to look at god; the first thing is to clarify your eyes, to attain a clarity. Because the real problem is not where to look at god, how to look at god. God is everywhere!

All that you need is clear eyes, a clarity, and that clarity needs much work because we are looking through a dark glass so nothing can be seen. The glass has to be cleaned and made transparent. And it is centuries of dust that has gathered on the glass.

People go on looking for god and they don't clean their eyes and they don't clean their heart and they don't clean their consciousness. So they can go on looking and they will never come across god... and god is everywhere because nothing else except god exists!

So it is not a question of how to look for god. It is only a question of how to attain to the eyes to look for god. God is! So it is not an objective thing. If you ask where to look for a chair I can say a chair is there in the room and you go and you will see it. But god is not an object so nobody can point it out -- that if you go there you will find it.

God is this whole existence, this all. And you are looking at it, so that is not the problem. You see the tree, you see me, you see these people, you see yourself standing before the mirror. You are looking at it but you cannot see god, so there must be something wrong in the eyes. And sometimes small dust can disturb the eyes; the eyes are very delicate things. A small piece of straw and you become almost blind, you cannot open the eyes, and this is centuries old dust that has gathered.

If you are really looking for god stay a little longer, do four, five groups here, mm? They will beat you hard and prod you deeply and pull you this way and that and clean you. It is almost laundry work! Or if you cannot stay right now come again, but then come for at least two months; in two months we will really clean you completely.

It is hard work. It is not a question of logic and philosophy, it is a question of psychic clarity. So if you can stay I can suggest a few groups for you. If you cannot stay right now then come again, but then come at least for two months.

If you are really interested in god, give him at least sixty days work, mm? Good!

The Zero Experience

Chapter #18
Chapter title: None

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Pari means ultimate, nirvana means enlightenment -- the ultimate enlightenment. It is a buddhist term of tremendous significance. The ultimate enlightenment means the ultimate dissolution of the ego, the ultimate disappearance of the individual.

When you become a non-being, when you are not, then god is, because when you are not the whole is. When you are, the part is claiming to be the whole, and that is the whole fallacy. That's what ignorance is: the part claiming to be the whole.

We are parts of existence but somehow we have taken it for granted that we are the whole. This is what constitutes the basic substratum of the ego. It is as if my hand starts thinking it is the whole in itself. Then something has gone wrong: it will start struggling against the whole, the organic unity of my body. That's what man is doing.

The trees are in enlightenment though not aware of it; they are unconsciously one with existence. So are the animals and the birds and small children -- and so are great saints, buddhas and christ, but they are consciously one with it. That is the only difference between a tree and a buddha: the tree is enlightened unconsciously, one with the whole but not knowing about it. Buddha is also one with the whole but knows it.

Ordinary humanity is just between the tree and the buddha: neither conscious enough to know that it is one with existence, nor so unconscious that it can become one without knowing it, but just in the middle, in the limbo; hence the misery, anguish, anxiety, the split.

And the whole of religion is nothing but a process of disappearance. One has to disappear by and by, one has to dissolve one's boundaries so that one can become unbounded. Not that in disappearance you will disappear. In fact, paradoxically, when you are not you will be for the first time, because you will be this whole. These stars and these trees and these birds, all that has been and all that is going to be, will be part of you; you will be a vast ocean. Bliss is possible only with that vastness, that expansion that knows no limits.

Man is bound to remain miserable. He has become confined to such a small prison cell that you call the body and the mind. To get out of the body-mind prison cell is what meditation is. And there is no need to really get out of it because you *are* out of it!

Deva means divine, ananya means one -- one with the divine. That's our reality, that's how it is. We may know, we may not know, but our knowledge or our ignorance does not change the reality at all. It is so: we are one with the divine! Otherwise is not possible because we cannot exist without being one with the divine. We are rooted in it, we are part of it. In fact to say we live is not right: only he lives through us. So many millions of forms but the reality is one.

Ananya is one of the beautiful terms, the most beautiful terms. Literally it means 'not other'... not other than god. Mm? somebody thinks he is a man, somebody thinks she is a woman, somebody thinks he is a child, somebody thinks he is old, somebody thinks he is beautiful and somebody thinks he is not beautiful, somebody thinks he is intelligent and somebody thinks he is not -- but all are one with the divine.

These are all just forms of the surface; deep down our reality is one. They are just like waves of an ocean: they are all 'ananya' with the ocean, not other than the ocean. A small wave, a big wave, a very big tidal wave -- all are one with the ocean.

So this name will remind you again and again, and whenever you are reminded of it feel one with god in that moment. By and by one becomes more and more skilled in that feeling, that's all.

We have not lost anything, we have simply forgotten. Once the memory returns, once the remembrance comes back, everything is there, has always been there. The treasure is not lost, we have only forgotten where we have put it. It is in our houses; we have lost track of it.

Anand means bliss, blissfulness, and siddha means the ultimate state of inner achievement. And it is the same: the state of bliss or the state of ultimate inner achievement.

Man is on the way... he has not yet reached the goal. Man is a wayfarer, a pilgrim. Man is in the middle: he has lost contact with nature and he has not entered god yet. He is on the ladder, hence all the problems of humanity.

Trees have no problems, rocks have no problems, neither do gods have any problems, but the problem is in the middle because the old pattern is gone and the new has not settled. We have lost the old home and the new home is yet far away. We are in the same state as a person when he is changing houses: the whole luggage is on the truck and the man is on the street. The old is gone and the new has not yet arrived; everything is topsy-turvy, in chaos.

Siddha means that you have attained to home again, you have settled again; now there is no more anywhere to go, one has come home. That is the meaning of the word siddha.

And that state is of bliss too, because then there is rest and is happiness and delight -- and a new kind of delight: uncaused, for no reason at all, not connected from the outside, just flowing from your within, just flowing out of your centre, overflowing you, flooding you, spreading all over you, vibrating.

Ordinarily what we call happiness comes from the outside, hence it cannot stay long: it comes and it goes; it is momentary. Bliss is a state which is non-momentary. It does not come from anywhere, it is yours, or it is better to say it is you, so there is no way to lose it....

[A sannyasin asks: Have you something to say to me to keep in my heart when I'm away?]

Keep *me* in your heart rather than the things that I say. Because whatsoever I say never reaches to the heart. It remains in the mind, because whatsoever is said is caught by the mind; it never goes to the heart. Something else reaches to the heart, never the words. I can reach but not what I say. My presence can reach....

So if you allow me I can enter your heart. In fact I have already entered without asking you... so excuse me! This is not legal but I do it!

[A sannyasin says: I'm feeling a very strong tension. It's like fire. I can hardly stand it sometimes. I think it comes from the heart.]

Very good... It is something beautiful that is happening, but I can understand: because it is so strong it can almost be like a pain and you get disturbed because you are not accustomed to such an explosion. In fact it is love that you are feeling as fire.

Love *is* a fire and when it comes for the first time and penetrates the heart it is painful. Painful not because it has to be painful; painful because we are not familiar with it, it is so unfamiliar. One starts melting in it and the fear arises. The very strangeness of it scares and you start shrinking back; then a conflict comes between you and your energy, split. And out of that split, such pain can be felt. So drop that split: simply go with it.

If it is fire, good! If it is going to burn you, good! Even if you feel that you are going to die, die. Totally accept it and you will come out of it utterly new, resurrected.

This is the fire that can become a cross and a resurrection... something really beautiful. If you can accept it and relax into it, it will be a blessing. If you become too afraid and start escaping it, it will become a curse! It depends on you....

My whole purpose here is to create such fire in your being that the lower metal can be transformed into a higher metal so you can become gold, pure gold. But there is no other way to become pure gold unless you pass through fire. It is the fire of love. Just go into it and relax.

This fire needs much fuel, mm? so it burns more and absorbs you completely. -- On the ashes of your being there will be a new life....

Sagarpati. It means the master of the ocean and it is symbolic of the oceanic expansion of consciousness. One can become an ocean, and less than that is not going to suffice; never settle for less than that.

These tiny puddles of consciousness won't do; they are just like puddles by the side of the road. That's how the human mind is, hence there is always misery around it, because with limitation one can never be happy.

Only with the unlimited is there bliss... and one can become that. In fact, it is so easy to become it that it is a miracle how so many people miss it. It should not be so because that is our natural state of being -- the oceanic consciousness.

And you are very close, just standing on the beach. You can jump into the ocean any moment and can become the ocean. Hence I give you the name 'sagarpati'; it means the master of the ocean. And if you don't resist, I am going to make you one!

[The new sannyasin says he has spent years in Gurjieff work, self-remembering. He asks Osho what personality defect he must struggle with.]

Just one thing -- and that is the problem with all the people who are working with the Gurdjieff group and the Gurdjieff school: the problem is of too much seriousness....

Because of too much seriousness you want to be attentive, alert, aware, self-remembering for twenty-four hours; that is against the rhythm of life. Life is very rhythmic and the rhythm is created by the opposites -- life and death, attentiveness and inattentiveness.

You cannot be attentive twenty-four hours because that too is losing the rhythm. That's what people are doing -- being asleep for twenty-four hours. That is bad, certainly bad, but to move to the other extreme and to make an effort to remain alert for twenty-four hours is again falling into the same trap -- of a non-rhythmic life.

My approach is more rhythmic, so I will tell you one thing: whenever you can be alert and aware, be,

but be *very* playfully. And whenever you lose attentiveness forget about it, don't be worried about it. And whenever you remember again, good; feel happy.

And don't think about those moments when you were not aware; accept them as part of the rhythm. Then the tension will disappear, and with the tension disappearing you will find that you are more and more aware, and less and less is the need for that inattentiveness.

My understanding is that when you are too tense you need inattentiveness more because otherwise you will go mad! That inattentiveness is a sort of intoxication, a way to sleep; it relaxes you. So the more tense a person is, the more sleep he will need. But sleeping eight hours in the night won't be enough: he's so tense, so anxious, so serious, so tight that he will die or go mad.

There is a natural system so that the moment you are too tense and too serious your body immediately creates a situation in which you fall asleep and you relax. You follow me? When you are less serious and less tense there will be less need for inattentiveness. And a moment comes when a person is totally relaxed; then there is no need for inattentiveness, but in that state there is no need for attentiveness either. They both disappear because they both live together, they are two aspects of the same coin.

A *really* relaxed person is neither attentive nor non-attentive; he is simply there. He is a sort of presence but you cannot call it attentiveness. The very word attention comes from tension. You cannot say that the man remembers himself because self-remembering means that the self is there. A real man who has come home has no self and nothing to remember. He is simply there; his presence is very simple, non-dual.

So these are the clues for you: first, become more playful about it. That was one of the serious problems with the Gurdjieff group....

Gurdjieff himself was very playful but somehow he gathered very serious people around him and those serious people started interpreting his non-seriousness very seriously. He was a very playful man but they thought that playfulness was also a device that he used to help people to be attentive or self-aware or something.

It is very difficult to find a more playful person than Georges Gurdjieff -- almost a rascal! But the people who gathered around....

Maybe it was because it was in the West that the whole trouble was created. Had he been in the East a different kind of person would have surrounded him.

When an eastern method reaches the West, immediately something goes wrong because the western mind interprets it in its own way.

So drop seriousness and start playing with self-remembering -- 'playing' is the word I use for it -- just as one plays with a toy. So whenever it is there easily, good; when it is not there easily, then it is not needed. Let this be the attitude.

Never repent, never think that for half an hour you were asleep again -- now where are you going to land? Don't repent -- there is nothing wrong in it; nothing is lost because you have eternity available.

Time is not money as people think, because money is limited and time is not limited. And if you miss this life you have another life and another and another. That too is a question in the western mind: they think there is only one life, so much tension is created; hurry and do everything quickly because there is only one life and then comes the judgement day. Their judgement day comes so fast and so soon!

It looks very ugly that god gives only seventy years to a person in which twenty-five years will be wasted in a university, twenty to thirty years will be wasted in sleep.

The remaining will be wasted in eating and defecating and taking a bath and going to the office and coming back home, making love and fighting with one's woman.

If you observe a life of seventy years it is very difficult to find seven *moments* in which you can grow; this seems to be hard. And then comes the judgement day!

Indians are more lenient, mm? They say there is life upon life, many lives; there is no hurry. You can throw the watch and simply forget time and move easily. That gives a certain quality of playfulness, 'leela'.

So the first thing: play with the idea of self-remembering. The second thing: never repent. Whenever it comes, good; whenever it goes, that too is good, accept it.

And the third thing: when you self-remember, don't do it in concentration otherwise you will not be able to be in it for long because you cannot hold that much tension, rather be relaxed. It is not a work! Mm? that is what is wrong with the Gurdjieff group: they call it work. It is not work. It is joy, it is delight, a celebration of one's being.

The Zero Experience

Chapter #19
Chapter title: None

20 March 1977 pm in Chuang Tzu Auditorium

Archive code: 7703205	
ShortTitle: ZERO19	
Audio:	No
Video:	No

Prem means love, nirvana means enlightenment -- enlightenment through love. And that is going to be your way: love, devotion, feeling, through the heart. So don't bother about the mind; by-pass it. Let it be there, it's okay. It's need is there in the world, but it has nothing to contribute in the other world. It is useful in the world when you relate with people and move in the world. It is useful, it is an instrument, a mechanism, but when you go in it is not needed at all; then it is a disturbance, a hindrance.

The same thing that is an instrument for out-going becomes a hindrance for in-going. For in-going there is another instrument -- that is the heart. People are very confused about the heart and the head. Use the head for the world, use the heart for god....

[To a visiting therapist Osho says:]

Much is going to happen so don't be surprised and don't he scared! That is the first thing I am telling you, because when things really happen one simply starts feeling tremendously afraid, because god is not only mysterium, god is tremendum too. God is so wild, so terrible: it is as soft as a lotus flower and as strong as a strong storm. It uproots you, it destroys you, recreates you; it is a death and a womb.

So when it starts happening -- and we have been working for that and we have been waiting and hankering for that, but when it really starts happening, one gets scared, one starts shrinking away. So remember that: don't shrink away. When it starts happening feel grateful and remain available. Even if it feels as if it is going to kill you, then it is okay: let it kill you!

Unless one is ready to die transformation is not possible; it never happens. It only happens when you are ready to die. In that very readiness you are transformed. That very readiness is a transcendence, because to be ready to die means that you are ready to move into another plane of life.

That is the meaning of being ready to die -- that you understand the futility of it and then you are ready. And then you say, 'Nothing is lost -- if this body is lost, nothing is lost; if this mind is lost, nothing is lost, so why be worried?' If god wants to take this body and this mind, one feels thankful -- take it, the sooner the better.

And in that very moment something simply turns one hundred and eighty degrees. That readiness to die creates such a tremendous energy in you; your whole energy comes to a focal point and from that point is the jump.

I call that point the cross and beyond that is resurrection, but those three days between the cross and the resurrection are very difficult. That is the meaning of the story of Jesus -- it is a parable -- that he died on the cross, then for three days he was lying dead in a cave: dark, dismal, nobody to look after him. And then he is resurrected, resurrected in a totally new body: the body of consciousness, the body of awareness.

We have a particular term for it in India; we call it dharmakaya: the body of religion, the body of awareness, the body of enlightenment. 'Dharmakaya' -- the real body, the essential body.

This is a non-essential thing, this is accidental, this comes and goes: that remains, that simply is! It has not come and it will not go. It has been, it has been, it has been... it will be, it will be, it will be, because it

simply is!

Those three days are the most difficult and each seeker has to pass through those days. Christian mystics have called those three days 'the dark night of the soul'. You lose track of the old and the new is not even visible. The old earth simply disappears underneath one and one is in an abyss, falling and falling and falling, and there is no bottom to it. That is the dark night of the soul.

And your energy is ready, so the first thing I tell you is to remember that if something happens, allow it. Whatsoever it is unconditionally allow it, even if it is death!

[The visitor says: I work at community... I lead groups at community (a growth centre in London).

I like people to have an environment where they feel safe with each other and familiar with each other, and then let them go in.]

You can become really a great groupleader; you have that energy. You can create that space where people can go in... but much will depend on you. Mm? the higher you go, the higher you can take people with you. You can never take a person beyond you, but you *can* go. There is no end; you can go on and on, you can grow. And that is very primary: to grow first, then to help people to grow.

There are many people who are helping people to grow and they are not grown-ups themselves. It is very difficult to come across a person who is really a grown-up person. Growing in age is not growing-up, and a child continues to play games inside even when he is old. So it is not that one becomes a young man and then one becomes old. We go on gathering layers upon layers: the child remains and then we gather another layer of youth upon it, then another layer of oldness upon it. But the child remains there at the centre, at the very core of it.

We are more like an onion and the deepest point remains the most primitive. So when a person is in a formal situation he functions as a grown-up because that is his superficial layer. If he is in the office he behaves well and everything is perfectly good. But if he is in love, he immediately becomes a child because this is an informal situation. If he is angry he is as foolish as any child, as mad as any child. He can kill, he can destroy -- for no reason at all; he can fight for trivia. And later on he can ask to be forgiven because he did something in spite of himself, and he is right, that expression is very right.

People go on doing things in *spite* of themselves. They feel like that because they are identified with the superficial layer. When something comes from the deeper layer they think that it is in spite of themselves.

So this is the misery of man: that the most primitive remains at the core and the most cultured just on the surface. It is not even skin deep: you scratch a person just a little and the child comes up: all grown-up-ness is gone and he will behave like a fool.

This is the misery of all human relationship: you fall in love with a woman -- you are a grown-up and she is a grown-up -- and everything goes so beautifully. You cannot conceive of things ever going wrong -- with this woman? No, not at all -- maybe with other women, but not with this woman. And neither can she believe that anything is going to go wrong with you, so grown-up, so mature, but this is the superficial layer.

The superficial layer goes on the honeymoon, but when you live a day to day life with a woman, together for twenty-four hours, the superficial layer gets scratched, the child comes up and the woman simply goes crazy for any small thing, you go crazy for any small thing! The salt is not enough in the vegetables or the sugar is not enough in the tea and you go mad. You can see for yourself that this is a tantrum, the child asserting itself.

A real grown-up person is one who is not like an onion, who has no layers, who is one -- from periphery to the centre, just one! You taste him from anywhere and he has the same taste.

Buddha used to say, 'You go to the sea and taste from this side, from that side, from the shore, go in the boat in the middle and taste there, and you will find the same taste.'

That is the taste of a grown-up person -- always the same! Formal, he is the same; informal, he is the same. In love he is the same; in logic he is the same. In society he is the same; alone, in privacy, he is the same. His sameness is his grown-up-ness. His centre has become his periphery, so in or out there is no distinction; he is oneness.

That is the meaning of the english word 'individuality'. He is an individual. You cannot divide, he is indivisible.

Much is possible. Remain available to me now... I will start working! Good!

Deva means divine, eka means oneness -- divine oneness. And oneness is divine; twoness is undivine, manyness is madness!

Ordinarily we are a crowd, we are not one. The worst situation that a man can fall into is to become a crowd or to become a schizophrenic, two. But if you are two, sooner or later you will become many because once the fragmentation has started it goes on, ad infinitum.

So the whole spiritual effort is how to drop schizophrenia, how to become one, how not to be two, how to turn this whole energy -- lower, higher, left, right -- into one; that is the whole science.

In that oneness one is neither a man nor a woman... in that oneness one is indefinable.
And we will work for it. Meditation is a way to oneness.

[A sannyasin says: You say accept everything as it is and I know what you mean, however sometimes one just feels that one can say something that maybe would help the person to just... I don't know... the way you say things to me. Is this my place or is it my place to just accept totally and not say anything?]

No, no, you are creating unnecessary confusion. When you feel like saying something then acceptance means saying it! When you don't feel like saying something, acceptance means not saying it; these two things are not contradictory. Whatsoever comes naturally to you is good, nature is good, so sometimes if you feel that some inner urge is there to help somebody, help!

[The sannyasin answers: Even if they don't want to hear?]

That is not the point at all... that is not the point at all because that is up to them; that is not your business at all. It was your urge to help. If they feel to accept it, good; if they don't feel like accepting it, that is their acceptance. If somebody does not want to take your advice you cannot force it because then it will be against his nature.

It is natural for you to help; it is natural for him not to accept it if he does not want to. We are not only to be natural, we have to respect others' nature too otherwise it becomes an interference. You become a do-gooder -- and that is dangerous.

Doing good is not dangerous; to become a do-gooder is dangerous because that is a totally different thing. Then you are not worried about the other person: you have to do good! If he doesn't listen you will put him right, you will force him. Sometimes it has happened that people have been killed by do-gooders because they won't listen, they are bent upon doing good.

Mm? that's what happened many people were killed by Christians because Christians were thinking, 'unless these people are Christians they will go to hell!' So at the point of the sword they tried to convert. If you had looked into their hearts they were simple people: they thought that without Jesus people would go to hell.

Just think: if you see a person going to jump into a crater you will try to stop him. You see that this man is mad so you will try, even at the point of the sword, to prevent him.

That's what Christians were doing, because they were seeing hell as very real in the middle ages, too real. The world was not as real as the hellfire. In their imagination, in their dreams, millions of people were going to be burned in hellfire. People had to be dragged towards Jesus because Jesus says, 'Unless you come through me you will not come to god!' So these people were trying -- even against themselves; but then it becomes dangerous. Then you kill somebody's freedom.

Freedom implies the freedom to go to hell too! Freedom implies doing something wrong too. That's for me to decide whether I want to do wrong or not: if I do wrong then I have to take the consequences; nobody else has the authority to pull me out of it.

Yes, you can give advice because that is coming naturally to you. You can say, 'Listen, this is a volcano and alive, and if you go into it you will be burned. This is my feeling, but you have to decide.'

Once it happened a friend of mine was bent upon committing suicide, so everybody was advising him but he wouldn't listen.

His father came running to me and he said 'Now it seems it is beyond us'. The father had always been against me but now he thought 'Maybe this is the last resort'. So I said, 'I am coming.'

I went and I listened to the man, and I said, 'Perfectly good! I don't feel it is right, but if still you decide to commit suicide I will help you because I'm your friend! If you want to commit suicide, good! I don't feel it is right because if I were in your place I wouldn't commit suicide because it looks foolish! Because a girl

has refused you, you want to commit suicide. There are millions of girls and this is not the only woman. Within a month you will forget; you will fall in love again! But if you still think to, it is perfectly good! It is your life!'

The father became very much disturbed. He said, 'We have brought you to help him not to do it!'

I said, 'Who are you to help him? -- because when you gave birth to him you never asked him if he wanted to be born or not. Now why should you ask? If he wants to commit suicide he should be given all freedom.'

I took the man to my house. I said, 'Come with me. If you are going to commit suicide, let us enjoy. One night be with me because maybe we will meet somewhere, maybe we will never meet again.'

So he came with me, and by and by he started thinking, because I was not trying to convince him. I said, 'We will put the alarm on and at four o'clock I will drive you to a beautiful place where you can jump into the river... and I can say good-bye too!'

At four o'clock when the alarm went and I started pulling him out of his bed, he said, 'Are you my enemy or what? I don't want to commit suicide!'

I said, 'This is not right. If you have decided it is perfectly good!'

He said, 'But I don't *want* to commit suicide. Why are you forcing me?'

I said, 'I'm not forcing!'

And he has not committed suicide! Now he has a wife and children and he avoids me because whenever he comes to see me I say, 'What has happened now? You were thinking that you would never fall in love again; you fell in love again!'

And he says, 'In fact I am happy that that woman refused; she was not for me! I would have always been in trouble, her husband is in trouble. And I have found a better woman.'

Our work is to be natural and to help others also to be natural.

So perfectly good -- if you feel like helping, advising, give the advice, help with the condition that it is for the other to take it or not to take it. If they take it, thank them; if they don't take it, thank them; you will not be offended. Never be offended; then you are free to give advice. If you feel offended, it is dangerous because then you can be violent in subtle ways.

The Zero Experience

Chapter #20
Chapter title: None

22 March 1977 pm in Chuang Tzu Auditorium

Archive code:	7703225
ShortTitle:	ZERO20
Audio:	No
Video:	No

Anand means bliss and tapesh means radiance. There is a radiance of the body and there is a radiance of the spirit. The radiance of the body shows the youthfulness, the health of the body, and the radiance of the spirit shows the youth and health of the spirit.

Bliss belongs to the second. The body can only promise but it cannot deliver: all its promises are impotent. So it only gives hope, it says 'tomorrow'. Tomorrow is the language of the body: it says 'Tomorrow the happiness is going to happen. It has not happened today? Don't be worried. Drag on somehow; tomorrow is a date with happiness' -- but it never comes because tomorrow never comes.

Bliss happens only today, right now, herenow, and that is the dimension of the spirit. The spirit lives in

eternity. Eternity is not part of time: it is going beyond time or below time. Where there are two moments of time, just between those two moments there is a still, small gap. From that gap one drops into eternity.

'Anand Tapesh' means the bliss, the radiance that comes only when one has dropped out of time. Out of time, one is out of the mind; in time, one is in the mind. In the mind one is tethered to the body; out of the mind, one is simply free of the body, then there is no bondage. That's what in India we have been calling freedom, moksha....

The Zero Experience

Chapter #21
Chapter title: None

23 March 1977 pm in Chuang Tzu Auditorium

Archive code:	7703235
ShortTitle:	ZERO21
Audio:	No
Video:	No

[A sannyasin asks: How it is possible to perceive the egoless state if you're using this brain which is full of memories and full of ego, full of preconceived ideas?]

You don't perceive it as a presence, you perceive it as an absence. For example, this chair is here: you look at the chair, mm? Then the chair is gone. One who has not known the chair will not see the absence of the chair, but one who has known the chair will immediately say 'Where is the chair?' Others, those who were not aware of the chair, will not be able to see the absence, but the one who had known that the chair was here will be able to see the absence of it too.

So egolessness is not something; it is simply the absence. Suddenly you say 'Where is that ego?' Not that you see it, not that it is an object there; suddenly something which has been always there is missing. You look around and it is not there, you search around and it is not there. You look in the mind, you look in the memories, you look everywhere but suddenly it is missing.

Egolessness is not something, it is just ego missing. Once you understand this there is no problem.

[The sannyasin replies: When I am meditating I have what I call an 'atomic state' where I am very very small, I disappear almost entirely. It's not black, it's not white, it's nothing, and it can remain for maybe fifteen minutes or more, but afterwards I feel very good.
I was wondering if this space of mine is like an egoless state.]

Yes, it can become a process towards that. You have stumbled upon a meditative technique which is very ancient. In the East we have been using it for thousands of years. But you know only half of it and because it has suddenly happened to you, the other half has also to be done. Then it will be complete and you will have a total perspective of it.

First start from the other end. First imagine that you are becoming bigger, bigger, bigger.

[See'the buddha disease' january 22nd where Osho describes this meditation fully.]

Both states are of non-ego. Either you become so big that the whole existence is in you -- then you are not, because you are the existence -- or you become so small that nothing can be contained in you; again you are not.

These are the only two approaches and all the religions have worked either from one or from the other. For example, Hindus declare, 'aham brahmasmi' -- 'I am god' -- mm? that is the one method: expanding. Buddhists declare, 'I am nothing'; that is another method. And if a person can do both together a higher experience is arrived at... more synthetical. Then you hit on the ego from both sides: the ego is simply crushed between these two viewpoints, the enormous and the small.

Continue it. It will be good if you do it in the night before you go to sleep: just sit in your bed, do it and then go to sleep. But before you go to sleep always come back to your normal size, mm? Otherwise you can have difficult dreams in the night, nightmares, and they can be very disorienting.

So never leave yourself either in the atomic or in the cosmic, never! Come back to your normal size. Always end the meditation with your normal size. Go and look in the mirror and see that you are back to exactly the size that you are, mm? and then go to sleep.

The Zero Experience

Chapter #22
Chapter title: None

24 March 1977 pm in Chuang Tzu Auditorium

Archive code:	7703245
ShortTitle:	ZERO22
Audio:	No
Video:	No

[A sannyasin says: I've been avoiding you for a year now.]

That's a good indication!...

That means that something is going to happen so the mind is afraid. The mind is never afraid without any real cause, so the people who avoid me are the people who are going to be transformed by me. They try to escape, they try to create many barriers, hindrances, because they are afraid: they know that if they come close the point of no-return is bound to come. That very fear prevents them. And those who try to avoid me are my people. So a good indication; nothing to be worried about, mm?

I am your shepherd (chuckling). You can avoid, you can escape; I will find you! And the more you try to avoid, the more you will feel pulled, because there are things which cannot be avoided: Love affairs cannot be avoided, and this is a love affair. The more you try to escape, the more attracted you will feel. My presence will become haunting and I will follow you wherever you go.

It is easy to escape from me but how will you escape from the attraction that I have for you? That is within you. So wherever you go you will carry it with you. You will become more and more conscious of it because by continuously escaping your mind will become more focused on it.

Hypnotists talk about a certain law, very basic to the human mind; they call it the law of the reverse effect. If you try to avoid something you are bound to fall into it; that is the law of the reverse effect. If you avoid and you don't want to see something, you will see it again and again and again.

But, it is natural, mm? it happens. Nothing to be worried about!

[A sannyasin says that he can't think of anything to say to Osho.]

Mm, that's good... that's good, because in fact there is nothing to say. The more you search to say something significant, the more difficult it becomes to find. If you are really in search of saying something significant you will fall into silence, because all that can be said is just superfluous. In fact only the

superfluous can be said, only the arbitrary, the mundane, the trivial, the rubbish, about which it does not matter whether you say or not.

That which *can* matter cannot be said because it is more a feeling than a thought. Or even more deeply, it is more a being than even a feeling. It is so deep that you cannot pull it to the circumference; it is at the very core of your being. It can be communicated only in silence.

In the East we have developed great possibilities for that communication. We have a special term for it, we call it 'satsanga': a master and disciple sitting silently. The disciple has nothing to say because all that he can say is futile, meaningless. Why waste time with it?

The master has much to say but it cannot be said, it is so significant that words will not convey it, so they sit in silence. They just become empty spaces for each other, and then there is a communication between two silences, merging, melting, entering into each other.

Words keep us apart so language is really not a means of communication but rather of avoiding it. It is a tremendously insignificant instrument to avoid communication. When you don't want to say something, language is very useful. You can create a great cloud of words around you and you can hide behind it.

But when there is silence you cannot hide anywhere, there is nowhere to hide. Then you are naked and nude: in silence you are vulnerable, open. That's why people are never silent, because it is dangerous to be silent: anybody can hit you hard; it is too soft. Words give you a protection, an armour.

We call it 'satsanga' when two persons are just in tune, just falling into one rhythm, just becoming one. And then something can really be said... not through words but through love.

Just be here and enjoy being here, mm? And that which you want to say will be conveyed, and that which you want to hear will be heard!

The Zero Experience

Chapter #23
Chapter title: None

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Ma Anand Kosha. Anand means bliss, kosha means body -- body of bliss.

In the East we have discovered that man consists of five bodies. Five layers of bodies are there; we don't have one body, we have five bodies. And the first, the most superficial body, is the physical body, and the last, the most subtle body, is the body of bliss. That body of bliss surrounds our souls, that is the milieu in which the soul lives.

Hence we constantly seek for bliss. Consciously or unconsciously the search is one, the search for bliss, because that is our real body....

[A couple ask about their relationship. The husband feels restricted: in the groups he opens up and back in the family he feels he is shrinking. The wife who is pregnant feels tired and has difficulty expressing her feelings.]

A few things to be understood.... First, we have a concept of a family structure in the mind -- of how it should be; that becomes the constriction. We don't allow the family to grow naturally. The woman has a concept of how the husband should be, the husband has a concept of how the wife should be, and they both

have concepts about how the relationship should be and these concepts destroy the whole relationship. It is not a growth; it is something put together.

Hence, tiredness is bound to come because the innermost being is thirsty for something growing, evolving, alive. And anything that is put together is dead. It tires, it frustrates, it becomes a dead -- weight. One starts wondering why one should continue in this way, and one starts feeling to escape from it.

So the first thing is: if you really want to grow into love and happiness then drop all concepts of how things should be. That is one of the most dangerous things to carry around, and we all carry it around! We have fixed ideas of how things should be.

Just drop them; be natural, be like animals. We are so much afraid of the animal that it has become a term of condemnation; we tell people 'Don't behave like animals'. In fact animals behave the natural way: it is man who has gone wrong, not the animals.

So behave naturally and you will feel alive. And when I say to behave naturally, it is implied in it that sometimes you may not like the presence of the other and sometimes the other may not like the presence of you. There is no need to like each other for twenty-four hours; that has to be accepted. Otherwise if you try to like the other for twenty-four hours, all love will disappear.

There is a rhythm in everything. Try to understand the rhythm.... Everything is a rhythm. Just like day and night, summer and winter, everything is a rhythm: love and no love. If we accept the state of no-love it never turns into hatred. If we don't accept it, it turns into hatred. It is something very fundamental.

If you accept the state of no-love -- that it is part of the rhythm of life: one moment of love is followed by a moment of no-love -- I am calling it 'no-love', not hate.... It is simply no-love: you are not flowing because one cannot flow twenty-four hours. One has to gather energy to flow so sometimes one stops all flow. One gathers energy, becomes a reservoir: that is the moment of no-love.

If you understand me, I call that moment of no-love the moment of meditation. Don't call it the moment of hate, call it the moment of meditation and then there is acceptance, welcoming acceptance.

So rather than telling to her that you want to be alone, tell her that you would like to meditate -- and see the difference. In fact it is the same thing: you want to be alone. Meditation means to be alone and love means to be together. Love and meditation -- this is the rhythm.

When you are alone you will gather energy. When the energy comes to a certain point from where it starts overflowing and you cannot hold it any more, then you need the other. Then you can give because you have... you can pour your energy into the other.

When you are closing and you need to conserve energy, if the other goes on interfering it becomes a deep anxiety -- 'What to do with the other?' So you pretend... as if you are loving. You do all the empty movements of love: you kiss the woman, you hold the hand, you hug her, and there is no hug and there is no kiss and you are not holding her hand at all! You are not there at all! That's why you feel that you shrink. If you move naturally, if you accept this shrinking as a beautiful moment, this misery will disappear.

Nobody can love twenty-four hours. Unless you have become a non-being, unless you have become so empty that nobody exists inside you, and then rhythm disappears, you cannot love for twenty-four hours. Before that happens one has to live in the rhythm. It is just like a pendulum of a clock moving: this way, that way it swings. So try to understand each other and allow space.

A family is a real family when it allows space for the other to be. Even if it hurts you sometimes, you allow the freedom to the other and then the other allows freedom to you. A family means 'I will protect your freedom, you protect my freedom'; that is the agreement. Freedom means 'I will help you to be yourself, you please help me to be myself'. It is not a bondage, it is a mutual agreement to give freedom to each other.

Try to understand it. Mm? soon things will start happening. Just a clarity is needed, nothing else.

And never be a victim of the idea that if you change women things will be better, or if she changes men things will be better. Just by changing the partner nothing is ever improved; it is an illusion. In the beginning things will look good because both will be pretending. Again the same thing will happen, again and again you will be in the same trap. So rather than changing the partner, change the very quality of relationship; that will be something valuable.

In the West now changing the partner has become very prevalent. That is helping people not to grow because the whole emphasis has changed: just change the partner and things will be good! So go on changing partners your whole life -- and nothing is *ever* improved.

You remain in the illusion that again you have found the wrong partner, you will find somebody else and things will be good again. And they are never good because the real thing remains the same: you are not changing, your quality of consciousness is not changing, how you relate is not changing. And so it is the

case with the other. So you can go on changing partners again and again but the total result will be exactly the same. It is better to change the quality of the relationship, to bring more clarity.

Sit together, try to understand each other. Love *means* that. You say that in a group you feel very good; why do you feel very good? Because people are open, people are saying things, they are putting their hearts in front of you. Why can't you do the same in your relationship? And they are strangers! You love each other and you have been with each other and you are invested in each other. Why can't you do that?

Why not sit every night for one hour and just bring out all the problems, open your heart, don't hide. Help her also to open, and accept. Limitations are there, certainly they are there; nobody is perfect.

And it is good that people are not perfect otherwise love would be impossible! If two perfect persons meet they will not love; there is no need! Why should they love? -- they are happy alone. It is imperfection that brings people together.

You are imperfect, she is imperfect; you both meet together and you think, 'We may be able to create a unit which will be perfect, more perfect than me, more perfect than you. We are both imperfect; we will complement each other, supplement each other. You have some limitations, have some limitations; we will fit together. Maybe I have something that you don't have, maybe you have something that I don't have. So the totality of us both may be more perfect than each individual taken separately.'

That's what 'family' means: two imperfect persons meeting and trying to create a perfect circle. It can be created but it is not available ready-made: you have to create it. The family has to be created every moment, every day, every month, every year. Never take it for granted; it is never a ready-made thing. That's where man proves to be very stupid.

You meet a woman: in the beginning you create some energy, she creates some energy because both are interested in creating. Then you settle, creation stops. You take her for granted and she takes you for granted; then things start falling apart. It is tired, dusty... just something like a duty to be done; you are bored.

So you start thinking of other women, she starts thinking of other men. Even if you are still together it is just because maybe she is pregnant and you have some responsibility for the child. Maybe both are insecure financially; together it is better. Maybe you have promised her and now how to go against the promise? All these things... but these are not of any worth. At the most you can remain okay. That's what she is saying, that's what okay means; but you are not happy, and if you are not happy it is not even okay.

So my approach is to give some time every day to each other. Make it a group! Talk openly, don't be afraid. What more can go wrong? At the most she can leave you! (to the wife) And don't be afraid: at the most he can leave you!

So always remember what is the worst that is possible and accept it, and then lay your cards on the table; it will be helpful. Try to understand, don't argue. It is not a question of arguing, it is not a question of convincing the other. It is simply opening your heart to the other. And see what can happen. I think within a month you will be flowing again.

Let it be a daily thing, a daily meditation together; half an hour, forty minutes will do. Before you go to sleep just talk about everything, finish the whole day: whatsoever has gathered, put it in front of the other and be finished with it. Go clean into sleep. In the morning, start again.

And continue to create the family. It has to be created every day; only then is it there, otherwise it is not.

[An ashram resident says his roommate seems to think they have a marriage, but he simply sees her as a roommate.]

Just be roommates, mm? No need to think in terms of being married or anything. One is always happier being friends, and friendship is a higher state than love. Friendship implies love but love does not imply friendship.

Two persons can be in love and enemies. In fact that's how things are: people in love are always enemies, always at each others' necks.

So it should be clear: let it be just a friendship, don't be bothered about marriage or anything. And whatsoever happens in friendship is good, whatsoever does not happen, that too is good. So be completely unburdened about it. It is not a marriage or anything; don't take it in that way. Just be friends, and whenever you want to be together, be together; whenever you want to be alone, be alone. So when you come back try it this way.

[Your roommate] has a very very understanding heart. She will understand; there's no problem about it.

Once she understands the thing clearly she will do it that way. It must have been some sort of misunderstanding in her mind, otherwise there's no question.

And it always happens: a woman has a different outlook to a man. It is very difficult to make friendship with a woman because all that she can understand of friendship is love. That is her interpretation always, a woman's interpretation of friendship is love.

Up to now friendship has been almost a masculine affair. Maybe just because of historical reasons women were never allowed to be in the society, so they have not developed the quality of friendship. It was always man going to the war so there was a camaraderie, in the club there was a camaraderie, for the hunt there was a camaraderie; all the clubs were boys' clubs. The society has been man -- oriented and the woman has been put aside. Whenever a woman knew anything of friendship it was always of love so the two have become very much entangled -- the idea of love and friendship. It is difficult to be friendly to a woman; she immediately understands it as love.

So it has just been a misunderstanding; nothing to be worried about. Be clear and she will be clear! Just be together as friends, behave as friends, love as friends, and don't bring the problems of love affairs. They are ugly problems, very destructive. They will not help you, they will not help her.

I have put you with her for a certain reason: I wanted some feminine energy around you because you are hard... too masculine, too yang, the yin is missing. Some feminine energy around you will make you softer, will make you relaxed and will be helpful for your growth; you will be more open.

And in fact that's how it happened in the beginning: for a few days before you went to England you were open and flowing, more than you have ever been. But by and by the thing started settling like a marriage; then you became afraid. You started escaping from her and fighting and things started going ugly.

Drop all fear. And with me things are so easy that if any problem arises, divorce can be allowed in a single second (with a chuckle). So there is no problem, there is no legal procedure about it (laughter).

Never be afraid: if something becomes heavy and you feel that it is becoming heavy, a single moment and you are free, so there is no problem about it.

So you can go completely free. When you come back be with her for one month and see if friendship works. If you think that it doesn't work and it brings the same problem again and again you will move into your own room... no problem about it. Good!

Nirvana. It means enlightenment... but with a specific quality about it.

In India we have three names for enlightenment; they come from three traditions. The hindu tradition calls it 'moksha'; it means freedom, absolute freedom: you will be there, absolutely free. The second name is 'kaivalya'; that comes from the jaina tradition. It means absolute aloneness: you will be there but absolutely alone, purely alone.

And the third name is nirvana; it comes from the buddhist tradition. It is the most difficult of all the three and the most meaningful of all the three. It means cessation of the self.

In moksha you will be there, free: the bondage will disappear but not you, the prison will disappear but not you. In the jaina terminology, 'kaivalya', aloneness, the other will disappear and the other is the world, the other is hell, so you will be absolutely alone -- only you, only you: nobody to interfere, nobody to make you defined, no limitation to yourself. You will be expansive, infinite.

In nirvana the prison will disappear, the other will disappear and you also. That is the beauty of the buddhist term: it says that all will disappear, because Buddha said, 'If you are there, some sort of prison will continue, because the very concept of "I am" is an imprisonment, the very concept of "I", "self" is a limitation. And if I am there, then the other exists -- maybe very far away, but he exists -- otherwise how will I define myself? I can be defined only by "thou".'

So Buddha brought it to the ultimate flowering. He said, 'Thou will disappear and I too. The prison will disappear and the prisoner too, because sometimes it happens that the prison is no more there but the prisoner is there and then the prisoner carries his own prison.'

Nirvana means utter cessation, all disappears, there is simple emptiness. In that emptiness there is tremendous consciousness, fulfillment, but no centre to be fulfilled. To know it, it has to be experienced....

The Zero Experience

Chapter #24
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Deva means divine and prayaga means the meeting of the three. Just as in christianity there is a concept of trinity -- that god is three and yet one, three aspects of one reality -- in the same way in Hinduism there is a concept of the meeting of the three; that concept is called prayaga.

That's why Allahabad is also called prayaga; because three rivers meet there. Two rivers are visible, one is invisible: the Ganges and the Yamuna -- you can see meeting there; the third is Saraswati which is invisible. It is a metaphor.

In the same way man is the meeting of the three: you can see the body and the mind, the Ganges and the Yamuna, but the innermost core of your being, your consciousness, is invisible. All appears before it, it never appears before anything else. Everything is an object to it but it cannot be reduced to an object. It remains the subject, it remains transcendental. You cannot look at it because you are it, hence it is invisible. It sees all but you cannot see it because who will see it? -- it is you!

Hinduism also has the concept of trimurti, three faces of god: brahma, vishnu, mahesh. These are the three energies: one energy creates, one energy sustains, one energy destroys. They all work together. If you want to create you will have to destroy, if you want to destroy you will have to create, and between the two will be the sustaining energy. These are the three faces of god.

Science also basically comes to the same concept. Deep down, the deepest analysis of physicists is that matter consists of three elements: electron, proton, neutron. That is the whole existence: three faces, three realities merging into one or one reality expressed as three.

So the concept of prayaga is very very meaningful. I would like you to remember that the body is one river, the mind is another, but these are the visible rivers, gross; hence you can see them. Behind these two is hidden the third and that third is your reality. So don't get lost in these two. The third has to be remembered, provoked, called forth. That is the meaning of sannyas.

By becoming a sannyasin you are taking a step towards the third energy within you.
By choosing a master you are trying to grope for the invisible.
By surrendering to a master you are surrendering to your innermost core.

The gross is surrendering to the subtle, the manifest is surrendering to the unmanifest, the created is surrendering to the uncreated, time is surrendering to eternity...
That is what sannyas is all about.

Prem means love, bhuma means fullness, absolute fullness, and fullness comes only through love; one feels fulfilled through love and only through love! One can have the whole world but if love is missing one will remain empty. One may live but that life will be just a dragging. One can have riches, one can have power, prestige, but deep down one knows that one is hollow and there is nothing.

That's why people are afraid to look within -- because within is hollowness, just a deep impotence, a poverty. One feels afraid to look because it is a bottomless abyss and there is nothing. That nothingness scares so people go on rushing outwards, doing this, doing that, running from here to there, always running.

They are always somewhere else, they are never where they are, because if they are there they will have

to encounter the emptiness, the hollowness and that is too much. So people are always somewhere else; their mind has already left the place, they are always ahead of themselves.

Only through love does one come to a deep fulfillment and the hollowness disappears: one feels full, love-full, one starts overflowing. In love one starts sharing with existence; otherwise one has nothing to share. One is nothing so what is there to share?

People who don't have love in their beings are exploiters, suckers. If they come in contact with you they will suck you. You will feel tired, you will feel exhausted when they leave. They have nothing, they are just hollow, so they start exploiting the energy of the other. They are not sharers, they are hoarders.

When love overflows one becomes a sharer, and in that sharing is offering: one offers oneself to god. Flowers won't help: one can go and take flowers from the trees and offer them to a statue. Both are substitutes: the statue is false, man-made, and the flower you have borrowed from the tree; it is not your flower.

Man flowers in love. When you have your own flowering, then you can offer. There is no need to go to any statue. Both are substitutes: the statue is false, man-made, and the flower you have borrowed from the tree; it is not your flower.

Man flowers in love. When you have your own flowering, then you can offer. There is no need to go to any statue; god is everywhere, all around.

Bhuma is a beautiful word, one of the most beautiful. Sometimes these moments come when one feels full. Rare are those moments but sometimes they come naturally too because that's how one should be! Sometimes you forget and you don't create your misery, sometimes you forget and you are not rushing, sometimes you forget and you are not in the mind.

Any situation can be helpful....

Looking at the moon in the night one is cool and collected and relaxed and suddenly, bhuma -- the fullness, the benediction. Sometimes looking at the sea, the roaring waves, you are lost; only waves and waves and waves and you are not there! The observer has become the observed: you have become the wave, the tidal wave that is coming. The distance is lost, there is no division and there is bhuma -- the benediction, the fullness.

Sometimes holding a hand of a friend, a lover, and there is bhuma. Or sometimes just looking at a child, giggling, and suddenly it is there... because it is our nature. We are trying hard to avoid it. It is really impossible to avoid it but we have succeeded in doing the impossible.

We are born full because we are born out of the fullness of god. We are born emperors, we are not beggars, but we have forgotten the language and we are lost in an alien language -- the language of money, the language of power, pull, prestige. We have lost the language of love....

I am giving you this name so that you start learning the language of love. And start from ABC. People are very deluded; they think they know love, they already know what love is -- hence they go on missing.

First one has to understand that one doesn't know what love is and then things can start. From the very beginning, from ABC, one starts learning.

Deva means divine and kutir means a small hut -- a small hut for the divine, a small shrine for god. Kutir is a poor man's hut: the guest is great and our hut is a poor man's hut but if we invite the guest he comes!

Suddenly the hut becomes a palace... instantly! The moment he comes there is a transformation, a metanoia, a radical change. Then all your poverty disappears, you are rich, and you are rich for the first time. Then death disappears and you are immortal, all misery disappears and you are pure bliss. But without god a man is just a poor man's hut. It is up to you to invite the guest....

Ordinarily it happens that the guest knocks at your door but you don't open the door. Sometimes, even if you open the door you shut it immediately because you cannot recognise the guest... and unless you welcome him he cannot come in.

This is all that I am doing here: making you alert about who is this guest, making you alert so that when he knocks at the door you are not fast asleep, and when you open the door, if he is there you can recognise him. That is the whole purpose of a master.

I recognise him and I would like to impart my vision to you. I would like you to look through my eyes and have a little glimpse.

[The new sannyasin says that it's very difficult for him to relate to people and especially to women. He would like to go to people and relate to them but he finds it very difficult.]

Mm mm, wait a little. Do a few groups and it will disappear. Don't be worried about it, it is not really a problem: it is a symptom, the problem is somewhere else. The problem is that you are not confident about yourself, hence this is a secondary thing that arises out of it.

If you are not confident about yourself it is difficult to relate; you are shaky, you don't have a centre to relate from. And particularly with women it will be more difficult because to relate to a woman you have to go deeper into your being. With a man it is more superficial: he is just like you so you are more confident because you are walking on known territory.

When you are with a woman you are moving in unknown territory so there is more fear. When the fear is there you start shrinking and you become closed; when you become closed the relationship is not possible.

Relating is very simple when you are open, so the real problem is how to become open. Once you take an unreal problem as real you will be in difficulty because you will go on trying to solve it and it cannot be solved.

It is like cutting the head of a shadow: you can have the softest sword in the world but you will not be able to succeed: you cannot cut the head of a shadow. If you want to cut the head of the shadow you will have to cut the head of the man whose shadow it is. Then suddenly the head disappears, but you cannot directly cut the head of the shadow.

Relating is just a shadow-problem. So do a few groups, then I will see. And after each group remind me how things are going, mm?

Don't be afraid. I have very dangerous women around here! (laughter) Soon you will find the difficulty is just the reverse: how to escape from them! They will haunt you and jump on you and grab you! Yes! we have no ordinary women here! (bhagwan chuckles) So you just wait! (much laughter)

[A sannyasin says: You said the way is very simple for me, but I don't know what I have to break in myself.]

You have nothing to break, that's why I said it is very simple. But if you want to break something it will become difficult because you have nothing to break, so you are looking for a problem which is not there.

Simply relax; there is nothing to break! Simply relax and start enjoying life! That is your prayer. You don't need to work at all, you need only to play. If you work you will create trouble; if you just play around things will settle by themselves.

I can understand your difficulty because everybody wants to break something, but to break something you need some blocks in the first place and you don't have any blocks.

It is as if you don't have any disease and you go to the doctor and insist on having some medicine... but you don't have any disease! The only disease that you have is the idea that you have a disease; that's the only disease.

So what can the doctor do? He will give you a placebo, he will give you sugar pills, mm? And he will say 'Take these and the disease will go -- don't be worried'. But you will not be satisfied because you would like him to examine you rightly first. He should do an x-ray examination, cardiogram and things like that.

If the doctor is very alert about problems like this he will send you to the x-ray specialist, send you to have a urine test, a stool test, this and that. He knows that you don't have any disease but just to satisfy you he does those things so that you know you have been examined perfectly well. Otherwise from the very beginning he could have said to you that you have nothing but that wouldn't satisfy you.

You can create your problem; the problem is not there. There are many people who don't have any problem but they cannot trust this -- that they don't have any problem. This looks so unusual, in fact so abnormal -- not to have any problem. When everybody has problems, when everybody is going crazy and you don't have any problems, you cannot believe that you can be so abnormal, mm?

You must be having some problems somewhere maybe hidden in the unconscious, in some deep nook and corner in the darkness of your soul, but you must have some problem! How is it possible that you don't have any problem? That's why you cannot accept it -- but you don't have! I can see through and through: you don't have any problem!

If you want, you can create one (laughter), then you can break it, but that will be just absurd. Simply start enjoying life!

Love, eat, work and enjoy! Enjoy small moments. Small things are there: sipping tea or coffee or just

lying on the bed and relaxing, enjoy! And make them so tremendously enjoyable that they become almost divine, sacred.

Turn small things into great things. Taking a bath enjoy it so deeply... as if you are in prayer. And how can a person be deeply in prayer if he cannot be in prayer while he is sitting under a shower? It is so beautiful; the water falling on you is god falling on you! It is god's element and it is very basic to life, life cannot exist without water.

Your body consists of eighty percent of water. The moon is lifeless because there is no water, millions of stars are lifeless because there is no water. Unless water is, life cannot exist: first comes water, then life starts. The first glimpse of life comes in the sea; the fish is the first to evolve life.

So while sitting under a shower become a fish. Enjoy it! It is so beautiful. It is the very substratum of life, the very substance. Sway, sing, pray... feel grateful.

Eating, make it a sacrament. Loving your woman, make it meditation. Playing with your child, play with god... because it is only god! Names are different, forms are different.

That's what I mean when I say it is very simple. You don't have problems, you have to start living! And with this message I am sending you: start living! Don't wait -- there is no problem to be solved!...

Good. So you try to live. If you cannot live and you create some problem, in autumn we will see. And if you feel it is very difficult to live without a problem, in autumn we will create a problem, mm? But if you listen to me it is really simple.

[A sannyasin asks: Sometimes I think creativity is a means of growth, sometimes I think creativity -- painting, writing, making things -- is an escape.]

It is not an escape, no! It is very very helpful. Become more creative and you will be growing towards your being more easily, in more of a flow, because when you create something you are creating two things: the thing is created outside, inside the creator is created.

So the painting is not as valuable as the painter that is created while you are painting. You become integrated; when you are painting you have to be one. All thoughts disappear, only the painting remains there.

You have to pour your whole energy into it, so painting becomes just a medium for deep meditation: you forget the whole world, the painting becomes your whole world. Even if the house catches fire you will not be aware of it, you are so absorbed. So in this absorption something inside you settles, becomes centred.

Creativity is part of growth but growth goes higher than creativity alone can go. So creativity alone can sometimes become an escape; if you think it is ail and ail it can become escape. Creativity plus meditation -- then there is no fear.

Remember, creativity is very good but not enough; something more is needed, something plus, and that plus is meditation. If you meditate and create there is no problem of escape, you cannot escape. So let your creativity also be a meditation and your meditation a creativity. By and by both will become one and then escape is not possible.

Ordinarily your question is relevant: many people escape through creativity. They are worried, tense, they don't know what to do with themselves. Creativity becomes a passage to escape from themselves. They start playing a guitar, playing a flute, painting, and they become engaged, occupied somehow. This helps them to tolerate themselves, otherwise they don't love themselves. Alone, left to themselves, they don't feel good, so this is like alcohol, an intoxicant.

If creativity is without meditation it can become an escape, so your question is relevant, the fear has some meaning. But if you are meditating there is no need to fear.

So go on meditating and start being creative. Whatsoever line you choose is good, mm?

[A sannyasin says he feels a shadow inside near his diaphragm when he goes deep inside.]

It is not something to be worried about. It's the natural boundary between the conscious and the unconscious. When you go deep, when you go just on the boundary, you feel something changing. Everything before that boundary seems to be clear and after that everything becomes unclear, confused, shadowy, dark.

When you cross that boundary it will give you a feeling that you are not one but two. When you are only in the conscious you are one; you are not aware of the unconscious. When you become aware of the

unconscious also you start feeling as if you are split, as if you are two. The unconscious looks like a shadow because with the conscious you are identified: this is you, so the other must be the shadow.

But nothing to be worried about it. You have to go on trying to penetrate it, relax and go into it. A moment will come when you will become more acquainted with the conscious; then this shadow will by and by start disappearing. When the boundaries make it easier for you to move from one place to another and it will not be like a barrier, the shadow will disappear.

The day the shadow disappears is a great day because then the conscious and the unconscious have lost their division. That day you have become schizophrenia-proof; you cannot become split. Otherwise any day anybody can become schizophrenic because the other is there. The other is also you but because of the division you cannot feel that it is you. So this division will disappear by and by.

It is a good indication that you have started feeling a shadow. Continue, mm?

Alankar means ornament and deva means divine -- ornament for the divine, a decoration for the divine... and each person has to become that.

Unless we become that we cannot feel contented. Unless you become a glory to god, not only a glory to yourself but a glory to this existence, this cosmos -- not only that you are happy in your being but that the whole existence feels happy that you are -- then only will you feel contented. That is the meaning of alankar -- that if you are lost even god will miss you, that existence will never be the same if you are not here.

So make yourself so silent, so happy, so blissful, that you start creating something new in existence that was never before and which was waiting for you to happen. Each person has such a unique possibility, a unique potentiality....

In the jewish Lore there are many beautiful parables. One is that when Moses was dying he refused death. He said, 'I will not die -- go and tell god! I have been serving him so much. Is this right to kill me? Go back and tell god that I am not going to die!'

The beautiful story says that death had to go back because Moses was really such a beautiful person. She became afraid that if she did something god might be angry with her, so she went back. It has never happened before and has not happened since. God could not gather enough courage to send death back again, so he came himself and he tried to persuade Moses saying, 'Listen, where is your father?'

Moses said, 'He is dead.'

'Where is his father?'

Moses said, 'He is also dead', and so on and so forth; everybody up to Adam had died.

Moses said, 'Yes, everybody has died, so what? Adam was a thief, he had to die; I am not a thief.' And in that way he related everybody's crime. God was at a loss: now what to say to this man? And really he was such a pure man.

So god started thinking about what to do. Then he found out that once Moses had killed an Egyptian. An Egyptian was beating a Jew and Moses became so angry that he hit back and somehow it happened that though the hit was not so hard the man died. It was not meant to be so: Moses was not a murderer; it was just an accident.

God said, 'What about that Egyptian that you killed?'

Moses says, 'What about so many people that you kill every day?' (laughter)

This is beautiful... this I loved!

Mm? 'I killed only one man and you go on killing people century after century. What about that?'

But Moses must have been an 'alankar', a decoration to existence. Even god is trying to persuade him that it is good to die because it is natural, so no one should be an exception. Finally it had to be settled that Moses would not die an ordinary death. He would disappear into the clouds and be received in heaven. Death would not be sent to him; he would simply disappear.

Such parables are of tremendous beauty. They simply show that even god.... When a Buddha or a Moses or a Christ is here god feels blessed. And these people have done something so beautiful in their being, their very being is so precious....

One can become that... one should become that! It is everybody's right. So try it, mm?

The Zero Experience

Chapter #25
Chapter title: None

27 March 1977 pm in Chuang Tzu Auditorium

Archive code:	7703275
ShortTitle:	ZERO25
Audio:	No
Video:	No

[Osho gives a name for a new centre in america]

This will be the name: Mahaprasthana -- it means the great departure. Prasthana means departure and mahaprasthana means the great departure. It is a one hundred and eighty degree turn; you are never the same again. Even if you want to be the same, you cannot be, because once your vision has absorbed some meditative energy, your world changes. Your world cannot be the same because you are not the same.

So Buddhists call meditation the great departure. A man who has never thought about meditation is of a totally different kind of species. A man who has meditated looks similar but is not part of the same species. He has moved into a totally different dimension, he lives in a different world, his values are different, his orientation is different: he is almost a stranger in this world.

Things that matter to other people do not matter to him and things that matter to him do not matter to other people. So all down the ages the meditator has been thought to be a little crazy, eccentric, mad, because he has always been in a minority. Although he lives more blissfully, more beautifully, lives in a greater benediction, still people think that something has gone wrong, because they are the majority.

And this is a defence measure: they say about the meditator that something has gone wrong with him -- they have to say something has gone wrong to defend themselves; if he is right, they are wrong. And one thing is certain -- that he has something. They feel that and they start feeling that they are missing it.

One thing everybody becomes aware of is that he is happier than ever. Now they have to condemn it otherwise his happiness will become infectious... his happiness will be pulling them too. It is a great departure....

[A sannyasin asks about a dream: In the dream I came across just a piece of wood; in the piece of wood there was a hole or a dot.

I found myself just flowing through the hole, just going right through it and it seemed as if the stars were whirling by me on all sides. It sounds like what you were saying about falling, falling and falling...]

Sometimes it can happen in a dream. In fact whatsoever happens in a dream has something to do with your inner possibilities. Sometimes it is sexuality that comes into your dream, sometimes it is spirituality that comes into your dream... floats in, changes your dream mind, gives you a glimpse and then disappears.

You can make that experience a beautiful meditation; start doing it every night, consciously. Every night when you go to your bed, sit on your bed, close your eyes and again visualise the same piece of wood. Let the dream come true again: the same piece of wood, the same atmosphere of that dream, the same hole.

Start looking into the hole and you will see that things start happening again, because it happened through your unconscious mind. You have just to give a little push to the unconscious mind and it will start working.

So every night do it before you go to sleep and then go to sleep. You will see within a few days that it starts coming into your dream again and then it will become more and more clear. Sometimes it can become

so clear that you cannot believe that it is a dream. Sometimes it can be so real that reality looks pale before it. And then it is not a dream at all... it is not a dream at all! Then it is very intuitive.
You have approached something deep in your unconscious; continue it.

If people listen to their dreams, if their dreams are rightly interpreted, many things can be found through dreams. But in the West dream interpretation has gone into wrong hands. Freudians simply interpret through sexuality, so if you give this dream to a Freudian he will say that this is nothing but a sex dream -- mm? this hole is nothing but a vagina, and he will interpret it as a desire to enter into a woman....

Just start visualising it as it was and don't try to analyse it, because analysis is of the conscious mind and dream is of the unconscious and they are poles apart. So simply visualise, and once you start being able to see the wood and the hole, just go into it.

Don't bother about what it is, how it is going to happen, how you are going to do it; just allow as you did it in the dream. You will go still more deep, more deep.

Within two to three months you will be tremendously benefited by it. It can become a meditation... and these meditations are more helpful because they belong to you, they grow out of you; it is your dream. If somebody else tries this he may not succeed.

All the meditations that other people have given to the world are their dreams, their visions; they may work, they may not work. So if one can work out something from one's own unconscious it is going to work certainly, absolutely. Start doing it, mm?

[A sannyasin says that when she thinks about living with someone she likes, she also sees things she does not like.]

I understand. Two things to be understood: first, a nice person is not enough to live with; the person has to be fantastic! Then only can one be foolish enough to live with someone (with a chuckle) otherwise not! Just nice won't do! So you find a fantastic person, not nice, because nice means so-so.

It is good to be with a nice person for a time but to be with a nice person for twenty-four hours will be too much; the nice person won't prove nice. Even the fanstic person, when you live with him for twenty-four hours is no more fantastic; he becomes a nice person. And the nice person becomes simply disgusting! (much laughter)

So your understanding is right! With a nice person things cannot go very far.

And the second thing: when you are feeling that it is good to be with a person, don't think of all the pros and cons, otherwise nobody will ever be able to live with any person, the whole world will fall apart, because every person has limitations, good things and bad things.

When you are in love with a person look at the good things. Bad things will take care of themselves (with a chuckle in his voice); soon they will come! But this is not the time to think about that because if you start thinking you are being too clever.

Have you heard about Immanuel Kant, one german philosopher? A woman wanted to be married to him so she proposed to him. He said, 'I will think about it.' He was really a great thinker so for three years he thought about it, and he really did a great dissertation.

He consulted the whole library, all possible books on sex, marriage, love, good and bad statements, and he accumulated all the pros and cons.

He meditated and meditated. Three years passed, then he decided that it was good to marry because three hundred points were against and three hundred and one points were for! (laughter) He said, 'One has to marry because one point is for it.'

So he knocked on the door of the woman's house; the father opened the door and Kant said, 'Now I am ready. Where is your daughter?'

The father said, 'She is married and has one child -- you are too late!' (laughter)

So don't go on thinking too much. Nobody is perfect! If you ask for perfection you will miss; relationship, love, friendship you will miss. Nobody is perfect. To ask for perfection is to ask for the impossible, so be human!

Every person has some drawbacks; accept them. When you love a person you accept all the drawbacks, all the limitations.

If you find that three hundred points are against and three hundred and one points are for, it is enough. Then go head-long into it; don't wait for three years.

And you are gathering courage. You are looking more energetic, radiant, and things are going to happen,

mm?
Soon you will meet a fantastic person; I am going to manage!

[A sannyasin says: I've been resisting you in the last month. I'm afraid of your power, afraid you're going to drop the atom bomb.]

Your fear is absolutely right: I am going to drop it! and there is no way to escape. Wherever you are I am going to drop it, so just stop escaping. Accept it and then the fear will disappear. When one accepts that it is going to happen what can one do? In the escaping one is still hoping that one *can* escape, but I tell you, you cannot escape from me. You have already crossed that boundary from where escape was possible.

So you can resist and delay the process, that's all. You can move into non-resistance and allow the process to happen fast. And sometimes it happens that the torture is unnecessary: when you prolong a process the torture becomes unnecessary. A thing can be done in a single stroke.

I can kill you in a single stroke, but if you try to escape I will have to kill you slowly, slowly, and that makes it very tortuous. It is unnecessary. It is better to die in a single stroke and be finished with it!

Your fear is correct. That is my whole purpose here: to kill you! So the mind is suspecting rightly. And the mind is also rightly suspecting the other thing. The mind does not trust you because the mind knows that you would like to be killed. The mind is the thing standing just between me and you. The mind doesn't trust me and the mind does not trust you.

The mind cannot trust me because the mind is afraid that it may have to lose its grip, its power over you, and it cannot trust you because the mind knows that you can surrender, you are surrendering -- slowly, but you can surrender fast.

So this mistrust about yourself is coming from the mind. You have to understand it and don't be trapped by the mind. When the mind says 'Escape!' rather than escaping, move in the opposite direction. If the mind says 'Go to the East, escape to the East', go to the West, the opposite direction, immediately go to the opposite direction. If the mind says 'Escape from Osho', then surrender to Osho (laughter) so it can be done easily and fast.

[The sannyasin answers: The old thing that comes up all the time is the fear of seeing you as the punishing god that I knew.]

Then you don't know me and you have a wrong concept, a christian concept. From your very childhood this must have been put in your mind, mm? The christian god is really not very godly!

[She adds: It's the fear that everything will be taken away from me.]

Everything will be taken away from you -- but it is not a punishment, it is a reward -- because that everything is your misery. When everything is taken away from you, you will be rewarded tremendously, because in that very emptiness, in that very absence you will start flowering into bliss. It is not going to be a punishment; in fact punishment is just a wrong concept about life.

Sin, punishment -- these are the two aspects of the same coin. And Christianity has created both the ideas in peoples' minds, very deeply conditioned, that you are doing something wrong, that you are wrong, that man is born in sin, that Adam has already committed the wrong and we have nothing to do to go beyond it; we have to suffer it. So it is inevitable, the sin is inevitable; hence punishment is inevitable. So guilt arises and the fear arises.

I am bringing a totally different concept of god into the world -- that god is love, that god is joy, that god is celebration and that there is no sin, that all guilt is just foolishness... that nobody has ever done anything wrong because wrong cannot be done at all. All that which happens is good because all that happens, happens through god. It cannot be otherwise. The devil exists *not so* there is no sin and no punishment.

But you can shrink away from this celebration that goes on and on... in that shrinking you suffer. You punish yourself; not that god is punishing you. Man is free to punish himself.

It is almost like this: you are free to try to get out of the room through the wall and to hit your head against it. The door is open: you call go through the door. But you can try through the wall and if you are hit back by it, it is not the wall that is punishing you; it is you yourself, out of your foolishness.

God is celebration but you can shrink away and then you suffer, because when you shrink away you are

no more part of the celebration.

But I feel you are coming to the point by and by. It takes time; nothing to be worried about.

The Zero Experience

Chapter #26
Chapter title: None

28 March 1977 pm in Chuang Tzu Auditorium

Archive code: 7703285
ShortTitle: ZERO26
Audio: No
Video: No

Prem means love and arudha is the last stage of sannyas, the perfect renunciation, where one transcends all disciplines, where one goes beyond all rules, where one follows no code, where one lives absolutely spontaneously, where one lives moment to moment not thinking of the consequences at all. That is the last stage of sannyas, renunciation.

And to me love is the last stage of sannyas because love also knows no laws, no rules. Love is beyond rules, beyond laws, beyond disciplines, because it has its own discipline. It need not depend on any other external thing: it has its own inner order and there is no need for any other order.

We need an external order because we are lacking the internal: we need somebody else to discipline us because our innermost core is undisciplined. When the inner discipline is born then one can simply throw all external discipline; there is no need for it. It is as if a cripple walks on crutches, then one day he is touched by a miracle. He is healed and he throws his crutches; now there is no need for them.

There is a story in Jesus' life.... He healed one man who was a cripple. When the man was healed he took his crutches and was trying to take them back home. Jesus called him, saying, 'Why are you carrying your crutches? Throw them because they are no more needed.' Just out of old habit...

So when you become understanding there is no need for any discipline; your understanding is your discipline, your law. And love is that understanding. When you love, you cannot do wrong, it is impossible to do wrong. How can you do wrong?

When you don't love, even if you think that you are doing good, you will not do good; even your good is going to prove poisonous. And when you love nothing can be poisonous... the very touch of love transforms poison into nectar.

Anand means bliss, koshen means body -- body of bliss. And that is our real body. The body that consists of matter is just for an overnight stay; it is not our real body. Even the body that consists of thoughts, the mental body, that too is not our real body.

In India we have been searching deeply into human existence and we have come across five bodies. The first is the physical body: we call it 'anamayakosha' -- the body that is made out of food. Second, the vital body: the 'pranamayakosha' -- this is made of breath. Third body, the mental body: 'manomayakosha' -- it is made of mind stuff, thoughts, dreams, imagination, hope, memory.

And the fourth: 'vigyanmayakosha' -- the consciousness body. When you start witnessing your thoughts you are in that body. When you look at your thoughts the looker who is looking at the thoughts is the fourth body. That too is not yet you... coming closer home, every step is coming closer.

The vital body is closer than the physical body, the mental body is still closer than the vital body, and this body of consciousness is very very close. Hence all techniques of meditation use the consciousness

body because it *is very* close and it has to be used as a bridge.

Beyond this body is the bliss body -- 'anandmaya-kosha'. This body which consists only of bliss, pure bliss, is you! That is your eternal body... that you never lose. When you are unconscious you live in the physical body only; when you become a little conscious you start feeling the vital body. That's why yoga uses the vital body, the pranayama, to make the vital body so strong that you can feel that it is separate, different, totally different from the physical body.

We almost live unaware of it. We breathe but we don't breathe consciously, we breathe but we don't breathe enough. So the second body remains a very weak body and the physical body remains too dominating and over-powering.

If you become a little more conscious you become aware of your thoughts, otherwise they are rushing. When people first come to meditate here they are not aware of their thoughts at all. When they meditate they start thinking that something bizarre is going on. So many thoughts have never been in their minds, and they come to me, saying, 'What is happening? I was never so confused and I was never so full of thoughts. I was hoping that I would be less in the mind and now it feels I am more in the mind.' They become aware... it has been always so but they were not aware.

And when you become aware the mind starts un-stressing -- mm? it has been always in stress -- coiled up energy, pent-up energy. When you start becoming alert about it, it starts uncoiling, unstressing and everything starts bubbling up, starts surfacing.

If you become a little more aware you come to the witness who can watch these thoughts. And if you become such a witness -- so deeply rooted in the witness that thoughts disappear, because when the witness is perfect thoughts simply disappear; they don't get any energy from anywhere; the whole energy becomes concentrated in the witness so they starve and die -- in that moment is the transformation.

Suddenly the witness who was looking at the thoughts -- and there are no more thoughts and there is nothing to look at -- turns in, starts looking in, and there is the fifth body, the 'anandmayakosha', the bliss body. That's what we are searching for; knowingly, unknowingly, that is the search. Animals. trees, birds, man, everybody is searching for that which is really our abode.

[A sannyasin says: I'm worried about my mother... Well, two days ago her final letter came saying 'Enough -- I am finished. Your philosophy is too different now. I don't understand you any more'. And then suddenly I'm going home.]

Don't be worried: just go home. It is very natural and very difficult for parents to understand what is happening to you. It is so rare, and everybody has lived with a certain idea of religion, philosophy, church. And suddenly you go so far away, to such distant pastures.

The very terminology is unknown to them. They cannot understand what sannyas is, what in the world you are doing. And when you cannot understand, the thing looks almost crazy: because you cannot figure out what it is, it looks crazy. When you cannot understand a language it looks all nonsense because the sense comes from your understanding.

The english word 'barbarian' came from the romans. They called the whole world barbarian: whosoever would not speak roman was a barbarian. Because he could not understand the language he was not a human being at all!. How can a human being be without knowing *their* language? You cannot be human: you are a barbarian.

The word 'barbarian' means one who goes on, 'bah, bah, bah...' -- meaningless!

And there are many languages: philosophy is a language, religion is a language, and of course people are very very emotionally involved. If you are a born Christian, the parents know the language of Christianity, they understand Christ -- *not* because they understand Christ but because they have been brought up in that particular terminology so they are acquainted with it; acquaintance is thought to be knowledge.

Jews could not understand Jesus because he was saying something new; he was alien, a stranger.

So try to understand your mother's difficulty. It is not really *your* difficulty, it is her difficulty. So just go home. For a few days don't argue. Mm? just play the tapes, let them listen, put the books out, let them look at them. Just sometimes sit silently and meditate, let them feel your energy. Let them see that you have not gone mad

The first thing that they would like to be certain about is that you have not gone mad. Once they are settled about that things will start changing; then they will start approaching you with an open heart. Once

they see that you have become even saner, you are more silent, your energy is more loving, you have more understanding, the problems will disappear.

Within a week your mother will start enquiring about meditation and sannyas. So don't be worried; go with hope! You may be able to convert her!

And when she says that she is finished, she is not finished! Whenever somebody says 'I am finished with you', that simply shows that he is angry, not finished at all, because if someone is really finished he will not even bother to say that he is finished with you. Finished means finished!

When somebody says 'I am finished with you -- enough is enough!', it is not yet enough. She wants to be finished with you, that's certain. She wants it to be enough, but it is not enough -- it never is. A mother is never finished, cannot be.

So simply go lovingly, understandingly. And the difficulty is theirs, not yours; keep it in mind. So if they get angry it is pardonable; if you get angry it cannot be forgiven. You have created the difficulty for them: you have taken sannyas, you have been meditating, you have gone astray.

They have not created any trouble for you, you have been creating trouble for them, so it is for you, it is your responsibility to help them understand. And they will understand because so many thousands of sannyasins ate going back and parents understand, they are ready to understand... just a little help.

So just go and for seven days no argument, mm? If they argue simply laugh, smile, enjoy, mm? but don't hit back because argument becomes a distance; arguments never join people together. They can create such an abyss -- unbridgeable sometimes. So never depend on arguments; they are never a bridge. Only love is the bridge.

If they argue and become angry and shout at you and say things, simply enjoy it. They love you, that's why they are doing this; otherwise, who bothers? They care, that's why they are doing this. Keep this in mind and within seven days you are going to be the winner. Mm? nothing to be worried about.

[A sannyasin says: If my energy is moving, my awareness or my consciousness isn't there. If I'm concerned with my awareness or my consciousness, my energy is not there. I just don't know what I need or which way to go.]

So the first work has to be done on energy, mm? For a few days forget your awareness because if you work on both, both will be disturbed. First completely relax and move into energy, mm? No need for consciousness right now.

When the energy has started flowing perfectly, when you feel that you are really enjoying energy and the flow is tremendous, tell me again, mm? Then we will start exploring the work on awareness.

Awareness right now will be a disturbance. Awareness needs great flowing energy as a prerequisite, it is a presupposition for awareness. Awareness can only ride on high energy. If energy is not moving, is frozen, then awareness is very difficult and there is unnecessary conflict and struggle and not much is achieved.

So first work with energy. Put aside awareness as if that is not your work right now. Mm? first things first.

If energy is there awareness can be brought very easily; if energy is not there awareness cannot be brought. And both will function together but only at a later stage, not right now. A moment comes when energy and awareness have no conflict; they cooperate, they become one. But right now there is a conflict; in the beginning it is always so.

So relax, dance, sing and move with the energy, mm? Good.

The Zero Experience

Chapter #27
Chapter title: None

29 March 1977 pm in Chuang Tzu Auditorium

Archive code: 7703295
ShortTitle: ZERO27
Audio: No
Video: No

[A sannyas says: Things have happened and now I'm trying to get into control in finding out what it was that did happen.]

You are on a wrong trip and you will disturb the whole process. Things have happened and they are happening, but if you start analysing -- looking into it intellectually, figuring out what has happened, what has not happened, how much, how little -- the whole process will stop, because these processes are very very temperamental. They are so delicate and the intellect is so rough that if you bring in the intellect they simply shrink and disappear. They are very shy, all great processes are very shy.

One day try this: take your lunch and become conscious about what is happening -- whether it has reached the stomach yet or not, whether the stomach juices are being released or not, mm? You have eaten your lunch but you have to know whether it is being digested or not, you have to figure out how much time it is going to take and whether you are deriving nourishment from it or not. Analyse it and watch and see: close your eyes and think about your stomach and intestines and things. Try for twenty-four hours and you will fall ill; your whole stomach will be disturbed. It was perfectly okay but now it cannot be okay because you have disturbed it.

These processes are very subtle and they don't need your knowledge, they don't need you to know about them. It is just like the roots of a tree: they are underneath the ground, hidden. If you bring them up in the light you kill the tree. It is better that they should remain hidden, they should not be exposed. They work that way.

It is just like a small child is in the womb of the mother: bring him out and you will destroy the child. He has to be in the womb for nine months, completely hidden. Never again will he be growing so fast as he grows in the womb, never again in his whole life! If he lives ninety years, then too he will never grow so fast as he grows in the mother's womb. The growth is tremendous! It almost doubles itself in twenty-four hours; you will never double yourself again.

And it goes on multiplying: just a small tiny cell is there in the beginning and in nine months a baby with all the organs. It is all going on unconsciously, it is all going on silently. The mother is not aware, nobody is aware, nobody needs to be aware. When the child has grown to a certain point, nine months, he will come out.

So these processes are like pregnancy. Simply don't disturb them. When they have come to a certain point of growth they will reveal themselves; you need not go into them, you need not bother. You should not try to work out what is happening at all; that's what surrender is. And they are going well!

In the East it is an old tradition: the disciple goes to the master and he just asks for blessings, nothing else. By blessings is meant that the master is saying 'Everything is going well; don't be worried'. That's all that blessings mean: everything is going well. So the disciple is perfectly okay, he forgets about it. He goes on doing whatsoever he is doing and the master knows; that is his business.

One day suddenly the child is born! And then you will be able to see and know and there will be no problem, but not before it. A premature child will suffer the whole of his life; there is danger that he may not survive.

My feeling is that whenever a woman becomes too conscious of the child, a child is born premature; that's my observation. In primitive societies immature children are never born because the mothers are not conscious about it.

You will be surprised -- there is a tribe in Africa which had not known that there is any connection between intercourse and pregnancy. For thousands of years they have lived and loved and given birth to children and they had not even thought about it -- that a child is born because of sexual intercourse. They had not thought that there was any relationship. They had always been thinking that a child is god's gift; it has nothing to do with anything else.

Now, this is a totally different world. Those people have never known a premature birth; how can they

know? They don't know anything, knowledge has not interfered in any way.

The modern woman is very much alert, too alert, dangerously alert. She is reading books, trying to find out how old the child is, how he looks inside. She looks in the encyclopedia to see how the child is looking at three months old, what shape, what organs have come up. This is dangerous, mm?

Just thinking about it your stomach starts churning, thinking about it your stomach becomes strained, thinking about it your stomach is not relaxed and you are hurting the child. The child needs total relaxation.

Knowledge is a tension. When it happens on its own it is not a tension, when you try it is a tension. So my suggestion is that you forget about it.

Whenever you become too worried, just look at me and my blessing is with you.

The Zero Experience

Chapter #28
Chapter title: None

30 March 1977 pm in Chuang Tzu Auditorium

Archive code: 7703305
ShortTitle: ZERO28
Audio: No
Video: No

Prem means love and homen means god of sacrifice -- god of sacrifice and love. And love is the most fundamental sacrifice in the world, because when you give yourself, then only does love grow... when you give up yourself, when you give in, when there is no resistance to survive on your side.

Love is almost like death. You die, you disappear, you dissolve, and in that very disappearance you appear for the first time in a totally new way with a totally new being. So it is sacrifice and it is a new birth.

When you sacrifice without love it is torture. One should never sacrifice unless there is love. And when there is love, if you are afraid to sacrifice, love will never grow. It will always remain a dream, it will never become a reality.

Love demands total sacrifice; that's why there is constant struggle, conflict between lovers. And there is a misunderstanding between lovers, a very fundamental misunderstanding: they think that the other is demanding sacrifice. The other is not demanding sacrifice, *love* demands sacrifice! The other is not love, the other feels you are demanding sacrifice. You are not demanding it.

Love beyond both, the god of love, demands sacrifice. It is not that you sacrifice to your beloved or your beloved sacrifices to you. You both sacrifice to the god of love.

There is a misunderstanding between lovers: they think the other is too demanding: the other is not demanding.

Maybe the god of love is using the other as he is using you, mm? because he has no body.

In India we have a myth about the god of love -- that he has no body, he is bodiless. The myth is beautiful....

Shiva was meditating on the Himalayas. The god of love tempted him and he became very angry. He opened his third eye and it was such a tremendous energy, it was fire! He poured his fire on the god of love so that he was burned, his body was burned utterly, forever. Since then he has been without a body, he moves amongst people with no body.

So love uses your body, your lover's body; hence the cause of misunderstanding. But it is love that demands sacrifice. Love is not possible without sacrifice. It exists only when there is utter sacrifice with no condition, with no bargain....

The Zero Experience

Chapter #29
Chapter title: None

31 March 1977 pm in Chuang Tzu Auditorium

Archive code:	7703315
ShortTitle:	ZERO29
Audio:	No
Video:	No

Deva means divine and aranya means wildness -- divine wildness, divine chaos. Chaos is the source of all, and the moment we become capable of entering chaos we become capable of entering god. God is wild: he is more like a forest than like a garden. The very disorder of it is its order, the very chaos of it is its cosmos. There is a subtle discipline but that discipline is not imposed from the outside; it grows from the innermost core.

By becoming a sannyasin one enters divine chaos. Then all that is man-made becomes irrelevant and all that is man-imposed has to be dropped by and by. To be free of the human is to be ready to receive the divine, so an utter transvaluation is needed.

A really divine person is neither good nor bad because all good and bad are human concepts. A really divine person simply is. He is no more either moral nor immoral and his action is out of his spontaneity. His action is not manipulated, his action is not controlled by the mind, his action comes out of nothingness. Hence it is beautiful, unpredictable.

Even the person himself is surprised, even he is not capable of predicting what is going to happen in the next moment, what he will say, what he will do; it is impossible to say beforehand. Unless it happens there is no way to say anything about it.. and then action is naturally total.

When you think in terms of good and bad, action is never total, cannot be; it is always partial, and the partial is the problem. You do something but only a part of you is doing it and the other part is constantly against it, fighting it, resisting it. So the action comes out of conflict and when the action is out of conflict it is ugly. That's what in the East we call karma. When action is out of conflict it leaves a hangover; it leaves a hangover even for lives.

When action is without any conflict you are totally in it, wholly in it; then the action is holy, it leaves no trace on you. When it is over it is over: you are cleanly out of it, absolutely out of it. You don't look back, it leaves no psychological memory. You don't think about it. Not that you cannot remember it: you can remember it but the memory is not loaded, you are neither for it or against it. You don't feel any repentance for why you did it, you don't feel any elation about how beautifully you did it. There is no repentance, no elation, there is no load on it, no psychological memory is created.

Memory is there but that is just mechanical. If it is needed you can remember it but your remembrance will not have any impact on your emotions. It is apart; it does not hang around you, it does not cloud your mind.

When action is total it creates no karma. Then one remains free; from one moment to another moment one moves into freedom.

The word 'aranya' means many things: one thing, wilderness, wildness, another, a forest. It means a forest, not cultivated, not managed by man, just grown-up out of god, out of nature.

So remember this -- that by and by one has to drop all distinctions of good and bad, moral, immoral, what should be done and what should not be done. The very idea of 'ought' has to be dropped slowly, slowly, so only 'is' remains and there is no 'ought'. When there is pure 'isness' one is free.

That pure 'isness' we call enlightenment. It is not an achievement, you are already that. These clouds that surround you just have to disappear.

Deva means divinity, god, and ajata means unborn. Everything else is born and dies; only god remains. He is unborn, undying, he is eternal, and we carry that eternal element in our souls.

The body is born and will die. Whatsoever is born will die: birth implies death. Once you are born there is no way to avoid death; that's why the death rate is one hundred percent, notwithstanding all the medical inventions, medicines, new techniques to help man. The death rate remains the same: one hundred percent.

And it will remain one hundred percent forever because one who is born is going to die. We can prolong death -- if we don't die at seventy, then eighty, not eighty then ninety, not ninety then a hundred -- but the death rate is not going to change. It will never become ninety -- nine percent or ninety -- eight percent; it will remain one hundred percent.

Only god is not born and will not die.

So the whole search is how to find that element in our being which is undying... and it is there! It is in everything. When a tree dies only the body dies. The vital, the really vital element, jumps into another tree. When a man dies, only the body dies, when a flower dies, only the flower dies but the essential being of it survives, goes on surviving.

Mm? that is the meaning of your name, 'Deva Ajata'.

[A sannyasin says: I was away from Poona for a long time... there were no sannyasins around. After a while I felt I didn't want to be a sannyasin... Then I came back here on Enlightenment day and I felt I did want to be a sannyasin. I fear losing it again....]

The mind goes on playing these games and if you are too attached to your mind sooner or later sannyas will have to go: you can choose either sannyas or your mind. If you want to cling to the mind it is only a question of time; sooner or later the mind will convince you. Because sannyas is against the mind, it is a fatal blow to the very roots of the mind, so the mind tries to subvert, to sabotage it.

Sometimes when you are flowing with me... that's how it happened on the twenty-first: when you started flowing with me and you put aside the mind a little bit it was perfectly beautiful. When you take hold of your mind and the mind takes hold of you, again there will be trouble.

The mind never allows anything to become permanent: it is always afraid of the permanent because the permanent is the beginning of the eternal. So the moment you start settling into anything permanently, the mind starts seducing you, tempting you. And once you start moving into new things, the mind is okay. If you change things every day the mind is perfectly happy, there is no problem for the mind -- because the eternal means the timeless.

The mind exists in time, it is temporal, and the temporal means momentary. It can exist beautifully in the momentary but whenever something starts going so deep that it has a taste of becoming permanent, fear arises.

The mind will never allow you to love a woman in a way that the love becomes eternal; it will not allow, it will distract you. The mind will not allow you to meditate in such a way that it becomes your very way of life; no, it becomes afraid.

Dallying with things one day and changing another day, the mind is not worried; you can go on playing with things and the mind is perfectly okay. If you go on changing things it is in tune with the mind. That's the problem; you have to choose!

If you are very happy with your mind drop sannyas. If you think your mind is something very valuable that you have to cling to, if you are identified with it, if it is giving you something blissful, then it is perfectly right to listen to it. But if it is not giving you anything, is just giving you a fever, a restlessness, is just troubling you, giving you anxiety and anguish, then there is no need to listen to the mind. Say to the mind, 'Stop!'

If you become capable of saying 'Stop!' to the mind, soon you will see that you attain to a certain mastery. You will see that you are becoming aloof and then the mind cannot tempt you so easily.

All the old parables about the devil, satan, are nothing but about the mind. When Jesus is meditating in the wilderness and the devil comes to tempt him it is nothing but the mind! Jesus shoves him aside and says 'Go behind me, satan!' That is his own mind; there is no other devil that can come.

It is your own mind that will come many times and you have to shove it aside, you will have to go in

spite of it. If it goes with you, good, if it doesn't go with you, that too is good. It will drag behind you, it will follow you because it cannot leave you. It is your mind, it is your shadow; where can it go? It cannot find any shelter anywhere.

So whether it comes, willingly or unwillingly, don't be worried: simply go and you will find that it is coming and soon it becomes a very very obedient slave. And that's how it should be. The mind is a slave because it is a mechanism you have to use but it is not the master! Don't allow the mind to use you, otherwise the slave becomes the master and the master becomes the slave and things go topsy-turvy.

[The sannyasin answers: Is it possible to use the mind to get closer to you?]

Yes, you can use it! If you use it as a servant there is no problem. Any instrument can be used but it should remain an instrument. Yes, it can be used but you have to be in a position to use it. Ordinarily the mind uses you: it goes on saying 'Do this, this is not right'. So don't listen, just learn not to listen to it.

Make it feel that you are taking charge of your being and the slave is no more allowed to pretend to be the master. Soon you will have a very very deep feeling of freedom and a great benediction comes out of that freedom.

Continue to meditate and come back whenever you can manage!

[A sannyasin says: I came here with a lot of confidence and now I feel very shattered. I was in the Tao group and I found it very very difficult -- being old and there being a lot of young people -- but I think I got through a lot of things.]

It is good that the so-called self-confidence is shattered because it is nothing but the ego parading in different names. What you call self-confidence has nothing to do with confidence.

A real man of confidence needs no confidence at all. Think about it deeply: a real man of confidence never needs confidence. It is simply there, one need not think about it. One is not even aware that it is there. When there is no confidence we put on a show to hide that lack of confidence, and we call that show self-confidence. It is just a camouflage, a mask.

That mask is shattered -- you are not shattered...

But we all have those masks and we are identified with those masks, so when they are shattered it hurts, it hurts badly, terribly, but all those masks have to be shattered.

My work is almost a thankless job. Only at the final stage will you understand what has happened to you. When all the masks are gone and suddenly you recognise your original face -- the face that you had when you were not born, the face that you had when not even your parents were born, the face that you will have when your body is gone and you are dead, the face that you will always have, always have -- when that original face comes into your vision you will understand that all that shattering was a blessing.

[A sannyasin who participated in the Leela group says: I feel that I don't want to do any other groups afterwards; it would be such an anti-climax. [The groupleader] said just to celebrate. I don't know how long I can go on doing that.]

One can go on and on! There is no end to it; one can go on celebrating forever because celebration is just an attitude.

If you have the attitude then everything is a celebration. If you don't create misery, misery cannot exist; it has to be created. Celebration has not to be created: it is there. Misery has to be created: it is not there; misery is our work! We have to do great work for misery! It is not a simple phenomena, only man is capable of doing it.

When you don't make misery, celebration is.

Celebration is just how things are, the way things are.

The whole existence is celebrating, but when we create too much misery we are clouded in it and we cannot see what is going on.

The stars go on dancing and the trees go on flowering, the birds go on singing and life continues on its merry-go-round... and we continue on our sorry-go-round! We create it!

So if you don't go on your sorry-go-round, there is no problem; it is simply there! Very good... it has been really good!

Zorba The Buddha

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[An ashram press office representative asks: Osho, what is your message to humanity on this new year's day?]

My message is simple. My message is a new man, homo novus. The old concept of man was of either/or; materialist or spiritualist, moral or immoral, sinner or saint. It was based on division, split. It created a schizophrenic humanity. The whole past of humanity has been sick, unhealthy, insane. In three thousand years, five thousand wars have been fought. This is just utterly mad; it is unbelievable. It is stupid, unintelligent, inhuman.

Once you divide man in two, you create misery and hell for him. He can never be healthy and can never be whole, the other half that has been denied will go on taking revenge. It will go on finding ways and means to overcome the part that you have imposed upon yourself. You will become a battle-ground, a civil war. That's what has been the case in the past.

In the past we were not able to create real human beings, but humanoids. A humanoid is one who looks like a human being but is utterly crippled, paralysed. He has not been allowed to bloom in his totality. He is half, and because he is half he is always in anguish and tension; he cannot celebrate. Only a whole man can celebrate. Celebration is the fragrance of being whole.
Only a tree that has lived wholly will flower. Man has not flowered yet.

The past has been very dark and dismal. It has been a dark night of the soul. And because it was repressive, it was bound to become aggressive. If something is repressed, man becomes aggressive, he loses all soft qualities. It was always so up to now. We have come to a point where the old has to be dropped and the new has to be heralded.

The new man will not be either/or; he will be both/and. The new man will be earthy and divine, worldly and other-worldly. The new man will accept his totality and he will live it without any inner division, he will not be split. His god will not be opposed to the devil, his morality will not be opposed to immorality; he will know no opposition. He will transcend duality, he will not be schizophrenic. With the new man there

will come a new world, because the new man will perceive in a qualitatively different way and he will live a totally different life which has not been lived yet. He will be a mystic, a poet, a scientist, all together. He w ill not choose: he will be choicelessly himself.

That's what I teach: homo novus, a new man, not a humanoid. The humanoid is not a natural phenomenon. The humanoid is created by the society -- by the priest, the politician, the pedagogue. The humanoid is created, it is manufactured. Each child comes as a human being: total, whole, alive, without any split. Immediately the society starts suffocating him, stifling him, cutting him into fragments, telling him what to do and what not to do, what to be and what not to be. His wholeness is soon lost. He becomes guilty about his whole being. He denies much that is natural, and in that very denial he becomes uncreative. Now he will be only a fragment, and a fragment cannot dance, a fragment cannot sing, and a fragment is always suicidal because the fragment cannot know what life is. The humanoid cannot will on his own. Others have been willing for him -- his parents, the teachers, the leaders, the priests; they have taken all his willing. They will, they order; he simply follows. The humanoid is a slave.

I teach freedom. Now man has to destroy all kinds of bondages and he has to come out of all prisons -- no more slavery. Man has to become individual. He has to become rebellious. And whenever a man has become rebellious.... Once in a while a few people have escaped from the tyranny of the past, but only once in a while -- a Jesus here and there, a Buddha here and there. They are exceptions. And even these people, Buddha and Jesus, could not live totally. They tried, but the whole society was against it.

My concept of the new man is that he will be Zorba the Greek and he will also be Gautam the Buddha: the new man will be Zorba the Buddha. He will be sensuous and spiritual, physical, utterly physical, in the body, in the senses, enjoying the body and all that the body makes possible, and still a great consciousness, a great witnessing will be there. He will be Christ and Epicurus together.

The old man's ideal was renunciation; the new man's ideal will be rejoicing. And this new man is coming every day, he is arriving every day. People have not yet become aware of him. In fact he has already dawned. The old is dying, the old is on its death-bed. I don't mourn for it and I say please don't mourn for it. It is good that it dies, because out of its death the new will assert. The death of the old will be the beginning of the new. The new can come only when the old has died utterly.

Help the old to die and help the new to be born! And remember, the old has all the respectability, the whole past will be in his support; and the new will be a very strange phenomenon. The new will be so new that he will not be respected. Every effort will be made to destroy the new. The new cannot be respectable, but with the new is the future of the whole of humanity. The new has to be brought in.

My work consists in creating a Buddhafield, an energy-field, where the new can be born. I am only a midwife helping the new to come into a world which will not be accepting of it. The new will need much support from those who understand, from those who want some revolution to happen. And the time is ripe, it has never been so ripe. The time is right, it has never been so right. The new *can* assert itself, the break-through *has* become possible.

The old is so rotten that even with all support it cannot survive; it is doomed! We can delay, we can go on worshipping the old; that will be just delaying the process. The new has to come: at the most, we can help it to come sooner, or we can hinder it and delay its coming. It is good to help it. If it comes sooner, humanity can still have a future, and a great future: a future of freedom, a future of love, a future of joy.

I teach a new religion. This religion will not be Christianity and will not be Judaism and will not be Hinduism. This religion will not have any adjective to it. This religion will be purely a religious quality of being whole.

My sannyasins have to become the first rays of the sun that is going to come on the horizon. It is a tremendous task, it is an almost impossible task, but because it is impossible it is going to seduce all those who have any soul left in them. It is going to create a great longing in all those people who have some adventure hidden in their beings, who are courageous, brave, because it is really going to create a brave new world.

I talk of Buddha, I talk of Christ, I talk of Krishna, I talk of Zarathustra, so that all that is best and all that is good in the past can be preserved. But these are only a few exceptions. The whole humanity has lived in great slavery, chained, split, insane.

I say my message is simple, but it will be very hard, difficult, to make it happen. But the harder, the more impossible, it is, the greater is the challenge. And the time is right because religion has failed. science has failed. The time is right because the East has failed, the West has failed. Something of a higher synthesis is needed in which East and West can have a meeting, in which religion and science can have a meeting.

Religion failed because it was other-worldly and it neglected this world. And you cannot neglect this world; to neglect this world is to neglect your own roots. Science has failed because it neglected the other world, the inner, and you cannot neglect the flowers. Once you neglect the flowers, the innermost core of being, life loses all meaning. The tree needs roots, so man needs roots, and the roots can only be in the earth. The tree needs an open sky to grow, to come to a great foliage and to have thousands of flowers. Then only is the tree fulfilled, then only does the tree feel significance and meaning and life becomes relevant.

Man is a tree. Religion has failed because it is talking only of the flowers. Those flowers remain philosophical, abstract; they never materialise. They could not materialise because they were not supported by the earth. And science has failed because it cares only about the roots. The roots are ugly and there seems to be no flowering.

The West is suffering from too much science; the East has suffered from too much religion. Now we need a new humanity in which religion and science become two aspects of one man. And the bridge is going to be art. That's why I say that the new man will be a mystic, a poet and a scientist.

Between science and religion only art can be the bridge -- poetry, music, sculpture. Once we have brought this new man into existence, the earth can become for the first time what it is meant to become. It can become a paradise: this very body the Buddha, this very earth the paradise!

Suvira means courageous. Courage is the only bridge from darkness to light, from death to life. Courage is the only possible bridge that can take you to the unknown; and the unknown is god.

By courage I mean the courage to drop the familiar. That is the greatest courage. It is very tempting to remain clinging to the familiar: it is so protective, so cosy, so warm, and you have known it all along. You seem to belong to it, you are identified with it. To drop it means to go through a death; but death is the beginning of a new life. Courage is the greatest religious quality.

[The new sannyasin says: I've worked in theatre a lot and I have a conflict about the role of technique in dance and the performing arts.]

Take it very non-seriously and enjoy it. The whole of life is nothing but acting. The earth is a big stage and we are all players playing different roles. Never become serious about anything. Take it lightly and enjoy it! Everything helps growth if you can take it lightly.

Don't become too obsessed with the technique, remain free. The technique is needed but technique is not all. The art is something far more than the technique. The art is like the fragrance that surrounds the flower: you cannot grasp it, it is elusive. Technique is material, gross.

To become a technician is one thing and to be an artist is another. What is the difference? Both have to use technique, but the artist remains aware that it is only a technique, and the technician becomes identified with the technique and forgets that he is separate. He loses himself in the technique, he loses his bigger being in a very small thing, a method.

Use the technique but don't be used by it; remain alert, aware. And then your techniques will be helpful. They will become your meditations. And you have chosen a beautiful dimension; learn, go into it deeply, but still remain a witness, and then there will be no conflict. There is no conflict.
You will become able!

Deva means divine, premi means a lover. Love can be manifest in three dimensions: the physiological, the psychological, the spiritual.

The physiological is the lowest. Nothing is wrong about it, it is beautiful, but one should not get stuck in it. It has to become a stepping-stone: one has to go beyond it. By going beyond it, the animal disappears and the man is born.

When one becomes able to love psychologically then one is really a human being; because sex is part of animality, there is nothing special about it. Love is totally human, but even love has not to become the end, one has to go beyond it. By going beyond it the human being disappears and the divine is born. That is spiritual love. That love is known as prayer. From sex to love, from love to prayer: that has to be the inner growth.

So remember it: the divine lover has to be searched for. It is there inside, still a seed somewhere, but at any moment it can start growing.

Deva means divine, asmita means I-am-ness, divine I-am-ness. And this has to become your meditation: sitting silently, just repeat inside 'I am, I am' and become very alert while you are repeating it, 'I am.' This is your mantra. Walking, repeat it very silently, very slowly, deep down, but with great awareness that you are doing it, not mechanically, not just doing anything and repeating it too. Whenever you are repeating it nothing else has to be in your mind, only this one feeling of I-am-ness. And you will be surprised, slowly slowly the I will disappear and there will be only am-ness, just a feeling of being; that is meditation.

Gurdjieff used to call it self-remembering. To remember oneself is all; everything else is just a means to remember oneself. We are, but we are not aware that we are. That's why we are not aware of who we are. the beginning has to be a deep remembrance that 'I am.' In the beginning don't bother about 'Who am I?' First, one has to remember that one *is*.

Once you have started remembering that you are, that very penetration, that persistent remembrance, will answer the question which you have not even asked: 'Who am I?' The other quesstion is not needed, this question will do; and this is not really a question, just a remembrance.

It needs no belief to do it, because you are, you know you are; you are just not intensively aware of it, passionately aware of it. You have not poured your whole energy into the awareness of it, that's all.

So let this become your constant meditation: whenever you have time -- sitting, lying down on the bed, walking -- go on silently remembering 'I am.' In the beginning what you are doing will look very mad, but soon you will be surprised that it brings such serenity and such joy which you had never known before, not even dreamt about.

Sakiya is a Sufi word; literally it means the cup-bearer. Sufis think that god is a cup-bearer. and that he brings great wine to us, he pours great wine into us. His love is like wine, it intoxicates; and at the same time it makes you more and more aware.

God is thought of as constantly bringing gifts: gifts of great intoxication and gifts of great awareness. Each moment he brings the cup but we are not aware of it. Each moment he is ready to fill our being but we are not aware of it. Each moment he knocks on the doors but we don't hear the knock.

So sakiya means god; that is a Sufi metaphor for god. And these things have to be remembered: a kind of intoxication has to be grown; at the same time, awareness has not to be lost. This is the most difficult art in the world, but once this is achieved a man is part of the kingdom of god. Then he is poor no more; then he is fulfilled, utterly fulfilled.

Meditation has two sides. One side is intoxication: one should be utterly drowned; there should be a self-forgetfulness, one becomes a drunkard. And the other side of it: as one goes deeper into this intoxication, a subtle awareness arises in oneself -- one starts becoming a witness too. These are the two polarities of meditation: drunkenness -- awareness, forgetfulness -- remembering.

It is easy to achieve one, but that is half. The devotees, the people who follow the path of love, attain that half. They become drunk with god, they are utterly lost. It is a beautiful space, but something is missing; it is still dark, the light has not yet entered. Then there are the people who follow the path of Yoga. They become very alert, very aware, very mindful, they are in a state of self-remembering, but again something is missing; they don't have any juice flowing in their being, they are dry.

My effort here is to create a new kind of human being: one who is ready to be a drunkard and yet, deep down, in the very core of his being, a light of awareness goes on burning. So I am teaching both the path of love and the path of meditation, and the synthesis has to be achieved. That synthesis reveals god in his totality. People have known only parts of god. Even to know the part is much, but it is nothing compared to the whole.

Nil means sapphire, the blue diamond. It symbolises the third eye. When the third eye opens vou become full of blue light as if suddenly a sapphire has entered into your being, just exactly in the middle of the two eyes. The light is so intense that it fills the whole body and the experience is of tremendous tranquillity. The colour blue represents tranquillity; it is so precious and it is so luminous that it has been called the sapphire.

The third eye centre is the door to the ultimate. Beyond the third eye is the last centre, the seventh: sahasrar. Once the third eye opens you are available to move into the ultimate centre of your being. This is the most important centre for the seeker to work on.

You have to become aware of it. So whenever you are silently sitting, just close your eyes, feel the space in the middle of both eyes. In the beginning, visualise a blue diamond with great light radiating, a blue light

radiating, almost a blue flame. In the beginning visualise, imagine; soon the imagination will disappear and it will be replaced by a reality. And the day it happens, you have to report to me.

Chandano means sandalwood. It is a metaphor of tremendous significance. On the sandalwood tree live poisonous snakes attracted by its tremendously powerful perfume. A forest of sandalwood trees is a dangerous place; on one tree you will find at least a dozen poisonous snakes. They cannot leave it, the perfume is such that they are almost hypnotised. Poisonous snakes live on the sandalwood tree, but the purity and the perfume of the sandalwood is not affected at all. Hence it became a beautiful metaphor for the man of awareness.

The man of awareness becomes like a sandalwood tree. All kinds of snakes are there: anger is there. greed is there, jealousy is there and envy is there; they are all there hanging on the tree, but the man of awareness is not affected at all. His perfume remains pure, he is not poisoned by them. On the contrary, those snakes become so hypnotised by the sandalwood tree that they forget all about their poison. It is as if they are snakes no more, dangerous no more.

Awareness arising in you is such a transformation that greed loses its poison, anger loses its poison. They are destructive no more: on the contrary, they start becoming creative. The poison is transformed into nectar.

Hiro means diamond. Life is precious, very precious; each moment of it is precious, but people go on wasting it and they don't even know what to do with the time that has been given to them. They go on killing time, but to kill time means to kill yourself, it is suicidal: time and life are synonymous. People are playing cards and if you ask them 'What are you doing?' they say that they are killing time. They don't know what they are saying. They are killing themselves! And each moment of time that is lost is lost forever; you will never be able to regain it, it cannot be recalled.

Initiation into sannyas means that now you will look at your life with different eyes, with a different perspective. Each moment is tremendously valuable. It has not to be killed but lived; it has not to be destroyed but loved. And the more deeply you love the moment, the more deeply you go into it, the more is the possibility of having contact with eternity, because eternity penetrates time each moment; it is just behind the moment. If you go deeply into it, time disappears and eternity reveals itself.

If you go deeply into life god is revealed and life disappears, and with life, death disappears. Then you have immortal consciousness, something eternal; and only that something eternal can satisfy the longing of man. Nothing else can fulfil it. People go on rushing after money and power and prestige and even when they attain everything, they are as unfulfilled as ever. They have not known anything of god; in fact they have wasted all possibilities of knowing god in collecting junk.

Live your life totally, because god is hidden behind each moment. If you dive deep into the moment you will find god. Life is such a gift that there is no way to pay tor it; we don't have anything to give to god in return. We are eternally obliged. The gratitude has to become your very foundation. But one feels gratitude only if one knows the value of life, otherwise how to feel gratitude?

Giving you the name hiro, diamond, I want you to remember again and again that life is a splendour, a god-given gift.

Satyama means the truth -- not the concept of truth, not the idea of truth, but the truth, utterly naked of words, utterly bare of all speculation; the raw truth, uncontaminated by the human mind, non-conceptualised.

We think about truth, but whatsoever we think about truth is about, it is never the truth; it cannot be. 'About' means that we go round and round and we never penetrate the core of it.

One has to stop this going round and round. Thinking moves in a circle; and truth is at the centre of the circle, it is not the periphery. One has to learn how to jump from the periphery to the centre. It is not a process but a jump: a jump from mind to no-mind, a jump from thought to no-thought. Only then does one know the truth, and to know the truth is to be liberated. Jesus says: Truth liberates -- not knowing about truth, but knowing truth itself.

You can call that truth god, nirvana, enlightenment, tao, or whatever you will; those are only different names tor the same unnamable phenomenon. And it is within you as it is within each and every one; it is our very core. We need not think about it. We have just to take a deep dive into our being.

The mind is our periphery. Dropping away from the mind into the being is the way to truth.

The veeno is an Indian musical instrument like the sitar. Life is a musical instrument, but very few people try to play upon their lives. Rarely does a person learn how to create music in his own life; and only that music can take you to god. One can keep the musical instrument for lives together without playing upon it. It contains great music, but that music has to be released.

Jesus is one who has released his music; so is Buddha. These are the people who touched the strings of their inner instrument, who played on their own hearts and created great melody. Echoes of it are heard even today. Centuries come and go but something still haunts the human consciousness; those melodies were so beautiful, they cannot be forgotten.

Every man has the instrument. It is simply unbelievable how we can go on living without music.

We never look into our own being, we never use the potential; we remain the seeds. The seeds contain millions of flowers, but it all depends on you.

Initiation into sannyas is initiation into this awareness of 'I contain much more than I am aware of. Whatsoever I am is only the superficial part of whatsoever I can be.' We are less than we can be. We are only parts of that whole which we can be.

Zorba The Buddha

Chapter #2
Chapter title: None

2 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901025
ShortTitle: ZORBA02
Audio: No
Video: No

Anand means blissful, Sarmad is the name of a Sufi master, one of the greatest Sufis of all ages. He was also killed like Jesus.

When he was being killed he said 'I am god!' That's what he was saying again and again, and that was the cause of his death.

Somebody said 'You have not learned a lesson at all. You are being killed, your head is being cut only because of this statement; still, at the time of death, you are not repentant.'

He said 'What are you talking about? Even when my head is cut off, my head without the body will say the same thing three times.' And it happened that way: his head was cut, it had started rolling down the steps, and thrice the head shouted 'I am god!' It is a very beautiful story....

In life or in death a real man is the same. Even death makes no difference. Life and death are irrelevant; to the real man who has known his original face all is the same.

Once one has known the eternal truth there is no death. The body can be destroyed -- the body will be destroyed, some way, some day -- but there is something in you which is indestructible, and that is bliss. To know that is bliss; to know 'I am god' is bliss. In knowing 'I am god' you are not denying the godhood of anybody else; in fact you are proclaiming the godhood of everybody else. Everybody is included in that proclamation, it is not egoistic.

Let that become your mantra: silently, deep down, start feeling 'I am god and so is everyone else.' Let that feeling permeate your whole being. Become Sarmad, in life and in death both.

Sarmado. It will mean the same. And that has to become your meditation too: 'I am god.' It has nothing to do with I. In feeling 'I am god' the I starts dissolving. A moment comes when there is only godliness; the I

has disappeared utterly. Only a fragrance, only an invisible feeling, remains; even the flower is no more there. Then one has come home. One has transcended all gross realities, one has reached the ultimate essence.

The emphasis in 'I am god' is not on I. If it is on I then the whole point is missed. The emphasis is on god; slowly slowly the I dissolves into god. If the emphasis is on the I then slowly slowly god disappears and it is only the ego pretending. So the mantra is dangerous: on one side is I, this world; on the other side is god, that world; and between the two is a small bridge of am-ness, of is-ness.

First one has to feel more and more am-ness and less and less I-ness, then one has moved onto the bridge. Slowly slowly I is left behind, then even am-ness disappears and there is only godliness.

I is like a root. Am is like a flower. Godliness is like a fragrance: one has arrived, the ultimate thing has happened, and that is bliss!

Deva means divine, maharshi means a seer. Truth cannot be thought about: it has to be seen. It is a question of attaining a new perspective, it is a question of opening new eyes. The ordinary eyes won't do, the ordinary eyes only look outwards. Just hidden behind these eyes is the capacity to look in to. One becomes a seer when one starts looking inwards. And to look inwards is the only way to know oneself, god, truth; they are different names of the same reality.

So think less, slowly slowly drop thinking as much as possible, because only when thinking stops can one look in. Thinking obstructs the vision. Thinking is like clouds: even if you look within you will only see thoughts and thoughts -- not the sky but the clouds. When the clouds are no more there and the sky is cloudless, the vision is simple, total. That makes a person a seer. The seer is not a philosopher, he does not speculate about truth; he knows it.

Seeing is knowing. Trust only seeing, nothing else. Unless you have seen, all your beliefs are just useless. And when one has seen, there is no need for belief. When one knows, one knows; the question of belief does not arise. The ignorant believes: the man of wisdom knows. Become a knower by becoming a seer.

Madhurima means absolute sweetness. That is a metaphorical name for love. Love is sweet, and when one is in love sweetness wells up. When one becomes love then one is just sweetness from one end to another. In a love relationship sweetness comes and goes, and when sweetness goes it leaves bitterness behind. A love relationship is a rhythm between sweet and bitter. A love relationship is really a relationship of love-hatred: coming closer, going away, coming closer, going away.

But to become love is totally different. By 'one becomes love' I mean there is no more a relationship; it simply becomes your state. In that state there is no possibility of any bitterness arising. And only that sweetness will satisfy, will fulfil.

Love, ordinary love, only gives glimpses of it. In fact it never satisfies; on the contrary it makes more thirst, it creates more longing. Instead of creating contentment it creates a great fire of discontentment, because you have seen something but it comes and goes. You have seen the light but again there is darkness. If you had not seen the light there would have not been so much trouble; you would have relaxed with darkness, you would have accepted it as life. Those few dew-drops of love cannot allow you to accept darkness as the truth. But they are just dew-drops, and one can be fulfilled only when oceanic love arises.

That is the meaning of madhurima: when one becomes love itself, when love is unaddressed, not a relationship but a state, one's very quality.

Saburo means infinite patience; and that is the basic requirement for spiritual growth. One cannot be in a hurry. In a hurry, growth is not possible. The hurried mind is a disturbance; and the modern mind is constantly in a hurry. If it has lost anything, it is patience; it cannot wait.

That's why so many people in the world are thinking of meditation, prayer, god, but nothing substantial is ever achieved. And the basic reason why it doesn't happen, although people are sincerely longing for it, is that their minds cannot wait. Their idea of meditation is almost that of instant coffee: they want it immediately. And it is not that it cannot happen immediately; it can happen. but not by your wanting. That is the only barrier. If you are relaxed, patient, ready to wait for ever, it can happen immediately too, instantly too. The deeper your patience, the faster is the possibility of its happening. The more in a hurry you are, the further is the goal. The people who run never reach. The people who can sit silently have already arrived.

This is the paradox of the seeker. Remember it: god is not far away, but if you are in a hurry he is very far away. God is very close by, closer than you are to yourself, closer than your very heart-beat. but you need to be in an utter relaxation, as if there is infinite time and no hurry. If it ever happens, good; even if it doesn't happen there is no worry. Then suddenly it happens! If you can fulfil the requirement of patience, god can happen immediately, right now. So remember it!

Farid was a great Sufi mystic. Sufis are the people who follow the path of love, beauty, music, dance, celebration. They are not ascetics, they are celebrants.

I also teach that the way to god is not through renunciation but through rejoicing. There is no need to be hard upon yourself. In fact the harder you are upon yourself, the more difficult it will be for you to reach, because the person who is hard upon himself is basically hard upon god, because who is he except god himself? To torture yourself in any way is to torture god, because there is nobody else except him. Torture yourself or torture others, it makes no difference: you are always torturing god.

Sufis say 'Love'. Sufis say 'Celebrate the gift of life! Be creative.' And true religion is bound to be creative. It is only the pseudo religion that teaches destructiveness, that teaches people to be violent -- with others and with themselves too -- that teaches people methods to be sadistic and masochistic. The pseudo religion creates pathology; the true religion gives you a wholeness, a sanity. That has to be remembered: love is your path and dance is your method. Sing and dance your way to god!

[A new sannyasin says: I don't know which meditation to do. I have been sitting quietly.]

Very good. Just sit silently for at least one hour every day, doing nothing; that's meditation. If one can manage not to do anything for one hour, that is enough. In those moments when you are not doing anything you are utterly silent; god penetrates you. When you are not doing something he starts doing something in you; when you are occupied he has no chance to work on you. When you are unoccupied you are available to him, open, and then miracles are possible.

Everyone is entitled to miracles, but we don't allow them to happen; life is lived in such a miserable way. It is so stupid, it is so ridiculous, that people go on living in misery for no reason at all. All the glory is theirs, all the beauty of existence is theirs, and god is ready to pour infinite blessings, but he cannot find a way to approach people, to enter them. People don't allow even a single passage; they are utterly closed.

So that's perfectly good. Simply sit for one hour without doing anything, so relaxed, as if you are not. That's meditation: to be in a state of non-being, of non-doing, as if one has dissolved, evaporated. Only something utterly empty, a zero, is sitting there.

Become a zero, and one day you will see: the zero is not empty, god has filled it; it is overfilling with godliness!

[The new sannyasin then says: I have got a boyfriend and sometimes in his presence I feel that I become unaware.]

That too is perfectly good. Sometimes lose your awareness; that is love. Sometimes forget yourself; that too is good. One should not become monotonous. One should be capable of moving from one polarity to the other polarity. That makes life richer, otherwise it becomes monotonous. One can be fed up with meditation and one can be fed up with love too, but one is never fed up if one is able to move from meditation into love, from love into meditation. One is never fed up, boredom is impossible; then life continuously renews itself.

Meditation means being alone; love means being together. Meditation means that only you are; love means that the other is. Meditation is I, I, I; love is thou, thou, thou, and it is good sometimes to remove yourself from the I position to the thou position. That will bring more riches to you.

Don't be worried about it. Whenever you are with your lover be totally drowned in him; and that will intensify and deepen your meditation, it will not disturb your meditation. The deeper you can go into the other, the deeper you will be able to go into yourself. Go on going deeper into the other and you will be surprised: you are going deeper and deeper into yourself. And vice versa: if you go deep into yourself, you go deep into the other. This is a simple but very fundamental law. So manage both and become a synthesis of love and meditation.

[A sannyasin, who is six months pregnant, asks about doing groups.]

It will be a little hard, mm? so I think don't do groups but do a few individual sessions: Massage, Acupuncture, Shiatsu. All three will help you and the child too, mm? And do groups next time. This time is not good. From the very beginning, the child will start asking 'Who am I ?' if you do the Intensive Enlightenment! It will be too much for the poor child. Just wait!

[A sannyasin couple ask for a name for the small community of bamboo huts that sprang into life by the river not far from the ashram.]

This will be the name: Fana. Fana is a Sufi word; it means dissolution into god, dissolving into god. It is the highest state, where the ego disappears and god appears, when one dies into god and is reborn. Fana means to die, on your part, as you are -- small, fragmentary, separate from existence; and to be born as the whole -- egoless, infinite.
So help people to dissolve themselves into god!

Prem means love, surya means sun -- sun of love. Love can have two kinds of expression: one is the moon, the other is the sun. But first love has to be lived as sun, only then can it be lived as moon. Those who miss the first will never achieve the second. By the sun is meant passionate, hot love. By the moon is meant cool, passionless love.

The sun represents life, passion, longing, adventure, going out, spreading. The moon represents a totally different dimension, a higher dimension: coolness, collectedness, a gathering together, a silence.

Many people would like to have a love which is cool, serene, but you cannot simply go into it unless you have lived love with heat. So the sun energy has to be used as a stepping stone towards the moon energy.

The moon is like a Buddha: the sun is like Zorba the Greek. My effort here is to bridge these two energies. But first one has to live at the optimum as the sun: outgoing, passionate, hot, adventurous. Only when one has known the other in all its possible expressions, only when one has shouted 'Thou!' with joy, can one have a return journey; one becomes worthy of returning. And when one returns, the circle is perfect. Then there is silence and quietude and serenity. And that cool love is the ultimate phenomenon. So you have to live the first part first.

You have a beautiful name! Love passionately, love tremendously, love totally.

Zorba The Buddha

Chapter #3
Chapter title: None

3 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901035
ShortTitle: ZORBA03
Audio: No
Video: No

Prem means love, garima means glory, splendour, grandeur. Love is the only glorious phenomenon on the earth. It is only through love that we become aware of god. Those who miss love are bound to miss god, because there is no other way to become aware of the presence of the divine except through love.

When you look through love, existence starts taking on a new colour, a new shape, a new meaning. It is

through the eyes of love that the transformation happens. It is not a question of logical proof; god cannot be proved and cannot be disproved either. It is a question of a loving heart. If your heart is full of love and flowing, you will start feeling the presence. Love gives you the necessary receptivity, the necessary sensitivity; it opens you up, makes you available, allows god to happen to you. Hence the glory of love, the supreme glory of love.

Love is a natural phenomenon, but somehow we go on repressing it. On the contrary, we cultivate logic: we cultivate the head, not the heart. Our whole civilisation is head-oriented; it has been so down the ages. And now we have come to a critical point where a decision has to be made. If man remains still head-oriented, then except for suicide there is no other possibility, there is no hope. The head has come to its very end; it cannot take man beyond. It is finished, it has come to a cul-de-sac.

The only hope for man is to start looking into the ways of the heart. A great change, a shift, from intellect to intuition, from logic to love, is needed. To be initiated into sannyas means to be initiated out of the world of logic into the world of love.

Deva means divine, suniti means virtue -- divine virtue. The divine virtue is not something against sin: it is a transcendence of all duality. The ordinary duality between sin and virtue is also included in that transcendence.

Ordinary virtue is against sin, morality is against immorality, the saint is against the sinner. And because you are against something, you cannot be whole. The sinner is not outside the saint; it is part of his own being. Being against it he will repress it in the unconscious and he will be afraid to enter into his own being because he is going to meet the sinner there. That's why the so-called religious or moral man becomes split: he is one thing on the surface and just the opposite in his depth. He lives a double life; he is not one person but two. Hence the so-called religious man is bound to be a hypocrite, it cannot be avoided.

A totally different vision is needed to avoid hypocrisy. That's why I call it divine virtue, not human virtue. Divine virtue is nothing but being totally aware. Then you are neither moral nor immoral; you are a pure consciousness, a witness of all, good and bad, and detached from both, far away from both, unidentified with either.

In *that* consciousness a great transformation happens. Then it is not that you have to do good, but whatsoever you do is good. Then virtue is not something imposed upon you but is a natural flow. It is as natural as the fragrance of a flower. The flower has not to do anything to release it; it is spontaneous.

So I teach only one thing: awareness, consciousness, witnessing; they are different names for the same key. I don't teach conscience. Conscience is the old way, the way of the hypocrite.

So remember this, that only one thing is really virtuous, and that is becoming as aware as you can manage. Put your total energy into awareness. Then it goes on growing. It is a never-ending process, it is an eternal pilgrimage. Let sannyas be the first step towards it.

Just raise your hands and close your eyes. Feel like a tree; forget the human body, just become a tree. It is raining, it is windy, and the tree is delighted and dancing in the rain and in the wind. Just let the tree sway and dance. Allow it, co-operate with it.

Prem means love, and Kaaba is the name of the sacred place of the Mohammedans. Kaaba is their holiest of the holy. Kaaba simply means a temple, a love temple. And there is no other temple; all other temples are false, pseudo, substitutes. One who lives in love lives in the temple. He need not go anywhere -- to any temple, to any mosque, to any church, because those are all man-made things. Love is god-made.

There is a very beautiful story of a Sufi mystic, Mansoor. His master was worried about Mansoor, because whenever he was in ecstasy he would start shouting 'Ana'l Haq' -- I am god. In a Mohammedan country it is dangerous to say 'I am god.' The master was worried. He was a famous mystic himself -- Junaid was his name. He told Mansoor 'This won't do. You will create trouble for yourself, for me and for other disciples too. Keep it secret. There is no need to shout it.' Each time Mansoor would promise but again, whenever he would be in that state, he would forget all promises.

Finally he said 'I can promise, but when I move into that space, I am no more, so I cannot fulfil these promises. *How* can you expect me to fulfil promises when I am no more there? It is god himself who shouts through me! What can I do?'

Rumours were reaching the king, and people were getting angry, so the master said 'Do one thing: go on a pilgrimage to Kaaba.' In those days it would have taken at least one year, two years, for him to go on foot,

and for at least those two years trouble would be avoided. 'Then we will see' the master thought.

Mansoor said 'Perfectly good. If you say to, I will go to Kaaba. Right now I will proceed.' Junaid was very happy; he blessed him, but what Mansoor did was this: he went around the master seven times and said 'The pilgrimage is complete; vou are my Kaaba, because you are my love! You are my temple. It is in you that I have found god, so where else can I go?'

This is a tremendously beautiful story: wherever love is there is Kaaba; whenever love happens Kaaba happens.

Remember, love is the only temple of god. And the temple of love does not belong to any sect, to any religion. Love is simply love; it is neither Hindu nor Mohammedan nor Christian. And it is only through love that one is bridged with the ultimate. Love teaches you how to be intimate, and it is through becoming intimate that one day you come to the ultimate. Intimacy is the way to ultimacy.

Deva means divine, gitam means a song -- a divine song. Religion need not be serious, should not be serious. Seriousness is pathology, it is ill. Religion has to be a play, a non-serious phenomenon; only then can one dive deep. Seriousness keeps you on the surface. Seriousness is never deep, it cannot be; it is shallow. It is only in playfulness that one relaxes and goes deep; relaxation is the door to depth. When you are serious, you are so tense that it is impossible to relax.

A serious saint is a contradiction in terms. If he is serious he is not a saint; if he is a saint he can't be serious. But that's how saints have been thought of up to now: they cannot laugh, they cannot be playful, they are not healthy and holy; they cannot sing. But real saints have always been a song in the world. They have been a dance, they have brought more festivity into existence, they have made the whole of their lives a festival. And that's my whole effort here: to create sannyasins who are songs, dances, celebrations.

Unless you can be playful with life you will not know what god is. So drop all kinds of seriousness; on no level should seriousness be allowed to settle in you. Remain like a small child, playful, and then god is not far away. He is very close by, in the flower, in the tree, in the river. All that is needed is the wondering, innocent, playful eyes of a child; not the seriousness of the scholar and the so-called saint, but the playfulness of a lover.

And that is the meaning of your name: become a song. In becoming a song you have become a prayer, and you will be heard. Only songs reach to god.

Deva means divine, dip means lamp, light -- divine lamp. It is there in you, as it is in everybody else, but we never look into our own being. We are keeping our own light at the back, hence we live in darkness. It is our own choice; the darkness is not natural. We are living in our own shadow; the lamp is behind us and we never turn back. Slowly slowly we become so accustomed to looking outwards that it becomes a fixation, it becomes a kind of paralysis; we cannot turn in. It is as if for years one has not used one's neck to turn and look back, and now one's neck has become fixed; it is exactly like that.

Becoming a sannyasin means that you are making yourself available to changing this pattern. Sannyas is a gesture that 'I am ready to do something to change my old gestalt', that 'I will not resist the change', that 'I will not fight the change', that 'I am willing, even if it is painful' -- because if your neck has become stiff then it will take a little time and it will be painful too. But it is tremendously paying.

Once you can look at what you are in your innermost core, you will be surprised that you were born a king and you were living like a beggar, that you had all the treasures of the world within you and yet you were begging, that you had all the bliss that you could ever contain and there was no need to desire anything more. Nothing more can be desired, nothing more is possible: all that is possible has already happened at the deepest core of your being. But we live on the periphery, unaware of the centre.

The name will remind you again and again that the light is within. Look in, turn in, tune in.

[The new sannyasin says: Give me the key!]

It is getting ready to be given to you. You just have to get ready to receive it. It is going to happen!

All that you need is the art of praying; and it will not be difficult for you to learn, it will be very easy, very natural.

Prayer does not mean any formality, ritual. It simply means a pouring of the heart. It can be crying, it can be laughing, it can be silent, or it can be a spontaneous dialogue, a heart-to-heart talk with existence.

But it has to be informal; that is the first, basic requirement. That is where millions of people are missing: they pray, but their prayer is a formality, it is not spontaneous. It is a ritual that has been taught to them -- the Christian prayer, the Hindu prayer, the Mohammedan prayer. They have been taught it, they perform it well, they repeat it word by word, but it is meaningless.

The meaning can come only through an informal communion, so if you are feeling to say something to god, you can say it, but the words have to be yours, not the words of Jesus. When Jesus used those words they were spontaneous. He was not repeating Moses, he was simply pouring out his heart. When he calls god he does not call him father, he calls him abba; that is tremendously beautiful. Father is formal; abba is informal. By translating abba as father, the Bible has missed the whole beauty of it; it has misinterpreted the word. It is a totally different thing when you say dad and when you say father. Father is institutional, it is not really a relationship. When you say dad it is totally different: it is a relationship.

Don't repeat Jesus' words. Say something of your own, whatsoever it is. There is no need to repeat it again and again either, because then again it becomes formal. You may be repeating your own past, again you have missed the point. Prayer has to be spontaneous every day. And don't fix a time -- in the morning or in the evening or in the night. Don't fix a time at all, because when you fix a time your mind tends to be mechanical. Let it happen when it happens.

Sometimes in the night, in the middle of the night, sleep is not coming and suddenly you feel prayerful. Then cry and weep and have a little dialogue with existence. Or sometimes seeing the sun rise, tears start coming, or you feel like dancing; or looking at a rose, you want to have a talk with the rose -- that's what I call prayer. Prayer is a poetic relationship with existence. It has nothing to do with your so-called religion.

That will be possible. I can see it: the seed is there. Just a little work and you will start growing in prayer.

Zorba The Buddha

Chapter #4
Chapter title: None

4 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901045
ShortTitle: ZORBA04
Audio: No
Video: No

[Premdipa:] Man remains an unlit candle unless love comes and engulfs him, overpowers him. It is only the light of love that takes away the inner darkness. Without love the inner world is utterly dark; not even a ray of light is possible without love. And it is not accidental that people don't look inwards: there is nothing to see; it is all dark, it is frighteningly dark and it is very lonely. In the darkness all kinds of fear and all kinds of nightmares are encountered.

The sages have been saying down the ages: Look within yourself, know thyself. But nobody listens, for a particular reason. You can look inwards only if there is something beautiful, something that delights you, something that magnetically pulls you. The outer world looks far better, so people look outside. Socrates may say: Look within, and Buddha may say: Know thyself; people listen but don't pay any attention. The reason is this: whenever they look inside all is darkness there. What are these Buddhas talking about? It looks so gloomy!

In fact modem psychology says that people who are constantly interested in their inner world are pathological, morbid, introverts, navel-gazers; and they use all kinds of condemnations. Modern psychology is also right, because as you are, if you look in, you will be morbid. You will have a certain kind of suicidal

tendency, you will have a kind of masochism, otherwise why should you look at something ugly, nightmarish?

And yet Buddhas are right: Know thyself. How to make some sense out of modem psychology and the ancient psychology? It is possible only through love. First learn how to love. Love brings light and love brings joy and love brings celebration. Then there is no need for anybody to persuade you to look in; you will look in. The inner becomes so psychedelically beautiful that the outer looks very pale, anaemic. Only then does the transfer happen. Only love can become the bridge for you to go from out to in without becoming morbid, without becoming pathological. And then to be in is of immense value; it is pure health, wholeness.

Prem means love, gyan means wisdom -- wisdom that comes through love. Knowledge comes from the head: wisdom comes through the heart. Knowledge is knowledge: wisdom is feeling. One cannot be knowledgeable without education, but one can be wise without any education at all.

Wisdom has nothing to do with information, it has something to do with awareness. Information comes from the outside; awareness wells up within you, it is an inner source to be tapped. Knowledge is only apparently wise; wisdom is true knowledge. Knowledge only pretends to know; wisdom knows. Knowledge is parrot-like, borrowed, you repeat others. At the most your memory is full of it, but your inner emptiness remains as it was before.

So there are ignorant but very knowledgeable people in the world, and the vice versa is also true: there are people who are tremendously wise without any knowledge at all. So there is a kind of knowing ignorance -- wisdom; and also an ignorant knowing -- knowledge.

The man who lives in the heart is ignorant in the sense that he does not know anything from the outside. His ignorance is a kind of innocence, but out of that innocence something grows. Because it is yours, it transforms you, and because it is yours it cannot be taken away from you; not even death will be able to defeat it.

Prem means love, bhakta means devotion, a devotee. There are three stages for the seeker. One is the stage of the student: his approach is intellectual, that of curiosity, he wants to collect information. He can only find teachers, he will never find a master. His search is for a teacher who can teach him, not for a master who can transmute him. His search is for a teacher because he thinks that truth can be taught. Truth cannot be taught, it can only be caught; it is like an infection. It is not a question of the master telling you what it is. It is getting in a deep communion with the master, falling en rapport with the master. Then something is transferred -- not verbally, not visibly, but something is certainly transferred, and that transmission beyond scriptures is the beginning of a new life. But that cannot happen to the student; he is not longing for it in the first place.

The second stage is that of a disciple; it is higher than the student. He wants to be transformed. He is not in search of information but in search of transformation. He will look for a master. He will not be interested in, or satisfied with, teachers, he will not be satisfied with scriptures; he will need a living phenomenon so he can participate. But the disciple, although he surrenders, still he remains. His surrender is still his surrender. It is his will, it is his decision to surrender; and when it is your will, you can cancel it any moment, you can withdraw. The disciple can leave the master. It is the disciple's choice to be with the master or not to be with the master. If he says yes to the master, that too is his own decision to say yes. His ego still functions. He is in a better state than the student, but not yet totally in tune with the master.

The third state is that of a devotee, a bhakta. He surrenders, and his surrender is not his will; he simply allows it to happen. He cannot say 'I have surrendered.' He can simply say 'Surrender has happened to me.' Then there is no going back, he disappears into the master; and only when you disappear into the master can the master disappear into you. Then the boundaries disappear: there is real meeting, merging, and in that merging is the greatest experience -- the experience of satori, samadhi, ecstasy, truth, god, or whatever you call it.

Your name means: a loving devotee. Remember the third stage has to be attained. If the disciple moves rightly he will become a devotee; if the student moves rightly he will become a disciple. If the movement is right, sincere, authentic, the student and the disciple are both going to become devotees one day.

To be a devotee is to bloom. It is magic. Immediately all your problems disappear as if they had never existed before, as if you are awakened from your nightmare and now you know it was just a dream.

Remember, that is the goal: one has to become a devotee, and only when devotion has arisen is one

ready to receive truth. The student only collects information about truth. The disciple collects a few fragments of truth. The devotee drinks it in its totality.

Remember, human happiness is not worth much. It is momentary; it is more or less a kind of forgetfulness. Life is full of miseries: in the moment of happiness you forget those miseries, but they don't go away. Once the moment of happiness has passed they will be back again, and with a vengeance, and the moment of happiness will leave you in a kind of deep frustration. You cannot hold onto it, there is no way to keep it forever. By the very nature of things human happiness can only be momentary, because in life everything is a flux, nothing ever abides in time.

Divine happiness is that happiness which comes but never goes. It is not of time, it is part of eternity. And when you are really happy, not in a momentary way, the blessing has happened. Now one can feel the blessing of being alive, and because of that feeling one can bless the whole existence too.

Let sannyas become a search for divine happiness and blessing. Sannyas is nothing else but that search.

Subhoda means right-mindfulness. It is the fundamental technique that Buddha gave to the world.

Right-mindfulness means not doing anything mechanically, but doing it with full awareness. Walking, walk with alertness. You can walk without alertness. Alertness is not needed; there is a robot part in the head which goes on doing it. You can eat without awareness, it can become just a habit. You can listen, you can talk, you can live your whole life without awareness, but that is a life of utter meaninglessness. You will never come to know who you are. You will do many things but you will never know who this doer is. Many things will come and pass in your life but you will never know in front of whom all these games are played. You will know the film that is on the screen but you will never know the person who is looking at the film; and to miss that person is to miss all.

The only way not to miss it is to act with awareness, alertness, watchfulness, to always be in a kind of witnessing. Walking, you are still witnessing, deep down in the heart, like a mirror reflecting what is happening. Eating, you are a mirror. Right now listening to me, you can listen in two ways. One is the mechanical way: because you have ears you can listen. but that will be only hearing, not listening. You can listen in a conscious way: your whole consciousness can be there behind the ears. All the past is gone, there is no future: you are just here in this moment, totally alert of what is being said to you, drinking it, with total absorption.

That is mindfulness, and that is the key for you. Use it as much as you can; you cannot use it in excess. And the more you use it, the more you will find a great integrity arising in you. Something almost starts centering at the deepest core of your being; you become crystallised.

Gurdjieff used to say that only the alert person has a soul; others only think that they have souls, they don't. He is right. In the majority of people the soul is so fast asleep that it is almost as if it were not. It has to be provoked into awakening; and that is the meaning of subhoda.

Deva means divine, rita means utterly empty -- a divine emptiness. And that is the greatest thing that can happen to anybody. When the ego disappears, one is empty. When all thoughts disappear, one is empty. When no desire is left, one is empty. The ego, desires, memories, imagination -- all are gone. The whole film has disappeared, just the empty white screen remains; and that is the state of meditation. Only in that emptiness does god descend. In that emptiness you become a womb, and only in that womb can god be reborn.

The beauty of a woman is that she has something like an empty womb in her being. It is out of that empty womb that life flows. This is a physical phenomenon; exactly parallel to it there is a spiritual phenomenon. Spiritually one becomes so empty that one becomes a womb, and the moment one is a womb spiritually, one is pregnant with god, one is born anew. You have disappeared and god has possessed you.

You have a beautiful name; now you have to make it a real thing in your life. It can be realised! And that is the whole purpose of my work: to help you to become utterly empty so that god can have some space in you, otherwise so much rubbish, so much unnecessary furniture, is there that there is no space left.

My whole work consists of creating a space in you -- that's what sannyas is all about -- and once that space is ready you need not do anything else. That very space is enough to pull the divine into you, that very space becomes a magnetic, gravitational force....

Come forever. Every one of my sannyasins has to come forever sooner or later! Come back forever!

Just raise your hands, close your eyes, and feel that you are standing underneath a great waterfall. Let the body enjoy the falling water -- its coolness, its delight.

A new name has tremendous significance. The old name contains all your past; it is the very centre around which your whole past is arranged. Once the old name is dropped the whole past disappears. A discontinuity is created, and to be discontinuous with the past is a great leap because then you can be in the present.

In the ancient Hebrew language the word for name means that which makes you unique. It is also said in the ancient Hebrew scriptures that god knows every man's name. It simply means that god knows you only in your uniqueness, not otherwise. If you are pretending to be somebody else god will never know you. If you are trying to be a Buddha or a Christ or a Saint Francis god will never know you. He knows you only as you are, in your utter uniqueness, and the name makes you unique.

When the name is given by a master, it is not only an ordinary label, utilitarian: it shows something of your potential. It can become a key for inner work.

The Hebrews also used to believe that the only way to know somebody's name is to love him. A strange statement, but if you remember the meaning of the word for 'name' -- that which makes an individual unique -- then it is simple. How can you know the uniqueness of a person unless you love him? On the surface he is just a number. On the surface he is a clerk, a station-master, a school-teacher, a nurse, a doctor, an engineer, this or that. Now, if you are a doctor, you are replaceable; if you die, another doctor will take your place. The world will not miss you as a doctor, you will not be missed. But if we look into your deepest core as an individual, nobody can replace you. You are unique. You have never been before, you will never be again. Nobody has ever been like you and nobody will ever be like you; you are utterly unique.

This uniqueness is a gift of god, and this uniqueness can only be known in deep love because only in love do you relax, only in love do you put your armour aside. Only in love do you allow yourself to be indefensible. Only in love can you trust that the other will not harm you, so you can allow the other into the deepest and the most delicate part of your being.

And the relationship between a disciple and a master is a love relationship. That's why I give you a new name, that's why to every sannyasin I give a new name. That's my perception of you, that's my vision of you, that's my penetration into your uniqueness.

Anand means bliss, bodhisattva means one who is a Buddha in essence, who is a Buddha in the seed. Just a little soil is needed and the courage to die in the soil. Once the seed dies, the tree is born.

Sangitam means pure music. Man is a musical instrument, in fact not just one instrument but many instruments. And if we don't know how to play on these instruments, life becomes a tale told by an idiot, full of fury and noise, signifying nothing. It becomes a chaos, just meaningless noise, a gibberish. But if we know how to play on these instruments then great joy arises. If a man knows how to play on these instruments in a harmony he can become an orchestra. And only when a man is an orchestra is he worthy of offering himself to god. This is possible; and this is not very difficult either, because this is our natural potential.

A man is born to be great music, a great song. But one has to remember that birth is not life. Birth only gives you an opportunity to be alive or not to be alive. If you use it rightly you will attain to life. If you don't use it rightly you will simply live in boredom, in anguish, somehow dragging the weight; there will be no dance to your feet, there will be no song in your heart and you will not be able to offer anything to god.

The tree can offer its flowers and perfume, the birds can offer their songs and the peacock can offer his dance. Man also has something to offer, and he has something to offer which nobody else can offer -- no animal, no bird, no tree: he has a melody of consciousness to offer.

Prashant means profound peace, deep silence. The mind is full of sound, but just behind the sound there is silence. We have to dig a little bit, just as you dig the earth; you can find the sources of water after a few layers of earth -- they are always there. It is just like that: in the deepest heart there is silence, absolute silence; it has never been disturbed -- it cannot be disturbed -- but there are layers and layers of noise.

You have to dig deep and you have to be very patient, because when you start digging a well you first come across rubbish -- tins and plastic bottles and things that people have been throwing. Don't become frustrated; go on digging.

Then you will come across a few rocks and very dry earth, but don't be afraid. Don't start thinking 'The earth is so dry, how can there be water?' Just go on digging. Soon you will come upon wet earth, and that is the beginning of joy. The first signs that you are on the right track have arrived. Go on digging. You will not immediately find pure, crystal-clear water, first it will be muddy, but go on digging and soon you come across the sources of pure water.

In the same way one has to dig a well into one's own being and one comes across the same layers, but if one is patient enough one finds the waters of life.

That's what Jesus said to the woman at the well. He was thirsty and he asked the woman at the well 'Give me a little water to drink.' The woman looked at him and said 'But I belong to a very low class and people of your class don't accept water from us. Do you know that?' And Jesus said 'Forget all about that -- give me water, and I will also give you some water out of my well. Your water will quench my thirst only for a few moments, but my water will quench your thirst forever.' He was talking about that well.

Meditation is a methodology to dig into your own being, to find profound peace, silence, and in that temple of silence and peace is the deity of all deities. You come to know god only when you have come to know this profound peace, undisturbed, eternally undisturbed.

[A sannyas couple are present. The woman says that her husband gambles all his money, and she does not know what to do about it because it causes difficulties.]

[To the husband] Stop this, mm? Simply stop. Don't make a problem out of it. I will teach you better ways of gambling! What are you doing gambling with money? Gamble with life, and that is sannyas! Just forget about this.

Mm? that can be done by any stupid person; that is not very intelligent. I will teach you some intelligent ways to gamble.
(to the wife) Don't be worried -- he will stop!

[A sannyasin, returned from the west, says: Something of the fight in me has gone, but also I feel dead a lot .. . a lack of enthusiasm. This doesn't seem right and that doesn't seem right. I don't seem to have any heart any more.]

Nothing to be worried about, this space will pass. It always comes, it is a transitory period. When all that you have known becomes meaningless and that which is meaningful has yet to be known, between these two this space comes. It is nothing to be worried about.

[The sannyasin lists several groups he has done.]

Have you done anything like Vipassana or Zazen?... That will be the right thing for this space. Do Vipassana and then we will see what else is needed. And just be here; it will pass. Good!

[A sannyasin says she has been having rather terrible dreams lately. She is booked for several groups.]

Do these and after Hypnotherapy remind me. Those dreams will go. They are nothing to be worried about. In fact they must have always been there; it is just that now you have been able to remember them, that's all. Millions of people go on dreaming but they don't remember. When your awareness becomes a little intense you start remembering.

If you ask people you will find many who will say that they don't dream at all, and that is not true. Scientific researchers say that everybody dreams, unless one becomes a Buddha. And not one or two dreams; out of eight hours' sleep, six hours are spent in dreaming. Only for two hours is there a dreamless state, and not two hours together -- a few minutes here, a few minutes there. The six hours of sleep are full of dreams.

Your dreams reflect your life. Your life is a nightmare; everybody's life is a nightmare of great tensions and anguish, anxiety, worries. They all come in the dream and they all come with a very much magnified intensity, everything small becomes big. The dreaming mind is a childish mind. If the child looks at a cat, he declares to the mother 'I have seen a lion!' That's what dreaming is!

Zorba The Buddha

Chapter #5
Chapter title: None

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Love is the only true prayer. Prayer is not something formal, it can never be formal; if it is formal it is not prayer. Prayer cannot be taught. and if you learn a prayer you will miss the whole dimension of prayer for your whole life. That's how people have been mis-educated.

All religious education is a mis-education, because religion cannot be taught. It is something to be caught, it is something to be imbibed. Nobody can teach it to you, although you can learn it; but when it is learned on your own it has a beauty, it has some authentic truth in it. The Hindu prayer, the Mohammedan prayer, the Christian prayer, are not prayers; they are conditionings. Children have been taught, forced, bribed, made afraid. They have learnt, and they will go on repeating whatsoever they have learnt, but it will be just like a gramophone, a tape, in their heads; their hearts will not be with it. And only when your heart is with your prayer does it communicate, does it commune, does it become a bridge between you and the whole.

There is no need to call the whole 'god', because that word has become very ugly, it has fallen into wrong hands. It is a beautiful word in itself but it has been very wrongly associated -- with the church, with the temple, with the mosque, and with all the murders and the butcheries that have happened in the name of it. Religion has not proved a blessing, it has proved a curse.

So say that prayer is a communion between the part and the whole, between the wave and the ocean. But that communion can only be that of the heart, it cannot be of the head.

Learn love, be more loving to all that is: the people, the animals, the birds, the trees, the mountains, the stars. And if you can go on connecting with existence through love, it is prayer, it is namaz. Namaz is a Sufi word for prayer.

[The new sannyasin asks: How will I know that I am on the right road to enlightenment? Will I feel it, or...?]

You will feel it in many ways. It is like you are approaching a garden. You cannot see it yet, maybe it is behind a mountain range or behind houses. You cannot see it yet, but as you come closer to the garden the wind is cooler. You can guess that you are moving in the right direction. As you come closer the wind is fragrant; you can be more sure that you are moving in the right direction. As you come even closer you can hear the birds singing. Although you have not seen it yet, small indications, hints, start arriving.

The whole way towards enlightenment is full of tremendous experiences, and those experiences are self-validating, they are self-evident. They are so tremendously moving, they are so overpowering, that you need not ask anybody. You know it, that it is happening.

Thoughts start disappearing; that's a sign. Love starts flowing more and more, for no reason at all, just for the sheer joy of it. One starts feeling more and more musical, melodious; a great harmony is felt inside. Everything starts falling into one whole, fragments disappear into unity. A kind of mystic union starts happening inside. You are not many persons, you start becoming one, individual; you are o more a crowd. Something starts settling, centering; a crystallisation starts happening. And you are cheerful -- again, for no

reason at all. If somebody asks why you are so cheerful you cannot answer, because there is no reason for it. One is irrationally cheerful.

Life starts having a meaning, a significance; it is no more ordinary. Even ordinary things are no more ordinary: they start radiating something extraordinary. Just a small rose flower, and you are thrilled, you feel like dancing. The sunset, and you feel like praying. Just a bird on the wing, and tears of joy start flowing.

These things go on deepening every day, and at the ultimate point you disappear as an ego. You cannot find any I inside, but there is great light, divine light, showering. When you disappear, you have arrived. That is the ultimate criterion. When you are and yet you are not, you have arrived. That is a very paradoxical experience. One cannot say 'I am' yet one is for the first time.

Sukhma means ultimate bliss. Happiness is caused from the outside, hence it can be taken away from outside. Its cause is outside, hence it makes you dependent on the outside. It creates a kind of addiction, a slavery, a dependence, and also a great fear because it can be taken away any time, it can be destroyed any time. It is very precarious: you can be robbed of it, it can be stolen. And the source that is giving you happiness can withdraw.

For example, you fall in love with a man and you are feeling very happy. He can withdraw, and all your happiness disappears; not only that, it leaves you tremendously unhappy, terribly unhappy.

Bliss is that which arises in your own being, it is a welling up of your own sources. It is not dependent on the outside, hence it cannot be taken away. There is no fear of losing it, it is impossible to lose it.

There are only two ways in life: one that goes outwards in search of happiness and the other that goes inwards in search of bliss. To be a sannyasin means that now you will be searching for bliss instead of happiness, that now you will turn inwards. Sannyas is a decision to move into one's own being, to see one's own inner sources. It is a conversion, a one-hundred-and-eighty-degree turn. It is trying to face oneself, trying to know 'Who am I?' The moment you look into your own being a great surprise is waiting for you. There is great joy waiting for you just to turn in and tune in. It is yours, and then no-one can take it, even death cannot take it away from you. It is eternal.

Niyaso. It is a Sufi word. It means prayer; but there is a difference between namaz and niyaso. Namaz means a prayer expressed through words: it is a verbal communication, it is an I-thou dialogue with god. Niyaso is a silent prayer, non-verbal: just utter silence, a deep gratitude, but not in words, only in the feeling. Nothing has to be said, because what can be said? And god knows no language other than silence, so whatsoever we say is pointless. It may satisfy us, it does; it may console us, it does; it may give great inspiration, it does -- but really, what can be said to god? What is there to say? One can only bow down in deep silence, in gratitude, in thankfulness -- that is niyaso. That is the very heart of prayer.

Words give it a body, then the prayer becomes embodied. Without words, when there is absolute silence, it is like an unembodied spirit, but that reaches to god far sooner. Words are heavy, they cannot go very far into the sky. Words are continuously being pulled by the gravitation of the earth, they belong to the earth; but silence is something of the beyond. The moment you are silent you are no more here on the earth: you are already in paradise.

The parable that Adam and Eve were expelled from the Garden of Eden because they had eaten the fruit from the tree of knowledge is very significant. It simply says that they had learned the ways of knowledge, they had become verbal; they attained to a mind. They lost their silence, and because they lost their silence they lost paradise. The moment you again attain silence you are back in paradise.

Adam and Eve have not really been expelled, because where can god expel them to? All is paradise, there is no other place. But they have fallen asleep in a kind of verbal dream; that is the expulsion. And the moment we awake from the verbal dream we are back.

In fact we had always been there; it is just that we had forgotten. We were so lost in our own thinking that we lost contact with existence as it is, we lost contact with that which is.

Niyaso means becoming utterly silent. So that is going to be your key. Whenever you have time just become silent, sit silently. If tears come, good. If in that silence you start feeling like dancing, dance. If in that silence something starts happening to your body energy, allow it. Much happens. If you don't control, you will be surprised, you will not be able to believe your eyes when you see what is happening. You may dance, you may cry, you may laugh, but all will be utterly silent, and that silent communion is niyaso.

Veet means beyond, gyan means knowledge -- beyond knowledge. Truth is beyond knowledge. It can be experienced but it cannot be known. Why can it not be known? Because basically it is the knower, and the knower cannot be reduced to the known. It is your very subjectivity. You cannot reduce it to an object; only objects can be known. Hence the word 'science' is right; science means knowledge. It is perfectly true: science is knowledge. Religion is not knowledge, religion is experience. It is not knowing but being.

Truth is not something outside you. It is in your very subjectivity. Looking at me, just meditate for a moment. Who is looking? What is this consciousness inside you? That is truth. One has to come to one's own source to feel it; scriptures won't help. I cannot give it to you, nobody can give it to you. Truth is untransferable because it is not knowledge; knowledge can be transferred. That's why science can be taught, religion cannot be taught.

In science there are teachers, in religion there are masters; and the difference is great. The teacher is one who teaches; the master is one who infects. The teacher is one who makes you more and more informed; the master is one who makes you more and more aware of who you are. Nothing can be said about it.

So no scripture, no philosophy, no system of thought, is of any use as far as truth is concerned. Then what is to be alone? One has to learn how to forget knowledge, one has to learn how to forget scriptures, one has to learn how to drop systems of thought. One has to come to a point where all thinking has evaporated. One simply is, without a single thought. In that very moment truth is experienced: it is an existential experience.

Belief means you have not known and yet you have believed, either out of fear or out of greed -- the fear of hell and the greed for heaven. That is the old trick of the priests, and because of fear and greed one starts believing. But to believe without knowing is insincere, dishonest. that's why the whole earth is full of hypocrites. These hypocrites are all religious people: they believe in god, they believe in the after-life, they believe in the soul, but because they believe, they remain hypocrites.

To believe is to live in a lie. Belief is borrowed, it is not our own understanding. The man who knows, who has experienced, need not believe either. So belief is irrelevant in any case. If you don't know, it is irrelevant. If you know, it is irrelevant, because when you know, you know; there is no need to believe. Beware of belief.

The real seeker has to be an agnostic. The beginning of real seeking cannot be rooted in belief or disbelief. One has to be utterly open; one should not start with some a priori idea. One should start in utter innocence, one should start without any conclusion. Only then can one move into truth and one day come to know it. That's why I say that the really religious person cannot be a Christian, cannot be a Hindu, because those are all beliefs. The really religious person has a quality of agnosticism. He is not a disbeliever, because disbelief is nothing but belief. One believes in god, one does not believe in god; both are the same. There is not much difference between the Catholic and the communist; Kaaba, Canterbury, and the Kremlin. are very close by -- neighbours.

I teach you neither belief nor disbelief. I teach you an opening, a sincere search; one has to grow into it unprejudiced.

Consciousness can be in two states: one is mind, the other is no-mind. Mind is the state of consciousness when everything is in a turmoil; the lake is full of waves. It is the same lake but full of waves; then it is mind. When the waves have settled and the lake is utterly silent -- it is the same lake, but with no ripples, no waves, no disturbance -- then it is no-mind.

Consciousness can express itself as noise -- then it is mind; or as silence -- then it is no-mind. When consciousness is full of thoughts, desires, memories, imagination, it is mind, because these are all waves. When all desires and thoughts and imaginations and memories have become silent, have settled, have disappeared, it is the same consciousness but now it has a totally different quality, the quality of no-mind.

Mind lives in the past and the future: no-mind lives in the present. Mind is perfectly good if you are exploring the outer world, the objective world, the dimension of science; mind is needed because doubt is needed, thinking is needed -- those are instruments to enquire into the objective reality. But if you are moving in then they are not needed at all, they become hindrances.

The inner is not an object, and the inner can be known only when your consciousness has become just a mirror, a silent mirror, with no dust, a silent lake with no waves. Then the lake reflects the moon in its utter grandeur, in its total beauty. When the consciousness is in a state of no-mind it reflects truth as it is, it mirrors existence as it is.

That is the meaning of your name and that is the meaning of meditation, and that's what sannyas is all about. One has to shift from mind to no-mind; that's the real revolution. The change from mind to no-mind is the only revolution there is.

Deva means divine, utsava means celebration -- a divine celebration. Religion in the past has been very sad, serious, and that's why humanity could not become religious. If religion is going to remain serious and sad then only pathological people will become interested in it, ill people, sick people, people sick of life. If religion is serious and sad then only masochists and sadists become interested in it, because a sad religion is life-negative. It doesn't affirm life, it does not celebrate life. It knows no laughter.

Christians say that Jesus never laughed. Now this is utter nonsense! If he really never laughed then he is not worth anything. In fact only he can laugh, only he can sing, only he can dance. But Christians have painted Jesus as very serious, with a long face, suffering for the whole of humanity. This whole thing is pathological. That's why the cross became more important than Christ.

I call Christianity, Crossianity: it is a religion of the cross, not of Christ. It is a suicidal religion; but that is more or less true about other religions too. All the religions up to now have been suicidal. Organised religions, churches, all have been suicidal. You can leave a few exceptions -- a Buddha, a Krishna, a Christ, here and there. They are exceptions; they only prove the rule.

My vision of religion is of those people who are living in a festive way. A religion has to be life-affirmative, it has to root itself in the earth. It is god's world, his creation. It has to be enjoyed, loved, appreciated. It is a gift: we have to celebrate it in thankfulness, in gratitude. It is a great gift: to be alive, just to be alive, to be able to see the night full of stars, to be able to hear the sound of running water in the mountains, to be able to see a rose flower, is more than enough. What else is needed for one to be happy? The whole existence except for man is celebrating. The dance is everywhere and the sound is everywhere except in man.

Man needs a healthier religion, a religion which really helps people to laugh, to love, to live; and that's my effort are -- to create dancing sannyasins. The old sannyas was that of renunciation: my sannyas is that of rejoicing. Rejoice and rejoice and rejoice. If you can rejoice wholeheartedly, you have prayed, you have meditated. You are accepted by god only when you are in a dance.

Vidheya means absolute positivity. Life cannot be lived through no, and those who try to live life through no simply go on missing life. One cannot make an abode out of no, because no is just empty. No is like darkness. Darkness has no real existence; it is simply the absence of the light. That's why you cannot do anything with darkness directly: you cannot push it out of the room, you cannot throw it into the neighbour's house, you cannot bring more darkness into your house. Nothing can be done directly with darkness, because it is not. If yoU want to do something with darkness, you will have to do something with light. If you want darkness turn the light off; if you don't want darkness put the light on. But all that you have to do has to be done with the light.

In exactly the same way, yes is light, no is darkness. If you really want to do anything in your life, you have to learn the ways of yes. And yes is tremendously beautiful; just to say it is so relaxing.

Let it become your prayer, your meditation. Sitting silently, simply say yes, yes . . . as totally as possible. Sway with it, dance with it, let it resound in you from one end to the other end: yes! And you will be surprised; it becomes a mantra, it will create great music in you.

The root of the word 'amen' simply means yes. When you finish your prayer and you say amen, you are saying 'Yes god, yes god, yes god.' But people go on saying amen without knowing that it means yes; then it is meaningless. Change it; it is better to say 'Yes, god' and to say it so totally that your body says it, your mind says it, your soul says it. Let it become your very life style. Say yes to the trees and the birds and people, and you will be surprised: life becomes a blessing if you are there to say yes to it. Life becomes a great adventure.

That is the meaning of vidheya: the capacity to say yes.

Deva means divine, prasado means grace. There are things which can be achieved through effort, but there are also things which can never be achieved through effort. The things that can be achieved through effort are always mundane -- money, power, prestige; and the things that cannot be achieved through effort are always sublime -- love, prayer, meditation, god, truth.

All that is really significant always comes as grace from god. You have only to become capable of

receiving it. You cannot achieve it: you can only receive it. You cannot make any positive effort towards it. Our hands are very small, our reach is not much, but we can wait, and we can wait with great expectancy, although without expectations. We can wait throbbing tremendously, pulsating. In that waiting the beyond penetrates, eternity penetrates into time; the sky comes to the earth.

One has to learn how to wait, one has to learn how to be effortless, one has to learn how to be in a state of surrender. One has to learn how to be in a let-go. The greatest secret in life is the secret of let-go, of surrender, of trusting existence.

That is the meaning of prasado: god comes as a gift and all that is great always comes as a gift.

Don't strive for it, otherwise you will miss. Lao Tzu says: Seek and you will never find, do not seek and find it immediately. Lao Tzu's statement is of great import, the very foundation of tao: relax, be in a let-go, go with the river, don't push the river. Allow the river to take you, and you will arrive.

Anand means bliss, Buddha means one who has become awakened -- the blissful, awakened one. The name is to remind you constantly that there is no difference between a Buddha and you, no qualitative difference between Christ and you. The only difference is that Buddha is awake and you are asleep, but that is not much of a difference. One who is asleep can become awake any moment, and those who have become awakened have themselves been asleep for long. Every saint has a past and every sinner has a future. so there is not much difference.

But religions have been teaching people that there is much difference. that Jesus is the only begotten son of god, that you can never be like Jesus. That is very inhuman. That creates a kind of hierarchy; it is very undemocratic, unjust, unfair. Everybody is as much god's son as Jesus is. Yes, there is a little difference: he knows it and you have not yet come to know. But that is the only difference. Otherwise you are as much in god as Jesus, as Buddha, as anybody else. They know; you are unaware, so just a little effort to become aware -- that's all that is needed.

A thin layer of sleep is dividing you, a very thin layer. Once this is understood you start working in a totally different way. Great self-confidence arises and great respect for oneself; and that's what the priests have destroyed. They have destroyed all self-respect in people, self-love in people. They have condemned you so much and for so long that the condemnation has entered into everybody's mind. Everybody hates himself; and how can you transform yourself if you hate yourself? If you think yourself worthless you will not be able to move upwards, it will be impossible.

I declare that you are as valuable as Buddha, as Krishna, as Christ, as Mohammed, as anybody else. And you have to respect yourself, you have to love yourself, because only if you love and respect yourself will you go in. If you love and respect yourself only then will you start working to transform yourself. And the difference is so small that it can be broken in a single moment. If intensity and a passionate search for truth are there, it can be broken in a single moment, the awakening can happen in a sudden way.

There are two possibilities of awakening: the gradual and the sudden. The gradual simply means that your intensity is not much, you are lukewarm, so you will take years and years, maybe lives. But if you are passionately in search, afire, at a one-hundred-degree temperature, then you can evaporate this very moment -- that is sudden enlightenment. There is no need to go into the gradual process. Why postpone it for tomorrow when it can happen today? Why postpone it for the next moment if it can happen this moment?

[Osho gives a name for a meditation centre.]

Start now -- you are ready to help people!

This will be the name: Madira. Madira means that which intoxicates. All the drunkards reach to god, and only drunkards. The so-called rational people, the so-called sane people, never reach. They cannot reach; their sanity won't allow them to go into the unknown, into the insecure. They cling to the familiar, they cling to all that is known, because with the known there is safety, security; with the unknown there are all kinds of dangers. So only a few drunkards, only a few madmen, are capable of knowing the ultimate bliss.

So help people to become drunk! Just come close to me so I can make you a little intoxicated!

Zorba The Buddha

Chapter #6
Chapter title: None

6 January 1979 pm in Chuang Tzu Auditorium

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Anurago means pure love, with no desire, with no expectation, with no idea of any return. Then love is pure, then love is god. And the more you give, the more you become capable of giving: it is an inexhaustible source in your being.

Empty yourself in love, and when you have emptied yourself in love, in that space god descends in you. And that is the reward. It does not come from the outside; it comes from the beyond. You love his world; he loves you. The only way to reach to god is by loving his world.

Deva Kazua... means divine peace and harmony. Peace is never human, it is always divine. It does not happen in you, it comes to you; you can only be on the receiving end. It showers on you from the sky, from the heavens. If you are empty you will be able to become full of it. You cannot create it; anything created remains false, pseudo.

Many people try to become peaceful, and they can attain to a certain kind of peace, but that is only a very thin layer around themselves, not even skin-deep. Scratch them a little and all peace is gone, all harmony is gone. It is a cultivated thing, it is like a painted face; it is not the original face or the true face. Truth always comes from the beyond. We cannot manufacture it, we cannot cultivate it, and that is the beauty of it.

So remember, one has not to become peaceful but only empty. In becoming empty you are becoming ready to receive it; and it always comes, it is always coming. Whenever it finds you empty, suddenly you are full of it.

Deva Shingi... will mean: stretched by god and settled. And if you allow it, it is going to happen! The only thing is if you allow; that has to be done. God never interferes, but he is always ready to do all that you desire, all that you pray for. But it can be done only with your co-operation. Your freedom is absolute. If you surrender, miracles can happen to you. If you resist then nothing is going to happen.

There are only two types of people in the world, those who resist arid those who surrender. The majority is of those who resist, hence the majority remains miserable. There are very few people who are courageous enough to surrender. It needs great guts to surrender. It seems paradoxical, but unless you have tremendous confidence in yourself you cannot surrender. The weak resist, the strong surrender. Those who suffer from an inferiority complex cannot surrender. They are always afraid and resisting. They know that if they surrender they will be lost. The man who has inner confidence in himself is ready to surrender. He knows that even if he surrenders, he will be there; there is a tacit trust in himself. And only those few people are fortunate people.

Once you surrender, god can do miracles in your life.

[The new sannyasin says he wants to look at Osho for longer.]

In the morning talk, mm? you can look; and that will be of great help.

Deva Ikuko... will mean: divine meaninglessness.
Life really has no purpose, it has no meaning, and that's the most beautiful and profound thing about it. To reduce it to some meaning is to make it mundane; it loses its sacredness.

The sound of running water has no meaning, the wind passing through the pine trees has no meaning, the waves of the ocean roaring have no meaning, the clouds and the thunder have no meaning.

Meaning is a man-made thing. Remove man from existence and there will be no meaning left. Meaning is imagined, projected, and because it is a projected thing, again and again we will feel frustrated. Again and again we will come to know the truth: that the meaning we were giving to life was not true. Then one starts feeling cheated, one starts feeling worthless, accidental. And the reason is that we were searching for a meaning which is not there. If we don't search for meaning there is no frustration. If we don't search for meaning then there is nothing meaningless either: then things are simply as they are. Sometimes it is cloudy and sometimes it is very sunny; sometimes it is very silent and sometimes it is very noisy. Things are as they are, and one starts enjoying whatsoever is moment to moment.

That is the basic message of sannyas: to live life without any idea of purpose, meaning, profit, to just live it for the sheer joy of living it, loving it for the sheer joy of loving it. It is life for life's sake: no goal, no purpose, no destination.

Great freedom happens. When you are free of the obsession for meaning, you are really freedom.

Sakina. It is a Sufi word, it means divine aura. Each person is surrounded by a divine aura, because our innermost core is made of pure light and it radiates. It even filters out of the gross body and creates an aura of light.
As you become more aware, the aura becomes stronger.

The deeper you go into yourself, the bigger the aura that starts happening around you. When one has reached to the very core of light one starts feeling 'I am not made of a material body only but made of pure light.' That's why the word 'enlightenment' -- when you have reached the very core of your being you are light, and that is enlightenment. Nobody becomes enlightened, you simply disappear in that light; nobody is left, only light is.

But even from the person who is fast asleep, a somnambulist, unconscious, a few rays go on filtering, and those who have eyes can see. Now scientifically also it is a proved phenomenon. Kirlian photography has been able to take photographs of auras. And not only do human beings have auras, but birds and animals, and not only birds and animals but even trees and rocks. Each being and each thing has a certain aura of its own, an energy-field. Of course, man has the most powerful energy-field, but we live totally unaware of it.

Let this moment become a journey into the inner light. Think of yourself as made of light, feel yourself as made of light; walk as if you are made of light. Slowly slowly you will start getting in tune with your light, you will become harmonious with it. When you are ready, receptive, it starts showering more and more. And the experience of light in oneself becomes the experience of light in everybody else too. The deeper you can look into yourself, the deeper you will be able to look into other people too. Then everybody becomes transparent and the whole existence is nothing but an ocean of light. That is the experience of god.

The Koran says: God is light; and all old scriptures say that god is light. They say it because of this experience. But the first thing to know is 'I am light.'

Chaitanyo means pure consciousness.

Man is only partially conscious: only one-tenth of the mind is conscious, nine-tenths is unconscious. Only the tip of the iceberg is conscious and the rest is drowned in darkness. That creates a rift in our being. We cannot exist as one person; we exist as two persons. The conscious and unconscious have no meeting ground, they cannot meet. They are like light and darkness: they cannot mix. If one is there then the other is not there.

So whenever you are functioning consciously, the unconscious hides. And whenever, in the night, the conscious goes to sleep, the unconscious becomes very very vocal. All those dreams and nightmares and messages that come filtering up are from the unconscious. But the unconscious functions only when the conscious is not there. Whatsoever you decided consciously never reaches to the unconscious; and the power is in the hands of the unconscious because it is nine times more than the conscious. So people go on deciding and the unconscious goes on undeciding. They go on proposing and the unconscious goes on

disposing.

There are only two possibilities to become one organic unity, and to be one organic unity is to be healthy, sane; otherwise one remains schizophrenic, split. It is as if one of my hands goes on doing things which the other hand does not know of. Then the other hand goes on doing things which my first hand does not know of. Sometimes it happens that I build something with one hand and unbuild with another. The whole of life remains just a zigzag, a hotchpotch, chaos. One never arrives anywhere. One walks, runs, travels, but nothing ever seems to really happen, because those two parts go on cancelling each other.

There are two possibilities: one is to let the conscious also disappear into the unconscious, to be drowned. That's what happens when one takes alcohol and drugs. That is one way of becoming sane, by losing consciousness. But you cannot remain in that state for long, you will have to come out of it, and whenever you come out of it again there is duality, again struggle and conflict. This conscious part cannot be drowned now in the unconscious; only for moments can we push it down through chemical drugs. But once those drugs wear off, the consciousness will come hack again.

The only way to become really whole is to make the unconscious conscious; and that is the whole work of meditation. That's why all meditations and all meditative masters and all meditative techniques are against drugs, for only this simple reason, because drugs do just the opposite. They destroy the conscious and drown it in the unconscious. And meditation moves from the other pole: it helps the unconscious to become conscious and to be drowned in consciousness. That is the meaning of chaitanyo: becoming totally conscious.

Long is the journey, arduous is the path, but tremendous is the benefit, tremendous is the blessing. And as you see more and more unconsciousness turning into consciousness, more and more joy, more and more calmness, more and more collectedness, starts happening of its own accord.

So let this be the seed-work upon yourself, the basic work upon yourself: become more and more conscious, do everything consciously. Slowly slowly, just small chunks of unconsciousness jump into consciousness. And just a small part of the unconscious claimed by the consciousness is such a benediction that we don't have anything else to compare it with. The sexual orgasm is nothing compared to the orgasm that happens when a small chunk of unconsciousness becomes consciousness. Once you have become capable of changing small pieces of unconsciousness, you know the knack. Then sooner or later you will be able to bring the whole unconscious into light. That day is a day of great rejoicing.

Veet means beyond, shabdo means the word, the scripture, knowledge -- beyond all words.

Words have to be dropped, one has to empty oneself of words. The inner talk has to be stopped. That is the only barrier between you and god, between you and existence, between you and your real you. The only barrier, a very thin barrier, is that of words. We are constantly thinking inside; that constant thinking goes on keeping us away from that which is.

The whole art of meditation consists of only one thing: creating gaps, creating windows, so that you can look without words, so that your eyes are empty and you can look through that emptiness. In that emptiness one becomes aware of the immense beauty of existence, of the great silence that surrounds it and of the great music which is constantly there. Then each moment becomes precious, golden. And slowly slowly you can create bigger and bigger windows.

The only thing that has to be done is this: whenever words are passing, witness them. Be very attentive, be very together there. Just look at the words, and words start disappearing, they melt. They start melting like ice melting in the hot sun. When your gaze is hot, when you are very concentratedly, intensely, looking at the words, they start melting and rushing away. They are very shy of attention. They cannot face your attentiveness; and that is the key.

Niyazo means prayer. Prayer is the highest form of love. Prayer has nothing to do with so-called prayers; they are all of the head, and prayer can only be of the heart. The so-called prayers are only words, and real prayer can only be silent.

God knows everything, there is no need to say anything. He knows before we have said it, so what is the point of saying it? Prayer need not be a dialogue: prayer has to be a silent communion. Nothing has to be said, nothing has to be asked, nothing has to be desired, because all is already given, everything is already provided for. God already cares. Even to thank him will not be right. It is better to bow down in silence. The best way is to be utterly quiet, unmoving.

In that unmoving silence, when you are not saying anything, for the first time you start hearing the voice

of god. It can be heard only in that great silence, in that profound silence. It is a very still small voice in your heart. When all the noise has stopped suddenly you become aware of it. The heart starts speaking to you. The heart becomes a flute on god's lips. And then too, remember, the message is not delivered in words; the message is delivered but without words. You are overwhelmed by an immense feeling of gratitude, you are overwhelmed by the presence of truth, but it is all non-verbal. It is a feel, it is an experience.

[An Indian sannyasin asks if there is anything he can do 'from his part of the world'.]

You have to do much for me there. You have to become my messenger there. You have come because you have been called. You have not come on your own; you have been pulled, you have come in spite of yourself. So much has to be done. You have to become a vehicle. Something of great import is happening here; it has to be spread to as many people as possible. And it will bring great bliss to you if you can share it.

There is nothing more significant than sharing truth, love, meditation. You will learn much by helping people to meditate. You will become aware of great energies in yourself the moment you start helping those who need help. And everybody is in great need of spiritual help because everybody is hungry, and this world is not satisfying at all.

Ultimately, everything of this world simply proves to be a toy. It keeps you engaged, true, but that's all it does, and sooner or later there is the disillusionment. Then the disillusionment is very shattering because you have wasted your whole life, and by the time you are disillusioned by life the opportunity has slipped out of your hands; now nothing can be done.

So make people aware that money is not going to satisfy, that power is not going to satisfy, that prestige is not going to satisfy. Only one thing can satisfy, and that is god. You can call it truth, you can call it love; those are just names. Only one thing can bring contentment, and that is becoming aware of who you are. The moment you become aware of who you are, immediately all the mysteries of existence are open to you. The whole kingdom is yours, and has always been yours. Then something happens which is going to abide with you; even death cannot take it away. A man is fulfilled only when he has come to something which cannot be taken away by death.

So help people, and come back for a longer period.

[A sannyasin says: When I am meditating there is so much noise. It's as if my mind is becoming stronger and stronger.]

It is not becoming stronger. You are becoming more aware of it, hence it looks as if it is becoming stronger. One has to become aware of it, only then can it go.

Ordinarily we remain oblivious to it. It goes on there like an undercurrent; at the back it continues. You remain occupied with a thousand and one things in the outside world. But when you meditate then you turn in and you start looking at the mind. Ordinarily the mind is behind you, and when you meditate the mind is confronted, you encounter your mind; and of course when you encounter it you see all the madness inside. It has always been there. Meditation cannot create it, meditation can only show it to you. Only when you are meditating will you become aware of this noise. The noise will become more and more -- not that it is becoming more and more, it is just that you are becoming more and more aware. So your depth of awareness will bring the whole of your mind in front of you.

This is beautiful, this is how it should be. When yoU have become aware of the total mind and its total madness then the change will happen. Then one day suddenly the mind has started going away.

So don't be worried, this happens to every meditator. Continue meditating. Within three to six months you will see the mind disappearing. the noise becoming less and less and less, and silence arising. Just continue to meditate.

[A sannyasin says when he returns to his job as a Catholic religious teacher, he will do the Centering group and maybe the Sufi dance... but he will need the energy.]

Do everything!

Energy will be available to you. I will be there -- just do everything that you want to do. And don't be

worried: just tell those people who will try to create trouble, you that now you are really a Catholic, now you are working directly with Jesus and you don't care about the mediators. At the most the job will be lost; it is nothing to be worried about! Just enjoy it... and I will be there with you.

[A sannyasin had previously written to say that when she knew that her cousin tried to commit suicide she was very upset.]

That's natural. But these things are part of life, death is part of life. Sometimes it happens that a person who has no other way to assert his ego chooses suicide as an assertion of the ego. It is a way of saying to the world 'I can do something.' It is simply the greatest egoistic thing that one can do. Birth you cannot choose; suddenly you are here, you had not chosen to be, nobody had asked you. The only thing that you can choose is death. So sometimes very intelligent people commit suicide or try to commit suicide. That is their way of saying to existence, 'At least my death will not be an accident. I will choose it myself.'

It is nothing to be worried about. And whether one commits suicide or not, one is going to die anyway, death is going to happen. Death is disturbing, but death disturbs only because you also are afraid of death.

And another problem: whatsoever you are afraid of, you are also attracted towards it. Fear and attraction are two aspects of the same coin: the more you are afraid, the more you are attracted. If you are unafraid, there is no attraction; if there is no attraction, there is no fear either.

So this is a good situation for you to meditate on. You became upset and you were angry at me. This is natural, but this simply brought up something inside you. You have to meditate more about yourself. You have to see more that you are afraid of death, that you may be attracted to it. And you have to see that much work is needed before one can drop these attractions and fears. One has to become very alert, aware.

Only when one knows 'I am not the body' does the fear and attraction of death disappear. And this is the whole work for a sannyasin to do. This is the discipline of the sannyasin, to know 'I am not the body, I am not the mind.' Use every opportunity, and there will be many opportunities: a friend will die, a brother may try to commit suicide, some acquaintance may have an accident. These things are going to happen because they are happening all over the place. And even if nothing happens, then too death is going to come. Whether it happens in bed or it happens on the road, what difference does it make? Whether you choose it or it chooses you, what difference does it make?

But we have to meditate upon these problems; these are interior problems. It has nothing to do with your cousin-brother: it has something to do with your own mind. It is good that he created a situation and that he disturbed all kinds of things in you. Now, don't repress them: throw them out of your system. Use this time that you are here to throw all these toxins, poisons out of your system. Be cleansed of all these things. And it is possible.

Prem means love, anando means bliss. Love is the seed, bliss is the flowering of it, and only those who love, and love abundantly, can attain to bliss.

People try to attain to bliss without going deeply into love. Love seems to be risky, dangerous. And people are very miserly too: love means sharing, giving, and they don't want to give. They want to get, they want to get bliss, but bliss comes only to those who can give themselves totally in love. Only by giving yourself totally in love to god, to god's existence, do you earn bliss.

Bliss is a crescendo, love is the ladder. So unless one is really to die in love one never attains to bliss. And the whole world is in so much misery because everybody is trying to attain to bliss without sacrificing anything in love.

So remember that: Love is the key to god's door.

Zorba The Buddha

Chapter #7
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Prem means love, amal means pure. Love is love only when it is pure, when there is no other motive in it, when it is just itself, when it is not caused by anything, when it is not a means for something else but the end itself. Love is pure when it has an intrinsic value, when it serves no purpose but is a joy unto itself, when it is a simple overflowing exultation, when it is not part of the world of business -- motive, profit, gain, goal -- when it is so simple like a rose flower, exulting, exuberant, overflowing, for no other reason, for no reason at all. Then love is pure; and when love is pure it brings freedom, it brings salvation. When love is pure it is god.

But what we know as love is something else. It does not bring us closer to god; on the contrary it takes us farther away. It does not even bring us closer to human beings; it is more a conflict than a harmony. It is more or less something else: a power-trip, the desire to dominate, the desire to exploit, the desire to use the other as a means.

Sometimes it is hatred camouflaged as love; sometimes it is simply greed; sometimes it is simply jealousy; sometimes it is simply because you are not capable of being alone so you have to move into some kind of relationship. It is an occupation, it keeps you engaged: then it is an escape from yourself. Rather than bringing you home, rather than bringing you more and more self-awareness, rather than giving you more and more integrity, it simply creates a chaos, a mess. It creates dependence rather than independence.

If one can go on purifying love, dropping all other foreign elements from it. . . That's what purity is: when only love is, with nothing attached to it, not even in the unconscious, then love is prayer and then love is god.

That is the meaning of your name. Let it become the meaning of your life too.

Veet means beyond, pramado means unconsciousness.

Sannyas is a process of going beyond unconsciousness. It is the alchemy of transforming the unconscious into consciousness, of transforming darkness into light, of transforming death into eternal life.

Man lives in unconsciousness, and that is the root cause of all misery. There is no other cause for misery except that we are walking with closed eyes and so we stumble. We hurt ourselves, we hurt others. We are not born blind, that is the irony: we have eyes but we keep them closed. The sun rises but it never rises for us. The sky becomes colourful but never for us. We go on living with closed eyes. We have learnt, we have been forced to learn, the way of the blind man.

Every child is born with eyes as pure as the eyes of a Buddha, as transparent as the Buddha's, but we start teaching him the ways of being blind. Sooner or later the eyes become closed, because open eyes don't get any nourishment from anywhere but every kind of punishment, and closed eyes are rewarded, supported, appreciated. Naturally, just to survive, the child learns the trick. But once you have learnt it, it goes very deep; it becomes automatic. Later on you need not keep your eyes closed, they remain closed; you simply forget that you have eyes.

It is like a bird who has been encaged from very early childhood. He has never known the joy of being on the wing, he has never moved above the clouds, he has never left his nest. He has been encaged; he will not remember. How can he remember that he has wings? -- he has never been allowed to be on the wing, he has never known the experience. Slowly slowly the wings will just be an unnecessary burden and the bird will be unable to understand why they are there at all. He may find some rationalisations for why they are there. But he cannot find the real reason unless some other bird who is outside the cage seduces him to experiment.

And that is the whole function of a master: to seduce the disciple into seeing that you have wings, that you are meant to attain the ultimate, that you need not be in a prison, that the prison is just a habit, that you need not remain blind and unconscious, that light is your birthright.

[The new sannyasin says: I didn't come here to go to groups: I came here to be near you, Osho. I have been through many groups.]

Just be here, just be here. Dance and sing and forget the whole world for these days that you are here. Let me be your whole world for these days. And then it is going to remain your world forever.

Anand means bliss, namazi means prayerful. Prayer is not an act, it is a state. You cannot do prayer, you can only be in it. Those who go on doing prayers go on missing the whole point, because whatsoever you do is on the periphery. The act never happens at the centre, the act is possible only on the circumference, just as waves are possible only on the_ surface of the ocean, not in the depth. The depth remains utterly calm, quiet, no storms, no waves. On the surface the ocean may be very stormy, but that is only on the circumference.

Action is a wave; it cannot exist at the very core of your being. So prayer, if it remains a doing, remains superficial; you go on doing something empty. You can bow down, you can say something to god, but that is all just meaningless -- unless you learn to be prayerful, unless you learn how to be pregnant with prayer. Then something starts happening at the core, at the very centre of your being. And only that brings transformation.

So remember, prayer cannot be done. Remember, prayer is not a set formula that you can repeat. Remember, prayer cannot be taught by others. It has to be spontaneous, it has to be your own, and it has to be your very being, not an act.

Then prayer and meditation are the same, there is no difference at all: meditation is prayer, prayer is meditation. To be silent, to be utterly silent, grateful, thankful, for just the sheer joy of being alive, and to say an unspoken thank you to god -- unspoken, not even verbalised, just a heartfelt, unspoken thankfulness -- that is being prayerful. And to be prayerful is the greatest experience there is.

Prem means love, vidhano means discipline -- discipline of love. The word 'discipline' simply means learning; hence the word 'disciple': the learner.

The only thing worth learning in life is love. Life is an opportunity to learn love; life is the school. If you miss love you have missed all education: if you have learned the ways of love your schooling has been fruitful. And it is unfortunate that very few ever become fruitful, because very few ever learn the ways of love.

The ways of love are mysterious and the ways of love are almost contrary to the ways of the world.

For example, in the world, if you want to have something more, you have to accumulate it. In the world of love, if you want love more, you have to distribute it, you have to give it. Only by giving it will you be able to keep it. It is a totally different law; it is just the opposite from the world of economics.

Money follows one law: if you want to have more money you have to accumulate it, you have to exploit, you have to become miserly; only then will you have more. If you go on sharing you will not have more.

The law of love is just the opposite: if you go on keeping love it dies, it goes sour. The creative energy that was involved in it becomes destructive; it can become murderous, it can become suicidal. The very energy that would have been a blessing can turn into a calamity for you and for others. The very energy that was meant to become nectar becomes poison. Hoard it, and immediately it becomes a poison. Give it, let it flow, and it remains nectar. And the more you give, the more you have it.

It is a very different world. One has to learn, and one has to learn on one's own because society is not interested in it; in fact it is against it. It prevents it in every possible way, so that one never knows what love is, because once one knows love, the whole society and its structure looks absurd, ridiculous. Once you have known the beauty of love you will never be ambitious; and the society exists through ambition. Once you have tasted love you will not be obsessed with money and power. That is the obsession of the person who has not known love. That is a substitute for love -- money and power and domination and prestige and respectability. Those are just poor substitutes; because you have missed real nourishment, now you are searching for some artificial nourishment.

The world is based on the law of hate, so nobody is going to teach you -- your parents, your teachers, your priests -- nobody is going to teach you the way of love. In fact, even when they teach about love they teach only hatred and nothing else. In the name of love they create more hatred amongst people; in the name of love they divide the Hindu from the Mohammedan, the Mohammedan from the Christian. the Christian from the Buddhist. In the name of love something else is the game. You will have to learn it on your own:

the society will not support you.

Being initiated into sannyas means you are moving into a totally different world. It is as if one has lived in the desert and suddenly one has found a small oasis. The oasis has different laws. The world of sannyas is an oasis. Its fundamental law is love.

Anand means bliss, prakash means light -- a blissful light or a lightful blissness. They are always both together, they are indivisible: in fact they are two names for the same phenomenon. Bliss has the quality of light and light has the quality of bliss. They are both intrinisic to your nature, in-built; they have not to be created, they have not to be invented. Just a little digging inside and you will find the mine of diamonds, the kingdom of god.

Once you have seen the inner light all darkness disappears. Once you have seen the inner blissfulness all slavery disappears. You need not depend on anybody else for your bliss; for the first time you feel on your own. It does not mean that you will not relate; in fact only now can you relate, you have something to share.

There are two kinds of relationships in the world: one is that of the needy, hungry man; that is a negative relationship. He wants to eat the other. It is his need, a survival need. He pretends that he loves the other, he has to pretend -- that is only a bait -- but basically he is interested in fulfilling his hunger. Once the hunger is fulfilled the love will disappear.

Sigmund Freud became aware only of this kind of love and relationship. That's why he says that love exists on repression. He says that if sex is allowed and is simply available, love will disappear from the world. Love, according to him, is nothing but the mental side of sex. If sex is repressed, then the repressed sex starts becoming a romantic fantasy in your mind and you start seeing beautiful women, beautiful men; you project your fantasy on them. The more you are starved, the more romantic you become.

He is right about this kind of love, but he is wrong too -- because there is another kind of love of which he never became aware, he had no experience of the other love. He can be forgiven. He only knew this kind of love, the needy, in which love is nothing but a subtle kind of food, a nourishment. Naturally when you are hungry the food looks very appealing: the aroma, the flavour, even the sounds coming from the kitchen, have a beauty. Once you are contented, once you have eaten enough, all beauty and all poetry about food disappears. In fact if you are forced to eat a little more the same food will become nauseating, sickening; the same food which was so beautiful becomes so ugly.

Freud says that romance, love, can exist in the world only if repression remains. He was in a dilemma: he was against repression because repression is crippling human beings, it does not allow them natural growth, it cuts them from here, from there, it never allows them their totality; it creates neurosis. So he was against repression, but he was becoming aware, slowly slowly, that it is through repression that love, culture, poetry, music, dance, is there. If love disappears, all these arts will disappear; they are dimensions of love. And with the disappearance of repression he was afraid that love would disappear. So he was caught in a dilemma, and he could never decide throughout his whole life what should be done. If you choose one, the other creates a problem. Had he been aware of a totally different kind of love the dilemma would have disappeared.

There is another kind of love that happens not because you are hungry but because you are overflowing, not because you need the other but just because you want to dance. There is so much; what else to do?

This is a totally different kind of love. It comes out of your inner richness. If the first is needy then this is luxury, this is utterly luxurious. You never become dependent upon the other, and you never try to make the other become dependent upon you. This kind of love enhances individuals in their individuality. It is non-jealous, non-possessive. But this love happens only when you are full of blissfulness, full of light.

The paradox is that when you are full of light and full of bliss you are capable of merging into the other without any conditions, and you are capable of accepting the other with all faults, all flaws, all limitations. A totally different world opens up.

To be a sannyasin means to become more and more blissful, to become more and more lightful. And both things are there; you just have to search within, look within. Then all the relationships. your whole life, starts taking on a new quality: that of luxury, grace, of sharing, of feeling tremendously joyful in making others joyous.

This is what I mean when I say that out of true selfishness, true altruism is born.

[A sannyasin, leaving, says: I feel full of fun!]

That's good. That's what I want! Fun is religion to me.

[The sannyasin adds: I have left you a serious question though... in three parts: about living here or not, about leading groups or not, and about orgasms not happening.]

Nothing is serious about that. Lead groups, that's perfectly good. Finally you have to be here but for the time being you can be in the West and lead groups. Then finish things there, come here.

And orgasm is nothing to be worried about. That is a toy for small children to play with. That too has to be taken very playfully. If it happens, good; if it doesn't happen, perfectly good. Everything is good. That has to be the basic note, the basic flavour, that everything is good. Otherwise anything can become serious and heavy.

Now there are a few neurotics who want to attain peak experiences every day. They are just neurotics and nothing else! Now a new greed is their illness; a peak experience, an orgasmic experience, has become a must. Now there is again a new nightmare.

Just take life very easily. Nothing is important enough to be serious about. It is really playfulness that matters, that is significant.

So go and lead groups and then finalise things and come here!

[A sannyasin, returning, says: Well, since '77 when I left, I did nearly all of the groups that are being done here.]

You have done all? Mm, you cannot do all, because they go on growing. Now there are sixty groups. It is difficult to do all. The person who is able to do sixty will become enlightened.

You do a few!

Zorba The Buddha

Chapter #8
Chapter title: None

8 January 1979 pm in Chuang Tzu Auditorium

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Anand means bliss, and Francis represents a few things. One: the childlike quality, and that is the most fundamental requirement for going into truth. The knowledgeable never enters; he goes round and round. Only the wondering heart can penetrate to the core of reality, only innocent eyes can see truth. The more learned one is, the less is the possibility of knowing: the more knowledge there is, the less knowing.

Francis represents the childlike quality. Not only that. he also represents the quality of a fool; and that is one of the most beautiful things about Saint Francis. Only the person who is foolish enough can enter beyond the known. Those who are clever, the so-called wise, never go beyond the boundary; they are so afraid, they cannot risk.

Francis used to call himself 'God's fool'; but god is only for fools. The fool means one who can risk all, who is a gambler, who can sacrifice the known for the unknown, who can sacrifice all worldly cleverness to go into the dark night of the unknown and the unknowable.

The third thing that Francis represents is love. After Jesus there have been only very few people in the

Christian tradition who can be compared to Francis, so few that you can count them on your fingers: Eckhart, Boehme, Teresa -- just very few people. Christianity has not produced a long chain of enlightened people. Francis is one of the greatest flowerings that has happened in the Christian tradition. He is pure love, unconditional love, love for all, love for eXistence itself. He rejoices in his love; that is his prayer. The whole existence is his home. The trees are brothers and the fish are sisters. It is a family, it is a love affair: everything is related in deep communion.

I am keeping the name so that you can imbibe these three qualities, and where these three qualities meet the ultimate is bound to happen.

Sugato is one of the names of Gautam the Buddha. It means well-gone. We call the person well-gone who will never be coming back, one who has lived his life so totally that there will be no need any more of coming back into the womb.

One has to come back again and again in life because one has not yet learnt the lesson. Life is a school, the real school; all other schools are just creations of man. They give you information but they don't make you wise. In fact they burden your being with so much knowledge that you become incapable of living; and it is only out of living that wisdom arises. One who lives totally dies totally; and a total death is the greatest thing that can happen to a person. A total death means no more coming back.

That is the meaning of sugato: one who has gone so well that he will never be coming again. People who live half-heartedly will have to be thrown back into the body again and again. They will have to pass through many more sufferings, because it is only suffering that purifies. But suffering gone through unconsciously does not purify. Only when one goes into suffering consciously is it a purification. Life has many sufferings, many joys too. My sannyasin has to go into all those sufferings and happinesses consciously.

The deeper you go into your sufferings and your happinesses, you will be surprised: they are not separate, they are one phenomenon, two sides of the same thing. Once this is understood, the coin, the whole coin, drops from your hand. You no more cling to your happiness because you know it is nothing but suffering, and you no more avoid suffering, because you know it is the other side of happiness. The greed for happiness disappears at the same time as the fear of suffering disappears: it is a simultaneous phenomenon. In that very moment one is free -- rather, one is freedom, and that freedom need not come back again into bondage.

Veet means beyond, pramad means unawareness. One has to go beyond unawareness; only then one is. Remaining unaware, we are not yet born. Just as the child in the mother's womb is alive but unborn, so we are alive as far as our souls are concerned, but unborn. We are in a kind of womb, a dark womb of unconsciousness.

Real life starts only with the second birth. The first birth only gives you a physical life, the life of the body. The second birth gives you a spiritual birth, then you are born as a soul. And when body and soul are both there great music is created out of their meeting. Something of the beyond immediately starts happening. Just as when a man and a woman meet in deep love and there is orgasmic joy, exactly like that but a millionfold more when the body and the soul meet there is an orgasmic joy which is infinite, which is unbounded.

But we live as the body and we have completely forgotten that another birth is needed. That's what Jesus means when he says to Nicodemus: You will not enter into my kingdom of god unless you are born again. All the initiative processes of religion are nothing but processes of rebirth.

Nobody can give you this rebirth except yourself. Help can be given, support can be given, a supportive atmosphere can be given, but still the central thing has to be done by you. It can only be done by you; it cannot be done by anybody else on your behalf.

The master functions as a midwife. That's what Socrates used to say to his disciples: I am a midwife. The midwife can help, can make it easier, but still the birth has to be given by you. It has to happen at the innermost core of your being, in the recesses of your being. And the gestalt that has to be changed is from unawareness to awareness.

Socrates has said: An unexamined life is not worth living. That word 'unexamined' is not the right translation from the original, and because of this word -- a single mistranslation -- the whole of Western philosophy took a wrong turn.

Sometimes small things can have effects for centuries. It is not really an unexamined life that is not

worth living, it is an unaware life that is not worth living. If you think of an unexamined life then you start analysing it: rather than becoming aware, you go into analysis. That's how the whole of Western philosophy went into analysis and became just logic-chopping: analysing and analysing and never arriving anywhere.

The Eastern philosophy has moved in the right direction: from unawareness to awareness. The life which is lived unawarely is not worth living, it is true, because you don't live: you only pretend to live.

This word 'pramad' is of immense significance. Keep it as a key and transform each act of your life from unawareness into awareness. Reclaim yourself from the darkness of unconsciousness as much as you can; become more and more conscious.

This is what sannyas is all about. Nothing else has to be changed: only something in the inner world, the inner approach, the inner light. The whole world remains the same. I don't teach renunciation, that you have to leave this and that. You live the same life, you live in the same life, you live in the same world, but if you bring awareness to your acts your world is transformed. It is not the same world, although it is the same. Anything to say to me?

[The new sannyasin says: Very deep in my heart I feel a great love and longing for children, yet I've been unable to stay in relationship for any length of time with one person.]

And would you like to stay with one person? The desire is there?

I think you should not force that desire on yourself. Go on the way you have been going on, with a little more awareness, that's all. If you force yourself into a certain relationship you will feel very suffocated, imprisoned. You are not the type who can easily live in one relationship.

There are different types, and one has to listen to one's own type. Of course the opposite type always has some attractions. There are some beauties when you go on moving into new relationship again and again. There is great thrill, adventure, and each time that a new honeymoon starts you are again on the peaks. But again there is frustration: each time a relationship ends, the frustration, the misery, the anguish. Everything is shattered again and you have to put yourself together again. So the joy is when you start a new relationship and the misery is when it ends.

If you live in one relationship the joy is of being intimate, of being more secure. But you will not find the thrill, you will not find the adventure. You will find closeness, intimacy; and there is some beauty in some intimacy, because there are a few things which grow only in intimacy. Roots grow in intimacy. You come closer and closer and the relationship starts taking a new turn. It is not so sexual, sex slowly slowly withers away: it becomes more and more affection, friendship. It takes on a totally different quality which is very very fulfilling. But then you will miss the honeymoons again and again and you may feel bored.

If you go on changing your relationships you will feel tired but never bored; and if you live in one relationship you will not feel tired but you will feel bored. So both types of life styles have their joys and their miseries. Naturally when one is feeling tired one starts thinking of the other kind, and when one is feeling bored one starts thinking of the other kind. That is the natural tendency, to think that the opposite may be far better, because you don't know the opposite. Rather than deciding in this way one should watch one's own type and one should relax with one's own type.

As I can see you, at least for the time being, don't decide, just go on moving. It may happen: one day you may find somebody with whom both things can happen together, then only will you be able to settle; somebody with whom life can remain a constant adventure, then your type is not starved; and somebody with whom you can also stay together, and with whom the intimacy grows. But for that you cannot immediately decide, you have to wait, you have to learn patience. It can happen some day, but it has to happen; it has not to be forced to happen. If you force it you will be more miserable than you are. It will be simply changing from one misery to another; and the other will be far more destructive because it will not fit with your type.

Up to now every society has decided in favour of one type, so every society is miserable because the people who do not belong to the same type... and fifty per cent don't belong. Fifty per cent of people are monogamous and fifty per cent of people are polygamous. That's always the balance everywhere, in everything: fifty per cent this way, fifty per cent just the opposite.

So if the society is monogamous -- for example in the East, in India, or as it has been in the past in the West too -- if the society is strictly monogamous then the non-monogamous type suffers tremendously. It is a very very mountainous weight on his heart. The non-monogamous type is the adventurous type, the type who explores, not only sexually: he explores in every way. So the society which remains monogamous

becomes non-explorative, uncreative, because the creative person is crushed, is given no chance to grow.

The monogamous person is an uncreative person. He wants security, safety, he wants to live a cosy life. He is not a vagabond, he is not a gypsy. In every way he is not a vagabond; not only physically but spiritually, psychologically, he is not a vagabond. He would rather insist on the old and the familiar than on the new. He is not interested in the new, because the new always brings difficulties: you have to settle again, you have to change yourself with the new. Every new change and again you have to disturb your life. So monogamous societies become unscientific, superstitious, static, dull, dead.

The non monogamous society becomes very adventurous, alive, flowing, but very tense, very tired. It brings science into existence, it explores new ways, because the whole spirit is that of the wanderer. The new is loved; the old, because it is old, is hated. Everybody is ready to drop it as fast, as quick, as they can manage.

But that society will miss the calmness, quietness, cosiness, safety, the warmth, of a home. It will always remain in a kind of camp-life: one day you are here, another day you are somewhere else. Of course there is the joy of the new, new territories, and the exploration, but the trouble is also there: you are never settled, you are never at home anywhere.

My vision of a new community is that we will allow all types of people in each society; we should allow. All kinds of people have to be given total freedom to be themselves so that those who want to remain in a deep, intimate relationship, can; those who love the same taste again and again, can have that. They should not be condemned; they should not be worshipped either. And those who would like to change their whole style of life -- their relationship, their love, their friendship, their place, their job -- every day, every once in a while, have also to be allowed. Both are good.

Then the society will be more balanced. It will not be Eastern, it will not be Western; it will simply be one whole, one earth. But this has not happened yet. If we respect one, we condemn the other; we Cannot respect both polar opposites.

My suggestion for you is that you do a few groups and you remain as you are; there is no hurry to change. Soon you will be able to find somebody with whom your type, and the longing to have some intimate deep-going relationship, will be fulfilled. But for that you will have to wait. If you are in a hurry and you decide, you will feel very suffocated.

And rather than being bored being tired is better. The tired person has some hope; the bored person has no hope. Wait!

Arpan means one who is offered to god. And we have only ourselves to offer; offering anything else won't do.

People are ready to offer everything except themselves; and that is the only thing that we really have. We come empty handed and we go empty-handed, so what can we offer to god? We can offer our emptiness, our empty hands: that is the only offering. But in that very offering the ego disappears; and the moment the ego is not, god is. God is only when you have known him, but you will know him only when you are not. If you are too much then your very presence is a barrier; if you are too full of yourself then there is no space for god to enter in you.

By offering I mean that you simply surrender yourself, and in that moment when you are just an offering, surrendered, a great silence descends. Following that silence comes god: the experience of the ultimate meeting with existence.

So this is your work: go on offering, disappear. That is the only way to attain to real being. The choice is not between to be or not to be; not to be is the only way to be.

[Osho gives sannyasin, saying:]

Just raise your hands, close your eyes and feel like a tree. Forget the human body. These hands are your branches spread out. It is raining, it is windy, and the tree is dancing, swaying. Just feel like a tree. Feel the wind, feel the rain, feel delighted. And if something starts happening in the body -- moving, swaying -- go with it.

Prem means love, sakino means an aura -- the aura of love. It is only love which gives you an aura of light, which creates a small climate around you of light, of beauty, of joy. But at the very core of it all is the flame of love. Once the heart is full of love you will start radiating light. Lovers become luminous; and

those who are in great love with existence, their luminosity is infinite.

All over the world we have made auras around the heads of saints; that is very symbolic. That simply shows that a flame, which we cannot see, is burning in the heart, but at least we can feel the aura around the head -- of Buddha and Christ, and Mahavira and Zarathustra. That is the only thing which we have done all over the world: we have made a light surround the people who have arrived. We have depicted them, painted them, with the aura of light.

But the light is possible only if the flame is there in the heart. Without the flame there can be no aura. That flame is love. Create love and your life will be a life of light and not of darkness.

Darkness is death, and millions of people live in death. They live in death, they die in death. It is very rare to find a person who lives, who is really alive, vibrantly alive. And whenever you come across a person who is vibrantly alive you will immediately feel some light radiating from him.

Create love, become more loving. You can, that's why I am giving you this name: you can radiate the light of that secret, hidden flame of love.

And when I say love, I don't mean that you have to love only human beings or only this person, that person. By love I simply mean a state of love. One has to be in the state of love continuously, for twenty-four hours. One has to be simply loving, that's what I mean -- not love as relationship but the quality of loving. Even if you are sitting alone, be full of love. Even if you are arranging furniture, be loving, to the furniture. It is not a question of what you are doing, whether you are dealing with things or with persons; the question is to remain continuously in the state of love. Only then does the light arise one day.

That light is the ultimate experience that life makes available to people. That light is called god, another name for the same light. Once you have known that light you have known life eternal. Then there is no death. Death happens only in darkness: when there is light there is no death. Death is an illusion then, a myth, a lie.

[A sannyasin, leaving, asks Osho to bless her work in the west.]

My blessings are always with you.

And work forgetting yourself completely so that I can work through you, because whenever you think that you are working, you start hesitating, you become uncertain; and that is natural. If you leave it to me, all hesitation will disappear, all uncertainty will disappear. If you leave it to me, miracles are possible.
So this time just let me in and don't disturb things at all.

Zorba The Buddha

Chapter #9
Chapter title: None

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Video:	No

Udgeya means that which has to be celebrated, that which has to be sung.

Life is a celebration, and unless one understands it as celebration one goes on missing god. To connect with the divine, the only bridge is celebration. It is only in the moments when you are utterly drunk with joy that you are close to god. In those festive moments when life is not a burden somehow to be carried but a song to be sung, in those moments when you are on holiday, with no worry of the world, with no mind,

when you are utterly in the moment, in tune, you start breathing god in and out.

That is really the meaning of holiday: when the day is holy, when it is a moment of festivity. Then suddenly a new vision opens up. Life is not seen as wholly material; it becomes luminous with the divine. Trees are alive and so are rocks; then everything is transparent and of tremendous splendour.

Religion went wrong in the past because it became more and more of a renunciation rather than a rejoicing. Jesus says again and again to his disciples: Rejoice, rejoice! I say again, rejoice! And Christianity has gone to just the opposite: it is not rejoicing. If you look at the Christian saints they are very sad. Laughter has become a sin to them. Sadness seems to be religious; joy seems to be profane, laughter seems to be shallow.

Laughter is never shallow. In fact it is only in laughter that you become a unity; that your body, your mind, your soul, become one. It is only in laughter that suddenly one transcends the mind. Laughter is the deepest prayer there is.

But it happened not only to Christianity; it happened to all the religions. It seems that man is pathological, so even the messages of rejoicing are immediately translated, corrupted, distorted, into messages of renunciation.

Being a sannyasin means that you will take life more as fun than as work, that you will think of life more as joy than as duty.

Unmesh means the act of opening one's eyes. We have eyes but we have not opened them yet. I don't mean the physical eyes, I mean the metaphysical insight. Just as we can look outwards, we can look inwards. Each sense has its interior part; everything that has a without has a within. If we can look out, we can look in; if we can move out, we can move in.

But in the contemporary mind the interiority of man is denied. Man lives as if there is only one possibility: the without. That is living on the periphery, it is living a non-essential life. Nothing is wrong in it, but in itself it is very partial and very shallow, meaningless. Unless you have an interior core to each of your acts you will not find meaning in life.

Meaning arises within you; it is not somewhere outside where one can catch hold of it. And when there is meaning inside, everything outside becomes meaningful; everything outside reflects your meaning. But before life can become meaningful you have to know your inner meaning.

Meditation is a way of opening your eyes inwards. Whenever you can find time, sit with closed eyes and try to look in. In the beginning you will encounter only darkness and nothing else; don't be worried about it. Even if you can see darkness inside, that is far better than seeing light outside. At least it is something inner, something deeper, closer to home.

In the beginning it will be darkness. It is just as when you come in from outside. It is a hot sunny day, and when you enter your house all looks dark. Just rest a little bit and your eyes will become attuned to the light that is inside the house.

For many many lives we have lived outside so we have forgotten how to see the inner; our eyes have become focused on the objective. It takes a little time for them to relax, for them to change the gestalt. But within just three to nine months if one can sit silently for a few hours every day, one day it happens. That day you are really born.

This is the beginning of a process, but not the end. Sannyas is only a gesture from your side that you are available to go inwards, that you are ready to learn the art, that you are ready to take the risk. It is going into the unknown, so it is risky, but ultimately tremendously paying.

(to someone taking sannyas) Just raise your hands, close your eyes, and feel as if you are standing underneath an energy waterfall. Great energy is showering on you: absorb it. And if your body starts trembling, shaking, swaying, go with it. Be in a state of uncontrol; don't hold yourself.

Bhavito means one who is overwhelmed, one who is overflowing. People who live in the head are never overwhelmed by anything; for them life is very flat, prosaic. But those who have not yet killed their heart can live a totally different kind of life -- of overwhelming feelings, of poetry.

And remember, prose and poetry both consist of the same words, just the arrangement differs. One can arrange one's life as a head; it is the same life, the same ingredients. One can arrange the same energy as a heart. To live in the head is to live without living at all; it is just dragging oneself somehow. One is logical, one is mathematical, one is calculative, but out of all these activities joy does not arise. Joy needs a totally

different orientation -- not of thought but of feeling; and the world of feeling is diametrically opposite to the world of thought.

We have been brought up in such a way that the heart has almost been destroyed. It has to be revived again, because in its revival is your resurrection: you will come out of the grave.

The whole effort here is to help you to come down from the head to the heart. And remember, I am not against the head. If you are capable of living at the shrine of the heart you can use the head, but you will remain the master of it. If the heart is missing then the head becomes the master and you become the slave. The head is perfectly good as a slave but it is tremendously, terribly, harmful as the master, because the head is only a machine, a bio-computer. Use it but don't be used by it.

That is the meaning of your name, Bhavito: getting deeper and deeper into feelings. Become overwhelmed by feelings, overflowing with love. Then god needs no other proof: god simply is. When the heart is functioning at the maximum, god is. When the heart is aflame with joy and love, god is.

This is possible for you, and easily possible. Your heart is there, undamaged. You have bypassed it, you have not allowed it to function, but it is there intact; it is becoming more and more difficult to find people whose hearts are undistorted.

The work is going to be easy, not hard. The journey will be very very playful; it will not be arduous.

Prem means love, and christa or christ symbolises the ultimate state of consciousness.

Christ is not the name of any particular person. Jesus is only one of the Christs. Buddha is a Christ, Moses is a Christ, Krishna is a Christ. You will be surprised to know that the word 'christ' comes from the same root as Krishna. It comes from Sanskrit, not from Hebrew or Aramaic.

Christ means one who is awakened; it is equivalent to Buddha. It means one who has disappeared as an individual and has become a medium for the universal. That is the meaning of messiah.

So Prem Christa will mean love, the ultimate state of consciousness. And that was the contribution of Jesus Christ to human consciousness. Moses brought law, Jesus brought love. Love is the highest culmination of law. Law is rudimentary, primitive. Moses was working with a very primary class. There was no other way; that's how the pioneer has to work. He had to give laws and commandments to his disciples. Once the laws were fulfilled, once the discipline that the law can create was created, then there was a possibility of a quantum leap.

Man can be freed from law, and only one law will be enough: love. Jesus says: God is love. Now, twenty centuries after Jesus, again a momentous change has to happen. Jesus says: God is love; I say: Love is god. Now even god can be dropped; love is enough unto itself.

And the ultimate consciousness is nothing but pure love. Passion is transformed into compassion, lust is transformed into love, the mud disappears into the lotus. And that is the greatest miracle: seeing mud become a lotus, seeing sex becoming samadhi, seeing lust becoming love, seeing oneself disappearing as a material body and becoming the body of light.

That is the meaning of Jesus' resurrection: if you die as you are, you will be born as you really are. On one hand is the crucifixion of the ego, on the other hand you are born for the first time as egoless consciousness.

Deva means divine, udbuddha means awakening -- a divine awakening.

Man is born asleep, man lives asleep, and ninety-nine point nine per cent of people die asleep. They never become aware of what is, they never become aware of who they are. This life that is lived in sleep is hell. They stumble everywhere, they fall everywhere, they move like blind people; it is bound to be so.

Only with awakening does life start settling on a new plane. Only with awakening do you have the taste of bliss and the taste of freedom for the first time; and that is the purpose of life: to know bliss, to be bliss. But many fail. They are not even aware that they are not aware; the sleep is so deep. Hence, the only thing that can be of help is making great effort to be alert. The effort is great, it is arduous, because one tends to fall asleep again. To be asleep seems to be comfortable because we have become habituated to it.

George Gurdjieff used to give a simple experiment to all new disciples. He would give his pocket-watch to them and would tell them 'Look at the second hand and remain alert. See how long you can remain alert, for how many seconds. You have to be attentive that you are looking at the second hand moving. And any time that you forget, you have to tell me.'

It is a really surprising experiment. If you do it you will be surprised: for not more than five to seven seconds can you remember that you are looking at the clock, at the second hand moving. After five, seven

seconds, you fall asleep; you start thinking of other things, dreaming of other things. You are gone. Then suddenly you become aware but the hand has moved twenty seconds, thirty seconds, or maybe one minute.

Our awareness is so thin, but it is there, even though it is thin. The seed is there, and if the seed is there then there is no worry. Even to be aware for one second is indicative that we can be aware for two seconds, three seconds, four seconds, one minute, two minutes. Slowly slowly, we can bring the quality of awareness to our lives twenty-four hours a day.

Krishna has said that the real meditator remains awake even in his sleep. And the ordinary man is asleep even when he is thought to be awake. This is the revolution! Yes, it happens: one can be alert even while asleep. The body goes to sleep but a small light of awareness goes on burning somewhere deep inside. When that awareness happens, dreams disappear. When that awareness happens, thoughts disappear in the day and dreams disappear in the night. And when you are without thoughts and without dreams you know for the first time what silence is and how tremendously blissful it is, what a benediction it is. Even to taste that silence for one moment is to have known something eternal, something deathless.

So your sannyas has to become a great effort to become aware. Walking on the road become aware that you are walking. Walk slowly with great awareness; don't forget that you are walking. Listening, don't forget that you are listening; talking, don't forget that you are talking. Even when moving your hands, be aware deep down inside that the hand is being moved. And you will be surprised: slowly slowly it happens for a few moments, then it happens for a few seconds, then for hours and then for days.

And once a person can remain alert even once for twenty-four hours, he becomes a Buddha. Then there is no going back, then all darkness has disappeared. Then the interior of your being is full of light; then you are that light -- not that you are an observer of the light, you are the light itself. That is why it is called enlightenment: one becomes light, pure light.

All the ancient scriptures say: In the beginning god created light. The Koran says: God said let there be light and there was light. It is significant. It is the experience of all those who have become awakened that again only light remains. So whatsoever remains in the end must be the beginning. the beginning is the end, the alpha is the omega, the source is the goal. Then the circle is complete; and when the circle is complete you have arrived home.

Anand means bliss, sargam means music. Bliss is music: it is falling into harmony. Ordinarily man remains in fragments, divided, split. One part is going to the north, another part is going to the south; one part wants to do something and another part is simply against it. There is great disunity, and because of that disunity, because of the discord, the music is not possible.

To become one, is to be full of music. That's what Zen people call the sound of one hand clapping. Even if two hands are there then the sound will not be music, it will be noise. But when there is only one then something unheard is heard. That unheard music is always there, but because of the conflict and the chaos and the crowd and the many minds inside you, you cannot hear it. It is a still small voice; it is lost in the turmoil.

People think they have one mind; they have many. In the ordinary unconscious state man is polypsychic, he has many minds: he is a crowd really. You are not one person. Hence we go on missing the eternal harmony of existence. It is there in the stars, it is there in the rivers, it is there in the mountains. It is in us too, the same harmony, because we are part of this whole.

One has to create a unity in oneself; one has to become individual. Exactly, literally, the word 'individual' means indivisible. When one becomes indivisible there is music and there is bliss. Bliss and music are two aspects of the same energy. Become blissful and you will feel more and more music in your life. Become more and more musical and you will feel more and more bliss in your life.

Down the ages, in all the mystery schools of the world, music has been used as one of the greatest helps for meditation, for this purpose only -- because the outer music can trigger the inner music, it can create a synchronicity. Listening to the outer music, something can be stirred inside. That always happens when you are listening to music, great music: something inside you starts falling into one unity, a silence is created. For a few moments the crowd of so many quarrelling minds disappears, the market-place in you disappears, suddenly there is silence.

Music is great only if it creates inner silence; that is the criterion of great music. The modern music -- jazz and pop music -- is not music at all. It does not create silence in you; on the contrary, it reflects only your noise outside. It is not helpful in meditation. But people like it because it fits with their noise: they are noisy and the modern music is more noisy; it drowns their noise. But it is not great music, it is not really

music at all.

[Osho tells us about the experiments that have been conducted with plants and music. When modern music is played near plants they tend to shy away; when classical music is playing they grow twice as big as they would have!]

The modern music. simply reflects the inner chaos and the ancient music reflects the silence of the sages. It can be used as an outer device to provoke the inner harmony in you.

Listen to classical music, listen to ancient Eastern music, and it will be of tremendous help to you.

Anand means bliss, vijen means victory, victorious. The only victory worthwhile is to attain to bliss; all else is just a sheer wastage of time and life. The only victory is to be victorious over oneself.

That's where politics and religion are diametrically opposite dimensions. Politics is an effort to be victorious over others; religion is an effort to be victorious over oneself. The people who try to be victorious over others are the people who are suffering from an inferiority complex, who are not masters of themselves; hence they want to dominate others as a substitute.

The person who is a master of himself will not like to dominate anybody at all, in fact he cannot. Even if the opportunity is given, it is impossible for him to dominate the other. To dominate the other you have to be suffering from an inferiority complex. And the person who is a master of himself neither suffers from inferiority complex nor from superiority complex. He simply does not suffer from any complex, he is free from all complexes. That is the meaning of inner victory: to be free from all complexes. And to be free from all complexes is to be in paradise.

That is the meaning of your name. Let it become a reality too!

Zorba The Buddha

Chapter #10
Chapter title: None

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[Deva Bhavito -- god of feeling.] That is going to be your path. Get deeper and deeper into the heart. Forget your head completely. Become headless, as if the head is no more there. Function from the heart. Never do anything unless it is your feeling to do it; never do anything only because you think it is right. Through thinking you will never come to the ultimate; you have to come through the door of feeling.

There are two types of people in the world: one type can come through thinking, the other type can come only through feeling. Both arrive at the same space: that space is god. It is the same temple but there are two doors to it.

[The new sannyasin would like to know if he has known Gurdjieff.]

No, not at all. And even if you had known him, there would have been no connection. He had nothing to do with the feeling type. His work is not that of love; it is hard, calculated work, it is mathematical and scientific. It is not alchemy: it is pure chemistry. Gurdjieff is not the man for you and you are not the man

for him!

Knowing a man like Gurdjieff simply means only one thing: unless you are in contact. . . You may have passed him, you may have seen him, but that doesn't matter. You may have travelled in the same compartment of a train; that doesn't matter. There could not have been any possible connection between you and Gurdjieff.

Udgatri means the singer of divine songs. Life has meaning only when you are capable of exploding into songs.

We live like closed buds, and we have to open up like flowers; in that very opening life becomes meaningful. Unless one can share one's being with existence one remains meaningless.

Everyone has come here to sing a song, and no-one else can sing the song that you can sing; it has to be just yours and only yours. If you don't sing it there is no substitute for it. The world will remain lacking in that tor ever and tor ever, something will be missing. You will never feel worthy and you will never feel part of existence; you will remain an outsider, a stranger.

The moment we pour our being into existence in celebration, we become part of it. In that very pouring the ego disappears. In fact, the ego cannot disappear unless yoU have sung your song and danced your dance.

Udgatri is an ancient word. It was used for the priests in India who used to madly sing the songs of god. Technically they were not singers, not musicians, but they were a song, they were music. They were madly in love with existence. Out of that mad love something was born in them and through them.

Udbhava means real birth. Sannyas is the science of real birth. The first birth is physical; it only makes your body but not you. Your body arises in the mother's womb but you have still to be born. The temple is empty, the master is not there yet, or in other words the master is asleep. And only when the master awakens is one really born; that is the second birth. That is the meaning of all methods of initiation. Initiation means that you are entering into a school which will function like a womb to create your soul.
Sannyas is a great commitment -- a commitment to yourself to be reborn.

Unmana means no-mind. Mind is the only barrier between you and you. The first you is your false ego and the second you is your real I. The first is a personality, the second is your soul; and between the two is the mind. The mind supports the personality in every way. Personality is an outgrowth of the mind: personality is the mind's without and the mind is the personality's within; they both help each other.

Unless one drops the mind one remains pseudo. Dropping the mind is dropping the personality; dropping the mind is dropping the masks; dropping the mind is becoming utterly nude. In that nudity one encounters oneself as one really is -- not as one thinks, not as one wants, not as others expect, but as one really is. To know it is to know the truth, and to know the truth is to ke liberated.
Truth liberates, naked truth liberates.

[Upgeya means to be celebrated.]

Life is a gift to be celebrated, a gift which we go on taking for granted, for which we don't feel any thankfulness. And that is the only sin: not to feel grateful to the whole for giving such a precious, immensely valuable gift. We cannot pay for it, and because we cannot pay for it -- there is no way to pay -- we can only be in a tremendous thankfulness. Because we cannot pay for it, religion is born.

Religion is nothing but gratefulness, and this gratefulness can be expressed only through celebration. It should not be just verbal, it should be in your dance, it should be in your very being. It can't be just a thank you to god; that will be too poor. Words cannot convey anything, you have to become the thank you.

That is the meaning of upgeya: when one feels so grateful that one dances in gratefulness; and that's my whole teaching here.

Deva means divine, parinita means married to -- married to the divine. Unless that happens, nothing happens. Unless one starts moving in deep love with the whole, all other loves fail. They fail only because the desire is for the whole. If you understand it they can't fail; they become stepping-stones. Then each lover is a ray of god, each love is a small dew-drop of the same immense ocean. Then nothing fails, everything succeeds, and everything becomes part of the great context. Everything becomes a step and it takes you

higher and higher. But the vision should be clear, that one is married to god. All other marriages are on the way; all other love affairs are part of the great love affair with god.

Let sannyas be the beginning of this great love affair. Sannyas is true only if it becomes a marriage to the divine.

Deva means god, upnita means brought close to.

Sannyas is a bridge to bring you close to god. It is not a religion: it is a way, a way of life. It has no creed; it is a simple understanding, with no philosophy, with no theology, with no dogma. It is a way of living life naturally, spontaneously, consciously; but that becomes the bridge.

Then slowly, slowly you go on coming closer and closer to god. You don't know where god is so you cannot move directly towards god. But if you become aware, alert, authentic, and you live spontaneously moment to moment, watchfully, you will be coming closer. Without directly making any effort to move towards god you will be brought closer and closer. And one day suddenly you are god, one day suddenly the doors have opened.

Whenever your awareness has risen to a point of one hundred degrees, the transformation happens on its own accord.

Prem means love, deshana means a sermon -- a sermon of love. Love can be taught only through life. Love cannot be condensed into a theory; it is too alive a phenomenon to be condensed into a theory. It is so vast that it cannot be confined within any words, and it is so mysterious that all words will be inadequate in expressing it. It is the ultimate mystery.

But one can teach it by one's life; and then one's whole life becomes a sermon of love. Live in such a way that each act of your life becomes an act of love, and that's enough. That is prayer; nothing more is needed. If we have loved the world immensely our love reaches to god, because it is his creation and he is hidden behind all his creations. So wherever we pour our love it reaches to him; it can't go anywhere else. Just as all rivers reach to the ocean, all acts of love reach to god. We are small rivers of love and he is the ocean.

Consciously live a life of love: that is my message to you. Let that become your initiation into sannyas.

And remember: children cannot love much because their love is a need, they are helpless. Love is a nourishment; they need it, they cannot give it. At the most, they can pretend to give.

For the young, love is a lust. They give, but they give only to get. Children cannot give, they only get; young people give and get.

The ultimate is left for the older people: they can give without asking anything in return.

That is the highest peak of love: when you give for the simple joy of giving; that is maturity. It is because of this fact that all ancient societies worship the older people, because love can reach to the highest peak and climax only in old age.

[A sannyasin, leaving, says: My heart is a bit heavy.]

Heavy? That's a good sign. When you have a heart, then only can it be heavy! Many people don't have any heart.

It is good! The heart is growing, so it is becoming heavy; no need to be worried. It is difficult to go, that's why. But you will be doing my work this time, so devote as much time as you can to doing my work.

[The sannyasin had previously written a letter about introducing cathartic meditations into this strange kind of place. He was afraid of someone cracking up.]

No, don't be afraid... don't be afraid: simply introduce it. I will be continuously helping you; just introduce it. People are in need -- just introduce meditations and you will find people coming, and you will find people very sympathetic; don't be worried at all. It is something that is going to grip the mind in the future sooner or later.

We may be a little early, but that's all, so that's not a problem at all. Those who have intelligence will be immediately attracted. And never care about the stupid. It is good that they are not attracted, because whenever they are attracted to something that means that thing is also stupid. Intelligent people will be attracted and in the West you will find many many people simply ready, just waiting for something and not

knowing what it is, groping in the dark. If you show them a small light they will start coming.

You will be surprised that when you start helping people you are learning many things about meditation that you were not aware of. You knew them, but only when you start teaching people do you become aware, because then you have to articulate many things which may be just deep in the unconscious somewhere lurking like shadows. You have to bring them up, you have to verbalise them, you have to give them form. And suddenly when you give them a form you also become aware that you have known this, but you were not aware of it.

The best way to learn meditation is to teach it. And higher things can only be learned by teaching; the higher they are, the more it is so. Unless you start communicating, your own experiences will remain cloudy, hidden in a kind of mist; there is no need to bring them into the light. But when you have to convince the other you have to bring them into the light -- and for the first time you also become clearly aware of what it is.

So it is going to be a help to you too, a tremendous help; and you are one of the best educational institutions there, so many many people will be simply ready to accept. You just have to gather a little courage and go out. In the beginning only, just reach a few friends, collect them, and then the thing starts moving on its own and I will be with you!

[A sannyasin who is involved in artistic activities, and also introducing Osho to people in the West, asks if she is able to do so many things at the same time.]

You are! Everybody is really able to do many things, so many things that you cannot conceive of it. Because we live at the very minimum we don't use more than seven per cent of our potential. So whatsoever you are doing, you can do at least ten times more very easily; and if you make a little more effort then fifteen times more. And the beauty is the more you do, the more energy you have to do.

We never become aware of our immense potential because we never give it any challenge. Give yourself as many challenges as possible. Life is short and it flees fast, it goes on slipping out of your hands. The moment that it is gone, it is gone, but if you can use it creatively then the moment will be gone but you have squeezed all the juice out of it. You will be enriched: the moment will be gone, but it will leave a tremendous treasure for you.

If a man has really lived totally then by the time he dies he takes a kingdom with him. He does not go empty-handed; only Alexander goes empty-handed, not Buddha.

So don't be worried. Take on as many challenges as possible. And this is my experience the people who are doing many things always have time to do many more things. The people who are not doing anything have no time at all! If you tell them to do something, they say 'We have no time, no energy.' And they are right in a way because their energy remains unchallenged, in a kind of entropy, in a kind of sleep.

Provoke your energy from every nook and comer, and you will become aflame. And to live like a torch burning from both ends together is the right and only way to live. Immense is the blessing of the person who lives totally.

Man has a multi-dimensional being. YoU can do many, many things. And remember, all great discoveries in the world are made by people who do many kinds of things. Out of those many kinds of things a kind of cross-breeding happens. For example, if a mathematician starts painting, then no painter will be able to do the things that he does; because mathematics will be there somewhere. If he is also a musician then his painting will have another dimension to it; something of music will be there, music in colours. If he is a lover also, then something of love will also be in the painting, and so on and so forth. If he is only a painter the painting will be flat, it will be one-dimensional, it will not have depth. Maybe technically it is very correct, but only technically correct. It will not be a great work of art, it will not be a creation.

It is just as when men and women meet and a child is born. When men and women of different races meet, a far better child is born, because the woman brings all the culture from her side -- a different culture, a different climate, a different vision -- and the father brings a different culture, a different climate, a different language. The child becomes a meeting point, and certainly the child will have a richer life.

People should not marry in their own country, they should not marry in the same church, they should not marry people of the same colour. Marriages should be as far away as possible. If you can find Martians, marry them! Marriages should be inter-planetary; and once we have discovered people on other planets this is going to happen! A totally different kind of child will be born: he will be a mutant, he will bring a new

humanity into the world.

That's how all inventions happen. A musician simply starts painting, a painter starts composing music; then something is bound to happen.

So try as many things as possible. They will all contribute, they will all make you richer and richer, and multi-dimensional.

[A sannyasin says: I'm feeling fragile to be in the energy of the West.]

It is natural, it is natural. Living here for so long makes you delicate, makes you feminine, makes you fragile, because that is the only way to be open to god, open to the universe; one has to be vulnerable. When you go out of this Buddhafield you will be a little afraid, because the world is hard, the world is masculine, the world is aggressive, and the West more so.

But don't be worried. This fragility is not weakness: it is really a new kind of strength, it is feminine strength. And remember that the idea that woman is a weaker sex is utter nonsense. Woman is the stronger sex; man is weaker. In only one way is man not weaker and that is in a muscular way, in an animal way. Otherwise he is not stronger than woman.

Women live longer than men, five years more. They are more resistant to illness than men. More men than women go mad; one should have expected just vice versa. And more men than women commit suicide; although women talk about committing suicide they never do. And whenever they take pills also they always take them in a certain quantity.

Feminine energy has its own strength. It is non-muscular, it is not that of an animal, it is not that of Mohammed Ali. It is of a Buddha, it is vulnerable, fragile, but tremendously powerful.

So don't be worried at all. You will be able to face the West, and without being in conflict. You will be able to remain as you are without being destroyed. And you need not protect yourself either, you need not grow a protective armour around yourself. The energy in itself is enough: it has its own power, hidden, secret, not on the surface but at the very centre.

So no need to worry. Just go, and I will see that everything remains as it is.

Zorba The Buddha

Chapter #11
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Prem means love. Love is god -- that is the meaning of [prem theo], and that is the whole meaning of religion.

The moment that religion becomes a law it is no more religion. It has fallen; it is no more part of the world of light, it has already become part of darkness. Law is for the blind; law is needed because people are loveless. When there is love there is no need of any law. Love is enough unto itself; it is the law of all laws, the very foundation, the source.

Once it happened: a man asked Saint Augustine 'Can you give me one word in which all the laws of all the sacred scriptures are condensed?'

Augustine had to meditate over it. For a few moments there was silence. He closed his eyes, and then he

said 'Love, and if you love then whatsoever you do is right.'

And the vice versa is also true: if you don't love, whatsoever you do is wrong. Although it is right according to the law it is still basically wrong because love is missing. It is a corpse, there is no soul in it.

With love whatsoever you do is right, because love is intrinsically incapable of doing wrong. Remember it, and not only remember it: try to live it.

Yogino comes from the word 'yoga'; yoga means union. Man lives in a kind of separation from existence, and that is his misery. Man lives almost as if uprooted, without roots in the soil; that's why life is not flowing, is stuck, stale. And there is nothing green in man's life, no foliage, no flowers; it is barren.

The whole search of religion is how to get back your roots, how to be one with existence again as you were before birth.

The child in the mother's womb lives in a kind of union, in a state of yoga. He is utterly one with the mother, he knows no separation. Once he is out of the womb a great shock, the birth trauma, happens. And we don't give him any chance to settle; we immediately cut the umbilical cord, immediately. He is not even able to breathe yet! And cutting the umbilical cord so fast, so quickly, is fatal, is dangerous. That remains like a wound deep in the unconscious. After that the child continuously feels that he is going farther and farther away from the original union. Life becomes more and more of a worry, a burden.

Yoga is the science of getting in tune with existence. Yoga is exactly, literally, the meaning of the English word 'religion'. It comes from a root 'religere' which means to be united, to be united again, to be one with existence. This can happen now, not on the physical level; this can happen only on the level of consciousness.

And that's what meditation is all about: a merging of oneself into the whole. It brings great benediction, it brings orgasmic joy, and such an orgasmic joy that persists, remains; it comes and never goes.

Unmila means the act of opening one's eyes, the first thing that you do in the morning. But I am giving you the name as a metaphor for the inner opening of the eye; it is exactly the same. In the morning the moment you open your eyes, suddenly the darkness disappears, suddenly you become aware of the outer world -- the birds singing in the trees, the wind blowing, the sun entering through the window and children playing on the road. It is sudden: just a moment ago the outer world had not existed at all; there was no sun, no wind, no children playing, there were no birds. There was nothing of it; it was as if it had not existed. All was there, but for you it was not there.

The moment you open your eyes the whole gestalt of your being changes; and with that change the world suddenly erupts into existence, out of nowhere. And at the same time, something that was there inside -- dreams, imagination, sweet or nightmarish -- is no more found anywhere. A moment ago they were there, and were very real. You may have been enjoying a sweet dream or you may have been in a nightmarish torture, something horrible happened. It was so real! You may be still breathing hard, perspiring, because of the nightmare; something of it may be still lingering in the body, you have a hangover. But now you know it was not there, and now it looks so ridiculous being so frightened of something which is not. But a moment before it was there; although it was not really there, still it was there for you.

In exactly the same way the inner opening of the eye. . . Whatsoever you have known about yourself up to now simply disappears. Again you find it nightmarish, a dream; you had imagined it, you had projected it. All that you had known about yourself was false, pseudo, a projected image, something imagined. Suddenly you become aware of the inner world of your own reality, of your inner sky and the inner sun and the inner song; and that is a totally different world.

Meditation is the key to open the inner eyes. It is the art of learning how to close the eyes to the outer world and to open the eyes to the inner. And once you have learned the art it becomes so easy, like in-breathing, out-breathing. You can come out whenever you want to and enjoy the beauty of the world; and you can go in whenever you want to and can enjoy the beauty of the inner world -- which is far superior, far more splendorous, far more infinite. The outer beauty pales before it and outer joys look very ordinary; the outer simply loses all the meaning that it had before.

Prem means love, yatren means a journey: a journey of love, a pilgrimage of love. Life is significant only when it is a journey of love; and it is a journey. Those who start settling somewhere miss it. One has to remain a wanderer, one has to remain homeless -- I mean metaphysically, I mean spiritually. One should not allow oneself to settle anywhere, because wherever one settles one's life starts dying.

It is said in a Sufi story about Jesus... Sufis have a few beautiful stories about Jesus which are missing in the Bible. One of the stories is that Jesus went to meditate in the mountains. He found there a very very old man with no roof over him, no shelter, just sitting under a tree. Jesus was puzzled a little bit. He asked the old man 'How long have you lived here?' The old man said 'Near about one hundred years; I am two hundred years old.' 'But where is the house?' Jesus asked. 'Where is the shelter? How do you shelter yourself when the rains come and the sun is hot?' The old man started laughing like a child, and he said 'Lord, prophets just like you who preceded you, predicted about me that I am going to live only seven hundred years; that's why I have not bothered about making a house. What is the point?' he said. 'Just seven hundred years and then I have to go. So why make much fuss about a house and a shelter?'

This is a beautiful story. It is said that after seeing this old man Jesus came down from the mountains and said to his disciples: Life is a bridge. Pass through it, but don't make a house on it.

Life is only when it is a constant flow, when it goes on moving. It is a river from nowhere to nowhere. It is not a purposeful phenomenon. it is not business; it is just a wandering in wonder.

The spiritual man is really a gypsy of the inner world; and that is the meaning of your name: love pilgrimage.

Unmad means mad, but mad with a method, mad in love, mad for god.

The world is full of mad people: somebody is mad for money, somebody is mad for power. Those are lower kinds of madnesses. There are higher kinds of madnesses too: somebody is mad in love, somebody is mad for god.

The only thing that is needed for a sannyasin is to transform the lower madness into a higher madness. to focus oneself on the beyond. to put one's total energies into the search for the unknown.

Even if we can get money, nothing is found, it proves only a vain effort. And the life that we put into gathering, into accumulating, money, is gone down the drain, it cannot be reclaimed. Even if one becomes very powerful politically, finally it proves to be only a toy. And once you have it, it is meaningless; its whole meaning consists in not having it. When you don't have money it is tremendously significant; when you have it, it is utterly meaningless.

The higher kind of madness brings you to things which are meaningful only when you have time; that is the difference. Love is meaningless if you have not loved; when you love, only then is it meaningful. Money is meaningful only when you don't have it; when you have it, it is meaningless. That is the criterion to judge which is lower and which is higher: the higher is meaningful when you have it, the lower is meaningful when you don't have it. Hence the lower is only in the hope. It can exist only in the future; it cannot exist in the present.

The higher call exist in the present; and when you have it then you know its beauty, its tremendous blessings. If this criterion is understood then, slowly slowly, one can start changing one's life from the lower to the higher, dropping all toys and searching for the real.

Unmad means the higher kind of madness; and the higher kind of madness is the only sanity there is.

Prem means love, madak means intoxicating -- love that intoxicates. Love is love only when it intoxicates. If it doesn't intoxicate, it is something else. It may be sex, it may be greed, it may be the desire to dominate or to be dominated, it may be possessiveness or the desire to be possessed. It must be something else; it cannot be love.

Love is a natural intoxicant, and because love is missing from the world people go on inventing new intoxicants, from alcohol to LSD. In different ways, through different chemicals, down the ages man has tried to drown himself in some kind of forgetfulness. But everything is harmful, except love, because love is not an unnatural intoxicant. It is part of your inner chemistry: it arises in your very being, it circulates in your blood. It makes each cell of your body new, rejuvenated, young. It is a god-given gift.

All other substitutes are dangerous, harmful, ugly. In the first place, not to be able to love is already a great fall. Those who can love don't need any intoxicant: love is enough. It has no hangover, it creates no addiction, and slowly slowly it takes you deeper and deeper into egolessness.

It is not only a forgetfulness but a remembering too; that is the paradox of love. No other chemical can do that. Chemicals can help you to forget yourself, but that forgetfulness is not going to help much. Tomorrow you will be back to all your miseries, all your tensions, all your anxieties. In fact tomorrow they will be there more, because in these twenty-four hours that you were drowned, they were accumulating in the underground. in the basement of your being. Suddenly after twenty-four hours they will be more, they

will explode over you. This is not the way to get rid of them.

Love, on the one hand, intoxicates you; on the other hand, it helps you to remember yourself. It is a double-edged phenomenon, a double edged sword: on one side it cuts all that your ego is creating around you, all the clouds; and on the other side it helps your inner energies to well up. When these happen together you become so alert that even when you are drowned in love, your alertness becomes the basis of your being. And that alertness prevents the creation of more miseries, more worries, more anxieties. It cuts the very roots of all worrying. In fact, in the moment of love one is not even afraid of death; even that does not create a worry. So how can life create worry when even death cannot create worry?

I teach you love, and I teach you to be so utterly intoxicated with love that a self-remembering arises in you of its own accord.

But in the past, religions have been denying people love and they have converted the whole earth into a very irreligious phenomenon. Love has to be infused into humanity again. It is urgently needed, otherwise man cannot survive. It is almost like a patient who is dying and needs oxygen. So is the case with man: man is on his death-bed and needs oxygen. Love is oxygen for the soul.

[The new sannyasin asks: Where do I find love? I have the feeling I'm not able to.]

Everybody is able; you just have to drop the idea. If you can breathe, you can love; if you are alive, you can love.

This is asking 'Where can I breathe? Where can I find myself alive?' You are. It is just that the idea is there and that idea is hindering you. Drop the idea! It is just a wrong programme in your head.

Start! In the beginning it will be 'as if' -- let it be so. It is like a person who is not paralysed but believes that he is, and lying down on the bed he is saying 'How can I walk?' We tell him 'For a moment get up and think that you can walk -- try.' He will be surprised because he can walk.

It has happened many times. Once it happened: a man had been bedridden, paralysed, for five, seven years, and doctors had declared that nothing could be done any more. Then one day, in the middle of the night, his house caught fire, so everybody ran out of the house. People could not believe their eyes: he was also coming out, running! For seven years he had not left the bed; they could not believe their eyes. He had really forgotten that he was paralysed, that's all. It was such a dangerous situation: you cannot afford such luxuries as paralysis, etcetera! When people shouted at him 'What are you doing? You are paralysed!' he fell then and there on the ground. Again the idea caught hold of him.

It is just a wrong idea; you have to erase the tape. It is not a question of 'How can I find love?' The only question is 'How can I drop this idea that I am not worthy of love, I am not capable of love.' Everybody is! Everybody who is born, is born with the inner capacity to love and be loved.

Just start! In the beginning your mind will prevent you: 'What are you doing?' So let it be a game of 'as if'. Soon it will become the reality, because it is the reality.

Come here again. If you cannot manage it there, then we will work on the idea here. Come back! We will uncondition you. But make a few efforts there too. Trust me -- I say you can love: try! And if you don't, then only some day when your house catches fire...

This will be the name [for the meditation centre]: Upadesh. Upadesh means the teaching, but with a special flavour to it: the teaching that does not really teach, the teaching that imparts, communes, the teaching that has no commandment in it, no should, no ought, a teaching which is simply the overflowing consciousness of a master. It is not a sermon in the ordinary sense, it is not sermonising. It is not a mission, it has no dogma, no creed; but it has a fragrance in it which is available only to those who are receptive, sensitive. It is not expressed through words: it is a transmission beyond scriptures.

Literally the word 'upadesh' means to sit close to the master -- because that is the only way to receive the teaching. I say again and again 'Truth cannot be taught but can only be caught.' Just as diseases are infectious, so is health. And whenever someone is full of light, his light is infectious; when someone is full of love, his love is infectious. All that is needed on the other end is a sympathy.

When the disciple comes for the first time he is not more than any student: the student needs a kind of sympathy. Slowly slowly he changes into a disciple. To be a disciple means changing from sympathy to empathy. Sympathy means a very friendly attitude, not antagonistic. Empathy means almost merging and becoming one, feeling as the master feels; then it is empathy.

For example: if your friend has a headache you sympathise, you understand, you take care of the friend.

But if the friend has a headache and suddenly you start having a headache, then it is empathy. It is not only a question of caring: you have become part of it, you have imbibed it; you have started experiencing it the way the friend is.

Lovers also start with sympathy, but unless they reach empathy their love remains a little un-grown-up, stuck somewhere.

Upa means close, desh means the place: sitting very close to the space of the master. That is the literal meaning; but the metaphysical meaning is the teaching, the teaching which cannot be taught, the teaching which cannot be verbalised.

So let this small centre grow there, and you be my vehicles. Let my love flow through you, let my presence be felt by the newcomers. If you allow, it is going to happen. And it will not be only a blessing to others, it will be a far deeper blessing for you.

[A sannyasin therapist returns from the West. Osho had previously told him to give as much love to everything, including rocks... He has been assisting in groups and trying to do that but feels more messed, and more negativity.]

In fact you have been overdoing your positivity thing. Don't overdo it, otherwise you will always fall into the trap of the negative. Remember the golden mean: if you go too far into positivity, forcibly, trying to make it, then sooner or later you will have to go to the other extreme, into negativity. That's how life keeps its balance. If you don't want the negative then don't enforce the positive too much. Remain more tranquil, cool, in the middle: neither positive nor negative.

And in fact that is the whole meaning of being compassionate: it is neither hot nor cold, it is very cool. Then you can give love, but it will be very cool. You will not feel exhausted and you will not need any move to the other extreme.

The positive is also part of the mind, just as negativity is, and slowly, slowly, you have to learn how not to be part of the mind. You have not only to go beyond the negative, you have to go beyond the positive too. Only with that transcendence that is beyond both does life have serenity; otherwise it is tiring, it can be very tiring. And when you are too tired you have to lean to the other pole, otherwise you will not be rejuvenated.

So these are the two possibilities: one is, don't impose your positivity too much. Remain in the middle, and then you will not need the negative. The negative comes only via the positive and the positive comes only via the negative. They are partners: they do business together and you become the victim; you become a battlefield between these two polarities.

So the first thing is... one alternative, the best, is to remain in the middle. Or the second thing, which is second best, is to go on moving from the positive to the negative. Then allow both, don't repress the negative; allow both. The second best is what Western psychotherapeutic groups are based on. The first is the best, but if you cannot do it, then the second.

So choose. First try the first. If it is very difficult... because to be cool is very difficult; the mind likes to be hot and cold, because of the excitement. The hot is exciting and the very cold is also exciting; love is exciting and hate is exciting. Compassion has no excitement in it. It is just a cool lake, a calm lake, reflecting the whole firmament with all its beauty, but there is no excitement, not even a ripple. And the mind lives out of excitement, it is a constant search for sensation, entertainment.

But you have to be aware: if the first can be done then do the first; otherwise the second is good. Then don't be worried: go on moving from one to the other. And make it easy; the movement should not be hampered, stopped, should not be done in a reluctant way. Go very easily from one to the other, just like the pendulum of the clock, with no problem; don't make a problem out of it.

In the West, particularly in these fifty years, much positivism has been taught, even in the name of religion. Vincent Peale and people like that, have always been teaching the positive philosophy, not being aware at all that the more positive you make the man, the more negative his unconscious becomes. And you are creating a rift in a man; rather than helping him, you are poisoning his being. What Vincent Peale, Dale Carnegie, Napoleon Hill and company, say appeals to people because it seems 'How beautiful it will be if I am absolutely positive'; but you cannot be absolutely positive.

To be absolutely positive you will have to allow absolute negativity. Then in the conscious you will be a Buddha and in the unconscious you will be an Adolf Hitler, and you will be pulled apart, continuously in a battle inside yourself. And that battle is very destructive.

I don't teach positivism; I don't teach negativism either. I simply teach an understanding of this polarity,

and through that understanding slowly, slowly going beyond both, going into exactly the middle. From the middle the door opens. Once you have seen the beauty of the middle, the unexcited beauty of the middle, the ecstasy without excitement -- once you have tasted of it then both lose their meaning. Then neither hot nor cold is significant. Then you remain in a new space which can be called cool if you think in comparison with cold, or can be called warm if you think in comparison with hot. It is a cool-warm space: from one side it is cool, from another side it is warm. It is very cosy and very refreshing.
Try it!

Zorba The Buddha

Chapter #12
Chapter title: None

12 January 1979 pm in Chuang Tzu Auditorium

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[Prem Udgita -- love song]

Love is a song, the song of the heart, the song of your very innermost core; and unless love is born one is not born. It is through love that one attains the soul. It is only through love that one starts feeling something that is beyond the body, beyond matter, beyond form beyond words; and that beyond is god. So love becomes a bridge between this and that, between this shore and the further shore. And it is only through love that one can go to meet the divine.

You can practise a thousand and one things, and still if love is missing the bridge will not be created between you and god. One can become very saintly, but all that saintliness will be just like a corpse without a soul in it; it will be an unlit lamp.

Remember it, because that is the greatest thing to remember in life. And if one remembers it, the very remembrance starts changing one on its own accord. Slowly slowly you start leaning more and more towards loving attitudes, loving approaches. Slowly slowly the ordinary life, the life of prose, starts changing into extraordinary life, into the life of poetry. And suddenly one day when enough poetry has gathered into being it suddenly bursts forth into a song.
That is the meaning of udgita: when love bursts forth as a song.

Deva Hiromi... will mean divine, open, beautiful space.

The open space is bound to be beautiful and the open space is bound to be divine. It is the closed that is ugly, it is the closed that is dead, it is the closed that becomes stagnant and stinks. The closed means that we have separated ourselves from existence, we have erected a wall around ourselves; we are no more in communion with the whole. The open means in communion with the whole, with no wall dividing. We are meeting and merging into the whole, and the whole is constantly pouring itself into us. The exchange is utterly open with no conditions, with no strings attached; and when one is totally open, one disappears. As an ego, as a personality, one is found no more.

Buddha has called that open state anatta: no-self. But that is the true self, that is the supreme self. Buddha has been very much misunderstood. Because he gave it a negative name, down the ages it has been thought that he denied the self. How could he deny the self? -- he is one of those few people who have known the self in its ultimate glory, splendour, beauty. What he denied in the name of self is the ego, the personality; that is what we think is the self. We think that the walls that are creating our prison are our

selves, our home; we are identified with the walls.

To help people so that they could drop the identity he told them: Drop the self. There is no self. Totally forget that you are; be in a state of non-being.

On one hand the false self disappears like darkness, and on the other hand, immediately, instantly, the true self arises in you as light. But the true self has no centre in it; it is pure light, you cannot catch hold of it. It is infinite light, it is the very spirit of light, the essence of light.

Obviously, it becomes the beginning of the true journey of life. Now you know what this existence consists of. Once you have known yourself, you have known the true self of the whole existence. Knowing it, all fear disappears; knowing it, all ignorance disappears; knowing it, all misery disappears; knowing it, death disappears -- because all death, misery, ignorance, are part of our personality.

So drop the personality and be ! All ideas about yourself that you have carried up to now, drop in toto, because they are all false. So don't hold on to anything, just let them disappear. Then suddenly you will see a contentless consciousness arising in you. It can be called no-self, because there is no ego; it can be called the supreme self, because it is divine and it is eternal. It was there before birth and it will be there after death: it is your original face.

Anand means bliss, dino means religion: a religion of bliss, a philosophy of bliss.

Bliss is my basic message. If you can be blissful you will automatically be good. In the past it has been said again and again that if you are good you will be rewarded by bliss. That is utterly wrong. Bliss is not a reward; goodness is a consequence. When a person is blissful he is naturally good, he need not practise it, because a blissful person cannot create any misery for anybody. Only the miserable creates misery for others, because we can only give to others that which we have and that which we are. The moment you are feeling blissful you can bless the whole existence.

So the past and its teachings have been very topsy-turvy; hence man has remained unchanged. We have to put things right.

Learn to be blissful. And don't bother about virtue, goodness, saintliness; forget all about them! If you can manage only one thing -- to be tremendously blissful, blissful moment to moment -- then all those qualities will follow you like a shadow.

The word 'dino' comes from a root, an Arabic root: din. Din can mean religion; it can also mean faith, it can also mean trust, but those are all the meanings included in the word 'religion'.

Deva means divine, madita means madness: divine madness. And that is the true path to god.

Reason has to be dropped. Reason is a good instrument if you are moving in the world, if you are moving in the without towards objects; but the same thing becomes a hindrance if you are moving inwards. For the outer journey it is a tremendously important means, but for the inner journey it is a hindrance. For the inner journey one needs to have courage to drop reasoning; and that is the meaning of becoming mad.

All the people who have attained to god were not sane in the ordinary sense. They were all madly in love, and they were ready to sacrifice everything and all for god. Only when one is ready to that extent does god happen -- not that one needs to sacrifice, just the readiness to sacrifice is enough. It is not a question of god requiring sacrifice; that would be a very wrong god, some kind of a sadist, pathological. No, god does not need your sacrifice, neither does he demand it, it is not a requirement. But if you are not ready to put all your energies into the search your search remains lukewarm, so-so. It never has the intensity that can take you like an arrow into the infinite. The more intense your search is, the more you become like an arrow; and when you are arrowed towards god in tremendous love, that great happening happens.

Jesus is mad, Francis is mad, Eckhardt is mad, Buddha is mad, Mohammed is mad -- mad in the sense that they are not after the worldly things which so-called clever and cunning people are after; mad in the sense that they are risking something that is familiar and known for something that is unknown; mad in the sense that they are dropping that which they have for that which may be, may not be, there is no guarantee about it.

It needs real guts to be religious. The greatest adventure in life is to be religious. Religion is not for cowards; it is not for people who are continuously defending themselves in some way or other. It is not for people who never take a single step into darkness, into danger.

To be religious is to live dangerously; and all that is implied in the word 'madita'.

Udbodha means awakening. Sannyas is nothing but initiation into a new kind of awakening. We know

only one kind of awakening: the extrovert. We don't know another kind of awakening: the introvert. We know how to open our eyes to the outer world; we don't know how to open our eyes to the inner, and unless one becomes capable of seeing both, one remains in the darkness. Unless one is easily capable of going in and coming out, one remains stuck with the outer; and the outer is peripheral, it is just the surface of things. It is not the centre of existence, it has no meaning in itself.

Meaning comes only when one has penetrated the inner world. Then meaning comes flowing, and then even outer things become tremendously meaningful. Then an ordinary pebble is as valuable as a diamond; when you have inner eyes to see it, it is luminous.

Then the ordinary world is no more ordinary, it is psychedelic, it is very colourful. But the change does not happen in the world; the change happens in you. And this is the change: being able to see inside one's own being.

In the beginning it is all dark; one simply wants to avoid that darkness. That's why people go on remaining occupied in the outside; that is a way of avoiding oneself. And in the beginning one only comes across snakes and scorpions and things like that, because we have been repressing them so they have become part of our unconscious world. The moment we look in, they all start raising their heads. All that is ugly, and it is ugly because we have repressed it; otherwise it is not ugly. It has become sour, bitter. It would have been beautiful if it were expressed, but our culture prepares us to repress, not to express. Our culture is not creative, it is basically destructive. And the repressive person is a destructive person: only the expressive person is a creative person.

So in the beginning it is dark, and not only dark, but there are all kinds of monsters. So one feels scared, frightened; one does not want to go in. One wants to cling outside somewhere, holding on to something so that one need not go in. This has become the state of the ordinary human being all over the world, this avoidance of oneself has become almost the norm; and that has to be broken.

That's what sannyas is all about -- a breakthrough. The encounter with one's nothingness, with one's darkness, has to happen; one has to face it and one has to go into it. The deeper you go into it, the more and more light-filled it becomes. When you have reached the deepest core all darkness disappears and all the monsters with it. In fact a totally new vision arises. All those things that were looking like monsters you can now see in a better perspective, in a better light: they are your energies, unused, suffocated, stifled, but they are your energies. Those energies can be released, and when they are released with awareness, they create. And only a creative life is a religious life.

Udgatha is a form of poetry. Life has to become a form of poetry. One can live life as prose or as poetry. Those who live life as prose miss the whole point of it. Unless life is lived as poetry you will never know the splendour of it.

What do I mean by life lived as poetry? I mean discarding logic and accepting love, I mean discarding seriousness and accepting playfulness, I mean basically dropping the head and being the heart. Then there is great grace, and god is not far away but very close by. One starts breathing him in and out, one starts hearing his footsteps in one's heart-beat.

It is because people are living a life of prose, mathematics, logic, calculation, that god looks so far away. The calculative mind can never know god; only the lover knows. Love is true knowledge: everything else is only information.

[The new sannyasin says she has cancer, which doctors are unable to cure.]

You should take treatment, but a few things can be done here which will be of immense help....

No, just one thing will be of help: take a few Acupuncture sessions and a few private Hypnosis sessions; and you can still go by the end of January. But if these sessions help you and you start feeling better, then stay one month more. There is every possibility that Acupuncture and Hypnosis together may help you and there will be no need for the treatment. But we have to make an effort and see what is possible.

So do these two things, mm? If you feel good, then stay one month more. And don't be worried: something is always possible!

[A sannyasin asks: How can I keep the journey inward, being involved in doing things outside all the time. I find I get lost.]

No, slowly slowly you will start finding that you are not lost. It is just a knack to not be lost. One has to continue doing things: one is not to renounce the world. The world is beautiful, something just has to be added to it; a quality of awareness, a quality of self-remembering, so that you are not lost -- committed, involved, yet not lost. And that is the whole art of life.

It is easy to escape, it is easy not to do things; then certainly one is not lost, that is very easy. Or the other thing is easy: be drowned in the world and be completely lost. Both are very ordinary things. The worldly man and the monk have both chosen the path of least resistance. But great things are not born that way; you have to choose the way of challenge.

This is what is meant by my sannyas: be committed to a thousand and one things and yet don't get lost. Many times you will feel that you have forgotten. Remember again, and slowly slowly, gradually, the knack is learned. And it is only learned by trial and error, there is no other way. One has to go astray many times to come back again and again to the right path. In fact each time you go astray and come back, your coming back has a different quality: you have learned something by going astray too, and when you come back your awareness is more intense, more clear, more solid.

Each error helps in finding the truth, so one should never be afraid of committing errors. There is no way to knock on the right door unless you knock on a thousand and one wrong doors.

[To a sannyasin who is leaving Osho says:]

You have to share much, and the more you share, the more you will have.

So don't be a miser in sharing. Many people have to be helped and many people are in need. And because I am not going anywhere, my sannyasins have to do all the work.

It is only through you, through my sannyasins, that I can reach millions of people. Remember that that is the only way I have -- to use everybody's hands.

[Another sannyasin says: I feel that I have become more and more silent, but at the same time I feel an emptiness, dullness. It's like I am in a bowl and it's hard to reach out to other people and to nature.]

It is perfectly good; you should not try to get out of it. Get deeper into it and then you will come out of it, but you are not to make any effort. If you make any effort you will have missed something valuable.

Whenever silence starts happening it feels sad because there is no excitement in it. It also looks dull because there is no challenge in it, your intelligence is not needed, hence you feel dull. And silence has only one taste: there is no sensation happening again and again. nothing new is happening; there is no news in silence. They say that in heaven there is no news, only in hell; nothing new ever happens in heaven. So silence is non-sensational, hence you feel sad. And you have always lived a life of sensation.

People are sensation-hungry. Something new is needed every day, only that keeps them rolling, moving. Silence looks dull because there is no challenge for the intellect, so the intellect goes to sleep, there is nothing to keep it awake. But this is beautiful in the beginning; it is how it has to be.

Go deeper and deeper into it and soon you will see, sadness has disappeared; on the contrary, a depth is felt. But only at later stages when you have gone deeper into it does sadness turn into depth. Then you know that all those sensations were very shallow. Then the depth creates a challenge which is not like the old challenges, the old problems, that you used to solve and against which you used to sharpen your intellect. This is a totally new challenge. It does not challenge your intellect: it certainly challenges your wisdom. But that is a totally different phenomenon; you are not aware of it.

Intellect is sharpened by outer challenges and wisdom arises through inner challenges; but those will happen only slowly slowly. If you try to come out of it you will destroy the whole thing; you will kill something beautiful that is growing. And when you have really reached it and there is no desire for anything else, you are so contented. out of that contentment you will start relating with people.

That relationship will also be totally different to what you have ever known. It will be sharing, it will not be a need. If somebody is available, you will be able to share; if nobody is available, you will still remain in the same contentment. Sharing or not sharing will not make any difference to you -- although you would like to share because it is so much that a natural desire arises to give to people, to those who have nothing of it. But that is a natural desire, it is not something like an obsession.

I can understand your problem: you may be feeling a little lonely, that you are not reaching to people, not relating to people, not feeling like relating at all. This is perfectly good in the beginning. When the

energy changes the gestalt, when it starts moving from the outer to the inner, this happens. This is just an interim period, a transitory period. You will have to be a little patient; it will go.

Zorba The Buddha

Chapter #13
Chapter title: None

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Video:	No

[Osho gives sannyas to a ten-year-old.]

Gitika means a small song. If life can become just a small song, that is more than enough. That is enough to satisfy all the longing of the heart, that's enough to fulfil one's being.

But rarely a person's life becomes a song. People turn it into a calculation, it becomes more arithmetic than poetry. They think of money and power and things; and all those trips are just meaningless. They are ego-trips; and through the ego the song dies completely. It is only when the ego is not there that one becomes a song, one becomes love, one becomes purity, one becomes a lotus flower.

Uddhava is the name of a friend of Krishna. In the Indian mythology Krishna is the most colourful figure, the most lovable. That is the literal meaning of the word 'krishna': it means one who attracts. The word 'attraction' comes from the same root as krishna, 'karshan': one who is like a magnet, one whose presence immediately creates love in thousands of people.

Uddhava was his very close friend, and his work was to be a go-between between Krishna and his disciples, between Krishna and his lovers. Uddhava was also of tremendous beauty, of great grace. His name is also meaningful.

Indian mythology is woven around names and their meanings. Names are not just names in Indian mythology; they have great significance. Uddhava means festival, festivity, celebration.

And between the disciple and the master celebration can be the only relationship, the go-between; between the lover and the beloved only celebration can be the bridge. Between man and god there is no possibility of any bridge other than celebration. Unless we celebrate to abandon we will not know what god is. It is only in the peak moments of celebration that we come close to his heights, that we come to his glimpses.

So this parable is beautiful: krishna means one who attracts. God attracts -- that's why everybody is searching for, longing for, knowingly, unknowingly, groping towards god. God is the very centre of existence. Everything is gravitating towards god: even rocks and trees, animals and birds, unconscious man and conscious man -- all are striving towards god; the pull is great. One may call it truth, one may call it bliss, it doesn't matter -- that is only a difference of name -- but we are all searching for something which we are missing in our being.

Uddhava means the closest friend of god; and the closest friend of god is celebration. It is the climate of celebration that surrounds god, it is festivity, it is utter joy. And between the seeker and the sought, between the lover and the beloved, between the devotee and the deity, it is celebration that functions as a messenger. It brings news from god, it takes prayers from the devotees; that is the meaning of the parable.

My whole effort here is to create the climate of celebration. Only in that climate will people start

growing towards god. That is the right soil to grow your potential, your seed, into a great tree of love, prayer, and ultimately into blossoms of divineness.

Prem means love, gianni in Sanskrit means one who knows, the knower. So your name will mean knowing that comes through love, love wisdom.

There is a knowing that comes through logic. It is only intellectual; it does not change you because it never moves your heart, and unless your heart starts moving you remain the same. You go on accumulating knowledge but you don't change through that knowledge; that knowledge remains a dead weight. You become a scholar, knowledgeable, but you remain the same fool as you have always been. It does not bring wisdom to you, it does not bring insight, it does not bring any mutation, it is not a rebirth. It only goes on accumulating in your memory; and the memory has endless capacities to accumulate. Scientists say that a single man's memory system can contain all the libraries of the world. That will make you a walking encyclopaedia but not a Buddha, not a Christ.

Unless love happens, and unless knowing happens through love, wisdom does not arise; foolishness persists in the garb of knowledge. Behind the facade of knowledge all kinds of stupidities go on living. In fact they can live in a better way now because they are safer, protected, well protected. And you can even argue for your foolishnesses; that's what rationalisation is. A knowledgeable person, arguing for his stupidities -- that is rationalisation. You can protect it and they can remain hiding in you.

This is one of the greatest dangers that knowledge creates: it does not destroy your ignorance; on the contrary, it protects it. Remember, it is pseudo-knowledge that protects ignorance.

True knowledge is like a light: the moment it happens the darkness disappears, they cannot exist together. But that light comes only out of the flame of love.

So begin with love and end in wisdom. Love is the ladder towards wisdom and the heart is the door.

[Osho gives someone sannyas, keeping his legal hebrew name, for which he does not know the meaning.]

You try to find out the meaning and I will also try!

It is good... it sounds beautiful; and sometimes the meaning is not so significant as the sound. Sound is more meaningful than meaning itself. If it has some melody in it, some music in it, that is its true meaning.

The meanings that we give to words are all arbitrary; they are given meanings, so any meaning can be given to any word. But the sound is more natural; it is there. Each word in the beginning must have been just a sound, then slowly slowly it gathered meaning. Man is a meaning searching animal so he cannot rest unless he finds some meaning. If it is not there he projects it. But all words started in the beginning as just sounds.

It is just as the small child starts mumbling 'Ma, ma, ma,' and then it becomes 'Ma, mother, madre'. . . All the names for mother in the world come from that mumbling, and that mumbling ultimately decides the word for mother. That's why it is similar in all the languages, because every child born anywhere finds it easier to mumble 'M' than any other sound -- so mum, mummy; but they are all coming from the mumbling of the child. Even the word 'mumbling' comes from the sound that the child creates: mum, mum; mumbling also comes from the same sound.

Slowly slowly it gathers meaning, and because the mother is the most significant person for the child, the word 'mother' becomes very significant. Then mother country and mother language all become significant. But they all come from a small child mumbling nonsensically. He knows nothing, and he is not calling his mother, either; he is simply enjoying the sound that is easiest for him. But because, when he mumbles, he finds always, almost always, that the mother is there. it becomes associated with the mother. Whenever he mumbles the mother runs towards him, so slowly slowly he starts understanding that it must be the name of his mother; somehow it provokes his mother to come to him.

And that's how all our words have slowly slowly arisen; in the beginning every word is a sound. The Bible says: In the beginning was the word, and the word was with god and the word was god. That is not the right translation. It should be: In the beginning was sound, and the sound was with god and the sound was god. Then it will be far more scientific.

Don't be worried if you cannot find the meaning. There is nothing to be worried about. The sound is beautiful; it simply has some musical quality in it.

So become blissful music, a blissful sound, a blissful song.

Yogino means one who is in search of being one with existence -- the search for unity with existence, the seeker of unity. Yoga means unity.

Somehow we feel separated, somehow we feel that we are not part of existence, that we have fallen apart. And the feeling is true: the mind has come between us and existence, it has surrounded us like a wall. Existence is not far away, but we are behind a wall. The wall is transparent so we can see, but still we cannot reach and touch.

The mind is continuously distorting whatsoever there is, because whatsoever is has to pass through the mind. Before it reaches to us the mind changes its colour, changes its form; the mind makes it adjust with itself; only then does it allow you to know about it.

Scientists say that only two per cent of messages reach to us; out of a hundred, ninety-eight are simply screened out. The mind does not allow them to reach us; they are too dangerous for its existence, for its security.

This mind has to be dropped: that is the search of a yogi. How to attain to no-mind, that is his goal. And when there is no mind, there is no barrier: one is bridged. One melts into the whole and the whole melts into one; the drop becomes the ocean and the ocean becomes the drop. And that is the ultimate orgasmic experience called samadhi.

Saint Francis was one of the most beautiful men who has ever walked on the earth. Very few Buddhas have been born in the West. The East has known many people like Francis, but in the West he is very unique and alone, a solitary peak so high that it cannot have any company. In the East many many people have been like Francis, because the Eastern search has been of the inner; and the Western search has been that of the outer. Just as you can find many scientists in the West and very few, almost none, in the East, the case is the same with mystics: in the East there have been many; in the West, few or almost none. This situation has to be changed, this is not a good situation.

The East should learn a little more science and the West should learn a little more religion, because only when science and religion meet can East and West meet. And the future will depend very much on that great synthesis between science and religion -- where love is not against logic and logic is not against love, where they both hold hands together, where they both are married.

That's my effort here with my sannyasins. The fundamental work is this: to create a synthesis of religion and science, to have as sharp an intellect as possible with as deep a heart as possible. Otherwise humanity is doomed. And this is possible; in fact this should be the natural thing because man has both the capacities, inborn capacities, there is no need to be lopsided.

I will keep your name so that you can move more and more towards mysticism, more and more towards the heart, more and more towards religion.

The Western mind has to move more towards mysticism, then there will be a balance; and the Eastern mind has to move more towards science, then there will be a balance. Both are leaning to the extremes, and the extreme, the excess, always brings misery. The East suffers from poverty, outer poverty; the West suffers from inner poverty. There is no need for anybody to be poor either outwardly or inwardly: we can create a world where everybody is rich in both ways.

[A sannyasin, who is leaving, says: I think there is the feeling of wanting to come forever, but I'm not really ready I don't feel I was ready this time.]

No, you are ready; no problem is there. That's what is creating the conflict in you: deep down you want to come here but you cannot trust your own deep voice, that's the trouble.

It almost always happens that people cannot trust their own inner voices. They have never heard it; how can they trust it? It looks so illogical and it comes without any argument; it is simply there for no reason. The mind wants reasons and arguments -- 'Why?' And it answers nothing; it simply says 'Do it!' It looks mad, and so the mind starts doubting it, condemning it, repressing it, putting it aside, not listening to it. Then you create a rift.

Listen to it, then all fear and this shakiness will disappear. It is because you are divided....

Just go, and take... however much time is needed to finish things there. And come back forever!

[A sannyasin, who is leaving, says he has always been afraid, mainly to do with contact with people.]

The fear can be dissolved, but don't be in a hurry to get rid of it, otherwise you will repress it. Be patient, watch it, try to understand it. Accept it as part of you. don't say that it is something ugly that is clinging to you; that is rejecting it. It is just a part of you; just as love is a part, so is fear; it is just as anger is a part.

Never reject any emotion, because all those emotions constitute you and they are all needed. Of course no single emotion should become an obsession; they should be a kind of orchestra within you, they should remain in a proportionate way. No one single emotion should overwhelm you, that's all that has to be remembered, but no emotion has to be rejected in toto.

Fear has its own place -- it is needed, without it you will lose something -- but it should not become a phobia. So one has to keep balance.

There are people who are so full of fear that fear spreads all over their being; that is pathological. And there are people, they are so afraid of fear that they repress it, they condemn it, they reject it so totally that they become almost like rocks; that too is ugly and pathological. Fear has its own place in the inner economy, it has something to contribute of immense importance.

I can see that it is a little too much, but don't go to the other extreme and reject it completely. It has to be brought in to a normal harmony with other emotions; but it has to remain there.

So do these three things. First: drop this idea of dropping fear. Second: accept it; it is part of you. Third: watch it, observe it; try to understand why it is there and what it is. Between these three things you will bring it to the norm. It will not disappear, it will not be too much either: it will be exactly as much as is needed by you.

Some fear is needed, otherwise you will lose all your flexibility, flow; you will become adamant, stony. And if the fear completely disappears from your life then there will be no challenge left, and without challenge life becomes flat; that is not good.

But remind me when you come next time. Do these three things, and when you come back I will give you particular groups specifically for fear.

Come back. Help my people there!

[A sannyasin has returned to stay forever, and says: I'm a little afraid though.]

That's natural; it is nothing to worry about. The closer you come to me, the more afraid you will be. Then, one day out of fear one simply jumps to get rid of it and everything disappears!

Zorba The Buddha

Chapter #14
Chapter title: None

14 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901145
ShortTitle: ZORBA14
Audio: No
Video: No

[To a sannyasin couple leaving:]

Help my people there and continue to meditate. If you can make it a point to meditate every day for at least one hour you will not miss me at all. For that one hour you will be here, because meditation is my taste

my atmosphere. And whenever, wherever, you meditate, you are close to me.

Uddipo means the act of lighting, the act of kindling a light.

Man is born with all that is required to become light. Nothing is missing; it is just that all that is there has to be brought close together, into a certain order. You have the matchbox, but unless you strike the matchstick there will be no flame. And the flame is there -- hiding, latent, potent -- but it has to become manifest.

Man is born to become a Buddha, with all that is needed to become a Buddha; everyone is supplied the same material. That's what birth is, that's what life is. And the existence is very fair: it has not been given more to a few people and less to a few people. Enlightenment, Buddhahood, is not a talent. Everybody is not a musician, and cannot be; and everybody is not a mathematician, and cannot be; but everybody can become a Buddha. It is so natural an act, just like breathing. Whether you are a mathematician or a musician or a poet or a dancer, it doesn't matter: you have to breathe. Breathing is not a talent, it is given to all; so is Buddhahood, so is becoming enlightened.

The function of the Master is to bring all that is in disorder in you into a certain order, where the flame can erupt. That eruption of the flame is uddipo.

[A sannyasin says: After Rebirthing I have no feeling it this (her right) leg; I don't know what it is. Osho checks her energy.]

If you touch it you don't feel it?...
And has it remained the same for these two weeks or has it changed?...

It will go, don't be worried. It is just because of a certain breathing technique that it happened. But there is nothing to be worried about: it will go by itself. Massage will be helpful, but it will go by itself.

Good!

Madito means drunk with the divine, and that is your path to be followed. Become more and more drunk and drowned and lost; that has to be your meditation.

There are two possibilities of meditation: one is self-remembrance; the other is self-forgetfulness. If you remember yourself, then the false self immediately starts disappearing and the true self arrives. If you forget yourself, then too the same thing happens: in forgetting. your false self disappears and the true self arrives. So the methods look very different, polar opposites, but the result is the same.

And there are two types of people in the world: one will arrive through self-remembering and one will arrive through self-forgetfulness. Self-forgetfulness is going to be your way.

[The name Christina] It is beautiful because it reminds one of Christ, and there have been very few people so wonderful, so beautiful. Just to remember them is a benediction, just to have some kind of association with them is a blessing, because whatsoever they are, everybody else is too. They have become aware of it, others are not aware of it; that is the only difference. The difference between you and a Christ is not much, and yet it is very much. It is not much, because you are a Christ asleep -- awakened there will be no difference at all; but still there is a difference, because the sleep can go on and on for lives together. Unless one makes great effort to wake up, one can go on sleeping for millions of lives. Hence it is a great difference and yet basically there is no difference.

Keep it in mind that your name has to become your reality too. It is possible, it is within our reach; it is not impossible, it is not beyond reach. Just a little intensity, a deep longing to grow, and things start changing. The very intensity to grow towards heights starts you moving towards heights. And when the intensity becomes one hundred per cent, that very intensity is the height! You have arrived on Everest.

And the Everest of consciousness is what is meant by Christ-consciousness or Krishna-consciousness or Buddhahood: different names for the same state of total awakening.

Shabnam means a dew-drop.

Man is a dew-drop but he contains the ocean within. That is the miracle of man, the paradox, the mystery, of being a man: so small, yet so vast; so finite, yet so infinite; confined between birth and death, and yet beyond both. The small is not small. because even the smallest pebble contains all the secrets of matter, and the small dew-drop contains all the secrets of the oceans. Man is a small universe; all that the

universe contains is contained by man in a miniature way. Man is a map. If one understands oneself, one will have understood all.

Hence, down the ages, the seers and the sages have been teaching people: Know thyself, because in knowing yourself you will have known all that is worth knowing, all that is there to know.

Udgiti means singing -- not a song but singing. A song is a finished product: it is already defined, it has a beginning and an end. Singing is a process: undefined, still growing, still flowing, still unpredictable. Life is not a song but a singing. It has no beginning, no end; it is a continuity from one mystery to another mystery, from one peak to another peak. Life is not an experience but an experiencing.

In fact, all nouns are false; only verbs are true. Some day it is going to happen: there will be a language which will not have nouns at all. That will be the most scientific language, it will have only verb, because in life nothing is static, everything is a flux.

Heraclitus says: You cannot step in the same river twice. And I say: You cannot step in the same river even once. It is such a flow, it is a continuous flow.

Change is the only reality, the only truth, and problems arise when we don't understand this. Then we start clinging; we try to change the verb into a noun, and that cannot be done. Loving is true, love is not true. And the moment you try to change loving into love, you are getting into difficulty, you are going against life, because life is not life but living.

If one can remember this, and slowly slowly can imbibe the spirit of flow, problems disappear. because they are no more created. Clinging disappears, attachments disappear and life becomes such a freedom, such a joy, that it knows no hounds.

Zorba The Buddha

Chapter #15
Chapter title: None

15 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901155
ShortTitle: ZORBA15
Audio: No
Video: No

Deva means divine, aviram means continuity, continuum, flow. Life is a divine continuum, it has no beginning and no end. It is forever and forever; it has always been there and will always be there. Birth and death are only episodes in it; it doesn't start with birth, it doesn't end with death. To know it is to know god.

God is nothing but the total life energy, this whole ocean of life. Expressions are millions, but it is one energy that is expressed. We are it, but unless we turn in, we will never be able to know. If we go on rushing outwards we will never be able to understand the truth, the fundamental truth, of existence. Because we miss it we remain in fear, and because we miss it we are constantly under the shadow of death. And to live under the shadow of death is not to live. How can one celebrate when death is there, how can one be festive when death is there, and when death is coming closer and closer every moment?

Life becomes a celebration the moment you know that there is no death, that you have always been here and you will always be here.

Pravaho means riverlike change. Change is the only permanent thing in existence. Everything else changes except change, and the moment we start stopping it we create misery. To remain blissful simply means to remain available to change; if there is no resistance to change, life is bliss. Misery comes only in

the same proportion as resistance.

Resistance means that you have lost trust in life, you have lost trust in the whole, you are trying to be wiser than the whole. You are trying to impose your expectations, you are trying to have a private destiny separate from the whole; and that's what anxiety is.

The basic meaning of sannyas is to go with the flow, to be so totally one with the flow that there is no question of any resistance. Let-go is sannyas, to live in utter relaxation is sannyas; to live in absolute acceptance is sannyas. Whatsoever life brings is a gift and one has to be thankful for it, even though it is not according to one's expectations, even though it is not according to one's plans.

Life listens to nobody; it follows its own course. If we fight with it, we become miserable; if we go with it, there is great benediction.

Gramyo means as simple as a villager, as simple as a primitive, as simple as man is -- uncultured, uncivilised -- as we come into the world. We all come like pure, innocent mirrors, reflecting all, but with no thoughts inside.

In the end, one has to become a child again; then the journey is complete, then the circle is perfect. One has to come back to that early moment of birth. If before death comes we can manage to reach to that early moment of birth, that innocence, then life has been a fulfillment. Then there is no death: you enter into eternity.

Jesus says again and again: Unless you are like a child you will not enter into my kingdom of god. Each one has to lose his childhood; that is part of growth, part of maturity. But then it has to be regained; and when it is regained it is not the same childhood, it is far richer. A child is not only innocent, he is ignorant too. But when a person comes back after a whole life's experiences of joy and sadness and failures and successes, and all that life makes available, good and bad, summers and winters; when one has come all the way, knowing every kind of experience, tasting every kind of possibility, going through all kinds of spaces, tasting both hell and heaven; when one comes back and again becomes a child -- this is simple innocence with no ignorance in it. It is wisdom.

A child is innocence plus ignorance, and a sage is innocence plus wisdom. Life gives wisdom, but if one remains enclosed in that wisdom then one has not been a perfect circle, something remained missing. Unless wisdom helps you to become innocent again, god cannot be known.

It is possible, it can happen, and you are ready for it. The time has also come. Everything happens in its own time, and nothing is more powerful than an idea whose time has come.... Become a child again.

Subuddha means absolute awareness, perfect awareness. And that is the work to be done. Don't live in a state of unconsciousness any more; try to wake up, make every effort to wake up. In the beginning it is difficult, because to change the whole pattern of many many lives is bound to be difficult -- but only in the beginning. Once the ice is broken, things become very simple; the first breakthrough is difficult.

So go on hammering, in every possible way. Whatsoever you are doing, try to be aware of it. Walking, walk with awareness; eating, eat with awareness; listening, listen with awareness. Whatsoever you are doing, bring the quality of awareness to it. You will lose it again and again; for a few seconds it will be there, and gone. Again after minutes you will become aware of your unawareness. Then don't feel bad, don't feel guilty. It is not a sin to be unaware; it is simply foolish to be unaware, not a sin.

But we have lived in that kind of foolishness for millions of lives, so it has become a deep, ingrained habit. There is no need to repent, because repenting and feeling guilty is making it more complicated. Whenever you remember that you have forgotten to remember, start remembering again, become aware again. Again you will forget: bring yourself back again. Go on hammering; again and again go on bringing yourself to awareness. Slowly slowly the momentum gathers, and one day suddenly the clouds have dispersed and there is sunlight.

That sunlight is the first taste of Buddhahood, of Christ-consciousness. And that first taste changes your whole life: you are no more the same person. Although you will look the same you are no more the same. Your circumference remains the same but your centre has changed. Your centre has become the centre of light, and slowly slowly your circumference will also radiate, will become luminous.

Sudipo means well lit, well-illumined, luminous.

Man can exist either as darkness or as light. It depends what we choose, it is our choice; both the alternatives are open. Millions of people choose to live in darkness because darkness offers a few things,

gives a few things. which light cannot give; in fact light takes many things away from you. In darkness all kinds of illusions are possible, hallucinations are possible, dreams are possible. In darkness the ego can exist; in light all illusions disappear, all hallucinations disappear, all imagination disappears. Finally, even the ego is not found. One is, but not as 'I am'; one is just pure isness.

Hence people choose to live in darkness -- it gives a feeling of 'I am', and it gives many many desires and projects to be fulfilled. It gives you a great hope of achievement, of ambition for the future.

Light simply takes away everything of the mind. Light leaves you in utter emptiness, but that emptiness is immensely valuable because god descends only in that emptiness.

Choose light! It needs guts to choose light, because it is a kind of suicide, the ego commits suicide. But when you are not, god is. So in one way it is committing suicide, in another way it is resurrection: the momentary life disappears and the eternal life begins.

The way towards light is meditation, and the way towards darkness is mind. Darkness consists of thoughts, desires, dreams; light consists of silence, no thought, no desire, just being utterly in the herenow. Immediately something flares up within you and you are full of light.
That is the meaning of sudipo.

[Bodhimitra: a friend of enlightenment, a seeker, a lover of enlightenment.]

This has been your search for the whole of your life; you have been groping for it, you have tried in every possible way. And all those efforts have not failed: they have brought you here.

When one looks backwards, one can always see that nothing has ever been a wastage. Even those few moments when one had gone astray, even they have contributed something immensely valuable; even mistakes and errors are necessary parts of growth. You are here because of all that you have done in the past: good, bad, right, wrong.

So in the ultimate reckoning even wrong is not wrong because it helps the right; without it the right cannot exist. Without darkness there is no possibility of light. Then one simply feels grateful for all that life has been, with no choice -- not that this has been good and this has not been good; all has been good. Everything falls into a harmony.

And the moment has come for that harmony. Now something immensely valuable is going to happen. It is time to collect all that you have lived in fragments. It is time to put all that you have known together so that an integration arises in you.

I am here to help you just to be yourself. I have nothing to impose on you; sannyas is not an imposition. It is not that you have to follow me: sannyas simply means that you have fallen in love with me. Now there is no question of following; it is not something that you have to do, it will happen of its own accord.

Sannyas is creating a bridge between one who has arrived and one who is arriving. And not much work is needed. Life really is a simple affair, a very simple affair. It is the theologians and the scholars and the priests who have made it very complicated.

I am here just to enhance something that is already in you, to provoke it, to make it afire. Everything that you need is there; it just has to be put in the right order, in a certain harmony. Then immediately you will be surprised.

Life is like a jigsaw puzzle: all the parts are there, but topsy-turvy -- they have to be put right. And it is a simple phenomenon; if one has put his own parts together, he can help anybody to put his parts together, because they are the same. It is the same puzzle, there is no difference at all.

That's why there is the possibility of a master, otherwise there would have been no possibility. Because the puzzle is the same, the master is possible; and because the puzzle is the same, the disciple is possible. If your puzzle was different from my puzzle, then there would be no possibility of helping you. It is the same puzzle, exactly the same puzzle.

[The new sannyasin has booked for several groups, and Osho suggests Tantra, which he is a little afraid of.]

Very good! This is the time to be playful about everything!

No, there is no need to be afraid. Just be playful! In fact only when you are old enough can you understand the secrets of Tantra. Younger people can't understand. Younger people, in the name of Tantra, are simply hiding their desire for sexuality. They cannot yet understand, they are too young to understand.

Only an older person can see the whole play of energy.

I have given it to you knowing that it will take your fear away from you and you will feel very free. We have lived in a very very repressive society and our unconscious is full of taboos, inhibitions; they all have to be dropped so that one becomes utterly empty.

So just be playfully there! Don't make it a serious thing -- it is not a serious thing. Nothing is serious with me!

Devada means a gift of god. Life is a gift, but we take it for granted; hence we don't feel any thankfulness. And not to feel thankfulness is to be irreligious; to feel thankfulness is to be religious. Thankfulness is the very core of religion.

And life is such a precious gift; each moment is so precious, so ultimately significant, meaningful, that not to be grateful should be almost impossible.

But people are not grateful, because they never contemplate on life, on what it has given to them, what beauties it has made available, what tremendous, incredible experiences, what miracles, have been happening all around. Because they don't contemplate, they live a bored life. Otherwise at each step you will find surprises. Each small thing contains universes within it, and each single moment eternity knocks at your door. If you are silent you can hear the footsteps of god; if you are silent you can hear the still, small voice within. And then only one thing remains -- to be grateful. That gratefulness becomes your prayer.

One need not be a Christian or a Hindu or a Mohammedan, one need only be grateful: that contains all.

[A sannyasin says that he feels blocked in being open to relationship and love. He has done a few groups which have helped]

It will go; there is nothing to worry about, not at all.

When can you come back again?

... Just start making a few efforts. It seems to have just become a habit; I don't see any block. It may be just a habit, and a habit is not a block; a habit is only a programming. You need to re-programme yourself, that's all. Just make a few efforts.

In the beginning it will look as if you are making some effort against yourself. You are not making any effort against yourself; you are making some effort against a programme with which you have become identified. In fact, you are making some effort for your real self. So make a few efforts. They will be a little haphazard because you will be going against the pattern that you have lived; but once you have started moving, the programme will be dropped. It is simply a programme, not a block.

A block is a more difficult problem. If it were a block then much work would be needed; but I don't see that. It is just a programme; and many people programme themselves this way, because it is safer.

For a man the woman is a danger, just as a man is a danger for a woman. The danger is that you are getting involved with someone who is not like you, who is just the opposite. A man and a woman are polar opposites. And whenever you make a contact with the opposite, fear is natural, because that means that you are moving with something unknown, with something that you can never understand; hence the attraction and hence the fear. The attraction of the unknown and the fear of the unknown are both together.

Now, there are two possibilities: one can love the attraction of the unknown more; then one programmes in one way. One can love the security of the known, then one programmes in a different way. You have programmed for security rather than for life, for safety rather than for adventure.

It is simply a question of programming. Start re-programming! Make friends, move, take initiative. Just as you are afraid, women are afraid of you; so somebody has to take the initiative. And women are more afraid because they have been exploited so much. They are suspicious, and their suspicion is based on experience. They have been destroyed so much down the ages that man looks almost like the enemy. They are more afraid of you, they will not take the initiative; you will have to take the initiative.

The meeting between man and woman is of immense value. It teaches you how to be whole, it teaches you how to commune. And this is the beginning of an inner integration. First you have to meet with the outer woman; if you are capable of that then one day you will be able to meet with the inner woman. And the meeting with the inner woman is samadhi. Then both your parts, your inner polarities, dissolve into one; and that brings such orgasmic joy!

In the meeting with the outer woman or outer man you will have only glimpses of it. When you meet with the inner, it becomes a state, not a glimpse. It remains with you, it abides with you, it becomes your

very flavour. But the beginning has to happen from the outside. If you are afraid of the outer woman, what to say about the inner? You will be more afraid.

Hence Tantra is one of the fundamental sciences to be learned. Meeting with the outer woman is the beginning of Tantra, and meeting with the inner woman is the end of Tantra.

Make a few efforts. And if you are not capable, then next time you come, just remind me. I will put a few women after you!

[A sannyasin who is leaving says: The first time I sat here it was like a shock, something like that; my breathing stopped. Now I feel a lot of joy.]

Good! It happens: slowly slowly you get accustomed to my energy and slowly slowly you relax with my energy. In the beginning resistance is there, that's why the trouble. It takes time for trust to grow. And the whole question is of trust: the more you trust, the more things will happen to you. If you can trust absolutely, then in this very moment all that is needed will have happened.

This will be the name for the centre: Udgatri. Udgatri means a singer of divine songs. And that's what my centres have to become -- singers of divine songs. Create more and more singing and dancing in people, create love. Help people to be more human; that is the only way towards god, to be more human.

Prem Maya means love magic, the magic of love. Love is magical: whatsoever it touches it transforms into gold. Even if mud is touched by love, immediately lotuses start growing.

Love is the greatest magic in the world, the magical force, and one who knows love is a magician.

Zorba The Buddha

Chapter #16
Chapter title: None

16 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901165
ShortTitle: ZORBA16
Audio: No
Video: No

[Prem Shozo -- love and to rise high.]

Prem means love; and love is the way to rise high. It is the only natural psychedelic that takes you high. Love is the ladder to god. Those who try without love are always bound to fail; it is only through love and as love that one arrives. Love is vaster than the sky, bigger than the universe, because the universe itself is only a tiny expression of love energy.

Many universes have happened and disappeared, many universes will happen and disappear, but love continues. Love is the stuff existence is made of: love is god.

Deva means god, Bhavit means possessed by -- possessed by god. The experience of god is an experience of being possessed by the whole. As the ocean enters into the drop, the infinite enters into the finite. Naturally when the infinite enters into the finite, the finite disappears. When the ocean enters into the drop, the drop cannot exist; as a drop it cannot remain.

God comes as a possession: one is suddenly possessed with some unknown energy, with something so

huge, so enormous, that one cannot control it; one can only be controlled by it.

Hence, without surrender, nobody can attain to god. Surrender is the beginning and the end. In the beginning surrender remains partial, so-so; slowly slowly it becomes deeper and deeper. And the day it is total, immediately, instantly, something from the beyond enters and transforms you.

That experience is bhavit: that experience is the experience of being possessed by god.

Simant means the end of all boundaries.

Sannyas is the end of all boundaries. To become a sannyasin means that now you will not remain confined in any conditioning, that slowly slowly you will drop all the programmes that the society has imposed upon you. The whole process of sannyas is that of de-programming, de-conditioning, de-hypnosis. The moment all conditions are dropped and you are innocent again, all that you had always desired and longed for immediately happens, and it happens of its own accord. You are not to positively do anything for it, the whole effort is negative: you have to drop many things.

When there is nothing clinging to you and you are not clinging to anything, in that state of non-clinging, it happens: truth happens, god happens.

It can happen only when you have the innocence of a child -- fresh like a dew-drop, clean like a sky without clouds, empty, with no content. When there is no content inside, the mind cannot project anything. When there is emptiness inside, the mind goes into non-functioning, and the non-functioning of the mind is the beginning of god.

To cease as a mind is to start living as a god. Cessation of the mind is the beginning of divine, eternal life.

The mind consists of boundaries -- Hindu, Christian, Communist, Indian, Chinese, white, black. These are all boundaries given to you, and they have become ingrained. One accepts them without any awareness; they function from your unconscious.

Sannyas is a work of great cleansing, cleansing the house and cleaning it of all the rubbish that the society has forced into you. It is a process of unlearning, and when you have unlearned all that you have learned, in that state god is so close, closer than you are to yourself, and truth is not a goal, then truth is the quality of the now, the here,. Then truth is like breathing. Then truth is spontaneity, naturalness -- and to become natural, to become spontaneous, is to have arrived home.

Love is a fire -- and if one allows, it burns one totally, it destroys one as one is. Only in that death is the new born. In the beginning love is a crucifixion, and in the end it is a resurrection. It is a new birth, a new beginning, but the beginning is possible only if the old ends.

The new cannot be continuous with the old, otherwise it will remain in some way still old. Maybe it is modified a little bit here and there, renovated here and there, painted, polished here and there, but its spirit will remain that of the old . The new has to be discontinuous with the old. The old has simply to cease, it has to disappear and the new has to appear, unconnected with the old. The old cannot be a cause of the new; if it is a cause then it remains old.

This is one of the most fundamental things to be understood about initiation; that it is the end of the old. It is consciously dropping whatsoever your identity has been, losing it consciously, forgetting all about it -- as if you have read about it in a novel or you have seen it in a movie, but it has nothing to do with you. Just as the snake slips out of its old skin and does not even look back, that's what initiation is: slipping out of the skin of the old and not even looking back.

When one is free of memory of the past, life has a totally different flavour. Then life is alive. It throbs with wonder, with joy, overflows with benediction. Not only does one feel blissful; one is ready to bless the whole world too. And that miracle happens through love.

Sannyas is entering into the world of love. I teach love and love and nothing else -- because to me, as love deepens, prayer arises; and as prayer deepens, god arises.

Your new face will not be your face, it will be god's face. It will be your original face as god meant it to be; it will not be a mask.

Deva means divine, veena is an Indian musical instrument. Sabina means with the divine instrument, with the divine musical instrument. Sa means with, veena means the musical instrument. The whole name will mean: with the musical instrument of god.

The heart is the divine instrument, and one has to learn how to play on it. It is very rare to find a person

who knows how to play on the heart, and unless you know how to play on the heart your life remains a tragedy, because the music that you are carrying within yourself is never expressed. That's the tragedy. The only tragic thing in life is not to explode into your true being. Not to bloom in all the colours and the sounds that you have been carrying within you, not to release the fragrance of your being to the winds -- that is the only tragedy. And it is very rare to find a person who is not tragic.

Whenever you find a person who has learned how to play on his heart, you will find god speaking through him, god singing through him. He becomes a flute. Then he is no more there; he is just an instrument in the hands of god. Then his life becomes the life of a messenger. That is the very meaning of the word 'messiah'.

One can become a messiah of god only by learning how to play on one's heart, because god only understands the language of the heart; he can only hear the notes produced by the heart. There is no communication between the head and the divine. The head is human, the heart is divine: with the head you can communicate with people, with the heart you can commune with god. And the moment that you can commune with your heart with some human being too, that human being immediately turns into a divine being. That's why lovers start thinking of the other as a god or a goddess. When they are really in love, the other disappears as a human being and becomes just a personification, an incarnation, of a god or a goddess.

Wherever the heart functions, god is felt. And wherever the head functions, god is not found at all.

Friedrich Nietzsche could declare that god is dead, because he lived only in the head. He was one of the most intelligent persons ever born, he had one of the sharpest intellects ever born, but he could not find god anywhere -- not because god is not, but because the way he was searching was the hindrance. He was looking through the head; the head has no way to commune with the divine. It is perfectly okay with matter; with consciousness it is impotent. It is perfectly good with parts, fragments; with the whole it is simply useless.

The whole can be contacted only by the heart; but people's hearts are not functioning. The school, the college, the university -- they don't teach you the ways of the heart, they teach you only the ways of the head. So it is natural to see a tragic humanity. People are carrying great flowers, possibilities, potential. It is becoming heavier every day, and they don't know what to do with this potential. They remain hung up in the head.

Let sannyas become your entry into the heart. Sannyas is the university of the heart; it is coming down from the head and entering into the heart. Start playing the music that is hidden there, start singing the song that the heart has always been longing to sing. It is the beginning of a new dance. Immediately, with the first stirring of the heart, god is felt. Then he becomes a very tangible presence.

This will be the name [for the centre]: Upanishad. Upanishad literally means being in communion with the master, sitting at the feet of the master. Because of this meaning, the most sacred writings of India are called the Upanishadas.

The message was received in deep communion. Those sacred writings of India are just notes of the disciples; they had heard it in silence. And when the master approved, the writings were collected, but they were not verbally communicated. The disciples were just sitting at the feet of the master, in deep silence, and something penetrated their being, a ray of light, something parapsychological, something beyond the world of the mind. And they took notes of those experiences. When the master nodded yes, those notes were collected; those collections are called the Upanishadas.

They are the most beautiful sacred writings that have ever happened anywhere. There is no comparison with the Upanishadas, no book can have any comparison to them. Nobody knows who wrote them because the disciples could not sign them, they were not their writings; and the master could not sign them because he had never said anything, so they have remained unsigned, anonymous. Each statement is of tremendous import.

Ultimately this commune is going to become a communion of silence. I am just preparing, and preparing fast, so that soon it can happen that you can just simply sit with me. There is no need to speak, there is no need to hear; there is nothing to say and there is nothing to hear ... just a meeting, a meeting beyond minds, a transmission beyond words. Something simply jumps like a flame from one lit candle to another unlit candle; the unlit candle is no more unlit. The lit candle has not lost anything and the unlit has gained a whole universe of new meaning, of new poetry, of new being.

[A sannyasin says she is staying for ever. Osho suggests she do a few groups and then work. She says

she does not want to.]

So that means the beginning of trouble....

Because the basic principle of being here and part of the ashram is to listen to me.

But start working, then we will see. If you start feeling that some groups are needed, then I will give you some later on, mm? Good.

Zorba The Buddha

Chapter #17
Chapter title: None

17 January 1979 pm in Chuang Tzu Auditorium

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Anand Ali... blissful god. The old god was very serious, hence the world has remained ill, sick. It is good that the old god is dead. But the new has not yet arrived, hence the crisis in all human values, hence the crisis of identity loss. The old is no more valid, in fact it has long been dead. It is now a hundred years since Friedrich Nietzsche declared 'God is dead'.

My sannyasins have to declare again that god is born! The world is waiting for god to be reborn; the old concept is gone and the new concept has to arrive. And against the new concept the believers of the old will create all kinds of obstructions. Their god was serious; the new god will be a laughing god, a god of laughter, cheerfulness, joy. Their god was a very jealous god.

In the Old Testament, god declares 'I am a jealous god.' The new god cannot be jealous. It will be compassionate, it will be pure love. And its love will include all kinds of love, from sex to prayer, all forms of love. The old god, the idea of the old god, was anti-life; the new god will be for life. The new god will be another name of life. It will be a dancing god.

We have to bring the new god onto the earth. The new concept has to be given birth: my sannyasins have to become a womb. It is a tremendous task; to be part of it is to be fortunate.

Remember this, that religion is not serious, it is playful; that it is more like a song than like a syllogism, that it is more like fun just for its own sake and for no other reason, that it is not goal-oriented. Then a cheerfulness arises, a joy wells up. And that joy is true prayer.

Yoga means the science of becoming one with existence, the art of being in at-one-ment with existence, dropping the idea of separateness. Not thinking in terms of being an island but thinking in terms of being one with the continent, dropping one's boundaries: that is the science of yoga. The word 'yoga' means union, communion, and unmano means no-mind. No-mind is the science of becoming one with existence; that will be the full meaning of the name.

It is the mind that keeps you separate, it is the mind that divides, that makes you a small thing, that creates the ego. To create the ego is the whole function of the mind. The moment you stop thinking and the mind is functioning no more, the ego immediately disappears; it is not found at all. And when there is no ego, that is what yoga, union, is -- becoming one with existence.

The mind separates, no-mind unites; the mind is the barrier, no-mind is the bridge.

Deva means divine, udgar means expression.

God is creativity. Even to call him a creator is not right, because calling him a creator means that he has done something already and is doing it no more, as if the process has come to a stop. God is creativity, not a creator; the process is on-going, he is still creating. That parable that he created the world in six days is just nonsense. He is continuously creating; in fact he cannot exist without creating. He is not a person, but the energy that creates and goes on creating. He is creativity itself.

So if a man really comes to know god, he will become tremendously creative. Whatsoever he is doing, there will be something original in it, because it will belong to god, it will come from the beyond. If he is singing a song, there will be a totally different quality to it. It will not be just a song: his heart will beat in it, he will breathe in it, it will be his breath, it will be his soul. If he paints, he will not be just a painter, not just a technician who knows how to paint. He will pour himself into his painting; he will become the colours on the canvas.

The man who has tasted of god has the flavour of creativity around him. There is no other way for the man of god to live. Life will be nothing but creation. And by 'creation' I don't mean that he will become a painter or a poet -- he will not necessarily -- but in whatsoever he does there will be the touch of originality, of creativity, of inspiration. He will bring into his every act something of the beyond and the transcendental. That is the meaning of your name.

For a long time, religion has existed in a very uncreative way. Monks were not expected to create anything; they were really expected to do just the opposite -- to become as uncreative as possible, as dead as possible. The more dead a monk was, the more he was respected.

We have not respected life yet, and we have not respected alive people. We have been worshippers of death. And our so-called religions have been nothing but escapes from life; they have been withdrawals. They have been very cowardly.

My sannyasin is not to be an escapist; he has to be in the thick of the world. He has to be creative, and live in the world. He has to express his being, because unless your being is expressed to its optimum you will never feel fulfilled. There is no other kind of fulfillment possible. There is only one kind of fulfillment and that is: expressing your being in its totality, leaving nothing back, holding nothing back, pouring yourself totally into the ocean of life. The moment you empty yourself in creativity, the moment you pour yourself totally, with no calculation, with no idea of gain, in that very moment the ultimate bliss happens, samadhi happens.

Samadhi is not for the escapist, it is not for the uncreative; it is for the creative. It is for the person who is not afraid of life but who is in tremendous love with life, and because he loves life he wants to beautify it, to give something to it, to leave it a little better than he found it.

[Chantal -- one who sings.]

My whole effort here is to help you to sing, to dance, because god is found only when you are lost in celebration. The dimension of being festive is the religious dimension. It is not a serious affair, it is a love affair. It is not business-like; it is closer to poetry than to arithmetic. It is closer to singing and dancing than to anything else.

The artist is very close to the temple of god, just on the verge. He may not enter into the temple, he may think 'This is all', but if he wanted, if he had explored a little bit more, he would have entered into god. And unless the artist takes a step beyond art he remains only half-grown. Unless the poet becomes the mystic he never becomes whole. That is the tragedy of the poet; that is the glory and the agony too.

The scientist is perfectly at ease. He is in the world of matter; he knows nothing of the beyond, he has no idea of the beyond. Mysticism is all rubbish to him, all nonsense, absurd. He lives in a very clear-cut, mathematical, world: the mystic lives in a very very clear-cut mystery. It is a mystery, but he is absolutely certain about the mystery; there is no problem in his mind. He is perfectly at home with the mystery, the mystery does not create any anxiety. He lives it; he is not there to solve it. He relishes it, he sings it, he dances it.

Between the two is the artist -- the painter, the poet, the musician, the dancer. He has no home, he is just on the bridge: a part of him belongs to the world of science, matter, and a part of him longs for the beyond, the world of the mystic. He is torn apart. It is not an accident that many artists go mad because of this continuous pull into contradictory directions. Many artists commit suicide, and the reason is simple: life becomes unbearable. The artist can be at ease only if he takes a jump and becomes a mystic, when his poetry is no more just poetry but a divine song.

So become a singer of divine songs. All songs can be transformed into divine songs. One just needs a little more daring, one just needs to go into the darkness of the mysterious. The mind holds back, the mind says 'Be cautious.' The mind always hesitates. Even if it takes some step it makes every precaution so that one never goes astray, and it is always ready to jump back into the old, known territory.

That's why many artists remain only artists and remain miserable. The truly adventurous soul is always ready to listen to the call of the unknown.

When the unknown calls, go with it, go with your whole heart and don't look back. Then singing slowly slowly turns into divine singing. The ordinary dance is no more ordinary, it becomes extraordinary. Then one starts contacting the infinite, and to be in contact with the infinite is to be in bliss.

That's what sannyas is all about: an effort to commune with the whole, whatsoever the cost, whatsoever the risk.

Anand means bliss; christian originally means one who follows Christ. But to follow Christ is totally different from being part of the Christian church -- it is not only different. it is its polar opposite.

Christ never followed any church; he was a rebel. To really follow Christ means to be a rebel. It will look paradoxical but that is how it is. To be really a Christian means one cannot be a Christian. One cannot be Catholic and one cannot be Protestant; to be really Christian means to drop out of all churches. Jesus was never part of any church; that was his crime. It is for that crime that he was crucified. He was not following the Jewish establishment, he was not following the tradition.

Truth can never follow tradition: truth can only follow itself. Truth cannot be imitative, it has to be original -- and he was original. He was one of the most rebellious men who has ever walked on the earth, and one of the most beautiful. But Christianity has destroyed his figure. In fact the Jews could not kill him, but Christians have killed him. All his rebellion is gone, all his rebellion has been destroyed. All his fire is gone; only ashes and ashes are left.

What is being worshipped in the name of Christ has nothing to do with the real Christ; it is a distortion. For example, Christians say that Christ never laughed. If Christ never laughed, then who will laugh? That is destroying that rebellious man's whole personality. He was a joyous man, he must have laughed uproariously, but Christians have painted him in a very sad, gloomy, serious, way. He must have been a man of great cheer; in fact it was because of his laughter and joy that he could tolerate all kinds of sufferings.

It was his laughter that won over when he was crucified. He must have laughed at the whole ridiculousness of it! The moment he said 'Forgive these people -- Father, forgive these people because they don't know what they are doing' there must have been great laughter in his soul at the whole absurdity of the thing that was happening: he was trying to help these people and they were killing him! He could have become freedom for them, and they were destroying him. He must have laughed at the absurdity of it. His statement must have been made in that spirit of laughter. It cannot be made by a serious man, only by a playful man. Only a playful man can take even crucifixion non-seriously.

This is only an example: his whole life has been distorted. He has been made to adjust to the idea that Christians have of how a Christ should be -- stupid people always have ideas about everything. About other things it is okay, but when they start carrying ideas about a Christ or a Buddha or a Krishna, they are going beyond their capacities, they are transcending all limits of stupidity. They don't know who they are, but they start having ideas about how a Christ should be, and they start adjusting the real Christ, the real Buddha, to their expectations.

That's why I say that to be a real Christian the first requirement is that one should not be a Christian, that one should be a rebel. And that's what sannyas is: it is initiation into rebellion.

Bliss has to be the keynote of every sannyasin -- cheerfulness, a song on the lips, a dance in the feet, and great joy in the heart. Life is not a burden to be carried, it is not a punishment: it is god's gift, a reward of tremendous value. One has to be thankful for it, grateful for it.

Prem means love, and upadipa means set fire to. Love is a fire, god's fire. It burns, it burns totally. It kills you as you are but it also gives you a new birth: it is both crucifixion and resurrection.

Sannyas is a symbolic gesture that you are entering into this fire; hence the colour of fire has been chosen for the sannyasin. It will consume you, it will not leave you as you are at all, but it will bring you to be as you should be. It will destroy the seed but the tree will be born.

To be with a master means to allow him to set fire to you, to make you aflame, to throw you into such flames that you cannot come back as you are. You will come back, but you will come in a totally new way.

You will be back, but you will be luminous, full of light. You will be back, but then you will have wings; you will be back, but then you will not gravitate towards the earth, you will start levitating towards the sky. You will also become aflame.

The ordinary man is represented by water -- water always goes downwards; and the reborn man is represented by a flame, because the flame always goes upwards.

The lotus is a symbol of great significance. The whole religious approach towards life is contained in this simple symbol. The lotus represents the transformation of man from body to soul, because the lotus is born out of dirty mud.

If you look at dirty mud it is unbelievable that a lotus can be born out of it. The lotus is the most beautiful flower in the world and comes out of such dirty mud! There seems to be no logic in it, it seems illogical. It is a quantum leap, the mud becoming lotus. And if it can happen that mud becomes a lotus, then man can become god. Then man can also have a quantum leap, a jump.

There is no logical possibility of man becoming god, hence whenever a Buddha says 'I am god' people are offended. Christ declares 'I am god' and people are so angry that they have to kill him. The reason is simple: it is such an illogical statement, it cannot be proved. But so is the case with the lotus -- just by searching in the mud you will not find it.

It seems that existence moves not logically but illogically. Now modern physics says it is so: there are quantum leaps which cannot be predicted, which are not mathematically possible, but which still happen. They are existentially true, logically not true.

In another sense also the lotus is significant: it lives in water but the water cannot touch it. If it rains the water will fall on it but will not touch it. Remaining in water, it still remains aloof, transcendental. And that's how a sannyasin should be: a lotus in water, living in the world and yet not being part of it.

[A sannyasin, leaving, says: I feel so helpless!]

That's good, because only in deep helplessness does prayer arise. If you feel really helpless then what can be done? One can only pray; and that prayer will begin something new in one's life. So helplessness becomes a door.

That's what my whole purpose of being here is: to help you transform every negative thing into something positive. Helplessness looks very negative, but just see the point: if you are really helpless then there is nothing left that you can do, you can only pray! Prayer comes out of helplessness, and then prayer is a lotus flower; helplessness becomes just mud. And prayer is so beautiful!

One can cry in helplessness but those tears are immensely valuable: they are one's communication with god. Words have failed, now only tears can convey some message.

In helplessness one becomes like a small child crying for one's mother. And the miracle is: if you can cry in utter helplessness, help will arrive; it arrives immediately. If you can cry like a small child, the mother runs towards you, and so does god. It is the same pattern. We are children of god: if we can cry, he has to run towards us. The help comes immediately, but it comes only to those who are really helpless. If one is pretending helplessness then it cannot come; then one's cry is just acting. The mother is wiser than you; acting cannot deceive her.

So don't be worried. Feel it, go into it, and let it become a prayer. Then you will feel that the thing that you were thinking was a problem was not a problem but a golden opportunity, a blessing in disguise.

[A sannyasin is leaving. She says she has many blocks she cannot break through, although she has done several groups. She is unsure whether to study art or breath therapy. She feels the need for a rest at a sannyas commune in Germany.]

That's good: [the commune] will be helpful.

In fact a little more work is needed. You have touched the blocks, you are aware of them now, but to penetrate those blocks a little more work is needed, and particularly body work is needed. So if you can do a few body work groups there -- Bioenergetics. Primal therapy, Rolfing, Postural Integration -- things like this will be of great help. And whenever you can come, come back, mm? -- because a few groups more and you will go through them.

It is good that you have come to know about the blocks -- half the journey is complete. Millions of

people have blocks but they are not aware of them, so they think that they don't have any blocks.

The blocks are there. The civilisation and the society is so sick that everybody, every child, is forced to create blocks. No child is allowed his natural being; that's how blocks arise. When some energy is pushed in and is not allowed to have an expression then it is not allowed to go out in any way, and it coils up upon itself and becomes a block. Slowly slowly it becomes a pattern: whenever energy moves there. it coils up again and becomes a vicious circle inside; it becomes like a wound, a hard rock.

Everybody is carrying blocks because we have not been able to create a real, free human being yet. Our conditioning is wrong, our education is wrong -- because the parents are blocked and the priests are blocked and the politicians are blocked and they decide everything for the child. The blocked people decide for the new child: naturally, they give their blocks to the child, the child gets them as an inheritance.

The first thing is to become aware -- and that has happened. It will make you a little miserable, because in not being aware, you feel perfectly okay. When you suddenly become aware, then you start feeling that there are problems which have to be dissolved. But this is half the work done: now they can be dissolved. Once you know, there is not much of a problem. The first thin~ is more problematic, the second thing is easy. There are methods; the problems can be dissolved.

So you can do Rolfing, Postural Integration, Primal therapy, Bioenergetics -- these four things, whatsoever is available there. And if you cannot do them there, then come here.

And if you don't feel like going into education, there is no need to. Never go against your feeling. Unless you really feel for something totally, don't go into it. That will create a block. That's how blocks are created: you go half-heartedly, the half that is resistant will become a block; it will take revenge in its own time. It will again and again remind you 'Look, I told you before: don't do this.' It will condemn you, it will follow you for your whole life, and it will condemn you; it will not allow you to enjoy the thing that you are doing. Unless one goes totally into something this problem arises.

So there is no need. Nothing is more important than your wholeness. Let this be a fundamental law: nothing is more important than your wholeness. Your wholeness has not to be sacrificed at any altar. It may be education, it may be society, it may be religion: your wholeness has not to be sacrificed for any god; your wholeness has to be unsacrificed.

Then you may not succeed in the eyes of others, but you will remain fulfilled in your life. You may not become famous, but you will remain tremendously happy -- and that's the whole thing. Everything else is just nonsense.

You can go to [the commune], and whenever you can come, come back. Keep it (a box) with you, and whenever you need me just put it on your heart. Good!

Zorba The Buddha

Chapter #18
Chapter title: None

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Deva means divine, udgam means the source. We are already at the source, we are the source. We have never left it, not even for a single moment, yet we have forgotten about it. We have fallen asleep: we have not gone anywhere. God has not been lost, only forgotten; it is a kind of forgetfulness. So all that is needed is remembering, waking up, looking inside to the deepest core of your being, and you will find there the

source, the divine source.

Once one is fully aware of one's divine source, the whole of life changes because its central context changes. The moment you know that you are the truth, then everything remains the same yet nothing is the same any more. The ordinary suddenly becomes extraordinary, the mundane becomes the sacred. This very world becomes a lotus paradise.

Udgito means a song. Life can be a song, but it is not necessarily so; we have to make it one. It is an opportunity. We can miss the opportunity; the majority of people go on missing it. The basic reason why they miss it is that they think they have already got it.

The moment you think that you have already got it, you don't care about creating. If the ill person thinks he is already healthy then he will not go to the doctor, he is not going to take any treatment; that will be logical.

Man is born to be a song; but in the beginning we have only the seed for it, the potential for it. It can blossom, life can really be a celebration. It should be. There is no reason why it should not be, except that idea that we have already got it.

Birth has become synonymous with life; it is not. With death, birth ends, not life. If you don't know life, then death looks as if it is the end of life. If you know life, then death makes no difference at all. Life is not confined between birth and death: birth and death are episodes in the long journey of life. Life spreads backwards to the very beginning, if there has ever been a beginning, and forwards to the very end, if there is ever going to be an end.

Life is eternal, universal, but that life can be known only when we transform our being into a song. Life is touched only when you are in a dance, in a song, in a celebration.

Deva means god, upagam means to come close to -- to come close to god. Ordinarily man is escaping from god, because that is the only way to remain in the ego, that is the only way to feel oneself as separate from existence. If you come close to god you start melting, you start disappearing, you start evaporating. That creates fear -- so people worship god, they pray to god, but they never come close. From far away they go on praying and worshipping, but they remain cautious so as not to come close. Once they come close they will disappear.

To come close to god is almost committing suicide. And it is the real suicide -- not just the bodily suicide, but total annihilation. So only the very courageous ones come close to god.

The cowards pray, worship, they go to the church, they go to the temple, they read the Bible, they read the Koran, the Gita, but they keep a distance. If Jesus is alive, they will not go close to him. When he is dead, then they will worship him. When Buddha is alive, they will create every kind of barrier between themselves and the Buddha. When Buddha is gone, then Buddha is god. Then they will make temples and statues. This is a very subtle strategy of the ego to remain in existence: worship the dead, avoid the alive.

Only the courageous ones can come close to a Buddha or a Christ or a Krishna -- and that's how one comes close to god. God becomes visible in people who have disappeared, and those people become doors. That's the meaning of a master. The master has nothing to teach, he is not a teacher. He is a master because he is not. It is a paradox, but a master is a paradox: he is not and that's why he is a master. He can help you to disappear; he can become a door, he can become an opening into existence. He can be a window for you, and from him you can jump into the eternal. He can be a jumping-board.

Deva means god, parinit means married to -- married to god. Sannyas is a marriage: marriage to the ultimate, marriage to the absolute, marriage to the whole.

Unless the part is married to the whole, the part is bound to remain in misery, because then the part has no roots in the whole, is not nourished by the whole. And to remain separate from the whole is a constant struggle to survive. That struggle dissipates energy. But that's how man has lived for thousands of years, struggling with the whole, fighting with the whole. The attitude has been very arrogant, but it has been dominant because it gives gratification to the ego.

Man has been fighting with nature, fighting with the universe -- trying to conquer. It is ridiculous, the part trying to conquer the whole. In the very effort, man has destroyed ecology, man has destroyed spirituality. Man has destroyed all that is beautiful and now he is on the verge of destroying the whole earth and himself too. This has been the outcome of a particular philosophy of life: the philosophy of conquering.

Religion is the philosophy of surrendering, not conquering. And the beauty and the paradox is that the

more you surrender, the more you conquer; the more you try to conquer, the more you are defeated. In the very surrendering of the part to the whole, the part becomes the whole. In the very surrendering, there is a tremendous release of energy; all the energy that is involved in struggling is released. There is great relaxation, great peace, silence, serenity.

Be married to the whole, make it a love affair with existence. It is not a struggle, it is not a conflict. It is a love affair, it is a marriage.

Upageya means to be sung, to be celebrated; and that's the very core of religion.

Religion has nothing to do with ascetism. Asceticism is born out of a masochistic mind. It is sickness, it is pathology. There is a very ugly joy in torturing oneself; it is perversion. To torture is ugly; whether you torture others or you torture yourself does not make much difference. In fact to torture oneself is more of a crime than to torture others. The others can retaliate, they can defend themselves, they can do something to protect themselves. But when you torture yourself then there is nobody to defend you, then there is nobody to fight you back. So it is more ugly. more violent.

But down the ages these masochists have been thought to be mahatmas, great saints. They needed psychological treatment, they needed electric shocks. They were utterly ill, but they were dominant. For a certain reason they became very very dominant, and the reason is that man is always impressed by something that is outlandish, which looks extraordinary. Man is always impressed by something which is not common. Hence the Kohinoor diamond: if there were millions of Kohinoors nobody would be impressed, but because there is only one, man becomes hypnotised by it.

To torture oneself is a very rare disease, because it is unnatural, against nature. Nature wants to celebrate. No tree tortures itself, no animal tortures itself, no bird tortures itself. If you remove man, then existence is constantly in a festival; it is a carnival of joy. Only man can get into such a perverted state that he can start torturing himself -- fasting, beating his body, living in the cold or living in the heat. Man has done a thousand and one things, he has been very inventive. But these people were few; it is so against nature that only a few people could be so sick, so pathological. But they became Kohinoor diamonds -- rare specimens. Because it was against human nature, people were tremendously impressed: they were doing something extraordinary. They have dominated religion, and because of them the earth has remained irreligious.

The real religion has to be born, has yet to be born. There have been a few people who have been religious, but religion has not yet happened.

Somebody said to George Bernard Shaw 'What do you think about civilisation?' He said 'It is a good idea -- somebody should try it!'

So is the case with religion: it is a tremendously beautiful idea but it has not been tried yet. Yes, there have been a Jesus and a Buddha and a Lao Tzu and a Zarathustra, but they are people who can be counted on one's fingers.

I initiate you into the world of celebration, into the world of natural spontaneous wholeness and health. That's the purpose of this sannyas, neo-sannyas.

Updipa means to set fire to. That's my purpose here: to ignite a fire in you, a fire that can only be fulfilled when god is realised, to set fire to your being, to make you thirsty. It is a thirst that will only be quenched by god and nothing else. It is a risk, but life attains to heights only when one starts taking risks. The greater the challenge, the sharper becomes the intelligence, awareness. The greater the danger of facing it, of encountering it, the greater the wisdom that arises in one's being. And unless the danger is there, one goes on sleeping; one remains a somnambulist, a sleepwalker.

God is the ultimate danger, the greatest risk and adventure. It is not for cowards, it is not for frightened, trembling people. It is for the trembling that the churches and the temples exist. Churches and temples provide people with a pseudo god, with a synthetic, plastic god. People can afford that, because there is no risk in it. But to move into reality, to penetrate the truth of life, is playing with fire. And unless you become fiery, you will not be able to enter into the world of god, into the kingdom of god.

Sannyas is a process of creating more and more fire in you. Fire is a symbol of eternal life, and fire is a symbol of the ultimate too. It is only by going through great fire that one is purified, that one becomes pure gold.

Satyam means the truth. Truth is not a conclusion of any logical thinking. Whatsoever logic can arrive at

remains only hypothetical; it is never the truth. It is almost always only an approximate truth. But truth cannot be approximate; either it is true or it is not true. There is nothing like approximate truth.

That is as ridiculous as to say that this circle is just an approximate circle. If it is approximate it is not a circle. A circle has to be perfect, only then is it a circle; otherwise it is something else. You cannot say that a man is approximately dead or approximately alive; either one is dead or one is alive. There is no possibility of a category in between these two.

So what logic calls truth is only a hypothesis. That's why logic goes on changing; yesterday's truth is no more today's truth, and today's truth will not be tomorrow's truth. Philosophy goes on changing, science goes on changing. Truth is eternal, unchanging, unchangeable.

Then what is the process to attain to truth? It cannot be thought about. How can you think about the unknown? Whatsoever you think will be part of the known. Truth is known when all thoughts are dropped; when thinking disappears, then truth is known. So truth is not a conclusion of thought, but the experience when there exists no thought in you. When the mind is utterly empty of the thought process, truth arises in your own being; when there is space and there is no thought, truth wells up within your own being. It is a non-logical process. It is existential, not logical. Truth arrives only when you are in a state of meditation -- not in any state of mind, but in a state of no-mind.

Remember that: truth has nothing to do with philosophising. One can go on philosophising for eternity and one will not arrive at any truth. Everything will remain approximate, so-so, inferential, hypothetical.

What Buddha knows was not arrived at by any logical process; he has arrived by dropping the mind in totality, in toto. Anyone who has ever known truth has known it only when the mind was put aside. Then suddenly one is herenow, and there is such great silence that one starts hearing the whispering in one's own heart. It is a still, small voice: when the mind has ceased creating noise, it is heard.

Truth has to be discovered, not concluded, and the discovery has to be made within oneself, not without. That is the meaning of satyam.

Love is the greatest magical quality in life. If love is not there, there is no magic in life; life remains very ordinary, unlit, no light radiates from it. It remains like a piece of rock, not like a flower that radiates light and colour and fragrance. Love brings all these things into life. It brings colour; then one is no more black and white, and life becomes a rainbow. All the colours, the whole spectrum of it, becomes available. Suddenly, one is full of light, as if darkness had never existed. Darkness cannot exist with love: it exists with hate. Hate is dark, love is light.

Also, one starts exuding a fragrance. Beautiful qualities that one had never been aware of suddenly surface. One starts looking at life with poetic eyes, with the vision of a painter. One starts hearing words and sounds with the ear of a musician. All art is nothing but a by-product of the loving heart, because the loving heart becomes creative. The loving heart has to become creative. It has to pour itself into existence in as many ways as possible, through as many dimensions as possible. Once love starts flowing in your heart, you start creating an aroma of magic around yourself; a subtle elegance, a subtle grace, starts happening of its own accord.

Love is magic, love is religion. Remember that word, and not only remember it: live it. The more you live it, the richer you will become.

Vimala means utter purity: purity that is not imposed from the outside, purity that is not cultivated, purity that is not practised, purity not as a discipline but as an explosion of one's nature, purity not as character but as consciousness.

At the innermost core of every being, there is an uncontaminated well of purity. It cannot be contaminated; by its very nature it remains virgin. Whatsoever you do remains on the circumference, it never reaches the centre. The difference between the sinner and the saint is only on the circumference; at the core, nobody is a sinner and nobody is a saint. How can you be a saint when no idea of sin exists there? Sinner and saint are two aspects of the same coin. The good and the bad, god and devil, they are aspects of the same coin; they all exist on the circumference. The circumference is the world of morality of good and bad, of constant judgement, condemnation appreciation .

As you go deeper into your being, those distinctions lose meaning, they start fading away. Slowly slowly they become more and more blurred, and a point comes when they are not found at all. That point is your inner purity. That makes you not a saint but a sage.

A sage is one who is beyond the saint and the sinner. The sage and the saint are not synonymous words.

The saint is very ordinary; the sage is transcendental.

To be a sage is the goal. The goal of sannyas is not to be a saint -- I don't teach morality and I don't teach character. I teach you how to get into the essential core of your being so that you can taste something of your virgin nature. And the very taste of it is a transformation.

[The new sannyasin asks if she can work in the ashram rather than do groups.]

I think you should do at least one or two groups more and then you can start working, mm? Groups will help you more and more to feel the energy that is available here; then it is good to enter into work. Otherwise the work remains work and does not become worship, and unless it becomes worship, it is pointless.

Prem means love, prashanto means profound, deep. Prashanto can have another meaning too: silence, peace -- deep peace, deep silence. Love has both the qualities in it, the quality of depth and the quality of silence. Those are the two wings of love: peace and depth. Without love, life remains shallow and life remains noisy; a tale told by an idiot, full of fury and noise signifying nothing. Without love, life remains much ado about nothing.

Love brings depth. The dimension of depth is very unknown, even to lovers, because they think that love is only a relationship. It is a relationship too, but far more important is that the moment you start moving into love, you become more and more attuned to your depth. The lover or the beloved is outside, and people become focused on the outside and forget the inner dimension -- but that is far more important. That is what is really happening in you, and that's what is giving you so much joy.

The outer thing is just an excuse. To be really meditative about love means to know this inner happening. One starts finding that one is no more shallow; some depth is opening up. And the deeper you go, the more silent you are. If love does not make you deep and silent, then it is false; it must be something else, masquerading as love.

So there is a key for you: be deep in love with people, with animals, with birds, trees, rocks. Don't miss any opportunity: if you can be in love, be in love. If there is nobody and you are sitting alone, then just be love; there is no need to find an excuse. Slowly slowly, one starts feeling that one can exude love without any object; there is no necessity for an object. Then love has freedom -- and the more free it is from outer objects, the deeper it goes. Then love becomes meditation, and a far richer meditation than any other meditation.

Slowly slowly, through love you discover your own silent spaces, and ultimately you open the innermost shrine with the key of love. And that's where god is found!

Zorba The Buddha

Chapter #19
Chapter title: None

19 January 1979 pm in Chuang Tzu Auditorium

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In fact there is no meaning to any word; all meanings are arbitrary. Language itself is arbitrary. It is a human invention. We give meaning to words; words don't have any meaning. Mm? That's why so many

languages are possible. There are three thousand languages on the whole of the earth; and sometimes the same word means one thing in one language, another thing in another language. Words are given meanings: they are useful but they have no intrinsic value.

Sounds are not created by man; they are there. Even if man disappears from the world, sounds will continue. In the mountains the falling rivers will create sound, and the waves of the ocean will create sound, and the wind passing through the pine trees will create sound, and the birds will go on singing; but there will be no meaning.

Meaning as such is a creation of the human mind; and one has to transcend meaning, only then is the mind transcended. If one can drop meaning, the mind is dropped automatically.

So it is good that there is no meaning in your name. Remember this thing, that meaning has to be dropped. This constant search for meaning creates anxiety. People go on asking absurd things. 'What is the meaning of life?' they ask. 'What is the meaning of love?' they ask. 'What is the meaning of a rose flower?' and 'What is the meaning of a bird on the wing?' And because in language questions seem relevant, people go on searching for meaning.

There is no meaning anywhere. And that is the beauty of existence, that it has no meaning -- because meaning will be a limitation. Because it is without meaning, it is unlimited, infinite. And because it is without meaning, it is closer to poetry than to mathematics. It is closer to love than to logic. The way of love is not that of meaning; it doesn't care at all about meaning. It lives moment to moment, purposelessly, because it is its own purpose.

Meaning means that the purpose is somewhere else. Meaning reduces life to work: it becomes business, and everything is reduced to a commodity, saleable, purchaseable. All that is beautiful and all that is true and all that has some ultimacy about it, cannot be reduced to a commodity. It cannot be sold, it cannot be purchased. It is, but it has no business. It simply is, and that is-ness is vast. That is-ness has no meaning but is significant, tremendously significant, incredibly significant, because it brings grandeur, grace, to each moment of life.

To be a sannyasin means an effort to transcend language, an effort to transcend meaning, an effort to transcend mind.

[The new sannyasin says that she is not in touch with her sexuality since she was a teenager and started suppressing it... now she feels it is too late.]

No, it is not late!... It is never too late -- not even on one's death-bed. It is never too late! And you have a long life yet ahead.

Living in suppression is living in a prison unnecessarily. And I can understand why you are afraid of Tantra. If a person has lived in a prison for many years, the very idea of becoming free frightens him, because in the prison there are a few things which are very secure, safe; in fact prison is the best place for those who want security, safety.

Everything is secure, safe; there is no responsibility, no worry. Nobody can come and kill you, thieves cannot come and steal things from you: the guards are always on duty, you are protected. And you need not worry about tomorrow's bread; it will be supplied. You need not worry about clothes.

A person who has lived in gaol for many years becomes very afraid when the day that he is going to be free and back in the world comes closer; it frightens him. He will have to earn bread, and he will have to think of a house; he will have a thousand and one worries to face.

That's what happens in inner, psychological prisons too: if you have suppressed for many years, you are afraid. But that fear has to be dropped, and the only way to drop it is to go into situations where you have to drop it....

Do Tantra and then Encounter, and after Encounter remind me again. In these five months you will be out of the gaol; don't be worried about it. That's my whole work, to pull people out of their gaols.

And it is not late, it is really just the morning, evening is very far away. You have come in at the right time!

One of the most fundamental secrets of life is: whatsoever you want in yourself, start creating it. That's the only way to attract it. If you want misery, then the first seed has to happen within you. You have to become miserable inside, you have to create the space for misery to enter. Then from every nook and corner of existence misery will start flowing towards you. You have created that space, you have asked for it; and

god is very generous, so whatsoever you ask is fulfilled.

If you want bliss to happen in your life, create a small seed inside yourself. Create the space for it to happen, and then it starts coming in torrents; it starts coming from everywhere, from all dimensions. One is simply surprised that it is the same world: from where is so much bliss coming?

Jesus says that those who have will be given more, and those who have not, even that which they have will be taken away. This is one of the most beautiful sayings ever uttered by any man. In it is contained the greatest secret of life. It looks very anti-communistic on the surface. It means that those who are rich will become richer, and those who are poor will become poorer. But it has nothing to do with economics, it has nothing to do with the social structure; it has something to do with an inner law of consciousness.

This is how it is: the blissful person becomes more blissful and the miserable person becomes more miserable, because whatsoever we are, we are given more of it. We are guests; the existence hosts us. And this is the problem: people want bliss to happen but they don't create the space for it. They don't want misery but they go on creating space for it.

If the mind remains negative, you create space for misery; if the mind is positive, you create space for bliss.

Remember it, live it, and you will be surprised: this single key can open all the locks and all the doors.

Deva means divine, gathen means a story a divine story. Life is a divine story. It is an unfolding of something that has always been there but which was hidden. It is an expression of something that was in a seed form. It is evolution, and there is no end to it; peaks beyond peaks and universes are waiting. Man is not the end, in fact he is only a beginning.

We have not really started the journey yet. Man is only a preparation for the superman. Man is a preparation for a Christ, for a Buddha, for a Krishna. Man is a blank canvas: the painting has to happen, and it cannot happen without your co-operation. It cannot be forced to happen; you have to help your inner unfolding. You are not to become satisfied too early and you are not to be satisfied as you are.

Man is an arrow, and the arrow has to reach the target. Man is on the way, man is a pilgrimage. That is the beauty of man, because only man is evolving.

For millions of years, lions have remained lions and tigers have remained tigers, the rose has remained the rose and the lotus has remained the lotus. Only man is changing, only man is growing. With man nothing is static, everything is dynamic. That is the beauty and the glory of man.

Man has some great responsibility. Existence has trusted man tremendously. It is on the shoulders of man that existence is hoping something great is going to rise. Man is the hope, and every man has to help this unfolding. All is there, but it has to be decoded. All is there like a seed, but the seed is only a potential; man is only a potential .

The greatest calamity that is happening in the world today is that people have started forgetting, completely forgetting, that they have to transcend themselves, that they have to surpass themselves, that man is blissful only when he is surpassing himself. Man is the only animal who surpasses himself, who can surpass himself, and if he does not do it he remains miserable.

Misery is in not growing and bliss is a by-product of growth.

Anand Joseph -- blissful Joseph. It reminds one of the father of Jesus. And everyone has to become, in a certain way, the father of Jesus. Christ-consciousness has to be born in you. You have to father it, you have to mother it. You have not only to be a Joseph, you have to be a Mariam too.

The Christ child is waiting to be born in everybody, and unless we become very very conscious of it, it cannot happen -- because it is not a physical birth, it is the birth of consciousness. It is a jump into consciousness. It is a quantum leap from matter to god, from the outer to the inner, from the mundane to the sacred, from mind to meditation. The story of Jesus becoming Christ is the story of everybody; everybody has to become a Christ. Christ simply represents the ultimate flowering of consciousness.

Anand means bliss; the ultimate state of consciousness is naturally blissful. Its very intrinsic quality is bliss. We suffer only in the measure to which we are unconscious; suffering is a by-product of remaining unconscious, robot-like. Suffering means that man, who is meant to be a Christ, is confined to being a machine: that's suffering.

Consciousness needs expansion; and the body is very small, the mind is very small. To look into existence through the mind is looking through a keyhole. That is misery: confined, locked, only looking through the keyhole. So whatsoever we see through the keyhole is never the truth, but only parts and

fragments. Everybody shouts that he has found the truth, and everybody is sitting close to his own keyhole. No two people can agree on what truth is, because everybody is seeing different things. Different keyholes make you available to different fragments of life. Hence the conflict between Christians and Hindus and Mohammedans, and everybody trying to prove that 'My truth is the ultimate truth and what you are saying is just stupidity, superstition, nonsense.' But all are claiming the whole, and they only know a very small tiny part.

When you come out of the mind you come into the open, under the sky, and then for the first time you become aware of what truth is, in all its multi-dimensionality. Then it is so vast that you cannot say it, it is so huge that no word can convey it.

So Buddhas don't say what truth is. They only take you by the hand, under the open sky, and they say 'Now you can see it!' Buddha says again and again to his disciples 'Ihi passika: come and see!' He does not say 'Come and believe', he says 'Come and see.'

And that's my effort too, helping you to see. I don't give you any belief, any dogma, to believe in; I only make you aware that you are unnecessarily looking through the keyhole. The keyhole is just to open the door: the key is with you, it is already provided. There is no need to look through the keyhole, there is no need to be a thief. This is your world and your existence, and all is yours: open the door and come out. Be in the sun and the wind and the rain, and see what it is. Ihi passika: come and see. In that seeing is transformation. That seeing is consciousness and that seeing is bliss.

Anand means bliss, satyarthi means a seeker of truth -- a blissful seeker of truth. Truth can only be searched for by blissful people; it cannot be searched for by anxious people, by people who are worried, who are miserable, who have started the search because of their anguish and anxiety. They are not really searching for truth, they are searching for a certain consolation.

If you seek out of pain, you will seek a pain-killer; you would like to have some metaphysical aspirin that relieves you of the headache. That's why millions of people become caught up with some consolation, with some belief, with some dogma, because it consoles, it soothes. It is like a lullaby, it helps you to remain asleep. It makes your life comfortable -- not true, not authentic. It makes your life more convenient. It functions as a lubricant, life becomes more smooth. It does not give you truth; it simply gives you buffers, protective buffers, shock-absorbers. And that is really going against truth. The more shock-absorbers you have, the less is the possibility of seeing the truth.

The real truth-seeking cannot start with a suffering mind. It can start only when you are so blissful, so happy, that you would like to enquire into reality, out of playfulness. That enquiry has no anxiety in it: it is a playful enquiry. It is more like art -- art for art's sake. One enjoys enquiring -- not that one is worried about truth, not that if one cannot find it then one will not be able to live. One will still live and one will still live happily, but because there is energy and there is joy and there is childlike curiosity, out of that childlike, innocent enquiry, one starts playing games with one's own consciousness. Those games are what religion is all about.

Once you start playing those inner games of consciousness, slowly slowly, great visions start happening. Slowly slowly you come closer and closer to your home, and one day, suddenly, out of your blissfulness it is there.

Anand means blissful, unmesha means opening of the eyes -- a blissful opening of the eyes. It is not with any effort, not with strain. It is just as one opens one's eyes in the morning when one becomes aware that the sun-rays have started falling on one's face, that the birds are chirping outside, that the traffic has started on the road, that the people in the neighbourhood are awake. One starts hearing the noise, the morning noise. all around, and one opens one's eyes: it is morning! There is no effort.

Truth is attained by no effort. Those who make too much effort and become strained by the effort, become more and more tense. And the more tense you are, the farther away you are from truth, because truth happens only when you are utterly relaxed. In utter relaxation, and only in utter relaxation, truth simply bubbles up in your being, it wells up.

It is while you are in rest that it happens -- not when running after it, but sitting silently doing nothing, the spring comes and the grass grows by itself. No effort is the fundamental key.

So that is the meaning of your name. Unmesha means opening one's eyes without any effort.

Prem means love, artha means significance love, the significance. Love is the very soul of all that is, and

unfortunate is the man who misses love. Ninety-nine point nine percent of people miss it; only very rarely does a person come to know what love is. It should not be so; it is a very unfortunate state of affairs. But the society is anti-love, the church is anti-love. All churches and all societies that have existed up to now are war-oriented, hence they cannot be for love.

Up to now man has lived in a world of hate, enmity, jealousy, possessiveness, a world of politics. We have not yet been able to create even a small oasis of religion, hence the whole establishment of the church, of the state, of education, is basically anti-love -- because they want soldiers, they want slaves, they want servants, they want efficient machines, not men. And the moment love happens, you cannot remain a machine.

This is something very significant to be understood. Now whatsoever a man's mind can do, computers can do. The only thing left to man is love -- that no machine can do. Thinking can be done by the computers, maybe in a far better, more accurate way. The only thing left which can be still called human is love. No machine can do it, no machine can even understand it.

Down the ages, for thousands of years, man has been prepared, conditioned, hypnotised, in such a way that the whole potential of love remains a potential and never becomes actual. Hence you don't see beautiful people in the world, but all kinds of uglinesses. Even in beautiful faces you will see uglinesses beautiful eyes full of ugliness, beautiful bodies but already poisoned by the society.

And because love is missed, life becomes a drag. It loses the quality of dance. It becomes very prose-like; the poetry is murdered. It is only love that brings poetry to life. It is only love that makes you live, not separate from existence but as part, part of this whole, in a kind of tremendous exchange, communion.

That's the function of love, to help you to commune. You love a woman and communion happens; you love a friend, a communion happens. Slowly slowly, as ripples of love start growing bigger and bigger, wider and wider, you start touching more and more people. Slowly slowly, as you become more and more attuned to love, even animals enter into the arena and then trees and rocks. One day suddenly you have touched the whole existence with your love energy. Then you throb, then you pulsate, then you are in harmony with existence. And that harmony is god.

[The new sannyasin says that since he first visited India seventeen years previously, he had met many gurus and read much, but it was not until seeing a film of Osho that he felt deeply moved to surrender to him. He asks if a sannyasin can become complete away from the master.]

Mm mm, perfectly. There is no problem, because if your heart is with me, then wherever you are, I am with
you. You will not miss me.

The physical distance is irrelevant. You will see it, you will come to feel it every day, that physical distance does not make any difference. It makes a difference only if the contact is intellectual; then it makes a difference. The intellect is part of matter, and matter exists in space and in time. But the heart is not part of matter. It is the most non-material thing in you, the most elusive thing in you; it exists beyond time and space. Once your heart is in tune with someone, then space and time don't matter. Then wherever you are, you will find me with you.

The work will continue, and you are going to become complete. Just remain in love and remain in trust and remain in surrender. And that will also grow every day, because the more you experience what is happening, the more trust grows. It is not an intellectual conviction, it is something far deeper; so there is no need to be afraid. Wherever you are I will follow you. Don't be worried. Once the disciple starts following the master, the master follows the disciple!

Just help my people there, and sometimes whenever you have time, go to [the centre] and remain in contact with my people. And whenever you can come, come back. I will wait....

[A sannyasin who is leaving said he was sick most of the time here with dengue fever from mosquito bites. He feels a little sad that he can't get to know Osho better.]

Mosquitoes disturb you?... They are very ancient enemies of meditators!...

Come back, mm? and next time I will protect you from mosquitoes! They are good people; if you persuade them, they don't trouble you so much.

Zorba The Buddha

Chapter #20
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Vadano means music, melody, rhythm. The whole universe is a rhythmic pulsation of energy. Everything is pulsating in a tremendous synchronicity with everything else. Just as waves are pulsating in the ocean! deep in contact with each other -- no wave can exist alone, it exists only in a pattern of waves; they all exist together, they are members of each other -- so this whole existence is a pulsation of trees, rocks, men, women, stars, mountains, rivers. All are pulsating in rhythm -- and to pulsate in rhythm is to be blissful, is to be musical, is to be in harmony.

But because man has the capacity to be conscious, he can fall out of that. Consciousness is a double-edged sword: either it can become a no-self-consciousness, an unself-consciousness -- that is one possibility; or it can become self-consciousness -- that is another possibility. If it becomes self-consciousness you fall out of rhythm, you are no more part of existence; you start lagging behind, your steps are not in tune with the whole. Even the gap of a micro-second is enough to create misery. Misery is nothing but the distance between you and the harmony of the whole: the bigger the distance, the bigger the hell.

The other possibility is no-self-consciousness, un-self-consciousness. Consciousness is there, but there is no self. Then you are in tune. Self means that you have started thinking of yourself as separate; un-self means that you are and yet you are not. You are simply a part, neither dependent nor independent but in a kind of interdependence. That is truth.

The word 'interdependence' has to be remembered. The person who is dependent is egoistic and the person who is independent is also egoistic; those two are by-products of the ego. The person who understands is neither; he is interdependent. He knows himself as a wave amongst millions of waves. He exists as part, not apart. Then the great music arises in your being; the whole starts flowing through you.

To be initiated into sannyas simply means to become aware that you have fallen out of rhythm and that you have to enter into the garden of Eden again, in deep accord with the whole.

My whole teaching is to be harmonious with the whole, and then there is great music, great melody, great benediction.

Nirupam means unique. This is one of the greatest paradoxes of life, that we are not separate from the whole, yet each individual is unique. This is really difficult to comprehend, because the moment we think of uniqueness, immediately we think of the self. Our idea of uniqueness is that we can be unique only if we are separate from everything else; if we are units unconnected, existing like islands, then only can we be unique. If we are part of the whole, then how can we be unique? Logically it looks absurd, but existentially this is how it is: we are part of the whole and yet we are unique, because the whole is unique, and each part represents the whole and represents its uniqueness.

Now scientists have developed a new kind of photography which can explain this paradox very easily. This new kind of photography is done by laser rays; it creates a hologram. A hologram is a picture, not of the object itself but of the pulsating energy around it, the field of energy. The laser ray is thrown on an

object. For example, if it is thrown on you and then the film is exposed -- no camera is needed, no lens is needed, just exposure -- if you look at the film you will not find yourself there at all, but you will find a tremendously beautiful pattern of waves. The laser beam reflecting off you creates an energy-field around you. It is just as if you throw a stone in the lake and ripples arise and they go on spreading, and they are circular. You can take a picture of it: it will not show you anything about the stone, it will show only the ripples created by the stone.

This hologram simply represents the energy that is reflecting from you in ripples, in circles. But the beauty of the hologram is this, that through it the object can be created again. Pass another laser beam through the film and you will come back onto the screen. In the film itself there is only a pattern of energy, you are nowhere to be found; but if it is projected on the screen with the same laser beam, it gives you back the object and the object comes back as three-dimensional. The three-dimensionality of it is far more significant than ordinary three-D. It is really three-dimensional: you can look from the side, because it represents you from all over. Those ripples were arising in circles, from your side, your back also, so you can go sideways and look and your side will be there, or look from the back and your back will be there. You will be there as you really are.

The tremendous discovery is that if you cut the hologram into two pieces, each piece will give you the same picture again; and if you cut it into four pieces, then too. If you cut it into a thousand pieces, then each single small piece of hologram will give you the picture, the same picture. It is not that in cutting the hologram only half of you will come on the screen, or only a one-thousandth part of you will come on the screen -- no; you will always come as whole. Each part of the hologram is, in a miniature way, the whole.

Man is a hologram and each thing is a hologram, hence the uniqueness. It is not that you are just a part of god, you are a hologram: you represent god in his totality, just as everybody else does. It is not that we are just parts; we are wholes too. This is a significant discovery. very significant, because it explains one of the most paradoxical experiences of all the mystics.

Jesus says 'I am, yet I am not, but god is in me. ' In India the Upanishads can be condensed into a single sutra 'tat-tvam-asi: that art thou.' That is a hologram: 'that' means the whole, and 'thou' means the part. But the part is not less than the whole; the part is equal to the whole. That equality is represented by 'thou art that' or 'that art thou'; there is no difference. That is the meaning when Mansoor declared 'I am god: Ana'l haq.' He is saying 'This is my part; it is not just a part, it is also the whole.'

In ordinary mathematics the part is always smaller than the whole. In higher mathematics, the part is equal to the whole, and then each part is unique because the whole is unique. This is the meaning of the word 'nirupam'.

Samyo means equilibrium, balance, serenity, stillness. It is a tremendously significant word, with many meanings, but all the meanings are around the idea of centredness.

Man can live in fragments, in division, in contradiction -- that's how man lives. Then the whole of life is a constant civil war: one part fighting with another part, one part pulling one in this direction, another part pulling one in another. Unless this conflict is resolved, nobody can know what stillness is.

Stillness cannot be imposed from the outside: it wells up within you. It is not something that can be cultivated, it is not part of so-called character. It comes from the innermost core of your being. It spreads outwards, but it arises within, not vice versa.

One can sit in silence and can enforce a certain kind of silence, and if one goes on fighting and fighting with the mind, one can have a certain control over the mind. One can even stop thoughts -- but it still will not be true stillness, because those stopped thoughts are just there, waiting to erupt. You are sitting on a volcano. You are in control, but to be in control simply means that all that you are in control of is still there, ready to take revenge, and it will erupt with vengeance.

This kind of stillness is of no value. It is like a cold war: one is not actually fighting but is preparing to fight. It is not real peace, it is just the gap between two wars; a gap is needed so that you can prepare again for the new war that is coming.

The real stillness is not that of cultivation. The real stillness comes out of understanding the inner conflict, watching the inner conflict, watching continuously -- 'Why am I fighting? Why?' -- looking deep into that why, and slowly slowly seeing the absurdity of it.

The moment you start seeing the absurdity of it, it starts falling away from you -- not that you drop it. If you drop it, it will remain superficial. When it falls of its own accord because the insight has arisen that 'This is stupid!' in that very understanding is liberation. When you have seen the ridiculousness of it, you

simply co-operate with it no more; and without your co-operation it cannot exist. It sucks your energy; it is a parasite. Then conflict, inner conflict, inner tension, inner contradiction, drop of their own accord because a certain light of understanding has arisen in you -- through watching, through observing, through witnessing. Then suddenly some stillness that you have not even thought about, some coolness that is not of this world, something that transports you into another world, erupts. You still walk on the earth, but your feet no more touch the earth. You still live in the same world, but you are no more part of it: a transcendence has happened.

That state of stillness is samyo. Then one is centred, whole, undivided, there is no fight of any kind. Then one lives moment to moment. Each moment then is a precious gift from god, and one lives in tremendous thankfulness. That thankfulness is prayer.

Upgiti means a song, singing. Life is life only when there is an undercurrent of singing in it. Ordinarily there is an undercurrent, but that is of thinking, not of singing, and the undercurrent of thinking is a dissipation of energy. Thoughts don't bring you truth and thoughts don't bring you silence. Thoughts are only disturbances in your inner being. Thoughts are a kind of disease -- exactly, dis-ease.

This has to be changed, this gestalt has to be changed. The same energy that goes into thinking has to become singing, an undercurrent of humming, a bubbling joy, a bouncing joy -- as if one is constantly in love, waiting for the beloved, as if at any moment the beloved is to come and one is throbbing, pulsating with great expectancy, as if one is pregnant. And the undercurrent of singing does make one pregnant, pregnant with god.

The more your energy becomes a singing inside, a dancing, a celebration, the more and more you come to know about the mysteries which are all around but because of the barrier of thinking you cannot see them. Thinking is a kind of blindness; singing will give you eyes. Only poets know, only dancers know; others only think, they never know.

The mystic is the highest reach of the poet -- the climax, the crescendo. And that's what sannyas is: it is an initiation into mysticism. By becoming a sannyasin you have shown your readiness to go to the highest peak of consciousness. It is the beginning of a great journey that ends in being a mystic.

A mystic is a poet who lives his poetry. He may not compose poetry, that is not the point; he may never sing a song, that is not the point -- his whole being is a kind of singing. His whole being is like a mountain stream, the sound of running water, and the joy of exploration.

That is the meaning of upgiti: the gestalt has to be changed from thinking to feeling, from logic to love, from syllogism to singing. This can be done, and can be done very easily, because singing is closer to our hearts than thinking; it is more natural. Obviously love is more natural than logic; logic has to be taught, love arises of its own accord. We are meant to be lovers! Logic is a social invention: love is god's gift.

Whatsoever is natural is easy to attain. In fact, if we are ready to drop the unnatural, the natural explodes. No effort is needed to create it; it is already there. It is just that the unnatural is too heavy -- it is like a rock, and the stream cannot flow.

Prem means love, shivo means the ultimate good, the summum bonum -- love, the ultimate value, the ultimate good. Everything else is lower than it. Love is the essential core of all religion, of all poetry, of all mysticism. If love is fulfilled, then all commandments are fulfilled; and if love is not fulfilled, you can fulfil all the commandments and nothing will ever be fulfilled. All those commandments will remain only superficial, formal; there will be no heart in them. They will not be alive, they will be corpses. You can decorate them, you can paint those faces: you can deceive people, but you cannot deceive yourself, because you will know that you are only pretending. And to pretend is ugly.

That's what we have been taught to do, down the ages -- to pretend. We call it morality and we call it religion and we give it beautiful names just to hide some ugly fact.

Our prayer is formal; we go because we have to go. Our morality is formal, because if you don't follow it you get into unnecessary troubles. It is safer to follow, to pretend; it gives you respectability. This formal morality functions like a lubricant between you and others, so it is a good policy. They say: Honesty is the best policy. Morality is nothing but a policy, a strategy, to live with people in a certain harmony. But it remains superficial; your heart is not in it.

The real morality has nothing to do with commandments; the real morality has to follow only one law, the law of love. The law of love will not necessarily coincide with the law of the society; that is not necessary. Sometimes it coincides, sometimes it does not; more often it does not.

The really religious man, therefore, is bound to be in constant rebellion. One who follows the law of love will become a rebel -- but that is the only way to truly live. The only way to truly live is to live dangerously. Lovers live dangerously, because they risk all for something invisible, for something unknown. They put at stake all that is known; they are gamblers -- but it brings sharpness to their intelligence, it brings integrity tO their souls, it brings a crystallisation.

It is only by passing through the fire of love that one becomes pure gold. So I call it the summum bonum, the ultimate good, the highest morality and the ultimate in religion.

Unmilo means the act of opening your eyes. Truth is: it is now, it is here. One need not go anywhere. It has not to be searched for, sought, it has not to be discovered: it is facing you, it is surrounding you, in all its utter nudity. It is not covered, so there is no question of discovering it or uncovering it. Then why do we go on missing? Because we are keeping our eyes closed. It is only a question of opening your eyes. It may be full daylight, but you can keep your eyes closed and then you are in the darkest night ever.

Just as there are physical eyes, there are inner metaphysical eyes. I mean that those inner eyes are closed. We have completely forgotten that they are there, we have completely forgotten that they can be opened. We have neglected our inner being so much and for so long that it has become almost non-existential. Hence the need of a master to revive a longing in you that you have almost killed -- to make you thirsty for god, to shake you into a kind of wakefulness.

Sannyas means a readiness to not be offended if you are shaken, to not be offended if you are shocked, to feel grateful if you are shocked, shaken, to not be angry if your dreams are disturbed.

P. D. Ouspensky, the greatest disciple of George Gurdjieff, has dedicated one of his best books 'In Search of the Miraculous' to Gurdjieff with these words: To the disturber of my sleep.

The master has to disturb your sleep -- and sometimes when you are having great dreams, sweet dreams, golden dreams. It irritates. That's why the master can function only with disciples who have shown a readiness.

Many people come here; they write letters to me, enquiring 'Can't we work, can't we meditate here, without being sannyasins?' I say to them 'There is no problem. You can meditate, you can go through therapies, but unless you are a sannyasin you will miss much -- because I can start disturbing, shattering, destroying you, only when you give the signal that "I am ready, Even if I have to be beheaded, that is perfectly okay, you can do it!'"

That's what sannyas is all about -- your readiness to be beheaded -- because only when you no more are as you have been in the past, will something new be born. New eyes will be born. Truth always is: all that is needed is a wakefulness.

[A sannyasin, leaving, says: I feel afraid to open.]

It is natural, that's why people have chosen to remain closed. If it were easy to open, everybody would be open. It is difficult because it is risky; it makes you vulnerable, it makes you unguarded. Opening up means dropping all your armour -- and that is your safety: nobody can enter in you. What to say about enemies? Even friends cannot enter you. The fear is so much and the clinging to safety is so deep that we don't allow anybody to enter in.

There is a certain logic in it: if you open the door, what is the guarantee that only the friend will enter? Enemies may be hiding somewhere and they may jump in. So it is safer not to open the door at all. Even lovers remain behind doors, shouting at each other but no communion is possible.

You will have to learn that insecurity is life, and security is death. Safety is not the true way to live; it is certainly a sure way to die. One becomes entombed in oneself, one becomes a grave unto oneself. Have you not seen people who live in graves? They are the most secure. No disease can happen, no death can happen any more, because it has already happened and they are finished with it. Nobody can rob them, nobody can cheat them, nobody can reject them: they are really secure. That's how millions of so-called alive people are -- carrying their subtle transparent graves around themselves. You can come close only so far, and then the wall comes. It is a transparent wall: you can look through it at each other, but no communion is possible.

You will have to see this, that this is not the right way. But this is what has been told to you again by people: 'Be safe. Don't risk, don't go into the unknown, don't move in the dark, remain alert. Don't trust, always remain suspicious.' That's what makes people remain closed. You will have to unlearn all this process, and you will have to learn a new way of life.

It will take a little time, because de-programming takes time. But you have started moving towards it, hence the longing to be open. It is a very fortunate longing, a fortunate moment, when one longs for an opening. And once you start longing, it is going to happen -- because nobody can hinder it except *you*.

[A sannyasin asks Osho to look into her and tell her what she needs. She has booked for several groups. She is only able to come here once a year and feels in between the East and the West which is uncomfortable.]

I understand. Mm -- it happens to everybody who starts changing. A time comes when one is in a kind of limbo, just in the middle: the old is gone and the new has not yet settled, and one is in between, torn apart. That's very natural. But going back is impossible; the West is finished. And in fact only when the West is finished does the East begin.

The people who are living in the East are not necessarily Eastern. My own experience of thousands of people is that only the people who are finished with the West become Easterners. The West represents the body, the mind, the West represents the without. And when you are finished with the without, only then does the inner journey begin.

Everybody has to be a Westerner in the beginning. It is fortunate to be born in the West, because you can easily be Western, and sooner or later you will be finished with it -- the more intelligent you are, the sooner it will happen. Then the real entry into the East begins. Those who are born in the East are unfortunate, because they are never finished with the West -- one thing. And the second thing is that they take the East for granted. They think they are Eastern; they are not.

Unless one passes through the Western process of the mind, one can never come to the Eastern process. It is the highest rung of the ladder -- first you have to climb the lower rungs.

So you are half way. But the ladder that you have climbed is no more there; you cannot get back....

It disappears, it is no more there. So going back is never possible: you can only go ahead. So you have to become more and more Eastern, and sooner or later this is your home. So come back here!

[A sannyasin returning from the West says: It was really good and really bad at the same time.]

That's good. It always happens so: when something is really good, it is really bad too! But it is good -- you look better. It has been a good experience, even if it was really bad! You look softer and better. Very good.

Zorba The Buddha

Chapter #21
Chapter title: None

21 January 1979 pm in Chuang Tzu Auditorium

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[A sannyasin with her daughter, newly returned says she had much tension in her chest since her daughter's illness when she had much anxiety and hatred for people and institutions...]

Every new relationship brings up many things which are repressed. To be a mother is a beginning of a

totally different world. Many things that were never available to you consciously will become available to you when you become a mother. It is a new dimension: it will bring many things into focus; many things will fall out of your perspective. You will have to change a lot.

With each relationship -- you make a new friend or fall in love with a new person -- you are in an upheaval. And the mother-child relationship is one of the most deep-going; it stirs your very heart. It is not an easy thing to be a mother, it is one of the most difficult things in life.

So you have to be very watchful, conscious, and let arise whatsoever arises, don't repress it. It is good that you get rid of it, and the only way to get rid of it is to be a simple witness without any judgment. Then motherhood can become a transformation.

Things will start changing here.

Prem Werner... will mean a warrior for love. It is a paradox, because love is not war, love is peace, but because we have created a world full of hatred, full of war, we have to fight for peace too, for love too.

The man-made society is a very unloving phenomenon. To be unloving is easy. You will never be in conflict with the society, you will adjust, because it is an unloving society. If you are unloving you are part of it, you are welcome. If you become loving you are a danger to the society; you start moving away from it, you lose the so-called adjustment to it. The society starts becoming suspicious of you: either you have gone mad or you have become a poet, an artist -- which is another way of saying the same thing, in better terms, that you are crazy, that you are no more a part of the calculating society, the market-place.

When for the first time Mohammed saw the light of god and heard the inner voice reciting the Koran, he rushed home -- he had been meditating in a cave in the mountains. He was trembling and perspiring. The first words that he said to his wife were 'Take care of me. Either I have become a poet or I have gone mad.' And both are dangerous!

This society does not allow the heart to function. Only on the fringes of the society do a few poets, a few painters, a few musicians, live the life of the heart. But they too have to compromise with the society because they also have to survive; they have to go on selling their hearts.

So it is a fight; it should not be, but it is a fight. To be loving is to be in a constant war with the ugly society that we have created. But this war is divine, it is in the service of god. It does not serve any politics, it does not serve any nation, it does not serve any church. Fighting for love ii fighting for god, and because you are fighting for love, your fight cannot be a camouflage for hatred; you will love your enemies too.

That's why Jesus goes on saying again and again to his disciples: love your enemies as thyself. He is the warrior for love. He was trying to create a new kind of human being who would live in love, hence he declared: love is god. But Christianity betrayed him. War continued -- still in the name of love, but it was just a pretension. Deep down it was hatred, politics; all kinds of ugly things were hiding in it. It was not war for love.

Sannyas is the same experiment again. It may succeed, it may fail: it all depends on you, it depends on my sannyasins.

Remember it, that we have to fight for love and a loving world, that we have to create a new man, homo novus -- a new humanity which will not know any barriers of caste, creed, race, nation, which will know only one earth, one humanity, one world.

Almira is an Arabic word. It is a name for god; it means the exalted one.

One has to learn respect for oneself. That is one of the most necessary things in life, but it has not been taught to us. We have been taught to respect a thousand and one things except ourselves: on the contrary, we have been conditioned to hate, to reject, to condemn ourselves. That is the root cause of so much misery in the world. Anybody who hates himself deep down cannot allow himself to be happy; it is impossible for him to give permission to himself to be blissful.

Misery fits perfectly well with our self-condemnation; misery is a by-product of self-condemnation. Unless *we* allow bliss to happen, it is not going to happen; there is no other way. And we can allow it only when we have tremendous respect for our own being, a great love for ourselves. But that has been condemned for centuries and centuries -- it is called selfishness, and all kinds of names. But self-love is the foundation of all other love.

The person who does not love himself cannot love anybody else either, and the person who hates himself will hate god too. You are nothing but a wave in the ocean of god, and if you hate yourself, you will hate other waves too; they are just like you.

Humanity has lived under a dark cloud of self-condemnation and hatred, and everybody feels unworthy, everybody feels just like dirt. We go on pretending on the surface that it is not so, but deep down we have been told that it is so -- that we are sinners, that we are sent into the world only to suffer, that we have committed millions of crimes in our past lives and this suffering is a logical consequence of it. All these theories are nothing but forcing on you this idea that you are a sinner.

Man is not suffering because Adam and Eve have committed any sin; they never committed sin in the first place. They must have been tremendously beautiful people: they rebelled. They rebelled against authority. They are the founders of humanity. In fact their statues should be everywhere, in all temples and all churches. They did not bow down to an irrelevant order, they didn't surrender to something which was not acceptable to their intelligence.

In the East, the serpent has always been a symbol of wisdom. The parable of Adam and Eve has a totally different meaning to the Eastern mystic: the serpent represents their inner wisdom, their intelligence. Their intelligence convinced them that this disobedience was worth it. They risked much, because it was said to them 'If you eat from the tree of knowledge, you will become mortal. If you don't eat, you are immortals; if you eat, through that, you will become part of the world of death.' They risked, they risked losing their immortality. They said 'So let it be, but we cannot bow down to an unnecessary commandment, an irrelevant commandment.'

They were not sinners; they were the first revolutionaries. We are not suffering because of them: we are suffering because of the priests who condemn the rebellion as sin.

In each society the same story continues in different ways. In India we don't have the story of Adam and Eve, but we have a far more philosophical argument for why man should be miserable. The argument is that because he has committed sin for millions of lives, he has to suffer for his sins. All these theories are just utter nonsense.

Man suffers, not because of the past: man suffers because he condemns himself. The moment you drop the condemnation, you will be surprised how much energy is released.

That is the meaning of Almira: feel yourself as exalted, feel yourself as a tremendous gift of god. Feel yourself loved, feel yourself lovable. Give all the respect that you can to yourself, and you will be surprised: when you respect your humanity you start respecting other human beings, when you respect your life you start respecting all other life. A great reverence for life arises. And when you love yourself you cannot hate anybody.

Hiroshi is a Japanese word; it means generous.

Generous, kind, loving, one who is capable of sharing. This is one of the most important things to realise, that there are things which grow if you share them: the more you share, the more you have. It is a very very different kind of logic. In the ordinary outside world, economics won't agree with it. They will say 'If you want to have more, save, hoard.'

In the inner world, in the inner economics of life, just the opposite is the law: if you want to have more, share, don't save. The more you give to people, the more you will have. For example, love: if it is not shared, it dies. Not only does it die: it turns into its own opposite. When a person dies, sooner or later the corpse will start stinking. When love dies, the corpse stinks; that's what hatred is. When love is not allowed to flow, when it is stuck and becomes stagnant, it becomes dirty, it goes sour, it becomes bitter. It was nectar when it was flowing; it becomes poison if it is stagnant.

If you had shared it, more and more love energy would have been coming to you from the beyond -- because we are connected with the beyond, but the beyond can pour energy into us only when we go on pouring it into existence. Otherwise we are so full, there is no need for the beyond to pour. Even if the beyond wants to pour, there is no space in us to receive it.

Being generous means constantly emptying oneself into the world in every possible way -- in a dance, in a song, in love, in friendship -- pouring one's energies into existence in every possible way. That creates a circle of energy: you pour into the world and the beyond pours into you. It is just as the river moves from the mountains, pours itself into the ocean, clouds arise and shower on the mountains, the river is full again and goes on flowing: it is a circle. In exactly the same way life is a circle. But break the circle anywhere, and difficulties arise.

So whatsoever you have -- your talents, your intelligence, your love, your friendship -- share. That is the meaning of Hiroshi.

Prem means love, pragosh means declaration. Love should not be kept a secret: it should be declared from the housetops. It should be declared to the sun, to the moon, to the wind, to the rains. It should be sung and celebrated; only then does it start growing, expanding.

The more love is declared, the more you disappear, because the ego and love cannot exist together. If you don't manifest your love, your ego goes on growing bigger and bigger. The ego is the only error there is, because it is utterly false; it does not correspond to any reality in existence, it is only a belief. If you search into it you will not find any substance in it; it is only a shadow.

Love is truth, love is light, and when you bring love in, all shadows disappear. They need not even be destroyed. They need not be renounced. One need not drop the ego: when love is there, it is not found. So these are the two possibilities: either the ego becomes your declaration, then love disappears; or love becomes your declaration, then the ego disappears.

Declare love! Each act should become a revelation of love. Each word that you utter should be full of your love. Whatsoever you do and whatsoever you are, it should go on emphasising only one thing: love and love and love. Then one day, you disappear and god appears.

Love prepares the way, it is the path. Somewhere in the middle of the path, you and god meet. It is on the path of love that you move towards god and god moves towards you.

[A sannyasin, whose twelve-month child drowned yesterday, is unable to talk about it.]

The child disappeared? Let him disappear and don't be worried. We are all here just to disappear sooner or later. Life is very precarious, accidental: any moment anybody can go. So don't be worried about why it happened; there is no why. All the answers that can be given to your why will be nothing but consolations to somehow rationalise a thing which is mysterious, but which by rationalising we help to console ourselves. I am not interested in consoling, because it is a dangerous game, this consolation. It keeps you hidden behind buffers.

The truth is that the child was alive and suddenly is alive no more. This should make you understand the dreamlike quality of life. Life is made of the stuff called dreams. We may be seeing a beautiful dream, but it can be broken by any small thing -- just a noise and the dream disappears. It may have been a sweet dream, and one feels hurt and one wants to close one's eyes and to continue dreaming, but now nothing can be done.

Rather than finding explanations and consolations, always look at the naked truth. It is sad, it hurts, it is painful: see it, that it is so, but don't try to somehow whitewash it. All explanations and all philosophies are nothing but efforts to whitewash things which are not white, which are very dark and mysterious.

When such moments come they are of tremendous significance, because in those moments awakening is possible. When your child dies, it is such a shock: you can awaken in such a shock, rather than crying and wasting the opportunity. After a few days the shock will be a shock no more; time heals everything. After a few years you will forget all about it. By the end of your life it may look as if you have seen it in some movie or read about it in a novel. In time it will have faded and faded so far away that only an echo...
Catch hold of it right now.

This is the moment when it can help you to be alert, awake. Don't miss the opportunity; all consolations are ways of missing opportunities.

Never ask why. Life is without any why and death is without any why. The why cannot be answered, need not be answered. Life is not a problem that can be solved, neither is death. Life and death are both parts of one mystery, which knows no answer. The question mark is ultimate.

So all that can be done in such situations is that one should awaken, because these shocks can become a breakthrough. Thinking stops, the shock is such that the mind goes into a blur. Nothing seems to be meaningful, all seems to be lost. One feels an utter stranger, an outsider, uprooted. These are tremendously significant moments; these are the moments when you can enter into a new dimension. And death is one of the greatest doors that opens into the divine. When somebody dies who is as close as a child is to a mother, it is almost the death of yourself, as if you have died; a part of you has died.

So just see that life is a dream, that everything will disappear sooner or later, dust unto dust. Nothing abides here. We cannot make our home here. It is a caravanserai, an overnight's stay, and in the morning we go. But there is one thing which is constantly there and permanently there -- that is your watching, your witnessing. Everything else disappears, everything else comes and goes; only witnessing remains.

So witness this whole thing. Just be a witness, don't become identified. Don't be a mother, otherwise you

are identified. Just be a witness, a silent watcher. And that watching will help you tremendously: it is the only key which opens the door of mysteries. Not that it solves anything, but it makes you capable of living the mysterious, and of living it totally.
Would you like to start working in the ashram?
Start working -- this is the right time to enter into the ashram. Good.

Zorba The Buddha

Chapter #22
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Prem means love, rito means the way -- the way of love. There are two ways to reach to god: one is that of love, and the other is that of awareness. They are diametrically opposite to each other, but in the end they meet. In the beginning they are as far away from each other as possible, the distance is infinite in the beginning, but as one progresses, the distance becomes less and less. And the moment one has arrived, one is surprised: if one has followed the path of awareness, then at the moment of arrival, of fulfilment, love suddenly happens from nowhere. Or if one has followed the path of love, then in the final moment awareness arises from nowhere. In the world they are separate; in god they are one.

Love means completely forgetting yourself in the beloved. Its essence is forgetfulness, abandoning oneself, drowning oneself totally so that one is no more; only the beloved is. It is the path of annihilation, fana. The lover has to learn the art of dying, because only in death does the distance between the lover and the beloved disappear. When the ego is found no more, there is no separation left.

On the path of awareness just the opposite has to be followed: one has to become more and more mindful, aware; not to forget oneself but to remember oneself is the key. There is no question of the beloved. It is because of this that Buddhism and Jainism -- two of the greatest religions which follow the path of awareness -- have no idea of god. It looks very strange, religions without god, but it is not strange because their path is that of self remembering; the other is not needed.

So in the beginning both are polar opposites, but in the end the polar opposites meet. And in that meeting is great ecstasy, because all polarities disappear in that meeting; the world for the first time becomes one whole.
But you follow the path of love!

Alvina means the friend of all. It is a Teutonic word, with tremendous beauty -- because there is nothing higher than friendship in existence, it is the purest form of love. In love, some lust lurks; in love, something is expected, desired. Something remains mundane about love. Love crawls on the earth, it is gross; a part of it is of biology. But friendship is non-biological, friendship is not of the earth.

In friendship nothing is desired, expected; in friendship one simply gives for the sheer joy of giving.

Love is jealous, friendship is not. You cannot have more than one lover, otherwise you will be in difficulty; but you can have as many friends as possible. Unless love also rises higher and becomes friendship, the world will remain ugly. Unless man drops jealousy from love, love will not bring bliss. It brings, on the contrary, much more misery. It gives great hopes of joy, but because of that jealousy they cannot be fulfilled. The jealous part is always possessive; it is afraid. Out of fear, possessiveness arises; out

of fear, clinging arises; out of fear, domination arises -- and whenever we dominate someone, we reduce him to a thing. Whenever we dominate someone, he starts dominating us; it is a mutual phenomenon. You cannot make anyone a slave without becoming a slave yourself.

But friendship knows nothing of slavery, it knows nothing of possessiveness, it knows nothing of jealousy. It is the purest form of love. All that was ugly has been dropped, all that was gross has been dropped.

Love is like a flower; friendship, like fragrance. That is the meaning of your name.

Prem means love, john is a Hebrew word; it means a gracious gift of Jehovah, a gracious gift of god. Your full name will mean: love, the gracious gift of god.

Love is the most precious gift of god, because love contains the whole spectrum of life -- from the lowest to the highest, from sex to prayer, from body to soul, from earth to heaven. Love is the ladder. It is resting on the earth in the lowest mud, but the other end of it is resting in god, in the very heart of god. If one goes on following love, purifying it, maturing it, integrating it, then no other religion is needed. Love is enough unto itself: it will take you to the farthest shore.

The only thing to be remembered is that love should not become entangled anywhere. You should not fall in love with a rung of the ladder. Be in love with the ladder but don't fall in love with any rung, otherwise you will start clinging. And the moment you cling, growth stops. Then time passes but growth doesn't happen.

To grow old is not to grow up. To grow old is simple; everything grows old, no intelligence is needed for that. Trees grow old and rocks grow old and animals grow old, and man too. But to grow up is a totally different phenomenon; only a few people grow up. And what is the difference? The difference is: if you cling somewhere, then you simply grow old; deep down you remain immature.

The mental age, the average mental age, of human beings is not more than twelve years. That is a very ugly situation -- a man of eighty carrying the mind of a twelve-year-old. Since that age he has stopped growing -- he must be clinging to some rung of the ladder, still childish in his approach towards life, still thinking of god as a father. He is still thinking of toys, of having this, having that -- maybe bigger toys, but toys are toys. He is still interested in an immature life. He is possessive, jealous; he has not grown up.

Just as the eighty-year-old person can remain clinging to a twelve-year-old mind, the vice versa is also true: a boy who is twelve years of age may have the maturity of an eighty-year-old person.

Somebody asked Emerson 'How old are you?' He said 'Three hundred and sixty years.' The man could not believe it. He could not believe that Emerson could lie, yet he could not believe that he was three hundred and sixty years old either; he looked sixty at the most.

He said 'Pardon me. I couldn't hear you.' Emerson repeated loudly 'Three hundred and sixty years, that's what my age is.' And the man said 'But either you are joking with me or you have gone mad. You don't look more than sixty.'

Emerson said 'That is true -- I look sixty, physically I am sixty. But I have lived so intensely, that it is six times more. That's why I count my age as being three hundred and sixty -- that's my psychological age.'

That's a possibility. Then what will the age of a Buddha be? It must be eternity; you cannot measure it.

The moment you cling to any rung of the ladder, you remain there. Your body will go on moving, but your mind will go on clinging there. This is a very ugly state of affairs, because then you remain backwards and life moves forwards. You go on looking in the rear-view mirror: the car is going ahead but you go on continuously looking in the rear-view mirror. Accidents are certain; if they don't happen, that will be an accident. That's why millions of people are living in such hell.

Look ahead, go on searching for the higher rung of the ladder, and never be satisfied with any rung. We have to transcend the whole ladder one day. We have to know all possibilities, all realms, all layers, all dimensions of love, and one day we have to transcend them.

Only when one has left the ladder of love behind does god become available. It is through love, and through going beyond love, that god is achieved.

Anand means bliss, nana is a Hebrew word; it means grace. Blissful grace -- that will be the full meaning. Grace is a by-product of blissfulness. The blissful person necessarily becomes beautiful, and has a beauty not only of the body, but a beauty that is deeper than the body and higher than the body. It is a beauty that follows the blissful man like a shadow, that surrounds him like an aura, that radiates from his being to the outermost circumference of his body.

The blissful person lives like a lit candle. He is luminous, and that luminosity is felt by others as grace, as elegance. Only bliss gives beauty. You can find so-called beautiful people in the world, but they are only formally beautiful. Their form is proportionate, symmetrical, but behind the form you will find ugly creatures, all kinds of ugly creatures, hiding -- snakes and scorpions and crocodiles and all kinds of people. The form can deceive only for the moment -- but people can only see the form, they cannot see the spirit. Hence the misery, the tragedy of love. People fall in love with the form, hoping that the inside will also be beautiful. But that hope is rarely fulfilled. very rarely; it is such an exception that it simply proves the rule and nothing else.

The tragedy is that sooner or later you have to encounter the inner reality of the person -- and when you face those crocodiles and those scorpions and those spiders and those snakes, love is shattered. You feel cheated, deceived, betrayed. But nobody has betrayed you, nobody has cheated you; it is just that you were not able to see beyond the form. You were not yet sensitive enough to see the real beauty, you were not capable of knowing what grace is.

The graceful person is one whose form and spirit are in a synchronicity, whose outer and inner are in a deep accord. That is the meaning of grace -- one who is a melody. The inner and the outer are not split; they are dancing hand in hand, they are in a rhythm. That rhythm is grace.

I would like my sannyasins to be really beautiful, graceful, harmonious, rhythmic. To be rhythmic is to be ready for god, because he can descend only when you are ready to receive him in your inner harmony. He cannot come to you when you are noisy and in conflict, split, fragmentary. When you are whole, one, a silence pervades you and a deep joy permeates your being, when each act and each gesture is that of grace, then he has to come.

Whenever one is ready, immediately god starts happening.

Prem means love, manu means man -- man of love. And this is some change, from Herman to man of love!

Love really makes you a man. Without love we only appear human but we are not; and the appearance is not of much significance. Up to now, humanity has lived in such a way that we talk about peace and we talk about love and we talk about brotherhood, and all we do is fight, kill, murder, destroy. We have not yet been able to create the real human being who will love, who will create, who will dance, who will celebrate.

This is such a precious life, and the whole thing seems to be pathological -- just to use it to destroy! We could have made this earth paradise, gods would have become jealous of this earth; but what we have done has made even people in hell afraid to be born on earth. We are doing his work so efficiently here that the Devil always seems to be out of date. We always go on inventing more tortures, we go on becoming more murderous.

Now something decisive has to be done about it. Up to now it was possible to go on fighting because only a part of humanity used to die in it; now we are coming closer to a total war. If we have to survive at all. war has to disappear from the earth. Otherwise this war will be the last war-- not the third but the last -- because there will be no humanity left to fight again. We have really become very sophisticated in committing suicide and murder. Our technology has released such dangerous powers and we have not yet become conscious enough to use this great technology in the right way, in the right direction. Our technology is proving to be almost like a sword in the hand of a child: either he is going to hurt somebody else or himself. It will be just an impossible chance that he does not hurt anybody or himself. This is the situation: we are sitting on a volcano.

To become a sannyasin means to change the direction from violence to love, from war to peace. To be a sannyasin means that now we declare that the earth is one, that humanity is one, that all barriers are false and arbitrary, that neither colour nor church nor nation has any value. Life has value, music has value, poetry has value, but not weapons, atomic bombs, hydrogen bombs, not politics but poetry. We have to create a new kind of human being who is in tremendous love with life and creativity. That's what sannyas is all about.

[A sannyasin, who is leaving, says: What more have I got to do?]

You have not done anything. More is not the question: you have not even begun. You are under the wrong impression that you have done much; you are still outside the gate. It depends on you: the gate is open, but you don't come in.

You have to learn a little love, a little trust, a little surrender, then things start happening. You believe in yourself too much, that's your problem. You believe in your intellect too much, that's the problem. Your doubts are killing you, but you don't see the point, that they are poisonous.

If they are giving you some joy then keep them, but if they are not giving you any joy then why go on carrying them? Then try trust too, just for a change. Who knows? You have tried doubting, you have tried intellect, you have tried thinking, and it has not helped. It cannot help; in the very nature of things it cannot help.

If you want to become a scientist it can be of much help, but that is a totally different life. That will not change you; that will not make you more blissful, more loving, more alive. But if you want to be more loving, more alive, if you want to dive deep into the mysteries of life, then doubts won't help.

You will have to drop those doubts, and you have not yet done that. Even your question 'What more have I to do?' is coming out of your doubts and your so-called intellect; it is not out of your heart, it is not out of your helplessness.

It does not have the taste of your tears in it, but something of your anger -- and that will never help you. So you have to reconsider your whole programme; only then can you drop it.

I cannot snatch it away from you, because I never interfere in anybody's freedom. If you want to carry it, carry it, by all means. I am not saying to drop it: I am simply stating a fact, that it will not make you a happy being, it will not make you a silent being, it will not make you available to the mysteries of existence. It will keep you close -- but if you choose to remain closed, that's your choice, and with all my blessings follow your own way. I will not interfere; that is not my approach. I never interfere. I simply make things plain to you, then it is your choice.

I don't expect you to choose according to me, either. There is no expectation, that's why nobody can frustrate mc. If somebody takes sannyas I am happy. If somebody grows I am happy, and if somebody remains stuck I am happy. I don't become miserable. If I become miserable about each sannyasin it will be difficult to live even for a single moment. I simply go on making things clear to you; at the most I give you clarity, but no directions to be followed. I don't give you any orders and commandments.

So this is the clarity that I would like to share with you. If you decide that your intellect is so precious that you cannot drop it, then follow it! Go the whole way with it. Who knows? Only by going the whole way will you turn back one day. But right now your efforts are very half-hearted; you go on doing things and still somewhere deep down you go on doubting me. This is creating a contradiction in your being, and a kind of tension is arising. Either trust or doubt. Don't mix trust and doubt, otherwise you will become a mess -- and you are already one, so there is no need to become more.

So ponder over it. There is not much to be done: a single step in trust, and things will start happening. But a single step of trust is the greatest and the most arduous journey; the single step, from doubt to trust, is so big. But one day or other, one has to take it, because doubt can promise but it never delivers the goods. It only promises, and it is very very clever in promising. Trust never promises, but once you enter into it, all that you have always desired and dreamt starts being fulfilled.

So contemplate over it, meditate over it, and next time you come, come with a decision, mm?
Keep it (a box) with you. Help my people there. Good.

[A sannyasin says she would like to come down from her head.]
Would you like to do a few groups?...

First take body work, individual sessions, Postural Integration. Then do these groups: first, Let-go, second, Urja, and third, Leela.
And after Leela, if you still have your head, remind me!

[A sannyasin said he had arranged to live here permanently, but is unsure whether to go with a new girlfriend who is leaving and does not want to stay here with him.]

In fact she wrote me that she feels that the relationship with you is a hell; she is very much afraid of you. So don't follow her -- that will be a torture. If she does not want to stay with you here, then it is better to forget all about it. And if you forget all about it she may decide to stay.

You are after her too much; that is frightening. She is afraid of you, and it is not good to make somebody who loves you so frightened of you. Fear is poison, it kills love. And it seems that you are too possessive; it seems that you are more interested in possessing her than in loving her. To be possessive is

murderous; it is not only murderous towards her, it is suicidal towards yourself.

Give her freedom and don't make a prison around her. If she starts feeling free, if she is not afraid of you, she may decide to stay with you. Or even if she goes, let her think to come to you; that will be far better. If she goes and she invites you to come with her, that too is beautiful; then you can go. But right now she wants to escape from you.... I received the letter two days before. So, that doesn't matter -- after two days she may feel the same again. If she is feeling good, that's very good. Relax, give her freedom, don't haunt her, don't go on like a spy, don't suffocate her; then whatsoever happens is good. If she feels to stay here, she can stay with you; or if she invites you, only then should you go. But if she wants to escape and you follow her, that is ugly and it is not going to help.

[The sannyasin answers: She wants me to go with her.]

So please go! I don't want anybody here who is half-hearted; I am not interested. Please go: be kind to me and go. When it is finished, you can come back. If it is not finished, remain there.

I don't want to create any conflict in your mind, and I don't want to become an alternative to you -- this way or that. If you are to be totally here with me, then only is it meaningful. Otherwise if some girl is more important, just go, mm? and within a few weeks it will be finished.

These are accidental affairs, nothing of love. You meet a girl in a group and something starts going on. She will meet somebody else there in a group, and that's what you are afraid of. You are afraid that she will go back... and she will meet somebody, because she will not just sit there and wait for you; in some other group she will meet somebody else. So the fear is there that she may escape from your hands. So follow her. But that is a sure way to destroy any relationship.

These are my suggestions: give her full freedom, don't be very possessive. And if you feel divided, then go. Even if you want to be ninety percent here and ten percent there, go. Even that is not good. I would not like you to suffer unnecessarily, because I am not here to make you suffer. I am not an ascetic and I don't want anybody to be an ascetic. I don't enjoy any kind of masochism or sadism. Why should I want you to suffer? Go -- this is very simple. Be with her there for as long as it continues; it is good. If you meet somebody else, very good. When you are finished with all these games, then I am here. But the game that you play with me has to be the ultimate game; it is not in competition with your other games.

So... simply go, and with no worry, because I am always here, mm? If the girl goes, who knows? -- you can trust me but you cannot trust the girl. So go with her! You are always welcome back; whenever you come, you are welcome.

When is she leaving -- soon?

[The sannyasin says: I was thinking about staying one or two months longer here alone.]

But then what is the guarantee she will be waiting for you there? There is no guarantee.

Whatsoever feels good, do; there is no problem. All that I say is, don't create problems. If you feel good staying two months more, stay two months more, do a few groups. Then whatsoever you feel or whatsoever situation arises, act accordingly.

[A sannyasin says she is concerned that she wants to do her own thing instead of looking after her two-year-old daughter, who is at present staying with friends near the ashram.]

Good. Don't be worried. Two and a half is... she is perfectly grown up. There is no need to be [protective]. Our sannyasin kids are so strong that even their parents need protection against them! Don't be worried -- just by being with sannyasin kids, she will become strong. Soon you will need protection! Good!

Chapter title: None

23 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901235
ShortTitle: ZORBA23
Audio: No
Video: No

Anand means bliss, hiram is Hebrew: it means most noble. Bliss is noble when it arises spontaneously, without any effort on your part, when it is a sheer gift from god. You have not begged for it, you have not desired it, you have not asked for it. When it is given out of the overflowing energy of existence and you are only a passive receiver, just an empty vessel, just like a womb, feminine -- waiting with great expectancy but with no expectations, ready to wait for infinity, for eternity, but not in any way in a hurry to snatch something from existence -- that's nobility of the soul.

The noble person never begs, but receives all that he needs. To beg is ignoble; to wait is noble. When one begs, one gets only the mundane, the ordinary, the trivial. When one is not a beggar, one is an emperor -- and to the emperor the whole existence, the whole kingdom of god belongs.

Prem Laurent. Prem means love, laurent means a symbol of victory. Only the lover becomes victorious. Love contains victory in it, it is the only symbol of victory; but the process of love is very contradictory. It is a paradox: if you want to be victorious you will never he victorious. Love never wants to conquer, but it does conquer; in its non-conquering approach is its victory. It not only does not want to conquer: it surrenders. It wants the other, the beloved, to be victorious; but to be defeated in love is to be victorious. That is the only real victory too.

When you enforce victory on somebody it is violent; it remains superficial, and sooner or later the other is going to revolt. Only when there is love, is revolt not possible; revolt is impotent against love.

[The new sannyasin says: I would like to visit your house.]

You can! Lalita will take you up. But don't tell anybody else!

[A sannyasin, leaving says: I was really afraid when I came this time... To be here and to be destroyed by the ashram.]

But that should not be a fear!
That should not create fear, that should create great joy!

Mm mm because that's the real thing! To be destroyed means to be moving into a new life. Each death is a new birth. And to die in a master is to be born in god.

But I can understand, fear arises; the fear is in the mind. The heart feels the joy and the mind feels the fear. Because you are not yet aware enough to make the distinction between the two, you become confused and puzzled.

Whenever the heart says anything, you will always find it moving in the right direction. Whenever the heart is allowed, yoU will feel joy; and whenever you allow the head it will create fear -- because only the head is going to die, not the heart. And the death of the head is going to become a new life for the heart.

The head is not your friend, it is your enemy, because it has become the master -- it is meant to be a servant. The heart is the true master, but things are in a topsy-turvy situation: the heart is not even the servant, the head has taken over the whole thing. The death of the head simply means that the head is no more the master. It is not that the head will be destroyed; it will be brought to its right position. The heart will be the master and the head will be the servant; then there is a great harmony.

The heart has to decide the value of life, the destiny of life, the destination. The head just has to find means and ways of reaching those values. Its function is that of a technician.

Don't be worried!... There is no need to be afraid. I am doing my work -- you do your work!

Anand means bliss, pantha means the path -- bliss is the path. To be blissful is to be prayerful, to be blissful is to be in meditation; to be blissful is to worship god. All else is a formality. If one is blissful then one need not go to any temple, to any mosque. In one's very blissfulness one has prayed, one has offered oneself to god -- and it is the true offering, because bliss is the flowering of your consciousness .

If one is blissful, one need not think of religion, of god; those things are irrelevant. They will happen on their own when the time is ripe.

So learn only one thing: how to remain constantly in bliss. Even though circumstances are not for it, even though there is a dark night all around you, even though things are going wrong, you can still remain blissful -- because bliss does not depend on outer circumstances, it has nothing to do with outer circumstances.

Bliss depends on your capacity to be aware; it is a by-product of awareness. If you can witness whatsoever is happening, you will be blissful. If there is a headache and you can witness it, the headache will be there but you will be blissful. Even if one is dying, death will happen but one will die blissfully.

Bliss is not caused by outer things, so it cannot be taken away by outer things. It is something that depends on your witnessing -- hence you can be blissful twenty-four hours every day. In misery one can be blissful, when ill one can be blissful, because all these things are just on the periphery. And at the centre, if one can remain alert, watchful, observing, then one doesn't get identified with anything that is happening outside.

In that non-identification is bliss. And bliss is your path.

Zorba The Buddha

Chapter #24
Chapter title: None

26 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901265
ShortTitle: ZORBA24
Audio: No
Video: No

Anand means bliss, sufi has many meanings. One is wisdom, sufiya; philosophy comes from the same root. Another meaning is purity; it comes from sufa. And the third meaning is simplicity. The Sufis lived such simple lives that they used only one shirt made of wool; that was all. It might be summer, it might be winter; that was all that they had. Suf means wool.

All three meanings are interconnected: simplicity, purity, wisdom, are three facets of one phenomenon. They all happen together, they cannot be separated. Wisdom is never complex. It is so simple that only those who have the quality of a child can attain to it. The more complicated a man's mind is, the less capable he is of becoming wise. He will be knowledgeable of course, but not wise. He may accumulate much information, he may become a great scholar, but he will not have his own insight; it will be all borrowed -- and anything that is borrowed is ugly. Beauty has to be your own, only then is it alive, otherwise it is dead.

Wisdom is simple. That's why millions of people go on missing it, because it is so simple. And man is not so simple any more; man has millions of doubts, millions of questions. Trust makes one simple 24and trust has disappeared from the world.

The little child has trust; he knows nothing of doubt. Even if he enquires about something it is never out of distrust; it is always out of wonder, his questioning arises out of wonder. When the knowledgeable person asks something it is because of his knowledge, not because of his wonder. In fact he already knows

the answer; he wants to quarrel, he wants to argue. He is getting ready to fight, to have a verbal fight, to be verbally violent. Hence his question. His question is not out of wonder but out of knowledge 24and any question out of knowledge is worthless.

Wisdom is simple and wisdom is pure. It is uncontaminated, because it arises at the deepest core of your being where nothing can penetrate from outside. Anything that can come to you from outside remains hanging around you; it remains peripheral, it cannot penetrate to the core. There is simply no way; it doesn't happen, it is not in the nature of things. Hence at the very core of your being you remain virgin, always virgin. That virginity is eternal.

These are the three qualities of a Sufi, and if these three qualities happen, then bliss naturally arises. Bliss is a by-product of being wise 24it follows wisdom like a shadow.

Sam is beautiful. It is Hebrew; it comes from Samuel, a name of god. So this will be your new name: Swami Sam Anando. Anando means bliss. The full name will mean: bliss-god. Sam can also mean: god has heard you, the prayer has been received. That is another meaning of sam, that the prayer has not been in vain, that your arrow of prayer has reached the target. One of the greatest things in life happens when prayer is heard. When existence starts caring for you, when existence starts responding to you, when it becomes possible for you to have a dialogue with existence -- that is also the meaning of sam.

We are not separate from existence; we have just forgotten the language to commune with it. We have forgotten the ways to relate with it. The way to relate to existence is love, and the language of communing with existence is silence. If one can bow down to existence in loving silence, that is true prayer. Not a word is uttered, and the prayer is heard; no demand is made, and all that you have longed for is fulfilled. And what is the longing of man or the longing of any being? At the deepest core there is only one longing, and that is for bliss: that is the only prayer.

Everybody is seeking and searching for bliss -- a state of such serenity that nothing disturbs it, a state of such stillness that it is joy but without excitement. That is bliss: joy without excitement. If there is excitement, sooner or later you will become tired of it. Any kind of excitement tires -- even the excitement that you love and like, even that tires. It is a kind of feverish state.

Bliss cannot be an excitement because it remains forever and forever. It is tranquillity, it is stillness, it is silence. There is not even a ripple of excitement, but that's the joy of it: one has arrived home.

Andreas is from Greek, and means manly; and that is dangerous. That carries the old association that man is superior to woman, that there is something special in being manly. There is nothing special in being manly; to be womanly is as beautiful as to be manly. Nothing is inferior, nothing is superior. But the whole past of humanity has been male chauvinistic. Man has dominated woman, and the reason why man has dominated woman is very strange. One is surprised when one comes to know about it for the first time.

In every possible way except muscularly, man is weaker than woman. Maybe because of that inferiority complex, man started dominating woman -- just to protect himself This is a certain law of nature. For example, man is the most unprotected animal in the world. You cannot fight naked-handed with a tiger. The tiger is far more powerful; he has nails and teeth, and you have nothing. Because of this, man invented weapons, swords, arrows, spears; those are substitutes for nails and teeth. Because man was more helpless he had to find ways and means to protect himself.

The same has happened with man and woman. One hundred and fifty boys are born to one hundred girls, but by and by the number becomes equal. Fifty boys die; such is their weakness. Many more boys, four times more than girls, are born dead. Girls grow faster than boys in every way: they speak first, they walk first, they sit first. Maybe this has been the cause of man becoming very afraid of women and having to depend on only one capacity that he has more of than woman -- muscular power. Because of muscular power he has been dominating women down the ages. It has been an ugly history, inhuman.

These words belong to that past, they still carry the meaning of the past. To be manly is something great; to call somebody feminine, effeminate, is to condemn him.

We have to create a new world where man and woman will not be thought of as enemies, competitors, where they will not be compared as superior or inferior but will be friends in the great enterprise of being human.

Prem means love, sagaram means ocean -- ocean of love. Man has the capacity to become an ocean of love. From the surface we look as if we are just small drops, dew-drops, not more than that, but if we enter

into it, the dew-drop' contains the depths of all the oceans. The dew-drop only appears to be a dew-drop; it is not -- it is infinity, it is eternity.

Meditation is the technique to dive deep into your own being, so the drop disappears and you can find the ocean within yourself.

Deva means divine, irene is Greek; it means peace -- divine peace. There are two possibilities of creating peace. One is by our own effort. It will be a very tiny peace, not worth the name, because our hands are small. The peace that we create by our efforts will remain superficial, because we don't know our own depth. It will be a kind of decoration from the outside, it will be painting the walls from outside. It will be basically a pretension, it will be pseudo, it will be a mask. It is just as people can paint their lips and powder their faces and for a moment can deceive one; but that is not real beauty. Real beauty needs no decoration; only ugliness needs decoration, only ugliness needs ornaments. Real beauty is enough unto itself; it is luminous, it overflows.

So the first kind of peace is just a manoeuvre. It is social, it has certain utilities; it makes you more loveable, respectable. It makes social life more easy, smooth; it is a kind of lubricant between you and other people. It helps you to avoid many unnecessary, embarrassing, conflicting situations. It creates a buffer around you, a shock absorber, but it has nothing to do with your real growth.

Real growth happens through a totally different kind of peace which happens from the beyond, which you don't create, which does not come out of your effort but out of your surrender. When you surrender in utter helplessness, a miracle happens: grace descends, god possesses you. But he can possess you only when the surrender is total. If there is even a lurking desire to do something on your own, that will be enough to prevent grace from flowing into you.

If one is utterly empty... nature abhors a vacuum, god abhors a vacuum too. When you are really empty, from every nook and comer god rushes into you. And that is real peace. You become so full of it that it starts overflowing in you, and you have to share it. There is no other way but to share it. It is like a flower that releases its fragrance; it has to release it. It is like light; it has to spread, the flame cannot contain it. That is divine peace.

Human peace is only part of morality, ethics. Divine peace is a gift of god, it is religious, it is spiritual. Seek divine peace. Efface yourself totally; become just an empty vessel, a prayer, an awaiting. Then one day, from the blue, something starts pouring into you and goes on and on pouring into you. Once it starts, it never ends.

[Bhagwan invites a sannyasin from Mozambique to start a centre. The sannyasin said he would like to but the political situation is difficult.]

Try. There is nothing to be worried about. The political situation everywhere is...
Just start!

This will be the name: Asha. Asha means hope. The political situation is going to remain the same; it has always been the same. But we cannot wait for it -- we have to hope, we have to hope against all hopes.

The spiritual work has to happen amidst all kinds of antagonistic situations. Otherwise Jesus would have remained silent, Socrates would never have spoken and Buddha would have moved to the farthest-away caves of the Himalayas.

Politics and religion are basically in conflict. Politics means ambition, religion means non-ambition. Politics means extroversion, religion means introversion. They are diametrically opposite dimensions.

The politician agrees with religion only when religion also becomes part of politics, when it becomes an organised church. When Jesus is gone and the pope comes in, then it's perfectly okay. But whenever there is an awakened person, there is no possibility of any compromise. The awakened one cannot compromise, that is impossible -- light cannot compromise with darkness. And darkness cannot accept light, because it is darkness' death to accept light. So the struggle is eternal and will always remain so. In a way it is beautiful, because in that very struggle is the challenge, and through that challenge one becomes integrated.

Just think: if Jesus had not been crucified, if he had not been persecuted, tortured, if wherever he went he was simply garlanded and respected, there would have been no Christ at all. The people who persecuted him, the people who finally killed him, are the people to be thanked. They created this man, they created the crystallisation in Jesus: they made Jesus a Christ.

So never be worried about outer situations; they are always there and they will always remain the same.

Go on hoping. It is beautiful to search for a ray of light when everything is dark, when everywhere is darkness. Light can be found, even in the darkest night. And the beauty and the exhilaration and the ecstasy of finding it is tremendous.
So this will be the name: Asha. It means hope.

Keep it (a box) with you, and whenever you need me just put it on your heart. And come back whenever possible!

Anand means bliss, anatto means no-self. Self is misery, no-self is bliss. To be is to be miserable; not to be is blissful. The whole process of spiritual growth is basically ego suicide. You have to go on killing yourself, because whatsoever you think about yourself, you are not that. You are identified with some fiction, with some shadow, with some dream.

Disidentify with yourself. For a moment it will be very very frightening, scary, because you will lose all identity, you will pass through a great identity crisis. But that is the pain you have to go through to be reborn. Once one has accepted that identity crisis and does not go back and start clinging again to the false ego, then a totally new vision arises: a self which is not a self. You can call it the supreme self or you can call it no-self, but both are synonymous. At that point of experience, what you call it does not matter. If you have a positive leaning, you can call it the supreme self, the divine self. If you have a negative leaning, you can call it no-self.

Anatta is a Buddhist word. Buddha has a negative leaning: he loves to describe things through the negative, via negativa. There is a certain reason for it: he is very cautious. If you call it the supreme self, there is every danger that you may start thinking about your old self in a magnified way. That is the danger with using a positive word for it: the old self may come in from the back door. You may start thinking 'Yes, this is the divine self.' So Buddha cuts the very roots, he does not leave any opening for the self to come back again: he calls it no-self.

Then nothingness is left. It is very cool, that nothingness; it is tremendously beautiful, that nothingness. It is utter purity, that nothingness 24but in that nothingness all happens, god happens.

[A sannyasin says he has confusions about leaving; he feels scared to stay here.]

Mm mm. Confusion arises only if you start forcing something upon yourself. There is no need to live here. You must be trying to force yourself to live here; then confusion arises. Confusion is our own creation.

Listen to your heart: if your heart says 'Go' then go, and there is no confusion. When your heart says 'Be here' then be here, and there is no confusion. Confusion arises when you create a contradiction in yourself: you want to go and you want to be here, then you create confusion. Just listen silently, and whatsoever is the major voice in you, follow it, and you will always be on the right track. Don't be worried about where to go and what you do. Don't stifle your major voice; that is dangerous.

Listening to the major voice, slowly slowly, you will become so clear. Your voice will become very clear because it will be heard. It will become louder and louder, and a moment will come when you can immediately look within and a one-hundred-percent answer comes. Then there will be no confusion at all.

So if your inner voice says 'Go' go. To follow your inner voice is to be with me. Being here or not being here is irrelevant; to follow your inner voice is to be with me. Keep that in mind and then there will be no confusion ever. Go happily: when the voice says 'Come back' come back.

[A sannyasin asks about her eighteen-year-old daughter who is unhappy and expects the mother to help her. She will try to bring her here next time she comes, meanwhile she is concerned about falling into old relating patterns with her.]

Bring her. That will be very simple. It will be no problem at all.

Bring her here, and just by being here within a few weeks she will be totally different. She just has to understand, and situations are needed to make her understand.

You will not be able to help her, because this is how you have been for eighteen years; now you cannot suddenly change. And she will not listen to you. It is your creation: you must have been fulfilling her expectations. The more you fulfil, the more demand there is; and if you don't fulfil her demands, then there is misery. The misery is just a strategy to force you to fulfil her demands, to be according to her. She knows that you cannot tolerate her misery, so now she has a perfect technique in her hand to torture you.

So now it will be difficult for you to sort things out24very difficult. But bring her here. I will give her a few groups and within six to eight weeks she will be totally different, because she will see that by creating misery for herself she is destroying herself. Even if she can force things upon you, it is too costly and unnecessary, and she is learning a strategy that will destroy her whole life. You may not be there tomorrow, but her whole life will be destroyed. What she is doing with you she will do with her husband, she will do with her children; this will be her whole life's programme. It has to be changed: she has to be de-programmed.

Don't do anything there. Just bring her here, and I will see. With children I have my own ways. Don't be worried!

Finish things there, come back, and be here forever. Bring her also, so I can see her.

Zorba The Buddha

Chapter #25
Chapter title: None

27 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901275
ShortTitle: ZORBA25
Audio: No
Video: No

Prem means love; persephone is Greek, it means goddess of spring -- love, the goddess of spring. And it is only through love that spring comes into man's life. Without love, life knows nothing of spring; without love, it is a long long wasteland. Weeds may grow but roses are impossible. Without love, life is a desert, and the oasis exists only in a dream.

It is only through love that the oasis becomes a reality, and when the oasis is real the desert becomes unreal. They both can't exist together; one's reality is the unreality of the other. They are like darkness and light: co-existence is impossible. If life is love, then there is no desert at all; it is all oasis. If love is missed, then the oasis is just a consolation, a dream, an illusion, but life remains a long long, boring, dragging affair.

Prem means love. Richard is Teutonic; it means powerful, a king, a ruler. Love is powerful, but its power is very paradoxical, hence the beauty of it. Its power is not the power of violence, its power is not the power of conquering the other. Its power is not a conquest at all: on the contrary, it is the power of surrender, of being conquered, of allowing oneself to be conquered. Its power is feminine, not masculine.

Masculine power is basically violent; it is coercive. Feminine power is basically non-violent; it is persuasive. Up to now the world has been dominated by masculine power -- hence so many wars, hence so much cruelty, hence the destruction of the whole earth.

The time has come to change the whole gestalt: now man should learn more the ways of feminine power if the earth is to be saved, if humanity is to survive. We will have to learn a new language. The old language has failed us; it has become our doom.

We have to learn the language of love, of persuasion, of invitation, of trust, of surrender. It certainly brings great power -- in fact it brings real power. The power that you force on somebody is never real because it can be revolted against, it can be sabotaged. But the power that love brings cannot be sabotaged; there is no way to destroy it, to rebel against it.

[The new sannyasin asks: Are we called here, or do we come through instinct, as a fish swims up a river?]

Life is such a mystery that all things happen and no single explanation is of any meaning. A few are called, a few come on their own. A few come only accidentally and then are caught, and a few have been searching for lives together and then they arrive.

It is not a single phenomenon. so no single answer can be given, and there is no need for one either.

In fact one should not ponder over these things. These questions are intellectual; how are they going to help? Even if they can be answered, they will not help your growth in any way.

In fact the mind is constantly in search of de-mystifying things.

If I say 'You have been called' your mind will feel at ease. In fact a subtle ego will arise in you that you have been chosen, that you are among the chosen few, that you have been called. that this is the call of destiny. that god is working through you, that you are a saviour that soon humanity will be saved through you. All kinds of things will come into your mind -- that you are not ordinary, that you are special, that you are not accidental, that there is a great purpose in your coming here, that it is predestined, that god is behind it. But all these things only support the ego. I am not saying that you are not called: I am simply saying that the urge of the mind to know about such things is basically wrong.

One should learn to accept the mysteries of life. There is no need to poke your nose into every mystery, because once you have de-mystified it, you will lose much. The danger is that the ego may feel very gratified, and once the ego is gratified, strengthened, you start going farther and farther away from truth.

Truth is a mystery, and all explanations are against truth. Let this be a tacit understanding you have with me: truth is a mystery, and all explanations are against truth because they de-mystify.

The mind is incapable of wondering, so it wants to destroy all wonder. It wants to fix everything as it is, it wants to nail down everything. The butterfly on the wing is one thing, it is a wonder. When you catch hold of it and you nail it down on the board, it is a dead thing. All that was beautiful in it is no more there; life has left it. Butterflies nailed on the board -- that's what explanations are, all explanations, without any exception. Hence the whole effort of philosophy is rubbish.

Be here with me without any explanations. Be here with me in a mystery. This is a mystery school: be part of it but don't ask for explanations.

All kinds of explanations are possible but no explanation is of any help. When the time is ripe I will tell you whether you have been called or you have just come on your own, whether it is destined or accidental, whether there is a grand design behind it or nothing, just a chance incidence. When the time is ripe I will tell you. And do you know when the time is ripe? When you are not!

When the ego is no more there functioning, then the time is ripe. Again that is a paradox: when you are not interested in knowing at all, I will tell you! When you say 'Keep quiet! There is no need. Who cares?' I will tell you.

Just wait -- things are going to happen!

Veet Seiji... will mean: beyond conquering and beyond ruling. There is no need to conquer and there is no need to rule.

That has been the calamity; man has suffered much from it. Now the time is ripe for love. War has to disappear from the earth. Now there are only two alternatives: either war will disappear or humanity itself. Both cannot exist together any more. Up to now it was possible because war was partial; now it is impossible because we have invented total war. Within fifteen minutes the whole earth will be dead -- not only man, but animals, birds, insects, trees, all life. Just fifteen minutes is enough. It will be a total conflagration.

In a way this is good, because man changes only when such great challenges have to be faced. I don't think man is going to decide to commit universal suicide. Man invented war for survival. Now he has refined war so much that it is no more in the service of survival; it serves life no more. Now it will serve death, and that is a great hope. Man is bound to drop this whole approach towards life of fighting, conquering, ruling.

A new vision is going to possess the human soul: the vision of love, trust, celebration. Life can become a paradise, and now we have all that is needed except the absence of the old mind to make it a paradise. The old mind is a hangup, and my effort here is to destroy the old mind. Once the new mind has started working, then this is going to be the greatest age of man ever.

So I am not only changing your name: change your approach too. Go beyond conquering and beyond ruling. Move into a new dimension of love, song, dance.

[The new sannyasin says he has been teaching yoga for seven years. He asks about Osho's statement that yoga leads to tantra, and would tantra be good for him.]

You have to go into Tantra.

Tantra is a higher stage of Yoga. Yoga is more or less physiological; Tantra is deeper than your physiology. And Yoga is a forced cultivation; Tantra is more fluid. Tantra is closer to Tao, spontaneity. Yoga works on your physical energy, Tantra works on your sexual energy. Physical energy is the lowest form of energy. Sex energy is life energy, and sex energy is the ladder, the ladder to god.

So when you come next time, remind me first, then I will give you groups that will help you to go into Tantra.

Prem Elke... will mean: love which has no meaning.

Meaning is not very meaningful in itself. Meaning is mundane, utilitarian. Meaning belongs to the market-place. The higher you move, the deeper you go into existence, meaning starts evaporating; and as you reach the peaks of life, meaning becomes irrelevant. Beauty has no meaning; it simply is. Life has no meaning; it simply is. Love has no meaning; it simply is.

Meaning means that something is being used for something else. Meaning means that something is used as a means to some end. If somebody asks 'What is the meaning of a car?' there is a meaning. It is a vehicle, it can transport you from one place to another; that is its meaning. What is the meaning of a sword? It can cut somebody, it can murder, that is its meaning.

But what is the meaning of a rose flower? It is not a means to any end; it is an end unto itself. What is the meaning of a starry night? There is no meaning in it; it simply is there in all its grandeur.

What is the meaning of god? There is no meaning at all, because god is the ultimate peak of existence. So god is the most meaningless concept. Even to ask 'What meaning has god?' is sacrilegious. God is the end of all, and means nothing else; god exists for god's sake. Love comes very close to god. Jesus says 'God is love.' Love is very very proximate, very intimate -- maybe just one step more and you are in god.

Remember it: all that is truly significant has no meaning. And all that is meaningful is not truly significant; it is only utilitarian, mundane, ordinary. The sacred is beyond meaning -- and love is sacred.

[The new sannyasin says: I am a biologist and I came not to come to Poona but to a congress in Bangalore. It was by chance that I came.]

That's very good.

Biology remains half-hearted unless you start having glimpses of some spirituality. Biology is only the beginning of moving towards the spirit. It is still groping, groping for what life is. Yes, a few glimpses have started happening, but they are only glimpses. If biology really goes deep, it is bound to become part of mysticism, because biology contains the door to mysticism.

Sooner or later, biology is going to become the foundation of real religion, because religion is the search for life and life's truth. And that's what biology is trying to do in a very rudimentary way. Of course science has to move very cautiously and very slowly so that no error is committed.

Mystics take quantum leaps, mathematicians move with the pace of a snail; but both are needed. What mystics knew centuries before, biologists are going to know sooner or later because if it is truth, then it has to be discovered, and if it is truth then science will also be able to know something of it. Maybe in knowing it, science itself will change. And that's what is happening.

Science is no more the same as it used to be. Just one hundred years before now, science was utterly materialistic; now it is not so. In fact matter has disappeared; now there is no matter at all. Science is moving more and more into the non-material.

Eddington is reported to have said that in the beginning the world used to look like a machine; now it looks more like a thought, less like a machine.

Marx used to say that consciousness is a by-product of matter. Now he will be in much trouble if he comes back, because there is no matter left. He will have to change his whole attitude: he will have to say now that matter is nothing but a by-product of consciousness.

My effort here is to create a bridge between East and West, to create a bridge between mysticism and science, to create a bridge between the illogical and the logical. I need as many scientists as possible to be

my sannyasins. Take the message to more and more biologists need them!

Anand means bliss; lee is an Anglo-Saxon word, it means living in the open or living in a meadow. The full name will mean: living in the open space of bliss.

Bliss is an open space, misery is a closed space. Misery keeps you detached from others, unrelated, unbridged. Misery creates a wall around you and you go on shrinking; misery shrinks you.

Bliss is the experience of expansion. One expands; one wants to destroy all walls and all barriers. Misery creates walls. Bliss creates bridges; one wants to relate, one wants to share. Bliss is an adventure, a tremendous search for more and more open spaces; one will be satisfied only when the whole sky is one's own. Misery is suicidal, it kills you; it reduces you to such a tiny thing that you start feeling suffocated. Bliss helps you to become god.

The really blissful ones have declared 'Aham Brahmasmi, I am god'; 'Ana'l haq, I am truth.' This is the ultimate expansion, when one becomes totally one with the whole. And that is the true way to live -- to live under the open sky, to live with the winds and the rains and the trees, and to live with people and to live with all that god has made available.

It is such a fantastic world and people are living closed in themselves. They are missing a god-given opportunity. God will not ask you what sins you have committed and what sins you have not committed. He will ask you only one thing: 'Why didn't you live?' Only one thing: 'Why were you not open to life?' To me the only sin worth calling sin is to be here and to remain so closed that life cannot happen to you. Not allowing life to happen to you is the only sin, and the only virtue is allowing life to happen to you in as intense a way as possible. To live passionately is virtue, to live totally is virtue.

Deva means divine, rose marie is from Latin; it has two meanings to it. One is the flower, the rose; the other is a dew-drop. Both are beautiful -- a divine rose or a divine dew-drop.

The divine rose symbolises the ultimate flowering of consciousness. Man is also a rose bush, but there are very few fortunate people who bring flowerings to their bushes. It takes great care, it is a great art, to bloom; it does not happen of its own accord. Life is given to you, but to make a rose flower out of it you will have to go deep into your consciousness. You will have to cleanse your being, you will have to learn the ways of meditation, prayer, love. A mind full of thoughts can never become a rose. The constant traffic of thoughts destroys all energy. Thoughts are parasites, they suck your blood -- and roses can bloom only when you have too much energy, overflowing energy.

When you cannot contain the energy, then roses bloom.

One has to learn how to drop thinking and how to move into spaces where thoughts don't interfere. That's what sannyas is all about.

And the second meaning is also beautiful, a divine dew-drop -- because a dew-drop only looks small; it is not.

Don't be deceived by its appearance, because it contains oceans in it. It has all the secrets of the ocean in it. If a single dew-drop could be understood in its totality we would have understood all the secrets of all the oceans. And man is a miniature universe if one can know oneself, one has known all.

[A sannyasin who is leaving asks how she can overcome her greed and envy and resistance which she has had since age ten.]

One very fundamental thing to be remembered: all these things are negative, and it is absolutely futile to fight with anything that is negative. You can never win, because in the first place the negative exists not. It is like fighting with darkness: never fight with darkness, otherwise you will never win. What can you do with darkness? It is non-existential. Something can be done with light, but nothing can be done with darkness. So rather than fighting with darkness and wasting your time, kindle a light -- which is far easier and far simpler -- and once the light is there, darkness is gone.

Now, greed, envy, jealousy, possessiveness, resistance, are all negative things. You can go on fighting and fighting, and you will be defeated1 you cannot win -- because the negative cannot be approached directly; you will have to approach it through the positive. So don't think of greed1 think of love. Greed simply shows that love is still not enkindled in the heart. Once love arises in the heart, greed disappears. A loving person cannot be greedy -- impossible. A loving person cannot be envious either. And how can a loving person resist? Love is the key.

So change the whole idea. Don't make problems out of greed, resistance, envy, otherwise you will be looking in the wrong direction. Forget these problems. Your problem is one, a single problem -- and this is not only your problem, this is the problem of every human being, more or less -- and that is love.

Become more loving, and it is far easier... Rather than dropping greed, be more loving and you will be surprised: when you are more loving you will not find greed arising at all, because love knows how to share. It can give -- and when love gives, it does not make the other feel obliged either; it simply gives out of the sheer joy of giving.

And love is never envious -- because love is such a tremendous contentment inside, how can you be envious? In that contentment, envy cannot arise. Love knows how to trust, so resistance disappears.

It will change; don't be worried. Just change the whole emphasis from the negative to the positive.

Good!

Zorba The Buddha

Chapter #26
Chapter title: None

28 January 1979 pm in Chuang Tzu Auditorium

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ShortTitle: ZORBA26
Audio: No
Video: No

Prem means love; sabine is a Latin word, it means an ancient Italian tribe. Your name will mean ancient love. Love is eternal, it is always. Lovers change, love continues. Love is the eternal drama of life: it takes many faces, many forms, but the essential core is the same. It is in the stars, it is in the flowers, it is in men and women, it is in animals, birds; and those who know say that it is even in a rock.

What we call gravitation is nothing but a manifestation of love. Love is the energy that pulls things together towards an unknown centre. Love is the energy that keeps the existence together. It is love that makes existence a cosmos, not a chaos.

Disappear in love. Don't be a lover, don't be a beloved, just be love -- and that liberates. That's my whole message of sannyas.

Prem means love, markus can mean many things. The Latin meaning is: belonging to the godman, god of war -- which is ugly. I will not make it mean that. War and god don't go together. God can only be of peace, because god is peace. War is of the devil. War is something utterly ugly; it can have no association with god. But in the ancient days we projected all our uglinesses onto god. The Jewish god declares 'I am a jealous god.' Now, just to think of it, god himself declaring 'I am jealous' is so ugly. It should be deleted from the Old Testament; it should be dropped, it no more fits. Humanity has grown up, man understands life more. Jealousy may be perfectly okay with the devil, but not with god.

So I will not make markus mean war god. There is another meaning: in Hebrew it means large hammer. That too seems to be violent. But there is a third meaning which is beautiful; it means polite. So that is the meaning I choose: love and politeness.

Love is always polite. It is a whisper, not even a dialogue. Love does not shout, it is not loud. Love is not even laughter; it is only a smile. It is like the soft fragrance of a flower: it does not attack, it is not aggressive. It permeates, it pervades, it overwhelms, but it doesn't conquer. It knows how to surrender, and in that very surrender is its secret of victory.

So forget other meaning of markus; remember that your name means love, politeness.

Prem means love; erik is Teutonic, it means a king, and a king who is a king forever. Only love can confer upon you a kingdom which can remain forever. Otherwise even an Alexander has to lose his kingdom; it cannot be forever. That which is conquered by force can only be momentary. That which is imposed cannot be eternal, because the enemy that you have conquered has not become your friend; in fact he has become more of an enemy than before. He will wait for the time to react, to retaliate, to take revenge. It is a constant on-going struggle.

The only true kingdom comes through love. Jesus talks about it -- the kingdom that is within you. In the false kingdom you conquer others; in the real kingdom you become a self-conqueror. And to be master of oneself, not to be a slave of any desire, of any thought, of any passion, any more, is the most precious thing in life, the greatest splendour that can happen to anybody. I am not saying to destroy your desires and I am not saying to destroy your passions; I am not against your body, I am not against your desires. What I am saying is: they should not be the masters. You should be the master and they should be the servants. When passions serve you, when your desires are your shadows, life is infinitely enriched.

This can happen only through love -- not through conflict but through harmony. Love yourself: that is the first commandment, and then all other nine commandments follow on their own. If you love yourself you cannot do anything wrong. The very thing, the very phenomenon of loving oneself, makes one capable of loving all. And love is the only protection against evil. The devil is not afraid of your virtues: the devil is only afraid of your love.

Anand means bliss, earnest is a Teutonic word. The first meaning is serious, and that is something pathological. To be serious is to be ill, seriously ill.

Life is not for those who are serious, life is for those who are playful. Be sincere but don't be serious. Sincerity is a totally different phenomenon. Sincerity comes out of simplicity; seriousness comes out of calculation, cunningness. Sincerity is child-like, very pure. Seriousness is something imposed, pseudo, a pretension -- but if one goes on pretending, slowly slowly one starts believing in it; it becomes an auto-hypnosis. So drop the idea of seriousness that hangs around the word 'earnest'.

The second meaning is: one who is very intent in his purpose; that too is not right. That brings the future in; that brings in desire, ambition, goal-orientation. These are the qualities which are very much appreciated by the society. But sannyas is a fight against these qualities, because these are the qualities which make this society, and this society cannot disappear from the world unless these qualities are taken away.

We have to take away the very earth from underneath the feet of the old society.

'Purpose' should be a dirty word; although it is not four letters, that doesn't make much difference. Life should not be lived according to a purpose; life should be lived as a celebration, as a song, as a dance, as a love affair. Life should not be business, it should not be mundane. And that's what I call the religious quality -- to live life for no other reason except for the sheer joy of living. It is a gift of god. Enjoy it, but don't reduce it to a means to a certain end. That's the meaning of purpose: always reducing things for certain ends, sacrificing everything that you have for certain future goals.

I teach you just the contrary: don't sacrifice anything that you have. Live it, live it totally, live it intensely, live it wholly -- because only by living it in totality will the next moment be born out of it.

Out of today's life, tomorrow will come; it will have the flavour of today. If you sacrifice today, your tomorrow is going to be ugly again; and then you will have to sacrifice that too for some other tomorrow -- and so on and so forth, ad nauseum.

People live only in sacrificing. They never come to a moment when they can enjoy; they never come to a moment when they can see the great gift and feel grateful to god. They are always missing something, because the goal is far away in the future. The goal is not far away in the future: each moment is its own goal. So that meaning also is not right.

But there is a beautiful meaning in this word, which is not ordinarily used; it also means the eagle. That I love... that's beautiful!

So your name will be: a blissful eagle. The whole sky is yours -- be a blissful eagle! It is better to be a bird, playful, on the wing, than to be a serious man, goal-oriented, ambitious. It is utterly beautiful to be an eagle on the wing, in the wind, in the sun, in the open sky.

The eagle represents the spirit of freedom, and that is the spirit of sannyas too. So forget all other meanings. And those other meanings are very very important; you will find them in all the dictionaries. The meaning that I am giving, you may find very rarely somewhere. But even if you don't find it, don't be

bothered! I make it mean eagle!

[The new sannyasin asks for a name for a meditation centre, and for his dance company.]

This will be the name for the meditation centre: Manisha. Manisha means wisdom -- not knowledge, but wisdom. Knowledge is easy because it is borrowed, accumulated from others. It is information; you can store it in your memory. It does not change you, you remain the same. You become more knowledgeable, but you don't have more being. Qualitatively you remain the same; quantitatively you have more knowledge than you had before. But the real change is not quantitative; the real change has to be in your inner quality, in your very being.

That happens only through wisdom. Wisdom does not come from the outside: it has to be searched for within. At the deepest core of our being there is a spring of nectar: once you have drunk out of it you become wise. It transforms you; you are no more the same person. The old is gone, and gone forever, and something absolutely new of which you could not even have dreamt has arrived. It is discontinuous with the old.

Knowledge is of the without, wisdom is of the within. Wisdom is a welling up of your own energy. It has nothing to do with memory; it has something to do with intelligence. And remember the difference between the intellectual and the intelligent person. The intellectual is knowledgeable; he depends on memory, he is a beautiful biocomputer. The man of intelligence does not depend on memory; he depends on his insight, his vision, his way of looking at things. His third eye is open -- that is his insight. That insight is manisha.

So this will be the name for your meditation centre.

And would you like another name for your dance troupe?

So would you like a separate name for it or will the same do?

The same will be perfect, mm? -- manage everything underneath it... dances, meditations, music, everything, because wisdom contains all. Let wisdom be a big tree underneath which everything is possible.

Next time, come for a longer period.

Deva means divine; simon is Hebrew, it means gracious hearing... one who is capable of hearing. That is one of the greatest talents -- a very rare talent, very few people have it. It is easy to talk. it is very difficult to listen. Hence the growing science of psychoanalysis. Nobody is ready to hear; if you want somebody to hear you, you have to pay for it.

That's what psychoanalysis is. The psychoanalyst is doing nothing, he has nothing to do, but many things happen. I am not saying that nothing happens through it; much happens through it, but the psychoanalyst does nothing. All that he does is to sit behind the couch and listen. He listens attentively, he listens sympathetically, he listens lovingly; he is open to you. He does not criticise what you are saying. You need not be on guard, you need not say a few things and not say a few other things; you are given total freedom. He is all yours, with no judgment, with no evaluation, with no condemnation, with no appreciation; he is simply there. You can rely on his not thinking good or bad of you; his listening is value-free.

That makes miracles happen -- because when one can pour one's heart totally, holding nothing back, that very pouring of the heart is a catharsis. Wounds start oozing their pus, traumas surface to the conscious. One is able to say the thousand and one things that one had always been repressing, had wanted to say but could not manage to say. And the moment you say them, you are free of them.

It is a very ugly state of affairs that we have to pay people just to listen to us. It simply shows one thing about modern humanity, that nobody is sympathetic. Not even the wife is ready to listen to the husband, not even the father is ready to listen to the child, not even the children are ready to listen to the teacher; nobody is ready to listen to anybody else. Everybody is hiding behind granite walls. If you want somebody to hear you, you have to shout. Then too, it is not certain that it will reach or that it will reach in the same way that you wanted it to; every possibility is that it will be misunderstood.

We are living in one of the strangest worlds: communication has disappeared. And when ordinary communication has disappeared, what to say about truth? What to say about a master and a disciple?

The whole art of the disciple is to listen to the master -- and to listen so attentively, so totally, that there is no listener inside but just listening, a pure opening. Then truth has magic in it: if you can allow it to reach to your heart, just the hearing of it is enough to transform you.

So you have a beautiful name: divine hearing. Don't let it remain just a name: let it become your very style of life. And if you can listen to me with totality, with no strings attached, with no conditionings, you will be surprised: you can listen to the wind passing through the pine trees too, you can listen to the birds singing in the morning, yoU can listen to the clouds thundering and you can listen to the waves of the ocean roaring. You will be surprised: truth is declared from everywhere, truth is being shouted at you from every nook and corner! From every housetop, truth is being declared. It is just that we are blind and deaf -- we don't see, we don't hear.

[A sannyasin says: I'm worried about my health. Since I did Alchemy group, there has been very strong trembling.
Osho checks his energy.]

Nothing to be worried about. Something good is happening, something really good is happening. For the first time in your life, your energy has moved. You have been holding it back all along; you are still holding it back a little bit. You are afraid that it is something crazy. It is not: it is just a new vibe. The body wants to move into a new dimension, the body is ready to take the jump, and you are holding back. It is as if the car is ready to move but you are not releasing its brakes: the engine is throbbing and trembling. Your body needs to go into a new pattern, a new gestalt -- so don't hold it back.

Alchemy has done something really significant: it has moved your heart. But your mind is still not ready to move with your heart. The mind is always sluggard. the mind is always lousy. It always lags behind, because it has no courage; the mind is a coward. The heart knows how to risk, how to go into a new adventure, and how to move into the unknown, the uncharted. The heart is ready -- your heart immediately affected [my medium] -- but your head is holding the brakes.

Release those brakes: press the accelerator and release the brakes! You have really a good energy system -- a Mercedes Benz!

[A sannyasin, newly returned, says that he feels unsettled from travelling to and from the West, but it's okay.]

No, it is perfectly okay; it has to be so.

My whole effort here is to destroy all that you have been in the past, to destroy all the roots, so that the new can be born. But in between the two this situation is bound to happen. The old roots are cut and the new roots take time to grow; one feels in the middle, neither here nor there. But this is perfectly as I would like it to be.

Sooner or later, the West has to be dropped. And once you have dropped the West, then I will start helping you to drop the East too! The East is only a device to cut the roots in the West. It is just as if you have a thorn in your foot and with another thorn you pull it out and then you throw away both the thorns. The East and West both have to go.

My sannyasin has to be a universal being, a citizen of the universe. Even this earth is very small; we have to be universal. Why not possess all the stars and all the moons and all the suns? -- when they are ours! Why remain poor unnecessarily? The moment somebody thinks 'I am Western' he is poorer, because he is denying the whole Eastern heritage. When somebody says 'I am only Indian' he is far poorer, because he is denying the whole heritage of humanity. When somebody says 'I am a Christian' or 'I am a Hindu' he is becoming a beggar by his own choice. Claim the whole -- and not only the whole past but the whole future too. This is our world, and we are here to destroy all boundaries.

If sannyas takes possession of millions of people in the world, then many more things will start happening out of it. This is the beginning of a new world, a new concept of a man who will not be white or black, Indian or German, Chinese or American, Communist or Catholic, who will simply be a human being, utterly joyous, utterly in celebration, who will be a poet, a singer, a dancer, a musician. Yes, those things are beautiful. But he will not be a Hindu or a Christian or a Mohammedan, because those things are ugly.

We are to destroy the whole past. It has been a horrible past, it has been a nightmare. The work is great, and I cannot even exactly tell you the whole thing that is going to happen, because if I tell the whole thing you may lose courage, you may lose hope. So I will have to give it to you only in bits and bits.

If you can just move one step, I will talk of one more step; when you are ready to take another step, I will talk of another step. But the vision is great: the vision is as inclusive as possible.

So this is something good. First become uprooted in the West, then I will make you uprooted in the East.

Anand means bliss, niraj means a cloud -- a cloud of bliss. Bliss is very indefinable, like a cloud. It is a vague feeling, not a solid thought. It is more like a fragrance than a flower. You cannot catch hold of it: the moment you try to catch hold of it you will miss it. It is also like a cloud because it has no destination. It simply floats, without any purpose. It is not going anywhere, or only wherever the winds take it. So is the case with bliss: it has no direction -- and the moment you start directing it, you start killing it. It can exist only in total freedom.

It is also like a cloud because it takes many forms. One moment you can see an elephant in the cloud. Another moment it is gone; there is a tiger. Another moment that too is gone. So is the case with bliss: it takes millions of forms because it is liquid. One moment it is beauty, another moment it is music, still another moment it is love, and so on and so forth.

Remember it, that bliss is a cloud, and become a blissful cloud.

Zorba The Buddha

Chapter #27
Chapter title: None

29 January 1979 pm in Chuang Tzu Auditorium

Archive code: 7901295
ShortTitle: ZORBA27
Audio: No
Video: No

Anand means bliss, atithi means a guest. Literally atithi means one who comes without informing, one who comes without announcing the date of his coming. That's how it used to be in the past -- there was no way of informing; the guest would suddenly come. And bliss is a sudden guest. When it comes, how it comes, why it comes -- no questions can be answered. It comes, that much is certain.

It always comes, but it cannot be brought. Yes, you can invite it, but you cannot force it to happen. It is not a doing; it is a happening. One can be available to it, receptive to it, vulnerable to it, that's all that one can do. One can wait, can wait prayerfully, one can be utterly expectant, but that's all that is humanly possible. We cannot manufacture it; it comes from the beyond, and there is no science to bring it about. Its coming is a mystery, its going too. Just like a breeze it comes, and just like a breeze it is gone; you cannot hold onto it. The moment you start holding it, it is no more there; it has already left you. In fact the moment you become aware that it is, it is already gone. Even that much awareness creates a distance between you and bliss; you become unbridged.

When bliss is there, you are not; there is no distance: you are it. You cannot watch it, you cannot observe it, you cannot analyse it, you cannot understand it. It is simply there in all its grandeur, and you are lost in it.

If one understands the mysterious ways of bliss, things become very easy; one can make oneself more and more available to it, more and more open. That preparation is negative. You just keep your windows and doors open: when the breeze comes it will enter.

If your doors and windows are closed, even if the breeze comes, it will not enter. Keep your eyes open, so when it is light you will see. But if you keep your eyes closed, then even when it is full daylight you will remain in darkness.

Bliss comes via negativa. One has just to remove hindrances, one has just to destroy barriers; it is a negative kind of work. Once all barriers are removed, suddenly it starts showering from everywhere. And

even those on whom it showers are made dumb: they cannot say why it is, what it is, how it is.

Anand means bliss, shantam means peace. Bliss is not happiness, because happiness is a kind of excitement, it is feverish, hence it cannot last forever. If you watch closely you will find that happiness tires you as much as unhappiness. One can take only so much -- more than that, and it starts turning sour, more than that, and it becomes poison.

Bliss is not happiness, neither is it unhappiness, because it is not an excitement at all. It is a state of utter non-excitement, of being at ease, of being totally at home, of simply being -- no ripples of positive excitement or negative excitement, no question of liking and disliking, no idea of good and bad -- just being without any idea, any distinction, any duality. Then there is a tranquillity, a transcendence.

That transcendence is bliss. It is the ultimate state of meditative consciousness, when all contents of the mind have disappeared and the mirror of consciousness reflects nothing at all.

That is the greatest joy possible. But again, remember, don't start thinking in terms of dualities. It is a non-dual state; you are one with existence. All dis-ease has disappeared, all conflict has died. There is tremendous accord, harmony, at-one-ment.

Veet means beyond. Rudi is a dangerous word. It is Teutonic; it comes from Rudolph, its basic meaning is a wolf. The second meaning is a very famous wolf and the third meaning is fame. There is something in fame which in some way relates with the mind of the wolf. Fame, ambition to be known, is violent deep down. To be famous means to be on an ego trip, and the ego is the wolf. So the idea of fame and the wolf are really deeply connected.

In the past, only violent people have been famous people. Alexander the Great, Napoleon, Nadir Shah, Tamerlane, Genghis Khan and Adolf Hitler -- these are not men but wolves. History is full of the names of wolves. Up to now, human history has been that of the animal in man, not of the divine in man. Even if the divine has been expressed, it has not yet become part of history.

Jesus is still a myth. There are millions who doubt that he ever existed; there is no historical proof. Buddha also seems to be a myth. And the farther back you go -- Krishna, Lao Tzu, Zarathustra -- the more mythological they become. The reason is because they represented the divine in man, and our whole history takes note only of the violent, of the inhuman, of the subhuman, of the animal. The divine belongs to the future.

The very idea of attaining fame is ugly, because that means competition, that means struggle, that means treading over people's heads -- that's what politics is all about.

So by giving you this name I am changing its basic meaning.

Veet means beyond, rudi means fame: go beyond the desire of fame, go beyond the wolf, go beyond the animal. go into the divine. The way into the divine is by being nobody, just an utter nonentity, a nothingness.

If you want to be famous you have to be somebody very solid, rocklike. If you want to be nobody you have to be utterly non-existent, as if you don't exist any more. But in that non-existence, god penetrates you. When you are not, god is.

Deva means god, klaus is Greek; it means victory. The full name will mean god's victory. You are not to be victorious: god has to be allowed to be victorious over you.

These are the only two ways people live their life: either they are trying to be victorious over god, or they are trying to allow god to be victorious over them. The first effort has become science, and the second effort has become religion. Science is a way of conquering, religion is a way of being conquered. Science is substantially violent; it is a rape on nature and god. Religion is love; it is a love affair with nature and god.

The true victory comes only through religion. The true victory is very paradoxical: unless you learn the art of surrendering yourself it cannot happen. Remember it, that one has to surrender to the whole, one has to efface oneself. The victory is not against the whole but with the whole.

Anand means bliss, ageya means that which cannot be sung. There are things which can be experienced but cannot be expressed, and those are the greatest things in life. They are so vast that they cannot be reduced to words. They are so significant that no word exists which can carry their meaning. Words exist for the mundane reality, for the market-place.

There are things of the heart: for those things there is no language, they can be communicated only in

silence. The only song about them that is possible is silence.

When a person is really blissful. then his bliss is a silent presence around him; it is like an aura. There is no noise, it is not noisy, so it can be heard only by those who are silent and it can be seen only by those who have real eyes to see. It can be felt only by those whose hearts are ready to be stirred by the unknown and the unknowable.

Prem means love, barbara is Greek; it means the stranger. The Greeks had the habit of calling everybody who didn't speak their language a stranger -- not only a stranger, they thought that he was a barbarian. 'Barbarian' comes from the word 'barbara'. They thought that he was wild, that he was primitive, that he was not yet civilised. But that has been the attitude of all the people all around the world. Everybody thinks himself the highest in the hierarchy and everybody else subhuman.

When for the first time Europeans came to China, Chinese books say that to see them was hilarious. They looked so stupid and ridiculous in their strange dresses and costumes, and whatsoever they said was utter gibberish and nonsense. Of course -- it was!

The Europeans wrote in their diaries that the Chinese were the missing link between monkeys and man. They were not human beings, they were midway. They are no more monkeys, true, but they are not yet human beings either. They are just on the way, turning from monkeys into human beings.
But this has always been the attitude; this is how the human ego functions.

The Greeks thought that everybody who did not speak Greek was a barbarian. But the word is beautiful; it means the stranger. And the name that I am giving to you will mean: love, the stranger.

Love is the most mysterious phenomenon on the earth, the most misunderstood. Love is the greatest stranger on the earth, because the earth has become so unloving that to speak about love seems almost mad. In the world of power politics, in the world of atom bombs, hydrogen bombs, to talk about love just does not fit.

Love seems to be only for the poets, the dreamers, the lotus-eaters; it is not for the practical man. This is strange, very saddening, that love has become a stranger on the earth -- because if love is a stranger, then man loses all meaning in life and all sense of direction and all possibility of growth. It is only through love that man is sustained, nourished. It is only through love that man becomes an integrated soul. It is only through love that the soul is born. Without love, man is a being without a soul. Without love, man is nothing but a machine.

It is not intellect that makes the difference between a man and a machine; it is love that makes the difference. Now machines are capable of creating computers far more skilful, far more intelligent, than the human mind. Sooner or later, computers will be doing all the work that the human mind has been doing down the ages, and they will function in a far better way than even the mind of an Albert Einstein. Then what will be the difference? They will be superior human beings -- computers.

The only difference that is going to be decisive in the future is that of love. No machine can be created which can secrete love; love remains intrinsically a human phenomenon. The whole future depends on how much we can grow love in the world, otherwise man is on the verge of disappearing. Man is going to be enslaved by his own created machines. The only hope is love.

My whole teaching is based on love. Love is a stranger -- but befriend it. Let love become the most welcome guest in your heart.

Sabine is Latin, it means ancient; dharmo means religion -- ancient religion.

Religion is always the same, from the beginning to the end. Everything else changes, but the ultimate reality remains the same and the ultimate law of reality remains the same. You can call it the ancientmost or you can call it the newest, it doesn't make any difference; both mean the same.

Religion is timeless, it exists beyond time. Once in a while, it enters into time -- when a Buddha is there or a Jesus is there or a Moses is there. Their receptivity is such that they bring the beyond into the world; for a moment the world becomes luminous with the eternal. But once Buddha is gone, once Jesus is gone, that light disappears again into the beyond. Then churches exist and scriptures exist, creeds and dogmas exist, Christians and Hindus and Mohammedans exist but they go on worshipping something dead.

Everyone has to give birth to religion in his own being, only then is it alive. Everybody has to become a mother to religion, a womb to religion. And that's what sannyas is all about: you have to be pregnant with the beyond. You have to bring something in that is not available in the material world, something that is non-material. Once that non-material thing is contacted, your life is transformed. The very touch of it and

the baser metal changes into gold. The mortal is no more mortal: the mortal becomes the immortal .

Prem means love; el is a Hebrew root, it means god or divine. And Elisabetta was the name of the mother of John the Baptist.

John the Baptist was one of the greatest revolutionaries of the world. The whole credit for bringing Jesus into the world goes to him. He was more responsible for Jesus than Jesus' own father and mother. It is he who transformed Jesus; he gave him a second birth. He cleansed Jesus of all impurities, he opened Jesus up to receive god in his heart: that's what baptism is all about.

Elisabetta is John the Baptist's mother's name, and comes from a very beautiful root: 'el' -- divine. Your full name will mean divine love. And the woman who gave birth to John the Baptist must have been a woman of divine love.

Love and divineness are synonymous: if you are loving, you are divine; if you are divine, you are loving. They cannot be separated; it is a single phenomenon looked at from two different angles. Remember it: love as much as you can and you will find god coming closer and closer to you.

One can forget all about god; love is enough. If one can drown oneself in love, in totality, god comes of his own accord.

[A sannyasin, leaving, says he was doing counselling work in the West, and now he would like to work more as it is done in the ashram, but feels he needs more training, skills and meditation first.]

You can start the work, but if you are a little more prepared, you will feel more confident. The energy is ready, no problem, but you still don't have that confidence. You will be a little hesitant about how far to go, where to start, what to allow, what not to allow; it will be a strain on you. Your energy is ready, you can start the work, but your confidence is not yet ready. So just to strengthen your confidence, if you can, be here for one year and do the university course and you will be perfectly ready.

The greatest thing in all kinds of therapy work is a tremendous confidence. That is the real healing force: not what you do, but how you do it. The technique is secondary, the personality of the therapist is primary; if the therapist is utterly confident, then fifty percent of the work is already done. If the therapist is a little hesitant, wavering, immediately the patient catches hold of that. It is a subtle vibe; you cannot hide it, it is infectious. Then the work becomes long and unnecessarily complicated.

[The sannyasin asks: But doesn't confidence come by doing the work?]

Confidence can come by doing the work, that is true, but then it will take many many years to come.

So my suggestion is that if you can come, if it is possible, then come and be here for a little longer, do all the groups, the university courses, and become more and more suffused with my energy. If it is difficult you can start work. But my suggestion is that the better course for you and for your patients will be to come here and be here a little longer. Soon you will be a good therapist.

Therapy is an art, and a very subtle art too, because you are playing with human energy. Just a little mistake, and it can be dangerous to the person; just a little doubt in your mind, and it will create doubt in the patient's mind. You need infinite trust in what you are doing; that trust is the real treatment.

Now psychologists say that seventy-five percent of therapy happens through placeboes. It is not real medicine that works, real medicine does only twenty-five percent of the work. Seventy-five percent is the infectious quality of the therapist, the bubbling, bouncing confidence of the therapist, the shine in his eyes, the utter trust that he is going to help, that you are going to be helped, that there is no problem at all -- that is seventy-five percent of the work.

So my suggestion is: if you can manage it, come back. Be here for a few months more and then start work.

[A sannyasin says: My beloved moved away from me some months ago and I don't feel connected with anything. One of the reasons to come here and be with you was to feel some connection of love I've lost.]

It happens: when you separate from somebody with whom you have lived for a long time and whom you have loved, this gap is bound to be there. One has to learn to accept these dark gaps; they are natural.

If you have enjoyed the company of somebody, then who is going to suffer when the person leaves you

or you leave the person? This is the price we have to pay for it. Suffering is the price for all the joys that you purchase in life, and nothing is without cost. One has to learn the hard facts of life; this is simple arithmetic. You never asked me when you were enjoying the company of the woman -- now why do you ask me? If you had asked me then, I would have disturbed things then and there; this time would not have arrived. But one has to learn.

Just relax, meditate, do a few groups... and you may find another woman! Then get into trouble again!

It is only slowly slowly that one learns to be a Buddha -- very slowly! And without women, there would be no Buddhas!

Zorba The Buddha

Chapter #28
Chapter title: None

30 January 1979 pm in Chuang Tzu Auditorium

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ShortTitle: ZORBA28
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Video: No

Prem means love. Love is the only real strength; all other strengths are only pretenders. But love is a paradox too -- its strength is not that of violence, that of aggression; its strength is that of receptivity, vulnerability, openness. Its strength consists in surrendering, yielding, giving way.

In the world there is a possibility of two kinds of strengths. One is masculine -- the strength of a rock, the strength of a wild animal. The other strength is feminine: the strength of water, not of rock; of a flower, not of a wild animal; the strength not of the body, of musculature, but the strength of the heart.

Your name is good but the meaning has to be understood rightly. A strong woman does not mean the same as a strong man; with a man the meaning changes. The strong man means rock-like. A strong woman means fluid, liquid, flowing, waterlike; the watercourse way, the strength of tao -- not fighting but yielding.

Jesus says: Blessed are those who are the last in this world, because they will be the first in my kingdom of god. He is talking about that kind of strength, the strength of a nobody.

Anand means bliss, moksha means ultimate freedom. The word 'moksha' is so unique in the East that it is impossible to translate it into any Western language, because the very idea of moksha has not existed in the Western consciousness. But it can be understood.

The Western religious consciousness thinks of two existences: one is hell, the other is heaven. Hell is just pure suffering and heaven is pure joy. We have these two words in the East, but we have a third word 'moksha' which means freedom from joy as much as from suffering -- because the great Eastern insight into life is that there comes a moment when one is even tired of joy, bored with happiness. That's a great insight.

It is simple to understand that a person is bored with suffering, that he is tired of it, that hc wants to get rid of it. But the Eastern mystics have come to see that there comes a moment when even happiness is trivial, an unnecessary burden, and one wants to get rid of that too. When you are free from both pain and pleasure, good and bad, light and darkness, life and death, when you are free from all dualities -- that state, that transcendence, is moksha.

It is impossible to define it, because the moment you try to define it and you use any word, the duality comes back. If you call it light, it is not, because light is part of a duality: light-dark. If you call it love, it is not, because love is again part of a duality: love-hate. If you call it good, it is not. Even if you call it god, it is not, because god is part of a dual existence: god and devil. No word is adequate. It is a wordless non-dual

experience of utter oneness with existence. It is so still, so silent, that one is not, because one can be only if there is some excitement.

The ego feeds on excitement; excitement is a must for the ego to exist. If it is not that of pleasure. the ego is ready even to live with pain, but excitement is needed. To be in a state of non-excitement is to disappear, and to disappear is to attain to the ultimate freedom. That's what we call bliss. Bliss is not equivalent to happiness; it is just absence of all happiness, all unhappiness.

That is the goal of sannyas, and unless it is achieved something remains missing. It can be achieved. because it is something in-built in our very being; it only needs unfolding.

Anand means bliss, reiner means the pure one. Purity does not mean goodness: purity means the absence of the idea of good and bad. Purity means innocence. The sinner is not innocent, he is guilty; and the so-called saint is not innocent either, he is proud. Both have chosen: one has become the sinner, another has become the saint, but both have calculated.

The really innocent one is like a child: he knows nothing of good and nothing of bad. He lives an uncalculated life. unplanned. moment to moment. He has no character; the really pure person has no character at all. Bad people have character, good people have character, but the really innocent one has no character. He cannot afford to have character. because character means pollution, character means contamination.

Character means you have already started living according to a certain idea. You are no more innocent; your action is preplanned, rehearsed. Your action is not out of the moment, it comes from the past. It is ready-made, hence it is dull, hence it is irresponsible, hence it is unintelligent. An intelligent person need not carry ready-made answers with him. He trusts his intelligence, so when the situation arises he responds, and out of that response something happens.

That happening will surprise him as much as it will surprise others, because he had not known that it was going to be like that. Hence the innocent person lives constantly in surprise; he lives a wonder-full life. His life is full of awe. He lives in the miraculous, he moves in the mysterious.

Calculation kills all mystery, arithmetic destroys all mystery. Knowledge creates walls around you and does not allow you to see the tremendous beauty that surrounds you, the incredible moment-to-moment dance of life that goes on and on. It prevents you -- it keeps you blind, it keeps you deaf. Slowly slowly, it makes you so insensitive that your life is only a name; it is no more really alive, you are already in your grave.

To live innocently is to live religiously. Jesus says: Those who are like small children, they will be able to enter into my kingdom of god.

That is the meaning of your name: blissful innocence, blissful purity.

Anand means blissful, usha means the early dawn -- a blissful early dawn. The East has loved the early dawn, and the reason is that the early dawn represents something of the inner in the outer world. Just as the night ends and the horizon becomes red and the sun is just going to rise, in exactly the same way the inner awakening also happens.

If one can meditate at early dawn, the inner and the outer can synchronise. Hence the early dawn became the time for meditation. The outer can trigger a process in the inner, because the outer and the inner are not really as separate as they appear; they are joined together, they are part of one whole.

Just as the morning is tremendously beautiful, so is the inner morning -- far more so, a million times more so -- because when the inner night ends and the light arises in your being, for the first time you are really born. Before that, it was only a physical life. Now it takes on a new colour, a new quality, a new flavour: the flavour of eternity, the flavour of deathlessness.

Anand means blissful; bernie is Teutonic, it is an abbreviation of bernard. It means the brave one.

My observation is that the greatest bravery in life is to take the risk of being blissful.

The world lives in misery because of cowardliness. People are cowards, and for cowards only misery is available.

Misery has a few things in it which are very appealing to cowards. It is secure; you can depend on it. It will not leave you easily, it will accompany you; you will never be left alone. It helps you to get others' attention, it helps you to get others' sympathy. It becomes an excuse for many things: if you fail, it is an excuse; if you don't succeed, it is an excuse; if you are uncreative, it is an excuse. It is an umbrella, you can

hide many things under it. And you need not be very creative; you can simply wait and it comes of its own accord. You need not be very talented, you don't need much intelligence to be miserable. Any stupid person is capable of being miserable. But to be blissful needs intelligence.

To be blissful is an art -- in fact the greatest art there is. To be blissful, one needs to be adventurous. One has to explore for it, one has to go into the unknown, one has to take the risk of moving into the uncharted, with no maps, with no guides. One has to risk one's life, only then can one become blissful. One has to be a gambler, not just a businessman, then only can one be blissful.

Sannyas is a risk because it is moving into something unknown, insecure, unfamiliar. It is moving into a world of which you know nothing. It is diving deep within your own soul from which you have remained alienated for many many lives. One will need the courage to drop the old identity, the courage to die as the old, only then can the new be born. When the old ceases to be, the new is born. All that we know about ourselves is the old; it is our identity, our ego, our acquaintance with ourselves. The greatest risk is to go through a deep identity crisis.

That's what sannyas is: in the beginning it creates an identity crisis. The old starts disappearing, the new is nowhere to be seen, and you are in a kind of vague, cloudy state. Great fear arises. One would like to go back and cling to the old, familiar world, but one cannot; it is impossible to go backwards. Life knows no backward movement, it always goes forwards.

Great courage will be needed, great fearlessness will be needed. That is the price we have to pay to be blissful.

Prem means love, cecilia has two meanings: it comes from Latin, it means blind. Love is blind, that's the beauty of love. It is blind in the eyes of the intellect, because it is illogical, irrational. It has its own eyes, but the head cannot see those eyes of the heart. The head goes on condemning love as blind. But those who have tasted of love, they say that only love has eyes, because it can see where logic fails, it can move where reason stops.

Reason is heavy, earth-bound. Love is light; it has wings, it can fly to the highest skies.

But it remains incomprehensible to the intellect, hence all over the world the intellectuals have been calling love blind. But it is better to be blind in love than to be full of the eyes of logic. If there is a choice between the eyes of the head and the blindness of the heart, choose the blindness of the heart.
That is the beginning of sannyas. Sannyas is a love affair with existence.

The other meaning of cecilia is also beautiful. Cecilia was a Christian woman mystic. She was killed, murdered, but while she was being tortured she went on singing beautiful songs. They could not kill her song: they could destroy her body but not her soul. Even Jesus was not singing while he was crucified, but Cecilia was. She burst forth into many songs; to the very last breath there was song in her heart. Hence she became the patron saint of music. She must have loved god immensely, absolutely.

It is only out of tremendous love that this miracle is possible -- when you are being tortured, when you are being killed, when death is becoming more and more certain every moment, and still you go on releasing fragrance and song. It is possible only out of total trust. It is the victory of life over death. It is the victory of music over murder.

Next time come for a longer period; much has to be done -- mm? I have to kill you and teach you how to sing!

Prem means love, gerard is Teutonic; it means brave with the spear. That is a little dangerous, violent, and not of my liking. But with love joined to it the whole quality is transformed. Your full name will mean now: brave with the spear of love.

Love is a spear. It does not kill, it gives life; it is not destructive, it creates.

It is the very fountain of life, joy, creativity. But I am keeping the name because of the meaning it contains of being brave.

Remember: brave does not mean fearless. If somebody is fearless you cannot call him brave. You cannot call a machine brave; it is fearless. Bravery exists only in the ocean of fear, bravery is an island in the ocean of fear. Fear is there, but in spite of the fear one takes the risk; that is bravery. One trembles, one is afraid to go into the dark, and still one goes. In spite of oneself one goes; that is the meaning of being brave. It does not mean fearless. It means full of fear but still not being dominated by it.

The greatest question arises when you move into love. Then fear grips your soul, because to love means to die, to die into the other. It is death, and a far deeper death than ordinary death. In the ordinary death only

the body dies: in the death of love the ego dies. To love needs great guts. It needs one to be capable of going into it in spite of all the fears that will clamour around one.

The greater the risk, the greater the possibility of growth -- so nothing helps a man more in growth than love. People who are afraid of being in love remain childish, remain immature, unripe. It is only the fire of love that gives you ripeness. And love is a double-edged spear: it pierces the other but it pierces you too -- and it pierces you to the very core of your being.

So let the meaning be: brave with the spear of love. Think of love, meditate on love, take steps to move into love. Slowly slowly, you will be able to explore the territory of love. And the territory of love is the territory of god; that is the whole map of god. One who knows love knows god; one who does not know love may know much about god but will never know what god is.

[A sannyasin says: Osho, since I've been with you I've seen love through two faces, and I've brought those faces with me. Everything that is the most wonderful and the most terrible to me is with that situation.]

The situation is simply beautiful. Just because somewhere deep down you create a problem out of it, you get into trouble unnecessarily.

Learn one simple secret: don't choose, let things happen. And whatsoever happens is good. Yes, sometimes bad things happen too, but they are also good. Sometimes misery happens; that too is good. Good does not exclude anything, it includes all.

You are really in a good situation, but because you want to make it more clear-cut, more settled, more definite, more certain, you create trouble for yourself.

No alive situation can ever be definite. It is always vague; it is cloudy, it is ambiguous, it is always changing, it is in a flux. And man creates misery because he is afraid of being in a flux. He wants certainties, solid, hard certainties. He wants to reduce everything to a definition, to a shape, so that he can manipulate it. He does not want to be lost in a cloud. But that's what life is, what love is, what meditation is: being capable of being lost in a cloud -- shapeless, vague, with no direction, with no possibility of any prediction about what is going to happen next moment. With immense trust, one allows whatsoever happens.

You are in a beautiful triangle. And love really becomes sharp only when there is a triangle. Just two lovers is not a very deep phenomenon. When there are three lovers, then things become three-dimensional; otherwise they remain flat, two-dimensional. And you are really looking at a three-D picture! Just go into it, and go with joy! What is there to lose? The other two partners are taking things more easily than you; they are enjoying the game far better. You also enjoy!

But we are too burdened with out of date ideas, meaningless concepts. Just put everything aside and let things happen. Whatsoever happens is good. Don't try to manipulate the situation and there will be no problem. Be available to situations, don't try to master them. In the very effort of mastering them you start fighting, you start resisting. And then the whole joy is lost; the mystery becomes a problem. Don't resist, don't fight, and every problem turns into a mystery.

That is the whole art of life: I call it the alchemy. The art of changing problems into mysteries is alchemy. But people go on doing just the reverse -- they go on changing mysteries into problems, and then they suffer.

This time don't choose. Be available to whatsoever happens, and go wherever it takes you. Just be a dry leaf in the wind, with no destination, with no direction, with no idea of where you are going. Wherever the wind is blowing, you are going; and if the wind changes its direction, obviously you change your direction with it -- you don't give even a slight fight to the wind.

Be a driftwood and see the joy of it -- that is the whole secret of tao.

Prem means love, lok means the world -- the world of love or the dimension of love. Life is multi-dimensional. We are not living in one world, there are many worlds together; it is a multi-verse, it is not a uni-verse. The man who lives in logic lives in a totally different universe than the man who lives in love. The poet lives in a totally different world than the mathematician, the politician lives in a totally different world than the mystic. There are many worlds available here, but the best to choose from is the world of love, because out of love all that is great arises -- poetry, music, dance. And ultimately out of love, the arrival of god.

So let love become your world: choose it consciously. Drop all that goes against love, and hold close to your heart that which is for love; then slowly slowly the gestalt changes. And when you become love, you have really become a man. Only man is capable of love -- and not all men, because many remain only capable, they never make it actual. Only once in a while, a Buddha, a Jesus, a Zarasthustra, a Lao Tzu, become real lovers. But they know the peaks, they know the treasures of life.

Sannyas is the world of love. I initiate you into sannyas so that I can initiate you into love. Sannyas is the door; love is the temple.

Zorba The Buddha

Chapter #29
Chapter title: None

31 January 1979 pm in Chuang Tzu Auditorium

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Anand means bliss, the ultimate state of joy -- ultimate in the sense that one cannot fall back, ultimate also in the sense that it has not anything in it which opposes it. It is not a composite experience. Ordinarily your happiness contains something of unhappiness in it, and your unhappiness also contains something of happiness in it; they are never pure. In ordinary life everything is adulterated, adulterated by its opposite.

Your love has some part in it which is utterly hateful. And your hate contains love; it is an ill kind of love, a sick kind of love, but it is there. In ordinary life-experiences every experience is impure. By saying ultimate joy I mean that it is just joy and nothing else; it's pure joy.

The word 'henk' is beautiful. It is Teutonic; it comes from henry. It means the ruler of the home. And that is the greatest thing to achieve in life -- to be a ruler of oneself.

It is easy to rule others. The most difficult thing is to rule oneself, to be a master within one's own being -- not a slave to desires, not a servant to thoughts, not being pulled, pushed, manipulated by a thousand and one things in one's mind, but being utterly at ease, at home, a king of one's own inner kingdom. And bliss is possible only to the person who has become a master of himself, who rules his inner nature: that is your home.

Prem means love. Luciano is Latin, it comes from lux, it means light. The full name will mean light of love. And there is no other light in life, all other lights are only substitutes. For a moment one can deceive oneself and others, but one remains in darkness. Unless love arrives, the darkness of the soul continues. The night is broken only when love has knocked on the door. Only with love knocking on the door is the dawn.

Luciano is also beautiful, because this name is given to children who are born just when the sun is rising, at day-break -- the children of light, the children of the morning. It can be a beautiful metaphor for the inner birth too. One has to be born there, one has to become a child of the inner dawn. The darkness is deep, the darkness is dense, the darkness has prevailed for long and our efforts to create light are very small, negligible. Only once in a while the desire arises to move towards light, but that desire proves only a momentary soap bubble.

It has to become a perseverance, it has to become a tremendous intensity, a longing, a thirst, as if one's life is at risk. Unless it becomes a question of life and death, one cannot create light. Then one is doomed to live in darkness -- and to live in darkness is not to live at all, it is to live in death.

Love is the first step towards light, because love is the first step beyond the ego. Love is the first step in

surrendering. Darkness consists of the ego, of resistance, of non-surrendering; darkness consists of the illusion that 'I am separate from existence.' The moment you relax, you trust life, you are no more fighting with it, you are in a kind of let-go, darkness starts disappearing. And only in love is let-go possible, is surrender possible.

Sannyas is nothing but the subtle art of learning how to be love -- not how to love but how to be love. Love, not as a relationship but as the very flavour of your being. And then life takes on a totally new quality, the quality of light.

Darkness can create only misery. Only light can create bliss. Light is god -- a symbol for ultimate clarity, vision, insight.

Deva means divine. Harald is Teutonic; it means a great warrior. The full name will mean: a warrior for god, a divine warrior.

Man can either fight for himself or he can fight for god. When he fights for himself he gratifies his ego, he strengthens his ego; it is an ego-trip. And because the ego is illusory, the whole thing is nothing but a dream. To fight for oneself is to fight for something which doesn't exist in the first place -- and that's what millions of people are doing.

To fight for god is to fight against the ego, to fight for god is to fight for the whole. The fight consists in dissolving oneself, in disappearing, in becoming a nobody, a non-entity, in dying, in crucifixion. But if one is capable of crucifying one's own ego, then resurrection is certain, absolutely certain. One dies as a small ego but one is born as the whole, as god. Jesus dies and Christ is born. This is the real war, and those who fight other wars simply go on missing the opportunity.

So wage a war against the ego, not for the ego; wage a war not against the whole, but for the whole. Remember: we cannot succeed against the whole, we can succeed only with the whole.

Anand means bliss, geha means home -- a home of bliss. Man lives without a home of bliss; he lives in a market-place. The market-place has entered into his being. His inner being is a constant traffic, crowded, and it is always rush hour -- so many thoughts, so many desires, so many memories, so many expectations, hopes, programmes. Man lives in this crowded condition for his whole life, never knowing for a single moment that this whole crowd is unnecessary, that it is dissipating energy, that it is destructive, that it is a slow poisoning, that it is suicidal; that one can live in utter peace, silence, that one can have more silence in one's being than there is on the Himalayas, that one can move into such spaces within one's self which are eternally virgin -- nobody has ever moved there, and nobody ever can except oneself. But unfortunately we remain unaware of our own inner treasures; we live on the periphery, we never enter into our own palace.

All the teachers and all the masters of the world are agreed upon only one thing, that the kingdom of god is within you, that the home has not to be searched for somewhere outside, that it is already there. You have just to turn in, tune in; you have just to learn the art of groping into your inner being.

It is more or less a knack -- not even an art but a knack. It is learned only with people who know it. It is something that has to be caught. Hence sannyas, hence being with a master: he has moved into his inner home. It is infectious. If one comes close to a person who has moved into his inner home, sooner or later his silence will start stirring something in one of which one had never dreamt before. His very vibe will provoke dreams in you, dreams of the unknown. His very impact will go like a shock from one end of your being to another; and the shock will be a great cleansing. It will purify you, it will burn all that is rubbish, but it will save all that is precious.

Deva means divine, marianne has many meanings. The first -- it is a derivation from Hebrew -- means grace, prayer, mercy, and also, very strangely, rebellion. That word 'rebellion' with prayer is very significant, because to me the really religious person is always rebellious. Prayer can never be a conformism; and if it is, then it is not prayer, then it is a social formality. True prayer is always a rebellion; it is a revolution, because it transforms one's being and it transforms one's world too. It looks strange that the same word should mean prayer, grace, mercy and rebellion, but to me it is not strange.

Secondly, it is also possibly of Latin origin. Then it means god's gift. Life is a gift, a precious gift. We cannot pay for it, there is no way to pay; we are eternally in debt. We can only bow down in gratefulness. We have not earned it; it has been given to us because god is bountiful, because he is overflowing, because he cannot help but give. That meaning is also beautiful.

And the third meaning is Egyptian. In Egypt, Men-Amen was the name of a goddess. From the same

root comes the Christian word 'amen' which ends every prayer, and from the same root comes the Mohammedan word 'amin' which also ends every prayer. Amen or amin both mean 'I say yes to you, Lord. My yes is total, my trust is total. In my yes there is no shadow of no; it is utterly innocent. There is no mixture of any kind of doubt, conscious or unconscious, in it.'

Amen, amin, they all mean 'Yes, yes, yes.' And that is the whole prayer. What else can we say to god except yes? And the moment one can say yes to god totally, life starts growing wings.

All these meanings are beautiful. Meditate over all these meanings, because each name can become a metaphor. It can give you great insight into life. Think of prayer, think of mercy, think of grace, think of yea-saying, trust, surrender, think of rebellion, and you will be able to contemplate on the whole spectrum of religion; all the seven colours of religion are there.

Anand means bliss, nirmohi means unattached.

The moment we become attached to anything, misery arises. Attachment is against life, hence it creates misery. Attachment means that we will hinder any possibility of change. Life is change, constant change, and the moment we start hindering change we start pushing the river. Then we are becoming enemies of life -- and the natural outcome is misery; we are automatically punished. To remain unattached is the secret of remaining blissful forever and forever.

Enjoy, live, love. But when things change, let them change; when things move, don't stop their movement. Always remain with the changing flux of existence, never be against it, and then nobody can create misery for you. Then whatsoever is, brings bliss, because you never expect it to be otherwise. Whatsoever is, is welcome. Whatsoever is gone you say good-bye to; you feel thankful that it has been there, and you feel thankful that now it is no more there, so space is created for something new to happen. Then life remains an adventure, unhindered, unattached. It remains the flow of a river. And then the ocean is not far away -- it comes closer and closer every moment.

The whole secret of sannyas is to live life in toto, in totality, but without any attachment. It is a difficult phenomenon. There are people who can live life but they cannot remain unattached. Then there are people who can remain unattached but they cannot live life. These are simple things. That's why in the past there were worldly and other-worldly people. The worldly lives life and becomes attached and suffers. The monk escapes from life; afraid of becoming attached, he stops living life. He remains unattached but there is nothing to remain attached to, there is no life.

My sannyasin has to create a new phenomenon in the world.

He will be in the market-place and yet not of it. He will live everything from the ordinary to the extraordinary with joy, with celebration, with gusto, yet he will remain unattached. When it goes he will not cling to it, he will let it go. He will be able to welcome and he will be able, in the same way, to say good-bye. That is the highest pinnacle that is possible to human consciousness. Only such a person is liberated.

Anand means bliss. Lionel is Latin; it means a young lion.

Bliss is only for those who are ready to break away from the crowd-mind, from the mind of the sheep, only for those who are ready to become lions. The lion has a totally different psychology. He does not believe in the crowd, he does not follow trodden paths. He is adventurous: rebellion is his very spirit. He is not a follower, his search is for the original face.

It is said that when Buddha attained his first glimpse of enlightenment, he roared like a lion. The metaphor is significant. In that very roar, that lion's roar, his whole past, the sheep-like past, was dissolved. He was no more part of his society, no more part of a country, no more part of any kind of crowd -- religious, political, ideological. For the first time he was alone. That aloneness is the spirit of the lion.

And the second thing to be remembered: the lion is always young. An 'old lion' is a contradiction in terms. The body may be old but the spirit of a lion always remains young, youthful; he never loses that freshness.

That's why in India we have not painted Buddha, Krishna or Mahavira as old -- no, never. There is not a single painting, not a single statue exists, depicting them as old. You can go to thousands of temples in India and you will always find them young. Not that they never became old -- they became old, they died too, but we have not taken any notice of it. We have not taken any note of their body; our whole concern has been their spirit. They were as fresh as dew-drops, as fresh as the petals of a rose in the early morning sun, like new leaves coming out of a tree. They were always of that freshness, that youth, and they never became

entangled in their own past.

No man who is alert ever becomes entangled in the past. He dies to the past every moment and keeps his youth flowing, his freshness alive. He is never burdened; he has no past. He lives in the present, the present is his only time.

So you have a beautiful name: a blissful young lion!

Prem means love. Pierre comes from Greek; it means a rock. The temple of love can only be raised on a rock, it cannot be raised on the sands -- and our mind consists only of sand. Nothing of the eternal can ever happen in the mind, because it is all shifting sand; not even for two consecutive moments is it the same.

The heart consists of a rock, because the heart consists of eternity. Only the heart can become the foundation of something timeless. The mind is full of doubts; doubts are destructive. The heart is full of trust; and trust is the rock, so anything that is rooted in the heart remains. Love has to remain rooted in the heart. But we have completely forgotten where the heart is, whether it is or not; we live hung up in the head.

Let your sannyas become the search for the heart, the lost heart. The lost heart is the lost paradise, and the heart regained is paradise regained. It is not far away either, it is closer than you can imagine. Just a little effort in the right direction, a little digging inside your own being, and the rock is found. On that rock you can make a temple of eternity. And only when the temple of love is ready, can god be invited in.

[A sannyasin who is leaving asks: Tell me something about gratefulness... because sometimes I feel grateful for everything but sometimes I feel so empty, it's like a desert.]

Accept that too. Don't try to change it, just accept it. Whatsoever god gives be grateful for.

Sometimes he gives deserts because they are needed. Sometimes emptinesses happen; and they are tremendously significant, so don't try to change them. *That* is ungratefulness. That means that you are trying to improve upon something which has been given. Real gratefulness means that whatsoever happens is good. Even emptiness is fullness then.

Just allow whatsoever happens and accept lovingly. And when a desert state is accepted lovingly it starts changing into a garden; it becomes the garden of Eden. That is the miracle of gratitude: whatsoever it touches, it transforms into gold.

Don't try to do anything, just relax into it. What can you do? If he wants a desert, then welcome it and go into it.

Down the ages, Christian mystics have been going to the desert for a certain reason -- for this kind of desert. They take the hint and they go to the desert so that they can live the inner and the outer, in both ways, in a desert. Sometimes such flowers have bloomed in a desert that you could never imagine that in a wasteland where nothing grows, such beautiful souls could have bloomed.

But I am not saying to go to some desert. The inner is enough, there is no need to search for the outer. If the outer is needed, god will give it to you. Just wait and trust!

[A sannyasin returning to the West asks what to do there. Osho asks which meditation he likes the most and he replies: I like Zazen.]

Very good. Help my people there. But continue Zazen every day. that is the right sword to cut off the head! It never fails!

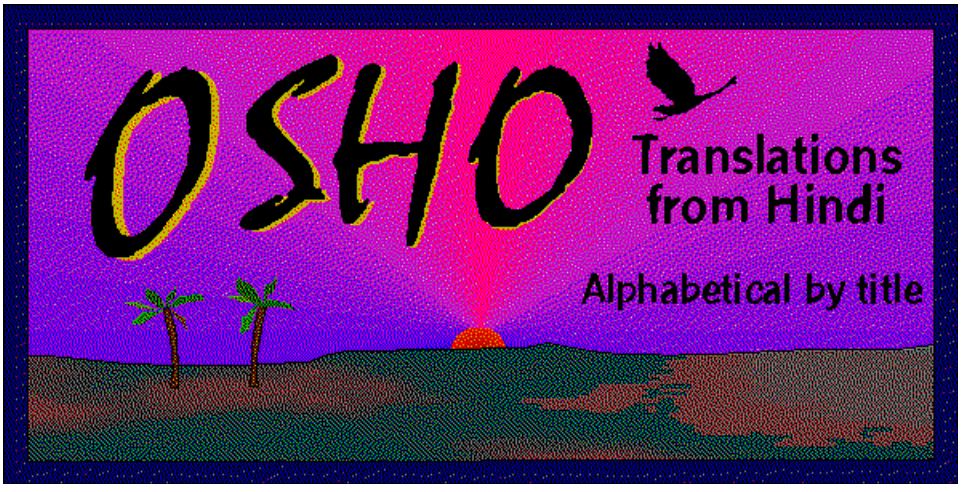

And Now, And Here

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And Now, And Here, Vol 1

Chapter #1
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We become free from that which we have known. We also triumph over that which we have known. Our failure and defeat are only because of our ignorance. Defeat is because of darkness; when there is light, defeat is impossible -- light itself will bring triumph.

The first thing I would like to tell you about death is that there is no bigger lie than death. And yet, death appears to be true. It not only appears to be true but even seems like the cardinal truth of life -- it appears as if the whole of life is surrounded by death. Whether we forget about it, or become oblivious to it, everywhere death remains close to us. Death is even closer to us than our shadow.

We have even structured our lives out of our fear of death. The fear of death has created society, the nation, family and friends. The fear of death has caused us to chase money and has made us ambitious of

higher positions. And the biggest surprise is that our gods and our temples have also been raised out of the fear of death. Afraid of death, there are people who pray on their knees. Afraid of death, there are people who pray to God with folded hands raised towards the sky. And nothing is more false than death. That is why whatever system of life we have created, believing death to be true, has become false.

How do we know the falsity of death? How can we know there is no death? Until we know that, our fear of death will not go. Until we know the falsity of death, our lives will also remain false. As long as there is fear of death, there cannot be authentic life. As long as we tremble with the fear of death, we cannot summon the capacity to live our lives. Only those can live for whom the shadow of death has disappeared forever. How can a frightened and trembling mind live? And when death seems to be approaching every second, how is it possible to live? How *can* we live?

No matter to what extent we may remain oblivious to death, it is never really forgotten. It makes no difference if we put the cemetery outside the town -- death still shows its face. Every day someone or other dies; every day death occurs somewhere, and it shakes the very foundation of our lives.

Whenever we see death happening, we become aware of our own death. When we cry over somebody's death, it is not just for that person's death alone, but also for the hint we get of our own. Our suffering from pain and sorrow is not only over someone else's death but also over the apparent possibility of our own. The occurrence of every death is, at the same time, our own death. And so long as we remain surrounded by death, how can we live? Like that, living is impossible. Like that, we cannot know what life is -- neither its joy, nor its beauty, nor its benediction. Like that, we cannot reach the temple of God, the supreme truth of life.

The temples which have been created out of the fear of death are not the temples of God. The prayers which have been composed out of the fear of death are not prayers to God either. Only one who is filled with the joy of life reaches the temple of God. God's kingdom is filled with joy and beauty, and the bells of God's temple ring only for those who are free from all kinds of fears, for those who have become fearless.

Because we like to live in fear this seems difficult. But this is not possible -- only one of the two things can be right. Remember, if life is true then death cannot be true -- and if death is true then life will be nothing but a dream, a lie; then life cannot be true. These two things cannot exist simultaneously. But we hold on to both together. There is the feeling that we are alive and there is also the feeling that we are dead.

I have heard about a fakir who lived in a faraway valley. Many people would go to him with questions. Once a man came and asked him to explain something about life and death. The fakir said, "You are welcome to know about life; my doors are open. But if you want to know about death then go somewhere else, because I have never died nor will I ever die. I have no experience of death. If you want to know about death men ask those who have died, ask those who are already dead." Then the fakir laughed and he said, "But how will you ask those who are already dead? And if you ask me to give you the address of a dead person, I cannot do it. Because ever since I have come to know that I cannot die, I have also come to know that no one dies, that no one has ever died."

But how can we believe this fakir? Every day we see someone dying; every day death happens. Death is the supreme truth; it makes itself apparent by penetrating the center of our being. You may shut your eyes, but no matter how far away it is from you, it still remains apparent. No matter how much we escape from it, run away from it, it still surrounds us. How can you falsify this truth?

Some people do, of course, try to falsify it. Just because of their fear of death people believe in the immortality of the soul -- just out of fear. They don't know; they simply believe. Every morning, sitting in a temple or a mosque, some people repeat, "No one dies; the soul is immortal." They are wrong in believing that just by repeating this, the soul will become immortal. They are under the impression that death can be falsified by repeating, "The soul is immortal." Death never becomes false by such reiterations -- only by knowing death can it be falsified.

This is very strange, remember: we always accept the opposite of what we go on repeating. When someone says he is immortal, that the soul is immortal -- when he repeats this he is simply indicating that he knows, deep down, he will die, he will have to die. If he knows he will not die then there is no need to go on about immortality; only one who is frightened keeps on repeating it. And you will see that people are more scared of death in those countries, in those societies which talk the *most* about the immortality of the soul. This country of ours talks untiringly about the immortality of the soul, and yet is there anyone on earth more scared of death than us? There is no one more afraid of death than us! How can we reconcile these two?

Is it ever possible for people who believe in the immortality of the soul to become slaves? They would rather die; they would be ready to die because they know there is no death. Those who know that life is

eternal, that the soul is immortal, would be the first to land on the moon! They would be the first to climb Mount Everest! They would be the first to explore the depths of the Pacific Ocean! But no, we are not among those. We neither climb the peak of Everest nor land on the moon nor explore the depths of the Indian Ocean -- and we are the people who believe in the immortality of the soul! In fact, we are so scared of death, that out of the fear of it we go on repeating, "The soul is immortal." And we are under the illusion that perhaps by repeating it, it will become true. Nothing becomes true by repetition.

Death cannot be denied by repeating that death does not exist. Death will have to be known, it will have to be encountered, it will have to be lived. You will have to become acquainted with it. Instead, we keep running away from death.

How *can* we see it? We close our eyes when we see death. When a funeral passes by on the road, a mother shuts her child behind closed doors and says, "Don't go out; someone has died." The cremation ground is put outside the town so it rarely meets your eyes, so that death won't be there, right in front of you. And if you ever mention death to somebody, he will forbid you to talk about it.

Once I stayed with a sannyasin. Every day he would talk about the immortality of the soul. I asked him, "Do you ever realize that you are coming closer to death?"

He said, "Don't say such ominous things. It is not good to talk about such things."

I said, "If, on the one hand, a person says that the soul is immortal, but also he finds it ominous to talk about death, then this fouls up the whole thing. He shouldn't see any fear, any omen, anything wrong in talking about death -- because for him there is no death."

He said, "Although the soul *is* immortal, I nevertheless do not wish to talk about death at all. One should not talk about such meaningless and threatening things." We are all doing the same thing -- turning our backs on death and escaping from it.

I have heard: Once a man went mad in a village. It was a hot afternoon and the man was walking along a lonely road all alone. He was walking rather fast, trying not to be scared: it is possible to be scared when someone is already there, but how can anyone be scared when there is no one around? But we do feel scared when there is no one around. In fact, we are afraid of ourselves, and when we are alone the fear is even greater. There is no one we fear more than ourselves. We are less afraid when accompanied by someone and more afraid when left all by ourselves.

That man was alone. He became scared and began running. Everything was still and quiet -- it was afternoon; there was no one around. As he began to run faster, he sensed the sound of running feet coming from behind. He grew frightened -- maybe someone was following him. Then, afraid, he glanced behind out of the corner of his eye. He saw a long shadow chasing him. It was his own shadow -- but seeing that some long shadow was pursuing him, he ran even faster. Then that man could never stop, because the faster he ran, the faster the shadow ran after him. Finally the man went mad. But there are people who even worship madmen.

When people saw him running like that through their villages, they thought he was engaged in some great ascetic practice. Except in the darkness of night, when the shadow would disappear and he would think there was no one behind him, he never stopped. With daybreak he would start running again. Then he didn't even stop at night -- he figured that in spite of the distance he had covered during the day, while he rested at night the shadow had caught up with him and would follow him in the morning once again. So even at night he continued running.

Then he went completely mad; he neither ate nor drank. Thousands of people watched him run and showered flowers upon him, or someone might hand him a piece of bread or some water. People began worshipping him more and more; thousands paid their respects to him. But the | man became more and more crazy, and finally one day, he fell down on the ground and died. The people of the village where he died made his grave under the shade of a tree, and they asked an old fakir of the village what they would inscribe on his gravestone. The fakir wrote one line on it.

In some village, someplace, that grave is still there. It is possible you may pass it by it. Do read the line. The fakir wrote on the gravestone: "Here rests a man who fled from his own shadow all his life, who wasted his whole life escaping from a shadow. And the man did not even know as much as his gravestone does -- because the gravestone is in the shade and does not run, hence no shadow is created."

We also run. We may wonder how a man can run from his shadow, but we too run from shadows. And that which we run away from starts pursuing us itself. The faster we run, the faster it follows because it is

our own shadow.

Death is our own shadow. If we keep running away from it we will not be able to stand before it and recognize what it is. If that man had stopped and seen what was behind him, perhaps he would have laughed and said, "What kind of a person am I, running away from a shadow?" No one can ever escape from a shadow; no one can ever win a fight with a shadow. This does not mean, however, that the shadow is stronger than we are and that we can never be victorious; it simply means that there *is* no shadow, that there *is* no question of being victorious. You cannot win against that which does not exist. That's why people keep facing defeat by death -- because death is merely a shadow of life.

As life moves forward, its shadow moves along with it too. Death is the shadow that forms behind life, and we never want to look back, to see what it is. We have fallen, exhausted, so many times -- after having run this race again and again. It is not that you have come to this shore for the first time, you must have been here before -- maybe it was not this shore; then some other shore. It may not have been this body; then some other body -- but the race must have been the same. The legs must have been the same; the race must have been the same.

Through many lives we live, carrying the fear of death, and yet we are neither able to recognize it nor to see it. We are so scared and frightened that when death approaches, when its total shadow closes in on us, out of fear we become unconscious. Generally, no one remains conscious at the moment of death. If, even once, one were to remain conscious, the fear of death would disappear forever. If, just once, a man could see what dying is like, what happens in death, then the next time he would have no fear of death because there would *be* no death. Not that he would be victorious over death -- we can achieve victory only over something which exists. Just by knowing death, it disappears. Then nothing remains over which to be victorious.

We have died many times before, but whenever death has occurred we have become unconscious. This is similar to when a physician or a surgeon gives anesthesia before an operation so you won't feel the pain. We are so very afraid of dying that at the time of death we become unconscious willingly. We become unconscious just a little before dying. We die unconscious, and then we are reborn in a state of unconsciousness. We neither see death, nor do we see birth -- and hence we are never able to understand that life is eternal. Birth and death are nothing more than stopping places where we change clothes or horses.

In olden times there were no railroads and people traveled in horse-drawn carriages. They traveled from one village to another, and when the horses grew tired they exchanged them for fresh horses at an inn, and they changed them again at the next village. However, the people changing the horses never felt that what they were doing was like dying and being born again, because when they changed horses they were fully conscious.

Sometimes it used to happen that a horseman would travel after drinking. When he would look around in that state, it would make him wonder how everything had changed, how everything appeared so different. I have heard that once a drunk horseman even said, "Could it be that I am changed too? This doesn't seem to be the same horse I was riding. Could it be that I have become a different man?"

Birth and death are simply stations where vehicles are changed -- where the old vehicles are left behind, where tired horses are abandoned and fresh ones are acquired. But both these acts take place in our state of unconsciousness. And one whose birth and death happens in this unconscious state cannot live a conscious life -- he functions in an almost half-conscious state, in an almost half-awakened state of life.

What I wish to say is that it is essential to see death, to understand it, to recognize it. But this is possible only when we die; one can only see it while dying. Then what is the way now? And if one sees death only while dying, then there is no way to understand it -- because at the time of death one will be unconscious.

Yes, there is a way now. We can go through an experiment of entering into death of our own free will. And may I say that meditation or samadhi is nothing else but that. The experience of entering death voluntarily is meditation, samadhi. The phenomenon that will automatically occur one day with the dropping of the body -- we can willingly make that happen by creating a distance, inside, between the self and the body. And so, by leaving the body from the inside, we can experience the event of death, we can experience the occurrence of death. We can experience death today, this evening -- because the occurrence of death simply means that our soul and our body will experience, in that journey, the same distinction between the two of them as when the vehicle is left behind and the traveler moves on ahead.

I have heard that a man went to see a Mohammedan fakir, Sheikh Fareed, and said, "We have heard that

when Mansoor's hands and legs were cut off he felt no pain... which is hard to believe. Even a thorn hurts when it pricks the foot. Won't it hurt if one's hands and legs are cut off? It seems that these are all fantastic stories." The man also said, "We hear that when Jesus was hanged on the cross he did not feel any pain. And he was permitted to say his final prayers. What the bleeding, naked Jesus -- hanged on a cross, pierced with thorns, hands stuck with nails -- said in the final moments can hardly be believed!"

Jesus said, "Forgive these people, they don't know what they are doing." You must have heard this sentence. And the people all over the world who believe in Christ repeat it continuously. The sentence is very simple. Jesus said, "O, Lord, please forgive these people, because they know not what they are doing." Reading this sentence, people ordinarily understand Jesus is saying that the poor people didn't know they were killing a good man like him. No, that was not what Jesus meant. What Jesus meant was that "These senseless people do not know that the person they are killing cannot die. Forgive them because they don't know what they are doing. They are doing something which is impossible -- they are committing the act of killing, which is impossible."

The man said, "It is hard to believe that a person about to be killed could show so much compassion. In fact, he will be filled with anger."

Fareed gave a hearty laugh and said, "You have raised a good question, but I will answer it later. First, do me a little favor." He picked up a coconut lying nearby, gave it to him and asked him to break it open, cautioning him not to break the kernel.

But the coconut was unripe, so the man said, "Pardon me, I cannot do this. The coconut is completely raw, and if I break open the shell the kernel will break too."

Fareed asked him to put that coconut away. Then he gave him another coconut, one which was dry, and asked him to break that one open. "Can you save the kernel of this one?" he asked.
And the man replied, "Yes, the kernel can be saved."
Fareed said, "I have given you an answer. Did you understand?"

The man replied, "I didn't understand anything. What relation is there between a coconut and your answer? What relation is there between the coconut and my question?"

Fareed said, "Put this coconut away too. There is no need to break it or anything. I am pointing out to you that there is one raw coconut which still has the kernel and the shell joined together -- if you hit the shell, the kernel will also break. Then there is the dry coconut. Now how is the dry coconut different from the raw coconut? There is a slight difference: the kernel of the dry coconut has shrunk inside and become separated from the shell; a distance has occurred between the kernel and the shell. Now you say, even after breaking open the shell, the kernel can be saved. So I have answered your question!"

The man said, "I still don't get it." The fakir said, "Go, die and understand -- without that you cannot follow what I am saying. But even then you will not be able to follow me because at the time of death you will become unconscious. One day the kernel and the shell will be separated, but at that moment you will become unconscious. If you want to understand, then start learning now how to separate the kernel from the shell -- now, while you are alive."

If the shell, the body, and the kernel, the consciousness, separate at this very instant, death is finished. With the creation of that distance, you come to know that the shell and the kernel are two separate things -- that you will continue to survive in spite of the breaking of the shell, that there is no question of *you* breaking, of *you* disappearing. In that state, even though death will occur, it cannot penetrate inside you -- it will occur *outside* you. It means only that which you are not will die. That which you are will survive.

This is the very meaning of meditation or samadhi: learning how to separate the shell from the kernel. They can be separated because they *are* separate. They can be known separately because they *are* separate. That's why I call meditation a voluntary entry into death. And the man who enters death willingly, encounters it and comes to know that, "Death is there, and yet I am still here."

Socrates was about to die. The final moments were approaching; the poison was being ground to kill him. He kept asking, "It is getting late, how long will it take to grind the poison?"

His friends were crying and saying to him, "Are you crazy? We want you to live a little longer. We have bribed the person who is grinding the poison; we have persuaded him to go slowly."

Socrates went out and said to the man who was grinding the poison, "You are taking too long. It seems you are not very skilled. Are you very new to this? Have you never ground it before? Have you never given poison to a condemned person?"

The man replied, "I have been giving poison my whole life, but I have never seen a crazy man like you

before. Why are you in so much of a hurry? I am grinding it slowly so that you may breathe a little more, live a little longer, remain in life a little more. You keep talking like a crazy man, saying it is getting late. Why are you in such a hurry to die?"

Socrates said, "I am in a great hurry because I want to see death. I want to see what death is like. And I also want to see, even when death has happened, whether I survive or not. If I don't survive, then the whole affair is finished -- and if I *do* survive, then death is finished. In fact, I want to see who will die with death -- will death die or will I die? I want to see whether death will survive or whether I will survive. But how can I see this unless I am alive?"

Socrates was given the poison. His friends began to mourn; they were not in their right senses. And what was Socrates doing? He was telling them, "The poison has reached up to my knees. Up to the knees my legs are totally dead -- I will not even know if you cut them off. But my friends, let me tell you, even though my legs are dead, I am still alive. This means one thing is certain -- I was not my legs. I am still here, I am totally here. Nothing within me has faded yet." Socrates continued, "Now both my legs are gone; up to my thighs everything is finished. I wouldn't feel anything if you cut me right up to the thighs. But I am still here! And here are my friends who go on crying!"

Socrates is saying, "Don't cry. Watch! Here is an opportunity for you: a man is dying and informing you that he is still alive. You may cut off my legs entirely -- even then I won't be dead, even then I will still remain. My hands are also drifting away; my hands will die too. Ah! How many times I identified myself with these hands -- the same hands that are leaving now -- but I am still here."

And, like this, Socrates continues talking while dying. He says, "Slowly, everything is becoming peaceful, everything is sinking, but I am still intact. After a while I may not be able to inform you, but don't let that make you think I am no more. Because, if I am still here, even after losing so much of my body, how then would an end come to me if a little more of the body is lost? I may not be able to inform you -- because that is only possible through the body -- but still I will remain." And at the very last moment he says, "Now, perhaps I am telling you the final thing: my tongue is failing. I won't be able to speak a single word further, but still I am saying, 'I exist'." Until the final moment of death he kept saying, "I am still alive."

In meditation, too, one has to enter slowly within. And gradually, one after another, things begin to drop away. A distance is created with each and every thing, and a moment arrives when it feels as if everything is lying far away at a distance. It will feel as if someone else's corpse is lying on the shore -- and yet *you* exist. The body is lying there and still *you* exist -- separate, totally distinct and different.

Once we experience seeing death face-to-face while alive, we will never have anything to do with death again. Death will keep on coming, but then it will be just like a stopover -- it will be like changing clothes, it will be like when we take new horses and ride in new bodies and set out on a new journey, on new paths, into new worlds. But death will never be able to destroy us. This can only be known by encountering death. We will have to know it; we will have to pass through it.

Because we are so very afraid of death, we are not even able to meditate. Many people come to me and say that they are unable to meditate. How shall I tell them that their real problem is something else? Their real problem is the fear of death... and meditation is a process of death. In a state of total meditation we reach the same point a dead man does. The only difference is that the dead man reaches there in an unconscious state, while we reach consciously. This is the only difference. The dead man has no knowledge of what happened, of how the shell broke open and the kernel survived. The meditative seeker *knows* that the shell and the kernel have become separate.

The fear of death is the basic reason why people cannot go into meditation -- there is no other reason. Those who are afraid of death can never enter into samadhi. Samadhi is a voluntary invitation to death. An invitation is given to death: "Come, I am ready to die. I want to know whether or not I will survive after death. And it is better that I know it consciously, because I won't be able to know anything if this event occurs in an unconscious state."

So, the first thing I say to you is that as long as you keep running away from death you will continue to be defeated by it -- and the day you stand up and encounter death, that very day death will leave you, but you will remain.

These three days, all my talks will be on the techniques of how you can encounter death. I hope that, these three days, many people will come to know how to die, will be able to die. And if you can die here, on this shore.... And this is an incredible seashore. It was on these very sands that Krishna once walked -- the same Krishna who told Arjuna in a certain war, "Don't be worried; have no fear. Don't be afraid of killing or

of being killed, because I tell you that neither does anyone die nor does anyone kill." Neither has anyone ever died, nor can anyone ever die and that which dies, that which can die, is already dead. And that which does not die and cannot be killed -- there is no way of its dying. And that is life itself.

Tonight, we have unexpectedly gathered on this seashore where that very Krishna once walked. These sands have seen Krishna walk. People must have believed that Krishna really died -- since we know death as the only truth; for us everyone dies. This sea, these sands, have never felt that Krishna died; this sky, these stars and the moon have never believed in Krishna's death.

In fact, nowhere is there any room for death in life, but we have all believed that Krishna died. We believe so because we are always haunted by the thought of our own death. Why are we so preoccupied with the thought of our death? We are alive right now, then why are we so afraid of death? Why are we so very afraid of dying? Actually, behind this fear, there is a secret which we must understand.

There is a certain mathematics behind it, and this mathematics is very interesting. We have never seen ourselves dying. We have seen others dying, and that reinforces the idea that we will have to die too. For example, a raindrop lives in the ocean with thousands of other drops, and one day the sun's rays fall on it and it turns into vapor, it disappears. The other drops think it is dead, and they are right -- because they had seen the drop just a little while ago, and now it is gone. But the drop still exists in the clouds. Yet how are the other drops to know this until they themselves become the cloud? By now that drop must have fallen into the sea and become a drop again. But how can the other drops know this until they themselves set out on that journey?

When we see somebody dying around us, we think the person is no more, that yet another man has died. We don't realize that the man has simply evaporated, that he has entered the subtle, and then set out on a new journey -- that he is a drop which has evaporated, only to become a drop once again. How are we to see this? All we feel is that one more person is lost, that one more person is dead. Thus, somebody dies every day; every day some drop is lost. And it slowly becomes a certainty for us that we too will have to die, that, "I too will die." Then a fear takes hold: "I will die." This fear grips us because we are looking at others. We live watching others, and that is our problem.

Last night I was telling some friends a story. Once a Jewish fakir became very upset by his troubles -- who doesn't get upset? We are all bothered by our woes, and our greatest bother is seeing others happy. Seeing that others are happy, we continue becoming unhappy. There is more mathematics behind this, the same kind of mathematics I spoke about in reference to death. We see our misery and we see the faces of others. We don't see the misery in others; we see their smiling eyes, the smiles on their lips. If we look at ourselves, we will see, in spite of being troubled inside, we go on smiling outwardly. In fact, a smile is a way to hide the misery.

No one wants to show he is unhappy. If he cannot really be happy then at least he wants to show that he has become happy, because to show oneself as unhappy is a matter of great humiliation, loss and defeat. That's why we keep a smiling face outwardly, and inside, we remain as we are. On the inside, tears keep collecting; on the outside, we practice our smiles. Then, when someone looks at us from the outside, he finds us smiling; however, when that person looks within himself he finds misery there. And that becomes a problem for him. He thinks the whole world is happy, that he alone is unhappy.

The same thing happened with this fakir. One night, in his prayers to God, he said, "I am not asking you not to give me unhappiness because if I deserve unhappiness then I should certainly get it -- but at least I can pray to you not to give me so much suffering. I see people laughing in the world, and I am the only one crying. Everyone seems to be happy; I am the only one who is unhappy. Everyone appears cheerful; I am the only one who is sad, lost in darkness. After all, what wrong have I done to you? Please do me a favor -- give me some other person's unhappiness in exchange for mine. Change my unhappiness for that of anyone else you like, and I will accept it."

That night, while he slept, he had a strange dream. He saw a huge mansion which had millions of hanging pegs. Millions of people were coming in and every one was carrying a bundle of unhappiness on his back. Seeing so many bundles of unhappiness, he got very scared, he grew puzzled. The bundles brought by other people were very similar to his own. The size and shape of everyone's bundle was exactly the same. He became very confused. He had always seen his neighbor smiling -- and every morning when the fakir asked him how things were, he would say, "Everything is just fine" -- and this same man was now carrying the same amount of unhappiness.

He saw politicians and their followers, gurus and their disciples -- everyone coming with the same size

load. The wise and the ignorant, the rich and the poor, the healthy and the sick -- the load in everyone's bundle was the same. The fakir as dumbfounded. He was seeing the bundles for the first time; up to now he had only seen people's faces.

Suddenly a loud voice filled the room: "Hang up your bundles!" Everyone, including the fakir, did as commanded. Everyone hurried to get rid of his troubles; no one wanted to carry his miseries even a second longer and if we were to find such opportunity, we would also hang them up right away.

And then another voice sounded, saying: "Now, each of you should pick up whichever bundle he pleases." We might suspect that the fakir quickly picked up someone else's bundle. No, he did not make such a mistake. In panic, he ran to pick up his own bundle before anyone else could reach it -- otherwise, it could have become a problem for him, because all the bundles looked the same. He thought it was better to have his own bundle -- at least the miseries in it were familiar. Who knows what kinds of miseries were contained in the other peoples' bundles? Familiar misery is still a lesser kind of misery -- it is a known misery, a recognizable misery.

So, in a state of panic, he ran and retrieved his own bundle before anyone else could lay his hands on it. When he looked around, however, he found that everyone else had also run and picked up their own bundles; no one had selected a bundle that was not his own. He asked, "Why are you in such a hurry to collect your own bundles?"

"We became frightened. Up to now we'd believed that everyone else was happy, that only we were miserable," they replied.

In that mansion, whomsoever the fakir asked, the reply was that they'd always believed everyone else was happy. "We even believed that *you* were happy too. You also walked down the street with a smile on your face. We never imagined that you carried a bundle of miseries inside you too," they said.

With curiosity, the fakir asked, "Why did you collect your own bundle? Why didn't you exchange it for another?"

They said, "Today, each of us had prayed to God, saying we wanted to exchange our bundles of misery. But when we saw that everyone's miseries were just the same, we became scared; we had never imagined such a thing. So we figured it was better to pick up our own bundle. It is familiar and known. Why fall into new miseries? By and by, we get used to the old miseries too."

That night, nobody picked up a bundle that belonged to someone else. The fakir woke up, thanked merciful God for letting him have his own miseries back. And decided never to make such a prayer again.

In fact, the arithmetic behind it is the same. When we look at other people's faces and at our own reality -- that is where we commit a great error. And with regard to our perception of life and death the same kind of wrong arithmetic is at work. You have seen other people die, but you have never seen yourself dying. We see other people's deaths, but we never come to know if anything within these people survives. Since we become unconscious at the time, death remains a stranger to us. Hence it is important we enter death voluntarily. If a person sees death once he becomes free from it, he triumphs over death. In fact, it is meaningless to call him victorious because there is nothing to win -- then death becomes false; then death simply doesn't exist.

If after adding two and two a person writes down five, and the next day he comes to know that two plus two equals four, would he say he'd triumphed over five and made it four? He would say, in fact, that there was no question of triumph -- there *was* no five. Making it five was his error, it was his illusion -- his calculation was wrong, the total was four; he understood it as five, that was his mistake. Once you see the mistake, the matter is over. Would that man then say, "How can I get rid of five? Now I see two and two are four, but before, I had added them up as five. How can I be free of five?" The man would not ask for such freedom, because as soon as one finds out that two plus two equal four, the matter is over. There is no five any more. Then what does one have to be free of?

One neither has to be free from death nor does one have to triumph over it. One needs to know death. The very *knowing* it becomes freedom, the knowing itself becomes the victory. That's why I stated earlier that knowing is power, that knowing is freedom, that knowing is victory. Knowing death causes it to dissolve; then suddenly, for the first time, we become connected with life.

That's why I told you that the first thing about meditation is that it is a voluntary entry into death. The second thing I would like to say is that one who enters into death willingly, finds, all of a sudden, entrance into life. Even though he goes in search of death, instead of meeting death he actually finds ultimate life. Even though, for the purpose of his search he enters the mansion of death, he actually ends up in the temple of life. And one who escapes from the mansion of death never reaches the temple of life.

Allow me to point out to you that the walls of the temple of life are engraved with the shadows of death. May I also point out to you that the maps of death are drawn on the walls of the temple of life, and since we run away from death we are also, in effect, running away from the temple of life! Only when we accept death will we be able to accept these walls. If ever we could enter death, we would reach the temple of life. The deity of life dwells within the walls of death; the images of death are engraved all over the temple of life. We have simply been running away at the very sight of them.

If you have ever been to Khajuraho, you must have noticed a strange thing -- all around its walls scenes of sex have been sculpted. The images look naked and obscene. If, after seeing them, a man simply runs away, then he will not be able to reach the deity of the temple inside. Inside is the image of God, and outside are engravings, images, of sex, passion, and copulation. They must have been a wonderful people who built the temples of Khajuraho. They depicted a profound fact of life: they have conveyed that sex is there, on the outside wall, and if you are to run away from there, then you will never be able to attain to *brahmacharya* to celibacy -- because brahmacharya is inside. If you are ever able to get beyond these walls, then you will also attain to brahmacharya. *Samsara*,the mortal world, is displayed on the walls, and running away from it will never bring you to God, because the one who is sitting inside the walls of samsara is God himself.

I am telling you exactly the same thing. Somewhere, someplace, we should build a temple whose walls have death displayed on it and the deity of life would be sitting inside. This is how the truth is. However, since we keep escaping from death, we miss the divinity of life as well.

I say both things simultaneously: meditation is entering voluntarily into death, and the one who enters death voluntarily attains to life. That means: one who encounters death ultimately finds that death has disappeared and he is in life's embrace. This looks quite contrary -- you go in search of death and come across life -- but it is not.

For example, I am wearing clothes. Now if you come in search of *me*, first you will come across my clothes -- although I am not the clothes. And if you become frightened of my clothes and run away, then you will never be able to know me. However, if you come closer and closer to me, without being frightened of my clothes, then beneath my clothes you will find my body. But the body too, in a deeper sense, is a garment, and if you were to run away from my body, then you would not find the one who is seated inside me. If you were not to become frightened of the body and continued your journey inside, knowing that the body is a garment too, then you would certainly come across that one who sits inside, that one everyone is desirous of meeting.

How interesting it is that the wall is made of the body and the divine is seated graciously inside. The wall is made of matter and inside is the divine, the consciousness seated in glory. These are contrary things indeed -- the wall of matter and the divinity of life. If you understand rightly, the wall is made of death and the divine is made of life.

When an artist paints a picture he provides a dark background to bring out the white color. The white lines become clearly visible against the dark background. If one were to get scared of the black, he wouldn't be able to reach the white. But he doesn't know that it is the black that brings out the white.

Similarly, there are thorns around the blooming roses. If one becomes frightened of the thorns he won't be able to reach the roses; if he goes on escaping from the thorns he will be deprived of the flowers too. But one who accepts the thorns and approaches them without fear finds to his amazement that the thorns are simply meant to protect the flower; they merely serve the purpose of being the outer wall for the flower -- the wall of protection. The flower is blooming in the middle of the thorns; the thorns are not the flower's enemy. The flowers are part of the thorns and the thorns are part of the flowers -- both have emerged from the same life-giving force of the plant.

What we call life and what we call death -- both are part of one greater life. I am breathing. A breath comes out; a breath goes in. The same breath that comes out goes back in after a while, and the breath that goes in comes out after a while. Breathing in is life, breathing out is death. But both are steps of one greater life -- life and death, walking side by side. Birth is one step, death is another step. But if we could see, if we could penetrate inside, then we would attain the vision of the greater life.

These three days we shall do the meditation of entering into death. And I shall speak to you on many of its dimensions. Tonight we shall do the first day's meditation. Let me explain a few things about it to you.

You must have understood my point of view by now: we have to reach a point within, deep inside, where there is no possibility of dying. We have to drop the whole outer circumference, as happens in death. In death the body drops, feelings drop, thoughts drop, friendship drops, enmity drops -- everything drops.

The entire external world departs -- only we remain, only the self remains, only the consciousness remains aloof.

In meditation too, we have to drop everything and die leaving only the observer, the witness within. And this death will happen. Throughout these three days of meditation, if you will show the courage of dying and drop your self a phenomenon can occur which is called samadhi.

Samadhi, remember, is a wonderful word. The state of total meditation is called samadhi and a grave built after a person's death is also called a samadhi. Have you ever thought about this? -- both are called samadhi. In fact, both have a common secret, a common meeting point.

Actually, for a person who attains to the state of samadhi, his body remains just like a grave -- nothing else. Then he comes to realize that there is someone else within; outside there is only darkness.

Following a person's death we make a grave and call it a samadhi. But this samadhi is made by others. If we can make our own samadhi before others make it, then we have created the very phenomenon we are longing for. Others will have the occasion to make our grave for certain, but we may perhaps lose the opportunity of creating our own samadhi. If we can create our own samadhi, then, in that state, only the body will die and there will be no question of our consciousness dying. We have never died, nor can we ever die. No one has ever died, nor can anyone ever die. To know this, however, we will have to descend all the steps of death.

I would like to show you three steps we shall follow. And who knows, that phenomenon might occur on this very seashore and you may have your samadhi -- not the samadhi others make, but the one you create of your own will.

There are three steps. The first step is to relax your body. You have to relax your body so much that you begin to feel as if your body is lying far away from you, as if you have nothing to do with it. You have to withdraw the whole energy from your body and take it inside. We have given the energy to our bodies -- whatever amount of energy we pour into the body goes into it; whatever amount we withdraw gets pulled inward.

Have you ever noticed something? When you get into a fight with somebody, where does your body get the additional energy from? In that state of anger you can lift a rock so big that you couldn't even budge it when you were calm. Although it was your body did you ever wonder where the energy came from? You put the energy in -- it was needed, you were in trouble; there was danger, the enemy was facing you. You knew your life could be in danger unless you picked up the rock, and you put all your energy into the body.

Once it happened: a man was paralyzed for two years and was bedridden. He could not get up; he could not move. The physicians gave up, declaring the paralysis would remain with him for the rest of his life. Then one night his house caught fire and everyone ran out. After coming out, they realized the head of their family was trapped inside he could not even run; what would happen to him? Some people had brought torches with them, and they found that the old man was already out. They asked him if he had walked out of the house. The man said, "How could I have walked? How did it happen?" But he certainly *had* walked; there was no question.

The house was on fire; everybody was leaving it and for a moment he forgot his paralysis; he put his entire energy back into the body. But when people saw him in the torchlight and asked how he had managed to come out, he exclaimed, "Oh, I am paralyzed!" and fell down. He lost the energy. Now it is beyond him to comprehend how this phenomenon occurred. Now everyone started explaining to him that he was not really paralyzed, that if he could walk that much he could walk the rest of his life. The man kept saying, "I could not lift my hand; I could not even lift my foot -- then how did it happen?" He couldn't say; he did not even know who had brought him out.

No one had brought him out; he had come out on his own. He did not know, however, that in the face of danger his soul had poured all his energy into his body. And then, because of his feeling of being paralyzed, the soul drew its energy inside again and the man became paralyzed once more.

Such an incident has occurred not with one or two people, on this earth hundreds of instances have happened where a man stricken with paralysis has come out of his condition, where he has forgotten his condition in the event of a fire or in the face of another dangerous situation.

What I am saying is that we have put energy into our body, but we have no idea how to withdraw it. At night we feel rested because the energy is drawn inside and the body lies in a relaxed state, and in the morning we are fresh again. But some people are not even able to draw their energy inwards at night. The

energy still remains locked in the body and then it becomes difficult for them to sleep. Insomnia is an indication that the energy put into the body earlier cannot find the way to return to its source. In the first stage of this meditation the entire energy has to be withdrawn from the body.

Now, the interesting thing is that just by feeling it the energy returns. If, for a while, someone can feel that his energy is withdrawing inside and his body is relaxing, he will find that his body is continuing to relax and relax. The body will reach to a point where the person will not be able to lift his hand even if he wants to -- everything will be relaxed. Thus, through feeling it, we can withdraw our energy from the body.

So the first thing is the returning of the vital energy, the *prana*, back to its source. That will make the body lie still -- just like a shell -- and it will be observed throughout that a distance has been created between the shell and the kernel within the coconut -- that we have become separate and the body is lying outside us, just like a shell, just like cast-off clothes.

Then the next thing is to relax your breath. Deep inside the breath contains the vital energy, the prana, and that's why a man dies when the breath discontinues. Deep down, the breath keeps us connected to the body. Breath is the bridge between the soul and the body; that's where the link is. Hence, we call breath prana. As soon as the breathing stops, the prana leaves. Several techniques are applied in this respect.

What happens when a person relaxes his breath completely, allows it to be still and quiet? Slowly, the breath comes to a point where a man doesn't know whether he is breathing inside or not. He often begins to wonder whether he is alive or dead, whether the breath is happening or not. The breathing becomes so quiet one doesn't know if it is moving at all.

You don't have to control breathing. If you try to do so, the breath will never be controlled -- it will try to force itself out, and if you control it from outside, it will try to force itself in. Hence, I say, you don't have to do anything from your side, just let it be more and more relaxed -- more and more quiet. Slowly, at one point, the breath comes to rest. Even if it comes to rest just for a moment, then in that moment one can see an infinite distance between the soul and the body -- in that very moment the distance is seen. It's as if lightning were to strike right now and I were to see all your faces in one moment. Afterwards, the lightning might no longer be there, yet I have seen your faces.

When the breath pauses for a moment, exactly right in the middle, then in that moment a lightning strikes within one's entire being and it becomes apparent that the body is separate and that you are separate -- then death has happened. So in the second stage you have to relax your breath.

In the third stage the mind is to be relaxed. Even if the breath is relaxed but the mind is not, the lightning will of course strike, but you won't be able to know what happened because the mind will remain occupied with its thoughts. If lightning should strike right now and I were to remain lost in my thoughts, I would only come to know of it after it had happened. In the meantime, however, the lightning has occurred and I have been lost in my thoughts. The lightning will strike, of course, as soon as the breath pauses, but it will only be noticed if thoughts have ceased; otherwise it won't be noticed and the opportunity will be lost. Hence, the third thing is to relax the mind.

We shall go through these three stages and then, in the fourth stage, we shall sit silently. If you wish, you may either lie down or sit. It will be easier lying down -- this is such a beautiful beach; it can be put to good use. Everyone should make a space around himself and lie down. It is all right if someone wants to sit, but the person should not control himself if his body begins to fall -- because the body may fall once it becomes completely relaxed, and then your controlling it will not allow the body to be totally relaxed.

So we shall follow these three stages and then in the fourth stage we shall remain in silence for ten minutes. These three days, during that silence, there will be an effort on your part to see death, to let it descend. I will give suggestions for you to feel that the body is relaxing, that the breath is relaxing, that the mind is relaxing -- then I will remain quiet, the lights will be turned off, and, lying down quietly, you will remain for ten minutes. You will remain still, in silence, watching whatsoever is going on inside.

Make enough space around you so that in case the body drops, it won't fall on anyone. Those who wish to lie down should make a space around themselves. It would be better if you were to lie down on the sand quietly. Nobody should talk... no one should leave in the middle.

Yes, be seated. Be seated wherever you are or lie down. Close your eyes... close your eyes and relax your body. Let it be loose. Then as I give suggestions, begin to feel with me. As you keep feeling, your body will become more and more relaxed -- then the body will be Lying down, totally relaxed, as if there is no life in it.

Begin to feel. The body is relaxing... keep relaxing it.... Keep relaxing your body and feel that it is relaxing. The body is relaxing... feel it... relax every part of your body. And feel inside... the body is

relaxing. Your energy is returning inside... the energy from your body is withdrawing, turning in... the energy is withdrawing. The body is relaxing... the body is relaxing... the body is relaxing... the body is relaxing. Let go completely, as if you are not alive anymore. Let the body drop as it is... let it be totally loose. The body has become relaxed... the body has become relaxed... the body has become relaxed. Let go... let go.

The body has become relaxed. The body has become totally relaxed, as if there is no life in it. The entire energy of the body has reached inside. The body has become relaxed... the body has become relaxed... the body has become relaxed... the body has become relaxed... the body has become relaxed. Let go, let go completely, as if the body is no longer there.

We have moved within. The body has become relaxed... the body has become relaxed... the body has become relaxed. The breath is quieting down... relax your breathing also... relax it completely. Let it come and go on its own... let it be loose. No need to stop it or slow it down; just let it be relaxed. Let the breath come in as much as it can... let it come out as much as it can. The breathing is becoming relaxed... the breathing is becoming calm....

Feel it like this: the breathing is becoming calm... the breathing is becoming calm and relaxed... the breathing is relaxing... the breath is calming down. The breath has calmed down... the breath has calmed down... the breath has calmed down. Now let the mind be relaxed and feel that thoughts are calming down... thoughts are calming down... the mind has calmed... the mind has calmed....

And Now, And Here, Vol 1

Chapter #2
Chapter title: Seeing Life as a Dream

29 October 1969 am in Meditation Camp at Dwarka, Gujarat, India

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A few questions have been asked about last night's talk.

ONE FRIEND HAS ASKED: ONE CAN DIE FULLY CONSCIOUS, BUT HOW CAN ONE BE IN FULL CONSCIOUSNESS AT BIRTH?

Actually, death and birth are not two events, they are two ends of the same phenomenon -- just like two sides of the same coin. If a man can have one side of a coin in his hand, the other side will be in his hand automatically. It's not possible to have one side of a coin in my hand and then wonder how to get the other side -- the other side becomes available automatically.

Death and birth are two sides of the same phenomenon. If death occurs in a conscious state, then birth inevitably takes place in a conscious state. If death occurs in an unconscious state, then birth happens in a state of unconsciousness too. If a person dies fully conscious at the time of his death, he will be filled with consciousness at the moment of his next birth also.

Since we all die in a state of unconsciousness and are born in a state of unconsciousness, we remember nothing of our past lives. However, the memory of our past lives always remains present in some corner of our minds, and this memory can be revived if we so desire.

With birth we cannot do anything directly; whatsoever we can do is possible only in relation to death. Nothing can be done after death; whatsoever is to be done must be done before death. A person dying in an unconscious state cannot do anything until he is born again -- there is no way; he will continue to remain unconscious. Hence, if you died before in an unconscious state, you will have to be born again in an unconscious state. Whatsoever is to be done must be done *before* death, because we have lots of opportunities before death, the opportunity of a whole lifetime. With this opportunity an effort can be made towards awakening. So, it will be a great mistake if someone keeps waiting until the moment of death to awaken. You can't awaken at the time of death. The *sadhana*, the journey towards awakening, will have to begin long before death; a preparation will have to be made for it. Without preparation one is sure to remain unconscious in death. Although, in a way, this unconscious state is for your own good if you are not yet ready to be born in a conscious state.

Around 1915, the ruler of Kashi had an abdominal operation. This was the first such operation ever performed in the world without the use of anesthesia. There were three British physicians who refused to perform the operation without giving anesthesia, saying it was impossible to have a man's stomach open for one-and-a-half to two hours during a major operation without making the patient unconscious. It was dangerous -- the danger was that the patient might scream, move, jump or fall because of the unbearable pain; anything might happen. Hence the doctors were not ready.

But the ruler maintained there was no cause for concern as long as he remained in meditation and said he could easily remain in meditation for one-and-a-half to two hours. He was not willing to take the anesthetic; he said he wished to be operated upon in his conscious state. But the physicians were reluctant; they believed it was dangerous to have someone go through such pain in a conscious state. However, seeing no other alternative, the physicians first asked him, as an experiment, to go into meditation. Then they made a cut in his hand -- there was not even a tremor. Only two hours later did he complain that his hand hurt; he did not feel anything for two hours. Subsequently, the operation was performed.

That was the first operation to be performed in the world where physicians worked on a patient's open stomach for an hour-and-a-half without giving anesthetic. And the ruler remained fully conscious throughout the operation. Deep meditation is required to be in such awareness. The meditation has to be so deep as to make one totally aware, without an iota of doubt, that the self and the body are separate. Even the slightest identification with the body can be dangerous.

Death is the biggest surgical operation there is. No physician has ever performed an operation as big as this -- because in death there is a mechanism to transplant the entire vital energy, the *prana*, from one physical body into another physical body. No one has ever performed such a phenomenal operation, nor can it ever be done. We may sever one part of the body or another, or transplant one part or another, but in the case of death, the entire vital energy has to be taken from one body and entered into another.

Nature has kindly seen to it that we become fully unconscious at the occurrence of this phenomenon. It is for our own good; we might not be able to bear that much pain. It is possible that the reason why we become unconscious is because the pain of death is so unbearable. It is in our own interest that we become unconscious; nature does not allow us to remember passing through death.

In every life we repeat almost the same mistakes we have repeated in our past lives. If we could only recall what we did in our past lives, we might not fall into the same ditches again. And if we could only remember what we did throughout our previous lives, we could no longer remain the same as we are now. It is impossible we could remain the same, because time and time again we have amassed wealth and every time death has made all that wealth meaningless. If we could recall this, we might not carry, any longer, the same craze for money within us as we did before. We have fallen in love a thousand times, and time and time again it has ultimately proven to be meaningless. If we could recall this, our craze for falling in love with others and for having others fall in love with us would disappear. Thousands upon thousands of times we have been ambitious, egoistic; we have attained success, high position, and in the end all of it has turned out to be useless, all of it has turned to dust. If we could recall this, perhaps our ambition would lose its steam, and then we would not remain the same people we are now.

Since we do not remember our past lives, we keep moving in almost the same circle. Man does not realize that he has gone through the same circle many times before, and that he is going through it once again in the same hope he carried with him so often before. Then death ruins all hopes, and once again the cycle begins. Man moves in circles like an ox on a water-wheel.

One can save oneself from this harm, but it requires great awareness and continuous experimentation. One cannot start waiting for death all at once, because one cannot become suddenly aware during such a big

operation, under such a great trauma. We will have to experiment slowly. We will have to experiment slowly with small miseries to see how we can be aware while going through them.

For example, you have a headache. At one and the same time you become aware and begin to feel that you have a headache, not that the head is in pain. So one will have to experiment on the little headache and learn to feel that, "The pain is in the head and I am aware of it."

When Swami Ram was in America people had great difficulty following him in the beginning. When the president of America paid him a visit, he was puzzled too. He asked, "What language is this?" -- because Ram used to speak in the third person. He would not say, "I am hungry," he would say, "Ram is hungry." He would not say, "I have a headache," he would say, "Ram has a severe headache."

In the beginning people had great difficulty following him. For example, he once said, "Last night Ram was freezing." When asked who he was referring to, he replied that he was referring to Ram. When he was asked, "Which Ram?" he said, pointing to himself, "This Ram -- the poor guy was freezing cold last night. We kept laughing and asked, 'How's the cold Ram?'"

He would say, "Ram was walking on the street and some people began swearing at him. We had a belly laugh and said, 'How do you like the swearing, Ram? If you seek honor, you are bound to meet with insult.'" When people asked, "Who are you talking about, which Ram?" he would point to himself.

You will have to start experimenting with minor kinds of miseries. You encounter them every day in life; they are present every day -- not only miseries, you will have to include happiness in the experiment also, because it is more difficult to be aware in happiness than it is to be in misery. It is not so difficult to experience that your head and the pain in it are two separate things, but it is more difficult to experience that, "The body is separate and the joy of being healthy is separate from me too -- I am not even that." It is difficult to maintain this distance when we are happy because in happiness we like to be close to it. While in misery, we obviously want to feel separate, away from it. Should it become certain that the pain is separate from us, we want it to stay that way so we can be free of it.

You will have to experiment on how to remain aware in misery as well as in happiness. One who carries out such experiments often brings misery upon himself, of his own free will, in order to experience it. This is basically the secret of all asceticism: it is an experiment to undergo voluntary pain. For example, a man is on a fast. By remaining hungry he is trying to find out what effect hunger has on his consciousness. Ordinarily, a person who is on a fast hasn't the slightest notion of what he is doing -- he only knows that he is hungry and looks forward to having his meal the next day.

The fundamental purpose of fasting is to experience that, "Hunger is there, but it is far away from me. The body is hungry, 'I' am not." So by inducing hunger voluntarily, one is trying to know, from within, if hunger is there. Ram is hungry -- 'I' am not hungry. I know hunger is there, and this has to become a continuous knowing until I reach a point where a distance occurs between me and the hunger -- where 'I' no longer remain hungry -- even in hunger I no longer remain hungry. Only the body stays hungry and I know it. I simply remain a knower. Then the meaning of fasting becomes very profound; then it does not mean merely remaining hungry.

Normally, one who goes on a fast keeps repeating twenty-four hours a day that he is hungry, that he has not eaten any food that day. His mind continues to fantasize about the food he will eat the next day and plans for it. This kind of fasting is meaningless. Then it is merely abstaining from food. The distinction between abstaining from food and fasting, *upvasa*, is this: fasting means residing closer and closer. Closer to what? It means coming closer to the self by creating a distance from the body.

The word upvasa does not imply going without food. Upvasa means residing closer and closer. Closer to what? It means closer to the self, residing closer to the self and further away from the body. Then it is also possible that a man may eat and yet remain in the state of fasting. If, while eating, he knows from within that eating is taking place elsewhere and the consciousness is totally separate from the act, then it is upvasa. And it is also possible that a man may not really be fasting even though he may have denied himself food; for he may be too conscious of being hungry, that he is dying of hunger. Upvasa is a psychological awareness of the separation of the self and the physical state of hunger.

Other pains of a similar type can also be created voluntarily, but creating such voluntary pain is a very deep experiment. A man may lie on thorns just to experience that the thorns only prick the body and not his self. Thus a misery can be invited in order to experience the disassociation of consciousness from the physical plane.

But there are already enough uninvited miseries in the world -- no need to invite any more. Already much misery is available -- one should start experimenting with it. Miseries come uninvited anyway. If,

during the uninvited misery, one can maintain the awareness that "I am separate from my suffering" then the suffering becomes a sadhana, a spiritual discipline.

One will have to continue this sadhana even with happiness which has come on its own. In suffering, it is possible we may succeed in deceiving ourselves because one would like to believe that "I am not pain." But when it comes to happiness, a man wants to identify himself with it because he already believes that "I am happy." Hence the sadhana is even more difficult with happiness.

Nothing, in fact, is more painful than feeling that we are separate from our happiness. Actually, a man wants to drown himself completely in happiness and forget that he is separate from it. Happiness drowns us; misery disconnects us and sets us apart from the self. Somehow, we come to believe that our identification with suffering is only because we have no other choice, but we welcome happiness with our whole being.

Be aware in the pain which comes your way; be aware in the happiness which comes your way -- and occasionally, just as an experiment, be aware in invited pain also, because in it, things are a little different. We can never fully identify ourselves with anything we invite upon ourselves. The very knowledge that it is an invited thing creates the distance. The guest who comes to your home does not belong there -- he is a guest. Similarly, when we invite suffering as our guest, it is already something separate from us.

While walking barefoot a thorn gets into your foot. This is an accident and its pain will be overwhelming. This unfortunate accident is different from when you purposely take a thorn and press it against your foot -- knowing every moment that you are piercing the foot with the thorn and watching the pain. I am not asking you to go ahead and torture yourself; as it is, there is enough suffering already -- what I mean is: first be alert in going through both suffering and happiness; then later, one day, invite some misery and see how far away from it you can set your consciousness.

Remember, the experiment of inviting misery is of great significance, because everyone wants to invite happiness but no one wants to invite misery. And the interesting thing is that the misery we don't want comes on its own, and the happiness we seek never comes. Even when it comes by chance, it remains outside our door. The happiness we beckon to never comes, while the happiness we never ask for walks right in. When a person gathers enough strength to invite misery, it means he is so happy that he can invite suffering now. He is so blissful that now there is no difficulty for him to invite suffering. Now misery can be asked to come and stay.

But this is a very deep experiment. Until we are prepared to undertake such an experiment, we must try to become aware of whatever suffering comes our way on its own. If we go on becoming more and more aware each time we come across misery, we will gather enough capability to remain conscious even when death arrives. Then nature will allow us to stay awake in death too. Nature, as well, will figure that if the man can stay conscious in pain, he can also remain conscious in death. No one can stay conscious in death all of a sudden, without having had a previous experience of the kind.

A man named P.D. Ouspensky died some years ago. He was a great mathematician from Russia. He is the only person in this century who has done such extensive experiments in relation to death. Three months before his death, he became very ill. The physicians advised him to stay in bed, but in spite of this, he made such an incredible effort it is beyond imagination. He would not sleep at night; he traveled, walked, ran, was always on the move. The physicians were aghast; they said he needed complete rest. Ouspensky called all his close friends near him but did not say anything to them.

The friends who stayed with him for three months, until his death, have said that for the first time they saw, before their eyes, a man accepting death in a conscious state. They asked him why did he not follow the physicians' advice. Ouspensky replied, "I want to experience all kinds of pain, lest the pain of death be so great that I might become unconscious. I want to go through every pain before death; that can create such a stamina in me that I can be totally conscious when death comes." So for three months he made an exemplary effort to go through all kinds of pain.

His friends have written that those who were fit and hearty would get tired, but not Ouspensky. The physicians insisted that he must have complete rest, otherwise it would cause him great harm -- but to no avail. The night he died, Ouspensky kept walking back and forth in his room. The physicians who examined him declared that his legs had no more strength left to walk -- and yet he kept walking the whole night.

He said, "I want to die walking, lest I might die sitting and become unconscious, or I might die sleeping and become unconscious." As he walked, he told his friends, "Just a little bit longer -- ten more steps and all will be over. I am sinking, but I shall keep walking until I have taken the last step. I want to keep on doing something until the very end, otherwise death may catch me unawares. I may relax and go to sleep -- I don't want this to happen at the moment of death."

Ouspensky died while taking his last step. Very few people on this earth have died walking like this. He fell down walking; that is, he fell only when his death occurred. Taking his last step, he said, "That's it; this is my last step. Now I am about to fall. But before departing let me tell you I dropped my body long ago. You will see my body being released now, but I have been seeing for a long time now that the body has dropped and still I exist. The links with the body have all been broken and yet, inside, I still exist. Now only the body will fall -- there is no way for *me* to fall down."

At the time of his death, his friends saw a kind of light in his eyes. A peace, joy and radiance were visible which shine through when one is standing on the threshold of the world beyond. But one needs to make preparations for this, a continuous preparation. If a person prepares himself fully, then death becomes a wonderful experience. There is no other phenomenon more valuable than this, because what is revealed at the time of death can never be known otherwise. Then death looks like a friend, for only at the occurrence of death can we experience that we are a living organism -- not before that.

Remember, the darker the night, the brighter the stars. The flash of lightning stands out like a silver strand, the darker the clouds are. Similarly, when, in its full form, death surrounds us from all sides, at that moment the very center of life manifests in all its glory -- never before that. Death surrounds us like darkness, and in the middle, that very center of life -- call it *atman*, the soul, shines in its full splendor; the surrounding darkness makes it luminous. But at that moment we become unconscious. At the very moment of death, which could otherwise become the moment to know our being, we become unconscious. Hence one will have to make preparations towards raising one's consciousness. Meditation is that preparation.

Meditation is an experiment in how one attains to a gradual, voluntary death. It is an experiment in how one moves within and then leaves the body. If one meditates throughout his life, he will attain to total meditation at the moment of death.

When death happens in full consciousness, the soul of the person takes its next birth in full consciousness. Then the very first day of his new life is not a day of ignorance but of full knowledge. Even in the mother's womb he remains fully conscious. Only one more birth is possible for one who has died in a conscious state. There is no other birth possible for him after that -- because one who has experienced what birth is, what death is and what life is, attains liberation.

One who has taken birth in awareness, we have called him *avatara*, *tirthankara*, Buddha, Jesus, Krishna. And the thing that distinguishes them from the rest of us is awareness. They are awakened and we are asleep. Having taken conscious birth, this becomes their final journey on earth. They have something we don't have, which, painstakingly, they continue to bring to us. The difference between the awakened ones and us is simply this: their previous death and the birth thereafter happened in a state of awareness -- hence they live their entire life in awareness.

People in Tibet do a little experiment called *bardo*. It is a very valuable experiment, carried out only at the time of death. When someone is about to die, people who know gather around him and make him do Bardo. But only he who has meditated in his life can be made to go through Bardo -- not otherwise. In the experiment of Bardo, as soon as a person dies, instructions are given from the outside that he should remain fully awake. He is told to keep watching whatever follows next, because in that state, many times things happen which the dying person can never understand. New phenomena are not so easy to follow right away.

If a person can stay conscious after death, for a while he will not know that he is dead. When people carry his dead body and start burning it at the cremation ground only then will he come to know for certain that he is dead -- because nothing actually dies inside, just a distance is created. In life, this distance has never been experienced before. The experience is so novel it cannot be grasped through conventional definition. The person merely feels that something has separated. But something has died, and that he only understands when people all around him start weeping and crying, falling over his body in grief, getting ready to carry the body away for cremation.

There is a reason why the body is brought for cremation so soon. The reason for burning or cremating the body as soon as possible is to assure the soul that the body is dead, that it is burned to ashes. But this a man can know only if he has died in awareness; a man dying in an unconscious state cannot know this. So in order for a man to see his body burning in Bardo, he is prompted, "Take a good look at your burning body. Don't run or move away in haste. When people bring your body for cremation, make sure you accompany them and be present there. Watch your body being cremated with perfect attention, so that next time you do not get attached to the physical body."

Once you see something burning to ashes, your attachment for it disappears. Others will, of course, see your body being cremated, but if you also see it, you will lose all your attachment for it. Normally, in nine

hundred and ninety-nine cases out of a thousand, the man is unconscious at the time of death; he has no knowledge of it. On the one occasion when he is conscious, he moves away from watching his burning body; he escapes from the cremation ground. So in Bardo he is told, "Look, don't miss this opportunity. Watch your body being cremated; just watch it once and for all. Watch that which you have been identifying your self with all along being destroyed totally. Watch it being reduced to ashes for certain, so that you may remember in your next birth who you are."

As soon as a person dies he enters into a new world, one we know nothing about. That world can be scary and frightening to us because it is neither like nor unlike any of our experiences. In fact it has no connection with life on earth whatsoever. Facing this new world is more frightening than it would be if a man were to find himself in a strange country where everyone was a stranger to him, where he was unacquainted with their language, with their ways of living. He would obviously be very perturbed and confused .

The world we live in is a world of physical bodies. As we leave this world the incorporeal world begins -- a world we have never experienced. It is even more frightening, because in our world, no matter how strange the place, how different its people and their ways of living, there is still a bond between us and them: it is a realm of human beings. Entering into the world of bodiless spirits can be an experience frightening beyond imagination.

Ordinarily, we pass through it in an unconscious state, and so we don't notice it. But one who goes through it in a conscious state gets into great difficulty. So in Bardo there is an attempt to explain to the person what kind of a world it will be, what will happen there, what kind of beings he will come across. Only those who have been through deep meditation can be taken through this experiment -- not otherwise.

Lately, I have often felt that those friends who are practicing meditation can be taken into the Bardo experiment in some form or other. But this is possible only when they have gone through deep meditation; otherwise, they would not even be able to hear what is being said to them. They would not be able to hear what is being said at the moment of death, or follow what is being told to them. In order to follow what is being said, a very silent and empty mind is needed. As the consciousness begins to fade and disappear, and as all earthly ties start being severed, only a very silent mind can hear messages given from this world; they cannot be heard otherwise.

Remember, it can be done only in respect to death, if anything; nothing can be done with respect to birth. But whatsoever we do with death, it consequently affects our birth as well. We are born in the same state in which we die.

An awakened one exercises his choice in selecting the womb. This shows that he never chooses anything blindly, unconsciously. He chooses his parents just as a rich man chooses his house. A poor man cannot have a house of his choice. You need a certain capacity to choose. One needs a capability to buy a house. A poor man never chooses his house. One should say that actually the house chooses the poor man; a poor house chooses a poor man. A millionaire decides where he should reside, what the garden should look like, where the doors and windows should be fixed -- the sunlight should enter from the east or west; how the ventilation should be, how spacious the house should be -- he chooses everything.

An awakened one chooses a womb for himself; that is his choice. Individuals like Mahavira or Buddha are not born anywhere and everywhere. They take birth after considering all possibilities: how the body will be and from which parents it will be conceived; what the energy will be like, how powerful he will be; what kind of facilities will be available to him. They take birth after looking into all of this. They have a clear choice of what to choose, where to go; hence, from the very first day of their birth they live the life of their own choice.

The joy of living a life of one's own choice is altogether different, because freedom begins with having a life of one's own choice. There cannot be the same kind of joy in a life which is given to you because then it becomes servitude. In such cases one is merely pushed into life and then whatever happens, happens -- the person has no role to play in it.

If such an awakening becomes possible then the choice can definitely be made. If the very birth happens out of our choice, then we can live the rest of our lives in choice. Then we can live like a *jeevan-mukta*. One who dies in an awakened state is born in an awakened state and then he lives his life in a liberated state.

We often hear the word jeevan-mukta, although we may not know what the word means. Jeevan-mukta means: one who is born in an awakened state. Only such a person can be a jeevan-mukta; otherwise he may work his whole life for liberation, yet he can attain freedom only in his next life -- he will not be free in this life. In order to be a jeevan-mukta in this life a man must have the freedom to choose from the very first day

of his birth. And this is possible only if one has attained to full consciousness in the dying moment of one's previous life.

But at this point that is not the question. Life is here, death has not arrived yet. It is sure to come; there is nothing more certain than death. There can be doubt regarding other things, but about death nothing whatsoever is in doubt. There are people who have doubts about God, there are others who have doubts about the soul, but you may never have come across a man who has doubts about death. It is inevitable -- it is sure to come; it is already on its way. It is approaching closer and closer every moment. We can utilize the moments which are available before death for our awakening. Meditation is a technique to that effect. My effort in these three days will be to help you understand that meditation is the technique for that very awakening.

A FRIEND HAS ASKED: WHAT IS THE RELATION BETWEEN MEDITATION AND JATI-SMARAN, PAST LIFE REMEMBERING?

Jati-smaran means: a method of recalling past lives. It is a way to remember our previous existences. It is a form of meditation. It is a specific application of meditation. For example, one might ask, "What is a river, and what is a canal? Our answer would be that the canal is a specific application of the river itself -- well planned, but controlled and systematic. The river is chaotic, unrestrained; it too will reach somewhere, but its destination is not certain. The destination of the canal is assured.

Meditation is like a big river -- it will reach to the ocean; it is sure to reach. Meditation will surely bring you to God. There are, however, other intermediary applications of meditation also. Like small tributaries these can be directed into canals of meditation. Jati-smaran is one such auxiliary method of meditation. We can channelize the power of meditation towards our past lives also; meditation simply means the focusing of attention. There can be applications where one's attention is focused on a given object, and one such application is jati-smaran -- focusing on the dormant memories of past lives.

Remember, memories are never erased; a memory either remains latent or it arises. But the latent memory appears to be erased. If I ask you what you did on January 1, 1950, you will not be able to answer -- which does not mean that you might not have done anything on that day. But suddenly the day of January 1, 1950 feels like a total blank. It could not have been blank; as it passed, it was filled with activity. But today it feels like a blank. Similarly, today will become blank tomorrow as well. Ten years from now there will be no trace left of today.

So it is not that January 1, 1950 did not exist, or that you did not exist on that day -- what is implied is that since you are unable to recall that day, how can you believe it ever existed? But it did exist and there is a way to know about it. Meditation can be focused in that direction as well. As soon as the light of meditation falls on that day, to your surprise you will see that it looks more alive than it ever was before.

For example, a person enters a dark room and moves around with a flashlight. When he turns the light to the left, the right side becomes dark -- but nothing disappears on the right side. When he moves the light to the right, the right side becomes alive again, but the left side remains hidden in the dark.

Meditation has a focus, and if one wants to channel it in a particular direction then it has to be used like a flashlight. If, however, one wants to turn it towards the divine, then meditation has to be applied like a lamp. Please understand this carefully.

The lamp has no focus of its own; it is unfocused. A lamp merely burns and its light spreads all around. A lamp has no interest in lighting up one direction or the other; whatsoever falls within the radius of light is lit up. But the form of a flashlight is like a focused lamp.

In a flashlight we keep all the light and shine it in one direction. So it is possible that under a burning lamp things may become visible, but hazy, and in order to see them clearly we concentrate the light on one place -- it becomes a flashlight; then the thing becomes clearly visible. However, the remaining objects are lost to view. In fact, if a man wants to see an object clearly he will have to focus his total meditation in one direction only and turn the rest of the area into darkness.

One who wants to know the truth of life directly will develop his meditation like a lamp -- that will be his sole purpose. And, in fact, the lamp's only objective is to see itself; if it can shine this much it is enough -- that's the end of it. But if some special application of the lamp has to be made -- such as remembering past lives -- then meditation will have to be channeled in one direction.

I will share with you two or three clues as to how meditation can be channelized in that direction. I won't give you all the clues because, most likely, hardly any of you have any intention of using them, and those who have can see me personally. So I will mention two or three clues which, of course, won't really enable you to experiment with remembering past lives, but will give you just an idea. I won't discuss the whole thing because it's not advisable for everyone to experiment with this idea. Also, this experiment can often put you in danger.

Let me tell you of an incident so that what I am saying becomes clear to you. For about two or three years, in respect to meditation, a lady professor stayed in touch with me. She was very insistent on experimenting with jati-smaran, on learning about her past life. I helped her with the experiment; however, I also advised her that it would be better if she didn't do the experiment until her meditation was fully developed, otherwise it could be dangerous.

As it is, a single life's memories are difficult to bear -- should the memories of the past three or four lives break the barrier and flood in, a person can go mad. That's why nature has planned it so we go on forgetting the past. Nature has given us a greater ability to forget more than you can remember, so that your mind does not have a greater burden than it can carry. A heavy burden can be borne only after the capacity of your mind has increased, and trouble begins when the weight of these memories falls on you before this capacity has been raised. But she remained persistent. She paid no heed to my advice and went into the experiment.

When the flood of her past life's memory finally burst upon her, she came running to me around two o'clock in the morning. She was a real mess; she was in great distress. She said, "Somehow this has got to stop. I don't ever want to look at that side of things." But it is not so easy to stop the tide of memory once it has broken loose. It is very difficult to shut the door once it crashes down -- the door does not simply open, it breaks open. It took about fifteen days -- only then did the wave of memories stop. What was the problem?

This lady used to claim that she was very pious, a woman of impeccable character. When she encountered the memory of her past life, when she was a prostitute, and the scenes of her prostitution began to emerge, her whole being was shaken. Her whole morality of this life was disturbed.

In this sort of revelation, it is not as if the visions belong to someone else -- the same woman who claimed to be chaste now saw herself as a prostitute. It often happens that someone who was a prostitute in a past life becomes deeply virtuous in the next; it is a reaction to the suffering of the past life. It is the memory of the pain and the hurt of the previous life that turns her into a chaste woman.

It often happens that people who were sinners in past lives become saints in this life. Hence there is quite a deep relationship between sinners and saints. Such a reaction often takes place, and the reason is, what we come to know hurts us and so we swing to the opposite extreme.

The pendulum of our minds keeps moving in the opposite direction. No sooner does the pendulum reach the left than it moves back to the right. It barely touches the right when it swings back to the left. When you see the pendulum of a clock moving towards the left, be assured it is gathering energy to move back to the right -- it will go as far to the right as it has gone to the left. Hence, in life it often happens that a virtuous person becomes a sinner, and a sinner becomes virtuous.

This is very common; this sort of oscillation occurs in everyone's life. Do not think, therefore, that it is a general rule that one who has become a holy man in this life must have been a holy man in his past life also. It is not necessarily so. What *is* necessarily so is the exact reverse of it -- he is laden with the pain of what he went through in his past life and has turned to the opposite.

I have heard....

A holy man and a prostitute once lived opposite each other. Both died on the same day. The soul of the prostitute was to be taken to heaven, and that of the holy man, however, to hell. The envoys who had come to take them away were very puzzled. They kept asking each other, "What went wrong? Is this a mistake? Why are we to take the holy man to hell? Wasn't he a holy man?"

The wisest among them said, "He was a holy man all right, but he envied the prostitute. He always brooded over the parties at her place and the pleasures that went on there. The notes of music which came drifting to his house would jolt him to his very core. No admirer of the prostitute, sitting in front of her, was ever moved as much as he -- listening to the sounds coming from her residence, the sounds of the small dancing bells she wore on her ankles. His whole attention always remained focused on her place. Even while worshipping God, his ears were tuned to the sounds which came from her house.

"And the prostitute? While she languished in the pit of misery, she always wondered what unknown bliss the holy man was in. Whenever she saw him carrying flowers for morning worship, she wondered, 'When will I be worthy to take flowers of worship to the temple? I am so impure that I can hardly even gather enough courage to enter the temple.' The holy man was never as lost in the incense smoke, in the shining lamps, in the sounds of worship as the prostitute was. The prostitute always longed for the life of the holy man, and the holy man always craved for the pleasures of the prostitute."

Their interests and attitudes, so totally opposite each other's, so totally different from each other's, had completely changed. This often happens -- and there are laws at work behind these happenings.

So when the memory of her past life came back to this lady professor, she was very hurt. She felt hurt because her ego was shattered. What she learned about her past life shook her, and now she wanted to forget it. I had warned her in the first place not to recall her past life without sufficient preparation.

Since you have asked, I shall tell you a few basic things so that you can understand the meaning of jati-smaran. But they won't help you to experiment with it. Those who wish to experiment will have to look into it separately.

The first thing is that if the purpose of jati-smaran is simply to know one's past life, then one needs to turn one's mind away from the future. Our mind is future-oriented, not past-oriented. Ordinarily, our mind is centered in the future; it moves toward the future. The stream of our thoughts is future-oriented, and it is in life's interests that the mind be future-oriented, not past-oriented. Why be concerned with the past? It is gone, it is finished -- so we are interested in that which is about to come. That's why we keep asking astrologers what is in store for us in the future. We are interested in finding out what is going to happen in the future. One who wants to remember the past has to give up, absolutely, any interest in the future. Because once the flashlight of the mind is focused on the future; once the stream of thoughts has begun to move towards the future, then it cannot be turned back towards the past.

So the first thing one needs to do is to break oneself completely away from the future for a few months, for a certain specific period of time. One should decide that he will not think of the future for the next six months. If a thought of the future does occur, he will simply salute it and let it go; he will not become identified with and carried away by any feeling of future. So the first thing is that, for six months, he will allow that there is no future and will flow towards the past. And so, as soon as future is dropped, the current of thoughts turns towards the past.

First you will have to go back in this life; it is not possible to return to a past life all at once. And there are techniques for going back in this life. For example, as I said earlier, you don't remember now what you did on January 1, 1950.

There is a technique to find out. If you go into the meditation which I have suggested, after ten minutes -- when the meditation has gone deeper, the body is relaxed, the breathing is relaxed, the mind has become quiet -- then let only one thing remain in your mind: "What took place on January 1, 1950?" Let your entire mind focus on it. If that remains the only note echoing in your mind, in a few days you will all of a sudden find a curtain is raised: the first of January appears and you begin to relive each and every event of that day from dawn to dusk. And you will see the first of January in far more detail than you may have seen it, in actuality, on that very day -- because on that day, you may not have been this aware. So, first, you will need to experiment by regressing in this life.

It is very easy to regress to the age of five; it becomes very difficult to go beyond that age. And so, ordinarily, we cannot recall what happened before the age of five; that is the farthest back we can go. A few people might remember up to the third year, but beyond that it becomes extremely difficult -- as if a barrier comes across the entrance and everything becomes blocked. A person who becomes capable of recalling will be able to fully awaken the memory of any day up to the age of five. The memory starts to be completely revived.

Then one should test it. For example, note down the events of today on a piece of paper and lock it away. Two years later recall this day: open the note and compare your memory with it. You will be amazed to find that you have been able to recall more than what was noted on the paper. The events are certain to return to your memory.

Buddha has called this *alaya-vigyan*. There exists a corner in our minds which Buddha has named alaya-vigyan. Alaya-vigyan means the storehouse of consciousness. As we store all our junk in the basement of a house, similarly, there is a storehouse of consciousness that collects memories. Birth after birth, everything is stored in it. Nothing is ever removed from there, because a man never knows when he

might need those things. The physical body changes, but, in our ongoing existence, that storehouse continues, remains with us. One never knows when it might be needed. And whatsoever we have done in our lives, whatsoever we have experienced, known, lived -- everything is stored there.

One who can remember to the age of five can go beyond that age -- it is not very difficult. The nature of the experiment will be the same. Beyond the age of five there is yet another door which will lead you to the point of your birth, to when you appeared on earth. Then one comes across another difficulty, because the memories of one's stay in the mother's womb never disappear either. One can penetrate these memories too, reaching to the point of conception, to the moment when the genes of the mother and father unite and the soul enters. A man can enter into his past lives only after having reached this point; he cannot move into them directly. One has to undertake this much of the return journey, only then is it possible to move into one's past life as well.

After having entered the past life, the first memory to come up will be of the last event that took place in that life. Remember, however, that this will cause some difficulty and will make little sense. It is as if we run a film from the end or read a novel backwards -- we feel lost. And so, entering into one's past life for the first time will be quite confusing because the sequence of events will be in the reverse order.

As you go back into your past life, you will come across death first, then old age, youth, childhood, and then birth. It will be in reverse order, and in that order it will be very difficult to figure out what is what. So when the memory surfaces for the first time, you feel tremendously restless and troubled, because it is difficult to make sense; it is as if you are looking at a film or reading a novel from the end. Perhaps you will only make heads or tails of an event after rearranging the order several times. So the greatest effort involved in going back to the memories of one's past life is seeing, in reverse order, events which ordinarily take place in the right order. But, after all, what is the right or reverse order? It is just a question of how we entered the world and how we departed from it.

We sow a seed in the beginning, and the flower appears in the end. However, if one were to take a reverse look at this phenomenon, the flower would come first, followed in sequence by the bud, the plant, the leaves, the saplings and in the end the seed. Since we have no previous knowledge of this reverse order, it takes a lot of time to rearrange memories coherently and to figure out the nature of events clearly. The strangest thing is that death will come first, followed by old age, illness, and then youth; things will occur in the reverse order. Or, if you were married and then divorced, while going down memory lane the divorce will come first, followed by the love and then the marriage.

It will be extremely difficult to follow events in this regressive fashion, because normally we understand things in a one-dimensional way. Our minds are one-dimensional. To look at things in opposite order is very difficult -- we are not used to such an experience; we are accustomed to moving in a linear direction. With effort, however, one can understand the events of a past life by following, in sequence, the reverse order. Surely, it will be an incredible experience.

Going through memories in this reverse order will be a very amazing experience, because seeing the divorce first and then the love and then the marriage, will make it instantly clear that the divorce was inevitable -- the divorce was inherent in the kind of love that happened; the divorce was the only ultimate possible outcome of the kind of marriage that took place. But at the time of that past life marriage we hadn't the faintest idea it would eventually end in divorce. And indeed, the divorce was the result of that marriage. If we could see this whole thing in its entirety, then falling in love today would become a totally different thing -- because now we could see the divorce in it beforehand, now we could see the enmity around the corner even before making the friendship.

The memory of the past life will completely turn this life upside-down, because now you won't be able to live the way you lived in your past life. In your previous life you felt -- and the same feeling exists even now -- that success and great happiness were to be found by making a fortune. What you will see first in your previous life is your state of unhappiness *before* seeing how you made the fortune. This will clearly show that instead of being a source of happiness, making the fortune led, in fact, to unhappiness -- and friendship led to enmity, what was thought to be love turned into hatred, and what was considered a union resulted in separation. Then, for the first time, you will see things in their right perspective, with their total import. And this implication will change your life, will change the way you are living now completely -- it will be an entirely different situation.

I have heard that a man went to a monk and said, "I would be much obliged if you would accept me as your disciple." The monk refused. The man asked why he would not make him his disciple.

The monk replied, "In my previous birth I had disciples who later turned into enemies. I have seen the whole thing and now I know that to make disciples means to make enemies, to make friends means to sow the seeds of enmity. Now I don't want to make any enemies, so I don't make any friends. I have known that to be alone is enough. Drawing someone close to you is, in a way, pushing the person away from you."

Buddha has said that the meeting with the beloved brings joy and the parting of the unbeloved also brings joy, that the parting of the beloved brings sorrow and the meeting with the unbeloved brings sorrow as well. This is how it was perceived; this is how it was understood. However, later we come to understand that the one we feel is our beloved can become the unbeloved, and the one we considered the unbeloved can become a beloved. And so, with the recollection of past memories, the existing situations will change radically; they will be seen in an entirely different perspective.

Such recollections are possible, though neither necessary nor inevitable, and sometimes, in meditation, these memories may strike unexpectedly as well. If the memories of past lives ever do come all of a sudden -- without being involved in any experiment, but simply keeping on with one's meditation -- don't take much interest in them. Just look at them; be a witness to them -- because ordinarily the mind is incapable of bearing such vast turbulence all at once. Attempting to cope with it, there is a distinct possibility of going mad.

Once a girl was brought to me. She was about eleven years old. Unexpectedly, she had remembered three of her past lives. She had not experimented with anything; but often, for some reason mistakes do happen all of a sudden. This was an error on the part of nature, not its grace upon her; in some way nature had erred in her case. It is the same as if someone had three eyes, or four arms -- this is an error. Four arms would be much weaker than two arms; four arms couldn't work as effectively as two arms could -- four arms would make the body weaker, not stronger.

So the girl, eleven years old, remembered three past lives, and many inquiries were made into this case. In her previous life she had lived about eighty miles from my present residence, and in that life she died at the age of sixty. The people she lived with then are now the residents of my hometown, and she could recognize all of them. Even in a crowd of thousands, she could recognize her past relatives -- her own brother, her daughters, and her grandchildren -- from the daughters, from the sons-in-law. She could recognize her distant relatives and tell many things about them even they had forgotten.

Her elder brother is still alive. On his head there is a scar from a small injury. I asked the girl if she knew anything about that scar. The girl laughed and said, "Even my brother doesn't know about it. Let him tell you how and when he got that injury." The brother could not recall when the injury occurred; he had no idea at all, he said.

The girl said, "On the day of his wedding, my brother fell while he was mounting the marriage horse. He was ten years old then." The elderly people in the town supported her story, admitting that the brother had, indeed, fallen from the horse. And the man himself had no recollection of this event. Then, as well, the girl displayed a treasure she had buried in the house she had lived in during her previous life.

In her last birth she died at the age of sixty, and previous to that birth she had been born in a village somewhere in Assam. Then she had died at the age of seven. She could not give the village name, nor her address, but she could speak as much of the Assamese language as a seven-year-old child could. Also, she could dance and sing like a seven-year-old girl could. Many inquiries were made, but her family from that life could not be traced.

The girl has a past-life experience of sixty-seven years plus eleven years of this life. You can see in her eyes the resemblance to a seventy-five to seventy-eight-year-old woman, although she is actually eleven years old. She cannot play with children of her own age because she feels too old. Within her she carries the memory of seventy-eight years; she sees herself as a seventy-eight-year-old woman. She cannot go to school because, although she is eleven, she can easily look upon her teacher as her son. So even though her body is eleven years old, her mind and personality are those of a seventy-eight-year-old woman. She cannot play and frolic like a child; she is only interested in the kinds of serious things old women talk about. She is in agony; she is filled with tension. Her body and mind are not in harmony. She is in a very sad and painful state.

I advised her parents to bring the girl to me, and to let me help her forget the memories of her past lives. Just as there is a method to revive memories, there is also a way to forget them. But her parents were enjoying the whole affair! Crowds of people came to see the girl; they began to worship her. The parents were not interested in having her forget the past. I warned them the girl would go mad, but they turned a

deaf ear. Today she is on the verge of insanity, because she cannot bear the weight of so many memories. Another problem is, how to get her married? She finds it difficult to conceive of marriage when, in fact, she feels like an old woman of seventy-eight. There is no harmony of any kind within her; her body is young but the mind is old. It is a very difficult situation.

But this was an accident. You can also break open the passage with an experiment. But it is not necessary to go in that direction; however, those who still wish to pursue it, can experiment. But before moving into the experiment it is essential they go through deep meditation so their minds can become so silent and strong that when the flood of memories breaks upon them, they can accept it as a witnessing. When a man grows into being a witness, past lives appear to be no more than dreams to him. Then he is not tormented by the memories; now they mean nothing more than dreams.

When one succeeds in recalling past lives and they begin to appear like dreams, immediately one's present life begins to look like a dream too. Those who have called this world maya have not done so just to propound a doctrine of philosophy. Jati-smaran -- recalling past lives -- is at the base of it. Whosoever has remembered his past lives, for him the whole affair has suddenly turned into a dream, an illusion. Where are his friends of past lives? Where are his relatives, his wife and children, the houses he lived in? Where is that world? Where is everything he took to be so real? Where are those worries that gave him sleepless nights? Where are those pains and sufferings that seemed so insurmountable, that he carried like a dead weight on his back? And what became of the happiness he longed for? What happened to everything he so toiled and suffered for? If you ever remember your past life, and if you lived for seventy years, then whatever you might have seen in those seventy years, would that look like a dream or a reality? Indeed, it would look like a dream which had come and withered away.

I have heard....

Once a king's only son lay on his deathbed. For eight days he was in a coma -- he couldn't be saved nor would death claim him. On the one hand the king prayed for his life, while on the other hand, aware of so much pain and suffering all around, he felt the futility of life at the same time. The king could not sleep for eight nights, but then, around four o'clock one morning, sleep overtook him and he began to dream.

We generally dream of those things which we have not fulfilled in life, and so the king, sitting by his only son, his dying son, dreamed that he had twelve strong and handsome sons. He saw himself as the emperor of a large kingdom, as the ruler of the whole earth, with large and beautiful palaces. And he saw himself as extremely happy. As he was dreaming all this....

Time runs faster in a dream; in a dream timing is totally different from our day-to-day time. In a moment a dream can cover a span of many years, and after waking up you will find it difficult to figure out how so many years were covered in a dream that lasted just a few moments! Time actually moves very fast in a dream; many years can be spanned in one moment.

So, just as the king was dreaming about his twelve sons and their beautiful wives, about his palaces and the great kingdom, the ill, twelve-year-old prince died. The queen screamed, and the king's sleep came to an abrupt end.

He awoke with a shock. Worriedly, the queen asked, "Why do you look so frightened? Why are there no tears in your eyes? Why don't you say something?"

The king said, "No, I am not frightened, I am confused. I am in a great quandary. I am wondering who I should cry for? Should I cry for the twelve sons I had a moment ago, or should I cry for this son I have just lost? The thing that's bothering me is, who has died? And the strange thing is that when I was with those twelve sons, I had no knowledge of this son. He was nowhere at all; there was no trace of him, or of you. Now that I am out of the dream, this palace is here, you are here, my son is here -- but those palaces and those sons have disappeared. Which is true? Is this true, or was that true? I cannot figure it out."

Once you remember your past lives, you will find it difficult to figure out whether what you are seeing in this life is true or not. You will realize you have seen the same stuff many times before and none of it has endured forever -- everything is lost. Then the question will arise: "Is what I am seeing now just as true as what I saw before? ... Because this will run its course too and fade away like all other previous dreams.

When we watch a movie it appears to be real. After the film has ended, it takes us a few moments to come back to our reality, to acknowledge that what we saw in the theater was merely an illusion. In fact, many people who ordinarily are incapable of giving vent to their feelings are moved to tears in a movie. They feel greatly relieved, because otherwise they would have had to find some other pretext for releasing

their feelings. They let themselves cry or laugh in the theater. When we come out of the movie, the first thing that occurs to us is how deeply we let ourselves become identified with the happenings on the screen. If the same movie is seen every day the illusion gradually begins to clear. But then we also forget what happened to us during the last movie, and once again, when we go to a new film, we start believing in its events.

If we could regain the memories of our past lives, our present birth would also begin to look like a dream. How many times before have these winds blown! How many times before have these clouds moved in the sky! They all appeared and then they vanished, and so will the ones here now -- they are *already* in the process of disappearing! If we can come to realize this, we will experience what is known as maya. Along with this we will also experience that a}l happenings, all events are quite unreal -- they are never identical, but they are transient. One dream comes, is followed by another dream, and is followed by yet another dream. The pilgrim starts from one moment and enters into the next one. Moment after moment, the moments keep disappearing, but the pilgrim continues moving on.

So two experiences occur simultaneously: one, the objective world is an illusion, maya -- only the observer is real; second, what appears is false -- only the seer, only the witness of it is true. Appearances change every day -- they have always changed -- only the witness, the observer is the same as before, changeless. And remember, as long as appearances seem real, your attention will not focus on the onlooker, on the witness. Only when appearances turn out to be unreal does one become aware of the witness.

Hence, I say, remembering past lives is useful, but only after you have gone deeper into meditation. Go deep into meditation so you may attain the ability to see life as a dream. Becoming a *mahatma*, a holy man, is as much of a dream as becoming a thief -- you can have good dreams and you can have bad dreams. And the interesting thing is that the dream of being a thief is likely to dissolve soon, whereas the dream of being a mahatma takes a little longer to disappear because it seems so very enjoyable. And so the dream of being a mahatma is more dangerous than the dream of being a thief. We want to prolong our enjoyable dreams, while the painful ones dissolve by themselves. That's why it so often happens that a sinner succeeds in attaining to God while a holy man does not.

I have told you a few things about remembering your past lives, but you will have to go into meditation for this. Let us start to move within from this very day onward; only then can we be prepared for what follows next. Without this preparation, it is difficult to enter into past lives.

For example, there is a big house with underground cellars. If a man, standing outside the house, wants to enter the cellars, he will first have to step inside the house, because the way to the cellar is from inside the house. Our past lives are like cellars. Once upon a time we lived there, and then we abandoned them -- now we are living somewhere else. Nevertheless, we are standing outside the house at this point. In order to uncover the memories of past lives, we shall have to enter the house. There is nothing difficult, bothersome or dangerous about it.

ANOTHER FRIEND HAS ASKED: MY FRIEND, WHO IS A YOGI, CLAIMS HE WAS A SPARROW IN HIS PAST LIFE. IS THIS POSSIBLE?

It is possible that in the course of his evolution a man may have once been an animal, but he cannot be born as an animal again. In the process of evolution one cannot fall back; retrogression is impossible. It is possible to move ahead from the previous form of birth, but it is not possible, from an advanced form of birth, to fall back. There is no going back in this world; there is no chance. There are only two ways -- either we move ahead or stay where we are; we cannot go back.

It is just as when a child passes first grade he moves on to the second grade -- but if he fails he remains in the first grade. There is no way, however, to pull him below first grade. Similarly, if he fails in the second grade we can leave him there, but in no way can we bring him back to the first grade. We may either remain in one species for a very long time or move forward into the next species, but we cannot go back to a species lower than where we are.

It is indeed possible for someone to have previously been an animal or a bird; he must have been. But how long he remained in those species is a different matter. If we delve into our past lives, we will be able to recall the species we have passed through so far. We may have been an animal, a bird, a little sparrow... lower and lower. Once we must have been at such a point of inertness where it is difficult to locate any sign

of consciousness.

Mountains are alive as well; however, they contain almost no consciousness. They contain ninety-nine percent inertness and one percent consciousness. As life evolves, consciousness keeps on growing and inertness keeps on decreasing. God is one hundred percent consciousness. The difference between God and matter is of percentage. The difference between God and matter is of quantity, not of quality. That's why matter can ultimately become God.

It is neither strange nor difficult to accept that a man may have been an animal in his past life. What is really amazing is that in spite of being human we behave like animals! It is not at all surprising that in some past life we have all been animals, but even as humans our consciousness can be so low that we may appear like humans only on the physical level. If we look into our tendencies, it seems that although we are no longer animals we have not yet become human beings either; it seems we are stuck somewhere in between. As soon as an opportunity arises, we don't lose much time in reverting to the animal level once again.

For example, you are walking along the road like a gentleman and some fellow comes and punches you, swears at you. Instantly, the gentleman in you gives way and you find yourself expressing the same animal in you that you must have been in some past life. Scratch the surface a little and the beast emerges from within -- and it comes out so violently that one wonders if the person was ever a human being at all.

Our state of being now contains all we have ever been before. There is layer upon layer of all the states we have been through in the past. If we dig inside a little, we can reach to the inner layers of our being -- we can even reach the state when we were a rock; that too constitutes a layer inside. Deep down inside we are still rocks; that's why when someone pushes us to that layer we behave like a rock, we can act like a rock. We can also behave like animals -- in fact, we do. What lies ahead of us are merely our potentialities -- they are not layers. Hence, at times, although we take a jump and touch these potentialities, we drop back to earth again.

We can be gods some day, but at present we're not. We have the potential to become divine; however, what we are now consists of what we have been in the past.

So there are these two things: if we dig within we come across our various past states of being; and if we are thrown forward in the chain of births, we experience the states which lie ahead of us. However, just as when someone takes a jump -- for a second he goes off the ground and into the air, but the very next moment he is back on the ground -- at times we jump out of our animal state and become human beings, but then we revert to the same state again. If you observe carefully, you will find that in a twenty-four-hour period, only once in a while, at certain moments, are we truly human beings. And we all know this only too well.

You must have observed beggars. They always come to beg in the morning. They never come in the evening, because by evening the possibility of someone remaining a human being is virtually nonexistent. In the morning, when a man gets up -- refreshed by a good night's rest, fresh and cheerful -- the beggar hopes he will be a little humane. He does not expect any charity in the evening because he knows what the man has gone through the whole day -- the office, the marketplace, the riots and protests, the newspapers and the politicians -- all must have created a mess for him. Everything must have aggravated and activated the animal layers inside him. By evening the man is tired; he has turned into a beast. That's why you see beasts in nightclubs, displaying beastly tendencies. Man, tired of being a human the whole day, craves for alcohol, for noise, for gambling, for dancing, for striptease -- he wants to be among other beasts. The nightclubs cater to the animal in man. This is the reason why mornings are the best for prayer, why the evening is ill-suited for it. In all the temples the bells toll in the morning; at night the doors open to the nightclubs, the casinos, the bars. Prostitutes are unable to invite anyone in the morning, they invite their customers only at night.

After a hard day's work, man turns into an animal; hence the world of night is different from the world of the day. The mosque gives the call to prayer in the morning, and the temple rings its bells in the morning. There is some hope that the man, up and refreshed in the morning, will turn towards God; there is less hope for this to happen from a man who is tired in the evening.

For the same reason, there is much hope that children will turn towards God, but there is less hope for old people -- they are in the twilight of their lives; life must have taken everything away from them by now. So one should start on the journey as soon as possible, as early in the morning as possible. The evening is sure to descend -- but before it descends, if we have set out on the journey in the morning it is possible that in the evening we may find ourselves in the temple of the divine as well.

So our friend is right in asking whether it is possible that a man may have been an animal or a bird in his

past life. What we need to be aware of, though, is not to continue to be a bird or a beast in this life.

Before we move into the meditation, let us understand a few things. First of all, you have to let yourself go completely. If you hold yourself back even a tiny bit, it will become a hurdle in meditation. Let yourself go as if you are dead, as if you have really died. Death has to be accepted as if it has already arrived, as if all else has died and we are sinking deeper and deeper within. Now only that which always survives will survive. We will drop everything else which can die. That's why I have said that this is an experiment with death.

There are three parts to this experiment. The first is, relaxation of the body; second, relaxation of breathing; third, relaxation of thought. Body, breathing and thought -- all these have to be slowly let go of.

Please sit at a distance from each other. It is possible that somebody may fall, so keep a little distance between yourselves. Move a little back or come a little forward, but just see to it that you don't sit too close to each other; otherwise the whole time you will be busy saving yourself from falling over somebody.

When the body becomes loose, it may fall forwards or backwards; one never knows. You can be sure of it only as long as you have a hold over it. Once you give up your hold on the body, it automatically drops. Once you loosen your grip from within, who will hold the body? -- it is bound to fall. And if you remain preoccupied with preventing it from falling, you will stay where you are -- you won't be able to move into meditation. So when your body is about to fall, consider it a blessing. Let go of it at once. Don't hold it back, because if you do you will keep yourself from moving inward. And don't be upset if someone falls on you; let it be so. If someone's head lies in your lap for a while, let it be so; don't be bothered by it.

Now close your eyes. Close them gently. Relax your body. Let it be completely loose, as if there is no life in it. Draw all the energy from your body; take it inside. As the energy moves within, the body will become loose.

Now I will begin my suggestions that the body is becoming loose, that we are becoming silent.... Feel the body becoming loose. Let go. Move within just as a person moves inside his house. Move inside, enter within. The body is relaxing.... Let go completely... let it be lifeless, as if it is dead. The body is relaxing, the body has relaxed, the body has completely relaxed...

I take it that you have totally relaxed your body, that you have given up your hold over it. If the body falls, so be it; if it bends forward, let it bend. Let whatever has to happen, happen -- you relax. See that you are not holding anything back. Take a look inside to be sure that you are not holding your body back. You ought to be able to say, "I am not holding back anything. I have let myself go completely."

The body is relaxed, the body is loose. The breath is calming down, the breath is slowing down. Feel it... the breathing has slowed down... let it go completely. Let your breathing go too, just give up your hold on it completely. The breath is slowing down, the breath is calming down.... The breathing has calmed down, the breathing has slowed down....

The breathing has calmed down... thoughts are calming down too. Feel it. Thoughts are becoming silent... let go.... You have let the body go, you have let the breathing go, now let thoughts go as well. Move away... move within totally, move away from thoughts also.

Everything has become silent, as if everything outside is dead. Everything is dead... everything has become silent... only consciousness is left within... a burning lamp of consciousness -- the rest is all dead. Let go... let go completely -- as if you are no more. Let go totally... as if your body is dead, as if your body is no more. Your breathing is still, your thoughts are still -- as if death has occurred. And move within, move totally within. Let go... let everything go. Let go totally, don't keep anything. You are dead.

Feel as if everything is dead, as if all is dead -- only a burning lamp is left inside; the rest is all dead. Everything else is dead, erased. Be lost in emptiness for ten minutes. Be a witness. Keep watching this death. Everything else around you has disappeared. The body is also left, left far behind, far away -- we are just watching it. Keep watching, remain a witness. For ten minutes keep looking within.

Keep looking inside... everything else will be dead outside. Let go... be totally dead. Keep watching, remain a witness.... Let everything go as if you are dead and the body on the outside is dead. The body is still, thoughts are still, only the lamp of consciousness is left watching, only the seer is left, only the witness is left. Let go... let go... let go totally...

Whatever is happening, let it happen. Let go completely, just keep watching inside and let the rest go. Give up your hold completely....

The mind has become silent and empty, the mind has become totally empty.... The mind has become empty, the mind has become totally empty. If you are still holding back a little, let that go also. Let go

totally, disappear -- as if you are no more. The mind has become empty... the mind has become silent and empty... the mind has become totally empty...

Keep looking inside, keep looking inside with awareness -- everything has become silent. The body is left behind, left far away; the mind is left far away, only a lamp is burning, a lamp of consciousness, only the light is left burning....

Now slowly take a few breaths. Keep watching your breath.... With each breath the silence will go deeper. Take a few breaths slowly and keep looking within; remain a witness to the breathing also. The mind will become even more silent.... Take a few breaths slowly, then gently open your eyes. If anyone has fallen, take a deep breath first and then get up slowly. Don't rush if you are unable to rise, don't rush if you find it difficult to open your eyes.... First take a deep breath, then open your eyes slowly... rise very softly. Don't do anything with a sudden movement -- neither rising nor opening your eyes....

Our morning session of meditation is now over.

And Now, And Here, Vol 1

Chapter #3
Chapter title: The Whole Universe is a Temple

29 October 1969 pm in Meditation Camp at Dwarka, Gujarat, India

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A FRIEND HAS ASKED: YOU HAVE SHOWN US THE METHOD OF NEGATION FOR REALIZING THE TRUTH OR THE DIVINE BEING -- THE METHOD OF EXCLUDING EVERYTHING ELSE IN ORDER TO KNOW THE SELF. IS IT POSSIBLE TO ACHIEVE THE SAME RESULT BY DOING THE OPPOSITE? CAN WE NOT TRY TO SEE GOD IN EVERYTHING? CAN WE NOT FEEL HIM IN ALL?

It will be helpful to understand this.

One who cannot realize God within himself can never realize him in all. One who has not yet recognized God within himself can never recognize him in others. The self means that which is nearest to you; then anyone who is at a little distance from you will have to be considered as being farther away. And if you cannot see God in yourself, which is nearest you, you cannot possibly see him in those far from you. First you will have to know God in yourself; first the knower will have to know the divine -- that is the nearest door.

But remember, it is very interesting that the individual who enters his self suddenly finds the entrance to all. The door to one's self is the door to all. No sooner does a man enter his self than he finds he has entered all, because although we are outwardly different, inwardly we are not.

Outwardly, all leaves are different from each other. But if a person could penetrate just one leaf, he would reach to the source of the tree where all the leaves are in unison. Seen individually, each leaf is different -- but once you have known a leaf in its interiority, you will have reached to the source from which all leaves emanate and into which all leaves dissolve. One who enters himself simultaneously enters all.

The distinction between 'I' and 'you' remains only so long as we have not entered within ourselves. The day we enter our I, the I disappears and so does the you -- what remains then is all.

Actually, 'all' does not mean the sum of I and you. All means where I and you have both disappeared, and what subsequently remains is all. If 'I' has not yet dissolved, then one can certainly add I's and you's, but the sum will not equal truth. Even if one adds all the leaves, a tree does not come into being -- even though it has had all the leaves added to it. A tree is more than the sum of all the leaves. In fact, it has nothing to do with addition; it is erroneous to add. Adding one leaf to another, we assume each one is separate. A tree is not made of separate leaves at all.

So, as soon as we enter the I, it ceases to exist. The first thing that disappears when we enter within is the sense of being a separate entity. And when that I-ness disappears, you-ness and the other-ness both disappear. Then what remains is all.

It's not even right to call it all, because 'all' also has the connotation of the same old I. Hence those who know would not even call it all; they would ask, "The sum of what? What are we adding?" Furthermore, they would declare that only one remains. Although they would perhaps even hesitate to say that, because the assertion of one gives the impression that there are two -- it gives the idea that alone one has no meaning without the corresponding notion of two. One exists only in the context of two. Therefore, those who have a deeper understanding do not even say that one remains, they say *advaita*, nonduality, remains.

Now this is very interesting. These people say that "Two are not left." They are not saying "One remains," they are saying "Two are not left." Advaita means there are not two.

One might ask, "Why do you talk in such roundabout ways? Simply say there is only one!" The danger in saying 'one' is that it gives rise to the idea of two. And when we say there are not two, it follows that there are not three either; it implies that there is neither one, nor many, nor all. Actually, this division resulted from the perception based on the existence of 'I'. So with the cessation of I, that which is whole, the indivisible, remains.

But to realize this, can we do what our friend is suggesting -- can we not visualize God in everyone? To do so would be nothing more than fantasizing and fantasizing is not the same as perceiving the truth.

Long ago some people brought a holy man to me. They told me this man saw God everywhere, that for the last thirty years he had been seeing God in everything -- in flowers, plants, rocks, in everything. I asked the man if he had been seeing God in everything through practice because if that were so then his visions were false. He couldn't follow me. I asked him again, "Did you ever fantasize about or desire to see God in everything?" He replied, "Yes indeed. Thirty years ago I started this *sadhana* in which I would attempt to see God in rocks, plants, mountains, in everything. And I began to see God everywhere." I asked him to stay with me for three days and, during that period, to stop seeing God everywhere.

He agreed. But the very next day he told me, "You have done me great harm. Only twelve hours have passed since I gave up my usual practice and I have already begun to see a rock as a rock and a mountain as a mountain. You have snatched my God away from me! What sort of a person are you?"

I said, "If God can be lost by not practicing for just twelve hours, then what you saw was not God -- it was merely a consequence of your regular exercise." It is similar to when a person repeats something incessantly and creates an illusion. No, God has not to be seen in a rock; rather, one needs to reach a state in which there is nothing left to be seen in a rock *except* God. These are two different things.

Through your efforts to see him there, you will begin to see God in a rock, but that God will be no more than a mental projection. That will be a God superimposed by you on the rock; it will be the work of your imagination. That God will be purely your creation; he will be a complete figment of your imagination. Such a God is nothing more than your dream -- a dream which you have consolidated by reinforcing it again and again. There is no problem seeing God like this, but it is living in an illusion, it is not entering truth.

One day, of course, it happens that the individual himself disappears and, consequently, he sees nothing but God. Then one doesn't feel that God is in the rock, then the feeling is "Where is the rock? Only God is!" Do you follow the distinction I am making? Then one doesn't feel that God exists in the plant or that he exists in the rock; that the plant exists and, in the plant, so does God -- no, nothing of the kind. What one comes to feel is "Where is the plant? Where is the rock? Where is the mountain?"... because all around, whatever is seen, whatever exists is only God. Then seeing God does not depend upon your exercise, it depends upon your experience.

The greatest danger in the realm of sadhana, of spiritual practice, is the danger of imagination. We can fantasize truths which must otherwise become our own experience. There is a difference between experiencing and fantasizing. A person who has been hungry the whole day eats at night in his dream and feels greatly satisfied. Perhaps he does not find as much joy in eating when he is awake as he does when he is dreaming -- in the dream he can eat any dish he wants. Nevertheless, his stomach still remains empty in

the morning, and the food he has consumed in his dream gives him no nourishment. If a man decides to stay alive on the food he eats in dreams, then he is sure to die sooner or later. No matter how satisfying the food eaten in the dream may be, in reality it is not food. It can neither become part of your blood, nor your flesh, nor your bones or marrow. A dream can only cause deception.

Not only are meals made of dreams, God is also made of dreams. And so is *moksha*, liberation, made of dreams. There is a silence made of dreams, and there are truths made of dreams. The greatest capacity of the human mind is the capacity to deceive itself. However, by falling into this kind of deception, no one can attain joy and liberation.

So I am not asking you to start seeing God in everything. I am only asking you to start looking within and seeing what is there. When, to see what is there, you begin to look inside, the first person to disappear will be you -- you will cease to exist inside. You will find for the first time that your I was an illusion, and that it has disappeared, vanished. As soon as you take a look inside, first the I, the ego, goes. In fact, the sense that "I am" only persists until we have looked inside ourselves. And the reason we don't look inside is perhaps because of the fear that, if we did, we might be lost.

You may have seen a man holding a burning torch and swinging it round and round until it forms a circle of fire. In reality there is no such circle, it is just that when the torch is swinging round with great speed, it gives the appearance of a circle from a distance. If you see it close up, you will find that it is just a fast-moving torch, that the circle of fire is false. similarly, if we go within and look carefully, we will find that the I is absolutely false. Just as the fast-moving torch gives the illusion of a circle of fire, the fast-moving consciousness gives the illusion of I. This is a scientific truth and it needs to be understood.

You may not have noticed, but all life's illusions are caused by things revolving at great speed. The wall looks very solid; the rock under your feet feels clearly solid, but according to scientists there is nothing like a solid rock. It is now a well-known fact that the closer scientists observed matter, the more it disappeared. As long as the scientist was distant from matter, he believed in it. Mostly it was the scientist who used to declare that matter alone is truth, but now that very scientist is saying there is nothing like matter. Scientists say that the fast movement of particles of electricity creates the illusion of density. Density, as such, exists nowhere.

For example, when an electric fan moves with speed, we cannot see the three moving blades; one cannot actually count how many there are. If it moves even faster, it will appear as if a piece of circular metal is moving. It can be moved so fast that even if you sat on top of it, you wouldn't feel the gap between the blades; you would feel as if you were sitting on top of solid metal.

The particles in matter are moving with similar speed -- and the particles are not matter, they are fast-moving electric energy. Matter appears dense because of fast-moving particles of electricity. The whole of matter is a product of fast-moving energy -- even though it appears to exist, it is actually nonexistent. Similarly, the energy of consciousness is moving so fast that, because of it, the illusion of I is created.

There are two kinds of illusions in this world: one, the illusion of matter; second, the illusion of I, the ego. Both are basically false, but only by coming closer to them does one become aware they don't exist. As science draws closer to matter, matter disappears; as religion draws nearer I the I disappears. Religion has discovered that the I is nonexistent, and science has discovered that matter is nonexistent. The closer we come, the more we become disillusioned.

That's why I say: go within; look closely -- is there any I inside? I am not asking you to believe that you are not the I. If you do, it will turn into a false belief. If you take my word for it and think, "I am not; the ego is false. I am *atman*, I am *brahman*; the ego is false," you will throw yourself into confusion. If this merely becomes a repetitive thing, then you will only be repeating the false. I am not asking you for this sort of repetition. I am saying: go within, look, recognize who you are. One who looks within and recognizes himself discovers that "I am not." Then who *is* within? If I am not, then someone else must be there. Just because "I am not," doesn't mean no one is there, because even to recognize the illusion, *someone* has to be there.

If I am not, then who is there? The experience of what remains after the disappearance of I is the experience of God. The experience becomes at once expansive -- dropping I, you also drops, 'he' also drops, and only an ocean of consciousness remains. In that state you will see that only God is. Then it may seem erroneous to say that God is, because it sounds redundant.

It is redundant to say "God is," because God is the other name of "that which is." Is-ness is God -- hence to say "God is" is a tautology; it isn't correct. What does it mean to say "God is"? We identify something as "is" which can also become "is not". We say "the table is," because it is quite possible the table may not

exist tomorrow, or that the table did not exist yesterday. Something which did not exist before may become nonexistent again; then what is the sense in saying "it is"? God is not something which did not exist before, nor is it possible that he will never be again; therefore, to say "God is" is meaningless. He is. In fact, another name for God is "that which is." God means existence.

In my view, if we impose our God on "that which is," we are pushing ourselves into falsehood and deception. And remember, the Gods we have created are made differently; each has his respective trademark. A Hindu has made his own God, a Mohammedan has his own. The Christian, the Jaina, the Buddhist -- each has his own God. All have coined their own respective words; all have created their own respective Gods. A whole great God-manufacturing industry abounds! In their respective homes people manufacture their God; they produce their own God. And then these God-manufacturers fight among themselves in the marketplace the same way the people who manufacture goods at home do. Everyone's God is different from the other's.

Actually, as long as "I am," whatsoever I create will be different from yours. As long as "I am," my religion, my God will be different from other people's because they will be the creation of I, of the ego. Since we consider ourselves separate entities, whatever we create will have a separate character. If, to create religion, the appropriate freedom could be granted, there would be as many religions in the world as there are people -- not less than that. It is because of the lack of the right kind of freedom that there are so few religions in the world.

A Hindu father takes certain care to make his son a Hindu before he becomes independent. A Mohammedan father makes his son a Mohammedan before he becomes intelligent, because once intelligence is attained, a person won't want to become either a Hindu or a Mohammedan. And so there is the need to fill a child with all these stupidities before he achieves intelligence.

All parents are anxious to teach their children religion right from childhood, because once a child grows up he will start to think and to cause trouble. He will raise all sorts of questions -- and not finding any satisfactory answers, will do things difficult for the parents to face. This is why parents are keen to teach their children religion right from infancy -- when the child is unaware of many things, when he is vulnerable to learning any kind of stupidity. This is how people become Mohammedans, Hindus, Jains, Buddhists, Christians -- whatsoever you teach them to become.

And so, those we call religious people are often found to be unintelligent. They lack intelligence, because what we call religion is something which has poisoned us before intelligence has arisen -- and even afterwards it continues its inner hold. No wonder Hindus and Mohammedans fight with each other in the name of God, in the name of their temples and their mosques.

Does God come in many varieties? Is the God Hindus worship of one kind, and the God the Mohammedans worship of another? Is that why Hindus feel their God is desecrated if an idol is destroyed. Or Mohammedans feel their God is dishonored if a mosque is destroyed or burned?

Actually, God is "that which is." He exists as much in a mosque as he does in a temple. He exists as much in a slaughterhouse as he does in a place of worship. He exists as much in a tavern as he does in a mosque. He is as present in a thief as he is in a holy man -- not one iota less; that can never be. Who else is dwelling in a thief if not the divine? He is as present in Rama as he is in Ravana -- he is not one iota less in Ravana. He exists as much within a Hindu as he does within a Mohammedan.

But the problem is: if we come to believe that the same divinity exists in everyone, our God-manufacturing industry will suffer heavily. So in order to prevent this from happening, we keep on imposing our respective Gods. If a Hindu looks at a flower he will project his own God on it, see his God in it, whereas a Mohammedan will project, visualize his God. They can even pick a fight over this, although perhaps such a Hindu-Mohammedan conflict is a little far-fetched.

Their establishments are at a little distance from each other -- but there are even quarrels between the closely related "divinity shops." For example, there is quite a distance between Benares and Mecca, but there is not much distance in Benares between the temples of Rama and Krishna. And yet the same degree of trouble exists there.

I have heard about a great saint... I am calling him great because people used to call him great, and I am calling him a saint only because people used to call him a saint.

He was a devotee of Rama. Once he was taken to the temple of Krishna. When he saw the idol of Krishna holding a flute in his hands, he refused to bow down to the image. Standing before the image, he said, "If you would take up the bow and arrow, only then could I bow down to you, for then you would be my Lord." How strange! We place conditions on God also -- how and in which manner or position he

should present himself. We prescribe the setting; we make our requirements -- only then are we prepared to worship.

It is so strange we determine what our God should be like. But that's how it has been all along. What, up to now, we have been identifying as 'God', is a product based on our own specifications. As long as this man-made God is standing in the way, we will not be able to know that God who is not determined by us. We will never be able to know the one who determines us. And so we need to get rid of the man-made God if we wish to know the God which is. But that's tough; it's difficult even for the most kind-hearted person. Even for someone we otherwise consider a man of understanding, it's hard to get rid of this man-made God. He too clings firmly to the basic foolishness as much as a stupid man does. A stupid man can be forgiven, but it is difficult to forgive a man of understanding.

Khan Abdul Gaffar Khan arrived in India recently. He is preaching Hindu-Mohammedan unity all over the country, but he himself is a staunch Mohammedan; about this, there is not the slightest doubt. It doesn't bother him that he prays in the mosque like a loyal Mohammedan, yet he is going about preaching Hindu-Mohammedan unity. Gandhi was a staunch Hindu, and he also used to preach Hindu-Mohammedan unity. As the guru, so is the disciple: the guru was a confirmed Hindu; the disciple is a confirmed Mohammedan. And so long as there are confirmed Hindus and confirmed Mohammedans in the world, how can such unity come about? They need to relax a little, only then unity is possible. These zealous Hindus and Mohammedans are at the root of all the trouble between the two religions, although the roots of these troubles are not really visible. Those who preach Hindu-Mohammedan unity do not have the vaguest idea how to bring it about.

As long as God is different things to different people, as long as there are different places of worship for different people, as long as prayers are different and scriptures are different -- Koran being father for some and Gita being mother for others -- the vexing troubles between religions will never come to an end. We cling to the Koran and the Gita. We say, "Read the Koran and teach people to drop enmity and to become one. Read the Gita and teach people to drop enmity and to become one." We don't realize, however, that the very words of Koran and Gita are the root cause of all the trouble.

If a cow's tail gets cut off, a Hindu-Mohammedan riot will break out, and we will blame ruffians for causing the fight. And the funny thing is that no hoodlum has ever preached that the cow is our sacred mother. This is actually taught by our mahatmas, our holy men, who put the blame for creating riots on 'hoodlums'. ... Because when the tail does get cut off, then for the mahatmas' purpose, it is not the tail of the cow, it is the tail of the holy mother! When they bring this to people's attention, the riots begin, in which the hoodlums get involved and are later blamed for starting them.

So the people we call mahatmas are in fact at the root of all such troubles. Were they to step aside, the hoodlums would be harmless, they would have no power to fight. They get strength from the mahatmas. But the mahatmas remain so well hidden underground that we never ever realize they could be at the root of the problem.

What is the root of the problem, really? The root cause of all the trouble is your God -- the God manufactured in your homes. Try to save yourselves from the gods you create in your respective homes. You cannot manufacture God in your homes; the existence of such a God will be pure deception.

I am not asking you to project God. After all, in the name of God, what will you project? A devotee of Krishna will say he sees God hiding behind a bush holding a flute in his hand, while a devotee of Rama will see God holding a bow and arrow. Everyone will see God differently. This kind of seeing is nothing but projecting our desires and concepts. God is not like this. We cannot find him by projecting our desires and our concepts -- to find him we will have to disappear altogether. We will have to disappear -- along with all our concepts and all our projections. Both things cannot go hand in hand. As long as you exist as an ego, the experience of God is absolutely impossible. You as an ego will have to go; only then is it possible to experience him. I cannot enter the door of the divine as long as my I, my ego, exists.

I have heard a story that a man renounced everything and reached the door of the divine. He had renounced wealth, wife, house, children, society, everything, and having renounced all, he approached the door of the divine. But the guard stopped him and said, "You cannot enter yet. First go and leave everything behind."

"But I have left everything," pleaded the man. "You have obviously brought your 'I' along with you. We are not interested in the rest; we are only concerned with your 'I'. We don't care about whatever you say you have left behind, we are concerned with your 'I'," The guard explained. "Go, drop it, and then come back."

The man said, "I have nothing. My bag is empty -- it contains no money, no wife, no children. I possess nothing."

"Your 'I' is still in the bag -- go and drop it. These doors are closed to those who bring their 'I' along; for them the doors have always been closed," said the guard.

But how do we drop the I? The I will never drop by our attempts to do so. How can 'I' drop the very 'I' itself? This is impossible. It will be like someone trying to lift himself up by his shoelaces. How do I drop the I? Even after dropping everything, I will still remain. At the most one might say, "I have dropped the ego," and yet this shows he is still carrying his 'I'. One becomes egoistic even about dropping the ego. Then what should a man do? It's quite a difficult situation.

I say to you: there is nothing difficult about it -- because I don't ask you to drop anything. In fact, I don't ask you to *do* anything. The I, the ego, becomes stronger because of all the doing. I am merely asking you to go within and look for the I. If you find it, then there is no way to drop it. If it always exists there, what is there left to be dropped? And if you don't find it, then too, there is no way to drop it. How can you drop something which doesn't exist?

So go within and see if the I is there or not. I am simply saying that one who looks inside himself begins to laugh uproariously, because he cannot find his I anywhere within himself. Then what does remain? What remains then is God. That which remains with the disappearance of the I -- could *that* ever be separate from you? When the I itself ceases to exist, who is going to create the separation? It is the I alone which separates me from you and you from me.

Here is the wall of this house. Under the illusion that they divide space into two, walls stand -- although space never becomes divided in half; space is indivisible. No matter how thick a wall you erect, the space inside the house and the space outside are not two different things; they are one. No matter how tall you raise the wall, the space inside and outside the house is never divided. The man living inside the house, however, feels that he has divided the space into two -- one space inside his house and another outside it. But if the wall were to fall, how would the man differentiate the space within the house from the space without? How would he figure it out? Then, only space would remain.

In the same way, we have divided consciousness into fragments by raising the walls of I. When this wall of I falls, then it is not that I will begin to see God in *you*. No, then I won't be seeing *you*, I'll only be seeing God. Please understand this subtle distinction carefully.

It will be wrong to say I would begin to see God in you -- I won't be seeing you any more, I will only be seeing the divine. It's not that I would see God in a tree -- I would no longer see a tree, only the divine. When somebody says God exists in each and every atom he is absolutely wrong, because he is seeing both the atom and God. Both cannot be seen simultaneously. The truth of the matter is that each and every atom is God, not that God exists in each and every atom. It is not that some God is sitting enclosed inside an atom -- whatever is, is God.

God is the name given out of love to "that which is." "That which is," is truth -- in love we call it God. But it makes no difference by which name we call it. I do not ask, therefore, that you begin to see God in everyone, I am saying: start looking inside. As soon as you look within, you will disappear. And with your disappearance what you'll see is God.

ANOTHER FRIEND HAS ASKED: IF MEDITATION LEADS TO SAMADHI AND SAMADHI LEADS TO GOD, THEN WHAT NEED IS THERE TO GO TO THE TEMPLES? SHOULDN'T WE DO AWAY WITH THEM?

It is useless to go to temples, but it is equally useless to do away with them. Why should one bother to do away with something in which God doesn't exist anyway? Let temples be where they are. What question is there of getting rid of them? But every so often this trouble comes up.

For example, Mohammed said that God is not to be found in idols, so the Mohammedans thought it meant idols should be destroyed. And then a very funny thing started happening in the world: there were already people crazy about making idols; now another bunch of crazy people cropped up to destroy the idols. Now the idol-makers are zealously busy making idols, while the idol-destroyers are occupied day and night figuring out ways to destroy the idols. Someone should ask when Mohammed said that God is to be found in destroying idols? God may not be present in an idol, but who said God is present in destroying

idols? And if God is present in destroying idols, then what's the problem with God being present in the idol? God can be present in the idol too. And if he is not present in the idol, how can he be present in its destruction?

I am not saying we should do away with temples. What I am saying is that we must realize the truth that God is everywhere. Once we have realized this truth, everything becomes his temple -- then it's difficult to distinguish between a temple and a non-temple. Then wherever we stand, that will be his temple; whatever we look at, that will be his temple; wherever we sit, that will be his temple. Then there will no longer be any sacred places of pilgrimage -- the entire world will be a holy place. Then it will be meaningless to create separate idols, because then whatever is will be his image.

I am not advocating that you should get involved in doing away with temples, or that you should dissuade people from going to temples. I have never said that God is not present in the temple. What I am simply saying is that one who sees God only in a temple and nowhere else, has no knowledge whatsoever of God.

One who has realized God will feel God's presence everywhere -- in a temple as well as in a place which is not a temple. Then how will he distinguish what is a temple and what is not a temple? We identify a temple as a place which has God's presence in it, but if one feels his presence everywhere then every place is his temple. Then there will no longer be any need to build separate temples, or, by the same token, to do away with temples either.

I have observed that instead of making sense out of what I am saying, people very often make the mistake of understanding something totally opposite to what I may have said. People become interested more in what is to be done away with, what is to be destroyed, what is to be eliminated -- they don't try to understand what is. Such mistakes happen continuously.

One of the fundamental errors committed by man is that he hears something totally different from what is communicated to him. Now, some of you may take me as an enemy of temples, but you will rarely find a person more in love with temples than me. Why do I mention this? For the simple reason that I would like the whole earth to be seen as a temple; my concern is that everything be turned into a temple. But after listening to me, someone may come to understand that things would be better if we did away with temples. No purpose will be served by getting rid of these temples. Things will only work out well when the whole of life is made into a temple.

Those who see God in temples and those who destroy temples -- both are wrong. One who only sees God in the temple is mistaken. His mistake is: who else does he see outside the temple? Obviously, his mistake is that he does not see God except in the temple. Your temple is very puny; God is very vast -- you cannot confine God to your puny little temples. The other person's error is: he wants to get into doing away with temples, into destroying them -- only then, he thinks, can he see God. Your temples are too small to serve as dwelling places of God or to prevent anyone from seeing God. Remember, your temples are so ridiculously small they cannot become God's residence, nor can they become his prison, which, when destroyed, would supposedly make him free. You need to understand exactly what I am saying.

What I am saying is: only when we have entered meditation do we ever enter a temple. Meditation is the only temple with no walls; meditation is the only temple where, as soon as you enter, you *really* enter a temple. And one who begins to live in meditation begins living in the temple twenty-four hours a day.

What's the point in a man visiting the temple if he does not live in meditation? What's the sense in his going to someplace we generally identify as a 'temple'? It's not so easy that, while sitting in your shop, you may suddenly find your way to the temple. Of course, it's easy to carry your body to the temple; the body is such a poor thing you can bring it along with you anywhere you like. The mind is not that simple. A shopkeeper counting money in his shop can in fact get up suddenly, if he wants to, and bring his body to the temple. Just because his body is in the temple, the man may foolishly think that *he* is in the temple. However, if he ever looked into his mind a little, he would find, to his astonishment, that he was still sitting in his shop counting money.

I have heard....

A man was terribly harassed by his wife. All men are, but he was harassed a little too much. He was a religious man, but the wife was not at all religious. Ordinarily the opposite is the case -- the wife is religious, the husband is not -- but then, everything is possible! My understanding is that only one of the two can become religious. Both husband and wife can never become religious together; one will always be opposite the other. In this case the husband had become religious first, while the wife did not care to;

however, every day the husband tried to make her religious.

A religious person carries a fundamental weakness: he wants to make others like himself. This is very dangerous; this is being violent. It is ugly to try to make others like oneself. It is enough to state our point of view to others, but to get on their case and force them to believe what we believe amounts to what we might call a kind of spiritual violence.

All gurus indulge in this kind of activity. You can rarely find a person more violent than a guru. With his hands around the disciple's neck, a guru attempts to dictate what clothes to wear, how to keep his hair, what to eat, what to drink, when to sleep, when to get up -- this, that, and all kinds of things are thrust upon him. With impositions like these, the gurus just about kill people.

So the husband was very keen to make his wife religious. Actually, people find great pleasure in making other people religious. To become religious, as such, is a matter of great revolution, but people find tremendous satisfaction in pestering others to become religious, because in doing so they have already assumed they are religious people. But the wife would not listen to her husband. In despair, the husband approached his guru and begged him to come to his house and persuade his wife.

Early one morning, at about five o'clock, the guru arrived. The husband was already in the room of worship. The wife was sweeping the courtyard. The guru stopped her right then and there and said, "I have heard from your husband that you are not a religious person. You never worship God, you never pray, you never enter the temple your husband has made in your house. Look at your husband -- it is five o'clock and already he is in the temple."

The wife replied, "I don't recall my husband ever going to the temple."

The husband, sitting in his temple, overheard what his wife said and grew red with rage. A religious person gets angry very easily, and this is true beyond one's imaginings about one who is sitting in a temple. Heaven knows whether people sit in the temple to hide the flames of their anger or for something else. If one person becomes religious, he creates hell for the rest of the household.

The husband was totally outraged. He was halfway through his prayers when he overheard his wife. He couldn't believe his ears; what she said was total rubbish. Here he is, sitting in the temple, and she is telling his guru she doesn't know if he ever goes in there! He hurried to finish his prayer so he could come out and repair such a lie.

The guru began scolding the wife, "What are you talking about? Your husband goes to the temple regularly." Hearing this, the husband began reciting his prayer even more loudly. The guru said, "See how vigorously he is praying!"

Laughing, the wife said, "I can hardly believe you are taken in by this loud recitation too! Of course he is chanting God's name loudly, but as far as I can see he is not in the temple, he is at the shoemaker's, haggling over the price."

Now this was too much! The husband could hold himself back no longer. He dropped his worship and came running out of the temple. "What are all these lies? Didn't you see I was praying in the temple?" he shouted.

The wife said, "Look within yourself a little more closely. Were you really praying? Were you not bargaining with the shoemaker? And didn't you get into a fight with him?" The husband was taken aback, because what she was saying was true.

"But how did you know this?" he asked.

"Last night, before going to bed, you told me the first thing you would do this morning was go and buy a pair of shoes you badly needed. You also said you felt the shoemaker was asking too much for the shoes. It's my experience that the last thought before going to bed at night becomes the first thought the next morning. So I merely guessed you must be at the shoestore," the wife answered.

The husband said, "There is nothing left for me to say, because you are right. I was indeed at the shoemaker's and we fought over the price of the shoes. And the more heated the argument became, the louder I repeated the name of God. I may have been chanting God's name outwardly, but inside I was involved in a fight with the shoemaker. You are right; perhaps I have never really been in the temple."

Entering a temple is not so easy -- it is not that you can enter any place and say that you are in a temple. Your body may have entered the temple, but what about your mind? How can you trust where your mind will be the next moment? And once your mind has entered the temple, why bother if the body is in the temple or not? The mind which has found the entrance into the temple suddenly discovers that it is surrounded on all sides by the vast temple, that now it is impossible to step out of the temple. Wherever you

go, you will still be within his temple. You may go to the moon.... Recently Armstrong landed on it. Does that mean he left God's temple? There is no way you can step out of God's temple. Do you imagine there is any place left where one can be outside his temple?

So those who think the temple they have made is the only temple of God, and that no temple of God exists outside of it, they are wrong. And those who think that this temple should be destroyed because God is not present here -- they are equally wrong as well.

Why blame the poor temples? If we could step out of our illusion that God exists only in temples, our temples could become very beautiful, very loving, very blissful. A village, in fact, looks incomplete without a temple. It can be a very joyful thing to have a temple. But a Hindu temple can never be a source of joy, nor, for that matter, can a Mohammedan or a Christian temple be a source of joy. Only God's temple can be a source of joy.

But Hindu, Mohammedan and Christian politics are so deep that they never allow a temple to represent the divine being. That's the reason Hindu shrines and Mohammedan mosques look so ugly. An honest man hesitates to even look on them. They have turned into hotbeds of scoundrels; all kinds of mischief is planned there. And those who plan this mischief do not necessarily know what they are doing. It is my understanding that no one plans mischief with much understanding; mischief is always planned in unawareness. And the whole earth is caught up in this mess.

If temples ever do disappear from the face of the earth, it will not be because of the atheists, but because of the so-called theists. Temples are already disappearing; they have almost disappeared. If we want to save temples on this earth, first we will have to see the vast temple around us -- existence itself. Then the smaller temples will automatically be saved; then they will survive as symbols of the divine presence. It's as if I gave you a handkerchief as a gift... the gift may be worth a few *paisa*, but you preserve it safely in a treasure chest.

Once I visited a village. People came to see me off at the railway station and someone put a garland around my neck. I took it off and handed it to a girl standing nearby. I visited the same village after six years, and the same girl came up to me and said, "I have saved the garland you gave me last time. Although the flowers have faded and people say there is no fragrance left in them, yet they are as fresh and fragrant as they were the first day. After all, you gave them to me."

I visited her house and she brought out a lovely wooden box in which the garland was carefully placed. The flowers had withered and were all dry; they had lost their fragrance. Anyone seeing it might have asked, "Why have you left this rubbish in such a beautiful box? What's the need? The box is valuable and the rubbish is worthless." The girl could throw the box away but not the rubbish. She could see something else in the rubbish -- for her it was a symbol; it contained someone's loving memory. It might be rubbish to the rest of the world, but not to her.

If the temples, the mosques, the churches could just remain the reminders of man's longing to ascend toward God.... And this is the truth. Take a look at the rising steeple of a church, the rising minaret of a mosque, the sky-high dome of a temple. They are nothing but symbols of man's desire to rise, symbols of his journey in search of God. They are symbols of the fact that man is not happy with only a house, he wants to build a temple as well. Man is not happy only being on the earth, he wants to ascend towards the sky as well.

Have you ever noticed the earthen lamps burning in the temples? Have you ever wondered why these lamps, containing *ghee*, containing purified butter, are kept burning in the temple? Have you ever realized that these lamps are the only things on earth whose flame never goes downwards? -- it always moves upwards. Even if you turn the lamp upside down, the flame still moves upwards. The flame, which always moves upwards, is a symbol of human aspirations. We may be living on the earth, but we would also like to make our abode in the sky. We may remain tied to the earth below, but we also long to move freely in the open skies.

And have you ever noticed how fast a flame rises and disappears? Also, have you ever observed that once the flame has risen and disappeared, you can never find a trace of it? This is symbolic too -- of the fact that the one who ascends, disappears. The earthen lamp is solid matter, while the flame is very fluid -- no sooner does it rise than it disappears. So the flame of the lamp contains the message. It is a symbol of the fact that whosoever rises above the gross will disappear.

It is purely out of love that a man chooses to burn ghee in his lamp. Although there is nothing wrong in using kerosene oil in a lamp -- God is not going to prevent you from doing so -- we feel that only one who has become pure like ghee can move upwards. The flame of a kerosene lamp will move upwards too --

kerosene is no less than ghee -- but ghee is a symbol of our feeling that one who has become pure will be able to rise higher.

Temples, mosques, and churches are also symbols of a similar type. They can be very lovely. They are beautiful symbols -- incredible illustrations created by man. But they have become ugly because so much nonsense has entered them. Now a temple no longer remains a temple -- it has become the temple of the Hindus. And not only of the Hindus but of the *vaishnavas*. And not only of the Vaishnavas but the temple of such and such a person. And so, with such continuous disintegration, all temples have turned into hotbeds of politics. They nurture the groupism and bigotry that lead everyone to disaster. By and by, they have all turned into establishments which continue to exploit and maintain their vested interests.

I am not asking you to do away with temples, I am asking you to get rid of all that is worthless and has become part of the temples. Their vested interests have to be destroyed. Temples have to be saved from turning into establishments; they have to be saved from groupism and bigotry. A temple is a very beautiful place if it remains just a reminder of God, if it remains his symbol, if it reflects a phenomenon rising towards the sky.

What I am saying is that as long as temples remain the mainspring of politics, they will continue to cause misfortune. And, indeed, now the temples are nothing but the mainsprings of politics. When a temple is built for the Hindus, it automatically becomes a hotbed of politics, because politics means groupism. And religion is something which has absolutely nothing to do with groupism. Religion means a sadhana, an individual commitment to spirituality, and politics means groupism. Always be aware that religion can be related to a sadhana, but it can have no relation to groupism. Politics survives on groupism, groupism survives on hatred, and hatred survives on blood -- and the whole mischief goes on....

As a symbol of God the temple has become impure. That impurity has to be removed; then it will be a symbol of great beauty. If a village has a temple which belongs neither to the Hindus nor to the Mohammedans nor to the Christians, the village will look beautiful. The temple will become an adornment of the village. The temple will become a reminder of the infinite. Then those who enter the temple will not feel that, by doing so, they have come near God, that outside they were away from him; people will simply feel that the temple is a place which makes it easy to enter within themselves, that the temple is only meant to be a place where one experiences beauty, peace and solitude. Then the temple will simply be an appropriate place for meditation. And meditation is the path leading to God.

Everyone cannot find it easy to make his house so peaceful that it can be used for meditation, but together a whole village can certainly build such a peaceful house. Everyone cannot afford to hire a tutor for his children and provide them with a separate school building, garden and playground. If each and every person started doing this, it would create a problem -- only a limited number of children would get educated -- so we build a school in the village and provide all that is necessary for the children of the entire village. Similarly, each village should have a place for sadhana, for meditation. That is all a temple and a mosque mean, nothing more. At present, they are no longer places for sadhana, they have become centers for spreading trouble and mischief.

So we don't need to do away with the temples. We must, however, take care that a temple does not continue to be a center for causing trouble. We must also take care that the temple returns to the hands of religion, and does not remain in the hands of Hindus or Mohammedans.

If the children of a town can go as freely to the mosque as they can to the temple, as freely to the church as they can to the temple of Shiva, then such a town is truly a religious town. Then the people of this town are good people. Then the parents of this town are not the enemies of their children. One can see that the parents of this town love their children, and are laying a foundation so that their children do not fight amongst themselves. The parents of this town would tell their children, "A mosque is your house as much as a temple is. Go wherever you find peace. Sit there, seek God there. All houses are God's, but to have a glimpse of him is what matters. And for this, go within yourself. Or go wherever you feel." The day this will become a reality, the right kind of temple will be created in the world. We have not been able to build it as yet.

I am not among those who wish to get rid of temples. On the contrary, I am saying that our temples have already been destroyed by the very people who claim to be their guardians. But when we will be able to see this is hard to say. And then people misunderstand, they get the idea that I am among the destroyers of temples. What would I gain by destroying a temple? Whatsoever is unlike a temple, which has gathered around the temple, must, of course, be eliminated. It is quite all right to involve oneself in an effort to do so.

One last question, and we will begin our meditation. One friend has asked after the morning discussion:

DO SOULS SOMETIMES WANDER AFTER LEAVING THE BODY?

Some souls do find it difficult to take on a new body right after death. There is a reason for this, and perhaps you may not have thought that this could be the reason. All souls, if divided, would fall into three categories. One is the lowest -- people with the most inferior type of consciousness; another is of the very highest kind, very superior, the purest kind of consciousness; and the third consists of people in between -- a combination of something of both.

Let's take the example of a *damroo*, a small drum. It is broad at the ends and thin in the center. Were we to reverse it so that it was broad in the center and narrow at the ends, we would understand the situation of disembodied souls. At the narrow ends there are very few souls. The most lowly souls find it as difficult to take a new body as the superior ones do. Those in between do not face the slightest delay -- they attain a new body as soon as they leave the previous one. The reason is that for the mediocre souls, the middle ones, a suitable womb is always available.

As soon as a person dies, the soul sees hundreds of people, hundreds of couples, copulating -- and whichever couple it becomes attracted to, it enters the womb. Many superior souls, however, cannot enter ordinary wombs; they require extraordinary wombs. The superior soul requires the union of a couple with an exceptionally high level of consciousness so that the highest degree of possibilities becomes available for their birth. And so, a superior soul has to wait for the right womb. Similarly, inferior souls have to wait also, because they cannot easily find a couple either, they cannot easily find a womb of an inferior type. Thus, both the highest and the lowest types are not easily born, while the mediocre types have no difficulty. There are wombs continuously available to receive them -- the mediocre soul is immediately attracted to any one of them.

I talked about Bardo in the morning. In this method the dying man is told, "You will see hundreds of couples copulating. Don't be in a hurry. Think a little, take a little time, remain there for a while before you enter a womb. Don't immediately enter whichever womb attracts you. It is as if a person goes downtown and buys whatsoever catches his fancy in a showroom. Whichever shop comes into view first, he is pulled to it; he enters the shop immediately. But an intelligent customer goes to several shops, checks and rechecks the items, makes enquiries, confirms the prices, and then decides.

So in the Bardo method the dying man is warned, "Beware! Don't rush, don't hurry, keep searching; give it thought, take everything into consideration." This is told to him because, continuously, hundreds of people are copulating. The person clearly sees hundreds of couples making love, and among them he is only attracted to that couple capable of giving him a suitable womb.

Both superior and inferior souls have to wait until they find a suitable womb. The inferior souls do not easily find a womb of such an inferior character that through it they can attain their possibilities. Also, superior souls do not readily find a womb of a superior character. The inferior souls, stranded without bodies, are what we call evil spirits, and the superior souls waiting to take birth, we call them *devatas*, gods. Superior souls waiting for the right womb are gods. Ghosts and evil spirits are the lowest kind of souls -- stranded because of their inferior quality. For the ordinary soul a womb is always available. No sooner does death occur than the soul instantly enters a womb.

THE SAME FRIEND HAS ALSO ASKED: CAN THESE SOULS WHO ARE WAITING TO BE BORN ENTER INTO SOMEONE'S BODY AND HARASS THAT PERSON?

This, too, is possible -- because the inferior souls, those who have not yet found a body, remain very tormented; while, without bodies, the superior souls are happy. You should keep this distinction in mind. Higher souls always look upon the body as a kind of bondage of one sort or another. They wish to remain so light they even prefer not to carry the weight of a body. And, ultimately, they want to be free from the body, because they find even the body is nothing but a prison. Eventually, they feel the body makes them do certain things which are not worth doing. And so these souls are not very attracted to the body. The inferior souls cannot live for a moment without a body; their interest, their happiness is tethered to the body.

Certain pleasures can be attained without being in a body. For example, there is the soul of a thinker. Now, one can have the pleasure of thinking without being in a body, because thought has nothing to do with the body. So if the soul of a thinker begins to wander and does not attain a body, it never shows any hurry to be in the body again because it can enjoy the pleasure of thinking even in the state it is in. But, let's say someone enjoys food with a passion. That pleasure is not possible without being in a body, so in such a case, the soul becomes tremendously restless to find a way to enter a body. And if it fails to find a suitable womb, then it can enter a body which has a weak soul. A weak soul means one which is not the master of its body. And this happens when the weak soul is in a state of fear.

Remember, fear has a very deep meaning. Fear means that which causes you to shrink. When you are in fear you shrink; when you are happy you expand. When a person is in a state of fear his soul shrinks, and consequently a large space is left vacant in his body for another soul to enter and occupy. Not only one, many souls can enter and occupy that space at once. So when a man is in a state of fear, a soul can enter his body. And the only reason a soul would do that is because all its cravings are tethered to the body; it attempts to satisfy its cravings by entering someone's body. This is totally possible. Complete facts are available to support it; it is totally based on reality.

What this means is that a fearful person is always in danger; he is always in a shrunken state. He lives, as it were, in one room of his house, while the rest of the rooms remain vacant and can be occupied by other guests.

Occasionally higher souls also enter a human body, but they do so for very different reasons. There are some acts of compassion which cannot be carried out without being in a body. Say, for example, that a house catches fire and no one steps forward to save it from burning down. The crowd stands there, powerless; no one dares enter the burning house. Suddenly a man steps forward, puts out the fire and manages to save somebody trapped inside. Later on, when everything is over, the man himself wonders how he did it. He feels quite sure he moved and acted under the influence of some unknown power -- that it was not his doing, that someone else did it. In such instances, where man is unable to muster the courage for some good cause, some higher soul can enter a human body and accomplish the task. But these are rare happenings.

Since it is difficult for superior souls to find suitable wombs, they sometimes have to wait for hundreds of years before their next birth. And surprisingly enough, these souls appear on the earth almost at the same time. For example, Buddha and Mahavira were both born in India 2,500 years ago. Both were born in Bihar, and during the same period six other enlightened beings were present in the same state, in Bihar. Their names are not known to us because they did not initiate any disciples, because they had no followings -- that is the only reason -- but they were of the same caliber as Buddha and Mahavira. And they conducted a very daring experiment: none of them initiated any followers. One of these people was Prabuddha Katyayana, another was Ajit Keshkambal, and yet another was Sanjay Vilethiputra. Then there was Makhali Gosal, and there were others. In that period of time, eight people of the same genius and the same potential were born simultaneously, in that very state of Bihar. With all the world available, these eight souls waited for a long time to be born in that small area of Bihar. And when the opportunity came, it came all at once.

Often it happens, as well as for evil souls, that a chain of births comes to pass for the good. At the same time as Buddha and Mahavira, Socrates was born in Greece, followed after a time by Plato and Aristotle. At about the same time in China, Confucius, Lao Tzu, Chuang Tzu and Mencius, Meng Tzu, were born. Some incredible people took birth all at once in different parts of the world at approximately the same time. The whole world was filled with some fascinating people. It seems as if the souls of all these people were waiting for some time. Then an opportunity came their way; wombs became available to them.

When, by chance, wombs do become available, many wombs become available all at once. It is just like the blooming of a flower. When the season arrives, you find one flower has blossomed, and then you see the second flower, and then the third. The flowers were just waiting to bloom. Dawn arrives, and it is just a question of the sun rising above the horizon and the flowers begin to bloom. The buds burst open and the flower blooms. The flowers were waiting the entire night, and as the sun arose, they bloomed.

Exactly the same thing happens with inferior souls. When a suitable environment develops on earth, they take birth in a chain. For example, in our time, people like Hitler, Stalin and Mao were all born during the same period. Such horrible people must have waited for thousands of years to take birth; they can't find wombs that easily. Stalin alone killed about six million people in the Soviet Union, and Hitler killed about ten million people all by himself.

The death contraptions devised by Hitler were unique in the history of mankind. He carried out mass

murder in a way no one had ever done before; next to him, Tamerlane and Genghis Khan seem novices. Hitler devised gas chambers for mass murder. He found it too cumbersome and costly to kill people one by one and then dispose of their bodies, so he devised ingenious methods of mass murder. There are other means of mass murder too -- for example, as happened in the recent communal riots at Ahmedabad, or at other places -- but these are all very expensive methods.

Also, it is such an effort to kill people one by one -- and it takes a lot of time as well. Killing people one by one doesn't work: you kill one here, and another is born somewhere else. So Hitler would have five thousand people put in a gas chamber together, and with the flick of a button these five thousand people were virtually turned into vapor; they would simply evaporate. The chamber would be empty; no sign of them would be left. Not a drop of blood was spilled, not a single grave was dug. It was all very neat.

No one can accuse Hitler of bloodshed. If God is still dispensing justice by the old standards, he will find Hitler totally innocent. He did not spill a drop of blood; he pierced no breast with his sword, he simply devised an ingenious method of killing, a means beyond description. He placed people in a gas chamber, switched on a high-voltage button and the people simply evaporated. Not a sign was left to prove they had ever existed. Hitler, for the first time, got rid of people as one boils water and turns it into vapor. He turned ten million people into gas!

It is very difficult for a soul like Hitler's to find a new body quickly. And it is good it is so difficult, otherwise the earth would be in great trouble. Hitler will have to wait for a very long time, because it is extremely difficult for a conception of such a low quality to take place again.

What does it mean to be born through an inferior conception? It means that generations of the parents' ancestors have a long chain of evil deeds to their credit. In a single lifetime one cannot accumulate enough evil to account for the conception of a person like Hitler. To produce a son like Hitler, how much evil, how many murders can one man commit in one lifetime? For a son like Hitler to choose his parents, a long chain of evil deeds is required, deeds performed by the parents for hundreds, thousands, millions of years. This means that if a person were to work in a slaughterhouse continuously for thousands of years, only then could his genes, his breed, become capable of attracting a soul like Hitler's.

The same holds true for a good soul. For an average, ordinary soul there is no difficulty taking birth; there are wombs all over ready to receive such souls. And besides, its demands are very ordinary. There are the same cravings: eating, drinking, making money, enjoying sex, seeking honor and position -- such ordinary longings. Everyone longs for these things, and so the soul has no problem finding a womb. All parents can give any soul the opportunity to achieve all these ordinary things. However, if, in a human body, a soul wants to live a life so pure that he will even hesitate to press the earth with his feet, he will live in such total love that he won't want anyone to be troubled by his love or his love to become a burden on anyone, then we will have to wait a long time for such souls to take birth.

Now let's get ready for the evening meditation. Let me first make a few things clear. I have observed that you sit very close to each other, and this doesn't allow you to sit without worrying you might fall on somebody else. This situation won't allow you to go deep. So the first thing you need to do is: be at a distance from each other. Those who feel like lying down may do so. Even later, during the meditation, if you feel your body is going to fall on the ground, then don't hold yourself back. Let go completely; allow the body to drop.

Now, turn off the lights.

The first thing: close your eyes. Relax your body.... Relax your body totally, as if there is no body left any more. Feel that all the energy of your body is moving in... feel that you are moving inside the body. You have to withdraw all your energy inside.

For three minutes I will give suggestions that your body is relaxing, and you have to feel it. You have to keep feeling your body and relaxing it. Slowly you will feel that you have lost your hold over the body -- then if the body begins to fall, let it fall; don't hold it. If it falls forward, let it fall; if it falls backwards, let it fall. From your side, don't maintain any hold on the body. Let your hold over the body go. This is the first stage.

Now I will give suggestions for three minutes. Similarly, I will give suggestions for your breathing, and then for your thoughts. At the end, for ten minutes, we will be lost in silence.

Your body is relaxing. Feel it: your body is relaxing... your body is relaxing... your body is relaxing.... Let go, as if the body is no more. Give up your hold. Your body is relaxing... drop all control over the body, as if your body is dead.

You have moved inside; the energy has been sucked inside -- now the body is left behind like a shell. The body is relaxing... the body is totally relaxed.... Let go. You will feel that it has gone, gone, gone. Let it fall if it will. The body is relaxed, as if you are dead now, as if the body is no more, as if the body has disappeared....

Relax your breathing also. Your breathing is relaxing... feel that your breathing is relaxing... your breathing has totally relaxed.... Let go... let the body go; let the breathing go too. Your breathing has relaxed.

Your thoughts are also becoming silent... thoughts are becoming silent.... Feel your thoughts becoming totally silent... feel inside, thoughts are calming down. The body is relaxed, the breathing is relaxed, thoughts are silent....

Everything is silent within you. We are sinking into this silence; we are sinking, we are falling deeper and deeper as one falls into a well, keeps on falling deeper and deeper... just like this, we are falling deeper and deeper into emptiness, into *shunya*. Let go, let go your hold completely.... Keep drowning in emptiness, keep drowning.... Inside, only consciousness will remain, burning like a flame, watching, just a witness.

Just remain a witness. Keep watching inside.... Outside everything is dead; the body has become totally inert. Breathing has slowed down, thoughts have slowed down; inside, we are falling into silence. Keep watching, keep watching, watching continuously -- a much deeper silence, a much more profound silence will grow. In that watching state, 'I' will also disappear -- only a shining light, a burning flame will remain.

Now I will be still for ten minutes, and you keep on disappearing within, deeper and deeper. Give up your hold, let go. Just keep watching. For ten minutes, just be an onlooker, be a witness.

Everything is silent.... Look within, keep looking within.... Inside, let there be just watching. The mind is becoming more and more silent.... At a distance you will see your body lying -- as if it is someone else's body. You will move away from the body, as if you have left the body. It seems someone else is breathing....

Go even further within, go deeper inside.... Keep watching, keep looking inside, and the mind will totally sink into nothingness. Go deeper, go deeper down within... keep watching... the mind has become totally silent.

The body is left behind, the body is as if dead. We have moved away from the body. Let go, let go totally; do not hold back at all, as if you are dead inside. The mind is becoming even more silent... the body is lying far away; we have moved far away from the body.... The mind has become totally silent....

Look inside. The 'I' has disappeared totally, only consciousness is left, only knowing is left. Everything else has disappeared....

Slowly, take a few deep breaths. The mind is now totally silent. Watch each and every breath, and you will feel the mind becoming even more silent. Your breathing will also seem separate from you, far away from you. Breathe softly and slowly. Watch how far away the breath is... watch how distant it is from you.

Slowly, take a few deep breaths. Then open your eyes slowly. There is no need to hurry to get up. If you are unable to open your eyes, there is no need to hurry. Open your eyes slowly and softly, and then look outside for a moment....

Our evening meditation is now over.

And Now, And Here, Vol 1

Chapter #4
Chapter title: Returning to the Source

30 October 1969 am in Meditation Camp at Dwarka, Gurujat, India

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A FRIEND HAS ASKED: ACCORDING TO WHAT YOU HAVE SAID, ONE CAN TRIUMPH OVER DEATH THROUGH MEDITATION OR SADHANA. BUT THEN, DOESN'T THE SAME STATE EXIST WHEN WE ARE IN SLEEP? AND IF IT DOES, THEN WHY CAN'T DEATH BE CONQUERED THROUGH SLEEP?

The first thing that needs to be understood is that triumph over death does not mean there is something like death to conquer. To triumph over death simply means you will come to know there is no death. To know that death is not is to conquer it. There is nothing like death to be conquered. As soon as one knows there is no death, our ongoing and losing battle with death ceases. Some enemies exist, and there are others that in reality do not exist but only seem to exist. Death is one of those enemies with no real existence; it only seems to exist.

And so, do not take the triumph to mean that somewhere death exists and that we shall conquer it. This would be like a man going crazy fighting with his shadow, until someone points out to him, "Look closely, the shadow has no substance. It is merely an appearance." If the man looked at the shadow and realized what he was doing, he would laugh at himself; only then could he know he has conquered the shadow. Conquering the shadow simply means there was not even the tiniest shadow to be fought with; anyone attempting to do so would go crazy. One who fights with death will lose; one who knows death will triumph over it.

This also means that if death is not, then in reality we never ever die -- whether we are aware of it or not. The world does not consist of those people who die and those who do not die -- no, it's not like that. In this world no one ever dies. There *are* two kinds of people, however: those who know this as a fact, and those who don't -- this is the only difference.

In sleep we reach the same place we do in meditation. The only difference is that in sleep we are unconscious, while in meditation we are fully conscious. If someone were to become fully aware, even in his sleep, he would have the same experience as in meditation.

For example, if we were to put a person under anesthetic, and in his unconscious state bring him on a stretcher to a garden where flowers are in full bloom, where fragrance is in the air, where the sun is shining and the birds are singing, the man would be completely unaware of all this. After we brought him back and he was out of the anesthesia, if we asked him how he liked the garden, he would not be able to tell us anything. Then, if you were to take him to the same garden when he was fully conscious, he would experience everything present there when he had been brought in before. In both cases, although the man was brought to the same place, he was unaware of the beautiful surroundings in the first instance, while in the second instance he would be fully aware of the flowers, the fragrance, the song of the birds, the rising sun. So although you will undoubtedly reach as far in an unconscious state as you will reach in a conscious state, to reach some place in an unconscious state is as good as not reaching there at all.

In sleep we reach the same paradise we reach in meditation, but we are unaware of it. Each night we travel to this paradise, and then we come back -- unaware. Although the fresh breeze and the lovely fragrance of the place touch us, and the songs of the birds ring in our ears, we are never aware of it. And yet, in spite of returning from this paradise totally unaware of it, one might say, "I feel very good this morning. I feel very peaceful. I slept well last night."

What do you feel so good about? Having slept well, what good happened? It cannot be only because you slept -- surely you must have been somewhere; something must have happened to you. But in the morning you have no knowledge of it, except for a vague idea of feeling good. One who has had a deep sleep at night gets up refreshed in the morning. This shows the person has reached a rejuvenating source in sleep -- but in an unconscious state.

One who is unable to sleep well at night finds himself more tired in the morning than he was the previous evening. And if a person does not sleep well for a few days it becomes difficult for him to survive, because his connection with the source of life is broken. He is unable to reach the place it is essential he should.

The worst punishment in the world is not death -- as a punishment death is easy; it occurs in a few moments. The worst punishment ever devised on earth is not letting a person go to sleep. Even to this day, there are countries like China and Russia where prisoners are made to go without sleep. The torture a prisoner goes through, if he is not allowed to sleep for fifteen days, is beyond our imagination -- he almost goes mad. He begins to divulge all the information he otherwise would not have let the enemy know. He begins to blabber, totally unaware of its implications.

In China, systematic methods have been devised. For six months prisoners are not allowed to sleep. Consequently, they become totally insane. They completely forget who they are, what their names are, what their religion is, which town or city they come from, what their country is -- they forget everything. Lack of sleep throws their consciousness into complete disorder, into chaos. In that condition they can be made to learn anything.

When the American soldiers captured in Korea returned from the prison camps of Russia and China, denial of sleep had left them in such terrible shape that when they came out they were openly antagonistic to America and in favor of communism. First these soldiers were not allowed to sleep, and when their consciousnesses became disordered, they were indoctrinated into communism. Once their identities were thrown into chaos, through repeated suggestions they were told they were communists. So before their release they were completely brainwashed. Looking at these soldiers, American psychologists were dumbfounded.

If a person is denied sleep, he becomes cut off from the very source of life. Atheism will continue to grow in the world in the same ratio as sleep continues to get lighter. In countries where people have lighter sleep, atheism will be more on the increase there. And in countries where people have deeper sleep, the more theism will be on the increase. But this theism and atheism are a totally strange thing for man, because they grow out of an unconscious state. A person who has a deep sleep spends the next day in peace, while the one who does not have a deep sleep remains restless and troubled the following day. How in the world can a restless and troubled mind be receptive to God? A mind which is disturbed, dissatisfied, tense and angry, refuses to accept God, denies his existence.

Science is not at the bottom of the increasing atheism in the West; the disorderly, chaotic condition of sleep is at the root of it. In New York, at least thirty percent of the people cannot sleep without tranquilizers. Psychologists believe that if this condition prevails for the next hundred years, not a single person will be able to sleep without medication.

People have completely lost sleep. If a man who has lost sleep were to ask you how you go to sleep, and your answer were, "All I do is put my head on the pillow and fall asleep," he will not believe you. He will find this impossible and suspect there must be some trick he doesn't know to it -- because he lays his head on the pillow too, and nothing happens.

God forbid, but a time may come, after a thousand or two thousand years, when everyone will have lost natural sleep, and people will refuse to believe that a thousand or two thousand years before their time, people simply rested their heads on their pillows and fell asleep. They will take this as fiction, a mythical story from the Puranas. They will not believe it to be true. They will say, "This is not possible, because if that isn't true about us, how can it be true about anyone else?"

I am drawing your attention to all of this because three or four thousand years ago people would close their eyes and go into meditation as easily as you go to sleep today. Two thousand years from now it will be difficult to sleep in New York -- it is difficult even today. It is becoming difficult to sleep in Bombay, and soon it will become difficult in Dwarka as well -- it is just a matter of time. Today it is hard to believe there was a time when a man could close his eyes and go into meditation -- because now, when you sit with your eyes closed, you reach nowhere; inside, thoughts keep hovering around and you remain where you are.

In the past, meditation was as easy for those who were close to nature as sleep is for those who live close to nature. First meditation disappeared; now sleep is on its way out. Those things are first lost which are conscious; after that, those things are lost which are unconscious. With the disappearance of meditation the world has almost become irreligious, and when sleep disappears the world will become totally irreligious. There is no hope for religion in a sleepless world.

You will not believe how closely, how deeply, we are connected to sleep. How a person will live his life depends totally on how he sleeps. If he does not sleep well, his entire life will be a chaos: all his relationships will become entangled, everything will become poisonous, filled with rage. If, on the contrary, a person sleeps deeply, there will be freshness in his life -- peace and joy will continuously flow in his life. Underlying his relationships, his love, everything else, there will be serenity. But if he loses sleep, all his

relationships will go haywire. He will have a messed-up life with his family, his wife, his son, his mother, his father, his teacher, his students -- all of them. Sleep brings us to a point in our unconscious where we are immersed in God -- although not for too long. Even the healthiest person only reaches to his deeper level for ten minutes of his nightly eight hours' sleep. For these ten minutes he is so completely lost, drowned in sleep, that not even a dream exists.

Sleep is not total as long as one is dreaming -- one keeps moving between the states of sleep and wakefulness. Dreaming is a state in which one is half-asleep and half-awake. To be in a dream means that even though your eyes are closed, you are not asleep; external influences are still affecting you. The people you met during the day, you are still with them at night in your dreams. Dreams occupy the middle state between sleep and wakefulness. And there are many people who have lost sleep -- they merely remain in the dreaming state, without ever reaching the state of sleep. And that you don't remember in the morning that you dreamt all night is beside the point. Much research on sleep is being carried out in America. Some ten big laboratories have been experimenting on thousands of people for about eight to ten years.

Americans are showing interest in meditation because they have lost sleep. They think that perhaps meditation may bring their sleep back, that it may bring some peace into their lives. That's why they look upon meditation as nothing more than a tranquilizer. When Vivekananda first introduced meditation in America, a physician came to him and said, "I enjoyed your meditation immensely. It is absolutely a non-medicinal tranquilizer. It's not a medicine and yet it puts one to sleep -- it's great." Yogis are not the reason their influence is growing so much in America -- the lack of sleep is the real cause. Their sleep is in a mess, and consequently life in America is filled with heaviness, depression, tension. So in America we see the growing need for tranquilizers -- somehow, to bring sleep to people.

Every year, millions of dollars are being spent on tranquilizers in America. Ten big laboratories are conducting research on thousands of people who are being paid to undergo nights of rather uncomfortable, painful sleep. All kinds of electrodes and thousands of wires are attached to people's bodies, and they are examined from all angles to find out what is happening inside them.

One incredible discovery these experiments have revealed is that man dreams almost the whole night. Waking up, some people said they didn't dream, while some said they did. But in fact, all of them dreamt. The only difference was that those with better memories remembered dreaming, while those with weaker memories could not recall dreaming. It was found, however, that a completely healthy person was able to slip into a deep, dreamless sleep for ten minutes.

Dreams can be scanned through machines. Nerves in the brain remain active during our dreaming state, but as the dream stops, the nerves cease to be active as well, and the machine indicates a gap has occurred. The gap shows that at that time the man was neither dreaming nor thinking -- he was lost somewhere.

It is interesting that the machines keep recording movement inside the man while he is in the dreaming state, but as soon as he falls into dreamless sleep, the machine shows a gap. They don't know where the man disappeared in that gap. So dreamless sleep means the man has reached a place beyond the machine's range. It is in this gap that man enters the divine.

The machine is unable to detect this space in between, this gap. The machine records the internal activity as long as the man is dreaming -- then comes the gap and the man disappears somewhere. And then, after ten minutes, the machine starts recording again. It is difficult to say where the man was during that ten-minute interval. American psychologists are very intrigued by this gap; hence they consider sleep the biggest mystery. The fact is that next to God, sleep is the only mystery. There is no other mystery.

You sleep every day, yet you have no idea what sleep is. A man sleeps all through his life, and yet nothing changes -- he knows nothing about sleep. The reason you don't know anything about sleep is that when sleep is there, you are not. Remember, you *are* only as long as sleep is not. And so, you come to know only as much as the machine knows. Just as in the face of the gap the machine stops and is unable to reach where the man has been transported, you cannot reach there either -- because you are no more than a machine as well.

Since you do not come across that gap either, sleep remains a mystery; it remains beyond your reach. This is so because a man falls into wakeless sleep only when he ceases to exist in his "I-am-ness." And therefore, as the ego keeps growing, sleep becomes less and less. An egoistic person loses his capacity to sleep because his ego, the I, keeps asserting itself twenty-four hours a day. It is the I that wakes up, the same I that walks on the street. The I remains so present the entire twenty-four hours that at the moment of falling asleep, when the time approaches to drop the I, one is unable to get rid of it. Obviously, it becomes difficult to fall asleep. As long as the I exists, sleep is impossible. And, as I told you yesterday, as long as the I

exists, entering into God is impossible.

Entering into sleep and entering into God are exactly one and the same thing; the only difference is that through sleep one enters into God in an unconscious state, while through meditation one enters into God in a conscious state. But this is a very big difference. You may enter God through sleep for thousands of lives, yet you will never come to know God. But if, even for a moment, you enter meditation you will have reached the same place you have reached in deep sleep for thousands and millions of lives -- although always in an unconscious state -- and it will transform your life totally.

The interesting thing is that once a person enters meditation, enters that emptiness where deep sleep takes him, he never remains unconscious -- even when he is asleep. When Krishna says in the Gita that the yogi stays awake when everyone else is asleep, he does not mean the yogi never sleeps at all. In fact, no one sleeps as beautifully as a yogi does. But even in his deepest sleep, that element in him which has entered into meditation remains awake. And every night the yogi enters sleep in this awakened state. Then for him meditation and sleep become one and the same thing -- no difference between the two remains. Then he always enters sleep in full consciousness. Once a person moves within himself through meditation, he can never be in an unconscious state in his sleep.

Ananda lived with Buddha for many years. For years he slept near Buddha. One morning he asked Buddha, "For years I have been watching you sleep. Not once do you ever change sides; you sleep the whole night in the same position. Your limbs stay where they were when you lay down at night; there is not the slightest movement. Many times I have got up at night to check whether you have moved. I have stayed up nights watching you -- your hands, your feet, rest in the same position; you never ever change sides. Do you keep some kind of a record of your sleep the whole night?"

"I don't need to keep any record," Buddha replied. "I sleep in a conscious state, so I find no need to change sides. I can if I want to. Turning from one side to another is not a requirement of sleep, it's a requirement of your restless mind." A restless mind cannot even rest in one place for a single night, let alone during the day. Even sleeping at night, the whole time the body shows its restlessness.

If you watch a person asleep at night, you will see he is continuously restless the whole time. You will find him moving his hands in much the same way he does when he is awake during the day. In his dream at night, you will find him running and panting in much the same way it happens with someone during the day -- he feels out of breath, tired. At night, in dreams, he fights in much the same way he fights during the day. He is as angry at night as he is during the day. He is filled with passion during the day; at night as well. There is no fundamental difference between the day and the night of such a person, except that at night he lies down exhausted, unconscious; everything else continues to function as usual. So Buddha said, "I can change sides if I want to, but there is no need."

But we don't realize.... A man sitting in a chair keeps jiggling his legs. Ask him: "Why are your legs jiggling like that? It's understandable if they move when you walk, but why are they moving when you are sitting in a chair?" No sooner do you say this than the man will stop immediately. Then he won't even move for a second, but he will have no explanation as to why he was doing it. It shows how the restlessness within causes agitation in the entire body. Inside is the restless mind; it cannot be still, in one position, even for a moment. It will keep the whole body fidgeting -- the legs will move, the head will shake; even sitting, the body will change sides.

That's why, even for ten minutes, you find it so difficult to sit still in meditation. And from a thousand different spots the body urges you to twitch and turn. We do not notice this until we sit with awareness in meditation. We realize then what sort of a body this is; it doesn't want to remain still in one position even for a second. The confusion, the tension, and the excitement of the mind stir up the entire body.

For about ten minutes everything disappears in wakeless sleep -- although these ten minutes are available only to one who is completely healthy and peaceful, not to everyone. Others get this kind of sleep anywhere from one to five minutes; most people get only two, or one minute of deep sleep. The little juice we receive in that one minute of reaching to the source of life, we apply to making our next twenty-four hours work. Whatever little amount of oil the lamp receives in that short period, we utilize it to carry on our lives for a full twenty-four hours. The lamp of one's life burns on whatsoever amount of oil it receives then. This is the reason the lamp burns so slow: not enough oil is collected to make the lamp of life burn brightly so it can become a flaming torch.

Meditation brings you slowly to the source of life. Then it is not that you keep taking a handful of nourishment out of it, you are simply in the source itself. Then it is not that you refill your lamp with more oil -- then the entire ocean of oil becomes available to you. Then you begin to live in that very ocean. With

that kind of living, sleep disappears -- not in the sense that one doesn't sleep any more, but in the sense that even when one is asleep, someone within remains wide awake. Then dreams exist no more. A yogi stays awake; he sleeps, but he never dreams -- his dreams disappear totally. And when dreams disappear, thoughts disappear. What we know as thoughts in the wakeful state are called dreams in the sleeping state. There is only a slight difference between thoughts and dreams: thoughts are slightly more civilized dreams, while dreams are a little primitive in nature. Of the two, one is the original thought.

In fact, children, or the aboriginal tribes, can think only in pictures, not in words. Man's first thoughts are always in pictures. For example, when a child is hungry he does not think in words, "I am hungry." A child can visualize the mother's breast; he can imagine himself sucking the breast. He can be filled with the desire to go to the breast, but he cannot form the words. The word formation starts much later; pictures appear first.

When we don't know a particular language, we use pictures to express ourselves as well. If you happen to go to a foreign country and you don't know the language, and you want to drink water, you can cup your palms to your mouth and the stranger will understand that you are thirsty -- because when words are not at hand, the need for pictures arises. And the interesting thing is that languages of words are different in different places, but the language of pictures is universal -- because every man's picture language is the same.

We have invented different words, but pictures are not our invention. Pictures are the universal language of the human mind. A painting, therefore, is understood anywhere in the world. There is no need to change your language to understand a sculpture at Khajuraho or a painting by Leonardo. A sculpture at Khajuraho will be as understood by a Chinese, a Frenchman and a German, as it is by you. And if you visit the museum of the Louvre in France, you will have no difficulty in following the paintings either. You may not understand the titles, because they are in French, but you will have no problem following the painting. The language of pictures is everyone's language.

The language of words is useful during the day, but it is not useful at night. We again become primitive at night. We disappear in sleep as we are. We lose our degrees, our university educations, everything. We are transported to a point where the original man once stood. That's why pictures emerge at night in sleep, and words appear during the day. If we want to make love during the day, we can think in terms of words, but at night there is no way to express love except through images.

Thoughts do not seem as alive as dreams. In dreams the whole image appears before you. That's why we enjoy watching a movie based on a novel more than reading the novel itself. The only reason for this is that the novel is in the language of words while the movie is in the language of images. In the same manner, you feel greater joy being here and listening to me live. You would not feel the same joy listening to this talk on a tape, because here the image is present, on tape there are only words. The language of images is nearer to us, more natural. At night words turn into pictures; that's all the difference there is.

The day dreams disappear, thoughts disappear too; the day thoughts disappear, dreams disappear as well. If the day is empty of thoughts, the night will be empty of dreams. And remember, dreams don't allow you to sleep, and thoughts don't allow you to awaken. Make sure you understand both things: dreams do not let you sleep, and thoughts do not let you awaken. If dreams disappear, sleep will be total; if thoughts disappear, awakening will be total. If the awakening is total and the sleep is total, then not much difference exists between the two. The only difference is in keeping the eyes open or closed, and in the body being at work or at rest. One who is totally awakened sleeps totally, but in both states his consciousness remains exactly the same. Consciousness is one, unchangeable; only the body changes. Awake, the body is at work; asleep, the body is at rest.

To the friend who has asked why God is not attained in sleep, my answer is: he can be attained if you can remain awake even in your sleep. So my method of meditation is a sleeping method -- sleeping in awareness, entering into sleep with awareness. That's why I ask you to relax your body, to relax your breathing, to calm down your thoughts. All this is a preparation for sleep. Therefore, it often happens that some friends go to sleep during meditation -- obviously; this is a preparation for sleep. And, while preparing for it, they don't know when they go to sleep. That's why I repeat the third suggestion: stay awake inside, remain conscious within; let the body be totally relaxed, let the breathing be totally relaxed, more relaxed than it normally is while sleeping. But stay awake within. Within, let your awareness burn like a lamp so you don't fall asleep.

The initial conditions of meditation and sleep are the same, but there is a difference in the final condition. The first condition is that the body should be relaxed. If you suffer from insomnia, the first thing

a doctor will teach you is relaxation. He will ask you to do the same thing I am asking: relax your body, don't let any tension remain in your body; let your body be totally loose, just like a fluff of cotton. Have you ever noticed how a dog or a cat sleeps? They sleep as if they are not. Have you ever noticed a baby sleeping? There is no tension anywhere -- its arms and legs remain unbelievably loose. Watch a youth and an old man -- you will find everything tense in them. So the doctor would ask you to relax totally.

The same condition applies to sleep: the breathing should be relaxed, deep and slow. You must have noticed that jogging, the breathing becomes faster. Similarly, when the body exerts itself at work, the breathing becomes faster and the blood circulation increases. For sleeping, the blood circulation should slow down -- the situation should be just the opposite to jogging -- and then the breathing will relax. So the second condition is: relax your breathing.

When thoughts run faster, the blood has to circulate rapidly in the brain -- and when this happens, sleep becomes impossible. The condition of sleep requires a slower flow of blood to the brain. That's why we use pillows -- to reduce the flow of blood to the brain. Without a pillow, the head lies at the same level as the body, and consequently, the blood flows at the same rate from head to toe. When the head is raised, the blood has difficulty moving upwards; its flow is reduced in the brain and moves throughout the rest of the body. So the greater the difficulty one has in falling asleep, the more pillows he will need to put under his head to raise it. As the flow of blood is reduced, the brain relaxes and one finds it easy to fall asleep.

With fast-moving thoughts, the blood has to run faster too -- because for its movement a thought has to rely on blood as the vehicle. The veins in the brain begin to work faster. You must have noticed that when a person is angry his veins swell. This is so because the veins have to make more space to let extra blood run through them. When the head cools down, the blood pressure also decreases.

In anger, the face and the eyes turn red. This is due to the extra blood that runs through the veins. In that state, thoughts move so fast that the blood has to flow faster. And breathing also becomes faster. When sex takes hold of the mind, the breathing becomes very heavy and the blood flows faster -- because thoughts move so rapidly, the mind begins to function so fast, that all the veins in the brain start rushing with blood at great speed.

So the conditions for meditation are primarily the same as those applicable to sleep: relax your body, relax your breathing, let go of thoughts. And so, for sleep as well as for meditation, the initial conditions are equally true. The difference is in the final condition. In the former you remain deep in sleep; in meditation you remain fully awake, that's all.

So this friend is right in asking the question. There *is* a deep relationship between sleep and meditation, between samadhi and *sushupti*, deep sleep. However, there is one very significant difference between the two: the difference between a conscious and an unconscious state. Sleep is unawareness, meditation is awakening.

ANOTHER FRIEND HAS ASKED: WHAT IS THE DIFFERENCE BETWEEN WHAT YOU CALL MEDITATION, AND AUTOHYPNOSIS?

The difference is the same as that which exists between sleep and meditation. This also needs to be understood.

Sleep is that which comes naturally, while the sleep induced through effort is self-hypnosis This is the only difference. The word *hypnos* also means sleep. Hypnosis means *tandra*, sleepiness. One is the kind of sleep which comes on its own, the other kind is cultivated, induced. If someone has difficulty sleeping, then he will have to do something about it. If a man lies down and begins to think continuously that he is falling asleep, and should this thought enter his being and take hold of his mind, the body will begin to respond accordingly too. The body will begin to relax, the breathing will begin to slow down, the mind will begin to quiet down.

If an environment for sleep is created within the body, the body will start functioning accordingly. The body is not concerned with facts, the body is very obedient. If you feel hungry every day at eleven o'clock, and if your clock stopped at eleven o'clock the previous night, one look at the clock and your stomach would say, "Time to eat" -- even though it might be only eight o'clock in the morning. It is not eleven o'clock yet -- there are still three more hours before eleven -- but if the clock shows eleven o'clock the stomach will complain of hunger because the stomach works mechanically. If you are used to going to bed

at midnight, and if by chance your clock is two hours ahead, you will begin to feel drowsy as soon as the clock strikes twelve, even though it may be only ten o'clock. The body will immediately say, "It is twelve o'clock. Time to go to bed!"

The body is very obedient. The healthier the body, the more obedient it is. A healthy body means an obedient body. A sick body is one which has stopped obeying: you feel sleepy and the body refuses to sleep; you feel hungry and the body doesn't want to eat. A body which stops obeying is an ill body, and the body which is obedient is a healthy body -- because the body follows us like a shadow. Difficulty arises when the body stops being obedient. So hypnosis simply means that the body has to be ordered, that it has to be made to follow commands.

Most of our illnesses are just pseudo. Almost fifty percent of our ailments are false. The reason behind the growing illness in the world is not that there is an increase in disease, it is because man's pretense is on the increase. Make sure you understand this well. With increased knowledge and better economic conditions there should be a decline in the number of diseases. But that has not happened, because man's capacity to lie has kept on growing. Man not only lies to others, he lies to himself too. He creates new diseases as well.

For example, if a man has suffered heavily in business and is on the verge of bankruptcy, he may not want to accept that he is bankrupt and so he is afraid to go into the marketplace; he knows he will have to face his creditors. All of a sudden he finds he has been overpowered by an illness that has made him bedridden. This is an illness created by his mind. It has a double advantage. Now he can tell others his illness prevents him from attending to his business -- he has already convinced himself about this and now he can convince others as well -- and now this illness is incurable. In the first place, it is not an illness at all, and the more treatment he is given, the sicker he will become.

If medicine fails to cure you, know well your illness is not curable through medication -- the cause of the illness lies somewhere else; it has nothing to do with medication. You may curse the medicine and call the doctors stupid for not finding the right treatment for you; you may try *ayurvedic* medicine or naturopathic treatment; you may turn to allopathy or homeopathy -- nothing will work. No doctor can be of any use to you, simply because a doctor can only treat an authentic illness -- he has no control over something pseudo. And the interesting thing is that you keep busy creating illnesses like that, and you want them to remain.

More than fifty percent of female sicknesses are false. Women have learned a formula from childhood: they get love only when they are sick, otherwise not. Whenever the wife is ill, the husband takes time off work, pulls up a chair and sits by her bedside. He may curse himself for doing so, but he does it. So whenever a woman wants attention from her man, she promptly falls ill. That's why we find women sick almost all the time. They know that by being ill they can hold sway over the entire household.

An ill person becomes a dictator, a tyrant. If the person says, "Turn off the radio!" it is immediately turned off. If the person says, "Put off the lights and go to sleep," or "Everyone stays home; no one is to go out," the members of the household do as he says. The more there is a dictatorial tendency in a person, the more he will get sick -- because who wants to hurt the feelings of someone ill? But this is dangerous. This way, we actually contribute to his sickness. It is good if a husband sits beside his wife when she is well; it is understandable. But absolutely he should not stop going to the office when she is sick and thus contribute to her sickness. It is too costly a bargain.

A mother should not pay too much attention when her child gets sick; otherwise, whenever the child wants attention, he will fall ill. When a child gets ill, be less worried about him so that no association between illness and love becomes established in his mind. The child should not get the impression that whenever he is ill the mother will pat his head and tell him stories. Instead, the mother should pamper the child when he is happy, so that love becomes associated with joy and happiness.

We have associated love with misery, and that is very dangerous because it means that whenever one needs love, he will invite misery so love can follow. And so whosoever longs for love will fall sick, because he knows sickness brings love. But love is never to be found through sickness. Remember, illness brings pity, not love, and to be an object of pity is insulting, very degrading. Love is a totally different thing. But we have no awareness of love.

What I am saying is that the body follows our suggestions -- if we want to be ill, the poor body gets ill. Hypnosis is useful in curing such illnesses. What this means is that for a fake illness, fake medicine will work -- not real medicine. If we can make ourselves believe we are ill, we can also make ourselves believe we are not ill and rid ourselves of the illness. To this end, hypnosis is of great value. Today, there is hardly a hospital in a developed country without a hypnotist on its staff. In the West, the physician is accompanied

by the hypnotist, because there are a number of illnesses for which a doctor is totally useless, for which only a hypnotist is of use. He puts the patient under hypnosis and then gives suggestions that he is feeling well.

Do you know that only three percent of all snakes are poisonous? But generally, a man dies even from the bite of a non-poisonous snake if he believes a snake bite can kill a man. This is the reason why mantras and exorcism are also able to work on a snake bite. Mantra chanting and exorcism are in other words pseudo-techniques. A man is bitten by a poisonous snake. All that is needed now is to convince him that the poison of the snake has been nullified. This will be enough: the poison will not now have any effect. It is as though the poison was never there. And if he were to be fully convinced that a snake had actually bitten him, he would die. He would die not because of the snake bite, but because of the belief that a snake had bitten him.

I have heard....

Once it happened that a man stayed overnight in an inn. He ate dinner at night and left early the next morning. A year later he returned to the same inn. The innkeeper was shocked to see him. "Are you all right?" he asked the traveler.

"I am all right. Why, what's the matter?"

"We were quite frightened," said the innkeeper. "You see, the last night you stayed here, a snake fell into the pot and was cooked with the food served to you. Four other people who ate the food died soon after. We couldn't figure out what happened to you because you left quite early. We were so worried about you."

When the traveler heard this, he said, "What? A snake in my food?" and dropped dead. A year later! He died of fear.

For such ailments, hypnosis is very useful. Hypnosis only means that the falsehood we have created around ourselves can be neutralized by another falsehood. Remember, if an imaginary thorn has pricked your foot, don't try to remove it with the help of a real thorn; it would be dangerous. First of all, the imaginary one will never be removed, and furthermore, the real one will hurt your foot. A false thorn has to be pulled out with the help of a false thorn.

So, what is the relation between meditation and hypnosis? Only this: hypnosis is required to pull out the false thorns stuck in your body.

An example of hypnosis is when I tell you to feel that the body is relaxing. This is hypnosis. Actually you yourself have assumed that the body cannot relax. In order to nullify this assumption, hypnosis is necessary -- otherwise not. Were it not for your false assumption, feeling just once that the body is relaxed, it will relax. The suggestions I give you are not really to relax your bodies, but to take away your belief that the body can never relax. This cannot be done without creating a counter-belief in you that the body is relaxing. Your false concept will be neutralized by *this* false concept, and when your body relaxes, you will know it is relaxed. Relaxation is a very natural quality of the body, but you have filled yourselves with so much tension that now you have to do something to get rid of it.

This is as far as hypnosis goes. When you begin to feel the body is relaxing, the breathing is relaxing, the mind is calming down -- this is hypnosis. But only up to this point. What follows afterwards is meditation -- up to this point there is no meditation. Meditation begins after this, when you are in the state of awareness. When you become aware within, when you begin to witness that the body is relaxed, that the breathing is relaxed, that thoughts have either ceased or are still moving -- when you begin to watch, just watch -- this watching, this state of witnessing is meditation. Whatever is before that is only hypnosis.

So hypnosis means a cultivated sleep. When we are not sleepy, we induce sleep; we make an effort, we invite sleep. Sleep can also be invited if we prepare for it and move into a state of let-go. But meditation and hypnosis are not one and the same thing. Please understand this. As long as you are feeling according to my suggestions, that is hypnosis. Once you feel my suggestions stopping and awareness beginning, that is the start of meditation. Meditation begins with the advent of the state of witnessing.

Hypnosis is needed because you have got yourselves into a reverse kind of hypnosis. In scientific terms, this is not hypnosis, it is dehypnosis. We are already hypnotized, although we are not aware how we became hypnotized and what kind of tricks we have used to create this hypnosis. We have lived the major part of our lives under the influence of hypnosis. And when we want to be hypnotized, we don't realize what we are doing. We live throughout our lives like this. If this becomes clear, the hypnotic spell will break -- and once this hypnosis breaks, entering within will become possible, because hypnosis, basically, is a world of non-reality.

For example, a man is learning to ride a bicycle. To practice, he starts out on a wide road. The road is sixty feet wide, and there is a milestone on the edge. Even if the man decided to ride blindfolded on that wide road, there is very little chance of his hitting the milestone. But the man doesn't yet know how to ride a bicycle.

He never looks at the road; his eyes spot the milestone first and the fear that he might hit the milestone grips him. That's it. As soon as this fear of hitting the stone grips him, he is hypnotized. To say he becomes hypnotized means he no longer sees the road, he begins to see the stone alone. He becomes afraid, and the handle of his bicycle starts turning toward the stone. The more the handle turns, the more afraid he gets. The handle, of course, will turn where his attention is, and his attention is on the stone because he is afraid to hit it. So the road disappears from his vision and only the stone remains. Hypnotized by the stone, he is pulled towards it. The more pulled he is, the more he is scared; the more he is scared, the more he is pulled. Finally he hits the milestone.

Watching this, any intelligent person might wonder how, on such a wide road, the man hit the milestone. How come he couldn't keep himself away from it? Obviously, he was hypnotized. He concentrated on the stone in order to save himself from landing on top of it, and this made him see nothing but the stone. When his mind became fixed on the stone, his hands automatically turned the bicycle in that direction, because the body follows your attention. The more scared he grew, the more he had to concentrate on the stone. He became hypnotized by the stone; his fear drew him toward the stone, and he finally crashed into it.

In life, we often make those very mistakes we would rather avoid. We become hypnotized by them. For example, a man is afraid he may lose his peace of mind and get angry. In this situation, he will find himself getting angry twenty-four times in twenty-four hours. The more afraid he is of getting angry, the more he will be hypnotized by anger. Then he will look for excuses to be angry the whole twenty-four hours.

Another man who is afraid to look at beautiful women because they might excite him sexually, will see beautiful women the whole twenty-four hours. By and by, even ugly women will appear beautiful to him; even men will begin to look like women to him. If from behind he sees a *sadhu* with long hair, he will make sure which it is, a man or a woman. Eventually women in pictures and on posters will begin to attract him, to hypnotize him. He will hide pictures of nude women in the Gita and the Koran, and will look at them without even wondering how he can be so hypnotized by mere lines and colors. He has always wanted to save himself from women and now he is afraid of them; now he sees women everywhere. Whether he goes to a temple or to a mosque, or anywhere else, he sees nothing but women. This is hypnosis too.

A society which is against sex eventually becomes sexual. A society which is anti-sex, which denounces sex -- its whole mind will become sexual, because it will be hypnotized by the very thing it criticizes; all its attention will be concentrated on it. The more a society talks of celibacy, the more dirty-minded and lecherous the people will be who are born into it. The reason is that too much talk of celibacy focuses the mind on sexuality. All this is hypnosis -- created by us -- and we are living in it. The whole world is entangled in this hypnosis. And it is difficult to break, because the hypnosis grows right along with whatsoever attempts we make to break it.

In this fashion, God knows how many kinds of hypnoses we have already created, and are still continuing to create for ourselves. And then we live with them. They need to be broken so we can wake up. But to cut through this false web, we need to discover false means.

In a way, all sadhana, all spiritual practice, is meant to remove the falsehood from around us. And so, all sadhana is false. Methods devised all over the world to help us reach God are false, because we have never been away from him. Only in thought have we been away from him.

It is just as if a man were to sleep in Dwarka and dream that he is in Calcutta. Now, in his dream he begins to worry: his wife is ill and here he is in Calcutta; he must get back to Dwarka. He goes around asking people, checking the railway timetable, inquiring about plane flights, to get back to Dwarka as soon as he can. But any suggestion he might take on how to reach Dwarka will be wrong, will get him into trouble, because he is not in Calcutta in the first place. He never went to Calcutta -- it was only a dream, a hypnosis. Whatever way someone might show him for returning to Dwarka will only put him into trouble.

No path has any meaning; all paths are false. Even if the man returns to Dwarka, the route he would take would be false. He cannot find the right way back because there can never be one: he never went to Calcutta in the first place. What does it mean for him to find a way back? The train he will ride to Dwarka will be as false as Calcutta was. If he goes to Howrah Station, buys a ticket and catches a train to Dwarka -- all of this will be false. All the stations he will pass on his way back will be false. Then he would arrive in Dwarka and wake up happy. But he would be surprised to find that he had never gone anywhere, that he had been in

his bed all along. Then how did he come back? His going was false and so was his return.

No one has ever gone outside God. One cannot, because, all over, only he is -- there is no way one can step out of him. And so, all going is false, all returning is false. However, since we have already left on an imaginary journey, we will have to return; there is no other way. We will have to find the means to return. But once you have returned, you will find that all methods were false, all sadhana was false. The sadhana was necessary to bring us back from the dream. Once we have understood this, perhaps nothing will have to be done then, and you will suddenly find that you have returned. But this is difficult to understand because you are already in Calcutta. You may say, "What you are saying is right but I am already in Calcutta. Show me the way back!"

ANOTHER FRIEND HAS ASKED: HAVE YOU FOUND GOD?

This is just the kind of question the traveler to Calcutta would ask. I would like to ask this friend, "Did you ever lose God?" -- because, if I say I have found God, it means I had assumed him lost. He is already found. Even when we feel we have lost him, he is still with us. It is simply that we are under hypnosis and therefore feel we have lost him. So, if a man says, "Yes, I have found God", he is mistaken. He still doesn't understand that he had never lost him in the first place. Therefore, those who come to know God will never say they have found God. They will say, "He was never lost."

The day Buddha became enlightened, people gathered around him and asked, "What have you attained?"

Buddha replied, "I have attained nothing. I have simply come to see that which I had never lost. I have found what I already had. "

So, in sympathy, the people of the village said, "Too bad. You labored in vain."

"Yes," said Buddha, "in that sense it is true I labored in vain. But now there is no need for me to labor any more -- this much advantage I have gained. Now I won't go out seeking, now I won't wander to attain anything, now I won't set out on any journey -- that is my gain. Now I know that I am where I already was."

We only go away in our dreams. We never actually reach the places we feel we have. Hence, in a sense, all religions are false; all sadhanas, all yogas are false. They are false in the sense that they are all methods of returning. And yet, they are very useful.

A village shaman who shakes off snake poison with the help of mantras is very useful for those who are bitten by a snake -- even if they are bitten by a false snake. Otherwise, without him people would die of the bite from a snake which was not there.

Such a man once lived in my neighborhood. He is now dead. People came to him from far and wide to draw snake venom out. He was a very clever man; he had tamed a few snakes. When a person bitten by a snake came to him he would use his shaman skills and ask what kind of snake it was, where it had bitten, whether the snake was dead or alive. After obtaining all the information, he would apply his trick and call the snake. He had everything worked out -- which snake was to be set loose, on which signal, etcetera. Within an hour or so, a snake that matched the description would come through the door, hissing. The whole thing would create a sensation; the bitten man would feel dumbfounded.

Someone bitten by a snake can rarely see or figure anything out right: What bit him? What did it look like? Where was it? -- he is so overwhelmed by being bitten that the snake disappears in the meantime. If the snake had been killed, the shaman would call its soul to accompany his snake. Then he would scold and rebuke the snake for biting this man. The snake would then hit its head on the ground and beg forgiveness. In the meantime the poison in the man would start wearing off. Then the snake would be told to draw out the poison. The snake would promptly go up to the man who had been bitten and put its mouth to the wound, and the man would recover.

Unfortunately, it once happened a snake bit this man's son. He got into trouble because none of his treatments worked. He came running to me and said, "Please help. I am in trouble. Please tell me what I should do. A snake has bitten my son and he knows about my pet snakes. I am so unfortunate, please tell me what shall I do? I am helpless. My son won't survive!"

I was surprised. I asked, "But what about your treatment? People come to you from afar for this cure!"

"That's all fine," he said, "but even I would be in trouble if a snake were to bite me; I wouldn't even be able to save myself. I know the tricks of the trade; I wouldn't trust anybody to treat me the way I do." The

boy died. He could not save his son.

False means are needed to remove the falsehood. And they have their own meaningfulness. They are meaningful because we have gone into falsehoods. So never bother to ask; in the beginning it is indeed hypnosis. The initial stages are of hypnosis, of sleep; only the final stage is of meditation -- and that is the precious one. Before you can attain to that stage, this background is quite necessary -- necessary so you can come out of the falsehood you have strayed into.

Never ask, "Have you or have you not found God?" This is all wrong. Who is going to find? What is going to be found? That which is, is. The day you come to know this, you will see that you have never lost anything, nor have you ever gone anywhere; nothing has ever been destroyed, nothing has ever died. What is, is. That day, all journeys, all going anywhere, will stop.

AND NOW THIS QUESTION: WHAT IS THE MEANING OF LIBERATION FROM THE CYCLE OF BIRTH AND DEATH?

Liberation from the cycle of birth and death does not mean that you will not be born here again. It means that now there is neither coming nor going -- nowhere, not on any plane. Then you remain rooted where you are. The day this happens, the springs of joy burst forth on all sides. We cannot experience joy being in an imaginary place, we can only find joy being where we really are. We can only be happy being what we are, we can never be happy being what we are not. So moving through the cycle of birth and death means we are wandering through illusory places -- we are lost somewhere we have never ever been. We are wandering through some place where we are never ever supposed to be, while the place where we actually are, we have lost sight of it. So freedom from birth and death means coming back to where we are, coming back home.

Moving into God means being exactly what we actually are. It is not as if someday you will come across God standing somewhere and you will salute him and say, "Thank heaven I met you!" There is no such God as this, and if you happen to come across one, know well it is all hypnosis. Such a God will be your own creation, and meeting him will be as false as losing him was. This is not the way you will ever find God.

Our language often proves misleading, because the expression "to find God" or "to attain God" gives the impression one will be able to see God face-to-face. Such words are very misleading. Listening to them one gets the idea that somebody will reveal himself, that one will have an eye-to-eye contact with him, that one will be able to embrace him. This is all wrong. If you ever do come across such a God, beware! Such a God will be totally a creation of your mind -- it will be hypnosis.

We have to get out of all hypnosis and retrace our steps back to the point where there is no sleep, no hypnosis, where we are fully aware, rooted in our own beings. The experience one will have then will be the experience of the unity of life; it will be the experience of existence being one, indivisible. The name of that experience is God.

Now let us prepare for the morning meditation. I will discuss some more during our night meditation. Move to a little distance from each other. And do not talk, quietly move to a distance. Make some empty space around you. Those who want to lie down, do so; they should create space enough for lying down. And even in the middle, if someone comes to the point of falling down, one should fall down, one should not stop oneself from it.

Yes, go to the verandah upstairs, but make room for yourself. ... Because later if you fall over somebody you will feel bad, and the other will get distracted too. Therefore, move apart. Yes, come down here.

Close the eyes.... No children will talk, they will sit quietly for ten minutes. Close the eyes... leave the body relaxed... leave the body relaxed. Leave the body completely relaxed, as if there is no life in the body. Let the whole energy move inside. The whole energy of the body is moving inwards... flowing inwards... we are getting shrunken inside, and the body will remain like a shell hanging outside. Whether it falls down, or remains tethered, it will remain external like clothing. Slip within... and leave the body relaxed. Now, I will give suggestions. Experience them along with me.

Experience that the body is relaxing... the body is relaxing... the body is relaxing. Feel it and leave the body totally relaxed. The body is very obedient. When you feel it wholeheartedly it will become almost a corpse. Feel that the body is relaxing... the body is relaxing... the body is relaxing... the body is relaxing... the body is going on relaxing. Let go, let go of all grip... do not keep holding on to the body from inside, let go completely... take away all control over it, as if the body is not one's own; now whatever will happen to it

will happen. If it fallls down it falls down, if one loses it one loses it. Move back away from it competely... remove your feelings from it.

The body is relaxing. The body is relaxing... the body is relaxing... the body is relaxing... the body is relaxing... the body is relaxing. The body has relaxed. Drop, drop all grip over the body... if it falls, let it fall. The body has relaxed... as if it has completely become a corpse... as if the body is gone... the body is no more... we have become separate from it... we have moved away from it.

The breathing is relaxing. Feel that the breathing is going on relaxing... the breathing is relaxing... the breathing is relaxing... the breathing is relaxing... the breathing is relaxing... the breathing is relaxing... the breathing is going on relaxing... the breathing is going on relaxing. Let go... let go of the breathing as well... move further within. The breathing has relaxed... the breathing has relaxed... the breathing has relaxed... the breathing has relaxed. You have moved even further behind the breathing... the breathing has relaxed.

The thoughts are also relaxing. The thoughts are also relaxing... the thoughts are also relaxing. Move away from the thoughts also... let go of the thoughts also. The thoughts are also relaxing... the thoughts are also relaxing... the thoughts are also relaxing... the thoughts are also relaxing... the thoughts are also relaxing... the thoughts are also relaxing. Let go of the thoughts also. Thoughts are relaxing... thoughts are relaxing... thoughts are relaxing... thoughts are relaxing.

The body has relaxed, the thoughts have relaxed, for ten minutes now just remain awake inside... for ten minutes now just remain awake inside. For ten minutes everything has died; inside we have remained awake like a flame. The body is lying far away... the breathing is heard in the far distance... the thoughts have quietened... inside our consciousness is awake watching it all. Do not fall asleep, remain awake inside.

Keep awake within... keep watching within... keep watching... become a watcher and a sudden depth will begin... a quietness will begin... a void will begin. Now for ten minutes just go on watching within quietly.

Mind has become silent... mind has become completely silent.

Drown deeper into the depths... as if falling into a deep well. Go on falling... go on falling. Stay awake inside and go on becoming an emptiness. Remain conscious inside, remain awake and keep watching. And everything has died... the body has remained far away, the breathing is left far behind, the thoughts have disappeared -- only we have remained. Just keep watching wakefully... keep watching... the mind will go on becoming emptier.

Slowly take a few deep breaths and come back from the meditation. Open your eyes slowly and very gently. Our morning session is now over.

And Now, And Here, Vol 1

Chapter #5
Chapter title: Find Your Own Way

30 October 1969 pm in Meditation Camp at Dwarka, Gujarat, India

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A FRIEND HAS ASKED: YOU MENTIONED ONCE THAT THERE IS NO OTHER TRUTH GREATER THAN

DEATH. YOU HAVE ALSO SAID SOMEWHERE THAT THERE IS NOTHING LIKE DEATH. WHICH OF THE TWO STATEMENTS IS TRUE?

Both are true. When I say there is no other truth greater than death, I am drawing your attention to the fact that the phenomenon of death is an enormous reality in this life -- in what we call 'life' and understand as 'life'; in terms of one's personality, which consists of what I describe as 'I'. This personality will die; what we call 'life' will die too. Death is inevitable. Certainly, you will die and I will die, and this life will also be destroyed, turned into dust, erased.

When I say there is no other greater truth than death, I want to remind you of the fact that we are all going to die. And when I say that death is totally false, I want to remind you that within this 'I', within 'you', there is someone else who will never die. And there is also a life that is different from what you believe to be life, a life without death. Both these things are true; they are simultaneously true. If you take only one of them to be true, you will not be able to comprehend the whole truth.

If someone says that the shadow is a reality, that darkness is a reality, he is right. Darkness exists and so does the shadow. And if someone else says there is no darkness, he is right too. What he is saying is that darkness does not have a positive existence. If I ask you to bring me a couple of bags of darkness, you won't be able to. A room is filled with darkness, and if you are asked to throw the darkness out, you won't be able to. Or, if I say, "If darkness is in there, then please bring it out," you will be unable to. Why? It is because darkness has a negative existence; darkness is merely the absence of light.

Although darkness exists, nevertheless it is only the absence of light. And so if someone were to say there is no darkness, he is right. There is the presence of light and there is the absence of light, but there is nothing like darkness as such. That's why we can do whatsoever we want with light, but with darkness we can do nothing. If you want to remove darkness, you will have to bring in light; if you want to bring in darkness, you will have to put out the light. With darkness, nothing can be done directly.

You are jogging along the road. Your shadow appears behind you; it also runs with you. Everyone can see the shadow; no one can deny it. And yet it can be said that there is no shadow because it has no entity of its own. The shadow exists because your body obstructs the sunlight. When the light is covered by your body, a shadow is formed; when the sun comes above your head, no shadow is formed because the sunrays are not obstructed. If we were to make a human figure of glass, no shadow would ever appear because the rays would pass through the glass.

When light is hindered, a shadow is formed; a shadow is merely an absence of light. So if a person says the shadow exists, he is not wrong. But this is a half-truth. He should further add that the shadow does not exist. Then the truth becomes complete. This means a shadow is something which exists and yet does not exist. But with our way of thinking, we cannot see anything unless it is divided into two independent parts.

Once a man was tried for murder. He had killed a man, and those who had seen the crime being committed had come forward as witnesses. One witness said, "The crime was committed in the open and there were stars shining in the sky. I saw the stars as well as the murder." He was followed by another eyewitness who said, "The crime was committed inside the house, near the door, close to a wall. There are bloodstains on the wall, and since I was standing beside the wall, my clothes were also stained with blood. This murder took place inside the house."

The judge was puzzled. How could both be telling the truth? Obviously, one of them was lying. The murderer began to laugh. The judge asked what was so funny. The man said, "Let me tell you that both of them are right. The house was incomplete; the roof had not yet been laid -- the stars could be seen above. The murder took place under the open sky, but close to the door, close to the wall which bears the bloodstains. The house was almost ready; the walls had been raised, only the roofing was not yet done. So both are right."

Life is so complicated that even the things we find contradictory in it turn out to be right. Life is highly complex. Life is not the way we think it is -- it contains many contradictions; it is very vast.

In one sense, death is the greatest truth -- because the way we are living will come to an end; we will die the way we are, and the framework we have created will also be destroyed. Those we see as constituting our whole world -- wife, husband, son, father, friend -- they will all die. And yet death is a falsehood, because there is someone who dwells inside the son who is not the son and who will never die. There is someone who dwells inside the father who is not the father and who will never die. The father, of course, will die, but there is someone within him besides -- different from the father, separate, more than any relative -- who will never die. The body will die but there is someone within the body who never dies. Both these things are

simultaneously true. So both these things need to be kept in mind to understand the nature of death.

ANOTHER FRIEND HAS ASKED: THE THINGS WE WANT TO DESTROY -- SUCH AS THE CHAINS OF BLIND FAITH OR SUPERSTITION -- FIND EVEN MORE CONFIRMATION IN YOUR TALKS. IT SEEMS, ACCORDING TO WHAT YOU ARE SAYING, THAT THERE IS LIFE AFTER DEATH, THAT THERE ARE GODS AND THERE ARE GHOSTS, THAT THERE IS TRANSMIGRATION OF THE SOUL. IN THAT CASE, IT WOULD BE DIFFICULT TO GET RID OF SUPERSTITIONS, WON'T THEY BECOME EVEN STRONGER?

Two things need to be understood here. One is: if something is accepted as a superstition without researching and investigating it properly, then that is tantamount to creating an even greater superstition; it shows a highly superstitious mind. One man believes there are ghosts and evil spirits and you call him superstitious; you believe there are none and that makes you feel that you are very knowledgeable. But the question is: what is superstition? If someone believes there are ghosts and evil spirits without any investigation, that is superstition; and if someone else believes there are no such things, without investigation, then that is superstition too. Superstition means believing something without knowing it to be true. Just because someone holds beliefs contrary to yours does not mean he is superstitious.

A believer in God can be as gullible as a nonbeliever. We must understand the definition of superstition. It means to believe in something blindly without verification. The Russians are superstitious atheists; the Indians are superstitious theists -- both suffer from blind faith. The Russians have never cared to discover there is no God and then believed it to be so, nor have the Indians tried to ascertain that God is before believing it to be so. So do not be mistaken in thinking that theists alone are superstitious; atheists have their own superstitions too. And the strange thing is that there is also a *scientific* superstition. It sounds contradictory: how can there be a scientific superstition?

If you have studied geometry, you must have come across Euclid's definition where he says a line has length but no breadth. Now, what can be more superstitious than this? There has never been a line with no breadth. Children are taught that a point has neither length nor breadth, and even the greatest scientist works on the assumption that a point has no length or breadth. Can a point exist without length and breadth?

We are all used to the digits one through nine. One may well ask: is this any less than superstition? Why nine digits? No scientist can explain why nine digits. Why not seven? What's wrong with seven? Why not three? There are mathematicians -- Liebnitz was one of them -- who got along with three digits. He said: one, two, three is followed by ten, eleven, twelve, thirteen; then twenty, twenty-one, twenty-two, twenty-three. His numbering system was such; he got along very well with it, and he challenged those who disagreed with him to prove him wrong. He questioned the need for nine digits.

Later on, Einstein said that even three digits are also unnecessary, that one can even get along with two; it will be difficult with only one digit, but one can manage with two. That there should be nine digits in mathematics is a scientific superstition. But the mathematician is not ready to give up either. He says, "How can you work with less than nine digits?" So this is just a belief too; it has no more significance than that.

From a scientific point of view we believe thousands of things to be right, but they are actually superstitions. Scientists are also superstitious, and in this age religious superstitions are fading while scientific superstitions are growing. The difference between the two is simply that if you ask a religious person how he came to know about God he will say it is written in the Gita, and if you ask him how he came to know there are nine digits in arithmetic, he will say it is written in such-and-such a mathematician's book.

What is the difference between the two? One kind of answer is found in the Gita, in the Koran; another kind of answer is found in a book of mathematics. What is the difference? This shows we have to understand what is really meant by superstition. Superstition means that which we believe in without having knowledge of it. We accept many things and we reject many things without knowing anything about them -- this is superstitious too.

Suppose a man in a village is possessed by a ghost. Educated people will say it is superstition. Let us assume the uneducated people are superstitious; we have already branded them as superstitious because, being uneducated, these simple people are unable to offer any argument in favor of their belief. So all the educated people of the village maintain that the story of this man being possessed by an evil spirit is fake, but they don't know that at a university like Harvard, in America, there is a department conducting research into ghosts and spirits. The department has even circulated photographs of them. They have no idea that, currently, some highly recognized scientists are deeply involved in research into ghosts and spirits, and have

attained so many results that sooner or later they will come to see that it was they, the educated men, who were superstitious, and that those they called superstitious may not have known anything about what they believed in, although what they were saying was right.

If you read Ryon or Oliver Lodge, you will be amazed. Oliver Lodge was a Nobel prizewinning scientist. Throughout his life he was involved in investigating ghosts and spirits. Before his death, he left a document in which he said, "All the truths of science I have discovered are not half as true as ghosts and spirits. But we have no knowledge of them because the superstitious educated do not care to find out about the discoveries happening in the world."

If one man says he can read another's mind, we will call it superstition. In Russia, where there are what we may call 'rigorous' scientists, there is a man by the name of Fiodev. He is a great Russian scientist. Sitting in Moscow, he has communicated his thoughts, without any visible means, to the mind of a person sitting a thousand miles away in Tiflis. This was examined scientifically and found to be correct. Scientists are engaged in this kind of research because sooner or later it will be useful in space travel. In the event of a mechanical failure in a spaceship, which is always possible, through these means scientists can establish contact with the travelers. Otherwise the spaceship may be lost forever. It is out of this concern that Russian scientists are conducting intensive research into telepathy and have achieved some astounding results.

Fiodev carried out his research with the help of a friend. A thousand miles away in Tiflis, his friend hid himself behind a bush in a garden with a wireless set in his hand, and he and Fiodev stayed in touch with each other. After a while he informed Fiodev that a man had arrived and sat on bench number ten. He asked Fiodev to send this man a message to go to sleep within three minutes. The man was wide awake; he was smoking and humming away to himself. Fiodev began sending him suggestions -- the same as I do -- that "You are relaxing, you are relaxing." From a distance of a thousand miles, for three minutes Fiodev suggested intensely, "Go to sleep, go to sleep," and, concentrating on bench number ten, he continued suggesting the same thought, "Go to sleep, go to sleep." In exactly three minutes the man sitting on the bench was asleep, the cigarette fallen from his hands.

But this could have been a coincidence. Perhaps the man sitting on the bench was tired and so he had fallen asleep. And so the friend told Fiodev that the man had indeed fallen asleep, but that it could be a coincidence, so he asked Fiodev to wake him up in exactly seven minutes. Fiodev kept suggesting to that man to wake up, and in seven minutes precisely the man opened his eyes and got up. The man on the bench was a total stranger; he had no idea what was happening, and Fiodev's friend approached him and asked if he'd felt anything unusual.

The man said, "Yes, I certainly did. I was very puzzled. I came here to wait for somebody, and suddenly I felt that my body was about to fall asleep. I lost control and went to sleep. And then I felt strongly as if someone was telling me 'Get up, get up. Get up in seven minutes!' I can't figure any of this out." The man had no idea what had happened.

Communication of thought without any medium has become a scientific truth, but an educated man would call it superstition. It is possible that a sick man in one town can be cured from a faraway town; it's not too difficult. It's also possible that a snakebite can be healed from a distance of thousands of miles; there's not much difficulty to it. But there are many different kinds of superstitions. And remember, the superstition of an educated man is always more dangerous than that of an uneducated man, because the educated man does not consider his superstition to be superstition. For him it is a result arrived at after great deliberation.

Now this friend says we have to break the chains of superstition. First make sure there are any chains, otherwise you may break somebody's arms and legs in the process. Chains can only be broken if there are any. What if there are none? You must also make sure that what you believe is a chain that needs to be broken does not happen to be an ornament you may have to remake. All these things require very careful consideration.

I am absolutely against superstition; all kinds of superstitions must be destroyed -- but this does not mean that I am superstitious about this destruction. It does not mean one should go about destroying them without a clear understanding of them, that without due consideration one should simply be bent upon breaking them. Then such arbitrary destruction will also become superstition.

Every age has its own superstitions. Remember, superstitions have their fashion too. In every age superstitions take on a new form. Man drops old superstitions and takes on new ones, but he never gets rid of them forever; he alters them and he changes them. But we never realize this.

For example, once upon a time there was a superstition that the man who applied *tilak*, the forehead

mark, was considered religious. What has applying tilak to do with being religious? But that's the way it was understood. And someone who didn't apply the tilak was looked down upon as irreligious. This old superstition is no longer in vogue. Now we have new superstitions, equally as foolish. If a man wears a tie he is considered distinguished; otherwise he is considered ordinary. It is the same thing, there is no difference at all. The tie has replaced the tilak, while the man has remained the same. Where is there any difference?

The tie is no better than the tilak. Perhaps it's even worse, because at least there was a meaning to applying the tilak. The tie has absolutely no meaning in this country, although it may have a meaning in some other country. A tie is useful in cold countries where it helps protect the throat against cold. In those countries, a man who cannot afford to cover his throat against the cold must obviously be a poor man. A man of means is able to cover his throat with the help of a necktie; however, when somebody puts a tie around his neck in a hot country such as this, then it seems a little scary -- one wonders whether such a man is affluent or insane!

To be affluent does not mean one has to suffer from heat or wear this noose around his neck. A tie means a noose; a tie means a knot. Using it in a cold country makes sense, but in a hot country it is totally meaningless. And yet, a man who has an idea of dignity -- the magistrate, the attorney, the politician -- is out there with this noose around his neck! And these very people denounce the tilak wearers as superstitious! One can well ask them, "Isn't wearing a necktie a superstition too? Which scientific system are you applying, that you have tied this tie around your neck?" But since the tie is a superstition of this age it is acceptable, and since the tilak is a superstition of the past, it is unacceptable.

As I said earlier, as the tie has some meaning for people in cold countries, applying a tilak can also have meaning, but without first looking into it, it is utterly dangerous and wrong to call it a superstition right away -- you may not have given any thought as to why a tilak is applied. People mostly apply it out of superstition; however, there was some scientific reason when people applied it for the first time. Actually, tilak is applied on the forehead at the spot between the two eyes where the *agya* chakra, the third-eye chakra, is located. Even with a little meditation this spot gets hot; however, it cools down with the application of sandalwood. The application of sandalwood is a highly scientific technique, but now it is lost; people are not concerned with that science anymore. Now anybody goes on applying sandalwood whether he has any knowledge of the agya chakra or has ever done any meditation or not.

It is strange to find people wearing ties in hot countries. Wearing a tie can have a scientific basis in cold countries, and similarly, a tilak has a scientific meaning for one who meditates on the agya chakra because sandalwood cools that spot. Meditating on the agya chakra, stimulation occurs and heat is created in that area -- and it needs cooling down or else it will harm the brain. But were we determined to remove the tilak altogether, we would of course take it away from those who are wearing it pointlessly, but we would also be removing it from the forehead of the poor guy who may have applied it for his own reason. And if he won't remove it, we will call him superstitious.

What I am saying is that there is no way you can determine what is superstitious and what is not. Actually, the same thing can be a superstition under one condition and scientific under different conditions. Something which might appear to be scientific under a certain condition may appear unscientific under a different set of conditions.

For example, in Tibet there is a practice of taking a bath once a year -- which is quite scientific, because there is no dust in Tibet and, being in a cold climate, people do not sweat. So they don't need to bathe. Taking a bath every day would simply harm their bodies; it would cause them to lose much body heat. And how are they going to replace that heat? It could prove very costly to stay uncovered in Tibet. If man were to keep his body uncovered for a whole day, he would need forty percent more food to replace the calories lost. In a place like India, if a man goes about without clothes he is revered as a renunciate. Mahavira was sensible: he remained naked -- and in a hot country like this, the more the heat leaves the body, the cooler it feels inside. But if a follower of Mahavira were to arrive in Tibet naked, he would deserve to be admitted to a mental asylum. To appear in Tibet like this would be absolutely unscientific, stupid. But that's how it always happens.

When a Tibetan lama comes to India, he never bathes. Once I stayed with Tibetan lamas in Bodh Gaya. They were stinking so badly it was a torture to sit near them. When I asked why they were like that, they replied, "We follow the rule of bathing only once a year." This is where I make the distinction between superstition and science. That which is a science in Tibet is a superstition in India. Here, these lamas are stinking without realizing their bodies are perspiring heavily and that there is much dust all around.

We have no idea, but there are some countries where there is no dust at all. When Khrushchev first came to India he was taken to Agra to see the Taj Mahal, and on the way he saw a whirlwind of dust taking shape. He had the car stopped, got out and stood right in the middle of the whirlwind. He was so happy. He said, "I am so lucky, I have never had such an experience before." We wouldn't feel lucky to be caught in so much dust. But where he comes from there are piles of snow, not dust. It was a fascinating experience for him, as it is for us when we are in snow. How excited we feel when we walk on snow in the Himalayas. So don't get into breaking things simply believing them to be chains, without first taking into consideration the age, the conditions, and their usefulness.

A scientific mind is that which always hesitates. A man with a scientific mind never makes a decision in haste, saying, "This is right and that is wrong." Rather he always says, "Perhaps this may be right, but let me search more and more." Even at the end of his search he never comes to a decision and says with finality, "Okay, this is wrong, so destroy it." Life is so mysterious that nothing can be said in such definite terms. All we can say is, "So far, we have known this much, and based upon this knowledge such-and-such a thing appears to be wrong" -- that's all. A man with a scientific attitude will say, "Based on the information available so far, such-and-such a thing does not seem to be right today; however, with added information it may appear right tomorrow. Something which is right today may prove to be wrong tomorrow." Such a man never makes a hasty decision about what is right and what is wrong. He always keeps on searching with an inquiring and humble mind.

There is fun in holding on to a superstition, and there is also fun in breaking it. The fun in holding on to a superstition is that it spares us the trouble of thinking -- we believe what everyone else believes. We don't even want to ask the reason behind it, or why it's so. Who wants to bother? One simply follows the crowd. It's convenient to have superstitions.

And then there are people who are out to crack superstitions -- that too is very convenient. The man who cracks them appears to be rational, without actually being rational. It's not easy to be rational; to see things rationally is to strain every nerve. This man looks into things so closely it becomes difficult for him to make any categorical statement. And so his statements are always conditional. He will say, "Under such conditions it is valid not to bathe in Tibet, while under other conditions it is utterly superstitious not to bathe in India." The man who thinks rationally will speak this kind of language.

On the other hand, a social reformer shows no concern for what he is saying: he is concerned with destroying things; he wants to destroy certain things. I say: go ahead and destroy -- there are many things which have to be destroyed -- but the first thing that has to be destroyed, however, is thoughtlessness. The tendency to act without first giving something rational thought is the primary thing that needs to be destroyed. So what it means is: if you destroy something without first giving it proper thought, then such destruction has no value. The tendency to think rationally has to be created, and the tendency to believe thoughtlessly has to be destroyed. This will lead us to see different contexts, deeper meanings. Then we will make an intensive search; we will think and reason. Then we will consider all the possibilities.

Psychoanalysis is very popular in the West, and the interesting thing is that psychoanalysis is doing exactly the same kind of work as the good old witch doctor did in the villages. Nowadays, in France, there is an active sect created by Cuvier. Cuvier works on the same principles as the witch doctor did, except that Cuvier is a scientist and he uses scientific terminology -- other than that everything is the same; there is no difference.

You will be amazed to know that when a *sadhu*, a mendicant, an ordinary man of the village, with no knowledge of medicine, gives a pinch of ash to a sick man in the name of God, we call it superstition. And yet, it works as effectively, and people are cured in the same proportion as with allopathic treatment. It is very interesting -- the same ratio. Many experiments are being carried out in this area.

A unique experiment was conducted in a London hospital. A hundred patients with the same illness were divided into two groups. Fifty were given the regular injection, while the other fifty were injected with water. And the amazing thing is that the ratio of cured patients in both cases was the same. So the question was raised: what's going on?

In view of this experiment, it became necessary to examine the issue more closely. And what became clear was that the idea, the *feeling* that medicine is being given, works more than the medicine itself. Also, even the medicine, the dispensing of the medicine itself, does not work so much as does the idea of how expensive the medicine is and how well known the doctor is. A lesser known doctor fails in his treatment not because he does not know his profession, but only because he is not very well known. A well recognized doctor impresses a patient at once. With his impressive attire, the overbearing set up, his fees,

his big car, the long wait for an appointment, the crowd, the standing in line -- you are already so impressed that whether he knows what he is giving you or not has very little effect.

The truth is that to be a good doctor you don't need a first class knowledge of medicine, what you need is an excellent knowledge of advertising. The question is how well you can publicize yourself. Publicity pays more, not the medicine.

Recently, a medical survey revealed that in France there are about eighty thousand physicians and about one hundred and sixty thousand quacks. When the patient gets tired of the practicing physicians, he is cured by those who have no knowledge of medicine. But they know the trick of how to treat a patient. That's why you see so many kinds of 'pathies' prevalent. Can you imagine -- all these different kinds of 'pathies' abounding in this age of science? Even naturopathy works -- a bandaging of mud on the stomach works; an enema with water works; the witch doctor's charms work. Even homeopathy, which consists of nothing but tiny sugar pills, works. These all work, and so does allopathy.

So the question arises: how does a patient get well? If a village quack prescribes a little dust and cures his patients, then we will have to think carefully; we will have to be concerned about whether to break such superstitions or not. The man with a stethoscope around his neck and a big car is also able to cure patients through his scientific means. But a magic is working there too -- the magic of the car, of the stethoscope.

I know one quack. He has no degree from any university, and yet he has cured many patients I sent to him, patients who had otherwise been pronounced incurable by other doctors. The man is smart; he has a remarkable understanding of human nature. Actually, that's how one happens to be a professional physician! So if you go to his clinic for treatment, your diagnosis will be conducted in such a way that half your illness will go away while you are still being diagnosed. He is an extremely clever doctor; all other doctors feel quite intimidated by him.

He has a large, impressive and serious-looking consulting room with a big table on which he makes the patient lie down. Above the patient's chest hangs a thing which looks like a stethoscope. This contraption is connected to two transparent tubes containing colored water. When he applies the stethoscope-like contraption to the patient's chest, the heartbeat causes the water in the tube to jump. The patient looks at the jumping water and is convinced he has come to a great doctor indeed; he has never seen such a doctor before. The thing he uses is a sort of stethoscope, except that he doesn't connect it to his ears, he watches the rising and falling of the water in the tubes, and this assures the patient that he is no ordinary doctor.

Do you know why an allopathic doctor writes prescriptions in such illegible handwriting? The reason is that if you could read it, you would find it is such an ordinary thing that you could even go and buy it in the market -- and so it is deliberately written with such skill that you are unable to read it. The truth is, if you were to take this same prescription back to the doctor, he himself wouldn't be able to figure out what he'd written. Another interesting thing is that the names of all medicines have to be written in Latin and Greek. The reason is simple: if he were to write in English, Hindi or Gujarati, you would never pay him ten or fifteen rupees for an injection; you would know it is nothing but a concoction of caraway seeds.

These are all magical tricks. It is the same as the villager who gives his patients a pinch of ash. But this will not be effective either if he looks like an ordinary man. If he is dressed, however, in an ochre robe, it will have more effect. And if the man is known to be honest, virtuous, kind and truthful, the pinch of ash will be far more effective. If it is known that he does not charge money, that he does not even touch money, the ash will have an electrifying effect. So it is not the ash that works, it is the other factors which are at work. It needs careful consideration whether or not such cures be allowed to continue, because, if you ban this type of cure, others equally as false will have to be found to replace them. It never ends.

Man must be made to think so that he does not fall sick out of ignorance, so that he does not bring pseudo illnesses upon himself. As long as fake illnesses keep happening, fake doctors will keep on appearing as well. If you remove the old, pseudo methods, new ones will crop up -- and if you then remove these, new ones will be born. There are so many types of treatment in the world, but there is no way to decide which one is *right*; they all claim to be successful in curing illnesses. And their claims are valid -- they *do* cure illnesses.

The more we probe into the human psyche, the more it becomes clear that the disease exists somewhere in the human mind. As long as the disease exists in the human mind, the pseudo treatments will also continue to exist. Hence, I am not so much concerned with doing away with pseudo methods, I am more concerned with putting an end to the disease in the human mind. If the disease in the human mind disappears, if man's consciousness awakens, if he becomes discriminating, he will not be surrounded by annoying troubles. It is not that you go and collect ash because a man distributes it in a village -- no, it is

because you are eager to collect the ash; that's why someone has to distribute it.

No one becomes your leader on his own -- but you cannot live for a second without one; that's why somebody has to become the leader. If you remove one leader, you will find another -- and if he is removed you will find a third. And, in fact, while you are removing one leader you will have first made sure who you want for your next. And so leaders all over the world know very well the need for leading opposition parties. They know, with confidence, that when the people get fed up with one leader they will automatically elect the second, and when they get tired of the second they will replace him with the first. That's why two-party politics goes on all over the world. Everywhere, people are the same.

I was in Raipur during the last elections. A friend of mine, an old resident of Raipur, had been successively elected several times as a member of parliament, but this time he was defeated. Another friend of mine who was totally unknown and had recently settled in Raipur was elected in his place. I asked my friend how this happened. How did he lose and a total newcomer win the election?

He said, "It's very clear. People have become too used to me. This man is a new face; people don't know him yet. Don't worry, let him become a familiar figure and he will be defeated too. I will have to bide my time until then. By then I will be unfamiliar once again, and then I will have the upper hand."

Deep down, it is not a question of whether to remove this leader or that leader, whether to do away with this superstition or that superstition -- that is not the issue. The question is to bring about a fundamental change in man. A scientific mind will not care much about superstition, but superstition will continue to exist as long as man is content with his blindness. If a man is not ready to open his eyes, then blindness is bound to exist.

And let me ask: who among us is really willing to open his eyes? None of us is willing to see with our eyes open, because with our eyes open we may see truths we don't want to see. That's why we close our eyes and see whatsoever we fancy. Have you ever opened your eyes and observed closely what life is like? Have you ever seen yourself with your eyes open? That you never want to do, because then you will see horrifying things.

Everyone considers himself to be absolutely pious, a mahatma. If he were to open his eyes and look closely, he would find, to his horror, the greatest sinner of all hidden within himself. He doesn't want to see that, of course, because then it will be difficult for him to be a mahatma. And so he shuts his eyes to himself. And not only that, in doing so he uses those people who can help him shut his eyes -- around him he gathers all those people who come and tell him what a great mahatma he is. Thus he goes on gathering followers. Around him, he gathers all those people who cooperate in keeping him blind.

And there are many wonderful tricks for collecting people; incredible deceptions are practiced in this respect. One of the tricks for gathering people is to keep on shouting, "Don't come near me! I don't want anyone around me!" People are terribly impressed with this trick. They flock to such a man. The more he drives them away, the greater the mahatma they think he is. An ordinary mahatma would welcome people, but this one swings his staff and sends them away. He shows no concern for anyone.

I have heard about a man who had wandered a beach in California for years. He had become a kind of attraction. The story that went around about him was that he was such a simple man that if you offered him a ten-dollar bill and a dime, he would pick up the dime cheerfully. That's how innocent he was. Out of curiosity, a man visited him five or six times and always found him surrounded by a crowd. People would ask, "Baba, what do you want -- this or that?" and he would pick up the dime at once, saying he liked it, he liked the shine of it. People found him such an innocent man.

The curious man found it hard to believe that even after so many years this fellow could not recognize a ten-dollar bill! That was too much innocence! One evening, after the crowd had disappeared, this curious man approached the fellow and said, "I have been watching you for the last twenty years, and I am astonished to find this game going on for so long. Do you still not recognize a ten-dollar bill?"

The fellow laughed, and said, "I knew it was a ten-dollar bill from the very first day, but if I had shown I recognized it the game would have stopped right then and there. By not recognizing the bill, I have collected dimes from thousands of spectators. If I recognize it once, then that will be the only bill I'll ever have in my hand -- no other bill will come from these people afterwards. So if I really want to make money, then I must spurn riches -- and the bills will start piling up on their own. I have a good understanding of the whole thing; my job is going very well. During the day, I collect up to five hundred dollars from the crowd. The game will continue for sure."

The so-called mahatma also knows the value of money, although if you talk to him about money, he will say he never even touches it. But his disciple, sitting nearby, will pick up the offerings and put them in the

safe -- because the mahatma never touches money!

What can anyone do if a man wants to remain blind? Who will be stupid enough to do anything about it? That fellow on the beach is not the cause of mischief. The mischief-mongers are those people who approach him. It is because of their mischief the poor fellow has to put on the act. Let me tell you that if he had not done it, somebody else would have done the same thing. And people are stupid: wherever they can, they will continue to do what they did with this fellow; they want somebody to snatch their money away from them. Hence, such acts will continue. They can only be brought to an end when we begin to destroy the stupidity of man.

So don't worry too much about breaking the chains of superstition, because if the man who is wearing the chain remains the same he will make new ones. He cannot live without chains. The kind of man he is, he will create new chains.

All religions strive to break these chains, and every religion creates a new chain -- so things remain the same. The world has seen so many religions. They were all founded to bring about reforms; they all proclaimed their intent to eradicate all prevailing superstitions, but in the process of destroying superstitions nothing ever really gets destroyed. Of course, those who are fed up with the old superstitions replace them with new ones and are very happy, feeling they have brought about change.

In fact, an intelligent man never holds on to anything -- not even to any belief, let alone to superstition. He lives intelligently; he doesn't hang on to anything. He never creates any chain because he knows there is immense joy in living in freedom. Don't create any chains.

So the real question is to awaken enough consciousness in each individual that will create a desire in him to become free, to become intelligent, to become self-realized, to be filled with awareness. If the tendency to live blindly -- to become a follower, a pursuer, a believer in somebody -- could be reduced, all superstitions would crumble. But in that case it would not be that one kind of superstition would break down and another would survive -- all would collapse; they would leave all at once. Otherwise, they will remain forever.

Actually, what needs to be understood is that nothing happens by merely changing clothes. Let anyone wear whatsoever he pleases. If someone wants to wear ochre-colored clothes, let him do so, why stop him? If someone wants to wear black clothes, let him do so. What one needs to realize is that a change in clothes does not equal a change in one's life. Once this is realized, then there is no need to change clothes, because the man who will make you change your clothes will immediately replace them with clothes of a new kind.

A sannyasin, wearing ochre clothes, went to see Gandhi and told him he was very impressed with his ideas and would also like to serve the country. What Gandhi told him was highly significant. He said, "That's fine, but first you will have to give up your ochre clothes, because they will come in the way of your service. Generally, people serve those who wear ochre clothes rather than being served by them." This was very true. But then Gandhi, having made him drop the ochre clothes, made him wear clothes of *khadi*, of handspun cotton.

Now those who are wearing khadi are doing things even the people wearing ochre clothes never did before. What difference has it made? Now the khadi people are accepting service. The poor ochre people never accepted as much service as those who are wearing khadi are doing now. So khadi has proven to be very costly for this country. The sannyasin was very happy that his superstition about ochre clothing had dropped -- but now he wears khadi; now he is holding on to the superstition of khadi. What's the difference?

The real question is not of letting people drop one thing and making them take on another. The question is to come to understand that very mentality which holds on to things. Gandhi did not sharpen that man's intelligence; he remained as stupid as ever. He simply made him change his clothes, and the man felt very happy to do so. But what difference did it make? This is how it has always been.

For the last five thousand years the story of humanity has been one of great misfortune. By an effort to break down a superstition we never change the man, we simply do away with the superstition -- but then he creates a new superstition. Whatever we offer, he seizes upon it. "All right," he says, "let it be this. I'll drop the other superstition and hold on to this one!" And we feel very happy because he has accepted our superstition.

A young man used to visit me. Day and night he used to talk about the scriptures. He knew the Upanishads, the Gita, the Vedas, by heart. I told him, "Stop all this nonsense. You will gain nothing from it!" He became very angry with me, but nevertheless he continued to visit me. Someone who gets angry with you never stops visiting you, because anger also brings you into a relationship. He was certainly angry at me, yet he still kept coming. As the days went by and as he heard me more and more, something touched

him. One day he came to me and said, "I bundled up the Gita, the Upanishads, the Vedas, and threw them all in a well."

"When did I tell you to throw them away?" I asked.

"I had to empty my shelf in order to make room for your books. Now I fully agree with your books," he said.

I said, "But this has made things more difficult. Nothing has changed. I was merely telling you not to agree with a book. I never asked you to throw that book away and grab on to my book. What difference has your doing so made?"

The so-called gurus feel very happy if their kind of superstition is held by people. This is how, even though superstitions keep changing, man himself continues to remain superstitious.

So I told the young man to throw my books into the same well too. He said, "How can that be possible?" He could never do that, he asserted. So I said, "Then the whole thing has remained as it was. Now my book has become your Gita. What was wrong with poor Krishna's Gita? If you needed to carry something, his Gita was sufficient -- it served your purpose; it was much thicker than my book; it added enough weight to you. How are things different now? When did I ever blame Krishna? When did I ever say that Krishna was at fault?

This is how it has always been -- and still is. What simply happens is that man remains the same, only his toys change. I feel very happy if someone takes my toy; I feel delighted that at last someone has taken my idea. My ego finds satisfaction in seeing that someone has started to believe more in me than in Krishna. But this does not bring about a change in humanity; humanity can never be benefited by this. What we need to be concerned about is how to break, from within, this human mentality that grabs on to things. How can man overcome his blindness?

I suggest to this friend: don't set about breaking down superstitions; instead, change the superstitious mind. Change that mind which breeds superstition, so that a new man can take birth. But it is an arduous task; it will require a great deal of effort. It is not an easy job. To be accomplished, it will require very scientific thought.

Don't be in such a hurry to deny the existence of ghosts and evil spirits. They are far more real than you. There is no falsity about their existence, but you will have to explore. And it so often happens that those who are scared of ghosts also begin to deny their existence. They say so, not because they have become very knowledgeable, the only reason is wish-fulfillment -- they don't *want* ghosts to exist, because if there are ghosts it will be difficult to walk down a dark alley. So in a loud voice they keep repeating, "There are no ghosts. Absolutely! It is all superstition; we will destroy the superstition!" What they are saying is they are very scared of ghosts. If there really are ghosts it will cause a lot of trouble, so they should not exist in the first place -- that's the wish. Such a mind can never make ghosts nonexistent.

If ghosts are, then they are. Whether you believe it or not, it makes no difference. What is, is, and it's better we investigate it -- because whatever exists is related to us in one way or another; it is bound to be so. Hence it is more appropriate to understand them, to recognize them, and to find ways to establish contact with them, to figure out how to interact with them. It's not an easy matter.

The empty space you see between you and someone else may not necessarily be empty. There may be someone sitting there. You may not be able to see him; that's a different matter. But the idea that somebody might be sitting there can frighten you, so we don't leave an empty space, we stick together. We are always afraid of an empty space; that's why we fill our room with furniture, calendars, pictures of gods and goddesses, anything. Being in an empty space, being in an empty house, we are frightened. We fill them with people, with furnishings, so no empty space is left. Even then, there is plenty of empty space which is not altogether empty. And it has its own science.

If one wants to work in this direction, it can be done. One can systematically work on this -- it is an independent science; it has its own laws and methods. However, before you begin working in this area, never say whether these things exist or do not exist. It is better to suspend your judgment, to keep your conclusions in abeyance for a while -- just say you don't know.

If asked whether there are ghosts or not, it will be characteristic of the scientific mind to answer, "I don't know, because I haven't looked into it yet. Also, I haven't even looked into myself yet. How can I find out whether or not there are ghosts? I am not even able to find myself as yet!" So never be in a hurry to answer yes or no. Someone who gives a quick answer is superstitious. Keep thinking, keep searching. An intelligent man, in fact, will answer with great reluctance.

Once somebody asked Einstein how he differentiated between a scientist and a superstitious man.

Einstein replied, "If you ask one hundred questions to a man of superstition, he will be prepared to offer a hundred and one answers. And if you ask one hundred questions to a scientist, he will claim absolute ignorance about ninety-eight of them. About the remaining two he will say, 'I know a little, but that knowledge is not ultimate; it can change tomorrow.'"

Remember, a scientific mind is the only artless mind. A superstitious mind is not. But in appearance, it looks the opposite. It looks as if a superstitious mind is very simple, but it is not; it is very complex and cunning. The greatest cunning of the superstitious mind is that it affirms things it has no knowledge of. A person with such a mind doesn't even know anything about a rock lying at his doorstep, but in his frenzy to prove his God is right and your God is wrong, he will go out and kill people. If, as yet, he cannot even explain what a rock is.... And when he cannot prove that a rock is Mohammedan or Hindu, how will he be able to easily prove that God is Hindu or Mohammedan? But he will go ahead and kill people! And remember, resorting to violence shows that those things such acts are committed for must all be rooted in superstition.

People never come to blows over matters pertaining to knowledge; it is impossible. Wherever there is conflict, rest assured superstition is there -- because a superstitious man wants to prove through conflict that he is right; he has no other means. If a man were to jump on me and put a sword to my throat saying, "Tell me I am right or I'll chop your head off" -- he can chop my head off, of course, but that doesn't prove him right. No one has ever been proven right by chopping off somebody's head.

Even if all the Mohammedans get together and massacre all the Hindus, they will never be proven right -- just as the Hindus will never be proven right if they all join together to slaughter all the Mohammedans. They will merely prove themselves stupid, nothing else. Has the sword ever proven anything right? But that's the only means available to the superstitious man. With what other means can he say that such and such a thing is right? He has no concept, he has never probed; he has no proof, he has no direction. He knows only one thing: might is right.

All over the world everyone is doing this. I am not saying that only religious leaders are involved in such acts of violence, the politicians are no different. Whether Russia or America is right will be settled through the use of hydrogen bombs -- obviously; there is no other means. It is exactly the same sort of foolishness. Is this how it can be resolved as to which of the two is right? How can it be determined whether Marx is right or wrong? Will it be by the use of the sword? Or by dropping the hydrogen bomb? Which will it be? It will have to be determined through the application of thought -- but man is not yet free to think; he is still beset by superstition.

So remember, my emphasis is not on breaking the chains, my emphasis is on doing away with the superstitious mind that creates these chains. If that mind persists, then no matter how many chains you break it will create new ones. And remember, new fetters are far more attractive, more lovable, more worth holding on to. And remember this too: the new chain is always stronger than the old one, because by now our knowledge of how to make chains is also more developed, more advanced. It often occurs to me that those in the business of breaking down superstitions only succeed in providing much tougher superstitions as substitutes for the worn-out ones -- they do nothing more than that.

The superstitious mind has to be discarded, or else it will keep on breeding superstition. Be cogitative, and make others cogitative also. "Be cogitative" means: think, search, be inquisitive. Speak only after you have the right experience, and still admit readily that your experience is not necessarily right. People may have other experiences tomorrow. You may even have to go through different experiences, and it is not certain that what you experienced was not an hallucination.

So until that experience has been verified by scores of experiences more, it is better not to say anything about it. That's why a scientist conducts an experiment, repeats it a thousand times, makes a thousand other people do it, and only then does he arrive at some kind of a conclusion. And even then he never reaches a final conclusion. One who wants to reach a conclusion in a hurry can never think. A man in a hurry to reach a final conclusion inevitably fills himself with superstition. And we are all in a great hurry.

A friend, in his question, has asked everything the whole of humanity is searching for and has not yet been able to find! He asks:

> DOES GOD EXIST OR NOT? WHAT IS JEEVATMAN, THE INDIVIDUAL SOUL? WHERE IS MOKSHA? WHO CREATED HEAVEN? IS THERE A HELL? WHY HAS MAN APPEARED ON THE EARTH? WHAT IS THE GOAL OF LIFE?

He is in such a hurry he wants to know about all of this instantly. A man in such a hurry will undoubtedly become superstitious. Search requires great patience, tremendous patience: it doesn't matter if we don't find what we are looking for in one lifetime, but we will continue to search. In fact, for one who is cogitative, attaining is not important -- searching is. For a man of superstition, attaining is important, seeking is totally unimportant.

A superstitious man is anxious to know how he can attain. "Where is God?" he asks. He is not much concerned with first finding out whether there is a God or not. He is not interested in the pursuit of God; that is not his cup of tea. He says, "You seek him and then show me." That's why he is out looking for a guru.

Whosoever is looking for a guru is bound to end up being superstitious -- he can't stop short of that. In fact, looking for a guru implies, "You have found, now please show us. Since you have already found, what is the point in our searching now? We bow down to your feet. Please give us what you have attained." The idea is for someone else to place his hand on your head and have you realize God. So people are wandering around accepting mantras, becoming initiates, paying fees, massaging feet, serving, in the hope that what someone has already attained can become their own. This can never happen. This shows clearly the hold of the superstitious mind.

Someone else's achievement can never become yours. That poor fellow went in search and found, and you want to have it free? And remember, if he has searched, then while searching he must also have realized that one attains through seeking, not by asking. And so he will not even create any disciples. Only those are after disciples who have themselves not yet attained. They are hanging on to some other guru above them. There is a long series of gurus, all hoping to gain from the other.

Many gurus are already dead, and yet people hang on to them in the hope they will give them something. There is a long chain of dead gurus, going back thousands and millions of years, and they are all hanging on to each other hoping someone may give something. This is the mark of a superstitious mind.

The characteristic of a searching mind, the indication of a reflective mind is, "If there is God, then I will search for him. If I succeed in finding him, then it will be because of my merit, my birthright. If I ever find him, then it will be because of my lifelong dedication, my sacrifice, my meditation. It will be the fruit of my effort."

And remember, if God does become available free, a cogitative individual will turn him down. He will say, "It is not right to accept something that has not come out of my own effort. I will attain through my own effort." And bear in mind there are certain things which can only be attained through one's own effort. God is not one of those things sold in the market, a piece of merchandise available anywhere. Truth is not one of those articles sold in a department store where you can go and purchase it. But such stores are open.

There are stores, there are bazaars, where a signboard hangs, saying "Real Truth Available Here." Even truth is of the real and artificial kind! On every shop the sign says, "The real Master lives here. The rest are all fake masters; they live somewhere else. This is the only authentic shop. Buy from us! Give us the chance to serve you!" And once you have entered one of these shops, the owner won't want you to leave that easily. All this mischief is the creation of the superstitious mind.

I would like to say to you: have faith in seeking, not in begging. You will attain to God not by begging but by knowing. Also, never believe what others say. Someone may have attained -- it is possible of course -- so don't disbelieve either, because that is superstition too. Neither believe nor disbelieve. If someone comes along and says he has attained God, say, "Congratulations. God has been very compassionate to you, allowing you to find him. But kindly don't show me. Let me find him also; otherwise I will remain a cripple."

If you are carried to a destination someone has already walked to, you will arrive as a cripple. Feet grow stronger by walking. Reaching a destination is not so important, the really important thing is that the traveler becomes stronger in the pursuit. Attaining something is not as important as the transformation of the one who attained.

God, knowledge, or moksha are not readymade things. They are the fruit of the offering of one's life, of a lifetime of effort and sadhana. It is like the ultimate flower which comes on its own. But if you go to the market you will find plastic flowers. They last longer. You just need to dust them -- they last longer and create deception too. But whom do they deceive? Plastic flowers can deceive others -- those walking on the street can be fooled; they may think the flowers in your window are real -- but you can't be deceived because you bought them yourself.

For real flowers one has to sow the seeds, one has to put in effort, one has to raise the plants. Then, on their own, flowers bloom -- they are not brought in. The experience of God is like the flower, one's sadhana is like the plant. Care for the plant and the flower will come by itself. But we are in a hurry. We say, "Forget the plant; just give us the flower!"

Sometimes when children go to school for an examination, they don't solve the arithmetic problem, they look up the answer in the back of the arithmetic book and write it down. Even though the answer given is absolutely right, it is totally wrong. How can the answer of one who has not followed the method be right? His answer is absolutely right -- he has written 'five' -- and those who followed the method have also written 'five'. But do you see the difference in the answer given by those who followed the method and those who stole it from the back of the book? And what difference does it make whether they have stolen it from the back of the Gita or the Koran?

Even though the answer given by both is the same, it is not the same; there is a fundamental difference. The real question is not finding the answer, the real question is not arriving at 'five', the real question is learning how to arrive at the sum. And the one who looked in the back of the book didn't learn that. He didn't learn the arithmetic, he only got the answer.

And so, if you have learned something from somewhere, if you have received something from somebody, if you have heard something from someone and grabbed on to it -- then such a God is stolen from the back of the book. Then such a God is lifeless, dead, useless, good for nothing, not alive. An alive religion comes into being by living it, not by stealing answers from the back of some book.

But we are all thieves. We scold little children and warn them not to steal. The teacher also makes it clear that his students must not look for answers in the back of the book, that they should not steal their answers from somewhere -- but if he were to ask himself whether all his answers were stolen or not, it would seem all his answers were stolen as well.

The guru is a thief, the disciple is a thief, the teacher is a thief. All life's answers are stolen. From stolen answers one can never find peace or joy. Joy is attained by going through the same process by which flowers of answers bloom on their own. They are not borrowed.

And Now, And Here, Vol 1

Chapter #6
Chapter title: Love is Dangerous

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A FRIEND HAS ASKED: WHY SHOULD WE THINK OF DEATH AT ALL? WE HAVE LIFE, LET US LIVE IT. LET US LIVE IN THE PRESENT. WHY DO WE BRING IN THE THOUGHT OF DEATH?

He has asked the right thing. But his very asking, "Why bring in the idea of death?" or "Let's just live and not even think of death" shows in itself that even he cannot escape thinking about death. Death is such an enormous fact it cannot be ignored; although throughout our lives we try not to think of death -- not because death is not worth thinking about, but because the very thought of it is terrifying. The very idea that

"I will die" sends chills up our spines. Of course, it will shake you up while dying; but even before that, if this idea takes hold of your mind, it will shake you to your very roots.

Man has always tried to forget about death, he has tried not to think about it. We have managed our entire system of life in such a way that death should not become visible. All man's efforts and plans towards falsifying death seem to be succeeding, but they never are successful -- because death *is* there. How will you escape from it? Where will you escape? Even running away from it, you are ultimately going to run into it. No matter where you escape, no matter which direction you take, eventually you are going to end up there. Every day it approaches nearer -- whether you think about it or not, whether you escape from it or not. One can never run away from a fact.

It is not that death is something which will happen in the future, so why think about it now? This too is a misapprehension. Death will not happen in the future -- death is already happening every moment. Although it will come to its completion in the future, it is actually taking place every moment. We are dying this very moment. If we sit here for an hour, we will be dead one hour. It may take seventy years for us to die completely, nevertheless this one hour will be a part of it. During this one hour we will be dying too. It is not that after seventy years one dies all of a sudden; death never occurs instantaneously. It is not a sudden event; it is a growth that begins with birth.

In fact, birth constitutes one end of death, and death constitutes the other end. This journey begins with birth. What we call the birthday is actually the first day of death. It will take time, but the journey will continue.

For example, a man sets out from Dwarka for Calcutta. The very first step he takes will be as much to reach Calcutta as his last step. The final step will be as instrumental in bringing him to Calcutta as the initial step. And if the initial step can't bring him to Calcutta, the last step cannot either. This means that when he took his first step towards Calcutta, he began to reach Calcutta. With each step Calcutta drew nearer and nearer. You may perhaps say he took six months to arrive at Calcutta, but the fact is that it is only because he had started to arrive six months ago that he could arrive six months later.

The second thing I would like to say to you is: don't think that death is somewhere in the future, death is present every moment. And what is future? It is the sum total of all of our presents. We keep on adding to it. It is just like when we heat water. At the first degree the water warms up, but it hasn't turned into steam yet. And the same is the case when it heats up two degrees. The water will turn into steam when it heats to a hundred degrees; however, it started moving closer to becoming steam at the first degree, and then at the second, and the third and so on. But even when it's at ninety-nine degrees the water does not turn into steam; that will only happen when it reaches one hundred.

Has it ever occurred to you that the hundredth degree is also a degree, just as the first degree is also a degree? The journey from the ninety-ninth degree to the hundredth degree is the same as from the first to the second degree; there is no difference. So the one who knows will warn you at the very first degree that the water will turn into steam -- although you never see water turning into steam anywhere. Of course, he may say the water is heating up, but where is it turning into steam? We can delude ourselves up to the ninety-ninth degree that the water is still not turning into steam, but at the hundredth degree it is bound to become steam. Each degree will keep bringing the boiling point closer.

Hence, it is meaningless to try to save yourself from death, or to postpone it by saying that death is in the future. Death is happening every moment; we are dying every day. In fact, there is virtually no difference between what we call living, and dying. What we call living is just another name for dying gradually. I don't say think about the future, I say watch what is already happening now. I am not asking you to think, even.

This friend has asked, "Why think of death?" I don't say to think. Thinking will lead you nowhere. Remember this: no fact can ever be known by thinking. Actually, thinking is a tactful means of falsifying facts. Looking at a flower, if you begin thinking about it you will never know the flower, because the more you move into thinking about it, the further it will be removed from you. You will move ahead in your thoughts while the flower will remain lying there. What has the flower to do with what you are thinking? A flower is a fact. If you want to know a flower, don't think about it -- look at the flower.

There is a difference between thinking and seeing -- and the difference is significant. The West puts great emphasis on thinking. That's why they have named their science of thinking philosophy. Philosophy means conceptual thinking. We have named the same science *darshan*. Darshan means to see; darshan does not mean thinking. This needs to be understood a little. We have called it darshan while they have called it philosophy, and there is a fundamental difference between the two. Those who take philosophy and darshan

to be synonymous know nothing. They are not synonymous. That's why there's nothing like Indian philosophy and nothing like Western darshan.

The West has a science of thinking -- it consists of investigation, logic, analysis. The East cared for something else. The East has experienced that there are certain facts which can never be known by thinking about them. These facts will have to be seen, will have to be lived. And there is an enormous difference between living and thinking.

A man who thinks about love may perhaps write a thesis on it, but a lover lives it, sees it; it's possible he may not be able to write a thesis. And if someone asks a lover to say something about love, he may close his eyes, tears may start rolling down his cheeks, and he might say, "Please don't ask. What can I say about love?" One who has thought about love will explain it for hours, but he may not even know one iota of love.

Thinking and seeing are two altogether different processes. So I am not saying you should think about death. You can never know death by thinking about it. You will have to see it. What I am saying is: here is death, right now within you, and you have to see it. What I call the 'I' is dying all the time. This phenomenon of death will have to be seen, this phenomenon of death will have to be lived, this phenomenon of death, that "I am dying, I am dying," will have to be accepted.

We try our best to falsify death; we have invented a thousand ways to falsify it. Of course we can dye our white hair, but that does not prove death a lie -- it invariably comes. Even underneath the dyed color the hair is still white. They are the indications that death has started approaching, that it is sure to come. How can we falsify it? No matter how much we go on falsifying it, it makes no difference -- it is approaching, non-stop. The only difference is that we can fail to know it.

What I am asking is: how will one who hasn't even known death yet know what life is? My point is: death is on the circumference; life is at the center. If we don't even know the circumference, how will we ever know the center? And if we run away from the circumference, we will never reach closer to the center. If you become frightened of the walls that make up the outer limits of a house, and escape, how will you ever enter the inner dwelling? Death is the periphery and life is the temple at the center of it. By running away from the periphery, we also run away from life. One who comes to know death will, by and by, uncover it and begin to understand life as well.

Death is the gateway to knowing life. Eluding death is eluding life as well. So when I say "Know death," recognize the facts -- I am not asking you to think.

There is one more interesting thing that needs to be understood. Thinking means to repeat, in the mind, what we already know. Thinking is never original -- although we ordinarily say that such-and-such a person's thoughts are highly original. No, thought is never original. Thoughts can never be original. Darshan, seeing, *can* be original.

Thoughts are always stale. If I ask you to think about this roseflower, what will you think? You will simply reiterate what you already know about a rose. What else would you do? What else can you do with thinking? Could even one single unheard-of and original viewpoint about a rose ever appear in your thoughts? How can it?

Thinking is nothing but reiterating a thought. You may say, "The roseflower is very beautiful," but how many times have you heard this before? How many times have you read this before? Or you may say, "The roseflower is just as beautiful as the face of my beloved." How many times have you heard this before too? How many times have you read it before? Or you may say, "The flower is very fresh" -- but this too, how many times have you heard or read it before? What good are thoughts? How will you be able to enter the being of that roseflower by thinking about it? Thinking can only lead you into whatsoever is in your memory about a rose. That's why thinking is never original. There can never be an original thinker -- only seers are original.

The first condition in looking at a roseflower is that the person looking at it should not think. He should remove thoughts from his memory; he should become empty, and live in that moment with the flower. Let the roseflower be on one side and you be on the other, and let there be no one between you -- nothing you've ever heard, nothing you've ever read, nothing you've ever known. Nothing you've ever experienced should be in between. No one should be between you two. Only then, the unknown seated within the rose will begin to enter your being. Finding no hindrance in between, it will enter, and then you won't feel you want to know the rose, you will feel you are one with the rose. Then you will know the flower from its interiority.

A seer penetrates inside an object, while a thinker hovers around it on the outside -- and therefore a thinker has no achievement of his own; only a seer enjoys achievement. A seer penetrates within because there remains no wall between him and the object before him -- the wall crumbles, disappears.

Once Kabir asked his son Kamal to go to the forest and bring some hay for their cattle. Kamal went as he was told. It was morning when he left, but when the sun was overhead and Kamal had not yet returned, Kabir became worried. And even by the waning hours of afternoon there was no sign of Kamal. Kabir grew even more worried. Soon it was evening and the sun was about to set, so finally, accompanied by a few of his devotees, Kabir set out in search of Kamal.

When they reached the forest they found Kamal standing in the middle of the thick grass, his eyes closed, swaying like a blade of grass in the breeze. Kabir went over, shook him, and asked, "What are you doing here?" Kamal opened his eyes. He came to himself, realized what had happened, and immediately apologized. Kabir said, "But what have you been doing for so long? It's so late!"

Kamal answered, "I am sorry, but when I came here, instead of cutting the grass I began to look at it. And just looking at it continuously, I don't know when, but I also became a blade of grass. Soon it was evening, and here I was, completely oblivious that 'I am Kamal who has come here to cut grass.' I became the grass itself. There was so much joy in being the grass, joy that, being Kamal, I never had before. It's good you came, because I didn't know what was happening. The breeze was not moving the grass, the breeze was moving me -- the cutter and that which was to be cut had both disappeared."

Have you ever seen your wife, your son, with whom you have lived for so many years? Have you ever *seen* them? The things your wife did yesterday flash through your mind -- and a thought comes in between you and her. You recall how she quarreled when you were about to leave for the office in the morning -- and again the thought is present between you. What she said at the dinner table comes back to you -- and the thought stands between you. You have always thought, you have never seen. And that's the reason there is no relationship between husband and wife, between father and son, between mother and son. Relationship happens where thought is no more and where darshan, seeing, has begun. That is really when a relationship takes place, because then no one exists to disrupt it.

Remember, a relationship does not mean there is a third factor binding the two. As long as there is something in between to bind the two, the disrupter is also present. That which binds also breaks. The day nothing exists to bind, when only two remain, when nothing remains in between, that day what actually remains is only one; then there are not two.

A relationship does not mean we are joined with somebody, a relationship means that now nothing exists between you and the other person, there is no one in between -- not even to join you. There, the two streams disappear and merge into each other. This is love. Seeing leads you into love; seeing is the source of love. And one who has not loved has never known anything. No matter what a man may have set out to know, he has only known it through love.

So when I say death has to be known, I mean we will have to love death as well. We will have to *see* death. But the man who is afraid of death, who is eluding it -- how can he love death, how can he have its darshan, how can he ever *see* death? When death appears before him, he turns his back on it. He shuts his eyes; he never lets death appear before him, face-to-face. He is afraid, he is frightened; that's why he is unable to see death at all, nor is he able to love it. And the man who hasn't been able to love death yet, how will he ever love life? -- because death is a very superficial event and life is a far deeper phenomenon. One who turned away from the very first step, how will he ever reach the deep waters of the well?

That's why I say death will have to be lived, it will have to be known, it will have to be seen. You will have to fall in love with it; you will have to look into its eyes. And as soon as a man looks into death's eyes, begins to watch it, penetrate into it, he feels astounded. To his great amazement, he realizes, "What a great mystery lies hidden in death! What I knew as death and kept running away from, actually conceals within itself the source of supreme life." Hence I say to you: enter into death willingly so that you may reach life.

There is an incredible saying of Jesus. Jesus has said, "The one who will save himself will perish; and the one who will efface himself -- no one can ever destroy him. One who will lose himself shall find, and one who will save himself shall be lost." If a seed wishes to save itself, it will rot -- what else? And if a seed annihilates itself in the earth, disappears, it will become a tree. The death of the seed becomes life for the tree. If the seed were to protect itself by saying, "I am scared. I could die. I don't want to disappear. Why should I disappear?" then the seed is bound to rot. In that case, it will not even remain a seed, let alone grow into a tree. We shrink with fear of death.

I would like to say one more thing that may not have occurred to you before. Only one who is afraid of death has ego, because ego means a constricted personality, a solid knot. One who has fear of death shrinks within. Anyone in fear has to shrink inside, and whatever shrinks turns into a knot. A complex is created inside the person.

The feeling of 'I' is the feeling of a man afraid of death. The man who penetrates death, who is not afraid of death, who does not run away from it, who begins to live it -- his 'I' disappears, his ego disappears. And when the ego disappears only life remains. We can put it this way: only the ego dies, not the soul. But since we continue to remain egos, a great difficulty is created. In fact, only the ego can die; only the ego has a death -- because it is false. It will *have* to die. But we are holding on to it.

For example, a wave rises in an ocean. If the wave wants to survive as a wave, it cannot; it is bound to die. How can a wave survive as a wave? It will die. Unless, of course, it becomes ice. If it contracts, becomes solid, then it can survive. But still, in that sort of survival the wave is no more and the ice remains -- ice which is a wave, closed, broken away from the ocean. Remember, as a wave it is not apart from the ocean, it is one with the ocean. As ice, it parts from the ocean, it separates, it becomes solid. In it, the wave has contracted; it has become frozen.

As a wave it was one with the ocean; however, if it becomes a chunk of ice it will survive, of course, but then it will be cut off from the ocean. And how long will it survive in that state? Whatsoever is frozen will undoubtedly melt. A poor wave will melt a little sooner, while a rich wave will take a little longer -- what else? The sunrays will take a little longer to melt a big wave, while a smaller wave will melt sooner. It is only a question of time, but melting is bound to happen. The wave will melt and it will make a big hue and cry, because as soon as it melts it will disappear. But if the wave, by falling back into the ocean, were to make itself cease to exist as separate, if it were to come to know that it is in fact the ocean, then there wouldn't be any question of the wave's disappearing. Then whether it disappears or remains, it still exists -- because it knows that "I am not a wave, I am the ocean." When it disappears as a wave, it still exists -- in a state of rest. When it rises, it is in a state of activity. And resting is no less enjoyable than being active. In fact, it is even more enjoyable.

There is a state of activity and there is a state of rest. What we call *samsara*, the world, is the state of activity, and what we call *moksha*, liberation, is the state of rest. It is like a restless wave which crashes against the wind and wrestles with it, and then it falls back into the ocean and disappears. It still exists. Whatever it was before in the ocean, it is now still the same, but it is at rest. However, if a wave were to assert itself as a wave, it would be filled with ego, and then it would want to break itself away from the ocean.

Once you get the idea that "I am," then how can you be with the rest of the all? If you choose to be with the all, then the 'I' is lost. That's why the 'I' insists, "Break away from the all." And how interesting it is, that breaking away from the whole makes you miserable. And then, once again, the "I" says, "Relate with the all" -- such is the tortuous way of the "I". First the "I" says, "Break yourself away from the all, isolate yourself; you are different from the whole. How can you remain connected?" So the "I" snaps itself away; but then it gets into trouble -- because, as soon as the "I" separates from the all, it becomes miserable; its end approaches. As soon as the wave comes to believe it is separate from the ocean, it begins to die, its death comes nearer. Now it will fall into the struggle to protect itself from death.

As long as it was one with the ocean, there was no death at all -- because the ocean never dies.

Remember, an ocean can be without a wave but a wave cannot exist without the ocean. You cannot conceive of a wave without the ocean -- the ocean will be present in the wave. The ocean, however, can exist without a wave. When they are an integral part of the ocean, all waves exist in peace and rest. But the moment a wave strives to save itself from the ocean, difficulties arise -- it cuts itself off from the ocean and its death begins.

This is the reason one who is to die wants to love. The reason all of us, who are going to die, are so eager to love is that love is the obvious means to connect. That's why no one wants to live without love and be miserable. Everyone is seeking love: somebody wants to receive your love, somebody wants to give you love. And for the man who does not find love it becomes a problem. But have we ever wondered what the meaning of love is?

Love means an attempt to reconstruct, once again, by putting different parts together, the relationship we have broken off with the whole. So one kind of love is the one where we attempt to rebuild our lost relationship with the whole by adding parts. This is what we call love. And there is another kind of love where we have stopped our attempts to break away from the whole. That is called prayer. Hence, prayer is absolute love. And this carries a totally different meaning. It does not mean that we are attempting to integrate the fragments; it means we have stopped breaking ourselves away from the whole. The wave has declared, "I am the ocean," and now it is not attempting to connect itself with each and every other wave.

Remember, the wave itself is dying, and the other waves nearby are dying too. If this wave tries to relate

with other waves, it will get into trouble. That's why our so-called love is very painful, because it is a wave trying to relate with another wave. This wave and the other wave are both dying, and yet they get into a relationship with each other in the hope that by joining with each other they perhaps may save themselves. That's why we turn love into security. So man is afraid to live alone. One wants a wife, a husband, a son, a mother, a brother, a friend, a society, an organization, a nation. These are all endeavors of the ego; these are attempts by one who has broken himself away from it, to unite once again with the whole.

But all these efforts to unite are invitations to death -- because the one with whom you are forming a union is as much surrounded by death, as much surrounded by the ego.... The funny thing is that the other wants to become immortal by uniting with you, and you want to become immortal by uniting with the other. And the fact is that both of you are going to die. How can you become immortal? Such a union will double death; it will certainly not turn it into an elixir.

Two lovers long so much for their love to become immortal -- they sing songs day and night. For eternity poems have been written about love becoming immortal. How can two people who are going to die desire immortality together? A union of two such people only makes death twice as real and nothing else. What else can it be? And both are melting, sinking, fading away; that's why they are frightened, worried.

The wave has created its own organization. It says, "I have to survive." It has created nations; it has created Hindu-Mohammedan sects -- waves creating their own organizations. And the fact of the matter is that all these organizations are going to disappear -- the ocean below is the only organization. And the organization of the ocean is a totally different thing. Belonging to it does not mean the wave joins itself with the ocean; rather, it means the wave knows that "I am not at all different from the ocean." And so I say that a religious man does not belong to any organization -- he neither holds to a family, nor does he own a friend, a father or a brother.

Jesus has spoken some very strong words. In fact, only those who have attained to love can speak such strong words; people weak in love cannot utter them. One day Jesus was standing in the market surrounded by a crowd. His mother, Mary, came to see him. People began to make way for her. Somebody from the crowd shouted, "Make way, make room for Jesus' mother. Let her come." When Jesus heard him, he said in a loud voice, "If you are giving way to Jesus' mother, then don't do it, because Jesus doesn't have a mother." Mary stopped, stood there in shock.

Addressing the crowd, Jesus said, "As long as you have a mother, a father, a brother, you won't be able to come close to me." This is being very harsh. We can't even imagine a person like Jesus, so full of love, can utter such words as, "I have no mother. Who is my mother?" So Mary stood there in shock. Jesus went on, "Do you call this woman my mother? I have no mother. And remember, if you still have a mother, then you won't be able to come near me."

What seems to be the matter? The question is that if a wave is attempting to unite with another wave, it won't be able to come close to the ocean. Waves, in fact, unite with each other and create an organization mainly to save themselves from the ocean. On its own a wave feels more frightened that it may disappear, that it may really disappear. But the truth is, it is already disappearing.

Yet when a few waves gather together they feel more reassured -- some sort of organization is created; a crowd is created. That's why man likes to live in a crowd; he feels afraid if he is left alone. In its loneliness a wave is left totally by itself -- slipping away, falling away, vanishing, close to disappearing, feeling alienated on both sides -- the ocean on one, the rest of the waves on the other. Hence it creates an organization, it creates a chain.

The father says, "I will disappear, but it doesn't matter -- I will leave my son behind." The wave says, "I'll disappear, but I'll leave a little wave -- it will survive after me, the chain will continue, my name shall remain." That's why a father feels unhappy if he doesn't have a son -- it means he couldn't arrange his immortality. He will of course be gone, but he wants to create another wave which will continue further on, which will at least identify the wave it came from. So it's all right for the former wave to disappear -- it leaves another one behind.

You may or may not have noticed that people who are engaged in a creative activity -- a painter, a musician, a poet, a writer -- are not too concerned with having sons, simply because they have found a substitute. Their paintings will survive, their poetry will survive, their sculptures will survive; they don't care about having a son. That's why scientists, painters, sculptors, writers and poets are not overly concerned with having sons. There is no other reason except that they have found a different kind of son. They have created a wave which will remain long after they are gone. Actually, they have found a son that will last even longer than yours, because even when your son has disappeared, the writer's book will still

remain.

A writer doesn't care much about having a son, about having an offspring. This does not mean, however, that he is carefree; it simply means he has found a long-lasting wave; he stops worrying about smaller waves. Hence he is not interested in having a family; he has created a different kind of family. He is also striving for the same degree of immortality. So he will say, "Money will be lost, wealth will be lost, but my work, my scripture will survive" -- and that is precisely what he wants.

But scriptures also become lost. No scripture lasts forever, although of course it lasts a little longer. Who knows how many scriptures have already been lost, and how many get lost everyday. Everything will be lost. In fact, in the world of waves, no matter to what extent a wave may prolong itself, ultimately it is bound to be lost. To be a wave means to face extinction -- prolonging makes no difference.

So if you look upon yourself as a wave you will want to avoid death -- you will remain afraid, scared. I say to you: look at death -- neither should you avoid it nor be afraid of it, nor run away from it. Look at it. And just by looking at it you will find that what seemed like death from this end, as you enter into it a little, the same thing turns out to be life.

Then the wave becomes the ocean; its fear of extinction disappears. Then it doesn't want to become frozen ice. Then, for whatever time it has, it dances in the sky, rejoices under the rays of the sun, is happy. And when it falls back into the ocean, it is equally happy in its state of rest. Thus it is happy in life, it is happy in death -- because it knows that "that which is" is never born nor does it ever die. That which is, is; only forms keep changing.

We are all waves risen above the ocean of consciousness. Some of us have turned into ice -- most of us have. The ego is like ice, as hard as a rock. How amazing it is that a fluid like water can become hard like ice and rock. If a desire to freeze arises in us, the consciousness, otherwise so simple and fluid, freezes and becomes an ego. We are all filled with desire to freeze, and so we employ many kinds of means to see how we can become frozen, solidified.

There are laws under which water turns into ice, and there are also laws which cause the formation of the ego. Water has to cool in order to become ice, it has to lose its heat, it has to turn cold. The colder it gets, the harder it becomes. The man who wants to create ego has to become cold as well; he has to lose his warmth. That's why we say "a warm welcome." A welcome is always warm; a cold welcome has no meaning.

Love means warmth; a cold love carries no meaning. Love is never cold, it contains warmth. Actually, life is sustained by warmth; death is cold, below zero. That's why the sun is the symbol of life, the sun is the symbol of warmth. When it rises in the morning, death departs; everything becomes warm and hot. The flowers bloom and the birds begin to sing. Warmth is the symbol of life, cold is the symbol of death. So one who wants to create an ego has to become cold, and in order to become cold he has to lose all those things which give warmth. He has to lose everything that gives warmth to his being. For example, love gives warmth, hatred brings coldness. So for the sake of the ego, one has to give up love and cling to hatred. Mercy and sympathy bring warmth; cruelty and ruthlessness bring cold.

Just as there are laws for the freezing of water, there are laws for the freezing of human consciousness. The same law works: keep on becoming cold. Sometimes we say that such-and-such a person is very cold -- there is no warmth in him; he becomes hard like a rock. And remember, the warmer a person is the more simple he is. Then his life has a liquidity that enables him to flow into others and allows others to flow into him. A cold person becomes hard, unable to flow, closed from all sides. No one can enter into him, nor can he enter into anyone. The ego is like frozen ice and love is like water, fluid, flowing. The man who is afraid of death will run away from it. He will go on freezing, because that fear that he may die, that he may disappear, will make him contract -- and his ego will remain, growing harder, stronger.

I was a guest at a friend's house for a few days. He is quite rich, with a great deal of property. But I was puzzled about one thing: he would never speak kindly to anyone; otherwise he was a good man. I was very puzzled to see that inwardly he was very soft, but very hard on the outside. The servant trembled before him, his son trembled before him, his wife was scared to face him. People thought about it a good deal before they called on him. Even when they came to his door they hesitated to ring the bell, wondering whether they should go in or not.

When I stayed with him and came to know him closely, I asked him what all this was about. I said, "As such, you are a very simple man." He said, "I am very scared. It is dangerous to form a relationship, because if you form a relationship with somebody then sooner or later he starts asking for money. If you remain courteous and loving to your wife, the expenditures shoot up. If you don't remain stiff with your son, his

pocket money goes on increasing. If you talk to your servant gently, he also tries to behave like a boss."

So a solid wall of coldness had to be erected all around -- that would scare the wife, that would scare the son. How many fathers have done this?

The truth of the matter is that there is hardly any home where the father and the son meet each other lovingly. The son goes to the father when he needs money, the father goes to the son when he wants to give him a sermon; otherwise the two don't meet, the meeting never happens. There is no meeting point between a father and a son. The father is afraid, and he has surrounded himself with a solid wall. The son is also afraid; he sneaks by his father. There is no harmony anywhere between the two. The more a person is afraid, the more he worries about his security, the more solid he becomes. There is great danger in being fluid, there is insecurity in it.

This is the reason we are afraid of falling in love. Only after we have scrutinized the person and become totally reassured do we ever fall in love. That means, first we make sure there is no cause for danger from the person, then we fall in love. That's why we invented marriages -- first we marry, first we take all the necessary measures, then we fall in love -- because love is dangerous. Love is fluid, a man might find his way into anyone. It is dangerous to fall in love with a stranger; he may sneak off at night with all your valuables! So first we make absolutely certain who the man is, what he does, where his parents are from, how his character is, what his qualities are. We take all the measures, we take the full social precautions; only then do we accept the individual in marriage.

We are a frightened people; we want to make everything secure first. The more we secure ourselves, the harder and colder the wall of ice is all around us, and it shrinks our entire being. Our separation from God has happened because of one reason alone: we are not liquid, we have become solid. This is the only cause of separation: we are not flowing, we have become like blocks; we are not like water, we are like frozen ice. Once we become fluid-like, the separation will no longer exist; but we will only become fluid-like when we agree to see and to live death, when we accept that death exists.

Once we have seen and recognized that death exists, why should there be any fear? When death is surely there, when the wave knows for certain she is bound to disappear; if the wave has found out that birth itself contains death, if the wave has come to know that its disintegration began the very moment it was created, the matter is finished. Now why turn into ice? Then it will accept being a wave as long as it has to be, and it will accept being the ocean as long as it has to be. That's it! The matter is over! Then everything is accepted. In that acceptance the wave becomes the ocean. Then all worry over its disappearance is gone, because then the wave knows it existed before its extinction and it will continue to exist even after it has vanished -- not as the 'I', but as the boundless ocean.

When Lao Tzu was about to die, somebody asked him to reveal a few secrets of his life. Lao Tzu said, "The first secret is: no one has ever defeated me in my life."

Hearing this, the disciples became very excited. They said, "You never told us this before! We also wish to be victorious. Please show us the trick."

Lao Tzu answered, "You made a mistake. You heard something different. I said no one could ever defeat me, and you are saying you too want to be victorious. The two things are totally opposite, although they look similar in meaning. In the dictionary, in the world of language, it has one meaning -- that a person who has not faced defeat is victorious. I simply said no one could defeat me, while you are talking about becoming victorious. Get out of here! You will never understand what I am saying.

The disciples pleaded, "Even so, please explain to us. Please show us the technique. How were you never defeated?"

Lao Tzu said, "No one could defeat me because I always remained defeated. There is no way to defeat a defeated man. I was never defeated because I never wished for victory. In fact, no one could pick a fight with me. If anyone ever came to challenge me he found me already defeated, so he couldn't have any fun defeating me. The joy is in defeating one who desires to be victorious. What fun can there be in defeating someone who doesn't even want to win?"

Actually, it gives us pleasure to destroy somebody's ego because doing so strengthens our own. But if a man has already effaced himself, what fun can there be in destroying such a person? Our ego wouldn't get any kick out of it. The more we succeed in breaking the other's ego, the stronger ours becomes. The other's broken ego becomes the strength of our own. But the ego of this man we are talking about is already broken.

For example, you go out to defeat a man, and before you knock him down he lays himself down on the ground; and before you sit on him he invites you and lets you sit on him. What will your state be then? You would want to run away from there! What else could you do? People watching would laugh and say, "Go

on, sit on him; sit comfortably. Why are you running away?" Who would look stupid, the one who sat on the man, or the man who kept laughing and whose laughter resounded throughout your life?

So whenever somebody went to challenge this man, he would immediately lie down on the ground and say, "Come on, sit on me. You have come for that, haven't you? So go ahead. Don't take too much trouble, don't bother too much; there's no need to exert yourself -- just come and sit on me."

Lao Tzu went on to say, "But you are asking something else. You want me to tell you the technique of winning. If you think of winning, you will lose. One who harbors the thought of winning is always the loser. In fact, defeat begins with the very idea of victory." And Lao Tzu said further, "And no one has ever been able to insult me."

"Please tell us its secret also, because we do not like to be insulted either," a disciple said.

"Once again you are making a mistake. No one could insult me because I never desired honor. You will always be insulted because you are filled with the desire for recognition. I was never kicked out from any place, because I always sat near the entrance where people remove their shoes. I was never asked to move from a place because I always stood at the end, where no one could push me further back. I was very happy to be at the end; it saved me from all sorts of trouble. No one ever forced me out of there or pushed me aside; nor did anyone say, 'Get lost!' because that was the last place. There was no place beyond that. No one ever wanted to be in that spot. I was the lord of my own place; I have always been the lord of my own place. Where I stood, no one ever came to throw me out."

Jesus also says, "Blessed are those who are ready to stand in the last row." What does this mean?

For example, Jesus says, "If a man slaps your right cheek, offer him the left." What this means is: don't even give him the trouble of turning your other cheek -- you do it for him. Jesus says, "When someone comes to defeat you, be defeated readily. If he makes you lose one round, lose two instead." And Jesus says, "If a man snatches your coat, also give him your shirt immediately." Why? -- because it is possible the man may feel embarrassed taking the shirt away from you. And Jesus says, "If someone asks you to carry his load for a mile, at the end of the mile ask him if he would like you to carry it further."

What does this mean? This means that by accepting the facts of life totally concerning insecurity, failure, defeat, and finally death, we conquer them all. Otherwise, these facts eventually lead us nowhere but to death. In the final analysis, death is our total defeat. Even in the biggest defeats, you still survive; although defeated, you continue to exist. But in death even you are annihilated as well.

Death is the biggest defeat of all; that's why we want to kill our enemy -- there is no other reason. Death is the ultimate defeat; after that there is no possibility for the enemy to win, ever. The urge to kill an enemy comes from our desire to inflict on him the ultimate defeat. After that there is no way he can ever be a winner, because then he exists no more.

Death is the final defeat, and we all want to run away from it. And remember also, the man who attempts to escape his own death will continue to work towards the killing of others. The more he succeeds in killing others, the more alive he will feel. Hence, the reason for all the violence in the world is totally different from what people ordinarily take it to be. The reason for this violence is not that it is caused because people don't drink unstrained water or they eat after sunset, no, it is nothing of that sort.

The fundamental reason for violence is that man kills others to forget about his own death. Killing others, he believes no one can kill him, because now he himself has the power to kill. Hitler, Genghis Khan, and other such people, killed millions in order to assure themselves that "No one can kill me, since I kill millions myself." By killing others we try to be free of our own death, we want to confirm our independence. The assumption is that, when we ourselves are capable of killing people, who can kill us?

Deep down, this is avoiding death. Deep down, a violent man is an escapist from death. And one who wants to save himself from death can never be nonviolent. Only he who declares, "I accept death, for death is one of the facts of life -- it is a reality," can be a nonviolent person. One can never deny death. Where will you run from it? Where will you go?

The sun begins to set the moment it rises. A sunset is as much a reality as the sunrise -- the difference is only of direction. At sunset, the sun reaches exactly where it was at sunrise -- but at sunrise it is in the east, whereas at sunset it is in the west. Birth is on one side, death is on the other. That which is ascending on one side is declining on the other. The rising and the setting go together -- the setting, in fact, lies hidden in the rising. Death lies hidden in birth. There is no way that one who knows that such is the case can ever deny it. Then he accepts everything. Then he lives this truth. He knows it, he sees it, and he accepts it.

With acceptance comes transformation. When I say "triumph over death," I mean that as soon as a person accepts death he laughs, because he comes to know there is no death. Only the outer sheath is

formed and unformed. The ocean has always been; it is only the wave which has taken form and then disintegrated. Beauty was always around -- the flowers bloomed and withered away. Light always shone -- the sun rose and set. And that which shone with the rising and setting of the sun was forever present, before sunrise and after sunset. But this we will come to see only when we have seen death, when we have had the vision of death, when we have encountered death face-to-face -- never before.

So the friend asks: "Why should we think about death? Why not forget it? Why not just live?" I would like to say to him that, forgetting death, no one has ever lived, nor can anyone ever live. And one who ignores death also ignores life.

It is just as if I have a coin in my hand and I say, "Why bother about the reverse side of the coin? Why not just forget it?" If I give up the reverse side, then I will lose the front side of the coin too, because both make two sides of the same coin. It isn't possible to save one side of the coin and throw the other side on the street. How can this be possible? With the one I keep, the other side will automatically be saved. If I throw away one, both will be thrown away; if I save one, both will be saved. Actually, both are aspects of the same thing. Birth and death are two aspects of the same life. The day one realizes this, not only does the sting of death depart, the thought of not dying disappears as well. Then one comes to know that birth is there and so is death. Both comprise bliss.

We get up every morning and go to work. Somebody goes and digs ditches.... Different people do different jobs -- people sweat the whole day. There is a joy in getting up in the morning, but isn't it equally joyful to sleep at night? If a few madmen were to start convincing people not to sleep at night, then getting up in the morning would also stop, because the man who wouldn't sleep wouldn't be able to wake up in the morning either. The whole of life would come to a halt. One might feel afraid to go to bed, arguing, "It is such a joy to wake up in the morning, it is better not to fall asleep or else it will spoil the whole charm of waking up." But we know this is ridiculous: sleeping is the other side of waking up.

One who sleeps right will wake up right. One who wakes up right will sleep right. One who lives properly will die properly. One who dies properly will take the right steps in his future life. One who does not die in a right manner will not live rightly. One who does not live rightly will not die rightly. It will be a mess; everything will become ugly and distorted. The fear of death is responsible for creating the ugliness and the distortion.

If a fear of falling asleep were to overtake somebody, it would make life difficult. An old lady was brought to me by her son. He said his mother was too afraid to fall asleep. I asked him, "How did this happen?"

He said, "She has been ill lately, and she feels she may die in her sleep, so she is afraid of falling asleep. She fears she won't wake up once she goes to sleep, so she keeps trying to stay up the whole night. We are in big trouble. She isn't recovering from her illness because she stays up all night, afraid she may not wake up alive. Please do something and save her from this fear; otherwise I am in great trouble."

In a way, sleeping is like dying every day. The whole day we are alive; the whole night we are dead. This is like dying in parts, dying a bit every day. We dive within ourselves at night and come out refreshed in the morning. By the time we are seventy or eighty, the body is worn out. Then death takes over. And with that, this body goes through a complete change. But we are very scared of death, although it is nothing more than a deep sleep.

Do you know that the body undergoes change overnight and comes out different every morning? The change is so minimal you don't notice it. The change is not total, it is a partial transformation. When you go to bed at night, tired and weary, your body is in one state, and when you wake up in the morning it is in a different state. In the morning the body feels fresh and rejuvenated; it is filled with energy, ready to face another day of activity. Now, once again, you can sing new songs, something you couldn't do the previous evening. Then you were tired, broken, worn out. You have never wondered however, why there is so much fear of death.

When you wake up in the morning you feel happy, because only a part of your body changes in sleep -- but death, on the other hand, brings about a complete change. The whole body becomes useless and the need arises to acquire a new body. But we are scared of death and so our whole life has become totally crippled. Every moment is filled with fear of death. Because of this fear we have created a life, a society, a family which lives the least but fears death the most. And one who fears death can never live -- both things cannot exist together. The man who is ready to meet death with absolute spontaneity, he alone is ready to live as well. Life and death are both aspects of the same phenomenon. That's why I say: look at death. I am not asking you to think about death, because such thinking will mislead you. Thinking about death, what will

you do?

A sick and miserable man may find it gratifying to think that everything ends in death. The thought is gratifying to this man not because it is right. Remember, never believe that what seems pleasing to you is necessarily true, because what feels pleasing does not depend on what is true, it depends on what you think of as convenient. A person who is miserable, troubled, sick and in pain feels he should meet a total death, that nothing should be left behind -- because if any part of him does survive, then it would obviously mean *he* would survive... he, the miserable, sick individual.

A FRIEND HAS ASKED: SOME PEOPLE COMMIT SUICIDE. WHAT DO YOU HAVE TO SAY ABOUT THEM? ARE THESE PEOPLE NOT AFRAID OF DEATH?

They are afraid of death too. But they are more afraid of life than of death. Life seems more painful to them than death; hence they want to finish it. Putting an end to their lives does not mean they find any joy in death, but since life appears worse than death to them, they prefer death. One who is miserable, living in pain, will readily believe that death takes everything away -- including the soul -- that death leaves nothing behind. He obviously does not want to save any part of himself, because if he does he will be saving nothing but his misery and pain.

One who is afraid of death and wants to save himself, readily accepts the belief in the immortality of the soul. These are all conveniences. It does not show understanding, it merely shows our concern for convenience. This sort of acceptance feels comfortable, that's all. That's why we change our beliefs many times. A man who was an atheist in his youth becomes a theist in his old age. In fact, the truth is that beliefs change with headaches.

When the head has no pain we follow one set of beliefs; with a headache these beliefs are replaced by another set. It is hard to say how much the scriptures affect your belief system and how much your liver does! One can't be sure whether gurus or the liver affect it more! What goes on inside the body has a greater effect. When the stomach is upset one feels like becoming an atheist, and when the stomach is okay one feels like believing in God! How can a man possibly believe that there is a God when he has a headache? If God exists and so does the headache, how can you connect the two?

We can run an experiment. Take fifty men and infect them with chronic diseases, and keep the other fifty in good health. Let the first fifty live in misery and let the other fifty live happy lives. You will find that atheism will increase in the former group and theism will increase in the latter group. It is not that happiness is caused by believing in God; a miserable mind inevitably becomes atheistic. So remember, if you see atheism increasing around the world, know well that misery must be on the increase too. If you see an increasing number of people believing in God, you should know that more and more people are becoming happy.

I say to you, therefore, that in the next fifty years there is a great possibility that Russia will become theistic and India will become even more atheistic. Beliefs don't mean anything. In Russia people read Marx, while in India you read Mahavira -- this makes no difference. The works of Mahavira and Marx cannot make the least difference. If people were to go on becoming happier in Russia, then in the next fifty years theism would revive there and the bells would begin to ring in Russian temples. Lamps would be lit and prayers would be chanted. Only a happy mind rings bells in the temple, kindles lamps and chants prayers. People would begin to thank God. Only a happy mind wishes to thank somebody, and who else should one thank? -- because a man can find no reasons for the presence of inner happiness, so he thanks the unknown; it must be because of it.

An unhappy mind wants to express its anger. And when the person finds no cause for being unhappy, then who should he be angry at? He obviously becomes filled with bitterness towards the unknown. He says, "The whole mess is because of that unknown one, because of God. Either he does not exist, or he has gone mad." What I am saying is that our theism and our atheism, our beliefs -- all of them are the products of conveniences that suit our conditions.

One who wants to escape from death will inevitably grab hold of some belief. Similarly, someone who wishes to die will also grab on to some belief. But neither of them is eager, anxious to know death. There is a vast difference between convenience and truth. Never think too much about convenience. A thought is always about convenience. A vision is always of truth; a thought is always of convenience.

One man is a communist. He makes a lot of noise -- there should be a revolution, the poor should be poor no longer, property must be divided, and so on. Now just give him a car, a big bungalow and a beautiful girl to marry, and in fifteen days you will see a totally different man. You will hear him say, "Communism, etcetera -- it's all nonsense!" What happened to this man? What was convenient to him shaped his thinking.

The other day it was convenient for him to think that the property be divided; now it is inconvenient to think that property be divided. Now the division of property would mean dividing his car, dividing his bungalow.

The man who doesn't have a beautiful woman can very well say that women should also be socialized. Why should some men have a monopoly over beautiful women? Women should belong to all. There are people who think this way. There are people on this earth who propound, "Today property, tomorrow women." And there is nothing wrong in it, because all along you have been treating women as your property anyway.

If one says, "It is wrong that one man should live in a big house and the other in a shanty," then what is the problem in questioning, "Why should one man have a pretty woman and another man not? The division should be equal." These are danger signals. Sooner or later such questions will surely come up. The day property is distributed, the question of sharing women is bound to arise. But the man who has a beautiful woman will certainly protest. He will say, "How can this be possible? What nonsense are you talking about? This is all wrong!"

So convenience shapes our thinking; our thoughts are formed out of convenience. All our thoughts either foster our convenience or remove our inconvenience. A vision is something else. A vision has nothing to do with convenience. Remember, therefore, that having a vision is a *tapascharya*, a deep personal commitment to knowing the truth. Tapascharya means one is not concerned with conveniences; instead, one has to know whatever is, whichever way it is.

So the fact of death has to be seen, not thought about. You will think according to your convenience; your convenience determines your thinking. It is not a question of convenience. We have to know what death is, see it as it is. Your conveniences and inconveniences make no difference. Whatsoever is, that has to be known. As soon as you come to know it a transformation happens in your life -- because death is not. The moment you know death, you come to realize that it is not. You believe in its existence only as long as you have not known it. The experience of ignorance is death; the experience of awareness is immortality.

There are a few more questions which we will be able to discuss during the night session. Now we will sit for the morning meditation. Meditation means death. Meditation means to move into what *is*, where we are. Therefore one moves into meditation only when one is ready for dying, not otherwise.

Be seated with a little distance from each other. Be seated making a little space around yourself. Those who want to lie down, do so beforehand. Also, if someone feels like lying down during the experiment he should do so. And sit at a little distance from each other so that no one falls over you if someone lies down, or falls over.

Close your eyes... leave your eyes relaxed and close the eyelids... leave your eyes relaxed and close the eyelids. Relax your body... relax your body... relax your body.... Leave the body completely relaxed as if there is no life in it. One day life will leave you, so feel it by dropping it now. One day life will leave you totally; even if you want to keep it, it won't stay. So pull the same life deep within... ask the life to retreat within, and leave the body relaxed.

Go on relaxing the body completely. Now I will give some suggestions, and you feel them along with me. The body is relaxing... feel it, the body is relaxing... the body is relaxing... the body is relaxing. Go on loosening it, feel that the body is relaxing... the body is relaxing... the body is relaxing. The body goes on relaxing... goes on dying... goes on dying. We are going on slipping inside, there where life is. Let go... let go... let go of the wave, be one with the ocean. Let go of the body completely, let it fall if it wants to, don't worry about it. Do not prevent it... do not keep any hold over it... let go....

The body is relaxing... the body is relaxing... the body is relaxing... the body is relaxing... the body is going on relaxing... the body is relaxing... the body is relaxing. Let go... as if it is dead, as if the body has become completely lifeless. We have slipped withinwards... the consciousness has slipped withinwards... the body has remained just like a shell... if it falls it falls. The body has relaxed... the body has relaxed... the body has completely relaxed.

The breathing is calming down... the breathing is calming down. Leave the breathing also relaxed. The breathing is going on calming down... the breathing is calming down. Retreat back even from the breathing,

call your energy back from there too. The breathing is going on calming down... the breathing is calming down... the breathing is calming down... the breathing is calming sown... the breathing is calming down, is calming down. Leave it relaxed... leave the breathing relaxed... the breathing is going on calming down... the breathing is going on calming down... the breathing has relaxed.

Leave the thoughts also... move back from them too... move further back from them. The thoughts are relaxing... the thoughts are relaxing. Go on feeling... the thoughts are relaxing... the thoughts are relaxing... the thoughts are going on relaxing. The thoughgts are also dropping... you have moved further back... you have moved further back. The thoughts are going on calming down... the thoughts are going on calming down... the thoughts are going on calming down... the thoughts have calmed down.

Now, for ten minutes just remain awake within, remain conscious within. Look within wakefully. On the outside, death has happened. The body is lying down, almost dead, away... we have retreated back... the consciousness has remained lit like a flame. You are only knowing... only seeing. Remain just a watcher... settle in the seeing. For ten minutes only go on looking within, do not do anything else, only go on looking. Inside... more inside... go on looking inside... slowly, slowly you would have slipped into depths... as if one goes on falling in a deep well... goes on falling... goes on falling. Look... for ten minutes just remain looking.

(A deep silence prevails... after few minutes, Osho starts giving suggestions again.)

Drop your grip completely... and go deeper within... go deeper within. Only go on looking wakefully... slowly, slowly... slowly, slowly, everything will turn into a void. Only a flame of knowing will go on burning in the void, that "I am knowing"... am knowing... am seeing... am seeing. Drop it completely, drop all your control... drown in the depths and go on looking... the mind will go on quietening.

Mind is becoming empty... mind is becoming empty... let go totally... disappear... just die. Disappear completely from outside... let go completely from outside... as if a wave may disappear and become the ocean. Let go completely... do not keep even the least grip. Mind is becoming empty... mind is becoming empty... mind is becoming empty.

Mind has become completely empty... mind has become empty... mind has become empty. Only a flame has remained burning... a flame of knowing... of seeing. For all the rest, as if death has happened... the body will be seen lying at a distance... your own body will be seen so far away... your own breathing will seem to be so far away. Inside... more inside... drown... let go completely... do not keep any grip... let go... let go... let go completely.

Let go totally. If the body wants to drop, let it drop... let go completely... become a void... become a void completely. Mind has become a void... mind has become a void... only a flame of knowing has remained inside... everthing elso has become a void... eveything has disappeared.

Let go... let go completely... show the courage to die... die completely from outside. The body has become lifeless... we have slipped completely inside... we have slipped conpletely inside... only a flame near the heart has remained burning. We are seeing... we are knowing.... And everything has disappeared... we have remained only a watcher. The mind has become completely a void.

Look intently into this void... inside, look at this void. A great spectrum of bliss will unfold within that very void... a great light of bliss will fill that very void. A waterfall may emerge and only bliss flows all around, which spreads all over you, in your every fiber, in your each particle. Look intently in that void... and just as a flower blossoms when the sun rises, similarily the spring of bliss bursts forth looking at the void within. Only the bliss prevails all over, all around. Look... look within... let that spring burst forth... look within... as if a fountain of bliss opens up and bliss abounds all over.

Now, slowly take a few deep breaths. The breath will appear to be far away. Slowly take a deep breath... keep watching the breath. The mind will become even calmer. Slowly take a few deep breaths... slowly take a few deep breaths... slowly take a few deep breaths. The mind will become even calmer... the mind will become even calmer. Then open the eyes slowly... open the eyes slowly... come back from meditation.

Those who are lying down or have fallen down, take a deep breath slowly... then open your eyes... and get up very slowly and gently.

And Now, And Here, Vol 1

Chapter #7
Chapter title: I Teach Death

31 October 1969 pm in Mediation Camp at Dwarka, Gujarat, India

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A FRIEND HAS ASKED: ARE YOU TEACHING PEOPLE HOW TO DIE? ARE YOU TEACHING DEATH? YOU SHOULD TEACH LIFE INSTEAD.

He is right, I am indeed teaching people how to die. I am teaching the art of dying, because one who learns the art of dying becomes an expert in the art of living as well. One who agrees to die becomes worthy of living the supreme life. Only those who have known how to erase themselves also come to know how to be.

These may seem like opposite things because we have taken life and death to be opposing each other, contradictory, but they are not. We have created a false contradiction between the two, and that has produced fatal results. Perhaps nothing has caused so much harm to the human race as this contradiction. Subsequently, this contradiction has had ramifications on many levels. If we divide things which are essentially one into separate parts -- not only separate but contradictory parts -- the ultimate result can be nothing but the creation of a schizophrenic, insane man.

Let's assume there is a place where mad people live. Great difficulty and trouble would arise if these people were to believe that cold and hot were not only separate but contradictory things -- for the simple reason that cold and hot are not contradictory, they are different degrees of qualifying the same thing. Our experience of cold and hot is not absolute, it is very relative. A little experiment will make this clear.

We always find things which are hot and things which are cold. We also see that something which is hot is hot, and something which is cold is cold -- we cannot believe the same thing can be hot and cold at the same time. Now, when you go back home do a little experiment. Take a pot containing hot water, a pot containing cold water, and a pot containing water at room temperature. Put one hand in the hot water and another hand in cold water. Now take both hands out and place them in the water at room temperature. One hand will feel the water is cold and the other will feel the same water is hot. Is that water hot or cold? One hand will say it is hot, the other will say it is cold. Then what is the nature of the water really? If, simultaneously, one hand feels it is hot and the other feels the same water is cold, then we will have to realize the water is neither hot nor cold -- its feeling hot or cold is relative to our hands.

Hot and cold are degrees of the same thing -- they are not two different things. The distinction between them is of quantity, not of quality.

Have you ever thought about the distinction between childhood and old age? Ordinarily we think they are opposite to each other -- childhood on the one hand, old age on the other. But what is the distinction between childhood and old age really? The difference is only of years, the difference is only of days; the difference is not qualitative, it is only quantitative.

For example, there is a child aged five. We can call him "an old man of five" -- what's wrong with that? It is simply linguistic usage that we say "a child five years of age." If we want to we can call him -- as is done in English -- "five years old," which can also mean "an old man of five." One is just an old man of

seventy, while there is someone who is five years old. What is the difference? If we want, we can call a seventy -- year-old man a seventy-year-old child -- after all, a child grows into an old man. But when we look at them separately they seem like two contradictory things. It seems like childhood and old age are contrary to each other, but if they are, then no child can ever become old. How can he? How can two contrary things be the same? Have you ever been able to note the day a child turned into an old man? or which night? Can you note on a calendar that on such-and-such a day this man was a child and then on such-and -- such a day he became old?

In fact, the problem is.... For example, there are steps leading to the terrace. You can see the lower steps and you can see the steps on the top as well, but you may not be able to see the steps in the middle section. It may look as if the lower steps and the steps on top are separate, far away from each other. But one who can see the whole staircase will deny such a distinction. He will say, "The difference between the steps below and the steps above only appears because of the steps in between. The very step at the bottom is connected with the step on the top."

The difference between hell and heaven is not of quality, the difference is only of quantity. Don't think hell and heaven are contrary, diametrically opposite to each other. The difference between hell and heaven is the same as between cold and hot, between the lower rung and the higher rung, between a child and an old man.

The same sort of difference exists between birth and death; otherwise one who is born will never be able to die. If birth and death were contrary to each other, how could birth end in death? We can only reach to a point of our natural growth. Birth grows into death -- this means birth and death are two ends of the same thing. We sow a seed, it grows into a plant, and then it becomes a flower. Have you ever believed there was any opposition between the seed and the flower? The flower grows out of the seed itself and becomes a flower. Growth is in the seed.

Birth turns into death. God knows from what kind of foolishness and during what unfortunate times the idea became fixed in the human mind that birth and death are dichotomous, that life and death are two separate things. We want to live; we don't want to die -- but we don't know that death is already part of life. Once we decide we don't want to die, it becomes a certainty, that very moment, that our lives will be filled with problems and difficulties.

The whole of mankind has become schizophrenic. Man's mind is split into parts, into fragments, and there is a reason for this. We have taken the totality of life as if it were made up of parts, and we have pitted each part against the other. Man is the same, but we have created divisions inside him and have also determined that these divisions are contrary to each other. We have done this in all spheres. We tell a person, "Don't be angry, be forgiving," without realizing that the difference between anger and forgiveness is again only of degrees -- as it is between cold and hot, between childhood and old age. We can say that anger, reduced to the lowest, is forgiveness -- there is no dichotomy between them. But all the age-old precepts of mankind teach us, "Get rid of anger and adopt forgiveness" -- as if anger and forgiveness are such opposite things that you can drop anger and retain forgiveness. Such a thing can only result in splitting man into fragments and in bringing him trouble.

All of our past belief systems say that sex and *brahmacharya*, celibacy, are contrary to each other. Nothing can be more erroneous than this. The lowest point of sex is brahmacharya. Sex, dropping downward, decreasing, is brahmacharya. The distance between the two is not one of enmity and contradiction. Remember, in this world there is nothing at all like contradiction. In fact, there can never be anything like contradiction in the world, because if there were, there would be no way to unite the opposites. If birth and death were separate entities, birth would move along its own course and death on its own -- nowhere would they meet. Just as two parallel lines don't meet anywhere, no meeting would ever take place between birth and death.

Birth and death are intertwined, they are two ends of a continuum. When I say this, what I am actually saying is that if man is to be saved from going insane in the near future, we will have to accept life in its totality. We can't afford any longer to create divisions and to pit one part against the other.

It is so strange that one who says, "Sex is contrary to brahmacharya, so let's get rid of sex," will himself be ultimately destroyed in his attempts to get rid of sex. Such a person can never attain brahmacharya. Striving to cut off sex from his life, his mind will remain fixed on sex alone -- there is no way he can ever attain brahmacharya. His mind will be in great tension and trouble forever -- right there, that's his death. His life will become too onerous. He will become heavy and won't be able to live at all -- not even for a moment. He will be in great trouble.

If you look at it this way -- and this is the fact -- then what I am saying is that sex and brahmacharya are related to each other, just as the lowest and the highest rungs are. As man moves up the ladder of sex, he enters into brahmacharya. Brahmacharya is nothing but sex reduced to its lowest degree. One reaches to a point where it almost feels as if everything has become empty -- it is reaching to the ultimate end. Then there is no contradiction in life, no tension. Then there is no restlessness in life. Then we can live a natural life.

What I am talking about is how to live a most natural life, in all its aspects. We don't live naturally at any level, because we have learned the ways of living life unnaturally. If you were to tell a person, "Walk only with your left foot, because the left foot stands for religion, righteousness. Don't walk on your right foot because the right foot represents unrighteousness...." If the man were to believe this -- and there are lots of people who would believe this; people to believe in such stupid ideas have always been found. So you would come across people who would agree that to walk on the left foot is righteous, and to walk on the right foot is unrighteous. Then they would begin cutting their right foot off and trying to walk on the left foot. They would never be able to walk.

We can only walk with the combined movement of both legs. A leg never walks alone, by itself, although only one leg moves forward at a time. Walking, you only lift one leg at a time, which may create the wrong impression that you walk on one foot. But don't forget that the one at a standstill, the one in repose, is as important as the one in motion. The day one attains brahmacharya, the sex in repose is instrumental in that attainment -- in the same way as the stationary right leg is instrumental in the left leg's moving forward. The left leg would not be able to move without the help of the right one.

Sex which has become still becomes the foothold for the arising of brahmacharya. One can take the step of brahmacharya only when sex has ceased to move. Uprooting the foothold of sex, breaking it, will certainly result in cutting off sex, but that won't help in achieving brahmacharya. Instead, man will remain hanging in limbo -- in the same way all the age-old teachings have left humanity hanging in limbo. What we see around us in life is nothing but the movement of the left and the right step, of the left and the right foot.

In life everything is integrated. The apparent diversity is like the notes of a great symphony. If you cut anything out, you will find yourself in difficulty. Someone may say the color black signifies evil. That's why no one is allowed to wear black at marriages; black is allowed at somebody's death. There are people who believe black is a sign of evil, and there are people who believe white is a sign of purity. In a symbolic sense, it is alright to have such distinctions, but if someone were to say, "Let's get rid of black, let's remove black from the face of the earth," then remember, with the removal of black, very little white will be left behind -- because the whiteness of white stands out in all its sharpness only against a black background.

The teacher writes on a blackboard with white chalk. Is he out of his mind? Why doesn't he write on the white wall? Of course one can write on a white wall, but the letters won't stand out. White manifests because of the black background; black is in fact causing the white to stand out. Remember, the white of the man who invites enmity with black will inevitably grow dull, insipid.

One who is against showing anger, his forgiveness will be impotent. The strength of forgiveness lies in anger; only one who can be angry has the power to be forgiving. The more fierce the anger, that much greater will be the magnanimity of forgiveness. The power of anger itself will lend luster to the act of forgiveness. In the absence of anger, the forgiveness will appear totally lackluster, absolutely lifeless, dead.

If a person's sex is destroyed -- and there are means to destroy sex -- then remember, that will not make him a brahmacharya, a celibate, he will simply turn into an impotent person. And there is a fundamental difference between these two things. There are ways to do away with sex, but a man cannot become a brahmacharya by doing away with sex, he can only become impotent. By transforming sex, by accepting it, by moving its energy towards a higher level, one can certainly attain brahmacharya. But remember, the brilliance you see in the eyes of a brahmachari, a celibate, is the brilliance of sex energy itself. The energy is the same, but transformed.

What I am saying is that what we call opposites are not opposites -- life consists of a very mysterious order. In this mysterious order opposites have been created so that things can exist. You must have seen a heap of bricks piled up in front of a house under construction. All the bricks are the same. Then the architect, the engineer, in order to make an arch for a doorway in the house, lays the bricks in opposing order. The bricks are the same, but making the doorway he places them opposite each other so they can hold each other. He wouldn't be able to make the arch if he placed them in the same order -- the doorway would fall immediately.

Bricks laid in the same order carry no strength; there is no resistance in them. Wherever resistance

occurs a strength is created. All strength comes with opposition; all energy is produced from friction. In life, the principle of polarity is behind the creation of energy, power. The bricks are all alike, but they are placed in opposite order.

God, the divine architect of life, is very intelligent. He knows that life will become cold immediately, will dissolve right away if the bricks are not laid in opposition to each other. So he has placed anger opposite forgiveness, sex opposite brahmacharya, and because of the resistance present between them, an energy is created. And that energy is life. He has put the bricks of birth and death together, facing each other, and thus of both a gateway to life is created. There are people who say, "We will only accept the brick of life, we won't accept the brick of death." That's fine. Suit yourself. But if you don't accept death you will die that very moment, because then all the bricks that are left will be alike. Only the bricks of life will be left -- and they will collapse right away.

This mistake has been repeated many a time. For the last ten thousand years man has been badly afflicted with and troubled by this mistake. He insists on placing bricks that are all alike; he doesn't want opposing bricks. "Remove the polarity," he says. He says, "If we believe in God, then that's all we'll believe in. Then we won't believe in samsara, in the mundane world.

If God is, then there is no samsara; then we can never accept the mundane life. We can't be in the marketplace, we can't attend to our businesses; because we believe in God we'll become monks and retire to the forests." That man would like to create his world with the bricks of God. Can you imagine what the consequences would be if, by mistake, worldly people were to go crazy and become monks? From that very day things wouldn't move an inch; from that day the whole world would be in ruins.

In fact, the man who is a monk has no idea that he is surviving, that his left foot moves forward, because someone, a worldly man, is running a store in the marketplace out there. One foot is rooted there; that's why the monk's foot is free to move. The monk's very life-breath comes from the worldly man. He is under the illusion that he is living on his own, but the fact is, all his nourishment comes from the mundane world. And yet he goes about cursing the worldly man; he goes on telling him, "Renounce the world and become a monk." He doesn't realize he is creating a situation for universal suicide this way -- a situation even he can't escape from: he will die as well. He is thinking of using bricks that are all alike.

There are also people who say the opposite. They say, "There's no God, there's just this world and nothing else. We only believe in matter." And, believing only in matter, they also tried to create a world of their own. They too have landed in trouble. Where they have arrived, suicide will happen there as well -- because if there is only matter and no God, then everything that lends savor to life, that makes life charming, that gives movement to life, that creates the desire to rise, will be gone.

If one were to believe there is no God, that there is nothing but matter, then what meaning is there in life? Then life becomes totally useless. That's why people like Sartre, Camus, Kafka and others talk so much about meaninglessness in the West. Today, with one voice, all Western philosophers are saying that life is meaningless. What Shakespeare once said has become relevant all of a sudden, and Western thinkers are now reiterating it in the context of life itself: "A tale told by an idiot, full of sound and fury, signifying nothing." There cannot be any significance, any meaning, because you have put together only bricks of matter, and of matter alone. Meaning is bound to disappear absolutely. Just as there being only monks would take meaning away from the world, there being worldly people alone would also take meaning away.

It is interesting that the worldly man survives with the help of the renunciate and the renunciate survives with the help of the worldly man -- in the same way the left foot is dependent on the right foot and the right foot is dependent on the left foot. On the surface this dependence appears as a contradiction, but deep down it is not. Both feet are part of the same being: one keeps it rooted; the other causes it to move.

No one can experience the whole truth of life without understanding this contradiction correctly. A person who, in his opposition, insists on cutting out the half of it has not yet attained enough intelligence. You can do away with the half, of course, but as soon as that happens the remaining half will die as well -- because, unquestionably, the latter half received its life energy from the first half and from nowhere else.

I have heard.... Two monks were involved in an ongoing dispute. One believed it is good to have some money on you, that it can be useful in emergencies. His friend, the other monk, used to argue, "Why do we need money? We are renunciates, what do we need money for? Only worldly people keep money." Both used to put forward arguments in support of their respective views, and it seemed like their arguments were correct.

The great mystery of this universe is that you can present an equal number of arguments in support of

any of the opposing bricks used in its creation, and the dispute can never end because both bricks are used equally. Anyone can point out, "Look, the universe is created of *my* bricks," while someone else can argue against this, saying, "No, the universe is made of *my* bricks."

And life is so vast that very few people evolve enough to see that the whole doorway is made of opposing bricks. The rest merely see the bricks that fall within the range of their view. They say, "You are right, the universe is a creation of sannyas. You are right, Brahman is the source of the universe. You are right, the universe is made of atman." Other people say, "The universe is made of matter, it is made of nothing but dust. Everything will eventually turn into dust -- 'Dust unto dust.'" These people can also show only the bricks that fall within their particular view. In this whole affair neither the theist nor the atheist wins the argument; neither the materialist nor the spiritualist wins. They cannot. Their statements are coming from a dichotomized view of life.

So there was a great dispute between these monks. One maintained it is necessary to have money, while the other disagreed. One evening, in a great hurry, they arrived at a river. It was close to nightfall. One of the monks approached the boatman, who was tying up his boat for the night, and said, "Please don't tie your boat up yet, bring us across the river. Night is approaching and we must reach the other side."

The boatman said, "Sorry, I am finished for the day and now I have to go back to my village. I'll take you across in the morning."

The monks said, "No, we can't wait until morning. Our guru, with whom we lived, who taught us what life is all about, is close to dying. The news is, he will be dead by morning. He has summoned us. We can't stay overnight."

The boatman said, "Okay, I'll take you over for five rupees." The monk who had argued in favor of carrying money laughed and, looking at the other monk, said, "What do you think, my friend? Is carrying money worthless or meaningful?" The other monk simply kept laughing. The monk paid five rupees to the boatman -- he had won. After reaching the other shore, the monk said again, "What do you say, my friend? We would have been unable to cross the river if we hadn't had the money."

The second monk laughed uproariously. He said, "We crossed the river not because you *had* money, but because you could *part* with it! We were able to cross the river not because you had money but because you could let go of it." So the argument remained. The second monk continued, "I always said a monk must have the courage to let go of money. We could give it up; that's why we could cross the river. If you had kept holding on to it, if you had not let it go, how could we have crossed the river?"

So the problem remained. The first monk also joined in the laughter. They came to their guru. They asked him, "What shall we do? This has become quite a problem. What happened today illustrates our differences succinctly. One of us believes we crossed the river because we had money on us, while the other says we were able to cross because we let money go. We are firm in our beliefs, and we both seem to be right."

The guru laughed a belly laugh. He said, "You are both crazy. You are committing the same kind of foolishness mankind has done for ages."

"What is that foolishness?" the monks asked.

The guru said, "Each one of you is looking at one side of the truth. It is true you could hire the boat and cross the river only because you let go of money -- but the other side is equally true: you could part with your money because you had money to part with. It is true, of course, that you were able to cross the river because you had money on you. But the other part is equally true. Had you not had any money you wouldn't have been able to cross. You crossed because you let go of money. So both things are right. There is no contradiction between them."

But we have created such dichotomies in all levels of our lives. And a belief in either of the two parts can provide a convincing argument in its support. It is not difficult, because after all, a man has at least half of life to draw upon -- he is living half his life; that's not a small matter. It is more than enough to argue for. So nothing will be solved by arguing. Life will have to be investigated, known in its totality.

I certainly teach death, but that does not mean I am against life. What it means is: death is the gateway to know life, to recognize life as well. What it means is: I don't see life and death as contrary to each other. Whether I call it the art of dying or whether I call it the art of living -- both mean the same thing. It depends on how we look at it. You may ask, "Why don't you call it the art of living?" There are reasons for it.

The first thing is, we have become extremely attached to life. And this attachment has become very unbalanced. I can call it the art of living too, but I won't, because you are too attached to life. If I should say,

"Come learn the art of living," you would come running because you would want to strengthen your attachment to life. I call it the art of dying so you can regain your balance. If you learn how to die, then life and death will stand before you equally; they will become your left and right foot. Then you will attain to the ultimate life. In its ultimate state life contains neither birth nor death, but it is made of the two aspects we call birth and death.

Of course, if there is a town where people are suicidal, where no one wants to live, I won't go there and talk about the art of dying. There I will say, "Learn the art of living." And as I tell you, "Meditation is the gateway to death," I would tell the people of that town, "Meditation is the gateway to life." I would tell them, "Come, learn how to live, because unless you have learned how to live, you won't know how to die. If you wish to die, then let me teach you how to live -- because once you have learned how to live you will have learned how to die as well." Only then would the people of that town come to me. Your town is just the opposite: you are residents of a town where no one wants to die, where everyone wants to live, where people want to cling to life so hard they can keep death away forever. Therefore, I am compelled to talk to you about death. It has nothing to do with me; because of you I am calling it the art of dying. I have been saying the same thing all along.

Once Buddha entered a village. It was early morning and the sun was just about to appear on the horizon. A man came to him and said, "I am an atheist, I don't believe in God. What do you think? Is there God?"

Buddha said, "God alone is. There is nothing but God everywhere."

The man said, "But I was told that you are an atheist."

"You must have heard wrongly," said Buddha. "I am a theist. Now you have heard it from my own lips. I am the greatest theist ever. There is God, and nothing but God." The man stood there under the tree with an uneasy feeling. Buddha moved on.

Another man came at noon and said, "I am a theist. I am an absolute believer in God. I am an enemy of atheists. I have come to ask you, what do you think about God's existence?"

Buddha said, "God? Neither is there one, nor can there ever be one. There is absolutely no God."

The man couldn't believe his ears. "What are you talking about?" he exclaimed. "I heard a religious man had come to this village, so I came to ask whether God is. And what's this you are saying?"

Buddha said, "A religious man? A believer in God? I am the greatest atheist ever."

The man stood there utterly confused. We can understand this man's confusion -- but Ananda, a disciple of Buddha's, was in a terrible suspense; he had heard both conversations. He became very restless; he couldn't figure out what was going on. It was all right in the morning, but by afternoon it became a problem. "What has happened to Buddha?" Ananda wondered to himself. "In the morning he said he was the greatest theist, while in the afternoon he said he was the greatest atheist." He made up his mind to ask Buddha in the evening, when he would be alone. But by evening Ananda was in for yet another surprise.

By the time it was evening another person came to Buddha and said, "I don't understand whether there is God or not." The man must have been an agnostic, one who says he doesn't know whether God is or not. No one knows, and no one can ever know. So he said, "I don't know whether there is God or not. What do you say? What do you think?"

Buddha replied, "If you don't know, then I don't know either. And it would be good if we both remained silent."

Listening to Buddha's answer, this man was confounded as well. He said, "I had heard you are enlightened, so I thought you must have known."

Buddha said, "You must have heard wrong. I am an absolutely ignorant man. What knowledge can I have?"

Just try to feel what Ananda must have gone through. Put yourself in his shoes. Can you see his difficulty? When it was night and everyone had left, he touched Buddha's feet and said, "Are you trying to kill me? What are you doing? I almost lost my life! Never have I been so upset and restless as I have been today. What is this you have been saying and doing the whole day? Are you in your right mind? Are you sure you know what you said today? In the morning you said one thing, in the afternoon another, and in the evening you gave an entirely different answer to the same question."

Buddha said, "I did not give these answers to you. I gave my answers to the people concerned. Why did you listen to them? Do you think it is right to hear what I say to others?"

Ananda said, "Now this tops it all! How in the world could I not hear? I was present, right there; my ears were not blocked! And could it ever be possible I wouldn't want to hear you speak? I love to hear you

speak, no matter who you talk to."
Buddha said, "But why are you upset? I didn't answer *you*!"

Ananda said, "Maybe not, but I am in a quandary. Please answer me, right now. What is the truth? Why did you give three different answers?"

Buddha explained, "I had to bring the three of them to a point of balance. The man who came in the morning was an atheist. Being an atheist only he was incomplete, because life is made of opposites."

Keep this in mind: a truly religious person is both -- an atheist on one hand, and a believer in God on the other hand. His life contains both aspects, but he brings harmony between the two opposites. Religion is in that very harmony. And one who is only a believer in God lacks religious maturity. He has not yet attained a balance in his life.

So Buddha said, "I had to bring a balance to his life. One side of him had become very heavy, so I had to put some rocks on the other scale. And besides, I also wanted to unsettle him, because somehow he had become convinced there is no God. His conviction needed to be shaken up, because one who becomes certain, dies. The journey must go on; the search must continue.

"The man who came in the afternoon was a theist. I had to tell him I was an atheist because he had become lopsided too; he had also lost his balance. Life is a balance. One who attains this balance attains the truth."

The reason I say to you, you should learn the art of dying is because your life has become lopsided. You are sitting very solidly on the scale of life, and so everything has turned to rock. Life has become solidified; the balance is gone.

Go ahead. Invite death as well. Say, "Come and be my guest too. We'll stay together." The day life agrees to live with death, it is transformed into life supreme. The day one welcomes death, gives it a hug, embraces it, the matter is over! That day the sting of death departs. The sting lay in our running away from death, in our being afraid of it. When a person comes forward and embraces death, death loses, death is conquered, because the man who embraces death becomes immortal. Now death can't do anything to him. What can death do when the man himself is ready to disappear?

There are two types of people -- one whom death seeks and the other who seeks death. Death seeks those who run away from it. And there are those who seek death, but it keeps eluding them. They search endlessly but can't find death. What kind of a person would you like to be -- the one who runs away from death or the one who embraces it? A person eluding death will continue to be defeated; his entire life will be a lifelong story of defeat. One who embraces death will instantly triumph over it; defeat will no longer exist in his life. Then his life becomes a triumphant journey.

Yes, I teach the very art of dying. I am teaching you how to die so you may attain life. Do you know a secret? The man who learns how to live in darkness -- the moment he accepts the totality of darkness, the darkness turns into light for him. Do you know that the man who takes poison lovingly, joyfully, as if he were taking nectar -- the poison becomes nectar for him? If you don't, then you must find out. One of the most profound truths of life is that the man who accepts poison lovingly, the poison no longer remains poison for him -- it turns into nectar. And the man who has accepted darkness itself, wholeheartedly, finds to his astonishment that darkness has become light. And one who greets pain with open arms, finds there is no pain at all -- only happiness remains for him.

For one who accepts his state of agitation and agrees to live with it, the doors of peace and tranquility are thrown open. This seems contradictory. Remember, however, that one who says he wants to attain peace can never become peaceful, because to say "I want to attain peace," is, in fact, looking for disturbance. Man is restless as he is, and yet there are some who create a new restlessness by saying, "We want to be peaceful."

Once a man came to me. He said, "I have been to the Ramana ashram, to Pondicherry, and to the Ramakrishna ashram -- they are all full of hypocrisy. I couldn't find anything else there. I am looking for peace, which I find nowhere. I have been wandering in search of it for the last two years. In Pondicherry someone mentioned your name. I have come straight from there. I want peace."

I said, "Get up and walk out that door right this moment, otherwise I shall be proven to be a hypocrite as well."
He said, "What do you mean?"

I said, "Simply get out. And don't ever look back in this direction again. It is better I save myself before I am called a hypocrite as well."
"But I have come to find peace," the man said.

"Simply get lost," I said. "And let me ask you this: who did you go to and ask how to be in agony? Which *guru* has initiated you into agitation? Which ashram did you go to, to learn how to be restless?"
"I went nowhere," the man replied.

Then I said, "You are such a clever fellow, you can even create mental disturbance for yourself. Then what is there for me to teach you?" The way you have created your agitation, take an opposite route and you will find peace. What do you want from me? Don't tell anyone you came to see me too, even by mistake. I have nothing to do with what's happening to you!"
The man said, "Please show me the way to find peace."

I told him, "You are looking for ways of becoming agitated. There is only one way to attain peace: be at peace with restlessness."

One who accepts restlessness in its totality, one who says, "Come, stay with me. Be my guest in this very home," suddenly finds the restlessness has left him. With the change in our state of mind the restlessness departs. One who accepts even the restlessness itself, his mind quiets down. How can restlessness last if the mind is attuned to peace?

Even though it may be a nonacceptance of restlessness, the very restlessness itself is the product of our attitude of nonacceptance. One who says he will not accept being restless will continue to be restless, because this very non-acceptance is itself the root of restlessness. A man says, "I won't accept restlessness, I can't accept suffering, I can't accept death, I can't accept darkness." That's just fine, don't accept them -- but you will continue to be surrounded by what you will not accept. Instead, see what happens by accepting, by agreeing to something no one else wants to agree to. And to your great surprise you will find what you considered your enemy became your friend. If you invite your enemy to be your guest, what other course is there for him but to become your friend?

The reason for my discussing these issues with you for three days was because I saw you came here with the desire to conquer death. You must have thought I would let you in on some trick so you would never die.

A friend has written a letter in which he says:

> ARE YOU GOING TO SHOW US HOW TO REJUVENATE OUR BODIES? ARE YOU GOING TO SHOW SOME ALCHEMICAL METHOD TO BECOME YOUNG AGAIN? IF THAT'S THE CASE THEN IT'S WORTH SPENDING OUR MONEY TO COME THERE.

Maybe you have come here with the same idea too. If so, you will be disappointed, because I am teaching the art of dying here. I say unto you: Die! Learn how to die. Why run away from death? Accept it, welcome it. And remember, I am giving you the very key to be victorious over death. Rejuvenation is not the key for attaining victory over death. No matter how much you go through a process of rejuvenation, you will still have to die. The body is sure to die.

Rejuvenation can only push death a little further away; death can be avoided a little longer. It only means your problems will be extended over a longer period -- instead of dying in seventy years, you might be able to die in seven hundred years. The suffering you could have otherwise finished with in seventy years will be prolonged for seven hundred years -- what else? The troubles of seventy years will extend to seven hundred. The quarrels of seventy years will continue up to seven hundred. The problems of seventy years will spread over seven hundred years -- they will be stretched that much, multiplied. What else do you think will happen?

This may not have occurred to you, but if you really should come across someone who could give you a potion and say, "Take this and you will live for seven hundred years," you would tell him, "Wait a minute, let me think it over." I don't believe any one of you would agree to take a potion that would extend life for seven hundred years. So what does that mean? That means "I will continue to be as I am. This very 'I' will now have to live for seven hundred years." And that would prove to be very costly; it would have very grave consequences.

Should scientists someday discover how man can live infinitely -- and such a discovery is possible; it is not difficult -- remember, people will start looking for a guru to teach them how to die quickly. Just as now people are looking for gurus who can rejuvenate their bodies, people then will look for someone who will show them the secret, the technique of dying, so that even scientists will not be able to save them. They will

try to cheat the government so they can ease themselves out of life.

We have absolutely no idea that an extended life has no meaning. The meaning of life comes with living. An individual can live so totally in one moment -- more totally than another man could even in an infinite number of lives. It's a matter of living, and only a man who has no fear of death can live -- otherwise how can he live? The fear of death keeps man trembling -- he never stands still; he keeps running all the time.

Have you noticed that speed is continuously on the increase in the world? Everything is speedy. In one respect a rocket is better than a bullock cart -- because a rocket can take us places faster -- but why so much insistence on speed? You may not have realized this, but all man's attempts at speed are attempts to escape where he is. Where he is, he is so scared, he is so afraid, he wants to get away. He feels he would be better off anywhere except where he is.

All over Europe and America weekends and holidays have become a great nuisance. People get more tired on these days than ever. The idea is to jump into the car and dash off -- fifty miles, a hundred miles, two hundred miles -- to escape to a picnic spot, to a mountain, to a hill resort, to the beach. The motivation for rushing off so fast is because others are running off, are in a hurry too -- they might reach first. If one asks where they want to reach, they don't know. One thing is certain, however: they want to get away from where they are -- away from the house, away from the wife, away from their work.

Man is unable to live; that's why there is so much running about. He wants to go on putting more power into his vehicles so he can run faster. Ask where he is going, where he wants to reach, and his answer will be, "I can't tell you right now; I don't have time. I have to get there soon. We have to land on the moon; we have to land on Mars." All our lives we are running. What are we running from? What is the fear? The fear is that on the one hand we are unable to live fully, and on the other hand the fear of death is imminent, present. Both things are interconnected. The man who is afraid of death will not be able to live his life; he will remain terrified of death. Then what is the answer?

You ask me, "What's the answer? What's the solution?" I say: accept death. Invite death and say, "Come on, I'll worry about living later -- first you come. Let me first be finished with you so the matter is over once and for all. After that I'll live at leisure. Let me take care of you first, then I'll settle down and live comfortably." Meditation is the means to accept death with this attitude. To extend such an invitation to death, meditation is the means, meditation is the answer. One who accepts death in this way comes to a halt immediately. His speed disappears.

Have you ever watched? When you are angry and you are cycling, you pedal faster. When you are angry and driving a car, you press the accelerator harder. Psychologists say car accidents happen, not because of bad roads but because of the man on the accelerator -- there is something wrong with the man. His teeth are clenched in anger and he is pressing the accelerator harder, and somehow or other he is wishing to have an accident. He is filled with the desire to crash into something. Life seems so dull and useless to him that he wants to bring some excitement, some juice into it -- at least by crashing against something, if nothing else. He thinks he'll get some thrill out of it, will feel good about it. He feels he'll have the satisfaction that something happened in his life, that it was not a total waste.

Many criminals in Europe and America have given statements in court, saying they had nothing against the person they killed -- they just wanted to see their names in print, and that was the only way. A good man's name never appears in the papers; you only see names of murderers and criminals. There are two types of murderers: those who commit a single murder for personal reasons, and those who commit collective murder -- the politicians. Only their names are printed in the newspapers, the rest are ignored. Although you may be a good citizen, your name will not be in the papers -- but stab a person and it will create headlines.

A criminal confesses in the court, "I had no enmity with the person, I had never seen the man before. I just looked at his back and plunged a knife into it. When the blood gushed out of the victim I felt satisfied that finally I had done something people would talk about, that my life had not passed in vain. The newspapers are filled with the story. The courts, the big judges and lawyers in their black gowns are discussing my case with great seriousness. Looking at all this, I feel I have also done something, I am not an ordinary man."

A man who is evading death, who is scared of death, has become so frustrated, so sad and bored that he is ready to indulge in anything. The one thing he is not doing, however, is welcoming death. As soon as a man welcomes death, accepts death, a new door opens in his life -- a door that leads him to the divine.

The word "Die" is inscribed on the temple of God, whereas inside the stream of life is overflowing.

Looking at the signboard -- "Die" -- people turn back. No one goes inside. It's a very smart idea, a very clever idea, otherwise there would be a crowd inside and it would be difficult to live -- so the temple of life has the signboard "Die" hanging outside. Those who become frightened looking at it, run away. That's why I said one has to learn how to die.

The biggest secret of life is to learn how to die, how to accept death. Let the past die every day. Let us die every day. We don't let the yesterday's past die. A seventy-year-old man keeps the happy memories of his childhood alive. His childhood is not yet dead. He still carries the desire to return to his childhood. The man is too old to move about, he is bedridden, but his youth is not yet dead. He is still thinking about the same things. He is still dreaming of the female movie stars of his youth, although none of them are the same now. The pictures are still moving before his eyes; nothing has died. In fact, our yesterday never dies. We never gather the courage to die; we never let anything die, and consequently everything piles up. We don't let the dead be dead; instead, we amass it like a heavy load. And then it becomes impossible to live under its weight. So one of the keys to the art of dying is: let the dead be dead.

As Jesus was passing by a lake, a wonderful incident took place. It was early morning -- the sun was about to rise; the horizon had just turned red. A fisherman had thrown his net in the lake to catch fish. As he began pulling the net out, Jesus placed his hand on the fisherman's shoulder and said, "My friend, would you spend all your life catching fish?"

The same question had crossed the fisherman's mind many times before. Is there any mind in which it doesn't? Of course, the fish may be different, the net may be different, the lake may be different, but nevertheless, the question arises, "Am I supposed to spend the whole of my life catching fish?"

The fisherman turned around to see who the man was who was raising the same question he had in his mind. He looked at Jesus. He saw his serene, laughing eyes, his personality. He said, "There is no other way. Where else can I find a lake? Where else can I find fish and throw my net to catch them? I also ask myself, 'Will I go on catching fish the rest of my life?'"

Then Jesus said, "I am a fisherman too, but I throw my net in some other ocean. Come, follow me if you wish, but remember, only a man can throw a new net who has the courage to give up his old net. Leave the old net behind."

The fisherman must have really been a courageous man. There are very few courageous people like him. Right there, he dropped the net filled with fish. A desire must have occurred in his mind to at least pull out the net that was already filled, but Jesus said, "Only they can throw the new net into the new ocean who have the courage to leave the old net behind. Drop your net right there." The fisherman let go of his net and asked, "Tell me where I have to go."

Jesus said, "You seem to be a man of courage. You have the potential to go some place. Come with me!" As they reached the outskirts of the village, a man came running. He caught hold of the fisherman and said, "You madman, where are you going? Your father, who was ill, has died. Where were you? We went looking for you at the lake and found your net lying there. Where are you going?"

The fisherman said, "Please let me take leave for a few days to perform my father's last rites. Then I'll come back."

Jesus' words in reply to the fisherman are tremendously wonderful. He said, "You fool, let the dead bury the dead! What need is there for you to go? Come. Follow me. Now one who is dead is already dead, why even bother to bury him? These are all tricks to keep him alive. So one who is now dead, is dead forever. And there are many dead people in the village. They will bury the dead. You come with me."

The fisherman hesitated for a moment. Watching him, Jesus said, "Perhaps I wrongly understood you could leave your old net behind." The fisherman paused for a moment and then followed Jesus. Jesus said, "You are a courageous man. If you can leave the dead behind, you can indeed attain to life."

Actually, that which has died in the past should be dropped. You sit in meditation but then you always come and tell me it never happens, that thoughts keep coming. Thoughts don't come like that. The question is, have you ever left them? You always keep holding on to them, how can they be at fault? If a man keeps a dog, feeds him, ties him in his house and then suddenly one day sets him loose, turns him out; if the poor dog comes back to the man again and again, would the dog be at fault?

All these days you fed the dog, petted him, loved him, played with him, tied a collar around his neck, kept him in your home. And then all of a sudden you decide to meditate and tell the dog to get lost. How can that be? The poor dog has no idea what has happened to you so suddenly, so he wanders around for a while and then comes back to you. He thinks maybe you are having some kind of fun with him, hence the more you drive him out the more playful he becomes, the more he keeps coming back to you. He feels something

new is happening, that maybe the master is in a good mood, so he takes more and more interest in the game.

You come and tell me thoughts won't leave you. How can they? You have nourished them with your own blood. You have tied them to yourself; you have put a collar around their necks with your name on it. Just tell someone that what he thinks is wrong -- he will jump back at you saying, "What do you mean, what I think is wrong? My thoughts can never be wrong!" So the thought with a collar with your name on it comes back to you. How is your thought supposed to know you are meditating? Now you say to your thought, "Get out! Scram!" The thought is not going to go away like this.

We nourish thoughts. We nourish thoughts of the past, we keep tying them to ourselves. And then, one day, you want them to leave you all of a sudden. They won't leave you in one day. You will have to stop feeding them; you will have to stop rearing them.

Remember, if you want to drop thoughts, stop saying, "My thoughts." How can you leave something you claim as yours? If you want to get rid of thoughts, then stop taking interest in them. How will they depart unless you stop taking interest in them? Otherwise, how will they know you have changed, that you are no longer interested in them?

All our memories of the past are thoughts. There is a whole network of them we are holding on to. We don't allow them to die. Let your thoughts die. Let the dead remain dead; don't try to keep it alive. But we are keeping it alive.

This is also a part of the art of dying. Keep this key in mind too: if you want to learn the art of dying then let the dead be dead. Let the past be past. It no longer exists, let it go. There is no need even to preserve it in your memory. Say goodbye to it, let it depart. Yesterday was finished yesterday; now it is no more -- and yet it keeps its hold over us.

There is another small question. A friend has asked:

> WHAT IS A MIND FILLED WITH ILLUSIONS? WHAT IS A VERY CONFUSED MIND? WHAT IS CLARITY OF MIND?

This needs to be understood, because it will be useful for meditation as well as in learning the art of dying. He has asked a very significant question. He asks, "What is a confused mind?" But here we make a mistake. We say, "disturbed mind," "confused mind." This is where the mistake is. What is the mistake? The mistake is we are using two words -- confused and mind -- and the truth of the matter is that there is no such thing as a confused mind. Rather, the very state of confusion itself is mind. There is nothing like a confused mind.

Mind is confusion. Mind is another name for confusion. And when there is no confusion does not mean that the mind has become peaceful; then there is no more mind at all.

For example, there is a storm at sea, the sea is restless. Would you call it a "restless storm"? Would anyone call it a "restless storm"? You would simply call it a storm, because a storm is just another name for restlessness. And when the storm dies down, do you now say the storm has become peaceful? You simply say the storm no longer exists.

In understanding the mind, remember too, mind is just another name for confusion. When peace descends it does not mean the mind becomes peaceful; rather, the mind does not exist at all. A state of no-mind appears. And when the mind is no more, then what remains is called the atman. The sea exists even when there is no storm. When the storm disappears, the sea remains. When the confused mind ceases to exist, then what remains is atman, soul.

Mind is not a thing, it is a state of disorder, a state of chaos. Mind is not a faculty, it is not a substance. The body is a substance, the atman *is* a substance -- and existing as a state of confusion that becomes a link between the two, is mind. In a state of peace, the body remains, the atman remains, but the mind is no more.

There is no such thing as a peaceful mind. This error in expression is because of the language we have created. We say an "unhealthy body," a "healthy body." This is okay. There is an unhealthy body, of course, and there is a healthy body as well. With the disappearance of unhealthiness, a healthy body remains. But this is not true in the case of the mind. There is no such thing as a "healthy mind," an "unhealthy mind." Mind by itself is unhealthy. Its very being is confusion. Its very being is unhealthy. Its very being is a disease.

So don't ask how you can save the mind from becoming confused, ask how you can get rid of this mind.

Ask how this mind can die. Ask how you can do away with this mind. Ask how you can let go of this mind. Ask what can be done so that the mind will exist no more.

Meditation is a way to be finished with the mind, to part with the mind. Meditation means to step out of the mind. Meditation means to move away from the mind. Meditation means cessation of the mind. Meditation means to stay away from where the confusion is. By moving away from the confusion, the confusion stills -- because it is our very presence that creates it. If we move away, it ceases to be.

Say, for instance, two people are having a fight. You have come to fight with me and the fight is on. If I were to step aside, how would the fight continue? It would stop, because it can only continue if I make myself a part of it. We live on a mental plane; we are present right where the disorder, where the trouble is going on. We don't want to get away from there, and yet we want to bring peace there. Peace cannot be there. Just be kind enough to step aside, that's all.

As soon as you step aside, the turmoil will come to an end. Meditation is not a technique to bring peace to your mind; rather, it is a technique to move away from the mind. Meditation is a means to slip away, to turn away from the waves of confusion.

Yet another friend has asked a question which is related to the previous one. It would be good to understand that as well. He has asked:

WHAT IS THE DIFFERENCE BETWEEN TO BE IN MEDITATION, AND TO DO MEDITATION?

It is the same difference I am already explaining to you. If a person is *doing* meditation, he is trying to make a confused mind peaceful. What will he do? He will attempt to make his mind quiet. When an individual is *being* in meditation, he is not trying to quiet down his mind; instead he is slipping away from it.

If it is sunny outside, you may see a man trying to open his umbrella -- and umbrellas can be opened outside in the sun; one may stand under its shade, or any other shade -- but such umbrellas, however, can never be opened within the mind. The only kind of umbrella there can be in the mind is of thoughts -- but they make no difference. It is as if a man were to stand in the sun with his eyes closed, thinking that an umbrella is over his head and that he is not feeling hot now. But he is bound to feel hot. This man is trying to cool down the sun. He is trying to "do" meditation. Now there is another man. When it is sunny outside, he merely gets up, walks inside the house and relaxes. He is making no effort to cool down the sun, he is merely moving away from the sun.

Doing meditation means making an effort, an effort to change the mind. And to *be* in meditation means not making any effort to change the mind but instead moving within without a sound.

You must take into account the distinction between the two. If you make an effort to meditate, meditation will never happen. If you try to make a conscious effort, if you sit down, strain your muscles, force yourself, become determined to calm your mind no matter what, it won't work -- because, after all, who will be doing all this? Who will be showing determination? Who else but you?

As it is, you are already confused, restless. Now you try to calm yourself down -- that means you will be adding one more headache. You are sitting uptight, ready, disregarding everything. The more stiff you become, the further you get into difficulty, the more you go on becoming tense. This is not the way. I ask you to meditate because meditation is relaxation. You have not to do anything, just be relaxed.

Make sure you understand. Let me explain a little further through one small principle. Keep it in mind finally. A man is swimming in the river. He says he wants to reach the other side. The current of the river is swift, and he flaps his arms and legs trying to swim across. He is getting tired, worn out, broken, but he keeps on swimming. This man is making an effort to swim. To swim is an effort for him. *Doing* meditation is an effort too. Then there is another man. Instead of swimming he just keeps floating. He has let himself go in the river. He does not throw his arms and legs about; he is simply lying in the river. The river is flowing and, along with the river, so is he. He is not swimming at all, he is just floating. An effort is not required to float; floating is merely no-effort.

The meditation I am talking about is like floating, it's not like swimming. Watch a man swimming and a leaf floating in the river. The delight and the joy of the floating leaf is simply out of this world. There is no trouble, no hindrance, no quarrel, no bother for the leaf. The leaf is very smart. And what's its smartness? The smartness of the leaf is that it has made the river its boat and is now riding on it. The leaf is ready and

willing to go wherever the river takes it. The leaf has broken all the strength of the river. The river can do it no harm because the leaf is not fighting against the river. The leaf doesn't want to create any resistance, it's just floating.

So the leaf is in complete accord. Why is that so? It is because now, it is not trying to fall in accord with the river, it is simply floating; that's all. Wherever the river wants to take it, so be it. So keep the floating leaf in mind. Can you float like this in the river? There should not be even a thought of swimming, not even the feeling of it; there should be no mind at all.

Have you ever observed that a living man can drown in a river whereas a dead man floats on the surface? Have you ever wondered what this is about? A living man drowns, but never a dead man. He comes to the surface right away. What's the difference? The dead body enters into a state of no-effort. The dead body does nothing; it cannot even if it wished to. The body comes to the surface and floats. A living man can drown because a living man makes an effort to stay alive. Attempting to do that, he gets tired -- and as he gets tired he drowns. His fighting drowns him, not the river. The river can't drown the dead man because he doesn't put up any fight. Since he doesn't fight, losing his strength is out of the question. The river can do no harm to him. So he floats in the river.

The meditation I am talking about is like floating, not like swimming. You just have to float. When I say relax your body, I mean you should let the body float. Now one does not maintain any hold over the body; now one does not tether oneself to the shore of the body -- you let it go, you float. When I say to let go of the breath as well, then do not cling to the shore of breathing. Then leave that too, then float with it also. Then where will one go? If you let go of the body you will move within; if you hold on to the body you will come out.

How can one enter the river if he holds on to the shore? He can only be back on the shore. If one leaves the shore, he will go straight into the river. So a stream of life, a stream of divine consciousness is flowing within us, but we are grabbing on to the shore, on to the shore of the body.

Let go of it. Let go of breathing too. Let go of thoughts as well. Now all the shores are left behind. Where will you go now? Now you will begin to float in that stream which flows within. One who allows himself to float in that stream reaches the ocean.

The stream within is like a river, and one who starts floating in it reaches the ocean. Meditation is a kind of floating. One who learns how to float reaches the divine. Do not swim. One who swims will go astray. One who swims will, at the most, leave this shore and reach the other. What else will he do? What more can a swimmer do? He will go from one shore to the other. This shore brings you out of the river, and so does the other shore. A poor man, after a great deal of swimming, may become a rich man at most -- what more? After swimming a great deal, a man occupying a small chair may sit on a high chair in Delhi -- what more will happen?

This shore takes you out of the river, the same as that shore does. The shore of Dwarka is as outside the river as the shore of Delhi is -- it makes no difference. A swimmer can only reach the shore. But what about the one who is floating? No shore can prevent a floater, because he has let himself go in the stream. The stream will carry him. It is sure to carry him and bring him to the ocean.

The very goal is to reach the ocean -- the river becomes the ocean and the individual consciousness becomes the divine. When a drop is lost in the vast ocean, the absolute meaning of life, the supreme bliss of life, the paramount beauty of life is attained.

The ultimate thing is: the art of dying is the art of floating. One who is prepared to die never swims. He says, "Take me where you will. I am ready!"

What I have talked about these four days has pertained to this. Some friends, however, believed I was merely answering questions. They have written over and over again, "Please say something of your own. Don't simply answer questions" -- as if someone else were giving the answers!

The problem is that pegs become more important than the clothes hanging on them. What they are saying is, "Just show us the clothes. Why are you bothering to hang them on pegs?" But what am I hanging on the pegs anyway? Whatever I have to say, I will be hanging it on the pegs of your questions. But that's how our minds are.

I have heard.... There was a circus. Every day, the owner of the circus used to give four bananas to the monkeys in the morning and three in the evening. One morning it happened there weren't enough bananas in the market, so he gave them three bananas. The monkeys went on strike. They said, "This is impossible, we want four bananas in the morning."

The owner said, "I'll give you four in the evening, take three now."

The monkeys insisted, "This has never happened before. We have always had four bananas in the morning. We want four bananas now!"

The owner said, "Have you gone crazy? You'll have seven bananas altogether anyway."

The monkeys persisted, "We don't care about your arithmetic. All we care about is that we have been getting four bananas every morning. We want four bananas right now!"

On and on friends write to me, "Please say something of your own. Don't answer questions." Indeed I will speak, but the question is, what will I speak? The questions merely serve as pegs; whatever I have to say, I hang on them. Whether I speak or whether I answer questions, what difference does it make? Who is it that will be answering? Who is it that will be speaking? But they feel I must speak my own stuff because they have been getting four bananas every morning.

In each meditation camp there used to be four discourses and four question-and-answer sessions. This time it has happened that you have turned all the meetings into question-and-answer sessions. But this makes no difference. Keep the arithmetic of seven bananas in mind. Add them together. There is no need to count one by one that there are four in the morning and three in the evening, or vice versa. I have given you all seven bananas. If you get mixed up counting, you might miss the point. That's why, at the end, I have said there are seven bananas. What I had to say, I have said it all.

And Now, And Here, Vol 2

Chapter #8
Chapter title: Ignorance of Life is Death

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Man doesn't even know what life is. And if we can't know what life is, then there is no possibility of our knowing death either. As long as life itself remains unfamiliar, as long as it remains an enigma, there is no way one can be familiar with death, no way one can ever know what death is. The truth is, death seems to occur because we have no idea of what life is. For those who know life, death is an impossible word. It is something which has never occurred, never occurs, can never occur.

There are certain words which are absolutely false; they contain not even an iota of truth. The word death is one of them. It is a totally false word. No event like death occurs anywhere. But we see people dying every day. Every day, death seems to be happening all around us.

Every village has a cremation ground. And if we understand rightly, we will come to realize that wherever we may be standing on the earth, the dead bodies of countless people have been cremated on that very spot. The very piece of land on which we may have built our houses has been a cemetery at some time or other. Millions upon millions of people have died, and are dying every day. And yet, you will be surprised if I say there is no other word in the entire human language more false than 'death'.

There was a mystic in Tibet by the name of Marpa. Someone once came to him and said, "I have come to ask you about life and death." Marpa gave a big laugh and said, "If you want to know about life you are most welcome, because I know what life is. As far as death is concerned, I have not had any meeting with

death, I am not acquainted with it. If you want to know death, go and ask those who are as good as dead, or those who are already dead. I am familiar with life, I can talk about life. I can show you what life is. I am not familiar with death."

This story is similar to the tale of darkness and light. Perhaps you may have heard it. Once darkness went to see God and implored, "Lord, this sun of yours is out to get me. I am exhausted. He starts chasing me at dawn and only after much trouble leaves me alone in the evening. What wrong have I done? What kind of enmity is this? Why is this sun following me and harassing me? I barely manage to rest after a hectic day when once again I find him standing at my door at dawn. Again I have to run for my life, again I have to escape -- this has been going on since eternity. I have run out of patience. I can't take it any more. I beg you, please make him understand."

It is said that God called the sun and said, "Why are you after darkness? What wrong has he done you? Why the enmity? What grievance do you have against him?"

"Darkness?" asked the sun. "I have been wandering the universe since time immemorial, but I have never come across darkness. I don't know who darkness is. Where is he? Please bring him before me so that I may ask his forgiveness, come to know him, and stay out of his way."

Infinite time has passed since this incident took place. The matter is still pending in God's files; he has still not been able to bring darkness before the sun. He never can, and this matter is never going to be resolved. How can you bring darkness before the sun? Darkness has no positive existence of its own at all. Darkness is merely the absence of light. How can the absence of the sun be brought into the presence of the sun? No, darkness can never be brought before the sun. It is even difficult to bring darkness before a little lamp, let alone the sun, which is so vast. It is difficult for darkness to penetrate the radius of light around a lamp; it is difficult for darkness to have an encounter with a lamp. How can darkness be where there is light? How can death be where there is life? Either there is no life at all, or else there is no death. Both cannot be true together.

We are alive, but we don't know what life is. And this ignorance makes us believe in the certainty of death. Ignorance is death. The ignorance of life itself becomes the phenomenon of death. If, God willing, we could come to know the life that is within, a single ray of that knowing would destroy forever this ignorance that one can die, or that one has died at some time in the past, or that one will die at some time in the future. We don't know the light that we are, and we become scared of the darkness that we are not. We fail to become acquainted with the light that is our vital energy, our life, our existence, and we are frightened of the darkness that we are not.

Man is not mortal, he is immortal. The whole of life is immortal, but we never look at the immortality. We never search in the direction of life; we don't even take one step towards it. And since we remain unfamiliar with life, we seem frightened of death. So the question is not one of life and death, the question is only of life.

I have been asked to speak on life and death, but this is impossible. The question is only of life, there is nothing like death at all. When one knows what life is, only then does life exist, but when life remains unknown there is only death. As a problem, life and death do not both exist simultaneously. Either we know we are life, then there is no death -- or we do not know we are life, and in that case death alone is, there is no life. They don't both exist together -- they can't. But we are all afraid of death.

The fear itself shows we are unfamiliar with death. The fear of death has only one meaning, unfamiliarity with life. And the fact is, life is flowing within us every moment. It is flowing in every breath, in every particle, all around, within and without -- and yet it is unknown to us? This can mean only one thing, that man is in a deep sleep. Only in sleep is it possible a man could remain unfamiliar with who he is. It boils down to the fact that man is deeply unconscious. It can only mean that the whole vital energy of man is not conscious, not awake.

When a man is asleep he doesn't know who he is, what he is, where he is from -- everything is lost in the darkness of sleep. He does not even know whether he exists or not. He becomes aware of his sleep only after waking up; only then he comes to know that he has been asleep. In sleep a man doesn't know he is asleep. When he was not asleep he knew he was about to sleep. And as long as he was awake he knew he was still awake and not asleep. But as soon as he falls asleep he doesn't know he is asleep, because if he were to notice that he is asleep then that would mean he is still awake, not asleep. When a man is no longer asleep, only then does he know he was asleep before. In sleep one doesn't know whether one really is or not.

Obviously, man has no idea whether he is or not, or who he is. This can only mean one thing, that some deep spiritual hypnotic sleep is surrounding him. That's why he doesn't know life itself, what life is. But we

won't accept this. We'll say, "We know very well what life is. We breathe, we walk, we rise, we sit, we sleep." A drunkard also walks, breathes, moves, talks, and so does a madman. But that does not prove the drunkard is in his right senses or that the madman is conscious.

Once, while a royal procession was passing, a man stood in the main square and began throwing stones and shouting abuse at the emperor. It was, after all, a royal pageant, so the man was immediately arrested and thrown into prison. But while the man was hurling stones and abuse at the emperor, the emperor himself was laughing. His soldiers were puzzled. His prime minister asked. "Why do you laugh, my lord?"

The emperor replied, "As far as I can see, the man doesn't know what he is doing. I believe he is drunk. Nevertheless, bring him before me tomorrow morning."

Next morning the man was brought before the emperor. The king asked, "Why did you shout abuse at me? Why did you swear at me yesterday? What was the reason?"

The man said, "Me? Swearing at you? No, your majesty, I must not have been myself; that's why I must have said such things. I was drunk, I was unconscious, I wasn't there. I have no idea what I said."

We too exist as if we are not. We walk and talk and love and hate, wage war -- all in sleep. If anyone from a distant planet were to watch us, he would think the entire human race is behaving as one behaves in sleep, in a state of unconsciousness. In the last three thousand years man has fought fifteen thousand wars. This shows the human race is not awake.

From birth to death it is one long story of anxiety, misery, pain and death. Man doesn't find a single moment of bliss, a single spot of joy in his life. He remains completely ignorant of what joy is. Life passes and he has not a single glimpse of joy. Obviously, one cannot say man is living in awareness. Misery, pain, anxiety, sadness and insanity make up our lives, but we never notice it because people around us are also as asleep as we are.

Once in a while, when an awakened one takes birth, we who are asleep become so angry at this awakened person that we immediately kill him. We don't tolerate him for long. The reason we give for crucifying Jesus is "... because you are an awakened man, and that is your fault. Seeing you awake, we who are asleep feel very insulted. For people like us who are asleep, you become a symbol of disgrace. You are awake; your presence disturbs our sleep. We'll kill you." So we give poison to Socrates, we execute Mansoor. We treat the awakened ones in the same manner the inmates of a madhouse would treat someone who is not mad.

A friend of mine once went mad. He was put in a lunatic asylum. In his insanity, one day, he accidentally drank a bucket of phenyl that had been left for cleaning toilets. For fifteen days he was violently sick. He suffered from continuous vomiting and diarrhea. This brought about such a drastic change in his body that he became well -- as if all the excess heat were expelled from his body. Actually he was to stay in the asylum for six months, but his stay was extended for three more months even after he became well.

These three additional months in that asylum, he told me later, were worse than hell for him. He said, "As long as I was mad, there was no problem, because everyone else was the same as I was. But when I recovered, I couldn't figure out where I was. I was fast asleep and two men jumped on me; I was going my way and someone started pushing me. I never noticed these things before because I was mad too. When I was mad I never could recognize that everyone around me was mad as well. Only when I came out of my madness did I realize that all those people were mad.

"As I ceased to be mad, I became the target of everyone there. My problem was that I knew I was quite well, but I wondered and worried what would happen to me now. How would I get out of there? My screaming 'I am not mad,' was of no avail because all madmen scream they are not mad. No doctor was ready to believe me."

We are surrounded by people who are asleep, hence we don't realize we are asleep too. We immediately kill the one who is awakened because he appears very troublesome, very disturbing to us.

A British scholar, Kenneth Walker, has dedicated a book of his to a mystic, Gurdjieff. The wording of his dedication is tremendous, wonderful. He has written, "To George Gurdjieff, the disturber of my sleep."

There have been very few people in the world who have tried to break man's sleep. But if you attempt to break anybody's sleep, he will take revenge on you. Don't ever try to waken a sleeping man, he will be at your throat. Up to now, whosoever has tried to shake man out of his spiritual sleep, we have been at his throat as well. We don't notice it because we are all sleeping too.

I have heard: A magician once entered a city. He threw some powder into a well and declared that whosoever would drink water from that well would go mad. This was the only well in the city. There was

one more, but that was inside the king's palace. By the time it was evening everyone in that city became thirsty, so even at the cost of turning mad, people drank the water. How long could they hold out? They were helpless. And so by evening the entire city had gone mad.

The king and his queens were happy that they didn't have to drink the water from that well and become mad. His ministers were happy to be saved from madness as well. The palace was filled with music and celebration, but by evening they realized they were wrong. The people had surrounded the palace; they had all gone mad. The palace guards and the soldiers of the king's army had gone mad as well. Surrounding the palace, they shouted, "It seems our king has gone mad. We cannot tolerate a mad king sitting on the throne."

From the tower of his palace the king saw there was no way to escape, that he was completely surrounded by the mad crowd. The king was terrified. He asked his prime minister what he should do. "What will happen now?" he worriedly asked. "We thought we were fortunate that we had our own well. Now we have to pay very dearly for it." Sooner or later, all kings have to pay dearly for owning an exclusive well. This is true all over the world. One who has recently become a king will certainly find his separate well proves costly tomorrow. Owning an exclusive well is dangerous.

But, until then, the king had not realized the consequences of having his own separate well. So he turned to the prime minister for advice. The prime minister said, "Now there is nothing left for which to seek advice. Just escape by the back door, drink the water of the well outside and hurry back; otherwise this palace is in grave danger."

The king asked in horror, "You want me to drink water from that well? You want me to go mad?"

"There is no other way you can save yourself except by becoming mad," replied the prime minister.

The king and his queens rushed to the city well and drank its water. That night a great celebration took place in the city. The people expressed their joy, singing and dancing the whole night. They thanked God for restoring the king's mental state, because now the king was also dancing in the crowd and shouting abuse. Mentally, the king had become normal.

Since our state of sleep is so common, so universal, and because we have been asleep since birth, we remain unaware. In this state of sleep what do we understand about life? We understand only that the body itself is life and that one is unable to penetrate the body. This kind of understanding is similar to a man mistaking the outer wall of a palace for the palace itself, or a man walking on the parapet and thinking he is in the palace, or a man sleeping, leaning on the outer wall, thinking he is resting in the palace. One whose understanding revolves around the body is like this fool who imagines himself to be the palace's guest while standing outside its walls.

We have no access inside the body. We live outside the body. We are familiar only with the outer layer of the body; we never come to know its inner layers. We don't even know the inner sides of the palace walls, let alone the palace itself. We consider the outside of the wall to be the palace, we remain ignorant of the inside of the wall.

We know our bodies externally; we have never gone inside and seen the body from within. For example, we are all seated in this room; we can see this room from within. A man, wandering around outside, sees this house from the outside; he can't see it from within as we do. Man is not even able to see his own body, his own house from within -- he knows it only from the outside. And this gives rise to the idea of death.

That which we know from without is only the sheath, it is only the outer covering. It is only the outer wall of a house, it is not the master of the house. The master of the house is within, and we never get to meet him. When we don't even know the wall from the inside, how will we come to know the master seated within?

This experiencing of life from outside becomes the experience of death. When this experience slips away from one's hands... the day one's vital energy contracts within -- leaving the house, the body behind, and the consciousness moves inside, away from the outer wall -- people looking on from outside feel the man is dead. The man also feels he is dying. He *is* dying, because his consciousness begins to move within, away from what he had understood as life.

The consciousness begins to move within, away from the plane where he knew life to be. On its way to the new, unknown journey, his soul starts screaming in agony, "I am dying! I am gone! Everything is sinking!" -- because what he had considered as life up to now begins to sink, to drop away. People outside think the man is dead, and in this moment of death, in this moment of change, the person also feels, "I am dying! Dying! Dying! I am gone!"

This body of ours does not really represent our authentic being. Deep inside we have a kind of being which is entirely different from the body. It is totally opposite, reverse to the body. Look at a seed. It has a

very hard shell which protects the tender, delicate seedling of life hidden inside it. Inside lies the very delicate sprout, and a tough wall, an enclosure, a sheath covers the seed in order to protect it. But the sheath, the enclosure itself, is not the seed. If a man takes the sheath for the seed, he won't be able to know the sprout hidden within it. He will just cling to the sheath and the sprout will never come out.

No, the sheath, the cover is not the seed. On the contrary, the truth is that when the seed is born the sheath has to efface itself, has to burst, has to diffuse itself, has to dissolve in the earth. When the sheath is dissolved, the seed inside manifests itself.

Our physical body is the sheath containing the seed, and inside there is a sprout consisting of life, of consciousness, of being. But, taking this sheath for the seed, we ruin ourselves and the sprout is never born, the seed never sprouts. One experiences life when the seed sprouts. When it sprouts, man ceases to be a seed and grows into a tree. As long as man is a seed, he is only a potentiality, and when the tree of life is born in him, he becomes authentic. Some call this authenticity the soul, some call it God.

Man is the seed of God. He is only a seed. It's the tree that will have the experience of the wholeness of life. How can the seed have such an experience? How can a seed ever know the blissful state of the tree? How can a seed ever know that green leaves will appear someday, and that the sun's rays will dance on them? How can a seed ever know the winds will pass through the leaves and the branches, and a resounding music will emerge from their beings? How can a seed ever know that flowers will bloom, eclipsing the beauty of the stars? How can the seed ever know that, sitting on top, birds will sing and that travelers will rest in the shade? How can a seed ever know the experience a tree has? The seed has no idea. The seed can't even dream of the possibilities awaiting when it grows into a tree. It can only realize them by *being* a tree.

Man doesn't know what life is because he has believed his fulfillment is in being a seed alone. He will know it only when his inner tree of life has manifested itself totally. But this is a far cry when, in the first place, we don't even realize there is something existing within that is different and separate from the body. We are never able to remember, to realize there is something different and separate from the body as well. Hence, the real issue in life is experiencing that which is within, but we believe life to be that which pervades outside.

Once I asked a tree, "Where is your life source?"

The tree replied, "In the roots, which are not visible." The life of the tree springs from those invisible roots; the tree which is visible draws life from the roots that are invisible.

Mao Zedong has written an anecdote from his childhood. He tells that there was a little garden close to the hut he and his mother lived in. All her life his mother had tended the garden with great love and care. People used to come from faraway just to see the large, beautiful and lovely flowers of that garden. There was never so hard-hearted a person who, passing by the garden, would not stop for a moment or two and admire such appealing flowers. In her old age his mother fell ill. Mao was very young then. There wasn't any grown-up around, but Mao told his mother not to worry about the plants and flowers. He said he would take good care of them.

Day and night, from dawn till dark, Mao would toil in the garden. Assured, the mother rested. In fifteen days the mother recovered from her illness and came out in the garden. What she saw was awful. The entire garden had withered away. Not only were the flowers long gone but the leaves were dead too. Even the trees had become sad. The old woman must have felt the same way anyone with eyes would feel looking at the garden of humanity today. All the flowers had fallen off, all the leaves had dropped, all the trees were sad. The old woman cried out, "What have you done? What were you doing from dawn till dusk?" she wailed.

Mao also burst into tears. He said, "I did the best I could. I used to dust each and every flower, I used to dust each and every leaf. I used to kiss each flower and spray water on each flower. I don't know what happened! I put in so much effort, and the whole garden has withered away!"

Even though she was crying, his mother couldn't hold back her laughter. "You foolish child!" she said. "Don't you know trees never have their life-energy in their flowers and leaves? It lies in their roots, which are not visible. Your watering the flowers and leaves, your kissing them, your pouring love on them was all meaningless. Never worry about the flowers and the leaves. If the invisible roots begin to gain strength, the flowers and leaves come on their own -- you don't have to worry about them."

But man has understood life in terms of the outer expanse of the flower and has neglected the roots completely. Man's inner roots are lying there, totally neglected. He doesn't even remember that he is something inner as well. And actually, whatsoever *is*, is within. The truth is within, the energy is within, all potentialities are within -- they manifest from there. Being is within, becoming takes place outside.

That which is authentic is within. That which expands and manifests is without. Manifestation is all outside. Being is within. Those who take the outer manifestation as life, their entire life is threatened with the fear of death. They live as if almost dead. They are afraid they may die some day, any moment. And those very people who are frightened of death, weep and are troubled over someone else's death. Although, in fact, they don't really cry and feel troubled over anyone's death -- each death reminds them of their own, and the closer the dying person, the stronger the reminder. And then a chill goes up one's spine, fear grips one, one begins to tremble. In this state a man thinks nice things. He thinks, "The soul is immortal, we are part of the divine, we are the form of Brahman." This is all rubbish, it is nothing more than self-deception.

To boost his strength, one who is scared of death repeats, "The soul is immortal...." What he is saying in effect is, "No, I won't have to die, the soul is immortal." Although his being shakes with fear, yet outwardly he says that the soul is immortal. If a man knows the soul is immortal, he doesn't have to repeat it even once. He *knows*. The matter is over.

These people who are scared of death continue to fear it. Meanwhile, they fail to know life and invent a new trick, a new deception that the soul is immortal. That's why it is difficult to find a nation more afraid of death than the one which talks about the immortality of the soul. That misfortune has occurred in this very country. Of all the people in the world who believe in the immortality of the soul, most are in this country. And in this country the number of cowards afraid of death is the greatest as well. How did these two things happen together?

There is no more death for those who know the soul is immortal. The fear of death has disappeared for them; now no one can kill them. You should also keep another thing in mind: neither can anyone kill them, nor can they be now under the illusion that they can kill anyone -- because now, for them, the very phenomenon of death is finished forever. This secret needs to be understood.

Those who believe the soul is immortal are people afraid of death. They are merely repeating, "The soul is immortal." Afraid of death, such people will also talk a great deal about non-violence -- not because they wouldn't want to kill anyone, but because, very deep down, they don't want anyone to kill them. They believe the world should become non-violent. But why? Their answer will be, "It is bad to kill anyone." But deep down they are saying, "Lest we are killed by someone." To kill is evil indeed, but if these people know there is no death at all, then there is neither room for the fear of dying nor of killing. Then such matters become irrelevant.

On the battlefield, Krishna says to Arjuna, "Do not be afraid, because those you see standing in front of you have existed many times before. You have certainly existed before, and I have too. We have all been here many times in the past and will be here many more times again." Nothing is ever destroyed in this world; hence, there is no place for the fear of dying or of killing. The question is of living life. Those who are afraid to kill or to be killed become impotent in the eyes of life. One who can neither die nor kill has absolutely no idea that that-which-is can neither be killed by anyone nor can it ever die.

How exciting the world will be when, as a whole, it will come to know from within that the soul is immortal! That day the whole fear of death will disappear. The fear of dying will vanish as well, and the threat of killing will be gone for good. That is when wars will disappear -- not before.

Wars cannot disappear from the world as long as it appears to man that he can be killed, that he can die. Regardless of how much Gandhi may teach non-violence, or Buddha and Mahavira may teach it; no matter how many lessons of non-violence are given in the world, as long as man does not experience from within that whatsoever is, is eternal, war cannot cease. Don't think those who wield swords are brave people. A sword is proof that the man is a coward. Statues in the city square of those holding swords are statues of cowards. The brave man needs no sword in his hand because he knows it is childish to kill and to be killed.

But man creates a strange deception. He pretends he knows things he is ignorant about -- all because of fear. Deep down he is fraught with fear, deep down he knows he will have to die -- people are dying every day. He sees his body growing weaker inside -- youth has passed, old age is approaching. He sees the body is on its way out, but inside he keeps reiterating, "The soul is immortal." He tries to muster up his belief, his courage by doing so, and tells himself, "Don't be afraid. Of course death is there, but the sages, the wise men say the soul is immortal." Around such wise men who talk about the immortality of the soul, people afraid of death gather in big crowds.

I am not saying the soul is not immortal. What I am saying is that the doctrine of the immortality of the soul is a doctrine of those who fear death. Knowing the immortality of the soul is a totally different thing. And remember, only they can know the immortality of the soul who experiment with death while being alive -- there is no other way of knowing it. This needs to be understood.

What happens in death really? The entire vital energy that is diffused, spread all around, it contracts, returns to its center. This essential energy that is reaching out to every nook and corner of our bodies, withdraws, comes back to its core. For example, if we go on dimming a diffused light, it will begin to shrink and darkness will gather. At some point the light will be reduced to the point where it comes close to the lamp itself. And were we to dim it even further, the light would be lodged in seed form and darkness would surround you.

So the vital energy of our life shrinks, returns to its own center. Again it becomes a seed, an atom, ready for a new journey. Because of this very contraction, this very shrinkage of the essential energy, one feels, "I am dying! I am dying!" What one had taken to be life until then begins to slip away; everything begins to drop. A man's limbs start losing their strength, he begins to become short of breath, his eyesight becomes poorer, his ears become hard of hearing.

In fact, all these senses were alive, and the whole body too, because of the connection with some energy. And once the energy begins to recede, the body, which was essentially lifeless, becomes lifeless once again. The master prepares to leave and the house becomes depressed, desolate. And the man feels, "Here I go!" At the moment of death he comes to feel, "I am going. I am sinking, the end is near."

The nervous feeling that he is dying -- the worried and melancholy state, the anguish and anxiety of dying, the feeling that his end is approaching -- brings such terrible suffering to a man's mind that he fails to be aware of the very experience of death. To know death one needs to be peaceful. Instead, a man becomes so restless he never knows what death is.

We have died many times before, an infinite number of times, but we have never known what death is. Each time the moment of death has arrived, we have become so perturbed, so restless, so troubled -- how can we have known anything in that state? What knowledge can one have had? Each time death has come -- and yet we have remained unfamiliar with it.

No, death can't be known at the moment of dying, but one can certainly have a planned death. A planned death is meditation, yoga, samadhi. Samadhi means only one thing: bringing about the event that, otherwise, occurs by itself in death. In samadhi, the seeker brings it about with effort by knowingly drawing his entire life energy within. Obviously, there is no need for him to feel restless, because he is experimenting with pulling, drawing the consciousness in. With a cool mind he contracts the consciousness within. What death does anyway, he does himself. And in that silent state he finds that the life energy and the body are two separate things. The bulb that emanates electricity is one thing, and the electricity that is emanated from it is another. When the electricity contracts totally, the bulb lies there, lifeless.

The body is nothing more than an electric bulb. Life is the electricity, the energy, the vital force that keeps the body alive, warm, excited.

In samadhi, the seeker himself meets death. And because he enters death himself, he comes to know the truth that he is separate from his body. Once it is known that "I am separate from the body," death is finished. And once the separation between the body and the being is known, the experience of life has begun. The end of death and the experience of life take place at the same point, simultaneously. Know life, death is gone; know death, there is life. If understood correctly, these are just two ways of expressing the same thing. They are two pointers in the same direction.

Hence, I say religion is the art of dying. You might say, however, that I have often said religion is the art of living. I certainly talk about both things, for only one who knows how to die is able to know what life is. Religion is the art of living *and* dying. If you wish to know what life is, what death is, you will have to learn the art of withdrawing energy from your body voluntarily. Only then can you know, not otherwise. This energy can be withdrawn; it is not difficult. It's easy to pull this energy inside. This energy is diffused at will and withdrawn at will. This energy is simply an expanse of the will. It is merely a matter of will. One just needs a determined resolve to go within.

If you resolve that for half an hour you want to turn within, you want to die, you want to drown within yourself, you want to withdraw all your energy, then within days you will come close to experiencing the contraction of energy. It will be a state in which the body will lie separate from you. A deep three-month long experiment will make you see your body lying separate from you; you can see your own body lying distant from you. First you will see from within that inside, you are standing separate -- radiating, like a flame. You will see the entire body from within as you see this building. With a little more courage you can even bring this inner living flame outside, and from outside you can see the body lying there, removed from you.

Let me tell you an incredible experience I had. It has just occurred to me; I have never told it before.

About seventeen or eighteen years ago I used to meditate until late at night sitting in the top of a tree. I have often felt the body has a greater influence over you if you meditate sitting on the ground. The body is made of earth, and the forces of the body work very powerfully if one meditates sitting on the ground.

All this talk of the yogis moving up to the higher elevations -- to the mountains, to the Himalayas -- is not without reason; it's very scientific. The greater the distance between the body and the earth, the lesser the pull of the earthly element on the body. So I used to meditate every night sitting in a tree. One night... I don't know when I became immersed in deep meditation, and I don't know at what point my body fell from the tree, but when it did, I looked with a start to see what had happened.

I was still in the tree, but the body had fallen below. It's difficult to say how I felt at that time. I was still sitting in the tree and the body was below. Only a single silver cord connected me with the navel of my body -- a very shiny silver cord. What would happen next was beyond my comprehension. How would I return to my body?

I don't know how long this state lasted, but it was an exceptional experience. For the first time I saw my body from outside, and from that very day on the body ceased to exist. Since then I am finished with death, because I came to see another body different from this one -- I came to experience the subtle body. It's difficult to say how long this experience lasted.

With the breaking of dawn, two women from the nearby village passed, carrying milk pots on their heads. As they approached the tree they saw my body lying there. They came and sat next to the body. I was watching all this from above. It seems the women took the body to be dead. They placed their hands on my head, and in a moment, as if by a powerful force of attraction, I came back into the body and my eyes opened.

At that point I experienced something else too. I felt that a woman can create a chemical change in a man's body, and so can a man in a woman's body. I also wondered how the touch of that woman caused my return to the body. Subsequently, I had many more experiences of this kind. They explained why the tantrikas of India, who experimented extensively with samadhi and death, had linked themselves with women too.

During intensive experiences of samadhi, man's luminous body, his subtle body, cannot return without a woman's help if it has come out of the physical body. Similarly, a woman's luminous, subtle body, cannot be brought back without a man's assistance. As the male and female bodies connect, an electrical circuit is completed and the consciousness that has gone out returns swiftly to the body.

Following this event, I consistently had the same kind of experience about six times in six months. And in those six months I felt I had lost at least ten years off my life. If I were to live up to seventy, now I can only live up to sixty. I went through some strange experiences in six months -- even the hair on my chest turned white. I couldn't comprehend what was happening.

It occurred to me, however, that the connection between this body and that body had ruptured, had been interrupted, that the adjustment, the harmony that had existed between the two, had broken down. What also occurred to me was that the reason for Shankaracharya dying at the age of thirty-three and Vivekananda dying at the age of thirty-six was something else. It becomes difficult to live once the connection between the two bodies breaks abruptly. This explained why Ramakrishna was besieged with illnesses and Ramana died of cancer. The cause was not physical; rather, the breaking of the adjustment between their physical and subtle bodies was responsible for it.

It is generally believed that yogis are healthy people, but the truth is completely the opposite. The truth is, yogis have always been ill, and have died at early ages. The sole reason for this is that the necessary adjustment between the two bodies becomes interrupted. Once the subtle body comes out of the physical body it never reenters fully and the adjustment is never completely restored. But then it is not needed. There is no reason for it; it has no meaning.

With the use of will power, simply with will power, the energy can be drawn inside -- just the thought, the feeling, "I want to turn in, I want to go back in, I want to return within, I want to come back in." Were you to have such an intense longing, such a powerful emotion; if your whole being were to fill with a passionate, intense desire to return to your center; if your entire body were to pulsate with this feeling, someday it can happen -- you will instantly return to your core and, for the first time, see your body from within.

When yoga talks about thousands of arteries and veins, it is not from the point of view of physiology. Yogis have nothing to do with physiology. These have been known from within; hence, when one looks today one wonders where these arteries and veins are. Where are the seven *chakras*, the centers within the

body that yoga talks about? They are nowhere in the body. We can't find them because we are looking at the body from outside.

There is one other way to observe the body -- from within, through the inner physiology. That's a subtle physiology. The nerves, veins and centers of the body known through that inner physiology are all totally different. You won't find them anywhere in this physical body. These centers are the contact fields between this body and the inner soul, the meeting points for both.

The biggest meeting point is the navel. You may have noticed, if you suddenly get into an accident driving a car, the navel will be the first to feel the impact. The navel will become disordered at once, because here the contact field between the body and the soul is the deepest of all. Seeing death, this center will be the first to become disturbed. As soon as death appears, the navel will be disrupted in relation to the body's center. There is an internal arrangement of the body which has resulted from the contact between this body and the inner body. The chakras are their contact fields.

So obviously, to know the body from within is to know a totally different kind of world altogether, a world we know absolutely nothing about. Medical science knows nothing about it, and won't for some time. Once you experience that the body is separate from you, you are finished with death. You come to know there is no death. And then you can actually come out of the body and look at it yourself from outside.

Questions relating to life and death are not matters of philosophical or metaphysical thought. Those who think about these things never accomplish anything. What I am talking about is an existential approach. It *can* be known that "I am life;" it *can* be known that "I am not going to die." One can live this experience, one can enter into it. But those who only think, who say, "We'll think about what death is, what life is," may think about it a million times, may think about it life after life, but they won't know anything. What on earth is there to think about?

We can only think about something which is known to us. About something which is unknown nothing can be thought. You can only think about that which is known to you. Has it ever occurred to you that you can't think what you don't know? How can you think, how can you conceive that which you know nothing about? We don't know what life is; we don't know what death is. What are we to think? That's why I say that whatsoever the philosophers have said about life and death is totally worthless.

Whatsoever is written about life and death in the philosophy books is worth nothing, because those people have written it after a lot of thinking. It is not a question of thinking and then writing about it. Except for what yoga has said about life and death, everything else that has been said is only playing with words. What yoga is concerned with has to do with an existential, living experience.

That the soul is immortal is not a theory; it is not an ideology. It is the experience of certain individuals. Only when experience is what you want can experience alone solve the riddle, "What is life? What is death?" And as soon as you have the experience you will come to know that life is, that death is not -- that only life is, that there is no death at all. Then we will be in a position to say that death just happens. And what this simply means is that we leave the house, the body we were living in, and a journey towards a new home begins. We set out, leaving one house for another. This house has a limited capability. This house is a machine. It wears out, it gets tired, and we have to go beyond it.

If science would have it so, it would be possible to keep the human body alive for one hundred, two hundred, three hundred years. But that would not prove there is no soul. It would only prove that the soul won't need to change homes anymore, that science had now worked out a way to fix the old house. Nevertheless, scientists should not remain under the illusion that by increasing the longevity of man to five hundred years, to a thousand years, they would have proved there is no soul in man. It wouldn't prove anything. It would only demonstrate that because the mechanism of the body used to wear out, the soul had to change it. Now, if the parts of the body could be replaced -- the heart, the eyes, the limbs -- if they could be replaced, then the soul would have no reason to change bodies. In that case the old house would do -- it is now repaired. But this doesn't even remotely prove there is no soul in the body.

It is also possible that in the near future science may succeed in creating a child in a test tube, in producing life. And then, perhaps, scientists may fall under the illusion they have created life. But that would also be wrong. Let me say this too: such an achievement won't prove anything either.

What happens when a union between a man and a woman takes place? Together, they don't create a soul in the mother's womb, they just create a situation where the soul can enter. When the two elements of man and woman meet, an opportunity is created for the soul to enter the womb. It may be that soon scientists may create a similar situation in a test tube, but that is not the same as creating a soul.

The mother's womb is a mechanical system too; it's a test tube. It is a natural system. Soon, with full

discovery and knowledge of those chemical elements which make up the male sperm and the female egg, a scientist in his laboratory may succeed in producing the same chemical organization in a test tube. In that case, souls, which before had entered the mother's womb, would now enter test tubes. But even so, it would not be the soul taking birth, it would be the body -- the soul would still just be arriving. The phenomenon of birth is a double event -- the formation of the body and the arrival of the soul, the descending of the soul.

The future looks very dangerous and dark as far as the soul is concerned, because with each new discovery science will convince man there is no soul. But the existence of the soul will not be disproved by it, it will only weaken the will of man to turn within himself. If, because of increased longevity and the creation of test tube babies, man should come to believe there is no soul, even then the existence of the soul will not be disproved, only the continuing inner search of man will come to an end. And this unfortunate circumstance is sure to occur in the next fifty years. In the last fifty years, the ground has already been prepared for it.

There have always been poor, wretched, miserable, sick people in the world. Their lifespan was short: they neither had good food to eat nor proper clothes to wear. But from the point of view of the soul, the number of poor has never been so great as it is today. This is only because man has come to believe there is nothing within, and so, for him, the question of turning in doesn't arise. Once humanity believes there is nothing within, the whole idea of reaching inside is finished.

The future may turn out to be terribly bleak and dangerous. Therefore, experiments must be carried out in all corners of the world so that a few individuals may stand up and assert -- not merely an assertion of words and doctrines, not just a reiteration of the Geeta, the Koran, The Bible, but a living affirmation, "I know I am not the body." And this should not be just a verbal declaration, it should be reflected through their entire way of living. Only then may we succeed in saving humanity -- otherwise, the whole of scientific development will turn man into a machine, an automaton. The day man comes to believe he is nothing more than a body, that there is nothing within him, perhaps all doors leading inwards will be shut. What will happen after that is hard to say.

Even to this day, the inner doors of the majority of people have remained shut. But once in a while a courageous person breaks through the inner walls. A Mahavira, a Buddha, a Christ, a Lao Tzu breaks through the wall and enters within. But the possibility of such a phenomenon happening again is decreasing every day.

I say: Only life is, death is not. But it may be that in the next one hundred or two hundred years man might say, "Only death is, life is not." The ground is ready for it. People asserting it have already come forward. After all, what is Marx saying? According to Marx, "Matter is, God is not. And what looks like God to you is nothing but a byproduct of matter." Marx says, "There is no life, only death is." Now if the soul is not and only the body is, then obviously there is no life, only death is.

You may not be aware of it, but what Marx has said is gaining ground. There have always been people in the world who have denied the soul, but up to now a religion was never born of these people. Up to now there never has been an organization of atheists. Charvaka, Brihaspati, Epicurus and many other such remarkable people in the world denied the existence of the soul, but they never formed any church, any organization. Marx is the first atheist in the world who created an organized church. Today, half the world is already within its fold, and the remaining half will join it in the next fifty years.

The soul exists, of course, but all the avenues through which it can be known, recognized, are closing down one by one. Life is there, but all the possibilities of connecting with it are fading away. Before all the doors and avenues close down, those who have even a little bit of ability and courage should experiment on themselves and make an effort to turn within so they can have the experience.

If even one hundred, two hundred individuals could experience the inner flame, we will be out of danger. The darkness of millions of people can be dispelled with the inner flame of the few. Even a tiny lamp cuts through a long darkness. With the presence in a village of a single man who has known the immortality of the soul, the whole atmosphere, the whole vibe, the entire life of the village will change. A single flower blooms and its fragrance spreads to faraway places. The very presence of a person who has known the immortality of the soul can bring about the purification of the spirit of an entire village.

This country is full of *sadhus*, monks and other people who make themselves hoarse shouting "The soul is immortal" -- there is a whole line of them, a huge crowd. And yet, such a low moral character! Such a downfall of the country! This degradation proves they are all involved in a double-dealing business. None of these people know anything about the soul. Look at the crowd, at this queue, at this platoon of sadhus, at this whole great circus of sadhus all over the country. Some clown with bandages over their mouths, some

perform acrobatics with a staff in their hands, others present yet another type of circus! Such a crowd of people know the soul and this country is in such a decline! It's hard to believe.

There are people who blame the common man for causing the moral decline in the world. I would like to say they are wrong. The common man has always been the same. In the past, around the world, the moral character was high because of a few self-realized individuals. The common man always remained the same; he has remained unchanged. There have been a few beings, of course, who always raised, always uplifted human consciousness. Their very presence has always worked as a catalytic agent and has always elevated human life.

The responsibility for the present low state of human character lies with these sadhus, with the so-called holy men, with the hypocrites and charlatans who talk about religion. The common man bears no responsibility for it whatsoever. Neither did he before, nor does he now.

If you want to change the world, stop talking nonsense about improving the moral conduct of each and every person, about teaching moral education to everyone. If you want to change the world, a few individuals will have to be willing to go through very intense inner experiments. Those who are ready to undergo the experiment deep within themselves.... Not too many, just a hundred people. If a hundred individuals in a country reach a point of knowing what the soul is, the life of that entire country will be automatically uplifted. With the presence of a hundred shining lamps the whole country can be uplifted.

I agreed to speak on this subject only because I felt that in case some courageous man came forward, I would invite him, "Come on! If you are ready to go on an inward journey, I am willing to take you. There, it can be shown what life is and what death is."

And Now, And Here, Vol 2

Chapter #9
Chapter title: The Ultimate Freedom

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A few questions have been asked, seeking clarification of certain points I discussed in last night's talk.

A FRIEND HAS ASKED: IF A MAN AND A WOMAN CREATE AN OPPORTUNITY FOR THE SOUL TO TAKE BIRTH, THEN DOES IT MEAN THERE ARE MANY SEPARATE SOULS AND NOT ONE UNIVERSAL SOUL? ALSO, ON MANY OCCASIONS YOU HAVE SAID THERE IS ONLY ONE TRUTH, ONE GOD, ONE SOUL. AREN'T THESE STATEMENTS CONTRADICTORY?

There is no contradiction. Of course, God is one. The soul is essentially one too, but the body is of two types. One is the gross body which we can see, and the other is the subtle body which we cannot see. At the moment of death, the gross body falls away, but the subtle body remains intact.

The soul resides within two bodies -- the subtle body and the gross body. At the time of death the gross body dies. The body which is made of earth and water, the body which consists of flesh, bones and marrow, drops, dies. Subsequently, the body comprised of subtle thoughts, subtle feelings, subtle vibrations, subtle filaments, remains. This body, formed of all these subtle things, along with the soul, once again proceeds on

a journey, and again enters a gross body for a new birth. When a new soul enters the mother's womb, it means this subtle body enters.

In the event of death only the gross body disintegrates, not the subtle body. But with the occurrence of the ultimate death, what we call moksha, the subtle body disintegrates along with the gross body as well. Then there is no more birth for the soul. Then the soul becomes one with the whole. This happens only once. It is like a drop merging into the ocean.

Three things have to be understood. First, there is the element of the soul. When the two types of bodies -- the gross and the subtle -- come in contact with this element of the soul, both become active. We are familiar with the gross, the physical body; a yogi is familiar with the subtle body, and those who go beyond yoga are familiar with the soul.

Ordinary eyes are able to see the gross body. The yogic eye is able to see the subtle body. But that which is beyond yoga, that which exists beyond the subtle body, is experienced only in samadhi. One who goes beyond meditation attains samadhi, and it is in the state of samadhi that one experiences the divine. The ordinary man has the experience of the physical body, the ordinary yogi has the experience of the subtle body, the enlightened yogi has the experience of the divine. God is one, but there are countless subtle bodies and there are countless gross bodies.

The subtle body is the causal body; it is this body that takes on the new physical body. You see many light bulbs around here. The electricity is one, that energy is one, but it is manifesting through different bulbs. The bulbs have different bodies, but their soul is one. Similarly, the consciousness manifesting through us is one, but in the manifestation of this consciousness, two vehicles are applied. One is the subtle vehicle, the subtle body; the other is the gross vehicle, the gross body.

Our experience is limited to the gross, to the physical body. This restricted experience is the cause of all human misery and ignorance. But there are people who, even after going beyond the physical body, may stop at the subtle body. They will say, "There are an infinite number of souls." But those who go beyond even the subtle body will say, "God is one, the soul is one, Brahman is one."

There is no contradiction in my statements. When I referred to the entering of the soul, I meant that soul which is still associated with the subtle body. It means the subtle body the soul is enveloped in has not disintegrated yet. That's why we say that the soul which attains to the ultimate freedom steps out of the cycle of birth and death. There is indeed no birth and death for the soul -- it was never born, nor will it ever die. The cycle of birth and death stops with the end of the subtle body, because it is the subtle body that causes a new birth.

The subtle body is an integrated seed consisting of our thoughts, desires, lusts, longings, experiences, knowledge. This body is instrumental in taking us on our continuing journey. However, one whose thoughts are all annihilated, whose passions have all vanished, whose desires have all disappeared, who has no desire left within him, there is no place for him to go, there is no reason left for him to go anywhere. Then there is no reason for him to take birth again.

There is a wonderful story in the life of Ramakrishna. Those who were close to him, who knew him to be a *paramhansa*, an enlightened one, used to be deeply troubled about one thing. It bothered them greatly to see an enlightened person such as Ramakrishna -- one who had attained samadhi -- craving food so much. Ramakrishna used to become very anxious about food. He would often enter the kitchen, asking his wife Sharada Devi, "What's cooking today? It's getting so late!" Right in the middle of a serious talk on spiritual matters he would get up abruptly and rush towards the kitchen asking what was being cooked, start looking for food.

Feeling embarrassed, Sharada would politely chide him, "What are you doing? What must people think -- dropping the talk on Brahman so suddenly and starting to talk about food!" Ramakrishna would laugh and remain silent. Even his close disciples remonstrated with him. They would say, "It's giving you a bad name. People say, 'How can such a person have attained knowledge when his desire for food is so overwhelming?'"

One day his wife Sharada got very upset and reproached him. Ramakrishna told her, "You have no idea, but the day I show aversion to food, know that I shall not live more than three days afterwards."
Sharada asked, "What do you mean?"

Ramakrishna said, "All my desires and passions have disappeared, all my thoughts are gone -- but for the good of mankind I am deliberately holding on to this one desire for food. It's like a boat tied down with one last rope. Once that rope is cut loose the boat will move on to its endless journey. I am staying on with effort."

Perhaps those around him did not give much thought to this at the time. But three days before Ramakrishna's death, when Sharada entered with a dish of food, Ramakrishna looked at it, shut his eyes, and lay with his back turned towards her. In a flash she remembered Ramakrishna's words about his death. The dish fell from her hands and she began to weep bitterly. Ramakrishna said, "Don't cry. You wished I should not crave for food -- your wish has come true." Exactly three days after this incident Ramakrishna died. He was holding on with effort to just a little bit of desire. That little desire had become the support for the continuation of his life-journey. With the disappearance of that desire, the entire support ceased to exist.

Those whom we call the *tirthankaras*, those whom we call the buddhas, the sons of God, the *avataras* -- they hold on to only one desire. They keep the desire solely out of compassion, for the good and wellbeing of all mankind. The day this desire is lost they cease to live in the body, and an endless journey towards the infinite begins. After that there is no more birth, no more death. After that there is neither one nor many. What remains after that cannot, in any way, be counted in numbers; hence those who know don't even say, "Brahman is one, the divine is one." To call it 'one' is meaningless when there is no way to follow it with 'two', when one can't count any further in the sequence of two and three. Saying 'one' is meaningful only as long as two, three and four are also there. 'One' is significant only in the context of other numbers. That's why those who know don't even say Brahmanan is one; they say Brahman is non-dual, he is not two.

They are saying something quite remarkable. They are saying, "God is not two; there is no way you can count God in terms of numbers." Even calling him one we are attempting to count him in terms of numbers, which is wrong. But to experience that one is still a long way. Right now we are still at the level of the gross body, of the body which endlessly takes multiple forms. When we enter this body we find another body -- the subtle body. Going beyond this subtle body, we attain that which is not a body, that which is bodiless -- the soul.

What I said yesterday is not contradictory, is not paradoxical.

A FRIEND HAS ASKED: ONCE THE SOUL HAS LEFT A BODY, CAN IT ENTER INTO ANOTHER DEAD BODY?

Yes it can. But there no longer remains any meaning, any purpose in entering another dead body: the other body was dead because the soul had found it unsuitable to reside in. The body was discarded because it had become useless, hence there is no point in entering that body. Nevertheless, it is indeed possible to enter another body.

It's no use asking, however, how one can enter another body when we don't even know how we exist in the body we are already in. What can be gained by thinking about such worthless things as entering another body? We don't even know how we entered the body we have now. We don't even know how we are living in our body. We have never had the experience of seeing our own body separate from us.

In any case, there is no reason for entering another body; however, in scientific terms, it can be said that it is possible to enter another body -- because, basically, a body cannot be seen in terms of yours and mine. All bodies are external. When a soul enters a mother's womb it is actually entering a body -- a very small body, an atomic body, but entering a body nevertheless. The cell that is created on the first day in a mother's womb contains the whole inbuilt program in itself. For example, the possibility that one's hair may turn gray fifty years from the time of conception is hidden in that tiny little seed. Potentially, the seed contains within itself what the color of your eyes will be, how long your hands will be, whether you'll have a healthy body or a sick body, whether you'll be white or black, whether or not you'll have curly hair. It is a tiny body, an atomic body. The soul enters *this* atomic body. It enters in accordance with the structure of the atomic body, with the situation the atomic body is in.

The sole reason human consciousness has been declining daily is because married couples are not creating suitable opportunities for superior souls to take birth. Whatever opportunities are being created are for the birth of inferior souls. It is not necessarily so that, following a man's death, his soul may soon find the opportunity to take birth. Ordinary souls, which are neither very superior nor very inferior, find new bodies within thirteen days from the death of the body; however, very inferior souls are stopped from taking birth because it is very difficult to find a suitable opportunity, a womb that low in quality. We call these inferior souls ghosts and evil spirits. Very superior souls are prevented from taking birth too, because they don't find suitable opportunities, wombs that high in quality, either. We call these superior souls, gods.

In the past, the number of evil spirits was very large while the number of gods was very small. In the present day, the number of ghosts and evil spirits has greatly decreased and the number of gods has increased, because the opportunity for the birth of godlike people has diminished whereas the opportunity for the birth of evil souls has increased rapidly. By entering human bodies, ghosts and evil spirits, which otherwise used to be held back from taking birth, have now all joined the human race! That's why it's so difficult to see ghosts and evil spirits nowadays. One need not see them, however. Just look at man and you have seen them!

Our belief in gods obviously declined, because how can one believe in them when they are so hard to find? There was a time when gods were as real as any other actuality of our lives. If you read the Vedic rishis, the sages, it doesn't seem as if they are talking about some imaginary gods. No, they are talking about gods who speak to them, who sing and laugh with them. They are talking about gods who walk very closely with them, on this very earth.

We have lost our contact with the world of gods because we don't have men among us who can become links, who can become bridges between gods and men and let men know what gods are. And the entire responsibility for this lies with mankind's marital system. The whole marital system of the human race is ugly and perverted.

The most important thing is that we have stopped marriages resulting from love, that marriages are happening without love. A marriage devoid of love does not create a spiritual bond -- a bond which is only possible with the presence of love. A harmony, a rapport, a music necessary to give birth to a great soul is not created between the man and the woman. The love between them is merely a consequence of companionship. There is no meeting of souls in their love, none of the movement that brings two beings together into oneness.

Children born of a marriage without love can never be loving, can never be godlike. They will be more like ghosts and evil spirits; their lives will be filled with anger, hatred, and violence. Even a little thing makes the difference, an incredible difference, if there is no harmony, no rapport between the man and the woman.

Perhaps it may not have occurred to you why women look more beautiful than men, why there is such roundness, such shapeliness in women. Why isn't the same seen in men? It may not have occurred to you why there is a music, an inner dance apparent in the being of a woman, and which is not seen in man. The reason is very simple, not very big really. The reason is so small you can't even imagine that the enormous difference between man and woman is based on something so tiny.

The first cell in the mother's womb contains twenty-four chromosomes of the man and twenty-four chromosomes of the woman. With the meeting of two cells, each containing twenty-four chromosomes, the first cell of forty-eight chromosomes is created. With the union of forty-eight chromosomes a female body is formed -- both sides of its scale containing twenty-four chromosomes each, balanced. But the first cell of a male child consists of only forty-seven chromosomes -- twenty-four on one side and twenty-three on the other. Right here the imbalance is created, the harmony is broken. Both sides of a woman's being are well balanced; hence the whole beauty of a woman -- her shapeliness, her art, the juice of her personality, the poetry of her personality.

There is a slight deficiency in the personality of man. One side of his scale is made up of twenty-four chromosomes. The cell he receives from the mother contains twenty-four chromosomes and the cell received from the father consists of twenty-three chromosomes. Thus, when the twenty-four chromosomes of the mother meet the twenty-three of the father, the male body is formed. This is the reason why man remains so restless, so intensely discontented throughout his life. He is always anxious, always worried about what to do and what not to do, whether to do this or to do that. All this restlessness begins with a very small incident, having one chromosome less on one side of the scale. Man is imbalanced. A woman is fully balanced. The harmony, the rhythm is complete in her.

Such a small occurrence brings such an enormous difference, although because of it the woman could become beautiful but she could not grow. An even personality does not grow, it remains stagnant. The personality of man is uneven, hence you see him racing ahead, growing. He climbs Everest, crosses mountains, lands on the moon, reaches the stars. He searches and investigates. He thinks, writes books, gives birth to religion. A woman does nothing of this kind. She won't climb Everest, land on the moon or stars; nor will she search for religions, write books or make discoveries in science. She won't do anything. The balance in her personality does not fill her with the passion to transcend.

It is man who has given rise to human civilizations -- and all because of one small matter: he lacks one

chromosome. Woman has not developed civilizations because her personality is complete; there is no chromosome lacking. Such a small phenomenon can cause such an enormous difference in personality! I am pointing this out because this is just a biological occurrence, because one can biologically see how such a little difference gives birth to personalities so different in character. But there are other, more profound inner differences as well.

The child born out of the union of a man and a woman shows how deeply they are in love with each other, how much spirituality exists between them, and with how much purity and prayerfulness they have come together. On this depends how superior, how great the soul is which is attracted towards them, how great the divine consciousness is which makes that body its place of residence. The human race is becoming increasingly miserable and unhappy. Deep down, the distortion of the marital relationship is the cause. Until we have redefined the meaning of marital life and brought it to a healthy state; until we have refined it, spiritualized it, we cannot improve the future of mankind.

In this unfortunate state of affairs, those who have denounced the householder's life and those who have made a great fuss over the life of renunciation are equally responsible. Once the householder's life was condemned, we stopped thinking in that direction altogether. This is not right. I would like to say to you that very few people can reach God through the path of renunciation. A very small number of people, some special type, a few individuals of a totally different kind, reach through the path of renunciation. Most people reach God through the path of the householder and through marital relationship.

The strange thing is that even though it is simple and easy to reach through the householder's path, no attention has yet been paid to it. Up to now, religion has suffered from the extreme influence of those who have renounced the world. Religion could not evolve for the benefit of the householder. Had it been evolved for the sake of the householder, before the very first moment of birth we would have considered what kind of soul we wanted to invite, what kind of soul we wanted to beckon, what type of soul we wanted to allow to enter life.

If religion could be taught rightly, and if every individual could be given right thought, right concept and vision, within twenty years we can create a totally new generation of men. One who enters into sex without first extending a loving invitation to the incoming soul is a sinner. He is a criminal, and his children are illegitimate even though they may be born in wedlock. That man who has not given birth to his children with an utterly prayerful and reverent heart is a criminal -- and he will remain a criminal before all generations.

Our entire future depends upon what kind of soul enters the womb. We care about children's education, about their clothes, about their health and nutrition, but we have completely given up on caring about what kind of soul a child would have. We cannot hope for a better human race this way. So there is no need to worry much about how to enter another body; rather, be concerned about how you have entered this very body of yours.

In this respect, a friend has asked:

CAN WE KNOW ABOUT PAST LIVES?

We can certainly know about our past lives, but at present you know nothing even about this life. Knowing past lives is far more difficult. Man can, of course, know about his past lives, because once something is imprinted in the form of a memory on our minds, it is never destroyed. It always remains in our deep unconscious levels. Whatsoever we have known, we never forget.

If I ask you what you did on January 1, 1950, perhaps you won't be able to answer. You might say, "I don't remember anything. I have absolutely no idea what I did on January 1, 1950." But if you could be hypnotized... and it can be done easily. Thus, by making you unconscious, were I to ask what you did on January 1, 1950, you would give me the whole day's account as if the first of January were passing before your eyes right at that moment. Also you would be able to tell me that on the first of January your morning tea contained a little less sugar. You would even be able to say that the man who brought you tea stank with perspiration. You would be able to point out such minor details -- like the shoe you were wearing was hurting your foot.

In the state of hypnosis your deeply embedded memories can be brought out. I am telling you this because I have done many experiments along this line. Anyone who wishes can be taken into his past lives;

however, he will first have to regress in this life. He will have to walk the memory lane of his present life. He will have to go as far back as the point when he was conceived in the mother's womb. Only after reaching that point can he step into the memories of past lives.

Remember, however, it is not without reason that nature has arranged for us to forget our past lives. And the reason is very significant. Recalling the memories of one month can drive you crazy, let alone those of past lives. Even your recollection of the memories of a single day will not allow you to survive. The whole arrangement of nature is such that it only permits as many memories as your mind can bear. The rest are thrown into a dark abyss. It's like a storehouse where we throw things that are no longer needed and shut the door. Similarly, there is a collective house of memories, a house of unconsciousness where all unwanted memories -- memories no longer needed in the mind -- are stored. But were a man to enter this storehouse unwittingly, without understanding, he would instantly go mad -- so overwhelming are the memories.

One lady used to experiment under my guidance. She was very keen to know her past lives. I said, "It is possible; however, you must realize the consequences -- because perhaps by knowing your past lives you may become terribly worried and upset."

She said, "No. Why would I get upset? The past life is already gone. What's there to worry about now?"

She began the experiment. She was a professor in a college, intelligent, wise and courageous. Following my instructions exactly, she went into deep meditation. Slowly, she began to dig into the deeper levels of her memory, and the day she entered her past life for the first time, she came running to me. She was trembling all over, in tears. She began to cry bitterly and said, "I want to forget what I have remembered. I don't want to go any further into my past life."

I said, "It is difficult. It will take time to forget what has returned to your mind. But why are you so nervous?"

She said, "Please don't ask me. I used to think I was very pure and chaste, but in my previous birth I was a prostitute in a temple in the south. I was a *devadasi*. I made love with thousands of people. I sold my body. No, I want to forget all that. I don't even want to remember it for a second."

So anyone can enter his past life. There are ways of doing it; there is a methodology for it. The greatest contribution to mankind made by Mahavira and Buddha is not the doctrine of nonviolence, their greatest contribution is the doctrine of remembering past lives. They were the first on earth to make it clear to seekers that until they had entered their past lives, they would not be able to know what the soul is. And they helped every seeker to go back into his previous life.

Should a man gather enough courage to recall the memories of his past life, he will become a different man altogether -- because he will come to see he is repeating things he has already done thousands of times before. He will see his foolishness. He will come to see how many times he has amassed wealth, how many mansions he has built, how many times he has run after prestige, honor, status, how many times he has traveled to Delhi and attained high position. He will realize the innumerable times he has done all this, and that once again he is doing the same thing. And each time, in the final analysis, the journey has proven unsuccessful.

And the journey will be unsuccessful this time as well. With the revival of this memory, his chase after wealth will instantly end, his attachment to position will disappear. The man will come to know how many women he has had relations with in the course of thousands of years, and the woman will come to know how many men she has had relations with -- and that no man was ever satisfied by a woman, nor was any woman ever satisfied by a man. And yet, a man still wonders whether he should enjoy this or that woman and a woman still wonders whether she should enjoy this or that man. This has happened millions of times.

If all this is recalled even once, a person will never repeat it again -- because having repeated an act so many times, its worthlessness becomes self-evident; the whole thing becomes meaningless. Both Buddha and Mahavira conducted intensive experiments in *jati-smaran*, in recalling the memories of past lives. The seeker who passed through these memories even once, was transformed. He became a different man.

I can assure the friend who has asked the question that he can be taken into past life memories if he so desires. Before getting into the experiment, one needs to give it very careful consideration, however. As it is, there are already enough worries and troubles in one's present life. Obviously, it is to forget all this, to forget his days, that a man drinks, watches movies, plays cards, gambles. When a man finds it so hard to live with the memories of a single day, when he is not brave enough to face this life, how will he be able to gather the courage to recall previous lives?

You may find it strange, but all religions of the world have been opposed to alcohol. However, giving their reasons for opposing alcohol, these ordinary, absolutely stupid politicians explain to the whole world

they are against it because it destroys moral character, ruins wealth and property, makes man violent. This is all nonsense. Religions have opposed alcohol only because one who drinks does so to forget himself. And one who is trying to forget himself can never become acquainted with the soul. The very purpose of knowing oneself is to know the soul. That's why alcohol and samadhi became two opposing things. It has nothing to do with what the politicians are saying.

The truth of the matter is... and this needs careful consideration: Ordinarily, people think an alcoholic is a bad person. I know people who drink, and I also know people who do not drink. Based on thousands of experiences, I have found that the man who drinks is in many ways far better than the one who does not. The degree of pity and compassion I have come across in those who drink, I have not seen in the non-drinkers. The sense of humility I have found in people who drink, I haven't seen in those who don't drink. The kind of arrogance I have seen in non-drinkers I have never come across in those who drink.

But these are not the reasons, normally advocated by the politicians, why religion has opposed alcohol. The reason has been that, in trying to forget himself, man gives up the courage to remember. How can one who is busy forgetting his present life remember his past ones? And how can one who cannot remember his past lives change his present one?

Consequently, a blind repetition goes on. What we have done many times before, we keep doing over and over again. It's an unending process. And until we have remembered our past lives, we will be born again and again -- and will repeat the same stupidities over and over, endlessly. This boredom, this continuous chain, is meaningless -- because we'll die again and again, keep forgetting our actions, and the same thing will start all over again. We will keep moving in circles like an ox at a water wheel.

Those who have called this life samsara.... Do you know what samsara means? Samsara means a wheel, the spokes of which keep revolving, keep moving up and down. I don't know why the experts in India have placed the wheel on the national flag. Perhaps they don't know, and one wonders what they think about it. Ashoka had engraved it on his stupas, on his Buddhist shrines, in order to remind people that life is a revolving wheel, that it is like an ox moving in circles at a water wheel, that things go around and around in a circle, coming back again and again to where they were before.

So the wheel is a symbol of samsara; it does not represent any victory march. It symbolizes life being defeated daily. It shows, symbolically, that life is a repetitive boredom, a revolving wheel. But each time we forget this fact and start repeating ourselves with great interest and enthusiasm.

A man falls in love with a woman and begins courting her. He doesn't realize, however, how many times he has fallen in love before, how many women he has chased before. And yet, once again he approaches them and thinks that this wonderful event is happening for the first time in his life. But that sort of wonderful event has occurred to him many times before. If he were to come to know this fact, he would be like a man who has seen a movie ten or twenty times.

When you see a movie for the first time you may enjoy it. If you are shown the movie the next day you may tolerate it. On the third day you will say, "Thank you, I don't wish to see the movie any more." But if you are compelled, threatened -- "If you don't see the movie the police will take you away, the police will be after you" -- and like this you are forced to see the same movie for fifteen days, on the sixteenth day you will surely attempt suicide. The whole thing will have gone beyond all limits. You will cry out, "But I have seen it for fifteen days, how much longer can I see it?" And the police are on your back, forcing you to see the movie! However, if you are drugged after you have watched the movie and you consequently forget you ever saw it, the next day you can be seen purchasing a ticket for the same movie and enjoying it greatly.

Each time a man drops one body and acquires another, the door to the memories of his previous body closes. With the new body, a new play starts once again -- the same act, the same story. Once again everything is the same; everything has happened many times before. Remembering the past one comes to see that the same act has been played many times before, that the same story has occurred many times before, that the same songs have been sung many times before. Now the whole thing is beyond endurance.

Nonattachment, freedom from worldly desires, comes with remembering the past. There is no other way for one to feel aversion towards the kind of life he now leads. Nonattachment is created by reviving the memories of previous births. The reason nonattachment has declined in today's world is that there is no means available for remembering past lives.

Let me tell those friends who have raised this question that, from my side, I am fully prepared. What I am saying is not just theoretical. I am ready, with conviction, to put each and every word I've said to the test. And I'll be happy to see anyone who is ready. Yesterday, I invited those with courage to experiment with me. I was delighted to receive a few letters saying, "We are very eager to begin the experiment. We

were waiting for someone to call us. You have beckoned us; we are ready." I am happy to know they are ready. My doors are open to them. I can take them as far as I would like them to go, and as far as they are willing to go. Now is the time the world needs at least a few people to attain enlightenment. Even if a few people can become enlightened, we can destroy the entire darkness engulfing the human race.

You may not have noted it, but within the last fifty years, two experiments of an opposite nature prevailed in India. One experiment was conducted by Gandhi, while the other was carried out by Aurobindo. Gandhi's experiment was to raise the moral character of each individual. Gandhi's experiment seemed successful, but it turned out to be a total failure. Those whose character he thought he had improved turned out to be made of clay: a slight drizzle and, in the last twenty years, all the paint wore off. We are all witness to it. Their bodies stand naked in New Delhi. All the paint and color has washed off; not a bit is left anywhere. Whatsoever Gandhi had painted on them washed away in the rain. So long as power didn't shower down upon them their faces looked very impressive, their clothes of *khadi* looked very bright, and their caps seemed to assure people they would lift the country to greater heights. The same caps have now become worthy to be tossed into holy fires of each and every village; they have now become symbols of the bourgeoisie, of the corruption in the country. So Gandhi seemed to be succeeding but ended as a total failure. Experiments similar to Gandhi's were conducted many times before and each time, failed.

Aurobindo carried out an experiment which did not appear to be successful. He could not succeed, but he was moving in the right direction. He was experimenting to see if it was possible for a few souls to rise so high that their very presence would begin to uplift other souls, would call out to other souls and they would start rising. Is it possible, with the rising of one man's soul, for mankind's entire spirit to be uplifted? It is not only possible, it is the *only* thing possible. There is nothing else which can succeed today.

Today, man has fallen so low that if we remain concerned with changing every individual, it will never happen. On the contrary, the greater possibility is that anyone attempting to bring about such a change might himself become like those he wants to change. It is highly possible he might become corrupt like the others. You can see for yourselves that those who set out to serve the masses turn out, in a few days, to be their deceivers. Those who had gone out to serve others, to reform others, in no time you find that people have begun to reform them. No, that idea of changing each individual is not feasible.

The history of human consciousness shows there were times when the whole consciousness of mankind soared to such heights you can hardly imagine. Twenty-five hundred years ago India saw the advent of Buddha, Mahavira, Prabuddha Katyayana, Makkhali Gosal, Sanjaya Vilethiputta. In Greece, Socrates, Plato, Aristotle and Plotinus were born. Lao Tzu, Confucius and Chuang Tzu appeared in China. Twenty-five hundred years ago ten or fifteen people of such precious quality happened that, during the span of a hundred years, man's consciousness touched the heavens. A golden age seemed to have arrived all around the world. Never before was the human soul so powerfully in evidence.

Mahavira lit the divine flame within the hearts of fifty thousand people who accompanied him from place to place. Thousands of Buddha's disciples were awakened, and their light, their flame began stirring village after village. In the village where Buddha would arrive with his ten thousand *bhikkhus*, within three days the whole vibe of that place would change. Where ten thousand bhikkhus assembled and prayed, it was as if the darkness was dispelled from the village, as if the prayer was spread over the entire village, as if hearts began to bloom and were filled with fragrance for the first time.

A few people rose, and with that the eyes of those who were below were uplifted. People only look up when there is something above to see. In the present world there is nothing to see above, but there is much to see below. The lower a person falls, the bigger his bank balance, the larger his mansion, the fancier his Cadillac -- so there is much to see below. Today, Delhi is way down, absolutely in the pit. If you look below you will see Delhi in the lowest region of the earth, in the lowest hell. Whoever wants to reach Delhi should descend to the netherworld, lower and lower.

There is nothing above worth seeing today. Who would you look at? Who is up there? What greater misfortune can there be than that there are no longer any souls above worth seeing -- such souls that just seeing them creates a deep longing in our hearts, such souls that just looking at them brings a cry from our whole being, such souls that just looking at them fills us with self-reproach, make us feel: "I could have been a lamp like this. The same flower could have blossomed in me too. I could have also sung the same song. I could also have been a Buddha, a Mahavira, a Krishna, a Christ."

Should it even once occur to you that "I could have been the same too" -- of course you need someone to look up to for such an inspiration -- your vital energy would embark on a higher journey. And remember, your vital energy is always moving -- if it is not journeying upward, it is journeying downward. The vital

energy is never static. In the world of consciousness there is no stopping, no waiting. There is no station where you can get off and rest, whether you are moving up or down. Every moment life is in motion. The time has come for the raising of consciousness, and for having these consciousnesses remain there aloft so that others may look up to them.

I would like to start a movement throughout the world, not of many people -- I only need a few courageous individuals ready to experiment. If a hundred people in India agree to experiment and are determined to raise their consciousnesses as high as humanly possible, the entire face of India can be changed in the next twenty years.

At the time of his death Vivekananda said, "I kept calling for a hundred people to come, but they never did. I am now dying a disheartened man. If only a hundred people had come, I could have changed the whole country."

Vivekananda went on calling but the people didn't come. I have decided I won't call people. I'll search in each and every village. I'll look into the eyes of each and every man to make sure who he is. And that man who will not come in response to the call will have to be physically brought. If only a hundred people could be assembled like this, I assure you their souls will rise like Mount Everest. On that journey, the spirit, the life energy of the whole country can move ahead.

Those friends who find my challenge worth accepting, who feel they have enough courage and strength to tread a path which is absolutely unknown, unfamiliar, to cross a totally uncharted ocean, should know within themselves that such courage and daring only exists in them because deep down a divine call must have come -- otherwise such courage and daring is not possible. It was said in Egypt, "A person who calls for God should know that God must have called him long before, otherwise the call could not have arisen in him."

Those who feel the call from within have a great responsibility towards mankind. The need of the hour is for a few people to come forward and, in order to experience the heights of consciousness, offer their lives totally. All the truths of life, all the experiences up to this point are becoming falsities. All the heights attained so far are being taken as fantasies, are becoming myths.

One or two hundred years from now, children will refuse to believe there ever were people like Buddha, Mahavira and Christ. They will call them all merely fictitious characters. In the West, in fact, one man has written a book in which he says a man like Christ never existed. He says it's just an old play which, in the course of time, people forgot and began to look upon as history.

We enact Ramleela because we believe a person like Rama did exist before -- and so we perform Ramleela. A hundred years from now children will say, "They played Ramleela and people got the wrong impression that Rama had lived at some time in the past." So Ramleela, the enactment of Rama's adventures, would precede Rama. Ramleela will be seen as nothing but a play which went on for a long time, and Rama will simply be remembered as an upshot of it. Obviously, when people like Rama, Buddha and Christ cease to be recognized, how will it be possible to believe they ever existed before?

The human mind is never ready to believe there can be people with higher minds. It refuses to accept there can be someone greater. A man always wants to believe he is the greatest. He accepts someone's superiority only when compelled to, otherwise never at all. He makes a thousand attempts to find some fault, some defect in the other in order to prove he is inferior too. He is always on the lookout so that someday he can tell everyone his old image of the person is shattered, that he no longer gives him any credence because he has discovered a blemish. Essentially, the search is to find something wrong with the person. If none is found, a new wrong is invented so a man can feel comfortable in his own stupidity and feel he is doing fine.

By and by, man will deny all the great souls because their symbols, their signs, are nowhere visible. How long will images of stone convince us that Buddha and Mahavira really did exist? How long will the words of The Bible assure us of the existence of Christ? And how long will the Bhagavadgita be able to show that Krishna lived? Not for long. We need people like Jesus, Krishna, Buddha, Mahavira. If we do not produce men of such caliber in the next fifty years, the human race is about to enter a very dark age. Then there is no future for mankind.

This is a great challenge for those who feel they can do something for humanity. I will move from town to town giving this clarion call. Wherever I come across eyes which I feel can become burning lamps, can be lit with the divine flame, I am ready to put my whole effort into making this a reality. From my side I am fully prepared. Let us see if at the time of my death I also have to say, "I was looking for a hundred people, but couldn't find them."

And Now, And Here, Vol 2

Chapter #10
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BEFORE DISCUSSING THE PROCESS OF ENTERING DEATH CONSCIOUSLY, I WOULD LIKE TO ASK YOU: WHAT IS THE DIFFERENCE BETWEEN THE STATE OF UNCONSCIOUSNESS AND THE STATE OF AWARENESS? WHAT STATE OF MIND IS CALLED THE UNCONSCIOUS STATE? IN OTHER WORDS, WHAT IS THE INDIVIDUAL SOUL'S CONSCIOUSNESS LIKE IN ITS CONSCIOUS AND UNCONSCIOUS STATES?

In order to understand the states of consciousness and unconsciousness, the first thing that needs to be understood is that they are not opposite states, although normally they are seen as opposites. Actually, we are used to seeing life in terms of duality. First we create a division between darkness and light and then think they are two separate things. As soon as we take darkness and light to be two different things we commit a fundamental mistake. Any thought that follows this mistake is bound to be wrong; it can never be right.

Darkness and light are variations of the same thing. They are different aspects, different stages of the same thing. It would be appropriate to call darkness a deficiency of light. Light which our eyes cannot catch, light which our eyes cannot detect, looks like darkness. Similarly, we should call light a shortage of darkness -- darkness which our eyes *can* catch. So darkness and light are not two separate things, they are varying degrees of the same phenomenon.

What is true of darkness and light is true of all other dualities of life. The same thing is true regarding the unconscious and the conscious states. You may consider unconsciousness as darkness, and consciousness as light. In fact, even the most unconscious of all objects is not completely unconscious. A rock is not all unconscious -- it exists in a state of consciousness too, but the consciousness is so small it is hard to grasp.

A man is asleep, a man is awake. Sleep and wakefulness are not two different things. The same man is floating between sleep and wakefulness. What we call being asleep is also not really being asleep. For example, five hundred people are asleep in a room and you call the name "Rama" aloud. Only the person named Rama opens his eyes to find out who is disturbing his sleep, who has called him. The remaining four hundred and ninety-nine people stay asleep. Had this man been really asleep, he could not have heard anyone calling him; he could not have recognized that his name was Rama. His sleep was actually one of the lesser states of wakefulness, or his state of wakefulness had become a little hazy, a little fuzzy.

You see a man running on the street. He has heard that his house is on fire. You greet him. He sees you and yet he does not see you. He hears you and yet he does not hear you. You ask him the next day why he didn't return your greeting and he replies, "My house was on fire. At that time I couldn't see anything except my house, I couldn't hear anything except the noise, the sound around the house, people shouting 'The house

is on fire!' I am sure you must have seen me, greeted me, but I couldn't see you, I couldn't hear you." Now, was this man awake or asleep? In every sense he was awake, of course, and yet, as far as the man who met him on the street was concerned, he was almost asleep. He was more asleep than the other man, the one who heard "Rama" being called in his sleep.

So what is being asleep and being awake? The first thing I would like to say is: they are not two opposite things. Matter and God are not two opposite things. Sleep and wakefulness, light and darkness, devil and divine, good and bad, are not opposite things. But the human mind immediately divides things into two. In fact, no sooner does the mind raise a question than it divides the thing into two. The moment mind thinks, it divides into two.

To think and to divide into two constitute one and the same thing. The moment you think, you divide. Thinking is a process of division -- you immediately divide into two. The more a man is used to thinking, the more he will keep on dividing. Ultimately, he will end up with fragments and the whole will be completely lost. And the answer to every question lies in this wholeness, in this totality.

The mind is unable to find the answer to any question. In fact, it raises a number of questions from each answer it finds. No matter how significant the answer is, the mind will immediately raise dozens of questions -- but it can never find an answer to anything. There is a reason for this: the answer lies in the wholeness. But the mind is helpless. It can't function without making divisions.

For example, I am sitting here talking to you. You are listening to me and you are also looking at me. The one you are looking at and the one you are listening to are not two different individuals. However, as far as you are concerned, you are looking with your eyes and hearing with your ears. You have divided me into two parts. If you were to sit close to me and smell my body, you would have divided me into three. Then you will put these three parts together and create an image of me. But that won't be my image, it will be your addition of the parts. It will be misleading. You can never create the whole by adding up the parts, because the whole is that which was before the parts were made.

No sooner do we ask about consciousness and unconsciousness than we have begun to divide. In my view, they are one. But when I say they are one, I do not mean they are one and the same. I am not saying consciousness itself is unconsciousness. When I say darkness and light are one, I don't mean you can walk in the dark as you do when there is light. When I say darkness and light are one, I mean existence is made of varying degrees of the same manifesting reality. The difference consists in being a little more or a little less, in being present or not present.

Now it will be easier for you to follow me. What is this thing which appears as consciousness when it is present in a greater degree and becomes unconsciousness when it exists in a lesser degree? The name of this very element is attention. The deeper and sharper the attention, the same is the state of consciousness. Unconsciousness and consciousness are but different densities of attention. The more profound the state of attention, the same will be the consciousness. The more tenuous the attention, the same will be the state of unconsciousness. In fact, the difference between a rock and a human is that the rock does not have density of attention at any level of consciousness. At whatever level the attention becomes condensed, consciousness takes place, and at whatever level the density of attention decreases, unconsciousness occurs.

If you let the sun's rays pass through a lens, fire is immediately produced. A condensed light creates fire. When it loses its density, when it becomes tenuous, light remains. There is fire in an ember because it contains highly condensed light. Whenever light is condensed, fire is produced. When the light becomes tenuous -- that is, when its density is reduced -- then even fire remains just light.

As density decreases darkness increases. With an increase in density, light increases. If we travel towards the sun, the light will keep on increasing, because the rays are very dense on the sun. As we move farther and farther away from the sun, the light will go on decreasing. At the farthest distance from the sun there will be nothing but darkness, because of the reduced density of light.

I apply the same principle to the states of unconsciousness and consciousness. The basic principle is attention. Its fluidity, density, tenuity, solidity, determine whether to call one awake or asleep, whether to call one unconscious or conscious. We must remember, however, that all these words are used in a relative sense. For example, when we say there is light in this room, it only means there is more light inside the room than there is outside. There is light in this room because it is dark outside. Were there bright sunshine outside, this room would look darker. So when we say somebody is awake or asleep, we simply mean, in comparison to someone else.

Language has its own difficulty; it would be a problem to continually express things in such comparative terms. That's why we use words in the absolute sense -- which is not right. The right way is

always to express in relative terms. For instance, we are all sitting here and in a way we are all awake. But that's not really true. Each one present here is awake to a respective degree. Not every one sitting here is awake uniformly. Hence it is possible that, compared to you. the person to your left is less awake, or the person to your right is more awake.

The element that moves between consciousness and unconsciousness is attention. So if we understand what attention, *dhyana* is, we'll understand what consciousness and unconsciousness means. Attention means: awareness of something. It means reflection of something in the consciousness. It is not that every moment, twenty-four hours a day, one is equally awake -- it is never like that either.

As an example, it would be good to know a few things about the pupil of the eye. When you go out in the sun, the pupil contracts because there is no need for so much light to go in. Less light is enough for you to see; hence the pupil contracts and the focus is narrowed. When you come out of bright light into a dark place, the pupils dilate and the focus is enlarged, because in order to see in the dark, more light needs to go within. So according to the degree of darkness and light it is exposed to, the pupil of the eye keeps changing its focus -- the same way we keep adjusting the focus of the camera lens while shooting pictures.

Just as every moment one's eye is flexible, so is one's attention. You walk along a street. If the street is familiar your attention will be tenuous; if the street is unfamiliar your attention will be dense. You need not be alert if it is a street you cross every day, because in an unconscious state you are sure to make it. If the street is totally unfamiliar, one you have never crossed before, you will cross it with awareness. Because of the unfamiliarity of the street, great attention will be needed.

Hence, the more a man lives in security, the more unconscious he will be. In security everything is known, familiar. The more one lives in insecurity, the more aware he will be. So ordinarily, except for the moments of danger, we are never aware, we are always asleep. If I suddenly point a dagger at your chest, you will become alert at once. You will become conscious, awake, quite different from what you are now. Seeing the dagger pointed at you will create such an emergency, such a critical situation, that at that moment you can't afford to be asleep. That means you can't be sleepy in such a moment. If you stay sleepy in such a dangerous situation you will be near death.

In that threatening moment your whole being will come to the point of crystallization, your whole attention will become condensed. Your whole attention will remain fixed on the dagger and you will become fully aware of it. It is possible this situation may last only for a second; nevertheless, the fact is, your attention ordinarily becomes dense only in critical moments. Once the danger is over, you go back to your previous state, you go to sleep once again.

That seems to be the reason danger attracts. We love to take risks. A man gambles, for example. You may have hardly given a thought as to what makes him gamble. It is the element of danger that draws him to gambling. At the moment of placing his bet, he is more aware than ever. A gambler has placed a hundred thousand dollars on a bet and is about to throw the dice. It's a very critical moment. In a blink, a hundred thousand dollars can go this way or that. At this moment he cannot afford to be asleep; he will have to be aware. That moment of betting is certain to crystallize his attention. Now this may intrigue you, but in my view a gambler is also in search of meditation. Whether he knows it or not is another matter.

A man brings a wife home. Then, as the days go by and she becomes more and more familiar, he becomes less and less attentive towards her. She becomes as well known to him as the street he crosses every day -- and suddenly the woman next door looks more attractive. The reason is nothing more than the fact that her unfamiliarity excites his attention. Looking at her, his attention has to become condensed; the focus of his eye changes immediately. Actually, the eyes of husbands and wives don't change focus when they look at each other. In fact, a husband hardly ever looks at his wife; he avoids her. The way he lives and moves around her doesn't require him to pay any attention to her. Hence, in my view, the attraction for another woman or another man is really the attraction of attention. In that one moment, in that moment of thrill, the mind becomes fully aware. It has to -- because only then is it possible to *see* somebody.

There is a chase going on -- to have a new house instead of the old, new clothes instead of the old, new positions instead of the old. Deep down, all this chasing indicates a profound desire to experience a crystallized attention -- meditation. And all the joys in one's life depend on how crystallized the meditation is. The moments of bliss are the moments of crystallized meditation. Hence. those who wish to attain joy must awaken. You cannot attain joy by staying asleep.

Religion is a search for meditation, and so is gambling. One who goes to battle, sword in hand, is in search of meditation too. One who goes hunting a tiger in the forest is also searching for meditation. And the one who is sitting in the cave with his eyes closed, working hard on his *agya chakra*, his third eye

center, is searching for meditation as well. The search can be both good or bad, desirable or undesirable, but the search is one and the same. A search may be successful or unsuccessful, but the desire for searching is one and the same. Meditation means: the power of knowing that lies within you becomes manifest in its entirety. No part of it should remain potent within you, in seed form. Whatsoever capability of knowing you have should not remain just a potential, it should become actual.

Only in that moment a person becomes fully aware does he really flower as a being. Both events occur simultaneously. For example, a tree is hidden in a seed, but potentially. It is just a potentiality: the seed can die without materializing into the tree. It is not necessary that the tree has to come out of the seed, it is simply a possibility. It is only a potentiality, not yet an actuality.

The later turning of the seed into a tree is yet another state of its being, the manifest state. It would not be wrong to say that the seed is the unmanifest state of the tree, because what appears in the form of a tree is the same as was hidden within the seed. Following the same analogy, it would not be incorrect to say that unconsciousness is the potential state of awareness, or that awareness is the manifest state of unconsciousness.

What is it that moves between these states? What was present in the seed and also exists in the tree? There must be a connecting link between the seed and the tree. There must be something that makes the journey from the seed to the tree, that exists in both. How else can there be a connection between the seed and the tree? What was hidden in the seed and has manifested in the tree? It can neither be the seed nor can it be the tree. This needs to be understood.

The third power that was hidden in the seed and which became manifest in the tree could not have been the seed alone. Then it could never have become the tree. And if it were the tree alone, how could it have been in the seed? It existed in both. That third power is the vital energy.

Awakening and unconsciousness are two states. The element that travels between the two is meditation. That's the third force, the vital energy. So, the more meditative you are, the more aware; the less meditative, the more asleep. A rock is a sleeping God -- totally asleep, absolutely like a seed, no sprouting anywhere. Man is not a tree, he is a broken seed with a tiny sprout. He has not yet become a tree, but he is no longer like a rock either. He is on a journey somewhere in between. Man is on a journey -- or it would be even better to say that man is in transit, at a halting place on a journey. Man is a seed on its way to becoming a tree. He is also a sprout in between. That's all man is -- a sprout, a sprouted seed. What we ordinarily know as being awake is also just a sprouting. What we call being awake is also a very blurry state.

What we call being awake is still a very sleepy state. The wakeful state in which we go about our daily routine is not very different from the state of somnambulism. In a dream, a man gets up, goes to the kitchen and drinks a glass of water, or sits at his table and writes a letter, and then goes back to sleep. He remembers nothing of this in the morning, he did it all in the dream. His eyes were open, he followed the right path, opened the door without difficulty, wrote the letter, but still he was asleep. This means that, except for a tiny little corner, his entire mind was asleep, and hence could not register his actions in its memory. So the man is at a loss in the morning to explain what happened at night.

What we call being awake is a state similar to somnambulism. If I ask what you did on January 1, 1950, you will be at a loss to answer. You may simply say. "There was a first of January indeed, and I must have done something on that day, but I have no idea what exactly." You will be surprised to know, however, that if you were hypnotized and asked the same question you could easily give a detailed account of that very day.

What occurred on that day was recorded in some corner of your mind, a corner of which even you are not fully aware. It was recorded and left unused. Similarly, the memories of our past lives are also lying there undisturbed. We are not fully cognizant of them. In the previous life some part of our being was awake, and that part had done the recording. Now the same part is inactive, asleep; the other part is awake, active. The part which is awake in this life has no knowledge of the immense amount of work already accomplished by another part in a previous life. It is ignorant of the fact that a seed had already sprouted in the previous life and subsequently died. It has no idea at all that such an attempt was already made once before. As a matter of fact, infinite attempts have been made before.

Should you ever enter into the memories of your past lives, you will be in for a great surprise. The memories of past lives are not restricted to human lives alone. Entering these memories is very easy; one can do so without much difficulty. However, prior to many human lives, we have passed through animal lives as well. It is difficult to penetrate them because they are hidden under even deeper layers. And even prior to our animal lives, we have lived through many lives as trees as well. Penetrating them is even more

difficult because they are buried even further, at deeper levels. Prior to having lived as trees, we have gone through many lives as rocks and minerals. Memories of these lie at even lower levels. Access to them is even more difficult.

Up to now, experiments in remembering past lives have not gone beyond the level of animal life. Even the experiments carried on by Buddha and Mahavira did not go beyond the level of animal life. The memory of being a tree is yet to be revived. As for the memory of being rocks and minerals, it is still further down the road. But the memories of all these past lives are clearly recorded. This recording, however, must have taken place in a state of somnolence, otherwise one's entire mind would be aware of it.

It may not have occurred to you, but there are certain things we never forget. Why is it so? For example, let's assume someone slapped you when you were five years old. Even after so many years the incident is still fresh in your mind, and you will never forget it for the rest of your life. What seems to be the matter? At the moment you were slapped, your attention must have been very sharp. That's why the incident made such a deep impression on you. It is only natural that at the moment one is slapped, one's attention would be at its highest point. This is the reason man can never forget the moments of insult, the moments of pain, the moments of happiness. These are all intense moments. In these moments he is so filled with awareness that their memory pervades his entire consciousness, while the ordinary run-of-the-mill happenings are forgotten by him.

How are we to understand what attention is, what meditation is? Because it is an experience, to understand it is a bit difficult. If I were to stick a pin in your body what would happen inside? All your attention would at once begin to rush to the point where the pin had stuck you. All of a sudden that point in the body would become significant. One should say, rather, your whole being would converge upon it. At that moment you would only remain aware of that part of the body where the pin was hurting.

So what really did occur in your body? Even without the pin that part of your body was there, but you were not aware of it, not cognizant of it; you didn't even know such a part existed. And then, suddenly, the pain caused by the pin created a crisis and your whole attention rushed to where the pin was hurting.

What is it that rushed towards that point? What happened inside you? How are things different now? What is it that was not present at that point a moment ago, but now is? It is the consciousness, the awareness, that was absent from this point a moment ago. Its absence made you so oblivious to that part of the body that whether it existed or not was all the same. You had no knowledge of it; it made little difference whether it was there or not. Suddenly you became aware that part also exists in your body. Suddenly it makes a lot of difference whether it exists or not. Now its existential awareness becomes apparent to you. So, attention means awareness.

There can be two kinds of attention. This also needs to be understood, because it will be useful in following your question. There are two kinds of attention. One, we may call concentration. In order to understand what concentration is, it is necessary to know that when your attention is centered on one point, you become oblivious to all other points. As I mentioned earlier, if a pin is thrust into your body, your entire attention will go to the point where the pin is hurting. You will become unaware of the rest of the body.

In fact, a sick person remains aware only of those parts of his body which are not well. He begins to live only in and around the afflicted parts of his body; the rest of the body does not exist for him any more. One who suffers from a headache becomes identified with the head alone; the rest of his body ceases to be. One whose stomach hurts, his whole attention centers only on the stomach. If a thorn pricks your foot, the foot becomes everything. This is concentration of attention. This is how you bring all your consciousness to one point.

When the entire consciousness converges on one point and rests there, obviously all other points become negated, disappear into darkness. As I pointed out earlier, when someone's house is on fire, he becomes oblivious to everything but the fire. He only knows his house is on fire; everything else is dead as far as he is concerned. The only thing he remains aware of is that his house is on fire. He becomes unconscious towards the rest of the world.

So, concentration is one form of attention. In concentration you become centered on one point while remaining unconscious of the infinite number of other areas. Hence, although concentration is the density of attention, at the same time it is the expansion of unconsciousness too. Both things happen simultaneously.

The other form of attention is awareness -- not concentration. Awareness means attention which is not centered on any particular point. This is a little difficult to understand, because we only know the pointed attention. A man knows about the thorn hurting his foot, the headache, the house on fire, the taking of an examination and so on, so we know attention directed towards a particular point; we know what

concentration is. But there is one other kind of attention which is not focused on a given point. As long as a man's attention is narrowed down to a particular point, he will be unconscious of the remaining areas.

If we believe God is, then he must indeed be an awakened God, fully aware. But what would he be aware of? And should there be a point of which he is aware, then he would obviously have to be unconscious of all the rest. So there can't be any object, any center of awareness as far as God is concerned. It's an awareness without a center. In such a case, awareness becomes infinite, all pervading.

This all-pervading awareness is the ultimate state, the highest possible. That's why, when we define God as *sat-chit-anand*, the word *chit* means this state of being. Ordinarily, people take chit to mean *chetana*, consciousness, which is not really its meaning, because consciousness is always *about* something. If you say, "I am conscious," then it can be asked, "Conscious about what?" Chit means objectless consciousness. It is not consciousness aimed at something, it is just a pure state of being conscious. Consciousness will always be object-centered, while the state of being conscious is centrifugal, radiating into infinity. It does not rest on anything; it does not stop at anything, it pervades all over.

In this state, which extends to infinity, there is no single point where unconsciousness can gain a foothold. This is the ultimate state. We may call it the state of total awareness. There is a state exactly opposite to this which we call *sushupti*, the state of total, dreamless sleep. And this needs to be understood too.

In concentration, one's consciousness is centered on one object, unconscious of the rest. Awareness is centered on one point only. In the state of total awareness, however, there is no particular point to be aware of -- the awareness is all-permeating. One should say there is just awareness, not an awareness of a particular object. In the state of total awareness the object disappears, only the subject remains. Only the knower remains; that which is to be known remains no more. The knower alone remains. The energy to know spreads into infinity and no longer is there anything left to know.

There is always a price for whatsoever knowledge one wishes to attain. If you want to know about something, you will have to be ignorant of something else. Remember, it is with ignorance that one always pays the price of knowing. As man goes on becoming knowledgeable of many things, he has to remain equally ignorant of many others. Now, for example, a scientist is quite a knowledgeable person, but if he is a chemist he will know nothing about physics, if he is a mathematician he will know nothing about chemistry. If he wants to know a great deal about mathematics, he will have to be content with not knowing about many other things. He will have to make this choice. If you want to be an expert in a particular field, you will have to have the courage to remain ignorant about many other things.

That's why Mahavira and Buddha were not men of knowledge in this sense. They did not have any specialized knowledge; they were not experts in any field. Hence, on the one hand we say Mahavira was omniscient, but the fact is he didn't even know how to fix a puncture in a bicycle tire. He was not a specialist. One who needs to know how to fix a puncture in a bicycle tire will have to keep himself from knowing about many other things. His consciousness will have to become object-centered and allow many things to be left in the dark.

The very meaning of science is knowing more and more about less and less. As the amount of knowledge grows, the area of knowledge becomes more and more narrow. Finally, only one point remains to be known and the rest of the areas are filled with ignorance. That's the reason a scientist who may be able to produce a hydrogen bomb can be easily fooled by an ordinary shopkeeper -- because whatsoever he knows is in such a limited sphere that he knows nothing about the rest. About the rest he is as dull as a villager, even worse. A villager knows about a good many things; he is not a specialist. That's why an old-fashioned man knows about many things while a modern man does not. The modern man has had to make a choice. In order to know a lot about one thing he has had to give up knowing about many other things.

Concentration is bound to end up like this. One particular object will gain importance while all remaining objects will fall into neglect. Yet another result of concentration is that the more an object grows in importance, the more the one who knows about it becomes secondary. A scientist knows a great deal, but he has no knowledge of the knower, of the knowing element within himself. He becomes object-centered. If you ask him about an object he will explain it to you, but if you ask him to say something about himself, you will often times find him at a loss.

There is an interesting episode in the life of Edison, who made a thousand discoveries. Perhaps no one else has made so many discoveries. In the first world war, when rationing was introduced in America, Edison had to bring his ration card to the shop and stand in the queue as well. When his name, Thomas

Edison, was called out, he looked around with indifference, as if someone else's name was being called. Somebody in the queue happened to recognize him. He came up to him and said. "Pardon me, I have seen your photograph in the newspapers. You yourself seem to be Edison."

Edison gave a start. He thanked the man for reminding him who he was. He said, "In the last thirty years I have had little free time or leisure to meet myself." For thirty years this man had been so busy in his laboratory that he had no time for himself. He was such an important figure that in thirty years no one had ever called him by his given name. Obviously, he had forgotten it.

Concentration happens when the arrow of consciousness strikes an object with great intensity. With that, however, the entire world, including one's own self, falls into darkness. In the ultimate state that I am speaking to you about the particular object will have vanished; instead, everything will be illuminated, including yourself, including that which you are. It will be an unfocused light. Instead of calling it light, we should rather call it luminosity.

Light and luminosity are not synonymous; there is a slight distinction between the two. What appears with the sunrise is light, but when the night is past and the sun is yet to rise, what then appears is luminosity. It is unfocused, uncentered, just luminosity. So, God is just luminosity -- or, luminosity is the state of ultimate awakening. Exactly opposite to this is the state of darkness or of dreamless sleep.

Let's put it this way. In the state of total awareness neither the subject nor the object remains. What remains is just infinite luminosity. In a manner of speaking, this luminosity is a state of knowing all, but in another sense, it is a state of knowing nothing at all. It is all-knowing, because now nothing remains that falls outside the radius of its light. And it knows nothing, because now there is nothing left which needs to be known. If one attempts to know something in particular, many other things will obviously be left unknown. So this is not the kind of knowledge that is acquired by a scientist, it is knowledge in the sense a poet is known to have it.

The second common state of awareness is that of concentration, where you know about one thing and forget about all the rest, including yourself. And there is yet another state which comes before this. It is the primary state in which you know neither the object nor yourself. It is the state of total darkness. Neither do you know about anything -- it is not even concentration; nor do you know about everything -- it is not even awareness. Nor do you know yourself. The knowing is still in the embryo state. It is still in seed form; it is still unmanifest, hidden in the roots.

So there is sushupti, the state of dreamless sleep, and there is the state of total awareness. In between these infinite points of attention we oscillate. When you are aware in the day, the pendulum of your attention swings a little towards awareness. At night, when you are asleep, it swings towards sushupti.

The fact is, in sleep we come nearer to matter. When we are awake we come closer to the divine, just a little closer. We swing towards God. Should we continue to lean towards awareness like this, should this journey continue, then a moment comes when even in sleep you are not really completely asleep. Then you begin to remain aware even in your sleep. Then sleep becomes merely a physical relaxation, not a state of spiritual darkness. Then you sleep and also remain aware of the fact that you are asleep. You turn in your sleep and know that you are doing so. Then the current of awareness keeps flowing within. The reverse happens too.

For example, a man falls into a coma or becomes unconscious or gets drunk. In all these cases the man is unaware of what is going on outside or inside himself. The knower, as well as that which is to be known, are both lost, lost in darkness. Similarly, both disappear in the state of ultimate consciousness as well, but they disappear in infinite light.

If you understand what I am saying, then, in brief, it means that the journey of attention extends from total sleep to total awareness. In between, it is divided at many levels.

A tree knows something too. For a long time we had no knowledge of this fact. When some people brought this to our attention for the first time, it seemed as if they were talking fiction; what they said sounded like a story from the Puranas. But now, even scientists are providing proof that a tree knows as well, that a tree listens too. The bark of some trees also has eyes -- not like ours of course, but nevertheless, trees have the ability to see, to listen, to experience.

Recently, I was reading about some experiments conducted at the de la Warr Laboratory of Oxford University. Through scientific means they have brought certain astonishing experiences to our attention. One of the most amazing experiences was that seeds from one packet were divided equally and sown in two separate flower pots. Both pots were given equal care and attention. Then a holy man, a monk, was asked to pray before one of the two pots so its seeds should sprout early, so they should bear flowers and fruit and

attain to their ultimate potential. The same prayer was not made before the second pot.

To everyone's great surprise the seeds in the other pot sprouted very late in spite of the fact that all arrangements for both pots were the same; there was not the slightest difference. The gardeners were neither informed of the difference nor given any instructions to treat them differently. Nevertheless, the pot which had been prayed over looked very distinguished. The seeds in it grew early, bore flowers and fruit early. All its seeds sprouted, while all the seeds of the other pot did not. Whatever seeds grew in the second pot took the normal time; their growth was slower. And there was a marked difference in the quality of flowers and fruit.

This experiment and many others were conducted in this laboratory, and to everyone's surprise it was felt that plants are able to sense prayer too, that they are receptive to prayer too. An even more surprising experiment took place, one which caused great excitement. The holy man who was asked to pray was a Christian and he wore a cross around his neck. As he prayed for a particular seed with his eyes closed and his arms raised, the seed was photographed. And the photograph turned out to be spectacular, far beyond anyone's comprehension. In the photograph of that seed the holy man's cross and raised arms were clearly visible.

What does this mean? There are very wide implications. I believe these experiments will prove much more useful to mankind than the discovery of atomic energy. The seed is accepting, the seed is receiving something too. The seed has a consciousness too. Indeed, it is asleep. Compared to man it looks even more asleep. And yet, there is a certain awareness in its state of sleep.

A rock looks even more asleep, but even its state of sleep contains a kind of awareness. Not all rocks are absolutely rocks, and not all rocks are equally asleep. Rocks have their respective individuality too. It was the search for their respective singularity that led to the discovery of precious stones; otherwise they would not have been found. Not just any stone is taken to be a precious stone. Also, don't be under the wrong impression, normally created by applying the law of economics, that certain things become valuable because of their rarity. This is not how these stones are valued.

It is as if a buddha is standing somewhere and an ordinary man stands near him. If someone from Mars were to land on earth and come across these two men, how would he differentiate between them? He neither knows our language nor our culture nor our manners. He will only judge by appearances. If the Martian were to spend an hour or so watching these two men, would he ever observe any distinction between the two? Returning to his planet, he would not be wrong if he told his fellow Martians he had seen two people who looked very much alike. He had seen them both breathing, walking, talking, resting -- and all alike. So when we see two pieces of stone, our understanding is similar because we are unaware of their individualities.

Precious stones are a great discovery of man. Those who were able to read the stones in depth, able to go deep in their research, to connect with them, found out that. even with stones, there are some which are awake. Certain stones are more awake; certain others, more asleep. People also came to know that certain stones are awake in a particular direction and can therefore be used only for particular reasons.

Some unprecedented events will start taking place in your life if you carry certain kinds of stones, make a charm of them, wear them in a necklace or mount one in your ring -- because such stones have their own lives too. With the ownership of a stone of that kind incidents will inevitably occur, because now you are in a symbiotic relationship with the stone. Without it such incidents would not happen.

There are stones which have a long history of misfortune. Whosoever possessed such a stone found himself in difficulty, found it hard to get out of it. And whenever the stone passed to someone else, he got into trouble too. There are stones which have a history of hundreds of years, and some of thousands of years, showing that whosoever possessed them was besieged by trouble. These stones are still very much alive, still doing their job; they will cause trouble to anyone who possesses them. Then there are other stones that have brought good fortune to those who owned them, and became more and more costly. So stones have their own individuality, as do plants. In this world everything has individuality, and this individuality depends on the degree to which a thing is awake or asleep. In other words, to what extent the attention is active or inactive determines the individuality of a particular thing. You can look at it this way too: a dynamic attention means awareness, while a passive attention means sleep, unconsciousness. The ultimate passivity of attention is matter, the ultimate dynamism of attention is God.

YOU HAVE DESCRIBED TWO STATES, ONE OF COMPLETE UNCONSCIOUSNESS AND THE OTHER

OF ABSOLUTE AWARENESS. ONE TRAVELS FROM COMPLETE UNCONSCIOUSNESS TO ABSOLUTE AWARENESS. THE QUESTION IS, WHERE DO WE REACH AFTER ATTAINING THE STATE OF ABSOLUTE AWARENESS? ALSO, FROM WHICH POINT DOES THE COMPLETE UNCONSCIOUSNESS BEGIN, AND WHERE DOES IT COME FROM?

Actually, as soon as we use the words absolute or whole we need to take a few conditions that go with it into account. For instance, it is wrong to ask "Where does wholeness end?" because wholeness means that which can never come to an end. Should it ever end somewhere it will not be whole. It will remain confined at that very point; right there it will cease to be whole.

When we ask, "From where does wholeness begin?" we are asking a wrong question, because the whole means that which has no beginning. If it has a beginning then it cannot be whole. The whole, the absolute is beginningless and endless. It neither has a beginning before nor an end afterwards. If there were 'ends' on any side it would not be the whole. Therefore, we can't ask any questions about the beginning or the end of the absolute. If one needs to ask a question at all, then one should only ask before he comes to the question, "What is whole?" As such, the very meaning of 'whole' is something about which all questions are meaningless.

Questions occur in our minds: "Where did this unconsciousness come from? Why did it come? When did it come? Where will it end? Why will it end? When will it end? Where in existence is this state of consciousness located? And where in existence could the state of complete unconsciousness be?" It is natural that questions such as these should arise. The questions are perfectly consistent, yet totally meaningless.

One should not be under the illusion that just because a thing is consistent it is also meaningful. A thing can be consistent and yet meaningless. So the questions are absolutely pertinent but the answers will have no meaning, will solve nothing. Whatsoever answer there may be can only give rise to more questions of this nature. So what do I intend to tell you?

There are certain questions you never ask a scientist. Why not show the same attitude towards a religious man? There are certain things a scientist is never asked to explain. Why are they asked of a religious man? A scientist refuses to answer such questions, while the silly religious man makes the mistake of answering them. All religions make this error. By answering such questions -- questions which cannot be answered in the first place -- they get themselves into trouble.

For example, if you ask a scientist, "Why is a tree green?" he will answer, "Because the tree contains chlorophyll." And if you ask, "Why does the tree contain chlorophyll?" the scientist will disregard the question -- it is a fact; that's the way it is. He will point out, "The tree is green because it contains chlorophyll!" If you continue to ask, "Why can't the tree be without chlorophyll?" the scientist will state frankly, "I am not the creator, and there is no answer to this question!"

In this way, science escapes falling into stupidities. It leaves everything to the facts. "This is how it is; these are the facts." The scientist says, "When we mix hydrogen with oxygen, water is created." No one goes on asking him, "Why is it so? Why is water created by mixing hydrogen and oxygen?" He will simply make it clear. "The question doesn't arise," he will say. "We know this much, that by mixing both, water is created; by not mixing them, water is not created. This is a fact. Beyond this, fiction begins."

If we could give an explanation as to why such-and-such a thing happens, then I would like to say that, in this world, there is unconsciousness and there is awareness. This is a fact and as yet no way has been found to go beyond them. And I don't think a way can ever be found. This is the ultimate fact.

There is darkness at one end and light at the other. Eventually darkness disappears into infinity, and one never knows where it began, where its point of initiation was. Light eventually disappears into infinity too, and one never knows the point of its disappearance. And we are always in the middle; we can only see a short distance in either direction. As we look backward we find darkness increasing, becoming more and more dense. As we look forward we find darkness decreasing and light growing, becoming increasingly dense. But we never see either the end of darkness or of light. Nor do we see any beginning of darkness, nor any termination of light. This is how we are situated -- in the middle. No matter how far we look, this is all we see.

Even the most farsighted man has not seen farther than this. What causes the difficulty? When we form a question, some fool turns up to answer it. Once a question is formulated, someone or other is bound to come up with an answer for it. This is how philosophy has come about. Philosophy is made of foolish answers to foolish questions. And the questions remain, right where they always were.

There can be different answers to each question, because each answer reflects an individual's perception. In answer to the question, "Who created man?" someone can say, "God created man." But so what? We can ask, "Why did God create man? Why did he create him the way he did? Why did God create man in the first place?" This would leave the matter right where it is. Finally one might say, "Well, this is the way he does it!"

If this is the answer we are going to get ultimately.... Someone might say, "It is all maya; it is beyond comprehension." On the one hand this man is saying that everything is beyond comprehension, that it is all an illusion, maya; however, when he is talking about everything being an illusion, he is saying something which is actually coming out of his understanding. He appears to have fully understood that everything is maya, that everything is beyond comprehension. If everything is indeed beyond comprehension, then he needs to shut up; then he need not say all is maya. How can there be an answer if it is really beyond comprehension? So one must keep quiet; there is no need to answer.

Some people say God created man so man can attain God. What foolishness! If this were really true then why didn't he create man as a god in the first place? Where was the need to go through all this trouble? Someone else declares, "This whole thing goes on to fulfill the unfinished karmas of previous lives." But then it can be asked, "There must have been a first life without any other life preceding it. Then what fruits were we reaping in that initial birth?" Obviously it was without cause.

In my view, no philosophy has ever provided any answer to the ultimate questions. All philosophies are fundamentally dishonest. But the dishonesty is hidden very deep. And once this basic dishonesty escapes your notice, the remaining structure will look very convincing; you won't find any difficulty. Once you have accepted a lie -- the first lie -- all the following lies will appear as truths. Once a person believes that God is the creator, the matter ends right there. But how do we know God is the creator? If this question arises even once, it means the matter has remained right where it is -- it has neither begun nor ended. In my view, religion should also be perceived as a science.

Some time before his death Einstein was asked, "How do you differentiate between a scientist and a philosopher?" Einstein replied, "I call that man a scientist who, when asked one hundred questions, answers one and shows his ignorance about the remaining ninety-nine. And about the one he answers, he will make clear that it is all that is known at this point. It may change with a new discovery in the future. It is not the final statement."

Science never makes any final statement. That's why there's a kind of honesty in science. So Einstein said, "If you ask a philosopher a hundred questions, he will give one hundred and fifty answers. He will consider each answer absolute, as if no change can ever occur." Whatsoever a philosopher says is to be taken as conclusive; anyone doubting it can suffer the fires of hell. For a philosopher, his theory is irrefutable.

The way I look at it, we should be able to create minds that are both scientific and religious at the same time. This is my approach. Although I talk all along on religion, my outlook is always scientific. Therefore, I have no answers to the ultimate questions; there cannot be any. If an answer does come, then know well the question is no longer the ultimate question -- it must be a question somewhere in between, a question for which the answer has been found. The matter will be argued, carried further.

The ultimate question is one which remains in spite of all answers. The ultimate question means that no matter how many questions are raised, after you are through answering them, you will find the same question awaiting you, the question mark still staring you in the face. You may just succeed in pushing the question a little further back -- that's all.

You may have seen a Japanese doll. No matter how you toss it, it always stands upright. The doll is called Daruma. It is named after an Indian mystic, Bodhidharma. From India, Bodhidharma went to China, and in Japanese the name Bodhidharma became Daruma, and that's how the doll came to be known as the Daruma doll. No matter what anyone did to Bodhidharma, he remained as he was. This doll is modeled after him. Regardless of how you throw it, toss it, it stands erect, in place.

The ultimate questions are like the Daruma doll. like Bodhidharma. Do what you will, they stay right where they are. At the most, depending on how and where you throw them, their positions may change. You may keep tossing the doll for the rest of your life: you will be tired, not the doll. It will keep standing upright, in place.

These are ultimate questions. When we ask what existed before the absolute, the whole, and what exists beyond, the question becomes meaningless. I can tell you only this much: darkness, unconsciousness extends to the rear, while there is an expanse of light, of consciousness ahead of us. I can tell you this also:

as darkness decreases, bliss increases. And I can mention this as well: with the increase in darkness, misery grows. These are facts. If you wish to choose misery you can go back towards darkness and unconsciousness. If you wish to choose bliss, you can move ahead towards light, towards the ultimate light. And if you wish for neither, you can stand in between and indulge in thinking about what was before and what is ahead.

AT THE DWARKA MEDITATION CAMP YOU SAID MEDITATION AND SAMADHI CONSTITUTE A VOLUNTARY, CONSCIOUS ENTERING INTO DEATH, AND IN DOING SO THE DELUSION OF DEATH DISAPPEARS. NOW THE QUESTION IS, WHO IS DELUDED? IS IT THE BODY OR IS IT THE CONSCIOUSNESS? SINCE THE BODY IS MERELY A MECHANICAL DEVICE, IT CANNOT EXPERIENCE SUCH DELUSION. AND THERE IS NO QUESTION OF CONSCIOUSNESS BEING DELUDED. THEN WHAT IS THE CAUSE, THE BASIS OF THIS DELUSION?

The awareness of death.... If a man can die in the state of consciousness, for him death exists no more. In other words, if a man can manage to remain conscious at the time of death, he finds he never died at all: death appears just a delusion to him. Death proving to be a delusion does not mean, however, that death remains in some form as a delusion. Rather, when a person dies fully conscious, he finds there is no death at all. Then death becomes a falsehood.

But it is natural for you to ask, "Who is deluded?" You are right in saying it cannot be the body, because how can the body feel delusion? It cannot be the soul either, because the soul never dies. Then who goes through the delusion? It is of course, neither the soul nor the body. As a matter of fact, the individual never feels the delusion of death, the illusion of death is a social phenomenon. This needs to be understood in a little detail.

You see a man dying, and then you think he is dead. Since you are not dead you have no right to think this way. It is very foolish on your part to conclude that the man is dead. All you ought to say is, "I am not able to determine whether he is the same person in the way I knew him before." To say anything more than this is dangerous, is crossing the limits of propriety.

All one ought to say is, "Up to yesterday the man was talking, now he no longer talks. Before he used to walk, now he walks no more. Up to yesterday, what I had understood as his life exists no more. The life he lived up to yesterday is no more. If there is any life beyond that, then so be it; if there isn't, then be that as it may." But to say "The man is dead" is going a little too far; it is going beyond limits. One ought to simply say, "The man is no longer alive." As one knew someone to have life, he no longer has it.

This much of a negative statement is fine, that what we knew as his life -- his fighting, his loving, his eating, his drinking -- is no more, but to say the man is dead is making a very positive assertion. We are not just saying whatsoever was present in the man exists no more, we are saying something has happened over and above this -- the man is dead. We are saying the phenomenon of death has also occurred. It might be fine if we said that the things that were happening around this man before are no longer happening. We are not only saying that, but also that a new phenomenon has been added: the man is dead too.

We who are not dead, we who have no knowledge of death, crowd around the person and pronounce him dead. The crowd determines the man's death without even asking him, without even letting him vouch for it! It is like a one-party decision in court; the other side is absent. The poor fellow has not even had a chance to say whether he is indeed dead or not. Do you follow what I mean? Death is a social illusion. It is not that man's illusion; his illusion is altogether different.

His illusion is not of dying. His illusion is how he can expect to remain awake at the moment of death when he has lived all his life in the state of sleep? It is obvious. How can one who is used to spending his whole day in a state of sleep, stay awake when he is actually asleep? This means that one who is already asleep even when he is awake, will most certainly be fast asleep in his sleep. How can one who cannot see in the bright daylight see in the darkness of night?

Do you suppose one who failed to see what life is like even in his wakeful state, will be able to see what death is? In fact, as soon as life slips through his hands, at that moment he will be lost in deep sleep. The fact of the matter is that, outwardly, we feel he is dead, but this is a social determination, which is wrong. Here the phenomenon of death is being determined by those who are not qualified. No one in the crowd is a right witness because no one really saw the person dying. No one has ever seen a person dying! Never has an act of dying been witnessed by anyone. All we have known is that until a given moment a person was

alive, and then he was no longer alive. That's it; beyond this there is a wall. So far, no one has ever seen the phenomenon of death.

Actually, the problem is that once things are accepted for a long time, we stop thinking them over. For example, you will immediately take exception if I say that no man has ever seen light. But I maintain that no one has ever seen light. We have, of course, seen lighted objects, but never light itself. We say there is light in this room because the wall is visible, because you are visible. An object shines in the light, but light itself is never seen.

Light is always an unknown source. Certain things shine in it, and because of that we say there is light. When objects do not shine we say there is darkness. We have never seen darkness either. Obviously, how could one who has never seen light have ever seen darkness? If light were visible one could understand, but how can darkness be seen?

Darkness simply means, now nothing is visible. The deeper meaning of darkness is, now nothing is visible to us. It would be better to say. "We cannot see anything." This would be a statement of fact. But to say "There is darkness" is absolutely wrong. This way, we are turning darkness into an object. So the right thing to say about darkness is, "I cannot see anything." However, just because I am unable to see anything does not mean there is darkness. Saying "I can't see anything" means the source that made everything shine has become dull. Now, since things are not visible, it is therefore dark.

A person who has, all along, taken his life to be nothing but eating, drinking, sleeping, moving about, quarreling, loving, making friends, creating enmity, all of a sudden, at the moment of death, even he finds life slipping away through his fingers. What he had understood as life was not life at all. They were just acts, visible in the light of life. Just as objects are seen in the presence of light, the person, in the same way, had seen certain things when the light within him was present. He had eaten food, made friends, created enmity, built homes, earned money, risen to high position -- all these were things seen in the light of life. Now, at the moment of death, he finds them slipping away.

So now the person thinks he is gone, he is dying, that life is lost forever. He has seen other people dying before and the social illusion that man dies is stuck in his mind as well. So he feels he is dying. His conclusion is also part of that social illusion. He comes to feel he is dying just as others before him have died.

He sees himself surrounded by his loved ones, his family and relatives crying bitterly. Now his illusion begins to become confirmed. All this creates a hypnotic effect on him. All these people... the situation is just ideal -- the doctor at his side, the oxygen ready, the whole atmosphere of the house changed, people in tears. Now the man seems certain of his death. The social illusion that he is dying grips his mind. His friends and relatives around him begin to cast a hypnotic spell on the man that he is just about to die. Someone feels his pulse. Someone else recites the Bhagavadgita or whispers the *namokar mantra* in his ear. All of them thoroughly convince the man he is about to die -- that whatsoever has been done before with a dying man, they are now doing the same with him.

This is social hypnotism. The man is now fully convinced he is about to die, that he is dying, that he is gone. This hypnosis of death will cause him to become unconscious, frightened, horrified; it will make him shrink, feeling "I am about to die, I am about to die. What shall I do?" Overcome with fear he will shut his eyes, and in that state of fear he will become unconscious.

In fact, falling unconscious is a device we use against things we are afraid of. You have a stomach ache, for example, and if the pain becomes unbearable you will fall unconscious. That is just a trick on your part to switch off your mind, to forget the pain. When the pain is too much, falling unconscious is a mental trick -- you don't want to suffer the pain any longer. When the pain doesn't go away, the only other alternative is to switch off one's mind. One 'turns off' so one remains unaware of the pain.

So, falling unconscious is our unique way of dealing with unbearable pain. Remember, however, there is nothing like unbearable pain: you only feel pain as long as it is bearable. As soon as the pain reaches the point of becoming unbearable, you are gone; hence you never feel unbearable pain. Never believe a word of it if someone says he is suffering from unbearable pain, because the person talking to you is still conscious. Had the pain been unbearable he would have been unconscious. The natural trick would have worked and he would have lost consciousness. As soon as a person crosses the limit of endurance he falls unconscious.

Even minor illnesses frighten us and we become unconscious -- what to say about the terrifying thought of death. The very idea of death kills us. We lose consciousness, and in that unconscious state death occurs. Hence, when I say death is an illusion I do not mean it is an illusion that happens either to the body or to the soul. I call it a social illusion -- one which we cultivate in every child. We indoctrinate every child with the

idea, "You are going to die, and this is how death occurs." So by the time a child grows up he has learned all the symptoms of death, and when these symptoms apply to him he just closes his eyes and becomes unconscious. He becomes hypnotized.

Contrary to this is the technique of active meditation -- a technique of how to enter death consciously. In Tibet this technique is known as *bardo*. Just as people hynotize a man in his dying moment, similarly, people involved in Bardo give anti-hypnotic suggestions to a dying man. In Bardo, people gather around a man in his dying moments and tell him, "You are not dying, because no one has ever died." They give him anti-hypnotic suggestions. There will be no weeping, no wailing; nothing else will be done. People will gather around him and a village priest or monk will come and say, "You are not dying, because no one has ever died. You will depart relaxed and fully conscious. You will not die, because no one ever dies."

The person closes his eyes and the entire process is narrated to him: now his life-energy has left his legs, now it has left his hands, now he cannot speak, and so on -- and yet, the man is told, he still is, he will still remain. And all around him these suggestions are given. The suggestions are simply anti-hypnotic. That means, they are meant to make sure the person does not grab on to the social illusion that he is on the verge of dying. In order to prevent him from doing that, people use Bardo as an antidote.

The day this world has a healthier attitude towards death, there will be no need for Bardo. But we are a very unhealthy people; we live in a great illusion, and because of this illusion the antidote becomes essential. I believe there should be a wide application of Bardo in this country as well. Whenever anyone dies, all his loved ones should make an attempt to shatter his illusion that he is dying. If they could keep the person awake, if they could remind him at each and every point....

Then the consciousness withdraws from the body, it does not leave all at once; all of the body does not die at the same time. The consciousness shrinks inside and, bit by bit, leaves each part of the body. Through various stages it withdraws, and all stages of this contraction can be recounted to the dying man as a means of keeping him conscious.

There can be many ways of keeping a dying person awake. For example, special kinds of aromas can help a person stay conscious, just as certain kinds of aromas, odors, can make a person unconscious. Incense and benzoin were discovered mainly because they help to keep one awake. A kind of music can be created around a person to make him stay conscious. And there can be music which can make a person fall asleep. You come across music which can put you to sleep -- there can be music which can keep you awake as well! Certain words, certain mantras can be uttered which can help the person stay awake and not go to sleep. Certain parts of a dying man's body can be tapped in order to stop him from falling asleep and keep his consciousness alive. He can be made to sit in a certain posture to prevent him from falling asleep, to let him stay conscious.

A Zen master was dying. He gathered other monks around him and said, "I want to ask you something. My time has come, but I feel there is no use dying the way everyone dies. Many have died like that before. It's no fun. My question is: have you ever seen anyone die walking?"

The monks replied, "We haven't seen anyone do it, but we have heard of a certain mystic who died walking."

The master said, "All right, forget it! Let me ask you this: have you seen any mystic dying while standing on his head?"

The people around him said, "We never conceived or dreamed of such a thing, let alone saw someone dying like that."

"All right then," said the master, "that's the way it will be." He stood on his head and died.

The crowd around the master became very scared. The sight of an unknown corpse is frightening enough, but to bring down a corpse standing on its head was even more scary. The master was a dangerous man. The way he had positioned himself.... Dead, no one dared bring him down and lay him on a bier. Then someone suggested calling his elder sister, a nun living in a monastery nearby. She was known to have set him right whenever he was mischievous as a young boy.

The sister was approached and made aware of the whole situation. She became very annoyed. She said, "He has always been mischievous like that. He hasn't given up his habits even in his old age. So even while dying he couldn't refrain from playing a trick!" The ninety-year-old woman grabbed her staff and came. Striking her staff hard on the ground, she exclaimed, "Now stop this naughtiness! If you have to die, die properly."

The master quickly came down and laughed. "I was just having fun," he said. "I was curious to see what these people were going to do. Now I shall lie down and die in the conventional way." So he promptly lay

down and died.

His sister walked away. "Now, that's more like it," she said. "Dispose of him." She didn't look back. "There is a way of doing things," she said. "Whatsoever you do, do it properly."

So our illusion of death is a social illusion. The illusion can be removed. There is a technique to remove it; there is a systematic way to get rid of it. If no one else removes it, then anyone who has practiced even a little meditation can come out of it himself at the time of death. If you have even had a little experience of meditation: if you have even had a glimpse of the truth that you are separate from your body; if the feeling of disidentification with the body should even for a moment ever go deep within you, you won't be unconscious at the time of death. In fact, by then your state of unconsciousness would already be broken. You would be able to die knowingly.

To be able to die knowingly is a contradiction in terms. No one can ever die knowingly, consciously, because he remains aware all the time that he is not dying, that something is dying in him but *he* is not. He keeps watching this separation and ultimately finds that his body is lying away from him, at a distance. Then death turns out to be merely a separation; it amounts to the breaking of a connection. It is as if I were to step out of this house, and the members of this household, unaware of the world outside these walls, were to come to the door and bid me a tearful goodbye, feeling that the man they had come to say goodbye to had died.

The separation of the body and the consciousness is death. Because there is this separation, it is meaningless to call it death -- it is merely a loosening, a breaking of a connection. It is nothing more than changing clothes. So, one who dies with awareness never really dies, hence the question of death never arises for him. He won't even call death an illusion. He won't even say who dies and who does not die. He will simply state that what we called life up to yesterday was merely an association. That association has broken. Now a new life has begun which, in the former sense, is not an association. Perhaps it is a new connection, a new journey.

Do you now follow what I mean when I say death proves to be an illusion for one who dies with awareness? Illusion means death never was. It was just a social belief created by those who did not know how to die, who were not dead, who had no knowledge of death. And this belief has prevailed since eternity, and will continue to exist in the future, because those who are not dead will forever pass judgment on those who are. The dead never return with news.

The truth is that a meditative person, one who may have made a little headway in meditation, does not realize for a long time that he is dead. He sees people around him and wonders why they are weeping. The arrangements for taking his body for cremation, or the arrangements to bury him, are significant only to remind him he is no longer alive, that he is no longer the same person.

This is the reason why in this country we burn all bodies except those of sannyasins. The sole reason for this was that, if the dead body were to be saved, the spirit might hover around it for several months under the false idea that the body was not dead, and try to find ways to reenter it. Saving the body meant creating a little impediment for its new journey. The spirit would have to hang around unnecessarily; hence the custom of immediate cremation -- so, at the cremation ground, the spirit could see that the affair is all over, that what it had taken to be its body no longer exists. The spirit realizes it no longer has any link with the body, that the bridge is broken. The matter is over, the whole thing is finished.

So keep in mind that the system of burning the body is not just a way of vacating the house. There are other important reasons behind it. Actually the departing person finds it hard to believe he is dead. How can he? He sees himself the same as before, without the slightest difference. Only a sannyasin's body was never cremated because a sannyasin already knows he is not the body. That's why we could build a tomb over his body. This was possible because the sannyasin had already realized he and his body were separate. So there is no difficulty in preserving the body of a realized sannyasin. But the same is not true with regard to an ordinary man, for his spirit can keep wandering a long time. It can still try to figure out a way to reenter the body.

It is possible to die in a state of awareness only if you have lived with awareness. If you have learned how to live consciously. you will certainly be able to die consciously -- because dying is a phenomenon of life; it takes place fn life. In other words, death is the final happening of what you understand life to be. It is not an event that occurs outside of life.

Ordinarily, we look upon death as something which happens outside of life, or as some kind of phenomenon opposite to life. No, in fact, it is the final occurrence in the series of events which take place in life. It is like a tree that bears fruit. First the fruit is green, then it starts turning yellow. It turns more and

more yellow until finally it becomes completely yellow and falls from the tree. That falling from the tree is not an event outside of the yellowing process of the fruit; rather, it is the eventual fulfillment of the yellowing itself.

The falling of the fruit from the tree is not an external event; rather it is the culmination of the yellowing, of the ripening it has already gone through. And what was going on when the fruit was green? It was getting ready to face the same final event. And the same process was going on when it had not even blossomed on the branch as yet, when it was still hidden inside the branch. Even in that state it was preparing for the final event as well. And what about when the tree had not been manifested yet, when it was still within the seed? The same preparation was going on then as well. And how about when this seed had not even been born and was still hidden in some other tree? The same process was going on.

So the event of death is but a part of the chain of events belonging to the same phenomenon. The final event is not the end, it is just a separation. One relationship, one order, is replaced by another relationship, another order.

HOW DO YOU SEE DEATH IN RELATION TO NIRVANA?

Nirvana means, firstly, that one has realized totally there is no death at all. Secondly, it means one has also come to know that, in what we call life, nothing is attained. Nirvana means awareness of the reality that what we understand as death is no death at all, and that what we mean by life is not really life. Do you follow what I am saying? One thing: nirvana means that when a person knows death he will find there is no death. There is another phenomenon connected with this, and that is that one who sees life with full awareness will find that what everyone calls life is not life either -- just as death is a social illusion, that is a social illusion too. Nirvana means the total realization of both realities.

If you only know there is no such thing as death, then you will continue to take new births. Life, in a sense, will go on. In that case you will have known only half the truth. The desire to live again, to have another body, to take a new birth will remain. The day you come to know the other half of the truth, the day you come to know the truth in its entirety -- that life is not life, that death is not death -- that day you will have reached the point of no return. Then there will be no question of returning. Do you follow me?

It is like saying farewell to a person who has died. We see the body as his final resting place. As long as he was in the body the man believed it to be his final abode as well. So, from the outside, he will knock on the door to find entry. If the steps of this house are broken, if there is no remaining link, then he will knock on the door of another house, of another body -- because life can only be experienced by being in the body. So he will eventually enter into one or another house, another body. This is how, as soon as the person dies, his spirit becomes restless and begins wandering in search of another body immediately -- because it has always identified life with having a physical body.

It may not have occurred to you, but your last thought as you fall asleep at night becomes the first thought when you wake up in the morning. Watch it a little. The last thought of the previous night will become your first thought next morning -- seven hours later. The thought will wait for you to wake up. It will wait overnight on the doorstep of your consciousness in order to begin work as soon as you get up in the morning. If you have had a fight with somebody the previous night, then the very first thought the next morning will be about that fight. If you slept with a prayer on your lips, then you will wake up in the morning with the same prayer in your thoughts. What occurred last night will be the starting point of the next morning.

The last thought, the last wish, the last desire of a dying man will become his first desire after death. He will immediately set out on the journey. If he felt at the moment of dying that his body was being destroyed -- that he is dying, that he is losing his body -- then his spirit will frantically run all over looking for a passage for an instant birth. So whatever is your last desire at the dying moment -- the very last desire, remember -- that will be the essence of your entire life. Actually, even the last thought before going to sleep is the abstract of your whole day's happenings, the sum total of the entire day, the digest of it. For example, a man runs a shop all day long, and at night he makes a summary of his day's accounts and then goes to sleep. Similarly, the last thought before falling asleep is the summary of your whole day's account.

If a person were to note his last thought before going to sleep at night -- the very last thought -- he would be able to write a wonderful autobiography, incomparable. That would be the short, abstract story of

your life. It would contain everything that is essential, and all that is nonessential would drop away. If you were to note the very first thought each morning, looking at fifteen thoughts collected over fifteen days would enable you to know everything about your life -- what you were, what you are, what you want to be.

The last thought in your dying moments is the quintessence of your entire life of seventy, eighty years. The same will become your potential for the next life. That will be your asset to carry into the next birth. You may call it karma, you may call it desire or whatsoever else you will; you may call it *samskara*, conditioning, it won't make any difference. Rather, you should call it a built-in program of your life, applicable in the future.

It is amazing, but when you sow a particular little seed, why does it only give rise to the banyan tree? The seed must have had a built-in program, otherwise this would not be possible. It must have contained a blueprint. How else could it grow leaves and branches, and why would they all be of a banyan tree? The seed must have been programmed. In it, that little seed must have had the entire plan. If one could draw a horoscope of that seed, one could forecast how many leaves it would grow, how much fruit it would bear, how many seeds it would contain, how tall and wide it would be, how long its branches would be, how many bullock carts could find rest and shelter under it. All these things can be looked into in detail, because all of it is hidden in that tiny seed. It's like the blueprint of a building; it contains all that it will be someday.

At the time of death we gather the essence of our entire life. We save whatsoever we consider significant, and whatsoever we find useless we drop. A man who has earned one hundred thousand rupees and donated a thousand rupees to the building of a temple, will not remember the temple in his dying moments -- but the safe containing ninety-nine thousand rupees, that he will undoubtedly remember.

In one's dying moments the significant will be saved, the nonsignificant will be thrown away. The essential and the nonessential will be sorted. At the time of departure all that is worthless will drop, and that which is meaningful will be packed up, carried over by you. That will become the basis of your journey; it will instantly become your built-in program. Now you will set out on a new journey, and your future birth will take place according to this future program. It will be a new voyage, a new body. It will be a whole new set-up. And this happens as scientifically as anything else.

So nirvana means that a person has come to know that death is not really death, nor is life, life. Once he has come to the realization of both, there is no longer any built-in program left. He lets go of the program. He lets go of both the essential and the unessential. Now he is ready to go all by himself, like the lonely flight of a bird. He goes all alone, leaving everything behind. He leaves behind the treasure as well as the temple. He clears himself of the debts he owes to others as well as the debts others owe to him. He foregoes good deeds as well as bad deeds. In fact, he foregoes everything.

Kabir says, "I leave behind my cloak intact." He says he wore it with such care that no accounts were left pending. He took it off so totally that he did not have to review, to reevaluate his understanding of the real and the unreal, of the essential and the unessential.

Kabir says, "I wore my cloak with great care and then put it aside as I found it, without impairing it in any way." In such a situation there cannot be any built-in program for the future, because the person leaves everything in its virgin state. He will not choose anything; he will not save anything, he will transcend all. Without harboring a single desire for anything, he will let go of whatsoever he has earned in life. That's why Kabir says, "O swan, take off on the flight alone." Now the swan, his soul, is leaving all alone, accompanied by no one -- neither friend nor foe, neither good deeds nor bad deeds, neither scriptures nor doctrines -- nothing.

So nirvana means one who has known that neither was life indeed life, nor was death really death. And when we know all that is not, we begin to see that which is.

And Now, And Here, Vol 2

Chapter #11
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AT THE DWARKA MEDITATION CAMP YOU MENTIONED THAT ALL SADHANAS, ALL SPIRITUAL DISCIPLINES ARE FALSE, BECAUSE WE HAVE NEVER BEEN SEPARATE FROM GOD. DOES THAT MEAN THE STATE OF UNCONSCIOUSNESS IS FALSE? IS THE GROWTH OF BODY AND MIND FALSE? IS THE CESSATION OF CONDITIONING FALSE? IS THE ACHIEVEMENT OF MOVING FROM THE GROSS TO THE SUBTLE FALSE? IS ALL THE PREPARATION FOR THE JOURNEY FROM THE FIRST BODY TO THE SEVENTH BODY FALSE? IS THE LONG PROCESS OF THE DISCIPLINE OF KUNDALINI ALL A SHAM? KINDLY EXPLAIN.

First of all, when I refer to something as false, as untruth, it does not mean it is nonexistent. Even a falsehood has its own existence. One could not call it a falsehood if that were not true. A falsehood has its own existence and so does a dream. When we say a dream is false, it does not mean a dream has no existence. It only means that the existence of a dream is psychological, not real. It is a whim of the mind, not a fact.

When we say the world is maya, illusion, it does not mean the world is nonexistent, because if the world does not exist then whom are you addressing? Who is talking? Why? When one calls this world an illusion, he at least assumes that the speaker exists and so does the listener. He also assumes that somebody needs to explain, and someone needs to understand. At least this much truth is established. So when we call this world an illusion, it does not mean the world does not exist. It means the world *appears* to have an existence. Calling this world maya simply means the world is not what it looks like; rather, it is merely an appearance. It does not look the way it actually is, it appears like what it really is not.

For example, a man is walking down the street when it is almost dark. He sees a piece of rope lying there and, mistaking it for a snake, runs for his life. Someone tells him it wasn't a snake, that what he saw was all false, that he ran for no reason. Now what does this mean? To say the snake was false does not mean the man did not see the snake. He would not have escaped had he not seen it -- he *did* see the snake. As far as the question of his seeing the snake is concerned, the snake *was* there.

Since he saw.... And, had the rope not been there, he could not have seen the snake in an empty space. So the rope undoubtedly gave credence to his illusion. What he saw inwardly was different from what existed outside. A rope was lying there and he thought it was a snake. He did not see the rope as a rope -- which it was; the rope appeared to him like a snake, which it was not. So he did not see that which was, he saw that which was not. Actually, that which did not exist was superimposed on that which did.

So when you apply words such as falsehood, untruth, illusion, appearance, do keep one thing in mind: it does not mean something is nonexistent. Take, for instance, this man who fled, believing he had seen a snake. If you try and convince him there is no snake on the street he will refuse to believe you; he will insist he has seen the snake. You may persuade him to go back and look once again, but he won't agree unless you lend him a stick for his safety. You know very well there is no snake and carrying a stick is meaningless, but the man is sure of the snake and finds the stick useful. So when you offer him a stick for his safety someone may ask, "If the snake is not really there, then why do you give him the stick? That shows you believe the snake is there as well." Nevertheless, you reiterate, "There is no snake, the snake is false. However, the man has seen it and is scared to go there again. For him the snake is real." So you give him the stick and tell him, "If there is a snake, kill it." If there is none, then there is no question.

What man sees in life is not the truth of life. Only when one is fully aware can one see the truth of life. Truth is adulterated with falsehood in the same proportion to which one is unconscious. Things appear distorted, perverted, to the same degree one is asleep. For one thing, what appears to us is not the reality. So when one points out to a person who is asleep that everything is false, that it is illusion, he refuses to believe

you. He says, "How can I believe everything is illusion? My son is sick -- how can that be an illusion? I am hungry -- how can I take it as an illusion? I need a house. How can I believe all these things are illusion? I have a body. When someone hits me with a stone I hurt, my body bleeds and I feel pain."

Then what shall be done about it? Some device will have to be found to awaken this man. And all these devices will be similar in nature to the stick. The day he will wake up he will do the same thing with these devices that the other man did with the stick you gave him. He went to where he had spotted the snake, found a rope lying there, laughed at himself and threw away the stick. He said, "The snake was indeed false. Now it is useless even to carry the stick." He may come back and be amazed at you for having had him carry the stick all that way unnecessarily -- the snake was not there.

What I call meditation, or *kundalini*, or the technique of spiritual discipline are essentially means of searching for that which does not exist. The day you find, for certain, that what you saw did not even exist, is the day all techniques become meaningless, all means become useless. That day you will realize the illness was false and so was the cure for it. Actually, there cannot be a cure for a pseudo illness -- or can there be? If the illness is false the cure can never be right. A pseudo illness requires a pseudo treatment; that is the only way it can be cured. Two falsehoods negate each other. That's why, when I say all techniques of spiritual discipline are false I mean it in the sense that what we are seeking was never lost in the first place.

The rope, in our example, was always a rope; not for a second did it ever turn into a snake. The rope was lying there all along. What did happen, however, was that the man lost sight of the rope. Not even for a moment did the rope change into a snake, but for the man it became a snake -- a snake which did not exist even for a second.

Now this obviously creates a stalemate, a rather complicated situation. It is indeed a rope but it looks like a snake. The snake has to be killed and the rope has to be found -- without killing the snake the rope cannot be found. Without finding the rope the snake will not be killed. So something has to be done.

And yet, in a case like this what do you think will result from doing anything about it? At the most we will come to see that that which never was, was not there; and that which is, will be visible right before us. And the day this realization dawns on us, will we say we attained something? Will we be able to say we lost the snake and found the rope? Not in the least -- because there was no possibility of losing the snake; the rope was there all the time. There was no question of finding it, it was there all along. The rope was always present, right there.

When Buddha attained enlightenment people came to him and asked, "What did you attain?"
Buddha said, "The question is meaningless, I attained nothing."

"Does that mean your labor, all these years, was all in vain?" they asked. "Your years of penance, years of seeking, did they not yield any results?"

"If you ask me in terms of attainment -- my efforts have certainly been in vain, because I gained nothing. And yet I say to you: follow the same path I did, do what I did."

They said, "Are you out of your mind? Why should we do something which was so fruitless?"

Buddha replied, "I didn't achieve anything, of course, but I lost for certain, I lost something that was not really there. I lost something which was not there at all, something I had believed to be there. What I found was something I always had, which was already found, something which did not have to be found. Being surrounded by lies, what I had assumed to be nonexistent -- that's what I found."

Now what does this mean? How to convey that that which was already present was found again, that that which was already attained was found, that that which was never attained was lost?

So when I say all methods of spiritual discipline are false, it does not mean that you don't have to do them. I am merely saying that you are so deeply steeped in falsehoods that there is no other alternative but to use equally false methods in order to neutralize them. You have moved so much on the side of falsehood that even while coming back, this much ground -- the distance you have traveled going into lies -- will have to be covered.

For example, I walk ten steps into this room. If I wish to get out of this room I will have to walk *back* at least ten steps -- in this very room. Now if someone were to persuade me to walk ten steps more in order to get out of it, I would find it very confusing, for in the first place I got inside the room because I walked ten steps. Now if I were to take ten steps more, I would have walked twenty steps inside the room. Actually, what someone needs to show me is the way to get *out* of the room without proceeding further *inside* the room. Regardless, I will surely have to walk ten steps; although now my attitude will be different, my course will not be the same, I will not be facing the same direction -- my back will be towards what I was facing before, and vice versa.

We are living in lies. In following a spiritual discipline, only the direction you face will change. We will have to live in lies, that is unavoidable. Your back will be towards what you were facing before, and your face will be where your back was. The fact remains, we will have to retrace the same route to the same extent we have walked ourselves forward into lies. The day we return on the same path, the whole thing will look very amusing.

It is like giving an antidote to someone who has taken a wrong medicine. The antidote was not needed; it was only used because the man took the wrong medicine. Since the poison, the wrong medicine, has already entered his body, it is necessary to give the man another poison to counteract the former one. Remember, however, the antidote is a poison too. Only a poison can act against another poison. The second potion is a poison too, except that it is meant to work in the opposite direction. You would be horrified if a physician were to tell you your body is poisoned and that he is giving you more poison. You might cry out, "As it is, I am dying of poison. Now you are adding more to it!" The doctor explains, "This is an antidote. It is indeed a poison, but antithetical to the former one."

So when I say this world is a lie, then a sadhana, a spiritual discipline, cannot be true. How can a true sadhana be applied to counter a false world? You cannot use a real sword in order to kill an imaginary ghost -- you will hurt yourself if you do. Make sure you have a false sword to kill an imaginary ghost. You will obviously create a problem for yourself if you go to kill a nonexistent ghost with a real gun. The real gun can cause you harm. So if you need to drive out a ghost it would be good to wear a talisman; it is neither a sword nor a gun. It is a false cure, it is an antidote too. It is perfect, an exact antithetical lie meant to counter another lie.

All spiritual disciplines are nothing but ways of getting out of the samsara, the mundane world. And since I call this mundane world an illusion -- illusion in the sense that it is not what we understand it to be....

So the question is: What can we do to remove this illusion? We need to retrace our steps to the same extent we have gone deeply into the illusion. Why do I feel like reminding you of this? -- because a seeker constantly faces a danger. And the danger is: he may use a talisman in order to keep the ghost away; however, in doing so, although he succeeds in saving himself from the ghost, he holds on to the charm tightly. He finds the talisman the savior of his life. Now he is as afraid of losing the charm as he was of the ghost. Naturally. How can he afford to lose something that saved his life? So he is freed from the ghost but gets hooked to the talisman. That's why he needs to be reminded that just as the ghost was unreal so is the talisman. Now that the ghost is gone, he had better throw the charm away as well.

Again and again, I would like to remind every seeker that, whatever sadhana he may be following, basically it is an antidote for his getting himself into a falsehood. And an antidote for a lie will inevitably have to be a lie. Only a poison can counter another poison -- for it works in the opposite direction. It is essential to bring this point home to a seeker, otherwise he may succeed in dropping the samsara, but grab on to sannyas, to renunciation. He may drop the marketplace but seize upon the temple. He may give up money but latch onto meditation. It is dangerous to cling to anything, because whatsoever one hangs on to becomes a bondage -- regardless of whether it is money or meditation. The day meditation is not needed, the day it becomes meaningless, that is when the sadhana becomes real.

Obviously, one who has reached the roof should find the ladder useless. If he still insists the ladder is useful to him and clings to it, then understand he has not yet reached the roof, he must still be standing somewhere on the ladder. It is conceivable one may reach the top rung of the ladder and yet hold tight to it. Should this be the case, then remember the man is still as far away from the roof as he was when he was standing on the first rung of the ladder. He has not reached the roof yet. In both cases he is far away from the roof.

You may climb almost the entire ladder, but if you stop at the last rung, it doesn't mean you have reached the roof -- you are still on the ladder. And that makes the difference. Initially you were on the first rung, now you are on the hundredth rung, but you are on the ladder nevertheless. And one who is on the ladder is definitely not on the roof. If you want to be on the roof, you will have to do two things: you will have to climb the ladder, and after reaching the roof, get rid of it.

That's why I say, on the one hand, that meditation is useful. And at the same time I also say that meditation is nothing more than an antidote. Hence, I maintain, follow a spiritual discipline, and then drop it too. So when I say both things simultaneously it obviously creates a difficulty. It is natural you feel that on the one hand I say, do this, do that, and then I declare all sadhanas are false.

"If this is so then why should we follow them?" you naturally ask. Your logic says, "If one has to get off the ladder eventually, then why climb it in the first place?"

Remember, however, that one who doesn't climb the ladder stays off it, and one who has climbed it and stepped out on the roof is also off the ladder -- but both exist on totally different planes. One will be on the roof while the other will be on the ground below. Although neither is on the ladder, there is a fundamental difference between the two. One is off the ladder because he didn't climb it, while the other is off because he did climb the ladder and then got off.

Life is a great mystery wherein one needs to climb up certain things and climb down other things; wherein one needs to cling to certain things and drop certain other things. But the human mind says, "If you want to hold on to something then hold to it completely; if you want to drop it then drop it absolutely."

This kind of reasoning is dangerous. It cannot help bring about any dynamism in life. I am aware of both things, and I can see the problem. Some people are holding on to their riches while others are holding on to their religion. Some are clinging to the samsara, while some are holding tight to the idea of moksha -- but basically the holding remains.

Only he is liberated who hangs on to nothing. One who is free from all clinging, attachments, blocks, demands, he alone knows the truth. Only he can know the truth who makes no conditions. Even this much of a condition -- that you would rather be in the temple worshipping than attending to your store -- can prevent you from knowing the truth. In such a case you will end up knowing only the truth that is born out of a lie -- such as the temple itself. Even this much of a condition on your part -- that you would live only in a particular way, that you wish to live like a sannyasin -- if this too became a condition, you would never come to know the truth. This would amount to holding on to the ladder after having climbed to the top rung.

Often it may have even occurred to you that "How can the very ladder which helped me climb so high be thrown away all of a sudden?" So you want to hold fast to the ladder. We find this happening all around us. For example, a man begins to earn money so that he can live a comfortable life later on. It takes him years to make money, and in the process he misses his rest and recreation. How could he have succeeded in creating his wealth otherwise? He had assumed at that moment he would earn a great deal and live in comfort and ease later. His aim was to live in comfort which, without having money, was naturally impossible. So the man was busy making money. And when you have to make money you can't afford to relax. The only way to make money is to give up rest and relaxation for years at a time.

So let's assume this man gives up his holidays and vacations for the next twenty to twenty-five years and earns a lot of money. No doubt he creates wealth, but he loses the habit of relaxing. Not relaxing at all becomes a habit to him, and that creates the problem. A practice of twenty-five years is behind him. Now if you ask him to stay home and relax, he can't do it. He arrives at his office an hour earlier than his secretary; his staff quits at five o'clock, he leaves at seven. Apparently the man has forgotten that the ladder he climbed was for getting off one day. The objective was to get off at some level, and relax. The idea was to earn enough so that someday he could quietly slip off. His sole aim was to make money so he could retire.

Now he finds himself in a very difficult situation. In the pursuit of earning money he has lost his ability to relax, he got hooked to the habit of not relaxing. He thinks, how can he relax? So he goes on piling up money. He keeps on climbing the ladder, refuses to get off the ladder. His roof never comes closer. He goes on climbing -- raising one ladder on top of another. No matter how much you persuade him, "It's enough, now it's time to get off," he persists by saying, "How can that be possible? I will have to build the ladder before I sit down and relax." So he goes on building his ladder and keeps climbing. It would not have mattered much had this been true only in regard to money. The same thing happens with regard to religion as well. Our mind functions exactly the same way -- regardless.

A man enters the world of religion, and begins to renounce things. He gives things up so he can arrive at a point where his mind will be free of all attachments. His assumption is that as long as there is attachment, there will be bondage. So he says, "Leave everything, renounce everything that creates bondage!" He starts disowning his home, his business, his family, his wealth, his clothes -- he goes on dropping things.

In twenty to twenty-five years his habit becomes so solid that now he can't give up the habit of renouncing. The habit hangs around his neck like a rock. He continues to find ways and means -- what to drop next? -- and his ladder goes on rising. He begins to try to figure out whether to drop food, water, salt, butter, sugar, whatever. He goes on playing with ideas as to what he should renounce next -- whether he should give up sleep, or stop bathing. He is continuously looking for ways to renounce things. Ultimately he even arrives at a point where he talks of giving up his life, begins to think in terms of committing suicide. He gets ready to do *santhara*, the religious practice of embracing death voluntarily.

One who renounces and one who clings are of the same kind. One is holding on to the ladder meant for renouncing things, while the other has seized upon the ladder meant for latching on to things. But none of

them is willing to get off the ladder. And in my view, truth lies where ladders cease to exist and you land on plain ground, where there is no longer the need to climb up or down. Truth lies where you drop your attachment, where you drop your conditions, where you stop seeing things through your conditioned mind, where you begin to perceive things with a mind free of all conditioning -- that's where the truth lies.

Perhaps that's precisely what Jesus means.... When Jesus was asked who would inherit the truth, he replied, "Those who are like children." Now what can this mean, "like children"? What it means is: the one who looks at things without any preconditioning. You will be amazed if you watch how children look at things. There is a difference between how we see things and how children do. When we see, we are looking at something, we are looking for something, while a child just looks. He doesn't look for something in particular; his eyes simply move. Whatsoever is, whatsoever is visible, he just looks at it. He is not attached to seeing a particular thing. He is not fixed on the idea that what he sees should only appear in a particular way. He sees whatsoever there is. To put it rightly, his seeing is purposeless.

A child does not look with a purpose. That's why in the eyes of an adult you don't see the innocence you see in the eyes of a child. An adult sees things with a reason. If you have money in your pocket, he looks at you in a particular way; if your pocket is empty, he looks at you differently. If you happen to be beautiful, the man has a look of one kind; if you are not beautiful, he has a different look in his eyes. He looks at you in a special way if he is interested in you; otherwise he looks differently, or doesn't look at you at all. His seeing is purposive. For an adult even the simple act of looking is not without purpose.

When a purpose enters your view, a rope begins to look like a snake; the rope ceases to exist. Actually, just reflect, if you will, as to why a rope appears to someone like a snake. It is simply his projection -- the man is scared. There is fear in his look. That means, whenever he looks at things, he looks out of fear. He is walking down the street in the dark, and there is fear in his eyes. He spots something lying on the road, it looks like something is moving. He immediately believes it to be a snake, because he is looking out of fear. He is guided by a purpose, he is looking through his unconscious mind to see if there is any snake on the street -- and that makes him see a snake instead of a rope.

A child won't see a snake superimposed on a rope. Often, what is possible is that if a snake stays still, a child may take it to be a rope; he may not see it as a snake and may actually pick it up. If there is any purpose, any expectation, any fear in what we see.... Understand well, if you are seeing through the mind, you will distort the object of your perception. So the question is, can we see without the use of mind? Seeing without the mind is the ultimate state. All our motives, our fears, our desires, our passions are stored in the mind.

Chekhov has written a short story. Two policemen were patrolling a street. They saw a crowd gathered near a tea stall. One man was holding a dog by his leg. He was saying he would kill the dog because it had bitten him. Everyone in the crowd was having fun and encouraging the man to kill the dog who was a menace and had bitten many people before. The policemen also stood in the crowd. Dogs harass policemen too, they pay special attention to them!

So the policemen were pleased to see someone taking care of the dog. "You are doing the right thing. Kill this dog; he is a great trouble to us at night," one policeman said. Right then the other policeman took his partner aside and said, "Watch it, I think it looks like that's our boss's dog." At once the first policeman, who had been urging that the dog be killed, went up to the man holding the dog, grabbed his collar and said, "You rogue! What do you mean by drawing a crowd in the middle of the street and holding up traffic? What do you mean by creating this nuisance? Come with us to the police station!" He immediately picked up the dog in his arms and began petting him. As the policeman started showing affection to the dog, and as the man holding the dog was apprehended, the entire crowd grew very puzzled.

The crowd could not figure out what was going on -- the policeman was ready to kill the dog just a while ago. The next moment, the second policeman looked at the dog a little more closely and said, "No, this doesn't look like our boss's dog!" Right away the first policeman got rid of the dog and yelled at the man, "Take hold of this dog and kill him. He is extremely dangerous." However, by the time the man got hold of the dog the second policeman once again expressed his doubt by saying, "I can't be sure, but he does look like our boss's dog."

The story continues like this. The attitude towards the dog changes many times because many times a change in purpose occurs. The dog is the same, the man is the same, the policemen are the same -- everything is the same. The characters remain unchanged, but the story takes turns a few times because each time there is a change in motive. Sometimes he is perceived as the boss's dog, and sometimes not. The policemen changed their attitude at once when the dog was seen not to belong to their boss. And they began

petting it with a totally different attitude once it was perceived that the dog was owned by the boss.

This is the way we all live. As long as the mind exists, we shall continue to live like this. So what I am saying is that sadhana....

What is sadhana, spiritual discipline really? Sadhana means becoming free from this mind. But once you have become free, of what use will the sadhana be? You will need to bury it along with your mind. You will have to let go of the spiritual discipline as well, along with the mind. You will have to tell your mind, "Take this sadhana with you. I was following it because of you. Now that you are leaving, kindly take this sadhana with you too!"

When a person is free from both the mind and the sadhana, free from the disease as well as the cure.... Remember, if one is free from the illness alone but still continues the cure then one is not really free. Very often the illness does not prove to be as dangerous as getting hooked on the cure. It feels rather easy getting rid of illness because the illness is painful. One feels good about going through the cure, hence one never wants to drop it. But does that make the cure something worth hanging on to?

A cure is desirable indeed for a man who is ill, but what meaning can it have for a person who is healthy? For a healthy person, a cure is totally worthless. Since you are so determined to embrace illness, you are forced to accept the cure too. But if you stop insisting on falling sick, the cure will become totally meaningless.

The illness and the cure belong to the same plane, there is no difference between the two. There cannot be, otherwise they would cease to function. The cure exists on the same plane as the illness: the germs present in the drugs are opposite to the germs that cause illness. It is true that the disease and the cure stand with their backs to each other; however, the plane on which they exist is the same.

I am not only talking against the disease, I am talking against the cure as well, because my experience is that, for the last thousands of years, a great deal has been said against the disease. Consequently, although people got rid of the disease, they latched on to the cure.

Those who got attached to the cure turned out to be even more dangerous than the ones who were ill. Hence, both things need to be considered. The illness and the cure both need to be dropped. Mind and meditation both have to be given up. Samsara and religion are both to be renounced. One needs to arrive at a point where nothing is left -- either to hold on to or to drop. Then, only that which is, remains.

So when I talk about all these techniques -- whether it is about kundalini, chakras, the seven bodies -- they are all part of a dream. The fact is, you are already dreaming, and you won't be able to come out of it until you have rightly understood what the dream is all about.

It is necessary we have a right understanding of the dream in order to come out of it. A dream, a lie, has its own existence too. It has its own place in this world, and there are means to get rid of it. But ultimately, both are worth giving up. Hence I say to you, both are false, the samsara as well as the sadhana. If I were to say one of them is true, how will you drop it? Then you will hold fast to it. "How can truth be dropped? Truth has to be embraced," you might say.

So you may not hold on to anything, so you may not have any clinging, so you may not become subject to any complexes, so you may not become attached, I say to you: neither the samsara is true nor is the sadhana. The falsity of sadhana is for the purpose of negating the untruth of samsara. When both falsehoods attain parity and neutralize each other, then what remains is the truth. That truth is neither of this world, the samsara, nor of the sadhana. That truth is outside of both, or before both, or beyond both, or transcending both. It exists when both are not.

That's why I am talking about a third type of man who is neither worldly nor a renunciate. When somebody asks me, "Are you a sannyasin?" I find myself in great difficulty, because if I say I am a sannyasin, I see myself caught in the same duality which exists between a worldly man and a monk. Similarly, when someone asks, "Are you a worldly man?" then too I face the same difficulty, because if I say I am a worldly man, I once again find myself facing the duality that exists between a worldly man and a renunciate.

So either I should say I am both simultaneously -- which is meaningless... because if, at the same time, I am worldly and a renunciate both then the whole meaning is lost. The meaning existed because of the duality: the meaning was in the dichotomy. Leaving the world meant becoming a sannyasin; not accepting the life of a renunciate meant being a worldly man. So if I say I am both, the words lose their meaning. The same difficulty arises if I say I am not both, because we have no idea there is something beyond the two, that there can be a third. People say, "Either you belong here, or there. Either affirm that you are alive, or admit that you are dead. How can you say both are not true? That won't be acceptable."

The only way we live is by dividing things into two -- either this or that. We either see darkness or light -- there is no room in our lives for dusk, which is neither. Grey has no place in our lives. We divide things either into black or white, while the reality consists mostly of grey. When grey becomes a little dense it turns into darkness; when it becomes sparse it turns into white -- but there is no room for grey. Either you have a friend or an enemy -- there is no third place in between. As a matter of fact, the third place is the really true place -- but it has no room in our language, our way of thinking, our way of life.

Suppose you were to ask me, "Are you my friend, or an enemy?" If I answer, "I am both," you will have difficulty in following me. How could I be both? If I say I am neither, even then it turns out to be meaningless, because my answer carries no sense. And the truth of the matter is that a healthy man will either be both or neither.

These are just two ways of expressing the same thing. In such a case the man will neither be a foe nor a friend. And in my view, it is only then that he will be a human being in the true sense of the word. He will neither have enmity with anyone, nor friendship; he will neither follow any act of renunciation, nor will he have any attachment to samsara.

I am looking for this third type of man. What I am talking to you about is only for the purpose of breaking your dream. And if the dream is already broken, then what I am saying has no meaning.

Let me tell you a story. Once a Zen master got up from his sleep. He was a great believer in analyzing dreams. Dreams are, of course, very useful; they give much information about man. And since man is a liar, only a lie such as the dream can tell us about his lies. When you see a man in the marketplace, in the middle of the day, he is not as authentic as he is in his dream -- in a dream which is totally a lie. If you come across a man telling his wife, with folded hands, that she is the most beautiful woman in the world -- just look into his dreams. His wife hardly ever comes into his dreams -- other women you will find most certainly. His dream will tell you more exactly about him. A dream, which is essentially a lie.

Since man himself is a lie, a lie will have to be used to find out the truth about him. Had the man been authentic, his life itself would have revealed who he is. Then there would be no need to go into his dreams; his face would show it. An authentic man would tell his wife, "You don't look too beautiful to me, the woman next door looks very beautiful." That such a man does not exist among us is beside the point, but if there were to be such a person, dreams would stop coming to him. A husband who can tell his wife, "I feel no love for you today. I am attracted to the woman walking down the street" -- a man who can be so simple and direct -- will stop dreaming. The other woman no longer need come in his dream, he has taken care of the business during the day. The matter is over, the dream is no more.

A dream is a lingering phenomenon. Whatsoever did not happen during the day, what you couldn't say, couldn't do, remains dormant within and then attempts to revive itself at night. Since the man lived all day long in lies, the very lies will keep appearing as realities at night in his dreams. That's why the entire field of today's psychology -- whether it be of Freud, Jung or Adler -- is the psychology of analyzing dreams.

It is strange we have to resort to analyzing dreams in order to understand man. Dream analysis has become the means to know a man. Just think: what does this mean? If you visit a psychoanalyst, he doesn't show much concern about you, he becomes interested in your dreams -- because, as you are, you are a lie. It is useless to ask anything about you, hence the need to consult your dreams. Your reflection comes through clearly, your picture emerges sharply in the dreams -- which are false. So the psychoanalyst wants to peek into your dreams. The whole discipline of psychology is based on the analysis of dreams.

The Zen master was very keenly interested in dreams too. He used to ask his disciples, the seekers, about their dreams, because it was possible a seeker might come and say he wished to find God, but instead might dream of finding a diamond mine. In reality he might have nothing to do with God. It is also possible he might be seeking God so that some day he might ask him the whereabouts of the diamond mine. This is how his dream tells what his real search is all about.

The master would ask his disciples to keep a diary of their dreams. If people were to write honestly in their biographies only about what happened when they were asleep and leave out the time they were awake, the world would become a much better place to live in, and we would come to know much truer facts about men.

The daytime world is full of lies. The phony man plans it very well. At least in the dream a kind of truth exists, because the dream is unplanned: it happens on its own, it has its own reality. If we were to uncover the dreams of all the holy men, we would find a great many of these holy men of no worth. Most of them would appear to be criminals -- of course, criminals of the kind which do not commit crimes in the marketplace, but in their minds.

One morning the master had just got up when a disciple of his happened to pass by. The master called him and said, "Last night I had a dream. Interpret it for me, will you?"
The disciple said, "Please wait, let me go and bring the interpretation!"
The master asked, "You'll go and bring the interpretation?" But he waited.

The disciple went inside, brought a jug of water, and said, "Here, just wash your face. Now that the dream is broken, what's the sense in interpreting it? Please wash your face so that whatsoever little illusion, whatsoever little trace of your dream that may still be left can be cleaned away."
The master said, "Sit beside me. I like your interpretation."

Then another disciple passed by and the master called him and said, "Last night I had a dream. This fellow has given a little interpretation. Here is a jug filled with water. Would you give any further interpretation?"

The disciple said, "If you will wait for just one minute I will be back soon." He went running and brought a cup of tea. Addressing the master he said, "Please have this cup of tea and the whole matter will be over. Now that you are up from your sleep and have washed your face, why do you want to get me into the trap?"

The master asked him to sit beside him and said, "I liked what you said. But had you tried to give an interpretation to my dream, I would have thrown you out of the *ashram*. You saved yourself, you saved yourself by a hair's breadth. When the dream is broken anyway, then what's the point in interpreting it? The interpretation is valid only as long as the dream is happening."

So all my explanations are explanations of dreams, and the explanations of a dream can never be true. Do you follow what I am saying? How can an explanation of a dream have any real meaning whatsoever when the dream itself is never true? An explanation of a dream, however, can be helpful in putting an end to the dream -- and should that ever happen, you will wake up. And the day you wake up, you won't say the dream was true; you won't say the explanation was right, you will say it was just a play which ended. And you will say there were two sides to the game: one of indulging in the dream, the other of destroying it. Indulgence in the dream is samsara; explanations that break the dream make up sannyas -- although, basically, both are happenings of the dream state.

Samsara signifies indulgence in the dream, while sannyas is an effort to destroy the dream -- but both happenings are of the dream. When the dream is over, there will be neither samsara nor sannyas. Then whatsoever will be, will be the truth.

IS SADHANA A NATURAL GROWTH, OR IS IT A JUMP OUTSIDE THE EVOLUTIONARY PROCESS OF NATURE? IF SADHANA IS NOT A JUMP AND TRANSCENDENCE OF THE NATURAL EVOLUTION, THEN IS IT POSSIBLE THAT THE ENTIRE HUMAN RACE CAN REACH SPIRITUAL HEIGHTS ALL BY ITSELF? IF IT IS TRUE THAT THE COURSE OF EVOLUTION CONTINUES TO MOVE AHEAD, WHY WERE THE GREATEST SPIRITUAL CULTURES OF THE PAST LEFT BEHIND IN THE WHOLE EVOLUTIONARY PROCESS?

There are many things that need to be taken into account.

The first thing. As soon as we see man separate from the universe, questions such as these begin to come up. For example, if we heat water to a hundred degrees, on the hundredth degree the water takes a jump and turns into vapor. The heating of water, as well as the water turning into vapor by taking a jump, are natural phenomena. This is not an unnatural event.

Had there not been a natural law for the water to take a leap and turn into vapor, by itself the water hadn't the means to become vapor. If nature had not been equipped to make the water heat up to a hundred degrees, the water itself did not have the capacity to heat up to a hundred degrees. However, if water has consciousness it can either save itself from heating or it can give itself up to the fire -- and in either case it would be a natural phenomenon. What I mean to say is, nothing unnatural can ever happen in this universe. In fact, that which can never happen is the unnatural.

Only what is natural takes place in this universe. There is no way for anything unnatural to happen; whatsoever happens is natural. If man is evolving spiritually, it is because of his natural potential. If he is jumping out, then that too is his natural potential. His choice whether to jump or not to jump is a natural possibility too. This means there are multi-potentialities in nature. Actually, our mistake is that we use the word nature in the sense of a single potentiality.

Nature is a cumulation of infinite possibilities. Within these possibilities the heating of water to a hundred degrees is a natural happening, and the freezing of water at zero is also a natural happening. A natural phenomenon such as the freezing of water at zero does not negate the natural phenomenon of water turning into vapor at a hundred degrees. It is not that one event is natural while the other is not -- both are natural.

Darkness is natural and so is light. Falling down is natural and so is rising up. There are infinite possibilities in nature. We are always standing on the crossroads from where an infinite number of paths emerge. And the interesting thing is that whatsoever we choose, the capability to choose will itself be a gift from nature. Even if we were to choose a wrong path, nature will bring us to the very end of it.

Nature is very cooperative. If we choose the road to hell, it begins to clear the way and invites us to proceed. It will not stop you. Why would nature stop you from turning water into ice, if you wish to do so, and have you rather turn it into vapor? Nature will be happy to clear your way if you wish to go to hell, or heaven: whether you wish to live or die, nature will always be willing to cooperate. To live is natural, to die is natural, and your ability to choose either of the two is natural too. If you can grasp this multidimensionality of nature, you will have no difficulty in understanding what I am saying.

Suffering is natural, and so is happiness. To live like a blind man is natural, and to live with open eyes is natural too. To be awake is natural, and to stay asleep is natural as well. Nature contains endless possibilities. And the interesting thing is that we are not living outside of nature, we are part of nature. Our choosing is also due to the natural capability we have within us.

As the individual becomes more and more conscious, his ability to choose becomes more and more profound. The more unconscious an individual is, the less profound is his ability to choose. For example, there is no way that water lying in the sun cannot turn into vapor -- it would be difficult for it not to. The water can't decide whether to become vapor or not. If it stays in the sun, then it is sure to become vapor, and lying in the cold, it is sure to become ice. This, the water will have to live through, although it will have no knowledge that it is living through it, because its consciousness is low, or not at all, or dormant.

Trees in Africa rise hundreds of feet in search of the sun. They grow in height. Trees in India won't grow to such heights, because in India there aren't forests that thick. In a dense forest the tree has to grow higher and higher in order to survive. It needs to overcome other trees in height so it can receive the sunlight. The tree would die if it didn't find the needed height. It is a matter of life and death for the tree. The tree has to exercise its choice a little.

In a dense forest the trees will widen less; instead, they will grow taller, become conical. In a thick forest it is dangerous for a tree to grow wide; that will cause it to die. The branches of the nearby trees will get entangled with each other and the trees won't be able to reach the sun. So if the tree has to reach the sun it can't grow its branches wide, it has to grow tall. This too is a tree's choice. If you were to plant the same tree in a country where there are no dense forests, its height would be shorter.

There are trees which actually move a few feet every year. This means there are trees which move their roots as we move our feet. They strengthen the roots that lie in the direction where they wish to move, and relax the roots of the area they wish to abandon. This is how they move forward a little. A swampy area makes this movement easier.

There are trees that are carnivorous. They lure birds, trap them, and once the birds have landed on them, they close their leaves. These trees have developed quite a system for luring birds. They have leaves the size of a plate. The platelike leaves contain a very fragrant juice, and the fragrance naturally attracts birds from far away. As soon as the bird arrives and sits on the leaf, the leaves from all around close in on the bird, press it, and the tree sucks its blood.

Now it is difficult to accept that the tree is not exercising a choice. It certainly is, and it is making some plans as well: it is on the lookout for something. Animals make even greater choices -- they run, they move swiftly. Nevertheless, as compared to the choices made by man, their choices are very ordinary.

Man faces much greater choices because his consciousness is much more evolved. He chooses not only through his body, he chooses through his mind as well. He not only chooses to travel on earth, he also chooses to travel vertically, in space. That too is within his power to choose.

Although this area has not been researched yet, I feel, however, that in the near future science may discover there are trees which have suicidal tendencies -- trees who may not be choosing to live, who may be wanting to stay short in the dense forest and eventually die. This is yet to be discovered.

Among human beings we can see clearly that there are people who are suicidal -- they don't choose to live; they keep looking for ways of dying. Wherever they see a thorn, they rush towards it like a madman;

flowers don't appeal to them. Wherever they see defeat they are drawn towards it as if hypnotized, but when they see victory they look for scores of excuses. People find thousands of arguments against the possibility of growth, but where they are certain of decay people keep moving head on in that direction.

All choices are open to man. The more conscious man becomes, the more his choices will lead him towards happiness; the more unconscious he is, the closer he will move towards misery. So when I say to you, you will have to make a choice.... There are ways to become vapor, but you will have to reach to the point where vapor comes into being. There are ways to become ice, but you will have to come to the point where ice comes into being. There are ways to live, but you will have to explore the order of life. There are ways to meet death, but you will have to find the order of death. The choice is yours. Furthermore, you and nature are not two separate entities -- you *are* nature.

So what this means is, nature's multidimensionality is of two kinds. Mahavira has used a term which is worth considering. The term Mahavira has used is *anant-anant* -- infinite infinities. There is already a word anant, infinite; it means infinite in one direction. The word anant-anant means infinite in infinite directions. It is not that the infinity is only in a couple of directions -- it is in all directions; there are infinities in all infinities. So this universe is not just infinite. Rather, one should say the universe consists of infinite infinities.

What I am saying is, first, there are infinite directions, and nature provides the opportunity for all of them. There are infinite choices and nature makes all of them available too. There are an infinite number of people who are indeterminable parts of nature itself. And each one has a free choice whether to choose or not to choose. All of this, however, is not being controlled from above -- it is regulated from within.

This infinity, or one should say this infinite infinities, is not like someone pulling an ox forward with a rope tied around its neck. Nor is it like someone lashing and shoving the ox from behind. Rather, it's like spring water which has burst forth through its own inner power and is flowing. Neither is anyone pulling it forward, nor is anyone pushing it from behind; neither is anyone giving it a call, nor is anyone forcing it to move ahead. It has a tremendous power, tremendous energy. And what is the energy doing? It is bursting forth, it is flowing. That's its inner expansion.

So there are infinite dimensions, infinite choices, infinite parts making choices. But there is no controller-type God supervising from above. There is no God sitting above and giving directions; there is no engineer. Rather, the infinite energy within is the only source that causes everything to expand.

So there are three planes. One plane consists of the state of unconsciousness, where, because of unconsciousness, whatsoever happens just happens. The choice is almost none. The second plane, where choice exists, is the human plane, the plane of consciousness. Here, whatsoever happens, happens because of our choice. Here, we can't hold anyone else responsible for it. If one is a thief, it is his choice; if one is honest, that too is his choice. On this plane whatsoever one is, it is ultimately his choice. On the human plane whatsoever occurs, it is because of choice. Since this plane consists of the state which is half-conscious and half-unconscious, we occasionally choose things we don't want to choose.

This is very interesting. To say that we occasionally choose things we didn't wish to choose in the first place sounds very contrary, but in fact we do so every day. You don't want to get angry, but you do get angry. What does this mean? It means that the anger arises from your unconscious part, while the thought about not wanting to be angry comes from the conscious part of you.

Your conscious part says, "Don't be angry," while the unconscious part goes on being angry. You remain divided in two. One half of you is joined with the lower world -- the world of rocks and mountains where everything is in a state of unconsciousness. The other half is awakened. It is filled with consciousness and is connected to the world that lies ahead -- the world of wholeness, the world of the divine, where everything is fully conscious. Man is in between, and that's the reason he is in a state of tension.

It would be better if we say man is the tension itself -- half of him being pulled to one side, half to the other. In other words, he does not have any individuality. He is schizophrenic. He sleeps at night and becomes part of nature; he wakes up in the morning and begins his journey towards the divine. When he is in a rage he is blind with anger; when he works on a mathematical problem, he does so with great awareness.

No one has been heard to say, while doing arithmetic, "I wanted to add two and two to make four, but I added them up as five." But as far as anger is concerned, a man admits he didn't want to be angry and yet became angry. Obviously there does exist a gap between the state of anger and finding the solution to an arithmetic problem. Perhaps arithmetic is a part of our awakened state, while anger is a part of our unconscious state. This is the reason why man is in continuous anxiety, why he is always plagued by

worries, tension, anguish. He is always in misery. He does what he does not want to do, and he cannot do what he really wants to do. This is how he is always in tension. Man is swinging like a pendulum all the time -- sometimes to the left, sometimes to the right. That's why you can't trust him -- now he is to the right, now he is to the left. You can't be sure about him because the man moves back and forth like the pendulum of a clock.

Beyond the human plane lies the third plane -- that of total awakening. There is no choice on this plane either. However, there is a difference between the state of no-choice of the first plane and that of this plane. The first plane consists of the unconscious state. The chooser is not present, hence there is no question of making a choice.

What can a man who is asleep choose? He will continue to remain asleep. Even when his house is on fire he won't be able to decide whether to stay in or go out until he wakes up. There is no choice in the world of unconsciousness, because the chooser is asleep.

The world of consciousness, of awareness -- which I call God -- is the awakened state of nature. As soon as a man enters this fully awakened world, there is no more choice here as well. Choice is not there because the man is fully awake. He unquestionably sees that which is right, hence he has no reason to choose. The situation for choosing arises only when things appear hazy; that is, when one is in a quandary, whether to do this or that; when one is caught in the situation of either/or. This shows he is unable to see clearly; everything looks hazy to him. Both things seem worth doing, and both things don't seem worth doing as well -- hence the choice.

If one is able to see precisely what is worth doing and what is not, then where is the question of choosing? Then all choosing ends. Then one does what is worth doing and leaves what is not worth doing. Hence, on this plane a man cannot say he did something he never wanted to do -- the question doesn't arise. He can't even say, "I regret what I have done," because the question doesn't arise at all. He cannot even say he committed a mistake which he never should have -- that too is out of the question.

There is no choice involved in what a fully awakened person does. He acts only upon what he sees, upon what is worth doing. It is not that he feels he has to do it. Whatsoever needs to be done, it happens. So there is neither any choice on the plane of total awareness, nor any choice on the plane of total unconsciousness.

Choice exists on the human plane, which consists of half consciousness and half awareness. Here it is all up to you -- you can go in either direction. You are standing in the middle of the bridge -- you can either turn back or move ahead. It always looks easier to turn back. Why? -- because the place to which we return is known territory. We come from there; the place does not hold much of a threat. The terrain is familiar. Moving ahead always looks dangerous because we don't even have any sense of direction.

That's why man drinks, becomes unconscious, regresses. This shows he is giving up on being a human. This way he makes it evident, in fact, that, "I want to get out of the bother of choosing. I want to reach a point where one doesn't have to make any choice. I want to remain in a state of stupor -- where I may remain lying in a gutter, languishing on the roadside, talking filthy if I want to, not talking filthy if I don't want to. I want to be in a condition where whatsoever is happening is happening, where I don't have to make any choice."

So man arrives at a point where he no longer has to bear the tension and burden of making a decision. Hence all the intoxicants pull man back from the bridge. They call him, "Come back, you were fine in your previous location." You will have to raise consciousness in order to move forward, because as you move ahead on the bridge, you'll become more and more aware -- only then will you be able to advance.

Moving ahead means only one thing: become more and more aware. This too is a matter of choice, and it is up to you and up to everyone else what to choose. You can't make anyone else responsible for it, because there is no one sitting up above who can be blamed for causing you to make a wrong choice. There is nobody up there. The sky is empty. There is no god or goddess, no divine being sitting up in heaven whom you can drag into the court and say, "We were moving along on a right path; you made us go astray a little." You won't be able to say, "Things would have worked out better had you kept yourself out of it."

There is no one you can address like that; hence there is no way to do it. Ultimately the individual is responsible. He is responsible for the good as well as the bad. There is no one else you can hold responsible, who can answer why a certain thing happened -- there is no one at all.

Of course those who have gone ahead say, crying loudly, "Don't turn back in fear, because much joy lies ahead of you. Once you reach there, all worries, all restlessness, all misery comes to an end." They say this, shouting aloud, but their voices sound strange to us because the place from where they speak is unknown to

us.

"How can we attain bliss?" is how it appears to us. If, advancing this far, so much pain has been our lot, how much more of the same will not come to us if we move even further ahead? So a man feels he should turn back to where misery did not exist. Everyone says how blissful childhood was, so if man could, he would immediately return to the state of childhood. Since he cannot, he stays where he is.

Man says there was no misery in childhood. He may even go a step further and say, "It was so blissful being in the mother's womb." If he could, he would love to be back there, but he cannot. So he moves on ahead. We can choose to regress in life; we can return to the unconscious state; we can find ways of becoming unconscious -- if that's what we want.

We don't even understand the language of the voices that come from afar because we have no idea what bliss is. We don't even know what sort of thing it is that people call bliss. We are familiar with what misery is -- all too familiar, as a matter of fact. We also know the more we tried to attain happiness, the more we found misery. Now we are afraid lest, in our quest for bliss, we land ourselves in more trouble.

Since we came across more misery trying to find happiness, we take the state of bliss to be more or less similar to the state of happiness -- perhaps as a little more intense state of happiness. But we are afraid of facing trouble as well. The fact remains that in attempting to gain happiness we encountered pain, so now, in an effort to find bliss, the fear is we may have to face even more trouble, even greater misery. So we hear these voices coming from far away, and with folded hands we salute and say to the people of the other shore, "You are gods, you are *avataras*, you are *tirthankaras*, you are great! We will worship you, but we want to go back!"

We are afraid of the unknown. The fear is we will lose whatever little happinesses we have collected; they seem to be dropping away as we move ahead. The reason is we have built our houses on the very bridge that was only meant to be crossed. We have started living there. We have settled down there, we have turned it into our living room. Now when someone tells us to move ahead, we feel worried about losing the things we have gathered around us. It becomes obvious that moving ahead means leaving behind whatsoever we now have.

So we say, "Let the time come. When I am old, when death is at hand, when all I have begins to drop, that's when I will come forward right away. Then there won't be anything to worry about." But the closer we come to death, the stronger the grip becomes. As death approaches we close our fists more tightly. That's why an old man becomes utterly miserly; a young man is never so miserly.

An old man becomes a miser in every way. He holds tight. At the time of his departure the old man becomes paranoid lest everything he is holding on to might slip through his hands. He holds his possessions firmly, lest his grip loosen. This very clinging to things so firmly turns one into an ugly old man; otherwise, the beauty and grace of an old man can be matchless.

We are aware of beautiful children and we know of less beautiful young people, but beautiful old men are very rare to find. Only once in a while does one come across someone who has grown into a beautiful old man. Otherwise, ordinarily, with the increasing miserliness and holding fast to possessions, everything starts becoming uglier and uglier. An open hand looks beautiful, a closed fist looks ugly. Freedom is beautiful, attachment is slavery.

Everyone thinks he will give up his attachments sometime in the future, at the right opportunity. He waits until the last moment and lets go only when death finally snatches everything away. Since man never likes to let go of things, it hurts when they are taken away. There is no pain in parting with things voluntarily.

Now this whole matter of moving ahead is essentially our own choice. An impetus can be given towards making this choice; there are laws for that too. The bridge is already there; it is natural too. Do you see my point? The bridge is ready to take you forward too; it allows you to go ahead. This too is nature. And the bridge is ready to provide you passage to move backwards. This too is nature.

Nature is prepared to greet you under every condition. On all her doors is a 'Welcome' sign -- which is dangerous too. Not a single door has a sign, 'No Admission'; each and every door has a 'Welcome' sign. Hence the choice is in your hands. It's sheer compassion on the part of nature that it does not prevent you from entering any door. You are free to go wherever you feel like. The door to hell says 'Welcome', and so does the door to heaven. Which welcome sign to choose is ultimately your decision. In that case you won't be able to hold nature responsible for putting out the welcome sign. Nature has put the sign everywhere. Nature had no problem, it did not create any hindrance.

To welcome means to allow freedom. That means, intrinsically, nature is absolutely free. We are a part

of nature, hence we are absolutely free. We *are* doing what we want to do. Nature is assisting us in all our actions, but the choice is always ours. Don't misunderstand me when I say the choice is ours because, essentially, we are part and parcel of nature. Putting it in ultimate terms, it means we are the infinite possibilities of nature itself; we are the infinite openings of nature. Basically it is nature which, seeking through its infinite parts, knocks on its infinite doors -- chooses, wanders, goes astray, and reaches.

But this is a very circular way of putting things -- there are no nooks and corners. And the problem is that all the ways of nature are circular -- none of its modes is angular, none of its courses is square. All its stars, moons, planets and satellites are circular. Their movements in space are circular. The entire system in nature is circular. This is the reason we find the circle used in many religious symbols. So nature is a circular phenomenon. You can start from anywhere and reach anywhere you like -- the choice is always yours.

Once it is understood that the choice is always yours, then one can use the laws of nature in a right manner. For example, while walking on the street you also make use of the law of gravitation. If the earth did not have gravity, you wouldn't be able to walk on the earth. By the time you lift your other foot, if the first foot did not remain steady on the ground and were to lift on its own, where would you end up? Where would you stand? When you lift your left foot, the earth holds the right foot -- that's how you are able to lift your left foot. The earth holding the right foot is responsible for your left foot lifting. Should the right foot also lift at the same time, you've had it! While the earth holds the right foot, you lift the left foot. You put the left foot down and nature holds it until you have lifted the right foot.

This is how gravity works. But gravity also works when a man jumps from the roof. At that moment the earth welcomes him and pulls him down too. Just as the earth pulls the left and the right foot, it pulls the jumping man too. Now, when the bone of the falling man hits the ground, it breaks. We complain, "What kind of nature is this? It broke the poor man's bone!" But nature simply does its job. It says, "Welcome to you, come and get your bone broken."

The same law works. The same gravity which helped you walk will break your bone and make you a cripple. Nevertheless, you won't be able to hold it responsible, because nature merely does its job. It does a totally perfect job; it never falls short. It's faultless. Whether you move your feet, or break your neck -- whatsoever you wish to do, the law of nature works as always. Keeping this law in mind, you have to choose whether you wish to break your bone -- then you may jump from the roof. If you wish to walk, you will need to lift your feet appropriately. You will have to watch that you don't go against the law of nature.

To me, science has only one meaning. The application of science does not mean we have conquered nature -- there is no way to conquer nature. Science only means that we have discovered certain ways and means of living in accord with nature. That's all it means. Put conquering aside. The question is, who is going to conquer whom?

The fact is, we have discovered the ways of living in accord with nature. For example, nature was willing to run this fan a long time ago. We took so long to put the fan in the right place and make it work. Do you follow me? The breeze was always ready to blow from outside. We prevented it by raising the wall; we did not make a window. But if you did make a window, would that mean you conquered the breeze? You simply gave way to the breeze. The breeze was always ready to pass through.

Our being able to run the fan and burn the light with electricity does not mean we have found victory over nature. We simply learned the way to be in agreement with nature. Now we fix our bulbs and switches, lay out electric wires in such a way that electricity can pass through them. In fact, electricity was always ready to pass through them. Our act simply amounts to opening the window.

Science stands for the search for nature's laws favorable to the external world. Religion stands for the search for nature's laws agreeable to the inner world. There are certain laws of nature that exist in the outer world. If we conform to these laws, nature becomes agreeable; if we go against them, it becomes disagreeable. In a way it is wrong to say nature becomes agreeable or disagreeable; the right way to put it is whether we are able to take nature's help or not. Rather, one should say that if we conduct ourselves in a manner that nature can be helpful to us, we stand to gain from it. If we conduct ourselves in a manner that nature cannot be helpful, we stand to lose from it.

For example, you are walking with an umbrella over your head and the wind is blowing against you. Now if you bend it forward, no harm will be done, but if you place it backward on your shoulder, the wind will turn it inside out. Here nature will not be at fault. You did not place the umbrella agreeably to the wind -- that's all you'll be accountable for. In both instances nature was working in the same way. It was pressing against the umbrella when you bent it forward, but its force was towards you. It also pressed against the

umbrella when it was resting on your shoulder, but this time it was being pressed away from you. So although the pressure was the same, the difference was in how you had positioned the umbrella.

Similarly, there are inner laws of nature too. A man who lives with anger has his umbrella resting on the shoulder. Now that will cause him difficulty -- all his inner umbrellas are bound to fall apart. A person who spreads love is placing his umbrella forward; he is being agreeable to nature.

One who has learned how to love has actually mastered one law of the inner science. He has learned that love brings agreeability, harmony in the inner life; whereas anger creates discord, disharmony within. This is very much like the law of gravity. In anger you break your leg, in love you mend it. Nature is willing to work in both instances, depending upon what you wish to do. In anger, man wants to jump from the roof.

Meditation is the ultimate agreeability of the inner life, the uttermost harmony, the most profound of all.

Meditation means that, from within, one is now in complete harmony with the ultimate law of life. The word Lao Tzu has used for it is beautiful. He calls it Tao. Tao means the law. Or the name given by the Vedic seers is also appropriate. They call it *rit*. Rit means the law. Similarly, *dharma* also means the law. Dharma means your inner nature, the law. Dharma means: if you act according to the law, you will attain happiness. *adharma*, an unrighteous act, is that which would go against the law and cause you unhappiness. This is the principle of inner science.

Meditation, in the ultimate sense, in the innermost sense, means to be agreeable -- agreeability. In other words, one who is agreeable in every way, one who is nowhere in conflict with life; one who is at no point separate from life; one who has become harmonious with all the laws of life, he attains to the ultimate truth, the ultimate life, the ultimate bliss.

We exist under the same law too. But fighting against the very law, we end up in ultimate bondage -- fighting against the very law. It's kind of like this: there are people who understand the value of gold and make ornaments out of it, and there are others who do not understand its value and make shackles out of it. There is a law that works on gold. There is a law that governs the moulding, the casting of gold. Now whether you make ornaments or chains is entirely up to you.

One who totally establishes one's agreeability with the inner law of nature attains dharma. One who totally comes to an agreement with the law of nature in the outside world attains *vigyana*. These words are so beautiful they are worth understanding.

What is achieved through dharma we call *gyana*. What is gained through science we call vigyana. Both words are very meaningful. We do not use any prefix before *gyana*, we do not put any adjective before it. Vigyana means a specialized knowledge; gyana means just knowledge, natural -- not any special knowledge.

Religion means having an understanding of how to become spontaneous, how to be one with the inner nature of life. Hence, it is just knowing -- not a specialized knowledge. Vigyana is a specialized knowledge. It has to explore each and every direction in order to find out what would be agreeable to this law of nature and that law of nature. There are millions of laws working in the outside world.

Obviously, the more you go inside, you ultimately end up with only one law. And the laws keep on increasing as we move more and more in the outer world. It is like drawing lines away from one point. They will be one at the point of origin, but as they move away from the point their number will go on increasing, their distances will go on increasing. This is similar to the sun rays that spread all around. They are one on the sun, but in moving away from it, the one becomes two, four, a thousand, millions, and billions -- they go on spreading. Their distances become greater and greater.

Vigyan, science, is a specialized knowledge -- knowledge of each and every ray, hence specialized. Once science gets hold of one ray, it will find out all about it. As I was telling you yesterday, science means to know more and more about less and less. But in that case the ray will keep on becoming thinner and thinner -- the greater the distance, the narrower it will be. That's why science becomes more and more narrow.

Religion expands, it becomes more and more vast, it keeps on becoming formless until *advaita*, nonduality, oneness remains at the end. Then there won't be two left. Hence, I say to you, there can be many sciences, not many religions. Religion can only be one because it is knowledge -- not a specialized knowledge.

If we understand this, then it would mean that the laws exist, that we exist, and what we do with the laws and with ourselves -- that capacity to choose -- also exists. Whatsoever we do, we have the capability of living it through as well. Now, this is the way it is. One who is intelligent, however, continues to work towards enhancing the direction of bliss. One who is determined to choose stupidity continuously goes on

diminishing the capacity to attain bliss. There is no one up there to be held responsible; the entire responsibility rests with man.

Hence my emphasis on sadhana, and my telling you repeatedly: get on with it, take a jump; the laws are firmly rooted. You are already on the diving board, but just standing there. The ocean is waving down below. You *can* take a jump. The sun is hot, the heat is intense, you are sweating, and the cool ocean is rolling below. You can, of course, take a jump and be in cool waters. You are standing on the diving board. If you are willing to jump, the diving board is ready to help you; it has springs, they can toss you below. But you are standing there sweating in the sun. The diving board, the springs, are shedding tears beneath you. If you care to take the jump, they are anxious to help you. But since you are not taking the jump, the diving board is quiet. The cool ocean down below is watching you sweat.

Given this state of affairs, you will have to choose decisively, you will have to make the decision. It is fine if you wish to wait, there is no problem. But make a decision: "I want to wait. I don't want to be in cool water, I want to stand in the heat, I want to sweat. I don't want to jump, I'll stay right here." Make this your choice and then wait. I believe, if you did this, then even that decisive act would show you have grown. At least you made a decision.

But you are a very strange type of people. You say, "We don't want to jump in the ocean. We would like to enter the cool water; we know the sun is hot and we are sweating profusely, but we can't take a jump right now. We do wish to jump, to leap forward, but please wait. How can we rush into it? We will do it tomorrow, or the day after."

This stops your growth. By and by it makes you inert; you get stuck in the place where you are. You become used to this sweating, the heat, and to the nonsense that you would like to jump -- but tomorrow. You will say the same thing tomorrow as well, that you would like to jump the next day. Then you will get used to saying this, you will keep on repeating the same thing, and all the laws of nature will wait patiently. The sun will continue to shine, he will welcome you and invite you to enjoy him. While we go on sweating, the ocean will keep calling, "Come if you like, it's your pleasure. The cool waters are ready to receive you." The diving board will keep saying, "I am ready to bounce, but you need to make a choice first -- you need to take off." This is how the situation is.

In my view, the real harm is not because of the fact that you are suffering from misery, it is due more to the reality that your misery is not the product of your decision. Suffer decisively! The suffering should be your decision too. If one wants to steal, then he should do so decisively, by becoming a thief. He should make it clear, "I intend to be a thief, and I want to say to all the holy men they should stop all their nonsense. It is of no use to me; none of their talk has any meaning for me. If they want to be holy, then let them be. I have decided to be a thief."

So remember, compared to a person who has become a holy man without his own decision, a man who has become a thief through his own decision would live a far superior life. ... Because the decision enhances his consciousness, the decision lends weight to his being, the decision raises his level of responsibility. When he makes the decision he becomes responsible. Being himself the decision-maker, when he decides, when it becomes his own choice, will is created. And when will is created, the consciousness is awakened. Then it can't remain asleep any longer.

Your making the decision alone will bring an end to the state of unconsciousness, because a decision cannot emerge in an unconscious state. Lacking decisiveness, you will simply go on drifting here and there, pushed by the society. The father enrolls you in a school, so you go there. The mother finds you a job, so you take that job. The wife asks you to stand on your head, so you stand on your head. Then the children surround you; you are more and more confined. You are just pulled and pushed from all sides. So if you stay indecisive, the state of unconsciousness will become more and more condensed.

There is no harm if one has to make a decision -- even for the wrong reasons. As I see it, there is only one wrongdoing -- not to make a decision. And there is only one virtue -- to be decisive. So be decisive. It doesn't matter if you decide to be a thief, but make the decision with a total mind -- then you won't stay a thief for long. One who decides with a total mind attains so much consciousness that he can no longer steal. He comes to such understanding that to him stealing seems foolish.

Even when people become holy men or women, they do so because they are somehow pushed into it. Somebody's wife dies and he turns into a holy man. A woman's husband dies and she ends up being a holy woman. A man files bankruptcy and becomes a holy man. Someone's father is about to become a renunciate; the son has no choice but to follow his father -- the father initiates him too. Now this is meaningless, this doesn't serve any purpose. A decision must be there. For one who lives decisively every

moment, his consciousness will continue to grow every moment. Make decisions in small matters, and learn how to stick to them.

Let me mention something briefly, and then we will conclude this talk. Gurdjieff used to have his followers go through a small experiment. As such, it was a very small exercise, but it used to prove very effective in raising consciousness. It was called the stop exercise. For example, if Gurdjieff were to address people sitting here, all of a sudden in the middle of the talk he would say "Stop!" It would mean everyone sitting here would freeze -- your hands, head, legs, the whole body would remain motionless, like a statue. He would keep watching, and if anyone moved he would say, "Can't you muster enough will to stay as you are for a while?"

It so happened that once, along with his followers, he was experimenting in Tiflis. They were staying in a tent outside the village. A canal was situated nearby. It was dry at the time; the water had not run through the canal yet. Three of the seekers were crossing the dry canal when suddenly Gurdjieff called from inside the tent, "Stop!" All the three stood in the middle of the canal, motionless. Meanwhile, somebody released the canal waters. The canal began to fill up, while Gurdjieff stayed inside the tent. The seekers stood there, unmoving.

Dauntless, the three remained until the water reached their waists. As the water began rising further up, they became worried. They couldn't utter a word because that would have meant breaking the "Stop" command. Gurdjieff was still in the tent; they were not sure whether he even knew the canal was filling up. Perhaps he didn't even know his disciples were standing in the middle of the canal. They couldn't figure out what to do. They kept their courage until the water came up to their necks. When it began rising even further, one of them exclaimed, "This is foolishness!" and jumped out of the canal. The second one held out until the water reached his nose, in the hope Gurdjieff might call off the stop exercise. Then he felt it was dangerous to hold on any longer, and he jumped out of the water too.

The third young man stood there without budging. The water went over his head. Gurdjieff came running from the tent, jumped in the canal and brought the man out. Gurdjieff asked how he had felt inside at that moment when the water went over his head. He said, "The thing I was waiting for happened. But it happened only when I stood firm in my resolve. The consciousness I attained to when the water went over my head was simply the ultimate. Now I don't need to learn anything further -- my resolve has come to its completion!"

This man stood firm in his resolve even in the face of death. Gurdjieff said, "This was all planned by me. I had the canal water released. I wanted to see if you were capable of something more than merely stopping the movements of your hands and feet." He dismissed the other two seekers and told them never to think of coming back -- never at all. He told them they didn't have any business there.

The greater the intensity of will, the more profound the feeling of resolve, the more one's consciousness comes closer to being total. If you show your absolute will even for a single moment, that very moment you attain to a total consciousness. All the preparations are geared toward attaining this total consciousness; they are meant for creating that absolute will.

Hence, in my view, it is always good to make a choice. If God is having us dance like puppets -- making some as sinners and others saints -- then the whole thing becomes useless, absolutely useless. Not only does everything become useless, even God himself turns out to be very foolish. What kind of craziness is this? If God alone is the decision-maker, and if he alone creates someone good and someone bad -- makes one man Rama and the other Ravana -- then what's the point? Then everything becomes nonsense, carries no meaning.

No, the individual is the decision-maker -- there is no one imposing a decision on you from above. The moments when the decision comes from within you are the moments of awakening. Twenty-four hours a day, a seeker will look forward to making even ordinary decisions -- it doesn't matter how insignificant they are. One should remain in search of making just minor, very ordinary decisions.

Right from the morning you should be continuously anxious to find opportunities for making decisions. And whenever such opportunities arise.... The opportunities come your way all the time, all kinds of opportunities.... If you can make decisions every moment, in a few days you will find your consciousness shooting up within you like an arrow. You will find it rising, gaining speed every day, simply through very ordinary decisions.

What we have named as sacrifice, austerity -- and who knows what other foolish words -- are all nonsense. If ever they had any validity, if ever any man had even made a meaningful application of them, that meaningfulness lay in their will. Someone decides, for example, that he will not eat for a day. Now, the

value of this does not rest as much in the act of not eating, as it does in his coming to a resolution.

If this man eats even once in his mind, the whole thing is finished, it becomes totally useless. Not eating means not only abstaining from eating physically, but even mentally. If a man could mindfully stay without eating food for twelve hours, he would have gone a long way in maintaining his resolve. Not eating is not significant by itself -- it simply works as a peg for the man to hang his will on. After twelve hours the quality of his being is sure to change.

When I see a man has fasted for years and yet the quality of his being has not changed, I know he must have been eating in his mind, otherwise the quality would have changed. He has been fasting all through his life -- going through this fast and that fast -- and yet nowhere does he show any change of quality. The man has remained the same. He is like one who sets a lock and then comes back again to check whether it is locked or not.

I know such a man. He lives across from my house. He fasts, worships regularly, but he is a man of such poor will. I have watched him many times. He will lock his door, walk ten steps, then come back and shake the lock to be sure. I asked him, "Why do you do this? You locked the door yourself!"

He said, "Often I am not sure whether I locked it or not, so I come back to double check. And what's the harm in checking at least once?"

I said, "Having already checked once, doesn't it occur to you the second time whether or not you have indeed gone back once and seen to the lock?"

He said, "How did you know? It does occur to me indeed. Not only once but twice, even three times I feel like going back and checking the lock -- but I feel embarrassed to do it."

Here is a man who fasts, but he does not know what fasting means. The purpose of fasting is to bring decisiveness, to bring a decision-making power. Having made the decision once, a man should not turn back. And whosoever makes such a decision -- which proves to be a point of no return -- in the life of such a man nothing remains asleep, everything is awakened.

And Now, And Here, Vol 2

Chapter #12
Chapter title: The Distance Makes the Difference

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IN ORDER FOR ONE TO STAY AWAKE AT THE TIME OF DEATH, OR IN ORDER FOR ONE TO SUCCESSFULLY EXPERIENCE A CONSCIOUS DEATH IN MEDITATION, PLEASE EXPLAIN IN DETAIL HOW A SEEKER SHOULD WORK ON THE FOLLOWING: THE BODY SYSTEM, THE BREATHING SYSTEM, THE STATE OF BREATHING, THE STATE OF ONE'S BEING, CELIBACY, THE STATE OF ONE'S MIND.

Before one can remain conscious in the moment of death, first one needs to prepare to stay conscious in pain and suffering. Ordinarily, it is not possible for one who becomes unconscious even in misery to stay awake at the time of death. One needs to understand what it means to become unconscious when in misery.

That will make one understand what it means to be conscious in misery too.

Becoming unconscious when one is in misery means one has identified oneself with the misery. When you have a headache, you don't feel any distance between the headache and yourself; you don't remain just a distant watcher. Rather, you feel as if *you* are in pain. When you have a fever, it doesn't feel as though the body is hot, somewhere at a distance from you, instead you feel as if *you* have become hot. This is identification. When your foot is hurt and wounded, you don't feel just the affected foot; rather, you feel as if *you* are hurt and wounded.

Basically, we don't feel any distance between ourselves and our bodies. We live identified with the body. When hunger arises, one doesn't say his body is hungry and he is aware if it, instead he says, "I am hungry." But this is not the truth. The truth is, the body is hungry and he is aware of it. He is simply the center of awareness -- continuously aware of whatsoever is happening. If there is a thorn hurting the foot, he knows it; if there is a headache, he knows it; if the stomach needs food, he knows it.

Man is consciousness, consciousness which is continuously aware. He is not the experiencer, he is simply the knower. This is the reality. But our state of mind is not that of the knower, it is that of the experiencer. When the knower turns into being the experiencer; when he knows not, but rather becomes identified with the act itself; when he does not remain a witness watching from a distance, but rather becomes the participant in the act, that is when the identification takes place. Then he becomes one with the act. This identification prevents him from waking up, because in order to be awake, in order to be aware, a certain distance is required, a space is needed.

I am able to see you only because there is a distance between you and me. If the whole distance between you and me were to be removed, I wouldn't be able to see you. I am able to see you because there is a space between us. If this entire space were somehow eliminated, it wouldn't be possible for me to see you. My eyes can see you, because there is a space in between but my very eyes are unable to see themselves.

Even if I need to see my figure, I have to become the other in a mirror; I have to be at a distance from myself -- only then can I see my reflection. Seeing the reflection in a mirror means my image is at a distance, and now it is visible to me. All that a mirror does is present your image at a distance from you. The intervening space thus created enables you to see.

In order to see, a distance is needed. For one who lives identified with the body, or thinks he is the very body, there exists no distance between him and his body.

Once there was a Mohammedan mystic called Farid. A man came to see him one morning and raised the same question you have asked me. He said to Farid, "We have heard that when Jesus was crucified he did not cry out, scream, or grow miserable. We have also heard that when Mansoor's limbs were cut off, he was laughing. How can this be? This is impossible."

Farid didn't say a word. He laughed, and from the coconuts offered to him by his devotees, he picked up one that was lying nearby and gave it to the man. Farid told him, "Take this coconut. It is not ripe yet. Break it open, but make sure you keep the kernel from breaking. Break the outer shell and bring me the unbroken kernel."

The man said, "This is impossible. Because the coconut is unripe, there is no space between the kernel and the outer shell. If I break open the shell the kernel will break too."

Farid said, "Forget this coconut. Here is another. Take this one, it is dry. There is a space between its kernel and the outer shell. Can you assure me you can break only the shell and leave the kernel intact?"

The man said, "What's so difficult about this? I will break the shell and the kernel will be saved without any problem."

Farid said, "Tell me why the kernel will be saved."

The man replied, "Because the coconut is dry, there exists a distance between the shell and the kernel."

Farid said, "Now don't bother about breaking open the coconut; set it aside too. Did you get your answer or not?"

The man said, "I was asking you something else, and you have gotten me into talking about a coconut. My question is, why didn't Jesus cry out when he was crucified? Why didn't he weep? Why didn't Mansoor writhe in pain when his limbs were cut off? Why did he laugh? Why did he smile?"

Farid answered, "Because they were dry coconuts, while we are wet coconuts -- there is no other reason than this."

The reason why Jesus didn't weep when crucified, and Mansoor didn't suffer pain, but rather laughed and smiled, is because they had totally disidentified themselves with their bodies. There was no other reason than this. It was not really Jesus who was being crucified. Jesus was watching his body being crucified from

within, and this he did from the same distance as the people standing around him -- outside, away from his body. No one from the crowd screamed, none of them cried, "Don't kill me!" Why? -- because there was a distance between them and Jesus' body.

Within Jesus too, there was a distance between the element that watches and his body. Hence Jesus also didn't cry out, "Don't kill me!"

Mansoor's limbs were amputated and he kept laughing. When someone asked him, "What makes you laugh when your limbs are being cut off7" Mansoor said, "I would have cried had you dismembered me, but it is not 'me' you are chopping off; the one you are doing it to, you fools, is not me. I laugh at you because you are taking this body to be Mansoor's, just as you take the bodies you are in to be your authentic selves. You will obviously suffer painful deaths. What you are doing to me is nothing but a repetition of the mistakes you have committed in treating your own selves. Had you been aware you are separate from your bodies, you wouldn't have tried to cut my body. You would have known that you and your body are two different things. Then you would have realized that by cutting up the body, Mansoor is not cut."

The greatest preparation for entering death in a conscious state is to first enter pain consciously, because death does not occur often, it does not come every day. Death will come only once, whether you are prepared for it or not; there cannot be a rehearsal for death. But pain and misery come every day. We can prepare ourselves while going through pain and suffering -- and remember, if we can do so while facing them, it will prove useful at the time of death.

Hence, seekers have always welcomed suffering. There is no other reason for it. It is not that suffering is a good thing. The reason is simply that suffering provides the seeker with an opportunity for self-preparation, self-attainment. A seeker has always thanked God for the suffering he undergoes, for the simple reason that, in moments of misery, he gets a chance to disidentify himself from his body.

Remember, sadhana, spiritual discipline, is a little difficult to follow when you are happy. It is easier when you are miserable, because in moments of happiness one doesn't want to have even the slightest feeling of separation from one's body. When you are happy the body feels very dear to you; you don't feel like being detached from it for even an inch.

In moments of happiness we move closer to the body; hence it is not surprising that a seeker of happiness becomes a materialist. It is also not surprising if a person who is continuously seeking happiness believes himself to be nothing more than his body, because in happy times he begins to exist like a green coconut instead of a dry one -- the distance between him and his body continues to narrow down.

In moments of pain one wishes he were not the body. Ordinarily, a man who takes himself to be nothing but the body also wishes he were not the body when his head hurts or when his foot is injured or when his body aches. He tends to agree with monks all over the world who go about saying that, "It would have been better if I were not the body." Feeling the pain in his body, he becomes eager to somehow find out he is not the body too. That's why I say to you, the moments of pain can become moments of spiritual discipline, they can be turned into moments of sadhana. But ordinarily, what do we do?

Ordinarily, during times of suffering, we try to forget pain. If a man is in trouble, he will drink alcohol. Someone is in pain and he will go and sit in a movie theater. Somebody is miserable and he will try to forget his misery with prayers and devotional songs. These are all different ways and means to forget pain.

Someone drinks; we can say this is one tactic: someone goes and watches a movie, this is another. A person goes to a concert; this is a third way of forgetting pain. Somebody goes to the temple and drowns himself in prayers and hymns; this is a fourth strategy. There can be a thousand and one strategies -- they can be religious, non-religious, or secular. That's not a big question. Underneath all this, the basic thing is that man wants to forget his misery. He is into forgetting misery.

A person who is out to forget misery can never wake up to misery. How can we become aware of something we tend to forget? Only with an attitude of remembering can we become aware of something. Hence, only by remembering pain can we become aware of it.

So whenever you are in misery, take it as an opportunity. Be totally aware of it, and you will have a wonderful experience. When you become fully aware of your suffering, when you look at it face to face, not escaping the pain, you will have a glimpse of your separateness from it. For example, you fell, were injured, hurt your foot. Now try to locate the pain inside, try to pinpoint the exact spot where it hurts, and you will be astonished to discover how you have managed to spread the pain over a much wider area, away from the original spot where its intensity is not so much.

Man exaggerates his suffering. He magnifies his misery, which is never actually that much. The reason behind this is the same -- identification with the body. Misery is like the flame of a lamp, but we experience

it as the dispersed light of the lamp. Misery is like the flame, limited to a very small section of the body. But we feel it like the very extended light of the lamp, covering a much larger area. Close your eyes and try to locate the pain from inside.

Remember too, we have always known the body from the outside, never from within. Even if you know your body, it is known as others see it. If you have seen your hand, it is always from the outside, but you can feel your hand from within too. It is as if one were to remain contented with seeing his house only from the outside. But there is an inner side to the house as well.

Pain occurs at the inner parts of the body. The point where it hurts is located somewhere in the interior of the body, but the pain spreads to the outer parts of the body. It is like this: the flame of pain is located inside, while the light radiates outward.

Since we are used to seeing the body from outside, the pain appears to be very spread out. It is a wonderful experience, trying to see the body from inside. Close your eyes and try to feel and experience what the body is like from within. The human body has an inner wall too; it has an inner covering as well. This body has an inner limit too. That inner frontier can certainly be experienced with closed eyes.

You have seen your hand lifting. Now, close your eyes sometime and lift your hand, and you will experience the hand rising from within. From the outside you have known what it is to be hungry. Close your eyes and experience hunger from within, and for the first time you will be able to feel it from inside.

As soon as you get hold of the pain from within, two things happen. One is, the pain does not remain as widely spread as it originally seemed to be; it immediately centers on a small point. And the more intensely you concentrate on this point, the more you will find it becoming smaller and smaller. And an incredible thing happens. When the point becomes very small, you find to your amazement it appears and disappears, goes off and on. Gaps begin to appear in between. And finally, when it disappears, you wonder what happened to it. Many times you miss it. The point becomes so small, that often when the consciousness tries to locate it, it is not there.

Just as pain expands in a state of unconsciousness, in the state of awareness it narrows down and becomes small. In such a state of consciousness the feeling will be that although you have gone through so many painful experiences, although you have lived through so much suffering, yet, in fact, the miseries were not really that many. We have suffered exaggerated pains. The same is true with regard to happiness. The happinesses we have been through were not as many as they seemed to be; we have enjoyed them in an exaggerated form too.

If one were to enjoy one's happiness with awareness, we would find that happiness becomes very small too. If we were to live through misery with the same kind of awareness, we would find it becomes very narrow as well. The greater the awareness, the narrower and smaller the pains and miseries. They become so small that, in a deeper sense, they turn out to be meaningless. In fact, their meaning lies in their expansion. They seem to be encompassing one's entire life. However, when seen through great awareness, they go on narrowing down, ultimately becoming so meaningless they don't have anything to do with life as such.

The second thing that will happen is, when you look at your misery very closely, a distance will be created between you and the misery. In fact, whenever you look at a thing, immediately a distance is created between you and the thing itself. Seeing causes the distance. No matter what we look at, a distance immediately begins to take place.

If you look closely at your misery, you will find a separation between the misery and you, because only that which is separate from you can be seen. Obviously, that which is inseparably one with you cannot be seen. One who is aware of his misery, one who is filled with consciousness, one who is full of remembrance, experiences the misery as somewhere else, and he is somewhere at a distance.

The day a man comes to realize the difference between himself and the misery, as soon as he comes to know his pain is happening somewhere at a distance, the unconsciousness caused by misery ceases to exist. And once a person comes to understand that the sufferings as well as the happinesses of the body occur elsewhere, that one is merely a knower of them, his identity with the body is severed. Then he knows he is not the body.

This is the initial preparation. Once this preparation is complete, then it is easy to enter death with awareness. Not only easy, but it will happen most certainly. As such, we are not afraid of death really. After all, even to be afraid of death, one needs to be familiar with death. How can we feel afraid of something we know nothing about?

So, we have no fear of death really; rather, in our minds death exists in the form of a disease. That's the idea we have of it. When even minor illnesses leave us in so much trouble -- the foot hurts and we suffer so

much, the head hurts and we suffer so much -- what a torture it will be when the entire body will hurt and fall apart!

The fear of death is the sum total of all our illnesses. Death in itself, however, is not an illness. Death has nothing to do with illness -- it is not even remotely connected with it. It is a different matter if illnesses precede death, but there is no cause-and-effect relationship between the two. It is beside the point that a man dies following an illness, but one need not be mistaken and think that illness causes death. Perhaps the reverse is the case.

Because a man comes close to death, he grabs on to illness. No one ever dies of illness. As death approaches, he begins to catch illnesses. As death draws near, his body becomes weak, his receptivity towards sickness increases. He becomes vulnerable, he begins to look for illnesses. The same illness would not be able to affect him were the man closer to life. Perhaps it would not have been able to catch hold of him.

Do you know there are some moments when you are more receptive to illnesses, while there are some when you are not? In moments of disappointment and sadness a person becomes vulnerable to illness, while a man full of hope and optimism becomes unreceptive to it. Even illness does not enter you without your willingness to accept it -- your inner acceptance is needed.

Hence, no matter how many medicines are given to them, those who are of a suicidal mind can never be cured. Their minds remain unreceptive to medications. Their minds go on seeking illnesses, inviting diseases with open arms, but keeping their doors very tightly closed as far as medications are concerned.

No, no one ever dies of illness. Rather, one becomes vulnerable to illnesses because of approaching death. That's why illness occurs first, then death follows. We normally think what happens first is the cause, and that which follows it is the effect. That's erroneous thinking. Illness is not the cause. Invariably the cause is death. The illness is merely the effect.

So the fear of death in our minds is really the fear of illness. First of all, we create the fear of death by adding up all our illnesses. The second thing worth remembering is that all the people we have seen dying, we have not really seen them *dying*, we have only seen them falling ill. How can we ever see anyone dying? Death is such an utterly inner phenomenon, no one can be a witness to it. Think twice before you ever testify to seeing such and such a person die, because it is a very difficult thing to see someone dying. To this day it has never happened on this earth.

No one has ever seen anyone dying. Only this much has been seen: a man fell ill, grew more ill, and more and more ill, and one day it became known that the man is no longer alive. But basically, no one has ever seen *when* a person died. No one has ever been able to pinpoint at which moment a person died, and what exactly happened in the process of dying. The only thing we have seen is a man being set free from life.

We have not seen a boat touching the other shore; we have only seen it leaving this shore. We have seen a consciousness move away from the shores of life, and then after a certain point we have lost sight of it. The body that remains with us is no longer alive, as it was until yesterday, and so we think the man is dead.

For us, death is an inference; it is not an event that occurs right before us. We have seen sick people, we have seen the suffering of a dying man -- the cramping of his limbs, his eyes rolling up, his face deforming, his jaws clenching; we have seen that perhaps the man wants to say something but cannot -- we have seen all this. We have with us the sum of all this; it has become part of our collective mind. Whatsoever has been happening at the time of death over millions of years, we have collected it all. We are afraid of that.

We are also frightened of facing the same difficulties at the time of our death. Hence, man has devised very clever means. He has dismissed the fact of death from the whole idea of life. We create cemeteries outside the town so that we are not reminded of death more often. Really, ideally a cemetery should be created in the middle of the town, because there is nothing in life more certain than death itself: everything else is uncertain. Other things may or may not be. The only thing which one can believe in definitively is death. Death is the most certain thing; no one can doubt its existence.

We can doubt the existence of God; we can doubt the existence of the soul; we can doubt life itself, but there is no way to doubt death. Death is. That which is so certain we have put outside the town. If a funeral passes by, the mother calls her children to come inside the house, because somebody is dead. Actually, if someone is dead everyone should be asked to come out so they can watch the greatest fact of life passing by. Everyone is bound to pass through death. There is no need to deny it. But we are so scared of death we don't even want to mention it.

I have heard.... An old woman came to see a monk and said. "The soul is indeed immortal." Old people often talk about the immortality of the soul for no other reason than the fear of death. That's the only reason why we find such a large number of old folks in temples, mosques, churches. Why aren't young people and children interested in going to these places? It will be a while before they get the news of death. It will take a little time. They can afford to deny death for now; they can forget it for a while.

How can an old man forget death? He gets reminders every day. One day he finds his legs refuse to walk, another day his vision fails, sometimes his ears lose their hearing power. He receives hints from all around that, one by one, parts of his body seem to be giving in to death. Now he begins to rush towards the church, the temple, the mosque. He is not concerned with God; he goes there simply to make sure that, even though what he has understood life to be is coming to an end, will he perish too?

It is strange that societies which believe in the immortality of the soul are more frightened of death than ones which do not believe in the soul's existence. Take our country, for example. For ages we have been firm believers in the immortality of the soul. And yet, no race on earth is more cowardly than ours, no people are more dead than we are.

A nation which proclaims the soul is immortal suffers in slavery for a thousand years. How strange! One wonders how a nation which declares the soul is immortal and which is inhabited by eight hundred million souls, can live in slavery under the domination of three million. Those who believe the soul is immortal, that it can never die, what fear can they have of becoming slaves? What fear can they have of fighting the enemy? What fear can they have of facing death by hanging? How can guns and cannons frighten them? But no, something else is involved here.

Believing in the immortality of the soul is not the same as knowing the immortality of the soul. Believing in it is just a strategy for erasing the fear of death, for falsifying it -- the same as creating a cemetery outside the town.

Every day people open their scriptures and read the teachings on the immortality of the soul so that they can be absolutely sure there is no death, so that they can carry the hope that they will survive -- so there is no need to worry. They assert, "The body will die, but we will still survive!"

Who are you asserting as your existence other than the body? You have no knowledge of it. You announce, "The body may die, I will continue to live," and the fact is you have absolutely no idea who you are other than the body! You don't know what it is that will survive when the body is no more. If you should ever really think, "Who am l?" you will come to know that you know nothing about yourself except that you are the body.

So the old woman said to the monk, "I believe the soul is immortal. The soul is indeed imperishable. What do you say?"

About the immortality of the soul, the monk answered nothing. He merely looked at the woman, took her hand in his and said, "What do you think about death? Not much time is left."

The woman was annoyed. She said, "What kind of ominous talk is this? Please don't say such things. Being a monk, a good man, you should not talk about such ominous things."

The monk said, "If the soul is immortal, then how can death be ominous? Death can be inauspicious only if the soul is mortal."

But the woman continued, "Drop this and talk about something else. Talk about God, talk about moksha. I haven't come to hear you speak about death."

Actually, people go to monks precisely to hear things which can somehow comfort them and alleviate their fears. They want someone who can tell them, "You are not going to die." They want to be told, "You are not a sinner; the soul is eternally pure, uncorrupted. Did you say you are a thief? Forget it, no one is a thief. Did you say you are a black-marketeer? That's all nonsense. Can the soul ever engage in black-marketing?"

The result is, all the black-marketeers gather around monks who keep saying, "The soul is pure, without blemish. It has always been incorruptible, it can never be defiled." And the man sitting in front, an old thief, nods his head in agreement and says, "You are absolutely right, your holiness! How true, your holiness!" He wants to believe, he wants someone to assure him that the soul is absolutely pure, so he can be free from the bother of becoming pure, so he won't have to be worried about becoming impure -- so there will be no more fear.

We need to have a good understanding of the reality on which this mental condition is fundamentally based. We are not afraid of death, we are afraid of illness. And we are afraid to part with what we call life.

For example, you push me out of this house. I have no idea what lies outside this house -- whether there is a big palace, a forest, a desolate place, a desert -- I haven't the faintest idea. I am not sure whether I will be happy or unhappy outside the house. I don't know at all. Although outside the door lies the unknown, yet the fear of leaving the house makes me miserable. The house was dependable, known, familiar. It is frightening to leave the familiar and go into the unfamiliar. The fear is not really of the unknown, because I have absolutely no knowledge of the unknown. The fear is having to leave the known.

You will be surprised, but the mind is so possessed by the known that we find it difficult even to let go of our known illnesses. It is even difficult to give up our known miseries. Most physicians hardly ever cure your illness, they merely persuade you to drop the illness. Most medicines do nothing to your illness, they simply give you courage to get rid of it.

Recently, a well-known scientist conducted many experiments in this area. He took twenty patients suffering from the same illness. Ten of them he treated with medicine, while he kept the other ten only on water. The interesting thing was that the patients in both categories recovered together. Now what does this mean? What it means is simply that it is neither a question of medicine nor of water. The big question is that of persuading a man to drop his illness. If water does this work, then the patient can be cured by water. If homeopathic sugar pills succeed, then he is cured by the pills. If a charm proves effective, then it can cure too. If a patient has faith in a pinch of ash given by a fakir, then it can cure him too. Faith in the water of the Ganges also does the trick. Everything works.

Even a highly intelligent man such as Aristotle has proposed remedies which make us laugh. He was, one should say, the father of logic. He has proposed incredible cures; he could not have suggested them had they not been effective. The cures did work. For example, he has written that when a woman is in labor, apply horse dung on her stomach and the pain will stop completely -- a wise and intelligent man like Aristotle says this. Can it ever be possible that a woman can get over the pain of labor by applying horse dung on her stomach? But apparently it did work. The reason why a woman recovered from her labor pains is that basically a pregnant woman never has a pain in the stomach, she simply creates it while giving birth to a child.

The more frightened a woman is of giving birth the more her pain grows. And as she becomes fearful of the pain, she contracts the entire reproductive system. The child pushes its way out of her body, while the woman goes on contracting the whole system. This creates a conflict between the two, and the conflict causes pain. That's why most babies are born at night -- seventy percent of the babies -- because the mother won't allow the birth to happen in the daytime. She remains alert during the day and hinders the birth from happening. Hence, the baby is forced to take birth at night when the mother is asleep, when she is unaware. Therefore, seventy percent of the poor babies are unable to take birth in the daylight; they have to be born in the darkness of night.

There is a man called Levin. He teaches women to cooperate with their labor. He asks them to cooperate during childbirth, and has succeeded in having thousands of women deliver babies without any pain. He neither applies horse dung, nor gives an injection, nor ties a charm about a woman, nor brings any offering from a guru -- he does nothing of the sort. He merely persuades the woman to cooperate. He advises women, "Allow the child to take birth without creating any hindrance; cooperate with the child. Be filled with the feeling of giving birth to the child. That will be enough, you won't have any pain."

There are hundreds of tribes where women do not go through any labor pains. They go on working in the fields, and when the time comes they give birth to the child. The mother places the infant in a basket and resumes her work in the field.

Man does not even give up those illnesses he has been suffering for so long, he holds tightly to them. People even insist on keeping their chains. This fact came to light during the French revolution. Some of the most dangerous prisoners were kept in a large prison. They were sentenced to life imprisonment. Their chains were never to be taken off; they were to remain in them forever. Only when they died would the shackles be removed.

The revolutionaries broke down the prison walls and brought the prisoners out of their cells. The prisoners had given up all hope of ever coming out. Some were imprisoned for twenty years, some for thirty, and some were in there for fifty years. They had become almost blind. Their chains had almost become parts of their bodies; one could not say they were separate from their bodies. There was no longer any separation left between their bodies and the chains. Do you think chains tied around one's hands for fifty years would remain separate? They are bound to become part of one's hands.

The man forgets the chains are not part of his body. He takes care of them in the same way he does his

hands. He cleans and shines the chains every morning as he does his body -- after all, the chains are to stay with him his whole life. If this is the case, then the whole matter is over.

So when the revolutionaries began cutting the chains off these prisoners, many of them objected. They told the revolutionaries that without chains they will feel very uncomfortable outside. But revolutionaries are always very pigheaded. They haven't learned yet that you can't be stubborn with people. If you force people to give up their existing chains, they will put on new ones. So the revolutionaries forcibly cut the chains and released the prisoners. What followed was incredible. By nightfall, more than half the prisoners returned, saying they didn't like it outside, they felt they were naked without their chains on them.

Obviously, if you remove the many golden ornaments worn by a woman, she will feel naked, weightless. She will feel as if she has lost something, as if she has lost weight. So the prisoners said, "Give us our chains back. We couldn't take a nap in the afternoon without the chains on us, how could we?" Even the sound of those chains became part of their psychological state. The added weight of chains had become so much a part of their psyche, their subconscious, that even while changing sides in sleep they felt it.

Man becomes so tied to the familiar that he feels hurt even breaking his chains. We are caught in the familiar, which we take as life. It is because of the grip of the familiar that we are so scared of death. In the first place, we have no knowledge of death. And the first principle for awakening is awareness of misery, so that one can know one is separate from the body.

The second thing is the ability to witness. It has never occurred to us that.... Sometimes, walking in the middle of the marketplace, suddenly give a little jolt to yourself, and for two minutes just stand still. Just watch without doing anything -- simply be a witness. The moment you stand as a watcher in the middle of the street, suddenly you will be severed from your surroundings and out of them. The moment you become a witness to something, you transcend it, you jump out of it. But it is very difficult to stand on a street and be a witness. It is not easy to be a witness even while watching a movie.

The darkness in the movie theater becomes quite convenient for people watching the movie. One can cry in that darkness without any feeling of embarrassment. If we examine the handkerchiefs of people as they leave the theater, we can find out what went on inside, how many people cried. We know very well nothing really takes place on the screen, it is just a screen. We also know perfectly well that what we see on the screen is merely an appearance, that nothing is happening there. It is simply a play of light and shadow, just a network of rays projected from the rear of the theater. The screen shows nothing except pictures. And yet, everything comes off on the screen, and we don't remain a witness even to the screen; we become a part of it.

Don't be under the illusion that while watching the film you really remain a watcher. Don't be mistaken. You become a participant too; vou don't remain outside the film. Once you are inside the theater, for a short while you enter into the film as well. You begin to like someone in the film, and you dislike someone else. You feel sorry for somebody, while you feel happy about someone else. After a little while you become identified, you become a participant in the film.

It will be indeed difficult to remain a witness in life if we cannot manage to do so while watching a film. As such, life is nothing more than a film. If you look a little deeper, life is not very different from a movie. If you look even more deeply, you will find that just as the network of rays appears on the movie screen, the network of electricity appears on the screen of life.

Life is made up of a profound network of electricity. It is a great interplay of electrons. If the human body were to be dissected in every way, at the end you would find nothing except electrons. If we were to break down the wall of this room and look for the element it is made of, we would find that what is ultimately left is nothing but electricity. Then what is the big difference?

Really, what is the difference between a movie screen and the screen of life? We find the interplay of electrons on the movie screen too. The only difference is, on the movie screen the pictures are two-dimensional whereas on the screen of life they are three-dimensional. But that's not much of a problem. It won't be too long before other dimensions, now lacking in films, will be met.

Just as I see you now, someday one will be able to see people on the screen exactly like that. Without any difficulty, it will soon become possible for an actor to step out of the screen and walk around in the movie theater. It won't be too long. It's just a matter of developing the technique, which is not too difficult. If a three-dimensional man can move around on the screen, his stepping just ten feet off the screen and walking around the hall is simply a matter of a little advancement in technology. It's not too difficult to foresee a film actress stepping from the screen, shaking hands with you, or caressing you.

Now, the reverse is happening: the heroine does not step out of the screen; rather, you enter the screen

and pat her. You can be saved this trouble! It's not good to cause you so much bother: you need not go through the inconvenience. It will become possible for you to remain seated in your chair and the heroine will come and caress you!

What goes on in life anyway? What transpires when I take your hand in my hand? When I hold your hand in my hand, you see it either as an expression of love or of enmity. It is just a matter of interpretation. In both cases the hand is held; the difference arises only in the interpretation.

When a hand is being held, in a moment both things can happen without much difficulty: initially the holding of hands can take place with the feeling of love, while in the end, the feeling of enmity may set them apart. This is not difficult to conceive. So much change comes about in a second.

When I hold your hand, you take it as my expression of love. But what is actually happening? Really, what is transpiring? If both our hands were to be examined, what seems to be going on? Some electrons are pressing against some other electrons. And the interesting thing is, my hand never touches yours. A space inevitably remains between the two. And sometimes it shrinks. When there is a distance the space becomes visible. As the distance shrinks, the space becomes less and less visible. If the distance becomes too narrow, the space disappears.

So when one hand is holding the other, there is always a space between the two. The pressure works on that very space, not on your hand. And in effect, the pressure of that empty space works on your hand. We interpret this pressure of the empty space as either love or enmity.

It is all a matter of interpretation. However, if one could become a witness and watch this holding of hands, an incredible thing happens. When someone holds your hand, don't be in a hurry to see it as either love or enmity. Just remain a witness to the holding of hands, and you will feel a total transformation in your consciousness.

When someone's lips are pressed on yours, forget about love etcetera, simply become a witness for a moment. You will have such a strange experience in your consciousness, one you may have never had before. Then it is possible you may laugh at yourself.

As long as you laugh at others, you are not a witness. The day you laugh at yourself, you become a witness. From that day on you begin witnessing. People all over the world laugh at others, only a sannyasin laughs at himself. And one who can laugh at himself has begun to see something.

Another thing is, be a witness in life -- anywhere, any moment. For example, while eating, suddenly become a watcher for a moment: watch your hand picking up the food; watch your mouth chewing the food; watch the food reaching your stomach. Stand at a distance and simply watch. You will suddenly find the taste has disappeared. All of a sudden, the act of eating will take on a different meaning. You will find that *you* are not eating -- food is being taken and you are merely watching.

There is a wonderful story. The story is....

Once a monk arrived on the outskirts of the town where Krishna lived. It was the rainy season and the river was flooded. The monk was on the other shore. The women of the village were anxious to feed the monk, but the river stood in the way. On their way they stopped by to see Krishna. They asked Krishna, "How are we to cross the river? The current is very strong, boats cannot cross. The monk has been without food for the last few days. Occasionally we receive some news about him. He is waiting on the other side, which is covered with thick forest. We must bring him food. Please show us a way to cross the river."

Krishna said, "Go to the river and tell her if the monk has never had any food in his entire life, if he has always been on a fast, she should make way for you." Since these were Krishna's words, the women believed him.

The women went ahead. Addressing the river they said, "O river! If the monk has been on a fast for all of his life, then please give way so we can bring him food."

The story goes that the river gave way. The women crossed the river and fed the monk. The food they had brought was more than enough, but the monk ate it all. When it was time to return, they realized all of a sudden they had not asked Krishna the key to finding their way back. Now they found themselves in great difficulty.

Earlier they had said to the river that the monk had been fasting his whole life, how could they say the same thing now? The monk was not an ordinary eater; saying he was on a fast was far from the truth -- he had consumed all the food the women had brought. The monk didn't even wait for the women to offer him second or third helpings. There were no leftovers.

The women became very concerned. The monk asked, "Why do you look so troubled? What is the

matter?"

The women said, "We are in great difficulty. We only knew the device for coming here, we don't know the key that will take us back." The monk asked what the device was that had brought them to him. The women said, "Krishna told us if we wanted to cross the river, we should tell the river that if the monk is on a fast, it should make a way for us."

The monk said, "So what is the problem? The same device will work again. The key which can lock can also unlock, and the one which can unlock can also lock. Use the same key again."

The women said, "How can we use it now? You have already eaten the food."

The monk burst into laughter, a striking sound on the bank of that river. The women were very puzzled. They said, "Here we are in trouble, and you are laughing!"

The monk said, "I am not laughing at you, I am laughing at myself. Go ahead and tell the river the same thing you said before. The river must have understood my laughter. Go and tell her once again."

With great fear, great hesitation and uncertainty, they approached the river and said, "O river, please give way if this monk has not had any food his whole life." They knew inside what they were saying was not at all true, but the river did make way for them.

The women were very puzzled. The miracle they had seen coming to this shore was nothing compared to what they saw on their way back. They went straight to Krishna and said, "This is too much! We thought you performed the miracle when we crossed the river the first time. But it is really the monk who performed the miracle. It was all right what we said on our way to see the monk, and it worked. But we said the same thing on our way back and the river gave way!"

Krishna said, "Of course, the river was bound to give way, because only he is a monk who never eats."

"But we saw him with our own eyes devouring all the food we carried with us."

Krishna said, "Just as you were watching him eat, the monk was watching himself eat as well -- he was not the doer of his action of eating."

This is only a story. Don't ever try to cross a river like this, you might put some monk in trouble unnecessarily! No river will give way. And yet the fact remains, if we could also see ourselves in all our actions not as a doer but as a watcher, in all our actions, then dying is an act too -- the final act.

If you can succeed in keeping yourself removed from your actions, you will be able to stay removed at the moment of death too. Then you will see. The one who was eating until yesterday; the one who was attending to his business, walking down the street; the one who quarreled, fought, loved, it is *he* who is dying. Then you will be able to watch one additional act, the act of dying. Exactly as other acts involved loving, running one's business, being in the marketplace, dying will also be an act. You will be able to see the same person who did all these other things dying.

There was a Mohammedan fakir by the name of Sarmad. A very sweet but strange incident took place in his life. As has always happened, the maulvis, the priests, filed a suit against him. The priest has always been against the mystic. Sarmad was summoned to appear in the emperor's court.

Mohammedans express their belief through a *sutra*, a maxim, and that is, "There is only one God; other than him there is no God. There is only one messenger of God and he is Mohammed." But the Sufi mystics drop the latter half of the sutra. They repeat, "There is no other God than the one God," but they drop the other half, "There is only one messenger of God and he is Mohammed," because they believe there are many messengers of God. That's why the Mohammedan theology has always been against the Sufis.

Sarmad was even more dangerous. He would not even repeat the Sufi sutra fully. He had even dropped half of that too. That sutra is, "Other than the one God, there is no God." Sarmad used to repeat only the latter half "... there is no God." Now this was too much. It was okay to drop Mohammed's name; that would not have made him an atheist, it would have simply amounted to his not being a Mohammedan. However, just because one is not a Mohammedan does not mean one ceases to be a religious person. But what can you do with a man like Sarmad? He said, "There is no God!"

Sarmad was brought to the court. The emperor asked, "You say there is no God. Is it true?"

Sarmad answered, "I do say so." And he proclaimed in a loud voice, "There is no God!"

The emperor asked, "Are you an atheist?"

Sarmad said, "No, I am not an atheist. But I have not known any God as yet, so how can I say God is? I say only as much as I know. In this sutra, so far I have come to know only one half of it, that there is no God. I don't know anything of the other half. The day I come to know it, I will let everyone know. How can

I lie about it if I don't know? A religious man cannot lie."

It was a difficult situation. He was ultimately executed, beheaded in front of the Jama Masjid in Delhi.

This is not a story. Millions of people watched him executed. As he was beheaded at the front door of the *masjid*, the mosque, and as the head started rolling down the steps of the mosque, a voice came out of the rolling head, "There is only one God. There is no God other than the one God."

His lovers standing in the crowd said, "You crazy Sarmad, if you had to say it, why didn't you say such a simple thing before?"

Sarmad said, "How can one know him until one has lost his head? Now that I know, I say there is God, that no God exists other than him. But how could I have said this without knowing?"

There are truths we come to know only by passing through them. The truth of death is one of these. But in order that one may know death, one needs to prepare while one is still alive. The preparation for death has to be done while one is still alive. One who fails to do so, dies a wrong death.

Living a wrong life may be forgiven, but dying wrongly can never be forgiven, because it is the ultimate point, it is the very quintessence, the finale of life. Some mistakes committed here and there in life may be overlooked, but a mistake at the last moment of life will become firmly and permanently established forever. And the interesting thing is, you can repent for the mistakes committed in life -- they can be rectified -- but there is no way one can rectify his mistake, repent and ask forgiveness for it after death. Death becomes the final seal. Hence, a life lived wrongly may be excused, but a wrong death cannot be.

Remember, how can one who has lived wrongly in the first place die rightly? After all, life is bound to come to an end; it is life which will ultimately reach a point from where it departs. In fact, whatsoever I was during my lifetime, I shall depart as the sum total of that at the final moment of death. At that moment everything in my life will stand before me cumulatively. At the moment of death I will be the sum of my whole life.

Let me put it this way: life is a spread out phenomenon; death is a condensed one. In other words, life is a vast expanse, while death is the total, cumulative, condensation of this whole expanse -- the abridgment of it. Death is very atomic. Everything has come together in one atom; that's why there is no other phenomenon greater than death. But it occurs only once. This does not mean, however, that you have not died before. No, it has occurred many times before, but it occurs only once in one lifetime. And if you have lived this life remaining asleep, then death also takes place in the state of sleep. It comes anew in the next life, and again occurs only once.

So keep in mind, one who dies a conscious death takes a conscious birth in the next life -- that becomes the other part of his dying. And the life of one who dies and takes birth consciously functions on a totally different plane. For the first time, he is able to grab hold of the entire meaning of life, of the whole purpose of life, of the heights and depths of life, precisely and consciously. He is able to grasp the whole truth of life.

So, I have mentioned two things. First, in order that you may have a conscious death, become alert to the suffering, be aware of it. Don't run away from pain, don't escape from misery. The second thing I said, while moving around and performing your day-to-day activities, sud-denly stop and become a witness for a moment. Then resume your activity. If you can become a witness even for a few moments in twenty-four hours, you will find all of a sudden what a big madhouse this world is, and how, by becoming a witness, you step out of it.

When someone swears at you, immediately you become such a recipient you lose sight of the person swearing at you. As soon as he swears at you, you receive it. In fact, you receive it even before the words leave his lips. You receive the whole of it before the swearer has even managed to complete it. Actually, you receive twice as much as is sworn at you. Even the person swearing is taken aback to see how you received more than he swore. You completely fail to see what is happening.

If you could really see.... Next time when someone swears at you, become a watcher, don't be a receiver. Just be there and watch the person swearing at you. It will cause you to laugh at yourself, and the laughter will be liberating. You will laugh at your being the constant recipient of profanities all through your life. Perhaps you may even thank him and go your way. Doing so, you may leave the poor man guessing, because such an act would be beyond his comprehension. He would be totally at a loss.

In a period of twenty-four hours, whatsoever may happen -- in anger, in hate, in love, in friendship, in enmity, while walking, resting, whatever -- watch it sometimes for a moment, just for a moment. Give yourself a jolt just for one moment and watch what's happening with awareness. At that moment don't be a

recipient, simply be a watcher of whatever is happening. Such calm will surround you in that moment: you will become so very aware, because at that moment you will be filled with meditation. That very moment of awareness is the moment of meditation.

If one could carry on these two experiments, then the rest of the things you have asked will follow. For instance, you ask, "If a seeker practices celibacy, will it help in death? Will he attain awareness?" In fact, he alone can attain celibacy who becomes a witness, not otherwise.

One who indulges is sure to remain sexual. An indulgent person means one who is lustful. He wants to indulge in sex. If one could be a witness, lust and sex would slowly and gradually disappear from one's life. If a man could become a witness during intercourse, perhaps he would never enter into it again, because everything would seem so meaningless, so worthless. Everything would look so childish that he might come to feel, "What's going on? What's happening? What's all this anyway? How have I managed to do this up to now? Why has all of this such a hold over me?" But since we don't become a witness, we keep on repeating it.

Actually, don't ever be a witness if you wish to continue repeating your mistakes. Every mistake will then repeat itself. Then again, every mistake has its own season, just goes on recurring. If you could keep a daily record of your life for a few months, you would immediately find yourself to be one of those who are periodically mad.

Just this afternoon I received a letter from a friend. He becomes insane every six months, and for the other six months he remains sane. He often used to ask me why this happens to him. I said, "You are able to know the difference because the duration of your sane and insane states is clearly defined. This is not so with other people. They remain insane half a dozen times and are sane half a dozen times during the day, hence they are not able to figure it out. You stay insane for a solid period of six months and remain sane for another whole six months. The contrast is very clear." Ordinarily, a person goes mad ten times a day and behaves normally the other ten. Neither does he know nor do other people know when he is sane and when he is insane.

If, for a few months, you could keep a complete record of what goes on in your life, it will immediately become clear to you that all things repeat themselves. For example, anger recurs at almost the same time each day. Each day, you not only feel hungry at a fixed time, you get angry at a fixed time too. You feel hungry exactly at eleven o'clock. As soon as the clock strikes eleven or twelve or one in the afternoon, whatever, you feel hungry. At whichever time you take your meals, you feel hungry at that particular time. The body tells you it is hungry. In the same manner, you feel angry, sexual, loving, at a set time. These are all hungers too, and they arise at a fixed time.

You go on repeating the same mistakes, because you have never tried to realize the fact that whatsoever you do is all mechanical routine. And occasionally, this creates a problem. For example, you are hungry and there is no food around. Only then do you come to know you are hungry. If you find food when you are hungry, you will never know what hunger is. The matter is taken care of.

Similarly, when you are angry and there is no one around to vent your anger upon, only then can you know what anger is. But you do find someone around. Sometimes it happens that you are hungry and there is no food around, but it is very rare that you may not find anyone on whom you can air your anger. And when there is no one at hand, a person takes his anger out on inanimate objects. If nothing else, he bangs his fountain pen, swearing at it. If this man ever becomes aware of what he has done, what will he think of himself? What will this man think, really?

A great deal of research is being done in America to find the psychological causes for car accidents -- in a large number we seem to be responsible. In a state of anger, a man presses the accelerator harder without being aware of it. Perhaps, mentally, he may be pressing his wife's head, or his son's throat, but in that particular moment his foot is on the accelerator. In this case the accelerator is a substitute for his wife or son. He goes on pressing and forgets he is driving a car. In fact, he is riding on his anger, but no one knows what he is doing. The danger is obvious.

The car has nothing to do with this man's anger; the car has no knowledge of his anger. So far, we have not been able to create a built-in system, such that the car will refuse to move if the driver is angry. We have not been able to develop any such mechanism. The man presses the accelerator, and the car takes it to mean he wants to raise the speed. The car doesn't know it needs to go slow at that moment. It doesn't realize the man is in a dangerous situation, that the man is unable to see anything at that moment.

Within a period of twenty-four hours, the moments of anger, the moments of sex, keep recurring. We move in a set pattern like a machine. If you wake up and see, you may ask, "Am I really living, or am I just

moving in a circle like an ox at a wheel?" Living, obviously, cannot be similar to being an ox at a wheel. How can there be any life in moving round and round like an ox at a wheel? The ox simply moves mechanically. Has this ever occurred to you?

I was reading a book about a marvelous man who has done a wonderful experiment. He observed that you come across a man on the street and he says, "Hello, how are you?" and you answer, "I am fine, thank you." You may not have realized that the man neither cared to listen to your reply, nor had he asked the question with the intent of hearing your answer. He must be wanting to ask something else. Since it would have looked a little odd to start off abruptly, he began by asking, "How are you?"

Even on the phone, the man asks, "How is your health?" -- although he couldn't care less about your health; he has never been concerned about your health, nor will he ever be. Hence, no matter what reply you give, he is never going to listen to it. He will skip your answer and start talking about something else.

So the man decided to perform an experiment. One morning, someone called him on the phone and asked, "Hello, how are you?" And the man answered, "My cow gives a lot of milk."

The other fellow said, "That's good! How is your wife?" Hearing this, the man found out that no one really listens to what you say. We take things absolutely mechanically.

I was reading someone's biography. This man has traveled all over the world. In whichever country he went, he had to fill in all kinds of forms. He couldn't understand why he had to undergo the torture of filling out all these forms. So he started filling in absurd details. He did this everywhere he traveled. No government questioned him. He would write his age as five thousand years, and no one objected. Who reads these forms? Who bothers? Who is interested? Nobody cares. Life goes on absolutely off guard, mechanically. All answers are mechanical. Someone asks, "How are you?" You answer, "I am okay." Even computers can do this job. One computer asking, "How are you?" Another computer answering, "I am okay." That's how it is going on really. There is no consciousness, no alertness, no awareness -- nothing.

One needs to become a little aware of all this. One needs to be a witness. Just stop for a moment. Make any moment the moment to become alert. Give yourself a sudden jerk and look around in amazement. Just remain a watcher.

If you can prepare yourself in these two areas, you will become less and less angry. because a witnessing consciousness can never be angry. In order to be angry, one has to become identified, one has to become unconscious. A witnessing consciousness will go on attaining to celibacy because it cannot be consumed by sexual desire. A man of witnessing consciousness can never overeat, hence he doesn't need to take a vow to diet. Although we are not aware of it, food in itself is not the cause of our overeating. The reason lies much deeper.

For example, there is a man who overeats. Now he is not even aware of why he overeats. Has it ever occurred to you that when you are angry you eat too much? Have you ever kept account of it? Have you ever noticed consciously that you eat more when you feel the lack of love? Have you ever kept any record of it? Have you ever discovered consciously that when one's life is filled with love, one doesn't eat much? When a man meets his beloved, he loses his appetite. The hunger disappears in moments of love. But when love is absent, he begins to eat voraciously. Why? There is a mechanical system, a long lasting psychological conditioning at work behind it.

A child receives both love and food from his mother. The very first experience of love for a child is that of receiving food. If the child does not receive food from the mother, he feels a lack of love; when she offers him food he feels love. So food and love are not two separate things in the child's initial experience; food and love are synonymous for him. For a child, the first experience of food and love is one and the same.

If a mother loves her child a lot, he drinks less milk, because he is always assured that he will have milk anytime, that he need not worry about the future. Hence, he doesn't find any necessity to overfill his stomach. So a child whose mother loves him a great deal will take less milk. A mother who does not love her child, who feeds him milk unwillingly, indifferently, who is always pushing the child away -- that child drinks more milk, because he is not sure. The mother may give him milk after a while, or may not. Who knows how long he may have to remain hungry?

Lack of love prompts the child to take in more food, while the abundance of love makes him take in less. This becomes part of his psychological conditioning. Whenever love flows in his life, he eats less. He begins to overeat when love stops coming to him, although now the connection is not so apparent, now it is just a mechanical routine.

Hence, people who feel a lack of love start overeating. But if you become aware of it, you will be greatly amazed. The question is not of taking a vow to eat less when you are overeating, the question is that

something like love has not happened in your life. If you realize this, then you are able to catch hold of the root causes of the fundamental problem. Where does the trouble lie? What is really the matter?

One man suffers from overeating. He goes to a temple and vows before a *muni*, a monk, to eat once a day. However, he now consumes twice or three times more food during his once-a-day meal. He suffers from hunger the whole day and contemplates food the whole time. He turns into a maniac. Then he no longer remains just hungry, he goes crazy. He develops a craze for food. Then for twenty-four hours food becomes his sole concern.

Now in this country there are thousands of monks who live, brooding twenty-four hours a day about food. They are maniacs, they are mad. They don't realize what they have done to themselves, what kind of madness they are into. They are preoccupied with the thought of food all the time, as if that is the only subject left in the world to worry about, as if brooding about food from dawn to dusk is the only object in life. They think the problem will be taken care of if they work out the eating arrangement exactly as they want it to be.

When he was in America, Vivekananda had said, "My country would not have been ruined had our religion not become a religion of the kitchen. That caused its disaster." Can a religion remain worth its name if it turns out to be a religion confined to the kitchen? The reason why this happens is because we don't wake up and see our inner conditioning -- what we do, and when.

For example, there is a man and he is an alcoholic. People are after him: they want him to give up drinking. The man wants to give up drinking too, but he never cares to figure out why he goes on drinking anyway. Why does he wish to become unconscious? There must be something in his life he wants to forget all about, something which he would rather not remember. There is something in life he would like to draw the curtain on.

If this man could become aware of the thing he is trying to forget, perhaps some solution might be found. But instead he puts a cover on it. He goes on putting cover after cover, because there is something hidden behind it which he does not want to be exposed. Then his life becomes a continuous running about to cover things, and everything turns out a lie. Finally, a day arrives when it becomes difficult for the man even to figure out why he had wanted to forget things in the first place. He himself will have forgotten all about it. He himself will have no idea when and why he started drinking.

A man goes on puffing, dragging on a cigarette the whole day. Someone may ask, "What can the reason be? Why does he go on inhaling and exhaling smoke like that? There must be a secret behind this taking in and letting out smoke, because it is hard to imagine people all over the world smoking for nothing."

If he watches closely, a smoker can find out what makes him smoke a cigarette. Whenever he feels lonely, whenever he is without company, he immediately goes for a cigarette. He uses the cigarette as a companion, a rather inexpensive companion. It causes no problems. You can put it in your pocket, carry it wherever you like. You can sit alone and start working on it anytime. It's an occupation. In a sense, it's an innocent occupation; you are not causing any harm to anyone. You are harming yourself, more or less. You are just throwing the smoke out; you are just being occupied -- that's all.

Once I was traveling in a train. When traveling by train, it is my habit to sleep quietly as much as I can. A man traveling with me in the same compartment was bothered very much by my sleeping. He tried to wake me up several times. When I got up after six hours, took a bath, and got ready to go back to sleep again, the man could contain himself no longer. He said, "What in the world are you doing? I have read the same newspaper ten times, opened and shut this window several times, and here you are sleeping blissfully. I have never smoked as many cigarettes. It would be good if you stayed up."

He was right. Man is lonely even in a crowd. There are so many people around -- the wife, the sons, the daughters, the father, the mother, the whole family, such a mob, and everything else.... And yet man is lonely.

So far we have not been able to eliminate man's loneliness, so he goes on doing something or other to escape his loneliness. He smokes, he plays cards. He plays cards not only with others, but even with himself. The craziness reaches its limit when a man plays both hands. You can find even the most intelligent man doing this.

It seems even the so-called most intelligent man is not really intelligent. Why? One will have to become aware of this state, one will have to witness it. If this man, who plays both hands, could be filled with awareness for a moment and see the whole thing as a witness, would he not laugh at himself as you just did? Indeed he would laugh. He would wonder, "What is happening? What am I doing to my life?"

If this should become apparent, then one doesn't have to take a vow or an oath. Then one doesn't have to

renounce anything; things which are worthless drop by themselves. If a man grasps the root causes and goes on becoming deeply aware of them, he reaches the point from where the causes can be rooted out without any difficulty.

Remember, you will be in trouble if you begin pruning the leaves of a tree, because once a leaf is pruned it is replaced by four new leaves. The tree believes you are interested in grafting, it is not at fault. The tree feels maybe you want four leaves, that's why you are pruning one, so it produces four leaves. When you see the four leaves, you panic and prune all four of them. That gives rise to sixteen new leaves!

No, things are to be rooted out -- simply pruning the leaves won't help. We have no idea of roots, we merely go on playing with leaves.

There are people who take a vow of celibacy. Once a friend of mine and I were guests in Calcutta. Our host was a seventy-year-old man, one of the most honest people I have known. Confiding in me one day, he said, "Please tell me, what shall I do? I have taken a vow of celibacy three times in my life."

What the old man said was fine, but the amazing thing was that my friend became very impressed by him. He exclaimed, "Three times?"

I told my friend, "Do you understand what taking a vow three times means?" Then I asked the old man, "Why didn't you take it a fourth time? Did your vow succeed the third time?"

He said, "No, the third time I lost my nerve." He was an honest man indeed. Taking the vow three times obviously means he broke it each time. And breaking the vow each time, the disappointment and frustration was bound to become profound. Breaking the vow three times, the loss of his self-confidence was sure to intensify. There was no way he could have shown any more courage to take the vow a fourth time.

So I told the man, "The monk who made you take the vow was, in fact, your enemy. You took him for a friend. He broke your will completely. Now even at the age of seventy you have no courage left to take a vow of celibacy." What's the reason? The leaves. You pluck one leaf, and three more come out. Can there be any vows of celibacy?

There are no *vows* of celibacy. One only needs to have an understanding of what sexual desire is. You need to become aware of sex. The fruit of celibacy comes from the awareness of sex. When a person becomes aware of his sexual desire, probes into it, understands it, lives it, recognizes it, he suddenly realizes the game in which he is engaged.

This game is no different from the game of cards I mentioned earlier. This whole game of sex is nothing but laying down playing cards. When this awareness reaches the depths of his being like an arrow, all of a sudden a man finds himself rising to celibacy. *brahmacharya*, celibacy, is not some kind of a vow.

Remember, religion has nothing to do with taking vows. People who take vows are never religious; they can never be. A religious man is one in whose life vows blossom like fruits -- as a consequence. The more he goes on watching life, the more he sees certain things constantly changing.

For example, a man is holding colored stones. You may cry in vain and tell him to throw the stones away, but he won't listen. Although they are colored stones, he sees them as colored diamonds. Looking at their shine and luster, he thinks they are diamonds. Obviously, how can he let them go? The man says, "We consider those people who gave them up, as gods. We are ordinary people, we can't cast them away."

The same man, when he comes across a diamond mine, sees diamonds all over. Now, will we need to convince him he should get rid of his colored stones? Before he realizes what has happened, he will have already dropped the stones, run and filled his hands with diamonds. If one were to ask him later on what he did with the stones he was holding in his hands, he might say, "I am glad you reminded me. I had completely forgotten about them. I don't know what happened to them. I don't know when they were dropped." When diamonds are in sight, one needs to empty his hands immediately.

Life is a positive ascent, it is not a negative descent. Life is a positive achievement, not a negative renunciation. As the witnessing consciousness grows deeper, new planes of bliss come to light. The layers of misery go on falling away; much garbage is thrown out. You keep throwing pebbles away, and diamonds begin to appear in your hands. These two things, the dropping of the nonessential and the acquiring of the essential, will always apply in following the points you have raised in your question.

So let your awareness of misery become intense, sharp. In that state, stop identifying with your body. Let your consciousness not become one with your body. And in all your day-to-day activities and operations, be a witness, not an experiencer.

Let me tell you a short story to explain to you what I mean. I have always loved this story.

Just recently, it seems the birthday of Ishwarchandra Vidyasagar was celebrated. Once he went to see a play. Ishwarchandra was a very well-known figure of his time, a very intelligent man. He was the honored

guest and was seated in the first row. The play was in progress and there was a scene in which the villain is after the heroine to harass her. He tries to give her a hard time in every possible way. The scene reaches its climax when, finally, on a dark night in a thick forest, the villain catches hold of the woman. It is a very dark night. Everything is quiet; there is not a soul around. The villain grabs the woman. The woman screams, but her cry simply echoes in the stillness of the forest.

Ishwarchandra was watching the scene. He was a nice man. He couldn't take the villain's behavior any more. He lost his control. He got so enraged that he completely forgot it was just a play. He took off his shoe, jumped on the stage, and began pounding the villain. He started beating the actor! The actor took Ishwarchandra's shoe and placed it on his forehead to show his gratitude.

The actor showed more understanding than Ishwarchandra. Addressing the audience, he said, "Never before have I received a greater award than this. It is indeed a tribute to an actor's skills that an intelligent man such as Ishwarchandra should take the play to be real."

Addressing Vidyasagar, the actor said, "Sir, I shall treasure this shoe; I won't return it to you. This is my greatest reward."

If a person such as Vidyasagar took a play to be real, how can ordinary people like us comprehend what it means to take as play what we hold to be real? But with a few experiments of being a witness, we will be able to understand what it means: reality will begin to look like a drama. If this happens, then it is possible to enter death with awareness.

And Now, And Here, Vol 2

Chapter #13
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IN ONE OF YOUR DISCOURSES YOU HAVE SAID: IN DEEP MEDITATION, IF THE LUMINOUS BODY, THE SUBTLE BODY OF A MAN OR A WOMAN GOES OUT OF THE PHYSICAL BODY, IT CANNOT BE BROUGHT BACK WITHOUT THE HELP OF THE OPPOSITE SEX, BECAUSE BY THEIR TOUCH AN ELECTRIC CIRCUIT IS COMPLETED AND THE CONSCIOUSNESS THAT HAS GONE OUT OF THE BODY RETURNS IMMEDIATELY. YOU HAVE EVEN NARRATED YOUR OWN EXPERIENCE WHEN YOU WERE MEDITATING SITTING ON A TREE. IN THAT STATE, YOUR PHYSICAL BODY FELL DOWN AND YOUR SUBTLE BODY KEPT WATCHING IT FROM THE TREE. THEN, BY THE TOUCH OF A WOMAN, YOUR SUBTLE BODY REENTERED THE PHYSICAL BODY. SO THE QUESTION IS: IN THIS TECHNIQUE WHY IS THE OPPOSITE SEX NEEDED? AND FOR HOW LONG? IS IT NOT POSSIBLE TO RETURN TO THE PHYSICAL BODY WITHOUT THE OTHER'S HELP? WHAT IS THE DIFFICULTY?

A few things need to be understood. First, the entire system in this universe is based on the polarity of the positive and the negative. Wherever there is attraction, wherever you see the pull you will find the two parts, negative and positive, working there. The male-female division, or the division of sex, is part of that larger polarity.

In the language of electricity, the negative and positive poles attract each other with great force. The

same principle is behind the attraction between man and woman. There is no fundamental difference between the nature of this attraction and a piece of iron being pulled by a magnet. If the piece of iron could speak, it would also say, "I have fallen in love with this magnet, now I can't live without it. Either I'll live with it, or die with it." If the piece of iron were able to speak, it would have written as many poems on love as have been written by human beings. Its inability to speak is the only difference, otherwise the attraction is the same. If you can understand the nature of this attraction, it will be easy for you to follow a few other things.

This attraction is generally experienced by all, but it can be of value in the spiritual sense too. And in certain conditions it even becomes inevitable. For example, if a man's subtle body should ever accidentally come out of his physical body -- accidentally, without any previous arrangement or a spiritual practice to bring it out -- it becomes difficult for the subtle body to return. Similarly, if a woman's subtle body happens to leave her physical body by accident -- in some illness, in a mishap, because of an injury, or while pursuing some spiritual practice -- without her planning for it, it becomes very difficult for the subtle body to come back, because in such a case the person neither knows the way to go out of the body, nor does he know the way to return to the body. The presence of the opposite point of attraction in such situations can be helpful.

The touch of a woman makes it convenient for the subtle body of man to return to the physical body. This is similar to placing a sheet of glass between the magnet and a piece of iron. The iron will still be attracted to the magnet regardless of the sheet of glass in between. So in spite of the man's physical body lying in between, the touch of a woman will help bring back the subtle body. The magnetic force will cause it to happen. A woman's subtle body can be similarly helped to come back if it has gone out accidentally. But it has to be an accidental happening; such assistance is not necessary if the experiment is planned beforehand. Why is it so?

If you have heard my previous talks, you may recall I had said that each man's first body is male and his second body is female. A woman's first body is female and her second body male. If one has made arrangements to let his subtle body go out, then he doesn't need a woman's body. He can use his own second body -- which is female -- for the return of the subtle body. Then the other woman is not needed. This is possible however, only if the experiment is well-planned -- the leaving of the body should not be accidental.

When such an event happens by accident, you remain unaware of the other bodies present inside you. Neither do you have any idea of how these bodies function, nor do you know how to make use of them. So it is possible that the subtle body of a man may return without any help from a woman, but this too will be as much accidental as the leaving of the subtle body. Therefore, one cannot be very sure about it.

No one else has done as many experiments on the inner life of man as the *tantrikas*. Hence, in every tantric workshop -- where the greatest amount of work was done on the inner bodies of man -- the presence of a woman had become inevitable. Not the presence of an ordinary woman, but of a special woman. Virgin girls were highly valued in Tantra, because if a woman has had sexual intercourse with many men, her magnetic force dissipates. This was the only reason why virgin girls were required.

If a woman has been in a sexual relationship with more than one man, or many times with one man, her magnetic force wears down. Old age is not the only reason why an old woman looks less attractive. The same goes for man. The most fundamental reason is that their polarity weakens -- the man appears less a man, and the woman less a woman. If one could stay a man or a woman until one grows old, he or she would never cease to be attractive. The dynamics of staying a man or a woman until the end is what brahmacharya, celibacy, is all about.

There is a lady in America who is over seventy -- and there is no other woman in that country who can surpass her in attractiveness. Even at this age she needs special police protection. This woman has obviously succeeded in preserving her magnetic elements even until the age of seventy, A man can do the same as well. Prithvisinghji is sitting here. Even though he is quite old, the element of youth is very much present in him. He has saved his magnetic force for a much longer period. Somehow he has still remained attractive even to this date, even at this old age.

So in Tantra, virgin girls became very valuable in pulling the consciousness of the seeker back in the body. These virgins had to maintain their sanctity very meticulously so that their magnetic power would not leak out. There are ways to increase this power as there are ways to weaken it. Various *asanas*, body postures, such as *siddhasana*, *padmasana*, were devised specifically with the idea of preventing this power from escaping outside the body.

There are certain points in our body through which our magnetic power moves outwards. For example,

it flows through our fingers. Actually, in order for this energy to flow outward it needs a pointed thing to pass through. It can't flow out of anything circular -- there it keeps turning around. It flows out of the toes as well. So hands and feet are the two main outlets from where this power flows out. That's why in siddhasana, or in padmasana, the hands and feet are meant to be joined together so that the energy flows from one hand to the other and does not move out.

Eyes are another big opening from where the magnetic power flows out. However, this power stops flowing if one can manage to keep them half-closed. You will be amazed to know that the energy flows not only when eyes are wide open but also when they are fully closed. It doesn't flow when the eyes are half-open. When the eyes are half-open and half-closed, a situation occurs in which the circuit created inside the eyes is broken. The energy wants both to move out and stay in. The energy is divided within -- half wants to flow out, while the other half wants to move in. Both oppose and negate each other. Hence, the half-open eyes became very significant -- in Tantra, in Yoga, and so on.

If the energy is conserved from all sides and the individual is aware of his opposite body within, the other is not needed. However, once in a while things happen accidentally. In the state of meditation, for example, a moment comes when without the person's knowledge this phenomenon occurs. In such a case help from outside may be taken. But it is not required except under unexpected situations.

As I see it, if husband and wife cooperate with each other, they can become partners in the spiritual sense too. If both understand completely each other's spiritual states, the magnetic and electric forces of each other, and cooperate, they can have the inner experience much more easily than a male or a female sannyasin can have it alone. Besides the fact that both come to know each other closely, their magnetic power finds a deep adjustment as well.

Hence one experiences a very strange thing. If a man and a woman are deeply in love, feel very close to each other, are very intimate, have no conflict, they begin to reflect each other's vices and virtues. So much so that if the couple is very much in love, their voices begin to resemble, their facial expressions look similar. A harmony between their personalities begins to show up. In fact, the electricity they contain within enters into each other. By and by both become homogeneous. But this is not possible if a discord exists between them. So it is useful to keep in mind that man and woman can be helpful to each other. The conjugal relationship between husband and wife is not limited merely to sex -- it can become a relationship to experience samadhi as well.

It's also worth noting in this regard that generally, a sannyasin looks very attractive. No ordinary person attracts women as much as he does. There is no other reason for this except that a male sannyasin contains a great reservoir of magnetic forces. Similarly, compared to an ordinary woman a female sannyasin looks far more attractive to men -- for the simple reason that the magnetic power is stored up in her.

Should husband and wife also conserve this power and understand well how not to lose it, they can prove much more helpful in saving each other's magnetic power rather than causing it to dissipate. You may recall my previous talks in which I have said that even sex can prove to be the conserver of energy if practiced with the knowledge of various yoga techniques and the discipline of Tantra.

So remember, the role of the opposite sex is essential only in accidental situations. However, the physical assistance from the opposite sex is not required in every case. Many times, even when the phenomenon occurs unexpectedly, the subtle body returns. But in that case it is the inner woman that makes it possible. So one way or another, the woman is inevitably instrumental, the man is inevitably instrumental.

WHAT ARE THE PRECISE METHODS FOR COMING BACK IN THE BODY? PLEASE EXPLAIN.

Something needs to be understood in this regard too. Ordinarily, we don't realize that every touch of ours contains magnetism. When we are filled with love and touch a person, the person can feel the different quality of touch. When we are filled with hatred and touch someone, the difference is noticed too. When we touch somebody with indifference, the person knows as well. In all three cases the magnetic element in us flows in different channels. Furthermore, if one concentrates his mind just on one's hands with a total will, the magnetic forces become very strong. Mesmer calls them "magnetic passes."

Make a person lie naked. Spread both your palms four inches above his head -- don't touch his body. Now vibrate your hands vigorously and move them from head to toe -- keep your hands four inches away from the body. If you do this for fifteen minutes, the person will attain such enormous peace, such profound

sleep -- the kind of sleep he may have never had before. Don't touch him -- simply create electric currents with your hands from a distance of four inches. Just feel the electric currents are flowing and, shaking both hands, move them from head to feet.

Aldous Huxley's wife has narrated a strange incident in her memoirs. She had met Huxley while his first wife was still alive. She was a psychiatrist and Huxley had approached her for treatment. She went to his house for his psychoanalysis. She made him lie on a couch and talked to him for almost two hours. She realized, however, that Huxley was such an intelligent man that it was very difficult to get anything out of him -- obviously, intelligent people are difficult to deal with!

Whatsoever she said, Huxley knew more than that. The books she referred to, Huxley had read those and many more. Huxley even explained to her the meanings of the words and terminology she used in talking to him. It became a difficult situation. The patient was wiser, more learned, more intelligent than the therapist.

Huxley was one of the wisest people of this age. The lady was just an ordinary doctor, a psychiatrist, while Huxley was a remarkable man. She became nervous in about a couple of hours. She realized that the use of scientific terminology was leading her nowhere. Naturally, those who are aware of the exact meanings of words often fail to reach the real meanings -- they remain stuck with the literal meaning.

She became very confused. It became apparent to her that what she was doing would not work. But she remembered suddenly that Huxley knew something about the magnetic passes. So she said, "I have heard you know something about magnetic passes. Is it true?" Hearing this, Huxley got up at once. Up to now he was answering her rather reluctantly; now he became very interested. He asked her to lie on the couch.

Just so that Huxley may have a chance to do something and take some interest, she lay down on the couch. Huxley had indeed become uncomfortable lying there for about two hours. So while the lady lay on the couch, Huxley gave her passes from a distance of four inches from her body. It's a very simple technique. Keep your fingers four inches away from the face and shake them vigorously. Feel electricity flowing through the fingers and move them from head to toe.

Huxley followed this technique and within ten minutes the lady went into a deep peaceful state. She had created the whole thing just as a means to bring some excitement in Huxley. Then she got up and asked him to lie down.

The lady went home after a while, but she couldn't get out of her drowsiness. She remained all the while as if in a state of sleepiness, she couldn't figure out what was happening. She called Huxley's wife on the phone and told her how she was in that funny space. Huxley's wife asked, "Did Huxley wake you up?"
The woman replied, "No, he didn't wake me, I got up by myself."

Hearing this, the wife called out to Huxley, "You forgot to wake up Laura -- she is still in the sleepy state."

Huxley said, "Before I could wake her, she got up on her own. Then we began talking and I forgot the whole thing."

Huxley had not withdrawn the energy he gave her through the magnetic passes; it followed her for about two days. So when the energy is transmitted, hands move from head to feet; when it is taken back, hands move from the feet to the head.

There are certain points in the body which are very sensitive; the energy passes through them very quickly. The most sensitive of all points is between our two eyes. It is called the *agya chakra*, or the third eye. It is the most sensitive spot in our body. If you sit with your eyes closed and someone points his finger in between your eyes four inches away from you, you will soon begin to see the finger inside -- although you won't see outside because of closed eyes. The finger will not touch you from outside, but you will begin to feel its touch from within and the chakra will be activated inside. If the same experiment were carried out even on a sleeping person, his chakra would become active in sleep.

The second most active point is at the back of your neck. It would be fun some time to experiment on this center. For example, a stranger is walking ahead of you. If you focus your eyes on the back of his neck from a distance of four feet and give him suggestions to look back, in a few minutes you will find the man looking behind him nervously. You can even make him look behind from his left or right -- whichever way you suggest, he will look back. You can even suggest to him to turn on the next street instead of going straight ahead. After a few experiments, when you become confident, you can make a person go astray. You can make him go where he never wanted to go.

When children are kidnapped, their hands and feet are not tied; rather, the center at the back of their necks is worked on. If one attempts to tie their limbs openly on the street, children can yell and scream and

draw people's attention. The kidnapper can be easily caught. But if one knows how to act on the center at the back of the neck, one can take anybody with him wherever he wants. And the interesting thing is, this man X, for instance, will be walking behind Y, the person he is working on. So no one can accuse X of leading anybody away. Although Y will be walking ahead of X, he will be only following X's suggestions. X can make Y walk, turn, move whichever way he wants. He can take Y wherever he wants.

So these two points are very significant. There are many other points in the body, but it is better not to discuss them. These two centers are simple and straightforward. As I pointed out in my previous talk, any woman who went to see Gurdjieff immediately felt some work happening on her sex center. Many intelligent women went to see him and their experience was the same. As soon as they would go to Gurdjieff, immediately their sex center would become active -- some strange intense sensation would begin making a circular movement at that point. It's a tremendously sensitive point. The navel is also one such center. There are many other centers as well.

So the question is, if a man's consciousness has gone out, where should the body be touched so that it can be brought back? Generally we need to know the man's personality; we must know which point in his body was most alive. If he is sexual, then touching his sex center would enable his subtle body to return at once. If he is an intellectual, lives through intellect, then the body would return by touching the agya chakra. If the person is sentimental, emotional, then the subtle body can be brought back by touching his heart. So it will all depend on the center through which the person lives the most.

Remember, when a person dies his life force leaves from the very center he has lived through most. And the same is the point for his subtle body to enter his physical body as well. For example, when a sexual man dies his life force departs through his genitals. There is a complete science which describes how by observing a dying man, you can tell which center in his body was most active, because that is the center which breaks down at the moment of death.

We still observe an age-old practice at the time of cremation; it's a practice which although now totally meaningless, was conceived once upon a time at a great moment of realization. At the end of cremation we break the skull of the burning body with a staff. The blow is made at the point of the *sahasrar*, the seventh chakra.

The fact is that the skull of a person who attains to sahasrar breaks open at the moment of death. His vital energy escapes from that point. Now in the foolishness of hoping that the life breath of our beloved one will pass through the sahasrar, we have been following the tradition of breaking the skull at cremation. This is quite meaningless because the man's life breath has already escaped through another center. However, one who at the moment of his death has attained the highest state of consciousness, a hole appears on his forehead because the life breath escapes from that point. Ever since people came to notice this fact, they have been breaking skulls at the cremation ground -- affectionately, in the hope that this way the vital breath of their dead beloveds may leave through that center, although actually the person is dead, the vital breath is already out.

The center of our life is the same from where our vital breath departs. That's why on touching this center the subtle body returns immediately. Although this center is different in each individual, ninety out of a hundred people will have sex as their center, because the whole world is obsessed with sex. So if you are unable to figure out, touching the sex center will do. If that doesn't work, then most probably it is the agya chakra, the third eye, because with people who are very intelligent or who use their intellect a great deal, their sex energy turns into intelligence. If both centers fail, then one should touch the heart center. Those who are neither very sexual nor very intelligent are emotional people.

These three are the common centers. Then there are some uncommon centers too, but there are very few uncommon people with such centers. By touching these common centers....

In exercising this touch, a few things need to be taken into account. If a particular center is predominantly active in the person who is applying the touch, then it creates an unusual situation. For example, if a person whose agya chakra is active were to touch somebody's heart center, it will have very little effect. The whole thing has a science of its own.

Hence, it is always dangerous to practice these experiments on one's own -- experiencing the seven bodies, out of the body experience, and so on. A school, an ashram where there are people who understand the whole system, who can be of some assistance -- is the place appropriate for conducting such experiments. That's why in the tradition of monks who decided to remain *parivrajakas*, wandering monks, the seven chakras, the seven bodies all disappeared... because a wandering monk cannot make use of them. Monks who are continuously on the move, roaming around, never staying at one place, can't experiment

much in these areas. Therefore, great experiments in these fields were carried out only in the monasteries and the ashrams.

For example, there is a monastery in Europe where no man has ever entered. The monastery is about fourteen hundred years old. Only nuns reside in it. Once a woman is admitted she can never come out of it. Her name is struck from the citizens' list; she becomes as good as dead. The world becomes meaningless to her, she no longer exists for the world.

A similar kind of monastery exists for men too. In creating this monastery the esoteric Christianity had done a remarkable job. No woman has ever entered in that men's monastery. No man who has entered has ever come out of it. Both these monasteries are close to each other. Should a monk's subtle body leave his physical body, a woman's touch will not be necessary. It is enough to place him next to the wall of that women's monastery. The whole monastery is charged. No man has ever entered it. There are thousands of women inside. There are thousands of men inside the men's monastery. It is not an ordinary resolve, it's an extraordinary determination. It's a resolve to embrace death while being alive. Now there is no way to turn back.

The secretmost sciences could develop in these monasteries because they were very convenient for carrying on experiments. The tantrikas had also created such facilities but by and by they were wiped out. And we are responsible for it, because the foolish puritanical attitudes of people in this country had declared tantrikas immoral. If a naked woman is worshipped in a monastery, it will obviously upset the man of ethics and morality in the outer world. It is indeed dangerous if it becomes known that in a monastery a woman sits naked and seekers worship her. About the naked woman being worshipped by men, a man outside is bound to project his own mind, his own acts.

So we destroyed a great many monasteries, a great many scriptures in this country. King Bhoja alone slaughtered one hundred thousand tantrikas. They were murdered en masse throughout the country, wherever they were found. The reason was they were carrying on certain experiments which would have brought an end to the entire priesthood, to the so-called morality and the puritan mind of this country. If their experiments were right, then all our morality is wrong.

It was the experience of tantrikas that if a man performs a particular kind of worship before a naked woman with the feeling of reverence, he becomes free from women forever. Similarly, if a woman performs particular kinds of worship before a naked man, she becomes free from men forever.

The magnetic forces between man and woman are actually designed to unite them. So it is not a small thing if a man becomes capable of looking at a naked woman before him with a feeling of reverence. Although nature has equipped man to enjoy woman, should a man become adept at looking at a woman with reverence his magnetic force -- the energy which otherwise moved toward the outer woman -- begins to flow toward the inner woman. That's the only way it can be, because his attraction for woman disappears. Now she becomes a mother to him. Now he looks upon her as a goddess. She becomes someone who is venerable.

Once the energy is reversed, where will it go? Obviously the energy is never destroyed; one simply changes its course. No energy is ever destroyed, only its course is diverted. If the woman outside becomes an object of worship, the energy begins to flow inward and the meeting with the inner woman occurs. Once the union with the inner woman has taken place, a meeting with the woman outside has no purpose, it becomes meaningless.

There were specific procedures, particular states of mind, special meditations, certain mantras, definite words, select techniques in order to worship a naked woman. The union with the inner woman occurred when the experiment included all these ingredients. The entire system was similar to how it is in a science laboratory.

We all know that the combination of hydrogen and oxygen makes water. This does not mean however, that if you fill your room with hydrogen and oxygen, water will result. Just the presence of both hydrogen and oxygen is not enough. A high voltage of electricity is required to convert the hydrogen and oxygen into water. The rainwater is caused by the lightning. Hydrogen and oxygen both are present, but only when the lightning flashes with such a powerful force that the heat generated by that electricity brings about a mixture of both the gases, is water created.

God forbid, but such an unfortunate day may come -- thanks to our scientists -- that we may be left with books which simply mention that water is created by combining hydrogen and oxygen. But just this much will not help in creating water. The same is true with the books on Tantra. The books contain only this much information, that by worshipping naked women with the feeling of devotion, the energy flows inward. But

we have no idea how some charge of electricity, how some special occurrence of this kind is needed for this phenomenon to happen. Let's look at it this way.

You may have heard the Tibetan mantra: *om mani padme hum*. If you repeat this mantra, you'll find that several parts of your body are involved in uttering these words. For example, the word Om reverberates above the throat level, while the word Padme reaches the navel, and Hum to the sex center.

Just uttering this mantra repeatedly will show how it penetrates into the different parts of your body. Now this mantra, Om Mani Padmi Hum... if the word Hum is repeated often, its powerful impact stops the outward flow of the sex center. With the repeated use of this Hum, the sexuality of man is destroyed, it disappears.

Many techniques were performed before the naked woman. It is easy to find out whether a technique is working or not if the worshipping man is naked as well and the other seekers are watching him. But watching a naked woman from outside, one cannot be sure whether or not she is sexually aroused; her sexual mechanism is hidden inside her body. Watching a naked man however, one can instantly find out whether he is sexually aroused or not. Mahavira allowed only those monks to stay naked who had practiced deeply the sound of Hum. They could be permitted to remain naked, their sex organs were not affected even in sleep.

You will be surprised to know, but ordinarily it is difficult to find a man who doesn't have an erection two to four times during sleep at night -- whether he is aware of it or not. In America, where a great deal of research is being done on sleep, a very amazing thing has been noted: every man invariably has an erection two to four times in sleep at night. Whenever dreams center around sex, the genitals are affected. If dreams can affect sex organs, then words can too. If dreams can affect sex organs, then pictures can as well. After all, what are dreams?

So there is a whole system for transformation, the energy can be turned inward. In the context of turning the energy inward, it may be asked: Why wasn't there a tantric system where the man would stand naked and women would worship him? This needs to be understood as well.

There never was any tantric system where a naked man was worshipped by a woman because such practice was found unnecessary. There are a few reasons behind this. The first reason is that whenever a man is attracted toward a woman, he wants to see her naked. The woman has no such desire. Man is a voyeur. Man wants to see the woman naked; the woman has no such interest. This is the reason why during intercourse ninety-nine out of a hundred women close their eyes, while man keeps his eyes open. Even when you kiss a woman, she keeps her eyes closed. There is a reason for it: she doesn't want to live that moment outwardly. To her, this moment has nothing to do with what is outside. She wants to enjoy this moment inwardly, within.

This is the reason why men have created so many statues, films, paintings of women in the nude, but women have as yet taken no interest in nude men. Neither do they keep photographs of nude men, nor do they paint nude men or hang calendars of nude men in their homes -- they have absolutely no interest in seeing a nude man. Women have never shown any interest in nude men, but man's interest in nude women is very deep. A nude woman may well become instrumental in man's transformation, but a nude man would only cause a woman to close her eyes -- nothing more. So a similar technique is meaningless for women.

A woman's transformation happens differently. It is important to keep in mind that a woman is the passive sex -- she is not aggressive, she is receptive. No woman can be aggressive. She never even goes to anyone on her own to say, "I love you" -- let alone being aggressive about it. Even expressing this much would be an act of aggressiveness on her part. Even when a woman falls in love with somebody, she works it out in such a way that the man goes to her and says, "I love you." A woman never goes and says such things on her own. She can't even commit this much of an aggression.

When a man approaches a woman and says, "I love you," even if the woman would like to respond favorably, she says, "No" instead of "Yes." She refrains from cooperating in man's aggression by not saying even as little as "Yes." She will say "No." She will refuse. The fact that a woman's refusal actually indicates her approval is a different matter. A woman's denial, in this case, contains acceptance. The woman's "No" will of course reflect the "Yes" as well as her pleasure; but she'll be unable to say "Yes."

Man has to initiate the woman in sexuality, he has to lead her in the world of sex. However, if a man seeing a nude woman becomes one with his inner energy instead of becoming sexually aroused, the phenomenon proves to be of immense value for the woman. The inward-going energy of a man helps the woman's energy to go within -- it becomes an initiation for her. Just as man succeeds in leading a woman into sex, if he could also transcend sex in her presence he can initiate her into transcending sex as well.

That's why a separate system for woman was not discovered -- there was no need for it.

WHAT HAPPENS TO WOMEN WHO ARE OF MASCULINE NATURE?

This is possible, and there are reasons for it. It will be useful to talk about it a little. Actually, it is not quite correct to say that someone is a man and someone is a woman. In fact, no one is only a man or a woman. Being a man or a woman is a matter of degrees. For a certain period, a child in the mother's womb contains both sexes -- it is neither clearly male nor female. The fetus gradually develops into either a male or a female.

This progression is also just a matter of degree. When we identify someone as a 'man', it means he is sixty percent male and forty percent female, or seventy percent male and thirty percent female, or ninety percent male and ten percent female. When we say 'woman', it means the female element in her is proportionately greater than the male element. Occasionally it happens that a man is fifty-one percent male and forty-nine percent female -- a very minor difference. Such a man will appear to be feminine. Similarly, if a woman is fifty-one percent female and forty-nine percent male, she will look very masculine. If such a woman were to find a feminine husband, she will immediately take a dominant role.

In a case like this we commit a linguistic error. In a situation like this, if we were to use language correctly, the man should be called the wife, and the woman the husband, because the one who is dominant is the master. In that case we must drop 'husband' and 'wife' as synonyms for man and woman.

Truly speaking, 'husband' stands for a particular function. To be a husband is a position in itself -- either a man or a woman can be in that position. To be a wife is also functional -- either a man or a woman can fulfill that function. Many men live and function as wives. Many women live and function as husbands.

So the high or low male/female ratio in their personalities causes men and women to live such lives. And once in a while it happens that either a man accidentally, in some illness, becomes a woman, or a woman changes into a man.

Some time ago there was a case in London in which a woman turned into a man soon after her marriage. A suit was filed accusing her of cheating the man she was married to. The suit contended that she was already a man at the time of their marriage and the man had been deceived. It became very difficult for the poor woman to prove that she was indeed a woman at the time of marriage, that she turned into a man afterwards. But medical science came to her rescue and it was proved that she was a woman at the time of marriage, but on the verge of becoming a man. She was a marginal case -- one more step and she could have turned into a man. And she moved that one step.

In the future it will not be too difficult for science to make it possible for men and women to change their sexes if they wish. And it is good, because people after all do get bored playing the same role -- a change is needed.

Women who have the male element more in them will become domineering. And such women will always remain unhappy. The reason is, such domineering element is contrary to their feminine nature; hence their misery will be endless. Actually, a woman likes a man who can dominate her. No woman likes a man who becomes dominated by her. A woman with a high degree of male element will dominate and suffer unhappiness too, because she didn't find a man who would dominate her. Her misery will have no end. The situation with the man however is that his happiness lies in the woman surrendering to him. But if he surrenders to her on his own, the woman will always remain uneasy -- she will never be satisfied.

So being a man or a woman should not be a marginal thing. But the kind of system we have developed is by and by causing men and women to live marginally. We have only our civilization to blame for this. In fact the way our culture has evolved, it has made the roles of men and women almost identical. This has proved harmful. Because of it the woman's femininity has declined, and so has man's masculinity -- although ideally, both need to be on the extreme poles.

A man should be ninety-nine percent male and one percent female -- one percent effeminacy is bound to remain, that he cannot avoid. A woman should be ninety-nine percent female and one percent male. For this to be possible, it is necessary that there should be different exercises for both, different diets, different kinds of education. It is essential that their entire discipline of life be different; only then will we be able to place them as two polarities.

The day man will grow in his understanding, we won't want women to become like men and men like

women. That day we will want a woman to be like a woman and a man like a man. And we will want a big gap between the two, because the greater the distance the more attraction be tween the two, the more juice flows between the two. The greater the distance, the more joy of union between the two. The lesser the distance the less juice flows between the two, the less joy in their meeting.

But this is what has happened. In the process of becoming civilized, man has become more and more soft and tender. Since he neither goes to fight battles, nor does he go to work in fields, fight animals, or break stones, his feminine personality has begun to grow. He has become soft, he has lost his muscles. A very basic part of his manhood has disappeared.

The woman is coming closer to being a man. She is receiving the same education as men. If she needs to be successful within the male-oriented structure of society she has to compete with men, she has to perform the same jobs as men do. She has to be like man if she needs to work in the factory. She has to behave like men if she chooses to work in an office environment. In such situations she is just nominally a woman. Biologically, her being a woman becomes meaningless, because in all other respects she remains a man. She performs the same jobs that are performed by men. She stays in competition with them.

On the one hand man is becoming more and more womanish, less virile. On the other hand, the woman is moving closer to man, she is becoming mannish. This has proved very harmful. The greatest harm it has caused is that no woman is able to feel satisfied with any man. The same is true with man. Consequently, both suffer from discontentment twenty-four hours a day. This is bound to happen. Until we have enabled man and woman to be on the opposite polarities, distinct from each other, their suffering is inevitable. This factor is responsible for their suffering -- which is sick. Otherwise, there is no reason for it.

CAN WE NOT CALL THIS PERVERSION? CAN WE NOT CALL THESE PEOPLE PERVERTS?

It is not a question of calling them perverts, it is an accident. It has nothing to do with perversion. It is basically an accident, and ways should be found to save oneself from such an accident. The one who is a victim of such an accident deserves pity, he should not be called a pervert. The person is not at fault. Unless we care to bring about a qualitative change in people with respect to their effeminacy or masculinity, which is not too difficult, all our efforts to correct them are acts of foolishness. By injecting hormones the person can be made feminine or masculine -- but we don't think along these lines.

If a woman nags her husband, harasses him, dominates him, the husband never thinks of consulting a doctor. He prefers rather to bring her to a monk, a holy man, for him to counsel her. The fact is, the holy man is the least responsible in this matter, he has nothing to do with it. There is no question of anyone counseling the woman. She needs hormones which can make her more feminine. Such hormones *can* be given -- there is no problem in it. If a man shows feminine tendencies and his wife no longer finds him interesting, there is no reason to be upset or miserable. He needs the same kind of treatment as is required in any other situation.

ONCE THE SUBTLE BODY IS OUT, IT CAN'T ENTER BACK INTO THE PHYSICAL BODY COMPLETELY. THE ADJUSTMENT AND HARMONY BETWEEN THE TWO IS DISRUPTED FOREVER. THIS IS THE REASON WHY THE YOGIS HAVE ALWAYS BEEN ILL AND HAVE BEEN DYING AT AN EARLY AGE. HOW CAN WE PREPARE OURSELVES SO THAT THE DISHARMONY MAY BE AVOIDED? CAN THE POSSIBILITIES OF ILLNESS BE MINIMIZED? HOW IS THIS POSSIBLE?

In this respect too, the first thing is: the moment the subtle body goes out of the physical body, nature's order is bound to be disrupted. The phenomenon is not natural; one should say, it is beyond nature. When a phenomenon occurs which is contrary to nature, or which is beyond nature, the entire harmony and adjustment of nature becomes disorderly. A great deal of preparation is needed if one wants to save oneself from such a disorderly state. Various *yogasanas* and *mudras*, yoga postures, are very helpful in this respect. In fact all the techniques of Hatha Yoga are useful in this direction. So you need an extraordinary body -- an ordinary body won't work. You need your body to be made of steel so that it can withstand an unnatural phenomenon of such great magnitude.

For example, there was no fundamental difference between the body of Ramamurti and any other human

body, but he had mastered a few tricks. We see that trick working every day, but it never strikes us. You see a tire; when inflated it carries the heavy weight of a car. Take out some air and the car will not move. The air has to be in a particular proportion for the tire to carry that much weight.

Through a special technique of *pranayama* one can fill the lungs with so much air that the body can hold the weight of an elephant. The chest functions exactly like a tire, like a tube. In order to withstand the weight of an elephant, if one knows the proportion, the volume of air required in the chest, then there is no problem. Ramamurti had the same kind of lungs as we do.

The tube inside the tire is not made of any hard steel, it doesn't have any strength. The tube's only use is that it takes in its volume a specific amount of air -- that's all. If that much air is present, the thing works.

Recently, a new type of car has been conceived which can run four feet above the ground. It will not require any tire tube. In fact the same trick applies in this mechanism. The car will move so fast that the air underneath will have volume enough to bear its weight. The speed will cut through the air, separating its upper and lower parts, and due to the speed a layer of four feet will be created which will sustain the moving car.

This works on the same principle as a moving boat. As the boat moves with speed, a void is created behind it. It is this void that helps the boat to move ahead. Water from all sides rushes to fill the void; this pushes the boat forward. This is the trick that works all along. Should the water behave differently, the boat will not move.

So if a car is made to run at a particular speed, a four-foot thick layer of air can be made underneath for it to function as a road. In fact, there is no need to make it really -- it will be formed automatically as the car moves at high speed. Then there won't be any need for wheels; the car will simply slide along. Then nothing else will matter -- only air will be needed, that's all.

Hatha Yoga has discovered many techniques which give the body a special discipline. Giving such a discipline makes the difference. That's why a hatha yogi never dies young. A normal raja yogi dies at a young age like Vivekananda or Shankaracharya, but not a hatha yogi. And the reason is that the hatha yogi gives a total discipline to his body before such a happening can take place. In order to prepare his body to withstand any unnatural situation, he performs many unnatural practices.

For example, when it is hot outside he will cover himself with a blanket. Sufi mystics wrap a blanket around themselves. The word *suf* means wool. One who always covers himself with a woolen wraparound is known as a Sufi. There is no other meaning of the word 'sufi'.

All Sufi fakirs in the Arab world, where the sun is burning hot, move around in blankets. In that scorching heat they wrap themselves in a woolen blanket. They create a very unnatural situation. As it is, the sun is sizzling hot, there is no greenery anywhere around, and a man is sitting there wrapped up in a blanket. He is making his body able to withstand unnatural conditions. In Tibet a lama sits naked on the snow, and you will be shocked to see perspiration running down his body. This lama is working on his body to perspire even under the falling snow. His effort is very unnatural.

There are many such ways of preparing the body. If the body has been made to pass through these preparations, it becomes fit to withstand any unnatural happening. Then no harm is caused to the body. But ordinarily these preparations take years. Consequently, the discipline of Raja Yoga finds it useless to spend so many years in preparation just to live a little longer. Hatha Yoga requires years of preparation. Twenty or thirty years are minimum -- thirty years are needed at least. If a man begins at the age of fifteen, he would be fifty by the time he is fully prepared.

Hence, the discipline of Raja Yoga decided not to be so much concerned about the body. If such a state does occur and the body dies, then so be it. What is the need for saving it? So these preparations were abandoned.

That's why Shankaracharya died at the age of thirty-three; the reason is that his body was not prepared to handle an event of such magnitude. But there was no need for such a preparation. If it appears necessary then it is all right; otherwise, no need to bother. If one has to work for years in order that the body may last for only thirty-three years, and if the body is saved to last for thirty-three years more, then the arrangement doesn't prove to be of much benefit. If I have to work from the time I am fifteen until I am fifty, I will already have lost thirty-five years in preparation. Should I remain alive for another thirty-five years -- till the age of eighty-five -- the sum total of years that I will have 'lived' will still be thirty-five. So it has no meaning.

If someone were to have said to Shankaracharya, "You could have lived for seventy years if you had practiced Hatha Yoga," Shankaracharya would have replied, "But I would have had to work forty years for

it. I find making such an effort unnecessary. I like to die at the age of thirty-three. There is nothing wrong in it."

Hence, gradually Hatha Yoga lagged behind. The reason was that no one was ready to follow its long practices. But my feeling is, Hatha Yoga can come back in the future if its practices are followed with the help of science. As I see it, what took thirty-five years can now be completed in five years with the help of science. Time can be saved with the maximum use of science. However, it will be a while before the scientific Hatha Yoga can come into being. I believe scientific Hatha Yoga will be born in the West, not in India, because India doesn't have any scientific environment at all.

So time can be saved, but it doesn't serve any particular purpose. It might be useful to save time under very special circumstances, but that too will happen only on the gross level, the level of the physical body. For Shankaracharya it may not be useful to continue living but for others it can be. That's why even if remotely, even if barely, Hatha Yoga is still meaningful. One could have said to Shankaracharya, "Granted that extending life is of no use to you. However, if you could live for thirty-five years more, it would benefit many people." This is the only excuse which can bring back Hatha Yoga.

When the subtle body separates from the gross body, the adjustment between the two is interrupted. It is almost like once you take apart the engine of a car, you can reassemble it, but it does shorten the life of the engine. That's why the buyer first makes sure the engine of the car was not dismantled before. Even if the engine has been put together exactly the way it should be, it does lose its longevity. The reason is that it cannot be the same -- even a little change in its original adjustment affects the life of the engine.

Furthermore, in our body there are some elements that die very quickly; there are other elements that take a little longer to die. And there are some elements that refuse to die even after the man is dead. Even in the grave the dead man's nails and hair keep growing for some time. They keep doing their job and take a longer time to die.

Death occurs on many levels. In fact there are several arrangements in your body which are automatic -- even the presence of your soul is not needed for them to function. For example, I am sitting here talking to you. If I leave this room the talking would stop, but the fan will go on moving because the fan has its own arrangement -- it has nothing to do with my presence.

There are two kinds of systems in our body. One system is such that it will come to an end as soon as the consciousness leaves the body. Another system keeps working for a short while even after the consciousness has left the body. It is automatic, it has a built-in arrangement to continue to function for an extended period of time. The consciousness will move out and the hair won't know the man is dead. The hair will take quite a while to know the man is gone, that it need not grow anymore.

So there are certain elements within us which die very soon; there are some which die in six seconds -- for example in case of a heart attack. A man can survive a heart attack if aid reaches him in six seconds. Basically, a heart attack is not a death; it is just a structural fault which can be set right. In the first world war about fifty people were saved like this in Russia. If the aid reached in six seconds to soldiers who died of a heart attack, they survived. But after six seconds certain elements die, and then it becomes very difficult to revive them. The delicate parts of our brain die very soon -- immediately.

So if the subtle body stays out for too long, then it becomes very necessary to protect the physical body; otherwise, some of its elements will begin to die. However, you won't be able to gauge how long the subtle body remained outside, because the gross and the subtle body exist on a different time scale. For instance, if my subtle body goes out, it may seem like I stayed for years in that state. But after returning to the physical body I may find not even a second has elapsed. The time scales for both are different.

It is as though a man dozes off and dreams he is being married, the marriage procession is moving on, then he had children, and they grow up and now they are being married. He wakes up and narrates his long dream. One may tell him, "But you dozed off for only a minute, how can such a long dream take place in such a short time?" It can; the time scale is different. Such a long dream can take place in one minute, for the simple reason that its time measurement is very different from that of the waking state -- it is very fast, speedy.

If the subtle body stayed out even for a minute, it may seem to you as if you have been out for years. It doesn't give you any idea how long you remained outside really. In that condition it is absolutely necessary that the body is preserved -- which is very difficult. However, if complete arrangements are made, one's subtle body can stay outside for a long time.

There is an incident in the life of Shankaracharya which is worth relating. It is meaningless to talk of how long he stayed outside in terms of his subtle body's time scale, but according to our time scale he

remained outside his physical body for six months. A woman got him into trouble.

He had a debate with Mandan Mishra which Mandan lost. But Mandan's wife made a very womanly argument, which only women can make. She said, "Only one half of Mandan Mishra has lost. I, the other half of him, am still alive. Until you have defeated me, you can't claim to have defeated Mandan Mishra totally."

Shankara was put into difficulty. Although what the woman said was right, it didn't really carry any weight. Mandan Mishra was fully defeated. One doesn't have to defeat Gama, the wrestler and his wife too in order to become the winner. But the wife of Mandan Mishra, Bharati, was worth having a debate with. The world has seen very few learned women of her caliber. So the idea of debating with her appealed to Shankara. He thought it would be fun. He figured if Mandan couldn't win, how long would Bharati last before him? But he was mistaken.

It is very easy to defeat a man, but it is not so easy to defeat a woman, because the arguments of man and woman, winning or losing, are never the same. They follow a different logic. That's why so often husbands and wives don't understand each other. Their ways of reasoning are different, they are never harmonious. They often go parallel, never meeting anywhere.

So Shankara thought Bharati would discuss matters like Brahman, etcetera. But she didn't raise any issue regarding Brahman, because she had witnessed how Mandan Mishra had got himself in trouble on that ground. She knew very well any discussion of Brahman and maya will be of no use. So she said to Shankara, "Please say something about sex."

Shankara was at a loss. He said, "I am an accomplished celibate. Please don't ask me anything about sex."

Bharati said, "If you know nothing about sex, then what else do you know? When you don't know even this much, I wonder what you may be knowing about the Brahman, maya and so on. You will have to say something about sex because, after all, it is the very source of this world you call maya. I will debate only on that topic."

Shankara said, "Please allow me six months' time to learn about this subject. I have no knowledge of it, no one ever taught me. I don't know the secret of sex."

In order to learn the secret of sex, Shankara had to leave his body and enter into another body. Here one may ask, "Why could he not have learned through his own body?" He could have, but his entire life energy had become so introverted, the entire flow of energy had moved so deep inside, that it was difficult to draw it out. He could have, of course, related with a woman using his own body. If he had set out to know what sex was all about, he could have related with any woman by means of his own body, but the problem was that his whole bioenergy had turned inward. Drawing it out would have required more than six months. It was not a simple thing. It is easy to draw the energy within from without, but to draw it out again is very difficult. It is easy to drop pebbles and pick diamonds, but very difficult to give up diamonds for pebbles.

So Shankaracharya was in a predicament. He knew his body was no good for the challenge at hand. He asked his friends to go and find out if anyone has just died so that he may enter his body. Then he told them to guard his own body zealously till he returned. He entered into the dead body of a king, lived through it for six months, and then came back.

Shankara's body was maintained for six months. This kind of guarding and maintenance of the body is an extremely difficult task. Only individuals of incredible devotion must have been entrusted with this responsibility.

As I mentioned earlier, a Tibetan seeker sits out in the open in the biting cold and makes his body perspire. This is all a matter of will. Through his determination he denies the reality of the bitter cold and creates another reality that the sun is shining and it is hot. Merely by his resolve, he subordinates his circumstances to his state of mind. The actual situation around him is that of the falling snow, but closing his eyes he denies that situation. He suggests to himself that it is not snowing, that the sun is burning hot. He causes this suggestion to go so deep within that a moment comes when his every breath, every cell of his body, every part of his being begins to feel the heat. Then how can he not perspire? His very perspiration shows that he made his state of mind prevail over the circumstances.

In a sense, all yoga is nothing but allowing the state of mind to overcome the circumstances. And all worldliness in a sense is nothing but subjecting the state of mind to the circumstances.

It has not been recorded or even mentioned anywhere exactly what Shankara's friends did in order to preserve his physical body. For six months, a group of his devotees sat around his body without breaking the circle. The idea was to maintain a fixed number of people present all the time. They would take turns

with others, but basically everyone present was required to remain awake and alert all twenty-four hours. A special environment had to be maintained in the cave where the body was being guarded. It was necessary that certain thought waves prevail in that cave.

About seven individuals were needed to sit around the body feeling intensely that they are not breathing, Shankara is; they are not alive but Shankara is. And their bioelectricity had to flow continuously into Shankara's body. The hands of these seven people were to be placed upon Shankara's seven chakras. It was essential that the bioelectricity of these seven people be poured uninterruptedly into the seven chakras of Shankara; only then was it possible to preserve Shankara's body for six months. Even a moment's lapse was enough to break the circuit, causing the body to lose its temperature.

It was imperative that the same degree of temperature which is present in the normal living human being should be maintained in Shankara's body. Not even the slightest variation was allowed in his body temperature. And this body heat could not be created by any other external means except that these seven individuals continue to pass their whole life energy, all their magnetic forces through the seven chakras of Shankara's body.

Throughout this experiment, the body never comes to know that the man is not present, because the seven individuals supply the same energy that the body received from the man under normal conditions. Do you follow what I am saying? The body never comes to know its seven chakras are no longer receiving energy from the man's consciousness, precisely because the chakras go on receiving a non-stop flow of energy from the seven individuals sitting around. These individuals function like transmission centers. Consequently, the body remains alive. But if any error occurs in the procedure, the body gets ready to die. Until then it remains totally unaware.

So a body can be kept alive if other people supply energy to it. This was the incredible technique used in order to keep Shankara alive for six months. For six months a group of individuals was diligently engaged in it. Taking turns, it was required that seven people always remain actively involved in the process. Finally, Shankara returned after six months and answered Bharati's questions. This is how he came to learn about something he had no knowledge of.

There was yet another way of learning about sex, but Shankara was not aware of it. Had such an event occurred in Mahavira's life, he would not have entered into another body. Instead, he would have entered into the memory of his past lives; that was yet another source available. This technique of remembering past lives, however, remained limited only to the Jainas and the Buddhists -- it never reached the Hindus.

Had such a question been raised to Mahavira, he would not have bothered to enter another body -- there was no need. Rather he would have revived the memories of his relations with women in his previous lives, and known through this method. He would not have needed six months. But Shankara didn't have the scientific knowledge of this technique. He knew the science of entering into the other body, which was developed by a different group of seekers.

There are many spiritual sciences, and so far no religion possesses all the details of all these sciences. A certain religion developed a particular technique and then remained satisfied with it. But up to now, no single religion has been founded which contains the treasures of all the religions. And this will not come about until we have stopped seeing other religions with enmity. If these religions could come close to each other as friends and share each other's treasures, become partners, a new science may evolve that makes use of an infinite number of sources.

What was developed in Egypt is unknown in India. Those who built the pyramids knew something which no one in India knows. Those who worked in the monasteries of Tibet possessed something which is not found in India. What India has known is unknown in Tibet. What is known by one is not known by the other, and the problem is that each looks upon its respective fragment as complete.

Now going back into past lives is a very simple experiment; entering another body is very difficult and very dangerous. The experiment in regression is very easy and it involves no danger. But Shankara had no knowledge of this technique. Since he spent all his life challenging and debating the Jainas and the Buddhists, all the doors of Jainism and Buddhism were closed to him. He could not gain anything from them because he could not establish any contact with them. It was a process of continuous confrontation. Naturally, some doors were closed to Shankara. Shankara was not ready to receive sunrays coming from any other direction except through his own door.

Although we don't realize it, the fact is no matter through which door the rays may enter, they come from the same sun. But here we are, sitting by our respective doors, putting our claim on it. We fail to recognize that what an Arab does wrapped up in a woolen blanket under the sun is the same thing a Tibetan

does naked in the falling snow. Their work is identical -- there is no difference at all. Although they are engaged in contrary experiments, essentially both are involved in the same kind of work: the principles are the same.

WHAT IS THE DIFFERENCE BETWEEN ENTERING ANOTHER BODY AND PSYCHIC MEDIUMSHIP? HOW DOES ONE ENTER INTO A MEDIUM?

Actually, the experiments are contrary to each other. In the former case, a person enters into another person's body, while in the case of mediumship, the medium allows a person to enter his body. These are two different things. The technique of leaving one's body and entering into another can be called the male technique; one has to enter another body. Mediumship is a female technique. Here, the medium will simply remain receptive and invite someone to enter his body. This is much simpler, and the souls invited by the medium will in most cases be bodiless. Rarely will an embodied soul ever respond to a medium's invitation. The disembodied souls which are moving around us....

We are not the only ones sitting here; there are others present here as well. Since they are bodiless, their presence makes little difference to us. Their presence can be understood in terms of how the radio works. If you turn on a radio you can catch the Delhi station, but when the radio was not turned on, do you think the Delhi station was not transmitting or that the sound waves were not passing through here? They were, but we were not aware of them. There was no medium to connect us with the sound waves. The radio functions as a medium. It puts us in touch with the sound waves.

So the individuals who work as mediums function on the same principle as a radio does. They perform the act of tuning. Their presence makes It possible for any of the wandering souls to enter them. But these are all bodiless souls, and these souls are always eager to enter a body.

There are reasons for it. The biggest reason is that bodiless souls -- we can call them ghosts -- their desires, their passions are the same as those of any ordinary mortal, any embodied soul. However without being in the body, without the help of the body, the desires of these bodiless souls are never satisfied -- they can't be.

For example, a ghost wants to make love to someone; for that it needs a body. The ghost carries the desire but is helpless without the body. When it comes closer to a human body, the ghost passes through it. Our body offers no resistance to it. The spirit wants to be in the body, it longs to enter a body.

The spirit succeeds in entering the body when out of fear a person contracts from within. In a state of fear your consciousness does not cover as much space -- you shrink. A vacuum is created in your body. In that fearful state the spirit enters the vacuum. Generally, people think ghosts are born out of fear, or that fear itself is the ghost. None of these beliefs is true. A ghost has its own existence. A person in a state of fear makes it possible for the ghost to manifest -- he becomes the medium. And since it is the ghost that enters into his body, problems are bound to arise.

The mediumship you are talking about is the consequence of a voluntary invitation given to a soul. Someone on his own creates a space within and invites a spirit to enter. The sole technique of mediumship is that you create a space within and invite a spirit present in the vicinity to enter your body. Since this is done voluntarily, there is not much risk involved in it. And since it is done purposely one knows the method of calling the spirit as well as the device for sending it back. Nevertheless all of this is possible only if the medium is receptive, and it works only on the ordinary bodiless souls.

The risk increases if a soul that is already in the body is to be called, because if I were to call an embodied soul to enter a medium, the body of the man being called will fall unconscious. Very often, when someone falls unconscious, it is taken as an ordinary state of unconsciousness. But many times it is not the case -- it is a situation where the individual's soul has been called somewhere. Hence it is highly risky to treat the individual at that time -- it is best to leave his body alone. But we have no knowledge of all this.

Up to now, it has not become clear to science when a state of unconsciousness is of the normal kind, and when it is caused by the soul's moving out of the body. So the phenomenon is the same but of a different nature. In the case of mediumship the soul is invited in the body; in another, the soul is moved out of the body.

IN ORDER TO KEEP HIS BODY ALIVE, RAMAKRISHNA HAD TO RELY ON THE CRAVING FOR FOOD. IS IT NOT POSSIBLE FOR A HIGH LEVEL BODY TO EXIST WITHOUT ANY SUCH CRAVING? IN WHICH BODY DOES SUCH ASSISTANCE BECOME NECESSARY? IF THE BODIES ARE OF THE HIGHER STATES -- SUCH AS THE FIFTH, SIXTH, OR THE SEVENTH BODY -- WOULD THEY BE REQUIRED TO BE MAINTAINED WITH THE AID OF ANY SUCH CRAVING AS WELL?

Ramakrishna was very fond of food -- excessively. One might say he was crazy after food. Even in the middle of a profound religious discussion he would walk to the kitchen and ask his wife Sharada what she was cooking for dinner. Then he would come back and resume the discussion. This caused aggravation not only to Sharada, but to his close devotees as well. The devotees were concerned that if word got around of their master's weakness for food, it would create a scandal.

Actually, disciples are always greatly worried about their master! They are always very nervous lest their master's name be dragged into disgrace. So finally they said to Ramakrishna, "Your all of a sudden dropping a serious discussion for the sake of food does not look good upon you. And why should the food matter so much for a man of your stature?"

What Ramakrishna said in response was very remarkable. He said, "Perhaps you don't know... how could you? All the anchors of my ship are lifted, all the pilings have been uprooted, the sails of my ship are filled with the wind and I am ready to depart. One anchor I have carefully saved so that my ship does not leave the shore yet. The day I stop taking interest in food, know that I shall die three days later. I don't need to live for myself -- there is no reason for it. But I have something to tell you, something to convey to you. There is something I have which I am eager to give to you. Hence it is necessary that I linger a little longer.

"My ship is ready to sail, but it contains a treasure which I would love to distribute to those who are on the shore. But the people on the shore are all asleep. I have to wake them up, I have to coax them to accept the treasure I possess. They don't realize it is a treasure, they think it is trash. They say, 'We don't know what you are talking about -- leave us alone. We are happy sleeping in our cozy beds.'

"Let me persuade the people on the shore to accept the treasure my ship is filled with. Let me distribute to them everything I have got. The time has come for me to say goodbye.

"So this is the reason why I have tied myself to one anchor; this is why I take so much interest in food. Food is my anchor. The day I turn my face away from food, know that I shall be dead three days thereafter."

No one took him seriously that day -- which is normally how things happen. The world would have benefited greatly had certain things in the lives of Ramakrishna, Buddha, or Mahavira been taken seriously. But that never happened. So it was thought perhaps Ramakrishna was providing an explanation, that he was merely trying to make a point. The devotees must have suspected also that maybe Ramakrishna was explaining away his weakness for food so that he doesn't have to be bothered.

But exactly what he had said happened. One day, Sharada brought his meal as usual. In his room Ramakrishna was lying down on his bed. He looked at the plate and turned on his side. Ordinarily, he would jump out of his bed to see what was in the plate. The moment he turned on his side, Sharada recalled Ramakrishna's words: his turning away from food would mean he won't be alive three days after that. The plate fell from her hands. She broke down and wept. Consoling Sharada, Ramakrishna said, "What will crying do? I have pulled up the anchor. How long could I have remained tied to it?" Exactly three days later he died.

You ask me: "Can such a soul stay on this earth without the aid of any desire?" Up to the fifth body, some earthly desire, an anchor, is needed; otherwise the soul can't stay around. One who has attained to the fifth body has to fasten himself around some craving related to one of the five senses.

But beyond the fifth body this is not necessary -- the soul can stay around without needing to do this. However, in that case some other factors will contribute in extending the soul's existence. Then it won't be necessary to preserve any craving. But this is altogether a different matter and requires a lengthy discussion. Let me explain it to you briefly.

If one wants to continue to exist beyond the fifth body -- as Mahavira, Buddha, or Krishna have done -- then in that case a pressure from the liberated souls, from the free spirits works upon them. The urge, the persuasion comes from above. Theosophy did a very significant research in this area. The theosophists discovered that many souls which are now liberated, which have become one with the universe, which have attained to the highest, their pressure works in keeping such individuals a little longer on the earth.

For example, a ship is about to leave. It is not tied to any piling, but the people from the other shore call out loudly, "Please stay a little longer: please don't be in a hurry." These voices from the other shore can

become instrumental in preventing the ship from leaving. And these voices did prove effective in the time of Mahavira, Buddha and Krishna.

By Ramakrishna's time the conditions had changed considerably, and things became very difficult. In fact such an enormous, unimaginable gap exists between the people who have reached the other shore and this century that it is almost impossible to hear their voices. The distance has grown wider and wider -- there is no continuity, no link left anymore.

For example, Mahavira's life is part of a continuity. Twenty-three *tirthankaras* preceded Mahavira, and he was the twenty-fourth of that tradition, that system. There is a chain of twenty-three individuals before him, and the twenty-third person preceded Mahavira not long before he lived -- two hundred and fifty years before him. Although the first man of the chain happened very long ago, all the twenty-three in between appeared very close to each other.

The man who reached the other shore before Mahavira.... The meaning of the word tirthankara may surprise you. *Tirtha* means a *ghat*, the quay, and tirthankara means one who has landed on that ghat before you, that's all. So twenty-three tirthankaras have landed on the other shore, the ghat. They constituted a systematic order. The language, the signs and symbols, the information pertaining to that world were all well preserved. The twenty-fourth man, standing on this shore, could easily hear, understand, pick up messages coming from these twenty-three beings.

There is not one person among the Jainas today who can follow a single word of this tradition. Mahavira died two thousand five hundred years ago. A huge gap exists between him and us. Even if Mahavira were to shout from there, there is no one here who can understand his language. In two thousand five hundred years, the entire system of language, the signs and codes pertaining to that world have changed -- they have lost the continuity.

Jaina monks simply wade through the scriptures -- they don't know what else they can do. But they make a big thing about the 2500th birth anniversary of Mahavira -- they make a great deal of noise, display banners, raise flags, cry out loud slogans of "Hail Mahavira!" They no longer have any mechanism to receive Mahavira's communication -- there is not a single man who can receive it. People other than Jainas may have such a system still, but the Jainas don't have it.

Hindus and Buddhists had a similar system too, but by Ramakrishna's time no such mechanism was available. Ramakrishna did not have any link, any connection with the people of the other shore. Hence there was no way he could be persuaded by them. So the only course left for him was to drive a piling here on this shore and hold on to it. There was no other way. It was difficult to know of any pressure working from the other side.

Two kinds of people in this world have worked for spirituality. There are some who have worked in a chain, and the chain remained active for thousands of years. The twenty-fourth man in the Buddhist tradition is yet to be born. One more incarnation of Buddha is yet to appear, and Buddhist monks all over the world are awaiting his appearance. They are looking forward expectantly -- desiring him in infinite ways, hoping to find him once more. The Jainas are awaiting no one. Hindus are also expecting an incarnation -- Kalki. He is yet to descend. But they don't have a clear picture yet as to how he can be called, how he can be received and recognized. They don't have any means to identify him.

You will be amazed to know that all the twenty-three Jaina tirthankaras had left clues to identify the twenty-fourth tirthankara. All possible indications were made available. They had defined all the characteristics: the lines on his palms, the signs on the soles of his feet, how his eyes would look, what sign he will have on the side of his heart, how tall he will be, how long he will live -- everything was determined. There was no problem identifying such a man.

In Mahavira's time eight individuals, including Mahavira, claimed to be the twenty-fourth tirthankara. The time was ripe for a tirthankara to appear, but there were eight claimants. Finally, Mahavira was accepted and the other seven were discarded, because only Mahavira showed all the signs of being a tirthankara.

But no such system or means of identification was available by the time Ramakrishna appeared on the scene. In a spiritual sense, the world today is in a very confused state. And in this confusing situation now there is no alternative left except that one remains tethered to the earth by anchoring himself to some piling. No messages are heard from the other shore; even if they are heard, no one follows them. Even when one does follow their transmissions, it becomes difficult to decode their secret. The basic difficulty is that now, only by way of signs and signals is communication possible between that world and this world.

You may not be aware, but within the last hundred years scientists have discovered that there must be at

least fifty thousand planets in the universe on which there may be life. And they suspect there may be beings on these planets with a consciousness developed as high as that of human beings -- or even higher. But the most difficult thing is: how to establish a dialogue with them? How to send them signals? What sign or symbol will they understand? How will they follow them? Seeing the tricolor flag of India, an Indian knows it is his national flag. But what significance will the flag have for people of other planets? And how can we make it fly so that it becomes visible to them? Many strange experiments have already been carried out in this respect.

One man created a gigantic triangle in Siberia. He grew yellow flowers on that triangle which was miles long. Then he illuminated the triangle with special light effects. Now, no matter on which planet you may draw a triangle, it will still be a triangle. No matter where you may draw, it will still have three angles. Wherever there is a human being, or beings higher than man -- whatever -- the figures of geometry will remain the same.

So the idea was to establish a contact with other planetary beings by means of geometry. It was hoped, firstly, that people looking at such a huge triangle from another planet may come to think that such a triangle could not have come into existence on its own. And, secondly, seeing the triangle they might safely assume that geometry must be known to the people on earth.

For many days a great deal of work was done under this assumption, but there was no confirmation whether or not anyone on the other planets understood this attempt. Now of course, radar has been set up to receive signals which perhaps the other planets may be sending us. Occasionally some signals are caught, but their secret, their meaning remains obscure.

For example, you must have heard of the flying saucer. Many people have seen a small luminous saucerlike object moving around and then disappearing in the sky. It has been seen at many places, on many occasions, and sometimes at many locations around the world on the same night. And yet, so far, it has remained a mystery. No one knows what that object is. Who sends it? Why does it appear and then disappear?

It is quite possible that beings of some planet are trying to establish contact with earth. They may be sending us signals which we are unable to follow. When we don't understand them, some of us say it's all a fiction. They think the talk of flying saucers, etcetera is nothing more than gossip. Some believe it must be an optical illusion, while others think it could not be anything but some kind of natural phenomenon. So it is not clear exactly what it is. There are a few people in this world who at least believe that maybe through these objects people of another planet are sending an invitation to us, that they are trying to convey something to us.

But even this is not such a difficult situation, because the distance between life on this planet and life on another planet is not so great as it is between souls which have reached the other world and souls which still exist in this world. This distance is much greater. In the first place, the signals transmitted from that world are difficult to catch here. Even if they are caught, they are not understood. Their secrets remain undiscovered.

So people like Ramakrishna in this century, or say within the last two hundred years -- it is not right to say even two hundred years.... Actually after Mohammed -- that is in the last fourteen hundred years -- things became difficult, very difficult indeed. Realizing the situation, Nanak created a new set-up from the start. He forgot about the past and started a new tradition of ten people. But it too disappeared very soon -- didn't last long.

So now there are only individual seekers left -- those who are not part of any chain. An individual seeker has to use an anchor as a means -- that's the only way at least up to the fifth body. The external signals and pressures can work when one is beyond the fifth body. But for now, if the messages from the other world are not coming in, even a man in the seventh body too will have to make use of the anchor established before the stage of the fifth body -- there is no other way.

Chapter title: I am Ready, If You Are

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AT THE DWARKA MEDITATION CAMP YOU HAVE DISCUSSED THE PROCESS OF ENTERING INTO THE MEMORIES OF PAST LIVES. YOU SAID THEN THAT BY DISCONNECTING THE CONSCIOUSNESS COMPLETELY FROM THE FUTURE, THE POWER OF MEDITATION SHOULD BE FOCUSED TOWARD THE PAST. EXPLAINING THE PROCESS FURTHER, YOU SAID THAT FIRST ONE REGRESSES TO THE AGE OF FIVE, THEN TO THE AGE OF THREE, FOLLOWED BY THE MEMORY OF BIRTH, THE POINT OF CONCEPTION, AND FINALLY INTO THE MEMORIES OF PAST LIFE. YOU SAID ADDITIONALLY THAT YOU DID NOT INTEND TO EXPLAIN THE WHOLE SUTRA, THE WHOLE TECHNIQUE FOR REMEMBERING PAST LIVES. WHAT IS THE WHOLE TECHNIQUE? WOULD YOU KINDLY EXPLAIN THE SUTRA FURTHER.

Memories of our past life have been prevented by nature. There is a reason for it. It is necessary that in the overall system of one's life one forgets most of the things that happen to him every day. That's why we don't remember all the memories that we create during our lifetime. However, that which you don't remember is not completely erased from your mind. Only the connection between your consciousness and the memory is severed.

For example, if a person lives for fifty years, billions of memories will be formed in his mind. If he were to remember them all he would go mad. So he remembers whatever is meaningful: whatsoever is worthless he slowly forgets. But your forgetting does not mean the memory is completely wiped out. It merely slips out of your center of consciousness and is stored in some corner of your mind.

Buddha has given a very significant name to this storehouse. He calls it *alaya vigyan* -- the storehouse of consciousness. It is just like having an attic or a basement where all the unwanted things are stored. Even though the objects are out of your sight, they still remain present within the house. Similarly, your memories go out of sight, but remain accumulated in some corners of your mind.

It would become difficult to live if you were to recall all the memories of even this life. In order that the mind stays free to handle the events of the future, the past has to be forgotten. Since you forget what happened yesterday, you become capable of living the tomorrow. This way the mind goes on becoming empty, it is able to look ahead. In order to look ahead it is necessary to forget the past. Without forgetting what has already occurred you won't have the capability to see what is ahead of you.

Every day a part of your mind must become blank so that it can receive new impressions, otherwise how can it work? As the future arrives, the past disappears every day. And as soon as this future becomes the past, it disappears too so that we are free to receive what lies ahead. This is how the mind functions.

We cannot carry the full memory of even one life. You won't be able to recall anything if I ask you what you did on January 1, 1960. You did exist on January 1, 1960, and you must have done something from dawn till dusk, yet you will be unable to remember anything. A small technique of hypnosis can revive the memory of that day. If you are hypnotized, and a part of your consciousness is put to sleep, and then if you are asked to describe what you did on January 1, 1960, you will recount everything.

For a long time I experimented on a young man. But my problem was how to be sure of the details he gave of January 1, 1960. He was able to narrate that day only under hypnosis: in the waking state he would forget everything. So it was difficult for me to determine whether or not he really took a bath at nine o'clock on the morning of January 1, 1960. There was only one way to do it. I wrote down everything he did on a certain day. After a few months when I asked him to describe his activities of the same day, he couldn't recall anything.

When I put him under a deep state of hypnosis and asked him to narrate the particular day, he not only

recounted all that I had noted down, but described many other things which had not been written. He did not miss anything from what I had written down; rather he added many more things. Obviously I could not have noted everything. I had written only what I saw or what had occurred to me.

In hypnosis you can be taken as deeply inside your self as one would like to go. But it will be done by someone else; you will be unconscious. You won't know a thing. Under hypnosis you can be taken even into your past lives, but it would essentially be in a state of unconsciousness.

The only difference between *jati-smaran* regression and the technique of hypnosis is that while regressing you go into your past lives with consciousness; in hypnosis you are taken into your previous lives by being made unconscious. The validity increases a great deal if both the techniques are applied. Suppose you hypnotize a man, ask him about his previous lives and write it down; then in his conscious state you lead him into meditation. If even under the meditative state he gives the same account of his previous lives, you gather additional evidence and the validity of the story is established.

So the same memory can be revived by applying two methods. Although the process of regression is simple, it has its own hazards. That's why I did not explain all the keys. All the keys can be told only to an individual who is ready to experiment. Otherwise, ordinarily, they cannot be explained to everyone. The whole technique can of course be explained saving one sutra -- this one cannot be practiced.

As I said yesterday, our consciousness moves with the aid of will, determination. For example, when you sit for meditation and begin to go deep into it, make a resolve to go back when you were five years old and find out what happened to you then. In that deep state of meditation you will suddenly find you have indeed become five years old, and whatever happened to you at that age is coming back to you.

At first, enter into the memory of this birth. As one gains clarity and depth in meditation, and as it becomes possible to go back into the past -- which is not difficult -- one can go as far back as the mother's womb and revive memories of that time. If your mother fell down when she was pregnant with you, her memory of that fall, that hurt, will become part of your memory too. Or, if she was unhappy at the time you were in her womb, her memory of that suffering will be your memory as well, because in the mother's womb the states of your being and hers were not separate -- they were combined. Hence, deep down the experience that your mother had becomes your experience too -- it is automatically transferred to you.

During pregnancy, the mother's state of mind plays a vital role in the formation of the child. In the right sense of the meaning, one is not a mother just because she has carried a child in her womb; she is also a mother because she has given a special direction to the child's consciousness. Even a female animal is able to carry a baby in her stomach -- all animals do it. Sooner or later machines will do it as well. It is not too difficult to imagine babies growing in a machine.

An artificial womb can certainly be created. The same system that exists in the mother's womb can be created in a machine run by electricity. A system with the same degree of heat, the same amount of water, can be produced. And sooner or later, instead of growing babies in a mother's womb, they will be placed and grown in a mechanical womb. But that will not be enough to meet the requirement of motherhood.

Perhaps very few mothers on this earth have fulfilled the role of motherhood. It's a Herculean task to be a mother. And the task is, for nine months giving the child's consciousness a specific direction. During these nine months, if the mother stays angry.... And when she gives birth to an angry child, when he behaves angrily, she scolds him, rebukes him, and wonders who has spoiled him, what bad company he must have fallen into.

Mothers come to me complaining about their sons and daughters having fallen into bad company. But they don't realize that *they* are the ones who have sown the seeds of their children's wrongdoings. They alone are responsible for building their consciousness -- children are simply manifesting it. Of course, sowing the seed and its manifestation are two different phenomena. We don't see the connection between the two because an enormous gap exists in between.

Emile Coue has written an anecdote in his biography. He says a friend of his, a major in the army, was once reading a book on hypnosis. Somewhere in the book it was mentioned that when a child is in the womb, whatever impressions the mother may receive are automatically transferred to the child. His wife was pregnant at that time. He told her, "The author of this book says, 'Whatsoever a mother thinks, whatever she feels, whatever she lives -- all of that is directly transferred to the child.'" They both laughed and took no serious note of it.

That evening they were invited to a party in honor of a general. By coincidence, the major's wife sat next to the general at the dining table. The general's thumb was squashed during the war. The major's wife suddenly remembered what her husband had read to her that afternoon. Afraid that her child may be born

with a deformed thumb, she tried deliberately not to see the general's thumb. Throughout the party she avoided the general's thumb, but the more she tried not to look at it the more her eyes wandered toward that thumb.

She forgot the general, she forgot the party, her whole attention remained focused on the thumb. Since she was sitting next to the general, she saw the thumb as he ate, as he shook hands with people. It got so bad that she even shut her eyes, but by shutting her eyes she saw the thumb even more clearly. It is easier to see things clearly with closed eyes. She completely freaked out. As long as the party lasted, the poor woman remained totally obsessed with the general's thumb.

At night, she woke up with a start several times. In the morning she said to her husband, "I am in trouble. I am very much afraid my child will be born with a deformed thumb."

Consoling her, the husband said, "Are you crazy? What's in a book? Do you believe something will happen just because it was written by somebody? Drop the whole thing from your mind!" But the wife couldn't drop it.

The fact is, the very thing we are asked to drop becomes difficult to let go of. The more the husband tried to persuade her to drop the thing and forget about it, the more it became crystallized. You know very well -- that which you want to forget, you never can. In fact in the very attempt of forgetting you have to keep remembering it -- just to forget it. It keeps coming back to your mind. If you really want to forget something, you will at least have to remember it. And in order to forget, the more you will need to remember it the stronger that memory becomes.

As the days passed and the time of the child's birth drew closer, the thumb began to weigh heavily on her mind. No matter how much she tried, she couldn't forget it. As she went through labor pains, as the child was taking birth, the thumb was in her thoughts -- not the child. And an incredible thing happened: the child was born with a deformed thumb. When the photographs of the child's and the general's thumbs were compared, they looked identical. It was the mother who gave this thumb to the child. Like this, all mothers give their own thumbs, their own disorders to their children. Everyone has different kinds of thumbs, disorders which have been given to them.

So first, you will have to go back in your memory to the day you were born -- but that is not your real birthday. The actual birthday is the day a child is conceived. What we call the birthday is in fact the day which falls nine months after the birth has happened -- it is not the right birthday.

The day the soul enters the mother's womb is indeed the correct birthday. It is neither difficult nor dangerous to go back in memory this far, because it pertains to this very life. And in order to do that, as I mentioned earlier, you need to turn the mind away from the future. Those who practice even a little bit of meditation will have no difficulty forgetting about the future. And what is there to remember in the future anyway? In fact, there is no future.

So the direction has to be changed. Instead of looking at the future, look in the past, and go on making your resolve stronger and stronger in your mind. Turn one year back, two years back, ten, twenty years back; keep moving backward and you will have a strange experience.

Ordinarily, if we go back into our past without meditation, even in a conscious state, the further we go back the hazier the memories will become. Someone may find it impossible to recall anything beyond the age of five, and even up to five the memories may be few and far between. As you draw closer and closer to your present age, your memories will become more and more clear. You will have a clear memory of yesterday; your memory of today will be even more clear. But your memory of the day before yesterday, that of a year back, or that of twenty-five or fifty years back will be increasingly hazier and hazier.

But if you apply the same technique in the state of meditation, you will be greatly surprised. The situation will be totally the reverse. As you will draw closer to the childhood memories, the clearer they will be, because the mind's slate is never so clear as it is during the childhood; the writing on it is never so clear after that.

So you will have a big surprise reviving memories in meditation, because the situation will be reversed. The more you will move backward, drawing closer to childhood, the more transparent will be the memory. And as you will grow older in your memory, the more hazy everything will look. In meditation, today will look the foggiest, while the first day of birth, fifty years ago for example, will be the clearest day in memory. Returning to the past memories in meditation is not remembering. You must understand the difference.

When we remember consciously, we are remembering. How is this different? When you remember your childhood -- and you are now fifty years old, for example -- you are fifty now, at this moment, and you

revive the memory when you were five years old, or two years old, or one year old, what happens? Your fifty-year-old mind stands in between this moment and the memory of those years. The memories become hazy because you are looking through the layers of fifty years spread in between.

When you remember the past following the technique of meditation, you no longer remain fifty years old; you become five years old. In meditation you remember as a five-year-old child. At that moment you are not a fifty-year-old man remembering the days when you were five years old. You go back to the fifth year of your life.

So when we recall memories consciously we should call it remembering, whereas the same in meditation is reliving. And there is a difference between the two. In remembering you face great layers of memories which make everything fuzzy. In meditation, reliving the memory turns you into a five-year-old.

Shobhana is here with us. She says in meditation, all of a sudden strange thoughts start coming to her. She thinks she is a child playing with dolls. That thought becomes so strong that it frightens her. She suspects someone may see her in that condition and feel strange about her, so she opens her eyes now and then to make sure no one is watching her.

She is not aware, at that moment her present age disappears. In that state she is not even remembering her childhood; it is reliving. That means in meditation she turns into a five-year-old girl.

There is a young man here: in meditation he begins to suck his thumb -- he becomes six months old. The moment he enters into meditation, his thumb goes right in his mouth. He returns to the age when he was six months old.

It is necessary to understand the difference between remembering and reliving. It is not very difficult to relive one life. The only problem is we have become identified with our age. A man of fifty is not willing to step back even five years -- he wants to remain stuck at the age of fifty. Those who wish to relive their past, who want to remember their past, will have to give up their fixed identities; they will have to relax a little.

For example, if a man wants to go back to his childhood it would do him good if he played with children for an hour or so every day. It would help him greatly if he dropped his fixation on being fifty years old, if he stopped being serious for a while. It would be good if he did jogging, swimming, dancing. It would be helpful if he consciously lived like a child for an hour; that would make it easier for him to return to his past in meditation as well. Otherwise he remains rigidly at the age of fifty.

Remember, consciousness has no age; it only consists of conditionings. There is nothing like a five-year-old, a ten-year-old, or a fifty-year-old consciousness. It is just an idea. Close your eyes and try to find how old your consciousness is -- you won't be able to say anything. You might say, "I will have to check the diary, or look into a calendar, or consult the horoscope."

The fact is, no one knew what his age was until horoscopes, calendars, the counting of years, the numbers came into existence. Even today there are aboriginals who find it difficult to answer if you ask them how old they are, because for some of them the numerals stop at fifteen, for others at ten, and for some the number doesn't go beyond five.

I know a man who is a house-cleaner. Once someone asked him how old he was. He replied, "Just about twenty-five." In fact he was at least about sixty.

The people who heard him were a little surprised. They asked, "How old is your son?"
He said, "Maybe about twenty-five."

The people were puzzled. They said, "Your son is twenty-five, you are also twenty-five years old -- how can this be?" He had no problem with it, because for him twenty-five was the last number, there was no number beyond that. The difficulty arises for us because we have numbers beyond twenty-five. For him, beyond twenty-five was the infinite, the numberless.

Age exists because of our calculations based on calendars, dates, days. Age is a byproduct of all these. If you look within there is no age. You won't know how old I am by looking inside me, because age is purely an external measure. But this outer measurement becomes fixed on the inner consciousness -- it sticks there like a nail.

You go on driving nails in your consciousness, saying, "Now I am fifty, now I am fifty-one, now I am fifty-two...." If these nails become too much set, it will be difficult to go back into the memories. One who is very serious cannot return to his childhood memories.

The serious people are sick people. Actually, seriousness is a psychological disease. Those who are very serious always suffer from illness. It's very difficult for them to regress. Those who are simple and light-hearted, who can play and laugh with children, for them it will be easy to go back into the past memories.

So try to break the fixations of your external life. Don't be conscious of your age all the time. Never say to your son, "I know, because my age is such and such." Age has nothing to do with knowing. Don't behave with children as if there exists a gap of fifty years between you and them. Instead, be a friend to them.

A seventy-year-old woman has written a book. It's a small book containing the story of her experiment of befriending a five-year-old child. It's a difficult thing to do, not a simple matter. It is easy to be a father, a mother, a brother, a guru of a five-year-old child; to be a friend is very difficult. No mother, no father is ever able to be friends with their children.

We will have transformed the entire world the day parents become friends of their children. It will be altogether a different world, it will no longer be so hideous and ugly. But they don't extend that hand of friendship. So this woman of seventy really carried out an amazing experiment. She befriended the child when he was three. For the next two years she maintained her friendship with him in every possible way. It would be good to understand her attitude toward this friendship. It will be easy for such a woman to return to her past memories.

This woman of seventy would go to the sea-shore with that child who happens to be her friend. The child would run, pick up stones and pebbles, and the woman would do the same. How else could she have broken the tremendous age barrier between her and the child? Her picking up the stones and pebbles along with the child was not just to advance her friendship with him. She really tried to see the stones and pebbles with the same joy and delight as the child.

She would look into the child's eyes, and watch her own eyes too. She would look at his hands picking up a shining pebble, and she would look at her own hands doing the same act. She would watch how thrilled the child was, how he was looking at those pebbles with such wonder and excitement in his eyes. She tried to look the same way -- becoming a child too.

She ran with him to catch the foam as the waves lapped on the shore. The child would run after butterflies, and she would run with him too. The child once came up to her in the middle of the night and said, "Let's go out. The crickets chirping sound so beautiful." She did not say, "Go to sleep now. This is no time to go out." She immediately went along with him. The child walked, step by step, softly so as not to disturb the crickets. The woman followed him exactly the same way.

Two years of this friendship brought exceptional results. The woman writes, "I forgot I was seventy years old. What I did not know at the age of five, I came to know at the age of seventy by becoming a five-year-old child. The whole world turned into a wonderland, a fairyland for me. I indeed ran, picked up rocks, chased butterflies. All the differences of age between the child and me disappeared. He talked to me as he would talk to any other child. I also talked to him the same way a child talks to another child."

She has recounted all her experiences of these two years in a book called The Sense of Wonder. She says with great conviction that she once again found a sense of wonder, that even the greatest of all saints could never have achieved more than what she did.

When Jesus was asked what kind of people will enter his kingdom of heaven, he replied, "Those who are like children." Perhaps children do live in a kind of big heaven. We take their heaven away by schooling and tutoring them. But it is necessary that the paradise be taken away, because when it is found again the feeling is rare.

Very few people are able to regain this paradise, however. People generally live in the state of "paradise lost"; the situation of "paradise regained" comes in the lives of very few. We all lose our paradise, of course, but we never find it again. If one can become again like a child before his death, the paradise returns to him. If an old man can see the world with a child's eye, the kind of peace, the kind of joy and bliss that will shower upon him is beyond comprehension.

So those who wish to return to their past memories will have to break their fixation with age. Once in a while hold a child's hand and run along with him forgetting how old you are. And the funny thing is, that age exists just as a thought, a memory. It's merely an idea which has taken hold of us very strongly.

Break your fixation with age in living the outer life; and in your inner life, when you sit in meditation, move back year by year. Let each birthday come alive one by one; go back slowly. Then it would not be difficult to reach to the point of your birth. The same technique works in returning to the past lives. However, I can't tell you the sutra for moving from one life to another. There is a reason for it: if one experiments with it just out of curiosity he can go mad, because in doing so, if the memories of the past life come crashing down unexpectedly, it will be difficult to bear them.

Once a girl was brought to me. When I saw her, she was eleven years old. For no specific reason she had a memory of her three past lives. This was purely accidental -- just an error on the part of nature.

Nature makes a great arrangement. It buries the layer of your past lives' memories, and the layer of this life's memory starts building over it. Deep down, this layer keeps you disconnected from your previous birth. Some countries -- such as Mohammedan or Christian countries -- do not believe in reincarnation. In such countries children are not born with the memory of any past life because the people in those countries are not attuned to that direction. It is as though we firmly believe there is nothing on the other side of this wall; by and by we'll stop looking beyond it.

In India, no matter how much disagreement the Jainas, the Buddhists, the Hindus may have among themselves, they agree on one point -- the existence of past lives. There is no conflict in their belief in reincarnation. Therefore, for thousands of years the mind of this country has been filled with the belief in the possible existence of past lives.

Often it unexpectedly happens that if a man dies with a deep feeling to remember that life in the next one, then without his going through any yogic practice or following any meditation technique, he will be able to retain the memory in his next birth. But that will put him in trouble.

So when the girl was brought to me, she remembered three of her past lives. Her first birth happened in Assam, where she had died as a seven-year-old girl. Presently, she could speak as much of the Assamese language as a seven-year-old girl can. She could perform as much Assamese dance as a seven-year-old girl can. But in her current life she was born in Madhya Pradesh. She had never been to Assam: she had nothing to do with the Assamese language.

Her second birth happened in Madhya Pradesh too, in Katni. And there she had died at the age of about sixty. So that adds up to sixty-seven, plus eleven years of this birth. When I saw that eleven-year-old girl her eyes, her face looked like that of a seventy-eight-year-old woman. Even at the age of eleven she looked so jaundiced and pale, so worried and troubled, as if she was close to death, because she carried within her an awareness of the sequence of memories spread over seventy-eight years. She was in great trouble.

The relatives of her past life were my neighbors in Jabalpur; they brought her to me. The girl had recognized all the relatives of her past life from a crowd of thousands. In that crowd she spotted people from her previous life: her son, daughter-in-law, grandson, and so on -- she recognized all of them.

The house where she lived in her previous life was situated in a village. Her relatives in that life had now moved to Jabalpur. She told them of a treasure buried in the old house -- it was indeed found there. In her past life she was the elder sister of my next door neighbor. The man has a scar on his head. The moment this girl recognized him, the first thing she said was, "Good Lord! The scar is still on your head!"

The man asked with a surprise, "Can you tell me, when did I get this injury? I certainly don't remember."

The girl said, "On the day of your wedding you fell from the marriage horse: the horse reared and you fell down." The man was about eight or nine years old at the time of his marriage; he couldn't recall. So inquiries were made in the old village to find out if anyone remembered this incident. Finally, an old woman of the village corroborated the story, although the man himself had no memory of it.

I advised the girl's father to do something for her to forget those memories. I asked him to bring the girl to me so that I could help her forget in a week's time; otherwise, I said, the girl will be in a lot of trouble. Already she was facing great difficulties. She couldn't go to school. How can you enroll a seventy-eight-year-old woman in a school? She couldn't learn anything -- she already knew too much! She couldn't play. There was nothing like a childhood for her. How can a seventy-eight-year-old woman play? She looked serious. She was always nitpicking everyone in the house. At this age, she was filled with as much bitchiness as a seventy-eight-year-old man or woman is.

So I said that unless that girl was made to forget the past memories, she would go mad. But the members of her family were enjoying the way she was. A whole crowd would gather to see her. People even began offering her coins, coconut, fruits and sweets. The president of India invited her to Delhi. An invitation came to bring her to America as well. Her family was very happy with all this. They stopped bringing her to me. They said, "We don't want to help her forget the memories -- it's a good thing."

Seven years have gone by since I saw her last. Today the girl is mad. So they came and asked for my help. I told them, "Now it is a difficult situation. You did not agree when it was possible to do something about it." The girl is totally out of her senses. She is in a confused state. She can't figure out which memory belongs to which birth. She is not sure whether this brother, or this father is from her present life or her past life -- everything is mixed up.

Nature's arrangement is such that it allows you to carry only as much memory as you can bear. That's why it is necessary to go through a special discipline before reviving the memories of past lives. It makes

you so capable that nothing ever confuses you. In fact, the primary condition for going into the memories of previous lives is that one should be able to see the world as nothing more than a dream, a *leela*, a play. Until this happens, it is not right to take a person into his past life.

Once you begin to see this world as a play, a dream, then there is no problem. Then nothing will hurt you. The memories of a play are not the kind which can cause any harm. But if this world looks very real to you... if you have been taking your wife to be real and you come to remember that she was your mother in the previous life, you will be confused. You won't know whether to take her as a wife or a mother!

I once helped a woman experiment in recalling her past life. First I kept restraining her from doing it because it was just out of curiosity. But she was very curious to know and went on insisting. Finally I consented, and she did as I explained to her. The experiment succeeded; the woman recalled that she was a prostitute in her past life. This was too much for an ethical and chaste woman like her to bear. She said, "I don't want to remember all this, I want to forget all about it." But it wasn't so easy to forget it; a lot of effort was needed. It is easy to remember a thing but very difficult to forget it, because once a fact has become part of our knowledge it is very difficult to erase it.

That's why I purposely left out one key in my explanation, and that is how to enter from this life into your previous life. This key can be given only to one who has revived all the memories of this birth. But then it will be strictly an individual matter. It cannot be discussed publicly, nor is it right to do so.

Our mind does innumerable things out of curiosity. Most people live by curiosity alone. They always pry into things out of curiosity, but such an attitude may sometimes prove dangerous. A particular memory may surface which cannot be restrained later on. Nevertheless, one can certainly experiment with reviving this life's memories. When that becomes an enjoyable experience, and when the entire situation of this life....

As soon as you have relived your past memories, you will find it is all nothing more than a dream. You will come to realize that whatsoever you are taking so seriously today -- profit or loss in business, quarrels with the wife, a father showing his annoyance, the son leaving home, the daughter marrying an undesirable person -- all will end up tomorrow in the junkyard of your memory.

When the memories will come back to you, you will be amazed to see the things you took so seriously many times in the past exist nowhere today. You will see how some moments had taken such control over you that for a second everything seemed like a matter of life and death. Those moments have become worthless today, they are lying like a heap of dust somewhere on the road, they are like trash lying in a pile of rubbish. They are totally useless today.

So, reliving the past memories will cause two things to happen. First, it will become evident that whatsoever you had taken so seriously did not prove to be such a grave matter after all. It wasn't even important enough to remember. You will see that whatever you were ready to stake your life for doesn't even exist anywhere.

Such an understanding will transform your life, because then you will come to see that the thing you are willing to kill or be killed for will someday be rotting in a heap of garbage. Just stop for a moment or two and everything will look absurd. Wait a moment or two and all will turn into memory. And if the total outcome of life is nothing but memories, then how is an ordinary man's life different from the life an actor lives on the screen? After all, whatever an actor does, the final outcome is the creation of a film which we see on the screen. Similarly, in an overall sense whatever we do, whatever we live through is recorded onto a film of memories which can be seen again.

What we call life is not much different from focusing a camera. And the captured moments we once considered so significant are just like pictures projected on the screen. They are worth no more than a film. The only difference being that the film we normally use can be enclosed in a box, while the film recorded in life has to be stored in the container of your memory. That's all the difference there is. And what is stored in the container of your memory is as much a film as the regular celluloid film.

Sooner or later, it won't be too difficult for science to discover a way to draw this film out and project it on the screen. It's not much of a problem, because when we close our eyes, we see the same film being projected on our optical screen. In a dream, your eyeballs move in the same way as when you watch a movie. By placing one's fingers on a sleeping person's eyes and sensing the movement or non-movement of his eyeballs, one can determine whether he is dreaming or not. The movement of his eyes will indicate he is watching something. What do you suppose he is watching? He is, of course, watching a movie.

In meditation, if one can relive his past lives as well, he will find that experience to be no more than watching a film. The experiment of jati-smaran, remembering past lives, was meant for this very purpose. In

fact, Mahavira or Buddha never initiated anyone until he had gone through jati-smaran. That's why the initiated monk of today is not really initiated nor is he a monk -- he is neither. He knows nothing.

A few days ago a Jaina monk came to see me. He said, "Please teach me meditation. I am a monk from Acharya Tulsi's order. He has initiated me."

I asked him, "You have received initiation from Acharya Tulsi and have not learned meditation? Then what have you learned? What did you take the initiation for? What does initiation mean really? If you have come to learn meditation from me, then why did you take the initiation? If not even meditation was taught to you there, then what else was taught? If Acharya Tulsi doesn't teach meditation, then what else does he do?"

To initiate means to lead someone into meditation -- that's the only way initiation can happen, not otherwise. So Mahavira and Buddha gave initiation only after one had relived his past lives. Mahavira's teaching was that until you have relived your past lives, you cannot drop your serious attitude.

If a man were to remember once, "I had made love to a woman in my previous birth and had told her, 'I can't live without you even for a moment'... and the same I had done and said the life before that, and the same thing the life previous to that one. Even before I was born a human being I had repeated the same act, whether I was an animal or a bird: I have been doing and saying the same things all along." And then if he were to say all this to a woman today, he will burst out laughing, because now he knows he can live very well without her -- in fact he has been living for lives without any problem.

Someone had wanted to attain a high position in his past life and had become like an emperor. He had thought that once he attained the highest honor everything would be fine. But it was all in vain. The poor fellow died. It was the same story the life before that, and the one previous to that. And the same man is once again racing to Delhi in search of a position. If he were to remember his past lives just before reaching Delhi, he would turn back realizing the absurdity of the whole thing. He would laugh, seeing how many times he went to Delhi, and how each time ultimately the mad scramble ended up in death.

Man wants to repeat all he has been doing in his previous lives, but he has no memory of it. If he could remember it even once, it would be impossible for him to do it again. No man can really become a sannyasin until he has realized the whole world as nothing but a dream. But how can this world look like a dream? The key to that lies in jati-smaran, remembering past lives.

So, go back into the memories of this birth -- but not just out of curiosity. Only when you have seen this life as a dream and feel the burden lifted from your mind, and only after you have gained the capacity to see the previous lives as a dream too, can this key be given to you. However, it will be a one-to-one communication.

The techniques I am working on with you collectively are such that they can't harm you. Whatsoever I am saying publicly are things which can lead only up to a point where it is safe for you. Beyond that, the communication of sutras will be strictly on an individual basis. Hence with those who will progress fast, I will start sharing things which otherwise cannot be told openly in public. As soon as such people become ready, those things can be imparted to them. But that will be absolutely in person, individually. There is no point talking about them before everyone.

WHAT ARE THE DISTINGUISHING FEATURES THAT MAKE A WOMB WORTHY ENOUGH TO RECEIVE A HIGHER SOUL, AND WHAT ARE THE CHARACTERISTICS OF A WOMB IN WHICH AN INFERIOR SOUL MAY ENTER? WHAT PREPARATIONS ARE NECESSARY IN ORDER THAT A HIGHER SOUL MAY DESCEND? HOW ARE THE PREPARATIONS MADE? AS COMPARED TO ORDINARY WOMBS, HOW SPECIAL WERE THE WOMBS THAT CARRIED GREAT SOULS LIKE BUDDHA, MAHAVIRA, KRISHNA, AND JESUS?

Many things will have to be considered. The first thing is: the purer the moment of lovemaking is, the purer the soul a womb can attract. But sex has been condemned so much that the moment of copulation hardly ever becomes a divine moment. Sex has already been branded as sacrilegious. It is already rooted in our consciousness as something impure. The sexual union between husband and wife takes place in the shadows of sin; it does not transpire in a worshipful moment of prayer and bliss. Naturally, it is not possible for a pure soul to be attracted toward a womb surrounded by a cloak of sin. So in order that a higher soul may enter a womb, the first condition is that it be a divine moment of lovemaking.

In my view, the moment of sexual union is a moment of prayer. Only after prayer and meditation should

the husband and wife enter into sex. The result will be twofold. One is that after meditation it won't be possible for them to enter into sex for years. The first thing that will happen after meditation is that you won't be able to enter sex. As you will go into meditation, the desire for sex will disappear -- meditation will become the way to celibacy. Years will go by without sex. The purity ensuing from these bygone years will not be the product of a suppressed sex. It won't be the result of any vow taken by the husband and wife both practicing celibacy by sleeping separately in locked rooms, or the husband sleeping in the temple all by himself. This celibacy will not be the consequence of a vow, rather it will be a spontaneous flowering. It is simply impossible to enter sex after meditation. Meditation gives so much joy, such bliss, that why would one care for the pleasures of sex?

If husband and wife can meditate regularly for years, they won't be able to enter sex. That will have a twofold effect. One, the energy will become very dynamic and intense. A very potent sperm is needed in order to give birth to a pure soul. Weak sperms won't do. Only an intercourse which is preceded by years of celibacy can be effective in allowing a powerful soul to enter the womb. After years of meditation when someone goes into sex -- that is, when meditation makes him competent to enter into sex -- then naturally it will have to be a divine moment, because if there had been even a slight impurity left in that moment, meditation would not have given the go-ahead.

When meditation gives the command -- that is, when the possibility to enter sex exists even after one has been in meditation -- then it means that even sex has taken on a sacredness. Now it has a divineness of its own. When two individuals make love in this divine moment, it would be better to say the union is not physical, it is very spiritual. The bodies are meeting, yet the meeting is not physical -- it is very profound and spiritual.

So giving birth to a divine soul is not merely a biological phenomenon. The meeting of two bodies simply provides an opportunity for another body to take birth; but when two souls meet as well, a situation is created for a greater soul to descend.

The births of Mahavira or Buddha are of this kind. The birth of Jesus is even more incredible. The births of Mahavira and Buddha had been prophesied. Their coming was awaited for years. Every detail was foretold -- so much so that Mahavira had even predicted in his previous life how many dreams the mother of his next life will have before his birth. The dreams were mentioned in a sequence with their contents. Mahavira's prophecy was, "When these many dreams occur, know that I have entered the womb." He also pointed out the symbols that would appear in the dream -- a white elephant, a lotus, and so on. So people were waiting eagerly for a woman to declare she had seen all the dreams with these symbols.

In Buddha's case too, symbols were mentioned. When he was due to be born, a monk from the faraway Himalayas arrived at the palace. He was old and had been waiting. He was very worried lest he should die before the advent of Buddha. So when he came to beg at the palace, he told Buddha's father,"I know a child is to be born here. I have come for his *darshan*, to see him and pay my respects."

The father was very astonished to hear this. The monk was a renowned figure, very famous, a divine person in his own right. He had thousands of devotees, and he was asking to pay his regards to the child! The father was simply amazed. But he felt very happy too, because his wife had already mentioned to him the special dreams she had.

So the next day the monk arrived to see the newborn child. Seeing the child, the monk broke down and began crying bitterly. The father became very worried. He asked the monk, "Are you crying because you see a bad omen?"

The monk said, "There is no bad omen for the child. I am crying for myself. The man at whose feet I could have attained a timeless bliss, is born. But alas, I am nearing death and this child will take time to grow and flower -- I cannot wait that long. The time for my departure has come."

The birth of Jesus was awaited by the whole world -- especially so in the Middle East. The prediction was that at the time of Jesus' birth, four stars will appear in the sky. Those who knew the secret understood the symbolic meaning of the stars. A man from India journeyed to Bethlehem in order to offer his greetings on Jesus' birth. One man went from Egypt, and two from other countries. All four of them knew that the appearance of the four stars would herald the birth of Jesus.

So as soon as they saw the stars, they hurried in search of the child. The information was that those who recognized the stars would be guided by them to the place where the child was born. The stars kept moving ahead and the travelers followed them.

The wise man from Egypt who had set out in search of the child first came to Herod -- the emperor at the time of Jesus. He said to the emperor, "Perhaps you don't know, but the king of kings has arrived at

last." Herod couldn't follow what the man meant by "king of kings." He thought an enemy was born who would finish him someday, so he ordered all newly born children in Jerusalem to be killed. The news reached Mary in time and she escaped. Jesus was born in hiding in a dark and dingy stable.

The story of Jesus' birth is even more significant than that of Buddha's or Mahavira's. It illustrates the question you have asked: "What preparations are necessary in order to give birth to a higher soul?" Jesus' soul was ready to take birth. A suitable mother was available, but not the father. Mariam was qualified to give birth to Jesus, but her husband was not. That's why it has always been said Jesus was born of a virgin mother. There is a reason for saying this, because the father was irrelevant. Jesus was indeed born of a virgin mother. A bodiless soul, which the Christians call the Holy Ghost, had to enter the body of Jesus' father. Through the medium of Jesus' father, another soul remained present in his place. That means, Jesus' father was not there, only his body was.

I have mentioned before how Shankara entered another body. Similarly, a soul entered the body of Mary's husband and Jesus was born. That's why he could say he had nothing to do with Jesus' birth. He had no knowledge of what happened. Insofar as he was concerned, Mariam was virgin; in his eyes, the son was born to a virgin Mary. He was unconscious all along. His body was simply used as a medium. But Christianity is not clear on this point. Hence the Christian priest somehow tries to prove Jesus was born of a virgin mother. But he doesn't know what it means to be born of a virgin -- he is unable to prove it.

The biggest argument against Jesus in the West has been over how he could be born to a virgin girl. It is unscientific. This is true: a child cannot be born of a virgin girl. But Jesus was born of a virgin girl in the sense that his father was not consciously present at the time -- he was only a medium. He was not a conscious participant in the birth of Jesus. He was totally unaware. He was only made to function as an instrument for this phenomenon to occur.

Often it happens that many superior souls wish to take birth but they don't find any appropriate situation for their conception. Today it has become even more difficult. It has been almost impossible to create superior conditions for the conception of higher souls, because the whole science pertaining to it has been lost.

What we call conception today is absolutely animal-like -- there is no science behind it. Those who had given full consideration to the phenomenon of conception had worked out all the details. They had taken into account, for example, the minutest calculation of time in terms of finding the exact and the most characteristic moment to conceive. We can't imagine how much attention was paid to this phenomenon.

You may not be aware of the fact that more people go mad on the full moon, and less on the new moon. Science is not yet fully clear why this is so. The fact remains that the full moon does affect our mental state. Just as it brings storms in the seas, it stirs our emotions and raises them to the heights of lunacy. The word lunatic means one who is affected by the moon. *luna* means the moon, and lunatic means one who is moonstruck. It means the man has gone mad because he has been attacked by the moon.

There is a complete science that studies how the earth is affected by various forces every moment, every hour. If conception can take place during the time of these unique extraterrestrial influences, the results will be highly significant. And if the conception does not occur during these moments, the results can be to the contrary. The whole of astrology was developed for the very purpose of finding out the exact moment of conception, because the influences working in that particular moment alone can give some indication of the conceived soul. At least some rough data can be obtained of the possibilities hidden in that moment of conception. Each second, each hour has its own implication.

So before entering sex, one needs the strength of meditation, years of celibacy behind it. Keep in mind, however, my understanding of *brahmacharya*, celibacy -- it is neither an outcome of suppression nor repression. By celibacy I mean that which comes on its own, which happens spontaneously. Then one may enter in sex with a prayerful heart, invoking pure souls to accept the invitation. Not only are many such souls available, but there is a continuous race among them for entering a womb.

So in this situation, if you can invite certain souls, the subsequent results will become more clearly evident. Also, when such a soul is conceived, for nine months the baby needs to grow in the womb within a certain psychological and spiritual environment. For example, Mahavira's mother was kept under very special conditions. So was Buddha's mother. One prediction made before Buddha's birth was that he would be born when the mother is in a standing position; and that he will be born not inside, but outside the house. It was quite a strange thing: as Buddha's mother was traveling to her parents, on her way she stopped for a while and stood under the *sal* tree, and Buddha was born, under the open skies.

Ordinarily, babies are born in the darkness of night. And normally, people make love in dark chambers,

sneakily, with a sense of fear and guilt. People look at sex as if it is some kind of sin, a crime which has to be done surreptitiously, without anyone knowing about it. Obviously, sex of this kind is bound to produce grave consequences. In order to make love, freedom, openness, purity are essential.

At the time of lovemaking, even small things bring distinct results, such as the color on the walls, the light in the room, the fragrance. A whole science exists around it. If we could make use of the science of child-conception, a complete transformation of the human race could be brought about.

Even little things make a difference. Currently, a scientist is carrying on a small experiment which will bring about a fundamental change. He has devised a small belt which is to be tied around a pregnant woman's abdomen. It so happened that once a woman had to wear a belt for some reason in her pregnancy -- she was ill -- but it created a strange effect on the child. It was found that the belt pressed against the baby's head and the child was born with a very high IQ. This was purely accidental; a particular center of the child's brain was pressed.

Following this incident, the scientist has carried out many more experiments. It may well be that the child was naturally endowed with such high intelligence, and the whole thing was just a coincidence. However, the subsequent experiments proved that if pressure is applied at a particular place on a pregnant woman's abdomen, it causes a remarkable change In the child's Intelligence.

There are many *asanas*, body postures, which are meant to bring about the required pressure at a particular point. There are many breathing techniques for the same purpose. There are many words which, when articulated properly, bring about a certain pressure. All of these become helpful in allowing the genius, the health, the capability, the potentiality of the child to manifest fully.

Up to now man has discovered who knows how many ways to cause mischief, but he has not been putting enough energy into discovering ways which can build, enrich the future of mankind. But it is all possible. As soon as a woman conceives, she begins to reflect the possibilities the child is endowed with. It is in fact a dual process. In pregnancy, if the mother becomes irritable, angry, the child will be born with an angry temperament. Similarly, if the soul of an angry disposition has entered the womb, a woman who otherwise never became angry would begin to show anger. This is indeed very remarkable. And in view of this fact, experiments can be done for treating the anger of the conceived child right when it is in a seed form.

There are many souls which can take birth but haven't been able to yet. It's a very strange situation. It is something like a university which may give some people education up to the B.A., but has no additional provision or facility for postgraduate study or for research. In that case, many graduates would have to be on the lookout for some place where they can work toward an M.A. or do further research.

This world of ours develops the being and intelligence of some people only to a certain point, and then deserts them. Beyond that we have no means to help them further. But a systematic provision can be made. The right type of possibilities and conditions can be created so higher souls may find their way into this world. So let me repeat the few basic points.

The first thing is: our whole attitude toward sex is sick and dangerous. As long as the sacredness of sex is not recognized in this world, we'll go on causing more and more harm to mankind. So long as one has not become meditative prior to entering sex, his sex will remain animal-like: it can never have a human quality. And secondly, without a prolonged period of celibacy preceding the sexual involvement the creation of a powerful sperm is not possible. And without it there is no possibility of giving birth to a powerful soul.

YOU HAVE SAID ONCE BEFORE THAT IF PEOPLE LIKE KRISHNA, CHRIST, BUDDHA, MAHAVIRA DO NOT APPEAR ON THE EARTH IN THE NEXT FIFTY YEARS, THE WHOLE OF HUMANITY MAY PERISH. YOU ALSO STATED, AS DID VIVEKANANDA, "I AM IN SEARCH OF A HUNDRED INDIVIDUALS WHO CAN SHOW COURAGE IN ATTAINING THE ULTIMATE HEIGHTS OF SPIRIT. IF THAT COMES TRUE, THEN IT WILL BE POSSIBLE TO SAVE NOT ONLY THIS COUNTRY, BUT THE ENTIRE HUMANITY. THIS IS THE REASON WHY IN VILLAGE AFTER VILLAGE I KEEP LOOKING IN THE EYES OF THOSE WHO CAN BE USEFUL. FROM MY SIDE I AM READY TOTALLY TO TAKE YOU INWARD. LET'S SEE IF AT THE TIME OF MY DEATH I WILL HAVE TO SAY AS WELL THAT, 'I WAS LOOKING FOR A HUNDRED INDIVIDUALS, BUT COULDN'T FIND THEM.' IF YOU ARE READY, THEN COME ALONG!"
WOULD YOU KINDLY EXPLAIN WHAT YOU MEAN BY "I AM READY" AND "IF YOU ARE READY"? PLEASE EXPLAIN WHAT PREPARATION IS REQUIRED ON OUR PART, AND HOW DO WE PREPARE OURSELVES?

Let me just explain to you the meaning of your preparation. I have to do my own preparation -- you have, of course, nothing to do with it. In fact, I don't have to do any preparation, I am ready.

So what is your preparation? There are three things involved in it. First, over the past thousands of years, we have become believers rather than inquirers. A believing mind has come to exist instead of an inquiring mind. We immediately believe, we never go on a search. And whatsoever is worth attaining in this world, cannot be attained without inquiring, searching. Even if it were possible to attain everything else without searching, one's own being cannot be attained without a quest. So the first thing is: one should have a mind full of questions. The first preparation is to have a probing mind.

You may say you do inquire, you do ask questions. Remember, however, your inquiries only look for an answer; I don't consider them inquiries. The question should not just look for an answer, it should look for an experience. Anyone can give you an answer; no one can give you the experience.

There are people who seem to be inquiring, and their inquiry seems religious. Ostensibly they ask, "Does God exist? Is there *moksha*, salvation?" But it appears they are looking for answers; someone should provide them the answers -- that's all. If the query is only to find the answer, then sooner or later the answer will turn into a belief, because the questioner is not ready to take much trouble. His interest is simply that he should meet someone he can believe in, someone who can provide the answer and satisfy his curiosity.

I have no answers for anyone. I am not interested in supplying answers. If I do speak a little in terms of answering the questions, it is only so that the questioners don't altogether run away. I would like them to stay a little longer so that I may destroy their desire to find the answer, and instead help grow the seed desiring the experience.

People are ready to have answers, no one wants to *know* really. Answers are cheap. You can find them in books, gurus can provide them. Finding answers is an absolutely intellectual thing; it has nothing to do with living totally. A quest for experience is needed, a probing for the sake of experience is required. Let me tell you a story as an example.

In Tibet lived a mystic called Milarepa. There was a custom in Tibet that when someone went to see the master, he had first to walk around him three times, then bow down to him seven times, and then sit in a corner reverently until the master called and allowed him to ask. Milarepa went straight to the master and caught him by the neck. He neither went around him three times, nor did he bow seven times and wait his turn sitting quietly in the corner. He simply took hold of the master and said:

"Tell me quickly what you want to say to me, because I don't even know what I want to ask. I know this much: that I don't know anything. If you have anything to say, then speak!"

The master said, "Now wait a minute and behave yourself. Aren't you aware of the etiquette for asking a question? Don't you know that you are required to go around the master three times, bow down to him seven times, and then sit in a corner till you are called?"

Milarepa said, "I'll do all that later. Tell me, in the process of going around three times, and bowing down seven times, and sitting in the corner respectfully, if I were to die, who will be responsible? Will you take the responsibility for my death or will I be responsible? If you promise me I won't die while doing all that, I am willing to go around and bow down not only seven but seven hundred times. First answer me; the formalities can be done later, at leisure."

The master said, "Sit down. You are the kind of person who is in search of an experience, not an answer. It is good that you didn't circle around me, because that business is meant only for those who can do it. When someone does this going around, I know a wrong man has come, because it shows he still has time to do it."

So the first element I look for in a seeker is the element of inquiry: the quest, not for an answer, but for the experience; a search not to find a philosophy, but to discover one's own being; a probing not simply to know, but to attain; not even just to attain, but to be. So this is the first thing.

The second thing is that normally, when we set out to achieve something we have to lose something. Nothing in this world is attained without losing something in return. But that is not the case in attaining truth. No matter how much wealth you may be willing to give away, the truth will not be found.

Neither can you buy the truth by having wealth, nor by losing it. Some people think they will buy truth once they have earned a lot of money; there are others who believe they will find truth if they renounce the money. But essentially, both types of people carry the idea that truth can be purchased by means of wealth.

Truth cannot be found through money. In fact, as long as you are not ready to give up yourself you won't be able to attain truth by renouncing whatever else you may have. Truth can be discovered not by losing what you have, but by disappearing as you are. It needs courage to lose yourself as you are.

So the second element is: are you ready to disappear? Are you willing to give yourself away? And it is not that you have to give or anything, because why would truth be interested in having you? The readiness to give yourself is enough. Just the very readiness in itself is as good as giving away yourself. Once you have shown the readiness, the matter is finished. You simply need to be prepared to disappear. One who cannot do so will never be able to set out on the great journey.

People are always ready to give away things. Someone says, "I'll renounce my home, I'll renounce my parents, wife, son, property." But no one ever says, "I'll renounce my self." As long as one doesn't show the readiness to give himself up, he can't progress on the path of finding truth.

The question is: is the wife really yours that you can renounce her? No husband can ever put a claim on his wife. It becomes apparent to him every hour of the day that she is not his possession. So if you are renouncing that which was never yours in the first place, you are simply deceiving yourself. Who are you deceiving really? Is your wealth really yours that you talk so much about giving it away? The fact is, you have nothing to call your own except your self, that which you are. How strange! You go on talking about renouncing all that is *not* yours, while that which is truly yours, you never even mention giving it up! This won't work.

So the second thing I look for is the courage to let go of one's self. And the third thing that is expected of you in regard to your preparation is infinite awaiting, infinite patience. Actually this journey is such that it would be a kind of childishness for anyone to ask for immediate results. Not that one can't achieve instantly -- one can; except that one has to be in a state where he has no instant demand, where he says, "Let it be whenever it has to be, it is okay with me. I am willing to wait."

So patience is needed. And that is the very element which is absolutely lacking in the world today. There is no other reason for the decline of religion than this lack of patience. Patience is the very root of religion. Only one who is patient can be religious. Everything else except religion is tangible, perceptible. Religion is absolutely invisible: you can't touch it, you can't lock it in a safe, it can't become your bank balance, you can't put it in a safe deposit vault and then go home and sleep without a care. Religion is the only thing one can go in search of only if one is ready to pursue it with patience.

The biggest problem with religion is that it is not attained piecemeal -- an inch today, a couple of inches tomorrow -- so that one may live in some hope. Even an impatient man carries hope that if he has earned a rupee today, he can earn two tomorrow, or four the day after. And if he should go on making money like this, he can earn millions someday.

No, religion is either attained instantaneously or not attained at all. There are no stages in between -- you don't find it in parts. The day you attain it, it comes in an instant -- it explodes on you. Nothing happens as long as you have not attained it in one instant; till then you remain in utter darkness. In that moment of darkness, those who have no patience begin to look for something immediately available. They start collecting rocks and pebbles which are lying all around, and are accessible right away. They begin to look for money, fame, and so on, which can be achieved without waiting for long, which seem to be just around the corner. In regard to worldly things, there is one advantage: you can get them in fragments, in installments. You cannot find religion in installments.

So the third element is awaiting -- infinite awaiting. But waiting is very difficult, because the mind says, "Who knows whether I will attain or not? Perhaps I am waiting in vain. Maybe it is already too late, it's time to give up. The time I have wasted so far could have been put to a better use -- in the pursuit of some tangible gains, in working toward substantial achievements. I missed all that for nothing." An impatient mind such as this can never become free.

In fact, there is no connection between impatience and peace, between impatience and equanimity. Peace and impatience cannot go together. Impatience means unrest, impatience means excitement, agitation. Such a mind is bound to miss.

Patience means as if the sea has calmed down -- not a single ripple, just mirrorlike. The interesting thing is that the moon always shines above -- if the sea could calm down and become mirrorlike, it could catch the moon in its reflection this very moment. But an agitated sea, full of waves, can't catch the moon.

Truth is ever-present. God is close, all around us, herenow. But our impatient mind -- unstable, restless, wavering -- fails to have any grip over God. God does not reflect in it, because it fails to become a mirror. Awaiting turns mind into a mirror. And the day one becomes a mirror, he attains everything that very moment... because everything was always present, only you were not present as a mirror. Once you become present like a mirror, everything that is, that ever was, is at once reflected in it.

So you need to fulfill these three conditions. Once that's taken care of, the matter is finished. The rest

will happen very easily. The difficulty right now is that you are standing with open hands, while I am holding a jug of water asking you to fold your hands, make a cup of your palms so that I may pour water into it. Once your hands are cupped, once you have settled down a little, once you have become grounded even for a moment, the water can be poured. But don't be under the wrong impression that I will be pouring the water -- as soon as your hands are cupped, the water just flows into them. Even I can be nothing more than a witness to it. As a witness, I can simply say, "Yes, this man has indeed joined his palms and the phenomenon of water pouring into them has taken place."

This is what initiation means really. How can a man initiate another man? One always receives initiation from God alone. Of course this much is possible, that the one who has gone a little ahead can testify that the hands are indeed joined into a cup, and therefore the initiation will happen. So from my side there is no need for any special preparation. If your preparation is complete, then I can be the witness to it.

So I have given you three sutras for your preparation. Don't think over them; try living them and they will be in your grasp immediately. As you think, you lose; as you think, you miss. Even a little thought and all is lost. So don't think. Understand these three sutras and search within yourself. Look and see if there is any desire for answers lurking inside. Pay attention to the search for experience. Make sure you are not looking for any intellectual theory built around the idea whether God created this world or not. What difference does it make if God has created the world? And if he has not, how does that matter? So ask yourself, "Am I truly in search of an experience?" Make this point very clear inside you.

It is okay if you are not seeking an experience. But then it should become clear to you that your only interest is in having the answer, not the experience. With that clarity, an honesty will arise in you. Then at least you won't have to bother about going through the experience -- you will follow the answers and be finished with them. Remember, the very recognition of the fact that you are only looking for the answers will immediately make you realize the futility of your search, because after all, what will you do with the answers given in words?

Words neither satisfy your hunger nor quench your thirst -- words are good for nothing. If you want to cross a river, you need a real boat -- the word boat described in the dictionary won't be of any use. If you bring the dictionary which describes the word boat as a vessel that carries you across the river and you try to use it, the dictionary will drown and so will you. And the river will simply laugh at your stupidity. The river will say, "If you really wanted to go across with the help of the word boat given in the book, you should have also crossed the river described in the book! You shouldn't bring the boat given in the book to cross a real river. You should have drawn the boat in the book and the river as well -- that would have worked."

If you are looking for answers, then a book is good enough. Then you don't need to do anything in life. But if you become clear about this, then the book will soon begin to bore you. Not only that, but sooner or later words will seem worthless; all theories and doctrines will look like trash; you will feel like throwing away the weight of all scriptures, and a quest for experience will begin.

But first it is necessary to make it clear within yourself: "What exactly am I looking for? Is this just out of fun, out of mere curiosity, or is it a *mumuksha*?" Mumuksha means a burning desire, a search, for experience.

The second thing you need to be clear about is: "What am I ready to let go?" If God were to stand before you and say, "I am ready to come to you, I am ready to be yours, what can *you* give me in return?" the chances are you will start feeling your pocket -- most people will. You will start counting rupees, and begin figuring whether to give five rupees, or ten, or whatever. Or what else would you give? At such a moment would you be able to give yourself away? Would you be able to say to God, "I offer myself. Except myself what else do I have?"

If this becomes clear to you, then the second *sutra*: "I am ready to give myself," will become instrumental in changing your life. This readiness should come simply as a clarity -- and that's all. It needs to be clear to you that "Should the time come, I am willing to give myself. I won't fail in that. I won't say, 'Wait a little while. Let me first discuss this with my family, let me consult my friends. How can I just give myself right away? Please wait for a few days. Let my son be married first.'"

The point is, it should become clearly evident to you that when the time comes, you can stake yourself without the slightest hesitation.

There is no gamble greater than religion. All other bets are very small in nature. In other bets you wager and either you lose or win something, but *you* always remain outside. In the case of religion you wager your own self, and there is no question of losing or winning, because when you have wagered *yourself*, who is going to win or lose? Now *you* are the stake, now there is no way to either lose or win. Now you are gone.

So let this be clear to you.

And the third thing you need to make plain to yourself is that when you set out in search of the eternal, a childlike impatience won't work. You need infinite patience. And one who is ready to have infinite patience -- he attains now and here. So make these three things clear in your mind, and the preparation will take place on its own accord.

You have mentioned... the first condition is that one should have an inquiring mind and a longing. And the second thing you say is the willingness to let go. But as long as there is an inquiring mind, as long as there is doubt, how can one let go completely? Actually, the day your inquiry is over there will be no doubt any longer. This is very interesting and it will be good to take a look at it.

When does one doubt? Remember, doubting is not inqiry. In fact, only those doubt who believe in something, who carry some belief. Only he can doubt who believes, but one who does not have a belief, how can he doubt? Who will he doubt? How *can* he doubt? Where there is inquiry there is neither doubt nor belief, because doubt takes place only when one is believing in something. Doubt appears against that which was previously believed. For example, a man says he doubts God's existence. This means he must have had some belief before in the existence of God; otherwise how could he have a doubt about it?

No, a seeker has neither any doubt nor does he have any belief. The seeker says, "I don't know anything, how can I doubt? How can I believe?" A seeker is not a nonbeliever; a seeker's mind is without any doubt, because a seeker's mind is free of any belief. Where there is no belief, there is no doubt either. Hence it is interesting to note that all these believers actually carry doubt within themselves, and the one who says he believes strongly, an equally strong doubt exists within him. To suppress that strong doubt the poor fellow has to believe strongly. Doubt is seated firmly inside and when it tries to come out, his equally strong belief suppresses it. He closes his eyes and repeats, "Rama, Rama," so that the doubt can be buried deep inside, so that the belief stays firm. But the question is, firm belief against what? Against oneself? Then it is certain there is doubt inside.

In fact, when the seeking, the inquiry is finished, there is neither belief nor any doubt. Only inquiry remains. One simply wants to know: What is it? When one asks, "What is it?" there is neither any belief nor any doubt. Do you follow me?

So inquiry is a very pure thing. It is not only free from doubt, it is free from belief as well. Inquiring is the purest state of mind. In it you will not find rising waves of doubt, nor is it contained within the shores of belief. Both are absent. Hence inquiring is the purest state of mind. There is nothing but inquiry. It is the most uncontaminated state; there is no other state more purified than this. In other states something else gets added to it.

So, as I mentioned earlier, the day the inquiry comes to an end the other thing too will be taken care of easily, because when you set out in search of the ultimate you will come to realize what is at stake. You will come to know what you need to put on the line. No search is without a price. In order to take each step on the path one has to walk, one has to put oneself at stake. Every rung of the ladder that you climb increases your blood pressure. Even a small step on the path has its implications. In this world, anything you want to search for has a price tag. If we are on our way to seek the ultimate, to unravel the essential mysteries of the world, to find the truth, to find God, then the question is: what are we going to put at stake?

One whose inquiring has come to its conclusion will be able to see clearly that except his own self there is nothing else he can stake. All he has is himself to offer, he has nothing more than that. And one whose inquiring has come to its conclusion, his stake will also be total, because a total inquiry cannot make a half-hearted wager. A half-hearted wager is possible only if there is a little doubt. For example, a gambler wagers five rupees although he has ten rupees in his pocket. He is doubtful; otherwise he would have wagered all ten rupees. He wagers only five rupees because he is not sure what the outcome will be. He is doubtful, but he is also confident -- both things are there. The nonbeliever inside him creates fear that he might lose; the believer is also right there telling him to go ahead. So the gambler finds a compromise -- he wagers five. He goes for the middle and saves the remaining five anyway.

But if there is neither doubt nor belief, if the mind is total, not divided, then the stake is total. Then one is able to put himself on the line totally. And when the inquiring is complete and the stake is total, one is ready for eternal patience, because in order to find the ultimate one cannot be impatient and approach it in the same way as we do trivial matters.

So the three steps I have talked about are deeply interconnected. If you complete the first you will reach the second, if you complete the second you will arrive at the third. All three are inevitably related with each other.

And Now, And Here, Vol 2

Chapter #15
Chapter title: Discipline of Suchness

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OSHO, YOU HAVE SAID BEFORE THAT IF A SEEKER IN HIS EXPERIMENT SHOULD MAKE AN INTENSE RESOLVE THAT HE WOULD LIKE TO DIE, THAT HE WOULD LIKE TO RETURN TO HIS OWN CENTER, IN A FEW DAYS HIS LIFE ENERGY WILL BEGIN TO CONTRACT FROM WITHIN AND THE SEEKER WILL BE ABLE TO SEE HIS BODY AS DEAD -- FIRST FROM WITHIN, AND THEN FROM WITHOUT. CONSEQUENTLY, HIS FEAR OF DEATH WILL DISAPPEAR FOREVER. SO THE QUESTION IS: IN THIS CONDITION, DOES ONE NEED TO MAKE ANY SPECIAL PREPARATION OR TAKE ANY EXTRA PRECAUTION SO THAT THE SUBTLE BODY MAY RETURN SAFELY TO THE PHYSICAL BODY? OR, DOES THE RETURN OF THE SUBTLE BODY HAPPEN ON ITS OWN? PLEASE EXPLAIN.

In many ways, man lives essentially through the mind. Even when we perceive something as a physical occurrence, deep down it turns out to be a psychological phenomenon. All bodily manifestations have their roots in the mind. Let me explain a few things in this regard, then it will be easy to follow the question.

Until fifty years ago, all human illnesses were treated as illnesses of the body. In the last fifty years, the more we have learned about illnesses, the more the proportion of physical illnesses has decreased while that of the psychological illnesses has increased. Even the greatest of physiologists is ready to admit today that more than fifty percent of all human ailments are psychological. Sicknesses which are otherwise considered as physical, more than half of them are caused by the mind. Mind is the very substratum of man's being, his existence. It is the source of our life, it is the source of our illness, and it is the very source of our death. That's why so much importance is given to the will.

If you have ever witnessed an experiment in hypnosis, there are a few things about it worth keeping in mind. A hypnotized person is simply one whose conscious mind is asleep and whose unconscious mind is awake. When the conscious mind goes to sleep, the person stops doubting, because all doubts and misgivings are limited to the conscious mind.

If we divide the human mind into ten parts, it will appear that one part of it is conscious while the remaining nine are unconscious. Nine parts are in the dark unconscious; only a small portion -- one tenth of the mind -- is awake. It is this conscious mind that doubts, thinks, ponders. If this conscious mind were to sleep, then the remaining nine parts below would stay totally receptive. There, no questions are asked, no doubts are raised.

In the state of hypnosis, the doubting mind is put to sleep and the undoubting, receptive mind comes into effect. In that state, if you were to place a small piece of rock on the hand of the hypnotized person and tell him it is a hot coal, he will cry out in pain as if his hand had been burned. He will at once throw the rock away -- just as he would if a real hot coal had been placed on his hand.

Up to this point one may assume that just an idea in his mind must have caused this to happen. But the astonishing thing is that blisters appear on his hand -- the same as it would have if a hot coal had been placed there. So apparently, although you had placed an ordinary piece of rock, the person's mind totally

accepted your word that it was a hot coal. And the body has no means of denying the mind, so it acts accordingly. Remember well, if the mind accepts totally, the body will have to follow it.

There is a reverse of this experiment too, which is even more astonishing. You can place an ember in the hypnotized person's hand and tell him it is just a cold pebble. The man will keep on holding the ember and yet no blisters will appear on his hand. Without the mind's permission, the body is helpless to do anything.

That is why fakirs are able to dance barefoot on fire -- there is no miracle in it. It's just a little experiment in the science of mind. There are ten fakirs dancing on the fire, they openly invite anyone to join them, so there is no question of any fraud. You are welcome to dance with them. But that will be possible only when watching those ten people you become fully convinced the fire is not affecting them. Once you are convinced -- that if they are not having burns, you won't either -- you reach the same state a hypnotized person does. In that state, the one part of your mind is not doubting, and the nine parts are believing -- now you can jump into the fire, your feet won't burn. One who has any doubts will not jump, but the one who has none will jump in. What this means is that even fire cannot burn you if the mind is not open to it, and even coldness can cause burns if the mind is ready for it.

Experiments in hypnosis reveal very profound truths about the mind. For example, I was once conducting experiments in hypnosis on a girl. I was a guest in her house. We were sitting in a room. Altogether we were ten people: the girl, myself, and eight other people including her mother, who was seated right across from her.

When I placed the girl under hypnosis, I told her that her mother had left the room. Then I asked her to open her eyes and count the number of people present in the room. She counted nine because for her, the mother who was sitting across on the sofa did not exist. I asked her several times who was sitting on the sofa and her answer was, "The sofa is empty." Her mother called out to her. She looked all around the room -- except at the sofa where her mother was sitting -- to see where her voice came from. As far as she was concerned, the mother was not seated on the sofa.

Once again I asked her to close her eyes and told her that her father, who was not in the room, had come and was sitting across from her on the sofa. Then I asked her to open her eyes and count the number of people in the room. She counted ten. I asked, "You had said earlier the sofa across from you was empty; why are you counting it now?" She said, "The sofa is not empty, father is sitting on it." Her mother, who was actually sitting on the sofa, did not exist for her. But her father who was not even in the room -- she counted him. Her mind had totally accepted my word.

A resolute mind holds wonderful possibilities. For those who face many defeats in their lives, the readiness of their mind to accept defeat is far more responsible than the circumstances. The world as such has very little to do with the failures met by people -- ninety percent of the responsibility lies with the people themselves. When one is ninety percent ready to encounter failure, it would be a little too much if the world didn't cooperate even ten percent with it -- the world makes a ten percent contribution.

The same principle applies to those who go on attaining success as it does to those who meet with failures. Those who are healthy and those who remain mostly sick, those who are peaceful and those who are continuously restless -- all are subject to the same principle. Deep down, whatsoever you want to be that's what you become. Thoughts become objects, thoughts become happenings, thoughts create your personality. Essentially, we alone are responsible for the way we live, and the level at which we live. We alone lay the foundation of the life we live. Once this truth is understood, what I am explaining to you will become clear.

I have already mentioned to you that as long as one has not entered death voluntarily, he cannot be free from the fear of death. Someday death will come, of course, but then you won't be entering into it voluntarily -- you will be compelled to face it. It wouldn't be surprising if you closed your eyes and became unconscious when forced to go somewhere. You can't be forced into something if you are fully conscious. But there is no need for one to be under such compulsion. Dying voluntarily, one can see death even while being alive. Watching such a death is a fascinating experience -- far more fascinating than the experience of ordinary death, because this death is seen of your own free will. You may ask, however, "How can one die voluntarily and see death?"

This also needs to be understood. Two kinds of mechanisms are working in your life, in your body -- one is voluntary, the other is involuntary. There are some parts in your body which move only with your willingness. For example, my hand moves only when I want it to; it won't move if I don't want it to move. But the blood inside this hand does not flow according to my desire; it won't stop flowing if I don't want it to. So the working of the blood is involuntary. The same is the case with the throbbing of my heart, the

beating of my pulse, the food digesting in my stomach -- none of these functions follow my command, they are involuntary.

So our biological organism consists of two parts: one that works according to our desire, and the other which works independent of our desire. However, if one were to increase his willpower, what is outside the realm of desire now would become part of it. Similarly, if one's willpower were to decrease, what is now within the reach of his desire would be no longer. The paralytic condition is a case in point.

More than seventy percent of all cases of paralysis are psychological in nature. Actually it is not that a man is struck with paralysis; only his legs, for instance, go beyond the control of his willpower. Even this is not right to say. How can legs manage to get out of one's control? Truly speaking, the range, or the scope of his willpower becomes narrow. What it means is the will of such a person has shrunk. It is as though as one's feet are sticking out from underneath a shrunken blanket. The feet remain beyond the reach of the blanket. Similarly, the willpower of a paralytic person shrinks, and loses its control over the limbs.

It has occurred many times; for example, once a house caught fire at night and the people inside came running out. But they suddenly remembered that the old man who had been paralyzed and sick for years had been left behind. Before they could figure out how to rescue the man, they saw him come running out of the house. They were shocked and frightened. They forgot all about the fire and asked him, "How did you come out? How did you manage to walk?" The moment they asked how he managed to walk, the man said, "Are you joking? How can I walk?" And he fell down.

In the stress and fear caused by the fire, the circumference of the man's willpower grew larger -- the feet came within reach of the blanket -- and the man walked out. Having come out, he suddenly realized: how could he really have walked out? And the scope of his willpower once again became narrow, the feet once again were out from under the blanket!

The pulse rate can be brought under voluntary control. This is not a feat that only yogis can perform -- you can too. It's a very small experiment. Check your pulse rate for a minute. Then close your eyes and simply feel that your pulse is beating faster. Open your eyes after ten minutes and check. You'll rarely come across a man whose pulse rate will not increase if he does this experiment. That's why when the doctor checks your pulse, it is never the same. The moment he touches you, you become a bit anxious, and that causes the pulse rate to increase. This is even more true if you are being checked by a lady doctor!

The heartbeat can be controlled too -- almost to the point of stopping it. Scientific experiments have been carried out to this effect and the fact has been accepted. About forty years ago, a man by the name of Brahmayogi astounded doctors at the Bombay Medical College by stopping his heartbeat completely. He repeated the same act at Oxford, and later at Calcutta University.

This man could do three things. Firstly, he could stop the blood circulation completely -- not only could he stop it, but he could control its flow as well. He could let it run or withhold its movement at will. When he would stop the circulation, not a drop of blood would come out even when the vein was cut. The third thing he could do was to take in any kind of poison and retain it in his stomach for half an hour, after which he would throw it out of his system. However, this experiment finally caused his death later on.

Many X-rays were taken while the poison was still inside his stomach. No gastric juices, no blood released and mixed with the poison. They remained separate until he allowed them to mix. The man died in Rangoon. After having performed the act of taking poison at the Rangoon University, he was driven home in a car. The car got into an accident, and by the time he reached home forty-five minutes had passed since he took the poison. He could withhold the mixing of the poison for not more than thirty minutes. So he reached home unconscious. He could just manage to keep the poison out during the thirty-minute range of his willpower -- his practice was limited to thirty minutes only. He crossed that limit. For the next fifteen minutes the poison was able to penetrate the limits of his will and mix into his internal system.

There is no part in our body which cannot be brought within the power of our will, and there is no part which cannot go outside this power either. Both things can happen. Entering death voluntarily is a deeper experiment. It's an experiment where one contracts his life energy at will. What needs to be kept in mind is: if the will is applied totally, the energy is bound to shrink within. It can't be otherwise.

Actually, the way our life energy has spread out is a result of our will too. For example, we think we are able to see because we have eyes. According to the scientists, the reverse is the case: because we want to see through this part of our body, the eyes have appeared there. Otherwise, there is basically no difference between the skin of our eyes and that of our hands. The eye is formed of skin as well, except that it has become transparent. The same skin is in the nose, only it has become specialized in picking up smells. The same principle that made the skin of the eyes transparent made the skin of the nose sensitive to smell.

Similar is the case with regard to our ears, except they have become capable of picking up sound.

All this has happened as an effect of our will -- the collective will asserted over millions upon millions of years. It has not come about as a consequence of an individual's will; the same will was exercised generation after generation, and it showed the result.

There is a woman in Russia who can read with her fingers -- not Braille, the language for the blind -- she reads any ordinary book, with closed eyes, just by placing her fingers on the printed letters. As a result of the lifelong practice, her fingers have become so sensitive that they can detect the infinitesimal difference between the print and the blank paper. Our fingers won't be able to do this to such an extent.

When we look at a tree, we only see the color green, while a painter's eyes see a thousand kinds of green trees having shades of green blended in a thousand ways. So whereas green is just one color for an ordinary person, in the eyes of a painter the color green is not one but many colors of the same kind. To him, the difference between one green and another is as obvious as it is between green and yellow, or between green and red. However, one needs a certain kind of sensitivity in order to see such fine shades. Obviously, people ordinarily don't possess such sensitivity.

A musician is able to catch subtle nuances in music which we cannot. Not only is he able to catch the nuances, he even begins to experience the gap, the emptiness between the two notes. The real music is not born of sound, rather it springs from the moments of silence existing between the sounds. The notes on either side merely do the job of projecting that silence, that's all. But people have no idea of this silence; for them music is no more than noise.

For a master musician, the words, or the notes have no direct bearing upon the music. To him the musical notes merely serve the purpose of emphasizing the state of no-sound that exists in between. So whatever we practice continuously, whatever we resolve persistently, begins to manifest, show results.

The way human beings, birds, animals, plants live, is determined by their will. Whatever we resolve deeply is what we become. There is a significant account in the life of Ramakrishna. In his life Ramakrishna had practiced six or seven spiritual disciplines of different religions. He felt that if all religions lead to the same place, why not follow their methods and verify this truth? So he underwent the disciplines of the Christians, the Sufis, the Vaishnavas, the Shaivites, the Tantrikas, and so on. Whatever method he could lay his hands on, he tried.

However, no one knew what he was doing, because these disciplines were practiced on the inner plane. Outwardly, no one could know what was going on with Ramakrishna. For instance, how could one figure out from the outside what was happening inside him when he followed the discipline of the Sufis? And he himself never mentioned a word about what he was involved in. Nevertheless, in the course of these practices he went through a certain discipline which produced such incredible results that even people from outside could not miss what was happening to him.

There is a sect in Bengal called the *sakhi-sampradaya*. In this sect, the seeker looks upon himself as Krishna's beloved or wife. He begins to live like Krishna's girlfriend. Whether the seeker is a male or a female doesn't matter. To the followers of this sect, Krishna is the only man; the seeker becomes his beloved, his Radha, his girlfriend.

For six months Ramakrishna practiced the discipline of this sect, and strangely enough, the tone of his voice became feminine. No one could distinguish his voice from a distance. His gait became feminine. Actually, men and women cannot walk alike; their biological structure is basically different. Since the woman carries a child, she has a special place in her abdomen for that purpose -- which is not the case with men. Hence both walk differently. No matter how carefully a woman may take her steps, she can never walk like a man. She can never run like a man does -- there is no way; their physical make-up is different.

But Ramakrishna began running like a woman, he began walking like a woman; his gestures, his voice, took on a feminine quality. One could explain away all these changes by assuming that any man with some effort can walk or talk like a woman. The astonishing thing, however, was that his breasts developed and became womanlike. Even this too, one can rationalize by pointing out that many men grow breasts in their old age. But the most incredible thing was that Ramakrishna began to have a regular menstrual period in much the same way as a woman does. For medical science, this phenomenon caused great interest and concern.

After having practiced the discipline for six months, it took a year and a half for Ramakrishna to recover from its impact and come back to his normal state. Just by exercising his will power Ramakrishna assumed he was the girlfriend of Krishna, and his personality changed accordingly.

In Europe, stigmata appear on the hands of many Christian monks. Stigmata are.... When Jesus was

crucified, nails were driven into his palms and the blood came out. So there are many Christian monks who, following the morning of Good Friday, the day Jesus was crucified, identify themselves with Jesus. They become one with Jesus. As the hour of crucifixion approaches, thousands of people gather to watch them. The monks stand with their arms outspread as if they are tied to the cross. And, as if nails have been driven into their hands, holes appear in their palms and blood begins to flow. With such resolve do they become identified with Jesus that, as it were, they go through an actual crucifixion. Without any means being used, a hole being made, a nail being driven, the blood begins to flow from their hands.

We are not aware of the immense possibilities in which willpower can be effective. Entering death voluntarily is the most profound of all experiments in exercising one's will. Ordinarily it is not difficult to make a resolve in favor of life -- we indeed want to live. But it is very difficult to make use of will for the sake of experiencing death.

Those who really want to know the full meaning of life should have an experience of death at least once. Without having seen what death is like, they can never really know what life is worth. That's the only way to realize that they have something of immense value -- the elixir of life -- which they can know only by passing through the experience of death. One who cannot go through this experience remains sadly deprived, because if he could see once on his own what death is like, the fear of death would no longer exist for him; then there is no death at all.

Simply using your total willpower you can draw your consciousness inside from all parts of your body. You close your eyes and feel that the consciousness is shrinking inward. You feel the energy moving away from your hands and feet towards the inside. You see the energy moving down from your head. The energy begins to converge upon the center from where it originated -- the rays begin to withdraw from all points.

If this experiment is carried on with an intense feeling, in an instant the whole body becomes dead; only one point remains inside, alive. The entire body becomes lifeless, while the inner core remains alive like a flame. This living center can now be experienced very well as something separate from the body. It is as though rays of light were spread out in pitch darkness and it was impossible to differentiate between the light and the darkness, and then all the rays were to withdraw and come back in at one point -- the contrast between the darkness and light would become clearly apparent.

So when the vital energy inside us withdraws and becomes condensed at a certain point, one begins to feel the entire body separate from that point. Now all you need is a little willpower and it will be out of the body. Then just think of going out of the body, and you will be out of your body. Now you can see the body from outside, lying like a corpse. A thin silver cord will still keep you connected with the navel of your body, however. This is the very passage for going in and out of the body.

You will be amazed to see that as soon as this substance, this condensed energy comes out of the body, it assumes a new form of its own -- that it enlarges and becomes a new body. This is the subtle body. It is an exact duplicate of the physical body, except that it's like a fuzzy film, transparent. If anyone were to touch this body, his hand would pass through without affecting it.

So the first principle in the discipline of operating the will is to pull all the life energy inward at one point. The moment this energy becomes condensed at the inner core, it jumps out of the body. Just a desire to come out of the body, and the phenomenon occurs. And again, just a desire to get back into the body, and it is back in. This does not involve any doing on your part. The only thing that requires any action is that of simply drawing all the energy inside at a certain point. Once that happens, your subtle body can easily get out of the physical body and get back in.

If the seeker goes through this experience once, his entire life is transformed instantly. Then what he had known as life until that moment, he will no longer be able to call it the same. Similarly, he will not look upon death the way he did until then. He will find it a little difficult to run after the things he chased in the past. It will be hard for him to fight for things as he used to. He will no longer be able to ignore things he ignored previously.

The life is bound to change, because it is the kind of experience which can never leave the life just the way it was. Therefore, every seeker of meditation must at some time or other go through the out-of-the-body experience. It's an essential step, which once having been taken brings about incredible consequences for his future.

It's not difficult, only a firm resolve is required. Making a firm resolve is hard, not the technique itself. Hence it's a little difficult to jump directly into this experiment. One needs first to begin experimenting with smaller resolutions. As one succeeds in these, his willpower goes on increasing.

Actually, the various religious practices in the world are not religious practices really. They are, in fact,

preparatory to building one's resolve. For example, a man fasts for three days -- this is simply a discipline for strengthening one's willpower. Fasting in itself is of little advantage; the real gain lies in the fact that he completed his vow, that he maintained his resolve. Another man declares solemnly that he would stand in one place for twelve hours. Now his standing for twelve hours is of no use; the actual benefit comes from his making that resolve and the completion of it.

By and by, people forgot the basic idea that these techniques were meant for strengthening one's determination. The man thinks standing in itself is enough, so he continues to stand. He loses sight of the fact that simply standing there is purposeless. The basic idea is to exercise the inner firmness which decides to stand, and then sticking to that decision.

Any means can be used in order to fulfill one's determination. Even small resolves can do -- no need to make big resolutions. For example, a man may stand in this balcony and resolve not to look below for six hours; even this much will do. The question is not that the man will gain something by not looking downward. The question is that he determined something and went on to fulfill it.

When one determines to do something and does it, his energy within becomes stronger; he becomes more and more centered. He no longer feels like a leaf drifting in the air. A sort of crystallization begins to take place within him. For the first time, some foundations are laid in his life.

So one should begin experimenting with smaller resolves, and this way collect the energy within. We come across lots of opportunities to do so. For example, while driving along the road simply make a resolve that you will not read the billboards. Your doing so is obviously not going to harm anyone, but it's an opportunity to exercise your will. And no one needs to know about it -- it's your own inner process.

You will find that with this resolve, sitting in the car even for half an hour did not prove to be worthless. You will come out with the feeling that you have gained something, that you are richer than you were a half hour ago. So the question is not where you experiment, or what means are used for that purpose. I just gave you an example. The point is, you may follow any experiment that will help you strengthen your will-power. It would be good if you carried on with the small ones.

If a man is asked to go in meditation for forty minutes by simply closing his eyes, he can't do it; he opens his eyes frequently and looks around. Now this man is without a will, he is not centered. There are great advantages in closing the eyes, it causes no harm. But this man can't even hold to his resolve by keeping his eyes closed for forty minutes; not much else can be expected of him.

When the same man is asked to breathe deeply and vigorously for ten minutes, within two minutes he slows down his breathing. When you remind him to take deep breaths, he makes one or two feeble attempts and again goes back to slow breathing. This man is not centered at all. Breathing ten minutes deeply is not a very difficult thing to do. And actually the question is not what will be gained or lost by breathing deeply for ten minutes. What is certain, however, is that by resolving to breathe deeply for ten minutes, this man will become centered. Something inside him will become crystallized. He will overcome something, he will succeed in breaking some kind of resistance working inside him. And his vagrant mind will be weakened, because it will come to realize there is no way to push the man around: the only way to get along with him is to obey.

You drive by every day. Maybe you don't read the billboards along the road. But the day you will decide not to read them, your mind will do its utmost to force you to read the advertisements. The power of mind lies in your being irresolute. As your determination grows, the mind goes dead. The stronger the will, the more dead is the mind. The stronger the mind, the weaker becomes the will.

The mind did not press you to look at the billboards in the past because you had not challenged it. Today you posed the challenge. The mind will find a thousand and one excuses for you to look outside. It will contrive a thousand ways to force you to break your resolve and read the signs. It will use all its cunning. This is how things are.

We only live by the mind. A seeker begins to live by his will. One who lives by the mind is not a seeker at all. Only one who lives by his resolve is a true seeker indeed. A seeker means one whose mind is being transformed into will.

So pick very small situations -- you can choose for yourself -- and then experiment a few times during the day. No one needs to know about it, but there is no need to go into isolation either. Just do the experiment quietly and move along. For example, make a small resolve that "When someone becomes angry at me, I will laugh it off." When carried out a number of times, each experiment will yield such rich dividends that you will thank the person who became angry at you.

So make this tiny resolve: "Whenever anyone gets angry at me, I'll simply laugh, no matter what."

Within fifteen days you'll find you have become a different person. The whole quality of your being has changed -- you are no longer the same man who lived fifteen days ago. Make very small decisions and try to live up to them. In the process of living the decisions, when you become confident of making bigger decisions, then go ahead and make a little higher resolutions.

The final resolution a seeker should find worth making is that of meeting death voluntarily. The day you feel you can, go ahead and do it. Having determined, the day you see your body lying like a corpse, you will know all that there is to know. Then no scripture in the world, no guru will have anything new to add to it.

ONE WHO COMMITS SUICIDE ALSO TRIES TO KILL HIMSELF VOLUNTARILY. AND UNTIL HE IS DEAD COMPLETELY, HE REMAINS AWARE OF THE PROCESS OF DYING TOO: THAT THE BODY IS BECOMING COLD, OR THE LIFE ENERGY IS SHRINKING, AND SO ON. BUT HE CANNOT COME BACK IN THE BODY AFTER HAVING REACHED THE FINAL STATE. ISN'T SUICIDE SIMILAR TO THE EXPERIMENT IN VOLUNTARY DEATH?

Suicide can be used as an experiment in willpower, but normally people who commit suicide don't do it for that reason. Ordinarily, the man who commits suicide does not do it feeling himself responsible for it. Mostly he feels people are driving him to commit suicide; certain circumstances, certain events are compelling him to end his life. If the circumstances were not such, he would not have attempted the suicide.

This man, for instance, was in love with someone, but his love was not returned. Now he wants to end his life. Had his love been reciprocated, there would have been no need for him to embrace death. In fact, this man who is contemplating suicide is not doing so with any readiness to die really. He is willing to live only on one condition. Since the condition has not been fulfilled, hence the denial of life. The man is not interested in dying actually; the truth is, he has lost interest in living.

So basically this kind of suicide is a forced one. Therefore, if a person who is about to end his life can be stopped even for two seconds, perhaps he will not attempt it the second time. Just the delay of a couple of moments can be enough, because in those moments his mental resolve will fall apart -- it was put together forcibly.

A man committing suicide is not making a resolve. The fact is he is running away from making the resolve. Ordinarily, a man who has killed himself is not a brave man; he is a coward. Actually, life was asking him to exercise his will; it was telling him, "The woman you loved before... now make a resolve and forget her." But the man didn't have the capacity. Life was pointing out to him: "Forget the person you loved before, love someone else." But the man didn't have the guts.

Life tells someone, "You were rich until yesterday, today you are bankrupt. Nevertheless, live!" He doesn't have the courage. He is not able to make a determination and live. He sees only one way out: self-destruction. He does this in order to avoid making firm resolves. Meeting death like this is not a demonstration of his positive will; rather, it is a show of his negative will. A negative will is of no use.

Such a man will be born with an even weaker soul in his next life -- with a much more impotent soul than the one he had in this life, because he escaped from a situation that had offered him an opportunity to arouse his will. It is as if a child runs away from his class as the examination hour approaches. In a way, he has shown his determination too. Thirty students were taking the exam, but this fellow decided to run away. This indicates a negative will. The will to appear for the exam was a positive one; it meant willingness to put up a struggle. But the boy escaped from the struggle.

An escapist shows his determination too. When a man confronted by a lion runs and climbs up a tree, in a way he also uses his will. But that won't necessarily make him a man of will, because after all, he is running away, he is escaping. A suicidal tendency is essentially an escapist tendency. There is no resolve in it. Death can be used, of course, for the purpose of exercising willpower -- but that's a different matter.

For example, in the Jaina tradition death has also been used to strengthen willpower. Mahavira is the only person in the world who allowed if any seeker wished to use death for this purpose. No one else has given such permission. Only Mahavira has said one can use death as a spiritual discipline -- but not the kind of instantaneous death which occurs by taking poison. One can't build his willpower in one instant; it requires a long span of time. Mahavira says, "Go on a fast, and die of hunger."

It takes ninety days for a normal, healthy man to die of hunger. If he is weak in his resolve -- even a little bit -- the desire for food will return the very next day. By the third day he will begin cursing at having created such a nuisance for himself, and will start finding ways to get out of it.

It is very difficult to maintain the desire to stay hungry for ninety days. When Mahavira said, "Stay hungry and die," there was no room for anyone to create any deception, because in ninety days... anyone who has even the slightest lack of will would escape much earlier in the process. So there is no way to deceive.

If Mahavira had given the permission to die by taking poison, drowning in a river, jumping off a mountain, it would have been a matter of instant death. Of course, we all manage to make a resolve good enough for one moment. But a warrior good for showing only a moment's bravery is of no use on the battlefield, because he will become a coward the next moment. He will turn out to be a coward with as much resolve as he was brave a moment ago.

So Mahavira has given permission to commit *santhara*, causing death to oneself as a spiritual discipline. If anyone wished to put himself through a final test, even if it meant meeting death voluntarily, Mahavira had given permission for it. This is truly very significant and worth giving a thought. Mahavira is the first person on this earth who has authorized that a seeker can follow this discipline. There are a couple of reasons for it.

For one thing, Mahavira was fully assured that no one dies really. Hence he felt there was no need to worry so much about death, and he found no harm in a seeker pursuing this discipline.

Secondly, besides being experienced himself, Mahavira was also confident that if a man were to seek death unwaveringly for fifty, sixty, seventy, eighty, ninety, or a hundred days, the very greatness of that event is bound to transform him.

We all experience a moment or two when the thought of death crosses our mind. There is hardly a person in the world who has not wished to die at least a few times during his life. Of course, that he didn't die is a different matter. The fact is, such moments do come when a man wishes to die. But then he takes a cup of tea and forgets the whole thing. The wife gets fed up with her husband and contemplates hanging herself. Then the husband comes home with tickets for the movie. That's it, the woman drops the whole idea. She finds it too boring.

Once I had an occasion to stay at a place where a Bengali professor and his wife were my next-door neighbors. The very first night of my stay I heard loud noises coming from the other side. There was a terrible fight going on between the husband and wife. I could hear everything through the wall. The husband was threatening to kill himself. I was in a quandary. There was no one else around except me, and things looked rather serious. I wondered whether I should go over and help. Although it was the first night and the couple were total strangers to me, I felt it didn't matter if we knew each other or not. I said to myself, "They are my neighbors; I'll be responsible too if the man dies." Nevertheless, I restrained myself in the hope that when the man would actually walk out to kill himself I would go and stop him.

Then for some time all was quiet. I thought the matter was settled between the two and that both had cooled down. But still I felt I should go out and see what was going on. So I came out. The door next to my room was open and the wife was sitting inside. The fellow had already gone.

I asked her, "Where did your husband go?"

She said, "Don't be worried, he has gone away like this many times before; he'll be back soon."

I said, "But he has gone to kill himself!"

She said, "You need not be worried, he is sure to come back."

And indeed, about fifteen minutes later the husband returned. I was still waiting outside. I said to him, "You have come back?" He was unaware that I knew he had gone to commit suicide.

He said, "Can't you see the clouds have gathered? Looks like it's going to rain. I had not taken an umbrella with me, so I came back." A man wanting to kill himself drops the idea if he is without an umbrella! This is how it is.

We all think of dying many times, but not for the sake of dying really. The idea comes to us because there is some problem in our life. We think of ending our lives because we lack resolution. Just a little trouble, a little difficulty, and one rushes to end it all.

One who wants to meet death because he can't face the problems of life is not a man of will. However, if a man sets out to have a direct, positive experience of death, if he is on his way to know what death is with a positive attitude, if he has no conflict with life, if he is not against life, then even in death this man is searching for life. This is a totally different thing.

There is yet another significant factor involved in this matter. Ordinarily, we cannot determine our birth. Although ultimately we do influence birth, but our determination of it happens through our unconscious state. We never know why we will be born, where we will be born, and for what purpose we will be born.

But death, in a way, is something which can be determined by us. Death is a very unusual event in life, it's a very decisive happening.

Nothing can be clearly determined by us as far as birth is concerned -- that is, where to take birth, the purpose of taking birth, the circumstances surrounding the birth, and so on. But about death we can certainly decide how we are going to die, where we are going to die, why we are going to die. We can definitely determine the way we want to die.

So Mahavira had given permission to follow the discipline of death for this reason also, that one who will die applying this method will automatically become the determiner of his next birth as well, because one who has managed to choose his death, who has arranged to die voluntarily, for him nature provides an opportunity to choose his next birth too. This is the other side of it.

If one exits from the gate of life with dignity and grandeur, in full knowledge, then the other gates will become wide open and welcome him with high regard and honor too. So those who wish to determine their next lives should first go through death with their own willingness. This was also the reason why Mahavira gave his permission. So the point is, an ordinary man wanting to commit suicide is not a man of will.

YOU HAVE TALKED ABOUT HOW THE SUBTLE BODY CAN BE SEPARATED FROM THE PHYSICAL BODY USING ONE'S WILLPOWER. CAN THE SUBTLE BODY OF A SEEKER WHO FOLLOWS THE DISCIPLINE OF WITNESSING, OR THAT OF A SEEKER WHO FOLLOWS THE DISCIPLINE OF TATHATA, SUCHNESS, BE SEPARATED WITHOUT EXERCISING THE WILL?

To follow the discipline of witnessing requires a great resolve. Following the discipline of *tathata* requires even greater resolve. It is the greatest resolution ever. When a man determines to live like a witness, that in itself is a great resolution. For example, a man decides he will not eat. He resolves to remain hungry for the day. Another man decides he will eat, but instead of watching himself eat, he will eat watchfully. This is a more difficult resolution.

It is not too difficult to give up food. The truth is, for those who have plenty to eat, it is easy to go without food for a day or two. That's why in an affluent society the cults of dieting and fasting become popular. For example, in America the idea of dieting has become very popular. People immediately become attracted to naturopathy.

When people have enough to eat, the idea of fasting once in a while appeals to them. It seems to make one feel lighter and more cheerful. In fact in a poor society, staying hungry may be a kind of use of one's willpower. But in an affluent society it's a matter of convenience. Actually, if food becomes sufficiently available throughout the world, fasting will turn out to be a necessity for everyone. People will have to remain with empty stomachs once in a while. But witnessing is a very difficult thing.

Let's understand it this way. For instance, you make a decision that you won't walk, that you will remain seated in the same chair for eight hours. Now this is not a big thing. You decided not to walk, so you are not walking. Someone else decides he will walk for eight hours -- this is not a big thing either, because since he decided to walk, he is walking. But witnessing means you'll walk, and at the same time you will also know that 'you' are not walking. What does witnessing mean? It means you'll walk as well as know that it is not 'you' who is walking -- that 'you' are simply witnessing the act of walking. This is a much more subtle resolution, a supreme resolution indeed.

Tathata, suchness, is the suprememost resolution; it's the ultimate resolve. There is no determination higher than this. Even the resolve to enter death voluntarily is not so great a resolve really. Tathata means accepting things as they are. In a way, even the resolve to die voluntarily has its roots somewhere in nonacceptance. That is, we want to know what death is; we want to verify whether death actually occurs or not.

Tathata means, if death appears we will die; if life remains we'll continue to live. Neither are we concerned with life, nor with death. If darkness falls we'll stay in the dark; if the light appears we'll settle with light. If something good comes to us we'll receive it; if something bad befalls us we'll bear it. Whatsoever happens, we are willing to accept it -- we deny nothing. Let me explain this to you with an example.

Diogenes was passing through a forest. He walked around naked -- had a beautiful body. It seems quite possible man must have started wearing clothes in order to cover his ugliness. This seems highly possible. We are always interested in hiding the ugly parts of our body. But this man Diogenes was a very handsome

man. He lived naked.

So as he was passing through the forest, four men engaged in the business of capturing and selling slaves, saw him. They figured if they could capture this man -- good looking, strong, powerful -- they may receive a good price for him. But they felt very apprehensive and couldn't find any way to capture him without risking their lives.

Somehow, they tried and managed to surround him. Diogenes stood in the middle, calm and unperturbed. He asked, "What do you want to do?" The men were very surprised. They took out chains. Diogenes stretched out his hands. Full of fear and with trembling hands, the captors began to chain him.

Diogenes said, "No need to tremble. Come, let me tie the chains for you." He helped them put on the chains. The men were simply flabbergasted.

After having chained him firmly, they said, "What sort of a man are you? We are putting you in chains and you are helping us! We were afraid this might lead to some fighting and trouble."

Diogenes said, "You are having fun chaining me, I am having fun in being chained. Where is the need for any trouble? It's great! Now tell me, where do we go from here?"

The men said, "We feel very embarrassed in telling you that we are in the business of slavery. We'll now take you to the marketplace and put you up for sale."

Diogenes said, "Good, let's go." He took off with great excitement and began walking even faster than the captors.

They said, "Please slow down a little. What's the hurry?"

Diogenes said, "Now that we are going to the marketplace, why not reach in time?"

So finally they reached the marketplace. It was very crowded. Those who had come to buy slaves turned their eyes toward Diogenes. They had rarely seen a slave of this quality, because he looked more like an emperor. A huge crowd gathered around him.

He was made to stand on the platform where the slaves were auctioned. Raising his voice, the auctioneer said, "Here is a slave for sale. Come forward and name your price."

Diogenes said, "Shut up, you fool! Ask these men, did I walk in front, or did they? Did they tie the chains on me or did I let them tie the chains on me?"

His captors said, "The man is right. Left to ourselves, we don't believe we could have captured him. And indeed he walked ahead of us so fast that we could not keep pace with him -- we had to practically run behind him. So it is not correct to say we have brought him to the marketplace. The truth is, we have followed him to this place. And it is not right to say we have made him a slave. The fact is, this man agreed lo become a slave, we didn't make him."

Diogenes said, "Stop talking nonsense you fools, and let me do my own auctioneering! Besides, this man's voice is not loud enough, no one will be able to hear him in this large crowd."

So Diogenes raised his voice and said, "A master has come here for sale. Anyone interested in buying him should come forward."

Someone from the crowd asked, "You call yourself a master?"

Diogenes said, "Yes, I call myself a master. I tied the chains on my own. I have come here on my own, willingly. I stand here for sale of my own free will. And I shall leave whenever I choose to leave. Nothing can happen against my will, because whatsoever happens I make that my will."

Diogenes is saying, "Whatsoever happens, I make that my will." This man has indeed attained to tathata, suchness. What it means is: whatever goes on, he is ready for it. He resists nothing at all. In no way can you defeat him, because he will already be a defeated man; you cannot beat him because he will readily allow you to hurt him; you cannot subjugate him because he will readily submit. You can't do anything to such a man, because no matter what you do, he will not resist. This is indeed a demonstration of a truly supreme resolve.

So tathata is the ultimate will. One who has attained tathata has attained God. Therefore, the question is not whether a seeker who follows the discipline of witnessing, or one who follows the discipline of tathata would attain the same as a seeker who attains by following the discipline of will. It is already attained by him without any problem.

The discipline of will is the most elementary. The discipline of witnessing is of the intermediary kind, and tathata is the ultimate *sadhana*, the ultimate discipline. So start with the practice of will, take a voyage through witnessing, and reach ultimately to tathata, suchness. There is no conflict among the three.

PLEASE EXPLAIN THE DIFFERENCE BETWEEN WITNESSING AND TATHATA.

In witnessing, the duality is present. The witness finds himself separate from that which he experiences. If a thorn pricks his foot, the witnessing man says, "The thorn has not pricked me, it has pricked my body -- I am only the knower of it. The piercing has occurred at one place, while the awareness of it is present somewhere else."

So in the mind of a witness there exists a duality, a separation between the experiencing of an event and the actual occurrence of it. Therefore, he cannot rise up to the state of *advaita*, nonduality. And this is why the seeker who stops at the level of being a witness, a watcher, remains confined to a kind of dualism. He ultimately divides the existence into conscious and unconscious. Conscious means the one who knows, and the unconscious means that which is known. So eventually he is bound to end up dividing existence into *purusha* and *prakriti*.

Both of these words, purusha and prakriti, are highly significant. Perhaps the true meaning of prakriti may not have occurred to you, Prakriti doesn't mean 'nature'; in fact, there is no word for prakriti In English. Prakriti means that which was in existence before everything came to be -- pra-kriti. Prakriti does not mean *srishti* or nature, because srishti means that which exists after creation. The word prakriti means that which was before creation.

The word purusha is also very meaningful. The equivalents of such words are extremely difficult to find in any other language of the world, because all these words are born out of very special experiences. You know what *pur* means; pur means the city. For example, Kanpur, Nagpur. So pur indicates the city, and the one who resides in the city is the purusha. The human body is like a town, a city, and there is someone who resides in it -- he is the purusha. Prakriti, therefore, is the pur, and the one who lives in it -- separate, unattached -- is the purusha.

So the witness comes as far as the separation of purusha and prakriti. He will set them apart as two entities -- the conscious and the unconscious, and a distance will be created between the knower and the known.

Tathata is even more remarkable -- the ultimate. Tathata means, there is no duality. There is neither a knower nor is there anything to be known. Or, in other words, the knower is the known. Now it is not that the thorn is hurting me and I am aware of it; or that the thorn and I are separate from each other. It is not even that it would have been better if the thorn had not pierced me, or that it would be good if the thorn came out -- no, there is nothing of this sort. Now, everything is accepted: the presence of the thorn, the pricking of it, the awareness of being pricked by it, the experience of pain -- everything. And they are different parts of the same thing. Therefore, I am the thorn. I am the very occurrence of pricking. I am the awareness of this occurrence. I myself am the very realization of this all -- I am all of this.

That's why there is no going beyond this 'I', my very being. I cannot think, "It would have been better if the thorn had not pricked me" -- how can I? For I am the very thorn, the pricking of it, and the knowing of being pricked as well. Nor can I think, "It would be good if the thorn didn't prick me," because that would be tantamount to tearing myself apart from my very own being.

Tathata is the ultimate state there is. In that state, whatsoever is, is. It's a state of the ultimate acceptance of that-which-is. It contains no distinctions. But one cannot reach tathata without having been first a witness. However, one can stop at the level of witnessing, if he so desires, and choose not to arrive at tathata. Similarly, without the use of will, one cannot attain the state of witnessing. Although, having gained willpower, one may wish to stay there and not come to the point of witnessing.

One who stops with attaining firmness of resolve would of course become very powerful, but he won't be able to attain wisdom. And therefore, the ability to make a resolve can be misused, because wisdom is not required to attain it. One will surely gain a lot of power, but that is precisely why he can abuse it. The entire black magic is a product of willpower. One who practices it gains a lot of power, but he lacks wisdom totally. He can end up using that power without any discrimination.

A man of will becomes filled with power. It is difficult to predict right away what use he will make of it. He can obviously put it to bad use. Power in itself is neutral. Nevertheless, it is necessary -- whether one intends to use it for good or for evil. And as I see it, rather than remaining a weakling, it is better if one uses his power for evil purposes -- for the simple reason that one who commits an evil act now may someday use the same power for a good cause. One who cannot do evil can never do good either. That's why I say it's better to be powerful than to be impotent and a wimp.

So a man of power can set out on the path of good as well as evil. It is better to follow the course of goodness, because if followed rightly, it will bring you to the state of witnessing. You won't end up as a witness if you follow the course of evil; rather, you will simply wander around within the confines of your willpower. Then you will get into mesmerism and hypnotism, tantras and mantras, witchcraft and voodooism. All kinds of things will crop up, but they won't lead you on a journey toward the soul.

This is becoming lost. The power will indeed be there, but gone astray. If the power is put on the course of goodness, it is sure to give rise to the witness within you, and ultimately that power can be used to know and attain oneself. This is what I call the course of goodness. By the course of evil I mean controlling, possessing, enslaving the other. This is what black magic is. Making use of the power for the purpose of attaining oneself, knowing who am I, what am I, and living authentically, is moving in goodness. And it will indeed lead one toward becoming a witness.

If the urge to attain the state of witnessing is satisfied with the knowing of oneself, the seeker reaches up to the fifth body and stops there. However, if the urge is further intensified, one discovers that he is not alone, he contains everything; that the sun and the moon and the stars, the rocks, the soil, the flowers are all part of him; that his very being, his existence incorporates all the rest. If the seeker proceeds with such an intense feeling, he reaches tathata.

Tathata, suchness, is the ultimate flowering of religion, it is the supreme achievement. It is total acceptance. Whatsoever happens, one is open and agreeable to it. Only such an individual can become totally silent, because even a little bit of resentment can prolong the restlessness. One's restlessness and tension will continue to remain if he carries even a small degree of complaint. Even the slightest idea, "It didn't happen the way it should have," and the tension will continue to persist.

The experience of supreme silence, the experience of the greatest freedom from tension, and that of the ultimate liberation is possible only in the state of tathata. However, only a man of will can eventually attain the state of witnessing, and only his going deeper into witnessing can bring him to the state of tathata. One who has not yet known what being a witness means can never know what total acceptance is.

One who hasn't realized that he is separate from the thorn which is pricking him is not yet ready to know that the thorn is a part of him. In fact, one who comes to experience the separateness of the thorn can take the next step of feeling one with the thorn as well.

So tathata is the fundamental principle. Among all the spiritual disciplines discovered all over the world, tathata is the greatest. That's why one of Buddha's names is Tathagat. It would be good to have some understanding of what this word *tathagat* means. It will be useful in comprehending the meaning of tathata.

Buddha has used the word Tathagat for himself. He would say, for instance, "Tathagat said...." Tathagat means, thus came, thus gone. Just as a breeze comes and goes away without any purpose, without any meaning. Just as a breath of air enters your room and goes out -- without any reason. So the one whose coming and going away is as unmotivated, as desireless as the breeze, such a being is called Tathagat. But who would come and go like a breeze?

He alone can pass like a breeze who has attained to tathata. Only he to whom the coming and the going makes no difference can move like a breeze. If he needs to come, he comes; if he needs to go, he goes -- the same as Diogenes did. It made no difference to him whether people put him in chains or did not put him in chains. Diogenes said later on, "Only one who is prone to be a slave can be nervous about becoming a slave. Since no one can make me a slave, why should I be afraid I might be taken as a slave? One who carries even the slightest anxiety that he may be turned into a slave, he alone will remain in fear of it. And one who has such a fear is indeed a slave. Since I happen to be the lord and master myself, you can never enslave me. Even in chains, I am the master, and will remain so in your prison as well. It makes no difference where you throw me; I still remain the lord and master. My mastership is total and complete."

So the journey consists of this: from will to witness, and from witness to tathata.

YOU MENTIONED THAT THERE IS NO COMPARABLE WORD FOR PRAKRITI IN THE ENGLISH LANGUAGE. ISN'T THE WORD CONSTITUTION SIMILAR IN MEANING TO PRAKRITI?

No, it's not the same meaning. Constitution in that sense means an individual's makeup, his psycho-physical structure. Constitution in this sense means one's system, one's physical and psychological makeup as such. Prakriti is something very different. Normally we use prakriti in the sense that "That man's

constitution is such...." But this kind of usage is not correct. Prakriti means that which was before creation -- precreated. And *pralaya* means: post-creation -- that which follows the creation, the end of creation. So prakriti means that which was even before the creation came to be, that which didn't need to be created -- which has always been, beginningless. That which already is. Srishti means the created -- that which came to be.

There is no word in European languages which stands for prakriti, because these languages are influenced by Christianity. In Europe there are words such as the 'creation', and the 'creator'. In the Indian languages exists the word prakriti, although not everyone uses it in the sense the Sankhyaites, the Vaisheshikas, the Jainas use it. This word belongs to them. In their view, that which has been eternally present, which has never been created, is prakriti. It is already there even before your creating anything.

For example, when you build a house, the design, the structure of it is its constitution. But the material that goes into the making of it -- the soil, the air, the heat -- is all prakriti. That which arises out of it is simply its structure. However, that which was present even before the making of the structure -- which you did not create, which no one created, which is uncreated, which always was -- that something is called prakriti. There is no word equivalent to prakriti in any of the European languages.

IS TATHATA THE SAME AS BEING JUST AWARE?

Actually, there is a slight difference between tathata and what you call "just awareness." Witnessing is also slightly different from it. You can say that being "just aware" makes up the link between witnessing and tathata. As you move from witnessing to tathata, you pass through the state of "just awareness."

In the state of witnessing, there exists a firm feeling of "I am" and "you are." In the state where there is just awareness, only the feeling of "I am-ness" remains, the feeling of 'you' disappears. There is just the feeling of am-ness. In tathata, besides the feeling of am-ness, there is the feeling that my am-ness, my existence and your you-ness, your existence, constitute only one is-ness, one existence; that they are one and the same. As long as there exists just the awareness, just the feeling of am-ness, there will remain a world outside my state of am-ness -- a world which I am not, a world that exists beyond the limits of my am-ness, separate.

Tathata is limitless, it is simply being. So if you mean tathata, then it is not just awareness; it means just being. That's the right expression; being has a much wider connotation. The moment you say "just awareness," you obviously leave something out. The word 'just' is indicative of omission. When you say "just consciousness," you exclude something that does not fall within the parameters set by using the word 'just'; otherwise, why would you have added 'just' before consciousness?

CAN WE SAY: ONLY AWARENESS?

Yes, saying "only awareness" will do, but again, there is no need to add 'only' before it. 'Awareness' is enough -- then there is no problem.

YOU HAVE SAID THAT BY RESOLVING CONSCIOUSLY TO WITHDRAW INSIDE, OR AT THE TIME OF DEATH, THE ENTIRE LIFE ENERGY SHRINKS AND RETURNS TO THE CENTER FOR THE PURPOSE OF TURNING INTO A SEED ONCE AGAIN. AT WHICH CENTER DOES THE ENERGY SHRINK? DOES IT CONCENTRATE AT THE AGYA CHAKRA, AT THE NAVEL, OR AT SOME OTHER POINT? WHICH IS THE MOST IMPORTANT CHAKRA, AND WHY?

This requires a little consideration. The whole energy will of course shrink before death occurs. Before one embarks on a new journey, the energy which is otherwise dispersed all over the body will return to a point. This is the same as when one moves from a house -- he collects all his important belongings. When he lived there, all kinds of things were spread out in every part of the house, from the bathroom to the living room. So at the time of moving, he sorts out his possessions. He throws away the junk, packs up the

important stuff, and sets out on a new journey.

Just as we abandon one life, one body, and commence the journey of another life, another body -- similarly the consciousness which was spread out withdraws and once again becomes the seed. Up to now it functioned as an actuality; now it will once again become a potentiality, because now, like a seed, it will enter a new body.

Just as a tree leaves seeds behind before dying, similarly the body too leaves behind seeds before it meets death. What we call sperm or ova are the seeds left by the body at the time of death. These are the seeds released prior to death, in anticipation of death. The sperm contains the entire built-in program of your body, it contains the exact replica of your body. As the body gets ready to depart, it leaves behind the tiny seed. This phenomenon occurs at one level -- the physical. Similarly, consciousness, on a different level, gathers itself and becomes a seed in order to enter the seed present in some other body.

All journeys begin with the seed and end with the seed. Remember, that which is the beginning is also the end. The journey's cycle ends where it started. We begin from a seed, we end up again as a seed. So the question is: at the moment of death, at which center would the consciousness gather to shrink and become a seed? It would, of course, gather at the very center you have lived through all your life. It would concentrate at the center which was most valuable to you in your life, because that was your most active center; one should say, that was the very point from where your whole vital energy functioned.

For example, if a man lived his whole life obsessed with sex, if he knew nothing beyond sex, if sex was all he lived for -- he earned wealth to enjoy sex, he went after a high position in the pursuit of sex, he wanted to have good health so that he could indulge more into sex -- if sex was the most predominant center functioning in his life, then that is where the entire energy will converge at the moment of death. Then his new journey will begin from the sex center. Why? -- because his next birth will be an ongoing journey of the same sex-obsessed center. This man's consciousness will gather at the sex center in the dying moments, and that is the point where his life will come to an end. His life energy will leave through his genitalia. Had this man lived through a different center, the energy would have concentrated and left from that center.

The center around which one's life has revolved is the center from where he will depart. The place where he dwelt the whole life will be the place from where he will depart. Therefore, a yogi can leave from the agya chakra, and a lover from his heart chakra. The life energy of an enlightened man would leave from the sahasrar, the seventh chakra -- his skull will break open as he departs from there.

The point from where one makes an exit is the conclusive proof of how one has lived his life. Such techniques were discovered in the past that by looking at a dead body one could say through which chakra, through which door the consciousness left the body. All the chakras are doors for entrance as well as for exit. The soul will use the same door for entering another body which it used for exiting the dying body. The soul will enter the new cell in a mother's womb through the same door from which it came out at the previous death -- that's the only door it knows.

Therefore, the mental condition of the father and the mother, as well as their state of consciousness at the time of intercourse, determine what kind of soul will enter the womb, because only that type of consciousness, that kind of soul will be attracted to seek that womb which fits with the center closest to the minds of the father and mother during the intercourse. If two individuals who have gone deep into meditation make love not with the desire for sexual pleasure, but as an experiment in giving birth to a soul -- they can make use of the highest possible chakras for that purpose.

This is the reason why the higher souls have to wait for a long time -- because they need a womb of a higher quality, which is very difficult to find. Hence, many good souls cannot take birth again for hundreds of years. The same is the case with many of the evil souls. The ordinary souls are born right away. They take birth instantly, without any difficulty, because many suitable wombs are available to them every day. About one hundred and eighty thousand births take place every day, excluding the number of people dying. Every day about two hundred thousand souls can enter as many wombs -- but this applies only to the ordinary souls.

Many souls, who after great difficulty were born on this earth, have been forced to take birth on other planets. The earth became incapable of giving them birth again. This is the same as if a scientist born in India were to find a suitable job in America. He would be born on our soil, we would provide him with food and water, care and nourishment, but not a single living opportunity befitting his background and training. Obviously, he is forced to seek a position in America.

Today, most of the scientists from all different parts of the world have settled down in America. This is bound to be so. In the same manner, although we help souls evolve on this earth we do not make available a

suitable womb for their next birth. Naturally, they are forced to seek opportunities for birth on other planets.

IF WE DO INDEED POSSESS THE TALENT FOR CREATING SCIENTISTS, WHY AREN'T WE ALSO ENDOWED WITH THE ABILITY TO MAKE THE RIGHT KIND OF EMPLOYMENT AVAILABLE TO THEM?

No, there isn't any necessary correlation between the two. The problem is, creating a scientist depends on one set of requirements while providing him with a suitable employment depends on some other set of factors. Giving birth to a scientist depends on how his soul has lived through its previous lives. If the moment of lovemaking between a couple is such that a soul can have an access through the door of intellect, it will have found the suitable womb, and it will be born.

Providing work for a scientist, however, depends on how the entire society is set up, how it functions. Our scientist may earn ten thousand rupees in America, but a thousand rupees in India. Moreover, he can have laboratory and research facilities in America which in India he may have to await for a thousand years. In America, his discoveries will not be lost in the bureaucratic maze or rot in the stacks of files -- they will earn him a Nobel prize. Here in India, his superior will put a lid on it and will never allow it to see the light of day. And some day, if his work does ever become known to the public, the chances are that either the politician or his superior officer may claim the credit for it -- he may never earn the credit for his own achievements. So all of this depends on a thousand and one things.

Many individuals who take birth and attain higher consciousness on this earth, have to seek birth on other planets. Actually, people who brought information from other planets to this earth were basically from the other planets. It's only now that the scientists have come to recognize there may be life on some fifty thousand planets. Yogis have known this since ancient times. In the past, however, they didn't have any means to verify it. But when the souls who belonged to other planets took birth on earth and brought the news, their hypothesis was confirmed. Similarly, those who have carried the news of this planet to other planets are also different kinds of souls -- the ones which could not be conceived on the earth.

At the moment of death, the consciousness of man comes together totally. In that crystallized form it draws in all his conditionings, propensities, desires -- the total essence, we may call it the perfume or the stench of his entire life -- and moves on to its next journey. Mostly, this journey will be automatic -- there won't be any element of choice in it. It will be as if you pour water and it moves into small hollows in the earth. Similarly, in the normal course, a womb works like a hollow into which a nearby available consciousness enters.

Therefore, in most ordinary cases a man is born again and again in the same society, in the same country. Very rarely does this change. The variation occurs only when a suitable womb is not available. That's why it is so amazing that in the last two hundred years many great souls, which otherwise were born in India, had to take birth in Europe. Annie Besant, Madame Blavatsky, Leadbeater, Colonel Olcott -- these are all souls from India who were forced to take birth in Europe. Lobsang Rampa, for example, is a Tibetan soul born in Europe. The reason for all this was that a womb was not available to them in the country of their birth, hence they had to look for it somewhere else.

An ordinary man is born immediately. This is like if you were to move from your house, you would obviously make a search for another house in the same neighborhood. If you fail to locate a house here, only then would you go looking for it somewhere else, in another neighborhood. If you don't find it in Bombay proper, you may hunt for it in the suburbs: if you don't succeed there, you may move ahead and look somewhere else. But once you have found the house, the matter is over. This phenomenon was put to a wonderful use. It would be good to consider a couple of things in order to see how this principle was used. It is necessary that we take a look at it now, because it carries a special significance in the context of the present times.

The most amazing application of it was made in India, through the caste system. The application was of great value. The Indians divided the entire society into four castes. The idea was that if a brahmin died, his soul should be reborn as a brahmin. If a *kshatriya* died, his soul should be reborn as a kshatriya.

It is obvious that if a society is divided into fixed divisions, then there is a great possibility that when a kshatriya dies, his soul would seek its next abode in the same neighborhood. It will enter into the womb of a kshatriya woman. And if a person's soul continues to be born as a kshatriya for a few times, it will become kshatriya-like. You won't be able to produce such a kshatriya, such a fighter, even by giving someone a

regular military training. Similarly, if a soul were to be reborn as a brahmin ten or twenty times, the kind of pure brahminic quality that will unfold because of it can never be created by putting one into a *gurukul* -- a residential school run by a brahmin teacher -- or by educating him.

The amazing thing is, we have devised educational means good for only one lifetime. Some people in the past had worked out a system of education that would last for an infinite number of lives. It was indeed a remarkable experiment, but it met with decay. It became corrupt and putrefied -- not because the idea and its application were wrong, but because its fundamental sutras, its main principles were lost. And those who claim themselves to be the custodians of the system do not have a single sutra to vouch for. No brahmin, no *shankaracharya* holds any sutra, any understanding on which they can lay their claim or authority. They only quote their scriptures which state that a brahmin is a brahmin, and a *sudra* is a sudra. But scriptures are of no use; only the scientific principles work.

So the most incredible experiment this country did was that of planning the birth of a soul for endless lives. That means they not only prepared the man for his future lives, they also made a controlled and systematic effort to redirect and channelize his consciousness for the lives ahead. ... Because it is possible that a brahmin may take birth in a sudra family and, lacking an appropriate environment, he may not be able to carry the gains of his past lives into his next lives. This can cause great difficulty. It is also conceivable that what he could have achieved in ten days by being born in a brahmin's home, he may not achieve in ten years in a sudra's home.

So such an advanced concept and farreaching vision of human evolution was at the base of this clear fourfold division of the Indian society. The people had worked out the idea of taking birth in the same neighborhood so that one may keep finding wombs of the same quality for lives together.

All the twenty-four births of Mahavira and Buddha took place within the kshatriya tradition. Their entire growth happened in a particular direction. In each birth they were given a definite training. Hence, no gap existed between the training and direction given to them in successive births -- an unbroken continuity was maintained. That's why we could produce such incredible individuals. Producing people of such caliber now has become very difficult. Their appearance on this earth will now be only a matter of chance. Giving birth to such people through such a systematic planning has become very difficult indeed.

The Beginning of the Beginning

Talks given from 25/2/69 pm to 27/2/69 pm
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The Beginning of the Beginning

Chapter #1
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Enchanted by the song of a bird singing happily on the branch of a tree, a king had it caught and kept in a cage. Even singing is wrong in the presence of wrong people. The poor bird could not have imagined that his song would get him behind bars! The bird that flew in abandon in the free skies and flitted from one branch to another as he wished, now found himself in a golden cage, inlaid with precious stones to one who has tasted the freedom of the skies? A cage is a cage, whether of gold or iron.

The bird cried and cried, but the king and his courtiers thought he was singing aloud with joy! Some people can cry only like the bird did but to those who cannot perceive the cry would be an expression of joy. The bird was filled with agony and anxiety and he began to think: "Will my wings remember how to fly if I remain in this cage too long?" If he forgets the sky then of what use even if he were to be freed from the cage!

Only those that have the knowledge and the joy of freedom within their souls know what it is. By merely becoming independent, freedom cannot be known. The bird longed to be free before he lost memory of the sky.

One, morning the bird heard a fakir sing: "For him who seeks liberation, there is only one way -- the path of Truth. For him who seeks freedom there is only one way -- the way of Truth. And what is Truth?" The mendicant asks in his song. "Truth is to see things as they are; to know things as they really exist and try to live with them as they are and reveal them as such -- this is Truth; and he who attains Truth is liberated."

This was the Fakir's song Thus he sang in the streets each day. No one heeded him except the little bird for, a bird still knows the joy of vast spaces through its flights. Man does not know it any more. Man is completely oblivious of the wings he has which can take him to some unknown space.

And so the saints and seers of yore tirelessly called out to mankind but who hears? But this little bird caught the Fakir's message and that very day it decided to try....

The king was in the palace when someone came to see him. He sent word through his servants to say that he was not within. The bird shouted: "No, no! The king is in his palace and he has ordered his guards to say he is not at home." The king was angry.

People tend to be displeased when truth is spoken, for all people live in untruths and falsehoods. And those who are the sovereigns, be they of kingdoms or wealth or religion; those that wield power of any kind are displeased with Truth, for power is always installed on the throne of falsity. Therefore those that hold power always crucify Truth, for if a Truth is allowed to live, it becomes the cross for the governors

The king ordered that this bird be removed immediately -- how can Truth reside within palaces? Truth can have a place on the branch of a tree, but within the precincts of the royal abode -- it stands no chance. The bird was thrown out of the palace -- but that was its cherished desire! He began to dance in the open and said: "The fakir is right -- if you want to be free, Truth is the only way."

A parrot watching from a distance cried out: "Stupid bird, you lost a golden cage and you are happy about it? Not even one is fortunate to have it! It is only obtained by good deeds of our past lives. But you ignorant fool, you do not know the art of living in a golden cage. The first and foremost rule is to do exactly what the master says without thinking about right and wrong: for he who falls into this error cannot stay within it, Thinking begets rebellion and whosoever begins to think, cannot remain in captivity. Why did you commit the mistake of thinking, you silly bird? To think is dangerous. Sensible people never think. They stay within their prisons and call it their home, their temple. At the most, you could have decorated the bars from within; a decorated cage give the impression of a house." Remember, the majority of people adorn their cages in just this fashion and look upon them as their homes.

The bird paid no attention; he was mad with ecstasy, his wings fluttering in the gentle breeze -- for he was once again out in the open air. But the parrot continued to give his unasked, for advice. "Learn the art of retaining the golden cage from us parrots. We always say what the master says. We never say the truth. In fact, we do not care to think that is truth. We say what the master says. What he does, is not to be mentioned. We see with the master's eyes and thing with his thoughts. We never use our eyes or our brains." Saying this the parrot quickly went and occupied the open cage. The guard shut the door.

The parrot is still within the cage, saying just what the master says. He will remain closed in that cage forever, for the parrots speak everything but the truth. The parrot is a bird after all, but among human beings too, the likes of parrots are numerous. These parrots too, repeat what their masters have said; and for

thousands of years they have gone on repeating and to repeating what they have been told. There are parrots of scriptures, there are parrots of sects and cults, there are parrots of temples -- the whole of mankind is pestered with the noise these parrots make! And their voices, heard incessantly, capture our minds, so that gradually we too, become parrots. Then we are not even aware that there are open skies and that we have wings to soar into them; we are not even aware of that *thing* called soul or beatitude!

If you want to maintain peace in your captivity, do not ever mention the word "Truth." If life is accepted only as an existence in subjugation and confinement, never ever make the mistake of liking your eyes towards Truth. Consider him your enemy who talks about truth, for truth is dangerous; for truth leads to freedom and freedom offers no security.

There is great security in bondage. How safe is the cage? There is no fear of storms and high winds. The pouring of clouds and the flash of lightning hold no terror. No, there is no fear, man is safe within the bars of his cage.

In the vast skies are many dangers. Imagine, a tiny bird in the endless skies with their terrible storms and mighty gales -- there is no protection, there is no safety. That is why the majority of people prefer bondage. If you desire security, ask yourself -- do you want to be a captive? If that is so, do not ever talk of Truth. Then captivity, bondage, is the only answer. For be it of politics or religion of wealth or of words, if security is desired, it is best to be dependent.

The quest of Truth is not for those who believe in a safe and secure existence. It is a quest for eager and fearless souls... for those who have not forgotten their wings and the open skies. Deep within them, some lost remembrance stirs to break ties, pull down walls and fly... fly to that element where there are no walls, no fetters!

How few who feel stirred thus Look into thousands of eyes -- and this thirst for freedom may perhaps be found in the eyes of one in a million. Knock at a million hearts and perhaps one heart may resound with the resonance of Truth. What has happened to mankind? Security has become everything in life. Security has become our religion -- live in security and die in security.

There is the story of a king who once built a special palace. He made it so impregnable that no enemy could enter it. We also, in life, make just such castles and take all precautions to keep the enemy away and be absolutely safe. What does man do all his life, after all? Why does he amass wealth? Why does he yearn for position and fame? So that he may feel safe and secure and life holds no terror for him. But the fun of the whole thing, and also the secret, is that the more measures he takes to safeguard himself, his fear increases in the same proportion. The king had also conquered all there was to conquer. No the only fear was to guard himself from the enemy; for the enemy conquered is still the enemy.

He who tries to conquer others, makes enemies of all. Only he who is ready to accept defeat from another man alone be a friend in this world. The king wished to conquer the whole world so the whole world was his enemy and his fear had increased a thousandfold. When fear increased, it became necessary to make provisions for safety. He built a big palace with only one door. There were no other doors and no windows; not even a hole for the enemy to work through. Only one door -- guarded by thousands of soldiers with naked swords.

The neighbouring kind came to see this much-talked-of palace. He was terribly impressed and determined to make a similar palace for his own safety. While taking leave, he praised the king for his foresight and wisdom and reiterated his desire to follow his example. An old beggar sitting by the roadside heard this talk. He laughed aloud. The owner of the palace chided him saying: "What makes you laugh, fool?"

"Since you ask, Sire, I shall take the opportunity of telling you," said the beggar. "There is only one flaw in this marvellous structure. It is impregnable except for the door. The enemy can come through the door. If you step in and have the door covered with brick and mortar, it will be completely secure. Then no enemy can ever enter it."

"If I do as you say, you fool, this palace will become my grave," said the king.

"It already is," said the fakir, "except for the door. Through this door the enemy can come, and if not the enemy, death is bound to come."

"But I will be dead before that!" raved the king.

"Then understand this well." said the fakir. "As many doors as you had in your palace, so much of existence was with you. As you decreased the doors so also life diminished within you. Now one door is left -- one lone opening to life; close it and shut out life forever. Therefore I say, there is only one flaw." And he broke into peals of laughter again. "I too had castles, your majesty,"the fakir continued. "Then I felt that

they were no more than prison-houses. So I began to widen the doors and separate the walls. But I found that no matter how much I widened the doors the walls still remained, so I got out of the walls and came out in the open. Now I stay beneath the open skies and am alive in the perfect sense of the word."

But have we not all built as many walls around us as we possibly could? The walls that are made of brick and mortar are not that dangerous, for they can be seen. There are other walls -- subtle, imperceptible walls.... These are the hard screens -- glass screens of concepts, of doctrines, of scriptures. Absolutely invisible!

These walls we have built around our souls for complete security The thicker the walls, the farther it keeps us away from the open skies of Truth. Then the soul becomes restless and struggles; and the more agitated the soul is, the more we strive to strengthen the walls. Then a fear grips us -- perhaps this struggle, this restlessness, is due to the walls? The answer is "Yes." As long as the soul is confined, it cannot attain bliss. There is no sorrow except in captivity.

And remember, the subjugation forced on you by others, is never more than superficial; it never touches you within. But the subjugation you accept yourself, enters your soul. We have accepted this subjugation over a very long period. Who has told you that you are a Hindu? Who has told you that you are a Muslim? And who asked you to be bound to Gandhi or to Marx? Who asked you to bind yourself? No, no one. You bound yourself with your own hands Who binds you to the Geeta? Who binds you to the Koran? Who ties you to the Bible? Nobody but yourself.

Certain bondages others heap on us, but there are certain others that we take on ourselves. The serfdom of others is very external and is no more than physical, but the slavery we accept of our own free will will tie even our souls in fetters. And so we are all held captives.

How can we set out in quest of truth with a mind in subjugation? A mind in bondage cannot traverse the path and the fettered soul never rises to the skies. More than trees are rooted in the soil, is man rooted with all his seeming mobility. The roots of our soul are deeply imbedded in tradition and society.

I therefore wish to speak on the first rule in the quest for truth, and that is that we should fully perceive our state of bondage. Man is a slave -- whose slave? He is a slave to his follies, his ennui, his ignorance and insensibility all his own. Only when this becomes a vivid realization can he take steps to eradicate this slavery.

The most unfortunate slave is he who does not even know that he is a slave. Wretched is the man who considers the prison his home. He is the most confirmed of slaves who looks upon his shackles as ornaments, for then instead of breaking away from them, he is ever eager and watchful to protect them.

I have heard of a magician who used to rear sheep to sell to the slaughter house. He would feed them well and when they were fatted up, he would kill them and sell their flesh. What was more he would hypnotize his flock and make them believe they were lions, so that when the fatlings were killed before them, they were not afraid. They thought: "Well, these lambs, they are to be killed. We are lions and the question does not arise."

So every day one lot was killed and the rest remained blissfully unaware of their fate. It was only when their turn came that they realized the truth; but then it was too late. There was no way of escape. If they had pondered a little when they saw the others being killed, perhaps they would have run away. But the poor things had completely forgotten their origin. And when a lamb is under the illusion that it is a lion, it becomes the most Feeble and debilitated specimen of its kind. When someone asked the magician what he had done that his lambs did not run away, he said: "I have done to them what each man has done to himself. We believe ourselves to be what we are not. I made the lambs believe themselves to be what they are not."

Each man considers himself to be independent, and this is the biggest of falsehoods. As long as man believes he is a free soul, he will do nothing towards attaining freedom. Therefore it is very necessary to be aware first -- that we are not free. And when I say "we", I do not refer to my neighbours alone. I include myself.

I am a slave and it is absolutely necessary that I undergo the entire pain and anguish of this slavery. It is necessary to experience all its different dimensions as well as the various directions from which this holds us in thrall. In what shape and manner it rides over us; what the links are that holds us captive -- all this must be known. It is impossible to break down this spiritual slavery without being fully acquainted with it.

If a man wants to escape from prison, what would he do? First of all he has to understand and accept that he is a prisoner and that he is in prison. Then he has to know his prison, every nook and corner of it, for then only can he plan his escape. The more familiar he is with the prison house, the easier will be the escape. That is why care is taken that the prisoner does not know the lay-out of the jail. Once he knows, he

is dangerous and can break through anytime; for knowledge always liberates.

Even the knowledge of the prison liberator and therefore this knowledge is dangerous in the bands of the captive. The best way to keep the prisoner in the dark is to delude him into believing that the prison is a temple of God and no jail, and he is a free human being; and that all the world exists within its four walls; outside these walls there is nothing. And if he finds things unbearable, let him paint the dirty walls. Make a garden, grow flowers -- its fragrance will become a source of joy. Beautify the prison, for it is a house. And the captive who believes all this, will he ever be free?

First and foremost, we do not even remember that we are within a prison. How many kinds of prison-houses we go through from birth to death! Everywhere there are walls -- the walls of the prison. When a Hindu says: "I am a Hindu" and when a Muslim asserts that he is a Muslim, they both do not say they are imprisoned within their respective walls. They assert with such conceit, as if to be a Hindu or a Muslim or a Jain is a matter of great pride. When a man declares "I am an Indian" or "I am a Chinese" it is a matter of great pride for him. Little does he know that these are walls that prevent all men from merging into "One Mankind".

Whatever obstructs, is a barrier. If I refrain from meeting you, whatever stands between us is a barrier. If the Hindu fails to meet a Muslim, it is this wall that comes in the way; and it is the same between the Indian and the Chinese; the outcaste and the Brahmin. Whether this barrier is visible or invisible, whatever stands in the way of union is a wall -- and how many walls there are between man and man!

These walls as exist between a Hindu and a Muslim, defy detection and we are not even aware of their presence. This is why they are dangerous, for we can see through them but we cannot extend our hand in friendship because of them. If a Hindu tries to extend his hand towards a Muslim, the wall stands between and the hand turns back. So is the case between the low-caste Sudra and the high-caste Brahmin. Therefore there is no meeting-ground and we do not realize that it is due entirely to the fact that each of us is enclosed within the walls of his own concepts and dogmas, and is incapable of seeing beyond them.

In Russia it is taught that there is no God. The children there grow up with this concept. An irrevocable line is drawn round his soul -- there is No God. Now this child will pass through life within the boundaries of this concept; and he will view the world only through this concept -- that there is no God. Now all his actions will be oriented by this concept.

If a man has to be held captive, he has to be enclosed within the walls of the prison but these prison-houses of the soul are very strange. They encircle you and go along with you wherever you go. Now when the ideas of non-existence of God is implanted in the mind of a person from childhood, he will live his entire life within this concept. Then he will not find God anywhere; for we are only capable of seeing that for which we are ready. And the person whose capacity of observation is stunted, is closed, comes to the conclusion that there is no God, he will be incapable of seeing anything.

You may turn round and say: "Then we are better off for we believe in the existence of God." It is not so. We are in an equal, if not worse, peril than they are. A man has taken for granted that there is God. He is convinced and so he will take no trouble to find him. He believes, that is enough -- there is nothing more to do. He believes -- and his belief that God is, becomes his prison-wall. He who believes that God is not, get bound within the boundary of his denial of God. So one is closed ,in theism and the other in atheism. Both are enclosed in their own sheaths. But only he can progress in the quest of truth who refuses to be bound within any of these walls He will say, "I do not know yet whether God is or is not but I will set no wall around me. I shall not lean on any scriptures or dogmas. for these only serve to bind the person and make it difficult for him to find Truth."

During his sojourn at a village, a fakir was approached by its people who asked: "Will you not come to our temple, and tell us whether God is or is not?"

The fakir replied: "God? What has that got to do with you? Go, do your work. No one has anything to do with God. If it were so, this world would be a different place altogether Then this world would not be so ugly, so vile, so arrogant. If we had any purpose with God, we would have made a different world altogether. No, we have no interest in this direction, nor do those who sit in temples. The priests, the sadhus, crowds of sannyasins and gurus that have gathered together in His name, not even they have any interest in God; nor those that offer flowers and break coconuts on the temple walls. If God meant anything to us, this would have been a different place altogether. Go do your work; what business have you with God? Do not waste your time."

But the people would not leave him: "Today is a holiday, please do come."

Said the fakir: "So that is it: Now I understand. Because today is a holiday, you have time to spare for

God. Man cannot sit without work, so when he has nothing to do, be thinks of God, and he tells his beads. So today is a holiday? Alright I shall come. But what will I tell you about God? For nothing could ever be said about God up to now. Those who said, made a mistake. Those who know, remained silent. I would be foolish if I said anything, for that will prove that I do not know. And you insist that I go with you? All right I will."

They went to the Masjid. There was a big crowd there. Crowds create illusions. It appeared as if people were eager to know about God. So the fakir said, "Since so many of you are eager to know about God, may I ask you: Do you believe in God? Does God exist?" All the people lifted their hands in acquiescence -- they knew God is and believed in Him.

"Then the matter ends there," said the fakir. "Since you are convinced that God is, there is no need for me to say anything. I must go back." And he left.

The people were nonplussed. They did not know what to do! Since they had raised their hands in favour of His existence they could not possibly turn round and deny Him. And who knows? Do you? But if anyone asks, you too will raise your hands.

This act is a lie! Truth cannot descend by any means into the life of a man who thus lies before God. And when a man gives false evidence of God's existence, when he has not the slightest idea of His whereabouts, he closes all doors of life to let *him* in. Then no ray of the eternal spirit descends in him. No light of the Supreme Reality will ever burn within him; no prayer v ill ever flow from within him; no flowers of divinity will ever bloom within him -- and yet he is convinced of God's existence! For this man does not take the trouble to look within himself and realize that he is uttering an atrocious lie; that he knows nothing whatsoever!

And thus fathers prevaricate untruths to sons, and gurus to their disciples, and religious heads to their followers. None of them know of the existence of God. If you ask for clarification, they are shaken and their God-concepts crumble to bits, for no voice from within will corroborate their statement. Perhaps as he tells you that God exists, a voice within him reprimands him: "What is this you say? You do not know at all!"

The fakir said: "Since you already know that God is, the matter is finished. But it surprises me that a village where so many people believe in God should be no different from any other village It is just the same!"

The village folk were now worried. What should they do? The next Friday they went to him again with the same request. The fakir said: "Last time you said you know God is. Now there is nothing left to say."

"Those were different people. We do not know God. Please come and enlighten us," they said.

The fakir exclaimed: "Oh wonderful Lord! These are the same people, I recognize their faces -- but they have changed!" The fact is, it does not take long for a religious man to change. A more dishonest person than he, would be hard to find: be is a different man in his shop and quite another in the temple: and no sooner he leaves the temple he is a completely different person.

This kaleidoscopic art should be learnt from the temple-goers, They can change their souls at a moment's notice. Even screen actors are not that skilful, for at most they change their faces or their clothes; but the temple-going man changes his very soul according to his needs. See him at his shop, look into his eyes -- he is a different man. See him as he sits in the temple, telling his beads -- he is another man altogether. Then as he leaves the temple, he is again totally different. He who was reading the Koran in the Masjid just an hour before, will feel no qualms to knife a man on the call of "Islam in danger!" He who was reading the Geeta a while ago, will feel nothing it setting fire to houses in the name of the Hindu religion. It does not take men of such religiousness long to change; and as long as such people are considered religious people, irreligion cannot be wiped out from this world. To continue our story, however.

The fakir said: "Praise be to the Lord! How these people have changed! Never mind, if you are different people, I shall go." He went to the Masjid and said: "Friends, I ask the same question again, for today I am told there are different people, though many faces look familiar. 'Is there God?'"

The people replied in one voice: "No, God is not. We do not believe in Him, now you explain."

The fakir said: "Then the matter is over. When there is no God, where is the need to talk about Him? When He does not exist, then to what does your question relate? Is it in connection with that which is not? Which God, What kind of God, do you ask about?"

The people were floundered. It was difficult to get anywhere with this man. He told them: "Go back home. Why do you come at all in search of that which is not? What is your quest when you have found out He does not exist? Forgive me now and let me go."

The wise men of the village were now all the more anxious to hear him for they were convinced he held

a secret. He was no ordinary fakir -- for an ordinary person is always eager to talk; give him a chance and he will speak. But this man turns down all occasions to speak! There is a mystery about this man.

On the third Friday they went to him again and put the same request, "But I have already been twice and the matter is ended," the fakir said.

The people said: "Today it is quite a different affair. Please come, for this time we shall give quite a different answer.

To this the fakir said: "He who comes prepared, his answers are always untrue. It only shows that you do not know the answer. He who knows, needs no preparation. Only he who does not, needs to be equipped.

Remember, all the answers you have come armed with, are false. Answers that "come" are the correct answers in life. All others are false. Truth is never prepared. Truth comes; untruth is always fabricated. Whatever the compound, is false; whatever comes, is the Truth. Truth is never provided, therefore whatever man prepares is anything but Truth. That is why all scriptures and doctrines and sects of the world are false, for man has made them. Man is not capable of creating Truth. Truth comes when this illusion falls that he can produce Truth. When man leaves all the man made tenets, Truth descends into him.

The fakir said: "I can tell you without your telling me, that your answers are false. But still, I shall go with you."

He went for the third time. Perhaps the village pundit thought they were very clever. They little knew that cleverness does not pay in the realm of Truth.

But the wise men of the village were confident. They were bent upon pinning the fakir down today. But they did not know that the very word fakir meant one who has broken all bridges that ensnare. They also did not know that when a man tries to ensnare another he gets trapped himself.

The fakir, however, went to the masjid. He addressed the gathering: "Friends, for the third time, the same question again. 'Does God exist or does He not?'"

Half the congregation raised their hands and said "God is" and the other half raised their hands and said "God is not." And on this they requested the fakir to speak. The fakir folded his hand and looked up at the sky: "Lord, this village is very entertaining!" Then he turned to the crowd: "You fools, since half of you know and half of you don't, why don't those of you who know tell the others who don't? Why do you drag me in between? You decide among yourselves." And he left.

Then the village pundits did not go a fourth time. They tried very hard to coin the fourth answer but they could not. The fact is, there are only three answers -- yes, no, or both.

The fakir tarried long in the village, hoping they would come again but they did not. When someone asked him why he still stayed on, he said: "I am waiting for them. They might come for the fourth time, but they have not come."

"How can they?" the man asked. "What answer they could give you for the fourth time, they do not know."

The fakir, said, "If I were to tell you, my answer would also become useless, because for you, it will again become a ready-made reply."

The fakir then writes in his autobiography: "I waited for them to come and take me once more to the temple; and if they gave no reply when I asked the question, and if they waited in silence, I would have had to speak -- for their silence would have proved the sincerity of their quest."

They should be people with no pre-conceived notions, who set out on this quest with an open mind. Those who are burdened with beliefs can never never set out on this journey. Therefore, the first thing I want to stress in this matter is that only those who are able to break the prison-walls of doctrines and concepts can set out in quest of Truth.

We are all captives in the hands of dogmas and words and scriptures -- Truth cannot be for us. These dogmas are of gold, inlaid with precious stones. A cage can be of gold and of precious stones but that does not make it less of a cage. The lure in fact makes it more dangerous for one strives to break through an iron cage but a golden cage might still be attractive. We have thus bound our own minds ourselves, and until we free ourselves from all these bondages, we can never rise towards Truth; for till then, we cannot see *that* which *is*. We shall, till then, try to see things as we want them to be, and as long as we desire something, we cannot know *that* which actually is. As long as we design Truth in our own fashion, till then we implant ourselves on Truth.

As long as we say God should be like this -- playing the flute, carrying the bow and arrow -- till then we endeavour to impose our own imagination on God. Then it can be that we get visions of Krishna playing the flute or of Rama with his bow and arrow or of Jesus hanging on the cross. But all these are projections, of

our own mind and have not the remotest connection with Truth. It is a play of our desires. These are our own dreams and he who takes dreams for reality destroys all possibilities of realizing Truth.

No -- Truth is known by only those who are not influenced by doctrines; by those who are prepared to face all eventualities and are willing to break off all shackles for its attainment. The wonder of it is, that truth asks only for the shackles that bind us: "Leave all subjugation, and you will attain me," It says. But we are not ready to surrender our fetters. We get attached to them: the older they are, the more we are attached, and those that come down from our ancestors are the hardest to give up. The father passes them on to his son and the son to his son for safe custody.

Men die but the shackles continue from generation to generation, so that they are thousands of years old; so much so that we have forgotten that we are tied to them. But remember that you cannot realize Truth as long as you hold on to even one dogma; be it of a theist or an atheist, of a Hindu or Muslim or a Christian, and say: "I consider this doctrine as right." For where is the sense of any doctrine being correct before attaining Truth? Until I attain Truth, how can I say which doctrine is correct? If you have seen me and seen pictures of me, you will know which is the real picture, but if you have not seen me how can you point me out from a number of pictures and say it is mine? Without having seen me, you cannot point at my picture and if you do, it will be false.

Which scripture, which doctrine, which Teerthankar, which incarnation, which son of God is the right one. How will you know until you know the Truth? You have no knowledge of Truth but you have come to know the authenticity of the Shastras and dogmas. This is how we are tied to untruths and it is not possible for us to know the Truth.

So the first thing to do is to look intently for our mental fetters. That the fetters do not appear as such makes the search immensely difficult. But once what binds one is identified then it is not difficult to break loose. It is not difficult to gather courage.

How are these chains to be broken? We shall think on this later. For today, you just ponder on this: "Am I a slave? Is my mind imprisoned? Have I made any walls around me? Do I hold any doctrine as Gospel Truth?" It is necessary to be alert and aware. Attachments, if any, are to be broken. Once a person summons courage, a powerful energy gets born within him. Let him dare once, and a great soul is born within; and once he is settled within himself, no force on earth can enslave him. God begins to draw close to the man whose eyes inclined towards the open skies.

The Eternal Spirit is like the open skies. He who opens his wings and flies, invariably attains *him*. But alas, souls locked in cages cannot reach Don't you ever feel: "Where are my wings?" Don't you feel the thirst for freedom within your soul? Don't you feel your slavery at times? With these questions, I close my talk for the day. Keep asking yourself these questions as you leave the hall. Ask again and again, even as you sleep, "Am I a slave? If I am, then am I happy to be one?" Tomorrow I shall talk on the second formula.

The Beginning of the Beginning

Chapter #2
Chapter title: From Delusion Towards Truth

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One expansion is external. The eyes look out; the hands feel the touch of external objects; the ears hear the outside sounds. But there is an expansion within also, which the eyes cannot see the ears cannot hear,

and bands cannot touch. That is why, perhaps, what is within remains unknown and unfamiliar. Or perhaps it is because it is so close to us that we cannot see it.

What is at a distance can be seen; that which is close lacks perspective. To see, there must be some distance between us and the object. I can see you because there is a distance between us. I cannot see myself because there is no distance whatsoever between me and myself. The eye can behold all except itself. We who know all, are unable to Know ourselves. Al d in the quest for Truth, he who does not know himself, what else is he capable of knowing? And for he who knows himself, what else is left to know in the quest for Truth.

The first experience of Truth is within one's own self for that is the nearest point of access. We can know everyone externally but have no way to penetrate the internal being; and for this there is only one point of approach -- one's own intrinsic self. Hence the first door to the temple of truth is the self within. But it is a strange enigma -- life passes away and there is no trace of one's self, not even a faint suggestion of it! A whole lifetime is wasted without a hint Or the self!

There was a thinker by the name of Schopenhauer. One night he went to a public park for a walk. It was about three in the morning and quite dark as yet. He was so engrossed in a problem that he did not know when he reached the garden, but the night-watchman saw him. He came with his stick and lantern to investigate. He could not see him clearly but he was sure that the man who had stolen into the garden at this time of the night, and was talking loudly to himself, was a madman. He thumped his stick and called out "Who are you? From where do you come and why have you come here?"

Schopenhauer laughed and said: "That is a difficult question you ask, my friend. All my life I have been asking myself this question: Who am l? From where do I come and why? And this is what you ask me too! Would that I had an answer to your question!" The gardener was convinced he was mad for he knew not from where he came or why -- but do we know?

We too may laugh at Schopenhauer but our plight is just the same. We too do not know who we are, from where we come or why and to what purpose is this journey of life. We are not acquainted with a single essential factor of life. The nature of life is a closed book to us. The greatest wonder is that we are strangers to our own selves! Who am I? -- and if I do not know this basic fact, how will I know the other aspects of Truth? To know one's self is the first unconditional step in the direction of Truth, without fulfilling which, this search is impossible.

People ask me all kinds of questions: "Does God exist? Is liberation a fact?"... and many more such queries are made but never one asks: "Who am I What am I?" The basic question of religion is not God but the being of the Self. The journey of Truth is inward and not outward. Whatever the search in the outside world, it does not lead to Truth. At the most, it reveals knowledge for day-to-day life. Truth is known only by going within.

It happened that a city-beggar died. Deaths occur every day and the death of the beggar was nothing unusual. But his death made news! For thirty-five years this man had stood at the same spot and begged. In deference to his perseverance, the people of that town decided to bury him in the same spot. So they began to dig a pit and lo, to there amazement, they found a vast treasure buried right under the spot where the poor man stood and begged all his life! People derided his fate and condemned his foolishness. If he had dug the ground underneath instead of stretching out his hand for alms, he would have been the owner of this fortune! But it did not occur to anyone among them that perhaps he too was in the same plight! Deep within him too, there are vast treasures that he has never explored, and he has spent all his life in trying to gain them from outside.

Where we stand, where our Existence is, our very Being, is a priceless treasure-house. But we dig into scriptures, catch hold of the feet of gurus, get involved with words and doctrines and never search where iI actually is. No one looks within -- one looks in the Koran, one looks in the Bible; one refers to Buddha or to Mahavira but never to where it exists in his own Being.

Whenever Truth is attained, it is attained from our own self. The attainments of Buddha or Mahavira or Christ, were individual attainment that had no outside source. Whenever Truth has been realized, it has been realized within the self; and because our search is always outside of the self, we spend ourselves in vain and fail to attain this treasure.

Therefore the first part of the second rule must be well understood: TRUTH IS WITHIN ONE'S OWN SELF. It therefore cannot be acquired by asking others. Truth is never dropped into a beggar's bowl, nor obtained on credit. Truth cannot also be learned from others, for all our knowledge is the knowledge of the outside -- all our demands are sought outside. Truth is within us. It has neither to be studied, nor learned,

nor demanded -- it has to be dug out from within us. That ground where we stand has to be excavated and the treasures of Truth will reveal themselves.

Yet another story comes to my mind: It is said that soon after making the world, God made Man; but no sooner had He made him than God became worried! He called all the *devatas* and expressed His fears. He said: "Perhaps I have made a mistake in creating Man. He will not let me be in peace. Every minute I find him at my door with some complaint or the other. What shall I do? Where shall I hide that he cannot find Me?"

The *devatas* made many suggestions. One said: "Hide in the peaks of the Gaurishankar!"

"You do not know," said God, "Soon Tensing and Hillary will be there -- very soon."

"Another said: "Hide in the Pacific Ocean."

God said: "But very soon the scientists will probe the five mile depth of the Pacific."

Some others suggested the moon and the stars. God said: "You do not know. Man will acquire means to reach there too. All these places are vulnerable."

Then an old *devata* whispered in His ears: "Hide within Man's own being for he will never go there."

And he accepted his advice and withdrew into Man's heart; and it is a fact that Man never goes there. With the exception of his heart, Man explores all avenues but his steps never lead him to the realm within him. Perhaps we are completely oblivious of this path within; perhaps we do not know of the door within; perhaps we are unaware that within also there is something, and missing which, we fail to reach the Truth.

If someone asks: "Where is the temple of Truth? Where does Truth abide?" there is only one answer: "That which is the 'Inner-ness' the 'Being-within', is the temple of Truth, its abode, its haven." We plant a seed in the ground; it sprouts into leaves and branches and becomes a big tree. Have you ever thought that this big tree, under which so many people rest... from where has it come? Where is its being? Is it in the little seed from which it started? Break the seed -- there is no sign of the tree, but it is very much there, hidden in the being of the seed. This vast expanse of the world -- this too is hidden in the seed of this "being within" and it grows and spreads all around from there. We too are hidden within ourselves, in the folds of the seed of our Being. From there, we appear, expand, then shrink and fade away.

All motion of life is from within to without. All things grow from within and spread without -- the expansion is always outside. The reverse never happens: nothing goes within from without. And our attention is only drawn towards this -- our being, our soul -- when we are completely relieved of the outside world. When the eye is freed of the world outside, then only is it free to look within.

It is natural then, that as long as we project our vision on the objects outside, we are unable to see within. A wandering eye cannot delve within. We are habituated to see the outside, for we think that whatever is obtained is from the outside. All our attachments are outward oriented and hence this illusion. We can only start to look within when it becomes clear to us that no one has ever attained anything from outside. Those who have looked without have looked in vain; they have laboured in vain for they have reached nowhere.

Perhaps you know the story of Alexander -- that when he died his hands were kept dangling outside of his bier. People began to wonder at this gross oversight on the part cf his ministers, for Alexander was a mighty emperor. But no one seemed to take note of this omission, though great kings and soldiers were taking turns to shoulder his bier! By evening things became clear. Before he died, Alexander had asked his friends and ministers to keep his hands outside the shroud, for he wished the world to know that even the mighty Alexander, the conqueror of the world, left empty-handed. A whole life time was spent in seeking and striving in the outside world all in vain.

We too will go empty-handed, for nothing is ever attained outside of ourselves. But we live always in the hope of attaining from the outside world. Life comes to a close, and hope changes Into despair. Not a single man on the face of this earth has been able to claim that he achieved what he sought outside; and not a single one, who sought within, has ever said that he searched within but did not find.

Therefore I call religion the Ultimate Science. The meaning of science is, knowledge without exceptions. And though we may find exceptions in science -- in the realm of religion, there has not been a single contradiction. All those who searched outside without a single exception, attained nothing; and all those who searched within, without exception, attained everything.

Therefore I wish to lay stress on the second rule -- that the treasures of Truth are not outside of you. The truth of life is within. Once this becomes clearly evident, the journey within begins. But we are so outside-oriented -- the vast expanse of the world without and all that it contains -- That somewhere within us, we feel that everything is outside, and what could possibly be within?

The within seems so small and insignificant compared to the magnitude of the world that spreads beyond the horizon infinite! Within? There seems to be nothing It appears too small nd insignificant for our attention when viewed against the vast outside world. But the question is not of great or small, and besides, we have not travelled within to know what it is like. It is only when we go within that we realize that the inside is capable of holding infinite worlds within itself. It is limitless.

Go within and you shall know; delve within and you shall find. It is the experience that will prove the validity of the statement. Things outside have their boundary but the within is limitless. However, there is no other way of finding this out except by going into one's own self. There are things in life which can only be known by experience. If there is a pain in my arm, I cannot explain the quality of the pain, no matter how much I try; nor can I show to you by any means that "Here is the pain." Even if the arm is dissected, the pain cannot be drawn out for inspection.

The mind thinks incessantly, but on opening the skull, we shall find the brain and the nerves but no thoughts. Thoughts have never been seen, but if we insist on a concrete proof of their existence we shall have to state that there is nothing like thoughts. We all, however, know that thoughts are. We all know that love is, thought it is impossible to point it out physically anywhere in the heart, for this is no gross matter that can be presented to view. Thus, though these things like love and pain cannot be displayed, we still know for certain that they exist within us.

And this little flame of love, when it manifests itself in a person's life, is small no longer. When love awakens within, all the world becomes too small, too insignificant, before it. When agony rises within, it reduces the world outside to a grain of sand. When bliss awakens within, all joys of the world pale into insignificance.

The greatness and smallness of things can only be gauged when we experience that which is within. And when the Truth within is realized, we experience its magnificence and magnitude and find that the vast expanse of the universe stands nowhere near it! We are totally ignorant of this experience for we have never tried to step in this direction.

We are like the blind man who could never know light no matter how hard he tried. All books on the subject of light would only cause confusion and false conceptions and never lead to the comprehension of light.

Ramakrishna used to tell a story: A blind man was once invited to dinner by his friends. There were various dishes prepared in his honour and he enjoyed them all thoroughly. Then he picked up a piece from the dish he liked best and asked to be told what it was. The host said it was a milk preparation. "What is milk?" asked the blind man.

"Have you seen a sea-gull? It is as white as the wings of a sea-gull," he explained.

"What is a sea-gull?" asked the blind man again. "And how do I know what its wings are; and what do you mean by white?"

The host was nonplussed. How could colour be explained to a blind man? But the blind man insisted -- he had to know. Then one man came forward; he curved his hand and held it in front of the blind man and said: "Feel my hand. The sea-gull's head is as shapely and graceful.

The blind man felt his hand and his face lit up with delight! "Now I know what milk is like -- a curved hand!" His friends were filled with despair, for now it was worse than before. He who knows not from within cannot be made to understand from without. If initially the man knew what colour was like, he could be made to understand from the outside -- but then there is no need to make him understand!

This is the problem -- the greatest problem in life: those who, know, need no explanation and there is no way of explaining to those who do not know. In trying to explain to the latter, more problems are created. WHAT IS KNOWN, IS ALWAYS KNOWN FROM WITHIN; AND WHAT IS IMPARTED, IS ALWAYS THE SUPERFICIAL KNOWLEDGE. Therefore, Truth cannot be expressed; it can only be known. To know, one should have some grasp, some acquaintance within; to be instructed means to be taught and explained by one who has this grasp.

Buddha was a guest in a village. The people there brought a blind man and requested Buddha to explain to him what light was, for this man refused to believe there was anything like light. He would only concede to its existence if he could touch it with his own hands. A blind man's knowledge of life is through the sense of touch. For him, for anything to exist, it should be felt by touch. And he is not wrong. That is the only way he knows; touch is the only proof of being. What he cannot feel, does not exist. The blind man laughed at their chagrin. "You cannot bring light, why do you then indulge in useless talk? There is no light," he said.

His friends had brought him to Buddha in the hope that he may be able to convince him. His demand

was plain: "If your light exists I must be able to feel it, I must be able to taste it, hear it. And if it has any fragrance, I should be able to smell it." But all this is impossible with light -- it can only be seen. Then the blind man asks: "What is this seeing?" If he knew what it was to see, he would not be blind -- and so he merely scoffs at others; and blames them for their mean tricks to prove him sightless. "I cannot see light nor can you -- for there is no such thing as light," he asserts.

Buddha said: "It is futile to explain to him and I shall not commit that folly. What this man needs is a doctor and not a philosopher. He needs treatment for his eyes and not sermons for his soul. Get his eyes treated that he may see; then he will know. A thousand Buddhas will not be able to convince him."

The man was taken to an eye-specialist and was cured within six months. When Buddha passed that way again, the man went to him. "Light is," he said and fell at Buddha's feet.

"Where is it?" Buddha asked, "I want to touch it."

"It cannot be known by touch or taste."

"Let me smell it," Buddha insisted.

"Please do not laugh at me Sire! The past is over. Now I can see that it is."

"Why did you not believe your friends when they told you?" asked Buddha.

"The fault was not mine," said the man, "for how can a blind man understand light? And if I had taken their word for granted, I should still have been a blind man, and then I should never have known."

TRUTH IS TO BE KNOWN; IT CANNOT BE SUPPOSED. It can neither be inculcated nor communicated. There is no "learning" of Truth. Therefore there are no schools where truth is taught and people can learn. But there is a remedy -- the eyes can be treated How? We shall discuss this tomorrow in the third rule.

For the present, in the course of the second rule, it *is* necessary to know that Truth can be known, but this knowing comes always from within. What we call knowledge always comes from outside, whereas 'knowing' always comes from within. We can obtain the knowledge of light from books but not the "knowing" of light; that has to come from within. Thus there is a difference between knowledge and knowing. Knowledge makes a man learned but not wise. Wisdom comes only by knowing -- knowing oneself.

A man may read all the books on swimming. He may become an authority on all the information regarding swimming. He may even qualify to lecture on the subject -- but do not ever push him into water, for whatever his qualifications, he cannot swim! To know swimming and to know about it, are two entirely different things. It is quite possible that one who knows swimming may be unable to explain it. He might say: "All I know is that I jump into water and -- I swim! You too, will swim if you jump. If you insist on him clarifying his statement, one will say: "How is it possible to speak about it? I can jump in the water and demonstrate. What discussion can there be in the matter of swimming?"

So also, we can know about truth but that is not knowing truth. There is a great number of such learned pundits who know about truth, but those who "know" truth are few and far between. And invariably these learned pundits become the enemies of the saint and the seer. This is natural, for the superficial knowledge of the pundit, holds no ground before the lofty knowledge of self experience. One who "knows," knows there is no need to discourse; knowing is enough. Of what worth is the knowledge if one cannot swim?

There was a fakir, Mulla Nasrudin. He used to ply a boat to earn a living For two paise he would take a person across the river. Once a pundit got into his boat. As they were going along the pundit asked the Mulla: "Mulla, have you any knowledge of mathematics?"

"Mathematics?" asked the Mulla, "What does it look like?"

The pundit was shocked. "You do not know the science of numbers? Your life is spent in vain. Four annas worth of your life has gone to utter waste."

After some time he asked again. "Mulla, do you know astrology?"

"What in the name of heaven is that?" asked the Mulla.

The pundit shook his head in despair. "Mulla!" he said, "Eight annas worth of your life is wasted. If you do not know astrology, what else can you know?" And then a storm arose. A strong gale began to blow and the angry waves tossed the boat up and down. The Mulla asked; "Punditji, can you swim?"

"Not at all!" said the pundit. "Then sixteen annas worth of your life have gone completely to waste!" And so saying the Mulla jumped into the water and swam ashore.

This "knowing about things," is not of much value in life. To stand before Truth holds some meaning, but to go about acquiring knowledge of Truth is meaningless. Whatever we know about the outside is always relative and never the truth about Truth, for it is not possible to know this way. Once we understand

this, we can take out first step towards Truth. If someone comes and tells you that Truth is like this or God is like this -- what can you possibly know except words? And there is nothing in words.

We do not make such mistakes in our day to day life: Take for instance the word "horse." We look it up in the dictionary and it says "it is an animal we ride on" -- but we do not take hold of that word and ride on it! We know that only the horse in the stable can be used for riding. The dictionary horse is a mere word. We never take words on their face value in the ordinary course of things, but in spiritual matters, we have placed our full trust in them.

The word "God" is written in a book and w e bow before that book! It is just like riding the dictionary horse! If our feet happen to touch the holy book, we are filled with remorse. The feet have only touched words and not God. There is nothing in words. Words are mere lines drawn on blank paper. Some even carry the holy scriptures on their head. No scriptures are religious, for they are nothing more than words. We do not take the word for the horse but we have no hesitation in taking the word for God. Then we worship these words, learn them by heart; and by repeating them again and again, we want it to be known that we know!

If a man learns the Geeta by heart, he is supposed to be learned. How is that possible? That, on the contrary, is the mark of a stupid person.

If someone rattles off the Geeta or the Koran, he is looked upon with great respect. What has he got? A mere recording of words. Take away these and he is left with nothing. He has u much God with him as one who repeats the word "horse." If a man has the word "horse" well planted in his mind, that is no reason to believe that the man has a horse! But if someone repeats the word "God" several times, we readily belive that God is with him.

In the matter of truth also, we have readily accepted words. Nothing but words can come from the outside; truth comes from within. When this becomes absolutely clear, we are freed from the outside entanglements and ready for the journey within. But as long as we think that we stand to gain from the outside world, we cannot hope to traverse the path of truth.

Ouspensky was a marvellous thinker from Russia. He had written many books, one of which had brought special fame. It was said that there was no book in the world to equal his. Our famous book was written by the Greek philosopher, Aristotle -- THE ORGANUM. This was the first book on truth. The second book on truth was written by Bacon and it was called NOVUM ORGANUM. The third and final book was Ouspensky's TERTIUM ORGANUM. It is said that these are the three most wonderful books in the world.

At the time Ouspensky went to visit Gurdjieff He was a famous man, Gurdjieff was a simple fakir Ouspensky said to him: "I want to put some questions to you." Gurdjieff handed him a blank piece of paper and said: "Before we talk, write down all that you know and all that you do not know. Then we shall talk on that which you do not know. That which you know already, needs no elucidation. It will only profit you if r talk or the matters you do not know."

That was a strange way to greet a famous man! However Ouspensky took the paper and went in a corner of the room He meant to make a long list. But when he started to write, he found himself in a strange predicament! He asked himself: "Do I know God?" The answer came from within him: "I know about God but T do not know God at all!"

"Do I know the soul?"

"I know about the soul but that is all."

For almost an hour he grappled with himself but could not bring himself to write anything. He went up to Gurdjieff and handing the blank paper to him said: "Forgive me, Sir. I have been under an illusion. I thought I knew, but the way you spoke and the look in your eyes make this seemingly simple question impossible to answer. I cannot dare to get away from you with what I thought I 'knew'."

"How did you then write all those famous books?" asked Gurdjieff

"They do not matter now. I was under the spell of mv so-called learning. When you spoke to me, for the first time the question stood so glaringly before me that I am overwhelmed with my ignorance! Now I feel I know nothing! I have revelled enough in words and taken them for knowledge hut as far as knowing is concerned, my attainment is zero."

"In that case," said Gurdjieff; "you are qualified to know, for you have understood the very basic fact that you know nothing."

This is the first step to knowledge: to know that you know nothing. This act of concession requires great courage. To acknowledge to oneself that "I do not know," is a great feat for at once the ego within, rebels.

"Preposterous!" it exclaims. "I have the Geeta by heart, I have read the Upanishads, I go to the temple every day and take part in all religious talks -- how can I not know? Swords are unsheathed to settle questions of knowledge and custody is claimed of that which we do not know; and if words have failed to disclose Truth so far, they will always do so.

Nothing will be gained by learning words even if we try for a number of lives. Such knowledge merely creates an illusion of knowing. Then how are we to know? What is the path of knowledge? Study and contemplation were considered methods so far. We were always told that by reading books and discussing shastras and listening to the learned, knowledge was gained. Nothing could be more false than this, for nothing is gained on matter how much you read or hear.

The illusion of knowledge created by such learning has proved more dangerous than ignorance itself, for the ignorant man is at least conscious of his ignorance and may perhaps try to find out, whereas this is impossible under the illusion of knowing. I or a knowledgeable man, there is nothing for her to know.

This world suffers not so much because of ignorance as pseudo-knowledge. This is why we are so far away from Truth.

When Socrates became old, he sent word round to the whole of Athens exhorting the Athenians not to call him a wise man! "When I was young, I was under the illusion that I knew. As my understanding increased," he said... and his words are worth nothing. He says: "As my understanding increased, my knowledge evaporated. Now that my understanding is complete, I am thoroughly convinced that no man is more ignorant than I am."

The people of Athens were filled with joy, for the wise in Athens knew that Socrates had entered the temple of Truth. When the ignorant questioned: "But he proclaims his ignorance and you say he has realized Truth?" They replied: "Only those can enter the temple of Truth whose illusion of knowledge is broken; those whose nature becomes so guileless that with the innocence of a child they declare they know nothing! For them the doors of Truth are always open."

The one to whom his ignorance becomes evident, starts to look inwards. Relieved of the burden of outside knowledge, man turns his gaze within. No one turns inwards so long as he expects to gain from without; from scriptures etc., for till then the "turning in" does not occur. Hence the second rule demands complete freedom from the tangle of words. This can only be if we are convinced that words are false and Truth is never revealed through them. To be free from words is to travel within. Outside there are words and within there is silence. Words have no room there.

So this is the second rule: TO START ON THE QUEST OF TRUTH, BE RID OF ALL PSEUDO-KNOWLEDGE. Be rid of the knowledge that is cultivated, that is borrowed, so that, that knowledge can be investigated which is never borrowed, never obtained from others and which is ever-present within. That knowledge is true which is written in the self and not in the books; which has not to be begged for, but rises from within and spreads on all life. Such knowledge cannot be snatched away for it comes from the self within. Knowledge attained from others is always uncertain and dubious and can never be relied upon; but the knowledge that arises within is irreproachable and beyond the shadow of doubt.

In the course of his search for truth, Vivekanand once approached Maharishi Devendranath. It was a dark night and the Maharishi stayed in a boat on the Ganges. Vivekanand crossed the river and reached the boat. He pushed the door that was already open and found the Maharishi in meditation. He caught him by his neck and shook him. The Maharishi opened his eyes and was startled to see a youth, drenched from top to toe, standing before him. "Tell me if God is!" he demanded of the Rishi. Many had asked the question before but never this way! What was this way of asking about God, at this untimely hour and in this drenched condition! The Maharishi was unnerved. He hesitated a little, then said, "Sit down son, calm yourself and then we shall talk."

"There is nothing to say now. Your hesitation has given the answer." So saying, Vivekananda leapt back into the water and was gone. In vain the Maharishi called out to him -- but he did not return.

The same youth, after two months, approached Ramakrishna and asked him in the same manner: "Does God exist?"

"There is nothing except God. Do you want to know? If so, say so," came the reply. Do not worry whether God is or is not. Whether you want to know is all that matters, was the meaning behind his words.

It was now Vivekananda's turn to be taken aback! He writes in his diary: "Till then I had taken my mentors by surprise. It had never occurred to me whether I was ready to search for God; but with this man, it was different. Those whom I had asked so far had only words and so were not sure of themselves.

Ramakrishna had experience and not words."

Where there is experience, there is no hesitation, and no doubt. But such knowledge comes always from within; it liberates and is indubious. But the within must be emptied of all spurious knowledge before the eye can turn inwards; for he who clutches stones and fills his treasure-chest with rubble can never hope to gather precious gems.

Therefore, it is incumbent upon him to know that what he has amassed and held onto so far is worthless, and needs to be thrown away to make space for the genuine treasure. What is important is to be able to discern the rubble and rock so that the diamonds may be known. It is very necessary to know what is nor knowledge in the quest for knowledge. Whatever is inculcated from without is not knowledge; what is imparted through words is not knowledge, what has come from others is not knowledge. Once this is clearly understood -- that such knowledge is false -- then the search for that knowledge which is true knowledge can beg n.

Therefore I state once again in the course of this second rule: Be free of knowledge to attain real knowledge. Be rid of knowledge that "the knowledge" can be born. As you go home, ask yourself on the way: "Whatever knowledge I have, is it my own." Do I "know" it? If I do not "know" it, it is of no use; it is no knowledge; it is nothing more than stale and borrowed information."

Man is a strange creature: he readily believes rumours -- not only about others but about truth also! You have to ask yourself: "Do I really know what I know?" It is a harsh question to ask and to be asked without bias, for it hurts the ego The question will snatch away the illusion of knowledge and erudition. One by one, the bricks will fall. Test your knowledge on this one touchstone and know that that which you do not "know" is not knowledge. That which I do not know is no knowledge for me even if the whole world knows it.

Once this is clear, we can proceed to the third rule but not before that. We have to step onwards -- from the first to the second. We have to let go of the first lower rung in order to climb the next step of the ladder. It is only when old grounds are traversed and left behind that new grounds can be explored. If we refuse to leave the old ground, no amount of instructions will help. LET THE KNOWLEDGE THAT HAS BEEN LEARNT GO, SO THAT THE UNLEARNED KNOWLEDGE MAY FIND SPACE TO EMERGE.
On the third rule, we shall talk tomorrow.

The Beginning of the Beginning

Chapter #3
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Friends have asked many questions. One friend asks: "You say that Truth is not obtained from words, much less from scriptures and from gurus, then what is the purport of your talk?"

Truth will not be obtained from my talk -- please understand this well. Nobody's words can convey Truth. If a thorn gets embedded in your foot, you can use a second thorn to remove it; but once the thorn is out both become equally redundant. My words will not deliver Truth. but they can act like the thorn to remove the thorn of illusion of knowledge that you hold as your own. When this happens, my words will

have served their purpose and become equally useless.

Words, be they from anybody, do *not* convey Truth. But if words delete words; if words are erased; and if the mind is emptied so that words have no hold on it, then of itself the mind attains Truth; for Truth is nowhere outside It is within each one of us. Once the mind gives up its habit of Looking outward, Truth is not difficult to attain. As long as we look to gurus, we look outside; as long as we hold on to shastras, we are looking outward As long as we cling to the cognition of other's words, that which is attained in the No-Word, silent states remains unknown.

A poet once went to the seashore. It was early morning: The sun's cool radiance filled the sky. The breeze came with a touch of the waves. The joy of the scene filled the poet's heart too. Delighted he began to dance. Oh the bliss, the joy!... but his thoughts went back to his beloved, lying in in a hospital. How he wished that she were here beside him to share this beautiful morning! He was a poet, so the scene affected him more. Tears welled up in his eyes but soon he wiped them away. "What if I filled a casket with this beautiful morning and sent it to her?"

He brought a box and lovingly opened its lid to the wafting breeze and the dancing rays. He then sealed it with care and sent ;t to his beloved, explaining to her how much he had missed her in those lovely surroundings, but that he was sending them to her in a box.

The letter reached: so did the box but when she opened it there were no rays of the sun, no cool breeze, no glory of the morning that her lover had described. It was only an empty box.

What is at the seashore cannot be carried in a box; and also there is no way to fill the experience of the Ocean of Truth in the chest of words.

Only words, blank and empty, remain. That which was experienced at the seashore is left far behind. Those who reach the shores of Truth, they too, long to convey the joy of their experience to those they love; so that those who could not come that far may also get a glimpse of that wonderful experience. They fill their chests with words and send them to us. The Geeta, the Bible, the Koran reach us; but that which they tried to send, remains far behind. Their compassion is unquestionable but heir words fail to convey Truth.

Words have never been adequate. If the beloved had held the box to her bosom and danced, we would have called her insane; but if she had caught the meaning behind the box, she would have run to the seashore. Then she would have partaken of the joy of the dancing waves and the cool breeze. But this is possible only if after getting the message, she is willing to cast the casket aside and set out towards the place from where something was attempted to be conveyed.

Those that likewise cast the shastras aside and proceed towards the source of the shastras, find themselves one day, at the shores of the Ocean of Truth. But we are such fools -- we made a fanfare of the Geeta and are completely oblivious of the source from where Krishna sent the message of the Geeta. So also, have we done with the Bible and the Koran.

If Krishna and Christ, Mahavira and Buddha, happen to look at us, they will shed tears of anguish. They will say: "We tried to send them a whiff of the sea-breeze but they have clung to the words of our message and remained where they were!" If they had their way, they would snatch all the books and throw them into the sea. But even if Krishna were to snatch the Geeta away from us, we would catch him by the neck -- for what have we besides the Geeta?

Dostoevsky of Russia, wrote a book: The Brothers Karamazov. In that he says that after eighteen hundred years since his death, Jesus thought that the time was ripe for him to re-visit the earth. There were churches erected in every village to preach his message; there were priests and monks with the cross dangling from their necks. Almost half the world had turned Christian! He was sure of a tumultuous welcome.

So one Sunday, Jesus descended into a village and stood under a tree. People were returning from the village church; the morning mass was over. They were surprised to see a Christ-like figure standing under the tree. Who is this man dressed like Jesus? He must be an actor, they thought. They gathered round him, full of curiosity and began to question him: "Your acting is perfect. You look exactly like Christ."

"But I AM Christ," said Jesus. They laughed aloud; one threw a stone, another a slipper and they all danced round him, calling him insane. One, out of pity, told him to go before the priest caught him.

"Your priest? He is my priest. Don't you recognize me? I am the one to whom you pray every morning."

"We shall worship you as you deserve, if you do not make yourself scarce quickly!" they told him.

Jesus in his compassion forgave them; perhaps they really did not recognize him, but the priest was bound to, for he sang his praises all day. Then along came the padre. The noisy crowd became silent as he approached. Then one by one, they touched his feet -- such is the world: it will stone God but it will

prostrate before those who make business out of Him.
"This is blasphemy!" exclaimed Jesus.

"Keep quiet," said the people. "If the priest hears you, he will feel insulted." This drew the priest's attention. "Who is this rascal?" he asked, "Bring him to me."

"You too do not recognize me?" Jesus asked the priest, "And you wear my cross around your neck!"

But Jesus overlooked the fact that the cross he was hung on was made of wood, while the cross that hung round the priest's neck, was made of gold. Was ever a cross to hang a man by made of gold? And it is the man who is hung on the cross and not the cross on the man!

"This man looks like Satan himself!" proclaimed the priest, "Our Jesus came to earth but once. There is no need for him to come again. Now we are here to look after his work."

So Jesus was locked up in the attic of the church, He was shocked! This was the same kind of treatment he had received eighteen hundred years ago. "Will I be crucified again?" He wondered.

The priest came to visit him in the middle of the night. He fell at his feet and begged forgiveness. "I recognized you alright, Oh Glorious One! But we are constrained to deny you in the market-place. You need not take the trouble of coming again. We are carrying out your work with all sincerity. Business is good, and if you come there is bound to be confusion. We have barely got things going smoothly and you come again! Please understand, we cannot acknowledge you in public. Not only that, we might have to resort to the same tactics to disown you, as we did eighteen hundred years ago. Pleas forgive us; we are helpless."

The same will be the fate of Krishna or Mahavir or Mohammed, if they chose to come again We little realize that those whose words we cling to, have clearly warned us not to; for Truth is not in words. Truth is present in the "word-less" silence, where all thoughts are absent.

Truth will not be in my words, nor in the words of anybody else. Then why do I speak? -- to snatch your words away from you. If my words, like the thorn. can pick out the words from within you, I will have attained my end. Then you will be freed from my words as well as the words within. Then the mind, devoid of words, is ready to set out towards Truth. It is a matter of great regret, that instead of grasping the essence of the message of those who come to liberate us, we merely catch hold of their persons.

Buddha had forbidden his disciples from making his statue, but today his statues outnumber those of anyone else; In fact the Urdu word for "statue" is derived from the word Buddha and it has come to mean any statue. There are Buddha idols to the tune often thousand in a single temple n China... and Buddha bad warned: "Do not worship me!"

We are strange people! We catch the one who says "Do not hold on to me" -- catch him all the more firmly, lest he slips away! The more we like a person, the more we tend to cling to him for fear of losing him. This tendency has made slaves out of us. If we lose our hold on the old ones, we find new ones to hold on to. If Mahavir and Krishna, Buddha and Rama are getting out of hand we create a Gandhi and begin to cling to him: we must have someone or the other to cling on to. We do not want to stand on our own two feet. I wish to declare that only that person is qualified to call himself a man who, discarding others, stands on his own feet.

Only he can take hold of himself who casts aside all outside help. Remember: he who clings to others has no faith in himself. Because he finds himself weak, he tries to derive strength from others. Lack of faith in one's self, becomes faith in others. He who has faith in himself, places his faith nowhere else. The irony of it all is: he who cannot hold on to himself, how can be hold on to another7 How can he sustain another. when he has no power over himself?

Faith in one's self is religion, and not faith in others. God has given to each person all that he has given to everybody. Each one of us has that in him which has manifested itself in others -- some Ram, some Buddha, some Mahavir, some Gandhi. What becomes manifest is present in seed within all. But when I say "leave them," I have no enmity towards their person. How can there be? Such wonderful people -- what can I have against their person? What reason do I have to find fault with them? All I mean is: as long as you hold on to their person, you will never be able to find yourself; and he who fails to find himself, is disqualified to enter the temple of God.

Some other friends have asked me: "Why do you speak against Gandhi?"

What reason could I have to speak against Gandhi? Men like Gandhi, come to this earth after thousands of years of penance. But I find you all running after the man and not his message! So I am constrained to speak against him; and against Buddha, Christ and Mahavir for the same reason. Not only do I have to speak against Gandhi but I have to be harsh towards him; for I find that a new idol is taking, shape and

people are already clinging onto it. Before the old idols lose their hold, new ones are formed and man's slavery remains the same. Freed from karma, he clings to Buddha; freed from Buddha, he clings to Christ. He catches hold of the new before he lets go of his hold on the old. It never happens that he leaves all and relies on himself. He who dares to leave all and stand on his own two feet, endears himself to God.

A Muslim fakir dreamt one night that he had gone to heaven -- people go to heaven only in dreams; for reality as they know it, is akin to hell. He found the streets of heaven crowded. On inquiring, he was told it was God's birthday. He praised his good fortune, at last the thirst of his eyes will be quenched, for he will see God Himself! He waited on the roadside with some others.

Soon there came a magnificent person riding on a horse, with thousands of attendants. The fakir whispered to the man next to him "Is that the Lord?"

"Oh no!" said the man, "This is Hazrat Mohammed!" The procession passed only to be followed by another. "Is this God?" asked the fakir of his neighbour, pointing at the central figure.
"No," came the answer, "this is Ram and his entourage."

Then followed Krishna and Christ, Buddha and Confucius and many such luminaries, all with their respective retinues. It was well past midnight and the crowd had already thinned out. "When will God come?" the fakir wondered. The streets were deserted except for him and all the fanfare was over.

Then an old man came riding alone -- not a *soul* with him! The fakir eyed him curiously, "Who could this character be, riding all by himself?" he wondered. Then it came to him! This must be God, for no one is more lonely than Him in the whole wide Universe. He went up to him and asked: "Sir, Are you God and if you are, tell me why are you alone? The others had crowds following them."

At this God's eyes filled with tears and He said. "All the people were divided between them. Not a single one remained for me. Some went with Rama and some with Krishna and some with someone else. No one is with me, for only he can be with me who is with no one else."

The fakir got up with a start. He looked around and found himself on the floor of his hut. He went around telling everyone of this strange dream. "God is alone! God is alone!" he went about wailing. "How is that possible?" he asked one and all. He asked me too and I told him: "Your dream was true. There is no one lonelier than God!"

The Hindu cannot be with God, nor can the Jain nor the Christian be with Him. He who is nothing, who has no epithets, who is nobody's follower or disciple who is absolutely alone -- he alone can merge with the "Totally Alone," who is God. The door that leads to God opens in complete alone-ness. God is not in the least concerned with crowds. When we are Hindus, we are a part of one particular crowd; when we follow Rama, we are a part of one particular crowd -- and so we follow our own mental projections. Truth has nothing to do with this. And when I say: "Leave them," I do not mean that Rama is a useless person. He can be very useful, provided we do not cling to his person. By "leaving" I mean keep your hands free. The hands are tied as long as they hold anybody's feet; and tied hands cannot reach out to God. When the hands are completely empty, God is attained.

I will explain with yet another story: One day, Krishna sat town to dine and Rukmini, his queen, was fanning him as he ate. Suddenly, he pushed aside his plate and ran to the door. Rukmini called after him to finish his meal but he did not heed her and ran out to the gate. But then he hesitated and turned back looking sad, and resumed his meals. "What was the matter?" asked Rukmini.

"It was a grave situation," said Krishna. "One of my beloveds was passing through a village. People were stoning him and blood trickled down his face. The crowd surrounded him, hurling stones and abuses but he stood quiet and smiling. It was incumbent on me to go to his aid."
"Then why did you come back?" asked Rukmini.

"By the time I reached the gate, he needed me no more. He had picked up a stone in his defence As long as he was absolutely defenceless, and was absolutely alone, he needed me. His entire being drew me towards him like a magnet but now he is helpless no more. He has taken the help of a stone."

How far this story is true I cannot tell, and it matters little, but one thing I know and I wish to tell you too: as long as your hands are full, your mind is full; as long as you lean on anything for support, you cannot hope to attain the Divine help. God's support is attained only when one is completely helpless. But we always tend to lean on something or the other and that very support becomes an obstruction. So when I say: "Leave everything!" I exhort you to be totally helpless. One has to forsake all scriptures, all gurus, all heroes and abandon all that we cling on to.

Please do not misunderstand me. My words are very much misunderstood. When I tell you to renounce Gandhi -- people think I am Gandhi's enemy. I am telling you to leave not only Gandhi but anybody you

have taken hold of. If anyone tries to hold on to me, I should tell him to forsake me in the same manner. I ask you to be non-aligned; your hands should be free of everything. Wonderful is the moment when a man casts all aside and steps out. Then what occurs in his life is beyond our imagination. Then for the first time God enters his life; then for the first time he hears the foot-falls of Truth. Therefore I say: "Leave all else!"

One friend has asked: "If Truth cannot be conveyed by words, and if it cannot be written in scriptures, then what other means is there for its communication?"

There is no way of imparting Truth through words, nor is there any need. It is needed only to be known and more than knowing, BECOMING Truth is more essential. The question of transmission does not arise. To know is, and to experience it, is the question. Where is the sense in related truth?

There was a fakir, Sheikh Farid. In the course of his pilgrimage he happened to pass by Kashi, where Kabir resided. His companions urged him to visit Kabir. "Let us spend a day or two at the Sage's ashram," they implored him. "We shall gain immensely from your talk with him. This is a God-given opportunity and we do not want to miss it."

"As you wish," said Farid. "We shall visit Kabir but about the talk, I cannot promise."

"Won't you talk to him?" they asked with surprise.

"There is no need to talk to Kabir," he said. "Kabir knows and I know -- what small we talk about?"

Now Kabir's companions too, were urging him to meet Farid.

"We all have a lot to gain, when the two of you converse It will be a rare treat!"

"That is going to be difficult," said Kabir. ' I shall call him if you wish. We will meet each other, embrace each other, cry together, but we shall not speak.

They still insisted however, for they were sure this could not be. When Kabir saw that they were adamant, he invited Farid to the ashram. On the appointed day Kabir went to the outskirts of the village to welcome him. The two met; and they embraced. For a long time they clasped each other, tears streaming down their eyes. They sat together under a tree. The disciples waited eagerly to catch every word that was spoken. But there was no talk. A full day passed, then the next and then the time came to say good-bye. The disciples became restless. They implored them to talk but they merely looked at each other and laughed. Then they parted.

Kabir's disciples demanded an explanation and Farid's disciples did the same. "Why did you not speak?" they demanded.

"What could we speak about?" said Kabir. "What is known cannot be expressed! And nothing remains to be said, before one who already knows."

And Farid told his disciples: "The one who spoke, would have proved himself a fool "

But the question arises: Why did these two not speak? Truth can only be known, never spoken. But the Sheikh spoke among others and so did Kabir! Then of what did they speak if Truth cannot be spoken? They spoke in order to convey the message that Truth cannot be spoken by, nor derived from others. They wanted to convey this negative thought that truth can he attained, can be sought -- but it can never be obtained from someone. If their talk could implant just this idea into a person's mind; If this much is understood, that this is an individual quest in which there are no partners, then perhaps he may set out on this path -- for then he will have grasped the hint.

But we are such foolish people that if a person points out the moon to us, we will immediately catch hold of his finger and begin to worship it as the moon! All remonstrations will fall on deaf ears, for we refuse to see that it is only a finger and that the moon is far away. We will still maintain blindly that that is the moon.

There is a temple in Japan, where there is an idol of a finger instead of the usual idol and Buddha's words are inscribed underneath: "I point out the moon to you with my finger and you turn round and worship me!"

We too do nothing but worship fingers. Words and scriptures are mere pointers towards *that* which has no words, no scriptures and no pointers. We however, are like the man who walks along the trunk road and coming upon the mile-stone, which says: "Junagadh -- 50 Miles, " sits down besides the stone, convinced that he has reached his destination. He refuses to believe that the stone, in fact, conveys that Junagadh is miles away and that many such mile-stones are to be reached and crossed until the final stone, which says: "Junagadh -- O Mile," is reached. That mile-stone is the destination which says: "Zero miles"; that scripture which says: "Zero -- Naught," is the authentic religious scripture. We have to proceed further and further and yet further, leaving all words as we go along, until we come to the point from where there is no further to proceed there is only the void. All words point towards this void, this emptiness.

Void means contemplation; void is *samadhi*. To be in the void means: leaving everything to become "just nothing." Then everything is attained from that nothing. The void is the door to the Absolute. Words are barriers -- silence is the way. Those that stop at words break their heads against the wall and perish, but those who go through emptiness, gain entrance there.

Have you ever pondered on the fact that the door in your house is an empty space, while the walls are solid structures? The door is an emptiness and actually means: where there is nothing -- no obstruction. And this is the only opening in the walls that allows entry and exit, to and from the house. Thus this empty space, the door, is the most important part of the house. Without it the house becomes useless.

You fill water in a vessel -- where does the water fill? In the empty space of the vessel of course. So the vessel actually comprises of the empty space, whereas the walls of the vessel merely surround the empty space within. When you buy a water-pot from the market, you actually buy the empty space within its walls, for it is there that the water is stored. So the empty space within the pot is the important part of the pot; the empty space within, the the door is important part of the house; so also the space within is of prime importance.

In a mind filled with words, there are walls; in its silence there is the door. But we fill our minds with words, words and more words; and we think we are wiser for them! We little realize the poverty of knowledge. Those who "know" have found the door of silence and have broken the walls of words. Man "knows" only when he leaves words and never when he holds on to them. This seems contradictory but nonetheless true.

When Buddha became enlightened, people asked him what he had attained. Buddha replied: "I have gained what I already possessed! I have become aware of my possessions within."

"What did you do to attain them?" they asked.

"As long as I did anything, I did not attain. As soon as I left all doing, it was attained."

"You talk in converse terms!"

"As long as I tried to do something, the mind was restless; for restlessness is caused by the act of doing. As soon as all doing stopped, the mind became tranquil, and *that* revealed itself which was always within."

Words are turmoil; as long as they whirl within, the mind is in a state of unrest. When they no longer roll within, when all recitations of the Geeta and the Koran cease; when no words of Mahavir and Buddha, reverberate within; when all becomes still and silent within -- then in that moment, *that* reveals itself which was forever there and never lost.

That is *truth*, our real Being. But we are ignorant of it. We have gathered layers of words around it -- like the onion, each layer when peeled, reveals another and this in its turn reveals yet another, till in the end, nothing remains. Such are the layers within the mind -- thousands of layers gathered over numerous lives. Start to peel them, one by one; keep on till all of them are removed. Then what will be left behind? Nothing but the void; and this void, this emptiness, is the Truth which abides.

If we remove the objects in a house, the furniture, the Portraits, the calendars, the utensils etc., something still remains behind which cannot be removed -- the emptiness. This emptiness is the actual house -- "The house." Then this empty house we fill with so many things that it becomes difficult to enter it!

The mind too, is a house that we fill with word.., so much so that it is impossible to go within. Have you ever tried going within? You will always encounter words and more words like the cacophony of a market-place, which is always filled with people! If you throw out all these words from within, "you" still remain, for you are not words -- you are something else. This something else, that still stands within, is the Atman (Soul). He who knows the Atman realizes Truth; and he who knows his own inscape, *knows* the inscape of all; and he who has once experienced Truth, begins to see it in all things, at all times.

Therefore I say not words, not scriptures -- but silence is the door. And hence the stress on giving up everything, for then that which cannot be given up by any means, is our very Self. That which can be given up is not your Self; that which can be added unto you is also not your Self; neither is that your Self, which can be taken away from you. That which cannot be added unto me or taken away from mc is my intrinsic self. To be in one's intrinsic self is another name for Truth. To that end, do I insist that you leave all scriptures -- all! What can I have against shastras -- against books? My war is only against Man filling himself with these; for a man so filled is deprived of the knowledge of that which he is, and so remains unacquainted with his very being.

There was a Japanese fakir by the name of Bokozu. Once a university professor came to visit him. He was a learned man, well versed in the scriptures. He had travelled a long way in the hot sun to meet this fakir. He entered the hut and after paying his respects to Bokozu, he wiped the perspiration from his

forehead. "Sir?" he addressed Bokozu, "From you I have come to learn what is truth."

"Where was the need to come all this way in the hot sun to know what truth is?" asked Bokozu. "If truth is, it will be in your house too. If not, it will not be here also. What makes you come to me? Have I taken a contract to supply truth? If you could not see truth where you were, you will not be able to see it here also."

If a blind man walks a thousand miles to ask of another man where light is, he will tell him: "If you had eyes, light was there also where you came from. Without eyes, light will not be, no matter where you go." Light is wherever eyes are -- else there is nothing but darkness."

The fakir told the professor, "If you were capable of seeing truth, there was no need to come here. The very fact that you have come to ask me, shows that you do not have eyes. What can I do? I can only suggest that perhaps the knowledge you have gathered has made you blind. There is no greater ignorance in the world than knowing too much.

"Anyhow, you rest awhile if you are tired. I shall make some tea and then we shall talk. The tea will alleviate your fatigue and perhaps also provide the answer to your question."

"How can a cup of tea provide an answer to truth? I feel I have come to the wrong place. This man is insane; and I have travelled in vain!" he thought to himself.

As he got up to leave Bokozu said: "Don't be hasty. Have a cup of tea before you leave."

The professor was tired so he sat down again; but as for finding an answer to his question, he had given up all hope. What could be expected of a man who connects the drinking of tea with the quest of truth?

The fakir came with the tea. He handed an empty cup and saucer to the professor and began to pour the tea. The cup filled and so did the saucer but still the fakir kept on pouring. When it came near to spilling over, the professor cried out: "Stop please! There is no space more for Q single drop!"

"Can you see that there is no space for another drop in your cup?" asked the fakir, "And you also see that if you pour more, it will spill over?" The professor was like the full cup -- filled with words, very near spilling over.

How does a person become insane? When so many thoughts take possession of his mind that he cannot contain them, they start to overflow. Then he keeps talking as he goes along the road, catches people by force and talks to them He talks in sleep, and he talks to himself endlessly. When there is a deluge of words, insanity results.

In fact, we are all insane to a certain degree, for within the head, there is perpetual conversation. There is no rest for the mind. There is only a difference of proportion of madness between an average man and a mad man; the quality of madness is the same. A slight increase in the ratio and we too, would be mad.

We can carry out a small experiment: Lock yourself up in a room with a paper and pen and write down, sincerely, truthfully, all the thoughts that come to your mind. When you read these thoughts you will not have the courage to show that paper even to one who is nearest to you. You, yourself, will be aghast to know what is happening in your mind.

Within ten minutes, we will come to know the disordered condition of our mind. Yet, somehow, we have taken hold of ourselves to perform our normal functions. We are the insane, who have somehow sustained our insanity; who have somehow subdued our lunacy. If ever the words within burst out, you shall know the quality and state of our mind.

Give a man a drink. He who was talking of God just a little while ago, will start to abuse Him in the filthiest terms. Why is this so? Is there a chemistry in alcohol that changes God's name into abuses? Alcohol has only brought to the surface what was already within. It broke the bastions of his personality. Till then his defence was perfect -- abuses flowed within while there was nothing but God's name on his lips; but now the limbs became limp and the mind was so dazed that he had no strength to control himself, and the truth came out!

A respectable person is invariably unrespectable within. The mind is in near chaotic condition with such a mad rush of thoughts, and this over-crowding prevents the entry of truth within the mind. The cup we can see over-filling, but do we realize that the mind is over-filled from many lives past? Yet we are busy, loading thought upon thought, and all this excess causes the mind to be diseased and unhealthy, breaking all its connections with Truth.

If a relationship is to be established with Truth, this crowd of thoughts has to be thrown out. We must be freed from the mob of words. But we argue that words give knowledge. Then how is one to be free from them? When we realize that words lead to false knowledge and not the authentic knowledge, then alone, we shall be able to throw away words. The day words are cast out a revolution takes place within -- an "explosion" and a new world comes into being -- a new door opens!

I shall make it more explicit with a story: The prime minister of an ancient kingdom died. It was a custom in that land to choose the wisest man in the country for that post. To this end, many were examined and three were chosen. They were sent to the capital for the final test.

When they arrived in the city, they were tense and worried, wondering what the final test would be -- like any student. They asked whoever they met if they could tell them what the test was going to be; and were surprised to hear that everyone knew. The king had built a special room that was fitted with a lock that opened only with a mathematical solution. They would be kept within this room, and the first to come out, would become the prime minister.

Two from among them were very worried, but the third made straight for his room and went to bed. The other two thought; "Maybe he has already given up!" These two ran to the shops and bought all books that contained information on locks, and sat poring over them the whole night. The poor fellows! They knew everything about everything but locks; for they were neither thieves nor locksmiths, nor engineers, nor politicians. They were in a fix! They made inquiries from locksmiths and mathematicians. They asked engineers; they read all night for it was a question of their future; and the sacrifice of one night's sleep was not too great.

Our students do the same, little realizing that they tire and confuse the mind in order to know all. So much so, that if they were to be asked the next morning: "What is two and two?" they will hesitate to answer. The mind is filled with so many solutions that the simplest answers are forgotten.

The third contestant got up refreshed after a good night's rest. He washed his face, got ready and left for the palace with the others. The rumours were correct. The king took them to the house where the much-talked of lock was, and explained: "This lock opens with a mathematical figure. He who opens it first becomes my prime minister. I shall wait outside."

The three men entered the room, and the door was closed. The one who had slept all night went into a corner, and sat with his eyes closed. The other two laughed: "Can locks be opened by closing the eyes?" They jeered. They dismissed him for a stupid fellow, and plunged into their work. They brought out the books they had smuggled in. and began to pore over them. Let not the students of today think that people of old were not cunning and dishonest. Dishonesty is an ancient attribute of men -- older than the Vedas. Books have changed but not the art of cheating.

As soon as the doors closed, they drew out their books. The third man sat for about half an hour. Then he walked silently up to the door. The others were too busy to notice him. When he reached the door, he tried the lock. Lo, it was open! All he had to do was to walk out! The king came in and told the other two to fold up their books. He had chosen his prime minister.

"The man who was to come out, has come out!" he said.

"But how could he? He had done nothing!"

"There was nothing to be done," said the king. "The lock was merely hung, and not fastened. I had gathered that the most intelligent of you will not first inspect whether the lock was really locked."

Before solving a problem, is it not necessary to first find out whether the problem actually exists? If it exists, it needs to be solved but if it does not, how can it be solved? This man demonstrated his wisdom. He first set out to know whether the problem existed. That is the first sign of an intelligent man.

Then they questioned the man how he came to the conclusion that the door was not locked. He said: "I did not do anything for I knew I could do nothing in the matter with the knowledge at my command. Whatever I know has not the remotest connection with the problem at hand. Since all my knowledge was useless, I thought to myself: "What should I do "' Then it came to me that I should forget about my knowledge, sit in silence, and see if an answer would come from within. I knew the more I wracked my brains, the more restless I would become, and the more difficult the solution would be. The question is new, but my answers are all old. So I chose to leave all old solutions and sat quietly and watch whether any guidance came from within.

"And as I became totally silent within, an inner voice spoke 'Go inspect the door, it is not closed.' I got up, went up to the door and tried the lock -- it was not fastened! I did nothing to open the door. When I stopped all search, the answer came -- the answer of God! You were busy finding your own answers, and so were deprived of His. I left everything and just waited -- waited to see what happens -- and the answer came!"

If anyone waits sincerely for the answer, he has to discard all the noise and tumult without and within, for as long as these exist, it cannot be heard.

Those who have heard the voice of God, are the people who have discarded their own voice. Those who

have known the Truth of God, are people who have cast out all acquired knowledge from within them. Those that have opened the book of God, have closed all man-made books; and only those who have not followed another man have been able to look upwards to God.

His door lies in silence, emptiness, and tranquillity; and these are ever present within us. Perhaps they do knock at our door; call out to us every moment, but we are never present to hear them! We are so preoccupied with our own thoughts that their gentle voice is drowned. We are so involved in our petty talk that it is well-nigh impossible to trace this voice.

Therefore I stress, again and again: "Leave all words and become "word-less"! Try this out once and see what happens. Too long have you tarried in words. Be in silence and see what happens. *This being in the "no-word state," is what i call "meditation*."

I shall explain in short about meditation. Then we shall sit in meditation for ten minutes and then part for the day. Whatsoever I have said will not be grasped by you by my mere saying but it is possible that my words cause a thought to spark within you, and your thirst awakens! Be silent for ten minutes and see. Think of that man who sat in the king's room quiet, empty. What did this man do then7 He merely let go of his thoughts and busied himself in becoming silent. When the silence was complete, the answer came. This answer was not his. It was an answer from above -- an answer from his inner-most being; an answer from God. We shall also try to be silent and tranquil for ten minutes. There is no difficulty in th s. It only may seem difficult because we have never tried before; but that which was never done, can be done now. That which cannot be performed today, can be mastered tomorrow, for possibilities are always natural and easy. With a slight effort, possibility turns into reality.

What shall we do for these ten minutes? Look around -- the night is silent. The trees and the wind, the stars and the moon are all one with this silence. Come, let us also be silent along with them. It will be difficult for the kaleidoscope of words will keep revolving within and the thoughts will go on -- "when will these ten minutes end?" It will urge you to open your eyes and see what the other person is doing. The shallow, paltry, turbid mind will waste these precious moments in such trivialities and refuse to be silent. But it *can* be silenced, if we are wakeful and alert in our experiment.

What shall we do that it becomes quiet? There is only one way and no other. That way is the development of the "Witness-state." A person who sits for ten minutes with this witness-attitude, can become silent. There is this night all around us; there are people all around us. A child may cry; a bird may call out; a car may pass on the road; the breeze might rustle he leaves of the trees -- something or the other will keep happening all around.

If for ten minutes you decide to he a witness only -- a mere Spectator. an onlooker -- if you say to yourself: "I shall only watch, silently, experience all that is going on without any effort on my part -- as a man would watch the river flow by, or the clouds passing in the sky, or a group of birds, flying back to their nests! or as a man would witness the market babble with its shops and buyers! or as he would see a cinema show when he just watches, doing absolutely nothing. Then a strange happening takes place... a silence begins to pervade within -- words begin to fade. So for ten minutes, we shall sit and carry out this witness experiment. There are one or two small rules for this experiment.

The first thing is: Leave the body absolutely relaxed -- so limp, as if it were lifeless. There should be no tension, no strain in any part of the body.

The second is: Close the eyes, naturally, effortlessly by lowering the eye lids gently and slowly.

The lights will be put off. The mellow light of the moon will be enough, and in its light we shall sit with our eyes closed for ten minutes -- only ten minutes -- in the witness-attitude. We shall do just nothing, as we would in a cinema house. We shall hear whatever falls on our ears, we shall feel whatever is felt from outside; we shall witness the thoughts within. We shall only watch -- whatever happens within, let it happen.

Ten minutes of this silent witnessing and we will be amazed at the equal amount of peace and quiet that is born within. If the within becomes silent and empty for even a moment, the first step is taken in a completely new world.

If someone finds this interesting, and feels something can be achieved, let him practise this silence every night for ten minutes before going to bed. The accrual of ten minutes every day opens a door within, and in three months time will give an inkling of a completely new and wonderful world. He will then become acquainted with an altogether new person within himself, one whom he had never known before.

The Beginning of the Beginning

Chapter #4
Chapter title: From Dreams Towards Truth

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I have just been to the Girnar mountains, where the temples glisten in the morning sun. Seeing these temples, it occurred to me: The soul too has such high peaks where temples shine even brighter; for the Lord's light is more keen and intense than the Sun's light. But we are such; we lose ourselves in the temples outside and get no hint of the temples within. We might spend a whole life climbing mountains, unaware of the heights of our own consciousness. As there are tracks that lead to the Girnar peaks, so there are paths leading to the peaks of consciousness.

There is a difference however, in these two paths. In the realm of consciousness no foot-prints are left behind. Just as the birds that fly in the air leave ho trail behind -- each bird flying its own path, so also in the path of Truth there are no cut and hewn roads. Each one must carve his own path, which takes shape as he walks along. There is no definite direction that one can follow. If the paths were ready-made, all we had to do was to follow one of them and reach the top. But there are no paths. As man walks, his foot-steps get erased behind him and are lost forever. Though each one has to make his own path, a few hints can be given in connection with them. In this last discourse, we shall talk about these pointers.

We have already discussed the first two rules. Today, we shall talk on the third rule. This third rule is somewhat symbolic. The first fact to be understood about this rule is that life, as we normally take it to be, is not real; and as long as we consider it to be real, our eyes will never turn in the direction of Truth.

Those who wish to set out in quest of Truth, have perforce to know that this life is no more than a dream -- this is the first tip. This long journey from birth to death -- is it a reality or a dream? We shall have to ponder on this. Normally we take it as real but that is because we have never thought much on it. When we dream at night, the dream appears real. It never occurs to us while dreaming, that what we are experiencing is not true. Dreams look very real, while dreaming. How many times do we dream? All through life we dream but never has the unreality of the dream been experienced or known during the dream its falsity never comes to our mind. Those who have awakened to greater truths, claim that the world we see with open eyes is also no more than a dream.

A king's one and only son lay on his death-bed. The doctors had given up hope -- death was lurking close, perhaps it would come that very night. The king and the queen kept vigil by his bed-side. When it was almost dawn, the king fell asleep on his chair. In his sleep was forgotten the ailing son, the large kingdom, the magnificent palace.

And he dreamt: He dreamt that he was the master of the whole world. He had twelve sons -- healthy, handsome, strapping youths. His palaces were made of gold with steps inlaid with precious stones. He could not be happier. And then -- all of a sudden, the twelve sons died. His queen began to wail and he was shaken out of sleep. Everything was lost -- the mighty kingdom, the golden palaces, the robust sons -- all vanished

He found the queen weeping but there was not a tear in his eye. He burst out laughing. The queen was shocked. "Your only son is dead and you laugh!" she cried.

"There is a reason for it" he told her. "A moment ago I ha& twelve sons, a palace of gold, and a vast kingdom. Your cries destroyed them all! And this son, whose very existence I had t forgotten in my dream,

along with you and the palace, is now dead. As long as the twelve existed, this one was lost to memory and now that I see this one, the twelve are lost to me. Now for whom shall I cry? This one or the other twelve? And a thought comes to me: perhaps both belong to the dream-world. One dream I dreamt with my eyes closed, the other with my eyes opened. Each was forgotten when the other existed."

There are dreams we see with our eyes opened, and there are dreams we see with our eyes closed. Both are dreams.

Chwang Tse was a fakir of China. He was always seen laughing, never sad. One day his friends found him sitting in his hut, looking very sad. His friends were surprised. "We have always seen you laughing, no matter what the problem. What is it that disturbs you today?"

"It is a problem I cannot solve," said Chwang Tse.

"But there Was never a problem you could not solve for us. This must be a special problem that worries a person like you. Please tell us about it," they begged.

"I will," said Chwang Tse. " But you will not be able to solve it and I feel I shall never never find an answer to it: Last night, I dreamt that I was a butterfly in a garden. I saw myself flitting from one flower to another!"

"What is so difficult about that?" they asked. "This is nothing new. Man becomes a lot of things in dreams!"

"That is all right," said Chwang Tse. "But when I got up in the morning, the problem arose. A question confronted me: 'If a man called Chwang Tse could be a butterfly in a dream, could it be possible that now the butterfly is asleep and dreaming it is a man called Chwang Tse? I have been disturbed since morning. If a man can be a butterfly in a dream, a butterfly can also be a man in dreams. Now I cannot decide whether I am a man who dreams he is a butterfly, or I am a butterfly dreaming I am a mam Who is to decide?"

Chwang Tse is correct. What we see outside is also a dream with open eyes; for the outside world vanishes as soon as the eyes are closed. We are transported to a different world as soon as the eyes close; and the world we see with open eyes has no greater value than this.

You have lived your lives -- some for fifteen years and some for fifty. If you look back on the years gone by, the past events seem no more than a dream. It is at times, hard to believe those events ever took place! So what is the difference? On looking back on the events, the honour you received, the insults you bore -- did they happen in truth or were they only a dream? At the time of death what difference does it make, which life was real, and which was not. How many people have lived before us on this earth? No one knows how many people are contained in the very ground beneath us! The whole world is one big cemetery, where millions and billions of people lived and died. What difference does it make today, whether they lived or not? When they existed, life must have looked very real to them also. Today nothing remains of them or their lives. All has turned to dust. A thousand years hence, other people will walk on our ashes. Today we sit here, tomorrow we too will be lost. So is the life that ultimately turns to dust, how much of reality can it hold? Of what worth is that which is ultimately lost?

This same Chwang Tse was once passing through a village. It was a dark night. As he came out of the village, and was crossing the shmashan, his foot knocked against a skull. If it had been somebody else, he would have kicked the skull out of the way and cursed it as an evil omen. But Chwang Tse picked it up, held it against his forehead and humbly addressed it thus:

"Please forgive me, for the night is dark and I could not see. It is my fault. I beg forgiveness." Now it was only the skull of some man and who knows how long it was since he had died. So Chwang Tse's friends were surprised.

"What are you doing? Are you out of your mind? Whose forgiveness do you seek?"

"It is only a matter of time," said Chwang Tse. "If this man were alive today, I would have had it!"

"But he is no longer alive!"

"You do not know that this is the shmashan of the rich. It is not in life alone that the rich keep away from the poor. Also in death, they keep their distance; therefore my concern."

"But he is no longer there so what is the difficulty?"

"I ask your pardon, but for many reasons I am going to keep this skull with me."

He carried the skull with him wherever he went. Every morning he Bot up and bowed before the skull, asking its forgiveness. His friends tried to dissuade him from this practice, fearing he might lose his head. Once was enough, but this daily ritual would surely tell on his mind! To their protests, Chwang Tzu would say: "I have my reasons. The very first reason is: it is a big man's skull!"

Chwang Tse was joking in this way to show them that all skulls turn to dust, whether of a rich man or

poor. Dust makes no differentiation between them. And if big and small all turn to dust, then it is nothing more than a dream, to be big or small. If the dust reduces all dreams to naught, there is not a grain of truth in this "being big or small." It is all a part of a dream.

Chwang Tse explained to his friends: "I keep this skull with me so that I am always reminded of my own skull which also, if not today, tomorrow will lie in some shmashan. It too, will have to bear the kicks of some passer-by and I will not be able to do a thing about it. If this is what is going to happen ultimately, where is the need to be angry if someone's foot touches the head?"

Those who "know" say that which is to be, already is. If life is going to be extinct, it already is. If it is to turn to dust, it is dust already. Life is a dreams a short dream but it looks as if everything is real.

If we try to look deeper, we find that everything gets lost -- everything turns to dust. And what is the reason to accept the reality of that which turns to dust? We might defend ourselves by saying: "A dream lasts a few moments, whereas life is spread over a number of years."

If we were to look more deeply, we will find that in the vast expanse of the Universe a hundred years is a very infinitesimal space of time. It is four thousand million years since the earth came into being. It is six thousand million years since the sun was born; but the sun is comparatively a new member of the universe. There are stars so old in the universe, it is difficult to calculate how old they are. So in the passage of time, what meaning do a hundred years have? None whatsoever. A hundred years pass, and the moon and the sun are none the wiser for it; for to them it is no more than a tick of the clock. In terms of the infinite, a hundred years are but as a moment.

A miser died All through his life, he had stored away every single coin he had Before he died, he had read a book in which it was said that in heaven, the coin of the least denomination was worth millions of rupees. So when he died, he died with a wish to obtain one single coin of heaven. As soon as his eyes opened in heaven he began searching for the coin. The devatas asked him what he was up to.

"I am looking for a coin. I have heard that a coin of heaven is worth millions?"

"So it is," they said. "Wait a moment. We shall give you one." The man was pleased -- a moment would pass with the flicker of an eyelid. Soon the moments changed into hours and hours into days; and the days began to roll into years, but no sign of the coin When will your moment end?" he called out in anguish.

"Don't you know?" came the answer! "Where one coin is worth millions one moment is made up of millions of years. Wait a moment and you will surely receive."

The scale of eternity is very vast. What significance can a hundred years have in this infinite scale? How endless is this scale It is difficult to tell when time started, or to know when it will end.

There is a story told by Bertrand Russell. The priest of a church slept one night, and dreamt that he had reached the door of heaven. But the door was so big, he could not see where it started or where it finished. He tried very hard to gauge its size but all he could see was a portion of the door. He knocked at the door, but what sound could his small hand make against that huge massive door? No sound came in that limitless silence. He knocked again but to no avail. He felt unhappy for he had always cherished the hope that God would be waiting with open arms when he reached heaven; for had he not worshipped him all his life? But here the door was closed and no matter how hard he knocked, there was no reply.

After a long time however, a small side window opened and someone looked out. The padre was frightened at what he saw: an eye brighter than a thousand suns looked out at him. He cried out in fright: "Oh Lord, I have seen you and that is enough! Now please go behind the window and talk to me, for I cannot stand the brightness of your gaze." But the voice behind the window said. "I am not God, I am a sentry here, but who are you? I cannot even see you. What a small person you are! Wherefrom have you lost your way?"

A thousand eyes could not locate him, so small and insignificant was he.

The padre felt so insignificant!

"I was under the impression, I should meet God. This is only his footman!" he wailed to himself.

"Were you not informed of my coming?" asked the priest.

"This is the first time I have beheld a worm like you," said the door-keeper.

"Where are you coming from?"

"I am from the earth," said the priest.

"Never heard the name before!" he said. "Where is it, this earth of yours?"

The priest skipped a heart beat -- his breath nearly stopped! If he has not heard about the earth, he could not be knowing about the Christian religion or the Catholic Organization, much less of the Catholic church of his village. Then how could he ever know him, the priest of the church? Nevertheless, he tried to explain:

"There is a solar system and the earth is one of its planets." he said.
"Have you any idea of the number of suns there are?" asked the door-keeper.

Which sun are you talking about? What is the index number? If you can furnish the index number, perhaps we can locate this earth of yours."
"Number?" gasped the priest "But we know of only one sun!"

"It is difficult to place you in that case!" said the sentry. However, I shall try."

So worked up was the priest in his fright and confusion, that he woke up with a start. He was soaked in perspiration! For the first time, he realized that the earth was of no consequence in the scheme of the vast universe.

This earth is so small but it appears so big to us! The sun is sixty thousand times as big as the earth, but ;n the galaxy of stars, it is a small body. The stars in the sky are much bigger than the sun. They appear small because of their distance from us. The sun's rays take ten minutes to reach the earth, even though they travel at the speed of a hundred and eighty-six thousand miles per second. The sun is far away, yet not so far away when we know that the next nearest star takes four years to send its rays to the earth; and these rays travel at the same speed as the sun's. There are other stars, whose rays take a hundred years, two hundred years, a thousand, a hundred-thousand years to reach the earth. There are stars, which were formed four hundred thousand years before the earth, whose rays have yet not reached the earth. And there are stars yet, whose rays will never reach the earth -- so say the scientists.

In such an infinite vista, where does the earth stand? And where do we stand vis-a-vis the universe -- we, who are but a tiny speck compared to the world? But we attach a lot of value to ourselves; and the more value we attach to our little selves, the more restless we become; and the more we suffer and the possibility of realizing Truth gets less and less.

He who is tranquil and filled with peace, can realize Truth. The first rule for obtaining tranquillity is not to consider that life which we lead, as real. Attach no more importance to it than you would to a dream. The moment life begins to appear as a dream, the mind becomes quiet. Until then, it is impossible for we attach such importance to trivial things. We take even dreams to be real and suffer on account of them. A man sees a ghost in his dream and gets up with a fright, his chest pounding; his sleep is broken, the dream is no more, yet it has seemed so real that the heart beats faster!

We are such, we even get carried away by theatrical performances. You will see many people wiping their eyes in cinema-houses; whereas on the screen there is nothing but the p1ay of electricity. Knowing full well that it is the current of electricity forming pictures on a blank screen, we yet laugh or cry or get frightened with the different scenes! The drama becomes a reality, whereas actually, the first rule in the quest of Truth is to consider as play, what we take to be a reality in life. Then only does Truth reveal itself.

There was a great thinker in Bengal by the name of Ishwarchandra Vidyasagar. He went to see a play. In the play, the hero is after the heroine. He does everything to harass and trouble her. Then one day, in the dead of night, he jumps into her bedroom and catches hold of her. Vidyasagar could bear it no longer. He jumped on to the stage, took out his shoe and beat up the hero -- completely forgetting it was a play on the stage! Everybody was shocked but the hero took the shoe and holding it to his chest, bowed reverently to Vidyasagar. He turned to the audience and said: "Never have I received so great an honour. That anyone should be so carried away by my acting and that too, a great thinker like Vidyasagar! It is the biggest award I have ever received. I shall always prize this shoe."

Vidyasagar felt ashamed. He went quietly back to his seat. Later on, he told his friends that the play appeared so real that he completely forgot it was a drama!

If a play looks real, man gets disturbed but if life appears a play, man becomes tranquil. Where is the need to be agitated by a dream? Then if poverty comes, it is a dream; even riches are a dream. Then sickness and health, honour and dishonour, are all dreams. As this truth becomes clearer to us, the mind starts to get restful. Truth is hidden because of our restlessness.

A young fakir used to stay in a small village in Japan. He was a handsome youth who was well-known for his wisdom. Everyone in the village respected him. All of a sudden one day, the village turned against him. They fell on his hut and tore it to pieces and set fire to his belongings. When he asked them the reason for their fury, they flung a child into his arms and said:" You ask the reason? This is it! The mother of the child named you as its father. It was a mistake on our part to have allowed you to stay in our village. That you are such a libertine, we least suspected! Take this child; it is yours."
"Is it so?" he asked and at once started to soothe the child.
"If you say so, it must be so."

The people let loose a fresh volley of abuse and left for their homes.

At mid-day, with the child in his arms, the fakir set out to the village to beg for alms. He went from house to house, the little child crying with hunger. Never before had a fakir ever begged in this manner! Wherever he went the doors were closed on his face. People gathered round him. They taunted and reviled him and threw stones at him. Yet the fakir went from door to door, protecting the child from the mob's fury.

At last he came to the door of the child's mother: "In the name of God, give a little milk for this hungry child. Do not give me anything, I do not complain. It may be my fault but what is the fault of this poor child?"

The crowd stood at the door, eager with curiosity The giri heard all this and her heart was filled with remorse. She went and caught her father's feet and owned up to her guilt. In order to save her lover, she had named the fakir, whom she had never seen in her life. She had thought that at the most, the village people and her father would do no more than hurl a few abuses at the fakir; she never imagined things would come to such a pass! She asked for her father's forgiveness. The father was shocked! He ran out of the house and fell at the fakir's feet, begging his mercy. He took the child away from his hands. When the fakir asked what now was the matter, the father sobbed and said: "It is a sin we have committed! I humbly beg your forgiveness. This child is not yours."

"Is that so?" was all that the fakir said "In the morning you said it was mine; now you say it is not mine. So it is not mine?" The people who had gathered round him said: "What foolishness is this? If the child is not yours, why did you not say so in the morning?"

"What difference does it make?" said the fakir. "In this world of dreams what does it matter whether the child is mine or somebody else's? It must be somebody's; and since you all came here and said it was mine, I did not object; for it makes no difference to me. You had already set fire to one hut, and abused one man. If I had denied this child, you would have gone and set fire to yet another hut and beat up yet another man. How would that have affected the matter?"

"But do you not care for your honour, your reputation?" they asked.

"The day I realized life to be no more than a dream, everything became equal. Honour and dishonour are the same to me. And what is the difference when all is a dream? If it were otherwise, it would have made a difference."

Napoleon lost the war and was exiled to the isle of St. Helena. A great emperor, who had never known defeat, had lost to his enemies and was now held prisoner on this small island. He went for a walk in the mornings with his doctor. One morning, as they were walking along the narrow track at the edge of a field, a peasant woman came walking towards them from the opposite direction. The doctor called out to her to get out of Napoleon's way, but Napoleon held him back and said: "Those days are over my friend, when people stepped back for the great Napoleon. Now it is my turn to step back -- even to a peasant woman."

Napoleon was wise. Napoleon was the same in defeat as in victory realizing how changeable life is When one begins understand this dream quality the mind begins to be restful. Then where is the difference in victory and defeat? Then victory, defeat; honour, dishonour; life and death are all the same. This is the peace, the track, that leads to the heights of Truth.

Through the path of tranquillity, man reaches Truth and only those can walk this path, to whom life appears to be a dream. Those to whom life is still a substantial truth, cannot walk this path of peace. This is one thing. The next now is: How does the man, to whom life becomes illusory, live? What rules will guide him? What do we do with dreams? We merely see them -- that is all! We cannot do anything to them. So a man to whom all life is a fantasy, will become a mere spectator, a witness. He will just observe life. He will see it as it is and do nothing but observe,

Dreams are our ardent desires, whereas the witness-state, is the evolvement. Dreams are the base but the Witness is the mansion that is constructed over it. To know life as a dream is to be an observer. Then when the person is no more than a spectator, a revolution takes place within him. This is the Spiritual Revolution, and this is not attained by reading the scriptures or repeating the well-worn precepts. He who begins to live thus, climbs those peaks from where Truth is invariably discovered.

So the second rule is: THE WITNESS-STATE: TO LIVE LIFE AS A MERE SPECTATOR -- AS IF A MAN IS GOING ON THE SCREEN OF LIFE AND WE ARE MERELY WATCHING IT.

Carry out this experiment and see what happens. Life will look different. Resolve one day, that from six in the morning to six in the evening, you Will be no more than a spectator. Then life will look a story on the screen. On the very first day, something new will begin to happen to you. After this experiment, you can never be the same again -- you will be a different person altogether.

Carry out this experiment this very day. When you go home and your wife makes accusations or your husband becomes provocative, watch as if you were an outsider. Observe life on the roads and in the market-place and at the office, as if it were a play. One day's watchful experiment, and you will be a different person altogether. A day is too long a time; an hour of this watchful observation and you feel your life taking a new turn. What you observe within an hour will make you wonder. One hour, and the transformation will change the alchemy within. It will cause new points in the consciousness to sprout forth. Observe for one hour -- whatever occurs, watch as a play and see what happens... you will laugh and the laughter will spread within; giving a wonderful lightness and freshness to your being. Till yesterday, what weighed on the mind like a grindstone and spread poison within, disturbing the very life-breath; and what made life a mere reaction, becomes totally different. The situation that caused a storm yesterday, loses its venom before the witness as a live coal falling in water ceases to burn. And you will wonder! That which gave trouble and pain till yesterday, what has happened to it now? It is still the same, only you have changed. The world is the same, it will always remain the same; only people change; and when man changes, the world changes with him.

SO THE FIRST MAXIM IS: LIFE IS A DREAM.

THE SECOND MAXIM IS: LIVE LIKE A WITNESS IN THIS DREAM.

It is difficult to explain what happens to a man who begins to live in the Witness-State. One has to live in this state to know what it is. It can only be known and grasped through experiment. So experiment and see. Give up the anxiety of going to the temple, for life itself becomes a temple if you stand as a witness. Give up the idea of climbing the Himalayas in search of truth; life becomes pilgrimage as soon as the witness awakens within. Whenever and wherever the witness-state comes into being, that every moment life becomes a sacred shrine -- it is a unique experience altogether!

Socrates was going to die. His executioners were preparing poison for him. Socrates reclined peacefully on his bed, his friends and admirers sat around him weeping.

"Why do you cry?" asked Socrates.

"What else can we do? You are about to die and we are filled with pain!"

"You dear foolish people!" said Socrates, "Then you should have cried the day I was born, for death starts along with life. Now it is too late."

The end of the story starts approaching as soon as the story begins; when a play starts it is bound to end. The end comes soon enough. It is hidden in the beginning.

"That we shall die, was understood the day we were born," said Socrates.

"There the matter ends. Then why the tears? And if you must cry, cry for yourselves. Why weep for me, who does not weep for his death? Go and see if the poison is ready."

When they did not move, he got up himself. "It is nearing six, and yet the poison is not ready? Hurry, it is getting late!" ho told the men who were grinding the poison.

"We have administered poison to many but to never a fool like you. We are grinding slowly so that you may live a few moments more. Where is the hurry to die?" they asked;

"There is no hurry as such," said Socrates. "I have seen a good deal of life, now I wish to see death also. One play has finished now I am eager to witness the beginning of the next."

The poison was handed over to Socrates. He drank as if he was witnessing some other person drinking, the poison. He then lay down and began to observe himself.

"The feet have begun to get cold," said Socrates.

"It is not only the feet -- you have started to become cold," said his friends.

' How can that be, when I can .feel the feet getting cold? I am the same as before... Now the poison has come up to the knees... Now it spreads over my abdomen.. . Now the hands and feet feel as if they are not there -- I can feel them no longer."

"You talk thus and you, yourself, are turning cold!" his friends wailed.

"But I am as I was before the poison was given. The only difference is that the hands and feet are gone. The story of these hands and feet has come to an end. Another one will start now perhaps, but I am the same; I am still the observer."

He who has always observed life, observes death also; and how can death come to him who can face it? For he who is accomplished in the Witness-State, attains eternity.

Swami Ram went to America. He was a strange person. A few such individuals are born once in a while in the world; and that is how this earth becomes an interesting place. He was a very strange man. If anyone abused him in the streets, he would stand and laugh. He would go home and tell his friends: "Shall I tell you

something? Ram was abused like anything today in the market-place!"
When people asked: "Ram was abused -- or you?"

He replied: "Me? Who knows me? Nobody knows me. How will they abuse me? They know Ram and so abuse him. And when they reviled him, I was sitting within and watching the fun. 'Now take the brick-bats, sir!' I told him."

"Ram went to a village..." That is how Swami Ram spoke of himself: "Ram went to a village and he fell in a ditch! How T laughed! 'Well done!' I said: 'that is what happens when you do not watch your step!'"

When people asked him, "Who are you talking about?" He would reply: "Who? Ram, of course!"
"And who are you?"

"I am just a spectator. This is the story of Ram that I am witnessing. It is Ram's drama, and I am watching it."

This technique of becoming an observer in life is the essence of the secret of religion. Witness life, and an altogether new life begins. This beginning ends in Truth; in that reality which is never born, which never dies and which is not a dream If we remain in a somnolent state, absorbed in dreams, this reality may be lost to us.

There are very few fortunate ones who realize the truth of existence. The majority of us live and die in slumber. We have to awaken from this dream life, in order to realize That which is not a dream; we have to become aware of the drama in order to recognize that which is not a drama. That reality is the soul itself, God Himself. Whatever name we give it -- truth, god, the universal spirit -- man is liberated as soon as he realizes it. Since all lies belong to the dream-world, they are false and untrue. Once this is experienced, one realizes that one was always free! What immeasurable bliss and joy this knowledge brings in its wake! There is no way of gauging its dimensions, nor can it be expressed in words, nor is there a method of conveying this joy. It can only be lived and experienced.

In the direction of living in Truth, it is important to remember these two rules:
(i) Life is a dream; (ii) We are the witness.

This can only be felt and understood by experimentation. Put these two rules to trial; for until you experiment, you will not get even a vague notion of reality.

Nothing helps to discover reality: neither the telling of beads nor the chanting of mantras; nor the reading of the Geeta or the Koran; nor also by going to temples and performing the various types of worship. These are not the ways; nor does any other method disclose Truth except the awakening to the unreality of temporal life, and becoming a mere witness to it. It is then alone that the positive change takes place, and everything is transformed.

But this is a matter of self-application and nobody else can do it for you. You will have to traverse this path yourself; it cannot be done by proxy. The peaks of Girnar, can be reached by hiring a palanquin, but there is no such arrangement to scale the heights of Truth: one has to rely on one's own feet. Also, there are no marked roads that lead to Truth. One has to make one's own path as one goes along.

As we proceed in this witness-state, so the path unfolds before us; and once the door opens, no matter how little, there is so much left to be done by ourselves. That lithe opening then, keeps calling the individual; it attracts him so that he cannot help but be drawn towards it. If a man jumps from a roof, he cannot stop to ask what he has to do next; the ground will do the needful -- the gravitation of the earth will pull him down. His work is over as soon as he leaps; the earth then takes over and finishes the rest for him.

Once a man leaps into the witness-state, he has nothing more to do himself. Then the pull of the Universal Spirit, the gravitation of God, does the rest. As long as we stand in the dream world, this power does not work, but as soon as we break through the dream world, and jump out of it, the pull of God begins to work. Then, when a man walks one step towards God, he walks a thousand step towards him. Then, a slight effort and the reward is a thousand-fold; one feeble call evokes a flood of response from Him!

But we are such, we refuse to budge even an inch from our dream-state. Rather, we are forever occupied in strengthening its walls from all sides. He who is surrounded by lesser things, begins to dream of bigger things. A member of parliament begins to dream of becoming a cabinet minister; one staying in a hut dreams of owning a palace. The dream of living in a hut is a painful dream; the dream of living in a palace is an enjoyable dream; so all those whose dreams are painful, dream of more fulfilling dreams. Those in Junagadh, wish themselves in Delhi... and so the dreams are preserved and strengthened because we refuse to stop dreaming. And the more we dream, the further we are from Truth. Dreams are to be destroyed and not nurtured -- but we are displeased and upset if anyone talks of destroying our dreams!

A famous doctor of England has dedicated a book to George Gurdjieff -- a western fakir. His words of

dedication have appealed to me immensely: "To George Gurdjieff -- the disturber of my sleep." There are a few such in the world, who disturb our sleep but they are never liked nor appreciated: for the world is fast asleep, lost to its dreams. Then, when such a one comes along, who disturbs our sleep and tries to shake us out of our torpor, we oppose him with all our might. But alas, the one who has stepped outside the dream world, finds his soul yearning to get others also out of their slumber, to witness That which lies outside the dream world -- to know the world of Truth. Those that know not truth, know not life, and in their slumber they let life's meaning pass by. They lose everything because of their apathy.

Those that sleep are the losers; those that have awakened, they alone attain the wealth, the beauty, the prosperity of life. Please remember these two short rules: Life is a dream and man has to be only a witness thereof. As the witness-state develops, the dreams begin to break until only That remains in the end, which is the Reality, which is the Truth.

The Beginning of the Beginning

Chapter #5
Chapter title: From Emptiness Towards Truth

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Many questions are before me. One friend has asked: "If the soul cannot be seen, then why is so much importance given to something invisible? Why do you also talk about this same unseen atman?"

The trees are visible, not so the roots that lie hidden in the ground beneath. That does not mean that they are of less significance. Rather, the visible tree is entirely dependent on the invisible roots for its existence. If we tend the tree and neglect the roots, the tree is sure to die. No longer will it give out flowers and fruits, for its very life-breath lies hidden in the roots. Whatever is of consequence in life, is always hidden from view. What is manifest is the outer cover; what remains unmanifest is the soul within. The body can be seen for it is the outer covering; that which is within the body, is not open to view. This does not decrease its value however. Its quest becomes all the more necessary because it is invisible.

May it not happen, that we go through life mistaking the apparent manifestations of life as the be all and end all of existence. May it not happen that we live through life, taking the apparent world as real and of consequence. That also exists, which is imperceptible and invisible -- in the sense that it cannot be seen with the ordinary eye. But he who develops his insight and cultivates his understanding and power of discretion, soon begins to see That which *is*.

There is a continuous movement of thoughts within us; but if the skull is opened up for dissection, there is no sign of them within! The scientist will declare, that technically speaking, thoughts do not exist; but we all know that thoughts are very much there, for we experience them. If thoughts cannot be proved in a laboratory, it only means that the apparatus used, are too coarse to detect the subtle element of thought. Some experiments have been conducted of late however, and very soon we shall be able to develop the method of detecting thoughts.

One university in America has carried out a test in this connection. A man was made to sit before a very sensitive camera and he was asked to concentrate with all his energy on a single thought. The camera was loaded with an extra sensitive film and it was hoped that if a thought was projected with full concentration, this film might be able to catch its reflection. The man fixed his mind on a knife, with one-pointed attention and to the wonder of all, the film showed the picture of a knife. The camera was successful in catching the

subtle waves of the mind. This was the first time that thought was ever photographed.

There is a great scientist in Soviet Russia by the name of Fiadov. He carried out an experiment in telepathy over a distance of a thousand miles. Sitting in Moscow, he sent a wave of thought-vibrations, without the help of any instruments, to a place called Tiflis, a thousand miles away. A few men were stationed in a garden in Tiflis to keep watch over a bench that bore the number ten. Soon a man came and sat down on this bench. Fiadov was informed that the seat was now occupied.

Sitting in Moscow, Fiadov began to concentrate on him and send him suggestions: "Go to sleep, go to sleep"... The man on bench number ten fell fast asleep in three minutes! Fiadov was duly informed but he was told to give more proof of his experiment. It could have been that the man was tired and had gone off to sleep. He was asked to wake him up in five minutes. Fiadov sent a fresh wave of suggestion to the sleeping man: "Get up! Get up within five minutes..." Within five minutes, this man, a thousand miles away, awoke from his sleep; and to the astonishment of all the observers, he looked anxiously from side to side, as if he were looking for someone. They went up to him and asked him what had caused him to get up so startled.

"I am puzzle," said the man. I came and sat here, as I normally do every day. Then it seemed to me as if someone was coaxing me to go to sleep! I thought perhaps I was tired and it was my mind telling me to rest. So I went to sleep; but hardly five minutes had gone by, when the same voice ordered me to get up. 'Get up' it said, 'Get up within five minutes. I am so intrigued -- who could it be?"

Fiadov has carried out very many experiments in telepathy and given proofs thereof. Thoughts cannot be seen but they are very much there; the soul is even more invisible but it is very much there.

Those who enter the depths of meditation are, in a manner of speaking, able to "see" the soul. The roots of the tree are hidden but if we start digging around the base of the tree. roots can be seen. It is a similar action when one concentrates and tries to separate the living consciousness from the gross body. This leads to the seeing of the Self within.

There was a Muslim fakir by the name of Sheikh Fareed, People came from far and near to touch his holy feet. One man asked him: "It is said that Jesus was smiling when he was being crucified. How could this be? And it is said that when the limbs of Mansoor were being cut off, he too was laughing. When they pierced his eyes, there was not a twinge of pain on his face! This is impossible."

Fareed picked up a green coconut near him and handing it to the man, told him to break it for him without injuring the kernel.

"That is not possible," said the man. "The coconut is tender, and the kernel is stuck fast to the shell, When I break the coconut, the kernel is bound to break."

Fareed picked up a dry coconut. "What about this one?" he asked.

"There is no problem with this one, for the fruit is dry and the kernel is free of the shell," replied the man.

"Exactly!" said Farced, "and you have got your answer. There are people who are attached to the shell of the body. If the body is hurt, they are hurt. There are others who so detach themselves from the body, that even when the latter is severely castigated, they are not affected. Jesus and Mansoor were like the dry coconut and the likes of you are green coconuts -- that is what I wanted to tell you."

The body alone is visible because That which is within, is so integrated with the body, that it cannot be located separately. If we can separate the two, it can be observed.

Now the question of the importance of the soul: The soul is THE Thing, hence its significance. The body is not of much value -- of what value are clothes? The perpetual is to be prized and not the transient clothes do not have the same importance as the wearer of the clothes. So also, the body does not have the same significance as the Self that resides within the body. No one knows how many bodies this soul has acquired and how many it has abandoned! Its journey is long but we do not know anything about it -- for we know only the body, the covering and take it to be *the* thing.

Those who know will tell you that *that* which is within is the real Truth. What is outside, is the covering that changes and keeps changing every day. Perhaps you do not know that your body of today, is not at all the body you were born with? The cluster of cells within the embryo in the mother's womb, was something entirely different from what you are now. The body changes every minute -- as the waters of the river. Scientists say that every cell in the body will be replaced, so that in seven years' time, we have a completely new body. If a man lives for seventy years, his body changes ten times The body is a perpetual flow but within there is something that does not flow It is the same forever.

The body passes from infancy to youth and from youth to old age -- but *you*? You are the same today as you were yesterday, and you will be the same tomorrow and in the days to come. This is the reason why you

can remember that you were once a child. If you had undergone a complete change there would be no one left behind to remember I knew the body when it was a child; now that it is young, I know it as such. When it gets old, I shall know it as such. Those with deeper understanding are also aware *of* death when it comes, and are capable of witnessing the same.

When Sikandar was about to set out for India, his friends said: "When you return, bring a sanyasin from India along with you, for genuine sanyasins are found only in India "

As he returned homewards, after plundering many lands, he remembered his promise. He was passing through a village of the Punjab. He told his men to go and find out if there were a sanyasin in the village and ordered them to bring him with them. The village folk told his men: "There is a sanyasin who stays by the sea-shore, but we are not sure if you could take him."

The men went and told Sikandar. "Do not worry," he told his men. "It's no great task to capture him. How can a poor mendicant stand up against the great Sikandar?"

The village people laughed: "Perhaps you do not know the might of a man of God. It is easy to kill him but impossible to move him even an inch."

All this was beyond Sikandar's understanding, for those who live by the might of the sword cannot imagine a power superior to it. Sword in hand, he set out to meet the fakir His men went in advance to inform him.

"The mighty Sikandar is coming to see you," they told him. "Be prepared."

The fakir laughed: "What! The mighty Sikandar? Does he too think he is great?"

"Certainly"' said the men. "And that is what he is out to prove to the world."

"Tell that fool," said the sanyasin, "A great man never sets out to prove his greatness. If he does so, he only betrays his smallness within."

"Sikandar was filled with rage when he heard this. He went up to him and at the point of the sword, ordered him to follow.

"Whom do you order?" asked the fakir. "Know that I take orders from nobody. When we stop taking orders from others, and obey the orders from within, we become sanyasins. We live as we please, obeying no earthly sire -- as the wind goes wherever it pleases, so we go wherever we please. It seems you are wholly ignorant of the ways of a sanyasin."

"I am not prepared to listen to all this. You will have to follow me. My command has never been disobeyed. If you choose to resist, your head will part company from the rest of your body."

"You poor, foolish, ignorant man!" said the fakir. "The head you threaten to sever, I have long since known to be apart from me. It matters little whether it is on my shoulders or not. If you cut my neck, I shall see the head rolling off to the ground, the same way as you do. You will see and I will see -- we both shall see; and do not be under the illusion that you are killing me. That which you destroy is not me; and That which I am, you can never destroy. This is for what I had gone in quest. Now the quest is over, and the experience is complete."

Sikandar did not know what to do. On his return to Greece, he told his friends: "I met a sanyasin in India but could not bring him with me. No threat worked on him, for the man did not fear even death!"

No one can have a hold on him who does not fear death. We are afraid of death, and therefore vulnerable. Why are we afraid of death? We are afraid of death because we take all that is perceptible as the actual reality. The visible world is transitory and hence the fear of death. But those who discover the hidden self within, which is immortal, rise about death.

And you ask the worth of such a Self? *That* alone, is Existence; that alone is Immortal; that alone is Truth. The body holds as much value as a house; but the owner who stays within cannot be evaluated with the same measure. But there are fools, who sell the owner to save the house, who take the body to be everything and forget the Self.

As Swami Ram was passing through the streets of Tokyo, he saw a big mansion in flames. He waited with the crowd to watch this great disaster. The owner of the house stood outside on the road as his servants brought out the valuables from within the house. When they thought everything of value had been removed, they came to ask if anything else was left behind. "My son!" cried out the owner of the house. "Where is my son?" Just then, two men brought out the dead body of the son, the owner and the inheritor of all his wealth. The man was beside himself with grief. "What shall I do with all this wealth, when the one for whom it was, is no more!"

"Swami Ram writes in his diary: "I witnessed a strange happening today, but very true. Today I saw the owner of a house burnt to death, while everyone was busy saving his belongings from the flames. I have

also, this day, come to the conclusion, that this is what is happening all over the world."

Each man is busy saving the house and letting the owner perish: because the house is visible, while the owner is not. But we forget that. That which cannot be seen, exists all the same and that which is seen exists because of it. The foundation is invisible on which the visible house stands. This seems converse, that That which cannot be seen is authentic, for we take the apparent world as real. Life is a big riddle; here everything is topsy-turvy; and from these inverse rules, all things are made.

You pick up a stone and examine it. Does it ever occur to you that it is made up of invisible things? Ask a scientist: He will say that it is made up of atoms. But atoms are invisible. Similarly, all that is visible is a synthesis of invisible components.

You must have seen little children revolving burning torches, round and round at the festival of Holi. The flame forms a circle. The circle appears to exist, whereas actually it does not; for it is in fact, the burning torch that goes round and round and the speed covers up the interim space.

The scientists say that the atoms revolve so fast that they cannot be seen. Therefore we can "see" the stone and everything else in this world. This is a miracle. Matter is that which can be seen; but those who know (and now the scientists also agree), say that there is notifying like matter.

Nietzche said about eighty years ago: "God is dead!" God is not dead but matter is dead. Matter does not exist. There is nothing like matter and whatever appears so, is an illusion. But we will not agree. How can that which is so plainly visible, be an illusion?

Look at the sky above. You see the star; but perhaps you do not know that the star is not where it appears to be! The star ,has moved further on, but because its rays take a long time to reach the earth, it appears to be there where the rays first started. If the rays of a star takes, say, sixty years to reach the earth, the star will have long moved out from that position by the time these rays reach the earth, and we see it. It could also be possible that that star may have disintegrated by then. Yet its light is visible to us and will be visible to us for another sixty years. Thus all the skies are illusory and so false! The stars are not where you see them and you cannot see them where they are.

Life is very very strange. This matter that we see does not exist. This body that appears so compact is also a mere synthesis of atoms, and That which is of the greatest significance, lies hidden within! That is consciousness on which depends all play of life. The more you try to find this consciousness, the more elusive it becomes.

In these three days, we have talked on some suggestions, some hints and some rules in the quest of this Truth. That which is invisible is of great importance and hence the need to talk on it. When this body falls, as it is sure to one day, only that remains which is invisible hence it is very useful and very necessary to talk about it and to find ways and means of attaining it. Those that stagnate in the visible world are unfortunate.

One friend asks: "Are you against restraint and continence?"

Definitely so. I am against all restraint, especially the restraints that are brought about by force and pressure. I am in favour of that moderation, which comes as a result of right understanding. Both these statements should be rightly understood. There is one moderation that man forces upon himself. He is one person without, but quite a different person within. The majority of people who bring moderation upon themselves are like this. Outwardly, this man practises non-violence: he strains the water he drinks; he forgoes food at night; he takes all kinds of precautions not to commit violence and feels proud of his self-restraint; but all the while violence smoulders within.

Sex rages within and he practises celibacy from without. He is filled with wrath within, but his face is all smiles. he implants all virtues from outside, while his within is filled with just the opposite of these virtues. Such self-restraint is very dangerous. It is like sitting on a volcano.

There lived in a village a very hot-tempered man. In a fit of rage one day, he pushed his wife into the well. She died and this filled him with remorse -- as is the way with all people of violent temperament. This repentance, however, does not help, for such people soon become the same as before. He was very unhappy and refused to be consoled by those around him. Then a sanyasin happened to come to that village. His friends took the man to see him with the hope that the sanyasin may be ab!e to soothe his spirit. The wave of penitence was as yet very high when he stood before the Muni and he confesses his guilt. He begged him to show him the way to conquer anger.

"It is difficult for an ordinary house-holder to conquer wrath,"' said the sanyasin. "You will have to practise self-restraint. If you take sannyas, something can be done."

The sanyasin was a naked fakir, so the repentant man, in the fervour of his exuberance, stripped himself of all his clothes without a thought and bowing at the feet of the Muni, asked for initiation that very

moment. The Muni was surprised at such a courageous resolve!
"I have yet to see a man of such singular will-power," he said.

It was no matter of will-power, actually. The fact was that the wrathful man pushed himself into sannyas with the same vigour that he had pushed his wife into the well. The fever of anger was the same, there was no difference, but the Muni mistook it as a sign of powerful determination.

Usually people of violent temper become ascetics and hermits, for wrath can bring forth great penance. It is a dangerous energy. Wrath can cause a man to chastize his own person as much as he is capable of chastizing others, and with a vengeance! Wrath revels in castigation. Ninety-eight per cent of those who practise penance are people of violent temperament. They merely revert their anger from others to themselves and begin tormenting themselves with as much relish.

There are two types of violence in this world. One is directed towards others: this is sadism. And there is another type of violence that is directed towards the person's own self: this is called masochism. There is as much pleasure in one as there is in the other.

The Muni lauded the man and praised his good fortune -- what a momentous decision he had made! Proofs started to pour in of the initiate's earnest resolve. He performed the most arduous penance and soon outdid the others. His guru named him, Shantinath, for he was engaged in conquering anger. As years passed by, his fame spread and people from far and near came to worship him. When other sadhus sat in the shade, he stood in the gruelling heat of the sun; when others walked on smooth roads, he walked on thorny foot-paths; when others ate once a day, he ate once in three days. His body looked like a veritable skeleton. The more people venerated him, the greater became his enmity towards his own self: He decided a thousand ways of self-torture and his fame increased accordingly.

Then one day, he reached a big town where his fame had reached before him. There lived an old friend of his in this city, who was shocked to hear that his erstwhile comrade of volatile temperament, had become a sanyasin! He could not believe it, so he went to see him. The Muni was seated on a high seat; and when they are thus installed, be they saints or politicians, they fail to see those seated before them. That is the elation of the Ego -- the world knows him but he knows no one. The sanyasin saw his friend of bygone years but pretended not to know him. The friend could also see that he had recognized him but did not want to acknowledge him. This made him doubt whether he had really conquered anger, for anger and ego are brothers. If one comes, the other is bound to follow.

The friend went and sat close to the dais and said: "Your Lordship, I have heard a great deal about you. Your fame spreads far and wide but what exactly is your name?"

The Muni lost his temper at his feigned ignorance. "Don't you read the papers?" he asked. "Don't you hear the radio? Everyone is talking about me. My name is Muni Shantinath. Know it once and for all." The friend thanked him with folded hands and praised his forbearance.

After a few minutes, the friend asked again: "Please sir, what was your name that you said? It has slipped my mind."

It was difficult for the Muni to control his anger. "Are you out of your mind? I told you my name was Muni Shantinath!"

"Forgive the inconvenience. I am grateful to you for telling me your name once again."

After some time, he again caught the Muni's feet: "I am ashamed of my memory. Forgive me please but what did you say was your name?"

The Muni picked up his staff, and shaking it at the man said: "You deserve to be beaten. Where are your brains? I told you my name is Muni Shantinath!"
"Everything is intact in its own place, my Lord!" said the friend.

"My intelligence is where it should be and your anger is where it always was. I had come to find out whether you were really rid of your anger."

All the self-restraint had suppressed the wrath within. The violent can thus appear non-violent; the anger-ridden appear sweet and forgiving, the greedy cultivates renunciation and the debauchee becomes celibate; but this brings no actual transformation. All transformations start within. When one becomes self-cognizant, one's conduct automatically changes; but by changing the conduct alone there is no inward change. I am against all those modes of self-control which lay stress on conduct. And I am in favour of that self-restraint that is born within and spreads all over the nature of the person.

Both these methods follow different routes. The restraint implanted from without is the outcome of repression: according to this, if there is anger within suppress it; if there is violence within; subdue it and bring forth from outside the opposites of these. The right self restraint does not come this way. By

suppressing violence, non-violence is not attained. On the contrary, by understanding and recognizing violence and by seeking the source of violence within, one awakens gradually towards violence, which then subsides on its own. When violence fades, what remains is non-violence.

So there are two types of non-violence: (i) what is cultivated by suppressing non-violence; and (ii) non-violence that is born when violence fades from within.

But man has been taught to cultivate self-restraint since time unknown! Therefore there are many lessons in moderation but the extremes in life far exceed these lessons. Since thousands of years there have been discussions on temperance and self-control but man has failed to be moderate and normal. Why is this so? The more talk of celibacy there is in a society, the more sexually obsessed the people will be. It becomes a matter of great concern then. The logic of the situation is: whatever we try tc suppress permeates deeper and deeper and settles in the deeper layers of consciousness. Suppression binds, it does not liberate. Try to suppress something and you find yourself bound hand and foot to it.

One evening, as Mulla Nasruddin was setting out to call on some of his friends, an old friend happened to come along. It was twenty years since they had seen each other. Both were beside themselves with joy. "It is ages since we met." said Nasruddin. "I am so very happy to see you. You rest awhile and refresh yourself for the journey must have been long and tiring. I shall go quickly to see a few friends I have promised to visit."

"Oh no!" said the friend "I have not the heart to waste even a minute of your company. I will go along with you and we can talk on the way, if you will lend me a coat, for my clothes are dirty."

Now Nasruddin had a set of expensive clothes presented to him by the king, which he had kept by for a befitting occasion. They were an expensive coat, a turban, and a pair of shoes. He had never worn them but today was a special day, and what could be more befitting than that his childhood friend should make use of them! He quickly brought them out and gave them to his friend. He was so happy that the clothes had come in handy at the right moment!

But when the friend appeared, dressed in the royal attire, Nasruddin felt a twinge of jealousy. The clothes looked gorgeous and his friend looked so handsome in them. Had he done a wise thing by giving him these clothes. He looked almost like a servant before him! It is too hard on a man to see another looking rich and handsome in his clothes, while he looked like a beggar before him! Had the clothes belonged to the friend, even then it would have been a difficult situation -- but this was worse!

Nasruddin tried to get over this feeling by telling himself of the higher virtues of life, as all men of temperance do: "What difference does it make whether the clothes are mine or his? He is a very dear friend, and that is all that matters. What is there in clothes?" Thus he cajoled himself trying to convince himself of the worthlessness of jealousy. But alas whoever they met had his eyes glued on the friend and his clothes.

The world looks at clothes and not the man. Nobody so much as glanced at Nasruddin, so that in spite of all his sanctimonious talk, he was filled with pain and suffering. At last they reached the first house of call. The door opened and Nasruddin's friend came out, but his eyes were caught by the richness of the friend's attire! Nasruddin noted this and began to introduce his friend: "This is my childhood friend, an extremely fine person but as for his clothes, they are mine." In an unguarded moment, the words fell out and Nasruddin feet great remorse. The friend was astonished at his behaviour and so were the people of the house.

When they came out, the friend reproved him: "Forgive me but I cannot accompany you any further. You have insulted me. Had I known, I should have accompanied you in my own clothes, even though they were dirty -- they were mine! Where was the need to point out the clothes?" Nasruddin begged forgiveness: "Forsooth, there was no need. Pray forgive me; it was a slip of the tongue!" he said.

The tongue never slips -- remember this always. What goes on within the mind comes invariably on the tongue. That which is suppressed within comes out in an unguarded moment, as steam bursts forth from a closed kettle. The kettle is not at fault. The steam collects within and wishes to get out. Even if the kettle bursts, it has to get out.

"If you say so, I believe you," said the friend. "But be mindful at the next house." Nasruddin promised to watch his words. And to prove his sincerity, he even made a gift of the clothes to his friend. "They are yours from now on," he told him.

They came to the next house. Here also, the man of the house and his wife could not help staring at the friend and his attire. Again it came to Nasruddin: "How foolish of me to give him the clothes right away! I cannot hope to see myself in them."

And when the time came to introduce the friend Nasruddin began: "Meet my childhood friend, an

extremely nice person and as for his clothes, they are his, not mine."

Again Nasruddin slipped! To say that the clothes were not his, creates a doubt. The friend refused to go any further. Nasruddin begged of him to give him just one more chance, otherwise he would suffer remorse all his life. It was a mistake committed because of the first mistake. He pleaded with his friend, attributing his statement to various reasons; but it was a clear case of suppression.

Now Nasruddin entered the third friend's house with a vow that he would not mention the clothes. But the clothes, by now, had taken possession of every inch of his being, and like all persons of self-restraint, he put up a brave front outside. Little did the friend suspect what was happening within poor Nasruddin. He looked all right on the outside, but within, he was verging on insanity. Wherever he looked, he saw clothes and nothing but clothes. It filled him with anger and pain but do as he would, he could not subdue this feeling. So he began to repeat his resolve to himself, lest he slipped again: "I must not talk about clothes -- I must not talk about clothes!"

And now he was called upon to introduce the guest once again! Poor Nasruddin, with clothes littered all over his consciousness, he began the introduction: "This is my friend. We have known each other for many years and now he comes to visit me after a long absence; and as for his clothes, I have sworn not to mention to whom it belongs."

A suppressed mind works in this manner. It gets involved with the very thing it tries to suppress. The mind gets diseased, obsessions are formed -- is this self-restraint? Definitely not. But this is how it has been defined over the years. Even today when someone starts to practise moderation, he begins with self-repression. The result is that the perverted forms of the very thing he tries to suppress, take possession of his mind.

I was once sitting with a sanyasini at the sea-shore. The lady was talking to me about Soul and Over-Soul, liberation and beatitude. We always talk of things that normally do not concern us, and perhaps, we never talk of things that occupy our mind. She talked, and I listened. Then a strong wind arose in the sea and blew my mantle towards her. It fluttered and touched her and she became very upset. I was surprised, so I asked her why the touch of my cloth had upset her so. She said: "It is forbidden for us to touch men's clothing. I shall have to perform penance."

"But just now you were saying you are not the body, you are the soul; and now you attribute sex even to a piece of clothing. Does cloth touched by men become masculine?" I asked her.

These are the traits of suppressed sexuality, of suppressed desires, and of a suppressed mind. It has been so badly repressed that even a piece of cloth acquires meaning.

"If you have come to realize that the soul is not the body, then there is no cause for alarm even if you touch a man's body -- for the body is dust," I told her. Unfortunately we become all the more conscious of that which we suppress, which then tries to hold us from different angles in different forms.

I was staying once with a sadhu. Every day, in the course of conversation, he would tell me, "I have kicked a fortune of lakhs!" He would repeat this about half a dozen times with some excuse or the other in the course of the day.

"When did this happen?" I asked him. "About thirty-five years ago," he replied.

"The kick does not seem to have been very effective," I said, "Or else there was no need to be reminded of it, time and again. You renounced a fortune, that was the end of the matter."

The lakhs of rupees still pursued the man. He kicked them away, but they followed him and made their nest in his mind. Repression did not bring renunciation, in spite of all the self-control. When the lakhs were with him, he strutted proudly -- the owner of lakhs. Now he renounced them, and his arrogance doubled! The second conceit is worse than the first, for the former can be recognized while the latter is so subtle. It is suppression in another form and this we look upon as self-control and we call such men renunciates!

I was in Jaipur. A friend came along and said: "A great mahatma has come to the town. You should go and visit him." I asked him how he measured the mahatma's greatness -- what scales he employed.

"There is no need to measure him. That the Maharaja of Jaipur touches his feet, is enough proof of his greatness."

"In that case," I said, "the Maharaja is great, for whosoever he venerates automatically becomes great!" Thus renunciation is also measured in terms of wealth.

Have you ever pondered over the fact that all the twenty-four Teerthankars of the Jains, were the sons of kings? Buddha was a prince and so was Ram and also Krishna -- they were all the sons of kings. Not a single Teerthankar was a poor man's son! What is the reason? Is it necessary to be rich in order to be a Teerthankar? It is not so. Even poor men's sons have been Teerthankars but we have had no means of

measuring them. We only weigh in terms of gold; the greater the wealth, the greater the renunciation. This way renunciation becomes another form of wealth. It becomes an investment for beatitude. This then becomes another state, another symbol of wealth.

I was in Ahmedabad, two years ago. Several speakers took part in a general meeting. One who spoke before me said: "Shun greed if you wish to be liberated." When my turn came to speak, I said: "The worthy speaker who spoke just now, made a wonderful statement. He says: 'to attain liberation, we must give up greed.' He at the same time holds forth the temptation of liberation as he exhorts us to shun greed. If some poor avaricious man has heard him, he will be very ready to sacrifice one temptation for another. To covet beatitude is also avarice."

Life is very complicated and in this life-complex many inverse practices are rampant in the name of self-control, renunciation and liberation. I stand opposed to all these inverse practices. Life should be straight, clean, and lived in its entirety. It should not be broken up into bits and parts -- one thing within and another without. We should lead an integrated life -- what is within should also be without. We cannot change the internal self from without, though an external change can be brought about from within.

If wealth becomes meaningless to a person it will never occur to him to mention that he has renounced it, for the renunciation of that which holds no meaning, is meaningless. Every day we throw rubbish out of our houses but we do not go about informing all and sundry that we have renounced it! Rubbish cannot be renounced; it has to be thrown away. So if a man says he has thrown his fortune away, then it means that wealth as yet holds value for him, and he still looks upon wealth as wealth.

There was once a fakir who was a very poor man, but he never begged for alms nor asked anyone for help. He and his wife would cut wood in the forest and sell it in the market. In the evening they would buy just the bare necessities and give away the rest of their earnings to other needy folk. They never kept a penny aside but gave all away.

Once it so happened that it rained heavily for five successive days. They could not go to the jungle, so they had to go without food for all the five days On the sixth day, the sun came out. The old man and his wife made their way to the forest once again. As they were returning with their bundles of wood, the old man walking ahead and the old woman following him, the old man chanced to see the marks of hooves on the ground. On one side of the path lay an open bag from which some gold coins had spilled on the ground.

Then the old man thought as all men of self-restraint. They are always worried about other people's morals and are forever busy keeping tag on other people's activities; so much so that they even decide who will go to hell and what sort of punishment he will receive! Why does a moralist do this? He is doing nothing more than projecting what goes on within his own self.

The old man worried lest the old woman succumbed to temptation. He himself must have been tempted, or else this thought would never have come to him. He quickly went down on his knees and began to push the coins into a hole, and was still covering them with mud when the old woman came along. She asked him why he had stopped and what he was doing? Being a man of morals, the old man had taken a vow not to tell a lie.

All moralists act on principles, though the opposite of these principles is always present within them; or else, where is the need of taking these vows? You never vow to get past a door. You pass because that is the way to go out. A blind man however, may vow to do so. The blind always take vows; those with eyes find no reason to do so. When a man is apprehensive of his own self, he takes vows.

The old man had vowed he would not tell a lie... Against what and whom does a man take a vow -- against his own self; against his own lying mind. So when the old woman asked, he perforce had to tell the truth.

"It would be better if you do not ask," he told her. "Since you ask, I must tell the truth: There was a bag of gold coins lying on the way-side. So that you may not be tempted, I quickly covered it with mud."

The old woman laughed out loud. "Oh Lord in heaven! I thought this man was freed from the lust of gold! You were going your way, and how was your attention drawn towards this bag and how did the gold of the ashrafis catch your eye? You differentiate between mud and gold and I was under the illusion that you were free of desires. Seeing you thus pile mud on mud, I am filled with shame! What could these trees be saying? This man is binding mud with mud!"

Both these are people of self-control. The old man's restraint is what one should be wary of. The woman too, is a person of self-discipline -- the type that transforms life into truth. If gold appears as mud, there is no necessity of covering it, nor is there the necessity of running away from it; nor the need to proclaim its renunciation from house-tops.

The matter finishes, like a dry leaf that falls from the tree. Neither the tree is aware of its falling, nor the leaf itself; nor does the wind gets news of its falling -- quietly, in utter silence, it falls to the ground. If a green leaf is broken, the tree feels the pain and so does the leaf. It leaves behind a wound, for it has been wrenched away from the tree. The man who cultivates self-control, is one who plucks the green leaves that leave scars behind. These wounds then become painful.

I am in favour of that self-discipline that happens like the falling of a dry leaf. Certain things drop out from life, become meaningless, and life is transformed. "But how will they fall unless we fell them?" you might ask. If you remove them by force it will be like plucking green leaves. Therefore I say, do not pluck them. Try to understand them. Do not start to fight with evil; try to recognize it, try to know it.

For instance, if there is anger within, do not fight with it, know it, understand it. And when anger takes possession of you, shut yourself in a room and meditate on it. Look at anger -- where it is, what it is; where it has taken hold of your being, watch where all the flames of anger burn within the consciousness. You will be surprised -- the more you observe anger, the fainter it will become. The more conscious you become of anger, the sooner it will be destroyed. Then a moment will come when it will drop off from you, like a dry leaf! Then what remains within is peace, tranquillity.

Serenity is never obtained by subduing anger. When anger takes leave of you, serenity results. Remember: violence is not the opposite of non-violence. Non-violence is the absence of violence. In the same way, love is not the opposite of hate so that you could arrest hate and bring about love. Love results in the absence of hate. It is just as we burn a lamp in a dark night. As soon as the lamp is lighted, darkness vanishes. All other means of removing darkness are bound to fail. Darkness can only be removed by light. Violence can also not be removed by fighting with it, nor can anger and hatred be removed this way. But lamps can be lighted -- lamps of knowledge. When lamps of knowledge begin to burn, all darkness flees forever.

One small story, and we shall finish our talk for the day. It is said that once Darkness went before God. Placing her head on His feet, she began to cry. God asked. "What is the matter, what is bothering you?"

"I am very unhappy?" she said. "I am terribly scared of your Sun. Every morning, as soon as he gets up, he begins to chase me. By evening when I am completely exhausted, he somehow lets me alone. I hardly manage to rest the night when I find him standing at my door. Then again the chase starts. He has been after my life ever since time began. What have I done that he harasses me so?"

God sent for the Sun and questioned him: "Why you erase Darkness? What has she done?"

"Darkness?" asked the sun. "Who is Darkness? I have never met her. Where does she live? I have never set eyes on her, so how can I harass her? At least I should be acquainted with my foe! Please call her so that I may beg her forgiveness and clear the misunderstanding."

God could not persuade Darkness to come before the Sun.

This happened billions of years ago, they say. The problem remains still unsolved, for darkness is not the opposite of light but its absence.

Understand well the difference between "opposite" and "absence." If darkness is the opposite of light, we could throw a handful on a lamp and the light would go out. We cannot do that for the simple reason that, darkness is the absence, the non-presence, the non-being of light. It has no existence of its own. Light has its own existence. When light is not, what remains is darkness. Darkness cannot he removed. It cannot be dealt with, directly. If you want to bring in darkness, you will have to do something to light.

In exactly the same manner, all that is considered evil in life, I look upon as darkness be it greed, sex, anger. All that is bad in life, is full of darkness. Generally, we look upon one who fights this darkness as an ascetic, a man of temperance. I do not call him so. I consider the methods of such people as devices for insanity and hypocrisy; and neither a hypocrite nor a lunatic is in a desirable state of being.

Darkness is not to be fought with -- a lamp has to be lighted. In the presence of light, there is no darkness. Whatever is excellent in life, that alone is Truth. Its absence is neither the opposite nor the inverse of its presence. Its absence is its pure non-presence alone. Therefore a man of violence can cultivate non-violence but the violence remains within. A man may cultivate celibacy but sex will rage just as much within. Such self-control is deception and I am against it. I am in favour of that self-control, in which we do not subdue the evil, but awaken the good within. We do not remove darkness, but kindle a light within. such awakening transforms the man and takes him to the temple of Truth. He who awakens to the Truth, reaches this temple.

In the course of these three days, we talked about the journey to Truth. My words will not carry you, nor will the words of anyone else. Therefore my last request before we end this series of lectures: this journey

can only be undertaken if you set out by yourself. If the journey was possible through my words, it was an easy matter. Then everyone's journey would have long been over. We have heard Buddha and also Mahavir but mere listening has not helped anyone.

Those who think that by listening alone they can be transported to the realm of Truth are under an illusion. The road is to be traversed by each himself. No one can do anything for another, in the same way as I cannot breathe for you, or make love for you, or even walk for you, or die in your place. Then how can I attain Truth for you? No one can attain anything for another. Many a time when we hear a person talk on truth, we are so carried away that we feel we have reached. We feel we have already reached our destination! This is a dangerous illusion. May God forbid that anyone of you should feel this after hearing me.

Many people are deluded for they write to me: "We heard you and felt we have attained serenity." Mere listening is entertainment and cannot give serenity. By only listening, words are gained and not truth. Truth and tranquillity will only be obtained when you set out on the journey yourself.

Whatever I have said, was not for you to listen to only -- but to practise. If something in my talk appeals to you, use your discretion and take the first step. A thousand scriptures are nothing compared to a single step taken on one's own. Do not worry that the road is long, for the longest distance is gained only step by step.

Gandhiji used to like a song -- a wonderful song. He had it sung in his ashram every day. It's opening line is: "One step is enough for me. I do not long for the distant scene!" But he who takes the initial step, reaches the distant scene! No one can walk more than one step at a time -- be he great or small. We are all equal in this respect. Only one step is taken at one time, but all steps together complete a journey of thousands of miles.

A youth sat with a lantern on the outskirts of a village. He had to reach the distant mountain. The night was dark, and all he had to guide him was a hurricane lamp that barely lighted a distance of three feet. He calculated (some people are very clever at mathematics) the length of darkness up to the mountain to be ten miles, and the light of the lantern a distance of only three feet. So he divided ten miles by three feet -- and gave up!

Such massive darkness was impossible to overcome by so small a light. He sat down, waiting for the dawn. And then, an old man came along. He had a smaller lantern in his hand.

"Why are you sitting in this lonely place at this time of the night, son " he asked the boy.

"What else can I do? The night is dark and I have to reach those distant mountains. All I have is this lamp that hardly lights three feet ahead. How can I cover so much darkness with so small a light?"

"You foolish boy!" said the old man. "You do not have to cross all he ten miles at one time! Cross the first three feet with the light of the lamp and the lamp will light another three feet ahead. Then cross the next three feet and the lamp will light another three. The lamp will light your way as you proceed. You can traverse not only ten miles but ten thousand miles with the aid of this small lamp."

Step by step, darkness is overcome. One small step and life reaches far off scenes that are unseen by the eyes today; but one has to make a beginning. Then what seemed a mere web of words, becomes the truths of life that sound so melodious even as we hear them. Would that we reach there, so that we know how truly melodious they are.

You have heard me with such love and serenity during these last three days, for which I am grateful. Finally, I bow to the God within all. Accept my salutations.

Beware of Socialism

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Beware of Socialism

Chapter #1
Chapter title: I will say the truth

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I would like to begin my talk today with an anecdote.
In a great city, one day, the streets were crowded with tens of thousands of people. They were waiting with great expectation for the arrival of the king. A little later the royal procession came, and everybody in that huge crowd started talking admiringly about the king's celestial garments. But strangely enough, the king was completely naked; he had not a shred of clothes on him.

In all the crowd only one small child, who came perched on his father's shoulders, saw it, and he said to his father with amazement, "Everybody is talking about the king's clothes, but I see he is completely naked." His father said, "Keep quiet, you fool. We will be in great trouble if someone heard what you said." And the father hurriedly made his way out of the crowd.

The king was naked. and the people were praising his garments. What was the matter?

A few months earlier a clever man had come to the court and offered to bring the garments of The gods for the king. He said to him, "Although you have conquered the world, yet you don't have the clothes of the gods. I can make them available to you." The king's greed was aroused. He had everything, but he did not have the gods' clothes. He had not seen them; he had not even heard of them. The man said. "You don't worry. It will cost you a little, but I will bring them for you." He asked for six months' time.

The man was locked in a house in the palace, and armed guards were placed all around him. The man, from time to time, asked for large sums of money. And in the course of six months he was paid many millions of rupees from the treasury. But as he was imprisoned in the palace and so could not escape with the money, the king was undisturbed.

After six months the man returned to the court with the godly clothes in a costly box. Many kings had been invited to the court to witness the great event. The man opened the box and said to the king, "Please give me your turban." He put the king's turban in the box, took out another one, and proceeded to place it on the head of the king. But his hands were empty, and the king saw it well. The man said to the king, "Do you see the turban?" And then he said in a whisper, "When I was leaving for your court, the gods told me that only those who are legitimate sons of their fathers will be able to see these celestial clothes." His hands were empty, but immediately the king started "seeing" the turban. And he said, "Never have I seen such a gorgeous turban."

So one by one, all the king's clothes were taken away and put in the box. and the king put on the clothes that were not there at all. He was gradually disrobed. And when it came to the last piece the king was very disturbed. But the man said, "It is no use worrying now. The journey of untruth, once begun, has to be completed. There is no way out. And what will the people say?" And then he openly announced to the court that these clothes would be visible only to those who were truly their fathers' sons. And the king was deprived of the last article of his clothing. But now everybody in the court "saw" the heavenly garments, which were not there at all. Each one of the courtiers thought that when the clothes were visible to all others, they must be there. He also felt, to his shame, that he was the only one in the gathering who was unable to see the clothes, so his parentage was in doubt; but it was wise to keep it to himself.

All this had happened inside the palace.

Then the man said,"Your Highness, the gods also said that as this was the first time that divine clothes were being sent to the earth, it is necessary that they be celebrated by being taken out in a procession. Your chariot is ready. Let us go out." The king was worried once again. But the man said promptly, "Don't worry at all. The drummers will be going at the head of your procession announcing that the gods' clothes will be visible only to those who are truly born of their fathers. So everyone will see them, you need not worry."

The king mounted the chariot, and the procession began. Everybody in the crowd in the streets saw that the king was naked, but no one had the guts to say it. Only a small child had said so, and for this he was scolded by his father. His father had said, "Keep quiet, you fool, you are simply inexperienced in the ways of the world. When you will be a grownup, you will begin to see the clothes. Let us go home, because we will be in trouble if someone heard what you said."

Why do I begin my talk on socialism with this anecdote? What is the point?

In the name of socialism today a great uproar is being raised all over the world. In this huge crowd, shouting hurray to socialism, my position is like that of the little child who exclaimed, "Father, the king is stark naked; there are no clothes on his body." I feel it is time somebody said it.

Human nature is such that it accepts a well-published lie as truth. A lie repeated again and again begins to look like truth. And truth said for the first time does not look like truth. For the last hundred years a systematic myth has been created around socialism. And its constant propaganda and slogan-mongering have made socialists of those who are not socialists at all. Even those who do not accept it in their hearts have begun to sing hymns of praise to socialism. And no one seems to have the courage to speak against it. I am an inexperienced man in the world of the experienced, and, therefore, I am going to speak out against socialism.

The history of mankind says that it is not necessary that what the large crowd, the masses, accept should be the truth. The crowd has always accepted great lies, and lived with them. Now a new lie, in the name of socialism, has captured the minds of men. So it is essential to understand its full implications.

The first thing to understand is that socialism today stands as an enemy, in opposition to capitalism. But whatever socialism may be, it is the child of capitalism. Capitalism arose out of the system of feudalism. And if capitalism is allowed to develop fully, it will lead to socialism. And socialism, allowed to run its full course, will turn into communism. And in the same way communism can lead to anarchism. But the basic condition is that these systems should be allowed to evolve fully, completely. But a child can be forced prematurely out of its mother's womb, and the mother may feel tempted to have a child sooner than later. An impatient mother may want to have the child in five months, instead of nine; she will escape four months of labor and see her child earlier. But such a child will be a dead child, not a living one. And even if the child survives, it will be worse than dead.

The socialism that was born in Russia is such a premature child. Russia was not a capitalist country, so socialism was forced on it much before its time. Socialism was born, but it was born dead. That is why ten million people, all poor people, the very people for whom socialism was ushered in, had to be killed mercilessly. Perhaps in the history of mankind no other country has resorted to such colossal killings as the two socialist countries, Russia and China, have done. And the irony is that the people who were slaughtered were those for whom socialism was brought in. Russia never had ten million capitalists. Ten million capitalists don't exist even in America today. Yet ten millions were butchered in Russia, that we know. And they were those for whom socialism came into being.

But killing becomes easy when killing is done "in your own interest". When somebody kills in your name you are disarmed, you cannot even defend yourself.

And even after murdering ten millions of their men and women and children, Russia remains a poor country. Even today Russia is not a rich country. Its socialism is anemic and sick; it is lifeless. And that's why Russia, for the last few years, has been reverting to the capitalist way. The mistake they made is being corrected by a return to capitalist measures. The basic conflict of Mao Tse-tung with Russia is just this: that Russia is increasingly turning to capitalism.

Experiences of the past fifty years have made Russia realize that socialism was a hasty step on their part, because they have not created capital, created wealth. Remember, if capitalism is developed properly, socialism will be its natural outcome -- in a pregnancy of nine months the child comes out of its mother's womb naturally and silently. So, talk of socialism when capitalism has not yet grown to its full height, is suicidal.

I am myself a socialist, so it will surprise you when I ask you to beware of socialism. I also want the

child of socialism to come to India, but on one condition -- that it completes its full nine months in the mother's womb. This country has not achieved capitalism as yet. So talk of socialism here at this moment is as dangerous... as dangerous as it proved in Russia, and is going to be proved in China. China is out to kill millions, and yet socialism will not come there, because nothing in life happens before its time. The law of life does not permit haste. This country has yet to develop its capitalist system.

It is necessary to understand what capitalism means. Today the word "capitalism" comes to our minds as a four-letter word. It is now a much maligned word. We rush to condemn capitalism without knowing what good it has done to human society, and that it is the instrument that will lead human society to socialism. If all men are ever going to achieve equality, if they all are ever going to be free of poverty and attain to affluence, then a hundred percent credit for it will go to capitalism.

It is, however, essential that we understand a few things about capitalism very clearly. First, capitalism is a system that creates capital, creates wealth. Before capitalism, no other system in the world had produced capital. By capital I do not mean natural resources -- it is that tangible wealth which is man's own creation. If man had not created it, it would not have come on its own from the earth or the skies. Wealth means solid wealth, accumulated capital, which today is the source of all investment, all production. The wealth in the present world is created wealth. And it does not include that natural wealth which is available from land and sea, from mine and forest, from stream and waterfall, or from anywhere else. During the last hundred and fifty years, capitalism brought into being a real wealth-producing system.

All the social systems that preceded capitalism were predatory systems -- systems wholly based on plunder and loot. Whether it was Genghis or Tamburlaine or any feudal lords of the world, they all had plundered their people and filled their coffers with the wealth of looting. But the wealth in the capitalist system is different: capitalism created its own wealth.

Without giving thought to it, we are accustomed to equating capitalism with the feudal system. We think that capitalism has also exploited others' wealth. This is not so. Capitalism has really created capital; it has really produced wealth, lots of wealth.

When wealth is created, then, and only then its equitable distribution is possible. Without creating wealth, what are we going to distribute? Today, Indira Gandhi and her foolish friends think that socialism can be established in India, and that wealth can be distributed. It means that they are thinking of distributing wealth without having it. Today, the country has no wealth. If we embark on distribution, we can only distribute poverty, not wealth. There is no wealth and poverty we have in abundance. And it is already widely distributed.

Distribution is necessary, but before distribution we have to have wealth. Production comes first; distribution follows it. Capitalism produces wealth and socialism distributes it. If there is no capitalism, and so no wealth, then socialism can distribute only poverty and misery. If our country decides to go socialist, it means that we decide to remain poor, and poor forever. It cannot be anything else, because we don't have the instruments that produce wealth.

The second thing to understand is that all the people of the world have not contributed to the creation of wealth. Wealth today is the handiwork of a handful of people, a few individuals. It has not been created by the masses. Only a Rockefeller, only a Morgan, a Rothschild, a Tata, a Birla, a Sahu creates capital, not everybody. If we remove ten names from America, America would be as poor as we are. Without them, America could not have achieved its present affluence.

I have heard that once Henry Ford went to London. At the airport he walked up to the inquiry office and asked for a cheap hotel. The clerk at the inquiry booth recognized him, and he said, "I have seen your photographs in the newspapers; it seems you are Henry Ford. Why do you ask for a cheap hotel? When your sons and daughters come here, they ask for the most expensive hotels." Ford replied, "My sons are the sons of Henry Ford, sons of a very rich man, while I am the son of a poor man. I have made wealth myself. I am not the son of a Ford who produced wealth. So let me find a cheap hotel."

Whatever wealth America possesses today is the creation of a handful of inventive geniuses and a few others who knew the art of producing wealth. Why didn't the whole world produce wealth? Why does not India produce it today? It is still so poor. India has the oldest culture, yet we could not produce wealth. We failed to develop the art of creating capital, because as a people we have been against wealth, anti-wealth. That is why our genius could not take the road to prosperity and affluence. Whatever intelligence and talent we had, we channelized it in the direction of sannyas, renunciation. The man who could have been a Ford became a Shankaracharya. The man who could have been a Rockefeller became Gautam the Buddha. So we produced great sannyasins; we produced Buddha, Shankara, Nagarjuna, Mahavira. But we failed to produce

able capitalists -- those skilled in creating wealth. Because of our opposition to riches, we could not direct our talent that way.

A traveler, Count Keyserling, after his visit to India, wrote in his diary a small sentence: "India is a rich country where poor people live." I was a little amazed to read it. And I thought Keyserling was simply crazy. If India was a rich country, how could its people be poor? And if its people were poor, how could it be called a rich country? But then I understood his joke. A paradox -- and yet how true! India has the potential, the talent to become rich, but it is essential that the country's talent and will flow in that direction in an organized manner. Then only riches are produced.

Please do not remain under the illusion that capital is produced by labor, by the toil of the laborer. The laborer, the worker, is not the creator of wealth. The primitive people all over have been toiling for ages, and yet they could not produce any wealth. The poor of Africa have been toiling hard, and yet Africa is steeped in poverty. The poor of Asia also have been toiling, but are as poor as any. If labor could produce wealth, the whole world would have been rolling in wealth. The producer of wealth is someone else. He is the entrepreneur -- the creative talent behind capitalism. Capitalism gave opportunity to such talent to produce, organize and manage wealth. Capitalism is organized production on a mass scale.

The great change which capitalism made was that it substituted manual labor with machines. Because man's labor cannot produce wealth. However hard his hands toil, they cannot produce enough even to fill his stomach.

In the time of Buddha, the entire population of India was twenty millions. And this population could not have been bigger than this, because nine out of ten children had to die for lack of food, medicines and housing. There was no way to save them. But during the last hundred and fifty years, a tremendous thing happened; it is called the population-explosion. Today there are three and a half billion people on our planet. Three and a half billion people are alive today, only because of capitalism. Without it they would have perished. It was unthinkable in the times before capitalism that this planet could maintain such a huge population. What did capitalism do?

First, it replaced man with the machine; it introduced technology. It freed man from labor and engaged the machine. This in its turn had two results. The capacity of the machine is limitless; man's capacity is very limited. What one machine can do in a day will need tens of thousands of men, even millions, to do with their hands. It is because of the machine that the phenomenon of mass production was possible. With the machine began the enormous stockpiling of wealth in the world.

And secondly, with the advent of the machine man became free -- free from slavery. The end of serfdom. liquidation of slavery, was another gift of capitalism to mankind. Had not the machine come into being slavery would never have ended. It was impossible to banish serfdom and slavery without the machine. Without the machine man would have had to remain in bondage because then he was bound to be forced to work, whipped to work hard. For without force it is not possible to make a man work hard. Only with the coming of the machine could slavery be liquidated.

Today man is free: he is not a slave.

But socialism has been spreading another illusion, another lie. It has given currency to a false notion that it is labor, it is the worker, who creates capital and wealth. It is not really so. Already labor plays a secondary part, a very small, insignificant part in the production of wealth. And sooner or later the worker is going to become superfluous. Then the machine will have replaced him entirely. Within fifty years there will be no man known as a laborer on this earth. And it will be good. It is degrading for a man to do a job which a machine can do. So the worker will be useless. Gradually the worker has been ceasing to be a part of the productive system. And in fifty years he will become wholly useless. He will not be needed at all because labor is a non-essential part of production.

The essential part of production is the productive mind. But socialists have given currency to an illusion that wealth has been produced by muscles, brawn, and that labor is the kingpin of the productive machine. If this insistent lie wins, and brawn dominates the brain, then mind will disappear, and brawn will return to the very time, thousands of years before, when poverty and starvation stalked the earth.

The entire wealth of the world has been the invention of the mind. Mind has created all wealth. And remember, not all the people have contributed to its production. All the people have not even worked for it. One Einstein discovers a law, and the whole of mankind profits from it. One Ford creates wealth, and it becomes distributed among all. But it is being said that the capitalist exploits the wealth of the people. There could be no greater lie than this. The wealth that does not exist, how can it be exploited. Only that wealth call be exploited which exists some where. How can a non-existing wealth be exploited?

Capitalism does not exploit; it creates wealth. But once wealth is created, it begins to show, and becomes the object of envy for thousands. The hold of socialism is not because it believes in equality between man and man. It is not true that every man thinks the other as his equal. The basic cause of its hold is the innate jealousy of man. He is jealous of those who have succeeded, who have prospered, who have sought and found a place in life. A major part of mankind has always lived in inertia; they have never produced wealth or power or knowledge. But they have certainly become conscious. They have come to see that some people have intelligence and knowledge and wealth. They have something. And for sure, the jealousy of the masses, of millions of masses, can be aroused and whetted. The revolution that took place in Russia was the result of jealousy. So was the Chinese revolution. And the talk of socialism in India also stems from this very source. Jealousy is behind them all. But remember, we cannot transform a society through jealousy. And also remember, the transformation that comes through jealousy can never be fruitful, nor can it bring peace, well-being and happiness to society. It can't do any good. It is also good to remember that through jealousy we can destroy a system, but cannot create a new order. Jealousy has never been a creative force; it can unmake, it can destroy, but it cannot make -- jealousy cannot even think of it.

I have heard that a man died. Before he died he called all his sons to his deathbed and asked them for a promise. They were asked to fulfill a last wish of their dying father. His elder sons were wise about the ways of their father, so they kept their distance. But the youngest did not know his father well, and he went to him. The father said to him in a whisper,"You are my only true son, and I entrust you with a responsibility. After I am dead, cut my body into pieces and throw them at the houses of the neighbors." When the son asked, "What do you mean?~" the dying man said, "When my soul will be on its way to heaven, I will have great peace of mind to see my neighbors being driven to jail. My heart will be well-satiated. All my life I desired to send them to prison. One neighbor has a big house, while mine is so small. The other has beautiful horses, and I have none. They have this thing and that thing, while I have nothing. The least I can do is this: after my death my corpse should be sliced into pieces and thrown on their rooftops."

This man lives in jealousy. You can, for sure, have a big house, but not through jealousy. It happens through creativity. Yes, Jealousy can reduce a big house into a small one, hut it cannot turn the small house into a big house. Jealousy has no creative power, it is the companion of death. not of life.

Jealousy is at the root of the influence that socialism has in the world. Jealousy is its very foundation. What is interesting is that this jealousy does not afflict the really poor people as much as it does those who are midway between the poor and the rich -- the political leaders. And remember, the harm their jealousy will do to the rich is not that big. Ultimately it will be the poor who will suffer the most. Because the wealth that the rich ones are creating is ultimately going to pass into the hands of the poor; it is already reaching them, it is bound to reach them. There is no way to stop this process.

Once I was traveling by train to Delhi. A gentleman was with me in the same compartment. On our way we came across a big building, and around it were a few huts. The gentleman, pointing the big house out to me, said, "Do you see that large mansion, how it has become so big? It has done so at their cost, at the cost of those huts. It is responsible for their miserable state!" I said to him, "You see it the wrong way. You remove the big house from their midst, and see what happens. The small ones will not become big with the removal of the big building; rather, they will just disappear. It is because of the construction of that large building that the huts have come into being; it is as it should be. The small ones owe their existence to the large house. No house can be built alone. When a large house is constructed, ten small ones come up in its wake. After all, who is going to work for the construction of the big house? And if you pull it down, all others will soon disappear."

In the past, if ten babies were born, nine of them had to die. Capitalism has saved those nine from death. As a result, there has been phenomenal growth in the population of the poor, who have to live in small houses, in hovels. It is a painful thing that they live in miserable conditions. But the problem of providing them with good houses will not be solved by pulling down the big ones.

I say that if the big ones are destroyed, the small ones will also perish. They have come in the wake of the big ones. In a way, the nine surviving children, who used to die in the past, owe their lives to the big houses. It is because of capitalism that the worker gets employment and wages and houses to live in. That worker will die if you expropriate capital and distribute it.

Our efforts should be to raise the workers to the height of the capitalists. On the contrary, we are trying to pull down the latter to the level of workers. We have to strive to turn the small houses into big houses. And to do so we will have to construct bigger and still bigger houses. Then alone we can attain to socialism,

and not otherwise.

But very often false reasoning comes in our way. This is happening in communist China. They think that by destroying the big houses, they will raise the height of the small ones. This is not possible. Surely the big house will go, but that will not help the poor. If the poor people, with small houses, could build big houses, they would have done it a long time back. No, with the destruction of the rich, the poor will return to their old inertia, their habitual lethargy.

Before being removed from his high office in Russia, Khrushchev had made a very significant statement which is worth considering. He said that the greatest problem that his country was facing was that no one was wiling to work, that the youth of Russia was not at all interested in doing anything. It is strange that the workers of Russia, the young men of that socialist country, are not willing to work. They are lapsing into lethargy and laziness. Stalin had forced them to work, and so the way he was treated after his death is understandable. His dead body was removed from he grave in Red Square facing the Kremlin, where he used to acknowledge the salutes of his people for decades. As long as he was alive, he tyranized Russia like a monster and indulged in mass killing. Force and fear of death had made the people work. But as soon as that fear was removed, people lapsed into inaction.

Capitalism, on the other hand, introduced the factor of incentive in production -- the incentive to work, to produce. Productive work became very attractive. This attraction, this incentive to work, will go if capitalism goes. This is what has happened in Russia.

But there is a way out of this dilemma. If capitalism is allowed its full growth, and socialism stems from capitalism very naturally, then incentive will remain. And it seems to me this is possible. It will be possible in America. How paradoxical it is, but it is true nonetheless, that in the course of the next fifty years America will increasingly move toward socialism and Russia will move toward capitalism. Without knowing and without a bloody revolution America is turning socialist every day. Why? Because when there is abundant wealth, too much wealth, private ownership of propertY becomes meaningless. Private ownership will be useless only when there is an abundance of wealth, much more than is needed. If we go to a village today, we will find that there is no private ownership of water, because in the village there is plenty of water for a small number of inhabitants. But if there is a shortage of water tomorrow, and the number of inhabitants goes up, personal ownership of water will come in. Now air is free for all. But if tomorrow there is a shortage of air, shortage of oxygen, and the number of people increases, then clever and resourceful people will store oxygen in tanks and lock them up in their houses. Private ownership will have started. Private ownership of wealth will last as long as there is scarcity of wealth and excess of population. There is only one logical and natural way of ending private ownership, and it is that wealth becomes as abundant as air and water.

And it is possible. Even today, one who is considered poor in America, is a rich man according to Russian standards. The rich man of Russia is way behind the poor man of America. But it is not accidental. And it is a matter of serious consideration that even after fifty years of socialism Russia remains a poor country. For the last ten years. Russia has not even been producing enough food for its people. It is not only India which has to import food from outside, even Russia has been buying its food from the capitalist countries. Where is socialism if socialist bellies have to be filled with capitalist food?

Lethargy and sloth have gripped Russia once again capitalism provides incentive to work, to produce. If that incentive is removed, then force is the only alternative. Then you have to make the people work at gunpoint. But a social order maintained by force cannot be lasting.

I have heard an anecdote about Khrushchev.

Khrushchev was addressing a party meeting and vehemently criticizing Stalin. Somebody from the rear of the gathering said, "Sir, when Stalin was committing these crimes, murdering millions, deporting tens of thousands to concentration camps in Siberia, giving the whole of Russia a bloodbath, you were with him. Why did not you protest then?" Khrushchev became silent for a full minute, then he said: "Will the gentleman who asked this question kindly send me his name and address?" But the man did not rise in his seat again. Then Khrushchev said, "You please rise and just show your face." Yet nobody stood up. Khrushchev then said, "I remained quiet for the very reason which forces you to be quiet right now. To remain alive I had to keep quiet."

In capitalism, wealth is produced in a very natural manner. Capitalism does not use a stick, a gun, or force of any kind. It provides incentive to work, to produce. Every person has a small world of his own, and his own motivation, his drive. If my wife is sick, I can work through the night for her sake, but if I am told that humanity is on its sickbed, it will go over my head. Humanity is such a distant thing that I fail to relate

with it. I remain completely unaffected. To educate my child I can do anything. I can toil under the midday sun. But if you tell me that we have to educate all mankind, it does not inspire and stir me at all. It seems so unreal. I can very well understand and appreciate if you suggest that I should have a house of my own with a beautiful garden in the front, but tell me to work for the prosperity and well-being of the nation, to turn it into a great garden, and the thing gets lost in smoke.

The circle of man's consciousness is very small; it is like an earthen lamp shedding its light on a limited area of five square feet around itself. Such is man's consciousness; its scope is very limited. The family is that small circle of man's consciousness. He has largely been confined to his family so far, and he has not yet grown enough to go beyond its limit. As he tries to raise his sights beyond the family -- society, nation and humanity are the beyonds -- he begins to lose his interest, his incentive, his drive. Society, nation and humanity -- these are such vast spaces that they do not mean a thing to him, they do not affect his consciousness. They simply don't inspire him.

Capitalism launched a drive for production of wealth on this very basis -- on the basis of man's limited interests, individual incentives. It made him work and earn for himself and his family. And the drive succeeded immensely. Capitalism created both knowledge and wealth. The knowledge we gained in the hundred and fifty years of capitalism equals the knowledge of the world gained over a period of eighteen hundred years after Christ. And again, mankind has gained as much knowledge in the last fifteen years as it had gained in the first hundred and fifty years of capitalism. And the amount of knowledge gained in the last five years again equals the previous gains. What the old world had taken eighteen hundred years to achieve, the world of capitalism has done in just five years. A miracle indeed!

And still we go on condemning capitalism without realizing what it has done for us. It has prepared the way for every man and woman to participate in the production of wealth. It has created that space where wealth will rain like water. It has laid the groundwork for the coming of immense affluence, for an abundance of wealth. And the day we have that abundance of wealth the child of capitalism will be born. That will be true socialism.

What do I mean when I warn you against socialism? I ask you to let the time of pregnancy be complete. Capitalism is that time of pregnancy -- let it complete nine months. Even Marx had not imagined that capitalism would first be liquidated in Russia, because Russia was not capitalist. Marx had not dreamed that China would turn communist, because that country was then terribly backward and poor. Marx had thought that capitalism would break down first in America or Germany. But it broke down in Russia and China. And now the effort in India is to liquidate it. These are all poor and backward countries without any capital, without any assets. But they have one thing in abundance: they have large masses of the poor. And the envy of the masses can be easily aroused.

Marx's thinking was very scientific. He rightly said that capitalism would be abolished in the most developed countries, where it would have attained its full growth. Because when wealth is abundant, private property becomes meaningless. Marx did not know that revolutions would be made, not on the measure of capitalistic development and affluence, but by exciting the jealousy of the pool. The countries that became socialist are all very poor countries. Socialism should have first come to America, but it did not. In a way, socialism is entering America, but very silently. Whatever is significant in life comes very silently; it does not come with drums and trumpets. No one knows when a seed bursts into a sprout; no announcement is made when the sun rises. Whatever is meaningful in life walks on silent feet. and one comes to know of its coming only after it has already come. What comes with drums and trumpets, know it is trying to come before its time.

Socialism wants to come drumming and shouting, and without knowing that it cannot come until capitalism is completed. What will happen in India if we destroy its nascent, developing capitalistic system, and embark on distributing its scanty wealth? This will, of course, gratify the poor man's jealousy, but he does not know that this will also bring still more poverty and misery for him.

The system of capital-building in India today needs every cooperation. Indeed, it is the right time for India to take a decision and resolve that in fifty years' time we will create capitalism and become capitalist. Then socialism will come; it is then bound to come -- and it will come of itself. It will not need an Indira or anyone else to help it come. It will come on its own, like capitalism. Did anyone bring in capitalism? No, capitalism came by itself when the feudal system reached its peak. Socialism will come the same way. But patience is needed, patience is essential. And we seem to have no patience at all. And impatience will cause us so much harm that it cannot be calculated. And will it be any use to be wiser after the event?

I have heard... Once a socialist visited the USA's Rothschild and said, "You have grabbed the wealth of

the nation. If you redistribute it, the country will become rich." Rothschild heard him patiently, then took out a piece of paper, made some calculations, handed him five cents and said, "Here is your share. You take it. And whoever else will come to me I will give him his share. If I were to distribute my entire wealth, each person in the country would get five cents. I am prepared to distribute, and I will not refuse anyone who comes for his share. But do you think socialism will come if everyone gets five cents?"

Rothschild had at least five cents to give. Birla, Tata and Sahu of India will not be able to give even one cent. We do not have capitalists as such, because capitalism here is in its embryonic stage. Bombay is a little well-off, but Bombay is not India. The whole of India is poor. Her living conditions today are like those of Europe before the industrial revolution. We have not even had our industrial revolution, and we are dreaming about socialism. First, let the industrial revolution come. First, let the whole country be covered with industries and industries. Let the whole country be engaged in producing wealth; let there be millions of big and small Tatas and Birlas, and kt the whole country be filled with wealth. And when there is abundant wealth here, no Tata, no Birla can stop the distribution of that wealth.

My understanding of the problem is this: It is only the Tatas and Birlas who can produce that enormous wealth which is needed for distribution. Distribution cannot happen otherwise.

If I warn you against socialism, it does not mean that I am the enemy of socialism. In fact, the socialists of the day are its enemies, for they do not know what they are doing. They are setting on fire the very house they live in. They will be burned, and with them the whole country will be burned.

India's poverty is very chronic. So think well before you take a step in this direction. Let not the capital-forming process in this country break down. In fact, it is already weakening, but we do not see it. It seems we have decided not to see anything with open eyes. The government is making a mess of everything it undertakes to do. For every one *rupee* invested in the private sector of industries, we have invested two in the public sector. But all the public undertakings are running at a loss. Yet the government says that all the industries should be nationalized.

It is important to see and understand what is hiding behind the facade of socialism. We talk of socialism, when in reality it is *state-ism* that comes. In the name of socialism, state capitalism is enthroned. It is nothing but state capitalism. Socialism means that the society should own wealth; that is, wealth should be in the hands of the society. Does this really happen in socialist countries? The contrary happens. From the hands of the society, wealth passes into the hands of the state. Where we had innumerable capitalists, now there is only one -- the state. And we know how inefficient the state is. Even the petty shopkeeper in a village is not as inefficient as the state. The inefficiency of the state is appalling. Even the petty grocer, even the peddler in the street, is more intelligent than the state. And we think of entrusting the entire wealth of the country and all its means of production to this state. One wonders if India has decided to commit *hara-kiri*!

It will be dangerous. Men who hold power are already mad -- mad with power. They now want to take over the power of wealth as well. They cannot tolerate that wealth should remain in the hands of others. In fact, power-drunk people all over the world are anxious to grab economic power for themselves. Then they will have total power, absolute power in their hands. Political power plus economic power makes for what is called totalitarianism. Political power alone was enough to turn their heads; if economic power also passes into their hands, they will become dictators. And then nothing can be done to remove them . After all, nothing could be done to remove Stalin and Hitler from power.

Do you know that Hitler was a socialist? The name of his party was the National Socialist Party. He was also a socialist. Now Mao cannot be removed from power.

And also remember, governments in the world already hold enormous power, political power. If *economic* power also passes into their hands, the individual will become quite impotent. The whole nation will become impotent. Then the individual is left with no power, nothing. You may not be aware that individual freedom, freedom of thought, can only exist if there is political freedom, if there is economic freedom. If *economic* and political power are in the hands of a single group, then the individual is deprived of his freedom of thought. There is no freedom of thought in Russia. There is no freedom of thought in China. Tomorrow it may not be here in India either.

But these things happen step by step -- gradually -- and take people unawares. Take away a man's property and you destroy ninety percent of his personality. With the loss of property, he is ninety percent dead. With the loss of property his capacity to think withers away, because his capacity to be an individual, to be himself, has withered away. The individual will die if the state has absolute power. Currently, the greatest problem facing the whole world, and even this country, is how to save the individual. The state is

out to grab everything, but it grabs with cunning. There is a method in its madness. It grabs power in the name of the people themselves. It says this iS being done in their interest; it is in their interest that wealth and means of production are being taken over. So the politicians not only usurp power, they also win the applause of the people, the very people who are being dispossessed. The people who applaud them do not know that they are applauding their hangmen, who are tighening the noose around their necks. Soon they will be hanged.

Once property and the means of production pass into the hands of the state, that state becomes absolute, despotic. And in the same measure the individual becomes helpless and impotent before it. The individual becomes faceless, even soulless. For the last fifty years a small group of fifty persons is ruling Russia. Power has constantly remained in the hands of this group; it is not allowed to go elsewhere. Whether Stalin dies or Khrushchev comes in; whether Kosygin, Breshnev or whosoever is there, this caucus of fifty, tightly entrenched in power, has been keeping Russia under its jackboot. This group has been the Frankenstein of Russia. No opposition is possible, no dissent is possible. Before a man thinks of dissenting, his tongue may be cut; before he thinks of opposing, he himself may disappear from the world. What can the individual do if the entire power is in the hands of the state?

So remember, the power of the state has to be increasingly reduced; in no case should it increase. For, ultimately, we need a society in which the state will be just a functional unit, nothing more. I don't think a food minister of a country should have much importance. How is he important? The family cook has a place in the family -- the same place a food minister has in relation to the country. He is a big cook. If he serves us good food, he should be praised sometimes, but only as much as a cook is praised. Sometimes you may tip him, but only in the way you tip a cook. But the present food minister is not a cook, he is a man of power. He has much power. But he is aware that his power lacks something. It lacks something because people have personal, private property. And private property can rebel. Private property can dissent, resist and fight. The man of property can think, and think freely. The man in power wants to deprive him of it.

The politician is very ambitious. He wants to have all the power in his hands. But when the state usurps both political and economic power, revolution becomes impossible; then there is no way to rebel and revolt. How strange it is that Russia had a revolution, and today Soviet Russia is the one country where revolution is impossible. It is unthinkable to stage another revolution there because the state has at its disposal enormous and unheard of means to suppress its people, to regiment and to control them. Walls have ears, and the tentacles of the state are spread all over. The husband is afraid of his wife. While talking to her he thinks twice if he should tell her what he wants to say, because, who knows? -- she might be a secret agent. The father cannot talk to his son freely because to talk freely is dangerous. Maybe the son belongs to the young communist league, and he may pass the information on to the authorities. Every son is taught it is the nation that matters, not the father or the mother. The husband and the wife are not important. What is important is the society, the state.

Socialism is spreading a very illusory idea that the individual has no value, when in reality, the individual, and *only* the individual, has value. He is the highest value indeed! What is the value of society? What is society but an empty word, an abstraction. The individual is real; the individual is concrete. Society is merely a collection of individuals, a conglomeration. But in the great din and bustle of socialism, that which is has no value and that which is not has become valuable. That is why the individual can be sacrificed at the altar of the society. In fact, the individual has forever been sacrificed for gods that do not exist. A god, a goddess, a sacrificial ritual -- anything is good enough to sacrifice him for.

The latest god is the society. And behind the society stands its real god -- the state. The individual can be sacrificed for this super-god. You can massacre the individual because he has no value, he is nothing. It is the group, to the society, that is valuable. But where is the thing called society? I have never come across it. I have searched for it here, there and everywhere. But everywhere I have met the individual and not the society. Wherever you go, you will find the individual. Only the individual is. And he is the ultimate value. And it is dangerous to destroy this value.

Someday socialism will come; it is certain. But it will come, not to finish the individual, but to fulfill him. Beware of the socialism that comes to wipe out the individual. It is not socialism, it is pure and simple murder of the individual.

Behind socialism is the state -- behind socialism is the power-hungry politician. They are afraid of decentralized power, and so they want to have all the power for themselves.

And the last thing that I'd like to say today is that never has the state had as much power as it has now. And it is so because of the tremendous development in technology.

Recently a friend sent me a picture. I was shocked to see that picture; I could not sleep the whole night. I was much worried. But I wonder if any concern was felt about it in the rest of the world. News about it was printed in newspapers everywhere. A scientist opened the skull of a horse, inserted an electrode into it and then closed the skull. And the horse does not know a thing about it. Now signals can be sent to this horse by radio from places thousands of miles away, and the horse will follow the signals; it will do what it is told to do. The horse will feel that the signals are coming from his own mind. If the scientist, sitting in his laboratory thousands of miles away, signals the horse to lift his leg, the horse will do his bidding. If he is asked to dance, he will dance. The friend sent me the picture of that horse, and he said, "What a great invention!" I sent it back, saying, "It is most unfortunate." Why did I say so? Because sooner or later, the state is going to place this electrode in the brain of man, and he will not know of it. Then rebellion will be impossible.

A chemical revolution is taking place. Such drugs have been discovered that will make it impossible for any revolution to happen. It has been found that a rebel has certain elements, certain chemicals in his system which the non-rebel, the conformist, lacks. And a search iS going on to find out such drugs as LSD, mescaline and other, to finish the rebel in man. Someday, it is just possible a few drops of chemicals will be secretly mixed with the water of your city's reservoir -- from which the whole population gets its water supply -- and without their knowing, they will lose their rebellious spirit, their power to say "No". It is exceedingly dangerous to allow the state to take over absolute power, because it has at its disposal such superior technology that it can wipe out the individual completely

New techniques of brainwashing have been developed and perfected which can erase man's memory. If a man is kept in solitary confinement for six months, his memory can be wiped out with the help of electric shocks, drugs, brainwashing methods and the rest. If he was a no-sayer, a non-conformist, a rebel, he will forget it all; he will even forget who he was. If he had an ideology, his ideology will be gone. He will fail to say who he was and what his ideology was. He will be like a small child and will have to learn his alphabet once again. He will have to begin from the beginning.

If science is going to put so much power in the hands of the state, and then economic power is *also* taken over by the same agency, it means that we are preparing our own funeral.

The politician does not deserve power. The politician is not worth the salt. The truth is that throughout history he has failed to prove his worthiness; he has only shown his unworthiness, utter unworthiness. In fact, the power of the politician should be taken away; there is no need whatsoever to add to it.

The politician also knows that if he says that all power, all property, should belong to the state, people will say no to it. Therefore he wears a different mask and says that all power, all property, should belong to the society. But the society is an abstraction, and so the state appropriates everything in the name of the society. Whatever, today, goes on in the name of socialism is really state capitalism. And I hold that private capitalism is far superior to state capitalism. Why?

Private capitalism is superior because the individual in private capitalism is free. It is superior because every individual has the incentive to produce wealth. It is superior because power is distributed and decentralized. And it is superior because if someday wealth is produced in abundance, socialism will come by itself. Not that it will be forced to come, it will come by itself. It will come, not be made to come. Forced socialism will be dangerous. Let it come on its own. But how will it come?

It will come just like a seed blooms into a flower. It will come naturally and by itself, not forced to come by the gardener. If the gardener uses any force, there is every possibility that the seed itself will disintegrate and disappear. And the flower will remain a distant cry. But then, the question remains: What should be the role of the gardener?

The gardener should prepare the soil, sow the seed, water it, care for it, and protect it from its enemies. Then the seed will sprout, the plant will grow and bear flower and fruit and the rest of it. In the same way, the seed of capitalism has to be cared for, if socialism has to come.

Many people find contradictions in what I say. But what I say is so simple, so clear. I repeat: Socialism will stem from capitalism if the latter is allowed its full growth. But capitalism should go only after it has completed its job. But today, unfortunately, the capitalist himself is gripped with fear. He cannot say with courage that capitalism has a rationale to be, to live. He also says socialism is right. And there are reasons for it.

The capitalist is afraid. He is afraid of the great crowd all around him. He is scared by the slogans and the flags and the noise raised by the power-hungry politicians. And in panic he says. "Then socialism is right." I see even the biggest capitalist is terrified; he is trembling. He thinks he has committed a sin; he

feels guilty. And it is amazing.

Capitalism has provided ways and means to keep such a huge society of men alive. It is thanks to capitalism that, today, three and a half billion men and women are alive on this planet. It is capitalism that created wealth and abolished slavery, and introduced the machine and technology and freed mankind from the drudgery of manual labor. And lastly, socialism is going to come through it. But the tragedy is that the engineer, the architect of that great system, is stricken with fear.

Eisenhower has said that once, while talking to a communist, he was fumbling -- he could not argue with him because he felt that what the communist was saying was right. Even Eisenhower has no arguments. Capitalism has no answer, no philosophy. Then it will die, if it has no answer to communism.

I want capitalism to have its answer. Capitalism should have its own philosophy, so that it lives fully, and in turn, gives birth to socialism. Socialism is the child of capitalism. And remember, if the mother is sick, the child will not he different; it is bound to be diseased. But the effort is on to bring out the child by killing the mother. It is necessary to beware of these fools who are making such efforts.

In the course of the coming four talks I am going to discuss with you the many sides of this problem. And I would like you to send me your questions. if you have any, in writing, so that I can deal with them at length.

It is a very vital question, and deserves serious consideration. Lots of rethinking is necessary on every side of the problem. The effort is worth it. It is not necessarily so that what I say is right; it may be wrong. So I invite you just to think, and objectively. I don't expect more. If so many of us here think together and have a perspective of socialism, it will help the whole country."

I am grateful to you for listening to my talk with attention and love. And I how to the God who resides in the hearts of each of you. Please accept my salutations.

Beware of Socialism

Chapter #2
Chapter title: Socialism and self-realization

14 April 1970 pm in Cross Maidan

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A friend has asked:

WE WANT SELF-REALIZATION, AND WHAT YOU SAID LAST EVENING WAS SOMETHING QUITE DIFFERENT. WHAT HAS IT TO DO WITH SELF-REALIZATION?

It has lots to do with it. It is not possible in today's Russia or China to seek and find what you say you are seeking. Let alone Mahavira, Buddha, Mohammed and Christ, even Karl Marx will not be allowed to be born in these communist countries. Man's search for self-realization needs a climate of freedom. And what you call socialism does not accept that man has a soul. Basically, socialism is a materialist way of life. One of its fundamental tenets says that man is nothing more than matter.

It is necessary to understand this, because the socialism that does not accept man's soul will be dangerous. Because it will, according to its principles, do everything to suppress and wipe out man's soul if it is there.

The questioner wants to know what connection there is between self-realization and my criticism of socialism.

The connection is deep. In the history of man, socialism has emerged as the most formidable ideology in opposition to what you call self, soul or God. Never in the past had atheism succeeded anywhere in the world, nor had an atheist system, an atheist society or country, been established on this planet. Why? Because the atheists had mounted a direct attack on the existence of God and soul. And they lost the fight, they could not win. But communism has entered this battle from the back door. And for the first time in history the communists have created an atheistic society, an atheistic state. Charvak and Epicurus could not win. Where all the atheists of the past had lost, Marx, Engels and Lenin won.

What is the secret? The secret is that communism brings atheism in from the back door. It does not oppose religion directly; its direct opposition is mounted against the rich, the capitalist. And then it says that to destroy the rich, it is necessary to destroy religion: the rich cannot be finished unless religion is finished first. Communism also argues that if the affluent has to be liquidated, it is essential to liquidate all the ideologies of the past that have given a foothold to the affluent class. Marx believed that every ideology is class-oriented.

Marxists say that if the rich man talks of religion, it is just because religion shields and protects him. And there is some truth in this matter -- a religion *can* be used as the rich man's shield. If a thief escapes from the clutches of the police by hiding himself in a temple, then for sure the temple has a hand in protecting him. But this does not mean that the temple is wrong. It is true that the rich have used religion as their shield, but this does not mean that religion is wrong. But the communists use it as a pretext to destroy religion.

Socialism also believes that man is only a by-product of matter . In its view there is no soul, no spirit, nothing beyond matter. It is because of this belief that Stalin could indulge in killing on such a massive scale. If man is only matter, then nothing dies if your throat is cut -- matter does not die. Mao, too, can indulge in killing with ease because man is only matter; there is no soul behind it. It is the communists who, for the first time, succeeded in killing people without any qualms of conscience. That is just because man's soul has been denied. And constant effort is made to smother the possibilities, the opportunities, for its discovery and growth.

In this connection it is good that we understand a few things. Firstly, for its manifestation, the soul hidden inside a man needs the right opportunity and help. A seed has a tree hidden inside it, but the tree will not appear if you destroy the seed. Undoubtedly the tree is hidden, but to manifest itself it needs so many things -- propel soil, water, sunshine, manure. management. and a loving gardener to care for it. God is hidden in man like a flower is hidden in the seed. But God cannot be found by dissecting a man. Take him to a laboratory, place him on a table and dissect his body, but you will never find God.

I have heard Marx once said as a joke that he would accept God if he was caught in a test tube in a laboratory. And then he said, "But please, don't take your God to the laboratory even by mistake, because what kind of God will he be if he is caught in a test tube?"

No, God cannot be caught in a test tube, because a test tube is too small a thing. We cannot find him by dissecting man's body, but this does not mean that there is no God. If you open my skull and dissect my brain, will you find a thing like "thought" there? But thought is. Similarly you will not find a thing like love if a man's heart is opened and dissected. But love is, though there is nothing to prove it. It cannot be caught in a laboratory. It cannot be found even by dissecting a man's heart, which is its abode. Yet you know that love is. And even if all the scientific laboratories of the world tell you that there is no love. you will not accept their verdict. You will say, "I will not accept it because I myself have known love."

God is an experience, a nd it is beyond matter.

But denial of God is foundational to socialism. And once a society accepts this principle, it will close all avenues that lead to God. How will one sow the seed if he comes to believe that there is nothing like a tree hidden in it? It will be the greatest misfortune of man if it is accepted that there is no God. Then self-realization will be a thing of the past, it will become an impossibility. If people accept that there is no tree in a seed, then who will care to sow it, water it and care for it? The seed will rot and die.

The most dangerous tenet of socialism is its materialism. And remember that socialism will destroy everything -- climate, adventure, opportunity, and freedom -- that is greatly needed for self-realization. At least the socialism that threatens to come right now will certainly do so. Because what is most essential for the socialism of the day is the destruction of human freedom. Without taking away man's freedom it cannot succeed.

And economic freedom -- freedom to pro-duce and own his production -- forms the largest pal t of man's freedom. Really economic freedom is man's basic freedom. And socialism cannot be established right now

without depriving man of this freedom. Of course, if capitalism is allowed to grow fully then, and then alone, socialism with freedom will be possible. Then socialism will not need to destroy freedom.

But socialism with freedom calls for abundant wealth, as abundant as water and air. That is the first condition for the socialism that will come naturally, on its own. At the moment, no country in the world, not even America, fulfills the conditions of socialism with freedom. Maybe in fifty years' time America will reach that peak of affluence. But, if we insist, it is only through force that socialism can be imposed. And imposed socialism will mean the death of freedom. And in the absence of freedom the possibility of man's spiritual growth will be dim. Man's spirit needs the open sky of freedom to grow and bloom. And when man's economic freedom is gone, the next assault will be made on his freedom of thought. The partisans of socialism say that if they allow freedom of thought they will not succeed in creating a socialist system. So they cannot accept and ideology that goes against socialism.

It is interesting to note that there exists only one political party in Russia. Is it not amazing that elections are held with a single party in the field? That is why Stalin always won the elections with such a huge number of votes -- as no other person in the world had ever secured. Stalin always won with one hundred percent of the votes. And this fact was announced to the whole world with great fanfare, and great political capital was made out of it. And no one ever asked if he had a contestant in the field. He had no contestant, no rival. What does this mean?

It simply means that there is no freedom of thought in Russia. In the course of the last fifty years of socialism in Russia, very amazing things have happened in that country. Even scientists are told by the government what to think and what not to think. They are told what scientific theories they have to formulate, and to formulate them according to the tenets of Marxism. If a scientific theory does not accord with Marxism, it is rejected and condemned. Consequently, in the last thirty years, principles of biology were current there that were not valid in any other part of the world. Scientists and research workers all over the world said they were wrong, but they were valid in Russia because Stalin decreed them so. Of course, they became invalid after the death of Stalin. Russian scientists had to say yes to the communist party, had to conform to it, because to stay alive, they were at the mercy of the party.

Before 1917, when the Bolshevik revolution came about, Russia produced some of the most intelligent men of the world -- names worth being written in letters of gold. But after 1917 Russia could not produce a single man of their stature. Not one man of the height of Leo Tolstoy, Maxim Gorky, Lenin, Turgenev, Gogol, Dostoevsky! What is the matter?

It is true that communist Russia produced writers and thinkers who received awards from their government, but not even one among them can come near the grandeur and glory of those whom Russia produced in the days of her utter poverty anc1 degradation, in the worst days of the czars. Russia has yet to produce a thinker as intelligent and as creative as those of the pre-revolutionary times. Why?

It is because the basic requirement of spiritual growth is denied in communist Russia. I,et alone Tolstoy, Turgenev and Dostoevsky, even Lenin is not possible in present-day Russia. If Lenin, his soul, wants to be born again, he will have to go to England or America; he cannot be born in Russia again .

In fact, people who know say that Lenin was poisoned, that he did not die a natural death. The man who made the revolution and who wanted to turn Russia into a socialist country, was killed. The other man was Trotsky, who came next to Lenin as the architect of the revolution. He had to flee Russia for his life, had to run from one country to another to hide himself: He had left behind in Russia his pet dog -- whom the communists killed in spite -- ,and then they hunted Trotsky down in Mexico and killed him brutally

At no time in its history has the human society seen killing on such a massive scale. But it was easy, because there is no soul, only matter is. So people were killed like flies. It made no difference whether the communists killed their own men or killed rats. It was in accord with their philosophy.

Another logical conclusion that stems from the thinking has no soul is that man has no need of freedom. If socialism succeeds -- the socialism that we know -- it is bound to turn man into a machine. The process is already underway.

In this context I would like to repeat what I said yesterday: that man's bondage will end fully only when the machine will release man from the drudgery of labor. Man will really be free from poverty of every sort when automatic machines will do everything and man will no longer be required to work. One way to it lies through the full development of capitalism but if we are in a hurry to bring socialism right now, Then we have to take the other way, the opposite way, and this will turn men into machines. That is exactly what is happening in Russia and China at the moment. That is the other alternative: turn man into ,a machine. Then he need not think. A machine does not think. And since they believe that man is just body, their argument

seems logical: he need not think: what he needs is food for his stomach, clothes for his body and ,a shade over his head. That is all he s.

Have you ever heard ,a socialist say that man needs a soul too. Socialism ends up with three demands of mall: bread, clothes and housing. Man needs nothing more. He need not think at all -- thinking will land him in unnecessary trouble. It is good that he be deprived of the bother; then he will live undisturbed. like an animal lives. He should have plenty to eat and drink, he should be properly clothed, he should have good housing, he should work and live happily. What use is thinking? It only brings worry and trouble of every sort. It even leads to rebellion. The socialist not only says so, he also works to this end -- he creates devices to eliminate thinking. And their best device is this: Before the child begins to think, indoctrinate him with socialist concepts and beliefs so that his mind is in shackles -- heavily conditioned.

Ask a child in Russia, "Is there God?" and he will say immediately, "No, there is no God." A friend of mine visited Russia in 1936. He visited a school and put this question to the children, "Is there God?" Do you know how the children answered him? They said, "We wonder how a man of your ripe age can ask such a question. Before 1917 there was a God he is now no more. He is not; he *was*." Children are being taught that there is no God, no soul, no religion, no higher values of life There is only one value in man's life -- if he has plenty of food, clothes and housing, he is satisfied.

A curious sort of caste system has come into being in Russia, as there is in India. There are now two castes there: one, that of the rulers or the managers, and the other of the ruled or the managed. Classes in Russia have not been abolished, they are still there, but they have changed their forms. Here in India, as we say, there are those who exploit and there are others who are exploited. Similarly in Russia there are those who manage and there are others who are managed. Russia is still a class society, not a classless society. A number of people are the managers and the rest of the people are the managed. And the division is clear-cut. In fact, it is wrong to describe them as classes, they are really castes.

There is a difference between class and caste. The class is fluid -- it is easy for one to move from one class to another; and the caste is rigid, fixed -- it is not fluid, resilient. For example, the *shudras* of India are a caste. Howsoever a *shudra* tries, he cannot become a *brahmin*. Whatever he does, he cannot be admitted into the caste of the *brahmins*. The *brahmins* are a caste, not a class. And the frontiers of a caste are well-defined, rigidly fixed.

A new caste system is being set up in Russia, as it once happened in India. It has two castes: one of the managers and the other of the managed -- the rulers and the ruled. A member of the managed caste cannot enter the caste of the managers. It is so difficult, there is no way. The manager will not allow him, because he has his own interests, vested interests. Please do not commit the mistake of thinking that Stalin had only as much rights and privileges as the poor worker of Russia has today. And don't think that there is equality in Russia, or for that matter, in China. Mao and his attendants don't have equal rights and privileges.

Equality is just not possible today. Until the time there is an overabundance of wealth, so much wealth that it loses meaning, the classes will remain. Classes will not disappear, they will only change their forms. If ever a classless society comes into being, it will be in a society where wealth will be as plentiful as water and air. As long as wealth is scarce and has value and meaning, as it has till now, a classless society will remain a dream. The people who will control power and property will become a new class *per se*.

In my vision, however, class is better than caste. Because caste is rigid, fixed, it has no fluidity. Class is better because it has mobility: a poor man can become rich and a rich man can become poor. The poor and the rich are classes, not castes, and the Russian system is giving rise to castes. There, things are becoming rigid and immobile. And the chasm between the establishment and the rest of the people is so great that it seems impossible to move from one to the other.

But it seems necessary that we examine together the fundamental assumptions of socialism. A friend has asked, DON'T YOU ACCEPT THE BASIC CONCEIT OF SOCIALISM THAT ALL MEN ARE EQUAL?

Let us consider it. First, all men are not equal and all men cannot be equal. It is not a question of the right of equality. The fact is that all men are not equal and they cannot be. But I say that there should be equal opportunity of development for all. What does it mean?

It means that every person should have equal opportunity to be unequal. I repeat: Every person should have equal opportunity to be unequal. Everybody has the right to be what he wants to be, and this right to be himself should be equally available to all. And the right to create wealth is one such right. The right to acquire knowledge is another.

Everybody in the world cannot become Einstein, nor can they become Buddha or Mahavira. Rarely is a man born with the genius of Einstein. Similarly, I say, everybody cannot become Ford. But, strangely

enough, we do not accept that the capacity to produce wealth is as much inborn as the capacity to produce poetry, mathematics, philosophy and religion. The capacity to produce wealth also comes with birth. A Ford is not made, he is born. Some people are born with the talent to produce wealth and many others are not born with this talent. This is a fact, not a theory. And if we thwart and suppress people born with the talent to produce wealth, if we prevent them from producing wealth, then the world will be the poorer for it; it will never be prosperous. It is like saying that all people should produce poetry equally, that there is no need for Kalidas or Shakespeare to be at the top, that we cannot tolerate it. We will create a society of classless poetry in which everybody will compose poetry equally In that case it will be a grotesque rhyming of verse; it can never be poetry. Then Kalidas and Shakespeare will not be born. Certainly, everyone can put a few rhymed verses together, but that will not produce Shakespeare or Kalidas. Shakespeare and Kalidas were not rhymsters. Poetry is something very different and rare. Any one of us can daub color on a poster or a canvas, but that will not make of him a Picasso or a Van Gogh. Van Gogh and Picasso are born geniuses.

The fact that socialism does not accept that every person is born different -- he is just like himself and not like everyone else -- is very dangerous. The truth is that every man is unique, peerless and incomparable. It is impossible to find another person matching him in every way. No two persons, not even twins, are alike, the same -- let alone all mankind. It has never happened. And that is why every person has a soul, a higher self. The soul means the potentiality to be different. Machines can be equal, the same; a hundred thousand Fiat cars coming from the assembly line can be the same, but not two persons. The Fiat car has no soul, it is just a machine. Machines can be equal; *only* machines can be equal. And if attempts are made to force all men to be equal, it will be possible only by pulling man down to the level of animals. At any level higher than that of the animal, men will remain unequal. So turn man into a machine and he will have equality.

And men will be increasingly unequal as they rise higher and higher spiritually. And they will be increasingly equal as they descend lower and lower. We are all approximately equal at the level of sleep. We are very nearly equal at the level of our hunger and other needs. Everybody needs food, clothes, houses and sex. In these matters we are all equal, even more equal than animals. But as we ascend to the higher levels, which a Buddha, a Kalidas, a Picasso, an Einstein, a Bertrand Russel reach, inequality grows in the same measure. Because as the soul soars high, it is left alone, it is more and more alone. Then a man like Mahavira or Buddha is alone, solitary, rare -- the rarest. Then for millions of years we will not see another like him.

But the crowd, burning with jealousy, can say, "We will not allow it to happen any more; we will make all people equal." And once this madness for equality gets hold of us -- and it is doing so all over the world -- then we will destroy the glory and the greatness, the grandeur and the splendor that man is heir to. Of course, we will then achieve the leveling of men, the equality of men. Everyone will have food and clothes and jobs and sex. Eat, drink and be merry! -- only on this level of life can equality be achieved. But at what price?

Equality is not possible; it is not even desirable. But equality of opportunity is a must.

Socialism mounts its first and frontal attack on equality of opportunity. Producers of wealth are its first target; they are sorted out and finished first. Its next target is the thinker -- one who is unequal, superior in thinking. The socialist says that we are out to equalize all, so we cannot allow inequality of thought. Now it is so surprising that in the last fifty years there has been no great debate in Russia -- not even one. Fifty years is a long time. The truth is that there is not one idea in man's life over which a debate, a controversy cannot be raised. Every idea is seen from the particular angle of the thinker, and it is not necessary that another person should agree with it. Even the loftiest of thoughts have been opposed, and opposed without fail.

Great debates on ideas, clashes of ideas, ideological upheavals happen in the same measure as man's intelligence grows. But in the last fifty years Russia has not witnessed any great debate, any upsurge of thought, any explosion of ideas, or a cultural revolution that might have stirred the psyche of the country to its roots. Let alone a tidal wave, not even a ripple could rise in these fifty years in the psychic sea of Russia. Why?

If you ask the socialists why, they will simply say, "Because we are engaged in building a socialist society, we cannot allow debates, discussions and oppositions; we cannot tolerate any revolt and rebellion." They also say "Right now we don't have any space for free thinking, we cannot afford it. So we will suppress freedom of thought for the present, but we will certainly allow it when everything is okay."

But then it will be too late. It will be impossible for Russia to think again, and to think boldly, after

thinking has been gagged for fifty years. Suppose a man's feet have been in shackles for fifty years and then the man is released one fine morning and told, "Now you are free, so run and climb the mountain." Do you think he can climb the mountain? It will be impossible for him even to walk a few steps inside his own courtyard. Man's mind begins to wither and die if it is enslaved for a length of time.

To the friend who wants to know what connection there is between my talk about socialism and self-realization, I would say that the greatest danger facing man and his quest for the soul is that the politician all over the world is, by and by, out to concentrate all power -- political *and* economic -- in the hands of the state, and thereby, he is going to capture and control man's mind and soul. So it is imperative that we think it over, debate it, and raise our voices against it.

When the socialists attack freedom they do it with cunning and tact. Their tactics are appealing. They say they want equality and therefore curbs on freedom become necessary. With freedom, they argue, they cannot achieve equality. Socialists don't talk of freedom, they lay all their emphasis on equality. Equality, for them, comes first; without equality freedom is a myth. And as long as inequality remains, freedom will remain a dream. So equality has to be had first, they argue, even if freedom has to be destroyed for its sake.

Now we have to make our choice. We have to decide clearly which has the highest value, equality or freedom. We have to settle our preference. And all of mankind has to decide, and to decide soon: What is more valued, freedom or equality?

Remember, if freedom lives, it makes it possible for equality to happen in the future. But if we sacrifice freedom for equality, then there is no possibility for regaining freedom in the future. Because once we lose freedom, it will be extremely difficult to regain it.

And this matter called equality is very unscientific and anti-psychological. Men are not equal. And so, if we impose equality on man with force, it will only destroy him. Man should have full opportunity to be unequal and different; he should be free to differ, to dissent, to deny, to rebel. Then only will he grow and blossom and bear fruit.

Socialism today, is the loudest voice against man's spirit, soul, against God and religion.

Another friend has asked:

SOCIALISM WANTS TO DO GOOD TO THE POOR. ARE YOU AGAINST THE GOOD OF THE POOR?

Me -- against the good of the poor! In fact, no one should go against the good of the poor. But remember, this talk of serving the poor has been going on for thousands of years -- and innumerable servants of the poor have come and gone -- but up to now they have not done a thing for the poor. But they have done lots for themselves in the name of the poor. And the poor have remained where they always were. The servants of the poor have nothing to do with the poor, but the poor become their camp followers, because they are told that everything is being done for their sake. And the poor follow them, and even go to the gallows at their behest.

But the people who become martyrs for socialism are not the same as those who grab power in the name of socialism. They are altogether different people. The poor suffer and die for socialism, but those who come to power are not poor. They are a new class of the rich, a new bourgeoisie.

In fact, the man who comes to power gets rich immediately. There is really no difference between man and man. Today he is a partisan of the poor, but tomorrow when he is in power he will have his own vested interests. Now he will want to stay in power, and to do so he will systematically destroy the very ladder with which he reached the top. Who knows? -- by the same ladder others may come to the top and displace him.

The poor have never been served; they have never been helped. Yes, in the name of the poor there have been plenty of movements, plenty of revolutions, and plenty of bloodshed. But they did the poor no good. It is time that we become alert about this whole business. Be alert and aware when somebody tells you that he wants to serve the poor -- for sure, he is a dangerous man. He, too, is going to use the poor as a ladder. And the poor people are foolish; otherwise they would not have been poor. They are poor because of their foolishness. So they will accept him as their new messiah. This is how they get their messiahs again and again, messiahs U ho exploit them, enslave them, torture them.

Hitler rose to power through "doing good for the poor". Mussolini came to power for "the good of the poor". So did Stalin and Mao. Everybody in the world seems to be busy doing good for the poor, and no good ever happens to them. The poor have remained as poor as ever. Why is it so?

There is a single reason why wealth is less and the number of people very large. As it is, you cannot do a thing for the good of the poor. Put whosoever in the seat of power, and nothing will happen. The real

problem is that wealth is much less than the number of people on the earth. We need more wealth, much more. We need to have more wealth than the number of people. We need to have more wealth than the needs of the people. And the next problem is: How to produce this wealth?

The irony is that the poor people are in opposition to those who can produce more wealth. The poor are fighting their own benefactors. And this has been an ancient habit with mankind, and it is amazing. Galileo was killed, and yet the whole world today benefits by his discovery. We crucified Jesus, and yet the teachings of Jesus are instrumental in humanizing the world. We poisoned Socrates, and yet Socrates' sayings will continue to guide mankind's spiritual evolution for eternity.

Man is really a strange creature. He can never know who is really working for his good. His difficulty is that those who shout and scream, professing their concern for the people, come to the forefront, while the real benefactors are doing their work silently, unobtrusively. And we are influenced by propaganda. But I say that the real do-gooders are very different. A scientist doing research in his laboratory is one, but not a politician busy politicking, quibbling and intriguing in Delhi. The politician can do no good, though he is always before the eyes of the people. And the poor man will never know that his child is alive today because some Pasteur found a vaccine in a laboratory. He will never know who saved him when he was stricken with T.B. He will never know the ones who are working strenuously to prolong his life and to find a remedy for cancer and other deadly diseases. The poor man is not grateful to the person who found electricity. But he knows the politician because he holds a flag in his hand and shouts. In fact, there are a few people who enjoy shouting and make it their business.

I have heard... A boy stood on a pavement and began shouting in a hoarse voice to sell his newspapers. A man became curious and asked him, "What profit do you make? I see you every day, straining your vocal chords so much." The boy said, "I make no profit at all. I buy these papers from the vendor on the opposite side of the street at the rate of ten *paise* each and sell them for the same price." The man said, "You seem to be crazy! You shout so much for nothing?" The boy said, "No, I am not crazy," which made the man fire another question at him. He asked, "Then for what?" And the boy said, "For the sake of shouting. I enjoy shouting." Then the curious man left, saying, "You will make a good politician."

Who are the people really working for the good of man? They do it very silently; they are not even known. They die for you, but you don't know them. Do you know who the scientist was who died tasting a deadly poison on his own tongue so that you are saved from it? Do you know the names of those who died working on disease-bearing germs so that you remain alive and healthy? You don't know the scientists who are developing automation so that man is saved from the drudgery of labor. But you know the politician who shouts from the rooftops that he is working for your good.

The politicians have done no good. The revolutionaries have done no good. And all revolutions have failed. Not only revolutions that we know have failed to do good, they have definitely done immense harm to the society of *homo sapiens*. They have obstructed the growth of man; they have impeded the natural flow of life at many points.

Now we need a different revolution -- altogether different from the past revolutions. We need a revolution that will make us forget all other revolutions. We need a revolution that will tell the do-gooders, "For God's sake, leave us to ourselves. Enough is enough. You failed to do us any good for five thousand years; we don't need you anymore. Be quiet!"

The good of the poor depends upon the production of wealth, more wealth. It depends upon the production of such instruments as can increase production a thousand times. The well-being of the poor demands that class conflict be eradicated from the world.

But socialism, every variety of it, thrives on class conflict. Class conflict is the oxygen on which socialists all over the world live. Inciting the poor against the rich, slowing down and stopping production in factories, strikes and *bunds* and marches have become their stock-in-trade. And the poor are blissfully unaware that through all these strikes and marches they are only adding to their poverty, multiplying their miseries, because they are instrumental in hampering production, in reducing production all around. Is this what you call "the good of the poor"?

If you really want your "good", then forget the politicians and put all your energies into the imperative task of increasing production and adding to the wealth of the society. Forget the politicians and work hard. Don't impede production by setting one class against another. Class conflict has to go. It is time classes come closer to each other and work unitedly for massive production.

But the politician will lose his business if he promotes friendly relations and understanding among the classes. The political leader lives by inciting conflicts and strife between different groups and classes.

Without them he will cease to be. And as long as the leader is alive on this earth, wars will go on. Say good-bye to all your politicians and wars will say goodbye to you. They are the architects of conflict and strife and war. And they depend on them for their very existence.

Hitler has said in his autobiography that if you intend to be a great leader, then you need a great war. And if there is no real war, then a cold war will do. But war is a must, so that people are kept in fear. Because when they are in fear they need a leader to cling to. But when they are free of fear, when they have no worries, then they don't need the politician. So keep war alive, create new conflicts and wars, and the masses will flock to you and ask you to lead them.

In the twenty years after Indian independence, the politicians prevented the industrialization of India by inciting class conflicts all over. This is the greatest crime they have committed; they have stabbed the country in the back. But the poor will never know that it was especially a stab in their backs.

Another friend has asked,

WHAT YOU SAY GOES IN SUPPORT OF THE CAPITALISTS. WON'T YOU SAY SOMETHING AGAINST THEM?

Of course, I am going to say a lot against them. And I will have to say it because the capitalists have also played a basic role in creating class conflicts. In fact, the man who becomes wealthy soon begins to think that he belongs to a different world -- different from the rest of the society. This is utterly wrong; no man becomes great by amassing wealth. By amassing wealth no one gets to the top of the world. If a man paints a picture, he does not get to the top of the world. A sculptor does not think that he is great, but a rich man thinks himself to be high and mighty. And as long as a rich man goes on feeding his ego with riches, he will arouse the jealousy of the poor; this is inevitable. I said yesterday that the jealousy of the poor is being aroused and inflamed.

Fifty percent of the responsibility for the poor man's jealousy belongs to poverty; another fifty percent belongs to the ego of the poor man's rich neighbor. The rich man will have to give up his arrogance.

Production of wealth should be his joy. But if he inflates his ego with wealth and thinks himself to be superior to others, to be a demigod, then it is inevitable that the masses around him will do everything to pull him down.

Really, wealth should not become a means to gratify the ego. On the contrary, the more wealth a man has, the more humble and egoless he should be. He should be egoless because he has gone through the abundance of wealth and found that nothing is gained by gaining wealth. Buddha and Mahavira were sons of the rich, but they renounced riches and walked away. Why?

Once Buddha was camping in a village that belonged to some other state than his father's. The ruler of that state came to see him, and he said, "I have come to remonstrate with you. Are you crazy? Why did you give up your palace, your riches, and the grandeur and glory associated with them? This is crazy! I beseech you to give up this craziness. You marry my daughter, and become heir to my state; my daughter is my only child. Give up the monk's robe and manage the affairs of my kingdom." Buddha said, "The kingdom that I left behind is larger than yours. Now don't tempt me." Then the king asked, "What is it that made you leave your kingdom?" and

Buddha answered, "I realized that I had everything and yet there was an emptiness inside me which wealth could not fill."

My vision is that it is difficult for a poor man to drop his ego because he does not know that even after having riches one has nothing. But the rich man's ego should go. He alone is truly rich who has come to realize that he has everything -- riches and mansions, cars and everything that riches bring -- yet there is something inside him which is utterly empty. If you fill that emptiness with wealth, you become egoistic, arrogant. And if you see that emptiness with clarity, against the background of riches, then egolessness arises. If the rich man gives up his ego, it will be easier for the poor to shed his jealousy. But if the rich remain abundantly egoistic and arrogant, then the poor are left with nothing but Jealousy and bitterness to nurse.

The arrogance of the rich provides an opportunity to the politician to fan the jealousy of the poor. And when the politician does so, the rich man becomes more arrogant in defense. He seeks to defend his ego, what he calls his prestige, in various ways. But these ways are dangerous; they only add fuel to the fire.

No, if the country has to be rich, it is urgent that class conflict be reduced and eliminated. And this is the responsibility of the rich -- much more than that of the poor, because the poor man's jealousy is very natural

while it is unnatural on the part of the rich to be egoistic. While the poor man's jealousy is real, the ego of the rich is irrational and unreal.

I remember a small story. There is a hospital inside a jail with a hundred beds where sick prisoners are kept for treatment. Like the prisoners, their beds are also numbered. The number one bed is allotted to the prisoner who is a little hefty and enjoys the favor of the jail authorities. The second bed goes to one with less influence with the authorities. The prisoner on bed number one hundred thinks himself to be a nobody, a nonentity.

The man on bed number one is chained to his cot like the others, but he has an air of arrogance about him, the arrogance of being somebody. His bed is close to the window. Rising from his bed every morning he looks out and says, "What a beautiful morning!" And all the other prisoners feel humbled before him. They think him to be the most fortunate man and feel jealous of him. And the prisoner in bed number one goes on talking. Sometimes he praises the grandeur of the full moon in the sky, at other times he describes the beauty and smell of the various flowers.

By and by the number one bed becomes the most coveted bed of the hospital, the object of ninety-nine prisoners' desires and dreams. The fellow prisoners tell the occupant of the number one bed, "You are the most fortunate one among us; you must have earned it in your previous lives," but in their heart of hearts they pray for his death. And whenever he has a heart attack -- occupants of bed number one often suffer from heart troubles -- it sends a wave of joy among his fellow prisoners and they begin to look forward to the time when he will die. But he survives, because people like him die with difficulty. And when he is a little better, he begins again his hymns of praise to the splendor of the world beyond the window.

At long last the prisoner in bed number one dies.

His death sends a wave of joy among the ninety-nine prisoners, each of whom aspires for his bed. A contest starts -- as it happens in Delhi after the death of the "number one" man. A mad race is on. They flatter the officials of the jail to win their favor. They even bribe them. And ultimately the prisoner offering the largest bribe wins the race. The winner is overjoyed and soon occupies the coveted bed. And the first thing he does after occupying it is to inspect his state and surroundings. This is what one does after becoming the president of the country. As the new occupant looks out the window, all his joys vanish into thin air. He is utterly disappointed to see that there is nothing except the massive outer wall of the prison. There is no sky, no sunrise, no flowers, no song of the birds -- nothing of those joys that his predecessor had gleefully talked about for years. And now he is in great difficulty -- how to say that there is nothing? And do you know what he said to his fellow prisoners?

He said, "Hey guys, how fortunate I am! The sun is rising, the flowers are blooming and the birds are singing." And again the rest of the prisoners say outwardly, "How fortunate you are," and secretly pray for his death as well.

I have also heard that this hospital has been there for hundreds of years, and for hundreds of years the same drama is being played again and again. And up to now no prisoner in bed number one has gathered enough courage to say the truth.

The man getting to the top of the ladder of wealth should gather courage to say that though he has amassed wealth, he has not found his soul, he has not known the truth, he has not experienced love. In fact, he should realize the utter poverty of his being and say it. Then he will cease to be the pillar of ego that he is -- and, with the cessation of ego, he will also cease to inflame the jealousy of the poor. If class conflict has to be removed, the rich man will have to drop his arrogance and come down from his imaginary height.

Man does not become great because of wealth. A clerk in an office is not small because he is a clerk. To be really human is altogether different. It comes with the richness of being, which has nothing to do with outer richness. And the man who has no respect for this inner richness harms the society in many ways. The rich man should know that wealth does not make for inner richness. He should also know that God resides within the poor too. He has not to look down upon the poor man as if he is an animal. Only then we will extinguish the fire of class conflict. And this fire can be extinguished. And the country can engage itself in creativity, in the production of wealth, only if class conflict disappears.

A friend has asked,

HOW IS IT THAT INDIA COULD NOT PRODUCE WEALTH?

There are reasons for it. And I would like to go into a few of them. The first reason is that we, as a people, are anti-wealth. It must have been a most unfortunate moment in our long past when we decided to

go against wealth. For thousands of years we have respected poverty, even deified it. And we also respect the poor. Perhaps the reason was that we were very poor, and because of our envy of the rich we began to respect the poor. If I am a beggar and there is no way whatsoever to be a king, then as a last measure, my mind may say that I am happy being a beggar, that I would never, like to be a king. This would be the last device of the poor man's ego.

India has remained poor for thousands of years. Our poverty has been so long that it became necessary to find a way to gratify our ego even in the midst of poverty. And we found it at last: we gave poverty many good names. We said, "It is simplicity, non-acquisitiveness, renunciation," and the rest of it. And if some wealthy person embraced poverty voluntarily, we bowed down to him, we touched his feet. All the twenty-four *teerthankaras* of Jainism were sons of kings. Why could not a poor man's son be accepted as a *teerthankara*?

There is a reason for it. The poor man has nothing to renounce, and we measure a man's greatness by what he renounces. Really, wealth is our measure, whether one amasses it or renounces it. Mahavira is great because he renounced a huge amount of wealth. Buddha is great because he renounced his riches. No one would have cared to take note of him if he had been born in a poor family. We would have asked, "How much gold, how many palaces, elephants and horses did you renounce?" And he would have said, "None, because I had nothing." How could one be a *teerthankara* if he had no wealth? To be a *teerthankara*, one needs to be a millionaire. We measure everything with money. Poor people measure everything with money. We measure one's wealth by the amount of wealth one has; we measure renunciation by the amount of wealth one gives up.

Once I visited Jaipur. A man came to me and said, "There is a great sannyasin here; you must see him. He is an extraordinary sannyasin." I asked, "How did you find out that he is a great sannyasin?" And he answered, "The king of Jaipur himself touches his feet." I told the man, "You respect the king of Jaipur, and not the sannyasin. What would you say if the king refused to touch his feet?"

On another occasion I happened to be the guest of a sannyasin. In the course of our talks, every now and then he said that he had renounced wealth worth hundreds of thousands of *rupees*. Once I asked him, "Can you tell me about the time when you renounced so much wealth?" And he said, "Almost thirty years ago." Then I said, "Your renunciation did not click, because you remember it even after the lapse of thirty years. You are still enjoying the wealth. Once your ego thrived on its possession, now it thrives on its renunciation. But in each case wealth remains the basis."

A poor man's measure is wealth.

But it was most unfortunate that we accepted poverty and thought that it was a blessing. We said that contentment was of the highest. And that is why we failed to produce wealth, and we remained poor.

Now in order to produce wealth we have to stop respecting poverty. We have to stop calling the poor by the name of *daidranarain*, saying the poor are God. We have had enough of this nonsense. The poor are not God, and poverty is not a virtue. Poverty is a great disease, a curse, a scourge. It is like a plague, and it has to be destroyed, and wealth has to be respected. We will produce wealth only if we respect it.

We create what we desire, intensely desire to create. We created poverty because we accepted it. If somebody asked Gandhi why he traveled in a third-class compartment, he used to say, "Because there is no fourth class on the railway trains." If there had been a fourth class Gandhi would have traveled in that class saying, "I travel in the fourth because there is no fifth class on the train." Now Gandhi would not he contented until he traveled in the train of hell itself. We say that Gandhi was a *mahatma*, a great soul, a saint, because he accepted the third class.

Because we all, being poor, travel in the third, we think of Gandhi as the real *mahatma*. Really, we are sick of traveling third class; we would travel by first class if w e could afford it . But that is not possible, so we have to lend respectability to the third class by honoring one who travels by it. Third class is now sought. It is turned into an object of our respect; it is made important -- and it gratifies our ego.

This false and senseless gratification of ego has ruined this country. It is time for it to go. We need wealth. Wealth is not everything, but it is certainly something. Self-realization is not possible through wealth, but it is also true that without wealth self-realization is more difficult to attain. There is at least one great value in wealth: it helps us to forget our bodies, bodily needs. Bread serves one great purpose: we are freed from our bodily concerns. In hunger it is difficult to forget the body. If I have a headache, I cannot forget my head, but with the headache gone I forget it completely. If I have a thorn in my foot, my whole mind enters and lives around the paining foot. With the thorn taken out, the mind leaves the foot, it becomes free, carefree. Where there is a want, there is a sore. It hurts and haunts us. The poor man lives in his body,

he lives on the level of the body; he cannot think beyond it. The rich man has an advantage: he can forget his body.

That is why I feel that the whole world should be made prosperous and rich, so that every person can rise above his body. And the day we forget the body, we begin to take care of our soul. When the needs of the body are fulfilled, then the question arises: What next? What to seek next? The search for religion and God arises after all the physical needs of man have been satisfied. It is the last luxury. When you have all the good things of this world, the ultimate journey begins.

So now we have to change all our old choices; they were illusory, ill-conceived and wrong.

There is yet another important matter to consider. Our acceptance of poverty has one other reason: We believe that a man is poor because of his past sins, the sins of his past lives. This was also a device of consolation. We said that the rich were rich because they had earned merits in past lives, and the poor were poor because of their past sins. This fatalist thinking again provided us with consolation. And it made poverty and misery bearable. But it also made it impossible to end poverty.

Poverty is not the result of any mistakes that we made in our past lives, it is the result of the mistakes made in the present life itself. If what we do in this life fails to produce wealth, then poverty is inevitable.

And secondly, poverty is not only the result of our individual ways of life, it is also the cumulative effect of our group or collective life and its inner organization.

If we understand two things -- fallacies of *past karmas* and individual ways of life -- then we can get rid of our age-old poverty.

As long as we believed that the lifespan of a man was determined by fate, we could not increase our longevity. But the same lifespan increased considerably when our belief in fate declined. There was a strange custom in Tibet. When a child was born, he was dipped in ice-cold water and then taken out. This ritual was repeated several times, as a result of which seven out of ten children died only three survived. The people of Tibet believed that of the ten, seven died because they were destined to die, and three lived because they were destined to live. And they thought that this ritual was just a way of testing the fate of the children. This custom continued for centuries, and as a result, millions of children lost their lives.

It is wrong to conclude from the history of the Tibetan custom that if these millions of children had been spared this ordeal they would yet have died because they were destined to die. It simply shows that their resistance was low. But resistance could have been improved. But the Tibetans opted for killing them.

Our lifespan increased when we realized that longevity was not determined by fate. We now live much longer.

In the same way, we believed that diseases were caused by principles of *karma*, and so we did not do anything to fight or eradicate disease. However, when we dropped this belief, the situation changed radically. Now any number of diseases have disappeared, and a time will come when they will disappear altogether.

We are poor because we have decided to be so, and poverty can end only when we reject it with all our heart and mind. And if the whole country so decides and says goodbye to poverty, there will be no difficulty whatsoever. But the will to end poverty should come first -- the ending will follow inevitably.

Now the poor man is taught new stupidities, new superstitions in place of the old ones. He is being ceaselessly harangued that he is poor because he is exploited by the rich, and that in order to liquidate poverty the exploiter has to be liquidated first. This is an utterly senseless argument. Liquidation of the so-called exploiter will never end poverty.

Another friend has asked,

YOU ARE WRONG IN SAYING THAT THE POOR MAN IS NOT EXPLOITED. WHY IS HE PAID BY THE EMPLOYER ONLY TWO RUPEES FOR WORK WORTH TEN?

I ask this friend what will happen if this poor man refuses to work for two *rupees*? And then let him try to sell his ten *rupees* worth of labor for ten, not less. Where will he get this amount? Maybe he will fail to earn even two *paise* if he refuses to work for two *rupees*. And how did you determine the worth of his labor to be ten? Do you know how wages, the price of labor are determined?

Marx preached a strange theory that the worker is paid much less than the real value of his labor. But the question is that if the worker refuses to work for two *rupees*, is he going to be employed elsewhere for more? It is true that search for wages higher than the current ones should be undertaken. So also for higher production. But if we think in terms of the exploited and the exploiter, we will only create a wall of enmity

between the poor and the rich, and the country will suffer. It will never attain prosperity if the institution of production is turned into an institution of conflict, strife and enmity.

So, it has to be an institution of friendship and cooperation. The worker and employer have to work with understanding and in cooperation. The worker should know that it is not a question of exploitation, it is a question of increasing production and productivity. And the employer should know that it is not merely a matter of earning profits, but a question of investing them in further production. And if this twin understanding happens, the country will attain affluence unfailingly.

But if what the socialists say is accepted, the country will go to the wall, because after twenty years we will be poorer than we are today. Socialists give no thought to the matter of production, their sole concern is distribution of wealth. And this thing appeals to the poor -- that he will share the wealth of the rich for nothing. He is poor because he lacks the will to work, to create, to produce. So what more could he desire if wealth comes free of charge? And he joins the chorus: "Stop all work and march! We demand distribution of wealth!"

If this mad wish takes a firm hold on the country's poor, it means that India has finally decided to remain poor forever. Then riddance from poverty would be simply impossible.

And now the last thing... There remain a number of questions to be answered; I will answer them tomorrow. A friend wants to know if I am paid by the capitalists for supporting them.

No payment so far, but if there is a suggestion please bring it to me. It is strange, the whole pattern of our thinking is such. When I speak in favor of socialism I receive letters saying that I am Mao's agent and paid by China. And when I criticize socialism they say I am in the pay of America and I am an agent of American capital.

Is it a crime to think? Do only agents think, and no one else? I wonder if the questioner himself is connected with some agency. If not why this question?

We cannot imagine that one can think independently. We say one must be an agent. This means that man does not have a soul of his own and he cannot think on his own.

Another friend says that as I sometimes speak in support of socialism and again against it, I create confusion.

In reality our problem is different. We treat socialism and capitalism as contradictory to each other. This is a very wrong assessment Socialism is nothing more than the developed stage of capitalism; they are not opposite. So, when I speak in support of socialism, I speak about the end, the goal. And when I support capitalism, I speak about the means, the process. There is no contradiction whatsoever. But because we are in the habit of thinking in terms of enmity, we cannot think in any other manner. We have been trained to think in terms of conflict, not cooperation. The political leader knows only the language of conflict.

But I am not a leader. To me it seems that socialism is the end, and capitalism the means. And that is why I am in favor of socialism and I am not opposed to capitalism. This has to be understood very clearly.

Any number of friends have written to me that I say things that are very inconsistent, that sometimes I say one thing and at other times its very opposite. This charge is again wrong.

You were young yesterday, and today you are an old man. If someone tells you that you are very inconsistent -- once you were a child, then young and now you are old -- what would you say to him? You will say that it is not inconsistent, it is growth. Childhood leads to youth, and youth in its turn leads to old age. In the same way capitalism will lead to socialism, socialism to communism and communism to anarchism. The day communism will have been established rightly, there will be no need of the state. But these are the gradual processes of social growth; they are not contradictory at all.

I am not inconsistent. Whatever I say is relevant, and that is why I say it. In my view, socialism will not come through those who talk of it -- the demagogues. There is every possibility that they will impede it, prevent it. They may succeed in subverting and sabotaging the system of capital formation, and consequently prevent the advent of socialism in India. But nobody can think that Tatas and Birlas are going to bring socialism here. I say to you, Tatas and Birlas are doing exactly that. I mean to say that if the wealth that they are engaged in producing becomes massive and abundant, then it is bound to culminate in socialism, and in no other way. It is inevitable. And then socialism will be a very natural consequence of capitalism.

But Karl Marx thought in terms of thesis and antithesis. He thought in terms of conflict and struggle and the revolution of the proletariat. And his followers are conditioned by his teachings. Marx had no concept of evolution. This is the basic weakness of his philosophy. But evolution is the fundamental law of life and its basic function. And revolution becomes necessary only when the evolutionary process is blocked.

Revolution should not step in where evolution itself has not happened. As I said yesterday, it would be wrong if a childbirth is forced much before the child has completed nine months in the mother's womb. It would be dangerous. The child will die; even the mother may die. And if the child survives, it would be as good as dead.

It is also possible that childbirth does not take place even after completion of the pregnancy, and a Caesarian section becomes unavoidable. In the same way, if the evolutionary process is impeded, revolution will become necessary. Revolution will be needed to remove the impediment. If America does not become socialist after fifty years, a revolution can be needed there. But it was not necessary for Russia and China, and it is not needed in India yet. It is unfortunate that revolutions are taking place where they were not needed at all.

Lenin had predicted that the road of communism to London lies through Moscow, Peking and Calcutta. It was a dangerous prophecy which seems to be coming true. Already there is a paved road from Moscow to Peking, and footpaths between Peking and Calcutta have become visible. Nobody can say that Lenin's prediction will really come true. But in case it comes true, it will be most unfortunate for Asia and the world. There is yet time to remove the footpaths because they are in their rudimentary stage. But how can it be done in the absence of a definite vision and goal?

The irony is that while socialism has a movement and a philosophy, capitalism has none. Capitalism has no philosophy of its own. That is why it cannot take a bold stand. it is always on the defensive. And if it does not change its posture, its stance, it is going to die. Its being on the defensive means that it accepts defeat. A person or a system, if it wants to win, must not be on the defensive. But capitalism is committing the same mistake. Capitalism says, "It does not matter if Calcutta is lost, we will take care of Bombay." And if tomorrow Bombay is lost, they will take care of Delhi. This is the certain way of retreat and ultimate defeat.

So, this will not do. When a movement is based on jealousy, hatred and violence, it gathers much fire and goes on spreading like wildfire. A great force of thought. ideology and philosophy is needed to counteract and defeat it. And I say, it is possible to build that force. As I see it. capitalism is dying for want of argument, for want of philosophy. It is not able to argue its case, and it is afraid of appearing in court because it cannot produce evidence in its favor. A single party is present in the court and getting away with a default judgment.

Capitalism must present its case, Its philosophy. It should announce in clear terms that we are part of socialism. part of its development. Socialism is not the first, but the last stage of capitalism. And when capitalism presents its case well, we will drive away communism not only from Calcutta and Peking, but from Moscow itself. That is not so difficult.

There is great unrest in Russia at the moment. It is seething with discontent, stress and strain. Its youth are in foment, but they are not in a position to rebel. They don't have the wherewithal, the necessary ideology. That ideology, that rebellion. has to reach Russia too. America also suffers from the same deficiency -- it does not have an aggressive ideology. America is also on the defensive, and that is why it is in difficulty. But I think socialism will not reach London via Moscow, Peking and Calcutta. If socialism has to spread in the world, its headquarters will be Washington. Socialism via Washington. There can be no other way.

And if socialism goes all over the world via Washington, it will be natural, healthy and happy.

If you have any questions, please give them in writing and we will discuss them together.

I am grateful to you for having listened to me with such love and attention. I salute the God residing in each of you. Please accept my salutations.

Beware of Socialism

Chapter #3
Chapter title: No going back to the past

15 April 1970 pm in Cross Maidan

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A friend has a question, and there are a few more questions to the same effect. The friend has asked, HOW IS IT THAT YOU SUPPORT CAPITALISM WHICH IS BASED ON SELFISHNESS?

A few things have to be understood in this connection. Firstly, down the ages we have been taught many wrong things, and among them, one is that it is wrong to live for oneself. In fact, man is born to live for himself, but he is taught to live for others, and not for himself. The father should live for his son, and the son, in his turn, should live for his son. This means that neither the father nor the son can really live. They say, "Live for the society, live for the nation, live for humanity, live for God, live for salvation, but please, never commit the mistake of living for yourself."

This thing has been so incessantly preached that it has sunk deep into our consciousness, and we really believe that it is a sin to live for oneself. But the truth is that if a person has to live, he can only live for himself, and for no one else. And if living for others happens, it is just the consequence of living very deeply for oneself; it iS Just Its fragrance.

No one in the world can live for the other; it is just impossible. A mother does not live for her son; she lives for the joy of being a mother. And if she dies for her son, it is really her own joy. The son is an excuse. If you see a man drowning and you jump into the river to save him, you might say to others that you risked your life to save another man's life, but it would be a wrong statement on your part. The truth is that you could not bear to see the man dying, which was your own pain. And to rid yourself of this pain you jumped into the river and saved him. You had nothing to do with the other really. Would you have saved him if you had not suffered pain? There were many others on the bank of the river too; they felt no pain and they did not do a thing. Whenever a man saves another man from drowning, he really does so to save himself from pain, because he cannot bear to see him dying. Deep down he is saving himself from pain and sorrow.

A man serves the poor because he cannot hear to .see them suffer. So, he is wrong if he says that he serves the poor. The poverty of another man hecomes his own sorrow and he does something to alleviate it. He just cannot live with this sorrow, and so he serves the poor. Till now no man has lived for another man; each man lives for himself.

But you can live for yourself in two ways. You can live in a way that harms others; you can live by injuring and killing others. And you can live in a way that helps others to live and grow too. But the talk of altruism, of the service of others, is dangerous. When we ask someone to live for others, we really ask him to live a life that is unnatural and unhealthy.

I have heard that a father was once teaching his son the purpose of life. Many times teachings like this have proven to be dangerous. He said to his son, "God has made you for the service of others." The son, if he was like the sons of olden times, would have taken to serving others as asked by his father -- but he belonged to the new age, and he said, "I take it that God made me for the service of others, but why do you think he made the others? Just to be served by me? Then God has been unjust to me. And if he made me to serve others and made the others to serve me, then God seems to be very confused. Instead of this complex arrangement he could have laid a very simple rule: 'Let each live for himself.'"

And remember, when somebody serves others he always does so with a motive. Service is a bait with which he dominates others. Really, he begins with service and ends with lordship. Beware of one who professes to serve you. He is certainly going to ask the price. He will say, "I served you; I sacrificed everything for you." A mother who tells her child that she sacrificed everything for him is going to cripple the child, even ruin him. And a father who says so to his son will possess and dominate him all his life. It is just natural. It is natural that he will ask for the price of his services.

But I say that a mother is not a mother who tells her child that she suffered and sacrificed for him. She may have been a nurse, but not a mother. Really, she has not known what motherhood is. Caring for the child is the joy of motherhood; it is its own reward. It has nothing to do with the child. If she had no child, she would have shed tears for the rest of her life; she would have thought her life to be a waste.

It is in the very nature of man, in his innate nature, to live for himself. But this simple and clean truth

could not be accepted -- we condemned it; we called it selfishness. But selfishness is natural and therefore right; it is not unnatural. It is unnatural only if I live at the cost of others, if I injure others for my sake. So a society should not be so organized that we ask everyone to live for the society, to sacrifice for the society. It should be such as allows every member to live for his sake, and the law or the state should intervene only when one hurts the interests of others.

But the so-called socialist or communist ideology believes that the individual has to be sacrificed at the altar of the collective, the society. For them, society is the end, and the individual has to live for the society. Whenever such goals are set, the individual is disarmed, he becomes helpless. He says, "What can I do? The society is so big that I have to submit to it, to sacrifice for it." So much bloodshed and killing in human history were the results of this thinking. Someone is dying for Islam, and someone else is killing for Islam. They say, "If you die for Islam, your heaven is guaranteed. Don't live for yourself, live for Islam." Someone else says that you have to live for Hinduism, and not for yourself. You have to live for the temple, for the idol in the temple -- you have to die for the sake of the idols. Again, someone says that you have to live for the sake of India, or for the sake of Pakistan or China, or for the sake of socialism.

But no one says that everybody should live for himself, which is so natural and simple. We let go of natural and simple truths; we forget them altogether. The truth is that every man can live only for himself. And if we force him to do otherwise, he will turn into a hypocrite. That is why people who take to the service of others, necessarily, unavoidably become hypocrites. Because while they live for themselves, they have to show that they are living for others. Thus they live a double life; they are one thing inwardly, and quite another outwardly. That is inevitable

The politician claims that he is dying for the nation, when in reality he is dying for his chair, for his position. The chair has become synonymous with the nation. If his chair is lost he would not care a bit for the nation; he would let it go to hell. Similarly the priest proclaims that he is dying for God and religion, when in reality he is dying for his position in the church; he is dying for his ego.

But we are not prepared to accept this simple truth. And that is why hypocrisy enters our life and corrodes it. And because of hypocrisy and its thousand and one tentacles, life moves onto wrong tracks and becomes hellish.

I say to you that to be selfish is to be healthy. There is nothing sinful about it. In my vision, men like Mahavira, Buddha and Christ are the most selfish men on this earth. Why? -- because they live purely for themselves, seeking their self, their soul, their bliss, their freedom, their God. And, curiously enough, they happen to be the most altruistic people who walked this planet. The reason is that when a man discovers himself and finds his enlightenment and bliss, he immediately begins to share it with others. He is now on a new journey -- a journey of sharing his joy, his benediction. What else can he do? When clouds are full they rain; when bliss is full it overflows, it shares itself with others.
And this too, is selfishness.

The same is true with misery. When a man is full of misery, he shares it by hurting others. These are the martyr-like people abounding all over in the form of parents, teachers, politicians, saints, *gurus* and *mahatmas*. They are trying to live for others, and they are very dangerous people. In the first place, they themselves fail to grow and bloom; they remain stunted and they are increasingly miserable. And the more miserable they are, the more they serve you. And then they ask for their return, for the price of their services. So by way of serving you they dominate you, they strangle you. That is the price you pay for their services.

The people who served this country until 1947 are now out collecting their rewards. They have been in jails and now they are asking for the presidency of the country as their price. Nobody tells them that it was their pleasure that they courted imprisonment and that they enjoyed it. Nobody had promised the presidency in return for going to jail. They fought for the country's freedom; it was their own choosing. Nobody had forced them to do it. But now they are trying to dominate us, to rule over us forever. They say that we have to honor them for their services, that we have to pay them back.

Every servant demands his price. And nobody knows when a servant will turn into a boss. The servant is already preparing to be a boss; service is only a means to this end.

He alone truly serves others who is supremely selfish. And to be so selfish means that he is seeking his own highest good, his own benediction. And the day he attains it, its fragrance, its joy begins irresistibly to reach others. He is fulfilled, he is overflowing with bliss, and he cannot but share it. But then this man knows that whatever he is doing is again for his own joy. He does not even expect a "thank you" in return.

Buddha visited a village. The people of the village said, "We are grateful to you for coming to us and

sharing your wisdom with us. It is your compassion that you traveled such a long distance for our sake." Buddha said, "Please don't say so. In fact, I am grateful to you for kindly coming to listen to me. I am fulfilled, I am overflowing with bliss, and I want to share it with you. If you had not come, I would have gone calling you from house to house. I am like a cloud in search of parched land where it can rain; I am like a river in search of the sea to pour itself into; I am like the flower in full bloom scattering its fragrance in all directions. I am thankful to you for having come to me so I can give of myself to you."

Those who know, know well that service of others is also an act of deep, profound selfishness. Service is the joy of the servant himself, and this joy can be possible only if we accept selfishness, not condemn it.

The capitalist system is the most natural system where nobody is called upon to sacrifice himself for another. Everybody lives for himself, in search of life. And through this search he will certainly live for others too, because nobody can live alone and by himself. To live means living in relationship. Life is relationship. If all of us seek our happiness and bliss, if a thousand persons sitting here find their happiness, then we are going to have happiness a thousandfold. And we will have to share it; it will go on spreading. There is no other way. On the other hand, if each of us lives for others, if each is made to sacrifice himself for others, then all of us will be left with nothing but piles of misery; there will be not one iota of happiness to share.

To the friend who says that the world is in a mess on account of selfishness, I would like to say that he is mistaken to think so. It is not because of selfishness but because of the unnatural and unscientific teaching of altruism, of service to others, that the world is in a mess. It is enough if you find your own happiness, which is natural and easy. If you do this much in one lifetime -- between birth and death, you find your own bliss -- the world will be grateful to you. Because the man who finds his happiness ceases to hurt others, to cause unhappiness to others. Why?

The man who knows that he wants to be happy also knows that it is impossible to be happy by hurting others. The man who knows that if he hurts others he will lose his own happiness, also knows that if he makes others happy his own happiness will multiply. This is the simple arithmetic of life. And the day a man sees the truth of it, a revolution happens in his life: he is transformed.

But the religions of the world teach renunciation. They ask you to renounce, to sacrifice, and not to be selfish. The Sanskrit word for selfishness is *swartha* and it is beautiful. *Swartha* means "that which is meaningful for the self". *Swa* means the self, the soul, and *artha* means meaning.

How is it necessary that what is in my interests should go against your interests? If you go deeper and deeper you will find that what is good for you cannot go against the good of others. Because deep down, at the level of being, we are all united and one. It is impossible that what is good for me should be basically bad for you. And the contrary is also true -- what is harmful for you would be the same for me.

I had been to a mountain which had an echo point. Whatever sound one makes there, the whole mountain echoes it. One of the friends with me knew how to imitate the sounds of different animals. He barked like a dog and soon the mountain was resounding with the bark of a dog. And it seemed that a thousand dogs were barking, and that they were all over the place. I said to the friend, "Do you see it? You produced the sound of a single dog, and it was magnified into that of a thousand dogs -- as if we are surrounded by dogs and only dogs. On account of your own small dog's voice you are now surrounded by the uproar of a thousand dogs. How beautiful it would be if you now speak in the voice of a cuckoo."

The friend knew how, and he called like a cuckoo. And now the mountain was filled with the sweet melody of a thousand cuckoos, resounding beautifully all over the place.

This incident made the friend silent and pensive, and he retired to a secluded place. He came back to me after a while and said. "It seems to me that you had devised a message for me through this incident." Agreeing with him, I asked. "Can you tell me what the message was?"

He then said. "It appears that this mountain with an echo point is symbolic of man's life. What we say or do here returns to us a thousandfold. If we bark like a dog we will be surrounded by a thousand barking dogs. If we hurt others the hurt will return to us multiplied by a thousand. If we treat the world with anger, hate and violence, the same hate and violence will come back to us, magnified greatly. The old dictum is true that if we sow the seeds of the thorn, we will have to reap a whole harvest of thorns alone. In the same way, if we share our love and bliss with others it will return to us a thousandfold. Life is really an echo point."

That is why I say that I am not against selfishness. If you can find your *swartha* -- the meaning of your self -- you will do so much good to the world, good you cannot do in any other way.

For this very reason I am not opposed to the system of capitalism -- which is based on selfishness.

Rather. I support it fully. It is this selfish system which will gradually develop into a socialist system. My vision is that if everybody pursues his self interests, we will, sooner or later, come to realize that we unnecessarily come in the way of the interests of others, and then we will cease to do so. If all of you can multiply your selfishness -- your self interest, your happiness -- a thousand times, then humanity is destined to achieve socialism. It will come, not through the conflict of self-interests. but through cooperation of self-interests.

Another friend has asked, CAPITALISM IS FULL OF CORRUPTION AND BLACK MARKETING. WHAT HAVE YOU TO SAY ABOUT IT?

Capitalism is not the cause of black markets and corruption. Scarcity of capital is the cause. When there is a shortage of wealth we cannot prevent corruption. Where the population is large and wealth scarce, people find ways and means to own wealth; they care little for the right ways and means. If you want to do away with corruption, then stop worrying about corruption, because corruption is a byproduct. We have nothing to do with it. But all the politicians, all the saints, are busy fighting corruption. They say, "We are determined to end corruption." But the real problem is different -- it is lack of wealth. Corruption is the natural consequence of poverty. If there are a thousand persons here and there is food enough only for ten, do you think there will be no attempts at procuring food through stealing?

Dr. Frankel has written a small book of his memoirs. Dr. Frankel was a psychologist who was thrown into one of Hitler's concentration camps. Mind you, Hitler was a socialist. Dr. Frankel says in his memoirs that it was in that prison camp that he came to see the real face of man. The prisoners were given only one meal in twenty-four hours, and that too was very meager. They were almost being starved. Dr. Frankel says that he saw people known as great poets, writers, physicians and engineers, stealing pieces of bread from the bags of their fellow prisoners during the nighttime. Among them were men highly respected for their character and moral values, men who held high offices like that of the mayor of a city, and they were seen begging for a cigarette on bended knees -- and unashamedly. And none of them thought that he was doing anything wrong.

Writing about himself, the famous psychologist says that the bread he was given was so little that it never satiated his hunger; he was always in a state a semi-starvation. So he broke the bread into a number of small pieces to be eaten at small intervals of time so they would last for twenty-four hours. And he found that day in and day out he only thought of bread and nothing else. He forgot all about God and soul, consciousness and unconsciousness, analysis and psychology, and the rest of it -- which had been the most significant things of his life. In Hitler's concentration camp he realized that bread was everything and nothing else mattered. Frankel also admits that he was not sure that if given the opportunity he would not have stolen another's bread.

Bribery, corruption and black marketing only prove the fact that there are too many people and too little goods. We refuse to understand this simple fact. Corruption is not a disease, it is just a symptom of a disease which is deep-rooted. When a man has a fever, it is said that he is "down with fever". Fever itself is taken for the disease. But in reality fever is a symptom, an indication of some deep disorder in the physiology of the man who is running a temperature. Similarly, corruption is a symptom of a social disease -- poverty. But the politician and the priest believe that corruption can be ended without caring for production and population control. They say that God is sending more and more men to this earth. If God is responsible for our increasing population, then he is the most corrupting factor today, because corruption grows with the growing population. We have to restrict, even to stop this ever-flowing gift of God. We have to tell him, "Enough is enough; we don't need more men. And if you send more, then give to each one of them ten acres of land and a factory to work with."

People are not immoral, as the priests and politicians would have us believe. It is the situation that is immoral. No man is immoral. Really, man is neither moral nor immoral, but the situation is immoral. And a person can be moral in an immoral situation if he strives hard, but then his whole life will be wasted in the very effort. He will not be able to do anything else. He will somehow save himself from being immoral. He will, with tremendous effort, suppress the temptation to steal; that is all he will achieve. So it is a question of changing the situation, because really the situation is immoral. No amount of anti-corruption campaigns are going to succeed if the situation is not changed. But if production grows and wealth is plentiful, corruption will go by itself. Nobody will steal if there is an abundance of wealth in the society.

Another friend has asked,

BUDDHA, MAHAVIRA, KRISHNA AND RAMA -- THEY ALL TALKED OF RENUNCIATION, BUT YOU SAY

THAT WEALTH HAS TO BE INCREASED. WHY THIS CONTRADICTION?

It is true that I ask you to produce more wealth. It is now difficult to ascertain exactly what Buddha, Rama and Krishna had said But if they said that wealth need not be produced, then they were wrong.

Talk of renunciation on the part of those who have no wealth is ridiculous. What would they renounce? Buddha could talk of renunciation because he was born in an affluent family. Buddha could afford to leave Yashodhara, his wife, behind, and move to the forest to live the life of an ascetic, because he knew that Yashodhara had a palace and every other means of security that one needs. But if a Buddha of the present times leaves his Yashodara a for twelve years, then at the end of twelve years he will find Yashodhara in some brothel and not in her home. Buddha could leave his son. Rahul, behind. because on his return he would find him in his own home. But it a present-day Buddha leaves his son and goes to the forest, the son will be found either in some orphanage or begging on the streets of Bombay. It would even be difficult to locate him. Buddha had abundant wealth, and men like him can very well talk of sacrifice because they have plenty to sacrifice.

But the irony is that people who had nothing chose to follow those who had plenty. All the wise men of this country came from affluent families, while the rest of the people lived in poverty and misery. I wonder how the people accepted their teaching and agreed to follow them. But there is a logic behind it, a reason for it. The poor derived some pleasure, some satisfaction from their acceptance of the Buddhas. They now said to themselves, "What is there in wealth? Buddha had so much and he is begging in the streets. We are already Buddhas; we are already beggars." The mind of India, that had suffered so much poverty, felt consoled and gratified. We were pleased to see Buddha and Mahavira begging. He bowed down to them not because of them, but because of the consolation we derived from them. We thought that we were blessed in our misery.

But remember, it is one thing to live in a palace and then leave it and beg, and quite another never to have lived in a palace and be a beggar on the streets. Buddha was not an ordinary beggar; even as a beggar he moved with the dignity and grace of a lord. Even emperors looked small before him, because he had renounced that which they were dying for. He was the emperor of emperors, because empires had become meaningless for him. On the other hand there are those who have never known riches and whose whole being craves riches, but they don't have the will and energy and intelligence necessary to attain it. And then they say the grapes are sour. Buddha and Mahavira provide them with an alibi, an excuse. This is how they console themselves.

India has long been in that state of self: deception, and because of it she is in a mess. And this is her main difficulty, her real problem. We have to understand clearly that Buddha and Mahavira and men like them had renounced affluence, and not poverty. They had not known poverty and misery. Buddha's father had assembled around him all the beautiful women that were then available in Bihar. He had known women through and through. And so it is understandable that he transcended sex.

But there are people who have not known a woman in their lives, not even touched one, and they are trying to become Buddhas. They are constantly dreaming about women. There is a release from sex after you have experienced it thoroughly. But one who practices celibacy by keeping away from women will get mole entangled in sex than a married man gets. Really, the married man wants to run away from women; the husband is constantly trying to escape from his wife, to get rid of her. But the unmarried man cannot know the torments of the married. And if he decides to practice celibacy he is bound to be in trouble. great trouble.

To use contentment as an escape from poverty is one thing, and to give up riches with wisdom is quite another. It was unfortunate that India accepted the leadership of those who had really known riches and then renounced it. That is the basic reason why this country could not be prosperous, why it has remained poor for centuries. We took to a philosophy -- a philosophy of poverty -- and became its prisoners. And, curiously enough. we seem to enjoy it. It is like enjoying an itch!

We have had enough of this nonsense. It is time we said a complete goodbye to it. The mind of the country has to understand very clearly that we have to have wealth. Wealth is a must, because we can go beyond it only after we have it; otherwise it is tremendously difficult.

I don't say that there cannot be any exceptions to this rule, but exceptions only prove the rule. Somebody wrote to me that a particular saint was poor and yet he went beyond . H e may have been an exception. It is just possible, but he is not the rule. Rules cannot be made on the basis of a few exceptions. If there is malaria in a certain village and one of the villagers escapes infection without taking anti-malaria vaccine,

does it prove that anti-malarial vaccination is useless? Maybe he escaped just because malaria germs were negligible in his case. But he cannot be the rule. And the whole village will die if he is made the rule; and if the whole village dies, he cannot live. It is also possible that this man survived because all others had been vacillated; their immunity helped him.

Never should an exception be made the basis of a rule. But this is precisely the mistake India has been making. We make rules of exceptions; we do not make rules on the basis of the ordinary people -- the uncommon, the extraordinary, the rare become our basis. And we try to regiment the common men and women according to them. But to make the uncommon an ideal for the common is like destroying the latter, and this is what has happened up to now.

If Mahavira becomes the ideal because he is naked, and all the people are asked to follow him, there is bound to be trouble. Mahavira had used clothes, he had lived in rich clothes, he had enjoyed clothes. Now those clothes have a definite the joys that nudity brings to Mahavira. Now if you tell a man who was born naked, who did not have clothes, that there is great joy in being nude, he will just laugh. He will say, Mahavira was a god, a *teerthankara*, an extraordinary man. He might have enjoyed being naked, but as far as I am concerned I enjoy clothes tremendously." Now see the difference. Mahavira enjoyed nudity because of clothes; this man enjoys clothes because of nudity. There is no great difference in the state of their minds. Their logic is the same: happiness comes from the unknown, the unfamiliar. The forbidden fruit tempts. And the known, the familiar, repels, is useless. For Mahavira, clothes, being familiar had become useless; for this man, nakedness had no use for the same reason.

We have to get rid of teachings that support poverty. These teachings create a non-dynamic society, a static society. It is because of them that the Indian society is so stagnant and dead. It has lost all dynamism of life.

If we have to create a dynamic society, a live society, we will have to lay its foundation on discontent, not on contentment. We always ask why we are poor. We are poor for the simple reason that we are contented with poverty. And as long as we are content, we will remain poor. Wealth will have to be created, and it can be created only by those who are discontented with poverty. There is no other way but discontent. Wealth has to be produced; it does not rain from the skies. It is a human product, and a discontented mind. a searching mind, an adventurous mind is its first requirement.

But all our teachings applaud contentment. And it is these teachings that make for a static and dead society. And we have to get rid of them.

A friend has asked,

YESTERDAY YOU TALKED ABOUT GANDHI AND CRITICIZED HIM. BUT GANDHI ALWAYS WANTED THE COUNTRY TO BE PROSPEROUS, HAPPY AND ITS PEOPLE TO BE GOOD. WHAT DO YOU SAY?

Certainly he wanted all this. But remember, the road to hell is paved with good intentions. Just desiring is not enough. I may very much want your cancer to go, but if I give you plain water for medication, your cancer will not disappear. It is not going to be cured by good intentions alone. I fervently desire you to be free of your T. B., and I tie a talisman on your arm -- your T.B. will remain. To cure it the science of tuberculosis will need to be understood.

Gandhi always wanted this country to be prosperous and happy and its people to be good. But the ways he advocated were ways that lead to poverty and degradation. If Gandhi succeeds. India will be doomed to live in poverty forever. If what he said is accepted fully by this country, 250 million people out of its 500 millions will have to be ready to die and to die soon. And if the whole world accepts him, two billion out of its three and a half billion will have to perish right now. Gandhi's thoughts alone can kill more people than all the murderers of history -- Genghis, Hitler Stalin and Mao put together. Why?

Because what Gandhi says -- I mean his thinking -- is antediluvian; it belongs to the pre-industrial age, the feudal age. He is essentially a revivalist. The instruments of production that he advocates, like the spinning wheel and the spindle, belong to medieval times and are not at all useful and adequate for the huge human population of today. With such primitive tools of production we cannot keep alive so large a population; they will simply starve and die. Please don't accept his teachings and implement them; otherwise the future history will say that Gandhi was the greatest killer the world has ever known, because he killed the largest number of men ever.

We need a mode of production that can maintain the huge population that we have now. The mode of production that Gandhi advocated might have been adequate for the age of Rama the ancient age, when the

population of the world was very small. The slow-going spinning wheel could do. But now very speedy tools of production are needed. because there are so many mouths to be fed. so many bodies to be clothed, so many men and women to be kept alive. Gandhian methods cannot keep them alive. If you accept and follow Gandhiism, poverty will become permanent; we can never remove it.

The questioner has further said that I criticize a person like Gandhi, who practiced what he professed. and that there was such unity in his word and deed.

There cannot be a greater lie than this. There was such a wide chasm between Gandhi's professions and his practice as can hardly be found in any other man's life. It has had no parallel. What I say may surprise you, but it iS true.

Gandhi always opposed the railways, and he spent the major part of his life on the railways, traveling all over India. He opposed the railways throughout his life and he traveled by railways throughout his life. He opposed allopathy, the modern medicine, all his life, and he said that chanting the name of Rama was the best medicine. But whenever, when seriously sick, he came near death, he always took to allopathy -- which saved his life. Neither the name of Rama nor naturopathy could save him -- though he used them until the disease became very serious. When everything else failed, he always took shelter in allopathy and survived. It is strange that all his life he opposed this system and it saved him throughout his life. Gandhi opposed the modern system of post and telegraph, and he made maximum use of them. He was one of those who wrote the largest number of letters to be carried by the postal system.

Here is a man who is fighting the railways system -- always sitting in a railway carriage. I am the only person who can compare with Gandhi as a user of the railways, and that only if I continue, at the present rate, to travel for the rest of my life. And remember, he was an enemy of the railways; he said that railways w ere a sin and they should disappear from the world. He opposed every modern instrument and yet made the fullest use of them. And you say that there was unity in his professions and his practice. How is this unity?

I say there was no unity between Gandhi's word and action. What he said he would not translate into action. If you look at his whole life vou will find that it was very different from his philosophy. But our difficulty is that when we accept someone as a *mahatma*, a great soul, we close our eyes, we become blind to him.

I saw Gandhi only once and I never felt like seeing him again. I was quite young then, just in my teens. His train was passing through my town and lots of people went to have a glimpse of him at the railway station. So did I. As I was leaving my home, my mother put three rupees into my pocket for small expenses, because the railway station was a good three miles away.

When I arrived, I found the railway platform terribly crowded and it was not possible for a boy like me to have a glimpse of him from there. So I went to the other side of the train where there was no platform. When Gandhi's train arrived I entered his compartment through the window. Gandhi did not notice me; his eyes fell first on the three silver coins showing from the breast pocket of my muslin shirt. He asked what it was, and I hurriedly took the money out, saying that I should donate it to the fund for the welfare of the untouchables. And before I could say yes or no, he dropped the money into the box meant for the fund. And the way I am, I said with perfect ease, "It is okay. You did well that you put the money in the box." And I really felt happy about it, thinking that I had done well not to have spent it already. But then, as my intuition dictated, I picked up the donation box with the money, and said to Gandhi, "Now I'll take the box with me, and I'll use this money in scholarship grants for the poor students of my school." Really, I had no intention to take away the box, which I picked up just to know how Gandhi would react to it. He said, "No, no, don't take the box. It is meant for a great work. This fund is meant for the untouchables. Leave it." To this I said, "Sir, you are not ready to part with this box with the same ease with which I gave you three RUPEES. " He then handed me an orange which I refused to take, saying, "I am not going to take this orange. For three *rupees* it is too costly. Better keep it with you." Then I looked into his eyes and said to myself, "The man I came to see is not there."

I came out of the train and stood on the side. The train moved and Gandhi was still watching me and not the crowd. He seemed puzzled about what had happened.

Back home my mother asked me if I saw *mahatmaji*. I said, "*Mahatmaji* did not turn up." Mother was now puzzled, and she asked, "What do you mean? Everyone says that he passed through the town." I then said, "The man who passed through the town was Mr. Mohandas Karanchand Gandhi. He appeared to me to be a seasoned tradesman and not a *mahatma*, not a great soul."

This incident took place in my early days. Ever since I have tried hard to understand Gandhi, and the

more I tried the more my first impression of him was confirmed and strengthened. But our difficulty is that once we believe something, we refuse to think and examine it. I do not say that you agree with me, but I do say please don't have fossil-like opinions about men and things, because it harms the thinking process of the country; it may even prove fatal.

Now everyone thinks that whatever Gandhi said is bound to benefit the country, because he was a *mahatma*, a saint. But it is not necessary that, being a saint, one only does good to the community.

I visited Rajkot recently. In the open area where I was going to address a meeting, I saw a number of bulls and cows. They were all very sick and skinny, almost dying. Inquiring, I learned that there was a scarcity of water as a result of a drought in the villages around Rajkot, and these animals had been collected from there so they might be saved from dying. I then asked what efforts were being made to save them. The man who was explaining things told me a strange story.

A saint came to Rajkot and fed the emaciated cows with quality sweets that people usually have for feasts, and the same day forty of them died. But the newspapers carried the saint's photograph saying, "What a saint! -- who feeds animals with quality sweets meant for human beings!" It seems that to be a saint it is necessary to part with intelligence altogether. He gives sweets to animals that badly needed water and fodder to save them. It would have been better if they were butchered instead -- they would have died peacefully. But the saint was applauded for being a kindly saint and a devotee of cows.

India's poverty will never go, it will abide, if the remedy that Gandhi suggests is applied. To end poverty, technology is needed, and Gandhi was the greatest enemy of technology. He said that technology was the invention of Satan. But, in fact, it is technology that is going to end poverty and bring prosperity to this earth. And it is again technology which iS going to take us to the moon and Mars when this earth will be overpopulated. In fifty years from now this planet of ours will cease to be a tit place for us to live.

I do not know how, with Gandhi's spinning wheel, millions and billions of men can be fed and clothed and housed. And I do not know how, with his spinning wheel, man will reach the moon and other planets and settle there.

Fortunately, however, there is no such danger, because even those who shout "Victory to Gandhi!" do not believe in his teachings, do not follow him. So there is no possibility of any danger. But if his ideas find wide acceptance the danger will be there. And then his ideas will turn back the hands of the clock by two thousand years; we will be back in the medieval times. What he calls his *rama-rajya*, the legendary kingdom of Rama, is nothing but another name for an extremely backward social system. *Rama-rajya* was much too backward in contrast to the present times. But Gandhi always aspired for *rama-rajya*

Another friend has said that what I am saying is exactly what the ancient Hindu culture stood for; it is the real socialism that the Hindu culture advocated. But I fail to understand what he means. He also says that socialism had already happened in India.

Socialism did not happen anywhere in the world in the past. And as far as India is concerned there was no possibility whatsoever of its happening here. And the sooner you get rid of what you call your ancient culture the better. A disease does not become good just because it is your disease. And nothing becomes respectable just because it is old and ancient. But the difficulty is that we begin to like even our shackles if they have been on our feet for thousands of years. I don't understand what you are talking about. When did we have socialism in India?

Another friend has said that as all that is good was already there in India in the past, so we should go back to the past.

There was nothing good in the past to which we should go back. In the first place we would not have left it behind us if it was good. No one ever leaves the good behind. And if one leaves it behind, he does so in the search for the better. But we have been laboring under great illusions. We believe that the India of the past was a golden bird. It was never so. Of course, it was a golden bird for a few, and it remains so even today; but it was never a golden bird for all.

We believe that houses in ancient India were without lock and key. People were so good and honest that padlocks were not needed at all. But I don't think this could be true. And if it was true, then the reasons for it were different from those we infer. Buddha had been exhorting people not to steal; Mahavira had been exhorting people not to steal. If people were so good and honest that they did not have to lock up their houses, then who were they whom Buddha and Mahavira asked not to steal? If people were really good and honest then Buddha and Mahavira were crazy.

Theft was always there, but if padlocks were really not seen anywhere, then it only means that they had nothing in their houses that was worth stealing. There could be no other reason. Or maybe. they did not

possess the mind that subsequently invented locks. But the absence of locks does not prove that people were honest.

All the scriptures preached non-stealing. Buddha talked against stealing and dishonesty day in and day out. Socrates said the same things in Greece two thousand, five hundred years ago. He said that youngsters had gone astray. they did not listen to their parents, that teachers were not respected, that people had turned dishonest and corrupt. There is a six-thousand-year-old book in China. If you read its preface you will think that you are going through the editorial of this morning's newspaper. It says that people are dishonest, that they have become materialists, that there has been great moral decline, that corruption is rampant, and that anarchy has set in and that doomsday is at hand. And this six-thousand-year-old book also says that the people who lived before were good and honest.

That the people in the past were good is nothing more than a myth, a fantasy. The truth is that we have forgotten the people of the past, and a handful of them whom we still remember are at the root of the trouble. We remember Mahavira, hut we do not remember the people of his times. Then we think that people of his times must have been good people. But if the people of his times were really good, we would not have cared to remember Mahavira at all. Mahavira is yet alive in our memory because of the people of his day.

The schoolmaster writes on a blackboard with a piece of white chalk. If he wrote on a white board -- and he can -- you could not read it. The writing shows on the blackboard because of the contrast. Mahavira shines as a great man for two thousand five hundred years. It could not have been possible if the social background against which he stood had been white and clean. Really the society of his time must have been corrupt and ugly. A few great men shine for ages because the rest of mankind has been like a blackboard on which white writing shows.

Never was the whole human society good. It was not even as good as it is today. Every day we are progressing towards goodness, but we are victims of a false idea that we are declining, that we are going downhill, that we are getting worse and worse. We say that it was *satyug*, the age of truth, in the past, we say that we have left our golden age behind, and now it is the *kaliyug*, the dark age, now it is downhill and downhill all the way ahead.

And the downfall of a community is a certainty if this thought takes hold of its mind that decline is its future, because it is thought that makes us move. But we firmly believe that our golden age, the best times, have already happened, that we left behind us all that was good and that now there is only evil and darkness in store for us. This has become our conditioning. We really believe that it is going to be worse and worse in the future.

Now when someone stabs someone in your neighborhood, you cry *kaliyug*, you cry "wolf"; you say that the dark age is now here. And when someone runs away with the wife of someone else you scream that the worst of the dark age has happened. But when your saints and seers, your *rishis* of the past ran away with others' women, then it was *satyug*, the age of truth and righteousness! And it was *satyug* when the gods of heaven came down and seduced the wives of others -- your own saints! And now it is the dark age just because the abductor happens to be an ordinary man living in your neighborhood! It is a strange reasoning. It was a good world when the wife of Rama was stolen. And when the wife of some present-day Ramchandra living in your locality is stolen, it becomes evil, dark, abominable.

No, man is becoming better and better each day. And if we have to make our future better, then we had better have our golden age in the future and leave the dark age behind. This should be the order of things: darkness in the past and light in the future; the dark age behind and the golden age ahead. If a bright future has to be created. hope, intense hope is necessary. Without hope you cannot build a beautiful future. In my view, lack of hope is one reason why modern man is stumbling in his onward journey. He is without hope for his future; it seems all is dark ahead. This darkness is of our own making.

Never was man so good as he is today. There was a famine in Bihar recently. Twenty million people would have perished, as the famine was so great, but only forty persons died. How is it that twenty million lives were saved? -- the whole world came to their rescue. School children in far-off countries who had not heard of Bihar before, saved their pocket money and sent it for the succor of the starving people. The whole world rushed to save those in Bihar who were all unknown to them and with whom they had nothing to do. It had never happened before; it happened for the first time. Again, it is for the first time that Bombay feels disturbed when there is a war in Vietnam. The whole world feels hurt for a wrong happening in any corner of the earth. Humanity has attained to this sensitivity, to this awareness for the first time. It is unprecedented. Man has grown -- his understanding has grown; his happiness has grown.

One last word. Two or three friends have asked,

> YOU ADMIRE AMERICA SO MUCH, YOU SAY THAT SOCIALISM WILL COME FIRST IN AMERICA, BUT IT IS IN AMERICA WHERE HIPPIES, BEATLES AND BEATNIKS ARE INCREASING IN NUMBER, WHERE PEOPLE ARE TAKING INCREASINGLY TO DRINKS AND DRUGS LIKE LSD AND MESCALINE, WHERE CONSUMPTION OF SLEEPING PILLS AND TRANQUILIZERS IS ASSUMING ALARMING PROPORTIONS AND WHERE PEOPLE ARE DISTURBED AND RESTLESS. CAN YOU SAY SOMETHING ABOUT IT?

You should know that no animal ever gets disturbed. Have you ever heard that a water buffalo lost his peace of mind? Have you ever seen a donkey spending a sleepless nights or getting bored? Have you come across a bull committing suicide, because life became meaningless? No, no animals ever get bored. disturbed or worried; nor do they commit suicide. Why?

The reason is that the mind of animals is very undeveloped. The more the mind develops, the more you become sensitive and understanding. As the mind grows, your vision grows; you begin to see things around you with clarity. As your mind expands, your being expands in the same measure. And with the development of intelligence begins the search for the meaning of life, its significance. If there are hippies and Beatles and beatniks in today's America, if its young men and women are getting rebellious, they are the barometer of the fact that consciousness is touching new heights there, that they see things that are not yet seen by us.

Man's intelligence has developed in a great way, and it iS this developed intelligence that is making him restless. The more intelligence, the more restlessness.

And remember. the greater your restlessness, the greater peace you can attain. Levels of peace and restlessness -- their proportions are always the same. If man's restlessness is say, only two milligrams, the peace he will attain is not going to be more or less than two milligrams. And if his restlessness grows to be a thousand tons, his peace will grow to be the same thousand tons. Our capacities in both directions -- dialectical directions -- grow together. They are coextensive. If I become very sensitive to ugliness, I am bound to be as sensitive to beauty too. The man with a high sense of beauty will have a high sense of ugliness also. Of course, ugliness will hurt him, but beauty will comfort him in the same measure.

As man's consciousness expands, his world of anxieties will equally expand, because now the anxieties of others enter his awareness. Man, today, is much more intelligent than before, and that is why he is so anxious and unhappy too. But because of our mounting anxiety and unhappiness we need not despair and retrace our steps and turn back to the past, our new difficulties and problems are only a challenge and we have to accept the challenge and go onward and forward. We have to find new paths of peace -- peace commensurate with our restlessness. Old paths will not do; new ones have to be found.

Man is, today, on a brink, and his consciousness is nearing a great leap forward, a quantum leap.

For example, when the first monkey came down from the tree and for the first time walked on two legs instead of four, he must have felt very awkward. And then the older monkeys, his elders, who remained sitting in the tree must have jeered at him, saying, "What are you doing, you fool? How stupid it looks. Is it becoming for monkeys to walk on two legs?" And the monkey walking on two legs must have gone through a lot of worry and anxiety, any amount of sufferings. Maybe his backbone had ached, his sleep had been disturbed. But it was from this monkey that humanity came into being and developed to its present state. In the same way man's grown-up consciousness today -- which is undergoing such pains that it is driving him to the point of committing suicide -- is soon going to give birth to a new humanity, a higher humanity.

The emergence of a new consciousness in man is at hand. And remember, the aboriginals still living in the jungles are not going to participate in this quantum leap, nor are the saints and priests sitting and singing in temples and mosques going to take part in this great transformation. They are all seeking comfort and contentment, and they are so afraid of discontent. Only they are going to be partners in the glory of giving birth to the new man who are prepared to walk through the fire of discontent, and who have the courage to go beyond it.

In this respect, we are a very unfortunate people. We cannot produce hippies, we cannot be that anxious, we cannot suffer so intensely, and consequently we cannot attain to that deep peace. America today stands as a vanguard on a forward line from where a leap is possible. It is a very critical situation where many times one may feel like escaping and retreating. That is why men like Mahesh Yogi have influence in America. The people who feel panicky and want to go back are being influenced by Mahesh Yogi and others. They are telling them, "Why worry? Get out of this mess; close your eyes, chant a mantra and go back to the past." For the same reason Gandhi has influenced America more than he has influenced his own

country. The backward-going mind has panicked and it says, "Yonder is an abyss; let us go back! Gandhi is right to say that technology and skyscrapers are useless!"

The cry of "Go back to the past" has always been there, and it has done us no good. We have to go forward, there cannot be any going back. There is no way to do it. And even if there was a way, it would be so dangerous to do so. Nothing can be gained by returning to the past. If a grade four student wants to go back to first grade because the homework was easy, there is no sense in doing it. And even if he actually goes back, he will find it to be meaningless. He has now the maturity that comes with passing three grades; he cannot stay in first grade. So with his highly developed mind, man cannot go back to the times of Rama. He cannot return to the caves. Of course, he may enjoy it for a change if he returns to the forest for a while.

Recently about two dozen of my friends from Bombay had gone to Kashmir with me. In fact, they had escaped from Bombay and they were with me in Pahalgaon, a scenic spot in Kashmir. The man who cooked for me at Pahalgaon told me every day that he would be grateful if I took him with me to see Bombay. I said to him, "You seem to be crazy. You see the friends here with me, they are all from Bombay and they are here to see Pahalgaon. You are fortunate to be in Pahalgaon itself; better enjoy it." He then said, "Life is so dull here that I wonder why people come here at all. There is nothing here. I crave to see Bombay." He wants to see Bombay, and I want that he should have the opportunity to see that city. Why? -- because then he will be able to enjoy Pahalgaon too. That will be his gain if he visits Bombay.

Man has to go forward. Once in a while he can go back to the past to have a brief holiday. That would be pleasant. But a return to the past for good is not possible. It is different if for fun you sit sometimes at Rajghat with a spinning wheel as the leaders do. It is a pleasant hobby and a cheap one at that if you occasionally take to spinning and get photographed and filmed. But it would be utterly wrong if we make the spinning wheel the kingpin of our industries. That way the spinning wheel will be dangerous.

No culture of the past, be it Hindu, Mohammedan or Christian, can make man happy if he returns to it. Man has to go ahead and ahead into the future. In that future no Hindu, no Mohammedan and no Christian will survive; only man will survive. In that future only man will live.

The future belongs to man. And here we have to think together about how much creativity we need to bring that future in. We also have to consider how much wealth and health will be needed to make man happy, so that from his happiness he creates music, he goes on the search for his soul, and ultimately reaches the temple of God.

There are many questions to be answered. I will take them up tomorrow. And if you have any more questions, you can send them in writing.

I am grateful to you for having quietly listened to my talk with so much love. And lastly, I bow down to the God residing in each of you. Please accept my salutations.

Beware of Socialism

Chapter #4
Chapter title: Democratic socialism is a lie

16 April 1970 pm in Cross Maidan

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A number of questions have been received; they are in the context of the previous discourses. A friend has asked: IN THE COURSE OF YOUR TALKS ON SOCIALISM AND COMMUNISM YOU DID NOT GIVE ANY THOUGHT TO DEMOCRATIC SOCIALISM. CAN YOU SAY SOMETHING ABOUT

DEMOCRATIC SOCIALISM?

It would be useful to understand a few things about democratic socialism. Democratic socialism is a contradiction in terms; it is a combination of two words that contradict each other. It is like saying "a barren woman's son", which is again a contradiction in terms. If a woman has a son she could not be barren; and if she is barren she could not have a son. There is no grammatical mistake in the composition of the phrase "a barren woman's son", but it cannot be true. In the same way there cannot be a thing like democratic socialism; it is just an empty phrase, a meaningless cliche. Why?

Democracy and socialism, as socialism is currently known cannot go together, because the one cancels the other. Because democracy has to be destroyed in the very process of bringing socialism, the so-called socialism cannot be brought without murdering democracy. And it is necessary to understand why democracy will have to go for socialism to come.

The first principle, the foundational principle of democracy is that it gives every individual person the freedom to live, to work, to earn, to produce and to own, use and amass his production, his property. It is one of his basic rights. The next fundamental principle of democracy ordains that there should be no injustice to anyone. And another basic principle of democracy says that the majority cannot subject the minority to any injustices. If, in a village, there live a hundred Mohammedans and ten Hindus, and the Mohammedans decide to kill the Hindus and say that they are going to do it democratically, because the majority is in support of killing and only the minority is against it, then we will say that it is wrong, it violates democracy. Democracy means that even if there is a minority of one, the majority cannot subject it to injustices, and deprive it of any of its basic rights.

Capitalism, or the capitalist, is a minority today. If the majority, whom the so-called socialism claims to speak and work for, uses democracy to destroy this minority, then it knocks out the very foundation of democracy. And minorities change with time. Today one group is in the minority, tomorrow another may take its place. Now some people say that wealth should be distributed -- someone should not have more and others less -- because wealth creates jealousy and bitterness. But it is necessary to ask if it is justice that those who did not do a thing to produce wealth, who took no part whatsoever in its creation, who were just spectators, should now, when wealth is created, come forward and demand its distribution.

It is interesting to note that whenever a great invention was made, an invention which later on became an instrument of great production, it could not be easily sold, it had no buyers. The inventors and innovators have always been looked upon as crazy people.

I have heard that a scientist took an inventor to any number of people and introduced his new design to them. And the inventor was ready to sell his design for just fifty *rupees*, but nobody wanted to oblige him. The first design of the motor car was thought to be a piece of madness, and so was the first design of the airplane. No one was ready to buy and try them, because one could not really believe they would be worthwhile. They must have been men of rare courage who worked on those new designs and opened unheard of doors to production. But now that the wealth is there, all those who had been idle spectators, who had called the pioneers mad and crazy, come forward and ask for a share in that wealth, saying that wealth belongs to all.

A handful of people have created wealth, but after it has been created, all those who have had no hand in its creation are claimants for a share in its ownership. But this is not what democracy means. Democracy means that the producer should own his produce. And if he distributes it, shares it with others, it is his pleasure. But the so-called claimants have no right to it. And if it ever became a matter of right, then nobody knows where this matter will end.

Wealth is the creation of intelligence and talent. Today we envy that intelligence and say that wealth should be distributed equally. In the same way, tomorrow we will say that we cannot tolerate that a few persons have beautiful wives while others have ugly ones. We will say that this is inequality, it cannot be tolerated; everyone should have equal rights to beautiful women. We will not be wrong if we say that, because basically it is the same logic; there is no difference at all. And then the day after we will say that it is intolerable that a handful of people are intelligent while others are stupid. This too is inequality; we demand equal distribution of intelligence and talent. It is again the same logic that demands equal distribution of wealth.

But the whole approach is anti-democratic. In fact, every person is different and unique. Every person is born with distinct and different potentialities, and they will seek and develop their own potentialities, and they will create what they are made to create. And as such they will own their creation. And if they share it with others, they do so for their own joy. But we have no right to claim it; it would be grossly unJust.

Socialism, however, approves of many such injustices, because it is easy to win the majority in support of injustices. But injustice will not become justice and a lie will not become truth just because the majority supports them. Freedom to own private property is one of the fundamental human rights, and democracy accepts this right of the individual. So when somebody says that socialism with democracy is possible, he is saying an outright lie. Socialism violates the basic principle of democracy. Democracy and socialism cannot go together.

The second thing is that socialism only talks of the great values, which make for the basis of its philosophy; it cannot achieve them. So it will be worthwhile if we go into some of these values at length.

Freedom is perhaps the greatest value in man's life. There is no greater value than this, because freedom is foundational to the whole development of man. That is why bondage or slavery is the worst state of human existence and freedom its best and most beautiful. And socialism cannot be established without fighting and finishing freedom. It is, of course, possible that the majority may consent to destroy the freedom of the minority. But still it is unfair and unjust. Destruction of freedom can never be democratic.

Freedom of thought is the very life of democracy; it is its very soul. But socialism cannot stand freedom of thought, because freedom of thought includes the freedom to support capitalism. It is difficult for socialism to swallow. Socialism wants to destroy capitalism root and branch, and therefore it has to destroy freedom of thought. And it is unthinkable how, after destroying the right of the individual to hold property and his freedom of thought. socialism can be democratic.

Democratic socialism is a blatant lie. The fact is that the word democracy has respectability, and socialism does not want to forego this respectability. That is why Russia is democratic, China is democratic, and the rest of them are democratic. Man can misuse words in a big way. He can label Satan as God. Who can stop it? It is difficult.

Let it be clearly understood that democracy is a value that goes with capitalism, and not with socialism. And if democracy has to live, it can only live with capitalism; it cannot live with socialism. Democracy is an inalienable part of the capitalist way of life, and as such it can only go with capitalism.

Similarly there are other values -- we are not even aware of them -- which can be destroyed easily. And they are already being destroyed. The individual has the ultimate value. But in the eyes of socialism it is not the individual but the collective, the crowd, that has value. And socialism accepts that the individual can be sacrificed for the collective, the society. The individual, in fact, has always been sacrificed in the name of great principles, and for the sake of big and high-sounding names. He has been sacrificed sometimes for the sake of the nation and sometimes for the sake of religion, and sometimes for the sake of the KORAN, the Gita and innumerable other things. But man refuses to learn from history. When old altars disappear, he creates new ones, and continues sacrificing the individual. Socialism is such a new altar.

If man has to learn anything from his history, the one lesson that is worth learning is this: The individual cannot be sacrificed for anything. Even the greatest of nations does not have the right to ask for the sacrifice of a single individual. Even the greatest of humanity does not have the right to sacrifice the individual for its sake -- because the individual is a living consciousness, and it is dangerous to sacrifice this living consciousness at the altar of a system or an organization, however great it be; because the system is a lifeless arrangement, a dead entity, and it is not proper to sacrifice a living man for the sake of a dead system.

But we have gotten into the habit of killing the individual, and even now we are seeking new avenues, new altars at which the individual can be sacrificed. The new altar is socialism.

Socialism is not democratic. The socialism that is sought to be forced on us can never be democratic. In only one way can socialism come without sacrificing freedom, and that is when it comes effortlessly, naturally and by itself. Otherwise it is not possible for socialism to be democratic.

Only today a friend told me that he had read in some newspaper about a unique little island somewhere in the Pacific Ocean. The population of that island is not large, some hundreds of people live there. But the island is so rich in phosphorous mines, and those mines yield so much wealth that every person earns at least eight thousand *rupees* from them. In that island no one is poor, no one is rich, just because men are few and wealth is plentiful. This little island is perhaps the first socialist society on this earth at the moment. But the people of the island don't even know that they are a socialist society -- it is not necessary for them to know it.

Abundant wealth and scant population make for socialism.

The friend also told me about a unique custom that exists in that island and perhaps nowhere else. If a guest in a family admires a thing -- say the radio in the sitting room -- then the family immediately makes a

gift of the radio to the guest. Because they believe that if a person has a liking for a certain thing, it *should* go to him; it really belongs to him. This custom exists there because they have abundant wealth and so their clinging to wealth has withered away.

Someday we may have socialism on the whole earth. It is necessary, and it will come, if the socialists are not in haste. But if the socialists continue to be in a hurry, as they are, then the chances are that it will never come; it will be delayed forever. Socialism will come without sacrificing democracy when we have created a situation with plenty of wealth and less numbers of people. But then we will not know when it came, how it came. It will come silently, as every significant thing in life comes.

There is another thing that deserves attention, and it should be understood well. Many friends have complained that I say that labor has no use in the creation of wealth. I never said that labor has no use in the creation of riches. I only said that sooner or later labor will increasingly become a non-essential factor in the production of goods. over a long period it has already been losing its place. Labor has a hand in the creation of wealth, hut it has not been the central factor, the basic factor of production. It does not play a pivotal role. The basic factor, the pivotal factor is the mind of man -- his intelligence, his talent. It is man's intelligence that has discovered new dimensions of creating wealth.

It is also important to know that labor is a perishable commodity; it dies soon and readily if it is not used. Unused labor dies every day. If I have not worked today, then my unused labor cannot be preserved in some safe for future use. I will not do the same work ever again that I could have done had I worked today, because labor cannot be saved. It is lost every day; it is perishable. It is not that a worker will escape being exploited if he does not work in a field or factory for all his life. He will die nonetheless, because labor cannot be preserved; it cannot be put in a safe deposit.

Capitalism, for the first time, found ways and means to preserve labor. It made labor, a perishable commodity. preservable in the form of wages in money; that is, capital created out of it. So it is again capitalism that made it possible. If I work this very day and save five *rupees* of my wages, it is labor made durable. If it had not turned up in the form of five *rupees*, it would have gone to waste. It is not that my unexpended labor would have remained with me even if I had not worked to earn the wage in money. But it is strange that I say that while I had put in ten *rupees* worth of labor, I was paid only five. The fact is, that if I had not worked at all, my labor was not worth a single *paisa*. It is desirable, however, that some day I should be paid ten *rupees* instead of five that I receive right now. But it does not mean that ten *rupees* will come after destroying the capitalist mode of production. No, this system has to be retained and progressively developed.

As it is today, the capitalist system is not adequate. And don't think, as many friends have said, that I support the system as it is. The system as it is needs to be tremendously improved and developed. As it is, it is primitive; it is just the abe of capitalism. But the socialist cry is coming very much in the way of its growth, and it will not allow it to grow if it has its way. But if capitalism is allowed to grow it will be quite possible for it to pay the worker ten *rupees*, even twenty, in the place of today's five. It will be possible to pay even the person who does not work. And if we go through a full technological revolution, which is in the making, it is just likely people demanding work will be paid less and those agreeing to enjoy leisure will be paid more. It will be so because the utility of labor is connected with so many other things.

If tomorrow your town is equipped with every kind of automatic machine, soon tens of thousands of people will be out of employment. But what will you do with the huge wealth that the automatic machines will produce? You will have to give it away in the form of compensation to the unemployed people. But someone among them may say that he cannot sit idle for twenty-four hours, he must have at least two hours' work every day, otherwise he will go crazy. This man will have to be paid less because he wants both: work and money. And another man who agrees to sit idle and be content with only money, will have to be paid more than the one asking for work.

This can be possible in fifty years' time if capitalist production is fully developed and automatized, and no efforts are made to sabotage it at its various points.

The ways of sabotaging are devious; they are not easily discernible. On the one hand the leaders shout that the country is poor, and production. more production, is the need of the hour, and on the other hand they go on imposing higher taxes on those very people who produce more. This is utterly foolish. If you really mean *production* of wealth, the pattern of taxation will have to be radically altered. People who produce more should pay less tax and those producing less should be made to pay more tax. The person who produces two hundred thousand *rupees* worth of goods annually should pay less tax than the one who produces only one hundred thousand *rupees* worth of goods. Similarly, the producer of five hundred

thousand *rupees* worth of goods should pay less than the one producing two hundred thousand *rupees* worth of goods. And he should be exempted totally from paying any taxes, who produces, say, a million *rupees* worth of goods in one year. And if someone produces ten million worth of goods, the government should pay him instead.

Then alone, wealth, abundant wealth, can be created. The key to production is incentive. If an entrepreneur today earns two hundred thousand *rupees* in profit, he is made to part with ninety percent of his income by way of taxes. And if another entrepreneur earns, save five hundred thousand, he will have to part with his entire income to pay the taxes. And in case someone dares to earn a million *rupees*, he will have to sell his assets to pay the taxes. Under the circumstances the producer thinks -- and thinks rightly -- that it is useless to produce. Thus you are obstructing those who can create wealth and you sing hymns Of praise to that largest group, the idlers who do not produce and earn at all. Can there be a better way of destroying the country than this?

The hymns of praise meant to placate the masses may be pleasant at the moment, but they are going to prove very costly and dangerous.

It is very interesting to note that a great majority of mankind is wholly uncreative. This majority is contented with eating and producing children. It has done nothing else. Only a very small fraction of humanity has engaged itself in creativity and produced great results. Take any field, be it poetry or great painting, production of wealth, science or religion -- only a handful of men and women have attained to peaks of creativity. The tragedy is that it is these very people who are being maligned, thwarted and suppressed. And it is a very absurd logic at that. On the one hand you say that wealth is urgently needed and on the other you praise those who are without any wealth. Why don't they have limit.

They have been on this earth for millions of years. Their forefathers were here. Have you ever thought why they did not have wealth? They produced children and not wealth -- and it is thus they have always remained poor. It is amazing that creators of wealth are made to feel guilty about it, they are treated as criminals and are going to be put on the cross of the society. Their only crime is that they did not produce children and sit idly by, like the rest of mankind. And their worst crime is that they produced wealth. Now those who did not take part in the production of wealth will take revenge, they will strangle them on the grounds of being exploiters. This is quite strange. This wealth has not come through exploitation; it has been created with great intelligence and hard work. It has been created through the adventure of the mind in many dimensions.

But we give no thought to it and we are determined to destroy those who create wealth and prosperity. This is our strange logic all the way down. This is a dichotomy.

I happened to visit a family-planning center a short time ago. The whole country and its government are engaged in an effort to limit the size of the family with a view to controlling the exploding population of the country. But our logic is upside-down everywhere. If we have to have family planning it is necessary that we think about it in its total perspective. As I said earlier, that if we have to have wealth, the producer should be given full encouragement and incentive to do it, but the contrary is happening -- he is being punished and persecuted. And why should he then produce if he is going to be punished for it? And the people who are not productive will not do it in any case. And those who can produce, will withhold their hands in despair. And consequently the country will suffer and go down the drain. It can never be rich.

When I arrived at the center I saw a lot of propaganda being done about the importance of family planning. I asked the officer in charge of the center if he knew about the rates of income tax for the bachelors and the married couples and couples with children. The officer said that there was no connection whatsoever between taxation and family planning. I then said that in that case there is no connection between intelligence and family planning.

If the government wants to limit the family it should levy heavy taxes on those who produce more children than the prescribed number. But the contrary is happening on this front too. Parents with many children pay much less tax than those with less or no children. And this law works against family planning. If it is to succeed, parents with more children should be made to pay a larger amount of tax than the others with less or no children. A family with three children -- if three be the limit -- should pay much less tax than the family with more than three children. And if a family exceeds the number of five then the schools and hospitals should be asked to charge higher fees for their children's studies and treatment. Then alone will families feel compelled to limit their size.

But, currently, parents with a larger number of children are given higher rebates in income tax. The bachelors pay higher taxes than the married ones. It is utterly foolish. Bachelors should receive full

exemption from taxes, or if they have to be taxed at all the rates should be much lower so that young people abstain from marriage or marry late. On the other hand married people should be taxed heavily so that marriage becomes costly. And let there be a graduated increase in tax rates with every increase in the number of a family's children Then there will be a system a logic in the management of the state affairs; otherwise the whole thing, as it is, is simply ridiculous. What does it mean that while you cry for limiting the family, you go on rewarding those with unlimited families?

The same chaos prevails in the field of production. And it is so in many dimensions of life that for lack of a clear perspective we just go on drifting. If we want to end poverty then all avenues of production should be opened and every facility and incentive given to those who have the talent to produce. If the country's poverty has to be liquidated, then capital from all over the world should be invited for investment in India. But we think that if people from other countries come here, they would exploit us. As I said, if labor is not used, it just perishes.

So if international capital is allowed to be invested here, it can convert the entire unused labor of this country into solid wealth. But we are afraid that we will be exploited It is a very wrong way of thinking. International capital will not exploit us; on the contrary, it will help us immensely. It will utilize the huge unemployed manpower of this country which is just being wasted everyday like the waters of the Ganges and Narmada -- when you don't use them, they disappear into the ocean. If we fail to utilize our labor energy that is abounding it will disappear into the cosmos and be lost to us forever. Let it be used and transformed into wealth. Then alone it can be preserved.

But we are a strange people. We say that it does not matter if ten *rupees* worth of labor is wasted, but we will not agree to work for five *rupees* and be robbed of the other five, as if we have five *rupees* in cash on us and someone is going to grab it. No it is not so; nobody is robbing you.
The whole concept of exploitation is full of nonsense.

Capitalism is an instrument for converting labor into wealth and if capitalism is allowed to grow unimpeded it call find ways to convert the entire labor of the country into wealth but the socialists say that they will hand over everything -- the means of production and labor -- to the state The irony is that the politicians are, and have always been. the most inefficient and worthless class of people in the world.

There is a reason for this. It is that merit is valued in every walk of human life except in politics. In politics alone merit has no value at all. The person who cannot be employed in a shoe-shop to sell shoes can very well become the education minister of a country -- there is no difficulty in it, because it is not necessary that a minister of education have any educational qualifications. In fact, politics is the refuge, and the only refuge of the misfits and the nincompoops.

A person who has no qualifications whatsoever, is qualified for politics. Politics does not ask for any particular qualifications, specialized knowledge, on the part of those who want to enter its arena. It is a strange profession, which calls for nothing except that you can shout slogans and get some followers behind you. But what will he do by becoming the education minister? Vice-chancellors and academicians will dance in attendance on him and the man will put his thumbprint in place of his signature. It is an outrage on education that it should be directed by one who cannot sign his name. A person who does not know what medical science is becomes the health minister to take care of the country's health.

Politics, which is the haven of the nincompoops, is trying to take over the wealth of the country as well. It says that trade, commerce, industries -- including all means of production -- should be put in the hands of the state, which is another name for the politician. So the politicians will manage and control the economic life of the country. It seems that they are under a vow to ruin the country forever. And they will do it; they will not stop short of it.

My vision is different. It is that the politician can be prevented from ruining the human societies of the world if he is prevented from directly controlling the government and the administration of the state. The elected representatives of the people. of course, should form the parliament, but the parliament or the majority party in parliament will not form the Cabinet or the council of ministers. The majority party should find highly qualified and experienced specialists and experts in different fields of government -- like education, health, finance and the rest -- and form the council of ministers with them. For example, it will be the task of the majority party to find the best educationist for the job of education minister. Similarly it will appoint the best physician as health minister. The right to select the specialist members of the Cabinet will certainly belong to the majority party, but no popular representatives will be appointed as education minister and health minister, or any minister for that matter.

What we have at the moment is mobocracy; it is certainly not democracy. It is all right for the people to

choose their representatives for the parliament, but it should be the clearly defined task of the majority party in parliament to find the best men of merit to administer the various divisions and functions of the government. They have to see to it that the selected ministers are fully qualified for their different jobs. Then we will have *meritocracy* in the place of the mobocracy that we have. Unless democracy is wedded to meritocracy, i will remain a tool in the hands of the ignorant and stupid people. And unless democracy it allied with meritocracy, democracy will continue to be the instrument of man's downfall and degradation; it can never be the instrument of his uplifting and glory.

I am all in favor of the people electing their representatives; it is their right -- but they have no right to make their representative the education minister of the country. The representatives will have this much right: They will search for the best educationist and invite him to shoulder the responsibility of education minister. The Cabinet and the administration of the country should be in the hands of the experts. Meritocracy means the rule of the experts, the specialists, the qualified people; it is the rule of men of merit.

It is the age of specialization -- we have specialists even for small things of life. Those days are gone when you had to go to the village doctor who just checked your pulse and prescribed medicine without asking you if you suffered from headache or bellyache. It happened in pre-specialization days when the village doctor was supposed to know every thing. Things have changed since.~

I have heard that fifty years from now a woman visited the clinic of a doctor and said that she had eye trouble. The doctor took her into his consultation room and enquired which particular eye was giving her trouble. When she pointed to her left eye, the doctor said, "Excuse me, I am a specialist for the right eye. The left-eye specialist lives in the neighboring building."

Even one eye is such a big thing that a single doctor for both eyes will not last long. Even a single eye is a great phenomenon -- much too complex in itself. It needs specialization and its own specialist.

The eye is certainly a complex organ, but the most complex organ is the state, which is in the hands of the most incompetent, the most inexpert and unskilled people. They will continue to ruin the country. And the inexpert want to monopolize everything. They want all power for themselves. Besides political power, they want to monopolize economic power too. They want trade and industries and everything in their hands. Even science and religion are not spared -- they want everything under the sun. They may desire so, but if we allow their desires to be fulfilled, danger is guaranteed.

That is why I place this idea of meritocracy before you. Meritocracy is not opposed to democracy; meritocracy is a concept of working through democracy. And sooner or later, with the growth of understanding, the specialist is going to be significant in the whole world. Maybe, sooner or later, everything will be in the hands of the expert, the knowledgeable.

A friend has sent this comment to me:

> AS YOU SAY THAT ONLY THE CAPITALISTS KNOW HOW TO PRODUCE WEALTH, THE brahmins IN THE PAST CLAIMED THAT THEY ALONE COULD PRODUCE KNOWLEDGE. WHERE ARE THOSE brahmins AND THEIR MONOPOLY OF KNOWLEDGE? NOW ANYONE IS CREATING KNOWLEDGE. IN THE SAME WAY WHEN THE CAPITALISTS WILL HAVE DISAPPEARED, EVERYBODY WILL CREATE WEALTH.

I would say to this friend that he is not aware of what we have said on this matter. We have not been saying that only the *brahmin* can create knowledge, no; we have been saying that he who creates knowledge is a *brahmin*. And this is so even today; it is the *brahmin* who is creating knowledge in the whole world. Einstein is a *brahmin*, not a businessman. And Bertrand Russell is a *brahmin*. And so is Marx. All of them are *brahmins*. If Marx had been born in India he would have been a *maharishi* -- a great seer -- a long time ago. But what do I mean by a *brahmin*?

Nobody is a *brahmin* by birth. It was a grave mistake, all injustice at that, that the concept of *brahmin* was joined with birth. The concept that there are four types of men on this earth is very significant. It is really a concept of deep insight. The error came in when it was tied with birth. No one is a *brahmin* by birth, or a tradesman or a warrior by birth. But there are people for whom the search for knowledge becomes their very breath, their soul. There are people who search for wealth with the same passion and commitment. Then there are others who seek power like they are seeking their lives. Similarly there are people whose life's central theme is work, labor.

This concept of four types -- the *brahmin*, the knowledgeable, the *kshatriya*, the warrior, the *vaishya*, *the tradesman*, and the *shudra*, the workman -- was very meaningful. When it came to be associated with birth it became diseased and distorted. Otherwise it was very different. In its true sense the concept meant that

there are only four types of men in the world. And this concept has not gone wrong even today; it will never go wrong.

There are only four types, not more.

There are people who can produce wealth, and they are a few. It is not necessary that the son of a rich man should produce wealth; he may do something else. So an element of liquidity is there in this concept. But some persons are born with the talent to produce wealth, and they make for businessmen. And a few others can produce knowledge. Here is Karl Marx who spent twenty years in the library of the British Museum so that he could write DAS KAPITAL. He used to be so absorbed in his studies that when the library closed each evening, the clerk usually found him Lying unconscious in his chair and had to help him go home. He read so much all through the day that by the evening he fell into a swoon. This man is a *brahmin*. The fact is that knowledge cannot be created without the *brahmin*. He who brings knowledge to any part of the world belongs to the category of *brahmins*. So also, only a few men can create wealth.

And the pursuit of power and politics is different from the pursuit of wealth. If the passion for politics is right and pure, then the pursuit belongs to the category of the warrior. The warrior totally goes in pursuit of power and spends his life in that pursuit. And the *shudra*, the worker type, is not going to disappear from the earth. Of course, nobody should be a *shudra* by birth. *Shudra* means a type of person who works, eats, procreates and dies. And many people are shudras, workers, and they are found all over the world. They are found in the families of *brahmins*, warriors and businessman. *Shudra* is not a derogatory term. *Shudra* is one who does no more than fulfill the basic needs of nature; he just works, eats, sleeps, produces children and dies. He ends his life living on the plane of an animal .

But we are used to thinking that a person is a *brahmin* if he is born in the family of a *brahmin*. The *brahmin* by birth is no more. And the businessman by birth is not going to last long. But if somebody has talent to produce wealth, his freedom to do it should be secured. Similarly, the worker should be free to work and the priest should be free in his own pursuit.

Socialism is going to come in the way of every pursuit; it is going to control knowledge itself. In Russia today there is a basic restraint on the quest for knowledge. Every kind of knowledge is not allowed to be sought and found. If someone in Russia wants to do research on meditation, it is simply impossible. There is no way to be a sannyasin in today's Russia. The sannyasin is also on a quest, and who can say that this quest may not prove to be the ultimate. When all knowledge has exhausted itself and failed, maybe the quest of the sannyasin is proven right. Because a researcher like Einstein says at the close of his life, that after all his search, he came to a point where he could only say that he knew nothing. The more he searched the more he found that he was ignorant. And the more he searched the more he found that there still remained an infinity to be found. At the end he could say this much: that life is a mystery -- beginningless and endless.

Now this man is a sannyasin; he has reached the very shore of mystery. But in Russia you cannot talk of mystery. The search for God is forbidden; it is considered to be dangerous. This means that there is no way to be a *brahmin* in Russia. Even the search for wealth is prohibited.

Only today someone informed me that the Russian government has invited Ford to build a motor factory in their country. Now they invite Ford from America, and they destroyed, in the past fifty years, the possibility for a Ford to be born in Russia itself. Ford could have happened in Russia; it was not necessary to import him from America -- but they had to. Why? What is the matter? Russia, too, had its business class with the acumen to produce wealth. What happened to it? In fifty years' time the socialist government regimented it, suppressed it and ultimately destroyed it. It is in shackles at the moment; it cannot move a finger.

Socialism does not give freedom to any of these four types of people. And that is why I believe that socialism is inhuman. On the other hand capitalism is a humanistic system which gives full freedom to all kinds of people, and in all directions of life, to grow and be themselves. If it is not giving full freedom right now, then efforts should be made that it does. If there are any impediments, they should be removed. But there are people who say, "Why get rid of the disease? Get rid of the diseased himself." They say that there is no use treating the patient, better to kill him. In fact, there are flaws in capitalism, but they can be removed. But the socialists argue that the flaws are so numerous that it is better to finish the system itself. They don't know that the death of capitalism may turn out to be the death knell of man himself.

In this context I would refer to another matter.

Yesterday I called Gandhi a *bania*, a businessman, and some friends felt hurt about it.

Gandhi was a businessman; he was a businessman in the same sense in which I referred to four types of men a little while ago. Somebody has said that I used a derogatory term to describe him. Some people think

that "businessman" is a derogatory term. Even the businessman feels so. But no word is derogatory. Businessman is a fact; he is a type of man. And I say that Gandhi is not a *brahmin*, not a warrior, nor a worker; his basic personality is that of a businessman. But it is just a statement of fact; there is no condemnation implied in it.

We have become so feeble in our thinking that we understand only the language of praise or condemnation; we do not accept a fact, that there is something like "fact". If I say that so and so is suffering from T.B. he may say that I slandered him. But it is simply a fact that he is suffering from TB. -- there is no condemnation involved in it. I called Gandhi a businessman just because he is a businessman. I did not mean to condemn him in the slightest. His whole personality was such. But the friend wants me to give a few more illustrations.

A thousand illustrations can be given, but I will mention only a few. Mahavir Tyagi has mentioned an incident in his book of memoirs. One day Gandhi visited his town and addressed a largely attended public meeting in the evening. At the end of the meeting he asked for donations from the audience. Many people gave money; women gave away their ornaments, like earrings, bracelets and anklets. Gandhi accepted them and piled them on the podium. Before he left the meeting he asked Mahavir Tyagi to carry the donations to his residence.

Tyagi arrived at Gandhi's place at about midnight. He thought that Gandhi had gone to bed; he also thought that he himself could have waited until the next morning before he saw him. But he had no idea of the mind of a businessman -- he never goes to bed before finalizing his accounts. And so he was surprised to see that the old man was wide awake at that hour of the night.

As soon as Tyagi arrived Gandhi enquired if he had brought everything from the meeting place, and immediately he opened the bag and examined it. He found one earring missing. "No woman will give only one earring; she will donate the pair. So go back to the meeting place and find the other," he said to Tyagi. A tired Mahavir Tyagi returned to the meeting place at one in the morning and found the missing earring with the help of a gaslight. When he returned to Gandhi's place he again thought that he had gone to bed, but no, he again found the old man awake. When he received the earring he was satisfied and said to Tyagi, "Now you can go; the account is okay."

I did not say anything derogatory about Gandhi. This is also a kind of mind; there is nothing of condemnation about it. And if we had rightly understood the personality of Gandhi, it would have made a great difference in the life of India. Because if the leadership of this country was in the hands of a businessman, the danger was inevitable. It was really the job of a warrior which Gandhi, a businessman, undertook to do. Bhagat Singh would have done it well; Subhas Bose would have done it still better. But it could not happen that way. And Gandhi did what his type was capable of doing. The country was partitioned and it was a mutilated and lifeless independence that we had, because the businessman is always for compromise; he cannot afford to be an extremist. He says, "Let us settle on the basis of fifty-fifty." India's partition was the result of Gandhi's leadership. Because the mind of a businessman does not like fight, he chooses compromise instead. He believes in settlement on the basis of give-and-take. He avoids conflict and confrontation. Whether Gandhi said so in explicit terms is not the question. It was the mind of a businessman that the country acquired from the leadership of Gandhi.

This is precisely the reason why Gandhi found accord with the British, because they also are a community of businessmen. The British could not have found this accord with anyone else. It was impossible to have accord with Bhagat Singh or Subhas Bose. They had accord with Gandhi because their mental type was the same. The British were essentially businessmen, who by mistake became rulers of a country and wielded power. And the person who confronted them was, to their good luck, also a businessman. It is surprising to see that the British government provided every security to Gandhi, something no government on earth had ever done to their enemy. We could not save Gandhi's life after the British left India, but he was alive as long as they were here. It is such an interesting episode of history.

The British gave full protection to Gandhi because it became clear to them that sooner or later he would prove useful to them, and so they should be on good terms with him. others in his place would have been difficult to deal with. There was a sort of inner communion between him and the British rulers of India. This relationship was bound to happen, because it was so natural -- they belonged to the same category as far as their mental makeup was concerned. They could understand each other, and so a rapport was established between them.

That is why India could not win her independence; it was given as a gift, and such an independence is worse than slavery. Independence is wrested, it is achieved, it is not had by begging. Independence is not

had through negotiations and compromises; it is always wrested from unwilling hands. And the freedom that is wrested is alive and dynamic; it has a verve and vitality of its own. And one that is granted and received as a gift is as good as a corpse. It was a lackluster independence that came to India in 1947; it missed the glory and grandeur that comes with it. And it came with all the ugly consequences that independence coming as a gift brings with it.

Gandhi never tired of preaching non-violence, because a businessman cannot afford violence. Have you cared to note that the Jain *teerthankara* Mahavira is a *kshatriya*, a warrior, but the community that gathered around him is entirely a trading community. Mahavira is a warrior, and the twenty-four *teerthankaras* of the Jains are warriors, but not one Jain is a warrior -- all the Jains are businessmen. What is the matter? There is no other reason than the fact that non-violence made a deep appeal to the merchant community. Mahavira's non-violence made a great impact on the minds of the shopkeepers. Similarly, the businessman's mind in India found itself in accord with Gandhi's non-violence. It said that Gandhi was right: if we are not going to be violent with others, others will not be violent with us. It was because of Gandhi's leadership that non-violence became the basis of a movement for independence. India had to go through tremendous misfortunes because of the non-violent character of its movement for independence.

It was a great misfortune that Gandhi did not allow the hatred and violence that naturally surged in India's mind against the British to express itself. He suppressed it. Whenever a little violence showed itself, the businessman in Gandhi panicked and retreated, as if he thought aloud that shopkeepers could not afford violence, they were all for compromise. He always retraced his steps.

I remember a story; it is perhaps one of the folk tales of Rajasthan. The story says that there was a warrior, a *kshatriya* in a village, who was very proud of his mustache; it symbolized his brawn. He sat all through the day in front of his house twisting the ends of his mustache upwards. He had it announced in the village that nobody could pass his house twisting the ends of his mustache upwards.

One day a businessman, who had newly settled in the village and who sported a mustache, happened to pass the house of the warrior while twisting the ends of his mustache upwards. The warrior stopped him and said, "Listen, businessman, stop twisting the ends of your mustache upwards." The businessman said, "Who are you to order me about?" The warrior stood up and handed the businessman a sword saying, "Then take this sword and let us settle the matter once and for all."

The businessman was flabbergasted, he had not imagined that things would come to such a head. He said, "Okay. But before we fight a duel let us do one thing that is necessary. In case I die, my wife and children will suffer. And if you die your wife will be widowed and your children will have to beg. It will be better if both of us go back to our houses and finish with our dependents. And then we will settle our score."

The warrior readily agreed. If he had been intelligent, he would not have made an issue of his mustache. The businessman went home, and so did the warrior. The warrior killed his wife and children and returned to his seat, twisting his mustache. When the businessman came back, he had no mustache at all; he had shaved it. And he said, "I thought there was no point in fighting to death for nothing, and I shaved my mustache!"

This is a type of mind; there is nothing derogatory about it. This is just to say that the warrior is like this and the businessman is like that. It is not a condemnation.

Whenever Gandhi was in difficulties, whether it was the Chaurichaura incident or something else that turned violent, he at once beat a retreat. He thought it was better that he shaved his mustache. Why fight? The result was that the hatred and violence of the Indian people against the British, which was simply natural, was repressed. And because of this repression, the two major communities of India -- the Hindus and the Mohammedans -- fought with each other, and bloody riots took place throughout the country. If India had fought the British openly -- with swords -- the Hindus and Mohammedans would not have fought among themselves. As we could not fight the British, the repressed hatred, the unspent violence, had to find an outlet somewhere. Where could it go? And it found an outlet in the Hindu-Mohammedan riots, in violent infighting.

It is generally believed that Gandhi tried his best to prevent the infighting between Hindus and Mohammedans. But I say that he was responsible for the whole tragedy. You can understand this easily if you are familiar with the findings of modern psychology. The feeling of hatred and violence against the alien rulers was so powerful -- and very natural at that -- that it could have set fire to the British regime and thrown it out of India. Such a tremendous energy was suppressed, and it had to find other ways to express itself. It could not have done otherwise.

For example, there is a petty clerk working in some office. One day his boss berates him He is so hurt

that he feels like strangling his boss, but he simply cannot do it; it is unthinkable. So he suppresses his anger and puts a false smile on his face and goes about wagging his tail before the boss as usual.

Then the clerk leaves for home in the evening. Watch his bicycle; he is pedaling it with great force. Why? He is just giving vent to his repressed anger against the boss. He would have beaten him with his shoes, but he could not. Now it is as if he is beating the pedal with the same shoes. And he drives fast. Now his wife should know that the lord and husband is coming home after he had some trouble with his boss. But she does not know a thing. She is fondly expecting her husband home. The husband too is not aware of what he is going to do after reaching home. But you can know that he is now going to strangle his wife in the place of his boss. He will find a thousand and one excuses to punish her -- the bread for his dinner was burned, the bed was not made, and so on and so forth. And he takes her to task, he thrashes her. In reality he had to thrash the boss, but he dared not. So the anger deviates and makes the wife its target.

Hatred is stored in his mind; it is bursting. If you close the drainage of your house, then filth will be all over the place. As a house needs a drainage, so also our violence needs a let-go. And if it is not allowed a right outlet, it will find a wrong one. And the violence expressed the wrong way will do you more harm than one expressed the right way. It proved to be so.

But the wife is also helpless; she cannot beat the husband in retaliation. Up to now the wife has not gathered that much courage... but she should. Husbands themselves have taught the wives that husbands are their gods. Now it is dangerous to beat a god, although the wife has her doubts too. What kind of a god is he that beats his wife without reason? But she has to believe what she had been taught to believe.

So the wife of the clerk, in her turn, waits for her son to return from the school. These are all unconscious deviations. The son is returning from school; he is not aware of what has happened between his father and mother. He comes home singing a film song. The mother immediately grabs him by the neck saying, "What a dirty song it is!" It was this very song he sang while returning home the previous evening and the evening before that. And the mother herself sang it, his father too. Their forefathers had done the same -- there is nothing new about this song -- but today the mother is about to strangle him on the grounds that he sang an indecent song.

Now what should the son do? Should he hit his mother back? But the world has not become that civilized yet. So he goes inside his room, picks up his doll and tears it to pieces.

The mind has its own energy. Gandhi caused deviations in the way of India's natural energy by thwarting it, suppressing it. If India's violence had been directed against the British -- which was its natural course -- a splendored country could have emerged out of that clean fight. Then India would not have been divided into two parts; it would have remained one and whole. A direct fight with the British power would have disciplined us as a people, given an edge and sharpness to our energy and a dignity and grandeur of our own. A straight and clean fight with the alien rulers would have filled us with hope and confidence, verve and vitality; it would have made our life lively, juicy and beautiful. But that could not happen.

But we had to use the sword nonetheless, and we used it against our own people. This is how the Hindus and Mohammedans clashed, and clashed like savages. And who is responsible for the massive violence that blasted this country after it became independent on August 15, 1947?

People are dishonest who say that the British government engineered the communal riots and infighting. Some people say that Mr. Jinnah was responsible for it. Others say other things. No, this is wrong. None of them, neither Jinnah nor the British were behind the holocaust. The real reason was that a volcano of hate and violence was smoldering in India's mind, but it had no outlet. So when India was partitioned, the suppressed volcano found an opportunity and it erupted. The pain of hundreds of years of slavery found an outlet. The country was partitioned and a million people were killed. At the price of a million lives we would have wrested our freedom from the British a long time before. If one fine morning a million people had only shown readiness to die for their country's freedom, the British government would have left the very next morning. But it could not be.

When I say that Gandhi was a businessman, I say it after due consideration. And I do not mean to slander him in the least. And it will stand you in good stead if you take him to be what he is -- a businessman. Then you will be careful in relating with him in the future. If this country has anything to do with the shopkeeper's mind, then it will never have that dynamism, that *elan vital*, without which we would be as good as a dead people.

The tradesman has his usefulness. He has a place in the society, and he is valuable. Similarly the warrior has a place in the society, and he is useful and valuable. The priest is equally useful and valuable. And the laborer also. They all have their distinctive usefulness and value. And in the humanist sense no one is more

or less valuable than the other.

But it should be clearly understood that socialism is going to wipe out these distinctive types altogether, because it does not accept them. It says that all men are the same -- but all men are not the same.

A friend has a question, and a few other friends have put the same question with some variations. They want to know on what authority I say that Gandhi was opposed to railways, telegraphs and airplanes. They also say that I am wrong to say so.

I wonder if you read anything at all.

If you only read Gandhi's *hind swaraj* you will see that Gandhi denounced modern machines and technology a thousand times more than what I have mentioned here. But the book *hind swaraj* was written way back in 1905, and someone may say that it is not right to judge a person who died in 1948 from his writings of 1905. I will agree with him. But in this context there is a letter of Gandhi's which he wrote to Jawaharlal Nehru in 1945. Nehru had asked Gandhi by letter if he still stood by his opposition to railways and telegraphs as he had written in his book *hind swaraj*. Gandhi wrote back to Nehru -- and this in 1945 -- that he stood by every word he had written in *hind swaraj*. It appears that the questioners don't read a thing. They have said that I am not aware of facts. But the truth is that Gandhi himself was not a well-read man, and his followers are still less so. In my understanding, Gandhi is the least-read man among the great men of this century. He was unaware of all the great findings of the present times. He knew nothing about Freud and Jung. And what he talked about celibacy was three thousand years old and now out-of-date. He had no knowledge of the studies done on birth control. He read Marx in jail in 1942, and I doubt if he read him fully. His grasp of Marxism, however, was never deep. He, of course, read the GITA and the RAMAYANA, but the GITA and the RAMAYANA are the textbooks for the ignorant villagers, not for the knowledgeable. Gandhi read poorly and thought poorly, and his followers, it seems, do not even read their leader's writings.

A last word. Another friend has said that I did not illustrate my point when I said that there was contradiction in Gandhi's professions and his practice.

I would like to give a few examples.

Gandhi preached non-violence throughout his life, but his own personality was violent, utterly violent. He never tired of talking of non-violence. You may ask how I say it. We need to understand this thing carefully.

If I point a knife at your chest and say that I w ill kill you if you don't accept what I say, then you will say that I am a violent person. Now just reverse the process. Instead of pointing the knife at you, I point it at myself and say that I will kill myself if you don't accept what I say. Do I now become a non-violent person? Does one become non-violent by just turning the direction of the knife, or changing its target?

All his life Gandhi used this threat, this coercion that he would kill himself if his point of view was not accepted. This is coercion, this is violence. Gandhi coerced Dr. Ambedkar through fasting. He could not bring about one change of heart, though he resorted to any number of fasts and fasts-unto-death. Not one heart was changed, although he always talked of"change of heart" as the object of his fasts. Ambedkar just gave in under duress and accepted Gandhi's demands. Later on Ambedkar said that Gandhi should not be under the illusion that he changed his heart. He still believed that he was right and Gandhi was wrong, but he submitted because he realized that it would be too much if Gandhi lost his life for his demand. His heart was not at all changed; he relented because of Gandhi's coercion. Gandhi used this kind of coercion all along.

Whether you threaten to kill yourself or kill others, it is all the same and it is violence. Both kinds of threats are violent. But we fail to observe it, and we think that the threat to kill oneself is non-violent. Truth is otherwise; it is subtle violence. It is not non-violence. Non-violence is very different. Non-violence means that there should be no threat, no coercion whatsoever, to kill oneself or others. Ask the people who were associated with Gandhi. Ask his own sons. Ask Haridas Gandhi if his father was non-violent. If so, then why did he become a Mohammedan? If Gandhi was non-violent, why did his son take to drinking and meat-eating? If Gandhi was non-violent, why did he have to fight his father all his life?

It was because Gandhi's non-violence was so sadistic, so torturous that he tortured his own sons. Haridas left home and ran away for fear of his father, that he would destroy him. Haridas did not know that the person who could not be a right father to his own son was going to become the father of a whole nation.

Really, it is easy to become the father of a nation; it is much more difficult to be a right father of a single son. Being the nation's father you are really nobody's father. Ask Haridas and you will know whether Gandhi's personality was violent or non-violent. Ask Kasturba, his wife, about it. A lot is being written about the married life of Gandhi and Kasturba and it is trumpeted that they made a very ideal couple. It is

sheer tall-talk; but in talking tall we are a matchless people.

In reality the married life of Gandhi was ridden with constant conflict and strife, but we claim that it was the ideal of ideals. Ask Kasturba; look at their whole life.But we don't see at all; we are so skilled in shouting and slogan-mongering that we don't need seeing.

Whenever they had a guest in their house in South Africa, Gandhi always asked Kasturba to clean the guest's latrine. Once Gandhi saw that Kasturba was weeping while coming down the stairs with the guest's chamber pot in her hands. He took her to task saying, "Don't cry. Service should be rendered with a smile on your lips." The poor woman is being forced to clean the latrine of others; she is not doing it for service. She is just in the trap of her husband who, in his turn, is in the trap of a set of principles. So he coerces his wife to clean latrines with a smile. Many times he took Kasturba by her wrist and threw her out of the house at midnight, on the grounds that she did not follow his principles.

This man is not non-violent; he is utterly violent. But he swears by non-violence; it is his ideal. And it is on account of his ideal of non-violence that it becomes so difficult to understand his personality.

Life is a very complex affair; it is not that simple. So when I say something don't jump to a conclusion about it. Whatever I say is well-considered; I have given thought to it.

But Gandhi's devotees think that they are protecting him by questioning me. They are mistaken to think so. The more questions they ask, the more vulnerable they make him to beatings. There is no place in my mind for Gandhi. I consider him to be an utterly diseased personality, so don't get him beaten unnecessarily. It is not necessary to drag him in the midst of our present discussions. Right now I am speaking on the question of socialism and capitalism, and you bring him in for a beating. It is absolutely uncalled for.

I am grateful to you for having listened to me so silently, with love. And at the end I bow down to the God enshrined in the heart of each one of you. Please accept my salutations.

Beware of Socialism

Chapter #5
Chapter title: Gandhiism capitalism and socialism

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Hundreds of questions -- all in the context of what I said in the course of the last four discourses -- have been received. I will try to answer in brief as many of them as is possible.

A friend has asked if in my view socialism call come through Vinobe Bhave's *sarvodaya* -- his concept of "the good of all".

Sarvodaya, whether it is Vinoba's or Gandhi's, cannot bring socialism, because the whole concept of *sarvodaya* is concerned with taking man back to the jungle -- the primitive way of life. The ideal of *sarvodaya* is opposed to capitalism -- not in the sense of going beyond it, but in the sense of going behind it.

There are two ways of getting rid of capitalism -- either you go beyond it or you go behind. And for some people going back is always easy, and alluring too. But going back to the past is neither possible nor desirable.

We have to go forward willingly or compulsively. Those who go forward compulsively do so listlessly like animals. And those who go voluntarily do so with a song in their hearts and with a rhythm in their walk. They go with a hope and a dream and a thrill to find their future.

The thought of going back to the past has gripped India so firmly that whenever we are faced with

difficulties we immediately think of turning back. And the reason is psychological, which we would do well to understand. It would be very useful to investigate the psychological meaning of Vinoba's *sarvodaya* and of the whole Gandhian thought and outlook.

Firstly, everybody thinks that everything was so good in the past. The village was good and the city is bad just because the village is of the old and the city is new. But it is the people living in the city who think that the countryside is so good. The villagers themselves don't think so. It is one thing to take a day off and go round a village, and quite another to spend a lifetime in the countryside. It is funny that people who lay so much stress on the importance of *sarvodaya* and the village life and the old system of village government, don't live in the villages themselves, they all live in cities. Living in cities they write books on the beauty and grandeur of the natural life in the village.

These illusions that we nurse are, of course, very beautiful to look at, but they are dangerous nonetheless.

The village has no future; the future belongs to the city. In the coming world there will be no villages; there will be cities and such big cities that we cannot think of. A village in relation to the city is like a straw hut in relation to the skyscraper. Neither the straw hut nor the village is going to exist in the coming world. In fact, the future world will be the world of the cities and their citizens.

The truth is that as man progresses, he will gradually be freed from his dependence on the land. And unless man is fully freed from the land he will not be a fully cultured man. Man has been constantly freeing himself from his dependence on many things, but he is yet dependent on the land for his food. But it is possible that he will soon be free in this respect too. In my view, the growth of technology will end his dependence on land. The day is not far off when he will not depend on the land for his food. Food will be produced as any other industrial goods are produced -- in workshops and factories. Food will be produced chemically and synthetically.

And it is not possible to remain tied to the land forever. The area of cultivable land is small and the population is already too large. And agriculture, as we know it, is much too old and archaic, and it cannot have any deep relationship with the highly developed technology of today. New kinds of food and new ways of food production will have to be found. Food can be obtained from the seas. Really, sea food is already in the market. And efforts are on to extract food from the air and sunrays. And sooner or later food can be had directly from the cosmic rays.

Until man frees himself from this dependence on the land, his poverty and degradation are not going to disappear completely, because the amount of land available is small and the population is increasingly large. We have reduced our death rate, but it seems as if it is impossible to reduce the birthrate.

Sarvodaya is a movement tied to the land. And it is a past-oriented movement, believing that man's salvation lies in his return to the caves. It is not a future-oriented movement. And there is no future for a land-bound movement and a movement that is past-oriented.

Secondly, the entire philosophy of *sarvodaya* is based on renunciation, austerity and simplicity. For thousands of years man has been taught the virtues of renunciation and austerity. But nobody follows it in practice and nobody is ever going to follow it. Once in a long while somebody comes along who is austere and simple, but he too is not really simple. He can wear simple clothes and eat simple food, but his mind is more complex than the mind of an ordinary man. Simplicity is not a way of life; expansion and complexity is the way of life.

Remember that life evolves from the simple to the complex. the amoeba is the first tiny living being from whom man came into being. In the course of time, it is the amoeba that developed into man. And the amoeba has only one cell; it lives with a single cell. It is the simplest creature on this earth. It has no intelligence; it has nothing. It can just breathe; it exists and dies. But as life evolves and grows, it begins to be complex. Man is more complex than the monkey. The man of Bombay is more complex than the primitive man. The more complex the brain, the more developed one is.

Gandhi and Vinoba are too much obsessed with the old idea of simplicity. They believe that man's life should be simple and his needs few. It would be great if he produces his clothes with the spinning wheel and operates his farms manually without the help of tools. Tools and implements, according to Gandhian ideology, are not necessary.

But these ideals are unnatural. This talk of return to nature is very unnatural. Man has been constantly moving toward complexity and his needs have been constantly multiplying. All the teachers of the world said, "Reduce your needs," but nobody listened to them. Needs cannot be reduced; it is not in the nature of things. It is not the way of life. Life is always in favor of increasing its needs. Of course, if you want to die,

you can very well reduce them. And if the needs are reduced to the minimum, you will die in the end. In the process of reducing necessities a masochist personality, a suicidal personality, is born -- one who goes on destroying himself.

Life is ever-expanding; it is an expansion of necessities. And the greater the expansion of necessities, the greater the production. The greater the necessities, the more man invents. The greater the necessities, the more latent parts of man's mind are activated. The greater the needs, the more man is freed from his animality. An animal is animal because it has very few needs. And if his needs are reduced absolutely, man will have to live again on the level of the animals. His humanity will just wither away. Man means a complex life, full of expanding necessities.

A movement like *sarvodaya* insists on simplicity and a minimum of needs. Its whole emphasis is this. It means that it lacks a correct understanding of man's mind and brain. Yet it has appeal. It appeals because when we feel overwhelmed with complexities, when they become too much and we are at our wits' end, we tend to return to the past, to our childhood, to the state of simplicity. You will find a fifty year-old man, if his house is on fire, behaving like a child of ten. He will scream and wail in utter helplessness. This is psychological regression. Now he is a ten year-old, not fifty years old. The house being on fire has suddenly made the situation too complex for him to understand and cope with. Not knowing what to do, he is beating his breast, running here and there aimlessly and crying. It was all right for a child to do what he is doing, but it *is* wrong for a grown-up man to scream and shout. What has happened to him? How is it that a man of fifty has turned into a ten year-old? Why is he so childish?

The situation is too complex for him to understand, and he does not know what to do -- so he has mentally regressed to his childhood days and is behaving like a ten year-old.

Many times, in the course of a day, we become like children. It is because whenever a complex problem arises, the mind calls for rising to the height of the problem, it calls for more intelligence and alertness. And when we fail to rise, we just regress, we retreat. Somebody gets drunk or finds other ways to become unconscious. Being drunk he forgets the problem, he escapes it. And if the problem is still more complex he takes to *bhajan-kirtan* -- singing sacred songs in prayers to gods and goddesses. Singing sacred songs, he is again like a child trying to forget the problem. Desire for drink or *bhajan* or going back to the past is always escapist.

Life is a struggle with new problems, new challenges that are ever arising.

Sarvodaya and things like it are all escapist; they just ask you to escape the world of complexities. They say, "Why live in Bombay? Why live in New York? Why live in Moscow? Go back to the old-fashioned ways; return to the forest and live like the people who live there." If you can live without clothes, the better; you will be free of even plying the spinning wheel. Go back and still further back in time when human beings lived on roots and fruits. If not, then even a little agriculture will do. All emphasis is on return to the past. Why?

It is because some people are overwhelmed by the great and complex problems of life; they are frightened and panicky. It is they who are talking of returning to the past, to the simple.

My vision is quite different. I maintain that whenever great problems arise, it is the time for a leap forward. Human consciousness takes a jump when such great problems surround you; they compel you to think and reflect, to struggle and to stake your very life. Only when it is really a question of life and death does consciousness prepare itself for a great leap.

At the moment mankind is faced with any number of complex problems and great challenges. And there are two kinds of people. One kind is in the great majority -- and to us they seem to be right too. This majority says,

Why get into trouble? Let us return to the past when we had no problems. Let us go back to the days when there were no railways, no automobiles, no airplanes and no big cities. There were small villages, and we should return to them."

There were no big universities then, only small gurukuls -- teachers' family schools, where a handful of students lived with the family of the teacher and studied. Now great problems are arising because a single university has twenty thousand students to manage. Problems are bound to arise. Never before in the world have twenty thousand young people collected and lived within one campus. A son in the old days lived with his father who always dominated him. Now twenty thousand sons are together, whereas, nowhere can you find twenty thousand fathers living together. The difficulty is really enormous. Twenty thousand sons are smothering their parents; now the parents feel dominated and suppressed. Now there is one way: You do some real thinking to solve the problems of twenty thousand young people living on one campus. This is

difficult because the old cultures have no answers for these problems. You cannot find an answer in any of the old scriptures because the problems are so new. The coming together of such a large number of youth at one place is altogether a new phenomenon.

The truth is that youth itself is a new phenomenon. This youth did not exist in the old world. In old times there was the child and then there was the old man, but there was no youth. Before one attained to youth he was married, married in his very childhood. So the phenomenon of youth and its problems simply did not arise in the past, because youth was bypassed and one entered old age straight from childhood. Being married at the age of ten, one did not have the opportunity to be a youth. He will have been a father of two kids by the time he turns twenty. So he is already saddled with the responsibilities of an old man. A father is never young; he is always an old man. This was the answer that the old days had for the problems of youth -- it just did not allow the child to go through the period of youth. And then the children lived with their parents, and so again there was no problem. Now twenty to twenty-five thousand -- at places, even a hundred thousand young people -- are living together. Evidently an altogether new problem has arisen. So what to do?

The exponents of *sarvodaya* suggest that the universities be disbanded and youngsters sent back to their villages where they should receive only primary education -- what Gandhi calls "basic education." This much education is enough -- that they learn carpentry, shoemaking, weaving and things like these. Nothing more is needed.

This country will be ruined if it accepts Gandhian teachings. Is basic education really education? It is not education at all, it is really an escape from education. But for them the problem is solved; they say that this is how we can get over the trouble.

We have to grapple with the problem; we cannot escape it. Now that a new problem has arisen, it will have to be solved in a new way. But since the exponents of decadent wisdom have no answer they plead for a return to the times when these problems did not exist. I say that not only India, but the whole world is facing this problem of young people. All over the world they are coming together and they have become a class. The old people are not a class. So we have to think it through and find a solution. And we have to think some new thoughts.

My understanding is that going back to the village and resurrecting the *gurukuls* -- teachers' family schools -- and asking the youngsters to sit at the feet of the old gurus will not do. Those times are past, and what the teacher of old taught is of no use now. We have now so much to learn that small *gurukuls* cannot handle it. Even the existing universities are proving inadequate for the task, which is so vast. We need still bigger universities. We need much bigger libraries. Vast knowledge has been coming into being and with such speed that it has become difficult to communicate it to the new generation. The *gurukul* of old cannot do it; a single old teacher cannot do it. It is just out of the question.

So the question remains -- the question of educating thousands of tens of thousands of students. What to do? The cry of the obscurantist, the escapist, is: "Just close the universities and go back to the past." Gandhi was very much against universities. He did not send his own sons to schools and colleges, his sons remained uneducated. He was so much opposed to universities. He thought that the university and modern education were diseases to be shunned.

This whole outlook is the result of lack of new thinking on their part.

But I say: Work hard, grapple with the new questions and find new answers. In my understanding, it is necessary to bring the new and the old generations together. Wherever there is a university campus, a campus of retired elders should be attached to it. When elders retire from their active life let them becomes residents of a university campus. If there are ten thousand young people in a university, let there be ten thousand elders too, and let the two classes live face-to-face with each other. Undoubtedly the youngsters will bow down before the understanding, the experience and the knowledge of a lifetime that the elders will bring with them. That is why I say, instead of escaping, let the elders live together with the young. It will yield valuable results.

In a university where ten thousand elders, with the experiences of a lifetime, live with the young, teach them, play with them, mix with them and chit-chat with them, there can be no problems of youth. Let the two generations encounter each other directly.

There is a great difficulty in this matter. We say that there are two generations -- the old and the new. But while the new generation is a fact, the old is not. The old generation is not gathered together; it is scattered all over. You can meet the new generation living together in thousands at one place, but where can you meet the old? So bring the old generation together. but then new questions will arise because the

problems are new. And they will again call for new thinking and new answers. The difficulty is that we prefer to go back to the past rather than do hard work.

During the *bhoodan* movement, the voluntary land distribution movement, lots of land was distributed under its auspices without giving a thought to the fact that arable and in this country is already so heavily fragmented that any further fragmentation will only add to the poverty and misery of the country. But Vinoba has a very amusing theory. He says that he places much more value on the land donated by a poor farmer. He does not consider it a great donation if a farmer owning a hundred-acre holding donates five acres to him. But when a poor farmer gives away two and a half acres out of his five-acre holding, it is really a great donation. This is a very dangerous theory, because a five-acre holding is already small and unproductive. It comes in the category of uneconomic holdings. Now Vinoba wants the owner of this holding to donate two and a half acres and so be left with one half his former small holding. Now two holdings of two and a half acres each will yield much less produce than when they were a single five-acre holding.

This is somewhat like something I heard in a story.

A king wanted to marry off his son. He asked his minister to find a beautiful girl of sixteen for his son. The minister searched and searched, but he could not find a beautiful girl of sixteen. So being a mathematician, he brought two girls of eight years each. thought that two half-rupee coins are as good as a one-rupee coin. And, if the minister had not found two girls of eight years each, he would have settled for four of four years each. But four girls of four years each do not make for a woman of sixteen. This is no mathematics.

The mathematics of Vinoba led to further fragmentation of agricultural land in the country. But we are so stupid that we fail to understand the reality and live on propaganda.

Recently, Nagpur University did research on the *bhoodan* movement. I don't remember the exact statistics of that research, but they are approximately as I am going to reveal.

The research has uncovered very strange things, and I think the report of the research should reach every home in India. It has been found that ninety percent of the entire land collected in donations in the course of the movement is government land. Just note that ninety percent is government land falsely donated by the public. Of the remaining ten, seven percent is barren land which can produce nothing. And of the remaining three percent, one percent is involved in litigation and you cannot be sure of it. How much real land did Vinoba or his movement acquire?

But who cares? They are only concerned with large figures, figures in hundreds of thousands for propaganda purposes. Nobody cares to see if the donations are genuine, if the land is genuinely owned by the donors and if the land really exists. Cases have come to light that people owning not a square inch of land have also donated land. But w hen a crowd is on the move anything is possible.

The irony is that the land of the country is already so much fragmented that you cannot solve any national problem by further fragmenting it through donations and distribution. The real problem is how to get rid of this fragmentation so that large-scale farming is undertaken. If the entire land of a village is pooled together, farming can become an industry on its own. Agriculture can be turned into industry. And it is urgently necessary. But we have believed in the virtue of donations since olden times -- that problems could be solved through donations. The real problem that we have now is immense and it cannot be solved through charity.

If we really want to solve our problems, we will have to go to their roots, to their very roots.

But we think that if we teach people to live simply, to be contented with a couple of bits of bread and one piece of clothing, the problem will be solved. The matter is not that easy. Man is not ready to be content with one piece of clothing and two slices of bread. Up to the time he has not even two slices of bread, he may nod yes to your teaching, but the moment he has two slices in his hands, he will ask for more. He will now ask for washing soap. And when the washing soap is in his hand, he will ask for a radio. And after the radio he will demand a car.

And he is right in asking for more and more; he is not wrong. Life is ever-expanding and making new demands. This is how i. should be, because then alone life will have dynamism.

And if a society chooses to be simple and do with less and less, it will cease to grow, it will become stagnant and static, stunted and dead. There are primitive societies -- they are non-dynamic societies, dead societies. They don't move, they don't grow, they just vegetate. They don't produce a Tansen or an Einstein or a Kalidas; they produce nothing worthwhile. The aboriginals live like animals; they eat, sleep, produce children and die. They don't live on the level of men, but of animals. They just exist.

The philosophy of *sarvodaya* or Gandhiism is not concerned with man's growth and expansion; it is not future-oriented. Socialism will never come about through this sort of thinking. In order to bring socialism, we need a philosophy of growth and expansion, a philosophy that believes in the infinite expansion of needs. And its beauty is that as man's needs grow and multiply and as he works hard to achieve them, his intelligence and his soul expand and crystallize in the same measure. And the ultimate crystallization that happens is unique and extraordinary. As a result of this crystallization, which comes with the expansion of needs and their fulfillment, one comes to realize that there is yet another dimension of life -- the dimension of the inner, of the soul. And unless this dimension grows and expands, wealth, affluence and palaces are of no advantage. Only a wealthy man can realize the futility of wealth. The last use of wealth is that it gives you the capacity to free yourself of wealth, to go beyond wealth. He alone becomes aware of the inner needs for the first time, who has gone through the whole gamut of outer needs.

I have heard a story from the UPANISHADS.

A young man returned from his *gurukul*, the family school of his teacher, after learning the doctrine of ultimate knowledge -- knowledge of the *brahman*. All the way back and at home he talked of nothing else but the ultimate, God, soul, spirit and the rest. From morning to evening people heard him talking incessantly of divine knowledge. Then one day his father said, "Look son, first you undertake a fast for twenty-one days and then we shall discuss the ultimate."

The young man went on a twenty-one day fast. One day passed and then the next day passed -- he stopped talking about the ultimate knowledge; instead he started talking about food. After seven days he was found talking about food from morning till night. During his sleep too, he dreamed about food. After fifteen days, whenever his father asked him to say something about the ultimate, he kept quiet; but the moment one mentioned the word "food", his discourse on food came flowing like all irresistible stream. On the twenty-first day his father said. "Let us now sit and discuss the *brahman*." The son said, "To hell with the *brahman*; tell me something about food, Dad!"

Then the old father said, "Listen son, I say to you that food is the first *brahman*, the first God. So learn it first. What are called the ordinary needs of life is the first God. After this fulfillment begins the expansion of life, the world of expanded needs, and that is the outer God. And when the outer God is realized, one begins to be aware of the inner *brahman*, the ultimate."

It is generally thought that a social system founded on the basis of Gandhian principles will be a religious system, but I fail to understand it. No religious society can be born in conditions of poverty and degradation. It is always in conditions of plenty and affluence that the flower of religion blooms. Whenever a society attains to material affluence, its people become interested in religious pursuits. Only they can go in pursuit of spiritual fulfillment who have their bellies full. For empty bellies the question simply does not exist.

According to my understanding, socialism will not come with the coming of *sarvodaya*; on the contrary, if any day socialism comes, *sarvodaya* may follow it as a consequence. Socialism can only come after the full development of capitalism. Socialism will be like a fruit on the tree of capitalism. And if socialism develops rightly, then a social condition may arise in which equality and the good of all will happen. One may call it *sarvodaya* and another may call it communism -- names don't make a difference. The road does not go from *sarvodaya* to socialism. but from socialism to *sarvodaya*; and no socialism is possible without developing capitalism.

But *sarvodaya*, as we know it, is against the expansion of capitalism. It is opposed to the age of machines and industries. "Return to the times of Rama, the primitive times," is its war cry. So if you have understood my view fully, it is this: At the moment *sarvodaya* is the greatest impediment in the way of socialism, because *sarvodaya* believes in returning to the pre-capitalist stage while socialism is a stage beyond capitalism. If we are going to be *sarvodayaist*, then we can't be socialist ever. Then socialism will be impossible.

But we are not going to be *sarvodayist*. Vinoba has failed miserably, and he is tired and retired. He has failed so badly that it does not seem likely that he can do anything now. But Vinoba is not to blame, nor are the people to blame. It is the wrong vision and philosophy of *sarvodaya*, which is responsible for the fiasco. Vinoba is bound to be tired and defeated; his defeat is certain. It is because we have no idea of what human nature is. The philosophy and vision of life should be in full accord with man's nature. In my understanding, capitalism is a philosophy of life that is in absolute accord with man and his nature. It is not only an economic system, it is a philosophy of life, a way of life as well.

A friend has asked:

YOU SAY THAT SOCIALISM WILL COME WHEN CAPITALISM IS FULLY DEVELOPED. BUT WHO IS GOING TO BRING ABOUT SOCIALISM?

We think that certain things come only when they are brought about by someone or the other. When I say that as a child grows, youth comes in, you don't ask as to who brings it about. When I say that as youth grows, old age comes in, you again don't ask about the agent who brings it. The growth of childhood turns into youth of its own accord. And similarly, the growth of youth turns into old age. It is not a question of being brought about through some agency. As there are natural stages of life, so there are natural stages of social growth. If capitalism develops, it turns into socialism on its own; nobody works as a medium. And when you talk of the medium, it means that capitalism is not ripe enough and so the question of the medium arises. A medium is thought to be necessary only when capitalism has not developed well and therefore socialism has to be brought about. But this will be an imposed socialism and not a natural one. It will, however, come of its own if we just let it come. Socialism can come only if we don't force it.

In answer to your question I can only say that the transformation of a social system happens by itself -- as youth turns into old age. Can you say on which particular day of the calendar the young man turned old? Many of you have grown to youth and old age. Can you say when the particular events took place? You will say that you don't know. The growth of life is so silent, so subtle a phenomenon, that no demarcation lines can be drawn between different stages of its growth.

Yet we are trying to guess as to when capitalism will change itself into socialism. In my view two conditions have to be fulfilled for this change to happen.

First, it will change when there will be an abundance of wealth, not before. All attempts to change it prematurely will fail. In communist countries like Czechoslovakia and Yugoslavia, capitalism is returning, because they acted in haste by imposing socialism. Now they are slowing down the process of socialization since they realized their mistake. They realized that it was a mistake to have forced the pace of collectivization, and now they are relaxing its rigors. Their experiences of thirty or forty years have shown them that this thing does not agree with human nature, and that human nature should be allowed to have its way. You can force a man to work for a day or two, even for three, but you cannot do so forever. Only that can last forever which is in harmony with human nature. Socialism lies in abundance of wealth -- excessive wealth. This is one thing. But the question is how this abundance of wealth will happen.

Abundance of wealth cannot be created by man's labor; labor will have to be replaced by technology to achieve this aim. It is worthwhile, therefore, to give up the mad attempt to replace capitalism with socialism, and engage ourselves instead in replacing man's labor with technology.

Another friend has asked:

YOU TALK OF DEVELOPING TECHNOLOGY, BUT IS IT CHILD'S PLAY?

Yes, development of technology is child's play. Go and see Germany, or Japan for that matter. Germany was razed to the ground during the Second World War; it was destroyed as no other country has ever been destroyed. But in twenty years' time after the war, Germany became much more prosperous than it ever was before. Similarly, Japan was destroyed in the same war, but just in twenty years, Japan attained a prosperity that it never had before.

But there is a glaring difference in the attainment of the two parts of Germany. Some of my friends visited Berlin only recently. They tell me that there is a world of difference between the eastern part of Berlin, which is in the hands of the communists, and its western part, which is in the hands of non-communists. While the communist part of Berlin is still poor and miserable, the affluence achieved by non-communist Berlin is astounding. Berlin stands today as a symbol -- where the difference between the two systems is so clear-cut that choice is easy.

Another friend has asked:

YOU HIGHLY PRAISE CAPITALISM, WHILE YOU OVERLOOK THE ACHIEVEMENTS OF RUSSIA. HAS NOT TECHNOLOGY BEEN DEVELOPED IN RUSSIA? HAVE NOT THE RUSSIANS REACHED THE MOON? DON'T THEY HAVE EVERYTHING WHICH CAPITALISM HAS?

Russia has developed; I don't deny it. There is a skyscraper in Moscow too, but there are hundreds of

skyscrapers in New York. And the single skyscraper of Moscow has been built at the cost of the starving people of Russia. People were forced to sacrifice so that things like the skyscraper could be built. And it is built with the sole purpose of show -- they want to tell those visiting their country that they are not a poor people, that they have their skyscrapers too. But in America sky-scrapers have come up with the same ease with which the grass grows from the soil. No force was applied and no sacrifices made in America for building skyscrapers; they came by themselves. Moscow too, has an underground railway whose stations are lined with marble, but the subway is also a showpiece achieved at a tremendous cost -- paid by the people's sweat and blood. There are high class hotels in Moscow for visitors, and in the neighborhood of those very hotels, poor people had to stand in line for hours in 1935 for their daily bread. Both things -- showpieces and suffering people -- are standing side by side, but we don't see them.

Recently the Russians tried their best to reach the moon, but they had to slow down their efforts because the game proved much too costly. To land one man on the moon was going to cost one hundred and eighty billion *rupees*, so they retraced their steps under the pressure of the poor millions who said they were being starved to pay for a mad race. Russia ultimately realized that the stake was costly. But for America it was really child's play to reach the moon.

Russia has, of course, developed its technology, but it is a forced development. And because it was forced, it is now lagging behind. The toiling people have lost their nerve, and they are no more prepared to work that hard. Gone are the clays of revolutionary zeal; the revolutionary fever has died down.

Life goes by natural laws. And for man, one of those natural laws lies in capitalism. When I say that technology is a play, I don't mean that it will appear by magic. But twenty or twenty-five years are nothing in the life of a country. But if you keep thinking that technology is not child's play, which can be achieved in a short time, you will not achieve it even in a thousand years.

I have heard a story.

A man is sitting on the outskirts of his village with his lamp, and it is dark all over. A passerby comes along and asks him what he is doing there. The man says that he has to go far to visit a temple on the top of the hill, yonder, ten miles distant. The passerby says, "Then come along. Let us go together. Why don't you start walking?" The man replies, "My lamp is so small that it hardly lights a distance of three feet, and the journey is long. I have been calculating and wondering how I can cover such a long journey with this small lamp." The other man says, "You are simply crazy! If you keep sitting here you will die before you can start on your journey. You will never reach that temple; your arithmetic will kill you Get up and get going. When you have covered a distance of three feet the lamp will light up three feet further, and thus you can go on and on. But if you keep calculating you will never reach your destination. And if you give up calculating and start right now, you can complete a journey of even a thousand miles with this lamp."

The problem with us is that we think that we have been a wise people since time immemorial. But down the ages we have just been calculating and arguing about everything without doing a thing.

That is why you ask how technology can be possible -- a big thing like technology will take twenty years at least. I say, it will not happen even in twenty years if you think that it will take a long time. And it can happen in just ten years if you decide to start the work right now. It is a matter of being clear and positive and starting the work immediately. And the matter is so urgent that if you do not go with a sense of urgency and go fast, you will be nowhere in the world fifty years from now. Maybe the distance between you and the rest of the world will be the same as exists today between the aboriginals of Bastar and the people of Bombay. It is already happening and happening every day. We are not aware of how things are moving on the world scale.

Recently I came across a few statistics that are startling. The scientists living today all around the world form ninety percent of the entire number of scientists that the world has produced in the course of the entire history of mankind. That means that ninety percent of all scientists have been born in the last fifty years only, and only ten percent were born in the course of ten thousand years. And, of the existing ninety percent of scientists, fifty percent are gathered in one country alone, and that is America. Again, that means that America has at its disposal fifty percent of all the growth of scientific intelligence and scientific knowledge that the human race has produced in its whole life. This collection of scientific intelligence may soon reach a stage of growth where it may become impossible for us to catch up with it. So we have to start fast and work with a sense of utter urgency.

But our ways are strange. We are not concerned about technology and growth. We have other things to be concerned with. We are concerned about how to bring socialism and distribute wealth equally. We are concerned with strikes and go-slow-strikes, with *gharaos*, with physically encircling and confining the

executive authorities, and things like that. We are concerned with postponement of university examinations. We are concerned whether a certain village should remain with Mysore or go to Maharashtra. We are worried whether Ghandigarh should go to Punjab or Hariyana. There seems to be no end to our madness. Chandigarh will remain where it is, but we are unnecessarily worried.

I have heard that when India was being partitioned, a mental asylum came right on the dividing line, and it had to be divided between India and Pakistan. But the difficulty was that neither India not Pakistan was interested in having the mad people. So the authorities thought of consulting the inmates themselves. They had to explain the whole thing to them again and again, and then they could get it. What is interesting is that while those who were sane agreed to divide their country, the insane ones asked, "Why should we divide it at all?" The authorities said, "Because of the Hindus and Mohammedans." The madmen said, "Let them be. Here, we have both Hindus and Mohammedans, but we never fight among ourselves. It appears that Hindus and Mohammedans living beyond the walls of this madhouse have surpassed us. We live together amicably; there is no difficulty. We eat and drink together and we never use knives and shotguns against each other. Then why do you way that we are mad?"

The authorities further explained, "We don't have much to say, we only ask you what side you choose to go with -- whether you go to India or Pakistan?" To this the madmen said, "We want to remain where we are." The officers again said, "Don't worry. Of course you will remain here, but let us know which country you choose to go with?" The madmen then retorted, "Have you gone really mad? If we have to remain here, why does the question of going anywhere arise?"

Now the authorities found themselves in an intractable situation. It was difficult to argue with mad people, so they came upon a device instead of carrying on the argument with them. They just drew a line with a piece of chalk and divided the asylum into two parts. Half of it became Pakistan and the other half became India. And a wall was then erected.

Only a little while ago I heard that at times madmen climb the dividing wall and say to each other, "How strange. We are where we are, we are both in the same place, but now we are two peoples -- Indians and Pakistanis. And all because of this wall."

The madness that once existed in the form of India and Pakistan has taken new forms. Now we are quarreling over whether a particular district should remain with Mysore or it should go to Maharashtra. The mad people of Mysore shout, "We want it to remain with Mysore," and those of Maharashtra scream, "No, we want it for ourselves!" And no one asks why we are worried about a district which will always remain where it is. But the whole country is involved in any number of such pseudo-problems. The politicians are perverting the mind of the country by raising false issues instead of genuine ones. While the real problems of the country are different, the leaders are agitating for meaningless issues. Some people say that cow-slaughter should stop. When man himself is about to die the politicians are protecting the cow. Some people may come forward and agitate against killing of mosquitoes and bugs, and there is no doubt that they will be acknowledged as leaders.

Now men are on the brink of death and the country is about to be pushed backward forever and ever. The country is facing grave dangers. Those who have a worldwide view say that by 1978 a great famine will visit India in which two hundred million people may die. When I talked about it with a great political leader in Delhi, he said. "1978 is very far. What really matters for us are the 1972 elections. We will see when the famine comes and two hundred million people die, but the immediate question is who is going to occupy the chair of the prime minister of the country."

Right now there is only one most significant question before the whole country and it is how to produce wealth. It is a momentous question: How to take the country through a technological revolution so that we produce enough food and clothes and other necessities of life?

But the problem is not going to be solved. It is not going to be solved because the politicians are diverting the attention and energy of the people in wrong directions. They have always been entangling the country in meaningless problems. But they can raise only such questions as their small minds are capable of raising. It seems that because of their ideal of simplicity they are practicing abstinence from intelligence too. Maybe renunciation of intelligence is essential for being a leader. Their minds are full of cobwebs -- cobwebs of all shapes and sizes. And these cobwebs are so venerable for someone or other that you cannot remove them. They all bear the trademarks of different gods and goddesses, saints and mahatmas. It is so difficult to tear them off because their patrons are always coming in the way.

We must stop thinking in terms of the spinning wheel if we really want to take the country through a technological revolution. We have to think in terms of giant machines and automation. The difficulty is that

on the one hand we want to develop technology, and on the other. we cry "Victory to Gandhi!" and swear allegiance to his ideology. This creates all inner contradiction and a split in our minds. Gandhi is against industry and industrialization; he is against centralization of production, and you celebrate his centenary with fanfare. You also want technological revolution, but both Gandhi and technological revolution cannot go together. The country's mind has to be united as one and we have to be very clear about what we want and what we are going to do. We have to act without any further loss of time.

And we can act. The country has an enormous labor force, and there is plenty of intelligence too. In fact, the country today has an excuse of intelligence. For the first time the youth of India have shown a glimpse of wisdom, but they don't know how to use it in a creative way. That is the reason they are engaged in destructive activities. Please remember that the energy that is used in destruction is the same energy that creates. It is the same energy that creates and destroys -- the difference is only of its direction. If it does not get an opportunity to express itself creatively, it turns to destructive activities. This country lacks the will to create, although it has enough energy to seize and grab from one another.

That is why I say that socialism is not a creative ambition; it only believes in grabbing and looting and distribution of the booty. The have-nots are out to plunder the haves. But the tragedy is that we don't have enough wealth to distribute. Very few people have wealth. If many had it, we would then have seized and distributed their wealth.

And we have no idea of creating wealth. We cannot have it unless we inspire the entire youth force, the coming force of the country, with a vision of creativity. This vision, this spirit of creativity, is difficult to achieve when the leaders of the country are busy exhorting the youth that we are poor, not for lack of the spirit of creativity, but because of exploitation. What they say, however. is utterly wrong.

People are also being told that they are poor because of a decline in our moral character. I would like to discuss this issue in some detail, because it is very important to us. We have received a few questions on this matter also.

The whole country is being told that because characterlessness is rampant, character has to be rebuilt first, and unless we do it we cannot be wealthy and prosperous. Wherever the question of corruption and destructiveness arises they immediately come out with the theory that it is so for want of basic character. But I say to you that character is simply impossible in poverty. Character and poverty do not go together. Character, too, is a luxury which is only possible in conditions of prosperity and affluence. I don't say that character necessarily comes with prosperity. What I mean to say is that with prosperity character becomes possible.

But how can a poor man have character? Life closes in on him from all sides and suffocates him so that he is compelled to say good-bye to character. Nevertheless, the politicians go on saying that poverty cannot be eradicated unless corruption is eradicated.

This is putting the cart before the horse. So I say let us drop the talk of character and characterlessness for the present and put all our energy towards eradicating poverty. And when poverty disappears, corruption will disappear on its own. Poverty has to go first. It will not go with the departure of characterlessness, just because the latter is simply not going to disappear. But with the departure of poverty and degradation, the level of character will begin to rise.

A magistrate visited me the other day. By the way, he told me that he did not accept bribes. I asked him to let me know the limit within which he refused bribes. He was startled and said that he could not understand what I meant. I said, "Would you accept if I offer a bribe of five *paise*?" He said, "What are you talking about? Five *paise*? Never!" "And if I give you five *rupees*?" I asked again. He again said no. And I asked, "And what about five hundred?" He repeated his no, but this time his no was not that emphatic. When I raised the assumed figure of a bribe to five thousand *rupees*, he queried about the purpose of my asking these questions, but he did not say no this time. And finally as I raised the sum to five hundred thousand he said that he would have to think about it.

What does lack of character mean? You are a man of character if you refuse a bribe of five *paise* and you become characterless on accepting a hundred thousand *rupees*? No, every man has his limit. If the offer is only a few *paise* he can say no and retain his character because he has had lots of *paise* in his possession. But if the offer comes in the form of five hundred *rupees*, the question arises whether to refuse or not to refuse it. Someone can afford to refuse five hundred *rupees* because he has much more than that in his bank accounts. But when an offer of five hundred thousand comes along, he thinks then that character is not worth this sum -- it can be given away for the moment; there will be enough time in the future to mend it.

A little while ago a friend informed me that the Jain saint Chitrabhan has gone on a trip to a foreign

country. Since he is a Jain saint he is not expected to go overseas, but he went in spite of the opposition of the Jains. The friend wanted to know what I thought of it.

I said that in the first place Chitrabhan was not a saint, not because he went on a foreign trip, but because he continues to be a Jain, and a Jain cannot be a saint. A saint is just a man, he is not a Jain or a Hindu or a Christian or a Mohammedan. And secondly, he escaped with the *kamandol* -- the water container -- and other things which are symbols of a Jain saint, and which the Jains had asked him to return to them. The Jains had gone to the airport when Chitrabhan was leaving, to seize his symbols, but he managed to hold on to them. It appears that the saint and his opponents are in the same boat, because both believe that sainthood consists of those articles. Chitrabhan escaped with those things because he thought he would be reduced to nothing without them. He had nothing else with him; without those symbols he would not have made his foreign trip worthwhile. His saint-hood was confined in those things.

As the friend wants to know my view, I say it was sheer cunningness on his part to do so. If he thought it right to travel abroad, he should have given up the symbol of those who were opposed to his going to a foreign country as a Jain saint. But he held on to the symbols and kept them with him with great effort because he did not want to lose the respectability that went with the symbols. This was sheer cunningness, pure dishonesty on his part. It is not a question whether his foreign tour was right or wrong -- the question is that you want to have the respect that comes with those Jain symbols, the respect of the Jains who are opposed to your tour. It was not proper at all.

The friend also wanted to know what Chitrabhan would do after his return from the foreign trip. I said he would atone for it. He would atone and apologize. And the act of atonement will not be that severe, because there was no airplane when the Jain scriptures were written. So he will atone for using a vehicle like the bullock cart and be back in the Jain fold. He will be a saint again.

The thing is that he had to choose between character and the tempting offer of a foreign tour. While he was here he had never used any transport, he always walked on foot from one place to another. And he was enjoying the respectability that comes with being a Jain saint. Now an invitation from Switzerland created a big problem. It was like the offer of a bribe worth five hundred thousand *rupees*. What to do? To accept it or not was the question. He had to make a choice between his character as a Jain saint and the respectability that comes with a foreign tour. The choice was really difficult and he had to give up character because the temptation was great. If you had offered to take him to Poona in your car, he would have easily turned it down, because it was like a bribe of five *paise*. He would have walked to Poona or foregone the offer altogether. But the offer of a visit to Switzerland was too much; he had never been there. Until then he had been confined to Bombay; he had not even seen Poona. So Switzerland was too much and he had to give up his character.

Generally the movement of a Jain monk is very restricted. Because he cannot use any transport, he has to walk and walk. He lives like a frog lives in a well. So when a Jain monk goes from one part of a city, say Bombay, to another part, it is said that he has changed his city. He is still in Bombay, but he has changed his city. It is the story of the mad asylum being repeated. So it was with Chitrabhan before he went to Switzerland. His visit to Switzerland was like an offer of a bribe of five hundred thousand *rupees*, and he accepted the offer in the hope that he will mend his character later on. After all, it does not take much time to mend character.

This is how everybody's mind works.

Really, it is poverty that does not allow character to grow. And who is poor? Lack of any kind, any sort of inferiority, makes for poverty. For example, an Indian monk thinks that unless he has visited Europe and America, he is not a great monk, he is far behind Vivekanand. He is oppressed by the feeling that he will remain a petty monk if he does not visit the West. An inferior man is a poor man. Whether he is inferior in wealth or in knowledge, or in prestige or in anything, he is a poor man. And poverty breeds corruption, characterlessness. Every kind of corruption arises from poverty. And since there are many forms of poverty, the forms of corruption are also many.

Similarly, there are many kinds of richness too. There is a richness of wealth -- and it is difficult to bribe a wealthy person. Then there is a richness of knowledge -- you cannot buy a really knowing person with certificates. Self-knowledge or enlightenment has a richness of its own; it is difficult to tempt a Buddha with the things of the ego. And peace has its own richness where challenges and tensions simply go to waste.

Character comes from richness, from fulfillment -- fulfillment of all kinds. So let India understand well that it has to create richness first, and not indulge in tall talk of morality and character. Once richness is there, it will be easy to build character. But if we start from the wrong end, if we think of creating character

first, we will have none -- neither character nor prosperity. On the contrary, our poverty will become accentuated and abiding. Such mistakes have been made more than once.

A farmer sows wheat in his field. With the wheat harvest comes chaff. A foolish farmer may think that if chaff comes with wheat when wheat is sown, similarly wheat will come with chaff if chaff is sown. But it is never going to happen. On the contrary, even the chaff will be wasted. If chaff comes with wheat, it does not mean that wheat will come with chaff. Chaff is a by-product of wheat, but wheat is not a by-product of chaff.

Similarly, what you call character is a by-product of prosperity, wealth and education. But we think in a lopsided way; we put things upside-down. We think that if we build character, prosperity and affluence will follow on their own. This is not going to happen. It is impossible to build character without building prosperity first. If we have to have character, let us begin by having prosperity; let us begin from the beginning.

Let there be a unitary objective, a single goal before the whole country for the coming twenty years. Let us stop talking tall, talking nonsense, and work for this one objective with single-minded commitment. In twenty years' time we must reach where Japan, a war-torn and vanquished country, and Israel, a poor newborn country, reached in twenty years. If they could attain to that prosperity, why not we?

Certainly we can, but our mind is divided; we don't have an integrated mind. We think of a thousand things -- all absurd and stupid things. The creative energy of the people is being diverted into wrong channels. But it is all in the interest of the politician, who comes to power by dividing the people. Divide and rule is his maxim.

The importance of the politician in India has to be reduced. It is essential to devalue him. At the moment he has too much value; he is at the center of the stage. He commands all our attention, all our respect, everything -- as if politics has become our life. Really it is not our life; it has fraudulently assumed this role, and it has to be pulled down from the pedestal.

One last word. If you want the good of your country, stop giving respect and adulation to the politician and make him leave the center of the stage. He does not deserve it. It is amazing that if the chamber of commerce holds its annual meeting, the prime minister is invited to inaugurate it. And the prime minister rebukes businessmen in their faces and they listen to him in silence, with a broad, but false smile on their faces. And if it is a university convocation, again the politician is called to deliver the convocation address to the students. People who never saw the face of a university are delivering convocation addresses. It is really too much. It is time we remove the politician from this exalted position -- it is not at all necessary to exalt him, to hallow him. We have to cease looking up to him and turn our eyes in other directions.

We have now to turn our eyes to the centers of creativity. Wherever life is creative, whether it is in the field of science or wealth or health or literature or poetry or religion -- the eyes of the country should be focused on it. Let us respect the scientist, the technologist, the educationist, the poet, the writer, the producer, the worker -- they are the people who really create and enrich our lives. If we turn our backs on the politician, in twenty years we will have all: technology, wealth *and* character. And when the country is affluent then alone we will be able to thank God.

How can a poor man thank God? For what? Even if he goes to a temple he begs for the marriage of his daughter, for the employment of his son and for the medical care of his sick wife. And while he is standing with folded hands before a statue, he is wondering if his prayers are going to be answered at all, he is wondering whether there is God or not. He says to himself that he will have belief in God if his sick wife gets proper medical care and his son is employed. The existence of God depends on his wife's health and his son's employment! The poor man can only beg, he cannot thank Cod.

But true religion is thanksgiving. True religion is a feeling of gratefulness. And who is grateful? Grateful is he who has everything in life, and he truly says to God, "Thank you! You gave me happiness, you gave me peace, you gave me bliss, you gave me the fragrance and music of life, and I am immensely grateful to you!" The poor man cannot be religious. It is only the man of riches, who has riches of all kinds, who has peace, happiness and bliss, who thanks God heartily.

In the end I pray to God that the day may come when we will go to his temple not to beg, but to thank him. And that day can come.

I am grateful to you for having listened to me in silence and with great love. And I bow down to the God residing inside all of you. Please accept my salutations.

Death is Divine

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Death is Divine

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NEITHER ISNESS NOR NO-ISNESS, NEITHER EMPTINESS NOR FULLNESS,
SO UNFATHOMABLE, BEYOND THE SENSES.
WITHIN THE CROWN OF THE HEAD A CHILD SPEAKS,
HOW SHALL HE BE NAMED?
LAUGHING, PLAYING, THE KNACK OF MEDITATION,
DAY AND NIGHT SHARING DIVINE KNOWLEDGE.
HE LAUGHS, PLAYS, KEEPS MIND UNTROUBLED
SUCH UNWAVERING ONE IS ALWAYS WITH GOD.
DAY AND NIGHT DISSOLVING MIND IN NO-MIND,
DROPPING FATHOMABLE TALKING THE UNFATHOMABLE.
DROPPING HOPE REMAINING HOPELESS:
BRAHMA THE CREATOR SAYS, "I AM YOUR SERVANT."
WHAT FLOWS DOWN, HE CHANNELS UP,
A YOGI BURNS UP HIS SEX.
HE RELEASES HIS EMBRACE, SHATTERS ILLUSION:
VISHNU THE SUSTAINER WASHES HIS FEET.
DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

The great Hindi poet, Sumitranandan Pant, once asked me: who in the vast sky of Indian religion are the twelve people, who in my opinion are the brightest shining stars? I gave him this list: Krishna, Patanjali, Buddha, Mahavira, Nagarjuna, Shankara, Gorakh, Kabir, Nanak, Meera, Ramakrishna and Krishnamurti. Sumitranandan Pant closed his eyes and slipped into thought.....

Making a list is not easy , because the Indian sky is filled with so many stars! Who to cut, who to include?... Sumitranandan was a lovely man -- extremely soft, extremely sweet -- feminine. Even in old age a freshness remained on his face -- just as it should remain -- he had become more and more beautiful.

I began to read the expressions appearing and disappearing on his face: it was difficult for him too. Some names, which should naturally be included, were not there. Rama's name was missing! He opened his eyes and said to me: "You have excluded Rama!"

I said: "If I am allowed to choose only twelve; many names will have to be cut. So I have chosen those twelve people who have made some original contribution. Rama has made no original contribution, Krishna has. This is why Hindus call Krishna a complete incarnation, but not Rama."

He asked me further, "Next, could you give me seven names?" Now the question had become more difficult!

I gave him seven names: Krishna, Patanjali, Buddha, Mahavira, Shankara, Gorakh and Kabir.

He said: "The five you have deleted, on what basis did you drop them?"

I said: "Nagarjuna is contained in Buddha. That which was a seed in Buddha, manifested itself in Nagarjuna. Nagarjuna can be dropped when it is a question of saving, trees can be dropped, but not seeds, because seeds will again become trees. They will become new trees. When Buddha is born, hundreds of Nagarjunas will soon be born, but no Nagarjuna can give birth to Buddha. Buddha is the headwater of the Ganges. Nagarjuna is just a place of pilgrimage that appears along the course of the Ganges. Lovely, but if cutting is needed, then the place of pilgrimage can be dropped, not the source of the Ganges.

"Similarly Krishnamurti is included in Buddha. Krishnamurti is Buddha's newest edition -- the freshest; in today's language. But the difference is only of language. Krishnamurti is just an elaboration of Buddha's final sutra 'appa dipo bhau' -- be a light unto yourself.' A commentary on one sutra -- deep, profound, tremendously vast, immensely significant! But he's just a commentary on 'Be a light unto yourself: appa dipo bhau'. These were Buddha's last words on this earth. Before leaving his body, he had given this essential sutra... As if the treasure of his whole life, his whole life's experience was concentrated into this small sutra.

"Ramakrishna can easily be included in Krishna.

"Meera and Nanak can be dissolved into Kabir. They are like branches of Kabir. As if half of what came together in Kabir has manifested in Nanak and half has manifested in Meera. In Nanak the male aspect of Kabir has manifested, so it is not surprising that Sikhism became a warrior's religion, a religion of the soldier. In Meera, Kabir's feminine aspect is manifested -- hence his entire sweetness, his entire fragrance, his entire music resound from the bells on Meera's ankles. The woman in Kabir has sung on the one string of Meera's ektara. In Nanak the man in Kabir has spoken. Both are contained in Kabir.

"This is how" I said, "I made the list seven."

Now his curiosity had become tremendously aroused. He said, "And if you had to make a list of five?"

I said, "Then it will be even more difficult for me."

I gave him this list: Krishna, Patanjali, Buddha, Mahavira, Gorakh. ... because Kabir is merged into Gorakh. Gorakh is the root. Gorakh cannot be left out. And Shankara easily merges into Krishna. He is the exposition of one part of Krishna, the philosophic interpretation of just one aspect of Krishna.

Then he said: "One more time... if only four are to be kept?"

Then I listed for him: Krishna, Patanjali, Buddha, Gorakh... because Mahavira is not very different from Buddha. Just a tiny difference and that too only a difference in expression. Mahavira's greatness can be encompassed in the greatness of Buddha.

He started, saying: "Just one more time... please choose three persons."

I said: "Now it is impossible. I can not drop any of these four." Then I told him: "These four individualities are like the four directions. These four dimensions are like the four dimensions of time and space. These four arms are like the four armed conception of god. In fact there is only one, but that one has four arms. To leave out any one would be like cutting off an arm. I cannot do that. Until now I've been going along with you. I was continuing to decrease the number, because until now the one's that had to be put aside were clothes. Now limbs would have to be broken, I cannot fracture limbs. Please don't insist on such violence."

He said: "Some questions have arisen, one is: you can drop Mahavira, but not Gorakh?"

Gorakh cannot be dropped, because Gorakh became a new beginning for this country. No new beginning came from Mahavira. He was a rare man; but for centuries the first twenty three Jaina

tirthankaras had already said what he was saying. He was just their repetition. He is not the beginning of a new journey. He is not the first link in a new chain, rather the last link.

Gorakh is the first link of a chain. Through him a new type of religion was born. Without Gorakh, there could be no Kabir, no Nanak, no Dadu, no Vajid, no Farid, no Meera -- without Gorakh none of these are possible. The basic root of all of them is in Gorakh. Since then the temple has been built high. On this temple many golden spires have been raised... but the foundation stone is the foundation stone. Though the golden spires may be seen from afar, they cannot be more important than the foundation stone. And the foundation is not visible to anyone, but on this very stone stands the whole structure, all the walls, all the high peaks... The peaks are worshipped. People simply forget about the foundation. Gorakh has been similarly forgotten.

But India's whole 'sant' tradition -- those innumerable devotees of love -- is indebted to Gorakh. Just as without Patanjali there would be no possibility of yoga in India; as without Buddha the foundation stone of meditation would be uprooted; just as without Krishna the path of love would not find expression -- similarly, without Gorakh the search that began for methods and techniques of sadhana, of spiritual practice to attain the ultimate truth would not have been possible. Gorakh made many discoveries within man for the inner search, more perhaps than anyone else has made. He has given so many methods, that in terms of methods Gorakh is the greatest inventor. He pushed open so many doors for going into man's inner being, he created so many doors that people got caught in them. Hence we have one word that remains with us -- people have forgotten Gorakh -- but not the word Gorakhdhandha, this word for maze remains. He gave so many methods, that people were confused, which method is right, which is wrong, which to do, which to drop? He gave so many methods that people became absolutely dumbfounded, hence the word Gorakhdhandha, maze. Now if somebody is entangled in something, we say, "What Gorakhdhandha have you gotten into?"

Gorakh had a rare individuality, similar to Einstein. Einstein gave such penetrating methods for investigating the truth of the universe, as no one before him had given. Yes, now they can be further developed, now a finer edge can be put on them. But Einstein has done the primary work. Those who follow will be secondary. Now they cannot be first. The road was first broken by Einstein. Many will come who improve this road: ones who build it up, ones who place the milestones, ones who beautify it and make it comfortable. Many people will come, but no one can take Einstein's place. In the inner world the same situation exists with Gorakh.

But why have people forgotten Gorakh? The milestones are remembered, the path breaker is forgotten. The ones who have decorated the path are remembered, the one who has first broken the path is forgotten. Forgotten because, those who come after have the leisure to dress it up. One who comes first, will be unpolished, unfinished. Gorakh is like a diamond just out of the mine. If Gorakh and Kabir are sitting together, you will be impressed by Kabir, not by Gorakh. Because Gorakh is a freshly mined diamond, but on Kabir the jewellers have worked hard, on him the chisel has worked hard, much polishing has been done.

Do you know that when the Kohinoor diamond was first discovered, the man who found it didn't know it was a Kohinoor? He had given it to his children to play with, thinking it was a pretty colored stone. He was a poor man. He had found the Kohinoor in the waters of a small river flowing through his fields. For months it remained in his house, the children kept on playing with it, they kept throwing it from one corner to another, it remained in the courtyard... You wouldn't have been able to recognize the Kohinoor. The Kohinoor's original weight was three times as much as it is today. The edges were set, it was polished, cut, its facets were brought out. Today only one third of the weight remains, but the value has become millions of times greater. The weight became less, the value increased, because it kept being refined -- more and more polished.

If Kabir and Gorakh are sitting together, perhaps you won't even recognize Gorakh; because Gorakh is a diamond just removed from the Golconda mines. On Kabir much cutting has been done, the jewellers have worked hard... you will be able to recognize Kabir. Hence Gorakh has been forgotten. The foundation stones are forgotten.

You will be very surprised when you hear Gorakh's words. A little finishing is needed; they are uncut. This sharpening of the edges is what I am doing here. You will be amazed as you begin to know him a little. Gorakh has said the most essential. He has said the most valuable.

So I told Sumitranandan Pant, "I cannot drop Gorakh -- therefore the number cannot go below four." Naturally he must have thought that I will leave out Gorakh and keep Mahavira. Mahavira is a Kohinoor, he's no rough diamond just out of the mines. There is the whole tradition of twenty three tirthankaras,

thousands of years, in which the finishing has been done, has been sharpened -- has become shiny. Do you see? Mahavira is the twenty fourth tirthankara. People have forgotten the names of the remaining twenty three! Those who are not Jainas do not even know those twenty three names. And those who are Jainas cannot count out the twenty three in correct order, they will forget or omit someone. Mahavira is the last, the pinnacle of the temple. The spire of the temple is remembered. We still discuss him. Who discusses the foundation stone?

Today we begin the discussion of one such foundation stone. The whole palace of India's sant literature stands on him. All is based on this one individual. He has said all that slowly slowly becomes very beautiful, a many colored splendor. Upon this base people will do sadhana and meditate for centuries. Who knows how many enlightened beings shall be born through him!

DIE, O YOGI, DIE!

What a wonderful statement! He says die, disappear, be completely obliterated.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.

Because in this universe there is nothing sweeter than death. DIE THAT DEATH and die such a death GORAKH DIED AND SAW, die that way in which Gorakh attained enlightenment. In the same way you die and see.

One death we are already familiar with: in which the body dies, but our ego and mind go on living. This same ego finds a new womb. This same ego, troubled by new desires, again starts off on the journey. Even before leaving behind one body, it is already eager for another. This death is not the real death.

I have heard, one man told Gorakh he was thinking of committing suicide. Gorakh said: "Go and commit it, but I tell you, afterwards you will be very surprised."

That man said: "What do you mean? I came to you so that you would tell me 'Don't do it!' I went to other sadhus. They all cautioned me: 'Brother, don't do it, suicide is a great sin.'"

Gorakh said: "Are you mad? No one can commit suicide. No one can even die. Dying is not possible. I warn you, do it and you will be very surprised. After committing suicide you will discover, 'What! The body is left behind, but I am exactly as I was!'... And if you want to commit real suicide, then stay with me. If you want to play nonsense games, then it's up to you -- jump from some mountain, put your neck in a noose. But if you want the real death, then stay by my side. I will give you the art which brings on the great death, then there will be no possibility of returning again." But that great death seems to us to be nothing but great death, this is why he is calling it sweet.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

Gorakh says I teach death, the death I passed through and became awakened. It was the death of sleep, not of me. The ego died, not me. Duality died, not me. Duality died, and non-duality was born. Time died, and I met the eternal. The small constricted life broke, and the drop became the ocean. Yes, certainly when the drop falls into the ocean in one sense it is dying. As a drop it is dying. And in another sense for the first time it attains to the great life -- it lives on as the ocean.

The poet Rahim has said:

The drop equals the ocean, what a miracle! whom to tell?
Rahim the seeker astounded, looking at himself.

Rahim says, the drop is equal to the ocean, how miraculous! Who to tell? Who will believe it? It is so wondrous who will accept that the drop and the ocean are equal, that the drop is the ocean? The whole existence is enthroned in an atom, that nothing is small here, that every thing contains the whole!

The drop equals the ocean, what a miracle! whom to tell?

It is so wondrous, if you tell it to someone he will not believe it. It is so wondrous that when I knew it for the first time myself, I didn't want to believe it.

Rahim the seeker astounded...
When I saw it for the first time, I too remained astounded.
Rahim the seeker astounded, looking at himself.

I looked at myself and was astounded, because I had always thought I am small and constricted. But one's own vastness is experienced when one breaks the boundaries of the limited, when one transcends the

small.

As an ego you have not gained anything, you have only lost. Creating the ego you have not received anything, you have lost all. You have remained a drop, a very tiny drop. The more arrogant you are, the smaller you go on becoming. Conceit strengthens the ego more and more. The more you melt the bigger you become, the more you dissolve, the greater you become. If you dissolve completely, if you evaporate completely, the whole sky is yours. Fall into the ocean, you become the ocean. Evaporated, rising in the sky, you become the sky. Your being is one with existence.

The drop equal to the ocean, what a miracle! whom to tell?

But when you experience it for the first time you too will be dumb-struck, like a dumb man eating sweets. The experience will be there, the taste will be there, the nectar will be showering inside, but you will have no words to convey it.

... what a miracle! whom to tell?

How to say? It is such a marvellous thing.

Those who courageously declared, "Aham brahmasmi -- I am the ultimate": do you think people accepted it? Mansoor said, "Anal haq -- I am the truth" and people killed him. Jesus was crucified because he said, "I and My Father above are one." The Father and the son are not two. The Jews could not forgive him. Whenever anyone has declared his godliness people could not forgive him. This is how it is!

... what a miracle! whom to tell?

Who to say it to? Whoever you tell will start denying it.

Yesterday the former vice-chancellor of Gurukul Kangri, Satyavrat, was here visiting the ashram. Ma Darshan was giving him a tour of the ashram. Satyavrat has written books on the Upanishads. He is a scholar of the Vedas. Very few people in this country know the Vedas with such depth as Satyavrat. I have read his books, his ideas. But his question to Darshan was the same as others: "Why do you call your master Bhagwan?" He too...

There is no difference at all between our scholars and the ignorant. Darshan answered him well. She said, "You too are Bhagwan, but you have not remembered it and he has remembered." It was an appropriate answer, a clear-cut answer. And when a scholar comes to the ashram, remember to answer clearly like this.

Satyavrat has written books on the Upanishads. He must have come across the words "Aham brahmasmi" -- who has not come across them? Certainly, he must have thought and contemplated over the great statement: "Tattvamasi Shvetketu -- O Shvetketu, thou art that." And he must have expounded it, he must have given lectures on it. But it stayed just on the surface. It has gone deeper in simple ordinary Darshan. In him it has remained just scholarly, empty, like rubbish. It is worthless, not worth two cents.

The Upanishads say, "Thou art that" and the Upanishads say, "I am Brahma, the ultimate." But still you go on asking why somebody is called Bhagwan? I ask you, who is there who should not be called Bhagwan?

Someone asked Ramakrishna, "Where is god?"

Ramakrishna said, "Don't ask this, ask where he is not?"

The priests of the Kaaba told Nanak, "Move your feet so they don't point at the Kaaba. Are you not ashamed? -- a holyman and still your feet are stretched out towards the holy temple."

Nanak said, "Move my feet in that direction where Allah is not. What should I do? Where can I put my feet? Which direction shall I point them in? I have to point them somewhere. He is present everywhere, he pervades all directions. But I am not worried," Nanak said, "it is he who is inside, he outside. The Kaaba stone is his, these feet are his. What can I do? Who am I to come in between?"

Darshan said rightly, "When you awaken you will know that it is only bhagwan who is present." This is what surprises me, that the people we call wise... and these same wise people lead others. The blind leading the blind, both fall in the well. Great are his degrees -- Satyavrat 'Siddhantalankar' -- the one who knows the principle. Without enlightenment no one knows the principle. No principles are known by reading scriptures -- they are known by going within.

The drop equals the ocean, what a miracle! whom to tell?

Rahim the seeker astounded, looking at himself.

Rahim says, when I look within myself I too am astounded, amazed, speechless! I myself cannot believe: me? god? This voice which is arising from within, this sound of Analhaq within, this echo of Aham brahmasmi within, this soundless sound Omkar awakening within -- I myself cannot believe that I, Rahim, me, a common little man like me... me? god?

The drop equals the ocean...

Who should I tell when I myself am finding it difficult to trust, then whom should I tell?

This is why I am sitting here, to help you trust it. When this trust comes, it is satsang, sitting with the master. Sitting near me don't become Siddhantalankaras, become Siddhas, the fulfilled ones, less than that won't do. Less than that is worthless. Learn the art of dying. DIE, O YOGI DIE. Die as a drop, and become the ocean. The art of dying is the art of attaining absolute life.

NEITHER ISNESS NOR NO-ISNESS, NEITHER EMPTINESS NOR FULLNESS,
SO UNFATHOMABLE, BEYOND THE SENSES.
WITHIN THE CROWN OF THE HEAD A CHILD SPEAKS,
HOW SHALL HE BE NAMED?

... ISNESS NOR NO-ISNESS... We cannot say that god is, and we cannot say that he is not. Think, consider. God is and he is not, he is both combined, therefore he is beyond both. Neither the believer nor the atheist knows him. Neither the believer nor the atheist is religious. Naturally, the atheist cannot be religious, but those you call believers are also not religious. Your theists and atheists are two sides of the same coin. A believer says "is", an atheist says "is not". Both choose only half. God is and is not, both, side-by-side, together, simultaneously. His way of being is a way of not being. His fullness is full of emptiness. His presence is like absence. In god all contradictions are included. And this is the most fundamental contradiction: is or is not. If you say is, it is only half. Then when things are not, where do they go? Even when they are not they must be somewhere. Even when they are not they must go on being somewhere.

There is a tree, a big tree. A seed has grown on it. The tree will die, now you plant the seed, again it will become a tree. What was the seed? It was the non-being of the tree, it was the no-form of the tree. If you were to break the seed and open it you would not find a tree. No matter how much you search, the tree will not be found in the seed. Where did the tree go? But in some sense or other the tree is hidden in the seed. Now it is hidden as absence. Then it was present and manifest, now absent and hidden. Plant the seed in the soil, and give it proper care, again it will become a tree. And note when the tree comes, the seed is gone: both cannot exist together. The tree disappears, it becomes the seed; the seed disappears, it becomes the tree.

These are two sides of the same coin -- you cannot see both sides at once, or can you? Try it, a coin is small, it can be held in the hand. Try to fully see both sides at once. You will be in difficulty. When you see one side, the other is not visible, when you see the other, the first will disappear. But when the first disappears, will you say it is not?

Creation is one form of god and annihilation another. One of his forms is presence and the other form is absence. When you stroke the strings of a veena, music arises. Where was it? Where was it a moment before? It was in the void. It certainly existed. If it didn't exist it couldn't arise. It lay hidden, in some deep cave. When you touched the strings, you called it forth. You touch the strings and give it inspiration. The song was lying asleep. It woke up. A musician does not give birth to sound, he only awakens it -- awakens the sleeper. Who gives birth to sound? There is no way to originate sound.

In this universe nothing can be created and nothing can be destroyed. Now science also agrees.

You can not create or destroy even a small particle of sand. Nothing can be added to the universe or removed from it. It remains the same as it is. But still things go on appearing and disappearing. This is just the same as actors in a drama disappearing behind the curtains and reappearing again. Just the raising and dropping of the curtain. The tree has disappeared means the curtain is down. The tree has gone behind the curtains, has become a seed. The curtain rises and the seed again becomes a tree.

When you see a man dying what are you actually seeing? The 'no'-form of god: now it is, now it isn't. What was, becomes what is not and what is not will again become what is. The believer chooses half, the atheist also chooses half. There is no difference between the two. Each have chosen just one pan of the balance. Both have broken the scales. Both pans of the balance are needed. A scale is the combining of the two pans plus something more. Existence is the sum of is and is-not plus something more.

The believer is afraid, the atheist is also afraid.

If you understand the fears of the believer and the fears of the atheist you will come to know a very surprising thing: there is no difference between these two. The basic root of them both is fear. The believer is afraid, "I don't know what will happen after death, I don't know what was before birth. I do not know, will I be left all alone? The wife will be gone, friends will be gone, father, mother, the whole family will be left behind. I had arranged everything and it will all be left behind. I will travel a lonely journey all alone. No

companions, no fellow travellers. Believe in god, that belief will give company. At least he will be with me."

He believes in god out of fear. The prayers of people who kneel down to pray in temples and mosques come out of fear. And whenever prayer comes out of fear, it is dirtied. Even the temples have become filthy because of your prayers. The temples have turned into centers of politics from the filthiness of your prayers. Here too are quarrelling and fighting, violence and enmity, competition. Temples and mosques do nothing but fight with each other.

The believer is afraid. The atheist is also in fear. When I say this you will be a little surprised. Usually people think that if the atheist were afraid he would believe in god. People have failed in their attempts to make him afraid, failed to create the fear of hell in him. They draw very elaborate scenes of hell, a bird's eye view. They give a complete picture of hell: flaming fires, boiling cauldrons, monstrous devils who will torture you badly, beat you and throw you into burning fires. They terrorize so much, yet the atheist does not believe in god, so people think perhaps the atheist is fearless. They are wrong.

Anyone who looks deeply into man's mind will see that the atheist denies god because he too is afraid. His denial is also out of fear. He is afraid that god may exist. Then there will be hell and heaven. There will be sin and virtue. If god exists, then someday he will have to answer to him. If there is god, then some eye is watching us. Somebody is checking on us, somewhere an account of our lives is being kept and we are answerable to somebody, we can't get out of it just like that. If there is a god, then we will have to transform ourselves. Then we will have to live such that we can hold our heads up in front of him.

And if god should exist another fear grips the atheist. If there is a god I will have to seek him, my life will have to be put at stake. It is not cheap. It is easier if there is no god, then we are free. Free of god you also become free of heaven and hell. There is neither fear of hell nor fear of missing heaven. Nor the fear that those who are worshipping in the temples will be going to heaven. It doesn't exist. Who has ever gone to heaven? Who will go? Where? Man does not survive death. What virtue? What sin?

The Charvakas, the original source of atheism in the East, said, "Don't worry, enjoy eating butter even if you have to borrow money." Don't be worried about paying it back. Who borrows? Who pays back? One dies and everything is left behind -- yours as well as his. And nothing remains afterwards. When nothing remains what is the fear. If you want to sin, sin. If you want to do evil, do it. Live freely the way you want to. It is a life of just two days, drop all worries and live it in style. Even if the other is hurt, even if violence is inflicted upon the other, don't worry about it. What violence, what hurt? It is all a facade created by the priests to frighten you.

But if we enter into a Charvaka's mind the same fear is there. He is denying god out of fear.

Have you noticed, there are many people who deny the existence of ghosts -- just out of fear. You must know people like this who say, "No, no ghosts don't exist." But when they are saying, "No, no..." just watch their faces carefully.

Once a lady was a guest at my house. She did not believe in god. She would say, "God simply does not exist."

I said, "Leave god aside, do you believe in ghosts?"

She said, "Not at all, it is all nonsense."

I said, "Reconsider it because tonight it is just you, me and this house. I cannot say that I can arrange a meeting with god, but with the ghost I can."

She said, "What are you talking about? There are no such thing as ghosts."

But I could see she was getting nervous. She started looking here and there. The night was getting deeper. I said, "Then it is alright, I will tell you everything."

She said, "I simply don't believe in them. What will you tell me? I don't believe in them at all."

I said, "It is not a question of believing or not believing. Once a washerman use to live right where this house is built -- at the time of the First World War. He had just been married. His lovely bride came to live with him. The bride was beautiful in every way, with only one exception: she was one eyed. Very light skinned, a beautiful proportionate body -- just one eye was missing." ... I drew a vivid picture of her. "The washerman had to go to the war -- he was recruited. The letters kept on arriving saying he was coming, he was coming soon. And the washerwoman kept waiting and waiting and waiting. He never came, he was killed in the war.

"The washerwoman died waiting for him and became a ghost. She still lives in this house, waiting for him to come back. She has only one eye, a light skinned woman with long black hair. She wears a red sari."

She insisted, "I don't believe in ghosts." But I saw she was looking nervously this way and that.

I said, "I am telling you all this because tonight you are staying here for the first time. Whenever somebody new is staying in the house, the first night the washerwoman comes in the middle of the night and pulls off their blanket to see if her man has come back."

At this point her face started going pale. She said, "What are you talking about? An educated man like you believes in ghosts and such like?"

I said, "It is not a question of believing. But it is necessary to warn you otherwise you might be too frightened. Now I have told you, if a one eyed, light skinned woman in a red sari pulls off your blanket don't be afraid. She never harms anybody, just throws off the blanket, stamps the floor in disappointment and goes away.

"And I will tell you one more characteristic of hers..." The owner of the house I was staying at in those days had the habit of grinding his teeth at night. Several times in the night he would start grinding his teeth. So I said, "I will tell you one more habit of the woman, when she comes into the room she will be grinding her teeth. Naturally, she has waited so long. Ages have past. She had loved him, she comes in anger now, the washerman deceived her, he never came back. So she gnashes her teeth you may hear the sound of gnashing teeth at first."

She said, "What are you going on about? I simply don't believe in them. You please stop this talk. You are unnecessarily trying to scare me."

I said, " If you don't believe in them there is nothing to be afraid of."

We kept talking this way until it was twelve o'clock. I said, "Now you better go to bed." She went to her room. It happened that no sooner did she lie down, the owner gnashed his teeth. He was sleeping in the next room. I was confident, he could be relied upon. During the night he will do it at least ten times. He will grind them once in a while. She went, lay down on the bed turned out the light and he gnashed his teeth. She screamed. I rushed to her room, turned on the lights. She was almost paralyzed in shock, pointing towards the corner of the room: "Look! She is standing there."

I tried to explain to her in millions of ways that ghosts don't exist. She said, "I cannot believe you. They certainly do exist... she is standing right there! And exactly as you had described: one eye, light complexion, black hair, red sari and grinding her teeth."

The whole night I had to suffer, because she wouldn't sleep or let me sleep. She would say, "Now I cannot sleep." If I slept, she would come again saying, "And you said she would lift the blanket, she will come that close?"

I would say to her, "Do ghosts exist anywhere? They are all just imagination. I was just telling you a story, just to demonstrate..."

She developed fever in the night and I had to call a doctor. And the man with whom I was staying said, "You create unnecessary problems."

The woman left the very next morning. She never came back. Several times I sent messages to her, to come for a visit sometime. She said she could never enter that house. I would explain, ghosts do not exist. She would say, "Who are you trying to fool? Just drop the subject, I have experienced them myself."

Remember you usually start denying the thing you are afraid of. You deny so that you don't remember that you are afraid. If it doesn't exist what is there to be afraid of?

There is no difference at all between a believer and an atheist. Just one is afraid positively, the other is afraid negatively. The difference is only of positive and negative, but both are afraid. Out of fear the atheist says god does not exist. Once you believe in god much more follows that has to be believed and that makes him tremble. The believer says god exists, he is afraid in a positive way. He is saying, "God exists, if I don't believe in him, if I don't praise him, if I don't pray to him, if I do not persuade him, I will be tortured."

The truly religious man says, god is both. God is beyond the conceptions and beliefs of both the believer and the atheist.

NEITHER ISNESS NOR NO-ISNESS...
It can neither be said that he is, nor that he is not.

... NEITHER EMPTINESS NOR FULLNESS...
It can't be said that he's empty, nor said that he's full.

... SO UNFATHOMABLE, BEYOND THE SENSES.

It's so unfathomable. No word of ours can measure him. Our words are like tiny teaspoons, he is like the

ocean! In these teaspoons, an ocean cannot be contained, nor can it be measured. All our measures are very small. Our hands are very small. Our capacity is very small. His expanse is infinite. He is limitless. ... SO UNFATHOMABLE, BEYOND THE SENSES.

Rahim says,
Words regarding the unfathomable can't be spoken or heard
Those who know don't say, those who say don't know.
Words regarding the unfathomable...

He is so unfathomable! Try to understand the meaning of this word unfathomable. Unfathomable means one whose depth we cannot measure, beyond depth. No matter how many million ways we try, we can not fathom him, because he is depthless. And those who have gone to measure his depth have slowly slowly dissolved into him.

It is said that once two dolls made of salt went to probe the depths of the ocean. They jumped into the sea. A crowd had gathered there. A fair was in full swing on the sea beach. Everyone had come. They continued waiting for days on end but eventually the fair became deserted, those dolls of salt never came back to the surface. Not only were the salt dolls unable to fathom the depth, they themselves were dissolved. 'Seeking, seeking, O friend, Kabir has disappeared.' They went seeking and disappeared themselves. How long can salt dolls probing the ocean survive? They must have dissolved. They were part of the ocean, that is why they got the idea. We too are salt dolls. He is an ocean. We will go in search of him and be dissolved.

Unfathomable does not mean simply the unknown. The unknown means something that can be known someday. What is known today was once unknown. Man had never walked on the moon, but now he has. Up till now the moon was unknown, but now it is known. We did not know the mysteries of the atom, but now we know.

God is not just unknown. Here lies the difference between religion and science. Religion says, there are three types of things in the universe: the known -- which has already been known; the unknown -- which will be known; and the unknowable -- which is not known and will never be known. Science says there are only two categories in the universe: the known and the unknown. Science divides the universe into these two categories -- that which is known and that which will be known. The unknowable: in this one word the whole essence of religion is hidden. There is something which has never been known and never will be known, because its mystery is such that one who seeks it disappears into it.

Words regarding the unfathomable can't be spoken or heard

And when the seeker himself has dissolved, then who is to tell, what to say, how to say? All words are very small, very shallow. You also have experiences in your life. Waking up early in the morning, the sun is rising in the garden, the trees are waking up. The smell of fresh earth is in the air -- perhaps it has just rained. The dew drops on the grass leaves are shining like pearls. The birds have started singing. A peacock dances, a cuckoo calls. Flowers bloom, the lotuses open their petals. You see all this. It is not beyond your senses, it is within their grasp. It is not unknown to you, it is known. You experience all this beauty. If somebody asks you to describe it in one word, what would you say? Just this: it was beautiful, it was very beautiful. But is this any description? In this 'very beautiful' there is no ray of the sun, or fragrance of the fresh earth, or blooming petals of the lotus, or bird song, or dew drop pearls, or the green of the trees, or open sky. There is nothing in it. What is in this 'very beautiful'? Nothing at all, only a few letters of the alphabet.

It is as if you write down the word lamp and hang it on the wall, will it illuminate the night? The night is dark and it will remain dark. Talking about lamps does not illuminate.

A woman told Picasso, "Yesterday I saw your painting -- your self-portrait -- at a friends house. And it was so beautiful, so lovely that I could not contain myself. I kissed it."

Picasso asked, "What happened then? Did the painting kiss you back?"

The woman said, "What are you talking about? Of course not!"

Picasso said, "Then it was not my portrait."

Mulla Nasruddin's neighbor told him, "Keep your boy in line, he's already started harassing women... Yesterday he threw a small pebble at my wife."

Mulla asked, "Was she hit?"

The neighbor said, "No."

Mulla replied, "Then it must have been somebody else's son. My son hits the target. It must have been

somebody else's -- it's a misunderstanding."

Similarly Picasso said, "It could not have been my portrait. It was not me. There was no response to your kiss? What a waste! It was not me, I would have responded."

But pictures do not respond. Pictures fall short. Our songs, our words, our scriptures also fall short. Even the worldly things we experience cannot be described...

A mother loves her child. How to say it? What is there in the word love, everybody can repeat it. If you say I love my son very much, or I love my wife very much what does it mean? Here people also say I love ice cream. Somebody says I love my car very much. Where love is for ice cream and cars too, what meaning remains? When you say I love my wife very much, is it your wife or ice cream? What meaning does love have?

Our words are small. These same small words we use in many ways. They have limits. Even our worldly experience cannot be contained in them. The absolute experience, the ultimate experience -- when all thoughts become silent, become quiet, when the person goes beyond language, where all intricacies of logic are left behind, where thoughtlessness prevails -- one who experiences it will not be able to express it.
Those who know don't say...

Those who have known, could not say. Nobody has ever been able to say it. Do you think saying it to you every day that I am ever able to say it? No, I manage to say everything else, but the unfathomable remains the unfathomable. I manage to say much about and around it , but no arrow of words ever hits the target. Everything else can be said, but all saying is nothing more than indications.

Do not cling to what I say. What I say is only like a milestone. On it an arrow indicates that Delhi is one hundred miles ahead. Do not sit down and cling to the milestone thinking you have arrived at Delhi. What I say is like pointing a finger at the moon. Do not start worshipping the finger. All scriptures are fingers pointing at the moon. No finger manifests the moon itself. But those who are intelligent understand the indication. For the intelligent a hint is enough.

A man came to Buddha and said, "I have come to hear what cannot be said." Buddha closed his eyes. Seeing Buddha close his eyes, the man sat down and closed his eyes. Ananda, Buddha's attendant and constant companion, was sitting near by. He became alert that something was going on. He must have been napping -- what to do, just sitting and sitting? He must have been yawning. He saw that something was going on. This man had said he came to listen to what cannot be said, and Buddha closed his eyes, became silent. This man too sat down and closed his eyes. Both absorbed in ecstasy. As if somewhere far in they are meeting in silence. Ananda is looking on, he feels something is certainly transpiring, but no words are uttered from either side. Words are not leaving lips nor are they reaching ears, but something is definitely happening. He felt an invisible presence. As if both are submerged in one energy field. And that man got up after half an hour. Tears were flowing from his eyes. He bowed down at Buddha's feet, offered his greetings and said, "Blessed am I. I was searching for just such a man who can say it without saying. And you have said it very beautifully. I leave fully satisfied."

He left Buddha blissed out, shedding tears. No sooner had he left, Ananda asked, "What was that? What happened? You neither said anything nor did he hear anything. And when he was leaving and he touched your feet you blessed him with such overwhelming totality, putting your hand on his head in a way that you rarely do. What happened? What kind of man was he?"

Buddha said, "Ananda, you know when you were young, when we were all young..." They were cousins, Buddha and Ananda, brought up in the same royal palace. They grew up together. "You loved horses very much. You know well that there are horses who stall even when you beat them. You go on whipping them and they just don't move, they are very stubborn. Then there are some horses who you whip a little and they move. And there are others who do not need whipping, just the crack of the whip, make the sound without striking and they start galloping. And there are still others -- you know them well -- for whom even the sound of the whip feels like an insult. Just the shadow of the whip and they gallop. This man was one of the last kind. The shadow of the whip. I did not say anything to him. I just dived into nothingness, he got a glimpse of my shadow. And the communion, the satsang occurred. This is what satsang is."

It is not that Buddha does not speak. He speaks to those who can only understand speaking. He does not speak to those who slowly slowly begin to understand non-speaking. Speaking is just a preparation for non-speaking.

There are two forms of satsang. One, where the master speaks, because you still only understand speaking -- even to understand that is too much... Another moment comes -- the ultimate moment --

when there is no question of speaking, when the master sits and you are sitting near him. This moment in the ancient days was called 'upanishad -- sitting near the master'. The Upanishads were born from this sitting near. Their very name became 'upanishad -- sitting near'. The music that had been heard in the emptiness near the master has been gathered. The Upanishads were made from this. Upanishad means sitting near, upanishad means satsang.
No, Those who know don't say, those who say don't know.

So if somebody is saying he will help you know god, beware. You will be cheated. Only words will be given to you. The claim of one who says he has known god will prove fatal. God is never known. One who knows him becomes him. There remains no separation between the knower and the known. There the knowing, the knower and the known do not remain divided. There, the knower dissolves into the known. There the known dissolves into the knower. That is why he is called unfathomable. His depth cannot be measured because the depth taker disappears. 'Seeking, seeking, O friend, Kabir has disappeared.'

NEITHER ISNESS NOR NO-ISNESS, NEITHER EMPTINESS NOR FULLNESS,
SO UNFATHOMABLE, BEYOND THE SENSES.
WITHIN THE CROWN OF THE HEAD A CHILD SPEAKS,
HOW SHALL HE BE NAMED?

And when someone is ready to endure this unfathomable, when someone finds courage to dive into it, the definition of this courage is:

DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

Disappear, die: then the seeing, then the meeting. Disappear, then the search is fulfilled. In such a man a new expression arises from the brain.

WITHIN THE CROWN OF THE HEAD A CHILD SPEAKS...

In his crown, where the thousand petalled lotus blooms, in his brain, silence is born. When all thoughts are gone, when the ego disappears, when even the feeling "I am" does not remain, when there is only silence, peace, emptiness -- this is called samadhi. Then samadhi comes to fruition! Then you become awakened. But there is no current of thoughts flowing in the mind. The trail of thoughts becomes silent, becomes quiet, no traveller moves there -- mind without thought, mind without object of thought. You are just a pure mirror, now no shadow is made, no reflection is made. In this state your inner lotus blooms. Then silence is created in your brain. There is nothing there to fill it. You exist only as a hollow sacred emptiness.

WITHIN THE CROWN OF THE HEAD A CHILD SPEAKS,

And then his innocent voice, like the joyful squeal of a small child! Like the sound of a just born baby! Brand new, fresh, just bathed -- freshly bathed virgin sound is heard. His sound is experienced.

In this state of being Mohammed heard the Koran. In this same state the seers heard the Vedas. In this same state, all of the important scriptures of the world were born. They are all beyond human -- man did not create them. Man's hand is not involved in them. God has flowed through, man has only made a channel.

WITHIN THE CROWN OF THE HEAD A CHILD SPEAKS,
HOW SHALL HE BE NAMED?

And no name can be given to that innocent sound which arises within. It is nameless. Nor can any attribute be given to it, because all attributes set limits; and it is boundless, infinite. The drop became the ocean. The drop has evaporated, it has become sky. Now who will speak? What can be said?

When someone returns from there he becomes dumb, completely mute. He says much, speaks of everything else. He says how to reach there, he says on which path to reach, he says by which techniques you will reach. But what happened there -- about this he remains completely silent. He says: "You go yourself, see for yourself. I will tell you the method how you can open a window. I will tell you which keys to try so the locks opens. But what you will see, you will see only when you go! No one can lend that darshan, that vision to anyone."

LAUGHING, PLAYING, THE KNACK OF MEDITATION...

But a few things can be observed in the life of one who has experienced this. These are very beautiful

statements, very profound statements.

LAUGHING, PLAYING, THE KNACK OF MEDITATION...

You will see him laughing, playing. Life is just play-acting for him. You will not find him serious. This is the criterion of a master -- you won't find him serious or sad. You will find him laughing.

LAUGHING, PLAYING, THE KNACK OF MEDITATION...

For him everything is laughter and play -- all divine play. Because of this we call Krishna the perfect incarnation. Rama is serious, he keeps account of mere trivia: he lives according to rules of conduct, he is a man of great respect. Krishna is not respectful -- without rules, without conduct. For Krishna life is divine play.

Life is a game. Don't take it as more than a game. Take it as more than a game and immediately you are in trouble. Understand it as drama, acting. In acting is there any suffering? When one gets a part in a drama he does it with gusto. Even having to play the arch-villain Ravana in the Ram Leela, one needn't suffer a bit. No one goes around crying to himself: "Oh! how unfortunate I am that I have to play Ravana." As soon as the curtain closes Rama and Ravana become equal. On stage they were ready to end each other's lives, but go and look behind the curtain, they are sitting drinking tea, gossiping. Sita is sitting just between the two -- with no question of abduction, with no question of rescue.

Life is a drama; but only those who have attained emptiness can know it fully as drama.

LAUGHING, PLAYING, THE KNACK OF MEDITATION.

Meditation too is nothing but play, nothing but laughter. People ask me, "What's wrong with this ashram of yours? Here people laugh, dance, play, frolic!" And how else could an ashram be?

LAUGHING, PLAYING, THE KNACK OF MEDITATION,
DAY AND NIGHT SHARING DIVINE KNOWLEDGE.

And then whatever is said is divine inspiration -- day and night. The way he walks, the way he speaks. If he remains silent, in that silence is divine inspiration. If he speaks, the words are inspired. If he dances, then inspired dance. And if sitting peacefully then he sits peacefully in divine inspiration. His entire being is surrendered to the divine, surrendered to the whole. Now he is not separate. This is why he laughs, why he plays. Now he has become part of the divine play.

HE LAUGHS, PLAYS, KEEPS MIND UNTROUBLED...

Just laugh and play and don't be sad and troubled, uselessly letting the mind be serious. Don't be miserable.

But you can see some people are very troubled in a worldly sense and some troubled in a religious sense. Both are miserable. One is running after money, his mind is disturbed; the other was frightened of money and has fled, his mind is disturbed. One says the more women I can get the better, the other says let no woman come into my sight, otherwise everything will be disturbed. But both are disturbed, neither has learned to laugh and play. They haven't learned the art of playing. They are too serious. They are ultra-serious! This seriousness is their disease.

LAUGHING, PLAYING, THE KNACK OF MEDITATION,
DAY AND NIGHT SHARING DIVINE KNOWLEDGE.
HE LAUGHS, PLAYS, KEEPS MIND UNTROUBLED...
Therefore he says laugh, play, don't disturb the mind.

... SUCH UNWAVERING ONE IS ALWAYS WITH GOD.

Then immersed in this laughing and playing, this delight, soaked in the juice of this play you are always with the divine.

... SUCH UNWAVERING ONE IS ALWAYS WITH GOD.

Then every second you and god will remain together. Saying together is perhaps not right, you have become one. This is the meaning of: ... SUCH UNWAVERING ONE IS ALWAYS WITH GOD. You are

not apart for a single moment. Togetherness becomes continuous.

DAY AND NIGHT DISSOLVING MIND IN NO-MIND,

Each moment moving or sitting, awake or asleep only one thing remains: DISSOLVING MIND IN NO MIND. Transform mind into no-mind -- 'man' into 'un-man', what Zen masters also call no-mind. Let mind become emptiness.

What is mind? Thoughts about the past, plans for the future -- this is mind. A fuss over what has already happened, expectations about what should happen -- this is mind. Neither the past nor the future remain. What does remain? -- the present.

LAUGHING PLAYING, THE KNACK OF MEDITATION...

Only this pure present remains which does not have even a shadow of thought. But you are entangled in the past which does not exist and entangled in the future which has not happened yet. Some people are past oriented, their eyes are fixed backwards. Some people are future oriented, their eyes are fixed ahead. And both are deprived of 'what is'. And 'what is', now, this very moment, is the manifestation of god.
Live in the moment. Live moment to moment. Then where is sadness?

Have you ever taken note of one thing, that the present is always juicy, the present is always blissful. Whenever you become sad, just look at it, the sadness is either in reaction to the past or about the future. Worry and suffering are created either by what you wanted to do in the past and could not do, or by what you want to do in the future and don't know whether you will be able to do or not. Did you ever notice, did you ever look at this small truth, that there is no suffering in the present, there is no worry? This is why the present does not disturb the mind, anxiety disturbs the mind. There is no suffering in the present. The present doesn't know suffering. The present is such a small moment that suffering cannot fit into it. In the present only heaven can fit, not hell. Hell is too big. The present can only be peace, can only be happiness, can only be samadhi.

DAY AND NIGHT DISSOLVING MIND IN NO-MIND,

So turn mind into no mind, wipe the mind clean, meaning don't think of the past and future. This moment that has come, savor it a little, right now. This very moment... this distant sound of a passing train, people sitting in deep silence, soaked in love listening to what I say, all of you looking at me without blinking, sunshine filtering thru the trees, gusts of wind -- where is misery? How? In this moment all is happiness. Go deep into this happiness. Drink this happiness. This is the wine worth pouring. This is the tavern one must become part of.

One never gets more than one moment -- two moments never come together. Enough, just live one moment.

Jesus asked his disciples, "Do you see the lilies blooming in the fields? What is their beauty? What is the secret of their beauty? Poor lily flowers, what is the mystery of their beauty? Where does their fragrance come from? And I say unto you," Jesus said, "even Emperor Solomon in all his glory was not so beautiful as these lilies of the field." What is the secret of their beauty? Only one secret: what is gone is gone, what has not yet come has not come. They have neither worries about yesterday, not anxieties about tomorrow. They are simply here."

"Therefore," Jesus said to his disciples, "Do not think of the morrow." All anxiety is for the morrow. There is no anxiety in this moment. And where there is no anxiety, no thinking, no worry, there is no mind. And where there is no mind, god is. In the death of the mind is the experience of god.

DIE, O YOGI, DIE.
DROPPING HOPE REMAINING HOPELESS...

Mind is born out of your hoping. Mind is the demand for more. Mind says more, more... Whatever you give it is too little, it wants more. This disease of more is so ancient that no matter how much you give, the mind from its ancient habit will go on asking for more. It has a thousand, it will ask for a million. You give it a million, it will ask for a billion. It will keep on asking. It will never reach any moment when it says to you, enough! Enough never comes, a full stop never comes.

Hence the mind keeps on running. It keeps people like Alexander the Great running too. Everyone goes on running, goes on rushing... and dies while still running. What else are you from the cradle to the grave

besides this race of ambition? What is the outcome of this race? Who has ever achieved anything out of it?

DROPPING HOPE REMAINING HOPELESS...

Try to understand the difference, the word hopeless does not have the meaning you give to it nowadays. We have started calling a man hopeless who is sitting unhappy and dejected. We have distorted the word. The word hopeless means: one who has dropped all hopes. And one who has dropped all hopes cannot be hopeless in the modern sense of the word. Hopeless in that sense is one who has hopes which are not being fulfilled. Then comes hopelessness and despair.

Try to understand this modern meaning of the word hopelessness correctly. The modern meaning is you hoped and that hope is not fulfilled -- hence hopelessness, hence you are sitting unhappy. You wanted to win the lottery but you didn't.

One day Mulla Nasruddin was sitting looking dejected. His neighbor asked him, "You seem to be very sad. You should be happy! I have heard that your uncle died last week and left you fifty thousand dollars. You should be happy."

Nasruddin said, "Yes, I was happy, but I'm not now. Last week my uncle died, he left fifty thousand. A week before that my other uncle died, he left one hundred thousand dollars, but now nearly one week has passed by and no one has died... I am feeling very hopeless! The week is almost over, it is already Saturday, tomorrow is Sunday and nobody has died so far."

Don't laugh, this is how the mind functions. The more you give the more it becomes a beggar. The more it gets the poorer it becomes. The greatest emperors are standing with their hands outstretched begging for more.

The old meaning of the word hopeless is very deep, very profound, very significant. It means when someone's hopes are gone, his hopelessness is also gone. Neither hope survives, nor hopelessness; that state was called hopeless. Hope -- less, no hopes. Along with hopes hopelessness also disappeared. How can someone fail who has no ambition to succeed? And how can you disappoint someone who has no hopes?

Lao Tzu has said, "Nobody can defeat me, because there is no desire to win in my mind. Come anybody, and defeat me. No one can defeat me because I have no desire for victory."

If you attack Lao Tzu he will lie flat on his own and say, "Come brother, sit on top of me. Enjoy declaring your victory a little and go back home. I have no desire at all for victory, so how can you defeat me?" You can only defeat a man who desires victory. And only one full of hopes enters hopelessness.

The original meaning of hopeless is very valuable. When there is a space empty of both hope and hopelessness it is called hopeless. And this is what it should be. If your meaning of hopelessness was implied there would be no sense in saying:

LAUGHING, PLAYING, THE KNACK OF MEDITATION...
HE LAUGHS, PLAYS, KEEPS MIND UNTROUBLED...

No, it would make no sense. The meaning of hopeless is: I dropped all hopes. Now I don't ask. Now I am no longer a beggar. Now I don't expect anything from the future. Whatever happens, happens, whatever doesn't happen, doesn't happen. Whatever happens I am ecstatic. LAUGHING PLAYING, THE KNACK OF MEDITATION... Whatever is I am happy with it. As it is, I do not desire even a hair to be moved. He has always given, he will continue to give. I have lived happily every moment. And an interesting thing is, the more one lives happily the more happiness comes to him. The more miserably one lives, the more miseries come to him. Because whatever we create in our being is attracted towards us. We become a magnet.

There is a famous saying of Jesus that "Those who have will be given more, and those who have not, even that which they have will be taken away from them." It is a very hard statement. It seems to be very unjust that those who have will be given more and those who have not, even that will be taken away from them. But no, there is no injustice at all in the statement of Jesus. This is a simple direct law of life. This is what is happening. If you are blissful, you will become even more blissful. If you can laugh, more dimensions will be added to your laughter. If you can dance, more and more rhythm will come to your dance. If you can sing, the whole sky will sing with you, the mountain ranges will sing with you, the moon and stars will sing with you. And if you start crying, and start feeling disturbed, then disturbance will move towards you from all directions.

You attract the same as what you are. This is the absolute law of life. Whatever you are, the same comes to you. That is why a happy man goes on becoming more happy. A peaceful man goes on becoming more

peaceful. A disturbed person goes on becoming more disturbed, a miserable person goes on becoming more miserable. You are getting practiced at it. A miserable person is practicing misery.

One morning, Mulla Nasruddin went coughing and wheezing to his doctor. The doctor asked, "Nasruddin, how are you doing? It seems your cough has improved."

He said, "And why shouldn't it? I have been practicing it three weeks. Why shouldn't it get better? I practiced all night long, it is getting more rhythmic, the instrument is getting fine tuned -- why shouldn't it improve?"

Remember people become skilled at making themselves miserable. I know thousands of people who have become skillful at making themselves miserable. They are artists of misery. They create misery even if there is none. Their skill is so great, their expertise is such, that they will manage to prick themselves with a thorn even where there is no thorn. Flowers too become thorns to them.

This ashram is a world of ecstasy, but people become miserable even coming here! They become miserable seeing the way others are so ecstatic. What is the matter here? What kind of religion is this? Their meaning of religion is people sitting in their graves -- one foot in the grave, rosary beads in the hand, dead, a stump, all leaves fallen off... When no flowers appear, nor any birds sing on this stump then they say, "Aha! This is religion. This saint has reached the highest peaks of consciousness."

You have become miserable. Now you understand only the language of misery, you recognize only misery. You have become so skilled at misery that you are able to relate only with the miserable. So the more a saint tortures and torments himself the more crowds are attracted to him.

People ask me why few so Indians come to me -- there is a reason. India has become expert at misery. In thousands of years it has acquired great skills in the art of torturing itself. People arrange a bed of thorns and sleep on it, as if they won't be able to sleep without thorns. It is already as hot as fire and they sit surrounded by fires. The body is already going to turn into ash and they rub ashes all over the body. This country has practiced misery too much.

My message is of happiness: LAUGHING, PLAYING, THE KNACK OF MEDITATION... So it does not appeal to them, they feel great discomfort. They simply can't accept that dancing has anything to do with meditation, that music is in any way related to meditation. They do not understand this. And then certainly they become filled with anger against me. In their minds nothing but hatred and enmity develop against this unique place. They are holding on tight to their misery. They are not ready to drop their misery. And until this country breaks the habit of misery, its moment of benediction will not come.

And I say unto you, religion does not ask you to be miserable. Religion is the search for bliss. This is why we have called god 'sat-chit-anand, truth-consciousness-bliss'. Religion is the search for ultimate bliss and all the joys of the universe, the small happinesses are to be turned into the steps of the temple. It is a wrong idea that one will attain the state of sat-chit-anand by dropping the joys of this world. Because one who is not ready to receive even the ecstasies of this world, how can he gather courage to receive godliness? One who cannot enjoy small pleasures, how will he be able to withstand that ultimate pleasure? One who cannot drink even a cupful of water, how can he drink the ocean when it descends into his throat? No, he will drown, he will die.

In my vision, this world is a school. Here we are taught small lessons... Behold the flowers and bloom like flowers. Behold the rainbows and dye your life in rainbow colors. Listen to music and become the music. Let your song also arise.

Have you seen any saint among the birds? ... sitting by an ascetic's fire, body covered with ash, crying, his forked staff stuck into the ground, fasting...

Have you seen any tree who you can call a saint? The tree has sent its roots into the earth, it is drinking the earth's juices. It has put forth its flowers and is whispering with the stars. Do you find saints anywhere other than among men? Do you find misery anywhere other than in mankind?

Just think about it. Nature is far behind man but animals, birds and plants are happier than you. What has happened to you? What plagues you? Sick people have taken control of your mind. Insane people have established their dominion over your mind. Those who cannot be happy have sung praises of misery. Inferior people who do not know the art of happiness sing praises of misery. And they have driven this idea into your mind with arguments that if you are miserable you will be loved by god.

Gorakh says something else. I say something else.

LAUGHING, PLAYING, THE KNACK OF MEDITATION,
DAY AND NIGHT SHARING DIVINE KNOWLEDGE.

Then your walking and sitting, talking, breathing, everything becomes the expression of divine inspiration.

HE LAUGHS, PLAYS, KEEPS MIND UNTROUBLED
SUCH UNWAVERING ONE IS ALWAYS WITH GOD.

Then satsang will click. Then you are already with the divine. Then he is with you, then there is no distinction.

DROPPING HOPE REMAINING HOPELESS
BRAHMA THE CREATOR SAYS, "I AM YOUR SERVANT."

What to say of men, even Brahma comes and bows down to your bliss-filled life, saying, "I AM YOUR SERVANT." Even the gods offer praises to the man who has become blissful. Even the gods are jealous of him.

Right now your situation is such that even the residents of hell may take pity on you. They may be saying, let us not commit any sin such that we have to be born on the earth -- and especially not in the sacred land of India. Such are the rumors current in hell.

There was a time when we wrote stories like: when Buddha attained enlightenment, gods descended from the heavens to bow their heads at his feet and when Mahavira attained awakening flowers showered from the heavens, the gods came to listen to him. When somebody attains the ultimate bliss, the gods too will be jealous because they have not yet attained the ultimate. They are enjoying the reward of their virtues. The reward will be over tomorrow and they will have to come down to earth again. However long their happiness may be, it is temporary. Only one who has fallen permanently into the company of the divine knows eternal happiness. They are not yet in that permanent company.

WHAT FLOWS DOWN, HE CHANNELS UP,
A YOGI BURNS UP HIS SEX.
A very significant sutra!

WHAT FLOWS DOWN, HE CHANNELS UP,
A YOGI BURNS UP HIS SEX.

A seeker's sex is burnt when he doesn't allow his bliss to move downwards but channels it upwards. WHAT FLOWS DOWN, HE CHANNELS UP... He starts raising upwards that energy which naturally flows downwards.

Three words have to be understood. One is sex: sex is pleasure moving downwards. The second word is love: love is pleasure stuck in the middle, neither going downwards nor upwards. And the third word is prayer: prayer is pleasure moving upwards.

The energy is the same. In sex the same energy moves downwards, in love the same energy stays still in the middle, in prayer the same energy opens up its wings and starts flying in the sky. That is why I have said sex and samadhi are joined, it is the same energy, the same ladder. If you go downwards it is sex, if you go upwards it is samadhi. And between the two is love. Love is the door. Love is the door to both. Love is the door to sex: if your energy is moving downwards then love will become a door to sex. And if your energy is moving upwards then love will become the door to samadhi. Love is miraculous, it is a bridge, because it is the middle.

WHAT FLOWS DOWN, HE CHANNELS UP...

The energy that is moving downwards in sexuality, now gradually wakes up. This same energy has to be taken upwards. And don't fight the energy that is to be taken upwards, because whatever you fight, your contact with it is broken. You become afraid of whatever you fight with. You suppress whatsoever you fight with. And upward movement is not possible for anything that becomes suppressed.

That is why Gorakh and the Naths, the masters who came after him, did not say to suppress sex, but taught the upward movement of sex energy. Understand the difference. Your so called religious teachers teach the suppression of sex, just repress it. But what can repression do? Sex energy is to be refined, not suppressed. Sex energy is a diamond lying in the mud. The mud is to be washed off but the diamond is not to be thrown away. Do not throw away the diamond because of the mud, otherwise you will repent later. And this is the state of your saints. Their condition is worse than yours. You have not found the diamond

because your diamond is lying under the mud, they have dropped the mud but the diamond was dropped with it. They have become like the donkeys of the washerman, belonging neither to the home nor to the washing place by the river. When the mind is split both are lost, one attains neither the illusory nor the real. There is no trace of samadhi, and whatever small glimpse or ray of happiness they used to get in sex is also gone. This is why their minds are always sick. They have no roots anywhere. They have pulled their roots out of the earth but they did not learn the secret of letting them take root in the sky. The secret is in the fact that the diamond is to be polished, cleaned, the mud washed off. Mud turns into the lotus, so don't be afraid of the mud. That is why one of the names for the lotus is 'pankaj'. Pankaj means that which is born out of the 'pank', the muck. Mud turns into lotus -- so valuable, so lovely, such beauty manifests. In the mud of sex is hidden the lotus of samadhi, the lotus of Rama hidden in the mud of 'kama'.

WHAT FLOWS DOWN, HE CHANNELS UP...

So wake up, understand, make acquaintance with sex energy, become a witness to it. Don't fight with it. Make it a friend, not an enemy. Only a friend can be persuaded to move upwards. Walk hand in hand with sex energy so that by and by you transform it into love. First one has to transform sex into love, then love into prayer. If these three steps can be completed, then the thousand petalled lotus may open within you, that child may be born from the emptiness in the crown of your head.

Remember, from sex children are born, and from samadhi a child is born also. That child is your inner being. That child is your sublime form, your divine form. As if Krishna is born within you, as if Krishna's day of birth has come. The Krishna child is born within you.

WITHIN THE CROWN OF THE HEAD A CHILD SPEAKS,
HOW SHALL HE BE NAMED?...
WHAT FLOWS DOWN, HE CHANNELS UP,
A YOGI BURNS UP HIS SEX.

Only that yogi will be able to burn the sex to ash who turns the downward moving energy upward. It is not a question of fighting.

HE RELEASES HIS EMBRACE, SHATTERS ILLUSION...

Slowly slowly let go of your embrace with the trivial, the lower what is outside of you. Gradually drop the idea that there is any meaning in it. It has no meaning. Meaning is hidden within you.

HE RELEASES HIS EMBRACE, SHATTERS ILLUSION...

Gradually drop attachment, infatuation, greed -- because whatever you are holding onto outside will be taken away by death. If you let go on your own before death takes it away from you, you are immensely rewarded, you are blessed. Death never comes again to one who leaves everything before death comes. Then he has nothing which death can take away, he has dropped everything on his own. This is called sannyas, renunciation.

And dropping does not mean escaping. One who runs away, is still holding on. This is why he runs away, otherwise why should he run away? If somebody leaves his wife and runs to the forest it only means he is attached to his wife. Otherwise what is the fear, what is he scared of?

I tell my sannyasins things can be dropped right where you are. The idea of running away is a mistaken idea. Running away is cowardice. Letting go does not happen through running away, it happens through waking up. Just look with awareness, slowly slowly become conscious. And you will find that in the light of your awareness that which is worthless looks worthless. And whatever is seen as worthless you won't be able to keep enclosed in your fist. Your embrace will be released.

HE RELEASES HIS EMBRACE, SHATTERS ILLUSION...
VISHNU THE SUSTAINER WASHES HIS FEET.

The great god Vishnu comes to massage his feet. Daring statements! The person who was able to say this was certainly a man of courage. That is why I am unable to drop Gorakh -- I have to count him among the four great masters of India. One who makes Vishnu massage people's feet, he has some daring, some courage. He is no ordinary man.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.

DIE THAT DEATH GORAKH DIED AND SAW.

In love one has to die. Love is death. And one who dies attains the eternal, the immortal.
Rahim, does not praise the give and take of love,
Put your life at stake whether victory or defeat.

Whether you win or lose, life has to be put at stake. Only then... This love is not a matter of giving and taking, it is not business. Stake your all. It is a gamble.

Rahim says, riding through fire on a horse of wax,
The path of love is this hard, not everyone succeeds.
Rahim said, on a horse of wax...
Like making a horse of wax then riding it passing through fire.
Rahim says, riding through fire on a horse of wax,

As difficult as passing through fire riding a horse of wax... First a horse made of wax and then a fire... where can you escape? How can you escape? The horse will melt away.

Rahim says, riding through fire on a horse of wax,
The path of love is this hard, not everyone succeeds.

Such is the path of love, so hard because only those who are ready to die find entry into love.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.

But there is great sweetness in this death. There is no other experience more full of the nectar of deathlessness than when one dies the death of meditation. Only dying this death does one come to know, "Oh! What has died was not me at all. And what survives after dying, this is me. The essence survives, the non-essential burns to ash."
I too teach death.

DIE, OH YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND BECAME ENLIGHTENED.

Gorakh says I saw it through dying. You die too, you disappear too. Learn this art of dying. If you disappear you can attain it. One who dies attains. One who wants to bargain for less than this is only deceiving himself.

We are starting off on a unique journey today. The statements of Gorakh are among those few rare statements in the history of mankind. Contemplate, understand, grasp, internalize, live... and let these sutras go on resonating within you...

LAUGHING, PLAYING, THE KNACK OF MEDITATION,
DAY AND NIGHT SHARING DIVINE KNOWLEDGE.
HE LAUGHS, PLAYS, KEEPS MIND UNTROUBLED
SUCH UNWAVERING ONE IS ALWAYS WITH GOD.
DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

Enough for today.

Death is Divine

Chapter #2
Chapter title: The call of the unknown

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The first question:

EVERY TIME I COME HERE I RETURN AGAIN WITHOUT TAKING SANNYAS. THE DESIRE TO TAKE SANNYAS ARISES IN ME MANY TIMES, BUT I AM UNABLE TO GATHER COURAGE TO DO IT. I GET SCARED THINKING, 'WILL I BE ABLE TO WALK JOYFULLY UPON THIS PATH OR WILL I HAVE TO LEAVE THE PATH HALFWAY AND THEN GO BACK?" BUT WHEN I PUT ASIDE THE IDEA OF TAKING SANNYAS, IT FEELS MEANINGLESS TO MOVE IN THE WORLD WHERE I HAVE BEEN MOVING. WHAT SHOULD I DO? PLEASE, SHOW ME THE PATH.

Chandra Rekha, the new always seems to be frightening. The familiar even if it is painful is still familiar. One is not afraid. One feels safe with the known even if it is not joyful. One is well acquainted with it. Before descending into the unknown, descending into the unfamiliar, fear is quite natural. So don't make a problem out of fear.

Whenever someone steps forward on a new path he hesitates. But only through stepping forward on the new is there growth in life. One who keeps rotating in the old becomes a bullock in a grain mill. It is always worth considering, "Am I blissful the way I am living?" If one is not then one must take risks. New paths, new life-styles, a new search will have to be undertaken. This much is certain: you have nothing to lose. You did not find bliss through your old life style. If you had there would be no need for the new. The old has become meaningless, this much is certain. The new can turn out to be meaningful or it can turn out to be meaningless. But at least in the new there is a possibility of it being meaningful. The old has been through the press. You have seen it, understood it and lived it without receiving anything. As if one had been trying to extract oil from sand. How long will you rack your brains trying to get oil from sand?

I do not say that the new will definitely give you bliss, because bliss is less dependent on the path that on the traveller, the one who travels on it. Hence the real change is not in the path, the real change is in the traveller. But to change paths is a beginning. You are outside, so the transformation also has to begin from the outside. If you gather courage to change the outside it will strengthen your courage to change inside. And if a few drops of bliss start showering on you then the search for the new will begin with joy and eagerness.

But one thing is certain: you have nothing to lose. Don't worry unnecessarily. What have you achieved by holding on to the old? Nothing can be lost. Then what is the fear if there is nothing to lose? Either you will get something... At the most what can happen is that you will also get nothing from the new. Then you will have to search anew.

Always look at it this way: the way I have lived, the way I have thought, have I gotten anything from it or not? Think it over. Don't think what will be gained or won't be gained in the future -- the future is unknown.

Sannyas is unknown. You will know it only by entering the experiment. You will know only by tasting. Before tasting something how will you decide whether it is tasty or not? You will have to trust somebody -- somebody who has tasted it.

You often visit here Chandra Rekha. I have tasted it and I say unto you come forward, move ahead. And there are many here who are becoming ecstatic, who are dissolving. Seeing their ecstasy, their dissolving, the feeling for sannyas arises in your heart too. Otherwise why this desire for sannyas ? Your heart is

already vibrating, it is only your mind that is hindering.

The mind is always traditional. The heart is always eager to go with the new and the head is always ready to stay tied to the old. The mind has nothing except the past. Whatever the mind has is a treasure of memories. It is all past. The mind has no future. Something becomes part of the mind only when it has become the past. When you have experienced something it becomes part of the mind. Mind lives in the past, in the dead. So the mind is afraid of moving into the future. But the heart is always ready to take the jump.

Your heart is full of rejoicing, your heart wants to take the step, it is the mind which is cunning. The mind says, "Stop, think, first decide: what if you move on the new path and still get nothing? What if you have to return? What if you change your life style, take so much trouble and still the reward is not worth it. Think a little, calculate, figure it out."

But if you listen to the mind you will never take the step.

Just think of a child still in the mother's womb. He is about to be born. If he has a mind, if intellect had already arisen it would say, "Where are you going? This way of life, this living in the womb is so comfortable. No troubles, no worries, no responsibilities: just sleeping twenty-four hours a day. Where do you think you are going? Nobody knows what is outside -- what troubles will come, what challenges will come."

If a child has a little arithmetic, a little logic then no child will ever be born from the mother's womb. But there is no arithmetic, arithmetic comes later -- fortunately! Logic comes later. The child has only heart, eager for the new, excited.

If we follow the intellect the earth will be full of senility. This is what has happened to this country. People have tied themselves to excessive intellectuality. Hence this country has become senile. This country has lost its youth. It is living in ruins. It sings praises only to the past. It has no enthusiasm for the new. It praises fallen yellow leaves. It turns its back on the new shoots that are blooming. It worships lifeless stones, the traces of the past. It has become a blind believer. And everyone's mind has become like this.

You will have to gather courage.

And I say only this to you, even to be defeated with the new is a victory and even to win with the old is defeat. Even if one gets happiness with the old at the very most it means convenience. Even if you suffer with the new it brings growth. The suffering received with the new is the only asceticism. This is what I call asceticism. Sitting with your body smeared with ash or lying down on a bed of nails or fasting -- I don't call this asceticism. I call all these the idiocy of a sick mind.

Asceticism is one -- the courage to go with the new, the guts to descend into the unknown! Just like a little baby leaving the mother's womb.

Just two days ago on a nearby tree a bird was raising her young. The babies kept on growing day by day. Two days ago they came out of the nest for the first time. When they came out of the nest, I was standing nearby. Both of them settled on a branch -- wonderstruck, trying their wings, thinking should we go forward or not? They had never come out of their nest before, and their mother was sitting on a distant tree giving them a call, a loud call -- this is how to call children. ... she goes on calling: hearing her call they flutter their wings. But the attachment to the nest, safety... And they have never before opened their wings... Should we open them or not? Will we be able to fly or not?

Seeing their dilemma I was reminded of the dilemma of people newly taking sannyas. They try their wings the same way, think it over, get nervous, look back. But how long?

The mother kept on calling, kept on provoking, call after call. It took about half an hour, slowly slowly they fluttered their wings, moved a little further from the nest, sat on other branches of the same tree. They felt a little more confident, flew a little in the air and came back. Confidence grew further and then they flew away... They have not been seen since. For two days I have been looking, but they never came back. Why come back? The nest is left behind -- two egg shells left in it broken to pieces.

Birds who have never flown before gather courage to fly into the sky, but we have become human and still cannot gather courage.

I am calling you everyday, calling out loudly from a faraway tree. This calling continues every day .

You say: EVERY TIME I COME HERE I RETURN AGAIN WITHOUT TAKING SANNYAS. THE DESIRE TO TAKE SANNYAS ARISES IN ME MANY TIMES, BUT I AM UNABLE TO GATHER COURAGE TO DO IT.

Chandra Rekha, flutter your wings a little, get filled with the thrill of the new, gather a little courage. You have wings. I call you from the skies, I am giving you an invitation for the faraway. It is not that you do not have wings. You have wings as much as I do, only you are not confident. And how can you be

confident? Fly and confidence comes.

All I can say is, with the new even suffering is sweet. And a little suffering will come with the new. Do you think those young birds who flew away did not experience pain? Gusts of wind, rain in the night, now they will have landed on some tree without their nest. Their wings will have gotten wet. They must have shivered with cold. They may even have thought to themselves, "Our nest was better, what trouble have we gotten ourselves into?" But still the joy of flying in the sky is such that all these prices can be paid. One must pay. And one who pays the price attains.

A breeze heavy with fragrance
And yet its feet are swift
What season is this?
When even pain feels intimate.

Sounds unknown adding magic to the melody of the waves
Fields shaded by wintry clouds tossing flowers
My heart today out of control
Sky soaked with songs
Who has bewitched my spirit?
Even pain feels intimate

What are you saying, O wandering ray of sadness
Why are you flowing aimlessly through the mists?
Love has a saying:
Fulfillment is love's promise always
A dream has awakened in my eyes
Even pain feels intimate
Dusk willows through the fields heavy with full youth
Like the song of a reed only my solitary voice exists
Solitude is beckoning
Piercing the body and heart
What season is this?
When even pain feels intimate.

With the new, even pain is very intimate. With the old even convenience and comfort are nothing but slow suicide. What is there to leave behind? What will you lose? You have never gotten anything so what have you got to lose?

Search and seek! And go on searching until you find. Until then do not stop your feet, do not close your wings. No matter how afraid one is, one has to try his wings, one has to fly into the sky. And the challenge is already awake in you. How long will you deny it? How long will you keep turning back?

Don't let this turning back become a habit. Don't let this turning back become your pattern. Before it becomes a habit, do something, wake up a little, gather courage.

Should you wish to cross this roaring ocean
You must take life in your own hands and plunge into the waves.
These waves come to you travelling from places far away
Bringing messages afresh from that new world.
How much longer will you sit contemplating on the beach?
Veenas taking voice call you sweetly from that other shore.
Should you wish new life, new youth, new heart
Today you must embrace the swelling ocean with your arms.

Set forth today with new confidence
Lift up your eyes towards a new history.
Let the old sky be left far behind
Adorn your world with new sky today.
Should the voices of new creation resound in your spirit
You must dress anew every cell of your body.
This pain of annihilation will become sweet song of new creation
This darkness of night will become the benediction of the sun.
Let this ancient, ruined idol of the ages crumble now
Any rock you lay your hand on will become divine.
You are kin of the Himalaya, no matter what depth the ocean
Today you must contain the boundless sky in your wings.
Should you wish to cross this roaring ocean
You must take life in your own hands and plunge into the waves.

Plunge in! Even if you are afraid of drowning, plunge in. All new swimmers feel the fear of drowning. One who has stopped on the bank out of fear of drowning, will never be able to know the joys of swimming and floating. And far away is the other shore -- and that is the destination. One has to go across, only then the meeting with the ultimate.

Sannyas is nothing but a small boat for crossing to the other shore. It is true that the other shore is hidden in the mists, it is not visible and this is why one has to join somebody who has eyes. This is why one has to be close to somebody who has eyes, so that the melodies fast asleep within you also become audible, so that the strings of your veena are also struck.

Chandra Rekha, this is why you continue to come. This coming will have no meaning if you don't drown in this juice. Then it will be like someone coming to the lake but always returning thirsty. The thirst is not quenched just by coming to the lake, one has to cup his hands, bend down, fill them with water and drink it, then the spirit will be satisfied.
Sannyas is the process of bending down, of cupping the hands.

The second question:

WHY ARE PEOPLE AFRAID OF SUCH NAMES AS TANTRA, VANMARG, AGHORPANTH, AND NATHPANTH? IS THERE NO POSSIBILITY THAT THROUGH CORRECT ANALYSIS AND RIGHT PRACTICE OF THESE PATHS, PEOPLE COULD UNDERSTAND THEM IN A NEW PERSPECTIVE AND NOT CONDEMN THEM AND REMAIN OPPOSED TO THEM?

Taru has asked. And not just one, she has asked fourteen questions! I had to count them. She has never done this before. There is some connection with Gorakh... some sleeping memory has awakened, a waterfall has gushed forth.

No one is new here, everyone is ancient. Who knows how many paths you have travelled on. Who knows which masters you have been with. Your coming to me is not accidental. You have been travelling, you have been searching. This search has brought you here. Contact between me and those who have never travelled, those who have never sought, happens only with great difficulty. Even if they come, they stray off. Their coming is accidental. There is no foundation stone beneath their coming. Those who stick with me after they arrive, who stay around me -- and Taru has come and stayed -- it means that a deep thirst of their being is satisfied here. They have started getting a glimpse of what they had sought through many many doors and could not get. They are getting close to the destination.

You must have had some contact with Gorakh, Taru. You must have some connection. Questions have burst forth from her gushing out like an ancient sleeping song -- and all of them are meaningful questions. None of the questions are intellectual, they have not been asked for the sake of asking: they arose. They have not been thought up because one should ask: she could not refrain from asking! Then she must have become afraid, because of asking fourteen questions. In the end she has asked forgiveness, that I should not get angry with her. So many questions... as if she were helpless, she had to ask, she couldn't manage not to ask.

This is one question of the fourteen: WHY ARE PEOPLE AFRAID OF SUCH NAMES AS TANTRA, VANMARG, AGHORPANTH, AND NATHPANTH?

The first thing, all these names are names for Tantra. One name for Tantra is Vanmarg. Vanmarg means the path, the marg, of the left hand. You have two hands, one right, one left. These two hands are not just two hands, there are great mysteries behind them. Your right hand is connected with the left part of your brain -- crosswise. Your left hand is connected with the right part of your brain. The brain is divided in two halves. Now science has also made many investigations into this and these investigations have revealed great secrets.

Your right brain, which is connected with the left hand, is the source of poetry, of experiencing, of feeling, of art, of wisdom, bliss, ecstasy, dance, music, celebration, imagination. Whatever is sweet, whatever is feminine, whatever is beautiful, the birth of all of this is in your right brain. The left hand indicates the right brain.

Your right hand is connected with the left brain. In the left brain arise logic, mathematics, activity, efficiency, cunning, politics, diplomacy, the world, prose, science, accounting, utility, the market -- all these are connected with the left brain.

The world has always put emphasis on the right hand, because in the right hand is utility, expediency, mathematics, logic, the market, the shop, practicality. The left hand has appeared dangerous, has always appeared dangerous. How can one trust a poet? A mathematician can be trusted. How can one trust a dancer? A scientist can be trusted. But science is useful, what is the use of dance? Dance is self enjoyment.

The left hand is the symbol of your inner enjoyment. It has no goal. It has no direction. It is not going anywhere. It is just the art of living this very moment in a blissful, charmed, ecstatic way.

What is the value of poetry? It can neither feed your stomach, nor cover your body, nor make a roof over your head. So we give poets only a little respect, in a certain proportion, like they are a decoration but not necessary. We can tolerate one man becoming a poet in society, but we will not tolerate a group of them, because a poet does not seem to be of any use. What is his utility?

Somebody asked Picasso, "What is the utility of your paintings?"

Picasso hit his forehead. He said, "You don't ask flowers what their utility is. And the cuckoo sings and you don't ask her what her utility is. And when the sky is filled with stars you don't ask them what their utility is. Why ask only me?"

Poets and painters, sculptors and musicians, they have always been saying they have no utility. And life does not end with utility. Remember the words of Jesus: "Man cannot live by bread alone." He needs something more, he needs something more than bread. Bread is necessary but not sufficient. There can be no poetry without bread, it is true, but if there is just bread without poetry then living and not living are almost identical. Every day stuffing your stomach, living and finally dying. If no poetry has awakened, if no song arises, if no veena is played, if no music ever flowers on the flute, what meaning is there?

"Svanthah sukhaya ragunatha gatha -- the song of the supreme is of self enjoyment." One who is filled with self contentment is the one who becomes filled with love for that ultimate beloved.

This is why the left hand has always been a sign of danger. So we call those who we are afraid of Vanmargi -- 'leftist'.

You will find thousands who call me a Vanmargi. They are right. I am a Vanmargi, a 'leftist', because I am teaching you the art of Svantah sukhaya -- of self enjoyment.

Mathematics is not everything. There is a world beyond mathematics and that world brings fulfillment, there is contentment in that world, there is light in that world.

The necessities should be taken care of, it is true. But what else? When basic needs are fulfilled, what else will you do? This problem has arisen today in the West, because needs are fulfilled. The West has taken care of all the outer necessities. Try to understand the difficulty. The right brain, connected with the left hand, was not used in fulfilling the basic needs. The West denied religion, denied poetry, denied music, denied all dimensions of mystery. The West is living only on mathematics, science, matter: things which have solid proof. A continuous application for three hundred years, the application of the right hand, has made the West affluent. There is money, wealth, housing, beautiful roads, delicious and abundant food, everything is more than is needed. An age of affluence has dawned in the West. But it has come through three hundred years of continuous denial of the source of self enjoyment -- of Svantah sukhaya.

So the West has become rich, now what? Because they have lost the art of enjoying happiness, the West is dumbfounded. Where to go now? What to do? Whatever the world of work can accomplish is already complete. There is great uneasiness in the West. Western man is unable to even take Sunday as a holiday.

The very habit of taking holidays has been forgotten. Work and work and work... So much emphasis has been placed on work that work is made into a god. Hence the art of play has been forgotten. Sitting gossiping and laughing, or playing on the strings of a veena, or growing grass in the garden, or lying down under the stars in ecstasy, or going out in a boat... No, all these are without meaning. For three hundred years only one thing has been taught and repeated from kindergarten to university: the value of work.

So today if someone is lying down in his boat just floating under the starry sky, he feels as if he is committing a sin: "Work is virtue, so I am committing sin." A feeling of guilt has become associated with moments of happiness. Whenever you become happy, you feel as if you are doing something wrong. What are you doing humming a song? You want to suppress the song in your throat. What will you get from it? Logic comes up, calculations arise -- what's in it for you? what is its benefit? Why are you playing the flute? Do some work.

People come to me and say, "You are teaching people meditation? What will meditation accomplish? Teach work."

Work has utility. And I do not say to drop work. But I want to say to you that the use of work is that you can be blissful in the non-work moments. The use of work is that you can be free of work. The six days that you work hard in the market are so that on the seventh day you can leisurely stretch out your legs, you can lie down in the sun, or sit down in the shade of a tree, or talk with the flowers, or gossip with the moon and stars, or sing an ecstatic song, or tie ankle bells on your feet, and dance! This is the goal of striving for six days. And if five days work is enough, work only five days, dance for two days. If four days work is enough, then three days... go on reducing this way. Work has to go on being reduced. Leisure has to go on being increased. Leisure, is the aim.

Insanity starts creeping into the life of anyone who has no rest, no meditation. The moment work is over they don't know what to do. There is a reason many people are going mad in the West, it has a reason: the days of work are over, that job is accomplished. They thought work was life, now they don't understand life and what more it can be.

The reason many people are committing suicide is the same. What is the point of living now? One has accumulated wealth penny by penny, how long can you go on accumulating? He has forgotten why he was accumulating wealth. He was accumulating wealth so that at some moment he could sit down leisurely, with no worries. He forgot, because only one part of the brain was used in accumulating. That part has been active, and the other half which has not been used, has slowly slowly filled with dust.

Vanmarga means the aim of life is not work but rest. The goal of life is not money but meditation. The goal of life is not mathematics but poetry. The highest peak of life is not attained through science, it is attained through religion.

Vanmarg has always been a word of condemnation. And it was natural in the past, there were other reasons then. The further back you go the more the world was poor, means were not available. It seems only natural that in those days of poverty people made work very significant, gave it great value. And if the people who gave value to leisure in place of work were opposed by the society it is not at all surprising. But this ancient habit has remained with us like a complex in our minds -- even now we are afraid.

The mathematical, the calculating mind is opposed to enjoying taste -- it is always against everything which gives rise to happiness inside you. It goes on fulfilling the vow of no-taste. It is against beauty, it can make ugliness spiritual. It is against health also, because health is bodily happiness.

A famous German thinker, Count Keyserling, wrote in his journal after traveling in India, "Going to India I experienced that sickness is spiritual and health is unspiritual, because health is of the body." This is why a spiritual person will not take joy in good health. He is the enemy of the body. This is why the world has become the enemy of love, because love is great happiness. We have trained ourselves to be against all these things.

Vanmarg, the left hand path, has given the opposite message. Vanmarg says: Love is prayer and love is the ultimate. And Vanmarg says nothing is to be dropped because whatever the ultimate has given can be used. Use it, and make it a step. Transform it into a step of the temple of the ultimate. Don't take it as a stone on the path, don't take it as a hindrance. Make steps and climb up. Make even sex a step, don't oppose it either.

The amazing message of Vanmarg is, that if you are intelligent you can use even poison in such a way that it becomes medicine. If you are an idiot you will make even medicine into poison. This is the fundamental sutra of Vanmarg: the intelligent makes even poison into medicine. This is intelligence. Escapists are cowards, not intelligent. Vanmarg will not run away.

Escapists have been very respected in the world. The reason is, when you look at an escapist you begin to think he is more special than you. You are mad after money and someone has kicked away his money and gone to the jungle, you are immediately impressed. You are impressed because you are so infatuated with money and this man certainly has a quality, he has kicked it away. This is why you are more impressed by Mahavira than by the enlightened King Janak. Janak's name is rarely heard. You are more impressed by Buddha because he renounced the royal palace. If you praise Krishna you do it in a quiet voice, a little frightened, a little nervously.

Even if people praise Krishna they praise the Krishna of the Geeta. Very few people have the courage to accept all of Krishna. Because Krishna seems to be just like you, or rather a little worse than you. You somehow explain to yourself, okay he was God, he must have done it, he must have danced with his girlfriends. But this man Krishna is not given his full splendor. You may want to avoid calling him god. You look for an excuse. Your mind begins to be troubled. You start feeling uneasy.

I was a visitor at someone's house -- at a Hindu family. It was a respectable family, a high caste family. It happened ten or twelve years ago. My book, "From Sex to Samadhi" had been published. The man was very upset. He said, "You should at least have given it another title. When someone reads the book he will find out what is really in it, but this title is very dangerous. You should give it some other name." Also on the first edition there is a picture of the ecstatic Tantra statues from the temples of Khajuraho printed on the cover. He said, "What got into your mind? If this is the title it should have a picture of Buddha in a state of meditation on the cover... but statues of Khajuraho? Later when someone actually reads the book, he will be very upset seeing all this."

I was sitting in their living room, I said as I looked at their wall... They had hung a big picture of Krishna in which he has stolen the clothing of naked women who are bathing in the river. And he is sitting in a tree. I said, "You keep this picture in your living room?" He looked up, he stopped for a moment. Perhaps he had never looked at the picture in this way. He said, "You are right. That picture has been hanging there since my father's time. And sometimes I am a little embarrassed, but no one pays any attention to it. Because this is God, he must be doing right. We have accepted it."

But when I went to his house again, the picture had been removed. I asked him, "What happened?"

He said, "No. Since the day you pointed it out, I have been aware of it. I began to be very upset and thought it better to remove the picture. So I disposed of it."

Even your acceptance of Krishna is incomplete. You want to select and cut many things. You are always ready to make revisions of Krishna. People believe in Krishna according to their own understanding. They believe as much as they can believe, rejecting the rest. What is the problem? The problem is, that it is clear to you that Mahavira appears to be moving opposite from you. You can respect him because you know your greed, your lust, your anger, your ardent desire, and he has renounced all of this. He is special, now there is no need for proof, but Krishna? He is standing right in the same world where you are!

To recognize Krishna one needs eyes of great depth. To recognize Mahavira is within the powers of even a blind man, there is no problem. A blind man too can recognize, yes, Mahavira has renounced everything. But until the inner eye has opened it is difficult to recognize Krishna, because he is standing right here, there is no difference. There is no difference from the outside, there is a difference from the inside. So as long as you have no ability to see within, you will not be able to understand Krishna.

Krishna is a Vanmargi, a 'leftist'. This is why the Jainas have thrown Krishna into hell. In their scriptures they threw him into hell. He is a Vanmargi. What could be more Vanmarg? A natural acceptance of life, an eager acceptance, a welcome acceptance... The ability to live life in its total creativity, courage... There is nothing bad in life. If there are thorns, they are there ready to protect the flower. Whatever exists in life is beautiful. And if there is anything we cannot see the beauty of then somehow it is our mistake. How can the ultimate make something ugly? The ultimate is manifest in all forms. In lust too the ultimate is hidden -- in kama too Rama is hidden. Very few people can muster such courage. They don't have this broad a vision.

Taru this is why people are afraid of names like Tantra, Vanmarg, Aghorpanth, Nathpanth. It is because they will shatter your established conventions. These beautiful names have become swear words. If people call someone a Vanmargi then the matter is finished. Such and such man is a Vanmargi -- means you have totally repudiated him, now there is no need for refutation. Now there is no need to go further into his arguments: what he says, why he says it. You have labelled him Vanmargi, now the man is finished.

Aghorpanth. A beautiful word like aghor has become an abuse! If you call someone an Aghorpanthi he will be ready to fight. People call someone an Aghori when they want to insult him.

Do you know the real meaning of the word aghor? Aghor means easy, simple, direct. If you call

someone ghori it could be an insult. Ghor means complicated, terrible, dense. When there is a really terrible war then people say ghor-ghamaasaan -- terribly fierce. Ghor means complicated, messed up... Aghor means simple childlike innocence. But people say it when they want to insult. People say Morarji Desai is an Aghori because he drinks his own urine -- innocent? It means they are are insulting him.

Aghor can be used only for a few Buddhas. Gautam Buddha is an Aghori, Krishna is an Aghori, Christ is an Aghori, Lao Tzu is an Aghori. It can only be used for such people. Gorakh is an Aghori. Simple, innocent, straightforward... So simple that there is no opportunism in his life. The very mode of manipulating is gone.

Those who you call religious are also calculative. They look to see if they have done enough fasting to go to heaven, or are they fulfilling enough vows to go to heaven, or have they given enough charity to go to heaven? This is all calculation. This charity is part of the market. This charity is business, a trade. Sin is hidden in this virtue. The meaning of Aghor is: simple, direct -- one whose opportunism is finished, who lives like children live. Aghor is the highest state, the state of a paramahansa. But unfortunately these have become swear words.

Nathpanth: because of Gorakhnath and Gorakh's master Macchindranath this branch of Tantra began to be called Nathpanth. It's feeling is very lovely. The meaning of Nath is master, lord. What the Sufis call, "Ya Malik." Everything is his, the master's, the lord's. We too are the master's, the world too is his, everything is his. We live according to his wish. We live as he would have us live. We will not project our own will. We will not live by effort. We will flow as one flows in the current of a river, we will not swim. This is the feeling. As long as he is the master why should we bring our will in between? If our will comes, then our ego comes, if our ego comes then we are lost. So we will live without ego, as he wills...

As dry leaves fly in the wind, whether they go east or west, north or south, wherever the wind carries them there is no worry. No fight, no resistance, they do not struggle to go west, saying they will not go to the east, why are you taking us east? No, what will do leaves have? A Nathpanthi is one in whom this has happened. Gorakh was like this. He lived in this spontaneous acceptance. He lived in this simplicity. But people live by the ego. The language of life of most people in the world is the language of ego. Naturally, such simple people cannot be tolerated. Others will feel a great danger with such people. If they start living so simply others feel what will happen to morality? Immorality will spread -- as if there were morality now.

These are very strange ideas. People talk as if there were justice now, then injustice would spread. Where is justice? What kind of justice? Hypocrisy in the name of morality. People are wearing false masks, people are wearing counterfeit masks. Where is morality?

But people understand that if everyone begins to be simple, begins to live easily, begins to live naturally and say it is the will of the ultimate then morality will be destroyed.

The fact is the opposite. People have become immoral by continually living by will. Who on this earth is more immoral than man? Who on this earth is more violent than man? Who on this earth murders his own kind more than man? Birds and animals at least don't kill their own species. No lion kills and eats lions. No hawk attacks hawks. Man is the only animal on this whole earth who murders his own species. And not just a few -- thousands, millions! Such joy in killing! And strangely this too is dressed up in the attire of law. Muslims call it a jihad: Christians call it a crusade. It is a holy war, so kill. Then there is no harm, the more you kill the better. The more you kill the more certain heaven is.

People fight jihads, fight crusades for centuries. They go on butchering each other in the name of God. Butcher them, in anyone's name. Sometimes butcher in the name of politics, sometimes in the name of religion, sometimes in the name of sects, sometimes in the name of scripture. These are all excuses, the object is killing. Without killing the mind will not be satisfied. What kind of mankind have we given birth to? What kind of sick minded man have we given birth to?

People are burning with sex desire. There is nothing besides sex inside of them. They sit repressing it. This is why whenever anyone says to them, accept sex naturally, it is a divine gift, there is great turmoil inside of them. Because they know that if they naturally accept sex everything will be disturbed. They have repressed so much there is a volcano burning under them. How can they accept it naturally?

Think of it as if someone has fasted his whole life, he goes on dying of hunger and you come and say to him, "Friend, accept your hunger naturally. When you feel hunger, eat." He will completely freak out. He will say, "If I accept it naturally then I will never get out of the kitchen, because I know myself, I know I am thinking of food twenty four hours a day." A fasting man thinks only of food twenty four hours a day. "... so I will not be able to get out of the kitchen. I will be stuck sitting there."

You will be surprised at what he is saying -- people who enjoy food don't sit twenty four hours a day in the kitchen. But understand what this man is saying, this poor man is also right. He thinks of food twenty four hours a day, one who fasts thinks of nothing but food.

This is why when someone like me speaks of living spontaneously people are very nervous, they are very afraid. Sometimes repressed types of people come here, and they are frightened. Because they know that if what I am saying is right, then the disease repressed within them will immediately be revealed, their life long repressed disease will immediately manifest. They will become insane. They will not be able to endure it. To save themselves from this predicament they go against me, they become opposed to me.

There is a reason for opposing me. The truth of what I am saying appears so dangerous to them -- it appears dangerous not because truth is dangerous. It appears dangerous, because until now they have lived in so much untruth that now it seems very difficult to drop untruth. And if it drops then what they have held together their whole life will break...

In their life they do not have self restraint, only a false insistence on self restraint. That man is truly disciplined who has become aware and has wholly transcended his sex desire. To him it doesn't make any difference. He will not find any objection at all to what I say. Those who take objection to what I say are only indicating their diseased minds, but they think they are saying something against me.

There was a great movement opposing Freud all over the world. But Freud was speaking simple straightforward truths of life. Freud is a Vanmargi. Freud suggested to let repressed impulses flow again. He was opposed throughout the word, all the religions opposed him. You opposed him because the ground beneath you was slipping. You will all be wrong if Freud is right. And it is better if you go on proving yourself right. And the crowd is yours. The crowd is with you. Truth is always alone. Untruth is very ancient. The crowd is happy with it. The crowd has given it company for so long. All the vested interests of the crowd have become joined with it. You are completely freaked out, you have become completely frightened. In your fear, in your freak out you start opposing. But truth is not defeated this way, truth returns again and again.

Vanmarg goes on returning again and again. Tantra will be proclaimed again and again, until man becomes spontaneous. The day man becomes spontaneous will be the day Tantra is no longer needed. Tantra is only medicine. Vanmarg, the left handed path, is only a means to bring people to the path who have gone off the other side. One who is come on the path is neither on the right nor on the left. Both left and right are his. He does not belong to either. His state is of transcendence. He has gone beyond both.

You have asked: WHY ARE PEOPLE AFRAID OF SUCH NAMES AS TANTRA, VANMARG, AGHORPANTH, AND NATHPANTH?

There is reason to fear. You have such a load of gunpowder inside of you that a tiny spark of truth and you will explode. How can you not be afraid of sparks? When you are ready to drop your gunpowder you will no longer have any fear of sparks. You are afraid of that which makes you uneasy inside. And truth makes you very uneasy. If you have made a continuing connection with untruth, if you have wedded yourself to untruth, truth will upset you very much.

Mulla Nasruddin got married. As is the Muslim custom, on the honeymoon the bride lifted her veil in front of Mulla, opened her 'burqa'. It was the first time Mulla had seen her, he had not seen her previously. He was very disappointed. He had never seen a more ugly faced woman in his life! According to the custom, the bride asked "Before whom can I remove the veil?"

Mulla replied, "You can remove it before anyone, just don't open it in front of me. Remove it in front of the whole world, remove it in front of anyone you want to, just don't remove it in front of me. If this burqa remains down now it is better."

You are afraid of this ugliness. You have veiled yourself, you don't remove it. You become angry with whoever removes your veil, whatever shows your dirtiness. You become angry with whoever shows your rubbish within. And the master has to show you your inner rubbish. If you don't see it how will you become free of it? If you are not liberated from the inner sense of worthlessness that is riding in your chest you will sink into it. You will drown in it. It will cause your drowning. The rocks you have bound to your chest have to be removed. Although you think they are philosopher's stones, they are drowning you.

Whenever there is a new declaration of truth there are waves of unrest in all direction where untruth has spread its nets. Cut the throat of truth, poison the truth, silence the voice of truth -- all these kinds of efforts start being made. And there is no reason to be angry about it. It is completely natural. It is a matter for compassion, a matter for kindness.

Buddha said to his disciples, "The people that you go to teach are the ones who will harm you. Out of

kindness you go on giving truth and they will throw stones at you. So don't be angry. They are helpless: what can they do? You have come to destroy the truth they had believed for centuries. You have started shaking their house. They thought this house was their security. You have started knocking down their walls. You have started lifting their veils and showing their ugliness. They will be angry.

One disciple -- Purna -- used to to on pilgrimage, taking the Buddha's message. Buddha asked, "Where are you going?"

There was a part of Bihar called Sukha. He said, "None of your sannyasins have gone to Sukha yet, I will go there."

Buddha said, "It would be good if you don't go there. The people of that area are dangerous, this is why no one has gone. If they insult you what will happen to you?"

Purna replied, "If they insult me then I will consider myself fortunate that they didn't beat me, they only insulted me."

Buddha said, "And if they beat you what will happen to you Purna?"

Purna replied, "I will consider myself fortunate that they didn't kill me, they only beat me."

Buddha said, "One more question, if they kill you what will happen to you as you are dying?"

Purna replied, "What else could happen? These are such good people that they have released me from living in this body in which I might have committed some mistake. Now no mistake is possible. They have released me from living in this body where my foot may have gone on wrong paths, anything could happen, I could stray off. They have liberated me from this body. I will die filled with kindness for them. I will die full of gratitude for them."

Buddha said, "Then you go. Go anywhere. Wherever you go, you will find your friend, because now you cannot see any enemy." It is not that by closing eyes there are no enemies. But one who no longer sees enemies is one who can declare the truth. Enemies will arise, enemies will immediately arise. The truth always gives rise to enemies. Do we have enough understanding that we can stomach the truth? Do we have a big enough heart to allow the truth to permeate us? ... to make it a guest inside us? If we can let ourselves be a host to truth, let truth be a guest... but do we have this capacity? This is why it goes on happening, insults continue, opposition continues, but truth goes on making its declaration again and again.

And I say unto you, that truth comes from the right half of the brain, connected with the left hand. Calculation comes from the left half of the brain, which is connected with the right hand. A calculative person can never accept poetry. A person who thinks money and wealth are valuable cannot understand the value of meditation. And one for whom business is everything cannot be in the temple. And if he goes to the temple, the temple is corrupted by him.

The third question:

WHAT IS THE FIRST EXPERIENCE OF SAMADHI LIKE?

You will know only if it happens. It is not that it can be said. A few indications can be given. A lamp is suddenly alight in the dark - it is like this. Or like a sick man dying and suddenly the medicine works... nearing death the medicine works and suddenly ripples of life, the thrill of life spreads again -- it is just like this. Like a corpse has come to life -- the first experience of samadhi is like this.

It is an experience of immortal nectar. It is an experience of the ultimate music. But it happens only when it happens. And only if it happens will you be able to understand. You will not be able to understand from my saying it. It is like being in love. Who can explain it to anyone? One who has not loved, one who does not know love, no matter how times you try racking your brains, how much you explain -- he will listen to everything, but he will still say I don't understand a thing. Please explain a little more.

It is like trying to explain light to the blind, or sound to the deaf -- they will not be able to understand. One whose nostrils are damaged, who cannot smell anything, how will you explain the experience of fragrance? Experience cannot be put into words, but a few indications can be given.

Songs awakened in spirit, but flowed out in feelings.
the lingering ache of the heart was
molded by devotions, nurtured by imagination;

the path was unknown to me,
I had not yet gone on it,
the narrow lane of love;
but steps suddenly went forward,
and the heart also went ahead;
all illusions from folk tradition crashed down in one moment!
Songs awakened in spirit, but flowed out in feelings.

That sweet hour was sweet mimicry of anticipation,
I was surprised, gratefully;
I cannot say: was it victory for the heart, or defeat?
the agony was tender;
the voice remained silent, but
the secret of the heart was out;
these eyes have said all I didn't want to say,
Songs awakened in spirit, but flowed out in feelings.

What imagination had tendered I found right in front of me,
that moment also came;
that beautiful image overwhelmed my heart,
the mind enchanted, too shy to look;
when I could come around
I was lost in myself
and now my spirit remains quite completely lost!
Songs awakened in spirit, but flowed out in feelings.

Like a song, suddenly awakening in your heart. Like suddenly, an uncaused cascade of juice bursting forth spontaneously within you.

the path was unknown to me,
I had not yet gone on it,
the narrow lane of love;

And suddenly love awakens... the first experience of samadhi is like this. As if it were autumn and suddenly spring comes! And where trees standing dry and barren become green, loaded with leaves, abloom with flowers -- the first experience of samadhi is like this.

but steps suddenly went forward,

And feet unexpectedly step forward in one when love has awakened or when light has arisen, or when one has heard the inner sound. Then fear does not grip one. One lets go of all fear when love has awakened. This is why mathematical, calculating people say love is blind -- because the lover goes where people with eyes are afraid to go. Where people with eyes say, Be careful! Take care! Protect yourself. Don't get into trouble! -- the lover enters there dancing and singing.

This is why so called intelligent people say love is blind. The reality is just the opposite. No one is blinder than the intelligentsia. Only a lover has eyes. If love is not eyes, then what are eyes?

the path was unknown to me,
I had not yet gone on it,
the narrow lane of love;
but steps suddenly went forward,

and the heart also went ahead;
all illusions from folk tradition crashed down in one moment!

The first experience of samadhi is like this. All previous beliefs, all previous convictions, all previous sects and scriptures, flow away like a river in the first spate of rain that carries off all the rubbish left along its banks.

That sweet hour was sweet mimicry of anticipation,
I was surprised, gratefully;

Yes, you will remain standing in wonder. You will not be able to comprehend what is happening. Thoughts will stop. There is no opportunity to think. Something has happened beyond comprehension.

That sweet hour was sweet mimicry of anticipation,
I was surprised, gratefully;
I cannot say: was it victory for the heart, or defeat?

It is difficult to say -- who won, who lost? Now there are not two, this is why it is right to say won, right also to say lost. In one sense lost because one is obliterated. In another sense won because one has become the whole. In one sense the drop is defeated because it is obliterated, in another sense victorious because the drop has become the ocean.

I cannot say: is it victory for the heart, or defeat?
the agony was tender;

But this much is sure that the misery was very lovely, very sweet. Hasn't Gorakh said, ... SWEET IS DYING. DIE THAT DEATH GORAKH DIED AND SAW. It is very sweet and lovely, a death very sweet and lovely!

What imagination had tendered I found right in front of me,

The truth is whatever you have imagined appears small when it faces the truth. You get much more that what you asked. When it comes, it comes crashing through the roof.

that moment also came;

You could not believe it would come. It comes.

that moment also came;
that beautiful image overwhelmed my heart,
the mind enchanted, too shy to look;

One cannot believe, how can I deserve this? -- that I meet the beloved, that the union with the beloved could happen.

when I could come around

I couldn't manage to say anything, not even two words of welcome...

I was lost in myself
and now my spirit remains quite completely lost!

The first experience of samadhi is like being completely lost, missing, as if completely plundered... One doesn't know if defeated or victorious. But it is certain that the limits are broken, confinements are broken -- the whole sky has descended. Kabir has said, "The ocean has disappeared in the drop..." The limitless has entered the limited, the unseen into the seen... The invisible present in what was already visible.

The first experience of samadhi is the most valuable experience of this universe. And then there is

experience after experience, lotus after lotus goes on blooming. Then there is no end, then lotuses go on blooming in a continuous series. It never happens that the experience of samadhi becomes less, it just goes on increasing. This is why god is called infinite, because the experience is never completed.

It is described in the life of Jesus that when John the Baptist -- John too was a remarkable man -- initiated Jesus... John was Jesus' master. He took Jesus to the Jordan river to baptize, to initiate by water. A great crowd had gathered because John had been saying, "The man I am waiting to baptize is coming, he'll be coming very soon, he has almost arrived." So a great crowd had gathered to see him. And when Jesus came John said, "The man I have been waiting to baptize has come. Now my work is done. Now he will take care of everything. I am already old..."

When he initiated Jesus in the river Jordan the story says a very beautiful thing -- it is symbolic -- that a white dove suddenly descended from the sky and entered into Jesus... It is symbolic. The white dove is a symbol of peace. No real dove descended from the sky and entered Jesus, but certainly an experience of pure whiteness suddenly descended in many people -- like lightning striking. Whoever had eyes... and people with vision must have gathered. Who would bother? John is baptizing Jesus in the Jordan river, who cares? The thirsty must have gathered. Those who had tasted a few drops must have gathered. Those who had been spattered with a little color must have gathered. Those who had touched John's red powder of festivity must have gathered. The must have seen something like a cluster of light descending from the sky and entering into Jesus... And John immediately said, "My work is finished. The one that I was waiting for has come. Now I can depart."

This was the first experience of samadhi for Jesus. When the first experience of samadhi happens, the vibe spreads all around while its happening. It is said, when Buddha first experienced samadhi, flowers bloomed out of season. This is also a symbol, like the dove. The dove is the Jewish symbol -- a symbol of peace. Flowers blooming is an Indian symbol -- out of season, suddenly. Whenever anyone reaches samadhi... the flower of samadhi is always a flower out of season. On this earth when is there a season for samadhi to bloom? It is perfectly normal when samadhi doesn't bloom on this earth. If samadhi blooms it is abnormal. This earth is a desert, where is there greenery here? Where does nectar flow? When it descends there are flowers out of season. It was not to be but it happened, it is a miracle! Samadhi is a miracle!

You will know it only when you experience it. Or perhaps staying near one who has experienced some day you will see a white dove descend or suddenly see flowers blooming.

In my courtyard, a white dove.
A white dove flew from high parapets, into my courtyard.
Once in the delicate dusk of summer --
I peeped into my courtyard.

A few drops like the sprinkling of fragrant pandanus water
in the body-mind of a new bride;
a rainbow gossamer on a maidens soft slender body
a white dove flew from high parapets, into my courtyard.

My hand painted with red mehendi lines, O heart --
in the garden, trees blooming madly,
a flute melody rings in my ear
the heart-longed-for guest has come home;
a thrill in my soul, a sparkle in my eye, sweet, sweeter
a white dove flew from high parapets, into my courtyard.

a beautiful golden dream --
the moon wrapped in a sari,
a song sleepily wandering,
colliding with my breath;
like a sprinkling of jasmine, heart and soul perfumed

a white dove flew from high parapets, into my courtyard.

my restless song cries out in joy
I am home, courtyard, threshold, door.
Lamps lighted, dusk falling
like the song of wedding reeds in the soul;
juicy flower-like sounds spread in the mango groves,
a white dove flew from high parapets, into my courtyard.

A white dove descends in the first experience of samadhi. Flowers bloom all around. A flute melody resounds. A reed begins to play inside. All vibrations, all tones are awakened.

a flute melody rings in my ear
the heart-longed-for guest has come home;

The awaited guest has come -- the 'atithi,' the one with no date. In this country we have called the guest the atithi because he arrives without a set date. By now the only remaining atithi is god, all other guests set a date before coming. Now they send a message ahead that they are coming. They are saying that it is not right to suddenly shove their way in. We will be coming. Take care to prepare yourselves, because nowadays no one is happy to see a guest. If a message comes first then people can get ready. The cursing and swearing can be done earlier. What has to be said to the wife can be said. What has to be said to the husband can be said. By the time they arrive politeness has returned. If they suddenly come, who knows -- the truth might come out! One has to say that it is a blessing, that seeing you our hearts are very delighted. This is not what is inside. Something else is inside. The Western custom of first informing is good so that people can get ready, can fortify their hearts.

Now god is the only remaining atithi -- he doesn't fix a date. There is no prior indication of his coming. No one can say when the first experience of samadhi will happen. Spontaneously, out of season... The truth is what happens when you are not waiting, not expecting at all. As long as you are waiting you remain tense. Tension remains in your mind. While you are watching the path you can't be total. Watching the path is also a thought and thought is the barrier. As long as you are thinking, "Now he will come", it has not happened yet, you are still surrounded by thoughts. Clouds have gathered. How can the sun come out? It comes suddenly, spontaneously -- when you are just sitting... not doing anything, not even meditating -- then the first experience of samadhi happens. Even when you are meditating somewhere a desire remains in the mind -- perhaps it will happen now, it must happen now. It hasn't happened yet, it is overdue! Complaints go on arising.

Continuing to meditate, meditating one day a moment happens when you are sitting, not even meditating, peaceful, just healthy, silently -- and it comes!

a flute melody rings in my ear
the heart-longed-for guest has come home;
a thrill in my soul, a sparkle in my eye, sweet, sweeter
my restless song cries out in joy
I am home, courtyard, threshold, door.
Lamps lighted, dusk falling
like the song of wedding reeds in the soul;
juicy flower-like sounds spread in the mango groves,

It happens. Don't ask the definition. Ask the path. Ask how it happens, don't ask what happens. It cannot be said. There is no way to talk about it. It is not something to be said, it is something to know. But the method can be told, indications can be given -- move this way, be careful that way. When the mind is without thoughts, peaceful, empty of expectation, free of desire and longing -- in that very moment. Whenever such a moment of spring is adorned within you the inner reed begins to play. Flowers bloom out of season. A ray descends from the sky and makes you forever different, changed. You can never become the same again. The first experience of samadhi -- and you are bathed!

You have been dirty for centuries. Much dust of long journeys has gathered. The first experience of

samadhi carries away all the dust. All beliefs, all traps of belief are finished. You become innocent.

Did not Gorakh say it is like a small child is born within? -- in the inner silence a child's voice arises, a new arising of life.

In samadhi your death happens... DIE, O YOGI, DIE... The ego dies. You are destroyed and become the whole.

The fourth question:

BELOVED MASTER,
A MASS OF QUESTIONS HAVE COME,
THE ANSWERS ARE SILENT.
WHO WILL KEEP THESE THORNS?
THE GARDEN IS SILENT, THE GARDENER SILENT
THE QUESTION REMAINS SILENT IN ITSELF
THE DAY IS SILENT, NIGHTS ARE SILENT
JET BLACK CLOUDS HAVE ARISEN
A COMPLETELY SILENT DARKNESS HAS COME.
MASTER, PLEASE DISPEL THIS STATE.

Kannumal. As long as there are questions, answers will remain silent. It is because of the questions that answers are silent. The answer does not come from questions. When questions have gone and the mind has become free of questions, the answer comes. In a crowd of questions the answer is lost.

You are right: A MASS OF QUESTIONS HAVE COME, THE ANSWERS ARE SILENT. The answers will remain silent. The questions are making such an uproar how should the answers speak? And remember questions are many, the answer is one. The answer is singular, questions are plural. There is a crowd of questions. Just as there are many illnesses, but health is one. There are not many kinds of health. If you tell someone you are healthy they don't ask you what kind of health, which type of healthiness. But if you tell someone you are sick they immediately ask what you are sick with. Ilnesses are many, health is one. Questions are many, the answer is one. And because of these many questions you do not grasp the one answer. You are right, there is a crowd of questions. Question upon question in all directions... questions emerging from questions, arising, disappearing, made anew. You are surrounded by questions it is true. But this is the very reason the answer is silent.

You say, A MASS OF QUESTIONS HAVE COME, THE ANSWERS ARE SILENT.

The answer is not silent. The answer too is speaking, but the answer is one and the questions are many. It is lost like a bird's peep in the band room... It is lost like someone singing softly in a noisy bazaar.

The answer can be found. The answer is not far away. The answer is very near. You are the answer. The answer resides in your center. Let go of questions a little. Don't give importance to questions. Don't give much value to questions. Slowly slowly become disinterested in questions. Don't encourage questions, don't welcome them, ignore them. Be indifferent to questions. One who goes into questions strays off into the jungle of philosophy. Let questions come and go. Look at the crowd of questions like you look at people moving on the street -- nothing to give, nothing to take -- with detachment, standing far away... The more distance there is between you and your questions, the better. Because it is in this gap the answer will arise.

Whenever someone came to Buddha, and asked questions, Buddha said, "Stop, stay here for two years. Stay near me in silence for two years, then ask."

Once a great philosopher came to Buddha. His name was Maulungaputta. He was a well known philosopher. He had brought a mass of questions. Buddha listened to his questions and said, "Maulungaputta, do you really want the answer? If you really want it, can you pay the price?"

Maulungaputta said, "The end of my life is coming near. My whole life I have been asking these questions. I received many answers but no answer has proved to be an answer. From every answer new questions have arisen. The solution was not in any answer. What price do you ask? I am ready to pay the full price. I want only to solve these questions. I want to leave this earth with these questions solved."

Then Buddha said, "Good. People also ask questions but are not ready to pay the price. This is why I asked you. Sit in silence for two years, this is the price. Sit near me in silence for two years without saying anything. When two years have passed, I myself will tell you, 'Maulungaputta, now ask your questions.' Then you can ask what you need to ask. And I promise that I will answer everything, I will dispel all doubts. But two years completely still and silent. Don't bring it up for two years."

Maulungaputta was thinking whether to say yes or no. Two years is a long time and who knows if this man can be trusted, will he answer even after two years or not? He asked, "Do you give full assurance that you will answer after two years.

Buddha said, "I give complete assurance, if you ask I will answer. But if you do not ask, who will I answer?"

At that time there was a disciple, a bhikshu, sitting in meditation under a tree nearby. He began laughing uproariously.

Maulungaputta asked, "Why is this bhikshu laughing?"

Buddha said, "You ask him."

The bikshu said, "If you want to ask then ask now. I was deceived in the same way. He made a fool of me too. But he is telling the truth that if you ask after two years he will answer, but who asks after two years? I have sat silently for two years. Now he goes on prodding me, saying ask brother. But after two years of remaining silent nothing remains to be asked, the answer is received. If you want to ask, ask now, otherwise after two years nothing will be left to ask."

And this is exactly what happened, Maulungaputta stayed two years. When two years were over, Buddha did not forget, he remembered the exact date. Maulungaputta had forgotten when two years would be over because one whose thoughts have become slowly slowly quiet loses awareness of time. How to keep track of time, what day it is, what year it is! All was gone, all had flowed away. And what was the need? He would sit every day with the Buddha so Friday or Saturday, Sunday or Monday all were the same. June or July, hot or cold all were the same. Inside him there was only one vibe -- of peace, of silence.

Two years were over. Buddha said, "Maulungaputta, stand up."

Maulungaputta stood up. Buddha said, "Now you can ask, because I don't go back on my promise. Do you have something to ask?"

Maulungaputta started laughing and said, "That bikshu was right. Now I have nothing to ask. The answer has come. Through your grace the answer has come."

The answer has not been given but it is received. The answer does not come from outside, the answer comes from within. Think of it like digging a well. First rocks and gravel are removed, rubbish is removed, dry earth is removed then wet earth, then mud, then flowing water... The flowing water has been suppressed. The layers and layers of your questions have collected, the flowing stream is repressed beneath all this. Dig, push these questions aside. And there is only one way to push them aside: as a witness alertly watch this stream of questions. Just go on watching this stream, don't do anything. Sit every day an hour or two, let the stream flow. Don't be in a hurry to stop it today. This is why Buddha said two years. After some three months the first rustling of stillness begins. And as two years are over the experience ripens. Only if one has enough patience to sit two hours everyday, not doing anything... The whole art is hidden in this not doing anything.

People ask: How did Buddha's first samadhi happen? He was sitting under a tree, not doing anything, then it happened. For six years he did much -- great control, exercise, breath control, who knows what all he did. He had gotten tired doing everything. That night he decided before sleeping, "Now there is nothing more to do, it is enough. Nothing happens from doing." That night he stopped doing. That night he went to sleep in a complete state of non-doing, in a silent mood. In the morning he opened his eyes and samadhi was standing at the door. The guest he had been waiting for had come. The last star of dawn was disappearing and inside Buddha's last thought disappeared. Outside the sky was emptied of the last star, inside the last thought dissolved. Samadhi came, the answer came. This is why it is called samadhi, because in it is the solution, the samadhan.

Dusk came, earth and sky became silent
clouds of dust stirred up in the eyes
the eyelids blinked from the load, becoming moist.
The dusk asked, why are you sad?
I have no answer.

Night came, engulfed in blackness
in the thick dark the door of the mind opened

in the fire, sparks began laughing.
The night asked, why this burning?
I have no answer.

Sleep came, consciousness silent
the body tired and fell asleep, but the spirit
explored magic-filled lanes of dream.
Sleep asked, why this forgetting?
I have no answer.

Questions are scattered in every direction
I have no answer.

Don't cling to questions or you will not find answers. No one has found the answer moving with the help of questions. Let questions arise, this is the itching of the mind. Itching is the right word. Sometimes you feel itchiness and you scratch it -- just like this, questions are the itching of the mind. Nothing is solved by itching, but if you don't ask you will also feel uncomfortable. By itching you get a little momentary relief -- just like your answers. Grab onto one answer and get relief for a little while. Very soon questions will arise from this answer. Then relief will disappear, the search for the answer will begin again.
Kannumal, you are right:

A MASS OF QUESTIONS HAVE COME,
THE ANSWERS ARE SILENT.
WHO WILL KEEP THESE THORNS?
THE GARDEN IS SILENT, THE GARDENER SILENT
THE QUESTION REMAINS SILENT IN ITSELF
THE DAY IS SILENT, NIGHTS ARE SILENT
JET BLACK CLOUDS HAVE ARISEN
A COMPLETELY SILENT DARKNESS HAS COME.
A MASS OF QUESTIONS HAVE ARISEN,
THE ANSWERS ARE SILENT.

The answers will remain silent. Answers don't speak. When you stop speaking, you will immediately encounter them. Your voice will disappear and you will find -- emptiness speaks within you, silence speaks within you. Suddenly, in that silence is the solution, the answer to all the. In that silence is peace, is happiness, is the highest bliss.

Have you noticed? Questions arise because of suffering. Suffering gives birth to questions. When you have a headache you ask why you have a headache. When you don't have a headache you don't ask why you don't have one. When you are sick you go the the doctor and ask why you are sick What is the cause? But when you are healthy you don't go the doctor and ask why you are healthy. What is its cause? No question arises in health, the question arises in illness. Questions arise from unhappiness, questions become weak in happiness.

As soon as you become peaceful inside and you get a glimpse of a little happiness, you will be surprised -- questions disappear. Who asks, why ask? When the pain does not remain how can questions born of pain remain? They are finished by themselves.

The last question:

WHAT IS PRAYER?

Prayer is a state of gratitude.
Prayer is thankfulness.
God has given so much, at the very least we can give thanks.

Prayer is a preparation to welcome him. The guest will come, the guest will have to come. Decorate the house with flowers and boughs. String flower garlands. Prepare lamps of blessing. Prayer is a preparation to

welcome. Who knows when the guest will come? I will be ready.

Since I heard you will come to my door, each day I fill my house with new wreaths and flowers!
O my life, look all around -- the door, the threshold, the courtyard
I have swept the whole house in your welcome;
because your feet are delicate beloved,
the whole path is decorated with flower petals;
since I heard you will come to my courtyard,
I fill the whole street with festive spires and streamers.
Ever since I heard you will come to my door,
each day I fill my house with new wreaths and flowers!

I had thought life a rather desolate place,
I thought no song here was mine;
never did a song
burst forth from these strange lips;
ever since I heard you will sing my song,
each day I try out and bring new rhymes, new rhythms!
Ever since I heard you will come to my door,
each day I fill my house with new wreaths and flowers!

In the eyes there is a festival of new dreams,
this seven-colored-wish smiles in my heart;
how can I cut the beautiful wings of imagination,
the heart's golden bird is restless;
ever since I heard you will overwhelm my life,
every day I dream bewitching dreams!
Ever since I heard you will come to my door,
each day I fill my house with new wreaths and flowers!

Standing at the crossroads I realize,
I don't know on which path you will come;
the world says I have become your mad woman,
dark lover caress this madness;
ever since I heard you will take an unknown path,
I light lamps each day on every path!
Ever since I heard you will come to my door,
each day I fill my house with new wreaths and flowers!

Whenever the guest will come, on whichever path he will come, from whichever door he will come, prayer is the preparation for his coming! Prayer is a mood of welcoming.

Don't fall into formal prayer. Let prayer be spontaneous, direct, arising from your heart, only then will it be meaningful. Not scriptural but heartful. Then even if it is babbling...

You have seen that when a small child starts babbling the first time how sweet its babbling is. Later when he starts to speak correctly perhaps no one will pay attention to him. But babbling is so sweet that the mother is delighted and calls everyone around to hear. He doesn't say anything clearly yet. But when he starts speaking, no one bothers.

In the beginning prayer is like babbling. And remember a prayer that is babbled reaches to god, if it is from the heart, spontaneous, yours.

Whom shall I befriend today?
In the sky with billowing dark clouds,

imagination dances, becoming a peacock,
feelings pull me towards them.

Tell me, with whom shall I flow?
today, thirst is floating on my lips,
the heart sitting, silent, sad,
in the breath an agitated sigh,
will I remain in pain on the verge of death?

The language of the eyes is unknown,
my song flying like a bird,
a great dilemma in the heart,
should I endure the remorse of helplessness?

The hour of evening is impatient,
a gentle breeze dancing and turning,
a suffocating pain rising
who to tell this lingering agony to?

Whom shall I befriend today?
Tell me, with whom shall I flow?

Prayer is a submission like this. Love is from the sky... No answer comes from another direction. This is why the prayer of one who waits for an answer will quickly cease. Don't just wait for an answer, keep making your offering. Don't be concerned whether he will answer or not, whether the matter reaches to him or not, don't worry about all this. Don't even try to use your prayer to change god. Just be concerned whether your prayer is going deeper. Is my prayer soaked with my tears, soaked with my bliss? Is the mark of my smile on my prayer? And is the signature of my spirit on my prayer? Just be concerned with this. And one day suddenly prayer reaches. Your babbling is heard. And in that moment in your temple of silence that child is born. That innocent consciousness enters. The white dove descends, the first glimpse of samadhi has come... it will come, it will certainly come.

Jesus has said, what has happened to me can happen to you. I say the same to you, what has happened to me can happen to you too. What has happened to one man is the birthright of all.

Enough for today?

Death is Divine

Chapter #3
Chapter title: Live spontaneously

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[Note: This is a translation from the Hindi Maran Hey Jogi Maram, which is in the process of being edited. It is for research only.]

DON'T SPEAK TOO EAGERLY, DON'T WALK WITH A STRUT, PLACE YOUR FEET WITH CARE.
GORAKH RAJA SAYS, DON'T BE STIFF, LIVE SPONTANEOUSLY.
THE FULL POT IS SILENT, THE HALF FULL SOUNDING SPLASHES
WHEN THE SEEKER IS READY, O AVADHUT, THE MASTER SPEAKS FRUITFULLY.
NATH SAYS, KEEP YOUR DIGNITY, DON'T INSIST ON DEBATE.
THIS WORLD IS A GARDEN OF THORNS, PLACE EACH STEP ALERTLY.
MOVING WITHOUT PATH, BURNING WITHOUT FIRE, BOUND BY A THIRST FOR AIR,
WELL KNOWING GORAKH SAYS, FIGURE THIS OUT O LEARNED PUNDITS.

[These couplets are not in the 'sutras' given for the discourse, but added lines of Gorakh.]

SWAMI, GOING TO THE FOREST HUNGER ARISES, GOING TO THE CITY MAYA ARISES.
STUFFING YOURSELF, SEXUAL DESIRE ARISES, WHY WASTE THIS BODY BORN OF PASSION?
DON'T ATTACK YOUR FOOD, DON'T DIE OF HUNGER, CONTEMPLATE THE SECRET OF BRAHMAN DAY AND NIGHT
DON'T OVERWORK, DON'T LIE AROUND, THUS SAYS GORAKH DEVA
OVER EATING STRENGTHENS THE SENSES, DESTROYS CONSCIOUSNESS, FILLS THE MIND WITH SEX.
SLEEP OVERTAKES, DEATH CLOSES IN THE HEART ENTANGLED.
THE MILK DIETER MONK'S MIND ON OTHERS' COWS, THE NAKED MONKS ALWAYS NEED FIREWOOD.
THE MONK IN SILENCE DESIRES A COMPANION -- NO DEPTH WITHOUT THE MASTER'S SHELTER.
HIS FRAGRANCE AND SWEETNESS PERVADE THE WHOLE WORLD.
THE TRUTH IS, ONLY A MASTER WHO HAS SEEN, CAN HELP YOU SEE.
LISTEN VIRTUOUS ONE, LISTEN INTELLIGENT ONE, TO THIS CALL OF NUMBERLESS SIDDHAS.
IN THE DISCIPLE'S BOWING, THE MASTER IS FOUND, AND THE WORLDLY NIGHT IS OVER.
DIE, OH YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

Man lives in ego. Ego is only a mask, not your being. Ego is not your reality, it is your acting. Ego is not your truth it is your belief. In a drama, when someone is cast as Rama he doesn't become Rama, in the same way you are cast here as something which you are not. A vast drama goes on. When you were born you didn't come with a name. A name was given to you and you became that name. You didn't come with any knowledge when you were born. You were taught and made to study, you went to school, to college. Many thoughts were poured into your brain. You were thrown into knowledge. Then you began to think it is your knowledge. Nothing in all this is yours. Everything is borrowed, everything is stale leftovers. Your name is not yours, your knowledge is not yours. The intelligence that you think is yours is not yours -- it too has been constructed from others. If someone says you are very beautiful you fall for it. And if someone says you are simply incomparable you fall for that. If anyone praises you, you wrap it up to keep it. If anyone insults you you're hurt.

Your personality is constructed from others opinions. It is the creation of other hands. Others have brought their brushes and painted you. And if you accept this as your being you will never be able to know yourself.

Gorakh says, DIE, OH YOGI, DIE! Let this false form die, so you can experience your real form. Let your mask fall away. It is good if this clothing burns to ash, so your truth, naked, can manifest in its naturalness. Until the ego is gone there will be no experience of being. And one who does not experience his own being, his soul, how will he become conscious of the soul of existence?

Soul is a drop, existence is the ocean. If you experience the drop you begin to experience the ocean too, because the ocean is hidden in the drop. And what else is the ocean than combined drops?

You are a ray, god is the sun. And the sun is nothing but the combining of rays. God is the combination of all of us. God is the totality of all of us. You go out searching for god but you don't destroy the ego. You

have not yet recognized even this one ray but you go in search of the sun? You will wander much... Right now you are false, whatever you find will also be false. The false cannot reach the truth, the false will reach only greater falsities.

The ego is false, a drama. Whatever you do while this drama is running will be illusory. Make vows, do ascetic practices, control, fast; abandon your home and go to the jungle. Nothing will come of it. Your ego will receive new ornaments from all of these. It will become more beautified, better arranged. Your ego will not die, it will get more life, become more nourished. And until the ego dies, there is no experience of being. To experience being the ego must be lost.

DIE, OH YOGI, DIE! DIE, SWEET IS DYING.

Gorakh says, the death I am telling you about is very sweet. If one dies this death, life is nothing but sweetness. Truth is very sweet when you experience it. It is the taste of nectar. It spreads in the body and heart, you are filled with it. It begins overflowing. Certainly one who has received the truth is himself fulfilled. But droplets of fulfillment also start falling on those who are near him, lightly showering on those who sit in his shelter. But one must die -- this is the condition.

If the false dies, the truth is born. Truth is present within, but imprisoned in a wall of lies. Clouds of lies have hidden the sun of truth. It has not been destroyed. What lie can destroy the truth? It is not lost either, it has been forgotten. It is like a veil over someone's face, the face is not destroyed, it is veiled, it is simply not visible.

We have hidden our being behind the veil of ego. People think there is a veil covering the mystery of existence. They are wrong. The veil is on your eyes. The veil is covering you, existence is completely unveiled. Existence is naked all around you but you need eyes to see it.

Today's sutra is about how this sweet death happens. What is the process? What is its essential discipline? ... sutras about this. How can we die? What is Gorakh's death like? DIE THAT DEATH...

Everyone dies. But there are differences in dying. You will die, Buddha also dies, but there is a difference between your dying and Buddha's. You will die only from the body and save your ego, your lie, taking it with you -- it will adorn your mind like a treasure. Your ego will enter a new womb. You will die, your mind will not die. And nothing changes until the mind dies. Masks change, houses change but the journey is the same, just going round and round like an old ox in a grist mill. You have died many times, and you have been born again many times. Hardly have you died when you start being born again.

The ego hides all your diseases inside itself, enters a new womb, and starts taking a new body. But the desires are old, the diseases are old, the miseries are old, the ruts are old. You move ahead, get tired again, fall again, die again, this has happened many times. Buddha also dies, but there is a difference between his dying and your dying. Your ego does not die, it only abandons the body. He dissolves his ego, burns up his ego. Before the body is abandoned he abandons his ego. One who dies before dying, experiences the ultimate life. Then he has no need to come back again, because the very thread that used to pull him back has died.

Being has no birth, no death. The ego is born, only the ego dies. And one who is released from ego is eternal. Then he doesn't die, he isn't born. One living, changeless, beyond time. Then you are as big as the sky. This is your nature.

DIE THAT DEATH GORAKH DIED AND SAW.

This is why he says, don't think that I am talking about ordinary dying. Everyone dies ordinary deaths: birds and animals die, plants die, mountains die. Gorakh is not talking about this death, he is talking about a special death -- die in samadhi, die in meditation. Let the ego go and dissolve into meditation. As long as the ego exists one cannot dissolve in meditation.

What is the secret of the ego's living? If this is understood, then the art of its dying will also be understood. The ego lives in extremes. Extremes are the life force of the ego. Perhaps you have never considered it, thought it over, looked at it with awareness that the abode of the ego is in extremes. More, more, more... this is the ego's way of life. Ten thousand rupees should become one hundred thousand, one hundred thousand should become one million. More, more, more... ego lives in this insanity. The ego lives in extremes. And the extreme can be of anything, whether it's money or knowledge, power or renunciation -- but more.

One who has done a thirty day fast thinks next time he will do a forty day fast. One who has fasted forty days thinks next time he will fast fifty days. What is the difference? One who has forty million rupees

thinks it should become fifty million. What is the difference? One who has started eating only twice a day instead of three times, thinks when should I begin eating only once? One who eats only once thinks, how can I be finished with eating even once?

A youth was brought to me. He wanted to know how he could live only on water. He didn't want to take anything else, because anything else is indulgence. How to live only on water? He had withered. He had come to India from America in search of someone to tell him the secret of living on water. I said, "If I tell you the secret how to live on water will you be satisfied?"

He closed his eyes and thought. He was a thoughtful youth. He kept on sitting for about half an hour. Then he said, "No, then I would ask how can one live on air." Only on air, why even this nuisance of water?

Such is the desire of the mind, the running of the ego -- for more. What direction you run makes no difference. The ego lives in extremes, whether it is the extreme of money or renunciation, the extreme of indulgence or yoga. Stop in the middle and the ego will die. This is why Buddha calls his path *majjhim nikaya*, the middle path, exactly in the center.

A youth, Prince Shrona, was initiated by Buddha. The people in the capital could not believe it. No one had ever imagined that Shrona would become a *bhikkhu*, a monk. Buddha's monks could not believe it either, their eyes were popping out when Shrona came and fell at Buddha's feet and said, "Initiate me, make me a bhikkhu."

Shrona was an emperor, and a famous emperor. He was famous for indulgence. His royal palace had the most beautiful women of that era. His palace had the finest wines, gathered from every corner of the world. Celebration went on all night long, he slept all day. He was so drowned in indulgence that no one had ever thought he could imagine becoming a sannyasin. When he climbed the steps he didn't have railings put up, but had naked women stand there. He would climb the stairs putting his hand on their shoulders. He made his house into a heaven. His palace was such that gods in heaven would be jealous.

The bhikkhus asked Buddha, "We can't believe it, Shrona being initiated!"

Buddha said, "Whether you believe it or not, I knew he was going to take sannyas. To tell you the truth it is for him that I came to the capital today. What goes to one extreme will go to the other extreme too. Indulgence is one extreme, he did that completely. Now there is no way to move further there, no way to satisfy the ego. He has whatever is possible in that world. Now a wall has come in front of the ego, where can the ego go now? The ego demands more. Now there isn't any more, so the ego must return, must go back in the opposite direction. When the pendulum of a clock goes all the way to the right, it must return towards the left. Then it goes all the way to the left and has to return again to the right. When the pendulum of a clock is going to the left, remember that it is gathering momentum to go to the right. And when it is going to the right it is gathering momentum to go to the left. One who has a subtle vision will be able to see this. One who goes into extreme indulgence will one day go into extreme yoga.

Buddha said, "Wait a few days, you will see the truth of what I am saying."

And people saw. The other bhikkhus walked on a well paved road, but Shrona walked through thorns and brush, his feet became drenched in blood. When the sun was hot the other bhikkhus sat in the shade of the trees. Shrona would stand in the sun. The other bhikkhus wore clothes, he used only a loin cloth. And it seemed as if he was eager to drop the loin cloth too. Then one day he did drop it. The other bhikkhus ate once a day, Shrona ate only once in two days. The other bhikkhus ate sitting down. Shrona ate standing up. The other bhikkhus kept a bowl, Shrona didn't keep even a bowl, only his hand... he ate only the food that fit in his hand. His beautiful body shrivelled. Previously people used to come from miles around to see his body. His face had been very charming, immensely beautiful. After he had been a bhikkhu for three months anyone who saw him would not recall that this was Emperor Shrona. His feet became blistered, his body became black, he shrivelled and became just bones. And he went on disciplining himself.

Buddha said, "Do you see bhikkhus, I had told you that what goes to one extreme, will go to the other extreme! It is difficult to stop in the middle, because the middle is the death of the ego."

Then Shrona stopped eating. Then he stopped taking water. He continued from one extreme to another. It seemed he would be a guest on this earth only two or three more days, then die. This is when Buddha went to his door, to the tree under which he had built a hut to rest in. He was lying down. Buddha said to him, "Shrona, I have come to ask you something. I have heard that when you were an emperor you had a passion for playing the veena, and that you were very skilled at playing it, that you took great interest in the veena. I have come to ask you a question: when the strings of the veena are very loose, will music arise or not?"

Shrona said, "What are you talking about? You know it well, if the strings are very loose music cannot

arise, they cannot even sound a twang."

Buddha said, "Then I ask you this: if the strings are tightened too much will music arise or not?"

Shrona said, "If they are tightened too much the strings will snap, music will not arise, only the sound of snapping strings will arise. How can music arise from the sound of an instrument breaking?"

Then Buddha said, "I have come to remind you. Just as you have experienced the veena, I experience the veena of life. I say unto you, if the strings of life are very tight music does not arise, and if the strings of life are very loose, again music does not arise. The strings need to be in the middle Shrona, neither too tight nor too loose. The greatest skill of a musician is in bringing the strings exactly to the middle, this is what is meant by tuning an instrument."

This is why when you see Indian classical music, it takes half an hour or an hour to tune the instruments. Tuning instruments is a great art. To bring the strings to that middle point where it cannot be said that they are too loose or too tight, one needs great skill, a very sensitive ear. Only a connoisseur of music is able to tune.

"The veena of life is exactly the same," Buddha said, "It is enough Shrona, wake up now. I was waiting to let you come to the extreme. At first your strings were very loose, now you have tightened them too much. Music didn't happen then, nor does it happen now: are you experiencing samadhi? What is all this that you are doing? Previously you stuffed yourself, now you are fasting to death. Previously you never went barefoot, if you went anywhere the road was covered with velvet. And now if the path is good you will not move on it. You move in the brush, in the thorns, on rough, rugged paths. Perhaps previously you had never drunk water but only wine. Now you are afraid to drink even water! Now you want to avoid water too. Previously at your house incomparable meat dishes were prepared, now you are not ready even to eat dry bread. See how you have moved from one extreme to the other? That extreme was unmusical, this too is unmusical. I call out to you: Now is the time, come to the middle."

Tears began to flow from Shrona's eyes. He became alert. He saw his situation.

Today's sutras are sutras for bringing the strings of the veena to the middle. And as soon as someone comes to the middle, the ego dies -- it cannot live. The ego is a disease, the ego can exist only if your mind is sick. The life of the ego comes out of your being sick, and extremes are the secret of your being sick.

I am also saying to my sannyasins, I give you the lesson of the veena strings of life -- the middle. Be in the world as if you are not in the world. The world will not control you, nor is there any need to renounce it and escape. Neither become indulgent nor a yogi, stay in the middle. Don't run after money, nor renounce money and run away, stop in the middle, exactly in the middle, where there are no extremes. There you will find music resounding! The veena comes to life. The unstruck sound starts echoing.

DON'T SPEAK TOO EAGERLY, DON'T WALK WITH A STRUT, PLACE YOUR FEET WITH CARE.
DON'T SPEAK TOO EAGERLY...

All those who have written commentaries and annotations for this sutra give it the meaning: don't speak without thinking. That meaning does not seem right to me. Linguistically it is correct: you should not immediately speak, when someone says something you shouldn't answer abruptly, you should think it over then answer. Linguistically the meaning is right, but existentially the meaning is not right. Replying after thinking about it means that the answer will not be spontaneous, it will be thought out -- in the next line Gorakh says:

GORAKH RAJA SAYS, DON'T BE STIFF, LIVE SPONTANEOUSLY.

Their interpretation does not fit with living spontaneously. Living would become very unspontaneous. Then the answer you give would be thought out and arranged, not spontaneous.

A spontaneous reply, spontaneous speech is something entirely different. It is not related to thinking. Whenever you think it over your answer becomes unspontaneous. Someone asks something, before answering you examine everything: what you should say, what you shouldn't say; what will make a good impression, what will make a bad impression; who will gain from it, who will be harmed by it. If you speak after thinking over and calculating all this your expression will no longer have spontaneity. Your expression will become false. Spontaneous expression comes from no-thought.

DON'T SPEAK TOO EAGERLY...

Others say this means to speak thoughtfully. And I say it means speak from no-thought, speak wakefully. To speak abruptly indicates unconsciousness. Stay aware inside, let the lamp of awareness keep

burning, let your attention be alert. Don't speak thoughtfully, speak from no-thought.

Note these two expressions -- speak 'thoughtlessly' and speak from 'no-thought.' Thoughtlessly speaking means saying whatever comes into your mouth and repenting afterwards.

I was a guest one night at a friend's house. Anand Swami an old disciple of Mahatma Gandhi was also a guest at the house. We were in the same room in the evening. Everyone in the house gathered. A conversation started. I asked Anand Swami what had impressed him about Mahatma Gandhi, because he had dedicated his whole life to Gandhi. He said, "The first impression Gandhi made on me was when Gandhi came to India from Africa. He gave a statement to the press in Ahmedabad. I was working as a newspaper reporter, a journalist. In his statement he said some vulgar words against the English. I took the vulgar words out of his statement and the report that was given in the newspapers contained no swear words at all. The next day Gandhi called for me, slapped me on the back and said, 'Well done. This is how reporting should be. You did well to remove the vulgar words.'

"By slapping me on the back this way," Anand Swami told me, "Gandhi won me over."

I told him, "This is all backwards. Did you try another experiment to see if Gandhi didn't use vulgar words and you added them to his statement, whether or not he would slap your back even then? That would be something!

"It means that Gandhi spoke too eagerly. DON'T SPEAK TOO EAGERLY... It was spoken in eagerness, in excitement, with zeal. It was spoken in the flow of his speech. Then afterwards he must have regretted it. He must have thought retrospectively that the vulgar words I spoke, the swearing I used, should not have happened. They are not appropriate for a Mahatma. He must have regretted. Then you took out the vulgar words. You protected Gandhi's ego, so he slapped your back. In this way your ego was fed: 'He slapped my back. I am quite some journalist, a great journalist.' Still the statement that was published was false. And if Gandhi were a lover of truth, he should have said to you to publish the statement exactly as he had said it. When I have said it why make changes before publishing? Gandhi was not interested in truth. Gandhi's talk about truth has become worthless. He patronized a lie. What was not said was published, what was said was not published. This is giving protection to a lie. You protected his ego; he seduced your ego. This is how you supported each other."

I told Anand Swami, "If there are swear words in my statements they should be published, because when I have said it, I have said it. And if later I find out that I didn't want to say it, then it means that at the time of speaking I was was not in my senses, I was unconscious."

Speaking has its own intoxication. Many times you will say something that you didn't want to say. But it is not a question of whether you wanted to or not. You said it. It was lying there somewhere in your unconscious.

"The statement that you published, Anand Swami," I said to him, "gave shelter to a lie. Now for centuries it will be said that Gandhi never swore. You will be responsible for it. You were to publish just what you had written down, just what was said -- just like it was. If you are to help Gandhi change then going back and correcting will not be needed. He should speak with discrimination. He should speak with awareness. Gandhi spoke thoughtlessly, understanding came only later. He must have thought, 'What have I said?' He must have looked back, he must have felt the consequences could be bad. It would be good if somehow these words could be taken back."

It happens every day. One day a political leader says something and the next day he refutes it -- "No, that's not what I said, or that's not what I meant, or the meaning has been distorted, or it was just an off the cuff remarks and he back's out.

It happens every day, you see it daily in the papers. It is a surprising thing. He remembers afterwards because when he is considering, measuring its effect he finds that it would have been better if it were never said, saying it can have such and such a result. He was speaking in such a hurry that there was no chance to weigh what the consequences might be. It was said hastily in his speech. Later sitting quietly, he considered and figured out the consequences. What meanings could be stretched, how many opinions would be influenced to agree, how many will be influenced against, what will be the consequence in the political race. The move has been made, what will it mean finally in the whole game of chess? When he stops and thinks all this the idea of changing it arises, so he changes it. But this change indicates only one thing -- he spoke thoughtlessly.

I have heard, in England a student was taking an oral examination in a medical college. He had passed all the other subjects, the oral exam was the last. If he passes this he will receive England's highest degree in medicine. Three doctors were examining him. They asked him, "If you have such and such a patient with

such and such a disease and you are to give these medicines, what amount will you give?" He quickly said the amount. All three doctors laughed. They said, "Okay, you can go. The exam is over."

He was just going out the door when it came to him, "That amount would take his life, it is poison." He returned and said, "Pardon me, I would give him half of what I had said."

But the doctors said, "The patient has died, who are you coming back to tell? What's said is said. This is not merely an exam. If there were a patient and you gave him this dosage the patient would have died, who's pardon are you asking? Come next year, prepare yourself better. You cannot just come back and correct your statement like this. If we change it, it would be false, the patient has already died."

Don't speak thoughtlessly -- giving it this meaning does not mean to speak thoughtfully. In my vision its meaning is no-thought. Where there is thought there will be error. Where there is no thought, the mind is completely quiet, like a mirror, silent, empty, where meditation has awakened -- there is never any mistake. There is no need to turn and look back. There is never any repentance.

This is why I give it the meaning: speaking attentively, what Buddha called right remembering. Speaking wakefully. Speaking alertly. Not after thinking: is there an opportunity for thinking, is there time or not? Where is there time in life? Many times you want to say good things but can't say them, later you remember.

The great Western thinker Victor Hugo was coming out of a sitting room. Three or four other writers were coming with him, conversing. One writer expressed something. It was such a lovely statement that from Victor Hugo's mouth came out, "If only I had said that!"

A third writer said, "Hugo, don't worry. You will say it. Some day or other you will say it. If not today you'll say it tomorrow. It will come out of your mouth, don't worry. You will say it in other circumstances, but you will certainly say it. You cannot leave it alone."

But what is said is said. You may also have felt many times that you could have said that. It is as if someone has stolen the words which you were about to say, stolen the words that had come to your lips. And sometimes you feel that if only you had held back just one word, how much trouble you would have avoided. Because sometimes a small word can change a whole life. A small curse you have given may change your whole life, and a sweet statement falling from your lips may make your whole life new, nothing can be said about it... just a small statement.

The famous American actress Greta Garbo was very poor in her childhood. And she used to work in a barber shop lathering soap on people's beards. She had never thought she would become such a great actress, a world famous actress. One day a movie director came to the barber shop to get a haircut and she lathered soap on his face. While she was lathering -- he was a movie director -- looking at her face in the mirror, just one word slipped out of his mouth, "Beautiful... what a beautiful face."

And this small statement became a revolution in Greta Garbo's life. A girl getting two cents for lathering beards died the owner of millions of dollars -- just this small statement. It was not said after thinking it over, it came out spontaneously. But Greta Garbo was reminded of her beauty. For the first time she looked at herself in the mirror with great deliberation. Daily she had stood in front of the mirror, but she just went on lathering people's beards. She had never noticed. She had never thought that she was beautiful, or that she could be beautiful. The poor girl didn't have the capacity even to think of it.

Greta Garbo asked, "Really, you think I am beautiful?"

The movie director said, "Not just beautiful, but one of the most beautiful women. And if you want I will prove it, because I am a movie director. I am making a movie. I can put you in it. You have a photogenic face, that will look so beautiful in the picture. I have been working with pictures my whole life."

This is why it often happens that some person, film actor or actress when you meet them directly doesn't seem so beautiful: he has a photogenic face. In a photograph they appear beautiful whether face to face they look beautiful or not. These are two different things. Many times people are very beautiful when you meet them face to face, but don't look so beautiful in a picture.

Greta Garbo ascended the skies. A small incident, an accidental word changed her whole life. Otherwise perhaps she would have died still lathering soap on people's beards. A small word can give rise to such ripples: can make a friend, can make an enemy; can give life beauty, can make it ugly.

DON'T SPEAK TOO EAGERLY...

But the meaning I give it is not speak thoughtfully: in thought is calculating, cunning, cleverness, politics. I say, speak from no-thought, from a feeling of peace and silence. Let it arise in silence from deep within. And then what you say will be integral, because it arises out of peace. Right speech and you will

settle down. Otherwise the ego takes you from one extreme to the next.

DON'T SPEAK TOO EAGERLY, DON'T WALK WITH A STRUT...

Don't walk stamping your feet. Don't make noise in your life. Pass by so that no one knows. Remain absent. This is god's way of being. God is present everywhere, but he is unknown. What is his art? DON'T WALK WITH A STRUT... Don't stamp your feet. Don't go on pointing your finger at yourself saying look at me.

God is present as an absence. He is present. He is visible to those who also become absent, who themselves become completely silent. Only in their eyes is his face reflected.

DON'T WALK WITH A STRUT...
People move with such pride. They walk arrogantly, uselessly arrogant.

Have you noticed? When you are alone on the street you walk in one way. If the path is deserted, no one in sight, you're out for a morning walk, you move in a certain way. You won't strut. But then suddenly two people come on the road, and your step changes. You watch tomorrow, your step will change. When two people enter the road, your step will change. Now you move in a different way. And if two beautiful women step onto the road then your stride will change even more. You will quickly dust yourself off and start proudly twisting your mustache, straighten up your tie, put your hat at a slant. You will immediately start strutting along. Even without mustache people proudly twist. It is not necessary to have a mustache to stand proud. Pride is a separate matter. It can be shown in any manner, some with a mustache, some with a tie, but show pride.

People walk as if the whole world is watching them, as if everyone's eyes are on them.

Strutting means, everyone's eyes should be on me. Why? Because the ego demands attention from people. And the more attention ego gets from others the more it is nourished. The more people greet you on the street, the more people agree that yes, you are something, the more your ego is strengthened. Go out on the street one day, if no one even looks, no one even says hello, if the whole village has decided to treat you this way, to pretend you don't even exist -- you will be very unhappy. You will come back tired and defeated. You will say, what happened? Your strutting has had no effect.

You watch small children, they play this game every day. There is no great difference in grown ups. From the youngest to the oldest there are nothing but children. If you want to watch grown up children, go to Delhi sometime -- children of sixty-five, seventy, seventy-five, eighty, eighty-three. Someone is prime minister [83 year old Morarji Desai]. Someone is home minister, someone is defense minister, and they go on chasing after each other, like small children. Like children fighting on a garbage heap playing king of the mountain. And if one stands on top then the others go on shoving and a great match of pushing and shoving ensues. Each one twists his mustache in pride. And each one says to himself, "I will overpower each and every one of them and stay up. Look how I threw this one down, or look how I put that one flat on his back."

From young age to old, people remain children. As long as you attract attention, as long as you say look at me, you are a child, you are childish.

You experience it in children every day. If there are children at your house, when a guest comes you tell the children a guest is coming, just be quiet. Then the children cannot remain silent. They would otherwise be sitting quietly in the corner playing with their dolls, but as soon as guests come the children come and get in the way. They start asking irrelevant questions... I want ice cream, I am hungry. You are surprised, until now the child was sitting silently, what has happened to him? The child has become a politician. He is saying. "Will these guests go without looking at me? I will show them, I will tell them that I too am someone. This house runs according to me, I will demonstrate it."

If you tell a child something when you are alone with him he will accept it. If you say it in front of four people he is not willing to accept it, he stubbornly refuses. This is why if you take a child who is well behaved at home to the market he will cause an embarrassment right in the middle -- I want to buy this, I want to buy that. And what is your embarrassment? The embarrassment is that in front of four persons you cannot say that I cannot buy it, I don't have the money, my pocket is empty, don't torture me. He is waiting for this opportunity to show you...

Small children can easily push your buttons. Then when you are older you play on these buttons a little more subtly, a little more cleverly. But there is no difference. You have not grown up. The ego never grows up, the ego is always childish.

... DON'T WALK WITH A STRUT...

You have seen children, stamping their feet, making noise, throwing things on the floor. You have seen women who throw plates in the house at the smallest provocation, drop pots and pans, fill the whole house with noise. ... DON'T WALK WITH A STRUT... That woman is saying I will show you.

Mulla Nasruddin's wife was running after him -- carrying her rolling pin. Mulla got scared and slid under a bed. The wife was fat and couldn't get under the bed. Mulla sat proudly under the bed. Then somebody knocked on the door, some guest came. The wife quickly hid her rolling pin and said to Mulla, "Come out from there, a guest has come, come out quickly."

Mulla said, "Let the guests come, today I will show you who runs this house. I will sit wherever I want."
The wife said, "Not so loud!"

But Mulla said, "Am I afraid of anyone? Who is master of this house? Today it will be decided -- you or me."
The wife said, "Shhh!!! Quiet. Come out from there."

But by this time Mulla's pride had mounted. He said, "Ask forgiveness, ask 'please'."

She had to ask please. The guest is at the door and Mulla is sitting under the bed, will it look good? And if he begins to say something sitting under the bed, he starts to speak... she had to say please.

DON'T WALK WITH A STRUT...

Gorakh is saying, speak meditatively, walk silently. Walk as if you are not. Walk so no one knows it. Don't walk like a street band playing. Don't beat your drum.

... PLACE YOUR FEET WITH CARE

Place your steps so slowly that there is no sound. Come and pass through this world like a gust of wind comes and passes through. No one will get even a whisper of when you came, when you left. Pass through like a silent, empty sound. And you will know god. And you will recognize god.

Those who are eager to show the world become actors. Out on the street you will find mostly actors. Before leaving their homes, people spend so much time getting ready. Women spend hours standing in front of the mirror. Even the mirror gets tired! The husband is sitting out on the street honking the horn and the wife is still in front of the mirror thinking shall I wear this sari or that sari?

I was a guest at someone's house. The husband was taking me to a meeting, he was honking the horn, it was already late. And the wife angrily looked out the window and said, "I have told you a thousand times I am coming in a minute." If she is going to say it a thousand times, then it will take hours just to say it ... "But this constant horn honking is killing me. Can I put on a sari or not?"

In the evening when we came back, I asked her, "At any rate you were going to have to put on a sari. Why did it take so long?"

She said, "How could it not take long? Come, I will show you -- I have three hundred saris. One has to think it over, consider, which one to wear, this one or that. This has some good qualities, that has other qualities. So it is a problem. Sometimes I put on one then have to change it. So it takes a long time."

People are actors. This is why other peoples' wives seem more beautiful than our own wives, because we see our own wives in their natural condition but you see others' wives on stage -- in full costume, all made up...

Mulla Nasruddin says that for birth control no other method is needed, just wives shouldn't use make-up. It is sufficient. Nothing else is required. This is enough to make the mind disinterested. Remaining spontaneous and natural, enough...

DON'T SPEAK TOO EAGERLY, DON'T WALK WITH A STRUT, PLACE YOUR FEET WITH CARE.

Don't take the world as a stage and don't get lost in acting here. There is truth also inside -- beyond acting. You will know that truth, you will be able to turn towards it, when in your mind you are no longer concerned that others give you attention, whether others pay attention to you or not. When you want others to pay attention to you, you have to pay attention to them. It is a mutual give and take. When will you give attention to yourself? You will have to pay attention to others if you want them to pay attention to you. If you want people to ask how much you paid for the sari you are wearing you will first have to ask about their sari: How much? What a beautiful weave? Where did you buy it? Then the other will ask you. Naturally, it

is a world of give and take. If you give attention to others, others give attention to you in response, because they also want to receive attention, the same as you. We go on decorating each others egos -- when will you give attention to yourself? You will miss knowing that which is waiting within you -- and that is the highest wealth, it is the highest bliss. God is hidden in that consciousness. If you taste that consciousness, you will taste eternal life.

DON'T SPEAK TOO EAGERLY, DON'T WALK WITH A STRUT, PLACE YOUR FEET WITH CARE.
Somewhere else Gorakh has said:

THE FULL POT CARRIED SILENTLY, THE HALF FULL SOUNDING SPLASHES
WHEN THE SEEKER IS READY, O AVADHUT, THE MASTER SPEAKS FRUITFULLY.
THE FULL POT CARRIED SILENTLY...
A pot filled with water is still, it does not splash.

THE FULL POT CARRIED SILENTLY, THE HALF FULL SOUNDING SPLASHES

One which is half full splashes. A filled water pot doesn't make noise, a half filled pot makes noise. The more noise you make and stamp your feet, the clearer is the message that you are false. The more you walk like a street band playing, walk raising your flag... 'let our flag remain on high' ... the more you show that you are false, you are half... THE HALF FULL SOUNDING SPLASHES. One who knows, who has had a little experience of life becomes reserved, becomes deep. There is no sound, there is silence around him, a quiet music...

THE FULL POT CARRIED SILENTLY, THE HALF FULL SOUNDING SPLASHES
WHEN THE SEEKER IS READY, O AVADHUT, THE MASTER SPEAKS FRUITFULLY.

You make meaningless noise. What else is your speech? There is nothing in your speech because you don't know anything, what do you have worth saying? But people talk so much, so much nonsense is said. Other people are dumping rubbish in your ears, you are dumping rubbish into others' ears, rubbish heaped upon rubbish. Pay close attention, ninety percent of what you say the whole day is completely worthless, if it weren't said it would be okay. ... THE HALF SOUNDING SPLASHES if one which is half filled does not splash what will it do? It creates much noise. People go on talking. The whole world is full of talk: unneeded, meaningless talk.

Gorakh says: WHEN THE SEEKER IS READY... One who knows will speak only to those whose eagerness to know is clear. A master speaks only to one who is a potential master. He doesn't speak to each and everyone. It is no use speaking to everyone. A master sits only with those who show a glimpse of being a potential master. A true master speaks to true disciples. He doesn't speak to each and everyone.

I am asked why aren't arrangements made for everyone to come and listen here? There is no need for everyone to come here. I speak to those who have potential. I speak to those who are eager, who are thirsty.

WHEN THE SEEKER IS READY, O AVADHUT, THE MASTER SPEAKS FRUITFULLY.

Then there is some gain in speaking. One who has become enlightened speaks to those who will become enlightened, then there is some gain, otherwise it is just meaningless nonsense.

GORAKH RAJA SAYS, DON'T BE STIFF, LIVE SPONTANEOUSLY.

Don't be an egoist, live naturally, such a small teaching but this is the greatest teaching. Gorakh says, only this much I say to you, if you can understand this, if you can accomplish this then everything will happen.

... DON'T BE STIFF, LIVE SPONTANEOUSLY.

Live spontaneously -- what does it mean to live spontaneously? Don't live through calculations, live out of innocence. Trees are spontaneous, birds and animals are spontaneous, only man is not spontaneous. Where does this unnaturalness come from? I display to people what I am not. I will prove I am what I am not -- this is where unnaturalness arises. I am poor but I will make an impression on people of being wealthy. I am ignorant but I will give people the idea that I know. I am nobody but I have a great desire to speak, to be somebody -- that ego may someday be fulfilled. So you go on telling people you are what you are not. Inside one thing, outside another. With this deceit you have become unnatural.

You can be spontaneous when you drop this trip of the ego. When you say I am like I am -- bad then bad, good then good. I am just as god made me. I will not needlessly put on a veil and hide myself. Now your situation is like a wound that you have put a rose flower over and hidden. So you have become unnatural. The wound is within, a rose flower is placed over it. Pus is forming inside. And because of the rose flower the wound cannot heal, it doesn't receive the sun light, does not get fresh air.

Expose yourself exactly as you are within. Then you will be spontaneous. Drop your fear. What's the fear? That people think badly of you? What is the harm? If people won't pay attention to you, will not respect you, what is lost? What do you get from their respect?

NATH SAYS, KEEP YOUR DIGNITY, DON'T INSIST ON DEBATE.

Take care of your being. NATH SAYS, KEEP YOUR DIGNITY... Gorakh Nath says, take care or your soul. Don't get into useless arguments, I am this, I am that.

DON'T INSIST ON DEBATE.
What you are you are. God made you this way. Look after this consciousness.

NATH SAYS, KEEP YOUR DIGNITY, DON'T INSIST ON DEBATE.
THIS WORLD IS A GARDEN OF THORNS, PLACE EACH STEP ALERTLY.

Here there are great gardens of thorns. Very attractive gardens. From afar they seem flowers. When they prick, you will know they are thorns. From afar they give the illusion of sweet music, but when you come close, when you are trapped, there is trouble. Fish too are caught, seeing the bait. The hook inside the bait is not visible to them either. Others praise you, they are setting bait. There is a thorn in this bait, and now you are caught.

This is why flattery has so much power in the world. If you tell the dumbest jackass how intelligent he is, how learned he is, the donkey believes it. The donkey doesn't question: me, learned and intelligent? He believes it because he wants to. You have said what he was thinking. There is a saying that at the right moment you will call a donkey your father. And the donkey will believe it. And he knows within that he is a donkey and he cannot possibly be your father. But the believing mind says believe it, why are you passing up a chance like this? If you tell a crow he is a sweet singing cuckoo the crow will not deny it. If you flatter him too much and he gets excited then he will caw, caw and prove he is a crow. But he will think that he is sweetly calling out: 'kuhuu-kuhuu'.

This is why flattery has so much influence. If you flatter someone he will be ready to do anything, any job can be done. You also are taken in by flattery, move alertly.

PLACE EACH STEP ALERTLY...
THIS WORLD IS A GARDEN OF THORNS...

There are many thorns here. Flowers cover up, thorns are inside. You go to grasp a flower and are pricked by a thorn, then it is difficult to get free. This is how people fall into greed, anger, ego -- and they become unspontaneous.

GORAKH RAJA SAYS, DON'T BE STIFF, LIVE SPONTANEOUSLY.

And pride is a wide road. Don't think that it is only emperors that are filled with ego, a beggar too has ego. Beggars also have egos.

I have heard there was a beggar who came daily to Mulla Nasruddin's lane, for many days he didn't appear. When he saw him in the market Mulla asked, "You are not seen these days, you used to come daily to harass me. You have harassed for such a long time, for so many years that it has become a habit. Many times I have thought you haven't come, what has happened? You didn't come to the door and rap your staff."
He said, "I gave the lane to my son-in-law."
Mulla said, "Meaning?"

He said, "That lane was mine. There no other beggar can cause any mischief or I will break his limbs." He was a cripple, dragging himself along, saying, "I would break their limbs, no beggar can cause mischief there. That lane was mine. I gave it as a dowry -- my daughter got married!"

Mulla had thought the lane was his, today he found out who the lane belongs to. Don't think that only emperors have egos, beggars too have egos. They too have their kingdom, they too have their boundaries. If you enter into their territory, you will be in difficulty. If you beg there you will have to pay taxes to them. If

a new beggar begs in the lane of an old beggar he will have to pay taxes.

Naturally, you might never have thought about it, you never knew which beggar you belong to. There is a beggar on the street who has bought you. He has rights. He has a license to beg from you. If any other beggar begs then he will have to pay taxes. You didn't know that you have been sold, that the beggar on the street is your master and has rights over you.

Don't think that only the rich have egos. Don't think that only the worldly have egos. Yogis have big egos, renunciates have even bigger egos -- they have renounced so much! DON'T BE PROUD... Scholars have big egos.

Gorakh has said:

MOVING WITHOUT PATH, BURNING WITHOUT FIRE,
WELL KNOWING GORAKH SAYS, FIGURE THIS OUT O LEARNED PUNDITS.

He says, listen you reciting pandits, you parroting pandits. What do you have? But you move arrogantly. Some rubbish, some borrowed stinking words!

WELL KNOWING GORAKH SAYS...

Gorakh says, I have known from experiencing myself and then I found out that you have only words and nothing else.

... FIGURE THIS OUT O LEARNED PUNDITS.

O well-read pundits, O so-called pundits! Figure out what I am saying, come to your senses. MOVING WITHOUT PATH... There is a movement that is without path, where there is no path and the goal arrives. Do you know anything about it? By reading and reciting you have become a pandit, do you know the path that doesn't exist but the goal comes?

MOVING WITHOUT PATH, BURNING WITHOUT FIRE...

Do you know the happening that occurs from a fireless burning? I know a fire like this, that doesn't exist yet it burns. I know a death, that doesn't occur, but it happens. I know a goal that has no path to reach it. I know that which is sitting within you. What can be the path to reach there? A path is to take you far away. If god was distant there could be a path. God is you, so what path? You are god himself.

MOVING WITHOUT PATH...
This is why if you stop you will reach.

... BURNING WITHOUT FIRE...

And this ego is false. To burn it no real fire is needed. If you understand this then the fire of understanding is enough, and it burns.

Gorakh says, my teaching is very direct -- of spontaneity. As Kabir has said, based on Gorakh: "O Seeker, the natural samadhi is best."

SWAMI, GOING TO THE FOREST HUNGER ARISES, GOING TO THE CITY MAYA ARISES.

He is saying, O swamis, O escapist sannyasins! If you go to the jungle hunger will catch you. Then sitting in the jungle twenty-four hours a day you will think of food. Who knows if anyone will give it. Will anyone bring it or not? And if you go to the town you will be caught in maya, caught in illusion, caught in attachment, caught in desire. You will see a beautiful woman passing by and you will be fascinated. You will see a beautiful house and desire will arise -- if only it were mine! If you stay in the city maya will catch you. If you go to the jungle to be saved from maya, hunger catches you. What will you do? You are in great difficulty.

STUFFING YOURSELF, SEXUAL DESIRE ARISES...

If you over eat, really stuff yourself, sex desire will be created from this stuffing, from the extra food. If you eat more than is necessary, it creates desire inside of you. Why does it create desire? Because you will not be able to contain the extra energy you have taken into yourself, it wants to go out, it is superfluous, it is not needed, it is burdensome.

What is desire? A way for energy to go out. What is sex? A way to throw out energy. When you have too much energy that you cannot contain, it will begin to flow out on its own. It has to flow out. A container can be filled with only as much water as it contains. If it is filled more, it will overflow. Desire is the energy that overflows your vessel, this is why if you eat too much you will be caught in sex desire. Now it is very difficult. If you eat too little you will remember all kinds of food day and night.

So what will you do? What is the way? Be spontaneous Gorakh says. Come to the middle. Eat as much as is necessary. Don't go to the jungle, because there you will be hungry. Don't play around so much in the city that besides city nothing remains of you, because desire will catch you there. But how to live? Live in the city like someone living in the jungle, this is the middle. Live at home like one lives in the forest. Live in the world but don't let the world inside of you. Live as a lotus leaf in the water.

... WHY WASTE THIS BODY BORN OF PASSION?

Then you will know how this body created from egg and sperm attains the state of enlightenment! Then you will know. If you have chosen to go to the jungle because you are afraid desire will catch you in the city, then hunger will catch you. If you are afraid hunger will catch you in the jungle, come to the city... and wherever you go, it will be city or jungle, there is no other possibility. If out of duality you choose one, then you will not be able to remain with it very long, because the needs of the opposite will begin to pull you, will begin to attract you.

So eat the right amount of food -- what is sufficient for meditation, sufficient for worship and prayer. Eat rightly, give to the body what is needed for natural functions. Don't dump more, otherwise the extra amount will put you in trouble. Don't go to extremes.

There are some people who overeat, stuffing and forcing food. Their whole work is food, food, food... they don't do anything else. Then superfluous energy arises from the extra food. Then the release of energy is necessary, otherwise the energy will be a burden, will become a load. Then go into desire. Then the energy flows out in desire. Then people are so drowned in desire that whatever energy they had flows out in it. Then they become empty, emptied out. Then they fill up with food because now they are empty, now emptiness aggravates. This becomes a great disturbance. From one extreme to the other extreme, from the other back to the first, from the first back to the second, going on swinging like this, like the pendulum of a clock. The clock of life goes on. Your coming and going continues. Stop in the middle. Have you ever stopped the pendulum of a clock and seen what happens? As soon as the pendulum stops the clock stops. Coming and going has stopped. Time has stopped. Time has stopped means the world has stopped.

DON'T ATTACK YOUR FOOD, DON'T DIE OF HUNGER, CONTEMPLATE THE SECRET OF BRAHMAN DAY AND NIGHT
DON'T OVERWORK, DON'T LIE AROUND, THUS SAYS GORAKH DEVA

A plain and simple sutra, but such that if it finds its mark it will land in your heart like an arrow and your life will be transformed.

DON'T ATTACK YOUR FOOD...
Don't eat fuller and fuller, don't burst with food!

DON'T ATTACK YOUR FOOD...
Don't launch an attack.

... DON'T DIE OF HUNGER...
And don't die of hunger either. Don't starve. Don't fast.

... CONTEMPLATE THE SECRET OF BRAHMA DAY AND NIGHT

Live rightly and assimilate the secret of the ultimate day and night. This whole universe is filled with mystery, it is overflowing with the beauty of the highest. The blessings of that highest are present everywhere. In these rays of sunlight, in the specks of sunlight falling on the leaves, in green leaves, in flowers, in birds, in people, this vast life, drink his mystery, fill yourself with it.

O my heart, speak of Him!
In comparison to his face,

All colors and shapes pale;
I have become sated with him --
Drinking his water of compassion;
Float on him wave after wave, flow with him!
O my heart, speak of Him!

His fluid nimble way of moving,
Is unique in the whole world;
His sweet sweet voice --
How beautiful to me;
Become his shadow, live every moment with him!
O my heart, speak of Him!

The bliss of his spontaneous closeness,
Is a trust of life;
But if the hour comes --
of parting company with the beloved;
Then deep within will I bear the fire of distance from him!
O my heart, speak of Him!

Remember the divine. Don't become a glutton, and against gluttony don't always be starving and fasting. Remember again the story of Shrona -- when the strings of the veena of life are neither too tight nor too loose music arises. This music is a song of devotion. This music is kirtan. This music is remembrance.

O my heart, speak of Him!

Remember the divine. Assimilate his secret. And his secret is overflowing, it is whispered in every direction.

Your laughing call, O bird of songs!
Spread freedom's wings
Sound the conch of life,
And you join with eager speed
This painted sky!

Soar beyond the horizon
Send a piercing ray
Open the heavenly gates of your heart
And you rain a shower of nectar
This pattering melody!

Secret sky of subtle intelligence
Drink the soma nectar of eternity,
And you sing your drunken bliss,
This immortal, alone!

Watch the moon, watch the sun,
Let the trumpet of truth proclaim,
And distinctions of this world are kidnapped
O destroyer of illusions!

Slough the skin of darkness
Kiss the thousand petalled radiance of the crown,
And you awaken in the cave of the navel
O supine serpent!

It is he outside, it is he inside. Just sink a little into his mystery. It is he seen rising in the trees, he appears showering light in the moon and stars. He is moving in your every breath, he is hidden in every beat of your heart. It is he who pervades your consciousness -- drink up his mystery.

The more a person is filled with the beauty of the universe the closer he reaches to god. All this beauty is his.

DON'T OVERWORK, DON'T LIE AROUND, THUS SAYS GORAKH DEVA
And don't be stubborn. Don't try to force the body more than necessary.

DON'T OVERWORK...
Don't make too much effort otherwise you will become tired and broken.
But also don't do the reverse: ... DON'T LIE AROUND...

Don't become lazy. Don't just lie there thinking: "We shouldn't make effort, shouldn't exert ourselves So I'll just lie around."

Now what is to be done? Between the two... Act, as if inactive. Do, but don't become the doer. Let him be the doer, you are merely his vessel, only a medium... as Krishna said to Arjuna in the Geeta, just become a medium. The doer is god, become a bow string in his hands. If he shoots arrows with you then arrows, and if he offers worship in the temple with you, then worship.

Don't be over active... like people who believe in the yoga of good acts, they become over active. And don't be too inactive. There is a yoga of inaction too. This too has become a belief. Such people also find support from the scriptures, from the songs of the sant mystics. They extract their own meanings. For instance Baba Maluk has said:

Boas never hold a job, birds have never worked;
Das Maluka says, no need, Rama provides for all.

Lazy people have extracted their meaning from this. They have made a very beautiful interpretation. They say, it is good, then we will lie around happily as big snakes lie around. So some sadhus and sants just lie around. They think, what is there to to? Baba Maluk has said that "existence provides for all." If it provides it provides... relax and believe in fate.

This whole country has died believing in fate. Laziness has spread through this whole country. This whole country has become indolent and idle. And it has given it's indolence and idleness a very spiritual color by saying it is fate, what happens is what is meant to happen. If one is poor one is poor. A beggar then a beggar, a slave then a slave. Everything happens by fate. When he wishes it then everything will be made well, but we have to drag along.

The suffering of this country is that we have taken up this sutra -- of laziness. We are lying down. The misery of the West is that they have taken up action, taken it up so much that they can't sleep at night -- they have forgotten how. Now they cannot sleep without sleeping pills. They have become so active, so many waves have arisen, the mind is moving so much that they lay down on the bed at night but the mind has forgotten sleep even exists. It goes right on thinking. It makes calculations, does accounting, makes plans: tomorrow's shop, tomorrow's market, tomorrow's world. It remains absorbed in its plans. This way the night is lost.

The West is going crazy because of too much activity. And the East has become poor because of too much inactivity. If what Gorakh says is understood then there is no need to go crazy and no need to be poor. Gorakh says:

DON'T OVERWORK, DON'T LIE AROUND, THUS SAYS GORAKH DEVA.

I tell you to be in between. Work but from a state of no work. Enter into work, but peacefully, silently... so that work does not make you restless. Work but don't go insane in it.

OVER EATING STRENGTHENS THE SENSES, DESTROYS CONSCIOUSNESS, FILLS THE MIND WITH

SEX.

If you eat too much food the senses will be strengthened and awareness will be destroyed.

... DESTROYS CONSCIOUSNESS, FILLS THE MIND WITH SEX.

And the more awareness is destroyed the more nothing but sex remains in the mind. Understand this. The more the amount of awareness increases the more the amount of sex decreases. The more the amount of awareness decreases the more the amount of sex increases. These two are always influencing each other.

Make an experiment and see. If you eat too much then unconsciousness overtakes you, immediately sleep starts coming. This is why sleep starts coming after eating. Remain some night without eating, then sleep will not come the whole night. You didn't eat so unconsciousness does not overtake you. This is why to one who fasts sleep doesn't come at night. Or sleep becomes less. In old age sleep becomes less because food becomes less. The body cannot digest so much food. Life is finishing so now there is no need for sleep either. Unconsciousness takes over in sleep. For sleep it is necessary that your body remain more powerful than your being, only then can sleep take over. When you eat the body grows, the being becomes weak. If you eat too much then the body becomes very burdensome, you start getting drowsy.

When consciousness increases, you will find simultaneously that sex desire has started becoming less, because the pressure of the body becomes less on the being. This is why Gorakh and I do not tell you to fight against sex desire, we tell you to awaken awareness. Become more alert. Whatever you do, do it with alertness. If you go into sex, go into it alertly, go into it consciously. And you will be surprised, as consciousness increases, sex desire will become weak by itself. One day you will suddenly find that without repressing, without fighting that you don't know where sex stopped -- when you go within to look for it, you don't find it. Everything within has become lit with awakening.

Sex and meditation have the same relationship as light and darkness. If a lamp is lit, darkness is ended. There is no need to throw out darkness. Who can throw it out? How can it be thrown? Can anyone throw it out? Only a lamp is to be lit. This is why the people who fight with sex desire have gotten into very foolish activity. Fight with desire and it will increase. You will be more possessed by it. No one has ever fought darkness and won. Cutting it with a sword doesn't work. Beating it with a staff makes no sense. Give it a shove, collect all the strong men of the village, still you won't be able to push the darkness out of a small hut. But light one small lamp and you won't even know where the darkness has gone. Darkness is not a thing, darkness is negative. Darkness is only an absence, the absence of light. If light becomes present, it is done. There was no darkness, nor has it gone anywhere: only light was missing, light has come.

Sex is the absence of meditation. If the lamp of meditation is lit: enough, sex is gone.

Here people ask me, "You don't teach people brahmacharya -- to be celibate? Brahmacharya cannot be taught. Only meditation can be taught. Brahmacharya is the result. As meditation ripens, brahmacharya comes to fruit by itself. All effort is to be put into meditation. One who puts his effort directly into brahmacharya will sit suppressing sex in the name of brahmacharya. And brahmacharya is not happening -- it is only superficial -- within the being the worms of desire are crawling. Inside the snake of desire will raise its hood. His life will become very unnatural. His life will become very difficult. Peace will not arise in his life, nor will equanimity come. He will fall deep into duality. A continuous struggle will go on turning within him. And how can there be experience of god while struggling? A non-dual mind is needed, only then is the experience of god possible.

OVER EATING STRENGTHENS THE SENSES, DESTROYS CONSCIOUSNESS, FILLS THE MIND WITH SEX.
SLEEP OVERTAKES, DEATH CLOSES IN...
Sleep catches you, death catches you.

... THE HEART ENTANGLED.

And then trouble always created within, a disturbance continues to be raised. An insanity goes on increasing. Just look inside yourself and see how mad you are. Madness goes on there. Living in this madness how will you know the truth? It is impossible! This madness must go. And there is only one way for this madness to go -- LAUGHING, PLAYING THE KNACK OF MEDITATION. Laugh, play, dance, be ecstatic and keep meditating. This is enough, it will go.

THE MILK DIETER MONK'S MIND ON OTHERS' COWS...

There are a few people who have decided to consume milk only. They think milk is the purest food.

I was a guest for some time in Raipur. There is a community there -- of the milk drinkers sect. Milk is the only diet of the people living there. They thought they would be healthier with milk. Have you gone mad? In the first place, the milk you are drinking has not been produced for you. You drink cow's milk, no? It is produced for calves. It is for growing bulls. Milk is not a pure food. From milk, sex desire will awaken. And sex desire like that of a bull -- not just a little, because god made it for a bull not for you.

And the nature of milk is to be a provision for the child, so the child can get milk until he can digest food. After a certain age no animal drinks milk, with the exception of man. Man makes unnatural arrangements. To drink a little in tea, a little in coffee is okay, but don't become a milk dieter.

When I was in Raipur a priest from the milk diet community came to meet me. He asked, "How to become victorious over sexual desire?"

I said, "First drop this milk diet, drop this practice. To be a man is bad enough, you will become a bull! ... and you take nothing but milk. People go on bringing milk because the saints drink nothing but milk... pure food. What is pure about milk?

Just a few days ago there was a report in the newspapers that meat has been produced from milk in Japan. Milk is a part of the blood, this is why meat can be made from it. Scientists have succeeded in creating meat from milk. Within two or three months white meat produced from milk will be available in Japanese markets. Milk contains the same substance that is in meat. This is why flesh increases from drinking milk, blood improves, a person becomes robust.

Where do you think the milk comes from when a child is born from the mother's womb? As blood passes through her breasts it begins to produce milk. In this way blood is available to the child. And the child cannot digest anything else. It is good for him at this age. There is not such purity in milk as you think there is. There is greater purity in fruits, greater purity in wheat, rice, beans.

Gorakh says, THE MILK DRINKER MONK'S MIND ON OTHERS' COWS...

Don't become a milk dieter. Otherwise the milk drinker has always to pay attention which house he will get milk from, which house he will not get it from. ... MIND ON OTHER'S COWS... His attention is continuously on others' houses. Whose cow is good, whose cow is bad...

Once I was travelling with a sadhu. He would drink only the milk of a white cow. I said, "You have gone mad. Use a little common sense. Milk from a black cow doesn't turn black, milk is always white. Are you afraid of a black cow because the milk might become black?"

"No," he said, "No, I am... my guru suggested milk of a white cow."

Whether the skin of the cow is white or black what difference is there in the milk? Then the milk of black women would be black, and the milk of white women would be white. Milk is white, but nothing becomes pure just by being white.

Have you seen herons? Herons of Indian politics fishing in pure white homespun khadi? Mulla Nasruddin went into the market one day wearing khadi shirt and vest, wearing khadi hat and fine cut pajamas. And someone said, "Mulla, what a clean white!"

Mulla said, "Don't be deceived, no matter how white the clothes are, the heart is mine, still black as ever."

The heart does not become white from clothes being white, nor does anyone's soul become pure from drinking white milk.

But people create problems. That sadhu travelling with me was in great difficulty. First he had to circle all around the cow and check that there was no black spot or anything on the cow. If the cow was completely white, then before milking it someone had to bathe. They should milk it wearing wet clothing so they remained in a freshly bathed condition. His followers had to milk wearing wet clothes. They were shivering. It was winter, they went on shivering and milking... And he consumed only milk and thought he was doing something very virtuous.

I said, "You will fall into hell. They will all make complaints against you, these people freezing in the cold. Someone will get pneumonia, someone will catch a cold -- it is all being done for you. You will suffer the fruit of bad karma. Now you are shocked, but it is better you are careful."

THE MILK DIETER MONK'S MIND ON OTHER'S COWS, THE NAKED ALWAYS NEED FIREWOOD.

And those who have gone naked need wood to burn everyday. Is a blanket worse than this? Are clothes

worse than this? You live naked so you burn wood. This is greater violence, because to burn wood you have to cut trees. And his mind is continually concerned with getting firewood each day. He needs his holy fire burning twenty-four hours a day because he lives naked. The fire goes on burning. And how many insects are dying in the fire? Trees are cut, insects die in the fire..what was wrong with wearing clothes? Why are you creating troubles?

Gorakh says let life be spontaneous. These are unnatural things. Now their minds are caught up in meaningless things: Will I get firewood today or not? Will I find a white cow or not? Will I get milk or not? Will I get enough milk or not? Make life simple, not complex. Be natural, be ordinary. Don't buy into things that give your mind useless worries.

THE MONK IN SILENCE DESIRES A COMPANION...

And the one who vows silence, he wants someone to move with him, he always needs a companion.

A friend came to meet me, a silent Muni Maharaj. He brought someone with him to interpret his signs and tell me. I said, "Why don't you speak directly?"

His companion said, "No, he has taken a vow of silence, he doesn't speak directly."

I said, "This is an additional problem. Now you have to go wherever he goes."

He said, "Yes, I have to go. And Muni Maharaj never touches money either, I have to keep the money. If we take a rickshaw or taxi I have to give the money. He doesn't touch money."

"But whose money is it?" I asked.

"The money is his. People give it to him, but I hold it. People offer it at his feet, I quickly collect it."

I said, "Does Muni Maharaj keep track of it?"

He said, "How can I hide anything from you? He goes on watching, goes on counting how many notes have come. With hand signs he says a five keep it carefully." Why this useless nonsense? When you are going to count it anyway, count it yourself and keep it in your own pocket? You have to count it and keep it in someone else's pocket and then keep worrying whether he will run away, whether he will change his mind by the morning.

I said to him, "Come tomorrow to the meditation." It was in Bombay. Meditations were being held at Birla Matushri's. So I said, "Come tomorrow morning for the meditation."

He said -- he made gestures and had his friend say, "He cannot come, because I will not be available in the morning, I am going somewhere else. He cannot come without me. Who will take care of the taxi? Who will seat him? Who will help him out? He doesn't speak."

You have become lame by your own hand. God has given you feet, has given you a tongue. But you have refused them! And you are using a tongue, it too is god's tongue, in the other man's mouth. Your tongue is also god's. What sense is there in renouncing a closer tongue to use one further away? But people are caught up in such disturbances, in such entanglements.

THE MONK IN SILENCE DESIRES A COMPANION...
He always needs a companion.

... NO DEPTH WITHOUT THE MASTER'S SHELTER.

This is all useless nonsense because without finding a master these people will not find the real thread of life. They have gotten into this nonsense from reading books, reading scriptures.

> Place your hopes in one who has found,
> How can thirst be slaked from an empty river?

Rahim's expression is beautiful!

> ... in one who has found,

You can get something only from someone who has it.

> How can thirst be slaked from an empty river?

Is there water in the scriptures? There are nothing but words. Thoughts about water, descriptions of water, but where is the water? Only with a master can you get the secret formula, the sutra, the key.
A couplet of Gorakh,

HIS FRAGRANCE AND SWEETNESS PERVADE THE WHOLE WORLD.
THE TRUTH IS, ONLY A MASTER WHO HAS SEEN, CAN HELP YOU SEE.

Gorakh says god is the fragrance filling the entire universe. From his fragrance the whole universe is made fragrant.

HIS FRAGRANCE AND SWEETNESS PERVADE THE WHOLE WORLD.

And his sweetness is in this whole world, but unless you meet someone to show you, how will you taste it? Unless you meet someone to tell you, how will his fragrance reach our nostrils? How will his music connect with our ears?

THE TRUTH IS, ONLY A MASTER WHO HAS SEEN, CAN HELP YOU SEE.

The truth is that until you meet a seer, one who has seen, you cannot be connected to god.

... NO DEPTH WITHOUT THE MASTER'S SHELTER.

Without a master faith will not come, trust will not come. Only a seer can provoke this self trust that yes, god is. Only a seer can be a witness -- an eye witness.

Without finding a master nothing can be attained. People have fallen into these useless troubles. And the master's message is small, a small sutra: be spontaneous.

DON'T SPEAK TOO EAGERLY, DON'T WALK WITH A STRUT, PLACE YOUR FEET WITH CARE.
GORAKH RAJA SAYS, DON'T BE STIFF, LIVE SPONTANEOUSLY.

A small sutra, drop the ego, live simply. Don't be extreme, come to the middle, a natural state...

LISTEN VIRTUOUS ONE, LISTEN INTELLIGENT ONE, TO THIS CALL OF NUMBERLESS SIDDHAS.
THE DISCIPLE BOWING, THE MASTER IS FOUND, AND THE WORLDLY NIGHT IS OVER.

Gorakh said, if you can listen, listen; if you can understand, understand.

LISTEN VIRTUOUS ONE...

If you have a little capacity, you have a little intelligence, listen.

... LISTEN INTELLIGENT ONE...

If you have a little awareness, then grasp this.

... THIS CALL OF NUMBERLESS SIDDHAS.

And not only I am saying it, numberless enlightened people have said it.

THE DISCIPLE BOWING, THE MASTER IS FOUND, AND THE WORLDLY NIGHT IS OVER.

Enough, if the disciple bows down, he meets the master. As soon as the disciple bows he meets the master. The master is always present, if you bow you meet the master.

There is an ancient Egyptian saying that whenever the disciple is ready the master appears. There is not a moment's waiting. The disciple bows, the master comes.

IN THE DISCIPLE'S BOWING, THE MASTER IS FOUND, AND THE WORLDLY NIGHT IS OVER.

Then this world of night is no more night, then it passes in wakefulness.

Understand these small sutras, comprehend them and practice them a little in your life, taste them. I finish today's talk with a couplet of Rahim,

RAHIM A STONE IN WATER, SUBMERGED BUT NEVER SOAKED
LIKE FOOLISH PEOPLE, WHO UNDERSTAND BUT DON'T SEEK LIVING INSIGHTS.

Like a stone lying in the river, but still doesn't get soaked. The same way foolish people sit in satsang but don't get soaked.

RAHIM A STONE IN WATER, SUBMERGED BUT NEVER SOAKED

It remains submerged, remains under water but doesn't get soaked, just remains untouched. Lying in the water it remains untouchable.

LIKE FOOLISH PEOPLE, WHO UNDERSTAND BUT DON'T SEEK LIVING INSIGHTS.

One who sits in satsang listening, listening to the words but doesn't experience. '... understand without living insight.' He listens, he understands but doesn't live it, doesn't experience it. Know he is a fool, he is a stone.
This is satsang. Get soaked, drown, live it...!

DON'T SPEAK TOO EAGERLY, DON'T WALK WITH A STRUT, PLACE YOUR FEET WITH CARE.
GORAKH RAJA SAYS, DON'T BE STIFF, LIVE SPONTANEOUSLY.

Enough for today?

Death is Divine

Chapter #4
Chapter title: See the unseeable

4 October 1978 am in Buddha Hall

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[Note: This is a translation from the Hindi Maran Hey Jogi Maram, which is in the process of being edited. It is for research only.]

Q 1. SEE THE UNSEEABLE, SEEING MOVE INTO IT, KEEP THIS UNSEEN ETERNAL IN HEART.
RAISE THE GANGES OF THE NETHER WORLD UP TO THE SKY OF THE HEAD, DRINK ITS PURIFIED WATER THERE.
HERE IT'S PRESENT, HERE IT'S HIDDEN, CREATE YOUR THREE WORLDS HERE.
DISCOVER YOUR INNER VOID HERE, THIS WAY COUNTLESS SEEKERS HAVE AWAKENED.
Q 3. O PUNDIT, YOU HAVE SOUGHT THE REAL THROUGH READING, NOW LOOK FOR THE REAL THROUGH LIVING.
YOUR OWN DOING WILL TAKE YOU ACROSS,
NO VEDAS, NO HOLY BOOKS, NO TEACHINGS COULD DESCRIBE THE TRUTH, INSTEAD THEY COVER IT UP.
WITHIN THE SKY OF THE HEAD THE WORD ILLUMINES, THE TRUE SEEKER REALIZES IT HERE.
SAYING IS EASY, LIVING DIFFICULT, SAYING WITHOUT LIVING AN EMPTY NONSENSE.
THE CAT ATE THE KNOWLEDGEABLE, CONTEMPLATIVE PARROT, THICK TOME STILL IN HIS HAND.
WHO ECHOES WORDS IS CALLED DISCIPLE, WHO QUOTES THE DEAD IS GRANDSON,
WHO LIVES IT IS OUR MASTER, WE ARE COMPANIONS OF THE LIVING.
ONE WHO LIVES IT, CALL HIM MY MASTER, WE ARE DISCIPLES OF THE LIVING.

UNDER NATURAL LIKING MOVE WITH THE MASTER, IF NOT, THEN MOVE ALONE.
Q 6. LAUGH, PLAY, MAKE MERRY, NEITHER LUST NOR ANGER REMAIN,
LAUGH PLAY, SINGING A SONG, KEEP CONSCIOUSNESS WELL CENTERED.
SOUND IS THE LOCK, SOUND IS THE KEY, ONLY SOUND AWAKENS SOUND,
SOUND INTIMATE WITH SOUND, SOUND DISSOLVES INTO SOUND.

THE FIRST QUESTION:
HOW CAN THE ENERGY OF THINKING BE TRANSFORMED INTO BEING?

Chaitanya Keerti, the mind has two states. One is moving, flickering, unsteady; this is thought. The other is calm, free of flickering, silent, still; this is being-samadhi, realization. When like a lake full of waves it is thought. And if the lake becomes calm, no waves it is being. The mind can be in either state.

Ordinarily the mind is in the state of thinking, because the winds of desire are flowing. The lake ripples because of these winds. The beating of the wind makes the lake unsteady. In the same way the mind ripples because of the winds of desire -- I want this, I want that; I want to be like this, I want to be like that. This continuous intense inner flame of becoming something, of finding something, goes on burning: this is what ripples. As soon as desire is gone and the winds have stopped, the lake becomes calm, the being is felt.

This is why all the enlightened ones have said, understand desire, and everything will be understood. One who has understood desire has understood the root cause of the arising of insanity within himself. And one who has understood the root cause will no longer give it support. Who wants to go mad? Who wants to get into this unravelling and reweaving, this mad race of thoughts? Who wants to endure the disease of thought?

Thought is a disease. It is continuously upset, unquiet, tense. Thought is distress. It is only because of thought that the experience of bliss does not happen. The experience of bliss will happen the moment thinking departs. And thought will not depart as long as the winds of desire are flowing.

You ask, HOW CAN THE ENERGY OF THINKING BE TRANSFORMED INTO BEING?

Understand desire. Whatever you are accept it and desire is gone. Be content just as you are. No demand for more. What is, is the highest delight. As it is, there is no need for anything to be different. This very moment, watch, where have thoughts gone? Being is felt... Slowly slowly you will experience the joy of being. And while experiencing the joy of being who wants to go into thoughts? One who has made a connection to flowers doesn't go searching for thorns.

But this whole society, this crowd, these people stimulate your inner desire. From the very childhood desire is taught, ambition is taught. The father wants the son to become something -- to earn money, to get power, respect, fame... make the family name shine brilliantly -- and desire has caught you. When we send young children to school, we are sending them to get initiated into desire. For twenty-five years, one third of life, we teach people ambition. How you can be first, how you can leave others behind. No matter what price you have to pay, even if life itself is lost in this race, but keep racing ahead... If you're going to die, get ahead, then die. Don't lag behind.

Consider Jesus' statement: Blessed are those who are last, as they will be first in my kingdom of god; and those who are first will be the last.

How can an ambitious man be connected to the kingdom of god? He has made his connection with hell. Then after a whole life in the rat race, after drinking the dirty water of who knows how many streams, after getting covered by the dust of who knows how many roads, when the sun of life starts to set and when it feels you have nothing in your hands, just as empty as ever. You have run much, but reached nowhere -- then repentance engulfs you. Now the mind thinks how to attain samadhi, how to attain god. And again the mind has deceived you. This same language of attaining... Now you will have new ambitions. The form of this ambition will be religious, its flavor will be religious, but its soul is the same as ever. Whether you want money or religion, power or god, as long as there is wanting the winds go on blowing and the mind goes on rippling. Thoughts of money arise in the mind of one who wants money, thoughts of religion arise in one who wants religion. But thoughts continue. What difference does it make whether thoughts are of money or of religion? Religious thought or unreligious thought, thoughts are thought. And where there is thought there is unrest.

This is why I don't teach you religious thought. I give you initiation into no-thoughts. Ordinarily what goes on in mosques and temples is how are we going to fill people full of worldly thoughts with spiritual thoughts, just this... But what difference does it make? You have called the disease religious, a fine lovely label. What difference does it make?

As long as you want to become anything, as long as you keep some ambition to become something in the future, as long as you are restless about tomorrow, ambitious, expecting, you will remain without peace, the stream of thought flows on. And if the flow of thought flows on you remain cut off from god.

What I am saying is that religious thought is just as big a barrier between you and god as worldly thoughts. Thought is a barrier, no-thought is union.

Gorakh has said,

> SEE THE UNSEEABLE, SEEING MOVE INTO IT, KEEP THIS UNSEEN ETERNAL IN HEART.
> RAISE THE GANGES OF THE NETHER WORLD UP TO THE INNER SKY, DRINK ITS PURIFIED WATER THERE.

To see that which is not visible the ordinary eyes cannot work. If you are to experience that which doesn't come into thought, the process of thought cannot come with you.

> SEE THE UNSEEABLE...

To see that which is invisible one will have to close his eyes and see. It is not visible. What you see with open eyes is the world.

> SEE THE UNSEEABLE, SEEING MOVE INTO IT...

Then, one can no longer remain only seeing it, once it is seen one must enter into his innermost center. It has to be understood, realized. So what is seen will not be sufficient for comprehending it. The glimpse we receive has to be united with our state of being. An insight that is not like a strike of lightning that comes and is gone -- but is like an eternal lamp that goes on burning inside us, whose light continues on and on.

> ... KEEP THIS UNSEEN ETERNAL IN HEART.

The mind is to be drowned in the unseen. And the invisible is to be kept centered in our minds.

> RAISE THE GANGES OF THE NETHER WORLD UP TO THE INNER SKY

And that Ganges of energy that is flowing down in desires, in wants, in ambitions, that is flowing towards the world...

> RAISE THE GANGES OF THE NETHER WORLD UP TO THE INNER SKY

What is flowing down -- towards the nether worlds, towards hell -- has to be turned upwards, has to be given an upward movement.

... DRINK THE PURIFIED WATER THERE.

And once you begin to flow upwards, you stat moving vertically, ascending, then drink your fill of pure nectar, of elixir. Let god sit in your heart, sit in god's heart, then drink your fill of eternal nectar.

God sits in your heart only when the mind does not flicker.

Understand it like a lake on a full moon night, in the sky is a lovely moon, a very beautiful spectacle, but if the lake is rippling then no reflection of the moon can be formed on the lake, it gets broken up, scattered, gets scattered as soon as its made. Bits of the moon are spread all over the lake. Moonlight spreads on the lake but the reflection of the moon cannot be formed. Then the lake becomes calm, winds are not blowing now, there is stillness, the lake has become absorbed in meditation, the lake has entered samadhi -- now the reflection of the moon is made. Now the moon is whole on the lake.

The experience happens this same way. God is present all around us. It is full moon, because god is not absent for a single moment. The full moon is out, only the lake of your mind is flickering. So the reflection of god cannot be made inside you, you are not able to hold it within you. He cannot enter into your womb. He gets broken up, scattered here and there. Broken up like droplets of mercury: the more you try to grasp it the more difficult it becomes.

A state of beingness means the mind is clear, calm, the waves of desire no longer flowing. Now there is nothing to get, nothing to become. Go on sitting quietly, silently... In this state of relaxation what is present

immediately begins to be reflected within. Then the moon is not only outside, the moon has come inside also. And then drink your fill... DRINK THE PURIFIED WATER THERE.

HERE EXPLORE YOUR EMPTINESS, THIS WAY COUNTLESS SEEKERS AWAKEN.

Gorakh says, innumerable seekers attained fulfillment this way. Seekers reached the highest union this way. Which way? HERE IT'S PRESENT, HERE IT'S HIDDEN... That which you are seeking is hidden here. Where are you going?

HERE IT'S PRESENT, HERE IT'S HIDDEN...

That which you are seeking, travelling so far away, Kashi and Kailash, Koran and Purana... and that which you worship in stone idols and search for in words, it is absolutely present here, right now, in your very breath, right before your eyes. Wherever you turn your eyes it is this that is present. HERE IT'S PRESENT, HERE IT'S HIDDEN... It is present right here, it is hidden right here. And hidden does not mean it is trying to hide from you. It is hidden, vanished, because a veil of thoughts is covering your eyes. You are filled with your thoughts, where is the leisure to see it? You are flickering.

... CREATE YOUR THREE WORLDS HERE

What are you talking about that somewhere ahead are the three worlds? The three worlds are right here. Hell is right here, earth is right here, heaven is right here. It is all a matter of your vision. As soon as your vision changes, creation changes.

A man who lives in thoughts lives in hell. A man who lives in being lives in heaven. One who is stuck in between these lives on earth.

On this planet most people live in hell. Don't think that hell is in some nether world. Forget this ancient nonsense. If you go on digging the earth you will find America in the underworld, not hell. And American people think the same. That you are below, in the underworld -- this holy land of India. If America goes on digging, they will come out here, in Poona. Finding you they will be very surprised. "Where are the devils? Where is the fire burning? Where are the cauldrons?"

The earth is round. Beneath us is this same earth. Understand this language of above and below as symbolic. Below does not below the ground and above does not mean to start looking in the sky. Below means thought. Above means being. Below means insanity. Above means liberation. And the earth is between the two.

Those people who live in hell are suffering misery, suffering much misery. Suffering right now, this very moment. Get angry and you have entered hell... the fires have started burning. What fire are you thinking about and which cauldron do you want? Anger boils you down and burns you so much, what will burn you more? You get scorched, begin drowning in poison, bitterness pervades your being.

Now be loving, compassionate and you start rising up. You start moving vertically, it is an open door to heaven. Heaven is not in the sky. Above is said because it is a state of aboveness, the name of the highest state of your consciousness. Being is your highest state -- your inner Mount Everest. But people think there is something on Mount Everest. This is why there is a pilgrimage to Mount Kailash. The pilgrimage is within you, Kailash is within you. When your consciousness becomes the most peaceful it becomes Everest. The highest Himalaya falls away below you. You start to fly into the sky, you become the sky. And when you fall down it becomes hell. Between the two is the earth.

Most people are living in hell, very few people are living on the earth, and very rare people are experiencing heaven. And all are right here, right now. Gorakh's statement is very amazing:

... CREATE YOUR THREE WORLDS HERE.

Create it right here, whatever you want to do, whatever you want to become, wherever you want to live. It depends on the our style of your life.

DISCOVER YOUR INNER VOID HERE...

It is all hidden right here inside of you, in your emptiness. All is hidden in your crown. Right here the brilliance of brilliance is hidden, the light of lights! God's presence graces this emptiness. One who dissolves in it becomes enlightened, becomes integrated.

DISCOVER YOUR INNER VOID HERE...

Be connected to your own inner silence.

... THIS WAY COUNTLESS SEEKERS HAVE AWAKENED.

And from just this cause, enough, just this: becoming connected to one's own emptiness, many many people attained the highest state of yoga, nirvikalp samadhi. The devotees, the bhaktas call this being-samadhi.

THE SECOND QUESTION:
I WANT TO ASK GOD FOR SOMETHING, WHAT SHOULD I ASK?

Asking is not a dignified thing. Don't go to god's door as a beggar. "Without asking the pearl is received, ask and get not a grain." And it is not that no one receives, but one who doesn't ask receives. Those who ask are sent back. Who welcomes beggars? The guards posted at gods door say, move on! People are pestered by beggars.

A Jew died. He had spent his whole life praying. He went to the synagogue and shouted his prayers out loudly. When he went to bed at night he would again shout out his prayers. If his sleep was broken, again he would shout his prayers -- "Listen god!"

In front of him lived an atheist, who never prayed and never went to the temple. The Jew thought in his heart -- he was religious -- he thought, "Child, enjoy your two or four more days of fun and then you will fall into hell, then the score will be settled." And he was happy that, "I will be in heaven. I have done so many prayers, I have earned so much virtue. You will fall into hell. Now enjoy your four days pleasure and delights. Enjoy playing on your flute. But after these four days of moonlight come dark nights."

Thus he thought to himself, doing his prayers more and more loudly. In his prayers he asked heaven for himself and in addition asked hell for his atheist neighbor. By coincidence they both died the same day. The angels came to take them. They took the religious man off towards hell. He screamed loudly, what are you doing? And they took the unreligious man towards heaven. The Jew said, "This is unfair. My whole life it was unfair and now injustice again. I was suffering then, but I kept patient in every way, assuring myself, 'It is nothing, endure it. Just four days of suffering, then heaven.' And you are taking this sensualist off to heaven? Certainly there has been some mistake. You must be carrying orders to deliver me to heaven, look at your letter. Take him instead, you have made a mistake."

But they said, "There is no mistake. If you are too upset we will take you both to meet god."
He said, "Take us. Certainly. It can be decided there."

Coming in front of god he shouted again, it was his old habit. God said, "I am in front of you, now why are you shouting? What do you want?"

He said, "Some mistake has happened, they were supposed to take me to heaven and took this knave. He is a sensualist, and he spent his whole life doing wrong things. He has never prayed. I was always praying, why was I being taken off to hell?"

God said, "Because of your prayers. You have been eating my brains. Should I invite you to stay in heaven now and put my life in danger, in this harassment? This is the fruit of your prayers. This fellow I am inviting because he plays flute, he lives in music and melody. He will bring a little gaiety to heaven. Your staying would not add gaiety, what little gaiety there is here would disappear ."

You want to ask god for something, what will you ask? You will ask for something lower. It is better you don't ask. If you can manage not to ask that is the best. If you must ask then ask only for god, not for anything else. It is the second choice. If the mind won't listen, if it has become the mind's habit to ask, if it's not ready to go without asking, if the thorn goes on pricking, then ask only for god.

Rahim has said,

> What will I do with heaven? Or the shade of the wishing tree?
> Rahim, even this scrub tree pleases me, when my arm is around the beloved.

What will I do if you take me to your heaven? And what will I do with the shade of the wish fulfilling

tree?

Rahim, even this scrub tree pleases me...

The ugly dhak tree is also very pleasing if just one thing should happen --

... when my arm around the beloved.

If my arm is around you and your arm is around me, then heaven has arrived beneath this dhak tree. Then what will I do with your wishing tree and high heaven? Then this is paradise.

So if you have to ask, ask for him. Don't ask for anything else. If you have to ask then ask that one so undeserving be accepted. If you have to ask, ask that you be granted shelter, that your surrender be accepted, not refused. As a lover asks of his beloved, or the beloved asks of her lover.

Go to god's door as a lover, not as a beggar.

Beloved of my heart, everything is an offering at thy feet --
it is the sacred moment of choosing thy lover!
Open thy own trumpet flower eye
ages and ages heart depth affection
my ache becomes the river Yamuna --
dissolving in a breath of remembrance;
Beloved muse, melody and rhythm an offering to thy song --
it is the sacred moment of resounding songs!
it is the sacred moment of choosing thy lover!

Today I become a bard
the song of the heartbeat's sigh
the music of the sky -- lost
such an abundant wave!
Beloved of my heart, mind and heart on the jingling of thy anklets
it is the sacred moment of the sun bursting forth!
it is the sacred moment of choosing thy lover!

Today dreamlike ancient
novel sweet new,
past future including all --
thy bracelet filled with dance;
Gay colorful one, sweet love surrendered to thy union --
it is the sacred moment of creating!
beloved of my heart, everything is an offering at thy feet --
it is the sacred moment of choosing thy lover!

Like a lover putting everything at the feet of his beloved, like a beloved putting everything at the feet of her lover -- make your relation with god like this! Not of give and take, not of strategy and tricks, not of desires and expectations.

Don't ask, prayer is soiled by asking. Let prayer remain free, free from asking. Only then can prayer fly up into the sky. Otherwise the stone of asking is heavy, making prayer fall to the earth, unable to rise to the sky. What will you ask? You mind will ask, will it not? One has to become free of the mind. How will you become free if you satisfy its demands? What will you ask for? Asking too is a thought, is it not? One has to get out of thoughts and how will you get out if you ask for thought to be satisfied?

Don't ask, become silent. In front of him a silent submission is sufficient. Flow over his feet like the waters of the Ganges. Wash his feet with your life, this will be enough. And much will be received, without asking one receives. I am not saying one doesn't receive. But one who doesn't ask receives. One who asks does not receive. One who asks creates difficulties by his asking.

Nevertheless, if you cannot hold back, if you must ask for something then I say, ask for god. Or, if the desire to ask for god does not arise, because it is very difficult for the desire to ask for god to arise. Only one whose love has awakened within can ask for god. But inside most people there is no love. They can ask for money, ask for power, ask for prestige, things like this. They can ask for long life, ask for health. They can only ask for things like this.
If there is love in your heart then ask for god.

If there is meditation then don't ask for anything. Meditation is the highest peak there is. Don't ask for anything. Remain quiet -- silent, speechless, facing him in awe, absorbed in mystery, dissolved, immersed... You will receive much, full godliness will rain upon you. Blessing upon blessing will fill you like flowers to the very brim.

But if you don't have the ability to remain silent right now and some wave or another must arise then ask for god. That is the wave of the lover. This is number two.

And if love has not arisen yet then the third suggestion:

Fill my heart so much with love today
that I become a laughing lamp!
Let my eyes remain lustrous jewels
let not the melody be lost somewhere in the throat
I am afraid in the deep shadow of darkness
my own flame may become more veiled
the border of death is pulling on life
I take each step shaking, staggering
one moment a man child's laugh
then holding back, each eye deceiving
O life! Fill me with such delight today!
that I disperse sweet silvery laughter.
Fill my heart so much with love today
that I become a laughing lamp!

O blossoming earth flowers
don't lift the dark veil from your buds yet,
I laugh with the smiling, wandering sun;
the flowering branch laughs now;
place a blanket of sunshine on the flowers
so the eye of the new buds may smile,
a few moments creating new melody
so lips can sing with a free heart.
Place a drop of honey on my tongue today
so that I can sing and sing and even drink venom!
Fill my heart so much with love today
that I become a laughing lamp!

The first: don't ask for anything. This is meditation, this is being, the state of no-thought. Second: if you ask then ask for god. That you can be accepted, ask for such a kindness. But if this much love has not arisen then just ask that my heart be filled with love:

Fill my heart so much with love today
that I become a laughing lamp!
Place a drop of honey on my tongue today
so that I can sing and sing and even drink venom!

Don't fall below this. If you go below this then prayer has become completely corrupted, it is no longer prayer.

The third question:

WHY IS GORAKH NATH AGAINST PUNDITS?

What else can he do? A pundit means a parrot who reads and writes, a parrot who repeats the name of Rama. But Rama never enters his heart. The Geeta can also be repeated, the gayathri mantra can be recited, the verses of the Koran can be memorized, but his life will not become juicy. He sits like a stone in the river but he doesn't get wet. If a parrot repeats Rama-Rama do you think Rama has entered his heart?

This is exactly the state of the pundit. The pundit is deceiving himself, the pundit is deceiving others. No experience has happened. No taste has descended in his being, no drop of honey has fallen, no flower has blossomed. But borrowed words have been memorized, he goes on repeating them. And going on and on repeating he stands proud.

Not only Gorakh has opposed them, all enlightened ones have opposed them, because scholarship is the enemy of knowing. Scholarship is pretension of knowing, it is counterfeit, a mockery. No one becomes enlightened through scholarship, ignorance merely gets covered up. Ignorance is not destroyed. Just as darkness is not destroyed by talking about lamps, likewise the inner lamp is not awakened by talking about Brahma. Nor is hunger destroyed by talking about food. It is destroyed by food. And a pundit is immersed only in talking. He has forgotten that food needs to be cooked. A pundit goes on carrying cookbooks. Even if you keep a thousand cookbooks they are not more valuable than a single piece of dry bread. They are less valuable. Dry bread will fill the stomach, will make flesh and bones. Even if the songs of the mystics are not very embellished... no, Gorakh's songs are not very embellished. They are plain, direct and decisive words, clear and simple, not loaded with metaphors. Perhaps the scholar's language is more refined, more cultured. The very word Sanskrit means refined.

You will be surprised to know that Buddha spoke in the local dialect, Mahavira spoke in the local dialect, Gorakh spoke in the local dialect, Kabir, Nanak, Dadu spoke in the local dialect. No one used Sanskrit. Why? The reason is clear. Sanskrit had become a language only of the pundits. It no longer had any connection with people's lives. Pundits were already using Sanskrit out of cunning. What cunning? Using a language that people cannot understand. When you use a language that people don't understand, then people will never know whether you know or not. You blabber ridiculously, you go on talking meaningless nonsense, and people will listen with great faith. They don't understand. And when people don't understand they think, "Surely he is saying some profound and serious thing, that's why we don't understand."

Truth is simple and direct. Direct, extremely direct, it is immediately understood. To understand truth intricate strategies don't need to be used. Untruth is very subtle. You have seen how when a doctor writes down a prescription he doesn't write it in Hindi or Marathi or English. He writes the name of the medicine in Latin or Greek. There is a reason it is written in Latin or Greek, so you won't understand. And have you seen the handwriting of a doctor? His writing is so bad that if he has to read it again, he himself will get stuck.

Mulla Nasruddin is the only literate man in his village. One villager came to him to have a letter written. Mulla said I can't write it. Today I can't write it. For at least eight days I won't be able to write it. There is so much pain in my knuckles, pain in the knuckles of my toes."

The man said, "Mulla, talk sense. What need do you have of your toe knuckles? The letter is to be written by hand."

Mulla said, "If you don't understand then don't speak. I will write it, but who will read it? Only I can read my writing and sometimes I too get stuck. Once it even happened that a man came to have a letter written..."

Now this is a very strange business, first write the letter then you have to go to the next village to read it, because no one else can read it. One man was having a letter written. After having the whole letter written -- a letter to his beloved -- after having the long letter written down he said, "Nasruddin, now read it out once so my heart can be satisfied that I have said what I want to write."

Nasruddin said, "This is a difficult matter."

He said, "Why? What's the harm in reading it?"

Nasruddin said, "The first thing is that it is not addressed to me so how can I read it?"

The villager said, "It is a legal question. It looks correct. Yes you are right, if it is not addressed to you, so how can you read it?"

Mulla said, "Do you understand? First the letter is not addressed to me. And then why should I bother, it is the worry of the one it is addressed to, let him figure it out. If he can read it then read, if he can't read it then don't read."

Doctors write in Latin and Greek and that too written so it can't be read.

I have heard, a doctor sent an invitation to a patient of his, that my daughter is getting married, and your are invited for dinner tomorrow evening. The patient saw the letter and thought the doctor had sent a prescription. He went to the chemist shop and the chemist quickly prepared a mixture and gave it to him. He drank the mixture for two days. Then the doctor phoned to say, "Friend, you didn't come. My daughter got married. I sent a letter to you too." Then the whole mystery was revealed. Whether the chemist could read it or not, he quickly prepares a mixture. This is the reason it is written in Latin and Greek. Otherwise you would not pay fifteen rupees at the chemists. For instance if you wrote AJWAN seed extract, then you cannot pay fifteen rupees. Common ajwan extract -- you will say, "You are asking fifteen rupees for a quarter rupee purchase!" But if a long unknown Latin name is written, if it is asked you will have to pay not just fifteen but fifty rupees. You will not know that it is ajwan extract.

Sanskrit is used by pundits, so that people can be fooled. It is not that it only happens in this country -- Popes and priests go on using Latin and Greek. Using ancient languages, that are long dead, that no longer have any life, that people don't know. Mystics speak simply and directly, they speak in the people's dialect. They speak the language you understand. To share one's experience with people one needs to speak the dialect people understand. But those that have no experience, that have nothing to share, it is more appropriate that they speak a language that no one understands. If they are understood they will be caught.

A pundit is phoney, second hand. He has not seen god for himself. Yes, he has read scriptures which discuss about god. He has debated, has thought, considered. He is not meditative. He has not experienced. This is why the opposition. There is no enmity towards scholars in this opposition, but compassion for scholars. They too have to be alerted, they too have to be awakened.

Gorakh's comment:

YOU HAVE SOUGHT THE REAL THROUGH READING PUNDIT, NOW LOOK FOR THE REAL THROUGH LIVING,
YOUR OWN DOING WILL TAKE YOU ACROSS.

He is saying to some pundit: YOU HAVE SOUGHT THE REAL THROUGH READING PUNDIT.. You have seen by reading and study, now see by doing something. ... NOW LOOK FOR THE REAL THROUGH LIVING... Now also see by living the real a little. I want to tell you one thing :

YOUR OWN DOING WILL TAKE YOU ACROSS.
Only if you act will you get across.

YOUR OWN DOING WILL TAKE YOU ACROSS.

These books will drown. They are paper boats. Don't take them out on the ocean. Don't say but we have made this boat from the Vedas. It will not work. It is a paper boat. It will sink. It will sink itself and drown you too. And the danger is you go on explaining to others, they too will all be drowned. You are blind yourself and think you are indicating the path to other blind people. "The blind leading the blind, both fall in a well." They will both fall into a well.

YOU HAVE SOUGHT THE REAL THROUGH READING PUNDIT...

He says, you have seen all you can by reading and reading, what have you got? What reality did you find? ... now LOOK FOR THE REAL THROUGH LIVING. Now listen to me. Get into life a little. Get connected to life a little. Don't go on just thinking and thinking about samadhi. What connection does samadhi have with thought? Now be without thought. Let samadhi descend ... NOW LOOK FOR THE REAL THROUGH LIVING...

YOUR OWN DOING WILL TAKE YOU ACROSS,

And the one who acts gets across. The one who knows, gets across. Only he will make a boat that will take him across. And the boats of others will not work for you. In this world no borrowed knowledge will work. Borrowed knowledge only covers ignorance.

NO VEDAS, NO HOLY BOOKS, NO TEACHINGS COULD DESCRIBE THE TRUTH, INSTEAD THEY COVER IT UP.
WITHIN THE SKY OF THE HEAD THE WORD ILLUMINES, THE TRUE SEEKER REALIZES IT HERE.

Gorakh says: the truth, the ultimate, has not been given an accurate explanation by the Vedas nor by any books of the 'religions of the book' -- not the Koran, not the Bible, nor any other. No teaching has been able to explain. Instead these all put it under covers. They have hidden it. Truth has been drowned, has been lost in these books. They have become a covering over it. Truth has not been discovered by them. The discovery of truth has been prevented and hindered by them. It can only be known in silent samadhi. Realize it right here. ... THE TRUE SEEKER REALIZES IT HERE.

The real seeker of knowledge, the real scientist finds it here -- in silence, in samadhi.

Gorakh says:

SAYING IS EASY, LIVING DIFFICULT, SAYING WITHOUT LIVING AN EMPTY NONSENSE.
THE CAT ATE THE KNOWLEDGEABLE, CONTEMPLATIVE PARROT, THICK TOME STILL IN HIS HAND.

SAYING IS EASY... It is very easy to say. ... LIVING DIFFICULT... It is very difficult to live.

... SAYING WITHOUT LIVING AN EMPTY NONSENSE.

And what you say without living, without experiencing, is completely false nonsense.

THE CAT ATE THE KNOWLEDGEABLE, CONTEMPLATIVE PARROT...

Do you think that the cat will leave a well-read parrot alone, because the parrot is repeating Rama-Rama? Thinking, "Leave him alone he is a devotee, look how he repeats Rama-Rama, how he is sitting wrapped in his sheet with Rama-Rama printed on it. Let him be, leave the devotee." But the cat will not leave him. The cat knows, "Go on repeating Rama-Rama, wear your sheet, what difference does it make? It is all false." The cat will not leave him alone.

THE CAT ATE THE KNOWLEDGEABLE, CONTEMPLATIVE PARROT...

A cat will eat up even a well-read parrot, the same way death will eat you up. Death will come like a cat and you are a well read parrot, not more than that. You will be eaten up, death will not leave you alone.

... THICK TOME STILL HIS HAND.

And when the cat attacks, when death grabs your neck you will have only a thick book in your hand. Completely false ... THICK TOME STILL IN HIS HAND. Nothing else will remain, all will be forgotten. All study and contemplation will become useless. When death attacks only what you know will work. One who knows will look at death and laugh.

Mansoor laughed loudly. People asked, "We are killing you, why are you laughing?"

Mansoor said, "I am laughing because the one you are killing is not me. And what I am you cannot even touch -- killing is out of the question."

Krishna has said, weapons cannot pierce it, fire cannot burn it.

Mansoor said, "I am laughing because it is very strange. You had said, 'We will kill you Mansoor.' Now you are killing someone else, who is not me. You are cutting my hand, I am not my hand. You have cut off my feet, the feet are not me. Now you will cut my neck also. I say unto you that I am not the neck, I am the witness sitting within. How will you cut him? No weapon can pierce it and no fire can burn it.

These are words of experience. The well-read scholar cannot say this. The well-studied parrot will start beseeching the cat. He will forget all about his mantra, he will begin to sing the praises of the cat, "Sister leave me, my errant ways are over, from today I will worship and pray to you, so what if I had fallen into those mantras."

WHO ECHOES WORDS IS CALLED DISCIPLE, WHO QUOTES THE DEAD IS GRANDSON,
WHO LIVES IT IS OUR MASTER, WE ARE COMPANIONS OF THE LIVING.
Gorakh says: WHO ECHOES WORDS IS CALLED DISCIPLE...

One who says only things he has overheard is a student, not one who knows. At the most a student. It is good. He is reading, he is writing.

WHO ECHOES WORDS IS CALLED DISCIPLE, WHO QUOTES THE DEAD IS GRANDSON,

And if he has heard these utterances from some master and is speaking, only then is he a disciple, he is classed is a student. And if it is from some dead masters, dug up from ancient graves and brought out from the Vedas, then he is not even a disciple, he is even worse off. He is placed even lower. ... WHO QUOTES THE DEAD IS GRANDSON... The disciple is a son. Disciple means one who sits listening near a master and repeats. It is accepted that he doesn't know himself yet, but he is near the source of knowing. The source is not far away. Just like someone sitting near Gorakh listens and repeats. Gorakh says, "This is a student, he is my son. One day or another he will dissolve into me. He is near the source. He will not leave, will not run away. Okay, so now he is repeating, let him repeat. Slowly slowly he will grasp it. He has already taken the wrist, soon he will grasp the hand too. His intelligence has already grasped, soon his feeling will also grasp, the hand will reach to the heart too.

But one who recites the Vedas, reads from the books, who is not with a master, not with a living master, he is worse off. He is not even a son, consider him a grandson.

... WHO QUOTES THE DEAD IS GRANDSON.
He is further away. His relationship is distant.
ONE WHO LIVES IT, CALL HIM MY MASTER...

And Gorakh says: One who is living it within himself is a guru. He is the one we feel to worship as guru.

WHO LIVES IT IS OUR MASTER, WE ARE COMPANIONS OF THE LIVING.

And we are his companions, his friends -- of one who lives the truth. Who lives it just like it is. Who lives the naked truth. Then no matter what difficulties there are, how many hindrances come, crucified or enthroned, there is no difference to him -- he is living the truth. Insults come, epithets or praise come, success or failure, it doesn't make any difference to one who is living the truth.

... WE ARE COMPANIONS OF THE LIVING.
WHO LIVES IT IS OUR MASTER, WE ARE COMPANIONS OF THE LIVING.
UNDER NATURAL LIKING MOVE WITH THE MASTER, IF NOT, THEN MOVE ALONE.

Gorakh is in favor of independence. He says, do whatever happens from spontaneous feeling. If living near the master bliss comes spontaneously, then live near. If bliss comes while wandering alone, then wander alone, because god is present everywhere. But don't lose spontaneous bliss, take is as the criterion. Where you can be spontaneous is where there is meaning in being.

ONE WHO LIVES IT, CALL HIM MY MASTER, WE ARE DISCIPLES OF THE LIVING.

This feeling remains inside you, that the one who lives the truth is our master. Not a pundit, an enlightened one. Not one with great degrees, one with deep samadhi.

ONE WHO LIVES IT, CALL HIM MY MASTER, WE ARE DISCIPLES OF THE LIVING.

This feeling remains, that we will drown near him, at his feet -- the one who lives the truth.

UNDER NATURAL LIKING MOVE WITH THE MASTER

And if juice comes living near, then live near. The taste found near the master is not to be left.

UNDER NATURAL LIKING MOVE WITH THE MASTER, IF NOT, THEN MOVE ALONE.

There is no worry, then wander alone in the world, wander in aloneness, it doesn't make any difference. But first taste it once from some authentic source. Let a few drops of truth fall in your throat, let a small hint of samadhi come. Allow the call of that flute to be heard a little, then everything is good. Then be alone or be in satsang, be near the master or far away. It is all the same. But it is necessary to come near a burning lamp once so that your lamp which has gone out is lit. Then one does not need to always live near.

UNDER NATURAL LIKING MOVE WITH THE MASTER, IF NOT, THEN MOVE ALONE.

Knowing is freedom. Knowing is independence. Knowing is living experience. Scholarship is false.

Gorakh or others who know are not opposed to scholars through any enmity, rather because they themselves are deceived and they deceive others also. It is out of compassion, so that those others can awaken and the scholars too can awaken.

The fourth question:

ON THE ONE HAND YOU SAY, 'WHATEVER YOU DO, DO IT TOTALLY -- WITH SAMAGRATA.' AND ON THE OTHER HAND YOU SAY, 'DON'T GO TO EXTREMES IN ANYTHING, REMAIN IN THE MIDDLE.' CAN YOU PLEASE REMOVE THIS APPARENT CONTRADICTION.

Anand Maitreya! It is not a contradiction. Think about the word samagrata -- totality. Consider some other words of this line: santulan -- balance, samadhi, samanvay -- harmony, samyaktva -- rightness, samta -- equanimity, sambodhi -- enlightenment, samvet -- collective, samagrata -- totality. These have all arisen out of one small root: 'sam.' Sam means peaceful, tranquil. Samta -- equanimity comes from it, samanvay -- harmony comes from it, also sambodhi and samadhi. This same sam is present in samagrata -- totality.

Samagrata is not at the extreme, samagrata is never extreme. Because the state of sam is only in the middle. So when I say do it totally, I am not saying go to extremes.

Such an idea can come to you. It seems to you that if you do it totally, it will become extreme. If it becomes extreme, then totality is missed. There are two ways to miss totality: go to the left or go to the right. In both situations totality is missed.

If I say to eat totally and without extremes, there is no contradiction between these two. One who eats totally will stop at the right time, when the body says enough. And the body always says enough in the middle. When there is hunger the body will not say enough, nor if you overfill yourself will the body remain quiet, not saying enough. If you are hungry the body will say, a little more. If you start to eat too much food, the body will say, enough, not now. Now no more.

The body never goes to extremes, the mind goes to extremes. Try to understand this. This is why no animal goes to extremes, otherwise what would be the condition of animals! There is no one giving them guidance. They haven't got any Mahatma Gandhi or other mahatmas etc saying, "Listen, don't eat too much grass. Fast today, today is the eleventh day of the moon's phase." But have you ever seen an animal eating too much? Go to the jungle and look carefully, do you see any animal that you can say has over eaten? Do you see any animal that is fasting?

There is no mind, so there is no extreme. An animal takes only as much as the body needs. He takes what is needed. Let your cow loose on a flourishing pasture, he will select the grass that is favorable to his body leaving the rest of the grass. If you let a goat loose in the jungle, he will choose what is right for him, he will choose leaves that are right for him, leaving alone all the rest. Who is telling him not to eat this leaf? It also looks green. It may also be tasty. It has some taste or other. But no, he chooses what is appropriate to his body, what is in tune with his nature, what maintains his nature in the state of sam, tranquillity. This is happening spontaneously. There is no mind here.

The mind disturbs. Only the mind feeds you too much. The mind says, "Go ahead, take another delicacy, it is tasty." If you listen to the body, the stomach is saying, "It is enough, please, now it will be too much." But the mind does not let the body be heard. And you are usually told that the body is your enemy. The body is not your enemy, the mind is your enemy. And those who have explained that the body is your enemy, have told you something very wrong. Because of them you believe the mind is your friend, you believe the body is your enemy. The body is spontaneous and natural. All faults and all disturbances are in the mind. The mind does not listen. The mind says, "Taste a little more. Have a little more. What difference does it make? If the stomach has a little difficulty, then let it." The stomach is saying enough, but you are not listening to the stomach. And your so called sadhus curse the stomach.

Understand the mind. The mind causes extremes. The body always answers at the right time. It will not go an inch higher, or an inch lower. But man's mind is very deceitful. I have just heard that the Ganges was in spate. The chief minister of the province went to some village. He said to the engineer, "What is the matter? What is the situation?"

"The water is reaching the danger mark."

So the chief minister said, "Brother, why don't you put the danger sign a little higher? At least it won't

touch the danger mark." As if moving the danger mark a little higher you would deceive the Ganges -- or who are you deceiving? But this is what is happening. The mind is doing just this. The mind does foolish things exactly like this.

And the mind will make you go to extremes. It says, move the danger sign a little higher. Don't listen to the body. What's the body? The body is blind. What intelligence does the body have? One day the mind feeds you too much, then the next day there is discomfort. So the mind says now fast -- one should fast one day per month. Or one day per week is very good for health. Now fast. Then the body says, brother, I am hungry bring food. But the mind says fast. Slowly slowly the absurd activities of the mind destroy the subtle sensitivity of the body. Then the body doesn't say anything. When it is not being heard it slowly slowly becomes mute. With this mute body you go to extremes.

Scientists have done experiments and a very amazing result has come to hand. Scientists have experimented with young children to see what they will do if they are left near food. You will think they would over eat. You are wrong, they don't over eat. Their mother and father over feed them saying, "Eat more. Eat, get a little more robust. Show a little radiance, look at you? Eat a little more." The mother is sitting on your chest saying eat more, just a little more. The child is crying and and somehow managing to eat. You often see children crying. His body is saying no. His body is saying go outside, jump and leap a little, go climb trees. And you go on feeding him. The doctor says that every three hours the child needs to be given milk. The child is not drinking, and he turns his face this way and that. But the mother goes on feeding him milk because three hours have passed. This following the average time does not work. When the child is hungry he will cry, he himself lets you know. There is no need to look at the clock. The child has his inner body clock. But you go on ruining his clock. And each child will feel hunger differently. One will feel it in four hours, another in three, another in two hours. Now it is a great problem, a rule has been established -- the rule of the average.

Beware of the rule of averages. Averages work like this: five hundred people are sitting here. We measure everyone's height and count everyone. All the heights are added up then divided by five hundred. Suppose the height comes to four feet three and a half inches -- the average height. Now there might not be anyone here who is four feet three and a half inches, it is unlikely. There are many small children who are only two feet and some gentleman who is six feet. But adding them both together the average height becomes four feet each. No one is four feet. Neither the six foot man nor the two foot child is four feet. But adding a man of six feet and a child of two feet, gives eight feet, divided by two gives an average of four feet. Now there is trouble, now stretch the child, make him four feet then he becomes average. Now cut the six foot man. Or tell him,"Draw in your feet, pull your head inside a little, pull your limbs in like a turtle, you are a little too big."

In Greece there is the story of Procrustes. He was an emperor. He was a very terrible emperor. He had his own custom. Procrustes was a great mathematician. He lived by mathematics. Everyone was afraid to be a guest at his house. No one wanted to be his guest. He had a bed of gold -- valuable -- studded with diamonds and stones. He would put his guests to bed on it. And the danger was that if the guest was too long he would cut his limbs, because the bed was precious. The bed could not be made longer, could not be made shorter, it couldn't be done so quickly. But the guest could be made smaller or bigger. And if someone was too short for the bed then Procrustes' two strongmen came and stretched him, trying to make him longer. No one stayed at his house.

This story is meaningful. But this is the story of all mathematicians. All children have been combined: one gets hungry in four hours, one in three hours, on in two hours, one in two-and-a-half hours, one in two-and-three-quarter hours. All are combined, the calculation is made: in three hours all are hungry! Now it is fixed at three hours. Procrustes is set! Now he watches the clock, if three hours have passed, then feed milk. If the child takes two hours, at two hours he will cry. But three hours have not yet passed on the clock, let the child cry. You will slowly slowly destroy the natural sensitivity of his body. Slowly slowly he also begins to watch the clock to see when he is hungry, because hunger should come from the clock.

This has become your condition. If you receive food every day at twelve o'clock, you are watching and when the clock strikes twelve you are hungry. Whether you are really hungry or not. It is possible that the clock stopped in the night. It was striking twelve all night. Now it is only eleven but seeing the clock strike twelve all at once you are hungry. This hunger is false. The food you eat listening to this false hunger is a transgression of the body. It will be hungry, there is no need to look at the clock. The body has its own inner clock.

Scientists have discovered that the body operates according to a clock. Following it women's

menstruation begins in exactly twenty eight days. The body has its own clock inside. Following it you will feel hunger at the right time. Following it you will go to sleep at the right time. Following it you receive signals that the stomach is full, enough, now stop. If you live according to the body then there will never be extremes. You will not over eat, you will not eat too little. And there will be totality. There will be bliss. However much you eat will be in complete bliss. You can completely dissolve into that taste, because taste is also god. ANNAM BRAHMA -- food is god. The same respect, the same worshipfulness, the same worship as in the temple should also be with food, should also be with taking meals, should be with all processes of life.

When I say to you live totally I am not saying go to extremes. I am saying that if you are to live totally, with samagrata, you will have to remember 'sam' -- tranquility. And sam is non-extreme, the middle. So live totally and don't go to extremes. There is no contradiction in this. They are two sides of the same coin.

The fifth question:

SAY SOMETHING ABOUT VIRAH, THIS UNKNOWN LONGING IN MY HEART.

Nothing whatsoever can be said about VIRAH. Virah can be experienced because virah does not come in words, it comes in tears. And longing does not speak, it is silent, it is mute. Virah cries. Virah awakens. Virah does not speak.

Nothing can be said about virah, but whoever becomes acquainted with love will have to start passing through the experience of longing. If you experience love, longing will come along with it. The deeper the love, the deeper the state of virah will become.

The meaning of virah is that we are missing our real nature, we are not joined with it. We are displaced from our center and we are wandering around the edge like an ox in a grist mill. We do not experience our being. We see the material but god is not visible to us. And he is the master. The master is missing, the servants are visible. Only the walls of the temple reach our understanding, we are not acquainted with the idol of the temple. But when love awakens then this experience begins to happen. The first experience of love is virah and the last experience of love is union. Love begins as agony and is completed as ecstasy. If virah happens the search begins. If virah happens the thirst for union awakens. Virah means we are not as we should be. Something is lacking, something feels empty.

Observe this, each person is empty. Who is fulfilled here? Sometimes a Gorakh, a Kabir, a Nanak is fulfilled. The rest of the people are completely empty -- empty pots. This is why they are making so much noise. It is as if empty pots have remembered fullness. It is as if empty pots have seen a full pot and been filled with thirst, saying, "When will I be filled! And without being filled, how will I be peaceful? How will I be blissful?" The birth of virah is from this desire for fulfillment.

Pain rose to my lips, but could not speak.
Its wings are cut, the bird has fallen from sky to earth,
The wound festers inside, still I have brought nothing to soothe it.
You tell me, does the pain of death become a blessing?
Or is it just unfulfilled longing for true love?
Divine song laughed into the winds, but could not say a thing
Pain rose to my lips, but could not speak.

Sounds of resonate, quivering melodies laughing with wonderment
Concealed feelings expressed by an innocent eye
Pushing aside the veil of modesty, seeing this lovely dream
What was hidden in the coffin of forgetfulness is dispersed by crying
The cuckoo of my life shivered, thrilled, but could not say a thing
Pain rose to my lips, but could not speak.

In the intoxicating skies of the eye, clouds of tears gather.

Sadness and happiness smile night and day, on the life of devotion.
Imaginings destroyed, still a sigh fills me sometimes, no
All is plundered, but still the breath can say it sometimes, no!
The delicate blossom of dawn has opened, but could not say a thing!
Pain rose to my lips, but could not speak.

The pain of virah is a very silent pain. And it is silent when it has reached deep. Through speaking it becomes shallow. Don't say it, it is very valuable. Say it, it is worth two cents. It is said, is it not: "The hand closed holds a million, but opened only dust." Virah cries quietly, cries silently hiding.

Prayer cannot be said. It cannot be exhibited. A drum cannot be beaten for it. This is why when you sound bells in the temple, make noise and start your prayer, there is no virah. It is only a convenience, only making a conventional display. And have you noticed? If watchers are present in the temple then those praying pray for a long time, pray with full force. They clash cymbals, they beat drums. If no one is there, one is praying alone, he does it quickly, recites it and somehow manages to finish it and get away.

Are you praying to god or to the people watching? Or for show? Are you dancing before him or before the people? If your mind receives enjoyment from letting people know what a great prayer you are doing, what a deep devotion you are in, then you are not praying before god you are putting on a spectacle. You are standing in the market. And you are only feeding your ego.

Virah cries quietly, cries silently. And the more silently it cries the deeper it is and the further is its reach.

The moon has come home; O where could you be?
One lamp has lit tens of lamps,
Birds have returned home from a distant land;
I am a festival unto myself
Delicate dreams sway in the eye;
The heart panics, O where could you be?
The moon has come home; O where could you be?
The queen of the night is piping notes of fragrance,
Impatience is cooing in the heart like a cuckoo;
What can I say, I have got a strange heart,
Life fails just like that every time;
Spring has bathed me, O where could you be?
The moon has come home; where are you going?
Music sits in the throat effervescent,
It hardly come to my lips, when it retreats back;
In the ankles a shaky dance of annihilation
On the worship tray the lamp goes on flickering;
Beautiful nectar has rained down, O where could you be?
The moon has come home; O where could you be?

The search for god arises when in the heart it is like a beloved calling for her lover that the monsoon rains of Saavan have come, that clouds have gathered all around, that the cuckoos have started calling, that the peacocks are dancing -- where are you going? -- that flowers are abloom in every direction and celebration is arising -- where are you going? The moon has come home; where are you going? When one begins to feel such an absence of god within virah sprouts.

Virah is an experience. It cannot be described. Know it and you will know. Live it and you will know. Virah is not a theory. There is no way to understand or explain it. And the difficulty is that the tears have dried up in our eyes and our hearts have become completely empty of love. We have been taught to be unloving. We have received instruction in being hard. We have been told that life is struggle. In it the harder you are, the more stonelike you are, the more you will succeed. From everywhere it has been explained to us that here people's heads are to be made into stepping stones, only then can you reach to the pinnacles of ambition. Make the heart hard and you will move ahead. And if you have to destroy others then destroy them. If you have to scatter corpses of others then scatter them.

This whole society has been living through violence for centuries. All talk of non-violence is just

nonsense, mere talk. Here not even the non-violent are non-violent. Here the non-violent are hidden murderers. Here behind non-violence is planning for all kinds of violence. Here non-violence is also a means of fighting. Look at the ridiculousness of it -- non-violence another means of fighting! Mahatma Gandhi has been praised because he made non-violence into a weapon, made it into a means of fighting. This should not be praised, he should be condemned for it. He made even non-violence into a weapon! Please leave something that is not a weapon!

You have cast even love as a sword. You have made of peace a dagger. The weapon of non-violence! Non-violence has been made into a way of fighting. But the fight continues. There is violence in fighting, so how can non-violence be made a means of fighting? It is non-violence only in name. Within it is violence and only violence. This is not AHIMSA, not non-violence. People think that Mahatma Gandhi has gone beyond Buddha and Mahavira. It is untrue. The great revolution of Buddha and Mahavira has had water thrown on it. Non-violence has also become a means of fighting. As if only means of fighting have any value in this world. Everything is a means of fighting -- love too is a way of fighting. Love so that you can be victorious. Be non-violent so that you can push others down.

If a man sits down in front of your house and goes on a fast, saying he will die if you do not do as he says, do you think it is non-violence? If you don't listen to me I will kill myself. This is violence, it is a direct threat. It is blackmail. This man is giving a clear threat that he will kill himself. He is trying to put your humanity to shame. He is saying, remember, you will repent your whole life. You have killed me.

Right here in Poona such an event happened. Mahatma Gandhi went on a fast against Dr. Ambedkar. Dr. Ambedkar wanted the low caste shudras, the harijans to have a separate vote. If only Dr. Ambedkar had been victorious the barbarisms that are going on all over the country today would not be happening. Ambedkar was correct saying, "Why do you want to remain with these Hindus who have given such inhuman treatment to you? What is the use? What is the meaning of our being with those whose temples we cannot enter, with those whose wells we cannot drink water from, with those who we cannot socialize with, with those on whom even our shadow falling is sacrilegious? They have renounced us, why are we still holding onto them?"

It is such a clear and simple matter, there cannot be two opinions about it. But Mahatma Gandhi went on a fast. He was non-violent, he initiated a non-violent war. He went on a fast saying, "I will kill myself, I will starve myself. This would be tremendously harmful to the Hindus. Harijans are Hindus and will always remain Hindus." He fasted long, his health was failing, finally Ambedkar had to yield. Ambedkar agreed, don't give a separate vote. And the Gandhian historians write: a victory for non-violence! This is very strange: who is the non-violent one in this? Ambedkar is non-violent. Seeing that Gandhi would die, he dropped his insistence. Gandhi is the violent one in this. He forced Ambedkar with this threat of killing himself.

Understand it. If you threaten to kill someone else it is violence and if you threaten to kill yourself it is non-violence: but what is the difference? One man holds a dagger to your chest and says take out whatever is in your wallet -- this is violence. And another man holds a dagger to his own chest and says take out whatever is in your wallet or else I will stab myself. You start to think this man dying because of the two rupees in your wallet? He is a healthy looking fellow, a life lost... you take out the two rupees, give it to him saying, "Just take it brother, and go. Don't give up your life for two rupees." Who is violent in this? I tell you Dr. Ambedkar is non-violent, not Gandhi. But who has seen this, how can it be explained?? It seems as if it was a victory for violence. Non-violence has been defeated and violence has been victorious. Gandhi is behaving violently. One who cannot give any argument indulges in this kind of behavior.

Women have always been doing this in the house, have you noticed? A woman does not beat the husband, she beats herself. But is this non-violence? She cannot beat the husband because the husband is god. The husbands themselves have made it up that they are god. The husband cannot be beaten. So what to do? And the feeling to hit is arising. The desire to beat something is there. And the the husband cannot be beaten so beat oneself. Beat ones children. Now the child does not understand anything, the poor thing was just sitting doing his math. He does not understand at all why he is being beaten. It is non-violent beating. He is a substitute for the husband. She is beating the husband -- symbolically. This is his child, at least half is from the father, beat him. If a child is not available the woman will beat herself.

If a man gets angry he will murder; if a woman gets angry she will overdose on pills, take sleeping pills and go to sleep. And a man getting angry is violent, murders; if a woman is enraged she commits suicide. But both are violences: one a feminine violence, the other masculine.

There is no reason to call Gandhi's feminine violence non-violence. It is only feminine violence. It is

only the violence of the weak. There is a violence of the strong, there is a violence of the weak. But there is no non-violence in this. The secret of Buddha and Mahavira's non-violence is something different. But we have made even non-violence into a weapon. This society is full of violence. It teaches everyone to be hard -- to be like stone. Let the heart dry up. If the heart remains wet, remains soft then you will not be able to conquer the world. Dry up your tears because tears are not manly. Does a man cry? -- don't be womanly.

Your tears have dried up, your love has dried up. Now you are living only in the head, your heart is no longer beating. This is why you have no experience of virah. For virah you must first experience love. For longing descend into your heart a little. Let your heart vibrate again. Look again at the flowers, at the leaves, at the moon and stars, at people. Let your feelings flow again like a small child's, let them move. Throw away the stones of hardness, of ambition, of violence and let the eyes again become wet. Learn to cry again.

Seeing a rose flower blooming have you ever cried? Not to cry is not right. A rose flower has bloomed and you didn't even cry? You couldn't even let two tears of joy dribble down? Or hearing a cuckoo calling have you ever cried? Or hearing a papiha sing, crying out to its beloved, did not a cry arise within you? You go on moving as if deaf. Have you cried hearing someone playing music?

Last night a small sannyasini, just a little girl came for shaktipat, energy darshan. She had written many times, "Please put your hand on my head too, awaken my energy too." She saw that other sannyasis came, I put my hand on their heads, and energy was flowing within them. A small child, she has not yet meditated. Now her mother and father took sannyas, so she also took sannyas. But there were waves of feeling within her, so I said, okay, you come. And I too was amazed when her energy began flowing. Maneesha was sitting nearby. Maneesha was so overwhelmed with bliss seeing the energy of this small child flowing that she began to cry. She could not stop her tears. They were tears of joy. A lotus was blossoming in this small child. Seeing this lotus blossoming won't you cry for joy? Won't your eyes become wet?

Doesn't seeing birds fly in the sky awaken your inner desire to be free? Seeing a bird kept in a cage are you not reminded of your own condition? Seeing a dried up tree are you not aware that you too have become like that? Do you ever cry for yourself, cry for others? Have you ever let love stream, let love flow?... then you will be able to understand virah.

Awaken love. And I know that you cannot immediately fall in love with god. You don't yet know earthly love, how can you know divine love? This is why I always say my message is love. Know the earthly love and this same love will take you towards divine love. You have not yet known love. You have not known the earthly love, you have not known the love of a woman, you have not known the love of a man, you have not known the love of a friend. You have been deprived of love, how will you know divine love? And ordinarily the mistaken idea is prevalent that if you love in this world you will miss god. Who knows what idiots have explained this to you! If you have not loved in this world then you will never fall in love with god. How will one who has never swam in the shallowest water swim in the ocean? How will one who has never been submerged in the small connections of human relationships ever merge into that highest relationship? It is a very deep ocean! If you want to swim then you have to learn near the shore, where the water is shallow, so that if you go under you will not drown -- where you cannot go under. Yes, once you know swimming then go, then swim the far reaching ocean. Then it doesn't make any difference. No matter how deep the water is below it doesn't make any difference to the swimmer. If it is a whole mile deep or ten miles deep it doesn't make any difference. The swimmer knows how to swim, the matter is finished. But for a non-swimmer there is a difference whether the water is shallow or deep. Deep it will drown him.

He can learn in the shallows. As I see it, as I know it -- the world is the shallow form of god. This is his shore. The world is god's shore. Swim a little near this shore, love a little. You will get soaked with this love, get moist, get wet. This love will give you the taste, although this love will not give you full satisfaction. This is the special characteristic of this love, it gives you the taste but does not satisfy. It gives you a glimpse, but does not satisfy your hunger, does not fill your stomach. Really it is because of this glimpse that hunger arises for the first time. You experience that such a thing is possible.

The union of a woman and a man in very deep love is only momentary. But in that moment a window opens. Through that window time is destroyed, death is destroyed, distances are destroyed. The feeling of I and you is destroyed. For a moment! But in that moment there is a rain of incomparable eternal bliss! After that moment there is a very dark night. Then there is separation and great suffering. More suffering than before. Before you didn't know this bliss, this window had not opened. You had lived in a closed room, you knew only closed rooms. There was no way to compare it. Now you have seen the open sky, you have seen the stars in the sky. Now you have seen the distant expansive blueness of the sky. You have seen birds

flying in the sky. The window has closed, but now its memory tortures you. Now you cannot be kept imprisoned in this house for long. Today or tomorrow you will spread your wings. You will fly through that window.

Human love, earthly love opens the window of god. And a double experience happens in ordinary love: from one direction moments of bliss come, from another intervals of sadness, of melancholy come. The bliss says let it always be like this, let this moment be eternal. But no human relationship can be eternal, it is only for a moment. Then afterwards melancholy comes. Then man start out on the search of samadhi. In search of that higher beloved. The one whose embrace once happened has happened, whose union once met is met, it happens for ever.

But why should one who has never taken a sip of wine go searching for a tavern? Understand the wine of this world as a mere sip of wine, so that you become eager to go to god's tavern, become mad after it. You will understand love, you will understand virah and one day in a moment of blessing you will also understand union. But there is no way to understand through words.

The sixth question:

WHAT IS GORAKH NATH'S FUNDAMENTAL TEACHING?

It is short, very brief:

LAUGH, PLAY, MAKE MERRY, NEITHER LUST NOR ANGER REMAIN,
LAUGH PLAY, SINGING A SONG, KEEP CONSCIOUSNESS WELL CENTERED.

This is my teaching also. LAUGH, PLAY, MAKE MERRY... Be merry! In ecstasy, in joy, in bliss. God has given so much: dance, hum a tune, sing! A song of thanksgiving wants to rise from your heart. This is prayer.

LAUGH, PLAY, MAKE MERRY...
Laugh. If you cannot laugh then know that you can never become religious.

Your so-called religious people have completely forgotten laughter. They cannot laugh, laughing is a fault, a sin. This is why you cannot remain very long with your priests. Just go, quickly touch their feet, salute them and leave. You will find difficulty in staying twenty-four hours. Your own laughter will be taken away. People become serious going to the priests. People go to the sadhus and become stiff -- become dried out, serious, extremely serious! Laughing seems to be a sin.

But listen, what the greatest sadhu Gorakh says: LAUGH, PLAY...! Laugh and play! Don't take life as more than acting, take it as play, take it as theater.

LAUGH, PLAY, MAKE MERRY...

And just be like this, be merry. Let delight be your life. Let delight be your way.

... NEITHER LUST NOR ANGER REMAIN.

And then you will find that lust and anger have started leaving on their own. They have parted company with you, they don't need to be dropped. All your energy goes into laughing, playing, singing songs, prayers, ecstasy, dancing. That same energy had gone into lust and anger -- who has the time now? The wealth of one who has begun to purchase diamonds and jewels will no longer purchase rubbish! The dimensions of your energy have changed now.

LAUGH, PLAY, MAKE MERRY, NEITHER LUST NOR ANGER REMAIN,
LAUGH PLAY, SINGING A SONG...

Let songs arise! Songs need to be in your every breath, then only can you be religious.

Religion is poetry, great poetry. Religion is not prose, it is verse. Religion is the art of singing life. Religion is music, religion is dance.

... KEEP CONSCIOUSNESS WELL CENTERED.

Sing your song and in song let your consciousness become steady, let it come together, let it come to

rest -- and everything will happen. Everything else will happen by itself. You do this much, existence will do the rest.

SOUND IS THE LOCK, SOUND IS THE KEY, ONLY SOUND AWAKENS SOUND,
SOUND INTIMATE WITH SOUND, SOUND DISSOLVES INTO SOUND.

Everything has been born from this higher music. God is the great sound -- omkar. 'Ek omkar satnam' -- the sound of om is truth. SOUND IS THE LOCK, SOUND IS THE KEY... In this highest sound is the lock, in this highest sound is the key also. The lock is of music, the key is of music. The lock is of rhythm, the key is of rhythm. Within you the silent music will arise, the silent song will awaken -- wordless, void of words -- pure music will awaken. Enough, you have the key!

... ONLY SOUND AWAKENS SOUND.

And this is what happens near a master. The master strums on the strings of his veena, plucks his own sound, and the sound sleeping within you starts ringing. In your inner sound an echo begins to arise.

... ONLY SOUND AWAKENS SOUND.
SOUND INTIMATE WITH SOUND...

And drowning into the master's music, drowning into the master's vibe, drowning into the master's fundamental sound, one becomes acquainted with himself.

SOUND INTIMATE WITH SOUND, SOUND DISSOLVES INTO SOUND.

And then music, the whole music of life becomes absorbed into that great music.
The world is sound. The meaning of sound is music manifested.

God is silence. The meaning of silence is sound dissolved back into its fundamental source.
Then dance, sing:

LAUGH, PLAY, MAKE MERRY, NEITHER LUST NOR ANGER REMAIN,
LAUGH PLAY, SINGING A SONG, KEEP CONSCIOUSNESS WELL CENTERED.

The last question:

WHAT PROOF IS THERE OF THE EXISTENCE OF GOD?

There is no proof. Or everything that exists is a proof. From the standpoint of logic there is no proof, because god is beyond logic. No one can prove or disprove him through argument. And take note, what can be proven by logic can also be disproven.

God is not proven or disproven. God simply is. Perhaps it is not correct even to say god is. To say 'god is' seems like a tautology. 'Is' means only god. Whatever is is god. So when we say a tree is, it is correct, because one day the tree will no longer be. One day it was not, and one day it will not be. It's being was only in between. Hence a tree is, a man is, a house is. But to say god is is not correct, because god never was 'not' and will never be 'not'. Hence the meaning we use for 'is' cannot be used for god. God is another name for what is. A tree is means the tree is in god. Man is means man is breathing in god. When god takes back his breath, man will no longer be. When god takes back his greenery, the tree will no longer be.

So in one sense there is no proof -- from the standpoint of logic. From the standpoint of existence his proof is all around us. These standing trees. This falling sunshine. The sounds of these birds. This: my speaking to you. This: your listening here quietly, silently, absorbed in bliss. In all of this is proof. Do you hear the sound of these birds? It is ample proof! But perhaps you want proof from the standpoint of logic? There is no such proof.

Oh! Who has picked these thorns for my heart? Who has spread these blossoms?
What bamboo's music is this
every tone so rhythmic,
that life suddenly comes alive?
This song comes from what lips,

exploding in carefree melodies,
filled with the joy of uncounted streams?
What untouched blossom is this
that lines of black bees come zooming in
to collect its wine-like pollen?
Heart! Who has picked these thorns for my heart? Who has spread these blossoms?

What kind of mad thirst is this,
that has not learned to ask,
the joy of desiring nothing?
This strange, unknown hope,
loses itself, losing reason,
is its faith nourished in hopelessness?
What kind of lost bloom is this,
which comes seeking the early spring
becoming the heart's rejoicing?
Ah! Who has picked these thorns for my heart? Who has spread these blossoms?
What live darkness is this,
which comes seeking me,
spontaneously igniting the flame of love?
Whose deaf dreams are these,
that listen to nothing else
that come floating always in my eyes?
What flame is this
that arose today to light,
the hundred lamps of love?
Tell me! Who has picked these thorns for my heart? Who has spread these blossoms?

You ask for proof?

Oh! Who has picked these thorns for my heart? Who has spread these blossoms?

Who is coloring these colors? Which painter? Who fills rainbows with color? Who paints the color on the wings of butterflies? Who fills the throats of the cuckoos with song? Who is breathing inside of you? Who is beating in your heart? Who is your life? And you ask proof of god? This is all god. God is. There is nothing else besides god. What is, is another name of god.

I do not break god and existence apart. The old religions have made this error. This error has had very bad consequences. The old religions have broken the world off from god. Then the question where is his proof arises? It is a natural question. If the world is not god, then where is god? Then problems begin, then hands have to be raised towards the sky. These hands are false.

I say unto you: God is existence. He is not beyond this. He is hidden in this. He is sown into this. Seek here, seek right now. You will find his signature in each leaf. You will find him hidden in each stone. Jesus has said, Lift a stone and you will find me hidden. Break a stick and you have broken me.

Oh! Who has picked these thorns for my heart? Who has spread these blossoms?

And you are asking for proof? And there have been people giving proof. And all their proofs are useless. No proof works. All proofs yet given for god are valueless. For example, someone says that everything needs a creator. There must me a creator of such a vast universe. But his proof will be suicidal, coming in front of an atheist its limbs will be crippled. Because an atheist says, if every thing in creation needs a creator, if to create the world god is needed, then who created god? Enough he has blocked your trap. Who has made god? Whether you like it or not, no one has made god. So the atheist says when god can be without being created, why can't the world? The argument is broken, it proved worthless.

You say that just as a potter makes a pot, that great potter has made this world. But someone created the

potter, no? Or is the potter without a maker? Now your snare is in difficulty. Who made your great potter?

These proofs are not of any use. These are things to tell children. There is no life transformation in them. This is why I give no proof, instead I give experience. I say to come near me, sit quietly. Sing. Dance. And one day you will suddenly find lightning has struck. When it will strike cannot be said. It is not possible to predict it. That guest comes unexpectedly, suddenly he is standing at the door. The moment you are ready, the moment you are clean and spotless, you become quiet: that very moment it happens. Then you won't need any proof. Then you yourself become the proof. Only your experience can be a proof, nothing else can be.

Oh! Who has picked these thorns for my heart? Who has spread these blossoms?

Enough for today?

Death is Divine

Chapter #5
Chapter title: Living in the heart

5 October 1978 am in Buddha Hall

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LIVE IN THE HEART, DON'T TALK OF THE SECRET, SPEAK NECTAR-SOAKED WORDS.
WHEN OTHERS BECOME FIRE, O AVADHU, YOU BECOME WATER.
GORAKH SAYS LISTEN AVADHU, LIVE IN THE WORLD LIKE THIS:
EYES SEE, EARS LISTEN, MOUTH SAYS NOTHING.
NATH SAYS, KEEP YOUR SOUL, DON'T INSIST ON DEBATE.
THIS WORLD IS A GARDEN OF THORNS, PLACE EACH STEP ALERTLY.
BALANCED ASANA, BALANCED FOOD, BALANCED SLEEP
GORAKH SAYS LISTEN SONS, SUCH A MAN NEITHER DIES NOR GROWS OLD.
ONE WHO EATS DIES, ONE WHO DOESN'T EAT DIES
GORAKH SAYS O SONS, ONLY SANYAMI, THE BALANCED ONE TRANSCENDS.
ALWAYS RESIDE IN THE MIDDLE
MIND DOESN'T MOVE, BREATH BECOMES STILL.

As long as truth is concealed, these tales of awakening won't be stopped
As long as religions persist and prosper, these tales of awakening won't be stopped.
O people of the mind, you are free to construct your systems
but the very walls will dance, the mad ones won't be stopped.
This tulip and rose, moon and stars -- see them and be silent priest!

this tavern is not closed, this tavern won't be stopped.
Moths will go on becoming candles, burning themselves up laughing, smiling
in the cruel houses of superstition the moths won't be stopped.
This mocking and blaming is nothing, nothing but promises of love
'Ravish', this world is and the it's story won't be stopped.

[Note: the above last couplet follows the ghazal tradition of not all couplets having to share the same content.]

As long as god is hidden, people who uncover him will go on arising.
As long as truth is concealed, these tales of awakening won't be stopped
As long as there is a veil on the face of the beloved, there will be talk of religion, songs of prayer will arise.
As long as truth is concealed, these tales of awakening won't be stopped
as long as religions persist and prosper, these tales of awakening won't be stopped.

This story of the search for god will continue as long as god has not been found. But the search for god is individual. An individual can find. Then the search of the one who finds is complete. But the search continues for the multitude of others that are straying in the dark.

Religion will remain on the earth as long as a single man is still sleeping, as long as all have not awakened, as long as the lamps of all have not been lit.

O people of the mind, you are free to construct your systems

O intellectuals, O pandits! O people of wisdom! Those who place trust in intellect, in logic...

O people of the mind, you are free to construct your systems

... go on building walls of scripture, go on erecting prisons of words, go on casting chains of theoretical systems.

O people of the mind, you are free to construct your systems
but the very walls will dance, the mad ones won't be stopped.

But those who have heard the call of the whole will start dancing even within the walls. With them the walls of the prison will start dancing too. And no matter how many theoretical systems you make, you won't be able to eradicate the mad ones from this world. No theory satisfies. Theoretical systems remain superficial, life is not given juice by them. A system remains echoing in the head, being remains untouched by it.

O people of the mind, you are free to construct your systems
but the very walls will dance, the mad ones won't be stopped.

No matter how many jail systems you erect -- Hindu, Muslim, Christian, Parsi, Jaina, Buddhist, Sikh. They are all prisons. In the name of temples factories are made for casting chains. In mosques your slavery is being cast. But still the beloveds of god raise a dance in the middle of all these chains. For them even chains make the jingling of ankle bells. If you know dancing even chains become ankle bells, if you don't know dancing even ankle bells are chains. If you know dancing even a prison is a dance hall, if you don't know dancing what will you do sitting in a dance hall? If you know how to drink then whatever you drink is wine. And if you don't know drinking then even if a stream of nectar is raining down what will you do with it?

This tulip and rose, moon and stars -- see them and be silent priest!

These flowers, tulip and rose, these suns, this moon, these stars... O so called intelligentsia, can't you be quiet? O pandits, won't you fall flat in the dust? Because whatsoever you are doing is against beauty.

Whatever you are doing is against this festival of moon and stars.

Religious scholars have given man very dismal beliefs. Flowers will not bloom in these dismal beliefs. The stench of graves comes from these sad beliefs. In these dreary beliefs the moon and stars do not shine, there is deep darkness in these gloomy beliefs.

This is why the whole humanity seems religious, but still where is religion? If there were religion there would be celebration. Then flowers would be blooming on peoples faces, or there would be moons and stars in their eyes, or veenas would be playing in their hearts, or dance would arise in their life. Where is dance? Where are sparkling eyes? Where are dancing people? Where are joy filled souls? And it is said that god is enjoyment, *raso vaisah*. God is enjoyment, but your mahatmas are not enjoying. Those who have broken you off from god are your saints. Those who have erected a wall between you and existence, erected a China wall, are your so called pandits and priests. And as long as a person is not free of pandits and priests he cannot be free of intellect. And unfortunate is the man who lives only in his intellect and dies only in his intellect. He will never know the secret of life. He will never have any awareness of the mysteries of life.

> This tulip and rose, moon and stars -- see them and be silent priest!
> the tavern is not closed, the tavern won't be stopped.

Although you continue your appeals, you continue calling out, nevertheless somewhere or other a tavern is born. Where a Gorakh is born a tavern is born. Where a Kabir arises a tavern arises. Where a Jesus walks a wine hall opens. Where Buddha sits there is a great celebration.

> the tavern is not closed, the tavern won't be stopped.

Still wherever taverns form, very quickly the wine halls are finished and temples and mosques are erected there. Near Buddha a sweet nectar was raining, but then come Buddhist scholars and their ilk. Very quickly the wine hall is made into a dismal temple. Dance quickly turns into rites and rituals. Soon a deep sigh arising in the heart turns into formal prayer. Wherever the emergence of living truth had happened, now there is only talk about truth.

It has happened like this with Jesus. It has happened like this with Krishna. The same has happened with every master. Where is the sound of the flute in a Krishna temple now? Where is the beat of the drum in a Krishna temple now? It is a strange trap man weaves, man uses even emancipators in his search for unfreedom. But it is fortunate that in spite of all of our planning, in spite of all of our organizations and regulations, someone or other blossoms, somewhere a lotus blooms, somewhere a fragrance begins to fly towards the heavens, somewhere the notes of prayer are heard, somewhere life returns to its ecstasy.

> ... the tavern is not closed, the tavern won't be stopped.
> Moths will go on becoming candles, burning themselves up laughing, smiling
> in the cruel houses of superstition the moths won't be stopped.

It is good that the moths will not be bound in the darkness of blind beliefs. They are eager to be burnt. And if they don't find candles they become candles themselves. Moths themselves become candles if there are no candles burning. But moths will not be bound by blind belief.

This earth is filled with the darkness of blind belief. And blind belief is so ancient that it seems that blind belief is life itself. Do you believe in god? Then you are a blind believer. God is to be known, nothing will happen through believing. Belief is very cheap. Belief is not worth two cents. One who believes is irreligious. He has to be known. Anything less than knowing will not do. But for knowing one must gather courage. For knowing the moth must become a burning candle. And for knowing one must give ones life as an offering. For knowing life has to be put at stake.

Religion is not for the curious, religion is not merely an itch on the skin -- religion is gambling with life. This is why only a few courageous people have become religious. Religion is not for the fearful, it is not for cowards. Cowards become escapists. Religion is for those who in the war of life, accept the challenges of life in their totality. Who live life, live life completely. Who don't escape, who don't become afraid, who are not shaking. Those who brace their feet and take on the struggles of life. From this very struggle the soul is born. In these very challenges the soul ripens, the being is strengthened.

The sutras of Gorakh can make your life into a wine hall. The sutras of Gorakh can make you a moth --

and a moth such that if he doesn't find a flame he will become a flame himself. These sutras are marvelous. Get immersed in each sutra, drink it. Let each sutra fill the cup of your heart.

LIVE IN THE HEART, DON'T TALK OF THE SECRET, SPEAK NECTAR-SOAKED WORDS.
WHEN OTHERS BECOME FIRE, O AVADHU, YOU BECOME WATER.
LIVE IN THE HEART...

Right now you are living outside. You don't yet know the art of living within. This is why you are unhappy. One who is outside is unhappy, one who is inside is happy. One who is outside is in hell, one who is inside is in heaven. Living outside means living in desires: getting money, getting power, getting fame, getting prestige, getting respect. Living outside means if you get something you will be happy. Living inside means you already have that from which happiness comes.

Remember this distinction very subtly. Living outside means if you get something you will be happy. Happiness is conditional. There is a condition. Someone says that if I have a million rupees then I will be happy. He has put a condition on happiness. Now until he has got a million he will be unhappy. And he will get another great shock the day he gets a million. As long as he hadn't got a million he was sad because he had put a condition on happiness. Whoever puts a condition misses, because happiness happens unconditionally. Happiness is our nature. We come bringing happiness. Happiness resides within us. And you have gone outside to seek it. And you have put conditions on happiness. If you search outside you will have to put conditions otherwise what will you look for? Search means a method to fulfill a condition. Someone has said that until I become prime minister I will not be happy. He has made a condition. Now in a country of six hundred million to become prime minister is a long journey. It is unlikely you will make it while you are still living. So your whole life will be spent in unhappiness. Until the conditions are fulfilled, how can you be happy? And a man who has lived his whole life in misery will be more surprised when he becomes prime minister, because by living his whole life in unhappiness, unhappiness has become a habit. Being prime minister the habit of being miserable will not drop so quickly.

You know that habits are dropped only with great difficulty. Now if the man who has sixty years practice in the habit of misery -- continuously, day and night, morning and evening, awake and asleep he is seeing only this one dream, how to become prime minister -- if after sixty years he becomes prime minister -- *if* he becomes, the possibility is very slight, most people will die and won't be able to become prime minister -- but someday it will be the good fortune of some cat that the hanging pot breaks, as Indira's pot breaking was Morarji's luck. If it breaks, still the person will not be able to be happy. Now where to get rid of sixty years of continuous practice? Those habits of being unhappy, the mind that is used to living in misery, how will it be dropped? It is not that you can just put it down. Now unhappiness has become your very flesh and bones. It is not like clothes you can just take off, then put on other clothes. Now misery has become your skin. Now it will be very difficult to take misery off. So the mind will arrange new misery.

You haven't got a million so you are unhappy until you get a million. As soon as you get a million you will find the mind saying, "What's so great about a million? At least ten million is needed." This is why no desire can be fulfilled, because by the time fulfillment comes one is addicted to unhappiness. You make a new projection. You make a new condition to be miserable. You push the condition ahead. You say if you get ten million then you will be happy.

And you all know -- there is no need to become prime minister for this -- you all know, you all have thought if I get this car, if I get this house, if I get this shop -- you got it: Are you happy? You had thought if you get this woman: you got her. If I get this man: you got him. Are you happy? Where is happiness?

Perhaps you do not remember the day you got your desire that very day it became worthless. That very day you began making new plans. The mind starts seeing new dreams -- how to reach further ahead. You have put a new condition. You have pushed the condition ahead. You will go on pushing conditions ahead your whole life and you will remain miserable.

Happiness happens unconditionally. It has no conditions. And one who has understood that happiness is unconditional immediately turns inward. We are going out in order to fulfill conditions. Conditions can only be fulfilled outside, how can conditions be fulfilled inside? Inside neither money can be produced nor power can be produced. Going on sitting with eyes kept closed you will not become prime minister. Nor sitting with eyes kept closed will a heap of Kohinoor diamonds gather. Nor sitting with eyes closed will your reputation in the world grow. No, inside no condition can be fulfilled. One goes within who has seen the foolishness of conditions. One who has seen that even if all conditions are fulfilled, nothing is fulfilled. One who has seen this truth goes within.

And one who goes within, finds happiness -- because happiness is present within. Happiness is your nature.

LIVE IN THE HEART...

The meaning of live in the heart is living within. To live where you are. Don't budge from there. If you move from there you have gone astray. What pushes you away? Desire pushes you. Wanting pushes you. Ambition pushes you. Ambition says, "What are you doing sitting inside here? Get up, move, there is much to be done in the world. There are great journeys to make. Complete them. Like this you will waste your life."

We all move. The whole rest of the world is moving. Hence it seems that only movement is right. Movement is right because everyone is moving. Man is a follower. The father is moving, brothers are moving, friends are moving, neighbors are moving, all are moving outwards -- you should also run. You too should be diffused from your center. You have also begun the business of the mind. You say, "If this happens, if that happens. When I have all this I will be happy."

And I want to say to you, and enlightened persons have always said this, that if you want to be happy, then there is no need to go anywhere. Lao Tzu has said there is no need to even leave your room. Happiness is your treasure. This is the fundamental truth of religion: that happiness does not have to be earned, you already have happiness, happiness is grace, prasad. Existence itself has given it. But when will you look at this grace? You have turned your back on prasad. You go on fleeing outwards. You don't stop even for a moment. Your running continues day and night. You think all day: you are running in thinking. You dream all night: you are running in dreams. You keep on running. When will you stop? When will you pause? The day you pause, the day you stop, is the day you will be suddenly shocked, you will not be able to believe it, you will remain speechless, dumbfounded -- why did I go on running meaninglessly? -- that which I was seeking is present within me.

LIVE IN THE HEART, DON'T TALK OF THE SECRET...

And don't tell anyone about the experience you have within the heart. Why? Why not tell this secret? Because this secret is such that whoever you tell it to will laugh. And it is possible that you are not yet capable of enduring the laughter of others. Whoever you tell this secret to will think you are mad. And it is possible that you are yet unripe, you are very new on the inner journey, so don't let the laughing of others put you in disarray. Don't let it people start calling you mad and you too begin to doubt -- who knows?

Man lives according to the opinions of others. You believe what people say. Where else will you find recognition? Right now you don't have the capacity, you don't have the awareness that you can find recognition within yourself. You find respect outside. This is why you are so eager that someone praise you, and you are so afraid that someone might insult you. There are so many people in the world who appear moral. It is not because they are moral. The whole reason is they are afraid of what people will say. They are fearful people. There is fear in their morality. If they are convinced that they will not be caught, that there is no way that they can be caught, then all these people will fall into immorality.

This is why it ordinarily happens that when people get into power they become immoral. Lord Acton's famous statement is: 'Power corrupts and corrupts absolutely.' Not just partially but totally corrupts. Why? I both agree and disagree with Lord Acton's statement. Agree because the fact can be seen that power corrupts people. Good people are corrupted as soon as they get into power. Simple direct people who you had never thought would be corrupted if they got in power. Moving into power immediately the hood springs up within them and poison glands emerge. What happens to people who get in power? So it seems that Acton's statement is factual that power corrupts people, because it is seen every day.

Look at the disciples of Gandhi Baba. What have they been doing in this country for thirty years? They were good people. It cannot be said that they were bad people. As long as they were not in power no one could think that they would prove themselves bad. They neither drank nor ate meat. They wore homespun khadi, they wove with their hands, they spun the spinning wheel. No cigarettes, no betel, no tobacco. They followed vows and fasted. They served the country. They were good people -- they were servants. Then what happened? How did their faces change when they got in power?

So Acton's statement seems correct, still I say there is an error in it. And the error is that power does not pervert people, power merely uncovers peoples real face. Power does not pervert them, power only makes them naked. Before being in power the man was hidden in clothes, because before being in power he was afraid you would catch him. How much strength have you got? How much capacity? Arriving in power,

strength comes into your hand. Then you can do what you want. Who is going to catch you? You are the one who catches people, who will catch you? The whole power is in your hand. And, 'the buffalo belongs to the one who holds the staff.' The staff of power convinces you that now you can do with open heart what you always wanted to do and could not do because you didn't have the power to do it. You would be caught.

Power does not corrupt anyone. In my estimation only people who are corrupted are eager to get into power. But they haven't had a chance to openly play their corruption. Their hands are weak. The heart is filled completely with fire, but they are afraid that if they reveal it now the little respect they have will also be taken. When you reach power who is going to take away your respect? When you are in power whatever you do is right. Whatever the powerful do is right. No law is enforced on the powerful, the powerful are above the law. The law is in force for everyone else. This is why it appears that power corrupts. Power does not corrupt. Power merely uncovers you. Power makes evident your naked picture: how you are, who you are, what you are.

We want people's praises so we are moral. We are afraid of peoples insults so we move with thought and care to insure we are not insulted. We take every step with caution. This is why Gorakh says when you begin to feel the inner experience and you start to feel unconditional happiness and a waterfall of nectar bursts inside of you, don't tell anyone. Gorakh is saying something worth noting: don't reveal the secret. This is a new shoot emerging, people will jump on it and break it. And people are eager to break it because this shoot has not emerged in them; and "How are you so bold? We are all miserable and you have become happy." Jealousy will be provoked, terrible jealousy will be provoked. Perhaps you will not be able to endure their jealousy, if you are new on this inner journey.

... DON'T TALK OF THE SECRET...

So when nectar begins surging up inside, flowers start blooming, don't tell it to anyone, quietly hold and protect it. Tell it to your master, tell it to your fellow disciples, tell it to those who can understand. But don't declare it to people. Don't start dancing on the streets when dance comes inside of you, otherwise the police will catch you and take you away. Your very family will take you to a psychotherapist, asking for injections, saying something has gone wrong with him. They will request electric shock treatment saying something is wrong with him. Does anyone dance in the street?

Bertrand Russell went for the first time to an aboriginal society. A full moon night... and when the aboriginals started dancing and sounding the drums and playing cymbals, it arose in Russell's mind: how much civilized man has lost! What do we have in the name of civilization? We don't play drums, we don't play cymbals, nor is there any capacity for dancing left. The feet have forgotten how to dance. Russell wrote: that night under the full moon, seeing naked tribal people dancing beneath the trees a question arose in my heart, what have we gained in the name of progress? And he also wrote that if I return to London and start dancing in Trafalgar Square, I will be immediately apprehended. People will think I have gone mad.

People think unhappiness is health and think bliss is insanity. Conditions have become so disturbed that only mad people laugh in this world, when do the rest, the sane and sensible people have time to laugh? The hearts of the sane have dried up. The sane are entangled in counting money. The sane are climbing ladders of ambition. The sane say lets go to Delhi. Where is the leisure to laugh, to sing a couple of songs, to play an ektara, to dance beneath the stars in the shade of a tree, to look at the sun, to talk to the flowers, to hug the trees -- where is the time? These are the last things when everything is complete -- when there is money, power, prestige then we will sit under the trees. But this day never comes, it never has come, it never will come. You pass through this life crying and grumbling. As you come, so you go -- come empty-handed, go empty-handed.

So if ever the inner nectar takes birth in you and the inner taste starts coming to you... and it doesn't take time to come, just turn in and everything is present. You have turned your back on the river, this is why you are thirsty. Change your direction, turn your back on the world and face yourself. And you will be surprised: why were you thirsty for so long? You will cry because so much was wasted and you will laugh because it is so amazing that you were searching for what you have! You went in search of what you already have and you agonized and were troubled because you didn't find it. And you couldn't find it, because what is inside, you cannot find outside. It can be found where it is.

But never say it -- because the feeling to immediately declare arises in that moment, the feeling naturally arises -- go and tell others, who are straying in the dark. But the straying ones will not agree with you so easily. Their egos have become part of their straying. If you go and tell them, "Don't stray off, you are wandering meaninglessly. Look I have attained. Look at me, look into my eyes." They will laugh. They

will say, "One more man has been wasted. You have gone mad."

The great Western psychologist R. D. Laing has come across a new discovery. Laing tried to demonstrate that in Western insane asylums there are many people who if they had been born sometime in the past in the countries of the East they would have been thought of as 'paramahansas'. The ones people called 'mast fakirs' -- ecstatic saints, the ones people worshipped. And when a thoughtful psychologist like R. D. Laing says something there is meaning in it. After a lifetime of studying the insane he gave the statement that there are many people locked up who would be Ramakrishnas if they were in the East. And you can be sure that if Ramakrishna was in the West he would have been put into some hospital and considered a hysteria patient. It was just a coincidence that he was born in India and a coincidence that the time was good when he was born. Now if he were born in Calcutta, he would not be in Dakshineswar Temple, he would be in Bade Bazaar hospital. No matter how much he screamed, who would listen? If he screamed that I have become enlightened people would say, "Relax, it happens to all mad people." If he went on saying I am seeing visions of Mother Kali people would say, "Relax, you are hallucinating."

Even now psychologists say that Ramakrishna had epilepsy, it was hysteria. This going unconscious and falling down is no samadhi or anything. Psychologists say that Jesus too was insane. Only an insane man talks to the sky. Does a sensible person talk to the sky? Jesus bowed down, went to his knees and spoke to the sky. And spoke as if there was someone in the sky. He called to his father : *Abba* -- daddy! Has he gone mad? What daddy is in the sky? Psychologists will say it is hallucination. This man has become ill, give him an injection of insulin, or electric shock treatment. Bring him back to his senses, put him back on the path.

It is good that Buddha, Mahavira, Krishna and Christ have already come and gone. There are problems now. The problems have increased. Gorakh is right, his suggestion is totally correct for a seeker.

LIVE IN THE HEART, DON'T TALK OF THE SECRET...

Don't tell anyone what is going on inside. Enjoy it quietly, inwardly. Drown in it. Yes if sometime you meet someone, a pilgrim of the inner, converse with him. This is the meaning of satsang: where four divine madmen are sitting. Telling each other, hearing each other. Tell it where people can understand, keep it hidden from the rest. This secret is not to be told to everyone.

DON'T TALK OF THE SECRET, SPEAK NECTAR-SOAKED WORDS.

Never give any message about what has happened inside of you, but in your statements its nectar will bubble up. Don't say anything about it, that, "I have found the source of nectar inside of me, I have met god, I have found my soul." Don't say it. Don't be in a hurry. It should be declared in the last moment, when even if the whole world goes against you it won't make any difference to you. Even if you remain alone no doubts will arise in you. Being alone doubts will start to arise; this happens to a new seeker. This is because we think that where the most people are going is where the truth is. If not then why are so many people going? This is why throughout the world religions try to increase their crowd. The bigger the crowd the more our faith becomes certain that the truth is with us.

If the Christians say that they have the truth, what is the reason? The reason is that about one third of the world is Christian with them. If the Jainas put forth a claim, what claim can they make? At the most there are three million Jainas. Christians are one billion. Three million Jainas! Twenty five hundred years have passed since Mahavira. If he had convinced only thirty couples then by now they would have three million children. Children increase this fast -- and in India! Thirty couples are sufficient, because if twelve each are born to each couple, then again to each of these twelve, twelve are born then in twenty five hundred years the number will be much more than three million: you can figure it out. Three million people? It is clear that they cannot have the truth. Otherwise why were so few people convinced?

This world lives following the crowd. A man was telling Bernard Shaw, a Christian was telling Bernard Shaw, that so many people believe so it must be true. Bernard Shaw said, excuse me, this many people believe it, so it cannot be true. Truth happens only infrequently. It manifests only in the life of the few, everyone else lives in lies, because living in lies there are great consolations, in lies there is great comfort. Lies are the way to pull over the blankets and go to sleep. Untruth is sleep. Most people are asleep. Truth is found by the awake.

Keep quiet until such a state arises within you, until such firmness happens that even if the entire world says you are mad, that even then doubt does not arise within. Until then go on ripening. Until then let maturity arise. Until then let firmness arise. Until then let roots grasp -- deeper and deeper into your consciousness. Let the tree of this knowledge spread. Yes, one day when the tree has become so strong that

it no longer needs support ropes, then the declaration will happen by itself, then there is no need to do anything.

But now you are worried about every small thing. Think, if you told someone that meditation is happening to you and he said, "Are you in your senses? Meditation does not exist. These are all illusions of the mind." And you will start doubting. At night you will become worried, does meditation exist or not? When you sit down to meditate this doubt will hang around you, does it even exist or not? Are you just wasting your time? And if you meet many people who say it, it will become very difficult.

Your mind is still swayed very much from the outside, so keep quiet. But in your voice nectar will start flowing. Don't talk about nectar, but a sweetness will come into your voice. In your voice the taste will begin to flow. Don't say directly what you have found, but in your living, in your every movement the difference will start to show, transformation will begin. You will speak and your speech there will have a sweetness that was never there before. In your speech there will be a song, a rhythm that was never there. This rhythm will bring those people near you who are in search of rhythm. This rhythm will start to attract people. They will start to ask you, what has happened to you? When someone comes very close to you and enquires about liberation then you can tell him, otherwise keep the secret hidden.

LIVE IN THE HEART, DON'T TALK OF THE SECRET, SPEAK NECTAR-SOAKED WORDS.
WHEN OTHERS BECOMES FIRE, O AVADHU...

And if the person facing you gets fired up, flies into a rage, goes wild in anger, goes crazy YOU BECOME WATER. Then completely melt. When someone in front of you is ignited with anger then melt, then rain on him like water. Let this be your style of life. Let this be your individuality. Let this be your expression. Through it those who are searching will slowly slowly begin to know. They will get a clue. It does not need to be declared, does not need to be proclaimed from the house tops. In this way slowly slowly your fragrance will reach to the nostrils of the eager, of the seekers. The veena that is playing within you will slowly slowly transform your individuality. And from the sound of your strings the veena inside those who search, those who are thirsty, will also start echoing. People will come, they will start coming from far away. Who here does not want to search for the eternal? Who here is not seeking bliss? People are searching in wrong directions, but people are seeking bliss. And whenever they meet an individual who is blissful, their influence is unavoidable.

Rahim has said:

Both appear as one, as long as neither speaks
only in the spring, are crow and cuckoo unveiled.

The crow and the cuckoo look similar as long as they don't speak. But when spring comes the difference is made clear. When spring comes the difference is heard. Both crow and cuckoo are black. On the surface no difference is apparent.

When you speak, when you act, when you take someone's hand in your hand, when you embrace someone, then the difference will be known.

only in the spring, are crow and cuckoo unveiled.

Your love, your sweetness, your grace will open in the spring, at that time the difference will be known.

WHEN OTHERS BECOME FIRE, O AVADHU, YOU BECOME WATER

And understand this, it is a very surprising thing, but it must be understood.

A lady came to meet me. A lady from a very rich family, well educated. She told me, "I have come to learn meditation. But before I learn meditation, I have to ask something. If I learn meditation will it create any difficulty in my marriage relationship, in my family life?"

Before I could say anything she herself said, "I know... why should difficulty arise? Meditation is a good thing. Why should problems come from meditation? But I am asking because my husband told me to ask this before learning meditation."

I told that woman, "Then it is better that you don't learn meditation, problems will come."

And the amazing thing is that if you learn something bad then no great problem arises. For example if the wife or husband starts to drink alcohol, then only a little difficulty arises. If he starts to gamble only a

little difficulty arises. And the truth is, perhaps no problem at all will arise. And it can also happen that where there had previously been a problem, that problem also goes away, becomes easier.

You will be a little shocked, because you are not aware of the deeper secrets of the mind. Wives enjoy greatly correcting their husbands. If the husband is completely right and proper, the wife has nothing left to enjoy. If the husband drinks wine, if he smokes cigarettes, then the wife becomes dominant over him. The wife becomes holy. So far Indian women haven't managed the courage to drink wine and smoke cigarettes. So she cannot do these things herself, she doesn't have the courage. The weight of centuries has broken her courage. Even in imagination she doesn't think that she too can drink wine and smoke cigarettes, it is not possible. But she gets one consolation, she gets the consolation of insulting her husband. And it makes it easier for her to take possession of the husband. When the husband comes home he comes home afraid: because he smokes cigarettes. If the husband should completely stop smoking cigarettes and drinking wine then the mastery of the wife who has been the master for twenty years will fall. The enjoyment she had will be lost. People are not so disturbed by evil, because the man who does evil becomes humbled and becomes a reason for others to feed their egos.

We all want that other people are more humbled than we are, are inferior to us. This is our inner desire. There are two methods: one is that we become superior, then they become inferior. And the other is that they become humbled and we remain just as we are, but we become superior. Ordinarily your so-called religious people renounce and do ascetics, take vows and fast only because there is no more convenient way to feed the ego than this. By renouncing the small things they ascend the lion's thrown -- they don't smoke cigarettes, they don't chew betel, they don't chew tobacco, they don't drink water at night, they drink filtered water, they don't eat this or don't eat that. On the basis of all these small things their ego gets great status. Who will give up ego and worship that are received so cheaply? What is man not willing to do for ego? This is a very cheap renunciation, what's in it? If someone in the family in the family is doing something degrading then the others find it easy to dominate him.

I said to that woman, "I cannot say that no problem will come from doing meditation. Great difficulty will come from doing meditation. All the politics at home will change. There will be a great shuffling of politics at home. If you meditate then difficulties will start. You will become peaceful, the husband will fly into a rage and you will remain calm. Can you imagine what a blow that will be to your husband's ego? So come deliberately. You go, then come deliberately. There will be differences." And every day I experience that there are differences.

One woman has meditated some three years, difficulties have begun, because now she has no interest in sex. And her husband is becoming absolutely insane. He is going completely mad.

I told that woman, "At least you can fake it, what is the use in having a fight every day? Fulfill the husband's demands -- do it just as acting." She said okay. A meditative person can do acting very easily. Only a meditator can act! The inside is far away, play-act on the outside. But when the wife was playing on the outside, still the husband had difficulty. The husband came to me. He said, "You have given her a new instruction. Now I feel even more like an idiot. She is just playing. And when someone else is just acting with me I can see clearly that she is not interested. She is only showing interest, so I feel more repentant. You have ruined my whole life."

So I told that woman, "You go and ask again before coming. Differences will come. Meditation will increase your heights, it will increase your depths. The whole arrangement of your house will certainly change. What yesterday was higher than you will start to fall below you. What yesterday was deeper than you will start to feel shallow. All their egos will feel hurt. They will take revenge."

It has been five years, that woman never returned.

Take note, as soon as a little inner flame awakens in your life, differences will come. If you don't say, still differences will arise. If you hide the distinctions, still differences will come. You cannot go on behaving like you were until yesterday. Spring has come, now the difference between the crow and the cuckoo has become clear. The crow will be angry. The crow will be very angry with the cuckoo. Naturally, the cuckoo is cooing and everyone one is in ecstasy. The poor crow also tries very hard to get someone to clap their hands. And people do clap their hands -- to shoo him off, go, get away, and don't come back here again.

A crow was flying. A cuckoo asked him, "Uncle, where are you going?"

He said, "I am going to the East. Now I'm not going to live here. The people here are bad. No one here welcomes my song, my singing. I am going to the East. I have heard that people in the East are very good."

The cuckoo said, "I have to tell you one thing, whether you go to the East or to the West, wherever you

go as long as your throat remains as it is, you will experience difficulty everywhere. Transform your throat. Nothing will happen by going East and West. The people in the East are the same."

A Sufi story. A man was sitting at the gate of a town, an old man. A rider stopped, a horse rider and asked him, "what are the people of this town like?"

The old man asked, "Why do you ask this?"

The rider said, "The people of the town I have come from are very indecent. I was upset and disturbed by them. I had to leave that town. Now I want to become a resident of some new town. So I am asking you how the people of this town are."

The old man said, "Brother, you had better move on. The people of this town are even more vile, more wicked, more indecent. Here you will get into trouble, go look somewhere else."

The rider moved on. Just behind him a bullock cart came to a halt and a man looked around and said, "Grandfather, how are the people of this village? I am searching for a new residence."

The old man asked again, "How were the people of the village you have left?"

Tears came to the eyes of that man. He said, "I didn't want to leave, helplessly I had to leave. The people of that village were very loving. Now wherever I live the memory of those people will torment me. I was helpless, I was in economic difficulty. I had to leave it so that I can earn something, I need to try my luck somewhere else. But I have just one ambition that whenever my luck improves, I will return there. I will reside in that village, in the end I want to die in that village. If I cannot live there then at least I want to die there."

That old man said, "You are welcome. You will find the people of this village even more loving than the people of that village."

A man was sitting there listening to all this. First he heard what the horse rider said and the old man's answer. Then he heard what this man on the bullock cart said and the old man's answer. The man said, "You have really surprised me. You said to one man that this village is very vile and wicked, just move on. And to the other you said this village has very loving people, you have no need to go further, you are welcome! The old man explained, "People are just the way you are. Everywhere men are the same. The real thing is your question."

Remember,

WHEN OTHER BECOME FIRE, O AVADHU, YOU BECOME WATER.

If the other becomes fire then you become water. The fire will be put out. And a person that enters into meditation, goes on the inner journey, will be meeting people every day who get fired up.

You will be surprised to know that Frederick Nietzsche, the great German thinker said many things against Jesus, one thing he wrote perhaps you might never have imagined, perhaps no one has thought of.

Jesus has said, "When someone slaps your cheek, offer him the other cheek. When someone takes your coat, offer him your shirt too. And if someone asks you to carry his load for one mile, then go with him for two miles." It is a lovely statement. Jesus is saying in his own language, WHEN OTHERS BECOME FIRE AVADHU, YOU BECOME WATER, You become water if the other becomes fire, if he slaps one cheek, give him the other.

Jesus may have never imagined that someone would ever refute this. Nietzsche refuted this and he refuted many other things too. Nietzsche said, this is offensive behavior. If I slap someone's face and he offers the other cheek, then he takes me for an insect. He has not even given me human respect.

Think of it. Nietzsche says, when I slap someone's cheek and if he really respects me, then he should also slap me. Then we are equal. And Jesus is teaching something very egotistical. What is he saying? "A worthless man... okay, if he has hit, let him hit." Like this it is said: 'dogs may bark but an elephant keeps on walking.' But the elephant's keeping on walking and the dogs barking only means the elephant is saying, "Keep on barking. What worth is your barking? What radish are you the root of? Keep on barking, keep making useless noise. What does it matter to me? I am an elephant." But this is very egotistical according to Nietzsche. Nietzsche said it is very egotistical to say, "I am a very pure soul. You slapped me, here, have the other cheek too."

Don't think that when someone else gets on fire and you become water that he will calm down from this. Not necessarily. It is possible he may be more on fire. Then you will have to melt more. No one knows how he will behave. Don't hold onto this illusion. Many people suffer from the illusion that when we become water, the other will also become water. If this is your illusion then you didn't understand the sutra. The other will not necessarily melt. The anger of the other can become more inflamed, "Okay, so you think you

are some kind of saint, that I slapped your cheek and you are giving me the other cheek."

And if you offer the other cheek so that the other person will be humbled, then you have done it for a wrong reason. You have not understood the secret. Then it has become a device to defeat the other. This to is a slap in the face. It is a very subtle slap. It is an indirect slap. But you have slapped the others face saying, look you are a dog and I am an elephant. Bark, what does it matter to me? Here is the other cheek, slap it too and fall even lower.

I have heard, a man slapped a Christian monk. The monk was just as a monk should be, he gave him the other cheek: according to the rule. The man slapped the other cheek too -- and hit him even harder. He thought this is a great opportunity, if the idiot offers the other cheek then why leave it? He hit him harder. But as soon as he had hit hard he was very surprised. More surprised than when the other cheek was offered because then the monk immediately pounced on him, sat on his chest and began beating. The man said, "Brother, you are a monk, a Christian monk, what are you doing?"

The monk said, "There is no third cheek, now I"ll give you a taste of fun. Jesus' rule is fulfilled now. Now it is me against you."

The monk was very zestful. He have him a good thrashing. He said, "Jesus said the other cheek, the other cheek is finished, now I am on my own."

If you are offering the other cheek to defeat someone then you are in the situation of this monk. Soon you will have to spring...

The day Jesus said to forgive one who abuses you, one who insults you, a disciple asked, how many times? Think about it, the intention of this disciple is clear. How many times? He is saying, give a limit after which we will be on our own authority. Jesus said seven times. The man said, right. But the way he said right, his meaning was that on the eighth time, we will see! And it happens like the saying, 'one stroke of the blacksmith worth a hundred of the goldsmith.' Just one hit will finish him off, don't be worried. Seven times he touches you like a goldsmith, tap, tap, tap... Just one hit with the hammer of the blacksmith, and he will be remembering his mother's milk.

So Jesus said, no, not seven times. Seventy-seven times. But what will happen, what will happen even with seventy-seven times? If this is the inclination then on the seventy eighth time? No, nothing will happen even from seven hundred and seven times. Although the whole world has so many good rules, there is no result: because each rule has its limit. Every rule has its restriction. This is why a rule is called a restriction. Restriction means it has a limit. No rule can be unlimited, only being can be unlimited. Hence this is not a rule. You have to understand it with your whole being.

LIVE IN THE HEART, DON'T TALK OF THE SECRET, SPEAK NECTAR-SOAKED WORDS.
WHEN OTHERS BECOME FIRE, O AVADHU, YOU BECOME WATER,

This should become your inner mood, not following any rule. This feeling has to be awakened from your love, not from your intellect, not from mathematics. It should be your natural state. This will happen when you become completely absorbed in your own beingness.

And remember, an incomparable revolution happens when you become completely absorbed into your own soul. Then you will find out it is not soul, it is god. God seems separate because you are so far away from your own soul. The day the distance from your being disappears, the distance from god will also disappear. Then being is god. Then you become one color. Then you are non-dual.

Rahim the beloved be praised, both colors die into red
when turmeric renounces yellow, lime renounces white.
Become one...

Rahim the beloved be praised then you can praise the beloved. Then two colors can become one.

... both colors die into red

They were two until now, their color become one.

when turmeric renounces yellow...

As you have seen when turmeric and lime are mixed, both of them lose their own color.

when turmeric renounces yellow...
Turmeric gives up its yellowness.
... lime renounces white.

And lime gives up its whiteness. A new color arises, redness arises. The mixture of both becomes red. The same when you and god become one then love occurs. And this event can happen anytime once you start facing inward. God is hiding there waiting for you

GORAKH SAYS LISTEN AVADHU, LIVE IN THE WORLD LIKE THIS:
EYES SEE, EARS LISTEN, MOUTH SAYS NOTHING.

Live in the world in this way -- like a mirror. A mirror reflects. It makes a beautiful reflection of a beautiful man, it makes an ugly reflection of an ugly man. But the mirror doesn't say anything, the mirror doesn't comment. The mirror doesn't even say: Aha, how beautiful! Nor does the mirror say: go, be gone, move on; what a terrible ugly man is making a reflection in me; he is making me ugly too. The mirror remains a witness. This is a sutra of witnessing.

GORAKH SAYS LISTEN AVADHU, LIVE IN THE WORLD LIKE THIS

The art of living in the world is witnessing.

EYES SEE, EARS LISTEN, MOUTH SAYS NOTHING.

Look, listen, pass on. It is only a drama. It is a film moving on a screen. There is only the play of sun and shadow here. Don't get entangled in it.

Mulla Nasruddin went to see a film. It was the first time he had ever seen a film. The first show had ended but he didn't get up. The manager of the theater came and said, "You can go Mulla, the show has ended.'

He said, "Here take the money for the next show, I must see the next one too."

He saw the next one, but still he didn't leave. When the manager said, "Mulla, what are you doing?" he said,
"Here take the money, I'll see the third too."
The manager asked, "But what is it? Seeing this same film again and again."

He said, "If you want to understand the reason, understand it: one scene comes in which some women are taking off their clothes and entering a lake. Just when they are getting all their clothes off, only the last cloth remains, then a train passes by. Train rails run along the shore of the lake, so a train comes. The women are hidden by the screen of the train. By the time the train has gone they are already in the water. So I am looking to see if sometime the train is late. I am not going to go. After all its an Indian train, it will be late sometime. I will go only after seeing the whole scene."

Don't laugh. When you see a film you also are affected like this. When films were shown for the first time in small villages people started throwing money, as is the custom in villages. If there is a drama company or something, someone dancing, they throw money. They started throwing money at films in small villages. I have seen people in small villages throwing money -- at the screen -- a dancing girl dances, they start throwing money. When a dancing girl dances and her petticoat begins to rise up in the dance, they bend down and start looking from below. There is nothing there, just a play of light and shadow. But people, people just like other people. This is how their whole life is.

And this is not just little people. There is an incident in Ishvarchandra Vidyasagar's life. He went to see a drama... he was Bengal's famous scholar, a well-known person, strongly moralistic... so he was invited to sit in the front row. The drama started. In the drama there was an evil character that was doing all kinds of evil acts. The moralist Ishvarchandra Vidyasagar started getting very angry. Moralists get angry very easily. He got so angry at this mischief that when the character played his last trick Ishvarchandra could not tolerate it. The last antic was to catch hold of a woman passing through the jungle, he started pulling, taking off her sari. Now it was beyond Ishvarchandra's control...

As in the story of Draupadi's sari starting to be pulled off, Krishna immediately came and increased the length of her sari and the length kept on increasing... How could Ishvarchandra ignore this? He forgot it was a drama. He took off his shoe, climbed up on the stage and started beating that man. The man showed greater intelligence. He took the shoe in his hand, put it on his head and said, "You have given me more

respect than anyone else ever has. I had never thought that my acting was so skillful that an intelligent man like you would be fooled! This is only acting. And another thing, this is not a woman, this is our manager sahab. I can't pull his dhoti off! Your effort is wasted, look a little closer, don't you recognize our manager sahab? And I am not going to return your shoe, because this is my prize."

That shoe is still kept in his family, to keep it well they put it in a glass case -- for remembrance that in this house there was such an artist that even Ishvarchandra Vidyasagar was befooled while watching his acting.

So forget about small people, even your greatest scholars are not very different. And it is your life-long habit. You hurriedly become the doer and can no longer remain the witness. And the essence is in being a witness.

GORAKH SAYS LISTEN AVADHU, LIVE IN THE WORLD LIKE THIS
EYES SEE, EARS LISTEN, MOUTH SAYS NOTHING.

Your ego is only in the doer. The day you become a witness, the ego is gone. Then what ego remains? There is only the one who sees, the seer. What ego does a mirror have? And one who's ego is gone, his burden is gone. One who is unburdened can fly to god.

Tossing his load in the flood, Rahim swims across
holding a load on your head, you drown midstream.

Rahim said,

I have thrown my load into the flood.
Tossing his load in the flood...

The load I had was thrown into the flood.

... Rahim swims across
but those with loads on their heads drown midstream.

But those helpless ones drown in midstream,

holding a load on your head...

What is the load? the ego, the doer. As soon as you become the witness, you are unburdened. Become the witness and you become silent. A mirror is always silent. Reflections are made and effaced, what of the mirror is made or effaced! A mirror just watches.

EYES SEE, EARS LISTEN, MOUTH SAYS NOTHING.

Rahim this path of love, an exceedingly slippery lane
people bring loaded bullocks where even an ant's foot slips.
He says, this path of love that goes towards the divine...
Rahim this path of love...
The path of love is,
... an exceedingly slippery lane
This path is very slick.
... where even an ants foot slips.

Here even the feet of ants are slipping. Even this much of a load is a hindrance.

people bring loaded bullocks where even an ant's foot slips.

And there are people who load their bullocks and try to walk on it -- where even ants are slipping and falling, where even the slightest subtle ego is enough to make you fall -- an ego like an ant -- there people are trying to move with loaded bullocks.

NATH SAYS, KEEP YOUR SOUL, DON'T INSIST ON DEBATE.
THIS WORLD IS A GARDEN OF THORNS, PLACE EACH STEP ALERTLY.

Gorakh says, keep your soul. Let your ego go, let your being remain. Being and ego are two different things. Ego is your illusion. It is a process you have created. And being is the grace of god. Being is what you have brought with you, ego is what you have acquired. Being is like a mirror, only a witness. Ego has become a doer, it suffers and enjoys.

NATH SAYS, KEEP YOUR SOUL...

If your being remains, it is enough. Let the ego go. And if the ego goes the being will come to know who he is. Right now who knows what all you have considered yourself! Someone thinks, I am a doctor. Someone thinks, I am an engineer. Someone thinks I am this, someone thinks I am that. The being is neither doctor nor engineer, being is simply an empty mirror. If the imprint of an engineer falls on it, you become an engineer. You study in an engineering college, you become an engineer. You become a doctor, a lawyer, a magistrate, a shopkeeper; you become this or that. Whatever is imprinted on your mind your become. And sometimes imprinting happens accidently.

Yesterday I was reading someone's life story. When he first arrived to study at Oxford University, he was very shy and bashful. The clerk asked him, what do you want to study? So he said theology. But the clerk understood geology. He was a shy man. The clerk wrote geology. He saw that it was geology, but he was so shy that he didn't say anything. He said okay. He studied geology. After studying geology six years he graduated with a gold medal, then he revealed to people that it was a complete mishap. I had come to study theology and unfortunately became a geologist. And no trivial geologist -- a gold-medalist. Now he was trapped for his whole life, now there was no remedy for it.

And then he said, "No one knows the troubles I passed through in those six years. In complete bashfulness and hesitation one year passed. Then I thought that telling it now would be even more idiotic. Why did you waste a year? Then two years passed, now if would be even more idiotic. And then I got one degree, and it was more difficult yet. Then I thought, what was to happen has happened. It was god's wish that I become a geologist, so I will die as a geologist. He became one of the world's renowned geologists. 'He went for devotional singing, but ended up ginning cotton!'

What are you?

When I read this I remembered an accident in my life. When I went to be admitted to college I forgot to bring a pen. So I waited to get a pen from someone. A young man was standing there with his pen, filling out his form, but he was thinking long and hard. I asked, "Brother, while you are thinking, lend me your pen." I filled out my form. He looked at my form, said okay and filled his out exactly the same way. I asked, "You copied my form?"

He said, "I was thinking hard what to fill in? What subject should I study? You have been very kind by coming here. I found out which subject I should fill out." As I had filled in philosophy, he also filled in philosophy.

Now he has become a philosophy professor. And the whole cause was that he had a pen and I didn't: this is why. Now if you ask him, who are you? He will say I am a professor, a professor of philosophy.

This is accidental. You are not this, you are that which you were in your mother's womb, or even before that. You are that which you are in your deepest sleep -- not a doctor, not an engineer, not a professor. You are that which you will be even after death. You are being. This is your nature, your inner nature.

NATH SAYS, KEEP YOUR SOUL, DON'T INSIT ON DEBATE.

Stay with your being and don't fall into meaningless argument about whether there is a soul or not. If it is, then how is it: is it red or black or yellow or green? Don't get into meaningless arguments, otherwise life will be wasted in debate. Turn your eyes within, look at what is. Who will you ask? Who can give you an answer? You have to find the answer inside yourself. Don't go into books, don't go into theories and don't get into meaningless discussion.

People remain involved in discussions for hours, life passes by in discussions. Some say that there is no soul, or that the soul is mortal. They have not died yet, but they say the soul will die. Some say no, the soul is immortal, it will die but it will still exist. The soul is eternal. They too have not yet died, the debate goes on. What dispute are you getting into? -- the soul IS within you. Whether it dies or not is in the future. At least become acquainted with *what is* right now. Seek a little, search a little. If it is not you will not find it. If

you don't find it then say that it is not. But among those who have gone within not even one has returned and said it is not. Without exception those who have moved into the psyche have said it is. And those who say it is not have not gone inside.

Marx never meditated, he says there is not soul. This is very idiotic. If he had meditated! This is like some man saying that thirst is not quenched by drinking water, yet he has never drunk water. Will you believe him. And Marx says he is scientific socialist. Not scientific at all. He didn't fulfill even the first requirement of science. The first condition of science is, say only that which is proven through experiment. What else could be the requirement of science? Marx says religion is unscientific. But fulfill the requirement of experimentation. Buddha meditated. Mahavira meditated. Jesus meditated. Lao Tzu meditated. Gorakh meditated. Whosoever has meditated has said the soul is. If you go within how can it be denied? When it is, how can it be denied? How can one who opens his eyes deny the sun? Yes, one who sits with his eyes closed can deny. An owl can deny, they sit with their eyes closed. When your morning comes, it is the owl's evening.

Just near here on the almond tree I heard an owl talking one day. It was becoming dawn, the sun was coming out. An owl came and sat. Nearby a squirrel was sitting in the freshness of morning, getting ready to start the day's journey. Another great day is born. He was just waking up... The owl asked the squirrel, "O Squirrel, it is almost night, will this tree be good to rest on?"
The squirrel said, "Pardon me, it is not becoming night but day."

The owl said, "Quiet! Stop talking nonsense. I know it is becoming night, it is getting dark."

Now why should the squirrel bother with an owl? And if he bothers the owl, the owl will attack. An owl is an owl after all. So the squirrel said, "You must be right." When the owl had moved to a distant branch the squirrel said, "Now I can say that you are not right, you are only an owl, your eyes are shut. Do you think that night comes from closing your eyes? Open your eyes, the sun is coming out."

But how can an owl accept it? To the owl at night it is day, in the day it is night.

One who lives outside cannot accept the being that is within. Only one who turns his eye inward, who opens his inner eye, can say it. So don't get into useless debates, don't waste time meaninglessly. Use the time you spend debating for meditation.

THIS WORLD IS A GARDEN OF THORNS...

There are many problems here, there are many thorns here. And arguing is the biggest thorn. People waste their lives in disputation. Then they become insistent, then stubbornness arises.

... DON'T INSIST ON DEBATE.

Stubbornness arises that what I have said must be right because the ego is at stake. People are not arguing for the sake of truth, who has anything to do with truth? Argument happens because of egos. The real question is am I right or are *you* right? Who has anything to do with right? But what I said must be correct, because I said it. Remember the statement of the debater is this: what I say is right because I say it. This is not the statement of a seeker of truth. A seeker of truth says: What should I say? Wherever the truth is I am prepared to stand with it.

There are two kinds of people in the world. One who says that the truth should stand behind me. Where I stand is where the truth should stand. Let truth be my shadow. He is the argumentive type. And one who says let me become the shadow of truth. Let me stand where truth is. I will obey truth. I want to become the shadow of truth. This is the indication of a seeker.

Very watchfully place your feet, there are many thorn plants here. And the biggest thorn plants are of religious beliefs. People get disturbed in beliefs and forget meditation. It often happens that one who is debating in favor of god finds no opportunity to pray. It has become meaningless. If arguments about food go on, when will you cook food? If you argue about water, when will you find the river?

> Practicing one, all is gained; practicing all, all is lost;
> Rahim water only the roots -- flowers and fruits in abundance.

Rahim says, by practicing the one all will be accomplished. That one is present inside of you -- that one *is* you.

Practicing one, all is accomplished; practicing all, all is lost;

Don't get entangled in useless debate, in proving the greatest theories, in the Vedas, the Koran, the Bible, otherwise all will be wasted. Practice the one.

When Shvetketu returned from his guru's house to his father, Uddalak asked him, "Son, what all have you studied?"

He said, "I studied the Vedas, the Upanishads, the scriptures of the Brahmins, I studied the Aranyas, the Puranas, grammar, language" -- whatever was known at that time -- "I studied everything. I have come bringing whatever the guru was able to give."

The story says the father became sad. Shvetketu asked, "But you are not happy. I have come with the highest degrees. I have come with great respected. Look at my certificates."

But the father said, "I have one thing to ask of you: have you learned that one, the one that when it is known all is known?"

Shvetketu said, "Who is that one? I have learned everything. Whatever was available at the guru's house, at the guru's school. I come after have learning everything."

The father said, "This is of no use. Go back, know the one then come. You have come having learned the many. What can happens from the many? Learn the one then come. Who are you? Know this and come. Until you have known the being you have not known anything. And remember, I have become old. Perhaps I will be able to see you return knowing the one, perhaps not. But one thing I want to say to you, in our house there have not been Brahmins in name only. We call ourselves Brahmins only when we have known Brahma, the ultimate. Remember this. Don't consider yourself a Brahmin until you have known Brahma. In our family no one is born as a Brahmin. In our family we are Brahmins only when we know Brahma. This is what my father had told me, this is what I tell you. Know the one then come, then only will you be a Brahmin. No one becomes a Brahmin just by being born in a Brahmin home."

Rahim water only the roots -- fruits and flowers in abundance.

Don't wander around watering the leaves, water the roots. The root is your being. The door to the divine is through it. From watering that one root you will be well filled with leaves, there will be many branches and limbs. Birds will come and reside on you, making their nests there, sitting in your shade. Fruits will also grow on you, the hunger and thirst of the hungry will be fulfilled. Flowers will also grow on you. Peoples appetite for beauty will be satisfied. You will be overflowing. But water the one.

BALANCED ASANA, BALANCED FOOD, BALANCED SLEEP
GORAKH SAYS LISTEN SONS, SUCH A MAN NEITHER DIES NOR GROWS OLD.
How to practice that one? How to know that one? How to know that one?

BALANCED ASANA...

Learn sitting. Remember, yoga asana does not mean only bodily posture. Sit within so that there is no tossing about. The outer asana is only a preparation for the inner asana. Sit still so that the outer body does not move or toss about. This is only the beginning, then don't let the mind oscillate, there should be no shaking. Asana is when neither mind nor body move, when within and without you have halted, stopped. Stopped means now there is no desire. Stopped means now there is no ambition. Stopped means now there are no flickering waves arising in the mind. Now the mind has become a lake.

BALANCED ASANA, BALANCED FOOD...

And consume just the right amount of food. Don't wander about eating useless things. Don't go on filling your body with useless things. Fulfill what is needed, what is required. And become firm in this.

There are some people whose whole life's work consists only of putting food in from one direction and taking it out from the other. This is their only work. There are people like Emperor Nero who kept four physicians with him. He enjoyed eating very much. But no matter how much you enjoy, how many times can you eat? Once, twice, three times, four times, five times... how many times can you eat? But he enjoyed it so much that his mind never became satisfied. So the doctors would force him to vomit. When he ate the doctors that lived with him quickly gave him medicine to make him vomit, so that he could eat again. This

seems rather extremist, but I know people who vomit like this.

One girl came from America. For fifteen years she has regularly been doing this: eat food and vomit it up so that she can eat again. Then I came in contact with three or four other people -- all kinds of ill people come to me -- who do just this. And those that don't do this go on stuffing themselves, as if life were only food -- *bhojan*. Life is something more. Life is also devotional music -- *bhajan*. And one who thinks bhojan is all, lives on a very minimal level, until bhajan is awakened. Eat only as much bhojan as is needed for bhajan.

But if you look at your religious people you will be shocked. Look at Hindu sannyasins, you will be shocked. If they don't have a big belly they are no swami! Their whole work... they go on talking about bhajan, but they have only bhojan. You can go and look: the bigger the belly the bigger the swami. Their whole work is: talk about bhajan and eat bhojan. They have to eat, they want to eat, so they go on talking about devotional music. What kind of sannyasins, what kind of sadhus are these?

BALANCED ASANA, BALANCED FOOD, BALANCED SLEEP

So first take care of posture, then take care of food, then take care of sleep -- just these three very important things, if you can take care of these, there will remain no problem in knowing the being. These three are hindrances. What does firm sleep mean? One whose posture has become centered, who has become skillful at sitting completely tranquilly, one in whom the waves of thought have gone, one whose food is balanced, one who gives to the body what is needed: not less, not more. Don't give too little either.

On the one hand is the Hindu monk whose belly is proof of his religiousness, and on the other is the Jaina monk whose becoming skin and bones is proof of his religiousness. These are two sides of the same coin. There is no difference between them. One eats too much, one eats too little. Both have gone to the extremes. And being is in the middle, being is wholeness. So take care of food. If these two things are taken care then taking care of the third thing begins to happen: then sleep is taken care of.

What does take care of sleep mean? This sutra is very profound. To take care of sleep means, just as in wakefulness thoughts have become tranquil, in sleep dreams also become tranquil. They do become. Dreams arise because of thoughts. Dreams are the fulfillment of thoughts, they are the echoing and re-echoing of thoughts. If you have thought hard all day, then you will dream hard all night. You will see dreams of what you have been thinking. One who is a glutton will go on eating at night in dreams, he will receive invitations to dine in palaces. Tasty food will continue. One who is crazy for sex will go on seeing sexual dreams. One who is greedy for money will see dreams of avarice. One who is greedy for power will become emperor in his dreams.

Your dreams are the fulfillment of the perversions of your mind. In sleep their echo goes on being heard. When you learn to sit peacefully, and eating becomes controlled... and remember in controlling food, whatever you take inside, is included in food. Don't read useless books, because that too is food you take inside. Don't listen to useless talk, because that too is food you take inside. No one says it to anyone...

If someone comes to throw rubbish into your house you will immediately stop it. But if someone comes and throws useless rumors into your head you don't stop, you cup your ear and listen, saying, "Brother, tell more, what happened then?" Think what rubbish you are filling your mind with! It is all food. It comes through the ears, through the eyes, through the mouth, through the nose. It is all food. All these senses take in food.

So the meaning of becoming firm with food is, don't let the useless enter. Be on guard of the useless. Look at what is necessary to look at. Listen to what is necessary to listen to. Say what it is necessary to say. And religiousness will start entering your life on its own. And then your sleep will become centered. Then you will remain tranquil in sleep too. Dreams will depart. And an incomparable happening will occur. The day you sleep without dreaming will be the day you sleep and remain awake at the same time.

This is why Krishna has said that everyone is sleeping but still the yogi is awake. It does not mean the yogi is sitting or standing in his room and staying awake. It means that the body is sleeping but a flame goes on burning inside. A consciousness always remains.

GORAKH SAYS LISTEN SONS...
He says to his disciples, O sons listen:

... SUCH A MAN NEITHER DIES NOR GROWS OLD.

And if this happens then you will know neither when you became old nor when death came. This does

not mean you will not become old. The body will become old, but you will not become old. The body will die, you have become immortal.

There are two names that are commonly used for for Gorakh. One name is Gorakh Gopalam -- the cowherd boy: he always remains fresh, remains young. The second name is Budhe Balam -- the old child, the aged child: he has become old but still remains like a boy, just as fresh. He remains just as fresh as the freshest early morning dew, as a flower that has bloomed in the early morning. His freshness has never left him.

GORAKH SAYS LISTEN SONS, SUCH A MAN NEITHER DIES NOR GROWS OLD.
ONE WHO EATS DIES, ONE WHO DOESN'T EAT DIES
GORAKH SAYS O SONS, ONLY THE SANYAMI, THE BALANCED ONE TRANSCENDS.

If you eat you will die, if you don't eat you will also die. Death is going to happen. Only one will not die, the one who has attained centering, has attained crystallization, has attained sanyam. These are the three sutras of sanyam:

BALANCED ASANA, BALANCED FOOD, BALANCED SLEEP
Then there is no death. Then the experience of the eternal.

ALWAYS RESIDE IN THE MIDDLE

Search for the middle in everything, don't eat too much, don't sleep too much. Don't eat too little, don't sleep too little. Find the middle in everything. Don't speak too much, don't speak too little, go on finding the middle.

Sometime you have seen a tight rope walker, he goes on balancing himself on the rope. In the middle: not leaning too far to the right, not leaning too far to the left. If he leans he will fall. He goes on balancing in the middle. Find the center in everything and you will attain a balance, a completeness in life.

MIND DOESN'T MOVE, BREATH BECOMES STILL.

And when the precise center is hit then the mind becomes unwavering. It becomes so unwavering that the breath too stops moving. Then samadhi flowers. There neither mind is flickering nor breath is moving.

Remember, don't be frightened when samadhi flowers. It happens here everyday. When some sannyasin experiences samadhi for the first time he becomes frightened. The fear is this, that the breath stops. He feels as if he is dying. But this is not death, this is the beginning of a new life.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.
This is the beginning of that death, after which is the highest life.

Die! Die a death like Gorakh died. And when he died he saw. And what he saw is everlasting, it is immortal.

Enough for today?

Death is Divine

Chapter #6
Chapter title: Sadhana: the fruit of understanding

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The first question:

YOU HAVE PLACED GORAKH NATH JI AMONG THE FOUR SUPREME MOST ENLIGHTENED MEN OF INDIA. BUT IT IS SURPRISING THAT EVEN THE PLACE OF BIRTH AND PERIOD IN TIME OF SUCH A GREAT AND EXALTED MAN ARE UNKNOWN. WHY IS THIS?

Anand Maitreya, in these matters the visions of West and East are different. The West thinks in the language of history, the East thinks in the language of myth. History is of facts, myths and parables are of truths. A fact happens in a particular place and at a particular time. A fact has limits. A fact is temporal, an event in time. The truth is eternal. Its expression is also in time, nevertheless it is not bound by time.

This is why in the East we have not been concerned at all -- neither an accurate history of Rama is known, nor of Krishna. What we have in our hands are stories. If you look with the vision of the West they are mere stories, imaginary fantasies. Until there is solid proof the West is not ready to accept anything as history. The twenty-four thirtankaras of the Jainas appear to be imaginary fantasy. There is no proof.

It is difficult to ascertain even the exact date of the Buddha's birth. We have not worried about this. What difference does it make? What is the difference if Buddha was born in village A or village B? And if Buddha was born in this year or that, what difference does it make? We have tried to understand Buddhahood. What does it have to do with Buddha's personal life? His body was momentary, here today and gone tomorrow. His message is eternal. And it is not the message of only one buddha, it the message of all buddhas.

Hence note this too, when we made the statue of Buddha we weren't concerned much whether it looked like Buddha or not. We didn't create the image of the Buddha by looking at Gautama the Buddha. We created the image of the Buddha by extracting the essence of all buddhas. How buddhas live each and every moment -- the accumulation of the essence of all buddhas is what we have cast in Buddha's statue. The statue of Buddha is the symbol of all buddhas.

If you go to a Jaina temple you will be surprised seeing the twenty-four statues of the Jaina tirthankaras, they all appear exactly the same. These twenty-four individuals cannot be alike. In the whole world no two individuals can be exactly alike, so how can these twenty four individuals be exactly the same? Even identical twins are not exactly the same. So these twenty-four individuals spread out over a long time, very remote, with thousands of years between them, how can they be all alike?

They were not all alike. But there was something inside of them that was the same: the same meditation, the same samadhi, the same flow of energy... It is because of this inner sameness that we did not pay attention to the outer. We preserved the memory of the inner experience. The outer image is simply an indication towards that inner experience. The statues of the Jaina thirtankaras are not based on fact, they are based on truth.

A fact is outer. For instance when you see a rose flower it is fact, if you see two rose flowers it is fact. But it you extract the perfume from thousands of rose flowers it is truth. It has no relationship to any one flower. It is the essence.

This is why the concern of this country is very different. It never bothered with where Gorakh was born. There are various claims. Someone says Punjab, someone says Bengal, and the biggest claim is Nepal's, because the Nepalis say the name of the village that Gorakh was born in is Gorkhali, and this is why there is an ethnic group of Nepalis called Gurkhas. It is from Gorakh's name. But the endings on Gorakh's words indicate that he may have been born in Bengal: HANSIBA, KHELIBA, KARIBA DHYANAM -- LAUGHING, PLAYING, DOING MEDITATION. His personality was multi-dimensional.

As I see it he must have been a wandering monk moving all the way from Bengal to Kashmir, from

Nepal to Kanya Kumari. He must have stayed many places, must have mixed with many people, his lovers must have emerged in many places. Many places people must have felt that he is ours. Who wouldn't like to make such a lovable man their own? Those who took him as theirs must have made up stories themselves.

Stories are affectionate. Stories don't say anything about the facts, but they say something about the feeling that must have come up between Gorakh and other people. If Gorakh went to Bengal he would have become a Bengali. He must have merged so much into the Bengali flow of life that people felt that he is a Bengali.

People come to me here. If I speak on Jesus then Christians come and ask me, are you a Christian? If I speak on Buddha then Buddhists come and ask me, are you a follower of Buddha? When I spoke on Nanak then Sikhs came and said to me, you have revealed meanings that we had never thought of: you are the true Sikh! Whoever I speak upon I get deeply involved in. I let him speak through me. So Sikhs can feel that I am a Sikh and Buddhists that I am a Buddha and Christians that I am a Christian.

They must have felt like that with Gorakh. Wherever he went, wherever he stayed, wherever his feet touched, people there must have felt he is ours. They must have felt it because of his love. And the matter of when and where he was born becomes even more difficult to decide. Such a person neither talks about his birth, nor about his house and home. What house and what home does such a person have? The whole sky is his home! The whole earth is his.

Just yesterday I was looking at a letter published in CURRENT magazine that some Hindu sannyasin has written against me. He requested the government to initiate a court case against me because I am a traitor. He is right. The government should pay attention to his statement. I can be called a traitor because I don't believe in countries at all. I have no country or region. I know this whole earth as my own.

The sannyasi who said this -- a Hindu fanatic -- must be troubled: why am I not declaring myself a Hindu? I am not. I am not bound by any limits. Mosques are mine and temples are mine and churches are mine and gurudvaras also... And I do not believe in nations. I believe that humanity is suffering because of nations. Nations should be destroyed. Too many national anthems have been sung, too many flags have been flown, too many idiocies have happened on this earth. Accept the unity of mankind now. Now, one world and and one mankind... These national governments must go. And until they go man's problems cannot be solved, because man's problems are bigger than nations.

For instance India is now poor. India cannot come out of this poverty by its own efforts alone. There is no way. India can come out poverty only if it receives the cooperation of all humanity, because now mankind has the technology, the science is available that the poverty of this country can be destroyed. But if you remain arrogant that we will destroy our poverty ourselves... but you yourself are the creator of this poverty: how will you destroy it? Your understanding is the basis of it, how will YOU destroy it? You will have to open your doors. You will have to expand your heart a little. You will have to take help from the rest of mankind.

And it is not that you have nothing to give. You have something to give to the world. You can give meditation to the world. If America wants to seek meditation it won't be able to do it through its own strength. It will have to lift its eyes towards India. But they are sensible people. They are coming to the East to learn meditation. They don't have any difficulty. There is no hindrance.

The sign of the intelligent is to take something where it is available. The whole earth is ours. By dividing it into sections we have created disturbances. Today man has means available that if nations are destroyed then all the problems can be destroyed. If there were a way for all mankind to gather together then there is no reason at all for any problem to remain on this earth.

But there old habits. Our country -- 'Hindustan is better than the whole world'... And this kind of idiocy exists in other countries too. They have the same idea. Conflict is because of these egos. Then because of conflicts and national boundaries all of man's energy goes into war.

You will be surprised to know that now we have collected enough war material in the whole world -- especially in Russia and America -- that each and every man can be killed a thousand times over. We have available the means to destroy one thousand earths. There is however only one earth. Armaments go on piling up. And any day the mania of a single mad politician and this whole earth will be a heap of dust, it will become a pile of ashes.

And from politicians, madness can be expected. Who else will you expect it from? From a single politician going mad this whole earth will move into such terrible chaos that you won't even have a chance to think of understanding it. It will take from five to seven minutes for the whole world to be reduced to ash. The news will not be able to reach before death comes. When such terrible preparations have been made for

violence the old ideas of nations cannot work. Now it is dangerous. It is because of these same nations that armaments have accumulated. For their security... So the other doesn't somehow get ahead, we have to keep ahead of them.

Eighty percent of humanity's ability goes into war. If this eighty percent ability went into farming, went into gardens, went into factories, this earth would become a paradise. The dream that your seers and prophets used to see of heaven in the sky can now be created. There is no obstacle. But old habits... This is our country, that is their country. We have to fight, they have to fight. The poorest of the poor nations are also engaged in an effort to make atom bombs. They are dying of starvation but they want to make atom bombs. Underneath, this same idea chases even after a country like India. We may starve but our glory must be preserved.

I don't believe in countries. If I am listened to then I will say that India should be the first country to renounce nationalism. It would be good if the country of Krishna, Buddha, Patanjali and Gorakh renounces nationalism and says we are an international area. India should become an area of the United Nations Assembly. It should be said that we are the first nation that entrusts itself to the United Nations -- you take custody. Someone must start it... And if it is started there is no need for wars. These wars will continue as long as there are borders. These borders must go.

He is right it can be said that I am a traitor -- in the sense that I am not a traitor to humanity. But all your lovers of nations are traitors to humanity. The very meaning of patriotism is treason towards humanity. Love of nation means dividing into parts. You have seen haven't you that a person who is patriotic towards his region becomes an enemy of the nation. And one who is patriotic towards his district becomes an enemy of the region. I am not an enemy of the nation, my idea is international. This whole earth is one. I want to abandon the small for the vast.

And these small-small enclosures, these dikes have troubled man too much. In three thousand years five thousand wars have been fought. And previously it was okay if wars fought with bows and arrows went on happening, there was no harm. If a few people died there was no problem. Now, war is total war. Now it is the suicide of all mankind. Now every place can become a Hiroshima -- any day, at any moment... Consider the horror of this war and think of how much energy is going into it. This same energy can fill the entire earth with greenery, can fill it with prosperity. For the first time man can dance absorbed in bliss, can sing songs of ecstasy, can follow the quest of meditation.

But this will not happen. Your so called patriots, these nationalists...

Nationalism is a great sin. It is due to this nationalism that all these problems exist in the world. I am not a nationalist. I want to break all boundaries. Whoever on this earth who has received a small glimpse of the truth has no boundaries. They do not belong to any country, any community, any class, any sect, any caste. They belong to all, all belong to them.

And this kind of person, a person like Gorakh, doesn't bother to talk about when he was born, or talk about which house he was born in, or talk about which town he was born in. These are useless things because Gorakh knows: I was never born and I will never die. These statements are of the body-minded. These statements are of those who are attracted and identified with the body. A person like Gorakh has known that which is never born, that which never dies. That which cannot die, cannot be born. After knowing the unborn, the unbegun, the unending who will talk about birth? Who will he be talking about?

This is why people like this don't talk about it. Naturally many stories will be left behind them but definite facts will not be left. And such people have such a vast heart that they cannot agree to any kind of distinction. Because distinctions are an indication of ignorance. One who says I am a Hindu, I am a Muslim, I am a Christian -- these are the signs of the ignorant. Where the light is burning distinctions have gone. Distinctions live only in darkness. There is the emergence of the one free of distinctions, the indescribable. Because of this nothing can be known with certainty where he was born, when he was born.

But some people are involved in this inquiry. Some people have put their lives into it. This type of person does research in universities, becomes a great researcher. He receives degrees -- Ph.D. and D. Lit. and D. Phil. They are very respected. And what is their job? Their job is to decide when Gorakh Nath was born. Someone says at the end of the tenth century, someone says at the beginning of the eleventh century. A great debate goes on about this. The wise of great universities go on prattling and researching in scriptures, proofs of this, of that. Their whole lives go into it. What can be more unwise than this?

If you know when Gorakh was born what will you do? If you know it what will you gain? If it is proven that Gorakh was never born, what will be gained? Whether he was or he wasn't is meaningless -- have a taste of what it was that Gorakh lived.

Your universities are occupied with such meaningless projects that it is surprising: should they be called universities or not? Their work, the research done in your universities is all rubbish.

I was speaking somewhere. A very famous researcher, a great scholar stood up. And he asked me, "If you could answer just one question of mine: who was the elder, Buddha or Mahavira? They were contemporaries. ... because I have been researching this for thirty years."

I looked at him with a feeling of pity. I said, "Your thirty years are spent. What truth would there be if Buddha was older or younger?"

"No," he said, "it should become historical knowledge."

I said, "If you had ascertained that Buddha was older or that Mahavira was older what would you attain? And those that read history what will they attain? And thirty years? You have wasted your life. And other people think that you are involved in a very important project."

Sometimes in the name of so called knowledge such stupidities go on that if you reflect on it you cannot even imagine. If you enter into the innermost of Buddha, into the innermost of Mahavira, you will find there are not two persons there. There is only one. A single cloudless sky, a single silent music, a single festival of bliss.

Zen monks are right when they say, did Buddha ever exist? They are people who revere Buddha saying, did Buddha ever exist? Buddha never existed, it's all useless nonsense. They worship Buddha everyday and say, Buddha never existed, it's all lies. What is the motive of these Zen monks? They are saying if we said he is then some people will go enquiring about when he existed, on what date he existed. They will waste their time on it. This is why we say, he never existed, drop this mischief. But what happened to Buddha certainly happened. Who it happened to is not important. If his name was Gautama or something else, if his father was this one or that one -- it is all of no use.

Something happened to Buddha. Sitting at the base of a tree one morning he didn't get up the same way he had sat down in the evening: some new man got up. This is the real birth. Call only this birth. And it has no connection with date, day of the week, month or year. A moment came when thoughts became calm, became silent. Consciousness became a pure mirror. Let your consciousness become the same, put your time into this process. It is better if you become a Buddha yourself. It is better that the sound of Gorakh echoes inside of you. Instead of your going into the life history of Gorakh, it is better if you go inside Gorakh.

This is why this country did well not to consider useless things, they didn't get pulled into these meaningless things. They said only what was real and essential. Man is so mischievous, so ignorant, that if a tiny scrap of the unessential is put into his hand he will tend to it and forget about the essential. This is why we have not talked about the inessential, we have only talked about the essential. If you want to catch hold of something then catch hold of the essential. You have already attained the inessential, so we have erased all the inessential, we have rubbed it out.

It is not that the beautiful stories we have fashioned necessarily happened. There is no reason for them to. They are symbols. And symbols are poetic. They are not connected with history, they are connected with the inner being. For instance we have said that when Buddha became enlightened flowers bloomed out of season. This is not history, flowers never bloom out of season. We have written that when Buddha went into a forest if he sat under a withered tree that green leaves would come. This has never happened. It is not history that seeing Buddha's meditation, seeing Buddha's samadhi, leaves came to the tree. But it is an indication that wherever Buddha's feet stepped greenery spread. Life became green there. A new upsurge of inner life came, a new grace rained down. Buddha is a shower of nectar. This is a poetic way of saying it. It is not more than this.

Jesus was crucified and after crucifixion he came back to life. This coming back to life is not a historical event. This being resurrected is a profound symbol, it is poetry. It is just saying that death cannot happen to a person like Jesus. Death happens to the unenlightened. Those who believe that they are the body, they die. How can those who have known that they are bodiless inside the body die? For them the cross too is the inception of a new life. For them the cross too is a throne. They do not die. They live in eternal nectar, they die in eternal nectar. Their nectar continues, the stream of nectar goes on flowing... if in a body then in the body, or if not in a body then outside of the body.

But people are engaged in trying to prove that it is a historical fact. And then there is trouble. I told you recently that when a snake bit Mahavira milk came out. There are Jainas that try to prove this milk coming out is a historical fact. They are foolish themselves and they are inviting others to be foolish. This much is obvious: milk is a symbol of love. When a child comes into the mother's womb, then in manifestation of her

love, the mother's breasts fill with milk for nourishing the child. The mother begins to flow for the child in a stream of milk. The child starts to receive life from the mother's milk. Love gives life! It is merely a symbol in this story that if a snake bit Mahavira even then there was only compassion and love in Mahavira's heart. How to say it in poetry? In poetry it is said: when Mahavira was bit, blood did not come out, milk came. Blood should have come, but milk came. This is poetry. It is lovely poetry, if you take it as poetry. But if you stubbornly insist that it is a scientific statement then you are being idiotic.

We have fashioned stories around all unique persons. All these stories are very loving. Consider these stories as indications. They are not concerned with true and false. There are a few hints in them. And if you grasp the hints the stories will fall behind. You will be getting started on a pilgrimage.

Drop your concern with where Gorakh was born, when he was born. Leave this work to the scholars. In the end those poor people need some work too don't they? Leave this to the researchers, otherwise who will give them Ph.D.s? Gorakh has been very compassionate that he didn't write it down. If he had written it down who knows how many people's doctorates have would been missed! It is also his kindness that he didn't give any message as to where he was born. Who knows how many people are engaged, engaged in this very job. Idiots need something to be engaged in! Sensible people don't get entangled in such things. Get acquainted with Gorakh's message. Let Gorakh's sutras descend into your heart. If you become a Gorakh it is good, if you don't become it's okay. The sutras are important. Whether Gorakh existed or not makes no difference in the significance of these sutras.

Do you think that if Krishna existed the Geeta would be more valuable, and if Krishna did not exist the Geeta will lose value? What madness are you suggesting? Will the theory of relativity be more valuable if Einstein existed? Does the theory of relativity receive strength from the existence of Einstein? It receives no strength. Whether Einstein existed or not the theory of relativity is powerful in its own right. Its support is within itself. It is irrelevant who gave birth to it.

Do you know who first kindled fire? Scientists say that fire is the world's greatest discovery. Who first kindled it is unknown to us. At least some fifty thousand years or more must have passed since some man first kindled fire. No one even knows his name. But will you not bake your bread on the fire because you don't know his name? Will you sit near a fire and not take heat when it is cold? What's the difference whether it was A or B or C? -- whether he was black or white? -- whether it happened in India or in Africa? What difference does it make where fire was first lit, who lit it? We know that fire is valuable in its own right.

The methods of sadhana are just like this -- they are fire, flaming fire. If you are courageous, take the jump.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

Leap into that fire that Gorakh lept into. You also be burnt to ash in that fire of no-thought. And from your ashes a new form will arise, a new light, a new life that is eternal.

The second question:

IN A WORLDLY SENSE I AM COMPLETELY HAPPY. BUT STILL, I AM NOT HAPPY. I DO NOT UNDERSTAND THE REASON FOR MY UNHAPPINESS. COULD YOU INDICATE THE WAY?

Only one who becomes completely happy in a worldly sense discovers that happiness is unreal. The unhappy never find out. The unhappy live in the hope that if they can find worldly happiness then everything will be alright. The hope of an unhappy person is very alive. In the eyes of a discontented man there is a flame of hope. Only in the eyes of the contented does the flame of hope vanish. This is why I continuously say that only the contented person, contented in the so-called worldly sense, can start off on the religious quest.

When you have all the so called contentment and still you are not happy, then it becomes clear that there can be no contentment in 'this world.' Whatever you could collect on the outside, you have collected. Now you are in a situation where all illusions have broken, where all the mirages of dream have been uprooted, you have lifted the veil and seen there is nothing inside, there is no one inside, there is emptiness within. You will certainly be troubled.

When someone becomes contented in every way in a worldly sense his problem is: then, what is it? Now there is nothing I want. I have everything -- money, power, respect, family, I should be completely happy. This is what I wanted. Until now I have been unhappy because they were missing, now why am I unhappy? Now I should not be discontented.

Your illusion broke. What you thought were reasons you were unhappy were not the real reasons. You thought that if you had all these things then you would be happy. Now you find that you have all these things and happiness has not come. So your whole analysis of happiness was wrong. Something else was needed to attain happiness. Something must awaken inside to attain happiness.

Contentment does not come from the fulfillment of any outer conditions. Contentment is the shadow of the awakening of being. Contentment is attained only from meeting god. And god is sitting hidden inside of you, but you go on running outside. You have turned your back towards him. Even if you go in search of god you go outside -- to Kashi, to Kaaba, to Kailash. If you seek god then temples, mosques, gurudvaras... When will you close your eyes? When will you look inside yourself? When will you seek within the seeker? Make a little contact with the consciousness that is within you. Spread roots in it a little. Be introduced to it a little. In this very introduction contentment is born.

In the world there is no contentment, nor can there be. There never was and there never will be. Contentment only happens when we are united with our hidden inner master.

When you yourself remain unknown to me,
What shall I do with worldly recognition?

When I have not received two drops of your affection,
Nor two moments to express my anguish to you;
When you have continuously neglected me,
What shall I do with worldly respect?
When you yourself remain unknown to me,
What shall I do with worldly recognition?

There was but one hope, only one aspiration,
My heart was filled only with pride for you
But since you have not made me yours,
What shall I do with this meaningless pride?
When you yourself remain unknown to me,
What shall I do with worldly recognition?

How can I show you my longing?
How can I show you my devotion?
Which take voice but can say nothing
What will I do with these songs?
When you yourself remain unknown to me,
What shall I do with worldly recognition?

This the moth asked of the lamp:
It is what Cupid said to Life;
Not being separate from you, but still slowly dying;
What shall I do with this life?
When you yourself remain unknown to me,
What shall I do with worldly recognition?

How long must I pray to the lifeless?
How long will I yearn for your blessing?

This paradox continues for age upon age,
What shall I do with this god in silence?
When you yourself remain unknown to me,
What shall I do with worldly recognition?

Become acquainted with god, make some relationship with him, make a love relationship, be joined with him by the thread of love. Even a rough string of his love and an infinite shower of happiness comes. What you didn't attain from gaining the whole world, is attained in a moment of samadhi.

Wealth is inside. You have come with wealth. Contentment is your nature. Happiness does not have to be acquired. And for contentment no condition has to be fulfilled. Contentment is unconditional, because contentment is inner nature. To be discontented is unnatural, to be contented is a natural happening.

Just as the nature of fire is to be hot, it is the nature of man to be blissful. Seeing a blissful person don't think that something special has happened. The blissful man is the ordinary man, the easy man. Seeing an unhappy person understand that something is disturbed, something is special. The unhappy man is an extra-ordinary man because what should not happen he has managed to demonstrate. The contented man is existing as he should. Just as a cuckoo cooing, singing its song, you do not call special. Yes, if one day a cuckoo starts going caw-caw like a crow there will be a problem.

Man's happiness is a completely natural thing. Just as the trees are green and there is scent in the flowers and birds spread their wings and fly into the sky, in the same way happiness is man's nature. We have called this nature sat-chit-anand, truth-consciousness-bliss. It has three characteristics: truth, consciousness and bliss. Truth means what is and will never be destroyed, what is eternal. Consciousness means awareness, wakefulness, meditation, samadhi. And bliss is the culmination. One who is and who is absorbed in meditation, in him the fragrance of bliss arises.

Exist so that you can become conscious. And the day you become conscious is the day the fragrance of bliss arises. The tree of truth bears flowers of consciousness and the perfume of bliss is diffused.

Contentment is not connected with what you have and what you don't have. Contentment is related to what you are. However many things you collect, perhaps they may increase your worries, increase your troubles, but contentment will not increase. Certainly discontentment can increase with them, but they are not related to increasing contentment.

And I am not saying that you should give up things, that you should flee your home that you should renounce your business. No, don't understand me wrongly. What is is good. Nothing will happen either by dropping things and fleeing, nor by holding on. Remain where you are, but begin searching inside. Much outer search has already happened, now go inside. Now know that one, that when known one attains everything, that all desires are immediately fulfilled.

The third question:

WHY IS LIFE SO LOVELY? EVERY OBJECT, PERSON, CREATION, MANIFESTED AND UNMANIFESTED TOO! COLOR, SOUND, MOVEMENT, TASTE -- STRIFE TOO. OSHO, IN THIS REMEMBRANCE THE HEART BECOMES FULL, TEARS FLOW, BREATH EXPANDS, TALK STOPS, CRYING HAPPENS. I CANNOT SAY ANYTHING OSHO. THE EYES CLOSE AND I SIT DOWN.

Anand Bharti! Life can only be lovely, because life is god. Life is the manifestation of that most lovely one. It is he that has manifested in these infinite unending forms. You have made temples and falsified him because his temple is in every direction. Wherever you bow down is his temple. Wherever you open your eyes it is his face. Wherever you enjoy listening, it is his sound. What you see, what you hear, what you taste it is all he.

This is why the Upanishads can say: Annam Brahma -- food is god. Such an expression is not found in any scripture in the world. And when the Upanishads were translated for the first time and in English it was written, food is god, people were very surprised -- eating is bhagwan? How to translate it? They were shocked, what kind of statement is this? They didn't understand. They made a direct literal translation -- food is god, annam brahma. They missed. Such great utterances have no direct translation. Such great statements have only indirect translation. Such great utterances can be explained but cannot be directly translated. It is a very significant statement.

The Upanishads are saying if you taste something it is he, there is no other. The receiver is also he -- the

one sitting inside tasting is he, and what is being tasted is also he. If you pick a pomegranate from a tree: it is he in the pomegranate, it is he in you, you are not different. The fruit is one way of his manifesting, you are another way of his manifesting. God is expressed in infinite forms. All of these songs are his, the singer is one. The world and life will have to be lovely!

But I understand Anand Bharti's problem. We have been taught for centuries that life is sin. It has been explained to us that life is the fruit of our sins in our past lives, how could it be lovely? Whoever has called life sin has called god sin. They didn't understand the statement of the Upanishads. Those that have said life is the fruit of sins have been disrespectful of god's grace.

This is why whoever comes near me, whoever is slowly slowly descending the stairway of meditation with me, they will have this difficulty one day or another, as Anand Bharti is having. One day waking up in the morning you will suddenly find that the whole universe is incomparably lovely, all of life is filled with his vibration. It is his veena that is playing. He is the one singing in the birds. He is the one flowing in pools and streams. He is the one rising up high in the waves of the ocean. He is the one looking from the moon and stars. From a firefly to the suns it is his light. He is sitting in sinners, just as much as in the virtuous. Not a drop less.

Do you think that in Ravana, Rama is less? There is as much Rama in Ravana as in Rama. There isn't any difference. There can't be any difference. It is another matter that for the Ram Leela, Rama needs to be divided in two parts. Do you think there can be a Ram Leela without Ravana? How would it be? Its very support will fall. Do you think Rama can exist without Ravana? It is impossible. Just try writing a story about Rama leaving out Ravana. Write a story that is Rama and only Rama. You yourself will find it is completely flavorless. No juice remains, no meaning remains. He is standing there with his bow and arrow, he will get tired, you too will get tired. Sita Ma is sitting there. And Ramachandra Ji is sitting there. No one comes and abducts her, nothing happens.

Just try sometime putting on a Ram Leela in some village without Ravana. The first day people will come, but the second day people will stop coming, thinking what's the use? The court is decorated, Ramachandra Ji is sitting. People will get up and start asking when will the Ram Leela begin? What's going on?

The manifestation of life is dual. Life is dialectical. This is why there is light and darkness, there is birth and death, there is good and bad, there is white and black, there is beautiful and ugly, there is Rama and Ravana. Those that know say: his play is in both. And if one knows this he has no more difficulties. Then life appears very lovely. Then you will find the experience of beauty everywhere because you will find his imprint. You will hear his foot falls in every place.

My heart is in the springtime of paradise
Sampling the fragrance of flowering orchards
Ah, the charm of intoxicating night
I am on earth, my soul is with the stars

If a little understanding comes you will not remain on the earth. You will remain on the earth and your soul will be in the stars. You will start expanding. Your being will become vast. Lotuses will start blooming in you.

The rhythm of your songs, O wonderment!
This cheer, this sharpness, this tenderness.
Why doesn't the world melt and flow away?
Just contemplate this in your heart.

Or are you so drunk on raga music
Or so lost in ecstatic rhythms
Stop! for the arms of song
Transport me up into the skies!

Open a little. Wake up and look a little. Put to one side a little the education given by your so called religious people. Again open your eyes. Again become acquainted with nature. And you will be surprised.

Or are you so drunk on raga music
Or so lost in ecstatic rhythms
Stop! for the arms of song
Transport me up into the skies!

His song will engulf you from every side, or you will start flying in the skies. Or you will start to be frightened, or you will be freaked out: what is going on? So much beauty! And so much spontaneously showering, as if the ocean has entered the drop!

Anand Bharti it is well you ask. Ecstasy is happening. She is becoming absorbed in bliss. So much ecstasy is happening that previously she used to sit in the front, now I have to seat her in the back. She started to get ecstatic sitting in the front and it started to be a disturbance for others. She started laughing, for no reason. If you laugh for a reason it is okay. If I tell a story or tell a joke and you laugh it is okay. But Anand Bharti couldn't wait for me to tell a joke, she would laugh first. Knowing I am going to tell one, that I am about to tell it, why wait? So the poor woman has to sit in the back. An ecstasy comes, a feeling of bliss is coming. She starts to fly in the skies.

So she will feel, why is life so beautiful? How should I answer? Live IS beautiful. It cannot be any other way. Life has always been beautiful. Just there was a veil on your eyes. The veil has started slipping. There were webs of religious dogma over your eyes, the webs have started tearing, the webbing has started tearing.

And what else is my work here? To clean the dust a little from your eyes. To wipe a little dust from your eyes so that your eyes can become a mirror and start to reflect things as they are.

Like your name, like wine overflowing,
Like the drunkenness of love, this autumn moonlight.

It charms the heart, like passionate music,
Entices the eyes, like a dream lover,
Like your beauty, like spring sunshine,
Juicy like sweet memories, this autumn moonlight.

Moonlight is blossoming, like your laughter,
Filled with high spirits, like the hope of union,
Like arms of affection, like the shadow of your curl,
Shy like you, Beloved, this autumn moonlight.

Who knows what happened, an unknown experience,
Body filled with thrills, like the first honeymoon night,
Laughing heart, open full moon, all restraint defeated,
More certain than a promise, this autumn moonlight.

Like your name, like wine overflowing,
Like the drunkenness of love, this autumn moonlight.

Existence is filled with very lovely beauty. There is nothing here but moonlight. There is nothing here but the moon. Here everything is calm, only you must not remain excited. Let your heat cool down.

What else is meditation but a process for cooling your heat? A method of letting your temperature come down a little. People are very excited. People are very feverish. People are deranged. Thousands of desires have excited them. There is a great race for self gratification in their mind. Peaceful moments never come. Intervals of relaxation never come. 'Stop your feet and reach the village!' But feet don't stop and the village is not reached. If you stop the goal is right here, right now. But you go on running, you go on escaping. You

think the faster you run the sooner you will arrive. The faster you run the further away you will get. The goal is where you are, the goal is not somewhere else.

God is here, this is my proclamation. God is right now, this is my teaching. Here and now! Don't put him off till tomorrow and suddenly the veil will lift from your eyes. The veil of tomorrow is covering your eyes. You say tomorrow it will happen, tomorrow... And if the tomorrow of this life is used up you will say it will happen in the next life. Again tomorrow! And if the tomorrow of the next life is used up you will say it will happen in the other world, tomorrows move further ahead. But you go on delaying for tomorrow. Your putting god off until tomorrow makes him false.

God is now, here, this very moment. Let the curtain slip from your eyes. Push aside your burqah, push aside this veil. And what is the veil? Meaningless thinking that has been dumped on your head for centuries. Your skull is filled with scriptures, this is why truth could not manifest.

Do you see Gorakh? He says again and again: "O pandit, you have looked too much in study, now see by living. I am the disciple of the living, I am the companion of the one who is living."

Live god, too many prayers have happened. Eat god, drink god, cover yourself with god, wear god, wake up in god, sleep in god -- live god! Too many prayers have passed, too much worship. Offerings, sacrifices, fire sacrifices: many have been done. Nothing has happened from them. Live! God is food. Taste him. In eating too, remember -- it is he. Talking to someone, remember -- it is he. Slowly slowly the recognition will become firm. Slowly slowly your life will be overwhelmed by his beauty. That beloved will be seen.

In my braid a bouquet of star flowers,
Night has adorned me;
The full moon bejewelling my forehead,
Reflects the enchanting image of his face;
The dawn colored by the red of his feet,
Smiles red the parting of my hair!
I have surrendered unto him!

Without my asking he gave love and affection,
He gave respect and affirmation;
Freedom stood there entirely bound,
I have accepted the bonds;
In total defeat he is victorious,
In total victory I am defeated!
I have surrendered unto him!

Nourished always in his shadow,
Moving always behind him;
In his very life-temple,
I burn always like a waxen candle;
Attaining him I have forgotten the world,
Myself completely forgotten!
I have surrendered unto him!

When did I want love and affection,
Or a delicate garland of flowers?
My intention was worship and prayer,
My sole desire was the right to worship
At his radiant feet, laughing
I have sacrificed body, mind - everything
I have surrendered unto him!

Where do you go on searching? If you are to sacrifice, then sacrifice right this moment, because he is

present.

At his radiant feet, laughing
I have sacrificed body, mind - everything
I have surrendered unto him!
Attaining him I have forgotten the world,
Myself completely forgotten!
I have surrendered unto him!
In total defeat he is victorious,
In total victory I am defeated!
I have surrendered unto him!
The dawn colored by the red of his feet,
Smiles red the parting of my hair!
I have surrendered unto him!

God is not some person that you will meet someday. God is another name for this existence. The union is happening but you have the insane belief that god is a person, that you will meet in the form of Rama, or you will meet him in the form of Krishna, or in the form of Christ, or in the form of Buddha, or in the form of Mahavira. You have gone astray because of this, this is why you do not attain union. Your belief causes difficulties.

God is standing before you, but you say, "Until he is holding a bow and arrows in his hands...'till then this forehead won't bow.' My head is not going to bow. First pick up the bow and arrow." The conditions of ordinary people are okay, but these are the words of Tulsidas.

A few friends took Tulsidas to a Krishna temple. All were bowing. Tulsidas didn't bow. He said, "My forehead will not bow. I know only one -- the one with the bow and arrow in hand." Krishna was standing there playing his flute, with his peacock crown. Krishna did not suit Tulsidas.

What narrow minds even our so called saints have! You won't let Ramachandra Ji play on a flute? He has to go on holding bow and arrow twenty-four hours? Even men get vacations. Even overtime is eventually finished. But he says until he picks up bow and arrow, I will not bow. I bow only before the one with bow and arrows.

Remember it, this man does not know how to bow. He is saying that I will bow when my condition is fulfilled. This bowing is conditional. In this bowing is ego. He is saying, if my condition is fulfilled then I will bow. The deal is clear. If you want me to bow, if you are interested in me bowing then fulfill my condition. I will bow before my idea. This is ego. I have nothing to do with how you are. If you stand there playing your flute, wearing your peacock crown, then stand there. This is not my belief, I will bow before my belief. Pick up the bow and arrow then I will bow down.

This is the problem. How can this poor tree pick up bow and arrows? How will this sun pick up bow and arrows? How will the moon and stars pick up bow and arrows? It is a difficulty. And god is standing at the door as the sun, but you will not bow. Baba Tulsidas did not bow so how will you bow? Pick up the bow and arrows then I will bow.

Existence cannot pick up a bow and arrow, nor can it pick up a flute. Is existence a person? But we have established the belief that god is a person. Just go on wandering, you will never meet god. And if you meet him sometime, carrying his bow and arrow, know that it is the illusion of your mind. It is the web of your imagination. It is your dream. You have seen this dream for so many days that now you have started seeing it with open eyes. It is a daydream. It is illusion.

It is not god when you close your eyes and he stands there holding bow and arrow, or playing on his flute, or Jesus hanging on the cross... It is your belief. And you have repeated and repeated and repeated this belief so many times from childhood on that repeating and repeating you have self hypnotized yourself. Now you see him. You can see anything in this way. Just go on repeating, go on repeating, go on persistently. You can start seeing anything this way. Do a little experiment and see.

A young man went to Nagarjuna. And he said, "I have started experiencing god. His face is in front of me. I close my eyes, god smiling faintly stands before me, I really enjoy it."

Nagarjuna said, "You do one thing." Nagarjuna was a rough carefree sadhu, an extraordinary sadhu. A man just like Gorakh. He said, "You do one thing, then we will talk about this experience. You sit in the small cave facing us and think for three days that I am not a man, I am a buffalo."

He said, "What's the matter? Why should I think this?"

Nagarjuna said, "If you want to be in contact with me and you want to understand then this will have to be done -- a small experiment. After doing it I will reveal the secret."

The man went on sitting for three days. He was a stubborn man. For one who has dragged the face of god near, what's difficult in a buffalo? He got totally into it. For three days he didn't sleep, didn't eat, didn't drink. Hungry and thirsty, tired and worn out he just kept on repeating one thing, I am a buffalo. One day, two days: on the second day from inside the cave the sound of a buffalo started to be heard. From outside the cave people started staring and asking what's the matter? He was a man but the sound of a buffalo has started coming out. He started bellowing. On the third day when the sound became too much and Nagarjuna started to feel disturbed and obstructed by this noise, Nagarjuna got up from his cave, went and said, "Friend, come out now." He tried to come out, but he could not get out.

Nagarjuna asked, "What is it?"

He said, "How can I get out, my horns... the door is too small."

Nagarjuna shook him and said, "Open your eyes idiot! This is why I told you to do it. I understood looking at you that what you thought was god, was self-hypnosis. Now look! You think you are a buffalo! In three days you have become a buffalo. Nothing has happened. You are a man just the same as always. The door is the same. It is just the same as it was when you came in. Get out!"

He opened his eyes, was a little startled. Nagarjuna gave him a shove. So he got out. But still his horns were getting stuck!

You must have seen when some hypnotist is on stage, some magician, is hypnotizing people. He has only to suggest something in their mind. He just suggests and they start to do it, they start to do exactly what he says.

What you have known in the name of religion is not more than self-hypnosis. Real religion is freedom from all hypnosis. And then god is not a person, then god is the total. Then god is the union of this whole existence. And then an extraordinary stream flows. Because wherever your go you meet him. Then the universe, then life is very lovely. And when life is so lovely understand that religion has manifested in your life, it has commenced, the first drop of truth has fallen.

Anand Bharti, it is good. Don't make it a worry, don't doubt it, don't raise questions -- sink into it, sink deeper into it. God is beauty, the ultimate beauty. Wherever you find beauty know you are hearing his footfalls. God is music, the ultimate music. Wherever you experience deeper sound, know that it is he humming. God is light, whether it is a lamp or the moon and stars. Wherever light is seen recognize him. God is consciousness, whether inside you, or inside your child, or inside your neighbor. God is life, whether your life or a bird or an animal or a plant.

Become acquainted with god in all his infinite gestures. He has given such a vast temple whose canopy is the sky! He has given such a vast temple where every night there is Divali, a festival of lights. He has lit so many lamps! Scientists have not yet been able to count them. You can count the stars with the naked eyes but it will not be more than three thousand. Counting and counting the scientists have gotten tired of counting. Four billion stars have already been counted. But this is only the beginning. There are more stars, many more. The more scientists count it seems there are more ahead, more ahead... There doesn't seem to be any end. Every night there is Divali and such blind people, no one sees Divali! Every morning his spring Holi festival happens, so much red powder is flying, so many flowers are blooming, so much fragrance is released, so much perfume is dispersed. But people are blind. Every morning his pipes are playing in so many throats. But people are deaf.

Jesus has said many times, if you have eyes see, if you have ears listen. Do you think Jesus was speaking in some ashram for the deaf and blind? Jesus was speaking to people like you, who had eyes, who had ears too. But the eyes do not see and the ears do not hear. The eyes have become very limited, they see the trivial. The ears too have become limited, they hear the trivial.

I teach you sensitivity. Let your every sense become profoundly sensitive. Let your every sense become sensitive in its totality. Let every sense burn like a torch burning from both ends at once. And then every experience is his experience.

Life is certainly lovely.

The fourth question:

HOW CAN WE ACCEPT LIFE'S JOYS AND SORROWS WITH EQUANIMITY?

He gives joy, he gives sorrow: the giver, the master is one. Everything comes from him. Accept with equanimity and you will see this truth: that everything comes from him. There is nothing other than he.

Then suffering too has its greatness. Sorrow is not useless. Sorrow polishes, sorrow cleanses, sorrow awakens, sorrow gives depth. Only sorrow makes you deserving of joy. So don't make suffering an enemy. One who makes suffering an enemy remains deprived of joy also. Make sorrow steps to him, steps to his temple. Yes, there will be difficulties in climbing; I admit. Tiredness comes, breathing increases, sweat comes; I admit. But these are the steps to his temple. His temple is very high, there are many steps to his temple. His temple is a Mount Everest. There is difficulty in climbing, certainly, but the more difficulty in climbing, the more the bliss in reaching. And there is no helicopter for reaching to his temple. It is good that there is no helicopter. Otherwise you would ascend, arrive at his temple and you would not experience any bliss.

You must have noticed that the more trouble you have had to take on to get something, the more you feel blissful -- in proportion to the trouble. Whatever you get for free, you don't even feel like saying thank you for.

This has happened. You have received life free. Think a little, have you given thanks to anyone? Have you given thanks to god for giving you life? You got it free, why give thanks? Who to thank?

A wise man said to Alexander, "You have made such a great empire, but it is nothing. I consider it worthless."

Alexander became very angry. He told the fakir: "You have to answer well for this or I will have your throat cut. You have insulted me. My lifelong effort and you say it is nothing, worthless!"

The fakir said: "Imagine that you have become lost in a desert. You have strong thirst. You are dying. I appear. I have a pot filled with fresh water. I say I will give you a glass of water, but for a price. If I ask for half your empire will you give it?"

Alexander said, "If I am dying of thirst in the desert then not just half, I"ll give the whole thing."

Then the fakir said, "The matter is closed, the price of one glass... the price of your empire is one glass of water. Its not worth even two cents, because water is free."

To save his life Alexander is ready to give his whole kingdom. But you have life: have you given thanks for it? You have received free that which you can give an empire of the entire earth for -- and you haven't even given thanks. You have not received it with gratitude.

Think of how much you have received. You have the potential for love in your heart, have you given thanks? Song can arise from your throat, have you given thanks? You eyes open and you can see the incomparable beauty of this universe, have you given thanks? Just ask a blind man, what would you be ready to give if you could get eyes? He would say, "I am ready to give everything for eyes, if only I could get eyes. What should I save? I will give all."

But have you experienced any honor in having eyes?

What man receives for free has no value. Existence has given much to you that is invaluable, but you consider it valueless. But one thing you get only by paying the price -- you will have to climb the mountain of god. You will simply have to climb the mountain. There will be suffering in climbing the mountain. But if you are going towards the temple then suffering will not seem like suffering.

I have heard, a sannyasin went on a pilgrimage in the Himalayas. Exhausted, sweating profusely, gasping for breath. The ascent was long and steep. In front of him was a mountain girl of some nine or ten years, ascending with her little brother on her shoulders, drenched in sweat, exhausted. When the sannyasin reached close to the girl he said, "Daughter" -- in a sympathetic tone, lovingly -- "I am very tired, you must also be very tired. You are climbing with such a load."

The girl looked angrily at the sannyasin and said, "Swami Ji, you may be carrying a load, this is my little brother, not a load."

Where there is love there is no load. Although if you put the little brother on the scales he will be a load. But on the scale of love the load has disappeared. Look at the magic of love! The law of gravity is finished by the magic of love. The Swami Ji must have been climbing up carrying his small bundle. That bundle must have weighed something. On the scales perhaps the little brother's weight would be more, but on the scale of love the little brother has no weight. The girl was angry. She got angry from this, saying, "You have called my little brother a weight! You are carrying a weight, this is my little brother."

If you experience difficulty while climbing the steps of god's temple, will you call it difficulty? If you

are going towards the temple of the beloved then there is no trouble.

If life is a search for truth then joy and sorrow are accepted equally, then no problem remains.

Your love is sunlight and shadow,
Sometimes causing laughter, sometimes tears,
It is beyond me!

Sometimes with wildflowers
Filling my lap,
Sometimes worthless road dust
Cruelly making jests;
This is why I speak weeping bitterly
Are you an enemy of mine or a friend?
Embracing or rejecting? unable to understand I give up.
Your love is sunlight and shadow,
Sometimes causing laughter, sometimes tears,It is beyond me!

Sometimes within myself
Even loneliness becomes talkative,
And sometimes in the crowded world
Even my own heart is lost to me;
This is why I say sobbingly
Am I chasing a whim or am I safely ashore?
Sometimes drowning me, carrying me across, awakening hopes!
Your love is sunlight and shadow,
Sometimes causing laughter, sometimes tears,
It is beyond me!

Sometimes on threads of imagination
These unknown moments are bound,
Sometimes in the Yamuna water from the eyes
The home I know flows away;
This is why I speak fretfully
Oh, what strange support is this,
Lamps have been blown out, dreams readied , but sleep comes not!
Your love is sunlight and shadow,
Sometimes causing laughter, sometimes tears,
It is beyond me!

All is his. Sunlight is his, shadow is also his. Sorrow is his, joy is his. Life is given by him, death is also given by him. When all is his then equanimity is effortlessly achieved. Understand this secret.

It may be that the questioner thought I would explain some technique for achieving equanimity. If you achieve equanimity through some technique then it will remain superficial. The achiever has never gone inside, the achiever remains on the surface. If you just dye your clothes you will remain undyed. The achiever is on one layer -- the outer layer -- he doesn't touch the inner spaces. You touch the inner spaces when you understand. It is not a question of achieving, it is a question of understanding. Just understand: all is his.

What is spiritual achieving? What is sadhana? The meaning of sadhana is that if sorrow comes you will stand proudly saying you will not be influenced. You will pass by uninfluenced, without being shaken. This will bring arrogance. This is not sadhana. The ego will become stronger from it. You will not melt from this, you will become more fixed, more of a stone. This is why your so called religious people become stonelike. Not even a little moisture of compassion remains in their lives. Not even a little beauty remains in their lives. The very possibility of music becomes destroyed in their lives. And they have gone in search of the

ultimate music. And they have gone in search of infinite beauty. But in their lives you will find no poetry. Their life become dry and flavorless. Why? Because of sadhana. They are forcing themselves. It is sadhana, difficult sadhana. So what to do? Make a bed of thorns and sleep on it; because the difficult is sadhana. Staying equanimous sleeping on a bed of thorns as if one is sleeping on the most beautiful bed.

But the man who sleeps on a bed of thorns loses the sensitivity of his body. His body becomes inert. His body becomes dead. In his body life is finished. Life crawls inside. We will fast so we can manage hunger. If hunger comes then too we can remain equanimous. It can be managed. But this sadhana is not true. True sadhana is the fruit of understanding. It comes like a shadow following understanding.

What I am saying to you is, understand this:

> Your love is sunlight and shadow,
> Sometimes causing laughter, sometimes tears,
> It is beyond me!
> Are you an enemy of mine or a friend?
> Embracing or rejecting? unable to understand I give up.
> Am I chasing a whim or am I safely ashore?
> Sometimes drowning me, carrying me across, awakening hopes!
> Oh, what strange support is this,
> Lamps have been blown out, dreams readied , but sleep comes not!
> Your love is sunlight and shadow,
> Sometimes causing laughter, sometimes tears,
> It is beyond me!

Move into this world of mystery. Search for that which cannot be grasped in the hand. Go in search of that which cannot be grasped. But how can you seek what cannot be grasped? God cannot be grasped by you, but you can come into his grasp. If you seek him you will come into his grasp, you will be captured by him. And this is union.

The last question:

> I WANT YOUR BLESSING. BUT WHAT I MIGHT WANT FROM YOUR BLESSING IS NOT CLEAR AT ALL. THAT TOO, ONLY YOU CAN MAKE CLEAR. FROM MY SIDE ONLY THIS IS CERTAIN, I WANT YOUR BLESSING.

This is beautiful. It is a beautiful thing. Whatever you would want as a blessing will be wrong. Some demand of yours will be included in it. Some desire of yours will come in by the back door. Your desiring will be in your request. If you had asked for something then the blessing would be wrong.

If you are asking for blessings then you must ask, "I don't know what I want, I just want blessings." And then you can receive what you cannot even think of. You will receive that which you could not even imagine. And it is not yet in your imagination what it is you want to meet, whose meeting will satisfy you. How could it be in your imagination? You do not have any experience of that ray. That droplet has not descended your throat.

This is why your question is lovely. Your question is meaningful. You did well not to place any conditions on the blessing. People make conditions. Without conditions people never ask for blessings.

Someone is fighting an election so he comes to me asking for blessings. I say to him, "You will ensnare me too. It is certain you are going to hell, you want to take me along with you. I can only give one blessing, if god wills it: that you lose the election. If you win you are gone. If you lose there is some possibility left that something can happen in your life. If you win you are gone." One who wins is filled with so much ego that nothing can happen in his life. One who starts drinking the poison of victory slowly slowly wants more and more poison. The intoxication is like wine. More lethal than alcohol because if you drink wine in the evening by morning you come down. One who drinks the wine of greed for power never comes down, he goes on staying high. He gets one office then he wants higher offices. If he get them then he wants yet higher offices. And if there is nothing higher left to get then what he has he will not allow to be taken. This madness is never finished.

People come to me. They say my wife is sick, please give your blessing. Or my child is not finding

employment, please give your blessing. What trivial matters you want to put blessings on. If employment is not found, then there are ways of seeking employment. If your wife is sick there are medical remedies. What is the need of bringing blessings into it? And if employment is found through blessings and if your wife is cured through blessings then this country could never get sick. Then this country could never become poor. Here there are so many people giving blessings -- saints, priests, sadhus, sannyasis, mahatmas. Is there any shortage of people giving blessings here? Here blessings upon blessings are given. No one's stomach is filled by blessings nor is employment found. But there is a danger. The person asking blessings drops other means. He thinks he has received blessings, everything is okay. Now why go to a physician? And if the blessing is not fulfilled then he doesn't think that he has made a mistake, he thinks that he has asked the wrong person for blessings, now he will ask someone right. Life is wasted this way. The life of this country is wasted just like this. This country became poor, became miserable, became enslaved. One of the main reasons behind this is the mentality of asking for blessings.

Blessings are not connected in any way to the world. Blessings are something of the other world. Ask without conditions, only then is something possible. Something happens from blessings certainly. Money is not produced, meditation is produced. Illnesses of the body cannot be relieved by blessings -- otherwise there would be no need of medical science. Yes, the illness of the soul can be relieved. But you do not know the illness of the soul. You do not even know the soul. Meditation can shower from blessings. But the demand you have inside is for money, not for meditation. You meditate hoping that perhaps you can get money through it.

People come to me saying, "Maharishi Mahesh Yogi says that one who meditates will receive abundantly in that world and will receive in this world too. There will be worldly gain also. What do you say?"

If there were worldly gain from meditation then this country would be at the peak of prosperity. This country has meditated more than anyone else has. Buddha meditated, attained samadhi. The story says that flowers showered. I have not heard that dollar bills showered. Rewrite the story so that it can be related to Maharishi Mahesh Yogi. Rewrite the story.

Mahavira attained samadhi, realized ultimate aloneness. Flowers showered from the sky, the gods made celestial sounds. The gods must be crazy, what's the use of showering flowers? Let diamonds and jewels shower! If something is to be given let it be something meaningful, poor Mahavira was just standing there naked as ever. Something should be given to him. At least let some clothes fall down. He lived hungry and fasting, couldn't he be given some affluence? They kept dropping flowers, making sport of a hungry man. Wedding pipes blaring for a man standing naked? Mahavira was a good man, otherwise he would have broken the shahnai-pipes of the gods and beaten them, saying are you making fun of me? They did not know about Maharishi Yogi, how conditions would become later on.

But I understand Maharishi Mahesh Yogi's reasons. If you want to propagate something in America, the American craze is for money, not for meditation. Maharishi Mahesh Yogi is a shrewd salesman. He is ready to give whatever you want. He has to give whatever the customer wants -- a businessman does not bother with what the customer needs. What the demand is -- if something wrong is demanded, then the wrong is given. He agrees with whatever is asked. A shrewd businessman believes that the customer is always right. What he says is right, right exactly like he says it.

In America he is selling meditation -- and sales are moving there -- he is selling meditation. America says we want health, so they will get health. If money is needed they will get money. If professional skill needed they will get professional skill.

I cannot give support to this kind of idiotic nonsense. If it could happen from meditation then in this country abundant silver and gold would have been showering since long ago. You have heard stories that this country was once the golden bird. It is just a story. This country was a golden bird if you consider this country's rajas and maharajas and it still is. If you think of this country's ordinary man it has always been poor and a beggar. It has not become poor and beggarly just today. And if you think of the rajas and maharajas it is wealthy now. The style has changed. Now it is industrialists, rajas and maharajas no longer exist, it is other people. And if you look at them it is a golden bird right now.

This country was never a golden bird. Yes, some people in this country have gold. And the reason they have gold is they have taken gold from the rest of the people.

Money is not received from meditation, from meditation something else is received which is ultimate wealth. Something comes from meditation that is not of this world, but of the other world. In meditation the other world descends into this world.

You have done well, asking blessings and leaving unsaid what is asked. There is only one thing worth asking:

every atom in the universe may change
but the path to the beloved's temple can never change
the eagerness for worship can never change

thus it was inscribed
in the language of my inner feeling
thinking it a precious rain drop
the love bird quenches his thirst
every atom of life may change
the sacred flow from the eyes can never change
the path to the beloved's temple can never change

this delicate flower offering,
an unbroken, pure adoration, a welcome
breath offering respect, tears giving the greeting
praying hands, an invitation from the soul
every atom in the temple may change
the love of my lord can never change
the path to the beloved's temple can never change

Nearing the beloved's temple
everyday I prepare to enter
and sweet hope, one day
my turn will also come
every atom of sweet union may change
the sigh of longing can never change
the path to the beloved's temple can never change

Ask only one blessing: to awaken and keep awakened, an unwavering flame in god.
Ask only one blessing: how can we know that which is the foundation of everything, the source of all.

every atom of sweet union may change
but the path to the beloved's temple can never change
the eagerness for worship can never change

Enough for today?

Death is Divine

Chapter #7
Chapter title: Wander alone

7 October 1978 am in Buddha Hall

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[Note: This is a translation from the Hindi Maran Hey Jogi Maram, which is in the process of being edited. It is for research only.]

YOGIS STILL CONDEMNING OTHERS, EATING MEAT, DRINKING WINE, TAKING DRUGS?
BY THE HUNDREDS THEY GO TO HELL, SHREE GORAKH RAJA SPEAKS PLAIN TRUTH.
ALONENESS THE SIDDHA KNOWS, NEEDING TWO IS SADHU, THE TRUE SEEKER,
NEEDING FOUR-FIVE THE HOUSEHOLDER, TEN-TWENTY THE WORLDLY MAN.
GREATNESS IS WHEN GREATNESS EFFACED, CONSIDER THIS WORD OF TRUTH:
ONE WHO BECOMES TINY THE MASTER SEEKS OUT, LIFTS THE LOAD OFF HIS HEAD.

[The following and other indented couplets are "extra" dohas of Gorakh that Osho shared, not part of the sutra.]

NATH SAYS, LISTEN O AVADHU, KEEP THE MIND FOREVER STEADY,
REMOVE THE EGO, SEX, ANGER. YOU HAVE TRAVELED TO ALL SACRED PILGRIM PLACES.
HOPE BRINGS DISTRESS, DOUBT BRINGS SORROW,
THESE TWO BIG DISEASES WON'T LEAVE WITHOUT A MASTER.
BALANCE HAS BECOME THE ESSENCE OF ALL AUSTERITY AND PENANCE HAS REDUCED THE CHILDISH CUPID TO ASH,
LOOK FOR SUCH A YOGI IN THE WORLD, ALL OTHERS JUST FILL THEIR STOMACHS.
HOW CAN I SAY O PUNDIT, WHERE GOD IS?
IF YOU LOOK FOR OWN SELF, THERE IS
NO I, NO THOU.
HIDE SEEING IN YOUR EYES, LISTENING IN THE EARS,
HIDE BREATHING AT THE NOSE TIP, ONLY THE STATE OF NIRVANA REMAINS.
A STONE HOUSE OF GOD, A GOD OF STONE. HOW WILL LOVE BURST FORTH WORSHIPPING STONE?
OFFERING LIFE TO WORSHIP THE LIFELESS? HOW CAN YOU SWIM THE INFINITE THROUGH SUCH SINFUL ACTS?
BATHING IN TIRTHA AFTER TIRTHA, HOW CAN THE INNER BE PENETRATED THROUGH OUTER CLEANSING?
ADINATH MY GRANDSON, MACHHINDRANATH MY SON,
GORAKH AVADHUT BEHOLDS HIS OFFSPRING.
AVADHU, CALL GOD MY DISCIPLE, CALL MACHHINDRA MY GRANDSON,
LEST GURULESS THE EARTH IS ANNIHILATED, COMPASSIONATELY I REVERSE THE ORDER.

An unravelled scrap of life
knitting - unknitting
what rhyme or reason in going on like this?
only crying crying
losing consciousness of oneself
weeping-lament
it is futile
living in suffocation
drinking only poison
wandering
it is futile
significance

something is put in order --
crackling perpetually
-- chuk-chik-chik
chuk-chuk
what rhyme or reason in going on like this?

two moments or four
that which is called life
-- to know
not a sin
short lines
of someone else's song
reading aloud inside the mind
not sin
singing only in thy inner language
-- sun-pleasant-entertaining-stars
-- cuckoo-parrot
what rhyme or reason in going on like this?

life in an enclosure
blinders on the eyes
-- torment
incessant
cart fixed on a traditional course
lash upon lash
-- fleeing
incessant
machine magic
cut-chit-chit-put
stop a little
what rhyme or reason in going on like this?

An unravelled scrap of life
knitting - unknitting
what rhyme or reason in going on like this?

Man keeps on moving -- without thinking why, without thinking where from, without thinking in which direction. He does not even think 'Who am I?' but goes on running. What will the result of this hard running be? What will we get?

what rhyme or reason in going on like this?

Stop a little. Reconsider it for once: 'Who am I?' Let this question awaken, because when you know the answer to this question in your depths, when the arrow of this question pierces your soul the mystery of life lifts its veil.

But people sitting in temples, mosques, and churches in the name of religion don't stop either. They just keep on going. Their running continues. You want to have money, they want to have heaven. You want to have power, they want to have god. But where there is wanting, there is madness. And where there is wanting, there is rivalry. Where there is wanting there is competition, the whole marketplace. Where there is wanting there is fear -- I shouldn't be defeated anywhere, no one should win before me. Where there is wanting there is condemnation, there is opposition. Where there is wanting there is struggle, there is tension. As soon as wanting is gone an incomparable relaxation comes into life. As soon as wanting goes the days of autumn are gone, spring has come.

Who is religious? Not one who has changed his desire, rather one who has understood desire. Wanting makes you run, run irrelevantly, run uselessly, run meaninglessly, run for the sake of running. Then running becomes a habit. Man just goes on running. Running continues until he falls into his grave. He never reaches anywhere. After all this running we reach only to our grave. Nothing remains in our hands. Perhaps we had brought something, that too we let slip through our fingers. But running latches on to the mind so tightly that even if we awaken from the meaninglessness of running, we will start running again. We are so bound in chains that even when we are tortured by the agony of chains, we caste new chains. It may be that you caste golden chains in place of iron ones. And it may also be that you stud your golden chains with diamonds and jewels. But chains are chains.

Here certainly the worldly are bound, here the so called spiritual people are also bound. A free person is one who has no wanting. He doesn't want god. He doesn't even want heaven. One who has understood the meaninglessness of wanting, that wanting takes one astray, makes one run. One who has understood the feverishness of wanting, one who has understood the madness of wanting, one who has seen the whole eye of wanting and has let desire drop and not taken up any new desire -- one who becomes so empty of wanting attains god. God is already attained. Wanting goes and immediately the eyes open. Desire is destroyed and immediately god is incarnated. He was hidden, waiting for desire to get out of the way so he could appear face to face. It is not only that you are eager for his sight and touch, he too is eager for your sight and touch. But a wall of wanting stands in between.

What is the meaning of wanting? Wanting means, I don't want to be as I am, I want to be something else. Wanting means, I don't want to be where I am, I want to be somewhere else. Wanting means: today? -- today I am not happy, tomorrow I will be happy. Wanting says: move, run, reach.

Dropping wanting means, I am satisfied where I am, I am blissful as I am, there is no desire to be anything else.

All desires are desires to be something else. Hence all desires deprive you of your center. As soon as wanting is gone you become enthroned in your center. As soon as you have become enthroned in your center the devotee is god.

Today's sutra:

YOGIS STILL CONDEMNING OTHERS, EATING MEAT, DRINKING WINE, TAKING DRUGS?
BY THE HUNDREDS THEY GO TO HELL, SHREE GORAKH RAJA SPEAKS PLAIN TRUTH.
YOGIS STILL CONDEMNING OTHERS...

He says, if you become a yogi but still condemn others then yoga has been lost.

Here, a few things have to be understood. The first thing, it is necessary to understand the difference between condemnation and criticism. Gorakh also makes criticisms. This too is a critical sutra. He is saying...

YOGIS STILL CONDEMNING OTHERS, EATING MEAT, DRINKING WINE, TAKING DRUGS?

... those who become yogis and condemn others, eat fish and meat, drink and smoke drugs, such people numbering in the thousands, fall into hell.

BY THE HUNDREDS THEY GO TO HELL...

Such people exist in vast numbers and fall into hell. Gorakh says, I am telling you the truth: listen.

This does contain criticism, but there is no condemnation in it. The difference between criticism and condemnation is subtle and if it is not understood there can be misunderstanding. Buddha criticized and so did Mahavira. Christ criticized and Mohammed also. There has never been a master on the earth who did not criticize. What is the difference?

The difference between criticism and condemnation is subtle. Sometimes condemnation can appear like criticism and sometimes criticism can appear like condemnation. There is a very close relationship. Their form and color are similar but their soul is very different. Criticism is out of compassion, condemnation is out of hatred. Criticism is to awaken, condemnation is to destroy. The objective of criticism is discovery, the objective of condemnation is to demolish the other's ego, to cover them with dirt, to trample them underfoot. The objective of condemnation is to deliver a blow to the other's being, to wound. The objective of criticism is to seek the truth. The diamond has fallen in the dirt, how can we wash it, how can we cleanse it.

Criticism is utterly friendly, no matter how hard it is, still it contains friendliness. And condemnation no

matter how sweet it is, no matter how pleasant it is, contains poison. Poison can be given only covered in sugar.

Condemnation arises from egotism: I am greater than you, I am going to make you look small. Criticism is not concerned with the ego. Criticism is not concerned with me versus you.

Criticism is an exploration into what truth is, into how is truth is. Criticism can be very hard because a sword sometimes must be used to cut falsehood. There are stones of falsehood so the hammers and chisels of truth have to prepare them.

Ultimately Gorakh is making blows with hammer and chisel. And after Gorakh comes Kabir who keeps a sharper blade -- on his sword there is more of an edge. Kabir's blows are such that they cut to bits. But they don't cut you to bits, they cut your falseness. When you attack a thief it is condemnation and when you attack stealing it is criticism. When you start hating the sinner it is condemnation and when you hate the sin it is criticism.

A yogi cannot condemn. Only a completely unconscious person enjoys condemning. What is the psychology of condemning? Most people in the world have fallen into condemning. What is its psychology? Its psychology is clear and very simple. Every person wants the status for his ego that I am the greatest. It is very difficult to prove this. It is difficult to prove that I am the greatest because everyone else is trying to prove it. And they are all trying to prove only one thing that they are the greatest. How many people can be the greatest? Such fierce fighting ensues that it is almost impossible to win. Who can win? Every person will fight against billions of others. Defeat is certain. In this, all will be defeated. In this, no one can ascend. So the mind finds an easy remedy. The mind says: it may be difficult to prove that I am the greatest but it is easy to prove that no one is greater than me.

Remember it is always very difficult to prove the affirmative of anything. A negative statement is always easy. For instance if you want to prove that god exists it is very difficult. Your life will have to pass through the fire of austerities. Even then it is unknown when the proof will happen -- in this lifetime, in many lives? But that god does not exist can be proven right now. There is no problem. Only a little skill in argument is needed. To be an atheist is not a matter of great proficiency, of great intelligence. The most idiotic of idiots can be an atheist.

There is a famous story by Turgenev: THE GREAT FOOL. In a village there was a fool. He was very upset because no matter what he said people laughed at him. People had decided he was a blithering idiot. Even when he said something right people still laughed at him. He lived cowering, not daring even to speak. If he didn't speak people laughed, if he spoke people laughed. If he did something people laughed, if he didn't do anything people laughed. A monk came to the village. That night the fool fell at the monk's feet and said, "Give me some blessing. is my whole life to be spent shrinking and cowering like this? Will I die a blithering idiot? Is there no way I can become a little intelligent?"
The monk said, "There is a way. Follow this sutra: condemn everything."
He said, "What will happen through condemning?"
The monk said, "You do it for seven days then come again to me."
The fool asked, "How should I condemn?

The monk said, "Whatever anyone says make a negative statement. For instance if someone says look what a beautiful sun is coming out, you say what's beautiful about it? Prove it. Where is the beauty? What beauty? It comes out everyday, it has been coming out for billions of years. It is a globe of fire -- what beauty? If someone says look Jesus' words are so lovely, you immediately jump on him saying what is so lovely in them? What is so special about them? What's new in them? The same thing has always been said, it is all thrashed over. It is all stale, all borrowed. You just deny. Someone says, looking at a beautiful woman, what a beautiful woman. You say: what of it? So what if her nose is a little longer? So what if her skin is a little whiter? Lepers are white too. What beauty? Prove it. You demand proof from everyone and remember to always remain in the negative. Put them in the positive, you remain in the negative. Come to me after seven days."

After seven days when the idiot came, he did not come alone, many had become his disciples. They came on ahead. They had hung flower garlands around his neck. A band was playing. He said to the monk, "The device worked. The whole village was forced to be silent. Wherever I went people lowered their heads. The news spread among the people that I am a great genius. No one could win against me. Now what should I do?"

He said, "Now don't do anything, just remain with this. If you want to save your intellect never fall into the positive. If someone speaks of god then immediately bring in atheism. Whatever is said, always make a

negative statement. No one will be able to defeat you because to disprove a negative statement is very difficult. To prove a positive statement is very difficult."

To affirm god great intelligence is needed, a very subtle sensitivity is needed. Total wakefulness of the heart is needed. A purified state of consciousness is needed. A little light is needed within. But to deny god nothing is needed. In denying god there is no commitment. This is why people in the world condemn.

The psychology of condemnation is cheap psychology, an easy way out. Your genius will be proven by it. And there is no cost. "Using neither turmeric nor alum the dye came out fine." There is no cost at all. There is no need to go anywhere to learn. There is no need for satsang. This is why everyone is skillful at condemning.

You find people everywhere enjoying the mood of condemnation. Who knows, why did those who numbered the nine rasas, the nine dramatic moods leave out the mood of condemnation? All the other moods come only now and again, the mood of condemnation comes to people every day from morning till night. You read the newspaper to enjoy the feeling of condemnation. When someone is being condemned you immediately cock your ears and start listening. If someone comes and says that the neighbor's woman has eloped with someone, how attentive you become! Your attention is so focused in that moment that you forget all matters of the world. You start digging, asking, "Say something more, tell what happened next. Elaborate a little, don't make it so brief. Where were they eloping to, tell the whole story before you go. Sit down and have some tea." You roll out the red carpet.

Wherever you notice condemnation happening you enjoy. You enjoy because another person is being made small and in his becoming smaller you inwardly experience I am bigger. This is why if a beggar slips and falls on a banana peel on the street there is not so much enjoyment as when an emperor slips and falls on a banana peel. The heart becomes happy -- what Mulla Nasruddin calls the experience of the heart becoming garden-garden.

When he said this to me this the first time I was surprised and I asked him, "What is this 'garden-garden?"

He said, "Oh, it is just the English translation of our Hindi expression 'baag-baag ho jaana'."

If some emperor slips and falls, how happy the mind becomes. When when you hear the news that the prime minister or the president has been caught doing some illegal activity, how the joy of condemnation spreads. What's the point? Why should anyone be concerned with it? If the prime minister has fallen in love with some woman, enough... As if a very rare incident has occurred. So much interest spreads, people become so eager. This tells only one thing about what is inside you, indicates only one thing: that you were waiting for someone to get caught, to fall somewhere, for a foot to slip on a banana peel, for him to fall flat. This was your heart's desire.

This is why people become eager and excited to remove someone from power when he has been in office for four or five years. It is too long, this man must fall. Then trivial things are blown out of proportion and spread around. And people are ready to believe them.

Have you noticed something strange, if you praise someone no one is ready to listen, no one is ready to accept it. If you say, "Look at such and such person. He has become a great being." They will say, "We have seen all these great souls, these mahatmas! There is no great soul, nor has there ever been. It's all deception. Some trick is happening. Just wait, stop a little, when he is caught you will know. We have seen many falling."

But if someone says to you that such and such person is stealing, such and such person is deceiving, such and such person has taken a bribe you will never deny it saying, no-no, how could it be? You will immediately agree, as if you had already known it. We have accepted that except ourselves people are all bad. Some have been found out. Others have not been found out and will be sometime. But except for us all people are bad. This is our preconceived belief. Whatever supports our preconceived belief we agree with immediately.

Our state is such that if someone says to you, look at such and such man, he is playing flute so nicely, you will say: "What bad flute playing! He's a thief, depraved, a scoundrel." As if being a scoundrel and depraved and a thief prevents him from playing flute. You will immediately condemn saying, "What lousy flute playing, what's special about his flute? We know him well enough. We know his father and grandfathers too. How can he play flute?"

But the reverse statement you will never hear -- when someone says, look, that man is a thief, a cheat, depraved; and you say, "No, how can it be? Because he plays such lovely flute. No-no, it cannot be. A man who plays such lovely flute a thief? depraved? -- how is it possible?"

You will never speak this way. It is against your ego. It is condemnation that inflates your ego. This is why people praise very reluctantly -- they do it very unwillingly, as if compelled. They do it when there is something to get by praising. This is why superficially they praise, but beneath they are taking revenge.

There was a case in court. A political leader had initiated a defamation case against a man. The man, in a restaurant where fifty or sixty people were present, had called the politician a son-of-an-owl. Naturally the politician became angry. Son-of-an-owl! I will get him back good.

Mulla Nasruddin was standing right next to the politician when he was called a son-of-an-owl. So he said, "Mulla, you will have to be a witness. He said it in front of you."

He said, "I will certainly be a witness, I am an eye witness. He insulted you just in front of me. I was standing next to you."

Witnesses were called in court. The magistrate asked Mulla Nasruddin, "Fifty people were there, and the man being charged with making insults says: 'I didn't say it to anyone in particular. Yes, I used the word son-of-an-owl. But fifty or sixty people were there. I wasn't implicating the politician when I said this.' What proof do you have Nasruddin that he said it implying the politician?"

Nasruddin said, "I know that there were fifty or sixty people there, but there was no son-of-an-owl except the politician."

Now what to do? Even his witness is saying it. You hope that those in power, in office, those who have money will fall flat. Your heart will get great comfort from this. In the world whenever someone's downfall happens, people share great comfort, much lightness comes. People are waiting for someone's character to be corrupted. They are greatly supporting it. To create character is very difficult. To bring dignity to one's life is difficult, to bring greatness is difficult. But if you want to take away someone's greatness it is easy to spread and inflate rumors about him. The more you talk badly of him the more you feel good inside. This is the psychology of condemnation -- it is the shadow of ego and the nourishment of ego also.

But this does not mean that I am telling you to live blindly. Or that Gorakh is telling you to live blindly. To remain silent when you see something wrong: I am not saying this, nor is Gorakh saying it. If Gorakh were saying this then what he has said here could not be said. Remember this, he has seen this wrong, hasn't he? He has seen a yogi and condemning, a yogi and consuming fish, meat and drugs. So he says they will fall into hell. Don't take it as condemnation. There is no condemnation at all in it. There is natural compassion in it, there is spontaneous sympathy in it. It is not his intent to make them look lower. In reality it his desire that they rise higher, his desire that they awaken.

Sometimes one who comes to awaken seems like an enemy. Sometimes it happens that you tell someone, "Brother, wake me up in the morning, I have to catch a train at four o'clock. And anyway you get up at three, at the hour of Brahma. Please get me up."

He comes to get you up at three o'clock, you are swearing at him under your breath -- at the man that you told to wake you up at three -- saying, this rude fellow has come, this bastard. I told him -- it was a mistake -- but there is no need to go through with a mistake, how to get rid of this knave? And if he starts to pull on you to get you up there can be a fight.

There was a famous German thinker, Immanuel Kant. He used to keep a servant. He had great difficulty in getting up in the morning. The servant's whole job was this: to wake him up even if he fights. So the servant was hit, he hired the servant for this! Many servants had quit and left saying, what kind of arrangement is this? But he said this is what I have hired you for. Don't worry about it, I am not saying not to strike back if I hit you.

There are all kinds of people! In the West now an electric blanket is made that you can set an alarm on, it has a clock attached and at exactly five o'clock in the morning an electric shock... An arrangement had to be made for those who cannot get up. A shock is applied and you leap up. An ordinary alarm won't work, people just turn it off. They throw the clock on the floor. Their own clock! Then they regret later that it was smashed, a fifty rupee loss. They themselves set the alarm, they themselves smash the clock. Something had to be done for them.

One who awakens does not seem loving because at that time you are lost in sweet slumber. It may be that you are seeing a sweet dream. It may be that at just that very moment you were going to meet Cleopatra, or Hema Malini was just coming. You were almost going to embrace and this fellow came, or the alarm went off. Will anyone put up with such a clock?

This is why we have been able to accept buddhas only with great difficulty. We can accept them only grudgingly. How can the people who break your dreams seem loving to you? You will be angry. Do not think that a yogi should not be critical, who else will? He has earned the right. But he will not condemn. In

his eyes you will not be disgraced. His voice may be hard. His voice may be very sharp. His words may be razor like. They should be.

Kabir has said,

> Kabir stands in the market, stout staff in hand.
> "Burn down your house, and come along with me."

If you are ready to set fire to your own house, come with me. And he is standing with a staff! He won't even let you look back, otherwise he'll smash your head.

A yogi can be hard. But hard towards your defects, not towards you. He has great compassion towards you, great love. This is why sometimes there can be confusion. Sometimes you can be mistaken. But understand the distinction clearly.

YOGIS STILL CONDEMNING OTHERS...

You have become a yogi and you are condemning others?

... EATING MEAT, DRINKING WINE, TAKING DRUGS?

And still you haven't let go of meat, haven't let go of wine? And you still go on drowning in intoxicating substances like marijuana and ganja?

Remember one thing: those who are awake are against your wine, your meat and liquor for a different reason. You also may be against them, but your reason is different. You say don't drink wine because it is a useless loss of money, because your health will be ruined. Don't drink because your wife and kids will die of starvation. These reasons won't stay with you long.

For instance if you have wealth in abundance and your wife and kids won't die of starvation from your meat eating and drinking alcohol, then what is the problem? This teaching must be for the poor. For the rich? No, there won't be any hindrance for them. Then this becomes a conditional teaching. This teaching says that the body will be ruined, but the body will be ruined at any rate. What difference is a day or two earlier or a day or two later? If you die at eighty or you die at seventy... it is better that you die at seventy, to leave the space empty for someone else those ten years. As it is there is too little space in the world. The crowd goes on growing, there is no space left to even wave ones hand. The sooner you leave the better. So if you live ten years longer, the world gets no benefit from it, nor is it a benediction for mankind. And if you die ten years earlier or ten years later what is the difference? If you stay ten years more, you will exploit a few more people, you will amass a little more money, fill your treasury a little more. People will be more bothered by you, what else? What more has your life been? There was no harmony, there was no coherence, there was no music. What will you do if you live longer?

These arguments do not work. And these arguments are not even true, because alcoholics are seen living long. An alcoholic doesn't die quickly. If to die sooner or to die later is decisive then it is a great problem. Shankaracharya died at the age of thirty-three. Does it mean that one should avoid religion? Vivekananda died at age thirty-four. What does it mean? It means, "Brother, be careful! Don't get involved in religion. Did you see the fate of Vivekananda? Did you see poor Shankaracharya, dying while still so young? This is no way to live a long life."

In a BBC interview recently someone asked Morarji Desai, "What do you think about Churchill? because he drank a lot, smoked cigarettes, drank wine, ate meat. He never got up at the predawn hour of Brahma, never got up before nine or ten o'clock, but he lived long." So Morarji Desai said he is an exception. And Morarji Desai thinks that he is living long due to drinking his own urine. But Churchill is an exception!

I have heard, Mulla Nasruddin has turned eighty years old, but even now he comes in first in swimming. So journalists came to his house. His eightieth birthday was being celebrated. They asked, "You have just turned eighty, what is your secret? How do you still come first in swimming? -- even the young are defeated by you."

So he said, "It is because I never drank wine, never ate meat, never chased after women. I was never addicted to anything. This is the reason."

The interviewers were impressed. But then Mulla said, "You needn't be too much impressed by this. I am nothing. My father has reached a hundred, but in horse riding he has no equal. I also cannot equal him at horse riding, nor can the youngest of the young. And he drinks wine, pardon me," Mulla said, "but he drinks

wine and eats meat."

So the journalists asked, "We want to meet your father. This is very surprising thing that he drinks wine, eats meat, is a hundred years old and no one can equal him at horse riding. Your family seems to be really marvellous. Where is your father, we want to meet this man."

Mulla Nasruddin said, "It is not possible, because my father has gone to walk in my grandfather's wedding procession."

"Grandfather's wedding?"

Then Mulla said, "Yes, he had to."

"Your grandfather is getting married?" the people asked.

Mulla said, "Not by choice, he had to. The woman is pregnant."

"How old is your grandfather?"

"One hundred and twenty years."

What conclusion will you reach? How will you reach it? Alcoholics live long. By giving this kind of argument you cannot save anybody from drinking. These arguments are hollow. There is no strength in these arguments. This is why arguments continue and people continue drinking wine, continue smoking cigarettes, continue eating meat. Everything goes right on. This argument continues and everything else continues. No connection is ever created between these arguments and their way of life.

When the enlightened say, when a man like Gorakh says don't drink wine his reason is very different. It is not because you will live longer. Even if you live longer what will you do? What is the value of living? Nor is it because you will be healthier. Health has no great spiritual value. A sick man can attain god. And it is possible that a healthy man cannot attain god because he remains entangled in the world on account of his good health, thinking, "Now I am healthy. I will remember Rama in the end, right now I will enjoy. This life is only four days. Right now I will enjoy."

No, these hollow principles are not any help. Then why does a person like Gorakh say it? His reason for saying it is very unique. You will be surprised to know it.

I also want you to be free of wine, but my reason is not the same as Morarji Desai. I want you to be free of wine because there is a greater wine. If you remain entangled with this wine then you will never be able to drink that higher wine. I want to take you to the real wine hall, this is why I want to take you out of the false wine hall.

God is wine and such a wine that one who drinks it, drinks it forever. And such a self-forgetfulness that it comes and stays. And such a high that it is never broken. What you buy from the market and drink, if you drink it at night by morning the high will break. Then the same uneasiness, the same tension, the same worries. They can be forgotten for a little while drowning in alcohol but they cannot be destroyed. There is another wine where worries are destroyed. I want to give you this wine. Meditation is wine, prayer is wine. And when a temple is alive its style is that of a wine hall.

I too want that you do not drink wine, but my reason is very paradoxical. I want it because if you remain entwined in the lower wine, then when will you drink the higher wine? When will you drink the real wine? Those who go on drinking water from dirty ponds at the side of the road, will they make the pilgrimage to the lake of consciousness or not? Will they swallow that clear, crystal clear, water down their throat or not?

I don't tell you to leave wine because I am a moralist, or because drinking wine is committing a great sin. What sin? Wine is purely vegetarian -- the essential juice of the grape. What sin can this be? There is no sin from eating grapes, how can there be from drinking wine? You will not go to hell by drinking wine. But yes, by drinking wine you will be unable to receive the heavenly wine. You will remain deprived of it.

I want the pebbles and stones to drop from your hands because a diamond mine is present. Why are you filling your bag with pebbles and stones? Morarji Desai and my statements are as different as earth and sky. His enmity is with your pebbles and stones. He says drop pebbles and stones, pebbles and stones are bad. I say I have no enmity with pebbles and stones. But there are diamonds and jewels. If your bag remains filled with pebbles and stones then diamonds and jewels will remain lying where they are. They are your birth right to attain, you should attain them, your destiny will never be fulfilled without them.

Remember the difference, the difference is fundamental. I also say drop eating meat, but not because you will go to hell if you eat meat, not because if you eat meat it will be violence. I have no concern with these small things. If everyone who eats meat goes to hell then Jesus must be in hell. Ramakrishna Paramahansa must also be in hell -- can a Bengali exist without fish? Without fish and boiled rice they cannot even exist. Ramakrishna Paramahansa kept on eating fish, he must be in hell.

These are trivial things. They have no value. But this much is certainly proven by them: that

Ramakrishna Paramahansa's sensitivity never became as deep as it could have. A small veil remained. His heart did not become as full of love as it could have. A little soot remained. Not that he went to hell, but there could have been another experience of beauty which he remained deprived of.

Not that Jesus will go to hell. But there remained a little something missing in his understanding of life, a thorn remained. That thorn too could have come out, should have come out. And it seems to me that if Jesus had lived longer... he died young, was murdered... then perhaps the thorn would have come out. He was young. And where he was born they were all meat eaters. If he had grown a little older, his awareness had deepened, if his experience of the presence of god had become more and more solid, then certainly he would have dropped eating meat. In the ultimate state, when god starts appearing everywhere, it is impossible to think of destroying someone's life for food.

So I don't say it because meat eating is a sin, that in consequence of this sin you will be suffering in hell. Rather I say it because eating meat will decrease your sensitivity. It will take away the subtlety of your sensitivity. The pure music that could arise from within you will not be able to arise. You have put such thick and coarse strings on your veena. There will be music, song will arise, but you have put on thick, rough, cheap strings, when fine, subtle, aristocratic strings were available. You have mistreated your veena. Not that you will fall into hell, because you have put coarse strings on your veena.

And note, don't fall into the illusion that when you eat meat you have killed someone. No one can die. Hence it is not a sin that you have killed something. Death does not exist here. There is no way to kill anything. You only took away the body of a being. That being will take a new body. The question is not of killing, the question is can you take its body? The question is for you. That being will take a new body, take a new womb. No one dies. Krishna says, "Na hanyate hanyamane sharire." The soul does not die when the body is killed. But the question is for you. You have shown insensitivity. There is not heartfulness inside of you. You remain a little stonelike, you are not soft. And if you are not soft your inner lotus will not blossom. Or will remain half blossomed. Or one or two petals will remain unblossomed.

In the highest state of consciousness meat eating is not possible. And those who want the highest state of consciousness should remain aware of this.

So Gorakh says rightly:

YOGIS STILL CONDEMNING OTHERS, EATING MEAT, DRINKING WINE, TAKING DRUGS?
BY THE HUNDREDS THEY GO TO HELL...
I have seen thousands of people going to hell this way.

... SHREE GORAKH RAJA SPEAKS PLAIN TRUTH.

I am speaking the truth, I am not condemning anyone. I am simply submitting what the fact is. And a revolution begins in the life of one who listens to the truth.

Now Rahim is in a quandary, feet in both worlds,
Seeking truth the world is lost, moving false Rama is lost.

A moment of revolution comes in the life of one who has heard the truth, understood the truth. He starts to see that if he follows the truth he can attain Rama and by itself the world will disappear. The world does not have to be dropped, it disappears by itself. By the false Rama is not found, by the truth the world is not found. One who sees this will have to make a clear choice. I call making this choice initiation, I call this choice sannyas. It is a decisive event.

ALONENESS THE SIDDHA KNOWS, NEEDING TWO IS SADHU, THE TRUE SEEKER,
NEEDING FOUR-FIVE THE HOUSEHOLDER, TEN-TWENTY THE WORLDLY MAN.

The siddha, the realized one knows he is alone. And even in a crowd he is still alone. Understand it this way, even if you are sitting in a forest you are not alone. You have seen people going, where are they going? They are going to the mountains, but they take their transistor radio with them. They get lots of newspapers, buy magazines. Bring the wife, kids, and friends along -- who wants to go alone? They are going to the mountains taking along a crowd, taking the whole bazaar. And if sometime they remain alone in the mountains even then they are not alone. It looks like they are sitting alone, but inside them memories go on circling of friends, wife, husband, children, family, money, wealth, shop, bazaar.

Even if you are alone you are in a crowd. The siddha is one who is alone wherever he is. If he's in a

crowd he is still alone. A siddha means one who has become acquainted with his inner nature. We have come alone, we will go alone. We are alone. As we have come, so we are, so we will go. Our aloneness is eternal. And the play that we have created, of husband and wife, the ceremonies we have enacted, the families we have established are all illusion, they are play. They are not any more valuable that playing with dolls and doll houses. Play, certainly: I am not saying to stop playing, but remember that play is play.

ALONENESS THE SIDDHA KNOWS...

One who experiences aloneness is realized, and is called a siddha. One who remains alone even in company is called a siddha.

... NEEDING TWO IS THE SADHU...

One who needs two, that cannot be alone, that cannot live without 'I and thou' -- Gorakh says to consider him a sadhu, a seeker. He is called sadhu. This is no small thing, to be ready for only two. The mind is not ready even to accept many. One who has reached the one and accepts his being is a siddha. Now there is nothing left for him to attain. He has no more dependence. He has no more reliance on others. One who says at least one other is needed -- whether that one is wife, or husband, or friend, or master, or disciple; one other is needed -- even if that one is god, as long as the devotee says god is needed he has not been able to rise above the sadhu. Duality still remains established. You can establish duality in new directions -- duality of husband and wife, duality of disciple and master, duality of devotee and god, but duality remains established. You will become a siddha, when you become non-dual. Now you are a seeker. This is no small thing, that you are ready for two. There are people here, who are not happy with many.

A letter of Albert Camus says, even if I have all the women in the world, still I can't be satisfied. Because when I see a woman walking on the street, I feel I want to have her. And what Camus' letter says is the state of almost every man. How many will satisfy you? If god were to stand before you and say, ask, how many will satisfy you? Then you will be in great difficulty, how many should you ask? If you think of a million the mind will say a hundred million while the opportunity is available. If you think of a hundred million then a hundred million too will seem small. It seems you should ask ten billion or a trillion or a billion billion. And still you will be uneasy, thinking why not take a bigger number, beyond a billion billion. You will ask for ten billion billion. Who knows what greater numbers there are! No matter how many you get you cannot be satisfied.

This is why Gorakh says that one who is a seeker is happy with two. He is happy with much less. He has come near to one. Now only one more remains to be dropped. Now only one more to be free of.

NEEDING FOUR-FIVE THE HOUSEHOLDER...

And one who is not happy with less than four or five is a householder. He is living in a family. Consider the meaning of householder, one who lives in a house is not called a householder -- one who needs many is called a householder. One whose mind still cannot accept two.

A friend of mine used to go to the mountains for the hot season. It happened about ten years ago that he said to me, "You come too." The husband and wife both used to go.

I said, "Why take me along between the two of you, husband and wife? Just you two go."

He said, "We wish to take you along because if it is just the two of us we can never figure out what we want to do. If there is a third we feel a little easier. If only the two of us are to go then we won't go. Two won't do, at the very least three are needed."

Notice that at first people are alone, they are restless, they get married. Then married they begin to feel restless again so they give birth to children. The number goes on increasing... And it has no end. And if this is still not enough, go and become a member of the Rotary Club. If this still is not enough, join the Janata Party. Some crowd or other... some disturbance...

... TEN-TWENTY THE WORLDLY MAN.

And people who are not happy even with ten or twenty, they need a horde of associates, they need a whole army. They are worldly.

The siddha is one who is happy with his own existing. The worldly is one who is not satisfied even with a crowd of thousands, who is always searching for a crowd. Okay... let's go see the Kumbha Mela. What will you do at the Kumbha Mela? Do you want to be pushed and shoved? The bigger the crowd, the more it

grows, because many people enjoy a crowd. If a crowd is standing somewhere, you will abandon a hundred thousand jobs and go stand in the crowd. You forget your real work, why you had gone out. It may be that your wife was sick and you were going to call a doctor, but the crowd was so much that you felt to have a look at what is going on. You stood in the crowd, got lost in excitement.

A crowd has its own magnetic attraction, that pulls people. The bigger the crowd, the more they get excited, get agitated. This is the most degenerate state of the mind, the crowd. And one who wants to stay with the crowd will have to follow it.

Sannyas is a means of becoming free of the crowd. One must repudiate the psychology of the crowd. The crowd says, if you remain like us you can live among us. Wear clothes like the clothes we wear. Have your hair cut like we have our hair cut. Do everything as we do. Then you can be a member. Then you can be with us.

The crowd says that if you attempt to show your own individuality then you can't be with us. This is why every crowd tries to take away your individuality, to efface you, to make you a number, a statistic not a man. This is why no crowd can forgive you if you become a little unique. Very small things cannot be forgiven.

A gentleman came to me saying, "Since my son has started coming to listen to you he has let his hair grow."

So I said, "How does letting hair grow damage you?"

"No," he said, "It doesn't damage me at all but in our family no one lets their hair grow like that."

So I said, "It is the hairs fault. If they are left alone, won't they grow? What's the harm in it? He saves a little money. Why are you bothered by your son's hair getting long?"

He was bothered but couldn't give any clear answer to what was bothering him, but he was bothered, "... because he is becoming a little unique, becoming a little distinct from us. This has never happened in our family. Hair should be cut just like it should be."

Who decides how it should be cut? Who is the boss to decide this matter?

I told him, "Do you worship Bhagwan Krishna?"

He said, "Of course I worship."

"Do you accept him totally?"

"I accept him."

"His hair? If he were born in your family you would call him a hippie. And if he puts on his peacock crown, then? Think about your son a little, if he grows his hair, wears yellow clothes of silk, puts on ornaments etc, picks up a flute, starts setting down rhythms with his feet and stands with his peacock crown, then what will you do? Will you worship or not? Will you do puja and worship him -- or will you do puja in the other sense and punish him?"

The crowd cannot forgive the slightest difference. The crowd wants you to become obedient. Do you know what people do in villages? The crowd ostracizes you -- food and snacks are cut off, tobacco and visiting are cut off. And a man in the village for whom tobacco and visiting are cut off -- no one offers him a smoke, no one calls him for a meal -- that man is dead, his very living becomes difficult.

The cities have given man a kind of freedom that never existed in villages and could never exist there. The village was very enslaving. Villages have started being eliminated so freedom is increasing in the world. A village was a very collective thing. The greatest danger in the village was that the village could excommunicate you on any excuse. Any slight thing and you were excommunicated, your life became hard. Who to live with all the time? Who to talk to? Social intercourse was shut off. Life was impossible. No one would speak to you or converse with you. The village is so small that if anyone talks with you social intercourse will be shut off for him too. Going out, people will avoid you.

People praise the village highly, without seeing and understanding. The village was a great bondage, the village was a total prison. Even now the village is a prison. Even now there is no freedom in the village. There cannot be freedom in the village. Freedom is possible only in a big town where there are enough people that social intercourse cannot be shut off. If someone shuts you off then other people will be available that you can sit with, that you can speak with. The village is so small that control can easily be maintained.

Hence in a country like India the elimination of untouchability is impossible as long as villages exist. And the strange thing is that Mahatma Gandhi and all the people that have followed him think that the village should remain -- and at the same time this they want untouchability to be eliminated. Untouchability cannot be eliminated in the village. In the village it is impossible to eliminate untouchability.

There is no way. Untouchables cannot even drink water from the village well. They cannot even go to the village temple. In the city it can be eliminated, in the city who can know that an untouchable has come into the temple? No seal has been marked on the face of an untouchable.

In the world the job that Buddha and Mahavira were not able to accomplish, has been done by small things, like the railway. Buddha and Mahavira could not do the work that trains have done. An untouchable is sitting happily at your side. You cannot do anything. He has taken a ticket too. If you are to do something what will you do? And it is not certain that he is an untouchable. And it is possible he is wearing more stylish clothes than you, that you are smoking a 'bidi' and he is smoking a cigarette. What will you do? If you are hungry on the train you will eat with the untouchable sitting at your side, he will push up closer, he will shove more. You cannot do anything.

I say unto you that what Buddha and Mahavira could not do the trains have done. Buddha and Mahavira tried hard to eliminate untouchability, they couldn't manage. The poor trains have done it, have accomplished it. They have brought a revolution. The job that temples could not do, restaurants have done. The job pilgrimage centers could not do, cinema halls have done. Life has its own way of moving.

The city has brought a kind of freedom to man. In the village there is great trouble. In the village every inch of your behavior is known, every inch of your character is known. It is a small place. Everyone knows what everyone else is doing every moment. Each one knows, knows you through and through, just as you know them through and through. In the city it is very convenient. If you fall in love with a woman, she lives in the other side of the city. Your neighbors will not know that you have fallen in love with a woman. They think that every day you are going for satsang, that you have become a great devotee, early in the morning you leave for the temple. In the village this was not possible. In the village freedom was impossible, the village was bondage. The crowd was in control.

The birth of the individual has happened in cities. In villages no individuals existed, only the crowd existed. The soul is born in one who rises above the crowd, in him the birth of a soul starts to happen. In the crowd the soul is not born.

This is why I say a Hindu has no soul. A Muslim has no soul. He is part of a crowd. The crowd is suppressed by politics.

Be an individual. Free yourself from prisons. Drop all discriminations. And you will find the soul starts shining inside of you. Start being alone.

There are difficulties in being alone. But one who passes through difficulties is cleansed also.

GREATNESS IS WHEN GREATNESS EFFACED, CONSIDER THIS WORD OF TRUTH:
ONE WHO BECOMES TINY THE MASTER SEEKS OUT, LIFTS THE LOAD OFF HIS HEAD.

A lovely statement. Gorakh is saying greatness comes only when you completely obliterate your greatness.

GREATNESS IS WHEN GREATNESS EFFACED...

Greatness will arrive in your life when you completely efface and destroy your ego. When the feeling of I completely disappears. When will the 'I' disappear? When 'thou' is no longer needed. As long as you need the other, I too will remain. I and thou exist together.

You will be surprised to know that psychologists say the child first knows the other, then knows I. How can the child see himself at first? He doesn't know anything of himself. First he knows the mother. He sees his mother sometimes comes close, sometimes goes away. Lying there in the cradle he goes on seeing that when I am hungry, when I cry mother comes near. When I am not troubled mother goes away. Slowly slowly it starts becoming clear to him that mother is separate from him. Mother is the other. As it starts to get clear to him that mother is distinct, then at the same time slowly slowly like a shadow it starts to become clear to him, I am distinct also.

The other arises first, then the I arises. And it disappears in the same way: first the other disappears, then I disappears. People who want to get rid of the I first, never get rid of it. So don't try to get rid of the ego directly. Drop dependence on the other. Become such that you have no need of the other, such that you alone are enough -- sufficient, satisfied, contented! Slowly slowly as the other is gone, the I will go just after it.

I and thou are two sides of the same coin -- on one side is written I, on the other side thou. It is easy to drop the other, because the other is other, she is separate. To drop the I is difficult. And in one who drops the other, the I drops by itself.

GREATNESS IS WHEN GREATNESS EFFACED...

... and then greatness comes into your life. This is a rare statement. One whose ego, whose I; that I am above, I am great, I am prominent, I am special, I am extraordinary, incomparable -- if such ideas of importance are destroyed, are erased, then importance manifests inside him. He becomes incomparable. You only think you are incomparable, you are not. He becomes certain.
Gorakh says think about this truth a little.

ONE WHO BECOMES TINY THE MASTER SEEKS OUT...

And one who becomes void of I like this becomes tiny, becomes simple like a small child in whom the I has not yet been born, the master himself comes looking for him.

ONE WHO BECOMES TINY THE MASTER SEEKS OUT, LIFTS THE LOAD OFF HIS HEAD.

And naturally if a bundle has been put on the head of a small child then who will not think of lifting it down? When you become tiny, become small, become a child, the master appears before you and only then can the bundle be brought down, only then can compassion shower on you. And if the bundle comes down, your load comes down -- of thoughts, of desires -- then the root is cut!

Watering leaf by leaf, salting one snack at a time
Rahim such intelligence! Who will call it great?

You have seen in a village when a woman is making bari snacks she will never salt them one bari at a time. Salt has to be mixed into the batter. When a gardener waters he doesn't water each and every leaf, he waters the roots.

Watering leaf by leaf...

It would be total madness if a gardener watered leaf by leaf.

... salting one snack at a time

And if someone separately salted each bari it would be madness.

Rahim such an intelligence! Who will call it great?

No one will say this is an indication of intelligence. A gardener gives water to the roots. A woman making baris puts the salt in the batter. Get to the root. The root of all your illusions is ego. Cut the ego.
Another statement of Gorakh:

NATH SAYS, LISTEN O AVADHU, KEEP THE MIND FOREVER STEADY,
REMOVE THE EGO, SEX, ANGER. YOU HAVE TRAVELED TO ALL SACRED PILGRIM PLACES.

Don't go on a pilgrimage. There is not need to go anywhere. All directions become transformation, all become places of transformation. Just do one thing:

REMOVE THE EGO, SEX, ANGER...

And ego is the root. And ego still contains all the leaves -- of sex, of anger, of greed. All the leaves are contained in the ego. Ego is the root. If this one thing is removed, it this one thing is said farewell to -- the I -- enough, the moment of life transformation has come. The great transformation has happened. You have entered from darkness into light.

HOPE BRINGS DISTRESS, DOUBT BRINGS SORROW,

And one who lives preserving hopes, lives holding desires will always be surrounded by adversities. The more your desire the more your dejection, because in this world no desire is fulfilled. Desire cannot be fulfilled. The nature of desire is not to be fulfilled. Desire is unfulfillable. As Buddha has said, craving is unfulfillable. It cannot be fulfilled.

A man came to a Sufi fakir. And he said, "How can my craving be fulfilled?"
The fakir said, "Come with me. I am going to the well to get water, at the same time I can instruct you. When we reach, there will be no need to speak. You will be able to see it and understand."

The enquirer was a little surprised, thinking what kind of instruction is this that can be given at the well. And is this man in his senses or not?" This fakir was carefree, very ecstatic. His eyes were as if he had just drunk wine. They were red. He was in ecstasy. His feet wobbled as he walked the way a merry drunkard walks. The enquirer started to feel a little afraid, the matter of the well, if he gives a shove? If he does something or he himself jumps in and I am caught? But still he was interested in the answer he will give. Okay let's go, I will stand back a little and watch. And what he saw surprised him even more. He thought, he is completely mad.

He dropped a bucket in the well that had no bottom in it. The bucket made a great racket inside the well, made a huge noise and sank in the water. It didn't take any time to fill up, because there was no bottom in it. Then he pulled, but got nothing. The bucket came up empty, then he threw it again. Two or three times the man watched. He said, "Brother, are you in your senses? I had come to be instructed by you: it seems you yourself are in need of instruction. What are you doing? Are you mad? Will this bucket ever be filled?"

The fakir said, "You have understood something? I am dropping this bucket in the well for you. The bucket of craving has no bottom. You go on filling it your whole life, it will not fill up. No one has ever filled it. There is no bottom: what can I do, what can you do? This is why there is sorrow. Then when the bucket... you make so much effort, reach the well, manage to reach the edge of the well with great difficulty, because there was a line there, a crowd. With great difficulty, somehow you get the chance to drop the bucket. You drop the bucket and it fills up too: when you look into the well you find the bucket full, you see it submerged in the water. You are in high spirits, you start pulling. You pull with great expectations and when it reaches your hand -- not a drop in it!

"How many desires have you had? How many times have you felt that now I am satisfied? But were you ever? How many times have you felt that now the bucket far away in the well is full? -- by the time it reached your hand it was empty. Again and again this has happened, but still you didn't wake up, still you weren't startled out of your sleep?"

HOPE BRINGS DISTRESS, DOUBT BRINGS SORROW
One who lives in hope this way will always be in affliction.

... DOUBT BRINGS SORROW

And there will be nothing but suffering in the life of one who is doubtful, who has not yet been able to catch hold of the thread of trust.

Doubt can never give rise to happiness because doubt is a dilemma, a wavering, a mind in fragments. In trust the mind becomes collected, become united, becomes unfragmented. And the very nature of an unfragmented mind is bliss.

THESE TWO BIG DISEASES WON'T LEAVE WITHOUT A MASTER.

This double affliction -- of hope and of doubt -- will not let up, until some master startles you, awakens you.

THESE TWO BIG DISEASES WON'T LEAVE WITHOUT A MASTER.

One who does not run away, a master will invite with his light, let you join his radiance too, he will give you an opportunity to look inside of him. And you will see a burning light there and a shower of bliss and a taste of immortality. Then you will understand completely how it happened -- it happened through trust. How it happened -- it happened through becoming free of desire.

As I was saying, I and thou are two faces of the same coin, in the same way desire and doubt are two faces of the same coin, in the same way trust and bliss are two faces of the same coin. These things go together. But how can you know that trust and bliss are two sides of the same coin? You can know it sitting near one in whom the happening has occurred.

BALANCE HAS BECOME THE ESSENCE OF ALL AUSTERITY AND PENANCE HAS REDUCED THE CHILDISH CUPID TO ASH,
LOOK FOR SUCH A YOGI IN THE WORLD, ALL OTHERS JUST FILL THEIR STOMACHS.

The essence of all chanting and austerities, all centering -- is satsang. Without it nothing can happen. Without it no matter what you do will be the groping of a blind man. It is like a blind man shooting arrows. He cannot see the arrow, he cannot see the target. Does an arrow shot in the dark ever hit? And if it should hit it has no value.

BALANCE HAS BECOME THE ESSENCE OF ALL AUSTERITY AND PENANCE...

Only through satsang is there an emergence of centering, of sanyam, which is the essence of all chanting and austerities.

Consider this word sanyam -- it means centering not restraint or control. The word sanyam has become very distorted in people's hands. Ordinarily you call a renunciate a sanyami. This is incorrect. Neither the worldly nor the renunciate is sanyami: both are asanyami -- uncentered, imbalanced. One is imbalanced in the direction of worldly enjoyment, the other is imbalanced in the direction of renunciation. The balanced, the sanyam, lives in the middle. The very meaning of the word sanyam is in the middle, balanced, even tempered.

One man is eating too much, he is uncentered. And another man fasts too much, he too is uncentered. He is uncentered at the other extreme. But one who eats the right amount of food, eats just as much as is necessary, neither less nor more -- he is sanyami, centered.

The word sanyam indicates music in one's life. Sanyam is the music of life's veena. The strings should not be too tight, should not be too loose.

LOOK FOR SUCH A YOGI IN THE WORLD...

If you meet a yogi somewhere who is centered he is worth seeing. Neither indulgent, nor renunciate. This is a problem with me, with my sannyasins. I don't tell them to become renunciates. And for centuries you have understood that a renunciate is sanyami. This is why you think I am not teaching my sannyasins sanyam. I am teaching them nothing but sanyam, centering. I tell them: Move away from indulgence a little, don't lean towards renunciation. Indulgence is on the left, renunciation is on the right. Truth is in between the two, in the exact middle -- majjhim nikaya, the middle path. This is the golden path: living in between. Live in the world but live such that the world is not in you at all. Sit in the market and be in meditation.

LOOK FOR SUCH A YOGI IN THE WORLD...

You should see this. If there is a wonder in the world worth seeing it is not the Taj Mahal, or the pyramids of Egypt, or the Great Wall of China -- if there is a wonder in the world worth seeing it is a person who has come to the center, who is in sanyam, because from there arises a fragrance, a sound, that if you understand it, if it reaches your nostrils, if it gives your ear its secret, if it pierces your heart -- then you will start to be transformed. A new journey will begin in your life. 'Lead me from darkness unto light.' You will start moving from darkness towards the light. 'Lead me from death to immortality.' You will start moving from death to the immortal. 'Lead me from falsehood to the truth.' You will start moving from the false to the truth.

But this happening will occur near a sanyami.

THESE TWO BIG DISEASES WON'T LEAVE WITHOUT A MASTER....
LOOK FOR SUCH A YOGI IN THE WORLD, ALL OTHERS JUST FILL THEIR STOMACHS.

And the rest of what goes on in the name of yoga, this whole profession, is just a way of filling the belly, nothing more than that. You can see your Akhandanandas, Pakhandanandas etc, etc... Their whole employment is growing a big belly. The bigger the belly the bigger the yogi -- this seems to be the definition. And the one who has defeated everyone is Nityananda, the guru of Baba Muktananda of Ganeshpuri. Have you seen his picture? Look at his picture and then read this statement of Gorakh again:

... ALL OTHERS JUST FILL THEIR STOMACHS.

You may have seen many bellies, but Nityananda's has no equal -- nothing but stomach! Have you seen his picture or not? If you haven't seen it then definitely see it. People just go on filling up. And you call him a sannyasin, call him a mahatma.

Sanyam is music. Sanyam is a rare art. Sanyam is not a matter of forcing, sanyam is spontaneity.

HOW CAN I SAY O PUNDIT, WHERE GOD IS?

IF YOU LOOK FOR OWN SELF, THERE IS
NO I, NO THOU.

O pandits, o scholarly people. How can I explain to you in which place god is, because god is everywhere. He exists and nothing else.
O pandits, how can I explain where god is, where is god not?

IF YOU LOOK FOR OWN SELF, THERE IS
NO I, NO THOU.

One thing I can say to you, if you look at yourself then you will not find any I nor any thou. And the moment there is no more I, no more thou, what will remain is god. You cannot attain god anywhere else.
A statement of Gorakh:

HIDE SEEING IN YOUR EYES, LISTENING IN THE EARS,
HIDE BREATHING AT THE NOSE TIP, ONLY THE STATE OF NIRVANA REMAINS.

Hide the flame in your eye, hide the sense of seeing. Don't look outside, looking out you get entangled.

HIDE SEEING IN YOUR EYES...

Hide the capacity of the eyes to see and close the eyes, so that the whole energy of seeing becomes collected inside, so you can see yourself.

... LISTENING IN THE EARS

And now don't listen outside the ear. Now be free of what is outside the ear and listen within.

... LISTENING IN THE EARS,
HIDE BREATHING AT THE NOSE TIP...

It is enough this taking breath from outside. Now search for that moment when the outer breath stops, becomes peaceful, neither comes nor goes. Then you will experience a new life inside, you will experience a new breath.

... ONLY THE STATE OF NIRVANA REMAINS.

Then nothing remains, then only the state of nirvana remains. This experience is the experience of god, this experience is liberation, this is nirvana. These are differences of name.

ONLY THE STATE OF NIRVANA REMAINS.
HOW CAN I SAY O PUNDIT, WHERE GOD IS?

How can I tell you, O pandits, you are looking in scriptures: you have gone mad. You are looking on pilgrimages? You are mad. You are seeking in idols? You are mad. God is not found in such places.
IF YOU LOOK FOR OWN SELF... look at yourself!
... THERE IS NO I, NO THOU. There neither I remain nor you remain, no I no thou -- whatever is left is god.

... ONLY THE STATE OF NIRVANA REMAINS.
A STONE HOUSE OF GOD?
The idol too is made of stone.

A GOD OF STONE?
The temple is stone, the idol is stone.

HOW WILL LOVE BURST FORTH WORSHIPPING STONE?

And endlessly worshipping stone you think a fountain of love will spring up in you heart?
Guard this statement deep in your heart. This calamity has happened so clearly in this country it is not necessary to prove it. India has become so stone-hearted, the whole cause is the worship of stones. If you worship stone you become stone. Worship with a little understanding, because what you worship becomes the destination of your life. What you worship becomes an ideal for you. What you worship, you will start

to become like. Think before you worship.

A STONE HOUSE OF GOD, A GOD OF STONE? HOW WILL LOVE BURST FORTH WORSHIPPING STONE?

And how will prayer arise within you? How will love be awakened? How will the lamp of love be born? A stone is your god, your temple is of stone, you too will become stone. The devotee whose god is stone will not remain human for long, he will become stone.

In this country you will see a very miraculous thing. People are worshipping a lot, they are praying -- and they are completely stonelike. There is no kindness, no compassion, no love. Kindness, compassion and love are completely gone. No one has anything to do with anyone else. If someone is dying or living it is no one's business. And people have discovered great doctrines: that each one is suffering the fruits of his own karma, what should we do? -- we are on our way to worship in the temple. People are suffering the fruits of their own karma. As you have done so you will suffer. As you have sown so you will reap. If your house catches fire, sometime you must have set fire to someone else's house. Now suffer it, who will put it out? You are dying of starvation, die, you must have caused someone to starve in a past life, so now you are suffering the fruit.

These are tricks. These are the snares of doctrine. And remember, just as spiders spinning webs to catch flies, won't sit on their web proclaiming, "Come, flies and be caught, I will eat you." Will any flies be caught then? When a spider spins a web he says to the flies, "Come flies, drink some tea, have breakfast... Come by sometime, lets get together. We'll have satsang, discuss a couple of things." Then the flies will be caught. And if they are caught, they are caught.

Great spider webs of religious doctrine are spread all around you. If you are caught in them you will writhe in agony, the spiders will suck you. These spiders have become your religious teachers, pandits, priests. They have become ones who direct your life, great seers of life. They are giving you paths, they show you the way -- they who don't know any path. Those who haven't had any experience of themselves are talking about the soul, talking about god. Empty words, false words. There is no breath in their words, nor is a there a beating heart.

A STONE HOUSE OF GOD, A GOD OF STONE? HOW WILL LOVE BURST FORTH WORSHIPPING STONE?
OFFERING LIFE TO WORSHIP THE LIFELESS?

You see how people pick flowers, living flowers. Flowers have just blossomed, they were just dancing in the wind. They were just spreading their fragrance to the sky. They were just having a dialogue with the rays of the sun. They were so happy, so ecstatic. Then they were picked. People go out in the morning to pick them. Picked, they are offered in the temple. Living flowers are murdered, and offered up to a stone? What was already offered to existence you steal and offer to a stone?
He is right:

OFFERING LIFE TO WORSHIP THE LIFELESS?

How insane you are! If you brought stones and offered them to flowers okay, but don't destroy flowers. And people say, "No-no, we love flowers very much, this is why we pick them."

A friend wanted to pick a flower and give it to George Bernard Shaw. They were strolling together in a garden. The friend's garden, the flowers... He saw Bernard Shaw standing near the flowers overwhelmed, absorbed... The friend started to pick. Bernard Shaw said, "Stop! Stop! Don't pick them."
He said, "Don't you like the flowers?"
Bernard Shaw said, "I like them very much, they are very lovely."
So he said, "That's why I am picking them."

He said, "This is too much! If a child is lovely do you break its neck and make a bouquet? If a flower is lovely how can you pick it? How are you able to do it? You don't cut children's heads to decorate your bouquets, putting the head of the child on the table, saying look he is our son, how lovely! So why do you pick flowers?"
Gorakh is right:

OFFERING LIFE TO WORSHIP THE LIFELESS?

I lived in Jabalpur for many years. I used to keep a lovely garden. Many flowers bloomed there. People

started coming in the morning to pick flowers. They came with tilak and sandalwood paste on their foreheads, chanting Rama-Rama, Rama-Rama. So I said, "Don't pick the flowers."

They said, "But we are picking them for worship. Everyone has the right to pick flowers for worship."

I said, "If you are picking them for any other reason I can give them, but not for worship."

They said, "What do you mean?"

I said, "For worship I absolutely cannot give, because they are already worshipping. Don't disturb their worship. They are offered up to god. Yes, if you have fallen in love with some woman and you want to offer her a flower, good, take it. At least offer it to the living."

"No," they said, "We are going to the temple of the goddess."

I said, "If you offer them to a living goddess you can pick them, but they are not for any temple-shlemple."

Then I had a sign put up, saying, "If you want flowers for anything except worship, pick them. But for worship it is not allowed."

In this garden too, flowers are blooming, they wither just where they bloom. They have been offered to existence right where they are. Why pick them?

OFFERING LIFE TO WORSHIP THE LIFELESS? HOW CAN YOU SWIM THE INFINITE THROUGH SUCH SINFUL ACTS?

How to swim across this difficult ocean with these false acts? with these useless actions? with these unconscious activities?

BATHING IN TIRTHA AFTER TIRTHA...
How many pilgrimage places, how many bathing ghats, have you bathed at?

... HOW CAN THE INNER BE PENETRATED THROUGH OUTER CLEANSING?

And you have washed the body outside, how will it penetrate inside? When will you wash the inside? The inside will be washed at only one tirtha -- when you find a bathing ghat of satsang, of sitting with the master. Satsang is the only lake where an inner bath happens.

ADINATH MY GRANDSON, MACHINDRANATH MY SON,
GORAKH AVADHUT BEHOLDS HIS OFFSPRING.
A very amazing statement. You will be surprised hearing it. He is saying...

Adinath is a unique mythical name in India's history. I say mythical, not historical, because history doesn't account for such things. But Adinath is like the source of the Ganges. The Jainas consider Adinath their first master, their first tirthankara. Rishabdev and Adinath are his names. He is the first tirthankara: hence 'Adi-nath' -- the 'original master', the one who was first, the one who began it. The Jaina tradition was born from Adinath.

In the Rig Veda Adinath is mentioned with great respect, an extremely respectful description. Hence he is given total respect in the Hindu tradition too. The Hindu tradition has not given any respect to Mahavira. They have not even mentioned his name. If there were no Jaina and Buddhist scriptures it would not be known that Mahavira ever existed. But Adinath has been given great respect. It appears that Jaina and Hindu traditions became separate later on. At the time of Adinath they must have been one. No distinction had been made yet. This is why the description in the Rig Veda indicates respect, great respect. And he is the first tirthankara of the Jainas. He is the very foundation of their whole religion.

Tantrikas also maintain that Tantra began with Adinath. And Siddha Yogis also maintain that Adinath is their first guru. Hence Adinath appears to be the original source. As if all the traditions of this country emerged and flowed from this one individual.

But Gorakh's statement is very shocking. Gorakh says:

ADINATH MY GRANDSON!
Adinath is my grandson.

... MACHINDRANATH MY SON!
And my guru - his master was Machindranath -- is my son.

... GORAKH AVADHUT BEHOLDS HIS OFFSPRING.
Seeing my sons and daughters, seeing my sons and grandsons I am very happy.

As we come closer and closer to the time of Kabir, statements like this began to be called ulatbansi, reversed flutes. It is a very lovely statement! Jesus too has a statement like this. Someone asked Jesus: "On what authority do you speak?"
And Jesus said, "On what authority? Before Abraham existed, I am."

Abraham has the same place in Jewish, Christian and Islamic traditions as Adinath has in Jaina, Hindu and Buddhist tradition. Abraham is the first man of the Jewish tradition. Later Christianity emerged from him. Later Islam emerged from him. Jesus' statement is very wonderful. Jesus says: "On what authority? Before Abraham I am."

The questioner said, "You are trying to startle me. Are you talking senses? Thousands of years have passed since Abraham existed."
Jesus said, "Yes, I know, but I precede him."

What could Jesus mean? Jesus is saying that which is at my center of centers, that which is the life of my life, existed before anything had happened. When existence had not yet begun, when the sunrise of existence had not happened, since then I am.

And whenever someone knows it, then everything else is afterwards. One who has known his own nature has known god, he has known the root of existence. And the root is certainly before everything. Adinath was after him, Abraham was after him.

Gorakh it saying the same. A profound joke, a lovely jest. Gorakh is saying since I have known myself, since then I have known that everything else happened after me. Remember 'me' does not mean Gorakh. Me has the same meaning as Krishna means in the Geeta. Drop all religion Arjuna, and come to my feet. This my feet does not mean come to the feet of Krishna. I am the one. Who is that 'I am the one'? Not Krishna. That one is manifest in Krishna, that one is also manifest in Arjuna. That one is always being manifested and will always be manifested. That same has manifested in me, that same has manifested in you. If someone finds out, he becomes a buddha and if someone does not find out he remains sleeping. This is the only difference between buddhas and non-buddhas. There is no other difference. One has awakened, the other is sleeping. But the one who is sleeping is just as much god as the awakened. There isn't a grain of difference. There is no qualitative difference.
He is revealing this fact:

ADINATH MY GRANDSON...

What should I say about myself? Since I have known myself, I have seen myself, what has happened? Now it appears to me that even Adinath happened after me.

ADINATH MY GRANDSON, MACHINDRANATH MY SON...

And perhaps Adinath you have quite forgotten already, you don't even remember him. But Machindranath, who is my master -- and who was just alive -- he is my son.

... GORAKH AVADHUT BEHOLDS HIS OFFSPRING.

And this whole existence is my own offspring. Seeing this Gorakh Avadhut is very happy. There is another saying of Gorakh, Narendra had just asked about it yesterday. That saying is also lovely:

AVADHU, CALL GOD MY DISCIPLE, CALL MACHHINDRA MY GRANDSON,
LEST GURULESS THE EARTH IS ANNIHILATED, COMPASSIONATELY I REVERSE THE ORDER.

O Avadhut, Shiva is my chela, my disciple, god himself is my disciple. O Avadhut, existence is my disciple, Machindranath my grandson, meaning a disciple of a disciple. I have no need to establish myself as a master because I am god in person. But from the fear that the unenlightened people that follow me will not be able to have faith in a yogi without a guru, I have made Machindranath my guru, while in reality the order is reverse, because Machindranath himself is my disciple.

LEST GURULESS THE EARTH IS ANNIHILATED...

So that people with no master don't start making their own declarations that they have reached. So that

hollow people don't start making false declarations, this is the reason.

LEST GURULESS THE EARTH IS ANNIHILATED...
So that the whole earth doesn't go into annihilation.

... COMPASSIONATELY I REVERSE THE ORDER.

This is why I have made a reversal. I have made my own son my father. I have made my own disciple my master, so that for unenlightened people an indication remains, that without a master there is no enlightenment.
And whoever becomes enlightened, this is their experience:

AVADHU, ISHVAR MY CHELA, BHANINJAY AND MACHINDRA MY GRANDSONS,

Whoever is enlightened becomes the form of the divine. One who has known himself has become the ultimate. What he knows he becomes. Then everything else comes after him. He has gone beyond time, he has gone outside of time and place. He is first, he is last. He is the very first, he is also the very last. In reality there is just one, not two. Who is guru and who is chela? Who is bhakta, who is bhagwan? Who is devotee, who god? Not even this distinction remains, nor should it remain. Only in this identity is the showering of bliss, the experience of the immortal.

But you will have to disappear before this. As you are you are egotistical, this ego state you will have to say good by to.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

Enough for today?

Death is Divine

Chapter #8
Chapter title: Come, spread this moonlight, wrap yourself in it

8 October 1978 am in Buddha Hall

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The first question:

WHY IS GOD SAID TO BE INDESCRIBABLE?

Everything in life is indescribable. God is the totality of life. When everything in life is indescribable

then the union of all will be utterly indescribable.

Can you give a description of love, if someone asks what is love? And it is not that you have not known love. If a heavy downpour has not come, a drizzle certainly has. In some way or another, through some door or another you have had some experience of love. You have known the love of a friend, of a husband, of a wife, of a son, of a mother, of a father. From somewhere or other a ray of love has descended, because no one can live without a ray of love. An encounter has happened, a window has opened. But if someone asks, what is love, you will remain absolutely speechless. What can you say?

If someone asks, what is beauty? -- and it is not that you have not perceived beauty. You have seen sometimes the night filled with the full moon. Sometimes you have seen the sky pulsating with stars. You have seen the flowers blooming. You have heard the cooing of the cuckoo. You have known veena music playing. Beauty is being manifested in many many forms. Even one who is extremely insensitive knows some beauty in some form or other. Sometimes in the face of some person, sometimes in someone's movement, in the way they live, sometimes in someone's voice. Some experience or another of beauty must have happened. No person is so unfortunate that he has not experienced beauty. But if someone asks, what is beauty? How will you define it? What definition can you give? You will be dumbfounded.

There can be no definition of beauty, there can be no definition of love -- then how can there be a definition of god? God is the highest beauty and god is the highest love.

Beauty and love are too high you might think. Come down to smaller things. Have you tasted something? And if someone asks what is taste? You have known sweetness but if someone asks you to define sweetness you will be at a loss. Not even small things like sweetness can be defined. Even here one goes completely silent, becomes quiet. And if someone asks who has never known sweetness then the difficulty will be even more. Not even sweetness can be defined.

A very great thinker of the West, G. E. Moore wrote an amazing book on the definition of what is good. After some two hundred and fifty pages of continuous effort on what is good, Moore reached the conclusion that 'good' cannot be defined. And the examples that Moore gives: like, how will you define the color yellow? The color yellow -- such a small thing -- scattered all around us. Marigolds are in bloom, yellow oleanders are blooming, golden yellow is showering from the sun. Everyone experiences yellow. If someone asks what is yellow, you will only be able to say, "Yellow is yellow."

What is sweetness? Sweetness is sweetness. And what is love? Love is love. All these small experiences are indescribable, so that vastness must also be indescribable. No matter what picture you make it will be false, it will be too small. Any doctrine created concerning it will seem trifling.

This is why it is said that god is indescribable. Those who have known say he is indescribable. Those who have not known make descriptions of god. Only those who don't know describe god, only they give definitions. Only they carve images of god. Only they create doctrines about god, create scriptures. Those who know say god is not describable. They have remained silent. They never spoke about god. Yes, they have spoken about how god can be attained.

Drink water and you will know if it is sweet or bitter, cool or not. If you drink you will know. Those who know will indicate fresh waters for you. They won't say a single word about the taste of water. They say, "There is a pool. I drank there. You come too, I will take you. Come, hold my hand."

Those who know talk about methods how god can be known. Those who don't know try to prove god, they offer proofs saying, "Here, this is the proof. God exists this way. He has one thousand hands or four hands or three heads." All these are foolish statements. His hands cannot be measured in a thousand hands. Three heads will not be enough because all heads are his, and all hands are his. And not only hands that exist today. Hands that do not yet exist are also his. Those that exist today are his, and those that exist in the infinite future are also his. How can it be expressed in a thousand hands? And not only man's hands are his, the hands of birds and animals are his too. Branches of trees, these hands of trees are also his. Everything is his. How can this vastness fit in words? It is difficult.

What you are, is not here in your picture!

Have you loved someone? And did anyone give you a picture of your beloved? And did you feel the difference?

> What you are, is not here in your picture!
>
> Your image is cast in colors here, you could not be cast

The fire of your breathing, the fragrance of your body could not be cast
The tenderness in you, it is not found in my manuscript
It is not here in your picture!

In this lifeless beauty, where is the grace of your movement?
It is a denial of grace not the promise of it
Where is the softness of your defiant locks?
It is not here in your picture!

There is nothing in the world like you
Come somehow, before me once again
In my fate, is there not a single glimpse more?
-- not in your picture!

What you are, is not here in your picture!

In ordinary love too you must have experienced that a picture of your beloved cannot be put on paper. No matter how much color you put, her color will not come. No matter how much it radiates, her radiance will not come. Something will be left out. What is living will be left behind. What is real is left behind, just the surface is found in the picture. The soul is left behind, the body is caught.

And god is pure being, hence he is indescribable. God is the purest essence of this existence. The picture of a flower can be made but how will you make a picture of fragrance? A flower has both body and soul. In fragrance only soul remains, the body is gone.

God is the fragrance of existence. Yes, a picture of a veena can be made, but the stroking of veena string, the music arising... how will you make a picture of this music? Has anyone ever made a picture of music? It can be experienced. It can be enjoyed. It can be tasted.

So don't get involved in the defining of god. Cloak yourself in god. Wear him. Drink him. Eat and digest him. Let god become your flesh and bones. Don't ask for his definition. Don't fall into the trap of words.

Come, let us share this moonlight, be cloaked in it, wear it -- come!

Don't talk about moonlight. In talk it will be lost somewhere. It will get hung up somewhere in talk.

Come, let us share this moonlight, be cloaked in it, wear it -- come!
Bathe in moonlight, drown, be carried across
Come, let us share this moonlight!

Cool cool moonlight
Wound-balm moonlight
Uncontrollable oozing from the wounds will be stopped
Flowing waters from the eyes
Hesitating they freeze
Come, harvest the grain of unsown dreams...
Come, let us share this moonlight!

Soft delicate flute of light rays
A flute like sandalwood scent of mystic gardens
Melodious throat
Like yours
This sound wave
Like heartbeat music

Drenched in love
Come, let us dance and lose ourselves in deep waves
Come, let us share this moonlight!

Throw the definition of god, the proof of god, the indecisive words about god. God cannot be thought about. Come, be without thoughts. Live god. Experience god.

Here I am not defining god. If a thirst awakens in your heart I can hold your hand and take you to that sacred place. Don't come here as a student. A student's eagerness is to increase knowledge. Come to me as a seeker. The seeker's thirst is something else, very different from the student. The seeker asks, how can the experience happen? The student asks, how can knowledge be increased? The student wants to decorate his memory. The seeker wants to set his life aflame.

Come, let us share this moonlight, be cloaked in it, wear it -- come!
Like heartbeat music
Drenched in love
Soft delicate flute of light rays
A flute like sandalwood scent of mystic gardens
Melodious throat
Like yours
This sound wave
Come, let us dance and lose ourselves in deep waves
Come, let us share this moonlight!

Experience will come, then this very experience is the description. When you become the witness, in the very witnessing you find the proof of all scriptures. You become the witness of the Vedas, of the Upanishads, of the Korans. Become the witness. Become the proof. Don't ask the proof of god. You yourself can become the proof. Your presence is enough. Some things cannot be said. Some things are revealed.

Someone asks Ramakrishna for proof of god. Ramakrishna says, "Me, I am the proof of god!" This is not the language of a philosopher, not the language of a thinker. This is the language of one who has experienced. "I am the proof!"

When Vivekananda asked Ramakrishna, "Does god exist? Can you prove god to me?"

Ramakrishna said, "Stop this nonsense. You want to know god? -- ask! Don't ask whether god exists or not. Do you want to know? I can show you. Do you want to know right now?"

Vivekananda had never thought of this. He had gone to many thinkers. He was a seeker: when news came that someone knew, he went to him. From each one he returned empty handed. Words were many, but who has ever been satisfied by words? If you are hungry and someone talks about food, how will you be satisfied? Vivekananda was hungry. His eagerness was not the curiosity of a student but the inquiry of a seeker. He returned from place after place. He had come to Ramakrishna with this same inquiry. But in his heart he had the idea that here was an illiterate, uncivilized man. When he had found nothing with the great and learned, the well studied...

He had gone to Maharshi Devendranath. He was Rabindranath's grandfather. He was very renowned, renowned as a great seer. He lived on a houseboat in the river. In the middle of the night Vivekananda jumped in, and climbed onto the houseboat having swum the river. The boat was in the middle. A dark night, a moonless night... the whole boat shook... Devendranath was meditating in the solitude of night. His eyes opened. A youth was standing in front of him soaking wet! There was a small flickering lamp on the boat. He asked, "What do you want?"

Vivekananda said, " Does god exist?"

Devendranath was startled. Is this a time to ask? Is this a time for inquiring? At midnight climbing on to someone's houseboat soaking wet, standing there in the dark asking does god exist? He hesitated a moment. This young man seems to be mad. Seeing his hesitation Vivekananda dove back into the river. Devendranath asked, "Young man! Are you going back? Why?"

Vivekananda said, "Your hesitation said everything: that you don't know yet either. Why did you hesitate? What you know you know. Even if asked in the middle of the night -- even waking from sleep you know it. What you know, you know. Your hesitation said everything. I have nothing to ask."

So naturally when even a seer like Maharshi Devendranath, a world famous scholar, is not able to give any answer then this uncivilized villager Ramakrishna, what answer will he be able to give? He was filled with this idea. But the situation reversed itself. He had gone to shock Ramakrishna, he himself was shocked. Ramakrishna said, "Do you want to know? And know right now? Shall I tell you now -- this very moment?" He had not come thinking of knowing right now. He had not come prepared for this. He had never thought that someone could ask like this. And before Vivekananda could say anything Ramakrishna leaped up and pressed his foot on Vivekananda's chest. This is not the way of knowledgeable people, this is the way of the ecstatic. But only the ecstatic know. They know, hence the ecstasy.

Vivekananda went unconscious and fell down. When he came to, three hours later, Ramakrishna said, "Ask! Do you have more questions?"

It was like returning from some other world! He had had a taste. Then he became mad after this illiterate priest. Then he began running circles behind him. He had no scripture, no knowledge, no doctrine, no big degrees, nor was his name world famous. He had a small part time job at eighteen rupees per month performing worship at the Dakshineshwar temple. He was a poor man. He was an illiterate villager, he had studied only up to the second year. He didn't know Sanskrit. No one had been able to attract Vivekananda, Ramakrishna drew him in.

Where there is an experience of god there is living magic.

I cannot give you a definition of god. No one has ever given one. But if you are ready I can give you an experience. Experience is easy. Scripture is very hard. Experience is easy -- even though you may have forgotten, still you exist in god. Like a fish not knowing he is the ocean. He was born in the ocean, he has lived in the ocean. How can he know he is in the ocean? In the same way you are living in god, you are breathing god, you live him every moment. But this has been going on forever, this is why you cannot remember where god is. You ask where god is? Only god is! He is surrounding you. You are living in his ocean of life.

This is why it is not difficult. A little consciousness, just a little consciousness... If a small flame of flickering consciousness awakens in you, you will know only god is, and nothing else.

Don't get involved in definitions. When you can have the experience, only a mad person will think about definitions.

God is not describable, but he is experience-able.

The second question:

> I WAS EXTREMELY TROUBLED BY THOUGHTS SO I MADE THE MISTAKE OF ASKING A HINDU MONK, A SADHU-MAHARAJ, FOR A METHOD OF MEDITATION. HE TOLD ME TO CONTINUOUSLY REMEMBER THE MANTRA, RAM-RAM. THROUGH THIS, THOUGHTS HAVE GONE, BUT NOW THE REPETITION OF RAM-RAM GOES ON AND ON. NOW I GO ON REPEATING RAM-RAM EVERY MOMENT. AND IF I WANT TO STOP IT I CANNOT STOP. ITS CONTINUOUS STREAM KEEPS MOVING INSIDE. AN INSANE STATE IS ARISING FROM THIS. PLEASE GUIDE ME, I WANT TO GET FREE OF THIS MANTRA.

This happens often. One gets rid of the disease and gets fettered to the medicine. It is called addiction. This is why physicians are so concerned -- as soon as the disease is gone, they want to quickly stop the medication. Otherwise dependence on the medication begins.

A mantra is not something to be repeated continuously. If it is used for an hour or two there is no damage. Medicine should be taken in doses. The one who gave you the mantra didn't know anything about the science of mantras. But this has not happened only to you, many people have come here like this.

One Sikh was brought to me. He was in the army, of high rank. And his condition had become poor because someone had told him, just keep on chanting, continuously repeating. So he kept repeating the Japji mantra inside. Slowly slowly people began to wonder what the matter was. He appeared to be spaced out. As you go on repeating something inside, you start getting out of touch with the outside. Walking on the street, a car horn is honking to clear the road, but the Sikh doesn't know it . He is involved in his repeating, his attention is there. His wife says something, he cannot hear it. His wife tells him to bring something, he buys something else from the market. And in his office too, in the army , mistakes started happening. When your mind is fully involved inside you start becoming unconscious outside. Your life becomes confused.

A mantra is just like a bath. No one spends the whole day taking a bath. A mantra is also a bath. Do it for a little while and become refreshed, then freshness will continue flowing. One doesn't need to be greedy

for freshness, thinking do it more, more. The mind is very greedy. The mind says it feels so good, do it one more time, do it once more. And not that it happens only with mantras, it can happen with anything.

A friend has come. His whole body is suffering. He says his head is aching, his back is aching. And he says, "This all happened from your meditations."

I said, "What is the matter?"

He said, "I meditate five times a day."

"If you do dynamic meditation five times a day," I told him, "That you are still alive is a miracle! Who told you to do dynamic meditation five times a day?"

And he said, "My whole life has become disturbed."

"If you do dynamic five times a day, then who will mind the shop? Who will raise the children? Who will look after the house?

"No," he said, "Much bliss was coming from doing it once a day, so I thought do it twice a day. Doing it twice a day more bliss came. So I thought three times. Then I was doing it constantly like a mania thinking so much joy is coming. Joy is coming, but the condition of this body is getting very bad."

"The body is a temple. Learn to respect it. It is a gift from existence. Don't just waste it. This is an insult to existence. And greed is a disease of the mind. Greed can catch hold of anything. If there are ten thousand, it should be ten million, this is greed. And much bliss comes from meditating one time, so meditate ten times, this too is greed. There is no difference, the same greedy mind... Beware of greed.

And it often happens. A man was brought to me. To get to his house he had to cross a graveyard. Fear of ghosts and goblins... it was a great problem for him. And he had to go across every day, his home was on the other side. Someone gave him an amulet, saying tie on this amulet and drop your worries. Ghosts can have no influence on one who has this amulet. And it worked. He tied on the amulet and proudly crossed the graveyard, even at midnight. But he became afraid that the amulet would disappear. He slept with the amulet in his hand so he wouldn't lose at night. And those people must be angry, those people in the graveyard who had been frightened away by the amulet, they must be angry. What if they came and sat on his chest? He became so freaked out that the amulet might be stolen, be left behind or lost, or someone might take it away... He became so freaked out that he forgot ghosts and goblins. He became as much afraid for this amulet as he had been of ghosts!

Yesterday I read a story. In Chandulal's family there was a dreadful problem. Instead of Ram-Ram, his three year old grandson Munna was saying Lam-Lam as a greeting. Chandulal's neighbor and friend Dhabbuji took it as a challenging problem in the psychology of languages. He invented a linguistic method to train Munna to say R. First he taught Munna to say 'dhirrr' so he could pronounce R. For Ram he says Lam, at first for dhirrr he would say dhimm. He had him practice R -- dhirrr, dhirrr, dhirrr. Munna learned to say dhirrr, dhirrr. And suddenly one day saying dhirrr, dhirrr again and again he started saying it together: dhirrr... Ram-Ram. He learned to say R. He was thinking, I am saying L, I can't say R. When he started saying dhirrr then suddenly one day he said filled with joy: dhirrr Ram-Ram. Dhabbuji too became very happy with his success. But now the problem is, if you say hello to Munna, if you say Ram-Ram, he says dhirrr Ram-Ram. Now the question is how to make him drop dhirrr. He has really learned it... Now no matter what you tell him, whenever he says Ram-Ram he first says dhirrr.

The mantra you learned has become like this -- dhirrr Ram-Ram. Now you are trapped in dhirrr.

Really, no effort to forcefully get rid of thoughts can ever be successful. Thoughts move meaninglessly inside of you, you have taken all the energy of those thoughts for Ram-Ram, Ram-Ram, Ram-Ram. This is not transformation, this is merely a change of form. The same thing is moving, previously you thought about something else, like how to win the lottery, or how to become president. And other thoughts used to move: they too are words, Ram too is a word. All those words that your energy had been occupied with you have occupied with Ram-Ram. This is your so-called science of mantras. When your repeat Ram-Ram, Ram-Ram rapidly, intensely, then there is neither time nor energy left over, nor any space in your mind. You are filled with a chain of Ram-Ram, Ram-Ram and how you might win the lottery cannot enter in between. If it comes in between then Ram-Ram will be broken. You have discovered a substitute. This is not transformation.

And this is why you have started repeating Ram-Ram twenty-four hours, because whenever Ram-Ram will be dropped the lottery is waiting... It is standing in line behind it, saying sometime this Ram-Ram will stop, then we shall see. He is a ghost sitting in the graveyard, thinking sometime you will let go of the amulet, then I will 'show you some fun'. This is why slowly slowly you start repeating it twenty-four hours. You are afraid that those things you have pushed away by chanting Ram-Ram might somehow enter again.

But Ram-Ram itself has become a disease. Diseases are not so easily cured. A little more intelligence is needed.

Nothing will be solved by forcefully pushing thoughts out. Ram-Ram is also a thought. Is this no-thought? Is there any difference? It is the the same as ever. You will not attain any samadhi through this. You have replaced one thing with another, replaced one entanglement with another. But you have not become free of entanglements by this. Thoughts do not need to be forced out.

Become a witness of thoughts.

I want to tell you this: now, be a witness of Ram-Ram. Stop giving support to it, otherwise you will go insane. And many people have gone insane because of religion. Anyone can dish out religion, anyone can offer suggestions, anyone can give advice. Advisors can be had without searching, seek one and find a thousand. Even if you don't search, they will come to seek you out. They enjoy giving advice, the pleasure of giving advice is great. The ego gets great satisfaction. "I am giving advice, and you are receiving it. I know, and you don't know." Great joy comes from this. This is why you give advice even about things you know nothing about. You too give advice like this. Remember, others condition is the same as yours. The monk that has suggested this to you doesn't know anything.

Be a witness of thoughts, if you want to be free of thoughts. Otherwise you will put a second thought in place of the first, put a third thought in place of the second, put a fourth thought in place of the third: it will make no difference. A thorn gets stuck in your foot. With a second thorn you get the first thorn out, but you have kept the second thorn. What is the difference? Thorns go on changing.

People are doing just this. Someone is in the habit of chewing betel nut. To stop chewing betel nut he starts smoking cigarettes. To stop the cigarettes -- chewing gum! He needs something or other, his mouth wants to go on moving. If you want to drop everything then Ram-Ram, Ram-Ram, Ram-Ram... it is chewing gum and nothing more. The mouth can not remain still.

Understand thinking. Wake up to thoughts. Be a witness. The flow of thoughts moves in the mind, observe it. Don't judge: what is good, what is bad. Let it move as traffic moves. You are standing at the side of the road looking. Good people come along, bad people come along. Dishonest people come along, honest people too. Moral, immoral; what's it to you? You are standing at the side of the road just watching. You are only an observer, merely a witness. And you will be amazed, if you stand at the side of the stream of thoughts...

And thinking is only a flow. You are different than it. You are not thinking, you are the one who sees thinking. You just have to awaken in remembrance that I am the witness. Let thought go on moving. Now if Ram-Ram comes along or Coca Cola comes along, if anything comes along let thought go on moving. You are standing far off looking -- peacefully. You are neither for nor against. You don't say aha! a good thought has come. If you say this you are caught. You will grab hold of the thought you think is good. It will become your illusion. You will want it to come again and again. You will make friendship. You will get married. Or a thought comes and you say it is very bad, I don't want to see it and turn your head. This too will follow you because it will be angry. You have insulted it. You have denied it, negated it. It will knock again and again on the door. It will say look at me.

Whatever you deny returns again and again. Try observing this, deny any thought and observe, it will come again and again. It will torture you around the clock. And if you hold on to anything you are caught, renounce it and you are also caught. Indulgence catches you, renunciation also catches you. There is freedom only in the witness, not in indulgence, not in renunciation. Don't say very beautiful, don't say very bad. Don't say anything, there is no need to say anything. Only observe. Can't you merely watch as a mirror watches? Even if a beautiful woman comes in front of a mirror it doesn't say wait a bit, a little longer... or strike up a conversation. If an ugly woman comes along it doesn't say walk quickly, or move along, or mother be gone, go torture some other mirror. A mirror watches. In the same way when you become a witness like a mirror, all your thoughts start to become quiet on their own. A moment comes when the path of thoughts becomes deserted. No one comes. In that stillness the voice of existence is heard for the first time. Its call is heard. In that silence the melody of samadhi is heard for the first time. In that silence a ray of the whole comes for the first time.

Don't think that you have become in any way religious from repeating Ram-Ram. Don't think that you have made some great attainment. If you think you have attained something, let-go will not be possible. Why would you want to let go of attainments? Do not think transformation has happened inside you. Nothing has happened. You have taken one disease and replaced it with a borrowed one. It is as much a disease as the first, there is no difference. Now stop giving it support. Even though for a few days it will be

difficult because you have practiced it for a long time and now this stream will move by itself, so even if you don't support it, it will move for some days. Like someone pedalling a bicycle, then stopping pedalling. The momentum of the pedalling will move the bicycle for some distance, even without more pedalling. In the same way for some days this Ram-Ram will move. But now stop supporting it. The help you have given is enough. Now don't support it. Now don't maintain it from your side. Take your energy back. Become a witness now.

At the very maximum this stream can move in some form or another for three months, but it will weaken every day. Now it is like a flood -- like a monsoon flood. Soon it will be a dried up river in the hot season, just a little flow, water in a few scattered pools. For three months it will slowly slowly slowly become less and less until it vanishes. And then remember that whatever moves after that, the thoughts that remain, that have been suppressed, the ones you pushed aside, you suppressed by doing Ram-Ram, they will all come up. Let them come up. Don't be afraid. A seeker should be fearless.

And what is to be feared from thought? What is there in thought? It is a wave in the air. Not even a water bubble, an air bubble. There is no substance in thought. It is a sky flower, without roots. It has no form, it has no color. A thought is nothing but a change. Just silently go on watching. Soon, just watching and watching you will cross over.

Witnessing is a process of transcending. And one who transcends thought -- without suppressing, without fighting and quarreling, spontaneously, easily -- he reaches.

Remember Gorakh's statement: Laughing, playing, doing meditation... This is not a serious matter, but for laughing and playing. It should be only laughing and playing. If your religion makes you serious then understand that there is a mistake somewhere. If your religion takes your laughter away then understand that a mistake has happened. If your religion makes your life sad, makes life heavy, weighed down, gives birth to arrogance, then understand something has been missed.

Laughing, playing, the knack of meditation. Meditation should be laughing and playing. And meditation means the witness. ... then certainly life becomes a great festival comes.

The third question:

OSHO!
KILL ME, O LORD, KILL ME! KILL ME, I CRAVE DEATH.
KILL THAT DEATH OSHO DIED AND SAW.
I AM SUCH A STONE, I CAN NOT COMPLETELY MELT. I AM UPSET. WHAT SHOULD I DO?

Sudhir Bharti, what you have written is lovely, but full of misunderstanding. You have given a new form to Gorakh's couplet, but Gorakh's couplets cannot be given new form. It is complete just as it is, it cannot be altered.
Understand Gorakh's statement again:

Die, O yogi, die! Die, sweet is dying.
Die that death Gorakh died and saw.
You have made a very big change. You say: Kill me, O lord, kill me!

No one else can kill you, it is not possible. Someone can kill your body, but no one can kill your ego. For this only you are capable. Not even god can kill your ego, otherwise he would have killed it. You say god is omnipotent, all powerful. Even he has a limit of power -- he cannot kill your ego. If your ego existed god could kill it. The ego does not exist, it is only an illusion. The illusion is yours. Only you can drop your illusion, how can I drop your illusion? You insist that two plus two equals five. No matter how much I insist that two plus two equals four, what will happen? -- as long as you don't believe two plus two equals four? If you stubbornly insist that two plus two equals five, you will go on making two plus two equal five.

I have heard that a man got the insane idea he was dead. He was quite alive but this mad idea that he was dead arose. He went on telling people, "Brother, I have died, did you know that or not?" People said, "Brother, this beats all! Never before has a dead man given the news like this. You are making a scene. In fact you are well and strong, everything is okay."

At first people thought he was just kidding, but slowly slowly it began to get serious. Customers would

come to his shop and ask him things. He would say, "I have died. What store? What?"

His wife would ask have you brought the vegetables? He would say, do dead men bring vegetables? I have died. You haven't heard?

Worries started increasing. This kidding didn't seem to be kidding, it became a serious matter. People put up with it three or four days, then took the 'dead man' to a psychotherapist, thinking now he needs treatment. The psychotherapist observed him, he too was surprised. He has seen all kinds of patients. This was his first patient to say he had died. The psychotherapist thought he had a trap. He said: "Tell me something, if we make an incision on a dead man will blood come out or not?"

The madman said, "Do dead men ever bleed? Blood turns to water when one is dead. Blood will not come out, blood comes out of a living man."

The psychotherapist was happy, he said, "Now we'll see. Come with me, stand in front of the mirror." He picked up a knife and made a small wound on the man's hand. A gush of blood came out - he was living after all, alive. The psychotherapist said, "Now speak."

The man said, "My first statement was wrong. This proves that if a dead man is cut he will bleed."

Now what to do? If he has decided that two plus two equals five there is no way. He says that his first statement was wrong, excuse me, but I was mistaken. The psychotherapist had thought, now he will believe he is living, but instead he believes that dead men bleed.

No, I cannot smash your ego Sudhir. No one can. Your ego is your illusion. It will break only if you wake up. It cannot be broken from the outside. No outer light can light up your interiority. Yes, I can tell you the method, how you can light your inner lamp. But I cannot light your lamp. You will have to light it.

This is why Buddha said, a buddha indicates the path, you yourself will have to walk. No buddha can walk for you and reach the destination, and even if he reaches, he will reach the goal, you will remain just where you are. Truth cannot be borrowed.

Don't change Gorakh's couplet. You have said it well: Kill me, O lord, kill me! Kill me, I crave death. But no, Gorakh speaks rightly:

> Die, O yogi, die! Die, sweet is dying.

He is saying, you yourself will have to die. If it were in my hands to destroy your ego then what an easy matter it would be. Then you could come to me, I would wave a magic wand and your ego would be destroyed. You would attain god and go back home. But if it were so cheaply demolished it would be dangerous. On the way you might meet someone else and he waves his wand in reverse and you are back right where you were!

A man came to Ramakrishna, he said, "I am on my way to bathe in the Ganges. I am going on pilgrimage. What is your suggestion?"

Ramakrishna said, "If you are going it is good. But remember one thing: have you seen the great tall trees standing on the banks of the Ganges?"

He said, "Yes, they are standing there."

"Why are they standing there?"

"I don't know, you ask such a question! They are trees, they stand there. What can I say about why they are standing there?"

"I will tell you the secret," Ramakrishna said. "The secret is that you go there carrying a bundle of sins on your body and take a dip in the Ganges. When you dip under it is the blessing of Mother Ganges that the sins are taken away. But sins will not let go of you so easily, they sit on the trees. The say to themselves, 'When our son comes out, then. How long can he stay under?' You will come out of the Ganges, they will leap and be mounted on you again. So it is the same whether you bathe or not. Remember the trees, take your dip but don't come back out."

He said, "What are you telling me? Do you want to take my life? If I go under and don't come up, then I am finished. Then it is useless to go."

Ramakrishna said, "Then it is up to you. But that is why trees are standing there. You sin and the Ganges will purify your sins! If it were that cheap then how easy life would be, but not worth two cents."

Ramakrishna is right, does bathing in the Ganges wash away sins? Yes, the dirt and grime of the body will be washed off although as soon as you come out, dust will be stirred up and settle on you again. But how will the Ganges clean inside of you? The outer Ganges can clean the outer dirt. But you will have to have to awaken the inner Ganges in your inner consciousness. That water you will have to seek in your own

currents.

You will have to die, I cannot kill you. If I could kill you, anyone could reawaken you. If you yourself die, then no one will be able to bring you back to life. Once one has consciously awakened and dispersed the ego inside himself, there is no power in the whole world that can make him fall back into the trap of ego. So don't say, Kill me, O lord, kill me! Kill me, I crave death.

No one dies by craving. One who craves to die, simply has to die. Craving for what?

Listening to what I am saying, it appears to your ego, "Gee, if only I could be a great yogi like Gorakh. But this Gorakh is saying something disturbing, he is saying, die then it happens. Okay then I will die, but I must remain. I too want to be realized."

Your very ego desires to be realized, and this is what needs to die. Hence the ego says, " Okay I will die. If this is the way to realize then okay, I am ready even to die, but I will remain as realized." And the craving to realize, is to save oneself. This is the breath of the ego.

Where does the breath of the ego come from? The ego gets breath from the desire to be something. You are poor and you want to be rich, the ego is taking its breath. You are ignorant and you want to be knowledgeable, the ego is taking its breath. You are humbled and you want to be established in power, the ego is taking its breath.

Understand the process of the ego. How does the ego live? The ego lives in the tension between what you are and what you want to be. 'A' wants to be 'B', the ego is created from this very tension.

How does the ego die? The ego dies by accepting what you are. You say, I am fine as I am, where I am is good. I remain just as god made me. Whatever his will is, is my will. If you let go of tension for the future -- this should be, that should be -- the ego is gone.

The ego lives on a foundation of past and future. Consider the fact a little. The ego claims that in the past I did this, I did that: it is all past. And ego says I will go on doing it, I will do it and show you. It is all future. The ego does not exist in the present. If you come to the present, the ego says good-by. This is death to the ego. Coming to the present is the death of the ego.

What's gone is gone. Don't keep holding onto it. And let go of the future. Don't desire what has not happened, because desiring it the ego is preserved. Be totally content with what is, then this moment you will find the ego is not. What is -- as it is -- is good, it is absolutely good. The name of this art is contentment. And in contentment the ego dies. In discontent the ego lives. Hence the more discontented a man is, the more egotistical he is. The more egotistical, the more discontented. These two move together, one beside the other.

If you have made it a craving Sudhir to become realized, if you want to reach the place where you can say I have attained god, then the ego will not die. All expectations, all aspirations, all desires, all longings do the work of pouring ghee onto the fire. The desire to attain god also performs the function of pouring ghee onto the fire of ego.

Hence your sannyasins are more egotistical that ordinary people. In your mahatmas, your "great souls", you will find pure egos -- like absolutely pure poison, unadulterated, with no impurity -- which you cannot find in ordinary people. In the ordinary world you find everything full of impurities.

Mulla Nasruddin wanted to die, so he took poison and fell asleep. Three or four times he opened his eyes and looked around. I still haven't died. He felt around, let an ant bite and saw that I am alive, there is still no effect. He kept on tossing. Morning came, he opened his eyes and looked around. His wife had gotten up and she is busy with her work, the children are getting ready for school... what kind of death is this? The milkman came and is knocking on the door. The sound of the neighbors can be heard... what kind of death is this? And he had drunk enough poison that it says one should die from one quarter the amount. He drank four doses. He sat up. He went and looked in the mirror thinking what kind of death is this? And no one seems to know, no one has prepared the offerings, there is no fuss. The wife is not crying. The children are preparing to go to school. Then he realized, it is not death. He ran, reached the shop where he had bought the poison, saying, what's going on? The shopkeeper said, "What can I do? Everything is adulterated. Can you get pure poison nowadays? Those days are gone. You are talking about the golden era of truth. Pure poison? These are the days of the Kaliyuga, the dark ages, no pure poison or such like is available."

In the world everything has impurities. In an ordinary man everything is all mixed in. One who has gone to attain god, his ego starts becoming pure. His poison starts to be of the golden era. This is why you find conceit and subtle ego in your so-called mahatmas as you will find nowhere else.

This is why your scholars, priests and mahatmas fight and cause fights. Your temples, mosques,

churches, gurudvaras have become sanctuaries of ego. Love does not arise from these, hate arises from them. Poison spreads into the world from them, not nectar.

If man becomes free of all religions then perhaps there will be peace. All religions say they want to bring peace, but they bring chaos. The basic process is not remembered.

Only desire gives ego to man, and the bigger the desire the bigger the ego it gives. Certainly there can be no bigger desire than for god. So a man filled with the desire for god becomes most egotistical of all.

What am I saying to you? I am saying this to you: if you want to attain god then you don't need to desire god. If you want to attain god you have to understand the nature of desire and become free of it. The moment desire is gone is the moment god descends. God can be attained, but god cannot be desired. God is met and the one who meets is the one who fulfills this important condition.

This is why a man of highest knowing like Buddha never used the word god - so that in your ignorance you don't start somehow desiring god. Buddha never even mentioned god, because Buddha saw that people change their desires. When they no longer want money, they want heaven. When they no longer want power, they want god. When they no longer want respect, they want samadhi. But they want. And where there is wanting there is ego.

So Buddha said: "There is no god, there is no soul, there is no liberation. Don't think that Buddha is saying there is no such thing as god, that there is no soul, that there is no liberation. Both those who have followed Buddha and those who opposed him have understood him wrongly. It is very hard to comprehend the Buddha, difficult. Buddha's statements are very subtle. Buddha is saying that if I say that god exists then immediately god becomes the object of your desire. And as long as there is desire god will not be attained. It is better if we just drop talking about god, Buddha said. He does not exist. 'Where there is no bamboo, no flute will play.' If god does not exist, how will you desire god? If there is no heaven how will you have desires for heaven? And if even the soul does not exist then what samadhi?

Buddha's device is amazing. All possible ways for your desire are taken away. Now you have only small desires, to get rich, to gain power, to become the prime minister. Try to understand these small desires and you will find that each desire brings suffering. Every desire takes you into darker hell. Looking and looking, recognizing and recognizing one day the awareness will dawn in you that desire is suffering. In that very moment desire will drop. And there is no god that the desire can be turned towards. Worldly desire will fall away and Buddha has left no way to desire the other world. The moment you enter desirelessness is the moment you meet god.

Understand god as the name of the state of your desirelessness. Understand samadhi as when no desire remains within you, what remains is samadhi. It is not something that happens through craving.

And you say, Kill that death...

Even your killing is conditional. You say, 'Yes, certainly kill but it should be that death -- the same that you attained, from which you saw, let it be no other death. Even in dying you have made conditions. In the middle of the process you will open your eyes to see that no wrong death is happening.

A Zen monk had given one of his disciples a meditation koan to resolve: what is the sound of one hand clapping? Does one hand ever clap? He thought long and worked hard. He was a man of deep thought. He brought many statements, such as the sound of one hand clapping is like the thundering of the clouds. And the master hit him a hard one saying, "Idiot, is this the sound of one hand clapping? Where is one hand in this? When there is thunder in the sky clouds are colliding with one another, this means there are two hands. Where there is colliding there are two hands. Bring something where there is no colliding and yet sound arises." He worked hard. Many possibilities arose, but all failed. Months passed, he started becoming sad. He came after working on it all day and exactly the same thing again: the master chased him away. He asked the older disciples, "Brothers, how did you solve it?"

So one disciple said, "I had to solve the same one, he tortured me a lot too. Three months for you -- he stepped on my corns for three years! Then one day I was completely tired out, just bored... the sound of one hand... has it ever sounded? This man is mad and I too am mad, sitting following his suggestion: contemplating the sound of one hand clapping, meditating. This is clearly impossible. I know it, he also knows it, everyone knows it. But I am attracted to this man. I have fallen in love with him, so okay if he says do it, it is fine -- some time or other it will sound or something will happen. After three years when I was completely tired and I came and he asked about the sound of one hand and I just collapsed. I had become completely hopeless, so I just fell down. And that day the master was happy and put his hand on my head - he didn't hit me with his staff that day - he said, 'Son, get up, the one hand has clapped!'"

In this falling down, his ego fell away. In this falling all his thoughts fell away -- despairing,

despairing, despairing... defeated, defeated, defeated... there is a limit. The defeat reached that place where the ultimate defeat came. The loss was total. Now it became clear that nothing could happen through him. Neither one hand would clap, nor would he be successful, nor would samadhi happen to him. The despondency reached the place where the death of the ego happened. When there are small victories, success is happening, the ego is nourished. Hence the sound of one hand clapping, so the ego cannot be nourished. This is a device for breaking your ego. So the master put his hand on his head and said, "One hand has clapped! This is the sound of one hand clapping. Now get up, now there is no worry."

The younger man said, "My good man, why didn't you tell me in the first place? I would have 'clapped the one hand' the first day and fallen down. Today itself I will clap it. I'm going right now."

He went, arrived there. Just as he was asked about the sound of one hand clapping, he sprawled out... but fell looking to see that he was not hurt in any way. He looked a little sideways making sure that everything was okay. He dropped his head in a place where a pillow had been put. He closed his eyes and sprawled out headlong, lying in the corpse pose. His mind was very happy, that today the matter is resolved, now the master will come, and rub his hand on my head. And the master swung his staff. He opened one eye to see what was happening, he had imagined something quite different.

The master said, "Fool, do the dead open their eyes to peek? And do the dead fall seeing where the pillow lies? You are just copying. I understand who you are copying, but he experienced one hand clapping. You are imitating. You wanted something to happen cheaply. This cannot be cheap. He was troubled for three years. He worked relentlessly for three years. He sweated blood. He didn't sleep in the day, he didn't sleep at night. He forgot to eat and sleep. He put his total stake in it. Then the time came, in a moment of defeat he broke and fell down. He did not look around to see whether his head would fall on stones or on a pillow. He had no idea what would was about to happen. You fell, laid down where you saw that the master's hand could touch your head. When he fell, he really fell. In falling, his ego fell. And your falling is only arranged by the ego. This is only a device of the ego. You want me to say that you have become enlightened. It is not so cheap."

You say, Kill such a death...

At least let go completely. Say this much at least, Kill me as you will... Even this you did not let go of. You have made your conditions. Even your surrender is conditional. And is surrender ever conditional? The meaning of surrender is -- let go of all conditions. Fall at the feet, now what will pass will pass, what doesn't doesn't. One is ready for this too. If even a tiny desire hidden in a far corner is watching the path, saying, "It ought to happen like this, I have fallen down now, but that death has not happened, the death from which Gorakh saw. I am just the same as I was before. Still samadhi has not flowered. Still the feet of god do not appear anywhere." If such desires and thoughts continue, death can never happen.

And remember, the master cannot kill the disciple. The master can teach the disciple the art of dying. Dying you will have to do.

When you eat your stomach will be filled. When you drink water your thirst will be quenched. By my drinking water, your thirst cannot be slaked. By my eating, your hunger cannot be destroyed. By my breathing, your heart will not beat. And these are all outer things, the deepest thing is the death of the ego, this is the deepest. It cannot be done from outside. Only if you wake up, experience, know the misery of the ego, experience hell. See how many poisonous bites the ego has given...

It is not a matter of craving, it is a matter of understanding. But it is good Sudhir, the thought arose. Letting thoughts arise this way, the art is learned. The same that I am teaching -- the art of dying. It can either be called the art of living, or the art of dying: it is one and the same. When you die the divine manifests. Your death is its inception.

The fourth question (he says third!):

AS I LISTEN TO YOU A FEELING OF PRAYER BEGINS SURGING IN MY HEART. BUT HOW SHOULD I PRAY? I DON'T KNOW HOW PRAYER SHOULD BE DONE.

Prayer cannot be done, prayer happens. This very feeling surging in you is prayer. If you do anything it becomes false. If you do anything it becomes formal. If you do anything it becomes borrowed, it becomes an imitation of others.

Prayer is not imitation. It is because of imitation that prayer has disappeared from the earth. People go

each to their own temple. If there is a mosque next door they don't go to pray there, they go two miles away to pray in their temple. If the time wasted in going two miles were spent in prayer... the mosque is next door, where are you going? But the one who prays at the mosque is in the same situation. The temple is next door. He doesn't even notice it. He turns his back and starts off.

In Jaina scriptures and in Hindu scriptures there is a certain suggestion. The same suggestion because stupidity is the same in everyone. In Jaina scriptures is the suggestion: if you are passing in front of a Hindu temple and a mad elephant is after you, then it is better for you to be trampled under the elephant's feet and be killed than to take shelter in the Hindu temple. And exactly the same thing is said in Hindu scriptures: if a mad elephant is after you then be trampled under his feet and die but don't take shelter in a Jaina temple.

What crude ideas are propagated in the name of religion! But Hindu and Jaina are at least separate religions. Among Hindus there are some people who believe in Rama who will not go into a Krishna temple. And some who believe in Krishna who will not go into Rama's temple. And an even stranger thing is the Digambar and Shvetambar Jainas, who both believe in Mahavira, but their temple cannot be the same.

Man gets entangled in politics in the name of religion. And this whole disturbance is because of imitation. Prayer is a natural uncomplicated feeling. Looking at a tree bliss starts surging within you. Bow down there, prayer has happened. Bow down by the tree. Put your head on its roots, and your salutation reaches the divine, because the tree is joined to god. The idols in your temples are not joined to god at all, because they are made by you. Trees are alive, life is flowing in them, a stream of nectar is flowing. Otherwise they wouldn't be green. Otherwise new shoots wouldn't come out. Otherwise flowers wouldn't bloom. They are united with god, bow down.

At the roots of a tree the feet of the divine are more easily attained than at the idols in your temples. They are all false, just a formality. You are going to search for god in man-made idols? In man-made things you are going to search for the one who has made man? You are mistaken. His nature is spreads in all four directions. His rivers are flowing, his ocean is filled with high waves. His moon is rising. His sun is coming out. The trees are his, the plants and animals are his, you are.

If you bow down in a moment of loving at the feet of your child then too your salutation will reach. If you bow down in a moment of loving at the feet of your wife your salutation will also reach.

Prayer is informal. Don't make it a formality. But prayer has become so formal that you have forgotten what informal, spontaneous, natural prayer is.

You say: As I listen to you a mood of prayer begins surging in my heart.
This is prayer, what more are you asking for?
Now you are asking, But how should I pray?

Prayer is happening. Sitting in satsang prayer happens. If I am prayerful and you sit with me in direct feeling, if there is no argument inside of you, you are not listening to my every word as if you are my judge, that you are going to decide what is right and what is wrong -- if you listen to my words as someone listens to music, without thinking what is right, what is wrong -- if you are just receiving the juice of being near me, then prayer results, prayer happens. Something bows down inside of you. Something is effaced inside of you. A fresh beginning starts inside of you. A wave arises in which you are drowned. This is prayer.

But I understand your difficulty. You are thinking it happens only once in a while. How to do it systematically every day? Whenever you do it systematically it becomes false. It happens when it happens. A time cannot be fixed for prayer. It is not that you can wake up every morning and pray. Whenever it happens... Sometimes it will happen in the middle of the night, sometimes in the morning, sometimes in the afternoon. There is no fixed time for prayer, because all time is god's. There can be no auspicious time for prayer, no right moment.

Instead of creating a rule, instead of making it a ritual, move towards your own spontaneity. When it happens, close your eyes, and dissolve for a moment. You will be surprised where it will start from. You have probably never thought it will begin in such places. Someone is playing flute and it begins. It is afternoon, tranquil, the winds have stopped, the trees are not moving... and it begins. It is night, the chirring of the cicadas and it begins. You are sitting with your friend, hand in hand, and it begins. There is no prescribed time. And it is difficult to say how it will happen each time, because it never repeats. It is a state of being. Prayer is not a matter of thinking.

Prayer is not a gramophone record that will be just the same, the same again and again. Prayer is a salaam, a greeting with praying hands, that manifests in fresh colors, fresh forms, fresh styles.

Please accept my salaam of deep longing, please accept my love

Distressed my sorrowful eyes are searching for your splendors
That have disappeared like dreams
Searching for those beautiful moments
If it is not distasteful for you please accept my complaint
Please accept my salaam of deep longing!
I searched for a glimpse of you only, the object of imaginations - you only
For me only you are the idol, for me only you are divine
Please uphold the honor of my devotion, please accept my adoration
Please accept my salaam of deep longing!

As long as no message can be be received from your lowered eyes
Neither the soul can be consoled, nor the heart attain relief
And I will know the pain of separation, please accept this one gift
Please accept my salaam of deep longing!

Anywhere, send your salaam from anywhere. Bow down near any flower, send your salaam. Hearing a cuckoo cooing, let dance arise, send your salaam. It is drizzling, on your roof rain drops striking music, send your salaam.

Please accept my salaam of deep longing, please accept my love

And there is no need to find words, send it without words. God does not understand your language, he understands your feelings. Languages are many. If god had to understand language he would go mad. There are some three hundred languages on the earth. This is just the main ones. If other small languages are counted, and other dialects are counted, he will be in great difficulty. You can understand god's problem. And there is not just one earth, scientists say there is life on at least fifty thousand planets minimum. There can be life on more, but life must exist on fifty thousand. It is such a great expanse. And it is not just a question of man, birds and animals also become prayerful.

In the ashram of Maharshi Raman a cow died. He celebrated her going as is done for a person who has experienced samadhi. People were very surprised. But the cow was not any ordinary cow. She loved satsang, being near the master. Other people who came to Raman's satsang sometimes came and sometimes didn't, but the cow came without fail. No day passed that she did not have Raman's darshan. She came and stood with her head inside the window. She stood outside the window, but put her head inside the window. She stood for hours. While others kept sitting, she kept standing. When the satang dispersed, she too went away. And sometimes streams of tears poured from her eyes, standing right there at the window. When the cow became sick and could not come one day, Raman himself went to her. As soon as the cow saw him coming a stream of tears started flowing from her eyes. Raman's hand was on her head when she died. He gave her the same respect as is given to a person who has experienced samadhi. He had her samadhi constructed.

People asked, "Maharshi, do you think this cow was really so important?"

He said, "This is her last birth. Now she will not return. Her prayer has been heard. Her salaam has reached."

So it is not just a question of man. There are birds and animals, among them some are prayerful. There are plants, among them some are prayerful. Now scientists are involved in a great study. And one thing has been proven absolutely clearly, decisively: that plants are very sensitive -- as much as man, perhaps more but not less.

If plants hear the sitar playing of Ravi Shankar they are absorbed in joy. Scientists have made experiments on this. The plants become ecstatic. Now instruments have been devised like the cardiogram, from which your heart beat is known, such instruments have been devised from which the pulse of trees is known. The instrument is put on the tree and its emotional state begins to be revealed. If it is sad or happy, angry or compassionate.

Listening to Ravi Shankar's music the trees leaned in the direction where the sitar was playing. They started bending. And listening to modern music, jazz and that kind of music the trees started leaning away, started bending in the other direction. They wanted to say, please stop it! What is all this racket? Your Indian film music goes on blaring. People have set up loudspeakers that make noise they call music,. The

trees are distressed. Perhaps man has lost his sensitivity, the sensitivity of the trees is the same as ever.

The scientist who was experimenting with trees was amazed and couldn't believe it when he first started finding these results. When someone takes an axe and comes to cut trees -- he has not started cutting yet but when the trees see a woodsman coming with his axe, all the trees start trembling. The instruments immediately say that the trees are anxious, they become very nervous, who knows whose turn has come. Even more surprising is that if you cut one tree then all the nearby trees are in agony. And it is not that they are afflicted only by cutting trees. If you kill a bird, all the trees are afflicted. From killing a bird! What do the trees have to do with it? But the bird is theirs too. It builds its nest on them. It gives a dignity to the trees, gives a blessing. It used to dance nearby, sing its song, make its cheerful sounds. When it was, there was life. And whosoever's life is being harmed the trees are sensitive to it.

And when they sense the gardener coming with his watering hose they are overjoyed. Water has not yet showered on them but their thirst is aroused. They are ready. They are happy. A thank you starts arising. These are all scientific facts now. Poets have always been saying these things. Thousands of years ago poets said these things that it has taken science thousands of years to comprehend.

Mahavira certainly must have heard this kind of thing in the trees, he must have known. He has said, "Don't pick unripe fruit from the tree. When the fruit ripens and falls by itself, then accept it." When this is how it is with trees, how will it be with birds and animals? How insensitive people are who go on eating birds and animals! And leave aside unimportant people that you have no expectations of...

Just recently the president of India, Sanjiv Reddy, returned very angry from Madras. At the governors palace in Madras he could get meat. He is a Gandhian. Does someone become a Gandhian by wearing a Gandhi cap? What kind of Gandhianism is this? A Gandhian is eating meat? Then why bring up meaningless nonsense about nonviolence? Stop this rubbish! Forget Gandhi and the very name Gandhi. Why are you repeating these falsities? Who are you deceiving?

But most of your political leaders are meat eaters. Most of your politicians drink alcohol. And these are all Gandhians. And on October second they sit at Gandhi's tomb in New Delhi and start turning their spinning wheels. A man can eat meat while making the claim of being nonviolent? What can be more false in this world? But behind all this there is only one goal -- how to get your votes.

I have heard that an Indian political leader gathered a crowd and shouted out, "Sisters and brothers, something to be said and something to be left unsaid, something that is heard and something unheard too, something to think of and something unthinkable. You must have seen many miracles brother, but stay, stay until the end and you have seen the whole show. So... so here is the first act... you have seen much magic, many shows... now put your hand on your hearts, and put your head somewhere else. My sisters, my brothers! Let each brother and each sister promise that they will not leave in the middle, otherwise this twenty-seven year old daughter of mine will be left lying here cut in two. So whose daughter is it?"

"Ours," reverberated as one voice.

"Name?"

"Independence."

"Tell me, shall I cut off her head?"

"Cut it."

"Yes, cut it. Who is she to you? She is my daughter. Say: cut it and join it, leader!"

"Cut it and join it, leader!"

"Yes, this is right appreciation."

Putting a sheet over, he cut the neck of independence and separated it.

"Show us leader, take off the cloth."

"No," many voices were raised -- but the leader's voice was the loudest --

"It is promised, do not slip away from your place, otherwise your independence, your truth will be left lying just like this. Gentleman, place your votes, one, two, as many as you can. Burn my child's funeral pyre."

He sat to one side and in a panic each one at the gathering, seeing the cut head, fearfully put all the votes into his poll box.

Your leaders are not much different than magicians. And the desire behind everything they do is one: how will you vote? So they spin spinning wheels, wear homespun khadi, and use Gandhibaba's name. They go to temples, they go to mosques. "Allah and Ishwar are thy names, give everyone pure thoughts Bhagwan" -- they even sing devotional songs. And if he doesn't get meat, the president of the country is upset -- the president of a country like India! He cannot get meat for one day, so it is a problem. If he had

gotten it, perhaps the people would never have known he eats meat.

Mahavira must have seen that to harm trees is possible only when you are not sensitive, when you become stonelike. It is possible to kill animals for food only when your heart has died, and your soul has become completely gross.

This is just what Gorakh said yesterday, you remember, no? You worship stone and you have become stone. Your temples are stone, your idols are stone, your insides are also stone. Within you, life has disappeared.

The whole universe is sensitive. The whole universe is praying, each in its own way. Worship goes on, the offering continues. It is not a question of language, but of feeling. Drop language. When feeling surges up, when feeling is filling your life, then be drowned. Yes, if you want to cry, cry. If you want to laugh, laugh. If you want to dance, dance. This is the way of feeling.

Your tears will take you closer to god than your scriptures can take you. Your tears are your own. They come from the depths of your heart. Your tears are your humble request.

Please accept my salaam of deep longing, please accept my love

Dance sometimes delighted, he has given you such a rare world. He has given you such a valuable life. Each and every thing is invaluable. Each single grain is filled to the brim with him here. Such a rhythmic universe -- and you do not even give thanks?

Thanking is prayer. And certainly his remembrance will torture you. This is good. His remembrance will churn inside you, this is good. But don't make this remembrance a formality, otherwise it will become false. Formality does not work.

I was a guest in a home. The young daughter of the house was competing in debate at school. She said to me, "You speak so much, and I have to give only a three minute speech, please help me prepare a speech. And if you help me prepare, I am definitely going to win the first prize." She was really after me, so I helped her. I had her repeat it again and again and prepared her. First she said, brothers and sisters, if I make any mistake then excuse me: I told her to say this first. Her mom and dad were going, they asked me to come too, so I went to listen. She started her speech looking in my direction. She was very happy because she was fully prepared. She said: "Brothers and sisters, if I have any excuse you are mistaken."

Now what to do? If you repeat like a parrot, you will not get very far. In the same way your prayers stumble and fall down. You have learned like parrots. You do your devotional songs, but it is all learned and studied. It is acting, not real. It has to be real.

So don't ask how prayer can be done. Let the surge come, float in that surge. Just don't stop it, when the surge takes you, don't stop. We have become very miserly. We are afraid to cry, we are afraid to laugh. We are afraid to dance. We are afraid of being overwhelmed by emotion. We are completely dried up. Our whole humanity has become false, hollow, hypocritical.

Your remembrance tortures.
The throbbing of the wound increases!

The cuckoo is speaking in the mango tree
New leaves dissolve in the pain
You are beyond the sight of my eyes
Hidden somewhere a woman sings of longing
Your remembrance tortures.

Somewhere you play your intoxicating veena
Sleep is snatched away from my eyes
Writhing in the desert, a delicate fish
Touching you, the east wind comes!
The throbbing of the wound increases!

Now I say a few words
Give me a few priceless kisses
Heart to heart let us exchange
The years are passing by!
The throbbing of the wound increases!
Your remembrance tortures.

Let the remembrance of god torture you. Let the throbbing increase. Let the wound within you deepen, this wound is prayer. Prayer is not in words, prayer is the reverberation of life.

Don't be in a hurry to put it into words, otherwise the mind is very clever. The mind knows how to make everything false. If you meet someone on the path you immediately start smiling. That smile is false. It is not inside of you, it is only plastered on your lips like a Jimmy Carter smile.

I have heard that Jimmy Carter's wife has to close his mouth at night, otherwise his mouth will stay open all night -- he practices all day. She has to close his mouth otherwise if a mouse goes inside or something there will be a disturbance.

Your smiles are false. You laugh because you're supposed to laugh, you cry because you're supposed to cry. You cry if someone has died.

I was a guest at a home. In that home one gentleman had died. No one was upset that he had died. Everyone was happy because the gentleman had tortured them plenty. He had been sick for many years. And if there was a prayer that moved in everyone's heart in that house it was that he go somehow, that god take him. He had set the whole house on edge. He died, so everyone was happy, but the happiness could not be shown. You cannot beat a drum and proclaim that you are delighted. You will have to cry. It was cool weather, I was sitting outside. The woman of the house had said to me, if anyone comes to mourn, please ring this bell. Why? I said. She said we will have to cry won't we? If someone suddenly arrives and sees that no one is crying then we will need to protect our honor. So I said, okay. A gentleman came, I rang the bell. The gentleman went in, I also went in, I looked in and was astonished. That woman grabbed a veil, drew it over herself and started crying loudly. She put on a veil because tears will not be coming. How can tears come? She lowered a veil over and began wailing loudly. As soon as the gentleman left, she put away the veil... started conversing again. Everything was fine, no problem anywhere.

You cry it is false. You laugh it is false. Your whole personality is phoney. Don't let this false personality be a part of your prayer. This is why people have the story of Satya Narayan recited at death. They hire a pandit saying, brother, recite, here's ten rupees. Recite the story of Satya Narayan so that god stands behind him, so it can be said we had the story recited.

The Tibetans make a prayer wheel. It is like a small cart wheel, like a spinning wheel. As many spokes as there are... there are one hundred and eight spokes, the same as the one hundred and eight beads of a mala. On each spoke a mantra is written. They give the wheel a spin. As many times as the wheel turns, that much merit is received from reciting the mantra, that much virtue, is attained.

I was in Bodhgaya. A Tibetan lama was staying with me. He was reciting from his book and once in a while gave his wheel a turn. I watched one day, I watched two days. I said to him, just try something: what is this ancient method you are doing? Wire it with electricity and connect it to power. Then you can do whatever you want to do, it will go on turning and turning. Even at night when you are sleeping it will go on spinning. Your virtue will have no end. Virtue upon virtue will go on showering upon you.

Who are you deceiving? People go on inventing devices for prayer which are false. People are false so whatever they do will be false.

Don't ask how I can pray. A wave is arising, a feeling is arising -- just don't interfere with this feeling. Don't hinder it. Wherever this wave wants to take you go with it. You will feel afraid at first, thinking, "I don't know where it will take me, perhaps I'll start crying in the middle of the market, where people are sitting seriously I'll start laughing, people will think I am mad."

Take note, only the mad can pray. Only one who has the courage to be mad can travel the path of prayer.

Touch the ache of my soul, be my beloved!
What was quite disentangled, please entangle today
What was quite tangled up, please disentangle today
Dry the rainy season of my tears today

I want you to make me sad today
O affection of my eyes become eternal affection
Touch the ache of my soul, be my beloved!

Become a rain drop of affection, torment me life long
Do not show yourself to the love-bird of my consciousness
Steal a smile from these lips
Do this much and I will take it as great fortune
Become the eternal past to my present
Touch the ache of my soul, be my beloved!

Face to face with me is not false passion
Not just founded on dreamy hopes
Tune the tangled strings of my veena
With a gesture, play it just for a moment today
Sing my song, be mine!
Touch the ache of my soul, be my beloved!

Real prayer is not yours. Only what comes from the divine is divine. You are only a medium, a hollow bamboo. He sings a song through you. Only then is prayer true. And only then does prayer liberate.

The last question:

I BECOME INTERESTED IN OTHER WOMEN BESIDES MY WIFE. BUT WHEN MY WIFE SHOWS INTEREST IN SOME OTHER MAN I BECOME VERY JEALOUS, I BURN IN FRIGHTFUL FLAMES.

Men have always created freedom for themselves but obstructed women. Men have imprisoned women within the four walls of the home while man has always kept himself free. Those days are gone now. Now woman is as independent as you are. And if don't want to burn in jealousy there are only two ways. One way is you yourself become free of desire. Where there is no desire jealousy does not remain. And the other way, if you don't want to become free of desire, then at least give as much prerogative to others as you have. Gather this much courage.

I want you to become free of desire. If you have known one woman you have known all women. If you have known one man you have known all men. Then the differences are only in outer lines. And one who is not able to know all women by knowing one woman, understand that he is living unconsciously. Even knowing innumerable women he will will not be able to know. He will never know. Knowing happens through awareness, he is unconscious. He will go on chasing, dropping one to go after another.

And certainly you will burn because it hurts the male ego. You think it is completely fine, that you become interested in others' women, there is no problem. We say: boys will be boys. Men have made up this saying, that boys are after all boys. Men have created this reckoning that man will not be satisfied with one, a man wants many: a woman will be satisfied with only one. These are just male tricks. A woman should be satisfied with only one -- and that one is you. But you? How can you be satisfied with one? You are a man, there should be more freedom for a man.

I have heard, in Mulla Nasruddin's neighborhood Mr. Malhotra has recently arrived and become a neighbor. His wife is very beautiful. As soon as he woke up one day, to harass his wife, Mulla said: "Listen, don't be angry, for a few days now, Mrs. Malhotra appears nightly in my dreams."
The wife said, "She appears alone doesn't she?"
Mulla said, "Yes, but how did you know?"

Th wife said, "Because Mr. Malhotra comes into my dreams." Mulla was very unhappy from this exchange. He had tried to harass his wife, but he himself was harassed.

Your wife has as much independence as you want for your self. And if you find that no, it doesn't seem right that your wife is interested in other men then your being interested in other women is also not right. And what you want your wife to do, you should do first. Only then do you have any right.

Let go of these running desires. And this I say unto you: women are certainly not as desire ridden as men are. With women there is a certain feeling of surrender. And with women there is a certain fidelity and faith and trust. Man's love is shallow, it is not deep, it just on the surface. In the life of a man love is not all, there are many other things. In the love of a woman love is all there is, all other things are contained inside of love. In the life of a man there are many other dimensions, among which love is a dimension. In the life of a woman there is no other dimensions. All functions, all dimensions are contained in love.

Man is chaotic, man is restless. You can see this in very small children too. A small boy cannot simply sit quietly. He will knock over things, he will open clocks, he will start catching flies, he will cause some disturbance or other, willy-nilly. A small girl will sit quietly in a corner, perhaps holding her dolly to her heart.

And remember this, women start to know even in the womb whether it is a boy or a girl. If the woman is a little sensitive she starts to know because a boy starts to make these same disturbances. He will give a kick sometimes, he will shake his head somehow. A girl is quiet. An experienced mother will start to know whether it is a boy or a girl. She will know by the amount of disturbance.

There is a scientific reason for this. The life sciences say that the personality of woman is balanced, the personality of man is not balanced. The genes of the woman are equal. A person is born out of the meeting of two cells -- out of the meeting of the two sex cells of man and woman. In a man there are sex cells of twenty-four genes and there are cells of twenty-three genes: there are two kinds of sex cells. In a woman there are only sex cells of twenty-four genes. When a man's twenty-four gene cell unites with a woman's twenty-four gene cell a girl is born. There are forty-eight genes. The weight is equal. The two pans of the balance are the same. And when a man's twenty-three gene cell unites with the twenty-four gene cell of the woman a man is born. One pan is lower, one pan is higher, there is no balance. There are forty-seven genes -- twenty-three on one side, twenty-four on one side. In women there are twenty-four genes each. This is why a woman is more beautiful, more proportionate, more peaceful. There is a kind of equanimity. There is a kind of stability. There is a certain roundness in the being of a woman. There is a little angularity in man, a square cut. There is a scientific basis too.

Dhabbuji and his wife went on a pilgrimage. Dhabbuji is a great lover of books, he keeps books at his side all the time. They went into a temple -- it must have been the Vishwanath temple in Kashi. Dhabbuji is reading his book even standing in the temple. The wife is praying. You can understand her suffering. She said loudly: O lord of Vishwanath! Do just this much, when I die, in the next life don't let me be a woman but a book, so that at least I can be with Dhabbuji all the time.

Dhabbuji heard it. He immediately bowed down on his knees, joined his hands and said, O lord! If you accept her prayer then make her a telephone directory, so that I can exchange her every year.

Man's mind is simply restless. Let go of this restlessness. Be a little still. Be a little quiet. Understand life a little. You have run much already life after life, where have you reached? And how much more will you run? Now stop!

"The foot that stops reaches the village." If you stop you reach the village. Then you will attain what you are seeking. The name of this stopping is meditation. The name for keeping on moving is the world. The name for stopping is the divine.

Enough for today?

Death is Divine

Chapter #9
Chapter title: Thought of memory-intelligence

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[Note: This is a translation from the Hindi Maran Hey Jogi Maram, which is in the process of being edited. It is for research only.]

LISTEN O EMPEROR, TO THOUGHTS OF PURE INTELLIGENCE, THIS DREAM WORLD ARISES FROM FIVE ELEMENTS,
COMMENCEMENT, VESSEL, RECOGNITION, ATTAINMENT, SHREE GORAKH-YATI SAYS DO THESE AND KNOW YOU'RE AN EMPEROR.
TO BEGIN, DROP SEX, ANGER, EGO, DREAMS OF THE MIND AND IMPURITIES OF INDULGENCE.
RENOUNCE WORLDLY CRAVINGS, DROP GREED, THEY CATCH THE SWAN AND KILL IT.
DROP THE DUAL, REMAIN NON-DUAL, RENOUNCE EMBRACING, REMAIN UNBOUND,
NATURALNESS IS TECHNIQUE, ASANA HAPPENS, BODY, MIND, BREATH BECOME STEADY.
AWAKEN SANYAM, THE BALANCE, CONSCIOUS AHAR, THE INTAKE, RENOUNCE SLUMBER THE DEATH OF LIFE.
DROP ALL JUGGLERY OF TANTRA, MANTRA, YANTRA, MEDICINE, AMULET, METALS AND STONES.
ALL THIS MEDICINEMANSHIP WILL ONLY LEAD YOU TO THE KING'S DOOR, THE POLITICS.
DROP ENCHANTMENTS OF ALL KINDS AND ALL SORCERY.
LISTEN YOGESHWARA TO THE START OF THE PATH OF YOGA.
RENOUNCE ALL OTHER STATES, MEDITATE WHOLLY ON THE LORD OF THE WORLD.
DROPPING ALL KIND OF DRAMA, BURN LUST, ANGER, EGO.
EYES FULL OF LUST, DON'T WANDER ON PILGRIMAGES FAR AND WIDE; NO NEED TO CARRY THE WEIGHT OF MATTED HAIR TANGLED IN HEAVY LOCKS.
NO NEED FOR VIRTUES OF PLANTING TREES AND MAKING GARDENS, DO NOT DIE DIGGING WELLS AND POOLS.
BREATH STOPS, BODY DECAYS, BE CENTERED IN SITTING O KING
INSISTING ON PILGRIMAGES AND VOWS, DON'T WASTE YOUR LIFE CLIMBING MOUNTAINS.
DROP ALL THIS WORSHIP AND RITUALS, CHANTING WITH BEADS; ENOUGH PRETENSIONS OF YOGA.
ABANDON ALL YOUR BUSINESS AND TRADE OF KNOWLEDGE, YOUR STUDYING, CONTEMPLATING AND BEHAVIORISM.
RID YOURSELF OF GATHERING DISCIPLES, RENOUNCE TITLES AS GRAVEYARDS, DEBATE AS POISON.
HENCE I SAY, REALIZING DEATH, O KING, REMAIN ALONE.
SEEING A GATHERING DON'T BOAST KNOWLEDGE, REMAIN LIKE A MUTE, MAD AND IGNORANT.
DROP THE HOPINGS OF KING AND COMMONER, EAT BY BEGGING, REMAIN ABSOLUTELY INDIFFERENT.
LET GO OF POTIONS, MAGIC BREWS, ALCHEMY, RENOUNCING RIDDHI, MIRACLE POWERS, RECEIVE SIDDHI, THE POWER OF FULFILLMENT.
DROP DRINKING WINE AND TAKING DRUGS, THEY CREATE ALL SORTS OF DREAMS AND IMAGINATIONS.
NARI, MYNA, SARANGI, THE SATGURU SAYS DROP ALL THREE.
COMMENCEMENT, VESSEL, RECOGNITION, ATTAINMENT, SHREE GORAKH-YATI SAYS DO THESE AND KNOW YOU'RE AN EMPEROR.

Besides placement in line what will be gained in the end?
I have never seen a drop that won't become the ocean.

There is no drop in existence that won't become the ocean one day or another. The part becomes the whole. The fragment becomes the unfragmented. The finite becomes the infinite. There is not a single drop whose destiny is not to become the ocean. Then how can there be a single man that will remain deprived of becoming god?

Becoming god is man's nature. Just as a drop can become the ocean, if man becomes free of limitations he can become god. Man is god, it is only a matter of letting limitations drop. There is no other barrier to man's becoming god. We have drawn a Lakshman line, a magic circle, all around us. It is a line drawn by us. We never go out of that circle. We have made a wall. We have made a security arrangement. We have

become imprisoned in the known. The unknown is calling, but because of fear we haven't been able to start off on the journey.

The journey of yoga, of union, is an unknown journey. But only one who has become tired of the known will go on an unknown journey. Has what you have known fulfilled your heart?

If the heart is fulfilled then no going towards god arises. You have attained god. The very meaning of fulfilling the heart is union with god. Your heart is not fulfilled. Your heart is not fulfilled at all. It remains as empty as ever. Only hopes -- tomorrow it will be fulfilled, day after tomorrow it will be fulfilled -- go on entangling you. Only false promises that will never be fulfilled. No ones promises have ever been fulfilled.

Yesterday I was listening to a popular song
Who knows what kind of people they were whose love found love

There have never been people whose love has found love. In this world none have ever attained satisfaction.

> Who knows what kind of people they were, whose love found love
> When I asked for budding flowers, I got a garland of thorns
>
> When I sought the goal of happiness, I received the dust of misery
> When I wanted songs of affection, I received cold sighs
> This consolation I received - the heart's oppression doubled
>
> Each friend gave a moment or two of friendship and parted
> Who has time to hold the hand of the mad?
> Often I am troubled even by my own shadow
>
> If this is called living, I will live just like this
> I won't cry out, but sew my lips together, and drink back my tears
> How can misery upset me now? Misery I've had a hundred times
>
> Who knows what kind of people they were whose love found love
> When I asked for budding flowers, I got a garland of thorns

Such people have never existed. Here whoever has asked for budding flowers has been defeated by thorns. In this world there is nothing but thorns. Yes, from afar they appear to be flowers, coming nearer they prove to be thorns. What you don't have appears lovely, what you have has become worthless. There is attraction for the absent. 'The distant drum sounds pleasing.'

Only those will start on a journey of yoga, of union, who are completely clear that it is not possible to attain happiness here. Happiness is impossible in the world, because the world means the outward journey -- going out of oneself. And going out of oneself no one can ever attain happiness. The further you go from yourself the more you become opposed to your nature. And to dissolve in your nature is happiness. To become submerged in oneself is happiness. Nature is happiness, unnature is misery.

So the further you go from yourself -- in wealth, in power, in prestige -- the more you go on becoming miserable. The world does not mean these trees, these stars and moon. The world means the fleeing outward away from the heart. The outward journey is the world. The inward journey is religion.

Look with close attention at your life a little. Think about it, then only can these eternal words of Gorakh be understood. And why only Gorakh? No words of any awakened one will be of any use to you if you have not examined your own life. Still you go on hoping. Your hopes have still not been demolished.

> The ocean of the world is absolutely fake
> Look, not even a lip is moist.

It appears that water is rippling, but appears so only from afar. It is a mirage. When you go near, not

even the lips can be moistened. Water reaching the throat is out of the, not even the lips are moistened.

> Green does not even exist in this region
> O Majnu are you sowing seeds of desire in your heart?

On this land greenery has never existed. You are uselessly planting seeds of wanting in your heart. You will repent much. These seeds never sprout.

> Green does not even exist in this region
> O Majnu are you sowing seeds of desire in your heart?

Why do you go on planting seed of new desires? The old seeds never came up but you sow new seed. You have been doing this for life after life.

> I came right in but not a drop in my hands
> Water far off in showy mirage.
> O Shiva! Real gold assay color is not on the stone,
> You know blue fills that other sky.
> Here presence is absence, and absence is presence,
> You speak truly, no one hears.

Much entanglement of this world, in presence an absence, what exists is forgotten. What exists is not seen.

> Here presence is absence, and absence is presence,

And our emotions remain entangled in what is not. You are stuck on what you do not have. You will be surprised knowing this.

People think that they are hung up on what they have. This is wrong. You are not even a little stuck on what you have, you are stuck on what you don't have. If you have ten thousand rupees you are not hung up there. You are stuck on the ten million that you don't have. Even if you drop this ten thousand it will not help. Until the ten million drops that you don't have.

It feels very absurd that we are entangled in what is not. You are not entangled with the wife you have. You have long been free of her. You have stopped even looking at her. You can't even recognize her. How many days has it been, how many years, since you took an eyeful of your wife? Who looks at ones wife? People look at others' wives.

You are hung up on what is not near. The absent has entangled you. This is why the master's job is very difficult to work out. He has to take away from you what you don't have. And he gives you what you have. If you go near you won't find even a drop there, where it seemed an ocean was pounding.

This deception is like the sky's blue appearance. It just appears so. The sky has no color. The sky is not a thing that can be colored. The sky is the essence of emptiness. How can you color emptiness? The sky only looks blue.

> O Shiva! Real gold assay color is not on the stone,
> You know blue fills that other sky.

It is definitely proven, now there is scientific proof that the sky has no color, nevertheless it appears blue. And when you are out on a desert wasting with thirst, your thirst gives birth to mirages. And not only ordinary men, extra-ordinary men also fall for mirages. Even Rama went chasing after a golden deer. Do gold deer exist? Have they ever?

It is a lovely story. Rama allowed Sita to be lost -- not because of Ravana, but because he started chasing a golden deer. If you ask me, it is secondary that Ravana kidnapped Sita. Rama's squandering Sita is the important thing. Think a little, if it were you, you would have thought, do gold deer exist? Have they ever? But a gold deer appeared and Rama pursued it. He picked up his bow and arrow and then abandoned Sita. He deserted what is for what is not and never was and what never can be. Completely against intelligence, against thought, against understanding -- he went after the gold deer.

But the story is beautiful. We all go searching for golden deer in just the same way and lose our Sita's. Sita is your soul, what you have. You have forgotten that. You have turned your back on that. Go in search of a gold deer -- fame and position, wealth, respect, honor. These are all gold deer - that have never existed and never will.

My existence is like a bubble,
This whole spectacle is like wine.
Open the eye of the heart to that world,
Where status is like a dream.

Just open your heart a little to that "other world", because everything here is dream like.

Open the eye of the heart to that world,

Open the eye of the heart to that truth, push aside the veil, raise the curtain.

Where status is like a dream.

Power here in this world is not more than a dream.

My existence is like a bubble,

An existence like a bubble, a soap bubble, here one moment, gone the next.

This whole spectacle is like wine.

This whole mirage-like production goes on, falsely -- just because we believe in it.

And what will people not believe! Our whole world is made of beliefs. We believe. The whole thing is belief. And we believe in it so it goes on moving. Those who don't share this belief will laugh.

For the man who runs after money, money is truth. And one who doesn't run after money, will laugh saying you are mad. What will money do? What will happen with money? It remains behind all the same. One who doesn't have the belief will be very surprised at what you are running after. But one whose belief it is, his eyes are intoxicated. He is not in his senses.

This world is the result of our desiring, our wanting, our running, our ambition. And one who doesn't immediately wake up from this ambition will never recognize himself. There is no happiness without knowing oneself. There is no music without knowing oneself. There is no taste of the eternal nectar without knowing oneself. These sutras are for this search for the eternal nectar.

LISTEN O EMPEROR, TO THOUGHTS OF PURE INTELLIGENCE

Gorakh says, O EMPEROR! He is calling you an emperor, remember, because you are an emperor, only you believe you are a beggar. You are the master, you believe you are a slave. You believe, so you have become a slave.

LISTEN O EMPEROR, TO THOUGHTS OF PURE INTELLIGENCE

Listen to a few words of understanding, of awareness. Or will you go on running, go on escaping? Won't you stop? Won't you stop and think a little that you have run much, and where have you reached? Just look back at it once again.

... THIS DREAM WORLD ARISES FROM FIVE ELEMENTS

Those things that you are running after, there is nothing there, just the play of the five elements. Earth, water, air, fire, ether -- this whole play is created from them. There is nothing in this play. And what you are searching for is present inside of you. That which is beyond the five elements is present within you. These five elements are made and disappear. They fall and rise, they are waves. With them you can never become ecstatic, before they are fully made they start disappearing. How can your life be with them? They are momentary. And you get misery from what is momentary. Search a little for what is eternal. And that is

sitting inside you.

If you look carefully at this world then the remembrance that you are the observer starts coming. And if you look at it unconsciously then the observer is just forgotten. You are caught up in the seen. One who is caught up in the seen has gone astray. And one who is awakened in the seer has arrived.

COMMENCEMENT, VESSEL, RECOGNITION, ATTAINMENT,
SHREE GORAKH-YETI SAYS DO THESE AND KNOW YOU'RE AN EMPEROR.

Gorakh says, O emperor, I have four things to tell to you. Gorakh pours his entire life's thinking into these four things.

COMMENCEMENT, VESSEL, RECOGNITION, ATTAINMENT

Four things: the first is commencement, inception, start, beginning. Commencement means until now you are running outwardly, you have not even commenced the inner journey. You have not turned your gaze backwards. You have not looked back. What Mahavira calls pratikraman, returning back.

The mind has two states - aakraman, violence... Aakraman means outward, pratikraman means inward. Aakraman is to the other, pratikraman is to oneself. Or what Patanjali has called pratyahar -- turning in.

Return, return to yourself. This is what Jesus has called conversion. Conversion does not mean that a Hindu becomes a Christian, or a Christian becomes a Hindu. Is this conversion? Conversion means outer journey converted to inner journey. Don't search for the temple outside, search within. You don't go to the outer bathing shrines, you take an inner bath. You take a dip in meditation, and life transformation begins. This transformation Gorakh calls commencement. Only then do you begin to be human. Animals live outwardly, plants also. Man is the only one on this earth who can life inwardly. Only he has the potential that can witness the inner being.

All run outwardly, there is nothing special in this. Dignity begins in your life the day you start returning inward. You become glorious. You become majestic. You become dignified. You become human. The inner birth of your being has happened. The quest for the divine has begun inside of you. And this is the greatest revolution. No other revolution is so great. It is inner revolution. This Gorakh calls this commencement.

He says, listen O Emperor! You have not even commenced your empire. You have not swung the first stroke of your pick axe to start excavating the mine of wealth you are master of.

The second: vessel. Vessel means clay pot. This is the body, the vessel of clay. This vessel is a temple. Within it the master is hidden. Inside this pot the sky is hidden. Do not get entangled with the outer pot because when you turn inward you will find that the body is not as small as you understood. The body is very mysterious. The body is a universe unto itself.

Scientists say that in each body there are at least seventy million cells. This is why we call the being purush -- master of the city -- because the body is a city, a well populated city. Bombay is smaller. Calcutta is also smaller. The population of Calcutta is ten million, the population of your body is fifty million, fifty million cells. Your body is created by fifty million cells living together.

This is no small event. Don't be deceived looking at the small boundary of the body. Now you know that scientists have discovered atomic power. An atom, which cannot be seen by the eye. But if the atom is exploded, then in ninety seconds Hiroshima, with a population of one hundred thousand, is reduced to ash. Such a vast energy can be hidden in what cannot be seen by the naked eye. Then the body is very big. A very vast energy is hidden with in. It has great secrets.

If you turn inward the first thing you will discover is the body. The body is a temple. If you go into the temple, then first you will climb the temple steps, you will pass through the temple walls, you will enter the door, then you can reach the inner shrine, the inner home. Hence, first begin the inner journey, then you will become familiar with this home. Otherwise meeting the inner master will not be possible.

Naturally do not go against this body. Don't start torturing it. Otherwise you will not be able to understand. This is god's very loving gift. Do not suppress, do not torture, do not harass. To suppress, torture, harass it is a denial of god, it is atheistic.

A believer gives thanks to the divine saying what a lovely body you have given. From earth such a form has been fashioned! Such magic with just five elements. God is a magician. His magic is the greatest... the greatest proof, if any is possible, is your body.

Scientists say so much work happens in the body, if we have to do all this in a factory, then its noise will be heard four miles away. We have not yet discovered how. Science has advanced very far. It has put man on the moon. It has exploded atomic bombs. And now we have produced so many atom bombs that we can

reduce the entire planet to ash, not just once but a thousand times. In spite of this great advance in science, science has not yet been able to convert a single piece of bread into blood. Converting bread into blood is still not possible. This miracle happens in your body. And not just that it makes blood from bread, it makes flesh. Bread also makes your brain. Bread also makes your thoughts. And through some unknown door bread ignites your consciousness.

It is said, "When hungry, no singing praises of Krishna Gopala." A hungry man cannot pray. A hungry man does not have the energy necessary for singing prayers, for *bhajan*. A full belly is needed for prayer song. Hence, in a country that becomes poor bhajan disappears or becomes false. In this country bhajan was once true, because the the country was rich. At least people were receiving their daily bread, no one was dying of starvation. In those days Buddha was born, Mahavira was born, Gorakh was born, Patanjali and Krishna... and we were at great heights. At least people were not starving. They were wealthy, not that I am saying that they had a great heap of wealth, this I am not saying. But they were not hungry. The body was satisfied. Bhajan could arise.

When a country is poor, then communism arises there, not religion. Then people become ready for death and dying. Then there is cornering and pressing demands on authorities, there are strikes, riots, murders and violence. Then bhajan does not arise. A starving man can do violence, not love. A starving man is angry, a starving man cannot be compassionate.

I say unto you, if this country remains poor a long time -- as the leaders of this country have decided it will remain poor -- if this country remains long poor, then no possibility except communism will remain. Knowingly or unknowingly this country is being taken towards communism. Perhaps those who are taking it do not know this, they are unaware of it. Perhaps their efforts are that the country not become communist. But it is not a of your efforts, if the country remains poor, then nothing is possible except communism. Bhajan cannot be born.

Act quickly! This country's poverty, this country's starvation must be destroyed. Otherwise it will fall into a great ditch which it will be hard to get out of. Getting free of the slavery of the English was not as difficult. If this country should become communist, then breaking these chains of bondage will be impossible, almost impossible. If a country like Russia cannot break them then we will not be able to break out. We have easily become enslaved and we have readily remained enslaved for thousands of years. And communism is a terrible slavery. Yes, bread will be available and being will be taken away. But purchasing bread at this price is great slavery.

Bread can be made. A little understanding is necessary. Making bread is not difficult. But our foolishness is so ancient that the reasons why we are poor are the same reasons we go on increasing. And we are enemies of the methods that can destroy poverty .

This is the reason behind Indira's defeat, the whole cause is that she made great efforts that somehow the population of the country be controlled. Without this the country can never become rich. Becoming rich is far away, it cannot even get a full belly. This is the reason for her defeat. The reason for Indira's defeat, in total, was that she tried in every way to impose compulsory family planning onto this country. Only if family planning is imposed can this country be saved from poverty. The population has become six hundred million. As this century draws to a close, the population will become one billion. We do not have the capacity that we can fill the stomachs of one billion people. People will get hungrier every day. And the hungrier they get the more enraged they will be. And the more enraged, the more communist they will become. By themselves! This is an inevitable process.

Indira was defeated because she made real effort to do the right job. And that job is such that it has to be done by force, otherwise it will not happen. If you leave people to themselves, they will not be ready to accept it. People don't care, people are not aware. They say, god gives children, who are we to stop them? They will go on producing children -- go on producing children like rabbits. And the country will go on getting poorer every day. They do not know what they are doing. It will have to be forcibly stopped, only then can it stop, otherwise it will not stop.

It has to be stopped with compulsion. People will be upset, because their ancient habits are being interfered with. A man whose only joy is to have as many children as possible, if he is stopped and told two or three only, he will become angry, because his father produced twelve children and he is limited to two or three. In his family tradition such a thing has never happened.

Hindu pandits and priests are angry, Muslim priests and scholars are also angry, because their share might decrease. Their concern is that Muslim population not decrease. Their concern is that Hindu population not decrease. The Jainas are concerned that Jainas do not decrease. If their numbers decrease

then their power will decrease. No one is concerned that if you all increase your numbers, Muslims increase, Hindus increase, Jainas increase, this whole country will die.

All these priests and scholars, joined together and supported Indira's defeat. This is not accidental. If Indira did any wrong it is only one: that she tried to do the right thing, which this country's convention-bound mind-set did not like. You defeated Indira and installed senile old people, in whom there is no hope, who have no ability, with whom the country can have no future. But all joined together, all reactionaries and retrogressive elements. The whole stupidity of this country joined together.

Do you see what a miracle it was? All political parties, whose principles have nothing in common, whose channels of thought have nothing in common, all were ready to gather together. Such opportunism you will never find in the world, where their principles, all their philosophies, all their great ideas were put aside in one moment for political power. It is amazing that Socialists, Congress party, and the right wing Jana Sangha all joined together. But also not amazing, because Muslims, Hindus all ancient voices, all conservatives put the pressure on.

It is as if this country decided to remain poor. If it is to remain poor, there is no possibility of bhajan, of singing prayers arising.

What is true for the individual, is also true for the society, is also true for the country and true also for all of mankind. Your body should be joyous, should be delighted, should be healthy.

So the second task of a yogi is to keep the body happy, healthy, blossoming. The body is like a flower. It is smiling. It is filled with joy. This temple is the lord's, it should be decorated with garlands and wreaths.

But your so called sadhus and sannyasins go on teaching you the reverse. They have given poison. They have taught that the body is the enemy. If you are to achieve god then you must destroy the body, torture it, let it decay, place it on a bed of thorns. Beat the body. The more you beat it, the closer you reach to god.

This is a lie. This is one hundred per cent false. The more you destroy the body, the lower the temple will fall. And if the temple falls, there is the fear that the idol too will go down. This is a temple. It needs to be respected. In Gorakh's opinion there is great respect for the body. Hence he says: first begin the inner journey, then take care of the temple.

The second thing is vessel. First is commencement. Vessel -- then take care of this temple. He is hidden somewhere in it, his treasure is hidden. All of the methods of yoga are to take care of it. Restraint, rules, breathing, withdrawal of senses... These are not to destroy the body. They are to protect the body. These are for the beauty, the health, the energy of the body. The body will be delighted from these. Flowers will bloom in it. By means of these the roots of the body will deeply enter the earth.

And the third thing is recognition. When your body becomes beautiful, full of music, rhythmical, when there is poetic meter in your body, a joyful madness, then you will recognize consciousness with consciousness. Then you will receive the first glimpse of the one who is hidden within this body. You will enter the temple. Unhappy, crying, hungry you cannot enter into it. It can happen only mounted on the a wave of health.

COMMENCEMENT, VESSEL, RECOGNITION, ATTAINMENT

When recognition has happened, then decision -- then attainment. Before this do not say that god exists or not. Before this do not say that nirvana exists or not. Before this do not make any conclusions, neither yes nor no, neither a believer nor an atheist. Any conclusions made before this are not based on your own experience. They are borrowed, they stink, they are given by others. Who knows if they have given them correctly or incorrectly. Who knows if the others are deceiving? Who knows if they themselves are deceived, even if they are not trying to deceive you? Who knows?

Man should remember, I will trust only in my own knowledge. I will be my own source. I will become my own lamp. Then decide. This is a very lovely idea. First the inner journey, then right care of the body, then the experience of consciousness, meditation, then the attainment of samadhi.

SHREE GORAKH-YETI SAYS DO THESE AND KNOW YOU'RE AN EMPEROR.

And Gorakh says, if you do this much then you will become conscious that you are an emperor. The master of masters is sitting inside of you. The lord of lords is sitting inside of you. But you go on running. You don't know where -- where are you running? -- except for where you are, you are running everywhere.

I have heard a story, that when god first created the world he lived right here in the middle of the market, on Mahatma Gandhi Road. Naturally, he had made the world, so he lived in the world. But people

started bothering him too much. Complaining and complaining. This is not right, that is not right. And the complaints were so contradictory that even if one wanted to fulfill them it couldn't be done. Someone says don't let it rain tomorrow because I am dying some clothes and they have to dry. Someone else says let it rain tomorrow because we have planted seeds, they shouldn't dry out. One says let the sun come out tomorrow, another says don't let the sun come tomorrow because I am going on a trip, it is better if there is shade. God must have started going crazy. Whose suggestion should he follow? If one is done, many cannot be done. If one is done, the other one is denied. He started getting frightened. People wouldn't let him sleep either day or night. In the middle of the night they would come and knock at the door saying do it this way, do it that way, tomorrow morning don't let the sun out at all, tomorrow let the sun shine early because I have to work in the fields, it is difficult in the dark.

He called the gods, called his viziers, saying tell me some way out, I will go mad. Where can I hide? Save me from my people. I made them, now they are making it difficult for me. I made a mistake when I made man.

This is why, you know, that after man god did not make anything more. Awareness dawned, he got smart. Before man he had created much: plants, birds and beasts, mountains and rivers, moon and stars, then man. And he made man, then made nothing more. Millions of years have passed since then, god has been sitting with his hands completely still, not making a thing. This mistake is such that his courage has broken to go beyond it.

So he said I am not going to make anything. But what is made is made. Where can I hide? Someone said, hide in the Himalayas, on Mount Everest. He said, very soon - you may not know it - after a few moments have passed Hillary and Tenzing will climb Everest. And once they reach then busses will come and hotels will be made and Mahatma Gandhi Road... People will start coming by helicopter. You don't know, after just a few days. That place will be no solution.

So someone said, on the moon... So He said, that won't work either. Soon Armstrong will reach there. And then the Russians will reach and troubles will start. Then an old god came and said something into his ear and He was happy. He said, this is right, this fits. The old one said, try this, hide inside of man. Man will go off to the moon and stars, but he will never go within. He will never remember.

Since then god has been hiding within you and in great joy. Only once in a while a Gorakh-yeti reaches. But by then all his complaints have dropped. So god is simply delighted to see him. Meeting him He just dances. Not just any fool can reach there. They don't have time with all their trips to Delhi. Some Gorakh-yeti, some Gautam Buddha, some Vardhaman Mahavira... but sitting with such people He too is delighted. In their company he is happy. The gathering comes together, round after round of honey. The juiciest things must have been said, or songs must have been sung, or dance, or drums beaten, or the strings of the veena played.

But god is within you. You are god.

SHREE GORAKH-YETI SAYS DO THESE AND KNOW YOU'RE AN EMPEROR.

If you go within, take a little awareness, complete these four things, receive the attainment, receive the goal of life, the meaning of life.

TO BEGIN, DROP SEX, ANGER, EGO...

And if you want to begin this journey then you will have to drop sex. Sex means without others I cannot go on. The other is absolutely needed. If you are a woman a man is needed, if you are a man a woman is needed. The other is needed, the opposite is needed. And the opposite is outside so man are running after women, women are running after men.

Becoming free of sex means: first I will find out: Who am I? In reality do I need the other or not? I still don't know who I am, but I am seeking the other! One who becomes acquainted with himself is surprised, the other is not needed at all. One's own being is sufficient.

... DROP SEX, ANGER, EGO...

And one who has thrown sex, one who has no need of the other, from him anger drops by itself. Anger is the shadow of sex. Only a sexual person can be angry. Why? Because if someone creates a barrier between him and his desiring, him and what he desires, then anger arises. How can you make someone angry if he has no sexual desire? No matter what obstacle you put, he has no desire. There is no suffering

from your obstacle. Your obstacle does not appear to be an obstacle.

Jesus has said, "If someone slaps you on one cheek, offer him the other. And if someone takes your coat, offer him your shirt. And if someone asks you to carry his burden one mile, take it two miles."

One who has no desires, won't have any problem. One who has no need of the other, cannot be disturbed by the other. This is something to be understood. Others can disturb you as long as you need them. Hence great disturbance arises. The husband needs the wife, hence the wife can disturb. The wife needs the husband, hence the husband can disturb. This is why lovers love each other and remain angry with each other and even fight and quarrel. Why? The one we are dependent on -- this dependence brings trouble because our key is in their hand. We do not remain our own master.

Hence lovers go on fighting over who is boss, me or you? After marriage husband and wife have a single struggle, who is really the boss? They don't say this openly... it cannot be said openly. They make political claims. It doesn't have to be said. The wife makes her moves. The husband makes his. Both of them place their own pieces on the board - who is the boss? From any excuse it has to be proven who is the boss. If the wife says something, the husband opposes it whether it is something to be opposed or not. If the husband says something the wife has to oppose it. Trivial things like which movie to go see and there is an argument.

One day their was a great argument between Mulla Nasruddin and his wife. For an hour, an hour and a half there was a very heated exchange. Then Mulla went outside. His condition was as if he had been beaten. He slipped out. He walked around in the cool air, the mind become a little quiet. It was a small matter -- which film to go to? He thought, what is there in this small matter? Its okay let's do what she want's. He became a little aware. Why quarrel? And quarreling will be expensive. Now hunger is starting to arise. Now she will not cook any food. I will have to sleep at night, now she will not allow sleep. She will throw pillows. Upside down or right side up she will provoke some disturbance, or turn the radio up too loud. Quarrels are not so easy, they cannot be patched up so easy. When you start a disturbance it will go on continuing. Thinking over and understanding everything, carefully calculating he said to himself, It is better that we go see the film that she says is good to see. He came inside and said, "Be happy, I will do what you want, I accept what you want. Lets go see the film you want to see."

His wife looked at him and said, "But now I have changed my mind. Agreeing to that means nothing now. I don't want to see that film."

If the intention is to quarrel it makes no difference. It is an excuse.

But lovers quarrel, psychologists say that the fundamental reason is that as soon as you fall in love you begin to understand that your happiness is dependent on someone else. The other will give when they give. If the other withdraws, then they withdraw. You do not remain your own master. You have become a slave. There is suffering from enslavement. From suffering, anger arises; from anger, struggle.

Sex and anger go together. And where there is sex and anger, in the middle between them ego arises. If you are victorious over others, then ego becomes strong. If you are defeated by the other, the ego becomes hidden, goes beneath the surface of the earth. Another path is found to defeat someone else.

One who has no desire, nor any anger, his ego dissolves by itself. Sex and anger are the two wings which fly the bird of ego.

TO BEGIN, DROP SEX, ANGER, EGO, DREAMS OF THE MIND AND IMPURITIES OF INDULGENCE.

Drop the idea that something can be received from outside. No one has ever received or ever will receive anything. The more you ask, the more you are troubled, the more you are sad.

I longed for the moon and stars
I got nothing but the black ink of night

I am that poem that did not find love's gathering,
I am that traveller who arrived at no destination,
wounds I have received, I longed for springtime
I longed for the moon and stars

No curling locks, no skirt's hem to comfort me

Not even faded stars cross my path
My eyes longed for the sights
I longed for the moon and stars

Useless desires came to reside in my heart
I set out to bring light and got darkness
I longed for the streaming of color and light
I longed for the moon and stars
I got nothing but the black ink of night

No one has ever received anything else -- they received the black ink of night. Ask for moon and stars, you are are free to ask. But nothing happens according to your request. Through your asking you have become a beggar. Through your becoming a beggar your value has dropped. You have become scattered around, far from god. Become a master. If you are to meet that master, then become a master. Only a master can meet a master. There is a meeting of like qualities. Becoming a beggar you cannot meet god. Only becoming a master can you meet. Only becoming like him will you be able to meet.

What does it mean to become a master? That no desiring remains - not for maya, not for sex, not for greed, not for wealth, not for power, no desire remains. You have said: I accept all as you have made me. I accept myself as I am. Just as I am, I accept completely. In such a state an emperor is born inside of you. Then even if you are a beggar you have an emperor. Now even if you are an emperor it is only in name, inside you are only a beggar.

... DREAMS OF THE MIND AND IMPURITIES OF INDULGENCE.
RENOUNCE WORLDLY CRAVINGS, DROP GREED, THEY CATCH THE SWAN AND KILL IT.

All these dreams will gang up, grab your soul and murder it. Inside you they will wring the neck of the swan.

RENOUNCE WORLDLY CRAVINGS, DROP GREED, THEY CATCH THE SWAN AND KILL IT.

Drop this misery. Drop this greed. These have murdered you. You have been finished by their poison.

DROP THE DUAL, REMAIN NON-DUAL

Drop this language of two. Drop the language of I and you. Become non-dual. Where you is gone, the desire for you is gone, there I also goes. Then a silence remains. Silence - as is seen after a storm. Or silence - as comes before a storm. Or silence - if you understand then it is also in the center of the storm. If you are aware there is silence in the market too. There is always silence within. There it is eternal peace. If you learn to take a dip within the outer noise cannot shatter it, no outer barrier will be a barrier.

DROP THE DUAL, REMAIN NON-DUAL, RENOUNCE EMBRACING, REMAIN UNBOUND,

Drop this embrace of others, because you become bound by this embrace. Your life has become a prison because of others. Through others life has become enchained. It is a barrier of others into which you have fallen.

... RENOUNCE EMBRACING, REMAIN UNBOUND

Do you want to be liberated? Do you want to be free? Do you want the infinity and freedom of the sky? Then you will have to learn to be non-dual.

NATURALNESS IS TECHNIQUE, ASANA HAPPENS...

Learn the natural, spontaneous spiritual practice. NATURALNESS IS TECHNIQUE! This is the real union. What is the natural practice? Not wanting to be anything. From wanting to be, from the desire to be something, man becomes unnatural. When you want to be something, then an ideal comes in front of you - to be this.

Assume you wanted to become Buddha, what will you do? If you want to be Buddha, you start imitating Buddha. You will forget who you are. You will start behaving like Buddha. If you want to be a Mahavira, you will stand naked like Mahavira. This is not your own. If you want to be something, if some ideal enters

your life, you become false.

With ideals comes hypocrisy. An ideal means in the future there is a star like I want to be - like Mahavira, Krishna, Buddha. And do you know that Buddha has never happened again. No other person can be like Buddha, nor is there any need to be. Nor has there ever been another Mahavira. You were born only to be you, you were not born to be anything else. And Buddha could only become Buddha because he did not try to become Krishna. Nor did he try to become Rama. Buddha could become Buddha because he plunged into his own being. You also can only be you. You are unique. There has never been a person like you, nor will there be. God does not repeat. God is not a broken down gramophone record that goes on playing the same song, the same song, the same song.

God is eternally new, flowing, dynamic. He is not a pond filled with stagnant water, decaying and rotting. He is flow, current. He is the Ganges, he is flowing.

Unnaturalness arises from ideals. Man has become hypocritical, unnatural, complicated - because of ideals. People are teaching each other. Mom and dad are teaching their children - become like this... or look you should become like Buddha, or become like Alexander, or become like so and so. No mom and dad say to their children, you are to become you, avoid Buddhas. Avoid Mahaviras. They have happened. They were beautiful, had greatness, but if you are to learn one thing from them then learn to live your own self, you also live your own self. Do not copy behavior, do not imitate. Imitation and copying behavior make man false, because duality arises. You are something, you put something over, it becomes double. You are one thing, you do something else. You are one thing, you say something else. Your clothes are one thing, your soul something else. There is a difference between your outer and inner color. Your interiority is divided and to be divided is unnatural.

The meaning of natural is, undivided living. You live just like you are.

Think about this a little. This is a very important thing. Live just like you are. Bad then bad, good then good. Let the whole world become acquainted with who you are. Uncover yourself. Say, this is how I am. This is my fate. This is how god has made me. It is his choice. If the world accepts, fine. If they don't accept, fine.

When you want the world to accept you then this problem begins. Then it will be that you have to become like the world wants. When you want the world to give you respect, then trouble begins because the world gives respect according to its conditions. It you fulfill their conditions, then they will give respect. If their conditions are not fulfilled they will disrespect you.

The man who wants to be something will become fearful. He who is fearful is weak. He has lost his soul. Don't wish to be anything. As you are is sufficient. You are participating in god's vision, otherwise you just wouldn't exist. He has accepted you.

There is a story from Junnaid's life. Junnaid came to stay at a new village. He was a Sufi fakir, a great fakir. His next door neighbor was a mischievous man, a troublemaker. For three or four days he watched, until it became more than he could endure. One dusk he was praying, bowing on his prayer rug, after prayers he said, O lord, end this man's life. What need is there of him? He is my neighbor. He is a disturbance and nothing else. He is torturing your people, harassing them, he is evil.

Junnaid had never had received an answer from god to a prayer, that day it came. God said, Junnaid, you have been here four days. I have been with this man for sixty years. He has been my neighbor for sixty years, because all are my neighbors. I have tolerated him for sixty years, you cannot tolerate four days? And when I tolerated him for sixty years, there must be something, there must be some secret. You should have thought, at least before praying, that one whom God has accepted, what complaint can you have?

This is lovely. From that day on Junnaid never prayed to improve any man. Let him be as god wishes. As he is is fine. Who am I?

Some people brought a woman to Jesus and said, "She has committed adultery. It is written in the ancient scriptures, that she should be stoned to death. What do you think?"

Jesus was sitting on the bank of a river. He must have fallen deep in thought: "If I tell them to stone her to death, it will be violence." Then what will happen to Jesus' principle of love? "And if I say no, pardon her, people will be angry. People will say you are speaking against our ancient religion, you are repudiating our ancient scriptures." In reality that is what people wanted. The people had come just to stone Jesus with these stones if he said to pardon her, because he is speaking in opposition to our religious scriptures. And if he says to stone her, we will kill this woman and then say to Jesus: "What happened to your love? To your compassion? Where has your compassion gone? Where has your love gone? It was all phoney talk."

But they did not know what Jesus will answer. Jesus said the ancient scriptures are right. They must be

right. Take up stones and kill this woman -- but let only those throw stones who have never committed adultery nor who have ever even thought of committing adultery.

And the five who had stood before the villagers, probably all mayors and members of the municipal committee, quickly retreated into the crowd. Who wants trouble? The whole village knew. Everyone's mischief was known. And if they hadn't committed adultery they certainly had thought of it. To find a man who has not thought of adultery is difficult, one who has not been infatuated, who has not been attracted. All quietly moved back. Slowly slowly the people who had come with stones in their hands let the stones fall where they stood. And slowly slowly people began to disappear.

Evening was falling, the sun was setting. Just as the sun set and it started getting dark, people escaped from there. The woman was left behind, alone. The woman put her head at Jesus' feet and said, "Give me whatsoever punishment you want. I am an adulteress. I accept it. I am a sinner. And your compassion has overwhelmed my heart. Whatsoever punishment you want to give..."

Jesus said, "Who am I to mete out punishments? Who am I to stand between you and your god? You know, you know what you need to do, and your god knows. I am not going to make any judgement. If you feel you have done something bad, then don't do it any more. And if it feels alright to you then continue. The one to decide is god. The final decision will be between you and god. There is no intermediary. Go now."

Consider what he is saying. A famous statement of Jesus is: "Resist not evil." Not even evil! Why? If god is allowing it to happen, there must be some reason. Wake up within, live within. But the true thread of life emerges in you.

NATURALNESS IS TECHNIQUE, ASANA HAPPENS...

If your life becomes spontaneous, it stops, by itself the ASANA comes, sitting comes. This is the real yoga posture, the real ASANA. Crossing your legs and sitting in Siddhasana is not the real yoga posture. Anyone can do that. It is just a drill. It is physical exercise. It is good, do it and the body becomes healthy. But you will not find your being this way. If an asana comes spontaneously, from your own space, then the experience of being begins.

... BODY, MIND, BREATH, BECOME STEADY.

Then by themselves body, mind, wind and breath start to be at peace, start to be steady. Live spontaneously.

You have seen, whenever you tell a lie your breath wavers. Watch. Whenever you lie, your breath will quiver. Its naturalness, its rhythm will break. Whenever you speak the truth its rhythm is continuous.

Based on this, scientists have made a machine -- the lie detector. In the West it is used in the courts. A man may not know it, but there is a machine beneath his feet. When he stands in court, a machine is placed beneath him and its graph is produced in front of the judge. Like the graph of a cardiogram, his graph is produced in front of the judge. The man is asked, what time does the clock show now? He says nine fifteen. Why should he lie? There is a clock in the court. The graph continues. He is asked, how many people are there here? He counts and says fifteen. Why should he lie? How can he lie? The graph continues.

Two or three questions are asked like this, which he cannot lie about. Then he is asked, did you steal? His heart wants to say yes, because if he did, he knows it in his heart. So his heart says, yes! And he suppresses this yes. And from his head he says no. Meanwhile his breath starts wavering, the graph starts wavering. He is caught. He was lying.

No one can tell a lie without the breath wavering. So a man who lives truthfully, lives naturally, his breath becomes steady by itself. You will be surprised to know that in meditation a moment comes spontaneously when the breath completely stops. Completely! If you put a mirror close in front of a person meditating like this, no vapor shadow will show on the mirror. No sign of breath will appear on the mirror. Ordinarily if a mirror is brought near the nose, vapor is breathed out and shows on the mirror. And sometimes a person in meditation becomes frightened that perhaps he is dying. There is no need to be afraid. You are not dying, for the first time you are touching life, touching the ultimate life. Everything stops, even the breath stops. There is such a deep peace that all coming and going stops.

AWAKEN SANYAM, THE BALANCE, CONSCIOUS AHAR, THE INTAKE

SANYAM means to be in the middle. Not going to this extreme, nor to that. Not too much food nor too

little. Not too much sleep nor too little. Live in the middle.
AWAKEN sanyam...

And in the mind of one in whom centering has come, the middle has come, all is corrected.

... THE BALANCE, CONSCIOUS AHAR, THE INTAKE...

Then eat suitable food, suitable AHAR. Don't eat junk aahaar. Aahaar is a great word. Its meaning is not just food. Aahaar means whatever you take in. A man comes and starts gossiping. One who is centered will say, "Brother don't feed me this ahar. Don't pour this useless gossip in my ears. What's the use? I have no interest in it. This is feeding junk to my ears." A man who eats suitable aahaar will not take in junk. He will not take in useless stuff. Why? Because it too is aahaar. He will not look at useless scenes. He will not sit at the television watching fighting and violence. He will not go to the movies to see the same well trodden stories again and again, the same love, the same triangle, seeing the same thing again and again. He will not take this rubbish inside, because you are created from whatever you pour inside. Food is not the only aahaar, everything that you take in is aahaar.

... RENOUNCE SLUMBER THE DEATH OF LIFE

And such an individual will let go of unconsciousness. Don't understand RENOUNCE SLUMBER as meaning he will never sleep. He will sleep but now he will not sleep unmindfully. This is a matter to consider. Now he will not be unmindfully awake either. You are sleeping even though you are awake. You are walking on the road and a thousand thoughts are moving, the same old problems. You see neither the road nor the people. You go on walking. If someone asks you abruptly, "On the side of the road you have just passed, there is a tree. Are there flowers blooming on it or not?" You will say I didn't see a thing. And you pass by there everyday. Daily going to work the same way, coming home the same way, daily... "Flowers bloomed, did you see them?" How could you see? You go on walking along immersed in your thoughts.

People are walking drowned in their own thoughts. They are sleep walking. This is slumber. As you start to be without thoughts, wakefulness will come. Then you will be surprised to find, that this world is very beautiful. When the dust of thoughts is brushed aside, a correct reflection of the world starts happening. When the waves of thought stop inside then the lake became still. On a quiet lake the whole moon descends. The world is filled with unsurpassable colors. But as long as this dust of the mind exists, the world appears dull and boring. It seems as if everything is just the same.

Nothing is just the same. Every day happens anew. The sun you said good by to yesterday, will not be the same sun you say good by to today. Today the evening will blossom new colors. Today there will be a cloud in the sky, there will be new colors. Today the radiance of the sunset will be something different. Today the sunrise was also something different. Everything is changing every moment. This is the meaning of life. Otherwise everything has died. Existence is not dead, existence is a living flow.

You have fallen asleep. But you don't know it. You go on moving, somehow go on moving. Right now your wakefulness is also slumber but a moment of awareness will come, when you are asleep, the body is sleeping, but inside a small lamp of awareness goes on burning.

It sometimes happens in your life too. Like when a mother has given birth to a baby. Rains have come, clouds are thundering loudly, lightening is striking. She doesn't hear it. But the baby whimpers a little and she hears it. What is it? The clouds are thundering in the sky, lightning is falling and the mother doesn't even know about it. She is blissfully snoring. She is fast asleep. The baby whimpers, just a little, and that very moment she is awake. Within her someone is awake, a small part is awake watching for signs if the baby is having any problem. Her motherhood is awake.

Here if all of you sleep, and someone comes and calls out Rama, then no one else will hear it. But the man whose name is Rama will say, brother, why are you harassing me? Won't you let me sleep? No one else will hear it. The sound Rama fell on everyone's ears. But everyone knows it, even in sleep they know it, know that this is not my name. They have come to bother someone else. If someone asks you in the morning, you will not be able to says that you had heard Rama. You will say I don't know anything. But Rama has heard it.

I have heard, in a village a miserly man died. His wife just sat there. She didn't cry. A crowd had gathered. People wondered if she hadn't gone insane from the shock of it. And just then a beggar came and stood before them. He beat loudly on his tin in front the corpse of the dead man lying there. As soon as the beggar beat his tin the woman started to cry. The neighbors were puzzled. They asked, what is it? She said,

now I am certain that he has died. If he doesn't rise and come into the house seeing a beggar, then he has died. He has definitely died. Until now I was suspicious that he may have fallen unconscious, but now it is certain. No matter how unconscious, if he saw a beggar he would come in the house. Now it is certain that the soul has left the body.

In your ordinary life also you will notice that sometimes, in certain rare moments, something remains awake inside of you. As a student during finals week knows at night that he keeps a little awake, several times he opens his eyes and looks to see what time it is. Is it morning yet? The exams are sitting on his head, a single tone stays awake inside of him. These are small experiences of this.

A lamp is burning continuously in the yogi. This is why Krishna has said, when the whole earth is sleeping the sanyami, the centered one, is awake. What for everyone else is sleep, deep in the night, for the sanyami that too is wakefulness. This does not mean that Krishna never slept, that he stood up the whole night. He would go crazy. Or that he played on his flute all night, whether there were listeners or not. He himself would go mad and the neighbors too would go mad. He sleeps, but only his body sleeps, his consciousness remains awake.

RENOUNCE SLUMBER THE DEATH OF LIFE

This unconsciousness has deprived you of the higher life. This is the real death. If you let go of it, you will experience ultimate life.

DROP ALL THE JUGGLERY OF TANTRA, MANTRA, YANTRA

He is saying to his yogis, to his disciples, to his sannyasins, don't fall into all these hassles of tantra, mantra, yantra - of tying on talismans, of giving this mantra to people, of giving packets of ash, of preparing magic potions!

DROP ALL THE JUGGLERY OF TANTRA, MANTRA, YANTRA, ANCIENT MEDICINE, ALL DECEIT.

Drop all this deceit. Don't get stuck in all of this. In this country sadhus have been stuck in these for too long. They do all kinds of things. They give medicines to the sick, they do miracles, they produce sacred ash in their hands from nowhere and distribute the ash, they produce talismans, produce watches. This is all deceit, just sleight of hand. . These are all magic tricks.

If a street magician does these things you don't fall at his feet and cry out, O Sai Baba. I have found you, I was searching for you. No, you know it is magic. Thinking it is magic, you understand it is some sleight of hand. But if someone comes dressed in the ochre robes of a sadhu and starts doing it, you just fall at his feet. It is just the same, there is no difference, there is no difference.
Gorakh says to his disciples:

DROP ALL JUGGLERY OF TANTRA, MANTRA, YANTRA, MEDICINE, AMULET, METALS AND STONES.
ALL THIS MEDICINEMANSHIP WILL ONLY LEAD YOU TO THE KING'S DOOR, THE POLITICS.

And if you get into this kind of business, the nonsense of sacred ash packets etc, then one day or another you will get entangled in politics, you will arrive at the palace gates.

The meaning of politics is position and fame, greed for power. If you get into this sort of business you will become greedy for power, otherwise what are you doing? All these ambitions are so people will understand you are someone - significant, great. A seeker should be natural, that I am nothing, that I am empty. He should have no claim. How can any religious seeker show miracles? Only the unreligious can show miracles, because behind miracles is the desire of the ego to be worshipped.

DROP ENCHANTMENTS OF ALL KINDS AND ALL SORCERY.

Drop all this black magic - tantric curses, mantra sorcery, tricks of hypnosis, tricks of possessing someone in your power, poisonings. DROP... ALL SORCERY. Ghost and goblin hocus-pocus, using mantras to stop someone's work -- drop all this useless nonsense.

LISTEN YOGESHWARA TO THE START OF THE PATH OF YOGA.
And he says, O yogis. Listen! I will tell you the real path of the yogi.

... TO THE START OF THE PATH OF YOGA.

The real beginning to the path of yoga -- I am opening the door for you.

RENOUNCE ALL OTHER STATES, MEDITATE WHOLLY ON THE LORD OF THE WORLD.

Drop all the rest, remember only that one.

Every morning I arise and ask of you only you,
Except you I have no wishes.

Drop everything else, they will all waste time and energy. Merge this energy totally into only one prayer. Ask for him and don't ask for anything else.

Every morning I arise and ask of you only you,
Except you I have no wishes.

With the exception of god may you have no wish. The wish should be such that you are lost in the wish.

Searching for him, "Mir" was lost
Take another look at your searching!

Look at this seeking of mine, Mir says. I ventured out in search of him and lost myself.

Searching for him, "Mir" was lost
Take another look at your searching!

Look at this seeking of mine. I ventured out searching and lost myself.

Seeking, seeking, O my friend, Kabir became the sought

Only that one remains. Be lost, then he is met.

I searched long but still he's not found
If he's found, I'll not be found.

I was searching much, but I didn't meet him. He won't be met until this self is lost. And when he is met, if I go back and look I will not find myself.

I searched much but still he's not found
If he's found, I'll not be found.

Drown so much that only one desire remains, only one longing remains. Surrender all longings unto it. If your journey moves in many directions you will reach nowhere.

Master the one, all is mastered,
Attempt all, all lost.

RENOUNCE ALL OTHER STATES, MEDITATE WHOLLY ON THE LORD OF THE WORLD.
DROPPING ALL KIND OF DRAMA, BURN LUST, ANGER, EGO.

And drop all acting. Stop all dramas. These are all just new forms of lust and anger, these are just new arts of the ego. Be careful of them.

EYES FULL OF LUST, DON'T WANDER ON PILGRIMAGES FAR AND WIDE

The eyes are filled with passions and you are journeying on a pilgrimage. Nothing can come of this.

... NO NEED TO CARRY THE WEIGHT OF MATTED HAIR TANGLED IN HEAVY LOCKS.

And no matter how many dread-locks you grow, no matter how heavy your dreads get, you will never become light and unburdened...

PLANTING TREES AND MAKING GARDENS

And no matter how much so-called virtue you you go on doing -- you have trees planted by the side of the road, or you have gardens planted so travellers are shaded...

... DO NOT DIE DIGGING WELLS AND POOLS.

Or have wells dug so that people can get water to drink. But remember Gorakh says:

... DO NOT DIE DIGGING WELLS AND POOLS.

You will fall into the same well and die. Nothing can happen from this kind of virtue. Virtue without meditation is worthless, because it is the ego expanding itself.

Sadhus hold on to ego too. They say, I will not stop until this temple is constructed, I will not stop until this well is dug. They sit stubbornly resolved. And until their temple is built and their well is dug, they go on sitting. Finally people become bothered with this seeker sitting on their hearts every day and they give something saying okay brother, and they see that the well is dug, saying okay brother, and they have the temple constructed. But this is only an expansion of ego.

I will do merit. In this only the "I" is fulfilled. There is another virtue which is not your doing -- which is born out of meditation. I am absorbed in meditation in god, then whatever existence will do through me, I am not the doer. If he wants a well dug, he gets a well dug. If he wants a plant planted he gets a plant planted. If he wants to run a school he runs a school. If he wants a hospital, he will have a hospital made. But I am not the doer, now I am only a medium. First meditation.

Don't understand from this that Gorakh is saying that works of merit are bad. Gorakh is saying that as long as there is ego behind the facade of virtuous works, that same ego will be nurtured, will be beautified, will grow bigger. First let the ego go, then virtuous works will come by themselves. Then there is a great fragrance in it, a great beauty, a great music.

> Rahim in the heart's power, how can the body disturb?
> When its shadow falls on water, the body stays dry.

Once in the hands of the heart, one doesn't worry about the body. One in the grasp of consciousness, doesn't worry about the body.

> When its shadow falls on water...

As when you walk on a path and your shadow falls onto the edge of a lake, your body will not wet at all.

> When its shadow falls on water, the body stays dry.

Now your body is not wet. As one's heart comes into its power, as one's mind becomes meditation, now whatever he does, however he does it, wherever he goes, no bad result will come. Only the auspicious will come from him, nothing inauspicious can come from him.

BREATH STOPS, BODY DECAYS, BE CENTERED IN SITTING O KING
This body will break, soon the breath will be uprooted.

BREATH STOPS...
The breath will be pulled out.

... BODY DECAYS...

This body will soon become old, it will come close to death. Before this happens:

... BE CENTERED IN SITTING O KING

O king! O emperor! Take care. Before this, take care. Later you will repent much. When death comes

there will nothing left in your hands but repentance. We have wasted our life on things that we cannot take with us. Death will take away everything. All our splendor will be left behind. And we didn't gather meditation. Meditation can go with you in death. Meditation is the highest wealth. Death cannot take anything from one who has experienced samadhi, because neither weapons can pierce samadhi, nor can fire burn it.

BREATH STOPS, BODY DECAYS, BE CENTERED IN SITTING O KING

Now take care O king. You are a king, if you take care you will find your kingdom. In a moment, just one moment, the happening can occur.

INSISTING ON PILGRIMAGES AND VOWS...
Don't remain entangled in useless pilgrimages and vows. Don't waste time.

... DON'T WASTE YOUR LIFE CLIMBING MOUNTAINS

And don't torture your spirit with uselessly climbing mountains, going to Girnar, going to Shikraji, climbing the Himalayas: Kailash, Badrinath, Kedar. Why are you torturing your spirit?

... DON'T WASTE YOUR LIFE CLIMBING MOUNTAINS
Don't unnecessarily torture.

DROP ALL THIS WORSHIP AND RITUALS, CHANTING WITH BEADS...

And how much worship and study have you done already? How much worship, how much chanting? So much chanting done and what has happened?

DROP ALL THIS WORSHIP AND RITUALS, CHANTING WITH BEADS; ENOUGH PRETENSIONS OF YOGA.

And you have done plenty of yoga. Someone is standing on his head, someone has twisted his body, someone has turned his body. What will happen from all this? This is all a mimicking.

... ENOUGH PRETENSIONS OF YOGA.
Don't uselessly imitate.

ABANDON ALL YOUR BUSINESS AND TRADE OF KNOWLEDGE...
These are all occupations. Be careful of these occupations.

... YOUR STUDYING, CONTEMPLATING AND BEHAVIORISM.

A very revolutionary sutra. You have studied much, you have become a parrot studying and studying, you have become a pandit studying and studying.

... YOUR STUDYING, CONTEMPLATING AND BEHAVIORISM.

And you have dyed yourself well with superficial good behavior, you have become very praiseworthy and become well skilled in popular customs. You are expert in etiquette, have become very cultured. But nothing happens from all of this. All this will be left behind. This study and writing, these virtues you are superficially covered over with, and these social conventions will all be left behind. When you go, the bird that goes will be the same as ever. You never paid any attention to it.

RID YOURSELF OF GATHERING DISCIPLES...

You yourself have not yet awakened and you have gathered chelas, disciples! Let yourself awaken then if someone comes, share -- if you've awakened first! First light your own lamp, then give light to any unlit lamp.

People come to me, saying, "We want to serve people." I say, "It will be a kindness. It will be a great kindness if you don't do any service. Still you have not yet done any service to yourself."

"No, but, " they say, "we have heard that 'without service there is no fruit.'" Their eye is on the fruit, this is why they want to serve. Who cares about service?... but from doing service you will go to heaven. The

fact is the reverse: services comes to fruition through one who has attained heaven. Life becomes service for one in whom heaven has arrived. And there is service in the actions of one in whose life fruit has rained down. The whole matter is reverse.

They have come saying that they want to serve the people. I tell them, see how many do-gooders are doing service for the people and people are just dying. The more do-gooders increase, the more people are caught in traps. Someone is pulling on their arms, someone is pulling on their legs, someone's got them by the throat. They say we are all drowning. But no one pays any attention that their arms and legs are breaking, that their necks are getting cut. And the do-gooders say, we will continue doing service.

A Christian priest explained to his boys in school that one should do service, one should do at least one good deed per week. And I give you a week to do your good deed and report back. The next week he asked, have you done your good deed children? Three boys raised their hands. One child said that I did. The Father was very happy. He said, what good deed did you do? He said, as you suggested if an old man or old woman is crossing the street then give them your hand, I helped an old woman cross. Happily the priest said, Wonderful! If you continue learning like this you will go to heaven.

He asked the second boy, What good deed did you do? He said, I also helped an old lady across the street. The priest started to get a little suspicious, but thought there is no shortage of old ladies, he must have found one too.

He asked the third, what did you do? I too helped an only lady across. The priest asked, The three of you found three old ladies? They said, there were not three, only one. All three of us helped her across. So he asked, are three needed for helping across the street? They said, so what if three did it, if there was six it still would have been difficult. We got her across with difficulty because she didn't even want to go across. We panted, got beaten. But we had decided that we must do a good deed. You said that without helping an old woman across the street there would be no fruit. The old woman proved very strong. We were deluded in thinking she was so old, she was very powerful -- and she screamed and shouted and struck us, but we did it. Until we had brought her over to this side, we didn't leave, once done we all escaped.

Service! You don't yet have the heavenly reward. You don't yet have being. Whatever you do in the name of service, will be doing something wrong. Your situation is as if you had not yet studied medical science and you go to serve patients. The same would happen, wouldn't it? The patients will die. If you don't go perhaps they will survive. Not everyone sick person dies, but if a doctor with no experience of medicine, goes to serve patients and starts giving out prescriptions and medicines they will die. They will survive the disease, but it will be difficult to survive the doctor.

The world has suffered much from servants. Do-gooders have caused much trouble. Remember the real experience has to happen in you first.

RID YOURSELF OF GATHERING DISCIPLES, RENOUNCE TITLES AS GRAVEYARDS, DEBATE AS POISON.

And don't be caught up in the scramble for titles and degrees. In the world there are degrees. Someone is an M.A., or a B.A., a B.S.C, an L.L.B., an M.D., a Ph.D., a D. Lit., or a D. Phil. These are titles in the world. And in the world of sadhus titles are also current. Someone is a Mahant - high priest, someone is a Mandalacharya - teacher of the inner circle, someone is a Shankaracharya, someone is this, someone that. Someone writes the honorific Shree one hundred and five times, another writes it one hundred and eight times. Karpatri Maharaj has defeated everyone, he writes Anant Shree, meaning infinite unending Shrees. Now you cannot surpass him. Like a small child saying, I am one more than you. Whatever you say I am one more than that. Whoever makes this statement has won. Now whatever number you say, he is one more. Unending Shrees! Titles...

You are god. You have no need of any other title. All titles are small. What additional title does god need? Those who have known have declared your divinity. They have said you are the blessed bhagwan. You are the highest. There is nothing higher than you. Now will you write after The Blessed One, M.A.? L.L.B.? Ph.D.? You will look idiotic. All existence is filled with blessing.
This is why Gorakh says:

RENOUNCE TITLES AS GRAVEYARDS...
Understand titles as a graveyard.

RENOUNCE... DEBATE AS POISON

And don't fall into useless debate and scriptural arguments. Renounce them as you would poison.

HENCE I SAY, REALIZING DEATH...

If you don't understand, if you don't accept this, you will suffer much in the end.

HENCE I SAY...
Hence I say it to you again and again.

... REALIZING DEATH, O KING, REMAIN ALONE.

Then you will be alone, will you not? Disciples will not be coming with you, titles will not come with you, nor wealth, nor position. You will go alone, know now that you are alone.

HENCE I SAY, REALIZING DEATH...

Hence I say to remind you again and again, be now as you will be going in the end. Then death will take nothing from you. Then you will defeat death, death will not be able to defeat you.

... O KING REMAIN ALONE.
SEEING A GATHERING DON'T BOAST KNOWLEDGE

People are very eager to find an opportunity to show their knowledge. If only someone asks anything, they have a chance to show their knowledge. This is a sign of ignorance.

SEEING A GATHERING DON'T BOAST KNOWLEDGE

Watching to see if anyone is ready to hear, if anyone makes the mistake of asking. Then the poor fellow is caught by his neck.

Immediately grab hold of his neck. Immediately start dishing out your knowledge on him. Unless a seeker has come -- one seeking moksha, liberation -- remain quiet.

... REMAIN LIKE A MUTE, MAD AND IGNORANT.

Until a true seeker comes, be a complete idiot, as if you can't speak, a deaf-mute. Mad, be a madman, so that people don't start to ask you on their own -- why ask that madman?

A journalist came to visit Gurdjieff. He came for an interview. Gurdjieff was drinking tea. He sat the journalist down next to him. Then Gurdjieff said to a disciple sitting nearby, what day is it today? The disciple said, today is Sunday. Gurdjieff banged his fist hard on the table and said, how can it be Sunday? Yesterday was Saturday. When the journalist heard this he was shocked out of his wits -- what kind of man is this? He got so angry he banged the table with his fist saying how can it be Sunday? Who are you trying to befool? Who do you think you are? Yesterday was only Saturday, and today is Sunday? The journalist stood up. He said, good-by, I'll be going now.

When he left he looked quite ridiculous. Gurdjieff laughed. The disciples too were very happy. They said, you were outrageous! He said, what's the use wasting time with this idiot? REMAIN LIKE A MUTE, MAD AND IGNORANT...

Gorakh says the same. He says just be insane if you see that some muddled, stinking, superfluous person... journalist etc... just be insane. He will go on his own and will never come back again.

REMAIN LIKE A MUTE, MAD AND IGNORANT...

And be completely ignorant. And those who know become totally ignorant. And those who know become totally mad. And those who know become total idiots, deaf-mutes -- because there is no way to express what they have known. Kabir calls it "the deaf-mute's sweet". Like a deaf-mute who has tasted sweets! Those who know become totally mad because what they have known is so different from the underlying logic of this world that the logic of this world can take no part in it. They become just insane. Those who know become totally ignorant because they have found out that what they know is such that it cannot be communicated, even knowing it, it cannot be shared. The experience has happened, the taste is released, but it doesn't form any idea.

This sigh of loving you -- who can give news of it?

All acquainted with you become ignorant.

He says if I want to ask about you, whom can I ask? There are some who don't know. They are ready to tell. But they don't know. And there are some who know. But they are not ready to tell. They have become ignorant. What news can they give anyone?

This sigh of loving you -- who can give news of it?
All acquainted with you become ignorant.

One who has come to know, he himself goes beyond knowing. He has become completely ignorant.

Socrates said at the time of his death, I know only one thing, that I don't know anything. This is the sign of one who knows.

DROP THE HOPINGS OF KING AND COMMONER...

Drop any idea of being something. There are very strange thoughts moving here. One who is poor wants to be rich. And one who is rich thinks that the poor have more fun. This statement is very amazing:

DROP THE HOPINGS OF KING AND COMMONER...

Those who are commoners want to be kings, those who are kings think the common man enjoys more! The emperors think, if only I could get away from all this trouble, just take my guitar and roam from village to village. What ecstasy the wandering monk must have? He has a ragged quilt and he has the sky. Just beg a couple of crusts and sleep without cares. Drink water from a stream, and sleep beneath a tree. What fun that must be!

Those who are kings think a beggar is in great joy. And beggars think, I am defeated, how long am I going to lie here under this tree, will I never put a roof over my head? Will I never have butter to spread on my bread? When will I acquire a throne or even a cushion?

Here all are suffering. One who has thinks, those who don't have are in bliss. One who doesn't have thinks those who have are in bliss. Gorakh says, let go of both. Wherever you are, however you are is good. Don't hope for the future.

... EAT BY BEGGING, REMAIN ABSOLUTELY INDIFFERENT.

What you receive, whatever god has given you, alms... What god has given you, hold in the highest peacefulness. And let go of all hopes. Don't take the meaning of UDAAS, beyond hope, to mean that you are beyond any hope, that you are sitting crying, that flies are buzzing around, that you are just wasting time killing flies. Gorakh cannot say this because Gorakh says:

LAUGHING, PLAYING, THE KNACK OF MEDITATION.
LAUGH, PLAY, ENJOY COLOR...

Gorakh could not give that meaning to beyond hope. Someone else might do that. Gorakh's UDAAS, beyond hope, has another meaning. Ud + aas, over + hope, one who has let go of hope, one who has gone beyond hope. One who has no hope of the future. Who doesn't say I will enjoy tomorrow, when such and such happens. One who is enjoying right now. One who says, who cares whether tomorrow comes or not. Has tomorrow ever come? I enjoy right now.

LAUGH, PLAY, ENJOY COLOR...

One who is immersed in color and joy right now. One who's festival of spring is now. One whose festival of lights is now. One who doesn't wait for some other time to celebrate the festival of lights.
Beyond hope means one who has let go of any kind of hope for the future.

DROP THE HOPINGS OF KING AND COMMONER, EAT BY BEGGING, REMAIN ABSOLUTELY INDIFFERENT.
LET GO OF POTIONS, MAGIC BREWS, ALCHEMY...

Drop alchemical elixirs. People have been doing this business for hundreds of years. Someone makes a 'philosopher's' elixir, saying with this elixir iron changes to gold. Or if a mortal man drinks it he will become immortal. Drop all this.

LET GO OF POTIONS, MAGIC BREWS, ALCHEMY, RENOUNCING RIDDHI, MIRACLE POWERS, RECEIVE SIDDHI, THE POWER OF FULFILLMENT.

Let go of powers, only then will you receive power, will you attain realization. There is a beautiful difference between powers and power. Powers means: I can do miracles, I receive nectar, I can change iron to gold, I can fly in the sky, I can walk through walls. These are powers. If you drop all of these you will find power. Power is one. The meaning of power is, totally merge into what is hidden within. There is no need to fly in the sky, nor any need to walk through walls. The door is sufficient. And birds go on flying in the sky -- none of them has become awakened. And if you really have your heart set on it, there are airplanes. Sit in one.

A man came to Ramakrishna and said I can walk on water, what can you do? Ramakrishna said, you really can walk on water? How much time did it take for you to learn this art?

He said, it took eighteen years. Ramakrishna started laughing. He said, idiot of idiots! I give two cents to go across the river. You took eighteen years to walk across water? What's the use? Go and walk on water, keep on walking. You really can walk on water, can't you? Just give two cents to sit in a boat and you can go across. For this two cent crossing you wasted eighteen years?

Gorakh says, drop this kind of things. These are all new ways for the ego.

DROP DRINKING WINE AND TAKING DRUGS...

Drop intoxicants. Intoxicants give you a false meditation. For centuries sadhus have been taking drugs, making drinks of bhang hemp and smoking marijuana. From the soma drink of the Vedas till the present. Now LSD is made in America, it is a new scientific form of soma. From the seers of the Vedas through Timothy Leary and Aldous Huxley the hope continues that samadhi might happen through taking drugs. Samadhi does not happen through taking drugs -- a counterfeit samadhi arises. Were it so cheap, to just take a drug and samadhi happens... Yes, if you smoke marijuana, drink bhang, drink wine, a little joy will come, because the worries of life can be forgotten for a little while. But the worries are waiting in their place. When you come down they will be back, in double potency.

DROP DRINKING WINE AND TAKING DRUGS, THEY CREATE ALL SORTS OF DREAMS AND IMAGINATIONS.

Many types of fantasy and dream are born inside you under the influence of all of these.

NARI, MYNA, SARANGI...

Let go of sexual desire. If you are a man drop the idea that you will receive something from a woman. If you are a woman drop the idea that you will receive something from a man.

NARI, MYNA...

Sadhus go on training myna birds. Many sadhus are doing this business of preparing a myna and having them choose cards. Sadhus are opening people's fate. They read palms. They foretell the future. They examine astrology charts. Drop all this meaningless nonsense.

SARANGI is an Indian violin. There are some who engage in this business. They think it is enough, if the sarangi is played, all is played. If the sarangi is played all has come. When will you play the inner sarangi? Are you just going to go on playing on the outer one? Are you going to beat only the outer drum, when will the inner dance begin? This is why Gorakh says drop all outer distractions.

... THE SATGURU SAYS DROP ALL THREE.
The satgurus, the true masters, say let go of all three of these.

COMMENCEMENT, VESSEL, RECOGNITION, ATTAINMENT...
What can you do?
COMMENCE the inner journey.

VESSEL. Get acquainted with the temple. Decorate the temple. Clean it. Purify it.

RECOGNITION. Recognize being. Who is enthroned within you? Who is this consciousness? Who am I? Raise the
who am I in your depth of depths. This one is the only real.

And the day recognition happens is the day you can claim the ATTAINMENT. When the attainment comes, the consummation comes, your liberation comes.

SHREE GORAKH-YATI SAYS DO THESE AND KNOW YOU'RE AN EMPEROR.

Gorakh says, O emperor! I want to give you the one message of awakening. I want to give you the one remembrance. Awake! This awakening is within your capacity. It is your potential. Just as a tree is hidden in the seed, in the same way god is hidden in you.

> Besides placement in line what will be gained in the end?
> I have never seen a drop that won't become the ocean.

You are a drop. You can be the ocean. The ocean is hidden in the drop. And until you become the ocean, don't accept relief, do not relax. Let that thirst take hold of you like a flaming fire. And all will be reduced to ash. And all will be burnt up. And all will be destroyed. Then higher life is uncovered.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

Enough for today?

Death is Divine

Chapter #10
Chapter title: Music, the easiest method of meditation

10 October 1978 am in Buddha Hall

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The first question:

OSHO! WHY DO DISCIPLES BETRAY THEIR MASTER? JUST NOW VIJAYANANDA AND MAHESH ARE SPEAKING AGAINST YOU. AND ONE SANNYASI, SWAMI CHINMAYA HAS WRITTEN IN 'CURRENT', "WHEN MY MASTER SPEAKS AGAINST POLITICS HE IS FALLING BENEATH RELIGION" -- AND ALONG WITH THIS: "I AM A LIVING DISCIPLE, THIS IS WHY I CAN SPEAK AGAINST MY MASTER."

Mukesh Bharati, Jesus was crucified because of his disciple Judas. Stones were rolled down the mountains at Buddha because of his disciple Devadatta. Mahavira was much insulted, much condemned, had to endure many reproofs because of his disciple Goshala. It is natural. What happened previously will happen again. This Ram Leela drama is the same, the actors change. The stage is the same, the play is the same. Only the players change. And certainly it is good to understand the psychology of what happened in

the past and will happen again today and will go on happening tomorrow.

There are four types of disciples. The first type is the student, one who comes out of curiosity. He comes, but with no vision of sadhana, nor any spiritual longing, nor any thirst to attain god -- let's go see, so many people are going, perhaps there is something there? You also stop, if you see a crowd standing on the street, you start asking what's going on? You want to enter the crowd, you want to see. Something must have happened... Not that you have any purpose there, you were going about your own business. Some people come accidentally. Someone was coming, you saw him coming. He said, "What are you doing just sitting here, come with me, we will sit in satsang." You weren't occupied, you didn't have any work, you came along. The wife was coming and the husband came along. The husband was coming and the wife came along. The father was coming and the son came along.

Many people come accidentally like this. Their attitude is that of a student. They will collect a little information, when they listen information will be collected. Their knowledge will increase a little, their memory will become a little more solid. Among those who come this way, only ten out of a hundred will stay. Ninety will disperse. If ten stay it is a miracle, because they did not come alert, out of any conscious motive -- they came as unconscious as ever, with someone pushing. They stuck to the shore like wood in flowing water, there wasn't any search for the shore. How long will a scrap of wood stay stuck to the shore? A gust of wind will come, again it will float away. Its stopping or not stopping are the same. But even among such people ten percent stay. The ten percent who stay enter into the second stage.

The second stage is that of the seeker. In the first stage there is only intellectual curiosity -- a kind of itching! It feels good, like itching a scab: there is no benefit from it, there is harm -- in the same way there is no benefit from intellectual itching, there is harm. But it feels good, it feels pleasant. Ask this, ask that. Learn this, learn that also. The ego is satisfied that I am not ignorant. Without knowing the illusion arises of being wise. Ten percent of these people will stay. This ten percent will become seekers.

Seeker means one who doesn't want to only listen, to just understand, rather he wants also to experiment. Experiment is the foundation for a seeker. Now he wants to try something and see. Now his eagerness takes a new form, it becomes doing. Now he doesn't only talk about meditation, he begins meditating. What will happen from talk? From talk, more talk emerges. Talk is only talk, soap bubbles, empty hot air -- let's do something! Let life be transformed, move into experience.

In the second class of people an equal number will stay: fifty percent will stay, fifty percent will disappear; because doing is not an easy matter. Listening is very easy. You don't have to do anything. I speak, you listen, the matter is finished. In doing you have to do something. Success is not guarantied. Unless there is urgency, unless there is intensity, unless there is the courage to put yourself at stake, there is daring -- success is not easy. Success will not be attained from doing lukewarmly. It boils at one hundred degrees. Few people are able to gather so much courage. Those that could not gather that much courage start thinking there is nothing in it, that even if you do it there is nothing in it. He has to explain to his mind that there is nothing in doing it. He hasn't done it, he never really jumped into doing it. If he entered he stayed just near the bank, he never went deep, where one starts to drown. He never cooked the food. He just went on lighting the stove. That too he lit with such indolence that it never took fire. Smoke arose, but the fire never took. Who is going to stay long in smoke? Soon his eyes fill with tears. The mind says, "Come on, what is here? Nothing but smoke."

Where there is smoke fire is possible, because where there is smoke there will be fire. But a little deeper effort is needed. There needs to be a little more inner heat. A little more exertion, a little more effort. The fifty percent of the people who cannot make that much effort will depart. The fifty percent who stay will enter the third stage.

The third stage is the stage of the disciple. Disciple means, now the joy of experiencing has come, now recognition of the master has come. It comes only through experiencing, it won't happen from listening. From listening only this much can be known: who knows, it seems right, but does this person have his own experience or not, or is he merely repeating scriptures? Who knows if the master is a master or not, or if it is mere scholarship? If you start tasting it will become clear that the one you have come near to is not a scholar, or just a scholar. In tasting it will be decided. Only your tasting can tell you. If he is a master then the third moment has come, the third stage has come. You will become a disciple.

Disciple means surrendered. Now doubts are no more. Now the old for and against doesn't exist. Now wandering is no more. Now an abiding comes in one's life. Now one rides in the boat.

Of those people who become disciples, ninety percent will stay, ten percent of them will disperse also. As the depth of sadhana increases, the difficulties also increase. The disciple will have to undergo fire tests,

which are not asked of seekers. And from students there is no of asking. The fire test is only for a disciple. The master is so hard only on one who has come so far. He will have to be hard. His hit will have to strike deep. If one is to make a stone statue then he has to take up a chisel and break stone. There will be much suffering, because the coverings over you are centuries old. The layers of ignorance covering you are not like clothes you can take off and throw away, and become naked. They have become like skin. You have to be opened up. It is surgery.

Ten percent will run away at this third stage also. The ninety percent that stays at the third stage, that passes through the fire test, will enter the fourth stage, which is the last stage, that of the bhakta -- the devotee. There remains a small difference between a disciple and the master. There is surrender from the side of the disciple, but the surrender is from the disciple himself. In surrender there still lives a little feeling of I-am, that I have surrendered, it is my surrender. On the fourth level the feeling of I is completely silent. Now bhakti has awakened, now love has awakened. Now master and disciple are not separate. From this stage no one leaves. One who has reached this far will not be returning.

In this way many will come, many will go. The more people come the more people will go also, in the same increased number. At this time my sannyasins are some seventy-five thousand all over the earth. Now if five or ten of them disperse, run away... it is not surprising, it is nothing to worry about. Tomorrow these seventy-five thousand will become seven and a half million so even more will go away and disperse. This work will become so big, with such a vast work more people will disperse. It is natural. This ratio will remain. Ninety percent students will run away. Fifty percent seekers will run away. Ten percent disciples will run away. Only devotees will not have to go.

But to come as far as the devotee is a long pilgrimage, like climbing a Himalayan peak. It is a long ascent. There will be much sweating. There will be much tiredness. One will be out of breath. And whoever runs away is helpless. When he runs away, understand his helplessness too. I understand his helplessness. For instance you have asked that Vijayananda and Mahesh speak against me. They have to speak. One who has fled cannot say that I have run away out of weakness. That I was not worthy. That I was undeserving. That my ability fell short. That the mountain was high. I thought it was a small hillock, I will climb it. And it turned out to be a Mount Everest. I could not climb it -- no one will say this who has fled. He will have to protect his ego won't he? So no one will say that I was defeated, this is why I have come away. In order to protect his ego he will have to start speaking against me. There will be suffering also, because the lie will be apparent.

So Vijayananda sends messages to me with people to offer Osho his respectful greetings, but he also goes on speaking against me. A duality has arisen. Inwardly he knows his weakness... he couldn't move with me. So he goes on sending greetings to me and making statements against me too. He will have to make statements against me, because people may ask why did you leave? There are only two possibilities: either the master is wrong or the disciple is wrong. Naturally if he had the courage to say he was wrong then there would have been no need to go, the *** of running away would never have arisen. He didn't have that courage so he will have to protect himself.

Remember this situation. When you take sannyas you start speaking in my favor. It is not so clear that you are speaking in my favor. The possibility is that now you have taken sannyas you will have to speak in my favor, because if you don't speak in my favor people will say, "Are you mad? Then why did you take sannyas?" For your self protection you will have to start speaking in my favor.

So when you speak in my favor it is not certain that you are speaking in my favor, it is more likely that you are speaking to protect your ego..."Yes, my master is a complete true master. He has attained god." You don't know anything. What can you know right now? Until you have attained how can you know? But you will have to speak in my favor, you will have to praise me. By this praise you can save your ego. All of your doubts will be repressed inside of you, will be thrown into the unconscious. It is not that doubts will not arise. It is not that doubts go so easily, that you came, took sannyas and doubts were destroyed. If only it were so easy! Doubts will follow you for years. Doubts will return again and again. But you cannot say it to anybody. If you say it will be humiliating. If you say to anyone that you are doubtful whether your master is a master or not, then people will say then why did you accept him as a master? Then what are you wearing orange clothes for? Then why this mala? Then why have you created this whole farce? You will be in great difficulty, you will be in great trouble.

If you truly express your doubts then people say you are an idiot. To prevent this you will repress your doubts and talk a lot about trust. You will try to prove that there has never been a master like me in the world -- because there has never been a disciple like you in the world! Your ego will be fed by the great

height of your master. The higher you can prove your master, the greater the disciple you are. And the master you have chosen has to be great. Will a person like you choose someone inferior?

So when you are initiated this will happen. And when you drop the initiation the opposite will happen. It should happen, it is perfect logic, it is all one channel. Now you will have to speak against me. Now whatever doubt you had repressed will all be provoked and come up. And whatever trust had been pushed will all vanish. Now all of your doubts will come in exaggeration. They will have to, because what you have dropped must be wrong. Just as what you had taken up was right.

So for five years Vijayananda has been speaking in my favor, now for fifty years he will have to speak against me. The doubts that were repressed for five years will all emerge. And now he will have to protect because those same people that yesterday were saying he was crazy to take sannyas will now say, we told you before, didn't we, that you were crazy. Now they will have to be answered. Now great trouble will arise. One will have to defend oneself from that trouble. There is only one defense, to say he had fallen into illusion. Or the defense is, that some things were right, because of these I became a sannyasin. Then when I became a sannyasin, I slowly slowly found out that some things were wrong. Then slowly slowly as my experience grew I found out it was completely wrong. On the surface things were good, inside it was completely wrong.

This is self protection. It is totally natural. Don't worry about it at all, but certainly understand it.

Mahesh never grew beyond the status of student. He had come out of curiosity. He had come only with Vijayananda and he left with him too. Coming was a mere accident. He never came, never left. By my account he never came nor left. I never counted on anything from Mahesh. There is no need to keep account of such people. They are scraps of wood floating in the river. If it sticks on the shore and the shore starts thinking that he has come in search of me it will be wrong. A a gust of wind will come and the wood will flow away. He had come with Vijayananda. When I gave sannyas to Mahesh, Vijayananda was present. Before giving sannyas to Mahesh I said, "Vijayananda, you also come close, so there is support..." I seated Vijayananda close by, just at Mahesh's side and Vijayananda put his hand on his back, then I gave him sannyas. I didn't know Mahesh, whether he has any worth, whether he came out of any enquiry. What happened, happened with Vijayananda... He is Vijayananda's disciple not mine. So naturally when Vijayananda leaves, Mahesh will also leave. He is of no value. He was never going to go beyond the status of student. Vijayananda certainly made efforts. And he had come to the level of the seeker. Had he found a little more courage disciplehood would have happened. But troubles arose, troubles do arise. Human troubles. Understand, they can come to you also, this is why I am answering. They can come to all. Vijayananda is well known, a great film director, the whole country knows him -- that ego kept on being a problem. His expectation was that I should behave with him as a special person -- VVIP. I had to break this, otherwise the seeker will never become a disciple. I started breaking it. I had to start hitting him every day. When he first came, the moment he wanted to see me, he came to meet me. Now it took time for him too -- after two days, after three days, after seven days... He began to suffer, to be troubled. It began to be a problem that the same treatment was being given to him as to other sannyasins, special treatment was not being given.

In the beginning I am very concerned about you. That is the bait, the ball of flour covering the hook. But if you go on feeding a fish more and more flour when will the fish be caught? Very quickly the hook hidden inside the flour is revealed. When the hook is revealed there is trouble. I started treating Vijayananda exactly the same as I treat everyone -- which was necessary. If he had passed this step, if he had accepted that becoming a sannyasin one must drop being special, there is no reason to think oneself separate... Someone has a name, someone has no name, it doesn't make any difference. It doesn't change one's inner state of life. The more people you know doesn't mean you have more being, nor more meditation, nor more samadhi. It is also possible that you don't know anyone and the ultimate happens within you. Knowing or not knowing has nothing to do with it.

And as I was saying, as soon as your steps move ahead I will become harder. The sooner you are thrown into the fire the sooner you will be cleansed, then you will become pure shining gold. When a potter makes a pot he goes on patting the clay taking great care. He hits it from the outside, and gives it the support of his hand from the inside. But the egoist sees only the hits, he doesn't see the supporting hand inside. The egoless sees the support of the hand inside, he doesn't bother about the hits. He thinks, one hand of the potter is hitting, the other is giving support. This is the way a pot is made. Then when the pot is made the potter keeps the unfired pot very carefully, and puts it quickly into the fire. And if the pot starts to shout that you took such great care of me... you had taken such tender care of me that I might not break, would not be

smashed and now you put me in the fire? If the unfired pots are people like Vijayananda they get up and run away. They say, I am going... But pots cannot run away, so it is easy. I work on living pots, this is why sometimes they run away. When the day of being put in the fire came near he freaked out. He ran away at the level of seeker.

Some people run away after reaching the level of disciple, because the final blow is the complete destruction of your ego. It is the complete dissolving of your individuality into the master, like a drop dissolving into the ocean. If that much can be put at stake, it is put, otherwise there are difficulties.

And, whoever drops out and goes away will speak against me, will condemn also. This is natural, don't worry about it. Where there are going to be hundreds of thousands of disciples, there will be thousands of people like this.

You have asked: ANOTHER SANNYASIN OF YOURS, SWAMI CHINMAYA HAS WRITTEN IN 'CURRENT,' "WHEN MY MASTER SPEAKS AGAINST POLITICS HE IS FALLING BENEATH RELIGION."

I don't even know this gentleman! He is not my disciple. He has assumed discipleship on his own. He has not come to me. He considers himself to be a disciple as Eklavya was. But Eklavya had gone to Drona. Drona did not accept him. But this fellow has never come to me. He has also given the name to himself. If I had refused him it would be okay. If he had come, if he had just let my eyes connect with his... He has never approached the ashram. He has just taken himself to be a disciple, and has started writing against me!

This kind of thing will also happen, because there are insane people in this country -- this kind of mad people exist all over the world. Discipleship is not a one way thing. It is two way. Discipleship does not happen just by your taking it. It happens when I give it. If it starts by your assuming it, then it will be very difficult. And this kind of disaster will happen.

This gentleman doesn't understand me. He doesn't even know what I am saying, or what is going on here. He just assumes. This kind of thing will happen. As my sannyas movement grows and a great wind arises, in this wind, in this wave many people will dye clothes, will make malas, will proclaim themselves. People move with a rising sun. They want to start profiting from it.

This gentleman is of no value. And his statements are totally valueless because he doesn't know anything about my view of life.

Religion is not just another subject. Religion has no limits. Religion is the name of all life in combination. Religion has the right to make statements concerning everything that is included in life. A politician cannot make statements about religion because politics is limited. But a religious person can make statements about politics because religion has no limits. Religion is infinite. Religion surrounds all of life, as the sky surrounds... Nothing whatever can be left out of religion. The vision of a religious person will include all dimensions.

I will speak on poetry also, because religion has a poetic aspect too. This is why in this country we have given two names to poets: poets and rishis. We have called a rishi, that poet in whose poetry truth speaks, in whose poetry the experience of god speaks. One who has dyed his poetry in religion we have called a rishi. For instance Rabindranath should be called a rishi, not a poet. His GITANJALI should be valued the same as any Upanishad. He is a rishi. What he has said is not only meter, rhythm, grammar and knowledge of language. What he has said is a stream of experience. Nectar has flowed. Nectar -- that is not his! Nectar -- that is coming from above. He is merely like a medium. As if a flute is put on somebody's lip and is played. The illusion may come to the flute that these tones are mine, then he is a poet. And if the flute knows that these tones are someone else's, the one on whose lips I am placed, then he is a rishi. Rabindranath is continuously aware that what he is singing is on his lips, but the song is someone else's, that he is only a medium, merely an instrument.

So I will speak on poetry also. I will speak on art also because art also has a religious dimension. Like Ajanta, Ellora, Khajuraho, Konark, the temple of Bhuvaneshwar, the temple of Puri.

You will be surprised to know that the Taj Mahal was created on Sufi principles. This is not discussed in history, because the people who write history do not understand such depths, nor do they try to. They think it is just a memorial made by some emperor for his beloved and the matter is finished. But they have never looked into the fact that the emperor was advised and counselled by great Sufi mystics. The Taj Mahal was made in such a way that on a full moon night if you sit for a whole hour, just looking, you will become meditative. It is an example of marvellous religious art. If you look in a special state, with a special feeling and from a special angle, then the Taj Mahal is a temple, not a tomb. It is a matter of how you look.

The images we have made of Buddha and of Mahavira are not merely evidence of the art of sculpture.

Sculpture is secondary. We have attempted to contain buddhahood in these statues. If you sit in front of a statue of Buddha and go on looking at it without blinking then you will quickly find that something has stopped inside of you, has become still. Your process of thought has stopped, inside of you thoughtlessness has slowly come. In the form of that statue, in the style, in the color is a program for producing meditation in you. That statue is a device than can give an impetus to meditation inside of you.

I will also speak on the art of sculpture. I will speak on every aspect of life, because I am religious. For me no dimension of life is not to be touched upon, nothing will be left untouched. I do not accept any part of life as untouchable. I am not a politician, but I will speak on politics. I am religious, this is why I will speak. Politics is not only politics, much in your life will be determined by it. In this determination your religion will also be influenced.

Now for example, India has decided upon a policy -- of secularism. There will be effects of this on religion. This policy is wrong. No government should be completely secular. Yes, it is right that no particular religion should have influence. But how can any country be secular? Neither Hindu, nor Muslim: this is right. It shouldn't be Hindu or Muslim. But one extreme is that the country becomes Hindu or becomes Muslim. The other extreme is the country becomes irreligious, saying we have nothing to do with religion. Such an important part of the life of man -- and you say, we have nothing to do with it? It will have a ruinous effect. The government should make facility for religion. The government must not be religious in the sense of Hindu-Muslim, but it must be religious in the sense that in the country meditation should increase, love should increase, peace should increase. Yoga should come into people's lives. An inner sense of discipline should be born in people's lives. Soul should be born in people.

So I will oppose the secular state. The state should create the same conditions for religion that a gardener does in watering trees, so that flowers may bloom; otherwise flowers of consciousness will not bloom. Then no matter how many ways you try to make people become moral, to make people become virtuous, have good character -- all those attempts will fail. Flowers will never bloom, because you never gave water to the roots.

Religion is the root of the whole morality of life. And if the state is secular then politics, political morality, will not be moral at all, it will become immoral. This is what has happened.

So I will criticize politics. All buddhas have done so. All the buddhas have expressed it. Jesus would not have been crucified if he had not opposed the politics of that time. Politics exists out of ambition. Politics is a disease. And the world has to slowly slowly be freed of politics. If the same energy that goes into politics went into religion then great bliss, and great celebration could flower in people's lives.

A person who says, because I have said something against politics I have fallen below religion, neither knows religion nor politics. And he doesn't know me at all. One who has reached truth can never fall. And one who falls had never reached. One who has reached has reached, there is no way for him to fall. Even if I go to hell I will remain the same as I am, there is no way to fall.

A scholar came to Raman and started eating his brains, started discussing scripture. Raman told him again and again, "Meditate my friend. Nothing will happen from any of this, it is all useless talk. Don't waste time, your life has already gone by."

But he was an authority on scripture too, he said, "What are you saying? Useless? These are statements from the Vedas." And he started giving proofs.

And Raman said, "Okay it's alright, but meditate."

He said, "First there will be talk about it only then I will meditate." He remained stubborn, Raman kept on telling him to meditate, he kept on saying only one thing, "Meditate, there is nothing more to be said."

When he didn't listen, Raman picked up his staff... The man freaked out. He had never thought Raman would raise his staff. And Raman started running after him. ... picture it, Maharshi Raman taking his staff and running after a pandit... Many followers of Raman began to have doubts, Raman raising his staff, and becoming angry? This is disgrace. Do such things happen?

We have the impression that a man who has attained to buddhahood cannot pick up a staff. We don't know anything. A person who has attained buddhahood picks up a staff, although there is a great difference between his picking up a staff and your picking up a staff... he can lift it. Raman drove him away and came inside, he started laughing a good belly laugh... Someone asked, "What have you done?"

He said, "What else could I do? 'The goddess of staffs won't listen to words.' He just went on eating my brains He was not going to give way. He understands only the language of the staff."

Raman was not angry. Raman angry? It is not possible. If Raman were to become angry, to look angry to you, even then he would not be angry.

You have heard the story of Jesus, haven't you? He had raised a whip, had become angry in the temple and turned over the benches of the money lenders who had opened shop there. Cracking the whip he chased them outside. Now think a little, Jesus and raising a whip and chasing people, it doesn't fit, what kind of fully realized being is this? He too became angry and fell from grace.

I say unto you that one who is afraid of falling from grace, knows nothing of grace. From there no one can fall. It is the highest awakening, it is the ultimate state. Once one has reached there, he is destroyed. Raman took the staff in hand, even to say it this way is wrong -- god took the staff in hand. Now Raman does not exist. And Jesus cracked the whip is also wrong. Now Jesus exists not -- god raised the whip. He used the hands of Jesus.

If I sometimes give a harsh statement then those who don't understand will say, "He said such a harsh thing? Should any wise man say such a thing?" They have their ideas. And in this country there are great ideas. You have made such ideas that if someone tries to follow your ideas he may become anything else, but he cannot become wise. You put so many chains on him it is very difficult to live.

Now think of it, if Raman were deceitful he would consider, is it diplomatic to lift the staff or not to lift it? He would have thought if I lift the staff what will people think? He would have thought if I lift the staff then people will say I am not enlightened. But like a spontaneous little child he lifted the staff. What was necessary at that moment -- he lived according to the feeling that arose in his consciousness in those circumstances -- not worrying what you will think, or what you will say.

I don't worry about what you will think, what you will say. I live in the style which is natural to me. I say what spontaneously comes to me to say. What is to be said, I say. What is, I let it be. Keep your ideas to yourself. If you think it is okay, okay. If you think it is wrong, okay. From my side now there is no wrong, no right.

The gentleman who has given himself the name Swami Chinmaya is not my disciple, nor does he have any experience of what I am saying. But this sort of thing will happen. False disciples will also arise, false claimants will also arise. Malas of sannyasins are being stolen from here. Who will steals malas? It is very amazing -- what will one do with stolen malas? But if they have stolen my mala then they become my sannyasin, I have not given them sannyas. They have orange clothes made, the mala was a problem, they have stolen that. Now they go from village to village... news comes here every day that your sannyasin came to this village and took donations. He had said that the ashram needed it. This too will happen. He has a mala, so people assume it is okay, he must have come from the ashram, it is my sannyasin. News of some ten sannyasins like this have come, who are collecting money. One has collected thousands of rupees -- some forty thousand rupees -- then he was caught and it was shown that he is not my sannyasin.

Be alert, these kind of incidents are natural. Where such a vast movement arises these small things arise by themselves. When a flower blooms there are a few thorns too. They have to be accepted. Remain natural, remain attentive, there will be betrayal also. Deceitful people will also come. They will make false propaganda. And spread such false information that it will seem amazing.

Right now in the German newspapers a great storm has come up concerning me. For a full month a storm is raging. Almost all of Germany's newspapers have participated in it. There may not be any paper in Germany that has neither published articles in my favor or against me. It is a fierce battle. And when I read the article that started it, I too was delighted. He made a statement that, "At five-thirty in the morning, I arrived at the gate of the ashram" -- a German journalist -- "knocked on the door. A beautiful naked girl opened the door." At five-thirty in the morning... And not only this, "From a nearby tree she picked a fruit, that appeared like an apple. She gave it to me and said, 'Please accept this as a gift from Osho.' I asked her what will happen from this? She said, 'From this great sex energy is aroused in man.'"

Now you will be surprised to know that letters have started coming. From Australia a letter has come. An old man has written a letter saying, "I am seventy years old and my wife is young and in your ashram there is this fruit... so shall I come? Have compassion on me." All these things will happen. I had a letter written to him, "You just come! We will think about fruits etc. later. Okay come by this excuse." If he comes I will explain and make clear to him to meditate.

From Germany my friends have written that you should be alert, because so much of this kind of false information is spreading here, its effect will be that all kinds of mentally ill people, psychological insane people will start reaching the ashram.

One gentleman has come. Came just like that. He is sixty years old. As soon as he came he sent the message that he is suffering from homosexuality, do you have any cure for me? This world is very strange, its paths are very strange! There are all kinds of people here. There are all kinds of madness on this earth...

To live among these mad people and to live consciously and to live free of madness is a very difficult matter. It is very difficult to live with wakefulness among mad people. These difficulties exist for all buddhas because mad people project their thing on them. It is not the fault of the mad people either, what else will they do? They project the mind they have.

Now if I say to this gentleman that you are mad, what kind of newspaper articles have you seen before coming here? He will not accept it. He will think that no attention is being given to him. I asked that he be told that he has come from reading nonsense things. He should look around here. Here we are not at all interested in curing these people. This is not a clinic for people of this type.

So he sent a message saying, "If it is necessary to take sannyas then I can take sannyas, but now I will not go. I will go only if something happens."

All this will occur. Those who are with me will have to remain alert and give attention to all these things. There is no reason to be demoralized, nor any need to be upset. False things will be said, false things will be spread and there will be people who believe them. And the majority will believe them. The crowd will believe them because what I am saying is opposed to the beliefs of the crowd. This is why whatever is said against me the crowd will readily agree with. And people speaking against me will increase, because they will gain from it. People will believe them, will listen, will think -- people will think they are very wise. But this drama has always gone on like this. Sometimes a Jesus exists and there is a Judas. Sometimes a Buddha exists and there is a Devadatta. And sometimes a Mahavira and a Goshala. Someone or other will have to be a Judas with me also.

The second question:

WHAT IS TRUST?

Trust is the inner eye. Like these two eyes for seeing the universe, there is a third eye inside of you whose name is trust. With the eye of trust god is seen. The meaning of the eye of trust is the eye of love. There are some things that only love can know. There is no other way to know them.

If you fall in love with someone you will see things that no one else will see. You will see in that person a sweetness that no one else will see. That sweetness is subtle. The touch of love is needed for it, only then is it revealed. You will hear the echo of a song in that person, which no one else will hear. To hear it one has to come closer than anyone else has come. Only you are that close.

This is why beauty starts manifesting in what we love. People think that we fall in love with what is beautiful. They are wrong. What you fall in love with starts looking beautiful. There all of life's meaning, all of its dignity starts to be revealed. And it is not that you are imagining. As soon as the eye of love opens the invisible begins to be visible to you, the imperceivable begins to be perceivable. The presence of what is hidden begins to be experienced. Without any door opening someone comes inside of you. It never opens, my heart always sealed,

Who knows how you got in?

Those who trust discover a very strange thing: from where, by which unknown door does god enter inside?

> Looking upon awakening, shutters yet chained,
> He came, he left, who knows the path?

This is a couplet from Bihari, very lovely. The beloved is sleeping with shutters locked on all four sides. In her dreams her lover comes, after a while she awakens. Waking she sees that the shutters are locked just as they were, the chains on them are set just as they were. Who knows where he entered from and by which route he fled.

> Looking upon awakening, shutters yet chained,
> He came, he left, who knows the path?

Which way do you enter, which way do you depart? From which window do you look? The name of that window is trust.

One who lives in logic will never know anything deeper than the material. His life will be meaningless.

He may well collect money, but all his wealth will just be lying there. He will be deprived of meditation. And only meditation will accompany you at death. He will not attain the highest wealth. Only one who has the eye of trust within attains the highest wealth.

I was telling you there are four types of enquirers. The student moves by logic. The seeker moves by doing. The disciple, he moves by love. And the devotee by trust.

Trust is the culmination of love. The meaning of trust is, faith that what has not yet happened will happen. Trust awakens from what has already happened. There is such beauty in this universe, there is such light in this universe, such music... the throat of each bird is filled with song. There is beauty in each leaf, light in each star. This universe is so full of significance, there must be some painter or other behind it.
The meaning of trust is there must be some painter behind so many colors.

The meaning of trust is where so much beauty is showering the source of such beauty must also exist.

This is not logic, this is not the theory of cause and effect -- this is experiential. Just like when you start to come near a garden there seems to be a coolness in the winds. The garden has not yet appeared, but the air starts to be cooler. So it is clear that you are coming close to a garden. Knowingly or not your feet have taken the right path, the distance is decreasing, you are getting nearer. Then slowly slowly riding on the winds the fragrance of flowers also starts reaching... this fragrance of jasmine, this fragrance of the queen of the night, this fragrance of roses... Now you know you are near, you are coming yet closer. Still the garden is not visible but now you are certain that there is a garden. Otherwise where is this fragrance from? The fragrance must have a source, flowers must be blooming. Then you come closer, the songs of birds start to be audible. Now you know that there will be full shade, trees with thick leaves. Otherwise the songs of so many birds... this call of the cuckoo, it must be a mango grove.

The meaning of trust is: welcoming the source from which you receive these subtle delicate signs. Sitting near the master the mind becomes absorbed, a shower starts raining, a lotus starts blossoming in the heart. Then you know that if this can happen sitting near him, something more can also happen. Trust increases.

I will meet you one day on the path of consciousness,
I will make the remembrance of you my own!

"I will meet you one day..." the name of this feeling is trust.

I will meet you one day on the path of consciousness,
I will make the remembrance of you my own!
You will destroy one day the suffocation of my heart
I will make your lamp my own!

A smile like the morning, heart-wealth like sandalwood,
Water from the eyes pure as dew drops;
Giving the flower fragrance, giving the bumble bee it's hum,
You kept deceiving yourself, drinking this wine and liquor
You embellish sometimes this disjointed dream
I will make your sleep my own!
I will meet you one day on the path of consciousness,
I will make the remembrance of you my own!

I stand as if destitute on the shore,
And the frothing ocean holds out a challenge;
This wave surges ahead to be with me,
And even the courage of the shore roars;
You will meet me one day on a wave of love;
I will make the seething midstream my own,
You will destroy one day the suffocation of my heart
I will make your lamp my own!

The night is long but star-filled,
Eyelids have lit lamps in every direction;
Breath is small, but hope is vast,
Life has put a watch on death;
I will meet you one day in the early watches,
I will decorate with dew the sobbing red hair parting!
I will meet you one day on the path of consciousness,
I will make the remembrance of you my own!

You will destroy one day the suffocation of my heart
I will make your lamp my own!

There are signs in every direction, hints from all sides. Trust is the name of understanding those hints.

Logic is blind, because logic asks for the gross. For instance if a rose blossoms and you say to a logician, "Look how beautiful, just matchless!"

The logician will say, "Where is the beauty? Show it to me. I want to take beauty in my hand and see it. I want to touch it. I want to weigh it. I want to weigh it on scientific scales. I want to check it with mathematical tests. I want to examine it with logic, then I will measure it." What will you do?

And it is not that the flower is not beautiful. The flower is beautiful. But beauty is not some gross thing that you can lift up and give to this logician, saying, "Take it, measure it. Take it away, inspect it."

I have heard a lovely song of the Baul mystics. A philosopher asked a Baul fakir, "You sing many songs of god, you whirl around madly. I don't see anything. For whom are you spinning around carrying this ektara and hand drum? For whom do you play this song? For whom do you dance? It all seems completely empty to me. I don't see any god anywhere. And tears are pouring from your eyes. You have become ecstatic. Are you mad?"

This is how they got the name Baul -- Baul means mad, affected by the wind. The fakir started playing his ektara and he sang a song. The song is marvellous. The meaning of the song is: It happened once that a goldsmith went to a garden and started to ask the gardener, "I have heard much discussion of your flowers, that you grow very beautiful flowers. Today I have brought my stone for assaying gold with me. Today I will inspect and see which flowers are real and which are false."

So the Baul said, imagine what state that gardener was in! If some one scrapes his flowers with a stone... A stone for assaying gold cannot assay the beauty of flowers. Gold is gross, and gross gold influences people's minds. For those who are very inert and insensitive, gold is the most valuable thing. But there are others whose sensitivity is profound. For them flowers... Even if you give all the gold in the world it will not equal the price of a single flower because a flower is living beauty.

So the fakir said, "The state that gardener got into is the same that you put me into. You say where is god? Make logical proof. Neither flowers can be tested on a stone for assaying gold, nor can god be tested on the assay of logic."

Life is not gross. Logic can grasp only the gross. What can grasp the subtle is called trust. Trust is a unique dimension.

I will meet you one day on the path of consciousness...

This path of awareness, I will meet you sometime or another on it -- this faith. Because you are! Because flowers have given the news that you are. Because this filtered sunlight from the trees has given the news that you are. Because at night the stars start dancing and I receive the message that you are. Because so much festive powdered dyestuff is flying in this life, this existence, these spring rites being celebrated, this festival of lights emblazoned -- they all give the message that you are. Where so much festivity is going on, the master will be hidden somewhere. Otherwise this festival would have ended long ago. Where so much dancing is happening, someone must be at the center of the dancing.

I will meet you one day on the path of consciousness,
I will make the remembrance of you my own!

Trust is the most valuable thing in the life of man. One who has trust in his life has everything. The shadow of god will fall in his life. He will be intensely moved by the unseen. In his heart poetry will arise. In his spirit a flute will play. In him meditation will fruit, he will attain samadhi. His life will become significant. And the life of one who does not have trust becomes meaningless.

If you move with the help of logic then today or tomorrow there will remain only committing suicide and nothing else. This is why Western philosophers who have been moving with the help of logic for three hundred years have arrived at suicide. The great Western thinker Albert Camus has written, to me suicide appears to be the most important philosophical problem. Why doesn't man destroy himself? What is the significance of living? Get up everyday, eat breakfast, go to the shop, or to the office, or strive all day, then the evening comes again beaten down. Then eat, go to sleep, then get up again. If this is all then too much has been seen already, too much has happened. A limit comes, why go one repeating the same? What is the significance of it? If this is all, then there is no significance whatever. And logic says this is all.

The ultimate conclusion of logic is suicide and the ultimate conclusion of trust is immortal life. Choose, choose whichever you like. You are your own master. When you leave trust and choose logic don't think that you are opposing god: you are committing suicide.

On the day Friedrich Nietzsche proclaimed that god is dead, god did not die, but that same day Nietzshe went mad. Does god die from someone's proclamation? But one thing certainly happened: if god has died then what meaning remains in life?

Think a little, get rid of god then with him you get rid of all beauty, get rid of all love, get rid of all prayer. Then the temple bells will not be struck again, then the trays of worship will not be decorated again, offerings will not happen again -- all will be disposed of. Whatever was valuable in life was pushed aside by putting aside this one word, god. Then what remains? Rubbish. Then you are sitting on a pile of waste. Then where is meaning? Then your life is a mere accident. Then what difference does it make whether you die now or tomorrow? Then living is cowardice. Then there is no significance. Why go on living, why suffer unhappiness? Why not you finish your life with your own hands?

Nietzsche went mad and this whole century is going mad, because this whole century has believed in Nietzsche. This is the first time in the history of man that it has happened that people start asking the meaning of the word trust. The experience of trust no longer exists, this is why the meaning has to be asked. People have started asking what is love because the experience of love no longer exists.

The day people start asking what is light, know well that people have gone blind. The day people start asking what is music, know well they have become deaf. What else could it mean? Our trust has dried up. We live completely without trust.

And I say unto you: you go to the temple, the mosque also, the gurudwara also and you go without trust. This is why there is no significance in your going. You go, that too has become an obligation of an arranged life. Everyone else goes, so you go too. If you don't go there will be trouble. If you go it is convenient. You will keep the name in the society that you are very religious. If you maintain the practice of religion many kinds of conveniences continue. If the practice of religion is broken then people will start becoming angry, people will start making trouble. Alright, it is acting, keep doing it. But it is not trust. When you go towards the temple I don't see dancing in your feet. When you return from the temple I don't see tears of bliss reflecting in your eyes. When I see you in the temple with hands joined, I don't see your heart joined.

Trust has disappeared. And if trust has disappeared, the eye has disappeared -- the eye that sees god has disappeared. But what has disappeared is present inside of you right now. It lies closed, it can be opened. When trust opens from some impact it is called satsang. The one in whose presence the bud of trust blossoms and becomes a flower is called a master.

The third question:

WHY IS LOVE GIVEN THE TEST OF FIRE?

It can only be given to love. Only gold can be thrown into the fire, because the rubbish will burn, gold will remain, will become pure shining gold. The fire test can be given to love because love will not burn in fire. What burns is not love. What remains after the firing is love. And it remains in a purified form. Whatever rubbish was in it... And there is much rubbish in your love. Usually it is love in name only, rubbish is more. Hate too is mixed in your love. Hence your love can instantly turn into hate. It was just love, now it becomes hate. The wife you were ready to give your life for, you can take the life of in a moment.

Consider this: a moment earlier you were completely ready to die and you were saying to your wife, "I cannot live without you. If you die then I will die. You are my soul." And you got up and looked through your old papers and letters. You found an old letter, written by someone to your wife. And you get a glimpse that it is an affair of love. You forget all about your love, pick up a gun and kill your wife. You killed the one you were going to die for. How long does it take for love to become hate? A small letter, a few words, a few lines on paper -- this much is sufficient, and love is gone?

How quickly your love turns into jealousy. If your wife is laughing and talking with someone, it is enough, a fire is lit. Your love is love in name only. In the name of love you are trying to prove your possession of the other. The husband wants the wife to be completely in his control. For centuries he has attempted, he has explained that the husband is god. The husband himself explains that the husband is god. Do you see the idiocy?

Mulla Nasruddin went to the market one day and said, "There is no woman in the world more beautiful than my wife."

People were surprised. People said, "Who told you this?"

He said, "My wife herself said it."

What value does it have? The husband himself explains it. And because women are physically more delicate, husbands have imposed it on them. It has been imposed by the strength of the club.

Indian women sign letters -- 'your slave.' They write it only in letters, but during the other twenty-four hours they get even. And in reality the situation is something else, because women cannot physically fight hand to hand with men they find subtle ways to fight. Very subtle ways. They have to find them.

Have you seen? Men invented many devices. They invented swords. They invented guns. They invented bombs. They invented spears. Why? Scientists say because man does not have the bodily strength that animals have. If a lion attacks you directly then all valor will be gone. Forget about a lion, if an alsatian dog comes after you, you will forget everything, you will go limp, you will be reminded of your mother's milk.

Man is helpless in comparison to animals. He has neither the claws to rip and tear, nor the teeth to chew raw flesh or crunch bones. So because of his helplessness man invented weapons. They are substitutes. Animals have claws, we have invented long spears. We have invented long knives, invented swords. But still we are afraid, even carrying a sword if you stand before a lion you will tremble. If in this trembling the sword falls...?

Mulla Nasruddin had gone hunting. He was sitting in a tree on a raised platform. And when the lion came he lost consciousness. He was in a tree but lost consciousness, went totally unconscious. With difficulty his friends brought him down from the platform, splashed water, gave him liquor. Then somehow he became conscious. They asked, "Nasruddin, why did you get so frightened? You had a gun with you."

He said, "What will a gun do? Fright arrived first. The gun fell from my hand. When the gun fell I went unconscious."

So man invented arrows, from a distance... Then he invented rifles, to shoot bullets from a distance, then the situation of going near no longer existed. And people call this recreational hunting, hunting for sport. Sitting on a platform in a tree and from there shooting bullets at a harmless, unarmed animal. They don't feel ashamed? And they call this sport, hunting for sport. But if sometime a lion pounces it is not said that the lion went hunting for sport.

Man was weak so he invented weapons. Exactly the same situation has existed between woman and man. Man is powerful. He is a little taller. There are more muscles in his body, he is strong, his bones are thicker, he can oppress women. So women had to invent subtle weapons, devices that man cannot fight. Like when you come home and your woman is pulling out her hair and crying, now what to do? To beat a crying woman is not right. Her crying is a weapon, a subtle device: now what can you do? You will have to bow down. Now you will have to buy ice cream. Or some people come bringing ice cream already and bouquets of flowers. They come already prepared.

An emperor made a proclamation -- first he had asked his courtiers, "Is there any courtier among you that can fulfill this: -- but answer honestly -- I want those men who are afraid of their wives to stand on one side and those that are not afraid of their wives to stand on the other side."

All the courtiers stood together with only one exception. And that man the emperor had never even expected. He was a completely dried up, wasted man, the least likely of all. He stood to one side. The emperor asked, "I am very surprised... But it is nothing, at least there is one man in my court who is not afraid of his wife."

The man said, "Excuse me, you understand wrongly. In fact when I was leaving the house my wife said,

'Look, don't follow the crowd.' Everyone is standing over there. If I stand over there and my wife finds out, there will be trouble, therefore I am standing over here."

So the emperor said to one of his men, "Now I must find out what the situation is in the whole kingdom. When this is the situation in the court, what will be the situation in the whole kingdom?"

So he sent one man, saying, "You go and ask at every house in the capitol, who is afraid of their wife and tell them they will be punished severely if they lie. Better they tell the truth. And when you truly believe that some man is not afraid of his wife then take that beautiful horse. A white horse from Kabul" -- very valuable, expensive, a horse from the king's court -- "take it and give it to him as a gift. It is a gift from me."

The man went. Whosoever he asked said, "Brother, we don't want to fall into lies versus truth. Who wants that trouble? The truth is that I am afraid. But don't tell anyone brother. If the king is asking then I say the plain truth, I am afraid."

That minister got tired seeking and searching if one or two men could not be found who could take the horse. But it also occurred to him that I myself cannot take this horse, so what other man will I find? And he realized that the emperor himself could not take this horse, because everyone knew that he was afraid. That the queen was the real ruler, the king is only her hand puppet. If the queen agrees, the king will agree. Will he not find a single man? Has humanity fallen this low? Is there not a single man, who is a man?

Finally he came to a hut and saw a man, who seemed absolutely like a Muhammed Ali. His muscles were huge, he had huge paws. His height was seven feet. And his wife was really skinny. He thought, this is the man. He said, "Brother you must have taken possession, are you not afraid of your wife?"

He showed his muscles. He said, "Look at these!"

He said, "Your muscles are such that I am afraid just looking."

He opened his fist and spoke, he closed his fist and spoke. He said, "If this tightens on someone's neck... finished!"

Then he said, "Okay brother. The king has said that if you meet such a man offer him a horse as a gift. The king has two horses one black and one white. Both are the finest of horses, equally precious horses. Do you want the white horse or the black?"

Then he said, "Mother of Lallu, white or black?"

Then the mother of Lallu said, "Black."

So the minister said, "Now you are not going to get it."

The mother of Lallu decided. Those muscles etc, those fists etc all just remained lying there.

Women have discovered a few subtle ways to fight with man. If the man gets angry he beats up the woman. If the woman gets angry she beats herself, beats her own head on the wall. Her device is very Gandhian, non-violent. She gives the child a beating, she beats up Lallu. The father of Lallu starts to think, "Now what is the use? The child is getting unnecessarily beaten, it was better if earlier I had remained silent."

Your love is continuous strife. The woman is trying to gain control over the man, the man is trying to gain control over the woman. In this way your small garden of love never gets rooted. Love has to pass through fire. And when love is purified it becomes trust.

This is why when you go to a master he tests your love in many ways. And as I was saying, in these tests many people will flee. They are not ready to face so many tests. Only a few people will have the courage to pass through that much fire. And those who cannot pass through fire, cannot be cleansed, cannot be made pure. They cannot become worthy of god.

You are not heartless, you are not merciless!
Your laughter, and my weeping,
I know not why fate weighs them today.

There stars twinkle in the sky,
Here dew drops rain on the earth;
There the clouds wander in amorous sport;
Here the love bird pines for a drop;
Restless to receive your touch,
The wind gusts and blows in the arbor!

Your laughter, and my weeping,
I know not why fate weighs them today.

Tear the dark covering a little,
Show a glimpse of your captivating self sometime;
The soaked petals of flowers,
Dry them with your own hands, decorate them;
These beads of pearl are for you,
The eyes of the world always weep them!
Your laughter, and my weeping,
I know not why fate weighs them today.

I know not when my suppressed sigh
Will reach the hollows of your ears;
I know not what day, Life of mine!
My path will take me to your city,
You are not heartless, you are not merciless!
From the horizon a ray is speaking!
Your laughter, and my weeping,
I know not why fate weighs them today.

Keep trusting, let trust go on increasing, then some ray will be speaking from the sky. Don't worry, keep moving, This is the necessary process of becoming cleansed, of becoming purified.

You are not heartless, you are not merciless!

God is not unkind, and not merciless. But the test of fire must be given to love, because only through a test of fire does love become trust.

Love is like a flower and trust is like the fragrance of a flower. Even that little bit of earth that was in the flower has gone. Now the fragrance is pure. As scents rise upwards, towards the sky, as the smoke from incense rises towards the sky, the fragrance of the flower rises towards the sky. If the flower falls it will fall towards the ground, the fragrance goes upwards. If the incense stick falls it will fall to the ground but the fragrant smoke of the incense goes towards the sky.

Love falls towards the ground, trust rises towards the sky. This is why we say, so-and-so has fallen in love -- in all languages of the world: falling in love. In love we fall towards the ground. The flow of love is descending, moving downwards. Love is just like flowing water, water goes from one hollow to another, lower and lower, lower and lower... Trust is like water that has been vaporized, it starts rising up, clouds start gathering in the sky. As soon as vapor becomes water it descends to the earth. And as soon as water becomes vapor, it rises into the sky.

Love passing through fire becomes vapor. As water passes through fire it becomes steaming vapor, the fire test of love is exactly the same.

From love's inception till love's culmination
You too must have heard what all I endured.
One goes through much.
From love's inception till love's culmination

From the beginning of love, till the fulfillment of love one goes through much.

From love's inception till love's culmination
You too must have heard what all I endured.

Read the stories of the bhaktas -- the devotees, read the narratives of the bhaktas then you will understand -- what anguish, how many tears, how much weeping, how much longing, how much fire... But

only walking across those coals one reaches to the temple of god. That condition will have to be fulfilled.

And remember, god is not unkind and not merciless. The truth is, it is his kindness that he gives you tests. And the harder the test he gives, the happier you will be -- giving thanks, because he is putting great faith in you.

A master will give the most tests to the disciple that he has the most faith that something can happen in him. He doesn't give tests to one he doesn't have faith in. Fortunate are they who are given the test of love.

You are not unkind, you are not merciless!
From on the horizon a ray is speaking!
Your laughter, and my weeping,
I know not why fate weighs them today?

Fate will have to be weighed. The tears of love will be weighed, the laughter of love will also be weighed. Love will be assessed.

And there are thousands and thousands of difficulties on the path of love, thousands of rocks. But if you climb them, you will arrive on a Himalayan peak, on the peak of life -- where the peaks are conversing with the moon and stars, where the peaks are having a dialogue with the clouds. On these very peaks the Upanishads were born. On these peaks these words of Gorakh were born. Buddhas call was born, the Vedas were born, the Koran was sung -- on these very peaks. These are peaks of love. They are love's purest form. Their name is trust.

Don't be worried, don't be frightened, keep moving ahead.

I will continuously carry the boon of your love!
Though you show contempt for me, do I ever forget you in my heart?
Afraid of this longing, I have always held on to the edge of burning
In my sorrow I stroke the veena filling it with music of compassion
I will continuously be the pride of your music!
I will continuously carry the boon of your love!

Unable to come to the lips, it went out through the eye
The wave tore up the shore and went on its way, dropping me midstream
How can it burn the moth? In anguish, the flame itself went out
I will continuously make that curse a blessing
I will continuously carry the boon of your love!

1) Imagining it to be a flower the vine kisses a thorn
2) Thorn-like aching memory, laughter swings even a thorn
In the sorrows of grief's grove, do flowers of happiness bloom?
I will continuously be inferring that knowledge of you
I will continuously carry the boon of your love!

3) In the agonies of separation, union silently burns
4) Grown in my sigh the joy of a tear drop takes expression.
An ache the destruction of past ages did not destroy
I will continuously be the meditation of those drunken moments,
I will continuously carry the boon of your love!

Fire tests will come, let them come. Challenges will come, let them come. Accept them. Storms will arise, say yes to them. And one thing will echo without shaking within:

I will continuously be the meditation of those drunken moments,
I will continuously carry the boon of your love!

The fourth question:

I AM VERY FOND OF INDIAN CLASSICAL MUSIC. MY NEIGHBORS DON'T LIKE IT, NOR DO MY WIFE AND KIDS, NOR THE OTHER MEMBERS OF THE FAMILY. WHAT SHOULD I DO?

Not everyone can appreciate Indian classical music. It is wrong to expect such a thing. For classical music a different kind of sensitivity is needed, a different kind of receptivity. A very delicate, rhythmic, and melodically refined heart is needed.

Classical music is not your popular film music which you can appreciate remaining just as you are.

Indian classical music is a sadhana - a spiritual discipline. As you are, you cannot understand it. You will have to transform yourself. Classical music is a challenge. Only after years of effort and practice will you be able to appreciate and listen to it. It is not the fault of the people in your neighborhood, not your family's fault, nor your wife's. You have have chosen something really troublesome.

I have heard that Mulla Nasruddin invited a musician friend to his home for dinner and said, "Bring a tabla player along too and bring all your instruments, because after dinner is over we will have a concert."

The musician friend was a little surprised, because even in his dreams he had never had an inkling that Mulla had an appreciation for Indian classical music. Mulla had never shown any interest, now suddenly he is bursting with love for classical music!

He arrived, arrived well prepared. He brought his instruments and his whole music party. Dinner was served, wine flowed. Talk went on very late. The musician wondered a little when the music might happen. It was almost midnight and Mulla kept busy with things here and there. Two or three times the musician mentioned, "Brother, the music...?"

Mulla said, "Wait friend, it will happen at the right time. Everything has its time." When it was midnight and everything had become still, the whole neighborhood had gone to sleep and the movement of people had stopped on the street, Mulla said, "Now the moment has come, now it shall happen, now we can open our hearts and enjoy classical music."

The musician said, "But now the neighbors have gone to sleep, your wife too has gone to sleep, and your children and other family members have gone to sleep. Classical music will be troublesome now."

He said, "You needn't worry at all. What trouble? When their dogs went on barking, I didn't say a thing. I don't have a dog, that is why I have called you. Let the music happen, go into it wholeheartedly. Don't hesitate or hold back. Whatever you have learned your whole life... Tonight every one of those fellows will find out that even if I don't have a dog, still I have friendship with a classical musician."

There are people like this too. Mulla had gone once to a music recital and when the singer began to sing, "Aaaaaah...." Mulla started weeping, his tears were falling, drip, drip...

The man sitting next to him said, "Nasruddin, I had never thought that you had such a love for classical music." Tears were just pouring...

He said, "It is not a *** of classical music, my goat died just like this. This man will die, just like my goat, "Aaaaaah.... Aaaaaah...." At that time also, I knew my goat was singing classical music, in the morning I found him dead."

You have have chosen something quite troublesome.

The men in the fire brigade asked,
"What caused the house to catch fire?"
The owner of the house said twirling his mustaches,
"This is a striking example
of the traditional way of singing Deepak raga:
it strikes fire."

They asked: "This sitar,
why is it uselessly lying here broken?"
The rhythmical todas of raga Todi tore it apart."

Why are these kittens, these 'bilavate', making such noise?
You call this noise?
Sir, they are singing raga Bilaval.

Why is he moving so slowly. Is the poor man old?
No, his pace was composed
in the slow vilambit tempo.

Inquiring,
where are the villagers going
deserting their homes?
It was discovered,
that classical musicians are gathering
in the village
for a music festival.

Now there is only one possibility: you begin Dynamic Meditation or Kundalini Meditation. Then your neighbors will suggest on their own, "Brother, classical music is better. You play that, now what worse trouble have you brought?"

You have asked so now I suggest to you - and this prescription has worked previously, that is why I give it to you. You just start shouting, "Hoo! hoo! ha! ha!" and jump right into Dynamic Meditation. Your neighbors will come praying to you, "Brother, classical music would be better...."

There is no other method to solve it. You have have chosen something really troublesome.

Is this an era for Indian classical music? Either leave the neighborhood or move somewhere in solitude.

Sit somewhere alone. Learn it there. And if something has to be renounced then renounce the neighborhood because music is a very valuable thing. If you have to stake something for it then stake it. If you have to renounce the family, then renounce, but don't renounce music. If you truly enjoy music, this enjoyment will become your meditation, it will become your samadhi.

Music is the easiest method of meditation. Whoever can let himself dissolve into music has no need to seek anything else to dissolve into. Music is wonderfully intoxicating. Music is the ultimate wine. Dissolving deeper and deeper into it, your thoughts will go, your ego will go. Understand music as meditation.

But don't torture others, because it is not right if others are sacrificed for your meditation. Give way. And if your wife loves you and if your children love you, then slowly slowly a love for your music will also be born. Very gradually teach them music. Not all at once, but slowly slowly the taste for music will be born. It is very difficult to find anyone who has no taste for music somewhere inside of him. The taste of music is irresistible. This is why we have called god: shabda - the word, svara - the musical tone, omkar - the sound of om, because each individual is created out of sound. In our heart of hearts sound is reverberating, the unstruck sound is vibrating, the sound of om is happening. This is why it is difficult, extremely difficult to find anyone who has no potential for music somewhere inside of him. But awaken it very gradually. Slowly slowly get them used to it. But don't drop music.

If one finds joy in music then everything can be dropped, but music must not be dropped. If music can become your very sannyas, then let it become. This much courage will be needed. The courage to put everything at stake will be needed. Then something can come to fruit in life. Then something is attained in life. Everything else is trivial. If this is the voice of your being, then follow this voice.

This is why I have to speak on everything. I have to speak on music also, even though I am no musician. I don't know Deepak raga or raga Todi, or raga Bilaval, nor vilambit - I don't know anything. But I have heard that music which is the ultimate music. Where all ragas disappear, I have heard that music about which Nanak has said, "Ek Omkar Satnam - the sound of Om is the only truth". This is why I have to speak on music also. If a music lover comes then I will have to take him with his love towards god.

I don't want to separate you from your nature. I don't want to project anything on you. I want what is spontaneous and natural in you to come to fruit, to flower.

The last question:

I AM DISCONTENTED WITH EVERYTHING. WHAT CAN I GET SO I CAN ATTAIN CONTENTMENT?

As long as you think in terms of the language of getting you will not find contentment. Discontent arises from the very language of getting. As long as you say, what can I get, you will remain discontented. Contentment is in celebrating the festival of what is. Discontentment is in the desire, in the thirst to get what is not. And there is much that you do not have. If you go off to get it you will continue going, continue going, you will never be able to get it all. You will never become contented. Your life's story will continue in discontented anguish.

No, what is, is not lacking. You have received life. Have you given thanks to god for this life? And if you had to go buy this life then what price might you be ready to pay! He gave these eyes, he gave these burning lamps. With these eyes you see such beauty in the universe. You see the morning sun, you see starry nights. Have you ever thanked god for giving you such wonderful eyes, such magic: eyes! But you have not given thanks.

You have heard much music with your ears. Have you ever bowed -- in gratefulness? He gave this sensitive heart. Have you ever let fall two tears on his feet for this -- of prayer, of worship?

The meaning of contentment is: what is, is more than what I deserve, is more than my worthiness. I am neither deserving, nor worthy and god has gone on showering -- the name of such an experience is contentment. And one who has contentment will receive more.

There is a very lovely statement of Jesus which again and again I remember -- and it is rare, incomparable and far beyond logic. Jesus says, "To one who has more, more will be given unto him. And one who has not, even that which he has will be taken from him." A very paradoxical statement, an inversion. Is this something to say? Is this any kind of justice where those who have will be given more and those that do not have will have more things taken away from them? This seems to be very unjust. But no, it is not unjust. This is the highest law of life, because the capacity to receive more increases in one who has. He opens more doors. He becomes thirstier. He becomes more eager, he becomes more enquiring. And one who has not becomes more shrivelled up. He becomes so shrivelled that even what is inside him, starts getting restless to get out.

If you have contentment you will receive more and more gifts. Every day you will receive gifts. And if you do not have contentment, only discontent and complaint and crying and a continuous tale of woe you will shrivel up. You will become contracted. What is within you will also be lost.

You ask, I AM DISCONTENTED WITH EVERYTHING.

It is natural. Everyone is. Such is man. Such is the mind of man -- discontented with everything.

Now understand this. It means that you have been discontented for many years, but what have you gained? Discontent has gone on growing. You will remain discontented in the future too. Death will come one day and you will have lived discontented and you will die discontented. Now learn a different art, the name of that art is contentment, or sannyas. These two are synonyms.

Sannyas means contentment. What is: this much is plenty. Why is it so much? It seems surprising. Why have I received so much? I have not earned it. I am not worthy, not deserving. Thou hast given, it is thy gift! I am thankful. I am grateful.

Dance, tie ankle bells to your feet, let the hand beats sound the drums. Dance! Dance in ecstasy! And then you will find that every day more and more gifts start coming. The deeper your thankfulness becomes, the more god's kindness will start showering on you. If there is a drizzle now then a torrential downpour of bliss will come.

This spread of earth, this covering of blue sky,
What more do you want? O reclusive heart!

The sun overhead like a golden umbrella,
The moon dressed in a garland of silver,
The dawn holds an urn, welcoming shining,

The dusk slowly ornamented by stars,
The jewelry of sun and moon, a necklace of stars
What more do you want? O great-fortuned heart!

Sweet spring humming with cuckoo song,
Summer afternoon making rendezvous',
In the rains a papiha chanting pia, pia,
Winter moonlight showering sweet love.
The swinging of the seasons, the to-and-fro of time,
What more do you want? O affectionate heart!

New shoots waving a silken handkerchief,
Blossoms filling life with joy,
Flowers shower color, delicate fragrance flies,
A saffron breeze makes ripples on the heart.
The flowering of spring perfuming the horizons,
What more do you want? O sweet passioned heart!

A bird with many colored wings,
Whispers in the ears secretive nothings,
Scents arising from the bowl-like pond flower,
The leaves of the jalkumbhi shake and shake,
A bird's flying, a jalkumbhi's shaking,
What more do you want? O rebellious heart!

This spread of earth, this blue sky covering,
What more do you want? O reclusive heart!

You are greatly fortunate! What more do you want?

The jewelry of sun and moon, a necklace of stars
What more do you want? O great-fortuned heart!

You have received so much, but because of the ego it is not seen. Let the ego go now. You ask what you should do: Let the ego die.

DIE, O YOGI, DIE! DIE, SWEET IS DYING.
DIE THAT DEATH GORAKH DIED AND SAW.

Enough for today?

Dimensions Beyond the Known

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OSHO, I HAVE READ YOUR LITERATURE; I HAVE HEARD YOU. YOUR LANGUAGE HAS HYPNOTIC CHARM AND IS VERY CLEAR. SOMETIMES YOU SPEAK ON MAHAVIRA, SOMETIMES ON KRISHNA OR BUDDHA AND SOMETIMES YOU TELL ABOUT JESUS AND MOHAMMED AS WELL. YOU DIVULGE THE SECRETS OF THE GITA IN A MOST INSPIRING MANNER, YOU GIVE DISCOURSES ON THE UPANISHADS AND THE VEDAS, AND YOU WOULD NOT HESITATE TO GO TO TEMPLES OR CHURCHES TO GIVE DISCOURSES. ALL THE SAME, YOU MAINTAIN THAT YOU ARE NOT INFLUENCED BY ANY OF THE PERSONAGES MENTIONED ABOVE. YOU SAY THAT YOU HAVE NOTHING TO DO WITH THEM AND YOU DO NOT AGREE WITH THEM. CONTINUOUSLY, YOU CRITICIZE AND SHATTER TO PIECES THE ANCIENT RELIGIOUS BELIEFS AND SCRIPTURES. WHAT IS YOUR PURPOSE? DO YOU WANT TO ESTABLISH YOUR OWN RELIGION? DO YOU WANT TO SHOW THAT YOU HAVE LIMITLESS KNOWLEDGE? OR DO YOU WANT TO CONFUSE EVERYONE? YOU SPEAK AND EXPLAIN IN WORDS, BUT AT THE SAME TIME YOU SAY THAT "YOU WILL NOT REACH ANYWHERE BY CLINGING TO WORDS." YOU SAY, "NEITHER BELIEVE ME NOR CLING TO ME; OTHERWISE YOU WILL COMMIT THE SAME MISTAKE." YOU ALSO SAY THAT THIS NEGATION ITSELF IS AN INVITATION. KINDLY EXPLAIN WHO AND WHAT YOU ARE AND WHAT YOU WANT TO DO AND SAY. WHAT IS YOUR INTENTION?

Firstly, I am not influenced by Mahavira, Buddha, Christ or Mohammed. It is the beauty of religion that in one sense it is always old. It is in this sense that religious experiences are known to many persons. No religious experience is such that one can say that "It is mine only."

There are two reasons for this. Firstly, on having a religious experience, the sense of "my-ness" dies. That is why, in this world, a claim of "my-ness" can be made for everything, but not for religious experience. This is the only experience which falls beyond the orbit of "my-ness", because this experience can be had only on the death of "my-ness". That is why the claim of "my-ness" could be there for everything, but not for a religious experience. Nor can anyone say that such an experience is new, because truth is neither new nor old.

It is in this sense that I speak of Mahavira, Jesus, Krishna, Christ and others: they had religious experiences. When I say that I am not influenced by them, I only mean that what I say comes out of my own experience and knowledge. I speak about them, I use their names, because what I have known tallies with what they have known. But for me the test is my own experience.

On that test I find them right, and that is why I use their names. I am telling what I tell out of my own experience. They also prove right in my experience; therefore, I talk about them. They are my witnesses; they are witnesses of my experience as well. But this experience cannot be called new. Yet, in another sense, it can be called new. This is the riddle and fundamental mystery of religion.

A religious experience can be called new because to whomsoever this experience dawns it is absolutely new and happening for the first time. It has not occurred before. It may have occurred to someone else, but for the one who has experienced it for the first time it is new. It is so new to him that he cannot conceive that such an experience could have occurred to someone else.

As long as this experience has a relationship with the consciousness of the person, the experience is for the first time. The experience is so novel, so fresh, that whosoever experiences it never feels that it can ever be old. It is like the freshness of a flower opening in the morning, its petals wet with dew, the early rays of the sun falling on them. Looking at this flower, one who may have seen it for the first time cannot say that this flower is old, even though every morning a new flower opens.

Every morning the dew and the rays of the sun fall on new flowers. Someone's eyes may have seen these flowers daily, but whoever has seen the flower for the first time in this setting cannot even think that this flower could have been seen before. It is so new that if he says that truth can never be old, that it is always new and original, he is not wrong.

We say that religion is ancient and eternal because truth is everlasting. But religion is also new, because whenever truth is realized the experience is new, fresh, virginal. If a person believes that religion is old or if he believes that religion is new, he will not be inconsistent with truth. If he says that truth is eternal and maintains that it cannot be new, you will not find him to be inconsistent. Another person, on the other hand, may hold that truth is always new.

Gurdjieff, if asked, would say that religion is eternal and ancient; Krishnamurti, if asked, would say that it is absolutely new, that it can never be old. But both of them are consistent.

The question that you ask me could not be asked either to Gurdjieff or Krishnamurti. Their answers would only be half-truths. Half-truths can always be consistent, but a total truth is always inconsistent because in a total truth the opposite is also included.

One person may say that light and only light is the truth. He will then ignore darkness and look upon it as false. But just by calling darkness false, the existence of darkness is not denied. He can be consistent because he denies darkness and does not bother about its existence. His philosophy can be clear, straight and consistent like mathematics. In his philosophy there will be no riddles. However, someone else who says that there is darkness and only darkness everywhere, that light is only an illusion, can also be consistent.

Difficulty arises with a person who says that there is darkness and there is light also. The person who accepts the existence of both accepts the fact that darkness and light are only two extremes of the same thing. If darkness and light are two different things, then by the increase of light darkness should not be reduced, and by the decrease of light darkness should not increase. But it is a fact that by the increase or decrease of light, darkness can be decreased or increased. The meaning is clear: that light is somewhere a part of darkness and vice versa. Both are two ends of one thing.

Therefore, when I try to tell the *whole* truth, the difficulty is that I seem inconsistent. I am telling at the same time two things that seem contradictory. I say that truth is eternal and it is wrong to call it new; at the same time I also say that truth is always new and there is no sense in calling it old. When I say both of these things together, I am attempting to catch the whole truth at once in its complete fullness.

Whenever truth is told in its fullness, in its multiple meanings, then opposing, inconsistent statements will have to be made. Mahavira's theory of *syatavada* is only an attempt at balancing the opposing views. Against whatever is said in the first sentence an opposite statement will have to be made in the second sentence. In this way, the opposite, which would otherwise remain unsaid, is also included and comprehended.

If the opposite is left out, the truth will remain incomplete. Therefore, all truths that appear clear and unambiguous are really half-truths. Inconsistency is inherent in truth, and that is its beauty and its complexity. But its power lies in the inclusion of polar opposites.

It is interesting to note that something false cannot include its opposite. That which is false can live only at the opposite pole of a truth, while truth absorbs within itself its own opposite. That is why falsity is not very ambiguous; it is clear.

Life as a whole is founded on polar opposites. In life there is nothing that occurs without the struggle of opposites, but we try with our minds and our reasoning to eliminate the inconsistencies. Our reasoning is an attempt to become consistent while the total will appear inconsistent. In existence, all inconsistencies are there together. Death and life are bound together.

Logic appears neat because it divides things into opposites. For logic, life is life and death is death; both cannot go together. In logic we say that A is A, and it is not B. We say life is life; it is not death. Similarly, death is death; it is not life. In this way we make our concepts neat and mathematical, but the mystery of life is lost. That is why you cannot arrive at truth by reasoning. One is an attempt to be consistent, and the other, by its very nature, is inconsistent. You can, therefore, achieve consistency by reasoning. You can reason so

well, so logically, that you cannot be defeated in argument. But you will miss truth.

I am not a philosopher or a logician, but I always use logic. I am using this only for the purpose of leading your thinking to the point where you can be pushed out of it. If reasoning is not exhausted, one cannot go beyond it. I am climbing on a ladder, but this ladder is not my goal; it has to be given up. I use reasoning only to know what is beyond it. I do not want to establish anything by reasoning. What I want instead is to prove its uselessness.

My statements will, therefore, be inconsistent and illogical. As long as they appear to be logical, please understand that I am only using a system that makes them appear so. I am preparing the groundwork for what is to follow. I am tuning up the instruments; the music has not yet started.

Where the line of demarcation between reason and non-reason is lost is where my original, my unique music begins. As soon as the instruments are attuned, the music will start. But do not misunderstand the tuning for the music; otherwise it will create difficulties. You will ask, "What is the matter? Before you were using a hammer for the drum. Why are you no longer using it?" But a hammer is only for tuning the drum, not for playing it. Once the drum is tuned, the hammer is of no use. A drum cannot be played with a hammer.

In the same way, reasoning is only a preparation for what is beyond reasoning. One of the difficulties I have is that those who approve of my reasoning will find after a few moments that I am taking them into an area of darkness. As long as one can see reasoning, there is light and things look bright and clear. But then someone will say that I promised to show him the light and now I am talking about leading him into darkness. He will, therefore, be displeased with me and will tell me, "I like what you have said until now, but I can go no further with you." He trusted me to reason out the truth for him, and then I tell him that he must go beyond reasoning in order to reach it.

Those who believe in trust will also not accept me, not follow me, not walk with me, because they want me to talk only about incomprehensible mysteries. Thus, both types of individuals will have problems with me. Believers in reason will only follow me up to a certain point, while those who believe in trust, who believe in the irrational, will not follow me at all, never understanding that only if they follow past a certain point can I take them into thoughtlessness.

I understand this. Life is like that. Reason can only be an instrument, not the goal. I will, therefore, always make illogical statements after talking about fully logical matters. These statements will appear inconsistent, but they have been well thought out and are not made without a reason. There is a clear reason from my side.

I will say at certain times that I am not influenced by Mahavira, Buddha, Krishna or Christ, that I do not say anything under their influence, that everything I say, I say only after knowing it myself. Nevertheless, when I came to my own realization, I knew that it was identical to that which had been attained by these others before me. Thus, when I am speaking about them or quoting what they have said, I myself forget that I have been speaking about them. I merge with them so totally that their statements become my own.

In fact, I do not see any difference between my statements and theirs. When I start to speak about them there is the deep realization that I am only speaking about me. Therefore, when I repeat their statements, I make no conditions. I dissolve myself completely in them and in their words. Those who have heard me say that I am not influenced by these others will wonder, "How is it that you become one with them? Even those who are under their complete influence do not do so; they maintain a distance."

Those who are influenced by someone or something will, of necessity, have to maintain a certain distance between themselves and the source of the influence. Those who are influenced are ignorant. We are influenced only in ignorance. With self-knowledge the very word `influence' has no meaning.

In self-knowledge there is no question of influence. Rather, there is a similarity of experience, a similar resonance, the hearing of similar voices. If I am singing and the same tune is coming at the same time from someone else, my rhythm and the rhythm of the other singer are so at one with each other that there is no room between us for being influenced. In order to be influenced, in order to be a disciple, distance is necessary, the other is necessary.

However, as far as I am concerned there is no distance. When I start explaining a statement of Mahavira or when I speak on the Gita of Krishna, I am only more or less explaining my own statements. Krishna or Christ or Mahavira provide an opportunity, an excuse, an occasion to speak, but I soon forget that I was speaking about them. I start with them, but end only on what I have known. I am not even aware of when I cease talking about them and begin to explain my own statements, of when I have merged totally with them.

Perhaps it would interest you to know that I have not read the Gita even once. I have started to read it

often, but upon reading eight or ten lines I felt that it was enough and closed the book. When I speak on the Gita, I am really hearing it for the first time as I speak about it. As I have no background in it, I have no way of criticizing it. One who has studied the Gita, who has pondered over and thought deeply about its statements, can only criticize or define what he has read. Not having read the Gita, I can do neither.

Another interesting thing to mention is that when I pick up the Gita to read I put it back after a few moments, but when I come across some very ordinary book I read it through from beginning to end because it is not a part of my experience. This may seem odd to you. I cannot restrain myself from reading through an ordinary book, because it is not within the range of my experience. Yet, when I begin to read the Gita, I put the book back after reading only a few lines of it, since I do not feel that it will open up anything new to me.

If a spy story is given to me, I may go through it fully, because for me it may be something new. But Krishna's Gita seems as if it was written by me. I know it, because whatever is written in it is known to me. Without reading it is known.

Therefore, when I speak on the Gita, I do not actually speak on the Gita; it is only an excuse. I start with the Gita, but I speak only about what I want to speak and only about that which I can speak. If you feel that I have dwelt a great deal on the Gita, it is not because I am influenced by Krishna, but because Krishna said the very same things that I am saying.

Thus, what I am doing is not a commentary on the Gita. What Tilak has said on the Gita, what Gandhi has said on the Gita, was their commentary or explanation of the Gita. They were under the deep influence of the Gita. But what I am saying does not come from the Gita at all. The tunes that are touched upon by the Gita are touched within me as well. They lead me to my own tunes; I begin to explain my own self. The Gita only provides me with an occasion. When I am speaking on Krishna, during those very moments that I am most deeply revealing Krishna you will begin to feel that I am talking about my own self. It is in those moments that I am speaking only about me.

The same thing is true with Mahavira, Christ, Lao Tzu or Mohammed. For me, what differentiates one of them from another is only a difference in name. They are different lamps, but the light that shines within them is the same. Whether that light is burning in the lamp of Mohammed or in the lamp of Mahavira or of Buddha does not make any difference to me.

Many times I speak against Mohammed or Mahavira or Buddha. This creates a problem. I am speaking deeply about them, and yet, at the same time, I am speaking against them as well. Whenever I seem to be speaking against them, it appears to be so only because the listener is giving importance to the lamp. But for me, when I am revealing something very deep, the emphasis is on the light. So whenever I appear to be speaking against, it is because the emphasis is on the lamp and not the light.

When I see a person enamored of the lamp, of the material with which it is made, I will always speak against the lamp. The person will be confused. It is natural that he will be confused, because for him there is no distinction between Mahavira the lamp and Mahavira the eternal light. For him, the lamp and the light are the same. That is why, when it appears to me that someone is placing too much emphasis on the lamp, I start speaking against it. When I feel that it is light that is discussed, I become one with it. This is the difference.

There is a difference between the lamp of Mahavira and the lamp of Mohammed. It is only due to this difference that there is a difference between a Jaina and a Mohammedan. Lamps are made differently. The lamp of Christ and the lamp of Buddha are also different; they are bound to be so. But these are differences of body, of surroundings and of shape. To those who are fond of shapes and surroundings, that light will not be visible, because whosoever sees the light will forget the lamp. It is impossible that one will still remember the lamp after he has seen the light. The lamp is remembered only after the light is no longer seen.

The condition of a follower is such that he can only remain in the dark shadow of the lamp and look out from there. From there he cannot see the light; only the bottom of the lamp is seen. The bottoms of all lamps are different, and there is deep darkness under them. Their followers stand quarreling over the bottoms. Therefore, whenever I see someone standing in someone's shadow, I speak against this rather harshly.

That is why I always say that a follower can never understand. To become a follower, he has to stand in the shadow, in the darkness, beneath the lamp. The more one is a follower, the more he is in the density of the shadow. Followers who are standing on the shadow's periphery can understand others a little, but those who are directly in the shadow's density can never understand. However, if someone really wants to see the light, he will have to go completely out of the shadow's periphery. Once he sees the light, the controversy

over lamps no longer has any meaning for him.

Thus, for me, there is no difference whether I speak on Christ or Krishna or Buddha. I am talking about the same light -- a light which has illuminated many lamps. But I am not influenced by the lamps. I am speaking only about that which I know. Whenever I feel a certain resonance, whenever I feel that the same note is vibrating, I am not able to deny it, because to deny it would be equally wrong. It would be like standing with my back to the light. The follower commits the error of sitting under the bottom of the lamp. Turning one's back or sitting in the shadow are both similar errors. But if you ask Krishnamurti, he will not accept this resonance. He will not accept that whatever has happened to him could also have happened to Krishna. He will not accept that what has happened to him could have happened to others as well. He will not discuss this.

This is wrong because truth is totally impersonal. The greatness of truth does not diminish if one accepts that it was also revealed to someone else. On the contrary, its greatness is enhanced; it does not diminish. Truth is not so weak that it becomes stale simply because it has also been experienced by someone else. Therefore, the temptation to deny that truth could be shared is also wrong.

My difficulty, therefore, is this: that WHEREVER I see truth, I will accept it. I am not influenced at all. But wherever I see that in the name of truth people are changing to something that is not truth I shall deny it and oppose it. Whatever I do, I do totally. That is why I become difficult to understand. I am against compromises because by compromise nobody can ever reach truth.

It is my nature to say whatever I say with the full force of my vital being. So if someone is talking about the light, I will say that Mahavira is God, Krishna is an incarnation of God and Jesus is the son of God. But if someone who is only talking about the lamps says these things, then I say that the speaker is guilty of a criminal act. In both these cases, whatever I assert, whenever I assert it, I shall stand fully for what I have said.

When I am making a statement about something, I do not ever remember my previous statements on the subject. But the statements are true and complete and do not negate each other. If I am speaking about your body my statement will be death-oriented, but if I am talking about you I will say that you are immortal. Do not think that these two statements are in opposition, however; they do not negate each other. There is no necessity for any compromise between them. Your body is bound to die; it is death-oriented.

If you believe that you are the body, then I will state with full force that you will die. I will not allow even for a slight chance of your being saved. If the discussion is about the soul, then I will say that you have never been born at all. Then you are unborn and immortal; the question of death does not arise. These two statements are complete in themselves; they do not cancel each other. Their dimensions are different, so this always creates difficulties.

The difficulty becomes even more confusing because all my statements are spoken and not written. In statements that are written down there is a sort of indifference. They are not addressed to anyone. The listener or the reader is not sitting opposite while it is written down. The listener or the reader is out of the picture. But when something is spoken, the listener is present and he is also taken into consideration. Thus, whenever I speak about something, I alone am not responsible for the statements. The listener is also responsible.

Responsibility, therefore, is shared. I am definitely responsible for the statements, but the listener is also responsible for creating a situation that called for the statements being made in a particular manner. If another listener had been there, my statements might have been different; in the presence of a third one, they might have again been different; if my statements were unaddressed to anyone, they might have been different again.

All my statements are addressed, and all spoken words are more alive. They receive life from the speaker as well as the listener. When there is no listener, then the speaker is making a sort of bridge toward something that is not there. There is no other bank for the bridge to reach across to. But how can there be a bridge without two banks? There cannot be. A bridge standing on one bank is bound to fall.

Therefore, in this world, all the significant statements about truth are spoken and not written. If I write anything, I write letters, because a letter is as good as something that is spoken. It is addressed. I have not written anything except letters, because to me they are a manner of speaking. The other is always there before me when I write a letter.

Thus, when I speak before thousands of people at a time, then the statements are multiplied in thousands. When these are reproduced by someone, he also includes himself in the statements he reproduces. This creates more and more difficulties, but that is as it is and I am not interested in making any

attempt to do something about it. I am interested that you too fully understand the difficulty. If you understand the complexity of a revealed truth, only then will you grow.

I am, therefore, not interested in reducing this complexity, because in attempting to do so the wholeness of the truth is destroyed. It can be simplified, but then a few of its limbs may be severed. Then it will be as good as dead. So I am not in the least interested in reducing its complexity. My only interest is that you should find the simplicity right in the heart of the complexity. Then you will grow.

If I want, I can make the complexity appear simple. There is no difficulty in that. Then my statements will become clear and mathematical and then my difficulties will be over. But I am not worried about my difficulties; they are not difficulties at all. But if you can see simplicity in complexity, if you can see the truth with its contradictions, if you can see the consistency in inconsistencies, then there is growth and your vision will be raised. And only if your vision is raised will you see it. Then only will the complexity become simple for you.

While climbing a mountain, we see several paths on the way up -- difficult, steep paths, cutting through each other. But upon reaching the top, the same paths appear easy. When you can see everything in its totality, in one expanse, you see that all the paths are running toward the peak. Neither do they cut each other off, nor do they run against each other. When someone is climbing up, all other paths except his seem to be going the wrong way. But when one who is looking down from the top of the mountain says that all paths are leading to the top, or when he tells one person that this path is right and another person that it is wrong, then it creates confusion.

All my statements are addressed to someone; each of my statements has its proper address. Such statements are for the benefit of a particular person in terms of his particular circumstances. If I see a person with a divided mind on a certain path, and I tell him that this path is right and that other paths are wrong, then that statement is only for his benefit. After reaching the top, he will also know and will laugh upon seeing that other paths are also coming up.

However, if after reaching half way to the top he finds by his side another path ascending and begins to walk upon it, and if a little later he finds a third path ascending and attempts to go on that as well, he may not reach the top at all with such an uncertain, divided mind. To such a person I will have to say, "You are on the right path. Keep on going; other paths are wrong." But if another person on a nearby path is also in a similar situation, is also of a divided mind, I will tell him the same thing: that his path is the right one. If these two persons ever happen to meet and compare these two different statements, it will create difficulties.

Buddha and Mahavira did not have to face a situation like this. Their statements were not recorded in their presence. And after five hundred years their followers were in trouble because of this. The question which you are asking of me could not be asked of Buddha.

After five hundred years, therefore, different sects came into being. Statements had been spoken but were not recorded, so there was no way of comparing them. One thing was told to one person, another thing to another, a third thing to a third, but none of the three recorded anything. Therefore, there was no opportunity to find out by comparing that one person was told this, another was told that and a third was told something altogether different. These statements were made to three different people privately, for their personal benefit. But when they were written down, problems began cropping up.

That is why, for a long time, old religions insisted upon not preparing any scriptures. When things are recorded, the contradictions become clear. As soon as they are written down, questioning will start. At first the statements are personal. Immediately after they are written down, they cease to be personal.

So the difficulty which I am facing was not faced by Buddha and Mahavira. But now there is no way out. Now, whatever is spoken will be recorded, even though it was addressed to a particular person. After it is recorded, it will become the property of the society. Then all those statements made at different times to different people will be gathered together, and it will be difficult to find a single thread of consistency.

Now, this is how it must happen; there is no other way. And I think it is good. If statements were recorded in Buddha's presence, he could have replied to them. But they were written down only after five hundred years. Then, when questions arose, there was no Buddha to reply. The result was that one person who believed one statement to be true founded his own sect, while another who believed that the contradictory statement was true established another sect. Whoever had a statement established a sect. All sects are born in this manner.

With me there is no possibility of any sect being born. I can be asked directly for clarification. There is no necessity to wait until tomorrow; it can be cleared up today.

You have also asked me to clarify why, though I speak in words, I still maintain that nothing can be

conveyed by words. For those who want to speak, there is no other way except by using words. Ordinarily, I can express what I want to say only in words, but it is also true that what has to be said cannot be conveyed by words. Both of these things are true. Our situation is such that we can speak only with words. There is no other way for a dialogue.

We should try to change this situation. For those who can go into deep meditation, dialogue is possible even without words. But to take them into deep meditation, first I will have to use words. A time will come, after a long continued effort, when communication will be possible without words. But until that time comes, I will have to express through words.

To carry you into the wordless world, I will have to use words; this is the situation. But it is full of danger also. I will have to speak in words, knowing full well that if you cling to the words, if you believe in them as they are, then all the trouble we are taking will become useless. We are trying to reach the wordless, but we must speak in words. It is sheer helplessness; there is no other alternative. If you cling to the words, the whole effort becomes useless because the purpose is to take you into wordlessness. While speaking only in words we will have to speak against words, and in that speaking against we will also have to use words. There is no other way.

One can become silent; there is no difficulty. There are those who became silent because of this difficulty. They avoided complications, but they knew that what they had to tell could not be communicated.

I have no difficulty in becoming silent. I can become silent, and it will not be surprising if I become so because what I am trying to do seems to be a nearly impossible effort. I am trying to make the impossible possible. But by my becoming silent nothing can be achieved, nothing can be communicated to you. The danger is the same.

If I speak, you will cling to the words. The danger is that if you cling to the words, what I want to communicate and achieve will not happen. But if I become silent, there is no question of communicating anything. In the first instance, if I talk, there is the possibility that what I have said will reach some people. If I talk to a hundred persons, there will be at least one who may perhaps receive what I have said without clinging to the words. For the other ninety-nine, the effort will be useless. Let it be so! This way at least something can be communicated to one, but if I become silent even that one possibility is not there. Therefore, my effort continues.

It is interesting to note that one who believes that things can be communicated by words does not speak much. He speaks a little, and that is the end of it. But one who believes that things cannot be expressed in words will speak much, because howsoever much he may speak, he knows that what he has to say has not yet been communicated. He will speak again and again and again.

This speaking by Buddha over a long period, morning and evening daily for forty years, was not because he thought that by words things can be expressed or communicated. It was because every time, after speaking, he felt that what had to be said had still not been communicated. So Buddha would speak again. He would speak in some different way, in some different manner, in different words. That is why forty years were passed in speaking.

But then the fear remains that if I speak for so long a period as forty years, it may happen that people will hold onto my words only. Because for forty years my method of giving is through words, I have to go on shouting, "Do not cling to my words!" This is a peculiar situation. However, there is no way out of it.

For taking one beyond words, words will have to be used, there is no other way. The situation is something like this: there is a room, and in order to go out of this room, five to ten steps will have to be taken within the room itself. From where we are sitting, five or ten steps have to be taken to go out. Someone may ask, "By walking within the room, how can one go out of it?" Everything depends on how you walk in the room.

If a person walks around and around in the room, he may walk for miles and he will not come out of the room. But a person can walk directly toward the door also -- not in a circle, but in a straight line. If while walking he walks in a circle, he will merely walk around the room. If he walks in a straight line toward the door, he can walk out through the door also. But in both of these cases he will be walking only in the room.

If I tell a person who has taken many rounds in the room that he can take just ten steps and he will be out of the room, he will immediately ask me whether I have gone mad. He will say, "You are talking of taking only ten steps, but I have been walking for miles and I have not yet come out of the room." He is not saying anything false, but he has simply been going around and around.

It is interesting to note that in this world everything is going around and around. Our movement is circular. All movement is circular. Unless you make an effort, things will move circularly. To walk straight

requires considerable effort.

In this world, all movement is circular. Whether it is an atom or a room or the life of a man or a thought, everything moves around and around in this world. Walking straight requires an effort; walking straight is itself a great achievement.

You do not realize at what moment you begin to walk in a circle. That is why geometry says that a straight line cannot be drawn. All straight lines are only parts of a big circle. We have an illusion of lines being straight, but there is no such thing as a straight line in this world. A straight line cannot be drawn; it is only a definition. Euclid said that the straight line is just a definition. It is imaginary; it cannot be drawn. Howsoever straight a line we may draw, we can only draw it on the earth. As the earth is round, the line will also be round. We can draw a straight line in this room, but it is only a part of a larger circle of the earth.

IS IT A CURVE?

It is such a small curve that we cannot see it. But if we go on extending it on either end, we will find that it is really a circle that goes around the world. We will find that the straight line has become round; that is why it is impossible to draw a straight line.

When we think about it deeply, the greatest problem in meditation is that all thinking is circular. Even our consciousness moves in a circle. What is most arduous, what is the greatest *tapascharya*, austerity, is to take a jump out of this circular movement. But there seems no way out.

Words also move in a circle. We never have any idea about how words can be circular, but words *are* circular. When you define a word, you make use of other words. If you open a dictionary and see the word `man', you will find the meaning is `human being'. If you then look for the word `human', the meaning is `having the qualities of man'. What is all this? It is a great madness. We do not know how to define man or human being. What does this mean?

Those who refer to dictionaries do not have any idea that dictionaries are circular. One word is used to define a second word and the second word is used to define the first. A man is a human being and a human being is a man. Where is the definition of man? Thus, all definitions are circular; all principles are circular. To explain one principle you use another, and to explain the other you use the first. Our consciousness is circular. That is why in old age we behave like children. The circle is complete.

No matter how much words may be spoken, they move only in a circle. Words go around; they cannot walk straight. If you walk straight, you will walk out of them into wordlessness. But because we are living in words, if I have something to say against words I will have to use words to say it. This is a type of madness, but I am not at fault. I speak in the knowledge that without words you cannot understand, and then I speak against words in the hope that you will not cling to them. If this happens, then only will I be able to convey what I want.

If you understand only my words, you will miss what I have said. You will have to understand my words, but along with this, whatever is indicated by them about the wordless world will also have to be understood. Therefore, I will go on speaking against the scriptures even though what I am saying may itself become a scripture. All scriptures are made like that. There is not a single valuable scripture in which you will not find statements against words. That means there is no scripture which doesn't contain statements against scriptures themselves, whether it is the Gita or the Koran or the Bible, or even with Mahavira or Buddha.

There is no reason to believe that something different will happen with me. The same impossible effect will continue. While speaking over and over again against words, I will have spoken many words. Someone or other may catch hold of them and make scriptures out of them. But I cannot stop speaking because there is one chance in a hundred of them becoming a scripture. Only if I stop speaking will there be a safeguard against this one chance. However, there is no basis for this fear, because someone will come along after a while who will speak against my words and the scriptures that will have been made from them. There need be no fear!

But a strange thing happens here and that is this: In the future, my work in this world will be furthered by the very person who speaks against me. Today it is like this: if one wants to work in favor of Buddha, he will have to speak against Buddha. Buddha's words have been picked up by many like old stones, and these stones cannot be removed until Buddha is removed. With the deification of Buddha, these stones have

lodged themselves inside the chests of the people who have picked them up. If the stones are to be removed, Buddha will also have to be pulled down; otherwise the stones will remain.

Now you can understand my helplessness. You can understand why I have to speak against Buddha, even though I know full well that I am doing his work. But how else can those who cling to the name of Buddha or the words of Buddha be moved? Until Buddha is moved they cannot be moved. In order to move them we have to take the trouble of disturbing Buddha unnecessarily.

As long as the Vedas are not cast off, there is no way of moving such people. They cling to the Vedas. As long as a man is not convinced that the Vedas are useless, he will not drop them. If for once and for all the mind can be emptied, something further can be done.

But after this emptying process I will say the same things that the Vedas have said. Then the difficulties increase further. False friends and false enemies unnecessarily come into being. As things are, ninety-nine times out of a hundred one meets false friends and false enemies. A false friend is one who will take what I speak to be scriptures, and the false enemy is one who believes that what I speak is against the scriptures and that I am an enemy of the scriptures. But things are like this, it will inevitably happen like this, and there is no need to worry about it. Such is the situation.

SO YOU DO NOT WANT TO WRITE?

No, I do not want to write. There are many reasons why I do not want to write. For one thing, it is absurd and useless to write. It is useless because for whom shall I write? To me, writing appears to be like writing a letter without knowing the address. How can I enclose it in an envelope and dispatch it when I do not know the address?

A statement is always addressed. Those who want to address the masses write. This is the way they address the unknown crowd. But the more unknown the crowd, the fewer are the things that can be said. And the nearer or more known the individual addressed is, the deeper can be the dialogue.

Deeper truths can only be told to a particular person. To a crowd, only temporary, simple things can be told. The bigger the crowd, the lesser the understanding, and the more unknown the crowd, the more one has to proceed with a presumption that there will be no understanding. Thus, the more literature is meant for the masses, the more down to earth and simple it will be. Flying in the skies is not possible with this kind of literature.

If you find delicate nuances of meaning in the poetry of Kalidas and you do not find them in the poetry of modern poets, it is not due to any difference between Kalidas and the modern poet. It is because Kalidas' poetry is addressed and recited in the presence of an emperor or a few selected persons, while the modern poem is printed in a newspaper. The newspaper may be read while taking tea in a tea shop, while eating peanuts, while smoking. The poem may just be glanced at. Who then is it being written for? The modern poet does not care to know. He must write for everyman, for the lowest common denominator. He must keep everyman in view while writing.

My difficulty is that even to those who are the best amongst us, it is difficult to relate truth. To those who are less than the best, to the common man, the question of relating truth does not arise. Only those of us who are among the chosen few can understand the deepest matters. But even among this chosen few, ninety-nine out of a hundred will miss what I have said. So there is no meaning in telling such things to a crowd, and writing is done only for a crowd.

There are also other reasons for not writing. I believe that as the medium one uses changes, the content also changes. With the change of medium, the subject matter does not remain the same. The medium poses its own conditions and changes what is said.

This is not easily understandable. When I am speaking, this is one type of medium. The whole line of communication is alive. The listener is living and I am also living. When I am speaking the listener not only listens: he also sees. The changing expressions of my face, the minute changes reflected in my eyes, the raising and falling of my finger, are all seen by him. Not only does he listen to my words: he also sees the movement of my lips. It is not only my words that speak, it is also my lips that speak. My eyes also say something. All of this is taken in by the listener. The content of what I have said will be different in a listener's mind than in a reader's mind because all of this will have become a part of it.

When someone reads a book, then in place of me there are only black letters and black ink, nothing else.

I and the black ink are not equivalents. There is no give and take. In the type, no gestures or changes of expression ever appear, no scenes or pictures are ever created. There is no life; it is a dead message. When one is reading a book, a very significant part of the message which remains alive while I am speaking is lost. In the reader's hands there are only dead statements.

It is interesting to note that a reader can be less attentive than a listener has to be. When a person listens, the degree of attention he is paying is far greater than when he reads. While listening one must give full attention and concentration, because what has been already spoken will not be repeated. You cannot revive parts not understood or partly understood; they are lost. Every moment that I am speaking, that which is spoken becomes lost in a bottomless abyss. If you have caught it, you have caught it. Otherwise it flows away and it will not return.

While reading a book there is no such fear, because you can re-read the same pages over and over again. There is no necessity, therefore, to be very attentive while reading a book. That is why the day words began to be written down was the day attention became lessened. It was bound to be so.

With a book, if you have not understood something you can turn back the page and read it again. But with my speaking it is not possible to go back. What is missed is lost. The knowledge of what is spoken is lost forever if missed and cannot be repeated. This keeps your attention at a full peak. It helps to keep your consciousness at its maximum alertness. When you read at leisure, if something is missed there is no harm; you can read it again. With a book, understanding is less and the need for repetition increases. As attention decreases, understanding also decreases.

Therefore, it is not without reason that Buddha, Mahavira and Jesus all selected speech as the medium for the transmission of their message. They could have written, but they selected this medium. They did it for two reasons: One, because the spoken word is a more all-encompassing medium; more can be said. There are many things attached to words which are lost in writing.

That is why, if you think about it, you will notice that the day films began, novels lost their importance. This is because films made things alive again. Who will read a novel? It is a dead thing. The novel cannot live much longer. It may become lost as an art form because we now have mediums that are more living, what McLuhan calls "hot" mediums. Television and films are live mediums, hot mediums. There is heat in their blood.

But the written word is a cold medium, dead cold. There is no life in it; no blood flows in it. Even your telephone may become outdated as soon as phonovision comes, just as radio began to become outdated with the coming of television. Radio has become a comparatively colder medium while television is a hot medium. And to me speaking is a hot medium; there is blood and heat in it.

So far we have not been able to find enough ways to add emphasis to words that are written. If I want to emphasize something when I am speaking, I can speak a little louder. I can change the nuances in my voice, my voice rhythm; then emphasis is conveyed. But in the words of a book there is no such way. The words are just dead. In a book, the word love *is* love whether it was written by a person making love or by one not making love, or by one living in love or by one who does not know what love is. There are no nuances, no rhythm, no waves, no vibrations. It is dead.

When Jesus says the word prayer, its meaning is not the same as when someone writes the same word in a book. The whole life of Jesus is a prayer, from beginning to end. Every particle of him is prayer; every inch of his body is filled with it. Thus, what Jesus conveys when he says the word prayer is very different from what is conveyed by the word in a dictionary.

Whenever one speaks, it immediately creates a sort of tuning in, a getting in touch with the listener. The soul of the speaker soon approaches that of the listener. Doors open up; the listener's defenses begin to give way.

When you are listening, if you are fully attentive your thinking has to stop. The more attentive you are as you listen, the less you will think. Your doors open; you become more receptive to the other. Now something can enter in directly without being hindered; you and the speaker become known to each other. In a very deep sense, a harmonious relationship is established. The speaking comes from without, yet it echoes deep within the listener.

Such a relationship cannot be established when one is reading, because the writer is absent. When you are reading, if you do not automatically understand something you have to make an attempt to understand it. But when listening you will understand without effort.

If you are reading a book based on my speaking that has been reported verbatim, then you will forget that you are reading because you know me. After a few moments, you feel that you are not reading -- that

you are listening. But if the wording is changed or the style is changed slightly in the reporting, the rhythm and the attunement will break. When those who have listened to me once read my spoken words, reading becomes as good as listening to me. But there are differences because, still, a change in medium changes the intent of what is said.

The difficulty is that what I am trying to tell will change in accordance with the form of expression. If I use poetry, it will impose its own conditions: a particular arrangement of words, the rejection or selection of particular subject matter, the breaking off or cutting out of particular things. If it is necessary to express the same thing in prose, the content will be entirely different.

That is why, for the most part, all of the great books in the world have been written in the form of poetry. What was being told was so beyond logic that it was difficult to express it in prose form. Prose is very logical; poetry is very illogical. Lack of logic is permitted and forgiven in poetry, but not in prose. In poetry, if you go a little beyond the logical understanding in places, you have license to do so. Not so in prose.

Because depth poetry is illogical, depth prose has to be logical. If you try to write the Upanishads or the Gita in prose, you will find that that which makes them alive is lost. The medium has changed, and what was beautiful as poetry will be awkward and bothersome as prose. They are not logical, but prose will try to make them so because prose is an arrangement of logic.

The Upanishads were recited in the form of poetry; so was the Gita. But Buddha and Mahavira did not speak in the form of poetry. There was a reason for this change. Since the time the Upanishads and the Gita were written, the world had changed. The period when they were written was, in one sense, poetical. People were simple and straightforward; there was no demand for logic. If they were told, "God is," they simply said yes; they did not turn around and ask, "What is God? How does he look?"

If you look at the way children are, you will have an idea of what type of people there must have been in those days. A child may ask a very difficult question, yet he will be pleased by a simple answer. The child may ask from where his small sister or brother came. You answer that he or she was brought by a stork and he is satisfied. Then he runs away to play. He had asked a very difficult question to which even the highly intelligent are not able to give a correct answer. The child asked a most basic, ultimate question: "From where do children come?" You answered that the stork brings them, and by the time you have said it the child is already gone. He is pleased with a very simple answer. And the more poetical the answer, the more pleased he will be. That is why in books for small children we have to use poetry. Poetry reaches the child's heart very quickly. There is a rhythm and a melody in it that reaches his mind quickly. A child lives in the world of rhythm and melody.

Buddha and Mahavira used prose because in the time period that they were living people were accustomed to doing a lot of logical thinking. Minute questions were asked, but even with long intricate answers people were not satisfied. Then they would ask twenty-five more questions. That is why Buddha and Mahavira had to speak in prose.

Now it is not possible to speak in poetry any more. Now poetry is written for entertainment. Once all fundamental, serious matters were told only in the form of poetry. But now serious matters cannot be told in poetic form. Those few people who have some leisure and the desire to entertain you still write poetry, but all matters of value will be told in prose only. Man is no longer like a child; he has become an adult. He thinks logically on all matters. Only prose can be used logically.

Each medium changes the content. To my mind, as methods of communication develop, the conveying of thought through speech will return again. For a while the printed word was the most important, but now technological advances are leading us back to the possibility of direct communication through a living medium, through television.

After a while, nobody will be willing to read a book anymore. I can speak to the whole world on a television network. All can listen directly. Therefore, the future of the book is not very good. Now, in a way, a book will not be read; it will be seen. This will have to be made popular; the book will have to be transformed. Now microfilms have developed, so it is possible to see the book on a screen. Words will very soon be changed to pictures.

In my view writing developed out of helplessness. There was no other way. Even now, those who want to convey something that is very important use the medium of speech. I do not know for whom I would write. As long as there is no one in front of me, no desire arises within me to speak. The pleasure of speaking for the sake of speaking is not there in me.

This is the difference between a writer and one who is enlightened. The litterateur has a sort of interest

in just expressing something. He is pleased if he can do so. A big burden seems to drop from his shoulders when he does so.

In me there is no such burden. When I am speaking to you I am not receiving pleasure just because I am telling you something. In telling something, there is no feeling of being relieved of a burden. My telling, in a sense, is less an expression and more a response.

There is no feeling in me that I have to tell you something. If you want to know something, only then will it occur to me to say something. The condition of my mind is such that if you throw a bucket in my well something will emerge from it. It is gradually becoming difficult for me to speak unless a question has been asked. In the future, it is going to be more and more difficult for me just to speak. Therefore, I have to find excuses.

I need an excuse if I am to speak on the Gita. If you create such an excuse, then I will speak. But it is becoming difficult for me to speak if you do not provide the excuse. If there is no nail or peg on which to hang something, on what to hang it and why I should hang it is a problem. I remain silent -- empty. You go out of this room and I become empty.

If someone has the desire to speak, the need to speak, then he will make himself ready to speak even when you are not in the room. His mind will prepare what to say even though there is no one present. When enough material accumulates in him, he will be impelled to speak.

For me this is not true. I am completely empty. If you raise a question and make me speak, only then will I speak. That is why writing is difficult. Writing is easier for those who are full.

WHY DO YOU NOT WRITE YOUR AUTOBIOGRAPHY?

This can also be asked -- why I do not write my autobiography. It may seem very interesting, but truly speaking after self-knowledge there is no autobiography. All autobiographies are ego-biographies. What we call an autobiography is not the story of the soul. As long as you do not know what soul is, whatever you write is ego-biography.

It is interesting to note that neither Jesus, nor Krishna, nor Buddha have written their autobiographies. They neither told them nor wrote them. Writing or speaking about oneself has not been possible for those who have known themselves, because after knowing the person changes into something so formless that what we call the facts of his life -- facts like the date he was born, the date a particular event happened -- dissolve. What happens is that all these facts cease to have any meaning. The awakening of a soul is so cataclysmic that after it occurs, when one opens his eyes he finds that everything is lost. Nothing is left; no one remains to talk about what has happened.

After one has known one's soul, an autobiography seems to be a dreamlike version of oneself. It is as if one were writing an account of his dreams: One day he saw this dream, the next day that dream, and the day after that a third dream. Such an autobiography has no more value than a fantasy, a fairy tale.

That is why it is difficult for an awakened person to write. On becoming awakened and aware, he finds that there is nothing worth writing. It was all a dream. The matter of the experience of becoming aware remains, but what is known through the experience cannot be written down. This is so because reducing such an experience to words makes it seem insipid and absurd. Even so, there is always the attempt to tell about the experience in different ways through different methods.

My whole life I shall go on telling what has happened. There is nothing else to tell except this. But this also cannot be written down. As soon as it is written, it is felt that it was not worth talking about. What is there to write? One may write, "I have had an experience of the soul. I am full of joy and peace." It looks absurd -- mere words.

Buddha, Mahavira and Christ went on telling their whole lives in many different ways what they had known. They never became tired. They always felt that there was still something left out, so they would speak again in a different way. It is never finished. Buddha and Mahavira may finish, but what they have to tell remains incomplete.

The problem is twofold: what can be told seems like a dream and only what cannot be told seems worth saying. There always remains lurking in the mind the feeling that if I tell you what has happened to me it is of no use. My purpose is to take you on that path that may lead you to the experience itself. Only then can you someday understand what has happened to me. Before that you cannot understand it, and my telling you

what has happened to me directly serves no purpose. I don't think you will believe what I say. And what is the use of my making you suspicious? It will be harmful. The best way is to take you on that path, to that bank from which you can be pushed to where someday you yourself may have the experience. On that day you will be able to trust. You will know the way it happens. Otherwise there is no way to trust.

At the time of the death of Buddha people asked, "Where will you go after death?" What does Buddha reply? He says, "I have been nowhere, so where can I go after death? I have never gone anywhere and have never been anywhere." Even after this people still asked him where he would go, but he had told the truth because the meaning of buddhahood is nowhereness. In that state one is nowhere, so the question of being somewhere does not arise.

If you can be quiet and silent, what remains except breathing? Only breathing remains; nothing else. Like the air inside a bubble, breathing remains. If you can be silent at least once for a few moments, then you will realize that when there are not thoughts there is nothing but breathing. The inhaling and exhaling of air is nothing more than the going out and coming in of air in a bubble or a balloon. So Buddha says, "I was only a bubble. Where was I? A bubble has burst and you are asking where it has gone." If someone like Buddha knows that he is like a bubble, how can he write his autobiography or tell about his experience? Whatever he might say will be misunderstood.

In Japan there was one saint called Lin Chi. One day Lin Chi ordered the removal of all the idols of Buddha. There had never been a man like him. Only just before he had been worshipping those very idols of Buddha, and now he was ordering them to be removed. Someone stood up and asked, "Are you in your right mind? Do you know what you are saying?"

Lin Chi answered, "As long as I was thinking that I am, I believed that Buddha was. But when I myself am not there, when I am only an air bubble, then I know that someone like Buddha also could not have been there."

In the evening Lin Chi was again worshipping Buddha. People again asked him what he was doing. He said, "I was helped in my own non-being by Buddha's non-being. That is why I have been giving thanks. It was a thanksgiving from one bubble to another, nothing more." But these statements could not be properly understood. People thought that there was something wrong with this man and that he had gone against Buddha.

Autobiography does not survive. Deeply speaking, the soul itself does not survive. So far, we understand only that the ego does not survive. For thousands of years, we have been told that the ego does not survive when one attains self-knowledge. But to put it correctly, the soul itself does not survive.

In understanding this one is filled with fear. That is why we could not understand Buddha. He said, "The soul also does not survive; we become non-soul." It becomes very difficult to understand Buddha in this world.

Mahavira talked only of the death of the ego; that much could be understood. It is not that Mahavira did not know that even the soul does not survive, but he had in mind our limited understanding. Therefore, he spoke only of giving up the ego, knowing that the soul would automatically dissolve.

Buddha, for the first time, made a statement which had been a secret. The Upanishads also knew, Mahavira also knew, that the soul does not survive in the end, because the idea of the soul is a projection of the ego. But Buddha revealed the secret which had been closely guarded for so long. That created difficulties. Those who themselves believed that the ego does not survive started the quarrel. If the soul does not survive either, they said, then everything is useless. Where are we?

Buddha was right. How could there be an autobiography then? Everything is like a dream sequence, like the rainbow colors formed on a bubble. The colors die when the bubble bursts. That is a very obvious result.

WILL THE PROCESSES AND EXPERIENCES THROUGH WHICH A PERSON HAS PASSED BE OF ANY USE TO OTHERS IF THEY ARE WRITTEN DOWN?

It may be useful for the seeker, but it is very difficult for the enlightened one to write it. The difficulties of the *siddha*, the enlightened one, are different from those of the *sadhak*, the seeker. The difficulty is that for the enlightened one there are no spirits in this room, but for you there are. The siddha knows that the spirits do not exist, but at one time he too had a spirit which he exorcised with the help of a technique. Now he knows that both the spirit and the technique were false.

Knowing this, how can he say that he had driven away the spirit with the help of the technique? Do you follow me? This is a problem for the master. He knows that the spirit was false and that the technique was just a help in the darkness. The spirit was false and so also was the technique that drove it away. So how can he say that he drove away the spirit with the technique? To say so now is meaningless. But if he could say that he drove away the spirit with the technique, it would be a help to you.

The master will not say that he drove away the spirit by the power of the technique. Rather, he will say that "spirits can be made to disappear by the use of certain techniques. If the seeker uses such and such a technique the spirit will go." The master will not say that he drove away the spirit with a technique because it would be a false statement. Now he knows that the technique was as false as the spirit.

Therefore, the statements of such a person will be least self-centered. He will hardly ever speak about himself. He talks about you and what is relevant to your situation, so it is his problem that in order to help you he will have to make a false statement.

DO YOU MEAN THAT THE WHOLE SADHANA PROCESS, THE PROCESS OF SPIRITUAL PRACTICE, IS AS UNREAL AS A GHOST?

Yes, it is, because what you ultimately achieve has always been with you and that from which you are freed has never bound you. But this presents a difficulty for the master; that is why I say that the master has his own difficulties. If he says that the whole sadhana process is false, then he will put you in difficulty, because for you the process becomes false while the spirit remains real. Even a false process is meaningful if it serves the purpose of making the spirit false. Do you follow me?

A spirit does not become false just by calling it false. It is interesting to note that a wrong thing does not cease to be wrong just by calling it right, but when something that is right is called wrong we immediately accept it. No matter how much one says that anger is wrong, that does not make it wrong.

On the other hand, if someone says meditation is wrong, you immediately feel that it may be so; it does not even take a second to become wrong. You do not immediately agree when it is claimed that a particular person is a saint, but if you are told that someone is a thief you immediately accept it as the truth.

Before you are willing to believe that a person is a saint, you will try to test him, you will try to prove in various ways whether this is so. The reason you are so cautious is that it makes you uneasy if someone else is said to be a saint. Your ego is hurt. You will try to prove that he is no more a saint than you are. When you are told that someone else is a thief, you do not bother to test it; you believe it immediately because believing it makes you happy. It assures you that you are not the only thief, that someone else is at least as bad as you are.

Slander and condemnation of another are easily accepted, but not so with praise. Even when you accept someone as being praiseworthy, even if you yourself really know that he is so, the acceptance is still conditional. You accept it for the time being because you have no other choice, but you continue to look for an opportunity to change your opinion. Only condemnation is absolute. Even if something happens to make you change a negative opinion, you will not bother to do so.

This happens all the time in life. When something is claimed to be wrong, we immediately believe it because this saves us from doing what is right. One must be very determined if he is going to continue to do what is right. Anger is spontaneous; we continue to express it even if we have been told it is wrong. But meditation must be practiced, and this is much more difficult. So if someone says that meditation is something bogus, we feel relieved at being saved from doing something arduous.

YOU HAVE DESCRIBED MEDITATION NOT AS AN ACTION, BUT AS A STATE OF BEING. WILL YOU EXPLAIN THIS?

The difficulty for the enlightened person is that if he tells you everything he has experienced, you will lose the path forever because what he says will be so far removed from your experience. For example, I have described meditation as a state of being. What I say is true, and yet for you meditation can only be an activity, not a state. If you believe it is a state of being, you will feel that there is nothing you can do to achieve it. If it is an activity, then you are required to do something; if it is merely a state of consciousness,

then you are relieved of the need to act.

You will think, "Perhaps it is a state of being. Then there is nothing that I can do about it." Then your anger will continue and you will not do any meditation. Your sex, your greed will continue.

If I tell the truth, you are not helped by me. The difficulty is that if I say something keeping you in mind, I have to take recourse to telling what is not entirely true. But if I say something keeping myself in mind, it is useless for you. It is not only useless; it is also dangerous because you happen to be the listener. Deep down it will be a hindrance to you if I tell you the complete truth exactly as I see it.

That is why, if I say exactly what I feel, I cannot be of any help to you. On the contrary, what I would say would be a hindrance to you, like Krishnamurti's talks which hinder people's progress more than they help it. The deeper I look, the more I feel that such talks are harmful. What he is saying is the inner truth, but for you it is not helpful. For you it is only an excuse to stop doing anything.

IS SILENCE VERY POWERFUL, AND IF SO, THEN WHY SHOULD ANYBODY SPEAK IN WORDS?

Yes, silence is very powerful, but first there must be people who can hear what is conveyed in silence. Why is it necessary to make people listen?

It is necessary to me because I see that you are moving unknowingly toward a deep pit, and it is clear to me that you will fall into the pit and break your hands or feet. I can convey this fact to you in silence. But your ears cannot hear my silent message, so I have to shout at you to warn you, "Be careful! You will fall into the pit."

DO YOU LOSE ANY ENERGY BY DOING SO?

No, no! No energy is lost. One who has known the source of energy does not lose energy. Only one who does not know the source can lose.

If I write anything like an autobiography, it may be either truth or untruth. If it is truth, it may harm you. If it is untruth, I would not want to write it. If it is completely truthful, it will cause you harm because I will have to say that whatever you are doing now is useless. You will readily agree with me that it is so.

One day an individual came to me. He said, "Because Krishnamurti said that meditation is useless, I have stopped doing meditation."

I said, "You have done a good thing. But what did you gain from it? You did not gain anything. Why did you start doing meditation in the first place? You wanted to conquer your anger and ignorance. Did you accomplish that by giving up meditation? No! Then why did you stop? Because Krishnamurti said that it is useless!"

You feel, "When a realized person says it is useless, why should I continue to do it?" This is the difficulty: I also know that it is useless; I also tell this to some, that it is useless. But I will only say this to a person who has done meditation for a long time and who can now understand its uselessness. Such a person has reached a stage where meditation must also be given up.

But to say in the marketplace that meditation is useless is dangerous. The listeners may have never done any meditation. Those ignorant people have never done it. If you tell them that meditation is useless, they will never do it. They will feel very much relieved. For forty years people are listening to Krishnamurti, and they are sitting around foolishly doing nothing just because Krishnamurti said that meditation is useless. Krishnamurti is not wrong when he says so. He has been saying it for his whole life. But I would say he is wrong because he is not keeping you and your capacity in mind. He is only talking about his own experiences.

It is because of this that I am always very careful, that I do not project myself and do not say anything about myself. If I talk about myself and only say the truth, it will be of no use to you. It is strange that if I talk about you, keeping you in mind, then you will come back to me and ask, "Why did you tell such things?" Then there comes opposition. I can say things which can never be opposed, but these things will be of no use to you. They may give you an excuse to stop where you are.

The difficulty of the enlightened one is that he is not able to tell what he knows. Therefore, in one way,

old tradition was much more correct and went much deeper. You were told something according to where you were at the time. All information was tentative; nothing was ultimate. As you made progress the master would give you new things; as you progressed further, it would be said, "Now give up this, give up that. It has become useless."

When you reached the appropriate state, you were told that God is useless, the soul is useless, meditation is useless -- but just on that day, not before. But this can be told only at that moment when these things become useless; then nothing is really useless. Then you just laugh and you know.

If I say meditation is useless and you still continue to do meditation, then I will feel that you were the right person to be told -- that it was good that I told you. If I say sannyas is useless -- that taking sannyas is useless -- and still you become initiated into it, I will understand that you were the right sort of person to be told. It was good.

So these things which I have spoken about are the sort of difficulties I face. All this will be understood slowly and gradually.

Dimensions Beyond the Known

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YOU SAID THAT IF ONE WERE TALKING ABOUT THE BODY YOU WOULD SAY THAT THE BODY WAS DEATH-ORIENTED AND IF ONE WERE TALKING ABOUT THE SOUL YOU WOULD SAY, "YOU WERE NEVER BORN AT ALL." BUDDHA HAS SAID OF THE SOUL, "IT WAS JUST A BUBBLE WHICH IS NOW NO MORE. I MYSELF AM NOT THERE, SO WHERE WILL I GO?" THEN WHAT IS IT THAT IS IMMORTAL AND WHO IS UNBORN?

There is a sea over which waves come and go, but the sea remains the same. The waves are not separate from the sea, but the waves are not the sea. Waves are only forms born on the sea, just appearances which take form and die. A wave that remains a wave forever cannot be called a wave. The word `wave' means it dies as soon as it is born. That from which the wave arises is always there, but that which arises is not. This is a dance of the transitory on the breast of the eternal. The sea is unborn; the wave is taking birth. The sea never dies; the wave always dies. The moment the wave knows that it is the sea, it goes beyond the chain of life and death. But as long as the wave believes that it is a wave it is within the possibility of birth and death.

That which is, is unborn and deathless. From where will birth come? Nothing is born out of the void. Where will death happen? Nothing is lost in the void. That which is, is eternal. Time makes no difference to it; time does not affect it. This existence is not within our grasp because our senses can only comprehend form and shape. Our senses cannot comprehend that which is beyond name and form.

It is interesting to note that you must have stood on the shore of the sea very often and upon returning would have said that you have seen the sea. But you have only seen the waves, not the sea. The sea cannot be seen. What you can see are the waves. Senses can see only what appears on the surface. That which is within remains beyond their comprehension. The senses see the superficial form; the formless within eludes

their grasp.

The world of name and form is born only because of the senses. It is not existence. Whatsoever has a name and form is born and will die and that which is beyond name and form is eternal. Neither is it born, nor will it die. So when Buddha says that he was born as a bubble, he is referring to two aspects of a bubble. What does the bubble contain? If we enter into a bubble, we will find that a very small amount of the same infinite all-pervasive air that is outside is enclosed within a thin film of water. This thin film has imprisoned a small portion of air, and that small part of air has become the bubble.

Naturally, like everything, the bubble also expands. Upon expanding, it breaks and bursts. Then the air that was within the bubble unites with the outer air and the water with water. But that which came into existence meanwhile was a rainbow existence. Nothing ever changed in the air or the water; they remain as they are. But meanwhile, a form was born which died.

If we look upon ourselves as bubbles, then we also are forms that take birth and die. What is within us was always, but we identify ourselves with the bubble. So if I am looking at you from the point of view of the body, I will say that you are death-oriented and slowly dying. From the moment you were born you began dying, and you have not been doing anything else except dying. The bubble may take seven moments to burst, but you take about seventy years to burst.

In the endless flow of time, there is no difference between seven moments and seventy years. All difference is due to our narrow vision. If time is endless with no beginning and no end, then what is the difference between seven moments and seventy years? If time is a determined quantity, say a hundred years, then seven moments will be very small and seventy years will be quite a long span. But if there is no limit on either end, if there is neither a beginning nor an end, then there is no difference between seven moments and seventy years. In how many moments the bubble bursts is of no consequence.

No sooner is it born when it starts bursting. That is why I described the body as death-oriented. By body I mean that which manifests through birth with a name and form. By soul I mean that which remains even after that name and form are lost. When there was no such name and form, then also it was. By the soul I mean the sea and by the body I mean the wave. It is necessary to understand these things clearly.

That which is within us never dies, so inwardly we feel that "I will never die." We see that hundreds of thousands of people are dying but still we are not convinced that we will also die. In our deepest depths there is no echo that "I too will die." People die before our very eyes and still that inner feeling of immortality remains. In deeper moments we are always aware that "I will die." We know that the facts show the fallaciousness of this belief and that outer events indicate that it is not possible that "I will not die." Reason says that if everything else has to die, then you will also die. But some voice within severs all links with reason and goes on saying, "I will not die."

That is why we do not believe that we will ever die. That is why we are able to live in the midst of death; otherwise, as we are surrounded by death constantly, we would die instantly. Why are we so confident and certain of living? That confidence is due to that something within that goes on telling us that we will not die, regardless of how much we may say, or the occurrence of an actual death may say, that we will die.

No person can ever conceive of his own death. He cannot imagine that he will die. However much he may try to imagine that he is dying, he will find himself still there. Even if he imagines himself dead, he will find that *he* is there seeing, that *he* is there standing outside of death. We are not able to place ourselves within the jaws of death even in imagination, because while imagining we go on watching from the outside. The one who imagines stands outside, so he will not be able to die.

This voice from within is the voice of the sea. It asks us, "Where is death?" Death is unknown; still we are afraid of death. This fear comes from the voice of the body, and there is a confusion between the two. The moment we identify ourselves with the voice of the body, our spirits begin to tremble over the fact that the body is bound to die. No matter how much we may try to disprove this or seek the help of science or devise a system of medicine or surround ourselves with eminent physicians and medicines, the body does not for a single moment confirm that "I will live." The body does not have that feeling of deathlessness; it knows that daily it is dying.

The body knows that it is a bubble, but we know that *we* are not bubbles. The moment one identifies oneself with the bubble, all the tensions of one's life begin. No sooner does that within us which is immortal identify itself with the wave when it comes into difficulties. This identification is ignorance; breaking away from this identification is knowledge. Nothing changes; everything remains the same as before. The body remains where it was; the soul also remains where it was. Only the illusion disappears. Then we know that

when the body will die we have not to be afraid, because there is no need to be afraid. The body is bound to die. It is useful to be afraid when there is a possibility of being saved. But in a situation from which there is no possibility of being saved, it is useless to become afraid.

When a soldier marches forward to the battlefield, when he first leaves his house, he is filled with fear. On the battlefield too he is fearful. But when the bombs begin showering upon him he becomes fearless, because then all possibilities of being saved are destroyed. Such a person can even play cards amidst continuous shellfire. And he is an ordinary man; there is nothing special about him. But this is a unique situation. In this situation, fear of death is meaningless. Death is so imminent that there is no question of survival.

On the battlefield, there is some possibility of survival because some die while others survive, and so some fear remains. But on the field of death even that remote possibility is not there. At the moment of death the illusion that "I am the body" suddenly disappears. The fear of death disappears because there is no escape. Then the fact of the body dying becomes a certainty, a destiny. That is the fate of the body; there is no way of saving it.

The moment one realizes that death is the nature of the body, it suddenly becomes apparent that what is beyond the body was never born and so there is no question of its death. Thus, for the soul also, fear vanishes, because there is no reason to be afraid for that which cannot die. The fear arises due to the body and soul becoming identified with each other. It arises because the inner voice says, "I will not die," and the outer voice says, "You will certainly die!" These voices become confused. We are not aware that these two different melodies intermingle, and we listen to them as if they were the melodies of the same instrument. That is the mistake.

In our ignorance there is always a fear of death, but we go on living as if there were no death. Every moment the ignorant person lives as if there were no death though he is frightened of it. The one who knows also lives as if there were no death, but he is aware that death can happen at any moment. He lives at two different levels. Life for him has split into two parts: the circumference has become separate from the center; the wave has become separate from the sea; the form has become separate from the formless. However, one cannot run away from death. It is a matter of wonder that a thing does not by itself cease to appear by our knowing that it is an illusion. By our knowing, only the consequent pain ceases.

Shankaracharya was always giving the example of a rope that appears like a snake in darkness. But this example is inaccurate because by coming near you can know that it is a rope. And once you know that it is a rope, however far from it you may go, it will not look like a snake.

But the illusion of life is not like that. The illusion of life is like a stick that is dipped in water. In the water it will appear bent, but when you remove it from the water, it is straight. If you put it back in the water, it will again look bent. Then if you put your hands in the water you find that the stick is straight, but still it appears bent. Just by your knowing that it is straight, the slanted appearance of the stick does not disappear. But by your knowing, you no longer behave as if in the illusion that it is bent.

Our illusion of life is not like that of a rope looking like a snake, but like that of a straight stick appearing bent in the water. We know full well that the stick is not bent, but only appears so. The stick even appears bent to the greatest of scientists who have experimented and who know that by dipping the stick in water it does not become bent. Thus, this appearance of crookedness is due to our senses. Our knowledge has nothing to do with it.

The difference, therefore, is this: that you will not believe that the stick is bent, but it only appears to be bent. The matter is divided into two different levels. On the level of knowing, the stick is straight. On the level of seeing, it is bent. There is no illusion on either of these levels.

On the level of living there is the body which is the outer and on the level of existence there is the *atman* -- the soul. For the knower, the world is not lost. For him the world is just the same as it is for you. Probably, to him the world is clearer in its perspective and appearance. Every tiny cell of the existence is clearer to him. Nothing is lost for him, and he is not in any illusion. He knows that form is born out of the senses and is like the stick which appears bent in water. Because the rays of light bend and change while entering the water, the stick also appears bent. In air, rays of light do not bend, so the stick appears straight. The stick does not bend, but the rays of light bend while passing through water. Therefore, we see the stick as crooked.

The existence is as it is, but while passing through our senses the ray of knowledge becomes bent. The ray of knowledge changes due to the medium through which things are known. If I wear blue spectacles, everything will look blue. When I remove them, I see that everything is white. If I put the spectacles on

again, I again see everything as blue. I know that things appear blue due to the spectacles, so I will not be in illusion anymore. But I may continue putting on the specs and things will continue to appear blue. However, though I will know full well that the soul -- the being -- is immortal, the knowledge that the body is death-oriented also continues.

In spite of my knowing that the existence of the sea is eternal, the play of the waves continues. But now I know that it has appeared so due to the spectacles. The spectacles are the eyes of the senses, and what you see through them is not necessarily real.

That is why the statements of people like Buddha, Mahavira or Jesus are made from two different planes -- one of the soul and the other of the body. Our difficulty is that as we are confusing both the planes within ourselves, then naturally we also confuse their statements. Sometimes Buddha speaks as if he were the body. He says, "Ananda, I am thirsty. Please bring me water." The soul is never thirsty. It is the body that feels thirsty. Now Ananda may think that the body is not there at all, that it is only a name and form, just a bubble, "so how can it become thirsty?" Once you have known that there is no body, then from where does thirst come?

Then the next day, when Buddha says, "I am not born at all so I will never die," it creates difficulties for the listener. The listener's difficulty is that he thinks that with knowledge the existence will change. Actually, by knowing the existence does not change; only one's gestalt changes. When Buddha says that he is thirsty, he only says that his body is thirsty -- that this body, which is a bubble of name and form, is thirsty, and if it is not given water it will soon burst. But the listener's difficulty is that because he is living in a confused state, he is not able to distinguish which statement is coming from which plane, so he confuses their meanings also.

Simone Weil has written a book called GRADES OF SIGNIFICANCE. The greater the man, the more he lives on different levels of greatness at one time. He has to live like that because he has to talk from the levels of the people he meets. Otherwise, all talk becomes meaningless. If Buddha talks with you from his highest level, it will be useless. You will take him to be mad. It has generally happened that these types of people have been taken as mad. The reason for that is that whatever they said looked as if it were told by a mad person. Thus, if they speak from their level, they will be branded as mad.

If they have to speak from your level, they will have to come down. They will have to come down to a level where you can understand them. Then they will not appear mad. Thus, they will have to talk from as many levels as exist among the people that come to them.

One can say that the many people to whom Buddha spoke would come to him in the form of mirrors. All these mirrors created their own separate images of Buddha, and the images were as faithful as the surfaces of the mirrors themselves. An image must match with the mirror. Thus, a convex mirror will broaden the image while a concave mirror will shorten it. If this were not so, the mirrors would be displeased, and then the mirrors would have to be broken or changed.

That is why the statements of people like Buddha come across on many different levels. Sometimes in only one statement there will be several levels. This is because when a person like Buddha begins to speak he does so from his own level and when he stops speaking he has come down to the level where you are. Many times in only one sentence there is a long journey -- because when he begins to speak it is from the level where he is at. He begins with great expectations about you; then slowly he has to bring down his expectations, and in his last statements he reaches where you are.

His level and your level represent two deep divisions, but this does not mean that these two are very distant or separate or different. They are like that of the sea and the wave. The sea can sometimes be without a wave, but the wave can never be without the sea. The formless can be without a form, but a form can never be without the formless.

But if we look at our language, it is interesting to see that it is the reverse. In our language, in the word *nirakar*, formless, there is the word *sakar*, form. But formless is not in the word form. In language, in the word formless, the word form will have to be there; but it will do if the word form does not include the formless. Language is created by us, but in existence the situation is the reverse. In existence there can be the formless without the form, but there can be no form without the formless.

All our words are like that. In the word *ahimsa*, non-violence, the word *himsa*, violence, is necessary. But in the word violence, non-violence is not needed. In life, however, it is interesting to note that in order for violence to exist, non-violence is necessary; it is unavoidable. But non-violence can be there without violence. We create language and we create it according to our needs. For us the world can be without God, but how can God be without a world?

These are not two different things. Therefore, the macrocosmic can exist without the microcosmic; there is no difficulty for the sea to exist without the wave. But how can the wave be without the sea? The wave is very small, and it is dependent for its very being upon the sea. If the surrounding sea raises it, it is there. The sea takes care of it from all the sides. If the sea releases it, it is gone.

These two are not separate, but I have to say that they are separate so that the wave will not be under the illusion that it is immortal, formless and eternal. If the wave thinks itself separate, then there is the possibility for this illusion and its consequences. But if the wave is one with the sea, there is no illusion. If the experience is that of oneness, then it will say, "I am not there at all; there is only the sea." In this way, Jesus was repeatedly saying, "I am not there; only my father in heaven is."

So we are in a difficulty. Either we want to be shown God in heaven so we can find out who he is and where he is, or we will call Jesus mad because we do not understand what he was saying. Jesus was saying, "I am the sea, not the wave," but we have not seen anything else but the wave. Sea is only a word for us. That which is the authentic existence is just a word for us, but what is only an appearance we take to be truth.

The soul is not known to us, but the body is daily seen by us. What is daily seen becomes truth for us. That is why I have said that the body is death-oriented and is itself a death. The soul is immortal, not death-oriented. But upon its deathlessness there is the dance of death of the body.

We have no difficulty in understanding the sea and the wave because we have not seen any enmity between them. But immortality and death are difficult to understand because we have assumed them to be enemies; that is our belief. When I talk about the sea and the wave, their existences are closely linked, so there does not seem to be any opposition. But immortality and death appear as stark enemies -- as opposites. It seems they can never be one. But they are also one. The more closely and deeply you know death, the more you will find that death is nothing more than change.

The wave is also a change. The deeper you search into immortality, the more you will find it is nothing more than eternity. The existence of whatsoever appears to be in opposition in this world is based upon its opposite. Our difficulty is that it appears to us as opposite. We maintain a separation between death and immortality -- but death cannot survive without the deathless. For death to exist, it has to seek the support of that which is deathless. As long as death is there, it needs the support of that which is immortal.

Even for a lie to exist, it can do so only with the support of truth. For a lie to exist, it also has to claim that it is truth. Truth never claims to be truth, but the lie always claims that it is truth. It cannot travel an inch without such a claim. It has to vociferously announce, "Be careful; I am coming. I am truth." It carries many certificates with it to prove why it is truth.

Truth needs no certificate; it needs no support from lies. If truth takes their support, it will be in difficulty. If the lie does not take the support of truth, then the lie will be in difficulty.

For immortality, the support of death is not necessary, but it is only in relation to the concept of immortality that the occurrence of death is understood. The pure existence has no need for that which is changeable, but what is changing can be understood only in relation to that which is changeless. One thing is certain, that we understand only the changeable -- because that is what we are. That is why, whenever we think about immortality, we try to understand it only through that which is changeable. There is no other way.

Our condition is like one who is in darkness trying to guess what light is. He has no other way. Darkness is only a very dim form of light. It is a condition of the minimum possible light. Where there is no light at all, there is no such thing as darkness. Light may be or it may be beyond the power of our eyes to grasp it.

Our senses grasp things only within certain limits. Otherwise, the beams of highly intense light that constantly pass by us would make us instantly blind if we were to see them. As long as we did not know what the x-ray was we did not know that the rays of the x-ray could pass through a human body. We did not know that a picture of our inside bones could be taken from outside. If not today, then tomorrow we may be able to find a ray which can penetrate through the initial cell of a newly conceived child in its mother's womb and enable us to see what will be the entire lifespan of that child after its birth. And there is a possibility of this happening.

Many types of rays pass by us, but our eyes cannot catch them. What we are calling darkness is simply light which our eyes are not capable of seeing. Because our eyes cannot see certain light rays, for us they appear to be nothing more than darkness. What we call darkness is just that light which our eyes cannot see. Therefore, any inferences a person standing in darkness makes about light are likely to be wrong, as darkness is only a form, a shade of light. Although death is only a change in the form of immortality, any

inferences drawn about immortality from one viewing death would also be wrong. If we know what immortality is, only then does something happen; otherwise not.

People surrounded by death only understand immortality to mean that we will not die. But they are wrong. One who knows what immortality is knows that he was never there at all. The difference is very deep and fundamental. A person seeing death thinks that if it is true that the soul is immortal he will not die. His thinking is future-oriented. He is living in the future and is worried about it, so his understanding will be future-oriented. But one who knows what immortality is would say, " I am not there at all; I was never born." He will be past-oriented.

Because all scientific knowledge is surrounded by death, science always talks about the future. And since the whole of religion is surrounded by immortality, it always talks about the past -- about the origin, not about the end. It is concerned with the basic source. Religion talks about from where the world has come, from where we have come. Religion says that if we know completely from where we have come -- our source and our beginning -- we will not be worried about where we will go, because we cannot go anywhere but back toward that source. Our origin is our destiny, our search, our end.

Religious thinking is concerned with the search for the origin -- with what is the origin. From where has this world come? From where has this existence, this soul, this world, come? Religious thinking is in search for the past, for our origins. All sciences are in a future-oriented search -- for where we are going, where we will reach, what we will become, what will happen tomorrow, what the end is. The search of science is conducted by those who are death-oriented. Religious thinking is done by those for whom death has ceased to have any meaning.

It is interesting to note that death is always in the future. Death has nothing to do with the past. Whenever you are thinking about death, the past is of no consequence, of no importance. Death lies in the tomorrow, but the source from where life has come is always in yesterday. From where life is coming, from where the Ganges is flowing, is the source, Gangotri. But where the Ganges will empty itself is the sea. It began in the yesterday and will end in the tomorrow.

Thus a person surrounded by death will always draw conclusions that are colored by death. What is factual about a higher plane can only be guesswork on the part of the lower plane. The facts of the second plane should be evaluated by the experiences of the second plane only. It is, therefore, interesting to note that one who knows the second plane naturally knows the first plane too, but one who knows the first does not necessarily know the second. That is why, if we have described Buddha, Krishna and Christ as highly intelligent and wise, it is due to a special reason: they know all the planes; we know only one. That is why what they say is more meaningful. And whatsoever we know, they surely know. There is no difficulty in this. They have known death; they have also known misery, anger and violence. Theirs is the experience of all the planes.

In Western countries all knowledge is just accumulation on the same plane. Whatever Einstein might have been knowing, the difference between his knowledge and ours is merely quantitative. For example, we can only measure this table, but he can measure the whole world. This difference is of quantity or of degree. There is no qualitative difference. This means that he does not know something which is different from what you may know, but what he knows is just an extension in quantity of what may be known to you. You may know less, he knows more. You have only one dollar, he may have a million. But your dollar and his million are not qualitatively different. What he has is not different from what you have.

When we call Buddha or Mahavira *gyanis*, knowers, what we mean is different. It is possible that on our plane we may know more than they know, but our calling them gyanis means that they know something of another plane about which we do not know anything. They have gone into a new dimension which has a qualitative difference.

If Mahavira and Einstein should encounter each other, it may even happen that Mahavira will not prove to be a knower of things that are known to Einstein. He may not have as much accumulation of knowledge as Einstein. Mahavira may say, "I can only measure a table; you are able to measure the whole earth. You can even tell the distance of the moon and the stars from the earth; I cannot do that. If I can measure this room even, it is enough for me. But still, I would say that you are not more learned or knowledgeable than me because you only know that which is ordinarily plausible."

If a room can be measured, the stars can also be measured. There is no transcendence in doing so. Within Einstein there is no mutation or change; he is not a different man. He remains the same person, though he is more efficient where we are inefficient. It is only that he has a much greater speed on the same plane, while we are very slow. Einstein has traveled far on the same plane where we have traveled very

little. Einstein went deep where others only touched the periphery, but Einstein has not moved into another plane.

When we call Buddha or Mahavira or others of their category knowers, we mean that they have gone beyond the plane of death to where they have known immortality, and what they tell us about this is invaluable. We may understand it this way: if a person who has never drunk any alcohol makes a statement about it, the statement has no value. If a person who has drunk alcohol makes a statement about it, then also it has no value. But the statements of a person who has drunk alcohol and who has gone beyond it have value.

One who has not drunk alcohol at all is a child. His statements will be childish. That is why people who have never drunk any alcohol have not been able to understand those who drink. Those who drink say, "We have known what you know, but now we know something more." If you drink, then you can say something about it. But those who have drunk themselves full and who have then left it have something more to say. Alcoholics will listen to them.

In Europe and America, there are societies of ex-alcoholics. Alcoholics Anonymous is a widespread institution. Only those who have once been alcoholic can become members of this institution, and this movement was started in order to enable other alcoholics to give up drinking. What is surprising is that such associations of alcoholics can make others who are alcoholics give up drinking very quickly, because what such alcoholics say comes from their maturity. Their statements are understood better by the drinkers because what they are telling is from experience. They also have drunk and faltered and fallen flat repeatedly, and have passed through all the experiences of the drunkard. That is why their statements, which come out of experience, have a value.

But this I have told only by way of an illustration. Whether you drink or do not drink or give up drinking, there is no difference in the plane you are on. You are still on the same plane. The difference is only that of different rungs on the same ladder. But once you experience deathlessness, there is a change of plane. The great impact of the teachings of Buddha, Mahavira and Christ is due to the fact that although they knew that which we ordinarily know, they also knew something beyond what we know. From the new knowledge that they had, they could say that there were fundamental errors in our knowing.

OSHO, WHILE DISCUSSING MAHAVIRA, YOU HAD SAID THAT MAHAVIRA HAD ACHIEVED TOTAL SELF-REALIZATION IN HIS PREVIOUS BIRTH AND THAT HE TOOK ANOTHER BIRTH OUT OF COMPASSION ONLY IN ORDER TO EXPRESS AND TELL TO OTHERS WHAT HE HAD SEEN AND KNOWN. SIMILARLY, FOR KRISHNA ALSO YOU SAID THAT HE WAS FULLY ENLIGHTENED FROM HIS VERY BIRTH.

PREVIOUSLY, WHEN I HAD A DISCUSSION WITH YOU IN JABALPUR, I HAD AN INTUITION THAT WHAT YOU HAD SAID ABOUT MAHAVIRA AND KRISHNA IS ALSO APPLICABLE TO YOU. IS IT TRUE THEN THAT YOU ALSO TOOK BIRTH OUT OF COMPASSION? IN THIS CONTEXT, WOULD YOU KINDLY THROW LIGHT ON YOUR PREVIOUS BIRTHS AND YOUR ACHIEVEMENTS IN THEM SO THAT IT MAY BE USEFUL TO SEEKERS? PLEASE ALSO EXPLAIN WHAT WAS THE TIME GAP BETWEEN YOUR LAST BIRTH AND THIS ONE.

In this connection, many things will have to be kept in mind. Firstly, in connection with the birth of people like Krishna, it should be understood that when their attainment of self-realization is completed in a particular life, it is entirely their freedom to choose whether to take another birth or not. It is a fact that if they take birth, that birth is taken with full freedom of choice.

No birth prior to attainment of self-realization is taken out of freedom. One has no choice in other births. Other births are due to the compulsions of our desires. It is as if we are pushed into or pulled into a birth by our past actions and pulled forward by our desires for the future. Thus, birth is ordinarily an event of helplessness.

Only in full consciousness is there an opportunity for a choice -- only when one has fully known the self. That position is reached when nothing more remains to be known. Such a moment comes when one can say that "there is no future for me because for me there is no desire. There is nothing which will create any unhappiness for me if I do not get it." This condition, where for the first time you have a choice, happens when one has reached the highest peak.

It is a matter of great interest and one of the deep mysteries of life that those who desire to be free cannot be free and those who have no desire at all become free. Those who have a desire to take birth at a particular place or in a particular family have no choice but to do so. But those who have the freedom can take birth anywhere they choose, if they so desire, even though they may not exercise their choice. A

freedom of choice is there for the taking of only one more birth -- not because there will not be any freedom to take still another birth, but because after one more birth the desire to use such freedom is again lost.

Freedom remains forever. In this life, if you attain the supreme experience, then you will have that freedom. But what usually happens is that after attaining this freedom, the desire for using it is not lost immediately. And this situation can be useful.

But those who have looked deeply into the matter have felt that this is also a type of bondage. This is why the Jainas, who have searched deeply in this direction -- more than any other religious endeavor in this world -- have described this bondage as the *teerthanker gotrabandh*, the desire to be a teacher in order to lead others towards enlightenment. This is the last bondage. It is a bondage with full freedom -- the last, with only one last desire of which to make use.

It is, however, a desire. That is why there are many who have attained enlightenment, but all of them could not become teerthankers. In order to be a teerthanker, in order to make use of this freedom, it is necessary to have a chain of a particular type of past actions. A long chain of desire to be a teacher is necessary. If this attachment for being a teacher survives, it will give the last push. Then whatever is known will be told, whatever is experienced will be described, and whatever is gained will be distributed.

After realization is attained, it is not necessary that everyone should take another birth. In such a situation, therefore, out of millions of self-realized persons, just one chooses to take one more birth. That is why the Jainas have more or less fixed an average, that in a *srishti-kalpa*, one period of creation, there can be only twenty-four teerthankers.

It works just like any other average. For example, we say that today, on an average, so many accidents will take place on Bombay roads. The records of accidents of the last thirty years are taken into account, and an average is worked out. The forecast turns out to be more or less correct. Similarly, this happening of twenty-four teerthankers is also an average. It is from the memory of many periods of creation that the average is worked out.

There are memories of several worlds having been born and their annihilation, and during those periods teerthankers were born. On an average, in each such period, only about twenty-four persons are able to maintain the bond to take one more birth. In this context, it should also be remembered that when we are talking about the number of accidents on Bombay roads, we are not thinking of accidents on the roads of London, or accidents only on Marine Drive or on any one particular road of Bombay.

The calculation of the Jainas is based only upon their own path. In that calculation, the paths of Jesus, Krishna or Buddha are not taken into account. But it is also interesting to note that when Hindus tried to calculate on their path, their count of such persons was also twenty-four. Similarly, Buddhists also counted twenty-four for their path. That is why the idea of twenty-four incarnations stuck to all. The Jainas already had the idea of twenty-four teerthankers and the Buddhists had the idea of twenty-four buddhas.

In such things, Christianity and Islam have not gone deep. But Islam did say that Mohammed was not the first such person and that there were persons like him before. Mohammed himself indicated that four persons had come before him, but the identity of those indications remained vague and incomplete. The path of Mohammed in the chain prior to him cannot be found. The path is only known to start from Mohammed himself. No one else has been able to count with the same clarity that Mahavira had in counting the twenty-four in his tradition, because with Mahavira that path was coming to an end. It is easy to be clear on past events, but Mohammed had also to think in the future, and there it is difficult to be clear.

Jesus too had tried to count people prior to him, but his calculations were vague because the road of Jesus was also new, beginning with him. Buddha also could not clearly count those prior to himself; he only made indirect references in that direction.

That is why, in the count of twenty-four buddhas, there is none prior to Buddha. In this connection, Jainas have searched deeper and are more authentic. They have kept full records of the names and addresses of those twenty-four. Thus, on every path there are twenty-four individuals. Such individuals take only one more birth after realization. That birth, I have told you, is due only to compassion.

In this world, nothing happens without a reason. The reason for taking another birth can only be one of two: either there is desire or there is compassion. There is no third reason. I can come to your house either to give something or to take something. There can be no third reason. If I come to your house to take something, it is desire. If I come to give something, it is compassion. There is no third reason or purpose for coming to your house. All births out of desire will be dependent, because you can never be independent in a condition of craving or begging. How can a beggar be independent?

It is not possible for a beggar to be independent, because all the freedom lies with the giver. What

freedom can there be for the beggar? But the giver can be free. Even if you do not take, the giver can give. But if you do not give, the beggar cannot take. It is not necessary that we take all that Mahavira and Buddha gave us, but it is certain that they have given. The taking is not certain and can be avoided, but the giving is positive and definite. The desire to distribute that which is received, realized or known is natural, but that is the last desire. Therefore, it is also called a bondage. Those who have known have described it as a bondage of action. That too is a bondage -- the last bondage. So I will have to come to your house. I may come either to take or to give, but I will be bound to your house.

Even if I am not bound to your house, it makes no difference. I will have to come to your house. But there is a great difficulty: since people usually come to your house only to get something and you have also gone to others' houses only to demand something, it is naturally difficult to understand someone who comes to give you something.

I will tell you one very incomprehensible thing that happens because of this. Since you are not able to understand what it means to give, many times such individuals have had to pretend to take something from you. It will be beyond your comprehension that such compassionate people have also to consider whether to ask you for some food. That is why all of Mahavira's religious discourses were given only after having taken meals. Such discourses are just a sort of thanksgiving. It is a thanksgiving for the food that you gave.

If Mahavira should come to beg food, you immediately understand it. He will tell you a few words in return, by way of thanks, and will go away. You feel gratified that you have given two pieces of bread, an enormous task indeed! You will not be able to realize that such compassionate persons have also to consider whether you will be able to take what they wanted to give. And if there is no arrangement for you to give, your ego will find it difficult to accept.

That is why it is not without a reason that Mahavira or Buddha had to go out begging and had to demand food from you -- because it will be impossible for you to tolerate a person who just goes on giving to you. You will positively become his enemy. You will find it very strange to think that you become an enemy to a person who just goes on giving to you and does not give you any opportunity to give in return. If he does not demand anything from you, a barrier is created between him and you.

That is why such a person generally asks you for small things. Sometimes he asks for meals, sometimes for clothes and sometimes he says he has no place to rest. He has taken something from you, and you become tensionless. You have become his equal, on the same level, because you have given him something more, and he has not given you anything but a few words. You have given him shelter, clothes or money. What has he given? He has only told you a few stories or given you some advice.

Buddha, therefore, called his sannyasins *bhikkus*, and asked them to go about as beggars, because then only could they give. They would have to go about in the guise of beggars in order to create a situation in which they could easily give.

Compassion has its own problems. A person living on such a plane is facing great difficulties. We cannot understand him. He is living among people who do not understand his language and will always misunderstand him. This is unavoidable, though he is not inconvenienced or worried about it. When you misunderstand him there is no worry, because he knows that it is natural and that you are thinking and understand things from your own plane. Therefore, those realized persons who have not developed the capacity to teach in past births disappear, no sooner do they become realized; they do not take another birth.

In this connection, it is also worthwhile understanding that the taking of birth by Mahavira and Buddha in a king's family is very meaningful. Jainas had decided conclusively that a teerthanker must take birth only in a king's family. I once said that there is a story of Mahavira's soul having entered into the womb of a brahmin woman, and the Gods had to exchange the fetus with that belonging to a *kshatriya* woman, because a teerthanker had to be born only in a king's family.

Why? Because after taking birth in a king's family, if one becomes a beggar of his own free will, he will be more effective and more acceptable to people. He will be understood better by people because they have been in the habit of always taking and demanding something from their king. And because of that habit, perhaps whatever he has come to give will be taken by people.

It is our habit to always look up to a king, as he is always sitting on a higher level. Even if that king chooses to be a beggar and begs on the road, he remains on a higher level. This old habit that people have will help him. Therefore, this was a device to make it easy to give. Thus, one such as a teerthanker could be born only out of a king's family. But this was not difficult, because such a person had a choice in his hands as to where to take birth.

All those individuals like Buddha and Mahavira had attained and realized in their previous births. Then

all that was attained was distributed in their last birth. It may be asked that if all this knowledge and attainment came in the previous birth, why did Mahavira and Buddha appear to make so much effort in their most recent birth to attain something?

To this question there is no answer. Due to this, confusion is created. Why should Mahavira and Buddha do so much sadhana? Krishna did not do any such thing, while Mahavira and Buddha did. This effort was not in order to attain to truth. Truth was already known to them, but to explain and express it to others is not in any way less difficult than knowing it. In fact, it is more difficult. If one has to explain certain truths, it is all the more difficult.

For example, the truth of Krishna was not in any way specialized. That is why Krishna could succeed in his efforts to give it from where he was. But the truth which Mahavira and Buddha taught happens to be very specialized. The paths which they had shown are also very peculiar. They are peculiar in this respect: for example, if Mahavira would have asked someone to go on a fast for thirty days, and if that person knew that Mahavira himself had never done any fasting, he would not be prepared to listen to Mahavira.

Mahavira had to do fasting for twelve years only for those whom he wanted to teach. Otherwise it would not have been possible to speak to them about fasting. Mahavira had to keep *mouna*, silence, for twelve years in order to convince those whom he wanted to become silent for only twelve days. Otherwise they would not listen to Mahavira.

Regarding Buddha, there is another interesting story. Buddha was starting a new meditation system whereas Mahavira was not starting a system which was new. Mahavira already had the knowledge of a fully developed science, in a tradition where he was not the first but the last. Behind him was a long chain of eminent teachers. That chain was so well preserved and secured that it was never lost. That knowledge was deposited with Mahavira as a sort of trust from the earlier teachers.

It is indeed a wonder that up until the time of Mahavira, knowledge was able to remain so continuous. Thus, Mahavira did not have to give any new truth. The truth which was to be given had been long nourished, and it had the strength of a long heritage. But Mahavira also had to create his own individuality so that people would listen to him.

It is interesting to note that the Jainas have remembered Mahavira the most and that the earlier twenty-three teerthankers are practically forgotten. This is surprising, as Mahavira was the last in the chain. He was neither a pioneer nor the first, nor did he have any new truth to be revealed. He revealed only those things which were already known and tested. Still, Mahavira is remembered the most, and the remaining twenty-three have become mythological.

If Mahavira had not been born, we would not have even known the names of those previous twenty-three teerthankers. The deeper reason for this is that Mahavira spent twelve years building his image and individuality while the other teerthankers did not. They just looked after their sadhana. Mahavira had a very well organized system. In sadhana there is no organized system, but for Mahavira, sadhana was a sort of acting which he performed very efficiently.

That is why the images of the other twenty-three teerthankers could not emerge as clearly and as sharply as the image of Mahavira. They all appeared faint. Mahavira created his image like an accomplished artist. It was all well planned. Whatsoever he wanted to do with his personality was well prepared. He came fully prepared.

Buddha was the first in the sense that he had brought with him a new system of sadhana. Therefore, Buddha had to go through a different route. It is interesting to note that this created an illusion that Buddha went through sadhana himself. Actually, Buddha had also realized in his previous life. In this birth, he had only to distribute the harvest that he had previously reaped. But Buddha did not have an organized tradition behind him. Buddha's search was entirely his own. He carved out a new path for himself. On that same mountain where a wide highway already existed, he had carved out a new path.

Mahavira was walking on a ready-made royal path, but he had to announce it again because people very often tend to forget such things. But the path was already there for him. Buddha had to break new ground, so he made a different type of arrangement in his life. First he went through all sorts of sadhanas. And after passing through each such sadhana, he said that it was useless and that no one could reach anywhere through it. In the end he announced his own method, saying that he had reached that way and that anyone could reach that way.

This was, one may say, very much a prearranged affair -- very well arranged! He who wants to introduce a new practice will have to declare that all old practices are false. And if Buddha would have called them false without passing through them, as Krishnamurti does, then the effect would not have been

any more than the effect of what Krishnamurti tells, because one does not have a right to declare anything which is not within one's experience as false.

Recently, someone who comes to me had also gone to see Krishnamurti and had asked him about *kundalini*. Krishnamurti had said that it is all useless. Then, to the person who reported this I asked whether he has asked this from experience -- whether he asked it after experimenting with kundalini -- or without doing so. If it was asked without experimenting or passing through it, then it was useless. If it was asked after experimenting, then another question should be asked to him: whether he was successful or whether he was unsuccessful.

If he was successful, then it was wrong to say it is useless. If he was unsuccessful, it does not necessarily follow that others also are bound to be unsuccessful in experimenting. Therefore, Buddha had to pass through all practices and had to show that this practice was wrong or that one was wrong and that no one would reach anywhere through it. Then he could say, "I have reached by this method, and I am telling you from experience."

Mahavira passed through all the same practices, but he announced that they had been practiced for ages and were useful. Buddha had said that everything was useless, and he opened up a new direction. But both of them had realized in their previous birth.

Krishna also had realized in his previous birth, but Krishna did not introduce any new special technique for self-realization. Krishna indicated a particular way to live life. Therefore, there was no need of passing through any process of meditation or austerity, because that itself would be an obstacle.

If Mahavira had said that it is possible to attain *moksha* even while sitting in your own shop, then Mahavira's own effort in developing his individuality would have seemed futile. Then people would ask Mahavira, "Why did you give up everything then?" If Krishna had gone into a forest to meditate and then stood on the battlefield and said that even on the battlefield one can attain, no one would have listened to him. Then Arjuna also would have asked him why he wanted to deceive him. If Krishna himself would have gone to the forest, why should he prevent Arjuna from doing so?

So it depends upon every teacher how and what he wants to give. Then an appropriate effort, a living endeavor, has to be made in that context. Often he will have to make arrangements in life that are totally artificial. But this is unavoidable for what he wants to give.

Now this question which you have asked about me is a little difficult to answer. It is easier for me to reply if asked about Mahavira or Buddha or Krishna. But still, two or three things can be kept in view. Firstly, my previous birth took place about seven hundred years ago. More difficulties are there due to that fact.

Mahavira's previous birth was about two hundred and fifty years before his birth as Mahavira. Buddha's previous birth was only seventy-eight years before his birth as Buddha. In Buddha's case, there were even people living who could stand witness to the fact of his previous birth. Even during the lifetime of Mahavira, there were people who could remember having met Mahavira in their previous birth. Krishna's birth as Krishna was about two thousand years after his last birth, and so all the names of enlightened *rishis* that Krishna had given were very ancient. It was not even possible to remember them historically.

Seven hundred years is a very long period. But for the one who is taking birth after seven hundred years it is not very long, because when one is not in the body there is no difference between one moment and seven hundred years. Time measurement begins only with the body. Outside the body, it makes no difference whether you have been for seven hundred years or seven thousand years. Only upon acquiring a body does the difference begin.

It is also very interesting to note the method for knowing the time interval between the last death and the current birth. Speaking about myself, how did I come to know that I was not here for seven hundred years? It is very difficult to just figure it out directly. I can only judge or calculate the time by observing those people who took several births during this time interval.

Suppose, for example, that a particular person was known to me during my lifetime seven hundred years ago. In between for me there was a gap, but he may have taken birth ten times. However, there are memories of his past ten births. From his memories only can I calculate how long I must have remained without a body. Otherwise it is difficult to calculate and determine this, because our time scale and methods of measurement do not belong to the time that prevails beyond body or in the bodiless state. Our measurements of time are in the world of bodily existence.

It is something like this, that for a moment I go to sleep and see a dream. In the dream I see that years have passed, and after some moments you awaken me and say that I had been dozing. I ask you how much

time has been passed in dozing, and you reply, "It was not even for a moment." I say, "How is that possible? I have seen a dream sequence of several years."

In a dream, an expanse of several years can be seen within a moment. The time scale of dream life is different. If, after awakening from a dream, the dreamer had no way of knowing when he went to sleep, then it would be difficult to determine the length of his sleep. That can be known only by a clock. For example, when I was previously awake it was twelve o'clock, and now that I have woken up after sleeping it is only one minute past twelve. Otherwise I can only know because you were here also; there is no other way of knowing. So only in this way has it been determined that seven hundred years have passed.

And another thing you have asked me is whether I was born with full realization. Concerning this, there are a few things to be understood which are important.

It can be said that I was born with *nearabout* full knowledge. I say nearabout only because some steps have been left out deliberately, and deliberately that can be done.

In this connection also, the Jaina thinking is very scientific. They have divided knowledge into fourteen steps. Thirteen steps are in this world and the fourteenth is in the beyond. Out of these *gunasthana* -- these first thirteen steps -- some of them are such that they could be left out; they are optional. It is not necessary that one should pass through all of them. Such layers can all be passed through also, but one who jumps over them can never keep the *teerthanker bandh* intact.

Whatsoever is optional must also be known by the teacher. Optional subjects must also be studied by the teacher. For the student, whatsoever must be known in order to get through an examination is sufficient. But the teacher has to understand everything, even what is optional.

In these thirteen steps of self-realization, there are a few things that are optional. There are certain dimensions of realization about which it is not necessary to know in order to become enlightened. One can go straight to moksha. But for one to be a teacher, those dimensions must also be known.

Another important thing to be noted is that after a certain stage of development, for example, after the attainment of twelve steps, the length of time that it takes to achieve the remaining steps can be stretched out. They can be attained either in one birth, two births or in three births. Great use can be made of postponement.

As I said previously, after the attainment of full realization there is no further possibility of taking birth more than one time more. Such an enlightened one is not likely to cooperate or be helpful for more than one additional birth. But after reaching twelve steps, if two can be set aside, then such a person can be useful for many births more. And the possibility is there to set them aside.

On reaching the twelfth step, the journey has nearabout come to an end. I say nearabout: that means that all walls have collapsed; only a transparent curtain remains through which everything can be seen. However the curtain is there. After lifting it, there is no difficulty in going beyond. After going beyond the curtain, whatsoever you are ordinarily able to see can be seen from the other side of the curtain also. There is no difference at all.

So this is why I say nearabout: by taking one step more, one can go beyond the curtain. But then there is a possibility of only one more birth, while if one remains on this side of the curtain one can take as many births as one wants. After crossing into the beyond, there is no way of coming back more than once to this side of the curtain.

One might ask whether Mahavira and Buddha knew this. Yes, this was clear to them, and it could have been utilized by them also. But there are fundamental differences of circumstances.

It is of interest to note that after attaining full self-realization, that realization can only be taught to very advanced students, not to all. For those people on whom Buddha and Mahavira were working during their several births, for those who were walking beside them in many forms, for them, one more birth was just sufficient. Sometimes it so happened that even one more birth was not necessary. If in one's present life one attained realization at the age of twenty, and if one is to live until age sixty, then if he can complete the work in the remaining forty years, the matter ends; there is no necessity to come back.

But now the situation is very strange. Those who can be called developed sadhaks are as good as nil. In order to work on such sadhaks, future teachers will have to work for many births. Then only can the work be completed; not otherwise.

For Mahavira or Buddha the situation was different because when they were about to leave the last life they could find a few people around them to whom further work could be entrusted. That situation does not exist now.

Today, man is totally an extrovert. That is why today the teacher has difficulties such as were not there

previously. Not only does he have to work harder with a greater number of undeveloped people, but there is also the fear that his labor may go to waste. Again, it is not possible to find suitable individuals to whom further work can be entrusted. This happened in the case of Guru Nanak of the Sikh tradition.

Up to Gobind Singh, up to the tenth Sikh guru, it was possible to find the next man. But Gobind Singh had to stop that practice. Gobind Singh tried very hard, such as none had done before him, to find the eleventh man for keeping the chain intact. But he could not find anyone. He had to close the search, and there ended the chain. Now there can be no eleventh man because it can happen only in close continuity. Once there is the slightest break or gap, it is not possible to pass on what is to be transferred.

Bodhidharma, a realized disciple of Buddha, had to go from India to China, because in China there was a person to whom it was possible to transfer his knowledge. The Buddhist tradition itself moved out of India as a consequence. People understood from this that a few Buddhist monks went to China in order to spread Buddhism, but this notion is wrong. This is the understanding of those who see the events of history superficially.

Hui-Ke was the name of a person in China to whom it was possible to transfer knowledge, and it is interesting to note that he was not willing to come to India. The difficulties of this world are often very surprising. Hui-Ke was not willing to come because he was not aware of his potential. Therefore, Bodhidharma had to go on a long journey all the way to China. Then again a time came when the secrets of the Buddhist tradition had to be shifted to Japan, for the same transfer of knowledge.

This gap of seven hundred years was a period of several difficulties for me. The difficulties were these: Firstly, it was becoming more and more difficult to take birth. For any person who reaches a certain stage of development, it is difficult to find suitable parents for another birth. During the time of Mahavira and Buddha there was no such difficulty. Daily, wombs were available through which such advanced souls could take birth.

In the time of Mahavira, there were eight fully realized persons in Bihar -- all of the same level as Mahavira. They were working from eight different ways. The nearabout condition was reached by thousands. There were not a few, but thousands to whom the work could be entrusted for proper care and further transmission.

Nowadays, if someone of that high level wants to take birth, he may have to wait for a few thousand years. Another difficulty is that during the interval the work he may have done could get lost. In between, the individuals on whom he may have done some work would have taken ten more births, and it would be difficult to cut through the layers upon layers of those ten births.

Nowadays, any master will have to pass through a much longer period before finally lifting the curtain and going beyond. He will have to hold himself back. Once he goes beyond the curtain, he will not be ready or willing to take another birth. He will still have a choice of whether or not to take one more birth, but he will think it to be futile. There is a reason for this. He can take one more birth, but for whom? In one birth, it is not possible to achieve much.

If I know that by coming into this room I can complete my work within an hour, then it is worth coming. If the work cannot be done, it is not useful to come. In this respect, compassion has a twofold purpose. First, it wants to give something to you; second, it knows also that if it only takes something away from you and is not able to give as well, then you will be in great danger. Your difficulties will not decrease but will increase. If I am able to show you something, it is well and good. But if I am not able to show you and you become blind to whatever you were previously able to see, then the situation is worse.

In connection with these seven hundred years, a few other things may also be noted. First, I did not have any idea that such a talk would ever arise. Some time back, suddenly in Poona this matter came up. My mother had come. She was asked by Ramlal Pungalia whether she remembered some very early peculiar incident about me and if she would kindly relate it to him.

I was under the impression that there was no possibility of such a matter ever coming up. I also did not know when they talked with each other. Recently, he declared this in a meeting, that my mother had told him that I did not weep for three days after birth, and I did not take any milk for three days. This was her first remembrance about me.

This is true. Seven hundred years ago, in my previous life, there was a spiritual practice of twenty-one days, to be done before death. I was to give up my body after a total fast of twenty-one days. There were reasons for this, but I could not complete those twenty-one days. Three days remained. Those three days I had to complete in this life. This life is a continuation from there. The intervening period does not have any meaning in this respect. When only three days remained in that life, I was killed. Twenty-one days could not

be completed because I was killed just three days before, and those three days were omitted.

In this life, those three days were completed. If those twenty-one days could have been completed in that life, then perhaps it would not have been possible to take more than one birth. Now in this context, many things are worth noting.

Standing in front of that curtain and not crossing over is very difficult. Seeing that curtain and still not to lift it is very difficult. It is difficult constantly to remain aware of the matter of when the curtain will be lifted. It is very nearly an impossible task to stand in front of that curtain and still not lift it. But this could happen only because three days before the completion of the fast, I was killed.

Therefore, I have told many times in various discussions that just as Judas tried for a long time to kill Jesus, though Judas had no enmity with Jesus, the person who killed me had no enmity with me, though he was taken to be, and was treated as, an enemy.

That killing became valuable. At the time of death, those three days were left. After all my strenuous effort for enlightenment during that life, I was able to achieve in this life, after a period of twenty-one years, that which had been possible to achieve during those three days. For each of those three days in that life, I had to spend seven years in this life. That is why I say that from my last life alone I have not come with full realization. I say instead that I have come with nearabout complete realization. The curtain could have been lifted, but then there could be only one birth more.

Now I can take still another birth. There is now a possibility of one more birth. But that will depend on whether I feel that it will be useful. During this whole life I shall go on striving to see whether one more birth will be of some use. Then it is worthwhile taking birth; otherwise the matter is over and it is no use making any more effort. So that killing was valuable and useful.

As I have told you, time measurement while in the body is different from the calculation of time in other states of consciousness. At the time of birth, time is moving very slowly. At the time of death, time is moving very rapidly. We have not understood the speed of time because in our understanding time has no speed. We understand only that in time all things move.

Up until now, even the most eminent scientists did not have any idea that time also has a velocity. The reason for this is that if we fix or decide the velocity of time, then it will be difficult to measure all other velocities. Therefore, we have kept time steady. We say that in one hour someone has walked three miles. But if within three miles the hour also walks somewhat, it will create many difficulties. We have, therefore, made the hour steady and static; otherwise everything would be in confusion. Thus, we have made time static. But the most interesting fact is that time is non-static, and it is more fickle and moves more than anything else. Time means change. We have kept that fixed, hammered in like a tent peg. It is done precisely for the reason that without its being fixed, measurement of all other movements will be impossible. This time-velocity also runs more or less in accordance with one's state of mind.

The time-velocity of a child is slow, but that of an old man is very fast, compact and contracted. In a short span, time moves very fast for old people, whereas for a child time moves very slowly, in a large span. For every animal also, time moves differently. A human child takes fourteen years to grow only as much as a puppy grows in a few months. The offspring of some animals grow still faster.

Some animals are born almost full size. The moment they put their feet on the ground, there is no difference between them and the adults of their species. They are complete. That is why animals do not have much sense of time. Movement is very fast for them. It is so fast that no sooner does the colt put its feet on the ground than it walks. It cannot conceive that there is a time gap between being born and being able to walk.

The human child can conceive of that time gap, and so man is an animal troubled by time. He is, so to speak, always in tension, racing against time as it is continuously passing and running on, keeping him lagging behind.

In the last moments of my previous life, the remaining work could have been done in only three days because time was very compact. My age was one hundred and six years. Time was moving very fast. The story of those three days continued in my childhood of this birth. In my previous life it was at its end, but to finish that work here in this life took twenty-one years.

Many a time, if the opportunity is missed, it may be necessary to spend as many as seven years for every single day. So in this life I did not come with full realization, but came with nearabout full realization. But now I will have to make my arrangements differently.

As I told you, Mahavira had to contrive a tapashcharya, a system of austerities, through which he could give. Buddha had to contrive still other methods to falsify all austerities -- one after the other. This was also

a type of austerity. What Mahavira and Buddha did not have to do, I have to do. Just for nothing, I have to read everything that there is in the world. It is all useless; I have no use for it. But to the modern world, which does not bother about the one who goes on a fast or the one who sits with his eyes closed, no message can be given through practicing austerities. If anyone can be reached by any austerity, it is only through that of my having digested the great accumulation of intellectual knowledge that is daily growing bigger and bigger.

That is why I have spent my whole life with books. I would say that Mahavira was not troubled much by remaining on a fast, but I have had to take the trouble of reading so much that is of no use to me. However, only after taking that trouble can I communicate and make my message intelligible to this world; otherwise not. The modern age of science can understand only in its own language.

If these things become clear to you, it is not difficult for you also to start having some idea about your previous births. I wish that I can soon make you remember such things, because if you can remember it will save a lot of time and energy. Ordinarily, it so happens that you start your life not from where you had left off in the previous one, but in every birth you start again from almost ABC. If you can remember your past, then you do not have to start from ABC, but you can start from where you had left off. And then only is it possible to make progress, not otherwise.

Now this is worth understanding: Animals have not been progressing at all. Scientists are puzzled that animals have been reproducing themselves without further evolution. The monkey has only a slightly less developed brain than a man, but the evolutionary difference is much greater than the difference in brain. What is the matter? What could be the difficulty? Why are the monkeys not coming out of this repetitive circle? They are right there where they were a million years ago.

We are thinking that the evolutionary process is going on everywhere, but it is all very uncertain. Darwin's hypothesis is very confusing because for hundreds and thousands of years monkeys are where they have always been; they are not developing. A squirrel remains a squirrel and does not develop. The cow remains a cow without further development. So development is not automatic; there is something else that is creating the difference.

Every monkey has to start from where his father started. The son cannot start from where the father had ended. The father is not able to communicate; he is not able to make his son start from where he left off during his life. How can there be any progress? Each time a son begins from the same point.

Similar is the condition regarding the development of the soul. If you are starting this life from where you had started in the previous life, you cannot develop. In a spiritual sense, there will be no evolution for you. In every birth you will start from the same point where you had started previously. If the starting point remains the same, then there is no evolution.

Evolution or development means that the previous ending point should be the starting point; otherwise there will be no evolution. Man could make progress because he has invented a language for communication. What the father knows he can teach his child. Education means this, that that which the generation of the father has come to know can be handed down to the generation of the son.

But the son will not have to start from where the father had started. If the son can start from where the father has left off, then there will be progress. Then the movement will not be in the form of a circle, but in the form of a spiral. Then the child will not move in a circle, but will begin climbing. He will begin climbing as if he were on a hill. What is true for the general human evolution is also true for the spiritual evolution of an individual.

If you do not have any communication between this life and the previous one, then you have not inquired at all into your previous life. You have not inquired into where you have left off so that you could begin from there. Because of this it may be that you will again erect the same edifice from its foundation which you had already constructed in the last life. Again you will lay the foundation. If you go on only laying the foundation, then when will you complete the construction of the building?

Therefore, what little I have told you about my previous life is not because it has any value or that you may know something about me. I have told you this only because it may make you reflect about yourselves and set you in search of your past lives. The moment you know your past lives, there will be a spiritual revolution and evolution. Then you will start from where you had left off in your last life; otherwise you will get lost in endless lives and reach nowhere. There will only be a repetition.

There has to be a link, a communication, between this life and the previous one. Whatsoever you had achieved in your previous life should come to be known, and you should have the capacity to take the next step forwards. That is why Buddha and Mahavira discussed the matter of previous lives in great detail. This

was not done by earlier teachers.

The teachers of the Vedas and the Upanishads had told everything about supreme knowledge, but they did not connect it with the science of knowing about previous births. By the time Mahavira took birth, the need for this became clear. It was clear that it was not sufficient only to tell what you can become. It was necessary also to tell what you have been, because without the support and help of what you have been, your potentialities cannot blossom, you cannot become that which you *can* become.

This is why a full forty years in the lives of Mahavira and Buddha were spent in trying to make people remember their previous births. As long as a person did not remember his last life, he was told that he need not bother about his further progress. He should first see clearly his road and the point up to which he had reached, then take a further step. Otherwise there would only be a running forwards and backwards on the same road again and again to no avail. That is why the remembering of previous births became an absolutely unavoidable first step.

Nowadays the difficulty is this: it is not very difficult to make you remember your previous births, but the thing called courage has been lost. It is possible to make you remember your previous births only if you have achieved the capacity to remain undisturbed in the midst of the very difficult memories of this life. Otherwise it is not possible.

Memories of this birth are not so difficult to take, but when the memories of previous births break upon you, it will be very difficult. While the memories of this life come in installments, those of previous lives break upon you in their entirety.

In this life, what we suffer today is forgotten the next day and what we suffer the next day is forgotten the day after. But the memories of your previous lives will break upon you in their entirety, not in fragments. Will you be able to bear it? You gain the capacity to bear the memories of past lives only when you are able to bear the worst conditions of life. Whatsoever happens, nothing should make a difference to you.

When no memory of this life can be a cause of anxiety to you, only then can you be led into the memories of past lives. Otherwise those memories may become great traumas for you, and the door to such traumas cannot be opened unless you have the capacity and worthiness to face them.

Dimensions Beyond the Known

Chapter #3
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OSHO, DOES THE RITUAL OF TWENTY-ONE DAYS WHICH YOU INDICATED YOU WERE DOING IN YOUR PREVIOUS BIRTH BELONG TO ANY PARTICULAR TRADITION OF MEDITATION AND SELF-EXPERIENCE? BECAUSE FROM YOUR SPEECHES, IT APPEARS THAT YOU ARE DEFINITELY REPRESENTING THE METHODS OF SOME GREAT TEACHER OR TEERTHANKER. IN VIEW OF THIS, MAY I ALSO DARE TO ASK WHETHER YOU WISH TO CONNECT A SPIRITUAL LINK TO SOME TRADITIONAL CHAIN, OR LIKE BUDDHA ARE YOU ATTEMPTING TO CUT A NEW PATH ON SOME MOUNTAIN?

Traditional thinking will remain traditional, and Buddha's path is also not new now. What has long been walked upon has become an old path, but new paths paved after the breaking of old traditions are also not new. Upon them also many persons have traveled.

Buddha had cut a new path; Mahavira walked upon an established path. But in the chain of Mahavira also, there was a first man who had cut a new path. Mahavira's path was also not the oldest. The first teerthanker had done the same type of work as Buddha. It is not a new thing to cut a new path; otherwise traditions would never be born. Now, in the context of the present situation, it is necessary to do something different than both of these things, because nowadays people of both these types are in abundance.

If we look at George Gurdjieff, he was reestablishing an old tradition like Mahavira. If we look at J. Krishnamurti, he appears to be establishing a new tradition like Buddha. But both of these are old patterns.

Many traditions are broken and many are made anew. That tradition which is new today will become old tomorrow. The situation of today is such that neither Mahavira nor Buddha could have an enduring appeal, because people are weary of that which is old. A new situation has been created in which people are growing weary even of that which is new. The new was always thought to be the opposite of the old, but now we are standing at a point from where it can be clearly seen that the new is only the beginning of the old. The new means that which will become old. No sooner do we begin explaining something as new when the thing begins to become old. Now there is no attraction to the new, and we have always had a revulsion for the old.

There was a time when there was an attraction for the old. This attraction was deep. The older a thing, the more valuable it was thought to be. If it had passed through experience, if it was well examined, there was no fear in following it, and one had full faith in it. So many people had walked on such an old path and so many had reached by that path, that new travelers could even walk with closed eyes if they wanted to. There was a road for the blind also. There was no need for anyone to doubt very much, think very much, search very much or decide very much.

And it is very difficult to decide about the unknown. However much you may doubt, in the end the jump into the unknown is only through trust, because doubt can, at the most, take you up to the point of some trust through which in the end you can jump. But that attraction for antiquity is lost, and it has become lost for several reasons.

The first reason is that when a person knew only one tradition, there was no difficulty. But when one person came to know about several traditions, difficulties arose. There was a time when a Hindu born into a Hindu family was brought up solely in Hindu surroundings and near a Hindu temple. The sound of the bells of the Hindu temple had become associated with the mother's milk and had become part of his bloodstream. Thus, the presiding deity in the temple was as much a part of his bones, blood and flesh as were the air, the water and the nearby mountain.

There were no rivals. There was no church, no mosque. No sound of any other tradition fell into his ears and mind. The old was so much in existence that it could not be questioned. It had existed long before him, and he grew up with it and within it. But then, slowly, a mosque came up near the temple and a church and a *gurudwara* also followed.

At one time, tradition had an impact on everyone, but now confusion is natural. Nothing can be accepted without suspicion because opposing thoughts exist side by side. If the temple is calling you by its ringing bells, the nearby call for prayers from a mosque simultaneously tells you not to make the mistake of going to the temple. Then both of these concepts enter the mind simultaneously.

The basic reason for the increase in skepticism in the world is not an increase in man's intelligence. Man is only as intelligent as he ever was. The main reason for the increase in skepticism is the superimposition of the impressions of many traditions at once upon his intellect -- particularly those of contradictory cultures.

Every path will call the other wrong. This is due to helplessness. It is not because the other path is actually wrong. Nevertheless, it will have to be called wrong, because if the other path cannot be called wrong, then the strength behind calling one's own path right is broken. In fact, if one claims that he is right, it invariably follows that the other is wrong.

Every tradition, therefore, had its own path. These paths never met or crossed each other but simply ran parallel; all traditions flowed separately in their own course. In that situation, in that period of time, the ancient had a very deep attraction, and a person like Mahavira was very useful and helpful. But as the traditions increased in number and grew in their rivalry, the old became ambiguous and the new increased in value. The new made rival claims also. But when the old traditions were only confusing the mind more and more and the arguments of the rivals could not settle anything, then instead of selecting from the old it was easier to select from the new.

There are many reasons for new traditions. First, the prophets and teerthankers of older traditions were born thousands of years ago. Thus, their voices have become very feeble. The prophet of a new tradition is

existing with you, so his voice becomes deep and powerful. The older tradition speaks in an old language that existed at the time when it was born. A new teerthanker or buddha speaks a new language that is currently being shaped. The old words and phrases that have become dubious are dropped. New words are coined which are, in a sense, virgin, and one can easily depend on them.

Thus, the attraction for the new slowly increased just as several traditions came in close contact and met. We began to live, so to speak, at a crossroads, a junction where all roads met or ended.

But now there is no attraction for the new either, because now we have come to know that all that is new becomes old in the end, and whatsoever is old was once new. We also know now that the difference between the old and the new is only of words. It is only that the new is moving faster. Within approximately three hundred years, the new acquired the same reputation and status that the old once had.

At one time the antiquity of something was a certificate of its rightness. Nowadays, newness in itself has become the proof of something being right. To prove that something is new is enough for people to begin to trust in it, just as in the past they trusted in all that was ancient. Nowadays, to call something old is in itself a condemnation.

So all traditions became busy making themselves new. Every tradition developed propounders who talked about the new. The old paths remained, and the new ones also were found to have people walking upon them. But when this attraction for the new became strong, one unique phenomenon took place.

At the time when the antiquity of a tradition was taken as the proof of its being right, all religions were trying to prove that theirs was the oldest and the most ancient. If one asked the Jainas they would say that theirs was the most ancient tradition and that even the Vedas were born afterwards. If one asked the Vedantists, they would say that the Vedas were the oldest, and they would try to trace their origin as far back as possible -- because the more ancient, the higher the status.

Similarly, when newness became the status symbol, the question arose, "How new?" About fifty years ago in America, where the attraction for the new was the strongest due to the fact that American civilization and society were the most new, there were two generations -- one of the old people and the other of the younger people.

But now a very strange thing has happened. At present in America there are not only two generations. Today there is a separate generation of forty-year-olds, a separate generation of thirty-year-olds, and again a separate one for twenty- and fifteen-year-olds. The thirty-year-olds say, "Do not trust those who are above thirty years old." And even twenty-five-year-olds are now useless. High school students are now taking twenty-five-year-old collegians to be old. It has never happened before that there could be so many generations in a span of fifty years. No one even imagined that there could be grades even in the generation of young people, and that the twenty-year-olds would label the twenty-five-year-olds out of date and as good as dead.

So when innovation moves at such a rapid pace, the attraction for the new also becomes lost, because no sooner is the attraction for the new established than it becomes old. It takes time even to become attracted. A religion is not like a new fad or a new style of clothes that can be changed every six months. Nor is religion like the seed of some seasonal flower that can be uprooted four months after it has been sown. A religion is very much like a banyan tree: it takes a few thousand years to grow to full stature. And if the trees are to be changed every four or five years, then they will not be banyan trees; they can only be like seasonal-flower trees.

So the attraction for the new is also becoming lost. I have told all this only to make it clear that my way is of a third type. Neither do I believe that Mahavira's language of antiquity would be effective, nor do I think that a proclamation in favor of the new can be of any consequence. Both are outmoded. I feel that now an emphasis on that which is eternal is meaningful. That which is always is what is meaningful -- neither the old nor the new.

Eternal means that which is neither old nor new. The old and the new are both only events in time, and religion has suffered on account of both. Religion has suffered at the hands of the old and the same has happened in its association with the new.

Krishnamurti is still insisting upon the new. The reason is that his grasp on events goes back to the period between 1915 and 1920 when there was much attraction for the new in this world. At that time, the new was still influential. Even now he still continues to propagate it.

Now, on this earth, there is only one possibility. All traditions have come so close to each other that if one tradition says that it alone is the only right one it would immediately create a doubt. There was a time when if a tradition claimed that it was right and impartial and true in an absolute sense, one was able to trust

it. Now such a claim would only create distrust; such a claim would only be a symptom of madness. It would prove that the claimant is not a very intelligent man, that he is not a deep thinker, and that he is dogmatic and fanatical.

Bertrand Russell has written somewhere that he has never seen an intelligent person speaking in absolute terms. Those who are intelligent will definitely hesitate to assert themselves in this way. Only the foolish can be so assertive. Russell is trying to say that only the ignorant can claim anything to be the absolute truth. As knowledge increases, such absolute announcements cannot be made. In this age, if anyone tries to assert that one particular tradition is the only right one, he will harm that tradition very much. Similarly, if one says that "what I am telling is absolutely new," then also it is absurd.

Many things are announced as new, but when they are examined in depth it is found that there is nothing new. The same things can be told in many forms, but when those forms are set aside, when the outer garbs are removed, what is found underneath is the same old thing. Thus, nowadays, neither a proclamation in favor of ancientness nor of newness can be meaningful.

In any view, the religion of the future, the one which will influence people, the one which will be followed and respected by people, will be the one that is eternal. It will neither be new nor old. No one can make it new, nor can it ever become old.

Those who call a religion old have old words to express it; those who have called it new have new words. Now we do not want to cling to any words. That is why I use words of all traditions. Any words may be of use in understanding. Sometimes I talk of the old way of thinking so that perhaps some may understand through that; sometimes I talk of the new way of thinking for those who can understand in this way. And, simultaneously, I want to remind you that truth can be neither old nor new.

Truth is eternal like the sky in which trees grow, develop, flower and then die. Trees also become old; they also have a childhood and youth. But all this is happening in the sky. We have sown a seed which has sprouted. The sprout is absolutely new, but the sky in which it has sprouted is eternal. The tree has grown, become old, and is nearing death. The tree has become old, but has the sky in which it has spread itself become old? Many a tree has come and gone, but the sky has remained there forever -- eternal, untouched, unaffected. Truth then is like the sky; the words are like trees. They are sown, they sprout, they acquire leaves, flowers, fruits, and then they die, they fall back down to the ground, while the sky remains where it was.

The old and the new both have laid emphasis on words, but I do not want to lay any emphasis on words. I want only to lay emphasis on the sky in which the flowers of words open, die and become lost, no trace of them remaining anywhere. Thus, in my view, truth is eternal and is beyond the new and the old. It is transcendental.

Whatsoever we say or think or create will come and go, but truth will remain where it is. Thus, those who say that the truth is old are ignorant, because truth does not become old. And those who say, "We have a new truth, an original one," are also ignorant, because truth can be neither original nor new. Like the sky, the truth just is.

I declare this third path, the path of the eternal, to be the path for the future. Why? Because this proclamation of the eternal will cut across most of the cobwebs created by many traditions. Then we will say, "Yes, those trees grew forwards the sky and these trees are also growing in the sky." Trees reach to the sky endlessly, but the sky is unaffected. There is much space in the sky. Our trees can neither fill nor empty that space. We need not remain in the illusion that any single tree can ever fill the entire sky.

Thus, none of our words, thoughts or principles can fill the sky of truth. There is always enough space. Millions and millions of Mahaviras and Buddhas, if born, would make no difference. Howsoever dense the banyan tree may be, it can make no difference to the sky. The vastness of the sky cannot be measured by the size of the banyan tree. But the blades of grass that are there under the tree do not ever know the sky; they only know the banyan tree. For them the banyan tree is so huge that they can never imagine that there can be anything greater than a banyan tree.

In this difficult situation, all the traditions have stood before us, and they have drawn our minds in all directions. There are old thoughts and new, and still newer ones are born every day. All are drawing man toward them. Because of this simultaneous pull, man's condition has become helpless. He does not know what to do. Man has almost managed to stand up, but he has no courage to walk in any direction. In no matter which direction he may attempt to take a step, he remains doubtful; he does not have any trust. All those who could have created some trust in him have themselves placed him in a condition of trustlessness.

In whatever manner trust has been created in the past, now too it is being created in the same way. The

Koran continues to say that it is right, the Dhammapada says that it is right. Naturally, whoever says that he is right will have to say that the other is wrong. The other also says similarly. Thus, a person listening to both would think that all are wrong. Why? Because the one who says that he is right is only one, but those calling him wrong are fifty. The impact of being called wrong will be so strong, that the voice of one who is shouting that he is right is going to be lost in the collective voice of the fifty shouting him down as wrong.

With every one of these fifty the condition is the same, because each one is telling that he is the only right one. Now, if fifty persons call someone wrong and that someone asserts that he is right, the listener will naturally take a stand against all this nonsense.

This simultaneous demand to gain a person's trust just confuses. This situation can be corrected in only one way. There should be a worldwide movement in which no one would insist or assert that this is right or that is wrong. Instead, everyone would say that it is wrong to remain standing about inactive and it is right to walk. For this, a broad outlook is necessary which has the capacity to show correctly how one can proceed further in the direction which he has chosen. This is very difficult. It is easy to be a Mohammedan or a Christian or a Jaina because the guidelines are clear in every tradition. It is easy to be familiar with only one tradition.

One young man came to me about eight days ago. He said he is a Mohammedan and that he wants to be a sannyasin. So I advised him to be a sannyasin. But he said that his people would strangle him if he did so. I told him, "You become a sannyasin, but I do not say that you cease to be a Mohammedan. While remaining a Mohammedan, you can become a sannyasin." He said, "What! Can I go to my mosque for NAMAJ" -- the Islamic way of prayer -- "with these saffron clothes of a sannyasin?" I said, "Yes, you will have to do namaj."

He said, "I have left off doing namaj since I have heard you. I am doing meditation instead. I have not been going to the mosque for about one year, and I am full of joy. I do not even want to go to the mosque."

I said, "As long as you do not realize that there is no difference between meditation and namaj, I say to you that you have not understood what meditation is."

Such a person will have to be sent back to the mosque for namaj. It is very dangerous to break him away from the mosque, because after tearing someone away from the mosque it will not be possible to connect him with a temple. The method of breaking him away will damage him in such a way that he cannot be connected with any temple. Therefore, neither should we encourage any rivalry between temples, nor should we erect a new temple. Wheresoever one wishes to go, he should be free to go; he should not remain standing, but should just go.

The overall perspective which I have before me is this: that I would like to help every person to move according to his capacity, his stage of evolution, his culture -- according to what has already been assimilated in his blood. Then it will be much easier for him to achieve. Therefore, I have neither any religion of my own, nor any path of my own, because now one exclusive path or religion will not work for the future, and a religious sect means a path.

Nowadays, such a religion is required which doesn't insist on a particular path, which can become the crossroads for all the paths, which can say that all paths belong to it and which can ask everyone to follow the path of his liking. Such a religion would emphasize that you will reach the same place from wherever you walk, that all roads lead to one destination, that the only insistence is that you just go on moving and do not stand still.

Therefore, I do not wish to cut a new road on the mountain, nor do I wish to create any new philosophy or religion. There are enough paths, but there are no walkers. Paths are many; the travelers are very few. The paths have been more or less unused for many years. There hasn't been any traveler because the very necessity to climb the mountain is now in doubt. There is so much debate and controversy at the base of the mountain, that the result has been only to exhaust and frighten the individual and cause him to remain standing immobile. With so much mental confusion, no one can walk.

Here, one thing must be noted. I am not eclectic. I am selective of what pleases me. My thinking is not like Gandhi's that I may select four stanzas from the Koran and four from the Gita and say that everywhere the same thing is being propounded. In both these scriptures what is told is different, not the same. I do say that by all paths one can reach the same destination, but all paths are different, not the same.

If someone attempts to show that the Koran and the Gita are telling the same thing, it is only a trick. It is very interesting to note that Gandhi would read the Gita and would read the Koran, but he would select from the Koran only such topics that did not contradict the Gita and avoid the rest. Then what will happen to those topics which are left over? Whatsoever seemed to go against anyone's beliefs would be left out by

Gandhi. He would never accept the Koran as a whole, though he accepted the Gita as a whole. That is why I say that he is eclectic. If something tallying with the Gita is found in the Koran, it is accepted. For this there is no difficulty; anyone would be ready to accept.

I say that I am fully agreeable to the extent that the Koran is the Arabic translation of the Gita; nothing more than that. That much even the believer in the Koran may agree to. But it would be an interesting experiment to ask a believer in the Koran to select some verses from the Gita which may tally with the Koran. You will be surprised to find that such a person would select things which Gandhi would have never selected. He would select very different kinds of things.

This I call eclecticism. It is a selection, not an acceptance of the whole. It is like saying that selection is always one's privilege, "and if you also agree with the selection, then you are also right. Otherwise, only we are right in the end. As far as you agree with us, thus far we say that you are right, and that much tolerance we are showing."

This is not doing much. This is a matter where total acceptance is called for. It is not a matter of tolerance at all. It is not that a Hindu tolerates a Mohammedan or a Christian tolerates a Jaina. Tolerance is itself a helplessness and breeds violence at a certain stage.

I do not say that the Koran and the Gita are saying the same thing. The Koran is telling something totally different. It has its own individual tune; that is its significance. If the Koran is also saying the same thing that the Gita says, then the Koran is of no value. And the Bible is telling something still different which neither the Koran nor the Gita says. Each one has its own tune. Mahavira is not telling the same thing that Buddha tells; they talk very much differently.

But through all these different systems, the place where one reaches in the end is the same. That is why my emphasis is more on the oneness of the ultimate, not on the oneness of paths. My emphasis is on the fact that in the end all these paths reach to a place where there are no distinctions or differences.

But each path is very different, and no one should make the mistake of thinking that these paths are the same; otherwise he will not be able to walk on any of them. All the boats may reach the opposite bank, but no one should make the mistake of trying to ride two boats at a time. Otherwise the boats will reach, but never the rider of two boats. He will fall overboard and drown somewhere.

All boats are boats. So if one just wants to talk about boats from the shore, there is no harm. But a pilgrim will have to choose a boat before he can step into it. I accept all religions as different boats, but one has to be chosen.

It is very difficult to choose one because they are all contradicting each other. On one hand, there is Mahavira who would not be willing even to kill an ant; he would place his feet on the ground with the utmost care. On the other hand, there is Mohammed who is standing with a sword in hand. So anyone who tells you that Mahavira and Mohammed are saying the same thing is telling a wrong thing. These two can never talk the same language. They talk very much differently.

If an attempt is made to show them as one, then there will be grave injustice to one or the other. Either the sword of Mohammed will have to be hidden or Mahavira will have to forget about putting his feet on the ground cautiously to save the ant. So if a believer in Mohammed had to select, he would cut out all those statements of Mahavira's that go against the sword, and if a believer in Mahavira had to select, then he would take away the sword from Mohammed or would only select things that would be in consonance with nonviolence.

But this is injustice. I am, therefore, not a synthesizer like Gandhi. I do not call for any synthesizing of religions. I am saying that all religions, with their own distinct individualities, are acceptable to me. I do not choose between them. I also say that because each religion is individually unique, one has a possibility of reaching.

All religions have forged their own roads, and the differences between them are only differences between the paths. It is as if along my path there are rows of trees and along your paths there are stones and stones. From the direction where you are climbing the mountain there are stones and stones, and from the direction where I am climbing there are trees and trees. One path is more difficult and exhausting to climb, with a steep gradient, while another goes up slowly, making many wide circles around the mountain. The latter path is very long, but it does not exhaust the climber.

Certainly, each climber would describe his own path differently, and the accounts of the difficulties faced on each path will be different as well as the methods to solve the difficulties. Thus, if we look at discussions about the paths, we will hardly find any similarities. And similarities which are occasionally seen are not of the paths. They are found in the statements of those who have reached the top; they are not

of the paths at all.

Although the statements of those who have reached may be similar, there will be differences in language. The statements may be in Arabic, Pali, Prakrat or Sanskrit. Statements will be similar when they speak about the goal, but those statements made before reaching the goal will have very real differences. There is no need to forget about these differences.

So I do not want to cut a new path, nor do I want to proclaim that only old paths are right as against the other paths. I want to say that all paths are right, however different they may be.

Our minds are such that we think all right paths must be similar. We believe that only if two things are similar can they be right. It is not inevitable that things must be similar in order to be right. The actual truth is that if two things are similar, one is bound to be just an imitation; both cannot be original. Either one may be an imitation or both may be imitations, but at least one is bound to be an imitation. Two original things are bound to be dissimilar.

It is not surprising that there are differences between the paths of Mahavira and Mohammed. It would have been a miracle if there were no differences. It is unnatural to be similar. Mahavira's circumstances were all very much different from those of Mohammed. The people with whom Mohammed had to work were very much different from those with whom Mahavira had to work. The conditioning of the people with whom Mohammed had to work was quite different from that of the people with whom Mahavira had to work. They were so much different that it is not possible for Mahavira and Mohammed to have the same path. Even today their conditions continue to be different. One has to proceed keeping these different conditions in mind.

So neither am I anxious to cut a new path, nor am I anxious to proclaim any particular old path right as against other old paths. All paths are right -- those that have been carved, those that are being carved today and those that may be carved tomorrow.

But man should only be concerned with walking and should not stand in indecision. A person who remains standing immobile on the best path will also not reach, but a person who keeps walking even on the wrong path will reach -- if not today, tomorrow. The main thing is to go on walking.

If someone continues to walk, then it is not difficult to change over to the right path. But if one remains standing, then it is not possible to find out whether he is standing on the right path or not. Only by walking can one find out whether he is on the right or wrong path. If you merely believe in a certain principle while remaining indifferent, you will never know whether the principle is right or wrong. But if you put the principle to test and you experiment with it, you will immediately know whether it is right or wrong. A concept can be tested only by taking action on it, not otherwise. So I would like that you just keep on walking. I am prepared to help everyone on his own path.

Naturally, for Mahavira this was not easy to do. It is easier today, and it will go on becoming still easier because now it is almost impossible to find a person who has not been born into two, four or six religions in his last two, four or six births. Just as the world has come closer together due to faster communications during these last seven hundred years, so also it has become more possible for souls to change their religion and caste in the world. This is natural.

For example, two thousand years ago, if a *brahmin* died, the chances were ninety-nine in a hundred that he would not be reborn into a *sudra* family. Since the mind accumulates all the impressions of a life and stores them, the entry and exodus of souls was strictly conditioned by the caste system. The sudra was considered to be untouchable. Members of other castes would not even allow his shadow to fall upon them, and if such a shadow fell, immediately a bath was taken.

So the brahmin and the sudra were separated very widely -- by an endless valley. After death, the brahmin's soul would not be capable of thinking to take birth in a sudra family -- because the mind and its desires, which are responsible for choosing and determining one's birth, were very much against any involvement with the sudra caste. Therefore, it was not possible to change castes two thousand years ago. Up to the time of Mahavira, it was a rare phenomenon for a person to take birth in a different religion. The course of each religious tradition was so clearly defined that it flowed straight ahead like a well embanked river. Not only in one's present life, but in one's previous birth as well one would have moved within the same religious tradition.

Nowadays, in this twentieth century, this is not possible. Just as conditions have become more liberalized and farsighted in the outer world, inwardly also people have become more liberal and open-minded. It is all a matter of mind. At present it is much less embarrassing for a brahmin to sit with a Mohammedan and take his meals than it used to be, and as time passes there will be no embarrassment at

all.

The person in whom this kind of embarrassment has not become less is not a modern man. His mind is five hundred years old. For the modern man there is no embarrassment at all. Nowadays, it is very absurd even to think of such embarrassment. Because of this, the doors have become wide open for souls to change religions and castes.

For the last five hundred years the doors have been opening wider and wider. Due to this, certain things can be told now. If I have walked several paths in my past births, it is now easier for me to talk about them. Thus, if some seeker from Tibet should ask me something, I would be able to guide him. But I would be able to do so only if at some time, during my chain of past births, I had come to know the value system of Tibet, if I had myself known the atmosphere that is pervading there through having lived in it; otherwise not. If I were to say anything without experience, it would only be superficial. Then it would not be deep. I would have to have passed through a particular thing myself in order to be able to tell about it in depth.

If I have not myself done any prayers in a mosque, my speaking about namaj would not be of much help. But if I have once passed through namaj myself, then I could know that one might be able to reach the same destination by namaj that one could reach by Hindu prayers. I am not then becoming eclectic. I do not say that there is no difference between namaj and *prarthana*, Hindu prayers, because I believe that Hindus and Moslems must become one. My reasons for saying so are different: I know that though the methods may differ, the goal is the same.

Thus, the situation is now changing. In the coming hundred years, there will be greater interchange among souls. Just as the outer bonds will break, so will the inner ones -- in the same proportion.

You may be surprised to know that those who had imposed strict conditions on outer means and methods had actually done so only to perpetuate inner transformation. For such reasons, the caste system of this country could not be scientifically explained or understood. Nowadays we feel how much injustice must have been perpetrated by those ancient brahmins who on the one side were writing the Upanishads and on the other were planning to behave unjustly with sudras, the lowest caste. These things appear contradictory. Either the Upanishads were wrong or they could not have been written by the same brahmins who had framed the rules of conduct for the way of life for sudras. If the same brahmins have done it, there must be some mistake somewhere.

But the fact is that this arrangement has been devised by the same brahmins. You cannot imagine that the same Manu who gave the *manu-smriti*, the Hindu social law including the concept of the caste system, could dwell so loftily on the possibility of a human being becoming the divine. Nietzsche has said that no man more intelligent than Manu was ever born on the earth. But if we study Manu's statements on sudras and other castes, he has created tremendous insurmountable barriers between the castes such as no one else has ever done. We are not able to rock the edifice which this man built single-handed five thousand years ago. That order of society continues to remain dominant even today.

Today, all the laws, all authorities, the entire intelligentsia and the entire politics in India are ranged against this man Manu who died five thousand years ago. It is proving very difficult to remove the system which he has given. From Raja Ram Mohan Roy down to Gandhi, the wisest people in India for the last hundred and fifty years have been fighting against Manu. This man was of a great stature. Gandhi and Raja Ram Mohan Roy appear juvenile and childish before him. All conditions since Manu have changed, but yet it has been difficult to remove him. The reasons for this are inner, and they run very deep.

The basic concept was this, that if someone was doing namaj in this life, then Manu thought that that person should take birth again only in a Mohammedan family which does namaj. Otherwise, if his tradition were changed in every birth, then the work which can be completed in three births of being born in the same tradition would take thirty births. If the tradition is changed in every birth, the old links become lost. Every time a person changes the road, he has to start from ABC. He cannot be connected with his old tradition. If one was born in a Mohammedan family in the past birth and if in this birth he is born in a Hindu family, he will have to start from ABC all over again. The work done in the previous birth will be of no use.

It will be like a boy studying in the first grade who leaves a school after six months and joins another where again he starts from the beginning, and then he changes to a third school where he once more starts all over again. When will his education be complete? He will remain only in the first grade.

So Manu's concept that a person should be born again and again in the same tradition in order to enable him to start from where he had left off in the previous birth was very valuable. This could happen only if the system is made very tight and rigid, with no loopholes, no exceptions. If only this much were permitted -- that it would not matter whether a brahmin married into a sudra family -- then Manu was intelligent enough

to see that if one can marry into a sudra family, then where is the difficulty in taking birth into a sudra family? If a brahmin, by marrying a sudra wife, can give her a child, then why can he not take a birth through a sudra mother? There is no logical objection in that case.

Therefore, if one is to be prevented from taking such a birth, he will also have to be prevented from giving such a birth. So great restrictions were placed on marriage. If the restrictions were relaxed even by an inch, the entire system that had been built would be badly disturbed.

But it has already become so. Now it will be very difficult to put it in order again -- not only difficult, it will be impossible. The entire situation is such that it is not possible. Now we will have to find better methods, more subtle than those devised by Manu. Manu was very intelligent, but his system was very crude -- and a crude system will prove unjust for men. The social restrictions were very much outer, though their purpose was to regulate the inner. Now this will not work. It is bound to prove difficult tomorrow if not today. It will become like a straightjacket for a society.

Now we will have to make experiments on finer planes. It means that we will have to make namaj and prarthana of such a fluid character that if one had left off from namaj in the past birth he can start prarthana in this birth just from where he had left off with namaj. Namaj and prarthana should be interchangeable. One's ears should not be so much conditioned by temple bells that the sound of *ajan*, the morning call in mosques, heard one morning seems foreign to him. Some inner harmony will have to be devised between the Hindu temple bells and the sound of ajan.

This is not difficult. For the future, there will be a necessity for a new religiousness, not a new religion. The entire concept of Manu has collapsed; the traditions of Buddha and Mahavira are lost. If one wants to experiment with the same old foundations, he will fail. Gurdjieff tried his level best to do that; Krishnamurti is laboring for this the last forty years, but nothing is happening.

All circumstances have changed. In these changed circumstances, an absolutely newly conceived concept is needed. This new concept has not been experimented upon so far. It is a concept of a new religiousness in which all religions, as they are, are right. Our eyes are to be fixed on the goal, and the insistence should be to keep on walking. One can walk on any path, but the proximity of all paths will be such that one can cross over to another path easily. The distance between the paths will not be so great that one will have to first come to the entrance of a new path if he wants to change paths. Things should be so that if he leaves one path he can cross over to the other through linking paths that join one path to another.

The goal is always connected with all of the paths, but linking paths were never there. There is no difficulty in reaching the goal through any one path, but now the times are such that one will not be able to walk on only one path. Life is becoming more and more disrupted every day, inwardly as well as outwardly.

A man born and raised in a Hindu family may have to pass his whole remaining life in Europe. Another born in America may pass his life in an Indian forest. A person brought up in London may pass the rest of his life in Vietnam. This will happen repeatedly now. The atmosphere will change daily both materially and psychologically. These changes will be so fast that we will have to construct paths that link together the highways.

The Koran and the Gita are not one, but a link can be made joining the two. So I would like to spread a network of sannyasins who are such that would form the links. These sannyasins will do namaj in a mosque, say prayers in a church and do *kirtan* in a temple also. They will walk on the path of Mahavira, meditate as Buddha did, and even experiment with the Sikh tradition, thus making connecting links -- a living chain of human links. All will be struck by the one religious feeling -- that all religions, though separate, are one. Not that all religions are one and inseparable, but that though they are separate, they are one in their inner harmonious march toward the goal. They are one in the sense that they lead you toward one superconsciousness.

Thus, my work is that of a third type. Such a method was never followed before. Small attempts may have been made in this direction, but they have all failed. Ramakrishna tried to do that in a small way, but that experiment is also not very old. Nearly two hundred years ago, he took his first steps in this direction. But the efforts of Ramakrishna also failed. Vivekananda again gave the effort a completely Hindu color.

Nanak also tried something in this direction about five hundred years ago, but that also did not succeed. Nanak collected in the *guru grantha* the teachings of all Hindu and Mohammedan saints. Nanak used to sing, and Mardana played the *tambura*. He said that if a Hindu was singing, at least a Mohammedan should play the tambura so that sometimes the song and the instrument may become one.

Nanak went to Mecca and also prayed in the mosque, but all his efforts at integrating the two religions failed. Pantha, a new religious sect of the Sikhs, was created by collecting together all that he said in the

guru grantha. Some Sufi saints tried to bring the two religions closer, but all their efforts remained confined to preliminaries and did not grow.

There were reasons for this: the era and the people had not been fully developed until that time. But now the time has come, and large-scale efforts can be made. So my direction is the third. Neither do I want to resuscitate the old, nor do I want to create anything new. But my emphasis and insistence is only on walking -- in practicing whatever there is in the old and the new. It is your freedom to choose how you walk.

OSHO, IS IT POSSIBLE TO EXPERIENCE THE ETERNAL, THE IMMORTALITY ABOUT WHICH YOU HAVE BEEN TALKING, IN THE CONDITIONS AND CIRCUMSTANCES OF TODAY?

The experience of the eternal has been there for all. There is no difficulty in having the experience. The difficulty is in giving expression to the experience. Buddha had the experience of the eternal, but Mahavira was expressing it in the old language and Buddha in a new language. I want to express it in the language of the eternal itself.

You mean to ask whether I had that experience seven hundred years ago. Yes, I nearabout had the experience then, but I am giving expression to it today. When one attempts today to express whatsoever was known seven hundred years ago, there will be no difference in the knowing, but there will be a great difference in expressing it. Seven hundred years ago it could not have been told in this way; there was no reason for it.

The situation is like the appearance of a rainbow during the monsoon. This is a very interesting happening. You can see the rainbow from where you are standing. The rainbow depends on three things: drops of water from the monsoon must be present in the atmosphere and water vapor must also be there. Then also, the rays of the sun must pass through them from a particular angle, and you must be at a particular spot in order to see the rainbow. If you move away from that place, the rainbow will be lost. In the making of a rainbow, not only do the sun's rays and the drops of water meet, but your standing in a particular place is also essential. Not only do the sun's rays and the water make a rainbow, but your eyes from a particular spot contribute just as much. You are one of the three constituent elements of the rainbow. If any one of these is removed, then the rainbow will be lost.

Thus, whenever truth is revealed, three things happen. First, the experience of the truth is there. If the experience is not there, its expression is not there, its expression is not possible. Wherever you stand and whatever the drops of rain do, if the sun does not rise, there can be no rainbow. Therefore, like the existence of the sun, the existence of the experience of truth is essential. And secondly, whenever there is an experience of truth the presence of the listener must also be there. But if the person expressing is not standing at the correct angle, then nothing can be expressed.

This is what happened to Meher Baba. While expressing, Meher Baba was not able to stand at the correct angle so that a rainbow could be created between his experience and the listener. Thus, many saints remain silent. There is a reason for remaining silent, and that is that they are not able to stand at a place where they can make a proper angle for the projection of their expression. This is also necessary. Otherwise, if the speaker is not standing at the right place, the experience of truth will remain on one side and the listener will remain on the other side. But if the speaker is in the right place and capable of speaking, but the listener, who is also a necessary element, is absent, then also no expression will take place.

Seven hundred years ago, whomsoever I would speak with would also be a part of my speaking. So when I speak to you, I cannot speak the same thing that I did with that listener who existed seven hundred years ago. And if you are not sitting before me but someone else is, then too I cannot speak the same thing -- because you are a basic part of what I am speaking and as much responsible for it as I am. Without you, the same thing could not be spoken. Thus, when all the three elements become attuned to the same wavelength, expression is possible.

If there is a small omission, everything is lost, the rainbow is dissolved. Then the sun does not do anything and the droplets of water in the atmosphere do not do anything. If even one of the constituent elements of the rainbow moves away, the rainbow vanishes immediately.

The expression of truth is like the existence of a rainbow. Every moment it is on the point of being lost. Even a slight shift of one thing or the other will result in its disappearance. If the listener shifts, the rainbow is lost. If the speaker shifts, the speaking will be useless. Thus, seven days ago I would not have been able to speak the same thing that I am speaking today, nor will I be able to repeat what I am telling you today in seven days because everything will have changed by then.

The sun will remain the same; it will go on giving light. But with the exception of the sun, the truth, the other two necessary constituents, the speaker and the listener, are always capable of changing. Therefore, the experience is that of seven hundred years ago, but the expression is of today. Even to call it of today is not proper. One should say of this moment. Even tomorrow, it will not be the same. The expression will go on changing every moment.

WOULD IT BE POSSIBLE FOR YOU TO DESCRIBE WHAT HAPPENS TO THE SOUL AFTER DEATH, WHERE IT MOVES ABOUT, WHAT IT DOES AND IN WHAT CONDITION IT IS DURING THE INTERVAL BETWEEN THE GIVING UP OF ONE BODY AND THE TAKING OF ANOTHER?
IN THIS CONNECTION, YOU HAD PREVIOUSLY DISCUSSED THE FREEDOM OF THE SOUL TO TAKE BIRTH WHENEVER IT SO DESIRED. PLEASE ENLIGHTEN US AS TO WHETHER THE SOUL ALSO HAS A FREEDOM TO CHOOSE WHETHER TO GIVE UP OR NOT GIVE UP THE BODY.

It will be easier if we understand two or three things about the interval between the giving up of one body and the taking of another. First, the fact is that the experiences of that interval are like dreams. Whenever one experiences something, at that moment the experience is that of a real happening. But when one recalls it in memory, it becomes like a dream; it is dreamlike because there is no use of the senses. Your feeling and your conviction that a happening is real come through your senses and your body.

If I feel that I am seeing you, but then I try to touch you and find you cannot be touched, then I say that you are a mirage: you are not here. If I try to touch this table and if my hand passes through it without touching anything, then I would say this table is unreal, or that I am in some illusion, or that it is some hallucination. The test of reality is in the certificate of our senses.

But after the giving up of one body and before the taking of another we do not have senses. The body itself is not there, so whatever you might experience in that state is like a dream, as if you are seeing a dream. When we see dreams, we do not doubt their reality. This is very interesting. After some time we come to doubt its reality, but we never doubt it while in the dream. The dream seems real. That which is real sometimes causes us to doubt whether what is seen is real or not, but in a dream such a doubt is never created. Why? Because a dream will not tolerate the slightest doubt; otherwise it will immediately break.

A dream is such a delicate thing that a little doubt is enough to kill it. Just the feeling that it is only a dream is enough to break it, and then you will be awake. For a dream to continue, it is necessary not to have even an iota of doubt. By a slight doubt, even the deepest dream will be broken. Thus, we feel all that is seen in a dream to be a real happening. A dream appears more real than reality itself. The real can never seem so real, because it has a place for doubt. At the time of dreaming, the dream seems the most real.

In a dream, even if it is clear that something is impossible it does not appear as such. For example, in a dream some man is passing by. Suddenly he becomes a dog. You do not even think, "How can this happen?" It has happened and it is possible. There is no doubt. After waking up, you may think, "What is this nonsense?" but not until you are out of the dream. Everything is reasonable in a dream; there are no contradictions.

Someone is your friend and suddenly he aims his gun toward you. In your mind it does not occur to you to think, "How can a friend do this?" In a dream, all that is impossible becomes possible. After waking up, at the most you can remember dreams that took place only the last hour. Usually a dream becomes lost within five to seven minutes, but those who are very imaginative may, at the most, remember for not more than an hour. Otherwise, we will have so many dream memories that we will not be able to live. Within an hour the mind becomes free of dream smoke.

Just similar to this condition is the interval between two bodies. Whatever happens during that period seems absolutely real -- so real that we can never know such a reality with our eyes and senses. That is why there is no end to the happiness of gods. The heavenly damsels they encounter are so real to them -- real such as no woman seen through our senses can ever be. That is also why there is no end to the miseries of spirits. Their miseries befall them so realistically, such as they never do in real life.

So what we call heaven and hell are just deep dream lives. The intensity of the fire burning in hell can never be found in real life, though it is a very inconsistent fire. In scriptures, there are descriptions of the fires of hell, into which you are thrown without being burned. But one is never aware of this inconsistency -- that if you were thrown into an intense fire you would not be able to withstand the heat; yet you are not in any way being burned. This inconsistency, that "I am being burned in the fire," that the fire is terrible, that the burning is unbearable and yet "I am not burned at all," is realized only after one is out of this dreamlike experience.

In the interval between two births, there are two types of souls. One type is of evil souls. For them it is difficult to find a womb for another birth. I call such souls *pretas*, evil spirits. The other type consists of good souls. Them I call *devas* -- gods. For such souls also it is difficult to find suitable wombs for taking another birth.

Between these two are the majority of souls in which there is no fundamental difference, but only a difference of character, personality and mental make-up. They are of the same type; only their experiences will be different.

The evil souls return back to earth with such painful experiences that the remembering of them in itself is hell. Those who have been able to recollect such memories have described the conditions in hell. It is just a dreamland; it does not exist anywhere, but one who remembers having returned from there says that a fire such as he has seen there can find no comparison in this world, that the violence and the hatred which we find here are nothing compared to what he has seen there. The experience of heaven is also the same. The difference is only one of pleasant and painful dreams. This interval is a full dream period.

This is very philosophical but true, that it is only like a dream. We can understand what dreams are because we see them daily. You see a dream only when your senses are exhausted. In a deeper sense, it means that when your relationship with the senses breaks you sink into dream life. Dreams are also either of hell or heaven or mixed. Some people only see dreams of hell, some only of heaven.

You may think that you have seen a dream for eight hours of the night. But if this period is lengthened to eight years you will also not know, because there is no awareness of time. The hour that is passing is not clearly measured in memory. But this length of time can be measured by changes that took place in the interval between the memories of the past body and the memories of the present one.

But this is only a conjecture. During that interval, there is no clear awareness of the duration of time. Because of this, Christianity has said that there is hell forever. This is said on the basis of the memory of those who have seen a very long dream. It was such a long dream that when they returned they had no memory of any relationship between this body and the previous one. That is why they said that hell is eternal and it is very difficult to get out of it. Good souls see happy dreams and evil souls see unhappy dreams. Only because of their dreams are they feeling unhappy and miserable.

In Tibet, when a person is on his deathbed, certain matters are told to him. This is done in order to create a dream sequence. When a man dies, he is told that now he should start visualizing that which is being suggested. Thus, a new atmosphere, a new conditioning, is being created.

It is interesting, but scientific. A dream can be created from the outside. If you are sleeping at night and if a wet cloth is applied to your feet, you will have a particular type of dream. If heat is applied with a heater, another type of dream is created. If cold is applied to your feet, you may dream that is is raining or that you are walking on ice. If heat is applied to your feet, you may dream that you are walking in a desert, that there is a scorching sun and you are full of perspiration.

Thus, dreams can be created from outside. Many dreams are created as a result of outer conditions. If your hand is heavy upon your chest, you may feel that someone is riding on your chest, although it is only your own hand.

At the time of death -- while giving up this body for the long period of dream life that is going to come, after which the soul may or may not take a new body -- a method has been devised in Tibet for creating a dream sequence. They call this *bardo*. It is a process in which Tibetans fully prepare a person for the experience of death and life after death. Any good impulses that have been there in one's life will be aroused while the person is still living. Also, such efforts are made throughout life as well.

I told you earlier that after awaking from sleep your dream is remembered for about one hour. Similarly, after taking a new birth, for about six months, up to the age of six months, almost everything is remembered. Afterwards it slowly becomes lost. Those who are very imaginative or very sensitive may remember a little longer, but those who have made efforts and who have experimented with being aware during the previous life can remember for a long time.

Just as in the morning for one hour a dreamlike smoke revolves around you, similarly, for about one hour before falling asleep at night, the shadow of a dream begins to overcome you.

In the same way, the shadow of death also begins to fall upon you during the six months prior to your death. Your death is predictable during those six months. When the shadow of death begins to surround you during those last six months, the preparations for death are begun.

That one hour before sleep, when the dream shadow begins falling upon you, is a very suggestible one. No other time is as suggestible, because at that time you have a doubt that you are still awake and the

shadow of sleep is overtaking you. That is why all the religions of the world have decreed one hour before sleeping at night and one hour after awaking in the morning as the best times for prayers. It is known as *sandhyakal* -- the twilight time and the time of dawn.

Sandhyakal does not mean the time when the sun is setting or rising. It means the time when from wakefulness you are passing into sleep and from sleep you are passing into wakefulness. This in-between period is sandhyakal. The sun has nothing to do with it, but it has become associated with the sun from those days when the setting of the sun signified the time to sleep and the rising of the sun the time to wake up. But now this association must be broken because no one sleeps at sunset, nor does anyone rise with the sun. Actually speaking, sandhyakal means an hour before sleeping and an hour after waking. It means a period of time in between the two conditions of waking and sleeping.

Kabir has called his language *sandhya-bhasha* -- the twilight-and-dawn language. He has said that neither do we speak as if we are asleep, nor do we speak as if we are awake. We are just in the middle. We are in such difficulty that neither are we speaking from within ourselves nor from outside ourselves. We are standing in the middle, on the borderland, from where we are able to see what the eyes can see and also what the eyes cannot see. We are just on the threshold. So that which we are speaking includes that which cannot be said as well as all which can be spoken. That is why ours is a twilight-and-dawn language. Its meanings must be drawn very carefully.

That one-hour period in the morning and one-hour period in the night before sleeping is very valuable. Similarly, the six-month period after birth and the six-month period before death are equally valuable. But those who do not know the use of the one-hour twilight-and-dawn periods do not understand the importance and value of these six-month periods.

When there were civilizations which were very knowledgeable about these things, then the first six months after birth were known to be very important. Everything that is important can be given to the child in the first six months of life. In the first six months the child is suggestible and in its dawn period. After that, it is not possible and it becomes very difficult.

But we cannot make him understand by speaking. And because we do not know any other method but speaking, there are difficulties. Similarly, the six months before death are also valuable. In the first six months we cannot make a child understand our speech, and we do not know when the last six months before death have come. Thus, we lose both the opportunities.

But a person who utilizes properly the one hour before sleep and the one hour after waking will positively know when that six-month period before death begins. One who prays and meditates for one hour before sleep will clearly be able to feel when this twilight time before death has come. This is such a fine and subtle experience that it is neither like sleeping nor like waking. This experience is so fine and different that once it is properly understood one can become aware of the beginning of that six-month period before death -- because then the feeling of twilight will persist throughout the day. The experience and the feeling which was previously coming for only one hour before sleep will remain continuous and steady during these last six months.

That is why the last six months before death should be fully utilized for sadhana. The same six months are utilized by the Tibetans for bardo -- for a type of dream training which is given to plan what you will do after death. This training cannot be given just at the moment of death. It requires preparation, and only a person who is ready during these last six months can be trained during the first six months after birth in the next life; otherwise it is not possible. Those principles which are taught during these last six months lay the foundation for the training which can be given in the first six months of the new birth.

All these things have their own scientific thinking, their principles and their secrets. And everything can be tested as well. A person who has passed through this training would also remember what happened in the interval between two births, but this memory is the memory of a dream; it is not real.

Heaven and hell are also memories of a dream period. Descriptions can be given. It is only on such descriptions that concepts of heaven and hell have been evolved by all religions. The descriptions are different not because the places are different, but because the mental states of the individuals recalling the experiences are different. Therefore, when Christianity describes heaven, it will be different from what Hinduism will describe, because descriptions depend on different states of consciousness. Thus, the Jainas will describe it still differently and Buddhists also.

Actually, every person will bring back a different story. It is more or less like when we all sleep in the same room and then get up and describe our dreams. We have slept in the same room; we are at the same place, but our dreams will be different. Everything depends upon the person.

All experiences of heaven and hell are individual, but broad similarities can be found -- that there will be happiness in heaven and misery in hell, that such and such will be the form and shape of miseries and such and such will be the form and shape of happiness. All the descriptions that have been given thus far are, in a way, faithful narrations of different states of consciousness.

It has been asked, "If a person can choose his birth, can he also choose his death?" Here also two or three things will have to be remembered. The freedom to choose one's birth means that if one so desires he can take birth. This is the first freedom of a person who has reached supreme knowledge. If he desires, he can take birth. But no sooner is there a desire when the slavery begins with that very desiring.

I am standing outside a building. I have the freedom to enter the building if I want. But as soon as I enter the building, the limitations of the building immediately begin to influence my movements. Therefore, the freedom to choose death is not as great as the freedom to choose one's birth.

For an ordinary person, there is no freedom to choose death because he has not even chosen his birth. But the freedom of the one who is realized to choose his birth is total, and it is a very great one in the sense that he can also refuse to take birth if he so desires. But once the choice to take birth is made, a number of bondages begin coming into play -- because he chooses limitations. He gives up the unlimited space and enters the narrow passage. The narrow passage imposes its own limitations.

Now he chooses a womb. Ordinarily, one doesn't choose his womb. But when a realized person chooses, he has to make a choice from hundreds of thousands of such wombs that are available. He chooses out of them; from among those he chooses. But no sooner does he choose than he enters the world of bondage. All wombs have their limitations. He chooses one mother and one father. In the process, he has chosen the same longevity as had the fertilized eggs of his parents. The selection has been made, and now he will have to use this body.

If you go to the market and purchase a machine with a ten-year guarantee, the limit is set. The machine is knowingly purchased, so there is no question of slavery. You do not say, "I purchased this machine, and now I am enslaved because it will only last for ten years." You have chosen in full knowledge that it will last for ten years, and so the matter ends. There is no sense of pain or sting in this.

The one who takes birth consciously knows when the body will die, so he has the awareness of a death-oriented body. In such persons there is a sort of impatience which is not to be seen in ordinary people. If we study the story of Jesus, we will feel that he is very impatient, as if something is going to happen to him in just a few moments. Those who are listening to him do not understand his difficulties because they are not very much aware of their own approaching death. But for Jesus, death is standing in front of him; he knows when it is going to happen.

Jesus asks you to complete the work today, and you say you will do it tomorrow. Then Jesus is in a difficulty because he may not be there tomorrow. Therefore, whether it is Mahavira or Buddha or Jesus, they are in a hurry. They are running at great speed because among so many dead people they are the ones who are aware of everything. Therefore, such individuals are always in a hurry. It would not make any difference if such realized ones could live to a hundred or two hundred years of age, because any length of time is short for them. We do not find time short because we do not know when it will end. We even keep on forgetting that it will end.

The freedom to choose one's birth is a very great one, but birth itself is an entry into a jail, and all the limitations of the jail will have to be accepted. But such a person accepts these things naturally because it is his choice. If he has come to a jail, he is not brought there; he has come by himself. Therefore, he stretches out his hands for chains to be put on. In these chains there is no sting, no pain. He sleeps near dark walls without any difficulty because he has come into the prison out of his own free will. He could have stayed under the open sky, but he has come to the prison out of his own free will.

When slavery is by choice it is freedom, but if freedom is without choice it is slavery. Freedom and slavery are clearly demarcated entities. If we have chosen slavery of our own will it is freedom, but if freedom is imposed upon us it is slavery. For one who has taken birth consciously, things are seen very clearly, and so he makes his decisions with ease. He knows that he will live for seventy years, so he decides clearly what he has to do within that time. He picks up only such things which he can complete; he does not spread his net too far into the future. Whatsoever he can do just tomorrow, he will do -- and he will complete it; that is why he does not ever remain in anxiety.

As he goes on living, he is preparing to die also. Death is also a preparation for him. In one sense he is in a hurry -- as far as others are concerned. Where he himself is concerned he is not in any hurry. For himself nothing remains to be done. He can even choose how he will die. If he has to die within the limits of

seventy years, he is able to decide what momentum to give to the body -- when, how and in what manner he will die.

There was one Zen nun. She had informed people that she would die after six months. She prepared for herself a pyre on which her body was to be burned. On the appointed day she climbed upon it, bowed to all those standing around her, and then some of these friends set fire to the funeral pyre. When the flames of the fire came near her, someone from the crowd asked, "Aren't you feeling very hot?"

The nun laughed and said, "What a fool you are! Even at this last opportunity you are asking such silly questions. You could have asked something useful and important. I know and you know also that if I sit within the flames I will feel hot."

But this was her choice. She was laughing while she was being burned. She had selected even the moment of her death, and she wanted to teach the disciples standing around her that it is possible to die laughing. For those who are not even able to live laughing, this message that one can even die laughing is very important.

Death also can be well planned, but what the choice will be will depend upon the one who is choosing. However, this is all within limits. If I have to remain within this room, I can decide in which corner I will sit -- whether to sleep on the left side or the right side; such is my freedom. Such a person makes use even of his death and makes use of everything in his life. Sometimes such use may be apparent, sometimes not. In fact, he takes birth *only* to be useful to others. For himself there is no need. Becoming useful to others is his purpose. But it is very difficult for us to understand his experiments. Usually, we are not able to understand them. Whatsoever he is doing, we are not aware of it. It cannot be done with our knowledge.

Now a person like Buddha will never say, "I will die tomorrow." If the time when he has to die is tomorrow, it is of no use to tell it today. Then that which could be done today will also not get done. Then people will begin to cry and weep even from today. Then even these next four hours cannot be usefully spent. So such a person will remain silent for some time, but later on he may proclaim his death aloud. However, he will decide according to the prevailing situation.

From womb to tomb, the birth after self-realization is one of training. But this training is not for the enlightened one's sake. It is a discipline, but not for his own sake. The strategy will have to be changed constantly because all strategies become old and burdensome and become difficult for people to understand.

For example, Gurdjieff: he would first make you pay a hundred dollars before he would answer your question, while Mahavira would not even touch any money. And Gurdjieff would reply only in one or two sentences. If another question were to be asked, he would make the questioner pay another hundred dollars. Many times people asked him what he was doing. Those who knew him were puzzled because one moment it appeared as if he was going to keep the money and the next he would distribute it to others. Why then demand a hundred dollars?

Gurdjieff said that to tell those who have valued only money in life anything about God free of charge would be of no value. Such people cannot evaluate things that are received without payment. Gurdjieff meant that for receiving anything of value, one will have to pay something in return one way or the other. One who is not ready to pay anything has no right to receive.

But people thought that Gurdjieff loved money because he would not reply without receiving a payment. As I see it, in the West where he lived, where people could only value money, only such a teacher could be effective. He knew that when you have shown a readiness to pay for every word, then you have known its value. You will only take home what you have paid for, not something that is received free.

Gurdjieff would do things the likes of which you would not approve. His disciples would be embarrassed. They would tell him that if he would refrain from such actions it would be better. But Gurdjieff would do them knowingly and intentionally. He would be sitting, and if you went to see him he would make faces as if he were a villain. He would not look like a saint at all. Having experimented for a long time on Sufi methods, he could suddenly make his eyes squint and change into cunning expressions.

His whole appearance changed with the change in the angle of his eyes. Between a saint and a villain there is not much difference in appearance except in the angles of their eyes. As soon as this is changed, a saint can look like a villain and vice versa.

Gurdjieff's eyes were very shifty and quick-changing. Even the person who was sitting beside him would not know that he had frightened the newcomer. The newcomer would be so much frightened that he might feel like running away. When Gurdjieff's friends came to know of this, they asked him why he was behaving in this way. Even before they came to know anything about that newcomer, the newcomer would be frightened off. Why?

Gurdjieff would then explain that the newcomer would have found a villain in him even if he were a saint; it would have taken him some time though. But Gurdjieff did not want him to waste his time, so he showed him what he had come to look for and indicated that he may now go away, because he would have unnecessarily wasted his three or four visits only to find the same thing.

But if a newcomer would remain unmoved in spite of such behavior, only then would Gurdjieff have tried to do some work on him. Thus, if he had really come to know truth, he would wait patiently and not come to hasty conclusions.

So it depends upon the teacher how he wants to teach. Sometimes even for his whole life, it is not possible for you to know his purpose. The teacher utilizes every moment of his life from birth to death. He doesn't even waste a single moment. His every moment is deeply meaningful, and it is part of a grand purpose and a great destiny.

Dimensions Beyond the Known

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OSHO, YOU HAVE TOLD US WHAT HAPPENS TO THE SOUL DURING THAT TIMELESS INTERVAL BETWEEN TWO BIRTHS. BUT SOME POINTS REMAIN UNRESOLVED, REGARDING THE BODILESS SOUL: IN THAT BODILESS STATE, DOES THE SOUL REMAIN STATIONARY OR CAN IT MOVE ABOUT? AND HOW DOES IT RECOGNIZE OTHER SOULS? IN THAT STATE, IS THERE ANY POSSIBILITY OF A DIALOGUE BETWEEN SOULS?

In this connection, two or three things may be remembered. Firstly, neither is there any stationary condition nor any movement in that state. That is why it becomes even more difficult to understand. It is easy for us to understand that if there is no movement there must be a state of rest or vice versa. In our thinking, these are the only two possibilities for everything. We think that in the absence of one the other must prevail. We are also under the impression that these two states are opposite to each other.

So firstly, we should understand that movement and non-movement are not opposites, but different aspects of the same thing. When the movement is such that we are not able to see or grasp it, we call it non-movement. Movement is, likewise, a state of non-movement which we are not able to comprehend. If something moves at a great speed, you will find that it appears stationary.

If a fan is moved at a high speed, you will not be able to see the blades. At that speed, you will not be able even to tell how many blades the fan has, because the empty space between the three blades becomes filled before we can see it. A fan can move so quickly that you cannot put anything through the spaces between the blades. Things can be moved in such a way that even if you touch them with your hand you will feel that they are not moving. That is why science says that all things that appear stationary to us are also moving, but the movement is very fast and at levels that are beyond the grasp of our senses. Therefore, movement and non-movement are not two things. They are different states of the same thing differing only in degree.

In the realm where there is no body, both these conditions will not be there because where there is no body there is neither time nor space. From what we have known thus far, it is not possible for us to conceive of a realm beyond time and space because we have not known anything that is beyond.

What then shall we call that condition? We do not even have any word to express a condition where

there is no time and space. When, during a religious experience, messages of such a state were received for the first time, difficulties arose regarding how to describe it. What is the name of that state? An embarrassment similar to this is also experienced by science when it has difficulty in naming a newly discovered phenomenon; when something happens which is different from and beyond all our pertinent knowledge, this becomes very difficult.

For example, some years ago, when the electron was first discovered, the question arose whether to call it a particle or a wave. We cannot call it a particle because matter is always static; nor can we call it a wave because a wave is always moving and is weightless. The electron is both simultaneously. Then difficulty arises -- because in our understanding a thing can be only one of the two, but not both. But the electron is both a particle as well as a wave. Sometimes we comprehend it as a particle, sometimes as a wave. There is no word in any language of the world to express this phenomenon.

For the scientists who observed this, it seemed inconceivable. It became a mystery. When people asked Einstein why he was describing the electron as both a particle and a wave, they felt that his thinking was becoming illogical and mysterious. Einstein, in reply, then asked them whether he should believe fact or logic. The fact is that the electron is both at the same time, but logic tells us that a thing can be only one at a time. A man is either standing or walking. Logic tells us that he can be one thing at a time; he cannot be both standing and walking simultaneously. Logic, therefore, will not agree. But the experience of the electron required that scientists should put aside logic and hold fast to facts. The electron is an example.

The experience of religious individuals tells us that during that interval between the leaving of one body and the taking of another, the bodiless soul is neither stationary nor in movement. This is beyond our understanding. That is why some religions say the bodiless soul is stationary and others say that it is in movement. But this is only due to the difficulty of explaining -- because the boundaries of space and time within which movement or non-movement is observed do not exist during that interval. For both movement or non-movement, a body is necessary. Without body, there can be neither movement nor non-movement. The body is the only medium through which these conditions can be observed.

For example, this is my hand. I can either move it or keep it steady. Someone may ask, when I do not have this physical hand, whether or not my soul will be moving. The question itself is meaningless because without this hand the soul can neither move nor remain stationary. Movement and non-movement are both qualities of the body. Beyond body, the words movement and non-movement have no meaning.

This is applicable to all dualities. Take, for example, the condition of speaking and the condition of remaining silent. Without the body, it is neither possible to speak nor to remain silent. Ordinarily, we can understand that it is not possible to speak without body, but it is difficult to understand that it is not possible even to be silent without body. Through the medium which enables one to speak, one can express silence as well. Becoming silent is only a way of speaking, a state of speaking. Silence is not only a state of not speaking, but of speaking as well.

For example, a man is blind. One may feel that perhaps he is only able to see darkness. This is illusion. Even to see darkness, eyes are necessary. Without eyes, it is not possible even to see darkness. You may close your eyes and think that because you are seeing darkness it is possible, but you are making a mistake. While you close your eyes, your eyes do not cease to be there; you do not become blind. If you become blind after once having had eyes, then you will know what darkness is. But for the one who is blind since birth it is not possible to know what darkness is, because darkness is also an experience of eyes. You experience darkness with the same medium used to experience light. One who is blind since birth cannot know what darkness is.

You hear through your ears. In language, we may say that one who has no ears is not hearing. But that state of not hearing is also not known to those who are deaf. Ears are necessary even to know that you did not hear. It is just like eyes being necessary to know what darkness is. Non-movement is possible only through that sense in which there is movement. If there is no sense, there is no experience of non-movement. In the bodiless state, the soul can neither speak nor remain silent. There is no instrument for speaking or for remaining silent. All experiences are dependent on the instrument -- on the body, on the senses.

But this does not mean that such a bodiless soul has reached liberation. The descriptions of a soul in liberation and one that is in the interval between life and rebirth may appear similar. What then is the difference between the liberated soul and the one that is in this interval? The difference is of potentiality, of seed existence.

During the bodiless existence, the interval between two bodies, the experiences and impressions of all

previous births remain with the soul in seed form. As soon as the soul acquires a body, they will become active. For example, if we cut the feet of a person, his experiences of running will not disappear. Without feet he can neither run nor stop, because if he cannot run how can he stop? But if he acquires feet, all of his experiences and impressions will become active again and he will be able to run if he wants to.

It is like taking away a car from a person who has always been driving. Now he cannot drive a car or press an accelerator -- because he has no car. Neither can he apply brakes to slow down. But his experiences of car driving remain with him. He is out of the car, but his experiences of driving remain with him in seed form. If he acquires a car after some years, he will be able to drive it as soon as he puts his foot on the accelerator.

The liberated soul becomes free of these impressions, whereas in the interval between two bodies the soul only becomes free of the senses, the instruments. In liberation, all experiences, impressions and desires are destroyed. In both conditions of the soul, there is one similarity -- that there is no body. But there is one dissimilarity. In liberation there is neither body nor the chain of bodily experiences. In the interval between births, though there is no body, there is a great chain of body-related experiences existing in seed form which can become active at any time upon acquisition of a body.

So whatever experiences one may have in this interval will be such as can be had without body. As I have said, these will be experiences of meditation. But the experiences of meditation are had only by very few persons. Out of millions of people, only one has that experience of meditation. What experiences can the remaining people have? Their experiences will be of a dream life. In a dream, no sense participates.

It is possible that if a person is in a dream, and if you can keep him in the dream and cut off his limbs, his dream may not be disturbed. But the chances are that his sleep will break. If it were possible to cut off his limbs one after the other without breaking his sleep, then his dream would continue undisturbed because none of the limbs of the body are necessary for the dream. The body is not at all active in a dream; there is no use of the body in it. Without the body the dream experience will remain. In fact, all experiences will remain in dream form.

If someone were to ask you whether you are stationary or in movement during a dream, you would find it difficult to reply. When you awake from the dream, you find that all along you were lying in the same place, but you were in a dream. Upon waking, you find that there have been long, deep happenings in the dream, but, remember, there was no movement at all in it.

If you understand properly, you will find that you are not even a participant in a dream. In a deep sense, you can only be a witness. That is why one can see oneself dying in a dream; one can see one's own body lying dead. In a dream, if you see yourself walking, then the one whom you see walking is a dream phenomenon and you are but a witness.

That is why religion has put forth the idea that if a person can view this world like a dream he will have the highest religious experience. From this only, the theological concept of calling this world *maya* -- an illusion or a dream -- has been put forth. The deeper meaning of this is that if one can view the world as if in a dream, then one becomes a witness. In a dream, one is always a witness and no one is a participant. In no circumstances are you ever an actor. Though you may see yourself as an actor, you are always the spectator, the seer, the one who is seeing.

Therefore, all bodiless experiences will be like dreams -- seed-like. Those whose experiences have created misery for them will see nightmares and dreams of hell. Those whose experiences have brought them happiness will dream of heaven and will be happy in their dreams. But these are all dreamlike experiences.

Sometimes different types of events may also happen, but these kinds of experiences will differ. Occasionally, it may so happen that souls which are neither stationary nor in movement will enter other bodies. But to say that the souls will enter is a linguistic fallacy. It would be better to say that some body may behave in such a way that it will cause a soul to enter into it. The world of such souls is not different from ours. That world exists also beside us, close by. We are all residing in the same world. Every inch of space that is here is filled with souls. The space right here which appears empty to us is also full.

There are two types of bodies which are in a state of deep receptivity. One is of those that are in great fear. Those who are in great fear cause their souls to contract within their bodies -- so much so that they vacate some parts of the body completely. Some nearby souls drift into these empty parts like water entering a ditch. At such times, these souls experience things that only a soul with a body can experience.

Secondly, a soul can enter a body when it is in a deep prayerful moment. In such prayerful moments also, the soul contracts. But during fearful moments, only such souls drift in which are in great misery and

agony, that see only nightmares. Those are the ones whom we call evil spirits. Because a frightened person happens to be in an ugly and dirty state, no higher soul can enter him.

A fearful person is like a ditch: only downward moving souls can enter. A prayerful person is like a peak: only upward moving souls can enter. A prayerful person becomes filled with so much inner fragrance and so much inner beauty that only the highest souls take interest in him. And such higher souls will enter only by what we call invocation, invitation or prayer.

Both these types of experiences by souls are such as could be had only with body. Thus, there is a complete science for invoking *devatas* -- gods. These devatas do not descend from some heaven, nor do those whom we call evil spirits come from hell or some devil's world. They are all present right here, coexisting with us.

Actually, in the same space, there is a multidimensional existence. For example, this room where we are sitting is full of air. If someone burns some incense, some aromatic substance, the room will become filled with fragrance. If someone sings a melodious song, sound waves will also fill the room. But the smoke of the incense will not clash with the waves of the song. This room can be filled with music as well as with light, but no light wave will clash with any sound wave. Nor will the light waves have to leave to make room for the entry of sound waves.

In fact, this very space is filled in one dimension by sound waves, in another by light waves and in a third dimension by the air waves. Likewise, hundreds of things fill this room in hundreds of different dimensions. They do not in any way hinder one another, nor does any one thing have to move out of the way for something else. Therefore, all this space is multidimensional.

For example, in this place we have a table, but we cannot keep another table in the same place because tables are of the same dimension. But an existence of another dimension will not find the table to be a barrier. All these souls are very much near us; any time there can be an entry. When the souls enter, then they will have a bodily type of experience, and these experiences are such as can be had only through body.

Another factor concerns the way in which these souls that enter living bodies communicate. Communication is possible only between the soul entering and the soul existing in the body. That is why, so far on this earth, no spirit, evil or godly, has been able to communicate directly with us, right before our very eyes. But it is not true there has not been any communication. Communication takes place. Information that we have about heaven and hell is not something out of people's imaginations, but it has been communicated by such souls through mediums.

Thus, in olden times, there was a system. For example, with the Vedas of the Hindus, none of the rishis of the Vedas would ever say that he was the writer of such and such a Veda; in fact, he was not a writer at all. It is not out of humility or modesty that the rishis did not claim to be the writers. It is a fact that what they had written down was, in a sense, *heard* by them. This is a very clear experience: when some soul enters into you and speaks, the experience is so clear that you know full well you are sitting aside while someone else and not you is speaking. You too are the listener and not the speaker.

This is not easy to know from outside, but if observed with proper attention it is possible. For example, the manner and style of speech will be different, the tone will differ, the diction and the language will also differ. To the original owner of the body, everything will be crystal clear from inside. If some evil spirit has entered, then the person will perhaps be so much afraid that he will become unconscious. But if a celestial soul has entered, then he will be aware and awakened such as he never was before. Then the situation will be crystal clear to him.

So those in whom the evil spirits enter will be very clear about the fact that someone had entered into them only after such evil spirits leave the body -- because they become so fearful that they faint and fall unconscious. But those in whom celestial souls enter will be able to say at the very moment that "what is being spoken is by someone else, not by me."

Just as two persons may use only one microphone, both these voices will use the same instrument. One will stop speaking while the other will start. When the senses of the body can be so used, it is possible for bodiless souls to communicate. That is how whatever is known to this world about devas and evil spirits becomes communicated. There is no other way to know about these things.

For all this, complete sciences have been evolved. Once a science is evolved, things become easier to understand. Then these things can be made use of with full understanding. When these kinds of events happened in the past, scientific principles were derived from them. For example, if accidentally and suddenly some celestial soul had entered into someone, then from the study of that happening certain principles regarding the conditions conducive for such a phenomenon would be evolved. Then it could be

said that if such conditions can be created again, then again such souls will enter.

For example, Mohammedans will burn *lobhan* and *benzoin*. This is a method of inviting good spirits by creating a specific fragrant atmosphere. Hindus also burn incense, and they light a flame made from ghee. These things appear to be ritualistic formalities today, but at one time they had a deep meaning.

Hindus will chant a specific mantra which becomes an invocation. It is not necessary that there should be a meaning to the mantra. Ordinarily there is none, because mantras with meaning become distorted with the passage of time. But meaningless mantras do not become distorted. With a meaningless mantra nothing extraneous can enter with the passage of time. That is why all mantras of depth are meaningless. They have no meaning, so they remain changeless. They are only sounds. There are methods for the chanting of these sounds. If there is a specified beat, intensity and rhythm, the soul that is invoked will enter instantly. And if the soul for whom the mantra was devised is dissolved into nirvana, another soul of similar purity will enter.

All the religions of the world have certain mantras. The Jainas have Namokar.

I BOW DOWN TO THOSE WHO HAVE DESTROYED ALL ENEMIES.
I BOW DOWN TO THOSE WHO HAVE ACHIEVED LIBERATION.
I BOW DOWN TO THOSE WHO ARE THE RELIGIOUS PRECEPTORS.
I BOW DOWN TO THOSE WHO ARE THE PRIESTS.
I BOW DOWN TO ALL THE RELIGIOUS ASPIRANTS.

It has five divisions. On each division there is an invocation which becomes deeper and deeper. Ordinarily, people chant the entire mantra, but this is not the proper way. Those who desire to contact high souls should go on repeating only the first part. The remaining four parts need not be repeated. There should be full emphasis on one part only because the souls related to that part are different from those related to other parts.

For example, the first part of this mantra, *namo arihantanam*, is a prostration to the *arihantas* -- those who have destroyed all enemies and those who have transcended all their senses. *Ari* means an enemy and *hanta* means the destroyer. Therefore, this is a particular invocation to fully enlightened souls who can take only one birth more. This one part should be repeated with a special sound and impact. In this invocation, other Jaina souls are not included and, therefore, they cannot be contacted.

This *arihant* is a special technical word which is connected with the highest Jaina souls. With this mantra, the soul of Jesus Christ cannot be contacted; there is no such desire expressed here. With this mantra, even Buddha cannot be contacted. This is a technological term for the invocation of a particular category of Jaina souls. Like this, in all the five separate parts of Namokar, there is an invocation for five different categories of souls.

The last invocation, NAMO LOYE SAVVA SAHUNAM, is for invoking all the religious aspirants. It is directed to all aspirants of all religions; it has nothing to do with the Jainas or any specific group other than Jainas. It is a very generalized invocation for contact with any religious aspirant without any particularization.

All religions have such mantras through which contacts have been made. These mantras became *shakti-mantras*, and they became highly significant. A mantra is like a name given to a person, such as the name Ram. When the person is called by the name, immediately he becomes alert.

So there are also mantras for ordinary spirits. There are sciences for invoking both ordinary and extraordinary souls. Sometimes it may not be possible to contact a particular soul who is invoked because he may not be there due to the lapse of time. But it will always be possible to contact souls of a similar type with a mantra.

Now take the example of Mohammed. He always said that he was only a *paigamber*, a messenger, because Mohammed never felt that whatever he was experiencing was his own. The voice which came to him from above was very clear. His experiences are described by Mohammedans as *ilham* -- revelations. Mohammed felt that something entered into him and began speaking. He himself could not believe the happening. He did not think that anyone else would believe him. If he were to say that what was spoken was spoken by himself, he thought that no one else would believe him because he had never spoken that way before. He was not known to the people to speak in such a way. People did not know that he could tell such things, so he knew that no one would believe such a story.

He came back home from the place where the revelation took place in a mood of great fear, trying to avoid others and escape being seen. He did not want to reveal immediately what he knew, because then people would not trust him as he did not have a background for such things in his earlier life. Upon coming

home he told his wife what had happened. He also told her that if she was able to trust him, then he would tell it to someone else -- otherwise not, because that which had come to him had come from above. Someone had spoken to him; it was not his voice. But when his wife trusted him, he began telling others.

With Moses too, the same thing happened. The voice descended upon him. In order for this voice to descend, some great divine spirit must use someone as a medium. But everyone cannot be used as a medium. This capacity and purity to become a vehicle, a medium, is not a minor thing. Communication can only be possible if a capable vehicle is available. For such communication, another's body has to be used.

This type of attempt was made in recent times with Krishnamurti, but it failed. This is the story of the attempted reincarnation by Buddha under the name of Maitreya. Buddha had said that he would take one more birth, with that name. A great deal of time had elapsed -- about two thousand five hundred years -- but still Buddha did not take birth. Indications had been received that Maitreya was not able to find a suitable mother or womb. Therefore, a different type of attempt was made. If it was not possible to find a suitable mother or womb, some selected individual might be developed and made ready through whom Maitreya could speak whatever he wanted to.

For this purpose, the large Theosophical movement was started -- to arrange for the selection of a suitable individual and prepare him in every way to deserve to be the vehicle for Maitreya. The soul which wanted to give a message through Mohammed found in Mohammed a ready-made vehicle; he did not have to prepare anyone. Even the soul that gave a message through Moses did not have to make a vehicle. They found the vehicles ready-made. Those times were simple, and people were more innocent and less filled with ego. It was easy to find a vehicle then because one could, in full humility, surrender one's body to another soul for use, as if that body did not belong to him.

But now it is impossible. Individuality has become rigid and ego-centered; no one wants to surrender. Therefore, the Theosophists selected four or five small children -- because it could not be confidently predicted how each child would develop. They selected Krishnamurti as well as his brother Nityananda. Afterwards, they also selected Krishnamenon and also George Arundale.

Nityananda died a premature death as a result of the intensive preparations to make him the medium for Maitreya. Krishnamurti became so mentally disturbed by his brother's death that he himself could not become the medium.

Krishnamurti was selected at the age of nine by Annie Besant and Leadbeater. But this world is a big drama; this experiment was done by great powers. The drama was played on an international stage by powerful individuals. When the possibility of Maitreya entering into Krishnamurti became very near, certain, the soul of Devadatta who had been Buddha's cousin, and who had for his whole life opposed Buddha and attempted several times to kill him, influenced the mind of Krishnamurti's father.

Thus, a legal suit influenced by Devadatta was filed by Krishnamurti's father against Annie Besant and the other Theosophists, demanding back the possession of his son Krishnamurti who had been in their custody. This suit was fought up to the Privy Council. This fact has not been told before. I am telling it for the first time: Annie Besant fought the legal battle tooth and nail. But in the law courts, it was not possible for her to win because it was the father's right to claim possession of his minor child. Even if the child were to refuse to go to the father it was not possible for him to win because he was a minor. Therefore, it was necessary for them to run away from India taking Krishnamurti with them. In India, the suit was going on and Annie Besant ran away out of India with Krishnamurti. The suit went on up to the Supreme Court; there also Annie Besant was defeated. It was a legal battle and Devadatta was more powerful.

Ordinarily, the law becomes more cooperative in the hands of bad men because a good man is not preoccupied with matters of law. The bad man first makes all the necessary arrangements for his legal battle.

Afterwards, Annie Besant appealed the case to the Privy Council in London, and there the decision was reversed, against all legal provisions, to let the child remain with Annie Besant. There had never been any such precedent before, nor was the judgment just and proper. But there was no further appeal beyond the Privy Council. This judgment was made possible by the influence of the soul of Maitreya who did not interfere in the lower courts or the appellate courts. He reserved his powers of influence for the last court of appeal.

Thus, on the lower plane, it was an enacted drama witnessed by big headlines in newspapers and legal battles fought in law courts. But on the higher plane, a great battle was fought between two powerful souls. Afterwards, such great pains were taken in Krishnamurti's preparation that had, perhaps, never been taken before with any other individual. Individuals may have taken greater pains in preparing themselves for

certain achievements, but so many people had never staked so much on one person.

But in spite of all this great effort, when the time came all hopes fell through. Theosophists had gathered some six thousand people in Holland from all over the world, and it was scheduled to be announced that Krishnamurti had on that day given up his own personality and accepted that of Maitreya. All the preparations were made. The long awaited moment came when he was to climb up to the rostrum to announce that he was no more Krishnamurti, so that the soul of Maitreya might enter and begin to speak. Six thousand delegates from all over the world had gathered together from far and wide, in great expectation, to listen to the voice of Maitreya. A great unprecedented event was to take place.

But nothing happened. At that crucial moment, Krishnamurti refused to relinquish his individuality. Devadatta had made his final attempt, and what could not be done in the Privy Council was made possible in that last court of the delegates. He made Krishnamurti announce that he was not a teacher -- not a world teacher, that he had nothing to do with anyone else's soul, that he was what he was, and that he did not want to tell anything more. A great experiment failed. But in one sense, it was the first experiment of its type, and there was a greater possibility of failure.

So it is not possible for souls to communicate unless they can enter into someone's body. That is why a birth as a human being is indispensable. For example, someone dies now, and if he remains in a bodiless state for a hundred years there is no development of any type whatsoever during the hundred years. He will begin in the new birth from where he was when he died in the previous life -- right from there -- no matter how long the intervening period may be. This intervening period is not a time of development. It is like waking up in the same bed where you had slept the previous night.

That is why many religions went against sleep, because during sleep there is no progress. These religions began to reduce the sleeping time because of lack of development during sleep. You get up in the same bed you had slept in, unchanged. Exactly the same way, when you take birth again you pick up from where you had left off when you died. There is no change in your condition. It is like my stopping the watch now, but when I start it again it will start exactly from where it had stopped.

In the interval between births, all development is blocked. That is why no devatas can reach salvation while in heaven -- because there is no action there; one cannot do anything there. There one can only dream endlessly. For doing something, one has to take a human birth on earth.

Also, in regard to souls recognizing each other, two spirits desiring to meet each other can do so only by entering into two different bodies. There is no way of direct recognition. It is like twenty persons sleeping in this room. They will remain the whole night in the same room, but in sleep there is no way for them to know one another. They can know one another only after waking.

When we wake up, our recognition continues -- but in sleep it is not possible; there we have no relationship whatsoever. It is possible that one person may wake up and see all the rest that are sleeping. This means that if one soul enters into someone's body that soul can see the other souls. But the other souls cannot see that one soul.

If one soul enters into somebody's body, it can know something about the other souls that are bodiless. But those bodiless souls cannot know anything. Actually, the fact of knowing and recognizing is possible only through a brain residing in a body, and upon death the body dies together with its brain.

But there are some other possibilities. If some persons have experimented while living, and have established relationships through telepathy or clairvoyance, which are methods of knowing without use of the brain and which have nothing to do with the brain, then such persons may succeed in establishing relationships with evil spirits as well as celestial souls. But there are very few persons of that capacity. However, information about the conditions prevailing in the spiritual world has been given to us only by such souls.

The situation is like this: twenty people drink liquor and all become unconscious. But among them one person who had a long habit of drinking could remain fully conscious, and so he could tell about the experiences of being drunk. The others could not because they became unconscious before they came to know anything.

There are a few organizations working in the world who prepare persons to communicate information about the spiritual world after death. For example, in London, Sir Oliver Lodge, who was a member of a spiritualist society, tried for a long time after his death to give a message, but failed. For twenty years, in spite of great efforts, no message could be communicated. Some other souls, in fact, informed that Oliver Lodge was trying sincerely to give a message, but tuning in could not be established.

For twenty years, he knocked at the doors of people to whom he had promised to give a message

immediately after death. He was prepared by the society for this work. It appeared as if he had tried to awaken his friends from sleep. They would awaken and sit up alert, feeling that Oliver was somewhere nearby, but no one could become attuned in order to receive what Oliver had to say.

Oliver died ready to communicate and continued his efforts for twenty years, but there was no one ready to understand the language of the dead. Very often, some friend passing on the road felt Oliver's hand on his shoulder, knowing full well the touch of his hand. But when he would try to talk to them, the awareness of his presence would become lost. All of his friends would be very much upset over this, but in spite of Oliver's best repeated efforts no message could reach.

Preparations have to be twofold. If someone is capable of telepathic experiences while he is living, if he has developed the capacity to convey thought without words, if he has a capacity to see far off things with closed eyes, then such a person would know many things about the spiritual world.

Knowing is not only dependent on our physical existence. For example, a botanist, a poet, a shopkeeper and a child may go to a garden. They all go to the same garden, but they do not go after the same thing. The child will run after the colorful bees, the shopkeeper would think about his shop problems, the poet would stop at flowers and become lost in composing a poem, and the botanist would try to verify many things about trees.

The shopkeeper can see neither the flowers nor any poem in them. The botanist sees every root, every leaf, every flower, with such analytical eyes that he confirms the knowledge he has gathered over the last twenty or fifty years. None of the others can see what he can see. Similarly, those who die without knowing anything except the body cannot have any recognition of the other world, nor can they establish any relationship with it. They die in a coma, in a deep unconscious state, awaiting a new birth. But those who made preparations in advance will be able to do something. There are scriptures for such preparations.

If, before death, one dies in a scientific way with full preparation for it, with a plan and a methodology as to what he would do after death, then he can do something. There are chances for great experiences. But when a person dies ordinarily, he may take birth immediately or after some years. Then he will not know anything about the condition of the intervening period between births. That is why there is no possibility of direct communication.

FOR SOME TIME I HAVE BEEN FEELING THAT YOU ARE IN A HURRY. WHAT IS THAT HURRY AND WHY? I AM NOT ABLE TO UNDERSTAND. BUT THE FACT THAT YOU ARE IN A HURRY IS EVIDENT FROM THE LETTERS WHICH YOU HAVE WRITTEN TO SOME OF YOUR DEVOTEES.
THE QUESTION ALSO ARISES WHETHER THE PURPOSE FOR WHICH YOU HAD TO TAKE BIRTH HAS BEEN FULFILLED. IF YOU HAVE COMPLETED THE TASK, THEN WOULD YOU EXPLAIN A STATEMENT YOU ONCE MADE THAT YOU WOULD ROAM ABOUT FROM VILLAGE TO VILLAGE CREATING CHALLENGES FOR PEOPLE, AND IF BY CHANCE YOU MET WITH EYES THAT COULD BECOME THE LAMP, YOU WOULD WORK ON SUCH PERSONS IN AN ALL-OUT EFFORT. YOU HAVE ALSO SAID THAT YOU WOULD DO THIS SO THAT AT YOUR TIME OF DEATH YOU WILL NOT HAVE TO SAY THAT YOU SEARCHED FOR A HUNDRED PERSONS BUT YOU COULD NOT GET THEM.

I am in hurry for three reasons: first, no matter how much time one has, one will always find it insufficient. Always, any amount of time and energy would be insufficient -- because the work is as big as the sea, and the energy and the time one has are like the hollow of one's palm. Even if one is a Buddha or a Mahavira, a Krishna or a Christ, the effort cannot be greater than the hollow of the palm, and the expanse of the work is as vast as the sea.

This is only ordinary haste, which is usual. But there is haste for another reason too. Some time periods move slowly so that the time appears not to be moving at all. As we look to our historical past, we will find that time used to move very slowly. Then there are some eras that move fast, in which everything seems to be moving at a high speed. Today we are in such a fast-moving era. Everything is moving at a high speed, and nothing seems to remain steady or stable. If religion continues to move at its ancient slow speed, it will lag behind and die.

In the old days, even science moved slowly. For ten thousand years the bullock cart remained the same. The bullock cart remained a bullock cart and the blacksmith used the same old tools. Everything moved as slowly as a river moving on non-sloping plains. You would not know at all that anything was moving. Banks of such rivers still remain here and there.

In such times, religion also moved slowly. There was a sort of harmony in that movement, and science and religion both were in step with each other. But now religion moves slowly while science and other

things are moving at a faster pace. Given these conditions, if religion lags behind and walks hesitantly, then it is no wonder people are not able to keep in step with it. For this reason also there is hurry.

Looking at the speed at which the world's knowledge about matter is increasing and the speed at which science is making great strides, religion should actually remain somewhat ahead of science and achieve a higher speed -- because whenever religion lags behind science it causes great harm. Religion should remain a little ahead to guide, because an ideal must always remain a little ahead; otherwise the ideal becomes meaningless. The ideal should always be ahead of achievement and should remain beyond it. This is the fundamental difference between these two.

If we look back at the era of Ram, religion was always ahead of him. If we look to the modern era, man is always ahead of religion. Nowadays only that person can become religious who is very backward. There is a reason for this: it is only because such a person alone is able to keep in step with religion. Today, the more progressive a person is, the farther he is from religion, or else his relationship with religion will remain only formal -- will be just for show. So religion must remain in the forefront.

If we look back to the time of Buddha or Mahavira, it will be very surprising to know that those who had the best minds in their times were religious. But in our civilization, if we look to the modern religious man, he has a lesser intelligence. In those days, those who were the leaders, those who had reached the top, were religious people. And now, those who are rustic, rural and backward are religious. The more intelligent minds of our times are not religious. This means that religion is not able to march ahead of man. For that reason also I am in hurry.

Another reason for being in a hurry is that these are times of emergency, of crisis. For example, when you are going to a hospital, your footsteps have a faster pace than when you are going to your shop. The speed you use to go to a hospital is that of an emergency or a crisis. Today, the state of things is almost as if some religion is not able to create and put forth a strong vigorous movement it is possible that the entire humanity may be annihilated.

It is a time of emergency, like that of being admitted to a hospital. It is possible that the patient may die before reaching the hospital or before any medicine can be administered or by the time the disease is diagnosed, but the ill effects of this prevalent condition are not affecting any religious thinkers. Instead, they are affecting the younger generations of the entire world, and they have hit the younger generations of the developed nations the hardest.

If American parents tell a son to study for ten years in a university so that he may get a good job, the son retorts by asking whether there is a guarantee that he will live for ten years. The parents do not have the answer. In America, there is little trust in tomorrow. Tomorrow cannot be trusted; it is not certain whether there will even be a tomorrow. Therefore, there is a desire to enjoy today as much and as fast as one can.

This is not accidental. It is like a patient who is lying on his deathbed and may die any moment. The whole humanity is becoming like that. There is a hurry, because if the diagnosis is slow there can be no quick remedy. Therefore, I am in a hurry that whatever is to be done should be done fast.

About my statement that I will move from town to town: I have by now, in one sense, already done that work. I have in mind some people; now it is a matter of working on them. But the difficulty is that it would be better if instead of my keeping them in mind they keep me in mind. And as long as I do not come into their minds, nothing can be done.

But I have started this work also. My going and coming or my staying are all for the purpose of doing something. After preparing some persons, I want to send them out in two years to various towns. They will go. Not one hundred but ten thousand persons will be prepared. These persons of crisis are as full of potential as they are of dangers. If time is properly utilized, great potentialities are developed; otherwise the result is calamity.

Many persons can be prepared. This is a time for enterprise, and many people can be prepared for a jump into the unknown. It will happen. I have told you about the outer state of things. But whenever an era of destruction appears near, there will be many a soul that will have reached the last stretches of development on the inner plane. Such souls only need a push, and with just that they will take the jump.

Ordinarily, when death is felt to be coming nearer, it can be seen that one begins thinking about what is beyond death. Every individual begins to become religious in such a situation where death is drawing nearer to him. The questioning about what is beyond begins at the approach of death. Otherwise, one's life remains so much engaged that such a questioning does not arise. When a whole era approaches a near-death condition, then millions of people begin to think inwardly about what is beyond. This situation can also be utilized; it has great potentialities.

Therefore, I will slowly confine myself to a room: I will stop coming and going. Now I will work on those who are in my mind. I will prepare them and send them out. The moving from place to place, which I cannot do myself, I will be able to do by sending out ten thousand people.

For me, religion is also a scientific process, so I have in my mind a complete scientific technique for it. As people become ready, the scientific technique will be passed on to them. With the help of that technique, they will work upon thousands of people. My presence is not needed for that. I was required only to find such people who could carry out that purpose. Now I shall be able to give work to them.

It was necessary to evolve certain principles; that has been done by me. The work of the scientist is over. Now the work is for the technicians. A scientist completes the work, like Edison discovering electricity and inventing an electric lamp. Thereafter, it is the work of the electrician to fix the bulb. There is no difficulty in that.

Now I have an almost complete picture of the work to be done. Now, after giving people the concept and getting them to do the technique, I will send them out as soon as they become ready. All this is in my mind, but the potentialities are not seen by all. Most people see only the actualities. Seeing the potentialities is a different task, but I can see them.

The conditions that were existing in one small area of Bihar during the time of Mahavira and Buddha can come about very smoothly within the next few years on a global scale. But an absolutely new type of religious person will have to be prepared, a new type of sannyasin will have to be born, a new type of yoga and meditation system will have to be devised. All this is ready in my mind.

As I come across people they will be given these things, and they will further pass along the same to others. There is a grave risk, however, because if the opportunity is lost it will cause great harm. The opportunity must be utilized because such a valuable time as exists today can hardly come again. From every angle, the era is at its climax or peak. Hereafter, there will only be anticlimax. Now America will not be able to progress further; it will only undergo disintegration. The civilization has touched its peak, and now it will disintegrate. These are the last years.

We have not noted that India disintegrated after Mahavira and Buddha. After them, that golden crest could not be touched again. People ordinarily think that this happened due to Mahavira and Buddha, but in fact the case is just the opposite. Actually, just before disintegration begins, persons of the caliber of Mahavira and Buddha are able to work, not before that -- because just before disintegration, everything is in disorder and just on the point of crumbling.

Just as death faces an individual, so now death shows its dark face before the collective consciousness of an entire civilization. And that civilization's collective mind becomes ready to go deep into the realms of religion and the unknown. That is why it was possible that in a small place like Bihar fifty thousand sannyasins could move along with Mahavira.

This can repeat itself again; there is a complete possibility for it. I have a complete plan and a blueprint in my mind for this. In one sense, my work of finding the people I wanted is nearabout complete. Also, they do not know that I have found them. Now I have to give work to them by preparing them and sending them out to spread the message.

As long as it was my work, I knew what I had to do and I was doing it with comparative ease. But now I have to give work to others; now I cannot remain in that ease. I have to hurry up. This is another reason for my hurry. I therefore want to make it clear to all friends that I am in a hurry, so they should also hurry up. If they keep on at the speed with which they are walking, they will not reach anywhere. If they see me in a hurry, then perhaps they will also pick up speed; otherwise not.

Jesus had to do this. Jesus said to the people that the world was very soon coming to an end. But people were so foolish that it was very difficult for them to understand. Jesus said that before their very eyes everything would be destroyed, that it was time for them to make a choice, and that those who did not change then would never get a chance to do so later. Those who heard and understood him became transformed, but most of the people went on asking when that hour would strike.

Now, after two thousand years, some Christian scholars, priests and theologians sit back and think that it seems as if Jesus had made some mistake -- because up until now that day of judgment has not arrived: Jesus had said that the event of world destruction would happen before their very eyes -- while he was there -- that the day of reckoning would come and that those who missed would miss forever. But that time has not come yet.

Was this the mistake of Jesus or have we misunderstood him? Some say that he made such a great mistake because he did not know anything about the matter, and therefore there may have been many other

things about which Jesus did not know. Still others say that there is something wrong in our interpretation of the scriptures. But none of these people know that there are deep reasons and a calculated purpose behind what people like Jesus say. By saying these things, Jesus created an atmosphere of emergency in which many people became transformed.

People become transformed only during emergencies. If one knows that one can transform tomorrow or even the day after, he will not do anything today; he will postpone it for tomorrow or the day after. But if he knows that there is no tomorrow, then that capacity for transformation comes into being.

In a way, when civilizations are on the verge of disintegration tomorrow becomes uncertain. One is not sure of the next day. Then the today has to be so compact that it can complete all that has to be done. If one has to enjoy, he has to do it today. If he has to surrender and renounce, that too he has to do today. Even if one has to destroy the ego or transform, that also must be done today.

So in Europe and America, a positive, decisive mentality has come into being that whatever one wants to do must be done today: "Forget the worries of tomorrow. If you want to drink, drink; if you want to enjoy, enjoy; if you want to steal, steal. Whatever you want to do, do it today." On the material plane, this has happened.

I want this to happen also on the spiritual plane. This can run parallel to what is happening on the material plane. I am in a great hurry for this idea to dawn. It is definite that this idea will come from the East. Only Eastern winds could carry it to the West, and the West will jump into it with full vigor.

There are particular places suitable for the rise and growth of certain things. All types of trees cannot grow in all countries. There are particular roots, a particular kind of land, a particular climate and particular water required for the growth of certain things. Similarly, all types of ideas also cannot arise everywhere, because different roots, land, climate and water are necessary for these as well.

Science could not develop in the East. For that tree there are no roots in the East. Religion could develop in the East because for that the East has deep roots. The climate, the land and the water -- everything required for its growth -- are available in the East. If science has come to the East, it is only from the West. If religion goes to the West, it will be only from the East.

Sometimes there is an exception to this. For example, Japan, a country of the East, can challenge any country of the West in science. But it is interesting to note that Japan only imitates; it cannot be original. But it imitates in such a way that even the original looks pale before it. But still, it is imitation. Japan does not invent anything. If Japan makes a radio, it can outwit America in doing so, but it has to copy the basic one. Japan will be very skillful in copying, but the seed will come from Western countries. It will sow the seed and bring up the plant carefully, but it will never have original seeds of its own.

With religion also, America can outshine and surpass the East. Once the seed of religion reaches there, America will outdo the East in its growth. But all the same, this will be imitation. The initiative, the first step in this matter, lies in the hands of the East.

That is why I am in a great hurry in planning to prepare people in the East who could be sent to the West. The spark will catch like wildfire in the West, but it has to come from the East.

Dimensions Beyond the Known

Chapter #5

Chapter title: From childhood to enlightenment, the birth of a new man

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WHAT WAS THAT EVENT THAT MADE YOU TURN TOWARD THE SPIRITUAL? WHAT WAS THAT MIRACLE?

There has been no such event. It happens many times that some event occurs and a person takes a turn in life. It also happens that as a result of the collective effect of many events, a person's life is changed. In my life there has been no such event that can be singled out as having caused such a change. However, there have been many events whose collective impact may have caused a turning point, but when this happened cannot be determined. Furthermore, I do not think I ever "turned to the spiritual." I was already in that direction. I do not remember any day when I have not been thinking about the spiritual. From my very first memories, I have been thinking about it.

Many events have occurred in which the collective effect is to be considered. I remember no single event that is so outstanding. Ordinarily, just one excuse sometimes diverts the mind suddenly. However, I believe that the mind diverted toward something by a single event can revert back also. But if the turning is the collective result of many events, then there is no reverting back because that turning is deeper and has entered into the many layers of one's personality. Just as by a single push you can be forced in a certain direction, so also can another push in the opposite direction cause you to return back.

Again, turning by only a single push is a type of reaction. It is possible, but you are not fully ready for it and you simply become diverted. When the effect of that push vanishes, you can return back. But if every moment of life slowly and steadily brings you to a state where even you yourself are not able to decide how you came there, then returning back out of reaction is not possible -- because then that condition becomes even part of your breathing, so to speak.

However, one memory in my life which is worth remembering is that of death. It is difficult to tell what I might have thought on that day. My early childhood passed at the house of my maternal grandparents and I had great love for them. I did not stay with my mother and father in my childhood but with my maternal grandparents.

My mother was their only child. They were feeling very lonely, so they wanted to bring me up. Therefore, up to seven years of age, I stayed with them. I had taken them as my mother and father. They were very rich and had all possible conveniences. Therefore, I was brought up like a prince. I came in touch with my father and mother only after the death of my maternal grandparents. Their passing away and the manner in which it happened became the first valuable memory for me because I had loved only them and received love only from them. Their passing away was very strange. The village in which they were staying was about thirty-two miles away from any town. Neither was there any doctor nor any *vaidya*, one who practices ayurvedic medicine.

In the very first attack of death upon my grandfather, he lost his speech. For twenty-four hours we waited in that village for something to happen. However, there was no improvement. I remember a struggle on his part in an attempt to say something, but he could not speak. He wanted to tell something, but could not tell it. Therefore, we had to take him toward the town in a bullock cart. Slowly, one after the other, his senses were giving way. He did not die all at once, but slowly and painfully. First his speech stopped, then his hearing. Then he closed his eyes as well. In the bullock cart, I was watching everything closely, and there was a long distance of thirty-two miles to travel.

Whatsoever was happening seemed beyond my understanding then. This was the first death witnessed by me, and I did not even understand that he was dying. But slowly all his senses were giving way and he became unconscious. While we were still near the town, he was already half dead. His breathing still continued, but everything else was lost. After that he did not resume consciousness, but for three days he continued breathing. He died unconsciously.

This slow losing of his senses and his final dying became very deeply engraved in my memory. It was he with whom I had my deepest relationship. For me, he was the only love object, and because of his death, perhaps, I have not been able to feel attached to anyone else so much. Since then, I have been alone.

The facticity of aloneness took hold of me from the age of seven years on. Aloneness became my nature. His death freed me forever from all relationships. His death became for me the death of all attachments. Thereafter, I could not establish a bond of relationship with anyone. Whenever my relationship with anyone would begin to become intimate, that death stared at me. Therefore with whomsoever I experienced some attachment, I felt that if not today, tomorrow that person could also die.

Once a person becomes clearly aware of the certainty of death, then the possibility of attachment is lessened in the same proportion. In other words, our attachments are based on the forgetfulness of the fact of

death. With whomsoever we love, we continue to believe that death is not unavoidable. That is why we speak of love as immortal. It is our tendency to believe that whomsoever we love will not die.

But for me love invariably became associated with death. This meant that I was not able to love without being aware of death. There can be friendship, there can be compassion, but no infatuation over anything could catch me. Very deeply did death touch me -- and so intensely that the more I thought of it, the more and more clear did it become to me each day.

Thus, the madness of life did not affect me. Death stared at me before the thrust into life began. This event can be considered as the first which left a deep impact and influence on my mind. From that day onwards, every day, every moment, the awareness of life invariably became associated with the awareness of death. From then onwards, to be or not to be had the same value for me. At that tender age, loneliness seized me.

Sooner or later in life -- in old age -- loneliness seizes everyone. But it seized me before I knew what company meant. I may live with everyone, but whether I am in a crowd or a society, with a friend or an intimate, I am still alone. Nothing touches me; I remain untouched.

As that first feeling of loneliness became deeper and deeper, something new began to happen in life. At first that loneliness had made me only unhappy, but slowly it began changing into happiness -- because it is a rule that when we become attached to anyone or anything, in one way or the other we turn from facing ourselves. Actually, the desire for attachment to someone or something is a device for escaping from one's own self. And as the other goes on becoming more and more important to us, to the very same extent he becomes the center for us and we become the periphery.

We continue to remain other-centered for the whole life. Then one's own self can never become the center. For me, the possibility of anyone else becoming my center was destroyed in the very first steps of my life. The first center that was formed broke down, and there was no other way but to revert back to my own self. I was, so to speak, thrown back to my own self. Slowly, that made me more and more happy. Afterwards I came to feel that this close observation of death at a tender age became a blessing in disguise for me. If such a death had occurred at a later age, perhaps I would have found other substitutes for my grandfather.

So the more unripe and innocent the mind is, the more difficult it becomes to replace a love object. The more clever, skillful, cunning and calculative the mind becomes, the more easy it becomes to replace or substitute another for the one lost. The more quickly you replace, the sooner you become free from the unhappiness derived from the first. But it was not possible for me to find a substitute on that very day when death occurred.

Children are not able to find a substitute easily. The place of the love object that is lost remains empty. The older you are the faster you can fill the emptiness, because then one can think. A gap in thought can be filled up quickly, but emotional emptiness cannot be quickly filled. A thought can persuade one faster, but the heart cannot persuade. And at a tender age when one is not capable of thinking but is capable only of feeling, the difficulty is greater.

Therefore, the other could not become important to me in the sense that it could save me from my own self. So I had to live with my own self only. At first this seemed to give me unhappiness, but slowly it began giving me the experience of happiness. Thereafter, I did not suffer any unhappiness.

The cause of unhappiness lies in our attaching ourselves to the other, in expectation from the other, in the hope of gaining happiness from the other. You never actually gain happiness, but the hope is always sustained. And whenever that hope gives way, frustration begins.

Thus, in the very first experience, I became so badly disappointed from the other that I did not try again. That direction was closed for me, and so thereafter I never became unhappy. Then a new type of happiness began to be experienced which can never come from the other. Happiness can never come from the other; what is created is only a hope for future happiness. Actually, only the shadow of happiness is received.

Exactly the reverse is the situation when encountering oneself for the first time. When encountering oneself, unhappiness is experienced in the beginning, but authentic happiness progressively comes about as the encounter continues. On the contrary, encountering the other gives happiness in the beginning, but unhappiness is the end.

So, to me, being thrown upon oneself begins the journey toward the spiritual. How we become thrown back in this way is another matter. Life gives many opportunities for being thrown back to oneself. But the more clever we are, the quicker we are in rescuing ourselves from such an opportunity. At such moments we move out from ourselves.

If my wife dies, I am immediately in search, and then I marry another. If my friend is lost, I begin to search for another. I cannot leave any gap. By filling that gap, the opportunity I would have had to revert back to my own self is lost in a moment, along with its immense possibilities.

If I had become interested in the other, I would have lost the opportunity to journey toward the self. I became a sort of a stranger to others. Generally, it is at this tender age that we become related with the other, when we are admitted into society. That is the age when we are initiated, so to speak, by the society which wants to absorb us. But I have never been initiated into society. It just could not happen. Whenever I entered into the society, I entered as an individual and I remained aloof and separate like an island.

I do not remember that I ever cultivated any friendship, though there were many who wanted to be my friends. Many persons made friends with me, and they enjoyed making friendship with me because it was not possible to make me an enemy. But I do not recall that I have ever gone of my own accord to anyone in order to make any friend. If someone threw himself on me, it was a different matter. It is not that I never welcomed friendship. If someone made a friend of me, I wholeheartedly welcomed it. But even then I could not become a friend in the ordinary sense. I have always remained aloof.

In short, even while studying in school, I remained aloof. Neither with any of my teachers, nor with any fellow student, nor with any other, could I develop such a relationship as would drown me or break my being an island. Friends came and also stayed with me. I met many people as well; I had many friends. But from my side there was nothing that could make me dependent upon them or which would cause me to remember them.

It is very interesting to note that I do not remember anyone. It has never happened that I would sit pondering over someone with the feeling that if I would meet him it would be very pleasant. If someone does meet me, it makes me very happy, but I do not become unhappy due to not meeting someone. For the state of ultimate joy, I believe that only my grandfather's death was responsible. That death threw me back to myself permanently. I have not been able to revert back from the center. Due to this condition of being an outsider, a stranger, I have seen a new dimension of experience. It is a condition in which, although I am amidst everything, I continue to remain outside.

I became a universe unto myself. This new experience -- and a strange one at that -- gave me a sort of pain, although it was a joyous pain. It was like this: that at that young age I began to feel and experience a sort of maturity and elderliness. In this experience there was no ego involvement, but an individuality was still there, and that placed me in some embarrassing situations.

For example, I could not accept anyone as my teacher though I was always ready to be a student. But I did not find anyone whom I could call my master. Everyone I found was very much involved in and with life. No one who had not seen death could ever become my teacher. I wanted to respect, but I could not. I could respect rivers, mountains and even stones, but not human beings. This was a very embarrassing situation, and it put me in great difficulties.

I met no such teacher whom I could spontaneously respect, because I never felt that there was anything which anyone knew which was such an absolute truth that without it life could have no meaning. Many times I have felt that various teachers were saying and doing things which looked childish -- which even I, at that age, would not say or do. Therefore, I had never felt that I was a small child and that I should remain under someone's protection and guidance. Not that I did not go to anyone: I did go to many people, but I always returned empty-handed and felt that all which was imparted I also knew. There was nothing which could be learned from them.

Therefore, a difficulty arose in that many a time others felt that I was egoistic. It was natural for them to feel that way because I was not able to respect and honor anyone or to obey anyone's command. Everyone felt that I was an immodest and seditious rebel. Up to a particular age, to my teachers, to my elders and to everybody, I have been a discourteous, rebellious, seditious and egoistic person, and they had no hope that I would ever be of any use to anyone in life.

In whatsoever they had put simple faith I could not put any faith at all, and that which they never doubted, I always doubted. To whatsoever they had always stood with head bowed down in *pranam*, I could not even join my hands. I never felt to do so. I never tried to deceive myself, nor did I learn any hypocrisy. If I had no trust, it was so: I could not help it, I did not try to show off anything which I did not believe to be true.

Therefore, this created some difficulties, but it also had its advantages. I was thrown back upon myself from another direction as well, because I never believed or felt that the truth could be learned from others. There was only one way to learn -- to learn from myself only. I therefore never knew anyone to be my guru.

I was my guru and my disciple as well. If I could not follow anyone blindly, the only alternative left was to search in my own way. There was no one to show me a way that I might follow. I had to walk by myself.

The most valuable result of this was that I had to pave my own way, follow my own discretion, and in every matter make my own decisions. There was no question of taking anyone's help. This being thrown back again and again upon myself proved very valuable.

This does not mean that I distrusted everyone or that I showed any contempt or disrespect to anyone. I simply could not respect anyone, and the natural result of all this was that my doubts became stronger and stronger. I doubted everything.

This attitude also became useful when I began to read and write. Whether I studied the Gita, the Koran, the Bible, or whether I studied Buddha or Mahavira, that doubting instinct was always with me. It never happened that I would keep Krishna a little above the other gods and kill all my doubts. Doubt always remained with me. Therefore, no fanaticism, no blindness, no following or devotion to only one particular religion could result.

The ultimate result of all this was that I remained without any conclusions, full of questions and questions and doubts. There was no final answer about anything. Whatever answers were there belonged to others, and I could not trust anyone else's answers. Others' answers did only one thing for me, and that was to give birth to ten more questions. No one else's answers could become mine.

So from the very first this condition was dangerous, because to live without any aim was very insecure. I was not even sure of what was just one inch ahead, because that I could come to know only from others. About the path up to where one has traveled one can know positively, but about what lies ahead on the path one has not traveled, one can only know from others. Therefore, for me there was no clear path. It was all darkness. Every next step for me was in darkness -- aimless and ambiguous.

My condition was full of tension, insecurity and danger. All my relatives and intimates thought that I was a rebellious and seditious person because of this condition. Slowly people began thinking that I might become mad, such was the situation.

In every small matter there was doubt and nothing but doubt. Only questions and questions remained without any answer. In one respect I was as good as mad. I was myself afraid that anytime I might become mad. I was not able to sleep at night.

Throughout the night and the day, questions and questions hovered around me. There was no answer to any question. I was in a deep sea, so to speak, without any boat or bank anywhere. Whatever boats had been there I had myself sunk or denied. There were many boats and many sailors, but I had myself refused to step into anyone else's boat. I felt that it was better to drown by oneself rather than to step into someone else's boat. If this was where life was to lead me, to drowning myself, then I felt that this drowning should also be accepted.

My condition was one of utter darkness. It was as if I had fallen into a deep dark well. In those days I had many times dreamed that I was falling and falling and going deeper into a bottomless well. And many times I awakened from a dream full of perspiration, sweating profusely, because the falling was endless without any ground or place anywhere to rest my feet.

Except for darkness and falling, nothing else remained, but slowly I accepted even that condition. Many times I felt that I might have agreed with someone, I might have held on to something, I might have accepted some answer. But this did not suit my nature. I was never able to accept anyone else's thoughts.

Inevitably, it so happened that there was no longer any place within me for any thoughts. Now I realize that all answers are nothing but thoughts. If there are only questions, then a person can become thoughtless.

A conclusion is a thought. If there is no conclusion, then automatically a vacuum is created. I did not know this at the time, but a sort of emptiness, a void, came about of its own accord. Many questions circled around and around. But because there was no answer, they dropped down from exhaustion, so to speak, and died. I did not get the answers, but the questions were destroyed.

One day a questionless condition came about. It is not that I received the answers -- no. Rather, all the questions just fell away and a great void was created. This was an explosive situation. Living in that condition was as good as dying. And then the person died who had been asking questions. After that experience of void, I asked no questions. All matters on which questions could be asked became non-existent. Previously, there was only asking and asking. Thereafter, nothing like questioning remained.

Now I have neither any questions nor any answers. If someone raises a question, that answer which comes from my inner void is the answer. I cannot say that the answer is mine because I never have any prior thought about it. The answer is not ready in advance. I too hear the answer for the first time when my

listener is hearing it. Just as he is hearing it for the first time, I am also. It is not that I am the speaker and he is the listener, nor is it that I am the giver and he is the taker. The answer has come, and both of us are listeners and takers.

Therefore, if my answer is different tomorrow from what it was today, I am not responsible for it because I had not given the answer at all. The same void from which it has come is responsible for changing it. I am helpless. Therefore, you will find that I am very inconsistent. I can be consistent only if "I" am answering. If there is any inconsistency, it is due to that void within me. I have no knowledge of it. Whatever answer comes is not given by me. Since that experience, neither have I asked any question, nor have I sought any answer. In that explosion, the old man of yesteryear died. This new man is absolutely new.

You have asked me if there was any turning point. There was no turning point, but there was death. What is meant by this is that the man who was walking on the path has not taken any turn. Rather, he is dead and is no more. What is, is a new man altogether. Therefore, the question of returning back does not arise. There is no one who has taken any turn. Were that the case, then there would be a possibility of returning back also. But that old man is not there. For example, at a hundred degrees centigrade water changes into steam. Water does not remain as water; it is something else, something new.

Now I do not think from my side. If someone asks something, just as you have done, then I speak. I do not even think; I just speak directly. As far as memory goes, there also I do not think that it is mine. It seems that it belongs to someone else. What I mean is that those things about which I am telling you which happened in the period before the explosion are not mine; they even appear to belong to someone else. It is just as if they were simply heard by me or read in some novel or seen in some drama or somewhere.

Here, so many people request me to write my autobiography. It is very difficult because the one about whom I would write is not me. Whatever I am now has no story. There is no story after that explosion; there are no events after it. All events are before the explosion. After the explosion there is only void. Whatever was before is not me or mine.

When a person writes about himself, it is an autobiography; when a person writes about someone else, it is a biography. If I write a biography, it will not be mine. It cannot be an autobiography because the "I" is no more there. It can be a biography of a person whom I once knew, but who now is no more. It can be about a person whom I once used to be, but who has now ceased to be. Also, it would be like writing about someone whom I have known or heard about, whom I used to see, but who is now dead.

I never knew that these events which took place constituted a search for the spiritual. I came to know only later that what came about was "spiritual knowledge." But the truth is that those who had known me from my childhood would never have believed that I and religion could ever go together. It was beyond their expectations because what they were calling or knowing as religion I had always fought against.

What they were calling worship was just so much nonsense for me. What they called a sannyasin was for me nothing but an escapist. What they called scriptures, to which they used to bow their heads in worship, were but ordinary books for me upon which I could rest my foot. Whatsoever they asserted as being beyond doubt, I dragged into uncertainty and suspicion. Their God, their soul and their salvation were all matters of joke and fun for me.

Their seriousness appeared to me as childish. When I would see them sitting with folded hands before their God, I would laugh and disturb them. All this appeared to me so childish that they could never imagine that I, of all persons, could ever become religious.

If those who had known me during those days prior to the explosion and who have since died should come alive again, and should those with whom I have long been out of touch see me today, they would not be able to even recognize my present self, nor would they be able to imagine that I can be that same person whom they had known.

They could never believe it, because whatsoever they believed as religion I believed to be anything but religion. In their minds, I was an atheist, and a total one at that. To my family members, my friends, my relatives and my associates, I was a great atheist. Therefore, those who suddenly meet me today, after a lapse of about twenty or twenty-five years, will have the shock of their lives. It has happened that those who had become atheists in my company, or because of me, are embarrassed because they have all remained atheists.

Recently I went to a village where I met a man who had become an atheist because of me. He is still an atheist, and he became very frightened. He said that what I had told him then, he had continued to believe as true even until now. So I had no idea that what I was doing then would ever lead me into enlightenment.

According to me one cannot go into it by knowing it in advance. It is something which is unknown. How can one know its address? It is not at any particular place so that by knowing its address one can reach it. One who fixes the address will be a non-religious person. How can one do it without knowing it? Whatsoever a non-religious mind will do will also be non-religious. Therefore, one cannot make it a goal, nor can one reach it knowingly.

Yes, it may happen that someone living in an irreligious way may just become tired of it, and his irreligiousness might break down. Then religiousness will not come, but his non-religiousness will simply break. His non-religiousness will shatter and disappear completely. And one day he may suddenly find that he has become naked. The clothes of irreligiousness will have dropped away and to his surprise he will exclaim, "Aha! This is something new! What has happened is a religious experience!"

Thus, religious experience is a happening, something that is an unplanned occurrence, not an achievement, not a preplanned, progressively attained accomplishment. No one can reach there step by step as if it were on a ladder. But from living -- and living irreligiously -- that irreligiousness may simply shatter. I say that supreme knowledge cannot be a goal, but the ignorance and false knowledge can disintegrate. And the moment ignorance disintegrates, the remainder -- what remains -- is supreme knowledge.

About everything my view is similar. No violent person can become non-violent. How can a violent person become non-violent? Whatsoever he does will be violent. In the attempt to be non-violent, he will become violent. He *is* violent, and if he poses as non-violent, he will remain totally violent within. He will use violence to become non-violent.

But what *is* possible is that one day a person can become tired of violence. One who is full of tension -- grief-stricken and distressed from his suffering -- may be so full of unbearable unhappiness that he will take a jump from violence. It is like suddenly jumping when seeing a deadly snake crossing one's path or like running out of the house that has caught fire. One may become so violent, violence itself can generate so much pain and suffering, that one can reach a point where he can never become violent again. Something within may break and shatter, and one may find that now he has become non-violent.

Thus, becoming non-violent is a happening, not a process or a progressive achievement to where one may climb step by step. Who will climb? That violent person? He will climb only with his violence; he cannot reach nonviolence. No matter how many steps a thief might take, the steps will be only those of a thief: they cannot lead him to non-stealing. No matter how many steps a liar may take, they will only be those of a liar: he can never reach any truth. But if the lie totally drops, then there where such a person may find himself will be truth.

So that which is significant in life, supreme, cannot be achieved by our efforts. I therefore did not know what had happened until it happened, and even then I also did not understand it to be a religious happening. How could I understand? Recognition and understanding are always of what is known before. When you came, I recognized you as Tandonji, but I could do so only because I had known you yesterday. If I had not known you before, and if we had met for the first time, ours would be an acquaintance, not a recognition.

Therefore, I could not recognize that happening when it exploded upon me. The only thing felt was that something new had happened which was not known before. What was felt was this, that what had been there now was no more and what had now happened was not there previously.

It took time to become acquainted. It was an acquaintance known only by asking, "Who are you and what are you?" This acquaintance again was very strange, inasmuch as it was only with myself. Nothing had come to me from outside that I could recognize. Rather, something had dropped from me. That which remained was unknown, and I had to become acquainted with that. Even then this acquaintance is never complete, because daily it takes on a newness. By the time we know it, it becomes still more new. This is the infinite journey of the knowledge of the self. It is endless, beginningless and infinite.

Religiousness is not a dead end, but a supreme end. It is like a river which is flowing: daily the scenery on the banks changes; daily the alignment of trees changes. New rocks and hills come by, and a new moon and new stars are seen. Whatsoever we have known yesterday is lost today. In this supreme experience, one can never say that "I have reached," that "I have realized," that "I have completely known what was to be known." If someone talks in that language, he has not reached at all. One only enters into that experience. He does not reach the end, because it is endless. If someone enters into the sea, he can say that he has entered, that the coast is lost, but he can never say that he has met the sea -- because a new coast is never found, and everywhere, all around, there is the sea.

So a religious person cannot write the message about his reaching and his achievement. He can only say that the old is not there and that which is now happening is changing every moment, every day. As such, it

is new and again new. It is not possible to say what it will be like tomorrow, because whatsoever it was yesterday is not today. Whatsoever is there today is slowly disintegrating. This unbounded living which renews itself every moment, which never becomes stale, is the religious experience. And we can never make efforts to attain it, nor can we ever fully attain it.

So whosoever says that he has attained it could never have attained it. But he who says that he goes on attaining it more and more daily, but is never able to fully attain it, or who says that when he attains it fully he will tell, or who says that the whole still remains unattained, is the only one who has really attained. Truth is such that something always remains to be known, and yet one feels that it was always known. Our language, therefore, expresses everything wrongly. Those who go through life with an aim -- and many do so -- never reach.

Recently, someone came and asked me if he could become a sannyasin. I told him, "As long as you feel like asking, do not become a sannyasin, because then one thing is certain: that sannyas is not spontaneous. Sannyas is not to be taken; it cannot be taken. One day it will come to you. Then suddenly you will realize that you are a sannyasin and that you are no more what you were." Then he told me that many people are "taking" sannyas.

To me, whatsoever can be taken at will is false. Religiousness that can be worn is false; religiousness that one tries to achieve is false. Life, death, hatred, violence, unhappiness, pain and anxiety -- all these are not taken by us: they have come. Let us live them totally, and from experience, from that living totally, the transcendence will begin.

The more fully we live, the more we find that we are going further and beyond. It is something like this: a person is drowning in a river. If he tries to save himself, perhaps he will be drowned. If he is sinking, then let him sink fully. If he does not try at all to swim, then after reaching the bottom he will find that he has begun to come back upwards. He who is ready to drown will be saved, and he who is afraid of drowning and who struggles will surely drown. The dead float on the water, and the living sink down. The skill of the dead body lies in the fact that it does not do anything, and that keeps it on the surface of the water.

So I came above water like a dead body. I did not do anything for it, nor was I aware of where I was going. Neither do I know today where I am going, nor is there any question as to where I am going. Now, wheresoever I go is the goal and where I reach is just where I had to reach. Now there is no aim. Now there is nothing to be achieved. Now there is no search. But all this did not come about due to any turning. That is, I have never taken a turn, nor is there any event which can be described as one that has brought on the explosion. Many events collectively helped -- and then it happened.

In this world, religion has become a great falsehood, because people say that it can be adopted. Whatsoever can be adopted cannot be greater than us. After all, it is the "I" who will be adopting it, is it not? And if "I" adopt it, how can it be greater than me or more infinite than me? When it comes, *we* are not there to grasp it. It comes only when *we* are lost. No matter what we may call it -- call it truth, or God, or enlightenment -- at such moments of void, it simply descends.

Whosoever has received it has felt that it is God's grace. The reason for saying so is that it did not come by his own efforts. It is not that it is received *only* because of his grace, but it appears so since there is no effort on our part.

That is why I have begun saying that we cannot search for it. How can we search for a God whose name and address we do not know, whom we cannot recognize because he was not hitherto known? How will we be able to search for him? If we know him and recognize him, then there is no need for search. Therefore, I cannot search for him. But if while searching the "I" dissolves, then *he* will find *me*. He knows me well enough.

Perhaps I have been already found by him even now, but I am such a person who is running and running but am still not tired. Even now I am not tired, but he will wait until I drop down totally exhausted. And there where I shall drop is his lap.

Dimensions Beyond the Known

Chapter #6

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YOU HAVE EXPLAINED TO US ABOUT THE THREE GUNAS, THE THREE BASIC FORCES OF LIFE, OF TAMAS, THE CAUSE OF INACTIVITY, INERTIA AND INDOLENCE, RAJAS, THE CAUSE OF ACTIVITY OR PASSION, AND SATTWA, THE CAUSE OF SERENITY, CALMNESS AND KNOWLEDGE. YOU HAVE ALSO EXPLAINED TO US THAT THEY EXISTED IN EQUAL MEASURE IN THE PERSONALITIES OF LAO TZU, JESUS, MAHAVIRA AND KRISHNA. IN THIS CONNECTION, IT IS REMEMBERED THAT YOU WERE A GREAT REVOLUTIONARY IN THE PAST. IN THE SOCIAL, ECONOMIC, POLITICAL AND RELIGIOUS SPHERES YOU HAD CREATED MUCH EXCITEMENT AND CONTROVERSY THROUGHOUT THE COUNTRY. FROM THIS IT APPEARED THAT YOU WERE, LIKE JESUS, ACTIVITY-ORIENTED OR PREDOMINANTLY ACTIVITY CONSCIOUS. BUT OF LATE, SINCE THE END OF 1970, YOU HAVE BEEN SLOWLY WITHDRAWING YOURSELF, AND WE HAVE A FEELING THAT YOU HAVE NOW BECOME THE EPITOME OF SERENITY. IS IT POSSIBLE TO HAVE SUCH A TRANSFORMATION?

Let us take certain things into consideration in order to understand this. Firstly, Buddha, Mahavira, Mohammed and Jesus used only one of the tree *gunas* as a medium of their expression. *Rajas* was the predominant medium of expression for Jesus and Mohammed. *Tamas* was the predominant quality of Lao Tzu and Raman Maharshi. But Krishna made use of all the three qualities simultaneously as his medium for expression.

There is one more possibility, and I have been making use of it in my own experiments. All the three qualities have been used by me not simultaneously, but one after the other. In my opinion this is the most scientific way of doing it, and that is why I have chosen this way.

All the three gunas are present in all individuals. Because of the mixture of these three gunas in everyone, body and mind take a particular formation. Just as a triangle cannot be made without the use of three lines, there can be no personality without the presence of these three gunas. Even if one of three gunas is missing, the personality will disintegrate.

No matter how predominant the *sattwic* trait may be in a person, the other two will also have to be there, though they may remain hidden or dormant. The other two qualities will have to be present, and their shadow will continuously fall on the predominant sattwic guna. What is meant is that the other two qualities are secondary or subordinate. Even when one quality is predominant, the other two qualities still have to be there.

Krishna has used all the three gunas simultaneously, and they are present in him like the three proportionate lines of an equilateral triangle. Just as the equilateral triangle has three lines of equal length, in the personality of Krishna all the three gunas are present and united in equal measure. Because of this it became very difficult to understand Krishna. It is very easy to understand a person with one predominant quality. In such a person the other two qualities are dormant, and the personality of such a person shows consistency.

But you cannot find in the personality of Krishna the consistency which you can find in the personality of Lao Tzu. The underlying note which is in one word of Lao Tzu is similar to that which is in all his words. In the statements of Buddha also there is close consistency. Buddha said, "Just as the taste of sea water is salty everywhere, in the same way, from wheresoever you analyze my teachings, you will find the same consistent quality."

Jesus and Mohammed also have only one predominant quality. But in Krishna you can find multidimensional qualities manifested. The three gunas at least are positively there, but as hundreds of intermixtures are possible among these three gunas, a variety of new intermixtures of them are manifested in Krishna. That is why Krishna has a multidimensional personality. No person can love Krishna as a whole. One will have to be selective. One will tend to exaggerate and emphasize whatsoever one likes in Krishna, and whatsoever is not liked will be deleted. Therefore, up to now all the definitions of Krishna have been made by people who have been selective. Neither Shankara nor Ramanuja nor Nimbark nor Vallabhacharya

nor Tilak nor Gandhi nor Aurobindo have accepted Krishna as a whole. They have cut out those parts of Krishna's life which have appeared inconsistent and contradictory to them.

For example, Gandhiji, who attaches a great value to nonviolence, would find it difficult to explain Krishna when he is encouraging and inciting Arjuna to violence. Also, Gandhiji considers truth as supreme while Krishna is even capable of telling a lie. This is beyond the understanding of Gandhiji. Gandhiji will never accept that a person like Krishna can deceive. If Krishna can do this, then Krishna will no longer remain worthy of worship for Gandhiji.

There is only one way out of this embarrassment, and that is to explain somehow that Krishna has not really done such things. It is only a story, just symbolic. The battle of the Mahabharat was never actually fought according to Gandhiji. For him, the Kauravas and Pandavas are not really human enemies who are battling, but they are only symbolic of the eternal fight between virtue and vice. The Mahabharat is only a story -- a parable for him. Gandhiji is not afraid of fighting a vice, but he is afraid of hitting a villain. Vice alone can be cut and destroyed for him.

But if it was only a question of destroying or killing vice, Arjuna too would have had no problem. But Arjuna had to kill wicked villainous people. The question of whether it was right for him to kill or not arose only because the people who had arrayed themselves against Arjuna were his own relatives and elders. He had a feeling of attachment and "my-ness" in relation to them, and it seemed to him that the world would have been incomplete, absurd and unenjoyable for him without them.

Krishna's personality is bound to be inconsistent, because all the three gunas are existing simultaneously in him. In me also there will be inconsistency, but not so much as is in Krishna. There is another possibility which I have utilized in my own experiments. All three gunas are present in every individual, and a personality can be complete and total only when all three are utilized. None of the gunas need be suppressed. Neither is Krishna in favor of suppression nor am I in favor of suppression. Whatsoever is there in an individual must be utilized creatively.

In my own experiments I chose to express one guna at a time -- only one in a single time period. First I chose tamas, because this principle is in the basic foundation of everyone. When a child is growing in the mother's womb for nine months, it is living in this guna. The child is in total darkness; there is no activity. It is the most inactive state possible. Even the act of breathing has not to be done by the child. It is done by the mother. Nor does the child have to eat; that is also done by the mother. Even the blood circulating in the body of the child is the blood that is flowing in the mother. The child does not do anything on its own. It is in a condition of total inactivity. There is a child and there is a life, but this life is not having any activity. During that period in the mother's womb there is total inactivity.

Psychologists have concluded that the desire and search for liberation, heaven or salvation is due to an unconscious memory of the experience of the inactive state of life in the mother's womb. The child has known supreme silence in the womb. This memory is hidden deep down in the unconscious. That nine-months' experience in the mother's womb was very blissful, because then there was nothing to be done. There was no responsibility, no burden, no anxiety, no work. There was only existence for you -- just being. This state is very similar to the state we call liberation. This experience is hidden within you. That is why, after birth, you are not able to be happy anywhere, and you find that everything is lacking something. Psychologists say further that this can only be possible if you have had a prior experience of blissfulness with which you can compare your present.

Every human being says that life is unhappy. If you have not had any experience of happiness, how could you recognize unhappiness? Everyone is saying that he is in search of happiness. What is this happiness which we are in search of? How can you search after that which you have not previously tasted? How can you desire something which has not been previously known? In the unconscious mind, there is a ray of experience, there is a seed hidden. You have known some bliss, some heaven that was lived, some music that was heard. No matter how much you may have forgotten it, its unquenched thirst pervades your entire existence. Knowledge of its existence lies hidden within. Only for that are we in search.

Psychologists say that the search for liberation is really a search for a cosmic womb, and until such time when the whole existence becomes your womb, the search will continue unabated. This is a very meaningful and valuable statement. But in this connection, it is good to remember first that the child is in a state of inactivity in the mother's womb. During that period there is no question of being active. There is just a blissful silence. The child is in deep inactivity, just sleeping twenty-four hours a day. This is a long sleep of nine months. But just after the child is born, it sleeps for twenty-two hours, then for twenty hours, then eighteen, and slowly it awakens. Years will pass after which the child will stabilize at a sleeping period of

about eight hours, and many births will pass until that sleeping period drops to zero -- until he will be so totally awake that even during sleep he will be fully aware.

Krishna has said that everyone sleeps except the awakened one. Before achieving this awakened state, a long chain of births will have to be passed through.

Inactivity is the foundation and blissful silence is the peak. This house which we call life is built on the foundation of inactivity. The middle structure is the active part and the dome of that temple is ultimate bliss. To me, this is the structure of life. That is why I have practiced inactivity in the first part of my life.

The first years of my life were spent, like Lao Tzu, in experiencing the mysteries of the tamas guna. My attachment with Lao Tzu is, therefore, fundamental. I was inactive in everything; inactivity was the achievement sought by me. As far as possible, nothing was done -- only as much as was unavoidable or compulsory. I did not so much as move a hand or a foot without a reason.

In my house, the situation was such that my mother sitting before me would say, "Nobody else can be found and I want to send someone to fetch vegetables from the market." I would hear this as I sat idly in front of her. I knew that even if the house was on fire, she would say to me, "No one else can be found and our house is on fire. Who will extinguish it?" But silently, the only thing I did was to watch my inactivity as a witness, in full awareness. Let me narrate some incidents to illustrate this point.

In the last year of my university education, there was one professor of philosophy. Like most professors of philosophy, he was obstinate and eccentric. He was obstinate in his determination not to see any woman. Unfortunately we were only two students in his class: one was myself and the other was a young girl. Therefore, this professor had to teach us while keeping his eyes closed.

This was a very lucky thing for me, because while he would give a lecture I would sleep in the class. Because there was a young girl in the class he could not open his eyes. However, the professor was very pleased with me, because he thought that I also believed in the principle of not looking at women, and that in the whole university there was at least one other person who did not see women. Therefore, many times when he met me alone he told me that I was the only person who could understand him.

But one day this image of me was erased. The professor had one other habit. He did not believe in a one-hour period for his lectures. Therefore, he was always given the last period by the university. He would say, "It is in my hands when to begin a lecture, but it is not in my hands to end it." Therefore, his lecture might end in sixty minutes or eighty or even ninety minutes; it made no difference to him. He would say that he would not necessarily cease to speak when the bell indicating the end of a period rang. Only when the subject begun was completed would he cease to speak. Therefore, during these eighty to ninety minutes I used to sleep in his class.

There was an understanding between that young girl and myself that she would wake me up when the period was almost at an end. One day, however, she had been called by someone for some urgent work during the middle of the period, and she went away. I kept on sleeping and the professor went on lecturing. When the period was over and he opened his eyes, he found me sleeping. He woke me up and asked why I was sleeping. I said to him, "Now that you have found me sleeping, I would like to tell you that I have been sleeping daily, that I have no quarrel with young women and that it is very pleasurable to sleep while you are lecturing."

Sleeping was more or less a sort of meditation for me. I slept as long as I could. It is interesting to note that if you sleep in excess of your requirements, you remain awake and aware even during sleep. If you sleep less than your requirements, then during sleep you become unconscious. You cannot sleep more than your requirements. If you still persist in sleeping after the body's requirements for rest are over, someone inside you remains aware and becomes a witness of all that is happening around you. If you remain lying down for thirty-six hours at a stretch, you will have an inkling of what Krishna means when he says that at night the sage remains awake. If you continue to keep the body in a condition of sleep even after it does not need any sleep, then within you a sort of wakeful sound begins to become audible.

In those days of continuous sleeping, I began to realize that it is possible to remain awake in sleep. I slept during the night, morning and afternoon continually. Whenever there was a chance to sleep I did not miss it. My family members and friends believed that I was totally lazy and that I would not be able to do anything in life. In a way, from their point of view, they were right -- but not so from my side. I had made inactivity an experiment in meditation.

There was another professor of mine. He was also a good friend, and he was as inactive as I was. Since he was also living alone, as was I, he suggested that it would be better if we roomed together. I told him that there might be some difficulty in this. Quite possibly, I thought, I might disturb his sleep or he might disturb

mine. However, if he still wished that we stay together, it would be necessary to make some arrangements, since both of us were lazy. Even now he is like that. He has not given up this particular quality of his. But he has never made this quality an experiment in meditation; otherwise he would have been beyond it by now.

Bear in mind that within a few days you will be able to transcend anything which you make a part of your meditation. Meditation means transcendence. Anything which you fully and totally enjoy you will be able to transcend. If you experience inactivity fully, you will suddenly find that the inactivity has left you forever. So if there is anything from which you want to be freed, enjoy it fully. For this reason I thought it best to totally enjoy my inactivity first.

When my professor friend and I started staying together, on the very first day I had to settle what would be our arrangements. Until now we had been living apart, so there had been no need for any particular arrangements. First of all he proposed that whosoever got up earlier should go and bring milk. I immediately agreed. I was pleased and he was also pleased. But both of us were in illusion. I had been thinking that there was no need for me to get up first in the morning, but to my dismay he was also thinking the same. About nine o'clock the next morning, I opened my eyes. When I saw him sleeping, I slept again. He awoke by ten in the morning and saw me sleeping. He also wanted to sleep, but there was one difficulty for him. He had to go to the university at eleven o'clock. After all, he was in service, but I was only a student. Thus, I had neither any compulsion nor necessity to go. As it was, I never did attend college regularly.

Ultimately, out of sheer necessity, he had to get up and fetch the milk. By the time he came back I had also got up and would be sitting. He told me that this type of friendship would not work, because now it had become a daily problem. He said he had to go to the university, so he could at best sleep only up to ten o'clock while I could wait for the whole day. It meant that he would have to fetch the milk every day, and if that were the case the friendship could not continue.

I had made it my first principle to refrain from doing anything. For the two years that I was in the university hostel, I never cleaned or swept my room. I kept my cot right at the entrance of my room so that from the door I could jump straight into my cot and from the cot I could jump straight out of the room. Why should the whole room be unnecessarily crossed?, I felt. Neither did I want to enter into the room, nor was there any question of cleaning it. There was, however, a sort of joy in this.

Things were left the same way that they had been arranged prior to my living there; no change was made. No more was ever done than the minimum that was necessary. Because changing things around required that something be done, things were kept as they were. But due to this, some unique experiences began to dawn, as every guna has its own unique experience. No matter how much rubbish collected in my room, it did not disturb me at all. I had learned to live with that just as I would live in a place which is meticulously cleaned.

In the university where I was studying, new buildings were as yet not constructed. It was a newly established university, and military barracks were used as a hostel. Because the barracks were in a deep forest, it was common for snakes to appear. I used to watch those snakes while sleeping in my cot. The snakes came, rested in the room and went away. Neither did they disturb me at any time, nor did I disturb them.

If there is no feeling to do anything about a thing, many things become accepted as natural. If there is no feeling to do anything in life, the degree of discontent suddenly drops. In those days there was no reason for any discontent, because by not doing anything I had no demands, and there was no question of expecting any fruit or result out of doing nothing. When you do not do anything, then whatsoever comes to you satisfies you. Sometime or the other, some friend, out of pity, cleaned the room and I was filled with a feeling of gratitude.

During the eight or ten days when examinations were on, the superintendent of my hostel used to awaken me at seven o'clock in the morning so that I would not remain sleeping while the examinations were on. He would give me a lift in his car and drop me off at the examination hall. Without effort, I used to earn sympathy and compassion from all, because all had understood that I would save myself from doing whatsoever I could.

Many astonishing things were happening. I am telling you these things so that you can realize that life is full of mysteries. My professor would come and tell me before the date of an examination what I should read in order to answer a particular question. I had never gone to ask anyone for anything. Even after the professor indicated the likely questions, he did not trust that I would read the portion he suggested.

Therefore, he would look at me with an inquiring gesture in order to know whether I understood what he had said. He would add that the indicated questions would *definitely* be asked, because he was the one who prepared the exams. There was no doubt; those questions would definitely be asked.

I am trying to tell you that if you attempt to snatch and steal from the world, there will be great opposition everywhere. But if you are in a condition of doing nothing, all doors open and things are simply given to you.

In those days I used to go on lying upon the cot, vacantly watching the ceiling above. I came to know after a long time that Meher Baba had meditated in this manner only. I did this without any effort, because while lying down on a cot what else is there to do? If the sleep was over, I would just go on looking at the ceiling without even blinking the eyes. Why even blink the eyes? It is also a type of doing. It is also a part of activity. I just went on lying there. There was nothing to be done. If you remain lying down like that, just looking at the ceiling for an hour or two, you will find that your mind becomes clear like a cloudless sky -- just thoughtless. If someone can make inactivity his achievement in life, he can experience thoughtlessness very naturally and easily.

In those days, I neither believed in God nor in the soul. The only reason for not believing was that by believing something would have to be done. For inactivity atheism is very helpful, because if God is, then some work will have to be done for him. But without any belief on my part in God and soul, by my simply lying down silently, the radiance of both God and soul began to be seen. I did not give up inactivity until inactivity left me. Until then, I had decided to continue on like that -- just doing nothing.

I have understood that if one can thoroughly live out the principle of inactivity, thereafter the rajas guna will automatically begin to develop from within, because this is a second quality hidden in the second stage of life. After the first stage is completed and transcended, the second stage, of activity, begins. Activity will grow, so to speak, within you. This activity will also be of a unique type. It is not the activity of a politician, anxious and tense, running for election. If inactivity has been made an achievement and goal by you, if inactivity turns out to be the road leading you to thoughtlessness, then activity will not be motivated by desires. Rather, it will be motivated by compassion. This activity I have also lived through fully.

I never had any feeling to erect barriers in front of a natural process. Whatsoever was happening was allowed to happen. If things were always allowed to happen that way, one would transcend beyond one's usual existence, because then one is not the doer. The doing alone is the doer.

When this second phase -- that of rajas -- began, I kept on traveling throughout the country. As much as I traveled in those ten to fifteen years, no one would travel even in two or three lives. As much as I spoke during those ten to fifteen years would ordinarily require ten to fifteen lives. From morning until night I was on the move, traveling everywhere. With or without any reason, I was creating controversies and making criticisms -- because the more the controversies, the quicker the transition through the second phase of activity. I therefore began to criticize Gandhiji, I began to criticize socialism.

Neither did I have any relationship with these subjects, nor was there any attachment to politics. I had no interest whatsoever in these. But when the entire population of the country was absorbed in these tensions, and I had to pass by this same population, there seemed, even if just for fun, a necessity to create controversies. Therefore, during this transition of my second phase of activity, I engineered a number of controversies and enjoyed them.

If these controversies had been created due to tension-filled actions motivated by desire, it would have brought me unhappiness. But as all this was just for the necessity to develop the rajas guna, just for its expression, there was fun and interest in it. These controversies were just like the acting of an actor.

With one Harigirji Maharaj, a famous Vedantic scholar of Punjab, a big controversy was begun on Vedanta. For me it was just a play. For him it was a serious matter; for him it was a question of principle. He became filled with tension.

With the Shankaracharya of Puri also, a big controversy began in Patna. For me it was a play, but for him it was a question of his very profession. He was so much enraged that he had to be rescued from almost falling down from the pulpit. His whole body was shaking. But I had to allow the quality of activity full play so that it would be transcended. Many friends tried to stop me, but from my side I did not want to stop until the quality of activity dissipated itself and became spent.

Three weeks out of a month I was sitting on trains. One morning I would be in Bombay, the next evening I would be in Calcutta, the next day in Amritsar, and the following day in Ludhiana or Delhi. The whole country was the field for my operations. Everywhere, therefore, wherever I went, controversies naturally grew in abundance, because if you do something actively a reaction is bound to be there. Action

and reaction are born simultaneously.

During the period of inactivity I practically did not speak at all -- or I spoke but little. If questioned repeatedly, I would reply briefly. During the period of activity, I went on speaking even if uncalled for and uninvited. I went myself to people just to speak and my language was full of fire. Now people come to me and ask why I am not now speaking in this same fiery language that used to stop one's very heartbeats even.

In those days, there was fire in my language. That fire was not mine; it came out of the rajas guna. That was only one method for burning out the fire of the rajas guna. It must burn in full ferocity so that it can turn to ashes quickly. The milder the fire, the longer it takes to burn out. It was, therefore, a process of total burning out for the purpose of a speedier reduction to ashes.

Now that fire is quenched. Now, just as the sun withdraws its rays in the evening, as a fisherman withdraws his fishing net, I am slowly withdrawing. It is not proper to say that "I" will withdraw. The withdrawal will automatically happen, because the third phase -- that of the sattwa guna -- has begun. Therefore, you may be watching my gradual withdrawal from activities. Fifty thousand persons can listen to me in your place, but I am satisfied if only fifty persons listen -- and soon I will be pleased even with only five persons.

Therefore, as the rajas guna subsides and the effects of the sattwa guna begin to appear, all actions dissolve into silence. In the state of tamas, all actions cease, but that ceasing is like that of one going to sleep. In the sattwic state also all actions dissolve into silence, but that dissolution is into total awareness.

There is a similarity between the principles of inactivity and of serenity in the sense that both will end in silence. However, the form of silence arising out of the principle of inactivity, tamas, will be that of sleep, whereas the form of silence arising from the principle of serenity, sattwa, will be that of silent awareness.

I declare this to be the proper process of life: the first phase pass in inactivity, the second in activity, and the third in serenity. And if you can manage to remain detached during all these phases, then you are in meditation. You must be fully aware during these phases that it is not you who is doing, that it is only the gunas that are at play, that you are not the doer, but only the observer -- the witness. And during the play of inactivity, the play of activity, or the play of serenity, if you are only a witness, an observer, if that conviction persists, then all the three gunas will just spend themselves, and you will rest in a transcendental existence which is beyond gunas.

One has to reach that fourth stage which is beyond all the three. It is not even proper to call it the fourth, as there is only nothingness there. None of the three gunas exists in it.

Krishna has expressed himself in all the three gunas simultaneously. I have expressed myself in all, one at a time, in separate time periods. Therefore, in my statements also there will be inconsistency. Whatsoever I said or did during the moments of tamas will differ from what I said or did during the moments of rajas. And whatsoever I spoke or did during my moments of rajas will differ in many respects from whatsoever I have been speaking or doing during my moments of sattwa.

Therefore, when one sits down to consider all my statements he will have to divide them into three parts. And there will be many contradictions between the three parts. It has to be so because their expression is through three different mediums. Consistency among the three is impossible. But if one wishes to search for consistency in my personality, he will have to look for it in the fourth stage which is beyond the three gunas. In the first three stages, the only similarity will be that of the witness observing the three gunas.

The Eternal Quest

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The Eternal Quest

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WHAT IS THE BASIC INDIAN PHILOSOPHY?

As far as I am concerned, I do not see philosophy as Indian or non-Indian. It is not possible. Philosophy is only universal. There can be no geographical division in the human mind. These divisions, these distinctions, are political. Indian, Japanese and German, or eastern and western -- all these divisions are political. They have arisen out of the political mind. In the realm of philosophy we apply them unnecessarily. Not only unnecessarily, but meaninglessly as well. There is no Indian philosophy as such; there cannot be. Philosophy is a universal attitude.

You can see the world through three dimensions. One dimension is science: that is, thinking empirically about reality. The second dimension is philosophy: thinking about reality speculatively. And the third dimension is religion: not thinking about reality at all, but experiencing it.

Science is based on empirical experimentation, observation and objective thinking. Philosophy is based on nonempirical, speculative thinking -- subjectively based. Religion transcends both.

Religion is neither objective nor subjective. Religion conceives of the whole in terms of its wholeness. That is why we use the term 'holy'. Holy means 'that which comprehends the whole'.

When we call a particular type of mind the Indian mind -- when we designate it as such, when we make this distinction -- it is not a geographical distinction. When we say 'Indian' -- to me it means that the world, the reality, is being seen neither through science nor through philosophy, but through religion. If you like you can say that this land -- this country and the mind that has evolved here has peered into reality through religion -- not through philosophy, not through science. The third dimension, religion, has been the basis for us.

When you think about it, any type of thinking is bound to be nothing more than an acquaintance. When I think about you, I am outside you. I can go around and around you, but whatever I come to know about you will just be an acquaintance. I cannot penetrate you, I cannot know you from within, so it is an acquaintance.

Science is acquaintance: science is not knowledge. It has to change from moment to moment. Every day something new is known, we become acquainted with something new, and science has to change. So science can never be absolute in the sense that philosophy can be. Philosophy is absolute because we are not thinking about the outside, but thinking about the inside of humanity, about the inside of the human being: the innermost, the subjective core of the mind. Philosophy can be absolute, but philosophy cannot be the whole. The outside has been left out of it.

Science is a part. Philosophy, too, is a part. Only religion can be the whole, because in religion we are not dividing reality into the objective and the subjective. We are taking reality as it is, as the whole. This whole cannot be thought about; this whole can only be felt. Religion is knowing, through feeling.

India has been emphasizing feeling rather than thinking. The Indian mind, the eastern mind, has been nonthinking, nonspeculative, nonscientific -- and, religious. All religions were born in the East, even

Christianity. The West has not given birth to a single religion. Christianity, Islam, Hinduism, Buddhism, Jainism, Sikhism -- all these religions were born in the East. The eastern mind has looked through a third dimension. That has been its basic contribution.

I am using the term 'Indian' or 'eastern' just to make the point clear to you. But do not call it 'Indian', call it 'religious', because in the West, too, there have been persons like Eckhart, Bohme, Heidegger, Marcel and Berdayev who were religious. In a way they were eastern, though born in the West.

There have also been persons in the East who were not religious, who have thought in terms of science. In fact, the first glimpses of science came in China. But they could not be developed in the East because the eastern mind has become obsessed with the third dimension: the religious. And the West could not develop a religious tradition because the West became obsessed with the scientific. And of course there have been persons of a philosophical leaning in both the West and the East.

Now a new world is evolving, a new man is emerging out of the historical process -- a man of the future who will be neither of the East nor of the West. A new mind is coming into being: a global mind, a universal mind. So we have to discard our obsessions. The East has to discard its obsession with the third dimension: the religious; and the West has to discard its obsession with the first dimension: the empirical, the scientific. We have to see the world, the reality, through all three dimensions. Only then -- through all the doors that are potentially available to human beings everywhere -- can a synthesized knowledge, knowledge that is total, be gained.

A person becomes whole when he becomes three-dimensional: simultaneously philosophical, religious and scientific. If these three dimensions are in the mind simultaneously, then the mind knows reality through all the doors of perception.

But as you have asked about the basic Indian philosophy, I will have to say that religion, the door of feeling, is the basic attitude in India. We have used feeling as a means of knowing.

Ordinarily knowing and feeling are two distinct things but there are certain feelings through which one comes to know something -- like in love. You can know a person through science, but then you know only the periphery. Then you know only the circumference. Then you know only the physiology or the chemistry or the biology or the history, but you do not know the person as he actually is. You know about him, but you do not know him. But when you love him, you do not know the biology, the physiology, the chemistry of the body or the psychology, but you know him as he is -- the total. In love, you penetrate to the innermost core, you become one with him. So love, *too*, becomes a dimension of knowing.

Feeling has been the basis for knowing by those who have been eastern. In the West, Logos -- logic, the discursive mind and the analytical intellect -- has been the base; while for us in the East, the feeling heart, the synthesized mind, has been the base. I deny the validity of the term 'eastern' or 'western' but, still, religion has been the predominant note in the East.

WHAT IS THE PATH OF RELIGION ALL ABOUT?

Reason is not the path of religion because reason is only partial. Then, too, it is a superficial part of the human personality. Religion needs your whole being, you must be totally involved in it.

Reason creates division. With reason, you can never be total in anything. Religion demands a total involvement, nothing must be left out of it. You must take a jump, with ,your total being, into the existence. This looks irrational but it is not. Reason is a part of rational thinking, but religion is neither reason nor nonreason. It is the totality of your existential being.

How to be total? That only means: how to be religious *bow* to act as an organic totality?

How can a being be religious? Religion is not a ritual; ritual is again a fragment. And you cannot differentiate: if you want to be total you cannot be Hindus, you cannot be Mohammedans, because, again, to be a Hindu or to be a Christian or to be a Mohammedan is to think through reason through conditionings. If you are religious you can only be *man*, nothing else.

A person who wants to be religious must not belong to any religion in particular. Belonging to a particular religion creates an unreligious world. It makes you very rooted. Then you are not open to all the possibilities, to all the dimensions. So be religious but don't be Christian, don't be Hindu, don't be Mohammedan.

When you are just religious, you will be nearer to Mohammed and to Jesus and to Krishna. Sects are not religion; they are, again, a rationalization. Ultimately, religion means a way of life in which your totality is involved.

You cannot be totally involved if you divide the world and existence into two antagonistic blocks. For example many so-called religious people have divided existence into two diametrically opposite poles: God and the world matter and mind, good and evil. These are all rational divisions. A religious being should not allow reason to divide existence into two categories. Existence is one: matter and mind are one body and consciousness are one, the world and the creator are one.

If you divide them into two, your life will be a constant conflict *against* something and *for* something. Then you can never be total. If you divide existence then you yourself are also divided. Then your body will become your enemy and you will be in conflict.

If religion means anything, it means a deep, inner harmony. So I say to you: don't divide; existence is one. Body is nothing but the visible part of your soul and soul is nothing but the invisible part of your body.

God and the world are not two things, are not diametrically opposite. God is the centre; the world is the periphery Or, you can say that the world is the body and God is the soul. You can say that the world is the visible part of the divine, and God is the invisible part.

Take the whole as a whole, as an organic unity. Do not be against the world, against the body. Be life-affirmative.

To me, renunciation doesn't mean renouncing the world. It means renouncing the dividing reason, it means renouncing all divisions. A man or a woman who renounces, who becomes a sannyasin, takes the whole existence as one.

If you begin to feel the existence as one, then you can take a second jump. Then you can merge with this oneness yourself: the drop dropping into the ocean. Or, even the reverse becomes possible: the ocean dropping into the drop.

Through singing, through dancing, an effort is made toward this merger. When you are singing and dancing, you can forget yourself without becoming unconscious. And if you can forget yourself without becoming unconscious, you are nearer to the jump, the merging. If you can consciously forget yourself then you are near the temple of the divine arid you can enter. At the entrance, only one condition is to be fulfilled. That is that you must be conscious and, at the same time, 'you' must not be.

That is what is meant by meditation: consciousness without any consciousness of the self, consciousness without any consciousness of the ego. All methods all techniques, are basically concerned with this. Forget the self, but remain aware. Drop the self, but remain conscious. If you car; be conscious without the self, the door is open.

Jesus has said, "Knock, and the door shall be opened unto you." This is the knock. Drop the self, and the doors are open for you.

The Eternal Quest

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PEOPLE IN THE WEST TODAY ARE CRYING OUT OF THEORETICAL SOLUTIONS TO THEIR PROBLEMS. YOU HAVE OFTEN SPOKEN ABOUT 112 MAJOR TECHNIQUES THAT HAVE BEEN USED TO REACH THE DIVINE. WILL YOU PLEASE TELL US ABOUT SOME OF THOSE METHODS?

No theoretical solutions are ever possible. It appears as though the human problem is a theoretical problem, but the problem is always existential. It is not theoretical, it is not a puzzle to be solved by the intellect. Rather, it is a river that can be crossed only through existential means. Whenever the intellect tries to solve it, it only goes around and around and around the problem. It never arrives anywhere. It never touches the problem.

The problem remains untouched by the intellect. Why? -- primarily because the intellect is the source of the problem. To be more exact, the intellect is the problem. Mind can never solve problems; it can only create them. Just like leaves grow on trees, problems grow in the mind. The intellect always promises to solve them, but each solution only creates more problems.

Somewhere it has been written, "I cannot love a valid inference. A theory may be valid, logical, rational, but still you cannot love it. No validity can inspire love. No matter how rational a particular theory may be, it cannot inspire you to love it. As for as living is concerned, validity is of no significance whatsoever.

So the first thing to be understood that intellect can create problems and it can create solutions to them, but nothing is solved by it. Everything remains continues in its own way, it remains untouched. By 'life' I mean your total being and by 'intellect, I mean that part of your being that speculates.

If you go deeply within, you will see that the thinking part of you is a very nonessential part of your being. Life goes on without any help from your mind. You are born: you grow, you become a youth, you fall in love, you die. Everything happens beyond the mind. The mind is not involved at all in the deeper circumstances of life.

Every problem comes from deep inside you where the mind cannot penetrate. That's why any intellectual approach is irrelevant. Psychologists say that your life comes from sources that are below the mind. Your life is unconscious and your mind is conscious -- and the unconscious part is nine times greater than the conscious part. The conscious part is not functioning for twenty-four hours a day, but the unconscious is. Even when you are asleep, the unconscious is functioning. It is capable of doing everything without you -- and more efficiently than when your conscious mind is present.

That's why sleep is needed so much. The real need is not for sleep itself, but for the absence of your conscious mind. You must be absent for some time so that your nonvoluntary mechanisms can work. 'You' are a hindrance. With your conscious mind, you are not helping the flow of life; you just create obstacles. You need to spend one third of your life totally submerged in the unconscious or you cannot live.

The unconscious can live without the conscious mind, but the conscious mind cannot live without the unconscious. If you are deprived of sleep even for a single week, you will go mad. This madness happens because your conscious mind has been interfering with the natural flow of life constantly for one week, with no gaps in between for the unconscious to move to the very source of life and attain sustenance.

Even when you are not asleep, your conscious mind is not working constantly. It is only there during the moments that you need it, otherwise the unconscious is working. Only in emergency situations is your conscious mind really needed. You may be walking on the stroet and you think that an accident is going to happen. For a single moment, your conscious mind works. But only in moments such as that is your conscious mind needed. Otherwise you function unconsciously, your whole behavior pattern is unconscious. You may be able to rationalize what you do, you may be able to justify it, but all justifications are after the fact, once the thing has happened.

I fall in love with you. Then I begin to rationalize why I love you. The phenomenon comes first and the rationalizing process follows. I say, "Because you are beautiful, because you are such and such, I have fallen in love with you." Then afterwards, when I no longer love you, it appears as if you have changed and that is why I no longer love you.

When I think about it afterwards, I can say, "You are this or that. That is why I have fallen in love with you." But the real thing is quite the contrary. I fall in love unconsciously and then I consciously try to rationalize it. It is not because you are beautiful that I have fallen in love with you. Rather on the contrary, you seem to be beautiful, you appear to be beautiful, because I have fallen in love with you. Love comes first; the justification follows.

Even when you are awake, your conscious mind is not really working; the unconscious continues to

work. What I am trying to point out is that the conscious mind is only a security measure that you use when there is an emergency when something dangerous is happening around you, something new in the sense that the unconscious cannot comprehend it. Only the conscious mind can deal with something that is totally new because the unconscious comes from the past -- it can only work through the Known. When anything unknown has to be faced, your conscious mind will be needed for a moment. It is an emergency measure.

But this conscious mind tries to solve existential problems. It cannot do that; it is impossible. The conscious mind is not meant for that. Of course it can go on speculating, it can verbalize, it can create systems, it can create logical inferences, it can appear to have solved the problem, but the problem remains the same; it bas not even been touched.

The agony of the West is basically rooted in this wrong approach. Life should be tackled through living -- not through speculation, not through intellectual theorizing. Life should be known existentially. And this is the miracle: that if you know life existentially, then there are no problems. It is not that existential living solves your problems but, rather that when you live life totally, there are no problems. I ;*vould like to say: not only does intellect binder solutions -- it creates the problems.

Take any problem. If you are in fear... Fear is a basic problem, more obvious in the West. What can the mind do about It? Fear is there because death is there. What can the mind do? Your problem may be that fear cripples you totally, it destroys you completely. It uproots you; life becomes impossible. You can only vegetate; the fear will not allow you to move. But what can the intellect do about fear? It can only analyze it.

Your intellect can analyze the problem: what fear is. But even if you know what fear is, it makes no difference. You know what the fear is about; that death is there, that you are going to come to an end. You exist always on a volcano; never for a single moment can you be at ease. Death is always there! Analysis cannot do anything at all about it.

You can create theories around the problem, but no theory will solve it for you. At the most it can make you adjusted, you can go on. The fear remains, but somehow -- through some theory -- you train yourself to neglect it. But the fear is still there. It's still working, its poison is continuing to flow in you. It will go on uprooting your life, it will go on poisoning the very source of your life.

There are so many theories to explain what fear is, but even if you can explain it, it is not explained away. It remains where it was. Theories go on accumulating in the memory while the problem continues at the very roots. The two never meet: theories are accumulated in the memory -- the memory is a storehouse of all your theories -- and the fear ii hidden somewhere underground, in the roots. They never come in contact. Memories can never go deep down to the roots, they just accumulate in a corner of the mind. And they are so nonessential that they can be washed away completely and your life will not be affected by it. It will go on unconcerned.

So what can be done? The existential approach is diametrically different. If there is fear, the intellectual approach is to think about it while the existential approach is to live it. Don't think about it. Feel it and live it. Tremble with it. Let your whole being tremble with the fear. Be in it don't escape from it, don't postpone it, don't try to theorize about it.

Don't escape from it. Be in it. That is the best thing that you can do. Everyone has to face death; it is something that has to be faced sooner or later. No one can help you; you have to encounter it. It will not help at all if you close your eyes and go on speculating about it. It will not help at all; it will just create new problems. Fear will still be there because death will still be there but now you will even be afraid to see it. A new fear has crept in.

You will pretend that through your theory you have expelled the fear, but doubts will remain in the mind. The mind will begin to be afraid of whether or not the expulsion has really happened; it will begin to be afraid of whether the theory is correct or not. You will just be pushing the problem back, not getting rid of it.

Live with the fear. The existential approach is to move deeply into the problem, to live it. Be in it! If there is fear, then be fearful. Don't fool yourself by creating some bravery -- don't fool yourself that you are not afraid.

Don't fool yourself that the soul is immortal so there is no death. Death is there. You will never know that the soul is immortal unless you know death. I am not saying that the soul is not immortal. What I am saying is this: that you cannot fool your being like that. You can go on saying that the soul is immortal, you can go on repeating it continuously, but the fear will still be there. Really, you are repeating it *because* of the fear. You don't know that the soul is immortal but you want to believe it so that your fear will be

eliminated. "The soul is immortal, so I am not going to die." You can find some explanation, but it is only a temporary solution. Death is there, so the fear will still remain.

If death is there, accept it. It is so; it is going to happen. Disease is there -- it is so. Old age is there -- it is so. It is going to happen and You cannot do anything about it, you cannot prevent it. You will have to face it finally.

The existential approach means to face life's problems. Once you face a problem, it is no longer there. Trying to escape from it is what creates the problem. For example, if you accept that death is there, it is going to happen... It is a certainty. The *only* certainty really. It is going to happen! You were promised death the moment you accepted life. It's the other pole of birth, of the phenomenon of birth.

It is going to happen. In fact, it started to happen at the very moment of your birth. You are bound to die, but if you accept it, there will be no fear. The moment you accept death totally, where is the fear?

The fear comes because of nonacceptance. "I should not die! How can I make certain that death will not come to me? It may come to everyone else, but I have to be an exception." This creates fear. The being knows perfectly well that your explanations will not do, that death will come.

You know it perfectly well, you know it absolutely, you are certain of it. As far as the deeper sources of your life are concerned, you know that death is going to come. It is not something that is coming to you; it is something that is developing in you, something that is growing in you. Your roots know it well. You are growing towards death, you are constantly growing towards it. Your birth was the first movement toward death. Your being knows well that death is going to happen. You can fool your conscious mind, you can create theories, but the unconscious will know that you are going to die and the fear will still be there.

Don't fight with the unconscious, don't fight with your being Accept what is in the unconscious. Let your conscious mind cooperate with the unconscious. Don't create a schizoid condition, don't be against yourself. You can't be. No one can be against himself; he can only think he is. In the end, the conscious mind will know that the unconscious has won.

To me, the existential approach is the only approach possible. Once you have begun to accept, mysteries begin to open up to you. For example, if you have begun to accept death as part and parcel of life, you will see that it is not that life ends with death. Death is the flowering of life: the peak, the ripening.

Our minds create the problem. We like youth, but we don t like old age. In fact, youth is nothing but the preparation for old age. We like life and we don't like death, but death is the flowering of life, the peak. The desire for things to be different from what they are is created by the intellect. If you are speculative, intellectual, theoretical, you can fool yoUrself, but you cannot deceive existence; you cannot deceive your own inner being.

To me -- or to yoga, or as far as the eastern approach is concerned -- the theoretical approach is nonsense. The existential approach is the only way.

As for the techniques are concerned, there are so many techniques. But each technique is essentially the same. The difference is only in details, not in the basic foundation.

We will discuss two or three methods that may appear to be contradictory, but the foundation is the same. One method may be applicable to particular individuals; another may not be. So many techniques exist not because there are so many ways but because there are so many types of individuals. The way is one, it cannot be otherwise, but it has to be applied to so many individuals, and with each individual the details will be different.

Many of the basic techniques are concerned with will. If you can will something absolutely -- with no wavering in the mind, with not a single part of the mind against it -- if you can crystallize your will and be totally one with it, then you can enter the existence. So there are many techniques that are techniques of will. For example, Gurdjieff's techniques for the west were techniques of will. The will must be totally crystallized...

But this is not possible for everyone. The feminine mind cannot understand how to be totally will-oriented. It is impossible in a way. Teachers who ray that only techniques of will are possible will deny that women can reach *moksha*, salvation.

For example, Mahavir denied it. He said that women cannot reach *moksha* unless they are first born as men. They cannot enter directly into absolute freedom, into *moksha*. Mahavir had a particular reason for saying this. It is not because women are inferior -- which is what it has been thought that Mahavir was saying. No, it is because they are different. Mahavir's method is basically one of will. It is not the right

approach for a woman. If a woman can succeed through Mahavir's methods then she is a woman in name only. Her total personality will be that of a man.

One Jain woman achieved *moksha* and became a great teacher, of the same rank as Mahavir. One woman, Mallibai became a *teerthankara*. Jains have twenty-four *teerthankaras*, teachers, and one of them is Mallibai. But according to tradition, there is no Mallibai. The tradition says that no woman can enter, no woman can achieve liberation, so they have called her 'Mallinath Mallibai'. She was virtually a man. Only her physical structure was that of a woman; her inner structure was that of a man.

Why is this so, that a woman cannot achieve on the path of will? It it because the whole biological necessity for a woman is that she must surrender. She cannot be aggressive. Biologically, she must be capable of surrendering; she must be able to receive, to be receptive.

There is a joke about the word 'woman'. It says that woman means 'man with a womb'. The capacity to receive is a biological necessity. The whole feminine structure is built for that: the whole body, the whole mind. But that is not so if the body is that of a woman and the mind is that of a man. Then there will be constant conflict, anxiety, anguish.

A woman cannot be fulfilled unless she becomes a mother and she cannot become a mother unless she surrenders. So Mahavir's technique, based on will, cannot be used. The whole technique is such that it is a great fight, a struggle.

That is why Mahavir denied God. He said that there is no God. The male mind cannot conceive that there is a God, become if God exists then he has to surrender; he has to become just like a woman.

The parallel to this is those who have loved Krishna. They have behaved like women. There is a particular sect exactly the opposite of Mahavir. They think of themselves as women, as lovers of the divine. It makes no difference whether they are men or women. They say that there is only one male, and that is Krishna, the Lord. Everyone else is just a woman. This is the way of surrender. No man can enter the divine this way. If he does, it will be because he has been reborn in this very life, as a woman. He has become feminine, receptive.

There is a basic difference between a man and a woman because of the biological and structural differences. When body structure is different, the psychic structure will also be different because the body structure is something that is added on after the psychic structure is there. The psychic structure comes first and the structure of the body follows. It is not that your mind is feminine or not feminine because of your body. Your body is the way it is because of your mind.

Because of these basic, biological differences, all techniques can be divided into two: according to whether they require surrender or require will. If they require surrender, then God will be there. If they require will, then there will be no God.

Mahavir denied God absolutely. The whole system of yoga does not take God seriously. God can be neglected because the whole system is based on will. Yoga will not talk about God, or if it is talked about, it will just be mentioned by and only as an afterthought. The more ancient the yoga book is, the less possibility there is that there will be any reference to God at all. You need God to surrender -- otherwise you don't need Him. In a will-oriented system, your soul becomes the god. You are the god, no one else.

This is the male attitude toward existence. Man (the male attitude) cannot conceive of God as anything other than himself. This is Mahavir's attitude.

Then there is Meera's attitude. It is completely different, absolutely different. Not only different, but categorically opposite. The will has to be surrendered -- that is the method. Rather than becoming totally the will, you are to drop the will completely. 'You' must not be. Only God should be; you should not be. You should be absent, just an absence. Annihilate yourself, surrender.

But I still say that whether the technique is one of will or one of surrender, the foundation is the same. Even with methods that are categorically opposite, the foundation is the same. The foundation is this: that only one being should exist -- either you or the divine. How you work out which one of the two remains is up to you, but only, one should remain in the end.

Either there is no God, only "*aham brahmasmi*: I am God; there is no other." The will has become universal, cosmic. Now there is no one else -- "I am all. I have become the universe." The other is completely denied.

And when you deny the other completely, you your self cannot remain. If there is absolutely no other, how can you be? So this is the last assertion of your being: *aham brahmasmi*. After that, you will not be who do you exist in opposition to, to whom will you declare that you are all? You have become the total. Now, only silence exists.

You cannot even say 'I' because 'I' is meaningful only in opposition to 'thou.' It is meaningless if there is no 'thou ' When the will has become absolute, the ego commits sUicide because it cannot remain without anyone to relate to. It is only in relationship to a thou, or in opposition to a thou, that it can exist.

It cannot exist alone. You have come to a point where only the death of the ego is possible. The 'I' will commit suicide because there is no 'thou.' Against whom can it go on saying 'I'? It is meaningless.

Through the other method -- the method of surrender, which is quite a contrary method -- the same phenomenon happens. You go on denying yourself until a moment comes when you are not. You say, "Only you are, only God is. I am not." This is going to be the last assertion -- that 'I am not' -- because if you are not, then you cannot even say that you are not. To say that 'I am not' is still to believe that 'I am. Otherwise who can assert that 'I am not?' Now you will no longer be able to say it. And when you cannot even say that 'I am not,' you are not.

I will tell you a story. There was a great Sufi, Mulla Nasrudin. He was very afraid of death, as everyone is. One day, he heard that someone had died. He came home trembling. He asked his wife, "Can you tell me how I will know when I am dead? What are the symptoms? How will I be able to know that death has come?"

His wife said, "You are foolish. You will know. You will become cold..."

One day soon after, Mulla was working on his farm. The day was very cold and his hands became cold. He thought to himself, "It looks like I'm dying." He began to think about what he should do. "I must behave like a dead man now. The body is the body. My symptoms tell me that I am dead. What do dead men do? -- I must think about it."

Dead men lie down, so he lay down and closed his eyes. Someone passed by. They thought that Mulla must be dead. He wanted to say, "I am not dead," but dead men don I speak. He thought: "Dead men never speak, I have never heard about a dead man speaking. It will be absolutely unnatural for me to speak."

They decided to carry Mulla to the cemetery. But because they were unfamiliar with that part of the country -- they were foreigners, passing by on the road -- when they came to the crossroad they didn't know in which direction the cemetery was, they didn't know were to go. Of course, Mulla knew where the cemetery was. He wondered if it would be all right to tell them the way so get there, but then he decided that it was impossible. And besides, someone would turn up and then they could ask.

No one turned up. Evening was descending and soon it would be night. The men began to be worried. Mulla thought, "They are so worried. I must help them" -- but of course dead men cannot help.

Finally night had come, it was dark. They thought: "What to do? We cannot leave the dead body here. We don't know where to go: where his house is or where the cemetery is. What are we to do now?"

Mulla said, "If you don't mind -- it's not natural of course: I am a dead man, I should not speak; the rules don't permit it but if you allow me, I can show you the way. And then, I will stop talking."

If you are not, then you cannot even say that you are not. It's not possible. So the last assertion that the technique of surrender will lead to is 'I am not.' That is the last assertion. Then only the divine is. And when you are not how can there be any difference between you and the divine?

When you are not, you *are* divine.

So through the approach of will or the approach of surrender you reach the same point. Through one approach 'the other' is killed, and through the opposite approach 'you' are killed. In both cases, in the end only one remains: the amness remains.

I have talked about 112 techniques. There are so many different techniques, but the only difference between them is one of appearance, of structure. The difference is based not on the techniques themselves but on the particular person who is going to apply them. One example may make it clear to you.

There are people who are intellectuals intellectual in the sense that their intellect is more functioning than their emotions. They cannot directly feel anything. First they think about something and then they can feel it. Even when they love, they think they feel love. Thinking must be there; it cannot be dropped. They cannot feel anything immediately without the mind. The mind is always there.

Then there are people who are emotional. They cannot even think without feeling. First they have to feel something. Even if they are solving a mathematical problem they say "I feel it should be done like this. Do it like this -- I have a feeling about it." No reason is given: "I feel that it is like this." Feeling is foremost.

For those who are intellectually-oriented, emotional methods will not do. The intellect must go through reason, and motion must go through faith. Emotion cannot doubt; reason cannot trust. Even if reason is able to trust, it trusts only because it has found that there is no reason to disbelieve. The trust is just a logical

conclusion: "I should believe there is no reason to disbelieve."

Truth is negative with an intellectual person. It is always negative, it is never positive. It is not that trust has flowered in him; it is just a reasoning process. "Because I cannot disbelieve -- there is no reason to disbelieve -- I belive." It is almost a defeat. For the intellectual person to trust is like a defeat. He feels it like that, so he goes on trying to overcome it in so many ways. He tries to create some doubt again so that he can be at ease. The intellect is always at ease with doubt -- it is never at ease with trust.

The emotional is always at ease with trust. It is never at ease with doubt, to doubt is inconceivable to it. Reason doubts; emotion trusts. So the techniques for the two types of people cannot be the same.

For an intellectual person, a technique must work with doubt, it must use doubt. For example, in the Middle Ages in Europe, Descartes used doubt as a technique to move towards faith. He began thinking, "I must not trust until there is no reason left for any doubt. I must go on doubting unless a point comes where I can no longer doubt."

He began doubting, a very arduous process. You cannot begin with a belief in God; you must begin with not believing. If you try to believe in God of course, you cannot believe, because the very effort shows that you are not an emotional person. You must have proof, evidence, witnesses. You must be able to put God in the witness box -- only then can you believe in Him. There is no other proof, no eyewitnesses. Even if someone says, "I have known God," there are no witnesses to prove that he has known Him. He alone has known, it may be just a deception. He may be deceiving others, or he may have been deceiving himself. So, God cannot be believed.

Even the reality of the other -- of someone who is with you -- cannot be believed. It may be just a dream. In a dream you see people who are, who absolutely are, and in the morning you discover that they were just part of your dream. While it is happening, who can know that it is just a dream? The night is long, and the dream is lovely But sooner or later you find that the night is over and the dream is lost.

How can I make a distinction between a dream-you and you as you are to me right this moment? It is impossible. While I am dreaming, I believe that the dream is real, but then every morning I see that it has just been a dream. When I go to sleep again, this knowledge that it has just been a dream is of no use. The dream again deceives me; I take it as reality.

If my mind can be deceived by dreams in the night, then what is the guarantee that when I open my eyes I am not still seeing a dream? Who can make that guarantee? -- that I am not just thinking that you are here. How can I trust that, really, you are here?

So Descartes says that it is impossible to believe in anyone else. It may be just a dream, just a thought creation. In that way, he goes on doubting everything Until everything is destroyed. What remains in the end is only the doubter. That be cannot doubt. He ends up in the same situation as Mulla Nasrudin. In the end he can only say 'I am.' But this much cannot be doubted, because even to doubt it he will have to be. To doubt whether I am or not, I have to be. The doubter cannot be doubted. So Descartes said, "This is the only fundamental truth. I can trust that I am."

But to go through so much doubt is very arduous. In the end you come to a point where doubt is impossible. Then, you trust.

So the technique if you doubt will be different from the technique if you trust. Krishnamurti's technique (or Buddhist techniques) is to begin with doubt. Don't believe in anything. Go on doubting. If you can take this to the end, finally only you are left.

But even to follow this technique, you have to begin by believing in Krishnamurti. Then right away you have lost the track. It makes no sense. If, even for a single moment, you say, "of course, yes, Krishnamurti is right," you have lost the track; the method is not being followed. You must take it to the very extreme. Not only other gurus have to be thrown, but Krishnamurti also; not only scriptures have to be thrown, but Krishnamurti's writings also. Everything should be destroyed. Then, in the end, there will be only you.

Not a single fragment of reality must be accepted. No God, no guru, no scripture, no world, no stars, no sun -- nobody else, only you. If doubt can be brought to this extreme, then it becomes a spiritual method. Through doubt, you will achieve.

The problem is that scarcely one person in a million can bring doubt to such an extreme. To doubt absolutely is to create absolute trouble. You will go insane, you will have no foothold to stand on. Nowhere can you trust anything. That is why only a giant intellect is capable of going through this method. It is not that this method has not been known before. Krishnamurti is not the first who has propounded it, it has always been known.

But it has never been spoken about before because there is no use in talking about it. One reason is

because hardly a single person is capable of such doubt. And secondly, one who is capable of it will not come to listen to you. If he is capable of such doubt he will not come to listen to Krishnamurti -- he himself will be a Krishnamurti!

Someone said to Mozart, "I have heard that you became a great musician without having had a teacher. Tell me how I can become a great musician without having a teacher."

Mozart said, "It will be impossible for you. I never went to anybody and asked them anything. You have come to me and asked something. If I tell you, I will be your teacher. You are not a person who can become a great musician without a teacher. Those who can, do so without asking anyone for advice. If you are to become a great musician you will have to grow through discipline, you will need guidance, a teacher.

Even this much you cannot understand yourself: how to become a musician without a teacher. You have asked me even this."

So those who hear Krishnamurti go on fooling themselves. They are not the right people to follow his teachings. Had they been, they would never have gone to Krishnamurti But they have been going to him for forty years! For forty years they have been going to him to learn that there is no guru, that you cannot learn from anyone else. What nonsense!

Doubt is a method that is only for a few -- so few that it need not be talked about. It is unnecessary to talk about it because those few that it can work for already know it. Krishnamurti's effort has been futile. What he says is right, but the fact that he says it is not right. He is right, but it is unnecessary to say it. Those who come to listen to him are not the type of people who can doubt. And those who *are* that type, never come.

The opposite approach, the method of emotion, is absolutely different. Intellect is the outer part: your mind. Emotion is deeper. It is your heart. The approach of emotion is based on a contradictory foundation: trust. The moment you doubt, you are nowhere.

One who cannot doubt absolutely should not doubt at all. If you don't think you can doubt absolutely then don't doubt at all or you will get nowhere.

The contrary, which is also true, may be more easy to understand. If you can't trust absolutely, don't trust at all. No trust can be relative. If you say that you trust with conditions, you don't mean it. Trust is unconditional. If someone comes to me and says, "I believe in you because of this or that," he has no trust. Trust means that there is no cause for it. You trust because you *can* trust. Who or what you trust is not what creates the trust. It is because of you, because your heart can trust, that you trust. It is not me who is significant. The object of trust is not significant, the heart that trusts is significant. If you can trust, trust. If you can doubt, then doubt. Again, the object is meaningless. Go on doubting -- with every object.

But first decide what type of person you are, otherwise your life will be just a waste. Decide whether you can trust absolutely or you can doubt absolutely. If you say, "I can only doubt relatively," you will not get anywhere, the technique of doubt cannot be used. If you say, "I can only trust relatively," then too you will be nowhere because each technique works only in absoluteness.

This must be understood. Each technique works only in absoluteness. That's why every religion has emphasized absoluteness. The reason is not to deny other possibilities to say that other ways are wrong, but only to emphasize absoluteness. If a Mohammedan says that nothing can be added to the Koran, it is only a way of saying that he trusts so absolutely that nothing else is needed. Or if a Jain says that Mahavir is all-knowing, it doesn't mean that in fact he know all, but only that "I trust him so absolutely. To me, he knows all. Now to me, there is no need to go anywhere else."

Only absoluteness works. Otherwise you go on wavering from this to that. Sometimes you doubt, sometimes you trust. You are just wasting your energies. Not only wasting but creating a contradictory nOw in yourself. You move one step ahead and go one step back -- and in the end you find that you are right where you have always been. You have not progressed because with each step you took, you negated what you did before. If you have been trusting and then you begin to doubt, you are negating your own self. If you have been doubting and now you begin to trust, again you are negating yourself.

A person who listens to Krishnamurti... If I speak against Krishnamurti and he says, "Don't speak against him," it shows that he is not a man who can doubt. He is a man who can trust. He even trusts Krishnamurti who doesn't allow any trust, who is not in favor of faith at all. But this man trusts him.

And where trust is needed, the man will doubt. He will go to a temple and say, "How can I believe that this image is God?" There is no question of *how*. There are people who just can. It's a question of your capacity to trust, not a question of *how*. There are people who can trust and there are people who cannot. That, too, is a question of capacity.

No one is higher or lower. One person is capable of trust; another is capable of doubt. So decide for yourself which you are capable of. For each there will be different techniques.

If you go to Gurdjieff, the technique is that of trust. You must trust him. First he will examine you to find out whether you can trust. He will create such fantastic situations that you cannot believe it! He will create situations so that you will try to escape from him. If you are a a doubter, then he will give you every opportunity to doubt, he will create situations so that you will doubt. Then he knows that "this person is not capable of trust."

Gurdjieff would tell stories about himself. He would create totally false stories about himself. And he would create such situations that only someone who could trust absolutely, in spite of everything, would be able to trust. Sometimes he would behave in such a rude manner that it would be impossible to stay with him. If you could stay in spite of his rude manner, you would not find a more compassionate, more sympathetic person, but first you would have to pass through the test. He said, "I will not waste my energies on people who cannot be helped by me. First I must know whether a person is capable of trust."

So there are techniques that are based on faith and there are techniques that are based on doubt. Both lead to the same. In the end, a point comes where doubt becomes impossible; you cannot doubt. That means you have come to trust -- even in yourself, but, still, the trust is absolute.

Descartes became a very religious person in the end. He had such deep faith that everything that he had denied before he said was all nonsense. "If I cannot doubt myself, then who am I to doubt the divine?" he said in the end. He doubted everything and denied everything until ultimately he came to himself. This fact could not be denied, it was ultimate. But then he realized, "If I cannot doubt myself, if I am incapable of doubting even myself, who am I to doubt anything?" In the end, doubt fails. He became a religious person -- through doubt.

Krishnamurti or Buddha -- they also became religious persons through doubt. And the same thing happens when you go on trusting. To trust means you annihilate yourself. You cannot assert anything. The teacher may say, "It is night now," and you know it is the day. If you went to Gurdjieff that is what he might say. A person who trusted Gurdjieff would think, "He must know more than I do. I have come to learn from him. If he says it is night, he must mean something."

If there is trust, 'I' cannot remain. It is annihilated. You surrender yourself, you are no more. If you surrender to such an extent that your trust is absolute, then you are no more. There is no one who can trust: the duality -- the truster and the trusted -- explodes. Maslow says that what follows is an *aha* experience. You cannot say anything: *aha*! it is an explosion There is no one there.

The doubter comes to trust everything in the end and one who trusts reaches nothingness in the end. In the beginning it appears as though the doubter will come to nothingness in the end and the truster will come to everything in the end; but one who trusts is surrendered so finally only nothingness is there, while one who doubts becomes crystallized -- he becomes the whole.

When there is nothing to doubt, doubt will have to be left. It can exist only in opposition to some belief, it cannot exist in the void. If everything is doubted and nothing is left to believe, you cannot doubt any further. Doubt drops. In the same way, if you have trusted everything, if no doubt is within you, then trust becomes meaningless. It is only meaningful in relationship to doubt. To be absolute is the key. If doubt becomes absolute there will be an explosion. If faith becomes absolute there will be an explosion. There will be nothing left but "Aha!"

I cannot talk about these 112 methods now, but soon we will discuss them. Each method ultimately leads to the same thing: oneness. Each method is for a particular individual. That is the reason for the satguru: the right master. The term *satguru* means one who can know the type of individual you are, nothing else.

Every technique is written in the scriptures. You can read them, but that will not help you to be able to know what type of person you are. The *satguru* is needed not to give you the technique -- the technique is written every where; you can find it out for yourself -- but to make you understand what type of person you are. Once your particularity is known, the right technique can be given to you.

To give the right technique is a great science because each individual differs. Really, there are no two individuals who are alike. Each individual differs; each individual's center of emphasis is different. Each individual's body centers are different, each individual's body electricity is different, each individual's capacity is different. Each individual has stopped somewhere on the path, where no other individual has ever stopped. Each one is on the journey, on the path, but each one is somewhere else; no one else is like

him. Only a master can know where one is in his spiritual journey.

But for the method of doubt this is not needed. Only doubt is enough. You can deny gurus, you can deny scriptures. It can be relied upon that those who are not capable of the method will not be able to do it.

With the method of trust, many distinctions will have to be made. The kind of trust one has differs from person to person. It may be that one person can trust a living teacher. For that, a deeper trust is needed. Or it may be that someone can only trust a dead teacher. Then much trust is not needed because it is not possible to find faults with the teacher. You cannot find faults with Mahavir now, you cannot find faults with Buddha now. Everything has become absolute.

With a living teacher... if Mahavir was here now, you would find faults with him. When he was alive, people found faults. They will always find them, it is not significant. Even if someone has no faults, if you are a fault-finder you will find them.

To be with a dead teacher doesn't require deep trust. That's why the more ancient the teacher is, the deeper the trust you feel you can give him. Bot it is not really that you have faith in him, that you trust him. Faith is required only when the person is alive because then every moment he can behave in such a way as to challenge your faith. He can make it almost impossible for you to believe in him.

Alan Watts has written about Gurdjieff that he was a scoundrel saint. And it is so! Sometimes he would behave just like a scoundrel. And in that way, he helped so many people. He would just cut you off. Then neither your time would be wasted nor his.

One day at Fountainbleu, a journalist came to see him. He never allowed journalists to come to him but somehow the journalist arrived with someone and was introduced as a treat journalist attached to an international paper. Gurdjieff asked the man who was introducing the journalist, "What day is today?"
The man said, "Saturday."

Gurdjieff said, "How can it be? Yesterday was Friday so how can it be that today is Saturday? It is impossible!"

The journalist just fled! He ran away! His friend followed him and asked, "Where are you going?"

"Is he mad? He says, 'How is it that Saturday can follow Friday? Yesterday it was just Friday, so how can it be that today is Saturday?'"!
The friend came back and asked Gurdjieff, "What nonsense were you saying?"

Gurdjieff said, "If he cannot tolerate even that much nonsense, then it is impossible to talk further to him. Whatsoever is meaningful to me will be nonsense to him. There is a realm where sense ends. You may call it supersense, but it is still nonsense. If he could not tolerate even this much, then it is better that he is gone. I am a madman. Soon I will say many things that will appear mad to him. It is better to find out first whether he can tolerate a madman. If he can, then something can be said to him. Otherwise, not."

I myself create so many situations. Those who are really authentic, who are ready to work, will have to pass through them. Otherwise they cannot work. The work is in the unknown. It is in that dimension which transcends reason, which transcends sense, which transcends all your understanding.

If you come to me with your moral attitudes, your traditional-mind attitudes, your so-called knowledge, I will have to shatter it from somewhere. I will have to break it, I will have to make an opening. The opening is always difficult, painful. So I have to create many many situations...

I create situations. I spread rumors about myself just to see what happens to you. Someone says something to you about me. What happens? You may simply drop me. And it is very good! Now you will not be wasting my time and I will not be wasting yours. If you drop me then it is not your path, you must find someone somewhere else. Then it is good that you have dropped me. But if you remain, if you persist in spite of many repulses, then only can something that is beyond, transcendental, be shown to you, indicated to you.

Otherwise it is going to be difficult: A person who is bound to his common sense, his so-called common sense, cannot go deep. And deep are the mysteries. The deeper you go, the deeper the mysteries that will be there. You will have to throw all your common sense, all your knowing and knowledge. Somewhere on the way you will have to be empty. Only in that emptiness is the flowering.

These 112 methods that I am referring to are the mo t significant ones. It is not that there are only 112. There can be thousands of methods. Each person has to work differently on whatever technique he is using, so there are as many techniques as there are persons. Ultimately they all lead to the same thing, but your uniqueness has to be taken into account.

If you are to move on the path of meditation, then even one technique will do. But it you just want to speculate about it, then even 112 techniques will not be enough. There is a difference between a thinker and

a seeker. What I am talking to you about is basically directed toward a seeker it is not for a thinker. For a thinker, things will be different but for a seeker it is meaningless how many methods there are. Only this is meaningful: "What way is for me?"

It is meaningless what techniques others are working on. The only meaningful thing is whether you are working on the technique that is right for you. A seeker is scientific. He is not just thinking, speculating. He has made his own self an experimental field, a laboratory. He is working on himself.

I was talking for ten years. But then I realized that people were just thinking about what I said. Thinking leads nowhere, it is absurd -- except if the technique of doubt is for you. But then, you will not come to hear me speak!

Now my emphasis is more and more on the seeker. One should be aware of one's particularness, one's individuality. And once, the right technique is known, one should begin to work. When there is a flowering, when there is a realization then you will know that each technique is basically the same. But of course the details are different, absolutely different.

And whatever technique is given to you, only accept its validity through experimenting and experiencing. You will be fulfilled through it, you will become richer through your experimenting. Don't just go on thinking about it. Thinking becomes a bad habit, it becomes an obsession. First you think about this, then you think about that and then you need something else to think about. As soon as you have thought about something you need another object to think about. It becomes obsessive.

With a seeker, this should not be so. That is why when Gurdjieff wrote ALL AND EVERYTHING, a one thousand page book, he left nine hundred pages uncut. There was a note to the reader in the first edition of the book: "Please go through the one hundred page introduction and if you think that you want to read more, only then cut the other pages. Otherwise return the book and get your money back. Don't open the other pages!"

Another note was also there in the first edition: "If you cannot read the one hundred open pages first, before opening the other pages, then you are not a seeker and you will not be profited by the book. Don't become curious. Start with the first hundred pages; don't open the other pages. Read the introduction first. Only then will you find the book of any help."

Mind is so curious. It is so curious that it first wants to read the unopened pages before reading the open pages. It becomes very arduous to go through the first hundred pages. I he mind is constantly thinking about those unopened pages4 you go through the initial pages just in order to reach the uncut pages. This is the attitude of the thinker. He is curious, hopping from one thing to the next.

A seeker is not like that. I will tell you a story about Bayazid, a Sufi saint -- when he was at his guru's school. For twenty years Bayazid continued going to his guru for instruction. Twenty years continuously! One day, his teacher said, "In the hall where you are coming from, there is a window. In that window, there are some books. Bring me such and such a book."

Bayazid said, "I don't know where the window is."

His teacher said, "But you have been coming through that hall continuously for twenty years, every day. You don't know the window?"

He said, "I was coming to see you. It was unnecessary to look here and there. So I did not know that the window was there. But I will go and seek it, and search for the book."

The guru said, "The book is not needed. I only asked you to see whether you are a seeker or a thinker. Now I know that you are a seeker."

After twenty years the teacher was still trying to find out whether or not Bayazid was a seeker! Bayazid said, "After twenty years you are giving me this examination? You must have examined me before."

The teacher said, "I couldn't. It would have been too cruel. Even now I was not sure if it was time."

The mind is so curious. It is always wandering here and there, everywhere. But a wandering mind will not do. The mind must be focused -- insistently focused, intensively focused. It must be brought to one particular point. Only then can any work happen.

A technique is nothing but a method of narrowing the mind down. Thousands are the possibilities of techniques, but you must not wander from one to another. The whole point is to narrow the mind down. Otherwise you will not be able to work at all, the possibility will not be there.

The problem is difficult and deep, and your energies are limited. They must not be thrown here and there. They must be pinned down somewhere. Only then is something possible. Thinking throws your energies from one place to the next. Nothing will be produced by it. That's why a technique is used. It is just to pin you down to one particular, narrow path in which all your energies can be channeled. Only then can

your limited life, the limited time You have, come to a flowering that is unlimited. Otherwise it is not possible.

So don't go on thinking so much. Think only up to the point where you have decided what type of technique is for you. Then stop thinking and begin to work. If you cannot leave thinking behind, then no -- method is for you. Then your approach is through doubt.

Then, go on doubting. Never think about trust, never think about faith. But one must be decisive about it of one's whole life can be wasted. And we waste. We have wasted so many lives. It is not the first time that we are wasting our lives. It is an old habit.

Think up to the limit where you have come to a decision. Then, throw thinking. Now it is not needed. Jump, move existentially, don't speculate. Allow the momentum to move you along, remain in the flow. The more narrow the passage in which you are working, the nearer will be the realization. The only function of a technique is to narrow you....

The Eternal Quest

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WHAT IS THE BASIC DIFFERENCE BETWEEN THE MORE FAMILIAR SYSTEMS OF YOGA AND THE SYSTEM THAT YOU HAVE DEVELOPED?

There are as many paths as there are minds. Each mind requires a particular path and each method is true for a particular person. No method is true as such or false as such. It depends on the person to whom it is to be applied. So yoga is basically individual.

Whenever a society changes, mind changes. I have been developing new methods for the new mind. The old methods were developed for a particular type of mind that no longer exists in the world.

For example, Buddhist methods were developed for the particular type of mind that Buddha was encountering. Now that mind no longer exists and those methods have become useless. A new mind has come into being. The type of mind that Buddha was facing and working with was basically based on faith. The whole training of the Indian mind was based on faith, doubt was never allowed.

Now, all over the world, the modern mind is based on doubt. The scientific approach uses doubt, a mind cannot be scientific unless it can take doubt to the very extreme. We have trained our minds for doubt, so those methods that were based on faith have become useless. For the modern mind, they cannot be used.

We have to devise new methods for the modern mind -- based on doubt; on experimenting, without faith as a basic condition. In each age, new devises are needed. All devices can be used only for a certain time.

My method is more scientific and less religious. It gives you a religious experience, but the method itself is more scientific than religious, more psychological than spiritual. The modern mind only accepts the body and the mind; the spiritual realm is taken as a romantic fallacy. So you cannot begin anything from the spiritual. At the most, you can start from the psychological. So my method is more psychological than spiritual. It leads ultimately to the spiritual dimension but it starts from psychology.

We have been doing much with the human mind, particularly in the West. The religious traditions -- Jewish, Christian Islam and now even Hindu -- have all been suppressive. We have layers and layers of suppressions, and unless they are released, thrown out, exhaled, nothing can be done as far as the inner journey is concerned. So my method works with catharsis. The first basic thing is to go through a catharsis. Unless the repressions in your mind are released, you cannot proceed further. They are the blocks

They were never there before. Particularly in the East they have never before existed. The mind was not so repressed; we accepted things as they are. But now, the whole world lives under a Christian shadow. Everything natural has become condemned. The body, sex -- all these things are condemned. We are in an inner conflict.

Reason has become supreme and it suppressed everything that is not rational. Reason is just a tiny part of the whole being of man, just a small fragment, but this small fragment has become supreme, dictatorial. It has suppressed everything else in the personality. These suppressed layers have to be released first. Unless they are released and one comes to a deep harmony within -- with one's own instincts, nature, body -- nothing further can be done.

All the old methods start with you as you are. For example, Mahesh Yogi's Transcendental Meditation. It starts with you as you are. It gives you a particular technique, a mantra to work with. The mantra will help you to calm down, but it cannot transform you. It can only make you more adjusted to a society that is, itself, ill. It can make you more still, a certain well being will come to you, but no transformation will happen because the repressed layers will remain where they are. They are not even touched by it You by-pass your suppressions and do something with your mind that only gives it a superficial tranquility.

All the old methods -- if used directly, without catharsis -- will not be of much help. So my method starts with catharsis. Only when your tensions, are released can you jump deep within yourself.

The jump is possible. And I think that for us today, it has become urgent that we move within. But the preparation is bound to be different than it has been in the past, so my method works first as a catharsis. Then, it tries to create a harmony with your body.

We are separated from our bodies. All the old traditions have emphasized that body and mind are two things. That is absolutely wrong. Body and mind are just two poles of one existence. The old traditions have emphasized that you are not the body, but my emphasis is quite the contrary. You *are* the body. You are more than the body, you go beyond the body, but you are also the body. There is no division as such, no conflict.

We have created the conflict, and that conflict has created a gap. The gap has to be bridged. My method is a means to bridge the gap. Only when it is bridged do you become whole. And then, the jump becomes possible.

You cannot jump if you are fragmented. One part of you cannot jump ahead of another part. You have to take the jump as a whole being. To me, 'holy' means whole. This wholeness has to be created. That is what I am trying to do.

lf you take it for granted that you are not the body then your body becomes closed: a dead thing hanging over you. Then you are not living in it, just carrying it. So to bring you back to your body is the first thing that must be done. Then you have to be brought back to your mind, you have to become one with the whole mind. Only then can you become one with the spirit. Man must first be rooted in the body and then rooted in his natural mind. Only then can he fall down deep, into his natural depths.

So I am a *yea* sayer; I am against all conflict. I accept nature iD its totality, with no condemnation. Only when there is acceptance can there be transformation. That is why 1 am not very concerned with old traditions of yoga -- not concerned at all.

HOW DO YOU BRING ABOUT THE CATHARSIS THAT YOU ARE TALKING ABOUT?

It takes time, but it is not difficult. How have we become so suppressed? The technique to release the suppression is just the opposite.

The method of repression is to not express. If you feel angry, you don't express it. You suppress it, you don't allow it to come out. My method is quite the contrary. If you are angry, express it. Not to someone, but in a vacuum. If you are angry at me, don't express it to me. Go into a room and express it to the vacuum. If you express it toward someone it creates a chain reaction and you will never be out of it. But if you suppress

it within, it becomes poisonous. It will remain in your system and will go on doing many many foolish things lo you. Ultimately, you will have to express it somewhere somehow.

My method is to express everything that is inside. If there are special problems, moral problems, don't express it to someone else. Express it in a vacuum. So my method starts with expressing everything that has been suppressed.

In the first step, I insist on chaotic breathing, for ten minutes. Not systematic breathing, but chaotic breathing. Systematic breathing cannot disturb your suppressed being. Chaotic breathing is very meaningful because breath is the link between your body and mind. If you are angry you have a different rhythm of breathing. If you are in love a different rhythm of breathing. If you are sad, again there is a different rhythm of breathing. If you are relaxed, a different rhythm of breathing. When your state of mind changes, your breathing changes immediately. So if you change your breathing, your state of mind is affected immediately. You cannot breathe rhythmically and be angry simultaneously. It is impossible. You cannot go into the sex act with very silent breathing. Impossible!

So first I insist on chaotic breathing. Just taking the breath in and throwing it out. No yogic method is to be used Inhale as much as possible and then exhale as much as possible, forgetting everything but the breathing. Just remember to exhale and inhale so forcibly that your whole system is disturbed: every cell of the body is disturbed, every cell of the mind is disturbed You are trying to disturb the whole set pattern that has been developed in you!

In the second step, when your breathing has disturbed your body/mind completely, I tell you to express whatever is inside you. Whatsoever comes to your mind, for ten minutes you are to express it. If you want to scream, scream madly. If you want to weep, weep madly. If you want to laugh, laugh. If you want to jump, be angry, throw your violence lo the sky, then do it. Whatsoever you want to express, express. But not to someone; just in a vacuum.

The second step is expression. You will be surprised to see how many things start coming to you once you start expressing them. It is not only that your mind expressed them. Your *body* expresses them. For the first time, you become aware that your body has many repressions to express. If you are a violent man, your hands will be moving as if you are killing someone or beating someone. Many screams will come out. And through the screams, much will be released.

For this second step to happen totally, takes time. But within three weeks you will be able to express what is within you spontaneously. Then you will feel that something is leaving you and you are being unburdened.

Only then can the third step happen. The third step is a particular sound: *hoo*. Not the word 'who', just the sound *hoo* -- meaningless. For ten minutes you have to repeat it: *hoo, hoo, hoo*. This sound hits the sex center inside. There are different sounds, and every sound reaches a different layer within. If you say om, the sound that has been traditionally used, it goes to the heart. If you say *om*, the sound never goes below the heart; but if you say *hoo*, the sound reaches below the navel and hits the sex center.

Modern man -- the modern mind and the modern body -- is so involved with sex that unless that center is hit, nothing can be done with man. The sex center can be hit in two ways: from without or from within. Sex is the only energy in you; it is the source of all energies. If it moves out, it becomes biological reproduction. If it moves in, it becomes spiritual transformation -- a rebirth of yourself.

In the third step, you are to just go on crying, screaming, "HOO!" and hitting the sex center. Soon, within a few weeks, you will begin to feel an uprush of energy starting from the sex center and moving up through your spine. You will feel a warmth, you will feel that a new path has been opened inside you. And once this energy begins to move from your spine toward the head, you will have a different view about yourself, a different outlook, a different dimension. Once this energy reaches the head, it can be released from the head. Normally sex energy is released from the sex center. That is one pole of our being. The opposite pole is the head. If the sex energy can be released from the head, you are transformed; you are a different being.

So these are the three steps to do. The fourth step is simple relaxation -- just falling dead. Not doing anything: no effort, no technique. Just remaining silently with whatsoever is. After doing the first three steps, you are so exhausted that relaxation comes easily. You want to relax, your whole body wants to relax. You fall down and lie there like a dead man. In this deadness, you become a witness. You are simply a witness, not doing anything.

This fourth step is what has been known for ages as meditation. But now these first three steps have to be added to it. Unless these three are done, just telling people to be silent, sit silently, is meaningless. They

can sit, they can force themselves to sit, but they cannot be silent because the madness will go around and around inside them. Rather when they are sitting silently, they will become more mad inside.

WHAT ABOUT THE METHOD OF JUST WATCHING THE MIND?

If you just watch the mind, it will take a very long time -- years. And nothing is certain because you are not simply watching: every day, you are creating more mind. And there is a past accumulation in the mind, so it can go on and on; you can go on and on.

I have seen people practicing watching as a method. It is one of the oldest methods: witnessing whatsoever is inside. If you have very little madness inside you then this method will do, but otherwise you can go on watching and it will seem infinite.

ISN'T IT NECESSARY TO DISIDENTIFY YOURSELF WITH THE MIND -- AS IF IT IS OUTSIDE YOU?

No, it is not outside you. It is inside. If you say that it is outside then there is no inside and no outside. Then you are part of the universe. But then again, it is inside.

Whatsoever is happening in you is happening in you. You have to throw it out. If you just go on watching, it is possible that meditation may result, but it is a very long process. I have seen people watching for thirty years. They become a little bit silent, but basically the mind continues. The mind seems infinite -- you go on creating more of it again and again.

So to me, one must first throw out the accumulation and then watch. That throwing out, that catharsis, is miraculous. Then you can relax very easily, then you can witness very easily. First identifying with your madness, in throwing it, gives you the capacity for nonidentifying. If you cannot identify, you cannot nonidentify.

If you are laughing and you can be totally one with this laugh, you gain the Capacity to be totally removed from it. The laugh continues and you can be a witness. If you have not totally identified yourself with your laugh, or your anger, or anything, you are not capable of disidentifying. So this catharsis helps in watching.

The fourth step of Dynamic Meditation is simply to be silent and be a witness. Then these three steps drop by and by. They are not to be followed forever. When you feel that nothing is coming up, the second step drops. But you are not to drop it; you have to continue it. When you feel that nothing is coming up -- no anger, no violence, no laughing, no crying -- that you have disturbed your bioenergy through fast breathing and still nothing comes up, then okay. Then the second step has dropped.

When you do the third step, sooner or later it drops. When the energy begins to move by itself, there is no need of hammering. If the energy is moving upward and you go on using *hoo*, it disturbs the upward movement. Then you have to drop it. And than you have to drop the first step also, because there is no need. Now, only the fourth step remains.

Now you can move into the fourth step at any moment, at any time. This fourth step is the meditation; the first three steps are just preparations. The fourth step is lust like Zen. You are not doing anything. No effort. Just waiting silently.

But it takes time. At least three weeks are needed to get the feel of the technique, and three months are needed before you can begin to move in a different world. But the time it will take is not fixed. It differs from individual to individual. If your intensity is very great, then even in three days it can happen.

IS ANY RELIGIOUS BELIEF REQUIRED, OR CAN THIS TECHNIQUE BE PRACTICED AS A SORT OF PSYCHOTHERAPY?

No religious belief is required. Just practice it as a psychotherapy. As I see it, belief has become impossible. You can only force belief, but you cannot believe. It is not possible now. If you believe it is okay; but for ninety-nine percent of the people, it has become impossible to believe. We can only force

belief but that becomes a repression again, so I am against it.

Don't believe. Just take it as an experiment. If something happens, that will become your belief. But no belief is required as a precondition to do it. You can conclude with .a belief but you cannot start with a belief. And there is no need. If a thing is scientific, belief is never a requirement.

You are not the body; you are not the mind. You are one. But the old traditions of the past have divided you. They have created a false gap by constantly insisting that the body and you are separate. They have created a gap, a psychological gap. The gap is not real, they cannot create a gap in reality, but they have created the idea in the mind and now the gap exists. So when I say that a bridge has to be created between you and your body, I simply mean that this illusion of separation has to be dissolved. You are already one, but psychologically we think of the body as something separate. A totality has to be attained.

So I don't divide body and mind, matter and mind, the world and *moksha*. I say that the existence is one. Unless you can feel this oneness, you can never be free from anxiety, anguish. All anxiety is basically rooted in this division.

Because of this division, you cannot live in this moment, here and now. The division goes on creating the future. How to achieve *moksha*, liberation, salvation in the future? How to be beyond this body in the future? How to be free from the body, from the material world? Always, in the future.

Right now, because of this division, we cannot be, So first the division has to be dissolved. It is a false division, but it exists. Once the division is dissolved, you are liberated here and now. Then, there is no future.

A person who is future-oriented will be sick. He cannot be healthy. The future will go on creating tensions, anxieties.

There is no future. This moment is enough. If we can be one in this moment, and live this moment in its totality it is liberation. And we cannot live this moment in its totality unless we are total. That's why there are techniques. To help you to be total.

Look at it in this way. Man's whole suffering is because of certain wrong attitudes. Reality does not have to be changed; only these wrong attitudes have to be changed. And this is a wrong attitude: to look at the whole in a divided way. It is one, whole. But the intellect divides; it cannot function without division. Reason divides; it cannot function without division. All meditations are basically to give you a glimpse of an existence where you are not dividing things, where you are taking them in their totality, as they are. I am against any sort of division.

IF YOUR METHOD IS PURELY PSYCHOTHERAPEUTIC, THEN WHY IS THERE AN EMPHASIS ON DRESS, WHY DOES EVERYONE WEAR ORANGE?

Because it is psychotherapeutic. Because of that. Your mind influences your dress, your mind influences your body, your mind influences your food. Everything you do affects the mi nd.

If the method was simply spiritual, there would be no need to change the clothes. What is the need? But psychotherapy has to deal with every trivial thing, because nothing is trivial for the mind. The moment you change your clothes, your mind becomes different because something basic has changed .

Dress is not just an ordinary phenomenon. For the mind, it is very significant. The Queen of England in her royal dress. Give her the dress of a poor woman to wear and it will not simply be a change of dress. The whole mind is affected by it. When a policeman is standing on the road in his uniform, he is a different man from when he is in civil dress.

The mind is concerned with very ordinary things: food, dress, everything. It changes as these external things change, so I give you a different dress, I give you a different name, just to give you a different identity -- so you can start afresh. They help.

But they are not spiritual. For spirituality, there is no need to change anything. The moment you become spiritual, there is no need to change anything outwardly. But you are not yet spiritual, and everything can help.

If you are wearing very tight clothes, you feel more violent. That is why we do not give soldiers loose clothing. If loose robes, like monks wear, are given to soldiers, they will not be able to fight. Inside, their minds will become loose and free like their robes. If you are wearing very tight clothes you will be more violent, more sexual. Your very way of walking will be different, because the mind is made up of very small

things. An ordinary change can be very meaningful for the mind. You cannot stand in the street naked. Why? It is very meaningful. It is not simply a question of dress. You can stand naked only if your mind is different.

Your mind is made up of very small things. If you change These things, you change your mind, your past. You start something new, there is a new nucleus around which something new can be organized.

You eat ordinary food. If you suddenly change your food, your body will have to become readjusted to it. You have a particular rhythm between day and night. You sleep for a few hours, you are up for a few hours. If you do not get your normal night's sleep, the rhythm of your body is changed and your whole being is disturbed by it.

Try this: a very ordinary thing. Put on a clown's costume and go to the market and feel how different you will feel to yourself. Everyone will be looking at you in a different way and because what you think about yourself is nothing but a reflection of others' opinions; if their opinion of you changes, you yourself will change. So changing the clothes is just psychotherapeutic technique. It helps in the beginning.

PEOPLE TRY TO ACHIEVE AWARENESS AND HIGHER STATES OF CONSCIOUSNESS THROUGH DRUGS. WHEN THE DRUG WEARS OFF, THEY LOSE THIS INCREASED AWARENESS. CAN THE AWARENESS THAT ONE ATTAINS THROUGH MEDITATION ALSO BE LOST?

No. Once you attain it, it cannot be lost. If it is lost, then your technique was nothing but a drug. There *are* meditation techniques that are like drugs. The criterion is this: if you achieve something and then it is lost, know well that the technique was a trick, a drug.

EVEN IF YOU DON'T CONTINUALLY PRACTICE THE TECHNIQUE?

Even if you don't practice it. Once you have come to a point in your being, it can never be lost unless it was simply a dream. Only a dream can be lost.

Drugs cannot give you reality. They can only give you very beautiful dreams. Or even horrible dreams -- it depends on you, the dreamer. You can hypnotize yourself into a particular dream; there are hypnotic techniques. If you use them you will be in a state of autohypnosis, you will start feeling things, many things, but once you stop the technique, the whole thing will disappear. It was just a mental trick you were playing: you were dreaming, it was your imagination.

If you really grow into awareness, it cannot be lost. That is the distinction between real methods and false methods. A real method is a growth method; it is not simply a vision. You grow in it; the vision comes because you have grown to a new state of mind.

With drugs, or with a false technique, you never grow. A certain vision comes to you, but you remain the same. When you are not using the drug, or the technique, the vision will disappear. It was produced chemically; it was not coming through your own growth. Remember always, only growth matters. Visions are of no use. Even if you see God, it is meaningless. If you remain the same, then your God is nothing but a by-product of your own imagination. Visions are not meaningful. Christianity has placed too much emphasis on them.

That's why drugs have become so prevalent in the West -- because they can easily create visions. If you are looking for visions, then I will say that meditation is a waste of time; drugs are better. They give you visions easily. But you remain the same. Or, rather, you may even fall down from your ordinary state of mind; you may deteriorate.

With meditation, whatsoever is attained remains with you. If you stop the technique you will not proceed further, but whatever you have attained will remain with you. It cannot be lost; a real growth can never be lost. It is not something added to you that you can lose. It is you who has grown.

For example, if you have become a young man you cannot fall back to your childhood again. It is a growth. But if a child is simply dreaming that he has become a young man, he will fall down. When he awakens from his dream he will be a child again. That is the criterion to judge whether something has been a growth or it is just a dream. If it is a dream, it will be lost. If it has been growth, it will remain with you.

The Eternal Quest

Chapter #4
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IN TRADITIONAL YOGA, ONE STARTS WITH THE BODY -- THROUGH HATHA YOGA METHODS. WHY IS IT THAT YOU DO NOT TEACH HATHA YOGA .

It is good to start with the body, it is necessary. But it is not sufficient. There are many problems with Hatha Yoga particularly for those in the West, because the system of Hatha Yoga and its related techniques were all developed in a very different milieu -- really, for very differently constituted bodies as well as for different minds.

Not only is the mind different today than it was when these techniques were developed, but the body is also not the same. Everything has become artificial. The whole environment has been so changed by science that you do not have the same kind of body that people had before. Your body is different. Your mind would not be different unless your body had become different.

When you start with a modern body, the same techniques will not do. Something else has to be added. Hatha Yoga can be used beneficially when the body exists in a very natural condition, a very natural, very innocent condition -- childlike. Then these techniques are miraculous. But we do not have such innocent bodies now; we have very complex bodies. They are not natural. Changes in the environment have done much to change our bodies, medicine has done much. The whole chemical milieu in which we live is different; even the air is different.

You have a very unnatural body. It is unnatural not only because it has been conditioned by the outside, but also because of too much mental suppression inside. There are very complex suppressions in your body and unless these body complexes are released, Hatha Yoga will not help -- or, it can help only to a certain extent.

Read the work of the German psychologist Wilhelm Reich. He was a disciple of Freud's. He worked continuously for forty years with the suppressions in the body, not in the mind. For example, he said that if you have suppressed anger than your jaw will be different, it will not be natural. You will have a different jaw; your teeth will be different. Violence is concentrated in the teeth and in the fingers.

When an animal is angry and in a wild mood, his whole energy moves to his teeth and nails. They are his weapons. The same thing happens to man also. If you feel anger and do not express it, the energy does not leave the teeth and the nails. There is no mechanism for it to go back; it is a one-way process. When a dog becomes angry he expresses it, but when a man becomes angry he may not express it. The energy that has moved to the teeth and nails cannot go back where it came from, the chemicals released into the blood cannot go back. They remain where they have moved to and tension begins to be accumulated at these particular points in the body. So the first thing that has to be done is that this accumulation in the body has to be released.

Hatha Yoga does not take this into account because in former times a suppressed mind and suppressive attitude were not prevalent, particularly in India. In those days India was one of the least suppressive

countries. Now that is not so. And in the West, Christianity has caused so much suppression that everybody is crippled inside. These suppressions in the body have to be released first.

Otherwise you start out with a body that is not right, not natural, and many unnecessary problems may be created by it. That is why something totally unknown to Hatha Yoga has to be introduced now: the body must go through a catharsis first. To bring about this catharsis, a totally new science will be needed because this suppression is something new.

For example, if you have suppressed sex a lot, then *kundalini* cannot move up. It is blocked. The whole structure from where the *kundalini* can move up is simply blocked, blocked by the suppressed sex energy. Or, if you have indulged too much in sex, then you have no energy left to move upward. These are the two problems: either you have a suppressed mind and the energy has become blocked or you have indulged too much so that no energy is left to move within you. You are not in a natural state, your energy *is* not balanced. It is not a natural flow that comes from either suppressing or indulging. With balanced energy, Hatha Yoga can be used very easily, but otherwise it creates problems.

Another thing is that all these hatha yoga techniques were developed for use in monasteries. They are monastic techniques intended for people who are totally involved in them for twenty-four hours a day, not doing anything else. Then too, you have to work with them for a very long period, for years. If hatha yoga is taught to a person who is not totally involved in it, who only comes to do hatha yoga once or twice -- or even for an hour a day, but who is involved for twenty-three hours a day in quite a different world, a work that is quite the contrary -- it is not going to help much Whatsoever you have gained is lost every day. The very method is a monastic method. Now we have to develop the methods, nonmonastic methods that will not be undone by the rest of the activities of your life.

This is a problem, this is one of the most significant problems for those whose who are interested in yoga. In India, people just go on in their traditional way. They have tradition so they follow it without thinking of whether something has to be changed or something new has to be added The whole world has become so different now that hatha yoga techniques are irrelevant in many ways, but they go on being taught because they have because they have become traditional.

India invented many things. But after a certain period the discovering stopped. It happens so many times. Now the same thing is happening in the West, particularly in America In America, technology has become so developed now that it can change everything. But because the changes are happening so fast, people are beginning to be against technology now. Whenever something comes to a peak it becomes threatening to many of the traditional values and a dialectical process develops in the same society. Many people begin to oppose continued progress. In America, the new generation is moving more and more against technology. If this opposition continues, as it is bound to, technological progress will stop and no further technological discoveries will be made. Then the mind will become static.

The same thing happened in India with yoga. India developed a very subtle technology for inner development It was an inner science. Once the development came to a peak it became a danger to everything, because if the whole mind of a country becomes concentrated on yoga, everything else is bound to suffer.

India reached a peak of affluence. Then it became poor. This was a logical conclusion because if there is too much concern with the inner world, you are bound to become poor. You are not concerned with outward progress, the whole balance is lost. You become introverted. And once the whole society becomes introverted, outward conditions begin to deteriorate. Because of this inwardness, the whole progress of the country stopped. Finally, people began to oppose this over-concern with inwardness then.

Since the time of Buddha, India has not discovered anything new in terms of inner growth. Nothing is new since then; it has just been a repetition. And when it comes to bringing these same things to the West, there is a big gap -- a tremendous gap.

For the West, many new things have to be done, many new things have to be conceived of and experimented with. I myself am trying many things. To me, the first thing that is needed is a catharsis. A catharsis releases everything inside you that is wrong, everything that is suppressed inside. You throw out all your suppressions, releasing them. Now, many new things have to be added to the traditional methods -- a 2,000 year gap is there! -- and this catharsis, to me, is the most important thing that has to be added. First, your body must go through a renewal...

When something becomes suppressed in the body, you are not aware of it. It goes into the unconscious, it is never conscious. the body is run by the unconscious mind not the conscious mind. The whole mechanism of the body is nonvoluntary.

You cannot feel whether your fingers have accumulated anger in them because if you could feel it, it would be difficult to live. Your fingers would feel so burdened that they would pull you down to earth. There is a natural mechanism that allows you not to feel the suppressed anger in your fingers. You must not feel it, you must forget it is there. It becomes part of the structure of the body, but the mind has no awareness of it.

The mind becomes aware of something in the body only when something has gone wrong. For example, ordinarily you cannot feel that your blood is moving, but if you break a vein and the blood flows out of it, you can feel the movement of the blood. It has only been three hundred years since man has discovered that blood circulates. Before that we did not know that blood circulates because it could not be felt. Circulation is never felt. It is not a conscious thing; the body simply goes on doing it.

The entire body mechanism works unconsciously. You are not conscious of it. Whenever something moves from the mind to the body, it moves from the conscious to the unconscious. The body is unconscious. If you are angry you are conscious of the anger but not conscious of the chemicals that are released into the body. How can you be conscious of it? Whether you express your anger or you do not express your anger, you do not know what happens to those chemicals that are released into the blood stream or to the particular energy that creates aggression. If you have not used it, it must remain somewhere. You develop a complex: the aroused energy becomes a part of your muscular structure, it becomes a part of your body.

Wilhelm Reich had to arrange for two bodyguards when he was treating his patients because when he would push a particular point in the body, the patient would become wild. Many would become so violent that they would attack him without any reason. Reich would be just pushing a person's teeth and suddenly the person would become angry for no reason. The whole body has so many different points where so many emotions have been suppressed.

In England there was also a man whose techniques are worth reading about. If hatha yoga is to become a modern science now, then the techniques of Wilhelm Reich and this second man, Alexander, will have to be added to it. Alexander worked with the postures of the body. He discovered that someone has a particular posture because he has a particular mind. If the posture is changed, the mind will change. Or if the mind is changed, the posture will change. The two have a deep association.

In the past, people in India never used chairs. Chairs change your body posture in particular ways. Hatha yoga has no posture to help you if you have been sitting on chairs

It has no techniques to deal with this because chairs were not used in former times. But when you sit in a chair, a certain posture is created and by and by it becomes a fixed part of you. This has to be changed, you have to become more natural, but hatha yoga has no technique to bring about the change.

Western bodies have to be studied in a different way. What you have been doing with your body has to be studied. People in a society that does not prohibit the expression of emotions will have different kinds of postures from people in a suppressive society. In a society where people can weep easily or laugh easily, without inhibitions, the people have a different type of body structure.

When you laugh, it is not simply a laugh. Your whole body changes. If the society you have been brought up in has inhibited laughing, then your abdomen will have a different shape than if you were brought up in a society that encourages laughter. People brought up in certain societies cannot really laugh because laughter has been inhibited. Their speech is affected by it; everything becomes unnatural, a mannerism Then you cannot breathe deeply, because if you cannot laugh you cannot take a deep breath. And in the same way, if you cannot weep easily, you cannot breathe easily. Everything in the body is interconnected.

Alexander used to give his patients an exercise called the AH Exercise. It was the first exercise he gave to every patient. First one has to relax. Then he has to say, "AH AH!" so many times. If you can say *ah*, the whole system of the breathing changes.

In hatha yoga breathing, more emphasis is given to taking the breath in, but Alexander used to put the emphasis on the exhalation. And he is right because a suppressed mind can easily take breath in but has difficulty in letting go of it, in releasing it.

It is easy for the suppressed mind to take anything in, but to release it is difficult. So a suppressed mind will become constipated in a way. Everything will be taken in and nothing will be thrown out. The body will begin to be greedy it will begin to accumulate. Even the excreta cannot be thrown out. For this type of mind, the breath cannot be thrown out so easily.

Alexander worked for forty years. He developed a certain technique that is not related to yoga. He did not know anything about yoga -- and it is good, because it meant that he had to find out many things

through experience and through working with the bodies of westerners.

In the West, much body work has to be done. Alexander and Reich did much to help. Now there are also many sensitivity groups working in America, helping to create more sensitivity in the body. It is needed, because western bodies have become insensitive You touch and the touch is dead; there is no feeling in it. You can even kiss without kissing, with no inner feeling to it. Sensitivity has been lost, but unless a body is deeply sensitive, it is not alive.

The primary thing that has to be done is to make the body alive. So many different things have to be tried, but hatha yoga is not concerned with these things because it was developed for natural, primitive bodies. Primitive bodies are very alive; cultivated bodies are dead.

To be in the body means to be alive. I can use my hand just as an instrument but then it is dead. I can move my leg as an instrument, but then it is dead. If 'I' am not moving inside my leg, then the leg is dead. More sensitivity is needed now, so different postures have to be developed. And first, much catharsis is needed.

Someone was here, an American boy. He came to learn meditation. He had been wandering in and out of many ashrams in India, and then he came here. I told him, "Meditation cannot be started yet. Between you and meditation, there is a gap. You can go on learning techniques forever, but it will not help because you are not yet at the point where the journey can begin."

So I gave him an exercise. He sat with me and I gave him a pillow and told him to beat it and to do whatever he liked to the pillow.

He said, "This is nonsense!"

I told him, "Do it! Start!"

The first day, he tried. In the beginning he was not very good at it, but by the end he was feeling much. He told me, "It's absurd. In the beginning I had to act, but for the last ten minutes I have been feeling much."

He continued the technique. Within a week, he was as angry with the pillow as you can imagine. It was so authentic and real. Then on the eighth day, he came with a dagger -- though I had not asked him to. He said, "Now the problem is too much! I want to kill the pillow! Unless I kill it, if the anger is not released, I feel so agitated that I'm afraid I may kill somebody. So let me kill this pillow, murder it."

So he murdered.... On the eighth day he murdered the pillow, he completely destroyed it. Then for at least half an hour, he fell into a deep relaxation.

Finally I asked him, "What is your feeling about the pillow?"

He said, "The pillow remained just a pillow for four days. Later on, it became my father. I have not killed the pillow; I have killed my father. It has been a longing in me for three years. Now finally I can go back to my home, to my father. I'm not angry any more. On the contrary, I feel much pity for my father. The violence has disappeared."

Then I said, "Now you can start meditating." And the very first day, he went into deep meditation. Through catharsis, his anger was released. Only then was he ready for meditation.

Everyone is stuck in certain grooves. First it is necessary to ungroove a person, and for this there are many, many methods.

One of the methods that I give people to do is ten minutes of chaotic breathing -- as chaotically as possible. Just chaotic breathing: in/out, in/out. Just become a bellows. Forget yourself, do not interfere. Whatever movement happens, allow it. If you begin to strike at the air, then strike. If you begin to scream, then scream. If laughter comes to you, if weeping comes to you, if jumping comes to you, do it. Whatever happens to your mind, whatever you feel, *do*!

At my meditation camps, I watch people doing chaotic breathing for ten minutes and then allowing spontaneous movements to happen for ten minutes. At least fifty percent or more of the people make movements that are obviously sexual. Anyone can see that their movements are sexual; that it is sexual energy that is moving. Ten minutes of chaotic breathing disturbs the fixed pattern of your personality. Then the unconscious surges up and takes over.

I AM TOO MUCH IN CONTROL OF MY BODY. MY MIND IS TOO STRONG. IT WOULD NEVER HAPPEN WITH ME.

If you are co-operative, it is very easy. What is the problem? It is the easiest thing in the world if you are

co-operative. But if someone is not able to co-operate with his own energy, if he is not able to allow his body suppressions to be released, then he can be hypnotized and under hypnosis he can be told to allow what is in the unconscious to be expressed. Then, he can begin.

Only rarely can someone not be hypnotized. Only someone who is insane or who is below normal, someone who is not intelligent enough, cannot be hypnotized. You cannot hypnotize a madman; you cannot hypnotize an idiot.

ISN'T THE REVERSE THE CASE? THAT A REALLY INTELLIGENT PERSON CANNOT BE HYPNOTIZED?

A person of lower intelligence cannot be hypnotized; it is impossible. The greater the intelligence, the greater the hypnotizability. The more intelligent you are, the higher your I.Q., the more susceptible you are. A genius can be hypnotized very easily, but an idiot cannot be hypnotized at all. Your conception is wrong, but it's a prevalent mistake. What you are saying is wrong, it is absolutely unfounded, there are no grounds for it, but it is a very prevalent concept -- that people who can be hypnotized are not intelligent. It is absolutely wrong.

ISN'T IT TRUE THAT NO METHOD CAN WORK FOR EVERYONE? I DON'T THINK THAT I COULD ALLOW MYSELF TO LET GO IN THE WAY YOU ARE TALKING ABOUT, NOR DO I BELIEVE I COULD BE HYPNOTIZED.

If one method does not affect you, another method m3y. There are hundreds of methods. If one does not work for you then another one can be given or something else can be done. If a person is intelligent and co-operative then it is very easy. On the other hand, if he is intelligent and non co-operative, then it is a long process. But it is still not difficult, not impossible.

If a person cannot be hypnotized, then his body can be worked with directly, through touch. If you have suppressed anger in your fingers, you have a very different vibration near the fingers. A person who has felt many, many hands can feel in your hand the different vibration that a suppressed anger gives to the fingers. And in the same way, your spine can be felt, all the centers of your body can be felt, the whole body can be felt. Wherever there is suppression it can be felt. It is very subtle -- a slight warmth or a slight coldness -- but it can be felt.

Wilhelm Reich's method was to feel the body. After you have been feeling many bodies you become aware of these things. It is an art. It comes to you; you begin to feel the subtleties. There are also various esoteric methods. For example, your aura can be studied It reveals many things about you. Or your dreams can be studied. They also give much information.

Or, certain situations can be created. Through these situations, you can be studied without your knowing it. Gurdjieff used to create many situations. You would come into a room and no one would look at you, no one would pay any attention to you. Twenty persons might be sitting there and they would all behave as if you were not there. You would begin to behave in a certain way which would be studied.

You are here A situation can be created in which you are forced to be angry. Then you can be studied. Or, you come in and everyone begins to laugh at you. Suddenly you are a different person. These are situational methods. Gurdjieff was a master at creating situations; that was the way he worked.

Study Gurdjieff also. For the last fifty years he has been the most important person in the West as far as yoga is concerned -- even though he was not directly concerned with yoga at all. Through Sufi methods he was trying to do many things. He would create situations in which your unconscious would be suddenly revealed without your knowing it.

Every moment you are revealing your unconscious. I can say certain things about you right now, or at any given moment, because of the way you sit, the way you walk into a room, the way you talk, the way you look. Everything is connected, everything is deeply related. You say that you cannot be hypnotized. That shows your attitude: a firm, deep attitude. It means much.

BUT EVEN IF I TRY, NOTHING HAPPENS.

Nothing will happen because the very trying will be the barrier. In hypnosis, no active co-operation is needed. Only passive co-operation. If you are actively co-operative, your very activity will become the barrier. Hypnosis needs a deep passivity so if you are too concerned with being hypnotized, that will be the barrier. Your very effort will be the undoing. If a person is actively co operative, different methods have to be used -- methods that use active co-operation.

That is the problem. Certain methods use nonactive co-operation, passivity, and other methods use active co-operation. First your activity has to be exhausted. You have to be made tired before you can be passive. Then the method works.

But for you, hypnosis can be a deep help, a very deep help.

The Eternal Quest

Chapter #5
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ONE DAY -- IT WAS A FRIDAY WHEN ORTHODOX JEWS ARE BUSY PREPARING FOR THE SABBATH -- A MAN WHO DIDN'T LIKE JEWS MET AN ORTHODOX RABBI ON THE STREET. IN AN ATTEMPT TO TORMENT HIM HE ASKED HIM TO EXPRESS THE ENTIRE PHILOSOPHY OF JUDAISM WHILE HE STOOD ON ONE FOOT. THE RABBI STOOD ON ONE FOOT AND SAID, "DO UNTO OTHERS AS YOU WOULD HAVE OTHERS DO UNTO YOU. THAT IS THE LAW. THE REST IS COMMENTARY.
IF I WERE TO BE MET BY A TORMENTOR AND ASKED TO STAND ON ONE FOOT AND EXPLAIN IN ONE SENTENCE WHAT YOUR TEACHING IS WOULD I BE CORRECT IN SAVING THAT IT IS FREEDOM FROM SUPPRESSION?

You would be absolutely right. But only negatively. To be freed from suppressions is the negative part, and lo express the hidden, the potential, that which you are meant to be, is the positive part. But you are right, because the negative comes first. Unless you are free from suppression, you will not be able to express yourself; you will not be able to achieve your potential.

Society exists at the cost of the individual. It has existed that way up until now. The individual is not allowed total freedom to express himself. Through this suppression, society creates an image by which you can be exploited.

For example, if individuals become totally expressive, there will not be any war in the world. It is impossible. But if you suppress the individual, then the suppressed energy is there and it can be used for violence. The whole of politics, and the whole history of man, depends on war. The whole society has been based on war, but war is possible only if the individual is not allowed to express himself.

This suppressed energy has been used for many reasons, for many causes, for many purposes: for war, for politics, for exploitation. I am against all suppression. I am for natural growth.

I am not against discipline; I am against suppression. Discipline is a creative thing. It is never *against*

something; it is always *for* something. For example, I am for the discipline of *sexual* energy not for the suppression of it. The energy must be allowed to move in a creative direction. It should not be suppressed. If it is suppressed, it becomes perverted. You become less than natural.

Expression means that you must become *more* than natural. If you cannot become more than natural, then it is better to be natural than to be perverted. The whole culture that has existed all over the world is a perverted culture.

That's why it rarely happens that a Buddha or a Jesus is born. Otherwise, Buddha and Jesus would be the normal case. They would not be so exceptional. If the whole society was creative rather than suppressive, then not to be a Buddha would be the exception. To be a Buddha would be a natural, normal thing.

So you are right. Freedom from suppression and freedom for expression. These two cover the whole thing. Then religion becomes a creative psychology. Then it is not a dogma, not a creed, but a creative instrument.

DO YOU RECOMMEND ANY PARTICULAR DISCIPLINE BESIDES DYNAMIC MEDITATION?

Even to move into an undisciplined life you have to follow some discipline. But you must remain the master; it must not become a slavery. The real thing, the end, is always to be spontaneous

As we are, we are really conditioned not to be free. Our whole upbringing, our culture, our civilization, our religion, our parents -- they have all conditioned our minds not to be flee, because a free mind is a dangerous mind. Your freedom is really a deception. You are tethered to a pole It allows you a little freedom -- you can move and say that you are free -- but you are still tethered to the pole, so you can only move in a circle.

This is man's state of mind. To jump from this state directly into the spontaneous is very difficult. Sometimes it happens, but you need much courage. You require the mind of a gambler, of one who can stake everything for the unknown. Then only you can take a jump.

You can jump immediately from rules to no rules, from your deadened life to the electricity of living, but then you need very deep courage, the courage to lose yourself. But that is rare. When it exists, no discipline is needed, but since it is not ordinarily possible, you have to do something before you are able to take a jump.

You can jump in stages. Then the jump is not so big and you are not afraid of it.

At a certain point, one has to take a jump into the unknown, but before that, certain preliminary steps are helpful. Once you reach a certain point the jump can happen, but before that there are degrees. It is just like when you are heating water. At a certain point, at a certain degree, it evaporates. But whether that hundred degree point has come or not, heating is helpful. Of course, you can come back even from ninety-nine degrees. You have to reach a certain point before the jump can happen.

That point differs with each individual. It is not like water: that at a hundred degrees it just evaporates. It is going to be different for each person. It is uncertain. If you could be certain that one particular point was going to be the point from which every individual could take the jump, then mind would be just a machine. But it is not, so the jumping point differs with individuals. For one person it may come on the first step, and for someone else it may come on the hundredth. And for someone else, even the first step may not be needed. Each individual has to grope in the dark, but a certain direction can be given. I cannot tell you how many steps you have to take, but I can show you the direction.

Discipline should not be the end, effort should not be the end. The effortless, the undisciplined, the totally free, must be the end. You should never be a slave to any discipline or you will never come to that certain point from which a jump can happen.

Even in a disciplined way of life you can be free. Really, the discipline should be your choice, not something imposed on you. Then you remain the master. Any moment you can drop the discipline. And with me, there is no condemnation when you drop it. If you drop it, it is okay. You are free to do it or not to do it; you remain the master. Then discipline is not a discipline. It is just a question of your choice.

WHAT MAKES SOMEONE A GURU, A SPIRITUAL MASTER?

When you are not there, when you have completely disappeared, the other becomes an open book to you. The more other-oriented you are, the less you can know what is happening to the other. The more you become self-oriented, the more possibility there is of knowing what is happening within someone else. A moment comes when you are completely dissolved. Then you know the other totally. Then the other is not the other; he is not something separate from you. You don't react him; there is no need. There is a response, not a reaction. Only in this way can one become a guru and help others, otherwise not.

To me, a spiritual master needs this capacity of being totally uninvolved, of being totally unrelated -- just being an absence: with nothing to impose, nothing to project, no need to react. Then he can help you. He cannot come to any conclusions about you; he just responds to you.

That is what being with a guru means: being with a person who doesn't react. Just by being near him, you become more and more aware of yourself. If you are really a disciple... And by being a disciple, I mean being open to the presence of the master. You may be sitting before a mirror with closed eyes. Then the mirror cannot show you anything. The mirror is a mirror because it does not do anything on its own. It is a non-doer; it is only a presence. It cannot do anything positive.

The moment you begin to do something positive with someone, you become disturbed. You begin to change your form, you become violent. Even to do good is a violence, a subtle violence. If I don't accept you as you are, I have to cut you somewhere: destroy something, change you like a sculpture, break you. Some pieces have to be thrown, something has to be rejected. I will hammer you. It is a violence, a very subtle violence. The violence of good man, the moralist, the religious man.

A real master will not even try to make you good. Only then is he a master. He is mirror-like, just a deep absence. But you cannot be helped by the mirror, by the no one, by the nothingness, if you are closed. You can sit with closed eyes, but then for you there is no mirror at all.

By being a disciple I don't mean being a follower. No. follower, again, is someone violent -- violent against himself. He is in need of someone who can be violent with him. He is a masochist. He wants someone to cut him, to change him, destroy him, transform him. He is a follower. He says, "Give me a discipline, give me the way. Tell me, order me, and I will obey." He's really in search of some slavery.

BUT MAY BE SOME PEOPLE NEED SLAVERY.

No one needs slavery. One may want it, but wants are not always needs. One wants slavery because the moment you become a slave, you are completely without responsibility. You are free in a way, a slave is free in a way. Now he is not responsible.

Even if he does something wrong, the master will be responsible. "I am following you. If I have not reached, you are responsible. I have obeyed you." Now the master is going to be guilty, not him. He says, "I surrender completely." This is not surrender! Really, it is something criminal. He is trying to say, "Now, from this time on, I will never be guilty again. You are going to be guilty. If I do not reach the divine, you are responsible; you will have to answer for it. I have surrendered myself to you." That's why he wants to be a slave.

But it is not a need. You can never be free from responsibility. The more you are freed from it, the less conscious you become. You can become freed from responsibilities only when you become an automate, a machine, a mechanical device. So followers become machine-like. The more they follow, the more machine-like they become.

This is not really the need. It is not a growth. But this is what many people want. You want to throw the responsibility, the burden, on someone else. And really, a person who is throwing away his responsibility can never be free.

MY FEAR HAS BEEN THAT IF I FOLLOW YOUR METHODS OF MEDITATION, I WILL BE LEAVING MY RESPONSIBILITIES.

You are not going to leave your responsibilities. Rather you are going to add some new responsibilities.

Doing this meditation is going to make you more responsible. You are going to become more free, and a free individual is responsible. You take the whole burden for your growth on yourself; you are not throwing the burden on me. You are not becoming my follower; you are not following me.

I am not promising you anything. But by following my suggestions, you may achieve something. I am saying that by doing such and such a thing, you will grow. That is not following me. By doing something you may gain much, but the whole responsibility remains with you. I am not going to feel responsible for you or anyone else. If you fall, you fall. If you rise, you rise. When you achieve something, you need not even be thankful to me. You can just forget me. That is the only thankfulness that can be given. If you have to be thankful to me when something is achieved then 'the other' will be there. Then if you don't achieve anything, I am responsible.

You are not to follow me really. The very word 'follow' is not good. To be a disciple is not to be a follower. To be a disciple only means to learn. To learn, to be a learner, to be a receiver. Not to be a follower, because a follower can never learn. Before he learns, he begins to follow. A follower means that you have decided that the other person is right "... and I have to follow him." The decision to follow has come first.

A disciple is something quite different. He is not a follower, he is a learner. He has come to learn. He has come to no conclusions. With a conclusion, you become closed. Then you just close your eyes and follow me.

To follow someone you have to close your eyes, otherwise every moment there will be doubts, every moment there will be something that you can t follow. So a follower has to be really blind. A blind follower is the only follower, the only bonafide follower. If your eyes are open, you cannot be a follower.

By 'disciple' I mean a learner and by learner' I mean one who's open, one who is without enclosures, one who is ready to inquire. This opening creates receptivity and makes you a disciple. With this open consciousness, if you are near a mirror, many things will begin to happen without imposing any discipline. Neither the master is trying to change you nor are you trying to change yourself.

Just by having an open mind and being with a mirror-like man, things will begin to happen. They go on happening and much is transformed. Much is changed without any effort to change it. This is what the Indian term *satsang* means. The word means 'in communion with truth' -- in communion with someone who has become the truth.

WHAT YOU TALK ABOUT CAN MEAN SO MUCH TO SO MANY PEOPLE. YOUR MESSAGE HAS TO SPREAD, IT HAS TO BRING ABOUT A SPIRITUAL EXPLOSION. THAT SEEMS TO BE THE ONLY HOPE THERE IS FOR US TODAY. HOW DO YOU INTEND TO LET YOUR IDEAS GROW AND SPREAD AND BLOSSOM, FLOWER, INTO SOMETHING MORE UNIVERSAL, MORE ACCEPTED, MORE USUAL?

That is a very difficult question. Difficult because, as I see it, the moment you begin to organize a thing, it begins to die. The moment you begin to propagate a thing, it becomes a dead dogma. The moment you say that everyone should try to live according to this principle or that, you become an enemy, despite your good intentions.

So as far as I am concerned, I just go on living the way I feel is right. I go on saying what I feel is right without any intention of turning the whole world on to my way. I have no plans to try to influence the whole world. In that respect, I am an anarchist. No religious person can be otherwise.

The moment a religious person is followed by a group to whom he can tell what to do and how to live, the whole thing becomes not only nonreligious but, ultimately, antireligious. This has always happened. Every religion has done this, but no religious person has ever intended it to happen. It is a necessary evil. Whenever there is someone who has something to say, something to show, this comes to our minds very easily: how people can be benefitted by it. And this is good; it is done with compassion. But the very nature of things is such that the moment you begin to organize, it becomes a mission. The thing that you were trying to do dies in the process. But this is the very nature of things. You cannot do anything about it.

As I see it, religious people will be needed in the future, not religious organizations. Unless we discard organizations altogether, the spiritual explosion that you are talking about will never come. It cannot be brought, it can only come by itself. But we can help it to come by not organizing according to ideologies. Every ideology is good when it begins, but by and by it has to compromise. To compromise for the sake of the organization.

Sooner or later, the means always become the end. You begin to organize for the sake of the ideology, but ultimately the ideology begins to exist just for the sake of the organization. The organization becomes more important. You have to compromise for the good of the organization. Ultimately, he idea dies and only a church remains.

There are so many churches that no new church is needed. I am against churches. Really, I am against the very spirit of a missionary. As I see it, if I begin to be too concerned with you changing, I have begun to be violent. If I am too concerned with making someone else good then I have begun to be violent. And the violence that happens with good intentions is more dangerous than ordinary violence. All your so-called mahatmas are very violent people. They will not allow you to be yourself.

So what am I to do? It is a problem. I feel that something can be done, I feel that much is needed to be done, but it must be done in such a way that, in doing it, the quality of the thins is not going to change. If the quality changes, then I am for the quality not for the doing.

So I will go on talking. My talking is more or less directed to the individual. If something has to be done, the organization to do it will just be functional, utilitarian. I have to behave not like a missionary but like a poet. A missionary is more concerned with you, with your changes. A poet is more concerned with himself, with his own expression. If something happens to you through it, that is not the point. I can only say what is right as I see it. If something happens to you through my words, it is okay. If nothing happens, it is also okay. I have said what I had to say as best as it was possible for me to say it. It is enough; I should not be concerned with the result.

To be too concerned with the result is what is known as a worldly mind. Why should I be concerned with the result? I have said what I felt, I have lived what I felt. If you feel I am saying is worth trying, you can choose to do it. the choice must be yours. It must not be enforced in any way; it must not be manipulated in any way. Even you yourself should not be convinced about it. No conviction is good.

You can choose. This choice will remain alive because, in choosing it, you remain yourself. It becomes part of your greater unity. It is bound to undergo a deep change in you, it will be a different flowering. If I force it upon you then it will just be an imitation. Then you will be a follower, not an authentic being. And followers are not good, not good at all. They are dangerous people!

So what can I do? I can do only one thing: I can communicate my knowing to you. If I am not concerned at all with converting you to my way, communication is easy communication is heart to heart. But if at any moment you feel that I am concerned with changing you, you will become defensive. Then I will have to fight. It is a fight, not a communion.

So I will not organize. The only spiritual explosion that can happen in the world will be through individuals, not through organizations. All organizations have failed: political religious, social. The world is the most ill it has ever been because of these organizations. Every organization was created around a very good idea, a very good, alive thing. It may have been around a Buddha or a Zarathustra or a Jesus -- a very alive person with something revolutionary, something essential to give.

But then... You must have read Dostoevski's BROTHERS KARAMAZOV. In that, he creates the parable of Jesus coming back after fourteen hundred years to see how the world has progressed under Christianity. "This is the time for me to be welcomed," Jesus thinks. "When I came to earth before, there was not a single Christian. That is why I was crucified. The crucifixion was because there were no Christians. Now I will be as welcome as anything -- half the world is Christian!"

So he comes. He comes to Bethlehem on a Sunday. People are coming out of church. He stands under a tree, feeling that everyone will recognize him -- they are coming from his church! But people begin to laugh at him and make jokes. They say, "Your acting is very good. You are just like Jesus."

Jesus says, "I am not acting. I am the real Jesus!" They begin to laugh even more.

Then somebody says, "Whether you are the real Jesus or not, you had better escape from this place. The High Priest is going to come out soon. You will be in real trouble."

Jesus says, "But he is one of my priests. Even if you do not recognize me, he will recognize me." So Jesus waits.

The High Priest comes. He looks at Jesus and says to the crowd, "Bring this man into the church. He is trying to create a nuisance. Either he is mad, or he is just trying to create trouble!"

He locks Jesus in a room. Jesus feels very disturbed. Again, the whole thing seems to be assuming the same shape. It looks as though the world has not changed at all. The Christians are going on in the same way as the non Christians have done. But he waits.

At midnight, the priest returns, unlocks the door and falls down at Jesus' feet saying. "I have recognized

you. I know you are Jesus. But I could not recognize you in the market, in the crowd. I could not recognize you because you are a disturber. You will destroy everything and we have put everything right; we have organized the whole thing. If you are back again, you will destroy everything. So please, we are working things out very well. You are not needed at all. Remain with your father in heaven. We are your representatives here; we will take care of everything. You are not needed.

"I am saying this to you privately. Please don't quote it anywhere or I will be in trouble. You cannot be otherwise; you are an anarchist. It is not that you were against the Jews, it is not that you were against the Jewish church -- you are against all churches, you are against all organizations. You are against everything we stand for."

And this is authentic in a way; the priest is right. Whenever we organize, the whole mechanism of organization is such that a church results, not a religion. And once a church is there, it is always against religion. Any church is against religion, it cannot be otherwise, because religion means rebellion; religion means individuality; religion means freedom. The church cannot mean these things. The church means something else: a deep slavery, a spiritual slavery, a following; a dead dogma, a creed, a routine of ritual. The church can never mean freedom because it cannot survive freedom. But this has always been so.

Now I think, the human mind, human consciousness, has come to a point where we can begin to be individually religious. There is no need to be a Jew, no need to be a Hindu or a Christian. Being religious must be enough. That means, religion must be freed from all social phenomenon. It must become an individual existence.

If this is what I think, then what can I do? I can only go on communicating -- not waiting for any results, not waiting for any continuity of my thoughts, not hoping, that what I'm saying will be preserved for centuries. It should not be; this is a very wrong conception.

A flower has flowered. By the evening, it must die. Just like this, any idea that has flowered must die. It must not try to be permanent. It must allow other flowers to flower; it must die so that the next day something else can flower. If I create an organization, then I am creating a hindrance of my own that will prevent something new from arising.

So I am not intending to create an organization at all. I have no plans for the future. This moment is enough. If I am able to communicate something to even one single individual, it will be worth everything, in the world. A mass movement may happen around me, but it will have to happen as a chain reaction. We will have to be patient. A missionary is never patient, he can't be. Otherwise, he would never be a missionary.

WHAT IS NEO-SANNYAS ALL ABOUT?

Neo-sannyas is an effort to introduce the concept of 'sannyas without any renunciation of the world'.

To me, India has given only one thing to the world, to human consciousness, and that is the concept of sannyas the concept of renunciation. But this renouncing can be one of two things. It can be of the world. Then it becomes negative: it becomes life-denying; it goes against life. To me that negative, life-denying aspect of sannyas is a disease. And because of that life-denying aspect, sannyas, religion, has suffered much. It couldn't become a major part of life, it couldn't become a part of human consciousness. The main current of it is life-denying.

Neo-sannyas is a total yes to everything in life -- including everything that gives you higher consciousness, including everything that gives you a nearness to the divine, including everything that has been denied only because it was life-affirming. For example, love.

Neo-sannyas accepts life in its totality. And also, sex in its totality. But not drugs, because drugs are an effort to be more and more unconscious, to be chemically seduced into a deep lethargy. Anything that helps consciousness, anything that makes you more alert toward the reality is included.

IS IT A MINGLING OF DIFFERENT RELIGIOUS CONCEPTS?

It is not a mingling. Rather, it is the essential foundation of all religions. It is not a compromise of all the religions. Rather, on the contrary, it is the essence of all religion.

When a Jesus achieves something, the outward behaviour, the outward ritual that evolves around him,

becomes Christianity. But the innermost core is lost. When a Buddha achieves something the same thing happens. The unknown is achieved again, but the nonessential begins to be more important and Buddhism is created.

So neo-sannyas is not a mingling of Buddhism and Christianity and other religions. Rather, it is a reassertion of the essentials that make a Buddha a Buddha and a Jesus a Jesus. And that essential is one. So I say yes to all religions as religions and no to all religions as sects.

WHAT IS YOUR ATTITUDE TOWARD SEX, AND SEX OUTSIDE OF MARRIAGE?

Sex is very important because sex is the root of life. You are born out of sex, your every cell in the body is a sex cell. Sex cannot be denied and any society that denies sex becomes suicidal. Then it is denying life itself.

So sex is very significant, very meaningful. But you can do two wrong thinks with sex. One is, you can be suppressive. Then you create perversions. In the West, Christianity has created a very perverted mind through too much of a 'no' attitude toward sex, too much fear about sex. Too much suppression has created a reaction. That suppression will lead to perverted mind.

So I am not for suppression. Nor am I for indulgence. Indulgence is again a reaction. Indulgence is the opposite extreme to suppression. That, too, is not good.

I am for healthy sex that is neither indulgence nor suppression. Sex must be accepted in its totality. Then the question of inside or outside of marriage is irrelevant because marriage is just a part of the social system; there is nothing natural about it. To me, to be really authentic in your sex life you have to go beyond the structure of marriage.

You become inauthentic in two ways. If someone is in a sexual relationship with someone that he or she doesn't love, to me it is immoral. Even if he or she is one's husband or one's wife, if one is not in love then it is immoral. If love is the base, only then can you be honest, sincere and authentic. If love is the base then marriage becomes, by and by, a superficial structure.

WHAT IS YOUR VIEW OF PORNOGRAPHY AND WHAT ARE YOUR VIEWS ON THE NEW MORALITY OF SEXUALLY FREE SOCIETIES LIKE SWEDEN?

I will not condemn. I appreciate it. Sexually free societies are not degraded. Rather, they have come to face the facts of life honestly. They are more honest than so called moral societies, which are basically dishonest. If sex is a fact then you must take it as a fact. No beating around the bush

And pornography is an art, unless your mind is perverted. If your mind is perverted, pornography becomes a disease. Otherwise it is a simple art. If I paint a beautiful flower you appreciate it so why not appreciate it if I paint a nude woman? It is just as beautiful. And if a naked flower is beautiful, a naked woman or a naked man is also beautiful.

But a naked flower will not create any attitude in you of condemnation, when a picture of a naked woman will. Not because it is pornography, but because the whole culture bas been anti-sexual. Sweden is really the vanguard of the new morality that is developing. It is not a degraded society.

DO YOU CONSIDER INDIA HYPOCRITICAL IN THIS RESPECT?

Yes. It is a country now of hypocrites.

Whenever a country reaches to the peak, to the flowering -- when it is healthy and young, fearless of everything -- then truth can be taken as truth. In India's golden days we created Khajuraho, Konark, Puri. It was rare daring. There is no comparison to it -- not only in India but in the whole world. A temple of God that has sculptures of *maithun*, of sexual intercourse There is no pornographic attitude toward the sexual intercourses. It is so meditative, so celestial.

But those were the days when the country was healthy. Young -- taking life as it was, celebrating life in

its totality.

Today it is a dying country, an old country just struggling to be alive somehow. The India that exists today must die dn a way in order to be reborn. Only then will hypocrisy go.

I;very old man becomes a hypocrite.

For the first time in the world, eros (sex and love) is becoming more significant. It is the antidote to war. If sex is suppressed then you become violent. Really, wars are nothing but a by-product of suppressed sexuality, suppressed sex energy. Your politicians, your so-called moralists -- regardless of how much they talk about peace, they are creators of wars.

Now -- and it is really for the first time in the world -- the younger generation is for love, for sex, for life. This is a very optimistic possibility. With these young people, a different world is going to be born.

If we emphasise love and life more, no one will be ready to fight. It is really a question of choosing between eros and death. Make love not war -- it is very symbolic. Make love and then you *cannot* make war. But if you cannot make love, you cannot make anything *except* war because the very energy that can love and create becomes perverted. Love is creative. If there is no love, then the same energy becomes destructive.

IS LOVE OUR BASIC ENERGY?

It is practically love, but not just that.

I call the name of the basic energy, the energy that we are, *life*. If life becomes love, inner growth is happening. Then love can become light -- that is another growth.

If life becomes love you are on the path, and if love becomes light you have reached. These three words are very meaningful to me: *life*, the basic energy; *love*, the transformation of this energy into a celebration; and *light*, the transformation of love, through meditation, into divine existence.

WHEN I GO BACK TO MY OWN COUNTRY, WHAT PLAN SHOULD I FOLLOW IN TRYING TO TEACH YOUR METHODS TO OTHERS?

Do not plan anything. Just go on digging within yourself. Things will take their own course.

Planning always presupposes frustration. When you plan, you create the seeds of frustration. Do not plan, just go on working. Let it come. It is always beautiful when it comes by itself. It is always fulfilling, never frustrating, because there has been no expectation. And when there is no expectation, you are never disappointed. The less you are disheartened, the more you can do. The more you are disheartened, the less you do.

So I say again: do not plan. Just go on. Let it come by itself. When we plan, we hinder the way of its coming. Because of the plans we make, life cannot work. Our plans come in the way.

I lead my life with no plans and I have never been frustrated. There is no question of frustration so I am always successful. I cannot be a failure because there is no plan against which I calculate.

No failure, no success is a success -- only our conceptions and predetermined plans make them so. If you fail in your plan, you feel disappointed; the ego is hurt. If you succeed, the ego is strengthened and it will plan more, ceaselessly, causing perpetual strain and burden on the mind. The ego is always afraid of life. In life we never know what is going to happen so we make plans for our security. But life continually disturbs our plans because we are not the whole and sole of life. We are only a negligibly small part of the infinite existence.

The moment you start planning, you begin to compare and contrast. Doubts and fears catch hold of you: will I succeed? Is it possible? What will happen, what will people say? The moment you plan, the seeds of frustration take root. Now anxiety will follow. We make plans in order to be free from anxiety, but the plan itself creates anxiety. We become anxious because of our plans, our expectations

So do not plan. Just go on. You do not plan your breathing, you just go on breathing. Let it come to you easily. All that comes easily becomes divine and nothing that comes with effort can be divine. The divine comes effortless! It is, in fact, coming all the time. Let it come! Just let go of yourself and see. Things will

begin to move. You will find yourself in the midst of movement, but there will be no anxiety. Then there will not be any trouble created for the mind. If something happens, it is all right. If nothing happens, then too it is all right. Everything is all right when a mind that does not plan, that accepts life as it is.

Only then can meditation happen, otherwise not. Meditation is not a business, it should not be made a business. If it is, you will not be able to help others toward meditation much less yourself Rather, you will be suicidal to your own meditation because it will be a burden to you.

If meditation has come to you, if something has flowered in you, the perfume will spread. It will work in its own way. Something *has* happened to you. You are calm and at ease, tranquility has been achieved. That will do the work; you will not have to work. What has happened to you will draw people to you. They will come by themselves; they will ask about what has happened to you.

Let others plan, and you just go and meditate. Things will begin to happen, they must happen. Only then do they have a beauty of their own, otherwise not.

Business is always tiring. It has no beauty, no joy. Meditation is not a business, but it has been converted into a business in India, a flourishing business. There are shops and there are factories. Do not take meditation in this way. You have experienced meditation, you have come to the door. You have seen something, you have felt something. Let it go on -- let God work.

When you leave here, go completely without planning. Do not even plan not to plan or it will be the same thing. Don't think at all about what you are going to do when you return home. Just *be* there. Your very presence will begin to work. Only then will it be my work. If you plan, then it will not be my work at all. You will merely be distracting yourself and others. You cannot help others to meditate if you yourself are tense. You cannot help! You will be helpful only if you proceed without plans.

Just go. Sit there, meditate and see what happens. Things are bound to take their own course.

The Eternal Quest

Chapter #6
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MANY WESTERN HISTORIANS FEEL THAT HUMANITY IS CONSTANTLY MAKING PROGRESS. IF THIS IS THE CASE, THEN HOW IS IT THAT HUMAN CONSCIOUSNESS IS SO UNEVOLVED?

The progress of humanity and the progress of human consciousness are two quite different dimensions. The progress of history is in time and the progress of consciousness is not in time. The progress of all that we can see, of all that is visible, is horizontal; while the progress of consciousness -- which we cannot see -- is vertical. And we cannot see it *because* it is vertical.

That is why history can never be in tune with the evolution of the human mind. At the most it can deal with the outward form; it can never get to the spirit. But that is not the fault of history, or of historians, or of the way in which history is written. Such is the nature of things. History can never be in contact with the formless; it can only talk about the form.

The formless is always transcendental to history -- and the real evolution is always formless. The

outward progress is not really evolution; it is simply accumulation. There is no qualitative mutation in it; the change is only quantitative.

History can never transcend time. It can know only about those events which occur in time. It cannot know something that occurs beyond time, that is nontemporal.

Events can be perceived through the historian's eye: events exist at a crosspoint between time and space. An event happens somewhere, at some time. So the questions *where* and when can be asked about events; it will be relevant.

But *where* and *when* cannot be asked about spiritual happenings. There, time and space are both irrelevant. For example, Gautam Buddha achieved realization. He jumped into the absolute. All that can be known and realized he knew and realized. But when did it happen, and where?

History will ask when and where. The event has occurred so we can fix the point; we can know the date, time and place. But even if we know exactly at what time and at what place this happening occurred, we do not have the fact itself. What has occurred remains transcendental. Where it has occurred we can know, when it has occurred we can know. But what has occurred to Buddha, what has happened within him?

History will say that under the bodhi tree -- at 'this' time and at 'this' place -- Gautam became enlightened, became a Buddha. But what is this happening, this Gautam becoming a Buddha? What has happened to him? The happening transcends history completely. And that happening is the real evolution of the human mind.

The nature of things is such. History is not at fault: it cannot go beyond time, it has a limitation. It is a temporal record. When a spiritual happening comes to exist, it touches time but is never within time. It happens some where, but the time and place are irrelevant. Whether Buddha was UNDEr the bodhi tree or not is meaningless. It has nothing to do with the phenomenon that has happened in him.

Whether the bodhi tree exists or not, whether Gautam was in India or Palestine -- it makes no difference. When he became a Buddha, he jumped into nowhereness The phenomenon itself is not at all concerned with time and space. Once he is a Buddha he is nowhere: neither in time nor in space. He jumps out of the realm of history.

That is why we have never been concerned with history in India. We concern ourselves only with that which is meaningful. Concern with death is beyond history, all that is meaningful is beyond history, so history became meaningless to us. It records all that is nonsense. So India, the Indian mind, became nonhistoric It is only with Christianity that history became meaningful.

History became meaningful with Christianity because a time concept, a linear time concept, came into existence. If time progresses linearly, if time progresses in a line, no event is repeatable. History cannot repeat itself because the past goes out of existence. The line is always going forward.

The Indian concept of time is circular. It does not progress in a line. It is always circular, coming back to itself. That is why, in India, the wheel symbolizes time. The wheel of the Indian flag is the Buddhist concept of time. We call the world *sansar*. The word *sansar* means the wheel: that which comes back, again and again. Every event returns in infinite repetition. It has been before: it will be again.

Only the unrepeatable, the unique, becomes historic. To Christians, Jesus is a historic personality. He cannot be repeated. But for Indians, Ram is not a historic personality In every age, Ram will be repeated. In the same way, for Jains, *teerthankaras* are not historic. In every age they appear; there will be a repetition. The same thing will go on and on and on. It has always been the same so no event is particular and individual, and worth recording. To record it makes no sense.

But there are jumps in this circular progression, there are people who jump out of history. These people are religious A person who is part of history is a political being. Politics is always of time, it can never go beyond time. But religion is never part of time. It is always beyond.

A person who has moved into an inner evolution may appear in history, but the moment of his realization is a spiritual phenomenon. When it happens, he is beyond history. That is why no record has been maintained of when Krishna was born or when he died. It makes no sense to us to record it Any date will do, the date itself is meaningless, because the date is part of history, of time, and the person himself is beyond time. In whatever way the record of the happening is maintained, howsoever accurate it may be, it is meaningless because it cannot record that which is worth recording. That, is always lost. And what is the sense of recording dates, years, places, names?

In the West, because of the linear concept of time and because there is so much obsession with temporal events, they have maintained very accurate records. But now the gap is beginning to be felt. The record is

accurate, but something is missing. We know when Christ was born and we know when he died, but we still do not know who Christ is, what this phenomenon of Christhood is. The phenomenon itself escapes us. We know the moment, the phenomenon itself is beyond time.

A Buddha is never misunderstood like Jesus because we always know that no matter what he is talking about, he himself is something beyond time. We never misunderstand him, because we know this. But Jesus was very much misunderstood. When he said "the kingdom of God," people misunderstood this as being a kingdom of this earth. When he said "I am the king," he was talking about a phenomenon beyond time, but people understood that he was proclaiming himself the king. Jesus was crucified because his nontemporal words could not be understood. People only knew events; they understood his words in terms of time.

In India, neither Krishna was crucified nor Buddha nor Mahavir. Not because their teachings were less revolutionary than Jesus', but because we knew that they were not talking about this world. We understood that their words were meant for something which is not of this world. If they said, "I am the king," we knew what they meant.

If Krishna says, "I was, always. There was no time when I was not," we understand what he means by that. But when Jesus says, "I was, before Abraham," *what* he was could not be understood; it was impossible. There is a gap of a thousand years between Abraham and Jesus -- how could Jesus have been, before? In terms of time it is absurd, but in terms of existence it has a deep meaning. But the West could not understand it.

The western attitude is still time-obsessed. There are reason behind it. Why did time become linear in the West? Because the concept of rebirth never became prevalent. The concept was introduced so many times in the West: Pythagorus introduced it, but then it was lost; Jesus hinted about it, he talked indirectly about it. He never talked directly, he indicated it. But it could not be understood.

The concept of rebirth is the reason why the East could conceive of history in a circular dimension. If you are to be reborn again and again there will be birth and death -- then birth will follow and again there will be death. It will be a repetition.

But if there is only life -- birth followed by death, but death not followed by birth -- then birth becomes absolute, death becomes absolute. Neither will come again. That is why time became so important in the West, and the West became time-obsessed.

These are all related things: history, time, tension. Why has the West become so tense about time? Not a single moment is to be lost because. once lost, you cannot find it again; it cannot be reclaimed.

The East is at ease. Nothing is lost, everything can be reclaimed. You cannot lose it even if you try. Things will come back. Death will be followed by birth again, you will be young again. Everything will come back, will return to itself.

This seems more natural. Every movement is circular -- it may be of an atomic particle or it may be of a great star. Everything moves in a circle; there is no movement that is linear. Einstein talks of a limitless circular space. Even space is circular. Not only are things circular but even nothingness the vacuum itself, is circular. Even the movement of a vacuum is circular. In fact, that which is not circular cannot move: movement is circular.

The whole of nature moves in a circle. Summer follows again in the same course; each season comes and goes and is followed in repetitive progress. Time cannot be different. Time is nothing but a medium of movement. If things are static, we will not feel time. We feel time, we become aware of it, only because things are moving. If we could be totally here for one hour, without any movement, we would not feel the passage of time. If you were always to remain the same age -- if nothing moved, if everything remained static -- then even eternity could not be felt.

You become aware of time because of movement. We cannot conceive of movement without time. Time means a sequence between moving events: something is followed by something else. This passage occurs in time. Since everything is moving in a circle, the passage of time cannot be non circular.

History is an awareness of time: its events and their position in a particular framework -- the framework of linear movement. People in the East became aware of linear time and of history, only when the East came in contact with the West. Then the East felt that it was lacking something. We have no history at all; we cannot create any history. Anyone can say that Buddha is mythological and we cannot prove that he is not. Anyone can say that Ram is just a story, a myth We cannot say that he is not because we have not maintained any record of when he lived. Where is the proof?

We were not aware that any proof is needed. We became aware of it only when we came in contact with

the West we came to know that they have everything recorded; they have exact proofs. Only then, India began to write its history.

But still, a historic sense is not there. It cannot be, because with a circular time concept, history cannot exist. With an infinite opening toward the future, with an infinite possibility of repetition, a historic sense cannot exist. With the concept that death is just temporary -- just a phase and not the end -- history cannot exist. History can exist only with the concept of absolute death.

Then, each moment becomes significant, You have to live it, otherwise it will be lost. Tension follows; you become tense. How to live each moment so that it may not be lost, how to live it so that it may be lived to its fullest extent? You cannot be relaxed.

The West can never be relaxed unless its time concept changes. Unless death is just a passage for rebirth, unless each moment is a repetition, an infinite repetition, you cannot be relaxed. How can you be relaxed when a moment is going, passing, and it will not come back? And the paradox is that the more obsessed you become with time, the more tense you become and the less you can live each moment.

The moment is lost in tension; you cannot live it. You can only live each moment if you are relaxed -- if you are not aware of time, if you are not obsessed with it.

The more obsessed you are with time, the more you will write history and the less you will live it. History, as it exists -- and it cannot exist otherwise -- this history, this historic attitude, can never confront those phenomena that are beyond time. Even life is beyond time. It passes through time, but ,t is always beyond. It is like a lotus leaf: always in water, but still beyond water, untouched by it. Life is like that. And the deeper life becomes, the more lotus leaf-like it is. Always touching somewhere, but never touched. Always in touch with time, but always beyond time. Untouched, virgin.

That is why we can have a record of political events but not of religious happenings. Religion can never have a history; only politics can have one. We can talk about Ghengis Khan, about Tamerlane; we can talk about Stalin, Mussolini, Churchill, Nehru. We can talk about them because these persons live in events, amidst events; they live in the world of form. But we cannot know any history, any real history, about a Buddha or a Jesus or a St. Francis. We cannot. And if you try to write about them, their lives will be uneventful compared to the lives of Ghengis Khan, Churchill, Stalin. Their lives will be eventless, totally vacant. Nothing happens.

Buddha sits under the bodhi tree. This is the event. But it is nothing; the event is not worth writing about. If he is allowed to continue to sit under the bodhi tree, he will sit under it eternally. He will just be there -- just sitting, not doing anything. Ages will come and pass, and he will still be sitting there just like a stone. That is why we have erected stone Buddhas and stone Mahavirs. It is not just an accident that Buddha is carved in stone It is not accidental, it is meaningful. As far as Buddha's outward life is concerned, he was like a stone to us.

There is no difference between a stone Buddha and a real Buddha as far as the world of events is concerned. It makes no difference at all. On the contrary, you will be more attached to the stone Buddha because a living Buddha, sitting just like a stone, will be more troublesome. You will not be able to bear it, will not be able to tolerate it. You will think that a stone Buddha is better. You know that he is stone, so of course he is just silting. No event is possible -- that is why no event is happening.

A real Buddha is also a stone Buddha as far as time is concerned. He is just a face. All that is meaningful is beyond the grasp of history, because he is beyond the grasp of time. There is an evolution. Spiritual, religious.

There is a progression to political events, a mechanical accumulation. Civilizations come and go, forms change, but there is no evolution in it; there is no qualitative change in it. Nothing changes really, only the form changes. But because of the change in form, a fallacious myth of progress is created. It *looks* as if things are progressing. Nothing is progressing. Only forms go on changing.

You go on changing your clothes and create a facade that you are changing The change of clothes is not a change i n you. Even a change of education is not a change in you; even changing your house is not your change. Everything can change and you can remain the same. Then, spiritually, no evolution has occurred.

On the other hand, everything can remain the same outwardly and you can change. No one will know it, no one will become aware of it, because outwardly everything is the same. But the person is transformed, he has undergone a metamorphosis. He is a new person; the old one is dead. It is a resurrection.

We recognize change only when form changes. But we never recognize, we never become aware, if the spirit changes. And real progress is vertical; it is not horizontal. Form changes in horizontal lines; spirit

changes in vertical lines. Form goes forward; spirit goes upward. The progression of history is just like a bullock-cart: on and on, but on the same level. It is not vertical. It is not jumping from one level to another.

Two more things will also have to be understood. As far as form is concerned, as far as history is concerned, progress is collective; but as far as spirituality is concerned, progress is individual. You cannot evolve collectively. You can go forward, you can go backward, but you cannot go up collectively.

A spiritual happening is individual. That is why, when someone takes the jump, when he becomes enlightened, he goes beyond our grasp. We have not jumped with him; there is no communication. He is somewhere that we are not, so communication becomes impossible. He cannot communicate what has happened to him. He tries but fails, and feels the failure.

He uses our language, but with a very different meaning. We cannot grasp the meaning. We can understand the words all right, but because we cannot understand the meaning, the words become the basis of misunderstanding. He is using them with quite a different meaning.

For example, Christ talks about a kingdom. We understand what is meant by a kingdom. The Roman governor, Pilate, knew very well what is meant by a kingdom. He was an educated person, one of the most educated of those days. He knew everything; he was more educated then Jesus himself. Jesus was an uneducated man, a villager, a carpenter's son. Those who crucified him were cultured, educated, civilized. But they crucified him because they could not understand what he was talking about. They asked him, "Are you the king of the Jews?"

He said, "Yes. I am the king. Who else can be king?"

Of course he was, but in a very different sense. As far as the outward form is concerned he was a beggar and nothing more, but as far as the spirit is concerned he was a king. Those who thought themselves to be like kings were more like beggars so he said, "Yes, I am. Who else can be?"

And whatsoever he was saying, he was saying with much consideration. He was right, a hundred percent right. But those who heard him just laughed. Either he was mad, or a very cunning fellow.

At the last moment, Pilate asked him, "What is truth?" Pilate was well versed in philosophy, he knew all the definitions -- what is meant by truth -- but he asked Jesus, "What is truth?"

It was right before Jesus went to the cross. Jesus just looked at him and didn't answer. He knew very well that whatever he answered would lead to more trouble, more misunderstanding. If he had been silent all along, it would have been better. Whatsoever he had said had come to be understood as something that he had never meant. And these people who were crucifying him were all educated, they were all well cultured. They were people who knew.

Pilate asked again, "Tell me, what is truth?" Jesus remained silent.

This silence is very meaningful. He was not a silent person, he was always ready to answer. He never lost an opportunity to talk about the kingdom of God and the truth about God. But now, he remained silent. It was a silent commentary, a silent verdict of a great failure. He had been saying things that were not understood. Each word he had uttered had led to a new misunderstanding.

Truth is individual. That is why it is incommunicable. And because it is individual and not collective, society is not interested in religion at all. It appears to be interested, but it is not interested. It shows interest to the extent that religion, too, can be made into a social affair. Otherwise society is very anti-religious. Whenever there is an individual who is really religious, society goes against him. It begins with a sort of religious facade (a deception), but whenever there is a religious individual or a genuine religion, it goes against them.

It cannot tolerate a Christ but it tolerates popes, because popes are not religious at all. It can tolerate priests, but it cannot tolerate enlightened persons. Popes, priests, all the so-called organized religious sects, all create a deception, a false illusion of being religious. They create a sort of respectability.

Society is never interested in religion because religion is individual and society is always afraid of individuals. It is fearful of individuals, it is fearful of spiritual persons, because they go beyond society. They are rebellious. But not consciously, not knowingly. The very nature of a religious mind is rebelliousness. Religious people are not against anybody, they are not destroying things, they are not destructive in the least -- really, they are the only creative minds -- but their very existence is rebellious.

Society will not allow genuine religiousness. It will only allow the false faces of religion. Society creates civilizations, not religion. Civilizations can have a history, but religion has no history at all. It only has certain religious individuals that exist here and there. Sometimes someone takes a jump, becomes a flame and goes beyond. But the moment someone somewhere becomes a flame, a spiritual flame -- the moment he goes beyond our so-called world of forms -- he becomes one with all the flames that have ever

gone beyond. Jesus is a different person from Gautam, but Buddha is not a different person from Christ. They are one flame.

Another thing; religious evolution is not collective. It is individual, yet universal. That is what makes it look so mysterious. It is not collective, it is individual, but it is still universal because the person who undergoes the religious evolution is annihilated. He transcends collectivity, but becomes one with the universe. He becomes cosmic, divine.

This divine phenomenon cannot be recorded. We have tried to record it, but all that we have succeeded in recording is just a bare outline. It looks absolutely dead.

What do you know about Christ? That he was born into a poor carpenter's family? Nothing else is known about him until after seven years. And then only one event is known -- that he was missing during some festival and his mother and father were searching for him. Then again there is a gap and then, when he is thirty, some events are recorded. And when he is thirty-three, the crucifixion is recorded. This is all that is known about his life: his birth and one or two events, ordinary events of childhood, and then whatever he said after his thirtieth year, as recorded in the gospels.

Whatsoever he said... The moment something is uttered, it becomes part of time; it can be recorded. But where a person like Jesus is concerned, every record contradicts every other record. St. Luke says one thing, St. Mark says something quite different, because what is recorded is not exactly what Jesus said. Only what is heard by the recorder is recorded.

So there are some sayings of Jesus that are recorded and then there is the crucifixion. This is all of Jesus' life that is known. Compare with it the life of Adolf Hitler. Then you will see what the recording of a life means. Events and more events and still more events.

Is this record of the life of Jesus really a record? If this is really the record of the person Jesus was... It is such a bare, naked outline that no one seems to be behind it. It is not a biography, but only footnotes. The real biography is lost; only footnotes remain. Something that is not substantial, something that can be complementary only if the substance exists. In itself, it is meaningless.

Jesus himself denied that anything that could be recorded about him was true. Once his mother and his brothers came to see him and someone said to him, "Your mother is asking to meet you. And your brothers have also come."

He said, "Who is my mother? Who is my brother? No one is my mother, no one is my brother." All that you can record is about he who was born and yet Jesus said, "No one is my mother, no one is my brother. And unless you deny your mother, you will not be able to come to me."

Jesus said, "Unless you deny your mother, unless you cut yourself off from your father, you will not be able to come to me." He said: unless you deny the life of the form, you can never know the life of the spirit. If you do not deny history, you cannot know the mystery of existence.

That is why history could not record what happened to Jesus. It cannot record such things. But history is not at fault. The phenomenon itself is such. It is completely transcendental to history.

History goes on recording progress. This progress is a horizontal progress: the progress of things, the progress of scientific knowledge, the progress of medicine, the progress of health. All that is concerned with the outward form is recorded, but the inner cannot be recorded. And the inner is the real, the significant, the substantial.

With the inner, is the authentic spiritual evolution. History is meaningless as far as spirituality is concerned. It is a political affair. By 'political' I mean all that goes on outwardly. For example, the birth of Gautam is a political event, but his enlightenment is spiritual.

If you can see that the dimension of the spirit is a very different dimension then you can understand that history is just a collection of events about the form, that it is just on the periphery never at the center. Those cultures that have realized how shallow and limited history is have left it. They didn't bother to keep records. They said: it is enough that Krishna was. It is enough. It is an eternal epic. And even if someone says that he was not, that he never existed. it makes no difference. If there is even a possibility that he ever existed, it is enough. If he can ever exist, even in the future, it is enough.

Jesus' life was recorded by those who were trying to record him historically. The record is very naked: fragmented, useless. If you do not create a Christ of your own in your recording, then the record is meaningless.

Those who were writing about Krishna knew that the phenomenon was not historic, that they could not record it. But their record is very rich; it is very imaginative. It is very fulfilling. It is total in a way. How

much they have written about Krishna! They could write it because there was no limit to it. There was no temporal limit, they were not bound by any temporal limits. They could be creative with it. No one could say what they should be writing. Something may never have happened but they say that it need not have happened.

An epic was created around Ram, a story was created around Krishna. Everyone was at liberty. Valmiki wrote one thing; Tulsidas wrote something else. No one can say that they are contradictory.

Mark and Luke are contradictory because they are writing history. But Tulsidas and Valmiki are not contradictory. They are not writing history, they are not concerned with history at all. They are reliving, in their imaginations. They say, "We cannot say much. We cannot say enough because we are not capable. All that is said is only a fragment. It is not the whole story."

If you yourself see Krishna, you will see something else altogether. But you are at liberty to see it because the event is not historical. So the life of Krishna or of Ram, becomes very rich.

Jesus' recorded life was very poor because his followers were obsessed with history. They could not write anything that was beyond history.

The eastern mind could see that we cannot do justice to Krishna or Buddha if we limit ourselves to bare events. This will be an injustice because the real has happened somewhere else. Then how to record the real?

It cannot be recorded. But, we can create a myth. And that myth can indicate, can show something about it. Those who will read the myth will not read a bare statement of events. They will go deep into the poetry of the myth, deep into the imagination.

And it may be possible that somewhere, from their own imagination not from the facts -- very far from the facts, from somewhere deep in their own unconscious minds, from what Jung calls 'archetypes' -- they might get a glimpse; they may be able to know what has happened beyond history. They may be able to know, from deep down within themselves.

History cannot go deep inside you. Only poetry can. But only from within you can something happen which will be in sympathy with the nontemporal, which can be in communion with the nonhistorical. Krishna's life and Buddha's life are only jumping points to enable you to go deeply inside yourself.

If you read Tulsidas, a western historian will say that this is not history; this is imagination. It is. But I still say that Tulsidas does more justice to Ram than Luke can ever do to Christ because he knows the secret. By going deeply into what Tulsidas has written, you will again relive the whole phenomenon. Time will be transcended; you will again be in the time of Ram. Now there are no space/time relationships. Deep within yourself, you are in Ram's milieu -- as if Ram was present, as if he was somewhere nearby.

That is why in India we perform *the ram leela* every year. We go on performing it every year just to create the same milieu again. When someone acts the part of Ram, it is not only that he is acting Ram. If you go into villages where the people have been untouched by today's concepts, the person who is playing Ram is Ram. The villagers behave with him as if he is Ram. They touch his feet. He is not an actor; he is Ram revived. The milieu is created. They will chant poetry, the whole story will be unfolded -- the story that they believe in.

That, too, is miraculous. If you see a film two or three times, you will feel bored. And if it goes on again and again, You will be mad. But even though everyone already knows the whole story when the *the ram leela* is unfolding, everyone is thrilled. If it was just a story or a drama, you would be bored. It is *ram*: alive again Re-enacted. It is not only a stage, but the whole world. Ram has come again It is as if you are living with him. The whole thing is being repeated. Everyone knows what is going to happen and, still, everyone is thrilled.

This is a rare phenomenon It is almost impossible. Ordinarily you will not be thrilled about something that you already know is going to happen But this is what happens in an Indian village. Villagers who see *the ram leela* are as thrilled as if something new is going to happen It is not just a story. A certain milieu is being recreated and the villager who is seeing the play is not only seeing a drama He is part and parcel of a great spiritual phenomenon. He is in it! The thing is unfolding and, by and by, his heart is unfolding

This is a mythological approach to the nontemporal. Re-enacting it. Reviving it. Resurrecting it. History cannot do this; only myth can do this. Myth is helpful but not substantial: A creative imagination is needed to fill in the substance.

This attitude -- the nonhistorical, mythological -- is more in tune with the unconscious. History is in tune with the conscious, myth is in tune with the unconscious. Myth is in tune with eternal, history is in tune with

the temporal. History is yesterday's news and tomorrow's news. Today's news will become history: history is just an accumulation of news, a newspaper accumulation. It goes on becoming greater. But history is unnecessary, spiritually. Unnecessary, because it can never grasp the significant phenomena. In another sense, it is not only insignificant but dangerous also, because the more you record the past as the past -- and the more the accumulation grows -- the more you are burdened, unnecessarily burdened.

For a moment, imagine that we could destroy the whole history of the world. Ninety-nine percent of our problems would disappear. They all come from the past. The Mohammedan problem, the Hindu problem, the Vietnamese problem, the Kashmiri problem -- they all come from the past. It is sad but true that ordinarily ninety-nine percent of our lives are dictated to us through the grave. Those who have died are ordering the whole nonsense! If history was not given so much importance, much unburdening would happen.

Myth is needed. History is always of the past but myth is not only of the past; myth is also of the future. The form of the myth comes from the past, but the opening is always toward the future. If someone is thinking about Krishna in terms of myth. he is not only thinking about the past. He is thinking about the potentiality, about what is possible. Human consciousness can become Krishna-consciousness, it can evolve to that point. So myth is only nominally of the past. It always has an opening into the future.

History is always of the dead past. It has no future at all. But it dictates the future; the dead go on dictating. Stalin is still dictating, Hitler is still dictating. They go on dictating because of the obsession with history. If we can remove history, they will not be able to dictate. We will be free of them, unburdened.

Myths should be continued. They open into the future. But history should be discarded. It should not be taught or thought about. It is concerned with absolutely unnecessary things, with nonsense. To me, all that is meaningful in the past must be made into a myth not a history. It must be thought about in terms of poetry not in terms of temporal events.

Poetry is never a closing; it is always an opening. It is never limiting. You can give poetry your own meaning; you have a certain freedom. But not with a newspaper. The more down to earth the record is, the less free you are. You cannot give it a meaning. You cannot relive it, you cannot create it. You cannot be creative with it; you can only be passive.

What can you do? Hitler is born in a particular year -- how can you be creative about it? It is a dead weight; you can only be passive with it. But with Krishna, you can be creative. There is no date. In a way, he is never born. You can give birth to him anytime. With poetry you are at liberty; with myth you are at liberty. You can create... and when you create, you are also transformed. In creating, the creator is always transformed by his own creation; he never remains untouched.

To me, history is a very worldly thing. Sometimes it is necessary, but usually it is an absolute burden.

Myth is a record of all that cannot be recorded, but that can be indicated. Some indications can be made. They have been made! Christianity would have been all the more richer if they had created a myth around Christ. But they could not create a myth. They were so obsessed with history that they could not add to it. They could not give a meaning to it, they could not develop or unfold the story. They were not even able to call it a story...

In India, we do not say 'the history of Ram'. We say 'the story of Ram': *ram katha*. It is not accidental. We give more importance to a story than to a history because with a story there are possibilities; with history there is no possibility. It is a dead thing; it is already in the grave. A story is a living thing. You can do something with it and it can also do something to you.

Because they could not create a myth around Jesus, Christianity could not really flower into a religion. Without a myth, no religion is possible. Christianity remained a clerical thing. It could not create sannyasins. It could not. It could only create preachers -- trained, dead, disciplined, knowing. The beauty and the poetry of a sannyasin is not here, the original source is not there.

Because they could not create a myth around Christ, they tried to make a history out of him. Western history begins with Jesus, the very beginning of western history is Jesus That is why you calculate time 'before Jesus' and after Jesus'. He is the midpoint, the calculation begins with him. After Christ: A.D.; before Christ: B.C.

The West tried to create history out of Jesus' life and they killed Jesus in the process. When they tried to deal with Jesus historically, it became absurd. They were not able to explain the miracles, the resurrection could not be explained. The attempt was bound to be a failure. They were not able to explain the miracles, because miracles exist only in myths; they never exist in history. Because the western mind was trying to

create history, the miracles of Jesus became absurd, contradictory.

In India, if someone says that a dead person has returned to life it is not a miracle. It is an ordinary thing. After death, there is no way to move except to rebirth. Someone in India who reads about such a thing will definitely think in terms of rebirth. But in the West, Jesus became 'resurrected'. He came again to life. If became a problem that Christianity could not solve. They feel guilty: something is wrong somewhere -- how is it possible that a person who has died can come back to life? Because there was no myth surrounding it, the isolated phenomenon of 'coming back to life' became absurd.

It is never claimed that Buddha was resurrected, nor Mahavir, nor Krishna, because everyone is going to be resurrected. It is not a miracle. If someone had said that Buddha is great because he came back to life, everyone would have laughed. Everyone comes back to life! This is not something to be talked about.

Fragments in Jesus' life appear to be contradictory. They cannot be explained. But if we call it 'the story of Jesus' rather than 'the history of Jesus' there is no contradiction. Everything is possible in a story because logic is not needed. The only requirement is that the story be poetic, flowing. That is all; no logical reality is needed. The question of whether someone comes back to life again after crucifixion comes only if it is history. If it is a story then there is no problem. Then if someone says it is absurd, he himself becomes absurd. In a story you cannot raise questions. Only in a history can you raise questions and show contradictions.

Christianity would have been richer if, instead of history, there was a myth surrounding Jesus. If there had been a myth, then Christianity would not have become such a political religion. It would have been more religious.

The source is there. You can go deep into Christianity and be revived by it. Then you will not only be a Christian by doctrine. You can become a Christian by unconscious communication.

One thing to be noted is that whenever someone in the West goes deeply within, goes deep into his unconscious roots, he becomes an easterner. The very quality of the mind changes. Jesus is an easterner, Francis is an easterner, Eckhart is an easterner, Bohme is an easterner. It makes no difference where they are born. The quality of the mind changes.

On the other hand, whenever an easterner becomes superficial, his mind becomes western. Events become very meaningful to him, things become very meaningful. All that is on the surface becomes significant and all that is deeper is denied, negated.

The person who lives at his depths can accept all that is on the surface, but the person who lives on the surface cannot accept all that is deeply within him because the very acceptance will be humiliating To acknowledge that he has deeper depths within him will be a proof that he is only living on the surface. He will deny it. But a person who lives at his depths can accept the surface. He can say, "Yes, it is true. It is there; it exists. But deeper layers are there also. It ;s not everything."

History is just on the surface because time is on the surface. Consciousness is at the very depths. Then there is no time. But this will be more meaningful to you when you go deep into meditation. Then you will feel that your time sense is lost. By and by, you will feel that time is stopping. Finally a moment comes when there is no feeling of time. Time has stopped! Somewhere on the surface it is still going on, but inside, it has stopped. Then you yourself will be able to understand clearly what is meant by a spiritual evolution that transcends time.

When we live in time, in the world of events, if someone's s not doing anything it seems as if he is not. Doing is everything. Doing is in the realm of history, but being is in the realm of the spirit. You are; you just are. You are not doing anything, not even mentally. Nothing either physical or mental is happening There is no doing at all, no ripple of action at all you are in an absolute nondoing state. But you are!

This beingness is the vertical dimension. Through this beingness, you jump into the unknown, into the divine. And unless one jumps into this non-historical, non-temporal moment, one has not known what life is.

The Eternal Quest

Chapter #7
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LIFE IS TREMENDOUSLY SERIOUS...

Life is not serious. You are serious. Life is not anything serious; nothing can be more nonserious than life. Life is absolutely nonserious!

BUT CERTAIN THINGS HAVE BEEN ACHIEVED ONLY BECAUSE SOME PEOPLE HAVE BEEN -- MAYBE THE WORD 'SERIOUS' IT IS NOT GOOD, BUT, RATHER, 'INTENSE'.

Intensity is a very different thing from seriousness. If you are serious, you can never really be intense; you can only be tense. That's a different thing. With seriousness, you can never be intense and deep. You will always be shallow.

Life is not serious at all. It is just a nonserious play -- with nothing to be achieved, with nowhere to reach. It is just a play, with no end. Serious is always end-oriented. It means that you are living in order to achieve something, and life will be meaningless if you don't achieve it.

This is seriousness: the means lies in the end, not in The here and now. The end must be achieved. If you achieve it, then it is okay. If you don't achieve it, then everything ii lost. You are serious because you have made some condition for your life. You have identified the meaning of your life by some condition that has to be fulfilled.

But you can never achieve anything because nothing is static, everything is constantly changing. You fix something today, but by tomorrow nothing is going to be the same. Not even you will be the same; everything will have changed completely. But in your mind, the end remains the same. The whole situation has changed now, so you can never achieve what you want. That is why there is so much frustration

Why so much preparation? You try, you think, you plan, you work, and then there is no achievement. The thing that you desire never happens, it never comes. If life was a static, fixed thing -- not dynamic and flowing -- then you could achieve what you wanted, but then life would be a death. Life is life because it is dynamic, changing. You cannot predict its course, it is unpredictable. It is dynamic and flowing -- always flowing nowhere.

If you are serious, then you cannot flow. Then you are frozen inside; then you become just a dead stone. Then there are resistances around you. You cannot melt, you cannot change as life changes. You have a fixed pattern, a fixed shape, and because of that shape you will resist change. Then you are not flowing with life, you are struggling against it. Seriousness creates frozenness, and frozenness creates struggle. You can just let go.

Be ready to be anyone, to be anything, to be in any shape at all. Any shape is good: trees are good and dogs are good and man is good. If you are ready to be anything at all -- anything that life requires -- you will

be more alive, you will be able to live more intensely. Intensity is killed when you have become identified with a particular form, a particular way of being. Then you are shallow because you are concerned with your form not with your being. Then you will be tense, not intense.

It you are ready to exist in any way whatsoever then you have become part of the ocean of life. Then there are no more waves, there is no rising and falling. You have become the ocean itself. You are ready to be anything: to rise or to fall, be or not to be, Then you can flow with everything. And the more you flow, the more alive you are.

So if you know life, you know that life is not serious at all. Religious people have made it serious because they a!c anti-life. But to me, that is not religion at all. That is just a metaphysics for suicide. To me, relig on means a very non -- serious attitude: very childlike, very innocent.

A serious person can never be innocent, and one who is innocent can never be serious. They are contradictory; they cannot exist together. A child is never serious, but he is very intense. In everything he does, he is intense. If he is playing he is intense; if he is angry he is intense. But an old man is never intense. Hi is serious. He will turn even play into work because his play becomes a fight, a struggle; a competition. Their is either defeat or victory. All kinds of nonsense will emerge, it will not be just a play. Intensity is something else. It is not seriousness, it is something altogether different.

Whenever there is seriousness, sadness is about to come. You cannot enjoy seriousness, you cannot laugh with seriousness. Saints have never laughed. Sadness is bound to be somewhere around the corner, always.

Seriousness is sad, it cannot laugh. And even if it laughs, it is only a release mechanism. The laughter is not innocent it is only a release mechanism. A serious person can laugh but it is only to release the tension of seriousness. Then again he is ready to be serious, and more tensions are accumulated.

If I tell a joke, I create tension in you, expectation. curiosity. What is going to happen? How will it turn out? You become tense with expectation. You become serious, your mind begins to work. How is the joke going to end? if it ends just as you expected it to, you will not laugh because then there is no release. But if the end turns out to be completely unimagined, if it is a complete turnabout; if you never expected that this could be the end, then the tension that has been brought to a climax is released. You laugh. But the laughter is not innocent because it is just a release of tension. Every joke has to create a tension in you. Then, when you laugh, you feel released.

Innocent laughter is something very different. It is not a release mechanism, it is a way of living. It is just a way of living!

Take laughing as a way of living. Exist as laughter You will be absolutely nonserious. It may be that you will not be able to achieve anything, but what is the meaning of achievement? Even one who achieves -- what does he achieve7 Even when achieving, nothing is achieved.

Then whole absurdity is this: that even if you achieve something, nothing is achieved and nothing lasts. But the nonachieving mind gains much, without gaining anything. Every moment, one who has a nonachieving mind gains. What he gains may not be something very beautiful -- in the end he may not have achieved anything -- but he will be rich inside. Every moment was rich: the achievement is in the being. He may not be a great man, a famous man -- a great scientist, a great painter -- he may be no one really, but he can die peacefully; he can die lovingly.

He is rich inside. Life, as it was, has given much. Nothing was snatched, nothing was taken with a struggle. It was a blessing, it was a beatitude, it was a benediction. As it was without any conditions.

The mind that is trying to achieve is saying to life, to the whole cosmos, "I can be happy only if 'this' is happening." The person is living with a condition.

You cannot place any conditions on the whole. The whole will never hear your conditions, you will never feel any resonance from the whole if you have any conditions. Your own condition will become a stone around your neck. You will be crushed under it, by your own hands. It is not that the whole crushes you: you crush yourself with your own stone.

Your conditions create a barrier between you and the whole. The whole cannot flow in you because you have a condition. You say, "Come in. But first fulfill this much.." Then the whole cannot flow in you and you cannot flow m the whole. Then everything is crippled and diseased.

Don't place any conditions on the whole; don't make any bargains with the whole. Don't compete with the whole, don't struggle with the whole, and then you will be holy. Flow into the whole and let it flow into you. Unconditional movement, unmotivated movement. Then you will be non-serious, intense. You will live blissfully; there will be no possibility of sadness.

Then there can be no frustration, it is impossible. No one can frustrate you. Whatsoever happens is good. Then good is not something opposite to bad; it is just a feeling. Whatsoever happens is good: there is nothing opposite to good.

This I call a religious mind: nonserious, playful, innocent -- without any struggle.

Someone has written me a letter. He writes that he believed in someone as if he was *bhagwan*, a God. For fifteen years continuously he believed in him. Then one day he saw that the man he had believed in was angry He writes that on that day not only did that man become just human -- not a God -- but from that day on "I cannot believe that any human being can ever be *bhagwan*, can ever be a God."

I have written to him that there are two possibilities. "If one whom you believed to be divine became angry, there are two possibilities. Either this man is not divine -- or your definition of divine was wrong!"

But no, your definition can never be wrong. This man who you thought was divine must be wrong. Your definition is more meaningful to you than fifteen years of faith and rust.

But who says that the divine cannot be angry? Who says it? We don't know, but we have a particular definition. Who says that the divine cannot be angry? Of course a divine person must be angry in a divine way -- that's another thing.

We have certain definitions. But life always transcends definitions so we are frustrated. Because of our definitions we are frustrated. I have written to the man that that person was very honest: "He could be angry in front of you." It is very simple not to be angry in front of a person who has believed for fifteen years that you are *bhagwan*. Not to be angry is very simple, it is not a difficult thing. He was very sincere, he flowed: he could be angry.

Rinzai died as a master and his disciple, the chief disciple, begin to weep. These were at least one lakh people there. They were very confused because this chief disciple was known to be enlightened. How could he weep? He must not weep because if even an enlightened person weeps then the whole point of it is lost. Then there is no difference between one who is enlightened and those who are not.

Soon friends came to talk to him and requested him not to weep because his whole image would be destroyed. But the disciple said, "When have I promised you that I shall not weep? Was it a condition that you would believe that I am enlightened if I don't weep? When was this promise made? Two things: either decide that I am not enlightened, or change your definition!"

An enlightened person can weep -- of course, in an enlightened way. Really, a person who is one with life just flows. There is no resistance. Anything that comes from him, anything that happens, just happens. He has no resistance. He is not going tO say that such and such must not happen. He has become the whole, he was said yes to everything.

We have created an image of divine persons, realized persons, according to our own definitions. If Mahavir laughs, his disciples will think that something has gone wrong. It is inconceivable that he should laugh -- because of the disciples' definition, a dead definition. Definitions can never be alive because anything that is living changes, and definitions cannot change. And if a definition changes, it is not a definition at all. A definition is fixed, but life is never fixed.

So don't think in terms of opposites. Just think about one thing: that you must be flowing. And let anything happen. Accept it. If you are going to be a loser, then be a loser. If you are going to be defeated, then be one who is defeated. And if you are ready to be defeated, to be a loser, then no one can defeat you because the whole thing becomes nonsense. Losing is meaningful because winning is meaningful, because you have a stake in it. Because you have it as a condition that you must win, losing becomes hard. you feel defeated, frustrated.

To me, a divine existence means to just flow. If you win, that is good. If you lose, that too is good.

The Eternal Quest

Chapter #8
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WE KNOW FROM MANY SOURCES, SUCH AS THE BIBLE, THAT GOD CREATED MAN IN HIS OWN IMAGE. IF HE HAS CREATED EVERYTHING, EVERYTHING MUST BE GOOD. THEN WHERE DOES THE IDEA OF WICKEDNESS COME FROM.

So many things will have to be taken into account. Firstly, to think of God as the creator is to divide reality into two: the creator and the created. There is no division, no duality like this. The creator is the creation! The world and God are not two things: the creation is the creator. It is not like a painter. A painter creates a painting. The moment the painting is created, there are two things: the painter and the painting. The creation is more like a dancer: the dance and the dancer are one.

When you think about God in terms of duality, God becomes a false God. There is no God who is separate, apart; sitting somewhere: presiding, engineering, administrating -- beyond the world. The very world, the very being, is God.

The term 'God' is anthropocentric; it is our creation. We have personified what is really a process. God is not a person but a process -- constantly evolving, changing, constantly reaching beyond and beyond. God is a process. So to me God is the creative process not the creator.

Human beings have thought of God in human terms. It is natural. We have said that God created man in His own image. If horses could think they would deny this: they would say that God created horses in His own image. Because man has created the philosophy, he has made himself the center. Even God must be in our image. He must have created us in His own image. Man's ego has asserted these things. This is not knowledge, this is not knowing -- this is simply an anthropocentric feeling.

Man feels himself to be the center. We have thought that the earth is the center of the universe and man is the center of creation. These conceptions are false imaginations, dreams of the human ego. God has not created anybody in His own image because the whole is His image. The trees, the earth, the stars; the animals, men, women -- everything that exists is His image, not just man.

Then too, we have divided the world into good and evil. The world is not so divided: good and evil are our evaluations. If man did not exist on the earth there would be neither good nor bad. Things would exist, things would be there, but there would be no evaluation. The evaluation is man's: it is our imposition, it is our projection.

We say that something is good or something is bad. But as far as creation (the creative process) is concerned, everything simply is. There is no good, there is no bad. The night is not bad, the day is not good. The darkness simply is, the light simply is. These are not two things distinct, apart and opposite -- but rhythms of one thing. The darkness and the light are both waves of the same reality. For God, darkness is not evil. But for us it is evil, because our fearful minds have always been afraid of darkness.

Nothing is bad. We say that life is good and death is bad, but how can that be? Death is the pinnacle of life, death is the peak of life, death is part and parcel of life. There can be no living process without the dying process. Death and life are not two things, but two poles of a single, unitary process.

We are afraid to die so we say that death is evil. "If God has created the world then there must be life and no death." But if that had been possible, it would have been the most boring existence.

If there was only life and more life, and no death, then we would pray to God to give us death, because there is a moment to live and a moment to die. There is a moment to come up, and there is a moment to go down. There is no peak without the abyss, but we want only the peak and not the abyss. That is not possible.

These are two aspects of one reality: the evil and the good. So do not impose your own feelings, your own evaluations, on the creative process. Rather, if you want to know the creator, the creative process, go beyond yourself, beyond these dualisms. Do not think in terms of duality. When you go deeply into

something, when you go to its very depths, the evil changes into good and the good changes into evil. These are just two waves of the same reality, two different patterns of the same reality.

For example: if I become diseased, to me it is an evil. But to the germs that are the cause of my disease, it is life, and good. Who is to determine whether it is good or bad: me or the germs? If I become healthy the germs are bound to die so for those germs my health is an evil and for me the life of the germs is an evil.

But to God, the germs and I are the same. So there is no evil for Him, no good for Him. He lives in us. He dies in us. He is the darkness and He is the light. That is why He is the transcendental, the beyond. That is why He both is and *is not*.

Our minds always think in terms of dichotomies. They cannot think without dividing. Whenever we go to think about something, we dissect it, we divide it into two. That is the methodology of the mind. Mind cannot think in terms of Unity, in terms of synthesis. Mind thinks in terms of analysis so everything passing through the prism of the mind becomes divided.

Just like the light is one but through a prism it is divided into seven rays, so, too, the prism of the mind divides everything. That is why if you want to know and realize that which is undivided, you have to go beyond mind.

Do not use your mind as the instrument. It cannot lead you beyond duality. If you use The mind, there will be a creator and that which has been created. This division is false and because of this false division you create false problems and false theologies. You create problems and then you think about the solutions. Because the problems are false, the solutions are bound to be false.

All theologies are based on dualistic concepts. That is false. Religion is not theology! A theology can be Christian, a theology can be Hindu, a theology can be Buddhist, but religion itself is the realization of the whole. It is not divided into Christianity, Hinduism or Buddhism.

Theology is based on a false assumption: an assumption of duality. Then, problems arise. First you divide the existence, which creates problems. Then you go on solving the problems endlessly. But there is no solution. No theology has come to any conclusions; every theology has moved deeper and deeper into falsehoods.

That is why the new generation has come to a point of discarding all theologies: Christianity, Hinduism, Islam. The few generation has come to a breaking point where they want to discard all the falsehoods that theology has created. You have created the problems and you have created the solutions but you have not asked the basic thing: whether the problem is authentic or whether it has been created because of your mind; whether the problem is your creation or whether it is really a part of the reality.

In reality, there are no problems so there is no need of any answer. When you think, there are problems. When you do not think but you realize, there are no problems.

So religion is a process to go beyond thinking: to achieve a point in your mind where there is no thinking at all. You *are*, but without thoughts. You are in a state of mind which can be said to be a state of no-mind, a state of no mental processes.

A mind that is not thinking is a mind that is in meditation. That is the meaning of meditation. To meditate means to go beyond your thinking process. The moment you transcend the thinking process, you come to a realization, you come to feel that which is Philosophy cannot exist without thinking and religion cannot exist *with* thinking. Philosophy thinks. Religion knows.

Thinking means a mind that does not know. A blind man can think about the light and go on thinking about it. But he cannot come to any conclusion because he cannot really Think about it. You can only think about something you have known, but when you have known it, there is nothing to think about. That is the dilemma, the predicament.

That is the basic puzzle. A person who knows never thinks because there is no need to think. What you know, you know. There is no need to think about it. Only a person who does not know who is ignorant, thinks. But how can you think about what you don't know?

A blind man goes on thinking about light, but he cannot really think about it. He cannot imagine it, he cannot dream about it, because he has not known it. Light is foreign to him. A blind man cannot even think about the darkness because, even to know darkness, eyes are needed. Without eyes you cannot know the darkness: a blind man knows neither the darkness nor the light.

Ordinarily we think that a blind man lives in darkness. No, their is no darkness for a blind man. Darkness is as much a perception of the eyes as the light. You cannot say to a blind man that light is opposite to darkness because that, too, will be unintelligible to him. A blind man can know light only by becoming able to see. Thinking cannot become seeing.

In reference to this, one thing must be said. In India we have called philosophy *darshan*. *Darshan* means seeing. We have not called philosophy 'thinking'; we have called it 'seeing'. In Europe the term 'philosophy' carries another connotation. 'Philosophy' means love of knowing, love of thinking. There is no parallel term in western languages for *darshan*.

A new term has been coined by Herman Hesse. The term is appealing. The new term is *philosia*: the love of seeing. *Sia* means 'to see'. *Philo* means 'love.'

And *sophy* means 'thinking'. So philosophy means 'love of thinking'. We have no term in India for it. We cannot translate the word 'philosophy' into any Indian language. Our term is *darshan*. It means seeing. Not thinking, bUt seeing.

Seeing comes not through the mind but at the moment the mind is annihilated, the moment the mind is not, the moment the mind ceases. Every type of seeing -- either of science or of philosophy or of religion -- is an outcome of the state of no-mind.

We have known the example of Archimedes. He was thinking and thinking, and came to no conclusion. Then he was lying in his bathtub. Suddenly something was seen. He ran out of his house naked. He had seen something and he ran into the street crying, "Eureka, eureka! I've found it, I've found it! I've achieved!"

If you ask an Einstein or a Picasso or a Hesse, they too will say that something has been seen. Whether in poetry or in painting or in scientific discovery, something is seen. And the moment of seeing is not the moment of brooding, the moment of seeing is not the moment of logical thinking. Logical thinking is held in abeyance. The logical mind is not working and suddenly something overpowers you. Something comes to you, or you go somewhere -- somewhere beyond the human limits. Then you know; knowing is there.

So do not create dichotomies. First you create dichotomies, then you create problems, then you go on solving them. And then of course, as a logical consequence, theologies are created and there are theologians, teachers, professors, gurus, and the whole nonsense, the whole nuisance. So to me, there is no problem. The problem itself is false.

YOU SAID THAT GOD IS THE CREATIVE PROCESS. THEN WHY ARE THINGS CREATED? WHAT IS THE PURPOSE OF CREATION, OR IS IT SOMETHING THAT JUST EXISTS?

If God exists as a person then the question *why* becomes relevant. If God is a person then we can ask, "why have you created the word?" But God is not a person; God is a process. You cannot ask the process, "Why do you exist?"

Existence exists without any cause. Thinking in terms of causes leads nowhere. If you go beyond one cause then there is another cause. If you go beyond that, then another cause comes. And the why remains. Always, endlessly. You ask why and again you are confronted with another why.

If God is a person then the why becomes relevant. But God is not a person. You cannot ask Him -- you *are* Him. You yourself are the cause.

The existence is uncaused. Otherwise you will have to invent ultimate causes. But that carries no meaning. If you say that there is an ultimate cause it means that beyond a certain point vou will not again ask what the cause is. Even a person who believes in God as the creator, who says, "God created the world," may invent *whys* and answers. But if you ask him, "Why is there a God? Why does He exist?" then the religious man will say, "God is uncaused. He is the cause, so He is uncaused."

Existence itself is uncaused. At the beginning, there is no cause. So in the end, there can be no purpose. Only when here is a cause can there be a purpose.

There is no beginning because if there is a beginning, then there must be a cause. Existence is beginningless. And there is no end because the beginningless cannot come to an end. It is endless. So there is neither a beginning nor an end to existence. It is eternal, uncaused, without any purpose.

For the human mind it is meaningless to say this because we think in terms of causes (from where?) and in terms of purposes (to what end?). Because of this limitation of the human mind, he cannot conceive of something that is beginningless, endless -- uncaused, purposeless.

But how can there he any cause and how can there be any purpose? To be is enough, to have been is enough. *being* is enough.

You can think of it in another way, through another outlook. When you love someone, you do not ask what the cause of it is. If love is caused by something, it ceases to be love. Love flowers uncaused. If a

cause could be pointed out then the beauty of love would be lost, then there would be a scientific explanation for it.

You cannot ask what love is for. There is no purpose in love. If I love you, I cannot ask why. If I am loving you for some reason then it is not love Love is purposeless.

In love, we come closest to God. That is why Jesus said, "God is love." It is not that God is loving, no. That is not the meaning, God is love! In love, we come closest to the creative process, closest to God. Love is the peak from which we come to know what religion is.

Love is religious so a person who cannot love cannot pray. A person who cannot love cannot be religious. Only a loving mind can be religious because only a loving mind can think in terms of no purpose, no cause. Love is enough. It does not ask anything beyond itself. It is a fulfillment in itself; it is the end in itself. A single moment of love is eternity itself.

When we ask why, where, how, we are not asking religious questions. If you ask *how*, the question becomes scientific. The question *how* is the basis of science: how are things happening? And if you ask why, the question becomes philosophical.

Religion has no question. For religion, there is no questioning. There is a quest, but no questioning. There is a quest to know what is. Neither why nor *how*, but what is.

Of course, to solve the question how is easier. We can go on solving and solving and there will be no end to it. Every solution will again create a problem. The *how* will again be encountered, so science will go on progressing. You cannot conceive of a day when scientists will come out of their laboratories and say, "Now, science has achieved!"

Philosophers will go on thinking and thinking why, and there will be as many answers as there are thinkers. If everybody on earth begins to think about it, there will be millions and millions of answers. Everybody can say: because of this or that.

But religion does not ask. Religion is a quest, not a questioning It is a quest after what is -- not after the beginning, not after the end. It is a quest for neither the cause nor the purpose, but for that which is -- this very moment, here and now. The 'what' is the quest.

A scientific mind can go on searching without ever changing itself. A philosopher can go on inventing answers without changing an inch. But a religious man cannot even begin without changing. The moment he begins to ask what is, there is a change, a transformation -- because he himself is part and parcel of what is.

You are neither part and parcel of the how nor of the why. You were not asked anything in the beginning nor have you been asked to plan for the end. You are somewhere in the middle -- in the is. You are only concerned with what is here and now, this very moment.

So religion is concerned with the present -- neither with the past nor with the future. And the present is the only existence, the present is the only time. The past is memory; the future is imagination. The present is the only reality, the only existence.

Religion is concerned with the existential, the purposeless, the meaningless, the uncaused. Things *are* -- and you can become one with them and can achieve a moment of bliss, a moment of pure existence, a moment of total consciousness. In India we have called this *satchitananda* -- the moment of total existence, the moment of total consciousness, the moment of total bliss.

Once you have a glimpse of it, there will be no question, no problem. You will be at ease with the reality. Then you will be in a state of let-go with reality. You will flow with it, you will live with it. You will breathe it, vou will be one with it. You will *be* it.

YOU SAID THAT COD IS THE CREATIVE PROCESS AND NOT A PERSON. THEN WHAT IS PRAYER? TO WHOM DO WE PRAY?

You cannot pray, because there is no one to whom to pray. Your prayer is just addressed to the emptiness. But you can be in a prayerful mood -- that is another thing. Prayer is not something to be done; prayer is something to be. A person can live prayerfully, that is something else. It is not something to do.

To be in a prayerful mood is to be in love, in love with the existence. To be in a prayerful mood is to be in gratitude to the existence. To be in prayerful mood means to not be an enemy to the world but a friend.

For me, prayer is not an address because there is no one to be addressed. Prayer is a state of mind. It is

concerned with you not with God. You can be in love without a love object; the object is not the necessity. You can exist in love, you can walk in love, you can sleep in love. Everything that comes in contact with you receives your love. If no one comes in contact with you, still the perfume of love is there. A flower may be on a path where no one passes, but there is still a perfume. It is not addressed to anyone; it simply bubbles out of the flower. Like that, prayer is a bubbling of your love: your love to the whole, to all that is.

What we ordinarily call prayer is childish. We are father-obsessed in a way. We have imagined God as a father image, as a powerful father sitting somewhere on a throne. And in our fear, we are demanding and asking and persuading Him. Our prayers are demands. Our prayers are born out of our fears. They are addressed to an image that we have created out of fear.

A person who lives prayerfully does not pray, does not demand. He doesn't offer prayers to God. He has no need for an intermediary. He comes in contact with the existence himself.

So to me, even the word 'God' is not the right word. 'God' carries the meaning of a person. To say 'the existence' is much more accurate and exact the moment we call the existence 'God', the image of a great father comes into our minds. Then we begin to pray.

But out of fear there can be no love; out of fear there can be no prayer. When I fear you, I cannot love you. All the old theologies were based on the exploitation of human fear. We still call a religious person God-fearing. It is absolutely ugly to call a religious person God-fearing because a religious person is God-living.

And where fear is, love cannot be. These two cannot exist simultaneously. With fear, hate exists. With fear, there is no possibility of love.

A loving mind is a prayerful mind. But there is neither a time to pray, nor a secluded corner to pray in, nor someone to be addressed. You *are*, and the existence is. To live with this existence in a loving relationship -- with the trees, with the sky, with the stars, with human beings, with matter, with everything that is -- to live with it lovingly is prayer.

Then you become prayerful. Then you never pray, but every moment prayer goes out of you, bubbles out of you. It becomes the perfume of your life, of your love. It is a flowering, not an address -- something coming from within, not something going out. The basic arrow is not to someone; the basic arrow is *from* someone. From someone to the all.

WHAT IS DEATH, AND WHAT EXISTS AFTER DEATH?

If you think about what is, you will pervert i t. If you think about it, then you will impose your own conceptions on it.

'What is' can be revealed only when there is no conception, no thought, no theory in you; when your mind is totally vacant; when your mind has become an emptiness, a nothingness; when your mind is just a womb, a receiver. When nothing from your mind is imposed, when your mind is naked and empty, only then is 'what is' revealed because there is no one to pervert it -- no one to imagine anything, no one to dream anything, no one to project anything.

One must approach reality completely vacant and empty, without any preconceived thoughts, without any prejudices, without any preconceptions of what is to be there. You must go into nowhere, you have to go into nothingness. Only then does your mind become just a receiver, a receptivity. And then, what is is revealed.

Even after that, when you have to assert it, express it, you will not be able to. You won't be able to express what has been known. Language is not adequate, words are not enough Something so vast, something so multidimensional, something so unimagined, something so unknown, has come over you that vou can be struck dumb. The greater the realization, the less the possibility of expressing it.

The truth has never been said. It has been known, it has been lived, but never said. No word, no scripture, has expressed it. They have tried, endeavoured, taken pains to express it, but it has remained unexpressed, unknown.

You can come to it only when you do not come with your scriptures; you can come to it only when you do not come with your theologies; you can come to it only when you do not come with your questions. A mute quest is required, not a verbal questioning.

And you can come to it at any moment. When you are under a tree -- just sleeping, relaxing, doing

nothing -- you can come to it. Near a seashore -- just sitting, doing nothing -- and it can overwhelm you. Under the starry sky -- just existing, just being; just present, not doing anything -- it can penetrate you.

That is why there are glimpses of it in love. When you are in love, words cease, thinking ceases. When you are in love, something becomes silent in you. Then there is no communication -- and still there is a communication. You are silent, but communicating. In your silence, something comes to you and something goes out of you.

Religion points toward total silence. One must be silent to hear the creative process: one must be totally silent to know that-which-is. Every moment we are thinking and thinking. This thinking creates a barrier.

If you are listening to me and still thinking within yourself, then there will be no communication. When I am answering you, if you are still creating new questions -- comparing what I am saying, thinking about whether it is right or not -- then we are poles apart. Then there is no communication. Your thinking has come between us as a barrier, and that barrier cannot be crossed.

If you are just listening -- and that is the miracle: to be just listening! -- then even this communication that is happening right now between us can become a communication of what is. If you are just here -- present, doing nothing then something from my eyes, from my hands, from the friends who have gathered here, from the whole situation that exists right here, can become an awakening and you can come into contact with what is.

And you ask, "What is death?" One cannot know before dying. How can one know? You can think about it, but that will not be death, that will not be real. One has to die to know death and one has to live to know life.

Do not think about death. While life is, live! Know life! And if you know it then you will know death also, because death is pinnacle: the peak of life, the completion of life. So do not ask what death is. It will come, and you will go through it.

But it is possible to go through death and still not know it. We are passing through life and still we have not known it. We are asking, "What is death?" while we are alive. The reverse can also happen: when we are dying we may be asking, "What was life?" A dying person asks what was life and a living person asks what is death!

A living person can come to know life. Know it, be one with it. Absorb it, drink it completely -- eat it! Then death comes. When yon have known the day, the night comes. When you have known the day's awakening, you will have to *know* the night's relaxation and sleep.

It is there. It is coming, it is hiding somewhere. It will come, but do not ask about it. Know what is here and now. Become a knower, a seer, so that when death comes, you will know it also.

A person who knows life, ultimately knows death also. And when he knows both, he knows that life is not against death nor is death against life. When he knows both, he knows that something unknown has come into being and that something unknown has left. Birth has been a door and death, too, has been a door, Something (the existence) has come in, and something has gone out. Nothing begins, nothing ends. There are births beyond birth and there will deaths beyond death. There will be births beyond death and there will be deaths beyond birth. The process is endless, the voyage is eternal.

Know what is, do not ask what will be. How can you know it? You can only think about it and create theories. Theories are important, meaningless. Feelings are potent, meaningful, so while you are alive, feel life. Then you will become capable of feeling death when you die.

It is as blissful to know death as to know life. It is as blissful to awaken in the morning as it is to go into deep sleep at night. Both are blissful. But you must know them while they are happening; you cannot know them beforehand. And if you ask someone, then what you know is second-hand -- not a first hand knowledge, not a felt knowledge, not a realized knowledge, not a knowledge that has penetrated your ultimate being, that has come to you through your innermost core. The real knowledge always comes through seeing, through knowing firsthand.

First know life; do not ask what death is. Know life, and by knowing life you will come to know death also. What you are transcends both. You are neither life nor death. You have been living, you will be dying -- your being transcends both.

Do not identify yourself with life. If you identify yourself with life then you will think of death as your enemy. Know life and then you know that you are beyond -- unidentified, someone who has come to life. And you will know death too -- as a door going back, returning to the source. Life comes, death comes, but the source remains beyond both.

CAN YOU TELL US SOMETHING MORE ABOUT THE CONCEPT OF GOD IN INDIAN PHILOSOPHY? WHAT IS TRUTH?

As I have said, to me there is no such thing as Indian philosophy. And God cannot be represented by any idea; God is something beyond ideas. Every type of representation is a falsehood, a falsification. Every type of symbol is a dead symbol whether it is Indian or Western, Christian or Hindu. These are theologies not religion. Theologies are nothing but man's mental creations.

Pilate asked the same question that you have asked when Christ was going to the cross. He asked, "What is truth?" A Christian will have an answer to the question, a Hindu will have an answer, a Buddhist, a Sikh -- every body will have an answer. But Christ remained silent, he had no answer. He remained silent; he did not answer the question. "What is truth?" because the moment you answer it, it becomes a falsehood. It cannot be asserted. It can be known inside, it can be lived, but it cannot be asserted. Words, languages, expressions, are so feeble and dead that the living truth cannot be communicated through them.

Christ remained silent. But his eyes were not silent, his heart was not silent, his whole being was not silent. His whole being was expressing the answer, but Pilate could not see it. He knew only what was happening in terms of verbal communication. He would have known the answer to the question only if Christ had answered him through theology, through some theory -- some image, symbol, concept. Pilate turned away. Christ remained unknown to him.

What I am saying is this: that every type of symbology, myth, every type of theological system, is the creation of the cunning mind, of the mind which calculates, systematizes, makes wholeness out of theories. But it is dead. This is not religion; religion is something alive.

Somewhere Nietzsche has said that Christ was the first and last Christian. He was the last Christian because nowadays a Christian is simply a Christian through believing in a particular dogma. A Christian is a Christian through accepting a theology, not through knowing the truth. Hindus, Buddhists, Christians, Mohammedans -- they are all under the weight of tradition, of words, of verbalizations and languages. But to me, religion has nothing to do with words, language, scriptures. Nor is religion confined to any geography nor confined to any particular race. Religion is not confined to any savior, god, avatar or guru. Religion is available to everyone who asks for it, who is thirsty for it. Everywhere -- in every age, in every time, in every race, in every part of the world -- religion is as available as the air, as available as the existence. One only has to be one with the existence to know religion.

WHAT YOU HAVE TALKED ABOUT SEEMS QUITE MODERN.

What I am saying is not modern. What I am saying is as much ancient as it is modern. What I am saying is the eternal truth. It has always been said, it has always been felt. Buddha felt the same, Christ felt the same, Krishna felt the same.

But language becomes old, assertions become old. The Gita has become old, the Bible has become old, Buddhist scriptures have become old. Every age has to coin new words, new expressions. The truth remains the same; religion is eternal. It is neither old nor new.

What I am saying is not modern. Only the way of expressing it is modern. All expressions become old. The modern, too, will become old. It has already become so. The moment we have talked about it, it has become part of the past; it has become old. The new always has to be invented. It is necessary because every age requires a new language to be understood, every age requires a new terminology to communicate its experiences.

But truth is timeless. It is neither old nor modern. And it is as much Hindu as it is Christian; it is as much Moslem as it is Buddhist. To me, Buddha, Mohammed, Christ when they come to know -- know the same truth. But when they express it, their languages differ. That is natural. Buddha expresses in an Indian way, Christ expresses in Hebrew, Mohammed expresses in the Arabian way. Only the language differs, but because of the difference in languages, sects are created.

Then there comes to be an Indian religion and a non-Indian religion. There are at least three hundred religions on earth and three hundred languages. It is so. But three hundred religions? -- that's nonsense!

Religion can only be one because nothing can be contradictory or opposite to the feeling of truth.

When I come to know it, I know the same truth. When you come to now, you will also know the same truth. But I will express it differently, you will express it differently. The difference is always in the expression, not in the experience. The experience is eternal. It is neither Hindu nor Christian.

These labels have become barriers to the universal: the one, the eternal; the endless, the beginningless. These expressions have become barriers, so every age has to discard the old prophets, the old traditions. Every age has to invent its own ground to stand upon, its own heart to feel, its own mind to know and experience.

Expressions differ. The expression might be modern, but the expressed, or the unexpressed, is still ancient. I am saying ancient, not old; eternal, not old -- because truth can never become old. It is always the living, the new, the young. It is always life itself.

The Eternal Quest

Chapter #9
Chapter title: The Need for Authenticity

Date Unknown

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IS REINCARNATION A PART OF YOUR TEACHINGS?

I don't talk much about doctrines. I am not very interested in intellectual gymnastics. Reincarnation is a fact, but I don't talk much about it. I may help you to remember your past lives, but I don't make a doctrine out of it. If you can remember them than it is okay. If you don't remember them, that too is okay. But I don't talk about it. It is useless.

YOU HAVE SAID THAT BELIEF IS IMPOSSIBLE TODAY. PERHAPS WE CAN NO LONGER BELIEVE IN THE SAME THINGS THAT WE BELIEVED IN THE PAST, BUT IT SEEMS TO ME THAT IT IS IMPOSSIBLE TO TOTALLY DISREGARD BELIEF. FOR EXAMPLE, DON'T YOU BELIEVE THAT WHAT YOU ARE SAYING IS TRUE?

It is true, but I don't believe it. I *know* it. That's different. Knowledge is not belief.

Belief comes out of ignorance. You don't believe in the *sun*, but you believe in God. We do not need to believe that we are sitting here; we know it as a fact. But if I say that some ghost is also present, if you cannot see the ghost you will have to either believe what I say or disbelieve it.

Belief comes only when you don't know. When you know, there is no question of belief. What I am saying is not a question of belief. I know it is so; it is 3 fact. I don't insist that you should also believe it as a fact. I only say that you should experiment with it so that you can also come to know it as a fact.

Belief is basically concerned with ignorance. With knowledge, there is no belief. You do not 'believe' in science. What would be the use of it? You don't 'believe' that two plus two make four. Only fictions have to

be believed, not facts.

What I am saying is a fact to me, but if I insist that you also believe it as a fact because I am saying it -- that kind of belief has become impossible. And it is good that it has become impossible.

TO ME, IF SOMETHING IS A FACT THEN IT IS A FACT FOR EVERYONE. IF IT ISN'T, THEN IT'S NOT A FACT; IT'S SOMEBODY'S BELIEF.

No, no. There are two types of facts: objective and subjective. For example, if I say that I love you, there can be no objective proof. How can I prove it objectively? Can any kind of detection prove that in my heart there is love? If I try to act in a loving way so that you will know that I love you, then I am just acting. How can it be proved *objectively* that I have love in my heart? But it still is a fact, a subjective fact.

Belief in someone else's subjective fact has become impossible. A St. Francis or a Buddha may say, "I have achieved such and such," but he cannot show you what he has achieved. You can believe it or disbelieve it. Or, you can experiment and achieve the same thing. Then you can believe it.

There is no objectivity possible as far as inner truth is concerned. So don't insist on it. That is what I mean. If I insist that my fact must be your fact, then I am a violent man. And if I say, "Believe it, because I *know* it is so," that is violence. I simply say what is a fact for me. I can tell you the technique of how it became a fact for me, how I came to realize it. I can tell you the technique. You can try it. If you also come to the same bliss, then it will become a fact for you .

Science is concerned with the objectivity of the fact. Religion is concerned with the subjectivity. A subjective experience cannot be shown. I cannot show you what I have attained; there is no way. Still, it is a fact for me not a belief.

ARE VALUES FACTS OR ARE THEY SUBJECTIVE?

Values must be based on your inner illumination. For example, Buddha says that to speak the truth is a value. For him, it is an inner realization. It is not a question of faith, he is not saying that if you speak the truth you will attain heaven. He is not saying that if you speak the truth, God will be pleased with you; he is not giving you any profit motive. He is simply saying that when he speaks the truth he feels good, a well-being comes to him, and when he speaks an untruth he feels degraded inside, he feels suffering, he feels a bondage. This is *his* fact, subjective. And he says, "Try it." If you also feel the same thing, then it has become a realization to you. But just to believe in it because Buddha has said it is worthless.

This is my insistence: that unless something becomes a realization for you, it is bogus and, for you, it is false. Don't follow phantoms. It is better to experiment and come to an inner truth than to go on following things that someone else had said. Don't be traditional, be individual.

Religion is individual truth. You can be a Christian, you can be a Hindu, a Mohammedan, simply by belief. But that is bogus; you are not authentic. Simply being born in a Christian family or a Hindu family you can be a Christian or a Hindu, but whatsoever you believe is borrowed. It is not authentic; you are not true to it.

So it is better to find out some small fact upon wh:ch you can be authentically based and you can say, "This is my knowing." That will transform your whole being. You may believe in many, many things, but they are not coming from your experience. Then you remain a false entity, a pseudo-man.

When I say, "Make it your experience," I mean: be authentic about it. A single fact that you yourself have realized will be transforming. You will be a different man; your feet will be on solid ground. That's why I don't insist on doctrines but on techniques Doctrines are others' realizations. They may not be true. Techniques are simple methods: you can simply do them. If the technique works, if it is right, then you will come to the same conclusion.

Buddha was one of the most authentic men who has ever lived. His dying words were, "Don't believe in me." Don't believe something because Buddha has said it, don't believe because others believe it. Unless it becomes a truth for you, don't believe it. That doesn't mean to disbelieve it. There is no need. Remain suspended. That is intellectual honesty: to remain suspended, to remain agnostic. Don't say *yes* or no until

you come to *know*.

Believers are false, pseudo, inauthentic. That's why I say that faith has become impossible. To be authentic is to be religious -- even if you have to say, "I don't know God, I don't know Christ, I don't know the Holy Ghost. I don't know anything. And because I don't know, I cannot believe. Unless I know, I will not believe." Only this kind of attitude will create a situation for you to grow.

YOU SAY THAT YOU HAVE NO BELIEFS. YET YOU HAVE A CERTAINTY THAT GOES FAR BEYOND THE PROBABILITY THAT THE CONFIRMATION OF A HYPOTHESIS WOULD ALLOW YOU TO CLAIM.

A hypothesis is not a belief. You need not believe in it; it is just a temporary thing. It may be true, it may not be true. There is no need to believe in it; the experiment will show whether ii is true or not. You play with the hypothesis: without belief, without disbelief.

As far as objective facts are concerned, an experiment can only lead to a certain probability. You can never know any objective fact in its totality. Something else may be discovered which can change the whole thing. So with scientific facts, your knowing always remains relative. You cannot be absolutely certain because the fact, any fact, is just a part of the great world, the infinite. In that, infinity, whatsoever you know is always probable; it is never certain.

Science can never be certain. It will always be probable, because something new can always be discovered. You may destroy the whole hypothesis, or change it. So science will remain probable. That is the very nature of it.

But religion can be certain because inner truths are not fragments. They are absolute in a sense. Once you know them, you can be certain about them. There is no need to be certain, but you are certain. That feeling comes. It is just like when you fall in love. You never say, "I am probably in love." When you are angry, you never say that you are probably feeling, anger. When anger happens to you, you are certain of it, when love happens to you, you are certain of it. If you say that you are *probably* in love, then you are not in love. With love, the certainty comes automatically. The more you move inside, the more certain you become. The more outer you move, the more probable.

The further a thing is from you, the more probable it will be. And the nearer to you, the more certain. When you come to the very center, it is absolutely certain. That's why Jesus or Mohammed or Buddha are so certain. They're absolutely certain. And Einstein or any other scientist is absolutely uncertain. It is bound to be so. It is the very nature of the thing. The further removed something is from you, the less certain you will be about it.

When something happens to you at the very center of your being, there is no possibility of any uncertainty. You are absolutely certain that it is so. There is not even any need to be so certain, but you are.

Certainty is inner truth; probability is outer truth. Science will never be certain and religion will always be certain. That's why religion appears to be very dogmatic.

It is bound to be. But don't try to enforce your certainty on others. That is irreligious.

An inner truth need not be believed. It only needs to be discovered. It is there already, you *are* it. And your inner truth is the only thing that can be truly known. Everything else will always remain probable.

If you allow me to say it, I will say that science is belief because it is always probable and religion is knowledge because it is always certain. The only thing you can be certain about is your own self. If you cannot be certain even about yourself, you cannot be certain about anything else. If I am not certain that I am sitting here in this chair, then how can I be certain that you are here? You are removed from me; you may be just a dream. If I am uncertain that I myself am here then I cannot be certain about you.

All certainty starts with me: that I am here. It is possible that I may be dreaming that I am here and I am not really here, but even to dream I have to be. That one thing is certain. You may be a dream, but I cannot be a dream because a dreamer is needed. The further you are removed from me, the more uncertain you will be. I cannot be certain about you; I can only be certain about myself. That is the only thing -- what Descartes calls the indivisible truth.

Science is belief. Religion is knowledge.

JESUS HAD A CERTAIN KNOWLEDGE AND BUDDHA HAD A CERTAIN KNOWLEDGE. YET THEIR

KNOWLEDGE SEEMS TO BE CONTRADICTORY.

Whatever Buddha or Jesus have said is not what they mean. To know the inner is one thing, but to put it in words changes it completely. Jesus uses a different language than Buddha; it is bound to be so. Buddha uses a different language because he is living in a different culture, a different world. But whatsoever they know is the same. You can compare Buddha's words with Jesus'. They are different, the language is absolutely different. Jesus uses Jewish symbology. Buddha uses Hindu symbology -- they are different.

But if you have the same experience, then you can look beyond symbols and see that the experiences of Buddha and Jesus are the same. If you don't have that inner experience, then the languages will look different, contradictory.

A Christian scholar and a Buddhist scholar will never agree that the experiences of Jesus and Buddha are the same. But the problem is semantic, one of language. Eckhart will agree that the inner experience of the two is the same Jakob Bohme will agree, because they themselves have achieved the same thing. *Because* they have achieved it, they can see beyond language. Language communicates, but it also becomes a barrier.

The Eternal Quest

Chapter #10
Chapter title: If You Take the Whole out of the Whole

Date Unknown

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HOW CAN WE BECOME ONE WITH THE REALITY AND WHY ARE WE SEPARATE FROM IS?

The division is something that we ourselves have created. Reality has always been one; it has never known any division. All division is a mental division, a creation of our own conditioning. Reality has always been undivided, indivisible. It is still so. It has always been so, it will always be so. But through our cultivated minds, we feel it to be divided.

The moment you become whole, the moment you become aware, there is neither the individual nor the cosmic. Or, you can say that everything is the cosmic. The cosmic does not exist in opposition to the individual. Rather, all individuals dissolve in the cosmic.

HOW CAN THE COSMIC BE ACHIEVED?

By becoming aware of your fragmented mind, of your conceptions, your attitudes, your prejudices. By becoming aware of the mind that feels, hears, chooses. When you see a flower, it is not only that the flower is there. Between you and the flower, a particular mind exists, a particular attitude about the flower exists. Otherwise there would be no barrier between you and the flower. You would be one.

You and the flower are two extremes of one existence, two ends of one single moment. If your mind is not there, your consciousness and the flowering of the flower are two extreme points of one process. But if your mind is there (as it is always there), you are not just seeing the flower. Your seeing has a projection behind it, you are seeing in terms of your own conceptions, your own likes and dislikes.

You say, "This is a rose." But there is no such thing as 'rose'. The rose itself doesn't know that it is a rose. We are the ones who have called it that. And the moment you say 'rose', everything that is associated with the word 'rose' stands between you and the particular flower in front of you. The word has so many associations. If your culture says that a rose is beautiful, then the flower becomes beautiful. If your culture is against roses, then it becomes ugly. If your experience with roses is associated with pain with thorns, then the rose becomes one thing. If your associations are happy, then the rose becomes something different. But all the while, the rose itself remains the same. You see it with your mind. Your mind destroys that which is real and creates something imaginary, hallucinatory.

If you have no mind; if you can see the rose without your mind; if your seeing is totally innocent, completely fresh; if your seeing is not coming from the past; if you and the rose are living simultaneously in this moment -- if you are without mind: just aware, just existential -- then the rose is not known as something separate. Then you know it to be part and parcel of your consciousness. Then the flowering of the rose is your own flowering; then the perfume of the rose is your own perfume; then your consciousness is the rose's consciousness.

The rose is knowing itself through you. Identification is not an act of dualism, but of total being. Through your consciousness, the rose has come to know itself. This is the feeling! It cannot be expressed exactly, but the feeling is like this: that either you have flowered in the rose, or the rose has become conscious of itself through you.

IS THIS WHAT IS KNOWN AS 'SEEING'?

It is *really* seeing. It is *darshan*, without the mind.

THAT'S THE KIND OF THING KRISHNAMURTI IS ALWAYS SAYING.

I don't know what he says. But I say: this is seeing. Only when you are mindless is seeing there. The mind is the destroyer, it is a destructive force.

So do not try to be whole. You cannot try. There cannot be any effort because every type of effort is the effort of one particular mind against other minds. That is why effortlessness has to be understood clearly. You cannot achieve it because every type of achievement is the longing of a particular type of mind. You can only understand it. "This is so. This is the suchness."

The mind is fragmented. The mind is not one; it is poly-psychic. You don't have a mind; you have many minds. These minds are the experiences of the past to which you have become attached, associated, to which you are clinging. Why are you clinging? Because to exist mindlessly in dangerous, to exist mindlessly is insecure, to exist mindlessly is to always be in the unknown. That is why we have made everything that has become known to us a part of our consciousness. We cling to our experiences, our knowledge, so that we don't have to move into the unknown, so that we don't have to feel insecure about what is going to happen. We are clinging to that which has already happened. These are our safety measures.

The mind that is longing for security cannot be mindless. This has to be understood. The mind that is longing for security can never be mindless because it will cling to past experiences, past knowledge, past information. You will always be living through a dead mind.

So there are three things to be understood. The first is that we do not have a single mind. We have many minds. Secondly, these minds are our past experiences. And thirdly, we cling to these multi-minds because of our fear of the unknown, because of the infinite possibilities of the future. The past is fixed because it has already happened. It is dead; you can deal with it. But you cannot deal with the future. The future is always unknown, uncharted. There are unknown, infinite possibilities about which you can never be certain.

Life means uncertainty; life means insecurity; life means to be in danger. Only a dead person is out of danger. Now he cannot become diseased, he cannot die. There is no death for him now; he is at ease. Everything has become certain. Now nothing else can happen so there is no danger.

If you understand these two things (the certainty of the past and the uncertainly of the future); if you understand that life means uncertainty, life means insecurity, life means danger, life means uncharted and unknown possibilities -- if you understand this, then by and by your minds will drop, they will cease to function, and you will become one, whole. By and by, your response will become total.

This total response is religiousness. It is a total response: every moment, in every situation. Be total within, and be total without. The moment this happens, the totalness within and the totalness without become one. Then there is no barrier between you and the whole.

There can never be two perfections. The moment two perfections come close, they become one. The wholeness is always one. There is a saying in the Upanishads: "If you take the whole out of the whole, the whole remains behind." Nothing is taken out, because you cannot take anything from the whole. Even if you take the whole, the whole remains behind. And you cannot add anything to the whole. If you add something to the whole, it will remain the same.

There is no method to become one with the whole. You are already that. All methods are to help you to understand. They are to create a situation in which you can understand yourself: your multiplicity, your poly-psychicness. When you know yourself in your totality, only then can you know what is beyond this totality. So the first thing to be seen is yourself. It you have not even seen yourself, then seeing the wholeness is not possible.

WILL I BE ABLE TO SEE THE WHOLENESS AFTER DOING MEDITATION?

Yes. It will descend on you sometimes. When you are whole, the whole will explode in you. And this will go on becoming more natural as you continue to meditate. The gaps will be less, the intervals will be less. Finally a moment of explosion will come from which there is no escape.

CAN THIS HAPPEN THROUGH WILL POWER?

Will *is* power; energy. There is no such thing as 'will power'. Will is power, will is energy. But by 'will' I mean the whole: Those who use the term 'will power' use it in a psychic sense. They use it to mean the power of concentration. I am not using the term in that sense. To me, 'will' means the whole.

So only God is will. We are never will; we are just desires. Will is power, without desire. It is power with no movement or, with an inner movement. It is power without direction: directionless, dimensionless.

When we say, "God is power," it does not mean that God is powerful. It means: God-power. God is the energY of the whole, the power of the whole. So when I say 'will power', it does not mean that will has power. Will is power -- it is energy. You can only attain it when you have lost yourself.

While you are there, desire will be there. Your power will come from your desires. It will be created by concentration, by narrowing, by exclusion. Then you will have moments of powerlessness also. Your potency will exist in opposition to impotency so it will come and go.

But when will comes, nothing goes. Everything is. Even passivity is powerful, even impotence becomes potency. That is why the word *tao* is better then the word 'will' and better than the word *dharma*. *Tao* is both death and life, both darkness and light, both potency and impotency. Only then does power become absolute.

'Will power', as it is ordinarily used, only means that power that is created by conflict, created by concentration. This is not power. It is just creating a conflict within you, and making one part of your mind in control of the other parts. A subtle energy, a subtle force, is created. You can use it, but then moments of depression, of powerlessness, will follow.

When there is no direction that you have to move toward, when you have no desires, you are power, *you* are energy, *you* are life. Then you exist without any shadows, without being followed by the opposite. That Is why it is said that God is shadowless. He IS, but there is nothing opposite to him that casts a shadow on

him.

The Eternal Quest

Chapter #11
Chapter title: A Meeting with the Hare Krishna People

Date Unknown

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WHAT IS YOUR CONCEPTION OF ABSOLUTE TRUTH?

No conception about absolute truth is possible because every conception is bound to be relative. The absolute transcends every conceptualization; you cannot conceive it. You can live it, you can be in it, but no intellectual conception is possible about the absolute. All conceptions are bound to be erroneous because conception, as such, is relative. So I can not say what my conception of the absolute is. I am only say that no conception is possible. The moment you go beyond conceptions, you know the absolute. But even when you have known it, you cannot transform it into a conception.

The so-called religious mind is always conceptualizing, but the really religious man is one who has come to know the boundaries of intelligence, the boundaries of intellect, the boundary of conceptions. The absolute is beyond. Or you can say the beyondness is the absolute.

I am not a philosopher; I deny every type of philosophizing. The truly religious mind is a mind that is not philosophizing about the truth. Philosophizing is a sort of mentation: the mind is working. And through mind, no contact with the absolute is possible. Only when the mind ceases, when thinking ceases, the ego ceases, do you come in contact with it. The absolute is beyond 'me', beyond 'you . Where philosophy ends, the absolute begins. Where conceptions end, the absolute begins.

WHAT DO YOU MEAN BY 'ME' AND 'YOU'?

These are conceptions, egocentric conceptions. When I say 'me' and 'you', I mean my mental process and your mental process. Unless these processes cease, we cannot be in contact with the absolute because these processes are the barrier. 'I' -- as a thinking mind -- is the barrier. But if I think of 'I' as an existential living unit and not as a thinking mind, then there is no barrier. Then there is no 'I' and 'you'; then the whole existence becomes one.

One ego is 'I' and the other ego is 'you'. The absolute comes only when there is egolessness. 'I' cannot conceive of it; 'I' can only dissolve in it.

You can dissolve in it, but you cannot conceive of it. A drop cannot conceive of the ocean. It can only conceive of a drop. That is its limitation. But a drop can become the ocean, it can drop into it and be one with it. Only then does it come to know the ocean -- through becoming, not through thinking. It becomes one with it.

Conceptions are mental, part of language. The mind transforms reality into thoughts. If I love you, there is no 'I' and there is no 'you'. Only love exists. We are two polarities of it: two extensions of one feeling, two

waves of one feeling -- coming and going. But when you conceive of love, love becomes a theory, a dead concept. Words, principles, philosophies, doctrines are there, but there is no love. The theory of love is not love any more than the theory of God is God. The word 'God' is not God.

I'm not saying whether the Hindu concept of absolute truth is right or wrong. I'm saying that conceptualization, as such, is wrong. We cannot conceive of the absolute; it is inconceivable. The moment one begins to think about it, there are only words. The truth is being lost. The truth can never become a word.

THEN HOW IS IT THAT THE SCRIPTURES OF THE VEDIC RELIGION -- THE VEDAS AND THE BHAGAVAD GITA -- ARE ABLE TO DESCRIBE THE ABSOLUTE

They do not describe it. They deny all conceptualization. They tell you to jump into it. Not to try to conceive of it, but to jump into it.

When you talk about the Vedic religion... The moment one says 'Vedic religion', 'Christian', 'Hindu', 'Muslim', religion is lost. You cannot name it. Religion is religion, it is neither Vedic nor Christian. Nor can it be. Religion is not a sect, it is not sectarian. So when you say 'Vedic religion', you are destroying religion itself.

'VEDA' MEANS ALL-KNOWING!

If you say 'all-knowing', then the Bible is also the Vedas, then the Koran is also the Vedas. Then there is no need to mention a Vedic religion. It becomes absurd, irrelevant. If 'Veda' means knowledge, then if something is part of knowledge it is Vedic. What Mohammed said becomes part of the Vedas. But then you can't use the term 'Vedic religion'. When you say 'Vedic religion', you mean knowledge as conceived, of by the Vedas. Then you confine it, a sect is created. But a sectarian mind is not a religious mind: it is basically irreligious.

The mind wants to know, it tries to know. You search for meaning. But the moment you accept someone else as the authority, you deny your own individuality. It is a suicidal act. So once you say 'Vedic', you have lost something that is essential for religion.

You like the Vedas. That is quite another thing. You may love them that is something quite different. You may like the Bible, you may love it, but don't be bound by it. Don't make it a bondage, don't be confined to it, because knowing is such a vast thing. Vedas and more Vedas may come and go, but the mind never ends. Vedas end, but the mind never ends. Knowing is infinite, but the Vedas are not infinite so a person who attaches himself to one particular creed is not a religious person at all.

To me, religion means an attitude of inclusion. There are three attitudes possible. The first is the scientific attitude: a mind that believes in analysis; a mind that believes in objectivity; a mind that believes in laboratories, experiments -- not within but without; a mind that is concerned with the without of things.

Then there is the artistic attitude. A person who is not concerned with reality as truth but with reality as feeling, a person who is not concerned with the realization of reality but who is concerned with the expression of it. A participatory attitude toward the real. But devotional -- a feeling attitude.

Then there is the religious mind. In every way it is different from the scientific mind. It is not analytical; it is subjective.

When you say 'Vedas', you become analytical. You have begun to divide religion. Religion is an attitude of synthesis. If you say that all that has been know is the Vedas, then there is no need to mention 'the Vedic religion' at all. Then Christ is a Vedic personality, Mohammed is, Confucius is. Then I am, you are. But that is not what you mean. When you say 'Vedic' you have confined yourself to a particular scripture. The moment you mention the name, you have become sectarian.

But the sectarian mind is so small that it can never be religious. A religious mind can only be limitless: untethered to anything, not clinging to anything, not confined to anything.

When I say 'the attitude of a religious mind', I mean a mind that is subjective, a mind that experiments with reality subjectively. I mean, taking the approach of seeking the within of things, not being concerned

with the without. The seeking is subjective, inner. You become concerned with the ultimate, but you move toward it as an individual, not as a member of a sect.

You cannot move toward the ultimate if your attitude is sectarian, because the moment you become a member of a particular sect, your mind is burdened with particular conceptions, authorities, scriptures. Then you are not fresh, then you are not naked, you are not innocent. Your mind has become calculating. You are not ready to receive truth as it is. Rather, on the contrary, you have your own conception of truth to impose on reality. Now the truth must correspond to your scriptures, it must correspond with your conceptions. You are not open.

ARE YOU SAYING THAT IN THE GITA WHEN LORD KRISHNA SAYS "I AM THE ABSOLUTE TRUTH" HE IS NOT SPEAKING THE TRUTH?

Firstly, I don't call him 'Lord Krishna'. It is our conception that he is a lord. It is our conception that the Gita is a scripture, it is our conception that it is religious, it is our conception that everything that is said in it is true. These are our conceptions. The moment we conceive of a thing as a scripture, then everything that is said in it becomes authoritative, true. Then there is no need to think about it.

The truth can be known, but it cannot be expressed. Not even Krishna can express it. And the moment he expresses it, the truth becomes confined to words. If I have known the truth I can try to describe it, but it is never described. I can only try to describe the indescribableness of it.

The only way I can help you is to deny your formulations. I can only try to point out the limitations of your mind, of your information, your scriptures, your knowledge. If this much can be pointed out to you, then something is being indicated that is significant. So all that can be done is negative, never positive.

We may experience our own individual limitations, but we still try to conceive of the unlimited. We try to conceive of the absolute, we try to conceive of the infinite. We try to conceive of it through scriptures. It becomes absurd. It shows that we are not completely aware of our boundaries, the boundaries of our thinking, of our thoughts. We are not aware.

The mind feels satisfied if words can be fed to it. Then the illusion of knowledge is created. I can read the Gita, memorize it, go on continuing to memorize it, and feel that something is being known. No, nothing is being known. You are just computerizing your mind, you are feeding it with information. The words may have been true on the lips of Krishna, he may have known what he was talking about, but the moment it is said, the truth is not conveyed. Only words are conveyed, and we begin to cling to these words. The words become the basis of all our knowledge.

Words can never be the basis of knowing. One must go into total silence, one must go into total wordlessness. If that is not possible, then the absolute truth cannot be known. You will only go on knowing relative conceptions of it.

THE SCRIPTURES ARE MY AUTHORITY. WHAT IS YOUR AUTHORITY FOR WHAT YOU HAVE BEEN SAYING?

I am my own authority. How can I speak on anything else? How can my authority come from anything other than my own knowing? Even if you base what you say on the authority of the scriptures, that is *your* authority, not the authority of the scriptures. It is you who has decided to give the scriptures their authority.

The Eternal Quest

Chapter #12
Chapter title: Right Questioning

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Before you ask something, I must tell you that there are two types of questioning. One type of questioning comes not because you do not know, but because you know something. It comes out of your so-called knowledge. You have the answer already and then you raise the question. It is so stupid!

Whatever you know, you have not really known it. Otherwise there would have been no question. And secondly, because the question has been raised by a preconceived answer, you are not ready to receive a new answer. Whenever there is such questioning it is absolutely useless. It leads you nowhere.

Never ask because you know something. If you know, it is good. Then there is no need of a king. And if you do not know, then ask as if you are ignorant, as if you do not know. Unless you feel that you do not know, you are never vulnerable, open, receptive. Receptivity is needed otherwise you raise a question and do not allow the answer to go in.

More or less, all questions are like that. We have the answer already and then there is a search for confirmation. We are not confident because we really do not know; we have simply gathered certain information. Now we want someone to give us conviction, someone to be a witness to our knowledge so that we can feel, "Yes, I am right."

This is very absurd. If you know, then knowledge itself, knowing itself, gives confidence. It is self-evident. If you know something then even if the whole world denies it, it makes no difference. And in the same way, if you do not know a thing and the whole world says, "Yes, this is right," that too makes no difference. Knowing is self-evident and ignorance is also self-revealing.

So do not ask from your knowledge. If you know, it is good. If you do not know, then be conscious that you do not know and ask from your conscious ignorance.

The second type of questioning -- which is authentic questioning, sincere, honest -- is always from the feeling that you do not know. Your doors are open. Now you are ready to invite the guest. Otherwise you invite the guest and your house iS completely closed. Then you do not really invite. If you invite, then make a space for the guest. If you have ready-made answers then you have no space within you to receive the answer.

Questioning is useless if there is no space to receive. See when you are asking a question, if there is any space to receive the answer. First create the space, then ask. Then the question is not merely intellectual, not merely mental. You are totally involved in it; your whole being is at stake, your total being This is what is meant by being existential. Now the question comes from your very existence, from your very being.

The first type of questioning is always conditioned by others. This must be understood very clearly. Ignorance is yours, and your so-called knowledge is given by others. Ignorance is more existential than so-called knowledge. If you do not know, this not-knowing is yours. But if you say, "I know because I have read the Gita. I know because someone somewhere has said such and such a thing, because Buddha had such knowledge and I have become acquainted with it. Therefore, I know," this knowledge is not yours

And remember, even your ignorance is more valuable than others' knowledge. At least it is yours. Something can be done with it. It is real, existential. Nothing can be done with a fiction. The real can be transformed and changed, but with a fiction you can do nothing, with imagination you can do nothing. Imagined knowledge, based only on information, is fictitious. It is not existential.

So ask a question, inquire about something, through your existential feelings not your accumulated, mental information. If you really ask from your ignorance then your question will be universal in a way and individual in a way because when you ask from your ignorance you ask about a problem that is the same for everyone.

If you ask from your knowledge, then the problem differs. A Hindu will never ask a question that a Mohammedan will ask; a Christian will never ask the same question that a Jain will ask. A Mohammedan's knowledge is completely different from a Hindu's knowledge, but there is no such thing as Mohammedan

ignorance and no such thing as Hindu ignorance. Ignorance is universal, existential, but knowledge differs. Mohammedan knowledge is different from Hindu knowledge or Jain knowledge, or Christian knowledge.

If your questioning comes out of your knowledge, it is bound to come out of your social conditioning. Then it is not universal, existential. When a Mohammedan asks something, he himself is not really asking. That which has been forced upon him, imposed upon him, that which has been conditioned that conditioning is asking. The real man is hidden behind the Mohammedan. The imposed Mohammedan (the imposed Hindu) is asking. Then it is superficial, and whatsoever answer is given is not going to benefit you to your depths because the question was never from your depths.

Existential questioning means that you go through all the conditioned layers of your mind and ask -- just as a pure, naked existence not as a Mohammedan, Sikh or Jain. Ask as if you have not been given any answers before. Put your answers aside. Then your question will be individual in a way, because it has come from you, and it will be simultaneously universal -- because whenever someone goes inside himself so deeply, the same question comes.

So be existential in asking and never ask from your knowledge, ask from your ignorance. If you want transformation, mutation, then ask from your ignorance. Be aware of your ignorance. Dig deep and find that questioning which is coming out of your ignorance and not out of your knowledge.

IS IT NOT TRUE THAT ANSWERS ARE USUALLY GIVEN WITHOUT ANYONE ASKING FOR THEM?

It is both correct and incorrect in a way. Questions have been raised, otherwise answers would not be possible. It may be that you yourself have not raised the question but someone else has raised it. The first time the question was raised, it was raised from ignorance. And the first time it was answered, the answer was given by a person who knew. But then everything becomes formulated. The question becomes formulated and the answer becomes formulated. Then we have ready-made questions and ready-made answers.

Every child is going to ask the same questions really -- because existence is the same, the problems are the same. To pass through existence is to pass through the same suffering and the same inquiry. So just as a safety measure, parents and teachers give answers before the question is raised. Neither the question has been raised nor does the one who is answering it know the answer. Both have become traditional, fixed. Because we know that the question is bound to come... Before it comes, the answer is given.

Once the question comes by itself, you will not be able to give a fixed answer to it. Once a real question comes into being, the society, the establishment, the father, the mother, the teacher, they will not be able to impose any answer. The real question is so powerful that old answers will not do. So it is just as a safety measure -- before one asks, give him an answer. Then the real question will never be raised, will never come into being. When you have been given an answer, when a false answer has been planted in you, you will begin to ask questions about the answer and not about the basic question itself.

A child goes on asking. You have planted an answer in him: You have told him that there is a God and that He has created the world. The child never asked you, but you have given him an answer. The answer will go deep within the child because it was planted in him at a time when he was not even aware of the underlying question. He was not aware yet of existential problems.

Your answer will go deep in his mind and by the time the child begins to question things, the answer will have become a part of his unconscious. Now he will not ask whether the world has bean created or not. He will ask, "If God created the world, then why is there evil?"

This is a secondary question. It is not authentic, existential. It is because of your answer -- the answer that God created the world. Now a problem arises. If God has created the world -- it is taken for granted that God has created the world -- then why is there evil? This 'why is there evil?' is a question that has been created by your answer -- your answer to a question that was never asked.

There are layers and layers. Even this question about why there is evil can be answered before the child becomes aware that it is a question. Then, from a third level, he will raise questions.

The more sophisticated a society, the further away the questioning goes from the existential level. Really, a sophisticated society, a cultured society, means one in which so many answers have been given for which there were no questions.

One has to begin from the beginning. That is why I insist that your answers must be thrown. Otherwise

you will continue to ask questions that are not basic, not existential, but only secondary -- there because the answers were already implanted in you.

So I say that it is both correct and incorrect. If there is no question, on answer is possible. When a question comes into the world for the first time, it comes through existential inquiry. For a Buddha the question is existential, but for a Buddhist it is not. A Buddha's questioning does not come through his conditioning. He had raised the basic questions. He goes in search, and there is an answer. He comes to know something. His answer is authentic because it has come through authentic questioning.

This answer will then be given to others -- even though they may not be interested in the basic question in the least. But they accept the answer. It becomes an accumulation that makes them richer. At least it makes them *feel* richer. Now, they also know.

So you accumulate answers, many answers. Then these answers get transferred from generation to generation. And every generation goes on adding to them because in every generation some existential questions are asked and some existential knowings become realized. And the answers go on adding up...

So the more cultured a society is, the more the accumulated heritage of answers and the less the possibility of your being in a situation where you can ask a basic question. But if you cannot ask a basic question, you cannot receive a basic answer. If your questioning is false, you will continue receiving false answers.

First be aware of whether your question is coming from some answer that has been implanted in you or whether it is authentic. Ask something that is existential to you. It nothing had been taught to you -- if no answer had been given to you: no theories, no systems, no religions -- would there have been any question or not? If there would be any question, only that question can be existential, basic, religious.

So put aside all conditioned answers and dig deep into your original being. There will be questions -- alive ones. You may even find it difficult to know how to formulate them, how to put them, how to ask them. Because you have never asked a fundamental question, you do not know how to ask.

Then, it is better not to ask. It is better to suffer because you don't know how to ask then to ask unnecessary things. Through that suffering, you will be able to ask. And the moment you are able to ask, you are ready to receive. The same process through which you become capable of asking a foundational question, the same process, is needed in other for a foundational answer to penetrate into you.

The same path is to be used. So go deep into yourself to find a real question. That digging deep will create a passage in you and this same passage can be used by me. If there is no passage in you then my answer cannot penetrate you any more than the depth from where your question has come. The same will be the layer of penetration. If your question is superficial then any answer will just become a superficial thing to you.

Sometimes it has happened that the questioner was authentic and the teacher was not. Still, the questioner could receive the answer. But when the reverse happens -- when the teacher is authentic but the questioner is not authentic -- then nothing can be done.

Even a false teacher will do because, really, the work is being done by you not by a teacher. Even a stone image will do. If you are really concerned with the question then even a stone image can give you the answer. But if you are not really concerned. then even a living Buddha is dead to you. It depends on you ultimately; it does not depend on the teacher. It depends on the disciple, it depends on the questioner.

If you can ask a foundational question, from the very heart of your being, the answer will come to you even if there is no one to answer you. The vacuum will create the answer, existence itself will give you the answer. But with false questioning, nothing is possible and nothing can be done.

So try to formulate a right question. Even if you fail in your effort it is good. Try to formulate some problem that comes from you: not from the society, not from your teachers, not from your upbringing -- just from you.

This is a meditation This finding out is the meditation. So -- find some question!

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MAN IS WEAK AND HELPLESS WHAT CAN HE DO TO FIND STRENGTH?

It is not that you feel helpless and weak because you do not have strength You feel weak because there is a craving for more strength. It is relative.

It is not that you are weak. You are what you are: neither weak nor strong. But there is a craving to be more strong, to be *more* -- in any dimension That craving is in terms of relativity, so it continues. Wherever you are, howsoever you are, makes no difference. Even when you become stronger you feel weak because now your craving has gone further ahead. The same distance will be there between what you are and what you want to be, and you will still feel weak and helpless.

You have to understand the mechanism of why you feel weak. You feel weak because you create an image of strength. You create an end and put it somewhere in the future. Then you feel weak in comparison to it.

This weakness is just your creation. Even if you are the whole and soul of the universe -- even if you are a god! -- it will make no difference You will create the same distinction; the same distance will be created. You will feel weak because the same mind will be there. It will again project a better possibility.

Mind can always project, can always imagine a better possibility. No situation is such that you cannot imagine a better one. You can imagine a better one, always. And if you can imagine a better one, you will feel inferior in comparison to it.

So what to do? There have been teachers who have said. "Do not look in the future; look in the past." They say: "if you want to feel strong, do not create an image of strength but, rather, look into the past and see how weak you *were*. Then you will feel strong."

But the fallacy is the same and the foolishness is the same. It makes no difference. If you feel strong in comparison to

some weak image of yourself or of someone else, it is impossible to escape the future. You cannot escape from it. If the past is there, the future will have to be there.

As far as I am concerned, I see what you are now. You cannot be more at this moment or less -- only what you are, 'X', 'Y', 'Z' -- whatever you are. In this moment, the whole universe, the whole existence, has culminated in you *as you are*.

If you go away from this point in any way, you create misery for yourself. Remain with the facticity of your being. *You are* this -- this is the fact. Do not create any image to compare with this. This is the fact: I am this. If I am angry, this is the fact; this is the truth. If I am ready and daring and courageous enough to be with this fact then there is no weakness, no helplessness at all.

I am not going to say that you will feel strong. I am not going to say that! You will feel neither strong nor weak. And that is the moment of freedom: when you are neither weak nor strong. You just *are*. When you are strong, the same process continues. Now more will be asked for. If you are weak more will be asked for and if you are strong more will be asked for. It makes no difference. The difference is only of degrees.

But whatever you are at this moment, be with it. Do not escape in your imagination. Then there is no helplessness. Then there is no weakness, there is no strength. When there is no comparison, you are authentically yourself. Their is neither any condemnation nor any appreciation. You *are*, and there is total acceptability.

When someone accepts oneself totally, one accepts the total existence. And unless you can accept

yourself, you will never be able to accept anyone else. One who cannot accept himself finds it impossible to accept anyone else. Then the whole misery follows.

You love someone, but you cannot accept him. He can be still more lovely, he can be still more beautiful, he can be still more healthy. The 'more' is there and with the 'more' you condemn that which is; you are bound to condemn. Then you cannot love because love requires total acceptance.

You cannot accept yourself so how can you accept anyone else? Impossible! And this non-acceptance, this constant denial, creates misery.

Wherever you are, you are unhappy. Not because there is any fixed destiny for you to be unhappy: it is only becaUse you have been using that faculty of the mind that imagines and not that faculty of the mind that remains with the fact.

Mind has both faculties: to observe what is or to imagine what is not. Imagination is needed. It helps in many ways, it creates all the possibilities for discovery. Use it this way; invent through it. But it is a misused, misdirected imagination if you begin to deny the facts and create a fiction. Then you will miss existence completely, constantly, continuously.

That is why you feel weak. One feels weak and helpless because one has an image to live up to. It is your creation! Destroy the image and be with the fact. Then there is an explosion. You feel neither weak nor strong; you just feel that YOU ARE There is a freedom from relativity, from comparison.

Any once you are free from comparing yourself with your own images, you will never compare yourself with anyone else. He is he and you are you, and every comparison is nonsense. Then there is a total acceptance of all that is. In this total acceptance is the ecstasy of life. Moment to moment you live it and feel the bliss of it.

So it is not a question of how to be strong. It is a question of how to be free from this craving. Why the craving? Why do you want to be something other than what you are? Why this craving to be someone else, to be somewhere else, to be something else? Why?

If you go deep inside, you will come to know and understand that this constant craving to be somewhere else is because you have not yet learned how to be where you are. You have not gone through the discipline -- if I may use the word -- through the learning of how to be where you are. You know only one thing: to never be where you are but to always think about being somewhere else.

Why is this so? If you cannot be where you are then how can you be somewhere where you are not. You are trying a more difficult,, a rather impossible thing. Try the possible instead, the only thing possible: try to be *here*.

Why are you never where you are, why are you always somewhere else? The mind has a trick, a very cunning trick. The trick has proven very useful so the mind goes on using it. To be where you are is to face reality. There will be problems. But to be where you are not is to go on dreaming, so there will be no problems. It is intoxicating!

If you love a woman and remain with her, it is going to create problems. But if you imagine a woman and live with her in your dreams, it is going to create no problems at all. You are alone. There is no one to create problems -- you are somewhere else.

It is intoxicating to create dreams, because then vou are the god amidst your dreams. It is *your* world. The real world is not yours. On the contrary, you are just a minute part of the real world, nothing really.

In the real world, what am I? Nothing! But in my imaginary world, I am divine. I am the whole and soul My dreams are mine; the whole dreamy world is mine. I may do whatsoever I like. So the mind picks up the trick and whenever there is difficulty in the real world, you escape into dreams.

You learn the trick. And every moment there is difficulty in the real world. There is bound to be. So the mind goes on continually escaping somewhere else.

This is the reason why craving exists. Understand it, be aware of it, and by and by -- whenever you feel that you are creating a dream again -- you will just be aware. The dream will wither away and you will be thrown back to reality. Howsoever painful, be with the reality. Howsoever pleasant, do not be with the dream.

Dreams are pleasing. That is why we are with them. And reality is not pleasing. But through pleasant dreams, you are never going to get any bliss. Only through painful reality does one reach the blissful moment. If you want real bliss, you will have to pass through real pain, real suffering. That is the price to be paid.

If you do not pay the price then you can continue dreaming, but in the end you are paying more, and for nothing. In this way, you are not escaping reality. You are just thinking that you are escaping. You will

suffer, you will continue suffering. Reality will be there, suffering will be there, pain will be there, only you have an opiate with you. That is the difference.

The human mind has always longed for intoxicating drugs. They are chemical ways to escape. Dreams are just mental ways to escape.

You will be surprised that the more aboriginal races, primitive races, do not dream much. A dreamer amongst them is a phenomenon. In a primitive community, one who dreams becomes a prophet because ordinarily there is no dreaming. They live so much with reality that dreaming is not needed.

The more cultured a society, the more dreaming there is. Finally, just the night is not enough. You have to dream in the daytime also. Then there is a continuous circle of dreaming inside. Sometimes you are dreaming less, sometimes more -- that is the only difference.

If you penetrate inside, you will see a film of dreams continuously going on there. Just close your eyes and there is a dream. It is not that you were without dreams when your eyes were open. A dream was there, it was running, but you were not there to see it. Close your eyes, relax and he dream is there. It is just waiting for you in order to continue. It is there, waiting.

This dreaming mind goes on creating better images. Then there is comparison, there is misery -- you feel weak. This weakness is created by the mind. Otherwise no one is weak and no one is strong. Everyone is as he is.

Each individual is so individual that comparison is impossible. How can you compare? You do not compare yourself with a stone. You do not compare: a stone is a stone. But you compare yourself with another man. Why? -- because you feel alike.

If you are a man. you will not compare yourself with a woman. The whole culture has trained your mind to feel that there is no reason to compare yourself with a woman. But you compare yourself with another man because you feel alike.

We compare only when we feel alike. No one will say that this tree is more beautiful than my wife. It is meaningless. And if you say it, your wife is not going to be angry about it. She will just laugh. But tell her that another women is more beautiful and misery is created.

The whole attitude of comparison is based on the feeling of alikeness. But no one is alike. It is not that one man and another man can be compared, no. They cannot be compared; they are absolutely different More different than a tree is to a woman. Nothing is alike, every existence is unique. But this uniqueness can only be felt when you do not escape into dreaming.

Remain with the facts and you will come to know that everyone is unique -- that not only you are unique, but everyone is unique. Usually when you feel, "I am unique," you are still comparing. This uniqueness is in comparison to some -- one: "I am unique." Ordinarily if someone says that he is unique it is still a comparison, but once dreaming stops and you live in reality you know that everything is unique. Every moment of time, every stone, every tree, every leaf of a tree is unique.

This uniqueness is felt because you are living with your facticity. Then there is no comparison. Then you never feel weak or strong, foolish or wise, beautiful or ugly. There is nothing to compare with; you are alone.

Think in terms of this attitude: if everyone dies and only you have remained on earth, will you feel foolish or wise, beautiful or ugly? If you are alone then there is no comparison. You are the same as you were with others, but because there is no comparison you cannot say that "I am wise."

If you live with your facticity -- with your being, as it is -- you become alone amidst the crowd. You become just an island, alone, and there is no one to be compared with. All comparison falls. Then you have a freedom that is completely unknown to you now. In that freedom, you can be whatsoever you are.

That is the only freedom I know: to be whatsoever you are. Otherwise there is misery, layers and layers of misery and worlds and worlds of hell. You go on creating them continuously.

Everyone lives in a multi-dimensional hell. We do not only compare in one dimension; we are continuously comparing in multi-dimensions. Someone is more healthy, someone is more beautiful, someone is more wise, someone is more strong, someone is more wealthy. Multi-dimensions of comparison! Everyone compares himself with everyone else and lives in a multi-dimensional hell.

Everywhere is hell. The mind is such that no one can go through the continual comparison and reach to any heaven, to any blissful state of mind. Not even an emperor can. He may have everything -- the whole world in his hands -- but a beggar who is singing just passes by his side and he feels miserable. He cannot sing like that beggar sings. His whole kingdom, his whole world, all his victories become useless. Just a

beggar singing by the corner of the road and the emperor is no more an emperor; he has become miserable. He cannot sing like that! The same mind, in different situations, will create hell through different routes.

So remain with the fact and do not ask how to be stronger, what is the method to be stronger, how not to feel helpless. If you are helpless, then feel helpless. Why create another possibility? And this is the miracle: if you can be at ease with your helplessness then you are no longer helpless. If you are ready to accept that you are helpless, if you are ready to live with this helplessness, then where is the helplessness? It is gone. You can never feel helpless now.

This is the dynamics of the mind: if you feel helplessness and you try to reach some point that is opposite to it, you are never going to be beyond it. Do not try to be the opposite. Just be with your helplessness and it withers away; it is nowhere to be found.

It is found only in the opposite -- and it is the mind that creates the opposite. This is not good. See the mechanism, see the stupidity of it. I am helpless, I am weak. Then my mind says: be strong. But how can a weak man be strong? If I can be strong then I am not weak.

But I am weak. My mind says, "You are weak. Now find some way to be strong." How can I find a way? How can I be strong when I am weak? Through weakness, how can strength be achieved? I will have to endeavour to be strong. The weak, the weakness, will endeavour to be strong.

How is it possible? It is impossible. I am helpless, I am ignorant, and the ignorance tries to be knowledge. How can ignorance be knowledge?

Look at it in this way: if a madman tries not to be mad, he will be *more* mad. How can a madman not be mad? If he tries not to be mad, the madness is doubled. If madness can try not to be mad, then anything is possible in the world.

But this is the case with all of us. Weakness trying to be strong, ignorance trying to be wisdom, ugliness trying to be beautiful -- everyone trying for the opposite and knowing very well what they are. If we can be aware of this phenomenon...

If you are weak, how can you be anything but weakness? There is nowhere to go. Accept it, do not try for the opposite. It is a fact: you are weak. Accept it.

And the moment there is no struggle, are you weak? Can you say you are weak? The moment the struggle drops, you are not weak. Create the opposite and you will remain the same. Accept it, and you are transformed.

This is the contradiction of all mysticism. Socrates says, "people call me wise because I am the only one who has become aware of his ignorance." And Lao Tzu says, "You cannot defeat me because I am already defeated. None can defeat me. My victory is settled because I have accepted defeat."

Come to defeat me. You will not have to try. I am already defeated so how can you defeat me? You can only have the pleasure of defeating me if I struggle with you. I lie down and request you to come and sit on me. I am defeated; you will be victorious. But you will look childish and foolish, because the whole pleasure of victory is in the fighting, in subduing someone. And I am already subdued...

There is a saying of Mansoor: "Death is impossible for me, because I have accepted it." It will be so, it is so. Death exists because of your fear of death. It cannot exist it you accept it, if you are ready to meet it, to invite it and embrace it.

That is the reason why the Upanishads speak in paradoxes. They say that if you want to enjoy, renounce; if you want to be in bliss, then be happily miserable. Then opposite must not be denied. Somewhere it must be accepted and assimilated, you must not be against it. Create a space in you in which the opposite is also accepted. Then both will negate each other and you will be free. Weakness denied creates the concept of strength. When weakness is accepted, there is no opposite to it.

For the first time in history, the sons and daughters of the wealthy have become hippies, seeking the opposite. Rockefellers cannot conceive that their whole effort to create so much wealth also creates an alternative community of beggars. Why? -- because the mind seeks the opposite.

It is not that you seek strength because you are weak. When you get strong, you will begin to seek weakness. You will begin to create illusions about weakness just as you are now creating illusions about strength.

Whatsoever you want, if it could be given to you this very moment, the next moment you would reject it. If it is not given -- that is the reason you continue to dream of it. Win the one you love and love withers. Get the thing you seek and you begin to ask for the opposite. It is not only that when you are weak there is a craving for strength. When strength is there, you begin to feel the beauty of weakness.

The mind begins to interpret, to glorify the opposite. For example, as far as the bliss of begging is concerned, no beggar has ever known it. But emperors have known it when they have become beggars. It is a miracle, it is really a miracle! No beggars has known it. He has known only misery and more misery. But Buddha has known the bliss, Mahavir has know it. When they became just beggars they knew the bliss of begging.

Is there bliss in begging? There cannot be. Beggars are there, they have always been there, and they have never known it. They cannot believe that it is even possible, that Buddha became blissful by becoming a beggar. How is it possible? The beggar cannot conceive of it because he has not known the other pole. But from the opposite pole, things appear to be different.

Someone asked Mulla Nasrudin, "Is your house on the left side of the road or on the right?"

Nasrudin closed his eyes, went into deep meditation, contemplated and then said. "Sometimes it is on the right and sometimes on the left. It depends. When I go there from here, it is on the left. When I come from the other direction, it is on the right. It seems to change sides. I have seen it in different places."

Where is bliss? On the left or on the right? In weakness or in strength? In begging or kingdoms? Where is it? It depends on where you are coming from: "I have seen it in different places -- sometimes on the left, sometimes on the right."

The Mulla was walking. He asked a man, "Where is the other side of the road?"
The man said. "Are you a fool? That is the other side of the road."

The Mulla said. "This is very surprising. When I was on that side, someone said the other side is here. Either I am a fool or this whole city is crazy! I have asked so many persons. When I am on that side, they say the other side is here. When I come to this side, they say the other side is there. Tell me, please, where is the other side?"

The other side cannot be found. The moment you are on the other side it is not the other side. You can have illusions about the side that is not there, but you cannot have illusions about the fact. You can only have illusions about a fiction; the other side is always a fiction. Somewhere, far off dreams are possible -- you can project. But your dreams are never on this side, where you are.

If you become aware of both sides, you transcend. Then there is no other side. Then you stop asking where the other side is. In that transcendence of duality, of sides, of opposites, is freedom -- total freedom, infinite freedom. And with infinite freedom, there is infinite energy.

So it is not that knowledge can be acquired against ignorance, no. If your knowledge is the opposite of ignorance, it will just be a camouflage. It will just be a covering to hide something. The ignorance will remain inside and you will cover it with knowledge.

'Knowing' is when there is neither knowledge nor ignorance. I would have preferred it if Socrates had said something more. He said, "People call me wise because I have become aware of my ignorance." He has left one side -- the side which claims knowledge -- and has come to the other side which claims ignorance. He will have to leave this side also. Only then can he be perfectly wise: when he can say, "I am neither. I have known both and I am neither. Neither am I ignorant nor am I wise."

It is very easy to transfer your mind to the opposite pole and remain there. Both sides must fall down. Then there arises that consciousness which is really you. It is beyond the two sides. One has to pass through both sides. One has to suffer; one has to move to the extremes. Not asking for the opposite, but remaining where you are, right this moment.

Sometimes you will be one thing, sometimes you will be the opposite. Learn how to be with that which you are right now. Sooner or later you will be on the other side so don't bother about it. When you are there, be there. When you are here, be here. Do not bother about it just now, because then you will be missing something that has to be learned. If you cannot learn it here, then when you are at the other extreme the same mind will be there: you will be somewhere else -- again and again and again.

Do not ask for the opposite. And when I say do not ask for the opposite, I do not mean to suppress the opposite. If you suppress it in any way, you have already asked for it. Just be aware of this dualism of the mind, the dynamics of the mind -- that the mind works in this way. Just be aware, that's You are feeling weak. Be weakness, wholeheartedly. You feel ignorant. *Be* ignorant, wholeheartedly. This is how God is existing within you, when you are weak; this is how God is existing within you when you are ignorant. This is how existence, destiny, is in you at this moment: as you are. What can you do? Who are you to do anything? You are that which you are.

Do not divide yourself. But we are divided. When I say, "There is anger and it should not be," or "There

is violence and it should not be," who is dividing whom? I am angry and in my thoughts I divide myself in two. I say that I am someone else -- some supreme self, some superconscious being -- and this anger is just like a disease; it must not be there.

When you are angry, find out if there are two things: the angry one and the anger. Don't think about it afterwards. Afterwards there will be two because by then the anger has become a part of memory; it is a dead thing. When it's happening while you are angry, just close your eyes and see whether there is someone who is angry or where there is simply anger. is there just energy that has become anger, or is there someone who is above the anger, beyond the anger, different from the anger?

Do not stick to ready-made answers. They say, "Yes -- there is a soul, there is a self, there is a witnessing self." Rather, experiment. When you are in anger, know that there is something that is beyond anger. If you find that something, then you will not find anger. And if you find anger, then you will not find anything that is beyond it.

What does that mean? It means that there is only one: if there is anger then there is nothing beyond anger; if there is something beyond anger then there is no anger. It is the same energy: one energy, transforming itself in many ways. When it is anger then there is nothing left behind. You are totally angry. If you are witnessing then nothing is left to be angry -- you are a witness.

But in memory, retrospectively, you can make it two. Sometimes there is anger and sometimes there is witnessing. Then you think that there are two, that there is a lower self that is to be condemned and destroyed and a higher self, a supreme self, that is to be saved and made free. This misconception comes to you retrospectively, when you *think* about anger. It is not there at the moment of anger.

When anger is a memory, when non-anger is a memory, you can divide them opposite to one another and you can choose how you wish to be. But you are falling into a very pseudo-phenomenon.

When you are in love, find out if there is any lover or if there is only love -- energy transformed into love. You will never find any lover. If you say. "I am the lover," then there is no love at all. You will not find even the ashes of love. Nothing will be left, not even smoke. The lover will be there but then there will be no love. And if you find love there then investigate. Investigate, and you will not find the lover at all because love is only an energy. Only in memory are you a lover. In fact, in reality, you are love.

So if you are weak, find out if there is someone beyond this weakness who is saying to be strong. Search within. If there is weakness then there is no one who is beyond weakness. And if you find someone within who is beyond weakness, then there is no weakness. They never coexist. Only in memory do they coexist.

Human ignorance continues because of memory. All teachings are bound to be based on memory because teaching is just the memory that is carried over by the society. Scriptures are memory. That is why we call them *smriti* or *shruti*. *Smriti* means that which hag been memorized throughout the ages and *shruti* means that which has been heard. They both mean the same: *smriti* is on the part of one who relates and *shruti* is on the part of one who listens. The whole teaching is out of memory.

The scriptures divide you in two. They say, "Do not be angry," but the sentence is very false. It implies that you are something different from the anger: "Do not be angry!"

This creates duality. You begin to think: "Do not be angry? *How* to not be angry?" How to not be helpless, how to not be weak? Do not be weak! But the secret is that if you want to follow this inscription, this injunction to not be weak, then you have to accept your weakness If you want to follow the inscription not to be angry then be *totally* angry and you will be aware that 'you' are not there. The awareness will have such intensity that it transforms the whole thing.

Physicists say that even atomic particles behave differently when they are being observed. It is possible. Sooner or later it will be proven that when you are looking at a tree it behaves differently, because the observer becomes a part of the phenomenon. It behaves differently because you have become a part of it. Atomic particles behave differently when observed: they zig-zag; they change their route when observed. It seems as if they feel that someone has been observing them.

Imagine that you are passing a lonely street. No one is there. Then someone leans out of his window and you become different. You may not even be aware that you have become different, but those two eyes that are observing you from the window have become part of you. You cannot be the same. The whole situation has become different. Two more eyes -- a consciousness that is aware of you, conscious of you -- and something becomes different in you.

This happens whenever you are observed. That is why everyone talks, everyone speaks, but if you are put on a pedestal and a crowd is there to listen to you, something changes in you and you cannot talk. You have been talking your whole life, never have you found any difficulty. What has happened now? A crowd

of eyes are observing you; you are not the same. So much observation! Something has changed within you; you are different. Suddenly you do not find anything coming to your mind. It has become vacant.

Observation changes that which is observed. If you can observe anger, it has a mutative effect. It changes the whole thing. Observe your anger. Then there is a mutation, a sudden change. There is no anger: only you are there. Both cannot be there together.

So whatsoever the fact is, be with it, observe it. Do not move into imagination.

Mind has two faculties: imagination and observation. Ordinarily we use only one faculty: imagination. That is the only difficulty for us, the only problem -- the faculty of imagination that is within us. It has become completely unbalanced; it has gone insane. It must be balanced by observation.

If you can observe yourself, then you can allow your imagination complete freedom. It cannot create any problem for you, it will be creative and helpful. But the observer must be there. If the observer is not there and only imagination is there then you are bound to encounter difficulties and problems, complexities, and conflicts. Let the observer come in. By the very presence of the observer, the nature of imagination changes.

As it is now, your imagination is destructive. Comparison is destructive; it is violence. You only create images to condemn yourself. But once the observer is there, imagination changes its nature. It becomes creative. Then it is not creating images for the future. It becomes a help in observation.

Because life is so rich, we have never known it. But if you observe it with a very imaginative mind, with a very sensitive mind, with a very creative mind, things have a beauty that we have not known before. A very ordinary flower becomes something supreme, becomes something ultimate. Observation must be there, total observation, and then the imagination can begin to work with the observation: to penetrate more and more, to dig more and more -- not in the future, but in the here and now.

Imagination has the power to take you somewhere. If you just allow it to go, it will move into the future. It will go to the moon and to planets and to stars and anywhere. This is one dimension of movement: Call it the dimension of time.

Ordinarily our imagination travels only in one dimension: the dimension of time. It goes into the future or the past. It moves in time. With observation, there is a change. Imagination begins to move in space not in time. That is the change that observation creates. The arrow of imagination moves from 'there and then' to 'here and now'. Space is always here and now: it has no expansion in time.

So imagination has two dimensions to develop in. Without observation, it goes from the past to the future and from the future to the past. With observation, it goes into space.

If you look at a flower -- the moment you look, all the flowers you have ever seen come into your imagination.

If you say how beautiful the flower is, you are not really saying it about this flower. You are saying it about the many associations that have created within you a feeling, a memory that this flower is beautiful. Your imagination has moved in the dimension of time.

It can also move into the future, imagining a more beautiful flower that is possible. More is possible. With some labor and effort, a bigger flower is possible: more beautiful, with more colors -- more alive. Now you have moved into the future.

You are not with this flower that exists at the crossroads of the future and the past. You just by pass it. Either you go to the past or to the future. But with observation, your imagination can move deep into this flower -- this very flower, this fact. This flower has a depth that we have not known before because we travel in time, and time cannot reach to the depths.

Depth is spatial, it is part of space. If time is dropped... With observation, time stops. You cannot observe in the future, cannot observe in the past -- you can observe only that which is in the present.

Observation is nontemporal. The stops completely and there is only space to move in now, infinite space. A very small flower has infinite space within it. Move in it. You are entering infinite space; the flower is just a door. Through the flower, you enter the whole existence. The flower is just a symbol, just a beginning, just a starter. You move deep into space -- not into time. The flower creates awe in you and your imagination becomes creative. With that imagination, one can penetrate deep into existence. Then, everything has a depth.

We never penetrate the depth, not even with persons. Even when you love someone you are with him but you are remembering the love that has past or you are imagining the love that is going to be. Never do you move in the space that the person is in, here and now. The person is a space. I will not say that he has a

space: he is a space, a universe in which to move.

But you are not moving in it. You have the hand of your beloved or your lover in your hand, but your hand has gone dead. You are not there. You are thinking of events of the past, you are imagining things for the future. And the space which you call your lover or beloved is *here*, the door is just nearby. If you can move in the space, through your lover, you reach to the ultimate of existence. If you move deeply through anything you come to the ultimate, but the movement should not be in time; the movement should be in space. And that movement in space, that movement of the imagination, comes with observation.

The Eternal Quest

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PEOPLE IN BOTH THE EAST AND THE WEST ARE SUFFERING IN EVERY DIMENSION OF LIFE. WILL YOU DIAGNOSE THIS SUFFERING FOR US: ITS CAUSES, ITS PREVENTIONS AND ITS CURES?

Suffering is symbolic. It does not have causes, but only one cause. Howsoever different the suffering, the cause is always the same. The cause is that the hidden harmony between the human mind and the cosmic existence is lost. Whenever the hidden harmony is broken, suffering arises.

The suffering that is all around is only symbolic of the broken harmony. Even physiological suffering is symbolic. It means that the harmony in the body is broken. In the same way, mental suffering means that the harmony in the mind is broken. Wherever harmony is broken, there is suffering.

Suffering means broken harmony and bliss means harmony regained. You can say it like this: that harmony is bliss and absence of harmony is suffering. Whenever and wherever -- in any dimension: physiological, mental or spiritual -- if there is no harmony, then there will be suffering.

The deeper the dimension of life concerned, the more suffering there is. On a physiological level, when there is no harmony you experience pain. The suffering is not so deep. It can be removed by outward methods because it is superficial. It is only the first layer of your being: the physiological. It can be removed, thrown. Medicines can help, chemicals can help, and your health can be regained.

This word 'health' must be understood. 'Health' really means harmony. The word 'health' comes from the same root as the words 'whole' and 'holy'. The moment the body is whole, it is healthy. When the body is divided, it is diseased. The word 'disease' also must be noted. It means dis-eased: two parts not at ease. So on the physiological level, help in regaining your body harmony is easily available because physiology is your outermost part. But the psyche, the mind.

If the harmony of the mind is broken, there is not pain but anguish. Then suffering is deeper. The most that outward help can do is to make you adjusted, not harmonious. On the physiological level, outward help can make you harmonious, healthy, holy, whole, but the mind can be helped only up to the point of becoming adjusted.

Western psychology is doing nothing but helping you to become adjusted. Freud said somewhere that the most that we can hope to do through psychology and psychoanalysis is to bring you to a state of normal

insanity. That is the most we can hope for: normal insanity In his last years, Freud wrote to some friends: "I do not have any hope that happiness is possible for the human mind. At the most, we can make man adjusted to normal unhappiness."

Outward help cannot be so deep as far as the mind is concerned. It can only make you adjusted. But the word 'adjusted' really means nothing because with each culture, adjustment is different. A person who is well adjusted in an eastern society will not be so well adjusted in a western society. For a particular religion, one may be well adjusted, while in another religion, the same person would be considered maladjusted. Adjustment is a criterion that is more sociological than psychological. It is mainly concerned with he particular society to which you must be adjusted.

As far as the innermost part of you is concerned -- your being, the spiritual part of you -- when it is not in harmony then no help from the outside, not even adjustment, is possible. Something more must be understood about it.

The innermost, central part of your being is not reached at all through psychoanalysis or through any science of the mind that is prevalent today. In fact, there is not even a word in western languages that is parallel to pain and anguish as far as the third dimension of your being is concerned. Pain is physiological, anguish is mental, but when the spirit is not in harmony, when your being is unhealthy, then you have no word for it.

Buddha used the word *dukkha*. It cannot be translated really. It is neither pain nor anguish nor misery. *Dukkha* means a meaningless existence. You go on existing without any meaning. You go on existing unnecessarily, you are just a burden to yourself.

Buddha was not physically ill. He had one of the most beautiful and harmonious physiques. He was not in anguish. There was no psychological complexity, no psychological disharmony -- one of the most well adjusted beings. But he felt *dukkha*. I will have to explain to you what *dukkha* is. It is real suffering, the innermost suffering.

Buddha's whole story will have to be told to you:

When Buddha was born, all the wise men came to bless him. One wise mao came from the Himalayas. The moment he saw Siddharth (Buddha's name), he began to weep. Buddha's father was disturbed. He asked, "Why are you weeping? You have come to bless the child and instead you are weeping. Is something going to be wrong with the child?"

The wise old man said, "No, nothing is going to be wrong with the child. I was weeping for myself. The child is going to be a Buddha, an enlightened one, but I will not be here to see it. I am going to die this year, my course is completed. My whole life I was seeking and seeking for a man who is enlightened, but I couldn't find one. This child is going to be an enlightened one, but I will not be there. That is why I am weeping."

This forecast disturbed the father even more, because if Buddha, Siddharth, was going to be enlightened, then what would become of the kingdom? So the king asked the other wise men how to stop the child from becoming a Buddha.

They said, "There are only two possibilities. If he can be prevented from becoming aware of suffering only then can you hold him back. Otherwise he is going to be a sannyasin. So don't let him know suffering, don't let him know DUKKHA."

But the father could not understand how it was possible to prevent someone from knowing *dukkha*. He again asked for advice.

The wise men advised him that Siddharth should never be allowed to see death. If there is death then life becomes meaningless, so he should not become aware of death. He should not know at all that death exists, that life is going to end. Secondly, he should not be allowed to become aware that old age comes. Otherwise, youth will become meaningless. And thirdly. he should never see a sannyasin. If he sees a dancing, laughing, blissful sannyasin, his life will become meaningless. "These three conditions must be fulfilled. he should never see a diseased old man, he shouldn't see anyone dead and he shouldn't see anyone blissful."

Buddha's father arranged it in such a way that not even a dead leaf would ever be seen by him. No old man could come nearby to where Siddharth was. Whenever he would go out in the streets, the whole street would be cleared so that no old man passed by. Nor was he ever allowed to become aware of death, or ever allowed to see a sannyasin.

But how can you prevent it forever? One day there was going to be a youth festival. Siddharth was invited to preside over it. Young men and young women had come from all over the kingdom. As he was moving on his chariot, an old man passed by. He asked his driver, "What has happened to that man?"

The chariot driver said, "I cannot deceive you. Nothing has happened to that man that does not happen to everyone."

Siddharth asked, "Will I also be like that someday?"

The chariot driver said, "I cannot deceive you. No one is an exception."

Siddharth said, "Let us go back to the palace. It is no use going to a youth festival. I have become an old man. If old age is to come someday, in a way it has already come. Youth is useless because it is just a hiding place for old age."

While they were driving back, a dead body was being carried by. Siddharth asked, "What has happened?"

The chariot driver said, "The second stage. After old age, this happens."

Siddharth said, "Then I am dead! Life makes no sense at all. It is meaningless, futile."

Back home, just when he was at the door to his palace, he saw a sannyasin. This is what the parable says. It seems impossible, it couldn't happen like that: first the old man, then the dead man and then the sannyasin. It was all arranged by destiny, by the deities. In life it couldn't happen that way -- that Buddha would see these things one after the other -- but according to the tale, the myth, it was arranged this way by the deities because otherwise Buddha would never feel suffering and if suffering is not felt, then you cannot attain that inner harmony that is bliss.

Dukkha means this knowledge: that whatever appears to be living is going to die; whatever appears to be blissful, is not so. Ordinary life is going to end in death; it is JUSt a progression toward death. So on the third level, the innermost, suffering means *dukkha*. Or, you can call it 'spiritual agony.'

Today, there are very few people who are spiritually in agony, who are in *dukkha*. But anguish is there, mental agony is there, mental disharmony is there. And in the West, it is intense. In the East the mental agony is not so intense because it becomes intense only when physical pain is not there. When physical pain has gone, only then is your consciousness freed from the physiological level and it moves to the mental.

The same thing happens again when there is no mental agony and the mental realm becomes harmonious. Then you become aware of spiritual suffering, spiritual agony. If the body is suffering -- as it is suffering in the East you will not feel mental agony. You have no energy to feel it. You're exhausted by the day to day struggle to survive. The day to day struggle for the body to somehow survive exhausts you so

much that on the mental level you are simply tired, not in anguish. So whenever a society becomes materially prosperous mental agony deepens, but when a society is poor, mental agony is not there.

But this is not a good sign. In the East, people think that it is a good sign: we are in less mental agony than people in the West. But it is not a good sign at all. It simply shows that we are more poor, more hungry, more starved. We are so engaged with fulfilling the needs of the body that we cannot pay any attention to the mind. As far as the mind is concerned, we only feel tiredness, that's all.

So this is the difference: in the East, pain is predominant -- physical pain, physical suffering, is predominant -- and in the West, psychic pain, mental agony, has become predominant. This is a sign of progress. The East must also progress to at least this level: to be in mental anguish. But if and when this happens, if you are not in mental anguish then there is a harmony in the mind.

When the mind becomes harmonious, you become aware of a deeper meaninglessness. Then you become disturbed in a more fundamental way. The body, is okay, the mind is okay, -- now, you yourself are meaningless. You've taken care of everything -- there is no pain, no anguish -- but then what? When there is pain you struggle: to take care of your house, to take care of your body. There is something to do, to be engaged in and occupied with. But once your material needs are taken care of, the mind begins to suffer. It becomes aware of intrinsic contradictions, intrinsic tensions.

Meditation is a means to help the mind regain harmony. In fact, meditation leads you only as far as the last boundary of the mind. No method can lead you to the spiritual; it can only lead you to mental harmony. And when mental harmony is attained you become aware of a deeper realm, because now you don't need to be concerned with the mind at all.

So the mind doesn't need only psychoanalysing. Psychoanalysis only gives a superficial adjustment. The West needs meditation. It needs methods of meditation that can bring authentic psychic harmony. Then you become aware of suffering, of *dukkha*, of the meaninglessness of life. But to be aware of this innermost suffering... This awareness is a great bliss in disguise because once you become aware that life is

meaningless...

Death is awaiting you. Nothing leads anywhere, everything just ends. Your whole life, your whole effort, just leads to the grave, you come to an end. This suffering is *dukkha* -- the awareness of it -- is the point from where you can take a jump into another realm, into another dimension.

It is not that you will find meaning in life, it is not that now there will be no death, but once the boundary of the mind is crossed, you became aware of this inner suffering, this meaninglessness. This feeling of meaninglessness is bound with your past. You have always been purposeful, you have never conceived of existence as meaningless. That is why this suffering comes to you.

But once you take the jump, you cannot go back. There is no way to go back. Once you have come to the end limit of the mind, you have come to a point of no return. You cannot go back: for you, there is only meaninglessness and death. But if you can stay in it, if you can be courageous enough to be in it, to be a witness to it, then there is an explosion. Then, the suffering is lost.

Then there is no suffering, there is no longing for meaning, there is no desire for immortality. Then seriousness has gone. You become playful. Everything changes into a new dimension: the dimension of play, the dimension of leela. Harmony is regained between you and the cosmic, between you and the existence. Then there is no barrier, because there is no mind.

The mind is a search for meaning and a search for immortality. The ego is in fear of death and if there is no meaning then the ego has no foothold to stand on This gap -- where you recognize the meaninglessness of life -- is a spiritual abyss. From the mind, from the boundary of the mind, you will become aware of the spiritual agony, the meaningless of everything. Death is the only goal. But if you jump into the abyss then everything is negated. There is no suffering -- you become blissful. Then there will never again be any suffering at all because the part that can suffer is lost -- the ego is lost, the mind is lost.

You can look at it in another way. The body becomes unhealthy if it is in tension, if it is disharmonious within itself or in relation to the atmosphere. The mind becomes anguished if it is in conflict with itself or with other minds. Your being feels a sense of meaninglessness *because* of your body and your mind. You become alienated from the cosmic spirit because of your body and your mind. Within these two boundaries, you become alien -- a stranger, uprooted from the cosmic existence. You feel suffering.

When these two barriers are not there, you have become one with the existence. Then there is no question for you of life having any meaning. You are not, only the cosmic is. Now you cannot die because you are not. The cosmic is -- you are just a wave in the ocean now. Even if the wave disappears in the ocean, the ocean remains. You have realized that you yourself are the ocean so there is no fear of death. Death is not. As far as your cosmic being is concerned, there is no death; but as far as your individual being, your ego, is concerned, there is death.

All the meanings that we look for, search for, desire for, are ego meanings. You must attain something otherwise you are no one. You only feel fulfilled if you achieve something. Through achievement the ego is fulfilled so you must achieve something -- maybe riches, maybe prestige, maybe knowledge. You must attain something, you must be able to attach something to yourself that you can claim as *mine*: my achievement. Only then is there an 'I', otherwise 'I am no one.'

The mind feels anguish and the mind also feels suffering, *dukkha*. It feels anguish when there is mental disharmony and it feels suffering as far as ultimate suffering is concerned. This feeling, too, is of the mind. You must know the distinction clearly. Mind is in anguish as far as mental inner disharmony is concerned, and mind is in *dukkha* as far as the ego and ultimate destiny is concerned.

Once the mind is not, the mind is annihilated, there is no suffering at all, no *dukkha* at all. Body pain is possible even for an enlightened one -- even for a Buddha, body pain is possible -- but psychic anguish is not possible and *dukkha* is not possible. Suffering exists in all three of these dimensions.

To me, the ultimate suffering is because of the ego and the ultimate bliss comes through egolessness. The western mind has become more anguished because of scientific achievement. The ego is strengthened more. It is strengthened because western science has taken the attitude of trying to conquer nature. It is a very egoistic attitude: to *conquer* nature. For the last three centuries we have been constantly conditioned through science. Everywhere, but especially in the West, the mind is science-oriented. It thinks in terms of conquering nature, in terms of competing with others.

And the more science has progressed, the more the western mind has felt that religion is invalid -- because so many religious propositions have been proved wrong by science. But really, no religious statement can be proved wrong by science. Only those statements that were scientific statements recorded in the religious scriptures have been found invalid. They're not religious statements at all! If, in the Bible, the

earth is said to be flat, it is not a religious statement. Religion is not concerned at all with whether the earth is flat or not. It is a scientific statement, according to the science of Jesus' day. When such a statement is proved invalid, it only shows that the older science has been proved invalid by the newer science. But it does not make religion invalid at all!

But this misfortune happens. We confuse one thing with the other and we think that now religion is invalidated. In the old days, religious scriptures were the only records made. In fact, Bible means 'the book'. It is the only book we have of those days. It it an encyclopedia. It has no name really. It means: the book.

The Vedas have no name either. They mean 'the knowledge'. All the knowledge of those days has been compiled. They have poetry, they have science, they have medicine, they have grammar, they have religion, they have philosophy. They have everything; they are encyclopedias.

But because the scientific knowledge of those days is compiled in them and newer science, newer searches, have disproven much of this scientific knowledge, it doesn't mean that religion itself is disproved. Not a single religious statement can be disproved by science because the dimensions are altogether different. They never crisscross, they never cross at any point. No matter what Einstein says, it never touches upon anything that Jesus has said -- any more than progress in higher mathematics can prove that Kalidas or Shakespeare are wrong. One has no relevance as far as the other is concerned. Poetry has its own dimension; mathematics has its own dimension. Howsoever great a poet, he cannot refute by his poetry -- howsoever profound it may be -- any mathematical statement. It makes no sense.

Scientific progress has given the western mind the false attitude that religion is refuted. And if religion is refuted, if there is no divine, no divineness, if no cosmic relationship is possible, then you are left alone, uprooted. That's why, in the West, this century is a century of alienation. Everyone feels alienated. And the further scientific progress goes, the more you will fell a stranger in a world in which you have no roots.

If we were go back and ask some Vedic rishi, he would say that he lives in a cosmic family. Everything is related. even the sun is related, even the stars are related, even the *moon* is related. They are persons; it is a great family. He is rooted in it. He is intimately related to everything that exists; he is not alone. There is a cosmic relationship taking place with each breath.

But today, the educated mind is absolutely uprooted. The cosmic family has disappeared. The stars are dead -- you cannot be related to them. Existence is so material that no relationship can exist. And everything is inimical to you. It is bound to happen; it's a logical conclusion. Either you are rooted in the existence or the whole existence will become inimical to you. These are the only two alternatives; you cannot remain neutral.

Through scientific progress, our relationship to the universe has been denied. But we never realized that by the denial of our intimate relatedness to the whole we have made the second step inevitable: the whole has become inimical lo the individual. That is the cause of the anguish today in the west. The family has disappeared, the cosmic family.

And because of that, the smaller family will have to disappear. If I am not related to the earth, how can I be related to my mother? The connection is the same. The rishi of old would call the earth 'mother'. He would go on calling, "My mother... mother earth." He would call God 'father', he would call the sky 'father'. We have denied it without thinking what the logical conclusion of this denial will be. If we deny the cosmic family, then the smaller family unit will be denied altogether. If I am not related to the earth, if I am not related to the sky, if I am not related to existence itself, then how can I be related to my mother or my father? What is the difference? If I am not related to nature...

My mother and my father are parts of nature to me. If I am not related to the cosmic existence -- they are part of the cosmic existence -- then I am not related to them. Then I am alone and there is darkness everywhere. Only a loving relationship creates light, otherwise there is darkness. Only love is light.

Otherwise, there is darkness. Everywhere is darkness, everywhere is the enemy. Friendship is inconceivable. I have to just struggle and fight. But for what? Anguish comes. I am alone.

If you are not related to anything and you think that there is no possibility of any relationship, then you can never transcend the psychic realm. You will never come to the spiritual because you can come to it only when you are related to the cosmic. Our personality flowers amidst relationships. The deeper you go into relationships, the more you will see that this is so.

For example, if a child is taken from his mother, he will not be the same person that he would have been with his mother. Something that grows in the mother-child relationship will not grow now; the child will be retarded in a way. We have roots, just like trees -- but of course, invisible. The child's roots are with his mother.

They have done so many experiments with animals. If the mother is denied from the very first day, taken away, and the animal grows up alone, he never grows really. Everything can be provided for him -- even better than his mother could provide -- but the mother's love ii absent. He never grows. He becomes insane, he becomes perverted. And in the end he is never found to be capable of love. He cannot love because the roots of love have been broken. It is not only that the mother is caring for the child. Unknown even to herself, something is flowing from her towards the child.

And it is not only that the mother is giving something. I he child is also giving responses. Whenever a child is born, it is not only that the child is born. On that very day, the mother is also born. Before she was just a woman -- and there is a vast difference between a woman and a mother. Something new has come to her, something new has flowered in her. So the child is also giving something. It is reciprocal it is mutual. The mother grows into motherhood. She becomes a different personality altogether.

I have just taken this as an example.

A child growing up as part of the cosmic family will have a different personality when be is grown up than a child who is growing up in an individual family. The roots are less deep for the child growing up in a small family. Religion means finding roots in the ultimate, finding roots in the cosmos. Even the sun should not be thought to be unrelated to you, even the river that is flowing by should not be unrelated to you, the earth should not be unrelated to you. Everything should be related to you and you should be related to the whole.

This relationship is religion. The word 'religion' means to be related to the whole, related from all sides, from everywhere. If you are related to the whole in this way, then there is no suffering because then there is no possibility of death. You cannot die because you are not; the whole is. The whole bas always bees and the whole will always be. Then you are not in fear. You will always be part of the whole. If you are a drop, you will become lost in the ocean, but you will still be part of the ocean. Then there is no fear of death there is no problem about the meaning of life. Then you are not alone, you are not in a struggle, in conflict.

So this is another thing to be understood. Science has taken a very inimical attitude toward nature, but religion takes a very friendly attitude. It is not that we are to fight with nature; it is that we are to understand it. It would be a great transformation for science if science could take this attitude. Not of fighting, but of understanding. Fighting creates hatred all around. It exists only in hatred.

Understanding can exist only in a love relationship. Religion thinks in terms of understanding the whole. The more you understand it, the more you feel yourself to be part of it. Then you are not an outsider; you are part of the whole, you are in it.

This feeling of is-ness is ecstatic. If you can feel that you are part of the whole, that you are the innermost part of it, then you are at ease. Then you can never be diseased,- you are at ease. You are in greater hands, there are greater forces that you can rely upon. You're not unnecessarily burdened; you're not alone. You do not have to carry the whole burden on your head. You are just like a child sleeping in his mother's lap: unburdened, carefree. The mother is there so he does not have to worry. There is no anguish, no suffering.

Religion has this attitude towards the whole. The cosmic is just like the mother. Your are encompassed by it -- by greater forces, by infinite forces, by wisdom that you cannot fathom. Then you are at ease. This at-easeness, this let go, is a situation in which there is a flowering, an innocent flowering. You are unburdened.

To me, this flowering is *anand*: bliss, ecstasy. *Dukkha* is a retarded flowering, a flower that couldn't flower into the whole, that remained aloof, that uprooted itself from the earth. It will suffer; it is bound to happen. It will suffer, and there will only be death for it, no life.

Western science has conditioned man to be egoistic, alone. The eastern concept of knowledge, of knowing, is very different. It is 'to be in cooperation with'. It is not that you are forcing nature to reveal its mysteries. On the contrary, you are opening yourself up to be in a loving participation with nature so that nature reveals its mysteries to you. It is just like asking your mother, questioning your mother. You do not have to force her.

Science has come to so many understandings, but they have been forcibly taken. They have blood marks, they have been violent. And any discovery that is violent, any knowledge that is violent, is going to end in greater violence. Nature will take its revenge. We are just nonentities and we have been fighting with the cosmic existence, with the cosmic force. We can be destroyed in a single moment, in a single second.

But man thinks that he is the master. This nonsense of being the master, this ego masquerading as the master, has created the whole chaos. The western mind will move deeper and deeper into anguish unless

this absolutely false attitude of science (not only false, harmful!) is thrown altogether.

Nature *cannot* be forced, *should* not be forced. I will tell you something. Eastern minds have come to know something about nature through different methods, altogether different methods. If you look through old Iranian or Indian medicine books, it will look like a miracle. No laboratories existed at the time, but lakhs and lakhs of medicines were known. A single person would write about thousands and thousands of medicines. For one person, a single discovery would have been enough, but *one* person would write about thousands and thousands of things. And even today, when there are laboratory methods, these old findings are not denied.

The old medicine books say that these were not laboratory findings. These findings came through meditation. Now we cannot believe it. It is said that Lukman would go, sit under a tree, meditate and ask the tree, "What can you be used for?" He would sit under the tree in meditation and when he was in a deep trance when the mind was not there; he was empty, vacant, receptive -- he would pray to the tree to "tell me what I can use your leaves for." The tree would answer, and he would just note it down!

It seems unbelievable. How can this be possible? But if it is not possible, the other possibility is even less possible. Lukman had no laboratories, no method of chemical analysis existed. Yet even today, he is not refuted. Experiments prove him right again and again.

Do you know serpintina, a sleep-creating chemical? It *has* been known in India for ten thousands years as serpgandha. The newer name is just a translation of serpgandha: serpintina. All the qualities of serpgandha that have been written about in ancient Indian books have now been found, through chemical research, to be exactly true. But they had no laboratory methods so how did they come to know all the qualities of the drug?

They say that they came to know through meditation, by asking the. serpgandha itself. I have worked deeply on such things. I have worked with meditation in so many ways that I can become a witness to the possibility of it. But its a possibility that comes from a very different approach -- through participation with nature. Not Fighting, participating.

This is something to be noted, that all the scientific inventions began in the East. It is only in the last three hundred years that scientific thinking has become prevalent in the West. All the inventions, the beginnings, were in the East, but they were never developed. Why? If the beginnings were in the East and there was every opportunity to progress from those beginnings into completion, then why?

In China, ammunition was known three thousand years before. Then why was it never used? They just played with it, they just made fireworks with it. They never used it for war. They knew everything about it, but they never used it. Why? If you ask them -- if you ask Taoist thinkers -- they will say, "If you participate with nature, if you ask nature itself, then nature will prohibit you. It will tell you, 'Don't go further than this'."

Don't go any further! It looks as though the West needs that advice: don't go any further. But the western mind seems to be obsessed with progress, as if progress in itself is something meaningful. The atom bomb is created and then there is an obsession to create the hydrogen bomb. The atom bomb is enough, more than enough, but the mind is obsessed. The whole thing can only end in *chaos* -- as it is ending. We are reaching the end because we have been fighting against nature and we have never asked nature itself where to stop .

Knowledge is not always good. It can do great evil. It is only good up to the limit where it can be managed. By now we have transgressed the limit. It is not that we are managing knowledge. On the contrary, the knowledge is managing and controlling us. It seems that we cannot do anything else but take another step ahead, knowing very well that the next step may prove fatal. But no one is there to prevent us, because we are our own advisers. No advice is coming to us from beyond. It is as if children have become the masters of the house and no elder is there to give them advice. Or even if the elder is there, they have forgotten about him.

Suffering has become deep, intense, because of ourselves. The suffering that can be transformed into bliss we have not been able to *transform*, because all the doors are closed. And we have closed them ourselves.

We say there is no God. Then we have closed the door. Not even the possibility of God is there. It is not even scientific to say that there is no God. Only this much can be said scientifically: that science has not yet found any God. Then, there is still a possibility.

But we say that there is no God. The possibility is closed. And once the possibility is closed, once the suggestion is taken that there is no God, your mind will not look in that direction again. It will look everywhere else, but not in that direction. That possibility is closed. And it is the only possibility of

transcending suffering.

A hundred years ago, Nietzsche said that God is dead. A very prophetic saying! The years that followed proved this: that as far as we are concerned, as far as this twentieth century is concerned, God is dead for us. Not that God is dead, but we are so closed inside ourselves that for us there is no God. If we say that there is no God it makes no difference as for as God is concerned, but it makes a great difference to us because a great possibility, a great relationship, is closed. We are thrown upon ourselves. Now we cannot go anywhere, we cannot transcend the human mind, because now not even a hypothetical possibility has been left. Where can we go?

At the most, we can go back to being animals. There is nothing beyond man; there is only something below him. If the beyond is dropped, you will fall back to a lower stage of development. This is one of the fundamental laws of nature: that either you progress, or you get pushed back to where you started. You cannot stand still, there is no situation that is a standstill situation.

In his autobiography, Eddington says that the word 'rest' is meaningless. There is no rest to be found anywhere: everything either moves ahead or moves back. You cannot be in rest. If you deny the beyond there is nowhere further to go. But you cannot remain where you are because the suffering is so great, the anguish is so great. To be human is to be so anguished, so tense. You cannot remain like that so you have to fall back. You use intoxicants to fall back, you go mad and you fall back, you become preoccupied with sex and you fall back. Somehow, you fall back to being an animal.

But you cannot really go backwards. You can only try. No going back is really possible. It is just like jumping in the sky. By jumping, you cannot really leave the earth. You come back again. For a moment you feel that you are in sky, but then the earth attracts you; you gravitate again to the earth. By jumping, you cannot reach the moon. You can jump towards it, and for a single moment there is the illusion that you are now out of the field of gravity, but you have hardly gone anywhere when you have to come back again. And in the same way, you can go on jumping back towards the level of an animal, but you can't stay there. You return immediately to being human.

But to be human is such anguish. It always was but, before, there was a possibility to transcend and, now, because we have denied God, that possibility is no longer there. That's why the anguish is more intense, more frustrating. Now it can no longer be used as a means for transcendence. The whole art of religion is concerned with how to transform darkness into light, how to transform death in to deathlessness, how to transform your suffering into bliss. The whole art, the whole alchemy of religion, is concerned with this.

Buddha was also in suffering, Mahavir was also in suffering, Christ was also in suffering, but they could transform their suffering into deep bliss. Now we are not able to transform it What has happened? The possibility to transform your suffering has been denied.

To me, your suffering shows the possibility of transcendence. You cannot suffer unless there is a possibility to transcend. A person who cannot be healthy cannot see his illness. It is impossible. If you feel illness, it shows the possibility that you can be helped. Otherwise you cannot feel that you are ill. Only the capacity to be healthy can feel the actuality of illness. Only the eye that is capable of knowing light can know darkness.

So when I say that it is good that suffering is there, I mean that this suffering shows that bliss is possible. If there was no possibility of bliss, then you would not feel suffering. You feel it because of the absence of bliss. This absence is felt as suffering.

This possibility of transcending suffering has to be opened again. And the gates have to be made wider than they ever were before because the present mind needs wider openings. Otherwise, it will go on denying the possibility of transcendence. The cosmic must be allowed to burst forth upon us and everyone must become a gate. If you can transcend your own suffering, you will become a gate for so many others. Through you, they will come to know that something beyond exists.

This is the work to be done. But first become a gate so that whosoever comes in contact with you knows that something beyond is possible, something exists beyond.

That is our only hope. If we can make others feel, by looking through our eyes, through our whole being, that the beyond exists, that bliss exists, then and only then can humanity be saved. Otherwise, that which is going to happen will not be good.

The East is going to turn materialistic because it is so starved. It is bound to follow along the same lines, the same technological, scientific lines, as the West. If a Buddha comes to the East today, he will not be welcome. The East can welcome an Einstein but not a Buddha. Day by day, the East is going to become

more materialistic. It will become communistic.

And in the West... If people become open, if some people become so concerned with meditation that it becomes a matter of life and death to them, if they transcend their suffering and become openings fat the divine, then the West can move into a spiritual age. Otherwise, the West will go mad. It has gone as far as the mind can go, it has reached the limit and there is nothing beyond. The beyond is denied; it has become taboo. To talk of the divine, to talk of the spiritual, is taboo. It you feel something of the divine you can't talk about it or people will think you are crazy.

Day by day, the West is going mad, insane. And through insanity, much will happen. LSD will become more prevalent, mescaline will become more prevalent, marijuana will become more prevalent. These are only attempts to escape, to escape from the overwhelming madness that is waiting right by the corner. You know that it's coming, so all you can do is to escape into oblivion. Take some drug; become unconscious. Then you don't care. But your noncaring will not prevent it. It is coming! And if you are unconscious, it will come even sooner.

If nothing happens to intervene, these are the possibilities that we are faced with The East will become materialistic and the West will become totally neurotic. Neither is good. And the East will not be able to remain non-neurotic for long because it is only a matter of time. Within a century the same thing will happen in the East as has happened in the West. When materialism is there, when a violent science is there, when a God-denying culture is there, there is no other possibility. There is no open space, there is nowhere to go.

But, something can intervene. So I am not a pessimist. Something *can* intervene. But we cannot go on just hoping for it. We have to become vehicles so that the intervention can happen. Each one of us has to become a passage for the divine to come to earth.

This is what my sannyas means. I am trying to make you a vessel, a vehicle, a window, a door through which the beyond can come. If you can be a witness to the divine, it will be enough. Just one ray of light will be a great phenomenon.

This is the first time on earth that no one is really a witness. Everyone goes on quoting others. If you ask an atheist he will say, "There is no God." If you ask a theist he will say, "Yes, there is a God. My father says so" -- or my father's father or some ancient rishi has said so. There is no one who is himself a witness, who says, "God is there. I say so because I know it is so." Whoever can say, "I am a witness," cannot only say it but can live his witnessing. His being can become a witness.

God, the dimension of the divine, has lost its hold because so many neurotic people, so many diseased people, have become interested in religion. They always become interested in it. Because of their frustrations they become interested in the divine. Their interest is negative so they become the wrong kind of witnesses. They are not blissful, they are not happy. They are sad images of sorrow. They close the gate rather than open it.

The gate to the divine can be open only if those who are concerned with religion become blissful, happy, dancing. Only a dancing God can contradict Neitzsche's statement that God is dead because only a dancing God can prove that God is alive.

So be a witness to it. Don't think of the suffering of others; transcend your own suffering. Then, you will be a help to others. Don't think of serving others. Serve yourself first transcend your own suffering. Then you will be a servant to all and you will be able to do something that means something, that is significant. Don't be a sad servant of the divine. Don't make helping others a duty...

The Eternal Quest

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ON EVERY OTHER STREET CORNER IN INDIA, IT SEEMS ONE SEES BEGGARS WHO CLAIM TO BE SADHUS, RENUNCIATES. ARE THEY JUST PARASITES ANT EXPLOITERS, OR ARE THEY REALLY AUTHENTIC HOLY MEN?

Everything that can be helpful can be harmful also. For every authentic coin there is, a false coin can be interpreted as authentic. But it cannot be avoided. If it is understood, then the likelihood can be lessened, but it can never be absolutely avoided. The only way to avoid it is to throw away the authentic coin also. If the authentic is to exist, the false will follow inevitably because it is easier to be false, it is not so arduous.

To really be a sadhu is the most arduous adventure possible. It is the greatest demand and challenge to the human mind. But to be one of the so-called sadhus that you see all over India is not a demand, not a challenge. Once a country has seen people like Krishna, Buddha and Mahavir the image is exploited. To me, the exploitation shows that the authentic has existed. The false coin only shows that an authentic coin has been. The false is accepted because people have known the authentic The false can masquerade as the authentic. But the moment the authentic is lost, the false will disappear as well. Then you cannot be exploited.

If there was no such thing as an authentic sadhu, then the falsehood could not continue to exist. But one of the contradictions of life is that everything exists in opposition in relation, to something else. Even a false sadhu has appear because the masses have known the authentic and the longing for the authentic lingers.

THEN HOW CAN ONE TELL IF A SADHU IS AUTHENTIC OR NOT?

There is no need. If someone becomes a sadhu, it is his own private affair. There is no need to pay any attention to him. Whether he is fake or authentic, it is his affair. His belief is a private affair, his being a sadhu is a private thing. Once it becomes public, there will always be fakes, there will always be false people who will exploit. If one is a poet it is his own affair, if one is a dancer it is his own affair, if one is a sadhu it is his own affair. He should not be worshipped -- not even if he is authentic. If the authentic is worshipped, then the false will follow automatically and there will be those who exploit the phenomenon.

The need to recognize who is an authentic sadhu arises only when you want to worship someone. If you want to worship, then you have to know whether the person is authentic or false. But if you are not going to worship, there is no need to question whether the person is authentic. He may be, he may not be. It is his affair.

Unless and until we learn that to be a sadhu is one's own affair -- no one else need be concerned with it -- the false can_ not be stopped from exploiting. And because of the false, the authentic is lost. The moment there is no worship, the moment there is no special respect given to the sadhu, only the authentic will remain.

Only through respect and worshipping can the false exploit. To the false, being a sadhu is not the attraction. The attraction comes from the worshipper. No one should be worshipped. Sadhus must not be treated with any special awe. Once they are not given any special attention, the false will disappear and only the authentic will remain.

An authentic sadhu is one to whom the world has become unreal, to whom another dimension has come into existence, to whom this mara is not the reality. This is not a belief; it is his experience. The whole existence has become divine. That is what the person has experienced; it has been an existential experience. To me, this is a sadhu.

No outward criteria will be applicable because an authentic person will never be an imitation. He will not be an imitation Buddha, he will be himself. So it is not important what he wears, what he eats, how he

behaves. All that will come spontaneously to him. Only the false can imitate, never the authentic. The authentic is always individual so there can be no models and no predecessors.

This is also to be noted; that only a false sadhu will behave like a sadhu. The authentic will behave like himself. That's why, when a Jesus appears, he seems like an upstart.

Upstarts never seem like upstarts because they follow a fixed pattern. But an authentic man appears to be an upstart because he is not following the traditional pattern of other sadhus. He is himself.

So you will always think that the authentic man has gone wrong, be has gone to the devil, while the false man goes on being worshipped because he can imitate; it is not difficult. Every type of criteria can be imitated. Then the personality becomes double: when the public is watching he is one person, he imitates the outward manifestations of a religious man: and when he is alone, he is someone else. There is a division: a public face and a private face.

But as far as a real sadhu is concerned, he has no private self and no public selves. He is one. That becomes his difficulty. Whatsoever he is, he is always. He is bound to be anti-traditional, bound to be a non-conformist.

So the irony is that the false will be worshipped, and the real will be condemned.

WHY ARE WESTERNERS BECOMING SO INTERESTED IN INDIAN RELIGIONS?

There is a deep reason. Religion is the last luxury so only an affluent society can afford religion. Religion is the flowering. When every so-called natural need is fulfilled, only then does the beyond become meaningful and significant. when body needs are fulfilled, when you are not in any struggle at the physical level, then a new struggle begins on a higher level. That is the struggle to achieve consciousness. So whenever a society becomes rich, only then does religion become meaningful. A poor society can never be religious.

ISN'T INDIA RELIGIOUS?

Yes, India is religious. But India became religious when India was a rich country. Now it is just a hangover.

India was a rich country at the time of Buddha. It was at a peak, just like America is today. Patliputra was the same as New York is today. In the time of Buddha, India was at its golden peak. It could think in dimensions that are not confined to the body, not confined to the physical, visible world. So India could probe deeply into the ultimate mystery.

It is a strange fact that whenever a country becomes rich it becomes religious, and whenever a country becomes religious it is bound to fall back from its riches. When a country becomes religious it becomes other-worldly; this world becomes meaningless.

IS IT A VICIOUS CIRCLE?

I won't say 'vicious'; I will just say 'circle'. You have to look at many things. To become young, you will have to become old; if you want to be born, you will have to die. If you consider death bad, then do not be born at all. If you consider old age bad, then do not be young at all because to be young means that you are now on the way to being old. Life moves in circles. Nothing is bad.

A rich youth leads to a rich old age and a rich birth leads to a rich death. Religion is a flowering. Whenever a society reaches a point of leisure, art, meditation, religion flowers. Religion is the last flowering. But every flower is a sign that now the tree will die.

CAN RELIGION OR MEDITATION HELP ONE TO BE MORE ECONOMICALLY WELL OFF? CAN IT MAKE

A POOR COUNTRY RICH?

No, it cannot. It is not an economic movement; it is a religious movement. It has a specific dimension within which to work. It can help a person to become more conscious, it can help a person to be more silent, it can help a person to be calm and collected, but it cannot help economically in any way.

If you take life as a whole, then to waste life only in economics and politics is a great wastage. If you take life as a whole then ultimately, whatsoever you achieve, what is inside you is the only achievement. All else is just superficial.

Religion and meditation cannot help to make a poor country rich in any way. It cannot. But it can help a poor man to be rich -- in a very noneconomic sense. If riches only mean the outward thing then religion is absolutely irrelevant, but if you think in terms of inner consciousness, peace, a blissful attitude, a life lived as an inner celebration, ll then it can help. And to me, that is more meaningful.

WHAT ARE YOUR IDEAS ON SOCIALISM?

Socialism, to me, is a very non-psychological way of thinking.

There is a longing to be equal, but that longing only shows that human beings are not equal in any dimension. They are unequal; the inequality is a fact. The concept of equality is only a fiction and whenever society hankers after a fiction, it falls into a chaotic way of life.

So socialism is not possible. It is an impossibility. It can only be possible if two conditions are present. The first is if the human mind is destroyed and man becomes a human automaton instead. Then socialism becomes possible because machines can be equal.

And socialists will go on trying to do this. They have been trying to wipe out the mind. Freedom of the mind will be the first target for socialism to clear away because freedom of the mind basically creates inequality.

WHAT ABOUT SOCIALISM NOT AS A MEANS OF CREATING EQUALITY BUT ONLY AS A MEANS OF PROVIDING EVERYONE WITH THE BASIC NECESSITIES OF LIFE?

This vision of providing the basic necessities of life cannot be fulfilled, because one of the basic necessities is to be unequal. It is one of the very basic necessities. To be unequal to be oneself, to not be just a number but a name -- not even a name, but a signature. That is one of the basic necessities, more basic than food, Food seems to be basic because the world is poor, but the moment everyone is fed it will cease to be a basic necessity; it .will be forgotten. Clothes are not a basic necessity. They only seem to be because the world is naked. The moment plenty of clothes are available, it will not be a necessity.

Ultimately, mind is the only basic necessity. And it can never be fulfilled. The stomach can be fulfilled, naked bodies can be clothed and sheltered... Science has come to a point where socialism is not needed in order to provide these things They can be provided more easily without socialism. For example, Sweden has fulfilled the basic needs of its people better than Soviet Russia. These basic needs must be fulfilled but that doesn't require socialism. Socialism has not fulfilled these needs. Rather, it has equalized poverty.

A poor man can be at ease with his poverty if everyone else is also very poor. Socialism has only equalized poverty. Even today, Soviet Russia is not a wealthy land. The poor in America are better off than the more successful people in Soviet Russia. But the poor person in America is not at ease because the comparison is there: others are rich.

Sudras were never as unhappy as they are now because everyone else in their world, in their class, was equally as poor. The world was taken for granted as being the way it was. It looked like a natural phenomenon, nothing could be done about it; it was determined by birth. It was taken for granted that to be a *sudra* was one's destiny. Competition was only possible between one *sudra* and another. But they were equally poor so they were at ease. The equal poverty was their consolation.

Now, when we have come to understand that a *sudra* is not born but made, the competition has moved from horizontal to vertical lines. The competition was very gentle between one *sudra* and another. Now the

competition has become vertical. Everyone is competing with everyone else.

A capitalist society is a vertical society; a socialist society is a horizontal society. If you create a horizontal society, then the poverty will be evenly distributed. It is a consolation that everyone else is equally as poor, but the society will remain stagnant.

A socialist society is stagnant. That's why in the last five or ten years Soviet Russia has been moving away from socialism. That has been the basic controversy between Mao and Soviet Russia. Soviet Russia seems to Mao to be turning capitalistic now. It is no fault of Russia; it is because of a basic error in socialism itself. If socialism is to remain, it must become stagnant. The very inequality of individuals creates a restlessness to develop, to grow, to transcend. If everyone is equally placed, the society becomes stagnant. Then there is no motivation, there is no stimulation to work, to grow, to transcend. The motivation comes through inequality.

By and by, Soviet Russia will become capitalistic. It will have to. Otherwise it will die from stagnation. To me, a capitalist society is a natural phenomenon. A socialist structure is not natural. It is something imposed, something conceived of through the mind. Capitalism developed by itself; socialism has to be brought about, it cannot come by itself.

Marx thought it would happen, but he was basically wrong. And he has proven to be wrong. He thought that socialism would be a natural outgrowth of capitalism -- the more capitalistic a country is, the more possibility there is of a socialist revolution -- but it has not happened that way
What has happened has been quite the contrary.

The less successful capitalist countries and the undeveloped countries, the poor countries that have no capitalism at all, have become more and more socialistic, while America has not become socialistic. According to Marx, socialism is a natural outgrowth of capitalism so America should be the first socialist country. It has not been so.

Socialism exploits the jealousy of the poor. To me, it is the greatest exploitation that has happened on earth. Capitalism has exploited the labor of the poor and socialism has exploited their souls. It is through jealousy that socialism steps in. But through jealousy, no revelation, no transformation can be achieved. It can kill, it can destroy, but it cannot create.

Socialism is a fiction. It is not scientific. To me, only a capitalist society is a scientific society. I am not saying that capitalism will remain as it is. It will go on growing and changing and all that socialism promises to fulfill will be fulfilled naturally. When affluence is created -- and capitalism creates it -- all the basic needs of survival will be there.

Soviet Russia has become successful not because it is a socialist society but because it has become a technological society. Poverty does not exist because of exploitation; it is because of the absence of a technology that is capable of fulfilling the needs of increasing numbers of people. Even if there is no exploitation, poverty will be there. In a primitive society, people are poor -- more poor than they are now.

Real change will come about only through technology. The more technology progresses, the less human labor will be needed. And the moment human labor becomes superfluous, the whole structure of society will have to change.

A scientific, technological society will not be a socialist society. Capitalism creates competition and through competition, technology develops. If there is no competition then there will be no possibility of any growth. New techniques, new methodologies, are invented only through competition.

Russia has not invented anything new as far as their inner economy is concerned. Everything new that they have invented has been because of competition with America. Through competition, new techniques are invented. Russia is capitalistic in relation to its competitions America and socialistic as far as its own economy is concerned. As far as the world market is concerned it is capitalistic, competitive. It is not socialistic -- there are double standards.

But capitalism itself is not going to remain the way it is. It is going through a second revolution. The first revolution was industrial. the second will be technological.

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INVOCATION
OM, MAY THE SUN GOD GIVE US HIS BENEDICTION.
MAY VARUNA, THE GOD OF WATER, GIVE US HIS BENEDICTION.
MAY ARYAMA, INDRA, BRAHASPATI AND
VISHNU GIVE US THEIR BENEDICTION.
MY SALUTATIONS TO BRAHMA, THE ABSOLUTE REALITY.
O VAYU, THE GOD OF AIR, SALUTATIONS ESPECIALLY TO YOU, BECAUSE YOU ARE THE BRAHMA MANIFEST.
I SHALL CALL ONLY YOU THE MANIFEST BRAHMA.
I SHALL ALSO CALL YOU THE TRUTH, CALL YOU RIT -- THE LAW.
MAY THEY PROTECT ME. MAY THEY PROTECT THE SPEAKER.
PROTECT ME. PROTECT THE SPEAKER.
OM, PEACE, PEACE, PEACE.

I will say only that which I know. I will say only that which you can also know. By knowing I mean living it. One may know even without living it, but such knowledge is a burden; one may sink because of it, but one cannot be saved by it. Knowing can be alive also. Such knowing renders us weightless -- light so that we can fly in the sky. Only when living becomes knowing do wings grow, fetters break and the doors to the infinite become wide open.

But knowing is difficult; accumulating knowledge is easy. Mind chooses the easier and avoids the difficult. But the one who avoids the difficult will miss religion as well. One who wants to avoid not only the difficult but the impossible too will never ever come close to religion.

Religion is only for those who are ready to enter into the impossible. Religion is for the gamblers, not for the shopkeepers. Religion is neither a business deal nor a compromise. Religion is a wager. A gambler puts his wealth at stake; the religious person puts himself at stake because that is the ultimate wealth.

One who is not ready to stake his very life will never be able to know the hidden mysteries of life. Those secrets are not available cheaply. Knowledge is available very cheaply; knowledge is available from books, from scriptures, in education, with the teachers. Knowledge is available almost for free; you do not have to pay anything for it. In religion you have to pay heavily. It is not right even to say "heavily" because only when someone stakes everything do the doors to that life open. The doors to that life open only for those

who put this life at stake. To put this life at stake is the only key to the door of that life. But knowledge is very cheap, so the mind chooses the easier and the cheaper way. We learn things -- words, doctrines -- and think that we know. Such knowledge only enhances ignorance.

The ignorant person at least knows that he does not know; at least that much truth he has. But more untruthful people cannot be found than those whom we call knowledgeable. They do not even know that they do not know. Something heard, something committed to memory, deludes them into thinking they have also known.

I will say to you only that which I know, because only in saying that lies some value; because only that which I know can, if you are willing, vibrate the strings of your heart too with its living impact.

What I myself do not know, and what is only skin deep in me, cannot go much deeper in you either. Only that which has entered the depths of my own heart has the possibility; if you cooperate, it can reach your heart. Even then your cooperation is a must, because if your heart is closed there is no way of thrusting the truth forcefully into it. And it is good that it is so, because if truth can be forcibly inculcated it cannot become your freedom, it can only become your slavery. All compulsions become slaveries.

So in this world, everything can be given to you through force; only truth cannot be, because truth can never become slavery. The very nature of truth is freedom. So truth is the only thing in this world which nobody can give you forcefully, which nobody can thrust upon you, which cannot be put upon you from the outside like clothing; for which your willingness, your openness, your receptivity, your invitation, your heart full of gratitude are the prerequisites. If your heart becomes like the earth before the rainy season when it is thirsty for water and develops wide cracks due to the parching summer heat -- as if it has opened up its lips here and there anticipating the rains -- then the truth enters you. Otherwise the truth turns back even from your very doorstep. Many times it has turned back -- in many, many lifetimes.

You are not new -- nothing is new on this earth; you are all very old. You have sat at the feet of Buddha and heard him, you have seen Krishna, you have also been around Jesus, but still you have missed, because your heart was never ready. The rivers of Buddha and Mahavira have flowed past you, but you have remained thirsty.

The day Buddha was about to leave his body, Ananda was weeping and beating his chest in desperation. Buddha asked him, "Why are you weeping? I have been near you for long enough... forty years! And if it has not happened even in forty years, what is the point of weeping now? And why are you feeling so troubled about my death?"

Ananda replied, "I am so distressed because I could not manage to disappear while you were here. Had I disappeared, you would have been able to enter me. For forty years the river was flowing by my side and I have remained thirsty. Now I am weeping because I do not know when and in what lifetime I shall be able to meet this river again."

You are not new. You have cremated Buddhas, you have cremated Mahaviras -- Jesus, Krishna and all; you are living after cremating them all. They lost the battle against you. You are very old. You have been here since life is. It has been an infinite journey. Where are we missing? It is just that you are not open, you are closed.

I will say to you only that which I have known. If you can make yourself an opening, you will also know that. And it is not that there is some great difficulty in it. There is only one difficulty, and that is you.

Some people move only with curiosity, just like small children asking while they are on a walk, "What is the name of this tree?" And if you don't reply, they immediately forget that they had asked anything and they start asking something else: "Why is this rock lying here?" They ask just for the sake of asking and not in order to know. They do not ask in order to know, they ask because they cannot remain without asking.

Those who are living out of curiosity are still childish. If you ask, "What is God?" just as casually as a child would ask on seeing a toy shop on the road, "What is this toy?" you are still a child. And the child can be forgiven, but not you.

Curiosity will not do. Religion is not a child's play. Even if you are given a reply, it serves no purpose. The child's fun is in asking. He could ask, that is his fun. Even if you give him a reply he is not very interested in it. What is the matter?

Psychologists say that when children learn to speak for the first time they are only practicing their speaking by asking; just as when a child learns walking for the first time, he tries every now and then to get up and walk. So children repeat the same sentence again and again only because they have acquired a new experience, a new dimension through speaking. So in that new dimension they are floating and rehearsing -- that is why they ask just anything, they say just anything.

In the world of religion, if you are also asking just anything, saying just anything, thinking just anything without any deep desire to know -- only out of curiosity -- then you will still cremate some more buddhas; then who knows how many more buddhas will still have to work hard on you!

Truth has no relationship to curiosity.

Some people move a little ahead of curiosity and become inquisitive. There is a little more depth in inquisitiveness, but just a little more. Inquisitiveness is also not very deep, it is shallow as well, for it is only intellectual. The intellect is the same as scabies: if you scratch it a bit, it feels good. So the intellect goes on itching: Is there God? Is there any soul? Is there any salvation? What is meditation? -- not that you want to do it. What is God? -- not that you want to know it, but just for discussion, just for conversation.... It is a mental exercise, an intellectual entertainment. So people only talk big, they never stake anything. Whether God is or is not, it is not truly their concern; and they remain untransformed whether God does exist or does not.

It is very interesting: one person believes there is a God, another believes there is no God, and the lives of the two are identical. If someone is abused, the one who believes there is a God gets angry, and the one who believes there is no God, he also gets angry. Sometimes it happens that the one who believes there is a God gets even more angry. The one who believes there is no God, how much can he do to you? At best he may abuse you in return, hit you or kill you. But the one who believes there is a God can send you to rot in the agonies of hell. He has more ways of becoming angry.

If belief in God or no belief in God does not bring about any change in one's life, it only means that it has no relation to God, it is only intellectual talk. Such inquisitiveness makes a man a philosopher. He goes on contemplating and deliberating, he learns the scriptures, accumulates too many doctrines, is able to think of all the pros and cons, holds debates, but he never lives.

If you are also only full of inquisitiveness there will be no journey at all. People full of inquisitiveness are those who sit near the milestone and ask, "What is the destination? How far is the destination?" They continue asking this but never get up and begin to walk.

You know so much! What is there that is lacking in your knowing? You know almost everything -- whatever Buddha knew or Mahavira or Krishna knew you also know. While reading the Gita, don't you feel you know all this?

Yes, you also know, but this is all only in your head. Their seed has not reached your heart. And the ideas that are only in the mind are like the seed lying on a stone. The seed is there, lying on the stone, but it cannot sprout. To sprout, the seed will have to fall down off the stone and seek the soil. And the surface of the soil is not suitable either, because more moisture is needed. So it has to move underneath the surface to where there is some water, where there is some juice flowing.

Seeds remain in the mind like those lying on the stone. Until they fall down into the heart the wet soil is not available. In the heart some juice flows, some love; there is some water there. If a seed falls there, it sprouts.

Inquisitive people have a lot within them; everything is there, but it is like the seeds lying on the stone. The soil is not far off, but even this little journey is difficult for them. They are averse to moving, so the seed remains sitting on the rock. This small journey will have to be undertaken -- that the seed falls down from the stone to the soil, seeks a place in the soil, finds some wetness, and hides itself a little inside the soil.

Remember, whatsoever is to be born in this world needs a deep silence, solitude and darkness. Those things that are kept in the mind are kept in the open light. Sprouting is not possible there. The heart is the wet soil hidden within you. There something can sprout.

Therefore those who live only in inquisitiveness become scholars and pundits; knowledgeable, but nothing sprouts within them -- no new birth, no new life, no new flowers, nothing at all.

There is one more dimension of seeking, we call it *mumuksha*, a deep longing for liberation. Here there is no concern for knowing, the concern is for living. Here there is no concern for knowing, the concern is for being. The question is not whether there is a God or not, the question is whether I can be God. There may be a God, but if I cannot become God then there is no point in it all. The question is not whether there is any liberation, the question is whether I can also be liberated. If there is no possibility of my becoming liberated, then even if there is a liberation somewhere it is meaningless for me. The issue is not whether there is a soul within or not -- there may be, there may not be -- the real issue is whether I can become a soul.

Mumuksha, the longing for liberation, is a search to be. And when one wants to be, one has to put

oneself at stake. This is why I say religion is a gambler's affair.

I will say only that which I know, which I have lived. If you agree to put all at stake, whatever is my experience can also become yours. Experiences do not belong to anyone; whosoever is ready to receive them, they come to him. Nobody has any right over the truth, whosoever is willing to disappear inherits it. Truth belongs to one who shows the readiness to ask for it -- who opens the doors of his heart and calls for it.

This is why I have chosen this Upanishad. This Upanishad is a direct encounter with spirituality. There are no *siddhants*, doctrines, in it; there are only experiences of *siddhas*, the fulfilled ones, in it. In it there is no discussion of that which is born out of curiosity or inquisitiveness, no, in it there are hints to those who are full of longing for liberation by those who already have attained liberation.

There are some people who have not attained, yet they are unable to drop the enjoyment of guiding others. Giving guidance is a very enjoyable thing. In the whole world, the thing that is given the most is guidance, and the thing least accepted is also guidance. Everybody gives, nobody takes.

Whenever you have an opportunity to give advice to someone you do not miss it. It is not necessary that you are capable of providing this advice; it is not necessary that whatever you are saying is your knowing at all, but when it comes to giving advice, the temptation or the joy of being a teacher is very difficult to overcome.

What is the joy in being a teacher? You suddenly, free of cost, are on the upper side and the other is on the lower side. If someone comes to you for a donation, how difficult you find it to even give a penny! The difficulty is that you have to give something from what you have. But in giving guidance, you have no difficulty. Because what difficulty can there be in giving what you do not have? You are losing nothing. On the contrary, you are gaining something -- you are gaining joy, you are gaining ego-enhancement; today you are in a position to guide, and the other is at the receiving end. You are on the top, the other is below.

This is why I say that, in this Upanishad, there is no pleasure of giving any advice or guidance, rather there is great pain, because what the seer of this Upanishad is giving, he is giving after knowing it. He is sharing something very intimate, very inner.

The hints are brief but deep. The hits are very few, but deadly. And, if you are willing, the arrow will pierce your heart directly and will not leave you alive. It will kill you. Therefore, be aware and be alert, because this very business is a dangerous one. You will have to lose what you think you are. In it, there is no way of achieving without losing yourself. Here only those who lose are the achievers.

That is also why I have chosen this Upanishad. As it is, I can tell you directly, there is no reason for bringing the Upanishad in -- but I will use it as an excuse, a shelter. If you shoot an arrow directly, the person can escape; but if it is hidden behind the Upanishad there are less chances of you missing it. I have selected the Upanishad so that you may not know that I am directly aiming at you. This way the chances of escape are minimized. All hunters know that better hunting is done from a hiding place. This Upanishad is only a hiding place.

I will say only what I have known, but then there is no difference between that and the Upanishad. Because whatever the seer of this Upanishad has said, he also has known it.

This Upanishad is the manifestation of the subtlest mysteries of spirituality. But if I go on talking on the Upanishad only, there is a fear that the talk may remain merely talk. So the talks will be only a background, and along with it there will be experiments. Whatever is said, whatever the seer has seen, or whatever I say, and I have seen -- there will be attempts to turn your face, to raise your eyes towards that. The attempt to raise your eyes towards that will be the main thing, the talk on the Upanishad will be only for creating a milieu. Such vibrations can be created all around you so that you forget the twentieth century and arrive in the world of the seer of this Upanishad, so that this world which has become so lusterless and ugly may disappear and the memories may arise of those days in which this seer lived.

An atmosphere, a milieu -- the Upanishad is only for that. But that is not enough -- it is necessary, but not enough.

So whatever I say, if you just stop at hearing it I will know you have not heard it at all. Whoever does not set out on the journey after hearing this, I don't believe he has heard. If you think you have understood just by hearing... do not be in such haste! If it was possible to understand something only by hearing we would have understood long ago. If it was possible to understand something only by hearing there would be no shortage of people with understanding in the world and an ignorant person would be difficult to find. But as it is the world is full of only the ignorant.

Nothing is understood only by listening. By listening we only close our fists on words. Not by listening

but by doing one understands. So listen to find the way of doing, not for the understanding. Listen in order to do, do in order to understand. Do not come to the conclusion that just by listening you have understood. That intermediary link of doing is necessary. There is no other way. But our mind says, "I have got it; now where is the need to do?"

Destinations are reached by moving towards them. You may have understood everything, the whole route of your journey may have been memorized by you, you may have a detailed map in your pocket; still, without moving no one ever comes to their destination. But it is possible to dream of having arrived. A person may be asleep right here and can dream of having arrived anywhere. The mind is an expert in dreaming.

Do not think that only you see such dreams; even those whom you call very intelligent also go on having these dreams. Your saints, your monks and sannyasins -- those who have been searching for years -- have not come even an inch closer to anywhere. They have not even begun their journey at all and they have been searching for years!

Their whole search has been circular. In the mind a circle has been created -- a sort of whirlpool. And in that whirlpool they move round and round and ultimately everything gets lost -- all the Vedas, the Upanishads, the Korans, the Bibles, everything gets lost, but there is not even an inch of movement.

We will discuss the Upanishad -- not to make you understand the Upanishad, but for you to become the Upanishad. If by listening you memorize something and begin to repeat it, it means I have harmed you; I did not prove to be your friend. Your repeating what you have heard is of no value. When I can see that the same happens to you as has happened to me, that your eyes also open up -- only then have you become the Upanishad.

Understand it this way: a poet sings a song about some flower. There can be a great sweetness, rhythm and music in this song -- songs have their own beauty -- but howsoever much the song may sing of the flower, yet the song is just a song, it is not the flower, it is not the fragrance of the flower. And if you are satisfied only with that song, then you have gone astray.

This Upanishad is a song of a flower that you have not yet seen. The song is wonderful: the singer has seen the flower. But do not be satisfied by the song, the song is not the flower.

It also happens that sometimes you too come close to the flower -- only sometimes. Sometimes you too get a glimpse of the flower -- accidentally, suddenly -- because the flower is not foreign to you, it is your very nature. It is very close to you, just by your side. Sometimes it touches you -- in spite of you. Sometimes the flower gives you a glimpse, a glimpse like a flash of lightning. In some moment it abruptly enters your experience: you feel that there is something more in this world, that this world that you know is not all that is. In this rocky world there is something else which is not a stone but is a flower -- alive and blossoming. And if you have seen it in some dream, or a lightning flash in the dark of night.... You see something and it disappears again -- thus it happens sometimes in your life. It often happens in the lives of the poets. It often happens in the lives of the painters that a glimpse of the flower comes close by.

Yet, however close to the flower, however great a glimpse you may have had, this closeness is still a distance. No matter how close the flower may come to you, still the distance remains. And even if I can actually touch the flower with my hands, still it is not certain that the experience I am having is that of the flower, because the message is coming through my hand. The hand may give a wrong message. There is no certainty of my hand giving the right message: there is no reason to trust my hand implicitly. Again, the message that the hand will give will be less about the flower and more about itself.

If the flower feels cold, it is not necessary that the flower is cold -- maybe my hand is feverish and that is why the flower is felt to be cold. The message is more about the hand, because whenever a message comes through a medium it is always relative. One cannot be absolutely certain about it.

I was reading a memoir written by Popov. Popov was a seeker -- and an ardent seeker. She was practicing spiritual disciplines with Piotr Dimitrovich Ouspensky. Once she was sitting with Ouspensky and a gentleman came and asked him whether there is a God or not. Ouspensky exclaimed, "God? No, there is no God." Ouspensky paused a little, and said, "But I cannot say with any guarantee, because whatever I have known is through a medium. Sometimes I have seen through my eyes, but the eyes cannot be relied upon. Sometimes I have heard through my ears, but the ears can hear wrongly. Sometimes I have touched through my hands, but touch cannot be relied upon either. So far I have not seen directly, I have never been face to face. Therefore I cannot say with any guarantee. Whatever I have known so far, it has not given me any experience of God. But that does not prove that there is no God, it only informs you about what my experiences are. So I cannot give you any guarantee that God is not. But do not drop your search and

believe me, go on searching for yourself."

Whenever something happens through a medium it is not trustworthy. Even if we come very close to a flower, still it is the eyes that see, the hands that touch, and the nose that gathers the fragrance -- these are all experiences through our senses. Thus it is that sometimes a poet comes so close to that ultimate flower that its echo descends into his songs. But still he is not a Buddha, not a Mahavira.

Who is Buddha? Who is Mahavira? Buddha is that consciousness which has become the flower itself; even that much distance, that of seeing the flower, does not exist -- consciousness has become the flower. Only by becoming the flower can one fully know what is.

These are statements of a seer of the Upanishad. It is like a song about some flower. Go on humming it -- there is a lot of sweetness and an exquisite taste in it, but it is not the flower, it is only a song. If you make the effort, you will sometimes see the flower.

People come to me and say, "There was a great light during the meditation, but I lost it again. Infinite light was there, but it disappeared again. There was immense bliss." But where has it gone now? Now they are searching for it again and cannot find it.

A glimpse means you had come close. But glimpses are bound to be lost. Meditation can, at the most, give only a glimpse. But do not stop there. Do not get stuck looking for that same glimpse again and again. The only purpose of meditation is that one gets a glimpse. Then one has to go ahead, into *samadhi*, into enlightenment, so that one becomes the very flower.

In meditation is a glimpse; samadhi is being it.

Do not stop at glimpses. They are very lovely: the whole world starts looking stale -- just one glimpse of that living flower, that flowering which is within, and the whole world becomes insipid and meaningless. But then some people catch hold of the glimpses and start repeating them and think everything has happened. No, until you are the divine yourself, do not believe that God is.

You can be it, because you already are it. You have only to open up a little, to uncover a little. You are present here and now, just hiding. There are only a few layers of clothes covering you -- and they too are very thin -- so that if you so desire you can throw them off right now, be free of them, and be the divine. But your clinging is very strong; though the clothes are thin, your grip is very tight. Why is this clinging so strong? The clinging is strong because we think that these clothes are our being, that this is what we are. Other than that we do not know of any other existence.

In this Upanishad there will be hints of that existence which is beyond these coverings. And along with this Upanishad we will meditate, so we can get a glimpse. And we will hope for samadhi, enlightenment, so that we become that without which there is no contentment, no peace, and no truth.

The Upanishad begins with prayer. The prayer is addressed to the whole universe.

> MAY THE SUN GOD GIVE US HIS BENEDICTION. MAY VARUNA, ARYAMA, INDRA, BRAHASPATI AND VISHNU GIVE US THEIR BENEDICTION. SALUTATIONS TO THAT BRAHMA. O VAYU, SALUTATIONS ESPECIALLY TO YOU BECAUSE YOU ARE THE BRAHMA MANIFEST, I SHALL CALL ONLY YOU THE MANIFEST BRAHMA; THE TRUTH, THE RIT -- THE LAW. MAY THEY ALL PROTECT ME AND MY MASTER, THE SPEAKER.

The Upanishad begins with this prayer. The journey of religion has begun with a prayer. It has to be so. Prayer means trust and hope. Prayer means our feeling of being one with the whole universe. Prayer means, "How would I be able to manage alone?"

If it were possible that you alone could make this happen it would have happened long ago. But by yourself even the trivial could not be achieved. You had desired money, you could not achieve even that. You had wished for position, you could not manage even that. You had all sorts of wishes, large and small, but none were fulfilled. Alone you could not even manage the world: would this great journey of truth be possible by yourself alone? By yourself, you are even defeated in the world.

Everyone is defeated in this world. Even those who appear to be victorious are also defeated. They only appear victorious to others, in themselves they are utterly defeated. You also appear to yourself as defeated, but to others you appear victorious. There are people behind you who feel that you have achieved, that you have won in the worldly battle. But if we look within man, everyone is defeated.

This world is a long story of defeats. Here victory just does not happen. Here victory just cannot happen, it is not in the nature of the world. Defeat is the destiny here. Defeat is not of any individual, not of any person, but the destiny of being in the world is defeat. You will have to accept defeat there. Nobody ever

wins there.

We could not win in the world where it was all a concern with petty things, where it was just a dream -- Shankara calls it maya, an illusion. When we were defeated even in that illusion, in that dreamlike happening, how then can we hope to win on our own in the world of truth?

Prayer means the realization of a person who has been defeated in the world. When even after trying for lives upon lives he has been defeated in the mundane, what capability can he claim in the matters of the sacred and the absolute?

Hence the prayer. Hence the seer has invoked the whole universe to help him. He has invoked the sun, he has invoked Varuna. All these names are symbolic of the powers of the universe. The sun has been invoked first because the sun is our life. Without him, we wouldn't be. Within us, it is the sun that lives, burns. If the sun is extinguished there, we will be extinguished here. The sun is our life, hence he has been invoked.

The seer says: SALUTATIONS TO VAYU, THE GOD OF AIR -- Vayu has been especially saluted in this prayer -- BECAUSE YOU ARE THE BRAHMA MANIFEST. It is a bit strange. Think a little. It is very interesting, because Vayu is absolutely unmanifest; all other things are manifest. Had the seer said to the sun, "You are the manifest Brahma" -- radiant, burning, hot, living -- it would have been understandable. But the seer did not call the sun "manifest Brahma" he said that to Vayu, whom we cannot see at all, who is really unmanifest.

Where is that Vayu manifest? We only infer that it is, we only feel that it is, but it cannot be seen. Where is it available to the eye? Manifest means that which can be seen by the eyes. Now, Vayu is not at all available to the eyes. Rocks, mountains, they are all visible, but not Vayu. But the seer says: OH VAYU! SALUTATIONS TO YOU, BECAUSE YOU ARE THE MANIFEST BRAHMA. He said so because Vayu, the air, is not visible but still is; it is not seen by the eye, nevertheless it is touching the eye each moment -- and the same is the situation with the supreme truth. It is not seen but it is touching us every moment.

Vayu is not seen because we do not have the eyes to see it. Vayu is simply there. Without Vayu we cannot exist. Vayu is in our breath, protecting us, and our very life depends on its inhalation and exhalation. Something which is so near us, which is our very breath, we cannot see, because our eyes are very gross. Whatever is very gross, that is what we see. Whatever is subtle, we are unable to see.

Vayu, the air, is very subtle. It is present before us; it is within us and without us. It is present in every cell of our body -- but not visible. That is why it is said: YOU ARE THE MANIFEST BRAHMA -- you are just like the Brahma.

Brahma is present here but not visible. And it is present in our every fiber; in fact, it is the fiber and yet we see no trace of it. That is why Vayu has been saluted, that we know the Vayu, but not the Brahma. A thread of relationship has been attempted, that Brahma is just like Vayu, the air.

"I will call you the manifest Brahma," the seer says, "I will also name you the truth and *rit*, the law, because you are just like that which is and is not known to us; who we ourselves are and yet whom we do not know; who is now and here since eternity and not known by us. But this search may be fulfilled, if all the gods protect us."

What is meant by gods is the endless number of life-forces since eternity. And life is a vast network of endless numbers of forces. Your existence is also a vast network of these endless powers. Within you meet the sun, Varuna, Indra, Vayu; Agni, the fire; Prithvi, the earth; Akash, the sky -- they all meet. If we can know one individual in his totality we have known the whole of the existence in seed form. Everything is there in the individual. Everything has united in him, and in their meeting the individual exists.

So prayer is for the help of all these. But will the sun help? That question does arise. Even if the prayers are done will the sun help, or will the Vayu help, or will the earth help? The question is not of the earth's help or the sun's help, but that you prayed -- that is the great help! Let this be understood properly.

No sun is coming to help you, but you prayed and it will affect you, not the sun, because a prayerful mind becomes humble, a prayerful mind becomes helpless, a prayerful mind accepts the fact that alone it cannot accomplish anything; a prayerful mind is ready to dissolve and give up its ego and the feeling that it can do it. And these things bring results.

The whole outcome of the prayer is on you. The prayer does not change the sun, but you. And the moment you change, you enter into another world.

Normally when you pray you think that someone is going to do something for you, and that is why you pray. No, prayer is only a device. Certainly you join your hands in prayer towards someone else, but its consequences happen within you -- in the one who has joined hands in prayer.

Thus there are difficulties in understanding it. If you pray in the presence of a scientist: "Oh sun, help me!" the scientists will say, "What nonsense! How can the sun help you? When has the sun ever helped anyone?" Or you pray: "O Indra, bring rains!" and he will say, "Have you gone mad? Have rains ever fallen by prayers?" The scientist is right.

Neither the sun nor the clouds nor the winds will listen to you. None will listen to you. But the fact that you called out will transform you. How intensely you called will create an equally deep intensity within you. If your whole being calls out, you will become a totally different person.

This is what prayer is for.

Enough for today.

Finger Pointing to the Moon

Chapter #2
Chapter title: We Are In It!

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INVOCATION
IN THE CAVITY OF THE HEART, WHICH IS SITUATED WITHIN THE BODY, AN UNBORN ETERNAL LIVES.
EARTH IS ITS BODY, IT DWELLS WITHIN THE EARTH, BUT THE EARTH DOES NOT KNOW IT.
WATER IS ITS BODY, IT DWELLS WITHIN THE WATER, BUT THE WATER DOES NOT KNOW IT.
LIGHT IS ITS BODY, IT DWELLS WITHIN THE LIGHT, BUT THE LIGHT DOES NOT KNOW IT.
AIR IS ITS BODY, IT DWELLS WITHIN THE AIR BUT THE AIR DOES NOT KNOW IT.
SKY IS ITS BODY, IT DWELLS WITHIN THE SKY, BUT THE SKY DOES NOT KNOW IT.
MIND IS ITS BODY, IT DWELLS WITHIN THE MIND, BUT THE MIND DOES NOT KNOW IT.
INTELLECT IS ITS BODY, IT DWELLS WITHIN THE INTELLECT, BUT THE INTELLECT DOES NOT KNOW IT.
EGO IS ITS BODY, IT DWELLS WITHIN THE EGO, BUT THE EGO DOES NOT KNOW IT.
REASONING MIND IS ITS BODY, IT DWELLS WITHIN THE REASONING MIND, BUT THE REASONING MIND DOES NOT KNOW IT.
THE UNMANIFEST IS ITS BODY, IT DWELLS WITHIN THE UNMANIFEST, BUT THE UNMANIFEST DOES NOT KNOW IT.
THE INDESTRUCTIBLE IS ITS BODY, IT DWELLS WITHIN THE INDESTRUCTIBLE, BUT THE INDESTRUCTIBLE DOES NOT KNOW IT.
DEATH IS ITS BODY, IT DWELLS WITHIN DEATH, BUT DEATH DOES NOT KNOW IT.
IT IS THE INNERMOST SELF OF ALL THESE ELEMENTS, ITS SINS ARE ALL DESTROYED, AND IT IS THE ONE DIVINE GOD NARAYANA -- THE SUSTAINER OF ALL HUMAN BEINGS.
THE BODY, THE SENSES, ETCETERA, ARE NON-SOUL MATTER, AND THE FEELING OF 'I-MYNESS' OVER THEM IS ADHYAS -- ILLUSION. THEREFORE, AN INTELLIGENT PERSON SHOULD DROP THIS ILLUSION THROUGH ALLEGIANCE TO BRAHMA -- THE ABSOLUTE REALITY.

A fish in the sea remains a stranger to the sea, not because the sea is far away from the fish but because the sea is too close. Whatsoever is at a distance is seen but what is very near becomes invisible to the eye. It is not difficult to know the distant, it is difficult to know what is close. And it is impossible to know that

which is the closest of the close. Let this be understood properly, because it is something that must be known for the inner journey.

People ask where to seek God. They ask, "How did we forget that which is hidden within? How has that been separated which is nearer to us than our heartbeats, which is nearer to us than our breathing? How has that been forgotten which I myself am?" And their question seems to be logical. It appears that what they are asking has validity and that it should not have happened like this.

If I am unable to know even that which is hidden within me, if even what I am remains unknown, then who else will we know, who else will we recognize? When even the near slips out of the hand, how could we achieve that which is far? And it is not that it has only come close to us today. It has always been close to us -- since endless time. Not even for a single moment have we been separated or away from it. Wherever we run, it runs with us; wherever we go, it goes with us; it travels with us to hell as well as to heaven; it stands by us in sin as well as in virtue. It is not right to say that it stands by us, because even in standing by there is some distance. Actually our being and its being are one and the same thing.

If this is true, then it is a great miracle in the world that we have lost our own selves -- which sounds impossible. How can one lose one's own self? It is not possible even to lose our shadow, and we have lost our souls. How it is possible? But this has happened. How this losing of the self takes place -- that is the essence of this sutra. Before we enter into the sutra, let us understand its basic foundations.

Eyes have a limit of vision, a range. If an object is beyond that range the eyes cannot see it. If an object is within that range but too far to either side, then too the eyes cannot see it. Eyes have a range of vision. A thing brought too close to the eyes cannot be seen and taken too far away it also cannot be seen. Beyond either side of a certain range of vision the eyes cannot see -- they are then blind. Now, you are so near yourself that you are not only near the eyes but you are behind them. And that is the problem.

Let us understand it this way. If you are standing before a mirror, at a certain distance your image is very clear. If you move too far away from the mirror there will be no image. If you come too close to the mirror, so much so that you put your eyes against it, then you cannot see your image at all. But here the situation is that you are standing behind the mirror; thus there is no possibility of there being any image of you in the mirror -- the eyes are in the front and you are behind them.

Eyes see that which is in front of them. How are the eyes to see that which is behind them? Ears hear that which is outside the ears. How are the ears to hear that which is within the ears? Eyes open outwards, ears also open outwards. I can touch you, but how can I touch myself? And even if I am able to touch my body, it is just because I am not the body -- the body too is the other, hence I am able to touch it. But how can I touch the one that I am, the one that is touching? With what can I touch?

Therefore the hands touch everything but cannot touch themselves. The eyes see everything but cannot see themselves. In regard to our own selves we are blind, none of the senses that are known to us are of any use. Unless some other senses open up -- some eye that can see withinwards, backwards, in the reverse, or some ear that is affected also by the inner sound -- there is no way we would be able to see and hear and know ourselves. Till that happens there is no way of touching our own selves.

What is near is missed; what is nearest of all is not possible to be known. This is why the fish is not able to know the sea.

The second thing: a fish is born in the sea, it lives in the sea, the sea is its food, the sea is its drink, the sea is its life, the sea is its everything. Then it dies and dissolves into the sea, but it never gets the opportunity to know the sea because it does not have any distance from the sea. A fish, however, comes to know what the sea is if someone comes and lifts it out of the sea. This is a very contradictory thing: the fish comes to know the sea when it is away from the sea -- when it is struggling for its life on the sand under the hot sun, then it knows what the sea is. For knowing, this much distance is necessary.

How can we know the one that existed even before we were born and that will remain existing even after we are dead? How can we know the one in which we are born and in which we shall disappear? For knowing, some separation is a must. That is why the fish does not know the sea; only when someone throws it out onto the shore does it come to know.

Man is in a greater difficulty. The divine is the ocean that surrounds us. It has no shores to it where you can be thrown out, where you may start writhing with pain like a fish. It would have been very easy if there was such a shore. But there is no such shore; God is the ocean. This is why those who look for God as a shore are never able to find him. The shore is available only to those who are ready to drown in the ocean of the divine.

There simply is no shore so there is no way to find it. How can there be a shore? Everything else can

have a shore; the whole cannot have a shore -- because something else is needed to form the shore. The bank of a river is formed of something other than the river. The shore of the sea is formed of something other than the sea. But there is nothing other than God which can form the shore.

The very meaning of God is that there exists nothing other than it. God does not mean someone sitting somewhere up in the sky and administering the world from there. No, these are stories for children. What is meant by God is that element other than which nothing exists. This is the scientific definition of God.

God means the whole, the total, everything -- whatever is. What is cannot have a shore, because there remains nothing else to form the coast. Therefore God is everywhere; there is no shore. One who is ready to drown is saved. One who tries to be saved, drowns.

We are in it. We are in what we are trying to find.

There is no need to call who we go on calling, because there is not even that much gap that one has to call. That is why Kabir asked, "Has your God gone deaf that you shout your *ajan* so loudly?" God is so near that there is no need even to call him. Even if there is silence within, that too will be heard -- he is so near. If you have to call the other, you have to speak. But for calling oneself, where is the need to speak at all? One can hear others only when words are spoken, but even one's own silence is heard.

Being so near is the difficulty. Let this be understood properly: we have missed the truth because we are born in it. Our flesh, the marrow, the bones, the whole body is made of it. It is our breath, our life, everything. In numerous ways, through numerous doors, we are combinations of it -- we are its play. There is no gap at all, therefore there is no memory. Therefore its remembrance has become impossible. Therefore we see the world, but the truth is not seen at all. The world is at a distance, there is a gap between the two, this is why the passion for the world arises.

What is the meaning of passion? Passion means an attempt to close the distance between you and the object from which you have a feeling of distance. There is no passion for God because there is no distance between you and God. Or even if someone seems to be searching for God it looks like a false passion. The person seems to be searching for something else in the name of God. He is making God an excuse but he wants something else. Maybe he wants power, maybe he wants prestige, wealth, position or something else.

A friend came and told me, "Since the time I began to absorb myself in meditation experiments in your camps, I have been benefitting greatly."

I asked, "What benefit are you getting?"

He replied, "Spiritual benefit there is none, but financial benefit has begun!"

Very good! Where is the haste for the spiritual, it can be postponed. Monetary benefit is the immediate need!

We search for something while we name it something else. Wherever we have put the label God, if we tear the label off we will find something else underneath. We want something else. A person who wants something else in the name of God is more dishonest than the person who is openly seeking worldly pleasures. At least there there is honesty, an authenticity. One person says, "I want money," another says, "I want sexual pleasures," still another says, "I want position, I want ego fulfillment," and there is one who says, "I want God," but in this desire for God is also his feeling that one day he will show to the world that God too is in his fist.

Therefore watch the seeker of God carefully. If his ego is increasing, understand that his search is for something else; if his ego is decreasing, shattering, disappearing, then his search is really for God.

The conceit of sannyasins and your so-called saints is well known. Even the conceit of big politicians stands nowhere against it. At least the politician's very search is for that conceit, so it is fine, it is a clear-cut matter, there is nothing much of a fabrication in it. The fun of being something special is the whole game for them. But for a saint the matter is different. He says that he is in search of being nothing... and he then goes on becoming something. If two saints meet, they cannot be made to sit on the same dais because there will be problems as to who sits where, higher or lower. So usually saints simply do not meet each other, because many problems arise.

There is a friend who is a little crazy -- crazy in the sense that he tries to arrange for saints to meet with each other. He told me once that great problems surfaced. Even such questions arise as to who should join hands first in greeting. A difficult situation. Even worldly people do not look so worldly. They may not be wanting to greet somebody with folded hands, yet they do it. In their minds they may think that it would have been better had the other folded hands first, but they hide such feelings; it looks ungentlemanly. To some saints it does not appear even ungentlemanly -- these saints do not even respond to greetings, they have stopped the very arrangement. They only give blessings.

That friend was busy arranging a meeting of such a saint with another. The other saint said, "Everything else is okay, but if I do not greet him and he immediately gives me blessings, that will spoil everything."

Our search is of something else. It has nothing to do with religion or with the divine. We are desiring something else, we are asking for something else, but we are dishonest and we have covered ourselves with claims that are different. How can the search for God begin, because there is no distance. If there is a distance, a passion arises. If there is a distance, one feels like running. If there is a distance, a desire arises to win. If there are difficulties, ego becomes interested -- to defeat, to win. But as far as God is concerned, there is no distance. The situation is that God is already with us.

When Tensing and Hillary climb Mount Everest, what is their joy? They are the first in human history to have stood on the highest peak. There is nothing else on Everest. But the first man on Everest! History is created; the ego finds importance in the act. Now as long as there is Mount Everest in the world, the names of Hillary and Tensing cannot be effaced.

There was so much competition to reach the moon until recently. It is very interesting to know what we have left behind on the moon. Those who reached the moon were Christians, but they did not leave a statue of Jesus there, they have left the flag of America. Just think, flags are real, Jesus is unreal! Even the idea did not cross the minds of the Americans to take at least a small statue of Jesus. They took the flag! The flag is the real ego of man. And if the name of Jesus is remembered sometimes, that too means a kind of a flag, it does not mean anything else. When it is a question of fighting, of keeping the flag aloft, at those times Jesus, Rama, Krishna, Buddha are all remembered; but their use is also not more than that of a flag. They are also a flag on the ego of man.

On the moon, we have left behind flags. Man is busy desiring to find something which only he can do so that his ego acquires importance. But if you were born on Everest then you would be in great difficulty as to where to hoist the flag.

Man is born in God; only he is. You are already there, you have never gone away. That is your land on which you are already standing. Therefore, in attaining God there is no scope for any ego. Ego is not interested in it. Then how can any longing or thirst arise when there is no desire for God?

A thirst for the divine arises in a very strange way. Understand this properly, because there is no other way than this. A thirst for the world arises because of the distance. If the distance is impassable, the attraction becomes tremendous. And this is why, in the world, that whenever things are achieved one's interest in them is lost, because the distance is covered. You desired a woman, you found her; you desired to build a house, you built it; you desired to raise a gold spire on your house and you put it there -- what next?

So whatever is achieved, it then becomes worthless because it has come close to you, it is not distant any more. If it is distant and there are difficulties in the way so that not everyone can achieve it, only then you feel the thrill, the joy of it.

The joy of richness is not in the richness itself, it is in the poverty of many others. If everybody becomes rich, the whole thing is spoiled. That is the problem in America -- the joy of being rich is becoming less and less. The poor are wearing the same type of clothes as the rich, driving the same type of cars, living in similar houses. There is not much basic difference between the rich and the poor. The fun of the rich is getting spoiled. The rich are feeling troubled due to it. They are searching for new tricks, which only they should be able to enjoy.

We are in God, hence there is no call, no invitation in it for the ego; there is no challenge, no motivation for the ego. How then can the longing for the divine arise?

The longing for the worldly things arises due to their distance and due to their challenge and calling. The longing for God arises from the failure of worldly things. Let this be understood. When you have run in all the directions and are defeated everywhere; when you have achieved everything and it has all proved worthless; when your search for things is complete, and with the completion arises their negation, everything comes to a zero; then only arises the longing for God. All things appear gold from a distance, but they all prove to be a lump of mud as they reach your hands. The longer the distance, the purer the gold. As it starts coming closer, it starts becoming more impure. Even more close, and it starts turning into clay.

There is the story about Midas of Greece. There is a great satire in it. Midas was blessed with a supernatural power; the gift from the deity was that whatever he touched became gold. We are all the reverse of Midas, whatever we touch becomes a lump of mud!

But it is very interesting.... Even Midas was in great trouble -- how can there be any end to our troubles? Whatsoever Midas touched became gold. He touched his wife, she became gold. He touched his food, it became gold. He picked up a glass of water, before it reached his lips it became gold. Poor Midas! He was

in great difficulty. You cannot quench your thirst with gold. No matter how much we may talk about "a body like glittering gold," no satisfaction will arise from such a body. No matter how much a lover may praise the body of his beloved as "a body of gold," he should realize what happens if that body really becomes gold. He would beat his head, if that ever happened. He would feel that the earlier body was better.

So Midas was in a great difficulty. He was attracted to gold by the talk of the poets. Now what? Everything became gold -- his wife, water, food! People began to run away from him. His own children started keeping a distance from him -- who knows when he may touch you! No friends would come near him. Midas became very lonely. He was a king, and he became lonely. His ministers would not come too close to him; they would keep a safe distance so they could run away if necessary. Midas started dying of hunger. He could not take any food, he could not take any water. He started shrieking and shouting, "Oh, God, take back your gift! I was better as I was before! This blessing has turned into a curse."

Midas was in such a state -- everything that he touched was turning into gold. Just imagine what our condition would be when whatever we touched turned into a lump of clay. The wife appears to be beautiful and golden when she is at a distance. The day the marriage takes place she begins turning into dust. Within four or five years she becomes as good as dirt. Everything turns into dirt.

The day you realize that all running is futile you come to a dead stop right where God is. The day you come to know that you have not gained anything by running, you do not run anymore. And because of not running, now you see what was not seen before because of running.

When the mind was engrossed in running, things that were far away were seen. When the running becomes useless, the eyes return to the nearer scene. And if the running ceases totally, the eyes start seeing in reverse. Up until now they were seeing only outside, now they begin to see inwards. The mirror performs an about-turn. Then you do not find anything worth seeing in the world, or worth getting and worth searching for in the world. Now the world does not remain a desire any more. That is why Buddha, Mahavira and the Upanishads have laid so much stress on the fact that desirelessness is the door.

Desire is a door to go out far away; desirelessness is a door to come near.

Let us now understand this sutra:

"Within the body is hidden the unborn and eternal."

It is never born. It is there forever and ever. The eternal and unborn is hidden within the body but the body does not know it. Body is part of the earth; it is hidden within the earth, but the earth does not know it. In this sutra the same thing is repeated from different angles.

The unborn and the eternal is hidden within fire, but the fire does not know it. It is hidden everywhere, but the one behind which it is hidden does not know it because the one behind which it is hidden is running outside. Have you ever realized this? If you can experience the inward running of your body you will attain *samadhi*. You have experienced only the outside running of the body -- a beautiful body is seen and a thrill runs through your body; every cell of your body begins to run after it. A beautiful flower is seen and the eyes begin to run. A sweet melody is heard and the ears begin to run.

The body is always running outwards. Have you ever experienced the body running inwards? No, you have not. Then how is the poor body to know who is hidden within? Where the body never goes, where the body never looks, never hears, never explores... how can the body know what is there within? Therefore the body remains a stranger to the one whose body it is. All the running is outwards, hence an ignorance prevails inside. This sutra is a repetition of the same thing from different doors.

What is hidden within the air, the air does not know. Mind does not know the one whose body it is. The ego is unaware of the one whose body it is. The reasoning mind, the imperishable, the unmanifest -- they all do not know the one whose body they are and who is hidden within them. Even death remains unacquainted with the one whose death happens. This statement is a little strange: "The death remains a stranger of the one who dies! Nothing dies when one dies."

When death happens, who actually dies? Nobody. Body does not die, because it has always been dead. There is no question of its dying. The one who is hidden within the body is eternally immortal. There is no question of its dying either. Only the relationship breaks. In death the relationship between the dead and the immortal breaks. But death itself, even after coming so close, remains ignorant of the one that is immortal.

How many times have we died, and yet we have not come to know so far that within us is the one which is immortal. The very situation of this non-acquaintance is that even in coming close we are unable to look inwards; our seeing continues to focus itself outwards. See a man lying on his deathbed: he still goes on looking outwards. Even now he does not feel like looking within. Death is pulling and dragging him from the body, but he still clings to the body -- clings more forcefully, more than ever before.

This is why old people become ugly and the young look beautiful. If we look at it deeply, the reason for this is not the body alone. The young person does not cling to the body, he is still confident of it. The old person begins to cling to the body; and because of that clinging, all sorts of ugliness is born. The old person begins to be afraid: here comes death... now comes death... death is close by. The more the old person is afraid of death, the more strongly he clings to life. And the more strongly the person clings to life, the more ugly he becomes.

How lovely children look! They simply do not cling at all. They have no idea that death exists. Look at the birds and the animals: however old they become, they look the same. I am talking of those animals and those birds who are not yet spoiled through the company of man. A man just spoils everything.

So, it appears very strange that in the jungle the birds and the animals do not appear to become old. The kind of old age that catches man does not seem to catch birds and animals. They remain like children. In some deep sense they are not aware at all that death will be coming, therefore there is no clinging to the body.

The freshness that is in children is because life is natural, there is no fear of death. It becomes difficult in old age, death becomes clearer. Life is an effort now, the old man lives by effort. Every inch of the journey he is conscious of death now. That creates an uncertainty; tension grows within him and anxiety and anguish catch hold of him permanently -- and that turns the mind ugly.

Even death does not come to know the immortal hiding within the body. The only reason for this is that the phenomenon of looking inwards happens only when the looking outwards becomes futile and meaningless. Let this be understood properly. It seems to become meaningless many times, but it does not really become so. It is not that the meaninglessness does not dawn upon you, it does dawn upon you. You were thinking of buying a car and you have bought it. When you had not bought it, you were dreaming about it in the night. The night before the day of its delivery, you could not even sleep well -- the whole night!

Someone has written about his friend who purchased a very beautiful car, a Ferarri. It was a costly car. On the very first day he was driving it, the car was a little scratched.

That friend was not a child, he was a fifty-year-old man; and he was not an illiterate, he was a professor in a university -- and a professor of philosophy at that. But he was seen weeping that day, resting his head on his mother's shoulder. Just because the Ferarri got scratched! The car was costly. How much he must have dreamed about it. That scratching of the car must have entered deep into him, to his very soul -- that is why he wept.

Weeping you all do. That man must have been more honest. On the open road, resting his head on the shoulder of his mother, he started weeping. But how long will this state last? In a few days the Ferarri will become old. After a month or two this man will be sitting in the same car and he will not even feel in what car he is sitting. He will get bored with this car -- but not with cars. Dreams of some other car will catch hold of him. He may think of owning a Rolls Royce now, or some other car. Mind will get bored with one woman or one man -- but it will not get bored with woman as such, or man as such.

We all get bored, but our boredom remains tied to particular things. But the very reality of this boredom does not become a part of our experience. When we are tired of one thing, we just select another new one of the same type and this process continues forever.

This is the only difference between you and a buddha -- you get bored with one woman but your interest continues in another woman. If you are bored with your wife, your interest continues in someone else's wife. Whatever is near and available becomes useless, but what is at a distance sustains your interest. That thing at a distance will also become useless tomorrow when it comes close to you. But it is not possible that all things can come near one. Some things continue to remain at a distance, thus the interest continues, the desires go on racing.

A buddha, in getting bored with one woman, is bored with all women. A buddha, in living in one palace, has lived in all palaces. For a buddha, just one happening is enough. This is a scientific approach. If one drop of water has been known, then the whole sea has been known. He would be a mad scientist who continues to go on testing all the oceans and saying, "When I complete the tests of all the drops of all the oceans, I will make a statement that water is made up of hydrogen and oxygen." We are a similar kind of mad entity. A scientist tests just one drop, discovers that water is made up of hydrogen and oxygen atoms and that H2O is the equation for its constituents, and the matter is over for him. All water of all seas is now known. Wherever there is water, even on any other planets -- and the scientists say there are at least fifty thousand earths like ours in the whole expanse -- or anywhere in the universe, it will be made up of the

same arrangement of atoms: H2O.
All water is known by knowing one drop.

Understanding the pattern and the behavior of one desire, he comes to know the whole nature of all desires and becomes a buddha. On knowing one desire, he who sees its futility -- the compulsory futility -- and its unavoidable failure, his desires simply drop. The desires drop like the crutches of a lame person falling down suddenly. He was walking with the help of the crutches, he had no feet to walk, he had wooden feet. Suddenly the crutches fall down and the lame person collapses: a similar thing happens when the crutches of desires drop down. There are no real feet to walk on in the worldly life; they are artificial, wooden, made of desires. Desires falling down are the crutches falling down, and one suddenly finds oneself there -- from where he had never moved, where he has always been, in his basic nature. That is God, that is soul.
The end part of the sutra explains this:

> DEATH IS ITS BODY, IT DWELLS WITHIN DEATH, BUT DEATH DOES NOT KNOW IT. IT IS THE INNERMOST SELF OF ALL THESE ELEMENTS, ITS SINS ARE ALL DESTROYED, AND IT IS THE ONE DIVINE GOD NARAYANA.
> THE BODY, THE SENSES, ETCETERA, ARE ALL NON-SOUL MATTER, AND THE FEELING OF 'I-MYNESS' OVER THEM IS ADHYAS -- ILLUSION. THEREFORE, AN INTELLIGENT PERSON SHOULD DROP THIS ILLUSION THROUGH ALLEGIANCE TO BRAHMA -- THE ABSOLUTE REALITY.

The last thing is this sutra.... The race after desires is due to the fact that some dream always appears to be coming to its fulfillment somewhere in the far distance. A person looks in the desert, sees a lake of water near the horizon, runs for the water and on reaching there discovers that there is no water, that there is nothing but sand, and sand. But then the lake of water appears somewhere else. This is called an illusion.

When the sun's rays become hot and are reflected on sand, the vibrating rays create an illusion of ripples and waves. The ripples and waves are so continuous that a sort of vast, reflecting stretch of surface appears. If a tree is nearby, even that tree will be reflected in that surface, which acts like a mirror. When from a distance you see not only water but even the reflections of the fleeting clouds in water, how can you disbelieve? If there are also reflections of the rows of birds flying in the sky in the so-called water, and if the nearby trees are also getting reflected in water, your confidence regarding the existence of water is confirmed. Not only waves are seen, even the reflections in the waves are seen. But as you go nearer the reflections cease to appear, and on reaching the spot you find nothing but sand.

Adhyas, or illusion, means seeing what is not there. Shankara loved this word very much and for the Upanishads it is very fundamental. Adhyas means projection, seeing what is not there: what is seen is not really there, you are projecting it from within. You are the cause of the projection.

A face appears beautiful to you: is that beauty there or are you projecting it?... because tomorrow the same face can appear ugly to you. Maybe it did not appear beautiful to you yesterday. Today suddenly your divine eye has opened up and the face has begun to look beautiful to you. To your friends, it still does not look beautiful.

It is said that Laila was not beautiful, only to Majnu she looked beautiful. The whole village was troubled, and people tried to persuade Majnu: "You are naive; there were many other more beautiful girls in the village, you are unnecessarily obsessed with Laila." Majnu replied, "If you want to see Laila, you have to have the eyes of Majnu." This is adhyas, illusion. The question is not of Laila but of the eyes of Majnu. The question is not of what is being seen but of the one who is seeing her. So Majnu said, "See with my eyes, then you will be able to see Laila." There is no doubt that with the eyes of Majnu she will look beautiful. If it were possible to borrow Majnu's eyes, then Laila would appear to you as beautiful as she appeared to Majnu.

Eyes are also a type of spectacles. The colors of the spectacles get projected onto the objects seen. All your senses are projecting. You are creating a world all around you. Your mind is not only a receiver, it is a creator as well. You are creating a world all around you -- of beauty, of fragrance, of this, of that.

This world is not as you see it. It is dependent on you. If you change, the world also changes. A young man sees one world, an old man sees another, and children see yet another. What makes the differences? The world is the same. But the children do not have the same eyes that the young man has. Children are still interested in collecting stones and pebbles. Just the colorfulness of things is enough. The young man says, "Throw them away! What is in them? What value do they have?" For a young man money has become

valuable. He has started understanding the value of money. Now collecting stones and pebbles won't do. Now it is no use running after butterflies.

Children are catching butterflies, they look heavenly to them. The young man takes children to be ignorant but when the man becomes old, his senses get tired, his experiences turn pungent and bitter and he feels as if his mouth is full of a kind of tastelessness. Now even young people appear like children to this man. For him, young people are running after different kinds of butterflies. Only the kind of butterflies has changed, but not the butterflies as such. Old people go on saying, explaining, that these are butterflies, but no young man listens to them. They themselves had not listened to their fathers and grandfathers. There is a reason for not listening, and that is that they have different eyes. If the young man receives the eyes of an old man he will see the same. And remember, the interesting thing is that if the old man can receive the eyes of the young again, he will forget all these experiences; he will forget all this wisdom he is displaying; the world once again will become colorful to him.

I have heard: a chief justice of the Supreme Court of America had come to Paris when he was young and got married. After thirty years, when he became old, and after his children had also become married and had visited Paris, the chief justice came again to Paris with his wife. His name was Peare. He saw Paris, and said to his wife, "It is not the same Paris. Its colorfulness has gone. Beautiful were those days in Paris when we came here for the first time. Everything was incomparable; Paris was different!" His wife replied, "Excuse me, you have forgotten. The first time we came Peare was different, Paris is still the same. If you can see Paris with the eyes of a young man, it is still the same. How can Paris change?" People change and their vision changes.

If the world appears changed with the change in your vision, understand well that what you had seen and thought it to be was only adhyas, an illusion. It was created by your projections, it was not the world as it is. Is there any way that the world can be seen without your projections? If there is, only then one would see the world as it is.

Projections are illusions. Therefore, remember, seeing does not mean just seeing with the eyes. Seeing means such a state when all your projections cease, when you have no viewpoints. When you do not have your individual eyes to impose conditions, when you have no emotions and desires to project, then seeing happens.

See the desert when you are not thirsty -- the desert cannot deceive you then. Deception happens because of the thirst. You want water, and when you do not get it the desire becomes more intense. And when desire is too intense, your mind goes insane and it wants to believe even in that which actually is not there.

But there is a state where all visions cease and seeing arises. When do the visions cease? Visions cease only when all desires cease, because every vision is a game of your desires, an extension of your desires.
The sutra says,

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THROUGH ALLEGIANCE TO BRAHMA -- allegiance to the self.

Our allegiance is always to the other, to somebody else, not to our own self. We are running after other things, not towards our own center. We are always going somewhere else, avoiding the one place which is within.

Allegiance to Brahma means that the race of desires is gone, the person has arrived at his self. He has come to the place where there is no mind, no senses, no body, but only pure consciousness. In his being rooted there, all illusions are at once shattered; then there is no world but only Brahma, the absolute reality.

When I am speaking in Hindi -- many people do not understand Hindi but they can also utilize this occasion. Those who do not understand Hindi should close their eyes and listen just to the sound. They should sit in silence as if in meditation. And many times the truth that one does not understand through the words one comes to understand merely by listening to the sound.

When I am speaking in English, friends who do not understand English should not think that this is of no use to them. They should close their eyes and meditate on the sound of my words without attempting to

understand the language. There is no need to try to understand a language which you do not know. Sit silently, become like an ignorant person, and meditate upon the impact of the sound. Just listen. That listening will become meditation and it will be beneficial.

The real question is not the understanding, but to become silent. Hearing is not the point, becoming silent is the point. So many times what happens is that what you have understood becomes a barrier, and it is good to listen to something that you do not understand at all; then thinking cannot interfere. When something is not understood there is no way for thoughts to move; they simply stop.

Therefore, listening sometimes to the wind passing through the trees, to the birds singing, to the sound of running water is better than listening to the seers and sages. The real Upanishads are flowing there, but you will not understand them. And if you do and you can just listen, your intellect will soon quieten down because it is not needed. And when your intellect quietens, you are transported to the place you are in search of.

Enough for today.

Finger Pointing to the Moon

Chapter #3
Chapter title: The Witness and The Illusion

14 October 1972 pm in Mt. Abu, Rajasthan, India

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KNOWING ONESELF AS SAKSHI PRATYAGATMA, THE INNER WITNESSING SOUL, OF ONE'S INTELLECT AND ALL ITS DISPOSITIONS, AND ACQUIRING THE DISPOSITION THAT "THAT AM I," GIVING UP THE CLAIM OF 'MINE' OVER ALL THINGS.
GIVING UP FOLLOWING LOK, THE SOCIETY, HE GIVES UP FOLLOWING THE BODY ALSO. GIVING UP FOLLOWING THE SCRIPTURES, HE GIVES UP THE ILLUSION OF THE SOUL ALSO.
BEING ROOTED IN HIS OWN SOUL, AND THROUGH TECHNIQUES, THROUGH LISTENING AND THROUGH SELF-EXPERIENCING, THE YOGIN COMES TO KNOW HIMSELF AS THE SOUL OF ALL AND HIS MIND IS ANNIHILATED.
WITHOUT GIVING OPPORTUNITY TO SLEEP, TO SOCIETY'S TALKS, TO SOUND, TOUCH, FORM, TASTE, AND SMELL -- THE OBJECTS OF THE SENSES -- AND TO FORGETFULNESS OF THE SOUL, CONTEMPLATE THE SOUL WITHIN YOU.

How may one enter into that supreme truth, how may one know that supreme mystery which is so near and yet remains unknown; which is forever with us and yet is lost? How may we reach it, how has anyone ever reached it? In these sutras is the explanation of that science, the process of that path.

Let us first understand a few things about illusion. Illusion means to see as it is not. Truth means to see as it is. Whatsoever we see is illusion, because we involve ourselves in our seeing; our experience does not remain objective, it becomes subjective. Whatsoever is out there, it does not reach us as it is. Our mind distorts it, embellishes it, ornaments it, prunes it -- making it bigger or smaller and changing it into many, many forms.

The biggest change and the deepest illusion is that we associate ourselves with everything, which in fact we are not associated with at all. As soon as we are associated the reality is lost and the dream projection

starts appearing true. For example, we call a thing 'mine' -- 'my house'... the house which was there when we were not and which will still be there when we will be no more. Something that can be before I am, and will continue after I am not, which does not disappear with my disappearance -- how can it be 'mine'? If I die this moment my house does not collapse or disappear, in fact it will not even know that I have died -- then what kind of association can there be between myself and that house? What is the relationship? Tomorrow someone else will live in that same house and call it 'mine'. Yesterday somebody else was living in it and he was calling it 'mine'. Who knows how many people have stuck their 'I' on that house, and have passed away? But that 'I' never sticks onto the house, and that house does not belong to anybody; the house belongs to itself.

In this world everything belongs to its own self. If we can understand this properly, we shall be able to shatter the illusions easily.

There is a piece of land. You call it 'my field', or 'my garden'. If not today, tomorrow there will be claims advanced about the moon -- America will say it is 'ours', Russia will say it is 'ours'. Until yesterday the moon did not belong to anybody; it simply was. It simply belonged to itself. But now someone or other will claim the moon and sooner or later there will be struggles and confrontations. Up to now the sun belonged to itself, but tomorrow the sun may also be claimed.

Wherever man puts his feet he labels it with his 'I'. Nature does not accept his labels, but other human beings have to, otherwise there will be confrontation. Others have to accept the labels because they want to put their own labels on things. So the house becomes somebody's and the piece of land becomes somebody else's. Why are we so impatiently eager to stick this label of 'I' somewhere? The eagerness is because the more places and things on which we stick this label, or make our signatures, the bigger the circle of 'mine' grows and the bigger the 'I' is developed within us.

'I' is as big as the number of things that carry its label. If someone says that he has one acre of land, how can his 'I' be as big as that of another person who says, "I have one thousand acres of land"?

With the expansion of the 'mine', the 'I' feels as if it is growing bigger. If the expanse of 'mine' decreases, the 'I' also shrinks. So every brick of 'I' is made up of 'mine'. Thus the more ways I can say 'mine', the higher rises the palace of 'I'. Hence our whole life we remain in only one race -- how many things we can stick our labels on and say, "It is mine." In so doing, while we continue to label things, one day we die and wherever we had put our labels, someone else begins to stick his labels on the things we had called 'mine'.

Things belong to themselves, not to any person. They can be used, but there can be no ownership. Ownership is an illusion, and while we are using them we should have a sense of gratitude because we are using something that does not belong to us. But when we say 'mine', all sense of gratitude disappears and a new world of 'mine' is created. That includes money, position, prestige, education and everything. For these things it may be okay, but what is more surprising is that things which have nothing to do with 'I' also get included. We say: my religion, my god, my deity, my temple -- with whom 'I' can have no relationship whatsoever. And if it can, then there is no possibility of freeing oneself from the world. If religion can also be mine and thine, if God can also be mine and thine, then there is no hope; where shall we then find a way out of 'mine'? If God also falls within its jurisdiction, then there remains no space left anywhere for the 'I' to go away to. But we put the label of 'mine' on temples and mosques and on God as well.

Wherever man goes he reaches there with his 'mine'. Try to understand the implications: 'I' actually becomes bigger through 'mine', but the greater the expanse of 'mine', the greater the unhappiness. The increase in 'I' is the increase of unhappiness, because 'I' is a wound. And the greater the 'I', the bigger the area vulnerable to hurt, so that more hurt can be inflicted upon it. It is like someone having a large physical wound which tends to get hurt every now and then; any move the person makes and it gets hurt. The wound is big, its area large, and any little touch becomes a hurt. The bigger the 'I', the bigger the hurt and the greater the pain.

With the expansion of 'mine', the 'I' expands. As the 'I' grows, the pain also grows. On one hand one feels that happiness is on the increase, on the other hand the unhappiness also goes on increasing. The more we increase this happiness, the more unhappiness goes on increasing -- and between the two an illusion is carried on. Where there is no possibility of saying 'mine', there too we go on saying 'mine' falsely, unmeaningfully. This hand you call 'mine', this body you call 'mine', are also not yours. When you were not, even then the bones, the skin, the blood of this hand existed somewhere; and they will exist even after you. The bones in your body, they have been bones in so many other earlier bodies. The blood in your body has flowed in the body of some animal yesterday and in some tree the day before. Who knows how long, how many billions and trillions of years, the journey has been? Even when you won't be, not a single particle of

your body will be annihilated. It will all exist. It will flow in some other bodies.

Understand it this way: the breath you took in just now, a moment ago it was inside the person sitting next to you. A moment ago he was calling it "my breath," and a moment later it does not belong to him any more, it has become somebody else's.

Life does not accept anybody's claim over it and goes on flowing each moment. But we go on claiming. This illusion of claim, this is man's deepest illusion.

So whenever a person says 'mine', he is falling in ignorance. This sutra is to break this very illusion. Not only the land is not mine, the house is not mine, the money is not mine; even the body is not mine. Your body is made up from the atoms of your parents. Those atoms existed before you were, and they are coming to you after a long journey. Before your parents, they were in the bodies of their parents. These atoms have had a long journey of millions of years; now they constitute your body. That body too is a field, a land in which you are rooted, but you are not it. You are not the body, you are separate from it.

This sutra says a man is not only not the body, it goes even deeper and says man is not even the mind, because mind is also an accumulation.

Do you have a single thought which may be yours, which you can say is yours? There are none. Some have come from tradition, some from scriptures, some from hearing someone, some from your reading -- they have come from one or the other external sources. If you search for the birth-chart of your every single thought, if you look at the journey of every single thought, you will find you don't have a single thought of your own, they are all borrowed; they have come to you from somewhere.

No thought is ever original, all thoughts are borrowed. But we claim even a thought to be 'mine'.

Remember, even a breath cannot be called 'mine'; thought is a much more subtle matter. Going deeper and deeper into this analysis, where does one come to? Where have the Upanishads come to? Where does Buddha come to? Where does Mahavira come to? Continuing this analysis, using the negation: "I am not this, I am not this"; when in the end nothing remains to be negated, when nothing remains about which I can even think whether it is mine or not, that which remains even then.... When there is nothing left to cut, when all relations are broken and none remains that can still be broken, that which remains even then is what the Upanishads have called *sakshi*, the witness.

There is a big world around me -- it is not mine. Shrinking I come closer -- this body is not mine. Descending deeper into it -- the mind is not mine. Then who is there whom I can call 'I'? Or is there nothing in me which I can call 'I'? Am I, or am I not? Cutting away 'mine' in its entirety, what purest thing remains within? Only one thing remains which is not discarded; there is no way it can be discarded.

In the West there was a philosopher named Descartes -- a deep thinker. He decided not to accept anything until he found the truth which cannot be doubted, so he began to reflect. He labored hard and he felt everything was doubtful. One may say "God is," but a doubt can be raised about it. God may or may not be, but a doubt can always be created. "There is heaven," "There is liberation" -- it can all be doubted. Descartes said, "I will believe only in a thing which cannot be doubted, not something that can be proved, or argued in favor of, no. Something that cannot be doubted, something which is inevitable, indubitable... only then I will accept it."

He searched and searched. However he too stopped at one point. He denied God, heaven, hell, and everything else, but he got stuck at one point -- "Am I or not?"

Descartes said, "This cannot be doubted, because even if I say 'I am not,' then too I am needed to be able to say this." It is like a person who is in the house and who answers the caller, "I have gone out," or "Right now I am not in the house. Come back in a little while and then I may meet you because by then I will be back home." His very telling this will be the proof of his being at home. So the fact of my being is indubitable. This much is clear, that I am. Though what I am is not so clear. Am I a body, or a mind, or what? -- this is not so clear.

This is what the Upanishads are in search of. One after another everything is eliminated, just as one would remove layer after layer of an onion. If you go on peeling an onion, finally nothing will be left of it in your hand. An onion is nothing but layers upon layers of skin -- clothing over clothing -- and there is nothing to be found if you go on undressing it. It is as if someone may have made a cloth-doll and we remove the cloths one by one. The first layer removed, the second layer is revealed; the second layer removed, the third layer is revealed; and so on, until all layers of cloths have finally been removed -- and there remains no doll any more, just a nothingness in your hand.

So the biggest search of man is to find out if he too is nothing but an accumulation of many, many layers that we can go on peeling off and in the end there is nothing in our hand. If we go on denying and saying, "I

am not the body," "I am not the mind," "I am not this," "I am not that," it may turn out to be the story of the onion and in the end nothing may remain of which one may say that "This is me."

But the Upanishads say that even if it is so, yet it is necessary to know the truth; even if it is true that there is nothing within, yet it is worth knowing it, because the outcome of knowing the truth is very significant. But on searching deeply, however, it is found in the end that no, man is not just an accumulation of clothing, man is not just layers upon layers upon layers, there is something within the layers which is different. But we only come to know of that when by removing all the layers we arrive within ourselves. That element which remains in the end is called by the Upanishads sakshi, the witness.

This word sakshi is very beautiful and very valuable. The whole philosophy, genius and wisdom of the East is implied in this small word. The East has contributed no other more important word than sakshi, the witness, to the world.

What does sakshi mean? Sakshi means the seer, the witness. Who is this who is experiencing that "I am not the body?" Who is this who is experiencing that "I am not the mind?" Who is this who goes on denying that "I am not this, I am not this?" There is an element of seeing, of watching, of the watcher within us which sees, which observes everything.

This seer is the sakshi, the witness. What is seen is the world. The one who is seeing is who I am, and what is being seen is the world. *Adhyas*, the illusion, means that the one who is seeing misunderstands himself to be all that is seen. This is the illusion.

There is a diamond in my hand: I am seeing it. If I start saying that I am the diamond, that is an illusion. This illusion has to be broken and one has to come, finally, to that pure element which is always the seer and is never the seen. This is a little difficult. The one who is the seer can never be seen, because by whom will it be seen? You can see everything in the world except yourself. How will you see yourself? -- because two will be needed for seeing, one who sees and the other who is seen. We can grab everything with a pair of tongs except the tongs themselves. That effort will fail. We may find it puzzling that when the tongs grab everything, why can they not grab themselves?

We see everything, but we are not able to see ourselves. And we will never be able to. Whatsoever you can see, know well that that is not you. Thus take one thing to be certain, that whatsoever you are able to see is not you. If you are able to see God, then one thing has become certain, that you are not God. If you have seen light within you, one thing is conclusive, that you are not light. If you have an experience of bliss within you, one thing is determined, that you are not bliss. Whatsoever has been experienced, you are not that. You are that which experiences.

So whatsoever becomes your experience, you are beyond it. Therefore it will be useful to understand one difficult point here, that spirituality is not an experience. Everything in the world is an experience, but not spirituality. Spirituality is reaching towards that which experiences all, but which itself never becomes an experience. It always remains the experiencer, the witness, the seer.

I see you: you are on one side, I am on the other side. You are there, the one who is being seen; I am here, the one who is seeing. These are two entities.

There is no way of dividing oneself into two so that one part sees and the other part is seen. Even if it was possible to divide, then the part that would be seeing is myself, the part that would be seen would not be myself. The matter is finished.

This is the whole process or methodology of the Upanishads: *neti, neti* -- neither this nor that. Whatsoever can be seen, say that you are not that. Whatsoever can be experienced, say that you are not that. You can go on stepping backwards, until nothing remains that can be denied or eliminated. A moment comes when all scenes are lost. A moment comes when all experiences are dropped -- all!

Remember, all! The experience of sex is of course dropped, the experiences of meditation are also dropped. The experiences of the world, of love and hate are dropped, the experiences of bliss and enlightenment are also dropped. Only the pure seer remains. Nothing is there to be seen, only emptiness remains all around. Only the watcher remains, and the empty sky all around. In the middle stands the seer, the watcher, who sees nothing because everything has been denied and eliminated that could be seen. Now he experiences nothing. He has removed all experiences from his way. Now he remains alone, the one who was experiencing.

When there is no experience, there is no seeing; there is nothing seen and there is no object to be seen, and the witness alone remains. It becomes very difficult to express in language what really happens because we have no other word except 'experience' in our language, therefore we call it 'self-experience' or 'self-realization'. The word experience is not right. We say "experience of consciousness" or "experience of

the Brahma, the absolute," but none of these expressions are right, because the word experience belongs to that same world which we have eliminated. The word experience does have a meaning in the world of duality, where there was 'the other' too. Here it has no meaning at all. Here only the experiencer remains, the witness remains.

The search for this witness is spirituality.

Remember: the search for God is not spirituality. In the ancient yoga sutras God is not discussed, not even mentioned. There was no need. Later, even when the sutras mentioned God, they called God a means in the journey of spirituality and not a goal. It is said God is useful in the spiritual practice, in the spiritual search, hence it is good to accept it, but it is only a means, a device, that's all.

Buddha and Mahavira also denied God. They invented new devices. This device is not needed, they said. If God is nothing but a device, then other devices will serve the purpose as well. But both Buddha and Mahavira cannot deny sakshi, the witness. They can deny God, they can deny everything else, but when it comes to sakshi, it is religion. If there is no mention of the witness, understand it well that the whole thing has nothing to do with religion. Everything else is secondary. Everything else may be useful, may not be useful, there can be differences of opinion about everything else, but not regarding the witness.

Therefore, if some day in this world a science of religion is created, there will be no mention of God, soul or Brahma. These are all local matters -- some religions believe in them, some do not -- but the sakshi will certainly be mentioned because it is not a local issue.

There can be no religion without the witness. So the witness alone is the scientific basis for all religious experiences -- of all religious search and journeying. And it is on this and around this sakshi that all the Upanishads revolve. All principles and all indicators are for pointing out the witness.

Let us try to understand this a little further. It is not difficult to understand the meaning of the word witness, but it is a complex thing in actual practice.

Our mind is like an arrow, sharpened on one end. You may have seen an arrow: it cannot be shot from both its ends, an arrow will only go in one direction. It can't travel in opposite directions simultaneously, it will go only towards its target in one direction.

So, when the arrow is on the bow and then it is shot, there are two aspects to be considered -- when it leaves the bow on which it was set it begins to move away from it; and it begins to come closer towards the target, where it was not earlier. One state was that the arrow was on the bow, and far away on a tree was sitting a bird. The arrow was still on the bow and had not yet pierced the bird. Then the arrow left the bow, started moving away from it and coming closer to the bird. And then comes the state when the arrow has pierced the bird; the bow remains vacant and the arrow is in the chest of the bird.

This is what we are doing with our awareness the whole time. Whenever the arrow of our awareness leaves us, the bow within becomes vacant and the arrow, on reaching the object, is attached to it. A face looked beautiful to you, the arrow of your awareness is released. Now that arrow is not within you, the awareness is not within you. The awareness raced away and attached itself to the beautiful face.

There is a diamond lying on the road; the arrow is released from the bow. Now the awareness is not within you, now the awareness moves and, reaching the diamond, pierces its heart. Now your awareness is with the diamond and no longer within you. Now the awareness is somewhere else. So all the arrows of your awareness have reached out and pierced somewhere else -- and somewhere else, and somewhere else. You have no awareness within you any more, it is always going out. An arrow can only go in one direction but awareness can be bi-directional -- and when that happens, the witness is experienced. The arrow of awareness can go in both directions; it can be two-edged.

When your awareness is drawn somewhere, if you can manage only this much, then one day the witness will happen within you. When your attention is drawn outside -- say a beautiful young woman passed by or a beautiful young man passed by, your awareness was caught there and now you have completely forgotten yourself, the awareness is no longer within. Now you are not conscious, now you have become unconscious because your consciousness has traveled to someone else, now your consciousness has become the shadow of that person or object -- now you are no longer conscious.

Now, if you can do this one thing: you saw someone beautiful, your awareness was drawn there. If in that same moment you can be aware of the bow within from where this arrow has been shot, if you can simultaneously see them both -- the source from where the awareness is shooting forth and the object where awareness is going to -- if they can both come into your attention simultaneously, then you will experience for the first time what is meant by the witness. From where the awareness is arising, from where the awareness is shooting away -- that source has to be found.

We see a tree -- we see its branches, its foliage, its leaves and flowers, its fruits, but we are not able to see the roots. The roots are hidden in the darkness underneath. But the tree is taking its nourishment from the roots. Your awareness expands and travels all around, a big tree of the world is created, but the source from where the awareness emanates, that oceanic consciousness remains unnoticed. What is needed is that the roots are also seen at the same time, both the roots and the tree are seen simultaneously.

Understand it this way: when I am speaking, your awareness is on my words. Make this a double-pointed arrow... it can become so right now, this very moment. When I am speaking, do not only listen to what I am saying, also remain aware simultaneously that you are listening. The speaker is someone else, he is speaking; I am the listener, I am listening. If even for a moment, now, here, you can manage both things simultaneously -- listening as well as remembering the listener, this remembrance within that, "I am listening" -- then there is no need to repeat the words. If you repeat the words, "I am listening," you will not be able to listen at the same time, you will miss what I said. There is no need to form the words inside, "I am listening, I am listening." If you did that, you would be deaf for that period of time to what I was saying. In that moment when you heard your own voice saying, "I am listening," you wouldn't hear what I was saying.

It is a simultaneous experience of listening to what I am saying and also being aware that you are listening. The feeling, the realization, the experience that you are the listener is the second aspect.

Achieving awareness of the second aspect is difficult. If you can manage it, becoming aware of the third aspect is very easy.

The third aspect is this: if the speaker is A, the listener is B, then who is the one that is experiencing them both, the speaker as well as the listener? That one is the third, and this third point is the witness. You cannot go beyond this third. This third one is the last point. And these are the three points of the triangle of life: the two are the object and the subject, and the third point is the witness of these two, the experiencer of these two, the seer of these two.

Now we may understand the sutra.

KNOWING ONE SELF AS SAKSHI PRATYAGATMA -- THE INNER WITNESSING SOUL, OF ONE'S INTELLECT AND ALL ITS DISPOSITIONS, AND ACQUIRING THE DISPOSITION THAT "THAT AM I," GIVING UP THE CLAIM OF 'MINE' OVER ALL THINGS.

The seeker, the explorer of this truth, the aspirant for liberation, having experienced that "I am the witness" and never a doer, that "I am ever a witness" and never the indulger, drops the feeling of 'mineness' and the desire over everything. He goes on receding within to that point beyond which it is not possible to recede any more.

GIVING UP FOLLOWING LOK, THE SOCIETY.... Such a man stops following the society. The word *lok* means the society, the culture, the civilization, the people who are around you, the crowd.

To give up following the society before you have the experience of the witness is dangerous also; because with society are associated its morals, its rules, regulations, limitations, organization and discipline. So society will certainly become the master for one who is not yet his own master. Somebody has to control one who is not his own master; some discipline is needed, otherwise all systems will go berserk, will become anarchic. But the one who has experienced his own being, the one who has experienced his witnessing, is himself his master in this world.

It is very interesting that one who drops all mastery over everything becomes his own master; and the one who goes on accumulating all kinds of mastery, he only indicates that he has no mastery of his own self yet. This means that one who is busy making efforts to have more houses, more land, a kingdom, this and that -- one thing is certain, that he does not yet belong to himself, because to one who acquires his inner kingdom, all other kingdoms become insipid and worthless. The one who acquires his inner kingdom does not have any desire for any other kingdom.

Even if he has an outside kingdom, it becomes worthless. If his desire for the outside kingdom is strong, it only indicates that he has no idea at all of the inner master, the witness; he is trying to substitute for it. There is no master inside, so through gaining mastery over things he is trying to convince himself that he is a master: "Look! I have so much land, so much money, so many possessions!" By so doing, he is trying to create a confidence within himself that, "Who says I am not a master? I am a master of many things!" This mastery is false, because nobody is ever a master of things in this world.

Bhartrihari renounced his kingdom: he left his kingdom, went to a forest and began to meditate deeply. Later, a very interesting event happened. He was sitting near the mouth of his cave; suddenly a horse rider came along the road that ran in front of the cave. Almost simultaneously another horse rider appeared from the other direction and swords were instantly drawn for a deadly battle. Bhartrihari could not understand this sudden happening. As they pointed their swords towards something on the road, Bhartrihari saw that there was a diamond lying there. The first rider claimed that he had seen the diamond first, therefore it was his. The second rider said, "Do you see the sharpness of my sword? Do you see the strength of my arms? How does it matter who saw it first? Whoever is fit to be the owner is the owner. Naturally, I am the owner!"

A deadly battle ensued and within moments both the riders' heads were rolling on the ground; both the blood-soaked bodies were lying on the ground, and the glittering diamond lay where they had seen it.

Bhartrihari thought how strange the incident was! The diamond, for which both riders had claimed ownership and had perished, wouldn't even know what had happened around it, because of it. And who knows what else might have happened in the past around this same diamond? And the diamond is just lying there. Many more may perish for it in the future, and the diamond will still be lying there, unconcerned.

The efforts for mastery over things is an indication that the person so doing has no mastery over himself. Whenever a person starts experiencing the witness he becomes his own master. His desire for mastery drops. He no longer wants to become the master of anybody or anything else, because now he knows that there is simply no way to become a master of the other. Let me repeat it, "There is no way of becoming a master of the other."

If a husband thinks he is the master of his wife, he is insane. If a wife thinks she is the master of her husband, her mind needs medical treatment. Nobody can be anybody's master, because everybody is born as his own master. In the very nature of things everyone's mastery is hidden within oneself. On no account can it be revoked. And unless it is revoked, how can anybody else become its master?

Therefore, a very interesting thing happens. A husband thinks, "I am the master." The wife laughs inwardly and she knows, "I am the master." That is why there is friction twenty-four hours a day. That friction is for this very reason, that each moment it has to be decided as to whom is the master, who is in power. There is no certainty. There never is certainty. Since there is no certainty even in relation to things, there can be absolutely no certainty in relation to individuals. There can be no mastery even over a diamond, how can there be mastery over a living individual?

One who is the witness drops all kinds of mastery because he has become his own master. The mastery that can be, it becomes his; the mastery that cannot be -- he does not bother to fall in that madness. In such a state he drops bothering about society; he drops it because now there is no control over him, he is his own controller. Now he can walk on his own feet, now he can walk in his own light, now he does not need any borrowed light any more.

GIVING UP FOLLOWING LOK, THE SOCIETY, HE GIVES UP FOLLOWING THE BODY ALSO.

Not only does he stop following others, as the realization of the witness deepens he drops the slavery of the body too. Then he does not do things because the body is saying so, now he does what he wants to and the body follows him like a shadow.

Right now your body does not follow you like a shadow; on the contrary, you follow the body like its shadow. The body dictates to you to do things or not to do things, and you have to act accordingly. The body is the master, and it has its own indicators which control you.

It is bound to be so, because whosoever is not his own master, the society will be his master, his biology will be his master. Society is the group of human beings around us, and our body is connected with the earth, with nature. One who becomes his own master becomes free of the systems of the society and also of his biology. Then the body does not tell him, "Do this"; then he moves on his own and the body follows.

The phenomenon of the body following you is very valuable. We cannot even conceive how the body can follow. Only when the body is hungry... even if it is the body of a Mahavira, he too will feel hunger only when the body is hungry first; and it is only when the body indicates its hunger that Mahavira will go out in search of food, begging for food. So how can the body follow one? Does it mean that suddenly Mahavira will say, "I am hungry," and the body will become hungry?

What is the meaning of the body following? It is a deep alchemy. Certainly the body will not be hungry

unless Mahavira agrees. Whatever happens to the body, whatever it feels, it will be able to convey it to Mahavira only when he is ready to listen. It is Mahavira who decides that he will fast for a month. If you decide that you will go on a fast for one day, for twenty-four hours you will go on eating food in your mind, because the body will protest, "Who is the master? Without consulting me... fasting? I will see to it!" The body will go on sending the message around the clock: hunger, hunger, hunger; and your whole consciousness will be covered over by hunger. Ordinarily the body will not trouble you very much if you just could not eat, even if it is for a whole day, but you make a decision one morning that you will not eat that day, and...!

A very interesting thing happens which is worth noting. If you take your meals daily at one o'clock in the afternoon, normally your body will not report hunger till about one o'clock. But if early one morning you get up at six o'clock and decide that today you will fast, your mind will start having lunch right from six o'clock that day. The body should have waited at least until one o'clock! But no, the body has received the hint that you are trying to establish your mastery. One o'clock is a far-off matter, your body will begin to agitate right from the morning. It has never before happened like this, you used to feel hunger only around one o'clock, but today it will start happening right from the morning.

The mastery of the body is ancient, thousands upon thousands of lifetimes. And whomsoever is the master, no one ever wants to relinquish the mastery so easily.

If Mahavira says he will fast for a month, the body becomes silent for one month, it does not communicate any message of hunger till then. The body follows, which means that it does not report. It will report only after a month whether it is hungry or not; for the whole month it will remain quiet. But what does this mean? Will it happen through practicing? If you go on practicing every day -- just as one takes daily exercise, similarly if you go on practicing fasting every day then slowly will a habit be formed? No, do not fall in this fallacy. It is not a question of practice and habit, it is a matter of the experience of the witness.

If the experience of the witness is there, if a Mahavira decides to fast not only for a month but even for a year.... The body may become just a skeleton of bones, and die, and be finished, but it will not need to send any message to Mahavira. It will not dare to communicate the message to Mahavira that it is hungry. It is none of the body's business to send the message. It is a matter of settling once and for all who is the master. As long as the body knows that it is the master it does the mastery, but once the witness is experienced the mastery of the body is immediately gone. The inner law simply changes. The body starts following you. And then there are unique experiences.

After Mahavira thousands of people have fasted -- so many Jaina monks are engaged in fasting -- but Mahavira's fasting was unique. Have you looked at Mahavira's body, his statue? If you put the bodies of these Jaina monks in front of Mahavira's you will know what I mean. Where is the difference? Monks' bodies are continuously reporting hunger, not only to them but even to you. Mahavira's body does not report any hunger -- neither to Mahavira nor to you.

It is very difficult to find a body as beautiful as Mahavira's. That handsome body is saying that now someone has become the master inside and the body has no capacity to disturb. Now the body cannot say anything like, "Do this" or, "Do not do that." Now it is of no concern for the body; now everything is in the hands of the knower within. Now whatsoever he decides, howsoever he decides he may do -- the decisions are in his hands. He may live if he chooses to live, he may die if he chooses to die, but the body cannot interfere. The body will only follow like a shadow.

GIVING UP FOLLOWING LOK, THE SOCIETY, HE GIVES UP FOLLOWING THE BODY ALSO. GIVING UP FOLLOWING THE SCRIPTURES, HE GIVES UP THE ILLUSION OF THE SOUL ALSO.

Thus one goes on giving up: the society, the body, the following of the scriptures. For one who is the witness, all scriptures become meaningless. This is a little complex. We can say this in the opposite way also, that to him who is the witness, the scriptures also become meaningful. And this is the same. The reason it is the same is that as long as you have not become the witness, no scriptures can be meaningful to you. You may learn them by heart, you may have learned all the Vedas by heart, but they are not meaningful because the meaning is not in the words but in the experience. The experience is not your own. You may go on repeating the word witness like a parrot, but even while you are repeating it there is no witness within who may be listening to it.

Until you are a witness all scriptures are useless. But they will appear to be meaningful until you have your own knowing. The day you have your own knowing, you yourself become the scripture. When you yourself have become the scripture, what use have you now for scriptures?

Thus the day the scriptures become meaningful they become useless too. You now know that which the scriptures express. Now what value are the scriptures? You have arrived at the destination; the journey is completed, so what is the use of that map that you have been carrying up to now? Now you can throw the map away. What will you do with it now?

Buddha used to say that when someone crosses a river in a boat, the moment he has crossed the river the boat is of no further use. The person leaves the boat there and moves on. But Buddha told the story: It once happened that four idiots crossed a river in a boat. Upon crossing the river they lifted up the boat and started carrying it on their heads. People of the village said to them, "We have seen many people crossing the river, but they all leave the boat there at the river. What are you doing?"

They replied, "How can we leave the boat that has been so helpful? We are not so foolish."

Now they were stuck. The boat had helped them to go beyond the river, but now how to go beyond the boat? So they started carrying the boat wherever they went. Now it was becoming impossible to get rid of the boat.

Do not think that such people existed only in the past. They may have died, but their children are there and they continue to carry the boat. They say, "Our father used to carry this same scripture and we shall also carry it. Our father's father also did the same; so what can we do now, we are helpless. This has always been on the heads of our forefathers, so we too will keep it on our heads. Moreover, this scripture is a kind of boat, and how many sages have been able to cross over due to these boats."

The day one experiences oneself, nothing remains to be learned from the scriptures -- and this is also true, that that day the scriptures also become meaningful. It is then that we come to know that what is written in the scriptures is correct. This will appear to be a paradoxical statement: the day you know firsthand that what the scripture says is right, from that day on the scripture becomes useless, and one drops it. The real spiritual traveler drops all the scriptures.

And the last thing said in the Upanishads is miraculous. Only Buddha gathered that much courage and said, "I am not a soul either." This sutra of the Upanishad is wonderful. It contains the whole essence of what Buddha had said. Finally,

GIVING UP FOLLOWING THE SCRIPTURES, HE GIVES UP THE ILLUSION OF THE SOUL ALSO.

Then he does not even say, "I am the soul."

"I am not the society," this is where the thing began. It went deeper when it said, "I am not the body, I am not the mind." Now this is the last jump. "I am not even the soul." What would this mean? It means that now it will be foolish on my part to create any boundaries for myself.

When we say, "I am the soul," my soul and your soul become different entities. When I say, "I am the soul," I become an individual, and the whole universe becomes separate from me. This last illusion also disappears, that I am separate, I am an individual. Then all distance and all boundaries between me and the universe disappear. The drop becomes the ocean. How can the drop even say, "I am a drop?" The drop has become the ocean.

In the end, when everything has disappeared, even the idea that "I am a soul" drops -- and what does this mean? This does not mean that there is no soul. It means that "I am God." Being a soul is not enough! This is a very difficult declaration. Whenever this declaration is made, trouble arises.

Al-Hilaj Mansoor declared to the Mohammedans, "I am God." They immediately killed him. They said, "What a sinful thing you are saying. What a sin you are committing! You and God! Whatever heights you may attain, however great a *siddha*, the fulfilled one, you may become, you cannot be God, because being God means the last thing. Man is made of earth... and Mansoor is talking of such lofty flights... no, it is not possible."

So they cut Mansoor to pieces limb by limb. While Mansoor was being butchered he was laughing! Somebody from the crowd asked him, "Why are you laughing?" Mansoor replied, "I am laughing because I have already said, from the beginning, that I am not that which these people are cutting up. Who do they think they are cutting up? I have already said, 'Oh fools, I am not that which you are cutting up.' Only when I could say that, I came to know that I am God."

Until his last breath, from the mouth of Mansoor the words, "Ana'l haq, ana'l haq," meaning, "I am God, I am the truth," were resounding in the whole atmosphere.

There was a fakir named Sarmad. He is looked on with great respect by Sufis. He is among those chosen few who can be counted on your fingers. Aurangzeb, the Moghul king of India, came to hear some complaints about Sarmad, that he was saying some strange things. There is a mantra of the Mohammedans, "No one is Allah except Allah, there is one Allah only." But Sarmad was only repeating half of the mantra, "No one is Allah, No one is Allah." Now this changed the whole meaning. It meant there is no Allah. It was a very serious matter!

Aurangzeb summoned Sarmad and said, "You call yourself a Sufi fakir, a lover of God! and you go on repeating 'No Allah.' This is too much."

Sarmad replied, "I have attained only this far. I have yet to travel the rest of the territory. You are saying the whole mantra 'No one is Allah except Allah, there is one Allah only.' I have not yet reached the experience of the full mantra. Let me move further, slowly, slowly perhaps I may attain. But so far I can only say that much. And I am not ready to tell a lie. Up until now I have known only this much, 'No one is Allah.' The remaining part '... except Allah, there is one Allah only' I have not yet understood. Wait a little, I am working towards it. If you have understood the mantra fully, say so."

Undoubtedly it was a sin; and this man was an atheist. How many more people are being spoiled by him? Sarmad had a great prestige in Delhi. Millions of people were touching the feet of this man who was saying, "No one is Allah." This is called a miracle -- when somebody says, "There is no Allah," and millions of people see Allah in him!

It has happened so. It happened so with Buddha, it happened so with Mahavira, it happened so with Sarmad. Mahavira asserted, "There is no God," and millions of people called him *bhagwan*, the blessed one. Buddha said, "There is neither any God nor any soul," and millions of people bowed down to his feet and asked him to indicate the way, and how to reach that place where there is no soul and no God.

Sarmad was given three days by Aurangzeb to correct his mistake and start repeating the complete statement of the mantra -- otherwise he would be beheaded.

Sarmad said, "What is the guarantee of the three days? I may be alive, I may not be alive, and you may be deprived of the opportunity to behead me. It is also not certain that in three days' time I shall be able to attain to the complete mantra -- and as long as I do not attain to the truth of the whole mantra myself, I am not going to repeat it the way you want it. I will say something only if it is my experience. So it is better that you behead me now."

Sarmad is reported to have said further, "It is also possible that on being beheaded my remaining journey may be completed, the last part that I have not been able to know up to now. Perhaps it is my head that is being the hindrance."

It is doubtful that Aurangzeb would have understood. Emperors and intelligence do not have much relationship anyway. Aurangzeb had Sarmad beheaded that very day. In Jama Masjid, in Delhi, Sarmad was beheaded. And when his head fell on the steps of Jama Masjid and started rolling down the steps, it was heard to have spoken, "No one is Allah except Allah, there is only one Allah." Thousands and thousands of witnesses heard it.

Aurangzeb repented very much, but it was too late. When he asked Sarmad's disciples, they laughed and said, "Sarmad told us, 'As long as I am surviving even in the tiniest way how can there be any talk of the second part of the mantra? Allah will be on the day when I won't be. This head is a small hindrance. It is good if it is cut off. It is very kind of Aurangzeb that he is having it cut off. I would have managed it myself, but that would have taken time. Aurangzeb is getting the job done faster.'"

When a person dissolves himself completely, he does not even say that he has a soul. Then even the last illusion drops. As long as you do not know that you are God, know well that the illusion is still surviving. As long as you do not have the very experience, "I am Brahma, the ultimate," understand well that ignorance still prevails -- and go on discarding it. Become free of the society, become free of the body, become free of the scriptures, and finally become free of your own self too.

BEING ROOTED IN HIS OWN SOUL, AND THROUGH TECHNIQUES, THROUGH LISTENING AND THROUGH SELF-EXPERIENCING, THE YOGIN COMES TO KNOW HIMSELF AS THE SOUL OF ALL AND HIS MIND IS ANNIHILATED.

The mind can be suppressed -- though even that is difficult. The mind can be hidden -- though even that is difficult. But the annihilation of mind -- that is the last thing that can be managed.

Even if your mind becomes quiet, it becomes unquiet again the next day. It arises again and again; it revives again and again. It sprouts again and again -- somehow its seed remains. However much we may meditate, pray and remember God's name, one moment it feels that everything is alright and the next moment it feels that everything has gone topsy-turvy; sometimes it feels that the destination has come, this is the place, and then again everything gets lost.

This whole game appears like the one of snakes and ladders which children play. There are both ladders and snakes in it. Up the ladders you climb and then suddenly you come to the mouth of some snake and immediately you have dropped down to a lower level. This goes on happening -- climbing up, falling down. A similar thing goes on with the mind. Sometimes it feels one has climbed, everything is fine, perfectly okay; one feels one has arrived. "So this is what the saints have been talking about -- this is the very place, this is the very state -- and I didn't get it until now!" But just as you remember the saints, you fall in the mouth of the snake and drop down headlong to discover that you are where you have started from. You feel those saints must have been telling lies or, "Probably I hallucinated; I just imagined everything was alright, but in fact everything is wrong."

Around me I constantly have a crowd of people who have been climbing ladders and coming down through the snake's mouth. One day they come and report to me, "How wonderful, fantastic! Now there really remains nothing to be done." And the next morning they are coming back, beaten down. Against every ladder a snake is awaiting you.

Many times you will feel the mind is gone for good, and it will be back again. You will get glimpses. Even if it disappears for only a little time, you will have a small glimpse of beyond the mind. Even if it moves out of your way for a while, a space is created; the sky is cleared, a window has opened up and you see the stars in the sky. But this does not last long. A yogi becomes a *siddha*, the enlightened one, when the mind is annihilated. The mind is annihilated when one experiences that, "I am not even a soul."

As long as I feel that, "True, I am not the body, I am not the mind, but I am the soul,"Éas long as there is any support left for my 'I', my mind will survive in its seed form. As long as there is any support whatsoever left, even that of the soul, my mind will remain in its seed form. Whenever a drop of rain will come the seed will break open, sprout and start growing into a tree.

Only when I no longer remain does the mind cease. It is easy to give up money, it is easy to give up position, it is easy to give up attachment to the body, it is easy to give up attachment to the mind, but it is the most difficult task to break the attachment with my very self, with my very individuality, with my very existence. But as soon as this is broken, the mind is annihilated.

Sariputta came to Buddha. He asked Buddha, "How can I be liberated?" Buddha said, "Do not come to me, go elsewhere -- because I cannot liberate you, I can only liberate you from this 'you'." Buddha said further, "'I' is never liberated. One is liberated from the 'I'. So if you are looking for *your* liberation, go somewhere else. But yes, if you want liberation from yourself, you have come to the right place. I will make you free from yourself. So do not ask how you will be liberated. You will not survive in your liberation. You should ask how to be free from this 'I' -- how to be liberated from this 'I'."

Therefore Buddha did not select the word *moksha*, liberation. He selected the word nirvana. With the word moksha, there is a feeling of 'my'. At least this much will remain, the soul will remain -- and sitting on *siddhashila*, the seat of the liberated one, one will enjoy liberation. The same person, the same man who was running a shop here, now sitting on a seat of the liberated one in the world of liberation is enjoying there!

This interest remains lurking in your mind, that you will remain. But what is there in you that is worth keeping? And what is there in you worth saving? Have you ever thought about it? Have you ever considered what you have that would be worth saving for eternity? What kind of fragrance have you that you could say that it should remain forever? What kind of melody have you that you would want to make it immortal? What is there in your personality which you would want to remain forever? There seems to be nothing of the sort within you.

Buddha says, "This too is a sort of desire, a lust for life -- that one should survive, for no reason at all. There seems to be no reason why you should survive. What is in you which, if saved, may be beneficial to the world? There is nothing."

So, Buddha says, "No, this word liberation is not right"; and he chose the word nirvana.

This sutra is a sutra for nirvana. Nirvana means the extinguishing of the lamp. When a lamp is

extinguished can you tell where the flame has gone? The flame does not go anywhere, it simply ceases to be, it disappears, it simply merges. Now you will not be able to find that extinguished flame anywhere. Nowhere in all the worlds, nowhere in the vast infinity will you be able to locate that extinguished flame. It has merged, it has merged so utterly that it cannot be called back from the infinity. It has moved so deeply into the formless that it cannot take any form any more. It is annihilated.

So Buddha says that you will also get annihilated, just as a lamp is extinguished. Hence he chose the word nirvana. He says, "You will attain to nirvana, not moksha but nirvana. The flame that is faintly flickering in you will be extinguished."

This seems to be a very frightening thing. What, then, is the purpose of all this? To put more oil in your lamp and keep the flame burning? What really is the essence? But Buddha says that when you are annihilated, only then will you know what you are. And when you have disappeared only then will you know that you are not lost -- you have gained all, you have become all.

So the soul is also dropped.

WITHOUT GIVING OPPORTUNITY AT ANY POINT TO SLEEP, TO SOCIETY'S TALKS, TO SOUND, TOUCH, FORM, TASTE AND SMELL -- THE OBJECTS OF THE SENSES -- AND TO FORGETFULNESS OF THE SOUL, CONTEMPLATE THE SOUL WITHIN YOU.

Everything goes on dropping. Sleep is dropped, unconsciousness is dropped. We have forgotten our selves -- this the Upanishads call sleep. This forgetting of our own selves, who we are, this not knowing of the truth that "I am God" -- this the Upanishads call sleep. The day this sleep does not possess us even for a moment, that day there remains no way for the unconsciousness to take over. When this smoke no longer surrounds us, these clouds no longer hang around and the sky becomes spotless and clear and a darkness due to the clouds never descends, then there is a constant remembrance.

Remembrance is not the right word. All words are wrong for expressing what the Upanishads want to say. But one is helpless. There is no other way but to use words.

It is not right to say 'remembrance', because the word remembrance implies something which is past and forgotten also. Constant remembrance implies something that is never forgotten.

It happened once: There was a mystic in Tibet called Naropa. Many people used to come to him and they were puzzled, because it was well known that he was totally merged in the divine and they never heard Naropa ever remembering God's name. His disciples often asked Naropa, "People say that you are merged in the divine, but how come you never remember God?" Naropa is said to have replied, "How am I to remember when I never forget? And the day I start remembering God, know that Naropa has fallen. The day I remember, the day I call God's name, you may understand that Naropa has fallen, that he has forgotten and has fallen asleep. When I do not fall asleep, when I never forget God, how am I to remember then?"

In such a state is entry into that absolutely secret cave which is within us all.

Enough for today.

Finger Pointing to the Moon

Chapter #4
Chapter title: Reflections In A Mirror

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THIS BODY IS MADE FROM THE EXCRETA OF YOUR MOTHER AND FATHER AND IS FULL OF EXCRETA AND FLESH. THEREFORE, MOVING AWAY FROM IT, AS FROM A CHANDAL, THE LOWLY UNTOUCHABLE, AND BECOMING BRAHMA, THE ABSOLUTE REALITY, BE FULFILLED.
O SEEKER OF THE TRUTH! BY KNOWING THE ONENESS OF THE SOUL AND THE SUPREME SOUL, JUST LIKE THE ONENESS OF GHATAKASH, THE SKY WITHIN A POT, AND MAHAKASH, THE SKY WITHOUT A POT, BE ALWAYS PEACEFUL.
BECOMING THE SELF-ILLUMINATED, SELF-CREATED, SUSTAINER OF ALL AND THE ETERNAL SOUL BRAHMA, THE ABSOLUTE REALITY, DROP THE SENSE OF YOUR BODY AND ALSO OF THE UNIVERSAL BODY, AS IF THESE WERE CONTAINERS OF EXCRETA.
INVESTING THE SENSE OF EGO THAT HAS CONTROLLED THE BODY INTO THE EVER BLISSFUL CONSCIOUS SELF, GIVE UP THE GROSS BODY AND BE YOUR IMMORTAL LONE SOUL.
O INNOCENT ONE! JUST AS A CITY MAY BE SEEN REFLECTED IN A MIRROR, I AM THAT BRAHMA, THE ABSOLUTE REALITY, IN WHOM THE REFLECTION OF THIS WORLD IS SEEN -- KNOWING THIS, O SINLESS ONE, BE FULFILLED.

We know the body only from the outside. Just as a person may go around a palace, see the outside form and beauty of its walls and conclude that this is the whole palace, similarly we see our body only from the outside.

The body is not only that which is seen from the outside. Seeing the body from the inside, one is at once freed of it. The form of the body that is seen from the outside is only the covering. The reality of the body is seen from the inside, the way the body really is.

Buddha used to send his disciples to the cremation ground to see the dead bodies; to see the bones, to see the skulls -- that is how the body is. Everything is covered by the layer of skin, otherwise you would be revolted by it and it would not be possible to have so much lust, so much attachment, and the feeling of 'my-ness' for it. Try sometime to visualize the body from the inside, then you will be able to understand this sutra. Go sometime to a hospital, see the surgeon performing operations in the operation theater; what you will see inside the body, that is the reality.

This sutra is very helpful for meditation. Let it be very clear to you that there is no condemnation of the body in this sutra. Religion is not interested in condemning anything, nor in praising anything. Religion is only interested in knowing as it is.

So when it is said that the body is an aggregate of flesh, bones, blood, marrow, excreta, etcetera, remember there is no intention of any condemnation at all. It is not an attempt to disgrace the body; the body is just so. The whole thing is just a revelation of the facts the way the body is, nothing else.
This sutra says,

THIS BODY IS MADE FROM THE EXCRETA OF YOUR MOTHER AND FATHER AND IS FULL OF EXCRETA AND FLESH. MOVING AWAY FROM IT, AS FROM A CHANDAL, THE LOWLY UNTOUCHABLE, AND BECOMING BRAHMA, THE ABSOLUTE REALITY, BE FULFILLED.

The words *chandal* and *sudra* are very valuable. Ancient Indian psychology says that whosoever believes himself to be the body is a sudra. Sudra means the one who has believed himself to be the body; brahmin means the one who has known himself to be the Brahma, the absolute. One is not a brahmin just by being born in a brahmin family, nor is one a sudra just by being born in a sudra family. Sudra-ness and brahmin-ness have nothing to do with houses or families; sudra is a state of being, and so is brahmin.

All are born as sudras, only a few die as brahmins. The whole world is sudra. Sudra means, all those people in the world who live believing themselves to be the body. It is very difficult to find a brahmin. It is not difficult to take birth in the house of a brahmin, but to be a brahmin is difficult.

I have heard, Uddalaka said to his son Shvetaketu, "Go to the ashram of a seer and come back after becoming a brahmin." Shvetaketu said, "But I am already a brahmin, I am the son of a brahmin." Uddalaka then lovingly but firmly told his son, "It has never happened that just by being born in our house a person becomes a brahmin. We have actually been becoming brahmins. So you go to the ashram of a master and come back having become a brahmin. Where in the world has brahminhood been received from a father? It is received from a master! And in our family there has never been a nominal brahmin, we have always

actually become brahmins. You go and come back when you have become a brahmin."

This sutra says: move away from your body as if you are moving away from a chandal or a sudra. It is not that one has to move away, the moment one understands it is stinking filth, it is excreta, it is flesh, blood and marrow -- as soon as this is realized, moving away begins on its own. We are attracted, we are pulled there where we think is fragrance. We start moving away, we are repulsed, from there where we feel is stink. Our inclination to be near the body is because of our ignorance of it. We have no idea what our body actually is.

So visualize the inside of your body. Become your own surgeon and open up your own body. The skin is not very thick, it is thin! We have developed so much attachment to all the things that are hidden behind this skin, and we start living in a manner as if that is all there is to our being. So we get attached to it, tied down to it.

If you start realizing the exact reality of your body you will find that a moving away has already begun -- you do not have to move away, moving away begins on its own. Then if we have to re-identify with the body it will require effort. But our being attached to the body means only one thing, and that is, we have never looked at the body from its inside.

We know our body by seeing it in a mirror. But what is seen in the mirror is the outside cover of the body. It will be very good if some day science develops such a machine -- like the x-ray machine -- that if one stands in front of it, it shows everything of the inside of the body just the way it is: bones, flesh, marrow, excreta and all. Such a machine will be very useful.

Once you come to know the real situation of the inside of your body, you will immediately find that a distance has developed between your body and yourself; all those connecting bridges will have collapsed, all the identifications will have disappeared and the gap will start increasing. The seers of the Upanishad have tried to create that eye through which you can glimpse within -- behind the skin, behind your own skin.

Truth is liberating. If we come to know the truth of our body our mind starts becoming free of it. Lack of truth is bondage. Whatever we do not know in its reality becomes a bondage.

O SEEKER OF THE TRUTH! BY KNOWING THE ONENESS OF THE SOUL AND THE SUPREME SOUL, JUST LIKE THE ONENESS OF GHATAKASH, THE SKY WITHIN A POT, AND MAHAKASH, THE SKY WITHOUT A POT, UNDIVIDEDLY BE ALWAYS PEACEFUL.

When the futility of the body is seen and the worthlessness of the body is realized, the body feels to be a heap of filth and pus. And when the distance from the body begins to increase, then only the nearness with God begins to develop. The nearer one is to the body, the farther away from God; the farther away from the body, the nearer one is to God. The stronger our bond with the body, the greater the distance from that bodiless consciousness. When the bond becomes less and when distance from the body starts growing, this has only one meaning -- that closeness with the soul is increasing.

The soul is one pole and the body the other: we are between the two. When we are too close to the body, we are far away from the soul; as we start moving away from the body, we are coming closer to the soul. This is why the act of moving away from the body has been taken as a process of meditation. This was very much misunderstood also. When the Indian scriptures were first translated into Western languages, people thought that these scriptures were enemies of the body. But it is not so. They are only devices. Knowing the reality of the body, our consciousness immediately moves on to the journey within. Realizing the actual truth about the body, the connection with the body loosens. In order to loosen that connection, it is necessary to intensify this realization.

Reflections on death, contemplation on the realities of the body, uncovering the actualities of the body and seeing them clearly -- these are methods of meditation. Through them a person begins to move withinwards. And that moving happens easily, there is no effort required for that. If you want to move withinwards without understanding the body it will be very difficult, because the mind will remain interested in and bonded with the body.

One of Buddha's *bhikkhus* is passing through a village. He is very handsome, and meditation has added a dignity, a grace to his beauty. Silence has crystalized within him and its rays are emanating from his eyes and his face. An aura of light has graced him. One very famous prostitute sees him and is enamoured of him. Rabindranath Tagore has written a beautiful poem about this event.

That prostitute comes to him and requests the bhikkhu to rest for one night in her palace. The bhikkhu

replies, "There is no rule about this so I will not refuse your invitation. I will come, but the time is not yet right. When the actual reality of your body is revealed to you, that's when I will come. Right now you are mistaken. The day you awake to the reality of it, I will come."

The prostitute could not understand this. The very meaning of a prostitute is one who does not understand any other language but the language of the body. So do not think that just because a woman is somebody's wife, she is not a prostitute. If she understands only the language of the body, she is a prostitute. As long as the language of the soul is not understood, nobody can rise above prostitution. And don't think that the word prostitute applies only to women; no, it applies to men too. Only the language of the body is understood; all transactions are carried out at the body level. The whole mind is focused only on the body, the body itself is the trade -- this is all that is meant by the word prostitute.

The bhikkhu said, "I will certainly come, but only when the reality of your body is revealed to you."

The prostitute said, "Are you mad? This is the time for you to come -- while I am young and at the peak of my beauty. My body will never be in any better condition."

The bhikkhu replied, "The concern is not for the better, the concern is for the real. When your body manifests its reality, then I will come."

The prostitute said, "I am unable to understand what you say. Please make it clearer to me.

The bhikkhu said, "When nobody comes to you anymore then I will come, because at that time your body will be showing its reality. Then the body will look the same from the outside as it really is inside. Right now it does not look the same on the outside as it really is inside. So when nobody comes to you, then I will come."

Many years passed, and the prostitute became old, leprosy had spread all over her body, every limb had started wasting away, and the people threw her outside the village.

These were the same people who used to hover around her door! These were the same people who used to be dying for entry into her palace, who used to consider themselves lucky and grateful even to get a distant glimpse of her. The same people threw her out of the village.

It was a dark night with no moon. She was in agonizing pain and thirst. There was nobody even to offer her a cup of water. That night the bhikkhu came; he laid his hand on her head and said, "I have come. Now your body is in its real condition, now nobody comes near you. Now the outside body has become the same as it is inside. Now the distance between the outside and the inside has disappeared, the illusion that the skin was maintaining is no longer there. Now the inner filth and pus is manifest outside also; now you are the same inside and outside. Now I have come. This is the day I had promised I would come when I said that when nobody else comes to you, I will come."

The bhikkhu further said, "As far as I am concerned, even at that first meeting I could see in you what has now manifested. Yes, then you couldn't see it. I could have become your guest even on that day, there was no difficulty, but your illusion would have increased: "Now even bhikkhus have begun to be my guests." I had no difficulty, I could have come on that first day, because I could see your body as it is today. What the whole village can now see, I had seen that day."

But that prostitute, now lying on the outskirts of the village, was not looking at her body. With closed eyes, she was still remembering those days when she had a beautiful body, when she had dignity and lived with pride in the village.

Even in old age people reflect about their days of youth. When the body manifests itself in its true form, they continue to cover it up with their mind. When even the skin cannot hide their old age, they close their eyes and delight in brooding over the past.

When an old man derives delight in thoughts of his youth, he will die a sudra. And when even a young man sees the old age in his body before it actually occurs, he will die a brahmin. When even a dying person is carrying the lust for life, know well he is a sudra. When even in the peak of youth someone begins to see his death, understand that the brahmin is being born in him. And it is necessary that this reality of the body is seen by us, so that the bonds are loosened and we can turn towards where consciousness is.

O SEEKER OF THE TRUTH! BY KNOWING THE ONENESS OF THE SOUL AND THE SUPREME SOUL, JUST LIKE THE ONENESS OF GHATAKASH, THE SKY WITHIN A POT, AND MAHAKASH, THE SKY WITHOUT A POT, UNDIVIDEDLY BE ALWAYS PEACEFUL.

Just turn away from the body and look towards that *mahakash*. That mahakash, that vast existence, is

very near.

If an earthen pot is on the ground and we turn it over and place it upside down, and if the pot then looks up, it will see only its earthen body, not the sky. Kept upside down, even if the pot looks upwards, what will it see? All it will be able to see is its own base, its own layer of mud -- its body -- but not the sky. Then we place the pot the right way up, its face towards the sky. Then when it looks up toward the sky it will be able to see, "I am not the body." Now the pot will also be able to see, "The small sky which is within me is the same sky that is outside; and between the two of us nowhere is there any gap, we are inseparable. It is me who has expanded into the sky above, and it is the sky above that has come all the way down into me -- nowhere is there any obstacle, any boundary, any wall in between."

A similar thing happens when you are looking towards your body; you are like a pot turned upside down -- you see only the body. When you turn away from your body, you become like a pot kept right way up -- now you are facing the sky. As a person turns away from the body, immediately he is focused towards the sky and sees for the first time that there is not even a grain of difference between him and this vast existence spread all around. He has become the vast existence, the vast existence has reached out to him.

O SEEKER OF THE TRUTH! BY KNOWING THE ONENESS OF THE SOUL AND THE SUPREME SOUL, JUST LIKE THE ONENESS OF GHATAKASH, THE SKY WITHIN A POT, AND MAHAKASH, THE SKY WITHOUT A POT, UNDIVIDEDLY BE ALWAYS PEACEFUL.

As soon as this unity is seen, peace happens.

What is the unrest, in fact? What is our restlessness? Our restlessness is that we are too big and imprisoned in the tiny. Our restlessness is like that of a person who has been made to put on a child's clothes and cannot move freely, he feels restricted. And again, if these clothes are made of iron, how much greater will the difficulty be? Our difficulty is similar.

We are big -- not only big but vast -- and we are imprisoned in a small body. The house is small and the resident is very large. It feels inconvenient on all sides; everywhere there seems to be a boundary and everywhere inconvenience. There seems to be no place where one can get out. And the difficulty has multiplied because what we think is our house is our prison. We are busy decorating it, furnishing and developing it. We are arranging for gold and silver decoration inside the prison, we are beautifying and ornamenting the prison walls -- and this is the same prison we are trapped in. We are facing towards the walls, not towards the door.

It will be so, because you turn towards what attracts you. The face is towards where the attraction is and the back is towards where the repulsion is. As long as you are identified with the body, you will be facing the wall. And the moment there is repulsion towards the body, you have found the door.

In your body too there is a door. But that door will only be seen by you when your attraction to the body disappears. That door in the body is called the heart. It is not the real heart that you call the heart; what you call the heart is the organ that is beating near the lungs. There is no door there, that is only an arrangement for pumping the blood. This is not the heart.

The heart, in the language of yoga, is the name of that door where you suddenly find yourself standing when you have turned away from the body, when you have no interest in even looking at the body -- when there remains no attraction to the body and the infinite is born in you. It is here that the door is -- where the pot opens towards the sky.

There are many types of doors in your body, but you come to know of them only when you arrive at them, not before that.

Look at a small child: a child does not know that there is a sex door in his body. But when the child grows and becomes a young man, suddenly one day he will become aware of that door. Through that sex door he can enter into the world, that too is a door for going out of the body. And, remember, this is the reason why there is so much yearning for sex. Because of it we are able to flow out of our body for a moment, but only for a moment. For a moment the body is forgotten and we drown in nature.

One of the doors of man is towards nature -- downwards -- and one is towards godliness -- upwards. When our mind is filled with sexual desire we are closest to the body. And when we are closest to the body, then the door opens through which we enter into the world of other bodies. When we are disinterested and far away from the body, then the door opens from where we enter into the world of souls. Both these doors are there in the body.

In the body is the door that leads towards matter and also in the body is the door that leads towards godliness. But disinterest in the body will not happen just by thinking so. If you go on just thinking that the body is only flesh, bones and marrow and nothing else, this won't help; thinking only indicates that you do not know -- and that's why you are thinking.

Many people go on saying to themselves for lifetimes, "What is there in the body?" But they know that there is something in the body, otherwise why the necessity for this auto-suggestion, otherwise where is the need for repeating this suggestion to yourself? They are only attempting to persuade themselves, their minds, not to fall for what the body says because there is nothing in it. But who is this mind that is getting involved in the body? -- it is they themselves. And the mind's interest in the body is still sustained, that is why it needs to be persuaded.

This sutra is not meant for persuasion. Do not repeat it; do not start chanting it sitting with your eyes closed. This sutra is for revelation. Understanding this sutra, try to search within your body with closed eyes to see whether it is true, as the sutra says, that this body is nothing but bones, flesh and marrow.

Don't just believe it. Believing it will be dangerous because you will start repeating it. No, explore it, search for it. Maybe the seer is simply joking, maybe he is telling a lie. Whatever the seers have said is not for you to believe in, but for knowing through your own search.

Search within yourself. Grope within for your bones. Press your fingers in your flesh and feel. Touch your skull and feel what is in there. Try to become acquainted with your body from all sides. The day this acquaintance is complete.... And why delay? -- it can happen today. You have already been given your body, but you have never bothered to explore it, you have never bothered to examine it. But the behavior of man is so unbelievable that perhaps you may be forgiven.

I know of doctors whose whole education and study is of the bones, flesh and marrow, but they too are equally infatuated with the body. A doctor being infatuated with the body is a miracle! It means their blindness is unequalled and unaccountable. As surgeons they cut and dissect bodies on their operation tables, and yet, like Majnu, they go on singing songs in praise of Laila. This is a *real* miracle; the producing of amulets etc., from the air by Satya Sai Baba is no miracle at all. The miracle is that a doctor, who daily cuts open the body and knows all the flesh, marrow and excreta, who closes his nostrils so that the stinking smell from inside the body may not enter his breathing, who is familiar with every bone and each vein in the body and knows there is nothing in the body that can be called beautiful, also becomes mad with desire for someone's body.

A very interesting thing happened.... I was saying all this to a doctor -- he is my friend. He said, "Now, while you are telling me this, I remember an incident. Once I was operating upon a woman's belly. When it was opened, I was nauseated because of all I saw there; it was very unsettling. While all this was happening," the doctor told me -- he is an honest man -- "side by side, my attraction to the beautiful nurse standing by my side was also asserting itself. The open stomach was there in front of me, and I was thinking how to complete the operation as soon as possible as I was later going to see a movie with this nurse."

Now this is how man's mind is! We are so skilled in deceiving ourselves. This man too will do the same things. Soon he will be out of the operating theater, he will hold the hand of the nurse, and forget completely what, in reality, a hand is.

So an average man can be forgiven -- but I am saying so only in comparison to the doctor. Otherwise no man can be forgiven, because we have our own body and we have not been able to acquaint ourselves with that body either. And people set out in search of their soul! Unable to even acquaint themselves with their bodies, they set out in search of the soul.

People ask me, "How to attain to the soul?" Be kind enough to first know the body well. First get acquainted with what is so near you. And acquaintance with it becomes a ladder for rising towards the soul, because whosoever becomes acquainted with the body disidentifies with it; and whosoever turns away from the body faces the soul -- his opening is towards the soul. And when the sky meets with this *ghatakash*, this little sky within the pot, what happens then is called peace.

To remain imprisoned in the body is the cause of unrest, and to experience being one with the all pervasive, the vast space outside of the body-prison, is the advent of peace. Without meeting the ultimate no one has ever become peaceful. Therefore, all other attempts to become peaceful will fail. At the most there can be only more or less unrest. Sometimes more unrest, sometimes less; that is all. What you call peace is nothing but less unrest; nothing more than this, just normal unrest. When there is normal unrest people say everything is peaceful, everything is going fine! When the unrest increases a little, one feels troubled.

Psychiatrists say that their whole business is to keep people normally abnormal, normally mad. There

are two types of mad people in the world -- in fact there are only two types of people as such -- one, the abnormally mad, they have to be kept in madhouses; and the normally mad, they are sitting in houses, offices and shops everywhere. The difference between the two types is only of the degree of madness. Anyone of the second type can at any time abruptly take a jump from his shop to the madhouse. There is no difficulty in it, it is only a question of a rise in the degree.

And several times every day you come very close to the madhouse. When you are full of anger -- just for a few moments you have become mad. At that time there is no difference between you and a mad person. You will do the same things that a mad person does. The only difference is that this happens to you occasionally, this madness of yours happens only occasionally, whereas someone else's madness has settled, it just does not leave them, it has become stationary. You are a little liquid in your madness, it keeps itself flowing. Somebody else has solidified in it, frozen in it like ice.

Psychiatrists say that their whole work is to pull back those who have gone a bit too far in their madness and to bring them back alongside the normally mad crowd. They say they cannot do anything more than that; that somehow, through persuasions and seductions, treatment and therapies, possibly in a year or two, at the most we can bring them back to their shops or offices where they came from. They are allowed just that much madness which does not interfere with the day-to-day work they are doing.

Unrest has become our nature. And it is only natural to be so because there is only one meaning of being peaceful: when your river of life falls into the ocean of life, in that moment of meeting there is peace. Without meeting the universal life, there is no peace.

BECOMING THE SELF-ILLUMINED, SELF-CREATED, SUSTAINER OF ALL AND THE ETERNAL SOUL BRAHMA, THE ABSOLUTE REALITY, DROP THE SENSE OF YOUR BODY AND ALSO OF THE UNIVERSAL BODY, AS IF THESE WERE CONTAINERS OF EXCRETA.

Not only has this body to be given up, but this vast body that we see as the universe has also to be given up.

Man is a miniature form of the universe. There is this body surrounding you, and within it you are the immortal flame of soul. Similarly, the body of the whole is this universe, and within it is hidden Brahma, the universal soul. The sense of this body has to be given up, but even the sense of this vast universal body spread all over is to be given up also -- it becomes meaningless too.

When a person disidentifies with his body, he experiences his soul. Try to understand this clearly. When a person drops attachment to his body then the luminosity that comes to his eyes for the first time is that of his own flame, his own soul; it is that of the ghatakash -- the sky within the pot. And when somebody becomes free even from the universal body of the whole, what he experiences then is that of the flame of Brahma, the absolute.

This is the only difference between the soul and the universal soul. Soul means, you experienced just the tiny flame. Universal soul means, now you are standing in front of the super sun. Being free from one's own body one experiences the soul, being free from the universal body one experiences the universal soul. But the difference is only one of degree. So for one who has reached up to the soul there are no obstacles, no hindrances for him; he can easily take the second jump also.

INVESTING THE SENSE OF EGO THAT HAS CONTROLLED THE BODY INTO THE EVER BLISSFUL CONSCIOUS SELF, GIVE UP THE GROSS BODY AND BE YOUR IMMORTAL LONE SOUL.

The meaning of sannyas is that our face constantly remains toward the sky. The *grihastha*, the householder, once in a while gets a glimpse of the sky through effort, but soon returns again to his home, the body.

Be clear about the meaning of grihastha; grihastha means one who keeps falling back to his body. The word *griha*, the house, does not refer to that house in which you live, it refers to the house -- the body -- with which you are born. And one who became settled in this house is a grihastha. Sometimes he gets glimpses of the sky too, but he keeps coming back to the body. Sometimes the pot faces the right way up, but it soon turns back down again -- gets stuck again. To remain upside down has become its habit. And because of habit, to remain upside down feels to be the right thing -- because of the habit, the long-time

habit.

If a person is made to remain in a headstand from the time of his birth, and is brought up in the same posture, then if one day he is asked to stand the right way -- on his legs -- he will ask why is he being made to stand in a wrong way! Naturally, because now he has become habituated to standing on his head.

I have heard.... There is a small tribe in South America; it is a tribe of some three hundred persons living on a small hilltop, and on that hill there is a type of fly whose bite makes people blind. All those three hundred people of the tribe are blind. All the children are born with sight but they become blind within three months, because by that time the fly has bitten them. Therefore nobody in that tribe is even aware that there is anything like sight. How much can a child of three months know about eyes? Before he is older than three months of age, he turns blind. And all the others are already blind.

Now if by chance some child grows with sight intact, the doctors of that tribe will certainly label that child abnormal and have his eyes operated upon. Such an operation to destroy the eyes would seem a completely normal thing to do. They will say, "Is there such a thing as eyes? Who has ever had eyes? No one. This case is certainly some mistake of nature!" Destroying the eyes through an operation will become an absolute necessity. To be blind is natural to them; it has become a habit.

What we are ordinarily, appears as natural. But it is not necessary that it be natural. Try to understand this.

A habit can appear to be your nature, but habit is not nature. What is the difference between the two? Habit means a thing which we have been doing and we are therefore continuing to do it. Nature means a thing which will continue to happen even if we drop all our doings; it is something that does not need to be done.

It is our habit for life after life to be bound to the body, a habit of countless lifetimes. It is not our nature, so once you have the right experience of the true nature, this habit will break. One may go on getting glimpses, but that makes no difference. A glimpse is like lightning that suddenly happens and then again darkness settles, then we settle back into the old habit.

A sannyasin is one who takes the decision, "Now I will break the mind's identification with the house, the body, and I will continuously keep awareness of the open sky. And my effort will continue ceaselessly -- sitting, moving, in waking and even in sleep -- so that as far as I can manage I will be aware that my mind does not identify itself with the body, that my soul keeps flowing in the vast ocean of the whole."

And when I say "keeps flowing," I am not just using words. When you do this experiment, you *will* experience that you are actually constantly flowing. Just as you will face towards the soul, you will feel that you are continuously being emptied, that like the Ganges you *are* falling into the ocean. This remembrance should remain continuous.

O INNOCENT ONE! JUST AS A CITY MAY BE SEEN REFLECTED IN A MIRROR, I AM THAT BRAHMA, THE ABSOLUTE REALITY, IN WHOM THE REFLECTION OF THIS WORLD IS SEEN -- KNOWING THIS, O SINLESS ONE, BE FULFILLED.

Just as a reflection is seen in a mirror.... But the reflection that is seen in the mirror is not the actuality; the actuality is the mirror in which the reflection is seen. Are you aware that when you look into a mirror, you see the reflection and not the mirror? When you are standing before a mirror, have you ever found yourself seeing the mirror? No, you are always seeing your face, not the mirror. And the face which is not there in the mirror is seen and the mirror which is there is not seen.

If a mirror can be made in which the reflection of your face cannot be seen, then you will not notice that there is a mirror there at all. Because your face is seen, you infer that there is a mirror. The mirror is only inferred because you are able to see your face; so only the face is seen, not the mirror. Yes, if there is some flaw in the mirror that is another matter. The more flawless, the purer the mirror, the less it will be seen. If we can make an absolutely flawless mirror it will not be seen at all.

The whole story of the Mahabharata happened because of the making of such a flawless mirror. It was just a joke, but the joke proved to be very costly. Duryodhana and all his brothers were the sons of a blind man, so a joke was played on them. The joke was not in good taste anyway, because a joke which may hurt someone is more of violence than a joke.

The Pandavas had built a new palace and had invited their cousin-brothers to see it. Absolutely flawless mirrors had been fitted in that house; the mirrors were so flawless that they were not visible as mirrors. So if

a mirror was fitted opposite a door, the door appeared in the mirror and the mirror itself could not be noticed. Poor Duryodhana, in trying to pass through such doors, smashed his head in the mirrors and fell down. Draupadi saw this and laughed: that laughter gave birth to the whole Mahabharata. It was the revenge of that laughter.

In a way it was not such a serious thing, but sometimes even a small laugh can bring out so much violence! The satire behind the laughter was deep: "You are the son of a blind man, so naturally how can you see? It is bound to be so, because you are the son of a blind man." Hence the laughter, "You are bound to fall, son of a blind man -- you are seeing doors where there are no doors!"

Completely flawless mirrors had been used, thus the reflection in the mirror is seen, but not the mirror.

The seer says,

> O INNOCENT ONE! JUST AS A CITY MAY BE SEEN REFLECTED IN A MIRROR, I AM THAT BRAHMA, THE ABSOLUTE REALITY, IN WHOM THE REFLECTION OF THE WORLD IS SEEN -- KNOWING THIS, O SINLESS ONE, BE FULFILLED.

The soul within us is a clean, flawless mirror; the whole world is seen reflected in it. So we run to catch hold of the world but we do not see the mirror in which the world is seen reflected.

If a diamond, a Kohinoor, is seen, you run after it. However, you do not even consider finding out who is this in whom the diamond is reflected, the one who is seeing it. What is that mirror within me which reflects the diamond right to the depths within? The moon is seen in the sky. Who is there within that is reflecting the moon?

There is a revolving mirror within us that goes on reflecting the whole world in it. As long as you are running to catch the world, you are trying to catch the reflections. The day you begin to be aware of the mirror you have entered the world of truth. And the one who sees the mirror does not become infatuated with the reflections. It does not mean that there will no longer be reflections in the mirror; no, they will form, but the insistence to catch hold of them is dropped.

And a mirror is never polluted by reflections. No matter in how many worlds you may have been wandering your mirror has always remained pure and innocent. Understand this properly. This is why it is said in the sutra: "O innocent one!" It is addressed to you, "O, innocent one!" Even you will suspect that the seer has probably made some mistake in addressing you thus. "Me? Calling me innocent?" But no, it is said with a reason. No matter how many faults may happen, the mirror always remains pure and innocent.

You may put anything in front of a mirror -- even stinking excreta -- it will reflect it. But do you think the mirror was polluted by that stink? No, remove the excreta you placed before it, and the mirror is the same as ever before, there won't even be a trace of that filth left behind on the mirror.

So a lot has been happening in front of your mirror but it only happens in front of it, nothing enters within it. Nothing can enter it. This is why it has been addressed: "O innocent one."

This is a very fundamental difference between Christianity and Hinduism. Christianity asks you to stop committing sins, Hindu thinking asks you to know that you are already innocent. Christianity says, "Efface all sins, drop all wrong doings," Hindu thinking says, "What is there to be effaced? You are a mirror; just know this much and everything is already effaced -- then you are already pure and innocent."

It is one and the same thing. Even if one is engaged in effacing everything, by the time all wrong has been effaced from in front of the mirror, the mirror will look pure -- it already was. So it can be begun from this end also.

There is the same difference between Jaina and Hindu thinking also. It is a very interesting thing. Jainas' emphasis also lies on the removal of sins; remove all sins, so that when all sins are removed you will be able to see the pure mirror -- although the mirror was pure in the very first place. Hindu thinking emphasizes: Why make meaningless efforts in removing sins? Just realize the truth that you are a mirror, then even if the sins continue to remain before the mirror, you still are innocent, sinless. Therefore Jainas as well as Christians have always felt that Hindu thinking is a bit dangerous -- it does not leave much room for your concepts of morality and sins and virtues.

It *is* dangerous. The deeper the truth is, the more dangerous it is; because the deeper the truth is, the more powerful it becomes. And in power there is danger. If it falls into the hands of the wrong people, then there is great danger. Often the wrong people are in search of power, so it does fall into their hands. But Hindu thinking is very, very deep. The whole matter is that your consciousness within is just a mirror.

Whatever you have inside, it is outside your consciousness. Nothing has ever entered inside your consciousness, though it feels that this has happened.

If you put something in front of a mirror, it appears as far inside the mirror as it is away from the mirror. It is a simple law of the rays of light and their ratio: the farther a thing is from the mirror, the deeper inside the mirror it appears. So take note of a very interesting principle: the deeper inside you something appears to be, know that the further away from you it is. If something appears to be totally inner, you can be absolutely sure that there can be nothing else more outer than it. As it often happens, people say, "This love is very deep within me." It means it is something far away from you. When you say that somebody's love has entered very deep in your heart, you should know that you are attempting to touch something that is far away from you. It means that someone is far away from you and therefore is being seen deeply within your mirror.

The things that are nearer appear shallower, and the things that are far away appear deeper in the mirror. Again it is not necessary that if a thing appears deep in a mirror, that the mirror itself should be really as deep within. Even in a small lake the moon appears as deep inside the lake as it is far away in the sky, and the lake is not so deep as that. How deep are your mirrors? Put a mirror on the ground and the moon will appear in it as deep as is its distance far away in the sky.

Howsoever deep the reflections may go inside, they actually never do penetrate. Nothing has ever gone inside you, it cannot. It only appears to be going within because there is a mirror within. Our consciousness is a mirror, the purest mirror, so pure that.... Because no matter how pure glass may be, it is still glass; that much matter is there. But the purest consciousness!

Even if we make a mirror out of air, that too won't be as pure as the mirror of consciousness. If we make a mirror of air, and something is reflected in it, we will set out in search of that reflection through the mirror, because the mirror will not obstruct us in any way. It is a mirror of air; you will just go through it.

The mirror of consciousness is much purer because consciousness is the subtlest phenomenon in the world. It is the subtlest energy. The whole world is reflected in it.

The seer says, "O innocent one! Just as reflections are seen in a mirror so does the world appear within you. Knowing this -- recognizing that 'I am Brahma, that I am the mirror, not that which is reflected but that in which everything is reflected' -- be fulfilled."

There simply is no fulfillment other than this. As long as one does not recognize the purity of one's consciousness one is unfulfilled. He may go on doing anything, he may go on achieving anything, but all that achievement will be useless. All that is done will be undone; all running about will be as good as drawing lines on water -- they disappear even before he has finished drawing them. He may go on drawing these lines again and again, but they will just go on disappearing.

At the end of life, at the moment of death, people who have been searching for reflections come to realize that they have been drawing lines on water. Everything disappears: all reputation, all positions, all wealth, all accumulations -- everything disappears. It is discovered in the moment of death that it was all a great mistake, that one was drawing lines on a granite stone but actually one was drawing lines on water. But it is only discovered when nothing can be done about it.

But if it can be known today, if it can be known now, then something is possible; drawing lines on water can come to an end. And a person who chooses to stop drawing lines on water enters a different world, a world in which nothing ever dies.

There is one world of death, there is another world of the deathless. Whosoever moves away from death attains to the deathless.

Enough for today.

Finger Pointing to the Moon

Chapter #5
Chapter title: Let Go and Fly

15 October 1972 pm in Mt. Abu, Rajasthan, India

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[NOTE: This is a translation of the Hindi series ADHYATMA UPANISHAD. This version is the final edit pending publication.]

ONLY A PERSON FREE FROM HOLDING ONTO THE EGO ATTAINS TO SELF-NATURE. THEREFORE, BECOMING SPOTLESSLY CLEAN LIKE THE FULL MOON, ONE BECOMES EVER BLISSFUL AND SELF-LUMINOUS.
ON CESSATION OF THE SENSE OF DOING, ALL ANXIETIES CEASE. ON CESSATION OF THE ANXIETIES, ALL DESIRES CEASE. THE CESSATION OF DESIRES IS EMANCIPATION -- AND THIS IS CALLED JEEVANAMUKTI, LIBERATION WHILE LIVING.
SEEING ALL, EVERYWHERE, IN EVERY DIRECTION, AS BRAHMA, THE ABSOLUTE REALITY -- ON THE RIPENING OF THE FEELING OF SUCH GOODWILL DO DESIRES CEASE.
NEVER BE NEGLIGENT OF YOUR ALLEGIANCE TO BRAHMA, THE ABSOLUTE REALITY, BECAUSE THAT IS THE ONLY DEATH -- SAY THE ONES WHO ARE WELL-ROOTED IN BRAHMA.
EVEN IF SHIFTED ASIDE, THE ALGAE DO NOT LOSE TIME IN COVERING THE WATER AGAIN. SIMILARLY, EVEN IF A WISE MAN SWERVES FROM HIS ALLEGIANCE TO BRAHMA EVEN FOR A LITTLE WHILE, ILLUSIONS COVER HIM.

In this sutra many valuable things are said -- not only valuable but original also.

ONLY A PERSON FREE FROM HOLDING ON TO THE EGO ATTAINS TO SELF-NATURE.

A very deep truth is revealed in this. The ego has not caught hold of you, it is you who has caught hold of the ego. The world has not caught hold of you, it is you who has caught hold of the world. Sufferings are not clinging to you, they are your very own creations. Sufferings are not chasing you, they have not taken any resolve to give you trouble, they come to you only at your own invitation.

Normally we do not think this way. We think, why are there sufferings? Why is there this worldly anguish? Why is this cycle of birth and death? Why does this ego torment me? How to be free of it? Constantly this thought runs within us: How to be free of it? You must have all encountered this question sometime or the other -- how to be free of it? -- otherwise it would have been impossible for you to come here.

But this sutra will disappoint you greatly, because it says the very question of becoming free does not arise because the ego is not holding onto you, the world is not stopping you in any way, your births have not invoked you, it is all due to your own will. So it is wrong to ask, "How to be free of all these?" The right thing to ask is, "How, in what manner and with what trick, am I holding onto all this misery and trouble?"

One should not raise the question of becoming free of all these. The question should be: What is our methodology, what is the pattern with which we catch hold of sufferings? We go on catching hold of sufferings, and with our own hands we go on imposing upon ourselves more worlds, more births, more incarnations. The question should be: Why do we go on creating newer and newer expanses and skies of desires? This is what is needed to be understood.

This will have several implied meanings. One meaning will be that liberation is not some attainment which is to be achieved. The world is certainly to be lost, but liberation is not to be achieved. If you are ready to drop the world, then you will find that your liberation is already the case. You are already free, but you have managed to remain in bondage through great self-trickery.

If you have seen how parrots are caught in the jungles you will understand. A rope is tied across two supports. The moment a parrot comes and sits on the rope, he immediately hangs upside down because the rope has turned due to his weight. Now the parrot feels that he is caught. The upside-down hanging parrot feels that he is caught, badly caught, his feet are entangled, now there is no way to get away. It is the parrot

who is clutching the rope tightly, the rope is not holding him at all. But what the parrot feels also appears logical, "The rope which has turned me upside down, it has caught me, it must be holding me!"

So the parrot stays hanging. He tries in all possible ways to straighten himself up so he can fly away, but he is unable to manage to do that because the rope is very light compared to the weight of the parrot -- so no matter how much he tries, he always swings back to his upside-down position. Thus, the more he tries, the more convinced he becomes that there simply is no way of release.

If the parrot could understand, it could undo its grip and fly away the same moment. But it tries first to sit upright. Even if it leaves the grip in its upside-down position it can fly away because the rope has not caught it. But the parrot has never flown in an upside-down position; whenever it has flown it has been standing upright. It knows only one way of flying. It thinks that perhaps flying has some unavoidable connection with standing right side up on two feet.

How is the parrot hanging upside down to understand that it can also fly here and now, and that it is not caught at all? But because it is hanging upside down it fears that if it leaves the rope it will fall on the ground and die. So it clutches the rope tightly. And howsoever late its catcher may come, he will find the parrot hanging there.

Man's consciousness is more or less in the same situation. Nobody has caught you. Who is interested in catching you? This world has no interest in holding you. What could be the purpose, what would the world achieve through holding you? No, nobody is interested in catching hold of you. You have caught yourself. But there are some illusions which give you the idea that you are caught by others.

The greatest illusion is that you think yourself to be so valuable that the whole world is interested in catching you. This is egoistic to feel that all the miseries are rushing towards you only; that so many miseries pay so much attention to you; that all the hells are created just for you! They are all just for you, and you are sitting in the center. As if this whole cosmic arrangement goes on running just for you -- and you are nothing but a parrot hanging upside down on a rope!

But the reasons for the creation of this illusion are more or less the same as those for the parrot.

As soon as a human child is born many tragic events take place side by side. They are a must, that is why they take place. A human child is born the most helpless of all animals in this world. The child of no other animal is born so helpless. Children of other animals can walk and run and can set out in search of their food soon after they are born, but a human child will require twenty-five years after birth to be ready to set out in search of his own food... twenty-five years!

A human child is the weakest of all animals at birth. Biologists say that something has gone wrong somewhere. They say that for a mature birth, the human child should remain in the womb for twenty-one months. But the human female is weak, she cannot keep the child so long in her womb. Thus, according to some biologists, the whole human race is an abortion. No human child is born fully developed, all are born partially developed. By contrast, children of all animals are born fully developed.

But for the human child this partially developed birth is a blessing as well as a curse. In this world there is nothing that is one-sided, there are always two sides to everything. It is unfortunate that the human child is weak, but this is a blessing also because it is due to this weakness that man became superior to all other animals. There are some deep reasons for that. Because the human child is born very weak -- he requires great assistance, otherwise he will not survive -- just to provide that assistance the unit of 'family' came into existence, otherwise there is no need for a family.

In animals there is no family life because it is not needed. A human child will simply die without a family -- hence the mother, the father, and the sacred institution of family. It is all born out of that weakness of the child. On the basis of the family, the society, the nation, and the whole network of civilization was born. And because a human child is born helpless he does not possess the basic instincts. The animal child is born and it comes with intelligence -- just enough to live its life. But the human child does not arrive with such intelligence; if we leave him unattended he will die. There is no way he will survive. This is why the human child has to be trained.

No animal child needs any training. A human child needs to be taught. He does not come prepared with anything, everything has to be taught. Therefore there are schools, colleges and universities. These are institutions born due to this human weakness. We have to impart all education, everything; one thing after the other has to be taught. A great effort has to be made, and still there is no certainty that the child will learn! Thus all arrangements of education and conditioning are developed becuase of the weakness of the human child. This sutra has some relationship to this reality.

Because the child is helpless, the parents have to pay a lot of attention to it. Because of this attention the

child feels, "I am the center of the world, the whole world is revolving around me." A child cries a little and the mother comes running. A child becomes slightly ill and the father is in immediate attendance along with a doctor. The small child knows that everything moves at his slightest bidding. A slight noise, a slight crying, a slight indication of trouble calls the whole family to his service. And for the child the house is the whole world, he knows no other world. So a natural illusion is created in the mind of the child that, "I am the center of the world, all arrangements are just for me, everything is happening just for me, everybody is looking just toward me."

This illusion settles deep in us, and then for the rest of our lives we go on living with the assumption that we are the center. This brings tremendous pain; this is why the ego hurts -- because it is not true, you are not the center of the world. The world runs very happily without you. It faces no obstacles at all because of your absence. But somewhere in some corner of your mind you go on feeling, "I am the center." And you are always waiting for this world to accept that you are the center. This is the very search of the ego.

The sutra says, ONLY A PERSON FREE FROM HOLDING ONTO THE EGO... one who is prepared to give up that concept of ego which has grown and deepened from childhood... ATTAINS TO SELF-NATURE.

This is inevitable; this creation of the ego from the very birth of the child is inevitable. This is an unavoidable evil. But to get stuck there and not to move on destroys our whole life because then we remain deprived of knowing that entity which is hidden within us. We will be able to know it only when we drop our ego. Why? Why in religion is there so much emphasis on dropping the ego? The emphasis is because one who feels that he is the center of the world remains deprived of knowing his own center. That man lives believing a false center to be his center. A man who believes that he is the center of others' eyes never bothers to seek if he in reality has any center of his own, and thus a pseudo center is born. This pseudo center is dependent on others, and therefore one only gains unhappiness from the ego.

When you say, "You are a good man," you are reinforcing my ego. Tomorrow, if you say, "No, it was a mistake, you are not a good man," then you have just withdrawn the brick you lent to my ego and with which I had built up the castle; it then comes to the verge of collapsing.

The ego is created through the eyes of others, through the ideas of others; ego is dependent on others. And remember, whatever is dependent on others cannot be your center. So we worry too much about who says what, who says good things about us and who says bad things.

A friend had come to me who said, "This is my problem"... he is present here... he said, "This is my very problem, that somebody says something, a small thing, a quite insignificant thing, and I am so hurt that I cannot sleep the whole night." For example, he said, "I had gone to a shop to buy some material. I wanted to buy some material, but I did not like what the shopkeeper had showed me. The shopkeeper said, 'Leave it. I knew when I first saw your face that you would not buy any.' I could not sleep that night, trying to work out why this shopkeeper spoke like that."

Our ego is dependent on what others say. The people all around us either contribute to our ego or they take away some of it. This is why we are concerned the whole time as to what people are saying or thinking about us. That is our capital. Collecting others' opinions contributes to our pride -- but what is the reliability of others' opinions? Their opinions are in their hands. Today they may be extending it in our favor, tomorrow they may not. Today they may have a good opinion of us, tomorrow they may have a bad one -- and they have their own motivations.

That shopkeeper had his own motivations. He gave a hit to the ego. Now two things could have happened through it. One was that this man might have purchased the material, just to save face if for nothing else. And it would have been better if he had made a purchase, for at least he would have saved himself from a whole night's sleeplessness. But then another worry would have gripped the mind -- "Why did I buy the cloth which I did not want?" And you all have bought many such items that you never wanted to buy, but on many occasions your ego goads you to buy.

In the West, salesmen are slowly being replaced in shops by saleswomen. Now there are no more salesmen, only saleswomen! Now there is no sense in keeping the word salesman in use. When a male customer enters a shop to buy a pair of shoes and a beautiful salesgirl approaches him, fits a pair of shoes on his feet with her own hands, ties the laces carefully and smilingly adds, "Beautiful! This pair looks so beautiful on your feet," now, howsoever much that pair of shoes may be pinching him, it is his compulsion to buy them. He will have to buy them. Now it is no more a question of shoes, now you are buying something else, the shoes are just an excuse.

We have all bought many such things which we never wanted. Our whole life is a similar collection of

things, and the ego is the total collection of all this. We have stolen the shine from the eyes of others, put it all together and that has become our flickering light. But it is always the others who are the masters, any day they want to they can pull back the support.

Even the biggest of leaders is not bigger than his followers. He cannot be, because his whole leadership is in the hands of others. Today they have given it, tomorrow they can take it away.

Therefore, however great a leader may be he is a follower of his followers. He has to follow them. He has to watch in which direction the followers are going, then he runs and stands in front of them. He has to mark the direction of the wind, the direction of his followers, and his whole expertise is in then running and standing in the front. And this is why, all the time, every day, the leader goes on changing his statements. He has to change. That is what is called keeping the follower's views in mind. You have received your ego from them. Your prestige, position, everything you have received from them -- it is all borrowed. And whatever is a borrowed thing, it is not you. You were there before all these things were received. When death snatches all this away from you, you will still be there.

You have created a false center, and if you have taken yourself to be this center, why then will you then search for your real center? You have taken it for granted that this is the real center.

What is your image in your own eyes? It is an image created by others. It is others who have created it -- somebody has given color to it, somebody has drawn its eyes, somebody has drawn the feet, and that is all you are. But this is only a paper image, one small shower of rain will wash off all its colors. But this situation is born out of the inevitabilities of life.

Psychologists say that a child becomes aware of others first, not of himself. Naturally, when a child opens his eyes, he sees his mother. How can he see himself? The other, the 'thou', is seen, not the 'I'. Slowly his acquaintance enlarges. He sees his father, his brothers, sisters, and the family, and this way he is slowly learning to experience the other. And it is in contrast and relation to this other that he begins to experience his 'I'.

It is very interesting to note that the experience of 'I' is not the first. I am, but I do not experience myself first, I experience others first. Naturally when I experience the others first, then the 'I' that I will create will be based on the opinions of these others.

Therefore, the psychologists say, a child who has received love from the mother and the father and has received the appreciation of the family has got a feeling of self-love. But a child who has not received any love from the parents, any appreciation of the family -- a kind of pathetic personality develops in him, because if the people through whom the child first became aware of his 'I' did not express their joy and happiness about him, the 'I' of that child becomes poor and destitute forever. He did not receive the nourishment.

Psychologists say that something is missing in a child that is brought up in the absence of a mother, and this can never be compensated for because the child's very first experience of 'I' remains crippled. The person from whom that first understanding of 'who I am' was to be born, the 'thou' from whom the first glimpses of 'I' were to come, was never there to give those glimpses. That person was never there to reflect the experiences of dignity, respect, pride, honor and love.

If a mother had not danced within herself on the birth of her child, if a mother was not overwhelmed with joy and if her whole being was not thrilled all over, then the 'I' of that particular child will remain crippled forever. He will suffer a lot. He will have to find crutches. He will be in great difficulty.

We get our first experience of 'I' from others, and we continue to get it from others all along. Slowly, slowly we accumulate opinions, approval, certificates, views of others, a prestige and a respect from the society. On this false center we remain hanging, whereas our real center is hidden behind it.

'Thou' cannot be first, 'I' is first -- it is another matter that we only come to know it much later. When a child is born, he is born with his 'I', with his soul. But that center remains hidden and another new center gets created. Then we hold on to this new center. We do so because we do not know any other center, and we are afraid that if we let go of this center we may be hanging in mid-air, and if we do not take care we may be lost. We are afraid that everything may go topsy-turvy, chaotic. Hence we hold on fast to it like that parrot holding fast to the rope, because of the fear that it may fall down and be hurt.

We also go on holding on to this 'I' because we do not see anything else that can be held for support. We move on its support and keep holding tight lest it may slip out of our clutches. This brings misery because it is not the true center.

This situation of ours is like a person who is born with a treasure, but who mistakenly thinks it buried in a ditch and goes on digging for it fruitlessly.

Our real center is an emperor; our soul is sheer bliss and a treasure. But this 'I' is a false ditch where, however much we may dig, we will find no treasures whatever. Digging there we can never reach to our self-nature. Therefore the sutra says: ONLY A PERSON FREE FROM HOLDING ONTO THE EGO ATTAINS TO SELF-NATURE. What is to be done then?

Gurdjieff was a remarkable mystic. When his grandmother was on her deathbed he asked her, "Do you have any life experiences and conclusions that you think are worth passing on to me?"

His grandmother then said a very strange thing to him. She said, "If you can remember one thing throughout your life that will do. That is: Never do anything as others do it -- never do any work as others do it, always try to do it differently." Gurdjieff later on developed a whole philosophy around it and formed "The law of otherwise" -- always doing things differently from others.

Gurdjieff made great effort to apply this advice and a unique person was born in him, because not doing anything as others do it brings tremendous results. The first outcome is that, as one's ego is nourished only when one does things the way others do them, naturally there is nothing to nourish your ego. On the contrary, people will laugh at you.

Gurdjieff has said, "My grandmother told me, 'I am nearing my death and I will never know whether you followed my advice or not. So give me a demonstration before I die.' An apple was there near her bed; she gave it to me and asked me to eat it, but making sure that I did not eat it the way others do."

This child Gurdjieff must have found himself in great difficulty: what to do? But children are very inventive. If the parents do not kill their inventiveness completely there would be many inventors in the world. But inventions seem to be dangerous, because anything new brings uneasiness.

Gurdjieff took the apple and, bringing it close to his ear, he first tried to hear it, then bringing it near to his eyes he looked at it, he kissed it and touched it with closed eyes, then danced while still holding it in his hands, jumped and ran, and then he ate the apple. His grandmother said, "I am satisfied."

"Later," Gurdjieff said, "this became a principle in my life -- not to do anything the way others do but to bring some originality of my own to it." People used to laugh at him and call him mad. They would say, "What sort of man is this? What is he doing -- hearing an apple with his ears?"

Gurdjieff said, "I had not realized it then, but another outcome was that I was no longer worried about others. What others are saying or what their opinions are about me, or what others think about me -- this concern simply dropped; I just became alone, absolutely alone on this earth. Because of this," Gurdjieff writes further, "I did not have to undergo that suffering all others go through. No false center was ever created within me and I never had to make any effort to destroy my ego. It never formed in the first place."

What is to be done? Drop bothering about the others. I watch you in the morning when you are meditating. You are meditating, but an idea remains lurking, "Someone must be watching me... what will the others say?"

Just today a friend came to me. He said, "Whatever you say, I will do it alone. But doing it here in front of so many people...." There will be no benefit in doing it alone. There will be no benefit, because benefits of meditation are multi-dimensional. Your courage to go mad in front of so many people simply knocks down your ego. Your childlike behavior in front of so many people suddenly removes you from your ego and throws you to your center. This will not happen in your aloneness. In aloneness, everybody is a singer in his bathroom. And everybody can make faces in the mirror in the aloneness of his bathroom -- not only children, but grownups too. Such stories are luckily not told by the mirrors. But these things are of no value, and are no help -- no help at all!

Drop worrying about others, stop thinking about the opinions of others; start reducing your craving for others' attention. The search for others' attention is the food for the ego. The others' attention is food, the ego gets nourished by it. Therefore the more people pay attention to you, the juicier it feels to you, the more you feel you are something. But if nobody pays any attention to you, you are in a house and nobody even looks at you....

Gurdjieff was experimenting with his disciples. He and his thirty disciples lived in a big house, and he told them to live there in such a way as if the other twenty-nine did not exist. They were not to speak with anyone, not to make any signs, not to make any gestures which may create any communication. Even if one passed by someone else, he had to remember that he was all alone there, nobody else was there in the house. Knowingly or unknowingly nothing was to be done by anyone that may indicate the presence of the other. If someone stepped on somebody else's toes, he was not to make any apology -- for there was no one else present there. Even if because of somebody's mistake an ember from the fire was to fall on someone's hand, no one was to ask for any forgiveness -- for there was no one else present there. No one was even to express

through their eyes, "I am sorry."

Gurdjieff asked these thirty disciples to stay like that for three months. Twenty-seven disciples ran away after some time, only three remained to the very end, but those three were transformed into totally different persons.

What was the purpose of this experiment? Let us understand. It is very easy not to pay any attention to others, or not to apologize, even if you kick someone! This is very easy, there is no difficulty in it. This is how we always want it to be. But this is not the significant point. So what meaning does this experiment carry?

Remember, its meaning is deep and hidden. Gurdjieff had asked you not to pay any attention to the fact that there is someone else present, but then also to understand well that others also will not pay any attention to you. That is where the catch is. You will not pay attention to others, you are alone; others will not pay attention to you, they are twenty-nine. You will not receive twenty-nine other people's attention, for three months, at all!

All transactions are mutual. I give you attention, you give me attention. It is a business. I am fulfilling your ego, you are fulfilling mine. But in this experiment the exchange will cease at both the ends. What was the reason for those twenty-seven disciples running away? Many of them said later, "We felt as if we were suffocating, that we would die, that we were choking."

Actually their throats were not choking, it was their ego's throats that were choking. They were thinking, "Three months! And there will be no food for our egos! By the time we are out of this place we will be empty." Those three courageous disciples who stayed, after three months they came out as different persons altogether. What had changed in them?

Ouspensky was one of those three disciples who had stayed through the experiment. Later he said, "This man Gurdjieff was amazing, because in three months.... And we had no idea that this was a device to kill our egos. We had thought that the experiment was being carried out to bring peace and silence to our minds. We were not even told that our egos will be killed. After three months we became as though we did not exist; only our being remained. There was no tune of 'I' arising anywhere in us."

The day no tunes of 'I' arise within you, that day you are standing at your real 'I'. That real 'I' is called the soul. And naturally then your individuality becomes spotlessly clean like the full moon -- ever blissful and self-luminous.

The light already exists there, the bliss already exists there, it is only a question of a small jump from your 'I' to the soul. The spotless cleanliness is already there, it has never been disturbed.

Another important sutra, equally original and wonderful.... Words many times hide the real meaning and it is not seen. And because those words are familiar it becomes difficult to dive deep into them. You all must have heard these words before, none of them are unfamiliar, but their arrangement here is totally unfamiliar.

ON CESSATION OF THE SENSE OF DOING, ALL ANXIETIES CEASE. ON CESSATION OF THE ANXIETIES, ALL DESIRES CEASE. THE CESSATION OF DESIRES IS EMANCIPATION -- AND THIS IS CALLED JEEVANAMUKTI, LIBERATION WHILE LIVING.

ON CESSATION OF THE SENSE OF DOING, ALL ANXIETIES CEASE.... We all want to destroy anxieties. Who is the man who does not want to be free from anxieties? But we do not want to be free from being the doer. We want to be free from anxieties but we do not want to be free from the doer -- and anxiety is the shadow of the doer. A person who thinks, "I am doing this," cannot save himself from anxiety. The anxiety will go on piling upon him. The more he thinks, "I am doing," the more anxious he will become.

The people of the East have invented ingenious devices. One of them was to feel, "I am not doing, God is doing." This was a technique of meditation. The technique was: "Not even a leaf of the tree moves without the permission of God." There is nothing like this in actuality. If God had to issue permission to every single leaf, by now he would have gone mad. Imagine telling every single leaf, "Now move, now stop."

No, there is no such God anywhere to move and stop every single leaf. But this statement has nothing to do with God anyway, it is simply a technique of meditation, a device, because a person who believes that "Not even a leaf moves without his permission," slowly starts dropping the notion of "I am doing." "*He* is the doer," such a man believes, "I am nothing at all. I may be instrumental at the most. If he makes me

move, I move; if he makes me walk, I walk; if he makes me get up, I get up."

Thinking that everything is happening through God and we are just puppets in his hands has allowed a great phenomenon to take place in this world; the people in the East have become totally anxiety free. The anxiety-free time that the East has known has been known nowhere else on the earth, and the anxiety-laden time that the West is knowing presently has also never been known before anywhere. But the cause originates from the same source. In the West God became a doubtful entity, the concept of destiny lost all meaning.

I do not say that the concept of destiny is right, but the device in the concept of destiny that "Everything is happening as per destiny," ended in the West. Neither God survived nor fate nor destiny -- the whole responsibility fell on man. "I am doing. Whatever I am doing, I am doing." The 'I' remained because there is no way of denying it.

It makes no difference whether God is or is not, but if you can leave aside your doer in favor of God -- even if he may not be -- it begins to have an effect on you: you become anxiety free.

In the West, anxiety has deepened. American psychologists say that three out of every four people are mentally sick... three out of four! How long can that fourth person remain unaffected in the middle of these three! These three are trying in every possible way to drown the fourth. It is a big figure if three out of four persons have become mentally disturbed and sick. What is the reason? The East has never produced so many mad people as the West.

In the West the madness goes on increasing and slowly, slowly is taken for granted. Even Freud eventually accepted after a lifetime of research on the mind that there was no way of curing man; man will remain more or less mad. He accepted his inability. And if Freud accepts his inability it is very meaningful, because this man devoted fifty years of his life to exploring the human mind and he has done some deep research. He says there is no way man can be made fully healthy.

But Freud is not aware that fully healthy people have lived on this earth and fully healthy societies have also lived. But those societies had concepts altogether different. The deepest of those concepts was: "I am not the doer." They had found a device: the doer is God, fate, destiny -- somebody else. "I am just an instrument and am like a leaf -- moving when moved, not moving when not moved, winning or losing when made to win or lose. I am nowhere in it."

This had a two-fold effect. One was that when you are not the doer, then there arises no reason to worry about anything. Then defeat is accepted as well as victory. When victory is none of your doing, it does not create an ego; and since defeat is also none of your doing, it does not give one sleepless nights, nor does anxiety take over one, neither does it pain one's heart. And another more interesting thing also happens: if someone else wins there is no envy in your mind about it, because if he has won it is not his achievement, it was God's will that it should happen that way. Neither he is bigger because he has won, nor are we smaller because we are defeated. It is all God's will.

A very peaceful mental state develops if the feeling of being a doer drops. It is not necessary that one should believe in God for this. Buddha dropped it without believing in God, Mahavira dropped it without believing in God. This is a little more difficult. If one has to drop the doer without believing in God, one has to deepen his witnessing very much. Just remain a watcher; whatsoever is happening, just remain a watcher. If there is defeat, just watch that you are witnessing the defeat; if there is victory, just watch that you are witnessing the victory. Neither you lose nor you win, you are only the witness. When it is morning, you witness that morning has come; when it is evening, you witness that evening has come. When the darkness of the night gathers, you witness that the darkness has come. When the sun rises and there is light, you witness that the light has come.

You remain a watcher in your own place -- whether it is day or it is night, whether it is happiness or unhappiness, whether it is defeat or victory. Thus when a person settles in witnessing the doer dissolves; the doing no longer remains yours. You no longer remain the center of doing, you become the center of seeing, witnessing, knowing. The doing goes on happening around you in existence.

Mahavira says, "My stomach is hungry, I watch it; a thorn pierces my foot and the foot is in pain, I watch it; the body becomes sick, a sickness has come, I watch it." Even at the time of death, Mahavira will go on watching that the body is dying. You will not be able to watch that the body is dying, you will feel that you are dying. If you have been the doer your whole lifetime, then you will have to do the dying also. When you have done everything, to whom can you leave the act of dying? One who disowns life, he also disowns death. One who has kept watching life as a witness, he watches death also as a witness.

If the doing dies, in other words if the doer disappears, the anxieties die. The second statement is an

even deeper truth than this:

ON CESSATION OF THE ANXIETIES, ALL DESIRES CEASE.

It appears as if there is some mistake in this sutra. In the scriptures it is always said: when desires die, all anxiety dies. And this is what you may have heard also, that if there is no desire, there is no anxiety. This sutra is saying just the opposite. It says: if the anxiety ceases, the desires cease. On the death of doing anxiety dies, and on the death of anxiety desires die. Why?

Have you ever observed that when you are more anxious you are more full of desire, that when you are more tense sexual desire arises more in you, because with sex that tension can be released and one can become lighter. When your mind is in anger, then too sexual desire arises more in you. When your mind is in a joyous, blissful state, sexual desire is less. If the mind is totally and constantly in a blissful state, there simply will be no sexual desire. There are reasons for this. When the mind reaches a certain limit of tension due to anything, the sex center functions like a safety valve, it is a safety valve. When your anxiety increases and becomes too much, when you are not able to tolerate it and so much energy is flowing around in your body that it makes you uneasy, your body finds a way of throwing that energy out.

The sex center is a safety valve. Wherever any energy is functioning, safety valves have to be there. Nature has done the same.

If you are heating up a kerosene pressure stove, some arrangement has to be there so that if you pump in too much air, the excessive amount of air gets released. When you have electrical fittings done in your house, fuses have to be provided so that if excess current is drawn into a circuit the fuse will burn out, disconnecting the flow of electricity. The fuse does not permit more than a certain amount of energy to pass through it. As soon as too much current begins to be drawn, the fuse will burn out because of the excess energy trying to flow and everything will be safe again.

The body has a biological safety valve through the sex center. Whenever excess energy accumulates in your body and uneasiness grows and anxiety grips you, there is a struggle within you, then it is necessary that either you become a witness and all this trouble subsides, or the second possibility is that the energy flows out of your body and you become weak. Then under the influence of that weakness all this trouble cools down -- because one needs strength even for the troubles to continue.

Therefore it is often the case that weak people are gentle people. It does not mean that they actually are gentle people, all it means is that they do not possess that much energy which is necessary for doing evil.

Have you ever observed that fat people are usually cheerful, very sociable, and usually not quarrelsome. Why? If you ask a physiologist he will say that a fat person cannot fight; if he does, he will be beaten, hence he becomes so sociable because he cannot afford this fighting business. If he attempts it, he is bound to be beaten. So they are always smiling. This smile means, no fighting, please; everything is alright, no need to move into fighting.

A fat person cannot run. And in a fight there are only two alternatives: either you fight or run away -- and he can do neither. So he becomes non-quarrelsome. But it does not mean he has transcended fighting. No, in man everything lies deep within, and it is useful to become aware of these things.

So whenever you are full of anxiety, unhappiness and misery, desire will arise in your mind. Either you become a witness, in which case the energy that is entangled in anxiety will be released and, riding on it, you will set forth on the upward journey.... Or, if you cannot become a witness, the energy which is making you restless, which has created a cyclonic turmoil in you will be released through the safety valve of the sex center; you will become weak and you will feel you have become lighter, relieved.

Freud has described sex as a natural tranquilizer, a soothing drug. Man returns home tired and weary from the whole day of problems of all sorts and engulfed in anxieties. If he is able to release the energy through sex, he falls asleep peacefully in the night.

This is the reason why women do not take much interest in sex, because they very soon come to realize that they are functioning only as a safety valve to the man. They soon discover that there is no love or anything of the sort in it, it is all instrumental. They soon come to realize that slowly, slowly they have become an instrument for this man through whom he releases his energy and goes to sleep. And it often happens that after intercourse the man turns over and falls asleep, whereas the woman remains weeping because for her there cannot be a bigger insult than just being used like a thing.

An unaccountable number of women come and tell me that they have no interest at all in sex. The

reason for this is not their lack of interest in it, the whole reason is that man has used them as a thing and their interest has turned sour. In fact the reality is just the opposite; women are more sexual than men, they have more energy for sex. But they do not appear sexual, instead they appear quite disinterested in sex. Their attitude toward man appears to be, "Okay, take what you want and be done with it. One less problem for me!" But they seem to have no more interest than this. The reason for this is not that they do not have any sex desire within, but because they have a feeling of hurt at their being used as a thing. They are pained at being treated like a thing and not as individuals. But all of this brings other results.

A man is able to release his energy through sex, but what is the women supposed to do? So women turn quarrelsome, nagging, overbearing. They throw out their energies through these other routes twenty-four hours a day, because the sexual safety valve device is not functioning for them, and they come to think this device is only for men.

Now this is a very paradoxical thing. Women should be more sweet, but it does not happen that way; they should be more gentle, but it does not happen that way; they should be more harmonious, but it does not happen that way. What is the matter? Somewhere some mistake is happening in the natural arrangements. And the mistake is, that what could have been the natural outlet to their energies is blocked and they have lost interest in it. To become a witness is arduous, so all those energies go on circling within and they come out in different forms.

The woman will drop utensils from her hands -- usually it has to be chinaware, so it falls and breaks. In this breaking, her energies are getting an outlet. You can prepare a complete chart of such events to find out yourself as to when such things happen more in your household. And you will inevitably discover that they break more during the days when the energies of the woman do not get released -- then through so many methods like anger, tension, etc. the woman will throw out her energy.

When there is great anxiety of the mind, it runs toward indulging desires. Therefore this sutra says that on the death of anxieties, all desires die. This is a very unique and ancient sutra. And it is now that the psychologists are able to discover this. If you become anxiety free, your desires will become very weak. If you become completely anxiety free, your mind will not even move towards desires. Desires become inevitable to release the storm when it arises within you beyond a certain limit. When there are no storms of that intensity, the desires become very weak. But the energy does not get weakened; the desires weaken, but the energy goes on accumulating.

Everything gets transformed at a certain limit. Water turns into steam when heated up to one hundred degrees. On the accumulation of one hundred degrees of heat, the water then becomes steam. When your semen, your energy, continues to become accumulated within to a certain point -- without any storms happening and with no necessity arising for uselessly throwing the energy out -- then suddenly, when the energy accumulation reaches a certain level, which is like the hundred degree point, it begins to rise upwards instead of flowing downwards.

Have you observed: water flows downwards and steam rises upwards. Water, whose nature is to flow downwards, suddenly at one hundred degrees temperature becomes steam and starts rising upwards, towards the sky.

This is the phenomenon that happens within you too: there is a point, a level, an evaporating point where evaporation happens. When the energy accumulates up to that point, suddenly you find that what used to flow outwards has begun to flow inwards, what was a sin till yesterday has turned into a virtue, and what looked like an enemy till yesterday, there is no greater friend than it -- all this comes to be realized.

THE CESSATION OF DESIRES IS EMANCIPATION.

When there is no desire you are liberated. And one can be liberated while living, there is no need to be liberated after dying. One who is unable to be liberated in life should not hope that he will attain it on death, because one dies the same way one was living. As you lived, so will you die; nothing different is going to happen in dying. Death is the ultimate culmination of life. Only to a *jivanamukta*, the one who has known liberation now and here, death becomes liberation while living too.

SEEING ALL, EVERYWHERE, IN EVERY DIRECTION, AS BRAHMA, THE ABSOLUTE REALITY -- ON THE RIPENING OF THE FEELING OF SUCH GOODWILL DO DESIRES CEASE.
NEVER BE NEGLIGENT OF YOUR ALLEGIANCE TO BRAHMA, THE ABSOLUTE REALITY, BECAUSE

THAT IS THE ONLY DEATH -- SAY THE ONES WHO ARE WELL-ROOTED IN BRAHMA.
EVEN IF SHIFTED ASIDE, THE ALGAE DO NOT LOSE TIME IN COVERING THE WATER AGAIN.
SIMILARLY, EVEN IF A WISE MAN SWERVES FROM HIS ALLEGIANCE TO BRAHMA EVEN FOR A LITTLE WHILE, ILLUSIONS COVER HIM.

So it is necessary to keep constant awareness. Losing awareness even for a moment will not do. To remain aware is necessary up to such a time as there remains not even the smallest quantity of algae or grass within. When all algae and grass are burned in their very seed form then there is no need for remaining aware, because awareness at that stage becomes your very nature.
Enough for today.

Finger Pointing to the Moon

Chapter #6
Chapter title: Life Is An Opportunity

16 October 1972 am in Mt. Abu, Rajasthan, India

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ONE WHO HAS ATTAINED ONENESS WITH BRAHMA, THE ABSOLUTE REALITY, WHILE LIVING, WILL REMAIN SO EVEN AFTER LEAVING THE BODY. THEREFORE, O INNOCENT ONE! BECOMING AWAKENED BE VOID OF ALL CHOICE IN DUALITY.
WHEN ONE SEES THE NON-DUAL SOUL THROUGH NIRVIKALPA SAMADHI -- THE CHOICELESS AWAKENING -- THAT IS THE MOMENT WHEN THE KNOT OF IGNORANCE IN THE HEART DISSOLVES COMPLETELY.
CONSOLIDATING THE SELF-NESS, DROPPING THE I-NESS ETCETERA, EXIST WITH INDIFFERENCE TO THEM, LIKE WITH POTS AND CLOTHES, ETC.
ALL TITLES -- FROM BRAHMA THE CREATOR GOD, TO A STONE -- ARE FALSE. THEREFORE, ROOTED ONLY IN THE SOUL, SEE YOUR OWN SOUL EVERYWHERE.
I MYSELF AM BRAHMA -- THE CREATOR GOD; I MYSELF AM VISHNU -- THE SUSTAINER GOD; I MYSELF AM SHIVA -- THE DESTROYER GOD; I MYSELF AM INDRA -- THE CHIEF OF ALL GODS; I MYSELF AM THIS UNIVERSE, AND I MYSELF AM ALL. THERE IS NOTHING OTHER THAN MYSELF.

Whatsoever is worth achieving in life can be achieved only during the lifetime. But many people go on waiting until after death. Many people think that how can truth, the divine, liberation be achieved while still being in the body, in life, in the world. However, what cannot be attained during life cannot be attained ever.

Life is an opportunity to achieve, whether you spend it in collecting pebbles or in attaining to the divine. Life is a completely neutral opportunity. Life does not tell you what to achieve. If you collect pebbles, accumulate worthless things, or waste your life in increasing and inflating your ego, life will not prevent you from doing so. Or you may dedicate your life to attaining the truth, the self and the ultimate depths of life; then too life will not object in your doing so.

Life is merely a neutral opportunity -- you may use it the way you like. But many people have made

arrangements to deceive themselves. They think, "Life is for worldly pleasures." They have created such divisions: "Life is for *bhoga*, indulgence." But then only death remains for *yoga*, union with the divine. But death is not an opportunity. Let this be understood properly. Death is an end of all opportunity.

What is the meaning of death? Its meaning is that now there is no more opportunity left. Life is an opportunity, death is the end of the opportunity. So nothing can be achieved through death, because for achieving anything there should be a span of opportunity.

But we have divided: we say life is for indulgence. But when life will be exhausted, then?... then yoga. We have created all these stories that you utter into the ears of the dying person at the time of death -- when he will not even be able to hear. When living persons do not listen, how would a dead or dying person hear a *gayatri* mantra, or recite the name of the divine, or the chant "Rama, Rama"?

The person could not hear the gayatri mantra his whole life, and even if he heard he did not listen, and even if he heard he did not grasp.... That person at the time of death -- when all the senses will be failing; when the eyes won't see, the ears won't hear, the hands won't touch; when life is disappearing back into its source -- will he be able to hear gayatri? No, he will not be able to hear. But then why do people go on uttering such things into his ears? There is a secret in it. That dying person is unable to hear anything, but the living ones who are uttering it for him remain under the assurance that at the time of their death somebody will utter it for them -- and the goal will be achieved. So they have invented stories of this sort.

These dishonest people have invented stories. They say, one person was dying and he had a son named Narayana, one of the names for god, and he shouted aloud "Narayana" to call him. Hearing this, the god Narayana, who is in heaven, was tricked. He thought that he was being remembered. The dying man was calling his son, perhaps to advise the son in his last moments as to how to do black-marketing or how to keep double accounts! But due to god Narayana's misunderstanding the dying man went to heaven. He himself was surprised as to how he arrived there. But his utterance of the name of Narayana at the time of his death had managed the miracle. No, things cannot be managed so cheaply. And a Narayana, who can be so easily deceived, will also be only a bogus Narayana.

Deceptions don't work in real life; it is another matter that you may console your mind with such ideas.

Death is the end of opportunity. Understand this meaning properly. Death is not yet another opportunity for doing something. Death is the end of all opportunities; you won't be able to do anything. There simply is no way of doing anything in death. Doing means life, so whatsoever is to be done, it has to be done during life.

In this sutra some beautiful words have been used.

ONE WHO HAS ATTAINED ONENESS WITH BRAHMA, THE ABSOLUTE REALITY, WHILE LIVING, WILL REMAIN SO EVEN AFTER LEAVING THE BODY.

Only the one who has known his self during his lifetime will remain as Brahma, the ultimate one, when his body drops. Someone who has known his whole life that he is the body, he will become unconscious while dying -- he will go totally unconscious. Very few people die consciously. Death happens in a kind of sleep, in an unconscious state. You are not conscious while dying, otherwise you would be able to remember your previous death. Whatever happens in unconsciousness does not remain in the memory. That is why people do not know that they have been born many times and they have died many times, because whenever they died they were unconscious. And whosoever dies unconscious is born unconscious, because birth and death are two polarities of the same thing. A person dies here, this is one end of the phenomenon; then the same person enters a womb somewhere, that is the other end. Death and birth are two sides of the same coin.

One who dies unconscious is born unconscious. Therefore you do not even know that you had died earlier. You also do not know of your birth. This news of your birth is also given to you by others. If there is no one to tell you that you were born, you will have no remembrance of your own that you have been born. It is very interesting. That you were born is definite. You may have died before or not, but the fact that now you are born is definite -- but you do not even have any memory of this. This too you have heard from your parents, from others.

The news of your own birth is a rumor to you, you do not have any proof of it. There is no memory of it in your consciousness. What may be the reason for it? You were born; birth is a big event, and you have no knowledge of this big event.

Remember, one who does not know about his birth will have great difficulty in knowing about his death while dying. They are interconnected. Death has happened many times, but you have died unconscious. Leave death aside; you are sleeping every day, the phenomenon of sleep is happening every day, but do you know that just before sleep comes you are losing your consciousness? Do you have any awareness of encountering sleep? When sleep descends, are you able to see it descending? Up to the point of sleep you are able to notice anything; you are still awake, sleep has not descended yet. And the moment sleep descends you are lost. At the very descending of sleep you lose consciousness.

When you are unable to remain aware even in sleep, how are you going to remain aware in death? Death is a very deep sleep, the deepest sleep: it is very difficult to remain aware in it. You will die unconscious. And in that unconsciousness, whoever is reciting the gayatri mantra, whoever is chanting "Rama, Rama," you will know nothing of it. And this unconsciousness is actually necessary.

Only those people are freed from this unconsciousness who become free from their identification with the body. Why? If a surgeon is operating on your stomach he will have to make you unconscious because there will be so much pain that you will not be able to tolerate it. You will shout, cry, shriek and shake and it will be almost impossible to carry out the operation. The pain will be so much that you may even go insane, your mind will never again be normal. This is why the surgeon administers anaesthesia first and makes you unconscious, and then does the surgery. Your body is cut, but then you do not know. And because you do not know, you do not feel the pain.

Understand this properly. Pain is not experienced because of pain, it is experienced because of knowing. When the surgeon is operating the pain is there, but the only difference is that you do not know it. The surgeon will cut you open and take out unwanted things, but you will not know it. You will know the pain only when you regain your consciousness. And when you know, you will experience the pain happening. In your unconsciousness, even if limb after limb is cut -- you are cut to pieces -- you will not know.

However, the surgeon is doing a small operation, whereas death is a very big operation. There is no bigger operation than death. The surgeon is merely cutting away a limb or two, but death has to cut away and separate your body from you. You cannot be kept conscious in such a big operation, therefore death has forever used the natural anaesthesia. As soon as death approaches you fall unconscious. In that unconsciousness, the world's biggest surgery happens, the separation of your body from your soul.

But a person can die without becoming unconscious. Nature allows a person to die consciously who has come to know that he is not the body. Why? Because then, when the body is being cut off, he does not identify with the body. He goes on watching from a distance -- he can watch from a distance because he knows that something else is being cut: "I am not being cut, I am watching it, I am only a witness." Whenever such a realization becomes crystalized, nature gives such a person the opportunity to die consciously. But this happens at a much later stage. First one has to learn to sleep consciously, and that too comes later; first one has to learn to be conscious while awake.

One who is conscious while awake slowly learns how to sleep consciously. One who lives consciously one day dies consciously. One who dies consciously is able to know that he has become one with Brahma, the ultimate reality. But first one has to know this in the consciousness hidden within one's own body. Then one day this outer pot also breaks and the inner sky merges with the vast sky.

One who dies consciously passes through wonderful experiences. Death does not feel like an enemy to him. Death feels like a friend to him. Death feels like a great union with the divine, with the vast. One who dies consciously can also take a new birth consciously. One who is born consciously, his life is altogether different because he does not repeat the same things over and over again which he has repeated many times before. All that becomes foolish and meaningless to him. His life becomes something new, his life enters new dimensions. And his witnessing is continuous; one who was a witness at the time of birth, one who was a witness at the time of a previous death, he remains a witness throughout his life.

Thus in only one death you can die fully conscious, and in only one birth you can be fully conscious; thereafter the cycle of birth and death ceases. Thereafter you disappear from the world of bodies. For this phenomenon of disappearance, in India we have devised a very beautiful word: *kaivalya*. This is a wonderful word. Kaivalya means, "I am alone. Only I am and there is nothing else; only I, only consciousness, only the soul, nothing else; only the watcher, only the witness, nothing else; all else is a game, all else is a dream. The truth is only the witnessing consciousness. Only the seer is the truth, the seen is not the truth." Kaivalya is the name given to this experience.

Let us understand this a little. You were a child, then you became a youth, and then you became old. Childhood went away and youth came, youth went away and old age came. This means you are nothing but

a constant change. Neither childhood remains, nor youth, nor old age -- everything changes. But is there anything within you that does not change? You were miserable, then you became happy; you were happy, then you became miserable; you were peaceful, then you became unpeaceful; you were unpeaceful, then you became peaceful -- everything changes. You were rich, you became poor; you were poor, you became rich -- everything changes. But is there any one thing within you that does not change?

If there is not such a thing within you, then you simply are not there at all. Then what is the meaning of your being there? Who will then thread together your childhood, your youth and your old age -- like a string of a necklace. A necklace is a necklace only when its beads are threaded together on a string. If there is no string inside to thread them all together and only the beads are there, then not only the necklace will not be there but also all the beads will be scattered.

Your childhood is there like a bead, your youth is there like a bead, your old age is there like a bead -- but where is the string on which these are all threaded together? Where is that continuity factor? And that continuity factor is the truth. All else changes. India's definition is that whatever changes, we call it a dream. Let this be understood properly.

We have our own definition of the word dream. Whatsoever changes, we call it a dream, and what never changes, we call it the truth. So the childhood passes off, like a dream; youth passes off, like a dream; happiness comes and goes, unhappiness comes and goes; just as dreams disappear, everything goes on disappearing. Therefore, the seers of India say, it is a vast dream spread all around you.

There are two types of dreams. One type is your personal dreams, the ones you see in your sleep during the night. The other type is the common dream which you see while awake during the day. But there is no difference between the two, because they both are changing. The dreams of the night are falsified by the morning, and the dreams of life are falsified by death. A moment comes when all that was seen becomes useless. Is there any truth then? But even for the existence of dreams there has to be the base of truth. Even for the change there has to be some base which does not change -- otherwise change is not possible. Where is that base? It is within us. The sutra of the sage says: witnessing is the base.

You saw your childhood; the childhood has changed but the seer within you is unchanged. Then came youth and you saw it; then the youth also went away but the one who saw it is unchanged. It is the same seer who saw the childhood, who saw the youth, who saw the old age; who saw the birth, who saw the death; who saw the happiness, who saw the unhappiness; who saw the success and failure. Everything changes, only the one who goes on seeing, who goes on experiencing everything, does not change.

It is this seer whom we know as the soul; it is the truth. To know this one, the unchanging, is kaivalya.

Kaivalya is experienced the day a person, separating himself from all the dreams, separating himself from all the beads, comes to know himself as the string running through them all; the day he comes to know that "This uninterrupted consciousness, this witnessing spirit, this is what I am; I am only this consciousness." When such a realization becomes a crystalized experience -- not a thought but an experience; not a word but a realization -- we call such a person the one who has attained to kaivalya. He has known the one that is worth knowing, he has achieved the one that is worth achieving. And in having achieved that one alone, he achieves everything; and in having lost that one alone, he loses everything.

We try to catch dreams, but even before we have any grip on them they are lost and our fist remains empty. In the night we saw that we were emperors; in the morning our hands are empty. In life we see we have become this, we have become that; at the time of death our hands are empty. Whosoever we had held as our own -- on whosoever we had closed our fist -- they disappeared like the air from one's fist would. The fist closes and the air disappears from it. Everything proves to be a dream.

Remember, our very meaning of 'dream' is only this, that wherever there is change, there is no truth. What is that which is non-changing and uniform? You go on searching in this world and nowhere will you find that uniform, non-changing truth. Only when you search within yourself will you find in the watcher that continuity, that integrity which is uniform. That is known as kaivalya. If you know that one while living, then at death, on the dropping of the body, the oneness with Brahma, the absolute reality, is experienced.

THEREFORE, O INNOCENT ONE! BECOMING AWAKENED BE VOID OF ALL CHOICE IN DUALITY.

How shall we be able to know the one? The process is: be void of all *vikalpa*, all choice in duality. This word vikalpa is also worth understanding. Vikalpa means all the things that have their opposites -- those

opposites are the vikalpa. For example, happiness, its opposite is unhappiness. If you want happiness, you will also get unhappiness. You will have to bear it. That is the price one has to pay for the happiness. If you want love you will have to encounter hate also, that is the price. If you want success, failure will also come your way; it is the shadow of success, it comes along with it. Vikalpa means the world of duality, where everything is in two parts; you desire the one and you are bound to be entangled in the other too. There is no way to be saved from this situation.

The only way to be saved from it is to give up both, to become choiceless. That means wherever there is duality do not choose, drop all choosing.

Understand this a little more, because it is a matter that takes one very deep. Wherever there is a possibility of two -- whenever...! If you want peace, you will continue getting caught up in peacelessness. This is a little difficult to understand. We can understand dualities of happiness and unhappiness, success and failure, respect and disrespect; but I say peace and peacelessness too. It is the same thing, a matter of duality. Not only this: if you want liberation, you will go on falling in bondage because duality is the same here too, the opposites are facing each other here too, the possibility of choice is the same. So a person who says he wants liberation, he will be entrapped.

Liberation comes to one who does not choose between dualities; peace belongs to one who does not choose between the dualities -- who does not ask for peace. Who says,"Peace or turmoil, I am not going to choose between the two" -- such a man becomes peaceful. The flower of love blossoms in the life of one who does not choose love against hatred; who says, "Neither I want love nor hatred, I am indifferent to both; I beg to be forgiven for both, I do not want to meddle in either of the two." The flower of love blooms in the life of such a person.

Wherever there is duality, wherever there is vikalpa -- the option -- wherever there is the possibility of choice, do not choose. But we always choose! And we are unable to understand that our choice is the very entanglement. When you choose happiness you have also chosen unhappiness, the unhappiness has already arrived, the unhappiness also has already entered your door. Why?

Understand the process. I desire happiness -- this desire implies several things. One, it implies that I am unhappy now. Only the one who is unhappy wants happiness. Why would a happy person desire happiness? We ask only for that which we do not have, we do not ask for that which we already have. This is why nobody asks for unhappiness, because everybody already has it. People ask for happiness because they do not have it. So the day you say you want happiness you have made at least one thing clear -- that you are unhappy.

Secondly, whatever happiness you are asking for, if you don't achieve it you will slip into deeper unhappiness -- and there is no guarantee of achieving this happiness. And if you do achieve it, still you will later slip into unhappiness because now you have come to know how many dreams you had arranged around it and none of them were fulfilled.

All happiness appears to be in the distance, in the future, but as you come closer it disappears. As long as happiness is not yours it is happiness, as it becomes yours it turns into unhappiness. Happiness is in the distance. Happiness is not in things, it is in the distance, it is in your hope, it is in your waiting. When it comes, or as it comes closer, it begins to disappear, and by the time it is in your hands it becomes unhappiness.

Neither happiness nor unhappiness is inherent in anything. The greater the distance, the greater appears the happiness; as it comes closer, the greater the unhappiness. This is a very complex trap. Whatsoever we bring close, unhappiness begins to breed out of it. The more we ask for happiness.... One, you will not get it, because nothing is received by asking; and when you will not get it, you will be frustrated. Second, even if you did get it you will also be encountering failure, and an emptiness will surround you, that all your efforts have turned futile, nothing really has been achieved; one rushed around, labored hard, and all that is received is this? What appeared to be so glittering from a distance.... Any music at a distance sounds celestial.

If you make a choice you will become entangled in the world. The world is in choosing, liberation is in non-choosing. Just do not choose. When happiness comes, accept it; when unhappiness comes, accept it, but do not have any choice within that, "I want this." One who does not put forward any demand in this world becomes free of this world. Let this sink a little deeper in you. One who does not ask for anything from the world cannot be entrapped by the world. If you ask for anything from this world you are entrapped. If you get what you ask of the world you are entrapped. If you do not get it, then too you are entrapped. You are entrapped because of the very asking, it has nothing to do with gaining it or not gaining it.

Fishermen attach bait to their fishing hooks. Only that fish will be safe from the hook which will not open her mouth at all. The fish that opened her mouth is hooked. A fish will open her mouth only for the bait; no fish is so foolish as to open its mouth for the hook. All fish will open their mouth for the bait, and that is why a fisherman will just sit waiting after putting his line in the water. A fish is entrapped because of the bait.

Everybody wants happiness, and the hook of unhappiness comes out of the happiness. Everybody desires respect, and the hook of disrespect appears out of the very respect. Everyone wants peace, and the very peace becomes turmoil. Think of the fish which does not choose either of the two -- the bait or the hook -- which simply swims past this bait indifferently. It is impossible to catch this fish.

Be in the world like this fish which does not choose, which does not ask. Then there can be no bondage for you, you cannot be trapped.

To become a sannyasin means giving up all choosing of options. So remember, sannyas is not a choice against the world. And those people who have given sannyas a meaning of being against the world will remain entangled in the world.

There are people who say, "Sannyas is against the world; and we are in the world -- how can we take sannyas? We shall take sannyas when we renounce the world." Their sannyas is also a duality. Sannyas and the world for them are two sides, opposites. They say if they choose the world, how can they choose sannyas also? Or if they choose sannyas, how can they choose the world also? If sannyas too is a duality, then all meaning of sannyas is lost. The very meaning of sannyas is to become non-dualistic. Now we do not choose! Whatsoever happens is accepted, what does not happen is not demanded. Such a state of being is sannyas. Then you can be a sannyasin anywhere. Then sannyas is a state of being, not an alternative choice.
This sutra says:

THEREFORE, O INNOCENT ONE! BECOMING AWAKENED BE VOID OF ALL CHOICE IN DUALITY.

Awakening happens only when one becomes void of all choice in duality.

WHEN ONE SEES THE NON-DUAL SOUL THROUGH NIRVIKALPA SAMADHI -- THE CHOICELESS AWAKENING -- THAT IS THE MOMENT WHEN THE KNOT OF IGNORANCE IN THE HEART DISSOLVES COMPLETELY.

There are two types of awakening. One is *savikalpa samadhi*, the choiceful awakening. It is awakening just in the name. Savikalpa samadhi -- choiceful awakening -- means that someone chose to become peaceful. Understand this properly.

Often this is what people choose first. When they are too hurt by the world they become disturbed, restless, and then they think to attain peace through meditation. They choose peace against the turmoil. They do begin finding peace through meditation, but deep within this peace remains hidden the face of peacelessness. That alternative will always be present there, because in the first place you have chosen peace against turmoil. You cannot be free of the opposite of that which you have chosen, it will remain present. At the most what can happen is that the side you have chosen may come out on top and the side you have not chosen may remain at the bottom -- but it cannot be destroyed.

Choice can never take one out of a duality, the duality will remain there. You may choose, but because of the very fact of choosing its opposite remains present. So you may even become peaceful, but your peace will be only on the surface. Your being peaceful will be on the surface and the turmoil will remain hidden within. And you will always be in fear of the turmoil exploding any moment. The seed of turmoil will remain and the fear of its sprouting will also remain.

This is why people run away from the world, because in the world they are afraid of the turmoil that remains hidden within themselves, which is likely to explode at any moment if somebody incites it a little.

A person escaping toward the jungle is not running away from you, he is running away from the turmoil hidden within himself. If he appears to be running away from you, it is just because of the fear that you may expose the inner layer of his turmoil. A husband escaping toward the jungle is not running away from his wife but from the celibacy that he has imposed upon himself. The sexuality is still hidden inside him, because anybody who understood celibacy to be against sexuality cannot be free from the seeds of

sexuality. One who chooses will remain tied to the opposite.

The very meaning of choosing is that we are choosing against something. And whatsoever we have chosen against will continue to follow us. Whatever we have arranged on the surface, below it is present that against which we have chosen -- because that too is part of it.

In fact, we have divided life into two parts -- one we have chosen, the other we have not -- whereas they are both integral parts. Where will the part we have not chosen go? It will remain with us. And then you will be afraid that if you are with people, if you have a family, a business, and are in the marketplace, the part which is hidden within you will pop out just at the slightest investigation by somebody. Hence, run away! Run away to a place where nobody can make us see what is hidden within. But that will not destroy it. One may live in the Himalayas for a thousand years, but the day he returns to the marketplace he will find that those thousand years have been wasted. The marketplace will again incite what is hidden inside and it will come out in the open.

Choiceful awakening means you have become silent by choice.

Choiceless awakening means you have dropped all choosing. Only the choiceless awakening -- which means one does not divide things in two parts -- is an awakening. The choiceful awakening is nothing but a deception of awakening. But one first comes toward the choiceful awakening; one chooses sannyas frustrated by the world. It is only natural, tormented by the world one chooses sannyas.

The second thing will happen only when one will get tired of sannyas also, when one will experience that like any two opposites, sannyas and the world are also two parts of the same symphony. That day the real sannyas will flower. That day one will not choose. That day one will drop choosing as such. That day one will understand, "In choosing is the world, and hence I do not choose anymore. Now whatsoever happens, I accept it; what does not happen, I am not concerned by it. Now I am willing, in whatsoever way existence cares for me I am willing.... Now there is no voice of mine whatsoever against existence. Now if unhappiness comes, the right thing is happening. If happiness comes, the right thing is happening. Now I do not separate myself and say that it should happen only in a certain way. Now I have no expectations, demands and claims of my own. I have given up claims."

The day one gives up claims the choiceless awakening happens. That day there remains no bondage for you in this world. Even if the whole world becomes a shackle and tightens itself around your body like an octopus, there will be no bondage, because you accept that too, it is okay.

If someone puts chains on my hands, remember the chains are not a bond because the one who puts them on my hands believes it so, it is a bond only if I believe it to be a bond. It can be a bondage only if I believe it to be so. It will all depend on my belief. I can stretch my hands forward and ask to have the chains put on my hands.

There is a very interesting and lovely event in the life of Ramakrishna. From his very childhood Ramakrishna was a person with a mind drawn towards the divine. It was difficult for him to reach home if he had to pass by a temple. He would dance there, lie down there, flat on the steps of the temple; and if someone uttered the name of Rama, he would be in a sort of trance. So the members of his family thought that this boy would not live a worldly life, there was no such hope.

However, it was the duty of his parents, when he came of age, to ask him whether he would marry. They asked him, "Rama" -- his real, given name was Gadadhar -- "will you marry?" They had thought that Ramakrishna would refuse. But Ramakrishna was delighted at the question and said, "What is marriage and what is it like? I will certainly do it!" The parents were taken aback. They had thought that the boy was of a sannyasin nature and that he would not marry, but what is this? They began to search for a bride.

A bride was selected, she was quite young in age still, she was about eight to ten years younger than Ramakrishna. Ramakrishna went to see the girl. The members of his family also accompanied him. Ramakrishna's mother had put three rupees in his pocket in case he may need them for anything. The bride's village was not very far though. Ramakrishna was given new clothes and was groomed for the occasion. On reaching the village he saw the girl; she was very lovely. Ramakrishna put those three rupees at her feet and touched her feet. All who saw that happening were embarrassed and said, "Are you mad? She is going to be your wife, and you are touching her feet! And why have you presented her with those three rupees?"

Ramakrishna said, "She looks as lovely as my mother." Ramakrishna knew of only one love, the love of the mother. He said, "She is so lovely, just like my mother! I shall only call her 'mother'. What difference does it make if she is also a wife?"

Later they were married, but Ramakrishna always addressed Sharda as "Mother" and he continued to touch her feet. And when the day for the worship of the mother goddess Kali arrived, Ramakrishna would

seat Sharda on a throne and worship her. He would say, "When there is the living mother, what is the need of an idol?" Having a wife was not a bondage. He never looked on her as a bondage. He just stretched forward his hands and took the shackles.

Everything depends upon your attitude. Unhappiness is unhappiness because you reject it and you desire happiness. Unhappiness is because you desire its opposite, otherwise what is the unhappiness? Unhappiness is hidden in your demand for the opposite. What is the peacelessness? Peacelessness is because you desire peace.

Our world lies in our choice.

This sutra says: Whosoever becomes choiceless sees the non-dual soul, because the one who does not choose in the outside world -- neither happiness nor unhappiness, neither love nor hate, neither the world nor liberation, neither matter nor God -- who simply does not choose, with whom all choosing has ceased, he immediately reaches within himself.

It is in the choosing that the consciousness becomes stuck. We get stuck in what we choose. When one simply does not choose, all blockage is destroyed; his contact with the shore is broken and his contact with the midstream begins, he merges with the stream within.

He who attains to choicelessness sees the soul, and then the knot of ignorance in the heart is completely destroyed.

CONSOLIDATING THE SELF-NESS, DROPPING THE I-NESS ETCETERA, EXIST WITH INDIFFERENCE TO THEM, LIKE WITH POTS AND CLOTHES, ETC.

Understand this word *udasin*, indifferent, also. Udasin, indifferent, does not mean remaining *udas*, sad. Udasin means to live unconcerned, to live purposelessly. The word udasin has done a lot of harm. There is a sect of udasin sannyasins. They remain in self-imposed sadness because they think udasinata, indifference, means *udasi*, sadness.

Indifference has nothing to do with sadness; the relationship is only in the sound of the words. Indifferent means, "I keep no choices. Whatsoever is happening, let it happen. Not udasi, sadness, but udasinata, indifference. It is all fine, whatsoever takes place is fine." It is just as one lives in a house -- the examples taken in this sutra are pots, clothes, belongings, etc. in the house -- and one goes on moving in and out of the house with ease. If a pot is lying around it is lying around, one does not need to take note of it. If clothes are hanging in the house they are hanging; one passes by these things, one does not need to pay special attention to them.

Similarly, within us our egos are hanging, along with unhappiness, happiness, agonies and anxieties, memories of happiness and unhappiness -- they are all lying there within us. These are like inner household goods -- pots, vessels, clothes, etc. Pass through them in a way that all is fine, whatever is is fine. No need to pay attention to them, no need to choose from them, no need to be attracted to one thing and repulsed by some other -- this is what is meant by indifference.

An indifferent person is very cheerful, not sad. But keep in mind the meaning of being cheerful. Being cheerful means that nothing now disturbs him, and hence the inner flower begins to bloom; nothing now bothers him, hence he remains in bliss within himself.

If you forcibly impose sadness upon yourself you will never be able to be cheerful. One has to become indifferent. Try it out by experimenting....

You are walking down a road: decide to remain indifferent to everything you come across for five minutes. Then which house is beautiful, which is not, it is all the same. Then whoever passes by, he was a rich man or poor, he was a respectable person or a disreputable person, he was a political leader or a thief -- whoever he was, you have nothing to do with it. A beautiful woman passed by, a handsome man passed by, somebody's dress was elegant -- you are not concerned with any of these matters. Walk down the road for five minutes as if it is totally empty, or you are passing through a jungle and there is nothing to attract you. Try this out -- just remaining indifferent -- and you will immediately notice that the road has lost all meaning. Its meaningfulness was in your inner attachments.

In a memoir that Vidyasagar has written he has said that one evening he had gone for a walk and he saw a Mohammedan gentleman walking ahead of him. He too was going for a walk every day. Suddenly a servant came running -- Vidyasagar was walking just behind -- and said to that Mohammedan friend, "Mir Sahib! Your house is on fire, please come fast." Mir Sahib replied, "I am coming." But he kept on walking

at the same pace; the same movement of the legs, the same unhurried steps -- nothing changed in him. Hearing the news of the fire, even Vidyasagar's walking speed changed, his breathing became faster. But Mir Sahib continued to walk in the same indifferent way.

The servant was puzzled, he said again a little louder, "Didn't you hear? Your house is on fire!" Mir Sahib said, "I have heard," and he continued walking in the same nonchalant manner. Vidyasagar then came forward and said, "What are you doing? Do you understand what the servant is saying, that your house is on fire?" Mir Sahib told Vidyasagar, "That is alright, but what can I do now after the house is on fire? Why should I spoil my walk also? And I have this one opportunity -- if I can carry on my walk unhindered by the fact of my house being on fire, I shall have a taste of indifference. The house is on fire, okay, but I shall walk in the same way as I was walking before the house was on fire. If I change my gait even slightly, that will be a change in my consciousness... so it is alright." And Mir Sahib continued walking in the same way.

Vidyasagar has written further that he and Mir Sahib's servant ran to the burning house, leaving Mir Sahib with his walk. "We had become very upset and on reaching the house we helped to extinguish the fire." And Vidyasagar says he could not sleep well that night. But by the unperturbed attitude of Mir Sahib that he had seen that day, it is very clear that Mir Sahib must have slept peacefully that night too. What difference would there have been? A person whose walking speed was no different -- how could there be any difference in his sleep?

Indifference means a neutral attitude. Whatsoever is happening is alright, it is accepted; there is a state of suchness, there is no choosing of any kind. Restlessness is not caused by the fact that the house is on fire. Try to understand it, restlessness is caused by the expectation that, "My house should not be on fire." There is this hidden expectation that your house should not have been on fire. You may not even be aware of it, it is hidden in the unconscious mind, that your house should not have been on fire. So when the house is on fire, that inner expectation is shattered and that unsettles your gait, that unsettles your consciousness. But those who have no expectations of any kind, and whatsoever happens they have no attitude and insistence against it, their consciousness does not become unsettled. This unwavering of the consciousness is udasinata, the indifference.

ALL TITLES -- FROM BRAHMA, THE CREATOR GOD, TO A STONE -- ARE FALSE. THEREFORE, ROOTED ONLY IN THE SOUL SEE YOUR OWN SOUL EVERYWHERE.

All positions, all titles and all reputations are false and artificial. Whether it is a stone lying on the roadside or the god installed by us up in the sky, all are useless.

Remain attentive only to one that is not false, remain absorbed in that witnessing alone. So even if you are a stone, remain absorbed in the same witnessing, and even if you are Brahma, the creator god, remain absorbed in the same witnessing. Then no choosing will be necessary between becoming a stone or Brahma, because the witnessing is one and the same. If you are poor, remain absorbed in the witnessing; if you become rich, remain absorbed in the witnessing. Then poverty and richness will make no difference to you, because within you the same stream of witnessing will be flowing.

All titles are futile. All that is received from the outside is futile. Only what is attained from within is meaningful. But nothing other than the witnessing consciousness is attained from within. In all conditions, in every situation, go on seeing the soul residing within.

I MYSELF AM BRAHMA -- THE CREATOR GOD; I MYSELF AM VISHNU -- THE SUSTAINER GOD; I MYSELF AM SHIVA -- THE DESTROYER GOD; I MYSELF AM INDRA -- THE CHIEF OF ALL GODS; I MYSELF AM THIS UNIVERSE, AND I MYSELF AM ALL. THERE IS NOTHING OTHER THAN MYSELF.

The same kaivalya attitude -- the one who experiences this consciousness, the one who knows this witnessing, 'the other' disappears from him. The other is no longer there, only I am, everything is my own extension. Because the day I come to know my own consciousness, I also come to know that your consciousness is not separate from mine. As long as I know only my body you are separate from me, because my body is separate and your body is separate.

Understand it this way. There is an earthen lamp burning, there is another silver lamp burning, and a third gold lamp is burning. Now if all these three lamps look to their bodies of clay, silver and gold, then the

three of them are different. The silver lamp will look down upon the earthen lamp and the gold lamp will look down upon both the silver and the earthen lamps. But if anyone of these three lamps experiences the flame -- "I am the flame" -- would that lamp be able to say to the other lamps, "You are different from me?" No, because now it will see the other lamps as flames too. Now for this lamp the bodies have become meaningless, whether they are of clay, silver or gold. Now only the flame has remained meaningful, which is neither clay, nor silver, nor gold, but simply a flame. For the lamp that has experienced that it is the flame, all the lamps of the world have become one with it: "Now wherever there is flame, it is me."

As long as we see the bodies, we are separate. But when we have seen the witness within, which is our eternal flame, we all become one and inseparable. Then the witness hiding within that bird flying near the tree, that too is me. And the witness hidden within Brahma, the creator of the world and the controller of the world, that too is me. Then the one who is begging on the street is also me and the emperor sitting on the throne is also me.

Once the experience of the inner flame has begun forms become meaningless; then body, matter, become meaningless, only the flame becomes meaningful.

One more interesting thing is that whether the lamp is made of clay or gold, there is no difference in the flame. Does an earthen lamp have an earthen flame? or a gold lamp a gold flame? No, there is no difference -- the flame is a flame, the same everywhere. The body makes no difference to the flame. It is the same flame shining in the most ignorant as in Buddha. But Buddha knows it and the ignorant do not. And what really is the difference in knowing? Buddha has stopped bothering about the outer form of the lamp and has discovered the inner flame; the ignorant person is still influenced by the outer form -- in the clay, silver or gold body -- and has not yet been able to know the flame within. But the flame is there.

It is 'I' spread out in all -- such a realization is *adhyatma*, spirituality.

There are two or three important things to be mentioned. The very first day I asked you to remain cheerful, joyful, happy and laughing; to laugh as much as you could -- even without any reason. But one thing I had left out knowingly. I had not asked you not to laugh without any reason while I am speaking. This part I had left out knowingly. I wanted to discover those three or four intelligent persons that must have certainly come here -- they would laugh even while I am speaking. And due to their laughter, they would be deprived of understanding what I am saying and would hinder others also. And my inference is not incorrect.

Three or four intelligent people are here. One or two of them are from the Punjab. I used to hear that people in the Punjab have a little extra intelligence, but I had never believed in it. Even now I do not believe, though those two Punjabi friends are trying hard to make me believe in it! That is alright, but I had never thought that in their company two or three Gujaratis would also do the same! There was no hope for much intelligence from the Gujaratis, but they are competing with the Punjabis.

Even in idiocy there is competition! And remember, it is always easy to move to one extreme, but the question is of staying in the middle. Either people will sit keeping their faces and features corpse-like, or they will start expressing cheerfulness idiotically. That too is not cheerfulness.

If you make loud sounds without any reason while I am speaking, you have no idea what you are doing. You are only attracting people's attention, telling them that you are also here. That is not showing wisdom and it is not going to benefit your meditation in any way. When I am speaking, that is the time to become silent and quiet, putting aside all the activities of your mind, so that what I am saying may penetrate you. If I am saying something and you laugh loudly without any reason, then whatsoever was entering in will be pushed out by the force of your laughter. You threw it out. So move a little thoughtfully. If you don't move thoughtfully you will never be able to go deeper.

The second thing: yesterday I had sent instructions that only during morning meditation you can undress completely if you feel like it -- it is useful. But it is not useful at all during the afternoon *kirtan*, devotional singing and dancing, and the meditation at night. For me, neither clothes nor nudity are of any significance -- take note of it. Many times it is misunderstood. Many times it is felt that perhaps I am saying that if you become naked you attain liberation. It is not so easy, otherwise all the birds and animals would have been liberated by now. And if liberation is just withheld because of wearing clothes, then there is not much difficulty in making the whole world liberated by making it naked. No, it is not so easy and so cheap.

When I say that in some moment during meditation, if you feel that your clothes are obstructing you -- in the movements of your body, in the expression -- remove your clothes; then nakedness will be helpful. But there might be some fools, in fact there are... some fools cling to clothing, and some fools start clinging to nudity. They think that now that they are standing naked nothing else remains to be done. So I see some

one or two persons, who do not do any steps of the meditation either, just standing naked -- and they think this is enough.

Nothing is going to happen by just becoming naked. And I have no emphasis on nakedness. Both the emphases are the same. Some people think that if you remove all the clothes from your body, your life is finished; and some think that if you remove all your clothes, you attain everything -- their minds also attach great value to clothing. The types are similar. People covered by clothes and the naked monks -- they are similar, their minds are the same. There is no great difference between the two. They both believe that clothes are important.

I do not tell you to remove your clothes because in being naked you will attain liberation. Naked you already are -- under your clothes you are naked. What difference is it going to make whether you are naked without your clothes or you are naked within your clothes? When I permit you to take off your clothes, it means if and when, during meditation, you feel the usefulness of removing clothes, when your body energy awakens, when your bio-energy awakens due to the deep hammering from your breathing and you feel that clothes are hindering you in any way, only then take off your clothes, otherwise there is no sense in doing so. And there is no need at all to take off your clothes in the afternoon kirtan, nor is there any need to do so in the meditation at night. And if anybody persists during afternoon kirtan or the night-time meditation we will have him removed from the campus.

In the morning meditation it has a scientific basis. When there is deep breathing and the body energy starts arising vigorously, the clothing may create a hindrance. Then it is fine to remove your clothes. And then during the second step of this meditation, where I am telling you to drop all kinds of suppression and not to refrain from anything your body-mind feels like doing, then if it feels like taking off the clothing, do so. But there is no need in the kirtan or in the night meditation.

Do not make nudity a doctrine; nudity is a device.

The third thing: some Western men and women sannyasins might be taking a bath naked at the well, then some Indian friends crowd there to watch them. Don't be so foolish. If you want to bathe naked, do so. But when someone else is taking a bath naked and you go to watch them, you are only demonstrating your numerous suppressed and sick attitudes.

There are two types of mad people. One mad type is made up of those who want to watch others naked; and there is also the other type who want to show themselves naked. Psychology has different names for the sicknesses of all these mad people. In the West, they have many cases in the courts against such people who suddenly expose themselves to somebody. They are called exhibitionists. Two or three such friends have arrived here; their whole joy seems to be that others should see their bodies. And usually these are people whose bodies are not worth seeing. If they were worth seeing people would come to them to see their bodies. Those whose bodies are not worth seeing are the people who stand naked in a crowd; nobody goes to see them, but they think at least this way someone may see them. Such people with these sicknesses have no reason to be here.

And then there are some people who engage themselves in watching others when they are naked. They are also sick! If you have a liking for someone, if you are in love with someone and there is such a close intimacy, then the clothes drop on their own and they are naked. But in that love they do not feel naked, they feel closer, the obstruction of the clothes has gone. But to just go and watch someone who is naked and with whom you have no loving intimacy is very dirty and mean and speaks only of your hidden sickness.

While I was coming here, with me in the car was one English sannyasin, Vivek. When the car stopped at a corner, four or five donkeys came and stood by the car. I asked Vivek whether in England there were bigger donkeys than these standing here or were they the same as these? She replied, "Slightly bigger." I did not say anything else to her, because I was just joking. But then yesterday I was informed that people are gathering in a crowd near the well when people are bathing. So I am going to tell her today that she was mistaken, it is difficult to compete with India, the donkeys are bigger in India.

The fourth thing: after the thirty minutes of the meditation, when I ask you to be quiet, to be silent, then if you are unable to become quiet and silent it only means that you are not doing any meditation, you are just hysterical. Understand this difference clearly. When I say, "Breathe fast and intensely for ten minutes," you should be your own master and be able to do so. When I say, "Go mad for ten minutes," you should have the mastery to go mad also -- you are being mad decisively, madness is not taking you over. You are throwing out the suppressions from within yourself, at your will. And when I say, "Make the hammering sound of 'Hoo-Hoo' for ten minutes," *You* are doing it -- it should not catch hold of you, otherwise you have become a slave. And then when I say, "Stop completely!" one who cannot stop is hysterical. It means that

the matter is not under his control, now he is unable to stop it; he is going on shouting, he is going on crying. It means crying has overpowered him.

This will not do. Such a person is sick, he is not meditating.

Meditation means, you are to establish your mastery. And if this mastery cannot be established then there would be no difference between hysteria and meditation. So when I say "Stop!" you are to stop at once. Even a moment's delay in it shows that you have lost your mastery and whatever you were doing in that moment has become the master. If you were shouting, it has caught you and you are unable to stop it. If shouting catches you and you are unable to drop it, then you won't be able to enter into peace.

Mastery leads you into peace.

There are three or four persons who simply do not stop even after I have asked everyone to stop. They think that they have gone so deep in meditation, now how can they stop. You have not gone into meditation! And if this is done again today I shall ask them to be removed, because they need medical treatment, not meditation. And after thirty minutes, when you think that now a cough is coming or something else like that, please don't be confused. Coughing is an infectious phenomenon. One person coughs, and then five to ten idiots follow him. The first person's coughing may have been genuine, but the other five to ten persons are simply following him. Did you notice last night -- the coughing also stopped? Now how did this happen? When I asked you not to even cough, how did it stop? Because it was false.

Coughing is also not permitted. Just try experimenting with it; you won't die by not coughing for ten minutes. You have no idea how many tricks your mind plays. The mind says, "A really bad cough is forcing its way, I will cough just slightly." You succeeded in hindering it slightly, but you coughed. You thought, "But what can I do? -- coughing is compulsive." No, it is not compulsive.

Do you notice that when I speak here for one and a half hours that you do not cough even once, and when I ask you to be quiet for ten minutes, you are suddenly overpowered by coughing? If the coughing was genuine, it should have been present in the same proportion throughout the period. But it is not so. You are sitting in a movie house, and there will be no coughing for three hours. What really happens? Then you go to a temple and the coughing takes over! Are there some cough germs sitting in the temple or what? Coughing in a movie house can be understood, there certainly are germs there in abundance. But it happens in the temple, where everything is spotless, clean.

The reason is psychological. This coughing that comes to you is not physical, it is mental; stop it! Stop it absolutely! What can really go wrong in ten minutes? At the most you may die... although it has never been heard of that someone did not cough for ten minutes and died because of it. One may have died because of coughing for ten minutes, but never because of not coughing for ten minutes. Please be kind, stop it completely. Just be a corpse for those ten minutes.

When I say, "Stop!" stop completely; just freeze. Otherwise all is useless. The energy arises but it does not get an opportunity to work on you; and you, having happily dissipated it in coughing and the like, return home. Then you come to tell me that nothing happened! You coughed -- is that not enough to happen? They come to tell me that meditation did not happen to them and I know that they were coughing the whole time. Now even the poor meditation is being blamed!

Establish a little mastery. When I say, "Quiet," then there should be such a pin-drop silence here as if not a single person is here, as if all have disappeared. Only then the results....

Also, when I begin to speak in English you cannot get up. Just sit down where you are. Behave at least with some understanding.

When I am speaking in Hindi, those who do not understand Hindi are sitting peacefully. And when I begin to speak in English, those who do not understand English simply get up and leave. This indicates great impatience and idiocy. There are about fifty Western friends here. They are also here sitting and listening. Just look at their faces. When I am speaking in Hindi, just look at their faces. They seem to be understanding even more deeply than you are. Why?

They do not understand the language at all, but they have this much patience -- "We may not be able to understand, but something significant is being said; so let us just sit quietly and hear it." They are not able to understand, but this silence of one hour will definitely be beneficial. They will not be able to understand, yet being patient for one hour is nothing but meditation. But no sooner do I begin to speak in English than you are up and moving. It means that neither you have any patience, nor is silent awaiting happening, nor have you any concern about the disturbance you cause to others. Please think!

A poet friend of mine, an Urdu poet, had been to Sweden. He was telling me that when he would recite his poems in Urdu nobody would understand but thousands of people would be sitting silently. He told me,

"I was very surprised. I had thought that nobody would come to listen to me, or if they did, they would soon go away." So he asked them, "You don't understand the language, so how can you sit so silently while I am reciting?" They replied, "This is true that we don't understand what you are saying, but when you are reciting with such feeling we do understand your eyes, your gestures, the movements of your hands, and we know that something very significant and deep is being said. So, at least we can show that much courtesy so as not to disturb you in that feeling, that state of yours."

So this won't do! At night, I see some outsiders come here, and the moment I begin to speak in English they start leaving. Tonight no one will be allowed to leave like that. If someone gets up to leave near you, immediately ask him to sit down. And if they still leave, from tomorrow night onwards I am not going to allow them in here. I shall announce before I begin to speak in Hindi that those who want to leave during the English part should leave now.

Life needs to be given a discipline, an orderliness, otherwise nothing will happen.

Enough for today.

Finger Pointing to the Moon

Chapter #7
Chapter title: You Are The Knot

16 October 1972 pm in Mt. Abu, Rajasthan, India

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THE DELUSION OF THINGS BEING IN ONE'S SOUL IS AN IMPOSED PHENOMENON. DROPPING IT, ONE IS ONESELF THE PERFECT, NON-DUAL AND ACTIONLESS BRAHMA -- THE ABSOLUTE REALITY. THE WORLD THAT APPEARS AS A DIFFERENT THING FROM THE SOUL IS ALMOST UNTRUE. WHERE IS THE DIVISION IN A PURE, FORMLESS AND ORGANLESS ENTITY?
THE CONSCIOUS-SOUL IS FREE OF THE NOTIONS OF SEER, SEEING AND THE SEEN ETCETERA. IT IS IMMUNE AND UTTERLY FULL LIKE THE OCEAN AT THE TIME OF DELUGE.
EVEN AS DARKNESS DISSOLVES IN LIGHT, THE CAUSE OF ILLUSION DISSOLVES IN THE UNPARALLELED ABSOLUTE REALITY WHICH IS WITHOUT ORGANS -- SO WHERE IS THE DIVISION IN IT?
THE SUPREME REALITY IS ONE SINGULARITY; HOW CAN THERE BE DIVISION IN IT? THE STATE OF SUSHUPTI -- DREAMLESS DEEP SLEEP -- IS BLISSFUL; WHO HAS SEEN DIVISIONS IN IT?

A very important question has been raised in this sutra. This question has been arising in man's mind for centuries, since time infinite -- how to be free from this world in which we are entangled, this world in which we have become encompassed by sorrow and anguish? And what actually is this world and what is the nature of this darkness in which we are drowned and lost?... because without knowing its nature, there cannot be any way of being free from it.

Whatsoever one wants to be free from, one will have to know it well. The bondage is created by our ignorance. So if the bondage is to be opened and loosened, it is only through knowing that the knots can be opened.

One day, when Buddha came amidst his disciples, he was holding a silk handkerchief in his hands. The disciples were surprised, because Buddha never carried anything in his hands when he came to address his

disciples. Then he sat before them and tied one knot in the handkerchief, then a second knot, then a third -- five knots, one upon the other. Then he asked his disciples, "When I came here with this handkerchief there were no knots in it, and now there are five knots. Now I ask you, whether anything is changed in the handkerchief or if it remains the same handkerchief I came with?"

Certainly the disciples must have had difficulty. It is incorrect to say that the handkerchief has changed, because the handkerchief remains exactly the same. Tying knots in a handkerchief does not make even an iota of difference in the nature of the handkerchief -- how large it was and what it was still remains the same. But it is also not right to say that the handkerchief has not changed at all, because previously it was an open handkerchief and now it is covered in knots. That much change has certainly taken place.

One disciple stood up and said, "You are asking a very difficult question. The handkerchief has *almost* changed."

Understand this a little, because this word almost will soon be coming up in the sutra and then it will be imperative that you understand it. "Has almost changed" -- it means that it is changed and it is also not changed. It is changed if we look at the body of the handkerchief, and it has not changed if we look at the nature of the handkerchief. It is changed if we look at its body. It is not changed if we look at its soul. A change has taken place externally because of the knots, but it is not changed on the inside. The shape and form are changed. It is not changed if we look at its real nature, but it is changed if we look at the practicality of it because the handkerchief that was open can be used as a handkerchief, but the handkerchief that has five knots in it cannot be used as a handkerchief. It cannot even be called a handkerchief, because 'handkerchief' is the name of a utility.

Remember, when we give a name to something it is in fact naming a utility. It is a compulsion of language to use the same name even when the utility is not there. For example, a fan; when one is fanning with it in hot weather, it is called a fan. But when the fan is not in use and is put away it should not be called a fan. A fan means, something that is already being used to fan, which is presently functioning as a fan. But when it is lying idle, when it is not fanning the air, it should not be called a fan.

Legs are something with which you walk. But when you are not walking, they should not be called legs. The name should be of the function, of the action. But language would become too difficult -- a separate name for a walking leg, a separate name for an idle leg -- it would all get too complicated; so somehow we carry on.

Thus the word fan has two implied meanings. One, a fan which is already fanning the air; and the second, a fan which can fan the air, which has the potential to fan the air. We use the same word in both the senses. There are uses for a handkerchief: something can be tied up in it. But a handkerchief which is itself tied up, now nothing else can be tied up in it.

Buddha said, "I want to ask one more question, and that is, if I want to untie this handkerchief, what shall I do?" Saying this, Buddha began to pull the handkerchief from both its ends; the knots became even smaller and tighter.

One disciple shouted aloud, "Excuse me, but what you are doing is going to make the knots even tighter and render its untying almost impossible."

Buddha said, "One thing is now clear, that the handkerchief cannot be opened up by doing just anything. I am doing something, but you are saying that this is making the situation worse. So what will have to be done to open up the handkerchief?"

One disciple replied, "First of all we shall have to know how the knots have been tied. As long as the nature of the knots is not understood, it is not possible to undo them. So first we would have to see how the knots are tied. The manner of undoing the knot is just the reverse of the manner of making the knot. And as long as we do not know the manner in which the knots were tied, it is better not to do anything than to do something, because by doing something the complications may increase and the knots may get tighter, rendering the solution more troublesome."

In our consciousness there are also knots. And the situation is exactly the same: we are not changed at all and yet we are changed. Our nature is exactly the same as that of the supreme Brahma, but there are some knots in us. And as long as these knots are not undone, we cannot be that ultimate nature which is knotless.

Jainas have given a name to Mahavira which is very lovely. The name is: *nirgrantha*, the knotless one. Whenever Buddha refers to Mahavira he always calls him *nirgrantha natputta*, that son of the Natha family, that boy born in the Natha community, who became knotless; whose knots were cut, opened.

This word nirgrantha is very valuable. Brahma, the absolute one, is knotless, and we are full of knots --

that is the only difference.

But how were the knots tied and what are they? It is necessary to understand their nature. This sutra is about this nature of the knots. Let us understand this sutra, there are some very valuable hints in it.

THE DELUSION OF THINGS BEING IN ONE'S SOUL IS AN IMPOSED PHENOMENON. DROPPING IT, ONE IS ONESELF THE PERFECT, NON-DUAL AND ACTIONLESS BRAHMA, THE ABSOLUTE REALITY.

When a knot is made in a handkerchief it is not separate from the handkerchief. Have you ever seen a knot alone without the handkerchief? Have you ever seen a knot alone without any string? Did you ever see a pure knot -- a knot all by itself? Whenever there is a knot it will be in something, it can never be all by itself. It shows one thing clearly, that a knot cannot be separate from that from which it is constructed. When it cannot exist all by itself, how can it be imposed from outside?

No, the knot does not come from the outside. And even in the handkerchief the knot was not there until it was tied. So it is a very interesting question. The knot just cannot come from outside -- nobody has ever seen a knot all by itself, nothing of the sort exists. It is always in something, never alone. And the handkerchief itself was knotless just moments ago, it was not carrying any knots in it. Then from where did the knot come? Did it come from within the handkerchief? How can it come from within the handkerchief, when there was no trace of it in the handkerchief just moments ago? It did not come from outside, because on the outside no knot is ever found. Neither it has come from outside nor has it come from within; the handkerchief has imposed it upon itself, the handkerchief has created it. Created means it was not in the nature of the handkerchief, it has achieved it.

The world is our achievement; we have created it with great effort, through many devices. The knot does not exist somewhere in existence, the handkerchief has imposed it upon itself with great effort.

Whatsoever appears to be in the consciousness is an imposition. Whatsoever comes to be experienced within, it is all imposition.

As we were discussing earlier, things come before a mirror and they are reflected in it. If the mirror commits the same mistake that we do, thinking that it is these reflections, it will be in the same trouble that we are in. But the mirror does not commit such a mistake, though some other mirror-like things -- photographic plates or photographic films -- do commit such mistakes.

A film hidden inside a camera and a mirror are similar. An image forms in a mirror as well as in the film in a camera, but the mirror does not catch hold of the image, whereas the film does. Thus, whatever image forms on a film is caught by it, and because of this catching the film becomes useless. Now no other image can form over its surface, it is full.

A mirror is never full. However many images may form in it, it always remains empty. Images come and go, the mirror goes on letting go of them. The renunciation of the mirror is continuous. It goes on letting go of its indulgences, it never holds on to them. Your face is seen in the mirror, and it lets go of it. No sooner do you move away than the mirror has forgotten you, as if you had never come before it.

The consciousness of man is like a mirror and the mind of man is like a photographic film. The inner consciousness of man is like a mirror, nothing sticks to it. But man has another mechanism called mind -- mind is like a film, whatever is reflected in it gets caught by it.

In fact if the mind does not catch hold of things it loses its utility. This is why we say that a good memory is a valuable thing. The society, the education, is all based on a good memory system. To whom does that good memory belong? It belongs to the mind which holds onto things.

Mind is a mechanism like a film. It goes on retaining like a film; whatever comes in front of it, it retains. Whatever is of no use is also retained; what is useless, rubbish and meaningless, is also retained. What is not needed at all is retained. A film cannot choose. Anything exposed to it -- it cannot choose what to retain, what not to retain. Whatever comes in front of it is caught by it.

Your mind goes on catching hold of things: you have no idea how much mess you accumulate during the day. Psychologists now say that your mind does not catch hold of only that of which you are aware, it also catches hold of that of which you are not aware. For example, we are sitting here, I am speaking and you are listening to me. You are not even aware that a bird warbled and flew away, that there was a sound of a horn on the road -- you have no idea of all this, but the mind is catching hold of all of this too. If you are later asked whether a bird had flown by while you were listening to the talk, you may say you do not remember this at all. However, if you are hypnotized and then asked what other things had happened, you

will admit both: the bird had flown by and the horn was also sounded on the road.

Psychologists call it subliminal memory. Hidden behind the conscious mind is the subconscious mind which is taking in things the whole time -- even those of which you are not aware. While you are sleeping at night, then too your subconscious mind is absorbing -- it goes on absorbing even what is happening outside.

You will be surprised to know that the latest scientific discoveries reveal that a child gathers memories even in the womb. The child goes on gathering impressions of whatever is happening on the outside. Yoga has recognized this since ancient times, that whatever takes place to the mother, or around her, the child catches it and his growth is influenced by it. And the science of the West is coming closer to recognizing this now.

As our understanding grows, things are becoming more complex. Now the psychologists say that by the age of four the child has gathered fifty percent of his knowledge. Fifty percent! The total knowledge he will have when he dies at the age of eighty years, fifty percent of it he has gathered by the age of four; the remaining fifty percent is gathered later.

From the point of view of knowledge, you have completed half your life within four years; you have become half old! But yoga says that when we understand what the child gathers while in the womb, perhaps the situation will be even different. Perhaps the child gathers a greater percentage in the womb itself, but the child himself has no memory, everything is subliminal; it is there in his mind.

Governments in the West are very concerned about it, because the information is caught by the subconscious mind and this phenomenon can be exploited, and dangerously exploited. The advertisements at the movies that say smoke such-and-such a cigarette, or use such-and-such soap, or do this, do that -- all this still needs to be displayed on the screen. In this displaying, there is still a subtle resistance. Because you know this is an advertisement you are not influenced as much as it is possible to be. A beautiful woman holding a cake of soap in her hand and telling you that the secret of her shining beauty lies in this soap -- now everybody knows that it is not something to be believed. Still, through repetition it works, it catches your mind.

But now subliminal advertising has been discovered. Now, "Use Lux toilet soap," won't be visible on the screen. The movie you have gone to watch will continue and at some point during it, in a flash moment, in the one-thousandth part of a second, the advertisement of Lux toilet soap will pass. Your eyes won't be able to catch it because it will pass so quickly, but your mind will catch it.

This is dangerous. Governments of many countries are thinking of putting a ban on such a thing, because it is too dangerous. You are not even aware of it, you have not been able even to read it, you have not even sensed that something else took place in between the film images. You were busy watching the movie, and in between two sequences of the movie an advertisement has passed in a flash.

After much investigation it has been established that one in a thousand persons will get a faint inkling that something happened, that something else was there in between -- but he too won't be very sure of it. The remaining nine hundred and ninety-nine will have no idea of it, they will be happily there in their seats and their subconscious mind will catch it. This is dangerous.

This means that someone may be running for a seat in an election and his advertisements may go on flashing in this fashion in the movies -- and you will go and vote for that person without even realizing why you are doing so. This is dangerous. This can be misused. The dictatorial governments can misuse it badly because you can be victimized so easily.

But the mind is catching things the whole time, catching everything. Thousands of suggestions are being caught each moment, they are all accumulating. Mind is like a film, or like a tape in a tape recorder; it goes on accumulating everything. And in everybody's mind there are some seventy million cells, and each cell can store millions and millions of units of information. A man, given a long enough life, can memorize all the books of all the libraries in the world. It is a question of life being long enough; on the mind's part there is no problem. Mind has a long enough film, it is life that falls short. If a man may have a hundred or two hundred thousand years to live, in this very tiny skull all the libraries of the world can be accommodated.

The mind accumulates. It is a collector. There is no bigger hoarder than the mind. All safes are too small, and all the rich are poor compared to the accumulation the mind can have.

Hidden behind this mind is the consciousness. That consciousness is spotlessly clean like a mirror, it does not hold onto anything. Whatever comes in front of it, it sees it; when the object moves away, it is over for it -- the mirror is once again clear and empty. Whether it is a moon reflected in the consciousness, or a thorn or a flower, whether it is a beautiful face confronting it or an ugly event -- it is seen in the consciousness only for those moments when it is facing it. As soon as it moves away it disappears from the

consciousness.
Mind is a mechanism.

You are not the mind, you are the consciousness. But we have all believed ourselves to be the mind. We do not have any idea of that mirror which is spotlessly clean and pure.
This sutra says:

> THE DELUSION OF THINGS BEING IN ONE'S SOUL IS AN IMPOSED PHENOMENON. DROPPING IT, ONE IS ONESELF THE PERFECT, NON-DUAL AND ACTIONLESS BRAHMA -- THE ABSOLUTE REALITY.

Nothing is to be done, you already are the Brahma -- this is what Vedanta declares. You have not to become Brahma, you already are the Brahma. You do not have to go anywhere to achieve the truth, it is always with you. What has gone wrong then? The mind is in front of the consciousness, so whatever gets accumulated in the mind, all that accumulation goes on shimmering in the consciousness.

Let us understand it this way. The moon rises and is reflected in the lake. Then, when the moon sets, the reflection disappears from the lake also -- for it is seen in the lake only as long as it is in the sky. When it is not in the sky, it disappears from the lake also. Now if we hang an artificial moon in the sky so that it never moves away, then its reflection will always be there in the lake. It will never disappear from the lake, because as long as the moon does not move away, its reflection in the lake will not move away.

Try to understand this. It is subtle, and a complete understanding of man's inner mechanism is necessary.

If this situation continues for a long, long time, the lake itself may begin to suspect that the image is its own and not a reflection of the moon, because it never disappears. The sun rises in the morning every day and the moon rises in the night, but they also set and their reflections vanish from the lake, leaving it empty. Thus there is an interval every day, and the lake can come to remember that the sun came and it has gone now, the moon came and it has gone now, and that, "I am merely a mirror, a lake."

The consciousness is deep within you; in front of it is the mind and in front of the mind is the world. In the world everything is changing, changing every moment. In the mind nothing changes; mind is photographic, static. So whatever picture from the world is imprinted on the mind, it remains stuck in the mind forever. That stuck picture appears stuck in the consciousness also -- it is always there. This creates an illusion that consciousness and the mind are one and the same. They both appear to be one, because no distance between the two is visible. Whatever is seen in the mind, it is also seen in the consciousness; there seems to be no border line between the two. Therefore this illusion: the world seems to be superimposed in the consciousness, and it appears as if the world has entered into the soul.

Nothing ever enters into the consciousness, everything enters into the mind. So as long as we have not learned the art of removing the mind from in between so that the consciousness and the world can come face to face without the mind being there as a middleman, so that the world of mind does not come in between, so that the projections of the mind are not there -- till then we shall not come to know that everything was imposed from the outside. "I am the Brahma, not the world, and I am the consciousness, not the body. It only appeared that I was the body because the picture was imprinted in the mind that I am the body." The same picture was reflecting in the consciousness. Nor is there in reality any greed, or anger, or sex in the consciousness. These are all in the mind and all the images in the mind are reflecting inside, and they have been reflecting for so long, for such an eternity, that it is only natural to fall into the illusion that it is not a reflection or an image, that it is your very nature.

Remember, your body is destroyed in every life. But what about the mind? The mind is not destroyed, and your mind transmigrates from one life to the other. When you die your body is left behind, but not the mind. The mind is dropped only when you are enlightened.

Even death is not capable of destroying the mind; death destroys only the body, not the mind. Mind goes beyond the death also. Only *samadhi*, enlightenment, is capable of destroying the mind. Therefore those who know have called samadhi the great death, because in death only the body dies, but in samadhi both the body and the mind die and only the one survives -- that which is deathless and cannot die.

Thus the mind goes on forming, accumulating and increasing over the endless span of time, and all the time, always, whether there is body or there is no body, the mind remains attached to the soul. The shadow of the mind remains constantly on the soul. And slowly, slowly the soul also begins to feel, "Whatsoever is there in the mind is what I am."

This is our world, this is our knot. The only way of opening this knot is to be without the mind for a while; to move the mind aside and come face to face with the world -- not to have a broker, a middleman in between. If we can have even a single glimpse of the world directly, without the presence of the mind in between, we shall come to remember clearly that nothing has ever entered the consciousness, that the inner mirror is ever clean and spotless, that no images have ever stuck to it. All images have come and gone; the events of lives upon lives have happened, but no trace, no scratch has ever been left on the consciousness.

The experience of that spotless nature is the *param brahma*, the supreme ultimate reality. When Brahma, the ultimate reality, associates with the mind it becomes the world; when Brahma dissociates from the mind it becomes Param Brahma, the supreme ultimate reality. And when the soul associates with the mind the body becomes inevitable, because satisfaction of the passions of the mind are not possible without the body. Mind impels and excites passions, but they cannot be fulfilled without a body.

You may have heard, and it is now fast becoming a scientific reality, that some ghost has entered into the body of a person. Some would call it a superstition, some would call it an illness, some would call it this or that, but you may have never thought that even if ghosts are there, why do they enter into other human bodies? You may perhaps think that it may be some old enemy who has entered to torture the person. You may think perhaps it is a matter of some revenge, some fruition of karma, of past actions, some settlement of past deeds. No, nothing of that sort.

A ghost is a consciousness whose body has dropped but not the mind. And the mind demands a body, because all desires and passions of the mind can be fulfilled only through a body. Its mind wants to touch some lovely body, but the ghost cannot touch it because it has no hands; its mind wants to taste some delicious dish.... The ghost still has the mind which desires to taste things, but it does not have the tongue. So the problem of a ghost is that it has a mind, but no senses through which to fulfill these desires. The whole complex of desires is intact with the mind, but all the means for their fulfillment are missing.

The whole meaning of a ghost-soul is one who has not yet received a body. There are two types of souls which have difficulty in getting a body. Ordinary persons get a new body easily; one died here and is conceived there, there is no gap. Sometimes there is at the most a gap of a minute, two minutes or five minutes. Normally you died here and are conceived there immediately. But the extreme souls, the most evil souls or the most noble souls, do not find conception easily because they need suitable wombs. If a Hitler dies, it would not be easy for him to find parents, because to give him birth equally evil parents are needed. So for years, sometimes for centuries, they have to wait. The difficulty is similar for a noble soul also.

The noble souls that wander without a body we have called *devas*, gods; and the evil souls that wander without a body we have called *preta*, the ghosts.

Whenever there is a moment when a person is so weak that his soul shrinks in his body, some ghost enters in him -- neither for harassing him nor for torturing him, but for satisfying its own desires through his body.

If you are weak and without any will, some ghost can push his way inside you, because it does not have a body and its desires are burning. That ghost will touch some woman through your hands, will taste some food through your tongue, will see some beauty through your eyes and will listen to some music through your ears. It is for these reasons that ghosts enter into someone's body, not to harass the person. You are harassed in the process, but that is a by-product, not the motive of any ghost. But certainly when two souls are residing in the one body, trouble and harassment is bound to be there.

That harassment is like that of a guest coming to one's house and then staying for good, not even thinking of leaving. Slowly the guest starts beginning to expand his territory in the house and the owner of the house begins to shrink into a corner; and slowly, slowly there comes a time when it is no longer clear as to who is the guest in the house and who is the owner of the house. And the guest? His conceit goes on welling up because the owner serves him, for he is a guest and "a guest is God." Thus the guest starts falling into the illusion that he is the owner; and one day he asks the actual owner to leave, for it has been too long that he has stayed in his house. A situation of suffering may arise. The mind demands a body immediately after the death, hence the new birth. The soul is associated with the mind and the mind is associated with the body.

There are two types of spiritual disciplines. One spiritual discipline is of separating the body from the mind, which we often call asceticism. This is a very long journey, arduous, and the outcome is uncertain. The other spiritual discipline is of separating the mind from the consciousness, which we call vedanta, the path of knowledge. If we want to assign proper names they would be: separating the mind from the body is named yoga, and separating the mind from the soul is named *sankhya*, knowledge. These are the only two

disciplines.

Sankhya means that knowledge alone is sufficient, nothing else is required to be done; and yoga means, much would have to be done, and only then something would be possible.

This sutra is of sankhya, knowledge. It says,

THE DELUSION OF THINGS BEING IN ONE'S SOUL IS AN IMPOSED PHENOMENON. DROPPING IT, ONE IS ONESELF THE PERFECT, NON-DUAL AND ACTIONLESS BRAHMA, THE ABSOLUTE REALITY.

Nothing else is to be done.

THE WORLD THAT APPEARS AS A DIFFERENT THING FROM THE SOUL IS ALMOST UNTRUE.

Hence I was saying that the monk told Buddha that the handkerchief was almost changed. This sutra says that this whole world of divisions which is seen is almost untrue. Because,

WHERE IS -- and how can there be -- THE DIVISION IN A PURE, FORMLESS AND ORGANLESS ENTITY?

Almost untrue -- this is a very valuable philosophical concept. And it is necessary to understand it a little, because what is meant by 'almost untrue'? Something can be untrue, this is understandable, but what is meant by almost untrue? Something is true, this can be understood, but when someone says 'almost true', what would that mean? This 'almost' disturbs everything. It is like you say to somebody, "I almost love you." Now this disturbs everything. If there is love, say, "Yes, there is love," if not, say, "There is no love," but what is this "almost in love"? What to call it: love, non-love or what? If you say a certain person is "almost a saint," what would it mean?

This word almost is precious and valuable in Indian philosophy. India has created a new category, a new level of thinking. In the philosophy of the whole world there are two categories of thought: of truth and of untruth. In Indian philosophy there are three categories of thought: of truth, of untruth and of almost truth -- a third, in between category. This 'almost true' or 'almost untrue' we have called *maya*, the illusion, or *mithya*, the false. Thus we have created three words: *satya*, the truth, *asatya*, the untruth, and mithya, the false. Now, what is meant by this mithya? Ordinarily, people understand that mithya means untrue, a lie. No, mithya does not mean untruth; it means something in between the truth and the untruth. In between the true and the untrue? It means that which is untrue but appears as true.

It is dark and there is a rope lying on the road and it appears to you as a snake. In the darkness you lose all courage. You are on the run, sweating profusely, your heart racing fast. Then somebody says, "You are frightened and troubled unnecessarily. Take this lamp and go back and see for yourself; there is no snake, it is only a rope lying there." You then see it in the light and find it to be a rope. Now what will you call that snake you had seen? It certainly was not a true snake, but you cannot call it untrue either, because it worked as if it were true. You ran away from it just the way you would run away from a true snake; you perspired -- and the perspiration was real; and it was caused by an unreal snake! Your heartbeat had increased and there was fear of a heart attack! A heart attack was very possible, and you could have died. And this is the puzzle: how does a true heart attack happen due to an untrue snake? But a true heart attack *can* happen due to an untrue snake. Indian philosophy is not prepared to call that snake altogether untrue.

The snake is definitely not true, because on investigation it is discovered that it is a rope lying there. But it is not untrue either, because it brings the same results that a true snake will bring. This India calls, 'almost untrue', or 'almost true'; mithya -- false, maya -- illusion. This is the third, the middle category. It is difficult to translate it into the English language, it is difficult to find words for this category in other languages. Whatever translations are done, they carry the meaning of asatya -- untruth, and not of mithya -- the false. Mithya is purely an Indian word.

Take note of the meaning of mithya. It means what is not but appears as if it is. And there are things which are not but appear as if they are. So India says it is necessary to create a third category for such things.

This false world.... You must have heard the vedanta describing this world as false so many times. The

Upanishads call it false, Shankara calls it false from morning till evening in his statements. So we come to think that they are all saying that this world is untrue. No, they are not calling it untrue; they are saying that it is like seeing a snake in a rope. This world is not appearing as what it is but is appearing as what it is not. It is an optical illusion, a defect of the vision.

It is like looking at the moon after pressing the eyes and thus seeing two moons. There is no second moon. But if you are asked while your eyes are in that condition as to which one is the true moon and which one is the untrue, you would not be able to answer correctly. Both appear to be true. But both are not true, and if you stop pressing the eyes you will see only one moon, the second one disappears. What was that other moon? It was, after all, seen by the eyes. If there was a way to keep somebody's eyes permanently pressed in this fashion, he would always be seeing two moons.

Our vision is pressed under the experiences, images and accumulations of the mind the whole time. So we see what mind shows us.

Just imagine for a while that you are a resident of a country where snakes do not exist. You have never seen a snake, or their picture -- you simply do not know the word snake. Now can you ever see a snake in a rope? It is not possible. How can you see one? If you have no experience of snakes, the rope may be lying there but how can a snake be seen in it?

The snake is seen in a rope because the mind has an association with the snake, an image, an impression of the snake; mind has seen a snake. You may have seen one in a picture, or in reality, or with a snake charmer -- but you have seen one somewhere. That image is in your mind; it is hiding within your mind.

A rope is lying in the darkness; suddenly seen, the rope creates several illusions. The darkness creates fear. With this fear gets associated another fear that has arisen on seeing the snake, that it may bite you. With all this you start seeing on the rope even the wavy patterns of a snake's body. Fear, fear of snakes, the similarity of the wavy patterns... the snake within your mind is projected on the rope. You escape. The rope is not even aware what has happened. What has made you run away, and why?

It happened once with me, many years ago. I used to get up at 3 a.m. in the night and go for a walk. It was a lovely night and the roadside was thickly covered by clusters of bamboo groves. There was a slight opening at one point, otherwise it was covered all the way along. I used to run straight from one end to the other of that stretch one way and then run facing backwards the other way. In an hour -- from 3 a.m. to 4 a.m. -- I would do my exercise there. One day a weird thing happened. While I was running backwards and still under the bamboo-shaded area, a man -- a milkman -- was approaching me with all his empty containers on his way to collect milk from some dairy. Then suddenly as I emerged from the shaded area -- it was a moonlit night -- he could see me all of a sudden. A moment before I was not visible, so all of a sudden... and running backwards! Only ghosts are known to run backwards!

That milkman threw the empty containers away and ran off. There was something odd about the way he ran off. I had no idea he had become so scared of me, so I ran after him to help. Now he ran for his life! The faster I ran after him, out of concern, calling him to stop, the more wind-like speed he was gaining. I had never before seen anyone run like that! Then I had an inkling that perhaps I was the only other person around here and he had become scared of me.

Hearing the noise of the falling containers and running feet, a man in the nearby hotel woke up. I went to him and asked him if he knew what had happened. He said, "If you are asking me, I know that you run backwards here every day, but still I get scared sometimes. That man must have been new on this road."

I said, "Keep these containers with you, maybe the man will return in the morning." He has not returned even until today! Whenever I have passed by that hotel again, I have inquired if that man has ever returned. That man never came back.

Now there is no way of telling that man that what he had seen was 'almost false'. There was no ghost there, but he managed to see it! For him the ghost was a complete reality, otherwise he would not have disappeared for that long a time. That man must have had some past experience that he imposed over the scene.

What really is is not what we are seeing, we are seeing what our eyes are showing us. Our mind is imposing things each moment and we are seeing who knows what, and it certainly is not out there in the world.

This whole world is the extension of our mind. What we see is projected by us. First we project and then we see. First we project a snake in a rope, then we see it and run away. This whole world is like that. We ourselves attribute beauty to somebody, then we become infatuated by it and then wander around maddened by it.

The seers of the Upanishads say that this whole world as seen by man is 'almost false'. In saying 'almost' a very beautiful thing has been said. What has been said is that it is not totally false, otherwise how could so many people have been troubled by it? Some reality is there in it. It is a rope, this much is true; it is not a snake, that much is false. The rope resembles a snake to a certain extent, that is true; but yet a rope is a rope and it does not become a snake, that too is true. And the world of fear that has arisen between these two, the world of seeing a snake in the rope -- that is false, that is illusion.

As long as the mind is not totally removed and we are not able to see the world directly, we will not be able to see the truth of the world. As one sees the truth of the world, the world disappears and only the absolute reality remains. At the moment the absolute reality is seen divided. Somewhere the absolute reality is a stone, somewhere a tree, somewhere it is a man and somewhere a woman -- the absolute reality is seen divided. If the whole projection arrangement behind the eyes is removed then this whole world becomes one pure consciousness, one ocean. All divisions fall.

THE CONSCIOUS-SOUL IS FREE OF THE NOTIONS OF SEER, SEEING AND THE SEEN, ETCETERA. IT IS IMMUNE AND UTTERLY FULL LIKE THE OCEAN AT THE TIME OF DELUGE.

Where that inner witness is -- that conscious-soul freed of mind and having become void -- there is no division. Seeing, seen, all these notions have disappeared. Neither is there a seer, nor is there anything to be seen: all dualities have disappeared. There is only one expanse of consciousness there. For that expanse a beautiful simile has been used here, which says:

IT IS IMMUNE AND UTTERLY FULL LIKE THE OCEAN AT THE TIME OF DELUGE.

Our oceans, however big they may be, are limited, and no matter what their expanse they still have coasts. Whoever or whatsoever has a boundary is incomplete, because it is bound. A small pond has a small boundary, a big ocean has a big boundary. What is the difference between a small boundary and a big boundary? A boundary is a boundary. You are imprisoned in a small place or in a very big place. What difference does that make? -- a prison is a prison!

Therefore the example does not say, "like an ocean," it says, ... LIKE THE OCEAN AT THE TIME OF DELUGE.

The time of deluge, *pralaya kal*, is a mythological theory that when this creation, this world dissolves, it will be covered in water -- the whole creation. There won't be even an inch of land left anywhere. So the condition of the oceans at the time of the deluge is that there will be no border, no coast to them... because the very meaning of coast is that there is still some land left to border the ocean, and that land becomes its boundary.

The witnessing consciousness is like the ocean at the time of the deluge. It has no coastline left around it; it is absolutely full -- there is no boundary anywhere to it, it is limitless. But this is true only when divisions drop. As long as there is division, there are limits.

EVEN AS DARKNESS DISSOLVES IN LIGHT.... A marvellous thing has been said here, ... THE CAUSE OF ILLUSION DISSOLVES IN THE UNPARALLELED ABSOLUTE REALITY WHICH IS WITHOUT ORGANS -- SO WHERE IS THE DIVISION IN IT?

EVEN AS DARKNESS DISSOLVES IN LIGHT.... A very unique insight. There is darkness in your house, and you light a lamp -- did you ever think where the darkness goes? When you light the lamp, where does the darkness go? Does it go out of the house? So do one thing -- first light a few lamps outside the house and keep a few people on watch. Then light a lamp in the dark cellar in the house. If the darkness goes outside, the people sitting outside will see it coming out of the house. No, the darkness does not go outside. Where does darkness go then?

It is a very beautiful thing the Upanishad is saying, that the darkness merges into the light. It will be difficult to understand, because we consider light and darkness to be enemies. How can there be a merger? And we believe that they are opposites. There is struggle and conflict between the two and we want to leave darkness and hold on to light.

So it will be very difficult for us to believe that darkness merges into light. Our fear will be that if the darkness merges into light, all light will become darkness. For example, black ink merging into a white cloth: what will it mean in fact? It will not mean that the black ink will disappear in the white cloth, it will mean the white cloth will disappear into the black ink. Make an experiment and see. Merge the black ink and a white cloth and see. Then you will find out that it is the white cloth that has disappeared, not the black ink.

Darkness dissolves in the light. Many other points arise out of this fact. First, it means there is no enmity between darkness and light. What will this mean? This will mean there is no enmity between the world and enlightenment, and that the world merges into enlightenment. It means there is no opposition between the false and the true, and that the false merges into the true.

The darkness merges into the light -- it is as if the darkness was just waiting for the light to come so that it can merge into it. Have you ever seen darkness hesitating? When you light a lamp does the darkness think whether to merge or not to merge -- "Let me think a little"? Or, "I will come back tomorrow after thinking whether to take sannyas or not." Or, "Should darkness merge or not! Let me think and ponder." No, it does not think. It seems as if it was just ready and waiting, waiting that, "You will appear and I will merge into you." It does not delay a bit, not even a moment. The appearance of light and the merging with darkness happens simultaneously.

What are its implications in spirituality?

Its implications are that as soon as the light arises within, the mind and its illusions, carrying all their situations with them, merge totally in that light. They do not survive, they cannot be found anywhere even with great searching. It becomes hard even to conceive how they were there until yesterday. When you see a rope in a rope, you will have difficulty in understanding how until just a moment ago there was a snake in the rope and where it has gone now. You yourself will start having suspicions about yourself: have you fallen in some kind of delusion to even entertain the thought that it was there?... how could it be?

Those who are awakened find it difficult to even think that there is or there can be a world.

Just this morning I was talking to a sannyasin. She had come and she was asking when she would get rid of all this misery and anxiety: "Sometimes it appears that it has happened, but then again I revert to the same misery."

I told her that I am also in a difficulty. Slowly, slowly it has become very difficult for me to even understand how misery becomes possible, how it becomes possible for misery to occur. It is not that I was never in misery. I was, but now I find it difficult to understand.

It is as if somewhere far away in the past one might have seen a snake in a rope and now, on remembering, one finds it difficult to grasp how it was even possible to see a snake when it was a rope. And if somebody is still seeing the snake, it becomes a very difficult situation for me. The difficulty is that what is appearing to you like a great question is no longer a question at all to me. And it feels that you are carrying all kinds of meaningless things with you. But to say so also feels wrong, because that person is suffering, running fast; he is still seeing the snake. If you say to a person who is running fast in fear, whose heart is shaking and sinking, "Why are you running and talking all this nonsense, it is a rope and not a snake," he will become very angry.

Remember, you have no idea of the difficulties of a Buddha, a Mahavira, a Krishna and a Christ in teaching you, because they have to give you treatment for a sickness which really does not exist at all. The sickness is simply not there, but the patient is trembling; the patient is complaining that he is dying.

In medical science there is the word placebo. This name is used for a medicine which is almost a medicine. Placebo means it is not a medicine at all; it works for a disease which is actually not a disease. It is an 'almost medicine' for an 'almost disease'. It works -- it is just a sugar tablet.

Homeopathic medicines are more or less placebos, they are not medicines as such. But they work, because where is the real disease? No problem -- medicine was not needed in the first place. Real medicine is needed only if there is real disease, and ninety out of a hundred diseases are unreal -- common diseases included. And it is dangerous to give real medicine for an unreal disease because the medicine will then bring harmful effects.

This spiritual disease, this disease of misery and anguish, the disease of worldliness, is one hundred percent unreal. But it is not right to call it one hundred percent unreal -- if Buddha says it or Shankara says it, it is a true statement on their part, but out of compassion for the millions and millions of people who are suffering from this disease they have to say 'almost'. These people have to be seduced, persuaded -- try taking this medicine, repeat this mantra, recite these chants, do this, do that. Taking the medicine

continuously, perhaps you will forget about the disease. Or taking the medicine continuously, perhaps you will become so fed up that you throw both the medicine and the disease away. Or taking the medicine continuously you will say, "Enough is enough, it has been enough taking the same medicine life after life, I will not take it any longer, now I accept the disease." If anything like this happens you will find that there was no disease at all; the enemy you had been fighting with was not there at all -- it 'almost was', it only appeared to be there.

Hence all religions have developed false devices, and it is difficult to find bigger liars than Buddha, Mahavira, Krishna and Christ! The reason for this is not that they are liars -- there have never been truer people than these -- but because all your diseases are false. And those who have to work to treat these falsely sick people, they know what they have to do.

All the big philosophies created by these wise people are false. False means 'almost false'. They are only devices to cut away your diseases.

For example, you have run away from a rope and believe it to be a snake. Now I may say a million times that it is not a snake but a rope, but it is only words and you will say, "How can I trust in what you are saying? Who knows, it may be your experience; it may not be! Even if you do have the experience it may be of some other rope, of some other snake. Who knows whether it is about this snake or this rope?"

Instead of trying to explain to you, it is better that I tie an amulet on you saying, "It is a snake and not a rope, but here, take this amulet -- no snake in the whole world dares to face this amulet." This will be more effective. Instead of explaining that it is a rope and not a snake, put on this amulet. There is no real snake there, true, but here too there is no real amulet. But this amulet will give you strength, a confidence will arise in you that this is something real. And if this miracle can also be staged, that a rope is placed in the darkness of a house and you are taken to it wearing your amulet, and from a distance you see it to be a snake but on your coming closer it turns out to be a mere rope, then everything is solved -- the amulet works! Then you may go anywhere in the world, and it may come to such a state that even a real snake appears to be a rope -- the amulet!

The mind of man creates illusions. These illusions are self-imposed. All of these illusions merge in the ultimate truth. The moment the witness is experienced, the whole world, the whole panorama of our projections, shrink and merge in the witness -- in the endless, coastless ocean.

THE SUPREME REALITY IS ONE SINGULARITY; HOW CAN THERE BE DIVISION IN IT? THE STATE OF SUSHUPTI -- DREAMLESS DEEP SLEEP -- IS BLISSFUL; WHO HAS SEEN DIVISIONS IN IT?

Understand this last thing in this sutra: the state of *sushupti*, the dreamless deep sleep. Those who have searched into the inner layers, they have accepted three states of human consciousness. One we call the waking state, which prevails from the time we wake up in the morning. The second we call the dream state, which prevails during sleep when we see pictures and images of things. And the third state comes sometimes during sleep for a short while when there is neither dreaming nor waking but only a deep sleep -- sushupti -- remains. Sushupti means, such a deep sleep where not even dreams remain.

The Upanishads believe -- no, one should say know -- that no divisions remain during the sushupti state. They cannot remain because the very mind from where they were arising.... When you are awake, the divisions are there. This is your house, the neighbor's house is not yours; you are poor, your neighbor is rich; you are black, your neighbor is white -- thousands of divisions, they all remain there. These divisions are created by mind. You may have observed one very interesting fact -- that the divisions remain in the dream state but the dividing lines disappear.

Understand this a little. In the waking state, the divisions are there and the dividing boundaries are there. There is a friend, there is an enemy; a friend is a friend, an enemy is an enemy; in the waking state A is A and B is B. However, during the dream state the divisions are there but their dividing boundaries in between are lost. Divisions are no longer solid, they become liquid. You are seeing that a friend is approaching and suddenly he turns into an enemy! And you do not even have doubt, in the dream you do not even question how this can be possible! You were talking to a man, and he suddenly turns into a horse. Still you do not doubt during the dream that a man can suddenly become a horse.

Boundary lines do not remain. Divisions remain -- a man is a man, a horse is a horse -- but the boundary lines do not remain; everything becomes liquid, everything is mixed up as if mind is shaken. During the waking state things remain clearly separate, logical, rational and distinct. During the dream state the mind

gets unsettled. It is as if a reflection of the moon was there in the water, then somebody disturbed the water and the reflection was then divided into thousands of pieces and the moon was spread all over the water. The moonlight remained, but not the moon; it was broken into pieces. In the same way the mind is shaken in the dream state. Thus shaken and unsettled, all boundary lines are lost. Things are mixed up with each other. Nothing is clear anymore as to what is what, what is A and what is B, when A turns into B and no logic is followed?

Dreams do not believe at all in logic, they proceed in a non-understandable manner. Anything trespasses into anything, and you cannot say why it is happening like this. There are no rules in the dream state. The rules of the waking state do not function there.

The third state is sushupti, the dreamless deep sleep. Even dreams no longer remain here. And remember, where dreams cease the mind also ceases. Where there are no thoughts there can be no mind.

In the waking state the mind is solid, in the dream state it is liquid, and in the deep sleep state it disappears like a vapor. These are the three states of all matter that science recognizes. India has recognized these three states for the mind also. Science says there are three states of matter: solid, liquid and gaseous. If you make ice of water it has become solid; if you make steam of it, it has become vaporous. So water has three states: steam, water, ice. Every material in the world has three states. But India says mind is also matter and it too has three states. Waking is the solid state, dreaming is the liquid state and deep sleep is the vaporous state -- mind simply vaporized, it simply is not there. In deep sleep no sense of anything remains. No sense will remain, because there remains no sensor. The whole world becomes one.

In sushupti you reach the same place which sages attain in samadhi, the supreme awakening. The only difference is that the sage is fully conscious while you are unconscious. The deep sleep state and samadhi are the same with only a slight difference, but it is a big difference. The sage attains sushupti fully awake and full of consciousness -- then it becomes samadhi, the supreme awakening. Deep sleep plus awareness is equal to samadhi.

You also reach there daily. You report it when you get up in the morning saying, "I had a very pleasant deep sleep." Had there been dreams going on the whole night you would never have said that you had a pleasant deep sleep. Then you would have said, "I had a restless night; there were dreams upon dreams, I could not sleep at all." When dreams cease you have a pleasant sleep. But when you are actually having deep sleep you are not aware that it is pleasant and good, because even that much cannot be sensed while sleeping in the unconsciousness. Only after waking up in the morning, you are left with a feeling of pleasantness, of well-being -- as if a faint shadow, a far away but reverberating echo of pleasantness is left behind.

It is very interesting to note that so far no man has ever reported, upon waking up, that he had a very unpleasant deep sleep. Have you ever experienced it, that there were dreams and nightmares and... then it was not deep sleep. The deep sleep never came to you then. In the whole history of mankind no one has yet reported, "I had such a deep sleep in the night, with so many nightmares!" Nobody has ever said so, it has simply never happened. How can anybody say so? A deep sleep is a pleasing sleep; no unhappiness can exist there.

Therefore we cannot call that pleasure a pleasure, we call it bliss, because pleasure has its opposite called sorrow, but bliss has no opposite to it. Therefore the deep sleep state is bliss; only one feeling remains -- that of bliss without any division. Just as the deep sleep state is a singularity, similarly the experiencing of the witness is a singularity. Only bliss remains there. And just as the utterly full ocean of Pralaya kal -- the time of the deluge, the dissolution of the universe -- is limitless, coastless, with no shores, so is bliss without any divisions.

Enough for today.

Finger Pointing to the Moon

Chapter #8
Chapter title: Realize the Fruits

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THE ROOT OF THIS DIVISION IS MIND. IF THERE IS NO MIND, THERE IS NO DIVISION. THEREFORE, CONCENTRATE YOUR MIND ON THE UNIVERSAL CONSCIOUSNESS WHICH IS YOUR INTERIORITY.
KNOWING THAT YOU ARE THE PERPETUALLY BLISSFUL SOUL, ALWAYS REJOICE IN THIS BLISS WITHIN AND WITHOUT YOUR VERY SOUL.
THE FRUIT OF DETACHMENT IS KNOWLEDGE, THE FRUIT OF KNOWLEDGE IS RELAXEDNESS, AND THE PEACE THAT DESCENDS FROM EXPERIENCING THE SELF-BLISS IS THE VERY FRUIT OF RELAXEDNESS.
IF EACH ONE OF THE AFORESAID DOES NOT HAPPEN IN SUCCESSION, KNOW THAT THE PREVIOUS ONE HAS GONE FRUITLESS. ABSTENTION FROM THE SENSE-OBJECTS IS IN ITSELF THE SUPREME CONTENTMENT AND INCOMPARABLE BLISS.
THE ROOT OF THIS DIVISION IS MIND. IF THERE IS NO MIND, THERE IS NO DIVISION. THEREFORE, CONCENTRATE YOUR MIND ON THE UNIVERSAL CONSCIOUSNESS.

'Mind' and 'concentration', these two points must be deeply understood. Mind is a must for life. Mind means the flow of thoughts, and all the time your mind is flowing within you.

Take note of the first point, that mind is not a thing. Mind is a flow, not a thing. And this distinction is meaningful. A stone is lying there, it is a thing; a waterfall is flowing, that is a flow. A thing that is lying there is static; what is flowing is changing every moment.

Mind is not a thing but a flow, so mind is changing every moment. It is never the same even for a moment. It is like the changing river.

Heraclitus had said, "You cannot step into the same river again," because when you step into the river the second time, the water into which you had stepped the first time must have flowed very far away. Similarly, the same mind cannot be found again -- what has flowed away has flowed away. The whole time the current is flowing within, and standing behind this current we are seeing the world.

Thus the shadow of mind is falling on everything we see. And the changing mind, a mind which is divided into thousands of pieces, divides the whole world also.

So, the first thing, mind is an ever-changing flow. Therefore it is not possible to know through the mind the one that is never changing. If the medium of knowing is changing every moment, we cannot know that which never changes. Anything known through a changing medium will also be seen as changing. It is as if you are wearing sunglasses whose color goes on changing from red to green, from green to yellow, from yellow to white. The color of everything that you are seeing will also go on changing accordingly, because the medium used for seeing is being imposed on all that is seen.

Our mind is changing every moment. So we can only know through mind that which is also changing; we can never know through mind that which does not change. And the ultimate hidden truth of this life is unchanging, it is eternal, it never changes, so mind is not the medium for knowing it.

All matter in the world goes on changing, it goes on changing like the mind. So through the mind the matter of the world can be known, but the universal soul hidden within the world cannot be known. For example, science uses mind for discoveries; science researches the world through the mind. Science will never be able to say there is a universal soul, it will always say there is only matter. The realization of a universal soul will never be available to science. Not because there is no universal soul, but because the medium that science uses for knowing is able to know only the changing, it will never be able to know the unchanging.

Understand it this way. If music is playing and you try to listen through your eyes, you will never be able to listen to it -- in fact you will be unaware of its very presence. Eyes can see, so through the eyes you

can know forms; but the eyes cannot hear so you cannot be aware of sound through them. Ears can hear but cannot see. But if somebody tries to see through the ears he will say, "There is no form in the world." Ears can catch only sound. A medium can know only what it is sensitive to.

Mind is change. Mind's nature is change, flow. Mind can come to terms with the changing but it is never able to know the unchanging. So those who set out in search of the universal soul through the mind will, sooner or later, turn atheist. If they do not turn atheist, it only means that they are not courageous enough to fully accept what their mind is telling them. But a man working through the mind just cannot be a theist. His theism will be as false as the claim of a deaf man to have heard music through his eyes, or as the claim of a blind man to have seen beauty or light with his ears. The theism of a person functioning through mind will be as false as these.

So there are so many theists in the world, but it is very difficult to find a *real* theist. You too, if you manage to bring trust it is coming through your mind, you are bringing it through calculated thinking. Through thinking, nobody can ever be a theist; and if he is, he will be a false theist.

If one wants to become a theist through thinking, only atheism will come. Try hard to understand this -- because the very medium of mind is incapable of grasping the unchangeable. It is another matter to deceive oneself. Just think about your theism! You believe in God, but it is a thought-out entity, it is brought out of your logic, guessing, thinking, scriptures, traditions and doctrines. Such a god is not real and such a god only tells about your dishonesty, because God can never be born out of mind.

In this world, ninety-nine percent of the people called theists are hidden atheists. There is no strength in their theism, it is spineless, it is impotent. Only a slight hit and their theism will wither away. It has no inner root. One becomes a theist only if one sees the world directly, putting the mind aside. Then it is not the world that is seen, because with the removal of the mind that which is changing cannot be seen. When on removal of the mind the consciousness sees the world, it can relate only to that which is unchanging.

Consciousness is eternal, it is unchanging. Consciousness falls in tune only with that which is eternal. What is seen on the removal of the mind is the supreme self; what is seen when bringing the mind in is the world. Let us define it this way -- that those who have known existence without the mind have said, "There is nothing but the supreme self." And those who have known existence through mind have said, "There is everything except the supreme self."

So through the mind you will never be able to know. Yes, you will be able to know the world -- the world in fact will be known only through the mind -- but not the truth. And whatsoever is known through the mind are the things that will be changing every moment. This is why science is never stable. Science will never be stable, science will never be able to say that such and such truth is permanent. Science will only be able to say, "Tentatively, temporarily, out of all that we know so far, this is the truth. What will be the outcome of what we will know tomorrow cannot yet be said." Science is changing every day. All that was true yesterday becomes false today.

The difficulty now is such that whatever science is taught in the schools and the colleges, most of it has already become 'nearly false', because it takes about twenty years to bring down new discoveries to the level of the schools. During these twenty years it has become untrue. Today no big books can be written on science because, if someone is writing a one-thousand-page book, by the time it is written, printed and published, many things would have been proved to be wrong. So science is gradually coming down to smaller books. Actually even small books are not being written, only small essays and articles, because they can be written immediately and there is no fear of their being outdated by the time they are published.

Science is bound to change, because nothing that is discovered through mind can be eternal. So the thinkers in the West find it difficult to understand how something that was said by Mahavira two thousand five hundred years ago, or something that was said by the seers of the Upanishads five thousand years ago, is still true. Five thousand years! When even things said only five years ago have become outdated and untrue, things which were said five thousand years ago must have become untrue long ago.

What they are saying seems to be rational, because when things said even five years ago are now dubious, it is only natural that things said five thousand years ago should be thought dubious.

But no, what the Upanishads have said is still true -- they are true today and will still remain true tomorrow. Now this can mean two things. One, that the intelligence of India has become dull and is not developing any further, that it has become static at the point of five thousand years ago and is sitting down clutching whatsoever had been discovered then. It has not moved any further from there; otherwise all those things would have become wrong by now.

Even in India today those who do any thinking -- and very few people do -- they do almost borrowed

thinking which is more or less a shadow of Western thinking. So whether it is in the West or in India, according to the manner of thinking of science today it will appear that these thousands-of-years'-old statements of India must have become untrue long ago. Because India has stopped thinking any further it has not been able to make any amendments and so things have remained where they were. And for those who think through mind, what they are saying is right too.

The fact is that these truths have not been attained through the mind. They were attained five thousand or fifty thousand years ago, they may be attained five thousand or fifty thousand years from now -- and this attainment is not through the mind. What is not attained through mind does not change. There is no way for it to change, because no sooner is the mind dropped then one enters into a world which is eternal, timeless; where nothing ever changes, where everything is unchanged; where time has stopped, where there is no movement in time, where time has frozen. These truths shall always remain truths. As they have been realized in a beyond-the-mind state, no changes of this world can bring about any change in them. Yes, if these had been realized within the scope of the mind, the changes in the world would go on bringing changes in them.

This is the original discovery of India, that existence can also be known without mind. This is the difference between science and religion. Science says that whatsoever can be known, can only be known through mind. Religion says that whatsoever is known through mind is functional, it is 'almost true', but the truth is that which is known by transcending the mind. And it is only beyond the mind that the real knowing is possible.

So how to get rid of the mind? How to quiet or empty the mind? This sutra says that if you can concentrate the mind it will quiet down, it will become empty.

This is the second thing to be understood: the very nature of mind is not to concentrate. If you try to concentrate it even for one moment it will not concentrate, it will seek to flow.

If I ask you to concentrate your mind on Rama, you will find that no sooner do you think of Rama than the whole chain of events in the life of Rama will begin to come to the mind. Sita will enter from the backdoor, Hanuman will begin to peep in, and the whole mess of them will be there. While concentrating your mind on Rama, Dasharatha will come in, Ravana will come in, all of them will come in. Just try and single out Rama -- no Dasharatha, no Ravana, no Sita, no Hanuman, no Lakshamana, nobody -- exclude the whole company, just Rama alone, then the mind will be in difficulty!

But then there is another way out for the mind, to divide Rama into several parts: say, to begin from the feet. First see Rama's feet, then see his body, then the face, then the eyes; this will give the mind relief because the flow has begun again. If you select only the eyes of Rama, the mind will go on moving from one eye to the other eye. So select only one eye, select a half blind Rama having only one eye. Now when you concentrate your mind on only one eye, the thinking will start about the eye and its functions.

To flow is the nature of mind. So no matter what you do, the mind will discover a channel in it for flowing. It will immediately discover a channel and start thinking. This is the difference between meditation and thinking. Meditation means cessation of thinking, stoppage of flow. Concentration means only one point remains, without any thinking about it.

What will happen then? This is against the nature of mind. It is impossible for mind to remain this way. If you do insist and try for the impossible there is only one way: first the mind will struggle hard, and it will try in every possible way to convince you, to persuade you, to trick you into thinking. It will say, "No problem, let us think about Rama; that is good, to think about Rama is a religious act." It will say, "Okay, if you don't want to think about Rama let us do some chanting: Rama, Rama, Rama, Rama." But "Rama, Rama, Rama, Rama," and the flow has begun. The first Rama, the second Rama, and the flow has begun, the mind has found movement, it has started moving.

At first mind will make effort to seek channels to flow along, because that is its nature. But if you persist and remain aware and you say, "I will not allow any flow at all, I will stick to only one point, I will not move from it this way or that" -- and if you continue your insistence, not letting the mind move in any direction whatsoever, then the second way for the mind is that it will drop, because concentration is simply not possible for the mind.

You will probably find it strange to know that mind simply cannot concentrate. This is why you are asked to concentrate, because if you do become concentrated your mind will cease. It is impossible for the mind to concentrate. When you are concentrated there is no mind. As long as there is mind, you are not concentrated.

Concentration means stoppage, cessation of all flow, end of all time, disappearance of all movement.

If you incessantly continue your efforts to concentrate and remain aware and watchful that mind is not searching for a trick that may trigger the flow, a moment comes when, because of the effort to concentrate, the mind ceases. Because of the effort to concentrate, the mind does not concentrate but ceases; it quiets, it disappears. When you do not listen, and remain engaged in the efforts to concentrate it, the mind drops.

Cessation of the mind is in becoming concentrated, so when we say, "Concentrate the mind," we are saying an incorrect thing. This is why I said that Buddha and Mahavira are saying 'almost false' things. They have to. When we say, "Concentrate the mind," we are giving an incorrect statement because mind cannot become concentrated, and if it did the mind would no longer remain.

Concentration and mind are opposite phenomena. In the effort for the opposite, the mind dies. But it is a very difficult thing... difficult because it is necessary to understand concentration. Concentration means not allowing the flow to be born. Thinking is a flow, meditation is stoppage of the flow. A river is flowing. If it freezes into ice so that all flow stops, there is no movement. Similarly if the mind stops so that all flow ceases, it freezes like ice, then that very moment there is no mind, the mind has disappeared -- and what remains then is the consciousness.

This sutra says,

> THE ROOT OF THIS DIVISION IS MIND. IF THERE IS NO MIND, THERE IS NO DIVISION. THEREFORE, CONCENTRATE YOUR MIND ON THE UNIVERSAL CONSCIOUSNESS WHICH IS YOUR INTERIORITY.

We do not exactly know if there is any universal soul. But there is no need to know that. The big question is not whether there is a universal soul or not, the big question is to concentrate the mind. Concentrate on anything, even if you can concentrate on an imaginary thing that will do. So the question is not that the problem will be solved only if you concentrate on something real. The sutra does not ask you to first find out the universal soul and then concentrate. It says, even if you feel that a universal soul is imaginary, nothing to worry about; because if the mind can be concentrated even on an imaginary object it will disappear. And as soon as the mind disappears one starts seeing that which is real. So there is no harm in moving with a make-believe object.

A universal soul or God is an hypothesis for meditation. For seekers the universal soul is not something to believe in, it is an imaginary point for concentration of the mind. And when I am saying an imaginary point, do not think that I am saying there is no universal soul. It is just not there for you yet. You are only concentrating your attention on an imaginary point. That point can be anything, it can have any form. Its name may be Rama, or Krishna, or Allah, any name will do, it makes no difference. It is not important what you are concentrating on, what is important is that you are concentrating. So all religions of the world serve this purpose. If there are differences in their doctrines, it makes no difference for the seeker. All those differences are for scholars, for those who have to indulge in futile discussions. For a seeker these things make no difference; Allah, Rama or Jehovah -- any name will do.

The science of religion, the process of religion, does not attach any value to the thing you concentrate upon -- it is irrelevant. What is important is that you are concentrating. It may be anything, A, B, C, D, or anything, but you are concentrating. In the very process of concentrating, the mind ceases. And what is known after the death of the mind -- its name is not Allah, or Rama or Krishna. It has no name. All names are imaginary. They are utilitarian, they are amulets, they work; and when understanding dawns they can be thrown away. Then they are not needed anymore.

This is a very revolutionary thought. The ordinary religious man finds it difficult to conceive that his Rama, his Krishna, his temples and the idols in them are all imaginary. Imaginary does not mean false, it means hypothetical. They can be used; the journey can begin from them, though at the end of the journey one discovers that the journey could have been accomplished even without them. Also at the end of the journey one finds that it could have been performed with any other name as well. But that cannot be known at the beginning of the journey nor is it necessary to know it. Let a Hindu proceed like a Hindu, let a Mohammedan proceed like a Mohammedan and let a Christian proceed like a Christian. On reaching the destination it would be known that Hindu, Mohammedan, Christian -- all these were just utilitarian things, and had no relationship with the actual ultimate truth.

These divisions have a relationship with our ignorance, not with our knowledge. They have something to do with making us begin the journey from where we were standing in the world, but nothing to do with the destination we reached. After attaining, nobody remains a Hindu or a Christian or a Mohammedan; on

attaining, one just remains religious.

So remember, as long as you are a Christian, a Hindu or a Mohammedan, know well that you are not religious. These are only the beginnings of the journey toward religion.

Gurdjieff has said a very valuable thing. Whenever someone would come and ask, "What is the path to the truth?" Gurdjieff would say, "Do not talk big, I can only indicate ways to find the path. After that it is up to you. Right now it is enough that you first find the path. Do not ask what the path is, first ask of the direction that may take you to the path. First be concerned about finding the path."

Remember, Hinduism, Mohammedanism, Christianity, etcetera are all small sidetracks to reach to the path. None of them is the path; religion itself is the path. Hinduism is a sidetrack, Mohammedanism is a sidetrack, Christianity is a sidetrack. Religion is the path. Once you reach the path all the small sidetracks disappear.

Being concentrated is valuable, because the effort to become concentrated is against mind. But it is necessary to be very careful, because there are two ways to detour while becoming concentrated. One, you are likely to create a chain of thoughts. And once thinking begins, the whole thing becomes meaningless. The second difficulty is, if the chain of thinking did not happen then you may just go to sleep at once.

You may have observed that some nights, if there are too many thoughts in your mind, you cannot fall asleep. Some thoughts are going on in your mind -- there is some worry, some stream of activity in your mind -- and sleep becomes impossible because these thoughts are hindering sleep. And the night when there is no thinking, no thoughts in the mind, the mind is empty -- then you fall into a deep sleep immediately. As soon as you lie down, sleep descends on you.

A coolie, a farmer has deep sleep. The reason for it is that his work has no concern with thinking, worrying, thought processes or mental gymnastics. He does not need them; he is digging a ditch or working in a field. This is just routine work, no thinking is required. In the evening he comes back home tired and tattered, and he falls on his bed; thoughts are absent, and he falls into a deep sleep instantly.

But with people whose work is mostly mental, sleeplessness becomes their main suffering. Those who are busy thinking and deliberating the whole time, their thinking continues non-stop even at night and they are unable to fall asleep.

I am saying all this so that its opposite also becomes clear to you.

While experimenting with the mind on concentration, the second danger is that at first the mind will try to induce thinking -- which is convenient for it, being its nature; but if this did not happen and you remained insistent upon concentrating, the second thing that can happen is that, in the absence of thinking, instead of moving into meditation you will fall asleep because as soon as thinking stops, it is an old habit that we fall asleep.

So many people, in the name of meditation, go on sleeping and enjoying a nap. Sitting in the temple, they go on dozing. It is not their fault. They do not know what is happening. They are trying to concentrate and in the effort to concentrate two misfortunes can happen: either thinking may begin or, if that does not happen, sleep may begin.

So one has to avoid thinking and sleeping as well. These are the two ditches, and in between the two is meditation.

Zen masters in their monasteries have one monk move about with a stick in his hand while the others are meditating. The moment he sees some meditator has begun to doze, he gently hits him on the head.

Soon we will also make this arrangement. And it is not that it is all useless. No, it is very useful, because the dozing is instantly disrupted. Thinking was going on -- that stopped and the dozing began. You avoided one ditch and fell into the other. The dozing begins only when the flow of thinking breaks.

And then came the monk who gave a hit on the head. The flow of thinking had stopped, the dozing had set in, the monk gave a hit on your head -- for a moment the dozing was broken. In that single moment a glimpse of meditation happens. And if even a moment's glimpse happens, that is a big support to your meditation. One starts feeling that there is no darkness where one is going, everything is clear there.

It sometimes happens that because there are so many meditators it is not so easy for the master to really see each moment who is dozing and who is not. So there is an arrangement in Zen that if any meditator feels that he is getting sleepy, he brings both hands near his chest. Thus the master can easily see that in that person there is arising a danger of falling asleep. This gesture is an invitation for the hit; that, "Dozing is just about to begin, the waves of sleep have just begun to give me their featherlike touch; the waves are overpowering me and I am afraid that now I will be lost in sleep."

If thinking does not begin and dozing does not happen, meditation will take place. Meditation means the

absence of thinking and sleeping. You will then be in meditation.
Keep these two things in mind, whatsoever may be the point of concentration.

KNOWING THAT YOU ARE THE PERPETUALLY BLISSFUL SOUL, ALWAYS REJOICE IN THIS BLISS WITHIN AND WITHOUT YOUR VERY SOUL.

This second thing is also very valuable. We rejoice, but never in ourselves, only in others. It is a very curious fact that we find delight, we take interest, we sometimes even get a little happiness -- but always in the other. Did you ever rejoice in yourself? You would never have done that. We simply pay no attention to ourselves!

This sutra says that the seeker should slowly give up delighting in others and start delighting in himself. You are sitting unoccupied and feeling unhappy: you think that if some friend arrives then there could be some fun; if some companions turn up then there could be some joy and frolic. Alone, you begin to be sad. Alone you are not happy. In aloneness, boredom sets in, boredom from one's own self.

Nobody likes themselves! The interesting thing is that everybody wants others to like him, and you yourself do not like yourself. You get bored with yourself and you want others to be very pleased when they see you. How is this to happen? It is impossible. You think of giving others great happiness. You cannot give happiness to your own self, how can you give it to others? And what you don't have yourself you cannot give, there is no way of giving it to others.

This sutra says, rejoice in your own self. You are sitting alone, be joyous. This state has been described by fakirs as *masti*, ecstasy. There seems to be no external reason but one is simply intoxicated with joy, as if some stream of joy is flowing within on its own. One is enjoying oneself, on one's own, there is no medium of the other.

There are many different spiritual disciplines using ecstasy. Sufis highly regard and use the spiritual practices of ecstasy. Their fundamental principle is that you do not make your happiness depend on the other. Whosoever associates his happiness with others, his sorrow also gets associated with the other.

Do not associate your happiness with others, associate it with your own self. You are sitting unoccupied under a tree -- be happy. It will seem difficult: How to be happy, when there are no reasons for being happy? We usually only become happy for some reason... a friend is approaching, you have not seen him for a long time, so you are happy. We are always happy for some reason.

Happiness without any reason is masti, ecstasy. There is no visible cause for the happiness, one is just rejoicing in something from within. Sometimes such a thing happens to mad persons, so it sometimes becomes difficult to distinguish between the mad and the *masta*, the ecstatic one. Those whom we have called masta, many of them... in the West exactly the same type of people are put into lunatic asylums, because there is no way to distinguish them. The West has no idea how to distinguish between a masta and a mad person. To them the man appears mad. In the West they have made it a definition of healthiness that if one is joyous due to some reason his mind is alright, but if one is joyous without any reason, he is mad. How can there be happiness without any reason?

The tradition of the mastas says that happiness can only be without any reason: there has never been any happiness because of some reason. Now this is rather a difficult statement! The tradition of the mastas says that there has never been any happiness because of some reason -- only a false notion of happiness. From reasons, only suffering has arisen. Let this be understood -- it has a complete psychology of its own.

When you seek happiness for a reason -- in some person, in some thing, in some event -- the end result is never anything but unhappiness. Suffering upon suffering follows. The wife is seeking happiness from the husband, the mother is seeking happiness from the son, the father is seeking happiness from the son, from the daughter. Happiness is always looked for somewhere else -- in relations, in money, in position, in prestige, but always somewhere else. We are all seeking happiness everywhere except within our own selves. And the fun of the matter is that the others themselves are also seeking happiness somewhere else. It is as if we are digging a mine we think is a diamond mine, and the mine itself has gone away in search of the diamonds; and the diamonds themselves from this so-called mine have gone searching still somewhere else.

We are like a 'postage unpaid' letter which has no address on it. So the search is on. We have no idea who we are looking for. And again we have not inquired of the person whose place we are going to, whether he himself has not gone somewhere else in a similar search.

Every person is somewhere else, so a meeting never happens with anybody. To whomsoever's place you go, that person is not there. Whomsoever's hand you hold in your hand, that person is not there. Whomsoever you embrace, that person is not there, he is somewhere else.

Everybody has gone somewhere else, so nobody is able to meet anybody -- nobody will ever be able to. So whoever is seeking happiness in some cause will go on falling into deeper and deeper misery, because every time there will be hope that this particular cause will bring happiness, and when it is attained the hope will be shattered.

The scripture of the masta sect says that only sorrow comes from others, never happiness; happiness always comes from one's own self. And whenever it feels as if it is coming from the other, the tradition of the mastas says that the other is not the cause, but you.

Understand this also a little. You feel that you are in love with someone. The presence of that person feels to be pleasing. Is it really the presence of the other that is giving you happiness? Or is it your idea that you are in love, and the presence of your beloved gives you happiness? Now which is giving you happiness?

If it was the presence of that person who was giving you happiness, then that person's presence should give happiness to everybody. But that does not happen. That same person's presence can give unhappiness to someone else. If water quenches thirst, it must quench the thirst of everybody. If you say that this water quenches my thirst only, then it is something that has to do with you, not with the water.

One should learn to distinguish between subjective truth and the objective truth. If water is water, it will quench my thirst, it will quench your thirst, it will quench anybody's thirst. It will quench the thirst, it will have nothing to do with different people; whosoever may be thirsty, it will quench their thirst.

Somebody's beauty pleases me but does not please someone else. If it is beauty, then whosoever is in search of beauty, has a thirst for beauty, should get happiness from it. But this does not happen. This beauty pierces someone else like a thorn and they want to run away from it, whereas the same beauty gives you happiness. Someone derives unhappiness; someone does not seem to even notice that there is any beauty; someone simply laughs and says that you are out of your senses, seeing beauty where there is none!

What does it all mean? It means that the beauty you are seeing is attributed by you. There is nothing there -- you are the cause of it. And that is why it becomes possible that from the same beauty that you derived happiness in the morning, you can derive unhappiness by noon and by the evening again derive happiness. Or today you derived happiness, tomorrow you start to derive unhappiness.

An interesting incident happened. One film actress came to me and said, "I am in great difficulty and so I have come to seek your advice. My difficulty is that I had made a love-marriage, but within a year or two it felt that it was a mistake and there was nothing else but quarreling and pain in my life. However, I still carried on for ten years, but the quarreling and the hell went on deepening and there remained no sense or even a possibility to carry on any further."

She was very perplexed, because her husband had loved her and had courted her with great persistence, but then her husband also became weary of the whole thing. So after ten years they divorced, and now it was ten years since the divorce. They had a daughter who was now grown up and had recently married. That is when the husband and wife met again -- on the occasion of their daughter's marriage. That film actress had come to tell me that her husband had once again fallen in love with her and asked that they should marry again. Now, what was she supposed to do?

There is difficulty. It is clear that nobody falls in love with anybody; others are only screens and, seeing our own images in them, we go on falling in love. When we feel that we are getting happiness from the other, then too it is nothing but our own illusion. The deeper we go the clearer it will be that the occurrence of happiness is our own projection. And because we believe that happiness is in the other, and since no happiness ever comes from the other, we suffer.

A person who discovers that the source of happiness is within himself does not go anywhere else searching for it; he starts experiencing himself drowned in happiness. He dances not because of any external cause but because of his own existence. One's own existence is enough delight, one's own existence is enough bliss; there is no need to search for any other cause. Breathing is happening, even this is supreme bliss; the heart is beating, even this is supreme bliss.

Experiment with this a little.... Just sit under a tree alone and fall in love with your own self for the first time; forget the world, just be in love with your own self.

The spiritual search is in fact the search for falling in love with one's own self.

The world is a journey of falling in love with others, spirituality is a journey of falling in love with one's

own self. Spirituality is very selfish. It is a search for one's own self, a search for the meaning of one's own self. It is to rejoice in your own self, it is to have a taste of your own self. And when this taste starts happening within... wait a little, search a little. Feel your uniqueness, delight in your own existence -- because, "What could I have done, had I not been born? How could I have complained -- and with whom -- had I not been here?" You are in this existence; even this fact, even this much consciousness, this much awareness that "I am," the very possibility of a glimpse into bliss -- just rejoice in all this a little. Let the taste of all this soak into your every pore. Allow yourself to be swept away in the thrill of it. Start dancing if you feel like dancing, start laughing if you feel like laughing, start singing a song if you feel like singing a song, but remember to remain the center of it all yourself and let the springs of happiness flow from within yourself, not from outside. Slowly, slowly this moves deep into your experience, and the state that it brings about is the state of a masta, the ecstatic one. Masta means one who has become ecstatic in oneself.
This sutra is the foundation sutra of the mastas.

KNOWING THAT YOU ARE THE PERPETUALLY BLISSFUL SOUL, ALWAYS REJOICE IN THIS BLISS WITHIN AND WITHOUT YOUR VERY SOUL.
THE FRUIT OF DETACHMENT IS KNOWLEDGE...

This sutra is very valuable.

THE FRUIT OF DETACHMENT IS KNOWLEDGE, THE FRUIT OF KNOWLEDGE IS RELAXEDNESS, AND THE PEACE THAT DESCENDS FROM EXPERIENCING THE SELF-BLISS IS THE VERY FRUIT OF RELAXEDNESS.
IF EACH ONE OF THE AFORESAID DOES NOT HAPPEN IN SUCCESSION, KNOW THAT THE PREVIOUS ONE HAS GONE FRUITLESS. ABSTENTION FROM THE SENSE-OBJECTS IS IN ITSELF SUPREME CONTENTMENT AND INCOMPARABLE BLISS.

Try to understand each step. For the seeker each step is worth keeping in mind and examining constantly. This is a touchstone.

THE FRUIT OF DETACHMENT IS KNOWLEDGE...

Just as I said earlier, realize the meaninglessness of the body. If you look with a piercing eye, you will come to know that the body is meaningless. Come to a clear and deep realization that the world is unable to give any happiness. And there is no impediment; it will become clear if you search because it is so. It is just like asking a man with closed eyes to open his eyes and to see that the light is there. All these are as simple as that. This is the case. There is no happiness through the world, there is no happiness through the body, there is no peace through the other -- this is the case, it is only a matter of seeing with open eyes. Out of the fear of coming to know the truth we have kept our eyes closed for lives upon lives. Our closing of our eyes is on purpose. We have fear.

One friend came to me. He wanted to marry as he was in love with somebody. I asked him, "Are you really in love? Just think over it a little more."
He said, "Think? What is there to think about when love is there?"

I still said, "What is the harm? Rather than think afterwards, it is much better to think beforehand. And what is the hurry? Wait for a fortnight."
He appeared a little nervous and restless.

I said, "If love is really there, it will certainly last for fifteen days. What is the nervousness?"

He waited for a fortnight. I had told him to come back after a fortnight, and to think during this period if he really was in love.

He came after fifteen days and said to me, "You have confused me. My mind has fallen into great uncertainty. Fifteen days ago I was very clear and certain in my mind. What have you done to me? I had come to you to receive your blessings so that my love-marriage might be a success."

I told him, "Because you had come for my blessings -- it was out of fear -- I asked you to think again. One goes looking for blessings only when one is not sure of oneself. So if you had not asked for my

blessings I would not have said anything. You are not sure within yourself that you will be happy, so you ask for my blessings so that the responsibility shifts over to somebody else, so that you are no longer responsible. You were trying to trap me; you are in love and you were trying to trap me. Now you think some more, and if you are still confused, wait for another fortnight."

He said, "I cannot wait any longer, because if I wait for another fortnight there will be a divorce before the marriage happens."

We are all afraid. And we do not open our eyes and look around to see what the matter is, because we are already in fear that what we are seeing is not really there. We are hiding our wounds. If we uncover them and see, then it will be known that there is a wound. So we have hidden the wound and worn gold bracelets on top of it. The bracelet is seen, not the wound. And seeing the bracelet we think that everything is alright. But have bracelets ever healed any wounds? That wound goes on growing bigger and bigger inside, till it becomes an ulcer.

Our whole life is a self-deception where there is nothing worthwhile. We also feel that there is nothing, but we are also afraid that we are living just with the help of these illusions and if we open our eyes and find out that these too do not exist, then how shall we live?

This difficulty has arisen in the West. Try to understand this.

During the last three hundred years, the West has tried to see things as they are. Now the West is in difficulty. The difficulty is that this attempt has succeeded in showing that there is nothing in things. What to do now? Only one feeling prevails in the West now, that everything has become empty and useless, there seems to be no meaning. What to do now?

During these three hundred years, the West has thought much about all the relationships in life and the outcome is that all relationships have become suspect. Today no lover in the West can be bold enough to say to his beloved that his love is eternal, permanent. It has become impossible to say so, because the more research that was done on love the clearer it became that nothing else is more momentary than love. It was only the talk of poets and blind people who used to say their love was eternal.

It needs blind eyes before one can say that love is eternal. It appears so, but in reality it is not so. When you are in love with somebody it seems that this love will last forever and no power on earth can break it. You are in a great illusion. No big powers are needed, in fact no outside powers at all are needed; you will do the job of breaking it yourself, you alone are enough for it.

Love is ephemeral. When a flower blooms in the morning, who can believe that it will fade away in a few hours? Its flowering deceives and makes one feel that it will remain so forever, but it does not happen that way. Whatsoever has blossomed will fade. When love blossoms, that too is a flower and it will fade.

The West has come to know this well, has come to understand this well, and has fallen into great difficulty: to love has become difficult, because to love, that illusion of its being eternal is necessary. Without that illusion there can be no love. If that illusion breaks, love also falls apart.

So only sex has remained in the West. There seems to be no possibility of love, only sexuality has remained. But it is very difficult to give life depth on a foundation of sexuality. And it is very difficult to create the family on the basis of sexuality. And if only sexuality is the reality, then it is worthless to undergo so many troubles, the so many responsibilities of the family system.

In the West, husbands and wives are disappearing, boyfriends and girlfriends are increasing. The husband-and-wife relationship has ceased to be of importance. Boyfriends and girlfriends -- that means the friendship is still well and alive. If tomorrow it changes then there is no legal headache. But then an emptiness sets in. Love is uprooted, and if meditation cannot be made available there will be serious trouble. The energy is released and there is no other route for it to travel. This is why people keep their eyes closed and feel that where they are walking is heaven -- even in hell. When the eyes are open, hell is seen. You also come across occasions every day where you see hell. Life is such that you will choose detachment on your own.

Life is such that detachment is bound to happen, it is not that you have to make tireless effort for it. In fact you are making tireless effort so that detachment does not arise. Just think, look back on your life, take a bird's-eye view and you will find that the whole of life is leading you towards detachment. The whole message of life is detachment, the whole flow of life is towards detachment. Life brings you sorrow from all directions but still detachment does not arise in you. Life disappoints you in every respect, breaks you down, tears you asunder, but detachment still does not arise in you -- it is a miracle! Otherwise the natural flow of life is towards detachment.

In attachment is the birth of life, and detachment is the end result. We are born out of attachment, but if

we die also in attachment it only means that we have not heard the message of life.

Detachment is the language of life. If you search, if you do not deceive yourself, then all are helpful -- a friend as well as an enemy; near and dear ones as well as distant people, all are helpful in leading you toward detachment.

THE FRUIT OF DETACHMENT IS KNOWLEDGE.

The day you stand firm in detachment and you have no desires about this world, you have no demands from this world, and the futility of this world is revealed to you -- the outcome is knowledge. Then you are full of wisdom; then for the first time wisdom arises in you and a lamp is lit within you.

In the state of detachment the lamp of wisdom burns. If the lamp of knowledge does not burn, understand well that the detachment is false. This is the second part of the sutra. If the second step does not follow, then the first step has been false; it has proved fruitless. In our country there is no shortage of people who have renounced attachment -- these people are sitting in every temple and monastery -- but it is difficult to find the wise.

I have been meeting so many sadhus and sannyasins. They ran away years ago, but they say, "Nothing has happened so far, knowledge has not happened." But even they are not ready to accept that their detachment is false and that is why knowledge has not happened to them. They believe that their detachment is complete; it is only the knowledge that has not happened. If knowledge has not happened, then the first step has gone wrong, your detachment is false. It is not a product of ripe attachment, it has not come out of ripe attachment; you have run away from the world prematurely, you have run away without opening your eyes -- let this be remembered.

There is a man walking in hell with closed eyes and cherishing dreams in which he is in heaven. He does not open his eyes lest he see hell. He hears the statements of the seers and sages that the world is hell; he himself feels within that it may be so and he is afraid of opening his eyes. Or sometimes when his eyes open up in some accidental happening he sees the hell, and what the seers and sages are saying appears to be true. But he does not keep his eyes open, he goes on becoming more nervous, and the voices of the seers and sages go on hiding deeper inside him. He starts feeling from inside that everything is wrong and he runs away from the world. But he runs away with his eyes still closed. He moves into detachment, but he does not look at attachment with open eyes. With eyes closed he was in attachment; with eyes closed he has moved into detachment.

This will not bear the fruit of knowledge, because there is no change in the state of mind in this man -- his eyes are still closed. Till yesterday he was walking like a blind man in attachments; today he is walking like a blind man in detachment.

The detachment that takes place by opening one's eyes within attachment is the ripened detachment, mature. It is in this maturity that the lamp of knowledge is lit.

THE FRUIT OF KNOWLEDGE IS RELAXEDNESS.

When the lamp of knowledge is lit what is the result? The result is relaxedness, tranquility. The mind, consciousness, body, being -- everything attains to relaxedness. There is no effort left anywhere; there is no tension, no strain, not even a trace of any of these left anywhere in the person. A tranquility, a relaxedness happens.

If knowledge does not bring relaxedness, understand well that the knowledge is false. Then each successive step must be false. If a person with knowledge looks tense, if a person with knowledge is not relaxed, if a person with knowledge has to impose discipline upon himself, then know that the knowledge must have come from the scriptures, not through his own experience. He may have attained knowledge by listening to others but it is not through his own knowing. In such a case, the knowledge may well be in the intellect but it has not yet entered the being. Such a knowledge is a weight over the head, it has not become wings with which one may fly in the sky.

The fruit of knowledge is relaxedness, such that there remains no effort at all within oneself. There remains no effort of any kind, one becomes effortless. Whatsoever happens is right -- a state of suchness prevails, relaxedness happens. Whatsoever is, is right. There is no effort to achieve anything, there is no fear

of losing anything, no fear grips you that something may go wrong, no uneasiness hovers that some mistake may happen, no tension that you may miss, you may fall down, you may go astray -- this is called *uparati*, the relaxedness.

Uparati, the relaxedness, is a very deep thing. You will come across millions of nonattached people, but none with a glimpse of knowledge in them. You will come across thousands of people with knowledge also, but no glimpse of relaxedness in them. There is no shortage of pundits or knowledgeable people.

But it is very interesting to note that sometimes the ignorant and unknowledgeable people appear more relaxed than the knowledgeable. If the brain of a pundit and that of an ignorant person were examined, the brain of the ignorant person will be found in relaxation, and that of the pundit will be found in great turmoil. It all seems to have gone topsy-turvy. Even ignorance was better than this situation because at least the ignorance was yours. This knowledge is borrowed and therefore a burden. What is one's own makes one light, and what is borrowed makes one burdened. What is one's own always brings flowering, what is from others crushes one.

The fruit of knowledge is relaxedness and the fruit of relaxedness is peace. One who has attained to relaxedness, slowly, slowly sinking deeper and deeper and deeper in it, he attains to the center that has been called peace.

When a person is swimming, he will be on the surface of the water. Swimming is an effort, a doing. But another person who has left himself loose and relaxed, who is not swimming but just floating effortlessly, moving with the river wherever it takes him -- it is fine with him if it takes him somewhere, and if it does not take him anywhere that too is fine -- such a person has attained to relaxedness. Such a person who is effortlessly lying there will slowly, slowly start sinking in the river; he will go on sinking till he reaches the ultimate depth, till he touches the rock bottom of the river -- that rock bottom has been named peace.

Knowledge through detachment... if the detachment is real, knowledge is bound to follow. If knowledge is true, relaxedness is bound to follow. If relaxedness is real, peace will always follow. And if peace does not arise out of your relaxedness, know well that your relaxedness is an imposed one.

In the West many books have been written which have strange names such as, You Must Relax. Now this title of the book is absurd. In the very word must there is tension. Now this 'you must' will become the problem, it won't let you relax. People are lying down on their beds reading such books and trying all kinds of postures. The book is saying one must relax, so they are relaxing!

They can even impose relaxation upon themselves, they can even lie down on their bed stiff like a corpse, but the tension will continue inside them because now they have to think of relaxing also. If you have to think about your relaxation, that too will require effort, energy. And remember, if you have to do this you will come out of it even more exhausted, because that effort is what tires one. You are concentrating on "I am resting, I am not to make any effort at all." This "I am not to make any effort at all" now becomes the effort.

No peace will be attained through such relaxation. Relaxation is an existential happening. Relaxation means your consciousness has nothing worth achieving, your consciousness has no demands of any kind and no desire to become something -- no desire to even become relaxed; there is no insistence even for relaxation to come. If it comes it is good, if it does not come it is equally good.

You may have heard Mohammedan fakirs on the road saying, "May one who gives be happy, may one who does not give be happy." The ordinary beggars also repeat this, but this statement is from Sufis. The ordinary beggar repeats it deceitfully. When he says, "May one who gives be happy," the sparkle in his eyes is remarkable, and when he says, "May one who does not give be happy," there is no sparkle at all. You will come to know the difference by giving to him and watching, and by not giving to him and watching.

There was a Sufi fakir named Bayajid. He had made a little change in this statement. He used to say, "May one who gives be happy and may one who does not give be even more happy." Somebody asked Bayajid, "We had so far only heard 'May one who gives be happy and may one who does not give be happy,' but what does this addition mean?"

Bayajid replied, "When somebody gives I am pleased, but when somebody does not give I am even more pleased. My sense of gratitude becomes more intense. When somebody gives, it is alright, I am pleased; but when somebody does not give, then also the inner pleasure still remains. I feel like bowing down to him. I feel that if he had given, I would have been deprived of this opportunity of remaining happy when not receiving. This is why I say, 'May one who does not give be even more happy.' He is kind that he gave me one more opportunity to see my stream of happiness remaining uninterrupted when not receiving."

Relaxation comes from within, it is not acquired through effort. So the whole process is by steps.

Nonattachment is the first step towards tranquility. Everybody wants relaxation, but detachment comes first -- that is the first step towards relaxation. The Upanishads imposed conditions and made everything difficult. Who is there who does not want relaxation? Everybody is in search of relaxation, everybody is in search of peace. But then its whole science has to be followed. You desire flowers but do not sow the seeds. You sow the seeds but you do not water them. Or if you water them, you do not raise a fence to protect the plants from animals. No, one has to move through each step.

Detachment means to remove one's mind from all sorts of desires. As the mind is removed from desires, the energy that was being destroyed in running after these desires is saved and it becomes a flame.

THE FRUIT OF KNOWLEDGE IS RELAXEDNESS.

One who has come to know has no source of tension anymore. One who has come to know has also no reason to be uneasy. There is nothing in this world about which one needs to be uneasy.

THE FRUIT OF KNOWLEDGE IS RELAXEDNESS, AND THE PEACE THAT DESCENDS FROM EXPERIENCING THE SELF-BLISS IS THE VERY FRUIT OF RELAXEDNESS.
IF EACH ONE OF THE AFORESAID DOES NOT HAPPEN IN SUCCESSION, KNOW THAT THE PREVIOUS ONE HAS GONE FRUITLESS. ABSTENTION FROM THE SENSE-OBJECTS IS IN ITSELF THE SUPREME CONTENTMENT AND INCOMPARABLE BLISS.

Enough for today.

Finger Pointing to the Moon

Chapter #9
Chapter title: That -- The Universal Religion

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THE ONE WHO HAS THE ATTRIBUTE OF BEING THE EMBODIMENT OF MAYA, ILLUSION, WHO IS THE SOURCE OF THE UNIVERSE, WHO HAS THE CHARACTERISTICS OF OMNISCIENCE ETCETERA, AND IS THE EMBODIMENT OF INDIRECTNESS, MULTIPLICITY AND TRUTH ETCETERA, IS KNOWN BY THE WORD TAT -- 'THAT'.
THE ONE WHO SEEMS TO BE IN SUPPORT OF THE 'I' AS AN EXPERIENCE AS WELL AS A WORD AND WHO IS EXPERIENCED AS SEPARATE FROM THE CONSCIENCE, IS CALLED BY THE WORD TVAM -- 'THOU'.
THERE ARE TWO ATTRIBUTES: MAYA, ILLUSION, TO THE UNIVERSAL SOUL, AND AVIDYA, IGNORANCE, TO THE EMBODIED SOUL. ON ABANDONING THE TWO, WHAT IS SEEN IS THE PERPETUALLY TRUE, CONSCIOUS AND BLISSFUL PARAM BRAHMA -- THE ULTIMATE SUPREME REALITY.

God has been addressed by many names. Man has established a variety of relationships with God. Somewhere he is the father, somewhere mother, somewhere lover, somewhere beloved, somewhere friend and somewhere something else -- in this way man has tried to establish many, many different relationships with the ultimate truth. But the Upanishads are alone on this whole earth in calling God only 'that', *tat*, and thus not establishing a relationship of any kind.

This needs to be understood properly. This is a very deep insight. Out of love we may call God 'father' or 'mother', but in so doing there is less of understanding and more of foolishness. No matter what relationship we establish with God it is foolishness. Why? Because there is one inevitable factor in a relationship -- there must be the presence of two persons. A relationship cannot be constituted without two. I am there and my father is there -- both are necessary; I am there and my mother is there -- both are necessary. No such relationship with God is either right or possible where we can relate by remaining two. With God, it is possible to be related only through losing ourselves, not through remaining as separate entities.

All the relationships of this world are maintained only by remaining separate entities. The relationship with God is established only by merging with God, by losing oneself in God, by being one with God. This is of great complexity. For a relationship, two are required, so we can even say that no relationship can ever be established with God. If two are a must for a relationship, then no relationship can be established with God because the very meeting with God is possible only when the two disappear as two and the one remains.

Kabir has said, "I had set out in search for you but I could not find you. I disappeared in the very search, then you were found. The one who had set out in search for you... as long as he was there, there was no meeting with you; when in the process of seeking you were not found but the seeker disappeared, then the meeting happened."

It only means that man never meets God, because as long as the man is there, there is no God; and when God is there, the man is not there. The two never meet.

So none of the relationships of the world are applicable to a meeting with God. We make a mistake by thinking this way.

A father can be met without losing ourselves, losing oneself is not a condition for meeting; a mother can be met without losing ourselves, losing oneself is not a condition for meeting. But to lose oneself is a basic condition for meeting God. Relationships take place between two, but the relationship with God takes place only when there is one, not two. So this relationship is just the opposite.

The Upanishads did not address God as father or as mother -- they did not establish any human relationship. Sociologists say that the establishment of all human relationships is anthropocentric, man-centered. Man goes on imposing himself upon everything. Let us understand this view of man being anthropocentric, because modern psychology and sociology are highly influenced by this word and attach a great value to it.

Whatsoever a man sees, he projects himself in it. If the moon is clouded over, we say, "The moon's face is hidden behind a veil." Neither there is any face nor is there any veil. But man, by nature, projects his experiences on everything. If there is an eclipse of the moon we say, "Her enemies *Rahu* and *Ketu* have swallowed the moon, they are after the moon."

Man can think only in man's language. We also go on projecting ourselves on all that we see around us. We address the earth as the mother; it is a projection. We address the sky as the father; it is a projection. If we look deeply, we shall find that whatever relationships man has with the universe, he has imposed his own image and structure on all of them.

Freud says that the whole issue of God is in fact a substitute for the father.

When a child is born he is helpless, weak and insecure; the father protects him and brings him up. The little child grows in his shadow, he takes the father to be the superpower; there is none bigger than him in the world. So small children are often seen to be discussing amongst themselves as to whose father is the more powerful. Every child claims that his father is the biggest, and every child feels this way -- that what can there be bigger and more powerful than his father? All power is in his father's hands.

In childhood, the child takes support from his father to grow. His confidence, trust, respect, all are endowed in his father. If while holding his hand his father walks through fire, the child will accompany him laughing, because wherever his father is going there cannot be any danger for him. Neither have any doubts nor has any distrust arisen in the child's mind yet. His father is still absolutely trustworthy. But as the child

grows, this trust will start falling apart. Slowly the weaknesses of the father will become visible to him.

As the child grows he will be able to understand a little, and the very first weakness that he will come to see is that in ninety out of a hundred occasions the mother is more powerful than the father, on ninety to ninety-nine occasions out of a hundred. All his father's pomp and show, all his strutting is outside his house -- he enters the house a little afraid, a little meek. This will be the first crack in the child's trust. As he grows up and begins to understand things, he sees that his father also has a boss and that he trembles before her.

This trust that had been imposed on the father in childhood now shifts away from the father, leaving a gap. It is this same trust that, according to Freud, one imposes on a God -- an imaginary father -- so that the mind does not have a gap. So man calls God the father, the supreme father, the most powerful of all.

Remember, whatever qualities a child ascribes to his father are exactly the same qualities religious people ascribe to God. And just as children fight amongst themselves to settle whose father is greater, the Hindus, Mohammedans and Christians fight to prove their god to be the greater. Now, how can a god be greater? These are all childish ideas. But the very imposition of fatherhood upon the concept of God is childish; it is born out of the child's mind.

So Freud went so far as to say that as long as children are brought up with their father it is very difficult for them to get rid of God. God is nothing but another form of father. There seems to be some truth in it, because in matriarchal societies, where the mother is supreme and the father is secondary, God is not addressed as the father but as the mother. It reveals the truth of the matter. For example, the worshippers of mother goddess Kali accept God in the form of mother, not in the form of father. These worshippers of Kali are from a matriarchal society where the mother is prime, and the father is secondary. Such societies are still existent on the earth, and in these societies the concept of God is that of a mother, not of a father.

This supports Freud's idea a little that concepts are formed in childhood -- and the moments of childhood are valuable, because whatever patterns are formed in the mind during that period, whenever there is any loss of them one feels restless. It becomes necessary for the person to compensate for those losses. And man goes on trying his whole life to complete the patterns created in his childhood.

From this you should take note of one more interesting thing. In the societies where the family system has been uprooted -- for example, as has happened in America where the roots of the family system are pulled out, where the children care for neither the father or the mother, nor do the mother or the father care much about the children; where the relationship between the family members has become weak -- in those societies the concept of God also becomes weak.

Where the family system totters the God also totters; there spreads atheism. In the societies where the father's power is very strong and where the father's orders are supreme and discipline is ensured, atheism is not born. And the conclusions that Freud derives from all this are true, but only half. There is truth in his conclusion that to see the father in God is an attempt by man to fill a psychological emptiness. But when Freud says that God is nothing more than this, this is where he is mistaken.

Man may call earth the mother -- this is something to do with the man, but because of this the earth does not cease to be what it is. Man may call God father, mother or anything whatsoever. This may be an extension of his family, his childhood or his mind, but God on whom this extension is done does not become a falsity because of it. What names we give it depends on us, but its existence does not depend on us.

Had Freud known about the Upanishads he would have been in difficulty, because the Upanishads do not create any relationship with God. Had Freud read the Upanishads the story of modern psychology would have been different. But Freud was an honest man. Had he even a slight inkling that there is some tradition of thought, philosophy, experience which does not establish any kind of relationship with God and which uses a most impersonal word tat, 'that' -- where God is 'that', and there cannot be any other more impersonal address -- Freud would have surely been amazed. 'That' means no name has been given, only a hint. 'That' is not a name, it is only an indication, a pointing finger.

Certainly this tat cannot be born out of any shortcomings of childhood. One may think of mother, one may think of father -- but that? It has nothing to do with the psychology of childhood. In fact it has nothing to do with psychology as such. It has to do with the experience of those who have gone beyond mind, who have gone beyond man.

These words *manushya* and *mun*, man and mind, should also be understood. In this country we have called man manushya. He has been called so because he is surrounded by mun, the mind, because he is living in mind, because he is solely mind-oriented and derives nourishment from the mind. The English word man is also the derivative of the Sanskrit word mun, meaning mind.

Mun, mind, is man. Where mind is transcended, the manhood is also transcended. These are the statements of those who transcended man, who transcended mun, the mind, and hinted at 'that'. But there are several things in it worth considering. A father can be worshipped, but how would you worship 'that'? A temple of 'father' can be built, a temple of 'mother' can be built, but how would you build a temple of 'that'? How can you make a temple of 'that'? or can you? One can make idols of man, woman, mother, father, but how can an idol of 'that' be made? There are no scriptures more iconoclastic than the Upanishads, though not a word has been said by them against worshipping idols. This too is worth understanding.

Mohammedans have been busy breaking idols just because Mohammed said, "There can be no idol of 'that'." Mohammed's statement is similar to that of the Upanishads, that there can be no idol of 'that'. Mohammedans seem to believe that the idol of 'that' cannot be made but that the idol of 'that' can be broken! How can that be broken which cannot be made in the first place? So one group of mad people are busy making idols and another group of mad people are busy breaking idols.

It is very interesting to see that the iconoclast is also nothing but a worshipper of idols. One who goes to break the idol also believes in idols, at least he believes them to be worth taking the trouble of breaking. He believes in the idol at least that much. Where is the difference? One goes to place offerings of flowers on the head of the idol, another goes to break the head of the idol with a hammer.

It is hammers and chisels with which the idols are made and it is also hammers and chisels with which the idols are broken. There is not much difference between the belief of the two -- both believe that there is some importance in the idol. The idol-worshipper believes it to be of importance, the iconoclast believes it to be of importance. Sometimes the iconoclast attaches more importance, because while the idol-worshipper never risks his life in the making of the idol, the iconoclast risks his life for breaking it. The iconoclast puts his life at stake in breaking an idol when the Koran says, "There can be no idol of 'that'." Whose idol are you breaking then?

The Upanishads are neither idol-worshippers nor iconoclasts. The vision of the Upanishads has gone far beyond form, shape and idol. This is why they said, tat, 'that'. What idol can be made of 'that'? No, no idol can be made of 'that'. 'That' is not a form. Is there any form or shape of 'that'? 'That' is not a form, 'that' is formless. Even the word that is formless. If anybody wants to give a form to 'that', it cannot be done. What is tat,'that'? It is only an indication, as if somebody points a finger and says, 'that'!

Wittgenstein is an amazing modern thinker. He is one of those who gave birth to this century's greatest logic. Wittgenstein, in his important book Tractatus Logicus, which is one of the three or four most important books written in this century, writes that there are things which cannot be said but still they can be shown. Nothing can be said about them but they can be indicated.

The Upanishads only indicate towards God, they say nothing. 'That' is just an indication. There are many things implied in this indication, take note of this fact. One implication is that no relationship can be established with 'that'. This is why the Upanishads do not call it 'thou', because with thou it is possible to establish the relationship of 'I'.

Wherever there is thou there will be 'I' also. Thou cannot exist without 'I'. As soon as I call somebody thou, 'I' has entered in, 'I' has made its presence there. It is in reference to 'I' that somebody is thou, and it is in reference to thou that I am 'I'. 'I' and thou exist simultaneously. 'That' is alone. There is no necessity of the other to exist with 'that'. 'That' does not produce any indication of the presence of someone else.

Whenever we say thou, then whosoever has been addressed comes on the same level as we are. 'I' and thou stand side by side. When we say 'that', no relationship is being formed on our level. Where is 'that'? Whether it is above, below or within us, nothing of that sort is revealed. With deep insight the Upanishads have called God 'that'.

Let us understand this sutra now.

THE ONE WHO HAS THE ATTRIBUTE OF BEING THE EMBODIMENT OF MAYA, ILLUSION, WHO IS THE SOURCE OF THE UNIVERSE, WHO HAS THE CHARACTERISTICS OF OMNISCIENCE, ETCETERA, AND IS THE EMBODIMENT OF INDIRECTNESS, MULTIPLICITY AND TRUTH ETCETERA, IS KNOWN BY THE WORD TAT -- 'THAT'.

THE ONE WHO SEEMS TO BE IN SUPPORT OF THE 'I' AS AN EXPERIENCE AS WELL AS A WORD AND WHO IS EXPERIENCED AS SEPARATE FROM THE CONSCIENCE, IS CALLED BY THE WORD TVAM -- 'THOU'.

Tvam, thou, you.... As soon as we call anyone thou, tvam or you, we have already accepted a boundary.

This other is seen by us as a separate entity. This entity has a form, a body; you cannot call a bodiless entity thou. You cannot look at the sky and call it thou, it does not mean anything. How could you say thou to the sky? No relationship comes into being. There is such an expanse, without limits; no relationship of thou seems to arise. The relationship of thou arises only where there is some form. But God is even more expansive than the sky, the sky itself is just one event in God. With such a God the relationship of thou is not feasible because while standing before God there is no remembrance of 'I', that I am. One who still feels that 'I exist' shall not be able to see God. The very 'I' is the impediment, the veil.

As long as there is 'I', I will see everywhere only thou. Any relationship with the formless is not possible; relationship is only possible with the form.

Remember, take this as a fundamental principle. What I am, how I am, where I am -- my relationships can only be possible within these contexts. If I believe that I am the body, any relationship will happen only with those who also believe they are body. If I believe that I am mind, my relationships will happen only with those who also believe that they are mind. If I believe that I am consciousness, my relationships will only be possible with those who believe they are consciousness. If I want to establish a relationship with God, I also have to become formless and void like God where there is not even a trace of 'I', because 'I' attributes form. Only when all is void in me will I be able to connect with void. Only when I become formless internally will I be able to connect with the formless outside.

There is no other way but to become like the one with whom one wants to connect. There is no other way but to become like the one whom you are seeking.

There are two words: 'that' and thou. The embodied soul we call thou -- the consciousness which is encaged in the body, that is limited by the body. And that consciousness which is all pervading -- beyond all the limits and is limitless -- we call 'that'. To the dewdrop we say 'you' and to the ocean we say 'that'. To the atom, to the tiny atom we say 'you' and to the whole we say 'that'.

Why is there so much insistence of the Upanishads on tat, 'that'? The Upanishads do not have the expectation for you to just begin worshipping and praying to God. Nor do they have the expectation for you to just be a devotee of God. The Upanishads expect you to become God yourself. Let this difference be properly understood.

The ambition of the Upanishads is ultimate, absolute; no higher ambition than this has ever been born in the world. The Upanishads are not satisfied just by your worship, prayer or devotion to God. They say that as long as you do not become God the ultimate truth is not perceived. They say that until you become God your destiny is not fulfilled.

'That' means that we are not to establish a relationship of worship or devotion with God -- no relationship can be established with 'that' anyway -- we are to drop all relationships. In the end we shall drop ourselves also, so that there remains no one to relate and therefore no relationships can be possible. Ultimately we will become only that which we have been addressing as 'that'.

The matter does become difficult to understand, because ordinarily our concept of religion is of worship and prayer, reverence and devotion. The Upanishads' concept of religion is not at all that of worship, devotion and prayer but of the uncovering and unveiling of 'that' which is hidden within every individual.

The Upanishad is a science of religion. Just as science searches for the truth hidden within matter, just as science breaks matter, splits it into atoms and tries to discover the energy hidden within it and the laws which govern it, in the same way the Upanishads enter into every atom of the consciousness and discover what the laws of consciousness are, how consciousness is moving in the world and how it is static, how consciousness is hidden and how it is manifest.

This Upanishad is using the language of science. If a scientist discovers atomic energy, he does not say that this atomic energy is his mother or father, he does not establish a relationship with it. It is a law that he has discovered, there is no question of establishing a relationship with it. He does not develop a language of attachment around it. And if science did develop a language of attachment, it would cease to be science. Attachment, relationship, are non-scientific and they would pervert the truth. So a scientist will have to look at the truth maintaining his distance and neutrality; it is not a question of creating a close personal relationship.

The Upanishads too speak the language of science: they say 'that'. They do not establish a relationship, they keep themselves separate and apart. When the Upanishads say 'that', we do not even notice who is speaking. When somebody says, "God is the supreme father," we know who is saying it -- somebody whose desires about their father have remained unfulfilled, somebody whose son-hood has remained incomplete, somebody who has not received the love of father or mother, or somebody who has received so much love

that it has caused indigestion. But certainly the person saying this is one who has suffered some kind of abnormality in the relationship with his father. But when one says 'that', nothing is noticed about the speaker, nothing is revealed about the speaker.

The indication is most impersonal and hence very valuable. And the moment we call it 'that', all disputes end.

It is very interesting: if we call God 'that', how will Hindus and Mohammedans fight? What difference can there be between the 'that' of a Christian and a Hindu? If the Christians, Mohammedans and Hindus all call God 'that', there can be no fight amongst the three. No matter what word is used for 'that' -- tat or that, it does not make any difference -- still there can be no fight. But when a Mohammedan calls it one thing, a Hindu calls it something else, a Christian calls it something else, or when they call it father, the concept immediately alters and adapts for each.

It is a matter worth reflecting on. Freud said that when a person calls God the father, if he searches within himself he will find his father's image in his concept of God. He is bound to find it. When you call God the mother, your mother will appear. What is your concept of mother? With a little refinement, purification, cleansing, painting to it, you can turn your concept of mother into God.

Diderot, a French philosopher, has made a subtle joke. He has said that if horses were to conceive of their God it would have the looks of a horse! No horse can conceive of their God having the face of a man -- this is certain, this we know. When a negro pictures God he will have short bushy hair -- it ought to be so! Its lips will be like those of negroes, and the skin will be dark, black. When the Chinese paint the face of God it will have high cheekbones, because "Our God and not looking Chinese -- how is it possible?"

It is our concept that we will project. Can an Englishman ever conceive of a black god? There is no such possibility. Do you see the Hindu imagination in their gods? Rama, Krishna... all are swarthy. To the Hindu mind the swarthy color has been a symbol of great beauty -- of course it will be so! Do you see their features? The concept of beauty that the Hindu mind has is bound to be projected on Rama and Krishna. It ought to be so.

You may have observed that the ears of Rama, Krishna, Christ and Mohammed are not very big, they are small. But if you have seen the statues of Buddha and Mahavira, you will find that the ears are so long as to touch their shoulders. The Buddhists and the Jainas believe that the *tirthankaras* have ears long enough to touch their shoulders. The whole reason for this seems to be that probably the ears of the Jainas' first tirthankara may have been very long, touching his shoulders -- and that has become a continuing concept.

There is no reason to believe that all the twenty-four tirthankaras may have had long ears touching their shoulders. But once a concept has taken root, the statues are made according to that concept and not according to the individual whose statue is being made. If you see the statues of all the twenty-four tirthankaras you would not be able to tell which one is of Mahavira, which is of Parshvanatha and which is of Neminatha. All the twenty-four statues look the same. They can only be identified by seeing the specific symbol engraved at the base of each statue.

A concept is agreed upon and then we move and live according to that. All our gods are created out of our concepts, but there can be no concept created about 'that'. So the day there is a universal religion in the world, that day the Upanishads will be understood rightly for the first time. That day we will understand that the Upanishads have, for the first time, used a scientific language and have left aside the cobwebs of the anthropocentric language of man.

THERE ARE TWO ATTRIBUTES: MAYA, ILLUSION, TO THE UNIVERSAL SOUL, AND AVIDYA, IGNORANCE, TO THE EMBODIED SOUL. ON ABANDONING THE TWO, WHAT IS SEEN IS THE PERPETUALLY TRUE, CONSCIOUS AND BLISSFUL PARAM BRAHMA -- THE ULTIMATE SUPREME REALITY.

This sutra is a little difficult. "God has the attribute of illusion and the embodied soul has the attribute of ignorance." Call it attribute or call it disease.

"God has the attribute of illusion." We need to penetrate this understanding. This is rather complex and subtle; let us try to understand it. There have been many, many apprehensions in man's mind. Let us understand some of the apprehensions, and then we can move into the sutra.

One difficulty that has always been there for any reflective man is that if one accepts God, it becomes

very difficult to accept this world; if we accept God, it becomes very difficult to explain this world. For example, if God has created this world why is it so full of disease, misery, pain and sin? If God has created this world, what is the need to put man in such ignorance? Man cannot be held responsible for all this, only God remains responsible.

A few days back one Christian priest came to see me. I asked him what work he was engaged in. He replied, "We are busy fighting sin." I said, "Sin! Where did this sin come from?" He said, "It is created by the Devil."

So far he was at ease. Normally nobody inquires deeper into such matters, because in doing so embarrassing situations may arise. I asked him, "Who created the Devil?" Then he felt a little uneasy, because now the matter was problematic. He was afraid that if he says that God created the Devil then it becomes difficult, because if God created the Devil, and the Devil created sin, what is this vicious mess all about? Doesn't God possess enough intelligence not to create the Devil? And even if God mistakenly created the Devil, where is the difficulty if you and I mistakenly commit a sin? And if sin is created by the Devil, and the Devil is created by God, and we commit sins, who is responsible?

We are just victims, unnecessarily victimized. We have nothing to do with it. God creates us, God creates the Devil, the Devil creates the sins, we commit the sins -- where in this whole circle do we become responsible? Neither we create God, nor do we create the Devil, nor do we create sin -- and we are unnecessarily suffering in this mess.

The priest became a little restless. Christianity has no answer for it. It is difficult to find the answer with any of these people because it is too problematic. Or some people... for example, Zarathustrians believe, as Zarathustra says, that God and the Devil are two elements. Nobody created anybody, both are eternal. Now in this belief the danger becomes even greater because if both are eternal then neither of the two can ever win or lose. God and the Devil will go on fighting. And who are you -- are you the battlefield where they are fighting? Neither of the two can win or lose because both are eternal.

Zarathustrians are also in difficulty if they don't believe them both to be eternal and say that the Devil can be defeated, because then the question arises: How come he has not been defeated so far? So many centuries have passed and he has not yet been defeated. And where is the guarantee of his defeat in the future? In fact, the situation seems to be just the opposite -- that the Devil is winning. For him to be defeated is a faraway dream; the Devil seems to be winning every day.

You will be surprised to know that recently, in 1970, in California, America, a new church has been registered under the name The First Church of the Devil. It has its followers and an archbishop, and they have printed their own bible and announced, "We have had enough time to experience that God is being defeated and the Devil is winning."

What is said appears to be right. If we look at the world, their statement does not seem to be wrong. The followers of the Devil win and the followers of God get defeated. The followers of the Devil occupy high positions, and the followers of God wander here and there.

You can try it out yourself -- now even the followers of God have learned the trick. They chant the name of God, but get things done through the Devil; they have understood who really wins. In the final calculation it is the Devil who wins. But the fear also lurks in the mind that perhaps, by some mistake, God may win! So they keep chanting the name of God also: Rama, Rama, Rama. They try to remain sitting in both boats -- all prudent people are like that. When there is a need they take work from the Devil, and when there is no need and they have free time, they turn their prayer beads to please God. A sort of compromise is maintained, a sort of balance. And then also, who knows who will win in the end.

If the world gives any indication, it is of the Devil winning. The victory of God is not seen anywhere. Neither good seems to be on the increase nor does evil seem to be on the decrease. Neither the light seem to be increasing nor does the darkness seem to be decreasing.

So there is trouble in believing the Devil to be eternal. And if one believes that he is not eternal, that the Devil will finally be defeated -- no matter how much he wins in the intervening period, that in the end he will be defeated -- what is the assurance for it? Where is the guarantee of such a happening? One who is winning now -- why should he be defeated in the end? There seems to be no consistency or logic in the belief that the one who is winning all along will suddenly be defeated in the end.

This has remained an enduring question for mankind. Different religions have attempted different methods to solve this problem of duality, but nothing is solved. The concept of the Upanishads seems the least erroneous of them all in comparison -- just the least erroneous, but not totally right. But if it is weighed against all the other concepts, the Upanishads' idea seems to be the most correct -- not altogether correct,

just the most correct.

The Upanishads say that there is no opposition between God and the world: there is no Devil, and there is no power opposing God. How then is this world created? The Upanishads say that God is not creating this world by creating some opponent to do the job. In the very being of God, in the very glow of God -- which they call maya, the illusion -- in the very shadow of God -- which they also call maya, the illusion -- the world is, just as a person stands and his shadow is naturally formed. There is no solid existence of a shadow: a sword cannot cut it, fire cannot burn it, water cannot drown it. Try as you may, it still exists. It does not have a real existence, yet the shadow is. It walks behind you; if you run, it runs after you, if you stop, it stops.

The Upanishads say that whenever something exists, it also has its shadow. And the latest researches in science and psychology also support this fact. Let this be understood. Nothing exists without a shadow. Whatever is, it creates its shadow. If there is Brahma, the absolute reality, it will have its shadow, too. That shadow they call maya, the illusion. The shadow of the absolute reality is this world.

Jung, a great psychologist, did a great deal of research on this reality from a different dimension and he found that every man also has a shadow existence, a shadow personality. You should also understand this because you too have your shadow existence.

You are a good man, peaceful and patient, and you do not become angry. But one day suddenly, on some minor matter, you become so outrageously angry that it is beyond your own understanding as to what is happening and who is doing this. The matter itself is not so serious that it calls for any anger, and you are not a person who is used to becoming angry -- you do not become angry even about big, serious matters! But today, about this minor matter, you are in a rage.

That is why people often say afterwards, "It happened in spite of me. I was not intending it and it happened." Why? How did it happen? You were not intending to do it, then how did it happen?

Sometimes you do not intend to say a certain thing and it pops out of your mouth. You simply did not want to say it and it spurted out of your mouth. You repent afterwards that, "I had never thought I would say it; I had taken the decision not to say it, and yet I blurted it out!"

Jung says that you have a shadow personality of your own in which everything that you deny within you goes on accumulating. Sometimes finding some opportunity, in some weak moment finding some crack in the system, the shadow personality manifests itself.

Because of this shadow personality, a serious disease known as 'split personality' is a subject of study in psychology. A man is divided into two parts. Sometimes it so happens that there become two distinct personalities in the man -- it seems there are two men within one. The man says one thing and does another, there is no coordination; he is one man in the morning and another in the evening. His saying, his being -- nothing can be quite relied upon. He himself is afraid as to what he is doing and what he is saying, there is simply no harmony. It is as if there are two persons within him. Sometimes he is very peaceful, sometimes very agitated; sometimes silent, sometimes very talkative -- he is just split into two parts.

There are thousands of such mad persons in thousands of madhouses. Their sickness is that suddenly they have completely lost one personality and have become a different person. Till yesterday he was Rama, then suddenly something happened -- an accident, or he fell and injured his head -- and he became Rahim. Now he simply does not remember that he was Rama; he does not recognize his father, his mother, or his wife. Now he declares himself to be Rahim and gives a totally different account of his life which has nothing whatsoever to do with this family -- not even an acquaintance.

What has happened? In the accident the main personality of the man was pushed into the background due to the shock of the impact and his shadow personality has become active, so he has changed his name and everything else.

This assuming of a shadow personality is reversed also by shock treatment. Sometimes when the person is cured he again becomes Rama, the previous person, and his whole behavior changes back to the original personality.

This shadow personality is hidden within every person. If we describe this in the Upanishadic language, it is the ignorance, avidya, that is tied to every person -- it is his shadow personality. Just as it is illusion, maya, that is tied to Brahma, the supreme reality -- that is its shadow personality. This illusion is not in opposition to Brahma, it is its very shadow, an essential part of its being. This world is not the enemy of Brahma, it is the shadow of the very existence of Brahma. If we try to understand this in the language of science it may become easier to grasp, otherwise it is not easy to grasp at all.

In 1960, one scientist was awarded a Nobel prize for the discovery of anti-matter. This is a very strange

word: anti-matter. The discovery by this man is that in this world there is matter and also there is its opposite, anti-matter.

Everything has its opposite. Nothing in this world exists without its opposite. For example, if there is light, there is darkness; if there is life, there is death; if there is heat, there is cold; if there is man, there is woman. The whole world exists through dualities. Can you conceive of a world where there are only women and no men? It is impossible. Can you conceive of a world where there are only men and no women? It is impossible. The coordination is so deep that when children are born there are one hundred and fifteen boys born and only one hundred girls; but by the age of fifteen, fifteen boys have died and the proportion of boys and girls is equal.

Biologists say that because boys are weaker than girls nature has to give birth to more boys, because by the age of fifteen, the marriageable age, fifteen of the boys would be dead.

You may be surprised to know that according to biology woman is stronger than man. Man's strength is muscular; he can lift a bigger rock but he cannot bear greater pain. A woman's strength is in her forbearance, so women are able to withstand diseases better. And it is necessary, because the greatest forbearance is required in childbirth, and she carries the child for nine months.

If man had to give birth to a child he would have committed suicide long ago. You would not find a single man in the world. Carrying a child for nine months within you -- just try carrying a child even for nine days on your shoulders, even for nine hours, even for nine minutes! It is a difficult affair. And then the labor, the delivery pains! Nature makes woman capable of bearing that much pain. She is strong, firm. Her strength is of a different type. She cannot fight, she cannot run very fast, but because of this do not take her to be weak. The dimension of her strength is different. She has greater capacity.

So by the age of fifteen years, the proportion of boys and girls evens out. This proportion is maintained in the whole world. During wars, more boys get killed -- certainly, because boys go to the battlefield. Thus the percentage of women increases. And after the time of war the birth-rate of boys increases and that of the girls decreases. Who may be planning all this? And how does all this come about?

During the first world war hundreds of thousands of people were killed. During the first two to three years of the postwar period, the birth-rate of boys noticeably increased and that of the girls decreased. Later on the ratio of their birth-rates settled down to normal. This triggered some thinking. The same thing repeated itself again after the second world war. Then it was realized that nature keeps on balancing the opposites from within.

You need never think that some day on this earth there will be only light and no darkness. This cannot happen. Darkness and light will always remain balanced.

The discovery of anti-matter is based on this same principle that the world is a balance of opposites. So if there is matter, what is opposite to it? And the concept of the physicists is very complex. For example, if a stone is kept on a table, it is seen by us. When it is taken away, nothing is seen there in its place.

Now imagine that on that table there is a hollow space exactly in the shape of the stone. When the stone is removed, that hollow space still remains there and that hollow space is the anti-matter. So far nobody has seen it, but the man has received his Nobel Prize. And the reason he can receive the Nobel Prize is that he cannot be proved wrong, because when everything in this world has its opposite, it is necessary that matter must also have its opposite, which may be hidden somewhere nearby it. It may be seen, it may not be seen, but in principle there is no other alternative but to accept it.

Maya is the shadow of Brahma. Neither Brahma can be there without maya, nor can maya be there without Brahma. And it is on a vast scale that maya is the shadow of Brahma. You could call it the anti-Brahma. On the smaller scale of man ignorance is the shadow. Ignorance is maya on the scale of a man.

Around you exists ignorance. Now what can be done about it? It is there along with man. How to give up ignorance? And if this is destiny, if there is an arrangement in the universe that the opposites will be there and if even Brahma has not been able to drop maya, if even the supreme existence is surrounded by maya, how would we, tiny little individuals, be able to drop ignorance? Brahma is not able to drop maya, so how will we be able to drop ignorance? And if we are unable to drop ignorance, then all endeavor of religion becomes meaningless.

No, we can drop ignorance, but let the process be understood. We can drop ignorance only when we are willing to disappear. If we are not willing to disappear, ignorance cannot disappear -- the duality will continue. Either both will remain or both will go. If I say that I want to survive but I also want to destroy the ignorance, then ignorance will never be destroyed, it is your shadow. It is like saying that I want to remain but I want my shadow to disappear. It will never disappear.

There is only one way and that is I can disappear so that the shadow disappears, hence so much emphasis on the effacement of the ego. If I disappear my shadow will disappear. When I disappear my shadow also disappears, and I merge and become one with Brahma -- not as an 'I' but as a void. What might be happening to my ignorance? When I disappear, when I merge in Brahma, my ignorance merges into the maya. I disappear into Brahma, the ignorance disappears into maya. Whenever I am created I emerge out of Brahma, and ignorance emerges out of maya. Ignorance is our small share of maya given to us, small portions of the land of maya assigned to us.

Maya, ignorance, brings misery and pain. This is why we want to be rid of it. Might it not be giving pain to Brahma? Might Brahma not be wanting to be rid of it? By Brahma is not meant a person but this vast, infinite existence. Might it not be in pain? Might it not be wanting to be rid of it? We feel pain, we want to be rid of it; won't Brahma be wanting to be rid of it also?

On the level of Brahma there is a total acceptance. On the level of Brahma the existence of maya is accepted, there is no denial of it. There is no denial of it, so there is no pain either. On our level there is pain; if we also accept, there is no pain.

When I hurt my hand, the pain is not due to the hurt but due to my idea that the hurt should not have come to me. If I accept that I should have been hurt, that the hurt was bound to happen, that to be hurt is one's destiny, then there would be no pain. The pain is in the opposition, in nonacceptance. The pain is because we are not able to accept it. Some of us do accept -- such as a Janaka, or a Krishna -- they accept. Krishna accepts everything. And with acceptance, without doing a thing, ignorance becomes maya, Krishna becomes Brahma.

This is the difference between the paths of Krishna and Buddha or Krishna and Mahavira. Mahavira destroys himself so that ignorance is destroyed. Krishna neither destroys himself nor his ignorance, he simply accepts. Mahavira destroys ignorance by destroying himself; Krishna becomes Brahma itself through acceptance, at once, because when Brahma is not destroying maya and accepts it, Krishna also accepts it.

For this reason we have called Krishna a total incarnation. There is no nonacceptance there and hence there is totality. Even the slightest nonacceptance and there is no totality.

This is why we have never called Rama a total incarnation. We cannot, because in Rama's mind there are many nonacceptances, many limitations, many limiting concepts. In the story of the Ramayana a washerman says that he doubts Sita's morality because she was stolen away by Ravana. Rama hears of this and is not able to bear this questioning of his wife's morality... a washerman, and questioning his wife's character! Is there a shortage of fools in the world? Anybody may say anything. And it is not certain that washermen in Rama's time would have been very wise people.

But even if a washerman may say, "I have doubts about Sita," and may say to his wife, "You have stayed away overnight, I therefore will not allow you to enter my house -- I am not like Rama".... For so many days Sita was forced to stay at Ravana's palace before Rama defeated him and brought her back home. This taunt by the washerman, "What do you think I am? I am not like Rama," was told to Rama and it hurt him deeply, created a thorn in his heart.

Rama has no total acceptance of things. He could not bear the idea of a blot on his name, on his character. He could remove Sita, he could throw her out, because he could not accept this stigma. So the Hindu mind never called Rama a total incarnation. It called him *maryada purushottam*, the moral superman; amongst human beings there has been no man of greater morality.

But remember, a moral superman... amongst human beings! But there is a limit! He is very pure, but the emphasis on purity is so much that there is a fear of impurity. But Krishna is a different type of person; he has no fear of any defamation whatsoever. It is as if he makes an effort to try and become more and more defamed. What might be the difference?

There is no nonacceptance in Krishna. Whatsoever is, is fine. So incredible phenomena took place in Krishna's life. Exactly the same phenomena happened as is happening in the infinity between Brahma and maya. As if the infinity descended in a smaller form on the smaller stage of man, and around it happened the smaller play of maya. In Krishna there was a total acceptance.

When ignorance is accepted, it is not necessary to destroy it. Where there is no acceptance, ignorance will have to be destroyed. But there is only one way of destroying it and that is in destroying one's own self. Then only will it be destroyed.

So the path of Mahavira and Buddha is arduous. It is of shearing, smashing, destroying the ego. All has to be smashed, destroyed, one by one, from the roots, only then will the shadow be destroyed and one will be rid of it.

The path of Krishna is that of acceptance. Nothing is to be destroyed anywhere. But this one is not easy either. It appears easy, but searched deeply perhaps it may prove to be even more difficult because mind never agrees to acceptance. Mind says, "This should be, that should not be"; "This is how it should be, that is how it should not be" -- mind just goes on chattering about what should be, what should not be. Mind goes on dividing.

There are only two paths in the world. One path is to destroy both and the other path is to accept both. Liberation comes on either path.

THERE ARE TWO ATTRIBUTES: MAYA, ILLUSION, TO THE UNIVERSAL SOUL, AND AVIDYA, IGNORANCE, TO THE EMBODIED SOUL. ON ABANDONING THE TWO, WHAT IS SEEN IS THE PERPETUALLY TRUE, CONSCIOUS AND BLISSFUL PARAM BRAHMA -- THE ULTIMATE SUPREME REALITY.

ON ABANDONING THE TWO.... I told you there are two paths for abandonment. One path is: you cease, the ignorance ceases. The second path is: agree, accept, drop the idea of going beyond what is -- do not think of making even the slightest change in it as it is. Then too what remains is the perpetually true, conscious and blissful supreme reality.

Enough for today.

Finger Pointing to the Moon

Chapter #10
Chapter title: The Four Steps

18 October 1972 am in Mt. Abu, Rajasthan, India

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[NOTE: This is a translation of the Hindi series ADHYATMA UPANISHAD. This version is the final edit pending publication.]

THUS, THROUGH THE STATEMENTS LIKE TATTVAMASI, THAT ART THOU, TO PURSUE THE MEANINGS SUCH AS ONENESS OF JIVA, THE EMBODIED SOUL, AND BRAHMA, THE ABSOLUTE REALITY, IS SHRAVANA, THE LISTENING. AND TO REASONABLY PURSUE THE MEANING OF WHATEVER HAS BEEN LISTENED TO IS MANAN, CONTEMPLATION.
ESTABLISHING YOUR MIND IN THE INDUBITABLE MEANING ATTAINED THROUGH THIS LISTENING AND CONTEMPLATION, ATTUNEMENT WITH IT IS NIDIDHYASAN, ASSIMILATION.
DROPPING THE MEDITATOR AND THE MEDITATION RESPECTIVELY, WHEN THE MEDITATED-UPON, THE GOAL, REMAINS AS THE ONLY OBJECTIVE AND THE MIND BECOMES STILL LIKE THE FLAME OF A LAMP IN A WINDLESS PLACE -- THIS IS CALLED SAMADHI, THE ENLIGHTENMENT.

Four words have been used in this sutra. Each word is a world within itself. The four words are: *shravana*, listening, *manan*, contemplation, *nididhyasan*, assimilation, and *samadhi*, enlightenment. In these four words is contained the entire journey to the truth. For the one who may complete these four steps rightly, nothing else remains to be done. It is around these four words that the whole spiritual discipline is developed, so it is useful to understand each of the four words minutely, deeply, with all their subtleties.

The first word is shravana, listening.

Listening does not mean mere hearing. We can all hear, to have ears is enough for hearing. Hearing is a mechanical phenomenon. There was a sound, it fell on your ears and you heard it. But listening is not just this. Listening means that it has not been heard only by the ears, the vibrations have penetrated to the consciousness deep within you. Try to understand this a little.

You are going along a road, your house is on fire and you are running towards it. Somebody passing by on the road greets you. Your ears will hear it but you will not. The next day you will not be able to even recall that somebody greeted you on the road. When your house is on fire, if somebody is singing on the road your ears will hear it but not you.

Hearing with the ears is not listening by you. It is not necessary that if your ears heard, you also listened. The ears are necessary for listening but are not enough, something more is required within. When your house is on fire, the greetings given to you are not heard by you. Why? The mechanism of your ears did not change but the attention to the ears is broken from within. The attention is with the house that is on fire. The ears are hearing, but the bridge of attention that is necessary to bring the contents to the consciousness is missing; that bridge has been removed. It is in use where the house is on fire. So the ears are able to hear but not you. The connection, the bridge of attention between you and the ears, is broken.

Listening means both you and your ears are present, connected -- then listening happens. It is a difficult matter. To create the connection with the ears is a matter of spiritual endeavor.

Listening means that when you are hearing, your whole consciousness becomes the hearing; only the hearing remains, nothing else. No thoughts move within, because if there are thoughts moving within you, your attention is diverted into thinking and removed from the ears.

Attention is a very delicate and subtle thing. Any slight thinking going on inside and the attention moves to it. You are listening to me and an ant is biting your leg -- it is not necessary for your house to be on fire -- then for a period of time you become aware of the ant bite, your listening is lost. Your hearing continues but attention is diverted.

Another problem with attention is that it cannot be on two things simultaneously, it is always on one subject at a time. When it moves onto another subject it is immediately removed from the first. It can go on jumping from one to the other -- and that is what we do. The ant bit the leg, the attention jumped there; attention came back again and you listened. You felt the sensation of itching, your attention jumped to it; afterwards it came back to hearing again. So there are gaps in the listening when the attention moves elsewhere, and therefore not much clarity in meaning can be found from what you hear because much is lost. Many times the meaning derived by you is your own, because much has been lost; and what you conclude after filling in the gaps is entirely your own.

I have been looking through a book written by a female disciple of Ouspensky. She has written: "When I started working with Ouspensky on spiritual discipline, I was very troubled by one thing that he used to emphasize repeatedly, and I was unable to see the point because there appeared nothing in it worth emphasizing. I was also unable to understand why a man like Ouspensky put so much emphasis on such a small matter as this. The man is so wonderful that if he emphasizes something, there has to be some meaning behind it. But my intellect was unable to grasp the meaning. And he would repeat this fifty times a day."

A disciple may be referring to something Ouspensky had said the day before, saying, "Yesterday, you said so and so," and Ouspensky would immediately stop him and ask him not to say this; at the most he could say that this is what he had understood him to have said yesterday. 'Don't say that this is what has been said.' He would make this remark about every statement -- never to say, 'You said so,' but say, 'I understood this from what you said.'"

This disciple has written, "We used to be very troubled. To have to say before every sentence, 'This is what I had understood; this is what I had understood from what you had said.' What is the need to do so? Why not simply say that you had said so, and the matter is over." Slowly she came to understand that these are two separate things.

Only those who have attained to the art of listening can understand what has been said. If you are only hearing, you will understand only what you can understand and not what has been said, because a lot will be lost in between. And that which is lost, you will fill the gaps for yourself -- because empty space always gets filled up.

You hear, but in between, when your attention moves away, who will fill up those empty spaces? You will do that. Your mind, your memory, your information, your knowledge, your experience will penetrate those gaps. And you will be the creator of the final shape, which is not what has been truly said. The one

who said it originally is not responsible for it.

Listening means that the consciousness shifts to the very ears, with no thoughts, reasoning or arguing within. This does not mean that you accept everything that is said without understanding. But acceptance has no role in the process of listening. Listening means just listen; acceptance or nonacceptance are matters for later on -- no need to be in a hurry.

What are we doing? We are hearing and at the same time we go on accepting or rejecting. Our heads continue to nod in agreement or shake in disagreement. One goes on saying, "Yes, it is perfectly true." Somebody else says, "No, it does not appeal to me." They themselves are not aware of this continuous nodding and the mental process, but I can watch it.

It means that as I say something, while hearing it you also go on making decisions about it internally. For the period of time you are making decisions the listening will be missed. You yourself are not aware that your head nodded, but inside you agreed with something, hence the nodding. When I say something which does not appeal to you, your head goes on shaking in denial, "No, it is not appealing to me." It is not your head moving, it is your attention inside moving. It is because of the moving attention that the head is also moving. In that little movement your listening is lost.

When it is said that you should not think while listening, it does not mean that you accept everything blindly. No, at this point there is no question of acceptance or rejection, at this point one has only to listen well as to what has been said. You have to listen exactly to what has been said; only after that will you be able to decide whether to accept or reject.

To bring the process of acceptance or rejection in while hearing is to miss the listening. Hearing means only hearing.

Right now we are listening. Right now we will not go on thinking simultaneously. Mind cannot do two things at a time; either you listen or you think. Those who think are unable to listen, those who listen have no way of thinking at the same time. But there is no hurry either -- thinking can be done later on. It is also just and proper that first one listens and then one thinks... because what will you think about? If you have not heard rightly, or if you have added something of your own onto what you heard, or if there are gaps in what you have heard, what will you think about? Whatever you will think, it has no value. If something is not heard rightly, thinking about it is futile. So the first step, the seers have said, is shravana, the listening.

When somebody would come to Buddha or when somebody would come to Mahavira, they used to ask the person to first become a *shravaka*, a listener. To become a shravaka means to become a listener. Even now Jainas go on categorizing in the same manner: *sadhu-sadhvi* and *shravaka-shravika*. But there are neither really any shravakas nor any shravikas, because those terms imply listening. A shravika is one who has attained to the art of listening. But there are neither really any shravakas and shravikas -- the listeners -- nor is there now anyone worth listening to.

You go and look at the shravakas and shravikas in the temples. Often you will find them asleep -- listening is far away. Tired and tattered from the day's work, they rest and sleep there. Even if they do not sleep they for sure do not listen. They are busy in their own mental uproar and thoughts.

Your mind should completely stop, its movement should stop; only then listening happens. Listening is the first step. And the more significant the things discussed, the deeper the listening has to be, only then can it be understood. So the sutra says:

> THUS, THROUGH THE STATEMENTS LIKE TATTVAMASI, THAT ART THOU, TO PURSUE THE MEANINGS SUCH AS ONENESS OF JIVA, THE EMBODIED SOUL,AND BRAHMA, THE ABSOLUTE REALITY, IS SHRAVANA, THE LISTENING.

TATTVAMASI is a supreme statement. There are only three or four supreme statements of the truth in the world but none is loftier than this. Tattvamasi means, That art thou, you are that. 'That', *tat*, we were discussing yesterday as being the description of God. This is the meaning of Tattvamasi, that 'that' is not anything out and away from you, you are that. What we had called as tat, 'that', gives the impression of distance -- 'that' is the indication of distance. Tattvamasi means, 'that' is you, 'that' is not far but very near, nearer than near. Your very existence is 'that'. This is a supreme statement. A supreme statement means that if one explores it fully it will lead one to the ultimate state. This is why they are called supreme statements. Then no other scriptures are needed -- no Vedas, no Koran and no Bible are needed -- Tattvamasi is enough.

If one does the right listening, contemplation, assimilation and experiencing of this one statement, no

other scriptures are required.

A supreme statement means a condensed statement which covers all -- just like formulas in chemistry, or just like Einstein's formula of relativity, where the whole thing is covered in two or three words.

This supreme statement is a formula of spiritual chemistry. Three things are in it: Tat -- that, tvam -- thou, asi -- you. They are the same, 'that' and 'thou' are one -- this is all of this sutra. But the whole of Vedanta -- the philosophy of the Vedas -- the entire experience of the seers is covered by those three words. It is like a mathematical formula: 'that', the existence, God, and 'thou', the hidden consciousness within you, are not two things, they are one. And this is the essence of all the Vedas, everything else is just an expansion of this.

So in the Upanishads such statements are described as supreme statements. From this one statement, the philosophy, spiritual discipline and experience of the whole of life can be derived.

Such statements should be heard in total silence. Such statements should not be heard as one may hear a song. The quality of hearing has to be very different, only then might these statements enter within you. These statements cannot be heard the way one hears things passing by on a road.

That is why for thousands of years the seers in India were insistent that the supreme knowledge should not be written down. Their insistence was valuable. But it was not possible to carry this out forever, it had to be written down. But the insistence in not writing down the supreme knowledge persisted for thousands of years. Many people, particularly the linguists, think that because there was no script, no means for writing things down, that is why the Vedas and Upanishads were not written down for so long a time. But their thinking is wrong... because it seems impossible that the people who could attain to an experience of the caliber of Tattvamasi, those who could make such supreme statements their living experience, were incapable of devising the art of writing. That the people whose genius could touch such lofty peaks of experience were not able to devise such an ordinary thing as the art of writing does not feel right.

The art of writing was there, but they were not willing to use it. Why? Because if such supreme statements were written down, anybody could have read them under any inappropriate conditions. And by reading them, the person could have formed the illusion of having understood them -- because someone can also read these statements without having the certain kind of mental state which is necessary for reading or hearing them.

Where is the difficulty in reading 'That art thou'? Even a grade-one student can read it. And having read it, he will fall into the illusion of having understood it: "Okay, I am also that. This is what the sentence means, and that is that." Then he memorizes it, and he goes on repeating it for his whole life -- and the whole thing is missed. The whole purpose of the statement is missed, the essential point is lost.

These statements deserve to be listened to only in a certain state of mind, with a certain quality of mind, in a certain milieu. Then only they penetrate your being. There is danger in hearing it just any time, anywhere. The dangers are two: one, that it will get memorized and one will feel one has known it. And the second danger is that due to this false sense of knowing, one will perhaps never make an effort to create that state of mind in which it should have been listened to.

There is a season, a special time, and a suitable, auspicious moment for sowing any seeds. And this is an extraordinary seed -- it cannot be just thrown about anywhere. This is why the master used to whisper them in the disciple's ear. Try to understand this.

We have all heard that initiation mantras used to be whispered into the ear of the seeker. What we think is that the masters must have been whispering such mantras into the disciple's ears. That is nonsense.

The master used to give these ultimate seeds to his disciple only when the disciple had become just the ears, when the disciple's whole being was ready to listen, when he was not listening only through the ears but with every fiber of his body, when his whole being was there gathered behind his ears, when his very soul, fully withdrawn from all other senses, was attuned behind the ears -- then the master would pass it on. He was saying this only: Tattvamasi -- 'That art thou'. The words were the same, there was no change in the words, but the disciple in front of him, the quality of his consciousness, the capability of his consciousness....

And what does it mean to initiate people by whispering a mantra in the ear? Even now, so many fools go on whispering initiating mantras in the ears of so many other fools. They pass on these mantras in one's ear, without bothering even to know what 'the ears' means.

It has nothing much to do with the ears which are attached to your skull. What was meant by the ear was a way of your being, an openness in your being, a presence of a kind of peace, a readiness to listen, an eager thirst, a longing where one's whole being is ready to listen. Then the master used to simply pour such

supreme statements into the ear. And sometimes it happened that the very penetration of such supreme utterances in the disciple instantly became the ultimate explosion of realization.

There are many people who have attained self-realization only by listening. The other three steps were not needed for them. You will be surprised to know that the other three steps were not needed, that only by listening have people become enlightened.

But the matter is not so easy. You might think: "If it is possible to become enlightened just by listening, then why should I bother to do anything else? Here we are, just utter it for us and we will become enlightened!"

Only those can become enlightened by listening whose totality is invested in listening, when not even a fraction of them is held back, when the listener does not exist at all and only the act of listening remains; when even that feeling does not remain that 'I am listening', even the feeling of 'I am' is no longer there, when one has become only the listening.... When only the process of listening has remained, when everything else within has become utterly silent, a nothingness, in that nothingness, just this much impact -- Tattvamasi, 'That art thou' -- causes the explosion of the being... only this much impact!

But one more thing is to be kept in mind in this connection -- that the whole preparation on the part of the disciple or the seeker is that he should be a nothingness; but at the same time, just anyone coming and uttering Tattvamasi, 'That art thou', in his ear won't do. Anybody can utter that; even a human being is not required for it, a tape recorder can do the job of uttering it.

But no, this won't do. Words have power -- but that power is dependent on the speaker, it is not in the words. It all depends on from what depth the words are emanating, and how much life energy is contained in the words, and how much juice of direct experience there is in them. And the speaker of those words should also have disappeared at the time of uttering them. The speaker simply should not be there, the echo should have arisen directly from the soul: Tattvamasi. And the listener also should not be there, the echo should have gone directly to the soul: Tattvamasi, 'That art thou'. At this point of meeting, even without doing much, enough would have been done... and a revolution takes place, an explosion happens, and the one who was ignorant suddenly becomes a knower.

There are such happenings in recorded history, when it has happened just by listening. We find it difficult to believe, because even with a lot of effort and doing it does not happen to us; we attempt in many ways, but still it feels that nothing is happening.

When the meeting of two such consciousnesses takes place, where the speaker is not but the words are revealed, and where the listener is not but the listening happens -- the listening is sufficient to trigger the journey.

But such a coincidence is hard to find. Even if such a coincidence is found, it is difficult to utilize it. Such a coincidence is a subtle affair. So the disciple used to be near the master for many years awaiting such a coincidence, when the time for such an opportunity may present itself and when he may also be ready. So for many years the only spiritual discipline for the disciple used to be how to remain quiet and silent.

Svetketu went to live with a master. For years the master did not even ask him why he had come. Svetketu also felt that when the time was right he would then ask, so he waited. The master did not ask him for years. The story is very beautiful -- the master's *yagyagui*, the sacred oblational fire that used to burn around the clock, and the dug-out vessel that held the fire -- even they became impatient.... The story is really beautiful: Svetketu had come and even the *havankunda* -- the dug-out vessel for the sacred oblational fire -- started taking pity on Svetketu. So many years had passed by since he came and the master had still not bothered to even inquire, "What brings you here?"

Svetketu would chop and bring wood, light the fire, milk the cows, massage the master's feet, and when night fell he would go to sleep near the feet of the master. Rising in the morning, he would get busy again with the chores of the day. That sacred oblational fire which would be burning twenty-four hours a day, even that fire began to feel pity, "What is going on here? Svetketu won't say from his side why he has come and Uddalaka, the master, won't ask why he has come."

Such a waiting, such a patience, such a quietness makes one automatically a listener. Slowly, slowly not only the words of the master but even the breathing of the master comes to be heard; even the heartbeats of the master come to be heard in such an awaiting and in such a silence. It is not necessary that the master should speak, even his movements come to be heard. And when the right moment comes the master speaks. When the right moment comes the speaking happens; neither the master has to make an effort to speak, nor the disciple has to make any effort to know anything. At the right moment the event happens.

Listening is a very valuable step. You may remember these two or three things: one, be the listening itself while listening; forget the listener, be just the ears -- extended all over your body -- so that your whole body becomes ears listening from all directions. Another, let there be no thinking; just let the mind be fully absorbed in listening and let no thoughts move.

We are all afraid that if we do not think, perhaps someone may put some wrong things in our mind. Who knows, someone may shatter our beliefs. So we are constantly engaged in self-defence: I will let in only things that may be useful to me; if they are not useful to me, I will not let them in.

You will be surprised to know that psychologists say that if one hundred things are said to you, your mind hardly lets five of them in. The remaining ninety-five things it returns, does not let in. And why? Because your beliefs are based in the past, they are pre-determined. Somebody is a Mohammedan, somebody is a Hindu, somebody is a Jaina and somebody a Christian. It is all inside you, it is your mind accumulated from the past, sitting there within you. The whole time it is keeping watch: if there is something in tune with some of your ideas, strengthening them, then let it in. If it is not in favor of your ideas, if it is not strengthening them, then just don't allow it in, stop it on the outside; or hear it in a way as if you have not heard at all; or if you heard it, oppose it immediately and vehemently so it cannot enter in.

Just pay a little attention to your mind and you will see that you go on saying yes or no inwardly all the time. Who is this saying yes or no within you? It is not you, it is your mind that you have accumulated from the past.

So the mind chooses what is favorable to it and rejects what is against it. It is a difficult task: this is the mind that is to be dropped and this is also the mind that chooses what is the favorable and opposes the unfavorable -- so how is this dropping to be accomplished? This is the mind that is your enemy and your controller, and this is also the mind you have set out to drop -- and if you set out to drop with its own help, then you will never be able to drop it. Just the smallest apprehension, that this thing does not appeal to you in the light of your beliefs, and your mind immediately shuts its doors. It says, "Do not hear anymore," "Ignore that," or "Go on opposing from within."

We are constantly engaged in defending ourselves as if some battle is going on. In that case there will be no listening possible, rather a conflict is triggered. But listening does not mean blind acceptance either. Listening has nothing to do with acceptance. Listening has to do with right hearing of what has been said.

The second step is manan, contemplation -- after hearing what has been said, to contemplate over it. To contemplate over what has been said after hearing it in its authenticity is the first condition for contemplation. But if you choose what you like and contemplate over only that, it is not contemplation, it is only deception.

So the first condition for contemplation is that you hear without saying yes or no -- no condemnation, no praise, no acceptance, no rejection, no nothing; no evaluation, no judgment -- neither in favor nor against. You only hear silently and naturally what has been said, and let it sink into the deepest corner of your heart so that there may be an acquaintance with it, because contemplation can happen only about that with which one is acquainted.

This is the difference between thinking and contemplation. Thinking is done about something with which we are not properly acquainted. Thinking is an intellectual activity with the new -- mental gymnastics. Contemplation is a reflection on something that has been absorbed, that has been taken deep within oneself. There is a great difference between the two. Thinking contains conflict within itself, contemplation contains sympathy. In thinking there is confrontation, in contemplation there is reflection. And these are big differences. Thinking means you are fighting with something. If you are unable to win then you will agree with it, but there will be pain in that agreeing.

When you debate a point with somebody and you are unable to logically argue your point of view and you have to concede, have you watched the pain you feel inside? You concede because you cannot argue any further... but inside? Inside you have a feeling that if not today, then tomorrow, eventually you will turn the tables against that person and be able to reject their point.

Thus it is not possible to transform anybody in this world through argument, because argument implies defeat. Even if you are able to prove something to that person through argument he will feel defeated -- not transformed, but defeated. He will experience defeat: "Okay, I am not able to reply properly or to search for the right argument today but the day I have the right arguments I will come and see you." He feels defeated.

And remember, a defeated person is not a transformed person. You can make somebody silent through argument but you cannot transform him that way. And it is right also, that no one should become transformed through argument, because when two persons debate something, it does not necessarily mean

that the one who lost the debate was wrong or the one who won was right. All it means is that the one who won can argue better and the one who lost the debate cannot argue so well -- nothing more than this is proved.

So it is natural that nobody is ever transformed and no revolution happens in one's life by argument. Loss of an argument only hurts one's ego, and that injured ego wants to take revenge. Argument is a struggle.

In thinking there is an inner struggle. Whatever you are thinking about, you are fighting with it; an inner struggle is going on. You line up all your past memories and all the past thoughts that go against it. If you are still defeated you accept, but in that acceptance a pain, a bite, a piercing thorn is experienced. This acceptance is out of your helplessness. There is no joy happening in this acceptance; your inner flower does not blossom due to this acceptance, but withers. So because of all the thinking the thinkers are doing all over the world, you will not see the joyousness of a buddha on their faces.

Why, what is the difference?

You will not find the pleasant personality of a Mahavira in the thinkers. On the faces of thinkers you will see the wrinkles of anxiety, not the flowers of contemplation. On the forehead of a thinker the wrinkles will go on increasing with time. Every single line of the forehead will be profoundly pronounced -- after all he has worked hard his whole life. But that which happens to a Buddha or a Mahavira, that flowering will not be seen. Thought is burdensome, you are bent over with it. A thinker looks anxious. There is no qualitative difference between thinking and worrying. All thinking is a form of worrying. A restlessness is hidden behind it, a tension, because there is an inner struggle, a conflict, a battle. So a thinker by the time he grows old is bent over by the weight, by the sheer weight of his thoughts.

A contrary phenomenon happens with Buddha and Mahavira. As they go on growing older something within them goes on becoming younger; their look of freshness increases.

This is the difference between thinking and contemplation.

Thinking begins with logic, contemplation begins with listening. Thinking begins with struggle, contemplation begins with listening. Listening is receptivity, where there is no struggle. This is the difference between thinking and contemplation. Thinking begins with conflict because its base is in logic. There is no sympathy there; opposition, enmity, argumentation are its basis. The very fact that contemplation begins with listening shows sympathy is the basis there.

What is meant by sympathy? -- sympathetic consideration. Whatsoever we are thinking, or in whichever connection we are thinking, we do so with great love and sympathy.

What is the qualitative difference between thinking and contemplation? When you are considering something with sympathy, your whole inner desire is to feel that, "Whatsoever I have heard may be right. And if it is right, can it be beneficial to me?" So you first try to search for those points which are right. When you think, you begin from a belief that whatsoever you have heard is wrong, so you first try to search for those points which are wrong.

Understand it this way. A person is standing near a bed of roses: if he is thinking, he will first count the thorns; if he is contemplating, he will first count the roseflowers. This makes a fundamental difference -- from where you begin.

The one who first counts the thorns, his opposing attitude is evident. He will first count the thorns, and thousands of them will be found. And in counting the thorns, a number of thorns will pierce his hands, blood will flow out. That piercing by thorns, the number of thorns and the bleeding of his hand, will all become the basis for opposition to the roseflowers. And when he has counted thousands of thorns and maybe one or two flowers will be seen, his mind will say, "These flowers are only a deception, they cannot be real, because where there are so many thorns, how can the flowers there be so delicate? This is an illusion."

It is natural, it will feel right. Where there are so many thorns, thorns capable of causing bleeding, how can these delicate flowers blossom there? It is impossible. And even if he agrees that the flowers are there, he will say, "They are of no value; amid thousands of thorns, what is the value of a flower or two? It rather appears as a conspiracy of the thorns, so that thousands of thorns can remain in the world with the pretext of just one flower. This is a deception. This flower is a mask for the thorns. This flower is a participant in their conspiracy."

A person who begins contemplation with flowers will first touch the flowers. His hands will be full of the fragrance of flowers, his eyes will be filled with the colors of the flowers. The delicacy of the flowers will be available to his touch, the beauty of the flowers will encompass him from all sides. Then he will

approach the thorns -- after having seen the flowers, after having known and lived with the flowers, he has fallen in love. Now when he approaches the thorns they will have a completely different quality.

A person who approaches the thorns after understanding the flowers will understand that the thorns are for the protection of the flowers -- they are not enemies of the flowers, they are not against the flowers. The same juice that is flowing in the flowers is also flowing in the thorns. And the thorns are for the protection of the flowers. One who is seeing the flowers, one who has been able to see even one flower rightly... thousands of thorns will lose all consequence for him, because the presence of even one flower is enough to render thousands of thorns inconsequential. And if a flower can blossom amidst so many thorns it is an impossible miracle; then the impossible can also happen. And if a flower can blossom amidst so many thorns, that person would see the point that if he sought deeper, perhaps these thorns might also prove to be nothing but flowers.

Contemplation begins with sympathy, thinking begins with opposition. If the condition of listening is fulfilled sympathy is aroused.

If sympathy is aroused, the very stream of thinking takes a one-hundred-and-eighty-degree turn and becomes contemplation. Contemplation does not mean blind acceptance. So the seer has said, TO REASONABLY PURSUE THE MEANING OF WHATEVER HAS BEEN LISTENED TO, IS MANAN, CONTEMPLATION.

Nobody needs to think that contemplation means accepting blindly. Neither listening means accepting nor does contemplation mean accepting, reason has to be used.

But the use of reason also changes. Reason in itself is neutral. For example, there is a sword in my hand.... Now, the sword is neutral: if I want I can take somebody's life or I can save somebody's life -- the sword is neutral. Reason is neutral, but there are different patterns, and the effect of reason can change. If the mind is full of enmity, opposition and confrontation, reason becomes violent. If the mind is full of sympathy, listening, love, search and longing for the truth, reason becomes a protecting sword. Reason in itself is not bad.

So in this country we have accepted two types of reasoning: one, positive reasoning; another, negative reasoning. Negative reasoning is also reasoning. Sometimes negative reasoning appears even more logical than positive reasoning, because negative reasoning has an edge, a sharp edge, that is capable of cutting through and killing.

So negative reasoning sometimes appears to be deeply logical. How would you distinguish what is positive reasoning and what is negative reasoning? This is the difference: that if reasoning is in the search of the good and the truth -- is full of sympathy, begins from the flowers and then moves to the thorns....

When I say something to you, just watch from where you are beginning. I am amazed so many times: I speak for an hour, then afterwards somebody comes to me and whatever I have said in this hour has not reached him, he is caught up in the fight against just one single thing. He picks up just one point and comes to oppose it. Whatever else has been said in this one hour he does not remember, just this one tiny matter. And that too he tears out of its context. It had meaning in its context; torn out of it context it takes on an entirely different meaning. But he heard only that. He must have been ready for only that. He must have come prepared to find out something wrong somehow.

If you are here hearing me only to find something wrong you will never be able to move into contemplation.

Remember, howsoever many wrongs you may discover, that will never become a help to your inner growth. No matter how clearly you may establish the location of all the faults -- you may come to know of all the faults in the whole world -- still no inner growth can happen to you through it.

One who is seeking and is interested in his growth does not bother to find out what is wrong, he bothers to find out what is right. He begins with the right. And he who begins with the right may some day arrive at a point from where he realizes that what was appearing to be wrong has also some meaning, has also some value. Thus what appeared wrong earlier may appear right afterwards. The difference is only of the emphasis.

The negative reasoning seeks the wrong, it begins the journey from there. The positive reasoning begins with the right.

You give the Koran to someone to read; if he is a Hindu, he will not see any of that which is significant in the Koran, all that will go unnoticed by him. He will underline all that is not right according to him, and bring it to you saying, "See! I always said that the Koran is not a religious scripture!" Or give the Gita to a Mohammedan and he will pin-point exactly what is wrong in it. And if you want to learn this art, learn it

from the Hindu fundamentalist group, the *arya samajis*. They are experts in finding out what is wrong and where. No others are such experts. Save the mind from becoming an Arya Samaji; only then can contemplation become possible. Otherwise contemplation cannot be possible because you are on the lookout for what is wrong, and the wrong will be found in plenty. After all, where is the scarcity of thorns? But what purpose is served by the thorns? Are you going to prepare garlands of thorns, and wear them around your neck?

The purpose, the concern is with flowers, not with the thorns.

So if there is positive reasoning, flowers will be picked from the Koran also -- and these flowers are in no way inferior to those of the Gita. If there is positive reasoning, flowers will be picked from the Gita also -- and these flowers are in no way inferior to those of the Koran or the Bible.

A contemplating person is in search of flowers, a thinking person is in search of thorns. You have to decide yourself. But remember one thing, that you will become surrounded by that for which you are searching.

If you search for thorns you will be surrounded by thorns, if you search for flowers you will be surrounded by flowers.

So remember that by searching for thorns you are not harming anyone but yourself, because you will get what you search for. Life becomes hell because you are surrounded by all the wrong people, no one seems to be a right person. And not because there are no right people but because your search is for the wrong people.

You tell somebody that a certain person is a very good flute player. He says, "What flute could he play? He is a thief, a charlatan. How could he play the flute?"

Now what contradiction exists between a thief or a dishonest person and flute-playing? He may be dishonest, but who says that a dishonest person does not or cannot play the flute? Who is making this connection? In a thief a flower of flute-playing can also bloom. Theft will be a thorn, the flute-playing will be the flower. When flowers can bloom amidst thorns, why cannot a thief play the flute?

But no, it hurts to accept that someone can do anything good. We would immediately condemn him: "He is a thief, a dishonest man -- how could he play the flute?"

The attitude of a person who contemplates would be different. If you say to him that such and such a person is a dishonest man and a thief, he will say, "Maybe, but he is a wonderful flute-player."

This is a difference of choice. And when a person plays a flute so wonderfully well, even his being a thief or a dishonest person begins to become doubtful. When a person is such an amazing thief and a dishonest person, his ability at flute-playing begins becoming doubtful. Whatever we adhere to, it affects the other thing too.

What is the need to determine whether a person is dishonest or a thief? If we want our neighbor to be a thief and a dishonest person, then we will find him to be so. Or if we want our neighbor to be a good flute-player, we should look out for that. In life both things are there. Night is there, day is also there; and the good is there, the bad is also there.

Do not think that heaven is somewhere apart from this earth or that hell is somewhere away from this earth; it is in your eyes. On this very earth people live in heaven, and on this very earth people live in hell. What you seek for becomes your world.

Contemplation begins the journey with flowers -- with sympathy. It does not hurriedly attack the wrong, first it assimilates the right. And when the right is fully assimilated, only then it reflects upon what had appeared wrong in the first observation.

And remember, the real differences of this transformation in attitude only begin to be seen later on. A contemplating person slowly grows, sprouts; assimilating the right, he himself becomes right. And the one constantly searching for the wrong, constantly assimilating the wrong, becomes wrong himself. One who sees only dishonesty, theft and wrong in others cannot remain honest for long. The truth is that such a person cannot be honest in the first place.

Actually a thief cannot believe others to be non-thieves -- or can he? No, he can never believe others to be non-thieves. The very pattern of a thief's thinking becomes that of theft. He immediately searches for and sees the qualities of theft in others too. A debauched person cannot believe that there is any person of character. He just cannot accept it. His very experience becomes a hindrance in believing that.

This is a very interesting thing: no debauched person can believe that someone is a celibate. He simply cannot believe! This is all right, because if somebody is really celibate, he too cannot believe that somebody else can be debauched. But what is interesting is that not only a debauched person never believes

that anybody is a celibate, but a celibate also does not believe that anybody is a celibate.

Then it is a very problematic issue. A debauched person not believing that anybody can be celibate is logical; because, "When I have not been able to be one, how can anybody else be?" But when a celibate also is not ready to believe that another person can be celibate, his situation becomes dubious; then he too is not a celibate. His own inner experience is that all talk about celibacy, etcetera is just superficial, there is debauchery within. He, therefore, does not believe.

If you come across any saint who takes others to be non-saints, you can be sure that he himself has not been able to become a saint yet. The very meaning of becoming a saint is that for him the whole world would have become saints at once. For him the whole thing has changed, because his angle of vision has changed. When one becomes a saint inside, everywhere in the world he sees saintliness, goodness, because what is within is what is seen without.

If you are seeing bad in everybody, if in everybody you see theft, dishonesty and evil, then leave them aside and worry about yourself at once. What is seen outside is within you. That is what you are able to see. That is what is seen at once, because that falls in tune with the inner at once.

Contemplation begins with the bright side of life. Thinking begins with the dark side of life. If you can remember this, reasoning is then a wonderful thing; thoughts and logic are then very helpful. Reasoning can then be used wholeheartedly. And reasoning is then not harmful, it becomes helpful, friendly.

ESTABLISHING YOUR MIND IN THE INDUBITABLE MEANINGS ATTAINED THROUGH THIS LISTENING AND CONTEMPLATION, ATTUNEMENT TO IT IS NIDIDHYASAN, ASSIMILATION.

You listened to the supreme statement 'That art thou', you are the Brahma. You listened to it wholeheartedly; then with sympathy you thought it over, reflected upon it, searched for the true meaning of the statement, its many, many conclusions. You groped for its inherent depths from many, many angles, touched them, tasted them, drowned yourself in them, contemplated, and then found that it is true.

It will certainly be found to be true because those who said it have said it after having attained it. These are not conclusions arrived at by thinkers, these are the words of those who have experienced. This is not a statement of those who thought and thought and then decided it to be so, these are intimations from those who knew it, drowned in it and found out.

They are bound to find out. If listening and contemplation run well, they will definitely find it to be right. If it is right, then to become attuned to it is nididhyasan, the assimilation. If it is right that "I am Brahma," then to begin to live like Brahma is nididhyasan, the assimilation. In your doings, in your behavior, become attuned from all sides; then make efforts so that there remains no separation between you and what is right, because if the statement is right, then "I am mistaken."

There are only two possibilities: either you are right, then this statement is wrong; or if the statement is right, then you are wrong. And what is our usual assumption? Try to understand this a little. Our assumption is always that "I am right." This is our problem. The biggest trouble, worry and anguish of our lives is that we move with the belief that "I am right." This is our beginning point in everything, that "I am right." We test everything on this basis. This is our touchstone, that "I am right." Now whatsoever does not fit with you is wrong.

This matter must be decided, a seeker must decide that this foolish thought "I am right" does not become the initial step. If you are right, no search is necessary.

This is very interesting. One woman came to me yesterday: she told me that some twenty years ago she had been initiated by some swami, that her kundalini had also awakened but there is no peace at all, she is very restless.

If the kundalini has awakened, how is this restlessness there? And if restlessness is there, please accept that the kundalini is asleep and not awakened.

But no, people make simultaneous claims from both sides. If you are right, if you think you know, then there is nothing left to seek, the matter is over. Every person moves with the presumption of "I am right" and then says, "I want to seek the truth." If one is to seek the truth, the decision must be clear before the consciousness that "I don't know." Only then is the search possible. When I don't know, my entry into some truth is possible; if I know from the very beginning, the truth itself will appear to be wrong, because when a person who does not know believes that he knows, he can never see the truth as it is.

The very working of the mind is to move with the assumption that "I am right" -- my idea, my

viewpoint, my religion, my scripture. If you have to begin from "I am right," there is no need to begin at all, you have already arrived at the goal; you are unnecessarily taking the trouble now. And where would you find the goal? You are already standing on the goal. You are the goal.

This must be made clear; if that madness of "I know" has taken possession of one the matter is over, no search should be undertaken.

The very meaning of search is "I don't know". There is suffering, anguish, pain and tension, "I am in trouble, in disease, and am surrounded all around by my diseases; I am nothing but a combination of all these diseases." Moving with such a belief is the search.

And this is the reality also. You are nothing more than a combination of diseases -- a bundle containing all sorts of diseases. And every man is an inventor, he invents his own diseases. And even amidst all these diseases, he persists in the feeling that "I am right."

Assimilation means: one saw that this supreme statement was right. One listened, reflected upon it and saw that it was right. The mind has seen the fact of its being right, the consciousness has begun to realize the fact of its being right; now to mold yourself in accordance to that is assimilation -- to start living that which has appeared right.

And remember, once something is seen to be right, then there is no difficulty in living it. The moment it is seen the living begins. Who knowingly puts his hand into fire? Only in ignorance are hands put into fire. Who knowingly does evil? Only in ignorance is evil done. Who knowingly invites insanity? Only in ignorance is insanity invited. Once it begins to be seen what is right, the very glimpse will begin to transform you from within -- all your vibrations will slowly begin to harmonize with what you have seen.
This attunement, this harmony is called assimilation.

Even after this, if the attunement does not happen or it seems to be difficult, the seeker now knows that the difficulty is on his part. So he melts himself further. If the journey seems to be complex, he knows that it is his complexity. So he tries to untangle himself.

But if the person who proceeds with the notion of being right takes two steps and sees no fruits coming, he thinks that the notion of 'Thou art that' itself is wrong... so leave it.

People come to me... yesterday one friend came: he did meditation for the first time yesterday, and yesterday he said to me that nothing has happened.

Is there a limit to the foolishness of man? In this world foolishness and Brahma are the only two things that seem to be limitless. There seems no limit to them.

Only yesterday he had arrived, for the first time. In the morning he must have jumped up and down a little, and in the afternoon he approached me saying that nothing has happened so far. He said, "There seems to be no substance in this method. Nothing has happened to me up to now."
I asked him how many lives he had been doing this method.
He said, "I have just arrived today. There is no question of lifetimes."

Give the method at least a little opportunity to work. Have some mercy on the method, give it some opportunity.

Man is on the move always assuming himself to be right. So wherever any difficulty appears, the other must be wrong. He keeps his rightness intact and proceeds on the journey. You will have to wander then for birth after birth, nothing will ever fall together, because attunement is a great effort. It will not happen just like that, because the conditionings of lives upon lives are in the background; you will have to break them. Even if you come to see today -- suddenly, clearly, in a split second -- what is right, still your feet are in the habit of walking; your body has habits, your mind has habits, there is a long network of habits.

That network would not be broken suddenly today. One will have to work hard to break that network.

It is not a question of the methods, the question is about you. Any method can work, but you.... Take note of it, our whole life is a habit. From small things to big things, everything is a habit. There is a long line of these habits and our consciousness is habituated to flow sticking to and following the same groove. Even if it is seen suddenly, today, that the old path is wrong, a new path has to be created in order to follow it. And remember, you will have to create a deeper groove than the older one for the stream to take this new route, to alter from the other one. But just by your thinking that a certain thing is right, nothing is going to be solved.

Assimilation means, whatsoever is listened to and understood to be right, one's life has to be transformed accordingly. It will take time to be in accord with it. The mind will create hindrances, the body will create obstructions -- all this will happen. But once the right way has been seen then the courage to throw yourself completely, in every respect, into this journey is also necessary. Then sitting back will not

do.

If the guiding star has been seen -- however far away it may be -- if the star has been seen, then plunge forward on the journey. And do not begin to think that now you have taken one step and you have not yet reached the star, that you have taken two steps and you have not yet reached the star. Do not be concerned. Even with these two steps you have come closer; these two steps you have taken are not a small matter. There are many who have been simply sitting down for lifetimes; they have not yet even stood up, they have simply forgotten that one has to even stand up, that one has to even walk.

Buddha has said, just walk. There is no concern about the number of mistakes you may make. That you walked is sufficient. You walked, you made mistakes, we will correct them. You went astray -- don't worry, at least your feet made some movement. Today you wandered off the path, tomorrow you will come back towards the right way. There is only one mistake, said Buddha, and that is that you do not walk at all and just go on sitting.

Although one who remains sitting will never make any mistakes. How can one make a mistake by just sitting idle? In this world mistakes are made by those who move, who do something.

How can those who do not do anything and who are just sitting make any mistake? They are absolutely mistake-free. But the only real mistake in this world is to remain sitting.

Get up and proceed on the journey of what feels to be right. Even if it proves to be wrong tomorrow, at least there will be one benefit, that you would have learned to walk. And once you have learned to walk, tomorrow the right direction can also be found. The direction is not the real thing, the real thing is moveability, the capacity to walk.

Nididhyasan, assimilation, is an effort to become attuned. It is a wonderful word.

ESTABLISHING YOUR MIND IN THE INDUBITABLE MEANING ATTAINED THROUGH THIS LISTENING AND CONTEMPLATION, ATTUNEMENT WITH IT IS NIDIDHYASAN, ASSIMILATION.

Now our mind should become attuned with whatsoever has been understood through the listening. It should not remain only as a glimpse, it should become our total mind. It should not remain just one thought among many, it should become our very mind.

For example, a man takes sannyas. Now sannyas can be taken when it is an intellectual decision, an idea; it seems right, it makes sense -- so one takes sannyas. But it is still only a thought in the mind, just as there are a thousand others, so no attunement will be born yet. Slowly, slowly the color of what has entered one as a single thought will spread over all the thoughts.

What is meant by spreading over all the thoughts is that even while eating your meals... there should appear a marked difference between a sannyasin eating his meal and a worldly person eating his meal. That tinge of sannyas should even spread over the act of taking meals. A sannyasin should take meals in such a way as if he is not taking meals, a sannyasin should walk in such a way as if he is not walking, a sannyasin should get up in such a way as if he is not getting up; he should drop all doing.

One form of sannyas is that which is taken by way of a thought, and another is when one's entire life becomes attuned with it; then the very mind becomes a sannyasin.

So Buddha said, even when a sannyasin sleeps... one should be able to distinguish between a sleeping sannyasin and a sleeping worldly man. The very quality, the very manner of a sannyasin's sleep should change, because whosoever's mind has completely mutated, its shadow, its tinge, its vibrations should spread over all his actions. It is bound to spread.

Thus assimilation occurs not as a thought but as attunement. And,

DROPPING THE MEDITATOR AND THE MEDITATION RESPECTIVELY, WHEN THE MEDITATED-UPON, THE GOAL, REMAINS AS THE ONLY OBJECTIVE AND THE MIND BECOMES STILL LIKE THE FLAME OF A LAMP IN A WINDLESS PLACE -- THIS IS CALLED SAMADHI, THE ENLIGHTENMENT.

Samadhi is the ultimate happening. The first three are the steps towards it, the fourth step is samadhi itself. Beyond that the world of words does not exist. Beyond that there is no world of speech. Only up to samadhi can anything be said. That which is beyond it, nothing has ever been said about it and nothing will ever be said about it.

Whosoever stands at the door of samadhi comes to see that which is invisible, comes to know that which is unknowable, meets that without which life was all misery, all pain and all anguish. That which is unknowable becomes known and that which is a mystery is revealed and disclosed. All complexes shatter, the consciousness becomes one with the truth in its open sky.

Samadhi is something that comes after assimilation to one who has attuned his mind with the supreme statements like Tattvamasi, 'That art thou', *aham brahmasmi*, I am Brahma, *soham*, I am that. One whose mind and behavior have become expressions of these statements, one in whose movements there is the melody of 'That art thou', one in whose movements there is the gesture and the indication that he is moving in tune with Brahma -- such a person is able to attain to samadhi.

When the meditator and meditation both are lost, only the meditated-upon, the aim, remains -- this is samadhi.

Let us understand this. There are three words: meditator, meditation and the meditated-upon -- the aim. For example, 'That art thou' is the goal, the meditated-upon. We are trying to grasp this supreme statement. This is the goal. This is worth achieving, only this is worth achieving. This is the goal, this is the final destination. Then I, the meditator, is the one who is thinking of this aim, is the one who is contemplating this aim, who is longing for this aim, who is thirsty for this aim; who is eager to attain this goal.... This is I, the meditator -- the consciousness moving towards the goal. And when the meditator runs toward this goal, when all other running ceases and only this running of the consciousness toward this goal remains, this is called meditation.

When all streams of consciousness begin flowing towards the goal united and do not flow separately in dozens of streams any longer, when they are integrated into one, when the consciousness becomes a single stream and begins flowing toward the goal, constantly -- flying straight like an arrow -- this flowing consciousness is called meditation.

Samadhi -- the Upanishad says that when the meditation drowns in the goal leaving not even a trace of life-energy behind, when the meditator's total energy and total consciousness becomes one with the goal, the moment comes when the meditator is not even aware that 'I am'. A moment comes when the meditator is not even aware that meditation is, that only Tattvamasi, only the goal, remains. That state is called samadhi, when not the three -- the meditator, the meditation and the meditated-upon -- when not the three but only the one remains.

Let this be understood a little more, because different spiritual disciplines have selected differently as to which of the three should remain in the end.

The Upanishads say that the meditated-upon, the goal, should remain; the meditator and the meditation should be lost. Mahavira says that the meditator should remain, the meditation and the meditated-upon should be lost; only the soul, the pure 'I' should remain. It all sounds contradictory. *Sankhya*, the path of nonduality, says both the meditator and the meditated-upon should be lost; only the meditation should remain, only the consciousness should remain -- just the awareness.

It seems these are all very contradictory statements, but they are not contradictory at all. Scholars have always been having great debates, ludicrous debates. They have been debating heavily, and these debates are bound to arise. Those who understand only words will debate that these three are contradictory statements.

The Upanishads say that only the meditated-upon should remain, somebody else says the meditator should remain, and still another says the meditation should remain. What really is samadhi then? Is samadhi of three kinds? Moreover, if samadhi is when only the goal, the meditated-upon remains, then how can that be samadhi when only the meditator remains? So it will have to be decided as to which one is the right samadhi. Two of them will be wrong, only one can be right.

A scholar lives in words, not in experiences. The experience has a totally different taste to it: all these three are one and the same. Why? Because there is a very interesting thing about these three, that when any two out of the three disappear and only one remains, then a name for this remaining one is such a superficial matter that what name you give it is up to you.

Right now there are these three -- the meditator, the meditation and the meditated-upon. For a seeker, for a seeker up to the state of assimilation, there are these three. When the three have disappeared and only one remains, then he selects for it any one name out of the three. This selection is altogether personal, it does not make any difference what name you give it. If you want you may select even a fourth name for it. Many Upanishads have in fact given it the name 'the fourth'; so all the three are lost, there remains no point of dispute... Because if any one of these three is selected, if two are dropped in favor of one, that may look like

a bias, so they called it *turiya*, the fourth.

They have not given it any name, just called it 'the fourth', so that no dispute arises. But those looking for a dispute have no problem, they say that there were only these three, from where has the fourth come? Which is this fourth? Which one of the three is this fourth? Or have all those three vanished and is this fourth something completely different from them, or it is a combination of the three? What is this fourth?

It makes no difference -- those who want to argue, they pick on anything to start an argument. But the one who is interested in real seeking, his journey is entirely different.

Out of these three, the Upanishads chose the meditated-upon as the one that remains; Mahavira chose the meditator as the one that survives; Sankhya, the path of nonduality, said it is the meditation that remains. But all these are just names.

One thing is certain, that only one of the three remains. Names are all artificial, you may give it any name. Just remember one thing, that when only one remains there is samadhi, the enlightenment. As long as there remain two know it well that all the three are there, because as long as the two remain, the third, adjoining them in the middle, is a must.

Two alone cannot remain, two always means three. So those who always think in mathematical terms do not call the world *dwaita*, dual, they call it *traita*, the triple, because when there are two the third is bound to be there, otherwise who will join or separate the two? The third becomes inevitable when there are two. Three is the way of existence.

This is why we have made *trimurti*, the three-faced statue representing Brahma, Vishnu and Mahesh: it is indicative of traita, that the world is made up of three. But the three faces are of the same person which is 'the fourth'. You enter through any of these three faces and when you reach within the three faces no longer remain. But the seeker will admire the face through which he entered. Some seeker may enter through Brahma, some through Vishnu and some through Mahesh; each will name the experience after the face through which he entered. So he will say the fourth to be Vishnu or Mahesh or Brahma. But after reaching inside, all the three faces are lost. There is no space within, there everything is one.

This trimurti is not just a statue, it is the conclusion of our ultimate endeavors in seeking.

The three are just before the final jump; they remain there -- the meditator, the meditation and the meditated-upon. And whichever out of these three makes the jump, that one remains. Whatsoever name you want to give it, it is up to you; the name makes no difference whatsoever. If you do not want to name it, it is up to you. If you want to call it 'the fourth', beautiful. If you do not want to call it anything and you remain silent, that is the best.

Hear: turn hearing into listening. Think: turn thinking into contemplation. Contemplate: derive conclusions and let the conclusions become assimilation, to allow attunement.

And let attunement not remain mere attunement, let it ultimately become oneness.

Understand the difference. Attunement means the two still remain; though a harmony, an attunement has happened between the two, yet the two still remain. Oneness means the two are lost and only the harmony has remained.

Attunement is assimilation; oneness is samadhi, the awakening.

Enough for today.

Finger Pointing to the Moon

Chapter #11
Chapter title: The Soul's Thirst

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DURING SAMADHI, THE OBJECTS OF THE EXPERIENCES ARE NOT SEPARATE FROM THE SOUL, HENCE THEY ARE NOT EXPERIENCED. BUT THESE GLORIFIED EXPERIENCES OF THE SEEKER WHO HAS COME OUT OF SAMADHI ARE INFERRED THROUGH RECOLLECTIONS OF THE MIND.
IN THIS BEGINNINGLESS WORLD, MILLIONS AND MILLIONS OF KARMA, ACTION-IMPRESSIONS, ARE ACCUMULATED. THEY ARE ALL DESTROYED BY THIS SAMADHI AND PURE DHARMA, THE SELF-NATURE, GROWS.
THE KNOWERS OF YOGA CALL IT DHARMAMEGHA -- THE RAINCLOUD OF DHARMA -- SAMADHI, BECAUSE IT SHOWERS A THOUSAND NECTAR-STREAMS OF DHARMA, THE SELF-NATURE, LIKE A RAINCLOUD.
IN THIS SAMADHI, THE NETWORK OF DESIRES DISSOLVES COMPLETELY AND THE THICKETS OF ACCUMULATED KARMA CALLED VIRTUE AND SIN ARE ALL UPROOTED AT THEIR VERY SOURCE.
AT FIRST, THIS BOUNDLESS STATEMENT -- TATTVAMASI, THAT ART THOU -- BEING TRUE, IS ONLY REALIZED INDIRECTLY; THEN THE DIRECT KNOWLEDGE, LIKE A MYROBALAN FRUIT KEPT ON ONE'S OWN PALM, IS BORN.

This morning we talked about listening, contemplation, assimilation and *samadhi*. Samadhi, enlightenment, is the end of the world in you and the beginning of the truth. Samadhi is the death of the mind and the birth of the soul. Looked at from this end samadhi is the last step, looked at from the other end samadhi is the first step.

The mind goes on becoming reduced and dissolved more and more through listening, contemplation and assimilation; in samadhi, it is fully dissolved. And when the mind is fully dissolved, there begins the experience of what we really are. This sutra is about this samadhi. And in this sutra are some very deep things to be understood.

DURING SAMADHI THE OBJECTS OF THE EXPERIENCES ARE NOT SEPARATE FROM THE SOUL, HENCE THEY ARE NOT EXPERIENCED. BUT THESE GLORIFIED EXPERIENCES OF THE SEEKER WHO HAS COME OUT OF SAMADHI ARE INFERRED THROUGH RECOLLECTIONS OF THE MIND.

Let this first thing be understood with your full attention. If not today, then tomorrow it will be useful to those who are meditating. There is no experience in samadhi. You will be troubled to hear this. There cannot be any experience in samadhi, and yet samadhi is the supreme experience. This is a paradoxical statement, it looks contradictory, but there are some reasons for it. In samadhi supreme bliss is experienced, but the seeker who is in samadhi does not come to know of it because the seeker and the bliss have become one, and there is no distance between the two for any knowing to take place.

We come to know only those things which are separate from us, at some distance from us. The realization, the experience of bliss in samadhi is not felt during samadhi. When the seeker comes out of the state of samadhi he infers that bliss had happened; it is a hindsight that ultimate bliss had happened, that the nectar had showered. That one had lived in a different dimension, that one had experienced some deeper state of life -- all this is remembered afterwards when the mind is back.

Let us understand it this way. Listening, contemplation, assimilation and samadhi -- these are the four steps. It is through these steps that the seeker reaches to the door of samadhi and realizes. If the seeker is not able to come out of samadhi and remains in it, he will never be able to relate his experience to anyone. Then there simply is no way of relating one's experience.

But any seeker who reaches the state of samadhi never returns the same person; he returns a completely new person. On the return all relationships are changed in his mind; however, he does return into the mind. Previously, when he used to live in the mind, he was a slave of the mind, he had no mastery over anything; the mind was able to get him to do anything it wanted. He had to agree to whatsoever mind was dictating, he

had to run wherever the mind was making him run. It was a slavery by the mind, mind had the reins of the soul in its hands.

When a seeker returns from the doors of samadhi into the mind he returns as the master. Now the reins are in his own hands. Now he moves the mind where he wants to move it. If he does not want to move it anywhere, he does not move it. If he wants it to function, he makes it function, otherwise not. Now mind has no power of its own. But the seeker who has attained to samadhi can remember things only after he returns to the mind -- of course, as its master this time. Because memory is a faculty of mind, that is why he can look back through mind to see what had happened.

This means that mind registers not only the events of the worldly life, but also registers what is happening when the seeker enters samadhi. Mind is a two-sided mirror. In it the outside world is reflected, in it the inside world is reflected. So it is only when the seeker returns to the mind that he is able to experience what happened. If he returns through the same three steps, then only can he express it.

While returning from samadhi, the first step of the seeker will be assimilation. It is at the step of assimilation that he will start experiencing what he has known in samadhi in a subtle form, at a deep level, at his own ultimate center. He will start seeing it reflected in his own behavior. When he lifts his foot, it will not feel as if it is the same old foot; the foot will have a sort of dance to it. When he raises his eyebrows and sees, the eyes will not feel as if they are the same old eyes, but fresh and clear like the morning dewdrop. When getting up he will feel as if weightless, as if he can fly in the sky. When he takes his meals he will see that the food is going into his body and he himself has never taken meals.

Now whatsoever the seeker just returned from samadhi does on that first step of assimilation, there will be the reflection of samadhi in his behavior; everywhere his behavior will have a new grace. That man of yesterday is dead. He is not the same person who was there before samadhi, standing within the boundary of assimilation. The step is the same, but this person climbing down is different. He has returned having known something, and he has returned knowing such a thing that his entire life is transformed. And in this knowing the old has died and the new is born.

At the step of assimilation he will see that which has happened in samadhi reflected. The juice that has flowed within him will be seen flowing in every direction in his behavior, from his every cell.

Mahakashyapa was every now and then coming to ask Buddha when samadhi would happen. Buddha was telling him not to worry, and that he would not need to come and ask him when it happened. When it happens, you will recognize it. And not only will you recognize it, whosoever sees you will recognize it if they have even a little bit of ability to see, because when that revolution happens within its rays shine out, piercing their way through the person's body, being and everything.

On the step of assimilation the seeker will know that he is a different person; that he is new, that he is born again. He will know that he is not the same person who had gone into samadhi. Someone had gone in, somebody else has come out.

The next step below assimilation is contemplation. When the seeker comes into the mind further down from assimilation, the moment of contemplation will arise. Now the seeker will be able to think, look back and contemplate as to what really happened: "What did I see? What is it that I came to know? What did I live?" Now he will try to put his experience into thoughts, words and concepts.

It is those who have been able to put their experience into words at the step of contemplation who have given birth to the Vedas, the Upanishads, the Bible and the Koran. Many have reached the state of samadhi, but it is a difficult task to bring back to the step of contemplation what has been known.

Remember, the earlier journey towards samadhi was not as difficult as we think it is. If we compare it with the return journey it was very easy. This return journey is very difficult. Thousands attain samadhi, but only a very few of them are able to come back and take a footing at the step of assimilation. Still fewer are able to descend to the step of contemplation. And still fewer make it to that first step called listening.

The name of this step is changed on the return journey, about which I shall talk to you later. Thousands reach to the state of samadhi, but rarely does one of them become a buddha. Buddha means one who is able to climb down all the four steps and give to the world what he has known. Contemplation means putting all that is thoughtless into thoughts on the return journey. Putting that which cannot be spoken, cannot be thought, within the boundaries of words is the most impossible of all things in this world.

You see it when the morning sun rises. Seldom is a painter able to catch that rising aspect of the sun in his painting. It is not very difficult to paint the sun, any painter can do that, but to catch the rising aspect of it is difficult. The phenomenon of rising, that quality of growth which is successively growing -- if that gets painted, so that seeing the painting one feels that the sun is about to move... now, now it is rising up, up....

This seldom happens. To catch a tree in a painting is not difficult, but to catch its aliveness is difficult. Looking at it one may feel that the leaves are about to flutter any moment, a slight breeze and the flowers will fall off. This is very difficult to paint -- very difficult. And that is the difference between photography and painting. No matter how sharp a photograph may be, it portrays only the dead aspects, it does not portray the aliveness.

However, the sun, the trees, the flowers are experiences of ordinary life; they can be caught. Samadhi is an extraordinary experience -- it happens to only one in millions. And what happens there, all the senses become incapable of informing about it. The ears do not hear there, eyes cannot see there, hands cannot touch there, and the experience that happens there is boundless. The vast immensity falling over your roof, or the whole sky coming down into your courtyard, the havoc, the dumbfoundedness that will come to you -- something similar to this happens in the moment of samadhi. This tiny personal space of consciousness, and the whole ocean descends over it.

Kabir has said that first he figured that the drop had fallen into the ocean. But when he came to his senses he realized that the situation was just the opposite: it is the ocean that had fallen into the drop. So Kabir has said that at first he thought that he would be able to somehow tell something or the other after returning -- though that too appeared difficult. It *is* difficult.

Kabir's words are,

HERAT HERAT HEY SAKHI RAHYA KABIR HERAYI
BUNDA SAMANI SAMUNDA MEN SO KAT HERI JAYI

"Oh friend! Seeking and searching, Kabir was gradually lost. The drop has fallen in the ocean, how can the drop be sought out?"

The drop that fell into the ocean, how to bring it out again in order that it may narrate the happening to the world? This was already difficult, but Kabir afterwards changed the lines of the song, cancelling the previous ones, and said, "That was a mistake committed because of haste. The experience was new. I could not quite understand what had happened. Out of the old habit I saw things the wrong way around." Then he wrote the verse differently,

HERAT HERAT HEY SAKHI RAHYA KABIR HERAYI
SAMUNDA SAMANA BUNDA MEN SO KAT HERA JAYI.

"Oh friend, seeking and searching, Kabir was gradually lost. The ocean has fallen into the drop, how can the drop be sought out?

"The ocean has descended into the drop. Had it been the drop that had fallen into the ocean perhaps somehow I would have sought it out, but just the opposite has happened: it is the whole ocean that has fallen into the drop. Now even if I want to I would not know where to look for this drop. Now this drop cannot be found."

The mediums that have enabled us to know all that we have known in the world become useless in knowing what happens in the moment of samadhi. We ourselves become useless. Our very existence gets shattered. Some bigger existence, which has no limits, bursts forth on us -- suddenly. We die in the process.

Samadhi is the ultimate death, bigger than the physical death; because in the physical death only the body dies, the mind survives, whereas in samadhi the mind dies. For the first time our entire relationship with the mind breaks; for the first time all the connecting strings of the mind snap, making us separate. And our whole knowledge was of the mind. So in samadhi, for the first time, we stand utterly ignorant.

Let me repeat it: in samadhi our knowledge does not help, because all that knowledge was learned by the mind, and that mind is left far behind, far away. We have gone beyond the mind. The one who knew is no longer a companion there. The one who understood everything, the one who had the knowledge of all kinds of words and doctrines, the one who had digested all the scriptures, is left far behind. It is not only the outer garment, the body, that is left behind, but the very mind is left behind. All that has been our deepest experience is left behind. Taking the jump from the mind the seeker now stands at the very door of samadhi; now he has no way of knowing.

Whosoever enters the door to samadhi is suddenly totally ignorant. There is no way there for knowing anything, no system for knowing anything, no means for knowing anything, just the pure knowing remains. It is very difficult to give any information after coming back. Who is there to give information? Who is there to bring the news? But the information has been given. Some people have made untiring efforts to do this.

They are the most compassionate ones in this world who gave information after returning from samadhi. Why? Because even the desire to return from samadhi does not arise. Returning from samadhi is like returning from a situation where you achieved everything you wanted, where all wishes were fulfilled, where there remained no reason for even a slight movement, a slight activity to return from such a place.

It is said that when Buddha attained samadhi he did not come out of it for seven days. It is a beautiful story. It says that all the gods gathered at his feet, Indra began to weep and Brahma put his head on Buddha's feet and they all requested Buddha not to remain like that. "Because," they said, "even we gods pine for the message that the person returning from samadhi gives. And so many people for so many lifetimes wait for someone to become a buddha and deliver the message after coming back from samadhi, to speak and tell what he has known. So please do not remain silent, please speak."

But Buddha said, "There is no one left here to speak, there is no desire left to speak. Moreover, what I have witnessed -- it is hard even for me to believe that it can be spoken. Where then is the chance of listeners understanding it?"

When the gods did not agree, Buddha further said, "If you do not agree, I will speak; but I tell you that these things that I may say to somebody, I myself would not have understood had someone else told them to me before my own realization. So how will anybody else understand? Through this experience I have also come to another understanding, that those who will be able to understand what I have to say can also reach without me; and those who would not be able to understand what I have to say -- there is no sense in racking one's brain in front of them."

But the gods gave a very lovely argument. They said, "We do understand, as you have rightly said, that those who would be able to understand are the very people who are standing on the verge of the experience, only a step away from it; they would somehow be able to cross this distance too even without you. No, we are not asking you to speak for them. And this too we accept, that there are people who have not taken even a single step on the path. Your voice will not reach to these -- they will not understand. We do not ask you to speak for them either. But there are such people also who are in the middle of the above two types. Those who would not perhaps be able to understand if you do not speak, but can perhaps understand if you do speak."

The gods emphasized 'perhaps' though. But they also said one more thing to Buddha, "These people in the 'perhaps' category, they may understand, they may not. But if even one person who might have understood missed because of you not speaking.... You think about it. It will be a pain to you, it will be a pain on you. And such a thing buddhas have never done before." So Buddha spoke.

In the moment of samadhi it is very natural to feel that now all speaking, telling, explaining is useless. To whom to tell? To whom to say? Whom to listen? But despite all this, some people have returned from samadhi.

On coming back to the contemplation step, a most difficult thing happens to such people. Hence great artists are not those artists who compose songs and poems, not those who create paintings and sculpt, but the great artists are those who at this step of contemplation put the absolutely invisible and imperceptible experience of samadhi into visible and perceptible word pictures. The great artists are those who make efforts that somehow, if even a few hints can be given... who create some devices, devise some system of thoughts, some corollary of thoughts from where you too can have at least a small glimpse, a slight sensation, a little thrill of that experience -- even if at the mental level.

Many people attain even to this step of contemplation. But the last step -- which was called *shravana*, listening, the first step while going -- that same step now becomes *pravachan*, discoursing, while returning from samadhi. The step is the same -- listening, speaking. What was shravana, the right listening, on the way towards samadhi becomes pravachan, the right speaking, on the way back from samadhi.

And remember, on that first step towards samadhi is the disciple, and on this last step on the way back from samadhi is the master, and the meeting that happens between the two is *upanishad*. Where the listener is rightly present and where the speaker is rightly present the phenomenon of the meeting between the two is upanishad.

The word upanishad means that which one knew in being near the master, that which one listened to sitting near the master, that which came into one's experience in his presence, that which echoed in his nearness, that which was touched in his proximity.

Upanishad means sitting near, being near, having the closeness.

So the work of the disciples is just to listen, and the master should remain just the speech. The listener is not there, the speaker is not there; here remains just the speech, there remains just the capability of listening,

then upanishad happens.
The sutra says:

DURING SAMADHI, THE OBJECTS OF THE EXPERIENCES ARE NOT SEPARATE FROM THE SOUL.

Whether it is bliss being experienced, silence being experienced, peace being experienced, nothingness being experienced or emancipation being experienced, none of these experiences can be directly caught in samadhi ... HENCE THEY ARE NOT EXPERIENCED. These dispositions are not consciously experienced.

BUT THESE GLORIFIED EXPERIENCES OF THE SEEKER WHO HAS COME OUT OF SAMADHI ARE INFERRED THROUGH RECOLLECTIONS....

So even Buddha cannot say that it is so in samadhi. He too says only this much, that it is his inference that it is so in samadhi. Mahavira used to say anything only with the prefix 'perhaps' added. He would say, "Perhaps there is bliss there."

Nobody should deduce from this that Mahavira does not know. From his words it appears so -- if Mahavira says 'perhaps', then it seems he also has some doubts. It is not due to any doubt but due to extreme loyalty to truth that he speaks thus. Mahavira's loyalty to truth is so untainted and so virgin that it is difficult to find such loyalty to truth elsewhere.

So what Mahavira is saying is that the mind through which he is knowing this was not present at the time of the experience. For the mind, this is news heard from a distance; where the happening took place, mind was not present. Mind is not an eyewitness. The mind was away. It has thought and used inference now, but the event happened far away.

It is as if sitting here we can see the snow covering the peak of Gourishankar -- from here! The mind was physically far away from that peak, and it has only inferred the cold prevailing there at the peak of Gourishankar.

Hence Mahavira uses the word *syat*, perhaps. He says that perhaps there is supreme bliss there. He does so because of his extreme loyalty to truth, because these are, after all, the inferences of the mind. Mahavira has known, for him it is not an inference. But the one who knows becomes so much one in the moment of knowing that nothing is experienced. When Mahavira returns into the mind, after knowing....

Let us understand it this way. It is as if you go to the peak of Gourishankar and become one with the cold there, you yourself become the cold. Or you become one with the snow there, you too get frozen like the snow and thus have no experience because the experiencer is not separate anymore. Then you come down from the peak and after reaching the lowlands you pick up your binoculars and look again at Gourishankar through them. The experience of what has been known has remained reverberating inside. The closeness was such that because of the lack of distance necessary for knowing it could not be known. It has now attained a perspective because of the distance. Now picking up the binoculars of mind one has looked back. Now it feels through inference that there was ultimate coolness there, there was an expanse of absolutely spotless white snow; what a great height it was! It feels that all gravitation had disappeared, as if one had attained wings and could fly in the sky; what a clear sky it was! It feels that it was such a blueness that even the clouds were all left down below and only a cloudless empty sky had remained.

But all this is an afterthought when standing back on the low ground. Hence the sutra says ... ARE INFERRED THROUGH RECOLLECTIONS OF THE MIND.

IN THIS BEGINNINGLESS WORLD, MILLIONS AND MILLIONS OF KARMA, ACTION-IMPRESSIONS, ARE ACCUMULATED. THEY ARE ALL DESTROYED BY THIS SAMADHI AND PURE DHARMA, THE SELF-NATURE, GROWS.

In this second sutra there are two very valuable words: karma and *dharma*, action and religion. What we do is action, and what we are is religion. Religion means our self-nature and action means what we are doing. Action means our self-nature reaching outside. Action means that we reach outside ourselves into the world. Action means that we connect with somebody other than ourselves. Self-nature means separate from the other, without relating to the world -- the 'I am', the inner being. It has nothing to do with your doing. It

is not made of what you do. It is present prior to all your doings. It is your nature.

There can be a mistake in karma, the doing; there can be none in dharma. Remember, the word dharma does not mean religion here. Dharma here means a quality -- our self-nature, our inner self-nature, our being.

So the more the doing, the more the self-nature goes on getting covered. All that we do goes on burying our being underneath. And there are so many layers of our doing that slowly, slowly we forget completely that there is any being of ours other than that of the doings.

If somebody asks you, "Who are you?" -- whatever answer you give is about your doing, not about your being. You say you are an engineer, you say you are a doctor, you say you are a businessman. Do you realize that business is a doing? You are not a businessman, you are doing business. How can a person be a doctor? A person can do the work of a doctor. How can a person be an engineer? If a person can become an engineer, the person as such will be lost. The person can do the work of an engineer. Engineering is his doing, his work, not his being.

Whatsoever description you give about yourself, if you look deeply into it you will find that you are always saying what you do and never saying a thing about your being. And you cannot. You yourself know nothing about it, you know only what you do. You are thorough about the doing part -- what you do, what you can do. All that you are able to say is what you have done in the past and what you are able to do in the future. All those certificates you carry around say nothing but what you can do, not what you are. If you say you are a *sadhu*, a seeker, it means you are a doer of seeking. If somebody says he is a thief, it means that his work is the stealing of things. One's act is that of seeking the truth, the other's is that of stealing things.

But what is your being? What is within you? When you were not yet born from the womb of your mother, what did it mean to be a sadhu, a thief, an engineer or a doctor? Had someone asked you while you were in the womb of your mother who you were, it would have been difficult to answer, because you were not an engineer then, you were not a doctor then, you had not yet done any business. Had someone asked you in your mother's womb, "Who is in?" no answer would have been possible. Or do you think it would have been possible? You were still in the mother's womb -- no answer could have come.

Now many methods have been discovered for brainwashing. You say you are an engineer, but your brain can be washed, and after the brainwashing is done properly, if you are asked, "Who are you?" you will just remain blank, because your being an engineer was only in your memory system. You had studied, had received certificates, had done something, had received merits or demerits; it was all in your memory, which has now been washed out. Now you cannot give any answer as to who you are. But you still are. Your being cannot be effaced by washing out your memory, but the impressions of your actions can be washed out.
This sutra says:

> IN THIS BEGINNINGLESS WORLD, MILLIONS AND MILLIONS OF KARMA, ACTION-IMPRESSIONS, ARE ACCUMULATED.

Naturally, every day, each moment, the action-impressions are being accumulated. We are sitting, standing, breathing -- action is happening. We are sleeping, dreaming -- action is happening. Nobody can run away from action, because running away is also an action. Where will one go? Will you go and sit down in a jungle? Sitting is also an action. Will you close your eyes there? Closing the eyes is also an action. Anything you may do, where there is any doing there is karma, the action.

Each moment so many actions are being done. Their shadow, their memory, their impression, their conditioning goes on gathering within us. Whatsoever you are doing is getting accumulated over your being. It is like grooves made on a gramophone disc. When you play back the disc, all that is stored in those grooves becomes alive and starts manifesting itself again. Your mind is exactly the same -- a recorded collection of all your actions, everything accumulated. Whatsoever you have done, the grooves have formed upon you. And these grooves are of your endless lives. It is a big burden. And you go on repeating almost the same things over and over again. Your condition is almost like a worn out disc where the needle has got stuck in the same groove and you go on playing it -- the same line repeats itself again and again and again.

What are you doing? Yesterday you did the same thing, the day before yesterday you did the same thing, today you are doing the same thing, tomorrow you will also do the same thing -- the same anger, the same greed, the same attachment, the same lust, everything the same... a worn-out record. The needle is stuck in the same groove, unable to get past it, and creating the same sound over and over.

This is why there is so much boredom in life. There is bound to be, because nothing new happens. The needle simply does not proceed further. Just look back on the past thirty, forty years of your life: What have you done? You are playing the same record, the same thing goes on repeating itself every day. This is what the seers of India have called *avagaman*, the cycle of birth and death. The same again, the same again; the same in this life, the same in the next life, the same in the life after that life -- the story of the past is the same, the story of the future is the same. The same sexual desire, the same anger, the same hate, the same friendship, the same enmity, the same earning of money, the same making of a house -- and after doing all this one finds one day that a gust of wind has come and this whole house of cards has collapsed.

But just as children immediately collect the cards and start building the house again, we also immediately take a new birth and get busy with building a new house of cards. This time we try to build a stronger house; but the plan of the house is the same, the structure is the same -- the mind is the same. We end up doing the same again and go on sinking the same way again and again.

It is not only the sun that sets every evening and rises again in the morning -- you also go on setting and rising in the same manner. It is circular, a wheel. The word *samsara* means a wheel, which goes on revolving, on the same axis.

The endless karma, the action-impressions that are accumulated, get destroyed by this samadhi. This is worth understanding, because many people think that if bad action-impressions have accumulated, we should destroy them by good actions. They are mistaken. Bad action-impressions cannot be destroyed by good action-impressions. Bad action-impressions will also remain intact and good actions will be accumulated -- that is what will happen at the most. They do not cancel each other. There is no way for them to cancel each other.

A person commits a theft, then he repents and becomes a sadhu, a good man. By becoming a sadhu, those action-impressions of the theft that are lying within him are not cancelled. There is no way for that. A separate action-impression, that of being a sadhu, forms. The action-impression of being a sadhu does not coincide with the action-impression of being a thief. What has a sadhu to do with a thief? You were a thief, you had drawn one kind of action-groove on the mind. Then you became a sadhu. Now the action-grooves of being a sadhu do not get drawn over those of being a thief, because being a sadhu is the happening of a different part of your mind from that of being a thief.

What happens instead?

Over the action-grooves of the thief are crammed the action-grooves of the sadhu; nothing is cancelled. The sadhu rides over the thief, that's all that happens. This means yet another man, a thief-sadhu, is born. The goodness of being a sadhu cannot cancel the badness of stealing. The thief continues to remain within, only an imposition takes place -- merely one more rider on top of it.

So even the thief was okay in a way, even the sadhu was okay in a way, but this hotch-potch of thief and sadhu that is created is the big trouble. It is a continuous inner conflict, because the thief continues his efforts and the sadhu continues his efforts. And God alone knows how many different forms we accumulate within us which do not cancel each other, which are created separately and remain so. Hence this sutra says that they are all destroyed through samadhi.

Action does not cancel action. Nonaction destroys action. Understand this properly: action does not cancel action, action makes action only more dense. Only nonaction cancels action. And nonaction is attained in samadhi, when the doer does not exist any more.

When we reach that state of consciousness where there is only being, not the doing at all, where not even a ripple of doing has arisen ever, where only the being, the existence has always remained -- the being, not the doing -- in that moment of being, one suddenly realizes that all the actions that had ever been done by you were not done by you. Some actions were done by the body -- let the body have the responsibility for them. Some actions were done by the mind -- let the mind have the responsibility for them. But you had not done any actions at all.

Simultaneous to this realization the network of all action-impressions is destroyed. The soul-ness is the cancelation of all actions. It is on losing the soul-ness that the illusion that, "I have done," is created.

When a person is stealing, it is either activated by his body or by his mind. Some people's bodies come to such a condition that stealing has to be done. A person is hungry, the body compels him to do the stealing. The soul never commits any theft. There is the body's hunger, its pain, and its misery; or one's child is dying and there is no money for medicine -- one commits the theft. All this is a theft because of the body.

Up until now we have not been able to differentiate between the thief from the body and the thief from

the mind. A thief from the body means that it is the society that is criminal. A thief from the mind is himself criminal -- a thief from the mind is a different matter. He does not need anything, back home his coffers are full, but he finds a penny lying on the road and he picks it up and puts in his pocket. Now, this man is a thief from the mind. It is not because of any physical need, his body is not imploring him to steal, but his greed. This one penny is not really going to add to his wealth but something will be added, at least one penny.

He may have millions of rupees, but the intention to pick up one paisa remains -- this man is the real criminal. But he is never caught. It is the thief who steals because of the body needs who is caught. The real culprit is the other one, because he has no reason at all -- on the body level -- to steal, and yet he steals. Stealing is his habit, he derives juice from stealing.

Psychology talks about a disease known as kleptomania. It is a disease of the mind. Most people are suffering from this disease, but only some persons, whose disease becomes acute, come to the notice of psychology.

I have known one professor, a rich man, very well off, who had everything one may desire, but he had only one son and this son was a kleptomaniac. He was suffering from this disease of stealing. He would steal anything -- it did not matter what that thing was. If he came to your house and a button was lying on the floor, he would immediately put it in his pocket. He had no use for it. There may be even a sewing needle lying somewhere and he would put it in his pocket. He would be looking at a book of yours and he would tear off a page and put it in his pocket.

The professor once asked me what to do about him, because he did not steal such things that you felt that he was really stealing and was a thief. He just took trivial things. The boy was studying for his M.A. degree. He was clever. I developed a little relationship with him, so he took me to see his closet where he had kept everything that he had ever stolen. Each item was labelled as to who was deceived for a certain thing, from whose house a certain other thing was removed, etcetera. He was relishing the fact that up till now nobody had been able to know who had taken away a certain thing and how. If he had stolen a button from your house, on the label was written, "I brought it from such and such person's house, right in front of his nose, but he could not have had even an inkling that such a thing was taking place."

Now this interest in stealing is of a different type. It has nothing to do with body-need. Thefts are either from the body or from the mind, there is no theft from the soul. So the day you enter your soul, you suddenly realize, "I have not done those thefts, I have not performed those actions, I was only present in those actions. It is true that those actions could not have been committed without me. It is also true that I had not committed those actions."

Science uses a word, very valuable and significant -- catalytic agent. If you split water you will get hydrogen and oxygen, nothing else. H2O is the formula -- two atoms of hydrogen and one atom of oxygen constitute water. But if you mix two atoms of hydrogen and one atom of oxygen you will not get water.

This is very interesting. When you split water, you get two parts of hydrogen and one part of oxygen. Naturally, when you mix these two in the same proportion you should get water. But that does not happen. There is one more thing whose presence is required for the making of water. It does not enter the actual formulation, but the formulation itself can take place only in its presence. That thing is electricity, in this case, and it is called a catalytic agent. In the sky, when lightning happens, it acts as a catalytic agent and water is formed from the oxygen and hydrogen present in the air. It does not do anything, it does not enter the water, but its presence is necessary.

If you take hydrogen and oxygen and let an electric current pass through, water will be formed. But if you split that water, you will get only hydrogen and oxygen, not the electricity. It means that electricity does not enter water as one of its constituents, but the water cannot be formed without its presence. Science calls this particular phenomenon a catalytic agent.

You cannot commit a theft without the presence of a soul. The soul is like a catalytic agent, its presence is necessary. The body alone -- just the body alone -- never goes out to commit any theft. Even if you slip money in the pocket of a dead body, it won't be called a thief when discovered. What does a corpse have to do with theft? Because it is a corpse, it cannot perform actions as such.

Mind alone also cannot be a thief. No matter how much a mind may think, it cannot commit a theft alone. Not only that, if there was no soul inside it could not even think. The presence of the soul is necessary, only then does the theft happen. But still, the day one reaches to the soul one finds that the theft had happened in the presence of the soul but the soul was not involved in the theft. The soul was only present. Its presence is so powerful that things start happening.

A piece of magnet is lying there; iron pieces are being attracted. Perhaps you may think that the magnet

is attracting them -- you are wrong. The very presence of the magnet is enough. It does not have to attract, it does not have to make any effort to attract. The magnet does not have to contract any muscles to draw the iron pieces toward it. A magnet does not even know that it is attracting. The very presence of the magnet and the iron pieces begin to be attracted.

The very presence of the soul and actions begin; the body is activated, the mind is activated and the actions begin their journey. The day you re-enter this soul, during samadhi, you are freed of all action-impressions -- not because these actions had in any way bound you but because they had never bound you in the first place. You had never before attained to your inner self, where you would have understood that you are unbound.

This view of the Upanishad is in one sense very much against morality. Because of this, there has been great opposition towards the Upanishads deep within the mind. Whosoever is a moralist would ask you to cancel your bad actions with good actions, to do good deeds and not to do bad deeds. The Upanishads say that performing deeds as such is wrong. Whether you perform a good deed or a bad deed, that is a secondary matter. Your notion of doing, that you are a doer -- that is the evil.

Evil is of two types: good evil and bad evil, but both are evils, because the belief that you do something is the fallacy. You are only present and the action is happening, action is happening only in your presence. You are only a witness, not a doer.

The day you taste this presence not as a doer but as a witness you will find out that whatever has ever happened only happened around you; whatever has ever happened you have not done, it only happened around you. Events had happened, had happened close by to you, but still you had remained apart from them.

It is just as when you dream at night and you get up in the morning and you say, "I had a dream"; you remain separate from it. It may be that you committed a theft in the dream, it may be that you became imprisoned in the dream, it may be that you saved yourself from going to jail by paying a bribe. Anything can happen in a dream, but when you wake up in the morning the dream disappears completely -- as if it had never happened. After waking up in the morning you don't regard yourself as a thief.

But did you ever give it a thought: could the dream have been there without you? The dream could happen because you were there. If you were not there... the dream would not happen to a dead body. The dream happened because you were there, your presence was a must for it to happen. Yet on waking up in the morning you do not feel concerned that you committed a theft. What to do now to offset it? Fast, do penance, give to charity, renounce? What to do? No, you do not feel to do anything. A dream does not even remain in the memory for more than two minutes after waking up. It disappears like a column of smoke.

In the state of right samadhi the whole of life feels like a dream, whatsoever has been lived... not just in this life but in the infinite lives in arriving to the state of samadhi. Just as in the morning when you come to the awake state from sleep, similarly, when you arrive in samadhi from this so-called waking state, that whole circle of the past, all that dream-stuff disappears like smoke.

The one who has arrived in samadhi knows for the first time that, "I just am; all the actions that have happened near me are like dreams." And no anxiety or regret about them remains. Neither any self-praise remains, "What great deeds I have done," nor any self-condemnation remains, "What mean deeds I have done." No, everything disappears.

In your dreams, whether you were an emperor, a great sannyasin, a murderer or a thief -- none of these alter the taste of your morning tea. All the three become meaningless. It is not that if you were an emperor in your dream then in the morning you are drinking your tea dreaming of the dream, or if you were a thief, a scoundrel, a murderer in the dream, then you are feeling guilty and the tea tastes acrid. Nor do you give up taking tea because you were a sadhu, a sage in the dream. It also does not happen that you think, "I have been a saint all night long and now I am drinking tea the next morning -- what a shameful act." No, when you drink your tea in the morning all your dreams have gone.

I have heard... Rinzai was a great Zen master in Japan, and once, when he got up in the morning, he told his disciple who was standing by, "I will narrate a dream I saw last night if you will explain to me."

His disciple said, "Please wait for a couple of minutes, I shall first bring water for you to wash your face and hands."

The disciple brought the water. Rinzai washed his face and hands and smiled. By that time another disciple had come. Rinzai said, "I had a dream last night. I was going to tell the dream to this first disciple, asking him to define it, but he defined it before my telling him. Will you define it? Shall I tell it to you?" The other disciple said, "Kindly wait a minute, let me first bring a cup of tea for you and then we will see."

After drinking the tea, Rinzai laughed and said, "I am very pleased, now there is no need to tell you my dream." There was yet another person present who was watching all this. He thought there was no limit to the foolishness. He said, "There is a limit to everything. The dream has not even been told and the definitions have already been made, and everything is solved." He requested Rinzai to at least narrate the dream, so one could know what the dream was.

Rinzai said, "I was testing my disciples. Had they shown any readiness to define the dream I would have thrown them out of the monastery. Is there any need to define a dream? It was a dream, and the matter is over. This first one did the right thing. He was saying, 'There is still some shadow of the dream lurking, so just wash your face with cold water.' This second one also did the right thing: 'Perhaps the washing of your face was not enough, the dream is still lurking hazily in the mind, so have a cup of hot tea and wake up!' -- and that is the definition of a dream. Can there be any other definition of a dream? Just wake up and a dream becomes meaningless. What is there to define in it? No one ever bothers to define what is meaningless."

What we call big deeds, small deeds, good deeds, bad deeds -- how many divisions have we not made -- moral, immoral, good conduct, bad conduct; they all become meaningless, futile in samadhi. On awakening in samadhi one finds out that it was all a long, endless, infinite dream, and one was just present there. You had not entered it, you were standing just outside. This is why all action-impressions are destroyed, and dharma, the self-nature, arises. When all action-impressions are cancelled, when all that we were involved in is cancelled, we come to know that which we are, that which is our being, our self-nature. Self-nature is dharma, the religion.

THE KNOWERS OF YOGA CALL IT DHARMAMEGHA -- THE RAINCLOUD OF DHARMA -- SAMADHI, BECAUSE IT SHOWERS A THOUSAND NECTAR-STREAMS OF DHARMA, THE SELF-NATURE, LIKE A RAINCLOUD.

Dharmamegha is a lovely word. Clouds we have seen. When *Ashadh*, the first month of monsoon comes, clouds gather in the sky. But we are not aware of the whole phenomenon. Those clouds gather in the sky in Ashadh, and the peacocks start dancing. Big cracks have developed in the vast stretches of land due to the summer heat, as if the earth has opened its lips, as if the earth has opened its doors on all sides to drink the drops of water to its heart's content. And the thirsty earth has been waiting for so long, and the thirsty trees have been listless like fishes thrown out on dry sand. Then those clouds gather in the sky and the rains begin to shower under the shadow of the dark clouds, and a dance, a song spreads all over.

Dharmamegha is a phenomenon similar to Ashadh that happens within you. It is as if your being was thirsty for lifetimes, cracks had appeared in it, there was no trace of the water anywhere that may quench the thirst. You were drinking water, but that only increased the thirst rather than quenching it. You drank many types of water and traveled to many water sources, and who knows what you did not search for and hold on to. But every time the hope turned into despair, nothing came to your hands. This thirsty and torn-apart earth of your entire being, full of longing... rainclouds gather over it for the first time in the moments of samadhi, Ashadh comes within, and a rainshower of nectar -- it is only a symbol -- a rainshower of nectar starts happening for the first time. For the first time, in the moments of samadhi, the soul is bathed and the nectar starts showering from those clouds in an endless number of streams.

This description is only symbolic. The actual happening is far bigger. Calling it nectar cannot actually give us any idea about it. But still we get some indication that the clouds gathered in the sky... rainshowers started from them and the soul, thirsty for lives upon lives, was satiated.

THE KNOWERS OF YOGA CALL IT DHARMAMEGHA -- THE RAINCLOUD OF DHARMA -- SAMADHI, BECAUSE IT SHOWERS A THOUSAND NECTAR-STREAMS OF DHARMA, THE SELF-NATURE, LIKE A RAINCLOUD.

But why is it called dharmamegha? Because the self-nature for the first time showers upon oneself. Dharma means the self-nature.

Whatsoever we have known up to now was the nature of the other. Sometimes when beauty was seen it was in someone else. Sometimes when love was received it was from someone else. Happiness was received, unhappiness was received. It was always from the other, all information was through others; there was no experience of one's own. Someone else, someone else, someone else -- always the other and only

that other was important. Now for the first time the other is removed and the self starts showering over the self. It is like our own springs have burst open, it is like one found one's own source and the self began showering over the self.

Dharmamegha means the self-nature has started showering. You yourself become bathed in it, drowned in it; become fresh, become new. All the action-impressions, all their dust, all the mess from the infinite journeys, all the rubbish that has gathered over one, is all swept away. All that remains is naturalness, spontaneity; all that remains is oneself, nothing else.

In one sense we can call it the ultimate blessedness, in one sense we can say this is the ultimate treasure, and in one sense we can say this is the ultimate poverty. If we think of the divine, this man has attained the ultimate wealth. It is this dharmamegha samadhi that Jesus called, "Poverty of the spirit." When someone reaches this point he becomes poor in every respect. Now he has nothing else except himself, nothing else remains except one's own self. This is what will be called poverty.

This is why Buddha called his sannyasins *bhikkhus*, not *swamis*. It was because of the dharmamegha samadhi. Buddha said, "I will not call my sannyasins swamis, I will call them bhikkhus." But they mean the same thing. If you look from the side of the world they have become bhikkhus, beggars; if you look from the side of the divine they have become swamis, the owners, the emperors.

Hindus were using the word swami from the other aspect: after attaining to samadhi one becomes for the first time an emperor, a master. Up to now one had been a beggar, begging all around, with folded hands and an outstretched begging bowl. Up to now your soul had been nothing more than a begging bowl. Whatever crumbs of bread someone threw in that begging bowl was your only treasure. Leftovers, defiled and stale food, crumbs fallen down from the dining tables -- you were collecting it all and considering it your wealth. He was a beggar up to now.

Hence Hindus called the sannyasin attaining to this dharmamegha samadhi, swami. But Buddha said, "Whatever was there up to this time -- all the riches, the empire, the whole world -- has all been left behind. Nothing of the other has remained, only the self. The ultimate poverty has happened. When you are just alone without anything else, not even clothes, not even your own house, not even your own land -- nothing is left as your own but only the self... who can be poorer? Even a beggar has something other than just his self. It may be little, but it is something; something other than his self. It may be just underwear, but that too is wealth."

Even a beggar is not so much a beggar that he is all alone, without anything else.

Buddha told his bhikkhus that the world should drop from them in such a way that nothing remains, that not even a trace of the world remains. You become a total beggar as far as the world and its belongings are concerned.

But these two things are the same. One who becomes a beggar from the side of the world becomes a swami from the side of the soul. One who becomes a swami from the side of the soul becomes a beggar from the side of the world. That is why we have given so much respect to the bhikkhu, as never to any person with possessions. We have installed the bhikkhu on a throne on which we have never installed even an emperor. The word bhikkhu became respectable.

Now the meaning of the word bhikkhu is beggar, and if you call someone a bhikkhu he will want to fight with you. But Buddha called his most blessed disciples bhikkhus. Whosoever he called bhikkhu became blessed. Sometimes such people create problems even in the field of language. People like Buddha leave the language topsy-turvy. There was a clear meaning for the word bhikkhu and he spoiled it. He gave it a totally new meaning -- the bhikkhu became an emperor. If emperors bowed down at the feet of bhikkhus, that endowed great dignity to the bhikkhu.

Dharmamegha samadhi makes one a beggar from one side and an emperor from the other side.

IN THIS SAMADHI, THE NETWORK OF DESIRES DISSOLVES COMPLETELY AND THE THICKETS OF ACCUMULATED KARMA CALLED VIRTUE AND SIN ARE UPROOTED AT THEIR VERY SOURCE.

Remember, both virtue and sin. This is the depth of the Upanishadic thinking. The thickets of virtue and sin, both; all the good you had done, that too, all the bad you had done, that too... the thickets of both are destroyed at their roots.

Do not think that when you attain God you will keep the bank balance of your virtues with you -- "I built an inn for free accommodation. I built a temple. I gave food to a certain number of brahmins. Do you

have a record of that?" If you arrived at the gates of paradise with an account of all this, it does not matter if the inscription at the entrance says 'Paradise', inside you will find only hell.

In the language of this world, virtue and sin are higher and lower. Sin is bad and virtue is good. This may be alright in the view of the society, but in the ultimate view of dharma, both virtue and sin are meaningless because being a doer is sin and being a non-doer is virtue. There is one thing that is clear -- only one who is a non-doer, one who is egoless, will be able to enter. Only he will be able to enter there who is not -- one who has disappeared and is going there as a nothingness. If you as an ego are still there even slightly the path is very narrow, you will not be able to enter.

There is a statement by Jesus which has never had its spiritual meaning explained. In fact, the West is not capable of finding the spiritual meaning; hence whatever meaning is derived turns out to be worldly.

Jesus' words are, "It is possible for a camel to pass through the eye of a needle, but a rich person shall never be able to enter the kingdom of my Lord." But after two thousand years of Christianity not even once has anybody rightly interpreted the statement. Two thousand years is a long time.

The whole interpretation that has been given is that a rich person cannot go to heaven. Is there a possibility that a camel may pass through the eye of a needle? It cannot happen. How can a camel pass through the eye of a needle? But that which is not possible, Jesus says, may somehow happen; some trick may be devised, some way may be found for a camel to pass through the eye of a needle. But a rich person will not be able to gain entry past the doors of heaven. Christianity took only its superficial meaning, but that is not its true meaning.

What is meant by a rich person is, one who feels even slightly that he has something. A rich person is one who has the notion of having something. So if somebody feels he has earned virtues, he is a rich person. If somebody feels that he has been a sadhu, observing self-control, penance, he is a rich man. The meaning of a rich man is someone who says he has something about him other than himself. This is a rich man. If he says, "I performed this many prayers, observed this many fasts, have stood in the hot sun for this many days. For years I have been standing on my feet without sitting down. I did this much service to the poor, have visited this many hospitals, have done this, have done that" -- if he has anything to claim then this man is that rich man.

Now listen to the statement of Jesus again: "It is possible for a camel to pass through the eye of a needle, but a rich person shall not be able to enter the kingdom of my Lord."

Who is poor? One who has nothing to claim when standing in front of God. And if one says, "I have meditation, I have virtues, I have religion"? No, one who stands empty in front of God and says, "I have nothing, only I am. Whatsoever I am is all that you have given me, there are no accumulations of my own; my very being is my everything, I have no account of even my actions..." One who stands at that door with such an emptiness is the poor person. He is the bhikkhu of Buddha, the 'poor man' of Jesus. Such a person is able to enter the kingdom of God.

So the right meaning of being poor is, one who is empty. One who is empty is able to enter. And this is why Jesus talked of a camel. The eye of a needle is very small -- there is no way for a camel to pass through it. The door to the kingdom of God is even smaller than the eye of a needle -- only an emptiness can pass through it. Even if there is a little of something with you, even a little of the 'I', it will get stuck. You are trying to pass through the eye of a needle along with your camel. It is not possible. Drop the camel!

But it is very difficult to give up our vehicles, because on vehicles we look taller. This is how Jesus must have thought of a camel. Whosoever is riding on their ego is riding on a camel. And everybody knows how troublesome a camel ride is. The ego ride is a camel ride. One has to bear with lots of jerks and jumps, it is continuously going up and down. However, one appears to be high.

One has to come down from the camel. Whatsoever you have, it has come from your doing -- everything, whatsoever! Whatsoever you have because of your doing is limited by your mind, mind is its boundary. Nothing reaches up to the soul that has come from your doing.

THE NETWORK OF DESIRES DISSOLVES COMPLETELY... KARMA -- THE ACTION-IMPRESSIONS -- CALLED VIRTUE AND SIN ARE ALL UPROOTED AT THEIR VERY SOURCE. Then this statement... TATTVAMASI -- THAT ART THOU -- BEING TRUE, IS ONLY REALIZED INDIRECTLY.

Then for the first time it is experienced what these seers mean -- what this Tattvamasi is, That art thou. It is for the first time indirectly experienced -- indirectly! Even now it is not seen very clearly. Even now it

only feels so, it is only touched, inferred; it is not yet directly experienced. When this dharmamegha showers over one, when the mind becomes absolutely empty and the poverty becomes ultimate and the seeker becomes nothing but an emptiness within, then for the first time this supreme statement, Tattvamasi, that you are the Brahma, is experienced indirectly.

These seers of the Upanishads are very wonderful people. Still they say it is not a direct experience. Still it is as if we are sitting with closed eyes, and the sound of somebody's footsteps is heard and we feel that somebody has come; but it is indirect. It is very dark and difficult to see, and suddenly the echo of a tuneful song spreads and we feel that somebody is singing. This is indirect knowledge.

Indirect means, so far there is no face-to-face encounter, so far it is only being sensed. The first thing that happens after the dharmamegha shower is the indirect experience of the statement, "Tattvamasi -- That art thou -- that which is said by the seers, the Upanishads, is right." That statement which you had heard -- had listened to in shravana, contemplated in *manan*, assimilated in *nididhyasan*, attained oneness in samadhi, now on the showering of the dharmamegha samadhi is bound to be right. When you understand, "That is right," this is an indirect knowledge. But today one comes to feel it, one tastes it -- that it has been said rightly.

IS ONLY REALIZED INDIRECTLY.... When this indirect knowledge becomes stabilized and when there remains not even a single ripple of the opposite of any kind anywhere, when it settles indubitably, becomes an implicit trust,

THEN THE DIRECT KNOWLEDGE, LIKE A MYROBALAN FRUIT KEPT ON ONE'S OWN PALM, IS BORN.

When the indirect knowledge becomes completely stabilized, when the total being experiences and says that the seers were right in saying, "Tattvamasi -- That art thou"; when there remains not a single ripple of any kind of the opposite anywhere, when it feels wholly the truth -- but still indirect -- then the experience of Tattvamasi becomes direct and immediate, as if someone has placed a myrobalan fruit on your palm. Such a man then does not say, "What the seers had said is right." Such a man says, "Tattvamasi is now my statement."

With indirect knowledge, this man says, "Because the seers have said it, I can say that it is right." In direct knowledge, this man will say, "I say it is right, hence the seers also must have been right in saying so." Try to understand this difference properly.

In indirect knowledge the evidence was from the Vedas, the seers, the scriptures. That is why the journey had begun with shravana -- listening. The master has said it, so it must be right -- the search had begun in this trust. It is indirect knowledge as long as you feel, "The master has said it, so it must be right." And one who knows the master accepts positively that the master must have said it right.

If somebody is with Buddha and Buddha says, "Tattvamasi -- That art thou," then this man cannot even conceive of any falsehood. He has no idea if this statement is right or not, but he knows Buddha, so what Buddha says becomes authentic for him. That something unauthentic can come out of Buddha is out of the question for him, he cannot conceive this.

For one who has lived near the master, has known the master, the master's words are the evidence for him. But, "The master's words are the evidence," is indirect knowledge, it has come from the other. This will be the first realization. When a disciple of Buddha attains samadhi he will bow down at the feet of Buddha with folded hands and say, "Now I know that what you had said is right." But when this realization deepens more and he drowns more and more, the situation will change completely. Then he will say, "I know it. And now I say that it is my experience that it is right, what the master had said is also right."

Now this person himself becomes the evidence, this person himself becomes the scripture. It is such persons we have called a buddha, a *tirthankara*, an incarnation, a person who himself is the evidence -- those who do not say that because it is written so in the Vedas it is right, but who say that because it is known by them to be right, it is right. And if the Vedas are also saying the same thing, then on the authority of their knowing, the Vedas are also right. And if the Vedas are not saying so the Vedas are wrong. Now the criterion is one's own experience. Now one's own touchstone is available.

This is the state of the *siddhas*, the fulfilled ones.

When samadhi enters from the indirect knowledge into the direct knowledge it becomes the state of siddhas. Only if a person having attained to such a state returns via samadhi, assimilation and contemplation up to the step of discourse, do we get the news of that world. So if we have given so much respect to the

scriptures, it is because they are the words of those that were heard by the people living close to them and who had found that whatsoever this person says he can never say anything wrong. Yet such people do not ask one to believe in what they are saying.

Buddha says, "Think, reflect, contemplate, assimilate, practice, and if it becomes your own experience, only then accept it. Do not accept just because I am saying it, do not accept just because Buddha is saying it, do not accept just because the scriptures are saying it. No, you seek and search for it, and when it becomes your own experience then you will also become a witness for it.

A person who has attained to samadhi becomes a witness in favor of all the scriptures -- not a knower of them but a witness for them. A pundit becomes knowledgeable of them, an enlightened one becomes the witness. A pundit says scriptures are saying the right thing because it appeals to the logic, an enlightened one says scriptures are saying the right thing because that is my experience too.

Enough for today.

Finger Pointing to the Moon

Chapter #12
Chapter title: Die To The Future

19 October 1972 am in Mt. Abu, Rajasthan, India

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WHEN NO DESIRE ARISES FOR OBJECTS WORTHY OF BEING ENJOYED, KNOW THIS AS THE LIMIT OF NONATTACHMENT. WHEN NO I-NESS ARISES, KNOW THIS AS THE LIMIT OF KNOWING.
WHEN THE DISSOLVED DESIRES DO NOT ARISE BACK AGAIN, THIS IS THE LIMIT OF RELAXEDNESS, AND SUCH A STHITPRAGYA, A SEEKER, STABLE IN WISDOM, EVER REMAINS IN BLISS.
HE WHOSE SELF IS ABSORBED ONLY IN BRAHMA, THE ULTIMATE REALITY, REMAINS DESIRELESS AND ACTIONLESS. WHEN PURIFIED BY ITS ONENESS WITH BRAHMA AND DROWNED IN THIS ONE SINGLE RAPTURE, THE ACTIVITIES OF MIND ARE CHOICELESS AND REMAIN ONLY AS THE CONSCIOUSNESS, THEN IT IS CALLED PRAGYA, THE WISDOM. HE WHO ALWAYS HAS SUCH A PRAGYA IS CALLED JIVANAMUKTA, THE ONE LIBERATED WHILE LIVING.
ONE WHO HAS NO I-NESS FOR HIS BODY AND THE SENSES, AND NO MY-NESS FOR THE OTHER THINGS, IS A JIVANAMUKTA, THE ONE LIBERATED WHILE LIVING.
WHEN NO DESIRE ARISES FOR OBJECTS WORTHY OF BEING ENJOYED, THEN KNOW THIS AS THE LIMIT OF NONATTACHMENT. WHEN NO I-NESS ARISES, KNOW THIS AS THE LIMIT OF KNOWING.

Ordinarily *vairagya*, meaning nonattachment, is understood by people as *viraga*, meaning detachment. *Raga* and viraga -- attachment and detachment -- are opposites. Attachment means the arising of a desire to indulge on seeing an object. If beauty is seen, a tasteful food is seen, a comfortable situation is seen, then the desire that arises to enjoy it, to drown in it, to be lost in it, is attachment.

Attachment means a desire to become attached, a desire to become drowned in something by losing one's own self. If a pleasure is seen outside oneself, then the desire to drown oneself in that pleasure is attachment.

Detachment means a repulsion arises on seeing something enjoyable; a desire arises to go away from it, to turn one's back towards it. According to language, raga is attraction, viraga is repulsion. Where there is a

desire to go towards a thing it is attachment, where there is a desire to move away from a thing it is repulsion. Viraga means inverted raga. In one we are drawn nearer, in the other we move away. Viraga, detachment, is not freedom from attachment, it is just inverted attachment.

Somebody desires money; if he gets money he thinks he has achieved everything. Someone else thinks that if he could give up money he would have achieved everything. But they are both focused on money. Somebody thinks there is pleasure in man or in woman, and someone else thinks there is pleasure in renouncing man or woman. But the central point to both of them is man or woman. Somebody thinks this worldly life is heaven, someone else thinks this world is hell, but the attention of both of them is on the world.

From the point of view of language, vairagya, nonattachment, is the opposite of raga, attachment, but for a seeker of the spiritual vairagya is not the opposite of raga, it is the absence of raga. Please understand the difference properly. If you look in a dictionary, nonattachment is the opposite of attachment, but if you move into experience, nonattachment is not the opposite of attachment but its absence. The difference is subtle.

There is attraction towards women; this is attachment. If it becomes a repulsion towards women, it becomes difficult to bear their company, then a tendency is born in the mind to keep away from women. This is detachment, according to language and the dictionary; but according to *samadhi*, the awakening, it is still an attraction.

From the point of view of samadhi, detachment is when there is neither the attraction for women nor a repulsion; neither the pull nor the push. It is when the presence of a women or her absence are the same; when the presence of a man or his absence are the same; when poverty and richness are the same. When neither the gaining of a certain thing determines whether you are happy or the losing of a certain thing makes you happy, when happiness has nothing to do with either gain or loss, when happiness has become one's own, with no requirement of outside stimulation -- neither meeting nor not-meeting, they both become meaningless -- then is vairagya, meaning nonattachment.

Nonattachment means that we simply don't look for the other any longer. We are neither in favor nor against; neither in attraction nor in repulsion. This complete freedom from the other is vairagya, nonattachment.

There can be two types of bondages with the other: when we meet a friend there is happiness, when we meet an enemy there is unhappiness; or when the enemy goes away there is happiness, when the friend goes away there is unhappiness.

Buddha has said with deep satire, "Enemies give unhappiness, friends also give unhappiness; when friends leave us there is unhappiness, when enemies meet us there is unhappiness. What is the difference?"

There is some attachment to an enemy as well as to a friend. If your enemy dies, then too something breaks within, a place falls empty within. Many times the death of an enemy creates a bigger emptiness in you than the death of a friend because there was an attachment to the enemy also. It was inverted attachment; you were related with his presence as well.

One is related with a friend as well as with an enemy. So you are related even with those things and people that you are opposed to.

Nonattachment means there is no relationship whatsoever; you have become unrelated, alone. So in this sutra the definition of the ultimate limit of nonattachment has been given: WHEN NO DESIRE ARISES FOR OBJECTS WORTHY OF ENJOYMENT.

In language, the word viraga, detachment, means renouncing and going away from the objects worthy of enjoyment. Whereas vairagya, nonattachment, means that no desire arises for enjoying an object even though it may be present; it means even if you are enjoying it there is no desire for it.

King Janaka, an enlightened man mentioned in the Ramayana, lives in his palace where everything is available that can be enjoyed, but there is no desire to enjoy. You may choose to leave and run away into a jungle where there is nothing enjoyable, but your desire for enjoyment will then turn itself into dreams, will excite your passions; your mind will go every now and then to the place where there are things that are enjoyable.

So the question is not of the presence or absence of the enjoyable things, the question is of the existence of desire. And it is very interesting to note that where there are no objects of enjoyment the desire is felt even more intensely; it is not felt so intensely where the objects of enjoyment are present. In the nonavailability the desire is more acute.

This sutra says that even if someone has renounced everything still it is not the limit of nonattachment.

This too is not the ultimate form of nonattachment, because it is possible that the attachment may be there deep within. It is also possible that running away might have been just a form of attachment. What then is the ultimate definition? -- when everything enjoyable is present but there is no desire to indulge. Who will decide about it? Everyone has to decide it for himself. It is not a matter for others to decide; you are your own judge.

When no desire arises within, when the enjoyable objects may be present but no desire arises, neither in favour nor against, when mind simply does not run this way or that and you do not swing in any direction; you remain where you are, as if there is nothing outside -- the object may be there outside but its reflection within does not create any attraction or repulsion -- this then is the limit of nonattachment.

This will look very difficult to us because so far we have understood detachment as the opposite of attachment. If a person renounces his wife and children, family and house and runs away, we call him a viraga, meaning a renouncer. But in his very escaping he shows that he is still in some way attached. When somebody escapes, he is not escaping out of fear of his house, he is actually escaping out of fear of his own inner desires. How can a house make one run away? And if a house can make one run away, then that inner state of nonattachment is not yet within him.

One person is looking to buy a house; now the house is making him run in one direction. Another person is escaping to the jungle in fear of his house; here too it is the house that is making him run in another direction. He has his back to the house, but he is still connected with the house. And there is yet another person... things do not cause him to run. Such a person is not gripped by things any longer.

But then nonattachment will mean being in the self, being settled within oneself. None of us are settled within ourselves.

There was a king whose life-force was kept in a parrot. These are old stories created for children where this kind of fantasy can still happen. Whatsoever anyone did to the king, the king would not die unless the parrot was killed. His soul was hidden in the parrot. As long as the parrot did not die, the king would not die. This is not only a story -- it indicates that our souls are also imprisoned somewhere else, encased in something else. It may be that your soul is not imprisoned in a parrot but in your safe.

In 1930-31, when there was a sudden depression and the American dollar was devalued, many of the top millionaires of Wall street in America committed suicide. The depression came so swiftly and acutely that most speculators and millionaires became poor overnight. Their bank balances suddenly disappeared. Many of them committed suicide instantly by jumping from the fiftieth or sixtieth floor of the buildings.

What happened to these people? What happening took place that suddenly there was no other option left for them but to die? Their souls were imprisoned in their safes. When the safe died, they died. This jumping... nothing else had happened, the whole world was unchanged, just some digits in the bank's ledgers had disappeared. Digits! In somebody's name there had been a ten-digit figure, now only two digits remained. Where there had been a long row of figures in credit to his account, now there remained none. All this happened in the banks, on paper, but their souls were imprisoned in those bank ledgers. Those ledgers were their lives. Any direct attempt to kill them would not have succeeded, but the safes became empty and they simply died.

Somebody is in love with someone. Then one of the two lovers dies and the life is finished for the other also. If we all search within ourselves we will find that our souls are also imprisoned somewhere or other, in some parrot or other. As long as your soul is imprisoned somewhere you are not settled in your self. Your life then is not present where it should be. It should be within yourself -- but it is not there, it is somewhere else.

Now this being somewhere else can be of many types. One person thinks that his body is his soul; then this person is also somewhere else. Tomorrow he will start becoming old; then he will be in pain, he will feel miserable because his body is waning away, becoming wrinkled, ugly, sick and aged. Such a person will feel himself dead before his actual death because the young body in which he had kept his soul is now fading.

There can be differences as to where you have imprisoned your soul, but if your soul is outside you, you are living in attachment. Attachment means your soul is not in its rightful place, it is somewhere else. You may run in a reverse direction, but still the soul will be somewhere else.

The definition of nonattachment is that your soul is within you, settled in yourself; nothing pulls you and nothing creates any sort of ripples or waves in you. Hence nonattachment is the door to bliss, because for one who has settled in one's self... there is no way to make him unhappy.

Remember, those children's stories are saying the right thing. One who has settled in one's self, one

whose soul has come back within one's self -- there remains no way to kill him. Souls never die, it is only the parrots that die. Wherever else you put your souls, those things slip away, they die. Hence the person starts feeling himself as good as dead. The soul is immortal, but we attach it to mortal things. Those mortal things are bound to disintegrate -- if not today, tomorrow. That is their very nature. When those things disintegrate you will have an illusion that you have died. This dying of the self is an illusion that is created by attaching yourself to mortal things.

Nonattachment is when in the breaking away of all relationships one has come to know that which was relating -- one's own self.

WHEN NO DESIRE ARISES FOR OBJECTS WORTHY OF BEING ENJOYED... and is it okay for the opposite desire to arise? No, when desire as such does not arise -- desire of any sort then ... KNOW THIS AS THE LIMIT OF NONATTACHMENT.

This sutra is being given for one's own self -- do not go out judging others with it. We are very clever: if we are given definitions, then we use them to judge others: "Okay, let us see if so and so is really nonattached or not." It is none of your business. You have nothing to do with the other. If the other is in attachment he will suffer unhappiness; if he is in nonattachment he will be enjoying bliss. It is none of your concern. But we are so clever in deceiving our own selves that if we have a definition, a touchstone, we immediately begin to evaluate others without bothering to evaluate our own selves.

Test yourself; this sutra is for you. This sutra is not for making you think about others -- whether Mahavira is a nonattached being or not, whether Krishna is a nonattached being or not. They may be or may not be, you have nothing to do with it. It is their own business. If they are nonattached they would enjoy bliss, if they are not they would suffer pain, but you don't figure anywhere in it.

Many people come to me and ask, "How to know that such and such a person is really enlightened?" Where is the necessity for you to know whether a person is really enlightened or not? If you can stay aware of whether you are enlightened or not, that is enough. Even if the other has become enlightened, this in itself does not make you enlightened. If the other has not become enlightened, this does not bring any hindrance to your enlightenment.

But why do we think in this manner? There are reasons for it. We want to make sure that nobody has attained to nonattachment. That gives us a sort of relief. Then there is no harm... if I have not attained to nonattachment then there is no harm, nobody else has attained it either! This gives a consolation to the mind, a support to the mind, that I am fine as I am because nobody has ever attained, and neither have I.

This is why our mind is never willing to accept that anybody has attained to nonattachment. We try to find all kinds of loopholes to show that the person has not yet attained. If somebody has attained to nonattachment it creates an inner discomfort within us. That discomfort is that if somebody else has attained, it only means that I can also attain but am unable to do so -- and this creates anxiety and guilt. Hence nobody in this world accepts the other to be right. It has nothing to do with the other, but in not accepting anybody as right it becomes easier to accept one's own evils.

If the whole world is a thief, then you don't feel any guilt in being a thief yourself. If the whole world is bad, then your being bad is only natural. But if the whole world is good, your being bad starts piercing you like a thorn. Then comes a self-condemnation, a sadness, a feeling of guilt, and one starts feeling that what should happen is not happening. And it creates a great uneasiness in your life.

In order that that uneasiness is not created and we can go on sleeping in deep sleep, we never see any good in the other. If someone comes and tells you that such and such a person has attained to the state of nonattachment, you will say, "No, he has not." You will try to find dozens of reasons to prove that he has not. This is part of a deep-seated conspiracy of our minds. It is necessary to become aware of this. The concern is not with the other at all.

A friend has been coming to me the last three days. He wanted abundant time with me. He has been saying, "Yes, I want to take sannyas but before that I have a few very important questions to ask." I thought maybe he had some important questions, but not one question was important or necessary. The questions were about others, not about himself. He was here to take sannyas, and the questions were about others: "Was Krishna really enlightened? If he was, why have the Jainas put him in hell?"

The Jainas have put Krishna in hell in their scriptures because they have their own definition of nonattachment and Krishna does not fit into it. One should renounce everything and escape from the world is their definition. And Krishna does not renounce anything to go anywhere. This is the problem.

But Krishna's own definition is that if you are renouncing and running away, you are not yet a nonattached person. This is why the Hindus have not mentioned Mahavira's name anywhere in their

scriptures. He was not considered worth mentioning. But at least the Jainas have shown some love towards Krishna, putting him in hell! The Hindus did not even mention Mahavira's name. They did not even consider him worth talking about. Even in putting somebody in hell one is giving him some consideration. The Jainas could not ignore Krishna completely; some statement about him had to be made, some space for him had to be allotted -- be it hell, it does not matter. The Hindus have not cared enough to put Mahavira even into hell, they simply dropped the matter. But if anyone clings to Krishna's definition of nonattachment, difficulty arises.

Remember, all definitions are for you, the seeker, so that you go on continually searching within yourself, so that there is a criterion, a touchstone in hand that you may go on testing yourself. But we are all very clever, we go on testing others with that touchstone. It has nothing to do with others; if Krishna is in hell, it is his business. What does anybody else have to do with it? You can be ready to take Krishna's place in hell and allow him to go free. If Krishna is liberated, it does not create your liberation.
All your thinking about others is meaningless.

Another friend came and asked me that if a meeting between me and Krishnamurti was arranged, was I ready to meet him? This is a matter between me and Krishnamurti. What has this person to do with it? Then he also asked, "If a meeting of you two happens at all, who will initiate the greetings?" Now, this too is a matter between me and Krishnamurti.

Our minds are busy thinking about others and not thinking about ourselves at all. A seeker must decide that all thinking about others is useless and, "Nothing except me and my inner growth concerns me -- all else is meaningless." Do not get entangled in questions arising out of your curiousity about others. It will not help you at all in altering your life.

Remember, these definitions are meant for you. The Upanishad has given you these measuring rods so that you may go on weighing yourself inside, so that you may not have any difficulty on the inner journey. Keep watching within yourself. As long as any desire arises within on seeing things, understand that nonattachment has not yet been attained. Direct all your energies toward nonattachment. We are slowly going to discuss these efforts.

WHEN NO I-NESS ARISES, KNOW THIS AS THE LIMIT OF KNOWING.

These seers of the Upanishads are very strange people. They do not say that when you have seen God, know this as the ultimate knowing. They have maintained that even the seeing of God is not the limit of knowing; that when all your chakras have opened up, the kundalini has awakened and the thousand-petalled lotus has bloomed, know this as the limit of knowing. No, they don't say that. Nor do they say that when you have crossed all the seven heavens -- and only goodness knows how many kinds of such calculations are prevalent -- or when you have completed the journey of all the fourteen realms and entered the *sach khand*, the realm of truth.... No, the Upanishads say: these things have nothing to do with the matter, the only criterion is that I-ness does not arise.

Even kundalini creates arousal of the ego. The seeker feels that now he is not an ordinary person, his kundalini has arisen. Someone feels that his third eye center has awakened, he is able to see the light; now he is no ordinary person. Someone feels that his heart center is awakened, the blue diamond has appeared in the heart, the blue flame has been seen; now he is liberated, now there is no world for him.

Remember, whatever creates 'I' is still out of ignorance -- no matter what beautiful names you go on giving it. The Upanishad says, as long as the 'I' is created -- no matter what the cause -- as long as one feels "I have become something," till then knowing has not ripened. No flowers have yet blossomed, no explosion has yet taken place.

The only criterion given is that no 'I' is created. So it is also possible that a person sitting in his shop whose kundalini has not awakened, who has not seen the blue light, who has not traveled to the realms of truth -- who has done nothing, who is simply working in his shop but whose ego does not arise -- has reached to the ultimate limit of knowing. Even a great yogi standing on a high crest of the Himalayas, if his ego is also high like a peak of the Himalayas, if he thinks that only he has arrived and no one else, if he thinks that only he has achieved and no one else, then understand that knowing has not yet happened to him.

There is only one touchstone -- that a state is attained inside where nothing whatsoever creates any ego. Then anything may go on happening -- even if God himself comes the feeling will not arise: "How lucky I am, I have achieved even God! See, there is God standing before me and I am seeing him."

When the very disposition of 'I' does not arise inside, then know it as the ultimate limit of knowing. Keep watching within you, otherwise everything creates conceit -- everything. Mind is very clever, it derives ego from anything. It is so clever that it can derive ego even from humility, and a person starts saying, "No one is more humble than I am. There is no one more humble than I." But that "No one more than I" still remains. It may be anything -- it may be wealth, it may be prestige, it may be power, it may be knowledge, it may be liberation, it may be humility, but that "No one more than I"... that 'I' goes on surviving.

So go on searching within, checking within, otherwise even the spiritual search can turn into a worldly search. The difference between the spiritual search and the worldly search is not that of things but of ego. One person accumulates a large amount of wealth in the world, it strengthens his ego. Another person renounces all the wealth and strengthens his ego by renunciation. Both are on a worldly trip.

The spiritual journey begins with the dropping of the ego. There is only one renunciation worth carrying out and that is the renunciation of 'I'. All other renunciations are useless, because they too only inflate your 'I'.

Just yesterday one man came to see me. He told me, "I have not taken any food grains for fourteen years." And his pride was worth seeing. The amount of conceit that has been generated in him through not taking food grains is not possible even through the taking of food grains. This non-taking of food grains has turned into a poison. What a conceit he has! He has not eaten food grains for fourteen years -- conceit is bound to arise. Now who are you obliging by not taking food grains? Don't eat them if you don't want to. But he is going around declaring that "For fourteen years I have not taken food grains" -- now this has become his ego. Even food grains don't fill the ego as much as this "No food grains" is filling it!

People come to me and say, "I have taken only milk for years." For them this seems to be becoming a poison. They are not walking on earth, because they are only drinking milk! What real difference are you bringing through this? What great revolution is happening through this only drinking of milk? But there are reasons. Such people feel that they are doing something special -- which others are not doing. But the moment one thinks of being special the ego begins building up -- no matter what that special thing may be related to. You can create a speciality for yourself about anything, it only creates ego.

What is the meaning of being a seeker? Being a seeker means that one stops creating any speciality about oneself from within and slowly, slowly becomes a nobody. Then slowly, slowly you become so ordinary from within yourself that the feeling does not even arise that you are something, and you become a nothing. The day a seeker becomes no-thing, the ultimate limit of knowledge has been arrived at -- not through accumulation of knowledge but by dropping the ego, not through accumulation of information but by the death of the 'I'.

WHEN THE DISSOLVED DESIRES DO NOT ARISE BACK AGAIN, THIS IS THE LIMIT OF RELAXEDNESS, AND SUCH A STHITPRAGYA, A SEEKER STABLE IN WISDOM, EVER REMAINS IN BLISS.

WHEN THE DISSOLVED DESIRES DO NOT ARISE BACK AGAIN.... Many a time the desires dissolve, but they are just suspended for a while and return again and again. One day it feels your mind has become completely peaceful, but the next day it again becomes restless. One day it feels that you are in great bliss, but the next day you are again being drowned in miseries.

There are certain laws of the mind which must be understood. One law is that the mind never remains constantly the same; change is its nature. So the peace which comes and goes, understand well that it is not spiritual peace, it is only of the mind. A bliss that is attained and then lost, understand well that it is not the spiritual bliss, it is of the mind. Anything that comes and goes is of the mind, but something that comes once and remains forever, which comes and settles and cannot go away by any means whatsoever, which cannot be removed even by effort....

Remember this difference. If your peace is the peace of the mind, however much you may try it will not remain for long, it will change. And if the spiritual peace comes, however much you may try to destroy it you will not be able to do so, it will remain there.

Constancy cannot be added to the mind even with effort, and in the soul it cannot be disrupted even with effort.

So if some desires stop arising, don't be in haste; do not conclude that you have arrived. Just wait and see if they do not arise again. If they do arise again, understand that everything is still going on on the mental level. And what is the value of the mental peace? That will come and go and restlessness will again

follow.

With the mind, in every moment there is movement towards the opposite. When you are restless the mind starts moving towards peace, and when you are in peace the mind starts moving towards restlessness. Mind is duality, hence the opposite will always be there and it will keep moving.

How will you know that what is happening is of the mind? There is one basic difference. When the peace is of the mind and it has not reached to the deeper layers within, then immediately on becoming peaceful a desire will arise that this peace should continue to remain, that it should not go away. If this desire arises, take it that it was all mental, because the fear of losing is that of the mind. If peace comes and no fear of losing it follows, understand that it does not belong to the mind.

The second thing: mind gets bored with everything -- *everything*. It gets bored not only with unhappiness, but also with happiness. This is another law of the mind, that it becomes bored with everything that is stable. If you are unhappy, it becomes bored with that and wants happiness. What you do not know is that it is the law of the mind that if it gets happiness, it gets bored with happiness too, and then it starts looking for unhappiness.

I see this constantly -- when so many people are here doing the meditations -- that even if happiness settles with them for some days they start getting uneasy; peace stays with them for a few days and they start getting uneasy, because even that creates boredom.

Mind gets bored with everything. Mind is always asking for the new, and all the trouble arises out of the demand for the new. When you are beyond the mind there is no demand for the new, there is no feeling of boredom with the old; there is so much oneness with what is that there is no demand for anything other than that.

The sutra says that, WHEN THE DISSOLVED DESIRES DO NOT ARISE BACK AGAIN, THIS IS THE LIMIT OF RELAXEDNESS. Only then can you accept that you have attained to rest. If desires keep on arising again and again, understand that it has all been a trap of the mind. Why? Why is it necessary to understand this? -- because our relations with the mind are so deep that we take the peace of the mind itself as our peace. That brings great suffering -- because it disappears.

What can we do? It is helpful to use the principle of witnessing in this connection. Thereby a way of going beyond the mind is created and the ultimate relaxedness is attained. And what are we normally doing? When the mind becomes restless we want to get away from it, and when the mind becomes peaceful we want to cling to it. We want to save the peace and remove the restlessness. When the mind is miserable we want to get rid of it; when the mind is in happiness we embrace it and want to keep it with us. By continually looking for the opposite you will never be able to be free of the mind, because that is the very function of the mind: to be rid of the unhappiness, to catch hold of the happiness.

The way to be free of the mind is to remain a witness when the mind is giving you happiness, and do not try to hold onto it. For example, you are meditating here; suddenly, sometimes in meditation, a stream of peacefulness will arrive. Then don't just embrace it; keep watching it, standing at a distance: "Peace is happening and I am a witness." When a fountain of bliss rises up in some moment and pervades every fiber from within, then keep watching that too from a distance; don't hold onto it with your full force, "Alright, now liberation has come." No, keep watching that too as a witness: "Bliss is happening and I will not catch hold of it."

The interesting thing is that one who does not hold onto happiness, his unhappiness also vanishes; one who does not hold onto peace, his restlessness vanishes forever. It is in the holding onto peace that the seeds of peacelessness are sown, and in holding onto happiness is the birth of unhappiness. Simply don't cling! Clinging is the mind. Do not cling to anything. The moment your fist is open you will be beyond the mind and you will enter where desires do not arise anymore -- their ultimate dissolution happens. This ultimate dissolution has been called here *uparati*, relaxedness.

SUCH A STHITPRAGYA YATI, A SEEKER STABLE IN WISDOM, EVER REMAINS IN BLISS.

STHITPRAGYA is a very beautiful word. Its meaning is: one whose wisdom has become stable in himself, one whose wisdom has become self-contained, one whose consciousness does not leave him and move anywhere else, one whose consciousness has become stabilized. Such a seeker, such a sannyasin, ever attains to bliss.

All dualities are created by the mind: happiness and unhappiness, peace and peacelessness, good and

bad, birth and death. The moment mind recedes, there is nonduality, bliss. There is no opposite word for bliss; it is beyond duality. And the seeker who is beyond duality ever attains to bliss.

We have a great problem: our problem is that we want to attain bliss very much, and hearing this kind of thing our greed is stirred up. If perpetual bliss can be had, then we too want to have it; if somebody can show us the way we too may also have it forever. But remember, this definition is only indicative of a certain state. If it gives birth to desire in you, you will never be able to attain to this state. Try to understand the difference well.

A friend came to me saying, "I want liberation soon; I want to have deep meditation, samadhi, soon." I told him that the more haste you create the more delayed you will be, because a hasty mind cannot become peaceful. It is the haste itself which is the restlessness. And we all know what sorts of problems arise when we are in a hurry.

We have to catch a train and so we are in a hurry. Now those things which usually could have been done in two minutes take five minutes. The buttons on our coat get wrongly done up. You undo them again, you do them up again. You pick up your spectacles, they slip out of your hands and break. You are trying to lock your suitcase, the key keeps missing the keyhole. It's the hurry. Haste always makes waste, because in haste your mind is very much topsy-turvy and you are bound to make mistakes. And if haste creates delay in small matters, it will create enormous delays in matters pertaining to the journey to the ultimate.

I told that friend, "Do not be in a hurry, otherwise things will be delayed. In this area, if you stay with the attitude that whenever it may happen you are willing -- there is no hurry -- then probably it will happen early."

He said, "Oh, is it so? So if I am ready to wait forever, that will make it happen earlier?"

If you are ready to wait it will happen fast, but that fastness is the outcome of a waiting mind. If you say you will wait so that it can happen quickly, it means you are not waiting at all, and it will never happen quickly. How can an awaiting emanate from the desire of haste?

This is an everyday problem. We all feel that we want bliss, so how can we get it? This thought and desire, "How to get bliss?" is the very obstacle to bliss. Bliss is an outcome. Please do not make it a desire -- it will happen on its own. Just go on traveling silently and quietly -- it will happen on its own.

Thus a great difficulty can arise, that on the reading of this sutra many people will become full of the desire for bliss. So many people down the centuries have become full of desire after reading such sutras, and these sutras are for freedom from desire. Instead a new desire catches hold of you: How to achieve bliss? How to become a sthitpragya, the one stable in wisdom? How to achieve relaxedness? How to achieve nonattachment? And then people go on running about with such desires birth after birth and this event does not happen in their life at all. Then they start wondering whether it could be that all these talks are all lies, because they had been told that bliss will happen and so far it has not happened.

I would like to tell you one more thing in connection with this. We see that with each passing day the world goes on becoming more and more irreligious; people are losing their trust in religion. Do you know the reason for this? The reason is given here in this sutra.

Everyone of you has already entertained the desire in many lives to achieve bliss, enlightenment, God; but you have neither achieved bliss, nor enlightenment, nor God. The result it was bound to bring is there. The result is that you have lost all faith in such sutras and now you feel that these are things that can never be achieved.

Man has known these sutras for the last ten thousand years. During these ten thousand years almost all the human beings that are now on the earth have gone through the desire for this bliss. Some were near Buddha, some were near Krishna, some were near Jesus, some were near Mohammed, and all have made efforts to achieve it; sometimes doing meditation, sometimes doing yoga, sometimes practicing tantra, sometimes using a mantra and so on and so forth. You have done everything.

When I look at people on their inner plane, I have not found a single person so far who has not strived to do such things in some lifetime or other. Every person has traveled on the path of seeking -- but full of desires. Because of those desires all endeavors have become fruitless, and this failure has become embedded deep in your consciousness. This is the reason why irreligiousness seems to be increasing in the whole world, because for most people religion has failed.

You do not even remember, but you have made religion a failure within you. And you are the cause of that, because you have committed a mistake by desiring something which cannot be desired. So this is the outcome. But if you move on the spiritual path these things will happen, you don't have to bother about them. Neither you have to think about them, nor desire them, nor make haste for them to happen. It is due to

that haste that all goes topsy-turvy.

Irreligiousness will go on increasing in this world as long as we form desires even for religiousness. And you are not new, nobody is new on this earth. Everybody is old and ancient. And all have trodden so many roads and paths and, having met with no success, they have lost all hope. That despondency has settled deep into your being. The greatest difficulty today is to break that despondency. And if someone wants to break this despondency, the only feasible method seems to be that of exciting your desires once again very intensely and telling you that this will deliver the goods -- only then will you gather some courage. But that very thing, the arousal of the desire, is the root cause of all the troubles in the first place.

Buddha had made a unique experiment. In his time also the conditions were the same as they have become today. They always become like this. Whenever people like Buddha or Mahavira are born in this world a sort of shadow-period follows their death for thousands of years. It is bound to be so. When a person like Buddha or Krishna is born, seeing him, being in his presence, in his milieu, thousands of people become full of desire for religion and they feel that it is possible also for them. A confidence arises seeing Buddha: "If it can happen to him, it can also happen to me." And if they make the mistake of turning it into a desire, then these people are tortured by that desire and, just because of that desire, they become irreligious for thousands of years afterwards.

Just understand the condition. Bliss can be attained, but do not make it a goal. Ultimate peace is possible, but do not make that a goal. That is not the goal. Make knowledge and understanding your goal, make meditation your goal, make stability within you your goal, make stopping still and going within yourself a goal -- and the bliss will follow as an outcome, it just naturally follows. Do not do the reverse, do not make bliss the goal. One who makes bliss the goal will simply fall into difficulty.

Outcomes are outcomes and not goals.

Let us understand it by taking an illustration from common life. You play a game -- football, hockey, tennis or anything -- and you find great pleasure in it. Now you are telling this to someone, that while playing these games you have great pleasure. That person says, "I also want pleasure, I shall come tomorrow and see if I can get pleasure." This man comes to play and keeps a constant watch to see whether pleasure is coming yet or not. Because of this desire for pleasure, the constant thought about whether or not pleasure is coming, he will not be able to get absorbed in the play. The play will become secondary and pleasure will become the primary concern. While playing he will be continuously searching within to see whether there is any pleasure. He will feel that he is not having any pleasure, and that pleasure should have been experienced by now if there was any to be had in the game. This man will only be exhausted by the end of the game and complain, "There is no pleasure here. What is this nonsense?"

One who goes to seek pleasure in the game will not only not get the pleasure but he will also spoil the game. Pleasure is a by-product. If you become fully absorbed in the game the pleasure happens. If the idea of pleasure dominates your mind and you are unable to be absorbed in the game, how can pleasure happen? Your whole life is like that. In life everything significant is a by-product. Whatsoever is significant happens quietly. Whatsoever is a deep experience is not to be turned into the goal. In the very making a goal of it, the doors close.

Bliss happens effortlessly, bliss is a spontaneous happening. If someone sits consciously to try to receive it, in that very conscious sitting so much tension is generated that the doors close; the tension becomes a barrier and bliss does not happen.

Keep this sutra in mind -- this is a dangerous sutra. This sutra is present in all the scriptures. And all those who have studied the scriptures have had their desire aroused and they go out in search of how to gain liberation. No, self-realization cannot be grabbed: it is attained through dissolving. How to attain bliss? No, bliss is not attained that way. Do something in which you are drowned so deeply that neither you are remembered nor bliss is remembered. And on suddenly waking up it is found that only bliss has remained; that what you were searching for and not finding even after strenuous search, has been found.

This is very clearly shown in Buddha's life. Buddha was relentlessly striving for six years in order to achieve self-realization, to achieve peace, to achieve truth. But he could not. He searched at the feet of all the masters; even the masters became weary of him because he was really a seeker, a determined one. His was the obstinacy of a *kshatriya*, a warrior, for reaching the goal; his was the ego of a kshatriya. It was a challenge to him: How can a thing be and still not be possible to attain? A kshatriya never believes that there is anything impossible -- that is what is meant by being a kshatriya.

So to whichever master he went, they were all in great difficulty, because whatever the master would ask him to do, he would do it immediately. Howsoever difficult it may be, howsoever long he may have to

stand in the hot sun or in the pouring rains, howsoever many fasts have to be performed -- whatsoever was required of him he at once did it to the satisfaction of his masters, and nothing would happen. The masters became tired. They would say, "What more can we do?"

A so-called master is never tired of an ordinary disciple because an ordinary disciple never fully does what he has been asked to do. Hence such a situation never arises that the master may have to say, "Now what can we do? Whatsoever we could do we have done."

When one has a disciple like Buddha great difficulty arises, because anything that the master asked, Buddha would accomplish. Even the master could not find any fault with it. And yet nothing was happening. In the end the master would say, "Whatsoever I could do, whatsoever I could show, I have shown. Now I myself don't know beyond this; now you will have to move on to somewhere else."

All the masters were tired of Buddha. And Buddha was really obstinate. For six years he did everything that anybody asked -- right or wrong, rational or irrational -- and with great sincerity. Not even one master could say that it was not happening because he was not doing what he was asked to do. He was doing everything so fully and so well that the masters themselves asked for forgiveness and said, "If something more happens to you, inform us also, because we have told everything to you that we know."

Nothing did happen, however. Not that what they preached to Buddha had not happened to those masters. No, it had happened to them through that understanding. And Buddha was exactly following the same techniques his masters had pursued and attained with. So the master was also at a loss that this Buddha was following the same technique, even more accurately than he had -- "And even I had not done it with so much sincerity; why then is it not happening to him?"

But there was a reason. It might have happened to the master because he had done the technique without any expectation or preconceptions. Buddha's expectation was intense. He was doing it, but his eyes were set on the goal: when would the truth, the bliss, the self-realization be achieved? So he was certainly following all the techniques fully, but that goal-orientation was the obstacle.

Eventually Buddha also became tired. After six years, one day he left off doing everything. The world he had already left earlier -- now he left sannyas also. He had left all sorts of pleasures before and had wasted six years in practicing yoga; now he left that too. One night he decided that he would not do anything further and that he would not search any longer. He simply understood that nothing was going to be achieved.

He had reached the maximum tension of the search. His endeavor, the effort, had reached the extreme. So he dropped everything. That night he went to sleep under a tree. That was the first night in many lifetimes when Buddha had slept in such a way as if nothing existed to be done the next morning. And there really was nothing left to be done. He had already left his kingdom, his family and any planning about the world; he had begun another plan of life, that too had failed. Now there was nothing to do. If he woke up tomorrow morning, good; if he did not wake up, that too would be good. If he lived on, it made no difference; if he died, it made no difference -- all was the same. There was absolutely nothing left to be done tomorrow morning, there simply was no meaning in tomorrow for him any longer.

And when someone goes to sleep at night in such a way that there is no plan for tomorrow, samadhi happens. *Sushupti*, the deep sleep, becomes samadhi. There was no desire for tomorrow, there were no goals remaining, there was nothing left to be achieved, there was nowhere to go. The question had been, "What would I do if I am here in the morning?" Up to now there was only doing and doing and doing, but now there was nothing to be done at all. Buddha slept that night so free of any purpose that there was no idea what he would do if he woke up in the morning. The sun would rise, the birds would sing, but what would he do? And there was a void as the answer.

When there are no goals the future dies, time becomes meaningless. When there are no goals all plans are shattered to pieces and the movement of the mind stops. For the movement of the mind plans are necessary, goals are necessary; for the movement of the mind something to achieve is necessary, a future, some time is necessary. And all these had vanished.

Buddha went to sleep that night as if he were a person that has died while alive. He was alive, yet death had happened. In the morning around 5 a.m. his eyes opened. Buddha has said, "I did not open my eyes." What would he do by opening the eyes? There remained nothing to be seen, nor anything to be heard, nor anything to be attained; there was no reason to open the eyes. Hence Buddha said, "I did not open the eyes, they opened on their own. They were tired of remaining closed; they had been closed the whole night and now the resting was complete and the eyelids opened on their own." Inside him was a void.

When there is no future, the inside turns into a void. In such a void Buddha saw the last morning star

setting, and in that seeing he became enlightened. Along with that disappearing star disappeared the whole past of Buddha. Along with that disappearing star the whole journey, the whole search disappeared.

Buddha has said, "For the first time I saw a star purposelessly setting in the sky -- it did not require a purpose." There was no purpose in it. And seeing was as fine as not seeing it would have been. There was no question of any choice either, this way or that -- the eyes were open, so the star was seen. The star was setting, went on setting. "There the star went on setting, there the sky became empty of stars; here I was completely empty within, the meeting of two empty skies took place." Buddha has further said, "What I could not attain through incessant search was attained that night without any searching. What could not be attained by running after it, was attained that night just sitting, just lying down. What could not be attained with effort was attained that night with restfulness."

But why did he attain at that time? Because bliss is the natural outcome of your being a void within.

When you run after bliss and by so doing are unable to become a void, the chase after bliss itself is the barrier; you are unable to become a void, hence its natural outcome does not take place.

HE WHOSE SELF IS ABSORBED ONLY IN BRAHMA, THE ULTIMATE REALITY, REMAINS DESIRELESS AND ACTIONLESS. WHEN PURIFIED BY ITS ONENESS WITH BRAHMA AND DROWNED IN THIS ONE SINGLE RAPTURE, THE ACTIVITIES OF MIND ARE CHOICELESS AND REMAIN ONLY AS THE CONSCIOUSNESS; THEN IT IS CALLED PRAGYA, THE WISDOM. HE WHO ALWAYS HAS SUCH A PRAGYA IS CALLED JIVANAMUKTA, THE ONE LIBERATED WHILE LIVING.

Thus when the inner sky becomes one with the outer sky, when the inner emptiness merges with the outer emptiness, everything becomes desireless and actionless. Desires cannot arise without a thought: thought is disturbance of mind. Remember, a thought arises only because one wants to do something.

People come to me and tell me they are unable to be free of thoughts. You will not be free of thought; you have a desire to do something. And when you want to do something, how can you be free of thought? That desire to do something, that very plan is thought. Even if you wish to be free of thoughts you won't be, because there will be thoughts engaged in planning it. People tell me that they sit and try hard to become thoughtless. But this planning to be thoughtless by itself is an opportunity for thinking. So the mind goes on thinking, "How to become thoughtless? Up to now you have not become thoughtless. Will it ever be possible for you to be thoughtless? When?"

Remember, as long as there is any desire -- for heaven, for self-realization, for meeting God -- thoughts will continue. Thoughts are not at fault. All that is meant by thought is that whatever you desire, your mind thinks about how to achieve it. As long as there is anything left to be achieved, thoughts will continue. The day you are willing to accept the fact that, "I don't want to achieve anything, not even desirelessness," suddenly you will find that the thoughts have started to disappear; they are not needed anymore.

When everything within becomes a void, when there are no plans, when nothing remains to be achieved and there remains nowhere to go, when all running about becomes meaningless and the consciousness settles down on the side of the road... dropping all concern for the goal, the goal has been attained.

HE WHOSE SELF IS ABSORBED ONLY IN BRAHMA, THE ULTIMATE REALITY, REMAINS DESIRELESS AND ACTIONLESS.

Such a person remains desireless and actionless. Nothing arises within him, his mirror is empty, there are no images upon it. And he remains actionless. There remains no impulse to do anything. It does not mean that he goes on lying down like a corpse. No, actions do happen, but there is no plan for them. Understand this difference rightly.

I came here, I am to speak on this sutra of the Upanishad. If I come after planning it, thinking about what is to be said, what is not to be said, then there will be movement of thoughts in the mind, it will be disturbed. Mind will go on working. But if I just come, see the sutra and begin to speak, and remain content with whatever happens to come out of my mouth, then the act of my speaking is not an act. If I leave after speaking and on the way I feel that what I spoke was not good, that it would have been better had I said this or that, or it would have been better had I not said this or that, then this is just pollution. But if the moment I finish speaking nothing remains within me regarding what I had spoken, no current of thought, then this is nonaction.

I have heard about Abraham Lincoln. He was returning home one night with his wife after having delivered a speech. When he arrived home his children asked him, "How was the speech?" Lincoln said, "Which speech? The one that I had prepared prior to delivering it or the one that I actually delivered, or the one that I thought I should have delivered after having actually delivered it? Which one are you asking about? Three I have delivered so far -- one that I was rehearsing within my mind before going there, the second that I actually delivered, and the third that I kept repenting afterwards that I should have said this and that and I forgot to say this, etcetera."

Now this speech is an act. The act is not in delivering the speech, it is in its pre-planning. So if the mind decides in advance, or if the mind thinks about it afterwards, it is pollution of the mind. If the act simply takes place -- without any pre-planning or afterthoughts -- then this action has come out of nonaction.

Action will continue. Buddha becomes a buddha, yet the action will continue -- but with a difference. Krishna becomes a Krishna, the action will continue -- but with a difference.

The Gita is valuable in this very respect, that whatever Krishna has said in it is totally spontaneous. Nobody goes to a battlefield prepared to give a discourse in the first place. Krishna would never have even thought, he would never have even imagined that he would be required to do this at the battlefield. It cannot be, even in his wildest of imagination. There certainly can be no pre-planning about it. Suddenly, unexpectedly, accidentally, a happening, and Krishna's fountain spurted out.

This is not a speech, this is a speech coming out of non-speech. This is not an action, this is an action born out of nonaction. This is why the Gita became so valuable. Because it was so accidental, it became so valuable. There are many scriptures in the world, but none has such an accidental birth as the Gita.

It is a battlefield, the calls for the deadly battle have already been given by blowing the conch shells; the warriors are ready to attack and kill or be killed... a religious dialogue there? There appears no relevance. Had the Gita happened in an ashram, a hermitage, or in the commune of a master, that would have made sense. But because it is so spontaneous it went deep into the very core of India. It is born out of nonaction, it is born without any plans. This is why we called it Bhagavadgita, Song of the Divine. In it there is no human planning. In it Krishna is simply not behaving like a human being. It is a message emanating from the divine.

When all actions are born out of one's inner nonaction, and the thoughts are arising out of one's thoughtlessness, and the words are born out of one's silence, such a person is called jivanamukta -- one who is liberated while living.

In India there is the concept of two types of liberation. One type of liberated one is a jivanamukta, one who is free while living. The other liberated one is the one who is liberated at the time of his death. Both types of liberation do happen. A person goes on searching and searching his whole life -- and then, just as I talked of with Buddha, he seeks and seeks and is one day tired of the seeking, and it happens.

Sometimes it so happens that a person seeks his whole life -- not just six years like Buddha but his whole life -- and does not get tired. He goes on seeking and seeking, and it is only when his death arrives that he realizes that all the seeking has been futile and he has attained nothing -- and thus in the moment of death all his search relaxes. If just prior to death all the seeking relaxes and all the plans stop and no future remains, then what happened to Buddha under the Bodhi tree -- the same happens under the tree of death. Then death and liberation happen simultaneously; because death can relax one very deeply.

If all your searching has gone in vain, if it has become your firm experience that all searching is useless, that you have not attained anything anywhere -- neither in the worldly life nor in the spiritual endeavor -- nothing has been achieved.... Only then if this becomes absolutely clear to you and there remains no demand of any kind for the future that you still want to achieve something, only then, when not even the feeling remains that if you do not die now and you live for a few more days that you may do something further, but instead you accept the approaching death....

If everything is futile, man accepts death. Just as Buddha slept that night -- not even the question remained about what he would do next morning. Similarly, if someone dies to the future at the moment of death without thinking "Now I am dying and certain things have remained incomplete.... There was something to be completed but could not be completed; should I get a couple of more days I may complete it..." When no such feelings remain and the death descends naturally, the way evening descends and man goes to sleep, then such a death also becomes liberation. Such a person is called the liberated one.

But this happening sometimes takes place during life and the person survives even after liberation. This survival depends on other factors.

When you are born, your body has a certain in-built span of years -- seventy years, eighty years. Now if

this happening of liberation takes place at the age of forty years, the body is bound to complete those remaining forty years. You may have died at the age of forty, but the body will die only after completing eighty years. You as an ego are no more at the age of forty years, but the body will last for forty more years. That is its own in-built plan; it has its own arrangements of its atoms. At the time of birth the body arrived with its own capacity to last for eighty years, and it will last for that long.

So Buddha and Mahavira died at the age of forty years, but their bodies continued for forty more years. All the running within stopped, but the body continued to work. It is just like your wristwatch was wound up to run seven days and then you went to some jungle, got lost, fell down and died; but your wristwatch will continue to work for seven more days. Your watch was wound for seven days and your death makes no difference to it; it goes on running for seven days -- tick, tick, tick....

Your body is a machine. You may attain to the ultimate awakening today, you may have died today, but your body will go on ticking. This state of the inner consciousness becoming as if it is not, and the ticking of the body continuing, is called jivanamukta, liberated while living.

WHEN PURIFIED BY ITS ONENESS WITH BRAHMA AND DROWNED IN THIS ONE SINGLE RAPTURE, THE ACTIVITIES OF MIND ARE CHOICELESS AND REMAIN ONLY AS THE CONSCIOUSNESS; THEN IT IS CALLED PRAGYA, THE WISDOM.

When the intellect does not think about the other, does not think at all and becomes thoughtless, when all thoughts are dropped and only the capacity to think remains within, when the intellect does not associate itself with any objects and remains pure -- like a solitary lamp burning in the void lighting nothing -- for such a state of consciousness the Indian word is pragya, the wisdom. Then you have really attained the true flame of knowledge. The one in whom such a wisdom is always a flame is a jivanamukta, the liberated while living.

ONE WHO HAS NO I-NESS FOR HIS BODY AND THE SENSES, AND NO MY-NESS FOR THE OTHER THINGS, IS A JIVANAMUKTA, THE ONE LIBERATED WHILE LIVING.

These feelings will certainly drop. 'Mine', 'I' -- these have dropped long ago. It is at the dropping of the ego that enlightenment has happened. To such a person there is no 'I' or 'mine' associated with anything. Such a consciousness cannot even claim that 'I am soul'. He does not attach any sense of 'I' to anything; just the 'am-ness' remains. We use the expression 'I am'; such a person uses the expression 'am'. His 'I' drops, only the state of pure 'am-ness' remains.

This 'am-ness' has been called the state of jivanamukta. When 'I' dies and the 'am-ness' remains, you have attained to self-realization while living.

If our effort in this direction is free of desire this happening can take place right now. If desire is still present, it takes time.

Enough for today.

Finger Pointing to the Moon

Chapter #13
Chapter title: Sweet Fruits

19 October 1972 pm in Mt. Abu, Rajasthan, India

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ONE WHO NEVER KNOWS ANY DIFFERENCE THROUGH INTELLECT BETWEEN JIVA, THE EMBODIED SOUL, AND BRAHMA, OR BETWEEN BRAHMA AND NATURE, THE CREATION, IS CALLED A JIVANAMUKTA, THE ONE WHO IS LIBERATED WHILE LIVING.
RESPECTED BY THE GOOD OR INSULTED BY THE WICKED, ONE WHO EVER REMAINS IN EQUANIMITY IS CALLED A JIVANAMUKTA.
FOR THE ONE WHO HAS KNOWN THE BRAHMA ESSENCE, THIS WORLD NO LONGER REMAINS THE SAME AS BEFORE. IF IT IS NOT SO, HE HAS NOT KNOWN THE BRAHMA STATE OF BEING AND IS STILL AN EXTROVERT.
AS FAR AS HAPPINESS ETCETERA ARE EXPERIENCED, IT IS CALLED PRARABDHA, ACCUMULATED PAST ACTION-IMPRESSIONS; BECAUSE THE ARISING OF ANY FRUITS IS FROM ACTIONS IN THE PAST. THERE IS NO FRUIT ANYWHERE WITHOUT ACTION.
JUST AS THE DREAM ACTIVITY CEASES UPON WAKING UP, SIMILARLY PAST ACTIONS ACCUMULATED OVER BILLIONS OF EONS DISSOLVE INSTANTLY UPON ONE'S KNOWING: "I AM BRAHMA."

A few more indications about the inner state of a *jivanamukta*, the one liberated while living.

The jivanamukta is one who has known death while still living. As it is, death is known by all, but only at the time of dying. That too cannot be called the knowing of death because just in the moment of dying the mind becomes unconscious. So we never know our own death, we always only know the death of others. You have only seen others dying, you have never seen yourself dying. Thus our knowledge even about death is borrowed. When someone else dies what do we learn from this? We know that he has lost his speech, his eyes cannot see, his pulse has ceased, and that his heart has stopped. We just know that the body mechanism has ceased to work, but we do not know anything about what happened to the one that was hidden behind the body mechanism, or whether there really was anything hidden behind or not, or whether that hidden being is saved or not.

Death happens within, and all we are able to see is its symptoms on the outside. How can one know death by seeing others dying? We too have died many times but we have never been able to see ourselves dying, because we had become unconscious before dying.

So you may see many persons dying, but you never come to believe that you too are going to die. Have you ever believed that you too will die? Many people may start dying every day, the whole cemetery may become full of them, some epidemic may spread and you will see dead bodies everywhere -- still one always feels that only others are dying. You never feel within that you are also going to die. Even if such an awareness of death comes it remains only on the surface, it never enters deep within. Why? Because we have never seen our own death, we have no experience of it, we have no remembrance of death. However much we may think backward in the past we never come to find that we have ever died before. So something that has never happened in the past, how can it happen in the future?

All the calculations of mind are based on the past. Even when the mind thinks of the future it thinks only in the language of the past. What has happened yesterday, that alone can happen tomorrow -- with a little difference here and there. But what has never happened before, how can that happen tomorrow? This is why the mind is never able to believe in death. And when death in fact happens the mind is already unconscious.

Thus the two great experiences of life, birth and death, we never experience. We take birth and we die, and if we are unable to experience these two great events of birth and death then how can we experience and what can we experience of the life that flows in between the two? One who is unable to know the beginning of life, one who is unable to know the end of life, how can he ever know the middle of life?

The stream that flows between birth and death is life. Neither we know the beginning nor the end; the middle is bound to remain unknown. There may be some hazy dim knowing -- like something heard from a faraway distance, or like a dream that was seen. But we have no direct contact with life.

The meaning of jivanamukta is a person who has known death during life by waking up, by becoming conscious.

This word jivanamukta is wonderful. It has many different meanings. One meaning can be: one who is liberated during life. Another meaning can be: one who is liberated from life. The second meaning is

deeper. Actually the first meaning is useful only after the second meaning is known. Only the one who is liberated from life can be liberated in life.

Who will be liberated from life?

Only he can be liberated from life who has known that the whole life is a process of death; one who has seen that that which we call life is only a long march towards death.

After birth we do not do anything else except die. We may be doing anything -- the march towards death continues each moment. Evening comes after the morning and we have died for twelve more hours. Then morning will come again after this evening and we will have died for twelve more hours. Life goes on exhausting itself drop by drop; time goes on emptying itself away.

So what we call life is actually a long process of dying. After birth, whatsoever one may be doing, one is definitely doing one thing -- that is dying, continuing to die. No sooner are you born than you have begun to die. In the very first breath taken by a child the arrangement for his last breath has been made. Now there is no way of avoiding death. One who is born will die sooner or later; the difference may be of time, but death is certain.

One who has seen life as a long process of death... I say has seen, not has understood. You can also understand, "So this is how it is?" -- that you can also do But by that you will not be a jivanamukta. No, one who sees, one who becomes a witness to it, is one who has seen that every moment he is dying.

One thing we never realize is that "I will die"; it is always the others who die. Secondly, even if we infer our death through the death of others, then too it is something that will happen in the future; for now it can be postponed. It is not happening now, today. Even a man lying on his death-bed does not think that his death is happening today, this moment. He too avoids, postpones -- tomorrow. In avoiding we save ourselves. For us life is now and death is far away in time.

One who has seen that the whole of life is a process of death has also seen that death is not tomorrow but now, this very moment -- "I am already dying in this very moment. How to see, how to realize this happening of my death this very moment?" If one is able to see, then one does not lust for life. Buddha has said that one who does not lust to live is a jivanamukta. One who does not demand that he should get more life, one who does not desire to live more, one who has no lust to live more, one who will accept death gracefully if it comes now, one who will not ask death for even one moment more -- "Wait, let me tidy up matters" -- one who is ever ready to live every moment, that person is a jivanamukta.

One whose lust to live is finished can be free from life. One who becomes free from life becomes a jivanamukta -- then he is liberated while living. Then here and now he is with us but he is not like us. He too is sitting, rising, eating, drinking, walking, sleeping, but the very quality of all these activities is transformed. Doing everything as we do, he is still not doing what we do. This world as we see it remains the same but it looks different to him -- his angle of perception is changed; the center in him that is seeing is changed; for him the whole world is transformed. The definition of and indications about such a liberation while living is in these aphorisms. We shall try to understand them one after the other.

ONE WHO NEVER KNOWS ANY DIFFERENCE THROUGH INTELLECT BETWEEN JIVA, THE EMBODIED SOUL, AND BRAHMA...

... Those few friends who are under the influence of coughing should leave from here immediately. Or else stop coughing and remain seated. But both things together won't do.

ONE WHO NEVER KNOWS ANY DIFFERENCE THROUGH INTELLECT BETWEEN JIVA, THE EMBODIED SOUL, AND BRAHMA, OR BETWEEN BRAHMA AND NATURE, THE CREATION, IS CALLED A JIVANAMUKTA, THE ONE WHO IS LIBERATED WHILE LIVING.

The first characteristic: one who does not see through his intellect any difference between the soul that is hidden within oneself and the Brahma that is hidden within creation, is a jivanamukta.

There are two things in it. "No difference is seen through intellect." All differences are made by the intellect, the mind. The intellect is the mechanism which enables us to see things as different. Just as when we dip a stick in water the stick appears bent -- pull it out of the water, and it looks straight again. Put it back in the water, it appears bent again. The stick does not become bent in water, it only appears bent

because the path of the rays of light in the water and outside the water are different. In the medium of water the rays become bent and so the stick appears bent.

Dip any straight object in water and it will appear bent. The objects themselves do not become bent, they only appear bent. The interesting thing is that you are well aware that the objects do not actually bend -- but still you see them as bent. You can make the experiment any number of times, the result will be the same. Put your hand into the water and you can feel that the object is still straight. And yet your hands and your eyes are giving contradictory information. The air medium and the water medium change the path of the light rays.

Let us understand it in another way. You may have seen a prism. If the sun's rays are passed through the prism the rays are divided into seven colors.

You may have seen a rainbow. That too is a play on the principle of the prism. What is really happening when you see a rainbow? The sun's rays are always coming towards the earth, but whenever there are tiny droplets of water in the atmosphere these droplets function as a prism and divide the sun's rays into seven colors and they are seen as a rainbow. A rainbow is nothing but the sun's rays passing through water droplets. There will be no rainbow if there is no sun in the sky or if there are no clouds and water droplets.

A prism, or drops of water, divide the sun's rays into seven colors; they are mediums. If you see the sun's rays passing through a water drop you will see seven colors. If you see it without water drops, it is white, it has no color. White is not a color, it is an absence of colors.

The mind, the intellect too is similar, it acts as a medium. As an object appears bent inside water and light passing through a prism divides itself into seven colors, the mind, the thoughts, are similarly a subtle medium. Whatsoever we recognize through it is split into two, a division is created.

Intellect creates division. If you look at anything through intellect... for example, when we look at light the mind divides it at once into two parts: darkness and light. In fact in existence there is no division between light and darkness; they are the progressive and regressive expansions of one reality. This is why some birds are able to see in darkness. If darkness was absolute darkness, the owl would not be able to see. It is only able to see because in darkness too is *some* light. It is only that our eyes are not able to catch that light and the owl's eyes can. The darkness is also subtle light.

If there is a very bright light our eyes cannot see it. Our eyes have a limited spectrum of seeing; they cannot see above it, they cannot see below it. Beyond these upper and lower limits there is darkness for our eyes. Have you ever noticed that if your eyes are suddenly confronted with a very bright light source everything goes dark before you? The eye is not able to see that much light.

So darkness is of two types. What we see as light is as far as the spectrum of our seeing capacity allows. Above that and below that there is darkness. If the capacity of our eyes is reduced the light becomes darkness; if the capacity of our eyes is increased the darkness becomes light. The blind man has no capacity at all to see, so everything is darkness, there is no light at all for him. But light and darkness are one in existence. It is because of our intellect that they appear as two.

Intellect divides everything into two. The way intellect looks at things, nothing can remain undivided. Intellect is analysis, intellect is discrimination, intellect is division. This is why birth and death appear as two to us because of our seeing through the intellect; otherwise they are not two. Birth is a beginning, death is the end; they are two extreme ends of the same thing. We see happiness and unhappiness as two separate things; this is because of the intellect, otherwise they are not two. This is why happiness can turn into unhappiness and unhappiness can turn into happiness. What appears as happiness today, by tomorrow morning can become unhappiness. The morning is far away; what appears as happiness now can become unhappiness in the next moment.

This should be impossible. If happiness and unhappiness are two things, two separate things, then happiness should never become unhappiness and unhappiness can never become happiness. But this change continues each moment. Now there is love, now it becomes hate. A moment ago there was attraction, now it becomes repulsion. A moment ago it was felt to be friendship, now it has become enmity. These are not two things, otherwise change from one to the other would be impossible. One who was alive a moment ago is dead now. So life and death cannot be two separate things, otherwise how can a living man be dead? How can life turn into death?

It is our error that we divide everything into two. Our very way of seeing is such that things are divided into two.

When one puts this way of seeing aside, when one removes the mind from in front of one's eyes and looks at the world without the mind, all divisions disappear. The experience of nonduality, the experience of

vedanta in essence, is the experience of those who have looked at the world putting their intellect aside. Then the world is no more the world, it becomes God. Then what we saw as the embodied soul within us and God out there, they too remain as nothing but two ends of one and the same reality. That which I am here, inside, and that which is spread there, all over, they both become one: *tattvamasi*, 'That art thou'.

You then experience that you are not only one of the ends of 'that'. "The same sky of this vast existence is also touching my hand here. The same expanse of air which is surrounding the whole earth is also entering me as my breath." The life-force of this whole existence is pulsating and because of that all life is: the stars move, and the sun rises and there is light from the moon, fruits come to the trees and the birds sing their songs, and man lives. "This life-force hidden within all -- this great pulsation somewhere at the center of the universe and this tiny pulsation of my heart in my body, these must be the two ends of one and the same thing." They are not two.

But this can be experienced only when not seen through the intellect. It is very difficult to see keeping the mind aside, because we normally see only through the intellect. Our habit is well-entrenched. How will you see other than through the intellect? Whatsoever you see, a thought will arise.

Just stand near a flower. You have hardly seen the flower and your mind begins to prompt: "It is a roseflower it is very beautiful! Notice how pleasant its fragrance is." You have not even properly seen the flower, the echo of it has not touched your being yet, and the intellect has started feeding information from its past experiences and their memories: it is a roseflower, it is fragrant and beautiful. The mind makes these statements and it has spread its curtain in between. The flower has remained outside, you have remained within, and a curtain of thoughts from your intellect has already been stretched in between. You now see the flower only from behind that curtain. All our seeing is like that.

So a great effort is necessary to transcend this intellect and to see directly. You are sitting near a flower: don't let the intellect come in between. See the flower directly, let not even a single thought arise that this is a roseflower, it is beautiful -- let there be no word formation at all. Try it for a while, and sometimes you will have a momentary glimpse of a situation wherein you will be on one side, the flower will be on the other side, and between the two there will be no thought for a moment. Then you will be able to see a world in that flower which you have never known before.

Tennyson has said, "If one can see even one flower fully, he has seen the whole world. Nothing more remains to be seen." It is so, because the whole world is contained in one flower. What we call tiny is the imitation of the vast. What we call micro is nothing but a smaller form of the macro.

Just as the whole sky may be reflected in a small mirror, just as the millions of stars in the sky may flash through a human eye, the whole universe can be seen in a small flower. However this is possible only when your intellect is not standing in between.

Go on practicing it. You are sitting leisurely, the birds are singing: do not let the mind interfere -- just be the ear, listen and don't think. In the beginning it will be very difficult because of habits; otherwise there is no reason for any difficulty. But slowly, slowly glimpses will happen. One day the bird will go on singing, your intellect will have no say; you will go on listening and a direct relationship between you and the bird will be established -- without any medium. Then you will be very surprised; then it will be difficult for you to decide whether you are singing or the bird is singing, whether you are listening or the bird is listening.

The moment your intellect has moved away from being in between, you and the song of the bird become the two ends of one and the same thing. The throat of the bird is one end and your ear is the other and the song becomes the bridging link. The flower that is blossoming there and your heart that is within, your consciousness that is within, they become part of one and the same phenomenon and the vibrations that are running between the two become the bridge joining them.

Then one does not feel that the flower is blossoming there at a distance and you are seeing it standing here at a distance, then one feels that "I am blossoming in the flower and the flower is standing and seeing from within me." But this too you do not feel in that very moment, you feel it only when you have come out of that moment. In that moment even this much is not noticed because the entity who notices, thinks and contemplates -- the mind -- has been put aside. Then the experience in each moment becomes the experience of the Brahma, the ultimate reality.

Somebody asks Bokoju, "What is your experience of God?" Bokoju says, "God? I know nothing of God."

"What are you doing, what is your spiritual discipline?" asks the inquirer.

Bokoju was fetching water from the well at that time. So he said, "When I am fetching water from the well I am not quite sure whether I am fetching the water, or if it is the well which is fetching and I am the

well. And when my bucket is going down into the well I do not know whether the bucket has gone in the well or I have gone in the well. And when the bucket is full and it starts coming up, believe me, I am not clear about anything as to what is what and what is happening. But now that you have asked me, I am telling you after thinking about it. Just because you have asked, I have thought about it and told you, otherwise I am no more. I have no idea of God. I have no idea even of myself."

When you have lost all idea even about who and what you are, what is then known in such a moment is what God is. When does one lose track of who oneself is? When the intellect that attaches thoughts to everything no longer remains with you. The very work of the intellect is to attach thoughts, to label everything, to give words, name and form to everything.

When a child is born and it first opens its eyes it does not have any intellect. The intellect will develop slowly afterwards; it will form, be educated and conditioned. The scientists say that when the child first opens his eyes he does not see any divisions. Red color will look red to the child also, but it cannot experience that it is red because it has still to learn the word red. Green color will look green to the child also, because the eyes can see color so green will be seen, but he cannot say it is green. The child cannot even say that it is color. The child also cannot say where the red ends and where the green begins, because he has no knowledge of red and green yet.

In the eyes of the child the world appears as one integrated whole, where things are all mixed into each other and nothing can be separated. It is an oceanic experience, indivisible. But this too is our inference -- it is difficult to say what happens to the child.

The enlightened ones, those who have again become child-like, who have again become as simple as they were when they had no mind, who have now become innocent and simple as they were when they had no intellect, have such experiences where everything becomes one. One thing joins with the second, the second joins with the third, and so on. The separateness of things ceases to be seen, only the inner connection between them is seen.

Our condition is such that we are able to see only the beads of the necklace; the string running through them and joining them is not seen. The intellect sees only the beads. When the intellect moves away the inner consciousness, free of intellect, sees that hidden thread that is running through all the beads. It sees the oneness that encompasses everything, that connects everything, that is hidden within everything and is the base of everything.

Whenever intellect functions, it divides. Science is the system of intellect, hence science divides, analyzes. Science has arrived at the atom after dividing and subdividing. Science only sees pieces, parts; it cannot see the oneness at all.

Religion gives up the intellect and then a reverse process begins: things go on joining together and becoming one.

Science has arrived at the atom, religion arrives at God. The intellect goes on breaking things into their components. God is a name for the biggest thing that we could synthesize with the absence of intellect. In using the intellect to break things down, we have come to the atom -- the atom is the power of science. On seeing without intellect we have experienced God -- God is the power of religion.

Hence, remember, any religion that divides is not a religion -- no matter where it divides, on what level it divides. If a Hindu becomes separate from a Mohammedan, understand that they are merely politics of two types, not religion. If a Jaina appears separate from a Hindu, understand that they are merely types of social systems, not religion. Understand that behind all of them intellect which only has the capacity for dividing is working. And behind them there is no experience of the consciousness that has transcended intellect -- where everything synthesizes and becomes one.

ONE WHO NEVER KNOWS ANY DIFFERENCE THROUGH INTELLECT BETWEEN JIVA, THE EMBODIED SOUL, AND BRAHMA, OR BETWEEN BRAHMA AND NATURE, THE CREATION, IS CALLED A JIVANAMUKTA, THE ONE WHO IS LIBERATED WHILE LIVING.
RESPECTED BY THE GOOD OR INSULTED BY THE WICKED, ONE WHO EVER REMAINS IN EQUANIMITY IS CALLED A JIVANAMUKTA.

Equanimity is the first thing, nonduality the second. Equanimity is a word a little difficult to understand, because we use it loosely to mean different things.

One person may abuse you and another person may bow down to you. Now what do we mean by equanimity in relation to these? Does it mean that you should make an effort and control yourself not to be

angry with the one who has abused you and not to be pleased with the one who respected you? No, if there is any effort or control it is not equanimity; it is only an imposed self-control, it is a self-regulation, a discipline. Equanimity means there is no reaction at all within you, whether one abuses you or one respects you -- a total absence of reaction within. Simply nothing stirs within you. The abuse remains outside and the respect remains outside; nothing at all enters within.

When will this happen? This happens only when there is a witness within.

When somebody abuses us there is a reaction. On hearing abuse we immediately feel that "I have been abused," and the suffering begins. When somebody respects us we feel happy because it feels that, "I am respected." It means that whatsoever is done to you, you become identified with it. It is because of this that suffering and pleasure are created, disharmony is created, and balance is lost.

A moral person also tries to attain equanimity, but such equanimity is imposed, cultivated. That person consoles himself with: "What if somebody has abused me? There is no harm." And if somebody respects him, he thinks, "Okay, that is his desire. I shall remain in equanimity between the two." This sort of equanimity remains on the surface, it does not go very deep, because this man has no contact with his witness. His equanimity is character-oriented. So sometimes, in some not very conscious moment, he can be provoked; sometime when there may be a little crack in his character, his inner disharmony may become manifest.

In the eyes of the Upanishad, character-oriented equanimity has no value. In the eyes of the Upanishad, only equanimity derived from the being has value. Being-oriented equanimity means that whatsoever may happen outside, you remain the witness.

Some people abused and threw stones at Ramateertha when he was in New York. When he returned home, he was dancing. A disciple asked, "What happened, why are you so happy?"

Ramateertha replied, "It is a matter of joy. Today Ramateertha was in great difficulty. Some people started abusing him, ridiculing him and some people started throwing stones at him. It was great fun seeing Ramateertha being harassed and trapped. He was badly trapped!"

His disciples were puzzled and they asked, "Who are you talking about? Who is this Ramateertha?"

Ramateertha replied, keeping his hands on his chest, "This Ramateertha was badly trapped and I was just watching and enjoying seeing him trapped. I saw those who were abusing him and I also saw that man Ramateertha who was trapped and being abused. I kept watching the whole scene."

When you have attained this third perspective, only then is there equanimity. If you have only two perspectives there cannot be any equanimity; then there is only the abuser and the abused. You may try to remain harmonious -- because that is a characteristic of a person who is trying to be a good man -- but this is only a way of consoling yourself: "Never mind, if somebody abused me what harm does it do to me?" But this is only a self-consolation, and you are feeling the abuse, hence this self-consolation. You say, "The man has harmed himself by using abusive words; what have I lost through the whole thing?" But you did lose something, hence this self-consolation.

A good man lives in consolation. He thinks, "It is okay, he abused me so he is creating his own bad karma, he will reap its fruits. Why should I say anything? He has abused me, he will suffer and go to hell because he has sinned." This man is consoling himself. He himself cannot create hell for the abuser so he is leaving it to God to complete the job. He is employing God in his service -- but he is only consoling himself. He is saying that those who sow the wrong seeds will reap the wrong fruits. Those who sow good seeds, will reap good fruits. "And I shall sow only good seeds, so that I reap good fruits. This man is sowing wrong seeds, so let him have his wrong fruits." He can even go to the extent of saying, "Even if somebody sows thorns for me, I will only sow flowers for him, because in the future the other will reap thorns and I will reap flowers." But this sort of thinking only reflects a calculating business mind. This is a sort of prudent, bargaining mind, it is not equanimity.

Where is equanimity? Equanimity is only when beyond the duality, beyond the two opposing points, the third perspective begins to be seen: "Here is the abuser, here is my body and name that are being abused, and here am I, the third party, who is watching the whole thing. If I am at the same distance from both the abuser and the abused, then there is equanimity. If there is even a slight difference in the distance -- if the one abusing me appears at a greater distance than I, the abused -- the equanimity has already been lost; disharmony has set in."

Equanimity means that the scale is balanced and you become the third in the middle, like the pointer of the scale: steady, neither leaning to this side nor to that; neither leaning towards the abuser nor the abused, standing beyond and just watching.

This witnessing is equanimity. And a jivanamukta will live in equanimity, because jivanamukta arises out of witnessing.

Understand this second sutra well: through self-consolation a good man is born, through witnessing a saint is born. And there is a great difference between a saint and a good man. A good man is a saint only on the surface, inside there is no difference between him and a wicked man. A wicked man is wicked both outside and inside. A good man is good outside and wicked within. So there is a big difference between a good man and a saint.

In one sense, the saint and the wicked man are similar. The wicked man is wicked both outside and inside. The good man is good outside and wicked inside, and a saint is good both outside and inside. The similarity is that the wicked man is uniform both inside and outside and the saint is uniform both inside and outside. Their forms are different but their uniformity is the same. And a good man is hanging between these two; hence there is no end to the misery of a good man because his mind is like that of a wicked person but his behavior is like that of a saint. Hence a good man lives in a great dilemma. In his mind there is always a duality.

People come to me and say, "I have never done anything wrong, I have never committed a theft nor cheated anybody, and I am suffering so much. On the other hand, those who have committed thefts and have cheated others are well-off and enjoying themselves. So there is no justice in this world." Or the good man consoles himself that whatever may be his condition now, there is a divine law which prevails; there may be some delay in it but the law is there.

He consoles himself, "There is a little delay and for now the dishonest are succeeding, but in the end it is I who will succeed." He is consoling himself that there is delay, but not the lack of divine law. But one point is clear, that he is experiencing a delay. And there is also a doubt lurking in his mind: "Could it be that something is not right about my assumption of the existence of a divine law? Could it be that I am going to miss at both ends, neither the material gain here nor any spiritual goal attained there? Could it be that I am losing material wealth now only to later discover that God simply never did exist? That the one who has succeeded in obtaining material wealth here wins in the end also?"

This nagging doubt is a constant companion of a good man. And being in doubt as to one's goodness, clearly means only one thing, that one's inside desires are no different from a wicked man's. On the inside you desire to do and to gain the same thing that the wicked man is doing and gaining, but you have somehow maintained the behavior of a good man. Your greed is twofold. Your cart has bullocks harnessed at both ends and is being pulled in two directions. You are greedy to have money and fame to satisfy your ego -- all the greeds of any wicked man are your greeds as well -- and you are greedy also to attain to God, soul, liberation, peace and bliss; all the greeds of any saint are your greeds as well. Your greeds are two-fold and you are suffering between the two greeds. And this is why a good man is often found to be less at peace than anybody else.

If a good man becomes more at peace he becomes a saint. If a good man is not at peace, then if not today, tomorrow he will become a wicked man. He cannot carry on that way for long. From that middle position he has to either fall down or go up, but there is no way of remaining in the middle.

A jivanamukta is a saint. He is not doing any wrong to anybody, but not because not doing wrong will backfire on him someday; no, he cannot do any wrong because he is standing at that third point where no wrong has ever been done.

Alexander the Great wanted to take an Indian sannyasin to his own country. The name of that sannyasin was Dandami. But Dandami was not willing to go. Alexander drew out his sword and threatened him saying, "I will cut you to pieces if you do not agree. Even the Himalayas would have to come with me if I ordered it."

Dandami said, "Maybe the Himalayas would go with you, but you will not be able to take me."

Alexander could not understand the source of strength of this skinny fakir standing naked on the sands of the river bank and talking so courageously. He ordered his soldiers, and suddenly Dandami was surrounded with naked swords all around him. Dandami laughed uproariously at this and said, "You are not surrounding me -- you are surrounding that which I am not. You have no capacity to surround me, because my size has become one with the size of the vast existence."

Alexander said, "I do not understand this philosophical talk, I only understand the language of the sword, and soon your head will be rolling on the ground."

Dandami said, "It will be great fun. You will see the head rolling down on the ground and I will also see it rolling down on the ground -- we will both be seeing the same event."

Now this is the third perspective: "I will also see the head rolling down on the ground."

If you can see your own head being chopped off and rolling down on the ground it means that you have no identification whatsoever with your body, that you have become the witness of your body, that you are standing outside and away from your own body.

Only at this point is the birth of saintliness, and only at this point is liberation while living.

FOR THE ONE WHO HAS KNOWN THE BRAHMA ESSENCE, THIS WORLD NO LONGER REMAINS THE SAME AS BEFORE. IF IT IS NOT SO, HE HAS NOT KNOWN THE BRAHMA STATE OF BEING AND IS STILL AN EXTROVERT.

The world will remain the same. By your becoming changed the world will not change, but by your change, *your* world will be changed.

As I said earlier, we all have our own worlds. If I am ignorant the Mount Abu mountains will remain the same, and when I become awakened then too the Mount Abu mountains will remain the same. The sky will remain the same, the moon will remain the same, the earth will remain the same -- this whole world will remain the same. But when I am ignorant, then the way I see the world, the way I choose it to be for me, the way I choose for it to appear to me.... I may like to feel the mountain is mine, when I am ignorant the mountain is not just a mountain, it is my mountain. But in the moment of awakening, in the experience of liberation, the mountain will just be a mountain, it will not be mine. That 'mine' which was imposed upon it will disappear. And on the disappearance of my-ness, the beauty and grandeur of the mountain will be fully revealed. My own my-ness, my own attachment was my misery and my pain. It was my own intellect that used to stand in between. So whenever I looked at the mountain, I felt, "My mountain." That my-ness would come in between and I would see through this screen. Now the mountain is a mountain and I am I.

In Japan, Zen masters have created ten pictures. Those pictures have been used for centuries for meditation. These pictures are worth understanding, they will be useful in understanding this sutra.

In the first picture nothing can be seen, but on a closer look one can see in it a mountain, a tree and a bull hidden behind the tree. Only the back of the bull, its two legs and its tail, can be seen. In the second picture, the person who is looking and searching for the bull here and there has also appeared on the scene. It is evening, the darkness is descending, and he is not able to see clearly. The tree is there, some creepers are there and the bull is hiding behind it all; just a little bit of the tail and the hind legs can be seen -- of that too one can only see the outline.

In the third picture, he can see the bull clearly. In the second picture he appeared sad and his eyes were full of an anxious search with no glow in them. But now that he has seen the bull a glow has come into his eyes and movement has come to his feet.

In the fourth picture, the whole bull is seen and the person searching for the bull has come closer to the bull. In the fifth picture, he has caught hold of the bull's tail.

In the sixth picture, he has caught the bull by its horns. In the seventh picture, he has managed to turn the bull to be facing towards home.

In the eighth picture, he is riding the bull.

In the ninth picture, he is in full control of the bull and is returning home, and in the tenth picture there is nothing -- neither the bull nor the rider, its owner, are there. The forest is there, the mountain is there, but the bull and the owner have both disappeared.

These ten pictures are used for meditation in the Zen tradition. They are depictions of the search for the soul. In the first depiction, the seeker is nowhere to be seen. In the second depiction the seeker is roused, the desire has arisen to know the soul, for the search. In the third depiction a little glimpse of the soul has begun to appear. In the fourth depiction the soul is seen in full view. In the fifth picture, not only a full view of the soul is seen, but its tail has also been caught, meaning the right of ownership has been established in a tiny corner of it.

In the next depiction, a front encounter has happened, the soul has been caught by its horns. In the depiction after this, the soul has not only been caught by its horns, but it has also been turned around on the journey back home, towards Brahma. In the next two pictures, not only the soul has now been turned towards home but the seeker is in control of himself -- is now riding the bull -- and has started moving towards home. And in the last depiction both are lost; neither the seeker is there nor the search, the world has become a void. The mountains are still standing, the trees are still standing, but the seeker and the

search have both disappeared.

This is the discovery. The way this world appears today when one sets out on the search is not the way it is after the awakening. All my-ness will disappear. All accumulated concepts will disappear. All one's projections within the world will be destroyed; all one's expectations of the world will drop. No demands will remain; all one's ideas of finding happiness in the world will vanish, even the illusion that the world gives unhappiness will be destroyed. Any feelings that one has any transactions with the world will also end.

So this sutra says that for the one who has known Brahma, the supreme essence, the world does not remain the same as before. The world remains, but not the same as before. And if the world is still remaining the same as before, then understand that Brahma is not yet known. This is for testing one's own self. One has to go on checking oneself. There is the wife.... People come to me and say. "The wife is there, the children are there, family, conflicts, business; nothing is possible in this mess. Should I leave everything and run away?"

I tell them, "Do not run away. After all, where will you run away to? -- the world is there everywhere. And if you remain as you are now, someone else will become your wife, some other home will be created, some other business will be started. There are businesses of many kinds, there are even religious kinds of businesses: you may not open a shop, maybe you will open a monastery, something or the other is bound to happen. What can you do? If the person residing within you remains unchanged, he is bound to do only that that he knows."

Do not run away. Remain where you are and go on plunging deeper and searching within. Take the search to be complete the day you are sitting in the market, and the market is there but it is no longer a marketplace for you. Your wife may be sitting near you -- in the mind she will remain a wife, let her be -- but for *you* she should not remain your wife. That feeling of my-ness must disappear, only the woman remains.

And she will appear as a woman only as long as there is the desire for sex. As meditation deepens, the sex desire will also vanish; then she will not even remain a woman for you, she will cease to be a body. Just as the feeling of my-ness within you goes on withering away, your outer projections about the woman, your feelings about the woman as a wife, as a woman, will also go on disappearing. A day will come when, wherever you are sitting, you will become void and empty. All around you the world will remain the same, but you will not remain the same. Your whole outlook will be changed.

One has to go on constantly searching within: "Is everything the same to me as it was before? Is everything running the same way in my life?" Names may change, things may change, but if one's inner attitude towards everything continues to be the same as before, and everything appears the same as before, then understand that jivanamukta is far away, the glimpse of truth is far away.

The very meaning of the glimpse of the truth is that the relationship between you and your world is changed. The world will remain the same as before, and the relationship with it will change only when you change.

AS FAR AS HAPPINESS ETCETERA ARE EXPERIENCED, IT IS CALLED PRARABDHA, ACCUMULATED PAST ACTION-IMPRESSIONS, BECAUSE THE ARISING OF ANY FRUITS IS FROM ACTIONS IN THE PAST. THERE IS NO FRUIT ANYWHERE WITHOUT ACTION.
JUST AS THE DREAM ACTIVITY CEASES UPON WAKING UP, SIMILARLY PAST ACTIONS ACCUMULATED OVER BILLIONS OF EONS DISSOLVE INSTANTLY UPON ONE'S KNOWING "I AM BRAHMA."

Happiness and suffering happen due to our past actions. So do not think that physical suffering or happiness will not happen to those who have become liberated while living.

Ramana Maharshi died of cancer. It was very painful, naturally. It was a deep malady -- there was no way of escaping it. Many doctors came, and they were very puzzled because the whole body was torn with pain but there was no sign of any pain in his eyes. His eyes remained the same serene lakes as ever. Through his eyes only the witnessing self arose; it was the witnessing self that looked, that observed.

Doctors would ask, "You must be in great pain?" Ramana would reply, "Yes there is great pain, but it is not happening to me. I am aware that there is great pain happening to the body; I know that there is great pain happening. I am seeing it, but it is not happening to me."

A question arises in the minds of many people as to how a man like Ramana, who is liberated and

enlightened, get a disease like cancer.

This sutra has the answer to it. Happiness and sufferings will be happening to the body, even to those who are liberated while living, because these are related to past actions and their impressions, they are related to whatsoever has been done before becoming awakened.

Understand it this way: if I have sown some seeds in a field and then I become awakened, the seeds are bound to sprout. Had I remained sleeping, then too the seeds would have sprouted, flowered and come to fruition. Now too they will sprout, flower and come to fruition. There will only be one difference: had I been still asleep I would think it to be my crop and keep it close to my chest. Now that I am awake, I will understand that the seeds were already sown and now they are reaching their destiny; nothing of it is mine, I will just go on witnessing. If I had remained asleep I would have harvested the crop and preserved the new seeds so that I could sow them next year. Now that I am awake I will just go on witnessing: seeds will sprout, flowers will come, fruits will grow, but I will not gather them. Those fruits will grow and fall off on their own accord and die. My relationship with them will snap. My relationship with them before was of having sown them -- now I will not do that again. Thus no further relationship will be formed.

So happiness and suffering keep coming to the liberated one also, but such a person knows that these are part of the chain of his past actions and now he has nothing to do with them: he will just go on witnessing.

When somebody comes and offers flowers at the feet of Ramana, he just goes on watching -- it must be a part of some past chain of actions that prompt this person to give him happiness. But Ramana does not take the happiness; the person gives, but he does not take it. Should he take, the journey of a new action will begin. He does not prevent the person from offering flowers -- "Don't give happiness to me, don't offer flowers to me, don't touch my feet" -- he does not prevent him, because that prevention too would be an action and another chain of action would begin.

Try to understand this. This man has come to offer flowers to Ramana; he has put a garland round his neck, he has put his head at his feet. And what is Ramana doing within? He is just watching: "There must be a past transaction with this man, some past impressions of action; the man is now completing it. But now the transaction has to come to an end, no further chain has to be created. This matter is finished here, it will not continue."

So he will just sit there and will not prevent that man from doing anything... because what will 'preventing' really mean? It will mean first, that you are not ready to take back the past action where you had given, and which you would have to take back when preventing this man's action. And second, you are creating another chain of relationship with this man by asking him not to do a certain thing. Now when will this new relationship end? You are creating another action; you are reacting.

No, Ramana will just go on watching, whether a man brings flowers to him or cancer comes. He will even watch the cancer happening.

Ramakrishna also died of cancer. He had throat cancer. Even water would not go down his throat; food would not go down his throat. Then one day Vivekananda asked Ramakrishna, "Why don't you tell mother Kali? It is just a matter of your telling her and in a moment your throat would be cured." Ramakrishna just laughed and said nothing.

One day, when Vivekananda had insisted too much, Ramakrishna said, "You don't understand. It is necessary to be finished with whatsoever is one's own doing, otherwise one will have to came back again only to finish it. So it is right to allow whatsoever is happening to happen; it is not right to hinder it."

Then Vivekananda said, "Alright, if you do not want to ask to be cured, at least ask her that as long as you are in the body to let the throat be good enough to allow water and food to pass through. Otherwise it is unbearably painful for us to see you in such a condition."

Ramakrishna agreed to ask. When he woke up the next morning he said, "It was great fun. When I told the mother she said, 'Has this throat a monopoly in doing your work? What difficulty do you have in eating through others' throats?'"

Ramakrishna further said, "Because of listening to your advice, I acted like a great fool. You harassed me unnecessarily. And this is right -- does this throat have any monopoly? So from today onwards, when you take food, understand that I am also taking food through your throat."

Ramakrishna laughed continuously all day long. When the doctor came he said, "Why are you laughing? The body is in such a painful condition, and no other condition can be more painful than this."

Ramakrishna said, "I am laughing because I don't know what happened to my mind that I failed to remember that all throats are mine, that now I can take food through all throats. Why be obsessed about this one throat?"

Howsoever supreme a state an individual may attain, the past that is attached to the body will complete itself. Happiness and sufferings will come and go, but the liberated person will know that it is only the accumulated past actions. Knowing so, he will stand apart from them too and his witnessing will not be affected by them in any way -- his witnessing is now steady.

JUST AS THE DREAM ACTIVITY CEASES UPON WAKING UP, SIMILARLY PAST ACTIONS ACCUMULATED OVER BILLIONS OF EONS DISSOLVE INSTANTLY UPON ONE'S KNOWING: "I AM BRAHMA."

We have discussed this earlier. Just as on waking up from sleep the dreams disappear, similarly upon the real awakening it becomes clear that all that one had done in the past, one had not done in reality -- all of it disappears. But even after coming to know this, the body does not come to know it. The body continues to move on mechanically, it completes its destiny. Just as an arrow that has left the bow cannot be brought back, just as a word that has left the lips cannot be called back, in the same way the body is just a mechanical arrangement. Whatsoever has happened through it in the past will be completed. Until the arrow reaches its target, until the word touches the farthest bounds of the sky, it is not destroyed. So the body will have to suffer and bear.

It will be good to tell you one more thing in this connection. You may have perhaps felt too that it is strange that Ramakrishna and Ramana both should have cancer -- such a sinister disease.

Buddha died of some poisonous food, his blood became full of poison. Mahavira died of a deadly dysentery -- he suffered unbearable abdominal pain for six months, which could not be cured. So one starts asking why such deadly diseases should catch hold of the purest souls. What could be the reason? If these diseases catch us, the sinners, the ignorant people, one can understand that, "Yes, we are reaping the fruits of our wrongdoings." But when it happens to Mahavira, to Buddha, or Ramana, or Ramakrishna, we start wondering what is the matter. But it has a reason.

The person who becomes a jivanamukta, the liberated while living, has no further journey; this life is his last life. But *you* have a long journey ahead, you still have lots of time. You can finish up all your sufferings in small doses, bit by bit -- you have lots and lots of time for it. Buddha, Mahavira or Ramana had no time left. They may have just ten, twenty, thirty years to go. You may have lifetimes upon lifetimes of time still to go.

So in such a short period of time all the accumulated past actions and impressions are intensely compacted and give their fruits. So the events happen in a twofold manner. On the one hand, Mahavira has the honor and respect of a *tirthankara* -- that too is an intensely compacted experience of all the accumulated happiness. And on the other hand, he has to suffer unbearable pain -- that too is an intensely compacted impact of all the accumulated sufferings.

Thousands and thousands of people have immense respect for Ramana in their hearts. That is a collection of all the happiness. And then he has a disease like cancer. That is a collection of all the sufferings. Time is very short: everything is completed in its totality, at full intensity and at great speed. Thus such people go through experiences of extreme happiness and extreme suffering simultaneously. Because of lack of time, everything becomes concentrated and intense. But they have to be undergone: there is no other way but to undergo them.

MA ANAND MADHU SUDDENLY GETS UP AND ASKS: "CAN SOMEONE WHO HAS MORE TIME ABSORB SUCH DISEASES FROM THEM OR NOT? IF YES, WHAT IS THE METHOD?"

No, there is no method and no way, and they cannot be shared, because if disease can be taken by somebody, that would mean that somebody else can take the fruit of my doings. Then there will be anarchy. And if somebody else can take the fruit of my doings, then there will remain no law, no *rit* -- the natural law. Then my freedom can also be had by someone else, my liberation can also be had by someone else. My happiness, my suffering, my experience, my knowing, my bliss -- anything becomes transferable.

No, nothing in this world is transferred. There is no way for it, simply no way, and it is only proper that there is no way. Yes, such a feeling of sharing arises in one's heart; that too is good, that too is right. Somebody loving Ramana may desire to take his cancer. This desire creates happiness, and out of this desire the person will earn fruits of goodness. This becomes an accumulated good action on the part of this

person. Try to understand this.

Ramana is dying of cancer: somebody may pray in full sincerity and feeling of heart that he should absorb Ramana's disease. Still he cannot do so, but the very fact that he has felt this way, has felt like taking this disease on himself, becomes an action, a good deed, and he will receive happiness for it.

This is very strange: this person had asked for suffering, but he is doing a wonderful, virtuous deed. He will receive its fruits of happiness, but nothing of Ramana's disease can be transferred. This feeling which he is having is becoming his own action impression for which he will get the benefit.

SOMEONE ELSE NOW STANDS UP AND BEGINS TO ASK: "ABOUT ARVIND...."

No. Madhu, you created a bad precedent. This will be harmful.

Your intentions are good, but here there are so many people sitting... do not start any such thing, it will make everything difficult. It will create disorderliness.

Enough for today.

Finger Pointing to the Moon

Chapter #14
Chapter title: To Fly Is Your Birthright

20 October 1972 am in Mt. Abu, Rajasthan, India

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KNOWING ONESELF AS UNATTACHED AND INDIFFERENT AS THE SKY, A YOGI IS NOT ATTACHED AT ALL AFTER THAT TO ANY FUTURE ACTIONS.
JUST AS THE SKY PRESENT IN A POT FULL OF LIQUOR IS NOT AFFECTED BY THE SMELL OF THE LIQUOR, THE SOUL REMAINS UNTOUCHED BY ALL HAPPENINGS IN SPITE OF BEING PRESENT DURING ALL OF THEM.
JUST AS AN ARROW RELEASED WILL NOT STOP BEFORE PIERCING THE AIMED AT OBJECT, THE ACTIONS DONE BEFORE THE HAPPENING OF ENLIGHTENMENT WILL NOT CEASE TO YIELD FRUITS AFTER ENLIGHTENMENT HAPPENS.
AN ARROW RELEASED TAKING AN ANIMAL TO BE A TIGER, CANNOT BE STOPPED MIDWAY IF LATER ON THE UNDERSTANDING DAWNS THAT THE ANIMAL WAS INSTEAD A COW. THE ARROW WILL HIT THE TARGET WITH ITS FULL STRENGTH. SIMILARLY, ACTION ALREADY DONE COMES TO FRUITION EVEN AFTER ENLIGHTENMENT HAS HAPPENED.
ONE WHO UNDERSTANDS THAT HE IS DEATHLESS AND EVER YOUNG REMAINS ONE WITH THE SOUL AND HAS NO RELATIONSHIP WITH THE FRUITS OF HIS PAST ACTIONS.

In this sutra some deep hints are given regarding the nature of consciousness. Only a *jivanamukta*, a person liberated while living, passes through such experiences. Only a jivanamukta comes to experience these sutras. We do not have any direct experience of consciousness, whatsoever we know about consciousness is from its reflections in the mind. First let this be properly understood. Then we shall go into the sutras.

Mind is a wonderful mechanism. Now it has also been confirmed by science that mind is nothing more

than a mechanism. A computer works even more efficiently than mind. It is not necessary to send a human being to the moon, computers can be sent instead. Russia has already sent such computers to the moon and they collect data and transmit it to Russian ground stations. They are machines, but receptive and subtle like our minds, and whatsoever is happening around them is accumulated and transmitted.

I said to you earlier that when a jivanamukta returns from *samadhi*, the happening of enlightenment....

A friend has asked me that since when consciousness enters the experience of samadhi mind is left far behind -- and since it is only mind that can remember -- who recalls the experiences that have happened to the consciousness? It was consciousness that had entered the experience, but consciousness neither keeps any memory nor does it allow any trace of memory to be left over it; and the mind did not enter into the experience, it was left behind. Who then is remembering? Then who is looking at the experience in retrospect?

Yes, though the mind had not entered into the experience and it was left just standing at the door, it is still able to catch glimpses from a doorway. It catches glimpses of events happening in the outer world as well as in the inner world. It observes on both sides whatever is within its periphery. It is not necessary for the mind to enter into the experience itself. If a camera is kept at a distance over there, it will go on catching all that is happening around here. Or if a tape recorder is kept at a distance over there, it will go on recording all that I am saying -- the song of the birds, the rustle of the wind passing through the trees, the sound of the dry falling leaves.

Understand it well that mind is only a machine; it has no soul to it, it is only a biological machine developed by nature. Mind is something in between our soul and the world outside. Mind records all that happens in the world. For that it has five senses as its doors.

The senses are the doors of the mind. For example this microphone placed before me can convey the sound to a tape recorder placed hundreds of miles away. Your senses are like this microphone conveying various types of information to the mind. The five senses are like five doors to the mind. To convey anything that happens in the outside world of light, color and form, the mind has the eyes as its extension on the outside of the body; they go on recording everything like a camera.

Whatsoever happens in the world of sound such as music, words or silence, is caught every moment by the ears. And what is being caught is also being relayed to the mind and the mind accumulates this information. The hands touch, the tongue tastes and the nose smells, and all this is being relayed to the mind.

All the five senses are the doors of the mind. There is one more sense, and that is your inner sense. This sense catches whatsoever is happening within you. It is also a sense. Whatsoever is happening within you, for example in the state of samadhi, this inner sense goes on recording all that is happening. Peace? Silence? Bliss? Realization of God? Whatever is happening, it keeps track.

This inner sense is like a microphone that is directed inwards. It is the receptivity of the within. Inside, one sense is enough, five senses are not required there. Outside, five senses are required because there are five basic elements and to record each one a separate sense is required. Inside, there is only one Brahma -- five senses are not required, only one sense is enough to register the inner experiences.

Thus man has six senses -- five extrovert and one introvert -- and mind is the mechanism in between connected to all of them. Just this one branch goes within and catches all the inner experiences.

Whatsoever is happening within is passed on by this inner sense to the mind. Mind need not go anywhere. Thus when a person returns from samadhi the mind itself hands over all the records to him, that such and such a thing happened when you were not here.

If you leave your tape recorder here and go away, then when you come back after an hour the tape recorder will give you a complete record of all the words spoken here and the various sounds that happened. It is not necessary for a tape recorder to have life. Mind is not consciousness; it is matter, and a subtle mechanism. This mechanism goes on collecting data from either side. Hence a seeker returning from samadhi infers through mind what has happened.

The more clarity of mind, the more authentic the information given by it. The more confused the mind is, the more incorrect the information. For example if your tape recorder is defective, it may record things but the recording will not be clear. The sound will be distorted, mixed up or deformed. Some parts may be clear, some parts may not be.

Hence the mind is first to be purified through right listening, right contemplation and assimilation. When the receptivity of the mind becomes pure, so that it can produce an authentic copy of whatsoever is happening, only then occurs the entry into samadhi.

So the inner sense records everything. But it is because of their allegiance to truth that seers have said it to be inference of the mind, because the mind was not present there and whatsoever it is now saying is information supplied to it by its inner sense. And mind is aware that there is a possibility of flaws in that information.

Hence there is one more interesting point to be properly understood. When a Hindu returns from samadhi, or when a Mohammedan or a Christian or a Jaina returns from samadhi, their minds give a slightly different version of the information because there are differences in the make-up of the devices which are their minds. The experience of samadhi is the same, but the make-up of the minds is different.

A person who is born in a Jaina family has a conscience developed in the manner of Jainism, and his being a Jaina has entered the mechanism of his mind. He has heard since his very childhood that there is no God, so it has become a built-in process in his mind that there is no God. His mind has also heard that the ultimate experience is that of the soul and not of God. This mind is manufactured and conditioned, so when samadhi happens it is this very mind which will record the event.

Samadhi is the same to whomsoever it happens, but our minds are different -- and it is the mind that will record the experience. A Jaina mind knows that there is no God, the ultimate experience is that of soul, there is no experience beyond it; or, this experience itself is God, there is no other God than this experience itself. Now such a mind will immediately record the samadhi experience as: "The ultimate experience of soul is happening."

A Hindu has heard about the experience of God and has the information that what the experience is when the soul dissolves within is the experience of God. His mind will record: "This is seeing God." The happening is the same, but in this case it is God being experienced.

The mind of a Buddhist who believes in neither the soul nor in God will record neither of the two. His mind will say: "Nirvana has happened, you have become a void, a nothingness."

This is the reason scriptures differ, because scriptures are records of different minds, not of the actual experiences. This is why there will be differences between the Hindu scriptures, the Jaina scriptures and the Buddhist scriptures. Sometimes the differences will even look contradictory, because the mind is limited by the words available and they are a learned thing. Mind is knowledge, a learned thing, a manufactured thing.

Let us understand it this way, putting religion aside. Let us say you have learned Sanskrit, or Greek, or Arabic, so your mind has known one language. Now there is not even a question of any language during the happening of samadhi, but the mind will record the experience in the language it knows. The one who knows Arabic can never say that it was the happening of samadhi -- the very word samadhi is not known to that mind. So a Sufi will say *fana* -- he has remained no more. But the meaning is the same.

You are aware that the grave of a sannyasin is called a samadhi -- for the same reason. Not everybody's grave is called a samadhi, only the grave of such a person who has annihilated himself. He has annihilated his ego while living; there is nothing left for death to annihilate when it comes, the person has annihilated himself on his own.

So a Sufi will call it fana, a Hindu will call it samadhi, and a Buddhist will call it nirvana. These words are there in the mind. So whatever will happen within the mind, it will immediately translate it into its own language. We find it difficult to understand how a mechanism could translate. But this only says that you don't know much about mechanisms.

The latest discoveries in mechanisms and instruments are very amazing. All that mind can do can also be done by machines. There is nothing that a mind can do that cannot be done by a mechanism. This has brought a very dangerous attitude -- if a machine can do everything that a mind does, then mind is nothing more than a machine. So for those who believe that there is nothing beyond the mind, that there is no soul, then man becomes a machine, nothing else remains. If it is true that there is no soul, then man is just a machine -- and not a very efficient one either. There can be machines made more efficient than man.

Soon speeches will be simultaneously translated. If I am speaking here in Hindi, my speech will be simultaneously translated into the five major languages. No human translators will be required for this; only machines. When I speak the word *prem* in Hindi, the English language translating machine will immediately translate it as love. The impact of the sound of the word prem on the machine electronically will convert it into other sound waves that produce the sounds for the word love.

So there are machines that talk, machines that calculate and machines that have memory; machines have started doing everything that the mind of man can do. When the yogis, the *tantrikas* and the Upanishads said for the first time that the mind of man is just like a machine, people all over the world did not understand it. Now science has devised machines that do similar work to that of the mind, and there is no problem in

understanding it.

The human mind stores data from either side -- from the world as well as from samadhi. It is the mind that gives information about the world as well as about Brahma.

Now we shall enter into the sutra.

When one comes to experience that all reflections form only on the mind, and as one moves deeper within oneself to one's very center that there are no impressions, that all conditionings form only on the mind, not on the self -- only then will this sutra be understood.

KNOWING ONESELF AS UNATTACHED AND INDIFFERENT AS THE SKY, A YOGI IS NOT ATTACHED AT ALL AFTER THAT TO ANY FUTURE ACTIONS.

There are many things to be understood here. KNOWING ONESELF AS UNATTACHED AND INDIFFERENT AS THE SKY.... We see the sky every day. A bird flies in the sky, but leaves no traces in the sky. When one walks on the ground, footprints are left behind. If the ground is wet the footprints are deeper. If the ground is rocky the footprints are very light, but if you try they can be made deeper there too. But in the sky, when a bird flies, no footprints are left behind. The sky remains the same as it was before the bird flew by. There is no way of knowing from the sky that a bird has flown across it. Clouds gather in the sky, they come and go; the sky remains as it was.

There is no way of contaminating the sky -- of making impressions on it, marks on it. We can draw lines on water, but no sooner are the lines made than they disappear; yet if lines are made on stone they last for thousands of years. Lines just cannot be drawn in the sky, so there is no question of their disappearing.

Please understand this difference. Lines cannot be drawn in the sky -- I may move my finger across the sky, the finger passes but the line is not drawn and the question of the disappearance of the line simply does not arise. The day a person goes beyond the mind, when the consciousness transcends the mind, he experiences that, like the sky, so far no marks or lines have ever been drawn on the soul. It is eternally pure, eternally enlightened, no pollution has ever happened to it.

UNATTACHED, ASANGA, LIKE THE SKY.... The word ASANGA is very valuable. Asanga means one is in the world but unattached, unaffected by anything. The sky is present all around; it is encompassing trees, it is encompassing you; it is encompassing the pious man as well as the impious man; it is present where a good deed is happening, it is present where an evil deed is happening. You sin or you earn virtue, you live or you die -- the sky is present, but unattached. It is present with you, but it is not your companion. It does not make any relationship with you. It is present but its presence is unattached. It is always present, but no friendship is created with you, no relationship is formed with you.

Asanga means unrelated. It is there, but unrelated. If you disappear the sky does not even notice that you disappeared or that you ever were. How many earths appear and disappear again, how many people are born and die, how many palaces are built and collapse into dust again -- how much has happened under the sky, but the sky keeps no account. You inquire and the sky has kept no history; it is empty. The sky is as if nothing has ever happened.

You may look back at millions of years -- it is said that our earth was born some four billion years ago. During these four billion years how much has happened on this small earth -- how many wars, how many love affairs, how many friendships, how many enmities, how many conquests, how many defeats and how many people -- but the sky has no account of any of it. It is as if nothing has ever happened; no traces of any happenings are left on the sky.

Indians have never been concerned with history. Westerners wonder why this is so, why Indians do not have a sense of history. We do not know exactly when Rama lived, we do not know the exact date of the birth of Krishna. Nothing is certain. We have mythical stories about them, but no historical records.

The credit for making history a part of the human world goes to Christianity. In the sense that Jesus is historical, Buddha, Krishna or Parashuram are not. With Jesus, human history is divided into two parts: the world before Jesus Christ is considered unimportant and the world after Jesus Christ is considered important. Hence it is only proper that the Christian dating method should have become prevalent all over, because it is with Jesus that history enters the world of man. So we say before Christ and after Christ; a line is drawn.

India has never written any history; there is a reason for it. The fundamental reason is that India has felt

that, when the very sky within which everything happens does not keep any account, why should we keep such a useless account? When the one within which everything happens does not bother to keep any account, why should we unnecessarily keep account of who was born when and who died when?

So we did not write any history, we created the *puranas*, mythology. Mythology is an Indian phenomenon. It means we did not bother about dates and years, birthdays and death days, we bothered about the essence -- that a Rama could happen. We did not bother to tie down when he was born, what year and date, where he went for his studies, when he married, etcetera, because keeping the record of all these seemed to be of no consequence at all. But the inner phenomenon that made Rama a Rama, the fact that one individual became a Rama, that one lamp was lit and there was a flame, was remembered. We did not keep any account of the happenings to his shell, the body. We remembered only this much -- that an extinguished lamp can be lighted; we kept account of only this much, that a man's life is not just a stink, a fragrance can also happen to it. All the remaining useless details have been left out.

So we do not consider it essential to have kept a precise historical record of Rama; that is of no consequence. A Rama is possible -- just that is enough. The phenomenon of being a Rama can happen -- this much we have remembered, and that remembrance is enough. A Krishna is possible -- whether he has existed historically or not is secondary. Even when we keep an historical record of this kind of person it is only to remind ourselves that such a person is possible, that such a flower can bloom within us also, that such a spring of bliss can flow within us also.

Purana means, only that which is essential.

On entering into consciousness it is discovered that no line, no traces are drawn on the sky, but what is of the essence in you is left behind in the sky.

Try to understand this properly.

No traces are left behind in the sky but your essential fragrance is. And that happens because that essential fragrance is not in any way foreign to the sky; it is the sky within you. When you die it is the sky within you that is released into the sky -- the rest of you gets lost. We call that outer sky the sky, but we call our innermost sky the soul.

There is one expanse outside and there is one expanse within. In the outer sky too clouds gather and it becomes covered. In the rainy season, in the evenings of July and August, all is covered with clouds and one cannot even conceive that there was once a blue sky, conceive that one may be able to see that blue sky again. When dark clouds cover the sky the blue sky cannot be seen, only the clouds can be seen.

Similarly, like the dark clouds covering the outer sky, the inner sky also gets covered by clouds. The clouds of the inner sky are called thoughts, choices, desires -- or whatsoever we want to call them. When such clouds cover the inner sky, there too one feels there exists no cloudless sky behind it. Removing these inner clouds and seeing into the inner blue sky is meditation.

Seeing into this inner sky is the attainment, the ultimate fulfillment.

This sutra says, KNOWING ONESELF AS UNATTACHED AND INDIFFERENT AS THE SKY.... The sky neither laughs with you nor weeps with you. When you die, the sky does not shed any tears; if you live and rejoice the sky does not tie anklets on its feet and dance for your joy. The sky is absolutely indifferent. It does not express any opinion about what is happening. Whether a dead body is being taken to the crematorium, or whether a great celebration is going on due to the birth of a new child, the sky remains indifferent. Whether a marriage ceremony is taking place and the houses are decorated with flowers and garlands, or whether a loved one has just died and living any longer is appearing meaningless to you, the sky remains indifferent. It has nothing to do with whatsoever is happening.

Similarly, as one enters the inner sky he becomes indifferent. He does not have any relationship with whatsoever happens; he begins to see the world just as the sky sees it.

When such an experience happens, know that you have become a jivanamukta, one liberated while living. This is when no traces form on your inner sky, when whatsoever happens outside remains just a drama to you, when everything happens only on the circumference and your center remains untouched.

When the mind is put aside, such a thing happens.

KNOWING ONESELF AS UNATTACHED AND INDIFFERENT AS THE SKY, A YOGI DOES NOT BECOME ATTACHED AT ALL AFTER THAT TO ANY FUTURE ACTIONS.

Now the second part of this sutra: when a person comes to know that none of his actions have ever

touched him.... If he was defeated, his soul was not defeated, and if he had won, his soul had not won; if he was honored, his soul had nothing added to it, if he was insulted, his soul had nothing taken away from it -- with such a realization future actions naturally lose their preoccupation for such a man. He knows that if his actions in the past could not touch him, his actions in the future will also not touch him. Hence all planning for the future will stop. He no longer worries whether he will succeed or fail, whether his prestige will sustain him or someone will dishonor him. For the one who has seen his own self, his whole past becomes disassociated from him and so does his whole future.

The future is just an extension of the past. Whatsoever we have known in the past, either as pleasant or as painful, we continue planning the same for the future. What we have found pleasant, we desire to repeat in the future; and what we have found unpleasant, we desire to avoid in the future.

What is our future? It is only a projection of our past, a little improved version of it. Yesterday we did something which brought unhappiness -- we do not want to do it again in the future. Yesterday we had done something that gave us happiness -- we want to do it again in the future.

If one sees that in his whole past, its pleasures and pains, its good things and bad things, that nothing has touched him, he has remained as empty as the sky, utterly void, the future becomes meaningless. Nothing has left any mark on him, he has remained unconditioned; now this whole journey is completed and he has remained untouched and virgin within, now the whole future has become meaningless to him.

Remember, for a jivanamukta there is no future. Even if a little of your future has remained, understand that the inner sky has not yet been experienced. If some meditator is still thinking how to attain enlightenment or how to see God, understand that the experience of the inner sky has not yet happened to him. These are still plans for the future; the future is still there. Even an inch of future remaining is enough. Even an inch of future remaining indicates that one has not yet experienced that no action touches the soul. Neither enlightenment nor God can touch the soul. In fact it is this untouchability, this eternal untouchability which is the reality. This eternally remaining, untouched consciousness is godliness, is God. There is no other meaning of God.

If we call Krishna, or Mahavira or Buddha *bhagwan*, the blessed one, what do we mean by it? Has Buddha made this universe -- that is why he is bhagwan? What is the meaning of 'bhagwan'? Buddha also falls sick, he gets old, he dies, his body comes to an end -- what sort of a bhagwan is he? Sufferings come to him, sickness, old age and death come to him. A bhagwan should not become old, a bhagwan should not get any disease, a bhagwan should not die. Buddha also becomes hungry and thirsty. If one were to cut his body with a knife blood would come out -- what kind of bhagwan is he? What does it mean to be a bhagwan?

What it means to be a bhagwan is that all this can happen and the one hidden within the body knows that nothing ever touches it. All this can happen: if a hand is cut, blood will definitely flow out; the body will become hungry and feel thirsty, old age will come and so does death; but the inner sky of the buddha within knows that nothing touches it. Neither death touches it nor life. Life passes, death passes -- youth as well as old age -- but the inner virginity remains untouched; there is no break in it, not even news of what is happening outside reaches it.

The name of this experience is godliness.

So if somebody is seeking to see God, he has a future. He who has a future never has a meeting with God. The future means the world. The future means that the truth of the past has not yet been seen, that it has not yet been experienced that one is like the sky.

This sutra says that for a *yogin*, a meditator, no interest whatsoever remains in any future actions. For a yogin there exists no tomorrow, only today. Even today is a long time, one should say there is only this moment. Here and now is the whole existence; there is nothing left in him moving towards the future.

JUST AS THE SKY PRESENT IN A POT FULL OF LIQUOR IS NOT AFFECTED BY THE SMELL OF THE LIQUOR, THE SOUL REMAINS UNTOUCHED BY ALL HAPPENINGS IN SPITE OF BEING PRESENT DURING ALL OF THEM.

When an earthen pot is full of liquor, it is affected by the liquor. The clay of the pot actually drinks the liquor, all the pores soak up the liquor. And if some pot has been used for a very long time for the storage of liquor, then one may get intoxicated even by chewing the clay of that pot. The clay of a pot is affected by the liquor, becomes soaked with it. Why? Because clay is porous.

Try to understand this. The clay of the pot has many pores, the liquor fills up those pores and hides

there. The earthen pot drinks the liquor and becomes a drunkard... the pot gets intoxicated. But the pot is full of one more element, and that is sky -- the emptiness of the pot.

Now this is very interesting. One is pouring liquor into the emptiness of the pot, not into the clay of the pot. The liquor collects not in the clay of the pot but in the emptiness -- the sky of the pot. Are we pouring liquor into the clay of the pot? No, the clay is there only to surround that emptiness from all sides. The sky is very big, the liquor is very little. Hence we choose a small area of the sky and enclose it with clay walls, ending up with a small sky within. Then we pour liquor in it.

Liquor is thus poured into the sky, not into the clay. But the interesting thing to note is that the clay becomes intoxicated and drunk and the sky in which liquor is actually poured remains untouched by it. If you remove the liquor from the pot the emptiness in the pot retains no smell of the liquor but the clay pot does. The clay becomes drunk due to the proximity -- just the *satsang*, being in close company, brings results -- and everything is actually contained in the sky but the sky remains untouched.

So whatever you have done has touched only your body, nothing else. It has gone into your clay, the body, but it has not touched your inner sky, the soul. You may have committed sin or have done good deeds -- good things or bad things; everything has touched only your clay, the body.

Your mind is clay and your body is also clay. The emptiness, the void between these two is your soul -- nothing has ever reached there.

To have known this, to have experienced this, is going beyond all disturbances. All disturbances are of the body and of the mind, not of you. But whatsoever the clay has absorbed, the clay will have to live it.

Even the body of the enlightened person will have to live all that has been absorbed by it. The good, the bad, the sorrows; all that has been done and all that has happened -- the whole past is there in every cell of the body. So even when enlightenment happens and the person awakens and becomes like the sky, whatever was happening to the body will complete its journey.

It is as if you were riding a bicycle and you just stopped pedaling because you came to realize that all journeying was futile and that you have nowhere to go. But the bicycle has gathered a momentum. You have been pedaling the bicycle for thousands of miles and it has gathered a force of its own. Even though you have stopped pedaling the bicycle will not stop then and there. Even without further pedaling it will move on for some distance, because the bicycle has momentum.

Until that momentum is fully exhausted the bicycle will continue to move. Once the momentum is spent it will fall, but if you go on providing momentum it will never fall. If you stop providing momentum it will not fall immediately, but after some time.

We have been riding our bodies and minds for innumerable lifetimes: if we become awake today and separate ourselves from the body and mind they will not fall immediately. Body and mind will have to exhaust the momentum they have acquired.

JUST AS AN ARROW RELEASED WILL NOT STOP BEFORE PIERCING THE AIMED AT OBJECT, THE ACTIONS DONE BEFORE THE HAPPENING OF ENLIGHTENMENT WILL NOT CEASE TO YIELD FRUITS AFTER ENLIGHTENMENT....

So, be it Buddha, be it Krishna, or be it someone else, whatever has been done in the past has to come to fruition; the arrow will go the full distance.

It means that the fruits of previous actions have to be endured even after enlightenment. Past actions are not destroyed by enlightenment.

Enlightenment brings the experience that one is not the doer, but it does not destroy the past actions. Whatsoever has been done will come to fruition.

It can be explained through the example of an arrow which has been released after taking aim. After the arrow is released, even if one realizes that he is doing violence and that he should not do it, nothing can now be done, the arrow will complete its journey.

I utter a word, and immediately after uttering it I realize that I should not have uttered it, but it is too late now, the word will complete its journey. The momentum the word has received in its utterance will keep it on the move till the momentum dissipates.

When we throw a stone, we are giving our energy to the stone; the stone moves on while that energy lasts and then falls. After throwing the stone even if we realize we should not have thrown it there is no way of calling the stone back.

Actions are like arrows released from the bow. Any afterthoughts are of no use, the arrows will complete their journey. Until the journey of all previous actions is finished there will be only jeevanamukti, nirvana while living, but no *mahanirvana*, the ultimate merging with existence.

Try to understand this. A jivanamukta will live in a state of liberation but around him the activities of his body and mind will continue. Nothing new will be fed, but until the old feelings are exhausted the activities will continue.

Understand it this way. Suppose you decide to leave your body by fasting. You won't die the very day you begin your fast, it will take at least about ninety days -- it may take even longer, but ninety days are a minimum -- before death can happen.

Why? You fasted today, you should die today. But no, your body has an accumulation of flesh from the past and it will take about three months for that flesh to be consumed. You will have become just a skeleton of bones by then, all the flesh stored in the body will have been consumed. This is how when you fast for a day you lose weight by nearly by a pound.

So the fatter a person, the longer he will last when fasting, because he has a larger accumulation of fat. Thus one goes on losing a pound or so every day, and you will not die while the stock of accumulated flesh lasts. It will take about three months.

Similarly, when the consciousness is fully awake, one should attain to mahanirvana, the ultimate merging, at once. But that does not happen. Once in a while it has happened that way, but such events are very rare -- as good as non-existent -- that a person has died immediately upon becoming enlightened. It would be as if someone was already a skeleton, there was nothing at all of any accumulation, and the person died the very first day he fasted. It would mean that such a person was just ready to die, he had no savings at all. But it is difficult to find such a person; even a hungry beggar's body keeps savings, some accumulated stock necessary for any emergencies.

Such a coincidence may happen sometime that a person's actions also come to completion at the same moment as enlightenment. It is, however, a very rare phenomenon. Normally they have stayed and lived for many years after enlightenment -- be it Buddha or Mahavira or someone else. What is the reason for continuing to live? -- because liberation has already happened. It is the burden of past action, its momentum, that goes on pushing the body ahead on the journey for some time. When that momentum is dissipated, jeevanamukti, the liberation while living, will become mahanirvana.

But it is necessary and useful too that such persons live on after enlightenment, because if they die immediately upon enlightenment, whatsoever they have known they will not be able to tell us. A person liberated while living is able to tell us, share with us, because there is this interval of time.

Buddha lived for forty years after his enlightenment, Mahavira also lived for forty years after his enlightenment. It is these forty years which became useful to us. In these forty years their minds could communicate to us whatsoever they had experienced and known.

AN ARROW RELEASED TAKING AN ANIMAL TO BE A TIGER CANNOT BE STOPPED MIDWAY IF LATER ON THE UNDERSTANDING DAWNS THAT THE ANIMAL WAS A COW INSTEAD. THE ARROW WILL HIT THE TARGET WITH ITS FULL STRENGTH. SIMILARLY, ACTION ALREADY DONE COMES TO FRUITION EVEN AFTER THE ENLIGHTENMENT HAS HAPPENED.

So if an enlightened person is seen by you to be suffering sometimes, do not wonder why existence should torture such a pure and peaceful, such an enlightened, person. Nobody is torturing anybody. However great an enlightened person one may be, one still has behind him a long journey of ignorance. The very fact that one is enlightened means that one has traveled long in ignorance. Whatever dirt and dust has been gathered during that long journey will have to be dealt with. The enlightened one now lives it with his sky-nature. But the people who gather around him may not be able to deal with it in the same way.

When Ramakrishna was suffering from cancer, Vivekananda still used to weep. Vivekananda had not attained to enlightenment, his sky-nature. When Ramana Maharshi had cancer, the people in his ashram were unhappy because those who had gathered there had not known the sky-nature.

At the time of his death, almost as he was breathing his last, somebody asked Ramana, "Now what will happen to us?" Ramana replied, "What will happen? I will be here."

People's tears stopped. The assurance had come that he would remain. They thought he was not going to die -- and he died! People had misunderstood the statement. When Ramana was saying, "I will be here," he

was talking about the sky that he was. Where can the sky go even when the pot is broken?

It is only the pot that breaks. Ramana is saying, "I will be here; why do you weep?" But these were the words of the sky, not of the pot. Those who were around him understood that the words were of the pot, that the pot would remain, but then the pot broke. They thought, "Has Ramana deceived us? Did he say all that just to console us? Was that just a consolation?"

This was not a consolation, this was a truth. But you have no way of experiencing Ramana as the sky as long as you have not experienced yourself as the sky. As long as you think yourself to be only the pot, for you Ramana is gone.

When Ramakrishna was dying his wife, Sharda, started weeping and wailing. Ramakrishna said, "Why are you weeping? You will not become a widow." And Ramakrishna died -- leaving the message, "You will not be a widow, and how in the first place can I die?" But Sharda was no ordinary woman. Ramakrishna died, his body was cremated, but there was not even a tear in her eyes. People gathered and, according to the tradition in Bengal, wanted to shatter and remove the bangles from Sharda's wrists. But she asked them not to, "Because," she said, "I am not a widow." People asked her to put on traditional clothes of a widow, but Sharda asked them not to even mention it, that she trusted in the words that had been said to her by Ramakrishna, that they had not been said to her as a consolation.

What happened is a very sweet story. As long as Sharda lived after his death, she never accepted even in her dreams that Ramakrishna had died. People wondered if she had gone mad. But she was not mad, there were no other signs of madness. On the contrary, the truth of the matter is that from the very day Ramakrishna died and Sharda did not accept that he had died, she herself became deathless and sky-like.

For Sharda the experience of Ramakrishna's death remained only an experience of the death of the pot, the body. And there had never existed any transaction between the pots -- the marriage of Ramakrishna and Sharda was an extraordinary marriage. During their married life the pots never met. Ramakrishna always treated Sharda like his mother. There was no bodily transaction in it. Their marriage was nothing but a meeting of two skies.

It is really a very beautiful and amazing story. Sharda lived for many years after Ramakrishna's death, but she used to prepare food as she had in the past and then go near Ramakrishna's bed and say, "Paramahansadeva, the food is ready" -- all continued as it had before. She would still prepare food, go near the bed -- where there was nobody -- and address Ramakrishna as usual.

People used to see this and weep at her condition. She would call him for food and even wait as usual for him to get up, and then, when he began walking, she would follow him. Only she could see all this happening -- no one else could. She would make him sit for food, she would fan him while he would be eating. She would make him go to sleep at night and would wake him up in the morning. All continued as usual.

Somebody asked Sharda whom she was waking and whom she was feeding and whom she was putting to bed -- what was going on? Sharda replied that it was the same person she had served before. Now the body had gone, but the sky has remained.

Sharda did not become a widow even after her husband's death. It was a unique experience for any wife in the whole history of mankind. This is the only event of its type. It is difficult to find another woman like Sharda.

Past actions come to their completion even after enlightenment, but after this experience of the inner void the person watches all that is happening as a witness. He has no desires, no will as to what should happen and what should not happen. He accepts whatsoever happens.

Witnessing means suchness. Whatsoever is happening or not happening is good. The inner trust in the experience is constantly present, that nothing has ever happened or can ever happen to the sky within.

ONE WHO UNDERSTANDS THAT HE IS DEATHLESS AND EVER YOUNG REMAINS ONE WITH THE SOUL AND HAS NO RELATIONSHIP WITH HIS PAST ACTIONS COMING TO FRUITION.

Understand this. This sutra appears a little contradictory but it is not. Past actions continue, but the enlightened person remains unrelated to them. The enlightened person comes to know that he is sky-like -- deathless, ever young, unconcerned, unattached, indifferent and neutral. He knows, "I have never gone outside myself, nothing has ever come inside me, neither I was born nor will I die; only to be is my state." To such a person actions go on happening because of their chain in the past, but the person has no

relationship with them. When unhappiness and pain or age come to the body he does not identify and say, "I am getting old," he only says that he is seeing the body getting old, or he is seeing the body getting sick, or that happiness has come or unhappiness has come.

He who is settled in the self does not identify. And when one does not identify, past actions dissolve after exhausting their momentum, the body drops after completing its journey, its desires, and tires out, and the witness becomes one with the empty sky.

As long as the body is there, there is only jeevanamukti, the liberation in life, and when the body also drops, there is mahanirvana.

Enough for today.

Finger Pointing to the Moon

Chapter #15
Chapter title: Wake Up! This is a Dream

20 October 1972 pm in Mt. Abu, Rajasthan, India

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KARMA, PAST ACTIONS, BEAR FRUITS ONLY WHEN WE HAVE A FEELING OF MY-NESS FOR OUR BODIES. IT IS NEVER DESIRABLE TO HAVE A FEELING OF MYSELF FOR THE BODY. THUS, BY GIVING UP THE FEELING OF MY-NESS FOR THE BODY ONE GIVES UP THE FRUITS OF PAST ACTIONS.

THIS FALLACY THAT THE BODY IS MYSELF IS THE CAUSE OF CREATING IN THE IMAGINATION THE IDEA OF PAST ACTIONS. BUT HOW COULD SOMETHING BE TRUE THAT IS IMPOSED OR IMAGINED ABOUT A FALLACY?

FROM WHERE CAN A THING BE BORN WHICH IS NOT REAL IN THE FIRST PLACE? WHAT HAS NOT BEEN BORN, HOW CAN IT BE DESTROYED? HOW CAN A THING THAT IS UNREAL HAVE PAST ACTIONS?

THE MY-NESS WITH THE BODY IS THE RESULT OF OUR IGNORANCE AND IT IS DESTROYED TOTALLY BY ENLIGHTENMENT. THEN HOW DOES THE BODY REMAIN? IT IS TO SATISFY THIS DOUBT OF THE IGNORANT THAT THE SCRIPTURES HAVE OUTWARDLY ATTRIBUTED THE CONTINUANCE OF THE BODY TO PAST ACTIONS.

One or two questions have been asked. It will be good to discuss them first.

A friend has said that what I have been saying is understood by him, but still it is not understood. So, what is he supposed to do about it.

This question is valuable. Everybody must be feeling like this, because understanding has two levels. One is that what I am saying is understood by your intellect; it appears logical to your intellect and your intellect thinks this must be so. This understanding is superficial. It cannot penetrate to the inner core of your being. This understanding is not from your being -- it is not from your soul. It appears outwardly that you understand, and as long as you listen to me sitting here you feel you have understood completely. But then you go away from this place and the understanding begins to fade. This is so because as long as whatever has been understood is not practiced also, it cannot become a part of your being. Whatever has been understood, if it does not become assimilated in your blood, flesh and bones, it will fade away like

some coloring done on an outer surface.

Your entire past understanding is lying underneath that which you have now understood, and as soon as you go away from here it will begin to create conflict with this new understanding. The old understanding will fight it and push it away. The old ideas will resist the entry of the new idea, will make everything topsy-turvy, will raise thousands of doubts and objections. If you become lost in those objections and doubts, the glimpse of the new understanding will be destroyed.

There is only one way -- that whatsoever has been understood by the intellect should be transformed into your life energy, it should be practiced. A harmony should be created with it. It should not remain just a thought, but deep down it should become your action too. And not only your action, but your whole inner being should become recreated by it. Only then slowly, slowly what has reached the surface will go deeper in you and become a practiced truth which your old ideas won't be able to destroy. Rather, because of its presence, the old ideas will slowly recede and vanish on their own.

So this is right -- this is a natural question for a seeker. Although we understand, we remain as we were. And if we remain as we were, this new understanding will not last for long. Where, in what space can it stay? If you remain the same old person, all the new understanding will be eliminated, soon forgotten.

And this is the way you have understood many times, this is not the first time. Many times you have turned back from the very doorstep of truth. Many times you have found the door and it was only a matter of knocking when again you have moved away towards the wall. This is where an error is made, that whatever is understood is not immediately translated into life.

In this context it is worth remembering that if someone calls you names you become angry immediately, but if someone gives you an understanding of truth you do not begin meditations immediately. If anything wrong is to be done we do it immediately; if something good is to be done we think about it. Both of these are very deep tricks of the mind, because whatsoever is to be done can be done only if it is done immediately -- whether it is a question of being angry or doing meditation it does not matter. We want to express the anger, hence we do it immediately. We do not even wait for a moment, because if we wait we will not be able to do it.

If somebody calls you names and you tell him that you will come back and reply to him in twenty-four hours' time you will never be able to reply at all. Twenty-four hours is quite a long time -- even if you wait for twenty-four moments in silent consideration perhaps you will not have any desire to become angry. Perhaps you may laugh; perhaps you may see the foolishness of that person; or perhaps you may even see that the names he was calling you were right. So you think it is not right to lose time, it is necessary to retaliate in anger at once when the abusing words strike. As far as repenting is concerned -- you will do that later on.

Have you noticed that all angry persons later repent? They repent after the act of anger. Had they waited a little the repentance would have come before the anger, and then the anger would never have happened. One who repents after anger will never be able to become free of anger. Only the one whose repentance precedes the anger can become free of anger, because whatsoever has already happened cannot be undone.

But where is the gap? There you called me names and here I become angry. Where is the time gap between the two so that I may think, consider and reflect, so that I may look into all the vows I took in the past not to become angry again, so that I can search in my past to see how many times I have already repented after becoming angry? But there is not that much opportunity, time or space. There somebody called me names and here the fire of anger is spitting out.

Create a little gap and anger will become difficult. However we do not create a gap when it is a question of anger, but we do create a gap when it comes to meditation. So meditation becomes difficult.

When there is an impact about something that is good and right, we do not immediately engage ourselves in doing it, we wait. That intervening time spoils everything. It is necessary to strike while the iron is hot. While we are thinking about it the iron becomes cold and then it brings no results.

One friend came today. He said he wanted to take sannyas, but he needed some time to consider the matter. I asked him how many other matters in his life he had thought about first before acting. Had he given prior thought to other matters sannyas would have happened long ago, because sannyas is nothing but the end result of thinking. All indulgence in life is going to become meaningless to anybody who thinks and deliberates.

So I asked him what else in life he had thought about beforehand. How many other things had he done after thinking about it? Or was it only about taking sannyas he wanted to think and deliberate? How long do you intend to depend on these deliberations? And it is you, after all, who is deliberating -- do you think you

are going to be more intelligent tomorrow? Just look back; your intelligence may have even become less sharp, but it certainly does not seem to be growing.

Scientists say that ordinarily between fourteen and eighteen years of age people's intelligence stops growing. And only in the case of special individuals does intelligence grow up to the age of eighteen, otherwise it stops growing much earlier.

During the last world war, recruits for the army were tested for their intelligence and the average age of intelligence was found to be thirteen and a half years. After thirteen and a half years intelligence does not continue to develop in the average person.

You may say that that does not seem to be right because you feel that you have definitely become more intelligent than when you were younger. Even if you do not feel that way, you definitely go on making your children feel that you are more intelligent. You are an old man, experienced... certainly you are more intelligent.

You may have more experience, but you do not have more intelligence because of your age. Experience is only an accumulation of information. Intelligence is use of that accumulation, and that is entirely different.

A child has less of an accumulation of experience, you have more, but how you use that accumulation is intelligence. Intelligence is not experience. So it can be that a child has more intelligence than an old man, but it can never happen that a child has more experience than the old man. The child is bound to have less experience, but he can have more intelligence. The old man has more experience.

I said to that friend, "Do you think that tomorrow, or the day after tomorrow, you will have more intelligence? No, all that has happened is that right now an urge has arisen in you in this atmosphere, in the waves of meditation surrounding you, under the impact of the bliss and freedom of so many sannyasins here, but by the time you are going down Mount Abu -- as your bus is descending towards the plains -- you too will be descending from your idea of taking sannyas. It will be amazing if this idea remains with you to the Abu Road railway station at the foot of Mount Abu. Getting down from your bus at the railway station you will take a deep, cool sigh of relief that it is good that you are returning the same as you had come, that you did not lose anything here, that you did not venture into anything that will create unnecessary trouble. After a month you will not even be able to remember it.

This atmosphere, the presence of so many people, the collective effort of so many people, raises you also to an unaccustomed height. You are dancing in the *kirtan* meditation: are you sure you will be able to dance with the same totality and the same drowning feeling all by yourself? It is not so much that you are dancing, but the dancing of so many people becomes infectious -- it touches you. Their vibrations begin to stimulate your heart; their movement, their steps create an opportunity for the movement of your steps too. And, above all, the pattern of your thinking is always the same as others. So where all are dancing, one thing is certain, that nobody is going to say anything to the one who is dancing -- but someone may say something to the one who is only standing by. So it creates a stimulus; you feel free -- it is alright, there is no problem, one can dance here.

As you get down from the bus in the crowd of the marketplace, this glimpse you had of a certain height, the jump you had taken that raised your eyes towards the sky will fade -- now your eyes will again be focused towards the earth. So why do you hope that tomorrow or the day after tomorrow you will be able to make a decision? It is you who has to make the decision, and that can be done today.

But that friend said, "It is not that I have not made any effort to make a decision. Ninety-nine percent of my mind is decided, it is just a matter of the one percent more."

I asked him, "Haven't you done anything in your life where ninety-nine percent of your mind was ready and one percent was not? Have you ever before not made a decision because of that one percent?" I also asked him, "Do you understand what you are saying? Your mind is ninety-nine percent decided to take sannyas, only one percent is not, and you are deciding in favor of the one percent."

And don't think that you can avoid making a decision. There is no way in this world to avoid making a decision. You may decide against, but that too is a decision. You may decide to postpone it for tomorrow, that too is a decision. In the world you have the freedom to make any decision, but you don't have the freedom not to make a decision. That is not possible.

One is bound to make a decision. But one interesting thing is that we think our decision not to do something is not a decision. It is a very amazing concept. That friend had no comprehension that to take sannyas is a decision and not to take sannyas is also a decision. If both are decisions then the mind is very amazing when it sides with the one percent and does not gather courage to go with the ninety-nine percent

in favor.

We are very clever in deceiving ourselves. Even if the understanding is only on the surface, the mind understands what sannyas means and we are afraid. So we think if somehow some time can be gained... not time to allow that one will be able to make a better decision, but time for the impact to fade away so that the ninety-nine percent will turn into one percent and that one percent will then have become ninety-nine percent.... And when it was ninety-nine percent for and one did not decide for sannyas, do you think you will decide for it when the urge remains only one percent?

Your understanding can never go deep because you never translate it into life, you never turn it into a decision.

Understand this properly. Many times you listen, you understand, but you still remain the same as you were. This even has a danger of its own, and that is: whenever you have listened many times, understood many times, if you still remain the same as you were you gradually become like a slippery pot. The more things slip over you, the more slippery the surface becomes. So many thoughts make an impact on you, but you remain as you were. Those thoughts slip over and fall away from you, and you, the pot, remain sitting undisturbed. The pot has become too slippery.

So the more often you remain unchanged after listening, the more difficult your transformation goes on becoming, because now the impact slips off you almost as it touches you. The pot has become absolutely slippery, ways to slip have developed all over it.

It is better that you not only listen to good things but when you listen be courageous and take the decision to transform yourself. Then you will find that your understanding has not remained only on the surface, it has become the melody of your being.

But until the day understanding becomes your very breathing it has no value. It has only one value -- that you may have learned to talk cleverly. We all know about it -- our country is so clever in pious talk. We are ready to talk about spirituality at any time. But it is only talk, not deeper than that. One may ask anybody in this country; everybody has knowledge of God. Everybody!

The condition of the mind of this whole country has become like that of a slippery pot. For thousands of years the only use we have made of the *tirthankaras*, the incarnations and the sages, is that by hearing them repeatedly we have become slippery pots.

In one town somebody was saying to me that India is really a sacred land because all the incarnations of god, all the tirthankaras and all the buddhas have happened here. I asked him to reconsider his statement. Is India really a sacred land, or is it that the sinners of this land are so amazing that despite the existence of all these people they have remained unchanged? Have all the incarnations come and gone without being able to draw a single line on our slippery pots? Or did the tirthankaras come and we said, "You may come and go, but we are not such fools that we will be disturbed by your talk."

What does it mean in fact? If all the doctors of the town come to visit just the one house, it will mean that house has the maximum number of patients and is the most sick of all the houses. It is the same when all the incarnations have to incarnate here. And Krishna has said in the Gita, "Whenever religion declines and sins increase and the evil-doers are on the rise, I will come." And all these incarnations only came here to India. So what does it mean? Does it mean this is a sacred land?

If Krishna's statement is right, then where he was not required to incarnate must be the sacred land. But all incarnations only happened here in this land. It is very clear that the soul of this country has become very slippery. We have heard such beautiful words for so long and have lulled ourselves into such a sleep that we have never bothered to do anything whatever.

No understanding will be complete and deep until it penetrates to your very inner being. Only when you make a decision does understanding penetrate to your inner being. The decision is the door.

Even small decisions are very revolutionary. What is important is not what you decided but that you made a decision. In making a decision your being becomes integrated. The moment you make a decision you become a different man. That decision can be very trivial.

I ask you not to cough for ten minutes. It appears very inhuman: you feel like coughing and I am preventing you from doing so. It looks like wickedness. You are attending a meeting and I tell you you are not to cough at all, to stop it altogether. But you have no idea... even such a small decision on your part gives birth to the soul within you. If you decide not to cough for ten minutes, and if you are successful in not coughing, a wave of joy passes throughout your body; you come to know that you can carry through a decision to completion.

Sneezing and coughing are very nasty things: if you try to prevent them, they persist with greater force.

If you try to prevent them, your whole attention becomes centered on them. If you try to prevent them, they rebel. They seem to tell you, "You have never done this before. What is this new whim? What is the matter? So far our relationship has been that you have never prevented me when I came. Before this, even if I had not come and somebody else was coughing, you would begin to clear your throat also. Even though you were not coughing, you would just become infected by others, as it were. What has happened now?"

But if you can prevent your coughing even for ten minutes your relationship with your body will already begin to change, with this small decision.

For example, I call out to you: "Stop!" Gurdjieff has made great use of it in meditations. He had given it a separate name: the stop meditation. When you are ready some time we will do that complete experiment. When I ask you to stop....

In this stopping I am not at this point putting much pressure on you. Gurdjieff also used to say, "Stop!" but it meant that whatever was the position, the situation of your body, it had to stay as it was. If you were dancing and one foot was in the air and another on the ground -- you had to stop just like that. Or if your neck was bent one way, or your body was twisted, it had to remain in that position, no changes or adjustments of the body were to be made at all. The body may fall down flat, but you are not to make any change to its position. And if it happens that one foot is a little twisted and you fall down, you straighten it, and then lie down -- no, make no change to its position either. Gurdjieff was calling this the stop meditation. Thousands of people had deep experiences through it.

This is a very valuable experiment, just stopping suddenly. And if one deceives, there is no question of anyone else, it is purely deceiving your own self. If one of your legs is in the air and you quietly bring it down, who is watching you? Nobody is watching anybody. But you lost an opportunity. There is no need; it is your leg, you can put it where you like. But within you you lost an opportunity. Here it was possible to change the relationship between the soul and the body, where the soul could have won over the body and confirmed that the soul is the master. If you carefully brought your leg down to a comfortable position and declared to the world, "Look, I am doing the stop meditation," then you are not deceiving anybody else, your own body has deceived you.

Small decisions, very small decisions can also bring forth great results. The question is not of size, the question is of your decision, of decisiveness. Then your understanding will slowly go deeper within you.

So whatever I am saying to you, you should not only listen to it but also put it into practice.

The Upanishads are very practical lessons. They have nothing to do with theories, they have to do with the alchemy of transforming you. These are simple and direct sutras capable of creating a new man out of you.

But the difficulty is that nobody else can create you with a hammer and chisel. You are the sculptor, you are the stone and you are the hammer and chisel. All the three things have to be done by you. With the hammer and the chisel of your own decisions, with your own will power, you have to sculpt your own stone. You have to carve your own statue according to your own understanding. Even a moment of postponement becomes a postponement forever -- he who says he will do it tomorrow postpones forever. It would have been better if he had said he will never do it, because that would have been a decision.

So I suggested to that friend who had come to at least make the decision that he would never take sannyas -- never. Then too he would have benefitted. But he says he will think about whether to take sannyas or not -- this is indecisiveness. Even if he makes a clear decision in favor of no, at least he made a decision. Or if he wants to take sannyas, he should be clear about it, and then he has also taken a decision. His inner feeling is that he should not take sannyas, but he does not allow this to be a clear-cut decision either. About this too he says, "No, I definitely will take sannyas but I require some time." This way he deceives himself.

Sannyas is a decision, a resolution which brings results. It is beneficial. People ask me what is going to happen by switching to orange clothes. I say, "If you think nothing is going to happen, then wear them for three months."

They say, "People will laugh at us."

I say, "Certainly that will happen. And if you can tolerate their laughter for three months with a cool mind much will happen to you. Don't bother about the laughing of others... and it triggers the beginning of many things."

People ask me, "What is going to happen by these external changes? Please show us how inner transformation can happen."

I tell them, "You do not have the courage for even transformation of the outer, and you dare to talk

about inner transformation? You begin to die, as it were, when only your clothes have to be changed; it will be very difficult if I begin to change your skin. And you talk of the inner?" But we are clever at deceiving ourselves. And one who is deceiving himself can never become religious.

Remember, a person who deceives others may become religious, but one who deceives himself can never become religious because then there remains no way for transformation.

Another friend has asked, "You say good deeds do not nullify the bad deeds, rather they cover them up. So it is inevitable to endure the fruits of bad as well as good deeds. Do the bad and good deeds yield fruit in the same order as they occurred? Or is there no order in the giving of fruit? If bad deeds cannot be destroyed by good deeds, there cannot be any reason in doing good deeds. Is such a doctrine useful for the society?"

Let us understand this. If good deeds cannot destroy bad deeds, that makes this friend anxious -- why then would anybody do good deeds? This would really create a big danger for the society.

The situation is just the opposite. If you know that bad deeds can be destroyed by good deeds, you will go on doing bad deeds without any worry -- because anytime good deeds can be done and the bad ones counterbalanced. When the medicine is with you, where is the fear of the disease? "We will go and take a holy dip in the Ganges and all our sins will be washed away. We will receive blessings from some saint and all the bad deeds will be wiped out. If I have committed a theft I will give a donation" -- from the same money. Other than that where would the money come from anyway?

A big thief will become a big donor. He will steal one hundred thousand rupees and donate ten thousand rupees. Then there can be no fear in stealing, because you can donate to destroy the effect of the theft. You can murder someone and then give birth to a child. You have taken one life and you are giving back one life.

This world has become so bad only because you think that bad deeds can be nullified by good deeds. When I say that there is no way of nullifying bad deeds by good deeds, then you will have to think twice before doing a bad deed. Every deed will yield its fruit, and it will have to be endured, it is inevitable; it cannot be nullified. There is no way out; neither any good deed, donation or virtue will help, nor any holy Ganges pilgrimage, master, god or blessing will be of any help. What has been done, its fruits will have to be endured.

So at the time you do anything you have to think clearly, because the deal is being sealed and there will be no way out of it. It is not that you will weep and cry in front of God, "You are the savior of the sinners, and we are sinners. Now do something. If you don't it won't harm us very much, but your name will be spoiled because you are the savior of sinners. And we have been committing sins only for you because unless we do that how can you remain a savior of sinners? So now prove your saviorhood."

A woman came to me the day before yesterday. It was very crowded and in that crowd she abruptly said, "Bless me!"

I said, "Fine."

The next day she came back again and asked, "Will the blessings come true? -- because the blessings of good saints *do* come true, and you have blessed me."

I said, "This seems to be difficult. It appears you will drag me to a court of law if they don't come true! At least let me have some idea in what connection you want my blessings to come true."

She said, "But you should know that whenever a good saint blesses someone, the blessing does come true."

I said to her, "There is one escape for me in it, that at least you cannot drag me into the courts. If the blessings do not make what you want come true you may understand that neither am I good nor a saint -- and the matter is over. This way you created one escape route for me. Now I don't even want to know what it is that you wanted my blessings for. If it does not come true you can understand that neither was I good nor a saint, and the matter is over."

We call this being religious! The woman believes she is religious.

In this universe there is a law, an inner discipline that we have called *rit* in the Vedas, and Lao Tzu called Tao. There are no exceptions under that law. Whatever you do, you will have to endure its fruit. If this understanding goes deeper in you, you will have to change your way of living and your actions. It is a truth. And if this truth becomes clear it will be good for the society. For how long have you been preaching this to each other, but the society does not seem to be changing. On the contrary sins are increasing, because we are aware of the loophole, that there is a way out. If I commit a sin, the house of sin does not only have a door of entry but a door of exit as well. It is possible to get out as well; one need not be too afraid to enter.

The meaning of what I have said to you is that there is no exit, you will have to live the outcome. You

can be free only after living the outcome. There is no way of nullifying, living the outcome is the nullifying. There is only one way of being cleansed, and that is to live the outcome. There is no other way of getting free of it.

The second thing he says is -- what is the rationale then of doing good deeds? It is very clear from his question itself that, in his opinion, good deeds are done only to nullify the bad deeds. The questioner says that when I say it is not possible to annihilate bad deeds with good deeds, the whole rationale of doing good deeds is lost, the only reason for doing good deeds is lost. His mind also believes, as is clear from his question, that good deeds such as giving to charity are useful only to offset the thefts committed. In this case the theft becomes more important, the giving of charity is secondary. If there were no thefts in the world charity would not be possible.

One so-called thinker, Karapatri, has written in his book that if socialism becomes successful religiousness will decline -- because if nobody is poor, to whom will you give charity? That means poverty must remain so that charity is possible, and without charity there is no entry to paradise.

Do you understand the meaning? It means that hell must remain and the naked, hungry beggar on the road must also remain... because if there are no hungry people, to whom will you give food? And if no one takes the food you offer as charity, you are in trouble; then how will you gain paradise?

So according to you, the reason for doing good deeds is dependent on the existence of bad deeds? This would mean that a good deed is being benefitted by a bad deed, that it is a good man who is exploiting a bad man.

No, the rationale for doing good deeds is not in nullifying the effects of bad deeds. Bad deeds result in unhappiness and good deeds result in happiness. A good deed brings happiness -- that is its rationale. One who wants happiness does good deeds. One who thinks he will attain happiness by doing bad deeds is being foolish. He is going against the law and will have to suffer.

The rationale for doing good deeds is in their fruits, and bad deeds result in their fruits. How can the rationale for doing good deeds lie in bad deeds? They have no relationship at all.

A good deed brings its fruit and that is happiness; a bad deed brings its fruit and that is unhappiness. If we can understand this properly, and if this understanding goes deep into the mind, then whosoever desires happiness will have to do good deeds, then it will be beneficial to the society. Whosoever does bad deeds will have to suffer the resulting misery. If he thinks that by doing some good deeds afterwards it will be possible to wipe out the bad deeds he is mistaken.

You may understand it this way. If I have abused you, I have hurt you and made you unhappy. That unhappiness has already happened. Then later I ask for your forgiveness and make you happy. Do you think that because of the good feelings and happiness that I now create by my request to be forgiven, that the earlier unhappiness which had already happened can be said to have never happened? No, it has already happened; that unhappiness that I caused you has already happened. This dressing upon the wound, by now bringing some happiness, does not annihilate the unhappiness that occurred before, it only brings a little soothing.

I abused you, I did a bad deed -- I suffered the unhappiness that comes with it. I asked for forgiveness, I did a good deed -- I enjoyed the happiness that comes with it.

The bad deed leads to unhappiness, the good deed leads to happiness. The more good deeds, the more the happiness grows. The more bad deeds, the more the unhappiness grows. One who wants to remain happy has to slowly go on dropping bad deeds and continuing to do good deeds.

But religion has nothing to do with happiness either because, ordinarily, to avoid unhappiness is the desire of everybody. As long as you are full of desire to avoid unhappiness you are an ordinary person, not a religious person. So far your desire is only for happiness -- this is the rationale for doing good deeds. You should be urged to do good deeds; you want happiness, you will have it. You do not want unhappiness; then do not do bad deeds because that brings unhappiness.

If the inevitability of a bad deed resulting in unhappiness is seen just as clearly as that one's hand is burned if held in a fire, people will stop putting their hands into fire. If the inevitability of becoming happy for having done good deeds is also as clearly realized as that one's hands become fragrant if flowers are held by them, people will do good deeds.

But religion has nothing to do with this as yet; it is still morality, it is still at the plane of morality in society. But a person who experiences happiness slowly comes to realize something new, that not only is unhappiness meaningless, but happiness too is meaningless. While unhappiness does make one unhappy, even happiness available in full measure begins to give unhappiness. Happiness too is boredom. The

unhappiness from happiness is boredom.

Have you ever seen any animal bored -- a bored donkey or a bored buffalo? Except man, no other animal on the earth ever becomes bored. Why? Because an animal's day is spent just in attaining its day-to-day normal life requirements. It is never able to accumulate that much happiness and comfort that it can become bored. The question of boredom arises only when there is excessive happiness.

This is why a poor man is also not bored -- only the rich. If you look at the face of a rich man it looks bored, as if declaring that there is no meaning, that one is dragging on but there is no purpose.

The legs of a poor man have a sort of movement. He may be weak, tired and anemic, but the movement is there. He has some goal to reach, there is a hope in his eyes that tomorrow he will have a house, or the day after he will have a shop, that his son will be able to complete his education -- he has a heaven projected in the future. But those people whose sons have come home duly educated know the things that follow, how he also brings unhappiness. Those who have their palaces built come to realize that they have become a prison.

When all happiness is achieved one realizes for the first time that happiness too is creating boredom. Our minds get bored with happiness too. Thus, Mahavira, Krishna and Rama were all born as the sons of kings. It is not possible to become a tirthankara or an incarnation of god by taking birth in the house of a poor man. The reason is that there is no possibility of being bored with happiness.

All the twenty-four tirthankaras of the Jainas are sons of kings. Buddha, Rama, Krishna -- all are sons of kings. It is in the affluence of the palaces of kings that one realizes that all things are meaningless. You only come to realize this if you have everything you want; how would you realize this before? When Buddha realized that there was nothing worthwhile in the body of a woman it was because his father had gathered all the most beautiful girls of the kingdom in his harem. Only then he realized that there was nothing in them.

You find a thing to be worthless only when you have it in plenty. This is why America is the most bored country in the world today. And the young boys and girls of America are running around the whole world in the hope of getting rid of this boredom. It does not matter how -- it may be marijuana, opium or drugs, whatever works -- but the boredom has to go.

When one becomes bored with happiness and one's whole being is filled with a quest to go beyond happiness, religion is born.

So the rationale for doing good deeds are two: one, the outcome of good deeds is happiness. So those who desire happiness -- and everybody desires, be he an atheist or a theist, be he a Hindu or a Mohammedan, be he anybody -- the rationale for doing good deeds is that they bring happiness. The second rationale for doing good deeds is that once happiness has been achieved its futility is also seen. And when happiness becomes futile, then man sets off on the journey towards religion.

The journey towards religion means how to go beyond happiness too. The journey towards the world means how to get rid of unhappiness, and the journey towards nirvana means how to get rid of happiness also.

Now we go into the sutra:

> KARMA, PAST ACTIONS, BEAR FRUITS ONLY WHEN WE HAVE A FEELING OF MY-NESS FOR OUR BODIES. IT IS NEVER DESIRABLE TO HAVE A FEELING OF MY-SELF FOR THE BODY. THUS, BY GIVING UP THE FEELING OF MY-NESS FOR THE BODY, ONE GIVES UP THE FRUITS OF PAST ACTIONS.

Actions stick to us only when we feel that this body is 'mine'. All actions stick to the body, not to us. But when we cling to our bodies the actions naturally cling to us also. The actions cling to the body from the outside and we cling to the body from inside, thus we become connected with the actions.

Actions cannot cling to the soul, they always cling only to the body. It is like somebody wanting to cut something with a knife; a knife can only cut matter. If you want to cut the sky with a knife it is not possible. The knife will make the cutting action, but the sky will remain uncut.

The effect of actions, or the result of actions, or the knife of actions, can cut matter only. Body is matter, mind too is matter. Matter can encounter matter. But the consciousness within you, that empty sky within you, cannot be cut or touched by any action. But one thing can happen: if the consciousness within you believes the body as 'mine', which it is free to do, then all the sufferings of the body will start happening to

you too.

Let us understand it like this. I have heard that once a house caught fire. Its owner, seeing this, began to weep bitterly. But one of his neighbors told him that he had seen his son in the fire insurance office yesterday; the building was already insured against fire. Where was his son? The son had gone out to do some work. But meanwhile the father had stopped weeping, because the house was insured, there was no reason to weep.

His tears dried up -- and the house was still burning, the same house. But now that he thought it was insured, the relationship of 'mine' had shifted from the house to the insurance money. But then the son came running to the scene and saw his father standing in front of the burning house laughing. The son said, "I definitely did go to the fire insurance office, but the transaction was never completed."

Immediately the man began to weep bitterly again, "I am ruined, I am finished!" The house is the same, but what happened in between? The my-ness was detached from the house and then attached itself to the house again.

The feeling of my-ness with the body is the cause of all our miseries, or our happiness -- of all our fruits of karma. If that my-ness is removed, the effects of all actions on the body become unrelated to us.

This sutra says that to keep the feeling of my-ness is to help create the process of all actions, is to cooperate with this process. As that feeling of my-ness is gone, as you come to realize who you are -- that you are not the body -- then you remain unconcerned, just the way that the man remained unconcerned with the burning house once he knew it was not *his* house. Buddha and Mahavira realized that the body, the house, was not theirs and they became unconcerned with its burning. They went inside. They had come to know the one who lives in the house. They had come to know the one who certainly lives in this house but is not the house itself.

The disappearance of my-ness is the renunciation of the fruits of all past actions. Then past actions are of no consequence, the renunciation has happened.

THIS FALLACY THAT THE BODY IS MYSELF IS THE CAUSE OF CREATING IN THE IMAGINATION THE IDEA OF PAST ACTIONS. BUT HOW COULD SOMETHING BE TRUE THAT IS IMPOSED OR IMAGINED ABOUT A FALLACY?

It is all imposed, imagined; it only appears that it is yours. There is your son -- you are doing everything in your power for his upbringing. You are ready even to give up your life for your son. And then one day suddenly you find a letter hidden in an old book from which you learn that your wife was in love with another man. Now this creates doubt as to whether the son is yours or is not yours, and everything is disturbed.

A father always remains a little doubtful, because the father is a very irrelevant phenomenon in the birth of a child -- not very important. The father is no more important than an injection. Only the mother knows with certainty that the child is hers; the father always has a lurking doubt that he is not the father. It is only to get rid of that feeling of doubt that we have created such strict systems of marriage so that the very question of that doubt does not arise, otherwise it will cause trouble for one's whole life. If one remained doubtful whether the children for whose upbringing one has to labor hard are his own or not there would be great chaos in life. This is why a very strict code of marriage has been evolved, and all movement of women has been curtailed so that they do not come in contact with other men. If coming in contact is prevented, then there is no fear.

This is also why there is so much fuss about the virginity of the girl -- that marriage should be only with a virgin girl. And this is also why those who were extremely worried about such matters started child marriage, so that there remains simply no way for any fear: "It is certain that the child is mine."

If the child is mine, the my-ness is easily projected; if there is any doubt, the projection becomes difficult. Wherever there is projection of 'mine', I have become identified and now I can do everything for it, even suffer pain for it. When the projection of 'mine' shifts away, I have become disidentified, separated from it.

All this feeling of 'mine' is just a projection. In this world there is nothing that is mine. Even my body is not mine. That too has come from the parents -- their's is not their's either, they received it from their parents. If we go deeper in our search the tiny atom of which our bodies are created has a journey of billions and trillions of years behind it. Neither the bone is yours nor the flesh nor the marrow -- none of these are

yours, neither is the mind yours. Only you are yours. But you have no inkling of that 'you'.

Who is that within me whom I can call mine, or I? If you go on removing your idea of mine, dropping it, eliminating it -- the Upanishads call the process *neti, neti*, "I am not this, I am not that"... just go on doing this, breaking away from all kinds of mine, then suddenly one day you will experience, just as a flame of light may leap out of the darkness, who you are.

On being free from mine, the self is experienced. By increasing the expanse of mine, the feeling of self goes on diminishing. So the bigger the expanse of mine, the smaller the experience of self.

This is the reason Buddha and Mahavira ran away from their families and houses. The trouble was not the house, they had extensive empires, they had lots of things they could call mine, but the extension of the 'mine' was so vast that their self was untraceably lost; they could not trace, "Who am I?" So they ran away from the whole empire of 'mine'.

Mahavira has made the ultimate effort in this running away. He even dropped his clothes and became naked so he could have nothing to call his; now not even his clothing is 'mine'.

And why? Because of only one reason -- that in this vast expanse of 'mine' the self is not experienced and felt at all, and if I run away from it all and remain totally alone, perhaps I may know who I am.

It is easy to know the self when you break away from everything you call 'mine'. It goes on becoming more difficult to know the self as you add more to what you call 'mine'. So the more things you go on accumulating, the more the possessions go on increasing, the more their expansion, the more the center of self goes on disappearing, getting covered.

The entire network of mine is imaginary. The self is the truth, 'mine' is an untruth.

FROM WHERE CAN A THING BE BORN WHICH IS NOT REAL IN THE FIRST PLACE? WHAT HAS NOT BEEN BORN, HOW CAN IT BE DESTROYED? HOW CAN A THING THAT IS UNREAL HAVE PAST ACTIONS?

Very thought-provoking things have been said in this sutra. WHICH IS NOT REAL... which does not exist. From where is the feeling of 'mine' born? When is it born? How will it come to an end? It is a difficult matter, because we feel that when there is this 'mine' it must have been born somewhere, otherwise how could it be? And if something is mine, it must also die sometime, otherwise how would I be free from it?

To understand this, we shall have to go back to the category of the 'almost true' that I discussed with you earlier. Understand this once more.

There is a rope; it appeared to be a snake. Then you went for a closer look and discovered it was only a rope, not a snake. Now the question is that since the rope was seen as a snake, a snake certainly was born from the rope -- how else would it be seen there? But we know no snake was born there. How can something which is not there, a falsehood, be born? Afterwards, when you approached with a lighted lamp, you could see clearly that there was no snake. So the snake died, but where is the dead body of that snake?

What is seen but is not actually there has neither any birth nor any death, it is only an illusion. But illusions can happen, do happen. An illusion is a projection. In that rope no snake was ever born; your own mind had just projected the snake on the rope and you were able to see it.

When you sit in a movie theater you never turn around to see anything behind you. There is actually nothing there to see. Everything is seen on the screen in front of you. The flow of colors, forms, songs and music is all on the screen in front. But the interesting fact is that there is actually nothing on the screen, the screen is empty, it is only rays projecting light and shadow on the screen. The screen itself is empty, everything is behind your back where the projector is installed.

This word projection is very good. It is the translation into English of the Sanskrit word *kalpit* or *prakshepit*, meaning imaginary, or projection.

The projector is installed behind you. From there things are being projected onto the screen, and we are seeing them on the screen where they actually are not. And you don't look where they are, you keep your back to them.

You saw a snake in a rope, but the rope is functioning only as a screen, it is your mind which is projecting a picture of a snake on the rope. And then you are running away from that snake.

When three-dimensional pictures were made for the first time very interesting things happened all over the world. In London, in one of the very first three-dimensional films, a man riding a horse is shown rushing forward and then he throws a long spear. A three-dimensional picture shows things in their real form. If it is

a horse, it appears as natural as a real horse -- in all its three dimensions.

The horse comes charging forward, the sound of its hooves becoming louder and louder, and then the rider throws a spear.... The whole audience put their heads down and leaned sideways in an attempt to avoid the approaching spear and give way to it. Fearful shrieks were heard and a few women became unconscious.

What happened? In actuality there was no spear at all. But on the screen it appeared so real. As the picture was three-dimensional, it appeared that the spear would pierce them. In that moment the instinctive ducking happened, because the mind did not know if the spear was real or unreal. It only appeared to be real, but it was not real. The heads leaned away out of instinctive habit, to save themselves from being hurt. This happened in a split second, one does not need time to think. Afterwards one would have laughed at oneself: "I must have looked mad!" But it happened.

When a buddha becomes enlightened, he also laughs at his previous madness.

There is a story about Rinzai. When he became enlightened he began to laugh boisterously. When his disciples asked him why he was laughing, he replied that he had become enlightened. The astonished disciples asked, "Enlightened? We have never heard that a person laughs like this when he is enlightened. Why are you laughing?"

Rinzai was twisting and turning with laughter and trying to say how he had been befooled -- and that, too, meaninglessly. There was nothing. What he had been catching hold of was not there, and what he had been trying to give up was also not there. He alone was there. It was as if he had been holding onto something and he had caught his own hand.

Sometimes it happens at night that your hands are lying on your chest and you start dreaming that somebody is forcibly sitting on the chest, and when you wake up and open your eyes, you are trembling and perspiring from the nightmare.

Your own hands were lying on your chest, and it is their weight that created the dream. During sleep all the senses become very sensitive, hence a little weight feels to be very heavy. One's own hands... and it appears as if someone is sitting on the chest.

You may try it sometime. When someone in your house is sleeping, slowly rub a piece of ice on the soles of their feet. Soon they will begin to have a dream, something like climbing a mountain covered with snow and getting frozen, it is very, very cold... a real crisis would have begun within the person. Or bring the flame of a burning lamp near the soles of the feet and the person will start dreaming of hell: wild flames, huge cauldrons full of boiling oil, and the person is being taken out of and then thrown back in again.

What is happening within? The mind already has its concepts and ideas: even a slight hint and it begins to project them... just any screen and your projector is switched on.

Even while we are awake, what we are doing is the same thing. When somebody becomes really awakened -- not our wakeful state, but the awakening of a buddha or the seers of the Upanishads -- he laughs; and that laughter is because he realizes how foolish he has been. He has been seeing what was never there. He has been clinging to something that was never there. He has even been trying to renounce that which was never there. And the whole game was his own creation. It was only him -- his mind -- from all sides. If you properly analyze any event of your life, you will come to experience the truth of what I am saying. If you do not analyze, the activities of your mind continue being at your back, the world remains as a screen and the whole play goes on -- which is visible on the screen.

No, this illusion has neither any birth nor any death. The false is neither born nor it dies.

THE MY-NESS WITH THE BODY IS THE RESULT OF OUR IGNORANCE AND IT IS DESTROYED TOTALLY BY ENLIGHTENMENT. THEN HOW DOES THE BODY REMAIN? IT IS TO SATISFY THIS DOUBT OF THE IGNORANT THAT SCRIPTURES HAVE OUTWARDLY ATTRIBUTED THE CONTINUANCE OF THE BODY TO PAST ACTIONS.

This is a very difficult matter. And what I was saying to you two or three days ago would have complicated the matter even more for you. I said to you that Buddha has to tell a lie, Mahavira has to tell a lie because of you, because you understand only the language of lies, you understand no other language.

This sutra says that in actuality there is neither body nor past actions. In fact the truth contains neither body nor past actions in it, neither good deeds nor bad deeds in it, neither happiness nor misery in it. In fact, the world is not.

This is the reality, but it cannot be said. This sutra says that it cannot be said to ignorant people. If you

tell ignorant people that you are not the body, they will say, "Get away! Is your mind alright? Go and get some treatment for your mind!"

If you tell ignorant people that there is no world, they will send you to a madhouse.

An enlightened one among ignorant people is in the same situation as a man with eyes among a race of blind people. If he says there is great light, all the blind people will laugh at him. They will say, "What are you talking about? Is your mind alright? What light?" He says, "I am seeing the light," and the blind will laugh again and ask him what he means by seeing. They have never heard of a thing like seeing. Was there such a thing as seeing? Neither such a thing as seeing had ever happened to their parents nor their grandparents; certainly the person with eyes has gone out of his mind.

Do you understand what the condition of a man with eyes among blind people would be? If he has any intelligence, he will not even by mistake talk about things that blind people cannot see. And if he wants to bring the blind to the ways of the people with eyes, he will have to create and use many devices. It will not be good for him to tell them directly, "I have eyes and you are blind, and I am going to treat your eyes. What you are is false; there is something else, which is only seen when the eyes open -- you are living in a sort of falsehood."

If such a thing is done, instead of his treating their eyes the blind people will conspire to treat *his* eyes. This has happened many times. We crucified Jesus, we cut Mansoor to pieces, we poisoned Socrates. The only reason why this was done was that these people started saying the truth directly but they were not understood. If we are to follow what they say, we cannot survive the way we are. So we are also not at fault.

You will be amazed to know that in India we have not crucified any Buddha or Mahavira or Ramakrishna. Jesus was crucified in Jerusalem. Mansoor was killed by Mohammedans. Socrates was poisoned by Greeks. In this country we have not killed, crucified or poisoned or hanged any Buddha, any Mahavira, any Krishna.

Do you know the reason? The reason is very amazing. The reason is that Krishna, Buddha and Mahavira are more skilled than Jesus and Socrates in talking with blind people. This is the sole reason -- that they are more skilled. And there is a reason for this skill. For thousands and thousands of years in this country, Buddhas and Mahaviras have talked to blind people, so they have developed methods and devices for it.

Jesus was in a great difficulty. The entire teaching of Jesus took place in India -- he had no inkling of what he was stepping into when he went back from here. When he returned and began to speak in Jerusalem, there was no place for him in the traditions there. Jesus appeared to be totally alien; what he said appeared to be madness.

In the Old Testament it is said that if someone takes one of your eyes, then you take both his eyes. This is the language of the blind. And Jesus arriving there began to talk in the language of the people with eyes -- all of a sudden, out of nowhere, there was no bridge in between. He said, "If someone hits your left cheek, offer to him your right cheek also; if someone takes your coat, give him your shirt also; if someone asks you to carry his luggage for one mile, carry it for two miles -- maybe it is out of shyness that he asked you to carry it only one mile."

This language of the people with eyes was completely beyond understanding where the rule was to answer a brick with a stone. Actually, Jesus made a mistake by plainly and directly speaking of the experiences of the people with eyes to the blind people.

Buddha and Mahavira were more skilled. And there can be no comparison to them as far as the art of inventing 'almost truth' is concerned. And this is what this sutra of the Upanishad is saying, very clearly. It is saying that neither are you the body nor is there any past actions, but for the satisfaction of the ignorant people the mention of body and past actions is outwardly and superficially made. In actuality, neither there is body nor past actions.

Now this is very difficult. All the scriptures are ninety-nine percent untrue. This had to be so for the sake of the blind, to explain things to them. Otherwise they understand nothing and they will just get confused if the truth is told directly.

It is just as when we teach children the alphabet we make them repeat 'g', for god. The letter 'g' is not the monopoly of god; 'g' can also stand for goat. But now that India has gone secular, I hear 'g' stands for goat in the schoolbooks. It used to stand for god when I was a student... a goat is a more secular animal. God belongs to certain religions, the goat does not, it is found in all the religions. This technique of emphasizing 'g' on the mind of a child with the help of a picture of a goat is sound, but if the child gets stuck with it and always utters the word goat whenever it reads 'g' it will create a problem.

The picture of a goat was only an aid for understanding something abstruse like the letter 'g'. Because a

child can understand 'goat' easily but not the letter 'g', the picture of a goat was associated with 'g'. The picture of the goat was just symbolic. After some time the symbols will be gone, the pictures will be gone, the child will begin to read the letter 'g' directly.

Thus, if ignorant people have to be made to understand, in the beginning they have to be talked to in the language they know. They have to be told, "This is happiness, that is misery. If you desire happiness, do good deeds; only if you want misery must you do bad deeds. Even if you don't want misery, bad deeds will still bring it. If you transcend them both, you will reap no fruits. And when you reap no fruits, you are liberated."

In this whole thing we are proceeding with the one assumption that everything is real. But when a person becomes awakened, when he is utterly conscious, when he disidentifies himself with the body and his ignorance is destroyed, he can't help laughing. He sees that all that was left behind was not real, but a big dream. And the methods and devices that have been given to him were also dreams within dreams.

It will be easier to understand it this way. Ramakrishna was a devotee of the mother goddess Kali, and he was also very humble. If anybody wanted to teach him some path other than that of devotion, he was ready to learn and follow.

Once a *vedantin* master named Totapuri was visiting him. He began to question Ramakrishna about the superficiality of dancing and chanting and singing devotional songs. These were of no use, he said. If Ramakrishna really wanted to know the ultimate, he should search for the one absolute. This duality of a devotee and his god was incorrect.

Ramakrishna was a very humble and unique person. He immediately bowed his head to the feet of Totapuri and asked him to teach this path of nonduality. So Totapuri taught him how to sit in meditation. Ramakrishna would sit with his eyes closed and he would soon be feeling very blissful. Totapuri asked him what was happening. He said he was seeing the mother goddess. Totapuri would not accept this as defeat. He said that if Ramakrishna was seeing the goddess Kali, what was there in it to be so overjoyed about? "All this is imagination -- this mother and this goddess -- all this is your own projection."

Ramakrishna said, "It might be so, but it is immensely blissful." Totapuri said that if he wanted to remain satisfied with this bliss he would never know the ultimate bliss. Ramakrishna then asked him what he should do. Totapuri suggested that there was a method: "When you begin to see Kali, immediately take a sword and cut her into two pieces." Ramakrishna asked from where he would get a sword.

It is natural to ask from where would one suddenly find a sword within. Even if there was a sword actually lying outside, how could it be taken within to kill Kali when he saw her? Totapuri said that the mind that produced Kali within could also produce a sword: "When you have succeeded in producing Kali within you, won't you be able to produce just a tiny thing like a sword?"

This is a technique of a dream within a dream. Do you understand me? Kali too is imagination within. An ecstatic dream, but imagination. It is one's own mental projection, it is one's own feelings that have taken a form; it is one's own desires, one's own colors that one has spread within. Kali standing within him and Ramakrishna lying at her feet also within himself... interestingly enough all that is Ramakrishna's own imagined feelings.

So Totapuri rightly asked him, "Would the sword have to be taken from the outside when you have already taken Kali within? When you have created a Kali within you you can also create a sword within. And you appear to be very skilled at it. When you become so ecstatic on seeing Kali within you, that only means you have created a very solid Kali within, so much so that you have no doubts at all about her being real; so just create one more thing -- a sword!"

Ramakrishna became very sad: "How can this happen, how can I myself kill mother Kali?" Totapuri said, "If the sword cannot kill Kali, we will think of something else, but at least make an attempt."

Ramakrishna again wondered how he would manage to cut Kali. Totapuri then threatened to leave. "You have accepted to learn the path of Vedanta, nonduality, you should gather some more courage. What is the use of weeping like a child?"

Totapuri brought a piece of glass and asked Ramakrishna to sit in meditation. He said, "When I feel that you have begun to see Kali within, in order that you do not forget -- because as hypnotized as you have become with her you will forget to use the sword.... Even if you remember, it seems you will not have the courage to lift the sword. You appear so filled with love for her: how will you pick up the sword? I understand how difficult it will be for you, almost like a mother who has to cut her own child. So I will assist you, don't worry.

"When I feel that you have begun to see Kali within, I shall cut a deep wound with this piece of glass on

the location of your third eye. As soon as you feel the cut and blood begins to flow and you feel the pain -- and I will continue to cut with the glass -- right at that moment you too have to gather courage and, lifting the sword, cut Kali into two pieces."

This is right. If a cut is made on the location of the third eye with a piece of glass from the outside -- because it is through that third eye that one sees the visions of Kali or Rama or Krishna or whoever it may be -- and simultaneously one gathers courage, then with this experience of the cutting of the third eye any inner image whatsoever will fall to pieces.

Ramakrishna did gather courage, and the image fell into pieces. Ramakrishna, after coming out of his experience, said, "The last barrier has fallen."

But these are all devices. What I was explaining is that Kali is one untruth within and the sword is another untruth within -- but one untruth cuts the other untruth.

All the seers of the Upanishads are giving devices for cutting that which is not, because we maintain a belief in what actually is not, as though it is. So some devices are being given to us that may cut what does not exist. A false disease demands a false medicine. Our whole psychological world is false -- this is why so many devices are required. And for that very reason any device can work... any device, provided you get the knack of it.

There is a dream within a dream: the dream has to kill the dream, there is no other way. Truth is not killed with truth -- it is not possible. Untruth is also not killed with truth -- that too is not possible, because the truth and untruth can never meet anywhere so how can one kill the other? Only untruth kills the untruth. One untruth kills the other untruth, and when they both fall what remains is the truth.

Understand it this way: your foot is pierced by a thorn. You pick up another thorn from the ground and remove the one in your foot with its help. Then you throw them both away.

So this sutra is saying, neither you are the body, nor is there karma, action, nor accumulated karma, past actions -- nor the world in fact. It is, however, not asking you to believe that, because by so doing you will fall into difficulty -- right now.

No, for you it still is, because you are not yet. You do not yet know the truth, hence all untruths are truths for you. The day you know your own truth all untruths will vanish.

On knowing one's own self, the world becomes false. It is because we do not know ourselves that the false world appears to be true.

Enough for today.

Finger Pointing to the Moon

Chapter #16
Chapter title: Only This Is!

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IT IS NOT TO EXPLAIN TO THE KNOWERS BUT TO SATISFY THE IGNORANT THAT THE SCRIPTURES SAY THAT "BODY ETCETERA IS TRUE" AND THAT THERE IS ACCUMULATED KARMA, PAST ACTION. ACTUALLY THERE EXISTS NOTHING ELSE EXCEPT THE ONE AND NON-DUAL BRAHMA, WHICH IS PERFECT, BEGINNINGLESS AND ENDLESS, IMMEASURABLE, UNCHANGING, ABODE OF TRUTH,

ABODE OF CONSCIOUSNESS, ABODE OF BLISS, ETERNAL, INDESTRUCTIBLE, OMNIPRESENT, UNIFORM, WHOLE, INFINITE, WITH HEAD IN ALL DIRECTIONS, IMPOSSIBLE TO BE LOST OR TO BE FOUND, SUPPORTLESS, INDEPENDENT, DEVOID OF ALL ATTRIBUTES, ACTIONLESS, SUBTLE, CHOICELESS, SPOTLESS, INDEFINABLE, BEYOND MIND AND SPEECH, TRULY AFFLUENT, SELF-EVIDENT, PURE, CONSCIOUS AND UNLIKE ANYTHING WE KNOW.
THUS, KNOWING THROUGH YOUR OWN EXPERIENCE THAT THE SOUL IS INDIVISIBLE, BE FULFILLED AND DWELL BLISSFULLY IN THE CHANGELESS SOUL.
IT IS NOT TO EXPLAIN TO THE KNOWERS BUT TO SATISFY THE IGNORANT THAT THE SCRIPTURES SAY "BODY ETCETERA IS TRUE" AND THAT THERE IS ACCUMULATED KARMA, PAST ACTION.

Whatsoever is said is not related only to the sayer, but relates also to the one to whom it is said. In fact the one to whom it is being said is more important. It has to be something that can be understood by him, that will not go over his head, that will not confuse him but rather bring clarity, that will become a path for him, not a mental disturbance -- something that will not become just a journey into thinking but may become a discipline for transforming his life.

This sutra says that the scriptures speak to the ignorant in one language and to the knowers in a different language. The reality is that the enlightened ones speak with every individual in a different language. This is why you find so many inconsistencies in the scriptures, because the statements were addressed to different individuals. Buddha says one thing today, another tomorrow and a third thing the day after -- and it becomes difficult to understand how the same individual would have said all these three things which are contradictory and opposite. There is no inconsistency, but a believer in Buddha tries hard to manage some sort of connection among them so that Buddha does not appear inconsistent. But the real fact is only this, that the speaker in all of them was the same but the listeners were different -- and the statements were made keeping the listener in view.

The physician may be the same, but if the patients are different the medicines will be different. The statements of Buddha, the statements of the buddhas, are not doctrines but medicines. Hence it is always necessary to know to whom the statement was made.

The scriptures say one thing to the ignorant and another to the knowers. To the knowers it says that there is nothing like a body, only you are; to the ignorant it says that the body is there, but you are not the body. Now these statements are contradictory. If there is no body then there is no body; it has to be so whether you are talking to a knower or to the ignorant. And if there is body, then what difference does it makes whether the listener is a knower or an ignorant person? Let us go into this more minutely.

There are some truths which are objective facts, such as, "This is morning." Whether a person is a knower or ignorant it makes no difference, morning is morning for both. Or if the sun has set and it is now night, it is night for the knower as well as the ignorant.

Science explores facts, hence it has to speak in a consistent language. Science deals with things that are outside, hence there is a great consistency in it. Religion is a subjective phenomenon. It uses a language in accordance with the inner; its emphasis is more on the subjectivity, less on fact.

So depending on who is seeing, differences arise. When a knower looks, the body is not seen by him at all. When an ignorant person looks, the soul is not seen at all. The ignorant man looks in such a way that he sees only the body, a knower looks in such a way that he sees only the soul. For the knower it is impossible to see the body and for the ignorant it is impossible to see the soul.

This is the reason sages like Shankara could say that the world is false, it is not there at all... and materialists like Brahaspati could say that soul and God are all untruths, only matter exists. There is no inconsistency between these two, because there is no meeting ground for them. These are two statements seen through different perspectives. The whole way of looking at life is different. No world is seen from the point where Shankara looks at it; only the world is seen from the point where the materialist Charwak looks. This is a difference of perspectives. These are statements of people who have looked entirely separately and whose ways of looking are different.

It is like this: if smell is the only mode of detection for you, if you only have the nose as a sensory organ... there are some animals, birds and insects who do live only through smell, who find their way through smell. Now such insects who find their way only through smell have no way of knowing what sound is, what music is, because there is no way to detect music through the sense of smell. Music has no smell whatsoever -- if it is good music it is not fragrant and if it is bad music it is not stinking. Smell has nothing to do with sound.

So someone who is equipped only with the detection system for smell will not know sound. For him

sound does not exist. Something only exists in our world when we have the means to detect it.

Remember, we have five senses, hence we are able to recognize five elements. If we had ten senses, we would be able to recognize ten elements. Below man on the ladder of evolution are animals; some of them have four senses, some have three senses and some have two only. Their world is limited to the number of senses they have.

For an animal that does not have ears, though he may have the rest of the senses, there is no existence of sound. Not that the sound is not there, but if you do not have the medium to catch the sound, the sound becomes non-existent for you, this world is soundless for you. If there are no eyes, there is no light in the world. So you will know only that for which you have a medium.

Your world is your mediums.

An ignorant person searches through his body medium. This is the reason an ignorant person always asks, "Where is God? Show me." What he is saying is: "As long as my eyes do not see, I will not agree." When you say that as long as you have not seen God with your own eyes you will not believe, what is it that you are really saying? You are saying that as long as God does not become an object that you can see, you cannot agree about his existence. But who has told you that God is an object for the eyes to see? And if God is not an object that can be seen by the eyes then you will never encounter him, because your very insistence about seeing him through the eyes will become the barrier.

Form is what is seen by the eyes, and all knowers say that God is formless. But you say that you would believe only after seeing with your eyes. It means you have decided not to see him. There simply is no way that you can see him through the eyes. Because how can you see the form of what is, by its nature, formless? And remember, if you ever do see God in a form you will immediately say that this cannot be God because the scriptures say that God is formless.

Marx has jokingly said that he does not and cannot believe in God because he can only believe in such things that can be proved scientifically. If he can examine God in a test tube in a laboratory, if he can dissect God by laying God on a laboratory table, if he can investigate God from all angles, only then can he believe in God's existence. But he immediately makes a joke -- that if God ever made the mistake of materializing in a test tube or becoming ready to be examined on the laboratory table, he would cease to be God.

Certainly whatsoever you could capture and be able to examine in a test tube would become less than you. What you can dissect and analyze in a laboratory will become only matter, it cannot remain God.

So our demand is such that there is difficulty if it is fulfilled and there is difficulty if it is not fulfilled. People say, "We shall not believe in God until we see him before our eyes." It means that they have decided that whatsoever is available to their eyes is their whole world, and whatever is not before their eyes does not exist.

But the world is vast. So what is the knower supposed to do? He who has seen that which is not seen with the eyes, he who has heard with closed ears that which is not heard through open ears, he who has touched within his innermost core that which cannot be touched -- what language shall he speak so that even the ignorant person can understand? He will have to say it in a certain way. If he speaks to a knower in the same way, the knower will laugh.

A Mohammedan fakir, Sheikh Farid, and Kabir once met. There was no talk between them. They stayed together for two days, they laughed, they embraced, they sat together for hours, but without a word. A big crowd of devotees of both Farid and Kabir and many other curious people had gathered. They thought that when two such eminent saints have come together there will be some very valuable conversation, they will all benefit from it. But two days passed away just like that. Then came the moment of their departure. All were very disappointed. Those who had gathered to hear became very sad. They could not understand what was the matter. Two men of tremendous experience had met; had any conversation between the two taken place it would have been so beneficial. But nobody had the courage to ask anything in the presence of them both.

When Farid set out on his journey again, his devotees asked him why they had not conversed with each other. Farid said, "Whoever had spoken would have been proved ignorant. And then what was there to say? What I know Kabir also knows; from where Kabir is seeing I am also seeing."

Kabir was also asked by his devotees, the inmates of his ashram. Kabir replied, "Are you people mad? At the most we could have laughed at the fact that the two who are not are meeting; that the two who have already met inside are meeting. With whom was one to speak?"

Kabir has explained about the phenomenon of speaking. Two ignorant persons speak a lot with each other, though neither of the two understand each other at all. Two ignorant persons debate non-stop,

endlessly, with no outcome -- just the argument, with no conclusions, with nothing to be shared.

The talk between two ignorant persons is in words, though words do not take one anywhere. Two enlightened ones also meet but the use of words becomes impossible. Their meeting happens in silence without the exchange of any words, because what they have seen is the same, what they have known and experienced is the same. What is there to be said?

When does meaningful speaking happen? It happens when an enlightened one and an unenlightened one meet. Then one knows and the other does not; there is some meaning in speaking. When both know, speaking becomes meaningless. When both do not know, speaking cannot be prevented. A lot will be said, but without any meaning and purpose.

These are the only three possibilities.

When a knower meets one who does not know, what will he say? One way is that he goes on saying all that he knows without bothering about who he is talking to. In that case he is talking to the walls. Nobody will listen, nobody will understand -- one will at the most misunderstand. Just the opposite of what has been said will be understood. It will cause some harm. It would have been better to remain silent, or say only that which an ignorant person can understand. An ignorant person will misunderstand.

Then is there any method to say something in such a way that the ignorant can be made to turn towards the truth? All this is necessary to be kept in mind. There is no body, but for the ignorant there is nothing but body. Then what is to be done? A middle way has to be found, devised, so that an ignorant person can be told, "The body is and you are also, but you are not the body and you should set out in search to find out this truth."

If you tell an ignorant person that he is nothing like the body his search ceases. He will say, "Now be quiet. I am not the body, you say. But I do not experience anything else but body. I feel that there is only body, there is nothing like a soul." He is not saying anything wrong, he is speaking of his experience. The knower is speaking of his experience, the ignorant is speaking of his experience.

Have you ever known yourself to be anything but the body? Have you ever had any glimpse that may make you realize that you are not the body? Are you completely sure that if your head is cut off it is not you who will be cut? Have you even a little understanding that when your body will be burned on a funeral pyre it is not you who will be burning? Impossible! Because whenever a small thorn pierces the foot, it pierces you; if the hand is burned, you feel you are burned, so when your whole body will be burning, it is an impossible hope that you will feel that you are not burning. When even the slightest hurt, even a small abuse pierces you and affects you, then you cannot think that when death penetrates you you will remain unaffected, untouched.

You have no experience that you are anything other than the body; your only experience is that you are the body. Yes, you may believe that you are the soul and that you will not die, but that is only your belief -- and a belief that is very deceptive and a belief that is part of our ignorance.

Every man likes to believe that he will not die. Nobody wants to die. Take note of this simple thing -- that nobody wants to die. And whosoever does not want to die knows for certain that he will have to die -- that is the reason why the feeling arises in the first place that he does not want to die.

The knower wants to die, the ignorant does not want to die. The knower wants to die because he knows that nothing dies on death. A knower wants to enter death because he knows that on entering death he will have the purest experience of deathlessness.

Where the opposite is present, the experiencing becomes easier. You draw a white line on a blackboard: it shines more clearly. When there are dark clouds and the lightning flashes, it is seen more clearly. Let it flash in white clouds during the day -- you may not even see it.

A knower wants to enter death -- insistently, blissfully and celebratingly -- so that that white line of deathlessness that is hidden within can flash clearly against the backdrop of the dark clouds of death that come to surround it, and for the experience to become very clear that death happens always around one and never within one. The ignorant man fears going into death, because he is convinced that death means an end of everything, that nothing will remain.

Now this is a very interesting thing: an ignorant person believes that the soul is immortal so that he may not be annihilated completely. This belief is not because of his knowing but because of his fear.

This is the reason a young man does not believe very much in the matters of the soul, etcetera. But as he grows older he begins to believe in it more and more, because as death comes nearer the fear grows bigger. A person lying on his death bed normally becomes religious. Whosoever remains irreligious even on his death bed is a man of some courage. Even the greatest atheist becomes a little shaky at the time of death as

he realizes that he does not know what reality is, and then comes the fear of death, of entering into that darkness. Out of fear he falls back to all the old beliefs and doctrines.

You also believe that the soul is immortal, although you know that you are nothing more than a body. But what is this soul you are saying is immortal when you have no experience of it? You say that it is immortal, yet it is something about which you have no experience whatsoever. Your fear becomes your doctrine.

The more fearful persons are, the more they become believers in the soul. This is why this phenomenon is seen only in India, that the whole country believes in the soul and yet everybody is afraid of moving into darkness. They believe strongly in the existence of a soul. Their whole being trembles for fear of death and yet they have a firm belief in the existence of the soul.

This country of believers in the soul remained in slavery for a thousand years. Over this race of believers in the soul any small outside community could rule. And these believers in the soul continued to believe in the immortality of the soul and also continued to fear war.

Fear, not experience or knowing, is within the foundation of your belief. Otherwise it would be impossible to turn a believer in the immortality of the soul into a slave. A knower will have no fear, and slavery only comes out of the fear, that, "If we do not become slaves we will be killed." Thus a man prefers to remain alive even at the cost of becoming a slave.

Had this country really believed in the soul as everybody goes on claiming, it could have never entered slavery. The whole country might have preferred to be killed, and would have quoted from the scriptures: "The soul cannot be pierced by weapons or burnt by fire" -- so let them kill and burn.

It would have been impossible to place this country in slavery had it been a believer in the soul. But this country is a complete believer in the body, not in the soul. Just due to fear it goes on saying it believes in the soul.

Your conviction is that you are the body, and the knower's realization is that you are not the body. So where, on what grounds, is it possible to meet where you may understand each other's language? The scriptures have found a device, a technique; so in the beginning they do not deny you completely and say that there is no body at all, that denial would shut your doors and it would become even more difficult for you to understand -- so for your sake they say that there is a body. This makes the ignorant a little assured that he is not entirely wrong, that the body is, that his belief is also right. This creates a yes mood in him.

An American thinker, Dale Carnegie, has done a lot of work on this yes mood. It has nothing to do with religion, he is an expert in salesmanship: how to sell things better, how to win friendships. His book, How to Win Friends and Influence People, is next only to the Bible in sales throughout the whole world. How to win friends and how also to influence people? It is a secret formula for creating the yes mood in the other. Once that yes mood has arisen, it becomes more and more difficult to say no.

So Dale Carnegie says that if you want to influence somebody, or convert or change somebody's mind, do not say anything at the very outset which that person may deny right away. If he has said no to something in the very beginning, his no mood becomes strong. Then to the second thing that is mentioned, to which he could have said yes had it been mentioned earlier, he would only say no. Hence in the beginning talk about a few such matters to which he naturally says yes and then only raise the matter to which ordinarily he would have said no.

After saying yes three or four times, the feeling to say no becomes weak. Once we agree about four things and say yes, a tendency arises to say yes to whatever a person says in the fifth instance also. But if we have said no to the first four things the person mentioned, the feeling to say no for the fifth time also grows stronger.

Dale Carnegie has written in a memoir that once he had gone to a town and stayed with a friend who was an insurance agent. That friend said to him, "You talk and write a lot about how to influence people and win friends. There is an old woman in this town: if you can sell her an insurance policy I will agree with your theory, otherwise it is all mere talk."

Dale Carnegie began his investigations about that old woman. It was a tough job, because it was very difficult to even enter her office. As soon as any one of her employees knew that a visitor was an insurance agent he was driven out. That old woman was an eighty-year-old widow, a multi-millionaire, had everything one could desire, and she was dead against insurance. Where it was difficult even to enter, the matter of influencing her seemed impossible.

Dale Carnegie has written, "After gathering as much information as possible about the old woman, I went at five o'clock for a morning walk near the wall of her garden. That old woman used to get up at six

o'clock. She came out into her garden and, seeing me standing near her garden wall looking at the flowers, she asked, 'Are you a lover of flowers?' I replied, 'Not only am I a lover of flowers, but I am an expert. I have seen many roseflowers all over the world, but these roseflowers that you have in your garden are matchless.'

The old woman asked me to come inside through the gate. She took me around the garden, showing each and every type of flower. She showed me the chickens, the pigeons and the pets she had in the garden." Dale Carnegie managed to create a yes mood in her.

This became a routine every morning. That old woman would stand at the gate ready to welcome him. One day she offered him tea and breakfast. The next day, while they were walking in the garden, the old woman said, "You seem to be a very intelligent man and an expert on many subjects, what do you think of insurance? The insurance people are always running after me. Is getting insured a right thing or not?"

Then Dale Carnegie discussed the subject with her, but still did not allow her to know that he was an insurance agent because that could create a no mood in her. On the seventh day, Carnegie got her insured.

Once a relationship of yes begins with a person, a sort of trust in that person begins to grow. When a feeling of trust is created, saying no to that person goes on becoming more and more difficult. It is possible to hold the hand only after holding the fingers.

So the scriptures speak to ignorant people in such a way that a yes mood is created; only then is it possible to proceed further. If one was directly told that neither there is body, nor you, nor the world, the ignorant would say, "Enough of this! There is nothing reliable in what you are saying."

This is why the scriptures say to the ignorant that "BODY ETCETERA IS TRUE." The ignorant person immediately sits up with straightened back, confident that he is not absolutely wrong and that this man is not dangerous. It is very painful for anybody to know that he is absolutely wrong. One likes to feel that one is also right a little bit. And it is on the basis of this little bit of right that further progress in the journey is possible.

But you are absolutely wrong. The experience of all the knowers is that you are completely wrong, one hundred percent wrong. But saying this to you would mean that there could be no further relationship with you; hence the knower says that you are right to a great extent. The body is there, the world is there, everything is there -- you are not wrong at all. The misunderstanding is only a slight one, that you have taken your body as the soul.

In this way a yes mood is created in the ignorant. He feels, "I am also right to a great extent. The difference between me and the knower is very small, and that is that I have taken my body to be the soul." And the ignorant also wants that he should not understand the body to be the soul, because the body does not give anything but suffering. And the body also has to die. So he also wants to search and know that which is not the body so that he comes to know deathlessness also. Then the knower says that there is supreme bliss in knowing the soul, which is not the body. So this arouses the ignorant person's greed also. He becomes keen to know that supreme bliss -- and thus the journey begins.

But the journey is such that as the ignorant person makes progress, he realizes that the body whose existence the knower had earlier confirmed actually does not exist; the world whose existence the knower had earlier confirmed actually does not exist. As the ignorant person moves deeper, the knower goes on adding conditions. He says that if you become greedy for bliss you will never have it -- though this man had set out on the journey out of greed in the first place.

But all this comes later on, when one has set out on the journey, when one has already covered some distance and going back has become impossible. This path is such that going back on it is not possible; whatever you have come to know on the path cannot be undone. There is no returning from knowledge. It is possible only to go forward from where you have reached, not backwards.

And the most interesting thing is that as the ignorant person moves ahead on the path, he falls into more troubled waters than he was ever in, because whatever he knew earlier, though wrong, was all clear cut. As he proceeds all previous knowledge becomes a blur and is futile, and he hangs in a limbo. He cannot go back, there is no alternative but to go ahead; hence whatever conditions are brought in by the knower have to be fulfilled. Now the knower says to give up greed and there will be bliss, though in the beginning the knower had aroused only your greed: "There is supreme bliss. Why are you lying here in hell? Why are you suffering in misery? The fountain of nectar is near by -- come along!"

So in the hope of getting rid of his miseries, in the hope of getting happiness, he happily engages in the venture. There will be great happiness there -- in this hope he proceeds ahead. Now this is greed. But only some time afterwards the knower says, "Give up greed. Do not ask for bliss, otherwise you will never get

it." Now one is in a fix. One cannot go back. Mind thinks that one was better off with the previous happiness -- but now one cannot see any happiness there, the unhappiness of all that existed before is now so clearly visible. So what was in his hands is dropped, and that which he was hoping for does not seem to be coming into his grasp, and on top of it all the knower now asks him even to drop the hope of getting anything. One has to drop it! One cannot go back, one just has to drop it.

Thus the knower shatters your false illusions inch by inch and, slowly, slowly, takes you to a place where, if you had been asked to go in the very beginning, you would not have gone.

Buddha made such a mistake. There have been very few people who could say the truth so directly and simply as Buddha. This is why Buddhism could not survive in India. There is a reason for this, which is only this, that Buddha did not adopt that skill which should be adopted while dealing with the ignorant. Buddha had attained to the experience and he expressed it in direct terms. And the reason is, Buddha was not born in a brahmin family.

Brahmins are the ancient clever folks, the tradition of their profession is long -- the oldest. In this world, since time immemorial, they have been in this business of knowledge. They are skilled in it. They know from where to begin the matter. Buddha was the son of a kshatriya, the warrior caste; his forefathers had never been in this business. He had no expertise in it, he had newly entered the business. It was a new shop; he had no idea in the least as to what to say to the customer, how to persuade the customer. So he fell into trouble. He said the truth plainly and directly.

Do you know what Buddha said? If someone came to Buddha and said, "I want to realize the soul," Buddha would say, "There is no soul, how can you realize it?"

The man would run away. He would wonder about this whole situation. At least the soul has to be there. One could have understood if told that there was no body, but you are saying there is not even the soul!

Somebody would come to Buddha and say, "There must be great bliss in enlightenment." Buddha would say, "What enlightenment? What bliss? Only nothingness remains. There is no bliss and there is no enlightenment, because as long as one is able to experience bliss, the misery will also remain. It has to be there, because it is only the contrasts one becomes aware of."

So Buddha says there is no bliss there. Thus that person who had come to him with some greed, some hope, was completely shattered at the door itself. He simply does not enter inside. He says to himself, "When there is not even bliss there, then these transient pleasures that I have are not so bad. Here there is no eternal happiness, but at least I have these transient pleasures." The knowers had always tempted him to give up his transient pleasures in order to get that permanent happiness.

Buddha said there is simply no permanent happiness. Happiness as such does not exist. Neither is there transient happiness nor permanent happiness -- you are in an illusion about their existence. That man would ask to be excused and would think it is better to preserve what little he had. Half a loaf of bread here is better than a whole loaf of bread in heaven: "And then you say there is neither any heaven nor any loaf of bread. Why should I then give up the half loaf of bread that I have?"

People would go to Buddha and ask whether they would attain God. Buddha would say that there is no God. When Sariputta, who was a son of a brahmin, who was learned and knowledgeable, came to Buddha for the first time, he said to Buddha, "If there is nothing, if there is nothingness and only nothingness, then we should try to save our world we have, where at least we have something. You are saying very astonishing things. You want to snatch away everything and promise nothing. Who will come to you?"

That son of a brahmin asked, "Who will come to you? You want us to renounce everything. And when we ask what shall we get in return, you tell us there is nothing to get. Why would anybody give up anything then? People renounce something in their greed for getting something else."

Buddha said, "One who renounces to get something has not renounced at all. What is the meaning of renunciation? If renunciation is done to get something it is a business transaction, not renunciation. A person renounces his palace so that he may get a palace in heaven -- it is a business deal. A person does a virtuous deed to become happy -- it is business. A person donates, renders service, becomes religious, only in the hope of having a better next life in some world. It is business -- where is the renunciation in it?" Buddha said, "There is renunciation only if there is no expectation of getting anything in return."

Sariputta said, "Maybe it is so, but where will you find such renouncers?"

We are all business-minded people. Even when we desire to have a relationship with God, it is business. An ignorant person cannot do anything else.

So Buddhism could not survive in India. And when it could not survive in India, where else could it? It did survive in other countries, but when? When the followers of Buddha had learned all the tricks that were

known to the brahmins, then it survived.

You may be surprised to know that Buddha himself was a kshatriya but all his senior disciples were brahmins... and they managed the survival. But in India Buddha had already spoiled the matter; in India he had already said things directly, so even the brahmin disciples could not impose anything different. Buddhism could not survive in India. It did survive in Sri Lanka, Burma, Japan, China, Tibet, Thailand and Korea -- in the whole of Asia -- but not in India, because Buddha had himself said things directly, that there was nothing to gain. Hence in India it was difficult to revive that hope of getting something. But that could be managed outside India.

The Buddhist religion that exists outside India is just another version of the Hindu religion. It is not the original words of Buddha, it is not real, that is why it survived. Where it was real it did not survive at all. You know that Mahavira was a kshatriya, but all his eleven chief disciples were brahmins. They are the ones responsible for the survival of Mahaviras' teachings. It was beyond the capacity of Mahavira to be.

A kshatriya has no idea -- it is not his profession. He may be good in the art of swordsmanship but this world of scriptures, the play of words... he has no know-how in this area. So all of the eleven chief disciples of Mahavira who were brahmins helped Jainism to survive. And there was a loophole for them. Buddha spoke himself, so it was not possible even for his disciples to spoil it. Mahavira did not speak, he remained silent; only the chief disciples spoke. This gave a loophole. Because Mahavira did not speak himself, whatever his chief disciples spoke as interpretation of his silence was taken as the Jaina religion. Thus Mahavira's religion somehow survived. But it does not seem to have gained any wide base.

There are only about two and a half million Jainas, twenty-five centuries after Mahavira lived. Even if twenty-five persons had been influenced by Mahavira and if they then had married, they would have multiplied to the present number of Jainas in these twenty-five centuries. So this present number does not speak very highly of its survival. What is the reason for it? The same -- that a kshatriya does not know the language that should be used with the ignorant people. It takes centuries for it to develop.

This sutra says,

> IT IS NOT TO EXPLAIN TO THE KNOWERS BUT TO SATISFY THE IGNORANT THAT THE SCRIPTURES SAY THAT "BODY ETCETERA IS TRUE" AND THAT THERE IS ACCUMULATED KARMA, PAST ACTION. ACTUALLY THERE EXISTS NOTHING ELSE EXCEPT THE ONE AND NON-DUAL BRAHMA, WHICH IS PERFECT, BEGINNINGLESS AND ENDLESS, IMMEASURABLE, UNCHANGING, ABODE OF TRUTH, ABODE OF CONSCIOUSNESS, ABODE OF BLISS, ETERNAL, INDESTRUCTIBLE, OMNIPRESENT, UNIFORM, WHOLE, INFINITE, WITH HEAD IN ALL DIRECTIONS, IMPOSSIBLE TO BE LOST OR TO BE FOUND, SUPPORTLESS, INDEPENDENT, DEVOID OF ALL ATTRIBUTES, ACTIONLESS, SUBTLE, CHOICELESS, SPOTLESS, INDEFINABLE, BEYOND MIND AND SPEECH, TRULY AFFLUENT, SELF-EVIDENT, PURE, CONSCIOUS AND UNLIKE ANYTHING WE KNOW.

Everything else is actually unreal. We see a thing as true only because we do not have the eyes that can see the truth. We only have that mind which gives birth to untruth. We have the mind that produces dreams, but we do not have the eyes that see the truth. Hence we are able to see what is false and what does not exist and we miss that which truly exists. How to give birth to that eye, the third eye, through which we can see the truth?

There is a small child: he lives in the world of toys, toys are a reality for him. Hence if the leg of his doll breaks, he weeps the same as if a real person had a broken leg. He is not able to sleep at night if the doll is not with him in his bed. He feels the same kind of missing as any lover would for his beloved.

For a child his toys are a reality. He will laugh at himself after he becomes adult about how foolish he was. As he grows up he will forget them completely. Those toys might be lying in some junk corner; even when they are thrown out he will not weep for them. What has happened? Those toys are the same, but what has happened to this man? His intelligence has risen higher, he has become able to see more.

But this alone will not make much of a difference. Some other living toys will replace these toys, the dolls. Previously he clasped the doll to his chest while sleeping, now he will be sleeping clasping a living woman to his chest. The dolls will have changed, but the mind? But there are methods to rise above this mind too. Very few of us do that. Everyone grows from childhood to youth. Why? Because to grow into your youth nothing is required to be done by you, it is a natural growth.

If it was necessary for you to do something so as to grow to your youth-hood only a handful of people would attain it in this world, all the others would remain only children. But you do not have to do anything

for it; youth-hood is unavoidable, you just go on growing. In fact you cannot stop it, you cannot prevent it -- that is why you attain to youth. But spiritual consciousness does not grow that way, for that you have to do something. That growth depends on your decision. Nature does not impose that growth on you, it is left to your own freedom and choice. Hence it is only a handful of people who are able to become a Buddha, a Krishna or a Christ... because it is a matter of hard labor and endeavor.

The day you look with awakened eyes, the whole world will appear to you like a child's play. At that level of maturity, all things of the past become false to you.

This sutra says that in reality there is only one Brahma. And about this Brahma a few very important hints are given in this sutra. Many of these attributes are familiar to us, and them I will not discuss.

PERFECT, BEGINNINGLESS AND ENDLESS, IMMEASURABLE, UNCHANGING, ABODE OF TRUTH, ABODE OF CONSCIOUSNESS, ABODE OF BLISS, ETERNAL, INDESTRUCTIBLE, OMNIPRESENT, UNIFORM, WHOLE, INFINITE, WITH HEAD IN ALL DIRECTIONS... these are familiar words that we have used for the Brahma. But two or three of them are wonderful attributes. IMPOSSIBLE TO BE LOST OR TO BE FOUND... is a very important statement. Something that cannot be dropped or caught hold of: what does this mean?

People come to me and say, "We want to search for God." I ask them, "Where and when have you lost him?" Because anything that is lost can be sought for, but if something is not lost at all, it is a difficult question. They say they do not know if it is lost at all or when and where. I ask them to first ascertain if they have ever lost it, because if you have not lost it and I tell you the ways to search for it, you will be in more difficulty. You would have set out on a journey to search for that which you have never lost; how can you succeed? Your very search will lead you astray.

God is our nature -- how can we lose him? We may forget him but we cannot lose him.

Try to understand the difference. It is possible you may have forgotten -- you may not have paid any attention to who is hidden within for a long time. It is so near us that it is possible that there may have been no need to give any attention to the one within. One's focus may have been set on faraway objects, forgetting what is within. All this is possible, but to lose the one inside is not possible.

This is why all the saints have said that just the remembrance is enough, a search is not necessary. This is why Nanak, Kabir, Dadu, Raidas, all have put emphasis on *nam smaran*, remembering his name. Nam smaran only means that there simply arises no question of searching for that which has never been lost, only try to remember him. It is not even a remembrance, it is more like reminding yourself of that which is always there.

This sutra is very revolutionary.

IMPOSSIBLE TO BE LOST OR TO BE FOUND...

That which can never be lost is our essential nature. If it can be lost, it cannot be our essential nature. If fire can lose its fieriness, its heat, then it was not its essential nature. If fire is cool, it is something else, not fire.

To be hot is the nature of fire. To be empty is the nature of sky. Nature is something that cannot be separated from us, whatever may happen. Anything from which we can be separated is not our nature. Let this truth sink deep into you.

Something from which we can be separated is not our nature. Something with which we can be united is not our nature. We can break away from that with which we can be united. Our very being is that which we cannot be separated from nor united with. Brahma is our being. There is no way of escaping from it, there is no way of avoiding it, there is no way of losing it, there is no way of finding it.

But if such things were told to the ignorant, he would say, "It is okay; then where is the need to search for that which has never been lost? And where is the need to find that which is always there? It is okay -- then let us remain in our worldly life. What is the need -- why try any crazy idea?"

No, it cannot be said to the ignorant. The ignorant will have to be told, "You have lost him; you have lost your real being -- search for it. As long as you do not find it, you will remain in misery. As long as you do not find God your life will be nothing but anguish, worry, an agony."

The ignorant person understands this language of searching, he feels alright with it. He has been searching for everything -- for money, for position, for prestige -- so he says, "Fine, at least the search will

continue; now I will search for religion instead of money."

The ignorant person understands this language. Throughout this life, in fact many many lives, he has done only one thing, searching; he has known only one profession: today search for this, tomorrow search for that. So he says, "Alright: before I searched for money, prestige and position; and you say there is no happiness in them -- and I also experience that there is no happiness in them -- so now I will search for your God. It fits."

After he has begun the search, he will then be told later on, "God cannot be reached; unless you give up all searching you cannot find him." Now he is in difficulty. He gave up his search for money, position and prestige because they were futile, and in the hope that he would now be searching for something meaningful he entered the search for God. And when he has come quite far in this search and cannot go back -- now he cannot go back to the search for money, that has all become meaningless, in fact that is why he turned in the direction of this new, meaningful search -- his master tells him to give up all searching.

First he gave up money, position and prestige, but he saved half of the coin -- the search itself. He had renounced money, but saved the search. Money was on the outside, the search was inside. It was easy to give up that which was on the outside, but now the master asks him to give up all searching, because he says, "What you are searching for you have never lost at all."

When someone gives up the search also, he immediately enters into that where he has always been. God is our very being. Hence this sutra is very revolutionary and very valuable.

IMPOSSIBLE TO BE LOST OR TO BE FOUND.

When Buddha became enlightened somebody asked him, "What have you attained?" Buddha replied, "I have not attained anything. I only came to know what I already had." To say to you, "I have not attained anything," was a mistake of Buddha's. With such a statement you will immediately react and say, "Come, let us go back to our own work. We unnecessarily wasted our eight days with this man... and now he says he did not attain anything when he became enlightened. Why are we then doing this hard work, all this jogging and jumping and getting tired?... and this man says nothing is attained in the end."

Buddha said, "I have not attained anything." The questioner said, "You did not attain anything? Then what are you teaching to the people?" Buddha replied, "This very thing, that you come to such a state where there remains nothing to be attained or to be lost and this becomes your own experience -- that nothing can be attained and nothing can be lost."

But this is something that can be understood only by a knower.

SUPPORTLESS, INDEPENDENT, DEVOID OF ALL ATTRIBUTES, ACTIONLESS, SUBTLE, CHOICELESS, SPOTLESS, INDEFINABLE, BEYOND MIND AND SPEECH, TRULY AFFLUENT, SELF-EVIDENT, PURE, AND CONSCIOUS...

There are also words familiar to us. UNLIKE ANYTHING WE KNOW.... It cannot be compared with anything; it is unique, matchless. Any comparisons that are made are makeshift arrangements. We say, "It is empty like the sky." But this is also not right, because the sky also is contained in him. It is bigger than the sky, it cannot even be compared with the sky.

We say, "It is shining like a super-sun." But this also is small talk, because even super-suns are nothing but tiny lamps before it. It cannot be compared with suns.

We say, "It is bliss itself." When we say this somewhere in our mind we are measuring it with happiness. It has nothing to do with happiness. We say, "It is peaceful." Then in our minds we have somewhere the idea about peace being something opposite to peacelessness. No, it has never experienced peacelessness; hence it does not have any idea of our peace.

Our comparisons are of no use. For that experience all analogies are inadequate. The seers have described it as only like itself -- not like anyone or anything else, but only like itself. There is no way of describing it using the analogy of anything known to us. But still it is described for the ignorant that it is like such and such. It is only at the end of the search that it is found that it is not like anything.

ACTUALLY THERE EXISTS NOTHING ELSE EXCEPT THE ONE AND NON-DUAL BRAHMA...

THUS, KNOWING THROUGH YOUR OWN EXPERIENCE THAT THE SOUL IS INDIVISIBLE, BE FULFILLED AND DWELL BLISSFULLY IN THE CHANGELESS SOUL.

In this way ... KNOWING THROUGH YOUR OWN EXPERIENCE THAT THE SOUL IS INDIVISIBLE, BE FULFILLED.... It will not do to know the scriptures. Scriptures may say anything -- that will not do. The solution will not come to you by listening to them, nothing will happen. You have to be fulfilled through your own experience.

A fulfilled one, a *siddha*, is one for whom there is no further journey, no further movement -- one for whom the last camp, the last destination has come. All roads end here.

An unfulfilled one, an *asiddha*, is the one as we are now. An asiddha means, the one who has still something more to do, something has yet to happen for him to become happy, something has yet to be achieved after which happiness is expected to follow.

The happiness of the unfulfilled one is dependent on something else. He has to meet a certain woman, a certain man; has to own a certain house, a certain piece of land; he has to have a certain position, has to become a president, a prime minister, or this or that. His happiness is somewhere in something, in some object, and when that is achieved he will have happiness.

A siddha, the fulfilled one, means one who is happy in his own being. Whether he gets something, whether he does not get something, that is not the question. Whether something comes to him or something is taken away from him... his happiness is not dependent on anything else but his own being: it is enough that 'I am'. There is no other condition of any sort. One whose happiness is unconditional is a siddha. His happiness is here and now.

Your happiness is always some time and somewhere in the future; your happiness is never here and now. Have you ever seen a person who may say, "I am happy here and now"? Here and now everybody is unhappy, their happiness is somewhere in the future.

I have a friend who was a deputy minister of one state. He was very unhappy. I inquired, "What is the matter with you?"
He said, "Till I become a minister, I will not be happy."

He became a minister after some time. Later when I met him he was still unhappy. I asked him, "What is the matter now? You have already become a minister; now you should feel fulfilled."

He said, "Fulfilled? Until I become the chief minister there is no happiness. I am trying my best -- sometime I shall reach there."

He became the chief minister also. I again inquired of him whether he was now fulfilled. He said, "Why are you after me? Fulfillment seems nowhere around. I have become the chief minister but nothing has been resolved in my life. And at the same time many more positions have now become visible, perhaps when I reach there...."

Happiness always goes on receding from you. That is the characteristic of an unfulfilled person. The characteristic of a fulfilled one is that happiness is here and now. No matter what the situation, no matter what happens on the outside, there is no change in the flow of the inner stream of happiness. And there are no conditions attached to it. Whosoever makes conditions is bound to be unhappy. No condition ever gets fulfilled. And even if conditions laid down are fulfilled, that condition-creating mind creates new conditions.

It is like the leaves of a tree. Old leaves fall -- it makes no difference because new ones come. In fact because the new leaves want to come, the old leaves fall. New ones start pushing from within to come out, and the old ones begin to fall. As soon as the old leaf has fallen the new one sprouts. The old condition falls only when a new condition begins to push from within to come to the surface. On the trees leaves grow; in the mind of man conditions grow.

Whosoever's life is conditional, unhappiness will be the outcome. Whosoever's life is unconditional, whosoever is happy here and now without any reason -- meaning whose happiness does not come from outside but from within, whose stream of happiness flows from within his own self -- the source, the fountain -- is a fulfilled one. It is not something to be begged for from others. Even if this whole world disappears, even if all the stars and the moons disintegrate, even if the whole of humanity is finished, there will be no change in the happiness of a fulfilled one.

But for you there will be no difference in your unhappiness even if the whole world is made as desired by you. Perhaps you will become more unhappy. When all one's demands are met one comes to realize... all that labor, all that hard work and nothing has really been gained.... One becomes more unhappy.

In order to be a fulfilled one, the sutra says,

> THUS KNOWING YOURSELF THROUGH YOUR OWN EXPERIENCE THAT THE SOUL IS INDIVISIBLE, BE FULFILLED AND DWELL BLISSFULLY IN THE CHANGELESS SOUL.

Be in it, remain in it, stay in it and be settled in it. Just be one with it. Do not look outside. Just remember, rising up or sitting down, look for the unconditional happiness. Walking, sleeping, waking, eating and drinking -- whatsoever may be the situation -- look for the unconditional happiness. Just be happy.

This appears to be very strange to us, to say to somebody, "Just be happy." The person would ask, "How to be happy?" Because we all have an idea that happiness comes from the outside. To be happy from within! -- this is something that we are unable to understand. We have never known the inner happiness.

Just search for it. Your inside is full of happiness. Gather some courage and go within. Just remove that veil of conditions and you will find that you become filled with happiness... so much so that if you want you can fill the whole world with your happiness. It will go on spreading all over and around.

We are always demanding from others. We are demanding from those who are themselves demanding from us. It is a crowd of beggars, standing in front of one another with our begging bowls hoping that something may be received -- and all are begging. Have you ever thought that this whole world is a community of beggars?

I come to you so that you may give me some happiness, you come to me so that I may give you some happiness. Neither have I ever found any happiness within me, nor have you ever found any happiness within you. Hence all our relationships give only unhappiness. Nobody gives happiness -- nobody can -- because how can you give something which you do not have? We are out giving others what we do not have.

The father is giving happiness to the son. The wife is giving happiness to the husband. The son is giving happiness to the mother. In the whole world, everybody is giving happiness to one another and everybody is bitterly wailing that he is unhappy. Nobody seems to become happy. You yourself do not have happiness, and you are going around giving it to others?

In this world, there is only one way of becoming happy and that is not to go to anybody asking for it. It is not with others, it is within you. Dropping all your demands you just stop seeking it. Even if you are feeling unhappy you stay in it, you wait; do not go begging from others. One day, suddenly you will realize that because you have dropped the habit of begging, a stone within is removed and the stream pours out, filling every cell of your body with happiness.

This happiness is uncaused. Nobody can take it away from you, it is coming from within you. And then it is possible that others coming into contact with you may get touched by the stream of your happiness.

It is very interesting to note that we are demanding happiness, and we also want to give happiness. We are not able to give happiness and we are not able to get happiness. Such a person whose own stream of happiness has burst forth, whose own source has opened up, does not demand happiness from others, nor does he desire to give happiness to others; but from such a person happiness is simply received -- by many.

No buddha ever goes out to give happiness to anybody, but just his presence.... The flowers that have blossomed in him, their fragrance, the fountain of happiness that has opened up within him, its murmuring sound -- all these resonate and reach out to anybody who comes near him, who is open and is not sitting with the doors of his heart closed.

And anybody sitting near someone like Buddha with open eyes is also able to see that Buddha's happiness does not seem to be coming from somewhere outside, it does not seem to be dependent on anybody, it seems to be flowing from within his own self. His rays are not borrowed, they are his own. He is not like the moon which reflects the rays of the sun. He is like the sun who has his own light, his own rays emanating from him directly.

This we have called *satsang*. Sitting near a person like Buddha is satsang. Perhaps this may shake us too from our foolishness, perhaps our obstructing stone may also reach to the point of shifting, perhaps seeing that someone can be happy in himself our illusion that others can give us happiness may shatter. We go on demanding happiness from others and keep holding to the illusion that it will come someday -- if not today, then tomorrow, or the day after -- but it will come from others.

Make yourself unconditional, drop all demanding, give up all hopes that happiness will come to you

from others, then one day happiness is attained. This is the state of a siddha, the fulfilled one, when one's own stream of happiness is attained.
Enough for today.

Finger Pointing to the Moon

Chapter #17
Chapter title: I Am This!

21 October 1972 pm in Mt. Abu, Rajasthan, India

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LISTENING TO THESE TEACHINGS FROM THE MASTER, THE DISCIPLE BECAME ENLIGHTENED AND BEGAN TO SAY: I HAD SEEN THE WORLD JUST NOW, WHERE HAS IT GONE? WHO HAS TAKEN IT AWAY? INTO WHAT HAS IT BECOME DISSOLVED? IT IS A GREAT SURPRISE! DOES IT NOT EXIST?
IN THIS GREAT OCEAN OF BRAHMA WHICH IS FULL OF THE NECTAR OF INFINITE BLISS, WHAT HAVE I TO RENOUNCE NOW AND WHAT HAVE I TO TAKE? WHAT IS OTHER NOW AND WHAT IS EXTRAORDINARY?
HERE I DO NOT SEE ANYTHING, I DO NOT HEAR ANYTHING AND I DO NOT KNOW ANYTHING, BECAUSE I AM ALWAYS IN MY BLISSFUL SOUL AND I MYSELF AM MY OWN NATURE.
I AM UNATTACHED, BODILESS, GENDERLESS; I AM GOD MYSELF; I AM ABSOLUTELY SILENT, I AM INFINITE, I AM THE WHOLE AND THE MOST ANCIENT.
I AM NOT THE DOER, I AM NOT THE SUFFERER, I AM UNCHANGING AND INEXHAUSTIBLE. I AM THE ABODE OF PURE KNOWLEDGE, I AM ALONE AND I AM THE ETERNAL GODLINESS.
THIS KNOWLEDGE WAS GIVEN BY THE MASTER TO APANTARAM, APANTARAM GAVE IT TO BRAHMA, BRAHMA GAVE IT TO GHORANGIRAS, GHORANGIRAS GAVE IT TO RAIKVA, RAIKVA GAVE IT TO RAMA AND RAMA GAVE IT TO ALL LIVING BEINGS. THIS IS THE MESSAGE OF NIRVANA AND THIS IS THE TEACHING AND DISCIPLINE OF THE VEDAS.
THUS ENDS THIS UPANISHAD.
LISTENING TO THESE TEACHINGS FROM THE MASTER, THE DISCIPLE BECAME ENLIGHTENED...

What is stated in this sutra is not only difficult to understand, it may appear impossible to us. How can one become enlightened just by listening? Our logical minds cannot understand it. If listening has really happened it is not impossible, but because we do not know how to listen it appears impossible that just by listening the disciple became enlightened.

Let us first understand this before we enter into the sutra. There is one fundamental difference between the present era of science and the era when the Upanishads were born. In those days when the Upanishads were born the basis of the mind was trust. Now the basis of the mind is doubt. In those days trust was as natural as doubt is natural today. The mind has undergone a revolutionary change. With the birth of science, doubt has gained a sort of dignity. Why? Because science is born out of doubt.

Science only doubts. Right doubt is the key for the development of science. Scientific facts can be discovered only if one goes on doubting.

Doubt is a process of discovering the truths of science. When the discoveries of science started becoming useful to man, when it spread all over from the smallest needle to the atom bomb, science started acquiring prestige. And when it became impossible for man to live without science and science began to

win in all fields and its victory flag began to flutter in the material world, naturally doubt also acquired prestige because science is born out of doubt.

When science became victorious in the material world, doubt also gained prestige. Today, throughout the whole world, whatever education we impart is the education of doubt. Right from the first grade to the last degrees of the university we teach doubt, because without doubt there is no thinking. If one has to think, one should doubt. The sharper the thinking is to be made, the sharper the edge of doubt required.

The whole structure of the modern world is created around science. Science has entered into everything -- our eating, drinking, sitting, arising, walking and living. But because science exists on the foundations of doubt, doubt has also become the foundation stone of the present man's mind. Today nobody can accept anything quietly. Trust is not the word of the day.

When the Upanishads were written, trust had the same prestige as doubt has today. Just as doubt is the basis for science, trust is the basis for religion. Let this be properly understood. Just as thinking cannot exist without doubt, the no-mind state cannot arise without trust.

Doubt and trust are opposites. If one wants to think, right doubt is necessary. One should then doubt courageously, every inch of ground should be put to the test, and nothing should be accepted without its passing through the test of logic. Whatever the consequence, logic has to remain the only shelter and doubt the only boat if one has to make any progress in thought processes. And if any conclusion has to be arrived at through thought, doubt is the way.

But religion has nothing to do with thought. The very process of religion is the opposite. Religion says one has to go beyond thoughts. And because one has to go beyond thought, there is no place for doubt, there is no use for doubt; the boat of doubt is useless here. If one is to go beyond mind, something that is the opposite of doubt would be of use, because doubt is the basis for thought.

Trust is the opposite of doubt; it is acceptance, faith. These are two different boats, their journeys are different.

If somebody wants to become a scientist, he cannot do so through trust. If somebody wants to become religious, he cannot do so without trust. Just as today science is at its height and has spread over our whole life, similarly, in the olden days, religion was at its height and had entered into every cell and tissue of our life. In those days attainment of success in religion was the goal. No matter how great a scientist one would become in those days, still it would not appeal to people as a status worth achieving. The greatest achievement in those days was that of a Buddha, a Krishna, an Angirasa, a Raikva. In those days we had held such people in high esteem. Just as today science is at the pinnacle of its glory, in those days religion was at the pinnacle of its glory.

When science is at its height, the number of things increases, the number of machines increases, efficiency increases and the means of enjoyment increases. When religion is successful, consciousness increases, soul develops and the unique mysteries of desirelessness are attained. When science develops, the journey into external objects increases; when religion develops, the inner journey increases. These two are opposites, their directions are opposite. In those earlier days there were high beacon lights of religion and the minds of entire masses were influenced by these lights. There were the schools, universities, the universities of the masters in the forests -- all teaching trust. So trust was flowing in our blood. It was natural to accept, nonacceptance was very difficult. One had to make great effort in rejecting something, but acceptance was effortless.

Today the situation is just the reverse. Today no effort at all is necessary for rejection; that is our natural tendency. For accepting something one has to make tireless effort, and still something within you goes on continuously telling you that it may be right, it may not be right; it may be a trick, a deception. "I have not known it myself, somebody else has known it, who knows how true it is?"

When science wins, doubt wins. This is why science could not be born in India. It could not have been. Where trust is deep, there just cannot be any journey in science. This is why the days of the Upanishads were the days of no science; there was no development of science. This is also why there cannot be any development of religion in the West today, because science has become successful there and doubt has won. The two journeys are opposite.

The East has given religion, because it gave to mind the base of trust; the West has given science, because it gave to mind the base of doubt. I do not say that doubt is wrong, nor do I say that doubt is right. I do not say that trust is right, nor do I say that trust is wrong. Understand my viewpoint rightly.

If somebody uses trust for science, it is wrong. If somebody uses doubt for religion, it is wrong. If someone uses trust in religion, it is right; if someone uses doubt in science, it is right. Doubt has its own

capabilities.

For knowing matter, doubt has its accepted use; for knowing oneself it is impotent. Trust has no capabilities for knowing about matter, but for knowing oneself trust alone has the capability. When we try to use a means from one world in the opposite world we are in difficulty. There is no need to do such a thing. If I want to go out of my house I have to keep my face toward the outside of the house and my back toward the house. If I want to come into my house, my face has to be toward the house and my back toward the outside of the house.

Trust is to face toward the house, doubt is to face away from the house. Trust and doubt are the two sides of the same coin, but their uses are different and their achievements are different. One who is in confusion about the two falls into difficulty.

In the days when the Upanishads were born, trust was the foundation; what would be heard was assimilated instantly. Trust means receptivity, trust means loving acceptance.

This acceptance was intrinsic to the society. It was not that somebody casually told something to someone while walking on the road; one had to sit with the master for many years. One had to drink in the master for years, one had to live with the master for years. Slowly, slowly the rhythm of the master's breathing would become the rhythm of the disciple's breathing too. Slowly, slowly the sitting and the rising of the master, the movements of the master, would become the sitting and the rising of the disciple too. Slowly, slowly an attunement, an inner harmony would be created between the two, and then the disciple knew from his innermost being that the master was right.

This recognition used to commence slowly. It was not like asking someone passing on the road, "Is there a God?"

I come across such people. I am going to catch some train and they stop me in the middle of it, on the platform, and say, "One moment please, is there really a God?"

What are they really saying? -- as if an answer can be given to you whether God is or not. As if there is no necessity for any preparation to receive an answer to this question. As if this is some routine question about some day-to-day dealing, like asking a shopkeeper, "Have you got a packet of cigarettes?"

Is there a God? To ask this, years of awaiting are necessary; to ask this a sort of fitness and worthiness are necessary. A right kind of mind has to be created so that when the answer comes one may be able to hear it, understand it.

This event is of a time when a disciple used to just sit near the master for many years. Just sitting, just watching the master.... If the master said something, he listened to it but did not ask. He would ask only when he was convinced that he was in tune with the master, when he felt that some inner relationship between them has developed, when a bridge between them was established: "Whatsoever the master says now will not stop at my ears, it will sink deep into my heart."

Until a connection is established with your heart and the heart of the master there is no sense in saying anything to you. But this Upanishad must have been told in such a moment. This is why this sutra says intimacy with a master can become a spiritual discipline. But we are unaware of any such thing today. Today we have no intimacy even with those whom we love very much. We feel a distance even from those who may be very close to us. Today everybody has become closed within themselves, and the reason for this is doubt. How could intimacy happen with those about whom one has doubt? Intimacy can happen only with those about whom one has no doubt. Doubt closes the doors, locks itself up within; it needs security.

Trust is insecurity. Trust does not need security. The very meaning of trust is: "If you push me into a ditch, I will fall happily into it. If you are throwing me into a ditch there must be some secret reason for it."

What matters is not the ditch but who is throwing you into it. If the master was pushing the disciple into a ditch, a disciple from the days of the Upanishads would simply touch the feet of the master and fall happily into it. The question is not that it is a ditch, the question is who is the person throwing you.

If someone whom you have loved so much, one with whom such an intimacy has happened, is pushing you into the ditch, it must be for some benefit and for your welfare: this attitude is called trust. When something is listened to with this attitude it sinks down to one's innermost being. And then no other spiritual discipline is necessary.

Spiritual disciplines are actually a way of compensating for the lack of trust. That empty space, which is there because of the absence of trust, has to be filled by means of spiritual endeavors. They are substitutes, otherwise they are not necessary, because the very viewpoint of the Upanishads is that whatsoever is to be achieved is already there within you. There is no question of seeking and searching, no effort is necessary, because what is to be achieved is already the case -- you have only to look towards it.

If you have deep trust and if you are ready to open your eyes into the unknown at the hint of your master, the matter is over.

Marpa, an amazing monk of Tibet, has said, "I never meditated, I never made any effort, I did only one thing, I trusted my master."

The story of Marpa is very interesting. When he came to his master he said, "I have come prepared to trust you."

The master asked him, "Is this trust total?"

Marpa replied, "I have never heard that trust could also be fragmentary -- how could that be?"

If there is trust it is total, otherwise it is not there. Let this be properly understood.

Some people say, "We have a little bit of trust." They do not know what they are saying. Trust cannot be in parts. If you say to somebody, "I have a little bit of love for you" -- what does it mean? Or if you say, "I speak a little bit of truth" -- what does it mean? A little bit of truth?

These things are indivisible, nobody can divide them. Either there is trust or there is not. A little bit means none. But you are not even honest enough to accept that you have no trust so you say, "I have a little bit."

Marpa said, "Trust is always complete. I have not heard of incomplete trust. I have trust."

So his master said, "Then jump off the cliff into this valley in front of us."

Marpa immediately ran and jumped into the valley. The master became anxious that one life was unnecessarily lost. He had not thought that Marpa would jump. The master and all his disciples ran down into the valley and saw Marpa sitting in deep meditation at the bottom of the cliff.

The valley was very deep and frightening and there was no possibility of surviving after the fall, but Marpa did not have even a scratch on his body. The master thought that probably it was a coincidence: some other test would have to be taken.

There was a house on fire and the whole village was running towards it. The master went with Marpa, and he asked Marpa to enter into the raging fire. Marpa ran into the fire, he ran deep inside the house and there he sat in meditation. The whole house was reduced to ashes. The master and his disciples thought Marpa must also have been burned to ashes. When the fire was extinguished they went inside; there was Marpa sitting amidst smouldering ashes. He had not been touched at all by the fire. The master then asked him, "What is this trick you have done? What is the power you have that you can do all this?"

Marpa replied, "Power? All I have is trust in you."

Then the master asked him to walk on water. He walked on the water too. The master then thought, "When Marpa can do such miracles in my name, what is there that I cannot do?" So the master tried to walk on water and started drowning!

It is not a question of being a master. The master had no trust that one can walk on water, that one can save oneself in fire, that a fall into a valley will also not hurt. The master himself was at a loss to understand how it was all happening. He was thinking that Marpa must know of some trick that he was not aware of, otherwise how could one walk on water?

Even after seeing Marpa walk on water, the master did not trust that someone could do this. He felt that there must be some mystery, some trick which was not known to him: "Marpa is only deceiving me by saying that he is doing everything just due to his trust. And if there is any truth in it, that he can walk on water because of his trust in me, then I myself should certainly be able to do so."

That was the mistake. Marpa was walking on water due to his trust. In whom the trust was placed is not the question -- there was trust in his heart. All he felt was that if the master was asking him to walk on water, he would be able to -- there was not even an iota of doubt about it. Had doubt entered even for a moment, Marpa would have drowned.

Trust is a boat, but if there is even one small hole in it the boat will sink. The master tried to walk and he started drowning. The master then said to Marpa, "You are deceiving me; you certainly know some tricks. You walked on water in my name and I myself could not do it!"

Marpa said, "Now you have made even my walking on water doubtful. Since I saw you drowning the matter is over, my trust is broken. Now even by mistake don't order me to do such things, because now I will not be able to carry them out. If I did, I would not come back alive. I have seen you drowning, now it will be difficult for me. The boat I moved in is broken." From then on Marpa could not walk on water.

This is a very beautiful story, and useful. Trust has its own power. If there is trust, spiritual disciplines are unnecessary -- trust is enough. If there is no trust, techniques are absolutely necessary.

A very interesting thing happened.... In the Middle Ages, the saints in India felt that people were

becoming more and more atheistic and therefore nobody was becoming interested in religion. Nobody would want to do the long spiritual practices, perform the austerities, practice yoga or follow tantra. They saw that people were becoming uninterested in religion. So they said that, in this *kaliyuga*, the era of darkness, chanting the name of Rama was enough. They thought that in this age of Kaliyuga people would at least do this much. This act would not cost them anything.

But it was a great mistake. This advice was against the science of religion. In Kaliyuga, spiritual disciplines are needed the most because there is no trust.

Let us understand this, because what I am telling you is a very contrary statement. I say that in this Kaliyuga spiritual practices are most necessary; in *satyuga*, the era of truth, they were not. Since there is now no trust, how can one compensate for it? The name of Rama can work, but only for those who have trust. So chanting the name of Rama would have been the right thing in Satyuga, but not now.

So I affirm that in this Kaliyuga nothing is going to happen just by repeating the name of Rama, because the trustful heart that could be helpful does not exist. Now a great effort will have to be made, now rigorous spiritual practices will have to be gone through, a lot of effort will have to be put into it, only then something can happen. Why? Because what else can compensate for the lack of trust?

Trust means faith in someone else: in a master, or in God or in something else. Trust means such a deep faith that what the other says must happen. When there is no trust, one has to have faith in himself.

Spiritual endeavor is to place trust in one's own self: "Nothing will happen through others' help. I will have to make the effort myself."

In this Kaliyuga rigorous spiritual practices are necessary; nothing will happen through chanting the name of Rama. It was happening in Satyuga -- merely taking the name of God was sufficient then. All these were excuses, and any excuse would have done because people were ready and trustful -- just a spark and the dry gunpowder would explode. Now that dry gunpowder of trust is not there in man so that a spark from the name of Rama could explode it. Now there is only the cold water of doubt within man. What to say of a spark -- you could throw a big bomb in there and it would be extinguished in that water.

This sutra is worth understanding.

LISTENING TO THESE TEACHINGS FROM THE MASTER, THE DISCIPLE BECAME ENLIGHTENED AND BEGAN TO SAY....

Whatever the master has said has become evident to him. Whatever the master has said was not only heard by him, but had begun to be experienced by him. Whatever the master had said, he did not think or reflect, he had begun seeing it so. He began to say,

I HAD SEEN THE WORLD JUST NOW, WHERE HAS IT GONE?

He had heard that the world is an illusion, he had heard that beauty is our own projection, he had heard that all attraction is our own dreaming... But if one had really heard, one would immediately realize that whatsoever dreams one had been seeing up to now had disappeared. They would have broken.

A dream breaks the moment you know it as a dream. Even if you can hear somebody who is awake saying to you that it is a dream, it will break. The master says that the world is an illusion, a dream; you hear it but say, "Let it be, who knows?" How can you believe that the world is a dream, when it is so clearly present all around? It does not appear convincing that the world is a dream. Even if it may appear to be convincing, we do not want our own minds to be convinced because we have a big investment in our dreams, we have invested a fortune in them.

All our happinesses lie in our dreams. If the world is a dream, then what will happen to our happinesses? And what will happen to our lifelong investments in them, in the hope that some day they will come true? All that invested capital will become a waste. And suddenly somebody is saying the world is a dream....

For example, you have become an emperor in your dream and you are enjoying it immensely; you are sitting on a throne studded with diamonds, pearls and diamonds are surrounding you in abundance. By that time your wife begins to shake you and tells you that you are dreaming. You tell her to keep quiet, she is spoiling the whole pleasure. After such a long time this dream has come.... It seems difficult to break such dreams.

We are all dreaming. The master goes on saying that all this is a dream, an illusion. But who wants to agree with this? Only the one who is ready to put aside his happinesses and unhappinesses, his greed and his attachments, and then look into this truth and inquire whether it is really so. Is this world really nothing but a rainbow that vanishes as you get nearer to it? Is it only from a distance that it looks so colorful, as if it has stolen all the colors of the butterflies for itself, as if all the flowers have flown above to form a rainbow? But as you get closer to it, it is nowhere. If you try to hold it in your hands all you get is a few drops of water -- which contain neither any colors nor any beauty in them.

The disciple had heard everything and began to say, I HAD SEEN THE WORLD JUST NOW.... He had seen it before he heard the master, he had seen it before he met the master. He had seen it so much that he had felt that he should go on seeing it more and more and more.... Everything was there up until now, now where had it gone?

This statement is very deep. The disciple is saying to the master, "What have you done? You have shattered everything like a dream. Where has that world gone which I had seen until just moments ago, which I had believed was there, which I had thought was there? Today, suddenly, that world has slipped away from my hands and I have become empty. Who took it away from me?" There is in it a sort of pain also -- of its being taken away. There is in it a sort of awakening also -- that now he will not have it again. An understanding has grown. A happening has taken place.

And ... INTO WHAT HAS IT BECOME DISSOLVED? IT IS A GREAT SURPRISE! DOES IT NOT EXIST?

Certainly, what greater surprise can there be than knowing that whatever we had known, whatever we were living and were busy in, and whatever we had cherished -- all our dreams of happiness and heaven -- have all suddenly disappeared? IT IS A GREAT SURPRISE!... does it simply not exist?

Still the disciple is standing at the midpoint. The world which was there on that side is now lost, and he has not yet quite settled with the new one. It is like a sudden coming of light and the disappearance of darkness: the darkness is dispelled but the eyes have not yet adjusted to the light -- they blink.

When the world that has been known to us for birth after birth disappears in a flash, the world is lost but we do not yet see the Brahma. It will take a little time; the eyes will have to become adjusted to seeing the light. Our long habit of seeing darkness creates a hindrance in seeing the light -- the eyes are dazzled. For this reason also there is usefulness in spiritual practices, in that the light may come gradually so that the eyes are not dazzled.

If the truth comes directly in front of you, you will go blind because eyes cannot see the truth as they are; they will have to develop the capacity to see the truth. It is such an immense explosion of light that your tiny eyes will not be able to bear it, they will lose their sight and go blind. It is like approaching the sun with open eyes.

The disciple is now able to see that what he believed to be there has disappeared, but he has not yet been able to see that which should be seen in its place.

IT IS A GREAT SURPRISE! How did such a big mistake become possible? How was such a great illusion possible, that the whole of life was nothing but a dream? We will also feel this if the same happens to us some day, that there can be no bigger surprise than this. But it happens, it has happened many times, it has happened to many people. It is in the present age that such happenings have become less and less frequent. There are many reasons for this. One reason is a lack of a sense of wonder. Our capacity to wonder has declined. That too has a reason.

Science has opened up many mysteries for us. And with every mystery decoded it is not only that the mysteries become fewer, but our capacity to wonder also becomes less.

Children are full of wonder. Everything looks miraculous to them. We scold them and tell them to be quiet and say that whatever they are questioning has no big surprises in it. We explain things away to them. But are you aware that by doing so you are snatching away from them their world of wonder where every small happening.... A small flying butterfly gives so much happiness to a child which later on even the whole world of your sciences cannot give. A small blossoming flower, or a shooting star in the sky, fills the child with such a thrill that when later on the whole wealth of the world is given to him, or even if he is made the owner of all the stars, that childhood thrill cannot come back.

A child sees everything with wonder. Why? Because he is still ignorant, he does not know anything. Now that science has made so many things known, you have a feeling that you know this, that and the other,

and this has reduced your sense of wonder. It does not need to be so, but in order to arouse, and in order to maintain your sense of wonder, you will need to go very deep into science -- there is no other way.

At the time of his death Einstein said, "I am dying as a mystic. I had thought that I would be able to unlock all the mysteries of the world. I did unlock many mysteries, but upon the unlocking of each mystery, greater mysteries confronted me." It is just as a magician takes out one box from within another box, and goes on taking out box after box -- there are mysteries within mysteries, but in order to know them now one will have to go beyond many boxes.

When the genius of an Einstein starts cutting through all the boxes, it finds the mysteries have not lessened. But we who have accumulated some petty knowledge, our sense of wonder dies. We begin to explain everything, we think we have all the answers.

When everything has been defined and given a meaning our sense of wonder declines. And when the sense of wonder is lessened, the possibility of our being religious disappears. Religion is a mystery, the ultimate mystery; it is the supreme wonder. The greatest miracle that can happen in this world is to become religious. Why? Because on becoming religious, one begins to talk like this disciple who is saying: "IT IS A GREAT SURPRISE! Is the world which was here a few moments ago, the world that I had known a few moments ago, not there? Where has it gone? In what has it dissolved?"

But immediately after that the second statement comes. The first statement is of wonder, the second is of bliss. The bliss hides right behind the wonder. One who has lost his sense of wonder will never be able to attain bliss, because wonder is the door to bliss. He whose door of wonder is closed will not be able to enter the palace of bliss. The second statement follows immediately.

IN THIS GREAT OCEAN OF BRAHMA WHICH IS FULL OF THE NECTAR OF INFINITE BLISS, WHAT HAVE I TO RENOUNCE NOW AND WHAT HAVE I TO TAKE? WHAT IS OTHER NOW AND WHAT IS EXTRAORDINARY?

"If the whole world has turned out to be false, then I don't have anything to renounce. Whatsoever could have been renounced has already disappeared. Now I do not have anything to indulge in either, because whatsoever I could have indulged in has also disappeared." Nothing is to be clung to and nothing is to be renounced. Nothing is to be taken and nothing is to be removed; that whole world of indulgence and renunciation has disappeared.

Let this sutra be properly understood. Do not think that with the disappearance of the world only indulgence disappears; renunciation also disappears, because indulgence and renunciation were both part of that world which is no more.

One person was accumulating money, he was an indulger; one person was renouncing money, he was a renouncer -- but for the one whose world itself has disappeared, the wealth itself has disappeared... what is indulgence and what is renunciation? Hence the sages of the Upanishads were not renouncers by your definitions, by your definitions they were not indulgers either. The sages of the Upanishads were of a totally different kind, a third category of people.

What we mean by someone who renounces today is in opposition to someone who indulges. The sages of the Upanishads who have given these statements were not people who had given up and run away from everything, going about naked. They were not roaming around here and there. They were neither renouncers nor indulgers, they were extremely ordinary and simple people, living like children. For them the whole world where renunciation and indulgence both happen had disappeared. Neither of them had any value.

When the ideology of renunciation became popular in this country, under the influence of the Buddhist and Jaina religions, it came to be understood as the opposite of indulgence and slowly, slowly the sages of the Upanishads started fading away from our memories, because they were an entirely different kind of people. We cannot call them indulgers, because they were never eager to accumulate anything; we cannot call them renouncers, because they were not eager to give up anything either. If anybody gave them anything, they would take it; if anybody took anything from them, they were not going to chase him. I shall tell you one anecdote that may give you some idea....

Kabir had a son called Kamal. Kabir did not accept any gifts or money, whereas Kamal was like the sages of the Upanishads. Kabir's disciples asked him to throw Kamal out of his place. They said, "When somebody offers you gifts or money you tell him that you don't need it, just keep this rubbish yourself, but

this Kamal sits outside and accepts all those things from the people that you have refused. He blesses them and then keeps the things. This boy is a trouble."

I don't know if Kabir made this statement -- I don't believe Kabir could have done it, it must have been some follower of Kabir who also was familiar with Kamal -- the statement is: "A son called Kamal is born and the whole pedigree of Kabir is drowned forever." The statement means that Kabir's son Kamal spoiled the name of his whole family.

So Kabir told Kamal what people were saying about him and asked him what he thought about it. Kamal then suggested that he would go and stay in a separate hut, that was no problem.

Kamal moved into a separate hut. The king of Kashi came to know of this. The king had never felt that Kamal was an indulger. That he did not follow renunciation was a clear fact, but the king also doubted that he was an indulger. The king thought that it would be better to check it out, so he came with a very valuable diamond and presented it to Kamal. Kamal said, "What sort of a gift have you brought me? It can neither be eaten nor drunk."

The king was surprised to hear the remark. He had heard people saying that Kamal kept everything that he was offered, and here he was giving him a diamond worth millions of rupees and this Kamal was calling it just a stone. Thinking that the talk of the people was not correct and that Kamal would not take the gift, the king took back the diamond and began to put it in his pocket. Kamal stopped him, saying, "Are you mad? First you carried this burden here, and now you will also carry it back? Leave it here!"

Now the king became very suspicious, thinking something was fishy about this man. But do you see how our minds work? What Kamal did was the perfectly logical thing: "If it really is just a stone, you have suffered the trouble of carrying its burden to this place, and now you want to bear its burden in carrying it back. Just let go of it."

But the first idea had appealed to the king. Any idea of renunciation always appeals to the indulger. Kamal's second remark about letting go of the diamond did not appeal to him at all -- now he became suspicious. Still the king asked, "Where shall I leave it?"

Kamal said, "Now you are asking where to leave it -- it means you do not take it to be a stone. Then you had better take it back with you. Why does the question arise as to where to put it? It is just a stone after all -- just let it remain anywhere."

To test the matter further the king said, "Okay." The hut was made with a straw roof, so the king pushed the diamond into the roof and said, "I will leave it here."

Kamal said, "Fine. Do as you like, but I don't see the point of trying to keep such an account of a stone."

The king came back after a month. He was sure that the very next day the diamond would have been sold or hidden away elsewhere. So he came back after a month and asked Kamal, "A month ago I left a diamond here. Is it still there?"

Kamal said, "I told you at that time that it was only a stone. Now you are creating a difficulty. Where did you put it? Maybe somebody has taken it away, maybe it is there -- just find out."

The king thought Kamal was trying to be clever in saying, "Maybe somebody has taken it away." But when the king actually looked for it the diamond was still there in the same spot, in the straw of the roof.

The sages of the Upanishads were like that. For them neither indulgence nor renunciation had any meaning. All the respect for renunciation is there because of one's indulgence. This is why a renouncer appeals highly to an indulger -- because it is the opposite it attracts. One's attention is drawn to it, one feels that one cannot do such a thing, and this man is doing it.

So indulgers touch the feet of renouncers. And there is a reason for it. They feel that they cannot skip even one meal and here is this man who has been fasting for a month. "Bow down, bow down at his feet. We cannot renounce our homes, and here this man has renounced everything. We cannot remain without clothes, and here this man is standing naked on the road. Bow down to him!"

If somebody does what we cannot do, we feel he deserves our respect. All our respect for renunciation is because of our indulgence. Hence a very interesting thing happens: the more affluent a society, the more indulgent a society, the more it respects the renouncers. The Jainas are wealthy, they have all the amenities of life, so they expect a very strict conduct of renunciation from their monks. It is very interesting that a society of indulgers, of affluent people, expects renunciation of a high order from their monks, otherwise they cannot give them respect.

Hindus do not emphasize renunciation so much -- that renouncers should renounce this much, should do this, should do that, therefore no Hindu renouncer stands a chance if he is to be compared with a Jaina renouncer. The whole reason for this is that the Hindu society by and large is not as rich as the Jaina society.

Comparatively it is a very poor group, and a poor society does not expect a very high degree of renunciation from their renouncers.

So the more affluent a society, the higher the criterion for renunciation will be. Only with great renunciation will it accept that yes, this man has done something, he has renounced something. We evaluate according to our own minds.

The Upanishads say, as long as there is a value placed on renunciation, know well that there is a value placed on indulgence as well. As long as there is respect for renunciation, understand well that you also have an attraction towards indulgence. This respect is only a reflection of the attraction. The sages of the Upanishads say that for an awakened person, for a conscious being, the whole world -- both renunciation and indulgence -- disappears.

The disciple says, "What shall I renounce? What shall I take and what shall I give up? I am already drowned in an ocean of infinite bliss."

It happens simultaneously: no sooner is the world lost than the new immortal world is attained. This happening takes place in the same moment, although a time gap may appear to be there in seeing it.

HERE I DO NOT SEE ANYTHING, I DO NOT HEAR ANYTHING AND I DO NOT KNOW ANYTHING....

The disciple says, "In this ocean of the nectar of infinite bliss in which I am drowned, I do not see anything. I do not see anything because only things that are separate from *this* can be seen. I do not hear anything because only the sound of the other can be heard. I do not know anything because even knowing is also of the other. I am only experiencing bliss.

I AM ALWAYS IN MY BLISSFUL SOUL....

Neither I have any other knowledge, nor have I any sight, nor do I hear anything; none of my senses function anymore. Now only one thing is happening within me and that is, I am constantly experiencing bliss. And what is being experienced by me today is unique and unparalleled. There is no way, there is no symbol with which to explain or define it. I MYSELF AM MY OWN NATURE.
I AM UNATTACHED, BODILESS, GENDERLESS; I AM GOD MYSELF; I AM ABSOLUTELY SILENT, I AM INFINITE, I AM WHOLE AND I AM THE MOST ANCIENT.

The disciple is experiencing this. These experiences begin the moment this world disappears. The moment the dreaming is broken the realization of this truth begins that ... I AM UNATTACHED, BODILESS, GENDERLESS; I AM GOD MYSELF; I AM ABSOLUTELY SILENT, I AM INFINITE, I AM THE WHOLE AND AM THE MOST ANCIENT.
I AM NOT THE DOER, I AM NOT THE SUFFERER, I AM UNCHANGING AND INEXHAUSTIBLE. I AM THE ABODE OF PURE KNOWLEDGE, I AM ALONE AND I AM THE ETERNAL GODLINESS.

This declaration is from the disciple.

The master had said so, had explained to him that it was like this. The disciple could have taken it in two ways. Had he made it a part of his intellectual knowledge and said, "Okay, I agree with you; whatsoever you have said makes sense to my intellect," and then given these statements, this Upanishad would have become useless. But the explanation also became the experience of the disciple and he said, "Whatsoever you are saying is being seen by me. I am also experiencing it." And the disciple announces further, "I am God myself; I am the most ancient and I am eternal godliness."

THIS KNOWLEDGE WAS GIVEN BY THE MASTER TO APANTARAM....

The name of the master is not mentioned. The name of the first seeker is not given. Who the first person was to have known this is not known.

This is very interesting and should be properly understood, because spirituality is not something new. Spirituality is most ancient, eternal. Spirituality has been here ever since man has been here. We cannot

imagine a time when spirituality may not have been here. We can imagine a time when there was no science, we can also imagine a time when there were no art forms -- when thousands of things were not there -- but we cannot imagine a time when man may have been there but no spirituality, because the spiritual thirst is the basic characteristic of man.

Even if there is no science, man can be man. Even if there is no money, man can be man; even if there is no education man can be man -- an illiterate man is also a man and a man of an unscientific society is also a man -- but if there is no spirituality man is not a man, he becomes an animal. Spirituality is the basic characteristic of man.

In defining man, Aristotle has said, "Man is a rational being." This definition is not so correct because, after all, even an irrational man will have to be called a man. Rationality is not an invariable characteristic of man. Machiavelli has said, "Man is a political being." If we look at men of today his statement is right; man is a completely political being. Politics is his food, politics is his drink; the newspaper is his first need early in the morning and discussing about politics till late in the night is his last -- politics seems to be his life. But politics is also not the fundamental characteristic of man. Research now shows that politics is found even among monkeys and wild animals. Just as there are presidents, prime ministers and their cabinets in the nations, similarly there are chiefs, prime ministers and their cabinets in groups of monkeys also.

There is not much difference between politicians and monkeys. Among men it is those who have more monkeyness in them who become attracted towards politics.

But man is a spiritual being. And that is his true characteristic.

So whoever discovered this knowledge first, his name is not given. And this is a very good thing. It means that this knowledge is so ancient, so eternal that the name of the first man who became the knower is not known. In place of the name of the first man all that has been said is that ... THE MASTER GAVE IT TO APANTARAM.

Apantaram too is a wonderful word. It means a disciple whose name is not known. The master gave the knowledge to a disciple whose name is not known. The name of the first disciple is not known, hence his name is nominally given as Apantaram. The first master who came to know is not known and the first disciple who heard from him is also not known, because when it is the first master, the first disciple also does not know that he is a disciple, or who is a master. Being a master and a disciple are all later developments.

When the first master came to know, the first person who came to him must have been a disciple. We call him a disciple, only for the sake of a name, but he would not have been aware of it. He must have come, just drawn towards the magnet as it were, and the knowing was transferred. Hence the sutra says,

> THIS KNOWLEDGE WAS GIVEN BY THE MASTER TO APANTARAM, AND APANTARAM GAVE IT TO BRAHMA....

Brahma is the creator of the universe. It is very interesting that the one who created the universe is also ignorant, has also to receive the knowledge from someone. In this respect it becomes difficult to fathom the depth of Hindu thought. We call Brahma the creator, but we do not consider him also a knower, because if he were a knower he would not have created this dream world.

If this world is a dream, its creator cannot be a knower. The work of Brahma is just to develop the dream world -- just spreading the dreams.

This is why we did not make many temples of Brahma; there is only one temple in India. They should have numbered more than any other, because the one who created this world should be installed in more temples for worship than any other deity. But there is only one temple. Why? -- because we came to understand this world is a dream, and the one who created this dream does not deserve many temples.

We have made a maximum number of temples of Shiva, because he is the destroyer of this world. In every town, every village, you will find a shivalinga -- the phallic symbol of Shiva -- installed virtually under every tree. We have filled the whole land with Shiva and there is a reason. Why remember Brahma? -- he is the one who has unnecessarily put us in this trouble. We have remembered Shiva more often, and on purpose, because he is the destroyer, he will destroy everything.

> APANTARAM GAVE IT TO BRAHMA, BRAHMA GAVE IT TO GHORANGIRAS, GHORANGIRAS GAVE IT

TO RAIKVA, AND RAIKVA GAVE IT TO RAMA....

Thus in that chain there have been thousands, but a few important names have been selected. There have been thousands whose names are not even known. Some of the most well-known names have been selected here. Ghorangiras is one of the greatest of knowers from the Upanishadic period and he passed on the knowledge to Raikva. Raikva too is an amazing sage, he gave it to Rama, and Rama in turn gave it to all living beings.

Through Rama this knowledge grew wide, reached to the masses. Before that this knowledge was esoteric and a master would only pass it on to a disciple in secrecy. Rama made it available for all living beings. In the hands of Rama it no longer remained esoteric, it became open for all.

RAMA GAVE IT TO ALL LIVING BEINGS. THIS IS THE MESSAGE OF NIRVANA....

The message of Nirvana is that of dissolution of the 'I'. Just the way a lamp is extinguished the 'I' is extinguished. He who extinguishes himself attains to that absolute reality which cannot be extinguished in any way.

What can be extinguished within us is our ego; what cannot be extinguished is the Brahma within us. So extinguish that which can be extinguished so that the non-extinguishable can be experienced.

This is the teaching of the Vedas. This is the essence of all the Vedas. And this is the discipline of the Vedas.

THUS ENDS THIS UPANISHAD.

This Upanishad ends in a very unique way. It does not end with the teachings of the master, but ends with the attainment of the disciple. It does not end on what the master said, but it ends on what happened to the disciple. And as long as a teaching does not become a living phenomenon it has no value. As long as a teaching is not alive it is only a mind-play.
This Upanishad is not a mind-play, it is a transformation of life.

The master gave it ... TO APANTARAM, APANTARAM GAVE IT TO BRAHMA, BRAHMA GAVE IT TO GHORANGIRAS, GHORANGIRAS GAVE IT TO RAIKVA, RAIKVA GAVE IT TO RAMA AND RAMA GAVE IT TO ALL LIVING BEINGS.

... And we have again tried to enliven this wonderful teaching, this experiencing and this spiritual technique within ourselves. We have again excited the flame by moving the wick.

After going from here, continue to excite this flame. One day that moment will definitely come in your life when you will also be able to say, I HAD SEEN THE WORLD JUST NOW, WHERE HAS IT GONE?... DOES IT SIMPLY NOT EXIST? And the day this will be experienced by you, you will also be able to say, "I am God myself, I am the eternal godliness, I am infinite, I am bliss, I am Brahma."

As long as this has not happened within you, what use is this message of nirvana, what use is this essence of the Vedas? And until then, though this Upanishad ends here, it has not ended for you.

May there be a day when you can also say, "The teachings of the Upanishad end here for me."
Enough for today.

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WHAT IS LOVE?

To feel it is easy, to define love is difficult indeed. If you ask a fish what the sea is like, the fish will say, "This is the sea. The sea is all around. And that's that." But if you insist -- "Please define the sea" -- then the problem becomes very difficult indeed.

The finest and the most beautiful things in life can be lived, can be known, but they are difficult to define, difficult to describe.

Man's misery is this: for the last four to five thousand years he has simply talked and talked about something he should have been living earnestly, about something that must be realized from within -- about love. There have been great talks on love, countless love songs have been sung, and devotional hymns are continuously being chanted in the temples and in the churches -- what all isn't done in the name of love? -- still there is no place for love in man's life. If we delve deeply into mankind's languages, we will not find a more untrue word than "love".

All the religions carry on about love, but the kind of love that is found everywhere, the kind of love that has enveloped man like some hereditary misfortune has only succeeded in closing all the gates to love in man's life. But the masses worship the leaders of the religions as the creators of love. They have falsified love; they have blocked all love's streams. In this case there is no basic difference between East and West, between India and America.

The stream of love has not yet surfaced in man. And we attribute this to man himself. We say it is because man is spoiled that love has not evolved, that there is no current of love in our lives. We blame it on the mind; we say the mind is poisonous. The mind is not poison. Those who degrade the mind have poisoned love; they have not allowed the growth of love. Nothing in this world is poison. Nothing is bad in God's whole creation; everything is nectar. It is man alone who has transformed this full cup of nectar into poison. And the major culprits are the so-called teachers, the so-called holy men and saints, the politicians.

Reflect upon this in detail. If this sickness is not understood immediately, if it is not straightened out right away, there is no possibility -- now or in the future -- of love in man's life.

The ironical thing is that we have blindly accepted the reasons for this from the very same sources that are to blame for love's not dawning on the human horizon in the first place. If misleading principles are repeated and reiterated down the centuries we fail to see the basic fallacies behind the original principles. And then chaos is created, because man is intrinsically incapable of becoming what these unnatural rules say he should become. We simply accept that man is wrong.

In ancient times, I have heard, a hawker of hand-fans used to pass by the palace of the king every day. He used to brag about the unique and wonderful fans he sold. No one, he claimed, had ever seen such fans before.

The king had a collection of all sorts of fans from every corner of the world and so he was curious. He leaned over his balcony one day to have a look at this seller of unique and wonderful fans. To him the fans looked ordinary, hardly worth a penny, but he called the man upstairs anyway. The king asked, "What is the uniqueness of those fans? And what is their price?"

The hawker replied, "Your Majesty, they don't cost much. Considering the quality of these fans, the price is very low: one hundred rupees a fan."

The king was amazed. "One hundred rupees! This paisa-fan, this penny-fan, is available anywhere in the market. And you ask a hundred rupees! What is so special about these fans?"

The man said, "The quality! Each fan is guaranteed to last one hundred years. Even in one hundred years, it won't spoil."

"From the look of it, it seems impossible it can even last a week. Are you trying to cheat me? Is this outright fraud? And with the king, too?"

The vendor answered, "My Lord, would I dare? You know very well, sir, that I walk under your balcony daily, selling my fans. The price is one hundred rupees a fan, and I am responsible if it doesn't last one hundred years. Every day I am available in the street. And, above all, you are the ruler of this land. How can I be safe if I cheat you?"

The fan was purchased at the asking price. Although the king did not trust the hawker, he was dying of curiosity to know what grounds the man had for making such a statement. The vendor was ordered to present himself again on the seventh day.

The central stick came out in three days, and the fan disintegrated before the week was out.

The king was sure the seller of fans would never turn up again, but to his complete surprise the man presented himself as he had been asked to -- on time, on the seventh day.

"At your service, Your Majesty."

The king was furious. "You rascal! You fool! Look. There lies your fan, all broken into pieces. This is its condition in a week, and you guaranteed it would last a hundred years! Are you mad, or just a supercheat?"

The man replied humbly, "With due respect, it seems My Lord does not know how to use fans. The fan must last for one hundred years; it is guaranteed. How did you fan?"

The king said, "My goodness. Now I will have to learn how to fan too!"

"Please don't be angry. How did the fan come to this fate in just seven days? How did you fan?"

The king lifted the fan, showing the manner in which one fans.

The man said, "Now I understand. You shouldn't fan like that."

"What other way is there?" the king asked.

The man explained, "Hold the fan steady. Keep it steady in front of you and then move your head to and fro. The fan will last one hundred years. You will pass away but the fan will remain intact. Nothing is wrong with the fan; the way you fan is wrong. You keep the fan steady and move your head. Where is my fan at fault? The fault is yours, not that of my fan."

Mankind is accused of a similar fault. Look at humanity. Man is so sick, sick from the accumulated illness of five, six, ten thousand years. It is repeatedly said that it is man who is wrong, not the culture. Man is rotting, yet the culture is praised. Our great culture! Our great religion! Everything is great! And see the fruits of it!

They say, "Man is wrong; man should change himself," yet no one stands up to question whether things aren't like they are because our culture and religion, unable to fill man with love after ten thousand years, are based on false values. And if love hasn't evolved in the last ten thousand years, take it from me there is no future possibility, based on this culture and religion, of ever seeing a loving man. Something which could not be achieved in the last ten thousand years cannot be attained in the next ten thousand years. Today's man will be the same tomorrow. Although the outer wrappings of etiquette, civilization and technology change from time to time, man is the same and will be the same forever.

We are not prepared to review our culture and religion, yet we sing their praises at the top of our lungs, and kiss the feet of their saints and custodians. We won't even agree to look back, to reflect upon our ways and upon the direction of our thinking, to check if they are not misleading, to see if they are not all wrong.

I wish to say that the base is defective, that the values are false. The proof is today's man. What other proof can there be?

If we plant a seed and the fruit is poisonous and bitter, what does it prove? It proves that the seed must have been poisonous and bitter. But it is difficult, of course, to foretell whether a particular seed will give

bitter fruit or not. You may look it over carefully, press it or break it open, but you cannot predict for sure whether the fruit will be sweet or not. You have to await the test of time.

Sow a seed. A plant will sprout. Years will pass. A tree will emerge, will spread its branches to the sky, will bear fruit -- and only then will you come to know whether the seed that was sown was bitter or not. Modern man is the fruit of those seeds of culture and religion that were sown ten thousand years ago and have been nurtured ever since. And the fruit is bitter; it is full of conflict and misery.

But we are the very people who eulogize those seeds and expect love to flower from them. It is not to be, I repeat, because any possibility for the birth of love has been killed by religion. The possibility has been poisoned. More so than in man, love can be seen in the birds, animals and plants, in those who have no religion or culture. Love is more evident in uncivilized men, in backward woodsmen, than in the so-called progressive, cultured and civilized men of today. And, remember, the aboriginal people have no developed civilization, culture or religion.

Why is man progressively becoming so much more barren of love as he professes to be more and more civilized, cultured and religious, going regularly to temples and to churches to pray? There are some reasons and I wish to discuss them. If these can be understood, the eternal stream of love can spring forth. But it is embedded in stones; it cannot surface. It is walled in on all sides, and the Ganges cannot gush forth, cannot flow freely.

Love is within man. It is not imported from the outside. It is not a commodity to be purchased when we go to the markets. It is there as the fragrance of life. It is inside everyone. The search for love, the wooing of love, is not a positive action; it is not an overt act whereby you have to go somewhere and draw it out.

A sculptor was working on a rock. Someone who had come to see how a statue is made saw no sign of a statue, he only saw a stone being cut here and there by a chisel and hammer.

"What are you doing?" the man inquired. "Are you not going to make a statue? I have come to see a statue being made, but I only see you chipping stone."

The artist said, "The statue is already hidden inside. There is no need to make it. Somehow, the useless mass of stone that is fused to it has to be separated from it, and then the statue will show itself. A statue is not made, it is discovered. It is uncovered; it is brought to light."

Love is shut up inside man; it need only be released. The question is not how to produce it, but how to uncover it. What have we covered ourselves with? What is it that will not allow love to surface?

Try asking a medical practitioner what health is. It is very strange, but no doctor in the world can tell you what health is! With the whole of medical science concerned with health, isn't there anyone who is able to say what health is? If you ask a doctor, he will say he can only tell you what the diseases are or what the symptoms are. He may know the different technical term for each and every disease and he may also be able to prescribe the cure. But health? About health, he does not know anything. He can only state that what remains when there is no disease is health. This is because health is hidden inside man. Health is beyond the definition of man.

Sickness comes from the outside hence it can be defined; health comes from within hence it cannot be defined. Health defies definition. We can only say that the absence of sickness is health. The truth is, health does not have to be created; it is either hidden by illness or it reveals itself when the illness goes away or is cured. Health is inside us. Health is our nature.

Love is also inside us. Love is our inherent nature. Basically, it is wrong to ask man to create love. The problem is not how to create love, but how to investigate and find out why it is not able to manifest itself. What is the hindrance? What is the difficulty? Where is the dam blocking it?

If there are no barriers, love will show itself. It is not necessary to persuade it or to guide it. Every man would be filled with love if it weren't for the barriers of false culture and of degrading and harmful traditions. Nothing can stifle love. Love is inevitable. Love is our nature.

The Ganges flows from the Himalayas. It is water; it simply flows -- it does not ask a priest the way to the ocean. Have you ever seen a river standing at a crossroads asking a policeman the whereabouts of the ocean? However far the ocean may be, however hidden it may be, the river will surely find the path. It is inevitable: she has the inner urge. She has no guidebook, but, infallibly, she will reach her destination. She will crack through mountains, cross the plains and traverse the country in her race to reach the ocean. An insatiable desire, a force, an energy exists within her heart of hearts.

But suppose obstructions are thrown in her way by man? Suppose dams are constructed by man? A river can overcome and break through natural barriers -- ultimately they are not barriers to her at all -- but if man-made barriers are created, if dams are engineered across her, it is possible she may not reach the ocean.

Man, the supreme intelligence of creation, can stop a river from reaching the ocean if he decides to do so.

In nature, there is a fundamental unity, a harmony. The natural obstructions, the apparent oppositions seen in nature, are challenges to arouse energy; they serve as clarion calls to arouse what is latent inside. There is no disharmony in nature.

When we sow a seed, it may seem as if the layer of earth above the seed is pressing it down, is obstructing its growth. It may seem so, but in reality that layer of earth is not an obstruction; without that layer the seed cannot germinate. The earth presses down on the seed so that it can mellow, disintegrate, and transform itself into a sapling. Outwardly it may seem as if the soil is stifling the seed, but the soil is only performing the duty of a friend. It is a clinical operation. If a seed does not grow into a plant, we reason that the soil may not have been proper, that the seed may not have had enough water or that it may not have received enough sunlight -- we do not blame the seed. But if flowers do not bloom in a man's life we say the man himself is responsible for it. Nobody thinks of inferior manure, of a shortage of water or of a lack of sunshine and does something about it, the man himself is accused of being bad. And so the plant of man has remained undeveloped, has been suppressed by unfriendliness and has been unable to reach the flowering stage.

Nature is rhythmic harmony. But the artificiality that man has imposed on nature, the things he has engineered across it and the mechanical contrivances he has thrown into the current of life have created obstructions at many places, have stopped the flow. And the river is made the culprit. "Man is bad; the seed is poisonous," they say.

I wish to draw your attention to the fact that the basic obstructions are man-made, are created by man himself -- otherwise the river of love would flow freely and reach the ocean of God. Love is inherent in man. If the obstructions are removed with awareness, love can flow. Then, love can rise to touch God, to touch the Supreme.

What are these man-made obstacles? The most obvious obstruction has been the opposition to sex and to passion. This barrier has destroyed the possibility of the birth of love in man.

The simple truth is that sex is the starting point of love. Sex is the beginning of the journey to love. The origin, the Gangotri of the Ganges of Love, is sex, passion -- and everybody behaves like its enemy. Every culture, every religion, every guru, every seer has attacked this Gangotri, this source, and the river has remained bottled up. The hue and cry has always been, "Sex is sin. Sex is irreligious. Sex is poison," but we never seem to realize that ultimately it is the sex energy itself that travels to and reaches the inner ocean of love. Love is the transformation of sex energy. The flowering of love is from the seed of sex.

Looking at coal, it would never strike you that when coal is transformed it becomes diamonds. The elements in a lump of coal are the same as those in a diamond. Essentially, there is no basic difference between them. After passing through a process taking thousands of years, coal becomes diamonds.

But coal is not considered important. When coal is kept in a house it is stored in a place where it may not be seen by guests, whereas diamonds are worn around the neck or on the bosom so that everybody can see them. Diamonds and coal are the same: they are two points on a journey by the same element. If you are against coal because it has nothing more to offer than black soot at first glance, the possibility of its transformation into a diamond ends right there. The coal itself could have been transformed into a diamond. But we hate coal. And so, the possibility of any progress ends.

Only the energy of sex can flower into love. But everyone, including mankind's great thinkers, is against it. This opposition will not allow the seed to sprout, and the palace of love is destroyed at the foundation. The enmity towards sex has destroyed the possibility of love. And so, coal is incapable of becoming a diamond.

Because of basic misconceptions, no one feels the necessity of going through the stages of acknowledging sex and of developing it and of going through the process of transforming it. How can we transform him whose enemy we are, whom we oppose, with whom we are at continuous war? A quarrel between man and his energy has been forced upon him. Man has been taught to fight against his sex energy, to oppose his sex urges.

"The mind is poison, so fight against it," man is told. The mind exists in man, and sex also exists in him -- yet man is expected to be free from inner conflicts. A harmonious existence is expected of him. He has to fight and to pacify as well. Such are the teachings of his leaders. On the one hand they drive him mad and on the other they open asylums to treat him. They spread the germs of sickness and then build hospitals to cure the sick.

Another important consideration is that man cannot be separated from sex. Sex is his primary point; he

is born of it. God has made the energy of sex the starting point of creation. And great men term as sinful what God himself does not consider as sin! If God considers sex as sin, then there is no greater sinner than God in this world, no greater sinner in this universe.

Have you never realized that the blooming of a flower is an expression of passion, that it is a sexual act? A peacock dances in full glory: a poet will sing a song to it; a saint will also be filled with joy -- but aren't they aware that the dance is also an overt expression of passion, that it is primarily a sexual act? For whose pleasure does the peacock dance? The peacock is calling its beloved, its spouse. Papiha is singing; the cuckoo is singing: a boy has become an adolescent; a girl is growing into a woman. What is all this? What play, what leela is this? These are all the indicators of love, of sexual energy. These manifestations of love are the transformed expressions of sex -- bubbling with energy, acknowledging sex. Throughout one's whole life all acts of love, all attitudes and urges of love, are flowerings of primary sex energy.

Religion and culture pour poison against sex into the mind of man. They create conflict, war; they engage man in battle against his own primary energy -- and so man has become weak, gross, coarse, devoid of love and full of nothingness. Not enmity, but friendship is to be made with sex. Sex should be elevated to purer heights.

While blessing a newly wed couple, a sage said to the bride, "May you be the mother of ten children and, ultimately, may your husband become your eleventh child."

If passion is transformed, the wife can become the mother; if lust is transcended, sex can become love. Only sex energy can flower into the force of love. But we have filled man with antagonism towards sex and the result is that love has not flowered. What comes later, the form-to-come, can only be made possible by the acceptance of sex. The stream of love cannot break through because of the strong opposition. Sex, on the other hand, keeps churning inside, and the consciousness of man is muddled with sexuality.

Man's consciousness is becoming more and more sexual. Our songs, poems, paintings, and virtually all the figures in our temples are centered around sex -- because our minds also revolve around the axis of sex. No animal in the world is as sexual as man. Man is sexual everywhere -- awake or asleep, in his manners as well as in his etiquette. Every moment man is haunted by sex.

Because of this enmity towards sex, because of this opposition and suppression, man is decaying from inside. He can never free himself from something that is the very root of his life, and because of this constant inner conflict his entire being has become neurotic. He is sick. This perverted sexuality that is so evident in mankind is the fault of his so-called leaders and saints; they are to blame for it. Until man frees himself from such teachers, moralizers and religious leaders, and from their phony sermons, the possibility of love surfacing in him is nil.

I remember a tale:

One Sunday a poor farmer was leaving his house and at the gate he met a childhood friend who had come to see him.

The farmer said, "Welcome! But where have you been for so many years? Come in! Look, I have promised to see some friends and it would be difficult to postpone the visit, so please rest in my house. I will be back in an hour or so. I will return soon and we can have a long chat."

The friend said, "Oh no, wouldn't it be better if I were to come with you? Yet my clothes are very dirty. If you can just give me something fresh, I will change and come along with you."

Sometime before, the king had given the farmer some valuable clothes and the farmer had been saving them for some grand occasion. Joyfully, he brought them out. His friend put on the precious coat, the turban, the dhoti and the beautiful shoes. He looked like the king himself. Looking at his friend, the farmer felt a bit jealous; in comparison he looked like a servant. He began to wonder if he had made a mistake, giving away his best outfit, and he began to feel inferior. Now everyone would look at his friend, he thought, and he would look like an attendant, like a servant.

He tried to calm his mind by thinking of himself as a good friend and as a man of God. He would think only of God and of noble things, he decided. "After all, of what importance is a fine coat or an expensive turban?" But the more he tried to reason with himself, the more the coat and the turban encroached on his mind.

On the way, although they were walking together, passers-by only looked at his friend; nobody noticed the farmer. He began to feel depressed. He chatted with his friend, but inside he was thinking about nothing else but that coat and turban!

They reached the house they were intending to visit and he introduced his friend: "This is my friend, a childhood friend. He is a very lovely man." And suddenly he blurted, "And the clothes? They are mine!"

The friend was stunned. Their hosts were also surprised. He realized as well that the remark had been uncalled for, but then it was too late. He regretted his blunder and reproached himself inwardly.
Coming out of the house, he apologized to his friend.

The friend said, "I was thunderstruck. How could you say something like that?"
The farmer said, "Sorry. It was just my tongue. I made a mistake."

But the tongue never lies. Words only pop out of one's mouth if there is something on one's mind; the tongue never makes a mistake. He said, "Forgive me. How such a thing was uttered, I do not know." But he knew full well that the thought had surfaced from his mind.

They started for another friend's house. Now he had firmly resolved not to say that the clothes were his; he had steeled his mind. By the time they had reached the gate he had reached an irrevocable decision that he would not say the clothes were his.

That poor man didn't know that the more he resolved not to say anything, the more firmly rooted the inner awareness that the clothes belonged to him became. Moreover, when are such firm decisions made? When a man makes a firm resolution, like a vow of celibacy for example, it means that his sexuality is pushing desperately from inside. If a man resolves he will eat less or will fast from today on, it implies he has a deep desire to eat more. Such efforts inevitably result in inner conflict. We are what our weaknesses are. But we decide to curb them; we resolve to fight against them -- and naturally, this becomes a source of subconscious conflict.

So, engaged in inner struggle, our farmer went into the house. He began very carefully: "He is my friend" -- but he noticed that nobody was paying any attention to him; that everybody was looking at his friend and at his clothes with awe, and it struck him, "That is my coat! And my turban!" But he reminded himself again not to talk about the clothes. He was resolved. "Everybody has clothes of some kind or another, poor or rich. It is a trivial matter," he explained to himself. But the clothes swung before his eyes like a pendulum, to and fro, to and fro.

He resumed the introduction: "He is my friend. A childhood friend. A very fine gentleman. And the clothes? Those are his, and not mine."

The people were surprised. They had never before heard such an introduction: "The clothes are his and not mine"!

After they had left, he again apologized profusely. "A big blunder," he admitted. Now he was confused about what to do and what not to do. "Clothes never had a hold on me like this before! Oh God, what has happened to me?"

What had happened to him? The poor fellow did not know that the technique he was using on himself is such that even if God himself tried it, the clothes would grab hold of him also!

The friend, now quite indignant, said he would not go any further with him. The farmer grabbed his arm and said, "Please don't do that. I would be unhappy for the rest of my life, having shown such bad manners to a friend. I swear not to mention the clothes again. With my whole heart, I swear to God I will not mention the clothes any more."

But one should always be wary of those who swear because there is something much deeper involved when one resolves something. A resolution is made by the surface mind, and the thing against which the resolution has been taken remains inside in the labyrinths of the subconscious mind. If the mind were divided into ten parts, it would only be one part, just the upper part, that was committed to the resolve; the remaining nine parts would be against it. The vow of celibacy is taken by one part of the mind, for example, while the rest of the mind is mad for sex -- while the rest is crying out for that very thing that has been implanted in man by God. But for the moment, be that as it may.

They went to a third friend's house. The farmer held himself back rigorously. Restrained people are very dangerous, because a live volcano exists inside them. Outwardly they are rigid and full of restraint, while their urge to let go is tightly harnessed inside.

Please remember, anything that is forced can neither be continuous nor complete because of the immense strain involved. You have to relax sometime; sometime you have to rest. How long can you clench your fist? Twenty-four hours? The tighter you clench it, the more it tires, and the more quickly it will open up. Work harder, expend some more energy, and you will tire even more quickly. There is always a reaction to an action, and it is always just as prompt. Your hand can remain open all the time, but it cannot remain clenched in a fist all the time. Anything that tires you cannot be a natural part of life. Whenever you force something, a period of rest is bound to follow. And so, the more adept a saint is, the more dangerous he is. After twenty-four hours of restraint, following the rules of the scriptures, he will have to relax for at least an

hour, and during this period there will be such an upsurge of suppressed sins he will find himself in the midst of hell.

So, the farmer held himself rigorously in check so as not to speak of the clothes. Imagine his condition. If you are even a little religious, you can imagine his state of mind. If you have ever been sworn in, or taken a vow, or restrained yourself for some religious cause, you will understand the pitiable state of his mind very well.

They went into the next house. The farmer was perspiring all over; he was exhausted. The friend was also worried.

The farmer was frozen with anxiety. Slowly and carefully he uttered each and every word, of the introduction: "Meet my friend. A very old friend, he is. A very nice man, he is."

For a moment he faltered. A huge push came from inside. He knew he was washed up. He blurted aloud, "And the clothes? Pardon me, I won't say anything about them, because I have sworn not to say anything at all about the clothes!"

What happened to this man has happened to the whole of mankind. Because of condemnation, sex has become an obsession, a disease, a perversion. It has become poisoned.

From an early age children are taught that sex is sin. A girl grows and a boy grows; adolescence comes and they are married -- then a journey into passion commences in the set conviction that sex is sin. In India the girl is also told her husband is God. How can she revere as God someone who takes her in sin? The boy is told, "This is your wife, your partner, your mate." The scriptures say that woman is the gate to hell, a well of sin, and now the boy feels he has a living demon as his life's partner. The boy thinks, "Is this my better half -- a hell-bound, sin-oriented better half?" How can any harmony happen in his life?

Traditional teachings have destroyed the marital life of the whole world. When married life is full of prejudice, full of poison, there is no possibility for love. If a husband and wife cannot love each other freely, basically and naturally, then who can love whom? But this disturbing situation can be rectified; this muddled love can be purified. This love can be elevated to such lofty heights that it will break all barriers, resolve all complexes and engulf husband and wife in pure and divine joy. This sublime love is possible. But if it is nipped in the bud, if it is stifled, if it is poisoned, what will grow out of it? How can it flower into a rose of supreme love?

A wandering ascetic camped in a village. A man came and told him he wanted to realize God.
The ascetic asked, "Have you ever loved anybody?"

"No, I am not guilty of such a mundane thing," the man replied. "I have never stooped so low; I want to realize God."
The ascetic asked again, "Have you never felt the pangs of love?"
The seeker was emphatic. "I am telling the truth," he replied.

The poor man spoke honestly. In the realm of religion to have loved is a disqualification. He was sure that if he said he had loved someone the ascetic would ask him to rid himself of love then and there -- to renounce the attachment and to leave all worldly emotions behind before seeking his guidance. So even if he had loved someone, he felt he must reply in the negative. Where can you find a man who has never even loved a little?

The monk asked for the third time, "Say something. Think carefully. Not even a little love -- for somebody, for anybody? Haven't you even loved one person a little?"

The aspirant said, "Pardon me, but why do you keep harping on the same question? I wouldn't touch love with a ten-foot pole. I want to attain self-realization. I want Godhood."

To this the ascetic replied, "Then you will have to excuse me. Please approach someone else. My experience tells me that if you had loved somebody, anybody, that if you had even had a glimpse of love, I could help enlarge it, I could help it to grow -- probably to reach God. But if you have never loved, then you have nothing in you; you have no seed to grow into a tree. Go and make inquiries of someone else. My friend, in the absence of love I do not see any opening for God."

Similarly, if there is no love between husband and wife.... You are sadly mistaken if you think that the husband who does not love his wife is able to love his children. The wife will only be able to love her son to the same degree she loves her husband, because the child is the reflection of her husband. But if there is no love for the husband, how can there be love for the child? And if the son is not given love, if his nourishing and his rearing are not with love, how do you expect him to love his mother and father? A family is a unit of life; the world itself is a large family. But family life has been poisoned by this condemnation of sex. And we moan that love is nowhere to be found! Under the circumstances, how do you expect to find love

anywhere?

Everyone says he loves. Mothers, wives, sons, brothers, sisters, friends -- all say they love. But if you observe life in its totality, there is no love evident in life at all. If so many people are full of love there ought to be a shower of love; there ought to be a garden full of flowers, more flowers and even more flowers. If there were a lamp of love shining in every home, how much light there would be in this world! But instead, we find a pervading atmosphere of repulsion. There is not one single ray of love to be found in this sorry scheme of things.

It is snobbery to believe that love is everywhere. And so long as we remain immersed in this illusion, the search for truth cannot even begin. Nobody loves anybody here. And until natural sex is accepted without reservation there can be no love. Until then, nobody can love anybody.

What I want to say is this: sex is divine. The primal energy of sex has the reflection of God in it. It is obvious: it is the energy that creates new life. And that is the greatest, most mysterious force of all.

End this enmity with sex. If you want a shower of love in your life, renounce this conflict with sex. Accept sex with joy. Acknowledge its sacredness. Receive it gratefully and embrace it more and more deeply. You will be surprised that sex can reveal such sacredness; it will reveal its sacredness to the degree of your acceptance. And as sinful and irreverent as your approach is, that is how ugly and sinful the sex that confronts you will be.

When a man approaches his wife he should have a sacred feeling, as if he were going to a temple. And when a wife goes to her husband she should be full of the reverence one has nearing God. In the moments of sex, lovers pass through coitus, and that stage is very near to the temple of God, to where he is manifest in creative formlessness.

My conjecture is that man had his first luminous glimpse of samadhi during the experience of intercourse. Only in the moments of coitus did man realize that it was possible to feel such profound love, to experience such illuminating bliss. And those who meditated on this truth in the right frame of mind, those who meditated on the phenomenon of sex, of intercourse, came to the conclusion that in the moments of climax the mind becomes empty of thoughts. All thoughts drain out at that moment. And this emptiness of mind, this void, this vacuum, this freezing of the mind, is the cause of the shower of divine joy.

Having unraveled the secret up to this point, man dug further. If the mind could be freed of thoughts, if the thought-ripples of consciousness could be stilled by some other process, he reasoned, he could attain to pure bliss! And from this developed the system of yoga, from this came meditation and prayer. This new approach proved that even without coitus the consciousness could be stilled and thoughts evaporated. Man discovered that the delight of amazing proportions obtained during an act of intercourse could also be obtained without it.

By the nature of the process, an act of coitus can only be momentary because it involves the consummation of a flow of energy. To the pure joy, to the perfect love, to the beautiful solace in which a yogi exists all the time, a couple only reaches for a moment or so. But, basically, there is no difference between them. He who said that the *vishyanand* and the *brahmanand*, that the one who indulges his senses and the one who indulges in God are brothers, has stated an inadvertent truth. Both come from the same womb. The only difference is the distance between earth and sky.

At this stage I wish to give you the first principle. If you want to know the elemental truth about love, the first requisite is to accept the sacredness of sex, to accept the divinity of sex in the same way you accept God's existence -- with an open heart. And the more fully you accept sex with an open heart and mind, the freer you will be of it. But the more you suppress it the more you will become bound to it, like that farmer who became a slave to his clothes. The measure of your acceptance is the measure of your deliverance. The total acceptance of life, of all that is natural in life, of all that is God-given in life, will lead you to the highest realms of divinity -- to heights that are unknown, to heights that are sublime. I call that acceptance, theism. And that faith in the God-given is the door to liberation.

I regard those precepts which keep man from accepting that which is natural in life and in the divine scheme as atheism. "Oppose this; suppress that. The natural is sinful, bad, lustful. Leave this; leave that." All this constitutes atheism, as I understand it. Those who preach renunciation are atheists.

Accept life in its pure and natural form and thrive on the fullness of it. The fullness itself will elevate you, step by step. And this very same acceptance of sex will uplift you to serene heights you had not imagined possible. If sex is coal, the day is certain to come when it shows itself as diamonds. And that is the first principle.

The second fundamental thing I want to tell you is about something that has, by now, become hardened

within us by civilization, culture and religion. And that is the ego, the consciousness that "I am".

The nature of the sex energy goads it to flow towards love, but the hurdle of "I" has fenced it in like a wall and so love cannot flow. The "I" is very powerful, in bad as well as in good people, in the unholy as well as in the holy. Bad people may assert the "I" in many ways, but good people also drum the "I" loudly: they want to go to heaven; they want to be delivered; they have renounced the world; they have built temples; they do not sin; they want to do this; they want to do that. But that "I", that guiding signal, is ever present.

The stronger a person's ego is, the harder it is for him to unite with anybody. The ego comes in between; the "I" asserts itself. It is a wall. It proclaims, "You are you and I am I." And so even the most intimate experience does not bring people close to each other. The bodies may be near but the people are far apart. So long as there is this "I" inside, this feeling of otherness cannot be avoided.

One day, Sartre said a wonderful thing: "The other is hell." But he didn't explain any further why the other was hell, or even why the other was the other. The other is the other because I am I, and while I am I, the world around is the other -- different and apart, segregated -- and there is no rapport.

As long as there is this feeling of separation, love cannot be known. Love is the experience of unity. The demolition of walls, the fusion of two energies is what the experience of love is. Love is the ecstasy when the walls between two people crumble down, when two lives meet, when two lives unite.

When such a harmony exists between two people I call it love. And when it exists between one man and the masses, I call it communion with God. If you can become immersed with me in such an experience -- so that all barriers melt, so that an osmosis takes place at the spiritual level -- then that is love. And if such a unity happens between me and everyone else and I lose my identity in the All, then that attainment, that merging, is with God, with the Almighty, with the Omniscient, with the Universal Consciousness, with the Supreme or whatsoever you want to call it. And so, I say that love is the first step and that God is the last step -- the finest and the final destination.

How is it possible to erase myself?

Unless I dissolve myself, how can the other unite with me? The other is created as a reaction to my "I". The louder I shout "I", the more forceful becomes the existence of the other. The other is the echo of "I".

And what is "I"? Have you ever thought calmly about it? Is it in your leg or your hand, in your head or your heart? Or is it just the ego?

What and where is your "I", your ego? The feeling of it is there, yet it is to be found in no particular place. Sit quietly for a moment and search for that "I". You may be surprised, but in spite of an intense search you will not find your "I" anywhere. When you search deeply inside you will realize there is no "I". As such, there is no ego. When there is the truth of the self the "I" is not there.

The well-revered monk Nagsen was sent for by the Emperor Malind, to grace his court.

The messenger went to Nagsen and said, "Monk Nagsen, the emperor wishes to see you. I have come to invite you."

Nagsen replied, "If you want me to, I will come. But, pardon me, there is no person like Nagsen here. It's only a name, only a temporary label."

The courtier reported to the emperor that Nagsen was a very strange man: he had replied he would come, but had said that there was no such man as Nagsen there. The emperor was struck with wonder.

Nagsen arrived on time, in the royal chariot, and the emperor received him at the gate. "Monk Nagsen, I welcome you!" he exclaimed.

Hearing this, the monk started to laugh. "I accept your hospitality as Nagsen, but please remember there is nobody named Nagsen."

The emperor said, "You are talking in riddles. If you are not you, then who is accepting my invitation? Who is replying to this welcome?"

Nagsen looked behind him and asked, "Isn't this the chariot I came in?"

"Yes, it is one and the same."

"Please remove the horses."

It was done.

Pointing to the horses, the monk asked, "Is this the chariot?"

The emperor said, "How can the horses be called a chariot?"

At a sign from the monk, the horses were led away, and the poles used to tie the horses were removed.

"Are these poles your chariot?"

"Of course not, these are the poles and not the chariot."

The monk went on, ordering the removal of the parts one by one, and to each inquiry the emperor had to reply, "This is not the chariot."

At last nothing remained.

The monk asked, "Where is your chariot now? To each and every item taken away you have said, `This is not the chariot.' Then tell me, where is your chariot now?"

The revelation startled the emperor.

The monk continued. "Do you follow me? The chariot was an assembly; it was a collection of certain things. The chariot had no being of its own. Please look inside. Where is your ego? Where is your `I'?"

You will not find that "I" anywhere. It is a manifestation of many energies; that is all. Think about each and every limb, about each and every aspect of yourself, and then eliminate everything, one by one. Ultimately, nothingness will remain. Love is born of that nothingness. That nothingness is God.

In a certain village a man opened a fish shop with a big sign: "Fresh Fish Sold Here."

The very first day a man came into the shop and read, "Fresh Fish Sold Here". He laughed. "`Fresh Fish'? Are stale fish sold anywhere? What is the point of writing `fresh' fish?"

The shopkeeper decided he was right; besides, "fresh" gave the idea of "stale" to the customers. He deleted "fresh" from the signboard. The board now read, "Fish Sold Here."

An old lady, visiting the shop the next day, read aloud, "`Fish Sold Here'? Do you also sell fish somewhere else?"

"Here" was erased. Now the board read, "Fish Sold."

The third day yet another customer came to the shop and said "`Fish Sold'? Does anybody give fish for free?"

The word "Sold" was deleted. Only "Fish" was left now.

An aged man came and said to the shopkeeper, "`Fish'? A blind man, even at a distance, could tell from the smell that fish are sold here."

"Fish" was removed. The board was now blank.

A passer-by asked, "Why a blank board?"

The board was also removed. Nothing remained after the process of elimination; every word had been removed, one by one. And what was left behind was nothing, an emptiness.

Love can only be born out of emptiness. Only a void is capable of merging with another void; only zero can unite totally with another zero. Not two individuals, but two vacuums can meet, because now there is no barrier. All else has walls; a vacuum has none.

So the second thing to remember is that love is born when individuality vanishes, when "I" and "the other" are no more. Whatsoever remains then is everything, the limitless -- but no "I". With that attainment, all barriers crumble and the onrush of the ever-ready Ganges takes place.

We dig a well. Water is already there, inside; it doesn't have to be brought from anywhere. We just dig up the earth and stones and remove them. What is it we do exactly? We create an emptiness so that the water that is hidden inside can find a space to move into, a space in which to show itself. That which is inside wants room; it wants space. It craves an emptiness -- which it is not getting -- so it can come out, so it can burst forth. If a well is full of sand and stones, the moment we remove the sand and stones water will surge upwards. Similarly, man is full of love, but love needs space to surface. As long as your heart and soul are saying "I" you are a well of sand and stones, and the stream of love will not bubble up in you.

I have heard that there was once an ancient and majestic tree, with branches spreading out towards the sky. When it was in a flowering mood, butterflies of all shapes, colors and sizes danced around it. When it grew blossoms and bore fruit, birds from far lands came and sang in it. The branches, like outstretched hands, blessed all who came and sat in their shade. A small boy used to come and play under it, and the big tree developed an affection for the small boy.

Love between big and small is possible, if the big is not aware that it is big. The tree did not know it was big; only man has that kind of knowledge. The big always has the ego as its prime concern, but for love, nobody is big or small. Love embraces whomsoever comes near.

So the tree developed a love for this small boy who used to come to play near it. Its branches were high, but it bent and bowed them down so that he might pluck its flowers and pick its fruit. Love is ever ready to bow; the ego is never ready to bend. If you approach the ego, its branches will stretch upwards even more; it will stiffen so you cannot reach it.

The playful child came, and the tree bowed its branches. The tree was very pleased when the child plucked some flowers; its entire being was filled with the joy of love. Love is always happy when it can

give something; the ego is always happy when it can take.

The boy grew. Sometimes he slept on the tree's lap, sometimes he ate its fruit, and sometimes he wore a crown of the tree's flowers and acted like a jungle king. One becomes like a king when the flowers of love are there, but one becomes poor and miserable when the thorns of the ego are present. To see the boy wearing a crown of flowers and dancing about filled the tree with joy. It nodded in love; it sang in the breeze. The boy grew even more. He began to climb the tree to swing on its branches. The tree felt very happy when the boy rested on its branches. Love is happy when it gives comfort to someone; the ego is only happy when it gives discomfort.

With the passage of time the burden of other duties came to the boy. Ambition grew; he had exams to pass; he had friends to chat with and to wander about with, so he did not come often. But the tree waited anxiously for him to come. It called from its soul, "Come. Come. I am waiting for you." Love waits day and night. And the tree waited. The tree felt sad when the boy did not come. Love is sad when it cannot share; love is sad when it cannot give. Love is grateful when it can share. When it can surrender, totally, love is the happiest.

As he grew, the boy came less and less to the tree. The man who becomes big, whose ambitions grow, finds less and less time for love. The boy was now engrossed in worldly affairs.

One day, while he was passing by, the tree said to him, "I wait for you but you do not come. I expect you daily."

The boy said, "What do you have? Why should I come to you? Have you any money? I am looking for money." The ego is always motivated. Only if there is some purpose to be served will the ego come. But love is motiveless. Love is its own reward.

The startled tree said, "You will come only if I give something?" That which withholds is not love. The ego amasses, but love gives unconditionally. "We don't have that sickness, and we are joyful," the tree said. "Flowers bloom on us. Many fruits grow on us. We give soothing shade. We dance in the breeze, and sing songs. Innocent birds hop on our branches and chirp even though we don't have any money. The day we get involved with money, we will have to go to the temples like you weak men do, to learn how to obtain peace, to learn how to find love. No, we do not have any need for money."

The boy said, "Then why should I come to you? I will go where there is money. I need money." The ego asks for money because it needs power.

The tree thought for a while and said, "Don't go anywhere else, my dear. Pick my fruit and sell it. You will get money that way."

The boy brightened immediately. He climbed up and picked all the tree's fruit; even the unripe ones were shaken down. The tree felt happy, even though some twigs and branches were broken, even though some of its leaves had fallen to the ground. Getting broken also makes love happy, but even after getting, the ego is not happy. The ego always desires more. The tree didn't notice that the boy hadn't even once looked back to thank him. It had had its thanks when the boy accepted the offer to pick and sell its fruit.

The boy did not come back for a long time. Now he had money and he was busy making more money from that money. He had forgotten all about the tree. Years passed. The tree was sad. It yearned for the boy's return -- like a mother whose breasts are filled with milk but whose son is lost. Her whole being craves for her son; she searches madly for her son so he can come to lighten her. Such was the inner cry of that tree. Its entire being was in agony.

After many years, now an adult, the boy came to the tree.

The tree said, "Come, my boy. Come embrace me."

The man said, "Stop that sentimentality. That was a childhood thing. I am not a child any more." The ego sees love as madness, as a childish fantasy.

But the tree invited him: "Come, swing on my branches. Come dance. Come play with me."

The man said, "Stop all this useless talk! I need to build a house. Can you give me a house?"

The tree exclaimed: "A house! I am without a house." Only men live in houses. Nobody else lives in a house but man. And do you notice his condition after his confinement among four walls? The bigger his buildings, the smaller man becomes. "We do not stay in houses, but you can cut and take away my branches -- and then you may be able to build a house."

Without wasting any time, the man brought an axe and severed all the branches of the tree. Now the tree was just a bare trunk. But love cares not for such things -- even if its limbs are severed for the loved one. Love is giving; love is ever ready to give.

The man didn't even bother to thank the tree. He built his house. And the days flew into years.

The trunk waited and waited. It wanted to call for him, but it had neither branches nor leaves to give it strength. The wind blew by, but it couldn't even manage to give the wind a message. And still its soul resounded with one prayer only: "Come. Come, my dear. Come." But nothing happened.

Time passed and the man had now become old. Once he was passing by and he came and stood by the tree.

The tree asked, "What else can I do for you? You have come after a very, very long time."

The old man said, "What else can you do for me? I want to go to distant lands to earn more money. I need a boat, to travel."

Cheerfully, the tree said, "But that's no problem, my love. Cut my trunk, and make a boat from it. I would be so very happy if I could help you go to faraway lands to earn money. But, please remember, I will always be awaiting your return."

The man brought a saw, cut down the trunk, made a boat and sailed away.

Now the tree is a small stump. And it waits for its loved one to return. It waits and it waits and it waits. The man will never return; the ego only goes where there is something to gain and now the tree has nothing, absolutely nothing to offer. The ego does not go where there is nothing to gain. The ego is an eternal beggar, in a continuous state of demand, and love is charity. Love is a king, an emperor! Is there any greater king than love?

I was resting near that stump one night. It whispered to me, "That friend of mine has not come back yet. I am very worried in case he might have drowned, or in case he might be lost. He may be lost in one of those faraway countries. He might not even be alive any more. How I wish for news of him! As I near the end of my life, I would be satisfied with some news of him at least. Then I could die happily. But he would not come even if I could call him. I have nothing left to give and he only understands the language of taking."

The ego only understands the language of taking; the language of giving is love.

I cannot say anything more than that. Moreover, there is nothing more to be said than this: if life can become like that tree, spreading its branches far and wide so that one and all can take shelter in its shade, then we will understand what love is. There are no scriptures, no charts, no dictionaries for love. There is no set of principles for love.

I wondered what I could say about love! Love is so difficult to describe. Love is just there. You could probably see it in my eyes if you came up and looked into them. I wonder if you can feel it as my arms spread in an embrace.

Love.

What is love?

If love is not felt in my eyes, in my arms, in my silence, then it can never be realized from my words.

I am grateful for your patient hearing. And finally, I bow to the Supreme seated in all of us.

Please accept my respects.

From Sex to Superconsciousness

Chapter #2

Chapter title: From repression to emancipation

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Early one morning, before sunrise, a fisherman went to a river. On the bank he felt something underfoot, and found it to be a small sack of stones. He picked up the sack, and putting his net aside, squatted on the bank to await the sunrise. He was waiting for dawn to break in order to start his day's work. Lazily he picked a stone out of the bag and threw it into the water. Then he cast another stone and then another. In the absence of anything else to do, he kept tossing the stones into the water, one by one.

Slowly the sun rose and it became light. By that time he had thrown all the stones away except one; the last stone lay in his palm. His heart almost failed him when he saw, by daylight, what he held in his hand. It was a gem! In the darkness, he had thrown a whole sack of them away! What had he lost unknowingly! Full of remorse, he cursed himself. He sobbed and cried, almost out of his mind with grief.

He had accidentally stumbled upon enough wealth to enrich his life many times over, but unknowingly, and in the darkness, he had lost it. Yet in a way he was fortunate: still one gem was left; the light had dawned before he had thrown it away too. Generally, most people are not even that fortunate.

There is darkness all around and time is fleeting. The sun has not yet risen and we have already wasted all life's precious gems. Life is a vast treasure trove, and man does nothing with it but throw it away. By the time we have realized the importance of life, we have whiled it away. The secret, the mystery, the bliss, the deliverance, heaven -- all is lost. And one's life is spent.

In the next few days I intend to speak on the treasures of life. But it is difficult to enlighten people who treat life like a sack of stones. People are annoyed if you draw their attention to the fact that the very things they are throwing away are jewels, not stones. They flare up, not because what has been said is incorrect but because they have been shown their own folly, because they are reminded of what they have lost. Their egos step in; they get angry.

Even with what has been lost up to now; even if the life that is left is short; even if only one stone is left, your life can still be salvaged. It is never too late to learn. Help is still possible and, especially in the search for truth, it is never too late. There is still reason to feel confident.

But out of our ignorance and in the darkness, we have taken for granted that the sack of life is filled with nothing but stones. The faint of heart simply accept defeat before they make any effort to search for the truth.

To begin with, I want to warn against the pitfalls of fatalism, against this delusion of certain defeat. Life is not a pile of sand and stones; if you have the right eyes to see it, there is much that is good in life. In life you will find the ladder to reach God.

Within this body of blood, flesh and bones, something or someone aloof from these things exists. It has nothing to do with flesh, blood or bones; it is immortal. It has neither beginning nor end. Formless, it is at the core of each one of us. From the darkness of your ignorance, I urge you, yearn for that imperishable flame!

But the immortal flame is disguised by the smoke of mortality, and so we cannot see the light. We encounter the smoke and step back. Those who are a bit more courageous search a little, but only in the smoke, and so they cannot reach the flame, the source of illumination, either.

How can we make this voyage to the flame beyond the smoke -- to the self within the body? How can we realize the Overself, the Universal? How can we come to know that which is camouflaged by nature, that which is hidden in nature?

I shall talk about it in three stages.

In the first place, we have smothered ourselves with such prejudices, inflated ideas and phony philosophies that we have deprived ourselves of the ability to see the naked truth. Without knowing, without searching, without any curiosity, we have ready-made hypotheses about life. For thousands of years we have been taught that life is meaningless, that it is useless and miserable. We have been hypnotized into believing that our existence is useless, purposeless, full of sorrow; that life is to be despised, to be by-passed. This constant repetition keeps tightening the stranglehold that is smothering us, so now we feel that life is nothing more than a big noise, a big din, a hotbed of misery.

It is only because of this contempt for life that all joy and love have been lost to man. Man is now just a formless lump; he is a turbulent sea of sorrow. And it's not at all astonishing that, because of these misconceptions, man has stopped trying to reflect upon himself. Why try to search for beauty in an ugly lump? And when one firmly believes that life is simply meant to be thrown away, to be rejected, then what sense is there in trying to acknowledge it, in trying to cleanse it and to beautify it? The whole effort seems futile.

Our attitude to life is not unlike that of a man making use of a waiting room in a railway station. He

knows he is only there for a while, that he will be leaving shortly. So of what importance is the waiting room? It is of no importance whatsoever; it is completely insignificant. He tosses odds and ends about; he spits; he dirties it; he is thoughtless; he's not concerned with his behavior: after all, he will be leaving it in a while. In the same way, we regard life as a temporary residence.

The current tendency is to ask why one should bother searching for truth and beauty in life. But I want to emphasize that life will come to an end in due course, and then there is no escaping the reality of life. We can change our houses, change bodies, but the essence of our life remains with us. That is the Self, with a capital `S'. There is absolutely no way to be rid of it.

We are formed by what we do. Ultimately, our actions make us or maim us. They change our lives. They shape our lives and mold our souls. How we live and what we do with our lives formulates our futures. One's attitude to life guides the path of one's soul: how it will evolve, what hitherto unknown mysteries it will unravel. If man were aware that his attitude to life melodies his future, he would immediately drop this dismal view that life is discord, that it is useless and meaningless. Then he might realize the fallacy of the belief that existence is meant to be full of woe, that there is no scheme to things. Then he might come to know that everything that is opposed to life is irreligious.

But we are taught the negation of life in the name of religion. The philosophy of religion has always been death-oriented, instead of life-oriented. Religion preaches that what comes after life is important, but that what happens before death has no significance whatsoever. Up to now, religion has revered death, but shown no respect for life. Nowhere is the joyous acceptance of the flowers and the fruits of life to be found; everywhere there is an obstinate clinging to dead flowers. Our lives are eulogies on the graves of dead flowers!

The focus of religious speculation has always been on the other side of death -- on heaven, on moksha, on nirvana -- as if what happens before death were of no concern at all. I want to ask, if you are unable to live with what happens before death, how will you be able to cope with what comes after life? It will be almost impossible! If we cannot avail ourselves of what is here, before death, we can never prepare or qualify for what comes after death. The preparation for one's death must be done during one's life! If there is another world after death, there too we will be confronted with what we have experienced in this life. There is no escaping the after-effects of this life, in spite of all the harping about renouncing it.

I say there is not, nor can there be, any God but life itself. I also say that to love life is one's sadhana, one's path to God. The true religion is to avail one's self of life. To realize the ultimate truth that exists in life is the first auspicious step towards achieving total deliverance. The one who misses life is the one who is sure to miss everything else.

However, the tendency of religion is exactly the opposite: cast life away, renounce the world. Religion does not advise the contemplation of life; it does not help you to lead your life; it does not tell you that you will only find life as you live it, but it says that if your life is miserable it is because your perception of life is impure. Life can shower happiness on you if you only know the proper way to live it.

I call religion the art of living. Religion is not a way to undermine life, it is a medium for delving deeply into the mysteries of existence. Religion is not turning one's back on life, it is facing life squarely. Religion is not escaping from life; religion is embracing life fully. Religion is the total realization of life.

As a result of these basic misconceptions, only elderly people show any interest in religion these days. You will only find old people in the places of God -- in the temples, in the churches, in the gurudwaras and in the mosques. You will not see any young people there. Why? There is only one explanation: our religion has become a religion for people advanced in age; it is for those haunted by the fear of death, for those at the end of their lives, for those full of anxiety about what comes after death.

How can a religion based on the philosophy of death illuminate life? Even after five thousand years of religious teachings, the earth is sinking steadily from bad to worse. Although there is no shortage of temples, mosques, churches, priests, teachers, ascetics and the like on this planet, its people have not yet become religious. This is because religion has a false base. Life is not at the root of religion; religion is built on death. Religion is not a living symbol; religion is a gravestone. This kind of biased religion can never bring life to our lives.

What is the cause of all this ?

During these few days, I shall discuss the religion of life, the religion of the living faith -- and a certain elemental principle the common man is never encouraged to discover, nor even told about. In the past, the utmost was done to throw a blanket over this primary rule of life, to suppress this basic truth. And the result of this grave mistake has grown into a universal disease.

What is the basic drive of the average man?
God?
No.
The soul?
No.
Truth?
No.

What is at the core of man? What is the basic urge in the depths of the common man -- in the life of the average man, of the man who never meditates, never searches his soul, never undertakes any religious pilgrimages?
Devotion?
No.
Prayer?
No.
Liberation?
No.
Nirvana?
Absolutely not.

If we look for the basic urge in the common man, if we search for the force behind this life, we will find neither devotion nor God, neither prayer nor the thirst for knowledge. We will find something different there -- something that is being pushed into the darkness, that is never faced consciously, that is never evaluated. And what is that something? What will you find if you dissect and analyze the core of the average man?

Leave man aside for the moment. If we look at the animal or vegetable kingdom, what will we find at the core of anything? If we observe the activity of a plant, what do we find? Where is its growth leading? Its whole energy is directed toward producing a new seed. Its entire being is occupied with forming a new seed. What is a bird doing? What is an animal doing? If we closely observe the activities of nature, we will find that there is only one process, only one wholehearted process going on. And that process is one of continuous creation, of procreation, of creating new and different self-forms. Flowers have seeds; fruits have seeds. And what is the seed's destiny? The seed is destined to grow into a new plant, into a new flower, into a new fruit, into a new seed -- and so the cycle repeats itself. The process of procreation is eternal. Life is a force that is continuously regenerating itself. Life is a creativity, a process of self-creation.

The same is true of man. And we have christened the process "passion," "sex." We have also termed it "lust." This labeling amounts to name-calling; it is a kind of abuse. And this very disparagement itself has polluted the atmosphere.
Then, what is lust? What is passion? What is the force called "sex"?

Since time immemorial, waves have rolled in succession and dashed against the shore. The waves come in, break apart and fall back. Again they rush in. They push, they struggle, they disperse and fall back once again. Life has an inner urge to progress, to march forward. There is a kind of restlessness in these waves, and in life's waves as well. There is a continuous effort to achieve something. What is the aim? It is an intense desire for a better position; it is a passion to reach greater heights. Behind this never ending energy is life itself -- life striving for a good life, life striving for a better existence.

It's not long at all -- only a matter of some thousands of years -- since man first appeared on the earth. Before that, there were only animals. And it's not so very long since animals came into being either. Prior to that there was a time when there weren't any animals, when there were just plants. Nor have plants existed on this planet for a very, very long time. Before that there were only rocks, mountains, rivers and oceans.

And what was this world of rocks, mountains, rivers and oceans restless about? It was striving to produce plants. And gradually, ever so gradually, plants came into existence. The life-force had manifested itself in a new form. Then the earth was covered with vegetation. It continued to bring forth life; it continued to procreate: flowers bloomed and fruit grew.

But the plants were also restless. They were not satisfied with themselves either; their inner urge was also for something higher; they were eager to produce animals and birds. Then animals and birds came into being and occupied this planet for ages. But man was nowhere in sight. And yet man was always there, inherent in the animals, striving to break through the barrier, striving to be born. Then, in due course, man entered existence.

Now, how about man? Man is ceaselessly endeavoring to create new life. And we have named this tendency "sex"; we have called it "passion," "lust." But what is the meaning of this lust?

The basic urge is to create, to produce new life. Life itself does not want to end. But what is it all for? Can it be that man, from within, is trying to bring forth a better man, a higher form of himself? Can it be that life is expecting a being far better than man himself? Sages from Nietzsche to Aurobindo, from Patanjali to Bertrand Russell have nurtured an image in their heart of hearts, a dream of how a man superior to themselves will come forth -- a superman. They have been asking how another being, better than man, can be produced.

We have deliberately condemned the urge to procreate for thousands of years. Instead of accepting it, we have abused it. We have relegated it to the lowest possible place. We have concealed it and pretended it is not there, as if there were no place for it in life, no room for it in the scheme of things.

The truth is that there is nothing more vital than this urge. And it should be given its rightful place. Man has not freed himself from it by covering it up and by trampling it; on the contrary, he has entangled himself in it even more. This repression has yielded the opposite result from the one expected.

Imagine a novice learning to ride a bicycle. The road may be big and wide, but if there is a small rock lying by the side of the road the cyclist will be afraid he will bump into the stone. There is a hundred-to-one chance against his running into that stone -- even a blind man would, in all probability, pass it safely by -- but because of his fear the rider is only aware of the stone. The stone looms large in his mind and the road vanishes for him. He is hypnotized by that stone, drawn to it, and in the end he dashes against it. He collides with that very thing from which he has done his utmost to save himself.

The road was big and wide, so how did this man have an accident?

The psychologist Coue says that the average mind is governed by the Law of Reverse-Effect. We collide with the very thing from which we are trying to save ourselves because the object of our fear becomes the center of our consciousness. In the same way, man has been trying to save himself from sex for the last five thousand years. And the result is that everywhere, in every nook and corner, he is confronted by sex -- in all its various forms. The Law of Reverse-Effect has arrested the soul of man.

Have you never observed that the mind is pulled towards and hypnotized by the very thing it is trying to avoid? The people who taught man to be against sex are fully responsible for making him so aware of sex. The over-sexuality that exists in man can be blamed on perverted teachings.

Today we are afraid to discuss sex. Why are we so mortally afraid of this subject? It is because of a presupposition that man may become sexual just by talking about sex. This view is totally wrong. There is, after all, a vast difference between sex and sexuality. Our society will only be free of the ghost of sex when we develop the courage to talk about sex in a rational and healthy manner.

It is only by understanding sex in all its aspects that we will be able to transcend sex. You cannot free yourself from a problem by shutting your eyes to it. Only a madman thinks his enemy will vanish if he closes his eyes. The ostrich in the desert thinks in this way. The ostrich thrusts his head into the sand and, since he cannot see his enemy, he thinks his enemy is not there. This kind of logic is pardonable in the case of the ostrich, but in man it is unforgivable.

As far as sex is concerned, man behaves no better than the ostrich. He thinks that by shutting his eyes, by ignoring it, sex will vanish. If such miracles could occur, life would be very easy indeed. But alas, nothing disappears just by pulling down the blinds. On the contrary, this is proof that we are scared of sex, that its attraction is more powerful than our resistance. Because we feel we cannot conquer sex, we shut our eyes to it.

Shutting one's eyes is a sign of weakness, and the whole of humanity is guilty of it. Not only has man blatantly shut his eyes to sex, he has also entered into innumerable inner conflicts with it. The devastating results of this war with sex are too well known to be enumerated here. Ninety-eight per cent of mental illness, of neurosis, is because of the suppression of sex. Ninety-nine per cent of the women suffering from hysteria and related illnesses suffer from sexual disorders. The major cause of fear, of doubt, of anxiety, of the stress and strain on contemporary man, is the pressure of passion. Man has turned his back on an inherent and powerful urge. Without attempting to understand sex, we have shut our eyes to it out of fear. And the results have been catastrophic indeed.

To see the truth of this, man need only scan his literature, the mirror of his mind. If a man from the moon or from Mars were to come here and go through our literature, were to read our books and our poetry, were to see our paintings, he would be surprised. He would wonder why all our art and literature is centered around sex.

"Why are all man's poems, novels, magazines and stories saturated with sex? Why is there a half-naked woman on every magazine cover? Why is every movie concerned with lust?" he would ask.

He would be perplexed. The alien visitor would wonder why man thought about nothing but sex. He would be even more confused if he met a man and talked to him, because the man would try, would try very hard, to impress upon him that he was totally innocent of the existence of sex. The man would talk of the soul, of God, about heaven, about emancipation, but he would not say a word about sex, although his whole being would be filled with ideas about sex. The alien would be stunned to learn that man has even invented a thousand and one devices to gratify a desire about which not a breath is uttered.

Man's death-oriented religion has made man sex-minded. And it has perverted him from another angle as well. It shows him the golden pinnacle of celibacy, of brahmacharya, but gives him no guidance in getting a foothold on the first rung, in understanding the base, in understanding sex.

First of all, we have to recognize sex and understand it; we have to comprehend this elemental urge. Only then can we strive to transcend it, to sublimate it, so we can reach the stage of celibacy. Without understanding this basic life-force in all its forms and facets, all man's efforts to restrain and suppress it will only help him degenerate into a sick and incoherent lunatic. But we do not concentrate on the basic illness, we spout the high ideal of celibacy. Man has never been so sick, so neurotic, so wretched or so unhappy. Man is completely perverted. He is poisoned at the root.

Once I was passing a hospital. I read on a sign, "A man stung by a scorpion was treated here. He was cured in a day and discharged."

Another notice read, "A man was bitten by a snake. He was treated and went home, hale and hearty, in three days."

A third report read, "A man was bitten by a mad dog. He has been under treatment for the last ten days and will be well quite soon."

Then there was also a fourth report. "A man was bitten by a man," it said. "It was many weeks ago. He is unconscious and there is a slim chance of his recovery."

I was surprised. Can a man's bite be so very poisonous?

If we are observant, we will see that a lot of poison has accumulated in man. Perhaps it is because of his quack doctors, but the foremost reason is his refusal to accept what is natural in him, his refusal to accept his fundamental being. We have tried to curb and annihilate our inborn urges in vain; no attempts are made to transform them, to elevate them. We have forced ourselves to control that energy in a wrong way. That energy is bubbling in us like molten lava; it is always pushing from inside: if we are not careful, it may topple us at any moment. And do you know what happens when it gets the slightest opening?

I will illustrate with an example:

A plane meets with an accident. You are nearby and you rush to the scene. What is the first question that will come to your mind when you see a body in the debris?

"Is this person Hindu or Muslim?"

No.

"Is this person Indian or Chinese?"

No.

In a split second, and first and foremost, you will look to see whether the body is a man's or a woman's.

Are you aware why this question springs to mind first of all? It is because of repressed sex. It is the repression of sex that makes you so conscious of the difference between a man and a woman. You are able to forget the name, face or nationality of someone -- if I had met you, I might forget your name, your face, your caste, your age, your status, everything about you -- but you never forget the sex of a person, you never forget whether someone was male or female. Have you ever had any doubt that the person you had a conversation with, let's say, on the train to Delhi last year, was a man?

Why? When you forget everything else about a person, why can't you erase that aspect from your memory? It is because the awareness of sex is so firmly rooted in man's mind, in his thought processes. Sex is ever-present, ever-active.

Neither our society nor our planet can ever be healthy so long as this iron curtain, this distance, exists between men and women. Man cannot be at peace with himself so long as this burning fire rages inside him, so long as he sits tightly on it. He has to strive to suppress it every moment of every day. The fire is burning us. It is scorching us. But even so, we are not prepared to face it, not prepared to look into it.

What is this fire?

It is not an enemy, it is a friend.

What is the nature of this fire?

I want to tell you that once you know this fire it will no longer be an enemy, it will become a friend. If you understand this fire, it will not burn you. It will warm your homes, it will cook for you, and it will also become your lifelong friend.

Electricity has flashed in the sky for millions of years. Sometimes it killed people, but nobody ever thought that this very same energy would someday run our fans and light our homes. Nobody could imagine these possibilities then. But today this electricity has become our friend. How? Had we shut our eyes to it, we would never have fathomed its secrets, we would never have utilized it; it would have remained our enemy, it would always have been an object of fear. But man assumed a friendly attitude towards electricity. He took it upon himself to understand it, to know it, and slowly, slowly, a lasting friendship developed. Had that not happened, we would hardly be able to manage today.

The sex inside man, his libido, is even more vital than electricity. A minute atom of matter annihilated an entire hundred thousand people in the city of Hiroshima, but an atom of man's energy can create a new life, a new person! Sex is more powerful than an atom bomb. Have you ever thought about the infinite possibilities of this force, about how we can transform it to better mankind? An embryo can become a Gandhi, a Mahavir, a Buddha, a Christ. An Einstein can evolve from it; a Newton can be manifest in it. An infinitely small atom of sex energy has a towering person like Gandhi manifest in it!

But we are not inclined to even try to understand sex. We have to summon immense courage even to talk about it in public. What kind of fear is it that plagues us, so that we are not prepared to understand the force out of which the whole world is born? What is this fear? Why does sex alarm us so?

People were shocked when I spoke about sex at the first meeting last month, in Bombay. I received many angry letters asking me not to talk in this fashion, letters saying I should not speak on this subject at all. I wonder why one should not discuss this subject? When this urge is already inherent in us, why should we not talk about it? Unless we can understand its behavior, can analyze it, how can we hope to raise it to a higher plane? By understanding it we can transform it, we can conquer it, we can sublimate it. Unless that happens, we will die and still we will be unable to free ourselves from the grip of sex.

My point is that those who forbid talk about sex are the same people who have pushed humanity into an abyss of sex. Those who are frightened of sex, and have therefore convinced themselves they are innocent of sex, are lunatics. They have conspired to make the whole world a gigantic asylum.

Religion is concerned with the transformation of man's energy. Religion aims to integrate the inner being of man -- both his chaste aspirations and his basic urges. It is also true that religion should guide man from the lower to the higher, from darkness to light; to the real from the unreal, to the eternal from the ephemeral.

But to reach somewhere, one has to know the starting point. We have to start from where we are; it is imperative we know this place first. And this is more important at the moment than the place we want to reach. In this context, sex is the fact, the reality; sex is the starting point. But God? God is far from here. We can reach the truth of God only by understanding the starting point of the journey; otherwise we cannot move an inch. We will be lost. We will be on a merry-go-round, going nowhere.

When I spoke to you at our first meeting I could sense you were not prepared to face the realities of life. Then what more, if anything, can we do? What can we achieve? Then all this hullabaloo about God and the soul means nothing. It is all empty of conviction; it is all just false talk.

It is only by acquiring real knowledge about something that we can rise above it. In fact, knowledge is transcendence. And first of all, one fact must be comprehended fully: man is born out of sex. The whole of his being exists because of the practice of sex. Man is filled with the energy of sex. The energy of life itself is the energy of sex.

What is this sex energy? Why is it such a powerful disturbance in our lives? Why does it pervade our entire beings? Why do our lives revolve around it, even to the end? What is the source of this urge?

Sages and seers have degraded sex for thousands of years, but man is still not convinced. For ages they have preached that we should defy sex, that we should banish all thoughts of it and all desires for it in order to be free from maya, from the illusory world -- yet man has not been able to break his shackles. You cannot be rid of sex like this; the approach is wrong.

Whenever I meet prostitutes, they never speak of sex. They inquire about the soul, and about God. I also meet many ascetics and monks, and whenever we are alone they ask about nothing but sex. I was surprised to learn that ascetics, who are always preaching against sex, seem to be captivated by it. They are curious about it and disturbed by it; they have this mental complex about it, yet they sermonize about religion and

about the animal instincts in man. And sex is so natural.

We have neither wanted nor tried to understand this problem. We have never delved into the reason there is such a great attraction to sex.

Who teaches you sex?

The whole world is against its being taught. Parents feel children should not be allowed to know about it, and teachers agree. The scriptures say the same thing. There is no school or university to teach the subject of sex; every institute of learning forbids knowledge of it. But in adolescence, a young man finds out for himself that his whole being, his *prana*, is filled with an anxiousness about sex. Then the age-old precautions fall. And sex wins.

How does this happen? Truth and love are preached, but the teachings don't hold up; they prove vulnerable.

Sex is firmly rooted in the core of our beings, but where is it anchored? Where is the center of this natural pull, of this pull that is so powerful, so profound? There lies the mystery. And it is necessary to recognize the mystery first; only then can we surpass it.

Fundamentally, what we feel as the attraction for sex is not the attraction for sex at all.

After every act of orgasm, a man feels drained, empty, depressed. He is sorry, with a pinch of heartburn. He thinks of avoiding this practice in the future. So, what is the source of this state of mind? It is because the desire is for something else, and not just for physical gratification.

Man cannot ordinarily reach the depths of his being that he reaches in the consummation of the sexual act. In the ordinary course of his life, in his daily routine, a man has a variety of experiences -- he shops, does business, earns his living -- but intercourse reveals the deepest of experiences to him. And this experience has profound religious dimensions: there, man reaches beyond himself; there, he transcends himself.

Two things happen to him in those depths.

First, in copulation the ego vanishes. Egolessness is created. For an instant, there is no "I"; for an instant, one does not remember oneself. Did you know that the "I" also dissolves completely in the experience of religion, that in religion the ego also dissolves into nothingness? In the sexual act the ego fades away. Orgasm is a state of self-effacement.

The second thing about the experience of sex is that time is undone for an instant. Timelessness is created. As Jesus Christ has said of samadhi, "There shall be time no longer." In orgasm, the sense of time is non-existent. There is no past, no future; there is only the present moment. The present is not a part of time; the present is eternity.

This is the second reason man is so eager for sex. The craving is not for the body of a woman by a man or vice versa, the passion is for something else: for egolessness, for timelessness.

This sexual climax only lasts a moment, but for this brief moment a man loses a considerable amount of energy and vitality and later laments his loss. In some species of animals, males die after one act of intercourse alone. A particular insect in Africa can perform the act only once; its energy ebbs and it passes away in the act itself. It is not that man is unaware that intercourse diminishes his power, lessens his energy and brings death that much nearer. After each experience he regrets his indulgence, but in a short while he feels passionate again. Surely there is much deeper meaning to this pattern of behavior than meets the eye.

There is a subtler level to the sexual experience than the mere physical routine. It is a level that is religious in essence. To understand this experience you must pay careful attention. If you cannot grasp the meaning of this experience, you will live and die in sex alone.

Lightning shines in the darkness of the night, but the darkness is not part of the lightning. The only relation between the two is that lightning only stands out at night, only in the darkness. And the same is true of sex. There is a realization, an exhilaration, a light that shines in sex, but that phenomenon is not from sex itself. Although it is associated with it, it is just a by-product. The light that shines in orgasm transcends sex; it comes from beyond. If we can comprehend this experience of the beyond we can rise above sex. Otherwise, we will never be able to.

Those who oppose sex blindly will never be able to appreciate the phenomenon in its proper perspective. They will never be able to analyze the cause of this insatiable desire for sex, of this deep craving for sex. What I wish to emphasize is that this strong and recurring pull toward sex is for the momentary realization of samadhi.

You can liberate yourself from sex if you can learn to attain to samadhi without sex. If a man who wants an article costing one thousand rupees is shown where one can be had for free, he would not be in his right

senses if he were to go to the market to buy it so expensively. If a man can be shown how he can attain the same ecstasy he derives from sex by some other means and in much greater measure, his mind will automatically cease its rush towards sex; his mind will start racing in the other direction.

Man had his first realization of samadhi in the experience of sex. But sex is a costly affair, a very costly affair indeed. And it does not last for more than a moment; after a momentary climax, we return again to our original position. For a second, we reach towards a different plane of existence; for a second, we climb towards a peak of immense satisfaction. The momentum is towards the pinnacle, but we have hardly taken a step when we fall back to first base. A wave aspires to reach the sky, but it has hardly risen noticeably when it already starts to fall. We are the same. It is for that ecstasy, for that joy, for that realization, that we accumulate energy from time to time and again start the ascent. We almost touch that subtler plane, that higher realm, but again we fall back to our original position, minus a considerable amount of power and energy.

So long as man's mind remains immersed in this river of sex he will repeatedly rise and fall again. Life is a continuous push towards egolessness, towards timelessness -- whether conscious or unconscious. The intense desire of the being is to know its real self, to know the truth, to know the original, eternal, timeless source -- to unite with that which is beyond time, to attain pure egolessness. It is to satisfy this unconscious inner desire of the soul that the world rotates around the axis of sex.

But how can we understand or develop any kind of rapport with this realization if we continue to deny the existence of this natural, inner and all-encompassing phenomenon. When we oppose sex as vehemently as we do, sex becomes the center of our consciousness: we cannot free ourselves from it; we become chained to it. The Law of Reverse-Effect comes into play and we become bound to it. We try to run away from sex, but the more we try to rid ourselves of it, the more we become entangled in it.

A man was ill. His illness was that he felt very hungry, but in fact he had no illness at all. He had read that the negation of life was the path to deliverance. He had read that fasting was religious and that eating was sinful. He had also been told that eating was violent and contrary to the precepts of non-violence.

But, the more he thought of eating as sinful, the more he suppressed his hunger. And the hunger asserted itself in equal measure. He used to fast for three or four days and then, the following day, he would eat anything and everything, like a glutton. After eating he felt sorry for breaking his vow -- plus, overeating has its own reactions -- and then, to atone, he would have another spell of fasting. And again, after that, he would eat for a time.

At last he decided it was not possible to follow the righteous path while he lived at home, and so he renounced the world, went to the jungle, climbed a hill and found a solitary cave. The folks at home were sad, and his wife, assuming he must have overcome his eating illness in his retreat, sent him a bunch of flowers. She wished him an early recovery and a speedy return.

The man replied with a note, "Many thanks for the flowers. They were delicious." The man had eaten the flowers. We may not be able to imagine a man eating flowers instead of food, but we have not undertaken the *sadhana* of a fast, like that man had. Of course, those who are devoted to eating will be able to understand the situation very well indeed. In more or less the same proportion, everybody is committed to sex.

Man has started a war against sex. And the results of this war with sex are difficult to assess correctly. Does homosexuality exist anywhere but in man's so-called civilized societies? Aborigines who live in backward areas cannot imagine a man having intercourse with another man. I have stayed with tribal people, and when I told them that civilized people practiced this, they were stunned; they could not believe it. But in the West there are homosexual clubs, and there are associations that claim that it is undemocratic to prohibit homosexuality when so many people practice it. They declare that the prohibition of homosexuality by law is a violation of fundamental human rights, that it is an imposition by a majority on a minority. The mentality that has given birth to homosexuality is the result of the war with sex.

Prostitution also exists in direct proportion to a society's civilization. Did you ever reflect on how the institution of prostitution came into being in the first place? Can you find a prostitute in the hilly areas of the tribal peoples, in our far-flung settlements? Impossible. These people cannot even imagine there are women who sell their virtue, who undergo intercourse for remuneration. But this trafficking in sex has developed with the advance of man's civilization. This is an act of eating flowers. And we would be still more astonished were we to take fully into account all the other perversions of sex, were we to examine the full range of all its ugly manifestations.

What has happened to man? Who is responsible for this ugliness and debauchery? Those who have

taught man to repress sex instead of understanding it are responsible. Because of this suppression, man's sex energy is leaking from the wrong pores. Man's whole society is sick and wretched, and if this cancerous society is to be changed, it is essential to accept that the energy of sex is divine, that the attraction for sex is essentially religious.

Why is the attraction of sex so powerful? For it surely is powerful. If we can grasp the basic levels of sex we can lift man out of sex. Only then can the world of *rama* emerge from the world of *kama*; only then can a world of compassion evolve out of this world of passion.

With a group of friends, I went to Khajuraho to see the world-famous temple there. The outermost wall, the periphery of the temple, is decorated with scenes of the sexual act, with the varied poses of intercourse. There are sculptures of many different poses, all in sexual postures. My friends asked why those sculptures were there, decorating a temple.

I explained to them that the architects who had built that temple were highly intelligent people. They knew that passion and sex exist on the circumference of life, and believed that those who were still caught up in sex had no right to enter the temple.

We entered. Inside, there was no idol to God. My friends were surprised, seeing no idol anywhere. I explained to them that on the outer wall of life itself lust and passion exist, whereas the temple of God is inside. Those who are still enchanted by passion, by sex, cannot reach the temple of God inside; they simply roam about the outer wall.

The builders of this temple were very sensible people. This was a meditation center -- sexuality on the surface, all around; peace and quiet at the core, at the center. They used to tell aspirants to meditate on sex first, to reflect fully on the copulation depicted on the outer wall, and when they had thoroughly understood sex and were certain their minds were free of it, they might go inside. Only then could they face God inside.

But in the name of religion we have destroyed any possibility of understanding sex. We have declared war on sex, on our basic instinct itself. The standard rule is not to see sex at all, but to shut your eyes and blindly barge into the temple of God. But can anyone reach anywhere with his eyes closed? Even if you reach inside, you will not be able to see God with closed eyes. Instead, you will only see the thing from which you have been running!

Perhaps some people think I am a propagandist for sex. If so, please tell them that they haven't heard me at all. It is difficult these days to find a greater enemy of sex on the face of this earth than me. If people can pay attention to what I say -- without bias -- it is possible to liberate man from sex. This is the only course for a better humanity. The pundits we consider the enemies of sex are not its enemies at all, but its propagandists. They have created a glamour around sex; their vehement opposition has created a mad attraction for sex.

One man told me he wasn't interested in anything that was not disapproved of, challenged or resented. As we all know, the stolen fruit is always sweeter than the one purchased from the bazaar. That's why one's own wife isn't as appetizing as the neighbor's wife seems to be. The other is like a stolen fruit; the other is a forbidden treat. And we have given the same status to sex. It is very tempting. It has been given such a colorful coat of lies that it has become intensely attractive. Bertrand Russell has written that in the Victorian era, when he was a child, ladies' legs were never seen in public. The clothes they wore swept the ground, covering their feet completely. If by chance even a woman's toe were visible, a man would immediately ogle it; it would arouse his passion.

Russell further writes that today's women move about nearly half-naked with their legs fully visible, but notes that it doesn't affect us nearly as much. This proves, he writes, that the more we conceal a thing, the more it arouses our curiosity.

The first step to free the world from sexuality is to allow children to remain nude, as much as possible, in the home. As far as it is feasible, it is advisable to allow children, both boys and girls, to play in the nude, so that they become totally acquainted with each other's bodies. Then, tomorrow, there will be no necessity for them to snuggle up to each other in the streets. Then there will be no need to print nude pictures in books. Then they will be so familiar with each other's bodies that no kind of perverted attraction will be possible in the future.

But the way of the world is just the opposite. The people who have covered and concealed the body have unwittingly created so great an attraction for it that, although it has overtaken our minds, we still haven't felt the full impact.

Children should remain nude and should play in the nude for a long time, so no seed of madness remains to plague them the rest of their lives.

But the disease is already there, and it is on the increase. The existence of the disease can be observed in the bulk of obscene literature now being published. People read it, hiding it between the covers of the GITA and the BIBLE. We shout that obscene books should be banned, but we never pause to think where the men who read them are coming from; we protest the displaying of nude pictures but never stop to ask why they are exhibited in the first place.

Sex is natural, but sexuality is the product of anti-sex teachings. If these teachings are followed, if the advice given in these unscientific sermons is taken, the soul of man will be totally filled with sexuality. It has almost happened. But, thank God, such teachers are not very successful. And because of their failure, man has been able to salvage some of his conscience, some of his discrimination. If man understands sex properly, he can rise above it. He should rise above it; it is necessary that he rise above it.

All our efforts to date have borne wrong results because we have not befriended sex but have declared war on it; we have used suppression and lack of understanding as ways of dealing with sex problems. The deeper a man's understanding, the higher he can rise above sex; the less his understanding, the greater his attempts to suppress sex will be. And the results of repression are never fruitful, never pleasing, never healthy.

Sex is man's most vibrant energy, but it should not be an end unto itself: sex should lead man to his soul. The goal is from lust to light.

To reach celibacy sex must be understood. To know sex is to be free of it, to transcend it; but even after a lifetime of sexual experience, a man is not able to detect that intercourse gives him a fleeting experience of samadhi, a peek into superconsciousness. That is the great pull of sex; that is the great allure of sex: it is the magnetic attraction of the Supreme. You have to know and to meditate upon this momentary glimpse; you have to focus on it with awareness. On everyone its pull is so tremendously strong.

There are other, easier ways to attain to the very same experience -- meditation, yoga and prayer are other alternatives -- but only the channel of sex has such a powerful influence on man. It is very important to consider the various ways there are to reach the same goal.

One friend wrote to say that he found my topic very embarrassing. He asked me to imagine the awkward position of a mother sitting in the audience with her daughter; he asked me to think of a mother attending my lecture, accompanied by her son. Further, he advises me that such things should not be discussed in front of just anybody. I replied that his objections were groundless and that he must be out of his mind. If a mother is sensible, she will relate her experiences of sex to her daughter in time, before she slips into a netherland of sex, before she loses herself in unknown, immature ways. If a father is sensitive in discharging his parental responsibility, he must freely discuss the subject with his son and daughter -- to warn them against the common pitfalls and to save their lives from possible perversion in the future.

But the irony of the situation is that neither the father nor the mother has any deep, conscious experience in the matter. They themselves haven't risen above the level of physical sex, and so they fear their children may become entangled at the same level as well. But, I ask you, did anybody guide you? You have entangled yourself. And your children will also entangle themselves. And it will be repeated in the second and third generations and so forth. But isn't it possible if your children are spoken to, if they are taught, if they are allowed to think freely for themselves, that they may save themselves from dissipating their energy? They may conserve their energy. And they may transform it.

We have all seen coal many times. Scientists say that in a period of a few thousand years coal is transformed into diamonds, and that there is no chemical or structural difference between coal and diamonds. A diamond is the transformed manifestation of a piece of coal. A diamond is only coal.

I wish to tell you that sex is coal, whereas brahmacharya, celibacy, is diamond. Celibacy is a form of sex; celibacy is the transformation of sex. Celibacy is coal, but after it has undergone a certain process. And believe me, there is no enmity between the two extremes. No enemy of sex can ever become brahmacharya.

What do we mean by brahmacharya, by celibacy? It is the charya of Brahma; it is communion with God. It is the realization of the divine experience, of the experience of God. And, by the use of conscious understanding, it is possible to direct one's sexual energy on this path, on the path to God.

Tomorrow, I intend to speak to you about how the experience of kama, of lust, can be sublimated into that of Rama, of light. I wish you to listen attentively, so there will be no misinterpretation. And whatever questions come to mind, please ask them honestly. Send them to me in writing so that I can speak to you about them simply and directly in the next few days. It is not necessary to hide any questions that arise in your minds; there is no reason to hide the truth. It is pointless to try to run away from it. Truth is truth whether we shut our eyes to it or not. Only those who have the courage to face the truth are religious men.

Those who are weak and cowardly, those who are not even manly enough to face the facts of life, can never be helped to become religious.

In the coming days, I invite you to consider my topic. It is one on which your aged seers and sages cannot be expected to talk. And perhaps you are not used to hearing such discourses either. Your minds may react in fear, but I urge you to be patient and to listen attentively. It is quite possible the understanding of sex may lead you to the temple of your soul. That is my desire.

May God fulfill that desire.

From Sex to Superconsciousness

Chapter #3

Chapter title: The pinnacle of meditation

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I resume my talk with a small tale. Many, many years ago, in a certain country, there was a young and famous painter. He decided to create a truly great portrait, a lively portrait full of the joy of God, a portrait of a man whose eyes radiated eternal peace. And so, he set out to find someone whose face reflected that eternal, ethereal light.

The artist roamed from village to village, from jungle to jungle, in search of his subject, and at long last he came across a shepherd with shining eyes, with a face and features that held the promise of some celestial home. One look was enough to convince him that God was present in this young man.

The artist painted a portrait of the young shepherd. Millions of copies of the portrait were made and it sold far and wide. People felt great gratitude, just being able to hang the picture on their walls.

After a spell of some twenty years, when the artist had grown old, he decided to paint another portrait. His experience had shown him that life is not all goodness, that Satan also exists in man. The idea of painting a picture of Satan persisted; were he to fulfill the project, then the two pictures would complement each other, would show the complete man. He had already done a painting of godliness; now he wanted to portray evil incarnate.

He sought a man who was not a man but Satan. He went to gambling dens, to bars and to madhouses. This subject had to be full of hell's fire; his face had to show all that is evil, ugly and sadistic.

After a long search, the artist finally met a prisoner in a jail. The man had committed seven murders and had been sentenced to be hanged in a few days. Hell was evident in the man's eyes; they spouted hate. His face was the ugliest one could possibly hope to find. The artist began to paint him.

When he had completed the portrait he brought out his earlier picture and set it by the side of the new painting for contrast. It was difficult to assess which was better from an artistic point of view; both were marvelous. He stood, staring at both of them. And then he heard a sob. He turned and saw the chained prisoner, crying. The artist was bewildered. He asked, "My friend, why are you crying? Do these pictures disturb you?"

The prisoner said, "I have been trying to hide something from you all this time, but today I am lost. You obviously do not know that the first picture is also of me. Both portraits are of me. I am the same shepherd you met twenty years ago in the hills. I cry for my downfall in the last twenty years. I have fallen from heaven to hell, from God to Satan."

I do not know how true this story is, but one thing is for certain: each man's life has two converse sides;

two portraits of everyone are possible. In every man both God and Satan exist; in every man there is the possibility of heaven, and the possibility of hell. A bouquet of beautiful roses can grow in man; a heap of mud can also pile up in him. Every man swings between these two extremes. Man can attain to either of these extremes, but most people are inclined towards the infernal. Those fortunate few who aspire to the eternal, who let godliness grow in them, are rare. Can we succeed in making our lives temples of God? Can we also become like the portrait that had the glimpse of God in it?

With this question I resume today's talk. How can man become the reflection of God? How is it possible to make man's life heaven, to make it fragrant, beautiful, harmonious? How is it possible for man to know that which is deathless? How is it possible for man to enter the temple of God?

In this context, the facts of life indicate that all our progress, so far, has been in the opposite direction. In childhood we are in heaven, but as we grow older, by and by we land in hell. The world of childhood is full of innocence and purity, but we gradually begin traveling a road paved with lies and treachery and by the time we are mature we are old -- not only physically but also spiritually. Not only does the body become weak and infirm, but the soul falls into a ruinous state as well. But we simply accept this; we simply let the matter finish there. But we also finish ourselves.

Religion is fatalistic about this question, about this downfall, about this journey from heaven to hell. But this journey ought to be reversed. This journey should be a rewarding one -- from sorrow to joy, from darkness to light, from mortality to immortality. Man's inner urge is to reach the deathless from the deathbound; this is the thirst of man's innermost soul. The soul's only search is to reach from the darkness to the light. The basic drive of our primal energy is to reach from untruth to truth.

But for that voyage, man needs to conserve his energy; he needs to allow his energy to grow. To scale truth, to reach to the soul, man must strive to become a reservoir of limitless strength; only then can he reach to the eternal. Heaven is not for the weak.

I repeat, heaven is not for the weak. The truth of life is not for those who dissipate their energy, who allow themselves to become feeble and frail. Those who squander life's energies, who become insipid and impotent within, cannot undertake this expedition. It requires great energy to scale the heights.

Conservation of energy is a prime requisite of religion. But we are a weak, sick generation, and through this loss of energy we are progressively sinking to weaker and weaker levels. Our vitality is being drained away and all that is left inside is a honeycomb of dry cells; nothing is left but a terrible emptiness. Our lives are one sad continuous story of loss; our lives are not productive at all.

Why does this unattractive situation exist? And how do we lose our energy?

The biggest outlet for man's energy is sex. Sex is a continuous drain, and it should be stopped. No one likes to lose anything, but as I told you earlier, there is an irresistible reason why man overdraws on his energy so much. Because of the blissful glimpse in sex, man is dragged, willy-nilly, into losing energy time and time again. The luminescent but transient rapture that comes with sex has such a great attraction for him that man is falling headlong into losing the very thing that is the basis of everything.

If the same ecstasy were available by some other means, would one not stop wasting one's energy through sex? Is there any other way to obtain that same experience? Isn't there any other way to realize the very same exalted experience where we fathom the deeper-than-deep recesses of the soul, where we touch the highest peak of existence, where we are given a revitalizing glimpse of subtle bliss and pure joy, where all definitions and all limitations evaporate? Is there any other way? Is there any technique for plunging into that serene abyss within ourselves? Is there any other process for uniting with the eternal source of peace and joy that exists in us all?

This knowledge will spark a transformation in man. Then he will turn his back on Kama and will turn towards Rama; then his journey will be "from lust to the Lord." Then an inner revolution will take place; then a new door will open.

If man is not shown a new door, he will continue to revolve in the same repetitive circle and will eventually destroy himself. But man's backward idea of sex has prevented him from even thinking about any other door, about any superior outlet. And a great and disruptive chaos has been created in his life.

Nature has endowed man with one door only, that of sex, but the teachings down the centuries have slammed that door shut, have jammed that release. In the absence of an adequate outlet, the swirling energy in man travels around and around, vainly pushing upwards: disintegrating his personality, degenerating him, turning him into a neurotic.

Moreover, this disintegrated, neurotic man cannot even utilize the natural door of sex, and the onrush of energy from within shatters the walls and the windows of his being. As a consequence it erupts, and man

falls and cracks his head, stumbles and breaks his arms and legs. Because it is confined by the closed, natural door, and because the supernatural door is not yet open, man's sex energy flows out through unnatural outlets. This is man's greatest misfortune. No new door has been opened yet, and the old door is already closed.

This is why I am firmly against the traditional teachings of enmity for, and suppression of, sex. It is because of the old teachings that sexuality has not only grown in man but has also become perverted. What is the remedy? Is there no other alternative?

Let us look at the situation carefully. The realization that comes in the moment of orgasm consists of two elements: egolessness and timelessness. Time freezes and the ego evaporates. Because of the absence of the ego and the stoppage of time, one has a clear vision of one's own self -- of one's real self. But that glory is momentary, and then we are back in the same old rut. And in the meantime we have lost a considerable amount of energy.

The mind pines for that illumination; the mind yearns to grasp it again, but that light, that realization, is so transitory that we have scarcely glimpsed it when it disappears. What remains then is an urge, an obsession, a deep anxiety to achieve that experience again. Throughout the full span of his life, again and again man tries to grasp that glimpse, that exhilarating experience, but it never lingers.

There are two ways to attain superconsciousness, to reach the essence of the inner self: sex and meditation. Sex is the door provided by nature. Sex is the natural course: animals have it; birds have it; plants have it; man has it. So long as man avails himself of nature's door, he is not above the animals; he cannot rise above the animals. That door is also accessible to them. The day man finds a new door can be considered as the dawning of human-ness in him. Prior to that, we are not men; prior to that, our center coincides with the animals' center, with nature's center. Until we rise above this, until we transcend this, we are truly at the level of the animals. In appearance we are men. We clothe ourselves like men; we speak the language of men, but inside, at the core, at the center, we are like animals. And we can be no more than that. That is the reason the animal in us bursts forth at the first available opportunity.

During the commotion at the time of the formation of India and Pakistan, we came to know that a carnivorous animal lurks behind the mask of man. We came to know of what the people who pray in the mosques and recite the Gita in the temples are capable: they loot; they slaughter; they rape. The very people who were seen praying in the temples and mosques the day before were seen raping in the streets. What had happened to them?

A man takes a holiday from being human whenever there's the slightest opportunity to let his obligations go -- and the animal, ever ready in him, springs forth. The animal is always anxious for free rein. And man is always tense -- curbing this animal, chaining it.

In a crowd, in a group, a man finds the opportunity to throw off his adopted garb of humanity and to forget himself. In a crowd, he develops the courage to forget himself, to forget the real identity he has been restraining. The animal is released. As an individual, no man has committed as many sins as he has in a crowd. A solitary man is a bit afraid someone may recognize him; he worries about what he is wearing. A solitary man will think first about what he is going to do; he is afraid others may call him an animal. But in the midst of a big crowd of people a man loses his identity; he is not worried about being spotted at all. Then he is part and parcel of the mass; then he does what the people around him are doing.

And what does he do? He hurls stones, he starts fires, he commits rape. As part of the mob, he seizes the opportunity to set his animal free. And that is why, every five to ten years, man is anxious for war, why he is always lying in wait, hoping for a riot to break out. If it is under the pretext of a Hindu-Moslem problem it is fine with him. If not, a Gujarati-Marathi cause will also suit his purpose. If the Gujaratis and Marathis are not ripe for rioting, then a conflict between Hindi-speaking and non-Hindi speaking people will satisfy him. He needs an excuse, any excuse, to free the insatiable beast within.

The animal in man is frustrated by constant bondage; it is howling to get out. But unless this animal is vanquished, destroyed, man's consciousness can never rise above bestiality.

Our nature, our life-force, our energy, has only one easy outlet, and that outlet is sex. Sealing that channel will create problems, so before sealing it, it is very important to throw open a new door so that the energy can be diverted in a new direction. This is possible, but it has not yet happened for the simple reason that repression is much easier than transformation. It is easier to cover a thing, to sit upon it, than to tackle it, than to transform it -- because the latter demands the effort of a sadhana, of a steady course of meditative action. Hence, we have chosen the internal repression of sex.

At the same time, we are unaware that nothing can be destroyed by suppression; on the contrary, it is

strengthened as a reaction. We also forget that repressing something intensifies our attraction for it. That which we repress not only becomes the center of our consciousness but also sinks into the deeper layers of our subconscious. We may repress it during our waking hours, but at night it flashes across our dreams. Inside it waits, anxious to lash out at the slightest opportunity.

Repression will not free man from anything; on the contrary, its roots will go deep into his subconscious and trap him as a consequence. In the process of trying to stamp out sex, man has entangled himself; he has become trapped.

Although animals have their limits and their periods, man has neither. Man is sexual each hour throughout the year. Without exception, no animal in the animal kingdom is sexual to this degree. Animals have a specific time for it, a period, a season; it comes and it goes. And afterwards an animal doesn't think about it again. But look at what has happened to man. The thing which man has tried to repress, has tried to suppress, shoots up throughout his life. It is an ever-active volcano.

Have you ever observed that no animal is sexual all the time, but that man leans toward sex in each and every situation? Sexuality fumes inside man, as if sex were all and everything in life. How has this perversion come about? How has this disaster occurred? Why hasn't it happened to any animal? There is only one cause: man has done his utmost to suppress sex. And it has erupted throughout his personality in equal measure.

And think of what we have done to suppress sex! We have had to develop an insulting attitude toward it; we have had to degrade it; we have had to abuse it. We have had to call it sin; we have had to shout from the rooftops, "Sex is sin!" We have had to proclaim that those who indulge in sex are contemptible, are to be despised. We have had to invent countless degrading names for sex in order to justify our suppression of it. But we have never worried for a moment that these abuses and objections would eventually poison our entire beings.

Nietzsche once made a very meaningful statement. He said that although religion had tried to kill sex by poisoning it, that sex was not dead, but still alive and full of poison. It would have been better had it died, but it was not to be; it was poisoned but yet it lived on. The device misfired. The sexuality we see around us today -- is the epitome of poisoned sex.

Sex also exists in animals because sex is the source of life, but sexuality only exists in man. There is no sexuality in animals. Look into the eyes of an animal; you will not find lust there. But if you look into a man's eyes you will see nothing but lust; nothing but the gross desire for sex. And so, today, animals are beautiful in a way, but there is no limit to the ugliness and stench of man, the mad repressor.

As a first step in freeing man from sexuality, children -- both boys and girls -- should, as I told you yesterday, receive instruction in the subject of sex. In addition to their being given this knowledge, the ugly and unnatural distance between them should be erased. As a matter of fact, they should be brought much nearer; this segregation is completely unnatural.

Men and women have become altogether different species. By looking at the separation, at the man-made compartments between them, it is difficult to believe that men and women are of the same kind, that they are both part of mankind. If boys and girls were free to move about the house without clothes, as and when they liked, it would nip in the bud the obscene and unnatural curiosity that develops at a later age. We already know full well how this ignorance of each other's bodies shows up in the inquisitiveness of children: look how all children of civilized men love to play "doctor."

Furthermore, I wonder if you know about a new movement initiated by a segment of American society, all so-called religious people. Their aim is to stop dogs, cats, horses and other animals being taken out unclothed; they want them to be dressed before they are taken into the streets. The idea behind it is that children may become corrupted if they look at naked animals. How funny it is to think of a child being corrupted by seeing a naked animal! But anyway, they are forming an association to ban unclothed animals from the streets. See how many things are being done to save mankind!

These so-called saviors are the very people who are destroying man. Have you never noticed just how wonderful and how beautiful the animals are, even unclothed? Even in their nakedness they are innocent, simple and plain. You rarely ever think of an animal as being naked, and you will never see animals as naked unless you are hiding your own nakedness inside you! But those who are afraid and those who are cowards will try anything and everything to compensate for their own fear of nakedness. Because of the invention of such remedies, mankind is degenerating, day by day.

Man ought to be so simple that he can stand up naked, unclad, innocent and full of bliss. A person like Mahavir undertook to stand up unclothed and, likewise, every man should cultivate a mentality whereby he

could also stand up unclothed. People, so-called religious people, say that Mahavir discarded clothes, that he abandoned wearing garments. But I deny this. His *chitta*, his consciousness, became so clear, so innocent -- as pure as that of a child -- that he rose up, nude, to face the world. When there is nothing at all left to conceal, a man can lay himself bare.

Man covers himself because he feels there is something inside that needs to be hushed up. But when there is nothing to hide, one need not even put up with clothes. There is a great need for the kind of world where every individual will be so guiltless, so pure of mind and so serene that he will be able to discard his clothes.

Where is the crime? What is the danger in being naked?

It is a different matter if clothes are worn for other reasons, but if they are worn solely out of one's fear of nakedness then this is contemptuous. Wearing clothes because of a dread of nakedness is indicative of a greater nakedness, is proof of a contaminated mind. But today we feel guilty even wearing clothes, as if we still haven't been able to scrub away the existence of our inner nudity.

Ah! God is so childish! He could so easily have created man with clothes.

By the way, please do not conclude that I am against the wearing of clothes. But I make no bones about stating that clothes worn out of sheer fear of nakedness do not cover nakedness; rather, they uncover it. This unnatural awareness of nakedness is contemptible, and degenerating. And this awareness has been decreed by a long social tradition.

A person can seem naked wearing clothes and a nude person can appear to be clothed. Is it necessary to elaborate further on this point after seeing the modern, skin-tight clothes for both men and women? This is the outcome of an unsatisfied desire to leer at and to display the body. If men and women were familiar with each other's bodies, clothes would automatically serve no other purpose than to protect the body. But alas, nowadays, clothes are designed to arouse sexuality.

Where is man's civilization going when clothes are no longer clothes but aids to sexuality? This is why I advocate letting children remain nude up to a certain age. They should understand that the necessity for clothes has to do with something other than sex!

Moreover, the concept of nakedness is a subjective one. To a simple mind, to an innocent mind, nudity is not offensive; it has its own beauty. But up to now, man has been fed on poison, and gradually, with the passage of time, this poison has spread from one pole of his existence to the other. Consequently, our attitude to nakedness is completely unnatural.

When I spoke on this topic at the first meeting, at the Bharatiya Vidya Bhavan Auditorium, a lady came to me and said, "I am very upset. I am very angry with you. Sex is a scandalous subject. Sex is sin. Why did you speak about it at such length? I really despise sex."

Now, you see, this lady despises sex although she is a married woman with sons and daughters. How can she love the husband who leads her into sex? How can she love those children who have been born out of sex? Her attitude to life is permeated with poison; her love will remain poisonous. And so there is bound to be a basic and deep rift between this woman and her husband. There will also be a fence of thorns between her and her children because the latter, to her, are the fruits of sin. The relationship between her and her husband is sin-oriented; she is haunted by an unconscious guilt complex where sex is concerned. Can one live in harmony with sin?

Those who slander sex have disturbed everyone's marital life. Instead of affording any kind of deliverance, this disruptive attitude against sex has had deeply injurious effects. The man who meets with an invisible barrier between himself and his wife can never feel content with her: he will look around for other women; he will go to prostitutes. All the women in the world could have been like sisters and mothers to him had he received full gratification at home, but because of its absence, he will now see all women as potential wives, always after something. It is but natural; it had to be so. He finds poison, repulsion, and talk of sin where he ought to have been blessed with bliss, with ecstasy and serenity. His basic needs are not met at home and so he roams everywhere, searching for satisfaction in every nook and corner. And what has man not invented to meet those basic needs! You would be amazed if we tried to list all the devices he has come up with.

Man has gone out of his way to devise many, many tricks but he has never thought carefully about the basic drawback. Now that which was a lagoon of love has become a pool of sex, and the pool is poisoned. And when there is an acute sense of sin, of poison; when there is a feeling of hesitation between husband and wife, this guilty approach ends the possibility of any growth in their lives together.

As I understand it, if a husband and wife can try to appreciate sex in harmony and with an understanding

love towards each other, with a feeling of pure joy and without any sense of gloom, then their relationship can be transformed, elevated. And after this, it is possible that the wife, the same wife, will be there, but she will be in the form of a mother!

I have heard that Gandhi's wife, Kasturba, once went to Ceylon with Gandhiji and his party. In his welcoming speech, the host said how very fortunate they were to be honored by the presence of Gandhiji's mother, who was accompanying Mr. Gandhi on his trip and was seated beside him. Gandhiji's secretary was floored. The mistake was his; beforehand, he ought to have introduced the members of the party to the organizers. But then it was too late: Gandhiji was already facing the mike and had begun his speech. The secretary feared the rebuke he might get from Gandhiji afterwards, but he did not know that Gandhiji would not be angry with him at all, because the woman who is able to change from wife into mother is very rare indeed.

Gandhiji said, "It is a happy coincidence that the friend who introduced me has, by mistake, spoken the truth. In the last few years Kasturba has truly become my mother. At one time she was my wife, but now she is my mother."

Together, this can happen. If a husband and wife put a bit of effort into examining their sexual life together, they can become friends and can help each other transform sex. And the day a husband and wife succeed in transforming sex, a feeling of overwhelming gratitude is born between them. But nowadays there is nothing but a subtle and inborn enmity between husbands and wives. A constant tussle exists; never a serene friendship.

A sense of profound gratification is born between husband and wife when each serves as a medium to transform the sexual desires of the other. A true friendship flowers when they become partners in ascendancy, in the transcendence of sex. That day, the man is filled with respect for the woman because she has helped him gain deliverance from lust; that day, the woman is filled with gratitude towards the man for freeing her from passion. From that day on, they live in the true harmony of love, and no longer in lust. This is the beginning of that voyage whereby the husband becomes God for his wife and the wife becomes a deity for her husband. But that possibility has been poisoned.

I stated yesterday that it is difficult to find a greater enemy of sex than I am. I do not mean to imply that I abuse or reproach sex; I said it apprehensively, as a guide in the direction of transcendence, as an indication of how lust can be transformed. I am an enemy of sex in the sense that I favor the transformation of coal into diamonds. I wish to transform sex.

How can this be done? What is the procedure?

I say that another door must be opened, a new door.

Sex does not rear its head as soon as a child is born. The body gathers energy, the cells gain strength, and still there is time before the full-fledged development of the body takes place. The energy will slowly muster itself, and then it will push open a door that has been shut for the first fourteen years -- and this is the child's introduction into the world of sex.

Once one door is open it is very difficult to open a new door. Because of the nature of the life-force, one's full vitality, one's entire energy, rushes along in the direction it has forced open. Once the Ganges has set its course it continues to flow along it; it does not seek out a new course every day. Fresh water may pour in daily, but it will continue to flow through the same channel. Similarly, man's life-force digs out a course for itself and then continues to travel it.

If man is to be cured of sexuality, it is very important to create a new opening before the door of sex opens. That new opening is meditation.

Each child in his tender years should be taught meditation, should be instructed in meditation. False teachings against sex should be abolished, and meditation should be taught. Meditation is a positive door; it is a higher opening. A choice between sex and meditation must be made, and meditation is the superior alternative. Do not condemn sex; teach children to meditate.

Being opposed to teaching children about sex only alerts them to its existence. And this is a highly dangerous approach. Later, it leads to the perversions of immature sexuality. As yet, when no door has opened, when both the doors are shut, when the energy is still safe, either door can be pushed open -- but this constant harping against sex is like knocking on sex's door.

A supple young plant can be bent in any direction; it can also bow humbly of its own accord. But as it grows, it hardens. If you try to bend it then, it will become misshapen, it will break. The case here is the same.

It is very difficult to attain the state of meditation when one is older. Older people trying meditation is

like sowing seeds after the season is over. The seed of meditation can easily be sown in children, but man, as he is, only shows interest in meditation towards the end of his life. He is anxious to meditate then -- when his energy has ebbed, when all the possibilities of progress have dried up. Only then does he inquire about meditation and yoga. He wants to reform himself when the die has already been cast, when transformation is very difficult indeed. A man with one foot in the grave asks if anything can be done to attain freedom through meditation. This is strange. The notion is quite mad.

This planet can never be at peace until we launch a journey into meditation in every young mind. But it is futile to try this with people who are at the end of the road, with people who are in the evening of their lives. Even if it were to be attempted by them it would demand enormous effort and, also, would not be to much advantage. But it could have been achieved had it been attempted earlier in life, when it does not call for so much effort.

So the first step towards the transformation of sex is to begin meditation in small children -- to coach them to be calm and to keep their own counsel, to teach them to be silent and to enlighten them about the state of no-mind. Although children are already calm and peaceful by adult standards, if they were guided in the right direction and taught to practice reticence and serenity even for a little while each day, a new door would open before they were fourteen years of age. Then, when sex rears its head, when the energy wells up and is about to spill over, it would flow through the new door that has already been opened. They would already have realized the serenity, the bliss, the joy, the timelessness and egolessness of meditation long before the experience of sex. This familiarity would prevent their energy from moving into wrong channels; it would divert it onto the right path.

Instead of teaching the tranquility of meditation, we teach children to abhor sex. "Sex is sin, sex is dirty," we say. We tell them it is ugly and bad; we say that it is hell. But name-calling does nothing whatsoever to alter the actual situation. On the contrary, children become curious; they want to know more about this hell, about this evil, about this dirty thing that makes their parents and teachers afraid and panic-stricken. They look anywhere and everywhere for the answer; they are anxious to understand what the commotion is all about.

And within a very short time, children come to know that their parents themselves are engaged in the very same pursuit; day and night, their parents are doing the very thing they are not allowed to know anything about. The instant and automatic result of the discovery of this fact is the end of their admiration for their parents. Modern education is not responsible, as it is generally believed, for the great decrease in the reverence for parents; the parents themselves are to blame for this. Children quickly observe the paradox; they soon come to know that their parents are completely submerged in the very thing they are being taught to hate.

Children are very acute observers. They see that your night-life is different from your day-life, that your preachings and your practices differ widely. They see what goes on in the house. Despite what father calls "dirty" and mother calls "bad," they see that the same things are afoot at home. They understand what is happening and, this being the case, lose all reverence for their parents. Parents are tricky, hypocrites, the children conclude.

And remember, children who have lost their faith in their parents will never be able to develop any faith in God. Children have their first glimpse of faith, their first glimpse of God, through their parents. If this faith is shattered, they will surely grow up to be atheists. Children have their first recognition of God in the righteousness of their parents, and if that proves to be illusory, it will be difficult to turn those children to God. The rapport between them and God will be broken because their first deities betrayed them, because their mother and father proved to be dishonorable.

Today, the modern younger generation denies the existence of God, ridicules the idea of liberation and calls religion humbug, not because they have searched for themselves and therefore arrived at their own conclusions, but because of this betrayal by their parents. Their parents have exiled them to lives of cynicism.

This feeling of betrayal has come about because sex has been wrongly represented by their elders. It should be openly explained to them that sex is part and parcel of life, that we are all born out of sex, and that sex is also part of their lives. This will help them to understand their parents' behavior in its proper perspective, and when they grow and experience life for themselves they will be filled with reverence for the honesty of their parents. The beginning, in a child, of this faith and reverence will lay the foundation for a religious life. Children today suspect that their parents are hypocrites; hence the present ideological clash between the younger and the older generations. The suppression of sex has separated husband from wife and

has set children against their parents.

We do not need this repression of sex; clarification of sex is the need of the hour. As soon as children mature, as soon as they inquire, parents should lay the principal facts of life before them in a palatable manner. This ought to be done before children become unnecessarily or harmfully curious, before they begin to nurture unhealthy attractions that can lead them to satisfy their curiosities in wrong quarters. Otherwise, as is the case today, children find out what they want to know, but they find it out from the wrong people, they find it out under abnormal conditions and through dangerous practices. These ways are detrimental and ruinous. The results pain and torture them for the rest of their lives, and ultimately a wall of shame and secrecy exists between children and their parents.

Parents never know about the sex lives of their children, just as children are ignorant of the sex lives of their parents. The alienation that results from this game of hide-and-seek is very dangerous indeed. Children must be properly educated about sex; they must be given the right education.

Secondly, children should be taught to meditate -- how to remain calm, serene, silent; how to reach the state of no-mind. Children can learn to accomplish this very, very quickly. Every home should have a scheduled program to help children move into silence. And that will only be possible, when you, as parents, also practice with them. A daily hour of sitting silently should be compulsory in every home. One should even do away with a meal if necessary, but an hour of silence must be observed at all costs. It is wrong to call that house a home where an hour of silence isn't observed daily. It can not even be called a family.

A daily hour of silence will conserve energy. And then, at the age of fourteen, it will surge in a tide and push open the door of meditation -- that state of meditation where man touches timelessness and egolessness, where he glimpses the soul, where he glimpses the Supreme. A meeting with that summit before the experience of sex would put a stop to the mad rush after sex; the energy would have found a better, more blissful, more exalted path.

This is the first stage in the process of celibacy: to transcend sex. And the way is meditation.

The second fundamental is love. Children should be taught love from infancy. The common fear is that teaching love will lead man into the labyrinths of sex. But this fear is groundless. Teaching sex can lead man to love, but teaching love will never drag him into sexuality. The truth is at odds with the general belief. The energy of sex is transformed into love.

A man is able to spread love to those around him in direct proportion to the love that grows within him. Those who are empty of love are filled with sex. And sex-minded they remain. The less a man loves, the more he hates; the less love there is in a man's life, the more spiteful his life will be. And those who are devoid of love are filled with jealousy to the same degree. The less a man loves, the more strife he will know. People are worried and unhappy in direct proportion to the lack of love in their lives. And the more a man is engulfed by worry, jealousy, vanity, lies and the like, the more his energies will weaken, will become frail and feeble; he will be tense all the time. And the only outlet for this crude, crass, low and debased group of emotions is sex.

Love transforms energies. Love is fluid, creative, flowing; it fulfills. And the gratification of love is much deeper and much more valuable than that obtained through sex. One who knows that contentment will never look for any substitute, just as the man who acquires jewels will never search for stones.

But a man full of hate can never find contentment. He is always restless; he destroys everything in his path. And destruction never brings happiness; only creation can shower a man with a feeling of gratification. A man full of jealousy is belligerent and competitive, but being like this never brings contentment. An aggressive man only encroaches upon others.

Bliss can only be attained by giving, never by taking. Grabbing and hoarding everything in sight will never bring peace of mind, but it can be had by giving, by beneficial distribution. An ambitious man hops from one post to another; he is never at peace -- but those who are not after power but are in pursuit of love, those who distribute love anywhere and everywhere, live in exalted bliss. As full of love as a man is, such is the depth of the contentment, of the deep satisfaction, of the joy, of the sense of achievement he will find in his heart of hearts. Such an enlightened man will not bother with sex; he will not even have to try not to look in its direction. Because the contentment and bliss to be found in sex is perpetually available to him from love.

The next motto: grow to the fullness of love. We should adore love; we should bestow love; we should live in love. But to love other men alone is not the name of the game; to be devoted to love is to replenish one's whole personality with love. I am speaking of a total education in loving. We should be able to pick up a stone as if we were lifting a friend; we should be able to shake hands with an enemy as if we were holding

the hand of a friend.

Some men handle material things with loving care, while some give other men the kind of treatment that should not even be handed out to non-living things. To a man preoccupied with hate, humans are no better than inanimate objects; but a man full of love even imparts an individuality, a personality, to everything he touches.

A learned traveler once came to see a celebrated fakir. For some reason the man was upset, probably because of a difficult journey, and he angrily undid his shoelaces, tossed his shoes into a corner and pushed the door open with a heavy thud.

In anger, a man will take off his shoes as if the shoes were his worst enemy. He will even open a door as if there were great hostility between him and the door. The man threw open the door, went in, and offered his respects to the fakir.

The fakir said, "No, I do not accept your homage. First go and apologize to the door and to the shoes."

"What is wrong with you?" he asked. "Apologize to a door? And to a pair of shoes? Why? Are they alive?"

The fakir replied, "You didn't consider that when you took your anger out on those inanimate objects. You dashed the shoes down as if they had been guilty of something, and you opened the door in such a fashion that it seemed to be your enemy. When you can acknowledge their individuality by taking out your anger on them, you should also be prepared to beg their pardon. Please go and offer them your apologies. Otherwise, I am not inclined to continue this interview with you."

The traveler figured that since he had come so far to meet this illustrious fakir, it would be ridiculous to end the conversation over such a trivial matter, so he went to the shoes and with folded hands, said, "Friends, pardon my insolence." To the door he said, "Sorry. It was a mistake to push you like that in anger."

What a moment for him!

In his memoirs the traveler has written that he felt very ridiculous at first, but that when he had finished making his apologies something new had dawned in him: he felt so calm, so serene, so peaceful. It was beyond his wildest imaginings that a man could feel so quiet, so collected and so joyful just by asking forgiveness of a door and a pair of shoes.

After he had made his apologies, he went in and sat down by the fakir, who began to laugh and said, "Now it is okay. Now you are attuned. Now we can talk. Now you have shown some love and are unburdened. Now there can be a rapport between us."

The principle is not just to love human beings alone, it is a question of being filled with love.

To say one should love his mother is wrong; it is a misrepresentation. If a father asks his child to love him just because he is his father it is deception; he is giving a reason for love. Similarly, if a mother tells her child he must love her for the simple reason that she is his mother, it is an imposition. The love that has the strings of "because" and "therefore" attached to it is misnamed. Love should be motiveless; it should not be bogged down with reasons. The mother says, "I looked after you; I brought you up, therefore love me." She is giving a reason. And there, love ends. If a child is forced, he may unwillingly show some affection because she is his mother, but the aim of teaching love is not to force the child to express love for some reason, but to create an environment in which the child will be full of love.

It must be brought home to you that a child's growth, his whole personality, his entire future, depends on this joy at being loving to anybody or anything he meets -- be it a stone, a human being, a flower, an animal, whatever. The point is not just to love an animal or a flower or his mother or someone else, the whole point is for the child to be full of love. On this depends not only his future, but the future of mankind. The tremendous possibilities for the flowering of joy and of happiness in a man's life depend on how much love there is inside him. A loving man can also be freed from sexuality. But we do not bestow love; we have no zeal for love.

Do you think a man can love one person and hate another at the same time? No, it is impossible. A loving man, even when he is alone, is full of love because love is his nature; it has nothing to do with your relationship to him. An angry man is angry even when he is alone; a man full of hate hates even when he is alone. Observe such a man when he is alone and you will feel his anger even though he may not be showing his anger to anyone in particular at the time. His whole being simply overflows with hate, with anger. Conversely, if you see a love-filled man, you can feel him brimming over with love even when he is alone.

Flowers blooming in the jungle spread their fragrance whether there is anyone there to appreciate it or not, whether anyone is passing by or not. To be fragrant is a flower's nature. Do not be under the illusion

that a flower emits its fragrance just for you!

People should simply be full of love; it should not depend on "with whom." But the lover wants the beloved to love only him, to love no one else. "Love me alone," he says, but he does not know that those who cannot love all cannot love one. The wife says her husband should love only her and not show affection to anybody else, but she does not realize that such love is false and that she has caused it to be so. How can a husband who is not always full of love for everybody be loving towards his wife?

To be loving is the nature of life. One cannot be full of love for one person and devoid of love for everyone else. But mankind hasn't been able to see this simple truth. The father asks the child to love him, but has he ever taught the child to love the old servant in the house? Isn't he a man too? The servant may be old, but he may also be someone's father. No, he is just a servant, and so there is no question of being courteous or loving towards him. But this father does not realize that when he has grown old he will complain when his sons do not show him any affection. His sons could have grown into men filled with love had they been taught to love all. And then they would have revered their old father as well.

Love is not a relationship, love is a state of mind. It is an essential component of a man's personality. Therefore, the second stage in the teaching of love is to teach the child to love all. If a child does not even replace a book properly, his attention should be drawn to the fact that it is unseemly to replace the book that way. He should be made aware of what people will think of him if he treats the book in that fashion. If you have behaved brutally, even to your dog, it indicates a shortcoming in your personality; it is proof that you are devoid of love. And one who is not full of love is not a man at all.

I recall the story of a fakir who lived in a small hut. One night, about midnight, it was raining heavily and the fakir and his wife were asleep. Suddenly, there was a knock on the door: someone wanted shelter.

The fakir woke his wife. "Somebody is outside," he said. "Some traveler, some unknown friend."

Have you noticed? He said, "Some unknown friend." You do not even befriend those you know. His attitude was one of love.

The fakir said, "Some unknown friend is waiting outside. Please open the door."

His wife said, "There is no room. There is not even enough room for the two of us. How can one more person come in?"

The fakir replied, "My dear, this is not the palace of a rich man. It cannot become any smaller. A rich man's palace seems smaller if even one more guest arrives, but this is the hut of a poor man."

His wife asked, "How does the question of poor and rich come into this? The plain fact is that this is a very small hut!"

The fakir answered, "If there is enough room in your heart, you will feel that this hut is a palace, but if your heart is narrow, even a palace would seem small. Please open the door. How can we refuse a man who has come to our door? Up to now, we have been lying down. Three may not be able to lie down, but at least three can sit. There is room for another if we all sit."

The wife had to open the door. The man came in, soaking wet. They sat together and started to chat. After a while, two more people came and knocked on the door.

The fakir said, "It seems someone else has come," and asked the guest sitting nearest the door to open it. The man said, "Open the door? There is no space." The man, who had himself taken shelter in this hut moments before, forgot that it was not the fakir's love for him that had given him a place, but that he had found shelter because there was love in the hut. And now, some new people had come. And love must accommodate the newcomers.

But the man said, "No, it is not necessary to open the door. Don't you see the difficulty we're having, squatting here?"

The fakir said, "My dear man, didn't I make room for you? You were allowed in because there is love here. It is still here; it has not ended with you. Open the door, please. Now we are sitting apart from each other, so we will simply huddle together. Moreover, the night is cold and it will give us warmth and pleasure to sit so snugly together."

The door was opened and the two newcomers came in. They all sat together and began to get acquainted.

Then, a donkey came and pushed at the door with its head. The donkey was wet; it wanted shelter for the night. The fakir asked one of the men, who was almost sitting on top of the door, to open it. "Some new friend has come," the fakir said.

Peeking outside, the man said, "This isn't a friend or anything like a friend. It's just an ass. It's not necessary to open up."

The fakir said, "Perhaps you are not aware that at the door of the rich, men are treated as animals, but this is the hut of a poor fakir and we are accustomed to treating even animals as human beings. Please open the door."

In unison, the men groaned, "But the space?"

"There is plenty of space. Instead of sitting, we can all stand. Don't be upset. If it becomes necessary, I will go outside and make enough room."

Can love not do this much as well?

It is imperative to have a heart full of love. A loving attitude is what we all should have.

Humanness is only born in a man when he has a loving heart. And with a loving heart comes a feeling of deep contentment, a deep and delightful contentment. Have you never noticed, after you've shown a little love to someone, that a great wave of contentment, a great thrill of joy pervades your entire being? Have you never realized that the most serene moments of contentment were those which came in moments of unconditional love?

Pure love can only survive if it is not adulterated by conditions; a conditional love is not love. Have you never had a feeling of contentment after having smiled at a stranger in the street? Didn't a breeze of peace follow it? There is no limit to the wave of tranquil joy you will feel when you lift a fallen man, when you support a fallen person, when you present a sick man with flowers -- but not when you do it because he is your father or because she is your mother. No, the person may not be anyone in particular to you, but simply to give a gift is itself a great reward, a great pleasure.

Love should well up inside you -- love for plants, love for human beings, love for strangers, love for foreigners, love for those on their way toward the moon and the stars. Your love should be ever on the increase.

The possibility of sex in a man's life lessens as love increases within him. Love and meditation will open that door which is the door to God. Together, love and meditation touch God, and then celibacy flowers in a man's life. Then the entire life-force ascends through a new passage. Then it does not leak out gradually; then it never recedes. The energy rises upwards from within; it rises on its voyage to heaven. Our journey, at present, is towards the lower levels. By nature, the energy only flows downward, into sex, but celibacy is the upward journey. And love and meditation are the basic ingredients of celibacy.

Tomorrow, we will talk about what we attain through celibacy. What do we acquire? To what heights does it lead us?

Today I spoke to you of two things: love and meditation. I told you that training should begin at the infant stage, but you should not infer from this that since you are not children any more nothing remains for you to do. In that case, my labors go to waste. Whatsoever your age, this good work can be begun any day. Although it becomes harder with the advent of age, the journey on this path can be undertaken at any time of life. It is better to begin this journey in childhood, but it is good to undertake it at any stage in life. You can begin today. Older people who are willing to learn, who have an aptitude for learning, are still children even if they are old in years. They, as well, can start afresh; they, as well, can learn, if they haven't taken for granted that they already know everything or that they have already achieved everything desirable.

Gautam Buddha had a disciple who had been a devotee for many years, and one day Buddha asked him, "Monk, what is your age?"

The monk replied, "Five."

Buddha was surprised. "Five years old? You look at least seventy. What kind of answer is this?"

The monk replied, "I say this because the ray of meditation entered my life five years ago, and only in the last five years has love showered in my life. Before that, my life was like a dream; I existed in sleep. When counting my age I do not consider those years. How can I? My real life only began five years ago. I am only five."

Buddha told all his disciples to note the monk's answer well.

You should all count your ages in this manner; this is the standard for calculating age. If love and meditation are not yet born in you, your life, up to now, is negated; you are not born yet. But it is never so late that you cannot start trying. We should all strive for a higher life. And for that it is never too late.

So do not conclude from my words, because you have passed through childhood, that this talk is meant for future generations only. At no time has any man gone so far on the wrong path that he cannot return to the right one; no man has become so wayward that he cannot benefit from the true light.

Comparatively speaking, this journey does not require much endeavor. The returns in accomplishment and satisfaction at the dawn of enlightenment are much greater than any efforts you have made. The mere

glimpse of that ray of light, of that joy, of that truth, gives us the feeling we have achieved such a lot with such little effort; it shows us we have attained the invaluable with very insignificant efforts indeed.

Please do not view my words in the wrong frame of mind. This is my humble request to you all.

From Sex to Superconsciousness

Chapter #4
Chapter title: Sex, the super-atom

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Here is a story. In a small village school, the teacher was teaching the story of Rama. Almost all the children were dozing. This occurrence was not unusual at the recitation of the Ramayana; even grownups nap at such times. The story has been told and retold so many times it has lost its significance; the novelty is gone.

The teacher recited mechanically, not even glancing at the open book before him, and even an outsider could have seen that he was dozing too. He knew it by heart and was narrating the episodes like a parrot. He was not at all aware of what he was saying. One who has memorized something never knows the meaning of what he is saying.

Suddenly there was a sensation in the class: the inspector had come in. The pupils became attentive, and the teacher became alert as well. The teacher continued the lesson.

The inspector said, "I am happy to see you are teaching the Ramayana. I will ask the children something about Rama." Assuming that children easily remember tales of broken things or of battles, he asked a simple question: "Tell me, children, who broke the bow of Shankara?"

One boy raised his hand, stood up and said, "Excuse me, sir. I didn't break it. I was away for fifteen days. And I don't know who broke it either. I want to clear this up right now, because whenever anything happens in this school I am the first to be blamed for it."

This hit the inspector like a bolt from the blue. He turned to the teacher, who was about to lift his cane, and heard the teacher say, "This rascal is surely the culprit. He is the worst one of all." He roared at the boy, "If you didn't do it then why did you get up and say that you didn't do it?" He said to the inspector, "Do not be misled by this boy's sweet talk!"

The inspector thought it better not to say anything, so he simply turned and left the class. But he was furious, and went straight to the headmaster's office to narrate the incident in full. He demanded to know what the headmaster intended to do about it.

The headmaster urged the inspector not to pursue the matter any further. He explained that it was a precarious thing these days to say anything to the students. "No matter who might have broken it," he said, "let the matter drop. There has only been peace in the school for the last two months. Before that, the students broke and burned much furniture. It is better to keep still. Saying anything to them these days will only invite grave trouble. There could be a strike, a *dharna*, a fast unto death at any time!"

The inspector was flabbergasted; he was completely stunned. He went to the chairman of the school committee and told him all about what had happened -- that the Ramayana was being taught in a class, that a boy had said he hadn't broken Shankara's bow, that the teacher had said that the boy must be the culprit, that the headmaster had begged that the matter be dropped no matter who was responsible, saying that it was

unwise to pursue this, that there was constant fear of a strike, etcetera, etcetera. The inspector asked the chairman for his view.

The chairman said he felt the headmaster had been wise in his policy. "Furthermore," he added, "don't bother about the culprit. No matter who broke the bow, the committee will get it repaired. It is better to get it repaired than to dig into the cause."

The inspector, who had been totally disgusted by the situation, related his experience to me. I told him there was nothing basically new in his tale. It is a common human weakness to boast of things about which we know nothing at all.

Nobody remembered the part in Ramayana about the breaking of Shankara's bow. Wouldn't it have been better for them to have asked, "Which Shankara?" But nobody was prepared to acknowledge his own ignorance. No man is that bold. This has been the biggest pitfall in the history of mankind. This weakness has proved suicidal. We act as if we know everything and confuse our lives as a result. All our answers to all our problems are like those given by the boy, by the teacher, by the headmaster and by the chairman. Attempting to answer without understanding the question makes a man a fool. This is sheer self-deception.

In addition to this, there is the attitude of indifference. The indifferent man would ask, "Now, really, is all hell going to break loose if we don't know who broke Shankara's bow?"

In contrast to the problems of this silly tale, there are more profound enigmas in life, and on their proper solution depends whether life can be decent or not, whether life can be harmonious or not, whether our present direction is the right one for progress or not, and so on. We think we know the answers, but the consequences show how inaccurate our perception of life really is. The life of each one of us shows that we do not know anything about life at all. Otherwise, how come there is so much despair, so much misery, so much anxiety?

I say the same thing as far as our knowledge of sex is concerned. We do not know anything about it. Perhaps you will not agree. You will argue, "It is quite possible we do not know anything about the soul or God, but how can you say we do not know anything about sex?" You will probably reply that you have a wife and that you have children. And yet I dare to tell you that you do not know anything about sex, although it may be very difficult for you to agree with what I say. You may have gone through sexual experiences, but you know no more about sex than an animal. To go through a process mechanically is not enough to know it.

A man may have driven a car for a thousand miles, but it does not necessarily follow that he knows anything about the engine. He might ridicule my statement, saying he had just driven a thousand miles, but I still venture to make the accusation that he knows nothing about the car. I repeat, driving a car is different from knowing the internal mechanism.

A man presses a switch and there is light. He presses it again and the light goes off. He has done it innumerable times. He can say that he knows all about electricity because he can switch it on or off at will, and we will say that he is a fool, that even a child can turn a switch on and off, that no knowledge of electricity is necessary.

Anybody can marry. Anybody can produce children. It has nothing to do with an understanding of sex. Animals procreate, but it does not mean they know anything about sex.

The truth of the matter is that sex has not been studied scientifically. No philosophy or science of sex has developed because everyone believed he knew about sex. No one has seen the need for a scripture of sex. This is a very grave mistake by mankind.

The day we fully develop a scripture, a science, a complete system of thought on sex, we will produce a new race of humans. Then, there won't be the production of such ugly, insipid, lame and feeble human beings. Sick, weak, dull men won't be seen any more on this earth.

It isn't at all necessary to continue producing the present kind of generation, a generation born out of sin and guilt. But we are not aware of this. We are in the habit of switching the light on and off, and have concluded we know everything about electricity. Even at the end of his lifetime, a man does not come to know what sex is. He knows only "on" and "off" -- and nothing more.

We never go deeply into the subject of sex, never reflect upon the practice of sex, never try to get to the bottom of it, never meditate on it -- because of the delusion that we know everything there is to know about it. When everybody already knows everything, what need is there to consider the subject? And in the same breath, I wish to tell you that there is no deeper mystery, no deeper secret, no deeper subject than sex -- in this world and in life itself.

We only learned about the atom recently, and the world has undergone a tremendous change. But when

we succeed in knowing the atom of sex fully, mankind will enter a new era of wisdom. It is impossible to predict the enormity, the greatness of the heights we may reach when we fathom the process and technique of the creation of life. But one thing can be stated for certain: sex is the most mysterious, most profound, most precious and, at the same time, the most accursed subject; and we are in total darkness about it. We never pay any attention to this important phenomenon. A man goes through the routine of coitus throughout his life, but he does not know what it is.

When, on the first day, I talked about the void, about egolessness, about no-mind, many friends were not convinced. Afterwards, one friend said to me, "I never thought about it before, but what you say has happened." A certain lady came and told me, "I have never experienced this at all. When you talked about it, I recalled that my mind becomes still and contented, but I have never felt egolessness or any other deep experience." It is possible many have not thought about this before, so let us elaborate on a few points.

In the first place, man is not born with foreknowledge of the science of sex. Rare are those persons who, retaining the impressions of many past lives, are able to understand fully the art of sex, the strategy of sex or the knowledge of the intricacies of sex. These are souls who can attain to the stage of real celibacy. To a person who knows the complete reality of sex, the full implications of sex, sex becomes useless. He simply passes through it; he transcends it. But it is not in our tradition to discuss sex with those who have already attained transcendence. Besides, those who have attained to the purity of celibacy can tell of their previous births and lives only after enormous effort.

Only a perfect celibate can reveal the perfect truth about sex and divinity. The sensualists do not comprehend any of the subtleties and, because of their ignorance, their lives are engulfed in sexuality until the end. Animals have a schedule for intercourse as I told you earlier; they have a season. Animals wait for the mood, for the disposition, but man has no definite time for it. Why is this? It is because the animal exists at a deeper layer of sex than man.

Those who have researched sex, who have gone deeply into it, who have meditated upon life's manifold experiences, have deduced that if coitus only lasts for one minute a man will desire it again on the next day, but if it can be prolonged for three minutes he will not think of sex for a week to come. Furthermore, they have observed that if coitus can be prolonged for seven minutes, a man will be so free of sex that no thought of passion will arise in him for the next three months. And if the period of coitus can be extended to three hours, a man will be free of sex forever; he will never desire it again!

But man's experience is generally of a moment's duration; it is difficult even to imagine a period of three hours. However, I reiterate: if a person can remain in the coital position, can remain in that samadhi, in that submergence for three hours, then one single act of intercourse is enough to free him from sex for the rest of his life. It leaves behind such an experience of contentment, such an experience of bliss, that it lasts a lifetime. After perfect coitus there remains no barrier to the attainment of real celibacy.

Even after a lifetime of sexual experience we never reach anywhere near that supreme stage, near that divinity. Why? A man reaches a ripe old age, comes to the end of his life, but he is never free from his lust for sex, from his passion for intercourse. Why? It is because he has never understood nor been told about the art of sex, about the science of sex. He has never considered it; he has never discussed it with the enlightened ones.

You may be skeptical that an experience that is usually of a moment's duration can be prolonged for three hours, so I will give you certain pointers. If you heed them, the journey to celibacy will become simpler.

The faster one's breathing is, the shorter the duration of intercourse; the calmer and slower one's breathing is, the more it is prolonged. And the longer intercourse lasts, the more possibility there is of making sex a door to samadhi, a channel to superconsciousness. As I said earlier, the realization of egolessness, of timelessness, dawns upon man in that sex-samadhi. The breathing should be very slow. Slowness of breath will open deeper and deeper vistas of realization.

Another thing to remember during the act of intercourse is that your awareness should be focused between the eyes, in the seat of the *agnichakra*. If the attention is focused there, the duration of the climax can be drawn out -- even up to three hours. And such an act of coitus can firmly root a person in the soil of celibacy -- not only for this life but for the next life also. A lady writes to say that Vinoba is celibate, and asks if I therefore don't agree that he has probably never had an experience of samadhi. She continues to say that since I am also a celibate and unmarried, that I may not have had the experience of samadhi either. If that lady is present here I wish to tell her that neither Vinoba, nor me, nor anybody else for that matter, can realize the stage and the significance of celibacy without the real experience of sex. I also want to tell her

that the experience may be of this life, or it may be of a past life. One who attains to celibacy in this life owes it to a deep coital union in a previous life and not to anything else. This is the only explanation. If a man has had a profound experience of sex in a previous life, he will be born free of sex in this life; sex will not disturb him, even in his imagination. On the contrary, he will be surprised at how other people behave about sex; he will be amazed that people are so mad for sex. Such a man will even have to exert himself to distinguish between a man and a woman.

If a person imagines he can simply be a celibate from his childhood, that he can be a celibate without any experience of sex, he will become a neurotic. Those who are always harping on celibacy, who shout about observing celibacy, are causing the disintegration of man. Nothing more than disintegration can come from this. Celibacy cannot be imposed; celibacy evolves only as the cream of inner experience. Brahmacharya, celibacy, is the result of a serene and profound experience -- and that experience is of sex. If during sex one has had an absolute revelation, even once, he is released from sex for the unending journey of lives.

So far, I have discussed two factors for attaining that absolute experience: one's breathing should be shallow, so shallow that it is almost not there at all, and one's awareness should be focused on the agnichakra, on the midpoint between the eyes. The more one's awareness is focused on this center, the more profound the intercourse will automatically be. And the duration of coitus will be in direct proportion to the slowness of the breathing. And then, for the first time, you will realize that the attraction is not for intercourse as such; the magnetic pull is that of samadhi. If you can scale those heights, if you can glimpse that brilliance, it will illuminate your future path.

For a long time a man has been lying in a dingy, dirty room, full of bad smells. The walls are cracked and stained. Then, he gets up and opens a window. Now he can see the bright sun in the sky; now he can see birds flying freely in the heavens. Now, a man who has suddenly come to know about the vast sky, about the sun and the moon, about the flying birds, the swaying trees and the fragrant flowers, will not stay in a dirty, foul, dark room a single moment longer -- he will rush out under the open sky.

One who has had a glimpse of samadhi in sex, however fleeting, will immediately know the difference between inside and outside, between freedom and imprisonment. But, in a way, we are all born into tight cells, closed in by walls, and they are dark and dirty. It is essential to realize the outside world exists; this knowledge ultimately inspires us to fly out. But a person who does not open the window and just sits in a corner saying he does not want to know about the dirty house cannot change his situation one bit. He will remain in the dirty house forever.

A self-styled celibate is as much imprisoned in the cell of sex as anyone else. The only difference between him and you is that he has a closed attitude whereas your eyes are open. What you do physically, he does mentally. Moreover, the physical act is natural, but the vicarious imagination of it is a perversion. So I urge you not to be against sex but to try, sympathetically, to understand it. Give sex a sacred status in your life. We have already discussed two guidelines. The third important thing to remember is the attitude of your approach. At the time of coitus we are close to God. God exists in the act of creation that gives birth to a new life, and so one's attitude ought to be like that of a man going to a temple or to a church. At the time of orgasm we are closest to the Supreme. We become instruments: a new life is being conveyed into existence; we create a child. How? In intercourse we are closest to the Creator himself, and his shadow converts us into creators as well. If we approach sex with a pure mind and with a feeling of reverence, we can easily have a glimpse of him.

But alas, we approach sex indifferently. We approach sex with an attitude of condemnation, with a feeling of guilt, and we fail to feel the existence of the Creator. One should never approach sex while one is in anguish, in spite, in jealousy, in indignation; one should never approach sex filled with worries or in an unclean atmosphere. But the general practice is the contrary. The more one is full of anger, dejected, in torment or in despair, the more one moves into sex. A cheerful man does not chase after sex, but a sorrowful man moves into sex because he sees it as the perfect escape from his unhappiness. But remember, if you approach sex with bitterness, with irritation, with condemnation or in sadness, you will never attain to that contentment, to that realization for which your entire soul thirsts.

I urge you to approach sex only when you are cheerful, only when you are full of love and, last but not least, only when you are prayerful. Only when you feel that your heart is full of joy, peace and gratitude, should you think of having intercourse. A man who approaches intercourse like this can attain sublimation, and the ultimate realization, even once, is enough to free one from sex forever. With one single experience, you can break through the barrier and enter the periphery of samadhi.

A child emerging from its mother's womb is in great distress; it is like a tree being uprooted from the soil. Its whole being yearns to rejoin with the earth; its attachment to the earth means its life, its vitality, its nourishment. It has been uprooted, and it clamors to go back, for now it has been severed from the life line. An infant is cut off from its world when it comes out of the mother's womb, and now its soul, its whole being wants to reunite with the mother, with the source. This longing is the thirst for love. What else do we mean by love?

Everyone wants to indulge in the give and take of love; everyone wants to reunite with the stream of life -- and that unity comes in the consummation of the sexual act, in intercourse, in the joining of a man and a woman. Sex is the re-experience of the original unity.

The coupling of a man and a woman has a very deep significance: the ego evaporates in this assimilation of two human beings. A person who really understands the essence of this unity, of this longing for love and oneness, can also comprehend the meaning of yet another kind of unity -- a yogi unites; an ascetic unites; a saint unites; a meditator unites. A person is also united in intercourse: his identity merges with that of the other person, and they become one. In samadhi, a person unites with the whole universe and becomes one with it. In sex there is a merging of two persons, whereas in samadhi, a person loses his identity and becomes one with the universe. A meeting between two persons is temporary, but the union of a person with the universe is eternal.

Any two people are finite beings, and hence their union cannot be infinite, cannot be ever-lasting. And there is the rub; there is the limitation of matrimony, and of physical love: we cannot unite forever. We come together for a moment of ecstasy, but again we have to be separate. The separation is painful and so lovers are in a continuous state of despair. The other person seems to be the cause of this feeling of dejection, of this sense of aloneness, and irritation erupts in the relationship.

Knowledgeable people will say that two people have two basically different identities and that they can meet temporarily but cannot remain fused forever, even spiritually; that it is out of this unquenchable passion that a conflict arises between lovers and that one starts despising the other; that tension, strife, a feeling of alienation and even a feeling of hatred creeps in, and that it is because one imagines the other is probably unwilling and so the merger is not complete. But no individual can be blamed for this incompleteness. Human beings are finite beings and their merging can only be finite as well. Their merging cannot be forever.

The eternal fusion can only be with God, with Brahma, with Existence. Those who have realized the subtlety of intercourse can imagine, if a moment's union with an individual can bestow such bliss, what the outcome of the meeting with the Eternal must be like. But the average man cannot even imagine that peak of ecstasy. It is stupendous, ethereal, beyond words. It is bliss eternal.

Suppose you are sitting in front of a candle, trying to imagine the difference between the light of the candle and the light of the sun. The attempt at comparison is hopeless. A candle is such a tiny thing and the sun is so immense, about sixty thousand times bigger than our earth. Although it is ninety-three million miles away it heats us, scorches us, so how can we possibly estimate the difference between the light of a candle and the light of the sun?

But, no matter what the astronomical figure may be, it is mathematically possible to calculate the difference, because both are within the range of human cognition; the difference can be ascertained. But it is impossible to assess the differential between the ecstasy of orgasm and the eternal bliss of samadhi. The sexual meeting of two temporal beings is frantic; in uniting with the Universal one loses oneself like a drop in the ocean. There is no way to compare them, no unit to measure the magnitude of this union.

Would one hanker after sex after touching this bliss? Would one even think of this fleeting pleasure after one has attained the eternal ocean? A glimpse of the eternal convinces man that sensual pleasure is meaningless, that by contrast it is madness. Then, one's present passions soon become obnoxious; then, they seem like a drain, a waste of energy, a source of anguish. After this certainty dawns on a man, he is on his way to the desired goal, to celibacy itself.

It is a long way from sex to samadhi. Samadhi is the ultimate goal; sex is only the first step. And I want to point out that those who refuse to recognize the first step, who censure the first step, cannot even reach the second step. They cannot progress at all. It is imperative to take the first step with consciousness, understanding and awareness. But be warned: sex is not an end in itself; sex is the beginning. To progress, more and more steps are required.

But mankind's biggest drawback has been its disinclination even to take the first step. And it aspires to reach the last! A man despises the first rung and yet is ambitious to grasp the top rung of the ladder; he has

no experience of the light of a candle and yet he wants to claim the splendor of the sun! This is impossible. We have to learn to comprehend the dim light of a candle, which lives for a while and is immediately quelled by a gentle breeze, in order to grasp the meaning of the sun. To arouse the craving, the desire, the restlessness for the last step, the urge to reach the sun, the first step must be initiated correctly.

A proper appreciation for light music can pave the way for the eternal music; the experience of a dim candle can lead us to the infinite light; knowing a drop is a prelude to knowing the ocean.

Knowledge of the atom can reveal the mystery of all the material forces, of the forces of matter, and yet nature has endowed us with a small atom of sex, but we do not recognize it at all. We do not even acknowledge it fully. This is because we neither have the clarity of mind nor the sense of mystery to recognize it, to understand it or to experience it. And so we are tremendously far from understanding that process that can lead us from sex to samadhi. As soon as man understands and reveres this process of transcendence, he will usher in a new and higher order of society.

Man and woman are two different poles, the positive and the negative poles of energy. A right meeting of those two poles completes a circuit and produces a kind of electricity. And direct knowledge of this electricity is possible if the period of coitus, when you are in deep and full surrender to each other, can be stayed for a longer time. If it can be prolonged for an hour, a high charge producing a halo of electricity will evolve by itself; if the body currents are in full and total embrace, one can even see a patch of light in the darkness. A couple experiencing this electrical current of energy is drinking life's fullest cup.

But we are unaware of this phenomenon. We find such talk very strange because we don't believe in what we haven't experienced, because this is outside the realm of ordinary experience. But I say, if you haven't encountered this experience, you should think about it and try again. You should review your life, especially the chapter on sex, from ABC. Sex should not only be an instrument of pleasure, it should also be a means of spiritual elevation. Sex is a logical process. I do not think the birth of Christ or of Mahavir or of Buddha was accidental; each birth was the fruit of the fullest union of two people. The deeper the union, the better the offspring; the shallower the meeting, the worse the offspring. But today, the caliber of mankind is sinking lower and lower. Some people blame it on the deterioration of moral standards, while others attribute it to the effects of Kaliyuga, the predestined era of chaos, but all these assumptions are false and worthless.

The deterioration in man is only due to the crassness of our attitude to sex, in theory as well as in practice. Sex has lost its original sacredness. The original sense of reverence man had for sex has been tarnished. Sex has degenerated into a mechanical nightmare. And this attitude to sex betrays a subtle violence, in the strict sense of the term. Sex is no longer an experience of love. Sex is no longer a vehicle to sacredness. Sex is no longer a meditative act. And because of this, mankind is falling steadily into an abyss.

The result of anything we do depends on the mental attitude with which we do it. If a drunken sculptor is making a statue, do you expect him to create a beautiful work of art? If a ballerina is dancing, do you expect a scintillating performance from her if she is disturbed, angry or filled with sorrow? Similarly, our approach to sex has been wrong.

Sex is the most neglected affair in our lives. Isn't it a tremendous mistake that the phenomenon on which the procreation of life depends, on which new children depend, on which new souls entering this world depend, is the most neglected? You are probably not aware that the climax in coitus creates a situation into which a soul descends, and a new life is thereby conceived. You only create the circumstance; when the necessary and appropriate condition for a particular soul is fulfilled, that soul is born. The quality of the soul has a direct bearing on the circumstances. The infant conceived in anger, guilt or anxiety is afflicted from birth.

The standard of our progeny can be improved, but to conceive a higher soul the circumstances must also be of a higher quality. Only then can superior souls be born; only then can the standard of humanity be ultimately raised. That is why I say that when man has become acquainted with the science of sex, with the art of sex, when he is able to impart this knowledge to young and old alike, we will be able to provide the circumstances that will give birth to what Aurobindo and Nietzsche have called Superman. Such a posterity can be sired! Such a world can be created! But before then, there can be no progress; before then, there can be no peace in the world; before then, wars cannot be prevented, hatred cannot be abolished, immorality cannot be cured, evil cannot be eradicated, debauchery cannot be uprooted and the present darkness cannot be wiped away.

Even if we press all the modern conveniences and innovations into service; even if politicians, sociologists and religious leaders do their utmost, wars will not cease, tensions will not ease, and violence

and jealousy will not disappear. For the last ten thousand years, the apostles, the messiahs and the leaders have preached against war, against violence, against anger and so forth -- but nobody has listened. On the contrary, we murdered a man who preached the gospel of love, who tried to teach us not to be violent, who showed us a spiritual path. Gandhi taught us to practice non-violence, to refine our souls, to live in harmony together, and we rewarded him with bullets. That is how we expressed our gratitude for his noble services.

All of humanity's apostles, both past and present, have been unsuccessful. They have failed. None of the ideals and values envisioned and promoted by them have borne fruit. None of them has been able to offer a practical panacea; all of their high-sounding ideals have failed. Greater than the greatest, more golden than the most golden -- all have fallen short. They have come, they have preached, and they have passed away. And man is still groping in the dark, still sinking deeper into a kind of hell on earth. Does this not prove there has been some basic misconception in their teachings and in what they have preached?

A man is frustrated because he is conceived in frustration. He carries the germ of frustration from the very beginning; his very soul is diseased. This disease, this cancer of misery and sorrow, is rooted in the depths of his soul. His entire being is formed the moment he is conceived, and so Buddhas will fail, Mahavirs will fail, Christs will fail, Krishnas will fail. They have all failed already.

We may not admit it openly, out of a sense of decency or politeness, but mankind is becoming more and more inhuman day by day. In spite of so much talk about non-violence, love and tolerance, we have only bettered ourselves by advancing to the cobalt bomb from the simple dagger. I am told that we killed about thirty million people during the first world war -- and after the armistice we talked about peace and love. In the second world war we killed seventy-five million people -- and afterward we began negotiating for peace and co-existence once again. From Bertrand Russell to Vinoba, everyone cries that peace should be maintained, and yet we are preparing for a third great war. And in comparison, this war will make the previous ones seem like children at play.

Somebody once asked Einstein what might happen in a third world war. Einstein said he could foretell nothing about the third war, but that he could predict something about the fourth world war. Surprised, the questioner asked how, if Einstein could not say anything about the third world war, he could predict anything about the fourth. Einstein replied that one thing was certain about the fourth world war, and that was that there would be no fourth world war, because there was no possibility anyone would survive the third.

This is the fruit of humanity's moral and religious teachings, but the cause lies elsewhere and is urgently in need of revision. Unless and until we succeed in bringing harmony to the act of sex, in imparting a spiritual syntax to sex, in coming to revere sex as the gateway to samadhi, a better humanity cannot come into being. Unless this happens, it is a certainty that the humanity to come will be worse than the worst, because today's inferior children will go through sex and will produce children worse than themselves. The quality of each new generation will be worse and worse; this at least can be prophesied. But we have already reached such a low level that there is, most likely, no further to descend. The whole world has nearly become a huge asylum already.

From statistics they have compiled, American psychiatrists have deduced that only eighteen per cent of the population of New York City can be said to be mentally normal. If only eighteen per cent are mentally normal, then what is the condition of the remaining eighty-two percent? They are in a state of virtual disintegration. And you yourself will be surprised to learn the amount of madness hidden inside you if you were just to sit quietly in a corner and reflect upon yourselves for a moment. How you control and suppress your madness is quite another matter however. A slight emotional setback and any man can become a full-fledged maniac.

It is quite probable that in a hundred years' time the entire world will become one enormous madhouse. Of course, on one hand, there will be many advantages: we won't need treatment for insanity; we won't need psychiatrists to treat neurotics. Nobody will feel he is mad, because the first symptom of a madman is that he will never admit he is mad. This sickness is ever on the increase. This ailment, this mental anguish, this mental darkness, is ever on the rise. A new humanity can never be produced unless sex is sublimated, unless the sexual act becomes divine.

I have stressed a certain idea in the last three days: a new man must be born! The soul of man is anxious to scale the heights, to reach the sky, to be enlightened like the moon and stars, to bloom like a flower, to make music, to dance. The soul of man is in anguish; his soul is thirsty. But man is blind. He travels around and around in a vicious circle: he is unable to break out of it; he is unable to rise above it. What is the cause? There is one cause, and one cause only: his present process of procreation is absurd; it is full of

madness. And it is so because we haven't been able to make sex a door to samadhi. One enlightened sexual act can open the gate to samadhi.

For these three days I have elaborated on a few principles only. I would now like to recapitulate one point and then conclude today's talk.

I want to say that those who lead us away from the truths of life are the enemies of mankind. Those who tell you never to think about sex are your enemies; they have not allowed you to think about it, to reflect on it. Otherwise, how is it possible that we have not yet developed a rational attitude towards the subject?

Furthermore, the people who say that sex has no relation to religion are entirely incorrect, because it is the energy of sex, in a transformed and sublimated form, that enters the realm of religion. The sublimation of this vital energy lifts man to realms about which we know very little. The transformation of his sex energy raises man to a world where there is no death, no sorrow, to a world where there is nothing but joy, pure joy. And anyone who possesses that energy, that life-force, can uplift himself to that realm of joyous, truthful consciousness, to *satchitanand*.

But we have been wasting this energy. We are like buckets with holes in the bottom, and we are using these buckets to draw water from the well. But all the water drains out in the process and what we end up with is an empty bucket. We are like boats with holes in the bottom: we row only to sink. Such a boat can never reach the other shore; it is destined to sink in midstream. All this leaking is due to the wrong diversion of the flow of sex energy.

Those who show nude photos, write obscene books and produce sexy films are not responsible for these leakages of energy. The responsibility for these kinds of perversions lies with those who have put barriers in the way of our understanding of sex. It is because of these people that naked pictures are in demand, that pornographic books are on sale, that nude films are made, and we see the sordid and absurd results every day. The ones who are responsible are those we call saintly and ascetic. But if you look deeply into it, you will see that they are the real advertising agents for obscenity.

A tiny tale, and I will finish today's talk.

A certain priest was going to conduct a service in the church of a nearby village. He was almost running in order to get there on time. Crossing a field on his way, he saw a wounded man sprawled in a nearby ditch. A knife protruded from the man's chest and he was bleeding. The priest considered lifting him up and attending to him, but on second thought, he felt it might delay his arrival at the church. He had chosen "Love" as the subject of his sermon; he had decided to elaborate on Christ's famous maxim, "Love is God." He had been mentally preparing his comments as he hurried on his way.

But the wounded man opened his eyes and shouted, "Father, I know that you are going to the church to deliver a sermon on the subject of love. I was to attend the church too, but bandits have stabbed me and thrown me here. Listen, if I survive I will tell people that a man was dying by the roadside and that, instead of saving him, you ran away to deliver a sermon on love. I warn you, don't ignore me."

This frightened the priest a bit. He realized that if this man were to survive and relate the incident, the people of the village would say that his sermons were all humbug. The priest was not worried about the dying man, but about public opinion, so he approached the man unwillingly. As he came nearer he saw the man's face more clearly: it seemed somewhat familiar. He said, "My son, it appears I have seen you somewhere before."

The injured man said, "You must have. I am Satan, and I have very old relations with priests and religious leaders. If I am not familiar to you, then who else would be?"

The priest then remembered him clearly; he had seen a picture of him in the church. He drew back. He said, "I cannot save you. It is better you die. You are Satan. We are always wishing you dead and it is good you are dying. Why should I try to save you? It is a sin even to touch you. I am going on my way."

Satan laughed loudly and said, "Listen, the day I die you will be out of business; you cannot exist without me. You are who you are because I am alive; I am the basis of your profession. You had better save me, because if I die all the priests and ministers will be out of work. They will become extinct; there won't be any need for them any more."

The priest thought this over for a second and saw the truth in it. Immediately, he lifted the dying man onto his shoulders and said, "My dear Satan, do not worry. I am taking you to the hospital for treatment. Please get well quickly. Do not die, for God's sake, you are right; if you die, we will be out of work."

Perhaps you cannot conceive that Satan is at the root of the priest and that the priest is behind the work of Satan, but Satan is very busy in the exploitation of sex and the exploitation of sex is at the root of everything. Through the fog, we cannot see that the priests are behind all this commotion, that sex has

become more and more attractive because of its degradation by the priests, that man has become more and more lustful because of the continuous slandering of sex by the priests. The more the priests strive to annihilate one's thoughts about sex, the more mysterious it becomes, the more curiosity it arouses.

Man is helpless; man is a slave to sex, and this helplessness is to be despised. We want knowledge, not ignorance. Knowledge on its own is power, and the knowledge of sex is an even greater power. It is dangerous to continue to live in ignorance about sex.

It is possible we may not reach the moon. There is no real need to reach the moon. Mankind may not profit much if we reach the moon, nor is the world going to come to an end if we cannot reach a depth of five miles in the Pacific Ocean, where the sun's rays cannot penetrate. Achieving these things is not going to benefit mankind much. It also isn't terribly important whether we split the atom or not. But in order to succeed in producing a new man, it is a question of ultimate concern and a matter of dire necessity that we accept sex, that we come to know sex fully, that we understand it and that we transcend it.

I have explained a few things to you during the last three days, and tomorrow I will endeavor to answer your questions. Your questions should be put forth honestly; the attitude with which you have been asking about the soul and God will not do. This is a question of living, of life, and only if your inquiries are direct and honest can we delve deeply into the subject. The truth is always ready to be discovered; we require only a true, honest and conscientious curiosity to come to know it. But, unfortunately, that we lack.

From Sex to Superconsciousness

Chapter #5
Chapter title: From lust to the lord

1 October 1968 pm in Gowalior Tank Maidan

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Friends have asked many questions. One friend has asked why I selected sex as the subject of my discourses. Let me illustrate. There was a public meeting arranged in a big Bombay market and a pundit was speaking on Kabir and his philosophy. He recited the couplet: *kabira khada bazarmen liye lukathi hath; jo ghar barai aapna chale hamare saath*. "Kabir is standing in the middle of the market," he said. "He is waving his stick and shouting to people, calling all and sundry: `Only those who have the courage to burn their houses should follow me.'"

I observed that people were pleased with the call, and I surmised that people who felt at ease listening to such a deep and drastic message from Kabir must really have the courage to burn their houses and set out in search of truth. With such people I thought I could speak frankly, from the bottom of my heart. But, in fact, not one of them was ready to abandon or burn his house. The point is, if Kabir had been there he wouldn't have been happy with the situation at all. All of us here relish hearing what Kabir said, but none of the people present when Kabir said it over three hundred years ago felt happy about it. I was laboring under the same illusion as Kabir, as Christ. Man is such a wonderful animal -- he enjoys listening to talk about those who are dead, and threatens to kill those who are living.

I was supposed to say something about truth. But in order to talk about truth, it is necessary to undermine those untruths which man has accepted as truths. Many a principle we accept as truth is, in reality, untrue. Unless these untruths are exposed, the first step in the direction of truth cannot be taken.

I was told to speak on "Love." But I felt that as long as we were hampered by certain incorrect suppositions about sex and lust, we would never be able to understand or appreciate love. As long as such

misleading beliefs are deep-rooted, whatever we say about love will be incomplete, will be wasted, will be untrue. So, to focus on that, I talked about lust and sex in that particular meeting. I said that the sex energy itself could be transformed into love.

If a man buys manure, dirty and foul-smelling in itself, and piles it up on the street in front of his house, it will make things difficult for anyone passing by. But if he spreads the manure on his garden then his seeds will grow. The seeds will become plants and the plants will give flowers and their fragrance will be an invitation to all. Passers-by will be enchanted. You have probably never thought about it, but the fragrance of a flower is nothing but the foul smell of manure -- rising upwards from the seed through the plant, the stench of manure becomes the scent of the flower. A bad smell can be transformed into a sweet perfume.

In the same way, sex can become love. But how can one who hates sex ever become filled with love? How can one transform sex when one is its enemy? And so, I stressed the necessity of understanding lust, of knowing sex. The other day, I pointed out that sex had to be transformed.

I thought that those who had been able to ponder the question of burning their houses would be happy to hear some plain talk. But I was sadly mistaken.

When I ended my talk that day, I was surprised to see that all the officials who had been on the platform, the friends who had organized the meeting, had vanished into thin air. I did not see one of them when I walked down the aisle to leave. I thought they had probably rushed home in case their houses caught fire -- but, more probably, they had raced home to put out their own fires.

Not even the main organizer was present to thank me. Whatsoever white caps there were, whatsoever khadi-clad people there were, were not on the dais; they had already fled long before the completion of the talk. Leaders are a very weak species indeed. And swift too. They run away before their followers do.

But some courageous people did approach me -- some spirited men and women: some old, some young. They all said I had told them things no one had ever said before. They said their eyes had been opened, that they felt much lighter inside. There was the look of gratitude in their eyes, in their tears of joy. I was asked by them to complete the series of talks. Those honest people were ready to understand life; they asked if I would elaborate on the subject, and this was one of the reasons for my return to Bombay.

A big crowd had assembled, even as I came out of the Bhavan, and people congratulated me on what I had said. Then, even though the leaders had fled, I felt that the public was with me. And there and then I decided to expound fully on the topic. That is why I selected this subject.

Another reason was that those who had run away from the dais had begun to tell people everywhere that I had said such blasphemous things that religion was sure to be destroyed, that I had said things that would make people irreligious! And so, to reply to them I felt I must elaborate on my point of view. I felt they should realize that people are not going to become irreligious by hearing talks on sex, but that, on the contrary, people are irreligious because they haven't understood sex up to now.

Ignorance can make you irreligious; knowledge will never make you irreligious. And, I say, if knowledge can cause irreligiousness, I still prefer knowledge. But, of course, that is not the case. Knowledge is religion, and ignorance is irreligion. And besides, a religion that thrives on lack of knowledge is not religion at all -- it is irreligion -- and the sooner we are free of it, the better. The light that lacks light is not light; it is darkness under the guise of light. No, light always invites light; knowledge always welcomes knowledge. And remember, religion is nothing but another name for the search for sublime knowledge, for that realization of the perfect light. Ignorance, darkness, is always harmful.

If mankind becomes more debased, if a total perversion occurs, if mankind goes completely neurotic because of its ignorance of sex, the blame will be not with those who reflect and meditate on the subject of sex, but at the door of the so-called preachers of morals and religion. They have tried to keep man encased in ignorance for thousands of years. But for these oppressive leaders, mankind would have been freed from sexuality long ago. Sex is normal, but the invention of sexuality can be traced to these gurus. This handicap can never be overcome so long as ignorance about sex exists.

I am not in favor of ignorance at any level of life. I am always ready to welcome the truth at any cost, at any danger. I felt that if one stray ray of truth could spread so much agitation among people then it was fitting to discuss the full spectrum, so as to clear up the question of whether knowledge of sex makes man religious or irreligious. This is the background; this is why I have selected this subject. Without this, it would not have occurred to me to choose this subject; without this, I would not have talked on this topic at all. And so, those who created this opportunity and led me, indirectly, to select this subject for these lectures deserve some thanks. Therefore, if you have a mind to thank me for choosing this topic, please do not do so; instead, congratulate those who are propagating misleading things about me. They have forced me to pick

this subject.

Now, to come to the topic itself.

One friend has asked, "If the transformation of sex is into love, do you then mean that the love of a mother for her child is also because of sex?" Others have also asked similar questions.

It will be helpful to understand this. If you listened attentively, you will remember my telling you that there is a profound depth in the experience of sex, a depth to which a person does not normally reach. There are three levels of sex and I wish to speak about them now.

The first level of sex is the gross level. For example, a man goes to a prostitute. The experience he gets there cannot be any deeper than physical. A prostitute can sell her body but cannot sell her heart, and, of course, there is no way to sell the soul.

On this level, bodies meet -- as in rape. In rape there is no meeting of hearts or souls; rape happens on the physical level only. There is no way to rape a soul; the experience of rape is purely physical.

The primary experience of sex is on the physiological level, but those who halt there never attain the fullest experience of sex. They can never know the depths about which I have been speaking. These days, most people have stopped at the physical level.

In this connection, it is important to know that in countries where marriages take place without love, sex stagnates at the physical level. It can never progress beyond that. These marriages can be of two bodies but never of two souls. Love can only exist between two souls. Marriage can have a deeper meaning if it happens for love, but the marriages that take place because of the calculations of pundits and astrologers, or out of considerations of caste or creed or money, can never go deeper than the physical layer.

There is one advantage to this system, in the sense that the body is more stable than the mind, and so in a society in which the body is the basis of marriage, marriages will be more stable. They will last longer because the body is not unstable, because the body is an almost constant factor and change creeps very, very slowly, almost imperceptibly into it. The body is in a state of constancy, and those societies which thought it necessary to stabilize the institution of marriage, to remain with monogamy, to leave no possibility for change, had to do away with love; they had to weed out love. Because the heart is the seat of love and the heart is unstable, divorce is inevitable in those societies where marriages are based on love. There can never be stable marriages in those societies because love is fluid. The heart is mercurial; the body is constant, stable.

If there is a stone in your yard it will be in the same place in the evening as it was in the morning, but a flower blooms in the morning and by evening it droops, falls to the ground. The stone is an inanimate object: whatever it was in the morning it will also be in the evening. A marriage made on the physical level will bring stability, but it will be not unlike that of a stone. This kind of marriage is in the interests of society, but is detrimental to the individual.

In such marriages, the sex between husband and wife does not touch the deeper realms; it merely becomes a mechanical routine. The act is simply repeated often and becomes stale; nothing more happens, and the participants become increasingly dull. There is very little difference between going to a prostitute and being in a marriage without love. You buy a prostitute for a night, whereas you purchase a wife for your whole life; this is the only difference. When there is no love a purchase is being made -- whether you are hiring a woman for a night or making arrangements for a lifetime. Of course, because of the day-to-day association a kind of relationship comes into being -- and we call it love. This is not love; love is something else altogether. These marriages are simply of the body, and so the relationship can never go any deeper than the physical. None of the manuals and scriptures that have been written about love, from Vatsyayana to Koka Pundit, go deeper than the physical level.

Another level is psychological -- of the mind, of the heart. The marriages of couples who fall in love and then get married go a little further, a little deeper than marriages on the physical level. They reach the heart; they reach the psychological depth, but because of monotony they revert to the physical level every day. The institution of marriage that has developed in the West over the last two hundred years is on this level. And because of this, their societies are disjointed and debauched.

The reason for this is that you cannot rely on the mind. Today the mind desires one thing; tomorrow it will ask for something else. It wants one thing in the morning and something else in the evening. What it feels now will be totally different from what it felt only moments ago.

You may have heard that Lord Byron, before he finally got married, had been intimate with at least sixty to seventy women. But even as he was coming out of the church after his wedding, arm-in-arm with his new bride, he saw a beautiful woman passing by. He was transfixed by her beauty, and for a moment he forgot

his new wife, his recent wedding. But he must have been a very honest man, because, as he got into the carriage with his bride, he said to her, "Did you notice? A strange thing happened just now. Yesterday, before we were married, I was worried as to whether I would really be able to catch you or not -- you were the only woman on my mind -- but now, when I actually am married to you, I just saw a pretty woman on the side of the road as we came down the church steps, and I forgot you for a moment: my mind started racing after that woman; it crossed my mind, `I wonder if I could have that woman?'"

The mind is very changeable, and so societies that wanted to stabilize family life did not allow marriages to reach the psychological plane, they endeavored to halt marriage at the physical level. They said, "Marry, but not out of love. If you grow into love after marriage, fine; otherwise, be things as they may."

Stability is possible on the physical level but on the psychological plane it is very difficult. The sexual experience is deeper and more subtle on the mental plane, and therefore the experience in the West has been more profound than in the East. The West's psychologists, from Freud to Jung, have written about this second stage of sex, about the psychological level. But the sex about which I am speaking is of the third level, which up to now, has neither been understood in the East nor in the West. That third level of sex is the spiritual level.

Because the body is inert there is a kind of stability on the physical level. There is also a kind of stability on the spiritual level, because there is no change on that level either: everything is calm there; there, it is eternal. In between these two stages the psychological level exists. It is unsteady, like the memory.

The experience of the West is on this level, and so marriages break up and families disintegrate. A marriage born out of a meeting of minds cannot produce a stable family situation, and now the trend in the West is towards divorce. Divorces now occur about every two years, but this could also become every two hours! One's mind can even change in an hour's time! Society in the West is disjointed. In comparison, Eastern society has been stable, but the East has not been able to fathom the subtle and sublime depths of sex either.

A man and a woman who can meet on the spiritual level, who can unite spiritually -- even once -- feel they have united for endless lives to come. There is a deep fluidity; timelessness and pure ecstasy are the wedding dowry.

The sex I am talking about is spiritual sex, the divine experience. I desire a spiritual orientation of sex.

And if you comprehend what I am saying, you will realize that the mother's love for her son is also a part of spiritual sex. You will say that this is a preposterous statement. You will ask what possible sexual relation there can be between a mother and her son? To understand this fully, we have to examine many other aspects of sex and its interaction in the relations among husband, wife and child.

As I told you, a man and a woman only meet for a time. Their souls also meet but only for a moment, whereas the child remains in the mother's womb for nine months. During this period its existence is one with that of the mother. The husband also meets the wife at this level -- where there is only existence, where there is only beingness -- but it is just for a moment and then they separate. Husbands and wives meet for a moment and then jump apart, and so the intimacy that a mother has with her child is not possible with her husband; it cannot be.

The child in the womb breathes the mother's breath; his heart throbs through the mother's heart. The child is one with the blood and the life of the mother: he has no individual existence yet; he is still part of the mother. No man can fulfill a woman as much as a son can; no husband can ever give his wife the deep feeling of intimacy a son can give her. As well, a woman's full growth is incomplete unless she becomes a mother. Unless she attains to motherhood, the full radiance of a woman's personality, the utmost flowering of her beauty is not possible. A woman can never be fully contented unless she has become a mother, unless she has known the deep, spiritual relationship that exists between mother and child.

And along with this, please bear in mind that as soon as a woman becomes a mother her interest in sex automatically wanes. She has had a deep drink of motherhood; for nine months she has co-existed with a throbbing new life, and now she has little attraction to sex. At times the husband is bewildered by her apathy, because his becoming a father does not change his attitude to sex in any way; he has no deep relationship with the process of childbirth. With the new life that has been born, the father has no sense of spiritual oneness. Becoming a mother brings about a basic change in a woman, but fatherhood is simply a social institution. A child can grow up without a father, but it has a deep-rooted relationship with the mother.

A new kind of spiritual well-being fills a woman after the birth of a child. If you look at a woman who

has become a mother and at one who hasn't, you will feel the difference in their personalities, in the sense of the ease they project. In a mother you will find a glow, a calmness -- the kind of calmness you see in a river that has reached the plains -- but in one who hasn't yet become a mother you will sense a sort of bubbling fluidity like that of a stream still flowing through the mountains -- rumbling, roaring, overflowing its banks, rushing towards the plains. A woman becomes quiet, calm and serene inside after she becomes a mother.

In this connection I also wish to state that women who are afflicted with a passion for sex, as is common in the West today, are women who do not want to become mothers. After motherhood, a woman's attraction for sex suddenly diminishes, and a Western woman who refuses to become a mother is doing so because she knows that as soon as she becomes a mother she will lose her interest in sex. She supports her indulgence in sex by not becoming a mother.

The governments of many Western countries are concerned about this. If this continues, what will happen to their populations? The East worries about the increase in numbers, but some countries in the West fear the decrease in numbers. Nothing could be done if women decide not to become mothers because they know they will lose interest in sex. A family planning program might be implemented by law, but no law can force a woman to become a mother. This problem of the Western countries is more intricate than our problem of population explosion. We can halt the increase by force, or legally. But the Western countries cannot increase their numbers by legislation. In the next two hundred years this problem will grow to gigantic proportions in the West, and the population in Eastern countries, increasing by leaps and bounds, could lead to these countries dominating the whole world. Simultaneously, with the passage of time, Western manpower will decrease. They will have to make women agree to become mothers again.

Some of their psychologists have begun to come out in favor of child marriages. A woman entering maturity is not going to be interested in becoming a mother -- she will be more interested in sexual pleasure -- so their psychologists are advising people to marry young. Then, in those cases, the women won't get any other ideas before they become mothers. This was also one of the reasons behind child marriages in the East; they knew a girl wouldn't want to marry and become a mother when she became an adolescent, when she became conscious of sex, when she had developed a taste for it. This mentality, this immense attraction for sex, exists in women until they know what they will attain by becoming mothers. But this they can realize only after attaining motherhood. There is no way to have an inkling of it before actually becoming a mother.

Why is a woman so gratified after she has become a mother? It is because she has had a divine, unbroken experience of spiritual sex with her child. And it is only because of this that there is such an intense intimacy between mother and child. A woman will lay down her life for her child, but cannot imagine taking the life of her own child. A wife can kill her husband -- it happens often -- and even if she does not actually do it, she can create circumstances at home that amount to the same thing. But with respect to her child, she can never even think of such a thing. It is because the relationship with her child is so very deep, so very intimate.

But in the same breath, I want to say that when a woman develops a deep relationship with her husband, the husband also becomes a child to her. Then he is not her husband any more.

There are many men and women sitting here at this gathering. I wish to ask the men present here if they don't behave exactly as little children do with their mothers when they are in a mood of total love towards their wives. Do you know why a man's hand is unconsciously drawn towards the breast of a woman? It is the hand of a small child reaching for the breast of his mother. As soon as a man is overcome with love for a woman, his hand automatically reaches towards her breast. Why? What relation do the breasts have with love? Or with sex? Sex has no real relation to breasts at all, but a child has a deep association with the breasts of the mother. From infancy, he has been steeped in the awareness that his link is to the breast, the life-line. When a man overflows with deep love, he becomes a son!

And where does the woman's hand go? Her hand reaches for the man's head; her fingers start caressing his hair: this is the memory of her child; she is caressing the hair of her son. That is why, if love blooms fully on the spiritual level, the husband becomes the son; that is why the husband must become a son. Then one knows that one has reached the third layer of sex, the spiritual level. But we are completely ignorant of this relationship.

The relationship between husband and wife is the beginning of a journey and not the end. And remember, because it is a journey, the husband and the wife are always in a state of tension. A journey is always tiresome; peace is only to be found at the destination. A husband and wife are never calm because they are always on the move, always on the road -- and most people perish on the way, never reaching the

goal. Because of this, there is always a state of conflict between husband and wife; there is a round-the-clock tussle. And this is what we call "love."

Unfortunately, neither the husband nor the wife understands the real cause of the tension, of the strife. They each think they have made the wrong match. The husband thinks everything would have been better had he married another woman, and the wife thinks everything would probably have been fine if she had married another man. I want to tell you that this is the experience of all the couples in the world. If you were given the chance to change your spouse, the situation would not change one bit. It would be the same as changing shoulders while carrying a coffin to the cemetery: you would feel relief for a little while, but then you would notice that the weight had once again become the same. The experience in the West, where divorce is rampant, is that the new wife, in a very short time, proves to be just like the former -- and in a fortnight, the new husband also proves to be the same. The reason is not to be found on the surface, but deeper down. The reason has nothing to do with the individual, with the man or the woman; the reason is that marriage is a journey, a process. Marriage is neither the target nor the goal. The goal will only be reached when the woman becomes a mother and the man becomes a son.

One friend has asked something in relation to this question. He says he does not accept me as an authority on sex. He says I can be asked about God, but not about sex. He says that he and some of his friends have come here to hear about God and therefore I should only speak about God. Perhaps they are not aware that it is useless to inquire about God from someone they do not even consider an authority on sex. Would you ask about the golden peak from someone who knows nothing about the first base-camp? If what I have to say about sex is not acceptable to you, then you should not ask me about God either. If I am not deemed fit to talk about the first step, then how am I competent to talk about the last?

The psychology behind this question is that kama and Rama, lust and the Lord, have, up to now, been considered each other's enemies. Up to now, it has been taken for granted that those in search of religion can have nothing to do with sex, and that those who delve into sex can have nothing in common with spirituality. Both are illusions. The journey to kama is also the journey to Rama. The journey to lust is also the journey to light. The tremendous attraction for sex is also the search for the sublime.

Because man is completely wrapped up in sex, he never feels his journey is complete. Unless Rama is attained, unless sublimation is achieved, his search will never cease. And the quest of those who reproach kama and set out to reach Rama is not an authentic search for God; it is nothing but escapism in the name of Rama. They hide themselves behind Rama to escape from kama. This is because they are mortally afraid of sex, because their lives are in a constant state of agitation about sex. They seek refuge in repeating aloud the name of Rama, "Rama, Rama, Rama", so that they can forget about kama, about sex.

Whenever you observe a man chanting the name of Rama, look at him closely: behind the repetition of Rama will be the echo of kama; an awareness of sex is present there. If a woman comes into sight they will start saying their rosary -- "Rama, Rama, Rama," -- twirling their beads at great speed and chanting the name of Rama at the top of their lungs. The kama inside pushes at them from within, and these escapists try to ignore it, to drown it, to suppress it by chanting the name of Rama. If such a simple trick could change one's life, the world would have changed for the better long ago. Religion is not that easy to attain.

It is imperative to know kama if you want to reach Rama, if you want to search for the Sublime. Why? Take the example of a man who wants to go to Calcutta from Bombay. First, he obtains information about Calcutta -- where it is, what direction it is in -- but if he does not even know where Bombay is, where it lies in relation to Calcutta, then how can he ever succeed in his mission? To reach Calcutta from Bombay, it is an absolute necessity to know where Bombay is first. If I am not aware where Bombay is, all my information about how to get to Calcutta from Bombay is worthless. After all, I have to start out from Bombay; my journey is to commence at Bombay. The starting point always comes first. The destination always comes afterward.

Where are you standing now?

You say you long to make the journey to Rama?

Good.

You say you desire to reach God?

Very good.

But where are you standing now?

Now you are stranded in lust; now you are stranded in sex -- and it is from this point, from where you are now, that you must take the first step forward. It is imperative you realize where you are now. By accepting this simple fact, by understanding this stark reality, you can also see the possibility for the future.

To know what you can attain, it is important to know what you are.

To reach the final step, it is necessary to take the first -- because the first step is going to pave the way for the second and, ultimately, for the last step of the journey. If your first step is taken in the wrong direction, you can never reach your intended destination; you may end up in the wilderness instead. And so, if you wish to reach the ultimate, it is more important for you to understand kama than to understand Rama. You cannot reach God without first understanding sex.

I am also informed by letter that Freud's opinions on sex may be worthy and acceptable, but asked how mine can be considered true and sincere.

How can you decide whether I am honest and sincere or not? In this connection, whatsoever I say, it won't be decisive because I myself am the subject under consideration. If I say I am honest it is meaningless. It is also meaningless if I say I am not honest, because the very subject under debate is whether the person making these statements is an honest man or not. So whatever I say in this context will be meaningless; it will be futile. I say, experiment with sex and find out for yourselves whether I am honest or not. You will come to know the truth of my statements when you attain to the experience for yourselves. There is no other way.

For example, if I were to talk to you about a certain swimming technique, you might doubt whether my method were feasible or not. My reply to that would be to ask you to come along to a place where you could wade into the river. If my advice were useful in helping you to swim across the river, then you would know that what I had said was neither worthless nor insincere.

As far as Freud is concerned, I wish to explain to this particular friend that it is quite probable Freud was not aware of what I am telling you here. Freud was one of the few seers who guided mankind in the direction of sexual liberation, but he had no idea whatsoever that spiritual sex existed. The knowledge Freud systematized was that of sick sex; his research was with the pathological. Freud was a kind of doctor and his discoveries were used like treatments, doled out to sick people. Freud hadn't studied normal, healthy sex. He was a research scholar dealing in sickness, in perversion, and his mind was primarily set on treatment, on cure.

Therefore, if you are bent on confirming the truthfulness of what I say, you will have to turn to the philosophy of Tantra. Tantra made early attempts to spiritualize sex, and, although we banned thinking about Tantra thousands of years ago, the monuments of Khajuraho and the temples of Puri and Konarak are living testimonials. Have you ever been to Khajuraho? Have you seen the images there? If so, then you must have experienced two wonderful phenomena. First, even after seeing the images of the naked couples in intercourse, you will not feel any sense of vulgarity; you won't see anything ugly or bad in the images of naked, copulating men and women. And the second thing is that you will experience a sense of peace. A feeling of sacredness will envelop you. Your reaction will surprise you. The visionaries who created these statues were people who had seen and known spiritual sex intimately.

If you see a man in the grip of sex, if you look at his face and into his eyes, he will appear ugly, frightening, bestial; you will see a disturbing and ferocious lust there. When a woman sees a man approaching her, and he is full of lust, even if he is dear to her she will see an enemy in him and not a friend. He will not even look human to her; he will be like a messenger from hell. But on the faces of those statues you will find the glorious shadow of Buddha, the sublime reflection of Mahavir. The composure and serenity on the faces of the statues is that of samadhi. A serene sacredness emanates from them. Nothing less than a wave of eternal peace will encompass you if you meditate on those statues. You will be awed.

If you fear that sexuality will overwhelm you after seeing the naked statues, I beseech you, go straight to Khajuraho without further delay. Khajuraho is a unique monument on this earth, yet moralists like the late Shree Purshottamdas Tandon and his colleagues were of the opinion that the walls of Khajuraho should be covered with a coat of terracotta because they believed the images made people sexual. I was astonished when I heard this! The builders of Khajuraho had an aim, and it was that if people would sit in front of the statues and meditate on them, they would be freed from lust. For thousands of years these images have been objects of meditation. It sets a wonderful example for us, that over-sexed people were asked to go to the temples of Khajuraho, to meditate on statues, to lose themselves in them.

Although we have often observed this same truth in ordinary human experience, we have not really been able to see it. For instance, if you are passing by and see two people quarreling on the road, you feel like stopping and watching the fight. Why? Have you ever thought about what you get out of seeing others fight? Leaving a pile of work aside, you will stop for half an hour to watch people fighting. You also go to boxing matches. Why? You probably are not aware that they have a therapeutic effect. By watching two

men fight, the deep-seated instinct to fight that exists inside you is satisfied. It dissipates; it is thrown out, and you become much calmer. If one sits and meditates with a peaceful mind upon images of intercourse, that inner maniac, man's mad sexuality, can evaporate.

A man went to a psychiatrist with a problem: he was very annoyed with his boss. If his boss said anything to him he immediately became angry and felt like taking off his shoe and hitting his boss with it.

But, how can you hit your boss? Is there a man who does not feel like hitting his boss at some point? Such an employee is rare.

In any case, the man went on suppressing the desire to hit his boss, but he began to develop a complex about it, and, afraid he might actually hit his boss someday, he started leaving his shoes at home. But he could not forget about the shoes. Whenever he saw his boss, his hands automatically went towards his feet. But fortunately the shoes had been left at home, and he felt a bit easier because he knew that one day, in a frenzy, he just might take off a shoe and throw it at his boss.

But he didn't free himself of the shoes just by leaving them at home; they continued to loom large on his conscience. If he were fiddling with a pen, he drew shoes on the paper; in idle moments, he sketched the shape of a shoe. The shoes filled his thoughts, and he was mortally afraid he would attack his boss sometime.

At home, he told his family it was better if he did not go to the office at all. Now, his mental condition was such that he did not need his own shoes: he might grab anyone's shoes to hit his boss; his hands had even started moving towards the feet of his colleagues. At this point, his family decided it was high time he was taken to a psychiatrist. And so he went.

The psychiatrist said his sickness was nothing much to worry about, that it was curable. He advised him to hang a picture of his boss at home and to hit it with a shoe five times every morning. The photo was to be hit religiously, before he went to the office, and furthermore, he was not to miss a single day. The ritual was to be observed daily, just like morning prayers, and then, after returning from the office each day, the process was to be repeated.

The man's first reaction was, "What nonsense!" Although he was astonished at the idea, he felt quite happy about it. The photo was hung and, accordingly, he began the prescribed ritual.

On the very first day, when he went to the office after hitting the photo five times, he noticed a strange sensation: he did not feel as angry at his boss as he had. And, within a fortnight, he had become very polite to his employer. His boss also noticed the change in him, but of course he was unaware of what had been going on. He also told his employee that he had become very polite, very obedient and very nice indeed of late and wanted to know what had happened. The employee replied, "Please don't ask me about it or everything will be topsy-turvy again. I just can't tell you."

What is the truth behind this story? Can anything really be achieved just by hitting a photo? Yes -- by hitting the photo, the man's obsession to hit his boss with a shoe simply dissolved, faded away.

Temples like those of Khajuraho, Konarak and Puri should be in every nook and corner of this country. There is nothing important to be found in other temples; there is nothing scientific, no planning, no meaning in them. They are not needed at all. But the existence of the Khajuraho temples and others like them is full of meaning. Anyone whose mind is overly anxious about sex should go there and meditate. When he returns, he will be light of heart; he will be at peace.

The Tantrikas tried to transform sex into spirituality, but the preachers of morality in our country did not allow the message to reach the masses. These are the same people who wanted to put a stop to my talks.

On my return to Jabalpur, three days after my talk at the Bharatiya Vidya Bhavan Auditorium here in Bombay, I received a letter from a friend telling me that if I continued these talks I would be shot. I wanted to reply to him, but the trigger-happy gentleman seems to be a coward: he neither signed his letter nor gave his address; he was probably afraid I would report the matter to the police. Nevertheless, if he is present here, he should accept my reply now. Even if he is here, I am sure he is either hiding behind a wall or a tree. If he is anywhere around I wish to tell him that I am not going to report the threat, but that he should give me his name and address so that I can at least send him a reply. But, if he doesn't even dare that much, I will give him my reply here. He ought to listen carefully.

He is probably not aware of this, but in the first place he shouldn't be in a hurry to shoot me, because with the striking of the bullet, what I am saying will become eternal truth. Had Jesus not been crucified, the world would have forgotten him long ago. In a way, the persecution was beneficial to Jesus. The author George Gouzette says that Jesus planned his own crucifixion. Jesus himself wanted to be crucified because, then, every word he had preached would become the living truth for ages to come and would be beneficial

to millions of people.

This is quite possible. Judas, who sold Jesus for thirty coins, was one of his most beloved disciples. It is just not believable that one who had spent so many years with Jesus would sell him out for such a paltry sum unless Jesus himself suggested that he do it, unless Jesus himself suggested he change sides and arrange the persecution so that his words could become a fountain of eternal nectar, liberating billions.

There could have been three hundred million Jains in the world and not just three million, as is the case, if Mahavir had been crucified. But Mahavir passed away peacefully; he probably never thought about dying on a cross. No one tried to do it to him, nor did he himself try to arrange it. It was neither Buddha nor Mohammed nor Rama nor Krishna nor Mahavir, but Jesus who was nailed to the cross -- and today half the world is Christian. And the whole world may one day convert to Christianity. This is the brighter side to being crucified. Therefore, I say to my friend not to be in too much of a hurry to shoot me, otherwise he will repent his action for the rest of his days.

The second thing is that he should not worry too much about it, because I have no intention of dying in bed. When the proper time comes, I will do my best to see that someone or other shoots me. He shouldn't be hasty; I myself will arrange it. Life is useful but when one is assassinated, death also becomes useful. A bullet-ridden death can often accomplish what life could not.

People have always repeated this same mistake -- those who gave poison to Socrates, those who murdered Mansoor, those who crucified Jesus. These were all childish acts, all self-abortive. And very recently as well, the man who fired the bullets into Gandhi was unaware that none of Gandhi's followers could have been as successful in prolonging Gandhi's memory to the extent that he did by his act of assassination. Gandhi folded his hands in a gesture of bowing when he had been shot and was dying. That bowing, that folding of hands, was very significant. It was expressive in the sense that Gandhi's last and best disciple had finally come: the man who would make Gandhi immortal. God had sent the needed man.

No one dies by being assassinated; it only helps make a man immortal. Life's plot is complicated; life's story is filled with suspense: things are not so simple as they seem. The man who dies in bed dies forever, whereas the man who dies from an assassin's bullets never dies.

As the poison was being prepared for Socrates, some of his friends asked how his body should be treated afterwards. "Should it be cremated or buried or what?" they asked. Socrates laughed and said, "Silly men! You don't know it, but you will never be able to bury me. I shall live even when all of you are no more. The trick is, I have chosen to die only to live forever!"

So, my friend, if he is here, should not act thoughtlessly, otherwise he will quickly find himself to be the loser. I won't be harmed; I am not one of those whom bullets can destroy. I am one of those who will survive bullets. He shouldn't be in a rush to shoot me. He shouldn't be upset either, for I will do my best not to die in bed. That kind of death is unbecoming. That kind of death is a worthless death. And the third point for him to remember is not to be afraid to sign letters, not to be afraid to give his address. If I am convinced there is someone brave enough and ready enough to shoot me, I will keep the appointment without informing anyone, so that, later on, he will not be involved.

But there is nothing so very strange about this man. He wrote with the conviction he was protecting religion. He wrote because he thought I wanted to destroy religion, and he wants to restore religion. His intentions were not malicious. His feelings were very sincere and, to him, very religious.

Such so-called religious people are toying with the emotions of the world. Their intentions may be very good but their intelligences are very poor. For ages, such self-righteous people and their kind have smothered the full flowering of truth, and because knowledge has been stifled in a similar way, ignorance is widespread. We are groping in the dark; we are lost in the dark night of ignorance. And in the midst of our darkness, these moral preachers have built tall pulpits from which they deliver sermons to us.

But it is equally true, as well, that when the ray of truth starts dawning in our lives these so-called holy men will be out of work. When we are able to generate living relationships with God; when we come to know samadhi; when our mundane, ordinary lives begin to be transformed into divine lives, there won't be any work left for these moralists and preachers. The preacher only has the advantage until people begin to grope about in the dark.

A doctor is needed when people become sick, but doctors will be redundant if people stop falling ill. Like the preaching profession, the medical profession thrives on inner conflict, because a doctor's livelihood depends on people catching diseases. A doctor treats patients outwardly, but inwardly he hopes they get sick. And when there is an epidemic, he thanks God for the business.

I have heard a story:

One night a group of friends were having a big party. Drinking and eating, they enjoyed themselves until the early hours of the morning. When they began to take their leave, the owner of the hotel told his wife to thank God for sending them such a goodly number of customers. If such a rush continued they would become rich, he told his wife. The host, as he was paying the bill, asked the proprietor to pray for the prosperity of his business as well, so that they might come again.

The owner inquired, "By the way, what is your business, sir?"

"I am an undertaker," he said. "My business prospers most when people die."

Similarly, a doctor's profession may be to cure people, but the more people fall ill the more money he makes. Inwardly, he hopes his patient doesn't recover too quickly. And so it takes time for patients to be cured, especially rich ones. Poor patients get well faster because the doctor doesn't make much if the poor are ill for a long time. The profit is from rich customers, and so he goes slowly when curing the rich. Anyway, the rich are always unwell; they are the answer to a doctor's prayers.

The preacher is in the same class. The more people are immoral, the more anti-social elements there are, the more anarchy spreads, the higher his pulpit grows -- because then there is more need for him to exhort people to observe non-violence, to be truthful, to behave honestly, to observe this regulation, to stick to that rule, and so forth. If people were righteous, restrained, disciplined, peaceful, honest and holy, the profession of preacher would cease to exist.

And why are there so many preachers and so-called religious leaders in India -- more than anywhere else in the whole world? Why, in each and every village and in each and every house, is there a pundit, a guru, a swami or a priest? Why is there such a vast host of religious leaders in this country?

One should not assume we are a deeply religious people because we have so many saints and gurus. It is a fact that we are, today, one of the most irreligious and immoral countries in the world. That is why so many preachers find golden opportunities in our country. Preaching has become our national image. A friend of mine sent me an article from an American magazine. He wanted my opinion about a short-coming he had noticed in it. It was a humorous article, stating that the national character of any country can be ascertained by getting a man from that country drunk. If a Dutchman gets drunk, the article said, he will pounce on food and refuse to leave the dining table; no sooner does he take a drink than he is busy eating for two or three hours. If a Frenchman drinks, he becomes restless; he wants to sing and dance. If an Englishman gets very drunk, he will go sit in a corner and keep to himself. An Englishman is normally quiet and when he gets drunk he becomes all the more subdued. Such are the typical reactions of the various nationalities, according to the article.

But, by mistake or out of ignorance, there was no mention of the Indian. My friend asked what I had to say about the Indian character; he asked me what would happen if an Indian drank excessively. I wrote him that the answer was already world famous: when an Indian gets drunk he immediately starts preaching. This is our national character.

This unending queue of preachers, ascetics, monks and gurus is a sign of a widespread disease; it is an indication of a great immorality. And the strangest thing is that, in his heart of hearts, none of these leaders wants immorality to become extinct, wants this disease to be eradicated -- because if and when it is cured, the preacher will no longer be put up with. Their inner craving is that the disease continues, that the illness increases.

The easiest way to allow this disease to continue unchecked is to restrain the growth of an all-encompassing knowledge about life, and to frighten men from wanting to understand the deeper and more significant aspects of life. And it is ignorance of these that automatically causes the spread of immorality, debauchery and corruption. If people can try to recognize and know these deep, illuminating facets of life, then irreligiousness and its subsequent ills will begin to dissipate, one by one.

I want to draw your attention to the fact that sex is the aspect of life that is the most responsible for immorality. It has always been the most basic and influential cause of perversion, debauchery and dullness in man. And so religious leaders never want to talk about it.

Another friend of mine has sent a message saying that no saint or guru ever talks about sex. He writes that the high esteem he had for me has lessened because of my talks on sex. I wish to tell him there is no reason to be disappointed in me. First of all, if you once had respect for me, it was your mistake. Why was it necessary to honor me? What was your motive? When did I ask you for respect? If you were paying me respect, it was your error; if you are not so inclined any more, it is your privilege. I am no mahatma, nor am I inclined to be one.

Had I the slightest desire to become a mahatma or a guru, I would never have selected this subject in the

first place. A man can never become a mahatma if he isn't very clever in selecting the topics for his discourse. I have never been a mahatma, I am not a mahatma, and I certainly do not want to become a mahatma -- that desire itself is a projection of a subtle, refined ego. I am a man, and that is good enough for me. Is it not enough, just being a man? Can a man not be happy without riding the shoulders of other men, without imposing himself on others, without acquiring power in one form or another? Can a man not be happy simply by remaining a man? In whatever position I find myself I am happy and contented.

I long for greatness in humanity; I want to see a greater man. Isn't it greatness to become a man, to attain to the full measure of manhood? Every man can become great; every man is capable of becoming great in the true sense of the word. The days of the mahatmas and the gurus are gone; they are not needed any more. A great mankind is essential; the need of the hour is for a great humanity. There have been many great men, but what have we gained from them? The need is not for great men, but for a great mankind, for a greater humanity.

At least one person is disillusioned; at least one man has come to know that I am not a great man. This is a great relief, this man's disillusionment. He wrote me to tempt me with mahatmadom; he says I could become a great guru if I stopped discussing such topics. Up to now, the mahatmas and the gurus have been fooled by such approaches, and as a result, those great but weak people did not discuss subjects that might have proved disastrous to their own guruships, to their mahatmadoms. In their concern to save their own thrones, they never cared how many people they were harmfully influencing.

I am not concerned with being on some high pedestal. I do not dream about it; I have no designs on one. On the other hand, I am concerned that someone may want to make me a mahatma some day.

These days, there is no shortage of gurus and mahatmas, and to be considered as one it is very important to adopt the correct pose. It has always been so. But the crux of the matter is not the availability of mahatmas, but how an authentic man can evolve. What can we do to achieve that goal? How can we apply ourselves to that task?

I trust and believe that what we have discussed will guide you on the proper road toward breaking those barriers that stand in the way of the evolution of an authentic man. A path is visible; the gradual transformation of your lust is possible. Your sex can become your samadhi.

Now, as you are today, you are your lust; you are not your souls. You can also become souls, but only by the gradual transformation of your sexuality. Only then can your journey to God begin.

Many other similar questions have been sent to me, so allow me to review a few important points.

I have said you must strive for a continuous awareness of the glimpse of samadhi in coitus. One should try to grasp that point, that glimpse of samadhi which flashes like lightning in the midst of intercourse, which shimmers for a second like a will-o'-the-wisp and then vanishes. Your effort must be to know it, to become acquainted with it, to hold to it. If you can make the contact fully, even once, in that moment you will know that you are not a body, that you are bodiless. For that fraction of time you are not a body; in that moment you are transformed into something else: the body is left behind and you become the soul, your real self. If you have a glimpse of that glory even once, you can pursue it, through dhyana, through meditation, to establish a deep and lasting relationship with it. Then the path to samadhi is yours. And when it becomes part of your understanding, part of your knowledge and of your life, there will be no more room for lust.

Another friend is afraid of what might happen to our progeny, to our whole race, if we drop sex like this. "If everyone attains celibacy through samadhi," he asks, "what about the future generation?"

One can definitely state that the kind of children now being produced won't exist. The present manner of procreation is fine for producing cats, dogs and other animals, but it is not good enough for man. What kind of attitude to procreation is this? What kind of thoughtless production of children is this? This sort of mass, accidental procreation is aimless; it is useless. And how vast our crowd has become! Our population has exploded to such incredible proportions that if it is not checked in time, scientists say there will not even be room to move your toes in a hundred years! In a hundred years you will always feel you are in the middle of some kind of congregation. Wherever you look you will feel a meeting is going on. To call a meeting will be unnecessary.

This particular friend's question is very relevant. He may well ask how children will be produced if celibacy becomes commonplace.

I want to give him one more eye-opener, and you should also take note: Children can be born out of celibacy, but the entire purpose and meaning of producing children will have a new dimension. Lust is not the right vehicle for procreation -- celibacy is the only medium discriminating enough. As it is now, the birth of a child is accidental: you move into sex with some other motive; children just happen. Children are

uninvited guests, and you can only have as much love for these children as you have for unexpected visitors.

And how are uninvited guests treated? You prepare beds for their comfort and you serve them food; you greet them politely and you pamper them -- but everything is done out of etiquette; there is no feeling of love inside. Your constant thought is, "When are these bores going to leave?"

You treat unwanted children the same way, for the simple reason that you never really wanted them in the first place. You were after something else; they were simply by-products. Today's children are not products, they are by-products. They are not produced, they come along with sex like the husks that appear with the corn.

And so the whole world has been trying to protect sex from these accidents. Birth-control developed out of this attitude; unnatural aids were invented so we could enjoy sex and, at the same time, be safe from children. For ages efforts have been made to rescue mankind from this so-called evil. Even ancient Ayurvedic scriptures mention remedies. Today's selfish scientist is also concerned about the same thing that worried Ayurvedic scholars three thousand years ago.

Why? Why does man concentrate on this research? Children kick up storms; children pop up in between things; children bring the burden of responsibility, and there is also danger of a woman's apathy towards sex after childbirth.

Men don't want children either. A man may want children if he hasn't any, but it is not because he loves children, it is because he loves his wealth. When a man wants a child, do not be misled into believing that his soul is anxious for a son, for a new and innocent human being. He has amassed his wealth by hard labor. Who knows whose hands it might fall into after his death! He needs an heir, one born out of his own blood, to save his wealth, to enjoy his estate. No one wants a child for the child's sake. We try to save ourselves from them, but they simply come of their own accord. We just want to enjoy sex and a child drops in! These offspring are the by-products of sexuality. They are sick, they are weak, they are frail, they are ridden with anxiety.

Children can also be conceived by celibates, but they will not be the accidental by-products of sex. When this happens, sex will be the means to bring forth children but it will not be an end unto itself.

You board a plane to go to Delhi. The plane is the means to reach Delhi. When you get there you are not going to say you won't get off the plane.

When you reach the state of superconsciousness through sex, when you have attained to brahmacharya, to the state of communion with the divine, your child will be a true product, he will be truly a creation! But up to now, man's ingenious mind has concentrated on building defense mechanisms to help him avoid children and yet allow the fullest enjoyment of sex. Efforts should be made in the opposite direction. But we still want to remain in our seats even after we have reached Palam airport in Delhi. Do you get my point? If brahmacharya became widespread, our inventiveness could be applied in the direction of spirituality. At present, the push is in the opposite direction: loathe the idea of children and enjoy sex for the sake of sex alone.

I also wish to ask this man why he is so worried about saving the world from brahmacharyas. He is so very apprehensive at present that people becoming brahmacharya might stop the birth of children and end the world. My friend, as things are now, the possibility of people becoming brahmacharya is nil. And it will remain so, as long as this callous, conscious and peculiar disrespect for sex exists. No, my friend, there is no danger to the world from that quarter. But the possibility of extinction is increasing day by day because of these continuous, accidental births. If you go on producing children in this fashion the world will certainly come to an end. And you won't need atom bombs or hydrogen bombs. This ever-multiplying population, this obscene by-product of a swarm of worms will destroy itself.

The new man, born out of brahmacharya, will be of a different stature. He will have a longevity we cannot imagine. His health will be excellent; he will be free of illnesses. His form and figure will be like that of some majestic statue. An ethereal fragrance will emanate from him. Kindness, love, truth, beauty and religion will be his character. He will be born with religion in him. He will be a kind of divinity incarnate.

We have been produced irreligiously. We are inflicted with irreligiousness from birth and we die in irreligion. And in between, from morning to night, from birth to death, throughout the entire span of our lives, we talk and talk and talk about religion. In the superior man there won't be any idle chatter or empty discussion about religion, because religion will be his way of life. We talk about things that are not part of our lives, and don't talk about the things that are. We don't talk about sex because it is the way we live, but we keep talking about God because the way we live has nothing to do with God whatsoever. In fact, we keep ourselves satisfied by talking about the very things we can neither attain nor obtain.

Haven't you ever noticed that women talk more than men? Women are always busy talking about something or other -- with their neighbors, with anyone who will listen. No offense is meant, but it is said that it is very difficult to imagine two women sitting together for a time without talking to one another.

I have heard that a big contest was arranged in China to select the greatest liar in the country. The winner was to receive a great prize, and so all the best liars gathered at the site chosen for the contest.

When it came to his turn, one man said, "I went to a park and I saw two women sitting on a bench keeping to themselves, keeping quiet."

There was a great uproar. Everyone cheered. People shouted, "There cannot be a bigger fib than this! This is the greatest lie ever!"

Everyone voted for this man.

Why do women talk as much as they do? Men have their work, but women don't have that much to do. Where there is not much work, not much activity, there is always idle chatter. This feminine trait is the national character of India. There is no progress in this country; there is only talk and discussion.

The new man, the man born out of brahmacharya, won't be talkative -- he will live life. He won't just talk and talk about religion, he will live in religion. People will forget about religion as a topic for idle discussion, because religion will be their very nature. To think about that man, to imagine him, is wonderful; it is awe-inspiring.

Such men have been born, but their births have been rare. Occasionally, very occasionally, such a beautiful man is born that even the costliest clothes cannot beautify him, and he rises up unclad, naked, and the radiance of his beauty spreads far and wide. People throng around such a man -- to see him, to marvel at a living deity. One such man had such a glow, had such vitality about him that although his name was Vardhamana people called him Mahavir -- the great victor. The glory of brahmacharya in him was such that people prostrated themselves before him, before this Godman. Occasionally a Buddha is born, occasionally a Christ is born, occasionally a Lao Tzu is born. We can barely count more than a few names like these in the whole history of mankind.

The day children are born out of celibacy, out of a divine communion -- you probably don't like the sound of the phrase "children by celibacy" but I am talking about a new concept, about a nobler possibility -- the day children bloom out of celibacy, humanity will be so beautiful, so strong, so considerate, so energetic and so intelligent that the knowledge of the self, of the Overself, of the Universal Consciousness, won't be very far away for anyone. Although this is difficult to imagine, let me illustrate with an example.

If I tell a man suffering from insomnia that he will able to go to sleep the moment he lays his head on his pillow, he will most likely not believe me. He will tell me he always rolls over in bed, or sits up, or gets up to say his beads, or counts sheep, but that he cannot sleep. He will say I am a liar. He will ask how it is possible to go to sleep instantly, just by lying down. He will complain that, despite all kinds of experiments, he cannot sleep soundly, sometimes not sleep at all for a whole night.

Thirty to forty per cent of the residents of New York City take sleeping-pills. And psychiatrists fear that in a hundred years nobody will be able to get to sleep naturally, that everyone will have to take tranquilizers when they go to bed. If this is the current state of mental health in New York, then the same thing will happen in India in another two hundred years. Indian leaders never lag far behind in copying foreigners. So we cannot be too far behind the New Yorkers. When we plagiarize everything else of theirs, how can we ignore this?

So, in five hundred years' time, it is quite possible that every man in the world will take a sleeping-pill before retiring. And immediately after he is born, an infant will want a tranquilizer instead of milk, because he won't even have been at peace in his mother's womb! Then it will be very difficult to convince people that, five hundred years before, people simply used to close their eyes and go to sleep without barbiturates. They will say it is not possible; they will ask how it could have been done.

Similarly, it will be very difficult to convince people who have been born out of celibacy that people had once been dishonest, that there had once been thieves and murderers, that men had once committed suicide, that they had poisoned and stabbed each other, that they had waged war. They will also not believe that people had once been born out of a vulgar sexuality that went not one iota deeper than physical contact.

A spiritual sex can evolve. A new life can begin for mankind.

During the last four days, I have spoken to you about the possibility of reaching a new level of spiritual existence. You have listened to my talks patiently and with much love, although to listen to such discourses peacefully must have been very difficult for you; you must have felt embarrassed at times.

One friend came to me and voiced his fear that a few men, feeling that such a subject should not be

talked about, might stand up and raise a cry to stop the lectures. He felt some people might strongly and loudly protest the discussion of such a topic in public. I told him it would be a better world if there were such brave people around. Where will you find a man who is so courageous that he will stand up at a public gathering and ask the speaker to stop his discourse? If such courageous people existed in this country, then the glib and nonsensical talks delivered from the high platforms of this country by a long line of foolish men would have stopped a long time ago. But they haven't stopped yet and they will never stop. All along, I have been waiting for some brave man to get up and ask me to stop my talk. Then I could have discussed the subject with him in detail. It would have been a source of great pleasure to me.

And so, to such discourses, on such a topic -- despite the fact that many friends were afraid someone might get up to protest, that someone might create pandemonium here -- you have quietly listened. You are all very kind. I am grateful for your patient and peaceful attention.

In conclusion, from my heart of hearts, I desire that the lust inside each of us may become a ladder with which to reach to the temple of love, that the sex inside each of us may become a vehicle to reach to superconsciousness.

And finally, I bow to the Supreme enthroned in all of us.

Please accept my respects.

The Great Path

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OM! I BOW DOWN TO LORD SHIVA -- THE ONE WHO IS SELF-LUMINOUS, DELIGHTING IN HIS OWN BEING.
AND NOW, THE BEGINNING OF THE SHIVA SUTRA.

CONSCIOUSNESS IS THE ATMAN, THE SOUL; KNOWLEDGE IS BONDAGE. THE BODY IS THE UNION OF RAMAN, NATURE AND RAMAN, THE EGO, THE DOER. THE SPIRITUAL ENDEAVOR IS RAMAN. ONE WHO APPLIES HIS TOTAL ENERGY, FOR HIM THE WORLD EXISTS NO MORE.

Two ways exist of searching for the truth. One way is that of the male -- aggression, violence, the scramble for power. Another is that of the female -- surrender, withdrawal. Science is the male path, aggressive; religion is a female path, bowing down, submissive. Make this distinction very clearly.

All scriptures of the East begin with a salutation to God. This salutation is not just a formality; it is not merely following a tradition or a convention. The salutation is indicative of the fact that the path ahead is of surrender. Only the humble will attain. Those who are aggressive and full of ego, those who wish to attain even truth by grabbing at it, those with the attitude of conquering nature will be defeated. They can possess the trivial, but that which is so immense, so vast, can never be theirs. They may succeed in grabbing the worthless, but nothing meaningful can ever become part of them.

Hence, a scientist discovers all that is unessential, but misses the essential. He succeeds in gathering details about the soil, the stones, matter, but an understanding of the soul and God escapes him. It is like one attacks a woman passing by. One may become successful in raping her, one may even have her body in one's control, but one can never have her soul; one will never be able to win her love.

So those who approach God aggressively are the rapists. They may bring the physical body of God under their control; they may dissect and analyze nature manifesting all around, they may discover some of its secrets, but the discovery will be as trivial as someone attacking and raping a woman. The man may succeed in securing the woman's body, but such an achievement is not worth a straw because he won't be able to even touch her soul. And if the soul has remained untouched, the possibility of love that is hidden within her, the hidden seed of her love can never sprout. Her love can never shower upon him.

Science is an act of rape. It is an assault on nature -- as if nature were some kind of an enemy, as if it has to be conquered, defeated. That's why science believes in cutting things into pieces. Analysis, destruction; it believes in dissection.

If you were to tell a scientist, "The flower is beautiful," he will immediately sit down and start pulling apart the flower, dissecting it, analyzing it. He has no idea that in the very tearing of it into pieces, the beauty of the flower disappears. The flower looked beautiful in its wholeness, but when divided into parts, it lost its beauty. Of course, in doing the analysis the scientist can find out the chemical elements contained in the flower; he may show the substance, the minerals the flower is made of. He may place them in different bottles and label them accordingly. But he won't be able to say, "Here is a bottle which contains the beauty once present in the flower," because the beauty will have disappeared already. By making an assault on the flower, you will only come upon its body, not the soul.

This is the reason why science doesn't believe in the soul -- how can it? Even after making so much effort, not even a glimpse of the soul becomes available to science -- it never can... not because there is no soul, but because the scientist has chosen a wrong method. The method he uses is not the way to discover the soul. The very means applied to its discovery is the means good for finding the trivial. That which is of great value cannot be attained through aggression.

You will be able to find the mystery of life only if you enter through the door of surrender. If you bow down, if you pray, you will be able to reach the center of love. Courting God is almost as good as courting a woman. One needs to approach Him with a heart full of love, gratitude and humility. And there is no hurry! Any haste on your part, and you miss. A great deal of patience is required. Your haste... and His heart will be closed. Even rushing things is an act of aggression.

Hence those who set out in search of God, their life-style is contained in two words: prayer and patience. So the scriptures begin with prayer and they end with awaiting. The search therefore, begins with the prayer. The first line of this scripture says:

OM! I BOW DOWN TO LORD SHIVA -- THE ONE WHO IS SELF-LUMINOUS, DELIGHTING IN HIS OWN BEING.

And now, the beginning of the Shiva Sutra.

Let this salutation penetrate deep in you because if you miss the door, you will not be able to understand me when I start describing the palace. Push aside the male within you, a little. Drop your aggressive attitude a little. This understanding is not going to come out of intellect, it is going to rise from your heart. This

understanding will not depend on your logic, it will depend on how much love there is within you.

You will be able to understand this scripture; but this understanding will not be the same as following a mathematical problem. The understanding will be similar to the one you have from appreciating poetry. You don't pounce on poetry. You enjoy poetry leisurely, sip by sip, just as you enjoy drinking tea. You don't swallow it just in one shot as if it were some kind of bitter medicine. Rather, you relish its taste bit by bit; you let its taste dissolve slowly.

In order to appreciate even a single poem you need to read it over and over again... which is not the case with a mathematical problem. You don't need to go over it again once you have understood and solved it -- then the problem is done with. Poetry never ends, because the heart is limitless. The more you love, the more it unfolds.

That's why in the East we don't study scriptures -- we read them over and over. Scriptures can't be studied anyway. To study means: once you have understood, you throw the book away in the garbage. Now that you have understood it, what is the need to go through it again. So you feel you are done with it.

Patha, reading over and over means you will need to go over this scripture savouring in unhurriedly -- reading and re-reading. Who knows how many times, but knowingly or unknowingly, you'll have to repeat it in your different moods, in different states of mind. Sometimes, when the sun is on the horizon, or when night covers everything under its darkness, when the mind is cheerful, or sometimes when the mind is sad. You'll have to enter this scripture in different moments in different conditions, only then by and by will its facets become apparent to you. And yet it will remain inexhaustible.

No scripture can ever be used up. The more it will appear you have found what you were looking for, the more you'll realize there is much more left undiscovered. The more you dive deep into it, the more it grows deeper. No reader can ever exhaust a scripture. *Patha*, means reading over and over again -- many times.

People in the West fail to understand this. It is beyond them to figure out why people have been reading the Geeta for thousands of years. They wonder, "the same man reads the same Geeta every morning -- has he gone crazy or something?" They have no idea that the whole technique of *patha*, reading and re-reading is to let the scripture penetrate the heart. It has more to do with enjoying the taste of it rather than understanding it.

It is not even remotely connected with logic and calculation. It's main purpose is to dissolve the distance between the reader and the text. The idea is that eventually the text of the Geeta and the reader of it should merge into each other. That no distinction be left between the Geeta and its reader. This is the feminine state. This is the way of surrender. Keep this in mind.

So these sutras of Shiva can be understood if we follow the path of humility. Let them sink in you. Make no haste in arriving at a conclusion whether they are right or wrong. As far as these sutras are concerned, make one thing clear to you: it is not up to you to decide of their rightness or wrongness. How can you? One who is living in darkness, what judgement can he pass about light? And the one who has never known what it is like being healthy, one who has always been confined to a sickbed, how can he understand what it means to be healthy.

One who has never been stirred by the feeling of love -- who has lived all along a life of hate, jealously, enmity -- he can, of course, read love-poems, because he will follow the words easily: nevertheless, that which is hidden in the words, which is interwoven in the words, access to that will always remain closed to him. So don't be in a hurry to judge what is right and what is wrong.

You simply imbibe these sutras -- I am not saying understand them -- simply drink them, soak yourself, absorb the whole taste of it. And if this taste could help unfold the secrets hidden within you, and if in the savouring of these sutras a new flower may blossom within you releasing its fragrance and making you realize even for a moment your stinking life has disappeared forever, and if with the kindling of a lamp inside, you could come to recognize you are not the darkness and if the sutras could create an impact of a lightning inside you offering just a glimpse -- then this alone will cause the understanding to emerge, it will not come through your intellect or reasoning. Even a flash of experience will be enough to cause the understanding to arise in you. Hence, I say, treat these sutras with humbleness.

Secondly, a sutra means: the most concise, quintessential, telegraphic. Each and every word of a sutra is highly condensed. A sutra is never long and elaborate, it is crystallized, encapsulated, very small like a seed. Even if you wished to see, you can't find the tree inside the seed. You need penetrating eyes -- the kind of eyes which can see the tree within the seed, which can see in the present what future will be like, which can see today what tomorrow will be, which can discover the invisible in the visible -- you require very sharp

eyes indeed.

You don't have such sharp eyes yet. Right now you will see nothing but the seed. The only way you can see the tree is by sowing the seed. Only when the tree will break open and sprout will you be able to see the growing tree. These sutras are the seeds. You will have to sow them in your heart. So hold your judgement, because, if you reached a premature conclusion about these seeds, you may throw them away as trash.

Actually, there is not much difference between a seed and a rock. In fact, sometimes, rocks are more colorful, shining, beautiful, precious than seeds. And yet there is a difference between the costliest diamond kohinoor and a seed. Nothing will sprout if you sowed the kohinoor. Regardless of how costly the kohinoor is, the diamond is dead. No matter what price the fools may assign to it, the stone is lifeless -- just a corpse.

Irrespective of how ugly a seed may look, it may not cost even a penny, but it contains life. If you sow it, it can produce a huge tree and then one seed can create millions of seeds. One small seed can give birth to this whole universe, because a single seed causes millions of seeds to appear, and again one of these millions of seeds can create yet other millions of seeds. A small seed can contain the entire universe within.

So the sutra is the seed -- you can't be impatient with it. Only when you have sown the seed in your heart and it has sprouted and flowered, will you be able to know. Only then can you come to a conclusion.

The third thing -- before we went the sutras -- is that, religion is a great revolution. Whatsoever you have learned in the name of religion has almost nothing to do with religion really. Therefore, Shiva's Sutras will surely startle you. You will be scared, frightened too because your religions will be shaken up. Your temples, your mosques, your churches will simply collapse if you understood these sutras. Don't make any effort to save them because even if they are saved, you won't get anything out of them.

You breathe in these places and yet you are as good as dead. The temples are very festively decorated but there is not a ray of festivity in your life. There is plenty of light in your temples, but it doesn't eradicate the darkness from your life. So don't be afraid of these sutras, although they are sure to put you in difficulty. Because Shiva is not some kind of a priest. A priest's language always seems satisfactory to you. The priest is basically interested in exploiting you, not in transforming you. His interest lies in keeping you as you are. His business is to see that you remain as you are -- sick, diseased.

I have heard. A doctor's son returned home after completing his education. The father had never been on a vacation so he told his son, "I want to go on a vacation for three months. In the meantime, you carry on my practice. I have spent my whole life earning money without a break. So now you look after the business for a while."

Having completed a world tour, he came back at the end of three months. He asked his son how things were going, the son replied., "Everything is going just fine. You will be surprised, but the patients you couldn't cure your whole life, I cured them in three months." The father couldn't believe his ears. He said, "You fool! They gave us the business. I could have cured them too but then how could I have paid for your education? Those patients made it possible. I could have helped the schooling of other children as well. You ruined the whole thing!"

The priest likes you to be the way you are -- sickly, unhealthy. That's what helps them run their business. Shiva is not a priest. He is a *teerthankara*. Shiva is an *avatara*. He is the seer, the *paigambara*. His words are like fire. Come near him only if you are ready to be burned; accept his invitation only if you are ready to disappear as you are. Because, the new will be born only when you would cease to be as you are. Not until you have turned yourself into ashes, will the new life emerge. So keeping these things in view, now try to understand each sutra.

The first sutra is:

THE CONSCIOUSNESS IS THE ATMAN, THE SOUL.

Although conscious we all are, yet we never come to know the soul. If consciousness is indeed the soul, then we should all have the knowledge of it. We all possess consciousness, but what is really the meaning of, "consciousness is the soul?"

The first meaning is: in this world, only consciousness is yours. The word *atman* means: that which is your own. Regardless of how much the rest may appear to you as your own, it is alien. All of that which you otherwise claim as yours -- friends, loved ones, family, wealth, fame, high position, a great empire -- it is all a deception. Because one day death will snatch it all away from you. So death is the criterion for determining who is your own and who is the stranger. That which death can separate you from, know that it didn't belong to you, and that which it can't, was indeed your own.

So *atman* means: one's own. But the moment we think in therms of "mine", the other comes in. "Mine"

in itself means, "Someone else who belongs to me." It never occurs to you that except your own self, there is no one who can be yours. And the longer you will remain swayed by the idea that the other belongs to you, the greater will be the loss of time on your part, you will have wasted that much life. That much time you gave in for dreaming. You could have awakened in the meantime -- you could have attained moksha. But all that time you only collected garbage.

So this is the first sutra: you are all by yourself; that means, there is nothing by way of either relationship or possession that you can claim as yours. No one and nothing except yourself belongs to you really. This is indeed a very revolutionary sutra. It goes against the very nature of society. Because the society exists on the very premise that others are mind -- the caste people are mine, the countrymen are mine. A whole array of possessive attitudes in on display: my country, my caste, my religion, my family. The society survives on the concept of "mine". Religion is essentially antithetical to society -- it is a freedom from society, it is a freedom from the "other".

According to religion, there is no one you can claim as "mine" except your own self. If seen superficially this statement looks selfish. Because, if I alone am for myself then one immediately surmises this as a selfish attitude. But there is nothing selfish in it. The truth is, this feeling alone will cause the attitude of altruism and universal goodness to arise in your life. Because one who has not yet become aware of the fact that essentially only his being is his own, cannot follow altruism,

When you call others as "mine", what do you do really? You exploit them. Your "mine" is nothing but a part and parcel of your exploitation of them. Whosoever you identify as "mine", you turn that person into a slave. You convert the person into one of your possessions. You say, "my wife, my husband, my son, my father...", what goes on behind the backdrop of this "my-ness"? What is the basis of your relationship made evident by calling someone as yours? You exploit the other, you take advantage of the other, you take the other for a ride. And if this is what you call as altruism then you are indeed carrying a false notion.

An emperor had three sons. As he grew old he became concerned as to which of the three sons would be worthy of inheriting his kingdom. Because all three of them were equally capable and qualified, and that made the choice very difficult. One day he called his sons and said, "Tell me about the greatest act you may have done the whole of last year."

The eldest son reported, "Before leaving for a pilgrimage, the richest man of this city left with me his precious diamonds and jewelry worth millions of rupees without counting them or making a list of them with his signature on. He asked me to save them until his return. If I had wished I could have seized all his treasure, for the man had neither made any documents nor were there any witnesses to prove the treasure belonged to him. Since the man had not kept any count, I could have easily saved at least a few diamonds for myself. But instead, I handed him over the pouch left in tact."

The father said, "You did right, but let me ask you this, wouldn't you have been besieged with the feelings of guilt, shame, embarrassment if you had kept some of the diamonds for yourself?" The son replied, "Indeed I would have."

Then the father said, "You can't call this an altruistic act. What you did was nothing but simply saving yourself from your own feeling of shame and guilt. What good did it do? Since saving diamonds would have pricked your conscience, you preferred to give them back to the owner. It was a kind act alright, but there was no altruism involved in it. You were only being kind to your own self."

Hearing all this, the second son got a little worried. He said, "Once I was passing by a lake. It was evening, no one was around. I heard someone was drowning. I could have easily ignored his screams and walked away but instead I immediately jumped into the lake and saved the man at the risk of my own life."

The emperor said, "You did the right thing but if you had walked away without rescuing the man, wouldn't that man's death have followed you the rest of your life? Outwardly you could have ignored, but inside you his screams would have continued to echo, don't you think his ghost would have haunted you forever? It was out of this fear that you jumped in the lake and risked your life. But this should not give you the excuse to carry the misunderstanding that you did some altruistic act."

The third son narrated, "As I was once passing through a forest, I saw a man asleep on the cliff of a mountain. Just one turn on his side and he would have been finished, because there was a great abyss on the other side. I went close to him to see who he was and found that he was none other but my sworn enemy. Having recognized him, I could have quietly gone my way. Even if I had passed him slowly, mounted on my horse, perhaps my passing itself -- without my doing anything -- might have caused him to turn his side and fall into the valley. But instead, I went near him very quietly, crawled on the ground lest he might fall with my approaching sound. I knew very well he as a wicked man; that in spite of my saving his life he

would go on cursing me. Nevertheless, I shook him gently and woke him up. And the very man is now blaming me all over the place. He says 'I had gone to commit suicide; this man followed me even there. He does not allow me to live peacefully, of course, but he didn't let me die either.'"

The emperor said, "You are better than the other two; but what you did was no altruism either. Why? Because you are filled with ego, as if you have accomplished something great. The glimmer in your eyes. Your whole demeanor is boastful and self-serving. And any act that creates the ego can no longer be an altruistic act. You have used very subtle means to feed that ego. You think you acted like a religious person, that you did something good. I can only say that you are simply better than the other two but I'll have to look for someone else, the fourth person who can become the ruler of my kingdom."

When you think you are being of service to others, in fact you are not. How can one serve others when he doesn't even know who he is? Serving the poor, attending the sick in the hospital, gives you the idea you are rendering some kind of service. But if you'll look at the whole thing very closely you'll find somewhere along these acts fulfilling your ego. And if it is your ego that ultimately feeds upon such acts of service, then this service too is exploitation. Until one has attained self-awareness he can't be altruistic; because, only after one has known oneself, can such a great transformation take place.

I have heard, Mulla Nasruddin's wife was having a fight with him. She said to Mulla, "This matter has to be settled once and for all. Why do you hate all my relatives?" Mulla said, "This is totally wrong, the facts don't support your accusation. I have the proof for it, and the proof is that I love your mother-in-law more than I do mind."

This is how the ego finds its ways through. Superficially it looks as though you are doing service to others, but deep down it is your ego that is being serviced by you. And the more subtle the way of the ego becomes, the more it gets out of reach. The others are unable to gauge it, of course, but even you yourself fail to have a handle on it. Others are deceived by you, of course, but even you become the victim of your own deception. Even you get lost in the enigma, the puzzle, you create for others. We have created our respective mazes with the intent and purpose of befooling others not realizing that someday we may ourselves be duped by it -- and in fact we already are.

So remember one thing: no one belongs to you except your own self. The moment this remembrance becomes crystallized within you that consciousness is the being, that except consciousness nothing else is mine -- all the rest is extraneous, disparate -- the first ray of transformation enters your life. With that, a crevice appears between you and the society, between you and your relationships. But the man doesn't want to take a look at himself. It is difficult to talk such a look because it requires one to go through a process that is extremely arduous.

One *marwari* businessman fell in love with a film actress. It was undoubtedly an unusual happening -- a *marwari* businessman falling in love! Ordinarily, this kind of a person would always stay away from love. But sometimes even the impossible happens. He fell in love of course, but his was a very suspicious mind., So he hired a detective in order to keep an eye on the actress and find out if she was of a lose character. He wanted to have this in black and white before his proposing to her for marriage.

The detective went ahead and did a lot of investigating. After a week he sent his report. The report stated, "The woman is absolutely clean, innocent and without blemish. There is not a trace of evidence which can place her character in doubt, except that she has been seen in the last few days moving with a suspicious looking *marwari*." The businessman himself was that suspicious looking *marwari*.

The eye sees the other. Hands touch the other. The mind thinks of the other. But you always remain in the dark. Your situation is similar to that of a lamp -- the light of which reaches all around except underneath, except itself. That's how you function. In the light of your own lamp, in the light of your consciousness, you wander around and look in all directions; only one remains unknown, unseen, and that is none other than yourself.

So the first sutra is:

CONSCIOUSNESS IS THE SOUL. Let this sutra penetrate deep in your heart. Your voyage to the whole world is meaningless if you remained unaware of your own self. If you earned knowledge of all the rest but remained ignorant of yourself, even the entire sum of that knowledge will equal to nothing.

You may have seen the whole universe, scanned the moons and the stars, but if you have failed to see yourself you remain a stranger among all. Because he alone can claim to have eyes who has seen himself; he alone can claim to have attained knowledge who has known himself. He alone is purified who has cleansed himself in the self-luminous consciousness. Consciousness alone is holy, purifying. Except consciousness, there is no other holy place for pilgrimage.

Consciousness is your innate nature. You have not been away from it even for a moment. But the fact is, it is dark underneath the lamp. You can't go too far away from the lamp, the illuminating consciousness -- even if you wished to. You can, of course, have an illusion of having been moved too far apart from it; you can be in a dream world. But a dream cannot be the reality. Consciousness is your inherent nature and that is the only reality there is.

Consciousness is the being. And so the first thing is: no one, nothing is mine except the consciousness. Should this feeling become crystallized in you, it will give birth to sannyas. Because, essentially, samsara means to carry the feeling that someone other than myself can be mine.

Hence, the first sutra is tremendously radical; it can spark off a revolution in your life. It's a provocation for making you realize for the first time the truth that you alone belong to yourself -- there is no one else for you. This realization will naturally depress your mind; because you have built great relationships, you have saved lofty dreams around other people. You are carrying a lot of hopes from them.

A mother is carrying high expectations from her son. A father is hopeful of his son. They are completely lost in their hopes. Your father, for example, died carrying similar hopes. What did he gain from you? The same will apply to you; you too will meet death and gain nothing from your son. And your son will continue to follow the same stupidity -- he will keep expectations from his son.

No, this won't help. Look at your own self -- neither at someone who will follow you, nor at anyone who preceded you. No one is yours. No son can ever fulfill you. No relationship can ever be a substitute for your soul. You alone are your own friend. A realization of all this creates fear, because it makes one feel as though he is left all by himself.

Man is so scared of being lonely that even as he passes through a deserted lane, he begins to sing in a loud voice. Just by listening to his own voice he feels he is not alone. The fact is, he is listening to his own voice, there is no one else around. Similarly, when the father builds his dreams around his son, the son is not a party to it. This is the father whistling alone in a deserted alley. He is bound to face unhappiness, because throughout his life he did nothing but weave dreams assuming his son was having the same dreams too. He is wrong. The son is engaged in his own dreams, the father in his own, his father cherished some other dreams -- but they don't meet anywhere.

Every father dies unhappy. What can be the reason? Because, the fact remains that whatever dreams he creates, they all fall apart. Moreover, everyone here is to see his own dreams -- not your dreams. And if you wish to attain an ideal situation, a satisfaction, then never create your dreams around someone else; otherwise, you are sure to get lost.

Samsara simply means: the boat of your dreams is tethered to others. Sannyas means you have awakened; and that you have accepted one fact -- regardless of how painful, how hurting, how terribly tormenting it may feel in the beginning -- that you are alone. That all relationships, all companionships are pseudo. This does not mean however that you should escape to the Himalayas. Because, one who is heading to the Himalayas shows that he still looks upon his relationships, his ties as real -- that they haven't become false and meaningless to him yet.

Once it becomes evident that something is false, then there is no point in running away from it. After waking up in the morning and having realized the dream was false, one doesn't start running away from home. Once the falsity of the dream is recognized, the matter is over -- what is there to run away from? And yet we come across a man escaping from his wife, children. His very fleeing shows he must have just heard the dream is false -- he himself has no realization of it. Until yesterday he rushed toward his wife, now he is running away from her -- in either case, the wife remains crucial.

A Jaina monk -- Ganeshvarni -- had for years renounced his wife. After twenty years of his becoming a monk, he received the news of his wife's death. The words he uttered hearing the news are worth noting. He said, "Good riddance!" His disciples interpreted these words to mean non-attachment. But if you will give a little thought, it would be clear this is not non-attachment. Because the very idea of getting rid of wife shows she was still being seen as a botheration even after twenty years.

The arithmetic is quite clear. The wife left behind twenty years ago must have been following like a shadow. She must have been haunting him all the time -- weighing upon him. Even after twenty years he had not been able to free himself from her thought. His mind must have been debating all along whether what he did was right or wrong. The words, "Good riddance" at the instance of wife's death say nothing about the wife, they speak for the husband. Although this man did run away from his wife, but could not leave her.

And Ganeshvarni was a holy man. So beware, holy men can also live in great delusion. He was indeed a

man of impeccable character -- unerring, virtuous, upright. And yet something went wrong, he took the very problem with him when he left for the Himalayas.

There is yet another thing in this regard that needs to be understood as well. The fact that at the death of his wife the first thing which occurred to him was "good riddance" shows that knowingly or unknowingly, the desire for her death must have been lurking somewhere in the unconscious. This requires to take a deeper look at it.

At some level he must have wished that she be dead, finished forever; but this shows violence. Every word that we utter doesn't just come from out of the blue, without a reason. Every word comes from our innermost parts. And in such moments when the news of wife's death has just arrived, you don't react through the everyday normal attentive state. After an hour or so you become aware of it and then you begin to rationalize what you said, you patch it up. But that would all be a falsehood.

In that very moment Ganeshvarni was given the news, he missed. In an instant he forgot about the whole facade of holiness he had created all around him for the past twenty years. If this could happen to Ganeshvarni, it can easily happen to you too.

Running away won't do any good. No one has ever been able to escape just by running away from something. But the disciples can never recognize this. Thinking that the words uttered by Ganeshvarni showed what a man of non-attachment he was, they consider them of great significance in the whole story.

You can hardly ever know what "non-attachment" means. Since you live in the world of attachments, you only understand what renunciation is. You understand when someone does something contrary to what you do. You know very well you can't leave your wife, whole this man did -- you obviously find him greater than you. The man is certainly opposite to you, but not different from you. You are standing on your feet while he is standing on his head -- but there is not an iota's difference between his mind and your mind. Take a look for yourself. You all think the wife is a trouble. Can you find a single husband who can say the wife is not a pain? But please don't ask him in front of his wife, ask him when he is alone, confidentially.

Mulla Nasruddin said to me, "Once I was a happy man too. But this I came to know only later -- after I got married. It was too late by then, the happiness had already slipped through my hands."

If you probe deeply, you may hardly come across a single husband who may not have thought of killing his wife, who may not have dreamed killing his wife. He may even wonder in the morning what a ridiculous dream he had, but deep in the unconscious his desire was indeed that. It's a simple logic, the mind wants to destroy the cause of trouble. But the truth is, the other is never the cause of trouble.

Who can stop you if the wife was indeed the cause of your trouble? If that were the case, all of you would have escaped to the Himalayas by no. The wife is not the source of your troubles. Because even in the Himalayas you'll find a wife for you. The trouble is within you. You can't live alone. You need the other. You are scared when left to yourself, but when someone else is around, you feel safe and confident. Why? The presence of the other makes one feel assured that in the time of need there will be someone, in life or death there will be someone he can rely upon. But the fact is that aloneness is one's nature. And one who has realized that only the soul belongs to him, he has indeed experienced his aloneness.

So there is no need to escape. Once you stop running away, the trouble disappears on its own. Remain wherever you are, there is no need to make even the slightest change. But be alone inside you. Experience the aloneness within you; feel you are alone without any friend or companion. But please don't repeat this, there is no need to repeat every morning, "I am alone, I have no friends, no companions." This won't help at all. Such repetition will only show that you haven't got it yet. Please understand this.

You are alone is a fact. The problem is in having an understanding of it -- that is the real *tapascharya*, the real spiritual practice. It does not mean standing under the hot sun. Except man, all other animals and birds live under the sun -- none of them is on the way to *moksha*. Also, spiritual practice does not mean abstaining from food, going on fast; as it is, half of the world is starving to death. Fasting does not lead anyone to moksha. Nothing will come out of tormenting, torturing the body -- it is self-destruction and the greatest sin ever. Only stupid people enter into such sins. Those who possess even a little bit of awareness would not do such foolish things.

If forcing the other to starve is wrong, how can starving oneself to death be right? If torturing the other is violent, how can self-torturing be a non-violent act? Violence is in the very act of torture -- it makes no difference who the victim is. Those who are courageous, they inflict pain on the other; while those who are weak, hurt themselves. Causing pain to the other is risky, he can take revenge. No such risk is involved in inflicting pain on oneself -- who will avenge it? Hence, the weak torture themselves.

Has it ever occurred to you, when the man gets upset he beats his wife, but when the wife gets upset she

beats herself. The wife symbolizes the monks. So the helpless hurts himself -- what else can he do? The powerful hurts the other. One who is powerless always faces the danger as to how the other might react, what the other might do to him. The one who is weak is self-destructive while the powerful is other-destructive. A religious person is non-destructive -- he neither hurts the other, nor himself. The whole idea of hurting and torturing is meaningless.

Tapascharya, spiritual practice means: accepting the truth that you are alone; that there is no way one can have a friend, a companion. No matter how much you long for it, regardless of how much you close your eyes and dream of them -- you will still remain alone. For lives you built a home, you built a family, and then you lost it -- and all through that you have always remained alone. Not even slightly has your aloneness been ever affected. So one who has known, one who has accepted that he is alone, for him there is an indication in this sutra: CONSCIOUSNESS IS THE BEING. Only being is yours, nothing else.

Secondly, the sutra says: THIS BEING IS THE CONSCIOUSNESS.

Your being, your soul is not some kind of a doctrine which you can read in a scripture and believe in it. It is not something like a theory of gravitation. The soul is not a matter of theory, it is an experience. And the experience is that of the intensity of consciousness. Hence, the more you will become conscious, the more you will come to realize the soul. The more you will become unconscious, the more you will fail to know yourself -- and you are almost unconscious.

One who wants to realize his own being doesn't need to go through any philosophical treatise, rather he needs to know the technique of awakening his consciousness. He needs a method which can help him become more aware. For example, when you dig through the ashes, when you dust off the ashes, the hot coal begins to shine. Similarly, you need to have some kind of a technique which can dust off the ash and allow your amber to shine. Because only in the glimmer of that amber will you be able to recognize you are a consciousness.

And the more conscious you are, the more centered you become. The day you will find you are the supreme consciousness, you will have attained the divinity. The very degree to which your consciousness grows will be the extent to which you will have realized your being. However, right now, you are almost unconscious. You are almost in the state of intoxication. You are walking, moving, working, but all as if in sleep -- you are not aware.

Has it ever occurred to you while reading a book that after having read the whole page you come to realize, "Heavens, I read the whole page and don't remember a word of it -- how did that happen?" You can indeed read a book in a state of sleep. As you read, your mind wanders around. After going through the page you become aware. You come to realize you read the whole page in vain. Similarly, you walk down the whole street without being aware that you are walking. You go on doing your job without the awareness that you are working.

Although your consciousness is the being, nevertheless, you go on living in unawareness. And then you ask, "What is being? What is soul?" You want someone to give you a concluding proof or at least someone to explain its existence rationally. Otherwise, you may turn into an atheist. Atheism is a natural consequence of unawareness; theism is the result of awareness. As your awareness will go on increasing, there won't be any need for you to believe in soul.

Many fools believe in soul, but that's of no use. In this country everyone believes in soul, what difference does it make? It doesn't bring any transformation in your life. Perhaps you believe so because such belief is being repeated for thousands of years. Your ears have become sore hearing it. You have completely forgotten you need to think about it. Hearing the same thing over and over again you become hypnotized. Hearing the same thing you forget that it is subject to doubt, that it needs to be thought over.

Hearing that there is a soul brings you great satisfaction. You know pretty well that the body will die; it gives you much courage when you are told the soul won't die. You find great solace hearing, "The soul will never die; that fire can't burn in, the weapons can't pierce it, death can't cause any harm to it." But such consolation is not the truth. Neither one can accept the soul as theory, nor can one let himself be hypnotized by the repeated assertion of its existence. Only they can know what soul is who are able to raise their consciousness.

So live in such a way that the ash doesn't gather on you. Live in a way that the amber within you remains burning, shining. Live a life where you are not unconscious, where you are aware every moment.

A child was born to Mulla Nasruddin. That was his first son. He was immensely happy. He invited his friend to celebrate the happy occasion and both went to a tavern. You only know one way to celebrate the happiness -- becoming unconscious.

This is very strange. Shiva, Mahavira, Buddha go on proclaiming, "There is only one joy in the world. The joy of awareness. And you only know one kind of pleasure -- the pleasure of being unconscious." Either you are right or they are right -- both can't be.

So instead of going to the hospital first to see his newborn son, Mulla Nasruddin went straight to the bar. He thought of having some fun first, after all a long time dream had come true. Both drank heavily. When they reached the hospital and Mulla looked at his son through the glass window, he began to cry. When asked by his friend why he as crying, Mulla said, "The first thing is, he doesn't look like me." He didn't know who he was really, he couldn't have recognized even his own face, but he was quick in saying the son didn't look like him. "Secondly," he said, "the boy looks very small to me. What will I do having such a small child? Do you think he will survive?"

Mulla's friend said, "Don't you worry, when I was born I also weighed three pounds." Nasruddin said, "Did you survive?" The friend thought for a while, he too was unconscious, and said, "I can't tell you for sure."

Man is unconscious. His entire perspective of life is filled with unawareness, his entire vision is blurred. You can't see anything right. And you know only one pleasure and that is of forgetting yourself -- whether by watching the movie, listening to music, or through sex. Whichever place helps you forget yourself, you feel that's where you found the pleasure. You call forgetting yourself a pleasure. There is a reason for it. Because whenever you become aware, you find nothing except misery in your life. Even a little bit of alertness on your part shows how much you are surrounded by pain, misery, and ugliness.

I have a friend who remained a bachelor. I asked him, "What happened? How did you miss?" He said, "There was a big problem. Whichever woman I fell in love with looked to me beautiful when I would be drunk. At that time I would be willing to marry her, but she would refuse. When I would become sober and conscious, she would be willing to marry me but I would refuse. This is how I missed. What to do -- there was no way out."

Whenever you'll open your eyes, you will find nothing but ugliness and misery all around you. Everything looks fine when you are in an unconscious state. This is the reason why you find it difficult to conceive: CONSCIOUSNESS IS THE BEING. You say, "Impossible!" That's why one needs to go through pain. That is called *tapascharya*, spiritual practice. Whenever one begins to become aware, first he will have to go through suffering. For lives you have created misery around you, who else would pass through it if not you? That is what we have called the *karma*.

Karma simply means: the misery created all around by you for life after life. Knowingly or unknowingly you have sown the seeds of misery, now who will reap the crop? So whenever you come to your awareness, you see the crop -- long and wide. You will have to pass through this farm. But you sit there out of fear. Looking at the field and realizing what a great bother it is, you close your eyes and get drunk. But the more you become drunk, the more the crop grows. Each birth of yours adds something into the chain of your karmas, not reduce anything. It takes you deeper and deeper into a pit, the hell comes closer and closer.

As soon as you are filled with awareness, the first thing that will happen is you will begin to see misery, the hell around you. Because you are the one who has created it. However, if you remain courageous and pass through the misery consciously, you will have cut the crop. You won't have to go through the same miseries again. Once you have gone through this chain of miseries -- the chain of karmas, the chain tied around your soul.... If you could pass through it without losing your consciousness, courageously, unworried; if you could determine, "whatever misery I have created, I'll go through it, I'll go to the end of it. I want to arrive at that initial moment when I was innocent and the journey of suffering had not started yet, when my soul was absolutely pure and I had not gathered any misery -- I am determined to penetrate up to that point regardless of any consequences, pain, or sorrow."

If you could show this much courage then sooner or later you are bound to cross your misery and reach the very point where this sutra of Shiva, CONSCIOUSNESS IS THE BEING, will become clear to you. And once you have become centered in your consciousness, no misery will ever be caused by you. Only an unconscious man creates misery all around him.

Have you seen a drunkard walk on the street staggering along? That's how your life is. You take a step in one direction and the foot lands in another direction. You set out to go at one place, but reach somewhere else. You leave home to talk about one thing but end up speaking something else. You see this happening every day, and yet you fail to understand why it is so. You go out to ask someone an apology, but return home after having squabbled more. Are you in your senses? You begin with a loving talk but end up with hostility.

One man, drunk, was walking down the street looking at the sky. A car passed by him. The driver barely managed in saving the accident. He stopped the car and said to the man, "Sir, if you won't look in the direction where you want to go, you might end up going where you are looking now." And we are all....

You have no idea where you are going, why you are going, where you are looking, why you are looking. You are constantly on the move, because there is a restlessness within which does not allow you to sit down. The energy inside keeps you going. Then whatsoever you do it produces contrary results.

People come to see me and they say, "We never did any wrong deeds, we were always good to others but received wickedness from them in return." But it is not possible that you may do good but receive evil back from them. It is impossible that you may sow the seed of mango and the tree would give in return the bitter fruit of a *neem* tree. This is impossible. The only thing possible is that in your unconscious state instead of sowing the seed of the mango you must have sown the seed of the *neem* tree. Because why would the tree lie? You must have mistakenly sown the wrong seeds. So even when you do good, your intention is never the same.

Even when you speak the truth, you do so to hurt the other person. You speak the truth to insult the other person. You speak truth as if to use it as some kind of a deadly weapon. Your truths are bitter. Truth doesn't have to be bitter too. But you find pleasure in making the truth sound bitter. You have no interest in the truth itself really. Your lie is always sweet; your truth is always bitter. What's the matter? Is bitterness the nature of truth? Is sweetness part of a lie?

No, the fact is, you want to make your lie passable, therefore you make it sound sweet. You know very well it won't work otherwise. You know that in the first place a lie is difficult to promote unless accompanied by sweetness. It works the same way as giving a bitter pill but sugar coated, to a child. He swallows it taking the pill to be a candy. Before he can feel the bitterness, the pill goes already in.

You make the lie sound sweet because you want to promote the lie. You make the truth sound bitter because you are interested not in promoting the truth but in using it for the purpose of hurting others. You speak the truth only when you want to use it in a way so as to make it even worse than a lie.

You are unconscious. You are totally unaware of your actions. You need to look at yourself with a little more alertness. Did you speak what you intended to say, or was it something else? Was what you said on your mind really?

Mark Twain returned home one evening. His wife asked, "How did your speech go?" He said, "Which one? The one I had prepared, or the one that I delivered? or the one that I had wished to deliver?"

The speech one prepares and the speech he delivers are always very different. Moreover, while coming home the speech he thinks he should have given is altogether different.

Are you in your right senses? You go on missing all the targets; have you ever hit a single target in your life? Even a man with a blindfold may sometimes manage to hit his arrow on the mark, but not you.

I have heard it said that even a stopped clock shows correct time twice in twenty four hours, but you can spend a lifetime without being correct even twice. Are you worse than a stopped clock? A man may someday succeed in hitting the target even if he were to go on throwing his arrows in the dark. You throw your arrows with open eyes, in the light, and yet never do you ever hit the mark. What could be the reason?

Mulla Nasruddin was fond of hunting deer. When he reached the lodge on his third hunting trip and opened his suitcase, he found a large photograph under which his wife had written, "Mulla, this is how a deer looks." Mulla loved to hunt, but had no idea how a deer looked like. His wife wanted to make sure he didn't kill any odd thing and bring it home as a deer, hence the photograph.

You have missed at every instance, and that's the cause of your misery. And the only reason why you have missed is that, you are not aware. I say, therefore, whatsoever you do, do it with awareness. Walk with awareness, talk with awareness.

Mahavira has said, "Remain alert when you walk, when you sit, when you take your food, when you speak, even in sleep." When Mahavira was asked who is a *sadhu*, who is a holy man, he said, "One who is aware." When asked who is a non-sadhu, he replied, "One who is unaware." A man who lives as if asleep is the non-sadhu; one who lives in full consciousness is the sadhu.

This is exactly what Shiva is saying: CONSCIOUSNESS IS THE SOUL. Raise your consciousness and by and by you are bound to see the glimpse of soul in your life.

The second sutra is: KNOWLEDGE IS BONDAGE. This is a very strange sutra. 'Knowledge' has many meanings. One, as long as you are filled with the knowledge that "I am", you will remain in ignorance, because, the very sense of the "I", the ego, is ignorance. The day you are filled with the soul, the 'am-ness' will remain but the 'I-ness' will disappear. From "I am", the 'I' will drop and simply 'am' will remain.

You can experiment with this. Sometimes sit quietly under a tree and look within yourself, see where is the 'I'? You won't find it anywhere. The 'am' you will of course find everywhere in the existence, but never the ego. The ego is your creation, it is of your making, it is false, untrue. There is nothing more unauthentic than the ego itself. It comes out handy.

Although it is required in the world, as such it nowhere has any place in truth.

So, there is this knowledge that 'I am', which is the cause of bondage. The awareness that I have of the 'am-ness' is pure and limitless. When you say 'am', can there be any distinction between your 'am-ness' and the am-ness of a tree? Would there be any difference between your am-ness and my am-ness? When you only are, then you, the rivers, the mountains, the trees all become one. However, as soon as you say "I", you become separate from the whole. The moment you say "I", you break away, you alienate yourself, you disconnect yourself from the existence.

Am-ness is Brahman and "I" is man's state of ignorance. When you know simply that you are, then there is no separate center within you. Then you become one with the existence. Then you become like a wave which is lost in the ocean. Right now you are like the wave which frozen into ice, which has broken itself away from the ocean.

Gyanam bandaha So the first thing is: KNOWLEDGE IS BONDAGE -- the knowledge that "I am." The other kind of bondage is all the knowledge that you have gathered from outside, which you have stolen from the scriptures, the knowledge which you have borrowed from the great Masters, the knowledge which is stored in your memory -- all of this is bondage. You won't be able to free yourself from it. That's why you cannot find a man more enslaved than the pundit.

All kinds of people come to me -- all kinds of patients. But no one among them is more afflicted with cancer than the pundit, the scholar. There is no cure for him -- he is beyond treatment. The trouble with him is that he knows. Hence, he can neither listen nor understand. Before you say anything to him he has already understood the meaning of it; before he has heard you, he would have formed his own theory. A mind filled with words is incapable of knowing. He knows so much without knowing, because all his knowledge is borrowed.

If knowledge could be attained through scriptures, everyone would have attained it. Knowledge is attained when a person has become silent, when he has dropped all the scriptures, when he returns to the world all the knowledge which he has borrowed from others, when he goes on a search of that which is his original existence -- the one which he has not attained from other people.

Try to understand this a little. You have received your body from your parents. You have nothing in your body that is actually yours. One half of it is a contribution from your father, and the other half from your mother. Then the body is made of the food you eat every day. And further, the body contains the five elements -- the air, the fire, and so on. You can't claim any of these as yours. But your consciousness consists of neither of these elements, nor have you obtained it from your parents.

Whatsoever you know, you have learned it from your schools and universities, you have heard it from your scriptures, you have obtained it from your gurus. But all of that is a part of your body, nor of your soul. Your soul is that which you have obtained from no one. So your true nature consists of that which you have received from no body -- neither from your mother, nor father, society, guru, or scripture. Until you have discovered that pure element which is innately yours, you won't be able to realize your true being.

So knowledge is the bondage because it doesn't allow you to reach up to your true nature, your true being. It is the knowledge that has divided mankind. You call yourself a Hindu, or a Mohammedan. Have you ever thought why you are a Hindu or a Mohammedan? What is the difference between a Hindu and a Mohammedan really? Can a physician ever find out on the basis of a blood test whether the blood belongs to a Hindu or a Mohammedan? Can anyone determine whether a particular bone has been taken from the body of a Hindu or a Mohammedan? There is no way.

You won't know anything by investigating bodies because the bodies of both -- the Hindu and the Mohammedan -- are made of the same five elements. But if you examine their minds you will surely know who is a Hindu and who is a Mohammedan. For the simple reason that their scriptures are different, their principles are different, their words are different. The difference between the two consists of words. You are a Hindu because you received one kind of knowledge which is labelled as "Hindu". Somebody is a Jaina because he received a different kind of knowledge which is named as Jaina. All the differences between you, all the walls, are the walls of knowledge -- and all your knowledge is borrowed.

Raise a Moslem child in a Hindu household, he will grow to be a Hindu. He will wear the sacred thread like a Brahmin does. He will quote from the Vedas and the Upanishads. Similarly, let a Hindu child be

brought up in a Muslim household, he will begin reciting the verses of Koran.

Knowledge binds you. It makes a wall around you. It makes you fight your fellow beings and it brings malice, enmity in your life. Just think for a while, if you were not brought up as a Hindu, a Mohammedan, Jaina, or a Parsi, what would you do? You would grow up as a human being -- without any walls around you.

There are about three hundred religions in the world -- three hundred prisons. Each man is made to be locked up in one or the other prison as soon as he is born. And the priests try their best to have their control lover the child as early as possible. They call it "religious education," but there is nothing more irreligious than this. The child is caught young, before his is seven, because after that it would be difficult each day to exercise control over the child. If the child were to gain even a little bit of understanding, he will begin to raise questions. And the pundits have absolutely no answers to the childs questions.

The pundit can satisfy only the idiots. The less intelligent a person is, the more quickly he is satisfied by the pundit. He asks a question, and the answer is given to him. You ask a pundit, "Who created the world?" He answers, "God created the world." You come home happy and satisfied without asking him, "Who created God?" The pundit would have been annoyed had you asked this second question because even he doesn't know the answer to it. The answer is not given in the book. And it is a bothersome question -- who created God? You can go on and on asking questions on the same line endlessly no matter what the answer may be.

If you look at it closely, you'll find that your first question was not answered at all -- the pundit merely satisfied your curiosity. Seeing you are not so intelligent. Children are innocent. Their faculties of reasoning and thinking are not developed as yet. They are not in a position to ask questions. Whatever garbage you may dump into their brains, they will accept it. Children are open to everything, because they feel whatever is given to them must be right. A child can't raise many questions. In order to raise a question one requires some degree of maturity. That's why all religions grab the children and virtually strangle their spirits.

This strangling looks very beautiful, very ornamental. One has the Bible hanging in his neck, another his samayasar, while someone has the Koran in his neck, and someone else has the Geeta around his neck. These ties are so endearing that it requires a tremendous courage for one to get rid of them. And whenever you will try to drop them, one danger will come facing you: doing away with these books would mean you know nothing, only the books contain all the knowledge. Hence you become anxious to guard these scriptures with your life. This is the only way you can hide your ignorance.

It would be a very simple matter if one could do away with his ignorance just by hiding it. The fact is, ignorance grows more when you hide it. It is like hiding a wound. But hiding a wound won't cure it; instead, it will grow inside deeper and deeper. And the pus will spread throughout within the body.

Shiva says: KNOWLEDGE IS BONDAGE.

Any knowledge -- whether learned from somebody or borrowed from somewhere -- the knowledge is the cause of bondage. Hence, drop all that which you have acquired from others. Go in search of that which you have received from no one. Set out in search of the face that is authentically yours. There is a spring of consciousness hidden within you, which no one has given to you. It is your very own nature, your own treasure, your very soul.

The third sutra is: YONIVARGAHA KALASHARIRAM

Yoni means the nature. That's why we call the woman, or the female element, *prakriti* or nature. The woman gives birth to the body, she represents *prakriti*. And *kala* means the will to do. There is only one art, and that is: the art of entering this world. And this comes through the will to do, to be a doer.

Your body is made of two things: your will to do, your ego, and the physical form you have received from the *prakriti*, the nature. If the will to do is present within you, then the nature will go on providing you with an appropriate body. This is how you have been born again and again. Sometimes you were an animal, sometimes a bird, a tree some other time, and sometimes a man. Whatsoever you wished to achieve, it has happened. Your desire to achieve becomes the actuality; thoughts become real things. So beware when you desire, because all desires are fulfilled -- sooner or later.

If you are of the habit of watching the birds fly in the sky and wonder, "How free the birds are, I wish I were a bird." it will not be long before you become a bird. You see dogs mating, and if that moment a thought arises in you, "What freedom! What happiness!" -- soon you will become a dog. Whatever desire you keep within you, it becomes a seed.

The nature only gives birth to the body. *You* are the artist, *you* are your own creator. So the meaning of *kala* is: you have fashioned your own body. No one else gives you the body -- it is your very desire that

gives it a form.

Has it ever occurred to you that the last thought before your falling asleep at night becomes the first thought on waking up in the morning? All night long, while you remain asleep, the thought stays within you in a seed form. And so, that which is the last thing at night becomes first in the morning. At the moment of your death all your desires will come together and become a seed. That very seed will consequently be the new life in the womb. You start fresh from where you left off.

Whatsoever you are is of your own making. Don't blame others. As a matter of fact, there is no one whom you can blame. Basically it is the cumulative effect of your own actions. Whatsoever you are -- beautiful or ugly, happy or unhappy, man or a woman -- it is all a result of your actions. You are the architect of your life. Don't blame on your stars -- you'll be simply fooling yourself. This way you are dumping the responsibility on to someone else.

No need to say God has sent you -- don't dump the responsibility on God. That's just a strategy to avoid your own responsibility. You alone are the cause for being imprisoned in this body. One who understands perfectly that he himself is responsible for being in this world, a transformation takes place in his life.

Shiva is saying: the body is a product of nature and your will to do. The nature is merely the source, the womb. Your ego functions like a seed in it. Your will to do this or that, to achieve this or that, to become this or that -- acts like a seed. And the moment the art of your doing meets the womb of nature, a body is formed.

Therefore, buddhas say: "Give up all desires, only then will you be liberated.: If you desired for heaven, you will become an angel, but that won't be liberation either. Because as long as desires persist, there can never be any liberation. All desires lead to the formation of bodies.

So as long as you have not attained to desirelessness, as long as you have not renounced desires completely, you will go on taking births and wandering in different bodies. And howsoever different the forms of the body may be, their basic condition is always the same. The ills of the body are the same, regardless whether it's a bird's body or man's. There is no difference in their miseries, because the fundamental misery is only one: the soul becoming confined in the body, the entering of the soul into the prison of body. A prison after all is a prison; it makes no difference whether its walls are circular or angular no matter what you think.

A friend of mine is a drawing teacher. He was sentenced to prison for three years. When he came out I asked him how his stay was. He said, "Everything was alright except the corners of my prison cell were not set at right angles to each other." This was the brain of a drawing teacher -- he was upset the corners were not made at ninety degrees. This is what troubled him all three years -- staying in the same prison cell day in and day out staring at the corners which were not at right angles.

Now what difference does it make if the corners were set at ninety degrees or not? A prison is a prison. Whether the body is that of a bird or a man does not make much difference. The fact is, you are imprisoned -- and that's the misery. You got tied down -- and that's the pain. Desire binds. The desire is the rope that binds us. And remember, except you, no one else is responsible for it.

The fourth sutra is: UDYAMA IS BHAIRAVA. *Udyama* means the spiritual endeavor by which you attempt to come out of this prison. And this endeavor is *bhairava*. *Bhairava* is a technical term: 'bha' means that which sustains, that which maintains, 'ra' means that which destroys, 'va' means that which expands. So *bhairava* means: the Brahman -- that which is upholding and sustaining us, that in which we are born and in which we will eventually disappear; that which constitutes all the expanse and will ultimately come to shrink; that which is the origin of all and in which all will come to an end. The total existence is *bhairava*.

Shiva says: UDYAMA IS BHAIRAVA. The day you begin your spiritual endeavor, you start becoming *bhairava* -- you start becoming one with God. Your first rays of endeavor, and the journey toward the sun has begun; the first thought of liberation, and the destination is not far off. Because the first step is almost half of the journey.

Spiritual endeavor is *bhairava*. It will take time for you to attain it; it will be a while before you reach the destination. But as soon have begun the effort and the seed is sown: "Let me get out of this prison and be free of this body, let me be relieved of all desires, let me not sow more seeds and increase my involvement in this world, let me not desire more births." As soon as the feeling intensifies within you to overcome your unconsciousness, you start becoming *bhairava*, you start becoming one with Brahman. In fact, you are already one with Brahman, just that you need to remember it. Basically you are that -- a stream of the same ocean, a ray of the same sun, a tiny part of the same vast sky. Once you begin to remember this and the prison walls begin to crumble, you become one with the infinite space.

UDYAMA IS BHAIRAVA -- a very intense effort is needed. The sleep is very deep. Only a consistent hammering will be able to break it. So being lazy won't help. You may destroy the sleep today but create a new one tomorrow. This way you will continue to wander from one birth to another. It would not do any good if you broke the sleep on the one hand and went on creating anew on the other -- all your effort will be in vain. So *udyama* means you must make an all out effort.

People come to me and say, "We make the effort but nothing happens." I look at their faces and I find that either they make no effort at all, or even when they do it is always so lukewarm. Their efforts are spiritless, that's why nothing happens. But they come to me complaining as if they are doing a favor to God and yet nothing is happening. They feel something is wrong, otherwise why is it that things happen to others, but never to them? They think it to be unjust.

No injustice ever takes place in this universe. Whatsoever happens is always just and right, for there is no human being sitting up there doing either justice or injustice. The universe is ruled by certain laws, and these laws constitute religion. If you walked around scatterbrained, you are bound to fall and break your leg. In that case you won't be able to blame the law of gravitation for it in the courts. Gravity is neither interested in causing you to fall, nor in guarding you from falling. When you walk straight it guards you from falling; when you don't, it brings you down. As such, the gravity has no vested interest of its own either to see you fall down, or saving you from falling.

The universal law is always neutral. Religion is the name of this neutral law. The Hindus call it 'rita' -- its the supreme law. It shows no favoritism -- making someone fall, lifting someone else -- nothing of the sort. When you walk correctly, the law protects you; when you wish to fall down, it helps you to fall. The law works under all conditions. The law is always available. You can use it whichever you like, its doors are always open to you. If you want to hit your head against the closed door, it will not stop you. If you want to walk through the door, it will let you. The law is absolutely neutral.

So UDYAMA IS BHAIRAVA. A great effort is needed. *udyama* means: an intense effort. An effort that would require you to involve your total being is *udyama*. Then your becoming a *bhairava* will not take too long.

The fifth sutra is: ONE WHO APPLIES HIS TOTAL ENERGY, FOR HIM THE WORLD EXISTS NO MORE.

And if you have made the right effort, if you have harnessed your total energy into searching the truth, God, or soul, then the circuit of your energy becomes complete. Right now it is not a whole -- it is torn and split.

Scientists say that even the most intelligent person in the world does not use more than fifteen percent of his intellect -- the remaining eighty-five percent goes to rot. If this is true about the genius, imagine what it must be in case of a fool. Perhaps he never uses his intellect at all. Even our physical energy we don't use more than five percent. So if you live an apathetic, spiritless life, whose fault is it? You never live totally. You are afraid lest the flame of life might engulf you. Hence you live apprehensively, scared, so the energy circuit within you never completes.

Your life is like a car which moves sometimes with jerks caused by the dirt in its gas as if it has hiccups. That's ordinarily how you live -- piecemeal. Your energy moves in fits and starts, bit by bit, it never comes to an integrated whole. It's a matter of utilizing your full energy -- in anything. For example, if you are a painter and if you were to devote your entire energy into painting a picture -- without holding back even a bit -- you will attain liberation there and then. Such application of total energy is *udyama*. As soon as the circuit is complete, you become *bhairava*. If you are a sculptor and have poured into your sculpture all that you have -- so much so that only the sculpture remains, you disappear -- the energy circuit completes. So when you use your total energy in any work -- it becomes meditation. Then the *bhairava* is close, the temple is nearby.

The fifth sutra says: ONE WHO APPLIES HIS TOTAL ENERGY, FOR HIM THE WORLD EXISTS NO MORE.

Whenever the circuit of your energy becomes complete, total -- not broken in pieces, but whole -- that very moment the world ceases to exist for you. You become God. You become *bhairava*. You become free. Then there is no bondage for you -- no body, no samsara.

So remember, you have to apply your total energy. If you will bring into effect your whole energy in this meditation camp, if you did not meditate superficially -- but instead gave all your energy -- you will experience that very moment suddenly that the world has disappeared and you are facing God.

Transformation takes place the moment you apply your energy totally. Then you stand with your back to

the world and face toward God. One flash of this experience and you are never the same again. Just a glimpse of it is enough to set your life on that journey.

So remember, drown yourself here completely -- only then will something happen. If you will hold back even a little, all your effort will prove useless. Until the effort has become *udyama* -- a total effort -- you will not be able to attain to *bhairava*.

Enough for today.

The Great Path

Chapter #2
Chapter title: The Stars Mirrored

12 September 1974 am in Chuang Tzu Auditorium

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JAGRATSWAPUASUSHUPTBHEDE TURYABHOG SAMVITA
GYANAM JAGRAT
SWAPNOVIKALPAHA
AVIVEKO MAYASOWSHUPTAM.
TRITIYA BHOKTA VIRESHAHA.
KNOWING WAKEFULNESS, DREAMING AND DEEP SLEEP-EACH SEPARATELY -- THE FOURTH STATE IS ATTAINED.
CONSTANCY OF KNOWLEDGE IS THE WAKING STATE.
CHOOSING IS THE DREAMING STATE.
UNCONSCIOUSNESS AND LACK OF SELF-AWARENESS CREATE THE ILLUSION OF DEEP SLEEP.
HE WHO IS AWARE OF ALL THREE IS THE SUPREME HERO.
KNOWING WAKEFULNESS, DREAMING AND DEEP SLEEP -- EACH SEPARATELY -- -TURIYA, THE FOURTH STATE, IS ATTAINED.

Turiya, the fourth state, means supreme knowledge. The fourth state means that there is no darkness of any sort within. All the inner landscape is illuminated; no area of darkness remains. Nothing of ourselves, neither within nor without, is unknown to us. The light of wakefulness makes everything visible.

As we are now, we are either awake or dreaming or in deep sleep. We have no idea of the fourth state. When we are awake we see the outside world, but we ourselves are in darkness. Objects become visible, but we have no knowledge of our inner self. The world lights up but not the soul. This is the state of semi-wakefulness, half-wakefulness.

What we call waking up in the morning, is just this half-wakeful state. This is not really worthwhile because it is the useless which is visible; the useful remains hidden. We see the rubbish, but the diamonds remain in obscurity. We cannot see our own selves though the whole world is made visible to us.

The second state is the state of dreaming. In dreaming we lose not only ourselves, but also the outside world. All we see are images floating in the mind, reflections of the external world. We see these reflections

as we would see the moon or the stars mirrored in a lake. On waking we see things distinctly; in dreams we see them as reflections.

The third state that we are acquainted with is deep sleep. In this state, first the external world, the world of objects is lost to us; then the reflections fade, dreams disappear and we are left in total darkness. This is known as deep sleep. In this state we have no knowledge either of the outer world or of the inner world.

In the waking state we have knowledge of the external world. In the dream state, which is between wakefulness and deep sleep, we have knowledge only of the reflections formed in the wakeful state, but no knowledge of the objects without.

The fourth state is turiya. This state is the goal we are striving to reach. All meditations, all yoga, are endeavors to reach the fourth state. The fourth state means knowledge of both, what is within and what is without - complete wakefulness; there is no darkness within or without. This is what is known as buddhahood. Mahavir called this enlightened state, *jinatva*. The light spreads everywhere, inside and out; and in this light we know objects and also know our self. These sutras show how the fourth state is attained.

The first sutra says:

> KNOWING WAKEFULNESS, DREAMING AND DEEP SLEEP --
> EACH SEPARATELY -- TURIYA, THE FOURTH STATE IS
> ATTAINED.

We know, but we do not know that we know, each of these states. When we dream, we do not know we are dreaming; we are completely identified with the dream. It is only on awakening in the morning that we realize we were dreaming; but by the time we know it, the state has long since gone. While we are in this state we are not aware of it, apart from it, because we are identified with it. In the dream world we become the dream. By the time we realize it was a dream we have identified ourselves with the waking state.

You say: I am awake. You have forgotten that again, that very night, you will drop your identity with this state and become one with your dreams. You become one with whatever appears before your eyes - but the truth is that you are apart from all of them.

It is just as when the rains came, you feel that you are the monsoon; when summer comes you feel that you are summer, when winter comes that you are winter. The three seasons are all around you; you are totally separate from them. In childhood you thought you were a child; in youth you think you are young; when old age comes you will think you have become old. But you are beyond all three. If this were not so, how could the child become the youth? There is something within you that could leave childhood behind and continue into youth. That something is separate, apart, from childhood and youth.

You are lost when you dream. On waking you know the dream was false. There is some element of consciousness within you that is the voyager; waking, dreaming and deep sleep are just stoppages along the way. As soon as you become aware of the fact that you stand alone and apart from them, the fourth state is born within you. This separateness, this apartness, is the fourth state.

Mahavir has coined a beautiful word for this state. He calls it the science of discrimination. He says that the whole science consists of making careful discriminations of spiritual secrets. And this is also what the Shiv-Sutra aims at: you should realize that each of these states is separate. As soon as this realization is reached you will also know your separate identity. You will have learned the art of making distinctions. Right now your mental state is such that you identify with whatever appears before you.

Someone abuses you: you become angry. In that moment you are one with the anger. You completely forget that a moment ago there was no anger, but you existed; and in a moment the anger will pass away, but you will remain. So anger is the smoke that momentarily engulfs you; it is not your nature.

In anxiety, the cloud of apprehension pervades; the sun is hidden behind it; you forget completely that you are separate. In happiness you dance with joy; when sorrow comes, you cry. Whatever happens, you are one with it. You are not aware of your separateness. You must start learning how to separate it by and by. At every stage you have to disidentify yourself. While eating you must know that it is the body that feels the hunger, not you. You are only the knower. Consciousness feels no hunger. When you feel hot and you perspire, be sure you realize that it is the body which perspires. This does not mean that you should sit in the sun and get drenched with sweat. Let the body be comfortable, but maintain your awareness that the comfort is being provided for the body, you are only the knower.

Little by little, stand apart from everything that happens around you. It is very difficult; the gap is small

and hard to see, the boundaries not clear at all. For millions of lives you have learned to identify. You never learned disidentification. You learned to identify with every situation. You have totally forgotten the art of disidentification, and this is your unconsciousness -- that you have learned to identify.

One morning found Mulla Nasruddin at the bedside of his friend who was in the hospital. The patient opened his eyes and said, "What happened, Nasruddin? I haven't the faintest idea."

"Last night you just had a little too much to drink," said the Mulla. "Then you stood in the window and said, you can fly. You tried to fly out of the third-story window. And this is the result -- your broken bones!"

The friend was shocked. "But you were with me, Mulla. Why did you allow it to happen? What kind of a friend are you?"

"Let's not talk about that," said Nasruddin. "At the time I was convinced that you could do it. If the cord of my pyjamas had not broken I would have taken off with you. But how could I keep my pyjamas on while I was flying? That is all that held me back. You weren't the only one drunk."

The meaning of unconsciousness is to be one with whatever comes to the mind. If the drunk thinks that he can fly, he cannot discriminate. There is no ability to discriminate left within him. He becomes one with the thought.

Your life is exactly like this. Granted, you do not fly out of windows and break any bones and land in the hospital, but if you observe very, very minutely you will find that you are in the hospital with all your bones broken. Your whole life is one long illness, which gives you nothing but pain and suffering. At every step you fall. At every step you have fallen. At every step you have hurt yourself, and behind all this devastation, there is only one reason: your unconsciousness. You fail to create a distance between you and your surroundings.

Just stand back a little. Move step by step. It is a long journey, because what has been built up over millions of lives cannot be so easily destroyed. However, it can be done. Whatever you have created is false. The Hindus call it maya. Maya means: the world which you are caught in is false. This does not actually mean that the sun and the stars, the mountains and the trees are false. it only means that your identification with your perception of them is false. You live with this identification. That is your world!

How can you break this association? First, start from your waking state. Because only in the waking state is a slight ray of consciousness. How can you start with dreams? It would be very difficult. And you do not know deep sleep at all, because all consciousness is lost there. Begin with the waking state, that is where your spiritual path begins. That is the first step. The second step is the dream state, and the third is deep sleep. The day you complete all the three steps you will naturally have stepped into the fourth: turiya, the state of self-realization.

Begin with the waking state. That is the path; that's why it is called wakefulness. Otherwise it is not wakefulness. What kind of wakefulness can it be when you are lost in the objects and you have no awareness of your own self? This is wakefulness in name. But it has been called the waking state. Actually we have called the buddhas "the awakened ones."

This is, however, a waking state in the sense that there is some possibility of awakening in this state. So start with the waking state. When you are hungry eat, but always remember that it is the body that is hungry, not you. If you hurt your leg, wash and clean the wound, apply medication, but always remember that it is the body that is hurt, not you. This much remembrance -- and you will find that ninety-nine percent of the pain has vanished. This slight knowledge, this little awareness removes so much of your suffering. One percent is bound to remain because the knowledge is not total. When knowledge becomes total all of the suffering disappears.

Buddha said that an awakened person is beyond suffering. You can cut off the limbs of such a person, you can throw him in the fire, you can kill him, but you cannot make him suffer, because he stands apart from all that is happening around him.

So start with the waking state. Walk on the road, but remember that you are not walking -- the body is walking. You have never walked. How could you? The soul has no feet to walk on. The soul has no stomach, how can it be hungry? The soul has no desires; all desires are of the body. The soul is desireless, therefore it does not walk. It simply cannot walk. It is only your body that walks. Try to keep this awareness as long as possible. Eventually you will get a joyous experience: walking on the road with full awareness that the body is walking and not you, you will suddenly feel that you are divided into two parts. One part is

walking; the other part is not walking. One part eats; the other does not.

The Upanishads say: Two birds are sitting on the same tree. The one on the upper branch is quiet. It neither moves nor cries nor flies; it neither comes nor goes, it only sits serenely. The one on the lower branch is very restless. It moves from one branch to another branch. It jumps from one fruit to another. It is very restless. Both these birds are within you. You are the tree. The bird that is serene is called the witness.

Jesus says that you sleep in one bed, but there are two of you; one is dead and the other is eternal. You are the bed. When you sleep at night, within you there are both a lifeless corpse and eternal consciousness. Differentiate between the two; maintain the distance. It means hard work.

Start with the daytime. With the first ray of consciousness as you wake up in the morning, start the experiment. After a thousand attempts, perhaps one may succeed but even if one attempt is successful you will realize that the thousands of attempts were worthwhile. If even for a moment, you came to experience that he who walks is not you but he who is unmoving is you; he who is full of desires is not you, but that he who is forever desireless is you; that that which is perishable is not you, but the fountain of eternal nectar is you; -- if you become Mahavira or Buddha even for a moment or attain the state of Shiva, if this knowledge dawns on you for even a moment, you will have opened the doors of the supreme treasure. After that the journey becomes easy. After the taste, the journey is easy. All the difficulty comes before the taste!

Start with the daytime, and gradually you will succeed in carrying it through into your sleep. Gurdjieff used to teach his disciples to practice awareness during the daytime, and then he would tell them that just before going to bed they must remember: "This is a dream." You are still awake. There is no dream yet, but you have to keep repeating to yourself: "Everything I see is a dream." Touch the bed and intensify the feeling: "Whatever I touch is a dream." Touch one hand with the other, and experience: "All that I touch is a dream." You go to sleep sinking deep into this feeling. There will be a constant stream of feeling moving inside.

After a few days you will find that in the middle of a dream you will suddenly become aware that it is a dream. As soon as you remember that it is a dream, the dream breaks, because the dream works only in the absence of consciousness. Then you will be filled with bliss such as you have never known before. Your sleep will vanish, dreams will disappear, and a deep light will surround you. The dreams of an enlightened person disappear, because in sleep he also remembers that they are dreams.

Shankara's Vedanta propounds the concept that the universe is an illusion. This philosophy is an experiment of the same kind.

The sannyasin has to remember constantly that whatever is happening is a dream. While getting up in the morning, walking on the road, in the midst of the marketplace, he has to remember: "Everything is a dream." Why? Because this is the method. It is a process. If you experiment constantly for eight hours, this remembrance will penetrate so deeply that you will remember it even in the middle of the dream; you will remember that it is a dream.

At present you are unable to remember. Actually, you are doing it even now -- but in the reverse order. All your waking hours you feel and understand that whatever you see is real. And that is why dreams seem real at night, because the feeling is very strong.

What can be more false than dreams? How many times on waking up have you realized their falsity, their uselessness? Yet every night you make the same mistake. Why? There must be a very deep reason behind this folly. The reason is: in your waking state you take everything to be true. If you take everything you see to be real, then how can the dreams you see at night appear to be illusory? You take them to be real.

The maya experiment is just the opposite. Whatever you see during the day, you remember that this is unreal. You forget again and again, but once again you pull yourself together. You remind yourself that everything you see is nothing but a huge drama in which you are only a spectator. You are not the actor, not the doer, but only a witness.

If you nurture this feeling, it becomes a constant flow within. Finally the dream disappears in the night, and this is a great attainment. If the dream is shattered, you are ready to take the third step. If the dream is shattered, you can take the third step of retaining consciousness in deep sleep. But right now this is difficult for you. It is not possible to do it all at once; you must proceed step by step.

When the dream breaks down, there is nothing to see. But in the daytime when the eyes are open, objects are very much visible. No matter how much you believe that it is illusory, the objects will go on existing. No matter how much Shankara says that the world is an illusion, you must use a door for exit, you cannot walk through walls. In spite of everything being an illusion, you will eat food and not pebbles. No matter how much you maintain that all is illusion, it requires your presence to pronounce these words. If you

do not exist, who will utter them?

So no matter how much you strengthen the feeling that the outside world is illusion, the world of objects is going to remain. If someone hits your head with a stone, you will bleed. You may not feel sorry, you may not complain, you may say that it is maya, but the incident has occurred nevertheless.

But there is a uniqueness about dreams: they are all illusions. So an extraordinary experiment is carried out with dreams. The moment you come to know that dreams are illusory, they are lost; there is nothing to be seen. When the seen is lost, the seer comes into focus. As long as there is something to see, you look outside because the scene attracts. When the scene is no more and the screen is empty -- when even the screen is not there, you are left alone. This is why people meditate with closed eyes. To call the world maya, illusion, is a method.

The world is real. It does not depend on what you think. Even if it is a dream, it is the dream of Brahman, and not yours. But there are your personal dreams which take shape at night; therefore, when you shatter your own dreams a very revolutionary thing happens: the space then becomes empty. There is nothing to see. The play is over and it is time to go home. Now what will you do sitting there? This is the moment that the eyes suddenly turn in, for there is nothing left outside. So the energy that flowed out to the objects now turns inwards to the observer.

Meditation is energy turning towards oneself. And the moment energy turns inwards you can be conscious, even in sushupti, deep sleep. Because in deep sleep you exist but the world does not exist, the dreams do not exist. Your attention was entangled in observing the world and your dreams; you remained unconscious in deep sleep. Now this entanglement is uprooted. You have no connection with the seen and you can be without it. When the lamp burns, it does not care whether anyone passes through its light or not. Now your consciousness will turn inwards, and you will be awake even in deep sleep.

The experiment you have to make after you wake up from the dream is that do not to open your eyes when the dream disappears, because once the eyes open, the world of objects is present all around. The 'seen' comes back. So when you wake up from the dream, do not open your eyes. Keep looking intently at the void within. The dream has vanished. There is nothing now. So go on observing the void intently. In doing this you will find that your consciousness has turned inwards. Then you are awake even in deep sleep. This is what Krishna means when he says in the Gita that the yogi is awake even when everyone else sleeps. What is sleep to others is no sleep to the yogi. He is awake even in deep sleep.

Thus, when you see each of these states separately you invariably step into the fourth state. 'Turiya' means "the fourth" -- simply that! There is no need to give it any other meaning. It is enough just to refer to it as 'the fourth', because all meanings bind; all words are bondages. Only a gesture is enough. Because it is boundless and infinite.

As soon as you step outside the three states, you become God. Because you have entered the three, you are constricted. It is just as if from an open space you enter a tunnel and the tunnel gets narrower and narrower. By the time you reach the five senses it has become very narrow. Now you have to go backwards. As you go further and further back, your space increases. The day you find yourself outside the three, you are the great expanse of space. Then you are God Himself.

Take another example: You look at the sky through a telescope. Through a very small opening you concentrate your attention on something outside, and you become one with it. When you take your eyes off the telescope, you realize that you are not the telescope. Similarly, you are not the eyes, but you have concentrated on the eyes in millions of lives. You are not the ears, but you have been listening through them for infinite lives. You are not the hands, but you are so used to touching with your hands. You are tied to your telescope! You are like the scientist who carries his telescope everywhere and refuses to see without it. He is moving everywhere with his telescope fixed in his eyes. You keep telling him, "Throw away this telescope. You are not that!" But he can only see through a telescope and does not know that he can see otherwise. This is the state of forgetfulness. The method of destroying this forgetfulness is: start from the waking state and let it culminate in the deep sleep state.

THE WAKING STATE, THE DREAM STATE AND DEEP SLEEP -- KNOWING THESE THREE STATES SEPARATELY, THE FOURTH STATE IS KNOWN.

Start with the first and proceed gradually. The day you realize that you are fully conscious in deep sleep, then there is no difference between you and Mahavir or Buddha or Shiva.

Right now you are doing just the opposite: even in your waking state you are not fully awake. How will you be awake in deep sleep? You are under the illusion that you are awake, but you are awake in name only. You manage to carry out your day-to-day activities. You ride your bicycle or drive your car and think that you are awake.

But have you ever realized, how automatic your actions have become? The cyclist does not even have to think: now I have to turn left, now right. He can be completely wrapped up in his thoughts and the bicycle wheel turns automatically, out of sheer habit. The bicycle turns left, then turns right and he arrives home! There is no need to be aware while you ride the bicycle. Everything has become mechanical -- a habit. You are bound to reach home. The automobile driver goes on driving the car. He does not have to pay any attention to the car.

Our lives are ordinarily very routine. We go on treading the beaten path. We are no better than oxen at the oil mill. We walk the same track day in and day out. At the most, the tracks may be a little wider for one, and a little narrower for others; somewhat ugly for one and a little beautiful for the other, but they are tracks all the same. Your life circles around like the bullock of an oil mill. You get up in the morning and start on the track; by night you complete the circle. Again you get up in the morning... and the same rut! So regular is the repetition that you no longer have any need to be conscious about your activities. Everything happens as if in a trance. At the set moment you feel hungry; at the fixed time you feel sleepy, you go shopping at the appointed time. In this way you are spending your life on a fixed course without any consciousness.

When will you awaken? When will you shake yourself out of this? When will you give up the beaten track? When will you declare, "I am not going to follow this monotonous circle?" The day you consider wiggling out of it, you will have started the journey towards God.

Going to temples does not make you religious. That is also a part of the same rut. You go there because you have always gone; because your parents have always gone, and their parents have been visiting the same temple, too! You read the scriptures simply because your forefathers used to read them. It is the same rut again. Have you ever gone to a temple in full awareness? If you do, there is no further need of going to a temple; because wherever there is awareness, you will find His temple.

Consciousness is the temple. We see the Christian going regularly to church, the Sikh to the gurudwara, the Hindu to the temple. They are all tied by their tethers. No one can break this slumbering state of yours except yourself.

It is important for you to know that your waking state is just a stupor, whereas the deep sleep of a yogi is a fully awakened state. You are a yogi -- upside down! The day you become the reverse of what you are today, the quintessence of life will come within your grasp. Know the three stages separately, and the knower becomes separated from the three stages; you are sheer knowledge, nothing else. You are sheer consciousness -- but only when you break away from the three states.

I was reading about a Sufi fakir, Junnaid. When a person abused him he would say, "I shall answer you tomorrow." Then the next day he would say, "There is no need for any answer."

The man who had abused him would ask, "I abused you yesterday, why did you not reply yesterday? You are very strange." No one waits for a second when you abuse him. He retorts immediately."

Junnaid answered, "My master taught me not to hurry in anything. Take some time. I must wait a little when someone insults me. If I were to give an immediate answer, the heat of the happening would catch hold of me; the smoke would blind my eyes. So I have to wait and let the cloud pass. When twenty-four hours have passed and the skies are clear again, then I can give my reply in full consciousness. Now I realize how tricky my guru was. Because I have never been able to answer my opponents since then."

Is it possible to hold on to anger for twenty-four hours? It is impossible to maintain it for twenty-four minutes or even twenty-four seconds. The truth is that, even if you hold back and watch for a single second, the anger vanishes.

But you do not wait even for a moment. A person abuses you -- as if someone switches the button, and the fan starts whirring. There is not the slightest gap between the two, no distance! And you pride yourself in your alertness! You have no control of yourself. How can an unconscious person be master of himself? Anybody can push the button and goad him into action. Someone comes and flatters you, and you are filled with joy; you are happy. Someone insults you, you are full of tears. Are you your own master or anyone can manipulate you? You are the slave of slaves. And those who are manipulating are not their own masters either! And the irony is that everyone is expert in manipulating others and none of them is conscious. What greater insult can there be for your soul than the fact that anyone can affect you?

Mulla Nasruddin worked in an office. Everyone was dissatisfied with his work. Most of the time he was either dozing or was fast asleep. Everybody in the office was fed up with him. People started rebuking him. The boss also called him in and scolded him for his behavior. Finally, due to the trouble and humiliation, the Mulla thought it best to resign, because it was easier to resign than to change his ways.

Many people who run away from the world and embrace sannyas are actually resigning from the world for this very reason. Transformation is difficult, resigning is easier. Everyone in the office was relieved to hear the news. However, since he had been there for a long while and he was leaving of his own free will, they decided to give him a farewell party. They were so troubled by him and they could not get rid of him. He had become a burden. So they were really happy. They made elaborate arrangements, complete with sweets and refreshments. Each colleague spoke a few words of praise for the Mulla. After all, he was leaving. The Mulla was so overcome with emotion that tears came to his eyes. When it was his turn to speak he got up and said, "Friends, I am indeed touched by your love and affection. I did not know how much you cared for me. I cannot leave you now. I withdraw my resignation."

We are being manipulated. Often, all around, the whole world is manipulating each and every person. And the climate goes on changing. There are thousands of kinds of people. As a result there is a deep confusion inside you. This is bound to be, because you are not motivated by one person. Only he who is awakened within is motivated by one. There is a clarity in the life of such a man, a transparency. His life is clear and purposeful; it has a direction.

There is no direction in your life. There cannot be. You behave as if you are in a crowd that pushes you any way it pleases. Such a person has to keep moving. He cannot stand still for a moment. Someone pushes him to the right, he goes right; someone pushes him to the left, he goes left. Your whole life passes in this way, driven by the crowd. Ponder over this and you will come to understand. Somebody says something; you do accordingly. Then somebody else says something else and you do it. And then you are filled with a number of contradictions.

One of my acquaintances fell from a rickshaw and hurt himself. Then he was released from the hospital. Six months passed. When he was completely well, he still used the crutches. When I asked him whether he still was experiencing difficulty in walking, he said, "No."

"Then why don't you discard the crutches?" I inquired.

"You see," he said, "the doctor says I no longer need them, but my lawyers says I do, at least until the case has been decided in court. So you see my dilemma!"

Your lawyer says one thing and your doctor says something else; the wife says one thing and the husband says something else; the son says one thing, the father another -- all around there are millions of masters who drive you on. There are infinite masters, but you stand alone! You listen to one and all. You listen to anybody who suppresses you. And your personality fractures into thousands of pieces. Until you begin to listen to the inner voice, you cannot be an integrated whole.

I call him a sannyasin who has begun to heed the inner voice and is ready to stake everything on it. But you cannot hear the inner voice as long as you are unconscious. Until then whatever you might take to be the inner voice will not be the inner voice; it will be a voice from outside. The unconscious man doesn't know anything of this voice. Otherwise all politicians sitting in Delhi would have talked of this inner voice -- Indira, Giri: The voice of the soul! How can a sleeping person know it? How can you know which is the inner voice? The voice that satisfies you is the voice of your desires, but you call it your inner voice.

Only the awakened person has an inner voice. Once this voice comes within range of your hearing, all that is sinful, all that is impure and dirty, all the chaos and confusion within you, will cease at once. You will then realize what a collection of personalities you have been. You were not one but many, like a crowd in a marketplace or a stock exchange. You are the stock exchange of Delhi -- all kind of nonsense is going on! One cannot understand anything. A stranger won't be able to figure out what you are. There are all kinds of voices. And amidst all that din your own voice is completely lost.

The fourth state means recognizing the soul. Only when you break away from the first three states can you recognize the soul. Start with very small experiments. When anger arises, stop! What is the hurry? When you feel hatred, wait! There should be some interval. Reply only when you are fully conscious -- not until that. You will find that all that is sinful in life has fallen away from you; all that is wrong is banished forever. You will suddenly discover, there is no need to respond to anger. Perhaps you might feel like thanking the man who insults you. Because he has obliged you. He gave you an opportunity to awaken.

Kabir has said stay near the one who is critical of you. Look after him and serve him who is abusing you because it is he who gives you the opportunity to awaken.

All the occasions that drown you in unconsciousness can be turned into stepping stones to awareness if you wish so. Life is like a huge boulder lying in the middle of the road. Those who are foolish, see the stone as a barrier and turn back. For them the road is closed. Those who are clever, climb the stone and use it as a step. And the moment they make it a stepping stone greater heights are available to them.

A seeker should keep in mind only one factor, and that is: to utilize each moment to awaken awareness. Then be it hunger or anger or lust or greed, every state can be utilized towards awareness. If you go on accumulating awareness bit by bit, eventually you will have a good store of fuel within you. In the flame this fuel creates, you will find that you are neither awake nor dreaming nor in deep slumber; you are beyond and apart from all three.

CONSTANCY OF KNOWLEDGE IS THE WAKING STATE. TO BE AWARE OF EVERYTHING AROUND YOU IS THE WAKING STATE.

CHOOSING IS THE DREAMING STATE. The web of thoughts in the mind, the expanse of imagination and phantasy is the dreaming state.

UNCONSCIOUSNESS AND LACK OF SELF-AWARENESS CREATE THE ILLUSION OF DEEP SLEEP.

These are the three states. When we pass through the first state, we are one with it. When we reach into the second, we are one with that. When we reach in the third state, we become one with that. Therefore we cannot see these three separately. To see, we need a little distance, a perspective. There must be some space between you and the object. If you stand right against a mirror, you will not be able to see your reflection. A little distance is necessary. But you are so close to the waking, dreaming and sleeping states, that you become in fact one with them. You are colored by them. This habit of becoming one with others is so ingrained that we are not even conscious of it -- and this habit is being exploited.

If you are a Hindu and you are told to set fire to a mosque, you will think a thousand times about whether it is right to do so, because the mosque is dedicated to the same God to whom your temple is dedicated. Perhaps the mode of dedication is different, the method is different, the way is different -- but the destination is the same. And yet we find a Hindu mob setting fire to a mosque. If you are one of them you do not wait to think. You become one with the crowd and help burn the mosque. If you are questioned later, you yourself wonder how you could have brought yourself to do this. Alone you never would do it but in a crowd you will. Why? Because in a crowd you tend to lose yourself; it is an old habit.

No Muslim is as bad and ruthless alone as he is when he is in a mob. No Hindu alone is as bad and evil as he is in a mob. No one man has ever committed such sins as have been committed by crowds. Why? Because a crowd colors you. If the mob is angry you feel anger arising within you. If the crowd is weeping and wailing you begin to weep and scream also. If the crowd is happy you forget all your woes and become happy with the crowd.

Now observe: you go to a household where someone has died. Many people are crying. Suddenly you find that you also feel like crying. Perhaps you might think you are a very compassionate person, filled with love and pity, or perhaps you might think the tears come because of sympathy. You are wrong. Reflect: you were at home when the news came that this man had died. When you were alone you felt no love or compassion for the bereaved family. It is more likely you were annoyed: so he has died -- what's so special about that? Life and death happen all the time. But now I'll be expected to go to his house and show my sympathy, as if I had nothing better to do! And why did he have to die today, when I'm so busy?

That is the way you would have thought. But when you get to his house and find yourself amongst the mourning crowd, you find that your feelings have changed. You too will feel as the crowd does. But this feeling is not worth a penny; in fact, it is dangerous. It is the crowd that is affecting you. Beware of this feeling of sympathy that does not come from your heart.

You must have seen that people who are normally unhappy and weighed down with sorrow dance with joy at *holi*, the festival of colors. They dance, they sing, they throw colored powders at each other. What happens to these people who don't know what joy is in their ordinary lives? These same people normally move about like zombies, and they have started dancing. What has come over them? Once again, it is the color of the crowd.

The seeker should beware of the crowd. Search for your own voice, your own tune. The crowd has always been pushing and prodding you along. It can mould you into whatever form it wishes to. Why does this happen? It happens because you do not feel your separateness, and whenever you get the opportunity you promptly lose your separateness. You are forever ready to lose it. If sleep comes you lose yourself in sleep; if awake you lose yourself in wakefulness; if dreams come you lose yourself in dreams. If those around you are happy you are happy; if they are sad you are sad. Do you exist as a separate entity or are you just a center that gets lost in its surroundings? Do you have an existence, a center? Truly you have -- and that is the soul.

Awaken your being! Save yourself from drowning! This is why all religions are against alcohol -- which in itself is not bad -- for the simple reason that it is a device of losing oneself. All religions are in favor of awakening. He who is drinking alcohol is drowning. Religion is against all those things that drag you into oblivion, that make you unconscious. As it is, you are almost unconscious. You have a little ray of awakening, and you are eager to lose even that on the slightest pretext.

It is very surprising that you become happy whenever you lose your consciousness. It is impossible to find a greater fool than you. You lose your consciousness and you say, "It was lovely, it was sheer joy!" Why? Because your small ray of consciousness helps you see the problems of life. It makes you conscious of life and fills you with anxieties. It makes you aware of the fact that you are not aware. This small ray of consciousness reveals the darkness within you, which is already thick enough. You want to smother this ray so that you are not reminded of the darkness. So you take to alcohol or drugs or you join politics or some other activity of the crowd -- you lose yourself anywhere, in anything, in order to forget yourself.

In the West, psychologists advise people to forget themselves if they wish to remain healthy. In the East, the religious teachers tell you that you can be healthy only if you can awaken yourself. These are two contrary concepts, but both are meaningful. The Western psychologist accepts you as you are; then under these circumstances he tries to help you to live as best you can. So he is right when he says: "Forget yourself. To be more conscious is dangerous because you will be filled with anxiety because you will start seeing things as they are. And nothing in life is as it should be; everything is in confusion and chaos. So the best thing is to shut the eyes and forget about it. What is the need to look at all the problems?

But the Eastern master does not accept you as you are. He says: "You are ill, you are diseased, you are confused and bewildered. Even if your anxieties increase and you are more restless, it does not matter; this is the way to transformation, revolution.

It is just like this: a man suffers from cancer and there is no cure for him, so he is given morphine to help him forget the pain. But the Eastern teachers say that morphine cannot transform life. Awaken the person -- then only is transformation possible. Man as he is, is in neither the initial nor the ultimate stage of his journey. He has not even started his journey; he is standing outside the gate. He has not entered yet. There is the possibility of supreme bliss, but not in the state in which are you now -- sleepy, drowsy.

Understand the difference between happiness and bliss. Happiness is the state in which the faint ray of consciousness awakened within you, is also put to sleep. Then you are not conscious of any pain. Ananda, bliss, is the state in which the slight ray of your consciousness becomes the vast sun, and darkness is banished completely. Happiness is negative -- insensitivity to pain. You have a headache; you take an aspirin. It gives you happiness, not bliss. This tablet helps you forget the headache; it makes you insensitive to the pain in your head.

You are ill; you are distressed; life is filled with problems. You take to drink -- and everything seems to become alright. A troubled man's steps lead to the tavern; when he returns there is a song on his lips. This way you lose your small ray of awareness and purchase so-called happiness. But this will not give you bliss. Because happiness is the non-remembrance of sorrow, and bliss is the remembrance of the soul. And this is not forgetting but total remembrance. Kabir calls it *surati*, which is constant, continuous remembering.

This sutra will lead you towards total remembrance. So beware! Keep away from all that makes you drunk or insensitive or unconscious. There are so many easy ways of becoming unconscious, and we are so thoroughly possessed by them, that we are not even aware of them.

One man is mad after eating; he keeps on eating. It may not have occurred to you, but he is making the same use of food as another makes of alcohol. Excess food brings on sleep. The more you eat, the deeper you sleep. The day you fast, you cannot sleep well. Food brings on drowsiness. So a man who indulges in eating all day long, is seeking forgetfulness through food.

One man's obsession is ambition. He will not rest until he has amassed millions of rupees. Till then he is like a madman. Day and night, may it be dawn or dusk, it does not matter, there is only one calculation in

his mind -- ten million! He is completely dedicated to his calculation. He is not bothered by anything else. His eyes are focused on the millions. Till the day he reaches his target, he will be gripped by anxiety. Then he will discover that it was all in vain. He has attained his millions. What next?

Three men were locked in the same cell in a lunatic asylum. They had been friends previously and all became insane at about the same time. It was quite possible that they were affected by one another's company. A psychologist came to study them. He inquired from the doctor in charge what was the trouble with the first one. He was told that this man was trying to undo a knot in a rope. He was unsuccessful, and he lost his head.

"What about the second?"

"He succeeded in untying the knot, and that is how he went mad."

"And the third?" the psychologist asked.

"He is the one who tied the knot."

One is busy tying the knot, another is untying it. Some succeed, some fail, but this is not the question, because all are mad. Why are people involved in such useless activities? To avoid encountering one's own self! These are tricks to evade one's own self. If you are not ambitious, if you do not want to fight the elections or hanker after wealth, how will you avoid meeting your own self? At some point you will have to encounter yourself. Everyone is afraid of this encounter. This fear makes you tremble.

You hear a great deal about knowing the self, the soul. But if you understand yourself, you will realize how many tricks you employ to avoid encountering the soul. The buddhas say: When the soul is known bliss reigns and nectar showers. Kabir says: Clouds of nectar thunder and nectar showers on you. But this happens at the very end. In the beginning you have to go through a lot of pain and suffering. You have to destroy every deception you have created over infinite lives, and each of them is difficult to part with, because deception had given you an illusion of comfort, a sweet drowsiness in which we lose ourselves. And now we have to shatter it! Shattering it is very painful. Without shattering it you will never be able to reach there, where clouds fill with nectar and bliss pours in torrents.

This journey towards the goal is called tapascharya, practice. Begin with the waking state. Then carry your practice into the dream state and then into deep slumber.

Choosing is dreaming. When the mind is filled with dreams that is the dream state. Do not think that you only dream at night; you also dream in the daytime. Sitting here and listening to me does not necessarily imply that you are hearing what I say. You hear but you are also weaving dreams inside. A constant stream of dreams keeps flowing within you. Even when awake, dreams keep turning within you. Close your eyes and look inside and you will always find something going on.

It is just like we see the stars at night, and they disappear in the daytime; but it is only the light of the sun that hides them. So do not think that they disappear during the day. They are very much there. If you go down a deep well and look up you will be able to see them. You need darkness to see the stars. They are not visible because of the sunlight.

The same is the case with dreams. It is not that dreams are seen only at night, but at night the eyes are closed, darkness comes, and the dreams stand out against this darkness. In the daytime the eyes are open and all your attention is taken up by a hundred other things. But the dreams keep happening none the less. You simply do not see them. Shut your eyes and you begin daydreaming at once. There is a constant under-current which has to be broken. And only if you succeed in breaking it in the daytime, can you break it in the night; otherwise it is not possible.

All mantras are devices to break this under-current. A person is given a mantra by his guru. He tells him, "Repeat it within while you go to the market, sell your goods. Let the sound of the chanting resound inside." So this man attends to his daily business but lets the mantra flow within at the same time. What does this mean? The energy which previously was being used up in creating dreams is now converted into a stream of Ram-Ram. So now the chanter creates his own dream within himself. Outwardly he attends to his worldly duties; inwardly he keeps up a constant remembrance of Ram-Ram... This does not lead him to Rama, but it will help him break the dream chain. The day you find that there is an incessant flow of Ram-Ram instead of dreams, you will know that you have succeeded in breaking the chain of dreams during the daytime.

So the success of the mantra can only be gauged in dreams, never during the day. How is it possible? If you repeat the mantra throughout the day, there will not be any dream at night, the chant will flow into your sleep. It will be much more intense than you can imagine.

Swami Ram used to repeat this mantra Ram-Ram. Once he was a guest of his friend Sardar Puran Singh. They were alone in a small hut high up in the Himalayas. There was not a soul around for miles and miles.

One night Sardar could not sleep well because of the heat and the mosquitoes. And what did he find? The sound of Ram-Ram hovered in the hut. He was a little frightened. Could there be someone apart from himself and his sleeping friend in the room? Swami Ram was fast asleep. The Sardar got up, took the lamp and looked everywhere inside and out. There was no one. He came back into the hut, and to his surprise he realized that the sound was louder in the room than outside. He raised the lamp and held it over Swami Ram's face: Is he awake and chanting the mantra? He was fast asleep. In fact he was snoring. And, wonder of wonders, the sound became louder as he approached the swami. He brought his ear closer to Swami Ram and found that each pore in his body was vibrating with the sound Ram-Ram.

This happens when remembrance becomes very intense. A great deal of energy is used up in creating dreams. You do not get them without a price. Dreams are worthless in themselves, but the price you pay is immense because you spend the entire night in dreaming. Recently, in the West there has been a lot of research on dreams. The scientists say that a normal, healthy person dreams eight dreams each night. Each dream lasts around fifteen minutes. This means that every night, at least two hours are spent in dreaming. But this is the case in a completely healthy man who has no mental disorder. Such a healthy person is not easy to find. Generally people dream for six out of the eight hours they sleep. The constant flow of dreams eats up a large amount of your energy. It is not for free! You purchase it at the cost of your life.

The mantra centralizes this energy around Ram, Krishna, Christ, Om, or whatever you like. Any word will do. It is not necessary that it be God's name. Your own name can be equally useful.

The English poet, Tennyson, writes in his memoirs that he stumbled upon a method in his childhood. When he could not sleep at night he would repeat over and over to himself, "Tennyson, Tennyson, Tennyson..." and he would fall asleep. As he grew older, he realized that it was a wonderful device. Whenever he was restless he would repeat to himself, "Tennyson, Tennyson, Tennyson..." and his mind would regain its peace and equilibrium. So he used his own name as a mantra.

Your own name can yield the same result -- but it won't, because you don't have that much faith in your name. Whether you say Ram or Rahim, it makes no difference. The question is not one of names; words make no difference. All words are the same, and all names are the name of God, including yours. When any name is thus repeated, it produces a musical note within and the dream energy dissolves in it. Mantras are instrumental for destroying dreams. Nobody has attained God only by repeating a mantra, but destroying dreams is a great step towards the attainment of God.

Mantra is a method, an instrument, a hammer to shatter dreams. And what are dreams? They too are nothing but words, and that is why a hammer of words can break them. There is no need to use an actual hammer. Dreams are unreal, so a pseudo-hammer will do the trick. A genuine medicine is dangerous for pseudo-ailment; only an imaginary medicine will help remove the false disease.

What are dreams? They are thought-waves. And what are mantras? They are willpower, which is also a form of dream. But dreams are impermanent, changing; whereas the mantra is constant and one. Gradually the dream energy is absorbed in the mantra. The night you find that there are no dreams and you hear the constant music of the mantra in your sleep, you will know that you have conquered the dream state. The illusion is now broken and truth has begun to unfold. Then you can enter the deep sleep state.

But you do just the opposite. You strengthen your thought-waves. You are seized by worthless thoughts and you co-operate with them. You are sitting alone, there is nothing to do and you start thinking of fighting the coming election. The dream begins! Nothing will please you short of reaching the president's chair. You have become a president in your dream. There are felicitations and you are enjoying them thoroughly! You never stop to think -- what kind of stupidity is this! What are you doing? You are just giving energy to worthless fantasies. Your mind is filled with useless illusions of this kind.

If we examine human life in detail, we will find that ninety-nine percent of the life is lost in fruitless dreams like this. Some dream of wealth, others of power, and others of various conquests. What will you gain even if you attain them all?

There was a great President of America, Calvin Coolidge; he was a very serene person by nature. It must have been a total accident that he became president because such serene people can never reach such a turbulent position, which can only be won after a mad race. The greater mad defeats the lesser mad and makes it to the top. How Coolidge reached there is a miracle. It is said that he was so quiet by nature that he hardly spoke at all. It is said, that there were days when he would not utter more than five or ten words!

At the end of his term his friends implored him to run for office again. Everyone was eager to have him there again. He refused. People asked, "Why? All the countrymen are in your favor." He said, "The first time was a mistake. What have I gained from it all? I will not waste another five years of my life. And there

is nothing ahead of the president. I have experienced that position. There is no further to go. Had there been something, my dream would have continued."

You do not realize it, but no man is a greater failure than the one who has realized his dreams. Because at the very edge of success he finds that all he struggled for, all that he toiled so hard to reach, had nothing to offer. But the successful man hides his disappointment and defeat from others who, being equally foolish, are struggling to reach where he stands. If all the people in the world who have attained success were to be honest and declare the futility of their attainments, many of these mad races arising from their dreams would stop instantly. But the successful man cannot do that, for it would hurt his ego to declare that he had attained nothing after a life-long struggle. Instead he exaggerates the pleasures of his achievements. He whose tail is cut, arranges for others to lose theirs too; otherwise, he would be ashamed of himself that he is the only one without a tail.

Whenever the dream current begins, become awake and alert, and watch: What am I doing? All stories of Sheikh Chilli in the children's books apply to you. Your mind is Sheikh Chilli, and as long as you keep dreaming you will remain Sheikh Chilli. The meaning of Sheikh Chilli is one who dreams useless dreams and then takes them to be true. God forbid that these dreams ever come true! They will demand tremendous energy.

If your dreams are realized you will find that you have not achieved anything. Your hands are full of dust. All successes of the mundane world turn to ashes. By the time you have attained them, your life has passed by and there is no way to turn back. And you are left with no alternative but to hide your failures; that your life was not spent in vain, you have attained something. Your life was fruitful.

Thought-waves are nothing but dreams. Do not strengthen them. When the dream starts running within, shake yourself and break the dream as quickly as you can. Mantras can be useful. We shall talk in detail later how they can be tools for breaking dreams. Mantra definitely shatters dreams.

UNCONSCIOUSNESS AND LACK OF SELF-AWARENESS IS DEEP SLEEP.

In it, everything is lost. There is no discrimination, no wisdom, no awareness -- either within or without. You are like a rock, in deep trance. Just think of it, how restless your life must be! It is only when you sleep deeply, do you get up in the morning and say what an enjoyable sleep you had. Just think about it: what hell your life must be that you find happiness only in the oblivion of sleep, when you are unconscious. The rest of the time you are filled with pain and suffering.

You only feel at ease after a good sleep, and sleep means nothing but unconsciousness. But you are right. For you, it is more than enough, because your life is one long tale of worries, anxieties, tensions and turmoil. You rest for a while and you feel fulfilled, but in reality there is nothing to feel fulfilled about.

Sleep means where there is nothing -- neither the world within nor the world without. Everything is lost in darkness. Yes, you certainly feel rested, but of what use is that rest if the next morning you fall in the same rut? The energy you gain by the night's rest will be used in creating fresh tensions, fresh anxieties. You will rest every night and you will create new tensions every day. If only you were to realize this small fact -- in unconscious slumber you get so much pleasure, because there is no tension, no anxiety there. You forget all your problems when you slip into this unconscious state. Imagine how much pleasure and joy will be attained on the day that your worries and confusions fall away and you are filled with awareness. This is what is referred to as moksha, nirvana, *brahmananda*.

Sleep gives you the feeling of having rested and fills you with pleasure, because all chaos and confusion subsides in it. Then, when these are actually dissolved and you remain in complete relaxation all twenty-four hours of the day -- the place you sometimes reach in deep sleep -- imagine what bliss you will experience. It is a state of perpetual serenity! Just think about it! Because samadhi is like deep sleep with a slight difference: there is awareness. In sleep there is no awareness; in samadhi you are fully aware. The fourth state is like deep sleep -- with only one difference: in deep sleep there is darkness, while in the fourth state there is light.

Suppose you are brought to this garden in an unconscious state, on a stretcher. The rays of the sun will touch you, because they are not unconscious, because you are unconscious. The breeze will play over you, caress you because they are not unconscious, you are unconscious. The flowers will spread their fragrance. The freshness of early morning dew-drops will touch you because they are not unconscious, you are unconscious.

Everything will happen around you but you will be unaware of it; yet when you regain your consciousness you will say, "How restful the sleep was." All these factors contribute to your restfulness -- the sunrays, the fragrance of the flowers, the cool breeze -- you have no knowledge of them. Yet you say: What restful sleep!

Now consider the other way. Suppose you are sitting in the garden in full awareness. The morning sun sends down its cosy warmth, the flowers fill the air with breath-taking perfumes, the cool breeze creates music in the leaves of the trees as it rustles through them, the dew glitters on the petals. Amidst all of this, can you imagine the joy, the bliss....!

In deep sleep we reach exactly where Buddha, Mahavir and Shiva reach in full awareness. Even from your deep sleep you bring back the message: How blissful! Although you cannot express this happiness clearly -- what it was like, how it was. You cannot define it, you cannot bring the taste with you. So after a good night's rest, you get up fresh and cheerful. You get a little glimpse of buddhahood on the faces of people who sleep very deeply, especially little children, for their minds are not yet filled with tensions. As your worries increase, your sleep decreases. Watch a little child as it is about to get up in the morning. His face bears the freshness of the Buddha. Something blissful has happened within him, though he is unaware of it.

All tensions fade in deep sleep but there is no wisdom. In samadhi -- that is, in the fourth state -- all tensions fade, but wisdom remains. Wisdom plus deep sleep equals samadhi.

HE WHO ENJOYS ALL THREE IS THE SUPREME HERO.

He who is the experiencer of all three states -- waking, dreaming and deep sleep -- and who is apart and separate from them; he who passes through them, but does not identify himself with them; he who goes beyond the three and considers himself different and apart -- he is a warrior, a conqueror.

Viresha means the warrior of warriors, the conqueror, the supreme hero. Viresh is one of the names of Shiva. Mahavir also means the great warrior. We have called 'Mahavir' only those who attained samadhi. We do not call a person a conqueror just because he has scaled Everest or reached the moon, it is a courageous act but these are not the ultimate heights to be reached. We call him a Viresh, a Mahavir, who has attained the soul. What Everest can be higher than God? He who attains the ultimate is a Mahavir, a great warrior. We accept nothing less. What if you have reached the moon? It has merely opened new vistas for exploration: Mars, Jupiter, and so on and so forth. The universe is boundless!

We call him Mahavir who has reached where there is no further to go. Why do we refer to him as Mahavir? Because there is no act more courageous than the act of attaining one's own self. There is no journey that calls for such courage and fearlessness as the journey to the self. Because the path is full of difficulties that are encountered nowhere else. It requires the maximum austerity.

The journey to the self is the most difficult journey. It is like walking on the razor's edge. This is perhaps why you run away from the self and get involved in mundane things. And this is perhaps why, even though knowledge of the self attracts the mind you do not have the necessary courage. Some fear grips you.

It is very difficult. You will have to walk alone. The most difficult part of it is that in this world, everywhere you can go with others. However, there is one place where you will have to go alone. No wife, no brother, no friend, not even the guru, can go along with you. At best the guru can show the way. Buddha shows the way. That is all! You must go alone!

We are afraid to be alone. There are so many people around us, so many dreams. Some of these dreams are very pleasant, very interesting. A few outstanding people break this web of dreams and set out on the path. Of these, many turn back halfway. One in a million proceeds on the journey, for it is an arduous, difficult path. Among all of these, perhaps one person reaches. That is why such a one is called Viresh, warrior of warriors.

The fourth, that lies hidden beyond the three, and within you, is the Everest. That is where you have to reach. And the way to reach it is to be wakeful in your waking state. Right now you are in a lukewarm state. Become a burning flame of awareness so that its heat enters your very breath. Be awake in dreams so that dreams may break. Be so alert in the dreaming state that a ray of your awareness pierces the state of deep sleep. The day you enter deep sleep, with this little flame of awareness, you will have opened the doors of the state of Viresh; you will have given your first knock on the temple door.

The bliss is infinite, but you will have to cross the path in between. You must pay the price. The greater

the bliss, the greater the price. There are no bargains.

Many look for bargains (compromises?). They seek short-cuts, and they find the gurus to exploit them. The guru tells them to wear this amulet and everything will come to pass, or that it is enough just to have faith in him, or demands that they give a certain amount to charity, perform good deeds or build a temple. These are 'bargains' that lead nowhere; they merely mislead you. You must follow the path.

There are some who try even cheaper methods. They take hemp or hashish and believe they are in samadhi, that they have attained knowledge. There are thousands of sannyasins and sadhus who take drugs, like opium and hemp. The West is very much influenced by them, and they have discovered even better drugs, like l.s.d., hashish, marijuana. They also have injections that take you into samadhi. Like instant coffee, they now make instant samadhi.

If only it were so easy! If only someone had attained under the influence of drugs, then the world would have become an enlightened place. It is not that easy, but the mind hunts for cheaper ways. The mind wants to bypass the long, arduous journey and enter directly into samadhi. That cannot be, for salvation lies in the traversing of the path. The path is not a readymade path; it is also your development.

So this is the difficulty. In the outside world the journey can be shortened. The plane flies directly from London to Bombay, with no stops in-between, but the man who boards at London is the same as the man who gets down at Bombay. This man is the same as he was before. No growth has taken place in him during the flight. But this is an outward journey. In the inner journey, one cannot reach the destination without growing from what he was at the point of departure. Those who say that it is possible are simply deceiving you because it is not a journey from one place to another place, it is a journey from one state of being to another state of being. You have to grow in the process of the journey because it is in that growth that you will be cleaned, purified and transformed. It is in the agony of the process of the journey that you will grow. This pain, this agony is indispensable. If you seek short cuts you are only deceiving yourself.

There is a great search for short cuts in the West, therefore people like Mahesh Yogi make a big impact there. The reason for this is that Mahesh Yogi says, "Whatever I am saying is like a jet-speed." He gives a small mantra which the seeker must repeat for fifteen minutes daily. This is all there is to be done and you attain. There is no need to change your behavior, your lifestyle, nor is it necessary to give up anything in the outside world. This is all: relax every day for fifteen minutes and repeat the mantra. The mantra is everything.

The mantra is valuable, but it is not everything. The mantra can destroy dreams but it cannot give the truth. Destruction of dreams is part of the way to the destination of truth, but if anyone thinks that repeating the mantra is sufficient, that telling of beads is enough, he is only childish. This person is not yet worthy even to talk about the path, let alone attain the goal.

The path is difficult, but it has to be travelled. Therefore the sutra says that enormous effort is the path. Will is required to undertake such a mighty effort. You must be willing to stake your own self in the effort. Liberation can be bought only if you stake yourself totally. Nothing less will do. If you give something else, it will not do; you have not paid the full price. Only when you give completely of yourself is the price enough and you attain.

Enough for today.

The Great Path

Chapter #3
Chapter title: Maxims of Yoga: A sense of wonder

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A SENSE OF WONDER IS THE FOUNDATION OF YOGA. TO BE ESTABLISHED IN ONESELF IS STRENGTH. A TRANSCENDENTAL LOGIC IS A MEANS TO SELF-REALIZATION. TO ENJOY THE BLISSFULNESS OF THE EXISTENCE IS ENLIGHTENMENT.
A SENSE OF WONDER IS THE FOUNDATION OF YOGA.

Try to understand this.

In the dictionary, "wonder" means astonishment. But there is a basic difference between wonder and astonishment. If you fail to understand this basic difference, you may embark on a different journey altogether. Astonishment is the foundation of science, a sense of wonder is that of yoga. Astonishment is extrovert; wonder is introvert. Astonishment is about the other; wonder is about our own self. This is the first point.

Wonder is born out of that which we cannot understand, which makes us speechless, which our intellect cannot grasp, which proves to be bigger than us, before whom we are suddenly dumfounded -- which destroys us.

If the same state of wonder -- which is born when we are faced with the illogical, the incomprehensible -- is diverted towards the external objects, it gives birth to science. When we start thinking about matter, when we start contemplating the world and try to investigate that mystery that surrounds us all, science is created. Science is born out of astonishment. Astonishment means, it has embarked on the outward journey.

There is one more difference between wonder and astonishment: if we are surprised by something, sooner or later we will be fed up with that surprise, because surprise creates tension; hence the effort of destroying that which surprises us. Science is born out of this surprise. Then it destroys the surprise. It tries to find interpretations, doctrines, formulas, keys and it does not rest assured till it destroys the mystery, till it is in possession of knowledge, till science can claim: "Yes, I have understood!"

Science is bent upon eradicating the element of astonishment from the world. If it succeeds in achieving that, there will not be a single thing on earth that man cannot boast of not knowing. It means, this world will be godless, because God means that which we cannot claim to know even if we have known him. We may know him but he remains unknowable. We may go on deepening our knowledge of him, he cannot be exhausted. We are in the state of eternal wonder about him.

There are some objects which have become known to us. We can call them, the known. There are some other objects which we do not know but we will know them. Let us call them, the unknown. And the existence also consists of such objects which we have never known and about which we will never be able to know. We will call them, the unknowable. God is unknowable. This is the third element. Science does not accept God because it says that nothing is unknowable in the world. We may have not known it up to now, maybe we did not try hard enough, but sooner or later we will know. Some day we will know the world completely; nothing will remain unknown in it.

Science is born out of astonishment and then it begins to destroy the astonishment. Therefore, I call science patricidal: it tries to kill that which created it. Religion is just the opposite. Religion is also born out of a certain astonishment; this *sutra* calls it, "sense of wonder." The only difference is: when a religious seeker is filled with wonder, he does not set out on the outer journey, he goes on an inner pilgrimage. Whenever some kind of mystery envelops him, he starts thinking about himself: I must know who I am.

If the mystery becomes introspective, and the search and the journey is directed inwards, the arrow of the seeking points towards the self, the attention is totally absorbed by the thirst to know our own reality -- then it is wonder.

And the second point to be understood is that the sense of wonder is inexhaustible. The more we know, the more it increases. That's why wonder is contradictory. As a rule, the sense of wonder should disappear

the moment we come to know something. But Buddha or Krishna or Shiva or Christ do not lose their sense of wonder. When they attain the ultimate consciousness, their sense of wonder becomes ultimate! At that time they do not say that they have known everything, they say that after knowing everything everything remains to be known.

The Upanishads have said, "Even if you extract the whole from the whole, the whole remains." Even if you know the whole, the whole remains to be known. Therefore spiritual knowledge does not nourish the ego, scientific knowledge nourishes the ego. Spiritual knowledge will never make you a knower; you will always remain humble. And the more you know, the more you will feel, "I do not know anything." At the highest peak of knowledge you will be able to say, "I know nothing." At the moment of ultimate knowledge the whole existence fills you with a sense of wonder.

If science succeeds, the whole world will become known; if religion succeeds, the whole world will become unknown. If science is victorious, you, the knower, will be full of ego and the world will become ordinary because where there is no sense of wonder, everything becomes prosaic; where there is no wonder, there is no spirit; if there is no possibility of mystery, the process of evolution comes to a dead end. The thirst for knowledge has vanished, curiosity has died.

If science has its way, the world will be filled with such boredom as it has never experienced before. If Westerners are more bored, science has to blame for that, because people are losing their capacity to feel wonder. They are not amazed by anything. They have forgotten to be amazed. If you put a problem before them which has no solution, they will say, "Oh! It can be solved!" -- because according to science, basically, there is nothing that can remain unknown forever; it can be unveiled.

The religious journey is, however, paradoxical. The more we unveil, the more we find that the mystery goes on deepening. The nearer you come, the more you come to know: it is very difficult to know. And the moment we penetrate the very center of the existence, everything becomes mysterious. For the Buddha, the stones and pebbles lying on the ground are as mysterious as the twinkling stars high up in the sky: It is not only the enormous that appears to be mysterious, the smallest happening holds the same mystery for him. A seed sprouting in the soil is as mysterious as the creation of the whole universe.

So, as the sense of wonder becomes intense, your eyes will become like those of a small child. A child is wonderstruck by everything. Watch a child walking on the street -- everything surprises him. A colored stone looks like a diamond. You laugh at him because you are the knower; you know that it is colored stone. You tell him, "Don't be crazy, this is not a diamond." But the child wants to put it in his pocket. You will say, "Don't carry this burden. After all, it's a dirty stone lying in the mud. Throw it away!"

But the child grips it harder. You are not able to understand it. It is a wonder for the child. This colored stone is in no way less valuable than the diamond. The value lies in the sense of wonder. Stones are of no value. A tiny butterfly can mesmerize the child immensely, but you will not be mesmerized by the almighty himself even if he comes to see you! The child starts chasing the butterfly....

The highest state of wonder, of buddhahood is just like the innocence of a small child. One becomes childlike in that state. That's why Jesus has said: Those who are like small children will be able to enter the kingdom of God. Jesus is saying the same thing that Shiva has said in this sutra: the sense of wonder is the foundation of yoga. Wonder is the first stage of yoga. In that case you have to understand many things.

The more knowledgeable you are, the weaker will be the foundation of yoga. If you are full of the pride of knowing, the chances of your becoming a *yogi* are less. If your heart is burdened with the scriptures, your sense of wonder will be destroyed. You ask a scholar about God, and he starts answering as if God is a thing to be made an answer of... as if God can be explained. You ask a scholar and he has a readymade answer. No sooner did you ask than the answer was given. Even God does not make him speechless. All the formulas are definite, he explains them instantaneously.

But you go to the Buddha and ask about God, he does not say anything. Perhaps you will go back thinking that this man remained silent, and the meaning is clear: he does not know. But the reason why this man remained silent is that this sense of wonder is the door to the divine. Had you been a little wiser, you would have remained with the man who did not answer. And you would have tried to understand him: you would have peeped into his eyes; you would have lived in his company, in his proximity because he has experienced something, and the experience is so immense that words cannot express it; he has seen something that cannot become an answer.

Questions and answers are alright for the school-children. Your question in itself is absurd. One cannot ask a question about God. How can one ask a question about the infinite? Both the question and the answer drop by themselves before the infinite. Your question is petty, that's why Buddha has remained silent. But

maybe you will come back thinking that had this man known, he would have answered. He did not answer, that means he did not know. You recognize a scholar because your head is full of words, too. You will not be able to understand a sage because a sage is full of wonder. And your sense of wonder is dead.

The greatest calamity of the world is: destruction of wonder. The day your sense of wonder is destroyed, your possibility of liberation is destroyed. The day your sense of wonder is dead, your childlike heart is dead, frozen. You have become old.

Are you still amazed? Does life pose a question to you? Are you thrilled by the chirping of the birds, the sound of the running streams, the wind rustling through the trees? Do you feel joy? Does this life surrounding you everywhere makes you speechless? No, because you know that birds are making these sounds and wind is rustling through the trees -- you have answer to every question. These answers have killed you. You have become knowledgeable before attaining knowledge.

A SENSE OF WONDER IS THE FOUNDATION OF YOGA.

A sense of wonder becomes a door for one who wants to enter yoga. Revive your childhood! Start asking again. Awaken your curiosity, your quest and the roots of life that have dried in you will start greening again. All the blocks will melt away and streams will start running. Open your eyes and look all around once again -- all answers are false, because all your answers are borrowed. You have not known anything. But you are stuffed with borrowed knowledge, to the extent that you feel, you known it.

Awaken your sense of wonder. Your yoga-postures and breath-exercises are useless if there is no sense of wonder within you -- because all the yogic exercises belong to the body. It's true that your body will be purified, healthy but purified and healthy body will not help you to attain divinity.

A sense of wonder purifies the heart. Wonder means: the mind is free of all answers. Wonder means: you have removed all the garbage of answers. Your question has become new, rejuvenated; you have understood your ignorance.

Wonder means: I do not know.

Scholarship means: I know.

The more you know, the more you are wrong. When you are simple enough to say: "I don't know" -- although this too is not sufficient -- when the understanding of your own ignorance settles deep into your heart, you have taken the first step of yoga. After that, other steps are very easy. If you miss the first step, you may go on traveling endlessly, it will be of no use. One who misses the first step cannot reach the destination. If your first step is right, half of the distance is covered.

A sense of wonder is the first step.

Look closely, do you possess knowledge? If you observe deeply, you will realize that there is no knowledge, just garbage collected from scriptures, masters, saints and you have preserved it like a priceless possession! It has not given you anything, it has only killed your sense of wonder. Your sense of wonder is writhing, lying dead. Now you are not surprised. Nothing surprises you any more.

There was a Christian mystic, Eckhart. He has made a unique statement: one who is surprised by everything is a saint. Everything, very small happenings surprise him. A pebble falls in the water, creates noise, ripples start spreading -- the saint is amazed. It is so wondrous, so mysteriousness! He breathes, lives, it is quite amazing.

Every morning while praying to God Eckhart used to say, "It is another day! The sun has risen again. Thy mercy is great. What would we do if the sun would not have arisen? Human being is helpless." Eckhart used to say, "Today I am breathing, tomorrow I may not; what can I do?"

You cannot draw breath from somewhere. It is not in your control. Breath is so close to you, and yet you do not own it. If it goes out and does not return, it will just return! We do not know or possess a thing which is so close to you. And we think that we know everything. This 'knowing everything' has killed you. Remove this garbage and unburden yourself. Immediately, when the blindfold of knowledge will be removed from your eyes, they will be filled with mystery.

The inner pilgrimage of this mystery is called wonder; the outward journey is called astonishment. If you apply those mysteries to objects, you will become a scientist and if you are able to apply that mystery to your own self, you will become a great yogi. And in both the cases the results will be different, because astonishment is violent, sense of wonder is nonviolent. Surprise applied anywhere, starts disintegrating, analyzing because surprise is restless, wonder is full of interest. Try to understand this difference properly. It is not written in the dictionary; it cannot be written because the compiler of the dictionary has no idea what wonder is.

Astonishment is violent, aggressive. When you are astonished by something, you become tense. That tension has to be dealt with. A certain restlessness will hang over you as long as your enquiry is not complete, you have not known. A scientist is engrossed in his laboratory eighteen hours a day... what for? He is restless, as if possessed by a ghost. And he will keep on investigating till he resolves it.

But the sense of wonder is not aggressive. And the sense of wonder is not a restlessness, on the contrary the sense of wonder is restfulness. Whenever someone is filled with wonderment one is at rest. You don't have to destroy the sense of wonder, you have to drink it, you have to taste it. You have to merge with wonder, you have to become one with it. Astonishment is involved in destruction, wonder begins to live. Wonder is a way of life, astonishment is a violent state of mind.

So science thinks in terms of victory -- destroy, shatter, win. Religion thinks in terms of surrender -- dissolve yourself. When the sense of wonder will enter you, it will dissolve in you the same way a salt-cube is dropped into water and the whole water turns salty. That day you will become salty with wonder. Every fibre will be filled with wonder. While walking, moving around the sense of wonder will be pulsating within you. You will be in a perpetual state of wonder. Every phenomenon will become mysterious. The smallest particle will be a part of the vast, because the sense of wonder envelops the small, it becomes vast. Then nothing remains known, you are surrounded by mystery. Then every moment is new and every moment is an invitation.

Mulla Nasruddin was contesting the elections. While he was on his door-to-door campaign, he went to the local priest. Even at that time he was drunk. The priest was a gentleman; saying something directly would have been impolite so he said to Nasruddin, "I want to ask you something. If you give me a satisfying answer, my vote is all yours. Do you ever drink?" There was no need to ask about it. Mulla was taken aback. He said, "Before I answer your question, I would like to ask you something: Is it an enquiry or an invitation?"

The sense of wonder is an invitation.

Astonishment is an enquiry and sense of wonder, invitation. The sense of wonder is an internal call. And as you enter inside, you go on immersing deeper and deeper. One day you will disappear and only wonder will remain. That day enlightenment has happened. If you follow the path of astonishment, one day only you will remain and astonishment will disappear. That is the culmination of science: ego will remain and astonishment will vanish. If you embark on the journey of wonder, you will vanish and wonder will remain, every pore of your being will be filled with its taste. Your existence itself will be a wonder.

Shiva has called it the foundation of yoga. Remove knowledge, become full of wonder. In the beginning it will appear difficult because you think that you know.

There was a great thinker, a very invaluable, important one: D. H. Lawrence. He was roaming in the garden with a small child. The child asked him, "Why are the trees green?"

A child can only ask such questions -- so fresh! You cannot even think of such questions. You will say, "The trees are green because they are green! What is there to ask? What kind of a question is this? This child is stupid. But think again, why the trees are green. Do you really know the answer? Perhaps someone studying science may answer, "It is the chlorophyll that makes them green." But it will not resolve the question of the child. It will ask again, "Why is there chlorophyll in the tree? Why should it be in the tree and why not in the man? And how the chlorophyll has found the trees? The answer "chlorophyll" does not (answer?) any question.

All the answers found by science are of the same category. Those answers only push the question one step back, that's all. If you are a little wise, you can raise the question again. Science cannot answer any "why." That's why science cannot destroy the sense of wonder, it can only create an illusion of destroying it.

But D. H. Lawrence was not a scientist. He was a poet, a novelist. He had an aesthetic sense. He stopped then and there and started thinking. He said to the child, "Give me some time. I don't know myself."

Your child also must have asked many a time the same kinds of question. Have you ever said: "I don't know?" It hurts the ego. Every father thinks that he knows. The child asks and the father gives an answer. And because of these very answers the father loses his credibility later on, because one day the child comes to know that you know nothing. You were unnecessarily giving answers. You are as ignorant as I am. You were a little older so your ignorance was older, that's all. But you give answers to the small child. The child, too, accepts them thinking you may be right. But how long will he believe it?

D.H. Lawrence stood there. He said, "I will think over it. And if you go on insisting, I can only say that

the trees are green because they are green. There is no other answer. I am myself overwhelmed by this mystery."

If you unveil the curtain of knowledge, you will find mystery all around. It is a mystery that the trees are green. It is also mysterious that the green trees have red flowers. And isn't it mysterious that a small seed contains a giant tree in its womb? You preserve a seed and plant it after thousands of years, the tree materializes. Life seems to be eternal. Every moment is throbbing with mystery.

But you have closed your eyes. You rest assured. But this state is your inertia. You do not even hesitate, for the simple reason that your ego feels a reassurance that it knows. If you know, you feel secure; if you do not know, all security disappears. Actually you do not know anything but it hurts to admit that you do not know. So you cling to anything. A drowning man clings to a straw, takes its support. The thing you are clinging to is not even a straw. Perhaps a straw may save someone from drowning but the thing you are clinging to is not even a straw, it is just a dream, empty words.

Someone strongly believes in God. It is absurd to say that I definitely know. 'Definitely' means, now you have unraveled the mystery of God! 'Definitely' means you have seen through Him, you have measured Him. 'Definitely' means: even He can be measured, you have weighed Him in the balance, you have investigated in the laboratory. What is the meaning 'definite'?

There is another man who definitely knows that God does not exist. Both are stupid and both of them have the same disease. One calls himself theist, another one calls himself atheist; and there is not an iota of difference between the two. Deep down both suffer from the same disease. Both of them believe that they know and both get into arguments.

Knowledge creates argument, wonder creates dialogue. When you are filled with wonder, your life will have a dialogue. If somebody goes to Mahavira and asks: "Does God exist?" He says, "Yes." Some atheist goes and says, "God does not exist," and he says, "No, he does not." And if some agnostic goes to him, Mahavira says, "God's existence is dubious."

Now, it is very difficult. We would want him to give straight and clear answers. They may be wrong, but they should be clear. And remember, this existence is so complex that clear answers will prove wrong. Here, if the answer is not contradictory, it is bound to be wrong. Here, only that answer will be right which encompasses its opposite because existence absorbs its opposite.

There is life and there is death. The path is not clear-cut. Here darkness exists along with light. Good and evil exist together. Here the saint and the sinner are not separate, they are living simultaneously. Both are two aspects of the same coin. God contains both the poles within Him. Existence is vast. It is not chiseled on the touchstone of logic, it is beyond logic. The duality is merged into each other.

One night Junnaid prayed to God: "I want to know who is the greatest sinner in this village because by studying him, by understanding him I will try to abstain from the sin. I will have a criterion that here is the greatest sinner, I have to avoid this kind of life." A voice said, "Your neighbor." Junnaid was surprised. He had never imagined that his neighbor could be the greatest sinner. He was an ordinary man, running his own small shop, how can he be the greatest sinner? He had thought that the greatest sinner will be someone like Ravana [a mythological character who represents devil], the greatest sinner will be someone devilish, a satan. This man is running a shop, rearing his children.... Junnaid was perplexed. He was an ordinary man, nobody would call him a sinner.

Next day while praying he said, "O.K., I accept your decision. Now I want one more criterion: I want to know about the greatest saint, a virtuous man in the village." God said, "The same man, your neighbor."

Junnaid said, "You are confusing me. There is already great confusion in me. Yesterday I was watching the man all day, I did not feel that he was a sinner. Now this adds to the confusion: he is a virtuous man, too!"

The voice said, "In my existence the opposites are interlinked. It is the intellect that splits them into two. Here the greatest saint has a shadow. And here the greatest sinner has a glow on his face. This very phenomenon makes it possible for a saint to become a sinner and a sinner to become a saint. This transformation is possible so easily because both are hidden in one person.

Darkness and light are not separate. Day and night are interrelated. Logic creates fragments and makes clear-cut paths. Logic is like a well-made, clean, cultivated garden. Life is like a forest; nothing is clear in it. Everything is entangled there.

One who wants to understand life should have the capacity to avoid readymade answers. If you cling to them, you feel secure because you feel reassured: Yes, I know! You feel confident and courageous enough to tread the path of life. That's why you are afraid of dropping knowledge. It is very painful. If someone

robs you of your wealth, it does not matter so much. You can earn it again. And wealth was dirt. You knew that already. If you lose your position, you can take it in your stride. You yourself can renounce it some day. But knowledge...!

I have observed a very interesting phenomenon. Somebody renounces his society, his village, his house, his family but if he was Jaina he remains a Jaina in the Himalayas; if he was a Hindu he remains a Hindu; if he was a Mohammedan he remains a Mohammedan. It is the same society that he has renounced, that had given him this Mohammedan conditioning: that Koran is a true scripture, all other scriptures are false. He gives up everything but saves his knowledge even in the Himalayas. Nothing has changed in this man's life because he still believes in knowledge.

If you drop knowledge, the Himalayas will appear wherever you are. The Himalayas will appear wherever you are. The Himalayas signify that which is mysterious; where there are high mountain peaks, you cannot scale them; and where there are unfathomable valleys, you will not be able to explore them; which transcends all our measures.

The sense of wonder means: where your intellect fails, where your ego is crippled, where you become helpless. You may laugh or cry there but you cannot utter a word.

It is said that when Moses reached the mountain Sanai, he cried, he laughed but he did not speak at all. When he returned, his disciples asked: "What have you done? God was present himself. He said unto you, 'Remove you shoes because this is holy land and I am present here.' And you removed your shoes. You cried, you laughed but why didn't you say something? Why did you miss this opportunity? You could have asked whatever you wanted to ask. You could have at least asked for the key that opens all the doors."

Moses replied, "When He was present in front of me, my mind disappeared; only heart was throbbing. I laughed, I cried out of sheer joy!"

And this is the interesting part of life -- happiness can make you cry and happiness can make you laugh, too. So do not think that people always cry out of grief. It is a calculation of logic. Life does not believe in logic. The river of life breaks all the frontiers and overflows like a total wave. One can cry out of happiness. Then one's tears have a different quality. Then bliss is reflected in the tears. He can cry, too! These opposites can express one principle. This is the mystery of life.

So Moses said, "Not only heart, I also lost my intellect. It seems that I dropped my conditioning along with my shoes."

And do not only remove your shoes outside the temple, drop your head, too! One who drops his head along with the shoes, can only enter the temple. And shoes and head get along very well! That's why when you get angry with someone, you hit his head with your shoe. A monk hits his head with his own shoes.

These are the two extremes, two poles. The head is on one extreme... you are at the center. And that central point is a meeting place of all opposites. Your head and your feet are uniting there. Your heart abides there.

So Moses said, "I cried, I laughed because I was filled with wonder. I became speechless. Now I will not be able to sleep. I cannot erase that which I have seen. That which has happened cannot be wiped out. The Moses who lived before is no more. Now I am a different man."

This is a new birth. Hindus call it *'dvija'*: twice born -- when is born second time. All *brahmins* are not *dwijas*. Once in a while some brahmin becomes dwija. You do not become a dwija by wearing a sacred thread around your neck. Dwija means twice born. Moses said, "Now I am twice born. Now I am a different man. That person is dead."

If you experience wonder, your old will die and the new will be born. And if you perpetually remain in the sense of wonder, the new is born and the old dies every moment. Every moment the old disappears and the new appears. And your flow is eternal. Then you will never become old; then the eternal life pulsates within you.

Shiva therefore says, the sense of wonder is the foundation of yoga.

The second maxim: TO BE ESTABLISHED IN ONESELF IS STRENGTH.

The sense of wonder is the foundation. Wonder means an enquiry inwards. An internal search of the question: who am I? If you move outside, there is surprise. If you move outside, there is logic. If you move outside, there is science. If you move inwards -- sense of wonder, meditation, gratitude. It is a totally different method.

The sense of wonder will bring you inwards because the whole world will appear mysterious. And then

only one question will seem to be important: who am I? This is the foundation of sense of wonder: who am I? As long as I do not know this 'I', this journey of knowing myself cannot be complete. How can I know these trees, how can I know you, how can I know the other if I myself am unknown to me, if I am myself ignorant; when I do not know who I am.

Therefore 'who am I' is the great *mantra*. And don't rush the answer because the answer is ready inside you. "Who am I" -- and you answer from within: I am the soul. This answer won't help. You know it already. This has not changed your life. Knowledge is fire; it will burn you. When you ask: "Who am I" and an inner voice replies, it is your mind that is talking -- the scriptures hidden inside the mind, the memory. When you say: 'I am the soul', it is useless, it is of no value because this answer has not transformed you. This is not fire, this is ash. There may have been an amber in it some time, for some sage, but for you it is ash. The person who possessed this amber, has departed from this world, now you are just carrying the ash.

You go on asking: Who am I? And do not give a borrowed answer. Whenever the borrowed answer will come, you say: "This is not my answer. I have not known it, how can it be mine? Only that which I know, can belong to me." That which you have earned through your own effort, is your treasure. Knowledge can neither be stolen nor can it be begged. You cannot steal it. You cannot beg it. Here, you have to create yourself by your own efforts.

The second maxim: TO BE ESTABLISHED IN ONESELF IS STRENGTH.

The moment a sense of wonder is born, move inwards, sink within and try to be established in the self. When you ask: 'Who am I', when will you get an answer? If you want the answer, you will have to be established within. We have called it health: to be established in the self. And one is able to see only when one is established within. If you are running, how will you be able to see?

Your situation is somewhat like this: you are sitting in a speeding car, you happen to see a flower, through the window. You have barely enquired about it, and the car has zoomed forward. You are speeding fast. And no vehicle is faster than your desire. If one has to reach the moon, even the spaceship takes time. Your desire does not even require this much time, it reaches this very moment. Desire has the fastest speed. And one who is full of desire shows that there is no depth in him. He is running, racing. And your pace is such that even if you ask: who am I, there is no room for an answer.

You will have to give up this running race and be established in the self. You will stop all the desire, all the running around, all the journey. But the moment one desire is fulfilled you create a number of new desires. You barely finish one journey, and various new avenues open up. And you start running again! You do not know how to sit down. You have not stopped for many lifes.

I have heard that one emperor employed a very intelligent man as his prime minister. But the prime minister was dishonest and within no time he stole millions of rupees from the treasury of the empire. When the emperor came to know about it, he called the prime minister and said: "I don't want to say anything. What you have done is not right. I will not say much but I can only say this much that it is a break of trust. Don't ever show me your face again. You leave this kingdom and go elsewhere. And I would not like rumors to spread all around, so I will not tell anything to anyone about it and there is no need for you to utter a word about it.

The prime minister said: "If you command me, I shall leave. Certainly, I have stolen millions of rupees. Nevertheless, I would like to advise you as a prime minister that now I have everything: a big mansion, houses in the mountains and on the sea-shore. I have everything. My coming generations need not earn anything. You will remove me and appoint some other person and he will have to start from scratch." The emperor was intelligent, he understood.

You never come to such a point in your life, when you can say: I have everything. Your trip will end when such a moment comes. Otherwise every moment you will have to start from scratch. Each and every moment, new desire grips you, a new thief enters, an new robber comes to rob you of your treasure. And the robber is not one, there are innumerable desires. You are running in many directions simultaneously. You have never given it a thought that many of the objects are opposite to each other; you cannot have them both. If you get one, you will lose another; if you get the second one, the first is lost.

Mulla Nasruddin was on his death-bed. He told his son: now, before I die, I will tell you about two things. Remember them. There are two things: honesty and wisdom. Now you will look after the shop, take care of the work. A signboard is hanging on our shop: 'Honesty is the best policy'. Always practice it. Never

cheat anybody. Never break a promise. If you promise, keep it.
The son said: "O.K., what about the other? What does wisdom mean?"
Nasruddin said, "Never give a promise to anyone!"

Such is life -- divided in opposite poles. There is an attempt to manage both: honesty and wisdom. Honesty aims at keeping a promise. On the one hand you want to be worshipped as a saint and on the other hand you want to enjoy like a sinner. Strange! On the one hand you wish that your character should be praised like that of Rama's and on the other hand you are keen on kidnapping somebody's wife. You want to do the impossible. You would like to become like Ravana and you want to be revered like Rama. Then we are in a difficult situation. Then you move in two opposite directions and you create infinite goals in front of you. In their pursuit you become fragmented, torn to pieces. At the end of your life you will find that the treasure that you had brought with you is lost.

There was a great gambler. His wife, his family, his friends tried their best to convince him. He did not pay any attention. Eventually everything was lost. At last he came to such a point that he had only one rupee left with him. His wife said: "Now wake up! Gather yourself!"

The husband said, "When so much is lost and only one rupee is left, give me a last chance. Who knows, this last bit of a rupee may prove lucky." A gambler always thinks on these lines. And he said, "Now we have lost millions, this is the last rupee, why lament over it? And one rupee is bound to be spent, it cannot be saved. Let me stake it!"

His wife also thought: now that everything is lost, this is the last one; and one is going to be spent anyway, let him stake it!"

The gambler went to the joint. And he was amazed! He started winning every game. One became one thousand, one thousand were converted into ten thousand which became a hundred thousand eventually. At the end he staked those hundred thousand and said, "Now this is the last chance." And he lost everything! He returned home. His wife asked, "What happened?"
He said, "I lost that last one too!"

You can lose only that which you had brought with you. Why talk about thousands? He said: "I have lost one rupee. It does not matter. That stake was unfortunate." But he did not tell her that he had made one hundred thousand. He was right. You cannot lose that which does not belong to you. At the time of death you will find that you have lost the soul that you had brought with you. You will be deprived of 'one'. That's all! All your calculations of credit and debit, your losses and gains are of no value. The millions that you have won, will be dropped here at the time of your death. Only 'one' will be taken into account; and that one is -- "YOU." If you establish in the 'one', you are a winner. If you return to the 'one', settle in it... Shiva is talking about this very phenomenon: TO BE ESTABLISHED IN ONESELF IS STRENGTH.

You are weak and wretched and miserable -- not because you don't have money or house or wealth. You are wretched and miserable because you are not established in yourself. To be established in oneself is the source of energy. The moment one is established in it, one is flooded with tremendous energy.

Someone asked Jesus: "What should I do? I am very poor, sickly and miserable. Jesus said, "Don't do anything else, first seek the kingdom of God, all else will follow. If you lose 'one', you lose everything. That 'one' is none other than you, and that alone is your treasure because you had brought it with you. And in the final calculation you will be asked, whether you could save that which you brought with you or you have lost that, too!

TO BE ESTABLISHED IN ONESELF IS STRENGTH. To settle in oneself is to become immensely powerful. You already have that immense power within you, but you are like a bucket with thousands of holes. If you put the bucket in the well, it appears to be full. As long as the bucket is immersed in the water, it looks full; the moment you start pulling the bucket and it starts rising above the water-level, the water starts leaking through thousands of holes. When the bucket is drawn completely out of the well, there is nothing left inside.

Your thousands of desires are your holes. Your energy dissipates through them. As long as you are dreaming, the bucket is full. As long as you desire, the bucket is full. The moment the desire becomes action, you start pulling the bucket up; the moment you try to make the dreams come true, the energy starts leaking. By the time you take the bucket out, you are faced with nothing but holes, with no water at all. You remain as thirsty as ever. Every time you draw the bucket, it makes lots of noise in the well. You feel you

are getting some water, as if a great storm is coming. But nothing comes actually. You remain empty handed. However, desire is very strange.

A traveler enquired of a fisherman how many fish he could catch. The sun was about to set, he had put his fishing rod in the water since morning. This passer by had passed through that road several times and had noticed it. At lost he could not contain himself, so he asked: "How many have you caught?" The fisherman answered: "If I catch this one I am trying to catch, and if I am able to catch two more, the total number will be three!" He has not caught a single one so far. But he is imagining: if I catch this one, plus two more -- they will make three.

You are perpetually in the state of this fisherman. The one you are trying to catch, and two more you are dreaming about. Even this one has not materialized. But the calculation consists of three! And you are utterly pleased. Whenever you pull the bucket out, you again find it empty. And remember, the more you throw it in the well, the holes become wider and wider. This is the reason why children look very happy. Old people look very sad. Their bucket is full of holes. They have put the bucket in the well and drawn it out innumerable times. The holes have become bigger, that's all! But they go on hoping against hope -- some time we will be able to draw water because the bucket does look full! Water is leaking from the holes.

You have the energy of the infinite, but your mind is like a bucket with holes.

This maxim means: you will not go on a desire-trip. When you drop one desire, one hole is cemented. When all desires drop, all the holes are cemented. And then you don't need to put the bucket in any well, you yourself are the well. You have tremendous energy within you. If only your energy could be prevented from leaking, you are born with tremendous energy. You don't have to achieve anything. All that is worth achieving, is within you; be careful not to lose it. There is no question of attaining God, you have to avoid losing Him. You have already attained Him. How you lose, is the greatest mystery of this world.

The third maxim: DISCRIMINATION AND TRANSCENDENTAL LOGIC IS A MEANS TO SELF-REALIZATION.

Each and every maxim is like a master key. First: the sense of wonder. The sense of wonder will make you turn in. Second: To be established in oneself so that you are available to tremendous energy. But how will you settle in yourself? The key lies in the third maxim: Transcendental logic and discrimination is a means to self-realization.

This word: transcendental logic has to be understood. We know what logic is. It is an instrument of logic. It is a sword that cuts wonderment. Logic cuts, analyses. Logic moves outside, transcendental logic moves inside. It does not make fragments, it unites. Logic is analysis, transcendental logic is synthesis.

There was one Sufi monk, Farid. One of his devotees brought him a pair of scissors made of gold. It was very valuable, studded with precious stones. And he said, "It has been my family treasure for generations together. It costs millions of rupees. I have no use for it. I present it to you."

Farid said, "Please take it back. If at all you want to present something, bring a needle and a thread because I do not believe in cutting, I believe in sewing. A pair of scissors cuts. If you want to present something, better bring a needle and a thread."

Logic is like a pair of scissors; it cuts. In the Hindu mythology Ganesha is the god of logic; therefore he rides a rat. A rat is a pair of scissors. It cuts, it is a live pair of scissors. It goes on cutting. Ganesha rides it. He is a god of logic. And Hindus have made him a laughing stock. If his appearance does not make you laugh, it is a matter of surprise. You do not laugh because you have got used to his appearance, otherwise he is humorous figure.

If you take a close look at Ganesha's structure, you will find that everything is shapeless in every way. Even his head does not belong to him, it is borrowed. A logician has a borrowed head. It is quite big, it's an elephant's head, but it is not his own. A borrowed head is useless, even if it belongs to the elephant. It will only make you look ugly. His body is bulky; rides a rat. This body of his is just a show-piece; his vehicle is a rat. However great a scholar may be, his vehicle is a rat -- a pair of scissors: logic! Farid said it rightly, "If you want to present something, bring a needle and a thread because I believe in sewing."

Transcendental logic is an art of synthesizing. The Sanskrit word "VITARKA" means a special logic. Common logic analyses, special logic synthesizes. Buddha, Mahavir, Shiva, Lao Tzu -- they all use logic, but it is a specialized logic.

There is one more kind of logic, which is a logical fallacy. There arr three possibilities. Logic fragments, analyses; but its intentions are not bad. The wonder has to be resolved. It is not interested in analyzing.

Analysis is the process. It aims at achieving a doctrine which will dissolve the surprise, things will become crystal clear. The aim of logic is constructive.

When logic has no goal, only scissoring becomes the aim, it enjoys being destructive, then it is called "KUTARKA" logical fallacy. It is an insane state of logic. It becomes mad, it is bent upon destroying. Then there is no other motive, destruction gives pleasure.

Vitatka, special logic is an inward journey of logic. You have come home from your house; your eyes, your vision, your direction was focussed on me, towards me. You turned your back to your home. When you will go back home, the road will be the same -- in what way the road could be different? -- only the direction will change. You will turn you back towards me and you will face your home.

Logic and special logic tread the same road; that's why it is called special logic. The road is the same, only the direction has changed. First logic was moving towards the other, towards the object; now the logic is moving towards the self, towards home. Just a change in the direction changes the total quality. When it had to move outwards, destruction was the way. If you want to enter the other, it could only be done by analyzing, there is no other way.

If you go to the medical college, you will find the students dissecting. They are dissecting the frog because they have to know what is inside. There is no other way, one can know the insides of a frog by dissecting. it. But if you have to enter within yourself, there is no need to dissect. You are present inside! If you want to know the other, you will have to dissect him, destroy him because there is no other way of knowing him. If you want to know yourself, there is no question of dissecting or destroying because you are already there! If you want to know yourself, just closing your eyes is enough. Closing one's eyes is meditation. When the attention is withdrawn from outside and focussed inside, logic becomes transcendental.

The other name for *vitark* is *vivek*, or consciousness. It really means awareness. This awareness is a process of synthesis. As you go within you, you start becoming integrated. For example: imagine a circle with a wide circumference. Now take two points, far apart on the circumference. Join each to the point at the center of the circle. You will find that as the lines approach the center, they come closer and closer to each other, until they are one at the center. Now if these two lines are extended further outside the circumference, they will be further and further apart, until the distance between them becomes infinite.

In the same way, when you move outwards from yourself, things begin to fall apart, and the further you go the greater becomes the difference between them. Therefore, we find many different branches of science because the distance is becoming bigger and bigger. New theories are born every day, and scientists are facing a dilemma: one science cannot understand the language of the other. There is no such person on earth who can understand all the sciences, who can synthesize the different branches of science.

As it is, it is impossible to know a single branch of science. There is no dearth of knowledge in the world, but we have lost the power of synthesis. Religion is one, no matter how many names you give it, because no sooner does a man begin to go within himself than the distances decrease, and all things merge into the center. The center is the ultimate synthesis.

Vitark or *vivek*, intelligence or awareness, discrimination leads to self-realization. Do not dissect things. Do not go outwards; do not pay attention to 'the other'. Direct your attention inwards; synthesize! Move slowly towards the center, where your life-force is focussed. Become established at this point and great energy will arise within you.

The light we see around Mahavir or Buddha, the bliss we find around Krishna, Meera, Chaitanya -- what bliss is this? What light is it? What does it signify? It indicates that these people have reached the point which is the source of infinite energy. They are no longer miserable, they are no longer poor. They are emperors in their own right. This is also your potential, but you have to proceed step by step.

First comes a sense of wonder; then being centered in the self; then intelligence as a way of reaching the self.

The fourth sutra:

TO ENJOY THE BLISS OF EXISTENCE IS SAMADHI.

When you have reached the self and are firmly established in it, you have reached the most profound state of existence. Existence is at its greatest density at this point, for everything is created out of here. Your center is not only your center but the center of all creation.

We are separated only at the circumference. 'You' and 'I' are separations of the body. As we leave the body and turn within, the distance gets smaller and smaller. The day you know the soul you will also have known God. The day you know your own self you will know the self of all creation, because at the center all is one. Distances only exist at the periphery.

Shiva says: By attaining this existence within one's self, the joy of samadhi is attained.

Samadhi-sukham, the 'bliss of samadhi'; these words should be understood. You have known many joys: the joy of a good dinner, the joy of good health and well-being. When you quench your thirst or enjoy sex -- such bodily joys you know fully, but understand well that all these joys carry complementary sorrows with them. If you are not thirsty, water will bring no joy. If you are prepared to undergo the torment of thirst, only then will you enjoy drinking water. The affliction, the agony, comes first and is long; the ensuing joy is only momentary. As soon as the water slides down the throat the thirst is quenched. The same is true with food. The more you suffer the pangs of hunger, the tastier is the food.

This is the irony of life; the people who are tormented by hunger, who could really enjoy the pleasures of eating, have nothing to eat. Those who do not know what hunger is, have plenty to eat, but they cannot enjoy their food; on the contrary, it is a source of distress for them.

As long as there is thirst in you, water can quench it; but you can live a kind of life in which you never feel thirsty; do not go in the sun, do no manual work, stay at home and relax and you will not feel the thirst. But then you will find no joy in drinking water. He who toils all day, enjoys the bliss of a good night's rest. This is ironical: if you want to enjoy the pleasure of a good night's sleep you have to work like a laborer all day. The trouble is that you want to spend your days like an emperor and your nights like a laborer.

In the external world, in the world of objects, joy and sorrow are intrinsically connected; therefore, the day you acquire a mansion, sleep will desert you. The day you obtain a feather bed you will find yourself tossing in your sleep all night. Look at the laborer; he sleeps under a tree on top of stones and pebbles. He sleeps like a log. Mosquitos bite him; he is so hot that his body is soaked with perspiration, but he is oblivious to it all. He has gone through such intense misery all through the day that he has earned the joy that he will have in the night.

We have to pay for our joy and comfort with toil and troubles in this world. Here each joy is connected with an equivalent sorrow. And human being is entangled in one dilemma: he wants to keep the joy and get rid of the sorrow. But this is impossible. We have been trying for thousands of years that the sorrow should be eliminated and the joy should be saved. But we have not been successful in our efforts. The sorrow is certainly eliminated, but at the same time the joy is reduced proportionately. We resent sorrow and desire joy. Hence the problem.

What is the meaning of the 'joy of samadhi'? That which has no sorrow attached to it. The bliss of samadhi is not quenching any thirst, it is not filling an empty stomach, nor is it the weariness after a hard day's work. The bliss of samadhi is not connected with sorrow and toil. This is the difference between spiritual joy and worldly joys. THE BLISS OF SAMADHI IS THE BLISS OF SIMPLY EXISTING. No desire, no longing or craving, is connected with it. It is simply the 'joy of being'.

Therefore Shiva speaks of the 'bliss of existence', *lokananda*. That you *are* -- that in itself is a great bliss! It has nothing to do with desires and pain etc. Remember, the soul suffers from no hunger and no thirst; hence the question of hunger and thirst and the pleasure gained out of their satiation does not arise. All thirsts and hungers belong to the body, so when a person desires the pleasures of the body he should also be prepared for the pains. The more he is prepared to go through the pains and suffering, the more happiness he attains. The joy of the soul is the purest of joys. There is no place for sorrow here. But this occurs only at the center. At the circumference you are the body.

The body is the periphery. It is the surrounding wall of your vessel; it is not you. It is your outer circle. At the center you are the soul, and it is here that a completely new kind of joy unfolds itself. Here the joy is the joy of being -- just *being*. There is no peak of happiness and abyss of misery here: no ups and downs; no gain or loss, no night or day, no toil or rest. Only you are there. There you become eternal, and this state of being eternal is filled with joy. It is overflowing. Its juice never dries up. Therefore saints call it 'eternal', everlasting, always new.

Kabir says: the juice of nectar flows incessantly unhindered, without any variation. It rains in this world, too, but the rains must be preceded by heat.

When the summer heat reaches its peak -- when there are cracks in the earth, when the trees start wailing, when the heat becomes unbearable all over -- then the rains come. We may ask: Why this absurd law? Why can there not be rains without all this suffering? But then we have to understand the whole

system of nature, the mathematics of nature. The clouds are formed only when the heat becomes suffocating, for water then turns into vapor. There will be no rains if there is no evaporation. The vapor rises and forms clouds, and when the clouds are over-saturated -- so much that they can't help showering, it starts raining. So unbearable heat is prerequisite for a good rainy season.

In the world of the soul there are no opposites, no duality. Therefore it is referred to as 'non-dual' or indivisible. Here there is only one, not two. But then it becomes difficult for you to understand what kind of joy this is, for you know of no joy without its ensuing pain.

Someone asked Sigmund Freud for a definition of madness. How do people become insane? Freud's answer was wonderful and very strange. He said, "Success and madness have a common definition. The path to success is the path to insanity." When you want to succeed, you become tense; when you want to succeed, you fight. Your days and nights are filled with anxiety. When you want to succeed, your each and every moment is overshadowed with fear: will you succeed or won't you? What if you don't? You are not alone. There are thousands of competitors. Night and day you are in a state of acute tension, and this is exactly the prescription for losing your sanity! So carefully observe the people you call successful; you will notice that they live in the same state of constant restlessness, tension and anxiety that the madmen live in.

When Krushchev was in power in Russia he went to inspect a mental hospital. While he was at the hospital he remembered an important message, so he rang up his office, but the girl at the switchboard paid no attention. There was a reason why she ignored him, which became clear later. Finally he was fed up. He shouted, "Young lady, do you know who I am?" This is common to all those who are successful, who are in power and have money -- inwardly this thought is incessantly echoing in his mind: do you know, who I am? He may not speak loudly but inside, he is saying it over and over again. This is the reason why he has staked everything. At last he could not contain himself and said to the girl, "Do you know who I am ? I am Krushchev, the prime minister."

The girl said, "I do not know who you are, but I know where you are calling from -- the mental hospital."

Now the fact is, all the prime ministers speak from the same place. There is no other place for them to speak from.

Once Krushchev went to London where he was given a very costly piece of cloth. The cloth was so expensive that he wanted the best tailor of the world to stitch it. He asked the best tailor of Moscow. He wanted to make a coat and pant, complete with waistcoat. The Russian tailor said the cloth was not sufficient for a three-piece suit. He could only make a two-piece suit. The material was so expensive that Krushchev wanted three pieces to be made. He took the cloth to London. There he was told that he could easily get a three-piece suit for enough cloth left over to make something for his child also.

Krushchev was shocked. He asked, how his own Russian tailor could be so dishonest? He said, only two pieces can be made. The London tailor answered, "Don't be angry with him. In Russia you are a very big man. Here in London you are next to nothing."

When a man sets out to surround himself with pleasures of success and ambition, he will have to endure suffering and hardship exactly equal to the pleasure he pursues, and this hardship and suffering break him completely. Long before he can experience any feeling of success, he has almost become unsuccessful. In this world no one can be successful because the price for success is terrible madness, insanity. And by the time success knocks on your door, you are not in a position to enjoy it.

The pleasure of samadhi is entirely different. You do not have to pay the price for it, for what you set out to find is present now -- at this very moment. It is not somewhere in the future, so that you have to sat out on a quest and toil and labour. It is present here and now. You possess it already. This treasure is your birthright, you don't have to pay the price of suffering in order to get it. In that case one wonders, what would be it like?

Whatever joy you have known cannot compare with, or even give you an inkling, of this joy, for all your joys are mixed with sorrows. All the nectar you have known has been mixed with poison. With the body this is bound to be; birth and death, nectar and poison are side by side. Each worldly joy carries its counterpart of pain. But the soul is only immortal. There is no death for the soul; it is eternal. There are no opposites; there is only existence, pure existence.

Perhaps, if you could visualize your physical pleasures without their pain and bitterness, just drop the bitter taste lingering in your mouth and you might be able to imagine this happiness or something like it; but this would be only a glimpse. It cannot give you a clear picture. The circumference can only give you a glimpse. No matter how much you contemplate, you cannot imagine or conceptualize that which you have never experienced. You have to experience it first.

These sutras are invaluable. Be filled with wonder. Turn towards the self. Become centered in your being so that great energy will be at your disposal. Let life be yours -- the supreme life. Attain self-knowledge through intelligence -- through awareness, the supreme awareness -- and by breaking through your slumber you shall enjoy the bliss of existence. The bliss of *samadhi* is yours for the asking.

Something more about the bliss of *samadhi*: worldly joy depends on very many factors. It depends in your capability and incapability, your education or non-education, your strength, your natural gifts, your relations, your connections -- it depends on all these and more. You are not alone there. If you are born to a poor household you will take longer to achieve your goal, perhaps a whole life-time. If you are born into a wealthy family it may take you less time. If you are clever, cunning, intelligent, you will reach early. If you are dull and stupid you will wander a great deal; it is doubtful whether you will reach at all. If the body is unhealthy or diseased it is difficult; if the body is healthy you are better equipped. So everything is accidental and depends on a thousand and one things.

The bliss of *samadhi* does not depend on anything, it is unconditional. It depends neither on your intellect nor on your body. It makes no difference whether you are worthy or unworthy, nor does it depend on your family, your education, your looks or your sex, or your casts or your religion or your age. It is absolutely unconditional joy because it is your very own treasure. It is within you already. You are born with it. It is only that you have not paid attention to it; that is all. You have merely forgotten it, not lost it. Just turn your eyes; look back and take a look at yourself.

It is not that a clever person will attain more bliss of samadhi and a dull person less. This is not at all the case. Even illiterate people reach there. Kabir, who was illiterate, unlettered, reached where Buddha reached. And when both reach, there is not an iota of difference between the two. The bliss of samadhi is the very nature of existence. Whether you are fair or dark on your periphery, ugly or beautiful, healthy or unhealthy -- whether your brain is filled with the words of various doctrines or not -- all of this does not matter at all. Your being is sufficient. That you exist is enough.

Therefore, all meditation is a quest to become pure. When you forget the body, forget the mind, then you will begin to attain the joy of existence, the bliss of samadhi. Just try to do one thing: try to forget the body and the mind for some time. As soon as they are forgotten you begin to remember the soul. As long as you are aware of body and mind you cannot remember the soul. The mind and body are on the periphery, whereas the soul is at the center. You cannot look at both of them at the same time.

In this meditation camp if you could forget the body and mind for a little while you will gain the taste of the bliss of samadhi. Once you get the taste, that is enough. Your life will take a different turn. It is the initial taste that is difficult. Once you know, once you have turned within and seen, then you know the trick. Then whenever you turn you will see. All the effort is needed in this initial turning in.

Once the key is in your hands, you are the master. Then you can taste this pleasure at will. You may wander fearlessly in the world now, and nobody can steal your treasure. Wherever you are, you may be a shopkeeper attending your customer, this bliss is with you and you experience it. One thing will start happening: you will stop seeking worldly pleasures. When the supreme joy is attained who cares about trivial pleasure? When diamonds and rubies are in your hands who will hold on to colored stones? They will drop by themselves; you need not renounce them.

For this reason I always say that a wise person renounces nothing; that which is useless, falls away by itself. Ignorant people renounce because renunciation is very painful for them. They have no knowledge of what is meaningful, and they are busy renouncing the meaningless. But the mind clings. The mind says: You are leaving what is in your hands, and how can you trust that which is not yet in your grasp? Besides, who even knows whether it exists or not?

So I tell you to give up nothing. I only tell you to have one taste of the bliss of samadhi. This simple taste will become the supreme renunciation in your life. Then you will know for yourself what is useless and once we know a thing to be useless, we feel no misgivings about letting go of it. Then it falls on its own.

There was a great saint of Bengal, Yukteshwar Giri. He was known as a great renunciate. A wealthy

person once came to him and said, "You are a great renunciate."

Giri laughed out loud. "Look at him!" he said, pointing to the man. "Look at him! He is a great renunciate himself, and he is calling me one. Don't try to trap me with your words, my good man!"

Everyone was shocked, even his disciples. They begged him to explain because there was no doubt that Giri was a great renunciate. Giri said, "Suppose there is a pile of diamonds and a pile of pebbles. This man holds on the pebbles, while I hold on the diamonds! And he thinks I am a renunciate!"

Who has renounced, Mahavir or you, Buddha or you? You have renounced, for you hold on to rubbish. You have discarded the joy of samadhi in favor of the anxiety-ridden affairs of the periphery, and what have you got in exchange for your bliss is so flimsy. So coarse and crude! So stale and dirty!

The worldly man is a great renunciate, but he thinks the sannyasin is the renunciate. In fact, worldly men look at sannyasins with pity: "Poor things, they have left everything. They have missed all of life's pleasures."

They revere sannyasins and deep down pity them, too: "Poor things! They have renounced everything without enjoying anything. At least some things they should have enjoyed!" But worldly man have no ideas whom they are talking about. The sannyasin has experienced the greatest enjoyment. He has been invited by the vast existence to partake of the greatest of all enjoyments.

I do not ask you to give up anything. I only ask you to know, to taste. This very taste then will slowly displace all that is useless and trivial in your life. The useless just falls away; it needs to be renounced.
Enough for today.

The Great Path

Chapter #4
Chapter title: To Be Dead Do Nothing

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CHITTAM MANTRAH
PRAYATNAHA SADHAKASH
GURUH UPAYAH
SHARIRAM HAVIH
GYANAMANNAM
VIDYASANGHARA TADUTTHASWAPNADARSHANAM.
THE MIND IS THE MANTRA,
EFFORT IS THE SEEKER.
THE GURU IS THE MEANS.
THE BODY IS THE OFFERING.
KNOWLEDGE IS FOOD.

WHEN KNOWLEDGE IS DESTROYED,
THE DREAM IS SEEN.
THE MIND IS THE MANTRA.

Mantra means that which creates energy by continuous repetition; the very repetition creates the power. If any single thought is repeated continuously it is translated into action. The thought that is repeated time and again begins to manifest in life. Whatever you are is the outcome of some thoughts that have been repeated over and over again.

A great deal of research has been carried out on hypnosis. Modern psychology has been able to penetrate hypnosis at its deepest levels. The basic principle of hypnosis is: if you want to convert any thought into reality, repeat it as many times as possible. By repetition a line is first drawn, which gradually becomes a path within the mind. It is just as if we dig a ditch and the ditch becomes a canal. Very soon the thought begins to materialize.

There was a great French psychologist called Emile Coue, who cured thousands of people with the help of mantra. Thousands of patients from all over the world used to go to him. His treatment was very simple. He would tell the patient to repeat to himself: "I am not ill. I am all right. I am becoming healthy." He was told to repeat this before going to bed, as soon as he awakened in the morning, and as many times as he remembered during the day. A single thought was to be constantly repeated: I am healthy! I am becoming healthier and healthier every day!

It seems to be a miracle. People with incurable diseases were cured by this small mantra. People came to come from far and wide. But the trick is very small.

Ordinarily when you are cured, psychologists say that ninety percent of the work is done by repetition. Medicine does only ten percent of the work. A patient takes medicine four times a day, eight times a day. Each time he takes it he feels: Now I am going to get better for I have taken the right medicine.

In homeopathic medicine the pills are no remedy in themselves, but all the same, they cure people just as effectively as allopathic medicines. If a doctor whom you trust gives you just water, you will be cured. It is not a question of medicine, but a question of your having faith in the doctor. The faith becomes the repetition. The doctor who charges higher fees cures more people than the one who charges less, for as your pocket gets lighter, your faith gets stronger. Besides, you feel that for someone like yourself, only the very best treatment is good enough. Repetition....!

Psychologists have experimented with placebos, false medicine, but when the doctor prescribes them, he pretends that it is regular medicine. The result of the experiments was amazing. Patients with the same complaint were divided into two groups. One group was given the regular course of treatment, whereas the other group was treated entirely with the placebo, plain water. Of course they did not know it. They presumed, it was a medicine. At the end of the treatment there were as many cures in the group which received the placebo as in the first group. This means that water was as effective a cure as the usual medicine. This is why so many people respond to a cure when it is first discovered; they are convinced that now the right cure has been found. Patients all around the world are influenced. Then slowly the drug becomes less effective. Once in a while some person does not get cured, or a stubborn patient takes the drug and suffers, thus destroying the faith of others. Then the medicine becomes less effective. So every year new cures have to be found.

New drugs impress only if they are well advertised. So all media should be used: radio, newspapers, cinema, magazines, television. Advertising is more effective than the drug itself; it is the advertisement that hypnotizes. It becomes a mantra, a repetition. Open the newspaper... Aspirin! Switch on the radio ... Aspirin! Television ... Aspirin! Billboards by the side of the road ... Aspirin! Wherever you turn you are confronted by 'Aspirin'. It becomes a bigger headache than the headache itself. Only then is it effective in curing the headache.

Repetition creates energy. Mantra means to repeat something over and over again. This sutra says: THE MIND ITSELF IS THE MANTRA. The sutra says that you need no other mantra if you understand the mind The working of the mind is nothing but repetition. What is your mind doing? What has it been doing for infinite lives? Merely repeating. What do you do every day? What you did yesterday you repeat today, and you will do it again tomorrow if you do not change. And the more you repeat, the more intense will the repetition become and you will get so involved that you will find it difficult to get out of it.

There are people who come to me and say, "I cannot give up smoking." Smoking has become a mantra, they have repeated it so many times. If they smoke two packs of cigarettes a day that means the person is

repeating something forty times a day, and has been doing this for years. Now if he wants to stop he cannot. You may stop smoking, but the mind will keep craving for a smoke; then your body will demand: I want to smoke! I want a smoke!

This is what we call addiction. Craving comes when you suddenly want to stop what you have been doing repeatedly. Now this addiction which has become a mantra has to be broken by an alternative mantra.

Pavlov has done a great deal of research on this subject. He is perhaps the only person who has cured patients with addictions. If you were addicted to smoking and wanted to give it up, Pavlov would use this method of repetition. He would give you a cigarette. No sooner would you have it in your hand than you receive an electric shock. Your whole body feels the tremor and the cigarette falls out of your hands. For seven days you remain in his clinic. Ever time you smoke you feel the electric shock. In seven days the mantra would be stronger than the urge, so much so that the very mention of a cigarette makes you tremble. You develop an aversion to smoking.

Pavlov cured thousands of patients in this matter. His argument was that unless a person be given an opposite habit, which is stronger than his addiction, he cannot be made to overcome his habit.

The pattern of your life, whatever it is, is a result of your mind. You go on repeating. Every day you want to get rid of your anger, and every day you get angry. The more you repeat the anger, the stronger it becomes. How often you vow not to get angry, but your vows are always broken. Now the confusion deepens. It was better not to take any oaths, for now the mantra is reinforced; it has become doubly effective. Now you keep repeating, "I shall not be angry. I shall not be angry..." knowing full well that your anger is much stronger than your vows. Vows have no value; they are not worth a penny no matter how many times you take them. Now this also becomes hypnosis. Now you will swear you will not be angry, knowing full well that it is not going to be effective.

Never take any vows that you cannot fulfill. It is better to live with a habit than take a vow and break it. If it becomes a habit with you to take vows and break them, this will make you incapable of following any resolution in life. The so-called religious teachers have made you very irreligious. They give you vows so cheaply. you go to the temple, to a holy man or sage, and he tells you, "Take a vow." Now you are in a fix. Sitting in the holy surroundings of a temple you cannot say to the sage, "I am incapable of taking any vows." That would hurt your ego. Instead, you say, "From today on I will never smoke again."

I have a friend who is slightly eccentric -- but he is much better than you! He went to a monk -- he is a Jaina -- and the monk said, "Take a vow!"

"Very well, I shall," he said.

The monk asked, "What have you vowed?"

He said, "I have vowed to smoke from today on." He never smoked before. He was slightly eccentric but he kept the vow faithfully! And I tell you, this man has gained a lot more than the man who takes vows of not smoking and fails to keep them. He broke his vow, he was filled with self-condemnation. This man at least kept his word. He may be eccentric but he is better than you. He could, at least, stick to his resolution.

Whenever you break a vow your self-esteem drops and you are filled with guilt. Each time you fail, your guilt increases ad you become more and more miserable. You will lose your soul in this state of wretchedness. To gain your soul you need the self-respect of a king; self-condemnation simply takes you further and further away from yourself.

Understand the nature of your mind and you will understand this sutra. The whole art of the mind, its structure, is built on repetition. The mind is a mantra. Whatever you repeated has become your habit. All that you keep repeating becomes a part of your life. For lives on end you repeat the same things over and over again and you attain it in each life -- and you are addicted to the repetition of all that is wrong and false!

So what is to be done? One: do not be in a hurry to destroy the false. The best way to go about it is to start doing the right thing instead of fighting the wrong. Learn a new mantra! If you smoke, it is perfectly all right! Begin to meditate, and intensify the mantra of meditation every day. The day meditation pervades your being, you will be filled with self-respect. When this happens it will be child's play to give up smoking, for you have now begun a positive mantra.

Don't be negative in your approach or you will find yourself in difficulty. You will be caught up in remorse and guilt; you will be lost in pain and sorrow and despair. All your holy men sitting in the temples -- how sad they look! There is no joy, no flowering in their lives; they use only negative mantras. Their quest is centered around negation -- to get rid of whatever is wrong, bit by bit.

I tell you not to be in any hurry to get rid of your bad habits. Be quick to develop good ones. The day

that the good habits become powerful, the bad ones are easy to give up. Don't fight with your illness; strive to attain health. That was what Coue used to tell his patients. He told them to practice auto-suggestion: "I am getting better! I am getting better..."

You can also do the opposite. You have a headache. You can repeat to yourself, "I have no headache." Now, as many times as you repeat this, you will be repeating the word 'headache'. If you have a headache, there is no sense in telling yourself there is no headache. The headache is! No matter how many times you repeat the contrary, you know that your repetition is a lie. Superficially you may go on saying that there is no headache but inwardly you know that your head is aching. You are repeating just for the sake of Coue. And the headache will be cured by an inner process -- not by following the suggestions of Coue. Don't use a negative word 'no'.

Therefore, I say, don't be in a hurry to renounce the world; instead, strive to attain God! Therefore, I say, don't walk the path of renunciation; seek ultimate enjoyment! Don't concentrate on that which is wrong because in order to give up the wrong you have to look at it again and again. And the more you look at it, the more the mantra is being repeated. And you are hypnotized by the thing you watch constantly.

A great deal of research is going on about car accidents. Nowadays the number of people dying in car accidents is more than the number died in the world war. The number of people who die every year in car accidents is twice as high as the number of people who died in World War Two. It is not a small number. Something has to be done. In examining this phenomenon, it was discovered that fifty percent of accidents take place between midnight and three a.m. That is the period of sleep, and the mind is the most drowsy. When the mind is drowsy it gets hypnotized. The driver is hypnotized by the monotonous purring of the engine and the straight road without any curves for miles on end. And the psychologists say that thousands of people are dying because of the white line drawn in the middle of the road. The driver keeps on watching it and gets hypnotized. Then he is not in his senses, he is in a druggish state. The situation is: it is between midnight and three am; there is the monotonous sound of the engine; the long, empty road, everything enveloped in darkness; even the trees and shrubs are invisible; the driver sees only the road and the white centre-strip.

You can try a small experiment. Draw a straight white line on a table. Get hold of a hen and press its head down for some time so that it can see the line. Now let go of the hen. It will not budge from that spot for hours. It is hypnotized by the line. It will sit there for hours.

Psychologists say that drivers become hypnotized in the same way. They say not to make the road too straight and regular; they suggest to change the sound of the engine from time to time. Any change decreases the drowsiness, and thus many accidents can be avoided.

The number of accidents in your life can be decreased too. One: do not focus your gaze on things that are wrong, for what you see, slowly begins to penetrate you. You are addicted to fixing your eyes on the wrong; you pay attention only to what is wrong inside you. The angry man concentrates on his anger, and how to get rid of it. Though he wants to get rid of the anger, he is actually concentrating on that white line of anger within him; the more he concentrates the more he is hypnotized by it. Sexual people go on concentrating on the sex.

Mulla Nasruddin reached the age of one hundred. Journalists rushed to interview him because he was the only centenarian in the town. Among the many questions they asked him was, "What do you have to say about the fair sex?"

Nasruddin said, "Do not raise such a question. I stopped thinking about women three days ago."

A hundred year old man, and it is only three days since he stopped thinking of women! Thoughts of women will grip your mind because you want to get rid of them. This has become your negative mantra. You will find that whatever you try to break away from, grips you even more because it becomes the object of your concentration. If you keep looking at the wrong you are meditating on them more.

Mahavir said that there are four types of meditation; two are right and two are wrong. No person except Mahavir has suggested that the 'wrong' be used as an object of meditation. Psychologists will agree with him. Mahavir says that wrong meditation is also meditation. For instance, an angry person becomes meditative, because when he is filled with anger, nothing exists for him at that moment except his anger. In anger the mind is focussed entirely on one point. That is why there is so much power in anger.

Have you noticed? An angry person is able to lift someone twice his size. If he had been in his right senses, if he had not been consumed with anger, he would have thought many times before touching that person. Why invite trouble? A man can move a huge rock when he is enraged, something he couldn't even imagine in his wildest dreams. If a man is sufficiently angry all his reserves of energy are awakened. How

does this come about? The energy which is dissipated all over the body becomes concentrated in one place. When the sunrays are concentrated on one point a flame is produced. In the same manner, when in the heat of anger all the mind's attention is focussed on one point, an explosion occurs. Mahavir refers to this as 'meditation'.

Mahavir says that there are two types of wrong meditations: one is full of sorrow, another is full of anger. In great sorrow a person also enters into meditation. If someone dies you weep and wail, and all your attention is concentrated on one point. Beware of the wrong kind of meditation. And you are totally engrossed in the wrong kind of meditation. This is the root cause of your troubles; the basic problem and disease is only one: you have fixed your attention on what is wrong. You have to drop it. You think you are doing it with the intention of avoiding them; but, because of this very concentrated effort, you are stuck with them.

I say to you: Don't be concerned with the world. Fix your attention on God! You are an angry man. Don't worry! Everybody is! Don't focus your eyes on the anger, but concentrate on compassion. Concentrate on what is right. As the right gets more and more energy, the strength of the wrong gets weaker and weaker. Ultimately it will disappear. This happens because energy is one; you cannot use it in two ways. If you have utilized your energy in becoming peaceful, you would have no energy for restlessness. All your energy has moved towards peace, and if you have had a taste of peace and serenity, why bother to become restless? You can maintain your restlessness only if you have never known the flavor of serenity. You can dive into the pleasures of the world only if you have not tasted the divine.

Understand this well. Avoid the negative; beware of saying 'no'. Do not be anxious to drop the evil, for then the evil will hypnotize you and you will never be able to get rid of it. Whatever you try to break away from, you find you are hooked to it all the more.

I have heard: Once a man was refused accommodation in a hotel even though there was a vacant room. The manager was apologetic but refused to give him the room. "The thing is", he explained, "the guest in the room below is a trouble maker. If there is the least sound he creates a fuss, so we decided never to rent this room when he is here."

"You don't have to worry," said the traveller. "I will be out all day and won't be back until eleven at night, and then I have to catch a train at three in the morning. I will hardly be here for three hours. There won't be any chance to disturb your guest. There will be no problem, I will keep in mind what you said and be very careful."

The man returned at midnight, tired after a day's work. He sat on the bed and removed one shoe, which he let fall. When it hit the floor he suddenly remembered the finicky person in the room below, so he carefully placed the other shoe on the floor and went to sleep. After about fifteen minutes there was a knock at the door. He opened the door and saw a man standing there trembling with rage.

The traveller was afraid. He didn't know what to do. "Have I done anything wrong?" he asked.

"Wrong! I ask you! What happened to the other shoe! I have been waiting for fifteen minutes for you to drop it. You made it impossible for me to sleep. The other shoe is hanging on my head. I cannot be rest assured till I find out about the other shoe."

Everyone sits with the other shoe dangling -- the shoe of negation. You have to drop this, drop that. There are so many evils that one lifetime is not enough to eradicate them all. Evil is hidden in every corner, in every nook and cranny. Your whole life is filled with guilt. Your holy men and priests stuff you with the sense of guilt. They say to you, "This is wrong! That is wrong! Everything is wrong!" They give you no information about what is right. They say, "How can you attain the right before you get rid of the wrong!" Their argument seems logical. Their argument is that there can be no light as long as darkness exists.

And I say to you, if you listen to them and believe them, no matter how logical their statements, you will be stuck for lifetimes to come. It is they who have led you astray. It is not the devil who led you astray but the so-called saints because their argument is so logical: as long as the wrong isn't dropped how can you achieve the right?

Have you ever tried to get rid of darkness? If you wait for darkness to disperse before you light your lamp you will never light it. I say to you, light your lamp! Don't worry about the darkness because no sooner is the lamp lit than darkness is gone. Bring in light and darkness vanishes. Nobody in the world has ever succeeded in dispelling darkness by removing it. Similarly, evil cannot be eradicated, but good can certainly be brought in. The world can never be renounced, but the soul can be attained, and as soon as the soul is attained the world drops.

We hold on to the world simply because we have nothing better in view. And how can we leave the

world unless we find something better than that? No matter how much you want to, you cannot leave it. You will fight. You will tire yourself out; you will even destroy yourself, but you will reach nowhere. Your life will be a senseless race that leads nowhere. Then you will return and take another body, and the vicious circle will continue. The only man who attains to the good is the man who gives up concentrating on evil.

The mind is a mantra -- whether you use it for good or for evil. Repetition becomes energy. If anger arises, accept it! No matter how many times it raises its ugly head, don't feel repentant. Don't fight it either. All that is needed is that you act compassionately as many times as you are angry. Let others profit from you as much as they have suffered from you. Savor the taste of compassion. Do not punish yourself for your wrongdoings. Treat yourself to a good deed; do not reproach yourself for your misdeeds. If you have abused someone, go and sing somebody's praises; make a list of his virtues. You have enjoyed cursing people, now enjoy appreciating the merits of others.

Don't get involved with the thorns; just let them be and concentrate on the flowers. If you are involved with the thorns you will never reach the flowers. There are so many thorns and you will be so badly bruised that, when you find a flower it will not give you any pleasure. You will be so filled with wounds that even the caress of the flowers will not soothe you. It will hurt!

Do not pay any attention to the thorns, focus on the flowers. Be drowned in the charm and the pleasure of the flowers, and you will find that the thorns no longer prick you. He who is overwhelmed by the beauty of the flower will not be affected by the thorns. The real thing is to drown in the essence of the flower. Be struck dumb by its beauty. Be enchanted by it. The real thing is to drink in the essence of God, and then the wines of the world will lose their charm; otherwise you will keep fighting worldly pleasures, and you will be defeated by the same pleasures.

He who fights the evil is defeated by evil, for such a mind makes a mantra of the evil because mind is mantra. Try to understand the process of the mind: it repeats and repeats and repeats!

Observe your mind for only seven days. Write down everything that the mind repeats. You will find it moving in a circle. If you observe carefully you will find that just as night follows day, just as mornings and afternoon and evening move in rotation, so also your anger, your love, your sex, your greed; they all have their allotted periods. Greed catches you exactly at its appointed hour, just as hunger grips you at the same time every day. You have never observed your mind closely. You can even make a calendar of your various moods; then you can warn your wife and children: "Beware of me on Monday mornings!" Then they will know that they should stay out of your way during the difficult periods. If you begin to observe yourself during these particular periods you will be able to locate the points around which the changing moods of your mind revolve. Not only is the body circular, but the mind also moves in a circle.

All movements in the world are circular. The moon and stars move in a circle; the earth moves in a circle and so do the seasons. Even the seasons of your mind go around in a circle. Scientists have discovered recently that there is a cycle of chemical reactions in the male body which is similar to the menstrual cycle in females. You must have noticed that women tend to become cross and irritable and restless during their menstrual periods. The Hindus were very clever. They evolved the custom of segregating women form the rest of the household during this time. A great many chemical changes occur in a woman's body at this time, and it is difficult for her to remain alert and aware of herself.

Exactly the same things happen to men. There is no outward flow of blood, but there is an internal flow from certain glands. If you observe carefully you will find that a man is also depressed, restless and in a black mood every twenty-eight days.

Observe closely and you will see that your mind revolves in one complete cycle every twenty-eight days. As you become more and more familiar with your cycle, you will be able to predict with great accuracy what moods you are going to have and when you are going to have them. You will be shocked to discover that you get angry not because of any outside influence but because of what is going on inside you. The other person is merely an excuse. Then, if you lose your temper, you will not blame the other; on the contrary, you will ask his pardon. You will ask him to forgive you. You will explain that your outburst has nothing to do with him, that you always get angry at this time of the month. It was just accidental that he was there to provide an excuse for your rage. Anyone else would have done just as well.

By self-observation you will discover the circular movement of the mind. It is a mantra that is repeated over and over again. If you fail to understand this you will be revolving round and round for endless births. Therefore the Hindus have called the world *samsara* -- the wheel that turns round and round. For endless lives you do the same things over and over again, and you are not the only one doing this. Everyone else also does it. When you fall in love for the first time you feel that such a wonderful thing has never happened

before. But this happens every moment somewhere in the world, even in the world of animals and plants. It is not only to you that love is happening. It has been happening all along. And anger, too, is happening to everyone.

There is only one thing that is outside of this circle, and that is meditation. It is the only happening that does not occur by itself. Other happenings occur all by themselves; you do not have to bring them about. All that you have to do is keep sitting on the wheel, it is moving of its own accord, you will keep on moving tied down to it. Only by jumping outside this wheel can you get rid of it. There is only one thing which is out of this wheel and that is meditation! But this does not happen on its own. It happens to one in a million -- to a rare Buddha!

According to Arnold Toynbee, the great historian, only six people have managed to jump out of this circle from the whole history of mankind. If it is sixty and not six, even then the number is too small. It is an unusual -- almost impossible -- phenomenon. Anger, love, greed are common, ordinary happenings; they occur not only to men but even to animals. These do not make you a human being. You will be truly human being the day you step out of this circle of the mind, you step out of the rotating movement of the mind. When the circle of the mind breaks and you stand outside of it -- that is meditation!

Meditation is not circular. Meditation is a state of being, the mind is a movement. Meditation is a condition of no movement. The mind is another name for a wandering, and the places it wanders in are not new. It is caught in a rut. It wanders in the same places again and again, like an ox at the oil mill. If you observe this phenomenon consciously you will know that it is not just a concept, but truly a fact of life. It is not a doctrine of philosophy. The circular movement of your mind, that your mind being a mantra is a fact of your life.

Those of you who have tried to understand life have discovered this fact. It is not a principle, not a theory, but fact. A concept is only a circular movement in your mind. his is not a philosophic theory but a fact of life, and you can obtain it from your experience. don't believe it just because I say so, or just because Shiva says so. You have eyes to see. Look within; observe your mind. View your mind from within for a few days and you will be surprised at what you discover. You will find yourself chained and shackled to this wheel; and not only you, all of creation is captive to the wheel. This is not the assertion of your humanness, there is no dignity in this state.

The real dignity of your existence as a human being cannot be realized while you are captive to this cycle of endless repetition; it is born only when you break away from the wheel and stand apart. It is then that you reach buddhahood; it is then that you attain shivahood.

The mind is mantra. Repetition is the very nature of the mind; therefore, nothing new is ever born in the realm of the mind. Nothing is ever original in the mind. Everything is old and stale -- just remnants and scraps. And you keep chewing this cud! You are like a cow. With your mind you take something in, forget about it, and then after a time, you bring it up and chew it over. You read a book and it keeps on revolving in your mind. You hear me, and my words keep turning over and over in your mind. Your mind will start a new circle, but nothing original ever happens in the mind, whereas the soul is an original entity. And God is the supreme originality. It is ever new; there is nothing fresher than that. It cannot be attained through the mind; you will have to break the mind's circuit.

Understand the sutra well:

THE MIND IS THE MANTRA.
EFFORT IS THE SEEKER.

Effort, the next sutra, means an attempt to get out of the mind's circle. He who steps out of this circle is a *siddha*, one who has arrived; he who is still trying to get out of the circle is the *sadhak*, the seeker. Great must be your effort -- in fact, the very best you are capable of. Only then can you step out of it. You will have to work as hard to step out of the mind as you did to get chained by it There is a major obstacle in your way: you see everything through your mind and whatever you see is coloured by your mind. This makes things very difficult.

I speak and you hear, but your mind stands in between. Whatever I say the mind will colour according to itself and give its own shade of meaning. The whole sense of my words is changed.

Mulla Nasruddin had drunk one too many. He caught a bus to go home He was reeking of alcohol, and the old woman who sat next to him felt pity for him. She said, "Son, do you realise what you are doing? You have embarked on a route that leads straight to hell!"

The Mulla jumped up with a start. He called out to the conductor, "Stop the bus! I have caught the

wrong bus!"

The Mulla's alcohol soaked mind gave its own meaning to the old woman's words. He was convinced that the bus was heading towards hell. This is what the mind does all the time; therefore, the most difficult and complicated thing is to put the mind aside and listen. He who can do it is a Shravak the right listeners. This is right listening: Put the mind aside and listen directly.

EFFORT IS THE SEEKER. You will have to try, and try hard! You will have to make a Herculean effort. Laziness will not help you get out of the circle. How can you get rid of a circle by just lying in it? The circle will keep turning and you will have to hold on even harder for fear of falling.

If you have observed the bird catchers in the forest, you, will find that the method they use is very simple. The mind uses the same method to catch you. A string is tied across two branches. The parrot comes and sits on it. Because of his weight he turns upside down. Now he won't move, because he is afraid of falling. He holds on tight to the string. Now he is in trouble. He feels, if he leaves the string he sure to fall down. You need not catch him, he himself gets caught. The bird catcher come and catches him. The parrot is so frightened that he forgets that he has wings; he forgets that he can't fall to the ground. If you hang upside down in a string, you will have the same fear You too are afraid, if you get off the circles you will be lost, that you will go astray.

One of the characters in a novel written by Hemingway says, "I would rather choose suffering than nothingness." You do not prefer to be empty. You would rather choose hell, because then you have something to hang on to -- even if it is hell. At least there something to cling to. You are used to it. Besides, you don't have to do anything. To give up old habits requires great effort.

If your fist has been closed for lives on you will find it impossible to open it, because your fingers have become stiff and frozen. If you want to open your first you will have to make an effort so that the muscles get stronger and the blood begins to flow again in the veins. One thing is certain: he who closes his fist can also open it. The very fact that the fist is closed proves that it was open at one time so it can be open again. But if it is closed for a longer period, it will be difficult to open it. This is the difficulty. Hence, the effort is necessary.

Effort means: you will have to try hard to drop the mind. And the mind will whisper in your ear again and again: "What foolishness is this! What madness!" The moment you leave the mind, it does.

EFFORT IS THE SEEKER. Unless you become a seeker, you will not make an effort. You do make an effort, but it is half-hearted And half hearted effort carries no meaning. It is just as if you have gripped the wheel with one hand and let go with the other. This does not solve the problem. A lukewarm effort is meaningless.

A businessman once told his wife that he was going to the Taj Mahal Hotel to entertain a very important client who was to give him a very big order. So he was gone. When he came home that night, well-stuffed with food and drink, his wife asked, "Did you get the order?"

"Fifty-fifty," he answered.

The wife said, "At least you got something."

As they were preparing to go to sleep she suddenly asked, "What do you mean by fifty-fifty?"

The husband replied, "I reached the hotel, but the client didn't."

When you too are half-and-half, you are like this. Nothing will be gained, for the other half is always missing. You are always fragmented; you are never total. Whenever you are total a revolution takes place, a transformation begins in your life. It is then that you reach the boiling point; and only at the boiling point does the water turn into steam. Then you cannot flow downward like water; you can only rise upwards like vapour. Then your direction is not downwards, it is upwards.

EFFORT IS THE SEEKER. You have to drop laziness.

People come to me and say that the morning meditation is a bit difficult. Six o'clock is too early. You do not understand what you are saying, If getting up at six in the morning is difficult, it will be much more difficult and painful to step outside the mind. If getting up at six in the morning is so difficult, how will you jump out of the wheel of life? If you are not even prepared to drop the small habit of sleeping late... for a day or two you may fell lazy. But you allow laziness to win over you. It shows that you value your laziness more than meditation. If this were not so you would never have brought up the whole matter.

Somebody comes and complains that the four meditations you do during the camp are too tiring. "Why can't we only do two each day?" But then, why do two? Forget about all four. If four meditations tire you, two will tire you half, but you are bound to get tired. And I know if I say that two will be all right, you will promptly return with the request to do only one, because it is the same mind up to its old tricks. Even two

meditations will make you fell tired to some extent.

If this is the way you approach things then you will eventually become more and more lazy. Effort is required for everything. Remember, life is effort; death is rest. If you want to be dead you need do nothing. If you want to live you will have to do something. If you want to live life to the fullest you will have to make a great effort. If you want to attain God such small bits of efforts will not do. Your whole life should turn into one gigantic effort. You must stake everything that you have. If you hold back even a little bit of yourself, then you will miss. You have to stake yourself totally; only then will you be saved. That is why so few attain. The reason is nothing but laziness.

While doing the active meditations you are so very careful not to hurt yourself or fall on somebody or tire yourself. Why do it all? Who asked you to do it? You are not clear within yourself and that is the trouble. You live in a haze where everything is foggy and misty. You are not even clear as to how you came here and why? Somebody was coming and you just came along with him -- just to look at what was going on.

You have been pushed and pulled about like this for infinite lives, but you will never reach your destination this way. You will never get there by blind chance. You will not reach the destination accidentally. It requires a well directed effort. You reach the destination when all the currents in your life flow in one direction. Destination is your concentrated will power. As soon as you are fully resolved, your energy accumulates at one point and your mind flows in a single stream. This energy within you is unbounded. So if you feel that you do not have sufficient energy, you will get tired very soon, you are mistaken.

There are three layers of energy in your body. The uppermost layer is for day-to-day living; it is like the small change you carry in your pocket. It is not all the money you have. It is just the pocket money you use for minor expenses.

Mulla Nasruddin was going through a village when four men jumped on him. The night was dark but the Mulla fought them so ferociously that he outwitted all four of them. With great difficulty they could overpower him, but when they searched his pockets they found only seven paise! One of them said, "You are limit Nasruddin! "I don't know what made you fight so hard for only seven paise."

Nasruddin replied, "I didn't think that you were fighting for seven paise in my pocket. I have hidden five hundred rupees in my shoe!"

But now the thieves would not dare to attack him. If he could fight so dangerously for only seven paise...!They said, "Good bye! maybe next time....."

The energy you use for your everyday living is no more than seven paise worth. You use this for sitting, standing, walking, eating, sleeping and other light jobs. This is your superficial energy, the small change in your purse. When you start meditating, this energy is used up in no time at all, because you are not accustomed to using it for meditation; this is a new activity. Now, if you let this exhaustion govern you and you stop meditating you will never be able to enter deeply into meditation. Take no notice of your fatigue. If you continue you will find that your persistence has tapped the energy that lies at the second level.

You have often experienced this phenomenon. For example you are about to go to bed at night. You are overcome with weariness, so sleepy that you can barely keep your eyes open. Suddenly there is an alarm. Your house has caught fire! Can you sleep after that? do you say "I am sleepy?" Your sleep vanishes totally. Sleep is the last thing on your mind. Where has all this energy come from? Just now you were dozing. If someone had asked you to read the Gita you would have found it impossible; but now that the house is on fire you spring into action. You run here and there to put out the fire. And when all the fuss has died down you will still find it impossible to sleep, however hard you try. you will remain awake what happened? You have broken through to your second layer of energy. which is not a layer of your daily routine. That layer breaks down. Now this flood of newly released energy makes sleep impossible.

If you persist in your meditation without giving up, you will discover a second source of energy available to you before very long. Once you have this energy at your disposal, then no matter how much you meditate your body will never become tired. You will have something inexhaustible. This is the second layer.

There is also a third layer of energy. This second source of energy is your treasure It *can* be consumed, though not as easily as the first. If you keep on making effort, ceaselessly, this source of energy will also dry up, and the third layer will break loose. This third source does not belong to you. It belongs to God, and it never dries up. If you become lazy, however, you will not reach the second, let alone the third. GOD IS THE SUPREME ENERGY HIDDEN IN YOU.

The first layer is that of your mind; the second is that of your soul; the third is of God. Exhaust the mind and you attain the energy of the soul. Exhaust the soul and you attain the energy of God, which is eternal and inexhaustible. Then you are one with the whole.

Therefore Shiva says: EFFORT IS THE SEEKER. Continuous effort that becomes more and more intense is the seeker. You have to keep on trying until the third level of energy is reached, and you obtain the supreme power. Then you are a *siddha*, one who has arrived. Then you can relax. Before that, any relaxation is suicidal.

The third sutra:

THE GURU IS THE WAY.

This quest for life cannot be carried out individually, because by yourself you are caught up in your own circle. You cannot see outside it. You don't even know that there is anything beyond it. You live in a cocoon and for you that is the only life that there is. Only someone who has known the Absolute can bring you the news of the outside world. you are a prisoner inside your house, oblivious of the stars and the moon and the open skies. Someone from outside who has seen the moon and the stars will have to come and knock at your door and tell you to come out from behind your closed doors.

But before you move an inch you will ask the question: Does the outside exist? That's what people ask: Does god exist? Is there a soul? And you want that sitting inside the house someone should prove the existence of the sky. How can it be proved when you are sitting inside the four walls How can you be convinced of the vast space outside unless you are willing to step out of your house? You will have to step out. You will have to walk a few steps outside with him who says that the sky exists, because the sky can only be shown, it cannot be proved. If somebody wants to prove the existence of the sitting under the roof you can defeat him. You will say, "what nonsense! there is only the roof and the walls. What is the proof that there is some vastness outside? Bring some sky inside and show me The sky is not a thing which can be brought inside. The sky cannot be broken into fragments, nor can God be broken into pieces and shown to you. you will have to step outside to see for yourself.

Therefore, THE GURU IS THE WAY. Guru only means the one who has had the experience, the one who has known, the one who has escaped from prison. Only he can make you aware of your imprisonment, he alone can tell you that you can escape from here, and only he can suggest the means to escape. And only he can guide you out of the prison, because he knows the door from which you can escape. There are doors in this prison where the guards are asleep and there are doors in this prison where the guards are awake and alert, and if you try to escape through these doors you will find yourself in great trouble. Now, at least, you are free within your prison, but if you try to escape through the main entrance, where the guards are alert, you will be caught and thrown into a dark dungeon. Then the prison will become even more constricted. And remember if you try to get out by the method of negation you will fall into this dungeon.

If you fight with evil you will be thrown into greater evil -- that is the main door. No one can ever escape that way. No one has ever escape through that because there is a strong *guarong* at the main gate, and all steps are taken to maintain complete security. But there are other openings in this prison which are hidden, where there is no guard; because these exists are unknown to the prisoners. They have their eyes fixed on the main door.

During the French Revolution the inmates of a prison rebelled. There were two thousand prisoners and only twenty guards on hand to put them down. In fact, the prisoners could have gained their freedom at any time. What can the twenty guards do? The prisoners never rebelled, but of course, prisoners are never friends with each other. They don't unite. They don't have the simplicity which can bring there together. They are inimical to each other. So twenty guards were enough. On this occasion however they united and rebelled.

The head jailer was very perturbed what to do? He told the guards not to worry about the main gate but defend the smaller doors and windows. The guards says, "This is not the right decision" The jailor said,"Don't worry Leave the main door unguarded." but they did as they were told, and not a single prisoner escaped. The main gate was unguarded. They could have broken it down and all of them marched out, but they ignored the main gate. they imagined it was heavily guarded since it had always been heavily guarded.

When the guards asked him how he hit upon the idea, the head keeper explained it like this: "They rebelled because someone from the outside got in among the prisoners and stirred them up to escape-a free person who knows. This someone, since he comes from the outside, knows that we have a heavy guarding around the main door, so he would advise them to use the smaller doors. So till yesterday we were guarding

the main door because those who were inside were ignorant but it seems that some master, has got in among them."

In life, fighting against evil appears to be the main gate. Your mind tells you: Destroy evil and you will attain to saintliness. Leave the wrong path, then the right path will appear. Renounce the world to allow space for god to be enthroned within you.

These is the main gate. The master will never tell you to try it, because no one has ever been able to pass through it. This door is heavily guarded and he who tries to escape is thrown into deeper dungeons.

According to me, all your saints and monks are locked in worse prisons than you are. You do not have the eyes to see, so you cannot see this. The worldly man is in great distress, but the so-called saints are in a worse plight. You at least have a little courtyard in front of you where you can feel a little free, but they are deprived of such courtyards. They are inside the prison but they do not get the limited freedom that an average prisoner gets. They are locked in dark, dismal cells twenty-four hours a day.

Sadhus and sannyasins come to me. I find their minds diseased and mad. one Jain sadhu told me, "I am sixty years old. I have been a saint for forty years, but one single thought haunts me always: could it be that I have made a mistake? Could it be that the common man enjoys the world while I undergo these tortures unnecessarily?"

Such doubts are only natural for an intelligent person. This man is not a fool, he is wise and his doubts are natural. He sees that fighting desire for forty years has not led him anywhere. He has attained nothing, and his anger, lust and greed have not been destroyed. They have only been further submerged and hidden.

You can fool people in the outside world and hide your passions from them, but how can you hide them from your own self? You know you have them all inside you, repressed. You look like a good person, you do not commit a crime, but the criminal is hiding inside and can appear any minute. Given the opportunity, he will commit a crime.

The prison walls have come closer for this man. He has lost even the little freedom to walk about than an ordinary person has. It is a dungeon.

He who tries to leave through the main door will be bound by even heavier chains; but there are secret doors that only the master can show to you. There are keys to open the secret doors, but only he who has already escaped can lead you out.

Scriptures can help you to some extent. You may remain in the prison and read them, but you cannot find your way out through them; because who is to find the meaning behind the words? None other than you. Who is it who will read the scripture to extract the meaning? It's you! Who will understand? You will! And you will understand them according to your own understanding. And if your understanding were the right understanding, you wouldn't need the scriptures at all; but you are not wise, and that is a fact! The meanings that an ignorant person draws from the scriptures just cause him more trouble and difficulty. No! You need living scriptures. THE MASTER IS THE LIVE SCRIPTURE. Find a living guide to lead you on the right path.

Shiva says: THE GURU IS THE WAY. There is no other way. If you try to solve this problem yourself you will find yourself drawn deeper into the problem, for the mind is a very subtle mechanism. To avoid accepting anyone's help we attempt to solve our problems by ourselves. If you discover that your watch has stopped your first impulse is to do something immediately to try to make it work again. The more stupid you are, the more strong impulse you have. A child doesn't hesitate at all; he fell what's the big problem? First it was working now it doesn't. Let me find out for myself. It is not a very complex machine.

If you attempt to repair your own watch you will find yourself in the same state as Mulla Nasruddin.

I have heard: One day Mulla Nasruddin went to a watch repair shop. He placed his watch on the counter. It was just a pile of little wheels and pieces. The watchmaker looked at the mess and then he looked at the Mulla.

Nasruddin said, "I dropped it. I can't understand how it could have fallen."

"I don't understand why you bothered to pick it up," said the watchmaker. "It is beyond repair. Anyway, a watch won't fall into a million pieces just by dropping it."

"Well, the fact is," confessed the Mulla, "I tried to repair it by myself."

A watch is a simple mechanism compared to the mind. There is no mechanism on earth as complicated as the brain. There are seventy million cells in your brain, each capable of collecting ten million messages. Psychologists say that one brain can store all the written matter in the world. All the knowledge of the world can be stored in one small brain. And it is such a small thing. It hardly weighs one and a half kilos, yet it has seventy million tiny neurons, each invisible to the naked eye.

Once you grasp the immense complexity of the brain, you can understand why brain surgery is still in its infancy. You try to cut something and thousands of other neurons get destroyed. Everything is so delicate. Just a touch of a surgeon's knife and big numbers of neurons are destroyed.

Even the knife is not needed; you try standing on your head for half an hour everyday and your brain will be damaged. While standing on the head excess blood floods the brain and damages the delicate tissue. The people who practice this posture for a long time are never very intelligent.

Man's brain developed as it did because at some stage in his evolution he stood upright on his hind legs, and the flow of blood to his brain was thereby reduced. For this reason the brains of animals did not develop any further; because their brain and their bodies are on the same level. Their nerve fibers are thicker, they are not thin. The whole dignity and speciality of man lies in the fact that he stood up. By standing on two legs the gravitational force causes his blood to flow downwards. His lungs and heart have to work harder to pump the blood upwards, only then the blood flows towards the brain. And thus a limited quantity reaches the brain. This has made it easier for the finer, more delicate tissues and fibres to evolve. If there is a flood, the bigger trees will be swept away; what about the tiny bushes? So the tissues are so delicate that the slightest increase in blood pressure destroys them, as if they were hit by a flood.

If you dismantle the delicate machinery of all these seventy million cells and tried to work things out for yourself, you would never meet with any success. Failure and great damage are certain. Yet this is what people do: they try to open their own brains! They try to meditate on their own and practice their own yoga postures! They pick up clues from books and from people that they meet. They pick up ideas that are floating freely in the air and they begin to work with them. The only outcome is disaster!

A Buddhist monk was brought to me. He had not been able to sleep for three years. He had been given extensive treatment but to no avail. His insomnia had defied all tranquillizers, and no treatment seemed to work on him. You can imagine his state -- the man who has not slept for three years is almost insane!

No doctor had asked him what I asked him, however. The doctors all carried out the usual tests; they checked his blood pressure and did a cardiogram and then began to treat him. But this was not his trouble. This man was engaged in practising a particular meditation technique used by the Buddhists, Vipassana. He himself had chosen this meditation from the scriptures and began to practise it. A guru will take care of each and every disciple. If he develops a group exercise he will take care of the group. The scriptures cannot take care of you in this way. Who is going to read them Scriptures can live for thousands of years, and anyone can read them his own way.

The technique of vipassana is a very old technique. This man read about it and set out to practise it. Then he began to enjoy it. As a method it is a jewel. Buddha himself used it a great deal. Once you begin to enjoy it you won't know when to stop. Enjoyment, once it become extreme, turns into poison. This man was so intoxicated by the vipassana that he began to practise it twenty-four hours a day.

If you practise anything incessantly, day and night, sleep is bound to be destroyed. You have created a great flood of energy inside yourself, and its continuous motion won't allow you to sleep. Besides, he had done this practice for so many years that all the brain tissues that brought on sleep had been destroyed. A doctor can help only if the brain tissue itself is still in order. Tranquillizers can cause the cells in question to relax, but if they are not there what can the doctor do?

I suggested to him that he should forget the meditation completely and become a lazy person for a full year. He should forget all about meditation. He should encourage idleness-just eat, drink and sleep as much as he could for a year; become a completely worldly man for a full year.

He was disappointed. He objected, "I never expected to hear you say such a thing. Are you trying to ruin me?"

I told him that he could think this if he chose, but this was my opinion. "Do as I say for a year and then come to me," I told him.

He returned in three months, beaming and happy. Then I had to give him a new technique. At such a point I have to judge what is suitable and how much a particular person can take. Gradually the duration is increased according to the seeker's progress. I have to be aware of every aspect of the seeker's state of mind. I have to watch the whole picture.

Therefore Shiva says: THE GURU IS THE WAY. Do not be a way unto yourself or you will spoil everything. First of all, it is a difficult task to find a living person because to surrender to a living person is difficult; the ego gets hurt! So people take greater interest in the scriptures; scriptures don't hurt the ego so much. You can throw them in the dustbin or keep them in a place of worship -- scriptures won't object. You cannot do that to a living guru. Your ego will have to bow down to him.

You also bow down to the scriptures, but you are still your own master. At any time you can discard them; they can do nothing against your will. To bow at the feet of a living person is a crushing blow to the ego. That is why people first seek in books. Then, when they are tired, they look for a master; but by then the books have so much corrupted them by words they cannot recognize the master when he comes.

When you finally approach the master you bring your bookish knowledge of master and try to judge him accordingly. No book can tell you what a master should be like. A book can talk about a guru. If there is a book about Kabir it will tell you all about how Kabir used to be, but Kabir is not going to be born again. Those are Kabir's characteristics, but not those of a master. If you are a follower of Kabir and totally filled with him, and thus seek the same qualities in another person before accepting him as a master, you will never find a master for yourself. Kabir cannot be born again.

The Digambara Jainas do not accept a master unless he is totally naked. It was Mahavira's pleasure to take off his clothes; I do not enjoy doing that. If the seeker is looking for a Mahavir, Mahavir no longer exists. It s an irony of fate that during Mahavira's lifetime it could be this very same nakedness that prevented people from accepting him, perhaps because nakedness was not mentioned as a necessary quality in the books that were circulating at that time. None of the Tirthankaras before Mahavir had renounced clothing, so the Jainas themselves were not prepared to accept him, because nakedness seemed uncivilized to them. They rejected Mahavir, for nowhere in the scriptures is there any mention of naked gurus. Then Mahavir died and scriptures were created around him and the present day Jain carrying Mahavira's burden. As a result, when Parshwanath appears wearing clothes he cannot be accepted as guru -- he is *not* naked!

Remember, whatever particular scripture that you read tells you about a particular master. He cannot come again. A master is incomparable, unique! Thus if your eyes are filled with scriptures you will never be able to recognize a living master. The scriptures tell about those who have been and who will never be again. Those who believed in Mahavir will never accept Buddha. At best they may consider him a great soul, a Mahatma, but not Bhagwan.

There is a man I know, a Jain. He has written a book. He is really a good man, but that does not give him understanding. Bad people are generally foolish, but so are good people; foolishness is so deep rooted that the goodness makes no difference. He is a good man and he respects all religions equally. The book he wrote is called BHAGWAN MAHAVIR AND MAHATMA BUDDHA -- GOD MAHAVIR AND GREAT SOUL BUDDHA. My friend is a writer. He is known to the people in Poona; in fact it was he who brought me to Poona for the first time. He is an old devotee of Gandhiji, from whom he acquired this felling that all human beings are one. So he wrote this book -- but his Jain mind persisted. I was staying with him at the time. I asked him, "Why did you differentiate between Mahavir and Buddha, calling one 'Bhagwan' and the other only 'Mahatma'?"

He replied "You see, Mahavir is in fact Bhagwan, but we can accept Buddha at most as a Mahatma, not as God, because God does not wear cloth. He is naked."

So this is the difficulty! It is not that only Jainas have this difficulty. everyone has it. This is why a Jain cannot accept Ram as God, because Sita stands by his side. A Jain cannot understand a woman present with God. When he has renounced everything how can a woman be there? So a priceless jewel like Sita is lost to the Jainas. They cannot grasp her significance.

And Krishna? They put him down in hell, for he has not one but sixteen thousand women around him. No one is more eligible for hell than Krishna. Since the Jainas are traders and merchants by caste, they are afraid of starting any row with the Hindus. Perhaps this is the reason why they have advocated nonviolence.

It is always a coward who advocates non-violence. Violence requires some guts, so cowards believe in not killing and not being killed As a principle it's fine: Do not kill others-Live and let live! But it implies that they want to survive and they don't care about the others at all so they use the idea of non-violence; there is no other meaning behind it. After having thrown Krishna into hell, they were afraid of the anger of the Hindus, so out of fear they have played another trick: They declared that Krishna will be a Tirthankara in the coming age. He does not fit anywhere in their doctrine however, if they have to live among the Hindus, they have to accept him. They compromised -- just like any business man will calculating mind! Now the Hindus won't be angry it's fine. And their own concept remains intact. They have avoided the conflict.

If you seek the master through scriptures, you will never find him, for by the time the scripture is compiled the person around whom it is written has already gone. And each master is in a class of his own kind. He is different and unique. You can't find another like him. You can't find Mahavir again, nor Buddha or Krishna. But in all your seeking you simply look for these very people and you wander around and

around. When they were alive you were looking for someone else -- again, someone who had long since gone. You go on missing every time.

If you want to find a master put all scriptures aside. Try to come close to someone. If you want to find a master, bathe yourself in his presence. Don't take your concepts along and don't try to judge him by your measurement. Let your heart beat with his heartbeats; don't allow the intellect to interfere. If you allow the mind to interfere the hearts will not meet, and you will not be able to recognize the master.

The master is recognized through the heart and not through the head. Whenever you set the intellect aside and see with the heart something happens immediately. If it is possible for you to connect with this master, it will happen immediately, without a moment's delay. You will find yourself melting into him and him melting into you. From that day onwards you are an integral part of him. From that day onwards you become his shadow; you can flow him The master can be sought with the heart, and without the master there is no way.

THE BODY IS THE OFFERING.

Remember, that which you call the body and which you take to be your entire being -- is no more than an offering. As you make offerings into the sacrificial fire as part of a ceremony, so also you have to give up your body, bit by bit, in the course of meditation. All other offerings are useless. You can offer *ghee* and wheat to the sacred fire, but it will do you no good. You will have to throw yourself into the flames for the fire of life to be lighted. You have to stake your entire body. If you try to save a part, your fire will not ignite the sacrifice will not take place. Give all of yourself! THE BODY IS THE OFFERING!

KNOWLEDGE IS THE FOOD.

You live, now, on food. The food reaches your body. It is necessary. Realization, knowledge, meditation, awareness are food for the soul. Until now you have fed only the body and have left the soul hungry. Your body is well nourished, but your soul is starving.

Knowledge is food for the soul, so the more you become awakened, conscious, the more you know, and by this I do *not* mean book knowledge. Knowledge means awareness. The more you are established in the fourth state, *turiya*, the more your soul will be filled with life energy,. Your soul is almost dried up; you have denied it all nourishment. You have virtually forgotten that it needs to be fed.

Your body consumes food while your soul is fasting. This is the reason why many religions have used fasting. Reverse the process: Let the body fast a few days and let the soul be nourished. This does not mean that the body has to be starved. Give the body its normal requirements, but don't let all your effort in life be exhausted in feeding it. Let a major part of your life's work be the awakening of knowledge, for that is your soul's food. Knowledge is the food.

WHEN KNOWLEDGE IS DESTROYED, THE DREAM IS SEEN.

If knowledge of the soul does not penetrate you, and if the flame within does not get its fuel, then dreams arise in your life; then desires arise, and your life loses its way and staggers there in the darkness. Then you live in illusion, in desires; then you merely keep thinking and weaving webs of fantasy.

I asked Nasruddin, "Mulla, where do you intend to go for your vacation this year?"

"I only go on vacation every three years," he replied.

"What do you do in the remaining two years?"

"One year we spend in musing over the previous vacation and reliving it in our minds, and one year we spend in planning the next vacation."

At least Nasruddin goes on a trip every three years, but you do not go at all! Half your life is spent in thinking of the past and the other half in thinking about the future. The journey never begins. Either you roam around the byways of your memory, which is a dead dream, or you wander in your imagination which is a dream of the future, which is still to come. You are divided in these two. The present is in the middle, and that is where *life* is -- but you miss it!

Knowledge, awareness, will awaken you, here and now, to this very moment. Knowledge will bring you into the present. The past will fade. It has in fact faded. It is you who senselessly persist in carrying the ashes. The future is yet to be. You cannot make it happen. It comes when it comes, but the present is now. That which is present is reality, truth. To dream is to wander in that which is not present.

Remember the sutra: WHEN KNOWLEDGE IS DESTROYED THE DREAM IS SEEN. When

knowledge is absent, when the soul is not awakened, you are lost in dreams. The past and the future become everything for you, and the present has no meaning; but in fact it is the present that is everything. As you begin to awaken, the past and the future will get less and less and the present will begin to have more and more meaning for you. The day you are fully awakened there will be only the present. Then there is no past, no future. When there is no past and no future all diseases of the mind, all its repetitions and circles, are destroyed. Then you are here in the present, pure, immaculate, innocent, fresh like the morning dew. Then you are here in the present, like the lotus flower. If you are present in your entirety at any given moment, that moment you are God.

Because you are not present in this moment you are the mind and the body but not the soul. Meditation is an effort to drag you from the past and future into the present. You have to go neither backward nor forward; you have only to be here. To be here and now totally peaceful and aware is meditation! Through this is born knowledge and through knowledge you reach the highest peak and attain the bliss of the final samadhi.

He who loses this, loses all! He who attains this, attains all!

Enough for today.

The Great Path

Chapter #5
Chapter title: The Knowledge That Is Self Knowledge

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ATMAN CHITTAM
KALADINAM TATVANAMAVIVEKO MAYA
MOHAVARNAT SIDDIH
MOHAJAYADANATTABHOGATSAHAJA VIDYAJAYAH
JAGRAD DVITIYA KARAH.
THE SOUL IS THE MIND.
LACKING DISCRIMINATION OF WHAT IS ESSENTIAL IS ILLUSION.
THE YOGI CAUGHT IN ATTACHMENTS MAY ATTAIN POWERS BUT NOT SELF-KNOWLEDGE.
AFTER CONQUERING ATTACHMENTS PERMANENTLY, SPONTANEOUS WISDOM IS ATTAINED.
THE AWAKENED YOGI REALIZES THAT THE WHOLE UNIVERSE IS AN EMANATION OF HIS OWN ENERGY.
THE SOUL IS MIND,

This sutra is very significant. Waves are seen in the ocean, but the wave also *is* the ocean. However superficial, however agitated the wave is, it still contains the infinite ocean within itself. The most contemptible, the most insignificant thing, also contains the absolute within itself. God is hidden in each and every particle

No matter how mad you are, no matter how distressed your mind is, no matter how many disturbances

and diseases surround you -- still you are God. It makes no difference that you are asleep, unconscious. In your unconsciousness it is God who lies unconscious within you. It does not matter that you have committed, or thought of committing, many sins. It is God who thinks within you. It is through God that the sins are committed.

THE SOUL IS MIND means your mind is a form of your soul. It is important, very important, that you understand this; otherwise, you will begin to fight with your mind, and whoever fights with his mind ends up losing. The path of victory lies in the acceptance of the mind -- that it too is God. Caught in the state of struggle -- useless struggle -- and duality, know that the wave is also the ocean. Once this is seen and accepted, the distortions and diseases of the mind begin to fade away.

The day you begin to understand that the absolute lies hidden even within the most insignificant, you will no longer call it insignificant. It is you who has drawn its boundaries. The most minute grain has no boundaries; it is part of the boundless. The boundaries are created by your eyes. The day you begin to see the limitless in the limited, all limits and boundaries disappear.

The most profound experience in a person's life happens when he begins to see God in his own mind, when he begins to see Him in his own evil deeds, when he sees His footprints -- and only His footprints -- in all his wanderings. Then his wandering stops. To wander shows that you consider yourself separate and apart from God. In this separateness lies your disease; this separateness is the root cause of everything that disturbs your natural harmony. That you consider yourself aloof and separate -- just that is your ego!

Strange as it may seem, as far as the ego is concerned, there is no difference between a good man and a bad man. The sinner is as filled with ego as the so-called man of virtue. Their actions may be different but the feeling is the same: both consider themselves apart from the rest. One considers himself evil, the other good. You stand apart from the rest as long as you consider yourself to be one or the other. You are not different from others. It is your own belief that has squeezed you into this cramped position. Your own concepts bind you; you are imprisoned within the cage of your own beliefs. Otherwise, there are no walls anywhere; all around you are open skies. No one is stopping you. No one obstructs your way.

How can your ego melt? THE SOUL IS MIND means: you are not you! You are God! You are part and parcel of the whole. You are not a small wave; you are the whole ocean. If you encounter and experience this vastness -- the whole -- it will cause your ego to fall. And where there is no ego, there cannot be. any evil! There is only one evil, only one sin: "I am separate!" This feeling of separateness is also found in those whom we care our sadhus.

It is said that once a yogi died. He reached heaven and knocked at the door, which was opened. The guard said, "Welcome! Please come in. The *hatha yogi* stopped there, shocked. He said, "What kind of heaven is this where you let anyone in without asking any questions at all? You never inquired who I was or what my actions were on earth, good or bad. I don't want to be in a place that is open to all and sundry. No reservation, no inquiry -- you welcome just like that! This is not my idea of heaven."

His ego is filled with good deeds, not evil. This man has performed so many austerities, so many spiritual practices; perhaps he has attained *siddhis*, powers; but it is all in vain, for all the siddhis he has gained have only helped to swell his ego. His *sadhanas* (austerities or spiritual practices) have been a total failure.

Bernard Shaw had received the Nobel Prize. He was invited to join an exclusive club in Europe that has only a hundred members in the world. Each member must be an outstanding world figure in his own field: Nobel laureates, celebrities, great sculptors, painters, writers. But only hundred, not more than that. Only when a member dies do they choose another in his place. People wait their whole lives to be invited. When Shaw got the Nobel prize, he received the invitation of that club. The invitation said: "We shall feel honored to have you as a member of our club." Shaw replied, "Any organization that is honored by my membership is no organization for me. It is inferior to me. I only want to become a member of a club that is unwilling to admit me."

The ego always seeks the difficult, the unattainable; whereas life is very simple. Therefore the ego always misses life. And there is nothing more simple than God. Therefore the ego never seeks this door. This door is always open. You are always welcome without any questions. If you are questioned at the entrance, that is not the gate to God; it is the gate to the market place. The fact is: you stand at this entrance. If you stand with your back towards it, it is entirely your own doing. The door has not rejected you. If you would only look! The door is always open and the sign says "Welcome"!

THE SOUL IS MIND means: do not ever consider yourself separate, no matter how evil you are. This does not give you licence to be bad. On the contrary. Once you see that you are not separate, evil will be

impossible.

Psychologists say that an individual becomes what he believes himself to be. Our belief becomes our very existence. They say we should not call a bad man evil, because by constant repetition -- "You are bad! You are bad!" -- becomes a mantra. If a man is told constantly by everyone around him, "You are evil",it within himself that he is evil. Not only that, and then he tries to behave as others expect him to. Evil becomes his habit. People who explored the field of religion made this discovery long long ago. So they have asked the ultimate reality to make your mantra. THE SOUL IS MIND.

You are God. Your very soul is your mantra. This is the greatest statement that can be made about you. If this becomes your mantra, if it mingles and mixes with every particle of your being, if its vibrations penetrate each pore of your body, you will gradually come to feel that you are becoming what you think you are. What you have chanted inside yourself becomes a reality in your life.

The beginning of religion is: You are not, God is! It starts with this sutra. You are in deep slumber. Granted that you are a great wrong-doer, granted that you are guilty of a host of sins this makes no difference to your basic nature. Purity is your nature. No matter what sins you have committed, once this thought takes root within you -- that you are God! -- all evil is wiped away. You can destroy your vices one by one, but it will be an arduous task, stretching over many, many lives because the vice are infinite.

In your effort to destroy one evil you create ten more. When you eradicate one vice and replace it with virtue, ninety-nine vices still remain within you; they will quickly spoil your one virtue. Then all your good acts will also appear sinful. If you touch nectar it becomes poison, because the evil within you quickly contaminates it. Building a temple brings you no humility. On the contrary, it inflates your ego even further. The ways of the ego enters are very subtle; something useless can nourish it.

Mulla Nasruddin owned a dog. Its pedigree was unknown. It was a thin, ugly, weak creature that went about with its tail between its legs always scared, always trembling but the Mulla never tired of praising him. He had named him Adolf Hitler. When I asked him about the dog the Mulla would say, "There may be doubts about Hitler's family background, but my dog is a very valuable thoroughbred. No stranger can pass my house without our knowing it. Hitler lets me know immediately."

"What does your do Hitler?" I asked. "Does he bark or bite, what does he do?"

"He rushes in and hides under my bed," said the Mulla. not ones has it happened that a stranger has come and i fail to notice it." Even the cowardice is praised!

Your ego is like Mulla Nasruddin's Hitler. You don't know its breed. Do you know from where your ego is born? How can that which does not exist be born? The ego is an illusion. Its breed is unknown. You are born of God. From where does your ego come? Have you observed your ego closely? You may call it the Adolf Hitler, but its feet are made of clay. It is so torn and tattered!

The biggest of egos is weak and miserable. Why? Because even the biggest ego is impotent; it has no power of its own. Power belongs to the soul. The source of power is different. Therefore the ego has to be nursed twenty-four hours a day. It needs support. It has no legs to stand on. We have to prop it up with wealth or position -- if nothing works we support it with sin!.

You can visit the prison. Men who are shut up in jail tell stories about crimes they never committed. A man who has killed one person boasts that he has killed a hundred. This is the only way to inflate the ego in prison. There the bigger the crime, the bigger is the criminal. The petty criminal has no prestige, so prisoners compete to establish who is the greatest criminal. Those who are tried under one section are not respected. Those who are being tried for a number of crimes, are presented in the court every day are the bosses. They magnify their real crimes and take credit for others that are wholly fictitious.

The ego can be supported by good deeds, by evil deeds, by wealth, by position -- and yet it is a cripple, death makes it fall. Death destroys that which is not; that which *is* cannot be destroyed. You will remain but remember, when I say you will remain, I am talking of that part of which you know nothing.

That which you believe yourself to be will not remain, because it is nothing but your ego. Your name, your looks, your wealth, your honor, your abilities, whatever you have earned -- nothing of these will remain. If you find the faintest trace of the connecting link between this and what you actually are -- which you have not laboured for, which you are born with and which is beyond all your ability -- you will find that, that which was with you before you were born will remain with you after death.

THE SOUL IS MIND. That very soul is worth seeking. Your mind also bears a ray of the soul, or else it would no function. Even if you want to sin who will do it? You need energy to commit sin. The energy

comes from the same source; you are simply misusing the energy, but cannot switch over from misuse to correct use, because at the root lies the ego.

There is only one sin: to consider oneself apart from the existence. All other evil follows like a shadow. There is only one virtue: to know oneself and be one with existence. When the wave merges with the ocean all virtues follow by themselves in its wake.

THE SOUL IS MIND.
ILLUSION IS LACKING DISCRIMINATION OF WHAT IS ESSENTIAL.

What is this illusion, this *maya*? Why is the mind fogged with darkness if the soul itself is the mind? Why this inability to discriminate what reality is? You are unaware of the doer, the real artist within you. You are oblivious of the fundamental principle within you. That which you presume to be the doer is non-existent. You hold on to that which is not; hence the distress and confusion. All your life you slave and toil, and your troubles are not diminished; in fact they have increased. In spite of working hard all your life, in the end you find you have gained not a drop of joy; there are only mountains and mountains of sorrow and pain. Yet man runs in this meaningless rat race until his last breath.

Why this infatuation for what is worthless and meaningless? Try to understand. All that is meaningless and worthless has one quality in common.

A man bought a new bungalow. He laid out a garden and planted some seeds flowers. When they began to sprout he found that weeds had come up mixed with the flowers. He was worried, so he went to his neighbor, Mulla Nasruddin, for advice.
"How am I to know which plants are flowers and which are weeds?"

"That is simple," Nasruddin answered, "Pull them all out! Those which come up again are the weeds."

This is the quality of all that is worthless: pull it out and it is not destroyed. The meaningful, the purposeful, is destroyed if you pull it out; not so the meaningless, the purposeless. You sow the seeds of what is meaningful and you are not even sure if it will bear fruit, for there are thousands of obstacles ahead. This is the speciality of the useless. Uproot it, and it grows by itself. The useless and the ineffectual flower on their own. Uproot them a thousand times, and they will still persist.

The meaningless grows effortlessly, but the meaningful requires great effort. That is why you have chosen the meaningless; it grows on its own. You don't have to do anything to become a thief. The habit of stealing grows like weeds. Do you have to work hard to become or to become sexual? You don't have to go through any prayer, any sadhana, any yoga. These things happen on their own. do you have to go somewhere to learn how to be angry, to some university?No it grows like weeds. But when it comes to meditation the difficulty starts. If you want to learn how to be truly loving there are many difficulties in the way, while attachments grow and flourish like weeds. You learn love only with great difficulty. Every moment you have to uproot all the weeds before you can plant the seedling of love. If you want love to grow, the weeds must constantly be kept in check or the young plant will be smothered, as if covered by a heap of rubbish.

The useless and meaningless have one outstanding quality: they demand no effort. You may laze around, they will take root and flourish on their own, and they will keep a tight grip on you until your last breath.

A seeker is one who has begun his search for the meaningful. To attain to the meaningful is a journey, an uphill journey. Attaining the worthless is like rolling down the mountain; you don't have to do anything, since the force of gravitation will do everything.

Until now you have done nothing in your life, so you are useless. You may not agree. You may claim,"I have worked hard and made a success of my life. I have wealth and prestige. I have obtained these degrees, and these titles..." Still, I will say, you have not done anything to attain this. Your successes have come up like weeds, and if you take a good look at yourself you will find that you have done nothing to earn your wealth and position. You allowed ambition to grow in you, and these are simply the fruits of ambition. Ambition and desires were already there. They have grown in your mind like weeds, and cling to you until you die.

A seeker is one who has realized that that which grows on its own is useless, and that he has to plant something.

A woman went to a psychiatrist and said, "Now I need some help. I kept postponing it but it's high time now. I will have to speak. He asked what her problem was. She said, "It is not me but my husband. He is not as loving as he used to be when we first married, nor is his desire for me what it used to be. He used to be overwhelming like a flood, but now he is like a river that has dried up."

The psychiatrist was highly amused, but he kept a straight face. After all, business is business. Then he asked her, "How old are you?"

"Only seventy-two," she answered.

"And what is your husband's age?"

"He is only eighty-six."

Everybody thinks this way. The word `only' -- "*only* eighty-six", "*only* seventy-two" -- this 'only' is used against death. They feel that they are still very young, they have barely started living.

Then the psychiatrist asked the lady, "And when did you begin to notice that his sex drive was getting less?"

She replied, "Last night and again this morning."

Till the very last, man holds on to what is worthless. There is nothing he has to do about it; it grows on its own.

People come to me and say,"We try to meditate but slip up again and again. We meditate for two days, but then it stops. Then after a few days we remember again, then again it stops.

This is not the case with your desires and passions. You have never forgotten to be angry and you have never forgotten to be greedy, but you have to remind yourself to meditate. Try to understand this fact, because meditation has to be actively practiced. It slips away again and again. It is a seed that has to be sown and taken care of. Rubbish grows by itself; weeds come up by themselves. Know that whatever happens by itself is worthless. As long as you live that way you will attain nothing. At the time of death you will find yourself leaving empty-handed, just as you came in empty-handed. And it is this blindness, this lack of discrimination that is *maya*, illusion. This is the state of unconsciousness where you cannot discriminate between what is useful and what is useless.

Shankara has defined knowledge as the discrimination between the meaningful and the meaningless. In life both exist -- the flowering shrubs as well as the weeds. You will have to distinguish one from the other by your own experience. If your attention gets fixed not on the meaningful but on the worthless, you wander in illusion.

You do not know who you are, nor where you are going, nor do you know where you come from. You have got yourself entangled with the rubbish by the side of the road. You have made a home by the side of the road, and you are so filled with worries and anxieties-just because of this worthless trash, which is there whether you take care of it or not. You have no cause to worry about it.

Indiscrimination is maya. Indiscrimination means the inability to distinguish the diamond from the pebble. You have to become the jeweller of life because that alone leads to the birth of discrimination. You possess life. Now look inside it. The test of your search is to know all that happens by itself is worthless, and that which refuses to happen in spite of your efforts, is worth attaining. This is the test. The day you find that that which was so difficult to bring about has begun to happen, then know the flowers are about to bloom. And the day all that used to grow by itself stops growing, know that maya has ended.

THE YOGI CAUGHT IN ATTACHMENTS MAY ATTAIN OCCULT POWERS BUT NOT SELF-KNOWLEDGE.

The meaningless rubbish has become so significant for us that when we set out to accomplish the meaningful we end up accomplishing only the worthless.

I am astonished by the motives of the people who come here to meditate. They desire only the worthless even through meditation. They come to me and say, I want to meditate to get rid of physical ailments. Can you assure me that they will disappear by meditation? It would be better for them to go to a doctor. When they come to a spiritual physician it is only to cure their physical disorders. Meditation is no more than medicine to them, just medicine for the body.

People come to me and say: My financial condition is very bad. Will meditation improve things? This cover of attachments is so dense and thick that even when you seek nectar it is only for the poison. Isn't this amazing? You come for the elixir -- but only want to commit suicide by drinking it! But you cannot commit

suicide with the elixir of life. Once you drink it you become immortal, but when you set out to find the elixir, the nectar, your goal is suicide. You want to fulfill some earthly desire or other, even through religion.

Go to the temples and listen to the prayers of people. You will find that their demands are all worldly: someone's son needs a wife, another person's son needs a job, someone wants peace in his household. Even in the temple you ask for worldly objects. One would think your temples were supermarkets where everything is sold. You have no idea what a temple should be. Your priests are no more than shopkeepers. The people who go to the temples are buyers of worldly goods. You will always avoid the real temple.

Once I was a guest at the house of a dentist friend. One day, while I was sitting in his drawing room, a small boy who looked scared, entered. He looked around furtively. I could almost see him trembling inside. Then he asked me, "Could you tell me if the doctor is in?" I told him that he had just gone out. The child's eyes lit up with joy.

"My mother sent me to have my teeth checked," he said. "may I ask when he will be out again?"

Such is your condition. If you come across a genuine temple you will run away as fast as you can. You can bear the toothache, but you are not ready to bear the pain that the dentist gives you. We are all like small children.

You can bear all the pain the world inflicts on you, but you are not prepared to undergo any pain for religion. And religion is bound to give you pain. Actually it is not the religion that gives you pain. Your teeth have decayed so badly that the pain is inevitable.

Religion causes no pain. Religion is the supreme bliss. But you have always lived in pain. You have accumulated so much pain around you that all your teeth are filled with pain and suffering. Truly you will have trouble pulling them out, so you would rather live with this pain and suffer. The poison is spreading all over of your body. Your life is going topsy turvy but this pain is familiar to you. these pains are familiar to you.

Man is ready to bear the familiar suffering. Ready to go through the unfamiliar suffering. These teeth are yours and the pain is yours. You have known them for millions of lives, but you are unaware of the fact that once these teeth are removed, this pain disappears, the doors of bliss will open for the first time in your in your life.

Even if you go to the temple you ask the priest when God will next go out? -- when can I come? You go and you do not want to go. It is difficult to assess the games you play with yourself.

Observing you and your problems over a period of time, I have come to the conclusion that your problem is only one. You do not know exactly what it is that you want. You are not sure that you want to meditate, but you are upset if you cannot meditate. Now if your mind is not entirely made up whatever you do, will be half-hearted. Nothing is ever attained in a half-hearted way. The worthless needs no effort; it continues by its own momentum. That which is meaningful in life demands that you stake your life on it.

This sutra says: THE YOGI CAUGHT IN ATTACHMENTS MAY ATTAIN OCCULT POWERS BUT NOT SELF-KNOWLEDGE.

The curtain of attachments is so dense and thick that even if you go towards religion you look for miracles. If you find Buddha standing before you, you will not recognize him. If Buddha and Satya Sai Baba are both present you will definitely move towards Satya Sai Baba, and not towards Buddha, because Buddha is not so stupid as to conjures things out of the air! You are in search of magicians. You are impressed by miracles, because your deepest desire is for the world and not for God.

When you see a miracle you are impressed. You think that you have found a guru. Now you hope to have your desires fulfilled. A guru who can produce an amulet from nowhere must surely also produce the Kohinoor Diamond, so you wait patiently and serve the guru. for You never know when his compassion might fulfill your desire. What difference does it make to the guru whether he produces an amulet of the Kohinoor. You desire the Kohinoor, and even a great man will become a thief for the Kohinoor. Today he showers ashes from his hands, tomorrow he may shower the elixir of life; nothing is impossible for such a guru. You only need to serve him!

No, you will never go to Buddha, because no miracles occur around him. When all your desires have ended, there is no question of satisfying them. The greatest miracle that takes place with Buddha is the light of desirelessness; but your desire-ridden eyes cannot see this. You can only see Buddha, you can only understand him, you can only bow down to him when the world's meaninglessness has really and truly dawned on you, and the curtain of attachments and cravings has really fallen away.

Attachment is an intoxication.. Just as an intoxicated man addicted to drugs does not know where he is going, what he is doing, so also you move about in this almost dazed condition. No matter how hard you try to watch your step, it makes no difference. All drunkards try to take hold of themselves; they try to prove to themselves that they are not intoxicated. They only deceive themselves! The more they try to cover it up, the more obvious it is. Attachment is an intoxication.

When I say that attachment is an intoxication I am speaking in chemical terms. In the state of attachment your whole body is filled with intoxicant chemicals- even in the scientific sense. When you fall in love with a woman your blood becomes filled with certain chemical substances. These chemicals are the same as are found in L.S.D., hashish and marijuana. This is why the woman involved begins to look so wonderful; she never appears dull or ordinary. Similarly, the woman who falls in love sees her man as something out of this world. When the intoxication fades, he does not seem to be worth a penny.

This is why your love affairs cannot be permanent -- they are all conducted in a state of intoxication; it is a form of attachment. it has not happened consciously. You were unconscious when it happened. This is why we say, "Love is blind." Actually love is not blind it is attachment that is blind. We mistake attachment for love. Love is `the eye'. No eye is sharper than the eye of love. It is the eye of love that sees God hidden in all His creation.

Attachment is blind. It sees things where they are not. Attachment is a dream; and those whom we call yogis are also prey to it. They acquire certain occult powers; that is not difficult at all.

You can read another person's thoughts with a little practice. You can influence others thoughts with a little practice. You can implant your thoughts into another -- again, with a little effort. This is science, and religion has nothing to do with it. just as reading a book is a science. When an illiterate person sees you reading a book, it is nothing less than a miracle to him. He only sees a few blotches on the piece of paper and you are getting great pleasure of reading poetry Vedas Upanishads. You are being mesmerized by them. An illiterate man is amazed to see this.

Mulla Nasruddin was the only one in his village who could read and write. When there is only one literate person it is difficult to judge whether he is really literate. Who can tell? One day an old woman came to him and asked him to write a letter for her.

"I am sorry. I shall not be able to write it," said Nasruddin. "My foot is aching."

"But how can your foot prevent you from writing?" the old woman demanded.

"Don worry about the detail. I say, my foot hurts and I cannot write your letter."

But the woman was obstinate. "I will not leave unless I know the truth. I may be illiterate, but I have never heard that the pain in the foot has anything to do with writing a letter."

"If you insist I will tell you," said Nasruddin. "Who will go to the next village to read the letter? It's me! I can write, but I am the only one who can read my writing. now my foot is hurting. I am not going to write it!"

An uneducated person is amazed to see someone lost in the book. But anyone can be taught to read; there is a method to it. You see your thoughts moving inside you, and another person can also learn to see them. There is a method, an art but this art has nothing to do with religion. Just as reading a book has nothing to do with religion, reading another person's thoughts has nothing to do with religion. These are the tricks of a juggler, a magician, and those who can perform them are not those who have attained.

But you are bound to be impressed. You go to a monk and he calls you by your name. He says, "You come from such-and-such village, and there is a neem tree on the right corner of your yard." You go crazy! But what does the true saint have to do with knowing your name, your village, your house, and even a neem tree? He is a saint who has realized that no one has a name, no one belongs to a village. This name, this family, this village, all belong to the mundane world.

You are a worldly person, so the monk impresses you because he himself is more deeply involved in the world. He has learned a greater art. He speaks without your asking. He wants to impress you. Remember, as long as you want to impress someone, you are possessed by the ego. The soul never wants to impress anybody; what is the point? It is like drawing a line on water.

What difference does it make to me whether ten thousand people are impressed by me or twenty billion? What will I gain out of it? The desire to impress crowd of ignorant people only shows your own ignorance. It only betrays my own ignorance. When a politician tries to impress people one can understand it, but why should a religious person do this?

Know one thing for sure: whenever you try to impress others it shows that you are not established within your soul; it shows that you are very much centered in the ego. Ego is nourished by influencing others; it works like food for the ego. The more I am known, the greater is my ego. If the whole world recognizes me, my ego becomes invincible. If I pass through a village and no one recognize me, no one even looks at me, there is no flicker in anybody's eyes, as if I don't exist, then my ego receives a blow.

The ego desires attention from others. Now this is very interesting. The ego has no desire to pay any attention to others, but it certainly wants the attention itself. It wants to be the center of the world.

A religious person is not worried whether others look at him or not. He is more concerned about looking into himself because it is that self that will ultimately remain with him. It is childish! It is natural for children to be eager to impress their elders; they bring a certificate home from school and show it off to everyone. But if you are still seeking certificates in the old age, then you have missed life altogether.

The desire for occult powers is part of the desire to impress others. It has nothing to do with the religious quest. It is essentially worldly.

This sutra says, the yogi who is caught up in his attachments, attains occult powers but is devoid of any self-knowledge. No matter how great his attainment is -- he may raise the dead, he may cure illnesses, he may turn water into wine -- but this has nothing to do with self-knowledge. In fact, the truth is that the more power he acquires, the further he drifts away from self-realization, because as the ego becomes larger and larger, the soul becomes more and more empty. And as the ego is emptied, the soul becomes richer and richer. You cannot enhance both ego and the soul at the same time.

Give up the desire to impress and influence others or your yoga will be corrupted. In that case, even if you practise yoga, it will have a political, not a religious motivation. And politics is tricky. In politics you want to influence other by hook or by crook. You don't mind using right or wrong methods in doing that. And the reason why you want to influence others is that you want to exploit them.

I have heard: Elections were in progress and, three people were taken to jail. It was quite dark inside when the three introduced themselves to one another.
One of them said, "I am Sardar Sant Singh. I work for Sardar Sirfod Singh."

The second said, "That is strange! I am Sardar Shaitan Singh, and I work against Sardar Sirfod Singh."
The third said, "Amazing! I am Sardar Sirfod Singh!"

Leaders and followers of ruling party or the opposition, all -- are fit only for jails. That is the right place for them. The roots of sin lie in the desire to influence others. Ego knows neither good nor bad; it only knows how to fulfill itself. How it fulfills itself is secondary. The ego's only aim is to nourish itself and grow strong; but, since the ego is emptiness, it always remains empty in spite of everything. As life advances, a man's ego turns more and more insane. He realizes that life is passing by, most of it is gone, and yet the ego is unfulfilled.

This is the reason why the old people are so irritable. This irritability is not because they have been unsuccessful in their lives. They become irritable because they could not fill what they wanted to. Their irritability becomes more and more because as they get older people stop noticing them. In fact they are simply waiting for his departure.

Mulla Nasruddin was a hundred years old. I asked him if he could tell me why God had granted him such a long life. Without batting an eyelash the Mulla replied, "He is only testing the family's patience."

All old people are testing the patience of their family They are watching all the time that the relatives are paying less and less attention to them. The death will destroy them. The death will destroy them much later, the inattention of the relatives kills them much earlier. Hence the irritability.

You cannot imagine how irritable Richard Nixon must right now. All those people who wanted nothing more than a glance from him have now turned their backs on him. Those who were nears and dears have become strangers. Friends are become enemies. These who supported him, withdrew their support. Nixon is perturbed, perplexed, restless. The first question he asks of anyone is, "Wasn't what I did right? What are people saying about me?"

Just recently he was at the height of his power, and suddenly he was thrown deep into oblivion. He is the same man before. The only difference is: he was at the peak of his ego's glory, now he is thrown into the ditch but the soul remains untouched. If he could remember that which has neither peak nor valley; for

which there is no victory or defeat, which is not bothered whether people look at him or turn away, which is devoid of all change and is uniform.

You will experience this uniformity only when you stop looking to others for recognition. Drop this beggar-like attitude. What will you gain by attaining powers? People will call you a miraculous man millions of people will come to you. By attracting a millions of idiots you will prove that you are the center of attention of millions of idiots: you are super idiots!

What will you gain from the praises of the ignorant? In what way you are benefit by the appreciation of the ignorant? What is their praise worth? What is the advantage in being the leader of those who have already gone astray?

I have heard: There was a Sufi saint, Farid. If people clapped when he spoke he would cry. One day hid disciples asked him the significance of his tears. Farid said, "When they clap I know at once that I have made some mistake, otherwise they would never clap. Then, when they do not clap I know that they have not understood me. Then I know that whatever I said was right."

What is the applause of misguided people worth? Before whom do you want to prove yourself? If you want to be acclaimed as one who has arrived by the world, you are still looking for the recognition of fools. You yourself are a fool. If you want to prove yours powers in front of god and be recognized by Him, you are a greater fool, because the ego has no place before God. You have to be exceedingly humble. You will be accepted there only if you have completely annihilated the ego. If you reach there with your arrogance, it in itself is a great obstacle.

Therefore the so-called *siddhas*, those who possess the powers, never reached God. They acquire many powers but they miss the real power. Self-realization is the genuine power. Why do they miss? Because occult powers are also oriented towards the other. Would you crave these powers if there would be nobody is the existence, if you would be all alone? Would you like to turn water into medicine? Would you like to touch a dead man and bring him back to life? If there were no one else in the world you still want to acquire such powers? You will say, "what's the use of these powers? There are no spectators. The powers are for the spectators.

As long as your attention is directed towards others you cannot direct it towards yourself. Self-knowledge is attained only by him who turns his eyes away from others and into himself.

AFTER CONQUERING ATTACHMENTS PERMANENTLY, SPONTANEOUS WISDOM IS ATTAINED.

Only when attachments are completely conquered is the victory complete. What is the meaning of attachment? It is the attitude, "I cannot live without others. The other is the center of my life."

You must have read the children's stories in which there is a king whose life force is encaged in a bird maybe a parrot or a mynah. It is impossible to kill the king. The bullet will pass through his body, the king will remain alive. The arrow will pierce his heart, the king will not die. You may poison him, he will not be killed. You will have to find the bird in which his life force is hidden. Kill the bird and the king dies. These stories, are very meaningful. The adults would do well to understand them.

Attachment means: you do not live within yourself; you live for something else. For example, someone's life revolves around his cash-box. You wring his neck and he will not die, but steal his treasure and he will drop dead. This man's life lies in his wealth. His bank balance falls and it is a death-blow to him. You kill him but he is not going to die. Try to poison him and he will remain alive.

Attachment means you have removed your life-force from within yourself and placed it elsewhere. somebody puts it in his son, another in his wife, a third in his wealth or his position-but always somewhere else. The life force is not vibrating within you. It is not where it should be, and then you will be in a trouble.

This very attachment is a *samsara*, worldliness. Wherever you place your life-force, you become slave to it. The king whose life force is in the parrot is slave to that parrot. His very life depends on the parrot. If the parrot dies he dies, so he guards the parrot with his life.

I have heard that once a king was very displeased with his astrologer. The astrologer had predicted the death of the prime minister the next day, and he died! The king was very worried. He suspected that his prime minister had died because of his prediction. He had died as a result of a spell cast upon him by the astrologer's prediction. The king thought, "If he says the same thing about me then I will surely die." It will

be influenced by his words.

He had the astrologer thrown into prison. When the astrologer asked the king why he was being imprisoned the king said, "You are a dangerous man. I do not think that the prime minister dies a natural death. What you said influenced him deeply. Your words hypnotized him. You are dangerous!"

The astrologer said, "Before you throw me into the dungeon hear what I have to say about your future, I have figured it out too." The king refused to listen to him, but he called out, "You will die three days after my death." Now the king was really in a dilemma. He kept the astrologer in the palace and had him looked after day and night. He himself took care of his body because his death meant the death of the king.

Wherever you place your very being, there are you enslaved. Watch people approaching their strong-box, with folded hands, as if they are going to the temple. All sorts of holy inscriptions are written on it as if it is the very place where God resides. They worship it.

On the festival of *diwali* you should see these mad people worshipping their wealth, with such feeling! Their attitude is worth watching. Every year on this day the shopkeeper starts his new account book. On the first page he draws a swastika, the symbol of Ganesh, and he writes, "I bow to Ganesh."

This Ganesh is an old trouble-maker. The ancient story tells us that Ganesh is the Lord of all obstacles, and he looks like a mischief-making sort of God. First of all, he doesn't have a head of his own, and anyone who doesn't have a head of his own is really crazy! He can do the impossible.

Everything about him is ambiguous and confused. He sits astride a mouse that he rides. And the mouse is the symbol of reasoning and logic. And logic is as sharp as the teeth of a mouse; it bites and chews things into pieces. You can never depend on logic, for wherever there is logic it creates a great deal of obstacles. If a person's life is pervaded with logic it will be full of confusion and chaos; he will lose all peace and tranquillity.

It is an ancient story that ganesh is a God who creates trouble. Whenever there is an auspicious occasion he presents himself. People were afraid of him. They stood before him with folded hands and begged him to create no trouble for them in their affairs. Gradually people began to look upon the God Who was a trouble maker, as a trouble-shooter but they have forgotten the real story. They are right when they fold their hands and beg him to have mercy on them.

The curtain of attachments means that your soul is prisoner elsewhere. Whether it is locked up in your son or your wife or your wealth makes no difference. What matters is the fact that your soul is not within you; that's what attachment means. A permanent conquest of attachment means that you have given up all dependence on others. Now you no longer depend on someone else in order to live. Your life depends entirely on you. You are centered within your own self. You have made your own existence your center. Now if your wife dies or your wealth disappears, it does not matter at all. For these are just superficial waves. Then, whether you succeed or fail, whether happiness or sorrow, it makes no difference, for the difference was caused by your dependence.

Victory over attachment means to become completely independent. It means the feeling and the knowledge that "I depend on no one. I am enough for myself, alone!" Such satisfaction! Such contentment! *That I exist* is enough. Such an attitude is victory over attachments. As long as your being depends on another attachment holds you captive. Until then you will grab on to others so tightly for fear of losing them, for you cannot live without them.

Mulla Nasruddin's wife died. The Mulla cried dutifully, but one of his friends could not contain his grief. He cried and howled he beat his breast and refused to be consoled. The Mulla could not endure it. He put his hand on his friend's shoulder and said, "Don't grieve my friend, I shall marry again." Now this man had been in love with the Mulla's wife; his life-force was invested in her, so it was only natural that he should be so distressed, but not so the Mulla!

What is it that makes you cry? It is only your attachments. What is it that you miss when it is lost? It is the object of your attachment. Ponder over this. Find out what it is that grips your very life, without which you feel miserable and destitute; that is the center of your attachment. Before it is taken away from you, abandon your hold on it, because you are sure to lose it one day.

Nothing is stable in this life, neither love nor friendship. Constant change is the very nature of this world. The world is like a river... constantly flowing. Nothing is enduring, nothing is constant; and nothing can be made to endure, no matter how hard you try. You cannot hold that which is forever moving, forever flowing. You want to hold it, to freeze it. You will have no success, for you are going against the very

nature of things. It is because of the effort that you put into this futile endeavor that you find yourself so disturbed.

Change is the other name for the world; yet you attempt to find in it some permanent support on which your life can depend. This cannot be! Every moment of your life is filled with sorrow, for every moment further erodes the support on which you stand.

Here is what you should do: make an effort to find out what things it would hurt you to lose. Then, before they are lost, open your hands little by little, relax your grip on them. This is the method for conquering attachment. There is bound to be pain, but you must bear it; this is your penance. It is not necessary to renounce anything. It is not that you should leave your wife and run away to the Himalayas. Remain there, where you are, but gradually stop depending on her. There is no need to cause any pain; your wife need not even know it. There is no deed to tell her.

Jesus said, "Only when your right hand does not know what your left hand is doing, are you a true seeker." The desire to let others know what you are doing is again a desire of the ego. You want the world to know, "Look at that man! He has left his wife and is going to the Himalayas. Isn't that wonderful!" It is not the least great. Ask any husband. He is only too happy to go to the Himalayas. Maybe he is unable to go, but that is a different matter.

Mulla Nasruddin ran to the local lunatic asylum and knocked at the door. When the superintendent asked him what the matter was he said, "Has any lunatic escaped from your asylum!"

The superintendent wondered, "Why do you ask? Have you seen someone running?"

"Someone has run off with my wife," said the Mulla. "He must be some crazy man who has escaped from here."

Ask any husband. Whoever lives in the world has no end and to his tales of woe. He cannot escape for he can see no joy anywhere. Where is he to go? Wherever he goes, the world follows him like a shadow. Besides, with great expectations he has made a place for himself in the world now it is difficult tom destroy it, for then life becomes meaningless.

Seek out the attachments. Try gradually to live without the things that you now think you cannot live without. Create such a state within yourself that if and when these things are lost, there is not the slightest tremor within you. Then you will have attained victory over these attachments. This can be possible. It has been possible. And if it has happened to even one, it can happen to all.

This sutra of Shiva says: AFTER CONQUERING ATTACHMENTS, SPONTANEOUS WISDOM IS ATTAINED. The day you overcome your attachments for good, you will begin to experience that knowledge -- the knowledge that is not learned from others, but is innate and natural. That very knowledge is self-knowledge. There is no way to learn knowledge of the self from others. It springs naturally from within.

As flowers grow on trees, as streams flow down the mountains, so this knowledge gurgles within you; and it is your very own innate knowledge. You don't have to get it from any other person. No guru can give it to you; all gurus only point towards it. When it is attained you will find that it was already within you. It is your own wealth, and therefore it is called innate, natural knowledge.

There are two types of knowledge. The knowledge of the world has to be learned from the other. It is not innate, not spontaneous. No matter how intelligent a person is, he acquires worldly knowledge only through others. No matter how dull and stupid a person may be, even he cannot attain knowledge of himself from others. It is within you. The only obstacle is attachment. When attachments are cut away, when the clouds disperse, the sun shines through.

THE AWAKENED YOGI REALIZES THAT THE WHOLE UNIVERSE IS AN EMANATION ON HIS OWN ENERGY.

The day the natural knowledge unfolds within a person he becomes awakened and he can see that everything in this world emanates from his pulsations. He becomes the center. You wanted very much to be the center of the whole world, but because of the ego you could not succeed. Every attempt ended in defeat. How as soon as the ego falls, you become the center.

What you wish to attain you will attain. Only now you are looking in the wrong direction. You are following the wrong path; you have fallen into error. What you desire you shall attain -- only you have

chosen the wrong support, the wrong charioteer, the wring vehicle. You can never be the center of the universe along with your ego. The egoless person becomes the center of the universe at once. Buddhahood is attained only under the bodhi tree. Then all the world becomes the circumference and buddhahood becomes the focal point. Then all the world is only my expansion. Then all the rays are mine. All life is *mine*, but this only happens when the `I', the ego, is no more. This is the complication, as long as the `I' exists, no matter how much you expand yourself, no matter how great your empire is, you are only deceiving yourself.

You have traveled a great deal. Lives upon lives have you wandered and yet you have not become aware.

Mulla Nasruddin once boarded a plane. Before he settled in to his seat he called the stewardess and said, "Look here! Has the oil and gas and water been properly checked?"
The stewardess assured him, "Just relax, sir. That is our worry, not yours."
"Then don't ask me halfway to get out and push!" said the Mulla.

I happened to hear of this incident, so I asked the Mulla, "Did you have any trouble? Did you have to push the plane?"

He answered with the proverb: "He who has been scalded by hot milk never forgets to blow, even on his buttermilk. If you had ever been made to push a bus you would also have been about the plane."

You have been scalded so very many times, and you haven't even learned to cool the milk, let alone the buttermilk. The greatest problem in life is that we fail to learn from experience. People say that they learn by experience, but there is no evidence of it, for time and again the same mistakes are repeated. If you were to commit some new errors that would show some ability, some skill, and it would bring some momentum and maturity to your life.

The mind is a circle. You keep revolving round and round in the wheel of the ind, and this wheel is given energy by your attachments. Break your attachments and the wheel stops, and as soon as the wheel comes to a halt you realize you are the center. You need not become the center, there is no need to become God; you already are! Therefore this knowledge is innate.

Such an awakened yogi realizes this world to be the result of the rays that emanate from his own self. Such is the experience, and it gives supreme bliss. There is supreme nectar in the feeling. All darkness flees from your life as soon as this knowledge comes to you; all suffering, pain and anxiety vanish into thin air. You are filled with a joy, an ecstasy. You are drunk, intoxicated with it, and it awakens the song within you. You throb with every breath; you are filled with a fragrance that comes from an unknown source.

This is natural knowledge which no scripture can teach, nor any guru, but the guru can help you to remove the hurdles. Keep this well in mind. There is no way to `learn' this supreme knowledge. You have to learn to remove the obstacles in its way. Meditation will not give you that supreme treasure; you only get the key to the door. With this key the door can be opened. The treasure lies within you. Thou art that! *Tat-tvam-si*! You are the *brahma*!

All methods serve to remove the hurdles along the way. All your rocks must be removed. The destination you carry with you. There is no difficulty in attaining Brahma. The difficulty is in your holding on to your attachments. You cling so hard to the world, and as long as you hold on to the world, you are merely postponing the meeting with God. It depends on you. Leave this very moment and you attain this very moment. If you wish to delay, if you wish to linger, you may do so for many more births. You have seen lingering since time immemorial. You have lingered enough, and you can linger for many more lives, but I feel that it is not meaningful to wait any longer.

The time is ripe for you to drop off the tree of the world. Don't be afraid that you will disappear. You will be lost, but only the *you* that is useless will be lost. What is meaningful will be multiplied endlessly.

Chapter #6
Chapter title: The Mad Projectionist

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NARTAKAH ATMA
RANGOANTARATMA
DHIVASHAT SATVASIDDHIH
SIDDHAH SWATANTRA BHAVAH
VISARGASWABHAVYADABAHIH STHITESTATSTHITI.
THE SOUL IS A DANCER.
THE INNER SOUL IS THE STAGE.
THROUGH CONTROL OF THE MIND REALITY IS ATTAINED,
AND A FREEDOM FLOWS OUT FROM THAT ATTAINMENT.
AND BECAUSE OF THIS SENSE OF FREEDOM, HE FREELY MOVES WITHIN AND WITHOUT.

Before entering into the sutras let us understand a few things, Friedrich Nietzsche has said somewhere , "I only believe in a God who can dance. Believing in a sad God is a sign of a sick man."

There is truth in this statement. You mold your God in your own image. You are sad - your God will be sad. You are happy - your God will be happy. If you can dance then your God will also be able to dance. Existence appears to you just as you are yourself. CREATION IS AN EXTENSION OF YOUR OWN VISION. As long as you cannot believe in a dancing God, you are not healthy. The concept of a sad, weeping, sick God speaks of your own sick state.
The first sutra of today is:

THE SOUL IS A DANCER

There are some things that need to be understood about a dancer. Dance is the only activity in which the act and actor become one. When someone draws a picture, the picture and the person who draws it become separate; when a poet writes a poem, the poem and the poet become separate; when a sculptor makes a statue, the sculptor and the statue become separate. Dance is the only activity in which the dancer and the dance are one; the two cannot be separated. If the dancer goes away then the dance will be no more. If the dance is lost then that man cannot be called a dancer. The dancer and the dance are one.

That is why it is very meaningful to call God, a dancer. This world is not apart from him. It is his dance; it is not his deed. It is not a sculpture that God has created and finished with. He is present within his creation every moment. The moment He steps aside the dance will stop. And remember, the moment the dance stops, God will also disappear. He cannot exist without the dance. He is manifest in every flower, every leaf, every grain and particle. It is not that the work of creation took place in some ancient past and stopped. The act of creation is happening every moment; therefore everything is new. God is dancing -- inside and outside too.

THE SOUL IS A DANCER. This means that whatever you have done, whatever you are doing, whatever you will do, is not separate and apart from you. It is your own game. If you are suffering, it is your own choice. If you are blissful, it is your own choice. No one else is responsible.

I was a newly appointed professor in a college. As the college was a good distance away from the town the professors used to bring their lunch with them and sit together at one table during lunchtime. It was by chance that when the person sitting next to me opened his box and looked in, he said, "Again it is potatoes and chapatis!" I thought maybe he doesn't like potatoes and chapatis. But as I was new there, I didn't say anything. Next day the same thing happened. He opened his lunch box, looked in and sighed, "The same potatoes, the same chapatis!" So I said to him, "If you don't like potatoes why don't you tell your wife to make something else?" He said,"Wife! What wife? I make my lunch myself?"

This is your life. There is nobody else. If you laugh, *you* laugh; if you cry, *you* cry. No one else is responsible. It could be, however, that you have cried for so long that it has become a habit and you have forgotten how to laugh. It could also be that you have cried so much that you cannot do anything else! You have had a lot of practice. It is also possible that you have been crying for so many lives that you have now forgotten that it was you yourself who had chosen to cry, but your lack of memory does not turn truth into a lie. You have chosen it; you are the master, and therefore the moment you make up your mind and decide, this crying will stop.

To be filled with the knowledge that I am the master. I am the creator and responsible for all my actions, brings about a transformation in your life. As long as you hold others responsible, transformation is not possible because till then you will be dependent. You think that others are making you unhappy so how can you ever be happy? It is impossible, it is not in your hands to change others. Only the power to change your own self lies in your hands.

If you think it is your fate to be unhappy then the matter is not in your hands any more. How can you change your destiny? Destiny is above you. And if you feel that whatever is happening has been destined to happen to you by God, you will just be a machine, dependent on outside factors and without any soul of your own.

The very meaning of soul is that you are independent. No matter how great your suffering, it is of your own making. The day you decide otherwise, your life will change. Everything depends on your outlook towards life.

I was a guest at Mulla Nasruddin's house. In the morning while taking a walk in the garden, I happened to see Mulla's wife throwing a cup at his head. It missed his head and crashed against the wall. Nasruddin also became aware that I had seen it. So he came out and said,"Forgive me! But don't think otherwise. We are very happy. Sometimes the wife throws some things but that does not make any difference in our happiness."

I was a little surprised. I asked him, "Mulla, would you mind explaining that in more detail."

He said, "You see, if she hits the target then she feels happy and if she misses then I feel happy. But it doesn't affect our happiness. And sometimes the aim connects and sometimes it misses. So we both are happy.

Everything depends on how you view life. It is you who makes it, it is you who experiences it and it is you who interprets it. You are absolutely alone. Nobody ever enters into your life. Nobody ever can. If anyone does, it is because you give him permission. Now this understanding brings up a problem, and because of this problem you have chosen to forget your understanding.

The problem is: if you realize that you alone are responsible, then you cannot suffer. And still if you choose to suffer then you cannot complain. You enjoy both the suffering and the complaining.

You enjoy pain and suffering because then you feel like a martyr. There is great pleasure in martyrdom. When you are unhappy, you ask for sympathy, and sympathy is very pleasant. That is why people exaggerate their suffering tenfold, while telling it to other people. What could be the reason that people go on telling their tales of suffering when nobody wants to listen.

Who is interested in your suffering? Your tales of woe only make others sad; they can't possibly make flowers bloom in their lives, yet you insist on telling them. And the other listens only till he is hopeful that you will also listen to his woes. If he doesn't think that will happen then he slips away. You call only those people bores who don't allow you to speak. So there is a kind of contract: you bore us and we bore you. You bore me with your tales of suffering, I will bore you with mine and then we will be even.

Why do people talk so much about suffering? The reason is that man seeks sympathy. If you broadcast

your woes someone will caress you and soothe you. Someone will say,"O! you are suffering so much. You are asking for love from the other in this manner. That is why you have a large investment in your suffering. You have invested a lot in your suffering.

Whenever you are unhappy only then you see a little hope around you. People seem to offer you help and support. They are sympathetic. You have never received any love in your life and sympathy is rubbish, but it is the next best thing to love. One who has never had real gold starts making do with unreal gold.

Sympathy is false love. What you really wanted was love, but love has to be earned, because only a person capable of giving love can get it. Love is a reflection of what you give away. You are incapable of giving; you are only begging. You are a beggar, not a king! It is much easier to beg when you are suffering.

Look at the beggar along the road. He has made artificial wounds on his body. Those wounds are not real. But he seems in so much pain that you find it very difficult to say 'no'; you feel guilty, it hurts your ego that how can you say 'no' to a person who is in so much pain. If he looks healthy then you will also say,"You are healthy; do something, earn something; you can earn something! But seeing a suffering man you can not say anything. You have to show sympathy even if it is false.

You hold on to suffering because you did not receive love. One who has received love in life will be filled with joy and bliss; he will hold on to joy and bliss and not suffering. Suffering is not worth holding on to. But then you have the advantage in complaining; because whenever you say that others are making you suffer, the burden of responsibility is no more on you. And when I say to you, all the scriptures say to you and all the wise men have said only one thing that you alone are responsible and nobody else, it becomes quite a burden for you. The most burdensome thought is that you can no longer shift the blame onto someone else. Even more burdensome is the fact that if you alone are responsible then who will you ask for sympathy. And deep inside another difficulty arises that if you are responsible then change is possible. And change is a revolution, it is to undergo a transformation.

You have to break all your old habits. You have an old framework, that is all wrong. The house that you have built till now is a complete hell. But you have created it; no matter how big it is, it has to come down. Your whole life's work seems to be going down the drain. That is why you try to avoid the truth, but the more you evade, the more lost you will be.

Understand this first and foremost that you are the center of your existence; nobody else is responsible. No matter how burdensome it feels, but you alone are responsible. If you accept this truth all sorrow will soon disappear. Because once it is clear that I am making this game, how long will it take you to destroy it? Then there is no one else involved. And still if you want to enjoy suffering then it is your decision, but then there is no reason to complain. If you want to wander aimlessly in the world, it is your own sweet will. If you want to descend into hell, it is entirely your own choice. But then don't complain! Then be happy in your suffering!

These sutras are very valuable in this context.

The first sutra is: THE SOUL IS A DANCER. Your actions and your being are not two different things. Your actions come out of your own being, just as the dance comes out of the dancer. And if the dancer starts complaining, "I am tired of this dance. I don't want to do it !" what would you say? You would say, "Stop! Don't dance then. Who is asking you to dance? You are the one who is dancing. Stop! if it is all useless and you find no pleasure in it. If you find it painful then stop! The dance will disappear"

THE SOUL IS THE DANCER. This means that whatever you do, it is *you* who is doing it. It has come out of your own self. Just as leaves come out of the tree, your actions come out of your being. Stop! And the actions are no more!

Another thing to understand about this sutra - soul is the dancer - is: if you stop your dance of suffering, if you bring a halt to your life of misery and pain, the dance will not stop- it will change its form. The dance cannot stop; it is a part of your existence. It is your very nature. You will go on dancing; but then there will be no tears only laughter. Then your dance will have a rhythm, a melody. It will be pulsation of joy, of intense pleasure, an intoxication. Right now your dance is the dance of hell, then it will be a divine dance.

There has been a Mohammedan fakir - Ibrahim. He was a king who later became a fakir. He came to India during his travels. He saw a sadhu looking sad and depressed. Sadhus are often sad and depressed because their life was full of pleasure when they were in the family life. They don't know any pleasure other than that. They renounce the world and the family life and all pleasure is lost. They might not be suffering but they are sad and joyless.

There is a slight difference between sorrow and sadness. Sorrow means that there is a sharpness, a tang, in the sadness. Sadness also has an ardor, a passion. There are two types of ardors: one is of sorrow, one is of happiness. One, when you are so filled with sadness that tears begin to flow and one, when you are so filled with happiness that tears begin to flow - both are a kind of flood.

When a man runs away from the world because it is full of sorrow, he also leaves the joys behind. Then he is filled with sadness; there is no flood, neither of joy nor of sorrow.

Look at your sadhus and sannyasins. They are dead; as if they are ghosts, as if the dance has stopped. They ran away from sorrow, but the joys were also lost. Their idea was that if they left sorrow behind there would be only joy left. This was their mistake.

In this world, where there is joy, there is sorrow too. You desire to keep the joys and get rid of the sorrows. So you run away from sorrow; but in the process the joys are also lost.

The sadhu was sad. He must have been an ordinary sadhu. A true sadhu lets go of both happiness and unhappiness. He does not want to keep happiness, he simply drops both of them. And the moment he drops them, all sadness disappears, for sadness is the mid-point between the two. When you drop both of them, the mid-point also gets lost. Then an entirely new dimensional journey begins, you may call it bliss, tranquility, nirvana- whatever you please.

There is no ardor in bliss; it is a cold ray, a cold light; there is no passion. Bliss is like sadness in a way. Sadness is in the middle of joy and sorrow. Bliss is beyond joy and sorrow. Sadness is a state of darkness where everything has become motionless, a state of death where everything languishes in inertia. Bliss is a radiant state of awareness -- where there is neither joy nor sorrow. In this respect bliss is also like sadness, where there is no joy or sorrow. There is light there but the light is not that of joy, because the light of joy also has an edge to it, an intensity which makes you perspire.

Therefore, people get tired of happiness. You cannot remain happy for a long time. Happiness is tiring because there is a fever, an intensity to it. If you were to win a lottery every day, you will die, you will not live. It is all right if you win it once in a while. If you get it everyday, the tension would be so much that you will not be able to sleep. Your heart will beat so hard that you will not be able to rest. The excitement would be so great that it would kill you. So happiness can only be taken in homeopathic doses. You will not be able to bear an allopathic dose. A lot of unhappiness along with just a little joy is about all you can bear, for it is also a tension. It also has a heat and intensity to it.

Sorrow is tension, as is joy.. There is an excitement in both. Bliss is the state of a non-excited, non-stimulated mind; there is light but no heat. There is dance but no excitement. There is a silent, serene dance where there is no sound. It is a dance in emptiness, which does not bring any fatigue. It is not of the body. Joy and sorrow are of the body, and bliss is of the soul. It is a different dance altogether.

That sadhu was an ordinary sadhu -- the kind found everywhere. Ibrahim was surprised to see him sad, for his idea of a sadhu was that he should be blissful. So he asked the sadhu, "What are the characteristics of a sadhu?"

That sadhu said, "If he gets food he accepts; if he does not he is content." Ibrahim said, "Those are the qualities of a dog. What is so saintlike in it? This is exactly what a dog does. If he gets something he is happy, if he does not, he is contented."

The sadhu was shocked. He asked, "Then how do you define a sadhu?" Ibrahim answered, "If he gets something, he shares it and if he does not then he dances and thanks God that you gave me an opportunity to practice austerity. The definition of sadhu is: one who shares with others when he gets something. One who shares whatever he gets is a true sadhu. If he holds on to it, he is a householder, a family man. If he hoards it he is a householder, if shares it he is a sadhu; whatever it may be-it may be bliss or knowledge or even meditation-he shares them all.

It is an interesting fact that worldly things, if you share them, become less and less; therefore we hold on to them. If you start sharing from your vault then your vault won't remain a vault for long. Because everything in the world is limited-the moment you start sharing it is gone. That is why you have to hold on to what is limited in the world. But we need not apply this to the soul -- for that treasure is boundless; the more you give away, the more it becomes. The more you draw out, the more new comes out. It is a boundless ocean.

Ibrahim is right; if he gets, he shares it; doesn't eat alone. If he does not get, then he dances and thanks God. To be contented is not enough, for there is still sadness in contentment.

People usually say, "A contented man is a happy man." It is not true. A contented man is not happy. He just thinks he is happy. Deep within he is unhappy, but there is nothing he can do about it. He is helpless so

he wears the garb of contentment. No! being contented will not do. Contentment is a part of sadness. When you bear it without raising a fuss, when you do not complain; these are signs of a dead consciousness.

Ibrahim said, "If he does not get anything, then he dances and thanks that you gave me an opportunity to practice austerity; today there will be fasting. If you receive, then gratitude because then you were able to share it, to spread it! If you do not receive, even then gratitude!"

You cannot destroy the bliss of a sadhu. On the other hand, if your sorrows are destroyed the result will be nothing more than sadness. Even when you somehow manage to drop your sorrow, you become sad. Sorrow keeps you occupied, busy. You may not have realized it, but if all your sorrows are taken away from you, you will commit suicide; for what will you do then? There will be nothing left for you to do.

The father is busy working because he has to educate his sons, to get them married. If all them get married and settled right now, what will the father do? Life will seem useless. You are occupied with such meaningless things. It makes you feel that you are doing something, you are important, needed. The world cannot go on without you; what will happen to your son, to your wife! It gives strength and support to your ego, that you are indispensable; everything is happening because of you. Whereas the simple fact is that things can go along just as well without you. When you were not there, things were still going on; and after you have gone things will continue. But just for a while in between you dream, the dream of your indispensability.

So even if you drop sorrow, the best you can do is to become contented. But there is sorrow hidden beneath contentment. Contentment is only on the surface; deep inside there is a wound of sorrow. Contentment is just like a bandage, it is not a remedy.

No! A true sadhu is not contented; he is blissful! Whatever the circumstances, if he gets something, he will share it and be blissful; even if he does not get anything then too he will dance and be happy.

The nature of the soul is to dance, and it can dance in two ways. It can dance in a way that there is sorrow and suffering all around, that there is darkness and gloom all around; or it can dance in a way that everything starts dancing with it and flowers bloom all around.

Sannyas is the dance of bliss; the worldly life is the dance of sorrow. There is no hell anywhere else! Don't sit there in the hope that there is hell somewhere else. Hell is your wrong way of dancing which creates sorrow and suffering. Heaven is also nowhere else. It is your right way of dancing, which creates heaven wherever you are. Heaven and hell both are qualities of your dance.

You don't know how to dance but you go on thinking that the fault lies in the dance floor. There is nothing wrong with the dance floor. For one who knows how to dance, the floor does not matter. And for one who does not know how to dance, a floor made exactly at an angle of 90 degree does not help. He will not come to know how to dance because of that.

I have heard that a man went for an eye operation. Before the operation he asked the doctor, "I cannot see at all. Will I be able to see after the operation?" The doctor examined him and said, "Of course you will." The man said, "And will I be able to read also?" The doctor said, "Certainly." The operation was a success and the man was able to see. But he was very annoyed with the doctor. He went to his house and said, " You lied to me. I still cannot read." "How is that possible?" asked the doctor. " You are able to see everything, then why can't you read?" "I never learned how to read," replied the man.

Even if you recover your eyesight, it does not make you able to read when you have never learned how to. No matter how smooth the floor, if you don't know dancing.....; dancing does not depend on the smoothness of the floor, it has to be learned. And remember there is no one else who can teach you! You are all alone! The enlightened ones can give you hints, but it is you alone who will have to learn. Nobody can hold your hand and teach you. The dance of life is so within, so deep that outside hands cannot reach there. Nobody else except you can enter there. You are completely alone there. Everybody else is outside.

The soul is a dancer. Sorrow and joy are the two ways in which it can dance. If you are unhappy then you have chosen the wrong way to dance. Change your way. Don't blame anybody. Do not complain. As long as you complain, you will go on dancing in the wrong way; because you will never realize that the mistake is mine....; it is always the other that you try to blame.

Stop complaining. Look at yourself and wherever you find sorrow arising, look closely, you will find the cause within you. Drop those causes! What is the purpose of doing things which bring only sorrow and pain? Why do you go on sowing seeds which yield only poisonous fruits? Why do you go on gathering their

crop every year? It would be best not to sow the crop at all. Even if it stays empty, it is not bad. In fact, it is best that the field stays unsown for a while, so that all the old seeds have time to die away; and you are able to sow new ones.

Why are you so afraid of being empty? Meditation is this empty state. It is like a farmer leaving the land empty for a year or two, doesn't sow anything; meditation is such a state in between; it is the empty space between heaven and hell. Leave it alone for a few days. Don't sow anything. Remember one thing: rather than doing something wrong, it is better not to do anything at all. Just stop for a while and don't do anything. Till you know how to do it right, it is better not to do at all; for each action, each wrong action gives rise to a chain of actions. One wrong action sets off a chain of wrong actions. This is what we call *karma*, a net of our actions.

You are always doing something. You cannot sit idle, you will go on doing something. Sitting idle, doing nothing -- in itself is meditation. Sit and do nothing, so that the old habit drops away and gradually you begin to see things clearly. But you are so busy that you do not have the time or the convenience to see.

The only meaning of meditation is that you sit silently and do nothing for one or two or three hours-whatever time you have. Just watch, observe so that by and by your vision becomes sharp and penetrating, and you begin to realize that whatever has happened in my life up to now, I was the cause. As soon as this realization dawns on you, you will stop sowing worthless seeds. A meaningful dance will be born within you.

Religion is supreme bliss; it is not the sadness of renunciation but the enjoyment of existence. It is to be merged with the supreme enjoyment. It is to become one with the dance of existence. Don't ever think of religion in terms of sadness and renunciation. The religion that thinks in terms of sadness and renunciation is wrong. True religion is always a dance. It is always bliss. True religion is always a playing flute.

THE SOUL IS A DANCER.
THE INNER SOUL IS THE STAGE.

And this dance, which is happening, is not happening anywhere outside; it is going on within you. This world is not a stage; it is the soul within that is the stage. However much you may think that you have gone outside, you cannot; how will you go outside? You will always remain within yourself. Everything is happening in there only. The play goes on in there, then the results become visible outside. It is just like when you go to a cinema hall and you see the drama on the screen, but actually it is all happening in the projector behind your back, what we see on the screen is only the reflection. The screen is not the genuine stage, but your eyes are so glued to it that you forget that the actual picture is behind you in the projector. The real picture is behind your back, what you see on the screen is only a reflection.

The inner soul is the stage; the projector is within. All the seeds of the drama come from within; outside you only get news; you just hear the echoes. And if there is sorrow outside, know that you have the wrong film within. And if whatever you do outside seems to go wrong, it means that whatever you bring out of you is wrong.

A change of screen will make no difference. Whatever you do to improve the screen will not make any difference. If your film is coming wrong from within you, the screen will go on repeating the same story. And then you are not only a film but a broken record too which goes on repeating the same line.

Have you ever tried to find out what there is inside your skull? You will find that things are being repeated again and again-like a broken record. You go on repeating the same thing again and again. Nothing new ever happens there, and whatever you repeat there, its echoes are heard all around you, it is reflected on the screens of the world.

Mulla Nasruddin went to see a movie with his wife and child -- and you can imagine Nasruddin's child, he cannot be an orderly child because when everything is disorderly inside then whatever comes out is also disorderly. The child was crying, howling and making a lot of noise. The manager had to come and ask Mulla at least seven times that either you take your money back and leave, or keep the child quiet. But why would he keep the child quiet. The manager had to come again and again. Mulla would nod his head and go on silently watching the movie. And then, when the picture was almost over, Mulla asked his wife, "What do you think? Did you like the movie?" She said, "It is absolutely hopeless. So he said, "Then don't waste any more time. "Give the kid a hard pinch; so that we get our money back and go home."

You have been watching for a long time. You have been watching for many lives that it is all wrong.

When will you pinch? You will have to do it yourself; there is nobody else here. When will you wake up and come back? What is the purpose of watching this wrong show which is filling you with such pain and distress; which does not give birth to anything except sorrow and nightmares-you can leave this house. You are in this house only because of yourself. Why are you delaying it? Haven't you had enough? If you haven't had enough then why listen to the ravings of people like Buddha, Mahavir, Krishna, Shiva and Jesus? Don't listen to them. Stay away from them, because their words are meaningful only for those who are fed up with the movie, who feel that they have seen enough; for those who are bored and restless and uneasy in this hell; for those in whom the desire for the heavenly dance has arisen; for those whose desires have turned to God.

Your mental state is such that you want to travel on two boats. This adds to your troubles. No matter how much pain it gives you, you still want to continue chasing after the pleasures of the world. There is always a slight ray of hope that you will find happiness. Happiness always seems to be so close! And you are sustained by this hope, that the goal is almost within your reach; but your experience tells you that nothing is going to happen. Experience is on the side of the Buddhas; hope is opposed to them. And you support them both. You have a foot in each boat.

One foot is in the boat of hope. You always say that all will be well in a little while. One woman fails to give you happiness, you change to another. One son disappoints you, perhaps the other won't. One business is not profitable, perhaps another will be. You are forever changing things around you. If one house has not brought you happiness, perhaps another might. Your strong-box small; a bigger one would do better. You keep doing this everything around you -- you are keep only changing the screen! The story within you is just the same, so the same story is projected on the screen outside again and again.

Everywhere you meet sorrow. Your experience is of sorrow; your hope is for happiness. These are the two boats. If you hear Buddha or Mahavir or Krishna, they talk of experience. They urge you to get off the boat of hope and climb aboard the boat of experience. And you listen to them. You cannot deny them completely. In their presence you feel that they have attained something which you have not. It seems that the rat-race has ended for them, but you are not one hundred percent sure; they might be frauds. Who knows whether they have really attained. They might only be pretending. And, who knows? -- We too might attain! The wise ones might just be saying that the grapes are sour and not worth having; perhaps they were unable to reach. Perhaps in our own way we can reach. So you are in a dilemma. Certainly, you cannot deny your experience, but still hope persists. This dilemma is your madness.

These two boats go in different directions, so board whichever one you choose. It does not matter if you decide to board the boat of hope, but at least get into one boat and leave the other. Step totally into the boat of the word and very soon you will get bored. This half-half business gets you nowhere. Keeping one foot in the boat of the Buddhas prevents you from having a full experience of the world. You remain half-half; you go to the temple as well as the shop. This way neither is the temple properly looked after, nor the stop; they cannot both be managed together. Look after your shop whole-heartedly. Forget that there ever was anyone like Mahavir or Buddha or Krishna or Shiva. Forget that there are any scriptures. Let ledgers in your shop be everything from you. Jump into it with all your heart and very soon you will emerge from it. Your experience itself will show you the uselessness of it all.

But you find that you cannot do it; one foot is still stuck in the other boat. Again the problem: you are not wholly in the second boat. The reason you haven't left the first is that your mind keeps whispering: 'There is no hurry. You are still young. These are things for old people to concern themselves with. When you have one foot in the grave then put the other foot in Buddha's boat.'

People think that religion is for the old; they will require the water from the Ganges only when they are about to die. Only then will they need someone to recite the prayers. When you are at the point of death, when there is no energy or power left in you, then you begin to prepare for the journey. You are bound to fall back into *samsara*, back into the world again; you will get back into the same boat, just as you have for innumerable lives.

THE SOUL IS THE DANCER.
THE INNER SOUL IS THE STAGE.

Remember, whatever you see without is what projected from within. In life the only things that you see are things that you are projecting, and life presents you with so many situations that demonstrate that this is so.

I have heard: Once three travellers were together in a waiting room. One was an old man of sixty,

another a middle-aged fellow about fort-five, and the third a young man of thirty. The young man was telling the others, "I spent last night with the most beautiful woman in world; the pleasure of having her beyond description."

The forty-five year old said, "Nonsense! I have known many women in my lifetime. At the time I thought they were incomparable, but now I see that the pleasure they gave me was not as great as I imagined then; in fact, it was no pleasure at all. Now I know the real meaning of joy. Last night I was invited to the king's place and Oh! what a glorious banquet! Never have I tasted such wonderful food."

"That's all nonsense," said the old man. "Ask me what is the real pleasure. This morning my bowels emptied so completely. The pleasure of an empty stomach is beyond description. I have never known such bliss."

Such is earthly joy: it changes with the years. The trouble is you, who forgets. At the age of thirty the sex urge seems to give the greatest pleasure. At forty-five food seems to give more pleasure, therefore people tend to put on weight at about this age. At sixty the interest in food is gone; the remaining interest is in keeping the bowels empty. The pleasure of samadhi comes from an altogether different dimension.

The soul within is the stage. Whatever you have put inside. Sex desires flow out from young man's eyes. his whole body is filled with aspects of sexual desire; wherever he looks he sees woman. Sexual desire grips him from all sides.

Mulla Nasruddin was a young man. He went to see an art exhibition with his wife. They were newly married, so they were going places together. There were many masterpieces in the exhibition. The Mulla stopped before a particular picture. He was transfixed. He would not budge. It was a picture of a nude covered only by a few leaves. The caption read; Spring. He was transfixed. The Mulla's wife shook his arm and said, "Are you waiting for Autumn?"

Such is man's mind. his wife guessed right. Wives usually guess right. They know.

Whatever force has come to the forefront in you becomes the whole world that surrounds you. You color the world with your own brush. We have a previous word in our language, *raga*. No other language has a word like it. It means both fascination and color. All your fascination is the result of the color which are projected by your own eyes. You color everything, and the fascination of whatever you have colored is what catches hold of you.

Raga means: you have colored. A woman is not beautiful. The color off your sexual desire paints her beautiful. A child is not bothered with a woman's looks, for the color of his sexual desire has not yet developed. The old man has long passed this stage. He laughs at your foolishness, even though he did the same thing himself when he was young. You will also laugh when your turn comes, but he who becomes alert realizes at the time it is happening that this is foolishness; and awakens. There is not much sense in laughing later on; anyone can do that; But when the foolishness has caught hold of you and the color is in full force, then you should become aware that this is all a play from within, and the outside is a mere screen.

THE INNER SOUL IS THE STAGE. It is the projector by means of which the outer world becomes an extension of the inner drama.

THROUGH CONTROL OF THE MIND, REALITY IS ATTAINED.

This play is going on, and you shall keep wandering in it as long as the mind is not within your control. Through control of the mind reality is attained. As soon as you realize that the entire drama is projected from within, you forget all about conquering the world, it is only a screen.

Bring your mind within your control and the whole world is yours to control. When you come to know that you are the producer, the actor, the writer, and also the stage of the play -- everything will stop taking any interest in any external changes. Then you will busy yourself with the integral possession -- that is, to take possession of your mind, to be its master.

You are not master of your mind. Your thoughts are not your slaves; rather, you are slave of your mind. You meekly follow whatever your thoughts take you; they never go where you want them to. Try to give a slight turn to even a very insignificant thought and it resists you. Tell a small thought to be quiet, and it immediately rebels.

You never consider this situation, for it is too painful. The very thought 'I am not my master' is killing, because you have set out to be master of the whole world! How can you be the master of anything when you

are not even the master of your own self?

Take a good look at your mind. Examine it closely. The first thing you will come to know is that the mind has become the master -- not you and not your soul! The mind says: Do this"! And you do it! If you don't the mind creates problems. It become sad, and the sadness of the mind becomes your sadness. If you do as it says you get nowhere, for the mind is blind. Where can you reach by obeying the mind! The is unconsciousness. If you listen to it you reach nowhere.

You must have heart that if one bind man follows another bind man they are both bound to end up in a ditch, but that is what each of us is doing. Your mind is absolutely bind; it knows nothing, and yet you follow it as blindly as your shadow follows you. You have forgotten that you are the master. Association with slaves brings this about. Gradually the slaves become the master, for as you begin to depend more and more on them their ownership begins to be established.

All *sadhanas*, all spiritual practices, aim at only one thing: to break and destroy the domination of the mind. What will you do to destroy this domination? First: if you want to overthrow the mind's domination, destroy all identifications with it. A thought arises inside you -- don't be one with it! You becoming one with it gives it strength; stand far away. Stand as if you are just standing by the roadside watching people pass by. Look at it as you would look at a cloud in the faraway skies while you stand on the earth below. Don't identify. Don't unite with your thoughts. Don't say, 'This is my thought.' As soon as you say 'my', you are identified; as soon as you are identified with it, all your energy flows into that thought. It is this energy that makes a slave of you -- and it is your own energy!

Don't be identified. As you begin to stand apart from your thoughts, they begin to lose strength and become lifeless, for they get no energy. Your trouble is: you want to extinguish the lamp, but you yourself also keep on adding oil to it. On the one hand you blow at the lamp to snuff it out; and on the other hand you pour in more oil. Stop replenishing the oil. The old stock won't last very long.

What is the oil? Whenever a thought gets hold of you -- for instance, whenever anger takes hold of you -- you immediately become one with it. You say, "I am angry." Now the truth is: you have identified yourself so much with the anger that all your energy flows into it. You have become the shadow and your anger is the master. When anger comes, stand away form it and observe. Let the anger arise; let it permeate your body. It will envelop you from all sides. Let it! You only have to remember one small fact -- that you are not your anger! Don't be in too great a hurry to dive in, for then it will be difficult to come out of it.

Watch your anger, but be firm on one point: if you really must reply to the man who has insulted you, do so when the anger is gone. Under no circumstances reply before then. in the beginning this is going to be difficult, very difficult. You will have to be very alert and on your guard, but gradually it will become easy. Just keep your mouth shut as long as the anger lasts; answer only after the anger has long been gone! This is only proper. The right answer can only come in serene moments. To answer in anger is as good as answering under the influence of alcohol.

When sex desire takes hold of you, stand apart and watch. The greater the distance you create between yourself and your thoughts, the more you establish your control: but you stand so close, so very close to your desires that you have even forgotten that there is any distance between them and you -- that there is any gap between the two.

Start today. The results will not come immediately, because your closeness, your association, has existed for countless births. Such old associations cannot be broken in a day; it will take time, but slight effort on your part will bear results, for this is a false identification. Were it genuine, you would never be able to break it. But this identification with your thoughts is nothing more than your conception, and still it creates all your problems.

When hungry don't say, "I am hungry." Say, rather, "I see that the body feels hungry." This is the fact. You are the observer. It is the body that feels hunger. Consciousness is never hungry. Food goes only into the body. It is the body, the flesh and blood, that has needs. It is the body that gets tired; never the consciousness. Consciousness is a lamp that burns without wick and oil. It demands no food or fuel. None is ever needed.

The body needs fuel and water. The body is a machine; the soul is not. Feed the body when it is hungry, but keep one thing in mind: the body is hungry and I am observing it. If it is thirsty give it water. It is necessary, for the body is an instrument that depends on food and water. He is a fool who says, "I am not the body and therefore I will not give it food and water." If you don't put petrol in your car how will you make it go? Then you can sit in it, but it won't move. You have to give the car its fuel. Only then will it run. Only, don't become one with the car. Be the master and meets its needs.

The needs of the body have to be me; it is a machine that you have to use. It is very useful instrument, because it is the ladder that leads to bliss; but the steps can also lead to sorrow. The body is a ladder. The characteristics of a ladder are that one of its ends always rests on the ground, and the other always touches the skies. You can ascend as well as descend with the same ladder. It is through the medium of the body that you have descended into hell; it is through the medium of the body that you can blimp to heaven. And it is the body through which you will reach liberation. It is your medium. You have to take care of it. You have to provide for all of its needs, but there is no need to become one with the medium! Let the instrument remain an instrument. You write with your pen, but you are not the pen. You walk with your feet, but you are not the feet.

The body is the machine, a valuable machine. Take care of it and don't spoil it. It can be spoilt in two ways: there are people who spoil it by overindulgence; there are others who spoil it by renunciation. Both are enemies of the body and both are foolish, ignorant. One goes toward prostitution or overeating to spoil it; the other does the damage with fasting. Either you flood it with petrol or you don't put in a drop. These are the two extremes. You have to give the body enough to meet its needs. You have to provide for your servant's upkeep, but that doesn't make him into a master.

THROUGH CONTROL OF THE MIND, REALITY IS ATTAINED. As your mind begins to come within your control, as you gradually start becoming the witness, you will find that reality; your soul, your actual existence, begins to become awakened.

It is misuse and failure of the mind that leads to *samsara*, the world. Control of the mind leads to the soul. Where mind is the master, is the world; where mind is the slave, is God.

The mind is a ladder. You need not use it for descending; you have to climb up and up. But only he who is master can go up; the one who is slave descends further and further down. Slavery of the mind is very dangerous, for the mind is not one. It is a crowd. One minute it orders you to be angry, the next moment it orders you to repent. One thought tells you: Enjoy the world! Another says: You must gather wealth! even if you have to steal! Another thought says: That is a sin! There are countless other thoughts and their sum total is the mind.

If your mind were just one thought that would be sufficient to allow you a peaceful life, but it is not just one. Your mind is a crowd, a marketplace. The mind is like this: in a classroom, as long as the teacher is present, the children sit quietly and study. As soon as the teacher leaves, the classroom turns into bedlam. The children start shouting, throwing books, overturning the desks, and fighting amongst themselves. There is no one to control them. As soon as the teacher comes back, all is silent; the books are in their place and so are the boys.

As soon as you gain mastery over yourself, the mind begins to work in a more orderly fashion. As soon as you lose your hold on the mind, there is chaos and confusion. It is very difficult to obey this chaos, for it takes you nowhere. It is not just one note, but a discord of so many different notes.

Mahavir has said that man has many minds. Man has not one mind but many. Modern psychology supports Mahavira's view. They say that man is 'polypsychic'. It is just as if there is one servant and thousands of masters, and each master orders the poor servant about. Whom is he to obey? He is bound to go mad. This is exactly the state of your mind.

Seek the *one*, so that the teacher comes back into the classroom. Seek the one so that the slaves may go and work at their appropriate places. If the owner is one it will give a direction to your life, and reality will assert itself. You will then be able to know yourself. Then this assertion of existence will bring a natural freedom in its wake. As long as your mind is your master, you will remain a slave. The moment you realize reality, natural freedom happens.

It is necessary to understand what is meant by 'natural freedom'. Why is it not just called 'freedom'? Why 'natural'? The answer is very subtle. There are two types of freedom. One freedom is directed against somebody. In that case it is self-willed and headstrong. This is not real freedom, for in it you are obliged to take the opposite direction.

For example, the mind says, 'Be angry.' Now if you want to do just the opposite of what the mind tells you, you will say, 'No, I shall not be angry; rather, I shall be forgiving.' The mind says, 'Kill!' and you will say, 'No! On the contrary, I will offer him my head to chop off.'

We do exactly the opposite of what the mind tells us -- just as our sadhus generally do. The mind says, 'Go and look for a woman.' The sadhu runs away to the jungle. The mind says, 'Pursue wealth.' The sadhu refuses to touch money. The mind says, 'Rest.' The sadhu stands in the burning sun or sleeps on a bed of nails. This is not true freedom, for you are still listening to the master, even if you are going contrary to his

directions. You do the opposite of what he says, which still leaves him the master.

Understand this. It is a little complicated. The fight is still going on; it has not ended. Once you are the true master, all fighting ends, for the slave is a slave and he is not worth fighting any more. Imagine that a slave in your house becomes the master, and you sit or stand as he order you to. If you decide not to obey him and to do just the opposite of what he says, he is still the master; for it is he who motivates you. And if he is clever he might tell you to sit when he wants you to stand! You cannot escape him.

Mulla Nasruddin had guests in his house and his little son was making a lot of noise. The Mulla told him to keep quiet, but the more he told him, the more rowdy he became. Normally children tend to become noisy in the presence of strangers in order to make their presence felt. It is a battle of the egos -- the parent versus the child.

At last the Mulla said, "Look here! Do whatever you like. Now we shall see if you can disobey me!"

The child must have been puzzled.

If you go against the mind the natural freedom will not result. It is not freedom. The result is rebellion. We are always tied to those we rebel against. We have relationship with the person we fight. We are not yet masters, for initiative still comes from the opposite camp. When the signal comes we do the opposite.

If you then practice celibacy, it will make no difference, because your celibacy will be a revolt; it will not be natural. The mind is filled with sexual desire and you set out to fight it. This is war! And who goes to war with his own slaves? He who fights his slave counts him his equal, and not his servant. This is why your sadhus may be the opposite of you, but they are no different from you. They do the reverse of what you do, but as far as ownership of the mind is concerned, the sadhu is not an iota different form you.

Natural freedom is something quite different. Natural freedom means: I am the master. Now the question of obeying or disobeying the mind does not arise. It is no longer a question of being for or against. Now I give orders to the mind. I do not take orders from t. There are two ways of obeying the mind -- to accept its orders or to go against them. In both cases you are in bondage to the mind.

When the mind becomes the master its ownership can be of two kinds: positive or negative. If you want you can be a householder, a worldly man; if you want you can become a sadhu. It makes no difference. Your sadhus are just the opposite of you. You stand on your feet; they stand on their heads. They are in greater difficulty, for it is easier to stand on your legs than on your head. Sadhus do exactly the opposite of what the household does: you amass wealth, he renounces it; you care for your body, he neglects it; you life on a soft bed, he lies on rocks; you enjoy good food, he fasts; you wear fine clothes, he goes naked. This is not natural freedom. It is a state of tension.

That is why the sutra says: THROUGH CONTROL OF THE MIND, REALITY IS ATTAINED. This leads to natural freedom. Then you are free. Then you do no look to the mind for guidance. Then you actions become natural. Then it is you who decides, and the mind merely follows. But this only happens when you become the master, and you can only become the master if you have become the witness.

Do not fight the mind. Fight -- and the natural freedom will not result. If you fight you give the mind an equal status. You fight a person only when you consider him your equal. He was a friend before, now he is an enemy. The master is not an equal; the master is always above -- in the skies, and the servant is always below -- on the ground. When you are master you acquire the freedom that is natural, and this freedom is unique.

I have heard: There was a Muslim fakir, Bayazid, who set out on the holy pilgrimage to Mecca with a hundred of his disciples. They were fasting along the way. He was a very well-know and respected sage. On his way he stopped at a village. All the people came running to receive him. They informed him that a devotee of his who lived in the village had invited the whole village to a feast in honor of his arrival. This man was very poor. He had sold his hut, his cattle and his land in order to celebrate Bayazid's visit to the village.

Bayazid and his disciples had decided to fast for forty days, of which only five days had passed. They decided not to break the fast until the completion of the journey. Bayazid appeared undisturbed, but all the disciples became very tense. Bayazid went and sat down to the fast, so the disciples also had to sit. They were horrified by his behavior. Had Bayazid forgotten that they were fasting? Or had he succumbed to the savoury smells of the food?

They had to sit down and eat, since they had to follow their master, but they were very much upset. And there was Bayazid, eating heartily without a trace of guilt or tension. When everybody else left to retire for the night, the disciples cornered him and demanded an explanation. They expressed their displeasure at having broken the fast.

Bayazid said to them, "Why are you so upset? Did you not see with what love the poor man laid out the feast? For that love it was good to break your fast. Besides, fasts can be broken and resumed again, but a loving heart should not be so easily broken. Had I broken his heart there was no way to make amends. And what does it matter that we broke the fast? We had decided to fast for forty days. We shall start a new and fast for forty-five days!

This is the difference. The disciple's freedom was not natural. They were troubled that Bayazid had given in to the mind, and they had been taught to obey the mind. This was slavery to the mind! Bayazid was his own master. It was his very own decision whether to break the fast or keep it; the mind had no hand in it. Also, there was no hostility or opposition toward his mind, nor vice versa. his attitude was: 'I am the master. If I wish to keep the fast, I shall; if not, I shall not. The decision is entirely my own.'

Both the master and the disciples were on a fast, but there was a world of difference in their attitudes. Bayazid's freedom is natural. He can stay in a place and be completely relaxed, or he can stay in a hut and completely at ease. But his disciples would become restless if they had to sty in a palace, for that would be gratification of the senses.

This is very interesting. Sometimes you are caught by a palace, and sometimes by a hut; but you are always in the grip of one or the other; but nothing can obstruct Bayazid's way, for his decision comes from his own soul. His freedom is natural. The soul is the criterion.

Natural freedom arises only when reality is the result within. All other freedoms before this are false freedoms.

AND A SPONTANEOUS FREEDOM FLOWS FROM IT.
BECAUSE OF THIS FREEDOM, HE MOVES FREELY WITHIN AND WITHOUT.

This is an invaluable sutra: BECAUSE OF THIS FREEDOM, HE FREELY MOVES WITHIN AND WITHOUT.

Kabir never gave up his occupation of weaving. It does not suit you now. You are no longer a householder. It no longer befits you to weave cloth and go and sell it in the market."
Kabir would laugh and say, "It is all His play. Within and without are one."

We cannot understand this, for we are so caught in the grip of the outside world that within and without can never be one for us.

Zen master have said: "Samsara and *moksha* are one -- the world and liberation are one and the same. This shocks us. How can that be? We are caught in the grips of the world, we are plagued by the world. Liberation is exactly the opposite: it is where we shall be free, tranquil, blissful, where there is no pain. In our minds liberation stands in opposition to the world, but when a person is liberated he finds nothing opposing or conflicting in this world. All conflicts and opposition cease, all distances between the within and the without fade away, because all distances are created by the ego.

What within and what without? All is one! But the ego stands as a wall between them and creates the differences. If we were to step into the river with a pot and fill the pot with the river water we could say that there is water inside the pot and water outside of it; but what is the difference? Merely a wall of clay! What happens when this wall breaks? Then what is outside and what is inside? What is within is without; what is without is within.

That is why Kabir says, "When I sit and when I stand that is my worship. When I walk it is my prayer." Now Kabir no longer goes to the temple, for there is no distance between shop and temple; they are one and the same. Now Kabir does not run to the Himalayas for there is no difference between the marketplace and the mountains. Kabir does not even renounce the house, for he sees no difference between 'mine' and 'your'. What is the person to run away form then?

All distances fall when the ego falls. Then there is nothing within and nothing without. Then there is neither matter nor God; then both are one. That is non-duality, the indivisible -- where all is one and all

boundaries fall, but this can only happen when natural freedom enters one's life. Then such a person, because of his independent nature, can go out into the world and, remaining in the world, he can also live within his own self. For him there are no obstructions. Inside a palace he is as much a sannyasin as he is outside on the road. If he has a million rupees he is still not possessive, not an owner; and if he has nothing he is still the greatest of possessors, for all the world is at his command.

It is however very difficult for us to recognize, for we are familiar with only one side of existence. You assert the difference between the water outside and the water inside the vessel. What is hidden within you is what is outside of you. The space within is the space without. Your body is the vessel of clay that creates this slight difference.

Samsara, the world, and sannyas are not two things. They seem to be two, for you know only one of them -- the world; you do not know sannyas. Therefore you think of sannyas in terms of the world. Your concept of sannyas springs from your concept of the world; therefore you call him a sannyasin who is completely the opposite of a worldly man. You say: See! What a great sannyasin. He walks barefooted! He remains naked, stand in the sun and rain, and sleeps in the grass.

You can never think of a sannyasin in any other terms. King Janak can never be a sannyasin to you. How can he be? He lives in a place. Krishna cannot be a sannyasin to you. How can he be? He wears his peacock crown and plays his flute. No! For you they cannot be sannyasins.

When your slavery to your mind ends and the essence within you is liberated, you will come to know that liberation is everywhere. Then the shop is no longer a hindrance nor the palace an obstacle. For liberation is the state of your experience. When you reach salvation the world is no mere; then there is no within and without. All is one! Then worship and work are the same. Then a person accepts life as it comes, as it is. There is no need to make the slightest change. Thus even butchers have attained the supreme knowledge. It has also happened that the sannyasin who flees from the world nothing.

This sutra has an intrinsic meaning: BECAUSE OF THIS FREEDOM, HE FREELY MOVES WITHIN AND WITHOUT. He is now free. He is beyond all definitions. If you try to define him you will never know him. Now he is beyond all explanations, he has no goals. It is difficult to tell where you will find him; he can be anywhere.

Once it happened that one of Buddha's monks was passing through a village. The village courtesan happened to see him and immediately fell in love with him. The monk was young and handsome; besides he had the unique beauty which only a monk can have, which cannot belong to the ordinary man. He who gives up all is filled with a certain light within. He who has dropped all that is meaningless, finds flowers of meaningfulness blooming within him. him life is filled with a grandeur, a dignity, which is not seen in ordinary life.

It was only natural for the courtesan to fall in love with such a blissful dancing monk. The woman was very beautiful and many had tried to win her favours; even the kings knocked at her door. She was not available to everyone. She came running to the monk and said, "Please, sir, I beg you to be my guest during this rainy season."

The monk said," I shall ask my guru and do as he orders." Note that he said neither yes nor no, but promised to ask his guru. The next morning the monk went to Buddha and said, "I received an invitation to stay with a prostitute. What shall I do?"

Buddha replied, "If the prostitute was not afraid of you why should you be afraid of her? Is my sannyasin so weak that a prostitute can frighten him? Go! Accept the invitation. Stay with her during the rainy season."

There was great commotion among the rest of the monks. Many of them had notice the beautiful courtesan. Many of them were filled with desire for her. How they wished that she had invited them instead!

One monk stood up and said, "This is not proper. A sannyasin staying in a harlot's house? This is not right. There is every possibility of his falling."

Buddha replied, "Had you received the invitation you would not have got my permission, for there is the possibility of your being defiled; you still differentiate between within and without. The one I am sending out, I know him well. Whether he stays within or without makes no difference to him."

The monks were not convinced. They told Buddha, "You are making a mistake. You are setting a wrong precedent. All the rules of propriety are at stake."

Every day the monks brought some alarming news of his activities.

Some said that they saw him watching her dance. Some said that he sat on velvet cushions. Some others said he was all dressed up in beautiful clothes. Others swore that they saw him embracing the prostitute.

To all of this Buddha would say, "What until the rains are ended. What is the hurry? Why do you bring these rum ours? What have you to do with them? It is not you who is getting defiled. The one who is will return after the rains."

After the rains the monk returned with the courtesan walking behind him. She bowed before Buddha and said, "Please make me a sannyasin. The monk has won. I have lost. I did everything that I could. He objected to nothing. He did not move when I embraced him. When I made him sit on a velvet cushion he did not object, saying that is was forbidden for a monk. I gave him the best of foods, and he never complained that it was against his principles, that it might arouse desires in him. I offered him all kinds of invitations and he never said no; he just sat silent and unperturbed in all situations, as if nothing had happened. I am immensely moved by his behavior. I want to acquire the same bliss that he enjoys. I want to be in the same state he is in, where the within and the without do not matter -- such bliss that nothing can destroy."

Buddha addressed the other monks thus: "Look! He whose within and without are no more, makes a sannyasin out of a prostitute. Had you stayed with her you would have become her shadow."

The good that is afraid of evil is of no value. The sadhu is afraid of the sinner; the true saint is not. The saint is beyond both. The saint is one whom no circumstances can change. Staying in the world outside, he is firmly established within himself. The world cannot penetrate within him, even if he choose to remain in the world.

Buddha said, "The highest state of sannyas is when you go through a river but the waters do not touch your feet." If you are afraid of the river for fear of getting your feet wet, that is not the highest state; it is a state of fear.

You must keep these sutras in mind. You have to break the mastery of the mind. This happens with the witness state, which creates the difference between you and the mind.

You have to assert your own mastery, not by hostility but by rising above the mind. Independence will come. If it comes through opposition it is a false freedom; there will be tension and distress. It will not be saree, nor will it be spontaneous. In religion there is no place for a warrior. In religion you have only to rise above. Do not fight, for you will stagnate at that level. Don't make an enemy of your mind; you have to go beyond it -- transcend it.

The key to going beyond the mind is the ability to witness. As you rise above, spontaneous freedom results. This freedom is not against anybody or anything. In such freedom you reach a state where, whether you live within yourself or without, it makes no difference, for the distances have fallen; there is no within, no without. Samsara and moksha, the world and liberation, are one. All dualities have ended. All dichotomy is lost. You have reached the non-dual, non-dichotomous state.

The Great Path

Chapter #7
Chapter title: Meditation is the Seed

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BIJAVDHANAM
ASNASTHAH SUKHAM HRIDAE NIMAJJATI
SVAMATRA NIRMANAPADAYATI
VIDYA-AVINASHE JANMAVINASHAH.
MEDITATION IS THE SEED.
JUST SITTING, RELAXED WITHIN HIMSELF,
HE ENTERS SPONTANEOUSLY INTO THE LAKE OF
SUPREME BEING.
HE ATTAINS TO SELF-CREATION OR BECOMES
'TWICE-BORN'.
ETERNAL KNOWLEDGE LEADS TO CESSATION
OF BIRTH AND DEATH.

Jesus' disciples said to him, "Tell us about the Kingdom of God." And Jesus replied, "The Kingdom of God is like a seed." In our discussion today we shall talk about this very seed that Jesus speaks of.

Meditation is that seed. The seed in itself has no meaning. The seed is only a means; it is a potential tree. The seed is not a state of being; it is a stage on the journey. When a seed grows and becomes a tree, it reaches the goal. It flowers and bears fruit. This is its success. In a like manner, when the seed of meditation becomes a tree, it also flowers and bears fruit, and that blossoming is God.

It is necessary to understand the state of the seed. You constantly ask about God, but this is a futile enquiry. Why ask about the tree when you haven't cared for the seed? Without sowing the seed, how do you expect to see the tree? And God is not an external happening that you can see with your eyes. God is your own purified state; God is your own development. You will not be able to see God in others until the seed hidden inside you sprouts and becomes the tree.

No matter how hard they try, no Mahavir, Buddha, Shiva or Krishna can reveal God to you, for your God is hidden within yourself. At present He is in seed form; He is not yet a tree. You can see nothing in a seed. When the seed bursts and the tree sprouts, when it develops, you will manifest yourself. The flame within you will be kindled, and then you will know that God is.

It is difficult to defeat an atheist for this very reason. He always asks, "Where is your God. Show Him to me." His very question is wrong, so whatever answer is given will also be wrong. God is hidden with you. He hides within the questioner. And you cannot see the other man's God, for it is an internal happening. When your own seed sprouts you will know.

Right now you are like the seed, but you do not understand this seed, so you seek outside. As long as you seek without, your seed will lie dormant; it will not sprout, for it needs water and soil. It needs light and love, just like a small child. When you turn your eyes within, when your attention flows inward and your life-energy turns within, the seed will get that energy; it will become alive, it will sprout. MEDITATION IS THE SEED.

People come to me and say: "We are restless, how can we become tranquil?"

Mulla Nasruddin came to me early one morning. I was about to say something when he rattled off a question. "You have got to help me," said the Mulla.

"What is the problem?" I asked.

"It is a very complex problem," said the Mulla. "I get a strong desire to take a bath about ten to twenty times a day. This obsession is driving me mad. I can think of nothing else. Please help me."

"When did you last have a bath?" I asked.

"As far as I can remember, I have never given in to this troublesome practice," said the Mulla.

If you refuse to bathe and if the desire for a bath catches hold of you, then the desire is not the problem; the problem is you. You are restless. You do not know. You have never meditated. You have never indulged in this troublesome practice, and you want to eradicate your restlessness? It can never be eradicated without bathing in meditation.

Meditation is an internal bath. As the body is rid of dust and dirt, and becomes clean and fresh after a

bath, so is meditation a bath of the inner soul; and when everything becomes fresh within, then where is the turmoil? Where is the sorrow and worry? Then you are thrilled. You are cheerful and blooming. There are bells on your ankles and your life becomes a dance. Before that you are sad, tired and distressed. And if you think that the cause of your distress is outside you are mistaken.

There is only one cause for your restlessness: you have not let your seed of meditation develop into a tree. Try as hard as you will, you will remain restless. Perhaps you imagine that peace will come if you accumulate the right things -- wealth, status, honor, health, sons and daughters... but there is no end to your restlessness. The more of these things you gather, the more your life will be filled with restlessness, and the more intense it will be.

A poor man is restless, a rich man more! Why is this so? Why does restlessness increase with wealth? It doesn't! The poor man is also restless, but he doesn't have enough time to know it. The rich man has the time to notice it; it pricks him like a thorn, and he sees it all around him.

When you have gratified all your needs, you will suddenly realize that the actual need is for meditation. All other needs were for the body, not for your self.

This sutra says: MEDITATION IS THE SEED.

On your great journey, your quest for life, your pilgrimage to the temple of truth, meditation is the seed. What is meditation? Why is it so valuable -- so valuable that if it flowers you will become God, and if it rots you will rot in hell? What is meditation? Meditation is the state of no-thought consciousness, where you are fully conscious but thoughts are absent. You are, but the mind is not. The death of the mind is meditation.

At present, you are not. There is the mind and mind alone. It should be just the opposite: there should be only you, without any mind. Right now the mind consumes all your energy. All your life-energy is being sucked by the mind.

Have you ever seen the air plant? the *amar-bel*? It is a parasite that attaches itself to a tree and lives off of it, sucking its energy. The tree ultimately dries up and dies. It is called *amar-bel*, the immortal creeper. It is just like the mind. It has no roots. It needs no roots, for it lives off the parent plant. It sucks the tree dry as it nourishes itself. The Hindus have given it an apt name, the immortal creeper.

Your mind is also an immortal creeper. It does not die. It lives on indefinitely. It follows you for countless lives. What is interesting is that it has no roots, no seeds. Its existence is rootless. It should be dead, but it lives on you.

Your mind envelops you. You are completely smothered by it. All your life-energy is sapped by the mind. You are almost dried-up. Your mind lets you have just enough to keep you alive. The parasite does not kill its host tree outright; the host is allowed to retain enough for its most basic needs. A master treats his slave similarly: the slave is given just enough to stay alive.

Your mind gives you just enough to permit your survival. It gobbles up ninety-nine percent of your energy and allows you just one percent so that you can maintain the body. In a non-meditating state, the mind is ninety-nine percent and you are one percent; in a meditative individual the individual is ninety-nine percent and the mind only one percent. If you become one hundred percent and the mind is zero, that is the state of samadhi.

Then you are completely liberated; the seed has developed into a full-grown tree. There is nothing left to be achieved now. All that was to be attained is already attained. All potentiality has turned into reality; all that was hidden is now manifest. Then existence becomes filled with your fragrance; then the music of your dance is heard in all corners of the earth, and even far away in the moon and the stars. It is not that you alone are thrilled -- the life-stream of all existence throbs within you. Then existence becomes filled with celebration. Whenever a Buddha is born all of existence celebrates. All of existence yearns to see your seed turn into a spreading tree.

Meditation means: where the mind is as good as gone. Samadhi means: where the mind is completely void and only you remain.

This sutra of Shiva says: MEDITATION IS THE SEED.

Therefore we have to start with meditation. Right now, in sleeping and in wakefulness, in consciousness and unconsciousness, the mind has you in its grip. Thoughts invade you in the day and dreams in the night. All the twenty-four hours the mind argues and debates and the most amazing thing is: it all leads to nothing. What have you attained by all your reasoning and thinking? Where has it taken you? What goals have you reached?

The great philosopher, Immanuel Kant, was returning home one evening when a small boy stopped him on the road and said, "Good evening, uncle. I have just been to your house. Tomorrow a few boys are going for a picnic, and I came to borrow your camera. You were out so I asked your servant. He refused me flatly. Is it right, uncle, that a servant should say no like that?" The child was boiling with anger.

Kant said, "The servant was certainly not right. Who is he to refuse when I am here? Come along with me."

The child was pleased. They reached Kant's home. The servant was called and reprimanded before the child. Then Kant turned to the child and said, "Now I shall tell you. The fact is, I don't own a camera." All the joy, the thrill, the hope that the child was nourishing of getting the camera, all vanished into thin air when he learned that his uncle didn't even own one.

This is the state of your mind. All your life you toil, you slave, you groan with the load that you carry because you still hope. In the end the mind will admit that it does not possess what you seek. This has always been the story. It does not have what you are actually seeking, but it keeps hoping: "Maybe today, or tomorrow... tomorrow."

No one can give you such seductive sweet-talk as the mind. And you are a fool. If the mind had anything to give, it would have given it by now. The very fact is that it keeps putting you off again and again and you still believe it. How many times have you believed the mind? Every day it says, "Tomorrow", and when tomorrow comes the mind again says, "Tomorrow". Now it has become your unconscious habit, and the habit is so deep-seated that you hardly think about it. Even in your sleep the mind beguiles you with fresh assurances about the future.

Mulla Nasruddin was in bed with a very high fever. I went to see him. I asked his wife how long he had been in that condition. The wife said, "For an hour he has been running a fever of 105 degrees."

The Mulla was unconscious. I put a thermometer in his mouth to see what the temperature was. At once he spoke, "A match, please!" He was a chain-smoker and the habit was so deep-rooted that even in that unconscious state the thermometer reminded him of a cigarette.

And when you die your condition will be exactly like the Mulla's. "A match, please!" Your mind keeps weaving its webs even in your unconsciousness. At the moment of death you will be filled with the mind. Whether you perform worship or pray or go to the temple or to the holy places... the mind is with you and whenever the mind is with you, you cannot establish contact with religion.

There lived a Moslem fakir by the name of Haji Mohammed. He was a sadhu. One night he dreamed that he had died and was standing at the crossroads between heaven and hell. One road led to the world and the other to moksha. An angel stood at the crossroads, guiding and directing people according to their actions.

Haji Mohammed had nothing to fear. All his life he had been a good and pious man. He offered his prayer five times a day, and he had been on the holy pilgrimage, the Haj, sixty times. In fact, that is how he came to be known as 'Haji' Mohammed. When his turn came he stood with his chest out before the angel.

"Haji Mohammed!" the angel called.

"Yes," said Haji.

"This is the way to hell." said the angel, pointing at a road.

"There is surely some mistake," said Haji. "Perhaps your ledgers are mixed up. I have been to Haj sixty times during my life on earth."

"That has all gone to waste," said the angel, "for you made it a matter of prestige and began calling yourself 'haji'. You have reaped the benefits of your Haj already. What else did you do?"

Now the Haji was not so sure of himself. When sixty pilgrimages counted as nothing, what else had he to show? Yet he persisted, "I have said my prayers religiously five times a day."

"That too was fruitless," said the angel, "for you; you prayed louder and longer when people were around and made a short job of it when there was no one around. Your attention was on people, not on God. You wanted to be known as a religious man, a pious man. Have you anything else to show?"

The Haji was now so terrified that he woke up! This dream changed his life. He became plain Mohammed from Haji Mohammed; he also began to pray in secret so that no one would know. Word went

around the village that the Haji was no longer religious. Why, he had even stopped his prayers! So he reached his dotage. The Haji never refuted what people said. His prayers began to be meaningful and sincere. It is said that he had no trouble reaching heaven.

If your mind prays it will not allow prayer to happen. It will make prayer yet another way of filling its ego. Don't talk about your meditation. Hide your meditation as you would hide your precious jewels. You always protect your valuables from the gaze of others: do the same with meditation. Don't talk about it, don't fill your ego with it, or the creeper of the mind will reach there also and suck it away. Whenever the mind reaches, religion is not. Where the mind is not, religion is. The mind is always outgoing, extraverted; its attention is on the other, and not on itself. Meditation is in-going. It is introverted.

Meditation means: the focus is on one's own self and not on the other. Mind means the focus is on the other. Observe yourself: when you give a two paise coin to a beggar you look around to see if people are looking at you or not. When you build a temple you take care to inscribe your name in bold letters on a marble slab right at the entrance. You give to charity, but you see to it that it is mentioned in the newspapers. Everything you do is in vain. You cannot reach by becoming 'Haji' Mohammed. Don't keep an account of your fasts and austerities. God's realm is not a place of business. God is not impressed by your balance sheet.

Now look at the Jain munis. Every year they announce in writing how many vows they have undertaken, how many fasts they have observed in the rainy season. They keep a ledger of all of this." They are shopkeepers who just happen to be occupying our temples; they are still not rid of the habit of keeping accounts. All their fasts and meditations go to waste; they are becoming 'Haji' Mohammeds.

Don't worry about the outside world; don't worry whether people know you are religious or not. What others say is of no consequence and not worth giving a thought to, for it is your mind that relates to other people, not you. The day the mind is no more, you shall become disassociated from every one. It is the mind that binds you together. As long as the mind ties you to the world, you will remain torn away from God. The day you are divorced from your mind, the mind annihilated, you will be united with God. You disassociate on one side, while you begin to associate on the other. You break relations here, you establish relations there. Once the eyes close here they open there.

MEDITATION IS THE SEED, and meditation means: the thoughtless consciousness.

Now the second sutra:

> JUST SITTING, RELAXED WITHIN HIMSELF, HE ENTERS SPONTANEOUSLY INTO THE LAKE OF THE SUPREME BEING.

This sutra is very revolutionary. It is easy and also difficult. The individual, once truly established within himself, drowns in the lake of the supreme being.

If you were to ask the Zen Buddhists in Japan what you should do in order to meditate, they would say: "Do nothing! Just sit!" Now remember, when they say to do nothing it means you have to do absolutely nothing -- simply sit -- for if you do anything, the mind immediately becomes active. On the face of it this seems very easy, but in fact it is very very difficult to just sit. There is the trouble: you sit with the eyes closed and the mind begins to race. Your body looks still enough sitting there unmoving, but in your mind there is great commotion.

If you just sit and do nothing that is meditation. If you just sit doing nothing -- there is no Ram-Ram, no Krishna-Krishna, no ripple of thought -- for that too is an activity. If you are simply doing nothing; if there is no attempt even to stop the thoughts -- for you can only do that with another thought -- if you neither repeat God's name nor remember the world; if you are not saying 'I am the soul' nor 'I am Brahma', for such repetitions are also useless, they are mere thoughts; if you sit, just like a rock, nothing happening within, nothing happening without, then you are 'JUST SITTING'. This state is called 'zazen' in Japan -- just sitting. Zen masters use this method. The disciple requires twenty years, thirty years, to reach this state of just sitting.

This apparently easy sutra is very difficult. The easiest things are the most difficult things in the world. If you are told to climb the Himalayas you will not find it that difficult. You may become weary, you may face the difficulties, but still you will climb; but as soon as you attempt to do nothing it will seem that a great calamity has befallen you.

What happens when you sit quietly? You find that as soon as you sit all kinds of movements occur in

different parts of your body. You feel needles pricking your feet, you feel itchy somewhere else; suddenly you feel a pain in the neck or the back. A moment before you felt none of this, you were absolutely all right. Suddenly your body revolts and tells you to do something; even if you were able to ignore everything else, you will feel compelled to change your position.

Life is supported by action in this mundane world. As you begin to empty yourself of action, the world is lost. As soon as you try to be still, the body urges you into one activity or other.

People come to me and complain: "We suffer from no aches and pains, but as soon as we begin to meditate all kinds of troubles start." You feel like coughing when there is no reason to do so. You are the master, and if you do not listen to the body it will quiet down, for how long can it remain agitated? It is the attention that you give it that acts as its nourishment. You must firmly tell the body: Whatever happens I am not going to do anything for this one hour. You feel itchy? What of it? How is it going to harm you?

Have you noticed that if you do not scratch for a minute or two, the itching stops on its own? The itching sensation is never removed by scratching; rather, it increases. If you have made a firm resolution that you are the master and not the body, you will find the throat has settled down -- there is no cough. You will have to assert your domination for a few days though. Too long have you allowed the slave to lord it over you, so when you begin to steal its power it is sure to rebel and defy you.

You have decided to sit still for an hour. What is the worst that can happen? The feet turn numb... All right, let them! They feel itchy... So what! It is not a matter of life and death. You will find that if you remain firm in your resolve, the feet will stop being numb. This was only a ruse of the body to defeat your purpose. Had you listened to the feet your hands would have clamored for attention, then your neck and so on; but if you ignore the feet the itch will subside once and for all. A beggar does not beg for long before an empty house, but if you make the mistake of saying, "There is no one here. Go elsewhere," he will not budge from your door. Once you responded he is sure to say something.

A beggar called out for alms before the house of a miserly Marwari. What a wrong place to go! He called out and begged for a loaf of bread.
"There is no bread here," the Marwari called back.
"Then give me a paisa or two," cried the beggar.
"There is no money here."
"Then some old clothes!"
"Did I not say that there is nothing here?" shouted the Marwari.
"Then why stay here?" answered the beggar. "Why don't you join me and we can go begging together!"

One reply -- and you are caught. Your reply means that you are, and you are willing. At least you are responding. That is enough. You feel itchy! Just observe it and do nothing, do not react. In a short while you will be surprised to find that the sensation has gone. When there is a pain just observe it; it will go away. It takes about six months to make the body 'just sit' like this. Choose any posture in which you can be comfortable. Don't choose an unsuitable posture which might give you trouble. Therefore I say choose a comfortable, easy position. Don't take an uncomfortable position that tortures the body unnecessarily. You don't have to sit on pebbles or thorns. As it is, the body will give enough trouble: don't increase your pains.

Sit in an easy posture and resolve to sit like this for an hour. Then don't listen to the body at all. If you stick zealously to your resolve and do not give in to the body, within three weeks you will find that the body will stop agitating. Then when the body stops disturbing you, turn to the mind.

Don't worry at all about the mind in the beginning. You have to make the body toe the line before grappling with the mind. The day you discover that the body has become passive and no longer give you trouble, that it is now prepared to sit still, know that half the journey is over. In fact, more than half the journey is over, because the mind is also a part of the body, and if the body has been subdued the mind cannot hold out for long. If the whole body has been trained into acceptance of a particular posture, this part of the body cannot wander for long; it too will have to settle down.

To stabilize the body, to subject it to a particular posture, means to stop all the turbulence and disturbances of the body. Now you sit as if you have no body, as if you are bodiless. You are now aware of the body: you are just siting.

Next concentrate on the mind. The method is the same: don't do a single thing that the mind says. Don't

react to it. Watch the thoughts with an indifferent attitude, as if you have nothing to do with them, as if you are witnessing the thoughts of another person while you are standing apart, as if you are watching a rowdy mob on the road, as if you are seeing the clouds passing by in the sky. Observe indifferently. Be absolutely neutral.

First let the body become tranquil. This state comes gradually in the course of three weeks. The mind takes about three months. It may be a little more or a little less. All depends on your seriousness and sincerity of purpose, but within a period of six months this state of 'just sitting' can be achieved. Now neither the body indulges in activities nor the mind.

Do not fight the mind. Do not suppress it. Do not order it not to think, for remember, this too is thinking. Even this much of a thought can keep the mind going. The mind will stir up a great deal of chaos, but don't fight it. Your reactions will show that you are still willing to give in to it, that you have failed to ignore it.

Indifference is the key. Just watch. Say nothing. It is going to be difficult, for the habits are old and deep-seated. It has always been your habit to talk with the mind, to answer it back. Gradually, by and by, if you persist you will reach a stage when by constant observation there is only you, and nothing is happening -- neither in the body nor in the mind. When all activities of the mind and body become quiet, that state is called the state of 'just sitting'.

Here the word 'posture' does not mean some intricate yoga posture. If you do yoga *asanas* it will be helpful, for it will give you the power to sit longer, but this is not necessary. If you learn merely to sit, that is the supreme *asana*. Also, it is not necessary that you should sit on the floor; you can even sit on a chair. Only one thing must be remembered: you have to keep the same posture through the given period.

Sit comfortably so that the body has no cause for complaint. Make all arrangements for the body's comfort: if it is cold take a blanket, if it is hot switch on the fan. Arrange for the body's comfort. Don't take pleasure in torturing the body, for that is just cruelty Whether you torture another body or your own, both are acts of violence, and nobody has ever attained God through violence. This body is also His there is no need to torture it. When once you have settled down, don't listen to the body's demands. Keep sitting! Ignore the mind, be indifferent toward it. It will create chaos, it will indulge in all kinds of rowdiness, perhaps more than ever before.

People come to me and say: "When I was not meditating my mind was never this restless. Now it is a hundred times more restless than it used to be. Now there is great noise and tumult." It has always been so, only you were not aware of it, for your mind was always outside you. You were so involved in the outside world that you did not notice the tumult within. Your sitting in silence does not create it. In fact, when you are tranquil this chaos can only die down. It cannot possibly increase. But you were so involved in the outside world, in your house, your family, your business, your wealth, that you could not hear what was happening inside. Now that you have closed your eyes to the outside world all your attention has gone within, all the focus, all the light is now concentrated within. Then in this first experience, when the light falls within, you discover what chaos reigns there.

But remember: be indifferent! You have to remember one thing: except nothing from the mind. If you hold on to the slightest hope you will not be able to disregard the mind. Leave all desires; nourish no hopes and sit in total indifference; be neutral and unbiased. However difficult you may find it in the beginning, it will become easier if you persist. Don't worry about the time -- today, tomorrow or the day after -- don't worry when you will reach, because the greater the hurry the more you will be delayed. To hurry is the nature of the mind. If you hurry the mind will defeat you. If you keep your patience and don't hurry, if you are prepared to wait for the happening whenever it comes, you will find that within six months the mind will become tranquil.

The state of 'just sitting' means that there is no activity in the body, no thought in the mind. This sutra of Shiva is revolutionary. It says that the moment you achieve the state of 'just sitting' you find yourself bathed in the lake of the supreme being. That lake is within you.

When all movements of the body stop the energy cannot flow out. When all activities of the mind come to a halt, all outlets of energy are sealed. For the first time the bucket of your mind has no holes. Now there is nothing to flow out. All the life-energy circulates within, and within is the great lake. This energy flowing within you then meets the supreme lake. You -- your drop -- beings to drown in the ocean. Then a natural bathing in the supreme lake occurs. And that is God Himself.

When you go outward you wander. As soon as you go within the goal is attained. You are seeking

outside what is hidden inside you. What you are seeking in fact is you, yourself; and therefore the search never succeeds. That which you seek lies hidden forever within you. That is the difficulty. That is the complexity of the whole thing, for you never look there. Where you look, there He is not, and so you wander and wander endlessly.

One evening Mulla Nasruddin was out on the road with a lamp looking for something. He was frantic. Darkness was closing in and his friends offered to help him.
"What are you looking for?" they asked.
"I have lost my needle," said the Mulla.

After a while one of them said, "Mulla, exactly where did you drop the needle? The road is so wide and the needle is so small."
Nasruddin said, "Don't ask that question. That is a sore point."
The friends were puzzled. "What do you mean?" they asked.

Nasruddin said, "The needle was lost in the house, but there is no light inside. It is so dark there, so terribly dark that I am afraid to go in even during the daytime. That is why I am looking outside."

"Have you gone mad, Mulla?" they exclaimed. "How can you find outside what was lost inside?"

Nasruddin laughed out loud. "Everybody is doing the same!" he exclaimed. "What is lost within we seek without, and no one else is considered mad, only me!"

What is it that you seek? You are definitely seeking something, but what is it? If we were to find the sum total of all our searching we should discover that it is bliss that we seek. We find some people searching for wealth, but really they seek bliss; some seek love, but really they seek bliss; some seek honor, but really they seek bliss; some seek fame, but really they seek bliss. In essence they are all seeking bliss. Your quests may have different names, but the deep meaning is one, and one only -- bliss! You seek bliss whether your feet point toward the tavern or the temple. Whether a man acts out of sin or virtue, whether a man commits a good act or foul, he is seeking bliss.

Have you ever asked where bliss was lost? Look in the place where you lost it. You search in other places than where you left it. You have certainly not lost it somewhere outside. It was a taste within, a flavor you know well.

Psychologists have made a significant statement. They say that a child is in a most blissful state within the mother's womb. And he should be! He has no worries, no responsibility, no anxiety about food or about the weather. The temperature in the mother's womb is constant. It makes no difference to the child whether it is burning hot outside or biting cold. He is not affected if the mother is hungry, or if she is undergoing any emotional or physical strain. The child is fully protected. He just floats in the womb.

You must have seen the picture of the Lord Vishnu floating in a sea of milk. This is how it is with a child in the mother's womb. This picture of Vishnu symbolizes the state of blissful rest that a child enjoys in the womb. There is a flower sprouting from Vishnu's navel. That depicts the umbilical cord which joins the child to the mother. That is the source of its life. As there is water in the ocean, so is there water in the mother's womb; even the salt ratio is the same. This is why the mother gets the urge to eat salty things, for the salt in her body is absorbed by the womb.

The child floats in this water inside the mother's womb. It is in complete bliss. It knows no worry: before it is hungry it is feed. There is no need to cry. There is no need to breathe even; the mother breathes for it. The child is joined with the mother. It is not yet separate. It has no ego: it is not conscious that 'I am'. The fact is: the child is, but it is completely bathed in existence, and the bliss of this condition is the bliss that he searches for all of his life.

Psychologists say that your whole life's quest is an attempt to regain the womb. We devise a thousand and one ways to recapture this bliss. If you look closely you will observe this fact. You try to find a comfortable bed to sleep in; comfortable bedding is that in which the temperature is almost the same as a child curled up in the mother. People who sleep well sleep in this position; they become babies all over again.

All your efforts are aimed at being relieved of your responsibilities and worries. You try to become rich, for if you are rich you can use your wealth as a means to dissolve worry about the future. You seek friendship, you seek love and protection. Alone, you are afraid, for all around there are enemies, unknown and unfamiliar. You make a house for yourself and you feel safe within its four walls; look closely, and you will see it is an attempt to create a womb within which you can feel safe.

The child experiences bliss in the mother's womb. Every child does. Then all his life he spends searching for this same bliss. That is why, whenever you get a glimpse of this bliss you feel happy. All your moments of happiness are glimpses of bliss. Psychologists say that the search for liberation is a search for the womb. The day this whole existence becomes like a womb to you, when you are completely drowned in it, when your ego is completed annihilated and you have no worries, no anxiety, you will attain this bliss all over again. This bliss is right within you, but you have lost it; and because you seek outside yourself, you do not find it.

In the state of 'just sitting', in the state of meditation, your own body becomes a womb for you. In this state when all activities quiet down, when all thoughts are lost, your mind and your body become the circumference and you enter the womb once again. This is why we call a meditative person 'DVIJ', which means twice-born. There is one birth in which you pass through your mother's womb; this is the birth you get through your parents. And there is a second birth in which you have to give birth to yourself. It is this birth which makes you a *dvij*.

In the state of 'just sitting' a person is naturally bathed in the lake of the supreme being. And to be bathed in the ocean of consciousness.... When the ocean of the body has given you so much pleasure, imagine how much more the ocean of consciousness can give you! It is more than your powers of imagination can grasp, infinitely more. It is boundless. The bliss you tasted in your mother's womb was the bliss that comes from drowning in the body, but the bliss you will know when you sink into the soul, that is the real bliss. The Hindus have called it *brahma*. No taste can equal the taste of Brahma. It is *sat-chit-ananda*, truth-consciousness-bliss.

As soon as you drown in the ocean of consciousness you become dvij, for now the soul is born in you. At present your soul is hidden within the seed. It is the present and it is not present; it is present as a seed, but not as a tree. You are still only a potential, a promise of becoming. You have not yet become the tree, and this is your trouble; this is your anguish. It is this that makes you distressed and anxious.

If all this distress is correctly analyzed, it is the pain of being born. As long as you are not twice-born, dvij, this trouble will persist. He who undergoes the second birth finds that the first birth ceases for him, for now it is of no use to him; otherwise, you will be born, you will die and you will be born again. You will reincarnate again and again, but when you become twice-born there is no need to return to the body again.

Those of the brahmin caste are called 'dvij', twice-born. It would be more fitting to call a dvij, a brahmin; for all brahmins are not dvij, but all dvij's are brahmins. No one truly becomes a brahmin just by being born into a brahmin family. He only becomes a brahmin when he is dissolved in Brahma, when he is born of Brahma.

The Hindus have a unique concept. Each of us is born into the lowest cast, *sudras*, and only a few attain Brahmahood. So, whatever caste the child is born into, by birth we are all sudras. The child of a brahmin family is initiated with the sacred thread. This is just to make him aware that he is now a brahmin and not a member of a lower caste. It is only a custom. To be a brahmin is not so easy that it can be done merely by putting a thread around your neck. To become a brahmin is the most difficult process in the world; it only happens when a person is drowned completely in his soul.

He who gives a new birth to his self is twice-born, dvij. Now he is his own mother, his own father. He is not born through an outside agency. His relationships with the world are broken. He is now united with Brahma.

This sutra says: MEDITATION IS THE SEED. He who attains the state of meditation, he who just sits, is immersed in his self. This gives birth to his soul. He is now 'twice-born'.

Leave aside all the second-rate methods, shun them. Don't be satisfied with the sacred thread around your body. If only it were so cheap and easy to attain Brahmahood, to become one with Brahma. But this is the way we are; we are always rummaging around till we come up with some easy method to fool ourselves with. How long can we maintain this self-deception? All your sacred threads, all the devices you use to misguide yourself -- destroy them! They give false hopes. What you need is a genuine birth, and that will only happen when you become your own womb. You will need a body in the state of 'just sitting' and a mind in the state of meditation. Together they form the womb within you.

Nicodemus asked Jesus, "When shall I attain your Kingdom of God?" Jesus replied, "When you die and are born again." You have to end your life as it is, be dead to it, and be born again as you should be. Only then can you enter the Kingdom of God. Then answer is clear: destroy the seed form and become the tree.

As you are, you are only a dream, a promise -- a promise that some day God will emerge from within

you, but He has not, as yet. Bury this possibility within the soil like a seed. What is the danger? What is the fear? I can understand the seed's misgivings. It is afraid of extinction. Besides, it has no knowledge of the tree that it carries inside. It has never come face to face with the tree. If the tree is to sprout the seed must die. Besides, the seed is not sure whether, on its death, the vast tree will come into being. All that the seed can think is: Whatever I am will be lost. And where is the certainty of attaining this vastness? Exactly that is your anxiety. Of all the Buddhas and Mahavirs and Shivas you ask this same question: 'What if we lose what we have without gaining anything?"

The fear is natural. Therefore you are afraid to approach the master. If you don't experience this fear the master is not worth a penny; run away from him. The master makes you frightened for he looks like death itself. He *will* destroy you. And, as you are being destroyed, the mind says: "Escape from here." When the mind gives that danger signal *don't* run away! When the mind tells you to wait a little longer and enjoy the master's company, then is the time to run! Where the mind is fearful, know that something is bound to happen, for the seed is frightened only in the face of extinction.

You are not afraid of the priests. You are not afraid of the temples. And the holy places -- Kashi and Bodh Gaya, Gunar, Kaaba, Jerusalem -- you can wander there without a care, for there is no one there who threatens your existence. All the places of pilgrimage, all the holy places, are dead places, for life is not in the place, in the *teertha*, but in the *tirthankara*, the master. When the Tirthankara is gone a pilgrimage place is built around him, for now there is no fear from the master. A dead master cannot destroy you, therefore the mind worships the dead master very lovingly. You worship Mahavir and Buddha, for you know for certain that a stone statue can do you no harm. After all, it is you who bought it and you can throw it away whenever you want.

The Hindus are clever, they make their idols of clay, because after worshipping them for two or three weeks they throw them in the river. One thing is certain: we make them and we break them. You worship if you feel like it; if you don't feel like it, you don't worship. Who will ask you to explain yourself? All this is just a more sophisticated version of the games that children play. They play with dolls: we play with statues of God.

When Mahavir, Rama and Krishna are no more, then they are worshipped. When such a person is alive, people run away in fear. People who are deathly afraid of a master think lovingly of visiting the holy pilgrimage places. Crowds of thousands flock to the annual Kumbha Mela, the meeting of all the holy men. Have people ever gathered in such numbers around Mahavir or Krishna? Never! The Kumbha does not come to your door, you have to make the journey to the sacred bathing place where it occurs, but Mahavir and Buddha come knocking at your door. Alas, they find the door closed, for we are frightened of these people. They are dangerous. They say: "Die like a seed and become a tree!"

This is why trust and faith are required, they are priceless. If you listen to reason it will say, "First be sure. What is the guarantee?" Logic is always right. It says: "A bird in hand is worth two in the bush." This is correct as far as reason goes, for how can you let go of the little you have for a promise of larger gains that are yet to come?

Mulla Nasruddin was eager to learn to swim. He found a teacher who said, "Come, I am going to the river." As it happened, the Mulla slipped as soon as he stepped into the water. He fell over and almost drowned. Somehow he found his way to the bank, whereupon he got out of the water and ran away.

The teacher called out to him, "Where are you going? Don't you want to learn how to swim?"

"First teach me how to swim," said the Mulla, "and then I'll get back into the river."

"That's almost impossible," said the teacher. "Unless you get into the water you cannot learn."

But the Mulla said, "Never again will I set foot in the river, at least not in this life."

You also reason like Nasruddin, and your reasoning is correct. The Mulla will only step into the river if he knows how to swim, for was he not almost drowned? It was sheer good luck that he found himself alive!

One day I saw Nasruddin teaching his wife how to drive. He stood at the edge of the road, well away from his wife, who sat at the wheel of the car. He was shouting out instructions: "Press the clutch! Change gears!"

I watched him intrigued. I went up to him and asked, "Mulla, I have seen many people teach driving, but yours is a unique method! How can you teach someone from outside the car?"

The Mulla replied, "The car is insured; I am not."

Logic always demands insurance; it wants a guarantee. The seed also demands a guarantee that it will become a tree, but how is one to assure the seed? Faith is invaluable. There is no way to assure you. Faith is a jump in the dark, therefore the faithful reach and the logical don't. The mind misleads, leads you astray; the heart takes you all the way to the destination.

When you are in love you never listen to the mind. Even when you pray you cannot pray if you listen to the mind. If you listen to the mind its logic always seems one hundred percent correct, but the ultimate result is zero. The seed remains a seed; not only does it remain a seed but it begins to rot.

Ask yourself this question: "Is what I have real?" What does a seed possess? Don't ask whether the tree will or will not be; instead ask the seed what it has that it is so afraid of losing. This is what faith always asks. Faith says: "What do I have that I fear losing?" There is nothing apart from anxiety, anguish and distress. Why be afraid of losing them? Is there any bliss, any joy in you, so that you are afraid you might lose it and be so much the poorer for it? You have nothing. You are like the naked man who wouldn't bathe because he had no place to dry his clothes. he had no clothes, so there was no question of washing and drying them, but such anxieties catch hold of the mind.

You have nothing to lose, absolutely nothing, and everything to gain. This is false. Truth always looks inward: "What do I have?" Logic always looks to the future: "What will happen?" Truth looks to the present.

People come to me and I tell them to jump into sannyas. They say, "Not now, after a year," as if I am taking something away from them. As if they need a full year to muster the courage. They want to postpone it as if I want them to renounce something. They have nothing; they possess nothing except misery, wretchedness and poverty. I want to give them the glory of sannyas. I don't intend to take anything away; rather, I want to give them something. To me, sannyas is not renunciation; rather, it is a door to supreme enjoyment. You become... you feel... like a king for the first time in your life when you take sannyas, but alas, you view your beggar's attitude as a treasure.

Whenever I tell someone to jump into sannyas he looks at me as if I am snatching something away from him. I am amazed. If only he had something to lose then I could understand it. You have nothing! Not even rubbish! All that you have, all that you own, is a Pandora's box filled with the scorpions and snakes of anxiety suffering, anguish and all kinds of ills. Why you hold on to all of this is beyond my understanding. What is the reason? The reason is plain: you don't look in this direction at all. You are always concerned with what you will get.

People ask me: "What will we attain by meditating?" And that is the error that they make. I want them to ask themselves what they have attained by not meditating. We cannot vouch for what will be attained, for the future is unknown. Besides, the seed and the tree never meet. The seed will remain a seed. How can we make the seed meet its future? When the seed perishes, only then does the tree come into being. By the time the tree is formed the seed is no more, so how can you show the tree to the seed? As long as you are a seed, you are a seed; when you become the tree you are no longer the seed. The seed and the tree never meet.

You want a guarantee for the future. To whom is this guarantee to be given? The seed you no longer exist -- you will not remain. The man who trusts asks: "What do I have?" Then he finds: "I have nothing. I am naked." Once he realizes that he is naked, why worry about drying his clothes?

Once this knowledge dawns on you, you will be ready to set out on the journey into the unknown, because then you are prepared for anything. You hold no fear of losing anything. If you gain something, good! If you don't, you can't be any worse off than you already are. Or do you think you can be? People are worried that they might fall into a state worse than their present condition.

Mulla Nasruddin was habitually saying: "It could have been worse." Whenever anyone told him something the Mulla invariably replied, "It could have been worse." His friends were tired of hearing this. At last an incident occurred in the neighborhood and the friends were confident that the Mulla would never be able to use his pet phrase in this context.

The Mulla's neighbor had been out of town. He returned two days before he had been expected. When he opened the door and let himself in he found his wife in the arms of a stranger. The husband picked up his gun and shot both of them. "Now Mulla, what have you to say about that?" chuckled the Mulla's friends,

fully confident that they had him beaten for once.
"It could have been worse," the Mulla said calmly.
"What could have been worse than this?" they all shouted together.
"Quiet, my friends," said the Mulla. "Had he returned a day earlier it would have been me!"

But I tell you, it cannot be worse. Give up this phrase. The state you are now in is the worst state you can possibly be in. What could be worse?

Trust always thinks: "What do I have? What does the seed have? It is only a covering, a shell. It has nothing. It can become something, but only when its shell breaks." You are a shell, a covering. Let the shell break... and then everything becomes possible.

Therefore Shiva says: MEDITATION IS THE SEED, and when the seed is destroyed you attain the state of 'twice-born'.

ETERNAL KNOWLEDGE LEADS TO CESSATION OF BIRTH AND DEATH.

The day the twice-born state flowers within you, your knowledge can never be destroyed. It will flow constantly. You will become a current of knowledge. Everything will become knowledge, consciousness. When the seed of meditation breaks there is nothing but consciousness, and only consciousness within you. You are transformed into a state of awareness and of witnessing, where knowledge is indestructible, where it cannot be destroyed. Right now your consciousness is next to non-existent. You live as if you are asleep. Whatever you do, it is not done in full awareness.

A man sitting opposite Buddha was wriggling his big toe. Buddha said, "Brother, why does your big toe wriggle so?"

The man stopped immediately. He was surprised. "I myself do not know," he replied. "Now that you have asked I too am troubled over it, for it was not moving consciously."
"Such is your whole life." said the Buddha.

What have you ever done consciously in the course of your whole life? Have you ever been consciously angry? Have you loved consciously? Have you ever consciously been greedy or obsessed? What have you done consciously? Your life is such -- merely twiddling your thumbs unconsciously. You set up house, raised a family; you gave birth to your children. Did you do anything consciously? Everything has *happened* to you; you were merely involved in it mechanically.

What did you do consciously in your life? Was there any action you did consciously? No! You can't find even one act that you did consciously. You fell in love? Love happened, you did not fall in love. If you quarrelled, quarrels just happened mechanically; you did not quarrel. You see a person and you decide immediately whether he is good or bad, but in your full awareness, who is good, who is bad?

Whatever you have become is accidental. You have not gone about it in full awareness. Things happen around you and you flow unconsciously with them. You float like a wisp of straw in a river; you go wherever the current takes you. The straw thinks that it is travelling; and so you think you are doing something. How can you be the doer when you are totally unaware?

This sutra says that knowledge becomes indestructible only when the seed of meditation breaks and gives way to the eternal spring of consciousness. Then even when you sleep, you are not asleep. You are never asleep; you are fully conscious inside. Then when you make love you do so in full consciousness. When you eat, drink, walk or talk, you are completely aware. Then your whole life becomes an expanding consciousness. This is what we call Buddhahood, and it means: the state in which a man lives who is in full consciousness.

Now knowledge cannot be destroyed, now wisdom never fades. The flame within never burns low. It burns constantly and without flickering. When this happens -- that the seed of meditation breaks and there arises from within the eternal knowledge and the constant stream of consciousness -- then there is no birth; then you shall not reincarnate again.

You return to the body only in a state of unconsciousness. You are asleep and so you descend again to the body. The day your consciousness becomes constant the journey of the body will end. No longer will you descend into this narrow prison. No one in his full consciousness would choose to live in a body, for it is a bondage; it is a chain you have forged around yourself. This is imprisonment, slavery; and why would

you want to be a slave knowingly?

You descend into the body unknowingly. You have lost your way in the dark. The day your eyes become filled with light you will stop descending into the body. Then where will you be? You will be a part of the great void, a bodiless part of it. This we call Brahma. Others call this God,; yet others call it nirvana or moksha. Call it by any name, it makes no difference. Between religions there is nothing more than a difference of words, and all words are correct, for each word indicates one quality of that supreme state.

Nirvana means: the extinguishing of the lamp. Buddha likes this word. He would say: "When the lamp is extinguished, where does the light go?" What would you say? Where has it gone? You will not be able to point to a specific place. The light is bound to be somewhere, for nothing in this existence is ever destroyed. Whatever is, is! Whatever is not, is not! There is no way for a thing that is not, to be; and there is no way for a thing that is, not to be. The flame, the light, must be somewhere -- somewhere in the vast expanse, one with existence. Up to now it had a form, now it is formless. Now it is liberated from the lamp, but that does not mean that it is lost.

The lamp was made of clay, the flame was totally separate. What has the flame to do with the clay? There is no relationship between the two. The flame did not owe its existence to the lamp; the lamp did not have to become the flame. The lamp was merely the body that contained the flame. You snuffed out the flame, and the connection between the fuel and the flame was broken. The flame was lost in the vastness and became a part of the great light. Therefore Buddha referred to this supreme state as *nirvana*, total extinction, for the flame dies down and becomes one with the supreme sun.

Mahavir calls it *kaivalya*, total aloneness. He says: "As your attachments break, darkness is gone and ignorance vanishes. All false knowledge is destroyed. Then there is you, and you alone -- nobody else. Only the consciousness remains which has no beginning and no end."

Mahavir does not speak about God. He says, "The soul becomes God, the Supreme Soul." It is the same. Either you say the drop is lost in the ocean or the ocean has become one with the drop. The Hindus say that the drop falls into the sea. Mahavir says that the ocean is lost in the drop. The event is the same, only the expressions are different. Mahavir liked the word *kaivalya*. You, and only you, remain -- pure consciousness.

The Hindus call it *moksha*, liberation, because the body is a prison, and you have obtained your freedom from it. Jesus has called it the Kingdom of God, because you are no longer poor and miserable. You have become a king. Only the words differ, the basic happening is one: when the seed breaks you become the tree.

Take courage. Great courage is required. It requires more courage than anything else does in the world. There is no greater challenge to your bravery than religion. Therefore I say: Do not think the weak take to the path of religion. The weak can never become religious, only the very strong can walk the path of religion. Where you see the weak becoming religious, kneeling in the temples and mosques, there is no religion there; it is only a worldly institution. The greatest act of bravery is to plunge into religion.

What is this act of courage? The leap by the seed. It is the seed's readiness to destroy itself without any hope or guarantee of becoming a tree, the destruction of the known in favour of the unknown, the unfamiliar. It is leaving the well-trodden paths to wander in the vast wilderness. It is the readiness to choose an unfamiliar footpath, to leave the world and set out in search for Brahma, to leave the well-mapped world behind and set out on the uncharted sea.

There are no maps, no guides. There are no written books that can be of help. All books are left behind when the world is no more, for they are part and parcel of this world. Not even the guru can go with you. He can only give you a push while he stands on the shore. What does a swimming teacher do? He merely pushes the learner into the water. You know that the guru is standing by, so you jump in confidently; but the knowledge of swimming is within you. To begin with, you throw your arms and feet about; that also is swimming, but a crude, unskilled form of it. In the course of a few days you learn by yourself how to move your limbs in the water. You could have done this without the coach, but you were afraid. Someone is waiting at the shore to help you if need be. That gives you courage, just as the guru stands at the shore to give you moral support. He does nothing, for there is nothing to do. Everything is hidden within you. It only has to be made manifest. The guru's presence only assures you that there is no danger. You feel confident that someone is looking after you, that someone will hear you if you should and call for help. The guru assures the disciple" "I am here. Don't be afraid to jump."

As soon as you dive in, you begin thrashing your arms and legs about. At first it is out of fright, but gradually you learn to swim. What is the difference between swimming and thrashing your limbs about? It

is only a matter of a little experience. For the first few days your limbs will only move ineffectually, without helping you to move forward. By and by all your movements will fall into a coordinated pattern, and as you learn how to move more effectively your confidence increases. After some time the guru will tell you that you no longer require his presence. Furthermore, you can guide others now, if you want to.

This is what the guru does in meditation: he pushes you; and if you have enough trust your seed will break and the tree will be born. If you choose to argue and debate you will wander uselessly. Trust is the door.

The Great Path

Chapter #8
Chapter title: The Fourth State

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TRISHU CHATURTHAM TAILAVADASECHYAM.
MAGNAH SVACHITTE PRAVISHET.
PRANASAMACHARE SAMADARSHANAM.
SHIVATULYO JAYATE.
THE FOURTH STATE SHOULD SERVE AS OIL TO PERMEATE THE FIRST THREE STATES.
SO BATHED, HE ENTERS INTO THE STATE OF SELF-AWARENESS.
HE WHO EXPERIENCES THE DIVINE ENERGY PERVADING EVERYTHING VIEWS ALL THINGS AS EQUAL,
AND HE ATTAINS TO SHIVAHOOD.

Through all three states -- wakefulness, dreaming and deep sleep -- *turiya*, the fourth state, runs like a thread through the beads of a *mala*. Even while you sleep there is someone awake within. When you dream there is someone witnessing the dream. When you are awake during the day there is a witness within as you go about your daily routine. This is bound to be, for that which is your nature you cannot lose no matter how deep you are in sleep. That which you are is bound to be present. It can be suppressed, hidden, forgotten, but never destroyed.

Whether you are asleep or dreaming or awake, *turiya* is ever-present. Deep within you are always Buddha. However much you may wander, all wandering is only superficial and belongs to the waves on the surface. Deep within you have never wandered, for deep within there is no way to wander.

Therefore, the fourth state is not to be attained but revealed. It has not to be achieved but uncovered. It lies hidden within like a buried treasure. You dig through a few layers of soil and become rich as a king. You need not seek anywhere, the treasure lies within. You keep getting glimpses of it, but you pay them no heed.

In the morning you get up and say you slept long and deep, that the sleep was very refreshing. When you say this, have you ever wondered who it is who knows that the sleep was enjoyable? If all of your being was asleep, who was there to give remembrance? Who is it who says that the sleep was deep and refreshing? Surely someone saw into the depth of the slumber. Some dim light shone all through your sleep. The darkness was never total; it could be seen.

You dream at night. In the morning you remember some fragments of your dream. You say you had a nightmare. So the observer was separate from your sleep, he was not lost in the sleep. A part of you stood aside and did not become one with the dream. You were the observer, the spectator, when the dream was being played on the stage of the soul within. But you were outside the play, otherwise you would not have remembered.

When anger gets hold of you during the day, it is not that you are totally asleep; there are glimpses within. You are aware of anger when it comes, you feel it coming. As the skies fill with clouds before the rain falls, you feel the smoke rising before the fire of anger erupts.

When you are filled with attachments, when you are tranquil, when you are restless -- there is someone within who keeps a constant watch; but you take no notice of this observer. Your attention flows toward what is seen in the world, and you are one with what you see; it doesn't occur to you to turn and see the observer within who watches. This is all you have to do: turn within and see the observer. Your unconsciousness will break and you will attain the fourth state. He who attains the fourth state attains all. He who does not attain the fourth state, finds at the time of death that whatever he has earned, whatever he has gathered, is not worth a penny. It is all useless.

I have heard:

Once Nasruddin ran to the river to catch a boat. He was going on a journey and he was in a great hurry for fear of missing the boat. When he reached the river he saw the boat just a little ways from the shore. He took a jump and landed on the deck, but in the process he slipped and fell. His elbows were bruised, his clothes torn, but he was happy; he had caught the boat. He looked at his fellow travelers and beamed, "Well, I made it."

One of them replied, "I don't understand, Mulla. Why such a hurry? This boat isn't going anywhere, it's just coming in to shore."

In the hour of death you will also realize that all your hurrying and scurrying ultimately turns out to be useless. The boat that you thought would take you is actually coming in to shore. But then it will be too late and nothing can be done about it. Now you still have time. Something can be done.

For him who awakens before death claims him, there is no death; but for him who sleeps until the time of death, there is no life. His life is one long dream finally broken by death. He who awakens during his lifetime sees and experiences his inner nature and knows that it is immortal.

Life continues while you remain unconscious. You go about as if you are drunk, you do not know where you are going. Why you are going is also unclear.

Two beggars at the roadside were having a conversation. I happened to be passing by and overheard them. One said, "I wonder what is the purpose of life."

"Life is only to live. What else can you do?" replied the other.

You are of the second beggar's opinion: you feel what else is there to do in life apart from living? And even that is out of your control; it depends on an infinite number of factors. Everything is in your unconscious mind. Why sex desire arose in you, why you raised a family, how greed and anger entered you, why you were dishonest, why you accumulated wealth, why you made enemies -- you have no idea! You are just like a puppet, whose strings are being pulled by someone else. You imagine *you* are dancing, but in fact it is someone else who is making you dance.

Look closely at your life and you will find that you are nothing more than a puppet. How can anything real happen in the life of a man who is not his own master, but merely a puppet?

One evening Mulla Nasruddin hurried to the station with two of his friends to catch a train. All three were dead drunk. The Mulla tripped and fell and missed the train, but the other two managed to get aboard. The station master helped the Mulla to his feet and sympathized with him for missing the train. The Mulla

said, "Don't feel sorry for me. I can always catch the next train. I'm worried about what will happen to those other two. They only came to see me off."

In the world to board the train is success, to miss it is failure; but in reality the one who succeeds and the one who fails, the victor and the vanquished, all are the same, for they are all equally unconscious. Rich and poor, winner and loser, each has his slate wiped clean by death.

Only one sort of person escapes this treatment: he who has realized the fourth state that is hidden with the first three. For him there is no death. He alone wins. Everyone else, be he Alexander or Napoleon, is a total failure. Once in a while a Buddha comes out victorious.

Here the meaning of success is only one: that you have come to know that him for whom there is no death. What perishes with death you should consider as defeat. Make this a definition of failure. Have you anything that death cannot snatch away? Ponder constantly over this: "Have I a single thing that death cannot take from me?" If you find that you don't, then hurry. You cannot afford to waste any more time. Time time has come to awake!

Your days and your nights, the time you spend awake, the time you spend asleep and the time you dream, death will snatch them all away from you. You have no connection with these three states; they are clouds that hide your sun from you. If your life is spent entirely within these three states you will find yourself a miserable beggar when the hour of death arrives, but if you have been able to discern through the mists even a single beam of light then you can know that the sun itself is not far off. Then you will be facing the sun and the clouds will be behind you.

The first sutra is:

THE FOURTH STATE SHOULD SERVE AS OIL AND PERMEATE THE OTHER THREE STATES.

In all three states -- whether you are awake, dreaming or in deep sleep -- keep the remembrance of the fourth state alive. Whatever happens on the outside, just let it be. After all, it is only the periphery. Keep your attention on the center. Be aware each moment, whether you sit or stand, eat or sleep, whether you are going home or going to your place of work. Always remember that you are the observer and not the doer. Do not take life to be anything more than acting. Don't identify yourself too much with the action.

Whether you are a wife or husband, a businessman or client, don't get too involved. Don't lose yourself in it, for you are simply playing a role in the play. Keep outside of it, and within yourself. These are all necessary parts of life. You must go to work, it is necessary. The play is delightful if you see it as play, but it is fatal if you take it to be life. There is no reason so disrupt your life. You have to play the part that life has given you. You have to fulfill your duties and not be an escapist. There is absolutely no need to run away.

Escapists are always weaklings. Those whom you regard as sadhus and sannyasins are escapists. They are weak; they could not face life as it is; they could not take care of the observer within them. You cannot become a sannyasin by running away. It only shows that the world was too overwhelming and too strong, and you were too weak. You could not cultivate your awareness when at work. You could not take care of the observer within you while you were at home, therefore you had to run away.

If you could not become aware in your working world how will you become aware in the mountains? There is only one process of awakening and it has nothing to do with where you are or what you are doing. Geography is irrelevant. The process of cultivating awareness is one, and it has nothing to do with the location. It makes no difference whether you are sitting in a temple or sitting in your shop doing business. It matters not whether you sit on a velvet cushion or sit on the bare ground; the method is the same. The method is to be aware each moment of the fact that you are separate from the action you are involved in, whatever action it is -- minding the shop or praying in the temple, business or worship, it makes no difference. "My actions are separate from me. They are part of the world. I am only the observer." This should be the attitude. Do not be so engrossed that only the act remains and the witness is lost. Right now this is what is happening to you.

This sutra says: Over the other three states let the fourth state pour continually. By continuous water the tree of the fourth state will begin to grow. Start with the waking state, for that is closer to the fourth, it contains a slight ray of awakening. Make use of this. How could you immediately awaken in your deep

sleep, or in your dreams for that matter? So start with the waking state, which is one percent consciousness and ninety-nine percent unconsciousness. Make use of this one percent, and sprinkle it with turiya. Whenever the opportunity arises, shake yourself and wake up. Time and time again your remembrance will slip. Give yourself a push, a jolt into wakefulness again and again. As a person ties knots in his handkerchief to help him remember something, tie knows in your consciousness that will remind you again and again. Whatever you are doing, whenever, shake yourself into consciousness of the truth -- that "I am not the doer, I am only the observer."

When this thought takes root within you, you will notice all your tensions disappearing. All tensions belong to the doer, the ego As soon as you begin to contact the observer in you, all tensions vanish. If this happens even for a moment you will catch a brief glimpse. The waves of the ocean will start dancing within. Again and again you will lose it. This is only natural, for you have cultivated unconsciousness over many births. It will take time to overcome this unconsciousness. You have to be persistent and courageous. You have to keep on pouring the oil of the fourth state into your wakeful state -- say about twenty times during the day.

While walking along the road, stop! Become the observer: realize that it is the body walking and you are merely an observer. While eating, stop! Become the observer. The body eats. You are merely observing. While attending to the customers in your shop, stop! Become the observer. Do not get so engrossed as to forget the observer. Take hold of yourself time and again. It will require a continuous effort. You will find, by and by, that the effort becomes easier day by day; now and again you will get flashes of turiya.

When turiya comes easily in the daytime you can gradually utilize it in your dreams. Then when you are about to fall asleep let the last thought in your mind be: "I am the observer". As sleep overcomes you let this thought reverberate in your mind: "I am the witness, I am the witness..." And thus you fall asleep. You will not be able to catch the moment when sleep comes and the repetition stops. If you cultivate the feeling till you fall asleep the feeling will continue into sleep, for it is only the body that sleeps. As you cultivate this feeling more and more, one night you will suddenly become conscious of the observer in your sleep. And as soon as you become aware of the observer a rare thing happens -- dreams vanish. Dreams occur only because of your unconsciousness.

When this even takes place in your dreams, the third happening becomes possible. Continue the repetition: "I am the witness... I am the witness...": into your sleep. The day this stream of awareness enters your sleep the key to the supreme treasure falls into your hands. Now nothing and nobody can make you unaware, unconscious. He who awakens even for a moment in his sleep, his unawareness is gone forever.

The day you awaken in your sleep you become a yogi. You cannot become a yogi by performing *asanas*. These are merely exercises. They are good and useful to keep the body healthy, but if you take them to be the true yoga then you are deluded. Yoga means: the art of awakening in sleep. Thus he who awakens is a yogi.

This sutra tells you to bring the fourth state to the first three states, and then this occurrence is bound to take place one day. When you awaken even in sleep you will become fixed in the fourth state. When a person is established in the fourth state he becomes like a flame that burns unflickering, as if there is no breeze. Such will be your wisdom, such your knowledge; such will be your soul, non-flickering, filled with light. Then everything in you will be transformed.

The first thing is: for the one who becomes awakened in his sleep, dreams end forever. He who reaches Buddhahood never dreams. In the beginning when you awaken in your dream that dream will break, but other dreams will continue; but if you awaken in a deep sleep where there are no dreams then you will never dream again. This happens because all dreams occur in a desire-ridden mind.

What is a dream? If you have a desire which remains unfulfilled during the day, you fulfill it during the night. Everybody cannot be a king: there is a lot of struggle and competition, so the beggar gratifies his desires by dreaming of becoming a king. The balance is maintained: the one who is king in the day is not conscious of his kingdom in his sleep; the beggar begs all day and dreams he is a king when he sleeps.

It happened once: Aurangzeb was very angry with a fakir. He sent for him one morning with the idea of punishing him. People had told Aurangzeb that it was impossible to displease this man. He said, "We shall see." It was a cold night, a cold Delhi night. He had the fakir stand naked all night in the river Jamuna, while all night there warmth and merriment in the palace.

The fakir spent the night standing in the cold river. In the morning Aurangzeb sent for him and asked,

"How as it with you last night?

The fakir replied, "It was the same for me as it was for you, and at times it was better."

"I don't follow you," said Aurangzeb.

"I kept dreaming," said the fakir, "that I was king. I sat in a brilliantly lit palace and there was merrymaking all around. I took as much pleasure from my palace and my revelry as you did from yours, so my night was sometimes like yours. And when I was filled with awareness then my dream broke. You still do not know what awareness is like."

You complete at night what is half-finished during the day. You cannot fulfill all your desires in the daytime; there are difficulties. Besides, it is not easy to gratify desires for they are really unfulfillable. There is no way to fulfill desires; in fact, it is the very nature of desire that it can never be fulfilled. Even if you attain all the wealth in the world your desires will not be satisfied.

It is said: Diogenes told Alexander the Great, "The day you conquer the whole world you will really find yourself in great trouble. Forget about this whole business. As it stands you are facing great trouble. After you have conquered the world you will find yourself in even greater difficulty."

It is said that Alexander became sad and replied, "Please, don't talk like this, for the very thought of having conquered the whole world makes me sad. Once the world is conquered what shall I do? There is no other world to conquer. My mind will torment me no end, for it is never satisfied."

Kings dream and so do beggars; each completes what was left undone during the day. Dreams are kind to you; that is one of their qualities. If you are misled into observing austerities and fasts by some sadhu or sannyasin, and if you have almost died of hunger during the day, in the night when you dream you will find yourself a guest at a banquet. You will eat food that is tasty beyond description. Dreams are infinitely kinder than your sadhus and sannyasins. And there is no difference between the taste of the actual food and the dream food; possibly dream food is tastier! If you have been unsuccessful in your running after women then in your dreams you will find yourself attracting women as beautiful as your mind can possible imagine.

Dreams open the door to the fulfillment of all your desires. If a man lives for sixty years he spends twenty years in sleep, twenty at work and another twenty awake in other pursuits. Now if a man remains a king for twenty years in his actual life and another is a king for twenty years in his dreams, what is the difference? The sum total is the same. Besides, he who is emperor during the day has a thousand-and-one worries on his mind, but the dream king has all the leisure to enjoy his status.

Dreams are lost only when a man awakens in sleep. Then dreams become meaningless, for he who awakens in sleep has no desire left in him. All desires are part of unconsciousness.

Once Mulla Nasruddin got off a train looking very sick and unable to walk straight. "Are you ill?" a friend asked.

Nasruddin replied, "Whenever I travel and sit facing backward I feel sick and dizzy."

The friend said, "You should have asked the man sitting opposite you to change seats with you, Mulla."

"I wanted to do that," said the Mulla, "only there was no one in the opposite seat."

You go through life in exactly the same way, as if you are dead drunk or completely drugged. You will have to break this addiction. Where will you start? You will begin with the waking state. When you awaken in the morning make a resolution: Today I shall practice the witnessing attitude. Early in the morning when you first awaken your mind is very light and fresh, there are no dreams, no thoughts. After a full night's rest there is a dawn within just as there is a dawn without. There are no tensions, no clouds. You are light and free. Soon the world will claim you and then the difficulties will begin.

As soon as your sleep is interrupted, don't be in a hurry to open your eyes. At that moment the mind is very sensitive. As soon as you awaken remember your resolve, "I am the witness." Lie still for five Lie still for five minutes and meditate on this. Don't open your eyes, for once the eyes are open there is the world in front of you, and you lost yourself in it. Keep your eyes closed and cultivate the feeling: "I am not the doer, I am the witness." Let this witnessing practice be with me throughout the day. Let me remember to practice it all day long."

Now get up, immersed completely in this feeling and try to maintain the feeling for a while. In the beginning you will find it easy. Get up and sit up in bed, then put your feet down. Be fully aware. Take a

bath; bathe with consciousness. Eat your breakfast; be fully aware as you eat it.

To be fully aware means to be fully conscious of the fact that all actions are happening outside. They are the needs of the body, not your needs. You have no needs, and indeed there are none, for you yourself are God. What could you need? You are complete, perfect. You are Brahma. Everything is yours. The soul has no requirements, it needs no fuel. The flame burns without wick and without oil. So you say, "I have no needs. All needs are of the body -- to bathe, to eat, to work, to move."

Try to maintain this attitude. Keep this thread of the witness for as long as you can. Soon it will be lost in the hustle and bustle of the day. Your habits are so very old and deeply ingrained. Keep at it and water it each day, and the sapling will sprout and grow. At first it will not be apparent, for the growth will be slow, very slow; but soon you will find a thin ribbon of light shining perpetually within you. This ray of light will make an alchemical change in your life. Your anger will abate, for how can a witness be angry? Attachments will become less and less, for how can a witness have attachments? Happenings will take place. There will be successes and defeats, there will be sorrows, there will be joys, but you will be less affected by them, for how can the witness be affected? Joy will come and you will witness it, sorrow will come and you will witness it, while a continuous stream flows within: "I am the witness, not the one who is enjoying all this."

No one will be able to tell how long it will take you. Everything depends on the sincerity of your purpose, the intensity of your desire, your speed of progress -- whether you crawl like an ant or run like a deer. People walk in the realm of religion a slowly as if they are walking in a marriage procession. This way you will reach nowhere. The marriage procession has nowhere to go; it just circles around the town and comes back to the same place.

There was a man called Aesop. His moral fables are still the best the world has ever known. He was a man of great wisdom. One day Aesop was sitting at the side of the road when a man came up to him and said, "Could you tell me, sir, how far away is the village, and how long it will take me to reach there?" Aesop said nothing. He got up and walked alongside the man. The man was embarrassed and also a little frightened by this strange behavior. He asked Aesop not to trouble himself, all he wanted to know was the distance, and then he would be on his way.

Aesop said nothing but continued to walk with the man. After some fifteen minutes he stopped and said, "It will take you two hours to reach the village."

"You could have told me that at the beginning!" the man exclaimed. "There was no need to walk a mile with me."

Aesop replied, "How could I estimate the time before I knew your walking speed? The distance isn't decided by the length but by the speed of the walker. Now I can tell you definitely that it will take you two hours to reach the village."

Everything depends on your speed. You can run and you will arrive sooner. You can waddle along, and then we cannot say when you will arrive. Your speed can be such that in one moment you can take the jump. You can also move in a half-hearted, lukewarm manner; then it will take you infinite births to reach. If you stake all your being without holding back any part of yourself, if you put in all your effort with the utmost intensity of your life form, you can reach here and now. For this is no external journey; it is an inner journey. You have only to turn inside from wherever you are. If you postpone for tomorrow or the day after, or the day after that... well, that is what you have been doing for infinite lives!

Remember, nature is not interested in your religious attainments. Nature leads only as far as man has already reached. If you wish to go beyond that only your own effort will take you. Nature can at best make you an animal, and no further. Humanity has to be acquired. This is why man is in peril -- he lives in great danger.

All animals are tranquil, except man. They accept what nature gives; they have no goals. You cannot get a dog stirred up by telling him that he is less of a dog than another. Whatever the breed, whatever the form, the essential feeling of being a dog is the same in all dogs. This is not so with man; there is a grat deal of difference between one man and another man. A thin scrawny man can become a great man, a strong hulking person may be very ordinary.

A new quality begins with man. What is this quality? The more conscious a person is, the more human a person is. The day a person is filled with complete awareness, he becomes divine. But there is great risk involved, for he who can reach to the heights can also fall to the depths. He who does not rise cannot fall;

therefore, we find no Buddhas and Krishnas among the animals, but you will also not find a Hitler, a Genghis Khan or a Stalin. The valleys are always at the foot of the peaks.

There is a zoo in Tokyo where there are animals from all over the world. There are lions and tigers, leopards and hippopotamuses, snakes and birds, deer and elephants, etcetera. After going around the zoo, when you come to the very last cage you find a sign which says: "The Most Dangerous Animal in the World". You are very eager to see what it is. You step closer to have a good look. There inside is only a mirror... and you are reflected in it!

Man is indeed the most dangerous of all the animals. He has the potential to become divine, so it is possible for him to fall also. If you cannot rise you will not be able to stay where you are: you will fall. There is no place to stop in this world; therefore, if you don't move toward consciousness you will gradually slip into unconsciousness.

It is a matter of wonder and also shame that small children are more conscious than adults. What makes them so? After a whole lifetime of experience an old man should become more aware, more alert; but alas, he only becomes more cunning. With all his experience he becomes more dishonest, he becomes an expert thief.

An old crow was advising his young son, "Look, son, I am telling you from experience, beware of man! You can never trust him. If you see a man bending over fly away, for he is sure to be picking up a stone."
The son asked, "What if he already has a stone hidden in his armpit?"

The old crow flew away as fast as he could. This son of his seemed even ore dangerous than man! It is unwise to stay around him.

With experience old men become more cunning and clever without becoming more aware, but what will they gain by their cunning? There is nothing in the world that can be lost by innocence and nothing to be gained by cunning and cleverness. Whatever we build here is no more than a sand castle. If you build one it is bound to break; if you don't you lose nothing.

Children are more conscious. Look into a child's eyes. They are full of awareness, they are more alert. We have to find ways to dim their awareness . We do not allow them to laugh out loud or cry aloud; we do not allow them to run and skip as they please. We restrict their life energy in every direction. We teach them to be dishonest as quickly as possible.

I asked Mulla Nasruddin's son, "How old are you?"

"Seven years at home, five in the bus," the boy replied. The father has given him a good start on the path to dishonesty.

Once I was guest in a household. One evening the hostess was putting her child to bed in the room next to mine. As she put him to sleep I heard her telling him, "Go to sleep now. If you need anything during the night, call out to me; your father will come running."

All mothers do this, but what is it that the child is being initiated into? Lying, deceit, trickery! We feed poison along with the milk. Our effort is never directed toward the child becoming more alert and more conscious. If ever the right culture is born on this earth the first thing that will be taught to the child is to become more aware, more conscious. The fourth state is the only thing worth teaching; all else is useless. All else merely helps you carry on your day-to-day life.

The child is fresh, just as you are a little fresh in the morning. He is still in the morning of his life. If he is taught the art of the fourth state from this very moment on and he learns the art of awakening while he is still fresh, he will reach the peak by the time he becomes an old man. He will reach buddhahood.

There is only one thing that needs to be practiced, and that is: to water the first three states with the fourth state, with consciousness, with discrimination, with alertness, with wakefulness.

SO BATHED HE ENTERS INTO THE STATE OF SELF-AWARENESS.

In this state a person invariably slips into self-awareness, and once a person knows the light of the fourth

state he finds there is no joy equal to it. The intoxication of wine is so short-lived, while the intoxication of the fourth state never fades. It is an eternal stream. And he who is filled with the delight of the fourth state, who dances and rejoices in it; he who is filled n every pore with the fourth state, whose very manner of being has become awareness; he in whom it is the fourth state that sits and stands and moves about; he whose every atom is bathed in the fourth state, enters into self-awareness. Otherwise, you shall remain unacquainted with your self. You may know the whole world but you will be a stranger to your self.

You can say a great deal about others -- their names, addresses, vocations, their lives -- but about yourself, you know nothing. Until such time as you know yourself all your knowledge is not worth a penny, for it is all based on ignorance.

If you feed the oil of the fourth state continually to the other three states, then you will find the fourth state manifesting in your life.

The way Buddha sits, stands or walks is unique. There is a wakefulness when he gets up and when he walks. Whatever comes out of him does not arise out of unconsciousness. He is fully conscious; whatever happens through him is filled with awareness.

Whatever you have done so far has been done in a state of unconsciousness. You say you did a certain thing knowingly -- that is not true. Your child comes home from school with a torn shirt and broken slate. You scold him and you beat him. You say you have done it knowingly, and all for the child's own good. A little genuine introspection. Did you really act consciously? Or did something happen to you at the sight of the torn shirt and broken slate? You became angry with the child and vented your anger on him. You were angry that he disobeyed you. If you were in a state of anger all your actions followed in unconsciousness, for anger is a state of non-awareness. Everything you say serves only to justify your actions.

Mulla Nasruddin beat his son. "This is all for your own good," he told him. "A child like you has to be beaten at least twice a day to keep him straight. Now look at me. My father never beat me when I was a child!"
"Your father must have been a good man!" said the Mulla's son.

You beat the child and think you are doing him a favor. The child thinks differently, for his attention is focused on your anger and not on your beating. No amount of rationalization can prove that you are right.

Only yesterday a man came to me with his wife. The wife does not allow him to meditate; she does not think that this is the right way to meditate. She is very traditional, but this is only superficial. Deep down in the unconscious the reason is very, very different. No wife wants her husband to meditate, no husband likes his wife to meditate; as soon as a person begins to meditate all the old relationships are in danger. As soon as a person begins to meditate his sex desire begins to get less and less. This is the unconscious reason; all other reasons are excuses. A wife would rather her husband went to a brothel than meditate, for when he goes to a brothel he is still not entirely anti-wife; he is still interested in women. But meditation means that his interest in women will soon be lost.

So if a woman has to choose between his going to a brothel and his taking sannyas she will choose a brothel for her husband. She also worries that if her husband loses himself in meditation something will happen to the family. The fact is: meditation disrupts neither family nor business. In fact, a man who meditates carries out his work more efficiently than before, for meditation breaks your connection with the world that you carry within yourself, not with the world outside. The outside play remains the same. A new light is lit. Now you know that it is a play. A new light is born within, while life outside goes on as usual.

There is definitely trouble between husband and wife, thought; however much they may claim and even believe the reason to be different, the basic cause is the sex relationship. Sex relations begin to cool when one enters meditation, and as meditation progresses, sex gradually fades.

Everyday I have husbands complaining, "My wife was never interested in sex, but since the day I began to meditate she has become aggressive sexually!" Normally wives are not eager for sex, for they are confident of their husbands. In fact, they pretend to be doing their husbands a favor. They make a show of their virtue and piety, but once the husband becomes interested in meditation they are furious. Now it is necessary to draw the husband back into his body. It is the same with husbands when their wives become interested in meditation.

One such lady began to meditate. She is genuinely interested, and there could have been profound results if she went deeper into it, but her husband burns my books and throws them out of the house. He says that she has no need for advice from any outside person as long as he is there! He says he can provide any answers she needs, and the wife knows very well what his answers will be! The husband's ego is hurt. The husband cannot bear to think that another man is occupying first place in his wife's heart. This is a blow that he cannot bear, but he does not speak openly of this.

Whatever you do, whatever you say, is not totally authentic; the reason is different, deep down inside. The meditator has to ferret out the reasons deep within himself. He has to catch hold of the root cause, for the root cause can be changed. If you consider the reason to be something other than the root cause, no change can be made. As you become aware of life, you will begin to see the root cause to all your actions and reactions. Then you will realize that you are not angry with the child because he made a mistake, but because you get pleasure out of being angry. The mistake was only a excuse.

The boss fires you from the job. You would have loved to retaliate, but that was not possible. You come home and want to take out your anger on somebody -- on anybody. The wife is there and you could take it out on her, but that is not a very good bargain, for she will make an issue out of it for days, so the child becomes the target. He is a child. He is bound to tear his shirts. He is bound to tear his books. After all, he is not an old man. He bound to play with the wrong types of boys, for except for your son all boys are the "wrong type".

Once I asked a small boy, "Tell me, son, are you a good boy? Everyone says that you are."

The child replied, "If I had to tell the truth, I am just the kind of child that I am not allowed to play with."

All children except yours are "bad", so this child must have played with some of those wrong children and torn his clothes as well as his books. He may even have hurt himself. You will grab hold of him. He is not very strong. You will take out your anger on him, but you will insist that you are correcting and guiding him.

Only if and when you begin to become aware, will you begin to recognize the real reason. When once the real cause is known it is not very difficult to drop it. In fact, it is not difficult at all. When you see the kind of life that you have built around yourself you will laugh. You will see that you had become such a phony, and with this phoniness you wanted to reach truth. You wanted to reach God? Impossible!

To me sannyas means to know the web of deception you have woven within yourself and to eradicate it and live authentically and realistically. Whatever you are, if you are bad, be bad; if you are ill-tempered, know it! Don't cover your defects with a gold coating. If you try to cover your wounds with flowers they will get worse. Just say, "This is how I am" -- whether good or bad. Offer no rationalization or excuse why you are like that. Do not seek good reasons for evil deeds, for then the evil cannot be eradicated.

When you are angry you always justify your anger by finding some cause; then how will the anger go away? This way you feed your anger and make it look good. You have decorated your prison with flowers so that it looks like home. Now you are satisfied. You look upon illness as health, then how can you ever get rid of it?

As a man begins to awaken he begins to realize that his wakefulness is false, that his dreams are the outcome of a twisted mind, that his very sleep is filled with restlessness. In all three states there is a restlessness, an uneasiness, a feeling of being harassed. As his perception sharpens he is able to recognize the lies he has been carrying and drop them. More light penetrates and his consciousness grows in strength and intensity.

The state you are in at present is something like this.

One night there was an earthquake. There was thunder and lightning and the house shook. The wife awakened her husband who had remained fast asleep. She said, "Wake up, it's an earthquake. I think the house is going to fall down."

"Don't worry," said the husband. "Go back to sleep. It isn't our house, we have only rented it."

You don't understand that even if the house is not yours, when it falls it is you who will die. The pseudo-truths you have built around yourself may not necessarily be your own creation, for some you have

learned from the gurus, some you have picked up from the scriptures, and others you have gotten from your religion; but when they fall it is you who will be the loser. It is you who will die.

You have surrounded yourself with lies that seem useful; they help you to keep up a good front so you always appear poised and charming. Inside there is suffering and pain, but there is always a smile on your face. The suffering is authentic, the smile is false. It is better that you cry. Let the tears fall and wash the paint off your face. Let your genuine face be laid bare, for only the authentic and genuine lead to the truth.

As you wash your consciousness with wakefulness all the paint runs off; this is what is known as sannyas. As you become more and more authentic with yourself, you will find it is not so hard to be rid of your troubles. A genuine illness is curable, a pseudo-illness can never be cured.

Suppose you have a cancer but are too frightened to accept the fact. Instead you insist that you are suffering from a chronic cold and keep on treating yourself for the cold. How is this going to cure your cancer? How long will you be able to fool yourself?

Gurdjieff would always tell his disciples that it is imperative for a seeker to know at the very outset what his trouble really is. All seekers try to hid them. The one who hides the real disease cannot be diagnosed, and until that time you keep on trying to cure the pseudo-disease. You die during the cure because that was not the real disease.

People come to me and say that they are seeking God, that they are seeking their soul. Their faces give no indication of their search. Their search is misnamed; they seek something very different under the cover of God and soul.

A friend approached me -- he was an old man -- and said he has been seeking God for the last thirty years. "That is a long time!" I exclaimed. "You should have found him by now. It seems that God is avoiding you. If that is so, then even thirty births will not be sufficient. Or it could be that you are not seeking in the right direction, you have not taken the path to his house. Either he is avoiding you or you are avoiding him. Tell me exactly what it is that you seek."

"I told you. I am seeking God," he said. "I do my practices and my meditation regularly, but I have no results to show."

"What results are you trying to achieve?" I asked.

"I want to attain some occult powers."

Now this man is not seeking God; he is seeking power in the name of God. It is not only in the bazaar that we find one name on the label and something quite different inside the package. It happens in the temples too.

A husband was looking for salt in the kitchen. When his wife thought it was taking him too long she called out, "What has happened? Can't you find the salt?"

"No, I can't."

"It's right in front of your eyes in the tin labeled `Tumeric'," she said.

Such is all seeking. You are not sure what you are seeking, nor why. As the water of wakefulness comes into your life, your life will gain a direction. The useless will fall away and only the useful will remain. The day that only the meaningful is left, the goal is not far off.

As your delight in the fourth state increases, as this intoxication spreads into your life... but the intoxication is something totally different. We have to use words to describe it; hence we call it intoxication, but it is not the intoxication of a drunkard -- just the opposite! When a man is drunk he staggers and lurches about without direction; he loses contact with his senses, he cannot see what he is doing and he commits all kinds of excesses. In the intoxication of *turiya* it is just the opposite. Here you don't stagger! Your feet are firmly placed. Here he is filled with self-remembering. He is in total command of his senses. In the intoxication of the drunkard he can commit all sort of mistakes and go astray! In the intoxication of turiya it is impossible for a person to do wrong.

Akbar set out one day on his elephant to take a ride around his capital. As he was passing through the streets, a man standing on a roof began abusing him. He was immediately caught and brought before Akbar the next morning.

Akbar asked the man, "What made you behave so badly last night, you fool?"

"Your majesty, I was drunk. I was not there. It was the wine that abused you, not me! I was so repentant

when I came to my senses. I pray you to forgive me, for I was not there at all!"

Akbar understood, for he himself was in search of the fourth state. He was a wise king. He realized that it was useless punishing a man who was not in his right senses. It is true that he had behaved badly, but if he had got anything right in that state it would have been a miracle.

When you do something right it is a miracle; you always do the wrong thing. That is only natural, for you are not conscious. Gurdjieff would say, "God will not punish you for your sins for they were committed in unconsciousness." Even a court of law forgives a man who is not in his right senses. If a man commits murder under the influence of drink he is let off with a lighter sentence. God will not punish you for your sins. He is at least as wise as the courts.

Your sins were committed in unconsciousness, your good deeds also! Therefore there is hardly any difference between your good deeds and your bad deeds; the quality is the same. Whether you are a householder or a sannyasin is all the same, for you are unconscious. You are unconscious in your shop; you are unconscious in your temple; you are unconscious in your office; you are unconscious in your monastery. There is no difference if you put on your clothes or discard them; you are still unconscious. The real question is of breaking this unawareness, not of changing your mode of action, for that is very easy. If you are unconscious in one form of action, you are bound to be unconscious in another form of action also.

SO BATHED, HE ENTERS INTO THE STATE OF SELF-AWARENESS.
HE WHO EXPERIENCES THE DIVINE ENERGY PERVADING ALL THINGS, VIEWS ALL THINGS AS EQUAL.

As soon as a person enters into self-awareness he experiences *prana*, the life force, for the first time. Through this experience he sees how everything around him is permeated with the emanations of the divine energy; he attains dispassion and equality of vision. And as soon as a person knows his own self, he immediately comes to know that the same flame burns in every one of us.

As long as you have not seen and experienced your own self, the other will always remain alien to you. For as long as you have not recognized your own self, the other will remain the enemy. As soon as you witness your own self, you will see the light of the flame within the clay walls of everyone; you will attain equality of vision. Then there is neither friend nor foe. No one is your own, no one is a stranger. Then it is actually you who permeates everyone; then there is only *one*.

In this sutra Shiva says that now you receive tidings that there is one life force everywhere. All lamps carry the same flame. All drops contain the same ocean. The lamps are different. Some are fair, some dark, some brown, some yellow; the forms are different and the names are different, but the flame within has no form and no name. He who has known his own self, knows his own self in others.

In the very first occurrence of the fourth state you know your own state, but simultaneously the second even takes place -- you know God. You become aware of the soul on one hand, and God, the supreme soul, stands revealed on the other.

Do not seek God directly, for then He will only be a figment of your imagination and no more. You can imagine Krishna playing the flute, but this will not reveal God to you, for this is no more than a dream. It is a pleasant dream but a dream all the same; it does not differ from any other dream. The mind imagines. You can imagine you are having a vision of Mahavir or Buddha or Rama. Many people do. All they are doing is dreaming. They are religious dreams, but all dreams are dreams just the same.

There is no way to seek God directly, for you yourself are the gate. Unless and until you pass through this gate, his gate will remain closed to you. The soul is the door to God. Here you know your self and here God stands revealed. Then you see him and him alone everywhere -- in trees and stones, in rocks and streams. It is he and he alone. Somewhere he is asleep, somewhere he is awake, somewhere he is dreaming, but it is he, and he alone!

This experience of the one, Shiva refers to as "EXPERIENCING THE DIVINE ENERGY". This is his greatest revelation. But it is only attained by him who knows his own self.

HE WHO EXPERIENCES THE DIVINE ENERGY PERVADING ALL THINGS, VIEWS ALL THINGS AS EQUAL,
AND HE ATTAINS TO SHIVAHOOD.

When a person sees all things as equal he becomes like Shiva. Then he becomes God himself. You are the "I" as long as you do not know your self. This seems very contradictory. You cry out "I... I..I" as long as you do not know yourself. The day you know, the "I" falls, the "you" also falls, and you become like Shiva. You become God himself. That day the music of *aham brahmasmi* -- I am God, will arise spontaneously within you. Then you will not be repeating "*Aham brahmasmi*"; you will know! You will not have to understand it, it will become your very existence, your very experience. All around you the air will vibrate with this music, the music of *the one*. As the drop loses itself and becomes one with the ocean, so all boundaries fall and you become boundless -- you reach Shivahood.

Shiva's efforts, and all those who have attained buddhahood, are directed towards you becoming just like them. What they have known, the supreme bliss, should be your treasure also, for it is your possession also. You are still a seed; they have flowered into trees. These trees keep calling, "Become trees! Do not remain seeds!" You will never attain peace until you reach Shivahood, for man cannot be contented with less; his soul will not be fulfilled. The thirst will continue no matter how much you try to quench it with the waters of the world. It will only be quenched when you drink from God's vessel. Then the thirst is quenched forever; all desires, all ambitions, all hurry and scurry, all striving and struggling end, for you will then have become that which is the highest, the supreme. There is nothing higher.

Keep pouring the oil of the fourth state into the three states, so that you are so filled with delight that you enter into self-awareness, so that you get tidings of the life force, so that you may know that it is the one that resides in all, so that you attain the vision of equality, so that you become like Shiva himself.

The Great Path

Chapter #9
Chapter title: Right Search, Wrong Direction

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KATHA JAPAH.
DANAMATMAGYANAM.
YOAVIPASTHO OYAHETUSHCHA.
SVASHAKTI PASCHAYOASYA VISHVAM.
STHITILAYAU.

WHATEVER HE UTTERS IS JAPA.
SELF-KNOWLEDGE ITSELF IS HIS GIFT.
HE IS THE MASTER OF THE INNER POWERS AND THE SOURCE OF KNOWLEDGE.
THE CONSTANT ENJOYMENT OF SELF-ENERGIES IS HIS UNIVERSE. LIFE AND DEATH ARE UNDER

HIS WILL.

Prayer does not depend on what you say; it depends, rather, on what you are. Worship depends not on what you do but what you are. Religion is involved not with your actions but with you existence. If love is at the center of your being there will be prayer at your periphery. If there is perpetual peace at your center there will be meditation at the periphery. If there is awareness at the center your life itself becomes an act of self-purification, but the reverse is not the case.

By bringing about a change at the circumference you cannot change the center, but a change at the center automatically brings about a change at the circumference, because the circumference is simply the shadow of the center. By changing the shadow you cannot change yourself the shadow changes accordingly.

It is very important for us to know this, for the majority of people waste their lives trying to change the periphery. They stake their all in to bring about a change in their behavior and their conduct, but even if these are altered nothing else changes along with them. However much you may modify your conduct, you will remain what your were: if you were a thief you will become a good man, if you were amassing wealth you will start giving to charity, but the *you* within will remain the same. For you the value of money will not change. Money had a certain value for you when you were a thief, and it will remain the same when you become a philanthropist. You certainly don't regard it is dust, for who makes a gift of dust?

If wealth has turned to dust in your eyes will you go about giving away your rubbish others? And if someone accepts it do you think you have done him a favor? Would you expect him to thank you? In fact, if wealth is no more than dust for you, you should be grateful to the person who accepts you rubbish and does not spurn it, but a philanthropist never thinks in these terms. If he gives even one paisa he expects some return.

A miserly Marwari died. He went straight to the gates of heaven and knocked. He was confident that the gate would open for him, for had he not given alms? The gate opened and the sentry looked him over from head to foot. There people are recognized by their actions but for themselves. The sentry said, " Sorry, sir, but there has been a mistake. Perhaps you did not know that you had to knock at the other door. Kindly go there."

The Marwari fumed. "How dare you!" he exclaimed. "Do you not know who I am? Have you not heard of my alms? Why, only yesterday I gave two paisa to an old beggar woman, and the day before I gave one paisa to a blind newspaper boy."

When he spoke of alms the guard had to open his ledger. He scanned the page under the Marwari's name, but except for these three paisa the page was a blank. He asked, "What other alms have you given besides these?"

"Plenty, plenty," replied the Marwari, "Only I cannot recall them right now." Imagine someone who doesn't forget a paltry three paise saying that he cannot remember! And on the strength of these three paisa he knocks at the gates of he knocks at the gates of heaven!

The guard consulted with his associate as to what should be done with this man. His colleague said, "Give him his three paisa and tell him to go to hell!"

Can the doors of heaven be opened by money? Whether you hold on to wealth or whether you let it go, its holds the same value in your eyes. Whether you live in the world or run away from it, its hold on you is complete. It makes no difference whether your face is toward these things or away from them; unless you bring about a radical change at the center, the journey remains more or less the same.

An inner transformation is necessary and not a change in the pattern of your behavior. As soon as there is inner change, everything changes with it. These sutras are for the inner transformation. Try to listen to each sutra very attentively. If there is even a fraction of dry powder within you, it is bound to explode; but if the powder is not dry then the sparks will fall but they will be put out immediately.

The trouble with you is not that you do not get an opportunity to hear truth, but that you are adept at smothering it. Your powder is not dry. It is soaking wet. How have you managed to make the powder wet? The more knowledge you have the wetter becomes the gunpowder. The more you think you know, the wetter your powder becomes; it is because of this knowing that you smother every spark of wisdom. Your knowledge prevents the sparks of wisdom from igniting you. Your knowledge stands as a sentry barring all entry.

You are unconscious in your knowledge. Remember, there is no intoxicant more potent than the

arrogance of learning, for nowhere is the ego more subtle than here. Wealth does not feed the ego half as much. For wealth can be stolen, the government can change, communism may come in -- anything can happen. You cannot rely completely on wealth, however knowledge cannot be stolen or snatched away from you. Even if he is thrown into a prison, a man's knowledge goes along with him. Therefore a wealthy man is not half as arrogant as a learned man. It is this arrogance that dampens the powder inside you. Remove This arrogance and your powder will dry out and when it is dry a tiny spark is enough to ignite it.

These sutras are like sparks. Put all your knowledge aside and try to understand them. If you try to understand through your knowledge you will never succeed.

The first sutra is:

WHATEVER HE UTTERS IS JAPA.

The last sutra discussed yesterday-like state that is reached by the seeker. Whatever such a person speaks is *japa*, repetition of a mantra. Whatever he says is *japa*, no matter what words he uses, for there are no more desires, no more darkness; the world is absent from his heart. His heart is a light unto itself; whatever comes from such a heart is *japa*. It cannot be other than japa, for how can darkness come from light, hatred from love, or anger from compassion. Whatever comes out of him must be japa.

There is a very well-known saying of Jesus: The kingdom of heaven is not determined by what you put in your mouth but what comes out of it. Whatever comes out of you indicates who you are. He who becomes like Shiva does not need to practise japa, for whatever he does is japa.

Kabir said: My very sitting and standing is an act of 'circling the temple'. Kabir was asked: When do you pray? When do you worship? We never see you performing any *sadhana*. You are called a great devotee, but we never see you performing any devotions. All you do is weave your cloth and sell it in the market. There is no sign of worship or meditation or going to the temple.

Kabir would answer: Whatever I do is 'circling the temple'; whatever I say is japa, and my very being is my meditation.

What do you do when you become interested in meditation? You give a small corner to meditation in your world of actions, but meditation is not an action, it is not an act. You look after the shop, you look after your job; you have to, it is required. Now you do your work and attend to the day-to-day necessities of life. They form a procession on the periphery of your life, and you treat meditation the same way. You say: Let me go to the temple before I go to the market.

Be aware of this distinction. You make meditation one more act to add to your daily activities. There are a thousand involvements in your life already, and you add God as just one more, but you will miss God, for God cannot be at the periphery. God has nothing to do with the market and the shops. He is the very core of your being -- where you actually are. Where all work becomes rest, where you simply exist, where there is no doer, where only the witness is -- this where He lives.

God does not occupy a part of you. He is vast. He is all-pervading. Only if you are not prepared to be enveloped by Him completely will you attain. If you allow Him only a part of your time and attention you will go astray. The day you give yourself completely to Him...

This does not mean that you will give up all your activities; rather, you will do your work better, more efficiently. Remembrance of God will pervade your very being, it will be your very breath. When you go about your work, when you are busy in your activities, you do not stop breathing! Respiration goes on in spite of you; it is not a voluntary process. In just this way the remembrance of God should become an involuntary function within you. You will be doing your worldly duties and the stream of remembrance will keep flowing inside incessantly.

There is no question of competition or rivalry here, for this is not a part of your mundane world. Actions form the mundane world; therefore, as long as the person is involved in actions he remains attached to the world of objects, *samsara*. When he attains to non-action, he attains God. Non-action means your existence, where there is no question of doing, where there is you and you alone, your being only. There you are united with yourself.

Every utterance of one who becomes like Shiva becomes a remembrance, japa. You will not find him praying because he does not need to set apart a time for prayer. You will not find him worshipping for that is no longer part of his 'actions'; he himself *is* worship. If you observe such a person minutely you will find that whatever he does is worship; when he breathes it is remembrance, it is japa. When he moves his hand

that is also worship. When he sits or stands he is performing the ritual of circling the temple.

All acts of the Shiva-like person are acts of devotion. He need not observe any specific practices. That would be unnatural. If something has to be practiced we are bound to get tired of it at times. Then when we are tired we are bound to relax, and to relax means to switch over to the opposite.

If you have *practiced* saintliness you will be diligent for six days, but on the seventh day you will have to relax. On that day you will become a non-saint. Thus our so-called saints and sadhus have to take holidays from their saintliness. The sadhu has to go on leave. If he does not the tensions mount alarmingly.

Thus the sadhu finds moments of worldliness within him and the non-sadhu finds moments of saintliness. There is no sinner who has no virtuous moments in his life and no saint without moments of sin in his. The one is tired of virtue, the other is tired of sin, so that have to relax and rest by doing the opposite, in order to remove the burden from the mind.

A saint is a person whose saintliness has not been acquired through practice; it is the outcome of his nature. Then there is no question of a rest. You do not need to take a rest from breathing. You do not have to take a rest from such time as the Shiva-like state goes deep inside you, whatever you do will be superficial. It is like covering a stinking body with perfumes and fine clothes. You may succeed in deceiving others, but how will you hide it from yourself?

That is why we see our sadhus looking so depressed. There is no trace of cheerfulness in them. To others they look like sadhus, but they themselves don't feel like sadhus; there is no dance, no music in their lives. Their anger and greed and lust is the same -- just repressed. Their outer garb may hide the fact from you, but how can they hide it from themselves? And this keeps pricking at their conscience and makes them unhappy happy. As long as a sadhu does not laugh and dance spontaneously, know that his saintliness is cultivated; and cultivated saintliness is false. The only true saintliness is spontaneous; therefore Kabir says time and again: Spontaneous samadhi is best, my friend.

Spontaneous samadhi is that which needs no looking after, but this will happen only when the Shiva-state becomes the core of your being, when you become Shiva-like. Remember that this is no ideal to be achieved at some time in the future; if you understand then it can happen this very moment. Actions need time, and this is no action; it is a jump. This is knowledge, you need only recognize it. It is just as if a man has a diamond in his pocket but he stands in the marketplace begging alms. Then suddenly someone reminds him, "Why do you beg for alms? There is something sparkling in your pocket!"He puts his hand in his pocket and is shocked to find that he had a diamond there all along.

Shivahood lives inside you. It is your eternal treasure. There is no need to postpone its attainment: you have only to turn your eyes inward. Had it been somewhere in the future then perhaps you would have needed time -- maybe a number of births -- to attain it. But Shivahood has not to be attained; it has to be uncovered. It has to be unfolded. As you would peel an onion layer by layer until ultimately you find mere emptiness, so also man has to uncover himself layer by layer.

Shivahood is like emptiness. Let us understand the various layers so that it becomes easy to unfold them, so that your life becomes Shiva-like and your every utterance a remembrance, a japa.

What is the first layer? The first layer is the body. The majority of people build their identity on their body and consider themselves to be nothing more than the body. It is like spending your life on the steps on the palace gate, taking it to be the palace. You have no idea that this is just the stairway leading to the palace. You drink and eat, you marry and raise a family -- all on the porch outside. Your children know nothing about the palace, for the were born on the steps!To them the steps are their home. They never go and knock at the gates. Perhaps the gates have rusted or become one with the wall, so that now no one even knows where the gates were.

The first layer is the physical body, and you live there, entirely within the body. You establish an identity with it, which makes you feel that you *are* the body. The body is mine, but it is not me. That which is mine can never be me. Whatever is mine is within my control, but it is not myself. If your leg is amputated you do not feel yourself to be diminished by that amount. If you lose your limbs or lose your eyes, or any other part or faculty of your body, you still remain an integrated whole. The body is crippled but you are a perfect whole.

For this reason the most ugly men does not see himself as ugly, for inside each one of us is beautiful. And the worst of sinners is not prepared to call himself a sinner for he catches glimpses of the good and generous aspects of himself. He will admit that a particular action was wrong, but he will insist that it was a mistake, for he is not a bad man. He calls the act wrong, but not his own self. This is as it should be though he does not know why it is so.

People around you, in your family, in your neighborhood, in your town, die; but you never feel that you too will die. This must be a deep seated, innate feeling, for is it not astonishing that you don't think about death for yourself when others are dying in front of you? You may philosophize outwardly, but deep inside there is the peeling of bells proclaiming your immortality: Others may die, but I can never die! If this were no so, it would be difficult to live where death is taking place every moment. All around, death occurs with such persistence. Each man stands in the queue awaiting his turn -- even you! And there you live with such nonchalance, as if life were eternal. There is an intrinsic reason, which is: that which is within can never die. No matter how much you identify yourself with the body, you are not the body. The truth within cannot be falsified by any means. You may drown yourself with intoxicants but the sound of truth keeps reverberating within.

One morning I found Mulla Nasruddin sitting outside his house. He was laughing so loudly and so long that I had to ask him what made him so happy. He said, "A most wonderful thing has happened, but you will not understand it unless I tell you the whole story."
"Please tell me the story," I asked.
"I had a twin brother," began the Mulla. "We were so alike that it was difficult to tell who was who. This gave me no end of trouble. He would throw a stone at someone in school and I would be caught and punished. He would steal something and it was me who was punished. He started rows in the street and the neighbors would catch hold of me. It was the same at home. And as if this was not enough, he ran away with my girl."
"Then what is there to be happy about, Mulla?" I asked him.
"Seven days ago I got even with him!" gloated Nasruddin.
"How come"? I asked
"I died, but they buried him!"

Now no one can be as stupid as this! The Mulla was dead drunk. But you have also spent many lives just as drunk; yet you are never so drunk that your consciousness is completely absent. It surfaces again and again. Somewhere deep within you are aware of the immortality of your being. All the facts point to one certainty: -- that you will die! And yet you keep believing that you will never die.

The body belongs to you, but the body is not you. You are in the body, but you are not only the body. It is the first layer, but you have identified with it over innumerable births. It has, so to say, become your twin brother, and you find it difficult to tell one from the other. You cannot distinguish between the two faces. Moreover, the world outside knows you by your physical appearance, for they only see the body. They consider the form of your body to be your form. Now, since you are only one against the collective opinion of all the others, you are naturally influenced by them. If your body is ugly they call you ugly. If your body is beautiful they call you beautiful. If the body is old they tell you that you are old. Now, this collective opinion gives strength to your belief that you are the body, for no one can see the soul that is you.
There is a very old story from the Upanishads:

King Janak once called a meeting of all the wisemen of his kingdom. Invitations were sent to all those who were considered well-versed in spiritual knowledge. The idea was that these luminaries would engage in discussing spiritual matters with a view to discovering the supreme truth. As you would expect, only the most eminent scholars were invited: those who had written scriptures, those who had taken part in religious conferences and who were expert in the art of debating. There was one such person who was deliberately left out. He was Ashtavakra. He was so named because his body was bent in eight places. His appearances was ugly and repulsive. How could so distorted a form belong to a man of spiritual knowledge? However, his father was invited.

For some reason, Ashtavakra had to go to Janak's court to see his father. When he entered he found a conference of the wise in congress. As soon as he appeared, these people forgot their wisdom and burst out laughing at the sight of him. Indeed, he was a funny sight. His walk, his speech, everything about him evoked laughter. He should have been a clown in a circus. He was a caricature of a man. When Ashtavakra saw how these noble scholars were laughing he too began to laugh. He laughed so loud that all the rest fell silent.

They could not understand why he should laugh so. At last Janak asked him"I can understand why these people laughed, Ashtavakra, but I cannot understand why you laughed."

"You have taken this conference to be a conference of the wise, but I see only dealers in skins and hides gathered here," said Ashtavakra. "They can see only as far as the skin and no further. Their knowledge is limited to the body. Here I am, the most upright and straight in this room, but they see only my mutilated body. These are the mutilated people, Oh King! If you want to get knowledge out of them you are trying to get oil out of sand. If you want knowledge come to me."

Ashtavakra was absolutely right, for the physical eyes see only the external form.

You are also plagued by the external eyes, for all around there are eyes and eyes... that look at you. They decide for you whether you are ugly or beautiful. Their sin is so great, so loud are they, that you are helpless. You stand alone; the whole world is on the other side. If you give in it is no surprise. It is only natural that you should believe 'I am the body'. It would be a wonder of wonders if you could tear yourself away from the eyes around you and recognize the fact that you are not the body.

To be liberated from society means only this. It does not mean running to the Himalayas, it means to be liberated from the eyes of the crowd that surrounds you. It is very difficult, for when an untruth is repeated incessantly from every side, it also appears to be truth. You may be a healthy person, but if the people around you decide to drum it into you constantly, 'You are ill, you are ill', you will soon feel ill. It will not take long. The hypnotic power of suggestion is difficult to overcome.

All the world declares that you are the body. Not only men, but even stones and rocks, earth and sky seem to be in the conspiracy to proclaim that you are the body. When a thorn pricks, it pricks the body, not the soul. If someone hurls a stone at you, the blood flows from the body, not from the soul. Everything -- all the world -- proclaims: 'You are the body! You are the body!" When this constant repetition comes from all sides it is difficult to break.

And you stand alone! You are one against the whole world; for only you are within, and the rest of the world is outside. Besides, they are not wrong, for they can only see your body. Your neighbor can only see the facade of your house, not the interior. He takes the facade to be your house, for that is all he can see. The trouble begins when you too begin to think the facade is the house.

To be freed from society is to be freed from the influence of external eyes. He who is thus freed begins to see clearly that he is within the body, but he is not the body.

Gradually start breaking the first layer. Intensify this remembrance that you are not the body. Experience it! Mere repetition is of no use. When a thorn pricks, remember it has pricked the foot; the pain is in the foot and you are only an observer. The thorn cannot prick you; the pain cannot reach you, for you are only the light that knows. Because of this, anesthesia is used in surgery. Once you are unconscious you are not aware of what is happening to the body. This could not be so if you were the body. You are not the body; you are the consciousness. The surgeon merely severs the connection between your body and your consciousness before he can start to work on the body.

Those who have carried out intensive research in the field of life and death have experienced -- and I endorse their statements -- that when a person dies he is not fully aware of the fact that he is dead for three or four days! Normally it takes three days for the person to realize that he is dead. The reason is that death takes place in unconsciousness, and the physical body drops; but a similar body -- the mental body -- remains within you. It takes three days or longer for the person to realize that he is dead. Until then he wanders around the house and his friends and his family.

The soul wanders around the physical body and its earthly connections for three days, and it is perplexed at what is happening. No one seems to look at him or recognize him. He stands at the door and his wife goes on weeping. He cannot fathom the mystery for he is just as he was before -- entirely! Nothing is lost with the loss of the body. It is just as if you removed your clothes. If you removed your clothes and stand naked you do not changed in the least. You are the same, with clothes or without. You will remain the same. There is a still subtler body that stays with you. It has the same shape, the same feelings. It takes you a long time to realize that you are dead.

There is a method in Tibet called the Bardo. When a person is about to die this process is begun. People sit around the dying man and give him suggestions: 'See, you are about to drop your body. Be filled with the thought that the body is falling away. Be aware that very soon the body that you find yourself in will not be the physical body; it will be your subtle body. Now you have left the body. Now it is up to you to choose what kind of womb you want to enter'. Such are the suggestions that are given.

Nowhere else in the world has there been such extensive research into death as in Tibet. Until his last breath a dying man is made to listen to the suggestions. Even after his death, the instructions continue, for to

the monk who is giving the instructions the man is not dead although the body has been left. The monk knows that death has made no difference to the dead man; he is still listening.

Now the monk influences and directs his next rebirth. It is a very good moment to give directions, for the man who has just died can be freed from the attachments of his past life. In these moments he can be reminded and made aware of the fact that he is not the physical body; otherwise, this is very difficult to accomplish. Now he can see clearly that he is, while the body lies inert on the ground. Now the monk tells him; 'See, you are above while the body lies below. `Look carefully! This is the very body with which you identified yourself. Now your dear ones, your friends, will take the body to the burning ground. Follow them! See the body burning, see it burning to ashes; yet it has made no difference to you. Remember this is your onward journey. Do not be involved with the body again. In your next birth from the very first moment remember that you are not the body. Everyone will tell you that you are the body, but keep your remembrance alive; let it not be smothered by any outside suggestions.'

If you can only succeed in throwing off all external suggestions, then spiritual knowledge is not far away.

In this century none equals Picasso as a painter, yet he was not spared by people. There was no shortage of people coming to him with free advice. The truth is that only a feel gives unsolicited advice. The wise have to be approached. You have to beg and entreat them for advice. You have to work hard for it. Only the fool gives free advice.

People would come to Picasso, people who did not even know the ABC's of painting, and say: 'Perhaps a little more color here would help' or 'Perhaps a different angle would have conveyed your meaning better'. Picasso was tired of them. Finally he hit upon a plan. It would be good if you also followed the same plan. He made a beautiful basket and printed the words 'Suggestion Box' on it. Everyone who came was direction to bring his suggestions on paper and put them into the box. People were thrilled to think that he valued their opinion so much, but there was a slight snag -- the basket had no bottom. Instead there was a hole that held a dustbin. Every day the dustbin was emptied by his servants. You should do likewise!

If you want to be freed from society -- and that is what sannyas means -- then free yourself from other people's opinions. They are outside of you, and their opinions have to do with the outside world; they can only be a hindrance on the path of inner knowledge. Do not listen to them. If you want to hear the inner voice then shut out all outer sounds. Shut all the doors through which they come, for these sounds are so terrible, so sharp, that they will smother the soft wound within and you will not be able to hear it. This inner voice is always calling, but you are lost in the sin of the marketplace.

The first layer is the body, and there is only one key to open it. It is a master key, for it opens all locks. All locks are alike. The key is: become fully conscious of the body. When walking be aware that the body walks, not you. When you are hungry, know the body is hungry, not you. When thirst, know the body is thirsty, not you. Let this awareness always be with you. Gradually you will find that this consciousness creates an abyss between you and the body. As the awareness increases, the distance between you and the body will become greater and greater. There is an infinite distance between you and the body. Remember! As your awareness deeps the connecting links will begin to separate; then one day you will observe the profound fact that the body is just a shell; you are life, the body is death; you are consciousness, the body is matter, a play of atoms. You are not a collection of anything. You are consciousness -- integrated consciousness -- that always was, always is, and always will be.

As soon as the first layer is peeled off, like the first layer of an onion, the second layer comes into view. This second layer is the mind. This illness is more deep seated, for the body is further away from you than the mind. If the body is a conglomeration of atoms, the mind is a conglomeration of thoughts. If the body is gross matter, the mind is subtle matter. Thoughts are subtle vibrations, and vibrations are matter. You are total in the grips of the thoughts. They are not like the body, which can be compared to clothing that is worn. Thoughts are more like the skin of the body; they don't come off as easily as clothing.

You have always been under the illusion that thoughts are really 'yours'. You are always ready to find on the grounds that 'that is my idea'. you always try to uphold your views, whether right or wrong. You are always afraid that if your viewpoint is wrong you are wrong. You identification with your thoughts is much stronger than your identification with your body.

If someone is told, 'Go to a doctor, your body is ill,' he won't object; only the body is involved. Tell a person he is ill and he will not be offended, but tell someone that his mind is ill and he should go to a

psychiatrist and he will not like it at all. Tell him that he is mad and he will immediately come flying at your throat. This is because there is some distance between you and the body, but your identification with the mind is more deep-rooted. Thoughts envelop you from all sides like smoke; as long as this smoke persists, your eyes will remain blind to this fact.

The second experiment -- and it is a difficult practice -- is to become aware of your thoughts, all thoughts. It does not matter what kind of thoughts -- good, bad, right or wrong, whether they come from the scriptures, whether they are traditional or non-traditional -- just know that 'I am not these thoughts'. All thoughts are borrowed. They are given to you by society; they come from others and you have learned them. You are that which is within you -- the untaught. You are only the consciousness, not the thoughts. Thoughts are the surface ripples on a lake. They are like flotsam on a river. You are the river. You are the eternal stream of consciousness.

Slowly, slowly you must begin to peel off the layers of thoughts. Whenever a thought catches hold of you, immediately remember; It is not me! It is only the outside dust. As dust gathers on a mirror, so thoughts have gathered on you. Never consider any particular thought to be so much your own that you are ready to come to blows over it.

If people were to break their connection with their thoughts there would be no more war in the world. All wars, all conflicts, all violence is caused by your identification with your thoughts. Someone is a Hindu, someone else is a Moslem; one is a communist, another is a socialist; this is nothing more than being identified with thoughts. You are only God. You are neither Hindu nor Moslem nor Jain nor Buddhist. Your purity is your Shivahood.

Unfortunately, you get caught up in what is cheap and worthless. You think it is more important to be a Hindu than to be God, or more important to be a Moslem than to be God. Your being a Hindu or a Moslem only causes the temples to fight against the mosques, and this earth is being deprived of religion in the process. All religions cause strife with one another because all religions become mere ideas. Religion is only one -- your Shivahood. You yourself are God. Religion is no more than this; it cannot cause any strife, for how can there be fighting when there are no thoughts? What kind of opposition can there be? What kind of support can there be?

The body separates you from others. Thoughts separate you still further. Understand one thing clearly, though it may appear contradictory: that which disconnects you from your own self also disconnects you from others. The body has separated you from yourself; it has also estranged you from others. Thoughts have disconnected you even more from yourself, and just as much from others. The day you have peeled away the covers of the body and thought, and are established in your own nature, the day you become pure existence without any shell, you will find that you have become one with all, for these are not two Gods. Then the God outside you and the God inside you merge into one. The space within the walls of the vessel of clay and the space without will become one. The vessel will break. Identification is the vessel.

As you continue removing the layers -- and by layers I mean the identification with things, which are not you! -- you are proceeding into meditation. Meditation is breaking identifications. Meditation is the key. By and by all that remains is what you are. When you have removed every layer of the onion you have nothing in your hands but emptiness. This emptiness, this very void, is your godliness, your Shivahood.

Have you ever seen a Shivalingam? It is a phallic representation of Shiva, but its form is the void. It is made that way intentionally. It has no face of Shiva. There is no more beautiful statue or image of anyone, for it has no face. It is the form of the void. As you go deeper and deeper and deeper into yourself, this very voidless form will begin to appear within you, and you are getting nearer and nearer to Shiva. The day you become an illuminated emptiness, a light that is formless and nameless, from then on whatever you say is japa, the mantra, the remembrance.

Right now, whatever you say is a deception. Your religious actions are non-religious. Right now you cannot do otherwise. You try to save yourself from one mistake and you commit a thousand others. The best thing to do under the circumstances is to do nothing. Start breaking your identifications. Just be awake... and do nothing! Otherwise, in trying to correct one error you will find yourself caught in another.

Mulla Nasruddin was sitting at the seashore, very calm. Another man sat next to him, who was very upset. At last, with great anger in his voice, he said to the Mulla, "Excuse me, but is that your child who is throwing sand at me?"

No," said the Mulla with a kindly smile. "That is my nephew. The one who just broke your umbrella and is busy filling your shoes with water is my son."

You try to right one thing and another goes wrong. The excuses you put forward for your mistakes turn out to be bigger mistakes. In ancient times a king always kept a fool in his court to remind him always of the fact that man's intelligence is not much of an intelligence.

A king kept a jester at his court. One day, as the king stood before a mirror, the jester suddenly came from behind him and gave him a sound kick. The king fell down and was badly bruised; the mirror fell and broke. When the king saw the jester he could not believe his stupidity! "Unless you give me a plausible explanation for this I will have you hanged. I have seen many fools, but none to surpass you."

The jester replied, "I did not know it was you, your majesty. I thought that it was the queen!"

The king had to let him go.

Wherever you stand, you stand in darkness. You make one mistake, and in your efforts to correct it, you invariably make another; so a vicious circle is set up. You want to avoid going to your shop so you go to the temple; but you convert the temple into a bigger shop. In essence, you are never able to reach the temple. You break away from one place and get caught in another, and the reason is within you, not without. You are in darkness; wherever you go, you will create problems.

Mulla Nasruddin was in jail. I went to see him. He is an old colleague of mine, so I had to visit him. "You are so clever, Mulla," I said to him. "How come you got caught?"

"What can I say?" said the Mulla. "It is all a result of my own foolishness."

"How come?" I asked.

"For three months I worked hard getting friendly with the dog of the house that I planned to rob, but as look would have it, as soon as I got inside I tripped over the cat's tail."

All your life this is what you have done. You try your best to win the dog's friendship and you step on the cat! You have no eyes to see. You stumble here and there in the darkness. The real problem is not one of seeking: the real problem is the lack of light. By groping in the darkness you reach nowhere. If there is light then the door becomes visible and you can walk through it.

He who is preoccupied with changing his pattern of behavior is groping in the dark. Once he ate too much, and now he fasts. What he was doing until yesterday he does even today -- but in reverse! Whether you overeat or fast makes no direction. Until now you were seeking in one direction and now you seek in the opposite direction; however, in both cases you have your eyes closed. You go astray not because the direction is wrong, but because your eyes are closed. The eyes must be opened! And when I say 'eyes' I mean your consciousness. Your unconsciousness must break and your consciousness increases. Do not walk like a somnambulist. Wake up! As soon as you awake you become Shiva-like.

WHATEVER HE UTTERS IS JAPA.
SELF-KNOWLEDGE ITSELF IS HIS GIFT.

He does not give wealth, for wealth is no better than rubbish. Giving wealth has no meaning for him. What is the point in giving what he himself has renounced? There is no sense in giving what he considers useless. He performs no service for your body. He gives only one thing, which is in fact the only thing worth giving: that is self-knowledge. This is his gift, but you take no account of it. You have to look very carefully to see it.

Ask the Jainas, for they have kept a full accounting of exactly how many horses and elephants and chariots, how many precious stones, etcetera, that Mahavir gave in charity. He couldn't have as many horses and elephants as the Jainas say. According to their count, he would have had to be emperor, not just a local king. The astronomical figures are totally wrong. He could not possibly have possessed so much, for his kingdom was very small, no larger than a district, about the size of Sikkim today. In Mahavira's time there were about two thousand kingdoms in India. Mahavir would have been on the approximate level as a deputy tax collector of today.

Now what is the reason for inflating the figures? The Jainas think that ordinary charity does not befit such a great *tirthankara*, as they inflated the figures in order to convey the greatness of his renunciation.

Little do these blind people know that Mahavira's renunciation has nothing to do with this charity. The real diamond that Mahavir gave was self knowledge, but this is never mentioned at all.

You see only what corresponds with your desires. You see only that which interests you. Self knowledge? The word does not sound very valuable. If I place the Kohinoor in one hand and self knowledge in the other, tell me in all honesty which one you would choose. You will say to yourself: 'Self knowledge can be attained any time, if not in this life time then in the next, but the Kohinoor -- who knows if it will come my way again?' So you will invariably choose the Kohinoor. Your interests lie in things that are useless, for you are blind.

The contribution of a Shiva-like person is only one: -- self knowledge. What he has attained he distributes. What he has tested he offers you. He gives away his very self. He does not give away possessions, but gives of himself. He makes you the joint owner of his inner possessions, for the external possessions are not worth a penny; they have no value. It doesn't matter whether you die a prince or a pauper, whether you die of illness or of heart failure. What really matters is that you live in full consciousness and die in full consciousness. All else rests on this. Your life's destination depends on it; it is this that decides the essence of your existence. All else is valueless.

HE IS THE MASTER OF THE INNER POWERS AND THE SOURCE OF KNOWLEDGE.

Only self knowledge can make you master of your inner powers. Only self knowledge fills your life with light, knowledge and splendor. The day you become capable of awakening, or becoming aware, you will realize that you were always a king. You will wonder. You will laugh at your foolishness in considering yourself a beggar for so long! you will be shocked that you `remained in the nightmare of sorrow for so long; for that is what life is without awareness.

Sometimes while asleep you put your hand on your chest; then you dream that someone is sitting on your chest, or that someone has placed a huge boulder on you, or that you are being crushed under an avalanche. You will begin to perspire and your sleep will be interrupted. When you wake up you will find that it is only your hand, your own hand. Dreams are such exaggerations that your own hand turns into a mountain! If the hand falls over the edge of the bed you think that you have fallen into an abyss!

Try a few experiments. You can induce dreams in a person who is asleep. Place a small fire at his feet. He will dream that he is in a desert and his feet are burning in the sand and he is dying of thirst. He burst into a sweat. Or touch his feet with ice; then he will dream that he is climbing Everest, that his feet are frost-bitten, and he is dying of cold. Or put a pillow on his chest and he will see Satan riding on him; or put his hand around his neck and he will dream he is being hanged. But all this can be verified only on awakening. Dreams are much exaggerations. He is bound to laugh when he awakens. How much he has suffered -- and for no reason at all! A slight gesture and the mind swings into action, the imagination running wild!

You never suffer nearly as much as you imagine you suffer. You never suffer the illnesses you most dread nor the miseries that you fear. Ninety percent of your suffering is psychological; only ten percent is real. If the ninety percent, the imaginary ills, were to be eliminated, the real ills would be easily overcome. There is a way to overcome them. There is a way to step outside of them and be freed from all ills. It is you who magnify them so much that you become small; then you tremble and think you can do nothing.

As soon as the ray of knowledge awakens and the flame within is lighted, you become the master of all your energies, which is in fact the very source of your knowledge. Knowledge is the ultimate happening. Knowledge means the inner eye, the ability to *see*, the ability to see through and beyond. Then life has no more sorrows, and there is bliss, and bliss alone. All sufferings are caused by your own blindness. Your sleep turns your dreams into nightmares. Consciousness knows no ills; it knows bliss, and only bliss.

THE CONSTANT ENJOYMENT OF SELF ENERGIES IS HIS UNIVERSE.

He who attain knowledge and constantly enjoys his self energies is in permanent bliss. The enjoyment of self energy, the energy within, gives rise to infinite pleasure. Bliss flows in a continuous stream, like a river that is constantly flowing. Infinite springs of bliss flow within you but you have turned your back to them.

Remember, religion is not renunciation. Religion is supreme enjoyment. God is not someone who sits and weeps. He is always dancing. Do not seek a weeping God; You will never find him. And if you do find him he will not be God but an imposter. God dances -- always dances!

All of life is a great blissful festival. Life knows no suffering; it is only your imagination. You have created misery and sorrow; you have thought it all out and planned it. What else can a blind man do? Wherever he goes he is bound to hit against something; however, he is under the illusion that the whole world is ready to bang into him. Why should anyone want to hit you Does the wall or the door have any reason to knock you down? Wherever a blind man goes he is hit by a wall or a door, but he is always ready to find fault with the wall or with the door. No one hits the one who has eyes. No one is out to knock against you. It is you who is at fault. It is you who is blind. The responsibility is entirely yours but you throw it onto others.

The words of this sutra are well worth understanding: THE CONSTANT ENJOYMENT OF SELF ENERGIES IS HIS UNIVERSE; it is bliss. When this state of knowledge is reached bliss occurs every moment. There are flowers, flowers everywhere, and no sign of any thorns. There the elixir of life flows, and death is nowhere. Not a ray of suffering dares to enter.

There is a kingdom of supreme happiness within you, and it is this that you are seeking; but you are searching outside. Your search is right, but the direction is wrong. The sage who knows himself gives you the direction and that is his contribution. He takes you in the direction that he had taken. The man of self knowledge gives no explanations, for there is no way to explain. He merely takes you by the hand and leads you there. But you are so timid and fearful; you are afraid even to take his hand! You cannot surrender, you cannot have faith, you cannot believe anyone. You have been so frightened by your sufferings, you have been made to feel so insecure, that you cannot trust even one who offers to lead you out of them. You feel that he will create new problems for you. You are so surrounded by problems that you see problems everywhere.

If you do not put out your hand, the man of self knowledge cannot help you. How can he give to you when your hands are closed; you will have to accept his gift. If you are not prepared to open your hands, if you are not prepared to accept his generosity, the one who knows himself will have to turn back without giving.

THE CONSTANT ENJOYMENT OF SELF ENERGIES IS HIS UNIVERSE.
THERE IT IS CONSTANT PLEASURE, WHILE HERE YOU ARE IN CONSTANT PAIN.
TO MERGE INTO THE VOID OR REMAIN BEHIND IS WITHIN HIS WILL.

This is difficult to understand, for it can only be known through experience, but if you have some idea of it, it can sometimes be helpful.

As soon as a person becomes capable of knowing himself, a unique energy -- which is the greatest energy in this world and the greatest miracle -- is achieved by him. The miracle is: he can be when he wishes, and he can not be when he wishes. He can come into existence when he pleases and he can lose himself in the void when he pleases. Now you sleep and get up, but not voluntarily. If your sleep is done then you wake up, and you cannot go back to sleep again. Just as you are with sleeping and waking, the one who knows himself disappears into the void and comes into existence at his own will.

There is a story in the life of Buddha: When Buddha reached heaven and the guard opened the door, Buddha turned his back to heaven. He said, "I will not enter until each and every person is liberated. When the last person enters I will follow behind him."

This is a beautiful story. In this world there are two types of self-realized persons, and all religions have known these two kinds. One attains self-realization and becomes one with the void; the other type attains self-realization but still remains in existence to help others. The first type of enlightened person is called *kaivalya*, he who has known the ultimate aloneness, by the Jainas. There have been so many *kaivalyas* who have attained enlightenment and have disappeared into the void. They have reached their destination. They enter and don't wait at the door.

The Jainas have named twenty-four of these enlightened souls, '*tirthankaras*'. These twenty-four waited at the door. They are the ones who guided others, who paved the way for them. The Buddhists have also recognized these two types. One is the *arhat*, who attains self-realization and merges into the void; the other

is the *bodhisattva*, the one who waits for others.

So there are two kinds of self-realized souls. When you also reach this ultimate state, if a desire to help others -- for the urge to help others is also a desire -- remains within you, you will wait. If it does not, you will merge with the void. This is why the true master tries to develop those of his disciples who have the greatest capacity for compassion into bodhisattvas.

Two elements remain at the end: compassion and wisdom. Among you there are those who have either a greater proportion of compassion or a greater proportion of wisdom. Those who have a greater proportion of wisdom will immediately merge into the void. They cannot be trained to be gurus. Those with a greater proportion of compassion are qualified to become gurus and tirthankaras and bodhisattvas.

So it falls to the guru to train his disciples. Those in whom he finds the element of love, compassion and service to a greater degree, he works on so that the longing for compassion stays with them to the very end. When such a disciple's knowledge ripens, the element of compassion and love is still there. When his boat is ready to set sail one post will still hold the line -- the post of compassion. When there is plain, dry knowledge within, there is nothing to hold the boat back. As soon as it is ready to sail it disappears into the void.

A person who has attained Shivahood either remains or is absorbed, according to his own will; he can remain in existence to serve or he disappears into the void. It is entirely up to his own will. Remember, only he has a will of his own, not you! You are not present in your being, so how can your actions be by your own will? You may say, "I wanted to do this and therefore I did it," but this is not correct; whatever you do is due to the pressure of some longing or desire.

What is free will? You may say that you have free will if, when somebody swears at you, you do not get angry. It is possible you may not show it, but as soon as someone insults you the anger is there inside. You possess free will if, when someone insults you, you are as calm inside as if nothing had happened; or if, when someone praises you, you are as calm and unaffected by the praises as if it were directed to someone else. There should not be the slightest change within you; only then can you say that you are the master of yourself. This mastery can only be decided in the ultimate moment.

Correspondingly, Buddhism has two major branches; *hinayana* and *mahayana*. Mahayana means the greater vehicle; this is the 'big boat' of the *bodhisattva*. Even after he sits in his boat he waits so that others may join him. Hinayana is the lesser vehicle, the 'small boat' which can carry only one person, and that is the boat of the *arhat*. As soon as he is ready he steps in and sets sail.

It is difficult to say who is right and who is wrong, the arhat or the bodhisattva. From this state it is difficult to judge; what suits a person's nature is best for him. Those who have a feminine heart become bodhisattvas. Those who have a masculine heart become arhats. There are these two types of hearts, and in the final analysis, it is the heart that decides. Either you have a heart saturated with love and compassion, or you have the heart of a plain, dry man of knowledge; you are either a devotee or a sage.

This world is created by the combination of opposites: there is light and darkness, male and female, birth and death; and so also there is knowledge and compassion. At the last moment both these elements are present at the shore; whichever is stronger becomes the deciding factor. Then you have to use your own free will, for a liberated person has no ties. For the very first time his free will comes into existence. It is only a self-realized person whose will is free, who can really reach a decision. Before that, anything the person does is determined by his desires; it just flows from his longings. He cannot really *decide*.

Someone once asked Gurdjieff, "Please tell me what I should do." Gurdjieff's answer was, "If only you *could* do something I would surely have told you!"

Right now you are incapable of doing anything. You are merely flowing blindly. You are like a wisp of straw in a racing river. You go wherever the current takes you. Where are you?

Someone once told Buddha that he wanted to serve people. Buddha looked at him compassionately and said, "You, yourself, are not yet; so how will you serve?"

The decision happens at the last moment. Only after Self-Realization do you attain the power to decide, for then you are Shiva-like. Then you are no longer the creation but the creator. Then you are no longer a part of this universe; you are God, Himself. Then the play is in your hands; then you are in control. Then, when the time comes to depart, it is you who decides whether to stay back and wait for the others to board

your boat, and you become a tirthankara; or you want to be concerned about them. You will say that each man must find his own path; each man has to follow his own way. Who can guide whom? Who is to sit in whose boat? And you will open your sails and set forth.

It is necessary to remember this sutra: TO MERGE INTO THE VOID OR REMAIN BEHIND IS WITHIN HIS WILL; for by paying attention to it you may begin to think about what you will opt in that last moment, if you are given the chance. This thought will invariably rise within you, and it is useful, for this very seed of a thought will grow into a tree by the time you reach the end of life's journey.

The Great Path

Chapter #10
Chapter title: The Eternal Spring

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SUKHA-ASUKHAVORBAHIRMANANAM
TADVIMUKTASTU KEVALI
TADARORHAPRANITESTATKSHAYAJ JIVASANKSHYA
BHOOTAKANSHUKI TADAVIMUKTO BHUYAH PATISAMAH PARAH
OM SHRI SHIVARPANAM SATU
HAPPINESS AND SORROW ARE BUT EXTERNAL MOODS -- THIS HE KNOWS CONSTANTLY.
FREED FROM THESE, HE ACHIEVES HIS ALONENESS.
THE YOGI WHO IS ESTABLISHED IN HIS ALONENESS CEASES TO DESIRE, AND THUS ATTAINS FREEDOM FROM BIRTH AND DEATH.
THE LIBERATED PERSON, FOR WHOM BODY AND MIND ARE NO MORE THEN CLOTHING, ATTAINS TO SHIVAHOOD.
OM! THIS IS DEDICATED TO LORD SHIVA.

Before entering into the sutras...

I told you before that I would say more about mantra, for I would like you to know how the right use of mantra can bring about a transformation in your life. The first thing is, as I said before, your personality contains a number of layers like an onion. You have to peel off each layer so that you can reach the center that is hidden within. The diamond is hidden. It is not lost; for you yourself are the diamond, and you can never lose it. It is only that the center is concealed under the various layers, but so is a diamond. A diamond lies concealed under layers of stone; it also looks almost like a stone, but that does not alter its intrinsic quality as a diamond.

Perhaps you do not know why diamonds are so valuable. Behind its worth lies the search of man for the eternal. The diamond is the most stable object in the world. All things change, but a diamond dies not

change. Thousands of years can pass and it will not deteriorate. In this ever-changing world the diamond is the symbol of changeless existence. Hence its value; otherwise, it is just a stone. Its value lies in its changelessness, its stability.

You eternal nature is a diamond. All sadhana is designed to remove the layers of dust that are covering this diamond. Since the covering layers ar dust, they are easily removed. It is the constantly-changing that covers the changeless, so it is not difficult to remove it. Mantra is a method for removing these layers.
Let me tell you a short story:

Mulla Nasruddin met a friend who he had not seen for many years. The friend asked the Mulla about his family. "What about your daughter, Nasruddin?"

"Oh, my daughter," said the Mulla. "You won't believe this, but I have to tell you she is happily married. Not only that, her husband is a famous doctor."

The friend knew Nasruddin, and he couldn't believe a word. He said, "For give me, Mulla, but I find that difficult to accept. Not only was your daughter... well, not beautiful, she was very ugly -- really ugly. She had a body like an army tent. It is hard enough to believe that she got married at all, but to a doctor? How did you hood wink a doctor?"

"All right! All right! replied the Mulla. "He may not be such a big doctor... He may not be a doctor at all, but he has relieved me of my headache, so for me he is the world's greatest physician."

The one who removes your headache is a doctor; but that which removes the head, is mantra. The proverb says: Without bamboo there can be no flute. But as long as the head remains there will be headache. There is a technique by which the head ban be removed. All your troubles are caused by your head; your thoughts, your reasoning, your arguing, your obsessing and wondering. If the thoughts are lost, then the head is lost; *you* will be, but not the mind! That which kills the mind is mantra. When the mind is not, then the bridge between the body and you is broken. It is the mind that connects you to the body; if the bridge breaks you stand here and the body stand before. He who knows himself to the apart from the body and without mind, attains Shivahood. He is the ultimate 'aloneness'.

Therefore understand what mantra is. The definition of mantra is: that which destroys the head so that the mind is no more. There is a method for cutting through the layers of the body and of the mind. It is very necessary to go step by step; you have to exercise the utmost patience. It is a method that demands immense patience. Impatient people will not only not benefit from mantra, but they will quite possibly harm themselves. Understand this will. As it is you have troubles enough? Mantra will just be an added problem for you if you are impatient.

Once, during my travels when the train stopped at a station, there was a man selling toys and shouting himself hoarse: "This toy is unbreakable. No child can possibly break it!" It looked at the toy; it appeared to be quite strong and it was very costly. It immediately thought of Mulla Nasruddin's son. Mulla's wife was always complaining that he broke his toys before he even got them home, so I bought the toy and took it to Nasruddin's house and left it for the child.

A week later I went to visit them again. No sooner had I entered the Mulla's wife said, "We are in a terrible fix."
"What happened," I asked. "Has your son broken the toy?"

"No," she answered, "In trying to break it he has broken all his other toys. Not only that, he has smashed every mirror in the house with it, and now we have to do something to save ourselves from this deadly weapon."

As it is you are already in a state of madness. Mantra can destroy the craziness, but there is also the danger of its getting worse. As it is you are already burdened in life, and mantra may just bring an additional burden. This offers and explanation for something very curious; those people whom we generally take to be religious often look more troubled than the worldly men. The worldly man carries his worldly troubles. The religious man has the same worldly troubles, but to this he has added another -- his religion. His mind retains all its old activities and this becomes something additional; he becomes even busier.

Mantra requires that you have the utmost patience; otherwise, do not dabble in it. It has to be used like medicine. You don't consider drinking the whole bottle in one swallow. That won't cure anyone; it might kill him. The action of mantra is very subtle, so it requires homeopathic doses. The first requirement is

patience, great patience. Do not expect quick results; the fruits of mantra ripen very slowly. It is not an annual plant which you can expect to flower soon after planting; it takes numerous birth for the flowers to come. Though it appears difficult to understand, the more patient you are the sooner the flowers cone, and the more impatient you are, the greater the delay.

A man was walking along the read in great pain for his shoes were too small for his feet. He was swearing at the shoes and greatly upset. Nasruddin happened to pass by. He said, "Where did you ever buy such narrow shoes?" The man was already in a bad mood, and Nasruddin's question just made his blood boil.
"Where did I buy them, you ask? I plucked them off a tree!"
"Well," said Nasruddin, "you should have waited a little and allowed the tree to mature; then they would have fit your feet. You broke off an unripe branch."

Don't ever pluck an unripe mantra or you will be in trouble. It is easy to throw a shoe away, but the mantra or you will be in trouble. It is easy to throw a show away, but the mantra cannot be so easily got rid of, for the shoe is external and the mantra is internal. If you get involved in mantra by mistake it is almost impossible to get free of it. Many religious people go mad, and the reason is only this: they are in such a great hurry that they pluck the fruit while it is till green. A ripened fruit is very sweet, while an unripe fruit is not only bitter but acid, and possibly poisonous.

The first layer is the body, so the mantra practice should begin on the body; you are in the body, so it is there that the cure must begin. If you skip this layer your illness will remain, and in due course you will find yourself with unripe fruit on your hands. Remember, you can only start from where you are; if you start somewhere else you are merely dreaming. Tight now you think you are the body, so you have to begin the mantra experience with the body.

Understand the technique. First, you have to sit quietly for ten minutes, but before you sit you have to purge yourself off all your restlessness by being totally active for five minutes; dance, jump, skip and run, whatever is required to satisfy your restlessness. It must be cleansed from every pore, from every part of the body; only then can you sit in silence for ten minutes. This catharsis is necessary before you begin to sit in silence; it will require from five to ten minutes, depending on the extent of your restlessness. Let your body shake, totally, completely, in every possible way, so that for then minutes it will have no more desire to more to satisfy its craving for activity. Then sit down -- so still that there is not even a hint of movement. Keep the eyes half-closed.

Do not attempt this practice in an open place. A closed room, preferable small and empty, is ideal. There should be nothing inside the room. A church or temple or mosque is ideal because of its emptiness. If this is not possible, clear out a corner of your room; let there be nothing in it. Remove all the pictures of gods and goddesses, for they too can create problems.

Only emptiness is God. All else is a play of the mind. And the mind is so crazy! Look for yourself at the shrines that people set up in their houses to worship in. You will find pictures of gods and goddesses hanging all over the walls. They may be cut out of the newspaper or they may be calendar pictures; it is the same thing. The walls are plastered with them. By looking at their walls you can tell what goes on in people's minds.

When people worship their household gods they hurriedly enter the shrine room, sprinkle a little over the whole collection of deities, fold their hands and believe that they have satisfied every one of them. None of them has been worshipped. If you try to satisfy them all, you haven't paid homage to any of them; but if you truly pay homage to one, they are all satisfied. Achieve one and you have achieved all; and the *one* is within, not without!

The emptier the site, the better it is; fir the search is for that very emptiness; the room will be the symbol for your internal emptiness. The room should be small; that helps the mantra. And it should also be empty; that also helps. Let the eyes be half-open; for when the eyes are fully opened you stand at the door with your back to the house and face towards the outer world. You cannot make a complete about-face, for a complete change is not easy. So keep the eyes half-open and half-closed; let them be half-closed to the world and half-opened to your inwardness. Begin here!

Remember, there is no hurry. When the eyes are half-opened you experience a state of drowsiness. Keep looking at the tip of your nose; keep your eyes open only to that extent. You are not to concentrate. Observer the tip of your nose with a feeling of peace within. Then begin to say 'Om' loudly. You are using

the body, you start from the body, because that is where you are right now. Repeat 'Om' loudly, so that the sound strikes the walls and rebounds and falls back on you. This is why an empty room is essential, for that resonance is only possible in an amply room, and the greater the resonance the better it is. Christian cathedrals were designed for mantra; whatever is spoken reverberates and echoes a thousandfold from all sides. The Hindu temple is also constructed for meditation; the dome serves the same purpose. No vibrations can escape from a circular place; the sound turns inward.

Sit and repeat 'Om' as loudly as possible. Remember, you have to use the body. Your whole body should be bathed in the vibrations of 'Om'. You should feel that you have expended all your life-energy in that 'Om'. Hold nothing back; treat it as a matter of life and death. The mantra cannot be complete with anything less than this. If you repeat it softly, halfheartedly, then it is of no use. You have to say it with all your strength, and all your being, as if you very life depended on it; unless you say 'Om' with all you might you will die. Stake you all! Let 'Om' roar like a lion from within you. Eyes half-closed... half-opened... and a loud repetition of 'Om'. Remember, the vibrations are created like ripples in a pool when a stone is thrown. Similarly, your 'Om' will create ripples and vibrations everywhere; it will strike the walls and come back to you.

Also, repeat the 'Om' quickly, so that each repetition overlaps the previous one. Leave no interval between this, no space. Exert all you strength, until you are bathed in perspiration. In a few days you will find that the whole room is filled with 'Om'. You will find that the room is assisting you; all the sound will be coming back to you. If you can find a circular room it will be very good; if you find one with a dome, even better! The room should be absolutely empty, so that the vibrations rain on you from all sides. You whole body should be bathed in those vibrations. Then you will find a wonderful freshness that is unattainable even after bathing in water.

Scientists are carrying out extensive research on vibrations. They have discovered the plants flower and bear fruit earlier when they have been exposed to music of a particular vibration. In Russia and in America music has been used in agriculture to promote richer and earlier harvests; the results have been quite successful.

Ravi Shankar used his sitar in an experiment in Canada. He played the sitar when seeds of different plants were sown. When the plants come up the most astonishing thing was that they are all leaning towards the place where Ravi Shankar had played. When they grow taller they were still leaning in the same direction, just as a deaf person leans forward and brings his ear closer in order to hear better. All the plants have their ears to the sitar! And they grew twice as quickly! A plant is a gross body in which everything is asleep, unconscious; but even so, the body vibrates with sound an begins to sway.

When 'Omkar' -- the sound of 'Om' -- begins to shower on you from all sides the vibrations will from a circle. You will find that every pore of your body is filled with joy, and all the bodily illnesses are draining away; you will find a peace, a profound sense of well -being. It will surprise you how many body illnesses will disappear on their own, for it is a profound cleansing that penetrates you deeply.

The body is a concentration of vibrations, and there is no vibration more wonderful than 'Omkar', the repetition of 'Om'. Repeat 'Om' loud for ten minutes, using the medium of the body to its maximum. Then close your eyes. The tongue should touch the roof of the mouth, which should be completely closed. Now you have to use the tongue and lips no more.

The next step is to repeat 'Om' *inside*, in your mind. Until now the room was outside, surrounding you on all four sides; now the body surrounds you on all four sides; now the body is the room. Let the mantra reverberate within the body for the next ten minutes. You are not to use the lips or tongue or throat at all. The mind should repeat 'Om... Om... Om...' but you must keep it the same rapid rate, the same speed. As you filled the room with omkar, so you fill the body, leaving it trembling with vibrations from head to toe. Allow no gap between two oms, so that the mind has no chance to intrude. The mind cannot think two thoughts at the same time.

If your repetition is so fast and intense that there is no gap between two repetitions, no thoughts will come in between. If you relax your peace is the slightest, thoughts will creep in. So, repetition without any gaps! Do not worry about overlapping of the repetitions. Let them pile up on top of one another like railway cars in an accident. Remember, you are not to use the body any more; therefore now the eyes have to be closed. The body must now be very still. The 'Om' vibrations should hit the walls of the body from within and fall on the mind, just as in the beginning they hit the walls of the room and were then reflected back to the body, which purified the body, just as the internal vibrations cleanse the mind. As the vibrations deepen you will find that the mind is beginning to fade. You begin to experience a deep silence that you never

before tasted.

Keep this up for then minutes; then drop your head until the chin touches the chest. For a few days you might feel a strain in the neck, but pay no attention to it, and soon it will disappear. So in the third step you drop your chin on to your chest, as if the neck is cut off, lifeless. Now, no more repetitions -- not even in the mind. Now just listen, as if the 'Omkar' is reverberating within and you are only the listener, not the doer. You can only step completely out of the mind when you abandon all sense of the doer. Become only the witness. Put all your effort into this. Let you head hang down all the way to your chest, and try to listen to the 'Om' resonate within.

There is a famous verse by Galib:

THE BELOVED PICTURE IS ON THE MIRROR OF THE HEART.
WHENEVER I CHOOSE, I MERELY BOW MY HEAD TO SEE IT.

This bowing of the head is necessary. No sooner does the neck band than the picture of the beloved appears before the eyes. But alas, you do not yet know how to band your head. You take pains to cultivate a stiff neck. When the question of bowing your head arises, you become even more stiff. If you failed until now to attain God the only reason is that you are not prepared to bow your head; you are not prepared to surrender.

Bowing the head is merely a symbol. Hang your head down as if it is severed from the body; this is only so that you may bow down. No sooner does the head bow down, then it becomes easier to see; no sooner dies the neck bend, then thinking becomes difficult.

Now just try to listen. Until now you were repeating the mantra, first with the body, then with the mind. Now you try to become a witness to the mantra. You will be surprised; there is a very subtle sounding of the mantra going on within. It is exactly like 'Om' though is it not 'Om', for it is difficult to express it in any language. If you listen very silently you are bound to hear it.

Now you are standing apart from the body. The first step severed your connection with the body; the second step severed your connection with the mind; now the third step is the witnessing attitude, the feeling that 'I am the witness'.

No mantra is greater than 'Om'; no mantra is more wonderful. Ram, Krishna, Mahavir, Buddha are all beautiful sounds, but they cannot take you beyond the mind, for they have an image, a form; whereas 'Om' is formless. Besides, you have a relationship with Buddha, Krishna and Jesus; you have feelings of love, attachment, fondness, affection. These will not allow you to step out of your mind. 'Om' is absolutely meaningless. It is unique. It has no meaning, no form, no image -- not even an outline. And it is not a part of the alphabet. It is closest to the sound which is actually continuously resonating within you, which is the very nature of your existence. Just as the brook does not babble, but its very flow causes the babbling sound; just as when the wind passes through the branches and the leaves rustle in the same way, your being is such that 'Om' resounds within you. It is the sound of your being.

Hence, 'Om' does not belong to any religion. It is neither Hindu nor Jaina nor Christian, nor Buddhist, nor Moslem. It is the non-sectarian mantra. You will be surprised to know that the Jainas, the Muslims, the Christians all make use of this mantra, though there are slight variations: the Muslims say *amin*, the Christians say *amen*. These are only altered forms of 'Om'. On the course of its journey from India to distant lands this mutation took place. 'Om' is not connected with any thought. Whoever was observed into the no-thought state, heard it.

For the first two steps you will pronounce the mantra, and in the third step you will just listen to it. You will be the listener, the witness. In the first two steps you are the doer, for the body and mind are parts of the doer; the third is the witness state. In it you listen, just listen. The body is cut off, so is the mind; the layers of the onion are peeled off, and only pure existence remains -- only you! And that is Shivahood!

Also, once you get the taste, you will thirst for more and more. The taste will draw you, pull you inside; it becomes like a magnet. We are drawn towards things that appeal to us and we naturally go towards them. The trouble only arises of you do not get the taste; you meditate but you do not enjoy it. This is because you have not yet got the taste of meditation. Once you get the taste there is no difficulty; for then the mind hovers there by itself. Whenever you are free, even for a short time, your eyes will close, your head will drop and you will see the beloved's face in the mirror of your heart. Then it does not matter where you are, in the house or in the marketplace, it is all the same.

It is only the first step that is very difficult. It amounts to one-half the journey hover there like a bee, ever thirsting for more and more. It is the mind's nature to go again and again to the place of pleasure. It is only because you have not yet enjoyed the pleasure that you have to find ways to turn the mind towards meditation.

Now your mind keeps saying, "Why not go to the market! Why waste time just sitting here! You can do all that later on when you have the time; now is the time for the shop or the office!" The mind takes you to the place where it gets pleasure. The mind is not to be blamed for this. Once you have the taste within, you will find it more and more difficult to focus the mind outward. first it was difficult to draw it in; now it is difficult to draw it out.

Sariputra, Buddha's disciple, attained the taste for 'Omkar'. He attained the highest state of the mantra; he heard the supreme manta within.
When this happened Buddha ordered him to go out and preach to the people.
He told Buddha, "Now I have no desire to go out."

Buddha replied, "That is exactly why I want you to go. First you were caught by the outside; that was one form of bondage. Now don't let the 'within' bind you."

The perfect, enlightened soul is one who has no difficulty either way. He goes in and out like a gust of wind. Now the in is no longer in, and the out is no longer out; they have become one. Just as you go easily in and out of your house, life is like your house; you should have no difficulty going in and out of it. There are people who are attached to the world and there are people who are attached to the soul; both are in bondage. They have yet not reached the ultimate salvation. The knowing one has no ties-neither inside nor outside. He flows naturally in and out!

You should try to maintain this third stage of the mantra for as long as possible. The first stage is to sit silently. The prelude it is to shake up the body by dancing, jumping, wriggling, for about ten minutes, so as to get rid of all the body's restlessness. The body is filled with restlessness; that is simply a scientific fact.

If you want to slap someone your body energy immediately flows into your hand. That is why someone who is quite weak can give you a hard blow; his hand does not remain in the ordinary state but is filled with energy. suppose for someone reason you cannot slap this person. There may be many reasons; life is very complex. Perhaps you are indebted to him, or maybe you want to use him to get something, so you restrain yourself; but the energy that has accumulated in your hand is blocked and has no way to go back.

Recent scientific research reports that there are ways to discharge the energy from the body, but there is no way to draw the energy back into the body; so if you so not hit somebody or something, the energy will remain in the hand. It does not matter whom you slap; even if you hit empty space, you will discharge that energy; but there are no channels to draw that energy back to the center. In this way energy gets blocked in various parts of the body. In any twenty-four hour period energy will be blocked in many different parts of the body, and that blocked energy is bound to hinder you. It is responsible for the feeling of numbness in your feet, or the feeling of ants crawling on your legs, or you back beginning to hurt, or suddenly feeling itchy. These things are not your imagination; they are really happening, but you have perhaps never noticed them before because your energy was always occupied and you never sat doing nothing before. Now that you sit doing nothing, wherever energy has been blocked causes restlessness.

Tell any little child to sit quietly for five minutes and you sense how cruel you are being to him, how difficult it is for him to sit quietly. Sometimes he lifts a foot, sometimes he presses his hands together, or he moves his lips or twitches his eyes; he will do anything in order to move. The energy flows on all sides. The legs want to run, the hands want to move, the eyes want to see, the ears want to listen. These are all old habits. That is the way that energy has always flowed.

That is why I always insist on catharsis before any meditation. It is very helpful. Rap, jump and skip around for ten minutes to eject all the blocked energy, then sit for meditation. The peace that follows catharsis is the calm that follows the storm; the body becomes light, it loses its restlessness. These ten minutes are only preparation, not an actual stage in the meditation of mantra. It is the step outside of your house. The real journey occurs inside the house.

FIRST STEP, BUT THE BODY: SAYING 'OM' -- TEN MINUTES
SECOND STEP, BUT THE MIND: SILENT REPETITION OF 'OM' -- TEN MINUTES.
THIRD STEP, LISTENING SILENTLY TO THE RESONANCE OF 'OMKAR' WITHIN -- TEN MINUTES.

Repeating Rama, Krishna or Buddha will not be suitable for this journey, for they can only take you up to the second step; they cannot go any further, for in the third step the actual resonance in the head is the sound of 'Om'. Sometimes a person repeating 'Ram... Ram... Ram...' can attain the third stage. It is like when you are traveling by train, you hear the wheels saying anything you fancy. You might think they are saying 'Ram-Ram-Ram' or 'Allah-Allah-Allah', but the fact remains that the sound of the wheels is actually 'Chucka-Chucka-Chucka'.

'Om' is that pure sound. If you repeat Ram you will also hear Ram, but this is just a superimposition, which indicates that the mind is still alive and working to some extent. We should experience only that which is. We should see only that which is, without giving it our own color. Hence, the ultimate mantra is 'Omkar'; all others are secondary, inferior. They only take the seeker as far as the second step. In actual fact they become an obstruction in the third step.

Use 'Om' as I have specified. For at least three months without worrying at all abut results. You are not to even think of results; just carry out the practice. Do not worry whether you are progressing or not progressing. Fix a date; in exactly three months you can start to think about the results, not before! If you can summon this much patience you will succeed.

A little child digs a hole, puts in a mango seed and covers it up. After half an hour his curiosity makes him dig it out to see whether it has begun to sprout. He is disappointed. He puts the seed back in the hole. After another half-hour his patience again runs out and he digs up the seed. Now he is really miserable, for nothing has happened. Now the seed will never sprout. Everything has its own timetable. A seed must lie in the dark earth for a specific period of time before it can sprout.

It is for this very reason that your meditation also fails to bear fruit. You are too impatient for results. Jesus said, "Let not your left hand know what the right hand is doing." Act the same way! Bury the mantra deep inside you. This is why the mantra is referred to as a seed. All it means is that you should not keep digging it up over and over again to examine its progress. It has its own rhythm. It will sprout in its own good time. Your impatience can only spoil thing for you.

Take this ultimate mantra along with you and carry out the experiment. If you do it with total patience for three months you will be filled with a sweet nectar, and then it will be what Kabir calls the taste of 'raw sugar to the dumb' -- what can never be spoken of. When you have tasted of it, wherever you are you are alright, whatever you do is alright. Then the world becomes like a dream for you, and all of life is no more than a drama; you become a witness and that itself is Shivahood.

Now let us take up the sutras:

HAPPINESS AND SORROW ARE BUT EXTERNAL MOODS -- THIS HE REMEMBERS CONSTANTLY.

He who attained Shivahood is constantly aware of the fact that happiness occurs outside, and so also sorrow; neither of the two penetrates you interior. But you are disturbed by both. You cling to happiness and identify yourself with it and think that your *are* happy. In this way you have created the sorrow. From this point on the journey to suffering begins. In fact, it has already started.

As soon as you say, "I am happy," you have sown the seed of unhappiness; now it will not be long before it comes. Suffering means to identify with your moods. Then, when the suffering comes, you identify with that. Your trouble is that you identify with whatsoever comes before you. You do not remain the observer, but become the reactor to whatever appears before you. If sorrow comes you beat your breast and tear your hear; if happiness come you dance with glee. Both happiness and sorrow come from without and have no way of going within. It is you who identifies with them and suffers from them. As soon as a person goes beyond the mind, he begins to see that all this happens outside the temple, and that nothing enters within.

HAPPINESS AND SORROW ARE EXTERNAL MOODS -- THIS HE REMEMBERS CONSTANTLY.

Here the word 'constantly' is important. You also remember this sometimes, especially when you are advising or counselling others; then you know it for certain. If only you were as wise for your own self as

you are for others. You are so wise when you counsel others. It would be very good if you could apply the same understanding to your life's journey.

What is the reason for this deep understanding and wisdom for others? If someone is in great trouble you say, "Why are you so upset? That is life! That is the way the world is! Don't get so involved with it!" When you find yourself in the same trouble it is quite possible that this very person will return your good advice and say, "Do not worry, brother. Happiness and sorrow are only external states."

Now what is the reason behind this? It is simply that, when suffering comes to others you become the witness, so understanding arises within you. The sorrow has come to others, not to you; you are merely the observer. To the extent that you become an observer, when sorrow comes to you, this understanding will remain with you. Right now you have given your understanding away.

Mulla Nasruddin went to a psychologist and said, "My wife's condition is very bad. You will have to do something."

The psychologist worked with her for a few weeks, then he told the Mulla, "She has completely lost her head. I am very sorry, Mulla."

I knew she would," exclaimed the Mulla. "Every day she used to give me a piece of her mind and eventually everything has come to an end."

You advise and counsel others. You give you wisdom to others, but you never use it for yourself. When happiness comes your way the next time, observer it as if it is happening to someone else. Try to stand a little apart from it and observe it. A little distance is enough. Do not remain so very close to yourself. You are your neighbor; keep a little distance.

Once I told Nasruddin, "Mulla, the owner of the restaurant at the end of the street says that he is a close relative of yours."

"Certainly not!" replied the Mulla. "That is not correct. He is a distant relation of mine."

"How distant is the relationship?" I asked.

"Well," said the Mulla, "we have the same father, but he is the first child and I am the twelfth. So there! We are quite far apart!"

What you are you neighbor will be enough of a distance between the two of you. Do not stand so close to your neighbor. When there is no distance the perspective is lost. Anything you want to look at should be held at some distance. If you hold a flower right up to your eye can you see it? If you press your face against a mirror you will not be able to see your reflection. A little distance is required. A little distance from yourself -- that is all that sadhana is about. As this distance increases you will be surprised at how meaningless all your troubles were! Things happened *outside* you -- not *to* you! Because of your closeness they were reflected in you, the vibrations touched you and you took it as yourself vibrating. You allowed it to affect you.

A house caught fire. The owner beat his breast and wept loud. A man standing next to him said, "You are tormenting yourself unnecessary. It was only yesterday that your son sold the house for a good sum.

The man could not believe his ears. He stopped his lamenting. The house was still burning, but he looked on unconcerned. He stood at a distance; he was no longer the owner of the house.

After a little while his son came running, "Oh, 'god, how did the house catch fire? I made a deal on the house but the payment is still to come. Now who will pay for a ruined house?"

The father began to wail again. The house was unaffected. The happiness or sorrow of its owners had no effect on it. It was burning before and it continue burning after, but the owner's mood would have changed again if the buyer had appeared and said he would honor the contract although the house was burned down.

Everything happens outside you, but you stand too close; that is the trouble. Keep your distance! When happiness comes stand apart and watch. When sorrow comes stand a little away and watch. Mind you, start with happiness, not with sorrow. Generally people try to dissociate from themselves at times of sorrow in order to escape from it. That is a general tendency of the mind, and it gets you nowhere. Create the distance when you are happy, because everybody wants to escape from sorrow. If you want to establish a genuine detachment just running away from sorrow will not do.

You have to do just the reverse. Your journey so far has only taken you astray. You will have to turn back and retrace your steps. This turning back and doing the opposite Mahavira called *pratikraman*. Patanjali used the word, *pratvahara*, which literally means recovering or removing the sense organs from the object; it means returning to the source.

You have to retrace a few steps. When happiness comes stand aside; do not let your heart run wild with joy, do not dance with glee. Know that this too will pass. Nothing is permanent; everything is transitory; nothing stops for you. Any mood is like a gust of wind that comes and goes. You are hardly aware of its presence before it is gone. Stand apart of watch -- like an observer.

Why do we not act as witness to our happiness? What is the fear? There is a reason behind it. As soon as you relate to happiness as a witness, it no longer gives you joy; it no longer is happiness. The closer you are to yourself, the more intense the happiness. The more you stand apart from yourself, dissociate from yourself, the more you realize how transitory are those times of happiness. The more you associate yourself with it and forget your intrinsic being, the more you experience the joy of happiness. This is why nobody wants to be an observer of happiness, but this is the only place from which the journey can begin.

When happiness comes, witness it. Soon you will find that as you watch happiness fades and only you remain. Once you succeed with happiness, you will also succeed with sorrow. Then the key is in you hand -- come joy, come sorrow. A little effort will bring success. All you have to do is stand a little apart from your body. There is already a great distance between you and the body. No two wings can be further apart -- for it is the distance between matter and consciousness. Even the stars are not as distant from earth as you are from the body. One is living and the other is inanimate; one is made of clay and is perishable and the other is the spirit. They are the two extremes.

Begin with happiness, and the word towards unhappiness, remembering only one thing all the time, you are involved! You will have to practice it again and again. Time and again there will be lapses; it will not be continuous right off. The remembrance can be constant only when you are will-established in the soul, when the mantra has succeeded in cutting out the mind. Until then you will have to practice it, keep at it as much as possible. This cleanses the way. The seed may not yet be sown, but the ground is cleansed at least. When you are ready to plant the seed the soul will be ready. The remembrance will disappear time and again, a slight unawareness and happiness will again overwhelm you, but do not give up.

The yogi who has attained Shivahood is constantly aware that happiness and sorrow are external states. Constant means incessant -- without a moment's break. Only what is your very nature can be that constant. What is not your nature cannot be constant. How long can you remain angry, for example?

Bodhidharma went to China, where the king who came to visit him said, "I am troubled by my anger. What should I do?"
Bodhidharma replied, "For how long can you be angry?"
The king was surprised. "For an hour or two at the most," he answered.

"What you can do for an hour or two is not your nature," said Bodhidharma. "Can you be angry for twenty-four hours a day?"

"An hour or two of anger is torment, and you ask me if I can be angry for twenty-four hours. I have not come to find out how to be angry all the time," said the king.

Bodhidharma said, "That is why I am telling you that what you can do constantly is your nature. So why are you troubled?"

What is it that you can do constantly? Think about it a little. You cannot remain constantly happy. You may find this difficult to understand, but it is a fact. Think a little: how long do you remain happy? After a while happiness wanes and you begin to be unhappy; if nothing happens to disturb you happiness you will start getting bored with it yourself. A palace to live in, rich food to eat, a beautiful woman for your wife and no trouble or problems -- then what will you do? Soon you will be fed up an yearn for a change.

It often happens that a man who has a very beautiful wife begins an affair with an ordinary servant girl. People wonder what he sees in such a plain Jane when he has such a beautiful wife. They wonder because they are witness to it. The man is only seeking a change. He is bored, even by beauty. How long can you keep looking at a beautiful face? How long can you listen to a lovely melody? After a while it just hammers at your ears and you will want it to stop. If it continues it becomes sheer hell.

The mind cannot bear anything constantly; it cannot bear even happiness for too long. That is why whenever happiness comes the mind looks for ways to create unhappiness. The mind keeps changing its

tasted; when there is happiness it wants sorrow; when there is sorrow it craves joy. You cannot sit quietly for any length of time; soon the mind becomes restless and bored by the tranquility.

Bertrand Russell wrote: "I would not choose liberation, for I have heard that people in the realm have just been sitting on the magic, wish-fulfilling rock for eons." There is nothing to do there, for doing means the mundane world, *samsara*. What could Mahavira do sitting on this rock? Besides, who knows how long he will have to sit there? What can one so sitting doing nothing? There is no newspaper to while away the time, and nothing ever happens there. Things only happen in the wrong sorts of places. In hell there must be lots of news. Perhaps they produce twelve or more editions a day, for news always involve killings, arson, looting, violence. Nothing ever happens in heaven. It must be very boring.

Bertrand Russell says, "My mind dreads to think of heaven. It would be better without it." The mind speaks the truth. Bertrand Russell doesn't know that there is no salvation as long as the mind exists. Only he whose mind is annihilated, he who is constant, prefers salvation.

Is there anything that you can bear continuously? Neither suffering nor happiness can be constantly tolerated because they cause tension. The only thing that is tolerable for any length of time is peacefulness; it holds no excitement. You can be serene constantly for it is a state between the two, and beyond the two.

One day I was having dinner at the Mulla's house. His son was sitting with us at the table. When he started the meal he was eating with his left hand. Soon he switched over to the right hand. After a while he resumed eating with the left hand, then again switched to the right. Nasruddin said, "How may times have I told you, young man, to eat only with your right hand?"

The boy said, "What difference does it make which hand I use, my mouth is in the middle either way?"

Only he can be constant who finds the point of balance between happiness and sorrow. The equilibrium between rightness lies exactly at the mid-point between happiness and sorrow. Here there are no extremes. It is like the movement of the indicator on the balance scales; the stable point is right in the middle. Any slight weight and the needle deflects either sad or happy, constantly you will soon tire of the weight of it and will want to move it to the other side.

When people are carrying a body to the burning ghats they bear the wight of the bier on one shoulder and soon they tire and change shoulders; the weight does not decrease but the shoulder is relieved. Happiness and sorrow are your two shoulders and the attitude of being the doer is your bier. You keep changing shoulders. Sometimes you identify with happiness and sometimes with sorrow. Be the witness -- stay in the middle -- then you will be able to be constant.

Buddhahood can be constant for it is a state of peacefulness. There is bliss in it, but it is not like the sharp rays of the sun. It is cool and refreshing like moonbeams. Bliss is not like burning rays but like a cool luster; there is no tension in it, no restlessness.

Have you noticed that it is often when a man is happy that he has a heart attack. Suddenly a man wins the lottery. He is extremely happy... and he drops dead!

A man won a lottery of ten *lakh* rupees. When the news came he was not at home. His wife was terribly upset. She knew her husband, and if he were to hear that he had won two *paise* he might die of a heart attack. She ran to a nearby temple where she knew the priest was a wise man. She asked for his help. He told her not to worry and returned home with her, promising to break the nows immediately to her husband.

When the husband cam the priest thought it would be best to start with a smaller amount, so he said, "I would like you to know that you have won one lakh rupees in the lottery."

The husband replied, "Really? If that is true then I shall donate fifty thousand rupees to your temple."

The priest dropped dead of a heart attack. It never occurred to him that fifty thousand rupees would be too much to bear.

Happiness can also kill. It is not only sorrow that kills, for both contain a stimulant that causes excitement; and wherever there is excitement something is bound to break. The only thing that can remain constant is your non-excited nature, and this need not be practised. It is always within you. You cannot lose it, for it is your very nature.

Hence the search of all religion is the search for the individual's basic nature. The search for one's true nature is religion, for it is eternal; you can never feel bored by it, for it is your true self. There is no way you can separate yourself from your nature; you cannot stand back from it and see it. If what you see bores you

when you create a distance from it, know that it is not your true nature.

When the mind is killed by the mantra, when the mantra causes the mind to commit suicide, the eternal spring arises within. When this eternal spring has arisen, the individual is liberated from the external states of happiness and sorrow, and he achieves the ultimate aloneness. Now he is alone! Now he is drunk with his own self; now he needs nothing ; all his wants, all his desires are now dead, because happiness and sorrow are external. He neither longs for happiness nor wants to get rid of sorrow. All his external ties are broken. Now he is stable, and fixed within his own self. He is constantly in bliss; there are no further desires. Now he is absorbed in his own consciousness. His *satchitananda*, his truth-consciousness-bliss, now flows constantly. It is in his every breath, in every stomp of his being.

FREED FROM THESE HE ACHIEVES HIS ALONENESS.
THE YOGI WHO IS ESTABLISHED IN HIS ALONENESS CEASES TO DESIRE, AND THUS ATTAINS FREEDOM FROM BIRTH AND DEATH.

Then there is no birth; then there is no death. Birth and death are necessary when we journey in search of happiness. We desire happiness and happiness can only be attained through the body; so we have no choice but to take on a body. The happiness we desire decides the kind of body that we take on. The desire for happiness lingers at the moment of death and becomes the seed for the next birth.

What does a tree do before it dies? It draws all its life-energy into its seeds. The seed is the desire of the tree to exist after death. A seed is a wonderful phenomenon. The vast spreading giant of a tree extracts its essence and deposits it in the seed, which i sends off on the journey of life. Its own body will die, but the tree has already made arrangements for a new body to live once again. And this explains the fact that although the tree is born from a single seed, it produces millions of seeds in the course of its lifetime. The tree takes no chances. It has to take into account so many factors; what if the seed falls onto rocks or barren ground? What if it gets no water? It may be eaten by animals or crushed by someone. The tree cannot take a chance, so it produces millions of seeds, and by various means scatters them far and wide, so that at least some of them find a suitable place in which to grow.

In India there is the silk cotton tree. Nothing can grow beneath the tree, for its roots such up all the water; so the tree has a wonderful way to scatter its seeds; it fills the seed pods with cotton so they can fly away from the tree when the wind comes. It has arranged that the seeds don't fall on the ground below, for that would be certain death to them.

It is not easy for a plant to grow under a bog tree, almost impossible, therefore all trees have devised their own ways to exist. Trees are clever and cunning in their own way; do not take them to be simple and guileless. In this world nothing and no one is plain and simple; no one can be, for complexity and cunningness are necessary qualifications for existence. As soon as he becomes simple and guileless one has attained liberation.

Trees and plants have devised thousands of different ways to scatter their seeds. The sweet nectar in flowers is only there for the bees and the butterflies. They settle on a flower to such the nectar, thinking that it has been provided expressly for them, little knowing that while it sucks at the flower it picks up hundreds of seeds on its legs in the form of pollen. Then the bees carry the seed to distant places. When plants devise so many methods for survival, now many must you be inventing? You cleverness has no limit.

One man contains within his body sufficient sperm to father as many people as there ar living in the world. An ordinary person, neither celibate nor libertine, has intercourse at least four thousand times in his lifetime. With each act he ejects about a hundred million sperm. Each sperms is capable of creating life, if given the opportunity. Since a woman's capacity to produce ova is restricted to one or two at a time, this is not possible, though some day it will be possible. Thus it is that kings in older times kept so many wives.

Science is now making it possible for the semen of a single individual to fertilize all the women in the world. This is a real possibility, for the discoveries of science can ultimately be put into effect, no matter now dangerous they may be. The scientists to today maintain that not everyone has the right to procreate -- only people of the stature of an Einstein, let's say. When we are so careful about the quality of plants, when we take so much trouble to improve the quality of flowers and animals, it is to be expected that we will start to think the same way about the human race; so in the near future it is possible that the scientists will decide which people should be given the right to procreate. Consideration will be given to various factors: health, intelligence, age, alertness, genius. Those who are acceptable in those categories will be chosen, and their

seed will be used. Then it is possible that one man's sperm can populate the whole world. There is also a desire for survival of each individual.

You will be surprised to know, and it has not yet been written in any book, that when a man reaches 'aloneness', when he is beyond happiness and sorrow, his body stops producing semen; but the formation of sperm only stops when the desire for survival is completely extinguished. As long as the desire to survive remains, the body keeps producing sperm whether in this body or in another.

Thus you keep the body alive on one hand and your soul desire-ridden on the other, so the soul will keep seeking a new womb. You will wander as long as you identify yourself with happiness and sorrow, for then you will be longing for pleasure and more pleasure, and your dreams will lead you to new births.

Because all his desires have tone, the yogi who is established in the state of 'aloneness' is completely freed from the cycle of birth and death. He takes birth no longer; and he who is not born has no reason to die. If you are born you must die. Death is the other side of birth. They are the two sides on one coin. He who wishes to be liberated from death will have to free himself from birth also.

Everyone wants to be freed from death, but not from birth. That is our difficulty. Everyone wants to be rid of suffering and sorrow, but nobody wants to give up joy and happiness. The day you seek freedom from joy your life will undergo a transformation; on that day you become religious.

Mulla Nasruddin went on an ocean voyage with his wife. It was the first time that the Mulla had gone to sea. He felt terribly sick; he could hardly lift his head. Besides, the sea was very rough and that made things so much worse for him. He called his wife and said to her, "Listen, I made my will before embarking on this journey, and it is just as well that I did. I have transferred everything to your name, and the will is in the bank with all the necessary papers. Bury me on the other shore -- even if I am not dead -- for I will never take another sea voyage. You can go home and claim all my possessions."

The day that life appears worse then death -- as truly it is -- the day that life appears so hideous, grotesque and meaningless, that under no circumstance will you undertake a new voyage, on that day you undergo a transformation. Right now if you are interested in religion it is only a part of your search for happiness -- perhaps a new kind of happiness; and that is why you never attain religion.

Your search for religion will be real only when your are not prepared to step into another life journey. You have seen it all and found it meaningless. You have experienced happiness and found that it also gets filled with suffering and sorrow. You have seen sorrow and found it full of suffering. Sorrow is suffering all right, but even joy is not free of suffering; rather it is another name for suffering. All that tastes sweet turns out to be poison. That which is proclaimed to be nectar is just another brand of poison. The day you recognize how useless and meaningless everything is, and also that it is all outside of you and has nothing to do with your intrinsic being, on that day religion is born in you.

Remember to ask yourself whether you are only interested in religion in order to gain happiness. Then you are not interested in religion at all. Dedication to religion is true only when you are looking for peace and serenity. Happiness is useless, suffering is useless; good riddance to both!

The yogi who is established in his aloneness is rid of all desires. Without desires he no longer wants to undertake any new life journeys. The journey itself has become meaningless to him. It is then that the cycle of birth and death is forever destroyed.

THE LIBERATED PERSON, FOR WHOM BODY AND MIND ARE NO MORE THEN CLOTHING, ATTAINS TO SHIVAHOOD.

He is Brahma! It is he who is God, the ever-abiding supreme spirit! The Sanskrit word for such a person is liberated, refers to the five elements and the clothing. It means that all five elements -- earth, air, fire, water and ether -- that go into forming the body are no more than clothing for such a person. Body and mind are made of the fie elements. The gross forms of the five elements form the body, and the subtle forms make up the mind. When such a person recognizes the fact that the mind and the body are no more than outer clothing, that his real self lies hidden deep within the folds of his clothing, he peels off the layers like we peel an onion and he knows the Shivahood within himself. Such a liberated person becomes God himself.

In our country we do not believe in one lone God sitting somewhere high in the sky ruling the universe. No! In this country we believe that every life journey ends in God. It is through gradual flowering that one

become godlike. God is not an existential state. God is man's future possibility.

Try to understand this further. Judaism, Christianly and Islam are the three significant religions born outside of India. Hinduism, Buddhism and Jainism are the great religions that were born in India. There is a basic difference between the two. Islam, Judaism and Christianity put God at the beginning, as the primal cause, the maker of the universe. We in India see God ahead of us, as the ultimate fruition. This makes a great difference. God is the future, not the past. God is the flower, not the seed. Hence we have placed our Buddhas on a flower, seated on a lotus flower in full bloom, with its thousand petals.

If God stands at the beginning of off things and is the creator, then he is *the one*. Then this world is a dictatorship. Then there could not be any liberation, for where can there be independence once you have been created? A thing that is created has no freedom of its own, for the creator can create and destroy as he chooses. Then you are mere toys and puppets. Then your soul, your freedom, has no meaning. Hence in India we do not look upon God as the creator; we look upon him as the ultimate culmination, the ultimate completion. He is your final development.

God is not the first step of your evolution; rather, he is the final peak. He is the Gourishankar, the Mount Everest. He is the holy Mount Kailash, where all consciousness ultimately reach. Everybody is heading to this very place. Sooner or later everyone has to reach there. Every day you are becoming God, evolving into God. God is not a happening that once took place. God is a stream that is constantly flowing. God is happening every moment. He is growing within you; you are his womb.

Hence this Shiva sutra ends with this ultimate happening. All scriptures end here. They start from you and end with God! What you are now is the first step. What you will ultimately be is the last and final step. You are right now like the seed; that is your wandering. When you develop fully your totality, like a tree in full bloom, that will be your ultimate culmination, your fulfillment.

When the flowers bloom the tree's life is completed; in its blooming the tree has attained the full fragrance of its life. What is was born for has come to pass. With the blooming of flowers the tree is filled with an ecstasy. It is filled with a dance. Each pore of its being is thrilled, for it has not lived in vain. Its purpose has been fulfilled because it has bloomed to its ultimate fragrance and beauty.

When a tree is so filled with joy at the blooming of a flower -- a flower that begins to wither as soon as it opens, a flower that blooms for not even one single day -- then now much more ecstasy must there be in the universe when a Vardhaman becomes Mahavira or a Gautam Siddhartha flowers into Buddha. We call such a flowering that never fades *shivahood*, and that is God!

Use the mantra so that all that is useless and meaningless in you drops away, and all that is meaningful and purposeful is cleansed and purified. Make use of the mantra so that all that you are right now may shatter, and you may be scattered on the ground so that what is you possibility may sprout.

Everywhere you go you carry God hidden within you, so be careful! Be aware! As the pregnant woman walks, so walks the seeker, alert with every step. It is not only a question of your life, but all of existence has staked its all in you. All of existence is eager to bloom within you. Your responsibility is very great! You have to be very careful and full of consciousness at every step, for God is ready to be born through you.

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LOVE'S NOT GROWN IN GARDENS;
LOVE'S NOT SOLD AT MARKET.
HE WHO WANTS IT, KING OR COMMONER,
GIVES HIS HEAD AND TAKES IT.

STUDYING GREAT BOOKS MANY HAVE DIED.
NONE EVER BECOME LEARNED.
TWO LETTERS AND A HALF IN LOVE,
WHO STUDIES THEM IS LEARNING.

NARROW IS THE LANE OF LOVE.
TWO WILL NEVER FIT.
WHEN I WAS, THE LORD WAS NOT.
NOW HE IS; I AM NOT.

KABIR SAYS: CLOUDS OF LOVE
CAME ON ME SHOWERING;
SOAKED THE HEART,
GREENING THE INNER JUNGLE.

A HEART DRY OF LOVE;
RAM AGAIN UNTASTED.
THUS IS MAN IN THIS WORLD:
HIS ARISING WASTED.

ROUSED, ECSTATIC WITH HIS NAME,
LOVE-DRUNK, OVERFLOWING,
REVELLING IN HIS VISION.
WHY BOTHER WITH LIBERATION?

TALE OF LOVE, UNTELLABLE.
NOT A BIT'S EVER TOLD.
THE SWEETS OF A DUMB ONE --
HE ENJOYS... AND SMILES.

I look at you and am convinced of one thing, that you once had something -- some treasure, some symmetry, some secret, some key -- but you have lost it. Every moment, asleep or awake, you are always busy looking for something. It is quite possible you do not know exactly what you are searching for and that you are unaware of what you have lost, but I see the hunger in your eyes. It is apparent in every beat of your heart.

This quest has been going on for countless lives. Sometimes you call it the search for truth. But you have never known truth, so how can you lose it? And sometimes you call it the search for God. But your meeting with Him has never taken place, so how can you be separated from Him? You go in search to the temples, to the mosques, to Kashi and to Mecca; you knock on every door you come across in the hope you will find what you have lost. But as long as you do not know exactly what it is you have lost your search cannot be fulfilled. Your own experience will tell you the same thing -- you have knocked on many doors, but you have always returned empty-handed. The doors are not to be blamed for this. Before you set out in search you should know what it is you are looking for, what it is you have lost.

If an illness is incorrectly diagnosed how can you know the right medicine to take? Even if a doctor is here what good will he do? Nanak fell ill -- the illness was the same as yours -- and the people in his house sent for a physician. Whenever someone is ill we automatically send for a doctor; we don't understand there are some diseases that have nothing whatsoever to do with doctors. In any case the physician came, took hold of Nanak's wrist and started to take his pulse. Nanak began to laugh. "There is no illness there," he said. "You will discover nothing by taking my pulse. The illness is of the heart." The doctor had no idea what Nanak was talking about. Doctors have their own worlds and they diagnose illnesses by taking one's pulse. Nanak needed a master, a spiritual physician, and not a medical doctor.

The master is also a physician, not of the body but of the heart. And the master's first task is to make it clear to you what it is you are seeking. Then the search becomes very easy. When the diagnosis is correct it is not too difficult to find the proper medicine. Diagnosis is half the cure. But if the diagnosis is incorrect, then even vast quantities of medicine will be of no use to you.

What generally happens is that you become enamored of words. You begin to think, "Ah yes, this is what I have lost. It is God I have lost. It is freedom I have lost." Then you set out on your search. And it is wrong from the very beginning.

As I talk to you, I look into your hearts and I see that the throne within you is unoccupied. The throne is there, and someone must have sat on it at one time or another, but at present he is away, he is wandering somewhere else. Your heart is that throne; the king, love itself, has left it behind and has gone roaming in some far off place.

The search for love is possible; every child is born with love. Before you can search for something you have to lose it, and although every child is born with love it gets lost along the way, somewhere in the course of his upbringing. Education, society and culture play important roles in this process. And because of this lost love a sort of vacuum, a sort of vacancy, a sort of emptiness is created within you. You are in search of that love -- not of God. You have never met God. But if you regain love then you are standing at His door. You have never known God. He is unknown to you; you cannot search for Him. To search for someone, there must be some kind of relationship, some kind of acquaintance. And you have no such familiarity with God.

Truth surrounds you. How will you find it? Truth is there already; the basic problem is that you have no vision. The sun is always shining but you are blind. What should a blind man seek? The sun or sight? if you have no sight, even if the sun is sitting next to you what will you do? You will not be able to see it; you will remain in darkness. Sight is needed. That sight is love. God is ever-present. He is all around you. But you have lost your vision; you have lost the means of experiencing Him.

Love is the ability to experience. Love is sensitivity. Love is the experience in which all your impurities are washed away and you throw open all your doors, all your gates. Then whosoever stands at your door is no longer an enemy or a friend but a beloved, and you open your door to him. When you begin to feel the whole world is yours, when you begin to see the beloved in whosoever comes to your door, when you no longer see strangers or enemies, when you begin to see only friends everywhere -- when this phenomenon takes place in you, know that you have found love. And for the man who has found love what else remains to be found? The man who has found love has found the key to the door of God.

Understand the significance of love carefully. Nothing is greater than love, not even God. God is

achieved through love, but love is not achieved through God. The presence of God does not guarantee love, but the presence of love will surely bring him to you. As Jesus has said, "Love is God."

The basic question, the fundamental problem, is seeking love. So let us clarify at the outset how love has been lost, because the way to regain it will only be clear when we know and understand how it has been lost in the first place.

The road you take to find love is the same road on which you lost it. But you have to reverse your direction. You will have to turn around and walk the opposite way. The same ladder leads to heaven or to hell. One end is in hell and the other is in heaven.

You begin to lose love as you become more and more attached to material things. This is hell; this is the end of the ladder that is grounded in material things. But as love grows, God becomes manifest. And this is the other end of the ladder. This is where the other end is fixed. Love is a ladder, a path. If you abandon love you begin a downward journey; as you embrace it you begin an upward path.

If you ask me, I will tell you to forget God, to forget truth. I will tell you to seek only love. All the rest will follow. Just as your shadow follows you, God follows love. But no matter how hard you seek, you will achieve nothing without love. This is because the seeker is dull and insensitive. He has neither the capacity nor the fitness for the search. He is asleep, unconscious. He is full of hatred, anger and hostility; he is submerged in the poison of malice. And only the nectar of love brings forth joy.

Every child is beautiful, lovely. And this is because he is born with love. But then, by and by, a disorder somehow occurs within him. Every child is so lovely; every child is so beautiful. Have you ever seen an ugly child?

The beauty of a child has nothing to do with his physical body, it comes from some inner strength. Within him, his lamp of love burns brightly and its rays emanate from every pore of his body, spreading their luster all around. Wherever he looks, he looks with love. But as he grows he begins to lose this love. And we help in that process.

We do not teach him how to love, we teach him how to guard himself against it, how to be wary of it. We tell him that love is very risky, very dangerous. We teach him to be suspicious, to be full of doubt. We tell him it is necessary to be like this, that people will take advantage of him otherwise. We tell him there is much cheating, dishonesty and treachery in the world, that it is everywhere, and that unless he is on guard people will rob and cheat him. We tell him there are thieves everywhere. We are totally unaware of the fact that God is everywhere, yet we never forget that robbers abound! And so we train children to be on their guard against thieves.

If you want to prepare children in this way, then you cannot teach them love -- because love is dangerous. Love means trust; love means faith; love means accepting -- and being suspicious is keeping a look-out so no one can steal from you; it is being on guard, remaining constantly alert, as if there could be an attack at any moment from any quarter. So, before any attack comes, you yourself become the aggressor. You see this as the best way of protecting yourself. We train our children to be like sentries. And this is how we do it.

When a child learns to behave in this fashion we say that now he has become mature. But by this time his capacity to love is completely lost. Now he begins to see enemies all around him; he looks on no one as a friend. And when he even begins to doubt his own father we say that he is now fit to enter the world. We say that he is now a child no longer and that no one will be able to cheat him. Unfortunately, he will cheat others now.

Kabir has said to be ready to be cheated, but not to cheat. He says that you lose nothing when you are cheated, but that all is lost when you cheat others.

What does Kabir mean by "all"?

As you practice deception your ability to love diminishes. How can you love someone you are deceiving? And if you are afraid of someone then the flower of love will not be able to bloom in you. It cannot happen because fear is poison. If you are full of fear how can you love? Has love ever been born out of fear? Only hatred is born out of fear; only hostility grows out of fear. And it is because of this fear that you begin to protect yourself.

As a child grows he becomes involved in protecting himself -- with money, with a house, with all sorts of things. He makes every possible arrangement to secure himself from attack, no matter from which quarter it might come. But in the midst of all these arrangements we forget that we are closing all our doors, that we are even barring the entry of love. Our protection may now be complete, but it is the same security as that of the grave.

A certain emperor once built himself a palace for his safety and protection. Emperors certainly live in greater fear than others -- they have such great material wealth, there are many threats against their lives. They have riches, power, authority; it may be stolen at any time -- and their fear is in proportion to their wealth. So, in the palace the emperor built, there was only one gate. There were no windows, no doors; there was no way for an enemy to gain entry.

The king of a nearby kingdom came especially to view the palace. He was very impressed; it was so safe and so well-guarded no enemy could possibly get in. There was only one door, and that was guarded by a carefully selected squad of sentries who had been especially chosen in order of seniority. After all, can a sentry really be trusted? One might be tempted to kill the emperor in the night. So they had been hand-picked according to seniority, and each guard had to keep a keen eye on his junior. The other monarch was so impressed he said, "I shall also have such a palace built."

A beggar sitting by the side of the road overheard the two rulers talking and began to laugh loudly. Quite startled, they turned to him. The beggar said, "Pardon me, but there is just one thing you have overlooked. I have been sitting here begging, and I have watched this palace being built. There is only one flaw, but it might prove costly one day. If you take my advice you will go inside and stay there; then you will remove this one door and replace it with a wall instead. Then there will be no flaw, and no danger whatsoever."

The emperor said, "You fool! I understand what you are saying, but I would be as good as dead inside there. The palace would be my tomb."

The beggar replied, "It has already become a tomb. The grave is always the last door to remain open."

We are all in the process of dying, and the degree to which we step up measures for our security is in direct proportion to the progress we make in digging our own graves. The reason you look so lifeless is because you have made so many arrangements for your safety.

To be insecure is to be alive.

Life's MANTRA is to live in insecurity. And, of course, living like this there is no safety. A stone is safe and a flower lives in danger -- but a stone is dead and a flower is full of life! If a storm comes, the flower will fall but the stone will remain where it was. Mischievous children may come and pick the flower, but the stone will remain where it was. When the sun sets in the evening the flower will wither, but the stone will remain unaffected, will remain in its place. Would you prefer to be a stone simply because it is safe from such dangers? That is the condition you have chosen! You have become like stones. The flower is always in jeopardy. Love is a flower. And there is no greater flower, no more important flower in this world than love. There is also nothing that is in greater danger.

Love is life. Love means that your doors are open, that you are standing beneath the open sky. There may be great danger being in such a position, but this is the essence of life. Exposed like this, two things can happen -- one, an enemy can attack you; two, a friend can come and embrace you. But if you protect yourself from the enemy you are also protecting yourself from the friend. If you build a wall around yourself it means you are building your own tomb. You will always be uneasy in it; you will always feel you have lost something. You have not lost anything. It is just that the flower of your heart has not opened; it is just that you have not been able to love.

We prepare children to live so-called "safe" lives, and the result is that love starts to wither. Then we teach them to be dishonest, and love withers even more. Then we show them how to be egoists, and love dies. There is only one way to be full of love, to be loving, and that is to love oneself. And we teach our children to save themselves; we never teach them to lose themselves, to let themselves go. We tell them it is a question of one's name, of one's family, of one's community, of one's nation.

Once Mulla Nasruddin's eldest son ran away from home. The Mulla was very unhappy, but after a while he heard that his son had joined a theatrical company and had become a great actor. Now the Mulla began to praise him. After some time it was announced that the drama company was coming to the town where the Mulla lived. He bought a dozen first-class tickets and invited all his friends. He invited me as well. The Mulla wanted everyone to see what a great actor his son had become. He was very excited; it was a great occasion for him.

On the night of the play we all went to the theater. The play began, but by the time the first act was almost over there was still no sign of the Mulla's son. The Mulla was perched nervously on the edge of his seat. The first act finished and the second began. The son was not in the second act either. Now the Mulla began to get a bit upset; he became quite dejected. When the third and final act opened his son was still not on the stage. Near the end of the play, when it was almost time for the curtain and the audience was getting

ready to leave, the Mulla's son appeared on the stage with a gun in his hand. He was playing the part of a sentry. He walked back and forth across the stage in front of a gate. Then the curtain began to fall! He had not spoken a single line! The Mulla could not take this. He stood up and cried aloud, "You fool! You may not be allowed to say anything, but at least fire your gun! The prestige of our house is at stake!"

We educate our children in the ways of prestige, pride and vanity. We admonish them never to do anything that might endanger the prestige of the house, of the family, of the name. How pleased you are when your son stands first in his class! You teach him not to love, not to be loving, but when he stands first at school you receive him with kindness and distribute sweets to your friends and relatives.

Do you know what you are doing? You tell your son to try always to be first. But only they who know how to be last receive love. You tell him to compete, to fight, to be ambitious, always to be first no matter what the cost. You are teaching your son politics; you are making him into a politician. And now throughout his life, come what may, he will always try to be first. But one day he will realize that he may have stood first, but that he has lost the real thing: he has lost the ability to love; he has lost the greatest thing in life.

A politician cannot love anyone. He has no friends. He cannot have any friends. Do you think Indira Gandhi can have a friend? How can one who has power and authority have a friend? All who are near are enemies, awaiting her downfall, always ready to throw her out. That is why Indira Gandhi makes changes in her Cabinet so often. It is dangerous to keep a person in the same post too long because he will become too sure of himself. Being sure of his position, he will trip her up whenever he gets the chance and knock her down. This is the tactic used by everyone who has ever risen to the top. How can there be love in politics? Politics is full of hatred, conflict and competition. When you want your son to be competitive you are indirectly teaching him hatred, antagonism and hostility.

You also want your son to amass great wealth -- piles and piles of rupees. But don't you know that the lives of those who acquire great stacks of money are devoid of love? Their lives are empty of love. Those who have real love in their lives have so much genuine riches they are not crazy enough to pursue this other so-called wealth.

Try to understand this point clearly and carefully. Wealth is a substitute for love, and so you will never find love in the life of a miser. He is a miser because there is no love in him. His substitute for love is his wealth.

If love exists in your life then you know you have spread so much love around that those who have received it will care for you if some difficulty arises in the future. And if there is so much love in your life that it takes the form of prayer, then you know that God will look after you. You will think, "If He takes such good care of the birds and plants, why should He be displeased with me?"

But if there is no love in your life then you know that there is no one but your bank balance to look after you. Then your only friend is your wealth. If there is no love in your life who will worry about you in your old age? Who will massage your tired feet? Who will help you? Who will support you in your old age? If there is no love in your life, no one will. Then you will only have your money. It will be your only friend. In a miserly, loveless life there is no support, no help but wealth. So you will find that the heart of a rich man is as lifeless as his grip on his wealth is solid.

Love's nature is to share; hoarding is difficult for love. The man who hoards does so because he does not have the courage to share. He has no heart, no feeling for sharing. Love is giving away; love is charity itself. Love means sharing with all.

You prepare your son to earn money, to reach a high position in the government, to be a man of prestige, to be an Alexander or a Napoleon or a Birla. You are doing all you can to see that he does not become a man. None of the things I have mentioned are possible if he becomes a man in the true sense of the word. If he becomes a man, then how can he become a Napoleon or a Birla or the president of the nation? If he becomes a man, then all these doors are closed to him. All these doors lead to inhumanity, to savagery, to animalism; they do not lead to the human attributes, to becoming humane. To open these doors, hatred and violence are the keys; love leads to the door of God.

And so love is lost. By and by, a child's relationship with himself is broken; by and by, his relationship with his heart is cut off. He begins to live without roots; he begins to wander here and there looking for what is missing in his life. But he himself does not know what is missing. He has no knowledge, no awareness of what it is he has lost or when he lost it. He was very small, very young then. When you trained him to move away from love he had no idea at all what you were doing. He trusted you. He believed what his parents said. He began to conform to the society, to the culture; he followed the advice of his elders and of his teachers. He did not know what was happening. In his ignorance, his relationship with himself was

cut off; in his unconsciousness, his roots were severed.

In Japan, gardeners give a particular shape to certain trees, and Swami Ram was surprised to see them when he first visited that country. He could not imagine how such trees could exist. The trees were two to three hundred years old and only six to eight inches high! It was hard for him to believe a three-hundred-year-old tree could only be six inches high, so he asked the gardeners to tell him the trick, the secret. The tree increased in size but did not grow high at all! Its trunk thickened but it did not rise upwards at all!

The secret, the gardeners told him, was to keep cutting back the roots. The tree is planted in an iron pot with a broken bottom, they explained. The roots are not allowed to go deep; their tips are snipped periodically.

When roots do not penetrate deep into the earth, trees do not grow high. They grow older and older, their trunks increase in size, they look old and withered, but they cannot grow in height. The only remedy, the only way for them to grow tall is to allow their roots to go deeper and deeper into the earth. A tree grows upward in proportion to the depth of its roots; the ratio is the same. How can a tree grow tall if its roots are trimmed regularly? It will remain stunted. This art, this trick of stunting trees, is very much in fashion in Japan. That day, Swami Ram noted in his diary that Satan was playing the same trick on man.

The whole human race has become stunted, as if someone were continuously pruning its roots. The trees do not know what is happening to them; their roots are hidden in the earth -- but the roots of your love have been severed and if you do not take steps to correct this mischief you will never be able to reach those roots again. And then, even if you visit temples and mosques, even if you worship and pray and perform all sorts of religious rites, nothing will come of it. It will all be to no avail. No matter how hard you try, your prayers will not reach God. Only a prayer of love can reach to Him. If love is present, it is not even necessary to pray. Then, even if you say nothing, you are heard. But if there is no love, nothing whatsoever reaches Him.

Now let us try to understand these sayings of Kabir.

Each and every word is invaluable. Before Kabir the Upanishads lose their luster. The Vedas look pitiful and second-rate before him. Kabir is singular, unique. Although he is illiterate he has succeeded in extracting the essence from the experience of his life. He is not a scholar; he has expressed this essence very briefly, not at all in great detail. His words are like seed -- mantras:

LOVE'S NOT GROWN IN GARDENS;
LOVE'S NOT SOLD AT MARKET.
HE WHO WANTS IT, KING OR COMMONER,
GIVES HIS HEAD AND TAKES IT.

In the world of love there is no distinction between king and commoner. Where love is concerned there is no question of poverty or of nobility. In love, the beggar and the king are on the same level.

There is only one way to obtain love. The man who wants love GIVES HIS HEAD AND TAKES IT. The man who wants love will have to lose himself, will have to sacrifice himself for it. He will have to sacrifice his ego, his pretence, his false show, his feeling of "I". This is what Kabir means by "head." He will have to sacrifice his head. Love will not be born in you so long as you are not prepared to lose your head.

Go into this a bit more deeply. There are two dimensions to this giving of the head. One aspect is that your ego must fall, must disappear, must go away. Your ego is contained in your head. This is why you often admonish others to hold their heads high. And when you have insulted someone, you will say how you showed him you were somebody, how you made him bow his head. The head has become the symbol of the ego. That is also why you lay your head at the feet of the one to whom you have surrendered. Why the head? There are other limbs to the body, but it is because the head represents the ego. So you bow down and lay your head at the feet of the person to whom you have surrendered yourself completely. And when you become angry with someone you hit him on the head with your shoe. The head is synonymous with the ego. This is its domain.

Kabir says that if you give up the ego it makes no difference whether you are poor or rich, white or black; he says that you can fill yourself with love, that you can take as much as you want.

You cannot purchase love in the market because then there would be a difference between the poor man and the rich man, because then the rich man would be able to buy it but the poor man would be left out.

Love is obtained unconditionally; there is no question of paying any price.

There is only one condition to be fulfilled. There is only one barrier. The mind, filled with the ego, thinking it is everything, feeling it is the center of the world, cannot fall in love. It cannot be in love with anyone because the very meaning of love is to make the other the center of one's life. The other becomes so important that he becomes the center and you remain on the periphery. The man who is full of love says, "I will live and die for the other; I will breathe in and out for the other, and if necessary I will sacrifice myself -- but I will save the other."

Love means the transformation of the center. An egoist considers himself to be the center. He says, "I must be saved even at the cost of the whole world. Even if it is necessary to destroy all, I will save myself." The ego is aggressive, and so when the egoist shows his love for someone he destroys him; he tries to destroy the other's individuality. In this kind of false love-making countless people have lost their individuality.

You say you love your wife or your husband, but everything you do is geared to curbing the other's individuality. The husband tries to destroy the wife's individuality, tries to destroy her freedom, her very self. He tries to make his wife his shadow, something to be used whenever he desires, something without its own will, without its own freedom, without its own strength. And the wife tries to do the same thing. Each plays the same political game. All the time the wife is busy trying to make her husband a slave, henpecking him.

In America, a certain woman filed suit against her husband. Her finger had been chopped off in a car accident and she was claiming a million dollars. When he heard the amount asked, even the judge was shocked. He said, "I agree you should receive something since you were not responsible for the accident, but, even considering the harm that has been done to you, the amount seems exorbitant." "I used to make my husband dance on the tip of that finger," the wife replied. "It was not an ordinary finger at all!"

Wives try to henpeck their husbands and husbands try to keep their wives in control. This is why they are always quarreling. You will never find a bigger quarrel anywhere in the world than marriage. And it is perennial. All quarrels come to an end at some point or other -- even peace treaties are eventually signed and wars finally end -- but the quarrel between husband and wife goes on and on forever. It never ends.

Once a policeman arrested a priest for driving without his lights on. When he appeared before the magistrate the priest said, "I did not know the lights were not working, so please forgive me. As I explained to the policeman, there must have been some mechanical failure. Everything worked fine yesterday, so I did not bother to check today."

The judge replied, "This is not a very grave offence, and I believe you. Yet I also believe the policeman. Do you think the policeman arrested you because he didn't like you? Has he ever had any trouble with you before? Have you ever done any harm to him?" "I cannot remember any other harm I might have done him," the priest said, "except that I performed his marriage three years ago. Maybe he is taking revenge on me because of that!"

The institution of marriage has become a sad affair, an affliction, because it is a conflict, a constant quarrel. And what is the cause of this quarrel? It is because one desires to become the other's master, because one desires to control the other. The desire to become the other's master is a form of violence, and this desire has no relation whatsoever to love.

You are not able to love, and yet children are born to you! And then the same old game of ownership goes on -- this time over them. You suppress them; you dominate them. You are engaged in killing them, in suppressing their selves. You think that children should not be allowed to be free, that it is dangerous. You insist that they obey you, because you think that whatsoever you say is true. But you don't know what truth is at all! You have no knowledge whatsoever of what is right and of what is wrong! Your own life has been a waste, and yet you claim dominion over a small child? You say to him, "I am your father, so whatever I say is right and you must accept it as such." What is your motive? What do you mean by asserting yourself like this? You simply want to turn him into an object, into a thing; you want to kill his sense of freedom, his self-respect.

It generally happens that children who are lifeless, dull and lethargic are praised by their parents for their obedience, and children who are full of life, who are active, who jump up and down, who run here and there are complained about. Then it comes as a great surprise to parents when obedient children turn out to be worthless and the mischievous ones, shine. They shine because they have energy, vitality. They shine in spite of your whole clever conspiracy to control everything around you, to be the master of all.

The seed of love cannot sprout because of this burning desire to be the master, to be the be-all and the

end-all. Love is the art of dissolving your ego. If you really love your son you will place your ego at his feet. Then you will not be an egoistic father. Then you will marvel at how your son will reciprocate. As soon as you set your ego aside he will set his aside. Now you will be cooperating with each other.

Before now the son has been feeling sad and troubled; he has just been waiting for the chance to be free. He has been telling himself that soon the opportunity will come, that as time advances you will become weaker and weaker and he will still be a strong young man. Your son will harass you; he will take revenge on you. Then you will think that he has gone astray. But in fact you have only reaped what you have sown. When he was weak you harassed him; now that he is strong and you are weak, he is harassing you. This is the unalterable law of KARMA -- you reap what you sow. If you are not egoistical with your son there is virtually no possibility of his being egoistical with you when you are weak, when you are old.

We have invented beautiful ways to harass one another. On the outside they are very attractively painted, and we disguise them with nice names. We destroy and murder in the name of love. We kill in the name of discipline; we murder in the name of obedience. All this shows is ego.

HE WHO WANTS IT, KING OR COMMONER,
GIVES HIS HEAD AND TAKES IT.

Whosoever desires love should bear in mind that, whether he desires it or not, he is still going to remain as empty as a clay jug. He will only be filled with sorrow and weeping; he will not be filled with life. Without love, no one has ever attained to joy, to celebration. Nor will he ever. This is a perennial rule of life.

So the first meaning of GIVES HIS HEAD is that a man gives up his ego. Whenever love is present the ego yields. Even if the person is younger than you, even if he is your son you will yield -- because when love is present the ego no longer remains. Even if a woman is your wife you will not set yourself up before her, full of ego; you will not set yourself up as her lord and master, as her PATI-DEVATA, as her husband-diety -- you will yield. And this phenomenon of love is such that neither the wife nor the husband cowers before the other; in fact, both bow to the god of love. No one bows and scrapes to anyone, but both are yielding. If you like you can say they are yielding to each other, or you can say they are bowing to an invisible god of love that sits within their hearts.

The first meaning of the word head' is ego; the second, thoughts.

Whether they are relevant or irrelevant, your head is a collection of thoughts. Your mind is nothing but a vast crowd of thoughts. And it is a very busy and active crowd indeed. Because of it your whole energy is wasted, and you have no energy left for love. The head is an exploiter. It drains you to such an extent that the flow of energy is unable to reach your heart. It is all expended in thinking. And ninety-nine percent of your thoughts are useless; they have no substance whatsoever. No harm at all will be done if you stop thinking.

But you do not live in consciousness; you are not aware. When you are sitting quietly, do you ever observe what you are thinking about? Have you ever watched the rubbish that goes on in your mind? What do you hope to achieve by permitting all this rubbish? It goes on during the day and at night when you are asleep; in your waking hours and in your dreams. It runs in circles all the time. And bear in mind that even the most trivial thought consumes energy. Scientists have come to the conclusion that the amount of energy you would expend in one hour digging a pit in a field is the same as the amount you would expend in fifteen minutes thinking and worrying. This means mental activity requires four times more energy than physical activity.

These days, man's physical activity has decreased, but his mental activity has increased and continues to do so. The head has become an exploiter; it does not allow the energy to flow anywhere else. The head consumes all of the energy itself. The heart is not aggressive. It waits. And because the heart can wait, it does without. Your heart will remain as dry as a desert until the supply of energy that goes to your ego and to your thoughts is cut off. The flow of water will never be able to reach your heart. The seed of love is lying there, and it will only bloom when the water reaches it.

Try to grasp the meaning of the phrase, GIVE HIS HEAD. When thoughts and ego disappear, the head disappears. Then there is a possibility for love; then love will be able to bloom. Now you have removed the obstacle that smothered the seed of love. There is no other impediment but your head. It sits there like a stone, blocking love's flow.

STUDYING GREAT BOOKS MANY HAVE DIED.
NONE EVER BECOME LEARNED.
TWO LETTERS AND A HALF IN LOVE;
WHO STUDIES THEM IS LEARNING.

Kabir says many people simply spend their lives reading and reading. They read countless books and scriptures and finally they die, but they do not attain to wisdom. Wisdom has no relation whatsoever to information. As you keep on reading and listening and accumulating facts your memory becomes very full indeed, and you will know much without really knowing anything. Because of this great burden of words you will be under the illusion, under the false impression, you are a man of wisdom.

According to Kabir, a man of letters, a man of information, is a scholar who has only read about love. The Hindi word for love is PREM, and in the Hindi alphabet it is made up of two and a half letters. Kabir says to read these two and one-half letters in a book is meaningless. He says they must be experienced through the book of life, that a man must enter the university of life, that he must attend the college of life. This is the only place words like this can be learned.

Although the word PREM is made up of two and one-half letters, Kabir also wishes to indicate another, deeper meaning. Only when a person falls in love with someone do the two and one-half letters of PREM become complete. One letter is for the lover, the second letter is for the beloved and the half is for that something unknown that exists between the two.

Why does Kabir call it half? He could easily have called it three. There is a beautiful reason for calling it half, for indicating that it is incomplete. Kabir says no matter how hard you try, love never becomes complete, never becomes completely full. You are never totally contented with love. You never feel it is enough; you never feel fully satisfied. No matter how much love you feel or make or show, love always remains incomplete. It is like God. God keeps on expanding and expanding, becoming fuller and fuller, and yet his expanding keeps continuing, keeps going on and on and on.

The fact that love always remains incomplete is also an indication of its everlastingness. Remember, whatsoever attains to completion, dies. Completion is death, because then nothing remains to do, nothing remains to be. There is no more movement, no further progress. Anything that becomes complete is certain to die. What else can it become? What else is left? Only something that lives forever is always incomplete, always half -- and no matter how hard you may try to fill it, it will remain incomplete.

To remain incomplete is love's nature. You can strive as hard as you like after satisfaction, but you will see that each satisfaction only makes you more dissatisfied, only makes you crave for more and more. The more you drink, the more your thirst increases. This is not the water that quenches your thirst when you drink it, this is the water that kindles your thirst more and more. So a lover is never satisfied and his joy is endless. His joy has no end to it, because joy can only come to an end when things reach completion.

A sexual person can be satisfied but a lover cannot. A sexual act has an end to it, a limit, but love has no end, no boundaries. Love is beginningless, just like God. Love is God's representative in this world. Love is the gateway to that dimension beyond time. Love is the penetration of superman into the world of man.

Love is the symbol of God in the world, and the nature of love is like the nature of God. God will never be completed. If he were to become complete, our world and our universe would be finished. God's perfection is like a very subtle imperfection. The Upanishads say that even if you remove the perfect from that perfection He will still remain perfect, and if you add the perfect to that perfection even then He will be the same as He was before. He is what He is. With Him, neither increase nor decrease is possible. And the same is true of love. Love will be the same in the end as it was in the beginning.

The love that becomes exhausted, that wears out, is not real love at all. It can only be a strong and violent desire for sexual enjoyment, and that relates to and culminates in the body alone. Anything related to the soul has no end, no point of termination. The body dies, the mind dies, but the soul continues to be. Its journey is infinite; it has no restingplace. If it had a restingplace that would also be its conclusion.

Kabir says that the word PREM is composed of two and one-half letters, and pointing to these two and one-half letters of PREM he makes a deep and significant statement about the incompleteness of love. Between the lover and the beloved there is an invisible flow, an invisible bridge uniting the two into one.

NARROW IS THE LANE OF LOVE.

TWO WILL NEVER FIT.
WHEN I WAS, THE LORD WAS NOT.
NOW HE IS; I AM NOT.

The path of love is very narrow. No other is as narrow. And two cannot walk together there.

In the beginning, in the first meeting between lovers, there are two and one-half, but finally the other two disappear and only love remains. The lover feels he is lost, that only the other exists; the beloved feels she is lost, that only her lover is -- but in fact both are lost, and only love remains. Both heads disappear and only the one in the middle remains. Only love remains. And so the meeting between God and man never takes place. It cannot. When the moment of meeting comes the man is dissolved; as long as the man is, the moment of meeting never comes.

Look at the whole phenomenon in the following way -- if you let a drop of water fall into the ocean it will maintain its own identity only as long as it does not actually touch the ocean. It may only be for a very short distance, but the drop still exists as it falls. There is the ocean and there is the drop. This is exactly what is meant by TWO LETTERS AND A HALF IN LOVE -- the drop, the ocean and the fall. The drop is on its way but it is still the drop. It still has its own identity; there is still a short distance between the two. That distance is filled with love, filled with attraction. The drop is in the act of falling but the meeting has not yet taken place. No sooner does the meeting take place than the two are one. Then there is no longer the ocean and the drop. Then the drop will be the ocean and the ocean will be the drop.

In one of his couplets Kabir says how very surprised he is to see the drop merging into the ocean, to see that the drop has now become the ocean.

SEEKING, SEEKING; LONG SOUGHT.
NOW HOW TO FIND KABIR?
THE OCEAN FELL INTO THE DROP.
HOW TO TAKE IT OUT?

You have to understand Kabir's point of view. He is speaking from the standpoint of the drop -- from your standpoint. And in yet another couplet he says he is surprised to see the ocean merging into the drop and asks how the ocean can be removed again. Here he is looking through the eyes of the ocean.

There are two points of view. One is of the drop -- I am lost; only the ocean remains. The second viewpoint is of the ocean -- I am lost; only the drop is. The drop has become vast and the ocean has merged into it.

If you understand this correctly, if you can look at this from the viewpoint of the half, then you will see that neither the ocean nor the drop remains. The ocean was the tiniest bit less before its meeting with the drop. It was less by one drop. But that tiny amount is not at all insignificant. The drop may have been very, very tiny before it met the ocean, but the whole ocean itself was less. Now the drop and the ocean are no more as they were. Now both are lost. Now only the merger remains, now only love remains, now only the half remains. The lover is lost, the beloved is lost, the devotee is lost, the Lord is lost, Kabir is lost, God is lost. And only love remains.

How can one experience that infinite and immortal love from the scriptures? How can you grasp this love from the Vedas, from the Koran, from the Bible? How can the master even explain it to you? Then what can the master do? He can only do this much -- he can give you a push so that you can experience it. Unless you experience it for yourself there is no other way for you to know love.

NARROW IS THE LANE OF LOVE.
TWO WILL NEVER FIT.
WHEN I WAS, THE LORD WAS NOT.
NOW HE IS; I AM NOT.

People say they want to seek God. They say, "Where is God? We want to find Him." They also ask for proof that God exists. They do not understand what they are saying at all. There is only one way to seek God, and that is to lose yourself. You will not have the experience of God as long as you try to save yourself, as long as you try to retain your own identity. You can only have the experience of God when you

are not. You will never have proof of God's existence; you will only have it when you are lost, when you are not.

Whosoever searches for proof that God exists will come to the conclusion that He does not exist. You can only obtain atheism from the scriptures, not theism. From the words of the scriptures you will only be able to conclude that God is not. From words, you will never conclude that God is.

Omar Khayyam has said that he went to many learned men to obtain true knowledge. He says they were very well-read, that he listened to their learned discourses, to their discussions and to their arguments for and against, but that he returned empty-handed, that he obtained no glimmer of true knowledge whatsoever from them. You can never get anything from them. Even if you memorize their words nothing will come of it; you will always come home empty-handed.

Is anything more lowly than a word? Yet it is very interesting that a man with nothing more than a vast storehouse of words is so proud of them and considers himself to be a man of knowledge. It is interesting how such a man thinks he really knows something. This is sheer foolishness.

STUDYING GREAT BOOKS MANY HAVE DIED.
NONE EVER BECOME LEARNED.
TWO LETTERS AND A HALF IN LOVE,
WHO STUDIES THEM IS LEARNING.

And then:

KABIR SAYS: CLOUDS OF LOVE
CAME ON ME SHOWERING;
SOAKED THE HEART,
GREENING THE INNER JUNGLE.

Can there be rain from word-clouds? And if rain could pour down from clouds of words would they make your garden green? You cannot cheat the trees. They will not be deceived by a shower of words; they require real water to flower. The water of experience is the real water.

KABIR SAYS: CLOUDS OF LOVE
CAME ON ME SHOWERING...

No sooner do you do away with the head than the rains come. The clouds will begin to shower on you as soon as your ego disappears. The clouds of love are always hovering above you. They have not forsaken you, not even for a moment, because love is your innermost nature. Love is the nature of your soul. It is not something you amass on the outside and then distribute to others. Just as heat is the nature of fire and freshness is the nature of water, love is the nature of the soul. But your eyes are not focused on the clouds of love. Your gaze is always downcast. The clouds hover about you, and sometimes you hear their call but your mind is such that you give some other interpretation to what you have heard.

In one of his famous poems Rabindranath Tagore tells of a huge temple served by one hundred priests, of a temple where lakhs of rupees were regularly spent on food and on various rites. One night the chief priest had a dream in which the temple deity said he would visit the temple the following night and that suitable preparations to receive him should be made.

When the priest arose in the morning he said to himself, "A dream is just a dream after all. It cannot be true." In general, priests never have any faith at all in the deity of their temple, although the devotees who go to the temple may. The priests of the temple have no faith because they see their calling as a profession. Such people never have, nor can they ever have, any faith in the temple deity. And yet the chief priest was somewhat nervous. He began to wonder if perhaps the dream might come true after all. If no preparations to receive the deity were made it would be terrible; if nothing were ready when the deity arrived he would be in great difficulty, so he decided he had better tell his fellow-priests about the dream. He called them together and told them what had happened. "It is only a dream," he said. "You don't have to believe it, but if it does come true we could be caught unaware." The other priests said, "There is no problem. We will make the necessary preparations and if the god does not come we will enjoy the food ourselves." This is

what the priests have always done. They prepare food for their gods and then eat it themselves. They also decided that since the temple had not been cleaned in some time it had better be done as well. No one really had any faith in the dream, and they all kept remarking to each other, "Have dreams ever come true?" In any case they cleaned the temple and made the other necessary preparations. They lit lamps, burned incense and decorated the temple with flowers.

When evening came there was no sign of the god's arrival. Evening turned into night and still he did not come. At last the priests began to murmur among themselves, "We have been very foolish. We believed this dream too. Let's enjoy the food and then go to bed." They were quite tired after the day's activity, so they ate their dinner and went to bed.

The god's chariot arrived at midnight. The rumble of the wheels resounded throughout the temple. One priest was awakened from his sleep by the noise and it seemed to him the chariot was coming nearer and nearer. He called to the other priests, "Listen! Wake up! It sounds as if the god's chariot is approaching the temple!"

The other priests replied, "Stop all your silly chatter. We are exhausted. There is no chariot. It's only the wind knocking against the door." And so, sloughing the whole thing off, they fell asleep again.

The chariot stopped at the gate and the god began to mount the steps. The sound of his footsteps could be heard clearly. And then he knocked at the door. One of the priests said, "Listen, it sounds as if he has arrived. Someone is knocking at the door."

When he heard this, another priest became a little vexed. "Can't you see we are tired from the day's work?" he said. "Stop your prattle. Have you ever known a dream to come true? There is no sound of knocking; it is just the rumbling of thunder. Go to sleep and be quiet!"

When they arose in the morning they saw wheel-marks running up to the steps of the temple. They saw that someone had climbed the steps, that the footprints of the god were there. But as Tagore says, it was too late. They had missed the opportunity.

The clouds of love surround you on all sides. Those who have real vision can see them, but you cannot. Your head is the barrier; it stands in between. And the clouds are unable to shower upon you; and even if there were a shower, the drops of rain would not be able to reach your heart. Your head is like an earthen jug that has been coated in grease and so the drops would scatter everywhere. The rain would be unable to reach your heart. Your heart is the jungle about which Kabir is speaking:

KABIR SAYS: CLOUDS OF LOVE
CAME ON ME SHOWERING;
SOAKED THE HEART,
GREENING THE INNER JUNGLE.

The heart is wild, like a jungle. Intelligence is polished, refined by society, but the heart is a jungle -- primitive, uncultured, uncivilized. It is like the wild animals, like the trees, like the clouds in the sky. But the hand of man has not been able to touch his heart; it cannot reach there. Society cannot move beyond the head; only God can reach your heart. The man who gives up his head, his ego, his thoughts, is drenched by the shower from the clouds of love, Kabir says. The soul is drenched and the jungle becomes green.

A HEART DRY OF LOVE;
RAM AGAIN UNTASTED.
THUS IS MAN IN THIS WORLD:
HIS ARISING WASTED.

At the time of your death, Kabir says, you will find that your life has been wasted. If your lips have not uttered the name of God and if your heart is not filled with His love, at the end you will realize that you have missed. Then you will open your door and see how often His chariot has tried to reach the temple of your heart. You will see His footprints on your steps, you will realize that He has knocked many, many times but that every time you have misinterpreted all the signs. "It is the rumbling of the clouds," you have said. "It is the blowing of the wind. It is the sound of some wanderer." One by one you have missed the opportunities. And all of this you will realize at the hour of your death.

At the moment of death you will find people weeping, dejected, dismayed. But this dismay is not

because of death. It is because people realize they have wasted their lives; it is because they feel that life has been wasted. The opportunity was held out to them but they have let it slip through their hands.

No one is really afraid of death. How can you be afraid of something about which you know nothing whatsoever? You have never encountered death. How can you be afraid of it? How can you fear a stranger? Has death ever harmed you? Has it ever done anything to you to make you weep and tremble and cry aloud? No! The real cause is something else altogether. You realize for the first time that you have wasted your entire life. Then you think, "What can I do now? Now there is no time. Now death is standing in front of me." This whole feeling of helplessness is nothing but the outcome of an unsuccessful life.

Those who have lived a righteous life; those who have known the secret of life; those in whose lives there has been godliness; those whose innermost throne has not been vacant; those whose lives have been full of love and whose lips constantly form the name of God, welcome death joyfully. The man who has known the secret of life knows no death. Such a man sees death as a restingplace, as a place of deep rest that follows the exertion of life. But you will be afraid. You will be afraid then because at present you are wasting your lives away.

A HEART DRY OF LOVE;
RAM AGAIN UNTASTED.
THUS IS MAN IN THIS WORLD:
HIS ARISING WASTED.

Never stop looking to see whether or not your heart has become filled with love yet. Time is fleeting. You cannot stop it; no one has ever succeeded in reversing the clock. Time flows on continuously. Every moment life slips through your hands; every moment you move closer and closer to death. Death may come at any moment. And death shows no one forgiveness or mercy. No matter how hard you plead with it, you cannot hold death off a single moment longer.

So keep on searching your heart to ascertain whether or not it has yet become filled with love. And if you find that it is still not filled with love, that it is still a desert where the rain has not yet fallen, then be quick to get rid of your head, to get rid of your ego. This is what meditation is; this is what prayer is. The art of severing the head, of getting rid of the ego, is yoga. No sooner does your ego disappear, no sooner do your thoughts go, than love begins to pour into your heart. God showers continuously, but your head has blocked the access to your heart.

A HEART DRY OF LOVE;
RAM AGAIN UNTASTED.

And the name of God, of RAM, automatically springs to the lips of the man whose heart is filled with love. This does not mean you have to keep repeating the name of RAM, it means that your mouth, your lips, your tongue savor the taste, savor the flavor hidden in His name. Your palate will enjoy no other taste so much. The taste of that name will roll on your tongue constantly, just as a sweet held on the tongue melts slowly, sending its sweetness vibrating through the body. The name of God has a kind of sweetness; it has a particular taste of its own.

There is no point in simply repeating God's name, nor is there any point in putting a sheet on your bed with the word God' printed on it so that others can read it. This will serve no purpose whatsoever. The name of RAM has to send thrills pulsating through your whole body.

ROUSED, ECSTATIC WITH HIS NAME,
LOVE-DRUNK, OVERFLOWING,
REVELING IN HIS VISION.
WHY BOTHER WITH LIBERATION?

Kabir is saying something very unique here. He is saying that a man who becomes saturated with the taste of that name becomes so aroused, becomes so ecstatic from having drunk so much, that he begins to overflow. You will only be able to love others when you become so overwhelmed by the love of God that it

begins to overflow from your very being. This is the state of an ecstatic man. A moment comes when you have so much love you will go mad if you do not share it, when you are so filled with love you will be in great difficulty if you do not empty yourself. In another poem Kabir says to empty yourself with both hands.

But your present condition is quite the opposite. Each of you is like an empty bowl. You wander about like a beggar, beseeching others to fill your bowl with love. You are beggars. You ask everyone you meet to toss you a scrap of love. Your eyes are desperate for love; they are begging for love, and even if someone bestows a little smile on you, you are thrilled. There is no end to your beggarliness. If someone tosses a stone in your begging-bowl you think you have been given a diamond.

Among yourselves you beg love from each other all the time. You clamor after it. And bear in mind that those from whom you are begging are as empty of love as you. They can only give you consolation; they cannot give you love. Even if they want to give you love, they cannot. You are beggars standing before other beggars with your begging-bowls.

Every beggar is an egoist; every beggar thinks he is an emperor. But inside he is still a beggar. He speaks of giving only so he can get. You give a little love to someone else, but you only do so because you want love in return. It is a bargain. The other is only trying to barter in love; he is only trying to exploit you too.

In this world everyone begs love from someone else -- the son from the father, the father from the son, one friend from another -- and not one single person sees that the person from whom he is begging has also come to him to ask for love. That is why their kind of love is a failure. Initially, this sort of deception can work for a few days, but how long can any deception last? Very soon you will realize that the other is also a beggar, and then you will be in difficulty.

You see a woman and you think she is full of love; a woman sees you and she thinks you are full of love too. Each of you tries to deceive the other. It is all a deception. The whole thing is like putting a lump of dough on a hook to catch a fish. The dough is just an outer covering; there is a hook inside. In such a situation, love between two people can be considered to have lasted a long time if it lasts two or three days, because no sooner do two people get close than each quickly realizes the other is also a beggar. Both of them have spoken of giving love, but in fact each has approached the other begging for love. Everyone keeps on promising he will give love.

You even ask for love from small children! There is no limit to your beggarliness. A mother looks at her newborn child and wants him to smile, and so she teases him into smiling. Smiling is forced on the child. The mother tries to teach the child to smile, and so in a few days he begins to learn the art of politics. He will soon understand that it is advantageous to smile. He will learn that if he smiles his mother is pleased, and that if he does not smile she is displeased, and so he will begin to smile more often. But that smile will be forced, just a put-on smile, just a show.

Under your influence, young children soon become clever and cunning. It is a kind of SATSANG, a kind of learning not unlike that of disciples who learn just by being in the presence of the master. And when children smile they are doing so out of selfishness. They smile because they want something from you. When they do not want anything they will not smile, no matter how much you try to make them. "What is the point of smiling if I don't want anything?" they think. You must have observed how cleverly they can flatter you when they want something from you. Then they try to please you in every possible way -- laughing and dancing and looking very happy.

Everyone is a beggar. And everyone will remain so as long as he has A HEART DRY OF LOVE. But when a man knows himself, when he knows his situation accurately and is able to rid himself of his thoughts and of his ego, it is a different matter.

What is so difficult about ridding yourself of your thoughts and of your ego? What have you ever attained or achieved through them? You have achieved nothing whatsoever, and yet you cling to them! You are like a drowning man clutching at a straw. And if you say to such a man, "You fool! That is only a straw; it will never save you!" he will shut his eyes. If he sees it really is just a straw his only hope will be shattered. People live in hope. You all think something may happen and so you hold on a little longer. Your hopes have not been fulfilled so far, but you say, "Who knows? Some miracle may happen tomorrow and my hopes will be fulfilled."

If your hopes have not been fulfilled today, how will they be fulfilled tomorrow? You will have to transform yourself. You have not transformed yourself thus far and you have seen that nothing has happened; you have not transformed yourself thus far and although you have tried to fulfill your dreams for countless births you have failed. You simply go on repeating the same folly from birth to birth.

ROUSED, ECSTATIC WITH HIS NAME,
LOVE-DRUNK, OVERFLOWING,
REVELLING IN HIS VISION.
WHY BOTHER WITH LIBERATION?

But the man who loses his head, who drops his ego, is filled with ecstasy -- king or commoner. He is filled with delight. And love begins to radiate from every pore of his body.

WHY BOTHER WITH LIBERATION?

Such a man does not even ask for liberation. Nor does he pray to God to grant him freedom, to give him MOKSHA. He says, "Who cares about liberation! I couldn't care less. I simply want to see You!" Devotees of God do not demand liberation, nor do they ask about it. They simply say, "We only wish to see You. We only want to see You once to be totally satisfied. We are not concerned with liberation at all. We have no desire for liberation whatsoever!"

This must be carefully understood, because it is quite possible for the desire for liberation to become a subtle form of ego. In ninety-nine cases out of one hundred this is generally what happens. When you say, "I want to be liberated," it is the "I," the ego, that desires liberation. And then your liberation, your MOKSHA, becomes just an extension of your ego. In this instance you want to save your "I." You are prepared for the body to perish, but you want to preserve your "I." You call this "my" liberation. But bear in mind there is only one kind of liberation, and that is liberation from "I," liberation from the ego itself.

There cannot be any such thing as "my" liberation. How can "I" be liberated? "I" is the bondage! "I" can never be free. There is no liberating "I," there is only liberation from "I." That is why devotees often achieve the liberation yogis are unable to attain. A yogi says, "I want liberation. I desire to be liberated," but his liberation is linked with his "I." It seems to be the last desire of the "I." But no matter how purified it may be, it is still a desire. Chains may be forged of gold, but they are still chains.

ROUSED, ECSTATIC WITH HIS NAME,
LOVE-DRUNK, OVERFLOWING,
REVELLING IN HIS VISION.
WHY BOTHER WITH LIBERATION?

Such a man says, "I care nothing about liberation; I do not even ask for it. I only want to see Your face." Such a man is even ready to forego liberation, and in so doing he becomes liberated. That is the only liberation -- when there is no desiring at all. The desire to be liberated is not present in such a man. He only desires to see Him; he only desires a glimpse of Him. A devotee is satisfied with very little, and so he receives everything. But a yogi demands all. Bear this in mind -- as you become satisfied with less and less you will receive much more. But when you become satisfied with whatsoever you are....

I say to you, do not even ask to see His face. You should not even say, "I only want a glimpse of Your face." Why should you even hold on to that desire? Only say, "Whatever Thy will may be it is fine with me. If I get a glimpse it is okay; if I do not, even then it is okay." That very moment you will be liberated.

TALE OF LOVE, UNTELLABLE.
NOT A BIT'S EVER TOLD.
THE SWEETS OF A DUMB ONE --
HE ENJOYS... AND SMILES.

These SUTRAS are filled with love. Kabir says that whosoever gives up his head attains love, that clouds of love shower down on such a man, drenching his soul -- so much so that it overflows into an abundant sharing with others. He also says love is such freedom that not even the desire for liberation remains. Love is the highest kind of liberation, and when one achieves love even the desire for MOKSHA,

for ultimate freedom, disappears.

It is difficult to put what Kabir wishes to express into words. It is virtually impossible. Only he who knows, knows. Only he who lives in love knows. It is a matter of personal experience. That is why Kabir says love is like a sweet tasted by one who is dumb. When a man who is dumb eats a sweet, he simply enjoys it and smiles. If you ask him, "What is the matter? Why are you smiling?" he cannot express his feeling in words, he can only keep on smiling. And so the man who has drunk pure love also smiles. He is also dumb; he is also at a loss to express his joy. He is so filled with the taste that even the experiencer has disappeared. If you can understand his smile then you will know it is the only way he can indicate his feeling of great joy.

Go to the enlightened ones, to the men of wisdom. Don't worry too much about what they say, but be alert and thorough enough to see what they are. Their very beings are indicative. What they are is not something that can be put into words. The enlightened man is like the man who is dumb and eats a sweet; he simply smiles after he has tasted it.

To sit at the feet of the enlightened man, at the feet of the masters, is the only meaning of the word SATSANG. You should sit at the feet of those who have tasted that sweet, who have tasted the sweetness of love. Their lives are filled with ecstasy; their lives are in flower. You should inhale their fragrance; you should drown yourselves in their taste; you should merge totally into their joy. Don't be too concerned about what they say. Be alert. Understand what they are. And perhaps you will understand their secret. If you are able to understand them, you will be able to progress, you will be able to move forward.

The Great Secret

Chapter #2
Chapter title: Tell, and still its hidden

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KNOWLEDGE OF INNER EXPERIENCE
MANY COME ASKING FOR.
STRUCK DUMB SAVOURING THE SWEET,
WHOSE MOUTH WILL TELL THE TASTE?

THE SIGN OF THE DUMB
ONLY THE DUMB UNDERSTAND.
LIKEWISE, THE JOY OF A SAGE
ONLY A SAGE KNOWS.

NOT OF WRITTEN WORDS
BUT OF EXPERIENCING:
WHEN THE BRIDE MEETS HIS EMBRACE
THE GUESTS ALL FADE AWAY.

THAT WHICH SEES CANNOT SPEAK,
WHICH SPEAKS CANNOT HEAR,

THAT WHICH HEARS CANNOT EXPLAIN.
WHY TONGUE, EYES, EARS?

WHAT'S FULL EMPTIES OUT;
WHAT'S EMPTY FILLS UP.
EMPTY, FULL -- NEITHER TO BE FOUND.
THE EXPERIENCE IS THIS.

SUCH A WONDER! IT'S NEVER TOLD
TELL, AND STILL IT'S HIDDEN.
KORAN AND VEDA COULDN'T WRITE IT.
IF I SAY IT, WHO WILL LISTEN?

Let us go deeply into the meaning of each word. There is a saying about "containing the ocean in a pot." Kabir has done that. He has managed to contain the unlimited in very small words, in words we use every day. But Kabir has given them a unique meaning. You may think, "But this is all known to me!" when you hear them; you may understand the surface meaning of the words, but you are not acquainted with their depth. And each word is so powerful it can set you off on an infinite journey.

KNOWLEDGE OF INNER EXPERIENCE
MANY COME ASKING FOR.
STRUCK DUMB SAVOURING THE SWEET,
WHOSE MOUTH WILL TELL THE TASTE?

Information about objects can be collected, but this is knowledge you have obtained from outside. You perceive objects from four sides; you can walk all around them. For example, when you go to a Hindu temple you walk around the idol of God, but this walking only happens outwardly and so it has become phoney, a mere ritual. No matter how much you may know about something from the outside, your information about it is never inner, never from your own experience.

So long as we do not enter the depths of something our information about it will always be surface. It is like going to see the ocean and coming back home simply having glanced at the waves. The real ocean, the depths and the treasures of the real ocean, are hidden beneath the waves. On the surface there is only foam; on the surface there is only conflict, competition, enmity. In the waves, only mischief and upheaval exist. The real ocean is hidden beneath them. There is only one way to know that ocean and that is to dive deeply into it. And there is only one kind of diving, the diving into yourself.

No matter how deeply you penetrate the inner reaches of another, you will never be able to touch his soul. Your journey will be just an orbiting on his outer boundary. So if you want to know the ocean through and through, then even diving into it is not enough. Then you have to become one with the ocean, just like a lump of rocksalt that is thrown into the sea dissolves and becomes one with it. Then and only then will you know the infinite depths of the ocean.

The experience of knowledge can only be of one's own self, and never of another's. We always remain a tiny bit removed from each other. Even when we make love we are still unable to reach the other's innermost depths -- even then we remain on the circumference. And this is the problem for lovers. Lovers feel they come very close to each other, but their actual experience with each other reveals to them that they always remain far away. As they come nearer and nearer to each other they begin to realize it is impossible to be really close. A distance always remains between the two. That is why love for another is never satisfying.

Love will only be satisfying when it is established in God. God is you; He is not someone else. And there, with God, the distance disappears completely. Kabir calls such an experience knowledge. Such an experience can be only of the self. Self-knowledge is the only knowledge; the rest is all information. Knowledge is only that which a man has tested for himself; it cannot be achieved without experience.

There are many things in this world that can be known through others, many things that can be known with no personal experience. Whatever we know about this world, whatever information we have about it,

for the most part is given to us by others. Scientists give us information about the various sciences; experts in geography tell us where the Himalayas are and where Tibet is, and this is how we gather information. This information received from others about the world can be accepted, but you cannot accept information from others about your self.

Whatsoever another tells you about yourself will be untrue. No matter what you have learned about yourself from the Upanishads, from the Vedas, from the Koran, from the Bible, from the saints, from the scholars -- give it no credence at all. After all, you are not a stranger to yourself! The idea that someone else can show you what you are is outrageous. What greater impotency can there be than your powerlessness even to know your self! What greater blindness can there be than your inability to know your self!

Are you so enveloped in darkness that you need someone else to show you the light, to show you who you are? If you need someone else, then it is quite clear you have no concept whatsoever of your being, of who you are. And how can another person give you that knowledge? There is no other way to achieve that experience than for yourself.

The master can indicate to you how to dive into yourself, but he cannot show you anything, he cannot tell you anything about your self. He can lead you to the bank of the river, but you will have to drink the water. And when you drink the water your thirst will be quenched. But that will be your own experience.

I can tell you everything there is to know about water -- its whole chemistry, how it is composed of oxygen and hydrogen, its different properties, at what temperature it becomes vapor, at what temperature it turns into ice -- but that will not quench your thirst. Your throat will remain parched and dry. No matter how great or how complete the information may be it will not quench your thirst. Mere information about the chemistry of water will not help you.

Understand what the master is indicating first -- then go in search of water and drink. Then you will have the experience of water for yourself. Then the dryness will disappear and your throat will feel cool; then the fires of deprivation and of uneasiness will vanish, and a kind of peace, a kind of satisfaction will well up within you. No one else can give you this experience, but you are quite capable of having it for yourself if you want to.

So far you have tried to obtain this experience from someone else. You do not even wish to exert yourself enough to drink. It is your thirst, so how can my water help you? You will have to find your own water. This is why all the enlightened men, all those who know, say there is no knowledge except that which comes from experience.

So free yourself as quickly as possible from whatever knowledge you have gathered, from whatever information you have accumulated that is not from your own experience. You will never start out in search of that spring of fresh water as long as this burden is on your head; because you are under the illusion you have known, without really having known; under the illusion you have drunk, without really having drunk; under the illusion you have acquired something, without really having acquired anything. This is an impossible situation.

Kabir is saying that you have read a lot, that you have accumulated much information, and that many people are satisfied with this kind of knowledge.

Kabir lived in Kashi, a place abounding in scholars. They believed it was enough to read, to accumulate knowledge from books. They were well-versed in the Vedas, in the Upanishads and in the other scriptures, and they looked upon Kabir as ignorant, as an illiterate man. In one sense, you can say Kabir was illiterate. If you consider a scholar as literate, as a well-educated man, then Kabir was definitely illiterate. But of what value is the scholar's knowledge? A scholar will go on and on about the immortality of the soul, but when death approaches you will find him trembling and weeping and wailing. All this talk of immortality will crumble into nothingness because he has not know it. He has only read about immortality; he has only heard about it from someone else. It may be someone else's experience, but it is not his own.

When you possess the pure gold of your own experience you will be fully prepared to face the test of life, but the gold of another's experience will turn to clay in your hands. It will not help you face life at all. The knowledge you gain from others may help you pass tests in logic and reasoning, may help you to obtain a university degree, may earn you the world's respect as a man of letters, but you will know inside yourself that you have not attained true knowledge. Inside, the lamp will be unlit; inside, there will be no flame.

Scholars and pundits can deceive others, but how can they deceive themselves? Their so-called knowledge is like this story Buddha used to tell about a villager who sat at the door of his house, counting the cows and buffaloes of the other villagers as they passed by his door each morning and evening. He could tell how many cows and buffaloes there were in the village, but all of his activity never provided him with a

single drop of milk. Buddha used to warn his disciples not to spend their lives like that villager.

All scholars are like that villager. They keep the accounts of others -- what the Vedas say, what the Koran says, what the Bible says. They spend their whole lives counting the cows and buffaloes of others without ever getting a single drop of milk to drink. The experience must be your own.

KNOWLEDGE OF INNER EXPERIENCE
MANY COME ASKING FOR.
STUCK DUMB SAVOURING THE SWEET,
WHOSE MOUTH WILL TELL THE TASTE?

The great difficulty is that the man who has known the truth cannot give it to you even if he wishes to. You have no comprehension of the affliction of the wise. You only know one affliction, the affliction of the ignorant. The enlightened man has known the real thing. He knows. He sees you groping in the dark and he wants to give you all that he knows, but he is helpless. That is his affliction.

STRUCK DUMB SAVOURING THE SWEET,
WHOSE MOUTH WILL TELL THE TASTE?

He has already tasted the sweet and he sees you still wandering all over in search of it. He sees you becoming more and more downcast, more and more miserable, more and more entangled in your problems, in your cares and sufferings. He wishes you could have the taste too; he wants the door of heaven to open for you as well. He wants to help you. He wants to cry out and say, "It is so very sweet!" But just as a man who is dumb is unable to cry aloud, the throat of the enlightened man is blocked; his lips cannot form the words. He is in the same position as the dumb man.

But the difficulty of the enlightened man is even greater than that of the man who is dumb. A remedy for dumbness may be possible, but for the enlightened man there is no way out. If the difficulty were physical some cure could be found, but his predicament is his inability to express what he has known. His dilemma arises out of the very nature of the experience of self-knowledge. If you also attain to that knowledge you will understand this quandary as well.

And even if the awakened man tries, his attempts are all unsuccessful. Not only are they unsuccessful, they can create the wrong impression. He wants to say one thing but has to say something else. He wants to say something definite and precise, but words are unable to express what it is he wants to say and they carry him somewhere else. He wants to lead you to a particular spot, but when he looks at you he sees he has led you to some other place, he sees you have misunderstood him.

This is why so many religious sects exist in the world. The enlightened preach religion, pure religion, but it branches off into sects. What the enlightened men have said has not been understood correctly. As it travels from them to you, truth becomes untruth and is misconstrued. No sooner do you hear something than you become involved in it and your mind gives it its own interpretation. You implant your own interpretation, your own meaning; you twist it to suit yourself. This is the distinction between real religion and sects.

The enlightened man tries to see that religion reaches you, but what actually happens is that it becomes distorted into a sect. He wants to make you free, but what happens is that you become even more tightly bound. And then a new difficulty arises. He wants love to manifest in your lives, but when he looks at you he sees you ready to fight in the name of love. Take the example of the Christians. Jesus used to say, "Love is God," and yet no other people have waged as many wars as the Christians. He said to turn the other cheek to the one who strikes you, and the Christians have killed hundreds of thousands of people. And do you know why they have massacred these people? With a sword in one hand and a Bible in the other they did this to bring them religion!

The rishis of the Vedas and the Upanishads say, "There is the same Brahman in all. He alone resides in all. He is spread throughout; He exists in the smallest particle." And what the Hindus have done is quite the opposite. The scholar who quotes the sutras of the Upanishads so often is not prepared to touch the lowborn, the untouchables. This proves he considers Brahman as untouchable. If Brahman is in all, then who can be looked upon as untouchable? Then who can be deemed unholy? But this has happened in this land of the enlightened. Not only was the untouchable not to be touched, he was punished if ever his shadow fell on a

Brahmin! His shadow! Can a shadow be unholy? The shadow is a shadow; it is non-existent, completely unsubstantial! Suppose a Brahmin were sitting somewhere and an untouchable passed by. If his shadow fell on the Brahmin he would have been thrashed, beaten, perhaps even killed -- the crime was considered punishable by death. What an inconceivable thing! This so-called knower-of-Brahman, afraid of a shadow!

Why were the minds of those who said Brahman was all-pervading so diseased? How did this happen?

Those who said that Brahman is all-pervading were perfectly correct, but those who heard it interpreted it in their own ways, in quite different senses. Words travel a very short distance between the master and his disciples, but even in that short distance everything is perverted. This perversion is not because of anything related to the body, memory or mind -- if it were it could be corrected -- but it is nonetheless quite natural. The nature of this sort of discourse, of this sort of transmission, is such that we can only say exactly what it is we wish to say to those who have had similar experiences, to those who exist at the same level of experience. That is why Kabir says:

THE SIGNS OF THE DUMB
ONLY THE DUMB UNDERSTAND.
LIKEWISE, THE JOY OF A SAGE
ONLY A SAGE KNOWS.

The master is speaking from a particular level and the disciple is hearing at another level, at a different one. So how is a dialogue possible between the two? The master stands on a high peak of consciousness and the disciple is floundering in an abyss of darkness. How can there be any dialogue between the two? The words of the master, spoken from the golden peak, have to descend into the dark abyss -- they are polluted with darkness before they enter you. In their journey to you the words are lost, and only darkness reaches you. Kabir says you will never truly understand until you and the master are both on the same level.

One dumb man understands the language of another. If one wishes to say to another, "It is very sweet," he will be able to do so by hand-signals. They share the same language. They are on the same level; they have the same experience. This means that a dialogue, a communication is possible between them.

Until our experience is on the same level, discussion is possible between us or criticism, but there cannot be a dialogue. If I say something to you, you may immediately begin to discuss in your mind whether what I have said is right or wrong; you may give reasons for and against it, but there will not be a dialogue. When there is a dialogue, no sooner is something said by one person than it is totally understood in the same sense by the listener -- with nothing whatsoever missing, with not the slightest difference at all. This is only possible if you are at the same level as I am. This is only possible if two individuals -- the speaker and the listener -- are standing at the same level. Then there is no distinction.

Only the enlightened can explain to the enlightened -- but then it is quite useless because then there is no need. This is a paradox of life. There is no need to explain to one who understands, but it is necessary to explain to one who does not understand. And it is not possible to explain to him.

Then what can be done? How can those who have known distribute their knowledge? How can they share their precious treasure? How can those who have known lead you to that place where knowing happens? How can those who have tasted truth invite you on that journey?

Many ways, many methods have been found. All the techniques of yoga have been uncovered to create a bridge between you and the enlightened men.

Patanjali has said that faith will find a way, that there will be no arguing then, for or against. Faith is the indication that even though you are fully conscious you are not yet ready, not yet fit for truth; it shows you are still standing in darkness. It means you have accepted what has been said to you as gospel; it means you have not begun to discuss, to reason things out, to raise questions. And if you do start to reason and to question, the real meaning of what has been said to you will be lost. Whatever interpretation you give it will be your own, and not that of the master.

Faith has only one meaning. Faith is a device to bridge the gap between master and disciple. You are simply to hear what the master says and accept it immediately. You are not to engage in any inner discussion. Just see that he is giving you an indication and begin your journey. Do not hesitate even for a moment. Do not even stop to think, "Where am I going? Why am I going?" Do not consult your mind at all; just give your mind a holiday. Faith means giving your mind a holiday. Ask your mind just to keep its place, just to be quiet. Tell it, "Let me hear this directly. Don't get in my way. Don't interfere. Don't bring your

interpretation in. It is not needed. If it is needed, I will consult you. Do not interfere. Do not offer advice for which you have not been asked."

The mind will try to butt in, that is for certain -- that is its habit. No matter what you undertake, it will say, "This is the right thing to do," or it will say, "That is the wrong thing to do." It will say, "I am telling you this for your own good, for your own safety." Such behavior by the mind may be acceptable in worldly affairs, but in moving beyond the world, in moving into spiritual realms, it is a hindrance. How can it be trusted in areas about which it knows nothing at all, or in things it has never tasted? In the beginning the mind will tell you not to trust; it will say you shouldn't trust because this kind of thing has never happened before. And from one standpoint it is right -- you really have never experienced this kind of thing before.

Your mind is nothing but a storehouse of things that have happened to you in the past. It is the sum total of all that you have experienced up to now. So, immediately, the mind will tell you that this kind of thing has never happened before, that there is no such taste. It will tell you this man is deceiving you, that this man is trying to ensnare you. It will say, "This kind of thing never happens. It is illogical, irrational. Don't listen to this man. Be careful. Run from him, from these things he is suggesting." The mind is telling you these things for your protection. And it is not wrong. Whatever it has known or experienced does not include this taste. It has no knowledge whatsoever of this taste. Then what is to be done?

If you follow the advice of the mind then the doors of the unknown will remain closed to you, then what you have not known will remain unknown forever. The mind is only in favor of what it has known. The mind knows the desire of sex, it knows the taste of sex, but it has no idea at all what BRAHMACHARYA is, what celibacy is. So if anyone speaks about brahmacharya, the mind will consider it sheer nonsense. The mind has never known what celibacy is. The mind only knows the downward flow of energy, the flowing into sex. The mind only knows the momentary bliss that comes from the downward flow of the life-force. It has never known the upward flow; it does not know it can rise upward. And so the mind will argue. The mind will say it never really flows upward at all; it will ask how something that has never happened before can possibly happen. "If it could happen," the mind will say, "then it would have happened already."

Your mind will tell you that everything has already happened, that everything is already over -- but the master says everything still remains to be accomplished, that what has happened so far is practically nothing, is as good as nought. You are now a seed; you are not yet a tree. And yet your mind will tell you that you are already a tree. It tells you that whatever fruit the tree will bear has already been borne; it tells you that whatever the tree can produce has already been produced. It says that all the possibilities are now over, that all is now fulfilled.

That is why the mind is so troublesome; that is why it is so bored. It says that whatever you wanted to taste you have already tasted, that all is repetitious now. It says you have already enjoyed whatever you wanted to enjoy and that now you are only repeating the same thing over and over again. The mind knows perfectly well it moves in circles, that it repeats the same things continuously, but it does not know that this whole existence, this whole universe is much bigger than it is. The unknown is infinitely greater than the known.

The master keeps on telling you that whatever has happened so far is not even the beginning, that you are still standing outside your real home, that you have not even begun to mount the stairs, that your admission to the palace that is your real home is still very far off.

The question now is how to solve this puzzle. If you listen to what your mind says you cannot listen to what the master says. If you wish to listen to what the master says you will have to get rid of your mind. That is why Patanjali stressed the importance of faith; this is why he considered it the first step. All the enlightened men regard faith in the same way.

Why was faith made the first step? The reason faith was made the first step is indicated by Kabir when he says:

KNOWLEDGE OF INNER EXPERIENCE
MANY COME ASKING FOR.
STRUCK DUMB SAVORING THE SWEET,
WHOSE MOUTH WILL TELL THE TASTE?

Next, Kabir says:

THE SIGNS OF THE DUMB

ONLY THE DUMB UNDERSTAND.
LIKEWISE, THE JOY OF A SAGE
ONLY A SAGE KNOWS.

There is no word in our language to express that ecstasy, not even to indicate it. Your language is your language -- it is the result of your experience -- but the enlightened man has no language; all of his experience comes from silence, from emptiness, from total peace. His experience does not come from thoughts, it comes from the absence of thoughts.

Whatsoever the enlightened man knows is known in emptiness, is known where there are no words at all. What you will come to know in emptiness you will not be able to express in words either. That which is born out of emptiness can only be experienced in emptiness; only the dumb will be able to communicate with the dumb. But for the dumb, there is no need to tell each other anything.

Buddha and Mahavir often used to stay in the same village at the same time. Once they even stayed in the same inn. Yet no meeting took place between them. There was no need for it. But for the Jains and the Buddhists this has remained a problem. And they keep on discussing it. "Why did they not meet with each other?" they ask. "They both seem quite egotistical," they say. "When they were both in the same inn they should certainly have met. Who knows what beauty might have flowered out of that meeting?"

I tell you there was no need for them to meet at all. Both had tasted the sweet and both were dumb. What would have been the point of exchanging mere signals? If one of them had made a gesture he would have been considered a fool. If either of them had tried to speak he would have been in error; he would have shown he was unable to see that the other had also arrived. So the meeting did not occur, simply because there was no need for it.

There are three kinds of meetings. The first kind is between two ignorant men, between two unenlightened men. When they meet there is great discussion between them. There is talk and talk and more talk, and no good whatsoever comes of it. It is mere prattle, going on for hours.

The second kind of meeting is between two enlightened men. There is no discussion; complete silence prevails. Emptiness flows between them. It is as if the two are standing on separate banks of a river and the river of emptiness is flowing between them. There is no noise, no talking, no sound.

The third kind of meeting is between the enlightened man and the unenlightened one. When two unenlightened persons meet there is discussion, but it has no substance to it at all. When two enlightened beings meet there is substance, but there is no discussion. And what usually happens in the third case, in the meeting between the enlightened and the unenlightened, is that the unenlightened man talks and talks and talks while the enlightened man just keeps silent and listens.

Many people come to me. They come to ask some question, to seek some solution, but they soon forget that they have come for some reason and begin to give me all sorts of information about themselves. And when they take leave of me they say, "We are so very pleased we came. You spoke of such nice things."

There was once a saint called Balsen. One day a very loquacious man came to see him. He talked so much nonsense, and such a lot of it, that Balsen grew fed up and began to wonder how he could get rid of him. The man talked non-stop; he didn't even give Balsen a chance to say, "Enough, brother! Now I have other work to do."

After quite some time the man began to tell Balsen how he had gone to another village to meet such and such a saint. "We spoke of you," the man said, "and he told me a great deal about you."

This was the chance Balsen had been waiting for. He immediately shouted, "This is totally untrue, completely false!"

The man was quite surprised. He said, "I have not yet repeated what the saint said about you, and you tell me it is totally false?"

Balsen replied, "Certainly I say it is false. You probably didn't even give him a chance to open his mouth! So how could he say anything about me? From my own experience with you I can clearly see he never had a chance to say a word!"

The third kind of meeting is like this -- the unenlightened man goes on talking and talking and the enlightened man listens. This is what happens in most cases. The enlightened man listens out of compassion. He thinks it may lighten your load if you can give vent to your feelings and to your thoughts; he feels you may obtain a little relief from your cares and tribulations. This talking is a kind of catharsis. And so he listens.

In the West the practice of listening has turned into a business, a very flourishing business based on the

idea that talking about one's problems is a kind of catharsis. These days a psychoanalyst has the most profitable business. It has become very expensive, and all the psychoanalyst does is listen.

For ignorant people the discoveries of Freud have been a great boon, a great comfort. In the psychoanalytical treatment Freud developed for mentally ill people, the patient is asked to lie down on a couch and the psychoanalyst sits behind the couch and says, "Say whatsoever you want to. Just speak aloud whatever thoughts come into your mind. Don't worry at all whether they are relevant or irrelevant, whether they are good or bad, meaningful or meaningless. Just let the thoughts come; just give voice to them." Sometimes this treatment can go on for three years; it all depends on the condition of the patient. And the whole treatment costs a great deal of money. The time of treatment varies -- it may be one hour a day; it may be two to three times a week -- and the psychoanalyst simply listens. After prattling on like this for three years or so many people eventually become calm and quiet.

The psychoanalyst is a professional listener. He does nothing; he simply listens. You have undoubtedly encountered professional speakers; this man is a professional listener. Even when Freud grew old he worked eight to ten hours a day, listening to the jabber of eight to ten people every day. One of his newer pupils once asked him, "Don't you get fed up? Don't you feel exhausted after listening to two or three patients? I get so tired of it sometimes I feel I'll just die. But you are wonderful. You go on listening from morning until night." "Don't be a fool!" Freud replied. "Who listens? The patient keeps on talking -- that's fine, let him speak -- but who listens? If you did listen you would wear yourself out!"

In the West psychoanalysis has become a very thriving business, growing day by day. And there is a reason for it. These days people do not have enough leisure to spend time in conversation, in chit-chat. Who listens any more? The wife does not listen to the husband and the husband does not listen to the wife. There is no leisure; there is no free time, and so people need a professional listener to hear their problems, to afford them some relief, to lighten their loads.

The enlightened man will listen to the unenlightened man, but he only does so to bring you some relief. The opposite should happen. The unenlightened man should listen to the enlightened man. But this can only happen when there is faith between the two; otherwise, the unenlightened man will always mistrust what the enlightened man is saying. No matter what he says, it will create suspicion in the unenlightened man's mind. His mind will protest. It will say, "This cannot be! It is impossible! Why should I move towards the unknown? Why should I waste my energy? Why should I pay any attention to him?" To be able to set the mind aside you need faith.

The mind will not allow you to move into the experience of the unknown. It will stop you at the shore; it will not allow you to plunge into the ocean. It will ask, "Where is the other shore? What guarantee is there the boat will take me to the other shore? That other shore is not even visible. That other shore is just a possibility; it is not a fact. Has anyone ever reached there? Why do I even want to bother? Those who are supposed to have gone to the other shore have not even returned to say they have arrived! And this one I am supposed to follow, has he a map to show me the way? Is there any real basis to all his talk about this unknown? Has he any real proof?"

No, the master cannot give you any proof. There is no proof. The experience itself is the proof. But when you have deep faith in your heart you can enter into his experience. Your faith must be so strong that you can bridge the distance between you and him, so strong that you begin to obtain not only direct proof but direct sensual perception of his experience as well, so strong that you can also hear the sound of the harmony that rings continuously within him, so strong that you also have an inkling of the taste that fills his mouth, so strong that what has happened to him touches you too, so strong that the darkness within you is shattered by a brilliant flash of lightning and you see for a moment who you are. For this phenomenon to occur you must give yourself the opportunity. And that opportunity will be given to you by your faith.

STRUCK DUMB SAVORING THE SWEET,
WHOSE MOUTH WILL TELL THE TASTE?

THE SIGNS OF THE DUMB
ONLY THE DUMB UNDERSTAND.
LIKEWISE, THE JOY OF A SAG
ONLY A SAGE KNOWS.

Remember this and remember it well: if you do not approve of a master, of a guru, of a sage, or a saint, leave him at once -- but do not make up your mind that he is false, that he is a fake. How can you decide? If you do not approve of him, then just leave him quietly, just say to yourself that his is not the path for you. But do not pronounce judgment on him. Many people turned away from Buddha and declared that he was a fake. Many did the same to Jesus and played their part in placing him on the cross. So don't set yourself up as being so very intelligent. All of these people were intelligent men; they were just like you -- and see what happened! They said Buddha was a fake, that what he said was not to be trusted -- and they were just as intelligent as you. They had the same minds; they put forth the same arguments as you. They had the same experiences of the world as you do. How could they believe what someone like Buddha said? They had no experience of the world beyond, the other shore was not visible to them. And Buddha was speaking of that other shore.

That other shore is not only unknown, it is also unknowable. Even after knowing it, it cannot be known completely. You have to keep on trying to know it, to keep on trying more and more, and still your knowledge will remain incomplete. Its totality is such that it is always expanding. There is no contradiction in speaking of its totality or of its non-totality. What Buddha was saying was beyond intellect, so may people did not believe what he said. Many people rejected him. But because of their disbelief Buddha loses nothing; on the contrary, it is the disbelievers who miss, who fail to realize the truth. Remember, no one loses anything because of your doubt, because of your disbelief. You are the only loser. And you are the loser because you are hindering your own progress.

So when you feel someone is not completely right for you, do not make any decision about him -- just leave him quietly and seek out someone else. What is the problem? There are two alternatives open to you. You can either say, "I am leaving this man because he is wrong," or you can say, "I am leaving this man because his path is not for me." There is a difference between these two statements.

You have come to me. If you feel that what I have to say does not suit you, that you do not approve of what I say, then leave me quietly. Why? Then you will seek out someone whose views suit you better. But if you decide that I am false then your mind will harden, and when you go to the second man you will also decide that he is false. And when you go to the third man you will come to the same decision as well. Eventually this decision you have taken will be like a weight on your mind, and then wheresoever you go it will be an impediment on your path, it will hinder your progress; it will always cause you to find fault with others. And then you will never be able to recognize an enlightened man.

Kabir says:

> ... THE JOY OF A SAGE
> ONLY A SAGE KNOWS.

There is no other way to know Buddha but to become a buddha yourself. To know Krishna, to understand him, you will have to become like Krishna yourself. Nothing less will do. But we decide things in such a hurry. You are drowning in the valley of darkness and yet you reach monumental decisions about the peaks, about places your vision is not even able to reach -- not to mention making up your mind about the journey itself. You make up your minds about things you have not even glimpsed.

There is a reason you make such decisions. The mind decides every master is false because the mind does not want to go anywhere at all. So with this kind of attitude you are definitely going to remain in the dark valley. If you find an authentic master the mind will have to begin its uphill journey, and that it does not want to do, the uphill journey seems painful and arduous. The mind loves to be idle; it loves inertia. It says, "Stay in bed. There is no need to go anywhere today."

The valley is all there is for you. Earning money, having children, seeing your name in the newspaper on and off, having one or two hundred people attend your funeral -- all this is enough for you. Then you can say you are a successful man. What success!

The most amazing thing is that you do not believe the enlightened man! You doubt him -- yet you never have doubts whatsoever about this mind that makes you so mean and selfish. You never ask your mind, "Is earning money, siring half a dozen children, achieving fame, enough? Is this all? Is this the goal of life? Is this real achievement?" But this is what your mind keeps telling you. When you kneel to pray it reminds you of your shop. It tells you how much you could have earned this hour you are spending praying. It rushes you through your worship, but when it leads you to the house of a prostitute it wishes the night could have been

longer. And you never entertain the slightest doubt about your mind?

If you want to doubt anything, doubt your mind! But you do not doubt it at all! You have become so identified with it you have forgotten you are not the mind, you have forgotten you are separate from the mind. You are identified with it; you think it is you. You raise doubts about the enlightened man because to be associated with him you will have to begin an uphill journey, you will have to work hard, you will have to repent. You will be transformed; you will no longer be what you are -- and so you find all sorts of excuses not to follow the men who have become enlightened.

NOT OF WRITTEN WORDS
BUT OF EXPERIENCING:
WHEN THE BRIDE MEETS HIS EMBRACE
THE GUESTS ALL FADE AWAY.

Where can you find greater words than these!

Truth is not something that can be reduced to written form; it is not to be found in books and scriptures. Truth is unfathomable. You will not be able to find it anywhere. You may read the Vedas; you can memorize them, but, as Kabir says, you will not be able to find the truth. Truth is not something that can be reduced to paper. Truth has to be seen, to be experienced.

Look at it this way -- suppose a blind man were to memorize everything that has ever been written about light; suppose a blind man were to master the whole theory of light, would all his knowledge create a single ray of light? Would it afford him the tiniest glimpse of light? Would it light even a few steps in front of him? There is no way it can happen. Truth has to be seen, to be experienced. One's eyes must be wide open.

And the eyes with which you view the outside world are not the eyes I mean. There are eyes that see within as well. Keep this subtle and deep discovery of yoga in mind -- there are as many inner faculties as there are outer ones. It has to be so. A river cannot have just one bank; there must be two. It does not matter whether the second bank can be seen or not. You see the outside world with your eyes, but they have another side, another bank, so that you can see within as well. You hear the sounds of the outer world with your ears, but there are ears for inner hearing too. You touch things with your hands and know them in this way, but on the inside there is also a capacity of touch to allow you your own inner experiences. It would make no sense if we were able to experience all these things on the outside and yet were unable to experience our own selves. It would make no sense if we were able to see everything but our own selves, if we were able to hear the hustle and bustle of the whole world and yet were unable to hear our own inner music.

No, yoga says, the sense-organs are of two aspects. One aspect is gross, belonging to the body, moving towards the outer world; the second is subtle, moving within. And about these organs of sense there is no written science for you to read, for you to master.

The Vedas, the Koran and the Bible all belong to the outer world. There is no inner scripture. There is only the soul. Only you are within. And that is the scripture. Kabir says, this phenomenon of seeing the inner scripture is one of experiencing. It happens when you stand in front of your self, when you know your self, when you see your self in such a total way that nothing more remains to be seen.

NOT OF WRITTEN WORDS
BUT OF EXPERIENCING:

You have already wasted enough time on written words. You have read enough scriptures; you have amassed enough information. What is left to read? You have been wandering in this jungle of words from birth to birth and still you have not awakened.

Words are like the dry leaves the trees discard. These words have come down to us from the enlightened men, from those in whom the fresh green leaves of experience have sprouted, but they have dried and fallen. And you just sit there, collecting them at your leisure. The nights are cold. Burn them. Warm yourselves with them. Their warmth will make you feel good. The man who learns the art of burning words will also be able to learn the art of diving deeply into experience.

NOT OF WRITTEN WORDS
BUT OF EXPERIENCING:

There is a wonderful story about the Zen monk Lin Chi. He was sitting under a tree when he became enlightened. He immediately ran into his room and brought out all the scriptures of Buddha, the Tripitaka and others, and set fire to them. A crowd soon collected. People thought he had gone mad, that he had gone insane. They could not imagine a greater sin than reducing the priceless words of the Buddha to ashes! And all the time Lin Chi was laughing loudly. Some of the people tried to extinguish the fire so something might be saved, but Lin Chi laughed and said, "Fools! There is no need to save anything! There is nothing there worth saving!"

Later, people asked him, "Had you taken leave of your senses? You threw such priceless literature away!"

He replied, "I realized today there is nothing substantial in the scriptures whatsoever."

If Lin Chi had heard the words of Kabir in those days, he would have agreed with him; he would have said, "Truth cannot be obtained from the scriptures. It is a matter of self-experience." What he did say was, "I have reduced the scriptures to ashes so you may learn from my action, so you may remain aware."

It is not that there is nothing at all in the scriptures, that there is no substance in them -- they are the words of those who have seen, of those who have experienced. But their experience is their own; it cannot be conveyed through words. Words cannot express that experience fully; words cannot express that experience totally. Words are like used cartridges, and you are collecting them now that they are of no use. To reach truth you must be free of words, and by becoming free of words you become free of the mind. Becoming free of the mind is taking the first step towards the authentic experience.

WHEN THE BRIDE MEETS HIS EMBRACE
THE GUESTS ALL FADE AWAY.

This is a very beautiful statement. When the bridegroom sets out for the house of the bride he is accompanied by a wedding-party. There is much carry-on, much merriment; a band plays all along the way. The procession of the bridegroom to the house of the bride is considered an important event and guests are especially invited to join it. This procession is composed of all the bridegroom's relatives and friends. Later the bride and bridegroom meet; they sit together and the marriage is solemnized. And as soon as the ceremony is over the procession is the first thing to be forgotten. Then the bridegroom is quite indifferent to his guests. So long as the bride and the bridegroom were as yet unmarried the wedding procession was important, but now THE GUESTS ALL FADE AWAY.

Kabir is saying that words and scriptures are like the members of a wedding procession. As soon as the marriage has been solemnized the procession ceases to be of any significance. Of what use are the Vedas then? None. When the real thing has been achieved all the scriptures become useless. They were fine before, but then you had not yet reached the door of the bride. If the scriptures can lead you to the door of the bride it is enough; if they fulfill the function of the wedding procession it is more than enough. What bridegroom will care about the procession when he has been given to his bride? Then the guests are unimportant; then the whole affair is over. Who cares about the river or the boat after one has reached the other shore? Who remembers the bridge after it has been crossed? Who keeps carrying a ladder after one has climbed to the top?

WHEN THE BRIDE MEETS HIS EMBRACE
THE GUESTS ALL FADE AWAY.

Then Kabir says:

THAT WHICH SEES CANNOT SPEAK,
WHICH SPEAKS CANNOT HEAR,
THAT WHICH HEARS CANNOT EXPLAIN.
WHY TONGUE, EYES, EARS?

Both the anatomist and the psychologist will have to agree with what Kabir says here. Modern science will support him. Kabir says that the eyes do the work of seeing but cannot speak, that the tongue does the work of speaking but cannot hear, that the ears do the work of hearing but cannot explain anything. Then how, he asks, are all these organs united -- the eyes, the ears, the nose, the tongue?

Each of the sense organs does its own work, but there must be an inner center where they all meet -- otherwise this functioning would not be possible. For example, I am speaking now. You are listening to me with your ears and you are seeing me with your eyes, and somewhere within you it all meets and you know that the person you are seeing is also the one who is speaking.

The eyes and the ears relay their experience to some inner center. And there they meet. They meet in the consciousness, in the self hidden within the organs. Eyes see, ears hear, noses smell, hands touch -- all the organs gather their own experiences. And they are assembled in the self; they are brought together as if servants were to carry things from all over the house and lay them at the feet of the master.

The sense organs cannot do anything on their own. A bird may be singing but, the moment it flies away, although the eyes are quite healthy they can no longer see it, although the ears are fine they cannot hear it, and the tongue cannot speak of it because it has gone. The thing that united them has flown away; the bridge that united all the separate functions is gone. It is like the thread of a MALA. The thread passes through the beads and links them together. Although it is invisible, it is the support. As soon as the thread breaks, the beads scatter. The sense organs are like the beads and the self is like the thread. The self supports the senses; it maintains them.

You are following the servants. You have no idea who the master is at all. You follow whatever the eyes say immediately. If your eyes tell you a certain woman is beautiful you begin to chase after her right away. If your ears tell you a certain piece of music is sweet you immediately stop to listen to it. You follow the dictates of your sense organs without realizing nothing is more helpless than they are. They are absolutely helpless. They only function because of another entity. Their existence depends on another entity; their energy is dependent on another. Someone else, hidden within you, is in the driver's seat. This entity is not visible; it is as invisible as the thread of your MALA. The beads are visible, but as soon as the life force within takes its leave they will be scattered.

THAT WHICH SEES CANNOT SPEAK,
WHICH SPEAKS CANNOT HEAR,
THAT WHICH HEARS CANNOT EXPLAIN.
WHY TONGUE, EYES, EARS?

Of what use are the eyes, the ears, the nose? How are they useful? Why do you put so much importance on them? Be mindful of him in whose service they are employed. Seek the master of the house. Seek the self.

WHAT'S FULL EMPTIES OUT;
WHAT'S EMPTY FILLS UP.
EMPTY, FULL -- NEITHER TO BE FOUND.
THE EXPERIENCE IS THIS.

Such a definition of experience is rare. Very great and very wise men have tried to define experience, have tried to tell us what experience is, but they have not been too successful. Kabir has been quite successful indeed. Let us try to understand him, let us go deeply into Kabir's definition.

Life consists of opposites. Day follows night, birth follows death, happiness follows misery, prosperity follows adversity and health follows illness. Each of these things is changing continuously, always moving from one pole to the other. Right now you are perfectly hale and hearty, but in a moment you can suddenly become ill. When you are healthy you cannot conceive that you can be taken ill suddenly, and when you are ill you are sure you will never be healthy again. One moment you are happy and in a good mood, and the next moment you are sad. When you are happy you think how successful you are and you feel that sadness will never come; when you are overcome with sadness you wonder if you'll ever be happy or in a good

mood again and you think the sadness will never go away. But if you think about it, if you look back, if you analyze what has happened in your life you will be able to see that every state is eventually transformed into its opposite.

Neither happiness nor misery lasts for long; one state is continuously giving way to another. If you understand this clearly you will not be disturbed when misery overtakes you, because you know that in a little while things will change. Nor will you become so excited when you are happy that you will forget everything else and view happiness as a permanent feature of your life. You will know that in a short while everything will change again. Kabir expresses this phenomenon in these words:

WHAT'S FULL EMPTIES OUT;
WHAT'S EMPTY FILLS UP.

There is no escaping this. It is an eternal law of life. One who is young will grow old, and one who lives will die. One who has achieved will lose, and one who has attained success will become a failure. One who has reached the top will topple into the valley.

WHAT'S FULL EMPTIES OUT;
WHAT'S EMPTY FILLS UP.

Mountains crumble and lakes are formed. Lakes fill up and mountains rise out of them. This phenomenon happens continuously.

EMPTY, FULL -- NEITHER TO BE FOUND.
THE EXPERIENCE IS THIS.

So you must try to reach to a state where you are neither empty nor full. Then and only then will there be liberation, freedom, moksha, the ultimate ecstasy. Then there will be no distinctions whatsoever.

THE EXPERIENCE IS THIS.

Can you find a state within yourself where you cannot say you are empty and you cannot say you are full, where you cannot say you are miserable and you cannot say you are happy, where you cannot say you are quiet and you cannot say you are restless, where you cannot say you are alive and you cannot say you are dead? Exactly in the middle lies transcendence. One who has attained to the middle of two extremes, who remains unperturbed in the midst of opposites, has achieved what Kabir calls THE EXPERIENCE. This is the experience of the self. All other experiences are experiences of the mind.

The mind exists in duality. The mind vacillates from one pole to the opposite, from one extreme to the other. The mind is either happy or unhappy, pleased or displeased, in defeat or victorious. It never stops in the middle. It swings from one extreme to the other like the pendulum of a clock.

But when the pendulum stops in the middle the clock stops working, so when you can remain in the middle, the clock of the mind will stop working as well. From that moment on time will no longer exist for you. From that day on there will be no more birth or death for you; then you are liberated. Remaining in the middle is liberation. In the middle there is no change; nothing is opposite to the middle. This is why Buddha called his path "the middle way." When you are in the middle you have achieved all.

Kabir's way of saying this is quite unique. It is virtually impossible to find a style such as his anywhere else.

To explain truth even the enlightened ones had to choose one extreme or another. The Vedas say, "Be filled with the whole. Be so full that you cannot be empty at all," and Buddha says, "Be empty. Be void. Be so empty of ego that not a single grain remains within you." Buddha indicates truth through his doctrine of emptiness and the Vedas indicate the same truth through the principle of fullness -- but both are saying the same thing.

Buddha says to be free from the ego, be empty, and so his doctrine is known as SHOONYAVAD, as the path of emptiness, of no-self. His stress is laid on emptiness. He uses words like `void' and `negation' to indicate freedom from the ego. Buddha does not say that you will become one with God, that you will be filled with God or that God will fill you, he says it will happen of its own accord. He says not to worry about it; he just says to free yourself of the ego. On the other hand, when the Vedas, the Vedant and Shankar speak of this point they say, "Be filled with God. Do not worry about being empty. When you are completely full your ego will automatically be discarded. When you are filled with God there will no longer be any room left for the ego."

But Kabir is incomparable. Kabir is unique. He is more successful than Buddha and the Vedas in defining what the experience is. He has defined it with more precision and with more skill than the Vedant and Buddha have done.

He says:

SUCH A WONDER! IT'S NEVER TOLD.
TELL, AND STILL IT'S HIDDEN.

Kabir has realized himself how wonderful this phenomenon is, how unique it is; he has realized it can never be defined, that it can never be put into words. He says it is so wonderful he is keeping it a secret; he says he will only speak of it if he can find a man who is worthy.

KORAN AND VEDA COULDN'T WRITE IT.
IF I SAY IT, WHO WILL LISTEN?

Kabir says people might possibly believe it if it were written in the Vedas or in the Koran. But the truth is not recorded in either of these scriptures.

SUCH A WONDER! IT'S NEVER TOLD.
TELL, AND STILL IT'S HIDDEN.
KORAN AND VEDA COULDN'T WRITE IT.
IF I SAY IT, WHO WILL LISTEN?

Kabir says he wants to share this wonderful thing; it is in his mind to tell people about it, but he keeps it a secret. "Whom should I tell?" he asks. "Who will believe it? Who will have faith in it? It is not written in the Vedas or in the Koran. If it were written in the Vedas at least the Hindus might believe it; if it were written in the Koran then Moslems might believe it. But Kabir knows full well no one will believe him.

The truth is that neither a Hindu nor a Moslem will believe anything that has to do with authentic religion. Only a man who is neither Hindu nor Moslem, neither Jaina nor Christian, neither Parsi nor Sikh, will believe something that is in the realm of pure religion, will believe something that does not relate to a specific sect, to a particular religious denomination. Religion has no denomination. No adjective can precede religion. Each sect has a different name, and each sect emphasizes one particular aspect of religion. One sect will stress fullness for example, while another will lay importance on emptiness. Kabir says not to emphasize either of the two -- to seek the middle and to remain there, steadfast and firm.

Such a place exists, but how are you going to seek it?

When you are miserable just sit quietly and observe your misery. Don't try to do anything to erase it. Don't fight against it, just let it come. Just let the tears flow; just let the heart weep. Just sit by yourself and keep watching everything that is happening, don't make any effort whatsoever to rid yourself of your misery. If you try to get rid of it, it means you are wishing for happiness.

If you think of misery as emptiness then fullness will represent happiness for you. And when happiness does come to you, just sit quietly and observe it as well. Don't try to cling to it either. Don't try to hold on to it; don't try to make it last. Simply watch it. Be completely indifferent to it. If it comes, let it come; if it takes its leave of you, then let it go. When you make an effort to cling to happiness, when you try to hold on to it, because of the very act of trying your misery will be as great as the effort you spend trying to hold on to your happiness. They are linked together. If you have a greater partiality for one, it will immediately be replaced by the other.

Have you ever watched a tightrope walker? The whole secret of life is hidden there. To maintain his balance the tightrope walker holds a bamboo pole in his hand. There is potential danger in every step. If he leans a little to the left he may fall, so he leans his bamboo pole a little to the right and thus maintains his balance. And still he is in danger, because the maintenance of balance is not a static phenomenon. Balance must be maintained every moment; it must be readjusted at every step. Suppose that now he leans to the right -- there is a possibility he may fall to the right so he has to lean his pole to the left. He keeps balancing from left to right and from right to left so that he won't fall. And so he keeps himself in the middle and is able to walk his tightrope. Happiness and misery are like right and left to the tightrope walker.

Just be still within. Just sit quietly, turning neither to the left nor to the right. Just be a witness; just keep on observing. If misery comes, just recognize it. Don't form any judgment as to whether it is good or bad, as to whether it should have come to you or should not have come to you -- just be aware that misery is present, just experience it. And do not try to create happiness either, otherwise you will tilt to the other side. If happiness comes, don't try to cling to it or you will lean to the other side again, back towards misery.

If you just keep on watching, just keep on observing both happiness and misery, all of a sudden you will find one day that you are separate, that you are quite apart, quite aloof from both. Suddenly you will come to know that both things are only happening around you and that you are beyond them both. This beyondness is the universal soul.

This phenomenon of beyondness, this observing of both and yet not belonging to either, is the moment when you are neither empty nor full. You are neither empty nor full because now you realize you are neither happiness nor misery. Kabir says, this is real knowledge.

SUCH WONDER! IT'S NEVER TOLD.
TELL, AND STILL IT'S HIDDEN.
KORAN AND VEDA COULDN'T WRITE IT.
IF I SAY IT, WHO WILL LISTEN?

The Great Secret

Chapter #3
Chapter title: And I'm drunk with boundless youth

13 January 1975 am in Buddha Hall

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O BLESSED WOMEN, SING THE WEDDING SONGS!
I'VE COME HOME WITH LORD RAM, MY BELOVED.

BODY, MIND, THE FIVE ELEMENTS,
ALL LOVED AND OFFERED IN WELCOME.
RAM HAS COME TO LIVE WITH ME
AND I'M DRUNK WITH BOUNDLESS YOUTH.

THE BODY A POOL OF VEDAS
BRAHMA HIMSELF RECITES!
UNITED WITH RAM -- ROUND AND ROUND.
HOW FORTUNATE AM I!

GODS ARRIVE IN MILLIONS
AND SAGES IN THOUSANDS.
SAYS KABIR: I'M TO WED.
AND THE MAN'S IMMORTAL!

Life is a preparation. And the preparation continues every moment. You may or may not be aware of it, but you are moving towards a very great festival. At times you will fall, but you will get up again; at times you will lose your way, but you will find your path again. There is some very powerful destiny, some tremendous pull continuously drawing you towards this great celebration. Something is going to happen to you. In fact, something is already happening to you.

You feel incomplete within, but this is because you are a seed. The seed is groping in the dark, trying to push its way through the earth. The seed breaks through stones, passes through layers of soil and surmounts all obstacles in its upward path towards the sun. But it has no knowledge of what it is doing. If you ask it, "What are you doing? Where are you going?" it will not be able to give you an answer. There is some instinct within it that directs its course. It must reach the sun; it has to touch the sky. There is no other goal. Unless it sees the sun it will never bear flowers; there will never be any celebration in its life.

The tree grows onwards and upwards, spreading its branches to the sky and, when it has done its utmost, flowers bloom. After a time the flowers fall to the ground and become seeds again. Then the same journey begins all over. This kind of repetition is to be found in the life of a tree. The same cycle is present in all of nature.

Man, on the other hand, has evolved to the point where, if he becomes conscious, there is no repetition. But if he remains asleep and unconscious the repetitive cycle will go on and on.

There are a few things that must be understood. Firstly, this infinite universe you see about you, this sun, moon, stars and planets, is not without cause. This whole evolving system exists within a great framework, within a great destiny. Just as flowers are hidden in a tiny seed and bloom from that seed, the potentiality of God's flowering is hidden in the vast universe. Everything in it is moving towards His flowering, towards His manifestation. Everyone is moving towards this, sinner and saint. Some will be tardy and some will be on time, but it will not make much difference in the end.

There are two kinds of evolution. One kind of evolution is unconscious, and we know nothing about it whatsoever. We neither know what is happening nor why it is happening. Do you really know what you are doing, why you are doing it, what prompts you to act? You cannot even stop doing! You do not even know why you are doing what you are doing; some force, some destiny compels you.

Nature is unconscious evolution and God is conscious evolution. Man is the link between the two; man is how God is linked with nature.

Man is a creature of great dignity. Don't toss this dignity off casually. You are the point where nature becomes divine, where nature is transformed into Godhood, where matter is transformed into consciousness, where form becomes formlessness, where shape becomes shapelessness. You are that link; your dignity is without limit.

At present your dignity is hidden in the womb of the future. You are a seed; you do not know your flowers yet. Nature is simply unconscious. It is a blind race, a blind journey. With man a new link begins, but you do not automatically become that link just because you have been born as a man. To become that link, to attain to that status, you will have to exert yourself consciously. The way in which you make that effort is through yoga, through tantra, through religion.

What is the meaning of yoga, of tantra, of religion? They mean only one thing. They mean that from now on you will no longer continue your journey blindfolded, that you will now move ahead with your eyes wide open, that you will now be aware of all your conscious activities, of where you are going, of why you are going somewhere. You will breathe consciously; when you walk you will even raise your legs consciously. You are now taking a jump beyond the blind race of nature. All that blind race does is bring you back to the point from whence you began your journey.

First the seed becomes the tree and then the tree becomes the seed. You are born, then you die, and then you are born again. It is a circle. The world is a wheel; it keeps on revolving and revolving. But you never seem to arrive anywhere.

Man must awaken; he must make this journey with full awareness. Nature brings you to the human state and now you will have to continue on your own. This is a tremendous responsibility and it worries you. This is why man is always so worried -- in nature, nothing is worried. The animals and the birds and the trees and the stones and the streams are not worried. They have no cause for anxiety; they are unconscious of what is happening. Man is anxious because he sees clearly that, no matter what happens, it is inadequate. You feel that whatsoever you are it is not enough, that something is lacking. This feeling disturbs you, stabs at you like a thorn, and unless you become conscious, unless you become aware, it will harass you your whole life long.

Your journey with nature is over, nature has brought you as far as it can -- and it has been a very long journey. It has not been an insignificant thing; it has taken a very long time. Assuming the earth were twenty-four hours old, then scientists say man has only been here for two seconds. Man has not been here for very long. Nature is very very ancient, but in a total journey of twenty-four hours only two seconds have passed since the consciousness that is man has been born. This evolution to the human stage is the highest flowering in nature.

The journey through the darkness of nature is over. Man has reached the frontier; he has come to the crossroads. If you go back to nature now you will just be repeating the cycle of births and deaths all over again -- this is what humans generally do. Such men belong to the world; such men are worldly men.

The Hindi word for world is SAMSAR; it means a wheel. And the man who lives like a wheel, continuously revolving in the same circle, is bound to the world. He repeats the same routine day after day. He gets up in the morning and does what he did yesterday; he spends this afternoon as he spent the one before. Living by the clock -- which goes round and round too -- he repeats the same routine in the evening and the same routine at night. He is lost in the repetition of his routine. And then one day he is suddenly no more. Then, as a seed, he enters a new womb and the blind journey begins all over again.

The Hindus are the oldest conscious people, the most ancient awakened people on this earth. They were the first to conceive of religion and they have only one great desire, only one great throbbing in their hearts -- how to be freed, how to be liberated from this cycle of births and deaths, how to jump outside the circumference of this wheel, how to attain to consciousness and move outside the circle of samsar. The Hindus say, "We have taken this blind journey so many times. We have become seeds and trees and trees and seeds over and over again. It all seems so pointless, so useless."

Now a tension begins; now anxiety is born. No irreligious or non-religious man will ever become as uneasy as a religious man will. What is there for an irreligious man to worry about? You will find him making merry in a club, in a bar or in the marketplace. Such a man has no worries at all. And even if he does have a few he is easily rid of them. For example, if he does not have enough money it can be earned; his bank balance can be augmented. If he hankers after fame, fame can be found; if his house is small he can build a bigger one. These are not very great problems; they can easily be solved. This is why such a man is not overly concerned. You will find him laughing and enjoying, but do not be deceived by this outward show.

A deep anxiety grips a religious man because he has begun to think, "How long can this repetitiveness last?" This is the beginning of his anxiety. He is anxious to free himself from this cycle of births and deaths. He thinks, "I have gone around and around often enough. It is already late. When shall I awaken? When shall I become conscious?"

So the first stage in the growth of a man of religion will be one of anxiety; the last stage will be one of serenity and peace. But this last stage is very, very far away; a long journey must be undertaken. Between these two stages, between anxiety and peace, a man of religion has to make tremendous effort.

Bear in mind that, through the process of unconscious evolution, nature has brought you as far as it could. Nature's function is now complete. Now it is your turn; now you have to do something. For a while a father holds the hand of his baby son and helps him to walk. But how long can he do that? A point comes when the father has to say to his son, "Now walk on your own legs. Now you are ready to walk on your own. Now you are mature. Now you must begin your own journey; now you must take the responsibility for your own life on your own shoulders. Now you must take care of yourself." Maturity will only come to a man, will only grow in a man, when he accepts this challenge. Your ability to look after yourself is in relation to the effort you expend on your own behalf.

Nature is now telling you the same thing a father tells his son. Nature has brought you to the point where you have evolved into a fully grown human being. Now you are able to think, now you are able to discriminate, and when you become anxious about yourself you can now select the path that will lead you out of your anxiety. Nature's job is now over. Now you must take the reins into your own hands; now you must become a seeker.

A seeker is a man who has taken the reins into his own hands; a seeker is the child who says to the father, "This is more than enough. I am grateful to you, I am much obliged to you, but now I will stand on my own two feet." The moment you tell nature you want to stand by yourself you become a young man of maturity. At that moment maturity comes to you for the first time. But from then on you will experience many anxieties because now you are responsible for yourself, because now your SADHANA begins.

To follow a sadhana is to proceed consciously in the direction of evolution. It is a journey of clarity, it is not a blind race. It is a directing of all one's energy towards a single destination. That is why I always say that if a man's gaze is not directed towards God his whole life is meaningless.

Directing one's eyes towards God is just the introduction, just the preamble; the real thing has not yet begun. Think of a classical musician adjusting the strings of his sitar to bring his instrument to the proper tuning. The recital has not yet begun; this is just preparation. This may take a long time; the audience will often get bored and wonder how long this nonsense will go on, how long this will last -- but the musician will not begin to play until his sitar is perfectly tuned. Until you evolve to this point you are in the preparatory stage.

Nature has prepared you by bringing you to the stage of humanity. Now you can sing the great song. Now the universal sound can descend on you; now the sound of the universe can thrill your life. But the tuning of the instruments does not produce any music on its own. If you think the recital is over as soon as the tuning is completed then the whole thing is already finished for you anyway; then nothing more can be said to you. And if the classical musician also thinks the concert is over when the instruments have been tuned, his work is incomplete as well.

I see such incompleteness in you. You have earned enough money, you have built a house, you have a wife and children -- your instruments are all in tune -- so what more is there to do, what else is there for you to do? You realize now that everything is empty, that the whole effort has been wasted; you see now that you have been caught up in nothing. You had things to do before. You had duties to perform; you kept busy doing this and that -- but now? "Now" stands before you like a deep abyss.

Being born as a man was only the introduction; life has not yet begun for you. So far you have only been involved in the preparation; you have not yet begun the pilgrimage -- you have only been preparing for the journey. Your luggage is ready -- you have arranged all your things very carefully; the trunk, the bedding, the provisions are ready for the journey -- but you have not yet set out. Man is at this point, at this stage.

If you want to understand clearly what man is and where he is going, then look at him as a man who has made all the preparations necessary for a journey but is sitting beside his luggage because he has forgotten where he has to go, because he has forgotten why he has made all these preparations. Your condition is the same. All your preparations are complete; you are now a completely evolved human being. Now you can jump into your pilgrimage; now there is nothing lacking in you. The instruments are properly tuned; you only have to start playing your music.

Kabir looks on this as the wedding procession -- this is how he sees the preparation that has been going on up to now. But the procession is not the be-all and the end-all, it is simply the introduction to the wedding.

O BLESSED WOMAN, SING THE WEDDING SONGS!
I'VE COME HOME WITH LORD RAM, MY BELOVED.

If things continue as they have up to now then the whole preparation will be useless, in vain. You will wonder what the point of all this preparation was. You are ready, but you are completely unaware of where you have been preparing to go, of why you have prepared yourself, of who has called you, of what invitation has come to you from the unknown. You have been preparing for so long you are afraid to embark on your journey. You are the kind of person who will unpack his luggage just so he can repack it again. You want to keep busy with your packing. You crave the activity, so the packing continues.

You have prepared for this journey so often. How many times have you done this? And you still have

not become a man! You have been in this situation so many times but, each and every time your preparations are complete, you again start to wonder what more there is to be done. Again you unpack your luggage, again you put things away so you can easily find them... then next time you begin to pack. When is the meeting ever going to take place?

The journey will not begin until you become a seeker. And when the journey has been started you are already halfway towards its completion! The beginning is halfway to the end. Once the beginning has been made, the end is not far off.

There is not as much difference between a seeker and an enlightened man as there is between a seeker and one who is not seeking at all. If you can just step out of your house, just once, you will surely reach your goal -- no matter how far the place of pilgrimage may be. The real difficulty is getting out of the house -- the first step is always the hardest.

Lao Tzu has said that a man completes a thousand-mile journey by taking one step at a time. Who can take two steps at once? When you take a step you can only raise one leg at a time. And eventually, one step at a time, the journey of a thousand miles is completed. As soon as a man takes the first step his transformation begins. Then God takes a step towards him; then divine grace begins to descend on him.

Nature is unconscious evolution, God is conscious evolution, and man is the link in between. Your further evolution is in your own hands. It is as if you are standing at the gate of a house -- the whole of nature is behind you, God is in front of you, and you are standing in the middle, at the gate. Nothing is this world is static, and if you grow a little lethargic you are bound to be pushed back. Bear this in mind. If you do not progress you will have to regress, there is no waiting in this world. Even if you want to stand still and wait you cannot, it is not possible. Life is movement; you have to keep on walking.

If you do not move ahead you will be thrown back; if you do not raise yourself up you will be thrown down. Don't ever think, "At least I can remain where I am." Such a thing never happens. Even if you want to stay where you are, keep trying to push ahead. You have to keep trying. Don't stop. If you stop, the flow of life will knock you down.

Have you ever stood in the strong current of a river? If you want to stay where you are you have to fight against the current, you have to work hard, because the rush of the river hauls the sand out from under your feet. The current drags you along with it. In all of existence there is no stopping.

Existence is continuous movement, never-ending motion. Each moment you are either moving forwards or backwards. Don't trust in your belief that you are standing still, this never happens. If you are standing at the gate and looking behind you, the current of nature will drag you back.

You must forget the past. How long do you intend the wedding procession to last? I grant you that the bridegroom is in the procession, but he is on a horse in front; he is separate from the rest of the procession. I also grant you that the procession is on his account, yet he is not part and parcel of it. He is not a member of the wedding procession, he is quite separate from it -- the procession has accompanied him, he has not accompanied it. He still has further to go, while the procession is finished the moment the bridegroom begins his new journey. As soon as the bride and bridegroom meet, as soon as the marriage is solemnized, the wedding procession is over -- but the journey of the bridegroom is just beginning.

Nature has brought you to this door -- nature is the wedding procession, and its journey is now over. Just turn and thank it sincerely for having accompanied you so far, it has brought you to the point where you can now stand on your own two feet. So be grateful to the members of the wedding procession, they have brought you to this point. It has been their pleasure; it was not a big thing. Your journey begins when the wedding procession ends.

Yesterday Kabir said:

NOT OF WRITTEN WORDS
BUT OF EXPERIENCING:
WHEN THE BRIDE MEETS HIS EMBRACE
THE GUESTS ALL FADE AWAY.

Today's sutra is in reference to this. Let us try to comprehend it. It begins from the point where the wedding procession has lost its significance.

O BLESSED WOMEN, SING THE WEDDING SONGS!

I'VE COME HOME WITH LORD RAM, MY BELOVED.

Then Kabir says:

BODY, MIND, THE FIVE ELEMENTS,
ALL LOVED AND OFFERED IN WELCOME.

When one hears Kabir's words about loving the body and loving the mind it is only natural to ask why he does not mention loving the soul. It is important to understand this. Kabir says that he has loved the body and loved the mind, but that the five great elements out of which the body and mind have been created, the five great elements which have brought man to this stage, are now to be sacrificed at God's feet. He does not speak of the soul; he does not mention it at all.

When you fall in love with someone you say, "I shall love you with all my soul," but Kabir only speaks of the body and of the mind. The reason is that the soul is God Himself. There is no distinction. A distinction can only be made up to the level of the body and mind. And sacrifice too can only be made up to this point, up to the point where distinction still exists between things. How can you make a sacrifice when there is no separation between the one who is sacrificing and the one to whom the sacrifice is being made. In the soul, the lover and beloved are one; between RAM and his lover there is not the tiniest space, not the slightest distinction. Then who will make love? Then to whom will love be made?

So Kabir says he will sacrifice everything he has now that the lover he has been awaiting has arrived -- the lover for whom the preparations were made, the lover for whom the long wedding procession was undertaken. After countless births, Kabir says, today his search is finished. He has seen the supreme; he has seen that for which he has been so restless, so anxious. Now he is prepared to sacrifice all.

RAM HAS COME TO LIVE WITH ME
AND I'M DRUNK WITH BOUNDLESS YOUTH.

There is one kind of youth that is dependent on the body. It carries a certain intoxication with it because youth is a novel thing. Old age, on the other hand, is like a river when the tide has gone out.

Have you ever noticed a river just before monsoon, just before the rainy season? It looks dried up. It is always broken into several tiny streams and a great area of sandy bottom is always visible. It is as if the river itself has departed. There is no trace of the once-swollen river; there is only the rubbish it has deposited in its wake. It is as if some event had once taken place but there is no longer any trace of it and everything seems desolate.

Have you ever seen a river flooded by the monsoon? Then there is a sort of mischief in its flow -- it is as if it is drunk with wine, as if it is unable to walk straight. A river in flood is intoxicated; a river in flood is in its youth.

The youth of the body is exactly like this. When all the energies of the body are in flood a young man has no faith in God. He seems to have great faith in himself then -- he does not worry about anything at all. He contains so much excess energy he is drunk with it. There is no question of bowing down to anyone, no question of surrendering to anybody. In youth a man is mad, blind, but his condition is pardonable, the situation is out of his control; he is in flood.

The youth of the body comes and then it passes on. It is like the water from the mountains flowing through the riverbeds -- the water comes and goes, it does not remain. The energy of the body is like this because the body is a momentary thing, it cannot last for long. It is a miracle the body remains young as long as it does.

It is a mystery of mysteries how a rushing mountain flood can overflow so suddenly and then drop again so quickly. The flood of energy to the physical body will subside too. The light that illuminates the body will soon become darkness; the sweet music of the body will soon become a cacophony, and the beauty of the physical will surely vanish like a dream. The body you saw as a beautiful oasis will turn into a desert. It was all a transitory intoxication, all an illusion you took to be something else. This is why old age is filled with sadness. What was once, has disappeared.

The whole phenomenon of youth is like a dream you see during the night. You dream of becoming an emperor, of possessing huge palaces and great piles of gold coins, of ruling an empire that stretches to far

off places -- and suddenly you awaken and the dream vanishes. For a moment you hardly trust the sorrowful state you find yourself in -- only a moment before you were a monarch with gold and palaces and hundreds of servants. But now all of that has disappeared.

Old people always seems a bit surprised and puzzled; they cannot grasp what has happened. Where has all that energy gone? Where have those sturdy legs gone? Where has all that self-confidence gone? Where has that dynamic personality gone? Their life-energy is at a low ebb; they only see emptiness all around. Old people feel empty inside, hollow within. Only the skeleton of the body remains, and soon the time of departure will come. An old man is standing in the queue, waiting for death.

The youth of the body is transitory. The man who puts his trust in it is heading for disappointment because the death of the body is a certainty. You will be living in deception as long as you put your faith in the body. And you will be filled with sorrow when that trust is finally and positively broken. Youth is the kind of thing that not only torments you in youth but in old age as well. The presence of youth bothers you while you are young; its absence bothers you when you are old. And every now and then an old man's mind will want to go back to the days of its youth.

There is another kind of youth, the kind about which Kabir is speaking. It is the youthfulness of the soul. And there is yet another kind of youth, the youth of the supreme soul -- and that is everlasting. There, the river never floods and the water never ebbs, it is always the same. There is no change; there is perpetuity. And the intoxication of perpetuity is altogether different. It is so different, it is of such a different kind, that no matter how you try to understand it in relation to the intoxication you know, you will be wrong. Not only will your idea be wrong, it will be quite the reverse of the real thing. It will not only be different, it will be exactly the opposite of whatever notion you have.

The intoxication of unconsciousness that is associated with the body is exactly like the intoxication caused by wine. This intoxication is caused by your unconsciousness; it is because you are not awake. The intoxication of the soul comes out of total awareness. Then you are filled with ecstasy because you are filled with awareness. The wine is the wine of awareness. If only such a wine could exist!

There is one kind of intoxication, the intoxication of Buddha, of Mahavir, and there is another kind, the intoxication of Napoleon, of Alexander. This is another kind completely. The intoxication of Napoleon and Alexander will soon wear off, but the intoxication of Buddha and Mahavir will last forever. If the intoxication depends on the body, how can it last? The body itself does not last so very long. If the foundation crumbles, how can the building be saved?

RAM HAS COME TO LIVE WITH ME
AND I'M DRUNK WITH BOUNDLESS YOUTH.

When the individual soul meets the universal soul a kind of intoxication comes, it comes out of your great awareness. It is a kind of ecstasy that drowns you completely, and yet it is unable to drown you because the lamp of awareness is burning so brightly within you.

RAM HAS COME TO LIVE WITH ME
AND I'M DRUNK WITH BOUNDLESS YOUTH.

You will be able to understand Kabir if just a glimmer, if only the tiniest taste of this intoxication descends into your consciousness.

At times you feel cool and collected, and you feel like this because no one can be so perturbed and ill at ease as not to have ever had a momentary glimpse of peace. You could not live unless you experienced such moments of peace. In moments of such peace your roots are nourished.

Whenever you feel a little calm or when you feel a little elated, simply close your eyes and look within. In that moment of calmness a rhythm happens between you and existence, between you and God, albeit for a very short time. That is why you are calm. Whenever you are with God you become calm. And whenever you are calm, understand that God is near to you. You should remember this sutra; you should make this your touchstone; you should tie a string on your finger to remind you of it -- whenever a tuning, a rhythm, happens between you and Him, you experience calmness and peace.

In America, a very rare thinker by the name of Henry Thoreau existed. When he was close to death an

old aunt of his, a religious old lady who, though Thoreau was not religious because he never went to church or read the Bible, she came to him and asked compassionately, "Henry, have you made your peace with God?"

Lying on his death-bed, Thoreau opened his eyes and said, "I didn't know we'd ever quarreled. What is there to make peace about?"

Henry Thoreau was not the type of man to quarrel with God. He never went to church because it wasn't necessary. If there is no quarrel, then what is the point of going to court? He never made a mantra of God's name; he never said a rosary. None of this was necessary because a continuous hymn to God was being sung within him. Henry Thoreau was an incomparable flower among men. He was always calm and unperturbed and never quarreled with God. So how could he pray? Whom would he worship? Whom would he adore? The quarrel between you and God disappears when you are at peace. Otherwise, you would be in conflict twenty-four hours a day. And the more you are in conflict, the more agitated you will become.

How can a tree that quarrels with the earth remain calm and tranquil? Its roots are in the earth! Its roots are buried in the earth! Are you fighting with the earth? Are you fighting with your own roots? If you are, uneasiness will become your natural state. Then you will be disturbed; you will be perplexed and confused. If they fought with the earth the trees would go mad. The earth is the womb.

Just as the roots of the trees are in the earth, your roots are in God. Do you intend to fight with God? You fight with him twenty-four hours every day! God expects one thing from you and you want something else. The substance of all your prayers is, "Listen to my prayer. Fulfill my desires." What you are doing is wrong; your praying is nothing but giving advice to God. You say, "My son is ill. Make him well." God is the instigator of the illness -- who are you to interfere in His work by asking Him to make your son well? In your prayers you say, "I am poor. Give me wealth." God is the giver. God is more sensible than you, so to whom are you praying? If you listen carefully to people's prayers, as I have done, you will discover that everyone says this to God -- "Oh God, please do as I ask, but I am not prepared to listen to You." You try so hard and in so many ways to fulfill your desires, and when your attempts fail you approach God with a prayer. But all your efforts are in aid of your own victory and you are busy trying to defeat God. How can you defeat Him? In your very effort to defeat Him you will be defeated. God is your foundation, He is your existence, He is your breath, your life.

No sooner does God come to your door than everything is suffused with calm. A new kind of intoxication pervades your body, your soul, your every heartbeat. The beauty of that intoxication is that it is a thousand times more intoxicating than wine, and yet there is no trace whatsoever of the unconsciousness caused by wine. This is its beauty. This is why the Sufis sing songs in praise of this wine.

The songs of Omar Khayyam were translated by Western writers, but were not correctly understood. Edward Fitzgerald, who did an admirable rendering of Khayyam's songs, was not a Sufi. He took the word `wine' literally, for example. He also took the word `lover' literally, and did the same with `wineshop'. He read the Rubaiyat and tried to understand it with the help of a dictionary. Omar Khayyam was a Sufi fakir, a Sufi saint. When he speaks of wine he is speaking of the wine about which Kabir is speaking:

AND I'M DRUNK WITH BOUNDLESS YOUTH.

Omar Khayyam is speaking of this too. The wineshop is the temple, the lover is the master, the guru, and the wine is none other than the wine of God. Fitzgerald made a great mistake when he translated the songs of Omar Khayyam literally, and many people in the West thought Khayyam was a drunkard and had written these songs in praise of wine.

Many adaptations of the Rubaiyat were made from these translations of Fitzgerald's and were published all over the world, and so the wineshop of Omar Khayyam became world-famous. This was a great blunder on Fitzgerald's part. But this was bound to happen, because to understand an enlightened person it is necessary to be enlightened oneself. To understand a madman one must be mad, so if you wish to understand an enlightened man you will have to become enlightened yourself. The sign-language used by a dumb person can only be understood by another who is dumb. Fitzgerald did not realize this. If Omar Khayyam were to return to the world he would not be so displeased with anyone as he would be with Edward Fitzgerald. Fitzgerald made Khayyam's name famous throughout the world, but he did it in a very wrong way.

RAM HAS COME TO LIVE WITH ME
AND I'M DRUNK WITH BOUNDLESS YOUTH.

Whenever you are a little quiet, a little calm, and you feel elated, don't miss that moment. It means the greatest guest possible is close to you, is hovering somewhere about you. And that is the reason that all of a sudden you begin to experience that elation, that feeling of pleasantness. Close your eyes in that moment. Turn that moment into meditation. Generally you do the opposite; you sit down to meditate whenever you are miserable. But that is the time when there is a great distance between you and God -- and that is also why you are miserable.

How can you call Him when the distance is so great? How will you be able to recognize Him? People remember Him in their misery and forget Him when they are happy. In your moments of happiness He is nearest to you.

Happiness is not building a big house -- it does not necessarily follow that building a big house will make you happy. Happiness is not winning a big prize in a lottery -- there is no certainty this will make you happy either. It may do the opposite; it may increase your uneasiness -- and this is generally what happens. What that moment of happiness means is that now you are able to say, "Whatever is, is fine." This is the definition of happiness, when your mind tells you that whatever is, is all right. You have no wish to improve it; whatever is, is all right. At such a time there is a harmony within you, a feeling of all-rightness, and you are satisfied with it. It is a particular feeling we call TATHATA in Hindi; it means that everything is fine just as it is.

At such a moment a harmonious note vibrates within you. Make that moment a moment of prayer, of meditation, of worship. There is no need to go to any temple; you are the temple and God is sitting there, hidden within you. The lover is hidden in the beloved. The path is the goal; the seeker is seeking himself.

Close your eyes and try to be silent, try to go deeper and deeper into the silence. Set all your restlessness aside; the man who is restless remains on the surface. Take a dive into that inner peace and you will be able to glimpse, to experience a new kind of youth.

This is a youth that can never be extinguished; it is a youth that can never become old; it is a freshness that will never grow stale. It is a morning which is everlasting, a morning never followed by evening. It is a birth beyond which there is only life and more life and nothing but life; it is a birth beyond which there is no death. It is birth that is not followed by death; it is a morning that is not followed by night.

And then there will be no more nights for you. Then, all of a sudden, you will begin to dance. And in that dance there will be awareness -- rather, awareness itself will be the dance. In that dance there will be the kind of wisdom and awareness Buddha and Meera had. You will be like Buddha; you will be like Meera. In Kabir, both Buddha and Meera meet. Kabir is as silent as Buddha and as dancing as Meera.

THE BODY A POOL OF VEDAS
BRAHMA HIMSELF RECITES!
UNITED WITH RAM -- ROUND AND ROUND.
HOW FORTUNATE AM I!

Kabir says his body will become the altar. The guest has already arrived at the door and Kabir is preparing to welcome Him. Any offering less than the body itself would be unseemly, so Kabir says his entire body will become the altar for the sacrifice. He is sacrificing his body; he is surrendering himself completely. In the sacrificial fire he is offering his body to God.

BRAHMA HIMSELF RECITES!

This is rare. When you surrender your body as an offering in the sacrificial fire you will not have to invite any brahmin, any priest, to recite the hymns from the Vedas; that day, God Himself will sing them.

This symbol is of very deep significance. Hindus say that BRAHMA created the universe, and so when you offer your body in the sacrificial fire then it is not necessary to invite a brahmin to perform the rites. All other sacrifices are false, and the mere recitation of the Vedic hymns is of very little value. And who will sing the hymns? Some brahmin you have hired? Under conditions like these the Vedas are false and the

brahmin is false; it is all self-deception. And since both are false how can the recitation of the Vedas be authentic?

So when you make your body the offering, Kabir says it is not necessary to invite an ordinary brahmin; Kabir says that Brahma himself, that the creator of this whole existence will himself sing the Vedic hymns. The whole of existence will be filled with the music of the hymns. The whole of existence is elated, filled with ecstasy, when someone surrenders himself completely. And then the whole of existence sings a song of thankfulness, of gratitude.

BRAHMA HIMSELF RECITES!

Existence is not disjointed. Existence is whole, undivided. Somewhere the English poet Tennyson has said that if you pick a flower you will even shock the stars that are millions and millions of miles away. If existence is one whole, then how can that not happen?

Last night I was reading a book by Ugovetti, an Italian dramatist, and I came across a sentence I liked very much. Like the words of the Vedas, it is of great significance. Ugovetti said that if there was even one drop of water less in existence the whole universe would feel thirsty. What he means is that not even a tiny drop of water is separate, that the whole universe needs even the tiniest drop of water to quench its thirst.

Existence is completely full as it is. Nothing can be taken from it; nothing can be added to it. Whatever it is, it is full. When your mind is in this state -- when you experience the fullness of the whole existence, when you feel that nothing can be better than it is, when you say with all your heart, "This is the real fullness" -- then God comes to your door. At that moment Brahma, the Brahma that is hidden in existence, the Brahma that is the highest existence, the BRAHMA that is the greatest consciousness, comes and knocks at your door. From that day on you are totally at rest; from that day on the guest is always standing at your door.

THE BODY A POOL OF VEDAS
BRAHMA HIMSELF RECITES!

Kabir says, "I shall light the sacrificial fire in this body of mine. I shall offer Your presence in this body as a sacred offering. I shall welcome You."

The Hindus prepare an altar when the marriage of the bride and bridegroom is to take place. The sacrificial fire is lit, offerings are made to the deities, and the couple circles the altar seven times.

This altar is false and this circling is false! Whether the couple circles the altar seven times or seventy times makes no difference. Until you sacrifice your life, until your whole energy burns like fire, this whole show is false! Who do you think you are deceiving with this farce? You are only deceiving yourself with this show! And until you understand this, your hired brahmins will keep on reciting the hymns from the Vedas. The Vedas are books; and they can be purchased in the market.

LOVE'S NOT GROWN IN GARDENS;
LOVE'S NOT SOLD AT MARKET.
HE WHO WANTS IT, KING OR COMMONER,
GIVES HIS HEAD AND TAKES IT.

Nothing less than this will do. You have been haggling for love for so long. How much longer will you keep on trying? You will have to offer your head.

THE BODY A POOL OF VEDAS
BRAHMA HIMSELF RECITES!

When a man transforms his body into an altar the whole of existence begins to sing the Vedic hymn. Then the whole of existence is filled with the sound of AUM, as if Brahma himself were reciting the Vedas.

UNITED WITH RAM -- ROUND AND ROUND.
HOW FORTUNATE AM I!

Kabir says how fortunate he is to circle the sacrificial fire as the bride of Ram.

UNITED WITH RAM -- ROUND AND ROUND
HOW FORTUNATE AM I!

There is no greater fortune then to have Ram as your lover and to be His beloved.

Why does Kabir choose to consider Ram as the lover and himself as the beloved? The position can also be reversed, and this is what the Sufis have done -- the Sufis call themselves the lovers and God the beloved. Both types of devotees have their own reasons and both are worth understanding.

Kabir calls himself the beloved because he believes that meditation is absolute non-doing. Woman is non-doing, non-aggressive by nature; by his nature man is active. Man is aggressive and woman is submissive. That is why no Indian woman will ever say, "I am in love with you." She will not say it in so many words. Even that much of a declaration would be considered aggressive.

No woman in India ever runs after a man, she simply sits and waits. She invites but makes no sound; she indicates but her signs are indirect. She may use the language of the eyes, but she will not seize the lover's hand. To take the lover's hand would be to go against her feminine nature. The kind of woman who would grab at a man would not be considered pleasing or attractive. Such a woman would be thought of as rude and uncivilized; she would be considered aggressive, a bit manly. That is why a woman in India never extends a direct invitation, but shows by her feelings that she is waiting.

As far as courtship is concerned, no blame can ever be attached to the woman; the wife can always accuse her husband of having been after her. The young lady has never presented herself at the door of her husband-to-be, and so the husband can never say to his wife, "You were chasing me." Such a thing simply does not happen in India. It is the man who frequents the house of his beloved; it is the man who makes all the fuss about love. It is the man who declares his love. The woman only does one thing -- she accepts him or she rejects him. A woman never takes the initiative.

Kabir is asking, "How can I take the initiative? How can I seek You? -- I do not even know your address. I am like a beloved who can only wait and wait. So when You feel like coming, please come," he says. "You are welcome."

According to Kabir, the devotee waits and God goes to him. Even if the devotee wanted to go to God, where would he go? Where would he look? So the devotee simply sits and waits, calling to God with heartfelt emotion, weeping for God from the depths of his heart. His whole life becomes tears of devotion; his whole life becomes a waiting. This waiting is feminine. And God comes. God is male; God seeks out the devotee, enters his body, goes deep into it, penetrates to the farthest reaches. Then the devotee cries: "How fortunate am I"!

Then the supreme union takes place; then Brahma recites the Vedic hymns to celebrate the occasion.

Sufis have done the same thing in reverse order. They call God the beloved and consider themselves as lovers because their whole sadhana, their whole search, is aggressive. They see God as a woman, sitting there, hidden by a veil. God is to be sought; God's veil is to be removed, and to accomplish this much effort is needed. God is playing hide-and-seek -- He will not reveal Himself of His own accord.

To seek Him out you will have to hunt in many different places. You will find many places empty and you will have to wander here and there, but you will just have to keep on searching. You will have to be manly; you will have to behave like a man. You will have to be like the lover who surmounts any obstacle that stands in his way. You will have to seek as Majnu sought Leila, as Farhad sought Shirin. These are characters from Sufi stories. Majnu is a devotee, a seeker, and Leila is his God; Majnu is seeking her.

If your sadhana is aggressive, the Sufi analogy will appeal to you; if your search for God is non-aggressive, you will prefer the symbology of Kabir.

RAM HAS COME TO LIVE WITH ME
AND I'M DRUNK WITH BOUNDLESS YOUTH.
UNITED WITH RAM -- ROUND AND ROUND.

HOW FORTUNATE AM I!

When the five great elements of the body have been left behind, when nature has been left behind, when the stages of unconscious evolution have all been left far behind and your body becomes the sacrificial altar, in that deep valley of the heart the whole of existence begins to sing the Vedic hymns to celebrate your acceptance, your offering, your penance, your sacrifice, your gift.

In that inner valley where Brahma himself performs the Vedic rites, where existence itself begins to sing the Vedic hymns, the ceremony of encircling the sacrificial fire takes place. This is the meeting between the devotee and God; this is where the lover and the beloved become one. Then there is no duality; then the lover and the beloved are one. Then who is the devotee and who is God? Then there is no distinction. Before this, before the ceremony took place, the distinction was still there.

Not only is this ceremony, this SAPTAPADI, this seven circles around the sacrificial fire, prevalent in this country, it is also a reflection of an inner activity. Have you ever wondered why the fire is encircled seven times? The great yogis have asserted that when the inner ceremony takes place it happens at each of the seven centers. The energy travels through all the seven centers of the body; it passes through each of them.

You may have observed a whirlpool in a river at some point. No outward cause is apparent, but some source of energy is causing a certain part of the river to revolve in a circular motion. In the current of your bodily energy there are seven such whirlpools. At seven places the river of your bodily energy moves in circles, and when the divine energy descends in you it does so in each of these seven spots, one by one. That is why we speak of seven centers. And because of this inner phenomenon, the husband and wife make seven circles of the sacrificial fire at the time of marriage. Although these are happening in the outer world they are symbols of an inner phenomenon. When this inner event occurs Kabir says:

HOW FORTUNATE AM I!

There is no greater blessing than this. This is man's destiny. Now one has reached where one has wanted to reach. The seed has achieved the ultimate; the seed has flowered in beauty. Now there is no returning. All has been achieved; one has arrived home. Now is the moment of eternal rest.

You will only attain to this rest when this saptapadi, when this circling of the sacrificial fire happens between you and God. Until then your journey will continue.

GODS ARRIVE IN MILLIONS
AND SAGES IN THOUSANDS.
SAYS KABIR: I'M TO WED.
AND THE MAN'S IMMORTAL!

Kabir is speaking of the moment when the Sita within you will meet the Ram of the outer world, when the inner woman meets the outer man, when you meet existence. What happens at that moment? At that moment the whole of existence celebrates. We are linked to each other; we are joined together. When all of existence remains thirsty if there is even one drop of water less, then just imagine how the whole of existence will dance the day you achieve godhood. And it will dance!

Your fulfillment is also existence's fulfillment. Existence is one; it is a combined thing. Existence is a complete entity. It is not disjointed, it is not divided into several parts. We are not separate like islands in a sea, we are all joined together. That is why, when a buddha is born, doors open immediately and thousands of others are able to become buddhas as well.

GODS ARRIVE IN MILLIONS
AND SAGES IN THOUSANDS.

This means that the whole of existence participates in this great event. The original Hindi sutra speaks of thirty-three CRORES of gods, because in the days of Kabir the population of India was thirty-three crores,

three hundred and thirty million -- and the Hindus said there were thirty-three crores of gods because every person is ultimately going to become a god, because there is a hidden god in everyone. Today's number is much greater.

The figure is symbolic; the phrase means that the whole of existence in its entirety was present. Those who were partly awakened came, but those who were asleep remained behind because they had no idea what was happening. Those who were partly awake -- godhood is only a part of consciousness, of existence -- came. And the buddhas, those who were fully awake, came as well. All gathered to witness the great event.

When something great occurs you will only go to witness the event if there is some awareness in you. When a buddha is born not everyone will go to witness the happening; only those whose hearts respond to that mysterious attraction will go there. They will be dragged there, as if they were unconsciously pulled by some great magnet. It will be impossible for them to resist. Thousands of obstacles may stand in their way, but they will surmount them and go. They may have thousands of responsibilities resting on their heads, but they will all be ignored, set aside, thrown away. Their awareness will be gone then. They will be in a kind of hypnotic state, as if some great force is calling them.

Kabir says that when this great event took place within him millions of gods and thousands of sages, of buddhas, came to witness the occasion. There is no greater happening than this; there is no greater celebration.

SAYS KABIR: I'M TO WED.
AND THE MAN'S IMMORTAL!

Now, Kabir says, his marriage to the immortal is to be solemnized; now he is in a state of eternal rest. At that moment you enter into eternal rest the whole of existence feels grateful, ecstatic and tremendously blessed -- because you are the child of existence, the son of existence itself.

When you are to marry, your parents seem to be even more pleased than you are. They are very excited; their joy knows no bounds. Those who have given you birth feel filled with great blessedness.

Parents are always anxious about the marriage of their sons. They worry about when the son will marry and whether or not he will agree to the bride they have chosen, and they always feel incomplete until the marriage has taken place. This feeling of incompleteness is always there -- even with the fathers of buddhas -- and parents are only content when their son marries.

If worldly parents, if those who are merely related to your body are so keen for your marriage, for your joy and happiness, then is there any wonder that existence -- your real mother and father, this earth and sky where you live, from whence you have come and to which you will return -- begins to dance and sing when you achieve the highest state of blessedness, when you marry Ram, when you marry the immortal, when you marry Him?

Bear this in mind -- through your blessedness the whole of existence is blessed. And remember this also -- in your helplessness and wretchedness, the whole of existence is helpless as well.

The Great Secret

Chapter #4
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DYING, DYING, ALL GO ON DYING.
NONE DIE A PROPER DEATH.
KABIR MET WITH DEATH,
NEVER TO DIE AGAIN.

DYING, DYING, ALL GO ON DYING
WITHOUT A SECOND THOUGHT.
ONLY MINE'S AN ARTFUL DEATH.
THE REST DIE AND ROT.

DIE YOU MUST, SO DIE!
ALL WHIRLPOOLS FALL AWAY.
SUCH IS DEATH. SO WHY DIE
HUNDREDS OF TIMES A DAY?

WHEN THERE'S FEAR OF DEATH
LOVE CANNOT BE FELT.
THE ABODE OF LOVE IS FAR AWAY.
UNDERSTAND THIS WELL.

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.
SAYS KABIR: KNOW THIS.

DEATH -- THE WHOLE WORLD FEARS.
DEATH -- MY HEART OVERJOYS.
WHEN WILL I DIE AND GIVE MYSELF
IN ECSTASY COMPLETE?

Only yesterday Kabir told us:

RAM HAS COME TO LIVE WITH ME
AND I'M DRUNK WITH BOUNDLESS YOUTH.

SAYS KABIR: I'M TO WED.
AND THE MAN'S IMMORTAL!

Today Kabir is talking about death. Love and death are deeply related. The man who does not know death will not be able to know what love is, and the man who has experienced love knows no death. Understand this correctly. Move into these wonderful words of Kabir and try to understand them.

Love is the deepest of deaths. The bud of love will not open, will not flower, until you are no more. How can love exist as long as "you" are there? There is no love as long as the lover exists. Your ego is the impediment; your I-ness stands like a dam in between. And so love's spring will not well up in you; it will not be able to spill forth. The only barrier that stands in the way of love is you yourself.

People think love will come to them when they find a lover, a beloved. This is an illusion. The Beloved is already found. He is there every moment. The Beloved is present everywhere, but the meeting will not

take place until you are no more. How will your ego allow you to encounter Him? How will it allow you to see Him? How will it allow you to recognize Him?

You have wandered in search of love from birth to birth, and you have never found it. Many times you have deceived yourself, thinking you have found love, but each time you thought you found it you discovered your hands were really empty. Many times you thought you had found a rare drop of nectar, but in the end you discovered it was just an ordinary drop of water because it did not turn into a pearl of love in your heart.

You have deceived yourself like this many times. Even now you are behaving in the same way; even now you are hoping what you feel may be true love and not a deception. You have only had dreams of love, you have not experienced real love itself. You have made love in sleep, not in awareness. Only one who is wide awake is willing to face extinction.

The ego is the only impediment. And to drop the ego is a worse death than death itself. In death one only leaves the body. One soon takes another body -- and there is not much time involved in this transfer -- while you, your mind, remains intact, untouched. "You" are not scratched at all. Your mind, your ego, remains whole. Only the clay vessel is broken. And that is not a very costly affair; you simply get a new jar to replace the old one. It will be fresh and strong and will last a long time. You simply leave your dilapidated old house and occupy a new one instead. "You" lose nothing. When you die, your mind, your ego, your desires all go with you, but "you" remain whole. Death does not take anything away from "you" at all.

But dying to love will take your mind away; dying to love will take your ego away. The feeling of "I am" will vanish and a kind of emptiness will spread throughout you. A deep, complete stillness will engulf you, and you will not be able to find yourself even if you try. Of course, the Beloved will be seen, but you will be lost. You will experience the meeting with the Beloved, but you will cease to be. The Beloved will be there, but you will not. That is why Kabir has said:

> WHEN I WAS, THE LORD WAS NOT.
> NOW HE IS; I AM NOT.

Even in the life of an ordinary sort of man the ability to make love is only there when he is able to lose himself. Even in your daily lives you are unable to make love, unable to show love -- so what can be said about divine love? Divine love is very far away. As Kabir says, THE ABODE OF LOVE IS VERY FAR AWAY. You cannot even make the kind of love that is so close to you, the day-to-day love between individuals, between husband and wife, between friends. This ordinary, day-to-day kind of love is very close to you -- this house of love is in your neighborhood -- and yet you are unable to enter it. Your ego is your handicap.

You ask, "How can I surrender? How can I yield?" But I ask, "How can you fill your jar without bending?" You may be thirsty, and you may be standing on the bank of a river or you may be standing in the middle, but even though the water is flowing, the river will not jump up to reach your lips. It is you who are thirsty, not the river. But you stand there -- erect, in your ego. How will you quench your thirst if you do not stoop and fill your cupped hands with water? You will have to bend. You will have to stoop down to the level of the river, to the surface of the water.

The current of love flows in every heart. And anyone can drink. But what about bending? Being unable to bend is the real obstacle. For thousands of lives your back has been cramped and now you are unable to bend. You are suffering from paralysis. And whenever the question of bending arises something happens in you to create difficulty. Your ego says, "I? Bend down? I would rather die!" Your ego tells you it is better to break than to bend. This is the lesson that is taught, the advice that is given -- break but do not bend. This poison has been injected into your bloodstream. As if this were the yardstick of a brave man! As if this were being heroic!

In fact, this fear of bending, this fear of losing one's prestige is the fear of a coward. Why should a brave man be afraid to bend? He is not going to lose anything. When a storm comes, big trees may fall but the small plants yield. And after the storm has passed the big trees are unable to stand erect again, but the small plants bounce back easily. They know the art of yielding. They know how to be humble. The big trees that stood erect and fought against the storm were defeated and broken; they were unable to stand up again.

Lao Tzu said to behave as the plants do; he said if a storm comes, yield. Who are you going to fight?

What are you fighting? You will find that the storm cleanses you, washes away your dirt, and that after the passing of the storm you will again stand erect -- fresher, greener.

Don't always remain erect; learn to bend. Don't be an egoist; learn to be humble. Remaining stiff and erect is really a sign of old age, while bending, yielding, is a characteristic of childhood, of freshness. An old man cannot bend. His bones have hardened, have become stiff. A child is soft and bends easily. A child often falls down, but he stands up again just as quickly. Why do you want to be old? Why do you want to paralyze your inner life? Why don't you want to be like a small child? When a man falls in love he becomes a child again. Again he learns to yield; again he becomes soft. Then all the fear and paralysis disappear.

Do you know what this fear is? Do you know why you are afraid to yield? It is because you ask, "What will happen to my prestige if I bend, if I yield?"

The man who is concerned with protecting his prestige really has none to begin with. The man who is unsure of his success is the one who is afraid of defeat, and the man who has been defeated within is the one who tries to make a victorious show on the outside.

You have always been told a man does not yield, a man does not bend, a man does not give in. The so-called brave man is nothing but an egoistic coward. Cowardice exists within him. He is afraid that he will lose his prestige if he yields. But a man who is afraid like this cannot possibly have any prestige, and the man who really has prestige is not afraid to lose it. Bear in mind it is impossible to fear losing something you really have; it is only possible to fear losing that which you do not have at all. This seems paradoxical, but it is the truth.

You are afraid of losing something you do not have; you are afraid of giving away the thing you do not possess. That which you really have you give away in abundance. You know you have it; you know it will not be exhausted. The fear of losing something only exists in relation to that which you really do not have but wrongly suppose to be yours.

The person who is truly fearless never enters into conflict with the flow of existence. Not only is it someone else's existence, it is his own existence too. The storm is also yours. It is not against you, it is also on your side. A truly fearless man is convinced the whole of existence is his.

No sooner do you learn to bend, to stoop, to be egoless, than the flow of love descends in you. And if you are unable to experience that flow in relation to your neighbor, how do you expect to experience it in relation to God? This is the final surrender, the final yielding; there is no further arising. And then there is no return. Reaching there, you attain to your real self -- but you do not return. It is an evaporation into the Supreme, a melting into God; it is becoming one with Him. If you only knew how to lose your self, if you even dared to lose your self just once, you would be a truly brave man. You would have given up your fear and your habit of being egoistic, and you would have attained to a life that is ageless.

RAM HAS COME TO LIVE WITH ME
AND I'M DRUNK WITH BOUNDLESS YOUTH.

You would be able to sing this along with Kabir. You would be able to say that God has come to your door and that a youthfulness of spirit has been born in you -- the kind of youthfulness that is never born, that just is, that is eternal. At such a moment you are no more; at such a moment you make room for God.

Readiness to die is SANNYAS. To learn to die is SANNYAS. And for ultimate fulfillment, death is the condition. Love is the great death. People who die ordinary deaths return to the world, but those who die in the achievement of this love do not return. Nothing is left to achieve. There is no cause, no reason to return. They have achieved all.

SAYS KABIR: I'M TO WED.
AND THE MAN'S IMMORTAL.

Why should he who is to marry the immortal return? The man who has found his beloved does not see her face in his dreams. We only dream about those things we have not achieved. A poor man dreams of wealth, a beggar dreams of becoming an emperor, a hungry man dreams of food -- this is how we console ourselves in dreams. A dream is false, deceptive, a consolation, an illusory contentment.

No man can fill his stomach with dream-food, but at least he can sleep soundly, without a break. You

may have gone to sleep without food and you may be hungry during the night, but then you will dream you have received an invitation to dine in a palace. That food will neither satisfy your hunger nor nourish your body, but at least you will be able to continue sleeping without interruption. Your mind will assure you that you have eaten. Now you will be satisfied; now you will go on sleeping quietly. A dream helps sleep.

When you wish for something you do not have, that desire will go on troubling you as long as it remains unfulfilled. So when all desires die, why should a person return to the world? But you return because you die unfulfilled. And this happens many times. You are still interested in worldly happiness; there are still desires -- and they shout at you, "Where are you going? Come back!" No one sends you back into this world, you come back yourself because of your desires. You return yourself; you travel over the bridge of your own desires. The body is left behind, but you come back with your same mind and start your journey once again. You enter another womb; you repeat the same routine all over again.

The death that becomes the means for another birth is not, in fact, real death. Kabir says it is an incomplete death. It is an immature death, one that is not fully ripe. You have not grown up yet. You have not yet become wise and died a mature death. You have not yet attained wisdom and died a mature death. Wisdom does not necessarily go hand in hand with old age. Hair turns grey in the natural course of things, but there is a great difference between attaining wisdom and having one's hair turn grey. Wisdom is attained only when one's desires grow old and crumble, only when one's desires exist no more.

Animals grow old, trees grow old, and you will also be old one day. And one day you too will die. But the man whose desires grow old, the man who knows what desires are, the man whose desires die, is the man who attains to wisdom. The death of such a man is totally different. Kabir dies, Buddha dies, and you will also die, but there is a qualitative difference between your death and that of Kabir, between your death and that of Buddha.

Try very carefully to grasp each of these sutras. Once you have fathomed their meaning correctly you will be able to understand that qualitative difference.

DYING, DYING, ALL GO ON DYING.
NONE DIE A PROPER DEATH.
KABIR MET WITH DEATH,

NEVER TO DIE AGAIN.

Kabir says everyone in this world dies but that no one dies in a right and proper manner. He says, as all the other enlightened men have also said, that dying is an art.

You may never have thought of death in this way; you do not even consider living an art. You live like a log floating on the river, being dragged wherever the current pulls it. Your life is a tragedy; it has not become an art. Before you take a step you do not even stop to think. If someone asks you, "Why did you do that?" you really have no answer. Although you prepare an answer and give it, inside you know very well it is no answer at all. You live as if you are groping about in the darkness. Your life has not become an art. That is why, up to the end of your life, you do not know what beauty is, what truth is, what bliss is. You do not experience any of these things. You feel as if you have spent your whole life wandering in a desert; you feel as if you have achieved nothing at all in your life.

But this is all quite natural, because your life has not become a work of art. If it had, you could have made your life into a beautiful sculpture. You could have given your life a definite shape; you could have cleaned it and polished it and brought out its intrinsic brilliance. If you had burned all the rubbish in your life you would have achieved the purity of gold by now. If you had chipped away all the superfluous stone each limb of the statue would now be sheer artistry. You could have created a beautiful sculpture of your life, a beautiful work of art. But no, in spite of the fact you have done many things in your life, you have achieved nothing substantial.

Your life is not art; it is not art through and through -- and Kabir says that even death must be total art. Death is as much an art as life is. And death is the test. If you have lived rightly, you can die rightly. If you have not lived rightly, you will not be able to die rightly. Death is the final offering. It is the highest; it is the crowning, the peak. Death is the essence, the flowering of life. How can your death be right if you have spent your life wrongly? How can your death be full of meaning if your life has been a waste? How can a tree whose roots are rotten bear sweet fruit? It is impossible.

What is the secret to the art of life? The secret is this -- live in full awareness. Don't grope in the darkness; don't walk in sleep -- walk in awareness. Whatsoever you do, no matter what it is -- even if it is as insignificant as opening and closing your eyes -- do it thoughtfully, do it with awareness. Who knows -- everything may depend on that tiny action, on opening and closing your eyes! You may be walking along the road and see a woman, and you may spend your whole life with her. Even opening and closing your eyes, stay alert.

Buddha used to tell his disciples not to look more than four feet in front while they were walking. "For walking, it is quite enough," he used to say. It is not necessary to look around, to keep checking on all sides. When you complete the first four feet you will see another four feet in front of you. It is enough. you can travel thousands of miles in this way. What need is there to look about? Don't keep on looking all over the place. Such a journey never ends.

If you examine your life you will be able to see that whatever has happened in it has been accidental, has happened by chance. Something happens accidentally, and because of that accident the course of one's entire life is changed. You were walking along the road on your way to the temple, for example, and a woman smiled at you. And instead of reaching your destination, you arrived somewhere else. You married that woman; you begat children. You were anxious to marry her, and so you were caught in a huge wheel that turns round and round. Has it never occurred to you that all of this was caused by chance, by an accident? Had you followed Buddha's advice to his disciples, perhaps none of this would have happened.

To acquire the art of living, remember this -- never act in unawareness, never act in sleep. Never allow anything to happen of its own accord. First see it properly. First consider it rightly. Look at it firmly, with discretion and wisdom, before putting it into action. If you do this you will find that your life acquires a kind of beauty, a certain elegance. You become like a sculpture; you become like the situation in which the sculptor and the stone are not separate. You yourself are the sculptor, you yourself are the statue, you yourself are the stone, you yourself are the chisel -- you are everything, you are all.

If you live in awareness you will find that the chisel has done its work well. It has cut away the useless stone; it has not allowed anything worthless to remain. The chisel has chipped away the superfluous and gone right to the essence. And then, one day, you will find you have reached the temple, that you have become the divine sculpture itself; you will find you have achieved a kind of beauty, that you have attained a deep consciousness.

If you remain awake and alert until death, you have lived rightly. And then you will be able to meet death in a right manner as well.

DYING, DYING, ALL GO ON DYING.

Kabir says that everyone in the world dies, that death is a daily occurrence, that it happens every moment. He says we are surrounded on all sides by the sea of death. The whole is drowning in it continuously.

NONE DIE A PROPER DEATH.

No one dies in a correct way. Kabir is saying no one dies in consciousness.

KABIR MET WITH DEATH,
NEVER TO DIE AGAIN.

This is the art. This is the verification that there is no death any more. If you do a thing correctly once, you will not have to do it over again. You only have to do a particular thing again when you have been unable to do it correctly before. God gives us opportunity after opportunity to live rightly. He is not in a hurry; He has plenty of time to spare. And so long as you keep on making mistakes you will be thrown back into the world.

You will only be caught in His net when you can go to Him with full and complete experience of this life. You are just like a child who is sent back to the same class again and again until he makes a passing

grade. We tell him he will not be allowed into the next class until he completes this one. The abode of love remains closed to you in the same way until you are through with life.

The art of life is getting through life successfully. And the man who gets through life successfully has nothing more to learn in this world. He has learned all that can be learned in this world of matter. He has passed through the ordeal of longings, through the fire of desires. Now the door to the higher grade opens for him; now he is admitted there. He has learned everything there is to learn here in this world. So this door is closed to him. Now he cannot return.

KABIR MET WITH DEATH,
NEVER TO DIE AGAIN.

Live in such a way that there will not be another birth, and die in such a way that there will never be another death. If there is birth then there will certainly be death; death will follow automatically. So live in such a way that there will not be another birth -- and then there will be no more death either.

Everyone wants to be saved from death. Can you find a man who does not want to save himself from death? Then why are these people not saved from death? You cannot be saved from death so long as you do not want to be saved from birth. Birth is the other end of death. If you say you want to be born over and over again forever you are speaking nonsense. All this means is that you have not understood a very simple rule of arithmetic -- that birth is one pole of life and death is the other.

The man who is born will have to die. The thing that has begun will also have to end. But if there is no end, there can be no beginning either. So if you want to save yourself from the end, never wish for the beginning. Do not long for the beginning if you want the beginningless, if you want the infinite. Just try to save yourself from the beginning.

Even the small experiences of life will be helpful to you in this effort. People come to me and they say, "We want to save ourselves from feeling angry. What should we do?" I tell them to stay alert right from the beginning. If anger has already caught hold of you, it will be very difficult, it will be almost impossible to avoid it, to free yourself of it. You will have to pass through it. It makes no difference whether you go through it quickly or slowly, you simply have to pass through it. It may take time, but whatever has begun is sure to end at some point.

If you want to be saved from anger, be alert from the very beginning. Be aware before the wave rises up in you. It may not have come yet, but it may well come later on. Suppose someone abused you and you were not angry right away -- it will catch up to you. So this is the right moment to be alert, to be fully awake. Anger is on its way to you. Then you remain the master. You have stopped anger from entering your house. You are the master so long as anger is not born in you. But if it is already born in you, you will have to pass through the whole process. To stop anger after it has been born is an impossibility; there is no way to end it. You have to be alert at the very beginning of the thing you wish to halt.

You want to save yourself from death. But you do not even know when death begins. People think death begins in old age, when the body becomes incapacitated, when medicine is no longer effective, when physicians become helpless. If you think like this, you are in the wrong. Then you will have to die over and over again; then you will not be able to understand the truth about life.

The beginning of death happens with birth. And if you go deeper into this phenomenon you will also see that death happens along with conception. When you are born you have already been dead for nine months, because for nine months you have already lived in the womb. Those nine months must certainly be included in the journey towards death that begins at the moment of conception. You are already nine months old at the time of your birth. That much old age has already overtaken you. Your birth actually begins from the moment your essence enters the womb, and that moment is also the beginning of death. You are dying every day. It is not an event that takes place at the end of your life. Death is not a miracle; death is not a magic trick. Death is a process. You are slowly dying, dying ever so slowly every day, and a day will come when this process of dying will cease. Death is the finale of this process. Death is the end of the beginning. And it has lasted a long time, nearly seventy years!

If you want to save yourself from death, then try to save yourself from entering another womb. And if you do not want to enter another womb, then go deeper and deeper within yourself. As you do this you will come to realize, you will come to understand the true art of life and death; you will come to know what life and death really are. If you do not want to enter another womb you will have to save yourself from desires,

from desiring.

An old man who is dying -- who is on the verge of death but still attached to life -- will say, "If only I had a little more time, I could complete all my unfulfilled desires. My house is not finished yet, and I still have to see my son married. There are so many other desires yet to fill. And only recently have I begun to fulfill them. Is it just or proper that I am to be dragged away from the world? Only lately have I been able to organize things better. And I was planning to take a little vacation. Now that the children are grown up and have started earning their own living, I was thinking I might devote some time to worshipping God, to going to church and singing hymns."

No one ever does this. Yet when death approaches a man always thinks, "Had I had the time I would have spent it worshipping God. It seems so unjust that God is taking my life away without letting me fulfill my desires."

This is the difficulty at the time of death. A man's desires are not fully satisfied and the body is ready to leave him. So those incomplete and unfulfilled desires will immediately seek a new birth. They must be fulfilled. You cannot be free of the world before that. Your desire for a little more of life, to live a bit longer, is the cause of another birth.

Therefore, understand well that the beginning of death is not really in the womb, it happens before you enter another womb. This chain of death started when you desired more life at the time of your previous death. As you go deeper and deeper into the phenomenon you will find that desires are the links in the chain of deaths. Whether someone is young or old he has desires he wants to fulfill -- and that is the cause of the series of births and deaths. Buddha said continuously: Be free from desires and you will be free of SAMSAR, free of the world. So don't entertain any desires whatsoever. Be happy with what you are. Be satisfied with what you are. Then there will not be another birth for you.

You should be content -- as if you have reached your goal; as if there is no further journey to be undertaken; as if there is nowhere else to go. No matter what may be achieved, it should be more than enough. There should be no thought whatsoever of achieving more than you already have. If this happens to you, how will you be born again? You will die fully satisfied. And the man who dies completely satisfied has no reason to come back again. Such a man has known the art of death. The man who dies in desirelessness knows the art of death.

KABIR MET WITH DEATH,
NEVER TO DIE AGAIN.

Kabir says:

DYING, DYING, ALL GO ON DYING
WITHOUT A SECOND THOUGHT.

Kabir is saying you have never stopped and given a moment's thought as to why you are still trapped in this web of life and death -- despite the fact that you have lived and died countless times.

ONLY MINE'S AN ARTFUL DEATH.
THE REST DIE AND ROT.

Kabir says he first attained wisdom and then he died, but that you die in a condition of helplessness. This is the difference between you. This is the difference between the death of an enlightened man and the death of an ignorant one. The distinction is qualitative; a physician would never be able to see the distinction.

If Buddha, Kabir and you were dying in a hospital and someone were to question the physician as to the nature of your deaths he would not be able to point out any difference at all. The doctor would say, "There is no difference whatsoever." He would have to say that the heartbeat in all three men was slowing down, that the breath was becoming more and more shallow and that the circulation of the blood was slowly stopping. He would have to say that all three men were dying in the same way. He would have to say there

was no qualitative difference whatsoever.

But try to understand the phenomenon. There is a definite qualitative difference between your death and that of Kabir. That is what Kabir is saying:

ONLY MINE'S AN ARTFUL DEATH.
THE REST DIE AND ROT.

Having attained wisdom, having become fulfilled, Kabir dies. He dies having known reality, having known truth. And you are dying without knowing it at all. You are dying without being fulfilled, without being awake, without wisdom. Having grown old, you die; having attained wisdom, the enlightened ones die. This is what Kabir is saying. You die in a state of helplessness, crying for someone's help, weeping for doctors and medicines.

In America dead bodies have been preserved. It is a very costly experiment and only multi-millionaires can afford the expense. The experiment has been undertaken because scientists believe that by 1980 they will have found medicines that will make it unnecessary to die. One man who died in California in 1950 made arrangements to have his body preserved, because only a period of thirty years was involved. The medicine was supposed to be found by 1980 and he believed that if his body could be preserved until then he would be revived and able to live again. Ten thousand dollars is being spent every day so the body does not rot, so the brain cells and the tiny blood vessels are not damaged. To achieve this they have air-conditioned an entire building, and the body is kept in a special deep-freeze. If the electricity stops even for a moment the body will be finished, then and there. So very elaborate arrangements have been made to preserve the dead body. All possible precautions have been taken in preparation for the arrival of the year 1980.

Man dies. But he does not want to die. He dies because he is helpless. You try so many tricks not to die. you believe in the false assurances given to you by the astrologers and the so-called holy men. Some people even wear amulets in an attempt to save themselves from death. You try all sorts of things to save yourselves.

To grow old does not mean to grow wise. Attaining wisdom means you have realized there is nothing worth achieving in this life and there is nothing worth saving. Attaining wisdom means you have explored all your desires and found them to be without substance. You have made love and found it to be nothing but lust; you have found that nature simply uses you as a means for the procreation of the species. You have earned money and found that even though it is considered valuable by society it is nothing more than soiled pieces of paper. You have attained a high position and hundreds of thousands have looked up to you with awe and respect, but you have realized that your position has not brought you any contentment, that your mind has remained discontent. You have scaled the heights of the ego and found that there too only meanness and pettiness are to be found. You have lived in palaces but your inner beggarliness did not disappear.

You may have earned everything, you may have achieved everything, but only when you realize that all this acquiring is really nothing but losing do you become a wise man. Only then do you realize there is nothing worth achieving in this life. In spite of the fact you have searched in every nook and cranny you have found that there is nothing of substance in your life.

You learn this from your own vast experience. It is not by listening to someone, not by reading Kabir's words or by listening to me that you realize this whole game of life is played in ignorance. You realize this through your own testing, through your own experience.

In this world there is no place for the enlightened man. Here, there is nothing for the enlightened man to do. This world is a child's toy -- children are playing in it; children are engrossed in it. When you are enlightened you will laugh; then you will also see it is just a toy. Then you have known. Then you are enlightened. And the moment you realize this, the chain of desires will be broken. This condition is called SAMADHI by Patanjali. He calls it NIRVIKALP SAMADHI, SAMADHI without ambiguities. Then there are no alternatives -- neither "Should I do this?" nor "Should I do that?" No "Should I get this?" No "Should I get that?" All alternatives have disappeared.

The word SAMADHI is very beautiful. As well as for the condition of supreme knowledge, we use the word SAMADHI for the grave of a SANNYASI. There is a hidden meaning in the use of the same word for the two conditions. We give the name SAMADHI to the grave of a man who became enlightened before

death, who gave up all his desires before death, who forsook even the desire to live, who died before death.

At the time of death you do your utmost to save yourself. You are terrified and you tremble. You are an ocean of uneasiness and agitation. You are dragged into death; you do not want your life-force to leave your body. You cling to the body as hard as you can. And you are forcibly separated from it. You die weeping; you die in anguish. You die a defeated man, in total helplessness.

Sit near a man who is dying and see what frantic efforts he makes to cling to life. Do this, because you may not be conscious enough to see all of this at the time of your own death. The dying man is trying to grab at any straw to stay alive a bit longer, to remain on this shore a little while more. The call to go to the other world has come -- the boat is waiting at the shore for you, the oarsman is beckoning you, calling you to make haste, saying, "Your time is over," asking, "Why are you still clinging to that shore?" -- and you say, "Please, wait a moment. Let me have a little more happiness. I have not had any in my life." You have been unhappy throughout your life and yet you want to live just a moment more in the hope of attaining a bit of happiness. This is the tragedy.

You die unsatisfied; you die thirsty. You have drunk water from several streams but your thirst has not been quenched. Your hunger was insatiable and you were unable to satisfy your tastes, and so your desires have remained what they were. Even though you have gone through all sorts of experiences your desires have remained. They have even continued to disturb you up to the moment of your death. This sort of death is the death of an ignorant and foolish man.

If, after you have undergone all sorts of experiences, your desires begin to disappear and you begin to laugh; if you realize that trying to squeeze happiness from this life is like trying to extract oil from sand; if you see that there cannot be any kind of authentic relationship in this life, that there is no way to obtain happiness in this life; if you see that you have been wandering in vain, that you have been traveling in a dream -- if you become conscious of all this, then you have become a wise man. Become wise before your death. You have already died so many times.

DYING, DYING, ALL GO ON DYING
WITHOUT A SECOND THOUGHT.

Think about this. You have not done so up to now. If you die again without thinking about it, you will simply go through the same fuss, the same slavery all over again. So this time, before you die think about it first. Death is still a little way off, so before it comes to you live thoughtfully, live consciously. Learn the art of thinking; become used to remaining alert.

When death comes to your door for you, go with it in full consciousness; accompany death as an enlightened man would. Don't go weeping and crying and shouting like a child whose toy has been snatched away from him. Don't be childish at the time of your death. Die with a smile on your face. Say to death, "You are welcome. I am ready for you." And when you say this, not even the tiniest bit of regret should remain. In actual fact, if you have really known life there will be bliss and ecstasy in your voice -- and no sorrow whatsoever.

DIE YOU MUST, SO DIE!
ALL WHIRLPOOLS FALL AWAY.
SUCH IS DEATH. SO WHY DIE
HUNDREDS OF TIMES A DAY?

Kabir says when death is certain, when there is no doubt of its coming, one should die as an enlightened man dies. Then the entanglement of this world is left behind forever; then there is no question of ever returning to this world again.

SUCH IS DEATH. SO WHY DIE
HUNDREDS OF TIMES A DAY?

The death you encounter is the death of an ignorant man. It happens hundreds of times every day. Whether you are aware of it or not, inwardly you are only afraid of one thing, of just one thing, twenty-four

hours every day. And that fear is that death is standing nearby, that death is imminent. The shadow of death is always on you. There are various faces to fear but the base is one. Whenever you are afraid the obvious reason may be anything whatsoever, but if you look deep within yourself you will find that the real cause of your fear is death.

You become nervous when you lose money. Ponder this. Look deep within to see whether the fear is actually because of the loss of the money or if there isn't some other cause. At first you will feel you are afraid because of the loss of the money, because you have gone bankrupt or are going to go bankrupt, but search within. You will find that the real cause of your anxiety is your hidden fear of death. Money helps you in life; if you have money you have the means of supporting yourself, of saving yourself. If you cannot get the best treatment and the best medicine here in India then you can go to America -- provided you have the money. But if you have no money you have no remedy. Then you have no way to save yourself. Then your helpmate has disappeared and you will be helpless when death comes knocking at your door. The fear one feels at the loss of money, or even at the idea of losing money, is nothing but the fear of death.

When the wife is on her death-bed the husband is upset. His wife's death is also the death of part of him. He saw her as half of him, and her death will take something away from inside him as well. With her death some inner part of him will also die. He will never be the same as he was before.

A wife is even more upset and frightened when her husband is about to die. She has no choice but to live a lifeless sort of life, while a husband can quickly find another wife to fill the vacancy left by the death of the first. A widow is a woman whose husband is dead, a woman who has now to live a dead sort of life. Nearly ninety per cent of her is dead; only ten per cent carries on. Such a life is very pitiable indeed. It is really neither life nor death; it is nothing but dragging things out. This was the reason wives used to die with their husbands, the reason a wife used to burn herself on her husband's funeral pyre. She used to do this because she thought it was better to die along with her husband than to lead the life of a widow. Leading the life of a widow was considered tantamount to dying a hundred times a day, so it was better to die now, to die once and for all.

How many times in a day do you die? How many times a day are you afraid? You are dying every time you are afraid. Whenever you are afraid the shadow of death falls on you, the stench of death hovers about you. Kabir says that because death is certain you should die only once, but that you should die in the right manner so the entanglement of this world can be left behind forever. He is saying that no matter what you do, do it so perfectly there is never any need to do it again.

A novice singer once came to a town mainly populated by musicians. And the whole town gathered to hear the new musician who had just arrived. He was really a beginner; he was just learning. He hardly knew the ABC's of music, yet he was in the habit of visiting places where no one knew anything about music and so his scanty knowledge had always been considered great. But there were experts in this town; classical music was in their blood.

Hardly had he sung his first note when everyone cried, "Again! Again!" He misunderstood. He thought, "How nice these people are! They really are great lovers of music! They are everything I had been told they were." So he sang again. And once more the whole hall cried out, "Again!" And so it went, seven or eight times more.

Now his throat was beginning to ache. He was becoming exhausted. He finally said, "Friends, I am deeply touched by your love, but please pardon me. No more! My voice is at the point of breaking."

Then the whole audience shouted, "You will have to keep on singing until you can sing it correctly."

All this time the neophyte had thought the cries of "Again!" had been in praise of his singing. But the people were experts. "If your voice breaks," they shouted, "then let it break, but you will have to keep on singing until you can sing it correctly!"

You are often sent back to SAMSAR, back to this world, but don't think it is because you are so important, because you are so valuable. The fact that you are sent back is God's message that you will have to keep on singing until you learn to sing life's song correctly. You need this practice, this repetition, because you always return to Him without having become complete. God does not accept incomplete things; only the complete is accepted by Him. That is why Kabir is so full of ecstasy. That is why Kabir rejoices that he is going to Him, that he is going to marry the immortal.

DIE YOU MUST, SO DIE!
ALL WHIRLPOOLS FALL AWAY.
SUCH IS DEATH. SO WHY DIE
HUNDREDS OF TIMES A DAY?

Then Kabir says:

WHEN THERE'S FEAR OF DEATH
LOVE CANNOT BE FELT.
THE ABODE OF LOVE IS FAR AWAY.
UNDERSTAND THIS WELL.

Love will not be born in you so long as you are afraid of death. Love is the door to God. As far as Kabir is concerned "love" is the ultimate word; there is nothing above it or beyond it. It is prayer, it is meditation, it is worship, it is adoration, it is penance, it is yoga, it is tantra, it is the mystic mantra -- all is included in love. And what Kabir has said about love is without comparison in this world. As you move more and more into Kabir you will realize that no one has ever sung of love's greatness as he has. Love is the quintessence; love is the ultimate accomplishment.

WHEN THERE'S FEAR OF DEATH
LOVE CANNOT BE FELT.
THE ABODE OF LOVE IS FAR AWAY.
UNDERSTAND THIS WELL.

Understand well that for you the abode of love is still very far away. Whatsoever you have known as love up to now is false. It is not love; it is just something you call love. It may take thousands of shapes and forms, but it is not love at all.

The man who has known love ha known God. For the man who has known love, nothing remains to be known. And the death of the man whose life has become filled with love is the final death; he will not have another birth. The man who has learned the lesson of love has no reason to come back to this world. He has known love. He has learned the song of love.

WHEN THERE'S FEAR OF DEATH
LOVE CANNOT BE FELT.

You have to be prepared to efface yourself completely at God's door. As you are you wish to possess God, but such guile on your part will not do at all. People come to me and they say, "We wish to seek God." I tell them, "Don't speak about that with me. Don't bring that up for discussion. You should be asking me how to efface yourself."

All this talk of seeking God is useless. There is no substance or meaning in what you are saying. And there is no end to it either. For you, where you are, it is enough to know how to efface yourself. When you are not, you will find that you are the lover and that you are standing at His door. On that day you will see that God Himself has answered your knock, that He Himself has opened the door to you. But as long a "you" are there you will not be able to seek Him. That is why, no matter how hard you try to seek Him -- in temples, in mosques, in Kashi, in Kaba, in remote mountain caves, through renunciation or through yoga -- you will not be able to find Him. Your penance will simply enhance your ego, your renunciation will simply bring you status, your charity will simply bring you fame. Whatsoever "you" do will strengthen your ego.

Real charity only exists when you are not; authentic renunciation only exists when you have been blotted out completely. That is why love is the ultimate for Kabir. He says no matter what you do you cannot attain to God while "you" are there. He says, "Give up this fear of death." He asks, "What is the point of dying so often? What is the point of dying a hundred times in a day?" It is better to die just once, to break the entanglement of this world once and for all.

THE ABODE OF LOVE IS FAR AWAY.
UNDERSTAND THIS WELL.

The distance is in proportion to the size of your ego. That is the distance. If you have a thousand-mile ego the distance is a thousand miles; if your ego is the size of an inch then the distance is one inch, but if you have no ego at all there is no distance whatsoever.

On its own, the abode of love is not far away at all. Don't think it is far; otherwise you have misunderstood Kabir's meaning. The abode of love is only far away because of your ego. So measure your ego. Size up your ego accurately, because the distance to the house of God is in direct proportion. You don't have to find God's house, what you do have to do is diminish the distance. So, if you wish, even though you are sitting in your own house, you can enter the temple of God.

Kabir has said he did not seek God, that he did not wander about in search of Him, that he remained in his own house and yet achieved Him. There is no question of going anywhere. In actual fact there is no such thing as a path, no such thing as a pilgrimage. The only real obstacle is your ego. Even if you travel from one holy place to another, nothing will happen to you so long as your ego accompanies you.

Once the Hindu mystic Eknath was going on a pilgrimage. His brother said to him, "You are lucky to be going on a pilgrimage. I have no time to go with you. But since you are going and you are my brother, it is enough for me. Take this gourd with you. Dip it in holy water in all the holy places. It will become pure. And then I will eat it." Eknath laughed.

But still he kept the gourd with him and he dipped it in the water of all the holy rivers in which he bathed. On his return he gave the gourd back to his brother. The brother cut a piece and tasted it. He found it to be very bitter. "Your gourd opened my eyes too," Eknath said, "and I attained true knowledge. I shall never go on a pilgrimage again. Since all those holy waters could not turn a bitter gourd into a sweet one, what is the point of bathing in them? If the holy waters cannot remove the bitterness of a gourd, how can bathing in them remove a man's inner bitterness? Those places of pilgrimage now hold no more meaning for me. I shall no longer seek Him there."

As long as the ego exists there will be bitterness within. The ego is the poison. And no gourd can be as bitter as you are! When an insignificant thing like a gourd can defeat the holy places, then you will certainly defeat them also.

Although you visit temples and shrines and holy places, you remain you; you return as you left. Actually you may return even worse off, because then you return as a pilgrim and you have become even more egoistic. You are in the habit of enhancing your ego. You even do it with religion.

WHEN THERE'S FEAR OF DEATH
LOVE CANNOT BE FELT.

Efface yourself. That is the only way to achieve Him.

Then Kabir says a great and revolutionary thing, something that will even surprise the enlightened ones:

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.
SAYS KABIR: KNOW THIS.

Everyone will be startled to hear this. Kabir is wonderful; he is a great, courageous, outspoken man. His desire to tell the truth is so keen he does it directly. He neither cares nor thinks about who might be adversely affected by it. He says, NOTHINGNESS DIES.

The enlightened ones have said that when one attains to that emptiness, one has achieved AUM, one has achieved the sound of the universe. They say when you have become nothing, when you have become empty, when you experience that emptiness you have achieved the ultimate. Kabir says that emptiness will also die, that the unutterable will die too.

Nanak has said -- and the Sikhs believe -- that when AUM is achieved, that when the universal sound is achieved it is such a MANTRA that it is not uttered by you but just goes on by itself. The Sikhs say you

have then achieved the ultimate. Nanak has said the sound of AUM, the sound so highly praised by the Vedas, is the only true word. But Kabir says that even AUM will die.

EVEN THE INFINITE DIES.

The Sufis have called the infinite ANAHAD. It means the limitless; it means without limits. They say if you experience this you have experienced everything. But Kabir says that even the infinite will die, that even ANAHAD will die, that all this will die.

A TRUE LOVER NEVER DIES.

But, says Kabir, the man who has achieved the love of God does not die. This must be understood in a bit more depth. This statement is not only very deep, it is also very revolutionary in meaning.

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.

There is not even going to be the experience of emptiness. If you have become silent, if you have achieved SAMADHI, if you have known that everything becomes nothingness, then this emptiness, this nothingness itself will also become an experience. "You" will be separate; the knower will be separate. The emptiness will also be an object of knowing, a matter of information. Who is there to know that you have become nothingness. Who is there to experience this condition? You, the knower, will still be standing a little distance away. There will still be duality. And as long as there is duality there is death. That is why Kabir says, NOTHINGNESS DIES.

The great enlightened ones have also said the same thing. Buddhists could not grasp it, for example. Lin-chi was a great Buddhist seeker and he once thought he had achieved the ultimate knowledge. There was nothingness in him. There were no thoughts; there was no mind at all. When this happened he ran to his master and said, "I have become emptiness." The master replied, "Throw this emptiness away and then come to me. Emptiness and things like that are not needed here."

What did the master wish to convey? He was telling Lin-chi the same thing Kabir is saying to you. He is telling Lin-chi, "You are still separate from the experience you are having. And if separateness exists, there is duality. The moment you can say, I'M TO WED. AND THE MAN'S IMMORTAL, the ultimate has not yet come. There is still some distance. The emptiness is there, but you are also there. The knower is there and the thing that is being known is there. Both subject and object are still there."

NOTHINGNESS DIES; THE SOUNDLESS DIES.

Who will hear the sound of AUM? You will hear it. Granted the noise of the marketplace is gone; granted the sound of AUM, the universal sound is being heard instead of the noise of the bazaar, but who is the experiencer of the sound? You are still separate.

EVEN THE INFINITE DIES.

If "you" know it, that infinite has a limit, becomes limited. Knowledge creates limits. When you say you have known the limitless, it cannot be true limitlessness, it cannot be the infinite. Knowing can only be of the limited. Kabir says this is the point at which all experiences die.

A TRUE LOVER NEVER DIES.

Only love does not die, because in love the lover dies first. And then true love is born. This is Kabir's hidden indication that the first condition of love is that you must die, that you must be no more. And a moment comes in love when neither you nor God is there, when only love is there. Then there is neither RAM nor His lover, there is only love. Both the shores disappear and only the everlasting flow of love remains.

A TRUE LOVER NEVER DIES.

And then Kabir says:

DEATH -- THE WHOLE WORLD FEARS.
DEATH -- MY HEART OVERJOYS.
WHEN WILL I DIE AND GIVE MYSELF
IN ECSTASY COMPLETE?

The man who has known the truth of life will be filled with joy at the coming of death because he will soon be free from the entanglement of SAMSAR, from the entanglement of the world. Soon this useless carry-on will be over; soon this childish toy will be put away. Now such a man is worthy to journey to that place from which there is no return.

Jesus said that a fisherman throws his net into the water to catch fish, and that the tiny fish escape from the net without any difficulty but that the big ones are caught. Jesus said that God will continue to throw His net out for you until you become a big fish, but that before then you will always keep slipping back into the ocean of the world.

Kabir says:

DEATH -- THE WHOLE WORLD FEARS.
DEATH -- MY HEART OVERJOYS.

God's net is coming for you shortly. You think of death as the end of life; Kabir sees it as the beginning of the highest kind of life. You are afraid, because to you death is the end of life; Kabir is ecstatic because it is the moment of ultimate life. The temple for which you have been searching through countless births is now very near to you. The insignificant distance that still remains because of the body will soon be gone. And then there will be no distance at all.

DEATH -- THE WHOLE WORLD FEARS.
DEATH -- MY HEART OVERJOYS.
WHEN WILL I DIE AND GIVE MYSELF
IN ECSTASY COMPLETE?

Kabir says he will meet God when he dies. Those who have known life look upon death as a meeting with God, as an encounter with Him. For them, death is the greatest fortune. For them, death is not death, death is a marriage, a union. For them, death is the ultimate, the perfection; the supreme flowering of love. For them, the face of death is transformed.

From the angle at which you look at death you think it is the end of everything, that all will be destroyed. What you have taken to be real is nothing more than a dream. But the angle from which Kabir is looking will open the door of truth, will remove the useless and usher in the bountiful.

You consider death as the blackest night, but to Kabir it is the morning, the dawning of the greatest promise. As the night gets darker and darker and death comes nearer and nearer Kabir is filled with joy. It means the sun is about to rise.

If you live correctly, you can die correctly. The right kind of life is the basis for the right kind of death, so the man who dies in the right way has to face death no more.

Look for the key to dying only once. You have slipped through the net many, many times; many times

you have fallen back into the ocean of SAMSAR, back into the ocean of the world. Before His net descends on you this time, make yourself worthy to be chosen by Him.

The Great Secret

Chapter #5
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ONE WHO WALKS ALONE
CONFUSED, CHOOSING FOR AND AGAINST,
THE WHOLE WORLD GOES ASTRAY.
CHOICELESS AND CELEBRATING GOD;
HE IS A TRUE SADHU.

PEOPLE ALL BOUND TOGETHER
AS DONKEY TIED TO DONKEY.
WHO HAS INNER VISION,
HE'S AUTHENTIC MAN.

ONE WHO WALKS ALONE,
HE ALONE FINDS TRUTH.
HEART ABSORBED IN LOVE
NEVER AGAIN COMES BACK.

WHOLENESS IS TOTAL VISION;
EVERYTHING IS HOLY.
SAYS KABIR: IT CAN'T BE UNDERSTOOD.
THIS IS SOMETHING UNWRITTEN.

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.
SAYS KABIR: KNOW THIS.

All that we know and achieve is going to die. There is no question that one's worldly riches will disappear, but the wealth that we store up within ourselves will also disappear. The enlightened ones have always said not to amass worldly wealth, but Kabir says that even one's inner wealth will also die. He says that inner wealth will disappear and that you alone will be saved; he says that experience itself will die and only the experiencer will remain.

It is easy to grasp what he means as far as the riches of the outside world are concerned. We see people dying, leaving wealth, buildings, palaces and kingdoms behind them, but Kabir is saying that one's inner riches will also have to be left behind. This is a bit subtle, and it is also final. It is the final statement; nothing more remains to be said. So it is important to understand it deeply.

No sooner do you experience something than duality sets in. As soon as you say, "I am pleased" you become two -- the pleasure and you. A distinction has been created. First there is the happening, and second, there is the person to whom it has happened. But no distinction can enter into God; you alone can enter there. You cannot take anything with you. You cannot even take your spiritual experience.

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.
SAYS KABIR: KNOW THIS.

Your meditation, your SAMADHI, your KUNDALINI -- all will die. All your spiritual experiences will die. You will go alone. So do not cling to these experiences, otherwise you will create a new world for yourself. Before you were amassing wealth; now you are collecting experiences.

People come to me and they say they have experienced light within. It is enjoyable; the inner wealth is very subtle. They say they have experienced the awakening of the KUNDALINI and it is thrilling; they say they experience great peace and happiness within.

Don't cling to these experiences either, because they are also on the outside. All experiences belong to the outside; an experience is always an experience of the other, of the outer. Don't cling to ecstasy or peace or freedom, because as soon as you cling to something you create SAMSAR, the world. Clinging is what SAMSAR is. Don't cling to anything. Only bear in mind that you are a separate entity, and no matter how near and deep an experience may be it is still far away. The experiencer is always aloof, afar.

You are separate from whatsoever you know, so you cannot make God your experience. God can never become the object of your experience because whatsoever becomes an object of your experience is certain to die.

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES

If you say that you have experienced God then that experience will also die, that God will also die. The only man who will be saved is the man who does not create any duality, who does not know what duality is.

God is not separate from you. God is your very existence, your innermost being. He is your very self, your soul. He is the hidden sound lying deep within your being. He is your own song. And just as a dancer is not separate from his dancing, the experience of God is not separate from you. It is not even proper to call it an experience. That is why the Upanishads say that he who says, "I have known," has not really known Him at all.

How will you know God? To know means there is some distance between the knower and the object that is known. To know a thing some distance is needed, I can see you because you are a little away from me; you can see me because I am at a little distance from you. But how will you see yourself? To see a thing you need some distance.

When you look into a mirror you stand a little away from it; if you go close and put your face against it, it will be difficult for you to see your own face. And if you are able to see a bit of your face it means your eyes are still a tiny distance from the mirror. If your eyes touch the mirror, if they become one with the mirror, then nothing whatsoever will be seen. You may experience a dim figure perhaps, because you and the mirror can never be one; there will always be some distance.

In your deepest depths you are one with God. There is not the slightest distance, not even the most minute space between you and Him. That is why the enlightened man says that as long as he was there, God was not there, and that when God was there, he was not there. Deep down within you, you and God are one.

All experiences will die and only you will be saved, so do not cling to experiences. Even yoga and meditation are to be left behind. But remember that you cannot give something up before you have possessed it. Kabir says that nothingness will die, but first you have to become emptiness, first you have to

achieve nothingness. Kabir says that AUM will die and that even the infinite will die, but you still have to become infinite first. How can something that is not, die?

So after listening to this discourse do not be under the impression that it is unnecessary to meditate, that it is unnecessary to attain to AUM, that it is unnecessary to become limitless. Don't say, "All this is going to die, so why bother trying?" You have not achieved them yet. You have to achieve them first. These words are spoken to warn you against your ego, otherwise the tiniest, most subtle experience will give birth to SAMSAR, to more worldly attachment. And you will be caught is that entanglement once again -- subtly so, but trapped nonetheless.

This is what is meant by the Hindi word YOGABHRASHT, meaning one who has fallen from yoga. Such a man has achieved SAMADHI but has then fallen in love with it. He has achieved the highest peak of meditation but has become attached to it. He has failed to reach to non-attachment. He has experienced ecstasy, but he has desired to hold fast to it so as not to lose it. He needed to take one step higher -- to leave yoga behind, to leave SAMADHI behind. Such a man is a YOGABHRASHT. Kabir is referring to that last step:

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.

Why? Love is the only experience which is not separate from you, the only experience in which you are the experience itself. When you are in love you do not feel that you are experiencing love; in a moment of ecstasy you do not feel you are experiencing ecstasy. Understand this a bit more deeply. In the moment of love a person does not feel that he is experiencing love. He only becomes aware of it when the love has gone. Then he feels that he has experienced love.

How can a man be aware in that fiery moment of love? Love is such an intoxication and the feeling of ecstasy is so deep and so extreme that no one can stand apart and think about it, no one can be aloof from it enough to look at it. As long as it lasts one is not conscious of it, but when it passes one is surprised and only then becomes aware that something was there but has now gone. Then you remember it. Then you say, "That was love." But in the moment of ecstasy itself one is not conscious one is experiencing it.

The experience of love is like the experience of perfect health. Only when you fall ill do you remember that before you were perfectly well and healthy. You only become aware of health during sickness. If there were no illnesses in the world people would not know what health is, they would simply remain healthy and in ignorance about it. Becoming ill reminds you of health. Only when you have a headache do you become aware of your head. When it is fine you never think about it. When the body is perfectly sound a state of bodilessness happens of its own accord and you do not remember the body at all.

When love is profound you have no idea at all what is happening. Then you are in some other world. But it is not a world of knowledge or an experience, it is a world of existence. Then you are not a lover, then you are love itself. Then who is there to know this state? There is no one to stand apart, to remain aloof.

This is why Kabir says that only the lover of RAM does not die. The lover of RAM does not mean the devotees of RAM one sees here and there. Kabir is not talking about this ordinary kind of devotee. Kabir is talking about a true lover, in the authentic sense of the word. In real love there is no longer any RAM nor any lover of RAM; there is neither God nor devotee. There is only the manifestation of RAM. When the duality is gone, when the devotee and God are both lost, then there is neither worshipper nor worshipped. The devotee and God are both lost, and the river that flows between, touching both the shores, is the love of RAM, the love of God. That love cannot die because all that is perishable is already dead and gone. With any kind of experience a very subtle ego would have lingered, but that too has gone, that too has died.

In reality, the devotee has nothing at all; he has neither yoga, nor SAMADHI, nor miracles. He is totally helpless, totally blank, totally empty. There is not even emptiness because even the experience of emptiness is gone. Through weeping and crying and emptying himself, through effacing himself, he is totally lost. No trace, no sign of him is left behind. That is why Kabir says that the whole world dies but that no one knows how to die rightly.

The man who dies in the right way does not have to die again. Only the death of the true devotee, only Kabir's kind of death, is the right kind of death. And it is wise and correct death, because first he knew and then he died. He saw death as a step forward; he turned death into a ladder to reach the last point on the

journey of life. Just as the drop loses itself and becomes the ocean, we become one with Him when we die.

The man who has surrendered himself at the feet of God is a true devotee. Although he is alive, he is as good as dead, because he has said, "Now only You are. Now I am not." And in such a man the voice of the ego no longer arises because his own existence is lost, because he has killed himself, because he has killed his ego. Then there is no death for such a man. Then he is not -- so who is there to die?

The yogi will die because he is full of ego as he practices his SADHANA. He undertakes penances, learns techniques, practices TANTRA, repeats a mantra -- and so he creates an enormous paraphernalia around himself. This simply means he is still there. But the devotee has already gone. The yogi reaches in the end, but the true devotee arrives with the first step. And a yogi can fall.

We have spoken of the word YOGABHRASHT, meaning one who has fallen from yoga -- but have you ever heard of BHAKTIBHRASHT, of one who has fallen from devotion! There is not such word as BHAKTIBHRASHT! It is possible for a yogi to fall back because he has to take the final step at the end of his SADHANA. Before this, there is always the possibility of a fall. But for a devotee there is no possibility of a fall. The devotee has to take the final step in the beginning; the yogi will drop his ego when he completes his SADHANA.

But what guarantee is there the yogi will be able to give up his ego? As the ego becomes finer and finer, more and more subtle, it becomes proportionately enchanting and pleasing. And the more subtle it becomes, the sweeter its net becomes. Your ego is bitter and still you are unable to let it go, so how will you be able to drop it in the final stages of yoga when there is a continuous showering of ecstasy on all sides? You did not drop it when it was poison, and now it will be as sweet as nectar. So in the final stages of yoga a moment comes when the yogi has to make a decision to drop the ego which, until then, has been the basis of all his happiness. That is why people fall from yoga. No one falls from devotion. A person on the path of devotion cannot even take the first step if there is a possibility he will fall. And if he falls, he will immediately turn his back on that path. For a real devotee there is no question of turning back, because the first sutra of devotion is to die, to die once and for all. As Kabir asks, SO WHY DIE HUNDREDS OF TIMES A DAY? Die only once so that you can be saved from the world's entanglements. From the very first step this is the insistence of the path of devotion.

Whether you choose the path of yoga or the path of devotion you will have to drop your ego. The only difference between the two is that yoga will try to purify you first. When your consciousness is on the point of becoming totally pure, when there is only a faint smoke-screen of ego but the fire is bright and shining, when only a few particles of dust remain, then yoga will ask you to drop the ego. Yoga will purify your ego first and then ask you to throw it away.

The path of devotion asks you to throw away the ego at the beginning, because no matter what you do you will remain impure as long as you continue living with the ego. The ego is poison, so whatever you touch will be polluted. You cannot pour nectar into a contaminated vessel, because then the nectar will be turned into poison as well. And so Kabir says:

A TRUE LOVER NEVER DIES.

In these sutras of Kabir, the name RAM has no special significance. Even if you have never heard the name RAM you can still be a lover of RAM. The Sufi fakirs are lovers of RAM, although they have nothing to do with RAM of the Hindus, the Jewish fakir Hassid is also a lover of RAM. In this connection do not think of RAM as the son of Dasarath. Kabir's use of this name has no relation to Hindu mythology whatsoever; he uses the name of RAM only to indicate the supreme, to indicate God.

Why can you not attain to the state where you can surrender yourself completely at the feet of God? Why does this not happen to you? Kabir says:

DEATH -- THE WHOLE WORLD FEARS.
DEATH -- MY HEART OVERJOYS.

Why does this not happen to you? Why are you not overjoyed at the prospect of encountering the death the whole world fears? No one is safe from the clutches of death. Everyone has to die. Even if you run away, even if you hide yourself somewhere, at the end you will surely face the jaws of death.

Since death is such a definite part of life why not accept it in an easy and natural fashion? Why can't you see th joy in death? Why are you running from it? Stop running.

There are some very subtle reasons why this does not happen. The first reason is that the mind is accustomed to dividing a thing in two and then looking at it. The mind is unable to look at the whole. This is the limit of the mind, that it is only able to look at part of something. If I give you a small stone you will not be able to look at it at once in its entirety. At first you will only see one side, and when you turn over it you will see the other side -- but then the first side will be hidden from you. You are not even able to look at the whole of the tiniest particle of sand at one time. The capacity of the mind is such that it is only able to see a thing in an incomplete form.

The mind also clings to the part it has seen. It becomes attached to the part it has seen and rejects the other part in fear it may be opposed to the part to which it has already become attached. Because of this difficulty you pass your whole life in tension and unease. You cling to life and try to avoid death. You want to live; you do not want to die. You do not even realize that life and death are just two aspects of the same coin, and so you remain as bereft of life as you are afraid of death. But they are just two sides of the same coin! You spend your time trying to save yourself from death, but at the same time you are missing the chance to live life properly.

You will never be able to live life in its true sense in this way. Look at your past. Have you enjoyed life up to now? Or have you lived in fear? Have you lived properly or have you just been busy making arrangements to live well in the future? If you had learned how to live properly and had lived accordingly, you would most certainly have seen that death is an inevitable part of life, that there is no way to escape from it. If you want to live, then death is definitely going to be part of your life.

The mind looks at things in opposition; it sets one thing against another. The mind says that day and night are two separate things. It says that the night is dark and that the day is bright, that there is sun during the day and no sun at night. Day and night are one. The day becomes night and then the night becomes day. But you are afraid of the night and want to cling to the day.

The mind looks on love and hate as opposites, as separate. This is a mistake, a false belief, an illusion. They are but two aspects of the same coin. You want to hold onto happiness and avoid misery, but they are two sides of the same coin as well. And so you are perplexed; you are in a great dilemma. But this state of perplexity is not because of the world, it is because of your mind. The way your mind looks at things is partial, biased, prejudicial.

And what Kabir says today is relative to this. If you can see the whole, you will be liberated. Then you will be willing to meet death, because life and death are just two different names for one and the same phenomenon. They are two banks of the same river. The man who is not attached to life is not afraid of death. Such a man knows how to live and he knows how to die. He harvests joy and happiness from life and from death as well.

In asking this question, Kabir is saying he has gathered as much nectar as possible from life, that life has given him nectar in abundance:

WHEN WILL I DIE AND GIVE MYSELF
IN ECSTASY COMPLETE?

Kabir says the taste of life is unique and that the grace of God is also unique. He says now he has achieved both, now he knows them both, and that he is now ready to experience the taste of death. And if the taste of life is unique, the taste of death will be even more unique because it comes at the end of life. Death is the highest climax in life. It is the highest peak, the Everest of life. And when a man can attain such happiness in life, when he can uncover so many secrets from so insignificant a life, then at life's final peak what doors will open to him!

CONFUSED, CHOOSING FOR AND AGAINST,
THE WHOLE WORLD GOES ASTRAY.
CHOICELESS AND CELEBRATING GOD;
HE IS A TRUE SADHU.

The whole world looks at things incorrectly. Everyone divides everything into pros and cons; you divide

the world into parts. You say, "I am in favor of this"; you say, "I am not in favor of that." You think of happiness as being in your favor and of misery as being against you. This is the mistake you make.

CONFUSED, CHOOSING FOR AND AGAINST,
THE WHOLE WORLD GOES ASTRAY.

The whole world suffers from this complexity. Be neutral; look at both sides. But to be neutral you have to be apart from the mind, outside the mind. The mind is always partial; the mind cannot look at the whole. The mind looks at one part first and then considers the unseen part as its enemy. Then it becomes involved in fighting against the part it cannot see.

There is no way for the mind to look at the whole, to look at the totality. The mind is like a flashlight, like a torch; it has a focus. When you light a torch only one specific area is lit up; the surrounding space remains in the dark. The mind is not like a lamp that brightens an entire room -- consciousness is like a lamp; the mind is like a torch, like a flashlight.

As long as you look through the mind you will see two parts of one whole -- you will see the bright side and the dark side. And you will always think of the dark side as your enemy simply because it is the opposite of the bright one. Heraclitus has said, "God is day and night, winter and summer, war and peace, satiety and want," but you can only see this when there is no mind, when you become neutral. Then you will see that God is both birth and death, that God is both happiness and misery. Then you will also be able to dance in your misery, because misery is God as well. And you will also be able to bow to Satan, because Satan is also God.

If you can dance in your misery who can make you miserable? If you can bow to Satan then who can cheat you? If you can see good in bad, if you can see life in death, then there is transcendence; then you have gone beyond both. Now nothing can harm you. Now there is no need for you to pass through the cycle of birth and death. Now your lesson is over; now you have learned what was to be learned. Now there is nothing more to learn; now there is no need to return. This is one meaning of these words of Kabir.

CONFUSED, CHOOSING FOR AND AGAINST,
THE WHOLE WORLD GOES ASTRAY.

The other meaning, the second meaning, is that you have even created FOR AND AGAINST in relation to truth. You say that someone is a Hindu, that someone is a Moslem, that someone is a Christian, that someone is a Jain, that someone is a Buddha -- but God exists in all of them at one and the same time. And if, clinging to one aspect, you try to go to Him, to Him who is neutral, to Him who is hidden in all aspects, you will find yourself caught in a great dilemma. You will be caught in a web of your own words; your principles and your scriptures will have become your chains. If you look deeply into yourself you will find that the Vedas, the Koran and the Bible are hanging like dead weights about your necks. You are being crushed by this burden.

Existence is neutral and you are biased. You say, "I am a Hindu," but existence does not know what "I am a Hindu" means! These are all mental tricks, intellectual devices. You have created your own ideas about God -- and all ideas and suppositions are of the mind! You can only meet God when there is no mind. And when there is no mind how can you be a Hindu or a Christian! People have totally missed truth, Kabir says, because of this complex web of principles, opinions, dogmas and prejudices they have woven for themselves.

CHOICELESS AND CELEBRATING GOD;
HE IS A TRUE SADHU.

Real hymns of praise to God will only begin when you have become neutral, Kabir says. So bear in mind that authentic hymns of praise cannot be the prerogative of any particular religious sect. But you have made it this way. You say you are a theist, a believer, and another says he is an atheist, a non-believer. You say you are a theist and so you praise God; another says he is an atheist and does not praise God. To praise

God cannot be the sole right of any religious sect.

You only become a devotee of God when you belong to no sect, when you are neither theist nor atheist, neither Hindu nor Moslem; when there are no sects, when there are no adjectives, when you stand naked before truth without prejudice or opinion, when you do not cry aloud who you are. How can "I" be given up while you can still say "I am this" or "I am that"? That "I" will remain as long as you can assert "I am Hindu" or "I am a Moslem"; "I am a Christian", "I am a BRAHMIN" or "I am an untouchable"; "I believe in this" or "I believe in that".

When "I" is gone who is there to care about scriptures and principles? You can only reach to God when you are naked, when you have no prejudices whatsoever. And the only man who can reach to God is the man who belongs to no sect. Everyone else will remain behind, wandering aimlessly.

Here Kabir is telling us a unique thing:

CHOICELESS AND CELEBRATING GOD;
HE IS A TRUE SADHU.

Kabir is saying that the man who worships God without belonging to any sect is a true seeker. He is neither a Hindu nor a Moslem, neither a believer nor a non-believer. The true seeker has no beliefs or prejudices; he is simply a man who knows nothing but love. He is not interested in academic discussions; he is not guided by intellectual decisions, he lives by the dictates of his heart. No one has ever reached God with the help of his intellect. And now we shall try to understand the reason.

The man who reaches God does so with the help of his heart. As I have told you, the intellect can only see half of a thing, only a part; the heart can see the whole. God is whole, total; if you only see half of Him you have missed. God is total, perfect, complete, and you can only see Him through the heart. The total is only seen in its totality through the heart. That is why this is a matter for love.

Only a man who is neutral can truly worship the Lord. Do not divide yourself by beliefs. Don't say "I believe in this" or "I believe in that". Only say this much, "I am ignorant; how can I believe? Only the enlightened ones can have beliefs. I am ignorant; how can I assert what truth is? I shall be able to see when I know truth." Just say this much.

Bear in mind that those who know never state they have a particular belief or hold a particular opinion. The man who has achieved truth has no need for opinions. This is the difficulty. How can someone who has not achieved truth form an opinion of it? The man who has attained truth is beyond any opinion, and the man who has not achieved truth should not form any. An ignorant person cannot have an opinion because to have an opinion means that you know something, that you believe in something, that you have reached a decision about something, that you have proven something and that now you believe it. Say this much only, "I am ignorant. How can I have an opinion? I do not know and so I am seeking. If I knew why would I seek? If I knew I would be silent." Say only this much.

This is why so-called learned men do not even seek; they simply think they know. They have committed the scriptures to memory and repeat them like parrots. They already think they know it all, and so any possibility of a search is thwarted. If you want to stop looking then just hold fast to an opinion.

An opinion can never be complete. How can the opinion or belief of an ignorant man be complete? His opinion is like a house built on sand; it is in danger of toppling at any moment. His belief is like a palace built of cards; it will tumble down at the slightest gust of wind. And so you remain afraid to come face to face with any opposition to your beliefs. You avoid people who might shake your foundations, who might undermine your faith, who might threaten the beliefs you cherish. Of what value are such beliefs? They are not even worth two PAISE.

The faith that is afraid of being shaken is, in fact, no faith at all. That is why you refuse to listen to any discussion of views that are contrary to those you hold. A Hindu will not read a book on Mohammedanism and a Moslem will not read a book on Hinduism. That might create complications. Their faith in their beliefs might be shaken; their faith is not solid enough. Such faith is of no value at all. Let it be shaken! Let it crumble! It is good to be without belief, to be without faith, but it is important to be true, to be sincere. A shaky belief is something that has been planted in you forcibly. It is a false thing. It is not real faith; it is not true belief.

When you abandon sects you become religious. Religion is born where sects leave off. And this happens because when there are no more thoughts the heart becomes active. Love manifests when the intellect is

undisturbed, when it is calm, at peace. About the manifestations of this love, Kabir has this to say:

CHOICELESS AND CELEBRATING GOD;
HE IS A TRUE SADHU.

Seeker after seeker exists, SADHU after SADHU exists, but it is difficult to find a true seeker. The world is such a wonderful place that even seekers after God become entangled in supporting various religious sects! Even they take sides.

There is one seeker who comes to me often. He says, "I am a Jain SADHU." Can a SADHU also be a Jain? Such an attitude could be understood if something like a non-SADHU existed. Another man comes to me and says, "I am a Buddhist SADHU." Look at the beauty of this -- the SADHU also professes to be a Buddhist! Please leave something for those who are not SADHUS!

It is understandable that a non-SADHU can be a Buddhist or a Jain or a Hindu or a Christian -- this we can tolerate; we can say, "This man has no sense; he does not know the truth" -- but these men are claiming to be SADHUS as well. They have renounced the world, their homes, their wives, their children, their wealth -- they have forsaken everything -- but they will not give up their religion, whatever it may be. Whether such a man goes to the jungle or to the Himalayas he remains either a Jain or a Hindu or a Moslem. There is no change in him at all. Kabir says that the SADHU who has no FOR AND AGAINST in him, HE IS A TRUE SADHU.

Kabir is a rustic, a rural man, and so he uses the symbols found in the villages. He says:

PEOPLE ALL BOUND TOGETHER
AS DONKEY TIED TO DONKEY.
WHO HAS INNER VISION,
HE'S AUTHENTIC MAN.

If you have some experience with donkeys you will understand Kabir. There were a number of donkeys in my native place and so I know what it is Kabir wants to say. If you tie a donkey to a peg stuck in the ground it is possible the donkey may run away carrying the peg along with it; if you tie one donkey to another donkey then neither of them goes anywhere at all. What happens? They cannot run away because one donkey is pulling the rope towards the left and the other is pulling it towards the right.

PEOPLE ALL BOUND TOGETHER
AS DONKEY TIED TO DONKEY.

The donkeys go nowhere at all. They stand there the whole night -- one moving to the left, one moving to the right. They are donkeys after all; there is no way they can go away together.

I saw this in my native village. At first I was also perplexed and could not understand why the donkeys were tied to each other in such a way, but after a while I understood that this was the easiest way to keep them safely in the shed. They might pull out a peg, so why even bother to hammer one into the ground? After a hard day's work the potter used to come home in the evening and tie one donkey to another. This method was satisfactory; it was enough. The donkeys would never go anywhere; he would still find them there even if he didn't return for a long time. How could they run away? They were pulling each other in opposite directions.

You may have heard the story of a very rational donkey that lived in ancient Greece. He was a great philosopher and a great logician. All donkeys are philosophers and logicians; to live by the intellect is to live like a donkey, to be stupid like a donkey.

Once this particular donkey was very hungry, and a mischievous man, deciding to have some fun with him, placed a pile of grass on each side of him. The donkey was standing in the middle and both piles were at equal distances from him. There was no rope about his neck; he was free, unfettered. But he was a rational donkey, and so he began to consider whether he should go to the right or whether he should go to the left. No rational donkey or man will take a step without thinking about it first.

His hunger grew very sharp, but still he was unable to reach a decision. Both choices seemed equal; both

piles were the same distance away. First he would take a step towards the right, but then he would think, "What's wrong with going to the left?" He would take a step to the left and then argue with himself, "What's wrong with going to the right?"

And so the donkey could not decide. He just stood there thinking and arguing with himself.

But hunger won't wait for you to think, to make up your mind, and at last his hunger got the best of him and he collapsed -- but he kept on thinking. It is said the donkey died hungry. The piles of grass remained untouched, remained as they were, and the donkey remained in the middle. He could not decide.

CONFUSED, CHOOSING FOR AND AGAINST,
THE WHOLE WORLD GOES ASTRAY.

Your condition is the same. God is piled high on both sides of you, and yet you are dying of hunger because you cannot make up your mind. You are wavering. You ask, "What should I do? Should I be a Hindu or a Moslem or a Christian or a Buddhist? In whom should I believe? Who should I worship? Which scriptures should I follow? Which temple should I attend?" Life is fleeting and you are unable to reach a decision. But the decision will never happen because the intellect's speciality is its inability to reach a decision.

The intellect is exactly like the parliament of India. If something has to be decided there, it never gets done at all. Whenever the intellect decides upon something one part of it keeps on rejecting the decision. It will be a majority decision; it will be a decision that has not been approved by all. If there were a country called Intellect and one hundred members in its parliament, sixty would give their consent to a proposal and forty would oppose it. The forty would set forth all sorts of arguments, declaring the approval of the proposal would be harmful to the country.

All decisions of the intellect are parliamentary decisions. And the majority cannot be trusted here either. The balance of power keeps fluctuating. Today's majority may be a minority tomorrow and again the proposals will change.

The intellect can never move beyond doubt. To be definite is not a characteristic of the intellect; it is not in its nature. On the other hand, to be doubtful is its very nature. How can doubt ever reach a decision? How can doubt ever arrive at a definite conclusion? No matter what decision is reached it will be a temporary one. There will always be an upset after a time because the opposition is forever trying to canvass votes on its own behalf and will end up being the majority by and by. And the decisions of this new majority will not last forever either. They will meet with the same fate as those of the party that was in the majority before.

The intellect can never reach unanimous decision; only the heart can do that. The intellect functions in division, in parts, and not as a whole. And those parts are always in opposition to each other. Whenever you decide to do a certain thing there will always be a thousand alternatives in front of you. But you can only act upon one decision at a time, and so no matter which decision the intellect makes, there is always some repentance involved.

Let us take an example. You have come here to listen to me. By now you could have opened your shop and done some business. You could have caught a big customer in your net; you could have made a handsome profit. But you have missed that. When you go back to your shop your neighbor will ask, "Where were you? Mr. So-and-so was here. He had some purchases he wanted to make and he inquired after you." When you hear this you begin to regret that you came here to listen to me. Perhaps it would have been better had you gone straight to your shop. You begin to ask yourself what profit there was in hearing about Kabir. "I missed a wealthy customer," you will say. "Who knows how big the sale might have been?" you will ask yourself.

Now suppose you had not come here and were doing business in your shop as usual. A man, returning from this discourse, runs into your shop and says, "What are you doing sitting here? All your goods will still be here when you have gone! We have just come from hearing a discourse on Kabir. It was as if nectar poured down upon us from above. Our hearts were filled with ecstasy. What are you doing here? Why are you wasting your life?" When you hear these words your mind will immediately begin to repent once again.

There will always be alternatives and time is limited for you. Time is very short and there are thousands of things worth doing, so you will have to make a choice. But no matter which choice the intellect makes you will repent it, because you never know what would have happened had you chosen one of the alternatives. The intellect always says, "I wonder what would have happened had I done this," or "I wonder

what would have happened had I not done that." The intellect is always scratching its wounds and repenting.

So no matter what you do, you will regret it. Whether you marry or do not marry, you will repent. Many married people come to me. They say they are caught up, entangled in the institution of marriage. "We don't know how to get out of it," they say, "It is a problem for us." And those who are not married tell me they feel it is necessary to experience married life, otherwise they will never know what marriage is like. But they do not know how to move into a marriage. Young people ask me whether they should get married or not. I tell them that no matter what they do they will repent it. Whatsoever you do, this is guaranteed; the intellect always repents.

Why does this happen? This happens because the half that was rejected is waiting for the opportunity to say, "See, I warned you not to do that. You ignored my warning and did the opposite. Now you are repenting. In future, follow my advice." You will continue to repent until you reach a decision in which you are total. Until then your life will be nothing more than repentance. This totality is only achieved when you become neutral.

CONFUSED, CHOOSING FOR AND AGAINST,
THE WHOLE WORLD GOES ASTRAY.
CHOICELESS AND CELEBRATING GOD;
HE IS A TRUE SADHU.

The man who has given up all taking of sides, who has dropped all divisions, and who has merged in love is the only seeker who becomes enlightened. This merger can only happen in love, because love has no relation whatsoever to the intellect. This is why the intellect says that love is blind, that love is mad; this is why it says you shouldn't fall into the complexities of love; this is why it says when you are caught in love's entangled web you are lost. The intellect says, "If you stay with me you will be safe. I can think; I can argue; I can discuss for and against; I will be able to help you. But if you go with the heart you will be like a blind man. With the heart there is no thinking, no deliberation, no argument. You will go mad."

There is no greater vision, no more powerful perception than love -- but the intellect says that love is blind. Those who have achieved the eye of love have seen all -- but the intellect says that love is blind. And from the point of view of the intellect love is definitely blind, because the intellect says to weigh everything, to consider all the for's and against's before taking any action. And the heart? The heart simply steps into the darkness; the heart takes a jump without thinking about it at all.

The intellect considers the heart to be blind; that is why the intellect has suppressed it. You depend on your intellect. You also do not listen to your heart. You are afraid and so you argue. You say, "Who knows where the heart will lead me?" But Kabir says the seeker who listens to the heart is the only one who is wise, the only one who is a true seeker.

The intellect looks upon love as something one makes, as an act. The intellect considers itself to be very rational, to be very sensible indeed, but what have you ever achieved by thinking, by arguing? Whatsoever has been achieved has been achieved by those who went madly into love. Love will not only annihilate the intellect, love will efface you as well. Love is the fire in which everything is reduced to ashes. Only God will be saved. Only God cannot burn.

PEOPLE ALL BOUND TOGETHER
AS DONKEY TIED TO DONKEY.

People are so tied down by their opinions, but being FOR AND AGAINST -- just like donkeys are tied to each other -- that they have come to a standstill; they are unable to go anywhere. They simply cannot move any more. Your whole life is like this. You spend your lives tied to things.

WHO HAS INNER VISION
HE'S AUTHENTIC MAN.

Kabir says that the man with inner vision will be freed from these ropes, from this bondage. The intellect belongs to the world of thoughts, to the divisions of FOR AND AGAINST, but the man of inner

vision is one who has left all intellectual divisions behind, who has gone deep within himself and reached to his very center.

At present you look at the world through the intellect. But there is another way to look at the world. And it is like this -- step down from your brain and into your heart, into the center of life where your soul is. Look at the world from there. Inner vision means looking at the world from this center; intellectual vision is looking from the periphery.

When you start to look at the world with inner vision, everything changes; a new manifestation happens. Where yesterday you only saw an object, today you see God. You will see a friend in someone you saw as an enemy yesterday. Where the day before you saw only death, today you will see a doorway to ecstasy. Whatever your intellect told you before yesterday will become meaningless to you now. Now you are looking at life from an absolutely new center.

When the perspective is changed, everything changes. For example -- you are enclosed in a dark room with a hole in one wall, and you are looking out at the world through it. You will see something of course, but you will not see the whole view. But based on what your limited range has perceived, you will make decisions about the whole world. And then someone comes and takes you outside; you are taken out of the room into the open sky. You see the moon, the stars, the vast, infinite sky. Now you will be like a man who has given up looking through the intellect and begun to look at the world through his inner vision.

The intellect is just a tiny hole, so whatsoever you see through it will appear very small. It appears very small not because it is very small but because you are looking at it through a very small hole. When you can set everything aside -- all opinions, beliefs and prejudices arrived at through the intellect -- and become neutral; when you can stand at the center without the confines of Hindu or Moslem, then you will see the infinite sky. You will see the sky in its infinity -- the sky where only love is manifest, the sky where only love dances night and day.

Bear in mind that whatever color your glasses are, that is the color you see all around you. Everything looks yellow to the patient suffering from jaundice; his eyes themselves are yellow. And the man who suffers from the intellect sees the whole world in parts, because the intellect itself is divided. The heart is undivided. The heart is whole, total. Inner vision means vision of the heart.

WHO HAS INNER VISION,
HE'S AUTHENTIC MAN.

Kabir says that a man is only authentic when he possesses inner sight. Before this happens you are a man in name only. You are a man only because you have the form of a man. That is the only qualifying factor. Otherwise, there is no difference between you and the animals.

The Sanskrit word for animal, PASHU, is very interesting. It comes from the word PASH, meaning one who is tied to something, one who is in bondage. The word is very significant. PASHU does not just mean animal; it also means one who is tied up, one who is in bondage, one who is entangled. The person who achieves inner sight becomes a real man for the first time. Before that he was an animal. Now he is an authentic human being; now his animality, his bondage, is gone. Now such a man is under the open sky. Now he is no longer a prisoner; now he is liberated.

ONE WHO WALKS ALONE.
HE ALONE FINDS TRUTH.

This is a very revolutionary sentence. Kabir is saying that the crowd has never been able to attain to truth. Neither the Hindus as a community nor the Moslems as a community have ever attained to truth. Whenever a man attains to truth it is done individually. The crowd has never attained. So do not be part of a crowd. Don't say, "I am a Hindu," because that means you are part of the Hindu community. Has any crowd, any community, any society ever attained? Whenever anyone attains -- Buddha, Mahavira, Krishna, Christ, Kabir -- he does it on his own. So, walk alone. You are still bereft of truth because you have remained part of a community.

It is difficult for a man to remain alone; the crowd seems to be a great help. But because of the crowd you become involved in thousands of stupid things. You do them just because it is convenient; you think

because so many people are doing them they must be right. Millions of people gather in a KUMBH MELA, and so you think you should take part because millions of others are doing so. In actual fact there is no relation whatsoever between truth and the crowd. An action is not necessarily right just because it is being done by the crowd, by the community. The reality is quite the opposite -- a single man can be right; a crowd can never be right. And the foolish thing is that both you and the rest of the crowd at a KUMBH MELA think there must be some great significance, some tremendous importance in taking a dip in the Ganges.

You might have heard this particular story. Once a king had a pond dug and ordered each of his subjects to pour one liter of milk into it so that the pond would eventually be filled with milk. But everyone thought, "If I pour water into the pond at night instead of milk, who will be any the wiser?" So during the night, all of his subjects poured water into the pond. When the king came to see the pond in the morning he found it filled with water. There was not a trace of milk in it anywhere.

You see, the others think the same as you. Your logic, your way of reasoning is the same as everyone else's. Your calculations are similar; your arithmetic is the same. You are like donkeys tied together.

The crowd acts logically, rationally, but even if the whole world accepts a lie it is still not the truth. Only three hundred years ago the whole crowd believed the sun revolved around the earth. This is not true, but this is what people believed for thousands of years. When Galileo declared that the earth revolved around the sun, no one believed him. He was considered mad, insane. People said, "It is written in all the scriptures that the sun revolves around the earth!"

The words "sunrise" and "sunset" are found in all languages, and even now, even after Galileo's discovery, they are still prevalent. Three hundred years have passed since Galileo's death and science has now established that the sun neither rises nor sets, that the earth revolves and that the sun is stationary -- but the words "sunrise" and "sunset" are still in use and will probably remain in use forever.

When Galileo was very old he was brought to trial in the court of the pope. The pope said to him, "You must ask for forgiveness, otherwise it is the gallows for you. The Bible cannot be wrong. It is written that the sun rises and that the sun sets. You cannot be wiser than Jesus."

Galileo was a very wise and intelligent man. He said, "Since you order me, I beg your pardon. I will declare that the earth does not revolve around the sun and that the sun revolves around the earth. But my statement will not change the way things are; the sun does not revolve. What difference will anything I say make to the sun? But I shall extricate myself from this difficulty by saying it; I shall be saved from the gallows by saying it. I see no point in opposing you, but I must say this much at least -- it is the earth that revolves."

Even if Galileo confirms that the sun revolves around the earth and the whole world believes it, how is that going to alter the truth? The truth is not decided by a majority vote.

ONE WHO WALKS ALONE,
HE ALONE FINDS TRUTH.

Whenever anyone has known the truth he has known it by himself, on his own. Why is this? Is it because the crowd as a whole is incapable of rising to that height? It is very difficult even for one among millions to rise to that height. Even in thousands of years it is very difficult to find one person who reaches that height. It will even be difficult, in thousands of years, to find one man reaching that high.

And whenever a man attains to that height, society has done its best to obstruct his path. It has tried all possible ways, because it is an insult to society. Society's ego is affected; society is hurt. That is why we crucified Jesus, gave poison to Socrates, threw stones at Buddha and insulted Kabir in every conceivable way. We cannot believe it is possible for this weaver Kabir to reach God and for us to be left behind. It is difficult for us to swallow; so we feel it is fine for us to say that he has not reached, to state that he is telling a lie, that his claim is false, that he has gone crazy. But we are not prepared to believe that he has reached God.

Society creates all sorts of obstacles to prevent you from reaching God. Society is an anchor that prevents your ship from moving any further; society is like a dead weight that stops your ship from reaching God.

The very nature of truth is such that it can only be reached in the depths of your silence. You are absolutely alone; there is no space for the other to be there at all. So many of you are sitting here in front of me. All of you meditate; all of you are moving into SAMADHI. And no sooner do you attain to SAMADHI

than you alone remain, than the crowd disappears. If others sitting near you attain to it, they also become alone. You are not there for them; they are not there for you.

To be in SAMADHI is to go deeper and deeper into oneself. Being with the crowd means you are standing at the door. As you enter the inner room, the crowd, the market, the highway and all the people disappear, and you remain alone. In that great and hidden solitude your meeting with God takes place. There is no other observer, no other witness. That is why no one can produce a witness to swear that it has happened. If I say I have had a meeting with Him in that deep solitude you may ask, "Who is your witness?" My answer would be, "There is no witness at all. At that point there cannot be any witness. You either believe what I say or you disbelieve it, but no witness to testify to it can be produced."

Your mind will protest; it will tell you not to believe me. Your ego will ask how such a thing can happen. You will say, "I have been left behind and this man has reached? This is not possible! This cannot be!"

If you refuse to believe that Kabir has attained, that Buddha has attained, then the doorway to attainment will be closed to you forever. But if you can accept that Kabir has attained then the door remains open to you. You will say,"If Kabir can attain, then I can attain as well. There is a possibility. When it was possible for Kabir, why should it be impossible for me?"

This is the difference between belief and disbelief. You cannot harm Kabir by your lack of belief, you can only harm yourself. By extolling Kabir you do not add to his greatness -- his greatness cannot be heightened -- but the quality of the belief, of the faith you have in yourself, is what opens the door of possibility for you.

ONE WHO WALKS ALONE,
HE ALONE FINDS TRUTH.

This meeting will only take place when you are alone; this marriage will only take place when you are removed from the crowd; this auspicious moment will only come when you are in absolute solitude. Then the wedding guests have all gone; when the sacrificial fire is being circled there will be no one there to witness it. There will be no priest to recite the Vedic hymns, and so, Kabir says, existence itself will sing the hymns of the Vedas. There will be only God or Kabir as a witness. There will be no third party.

HEART ABSORBED IN LOVE
NEVER AGAIN COMES BACK.

When the lover and the beloved meet, there is no returning. The mind becomes so engrossed in love, so much at one with love that the question of turning back does not arise at all. Poets say that the big black bee becomes so engrossed in the lotus that it forgets to fly away when the petals of the lotus begin to close. Such is the case with the lover of God; he does not notice when the petals of existence close in on him from all sides. God surrounds him on all sides, merging him within Himself, and then there is no return.

WHOLENESS IS TOTAL VISION;
EVERYTHING IS HOLY.
SAYS KABIR: IT CAN'T BE UNDERSTOOD.
THIS IS SOMETHING UNWRITTEN.

At this moment -- when you are absolutely alone in total solitude, when you are not on the periphery, when you are standing in your soul, when you are at the center -- your total vision unfolds. Then you are total. And in your total vision, totality is visible.

Wholeness is total.

Your vision is incomplete at present. And you are also incomplete because your desires are not yet entirely fulfilled. If death comes to you and says, "Come with me. Your time is up," you will say, "Please wait a while. Let me finish a few things. I have made a few commitments and they are not yet complete, so let me finish them." But you will never be able to finish them altogether, because in trying to complete them you will have to make many more commitments. They will always remain incomplete. To be complete is

not in the nature of SAMSAR, of the world; to remain unfulfilled is its nature.

Here in this world, no one is ever able to become completely satisfied. The only one to become complete is the one who has known this truth -- that desires always remain unfulfilled. Even when desires are fulfilled it is never enough. You will only be content when you give up desiring.

As long as you are chasing shadows you will never stop running. You can set out on a pilgrimage, trying to ignore the shadow, but the shadow will even follow you there. The man who desires will always meet with dissatisfaction. Desire only begins to fall away from the man who turns his back on it. And such a man will certainly arrive at the experience of totality.

WHOLENESS IS TOTAL VISION;
EVERYTHING IS HOLY.

When desire is totally absent in you, you become total. In that totality, you acquire total vision. And in this totality of vision you will experience total ecstasy. All about you, on all sides, you will glimpse God, you will glimpse the one who is total.

SAYS KABIR: IT CAN'T BE UNDERSTOOD.
THIS IS SOMETHING UNWRITTEN.

"I do not understand that totality," says Kabir. The power of understanding, the one who understands, the intellect, logic -- all these have been left behind. Kabir asks who there is to understand. That is why nothing is understood.

SAYS KABIR: IT CAN'T BE UNDERSTOOD.
THIS IS SOMETHING UNWRITTEN.

Kabir says he does not understand what is happening now -- this falling of the total into the total, this pouring of the total into the total, this marriage of the total with the total. It is as he said in the sutra a few days ago:

KABIR SAYS: I'M TO WED.
AND THE MAN'S IMMORTAL!

Kabir says he does not understand what is happening now, that it is beyond his comprehension, even beyond his imagination.

SAYS KABIR: IT CAN'T BE UNDERSTOOD.
THIS IS SOMETHING UNWRITTEN.

And this happening is such that it remains unwritten. Kabir says that if he could have read about it, he could have come fully prepared. But this kind of thing that has never been written about, never been told, never been explained by anyone before, Kabir says it is so far beyond comprehension that it must remain unwritten.

This is the finality. This is the point beyond which our comprehension is unable to reach. Truth is much greater than your understanding, yet even now you are trying to contain it in your grip; even now you are trying to hold the sky in your fist. This is what Kabir is saying:

CONFUSED, CHOOSING FOR AND AGAINST,
THE WHOLE WORLD GOES ASTRAY.

This is why you are confused, why you are disturbed. By being FOR AND AGAINST you are trying to

confine truth in the prison of your own beliefs. You are busy trying to understand truth, but the power of your understanding is so small, how can you attain to truth with it?

Truth is to be lived, not understood. It is possible to be truth, but truth cannot be understood. This is what Kabir means when he speaks of the arising of totality in a man; saying at the same time that the phenomenon always remains beyond comprehension.

Philosophers are busy trying to understand truth while religious people are living it. Be anxious to live in truth, but don't try to understand it. Don't make truth the object of some pointless exercise. No one has ever been able to understand truth; you too will fail. You can live in truth and you can be God, but you cannot know God. You can be one with God, but you cannot establish His existence. You cannot create a science of God but you can live a godly life.

SAYS KABIR: IT CAN'T BE UNDERSTOOD.
THIS IS SOMETHING UNWRITTEN.

The Great Secret

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SADHU, WHO'S KIDDING WHO?
THE FORMLESS IN FORMS,
AND FORMS WITHIN THE FORMLESS,
SO WHY WANDER AWAY

THEY SAY, "HE'S FOREVER YOUNG, IMMORTAL".
BUT THE INVISIBLE REMAINS UNEXPRESSED
NO FAMILY, NO CHARACTER, NO COLOR,
YET PERMEATING EVERY BEING.

SOME SAY, "HE'S IN EACH ATOM AND THE WHOLE COSMOS;"
OTHERS SAY, "HE HAS NO BEGINNING OR END."
ONE SAYS, "ATOMIC, COSMIC -- DROP THIS BULLSHIT!"
KABIR SAYS, "HE'S BHAGWAN!"

VEDAS SAY, "BEYOND FORMS
RESTS THE FORMLESS."
WITH FORM OR NOT -- FORGET IT, BLESSED WOMAN,
AND SEE IN ALL HIS HOME.
NEVER TOUCHED BY HAPPINESS, SADNESS;
DARSHAN DAY AND NIGHT.

COVERED IN LIGHT, SLEEPING ON LIGHT, HEAD RESTING
ON LIGHT.

KABIR SAYS: "LISTEN, BROTHER SADHU,
THE REAL MASTER'S LIGHT THROUGHOUT.

TO CALL HIM HEAVY, I'M MUCH AFRAID.
TO CALL HIM LIGHT'S A LIE.
WHAT DO I KNOW OF RAM?
THESE EYES HAVE NEVER SEEN HIM.

Life is simple and straightforward. In life nothing whatsoever is complicated. Existence is not a puzzle, but a man's mind is very intricate, and you have made a simple and straightforward thing both complicated and involved. Life is simple and straightforward, and that is the very reason you are unable to attain to life, why you are unable to live life in the right way. If life were arduous the mind would have solved the problem, the mind would have found some way to unravel it.

Existence is just in front of you and you are seeking it somewhere else. Your ego does not enjoy seeking something that is near. It asks, "What fun is there in seeking something close-by? The ego does not like the idea of achieving something which is already achieved; getting that which it does not have, it considers a challenge.

The ego has a habit of turning the simplest of things into the most intricate of problems, and when it has moulded things to its own liking, it then takes them as challenges, as things to be achieved. You then become engrossed in solving the very dilemma you have invented yourself. But remember this -- if there were any complications in life they would have already been solved. There are no complications in life, and so nothing is ever solved -- even though you keep trying, birth after birth.

Preserve this fact in your heart -- life is to be lived; it is not a problem to be solved. Life is not a mathematical problem to be solved. On the contrary, life is a poem to be sung, a dance, a celebration in which you have to participate. Don't stand apart and think about life. Don't ponder it. The current of life is a continuous flow. Get into life. Don't stand aloof from it; if you do, your relationship with life, your roots into life will be severed to the same degree.

In these lines Kabir is asking, "To whom should I complain? Who is being deceptive? What is the deceit?" Had this disease been contracted from another the responsibility would be his, but you yourself are the cause of this disease; you yourself are the cause of this deception. The drama of your life is such that you first set up the situation yourself and then try to unravel it. First you create a problem, a puzzle, and then begin looking for ways to solve it; first you close your eyes and then grope about in the darkness. If someone is sleeping it is easy to awaken him, but if someone is lying awake and feigning sleep then how is he to be awakened? And so Kabir asks:

SADHU, WHO'S KIDDING WHO?

Kabir is asking, "What is the deception? Who is the author of this deception? Who should I name? Who should be held responsible for this?" If it were a thief and he were stealing your property, he could be caught -- but you are the thief and you are the property owner too.

As the quintessence of life, bear this in mind: you will never be able to solve the complexities of your life until you realize that you yourself are the basis and the cause of your own deception. How can you solve it? On one hand you try to unravel your life and on the other hand you make it more complicated. And so the whole thing remains virtually as it was in the beginning; there is no progress at all. On one hand you construct a building and on the other you knock it down, and so the building is never built; it always remains incomplete. Throughout all your lives you have not made one iota of progress. You are still wandering in the same valley in which you have always wandered.

I have heard that Mulla Nasruddin was once living in a village in the hills. One evening while he was sitting on his verandah, a car drove up and stopped. The driver asked, "Which is the way to Manali? I have

missed the road."

Nasruddin explained the way in great detail; he also drew him a map. The driver thanked him and proceeded on his way. After three hours the driver arrived at Nasruddin's door once again, a very harassed man. "You are a terrible man!" he said. "I followed your map explicitly, and after three hours' driving I am back at the very same place!"

Nasruddin replied, "Yes, I know. Now I shall show you the right way. First of all I wanted to know whether or not you could follow instructions. This was your test. Now I'll show you the right way."

Even after so many births you always find yourself back where you started. Have you progressed as much as an inch since your childhood? It is a possibility you have lost something, but it is a certainty you have gained nothing; you may even have regressed a few steps. You have not progressed at all. If someone had been pushing you backwards it might be excusable, but no one else is responsible for the condition you are in. And remember, no one but you can reach there either. No one can push you ahead; no one can push you back. No one can mislead you; no one can lead you. Satan does not have the power to mislead you, nor does God have the power to lead you.

SADHU, WHO'S KIDDING YOU?

The beauty of all of this is that you are the only person involved in this drama. You are the actor, you are the director and you are the producer. The drama is your dream, your fantasy. Have you ever thought about who is acting in your dream? No one but you. Who is the director? No one but you. Who is the author of the drama? No one but you. And who is the spectator? No one but you. That is why the enlightened ones have called this world SAMSAR, a dream. You are the basis of the dream, you are the root of the dream, you are the center of the dream. You are the spectator and you are the play.

SADHU, WHO'S KIDDING WHO?

Kabir is asking, "To whom should I complain? To whom can I tell my trouble? To whom can I cry about my sorrows?" You wander here and there asking everyone, "Which is the way out? Where is the key? Where is the door?" You are misleading yourself; you are deceiving yourself. Have you ever asked yourself these questions: "Do I sincerely desire to seek God? Is my search authentic? Is my desire keen? Is my desire sincere?"

Once it happened that a Buddhist monk was on the brink of death. He called all his disciples together and said to them, "I have been explaining to you the way to NIRVANA, to liberation. I have been telling you about the door to freedom. You have listened to me, but I don't know whether you have understood me or not. You don't seem to move; you don't seem to make any progress whatsoever. You are still where you were when you came to me. In spite of the fact you have been listening to me for years you have not progressed the tiniest bit. Now I am about to leave this body, and so I ask those of you who are really in earnest about achieving liberation to raise your hands."

He had thousands of disciples, and they had all gathered together when they heard his last moments had come. Now they began to look at each other. One disciple stood up, but did not raise his hand. Instead he said, "Please do not misunderstand. I do want to be liberated, but not just now. Yet please show me the way. I am busy with a few problems at present; there is some work as yet incomplete. Let me finish these things first. I shall try to follow the path you have shown me one day. I won't have to worry then, because I will know the way."

You always ask the way. You think it will be helpful to know it now so that you will be able to follow it when some future time comes. But do you really want to reach the goal? Have you ever really desired him, have you ever yearned for him with that sincere and powerful longing Shree Aurobindo calls ABHIPSA. He calls it ABHIPSA and not AAKAANKSHA even thought both words mean desire to show that it is not ordinary desire, to show that it is a special desire, the desire for God. AAKAANKSHA is of the mind; ABHIPSA is the inner call of life, the call that comes from every cell, from every fiber of the body.

You are like a man who keeps food and drink safely in the refrigerator and eats and drinks whenever he feels hungry or thirsty. But you do not even know what real thirst or real hunger is. Think of a man lost in a desert far away from civilization. The sun is tremendously hot, like fire, and the man is so thirsty he cannot

even walk a single step. He is in great distress, like a fish out of water. Every particle of his body is clamoring for water. At such a moment thirst is not a fancy, as it is when someone feels thirsty at the sight of a Coca-Cola bottle; it is not like it is when someone feels hungry at the smell of some tasty morsel. This man's thirst is not like this; it is not an ordinary thirst he can postpone for a time. This man's thirst is a question of life and death; if the fire in his throat is not quenched within a few moments he is certain to die.

The desire one has at such a critical moment is called ABHIPSA by Shree Aurobindo. Have you ever longed for God with the intensity of desire that a thirsty man lying in the desert feels? Have you ever yearned for God like that? Have you ever risked your life in search of truth? No? That is why Kabir asks:

SADHU, WHO'S KIDDING WHO?

You do not really long for God.

Now let us look at this question from the other side. If I say to you that I am opening the door to liberation for you right now, are you ready to enter? Will you not say to me, "Please wait a moment; I have to go home for a moment?" If you are ready you will enter immediately, without a second's delay. But you will hesitate. You will say, "Many things are still to be done. Many desires are still to be fulfilled." Your mind will argue; it will say, "Liberation is eternal. It is not going to disappear. Let me complete these few things first. They are here this moment; they will not be available again, but liberation will always be there. What is the harm if it waits a little? If I go there tomorrow or the day after, it is all the same. Let me enjoy this SAMSAR, this world of dreams, a little while longer."

The dream of liberation is very sweet and so you say you are not ready to go. You are always asking the way, but you really don't want to make a move; you only want to hear about it. And then you assure yourself that you are a sincere and honest person. "I am not irreligious," you say, "I am longing for truth. But truth is not as easy to obtain as some toy. I shall have to work hard for countless births. Only then will I achieve it." This is how you deceive yourself; this is how you protect yourself. There is no other barrier in your life except you. No one else is barring your way; you yourself are the wall. You have planted your own feet firmly in the ground and are making all kinds of fuss about liberation at the same time.

Your thirst is not the thirst of the desert. It is a false thirst, a deception. If one's thirst is sincere, it is sufficient unto itself; nothing else is to be done. Then your thirst is so strong your whole body is one with it. And then the thirst itself becomes the door. When you call for God like this, he is not even an inch away. Your thirst is the path. Clamor after God with all your eagerness, with all your sincerity, and the meeting will surely take place.

SADHU, WHO'S KIDDING WHO?

But you are great actors. You play this game in such a way that you do not even know you are doing it. You want to have it all, the world as well as truth. You are very crafty. You are sailing in two boats at the same time, so naturally you will never reach anywhere. No one can sail in two boats simultaneously. And remember, these two boats -- the boat of religion and the boat of the world -- are sailing in opposite directions. You are like the laundryman's dog; you belong neither to the house nor to the riverbank. It would be better if you were to belong totally to the world than to be like the laundryman's dog.

If you belong totally to the world, the deception you are practicing will perish one day, because you will realize eventually that the world has no substance, that it can never bear fruit. But to avoid such a situation, you live partially in the world and partially in God at one and the same time. This is not the way to experience ABHIPSA, to experience that keen, inner desire for God. Be aware of your cunning. You have played this game more than enough. How long do you want this game to continue? Come out of it now!

Your mind is behind all this cunningness, behind all this play-acting. The mind has a habit of looking at things in parts, and this creates deception. Whenever you look at things in this way, deception is bound to occur. No matter where you are, always try to look at things in their totality. Your journey will begin from there. Don't look at things in parts. When you see a child being born, know that, along with birth, death is also there. Celebrate the birth of a child and at the same time be sorry; it is also the beginning of death. When an old person dies, weep -- but be pleased as well because it is the beginning of a new birth, of a new life.

Why is deception created when you look at things in parts? Deception is created because you consider the part as the whole. That is the deception. You create it yourself. Birth is not a false thing; it is not a deception. Death is not a deception either. But you think of birth as the whole thing and wish to obliterate all trace of death. You wish to forget death completely, and thus the deception is created. Happiness is not a deception, but you look at it as separate from misery, and then there is deception.

You look at the parts and claim each as the whole. If a man is happy and you ask, "How are you?" he will say, "I am very happy." Such a person is living in deception. Misery is already waiting just around the corner. Misery is standing just behind the curtain and yet he says, "I am very happy." He does not know that he will be miserable the next moment. Happiness is not a deception, but now he will tell everyone that happiness is a deception, that it is something false. But the real deception was in his eyes; they saw one half of the thing but did not see the other half.

If you tell someone, when happiness comes to you, misery is going to follow, he will be displeased with you and ask, "Why do you say such awful things?" If a child is born at someone's house and you say, "Death is being born," you will be considered quite rude and turned out of the house immediately. If an old person is about to die and you begin to dance in celebration, people will say, "What are you doing? Here we are, full of grief, filled with sorrow, and you are dancing! Are you taking revenge on us for something we have done to you in some past life? Why are you celebrating this event?" And if you reply, "This is the beginning of a new life," who is going to listen to you? If a man is in misery and you embrace him joyfully, telling him, "This is the moment to be happy. Your misery will soon be followed by happiness," he will immediately push you away and say, "What a man you are! Here I am, suffering, and you start talking about wisdom and spiritual knowledge! Where is this happiness? My heart is on fire! It is broken; it is in misery!"

When you catch hold of a part and claim it to be the whole, that is deception. You consider the insignificant as the most significant; you take the momentary for the everlasting. When you look at a thing as it is and take it to be something else, that is deception. Then you are the victim of an illusion. This is the essence of illusion, of what the Hindus call MAYA.

Always look at the opposite; always think of the opposite as being just nearby, as being close at hand. Know that death is hidden behind birth. Look at the unhappiness following happiness and look at the happiness following unhappiness, and then you will neither become excited in happiness nor wretched in misery. Then there will neither be smiles in your happiness nor tears in your unhappiness. Then you will begin to be beyond both. And to go beyond both is to approach truth. No sooner do you know both simultaneously than you begin to go beyond them. Now you know that neither happiness nor unhappiness, neither birth nor death, neither night nor day will last forever.

Everything comes and everything goes away. But you will last. The witnessing consciousness will last. The witnessing nature will last. The witness will last. All will come and all will go, but experiences do not last. This is why Kabir says:

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.
SAYS KABIR: KNOW THIS.

All experiences will die. Only the witness will remain.

THE FORMLESS IN FORMS,
AND FORMS WITH IN THE FORMLESS,
SO WHY WANDER AWAY?

Kabir says that people are perplexed, confused. Some say that God is without attributes, that he is absolute, and others say he possesses attributes. Some say he has form and others say he is formless. Some say he is the highest happiness; others, that he is the most blissful. And some consider him so evil that they are unable to accept his existence at all. All religions have their own views, their own opinions about God. All these beliefs are partial, incomplete, and those who entertain such partial beliefs will remain in deception. You may believe that God is blissful, but such a belief is partial -- where would evil come from then? If God is all sweetness then where does the salt in life come from?

The Jews have a very rare book called the Talmud. It contains sentences the likes of which are not to be found in any other scriptures in the world. There are sentences like, "God is not nice. God is not your uncle. God is an earthquake." Kabir has also said such things, things like, THE HOUSE OF LOVE IS NOT YOUR AUNTIE'S.

God is blissful as well as malevolent. Satan is not outside God; he cannot be. God is both. What you call good is in him, and what you consider as evil is in him also; both come from him. Both birth and death are in him. He is not only the rejoicing at the time of birth, he is also the tears at the time of death. He is darkness as well as light. Look at things in their totality, and don't worry about what befalls you, because greater calamities will befall you when you see the whole. You will be in great difficulty because all smoothness will vanish from your life. Your intellect will vanish, your capacity for discrimination will disappear and your power of understanding will be uprooted. The ground under your feet will give way and you will tremble. God is both. He is both the earthquake and the blooming flower. When an earthquake occurs and hundreds of thousands of people perish, that is God too. He is everything -- birth and death, night and day. God is all.

THE FORMLESS IN FORMS,
AND FORMS WITHIN THE FORMLESS.

So don't say he is without form or that he is with form, because the opposites are present in both conditions. God is the ultimate unity of all opposites. All converge in him; all meet in him. Nothing is safe from him. He is the great ocean into which all rivers flow. The sinner and the saint become one in him.

The distinctions between sin and virtue, between sinner and saint, are our creations. And because of these distinctions we remain in illusion. We worship a saint and hate a sinner; we honor the good and condemn the bad. But God is both. He is as much in the bad man as he is in the good. Otherwise how could the bad man live? The bad man exists, and God looks after him.

THE FORMLESS IN FORMS,
AND FORMS WITHIN THE FORMLESS,
SO WHY WANDER AWAY?

Kabir says that this is the path, that if you deviate from it, even a bit here or a bit there, you will be lost. To look at the whole is the path. So look at the whole as a whole. Whatever difficulties there may be; whatever impediments there may be; no matter how hard it may be for your logic, for your intellect; no matter how much your mind may tremble, you should not worry about anything else at all. You should simply try always to look at the whole.

The intellect always wants to make things smooth and easy. Arithmetic is smooth and easy; that is why our intellects are so very interested in it. Logic is straight and smooth and so the intellect takes a great interest in it as well. Poetry is not so straight, not so smooth, and the intellect is not so interested. Love is a total riddle and so the intellect never travels that road at all.

God is the ultimate unity of all opposites. "This cannot be," the intellect argues. "How can anyone believe that night and day are one, that good and bad are one? How is it possible?" "It is impossible," the intellect will say. "It can never be! How can you bring good and evil together? How can you bring night and day together?" It is not necessary to bring them together; they are already united. And here -- there is no distinction at all. No one can say when the day is over and the night begins. Each is a part of the same circle.

We think of happiness and unhappiness as quite separate things. But have you ever watched the moment when either happiness or unhappiness begins? Have you ever observed the phenomenon? You will find that all happiness changes into unhappiness. There is no happiness in life that does not turn into unhappiness. And if indeed you could find it you would have completed a unique research; you would have accomplished something that has never been done before in this world. Nor will you be able to find any unhappiness which does not turn into happiness. You may have to wait a little while for it, but it will surely change.

All things change into their opposites. Youth turns into old age; beauty changes into ugliness. All things change thus. A flower falls and turns into dust, and out of that dust a tree is born. Everything is joined to its opposite. In actual fact nothing like "opposite" exists, but we say one thing is opposite to another just to

express it, just to be able to indicate the change.

When you give up the idea of oppositeness, your intellect will stop working and your faith will be born. Your power of discrimination will cease to work and faith will take its place within you. The quality of faith is so powerful that faith can see the opposite of a thing at the same time. It can see both the thing itself and its opposite. The intellect is very weak; it does not have the capacity to see the thing and its opposite at the same time. The intellect sees in parts. And it avoids looking at something that seems beyond reason, at something that appears difficult. The intellect works in a logical way. It is like a gardener who keeps the front garden well-trimmed and tidy. In front of the house the dry leaves and withered flowers are all swept away. There, old age is unseen and death is unknown.

There was once a Zen monk who was an expert gardener, and so the king of that country sent his son to him. About a thousand gardeners worked in the king's garden, and what the prince learned from the Zen monk he conveyed to the gardeners and they followed his instructions. The monk had said to the prince, "I shall come to see your garden in three years. That will be your test. Just keep on working according to my instructions." The instructions were not difficult to follow. There were one thousand gardeners and so the garden grew very well.

After three years the monk came to examine the prince's work. That day the garden looked superb. It was perfectly clean; not a dry leaf or fallen flower was to be seen on the ground. The king and his courtiers were also present. The monk, after looking all around, seemed disappointed. The prince grew quite nervous. He had followed the monk's every instruction. He had done his best, he thought, so he asked himself what could possibly be causing the monk's obvious displeasure. The monk went around the whole garden, growing progressively sadder and sadder. At last he said to the prince, "This will not do. You will have to study the art for three more years. This garden has been done in a totally wrong way."

The prince said, "Please tell me what mistake I have made. I have followed your instructions to the very letter. I have done nothing that goes against your instructions."

The monk replied, "That is the mistake. You have done everything according to my instructions. You have followed them completely. You have done everything so completely there is no room left for God's own work. All there is to be seen all over is human effort. The mistake may appear small, but it is very significant because you have missed the point. I'll correct it."

He ran off and returned with a basketful of dry leaves from a pile of rubbish and threw the leaves on the ground. They were carried here and there by the wind and finally spread themselves all over the garden. Then the monk said, "Now the mistake is corrected. Green leaves alone do not make a garden. Where were all the dry ones?"

To think of youth alone is self-deception; one must think of old age at the same time. The prince had only used his intellect, and the intellect always looks at things from just one side. The prince had preserved the beautiful and removed the ugly.

But there is also ugliness in the garden of life. There are both the intelligent and the dull-witted, the seekers and the non-seekers, the saintly as well as the satanic. All of these exist in the garden of life. And the garden of life is so vast. If there were only seekers living in a society, then it would be like this garden of the prince -- green only, just a human creation. God's hand would not be evident there.

If you want to see God's hand, God's creation, you will find it in the jungle, not in a garden. If you want to see God's handiwork, visit the jungle. Things grow there in such mysterious ways you will not be able to understand it. There is neither rhyme nor reason; there is no arithmetical calculation, no logical reasoning. Things grow there by their own life-force; they seek their own way. The beauty of the jungle cannot be found in a garden, because the jungle is the embodiment of the vastness of the omnipresent God. In us, the jungle can create a confidence in the ultimate. Opposites are always there. A garden is a lowly thing, a man-made creation. Everything there is certainly neat and well-groomed, but because of that it is dead.

Life is to be lived in opposites. Life is composed of opposites. And it is beautiful because of them. Whenever you dispense with an opposite your action may appear logical, but truth is lost, religion is lost.

THE FORMLESS IN FORMS,
AND FORMS WITHIN THE FORMLESS,
SO WHY WANDER AWAY?

To see formlessness in form and form in formlessness is the straight way, Kabir says. Then you will not

miss the path. Then there will never be any need to leave it, because it is the correct path. To remain the middle of opposites is the right path. And to remain alert while in the middle is the proper way.

If you choose one of the opposites you will be afflicted by intellect, and so both the believer and the non-believer remain in confusion. Neither of them is religious; what concern has the religious person with atheism or with theism? For the religious man there are just two alternatives -- he is neither this nor that or he is both at the same time -- but he is never one of them.

The religious person cannot be a theist. To be a theist is far too trivial; it means he must say "yes" and ignore "no". How can "yes" help you on its own if you do not have the strength of conviction to say "no"? There is no force whatsoever in the "yes" of a man who cannot say "no". But there is force in the "yes" of the man who can say "no"!

The person who cannot say "yes" and can only say "no" is also diseased. There is no meaning or substance in his "no" either. But the man who can say both "yes" and "no" simultaneously is able to experience the total truth about life. Unless this happens to you, you will remain in illusion. God expects both things to be in you at the same time. He expects the impossible from you; nothing less will do. This is why only extremely adventurous and daring people set out on the path to God. What greater adventure is there in life than seeing the opposites at the same time?

The theists thought that Kabir was not a theist and the atheists thought that he was not an atheist; the Hindus thought he was a Moslem and the Moslems thought he was a Hindu. Kabir remained in the middle. A religious man will always be a riddle to others, because sometimes he will say "yes" and sometimes he will say "no".

Kabir was the essence of the Vedas themselves but at times he would speak out in opposition to them; Kabir was a buddha himself but at times he would say, NOTHINGNESS DIES. Kabir's words have been included in the GURUGRANTH of the Sikhs by the disciples of Nanak and yet Kabir says about AUM, THE SOUNDLESS DIES, EVEN THE INFINITE DIES. Kabir is a jungle. He is like a riddle; he is difficult to comprehend. Scholars have written volumes on Kabir and they have all tried to trim him, to turn him into a well-groomed garden; they have tried to bring him into line with their thinking. And these scholars are honored in the universities.

I have heard a story. There was once a king who was a great lover of birds. One evening a very strange bird came and sat on his windowsill. The king exclaimed, "What! Can such a bird as this exist!" Such a bird was impossible to find in the king's realm. It was a bird of foreign origin, just passing by on its journey. It was tired and so it sat on the king's windowsill for a rest. The king became worried it might leave and so he had it caught. He had its wings clipped, and reshaped like those of the birds of his country. The bird's beak was quite large and so he also had it cut down to size.

During these operations the bird wept and screamed, trying to free itself, trying to get away, but the king would not allow it to go. "No matter what happens," he said, "no matter how difficult it is, this bird must be made into the proper form and the proper shape. This poor bird does not know how birds should be. It seems he has never seen himself in a mirror. What kind of bird can have such wings and such a beak?" So he had the beak and wings clipped and made the strange bird into a model of a perfect bird. Then he said, "Now, dear bird, you can fly away." But it had no strength to fly away. Crying and writhing, it died there on the spot. This is a Sufi story.

The scholars were after Kabir. They wanted to clip his wings, to interpret him according to their own ideas. And that is what they have done. But their Kabir is a dead Kabir; he is well-trimmed, but he is just a shell. There is no life in their Kabir, no substance. Whenever you do a lot of intellectual trimming you lose the substance of the thing you are altering.

You have become lifeless through excessive use of your intellect. You may not have trimmed anyone else with it but you are certainly doing it to yourself. You have a model, an ideal, and you try to become like that. There cannot be greater stupidity than this. Try to be like yourself. There is no one else like you. You don't have to become like Buddha or Mahavir or Kabir; you have to become yourself. After your death God will not ask you, "Why did you not become like Kabir?" If he were to ask this question at all, he would ask it of Kabir; why should he ask it of you? He will not ask you, "Why did you not become like Mahavir?" Have you any obligation to become like Mahavir? If you trim yourself outwardly; if you become like Mahavir as some Jain monks do, or like Buddha as some Buddhist monks do, then you will die. These imitators are already dead. Your so-called sadhus and saints are like cadavers, and the reason is that they have not tried to become themselves, but have tried to become like someone else.

To be one's own self is a rare phenomenon. Your wings are your wings; there is no formula as to how

they should be. The only purpose of wings is to enable you to fly. That is enough. Their shape, their style, their aspect, their color -- all these are perfect if they enable you to fly. It is wings that make you free. Wings will fly you into the sky. Make your consciousness into your own consciousness. And if you find a dense forest inside, do not be afraid. And do not listen to the advice of your intellect. It will advise you to trim your garden, to keep things neat and tidy. A tidy garden always becomes a prison; a vast jungle is needed for freedom. Freedom is a union of all opposites, a unity of all the opposites.

No one will be able to understand Kabir correctly. A believer in a God of formlessness will say that Kabir keeps on babbling on about God, saying things like A TRUE LOVER NEVER DIES, a believer in a God with form will ask what kind of a worshipper Kabir is because he says nothing to contradict the concept of formlessness. No one who tries to understand Kabir intellectually will agree with him, but if you set your intellect aside and then try to understand him, you will certainly find great light in him.

THE FORMLESS IN FORMS,
AND FORMS WITHIN THE FORMLESS,
SO WHY WANDER AWAY?

Then Kabir says:

THEY SAY "HE'S FOREVER YOUNG, IMMORTAL."
BUT THE INVISIBLE REMAINS UNEXPRESSED.

Kabir is saying not to be confused by what is written in the scriptures; what is, what exists, cannot be written down, cannot be described. Some scriptures assert that God is formless and others insist that God has form, but don't let these contradictions confuse you.

THEY SAY "HE'S FOREVER YOUNG, IMMORTAL."

Kabir is saying, "Don't be confused; don't be perplexed by what is being said."

BUT THE INVISIBLE REMAINS UNEXPRESSED.

What God is cannot be said. Why? All words have been coined by the intellect, and they all share a certain peculiarity -- none of them can describe anything completely. That is each word's speciality. If you say that God is favorable you reject the unfavorable. And if you say he is unfavorable, you reject the favorable. Words can only describe things partially. And this is our helplessness. Words can only speak about parts. If you go into a shop and say to the shopkeeper,"Give me this and don't give me this," at the same time, then how will you strike a bargain? Saying."Yes," and, "No," at the same time will not do.

Life functions on incomplete words because what you know as life is itself incomplete. It is man-made; to run it, the currency of words is needed. And it is essential that this currency, these words, be unambiguous, otherwise how could you lead your life? There would be anarchy and confusion. Your words should be quite clear and unambiguous so that whoever hears them can understand you correctly.

In life, we have to accept many untruths. When you were born you had no name. Then you were given a name, a label. It is a false label. You are known as Ram, or Krishna, or Rahim according to the name your family has given you. No one is born with a name; everyone is born nameless. But you cannot remain nameless after your birth. The postman would have to come and ask, "Where is that man who has no name?" If there were only one person without a name there would be no difficulty. He would be know as ANAAM, as nameless. But if everyone were known as ANAAM, it would be extremely difficult to find the right person.

The police were once in search of a man who had committed a crime and they happened to learn that Mulla Nasruddin knew him well. So a policeman came to Nasruddin and said, "We have heard you know this person very well."

Nasruddin exclaimed, "Very well? I don't even know myself very well!"

The officer retorted, "We have not come here to discuss metaphysical questions. We only want to know if this man is fat or thin."

Nasruddin thought for some time and then replied, "One could say he is both. He is neither fat nor thin. He is in the middle."

He said, "Then forget about that. Is he tall or short?"

Nasruddin replied, "Don't put me into a muddle. This man is of medium height."

Then he asked, "Is there anything particular about this man that might help us distinguish him from others?"

Nasruddin replied, "He is just like any other human being. He has two eyes, a nose, ears. He has all these things. He is nothing special."

The policeman said, "This is becoming very difficult," and began to ask more direct questions. "Has he a moustache?"

Nasruddin said, "Yes, he has. He is a man; why shouldn't he have a moustache?" "What is the moustache like?"

Nasruddin replied, "How can I tell you? He always keeps trimming it."

This is what would happen. So although it is untrue, a name is required. In the world, in SAMSAR, people go through their entire lives with these untrue labels, with these adopted names. One's name is a convenience; it is not a truth. Although language is needed to move in this world, language does not express truth. The truth cannot be expressed. If you try to do so, not only will you be perplexed but you will confuse others also.

Language is created for communication between people. God is not a person to be communicated with; he is not the object of some communication. There is not going to be any discussion whatsoever between you and truth. Language is not needed there at all. Only deep silence is essential. There, all words, all languages, all names and addresses are left behind. There, only the one you brought with your birth and will carry with you after your death will remain. There, all that has been done between birth and death is simply of no use. That is the difficulty; that is the rub.

BUT THE INVISIBLE REMAINS UNEXPRESSED.

No one can describe truth; no one can express it. No scriptures, no Vedas, no Koran can express it. They have tried. They have given hints. But all efforts have been to no avail. And no effort will ever succeed because language can only express the incomplete. It has only been created for that purpose. It does not aspire to express the whole.

Whenever you try to rise a bit above your ordinary daily experiences, you find it difficult to express things fully in words. The poet experiences this difficulty because what he wishes to say is of the higher strata, of the beyond, yet somehow he manages to say what he wants to. But the enlightened man has a far greater difficulty to face. He wants to describe the ultimate, and so he has to bring it down to a lower level and express it in the ordinary language of the market. And in doing so, everything that is important and substantial is lost. The whole form is changed and something else emerges.

THEY SAY "HE'S FOREVER YOUNG, IMMORTAL."
BUT THE INVISIBLE REMAINS UNEXPRESSED.

And then he says:

NO FAMILY, NO CHARACTER, NO COLOR.

Kabir says God has no caste, no form, no color; so how can you describe him? Whether you say he is without form or you say he is with form, both your statements are incomplete. All qualities are his and yet there is not a single quality in him.

Let us try to understand this in detail. It is absolutely correct to say that all forms are his, yet he has no

form at all. He cannot be in all forms if he himself has any particular form. Because he assumes all forms so easily, it is therefore evident he has no form himself. He is formless and manifest in all forms.

When water is poured into a clay pot it assumes the shape of the pot, and if it is poured into a jug it assumes the shape of the jug. Water does not insist on having its own shape. If water insisted on having its own shape, it would not assume the shape of the jug. But if you make water so cold that it turns into ice, then it assumes a shape. If you were to try to put it into a jug then, the jug would break. The ice will not take the shape of the jug. Water does not insist on having any shape or form. Water is easy; it is not obstinate at all. If water is turned into vapor, then it attains to an almost formless state. Up to a short distance vapor can be seen, but then it becomes invisible.

Water has three forms. One is formless. It spreads into the sky, leaving no trace behind it; it cannot be found no matter how you try. The second form, the middle one, is that of water. It does not insist on having any particular shape but yet has some shape, because it assumes the shape of the container into which it is poured. The last form is that of ice. Ice is obstinate. A fluid thing like water can become as hard as stone!

You also have these three states. You either become obstinate like ice -- and this is the condition of great ignorance -- or you can be like water. This latter condition is the state of the wise man, of the man who is not yet fully awakened though he has achieved glimpses of consciousness. Now he is no longer obstinate; now he will adopt the form of wherever it is he is placed. And third, we come to the condition of the fully enlightened man, to his condition when he is merged in the supreme consciousness. Now nothing remains to assume shape; now he is like vapor.

People often used to ask Buddha, "Where will you be when you leave this body?" Buddha used to reply, "I cannot go anywhere. I shall be lost, merged into the vastness of consciousness." Meister Eckhard was a very wonderful Christian saint, and someone once asked him too, "When you leave the body, where will you be then?" Eckhart replied, "There is no need to be anywhere." The listener could hardly have understood his answer, because his language was the language one uses to explain the nature of vapor.

Where does vapor go? Now the whole sky is its abode. Water has a certain place it must keep, but water is humble and adaptable and not hard as stone, like ice is. Water adopts the shape of the container into which it is put. And then there is the state of ice, the state of deep ignorance. The state of vapor is the state of supreme knowledge. The state of water is the state of the seeker. He has ceased being like ice and is preparing himself to be like vapor. As a seeker, he is standing in the middle. Can there be any form to God? He is all types of shapes and forms; he is in ice, in water and in vapor. All forms are his and yet he has no form at all.

YET PERMEATING EVERY BEING.

Then Kabir says:

SOME SAY, "HE'S IN EACH ATOM AND THE WHOLE COSMOS";
OTHERS SAY, "HE HAS NO BEGINNING OR END."

People say God is in everybody as well as in the universe, but Kabir says God has neither beginning nor end. A body has a beginning and a body also has an end. So has a universe. All are created and all will disappear, but God has neither beginning nor end. This statement does not make clear what we want to say. These hints about him are not enough. Our minds grow confused; we arrive at the end of our wits. To describe him, our thoughts are impotent.

SOME SAY, "HE'S IN EACH ATOM AND THE WHOLE COSMOS";
OTHERS SAY, "HE HAS NO BEGINNING OR END".
ONE SAYS, "ATOMIC, COSMIC -- DROP THIS BULLSHIT!"
KABIR SAYS, "HE'S BHAGWAN!"

Set aside the individual, the universe, the shape and the shapelessness, form and formlessness; set all these ideas aside and then say like Kabir, HE HAS NO BEGINNING OR END. If you are able to say something, then it will be about God. Raidas has said:

GOD IS NOT THE WAY YOU DESCRIBE HIM;
HE IS SOMETHING LIKE THIS AND SOMETHING LIKE THAT.

Kabir says you will not be able to say that he is with form or that he is without form; that he is the universe or the vastness or any such thing. Kabir says to stop saying anything. Then if you can say something, no matter what it is, it will be God.

In actual fact you will not be able to describe him at all; you will have to keep complete silence. He is that silence. Only silence can tell you what God is. No words can describe him; you will be speechless. You will be like the dumb man who tastes the sweet, is pleased, and smiles. He is not able to express the taste; he is only able to smile. You will be like that. But every fiber of your being will be smiling, because now there will be silence and emptiness from your side and wholeness from his. No sooner do you become empty than you are filled. Then God comes to dwell in you; then the guest has entered within. You will not be able to say what has happened, but your whole being will express the happening.

THE SWEETS OF A DUMB ONE --
HE ENJOYS... AND SMILES.

And then:

VEDAS SAY BEYOND FORMS
RESTS THE FORMLESS.
WITH FORM OR NOT -- FORGET IT, BLESSED WOMAN,
AND SEE IN ALL HIS HOME.

Kabir says the state of formlessness is beyond the state of form, that the state of formlessness begins where the state of having form ends. Formlessness begins where form ends.

WITH FORM OR NOT -- FORGET IT, BLESSED WOMAN,
AND SEE IN ALL HIS HOME.

In the original Hindi sutra, Kabir uses SOHAGIN for "blessed woman," for the devotee. It is a very beautiful word. SOHAGIN is a woman whose husband is living, but Kabir uses this word in a spiritual sense, to indicate one who has achieved God. The opposite of SOHAGIN is ABHAGIN, a widow. Spiritually speaking, a widow is one who has not yet attained to him. Her search is still on. Your life is like that of a widow so long as you have not attained to him. The life of a widow is like a desert in which no springs of water flow, in which no flowers bloom. But no sooner do you achieve God than you become SOHAGIN, than you share the experience of Kabir:

KABIR SAYS: CLOUDS OF LOVE
CAME ON ME SHOWERING;
SOAKED THE HEART,
GREENING THE INNER JUNGLE.

Generally, the life of a worldly person is like that of a widow. Kabir has chosen a very good symbol. Imagine the condition of a widow. She once had everything, but now all her joy and sparkle have gone. This is why widows do not wear colored clothes; it is symbolic. There are no inner joys, no inner colors any more, so there is no question of showing any color on the outside. Her bangles are broken because the jingling sound of bracelets no longer suits her; all make-up is now finished for her as well. In the old days a widow even used to burn herself on the funeral pyre of her dead husband.

Really speaking, you are not alive until you achieve God. Your life is like a funeral pyre; you are just like a widow sitting on the funeral pyre. You may keep on doing many things but there will be no music in your life. The music of life will only begin to play when your consciousness joins the dance of the supreme consciousness. Then there is rejoicing:

SAYS KABIR: I'M TO WED.
AND THE MAN'S IMMORTAL!

Then your life will be tremendously valuable. It will be just as Kabir says:

WHEN THE BRIDE MEETS HIS EMBRACE
THE GUESTS ALL FADE AWAY.

Then all of a sudden, all your worldly affairs -- the shop, the services you perform, your other outside activities -- seem pale in comparison, seem to be of no importance whatsoever. But at the present you are caught in the net of these worldly affairs, like a fish and so you forget your self. But no sooner does the lover come to you than all else pales, than all your confusion disappears. Such a condition is called SOHAGIN by Kabir. Kabir calls a BHAKTA, a devotee, a SOHAGIN.

Kabir says go beyond the Vedas -- they are nothing but words, nothing but language, nothing but principles. They are just literature. Who can reduce to writing that which is beyond writing? Go beyond all written things.

WITH FORM OR NOT -- FORGET IT, BLESSED WOMAN,
AND SEE IN ALL HIS HOME.

Kabir is addressing the devotee, the lover of RAM. He tells the SOHAGIN to forsake both form and formlessness.

As soon as you give them up too, as soon as you give up duality, oppositeness, you will find him present in every place. Then there is a holy place in every atom; then there is worship in your every breath. Then everything is holy because he is everywhere -- in the flowers and in the stones, in happiness and in misery, in birth as well as in death. Then you are no longer a tiny stream. You have met the ocean; you have fallen into the sea. You have become one with him.

AND SEE IN ALL HIS HOME.

Then Kabir says:

NEVER TOUCHED BY HAPPINESS, SADNESS;
DARSHAN DAY AND NIGHT. COVERED IN LIGHT, SLEEPING ON LIGHT, HEAD RESTING ON LIGHT.

KABIR SAYS: LISTEN, BROTHER SADHU,
THE REAL MASTER'S LIGHT THROUGHOUT.

Kabir says that there, neither happiness nor unhappiness exists, so be careful. When you go in search of religion, honestly speaking you are in search of happiness. Understand that your search is not yet authentic; realize that it has not yet begun. You do not know what you are doing yet. You are creating SAMSAR, worldliness, even in religion.

ANAND, bliss, does not mean happiness. It does not mean great happiness either. It means there is neither happiness nor unhappiness, and so there is no antonym, no word opposite in meaning to ANAND, to bliss. It is a unique word. All words have antonyms, but there is none for bliss. There cannot be; it is symbolic for

oneness, for where the two have disappeared. In bliss, there is neither happiness nor unhappiness, neither peace nor restlessness; in bliss, all dualities have gone and only God remains. And when neither happiness nor unhappiness exist for you, there is bliss twenty-four hours every day.

If God is lost to you it is because there is some curtain before your eyes. It may be happiness or it may be unhappiness, but each of them is a curtain. Your eyes become clear when neither is there. Then only God is seen the whole day long. Then you will not go to Mecca or to Kashi or to Kailash. Then for you, in the whole twenty-four hours, there will be no one but him. Every breath will be his breath.

COVERED IN LIGHT, SLEEPING ON LIGHT, HEAD RESTING ON LIGHT.

What is the condition of the SOHAGIN, of the devotee, at such a moment? That supreme light has become his bed, his blanket, his pillow.

KABIR SAYS: LISTEN, BROTHER SADHU,
THE REAL MASTER'S LIGHT THROUGHOUT.

Such a SOHAGIN becomes a SATGURU, a true master, because his whole life is filled with the vision of God. Now his life is light, nothing but light; now he is totally light itself. But you are in total darkness at present.

Once Mulla Nasruddin was going on a pilgrimage. At a particular station he was arrested by the police. They suspected him of having something prohibited in his bedroll because he seemed to be overly careful of it. Policemen are always of a suspicious nature. If you put your hand into your pocket frequently, a pickpocket will suspect there is something valuable there and will rob you. When there is nothing valuable in a man's pocket, he never puts his hand into it to check.

Because Nasruddin was checking his bedroll frequently the police asked, "What is in your bedroll?"

The Mulla replied, "Only things that are needed for sleeping. What else would their be in a bedroll?"

A policeman said, "Perhaps but we have our doubts. Open your bedroll." It was opened. Everything the Mulla needed for sleeping was there, but there were also two bottles of wine. Jokingly, the policeman asked, "Do you use these as a covering or as part of your bed?"

The Mulla replied, "I use them as pillows."

There is a world of darkness where unconsciousness is a pillow, a headrest. And darkness is your covering, your bed. You live, pressed between darkness and unconsciousness.

The condition of a sohagin is the opposite of this -- he sees God all around him; he is surrounded by light. He sees God in every atom; he glimpses light in every particle of matter. That is why the enlightened ones have so often asserted that God is light, why the Koran, the Upanishads and the Bible all say that God is light. You will even see his light during the darkest night of the dark of the moon. Darkness no longer exists for you then; it was only there because your eyes were closed. When you awaken there is light all around; then the light of God becomes your bed, your blanket, your pillow.

KABIR SAYS: LISTEN, BROTHER SADHU,
THE REAL MASTER'S LIGHT THROUGHOUT.

At such a moment the SOHAGIN becomes the SATGURU, the real authentic master. Yesterday he was in search; today he has achieved. Now his whole being -- every atom, every breath, every beat of his pulse -- is nothing but light.

It is an arduous task for you to see God -- you have to prepare a receptacle to receive him; you must be fit enough to contain him. It is easy to see a master because he is the middle rung. He is something like you and yet something of him is not like you. If you only look at that which is like you, you will ask, "What is there in him? He is just a human being like me. Why should I bow down to him? Why should I surrender to him? Why? What is so special about him? He is just like me!" But if you set the likeness aside and look for that which is not like you; if you seek this lovingly and sincerely, very soon you will find it. And then a relationship between him and you will be formed. Now you will be able to accept him, because half of him

is also like you. Now he can extend his hands to you; now he can help you.

The master is like a halfway camp on the climb to God. You will not be able to proceed on your pilgrimage directly or without help; in the halfway camp you will not only be able to rest, you will also be able to prepare yourself for the further journey. The master is food for the journey; he will prepare you. And then one day you will reach; you too will become light, nothing but light.

The master is a unique phenomenon; he is the greatest wonder in this world. He is just a human being, just an ordinary person, and yet he has something that is not human, that is out of the ordinary; he carries information of the other world. He has seen something special; he has seen some special light. And you can glimpse this light in his eyes.

But everything depends on you, on how you look at him, because his behavior and most of his habits are just like yours. If you can see only this you will be lost in it, and the door to further progress will remain closed to you. And you will be responsible. The trick to seeing the Master, to recognizing him, is to eliminate that in him which is also in you and to seek in him that which is not in you. If you can get to that, then seek his help. Then he will be an alchemist to you, and with his help you will begin to transform yourself. It is just like turning milk into curd -- you just put a spoonful of curd into the milk. The master is like a spoonful of curd. Until yesterday he was just like you; he was milk too.

Bear the various stages of milk in mind. If you simply allow it to be, it turns sour -- and everyone reaches this state at the time of his death unless he becomes curd in time. But for you to become curd it is necessary some curd be put into you; that will change your inner chemistry. With the Master's help you will become curd, and then the rest of your journey will be smooth; then you will not need any help.

Then without anyone's help, butter evolves out of the curd, and finally, without anyone's help either, GHEE evolves out of the butter. But for the milk to be turned into curd in the first place a link is needed. That link is the spoonful of curd. A spoonful of curd must be added to you.

The master will also taste a little bitter; he will taste a bit sour as well. He will break you, he will smash you, he will completely transform the chemical processes within you, and you may feel a bit bitter, a little sour too.

If you just keep waiting, you will miss the opportunity; you will become sour milk. And it is very difficult to turn sour milk into curd; this is not the order of the process. Another birth will be needed; new milk will be needed. And then again, there will be all that waiting for the spoonful of curd. If you become mixed with curd before you turn sour, a transformation will take place in you. The master is like curd.

Kabir says:

COVERED IN LIGHT, SLEEPING ON LIGHT, HEAD RESTING ON LIGHT.

Then:

KABIR SAYS: LISTEN, BROTHER SADHU,
THE REAL MASTER'S LIGHT THROUGHOUT.

And the last sutra:

TO CALL HIM HEAVY, I'M MUCH AFRAID.
TO CALL HIM LIGHT'S A LIE.
WHAT DO I KNOW OF RAM?
THESE EYES HAVE NEVER SEEN HIM.

Here, Kabir is saying something very unique. When the whole of one's consciousness is filled with light; when the whole of life is filled with light; when he is evident everywhere, a very strange thing happens -- it becomes very difficult to describe what is being seen. It becomes difficult even to say that something is actually being seen; there is not even that much ego left. The observer and the observed have become so united, so at one with each other that there is no more distance. And without distance the eyes cannot see. That is why Kabir says:

TO CALL HIM HEAVY, I'M MUCH AFRAID.
TO CALL HIM LIGHT'S A LIE.

You ask me what God is. I am afraid to say he is heavy. I am afraid to say he is heavy because you will misunderstand. You will misunderstand because he is also present in the smallest, in the lowliest. And if you hear me say he is heavy you will at once decide that he can be in the Himalayas but not in a grain of sand. You will decide he can be in holy people but not in sinners, because I say he is heavy, in the sky but not in the ground. Kabir says:

TO CALL HIM HEAVY, I'M MUCH AFRAID.

All the enlightened ones are afraid to speak to you, afraid to say anything to you. Before truth was achieved they were not afraid to talk to you, but after the achievement they are afraid to speak about him to the ignorant. And there is also the fear you will misunderstand what they say. If I say to you that God is lowly I will also be telling you a lie, because he is not lowly; he is not light. God is heavy; he is not insignificant at all. Yet I am also afraid to say he is heavy, because he is hidden in the lowly as well. He is like the Himalayas even in an atom. He is hidden in his total infinity even in the smallest and shallowest breath. There is great difficulty in trying to describe him. In his totality and wholeness he is even hidden in a sinner.

WHAT DO I KNOW OF RAM?
THESE EYES HAVE NEVER SEEN HIM.

This is the ultimate situation of an enlightened man; this is when he experiences the final helplessness. God is beyond description; God is beyond sight, and although He is present all around, although He is all-pervading, no eyes can see Him. All eyes are absorbed into His eyes; all light has merged into the greater light.

Sufi fakirs say that eyes are also part and parcel of light, of the sun. They say eyes exist so they can see the sun, so that one equal can see and know another equal. And the Sufis also say that when God's great light is manifest your eyes are absorbed into it, just as ice is absorbed when it melts and mixes with water. When the eyes are absorbed and the person hidden behind the eyes is also absorbed, this is the point when Kabir says:

WHAT DO I KNOW OF RAM?
THESE EYES HAVE NEVER SEEN HIM.

As long as "I" is there, there is no God. And when God becomes manifest there is no "I"; "I" is lost. Along with the passing of the ego, of "I", the eyes also disappear. In the English language there is only one sound for the words "eye" and "I". To distinguish between them they are spelled differently, but it seems as if those who coined these words must have done it intentionally because both are pronounced alike. They also have a deep relationship. When "I" is lost, the eyes are also lost -- and when the eyes are lost, "I" is lost too. That is why we pity the blind so much. We do not pity the deaf or the dumb or the lame as much as we pity the blind. We do not even pity the dead quite as much. The man who has no eyes has nothing; he is deprived of virtually everything.

Eighty percent of your ego is created by your eyes. Your eyes are primarily responsible for the ego, and so when the whole ego disappears the eyes disappear too.

WHAT DO I KNOW OF RAM?
THESE EYES HAVE NEVER SEEN HIM.
"So," Kabir says, "anything I say about him will be incorrect."

TALE OF LOVE, UNTELLABLE.
NOT A BIT'S EVER TOLD.
THE SWEETS OF A DUMB ONE --
HE ENJOYS... AND SMILES.

The Great Secret

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SADHU, CONSIDER THIS:
RIDE IN A BOAT AND DROWN MIDSTREAM;
HELPLESS, GET ACROSS.

REACH THE TOWN BY SOME BACK WAY;
GET LOOTED ON THE HIGHWAY.
BY ONE ROPE ALL GET TIED,
BOTH THE BOUND AND THE FREE.

ENTER YOUR TEMPLE; BE BATHED FROM ALL SIDES.
WHO REMAINS WITHOUT STAYS DRY.
CHOP OFF THE HEAD FOR ETERNAL JOY;
AN UNCHOPPED HEAD IS SUFFERING.

THE WHOLE WORLD LOOKS WITHOUT SEEING,
EYES REMAINING BLIND.
SAYS KABIR: I UNDERSTAND,
SEEING THE WAYS OF THE WORLD.

To be the opposite to what you are at present is the path. You will attain if you walk in the direction opposite to that in which you are now walking. The Ganges flows towards the ocean, and the Gangotri, the source is left far behind. And as the Ganges proceeds further, the distance from the Gangotri will increase. The path to the ocean is not the way to reach the Gangotri. To reach its source, the Ganges will have to turn back. When the Ganges of your consciousness flows in the opposite direction, flows towards its Gangotri, then you will be able to attain. Him you have missed has been missed at that source. He is not ahead of you; you have left him somewhere behind. Ponder this deeply. This sutra of Kabir's draws our attention to this fact.

Kabir says that this is the most important piece of knowledge for a SADHU, for a seeker, to understand -- him you are seeking has been left behind. He was once part of you, but now you are missing him. You

were once the total celebration of existence; you were once innocence incarnate. You were born a SADHU, a person devoid of sin. Everyone is born a SADHU; SADHUTA, sinlessness, is your nature. Your state of non-sinlessness has been earned; it has been learned. Through your own cleverness you have become ASADHU, non-sinless.

In your innocence, when you were born, you were certainly a SADHU. At the time of their births, all children are great SADHUS, but by and by they are given the poison of SAMSAR, of the world -- education and information, impressions and ideas that cut them off from their real nature. A child is cut off from his own center and the search for it goes on his whole life. But his search is in accordance with tradition, in agreement with the rules of society -- and this is the problem. You follow these traditions and move farther and farther away from the ecstasy you are seeking. By following the rules which have caused your downfall you keep going further and further astray.

Society has become your guru; you have completely stopped listening to the dictates of your own conscience. Within you, society has created a conscience that is absolutely false. Whenever you think of committing a theft or some other evil act, someone within you tells you not to do it. But this someone, this conscience, is given to you by society; it is not the voice of yourself. Society teaches you what is good and what is bad, and so there are different kinds of consciences in different countries, in different communities. If your conscience were the one given to you by God and it had not been touched by society, its voice would be the same throughout the world, the same down the ages. That voice is eternal, perpetual.

If you want to kill someone, your conscience -- a gift from society and therefore a deception -- will tell you not to kill. But suppose you become a magistrate. That same conscience will not say to you now, "Don't sentence anyone to capital punishment." You will send hundreds to the gallows without any feeling whatsoever. Or say you go to war. Only yesterday the conscience given to you by society said that killing was sinful -- even if you killed an ant you used to feel guilty inside -- but now, on the battlefield, you will kill others with all your heart and with all your might. And that very conscience society has given to you will tell you that you are doing your duty, that you are doing a great thing, that you are a great hero. People will throng around your funeral pyre to pay their last respects to you, and your name will be immortal, written in the annals of history.

Whether you wanted to murder someone, were a magistrate in the court or a soldier on the battlefield, the voice of your own conscience, of your natural conscience would be consistent. It would say that you are committing a sin to kill, that it is wrong to destroy because God is the creator of all. It would say, "Who are you to kill, to destroy? If you do so, you are moving away from God." In each and every situation your true conscience, you authentic conscience, will pronounce its judgement without any "ifs", without any preconditioning; it will simply say that killing is bad. But your society-given conscience will advise you according to its own convenience or inconvenience. If it is in the interest of society it will even say that killing is a religious act, that it is holy. The real question is not one of killing or of not killing, it is one of convenience or inconvenience to society.

You will never be able to find your own conscience while you remain filled with the one society has given to you. You are using this false conscience in your attempt to seek your real conscience. You are trying to reach religion by the path of morality, but it is morality itself that has bereft you of religion.

These words of Kabir are very revolutionary. One would not believe a saint could utter such words. But remember, only a saint can say such things because a saint is a great revolutionary. He doesn't care about the result; good or bad, he doesn't care what society will think. Try to understand Kabir's words:

SADHU, CONSIDER THIS:
RIDE IN A BOAT AND DROWN MIDSTREAM;
HELPLESS, GET ACROSS.

And then he says:

REACH THE TOWN BY SOME BACK WAY;
GET LOOTED ON THE HIGHWAY.

Kabir says that the man who walks on the main highway gets robbed and that the man who takes the

back way, the opposite way, reaches his destination. The sage takes the opposite road; his Ganges has begun to flow towards the Gangotri, towards the source. While society wanders about in the outside world, he turns his back on society and begins to travel within. He does not listen to what society says; he listens to what his own conscience says.

The path of the sage is always the opposite one. That is why we crucify a Jesus; it is not done without reason. And that is why we go on ignoring Kabir, why we try to forget him, why we even doubt his very existence. We poison Socrates and we chop off the hands and feet of Mansoor. None of this is done without a reason. There is a reason. These people are very dangerous to society; they advocate ideas and ways that are opposed to society's established beliefs and traditions.

You have probably heard stories about me, opinions expressed about me. Everywhere they say, "Don't go there. He talks about things that are against established beliefs." They are absolutely right. If you are the slightest bit afraid to walk the opposite path, then stop coming to me.

The highway is the path everyone uses, and if this highway could have led people to the ultimate destination then everyone would have already arrived. A highway is very convenient for walking. It is very broad; it has no obstacles on it; it is very clean and well-swept. All your friends and relatives are walking along it as well, so you are not alone there. I will segregate you from them. You feel comfortable in the crowd. There are so many people walking on the highway you don't even have to walk in an orderly fashion, you are simply pushed along by the jostling of the crowd. Have you ever walked in a crowd? It moves like a tempest. You hardly have to raise your legs; they are practically lifted for you. And if they weren't, you would be crushed to death. The force, the push of the crowd propels you. You don't even have a chance to think; the crowd does not even afford you that.

The crowd gives you your education and your ideas, but it does not give you the power to think. It gives you blindness, not vision. When so many people follow a particular path of action, one would think it must be good; otherwise why are so many people following it? A path that has been trodden for centuries is more trusted than a new one. A new thing is hardly trusted at all, and that is why each religion claims it is very ancient, that it has been there forever, that it was the first, that others followed it.

Why are they all so eager to be ancient? Is religion a kind of wine? Is it because the older something is, the better it is supposed to be? The reason is that something is considered more trustworthy when it can claim to be old. When a shop has been running for years, when it is old, people will say, "Its merchandise must be genuine; they could not have cheated so many people for such a long time!" This is how a shop acquires a name, a reputation -- and then it can even sell rubbish. That is also why all the religions claim to be old.

But bear in mind that God is new every moment. God does not believe in the old. That is why he removes old people and gives birth to children; that is why he casts down the old experienced leaves and brings forth new sprouts, sprouts devoid of experience. Experience makes one deformed; it becomes a burden. Experience creates ego. And it has a bad smell. The freshness of new sprouts is unique. God has trust in them, and that is why he becomes fresh and new every moment.

God may have created the universe in the past, but he has not stopped his work; he is creating it every moment. Creation is an eternal, everlasting and continuing process. It is going on at this very moment. Otherwise how could new leaves come? How could new eggs break open and new birds fly away? How could seeds break apart and new sprouts burst forth? How could a foetus be created? How could new births take place? God creates new things every moment.

God believes in freshness and newness -- and your religions believe in oldness. It appears your religions have no relation to God whatsoever. Your own self-confidence increases when you can claim that your religion is very ancient and that hundreds of thousands of people follow it.

People want to be with the crowd because they lack self-confidence. When you are alone you have no self-confidence. When you are walking down a lane at night you begin to hum a song. You hear your own humming and feel that you are not alone; you think there are at least two people, the singer and the listener. Then you feel bolder; then you feel more self-confident. You become as confident as you would if you were surrounded on all sides by a great crowd. And then you think, "If this path were really wrong, someone would have found it out by now."

No one has ever reached the truth by walking on the highway. The man who seeks the smooth path of least resistance can never attain to God. The path to God is the path where one must be prepared to face difficulties. Kabir says that God is only known when one is alone, when one is not accompanied by anyone else. One has to travel there alone, and the meeting takes place in absolute aloneness. There is no one there;

not even a witness. Keep this in mind. Remain alert to this fact.

SADHU, CONSIDER THIS:
RIDE IN A BOAT AND DROWN MIDSTREAM.

Those who rode in the boat were drowned in the current in the middle of the river.

HELPLESS, GET ACROSS.

And those, says Kabir, who did not accept the help of the boat were able to cross the river. When those who climbed into the boat did so, their drowning had already begun. They climbed into the boat because they did not know how to swim. But the journey to God is a swimming. And it has to be undertaken on your own. Who can accompany you into your SAMADHI?

Once a Zen disciple was bidding farewell to his master. The night was dark and he was a little afraid; the road was deserted and he had to pass through a dense forest where there were many wild animals. He looked so nervous his master remarked, "You seem afraid."

The disciple replied, "I am afraid. The night is dark, I am alone, and I have to pass through a thick forest full of wild animals."

The master said, "Wait a moment. I will light a lamp for you." He did so, and handed it to the disciple. As the disciple began to descend the staircase to set out on his way, the master suddenly blew out the lamp. Now the darkness seemed even darker than before.

The disciple had been given a little self-confidence and now it had been snatched away from him. He was startled. He asked, " What have you done? Why did you give me this lamp when all the time you intended to blow it out? What are you trying to tell me? Please explain all this to me."

The master said, "This is the kind of journey where a lamp given to you by another cannot accompany you. It is a journey to be undertaken quite alone. No help is allowed; you must depend on yourself alone. If you are helpless, then remain helpless -- but do not grab onto any false hope. Your mind will always persuade you to seek some support, to look for some help."

People come to me and I tell them just to be quiet, just to remain quiet. And then they say, "Give us something to depend on. Shall we repeat a MANTRA? Can we practice a MANTRA? They want a boat, a MANTRA-boat. They find it difficult just to sit quietly, doing nothing. They want to remain engaged, to keep busy doing something. They do not realize what it is to remain quiet without doing anything at all.

People are afraid to be without any help, to be helpless, so they try to catch hold of anything that is handy. Even a boat in the shape of a MANTRA will do. It is said that a drowning man clutches at a straw; he tries to make a straw into a log. All your boats are no better then straws. The straw may ease your mind for a while, but you will still be drowned in the middle of the river. How long can you deceive yourself?

The first thing to remember about this journey is that it is an inner journey; no type of support will be of any use whatsoever. Everything and everyone must remain outside; no friend or relative can be of any help. It is an inner journey and you will have to depend on yourself; you are the only boat.

Awaken your confidence in yourself. It does not matter how dense the forest is or how dark the night is, all you have to do is kindle the lamp within. It will accompany you to the end. Up to what point and for how long can outside lamps be trusted? Won't the lamp the master blew out eventually be blown out anyway by the gusts of wind along the disciple's way? And in the trembling hands of a frightened person, would not the lamp have fallen to the ground and broken in any case? If such a man were to hear even the slightest rustling of leaves he would immediately turn on his heels and run, totally forgetting the lamp. How long can the lamp of the outside world accompany you? Is there really any such thing as help from the outside world?

What Kabir is saying is of very great importance. There is a deep meaning hidden in it, and it is this -- the whole of existence helps the man who takes no help from the world outside. God is the support of the man who is help-less. The man who accepts help and support from outside does not need God at all.

Once a Sufi fakir returned from a pilgrimage to Kaba. All of his disciples gathered together and asked him to tell of his experiences on his pilgrimage. The fakir said, "I have to tell you one thing -- God's bounty is the greatest. When I started on this pilgrimage I had only one PAISA with me. How can I express his

grace, his bounty? There is no end to his greatness. I have completed the pilgrimage and that PAISE is still in my pocket. I received food and drink whenever it was needed. All my wants were fulfilled; he filled my every need. There is no end to his grace."

When he heard this, another fakir sitting in the crowd began to laugh loudly. The first fakir asked, "What's the matter? There seems to be some sarcasm in your laughter. Why are you laughing?"

The second fakir replied, "If you had such absolute confidence in him, then why did you even take one PAISA with you?"

To carry even one PAISA with you indicates your lack of confidence. What difference does it make whether you take one PAISA or ten million rupees with you? You have kept something; you are still depending upon yourself. Whenever you depend upon something in the outside world you are indirectly stating that you have no confidence in God. Otherwise why should you accept a ride in a boat? Set all help aside. Be help-less. Be willing to drown in the middle of the river; don't even move your hands and feet to help yourself float.

Once a fakir was drowning in a river, and some people on the bank saw what was happening. The river was deep and dangerous, and the people on the bank did not know how to swim. They watched, surprised, as the drowning fakir went under the water and resurfaced time and time again. What surprised them was that there was no struggle, no movement of his hands and feet whatsoever. Even a man who does not know how to swim will flail about and cry out for someone to save him. When the drowning fakir came up for the third time a man standing on the bank shouted, "You are killing yourself! Why don't you at least move your hands and feet a little? Why don't you at least cry out for help?"

The fakir answered, "I have left everything to him, so the middle of the river is the same to me as the shore. I am willing to drown or to be saved. It is as he wishes. I shall do nothing to get in his way."

Even if this man drowns he will attain to him. His drowning is a great revolution for him; it will transform him. If he drowns with this confidence in God, the middle of the river is the same as the shore. You cannot drown a man who has surrendered himself; his very surrender transforms the middle of the river into the shore. There is no greater achievement than surrender. There is nothing higher.

And suppose you reach the other bank in a boat? Where have you reached? You will be there and your boat will be there, but that bank will be just the same as this one; it will be no better than this shore. There will be no real difference at all. Your ego will still be there. And it will probably have increased, because you will think, "At least I have reached the other bank by my own effort!" You become more egoistic; you become more worthy to be drowned.

This is why Kabir says that the man who accepts outside help is drowned, while the man who remains helpless crosses the river. From this statement one would think the helpless man reaches the other shore, but whether he reaches it or does not reach it is not the question. The helpless man reaches the other shore the very moment he surrenders himself completely.

Gurdjieff once conducted a small experiment. He gathered some of his disciples together in a solitary place outside the city of Tiflis and said to them, "Whenever I say `Stop!' you are to stop immediately, then and there, in whatsoever position you find yourself. Even if one of your legs is raised to walk, keep it in that position, do not lower it to the earth. When you hear the word `Stop', you must stop."

There was an empty canal nearby and three young men were crossing it early one morning. Gurdjieff was sitting in his tent and he suddenly shouted, "Stop!" Immediately the three young men in the canal froze. At that time the canal was dry, but a few moments later someone opened the floodgates. Those who opened it were unaware that three young men were standing like statues in the middle of the canal. Gurdjieff did not know it either; he was sitting in his tent. So the three men waited, just standing there. As long as danger is far off, man's mind is able to wait; it just hopes that the danger will go away.

The water kept on rising and was soon up to their necks. When it reached their mouths, one of them jumped out. He said, "There is a limit to everything. Even trust has a limit." But trust has no limit. A trust with a limit is in fact not trust at all; it is a deception. It is a trick of the mind. Real trust is that trust which is limitless.

Can there be any limit to trust, to surrender? If it has a limit, then it is not surrender at all. If you say, "I will only trust up to a certain point"; if you only trust until the water reaches your mouth, it means you have never surrendered. What danger is there if the water reaches your mouth? You are simply playing tricks. You think you are displaying your cleverness, but in actual fact you are only deceiving yourself. When you are faced with danger you know whether your surrender is real or fake. Then your surrender is tested; then the true nature of your surrender is known. When there is no danger, how can you know whether your

surrender is real or not? If your surrender is real then there is no turning back.

One of the men in the canal jumped out, but the second man was a bit more cunning. He waited a little longer in the hope Gurdjieff might shout "Stop!" and tell him to come out of the canal. Even though his lips were under water there was still no danger to his life, but the second the water reached his nose he jumped out. "It is sheer foolishness to wait any longer," he said. "Gurdjieff does not even know what is happening. There is no point in committing suicide."

The third young man just stood there even though his nose and eyes were now under water. Soon even his head was under the water and he was struggling for breath. At that very moment Gurdjieff rushed out of the tent like a whirlwind, caught hold of the young man and pulled him out of the canal. With great difficulty he was brought back to consciousness. But that very day he reached the other shore. He opened his eyes, bowed down at the feet of Gurdjieff and said, "I have known what is to be known; I have achieved what is to be achieved."

This, Gurdjieff calls crystallization. He used to say that at such a moment, at the moment when you have risked everything you have and there is nothing left to be saved, a jump takes place -- a jump that takes you from the periphery to your center. Then, for the first time, your self, your soul, becomes crystallized, becomes as solid as a rock. And then nobody can shake you.

The first two men missed; they accepted the help of their own powers of reasoning. The third man achieved because he did not grab hold of anything, because he remained help-less, because he was ready to die. And then Gurdjieff rushed to him. It could happen that the master might forget, but God never forgets. When you risk everything, all of existence is ready to save you. If you are trying to save yourself, there is no need to save you at this moment.

There is a wonderful story about Krishna. It happened when he was sitting down to dinner one evening. His wife Rukmini had kept his dinner warm for him. He sat down, Rukmini began to fan him, and no sooner was he preparing to taste the first morsel than he suddenly stood up. Rukmini asked, "What is the matter?"

Krishna said, "One of my devotees is in difficulty," and then ran towards the door. But then he suddenly stopped, came back and sat down to his food once again. Rukmini said, "I can understand your running off to help your devotee in his difficulty; I can understand that it was absolutely essential to postpone your dinner, but I cannot understand why you turned back at the door. Why did you not go to your devotee?"

Krishna explained. "A devotee of mine was walking down the road in a certain town. His love for me is ecstasy, and although people were throwing stones at him he was laughing. Blood was pouring from his head and still he was laughing. Nothing existed within him except my name. And so I had to run to help him."

Rukmini asked, "Then why did you turn back?"

Krishna replied, "No sooner had I reached the door than the whole thing had changed. He had picked up stones to retaliate. Now he is strong enough to protect himself. Now he has forgotten me; he is facing the danger directly. Now it is all in his hands. There is no need for my presence there."

When you take the fight into your own hands, your relationship with God is severed that very moment. As soon as you become clever or active or cunning, your relationship with existence is broken. And as Kabir says, when a man in his simplicity leaves everything to God, becomes help-less, he cannot be drowned. No matter how hard you may try, you cannot drown such a man. He transforms the drowning; he even transforms that into a way to go beyond. It is impossible to drown him. You cannot kill him; you cannot even cut him into pieces. As soon as you try he will say, "This is ecstasy for me. I have been waiting to be no more; I have been waiting to meet him." For such a man this is a moment of PARAMANAND, of man's greatest bliss. No, it is impossible to harass such a man.

RIDE IN A BOAT AND DROWN MIDSTREAM;
HELPLESS, GET ACROSS.

Be support-less, be help-less, and God will be your support. But beware. The mind is very cunning. It will say it is fine to make him your support; it will say it understands. So then you decide to depend on God; you start to repeat his name, RAM, RAM, making it a MANTRA, And then you miss again.

Of what value is a God you can make into a support? Such a God is your own creation; it simply means you are depending on yourself. To be help-less means not to worry about making him your support, and not worry about not making him your support. Leave everything completely to him. God knows his job. When

you do not try to make him your support, that is when he becomes it. And not before.

REACH THE TOWN BY SOME BACK WAY;
GET LOOTED ON THE HIGHWAY.

You are being robbed by society. Society can only survive by killing you, by killing your individuality. First it humiliates you; and then it enslaves you. No one can enslave a man of spirit. First society dethrones you, topples you from your center, and then keeps you suspended on the periphery so that you are neither here nor there. And finally, when your life-force is exhausted, you have no idea where you are, what you are or who you are. Then and then alone you can be made a slave. Then society can keep you busy with trivialities; then society can be your master.

A society is built by annihilating the individuality of its members. And so you are robbed; you are kept occupied with the kinds of things for which you have not come into this world. Some are kept busy accumulating wealth, some in the race for position, and some in the pursuit of flattery, of false praise. Have you come here for these trifles? Are flattering inscriptions on your gravestone any kind of achievement? What will you take with you when you die? Wealth is useful; it has a purpose, but not one for which it is worth losing one's self. Wealth is a means; it is not the goal. If you amass wealth by forgetting your self, how is that going to help you? You will leave the world empty-handed.

We begin the indoctrination of a child by sending him to a school we have chosen. This is how we begin injecting ego into him. Children hardly make any distinction whatsoever between the first and second grades; they come home jumping and dancing even if they fail in their examinations. Then you explain to them that it is very humiliating to fail, that one must pass an examination; and not only should one pass, one must also stand first so the family's reputation will be enhanced. By and by the innocent child becomes egoistic.

You are aggressive; you are a disease. And you will infect the child with your disease. He will forget his innocence and be preoccupied with this race throughout his life. At first he is pushed by his parents, then by his wife, and lastly by his children. This is your SAMSAR, your world. Someone or other is constantly pushing you to stand on your own feet, but in actual fact your feet have no substance to them at all. This is the highway upon which you are being robbed. Everyone in the world is being robbed like this.

SANNYAS is the point from which you begin your journey towards the real riches, towards the authentic wealth. But SANNYAS is a reverse journey. And all your relatives and those you consider as friends are joined together in robbing you. Their happiness depends on robbing you. But this traffic is not one-way. You also rob them; your happiness depends on stealing from them as well. In the final analysis, you come to realize that everyone is being robbed. But by this time your journey is over and you die empty-handed. That is why you die weeping and wailing. You have lost the opportunity that was given to you; you were unable to use it in a profitable way, nothing has been achieved and now everything is lost.

You are so conditioned that, for a while, you will stick to anything that has been propagated over a period of time, no matter what. This is because you are not alert. You may be quite well off in your present house with no need for a bigger one, but if your neighbor begins to build a larger house you will immediately be caught up in his disease. Then you will have to build a bigger house too. It becomes a matter of prestige. In this world, who is prestigious? You come from dust and to dust you will return. The one who owns the big house and the one who owns the small house -- both will return to dust. There is no distinction between the two; in the face of death, no one is bigger or smaller.

Death makes no distinction between poor and rich, between follower and leader, between fakir and emperor. Death only knows one distinction -- the distinction between the ignorant and the wise. But death only takes notice of the wise man; there is no need to notice the ignorant man because he is part of the crowd. When a man like Kabir arrives at its door, death knows that someone important, some VIP has come; that someone filled with nectar has arrived. Death cannot destroy him; death cannot throw him into the dust. Death hides its face from him and runs away. You are trying to hide yourself from death; you are trying to avoid it. Go where you like, death is certain to catch hold of you.

Analyze the workings of your own mind at some point and find out just how it is influenced. Someone buys a new car. Your car is serving you well and you are not sure whether the new model is better or not -- generally they are worse -- but now you are in difficulty; now you are restless all day and all night. You dream about a new car; you are constantly thinking how you can arrange things to buy a new car. You

hanker after luxuries; you cut down on the necessities of life to buy things you don't need. Look around your house carefully and you will find you have purchased many unessential things.

Have you ever gone to an auction? Hearing others bid, you are tempted. You hear someone saying, "One hundred and one", someone else offering, "One hundred and two", and a third person immediately calling, "One hundred and three". Now it is difficult for you to control yourself and so you shout, "One hundred and four!"

Once Mulla Nasruddin was bidding at an auction. He was very excited and kept on increasing his bid. A parrot was being auctioned and the Mulla finally purchased it for one hundred and one rupees, although it could have been bought for about ten. After making the purchase he asked the auctioneer whether the parrot could speak or not. The man replied, "What do you mean, can the parrot speak? Who do you think was bidding against you?"

When a man is not conscious he does not listen to others; he just keeps on beating his own drum. The ego is your intoxication and it is because of its intoxication that you are being robbed. You will be robbed in proportion to your egoism, and you are as safe from being robbed as you are free of ego. That is why society teaches you to be egoistic; that is the secret society uses to rob you, to exploit you. You can be exploited only when you are full of ego.

REACH THE TOWN BY SOME BACK WAY;
GET LOOTED ON THE HIGHWAY.

What does this BACK WAY mean? To walk consciously is to REACH THE TOWN BY SOME BACK WAY. People do not know where they are going because they are not alert; they move simply because the crowd is moving. Take every step consciously. Be aware of where you are going, why you are doing something, why you are purchasing these particular things, why you are building a house.

The necessities of life are not many, but desires have no end. A man should be very happy if he can fulfill his needs. And he can easily do that; his needs are not many. He wants food twice a day and a roof under which he can sleep. Man's needs are limited but his desires are limitless. A roof will not do; a palace is required. And even if it is a big palace, the mind wants a bigger one still. If you look at the things in your house and think about them, you will find that there would have been no inconvenience whatsoever if ninety per cent of them had not been bought. You will see there was no necessity for them at all. And the amazing thing is that you are unable to do that which is essential because of those unnecessary things.

When I suggest to people they practice meditation they say, "We have no time for it." Yet I see them playing cards. And if you were to ask them, "Why do you play cards?" they would reply, "Just to pass the time." It is difficult to understand man. Those very people who say they have no time are also to be found going to the pictures, to the cinema. And if you ask them why, they will tell you time hangs heavily on them. If you look at these people during their holidays you will find they are very uneasy; they have plenty of leisure time but no idea how to use it. These are the very people who ask without a moment's hesitation, "Where can we find the time for meditation?"

What is the reason for all of this? The reason is that man wants to be with the crowd. Playing cards, going to the cinema, going to a nightclub -- all these activities are just to remain with the crowd. These are all highways. But as soon as the question of meditation arises, travelling the BACK WAY begins. There, one has to walk alone; there, one has to walk with full alertness. So the mind immediately protests, "Where can I find the time for meditation?" It will also argue, "What is the advantage? What will I get out of it?"

Nothing that can be deposited in the bank to increase your balance is obtained through meditation. Meditation neither adds to your bank balance nor lessens it. Are you quite sure anyone is benefitted by meditation? Only a few madmen in this world practice meditation. What guarantee is there that these few achieve something? Who knows for certain if they achieve something or not? "They may not be mentally well," you say. "Don't listen to them. Many have been misled by their words. Don't pay any attention to them. Look at the crowd -- millions of people spend their whole lives without meditating at all And they are all wise people." To the mind, the crowd appears wise; to the mind, the majority is right. It is rare one comes across a buddha. A buddha is alone; he has left his palace.

When Gautam the Buddha left his palace, the charioteer who took him to the outskirts of the city began to weep. He asked Buddha, "Why are you doing this? Have you lost your senses? Why are you leaving your palace? I am only your charioteer, only your servant, but I must try to advise you; I cannot help it. Look at

what I am saying; think it over. I am old and I have seen life through and through. Men spend their whole lives striving for that which you already have. Where are you going that you can leave all this? Where will you find such a beautiful wife? Where will you find such palaces? Why do you choose to be a beggar? You must be out of your mind."

Buddha replied, "You poor fool, I see nothing but flames in the place you call a palace; everything there is being consumed. I am not leaving in search of some other palace, I am going in search of my self, to find out who I am."

The charioteer was unable to understand this. He began to weep loudly when he saw Buddha begin to cut off his hair and remove his ornaments. Buddha wanted to give them to him as a gift, but he began to argue, "Don't do this thing. No one in our city has such beautiful hair. Please don't cut it off."

Buddha said, "What shall I do with it? Everything is on fire. I will die tomorrow and this beautiful hair will burn; you will put me on the funeral pyre and this hair will burn like grass."

People like Buddha are travelling in the opposite direction. They have taken the BACK WAY, the unknown, unfrequented path; they are in search of the self. You are also on a journey but you are seeking something else. Some of you are in search of a beautiful woman, someone else is after a fine palace, and others want wealth or fame. But all of your seeking is worthless. As long as you are not seeking your self, you are being exploited. But no one else is robbing you. It is your mistaken search itself that leads you down the highway where you rob yourself.

REACH THE TOWN BY SOME BACK WAY;
GET LOOTED ON THE HIGHWAY.
BY ONE ROPE ALL GET TIED,
BOTH THE BOUND AND THE FREE.

Kabir is saying a very wonderful and uncommon thing. He says that everyone is tied by the same rope, those who think they are in bondage as well as those who think they are free. All are tied by the same rope. Slaves are undoubtedly slaves, but kings are also in bondage. And the rope is the same.

BY ONE ROPE ALL GET TIED,
BOTH THE BOUND AND THE FREE.

The rope that binds some men is poverty, and in the case of others it is riches. Some may even have precious stones woven into their rope, but it is a rope nevertheless. All are in bondage. Those of you who think you have been defeated in life and those of you who believe you have been victorious are both in bondage. Alexander and Napoleon are in the same bondage as the beggar, because as long as there is attachment, there is bondage. As long as your mind is seeking someone else or something other than your self, you are in bondage.

There was once a fakir who earned large amounts of money begging by the side of the road. He never asked anyone to give him anything, but passers-by used to throw alms at his feet. People had a great tenderness for him. By and by, his hut overflowed with money. When death was approaching he said, "I wish to give all this money away to some poor man." And so, many beggars gathered, each claiming to be poorer than the next. The fakir said, "Just wait a little. The poorest of all has not yet arrived."

At that point, the king was passing with his retinue. The fakir called aloud to the king, "Please wait a moment. Please come here and take all this money away." Then the poor people began to protest loudly, "This is unfair; it is unjust! We did not expect you to act like this! Are you giving all your money to the king?"

The fakir answered, "In this land there is none poorer than he. You are satisfied with what little you have, but even though he possesses much he is still not satisfied. His desire for more is as yet unfulfilled, so it is obvious his poverty is very great indeed. There is no end to his desire, so perhaps this money may help. It may even lessen his thirst a little."

The poor man is poor, but the rich man is also poor. One who is defeated is obviously a defeated man, but if you look at the one who is victorious you will see that he has been defeated too. There is no way to be victorious in this world; to be defeated is the world's only process. Everyone is defeated; everyone remains defeated. The only man who wins is the man who seeks his self.

There is yet another profound meaning to these words of Kabir. Let us try to understand it. Those who think they are worldly men are entangled in MAYA, are entangled by illusion, and your so-called SADHUS and SANNYASINS who claim to be free are also in bondage.

Kabir and other enlightened men stress that when a person becomes liberated, he does not claim that he is now liberated. No sooner does a man become liberated than he knows the rope was false. It was not a real rope; it was a rope made of dreams. The bondage was not real, and even the idea of becoming free from it was false. What does it mean, to become liberated from an unreal rope? Your bondage was sheer madness, and your claim that you have become liberated is also madness. The rope was false.

At night you dream you are tied up. When you get up in the morning will you say, "I am liberated now"? You will simply say, "It was a dream; the bondage was unreal." Since you are not in bondage, how can there be any question of liberation? The enlightened man says that both the bondage and the liberation are false, because the rope itself is false.

BY ONE ROPE ALL GET TIED,
BOTH THE BOUND AND THE FREE.

These words of Kabir have a very deep meaning. When someone claims, "I am liberated," his claim itself indicates that he is still in MAYA, that he is still living in illusion. It shows that he has not yet known, that he is not yet fully awake.

The Zen fakir Rinzai said there was no doubt that SAMSAR, the world, was false, and that MOKSHA, liberation, was also false, was also a trumped-up thing. The people who heard Rinzai were very surprised. They asked him, "What are you saying? We can accept that SAMSAR is an illusion, but is MOKSHA also an illusion?"

Rinzai replied, "SAMSAR is a creation of your mind and so is MOKSHA. When the mind is no more, who is there to think about liberation?"

When the rope is broken, who will there be to think about liberation? People often asked Buddha, "Where will you be when your body perishes? In what stage of liberation will you be then? What form will that liberation have?" Buddha always remained silent in reply. Any answer would have been dangerous, because ordinary men are unable to grasp this phenomenon.

It is as if a sleeping person is dreaming, and in the dream he asks a question about the form of the dream. But when he awakens, where will the dream be? What form will it have then? The fact is that when he is awake there will be no dream at all. Dreams only exist as long as you are sleeping. As soon as you are wide awake, your dreams are broken; your dreams disappear. Then you cannot even find the rope that bound you.

The truly liberated person is one who does not even claim that he is liberated. When he hears you ask he will simply smile. He will say that everything is false, SAMSAR as well as NIRVANA. There are some famous words of Nagarjuna where he says one has to save oneself from SAMSAR and one has to save oneself from NIRVANA as well. Otherwise you are entangled in SAMSAR first, and then in NIRVANA. The rope is the same; there is no difference between the two. First you were filled with ego because of SAMSAR, and now you are filled with ego because of liberation. Now you say, "I am liberated." But so long as "I", as the ego is there, no matter what the cause, you are still asleep; you are not awake. If "you" claim MOKSHA, your ego is still present; if "you" claim , understand that your unawareness continues.

Have you ever had a dream in which you see yourself as awake? You must have had such a dream; many times people have such dreams. Seeing yourself as awake is also part of the dream. When you really awaken in the morning, you realize that you were only awake in the dream; it was a trick to protect your sleep.

You are hungry. You dream that you get up out of your bed and go to the refrigerator. You see all this in your dream; you are awake in your dream. You eat, and you think that everything is real. And then you fall asleep again. Thus it is possible to have a dream within a dream. But then a great difficulty arises. How will you distinguish between the two awakenings, between the one that is real and the one that belongs to the dream? Both look alike. How will you make a distinction between them? There is only one way to do it, and that is, in the state of real awakening, when you are wide awake, not to make any claim that you have awakened.

But the need to make the claim only arises because the awakening is not real; you want to support it by a

declaration. You make the claim vehemently -- not to convince others, but to convince yourself that it was real. And when others begin to believe it, you will have faith in it too. Your sleep is very deep and very sound. That you are in bondage is for certain, but your so-called liberated people are in bondage as well. They may have gone to a jungle and sat for a long time under a tree, but a new type of ego has entered; now they believe they are beyond SAMSAR, beyond the world. How can anyone be beyond something that does not exist at all? You simply have rouse yourself from your sleep. You simply have to be alert.

It happened once, when a certain Zen monk arose from his sleep, that one of his disciples entered the room. The monk said, "Before you do anything else, listen to me. I had a dream in the night. Explain its meaning to me."

The disciple said, "Please wait a moment. Let me prepare tea first." He prepared the tea and gave it to the monk.

The monk asked, "Will you explain the meaning now?"

The disciple replied, "Drink your tea quietly. That is my explanation."

Then another disciple entered the room. The monk said to him, "Listen. I had a dream during the night. Will you explain its meaning?"

The disciple said, "Please wait." He went out and returned with a jug of water. "Wash out your mouth," he said. "That is the meaning of the dream."

The monk laughed loudly. He said, "If you had tried to explain the meaning of the dream I would have dismissed you. Is there any need, is there any point in explaining a dream? The dream comes; one's sleep is broken; one takes a cup of tea -- the whole matter stops there. There is no discussion; no explanation of these trivial matters is required. What else is there to be done with dreams?"

Both disciples gave correct answers.

This is the sort of question generally asked by Zen monks. Their questions are not like those asked by Hindu gurus. They ask things such as, "What is the meaning of these lines from the Vedas?" This can be answered by any scholar, but when the Zen monk gets up in the morning, he will ask a question like the one you just heard, a question that is not written in any of the scriptures.

A lot of investigation is going on these days to define dreams, to explain them. Freud, Jung, Adler and other psychologists have been very busy interpreting dreams. The mind is inquisitive; it wants to know. But the two Zen disciples displayed great awareness. They were very alert. They said, "Why prattle on about it? How will it help us? Why should we bother interpreting something that has no existence at all? A dream is like a line drawn on the surface of water; it cannot be preserved. So what is there to say about it?"

BY ONE ROPE ALL GET TIED,
BOTH THE BOUND AND THE FREE.

And then Kabir says:

ENTER YOUR TEMPLE; BE BATHED FROM ALL SIDES.
WHO REMAINS WITHOUT STAYS DRY.

In the art of expressing truths in a topsy-turvy way, Kabir is unparalleled. He expressed them in phrases quite contradictory in meaning. When it is raining it is obvious that someone standing outside will be drenched, and it is also obvious that the man who goes into the house will remain dry. But Kabir says that the man who goes into the house is drenched and that the one who stays outside remains dry. Kabir is speaking of another kind of house, of another kind of rain. He is not speaking of your worldly houses or of the rains you know. His is the story of the inner temple where nectar rains down incessantly. And so, the one who goes within is drenched and the one who remains outside stays dry.

Remaining dry means you are being robbed. The temple was so near you didn't even have to take a step to reach it; it was so near all you had to do was bend your head; but you sat on the bank and remained thirsty, even though the lake was so near. Kabir says, I LAUGH WHEN I HEAR THAT THE FISH IN THE WATER IS THIRSTY. The fish was swimming in the water and yet it was thirsty. Kabir is saying this about you, about you fish. But the fishes swimming in the water are not as foolish as you. You are sitting in that place where nectar rains down on all sides, where light pours from all sides, where existence is

celebrating on all sides, and you are weeping aloud that you have been robbed. It is your own fault you have been robbed. You are still dry because you did not enter the temple.

CHOP OFF THE HEAD FOR ETERNAL JOY.
AN UNCHOPPED HEAD IS SUFFERING.

Kabir says that the man who masters his mind achieves that happiness which is everlasting. He achieves ANAND, bliss -- not the happiness that is the opposite of unhappiness, but that ecstasy from which there is no fall. And the man who does not master his mind always remains miserable. You are following the dictates of your own mind, so if you are miserable who is responsible for it? To whom should you complain? Who else is deceiving you? If you have remained dry, it is because of you. Are you trying to achieve happiness by following the dictates of your mind? If you are, you are trying to make the impossible possible. It has never happened; it will never happen. By giving you the hope of happiness, the mind drags you into misery. Of this, there is no doubt. Who is foolish enough to go into misery in hope of more misery? The mind gives you hope of heaven and leads you into hell. And you have experienced this so often! Is there anything more to know? Yet you always keep on listening to the mind.

Once Mulla Nasruddin went to a racecourse with four friends. They considered the Mulla to be an intelligent man and so they asked him to decide which horse to back. After a considerable amount of thought and study of the horses' previous records, the Mulla decided to back a horse called Maharajah. His friends gave him the money and he bought the ticket. When he returned he informed his friends that, although it had been decided to back Maharajah, at the betting window he had met a friend who was a great gambler and very experienced in racing. "He advised me to bet on Maharam and not on Maharajah," the Mulla said, "so I have backed Maharam." The horse came last in the race.

His friends told the Mulla not to worry. A second time they selected a horse and once again the Mulla went to purchase the ticket. When he came back he said he had backed another horse, not the one they had selected, because the same gambler had advised him to do so. "He is a man of great experience," he explained. "There is no limit to your foolishness," his friends said. "We lost the first time because of his advice, and you have followed it again! This strains our patience; it is really beyond endurance!" "But he argued so convincingly I couldn't help agreeing with him," the Mulla answered. "He might have been mistaken once, but he cannot always be wrong. Moreover he is a man of experience. He has no ulterior motive; he has no reason to give us bad advice."

They lost on the second horse too. All the money they had was gone; now they had only a few ANNAS among them. They sent the Mulla to buy some nuts; when he came back he had bought roasted chick-peas. The Mulla said, "I met the same man there. He told me the nuts weren't any good. He said to buy these."

You are always running into this man. His name is Mind. Wherever you go he is sure to meet you there. He immediately tells you, "Do this. Do that." If you begin to meditate, even then he will advise you about the method; he will tell you how to do it. Do not heed his advice.

You think because the mind has the experience of so many births behind it, it is good to listen to it. When will you come to your senses? When will you wake up? You have wandered through innumerable lives listening to the dictates of the mind. You will be able to listen to a master only when you can tell it to be quiet, and not before. And you are so cunning, so clever, that you only listen to that master you consider to be right. If you choose your master on the advice of the mind you will be in the wrong.

The mind's main function is to go the wrong way, to mislead you. This is what it lives on; if you choose the right path, it dies. This is its death. Your mind is your disease. It will not allow you to choose the right medicine. So be a little wary of it. You have followed it quite a long time; now there is no need to give it any more chances. You have given it chances enough.

CHOP OFF THE HEAD FOR ETERNAL JOY.
AN UNCHOPPED HEAD IS SUFFERING.

The man who has mastered his mind has reached the source of everlasting happiness, and the man who has not will remain in misery forever. Your mind is your hell. What trick does it use to entangle you? It knows a trick all fishermen use. They put a bit of dough on a hook to entice the fish. The mind uses the

same trick. First the mind will tell you, persuade you, that you will be very happy if you acquire a certain thing; and when you try and you get it, you find that there is no happiness in it at all. Quite the opposite; you become miserable.

One evening Mulla Nasruddin was sitting on a bench in the park with his wife. Just near them, sitting under some bushes, a young man was talking to a young lady. They seemed very happy, and their conversation seemed quite interesting. The Mulla's wife grew very excited as she overheard them. It seemed as if the young man was about to propose marriage, so she told the Mulla to cough so as to warn the couple they could overhear them. "Why should I cough?" the Mulla asked. "When I was proposing to you nobody coughed and warned me. I wasn't warned by anybody; why should I warn him? Leave him alone. He will suffer for his own actions."

The mind weaves a great net of temptations for you; it holds dreams of happiness out before you. As far as creating false hopes and making promises are concerned, you will never find a more clever politician than the mind. And no promise is ever fulfilled. Can you point out a single example in your life in which the mind has fulfilled a promise it has made?

There is a limit even to blindness! How long will you continue to have faith in this mind? Set this faith aside. The mind will keep on making promises; it is its habit. Just as an elephant on the highway ignores the dogs that bark at him, you must also ignore this barking mind. Say to your mind, "Go on barking if you enjoy it. Keep exercising your lungs if you want, but it isn't going to disturb me. I am going on my own way." And once you say this with determination, you will find that by and by the mind begins to become quiet.

What is the point of knocking on a door if nobody listens to you? If you want to kill the mind, just gradually stop giving it any cooperation. Your cooperation is its life. It lives on your cooperation; in itself it is powerless. To kill it, nothing else need be done. Just stop giving it your cooperation. It will keep working for a while because of the old momentum, but that will not last long. It has no legs to walk, no heart to throb, no blood to circulate, no hands to work -- it has nothing of its own. Now it has you to help it function, but as soon as you stop cooperating with it, the mind is removed and you enter the temple. The temple begins where the mind ends. That is why it is a temple. And at the door of the temple the shower of nectar begins.

ENTER YOUR TEMPLE; BE BATHED FROM ALL SIDES.
WHO REMAINS WITHOUT STAYS DRY.

Now Kabir says:

THE WHOLE WORLD LOOKS WITHOUT SEEING,
EYES REMAINING BLIND.
SAYS KABIR: I UNDERSTAND,
SEEING THE WAYS OF THE WORLD.

Having seen the ways of the world, Kabir says, I have come to know, to understand, that whatever the eyes see should not be taken for the world; it is simply a dream, just make-believe. And whatever the eyes see should not be taken for sight, because the eyes that see the outside world are blind; they see nothing real. When they cannot see you, when they cannot see your self, what can they see? When the one who is nearest is not seen, how can things that are far away be seen? When we cannot see our own quality, how can we see the quality of others? And when we cannot achieve self-knowledge, how can we obtain knowledge of others?

THE WHOLE WORLD LOOKS WITHOUT SEEING,
EYES REMAINING BLIND.

Close your eyes. Be without eyes. Stop this race to see. And when you are without eyes and you remain within, your eyes will open in the real sense of the word. And then you will be able to see.

THE WHOLE WORLD LOOKS WITHOUT SEEING,
EYES REMAINING BLIND.

Despite the fact that they possess eyes, Kabir says, people remain blind. Only when they close them, he says, do they obtain real sight.

SAYS KABIR: I UNDERSTAND,
SEEING THE WAYS OF THE WORLD.

This understanding has come to me, Kabir says, because I have seen the ways of the world. He is not saying this because he has studied the scriptures; he says this from his experience of life and the world. He is describing what he has actually experienced, what he has actually seen. He has seen people being robbed as they walked along the highway and he has seen those who walk alone in the opposite direction reach their destination. He has seen those who turn their backs on the world reach their destination; he has seen those who stay with the world wandering aimlessly here and there. He has seen those who take a boat, drown; he has seen those who proceed on their journey without anyone's help, arrive.

Kabir has seen that those with eyes are blind -- even though people have eyes they are unable to see the real, the only thing worth seeing -- and he has seen that those who close their eyes are the ones who see reality. And he has seen that those who stand outside the temple remain dry. And he has seen that those who enter the temple are drenched; he has seen them filled with a new kind of ecstasy. All the dryness of their lives disappeared and he saw in them the grandeur of a fresh and shining life. Kabir does not say this from the study of some scripture; he is telling us this from his own experience of life.

Keep these sutras carefully in mind. Kabir says that the man who kills his mind reaches the destination, and that the man who depends on the mind is undertaking the journey to hell, the journey from one hell to another and another and another. In the hope of happiness, such a man is dragged from one misery to another. But that hope is just like the dough the fisherman puts on his hook.

Kabir has seen that both worldly people and SANNYASINS alike are in bondage. He has also seen that the same rope binds you all. And what is that rope? That rope is nothing but your sleep, your unconsciousness; nothing but your dreams; nothing but your mind.

The Great Secret

Chapter #8
Chapter title: Why go to others?

18 January 1975 am in Buddha Hall

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I'M IN A MUDDLE.
YOU RESOLVE IT, BHAGWAN.
WHEN YOU ARE MINE,
WHY GO TO OTHERS?

IS MIND GREATER THAN
WHAT'S MINDING MIND?
IS RAM GREATER THAN
HE WHO KNOWS RAM?

IS BRAHMA GREATER THAN
WHAT HE AROSE FROM?
ARE THE VEDAS GREATER THAN
THEIR VERY SOURCE?

SAYS KABIR:
I'M SO CONFUSED...
IS THE TEMPLE GREATER THAN
HE WHO SERVES GOD?

An egoist is afraid to accept advice from others, he wants to disentangle himself from his own entanglements. Even to accept the fact that he is entangled, hurts his ego. So an egoist cannot approach a master. And the interesting thing about the whole phenomenon is that all of your entanglements are because of the ego.

You try to solve your problems with the help of the ego, and by the very effort of trying to solve them, you become more and more caught up in them. The ego is the cause of entanglement, and so you are certain to become more entangled. The way to unravel your difficulties is not through the ego. You are trying to use as a medicine the very illness that is the cause of the sad plight you call your life, that is responsible for the diseased state your life is in. This medicine simply makes you sicker. You may possibly save yourself from the sickness, but there is no remedy to save you from this particular medicine. There would be no end to the complications in the life of a man who looked upon sickness as medicine.

It is essential to understand one thing first -- you must always look within to find the cause of a particular complication.

And at the same time you must move in the opposite direction. You will find the solution there.

The ego is entanglement; surrender is disentanglement. The ego has created the disease; surrender will cure it. That is why all the scriptures, all religious sects and all doctrines have sung the praises of surrender. Surrender means you are unable to disentangle yourself. It means you are becoming more and more entangled and so you finally give up -- you finally surrender yourself; you finally seek guidance from one who has broken away, from one who has moved in the opposite direction.

Unless you set your ego aside you cannot approach a master. But you consult your ego first, and only when it says "yes" do you proceed. This means that your ego is superior to your master, because you only appoint him with the approval of your ego. The master will not be able to help you much.

We have created experts and specialists because of our egos. And these are the kinds of gurus at whose feet you do not have to surrender. At the most, you just pay their fees. That's all you have to do -- this kind of guru will not make much difference. You go to such a guru because he becomes your servant, and then he tries to solve your problems and your difficulties without your surrender. Such gurus are multiplying in the world these days, but there is no lessening of people's entanglements whatsoever.

There is an old story you may have heard. It is about five blind men who encountered an elephant. They were unable to see the elephant so they felt him with their hands. Whatever part of the elephant he felt, each blind man thought that was what the elephant was like. In blindness one cannot conceive the whole, and so these blind men each took one part to be the whole. One of them said the elephant was like a huge basket, another said he was like a pillar, and a third, who happened to grab the tail, said the elephant was like a rope. All five had different opinions.

A teacher in a small school had told this story to her pupils, but had not told them the five men were blind. She had only told them that five men were investigating an elephant. After she had related the story she asked the class to tell her what kind of men they were. It seemed obvious the students would say they were blind, but one child raised his hand and said, "They were specialists."

All specialists are blind. In fact, to be a specialist one has to be blind. To concentrate on a single subject one has to set all else aside. One has to go deeper and deeper into one thing alone, at the expense of all other fields of inquiry.

The advice you receive from a specialist can never solve the difficulties or complexities of your life. His advice may bring you a little satisfaction, it may give you the impression something is being resolved, but the specialist cannot solve anything. You have to disentangle your whole life, not parts of it.

The whole can only be disentangled at the feet of a master. The master is a man whose entire life has been disentangled, but the specialist you expect to solve your difficulties is himself entangled. Western psychologists even investigate one another's mutual problems. They have their own problems, and so one psychologist goes to another for help. They cannot even find the solution to their own problems. Even the greatest amongst them -- Freud, Jung, Adler -- suffer from their own complications, from their own diseases.

In his memoirs of Freud, Jung has written that if someone raised a point for discussion, and it was something to which Freud was opposed, he would become so angry and so upset that he would often faint with anger and fall off his chair. Freud's anger was such -- Jung has written that Freud fainted in front of him three times because of excessive anger. No matter how much Freud may go on advising the whole world how to control anger, his advice will be of no help. It is always easy to advise others -- what is cheaper or easier to give than advice -- but it is very difficult to follow one's own advice. And advice that has not grown out of one's own experience is of no value at all. And even though he was criticizing Freud, Jung himself was in the same boat. His problems were as complicated. There was never any improvement in them at all.

I have heard of a man who was somewhat eccentric. When he got up one morning he put his hand on his head only to find -- so he thought -- a rosebush growing there. He was quite crazy; there was no plant there at all. But when he looked into the mirror and thought he saw roses growing out of the top of his head he became very agitated. He ran to a psychologist and asked him to do something about it. He said, "Do you see a rosebush growing on my head?"

The psychologist examined his head in all seriousness and inquired, "What kind of rose is it?"

The man replied, "Why do you ask? Why don't you read the name on the card? There must be one attached to the rose!"

Because of examining insane people over a long period of time, psychologists themselves generally go mad. I have not heard whether the patients ever become sane or not, but the psychologists themselves definitely do become insane.

Whatever specialists know, they know from books. The master is not a specialist. He does not know anything at all about any particular disease, he only knows the remedy for one illness -- and that illness is known as man. It is a total affliction. The master knows the remedy for the sickness named man: the remedy is, the man must dissolve within himself. The master came to know the cure when he became nothing himself, when he lost his self. The knowledge of this remedy is not to be obtained by attending a university or by reading the scriptures or by any such thing; this knowledge is acquired by becoming nothing oneself. And if you want to avail yourself of the advice of such a man, you will have to surrender yourself completely at his feet.

In these lines Kabir is telling us something very rare. The first thing he asks is whom he should approach to solve his problem. He puts his difficulty before the ultimate master, before God Himself. And God is the ultimate master.

The scriptures say the master is God; they say the two are one. When you surrender, the master becomes God. And if you do not surrender, you will not be able to find God anywhere. Those who have known surrender say that no sooner does surrender happen than you not only acquire the outer master but achieve the master within you as well. No sooner has surrender happened than the disciple begins to achieve his own eminence and greatness. But surrender is the key.

I'M IN A MUDDLE. YOU RESOLVE IT, BHAGWAN.

Kabir is asking God to solve his only problem, his only complication, his only entanglement. And if you want God to solve your problem, then total surrender is essential. Before that, there is no question whatever of approaching Him. Before that even the very existence of God is disputable. You will first raise a doubt;

you will first ask, "Where is God?" -- but how can you put your problem before God as long as you discuss and dispute His very existence? You can lay your mental confusion before God only when you are fully convinced that He alone exists, that nothing else exists.

And remember this second point as well -- for the man who puts his problem before God, the very act of placing it before God solves it. God does not solve your problem; there is no need to solve it. Through the very act of putting it before Him through your surrender, through your acceptance, the entanglement is disentangled.

Up to this point there was no acceptance on your side. Up to this point you had kept your problem hidden, you had looked on it as a valuable diamond and had kept it tied up in a knot in your handkerchief. You were afraid to show it -- you only showed what was not really there. Your attitude was, "I know everything. How can anything be a problem for me? There is no question. I have all the answers."

As soon as you open your heart to God, the very act of opening itself becomes the solution. God does not give you any answers. He is not an individual who will give you answers to your questions. The answer is hidden in putting the question in the right way.

If you can understand this sutra in depth you will be able to comprehend this phenomenon. When you understand the question rightly, the answer is there. The man who has understood the question rightly, who has understood it in its totality, is at ease. Such a man is at peace. The answer is not to be found anywhere else -- the answer is there, hidden in the question. And He whom you are seeking is not somewhere else either, He is seated within you.

These words of Kabir -- I'M IN A MUDDLE. YOU RESOLVE IT, BHAGWAN -- are endearing. He is speaking to existence as if it is standing before him. Only a devotee can speak like this; only a devotee can use such a direct approach to solve his entanglement. For Kabir, God is not an imaginary person -- for Kabir, He is the very existence itself. Now you can speak to Him too; now you can talk to Him as well.

People thought of Kabir as mad. "Which God is he talking to?" they would ask. "We do not see that God," they would say. And a psychologist would say Kabir suffered from a kind of neurosis. "It may be a religious neurosis, but it is certainly a neurosis," he would say. "Where is this God? Where is this BHAGWAN? Who is it you are talking to?" he would ask.

Kabir is sitting in his cottage, saying, I'M IN A MUDDLE. YOU RESOLVE IT, BHAGWAN. For mystics like Kabir, God is not a person, not an individual; for them, the whole existence is BHAGWAN. And if there is a problem in your life, where else will you take it? You have only to disclose it to existence -- if a problem arises within you, then ask existence. Ask the existence out of which everything has come, out of which we have come, out of which your problem has come. Ask the existence into which we will all be absorbed. Is it not possible that your knot, your problem, will be absorbed into existence along with you? Can you see any way out for your tiny problem when we will all be lost like drops of water into this vastness? Will not the disease be cured when the patient himself is lost?

Then why do you beg from house to house? Why should you consult anyone else? Why should you not simply bare yourselves, simply surrender yourselves before that totality? This is the essence of prayer. And Kabir's love of prayer is very profound.

Let us try to understand this a bit more deeply. There are two ways to reach the destination. One way is that of meditation; the other, that of prayer. The path of meditation is for the pursuers of knowledge; the path of prayer is for the lovers, for the devotees.

On the path of meditation there is a danger that the ego, the "I," may not vanish, because the idea that "I am meditating" remains. In meditation there is no one else but "I"; there is neither God, nor anyone else. In meditation you are alone. Unless you remain tremendously alert in meditation, the ego, the "I," will thwart you. No matter what heights you reach in meditation, the stone of the ego will remain heavy on your chest and you will be unable to fly. So at the final moment the meditator has to give up the ego. This is his emptiness. This is what Buddha calls the void, when the ego vanishes completely.

To attain to meditation is not enough -- after that you will have to give up the ego. The ego will be purified, but it will still be there. That is the final veil. It is very fine, you can see through it. The veil will be transparent, but you will also have to remove it or it will simply remain there like a glass wall. You will be able to see what is beyond it, but you will be unable to meet Him, you will be unable to become one with God.

On the path of prayer, one has to give up the ego at the outset, at the initial stage. The devotee sets aside first what the yogi, the meditator, the sage, gives up at the end.

Prayer means surrender. Prayer means to absorb oneself, to lose oneself at the feet of another. If you are

able to pray, in the real sense of the word, there is no need for meditation.

I lay stress on meditation because I know you are not able to pray. My emphasis on meditation will begin to diminish when I see you are becoming strong enough to pray. I stress meditation because meditation can be practiced in spite of the ego, but prayer cannot. And this century is an age of great ego. Never before in history has there been such an egoistic age. The stumbling block of this century is that every individual is filled with ego. Everyone has become a peak unto himself; everyone considers himself complete, without defect. "Why and for what should I surrender?" you ask.

To surrender has become very arduous; your spine has become paralyzed. This is why I talk so much about meditation. But I am really preparing you to enable you to pray. As you are able to go deeper and deeper into meditation I will begin to talk about prayer. There is a purpose in my beginning to speak about the saints to you. It is because I want to take you gradually from meditation into prayer. There is nothing else like prayer. That is why Kabir says:

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.
SAYS KABIR: KNOW THIS.

Kabir says that meditation will die, but that prayer will not die; he says that knowledge will die, but that love will not die. Only one thing is immortal -- love. And you must also achieve love through meditation. But if you are ready there is no need to undertake such a long journey, you can also take a direct jump.

Kabir just asks God. This is prayer. This is the beauty of prayer, the inner meaning of prayer. Kabir speaks as if God, the beloved, were in front of him. In the eyes of the so-called worldly-wise he is undoubtedly mad, but these so-called wise people will never be able to understand the heart of a devotee. For a devotee, the real question is not what he says; the real question, the final and deciding factor, is what he becomes.

Kabir lays his difficulty before God. Kabir says he is sad, that he has a problem, an entanglement, and he asks to whom he should go for advice, to whom he should go to find the solution. He has no answer, he says, and so he asks God.

Try to understand this a little more deeply. Whenever you are in search of something, you will first of all use your head. You will think, "I shall find out for myself. I shall solve the problem myself and then I won't have to reveal it to anybody." That in itself is the cause of your problem.

And what is your problem? Your problem is that you yourself are trying to solve your own problem. You are like a man trying to pull himself up by his shoe-laces; you are like someone trying to pick up one spoon with another.

During the sunny days of winter, have you ever seen a dog that has been sitting and basking in the sun suddenly trying to catch hold of the tail lying by his side? He pounces upon his own tail. But is it possible to catch one's own tail by making a rush at it? As soon as the dog rushes at his tail, his tail rushes away. And then the dog rests for a while. He begins to wonder what the difficulty is. "It is so near," he says. "It is such a small distance. I have caught things before that were much further away than this." And then he begins to pursue his tail with renewed and greater vigor. If the determination to catch his own tail seizes hold of a dog he will go mad.

Philosophers are caught up in such a trap. And this is why they have all gone mad. Philosophy is the effort to catch one's own tail. But it can never be caught. So in spite of your efforts, in spite of jumping at it, in spite of running about hither and thither, in spite of trying various tricks, nothing is solved. When you jump, your tail jumps right along with you. Your entanglement is part and parcel of you yourself. It is your tail, it is joined to you.

How can you solve your problem? What you are trying to resolve is concealed, like the dog's tail, in the very attempt at a solution. Even in the solution you come up with, the problem does not disappear. The problem remains.

So, man tries to solve his own problem first. It is the first sign of his ego. And when he finds it is impossible for him to solve his own difficulty, then he goes in search of an expert. Finding an expert means finding some other person.

Understand the distinction carefully. You are not in search of a master. The master is one who has now

become God's representative, but the expert is just like you. There is no need to have any respect for him, no need to touch his feet, no need to surrender to him.

You approach an expert when you become helpless yourself. But going to an expert is like going to yourself -- he is just like you. The difference is completely superficial. The expert has only studied a particular subject a little more than you have. And you pay him a fee for his advice. You are simply asking advice from a person like yourself.

This kind of advice will not solve your difficulty at all. This is also an ego trip. By doing it you will be afforded a little solace. The expert will simply suppress your entanglement for a while. He will give you long explanations; he will create a network of theories that will engross you for a time and make you think your difficulty has been resolved. But, after a bit, the problem will stand before you once again, in new colors, in a new form, in a new shape. And it will pursue you throughout your life.

As soon as you go to a man in whom you can see God the solution to your problem begins. Really, the solution has already been achieved. And when you see God pervading all of existence, then you can talk directly to Him. This is what happens to the devotee in the end. And it is in such a moment that Kabir says, I'M IN A MUDDLE. YOU RESOLVE IT, BHAGWAN. Then there is no need for any intermediary between you and existence, not even a master. And the beauty of it all is that your problem is solved as soon as you reveal it to existence. The problem only existed because you had tied it up into a neat bundle and kept it hidden away, because you were living in unconsciousness, in perplexity. Before God, keep yourself open. This is the real significance of prayer -- keeping your heart completely open to Him, surrendering to Him totally.

When you are praying it is unseemly to make a display of your spiritual knowledge or to recite the scriptures. That is why the prayers of children bear more fruit. And when a saint prays, his prayer is as good as that of a child.

Once a young boy went into his bedroom, jumped straight into bed, and covered himself with his blanket. His mother reminded him that he had not said his prayers. The child replied, "Is it right to awaken God from His sleep on such a cold night? And so late?"

From such a child, God needs no prayer composed of words. His concern that the night was so cold and that it was too late to disturb God's sleep is prayer itself. Feeling like this is enough; there is no need to say anything.

And the word 'God' is merely an excuse, a help in expressing our feelings to the totality. In fact, the whole of existence is God. All is divine. And when you are filled with this feeling of divinity, you become united with the whole of existence. The solution to your problem is in that union.

Your real problem is that you are uprooted. And because you are uprooted you are thirsty. Your roots are unable to absorb water, that is why you feel so afflicted. Even when you have everything you have wished for, you still have the feeling you are missing something, the feeling that you want something. If your roots are not deep beneath the soil you will not be able to absorb water even if the rain is falling. And so you are certain to remain thirsty.

To be united with existence is prayer. Prayer is this particular state of feeling.

There is a very fine anecdote about a famous Hebrew mystic named Baal Shem. He was a peculiar kind of devotee -- in his prayers he generally quarreled with God. Only lovers can quarrel. If something he didn't like happened, he used to make a lot of fuss. His prayers were worth hearing because they were direct conversations with God.

Baal Shem thought the world was getting worse and worse every day, so he complained to God, "Why don't You come down to earth as You promised? You said You would come when things really got bad. Why are You delaying?" The story tells us that God was greatly harassed by him in this way, and quite often too.

One of Baal Shem's disciples used to make a note of whatever he said. He was writing Baal Shem's biography, and he also used to jot down these chats with God.

The story goes on to say Baal Shem once bothered God so much He sent His messenger to earth, telling him to brainwash Baal Shem and his disciple so they would forget everything.

Baal Shem was that much of a nuisance. The divine messenger carried out his instructions to the letter. When Baal Shem arose from his prayers, he had forgotten everything. He could not even remember his own name. He did not remember that the world was full of problems and that he wanted God to come and remedy them immediately. He could neither remember who he was nor where he was. But when he looked at his disciple he had a vague recollection, as if in a dream, that he was a mystic and that this man was his

disciple. He asked the disciple to tell him what he could remember of the past. The disciple was unable to tell him anything, he had been brainwashed totally. He replied, "I do not even remember who I am either."

Baal Shem said, "I have given you many lessons in the past. Try to remember a sutra from any one of them and repeat it quickly. Time is passing and we may find ourselves in some difficulty."

The disciple replied, "I remember nothing but the Hebrew alphabet -- ALEPH, BETH, GIMMEL, DALETH..."

Baal Shem said, "Be quick. Speak the letters aloud." The disciple began to recite the alphabet, and Baal Shem followed suit. This one clue brought their memories back. And then Baal Shem began to take God to task. "Why did You play this trick on me?" he asked.

It is said that Baal Shem finished his prayer by repeating the alphabet and thus regained his lost memory. There is nothing of substance in the letters ALEPH, BETH, GIMMEL, or DALETH, but he repeated them with such attentiveness that he regained his original self. And then he shouted to God, "It is absolutely essential the Messiah come down to earth now!"

God recalled His messenger and told him he had not done his job very well. The messenger replied, "It is dangerous to work on this man. No matter how hard one tries, his prayer cannot be snatched away from him. We can take everything from him except his prayer. His prayer has no relationship whatsoever with his brain -- his prayer comes from his totality. His intellect, his words, can be snatched away from him, but his love cannot, his prayer cannot. There, even you are helpless."

That is why Kabir says:

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.
SAYS KABIR: KNOW THIS.

Even if God wants to kill your prayer He cannot do so. Here, He too is helpless. Love is the ultimate.

How sweet and beautiful are these words of Kabir:

I'M IN A MUDDLE. YOU RESOLVE IT, BHAGWAN.
WHEN YOU ARE MINE, WHY GO TO OTHERS?

What is the problem? It is very deep; it is the final, ultimate problem, and so Kabir asks:

WHEN YOU ARE MINE, WHY GO TO OTHERS?

"Why should I be concerned with other people?" he is saying to God. "I ask You directly. When You, the solution to my problem, are there in front of me, why should I go to others?"

IS MIND GREATER THAN WHAT'S MINDING MIND?

Now Kabir is asking which is greater, the mind or the witness.

Then he asks:

IS RAM GREATER THAN HE WHO KNOWS RAM?

And then:

IS BRAHMA GREATER THAN WHAT HE AROSE FROM?

Is Brahma greater, Kabir is asking, or is He who is the creator of Brahma greater? Is the existence that is the root of all supreme power greater?

ARE THE VEDAS GREATER THAN THEIR VERY SOURCE?

And then Kabir asks God whether the Vedas are greater than that ultimate consciousness out of which they have been born.

SAYS KABIR: I'M SO CONFUSED...
IS THE TEMPLE GREATER THAN HE WHO SERVES GOD?

Now we shall try to understand each sentence; we shall try to grasp the nature of the problem, to understand why it is there.

This problem is the final problem; I know it is not just your personal problem. When all other problems are solved, this remains as the final problem, as the last one. It is the ultimate question to ask of existence -- beyond this there is no question at all.

The beauty of this sutra is that it is complete in itself. No answer is received from God. Kabir already has the answer, that is why the sutra is complete. No discussion arises over the answer. No sooner is the question raised than it is solved. And you can also see that the answer was hidden in the question. It was only a matter of putting the question; the solution was already there.

I'M IN A MUDDLE. YOU RESOLVE IT, BHAGWAN.
WHEN YOU ARE MINE, WHY GO TO OTHERS?

Ponder over this a bit. You cannot be free from others, free from the crowd, so long as God is not yours too. You are not strong enough on your own, and so you feel you are in need of the crowd. The crowd is very great and you are sorely tempted to become part of it. This is because your soul is anxious to be linked with existence.

But you know nothing at all about existence. And so you create your own tiny existences. You say, "I am a Hindu," and by doing so you cease to be alone. Then two hundred million people are with you. For you, Hinduism has now become a miniature existence. Your ego feels expanded -- now you no longer feel trivial. You have created an imaginary existence.

But, after all, it is imaginary, a false thing. A crowd has no authentic existence of its own, only individuals exist. There are two kinds of existence -- the existence of the individual and the existence of the totality, of the infinite. Everything that lies between these two is simply talk, nothing but imagination.

So if you think of yourself as a Hindu, you become linked with two hundred million others. You have created a big circle for yourself. But no matter how great it is, it has its limits; it can be measured. And so it is small. Even though it is small, it brings you some satisfaction. Otherwise, you yourself seem so small, just encircled by the skin of the body. And this displeases you. This is why people join mass movements.

If you become a communist, then you can become even bigger than a Hindu. Half the world is communist today. One and a half billion people are communists. And so you connect yourself with a very large assembly. Now you are not small at all. You will die, but communism will remain. You feel you have achieved a kind of immortality, but it is a false immortality. You will die, but the country will endure, the nation will remain. The Hindus may die and the communists may also die, but Hinduism and communism will remain.

The truth of the matter is, whether you live with a small crowd or with a larger one, there is no life, no reality in any of them. They are illusions. The individual has his own existence, that is for certain, but the crowd has none. A crowd simply means that many people have come together and are standing in a group. But even in a crowd each individual is a separate entity. Although it appears as a crowd, it is a deception. Where will you go to find society? If you set out in search of it, will you ever be able to find it? Wherever you go you will only find individuals. The individual is a reality; society is merely a word.

You are sitting here, each individual is a reality, but where is the reality in your sitting in a crowd? Where is the substance in it? If you leave this place one by one, will a crowd remain behind? I would not be able to see any crowd here then. The crowd would have disappeared as well. Will any quality of being a Hindu remain if you separate each Hindu from the group? No quality will remain whatsoever. "Quality of being a Hindu" is only a phrase, only words. Nation, society, race -- all are just words.

The thirst to be existence itself is great; it is deep-rooted in the mind of man. The thirst is real, but you are trying to quench it with imaginary water. It is not wrong, there is nothing wrong in having this thirst. That thirst is telling you that you will remain thirsty until you become God.

Man is a reality as an individual. God is a reality as an infinite totality. And everything in between is imaginary. No matter how great your idea of manhood is, where will you find it? Wherever you go you will find man, you will find the individual, but where will you find "manhood"? And yet one feels that it exists. But where is it? If each and every individual were to die, manhood would not remain. It is merely a combination of words, it is not real at all. And man is miserable because of these dreams.

You hear phrases like "Hinduism is in danger" or "Islam is in danger." Islam does not exist at all; how can it be in danger? A Moslem can be in danger as an individual -- but will Islam be in danger? It is not a living thing, how can it die? Islam is an empty word. Perhaps that is why it has lasted. Something that is living will die, but a word can go on living for centuries. A word has no life in it. It is life-less; it is a dead thing. Try to understand this correctly.

A devotee becomes free of the crowd. Kabir asks why he should go to others when God is his. He asks why he should have anything to do with other people, with the crowd, with society?

When the individual awakens within you only two shores remain -- existence and you, God and the devotee. And the river that flows between these two is prayer. As long as you think of the crowd as real and follow it, you will be living in delusion, in deception. You are not able to live alone, you are not that strong. Alone, you feel insecure. And so man clings to the crowd to his last breath.

I have heard that Mulla Nasruddin once drank too much wine and fell down in the street. It was midnight, and it was very cold. A policeman approached him and asked, "What are you doing here? What has happened to you?"

The Mulla thought he was dying, so he said, "My death is approaching. Please bring a brahmin to me."

The policeman asked, "Why a brahmin? What is your name?" "Mulla Nasruddin," he replied.

The policeman said, "What do you want with a brahmin? I'll call a Mohammedan priest."

The mulla said, "No. I want to convert to Hinduism before I die."

The policeman was a bit surprised and asked, "Why? You have lived as a Moslem all your life, why do you want to change at the time of your death?"

The mulla replied, "I do not want a single Moslem to die. It would be much better if a Hindu were to die instead."

Man holds fast to the crowd even with his dying breath, and so it is preferable to decrease the Hindus by one so there should not be fewer Moslems. The crowd gives you a sense of security. You are surrounded by the crowd in life as well as in death, but the devotee has to be alone. The devotee will have to leave the highway and proceed in the opposite direction.

REACH THE TOWN BY SOME BACK WAY;
GET LOOTED ON THE HIGHWAY.

Those who choose the by-ways reach their destination. Such people are ready to make their journey quite on their own.

The real prayer will arise out of your heart only when you are prepared to be alone, because only then will you be able to see God. Kabir says, these kind of people have one foot on this shore and one foot on that shore, and that the bridge between the two shores is prayer. And prayer moves deeper and deeper until finally this shore disappears and that shore disappears and prayer alone remains; until neither the devotee nor God remains, until only devotion remains -- until only its fragrance remains. Now both the devotee and God are lost.

Kabir's question is about the mind -- about this mind which is a web of thoughts, causing all this trouble; about this mind which gives rise to problems and anxieties, dreaming all sorts of foolish dreams; about this mind which is the home of desires: about this mind which is the total expanse of this dejected and uneasy world. Kabir asks if this mind is great, or if the witness that hides behind and observes it is greater.

When anger comes, it is the mind. If you become alert and look within you will see the smoke of anger rising. Then you have become the witness. If you consider the mind as you, then you are a SANSARI, a worldly man. But if you have started to see yourself as a little outside the mind, even the tiniest bit, then you

are a SANNYASI. And when you have realized that you are completely outside the mind, then you become God.

Kabir asks if this mind is great, or if he who knows the mind is greater. And bear in mind that the one who knows, even the one who knows the mind, is you. And so you will never know your self, because when you know your self, the knower himself is you. Whatever is known is not you. And so the soul will always keep on receding, moving backward. Whatever can be known by you will become detached, separate, different -- it will stand apart from you. So how will you know your self? To know one's self means this much only -- that you have realized you are that supreme element which can never be known. That is self-realization.

You have already known all that can be known. But all these things are of the outer world; they are not of the inner world. And you have ignored that which is, that which is to be known. When you try to know that, you will begin to move deeper and deeper within.

The one who knows what is happening is you. Continue to go within, deeper and deeper, until there is nothing left to know, until only the knower is left. That is meditation, where no one but the knower is left.

If the knower is a man of intellect alone, then he will be in meditation, but if the knower is a man of the heart he will be in love. If the knower is dry like a desert, then he has one step further yet to take; the cloud of love has not yet showered on him. This is the cloud Kabir describes:

KABIR SAYS: CLOUDS OF LOVE
CAME ON ME SHOWERING;
SOAKED THE HEART,
GREENING THE INNER JUNGLE.

Your jungle has not yet become green. You have almost reached your destination, but the seed has not broken apart yet, the seed has not blossomed yet. You have just been freed from your rubbish.

It is just like a person making a new garden. At first he removes the rubbish, cleans the whole area, pulls out the weeds, and thus prepares the soil for the seeds. But as yet there is no garden.

Meditation is the preparation; love is the fruit. That is why Buddha says not to consider your knowledge as complete as long as the stream of compassion does not flow from it. Buddha uses the word KARUNA, compassion, for love. If knowledge is not mixed with love, if it remains dry, it is like preparing the soil but not planting seeds in it. So there will not be any flowers. And if there are not to be any flowers then what was the point of preparing the soil? Then all your labor has been in vain -- flowers must blossom in a garden.

Bear in mind that love is the ultimate. Meditation is just the preparation, it is just the path. Love is the goal, the destination. So understand this -- the meditation from which love does not flow still has ego concealed in it. That is why you are dry. The ego is without feelings, it is like a stone. And so we say that a heart without love is a heart of stone. You cannot get any juice from it, it is dead. Life only flowers out of love.

Whatsoever you know is just your mind. What else have you known up to now? Even the worldly things you know are hardly your own experiences. You only know things through the mind, you only know them mentally.

You see a tree in front of you, but you have not really seen it. You see its shadow in the mirror of your mind; that is what you see. When you touch a tree you think you are touching it, but you are mistaken -- your hand touches it. And there is a great distance between your hand and your mind. Your hand touches it and tells your mind about it. You only know the mind -- you are always following the mind.

This is why the enlightened ones say there is no difference between the world and dreams. The world and dreams alike both happen in the mind, they are both creations of the mind. And there is even no proof that the world outside exists. How can there be any proof? You only know the world through the mind. And no one who has removed the mind has ever known the world. So what guarantee is there that the tree is outside? You can also see a tree at night in your dreams, and you even think it is as real as the one you see during the day.

When the enlightened ones say that the world is like a dream, it means that both are known through the mind. It is difficult to decide about the reality of things. Their reality is doubtful. It is possible you are seeing a dream now, that I am not here. How can you definitely say whether you are hearing my voice in a

dream or in a waking state? What test do you have to decide the truth, to decide whether you are hearing me while awake or in a dream? How do you know that I am present here? Whatsoever you find out will be found out through the mind -- the mind will always be there.

You have seen the world, but you have only had a glimpse in a mirror. You have never seen beyond the mirror, so how can you be certain about what you have seen? Therefore the enlightened ones say the world is an expansion of the mind, an extension of the mind. That is what it is. Whatsoever you know is only a reflection created in the mind. The mind is nothing but the sum total of all those reflections. Know this well: the mind is sansara, the mind is the world, the mind is illusion.

I have told you one Zen story many times. Once two Buddhist monks were standing at the door of a temple, hotly discussing why the flag at the top of the temple was fluttering in the air.

One monk said, "The wind is making it flutter." The other monk insisted, "The flag itself is fluttering, and that makes the wind blow." The discussion was heated; it was a difficult point to decide.

The master came out of the temple and said, "Both of you are silly. Neither the wind nor the flag is fluttering. It is your mind oscillating; it is your mind swinging back and forth."

The master means to say that both happenings, the blowing of the wind and the fluttering of the flag, are known through your mind.

You can be certain of one thing only, and it is this -- the mind swings to and fro. Other things are not definite either; nothing definite can be said about anything.

The sansara, this world about which nothing can be definitely asserted, this world we cannot pinpoint as real or unreal, is called maya. The word 'maya' is wonderful.

Truth is that which is -- that about which we can be absolutely certain, that about which there can be no doubt whatsoever, and the only thing like this there is, is your existence as the witness. About the witness there can be no doubt. "I am" is the only thing about which there is no doubt at all. Even if you wish to doubt it, the presence of the "I" is necessary. Otherwise, who will raise the doubt? Whatever does not exist is false, exactly opposite to truth.

About the existence of truth no thought is possible; about the nonexistence of truth no thought is possible either. These are the two situations, and maya is between the two. Maya is that which appears to exist but in fact does not. Maya is a phenomenon about which you can neither assert nor deny. It is doubtful.

And why the doubt? The doubt exists because we have not known it directly -- no one has. And those who come to the state of no-mind say that, along with the mind, the world also disappears. All agree on this point. All the enlightened ones agree on this single point, that no sooner does one attain to true knowledge than sansara, the world, is no more. No mind; no sansara. And what is left they call God. Those that do not know call it sansara.

God is the form of existence seen when the mind is not, when the mind is not interfering. Then on one side there is the soul and on the other side there is pure existence. Maya is existence seen through the mind; truth is existence seen by the witness. That is God.

Kabir is asking:

IS MIND GREATER THAN WHAT'S MINDING MIND?

What is the need for a reply? The reply is hidden in the question. If you unravel the puzzle first, then the whole thing becomes so clear. The one who sees is greater; whatever is seen is smaller. The one who sees is consciousness; what is seen is matter.

IS RAM GREATER THAN HE WHO KNOWS RAM?

And then Kabir raises a difficult question. If a man is unaware that his mind is not as great as the knower of his mind, then this question will crop up.

IS RAM GREATER THAN HE WHO KNOWS RAM?

If God is also known, Kabir is asking, then is the knower of God greater than God? If God is also

known, then the knower is certainly greater, then the witness is certainly greater. Some enlightened men put self-knowledge above God; they consider it greater than God. Mahavira did, for example. Mahavira said the soul was supreme.

And so, in the final analysis, only the knower remains. God is also known, so He too cannot be greater than the knower. It is a very subtle thing to understand that everything vanishes at the moment one attains the highest knowing, at the moment one achieves the ultimate knowledge. Sansara vanishes, and the creator of sansara also disappears. Existence disappears too, and only consciousness, only pure consciousness -- the seer, the witness, the soul or whatsoever name you want to call it -- remains. The knower is certainly greater; consciousness is undoubtedly greater.

At the final moment, consciousness becomes God. When the devotee reaches this final stage he becomes God, he himself becomes BHAGWAN. Now everything is smaller. Whatsoever is known -- all experience -- becomes small, and the experiencer is the greater. All perceptions, all things seen become insignificant, and once and for all the seer, the witness, is ultimate.

IS BRAHMA GREATER THAN WHAT HE AROSE FROM?

Kabir asks if Brahma who created the universe is great, or if the great existence in which Brahma himself was born is greater.

Ultimately, the original source is greater. And that original source is hidden within you. Kabir is indicating this fact, that no one is greater than you. And how small and insignificant you consider yourself to be! You are the ultimate, the finality. Nothing is beyond you or above you. Yet how small you think you are!

And it is because you think of yourself as so small that the ego is born in you. The ego is born in you because you do not want to believe you are so small. And so you claim you are big. All such assertions are false. And yet the inquiry that underlies these claims is very significant, very meaningful indeed. Indirectly you are asking, "How is it I am willing to be so small?" The innermost consciousness within you is unwilling to be small and so you make false claims. You have no idea of what truth is and so at times you say, "See how much wealth I have! See how learned I am! Look, I have renounced this! Look, I have renounced that!" But you do not realize what you are saying. All this egoistic talk is false. You are in fact greater than God; you are greater than BHAGWAN. You are the ultimate.

This feeling that you will not be at ease until you have become the ultimate, until you attain to the highest state, pervades every particle of your being. You hanker after significant positions, but ultimately find them all to be useless. Whenever you attain to a particular position, you immediately find it to be insignificant.

There was a very famous American president named Coolidge. He once fought for election and won; he became president. He was very popular, and unlike most politicians he was a man of saintly character. He was also a man of very few words. It was difficult to make him talk; he liked to be quiet, to remain silent as much as possible.

A lady once invited Mr. Coolidge to dinner and made a bet she would extract at least four words from him. She went on talking for a long time but Coolidge remained silent. Finally, she pressed him to say something. He answered, "I don't know." He only uttered three words. She could not even get four whole words out of him!

Another time Coolidge was strolling up and down in front of the White House. A stranger to Washington stopped him and asked who lived in that huge house. He answered, "No one lives here. People just come and go. It isn't a house, it's a tavern." It was only afterwards the stranger realized that the man himself lived in the White House, that he had spoken to the president of America himself. Coolidge was that kind of man.

When his first term as president was over, his friends and followers requested he stand for election once again. They said success was assured. Coolidge replied, "No further now." Why? His words were wonderful. He said, "There can be no further promotion. I have been president once. Now there is no post higher. What is the point? Now I know that this position, this status, brings no contentment either."

No matter what you obtain, it will not satisfy you. You will not be satisfied until you attain to the ultimate. There is no contentment until you achieve God. God is your original source; God is your nature.

Kabir asks if Ram is greater or the one who knows Ram, if Brahma is greater or the one out of whom

Brahma was born, and now he asks:

ARE THE VEDAS GREATER THAN THEIR VERY SOURCE?

Kabir asks if the highly-praised Vedas are greater than the RISHIS, than the consciousness which created them.

The Vedas are only the utterances of the enlightened, so is the utterance greater, or is the consciousness by which it was uttered greater? What benefit will there be in knowing the Vedas? Try to attain to that state out of which the Vedas were created.

The Vedas descended upon the RISHIS. And the Koran descended upon Mohammed. So is the Koran greater, or is the consciousness of Mohammed, the consciousness out of which the Koran was born, greater? The Vedas are merely words, and that wordless witness from whence they came is the greater.

The questions of Kabir are so clear and so unambiguous that no answers to them are needed.

SAYS KABIR: I'M SO CONFUSED...
IS THE TEMPLE GREATER THAN HE WHO SERVES GOD?

There are reasons for this question. Kabir spent his life in Kashi, never going to bathe in the Ganges, and when the time of his death drew nigh, he asked his followers to take him to Maghar, a small village near Kashi.

It is said that whosoever dies in Maghar will be reborn as a donkey, and that whosoever dies in Kashi will go to heaven, will become liberated even if he is the greatest sinner in the world. So Kashi is a sort of cremation ground, and people journey there when death is approaching. Old men and women congregate there, waiting for death, so that they can go straight to heaven. But it is said that he who dies in Maghar, even if he is a holy man, becomes a donkey after death, while from Kashi, it is said, there is no other possibility but liberation.

So when Kabir asked his followers to take him to Maghar they said, "You have gone mad! You have spent all your life in Kashi, and now, at the time of your death, you are thinking of going to Maghar? At the end of their lives people from Maghar run to Kashi!"

What Kabir said in reply is very significant. "If I die in Kashi and go to heaven," he said, "I will know nothing about God's grace. Where will there be any room for His grace if I die in Kashi? To reach heaven just because I died in Kashi is not at all palatable or agreeable to me." He said, "If I die in Maghar and go to heaven, then and only then will it be because of His grace. To enjoy the bliss of God's grace it is necessary to go to Maghar. And so I shall die in Maghar!"

SAYS KABIR: I'M SO CONFUSED...
IS THE TEMPLE GREATER THAN HE WHO SERVES GOD?

Why is a holy place considered holy? A place is considered holy because some devotee of God must have lived there at some point. There doesn't seem to be any other reason for it. A devotee attains to God in a certain spot and so the site becomes a holy place. It is easy for another person to reach God from there because the place is charged with the vibrations of the devotee who attained.

Buddha achieved the ultimate knowledge under the bodhi tree, so the tree became holy. Buddha didn't become enlightened because of the tree, but the tree became holy because of Buddha's enlightenment. And so Bodhgaya became a place of pilgrimage. Under that tree one man was absorbed into the highest consciousness, and this happening is so great its effect remains for eternity. The impression can never be effaced. The effect on the place is immortal; the effect of an individual giving up his mortal life and attaining to the immortal one is eternal.

At some time in the past divine nectar poured down on Buddha on this spot; he was drenched in the downpour of the infinite, and the place will always be fragrant with the sweet smell of that nectar. This piece of earth has known an extraordinary event. This small plot of land has witnessed a small crack in the sansara, and through it an individual has gone beyond. And so it has become a holy place. The place where

the devotee of God walks becomes a place of pilgrimage.

The PUNDITS, the scholars of Kashi, condemned Kabir as a sinner. They never liked him; they could never tolerate him. They were incapable of digesting Kabir. To digest Kabir great courage is required, and the pundits, the learned men, are not so bold. Kashi is the home of pundits. From time immemorial, Kashi has abounded in pundits. And if the pundits of the world have ruined anything, it is Kashi. If a place becomes holy because of an enlightened one, then what happens because of pundits has happened to Kashi. Refuse has collected there.

The pundits used to harass Kabir. They used to say, "You have not studied the Vedas, you do not know Sanskrit, and yet you are bold enough to talk about the supreme wisdom, the supreme knowledge! And you do so without knowing the Vedas!"

So Kabir asks:

ARE THE VEDAS GREATER THAN THEIR VERY SOURCE?

The pundits also used to say to Kabir, "You are living in a holy place like Kashi, so go and bathe in the Ganges. She will make you holy." So Kabir asks:

IS THE TEMPLE GREATER THAN HE WHO SERVES GOD?

The question is rhetorical: the answer is already there. Wherever the devotee of God walks, that place becomes a place of pilgrimage. Nobody reaches God because he resides in Kashi; Kashi has become a place of pilgrimage because someone residing in it has attained to God.

All the Hindu places of pilgrimage are situated on the banks of rivers, because the Hindu technique of meditating on the flow of a river is a very deep and meaningful experiment in meditation. If a seeker continues to meditate on the continuous flow of a river for a long time, his mind will also flow away.

To understand this phenomenon, it is worth reading SIDDHARTHA by Hermann Hesse. Hesse understood the deep significance of this Hindu technique to an extent no Hindu could ever do. Sitting on the bank of a river, witnessing its changing moods, working as a boatman on it, Siddhartha, the hero of Hesse's book, achieves liberation.

With the seasons, the river changes its form, its appearance. When it is in flood, its fury, its youth and its turbulence are something to see. When the dry summer days come it loses its force and assumes a rather sorrowful appearance. Pits form and pools gather at various places; all its splendor, pride and mischief are gone. It is now a skeleton. It is as if the river were old, as if it were now on its deathbed.

Siddhartha watches all these changing moods of the river. He spends hours sitting on the bank, and by and by, slowly, slowly, he recognizes the changing moods of his own mind in those of the river. Youth, old age, misery, happiness -- he watches them all pass away. The river of the mind is always flowing; the witness, steady and hidden, simply observes. This is the Hindu meditation technique.

This is also the reason the Hindus created their holy places on the banks of rivers. Innumerable people have achieved liberation there, it has been happening since time immemorial. But a holy place is a holy place only because of them -- they did not achieve liberation because of the holy place. Nobody becomes liberated just by going to Kashi. The place where you achieve liberation will become a Kashi.

The Jainas have made all their places of pilgrimage on hills and on mountains. Their technique is not linked with rivers at all, their technique is linked with mountains.

Try to understand this. The Hindus created holy places on the banks of rivers because the nature of the mind is ever-changing. It is just like the flow of a river. The river is flowing, and the unchangeable, ever-steady witness is simply standing there, observing. The Jainas created their places of pilgrimage on mountains, exactly opposite to the Hindus. The mountain is a symbol of steadfastness; the mountain stands there, unchanged, solid. The Hindu technique is to transcend the mind, while that of the Jainas is to remain in that steadfastness. If you remain steady you will automatically transcend the river; if you transcend the river you will automatically become steady. These are the two banks. You can transcend from either of them.

Mount Girnar and the Shikharji mountains are holy places because down the ages countless people have achieved liberation from there. Twenty-three Jaina TIRTHANKARAS achieved liberation on the hills of

Shikharji. Mahavira is the only exception. So the atmosphere of the place is filled with the vibrations of these great masters. Every particle of the place reminds one of their presence. When you visit that place you feel as if you are falling into that flow. It becomes easy to do so. Your journey becomes rather easy from there. This is the only significance of a holy place. But the devotee of God is certainly greater than any holy place.

Kabir says no one is greater than you, but you will only achieve that greatness when you surrender totally. In this SADHANA, in this journey, the paradox is that no one is greater than you -- even Ram is not greater than the one who knows Ram -- but you will only attain to this greatness when you become the smallest of the small. You will become the Gourishankar, the Everest, only when you become a deep chasm, a deep abyss. When you surrender, when you become smaller than a particle of dust, you become as great as God.

To be humble, to surrender, to give up the ego is to achieve the highest possible greatness. If you remain egoistic, you remain insignificant. The ego is mean, inconsequential. If you hold on to it, you will be no more substantial than a grain of sand. It is absolutely essential to be free of it; the ego is the only impediment to your greatness. You are insignificant only because of it. When it is no more, no one is higher than you. Then you are the sovereign sound of existence, then you are the supreme music. And this is the answer to all your problems.

The whole problem exists simply because you have been unable to come to know what you really are. And your innermost desire is to know that, to be that. This means you have been trying to achieve greatness with the help of something utterly insignificant. You are like a certain king of Egypt the Sufis tell about.

The king loved a certain fakir very much, and the fakir used to go to the palace whenever he was sent for. Many times the king said to the fakir, "I wish to come to your cottage," but the fakir always said, "No. There is nothing worthy of you there. Whenever you want me I shall come to you."

This reply aroused the king's curiosity. It instilled a desire in him to visit the fakir's cottage, and so one day he went there without warning. The fakir's wife was at home, but the fakir was working in the fields. The wife said, "Please sit down here. I will just fetch him." But the king kept pacing up and down in front of the cottage.

The wife thought, "He is pacing up and down because there is nothing to sit on," so she brought an old torn carpet from the hut and spread it upon the ground. She then requested the king to sit on it, saying she would go and fetch the fakir. The king said, "Yes, go and fetch him," but did not sit on the carpet. He simply continued to pace up and down. The woman was a bit surprised, but went to get her husband anyway.

On the way back she said to him, "The king seems to be a very strange person indeed. I asked him to sit down several times. At first I thought he wouldn't sit down because there was no rug, so I spread the carpet out but he still wouldn't sit on it."

The fakir replied, "You made a mistake. We don't have a place fit for him. That is why I never invited him here. If we press him to sit down on that old torn carpet, he will become impatient to leave rather than sit on it for any length of time. You should not have asked him to sit down." When they arrived at the cottage the fakir began to talk to the king, walking up and down with him at the same time.

When he noticed this the king was somewhat surprised -- the fakir's wife had asked him to sit down several times and the fakir did not invite him to sit down even once. So when the time came for him to depart, the king inquired, "Why did you not ask me to sit down, not even once, when your wife asked me so many times?"

The fakir said, "My wife is a simple woman. She knows nothing about court etiquette. We don't have a place suitable for you. You are used to sitting on a royal throne. You would have been very uneasy on an old torn carpet. It would have been very difficult for you."

Although this is a Sufi story, it is also about you. You will always be uneasy as long as you remain less than God. And your ego is no better than that old torn carpet. Your ego is dirty all over. Your ego is false. Its claims have no meaning; they are undisciplined and wanton. You know this too, but your problem is that you are unable to see the royal throne.

How long can you go on pacing up and down? So you become willing to sit down on the old torn carpet and then you try to persuade your mind that it is not an old rug but a royal throne. If you do not persuade your mind thus, imagine how long you will have to go on pacing up and down! So you make the false assumption that the old torn carpet is a royal throne.

If someone notices it and asks what you are sitting on, you will exclaim, "What are you saying? Are you blind? This is a royal throne!" The whole world sees you are sitting on an old torn carpet, only you are unable to see it. And the one who points this out to you becomes your enemy, you think he is trying to snatch your throne away from you.

Your ego's claim, your claim that you are God, is bogus. There is no need whatsoever to make such a claim -- that is what you already are. The problem is the old torn carpet. You keep on claiming it is a throne. And if I were to place a throne before you, you would protest. "What is the point of this?" you would ask. "I am already sitting on a throne," you would insist.

From birth to birth, through countless lives, you have convinced yourself that the old torn carpet is a royal throne, that there is no seat higher. That is why you experience great difficulty when an awakened master, a SATGURU, asks you to give up your ego. He says to you, "Look, I am giving you a throne," but you are incapable of seeing the throne he is offering. You can only see your old torn carpet. You feel at least you have something to hold on to as long as the carpet is in your hands, but when you listen to the master you feel the carpet slipping from your grip. And you do not know whether the throne he is offering you is truly a royal throne or not.

You will only be able to see that the throne is really you when you are able to set your ego aside. Then your dream about the old torn carpet, about sansara, about the world, will end. And then you will begin to experience the existence of God.

The Great Secret

Chapter #9
Chapter title: Relax in joy

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LORD OF DEATH TURNS INTO RAM.
MISERY GONE, I RELAX IN JOY.

FOE REVERSED BECOMES A FRIEND;
FIENDS ARE SEEN AS GENTLE MEN.
NOW, FOR ME, ALL IS BLESSED.
KNOWING BHAGWAN, SILENCE DESCENDS.
A MILLION PROBLEMS IN THE BODY
TURN INTO JOYFUL, SIMPLE SAMADHI.
A RECOGNIZING DEEP WITHIN MY HEART:
DISEASE NO MORE AFFECTS ME.

MIND NOW BECOMES THE ETERNAL.
I KNOW NOW: I WAS LIVING DEAD.
SAYS KABIR: I'M SIMPLY JOYOUS.
I'M NOT AFRAID, NOR FRIGHTENING OTHERS.

There is an ancient anecdote about Valmiki. He was not a learned man and he forgot the particular name for God his guru had given him as a MANTRA. He had given him "Rama," but the reverse of Rama -- MARA -- became fixed in his mind. 'Mara' means death. It is said that he repeated this mantra for quite a long time and ultimately achieved liberation. If the words "Mara, Mara, Mara" are repeated continuously, the sound of "Rama, Rama, Rama" will begin to emerge of its own accord.

Whether this really happened or not is unimportant, but the story is very symbolic and very beautiful. You are also repeating "Mara, Mara," but it does not turn into "Rama, Rama." Everyone is afraid of death and keeps repeating "Mara, Mara" within.

Kabir says a man dies a hundred times a day, and whenever any fear whatsoever catches hold of him the sound of "Mara, Mara" is created within. Fear is nothing but the repetition of the mantra of death. But your "Mara, Mara" does not become like that of Valmiki -- you have not repeated it with as much sincerity, rapidity and continuity as Valmiki did. The point of this story is that if anyone continues to remember death correctly, that remembering of death will itself become the remembrance of God.

When someone remembers death correctly his attachment to life is broken. Such a person will see death hidden in every moment of life. The attachment to life, the infatuation for life, of someone who has known death rightly will be killed naturally, will naturally disappear. Such a person will soon come to know the nectar hidden behind death, will soon come to know that death is one side of the coin and God is the other. On one side there is death; on the other, nectar.

Those who have known death have also known nectar. This is the substance, the inner meaning of the story that prevails about Valmiki -- that while repeating "Mara, Mara" he achieved Ram, he achieved nectar.

You also remember "Mara, Mara," but there is no density in your remembering. You do it slowly and at great intervals. You say "Mara" once, and then repeat it again after a long time, so they are not linked together. The sound of "Rama" will only be created if they are linked together rapidly. Then the remembering of death will itself become the remembering of Rama, of God. This is the first thing to be remembered before we move into the sutras of Kabir.

The second thing to remember is that no matter what you have in this life, nothing is useless. It is possible you may have been unable to arrange things in your life properly, and so no harmony is produced from them; it is possible you may not have been able to time things properly, that you may not know the art of beautifying your life; it is possible your life may be upside down, but if you master the art of tuning it properly you will find that nothing you have is meaningless. Everything is useful. Not even the smallest thing in life is useless -- it cannot be. How can anything be useless? It is all the gift of the great existence from which life is created, of the great existence which has given life to us as a gift.

It is possible your understanding of life may be incomplete, that it may be faulty, but speaking truthfully, nothing in life is useless. There should simply be proper planning and arrangement, proper harmony. As you are, there is much disorder, much noise in you. But if a musical expert were able to catch hold of all these noisy sounds he would use them to produce harmonious music, to create a sweet and pleasing song. Through them, he would pour out his heart.

You have everything already, except this art of arranging things correctly. Were you to know this art your anger would be transformed into compassion, but you are ignorant of this art and so compassion itself is turned into anger. If you know this art your hatred is transformed into love; if you do not know this art all your love will sour into the poison of hatred. You can turn a friend into an enemy or an enemy into a friend in the same way. It all depends on whether you know the art or not. If you don't know the art of life, "ours" becomes "others"; if you do know it then "others" becomes "ours."

No one else is ever responsible for anything that is wrong in your life. The fault lies somewhere in your arrangement of things. So don't slander life, you will gain nothing by it. When you slander life you are severing the limbs of your body, and they have been very useful in life. When you realize it later on, you will be sorry to see that you have made yourself crippled. Nothing is worth throwing away. If any limb, if any part of life is giving you trouble, understand that you have arranged it badly. Put it in its proper place and the trouble, an uneasiness, will disappear.

You are restless and uneasy, and the whole reason is because you have your ears where your eyes should be, your hands where your eyes should be and your legs where your head should be. You are standing on your head. This is the cause of your uneasiness.

Giving proper and correct form to your life is the real task, the real SADHANA. When you feel that something is giving you trouble, is making you uncomfortable, is pinching you, don't begin to condemn it, don't begin to censure it -- begin to think about it, begin to think deeply about it and find out if you have

made some mistake, find out if you have been keeping it in the wrong place.

With these things in mind let us now enter these sutras of Kabir.

LORD OF DEATH TURNS INTO RAM.
MISERY GONE, I RELAX IN JOY.

FOE REVERSED BECOMES A FRIEND;
FIENDS ARE SEEN AS GENTLE MEN.
NOW, FOR ME, ALL IS BLESSED.
KNOWING BHAGWAN, SILENCE DESCENDS.

A MILLION PROBLEMS IN THE BODY
TURN INTO JOYFUL, SIMPLE SAMADHI.
A RECOGNIZING DEEP WITHIN MY HEART:
DISEASE NO MORE AFFECTS ME.

Kabir says that which he considered as death, that person he considered as the messenger of death, has proven to be God Himself. He says he has known that death itself is nectar, but that he made a mistake seeing death in this way. Death is nowhere to be seen. There is no death except in ignorance. Nobody has ever died; nobody can ever die. Death has no existence. It cannot have. Whatever is will remain forever.

How can that which is be destroyed? To be destroyed means that existence becomes nonexistence, that whatever existed became nonexistent, yet scientists say we cannot even destroy a particle of sand. No matter how hard we try, even if we blast a sand particle apart with an atomic bomb, it will not be destroyed. It will be broken into pieces, but it will not be destroyed. There is no device to destroy it -- there is none to create it.

To destroy means that what was there now becomes nonexistent; to create means that what is now there has been caused by us. What we call creating is only rearranging things, and what we call destroying is only a scattering here and there.

For example, we construct a building. Everything was already there. The bricks, the stones, the water, the earth -- they were already there. We simply arrange them, and the building is built. And now we pull it down. Then everything will still be there -- bricks, stones, earth. The union among them is all that is broken.

Nothing is destroyed and nothing is created -- only unions and scatterings take place. Union is life and scattering is death. As soon as you realize this you will see God standing behind death.

You remain afraid of death because you think it will obliterate you completely. There is no possibility whatsoever of your being obliterated. Death has visited you many times and you are still not canceled out. You have remained untouched. There is not even a mark of death to be found on you. Death has played all its tricks on you, has tried to blot you out, but you have remained invincible. And still you are afraid of it. It only appears as death, as obliteration, because of your ignorance. You have not looked at it in full consciousness.

A few moments before death a man becomes unconscious, and so you do not remember your past deaths. The only person who remembers his past death is the man who dies in consciousness. Remembering happens when one is aware; it cannot happen in unconsciousness. If a man sees death in awareness, then the lord of death turns into Ram, then Mara becomes Rama, then death becomes God. That was what happened to Valmiki.

As Valmiki was repeating "Mara, Mara," he all of a sudden became enlightened. The mantra reversed, and the continuous sound of "Rama" was heard. The letters in "Rama" and "Mara" are the same, only their positions change. In "Mara," "Ma" is first and "Ra" is next; in "Rama," "Ra" is first and "Ma" is second. This is the only difference. But there is a great difference between "Mara" and "Rama," between death and God. God is ultimate existence; death is fear and darkness.

But enlightenment only happens when you are able to face death in awareness. So don't run away from death -- wherever you go it is sure to follow you. There is no escape from it. Stop and look at death bravely.

Raman Maharshi has told how he achieved enlightenment. When he was seventeen years old, all of a sudden one day he felt that death was approaching. He had been wanting to know death, and so he lay down

on the ground. When it is coming what else can be done? No one is ever saved from it. If death is certain, then die bravely, then meet it in awareness.

His hands and feet grew cold, his body became numb and he saw death approaching. The body lost its vitality and became almost lifeless, and yet he watched it approaching. At that moment the transformation took place. The body was dead, but he was alive. He sat up. He realized that death had happened to the body, but that there was no death for him. The fear disappeared that day; that day his search was over. That day the word "Mara" reversed, that day it became "Rama." Then there was nothing left to know.

And so the technique of Raman Maharshi is very easy. He says only this much -- learn to die. And when you have learned this you will find, at the time of your death, that there is something within you which does not die. Your consciousness does not die. The body will be lying there, absolutely lifeless, but you will be fully alert, totally alive within. You have never been this alive, this alert, because up to now you have been one with the body; up to now its whole load has been on you. But now the body lies there dead, and there is no burden at all. Now you are free to fly in the sky.

If you practice how to die for a few days -- lying down for a time every day and allowing the body to be as if dead -- you will attain to meditation. You only have to remember one thing -- that the body is now dead, that it is now just a corpse. It is not to be shaken or disturbed at all -- a corpse does not move. Suppose an ant bites you. Then what will you do? You are lying there dead, and the ant is biting you. You should only observe it.

If you can lie down as if you are dead, if you can lie there absolutely motionless for some time each day, suddenly one day the happening will take place -- the relationship between you and the body will be shattered, the consciousness and the body will separate from each other. Remaining apart, aloof, you will see your body alongside. An infinite distance happens then. And there is no way to bridge it. In this moment "Mara" is reversed, and the sound of "Rama" is heard. Now there is no death. Now you have known death and it has disappeared forever. The person who tries to run away from death without knowing it only becomes more and more afraid of it. You are trying to run away from it, and because of this you are in great difficulty. You are great escapists. Whenever you see danger you always run away. Yet you do not realize that your fear increases by running away, it does not decrease.

How can you run away from your shadow? Where will you run? If you run faster and faster you will see that your shadow runs just as fast. Your shadow is just behind you so you will say you are not running fast enough. You will run faster, and then your shadow will run even faster. Your mind will even tell you to risk your life to save yourself. But no matter how hard you try, you will always find your shadow next to you. It is your own shadow, it can never be avoided.

If you don't want your shadow to pursue you, then don't run. Just stand there and look at it. You will laugh when you look at it, because it is not there. Something's shadow appears as soon as that something obstructs light, and, in the same way, any obstruction to knowledge is death.

Death is your shadow. Death is not there; it only seems to be solid because you are running away from it. You want to save yourself from it and so it pursues you. But if you stand still, it will also stand still. Look at it attentively; it will be no more. There is no need to destroy it, no need to take a sword in your hand and cut its throat. Nothing has to be done to it. You have only to know its real nature, to know that the shadow is merely a shadow.

No sooner do you realize untruth as untruth, than it is no longer there. As soon as you recognize illusion as illusion, it ceases to exist; as soon as you recognize maya as maya, where can it exist? There is no need to know truth, you only need to know what falsehood is. When you know something as untruth it topples immediately. What remains is truth.

Don't try to seek truth directly, just try to know what untruth is. Don't try to know the meaning of life directly, try to know only what death is. Where are you going to look for God? Just know what death is. The shadow that looks like death is also God. Just look at the shadow attentively, and with its help you will reach Him whose shadow you see. At present you are trying to save yourself from the shadow, and so you are unable to attain to Him whose shadow it is you are seeing.

The shadow is the ladder. That is why Kabir asks, "When shall I disappear? When shall I see that total bliss?" When you look at the shadow with great attentiveness you will cease to be and only God will remain. As long as you are afraid of the shadow you cannot be authentic. How can you be authentic when you are afraid of untruth?

The thing that is afraid of the shadow is your ego. Understand this, and the meaning will be clear. The ego is afraid of death. And its fear is quite natural, because it will surely die. You have become one with the

ego; you have identified yourself with it -- and so you are afraid. It may not be easy for you to understand that the ego is going to die, but your fear is completely beyond comprehension. You are worried and anxious without any real cause.

As soon as you stand still the shadow and your ego will both disappear. These two are linked together. And in that moment of light and wisdom the messenger of death proves to be Rama. Then the whole meaning of life changes. Seen from this angle life is perfect bliss, the ultimate of existence. It all depends on how you look at it. Suppose someone has a glass half full of water. If you look at the unfilled part you will say it is half empty; if you look at the filled part you will say it is half full.

When you look at life from the angle of death you are looking at the unfilled part. Your emphasis is on the unfilled part, on the shadow. And so all your experiences will negate life. You could also have looked at life from the angle of fullness. Why do you choose to look at it from the angle of death? Why don't you look at it from the angle of life? Why do you look at it from the negative angle? This is the very deep-rooted habit of your mind. To look at the absence of something is the nature of the mind.

You do not see what you have -- you only see what you don't have. The mind lives in that which is absent and so it always remains in misery and in anxiety. How can anyone live in joy if he is always thinking about things that are not? The road to joy is to live in the things with which we are full.

There once was a Jewish mystic called Jhusia. He was so poor none was poorer. One day the king was out riding on his horse and he passed a certain road, a road where Jhusia could always be found sitting under a nearby tree. If it were cold he would just sit there, trembling. He didn't have enough clothes, nor did he have wood with which to make a fire. He lived on whatever food was given him. The king had always noticed him praying in the morning, and so one day the king stopped to listen to his prayer.

Jhusia used to say, "O God, you are so very kind. You look after all my needs and fulfill them." The king could not endure this. He waited until the prayer was over and then he said, "Jhusia, you should be ashamed, telling such a lie. A seeker should not lie. What you are saying to God in your prayer is completely untrue. It is cold and you have no wood for your fire; you haven't enough clothes to wear and your body is trembling with the cold. You get your bread with great difficulty and you don't have a roof to shelter you -- you are living under a tree. Your poverty is so great and yet you say to God, 'O God, you are so very kind. You look after all my needs and fulfill them.'"

Jhusia began to laugh and said, "Poverty is my need." For such a man death will be reversed, Mara will become Rama.

This sentence of Jhusia's, "Poverty is my need," is really wonderful. There are certain things that only flower in poverty. If you are able to see this, if you are able to understand this, you will know the meaning of "Poverty is my need." There are certain things that die in prosperity, and if you are able to understand this you will see that richness is not a necessity. There are also certain things that flower in richness, in prosperity, and if you are able to see this, then richness is a necessity. It all depends on how you look at things. Jhusia said, "Poverty is my need." He said, "I need it now and so He has made me poor and kept me poor."

What angle do you look at life from? Why do you immediately begin to look at it from the angle of the shadow? You are alive now, but you do not see life; the fear of death has engulfed you. But that fear is not there at the present moment, is it? In fact, it never exists.

You are unable to see life, and it is standing just at your door. The sun has just risen but you don't see it; you are trembling in fear for the night that will come in the future. But for you the night has come now! Now what need is there for night to come? You have already brought it. In the bright morning, the night has already come. There is darkness at high noon.

And just as you have turned the bright sun into darkness, you can also create the opposite state. One who looks at things with a positive attitude, and not with a negative one, sees his own sun rising even in the dead of night. His sun never sets, it cannot. It all depends on how you look at things.

Always remember to look at things with a positive attitude, to look at things from the angle of what truly is. Slowly, slowly, climbing each step of the ladder you will reach the final step -- Ram, the ultimate. But if you look at things from a negative viewpoint you will slowly and surely descend into the valley of darkness, into the valley of nonexistence, into the valley of death. It all depends on you.

The ladder stands between darkness and light. It is one and the same ladder. Have you ever noticed a ladder? It has two parts. One part is composed of small fixed bars or steps. These are the steps of positivity, the steps one uses to climb towards reality. The other part is that of voidness, of nothingness. This is negativity. And if you put your foot on this part, on the negative part, you will fall down into deep darkness.

That is death. That is the shadow, that is darkness. But if you step on the rungs of is-ness, you will attain to SAT-CHIT-ANAND, to the highest and most perfect bliss. Kabir says:

DEATH -- THE WHOLE WORLD FEARS.
DEATH -- MY HEART OVERJOYS.

How do you look at things? How do you live? What is your way of life? Is it negative? Are you a nonbeliever? A believer? An atheist? A theist?

I call a man a theist, a believer, when his outlook is positive, and a man whose outlook is negative, I call him an atheist, a nonbeliever. To be a believer has no relation at all to believing in the existence of God, and to hold such a belief is completely unnecessary. To see what is, to know what really exists, is the way of the theist, of the believer; to see what does not really exist is the way of an atheist, of a nonbeliever. And if you form the habit of seeing what really does not exist, you yourself will cease to be. And that is death. By forming the habit of seeing what is, you will become the highest existence. And that is God.

LORD OF DEATH TURNS INTO RAM.
MISERY GONE, I RELAX IN JOY.

"My unhappiness is gone," Kabir says, "and now I am at rest, now I am happy." When there is a lot of running about, a lot of running here and there, man is unhappy. Happiness is being at complete rest. You run here and there in search of happiness, but your arithmetic is wrong, your calculations are faulty. You think you will find happiness by running hither and thither, but in the end all this running only makes you miserable. The final result of all this running about is unhappiness. The more you run, the more miserable you will be. Happiness is that moment of rest when there is no more running, when you are just at rest, when you are simply there where you are, when you do not move even an inch. And then, in that moment of rest, there is happiness, there is nothing but happiness. Meditate over this.

The extent to which you run is the extent to which you are deprived of happiness. And the more you keep on running, the more and more unhappy you become. Happiness is to be found by stopping. And stopping is meditation, prayer, worship. Stopping means having no idea or thought of the future whatsoever. As long as you remain attached to the future your running will continue.

The present moment is everything, so why run? Where will you reach by running? There is no place to run, no time in which to run. Existence is celebrating this very moment and you are cut off from it. You are so unfortunate. And you are unfortunate because you are running. If you expect happiness to come to you tomorrow you will receive nothing but misery. Why don't you take your happiness today? -- it is already there. Please just stop for a while. You are missing happiness because of your running, and because of your running you have no free time, no leisure to enjoy it.

All the enlightened ones have said that desire is the root cause of misery and that contentment is the foundation of happiness. Contentment means rest, contentment means that whatsoever you have is enough, more than enough. Where is your ability to enjoy what you already have? Think about it a moment. Do you even have the capacity to enjoy that which you already possess? You are unable to contain all that is given to you already, and yet you are running after more and more.

There are two types of people in the world. The first type is the kind who enlarge their vessels, because what is given to them is so much more than the vessel can contain. The vessels of these seekers are not large enough to contain all, and so they try to enlarge their vessels, they try to expand themselves.

The second type does not even care enough to see whether there is a vessel or not. This type simply keeps running about in search of happiness. But even if they succeed in this search what will they find? They will find they do not even have a vessel. In their search for happiness they shrink more and more; their vessel becomes smaller and smaller. As you keep on running, your vessel gets smaller and smaller, your vessel goes on shrinking. Only when you stop, only when you cease running does your vessel become great. At that moment of stillness, of no-movement, your self becomes like the sky.

You have been given much more than necessary -- the lake holds much more than you can drink. There is always more celebrating than you can enjoy, and it will be so even until infinity. Make your vessel larger and larger. Don't worry about how to get happiness, just be concerned about how to become big enough to contain all that is.

Each of these two types of people moves in quite independent ways. One changes himself, transforms himself; the other goes on changing circumstances. From a smaller house to a larger one, from lack of

money to lots of it, from poverty to affluence, from failure to success -- the second man goes on seeking and seeking, goes on trying to change circumstances.

The first man changes himself -- he looks to his own vessel. He sees that it is not upside down but that it is open to the sky; he sees that it is not so weak it won't be able to hold anything; he sees that it is not broken anywhere, that it has no hole from which the nectar can leak, from which the nectar can drain out. All a seeker's concern relates to his self; that of a man of the world, to worldly affairs.

Whenever your mind becomes very restless and you feel you want to change a particular situation or circumstance, always wait for a while. If you follow the advice of the mind at that particular moment it will mislead you. Just cleanse yourself as much as possible, and the moment your vessel is ready to hold the divine nectar, that is surely the moment you will receive it. There is not a moment's delay; the only requirement is that you be worthy of it. God is ready the very moment you become ready. He has been ready forever. He has only been awaiting your readiness.

MISERY GONE, I RELAX IN JOY.

And then Kabir says:

FOE REVERSED BECOMES A FRIEND...

The whole world changes when you change. If you can transform Mara into Rama, if you can reverse death and begin to see God, then how is it possible for anyone in the world to be your enemy? You only see someone who threatens to kill you or someone you fear will kill you as an enemy because you are full of fear. Your fear creates the enemy. And so a person who is very afraid will have many enemies. The number of your enemies depends on the intensity of your fear. So if you have no fear you will have no enemies. Someone may consider himself as your enemy, but to you he will not be an enemy.

Kabir had enemies, but they were only enemies from their points of view. Those who were afraid of Kabir looked on him as an enemy, but for Kabir, he had no enemies at all. The learned men, the pundits of Kashi, were very afraid of Kabir because he cut away the roots of falsehood and hypocrisy. He spoke of things that seemed to be against the tenets of the scriptures; he used to tell people that the temples and mosques were without significance. "What is a Hindu?" he would ask. "What is a Moslem?" It was all hocus-pocus, he said. He spoke about things that appeared to be in opposition to the religious sects, in opposition to the society, the civilization, the culture; he said things that seemed against accepted beliefs. He said:

REACH THE TOWN BY SOME BACK WAY;
GET LOOTED ON THE HIGHWAY.

He said:

ONE WHO WALKS ALONE,
HE ALONE FINDS TRUTH.

He said some wonderful things to the people, but the pundits were afraid of him.

Many people became his enemies, but only on their sides. Kabir knew no enemies. Even if someone had cut his throat he still would not have seen him as an enemy. Kabir knew that the cutting could not happen to "him," that what could be cut was not "him." He knew the assassin would be exerting himself uselessly, and as far as Kabir was concerned, such a man would simply be committing a sin without any purpose. Kabir had no cause to worry. Such a man would simply be committing a pointless sin, unnecessarily creating a web of complications. Kabir would have pitied such a man.

Kabir could not have any enemies, because there can only be an enemy as long as there is fear. A fearless consciousness knows no enemies. And when one has no enemies, everyone is a friend. Your friends

are not true friends; your friendship is a political device. Your friends are friends because of some self-interest, because of some selfishness. When you die they will not accompany you; when you are in misery they will be nowhere to be found.

Mulla Nasruddin once told his wife that fifty percent of his friends had abandoned him because he was on the verge of bankruptcy.

His wife asked, "And haven't the other fifty percent gone too?"

The mulla replied, "They do not know about it yet. Only those who know have left."

Your friends stay with you in your prosperity; they only remain with you while they can bleed you. When they find there are no more dinner parties, that you have become penniless, that you are completely sucked dry, they will throw you out just like a stick of sugarcane from which all the sweetness has been sucked. What is the meaning in such friendships?

A Sufi fakir always prayed to God saying, "O Lord, I shall settle things with my enemies myself, but please save me from my friends." Friends are also secret enemies. But Kabir is not using the word in this sense when he says the whole world has become his friend.

As soon as your fear leaves you the whole world becomes your friend. As soon as you cease to fear death the whole world becomes friendly, and until this happens there is no such person as a real friend. Until then it is all just a case of more or less. Until then some people are more enemies and some are lesser enemies, some are close enemies and some are distant enemies, some are enemies from your own people and other enemies are strangers -- but all are enemies because they all seem to be destroying your life.

You do not know that life is a perpetual stream that can never be exhausted. "I" cannot be exhausted no matter how much you may try to disturb it. Even if you give away your all, you will remain as full as you were before. The Upanishads say that if you take the whole away from the whole, the whole will remain, that it will not make the slightest difference at all. On the contrary, you will become fresher and fresher. Your stream will receive fresh water. New sources will keep opening to you and you will never be empty.

As soon as water is drawn from a well the place from which it was drawn is immediately filled up with water. The well is linked with the boundless ocean; the small streams are linked with hidden springs. In the same way, you are linked with the infinite, with the whole. Who can rob you? Who can destroy you? If the well is afraid, if the well is frightened and says, "I will not allow anyone to draw water from me" -- a timid person is always afraid of sharing, of giving, and becomes miserly -- then the well will perish. It will become dirty, it will begin to stink, and by and by the source will dry up. Sources that remain unused dry up.

Your poverty, your helplessness, is all because of your fear. You are closed to the sources of fresh water, and as the level goes on decreasing you become apprehensive, you worry about getting a fresh supply. And so a vicious circle is created.

You could have become a clean well, one that could have given and yet not been exhausted, one that could have been continuously replenished with fresh water to the same degree it has been giving it away. Then another kind of circle begins, because now you know that no matter how much you give away, it goes on increasing.

Kabir says to draw it out, to distribute it with both your hands. Even if you had a thousand hands it would not decrease. You are unbounded; you are limitless. You are not what you appear to be. From above the well may look small, but it is linked with the ocean. Its mouth may be small, but its soul is vast. In the body you may look small, but this is only the mouth of the well; deep within you are limitless.

And bear in mind that he who does not give will take. Taking is sin; giving is holy, sacred. This never occurs, but if a well were to take water from other wells do you know what would happen? Water seeks its own level, and if a particular well began to take water from others, then the sources from which it was obtaining its water would themselves begin to take water back from the well. The level of water always remains the same.

The level of consciousness, of the essence of life, always remains the same as well. Whether you give or you don't give makes no difference; the level of consciousness within you always remains constant. Your divinity neither increases or decreases in the least. You are worrying unnecessarily. Even if you give the limit, the level remains the same -- but then you will become more delighted, more blissful. What causes more joy than giving? Only those who have given have known joy. If you do not give, you will remain miserable, worried, guilty. And the beauty of the whole phenomenon is that the water maintains its level

whether the well gives or the well takes away. There will be no difference whatsoever in your being, but there will be a great difference in your experience. If you give you will feel happy and in bloom; if you take you will feel miserable.

FOE REVERSED BECOMES A FRIEND;
FIENDS ARE SEEN AS GENTLE MEN.

Kabir is speaking about those who worship the goddess Shakti, the goddess of power. Their way of life creates fear in the hearts of others. The devotee of Shakti lives on the cremation ground, and his way of life is terrible. The cremation ground is his home and he decorates his body with the ashes of corpses. A skull is his drinking bowl. People are always afraid of these devotees of Shakti.

FOE REVERSED BECOMES A FRIEND;
FIENDS ARE SEEN AS GENTLE MEN.

The devotee's drinking bowl, the skull, reminds you of your own skull and so you become nervous. You think, "This will happen to me too," and that is why the devotee of Shakti drinks water from a skull. He does not do this to create fear in others; he does not do this to be harmful to anyone. Making friends with death is his technique, his sadhana, and so he lives in the cremation ground, he lives in a place that is supposed to be the realm of ghosts and evil spirits. He is acquainting himself with death; he is diminishing the distance between life and death. He creates fear in our hearts because his appearance is unpleasant. Yet Kabir says:

FOE REVERSED BECOMES A FRIEND;
FIENDS ARE SEEN AS GENTLE MEN.

Kabir says he is happy to see them. "When I have made friends with death itself," he says, "why should I be afraid of these devotees? As soon as I knew death I attained to Rama, so I shall also find Him in the company of these devotees."

When death is no longer death for you the whole style of life changes. At present your fear of death is the basis for your whole way of life. When the foundation is changed, the whole structure changes.

NOW, FOR ME, ALL IS BLESSED.
KNOWING BHAGWAN, SILENCE DESCENDS.

Now there is no death, so how can anything be unfavorable or inauspicious? Behind whatsoever is looked upon as unfavorable, death is hidden somewhere. The shadow of death is what is seen, and it is that which is looked upon as evil.

When a dead body is being carried along the road a mother will tell her son to stay in the house and keep the door shut. No one considers the sight of a dead body lucky or auspicious. If you are out of your house in the early morning and you happen to see a dead body lying beside the road you will consider the whole day as inauspicious. You will think, "I will meet with failure today." But why? What is wrong with a dead body? Those who are alive are seen committing sins, but no dead body has ever been found doing so.

Mulla Nasruddin decided to go to a hill-station for a while. But he wanted to take his dog with him, and so he wrote to the manager of the hotel asking whether he would be allowed to keep his dog with him in the hotel.

The manager replied, "In my experience running this hotel for the last thirty years, I have never found a dog drinking wine, hiding wine bottles, nor damaging the bedding by smoking. Moreover," he added, "I have never caught a dog with stolen towels, weights, spoons and such in his suitcase. In thirty years I have never called the police because of a dog. We have no complaints against dogs. And if your dog is willing to bring you with him, you are welcome too."

Has a dead body ever wronged anyone? Has a dead body ever been found stealing or murdering or committing adultery? But still, if you happen to see a corpse lying on the road, you rush back home, you consider it a bad omen. Evil acts are only performed by the living. Dead bodies are in the ultimate state -- how can any wrong or evil emanate from them? No, all these ideas are because a dead body reminds you of your own death. And so when you encounter a corpse you immediately rush back home and life seems dull and uninteresting to you. When you see a dead body you have a small taste of what death is. And then you begin to tremble, then you begin to think inside, "This is going to happen to me too." The taste of success disappears; your zest for life disappears.

With great expectations you are on your way to open your shop, and then you see a dead body on the road and all your interest in doing business evaporates, all that madness to do business cools down. "What am I going to get out of this shop?" you begin to think. "The shop will remain after my death," you say, "and these people who are carting this corpse away will also carry me off tomorrow." Such are your thoughts; such are the thoughts that begin in you when you see a dead body. You are reminded of the facts of life, and so you consider the dead body to be an evil omen.

But there is nothing wrong in a dead body. Buddha became aware when he saw a corpse -- and you are looking upon a dead body as inauspicious? It only looks like this to you because your world is shaky. If you realize that this is the ultimate state of each and every one, then your rosy dreams and all your hopes and desires will begin to vanish; then your house of cards will tumble and your paper boat will sink. A dead body destroys all your dreams.

But if you are a man with a bit of sense you will find it is tremendously worthwhile to go deeply into the meaning of death. It would be very helpful if you were to visit a cremation ground and sit there for a while. That which will not happen by your going to a temple will happen if you go to a cremation ground. It is essential to imprint the realization of death upon yourself, and it should go so deep that the repetition of "Mara, Mara" begins in you -- so deep that your breath is filled with the sound. And then all of a sudden, "Mara, Mara" will change to "Rama, Rama." You will not even be aware of exactly when it happens. Valmiki achieved Ram by repeating "Mara, Mara."

Don't run away from death; don't repeat the name of Ram out of fear. Fear has no connection whatsoever with God. Only when you call on Him with joy and happiness is your call meaningful. But this moment of joy only comes when you are not afraid of death, when death ceases to be death for you.

How can someone who is afraid of death be happy and joyful? How can the fragrance of life's flowers emanate from such a person? Only the stinking smell of the corpse will exude from such a man. And how then can your prayers to Ram be offered up with fragrance? Prayers and mantras filled with stink, with this odor, will not reach to Him.

NOW, FOR ME, ALL IS BLESSED.
KNOWING BHAGWAN, SILENCE DESCENDS.

Understand this properly. You desire peace and rest, but you want them without knowing God. But this can never happen because the root cause of your restlessness is that you do not know God. People come to me and they say, "We are not so anxious to know God but we do want mental peace." Their desire seems logical to them. They say, "We are not in search of God. It is just that our mind is restless and we want it to be at peace."

When I hear them speak like this I am in great difficulty. For such people there is no remedy, there is no way out. They have already closed the door before anything can be done. Up to now no one has become restful and peaceful without knowing God. It is just not possible. To know God means to attain to one's own inner music. That is peace; that is rest. To know God means to be God, to be totally contented. That is peace; and before that there cannot be any. Only when you can see God in death will you be able to be peaceful, will you be able to be at rest.

Your restlessness and your uneasiness are quite natural. You are not blind -- you see death approaching. You are not deaf -- you can hear death's footsteps. You know that you too will one day be no more, and so you tremble. That is your restlessness.

So no matter what steps you take to protect yourself, all your efforts will finally prove to be unsuccessful. You put up a large building and then you see someone with a bigger one dying; you earn a lot of money and then you see a richer man dying; you achieve prestige and a great name and then you see a

more famous man returning to dust. And so you know that all your efforts are pointless. You can try as hard as you can to persuade your mind otherwise, but you will never succeed. And that is why you are worried and uneasy.

All the consolations you resort to are false. The older and older you grow, the more you begin to be aware of this, the more you begin to think about what can be done. You hanker after peace. But you are worrying about peace without worrying about God! How is that possible? You have been doing this very same thing through countless births.

If you think the search for peace is not the same as the search for truth then you are mistaken, then you are laboring under a delusion. The search for truth is most certainly the search for peace. Peace comes as the shadow of truth -- peace is a consequence, a result. No one can find peace or happiness directly.

When you become deeply engrossed in something, all of a sudden you will hear a sort of music ringing within you. This is the music of peace. At times when you are listening to good music this absorption can happen. You forget yourself for a moment; for a moment the past and future disappear and you are drowned in the sweet sound of music. Live in the present and you will experience that moment of peace all about you. At times such a moment comes in love, at times in the beauty of nature. These are the moments you experience peace.

But then your restlessness increases, because the second that moment goes you become even more uneasy. You have tasted it once, but the taste has not lasted for long. That is what Kabir is indicating:

LORD OF DEATH TURNS INTO RAM.

This man-created music, this love between two people, is bound to be momentary. Only the love that happens between man and God can be everlasting. Only the music that happens between God and man can be eternal. That is why Kabir says:

LORD OF DEATH TURNS INTO RAM.
MISERY GONE, I RELAX IN JOY.

The man who knows God knows everything. Then there is nothing left to know -- he has heard the ultimate music. And this music is not the kind of music that will pass away. This music is not created by someone, it is hidden in existence, it is the way of existence. And then permanent peace comes.

Now Kabir says:

A MILLION PROBLEMS IN THE BODY
TURN INTO JOYFUL, SIMPLE SAMADHI.

What was causing anger has now become compassion. Kabir says the energy that was creating mischief and disturbances has now reversed its course, it has now become an effortless samadhi, an effortless meditation. What was causing anger has now become compassion; what was causing ignorance has now become wisdom; what was creating darkness is now bright light. You only have to reverse your position. As you are now you are upside down. If you take the reverse position now, you will be straightened out. As you are now you are in SHIRSHASANA; you are standing on your head. You have to stand on your feet.

A RECOGNIZING DEEP WITHIN MY HEART:
DISEASE NO MORE AFFECTS ME.

How can any disease spread in a person who has known this himself? The body can be sick or unwell, but the self does not become sick. The body will die, but the self does not die -- the consciousness remains untouched.

MIND NOW BECOMES THE ETERNAL.
I KNOW NOW: I WAS LIVING DEAD.

Kabir says that the mind from which it is so difficult to become free is now reversed and becomes the everlasting God. There is no need to be free from the mind, but it must be put into well-planned order. As long as the mind is active it is still there, but when it stops talking, when it ceases its activity, when it becomes silent, then it is the ATMA, the soul.

The ocean becomes a wave, and when the wave passes away it becomes the ocean again. Is there any difference between the ocean and the wave? The only difference is that the wave is agitated and uneasy, but it most certainly is part and parcel of the ocean. It has simply been caught up in the air currents; it has simply struck up a temporary friendship with the wind. But in the end it will be quiet; in the end it will be lost in the ocean.

The mind is a wave. It has just become a little disturbed by the currents of the world -- it has just made a few wrong friends; it has foolishly become identified with the periphery. But then, in the end, everything becomes quiet. And then the mind is no more -- then there is everlasting peace. You may call it the everlasting itself.

MIND NOW BECOMES THE ETERNAL.
I KNOW NOW: I WAS LIVING DEAD.

When one knows this, one knows death while one is alive. This is the whole art, this is the whole secret. The whole art of religion is to know the secret of death, to die while alive.

Everyone dies. As Kabir says:

DYING, DYING, ALL GO ON DYING.
NONE DIE A PROPER DEATH.

People die in a wrong way. They die without living; they die without knowing Him. People are given the chance to live correctly, but the opportunity becomes lost in their unconsciousness and they simply pass away.

Kabir says he died a wise death, a death that was correct and proper. And what is that death? That death is to die before death happens. One day the body will perish, and you will die that day too because by then the opportunity will have slipped through your hands. The body is right here at present and you are still breathing -- so die right now. This is an experiment for a sporting man -- to die while living.

Die every day. Set aside one hour for death every day. To live for twenty-three hours each day is quite enough. For one hour a day just go deeply into death. Let the body lie there as if it were dead, and just go on observing it, just be a witness. No matter what happens, do not be a doer. You will be very surprised.

On the first day you will experience great difficulty -- something will always seem to be happening somewhere in the body. Your leg will feel cold or there will be a pain in your stomach or an ant will be crawling on some part of you. But if you look for the ant you will be surprised to find that there is no ant at all, you have simply imagined it. These are the tricks of the mind.

The mind will create a thousand and one excuses; it will urge you to get up and go about your affairs. So for one hour every day, die. By and by you will come to know all the tricks of the mind, and when it presses you to be busy you will say, "I am already dead. What can I do now?" If an ant crawls on you, then let it crawl. What can you do when you are really dead? Then you won't be able to do anything at all. The meaning of dying while alive is to let that which will happen after death happen to you.

After several days of continuous practice this technique will become stronger and stronger. You will simply be able to lie there like a corpse, and by and by you will notice that your breathing is becoming slower and slower. As you practice more and more, your breathing will become weaker and weaker. And then a moment will come when your breathing has suddenly stopped and your body is lying there like a corpse. And in that moment you will know, for the first time, that you are separate from the body. At that moment death disappears and Ram becomes visible; at that moment you experience what nectar is. Then you will keep on living but you will behave like a corpse towards the world. You will get up in the morning, you will take your walk, you will do everything there is to do, but all the while you will remain conscious that this body is going to die, that it is really already dead.

Your present condition is such that you do not have a correct idea of what the body is and of what you

are. The body is mortal; you are immortal. But in your mind there is great confusion. Mortality and immortality are all mixed up together and you are unable to distinguish between them. The whole substance of one's sadhana, of one's journey to self-realization, is this and this alone -- that you are able to separate mortality and immortality, that you come to know what the body is and what you are. Then you will not live the way others live. Kabir says you will be alive within, but on the outside you will be like a corpse.

SAYS KABIR: I'M SIMPLY JOYOUS.
I'M NOT AFRAID, NOR FRIGHTENING OTHERS.

Kabir says that he has now achieved the true SAMADHI, that he is now dead although he is alive. Now, he says, he threatens no one and no one threatens him.

Why do you threaten others? You threaten others because you are afraid of them. In actual fact this is just a trick to protect yourself from fear. You try to threaten others before they have a chance to threaten you. One makes threats and the other is afraid.

We create fear in others; we browbeat them. This is not only a trick for self-protection, it is also the way of a coward. The coward knows that if he does not threaten the other first, the other will threaten him. When someone threatens you, know well that he himself is afraid of you. So there is no need to fear him; in fact he deserves to be pitied.

The man who is unafraid threatens no one. He is nobody's master; he is nobody's slave. He is beyond both. He lives in a novel way -- while he is alive he is like a corpse. He does everything that is worth doing, but now he is no longer the doer. Now he becomes an actor, acting on the stage of life. Nothing pleases him or displeases him. Now there are two levels to this man's life. On the outer level, worldly actions continue; on the inner level, he remains a witness. Although he does everything there is to do in the outside world, it is all a play to him -- there is no seriousness in any of it. He is like Ram in the Ramleela pageant.

When Ram sees his beloved Sita being carried away, he weeps aloud, he sheds tears. He wanders all over the jungle crying all the while, "Where is Sita? Where is my Sita?" Within, there is no weeping; within, he remains a witness. When the curtain falls he will go home and rest, and in his dreams no Sita will trouble him. This is a play, a LEELA.

The original Ram was like this, and Ramleela is not really a drama because the real Ram was just like the hero of the pageant we watch today. Ram was also playing; it was all leela for him. Sita being carried away, his weeping -- it was all acting. That is why we call it Ramleela. It is a leela, not the historical conduct of an actual person. It is just a play.

Nothing penetrates the inner; everything remains on the outside. This SANSARA, this outer play, only touches such a man outwardly, it does not penetrate within. This is what it means to be like a corpse while alive. If a thorn pricks such a man he will experience pain, but the pain will remain outer, he will not be affected within. No trace of happiness or of unhappiness will now reach the inner; no wave will rise within. Everything will be peaceful and silent within.

The inner will become the abode of the everlasting. All the changes will keep on happening in the outer world but there will be total silence within, a dead silence, a void, a sky. Birds fly in the sky but leave no trace behind -- after they pass, the sky is as blank as ever. Planets will be created and destroyed, but nothing of their history will ever be recorded in the sky. Wars will be waged and peace treaties will be signed, but there will not be the slightest disturbance in the sky. To be like the sky within is the meaning of dying while alive. Then you will live in the inner sky alone, and whatever happens in the outer world will be like a dream.

This does not mean that you will run away, that you will abandon the outer. Kabir did not run away. What need is there to run away? When you become free within -- dead while alive -- where will you run? You will simply stay where you are. Kabir kept on weaving lengths of cloth and selling them. He had a family, a wife and a child, and everything stayed as it was.

So Kabir says he is neither afraid of anyone nor is he a threat to anyone. Now there is fearlessness within. Now death has disappeared, and now Ram is within. Try to maintain this tone, this attitude within yourself.

There is infinite pleasure to be found in maintaining this attitude, but you will find it very arduous in the beginning because your identification with the body is so very, very old. To sever any kind of relationship is always very difficult -- marriage is easy but divorce is very difficult. And many births have gone by since

your marriage with the body, so to divorce it will be very difficult. That divorce is sannyas. That divorce is not from your wife or children, that divorce is from your own body. This is not renouncing something, it is the separation within yourself, of the fields of death and immortality.

Everything that happens is a dream, and the one before whom all these things take place is the truth. As you play more and more with the inner witness you will be able to understand Kabir's words better and better. Kabir's songs are not to be taken literally, they are not meant for that.

NOT OF WRITTEN WORDS
BUT OF EXPERIENCING.

Truth is not a matter of recorded words, it is something to be experienced. If you experience truth you will also understand it, you are strong enough for that. You only have to make a small effort to remember your own capability, your own strength, your own kingdom. You are the master, you are the emperor, but you have forgotten and so you stand there like a beggar. As soon as you remember, your begging will disappear. The empire has never been lost, it has always been yours. It is just that you have been lost in dreams for a while, and this dreaming has become your life.

Awaken from this dream and you conquer death while you are still alive. You will be dead although you will be alive.

I KNOW NOW: I WAS LIVING DEAD.

When you are dead but alive you will know this too. In the long series of your births you have died many times. This time, die while you are alive. Then there will be no death for you. Then you will not have to come again. The man who dies while alive has no birth or death.

The Great Secret

Chapter #10
Chapter title: Come what may, allow

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STOP WAVERING, MAD MIND!
COME WHAT MAY, ALLOW IT!
THE SATI IS READY FOR THE FIRE OF DEATH.

DANCE IN ECSTASY, BEYOND ALL DOUBTS.
DROP GREED, ATTACHMENT, FANCIES.
DO THE BRAVE FEAR DEATH?
DOES THE SATI CLING TO HER BODY?

SOCIETY, SCRIPTURE, FAMILY PRESTIGE --
THE HANGMAN'S NOOSE AT THE NECK.
MOVE ON THE PATH AND RETURN MIDWAY --
HA! HA! EVERYONE LAUGHS.

THIS WHOLE WORLD'S SO NASTY.
ONLY HE WHO PRAYS IS TRUE.
SAYS KABIR: NEVER ABANDON THE NAME.
FALL DOWN! STAND UP! FLY HIGH!

Certain things must be understood before we try to grasp what Kabir is saying. First, the mind is never sick nor is it ever healthy: the mind itself IS sickness. It is never quiet and so it is meaningless to say that it is restless: restlessness is the mind. The mind can never become mad because only one who is not mad can become a lunatic: the mind itself is madness.

The mind will always remain unsteady, because unsteadiness is its nature. If a wave does not move, it will cease to be a wave. It is called a wave because it is moving, because it remains in motion. What would a silent wave be? The existence of the wave is in its motion, in its restlessness.

Never hope for your mind to be quiet; it does not know how to be at peace. As long as the mind is there, there is certain to be restlessness. When the mind is no more, what remains is peace. The absence of mind is peace -- to be in no-mind is peace.

The mind will always be shaky, will always remain indecisive. If you wait for a decision by the mind -- if you think, "I shall do this when the mind decides" -- you will never be able to do anything. To remain in indecision is the way of the mind. It will always remain divided, broken into parts. Some parts will be for something and other parts will be against it. Within the mind there is always a civil war, there is always an internal conflict, there is always a duel going on.

What is this duality? It is important to understand its roots.

In you there are three things, three factors. One is your body. Your body is a fact; it has a material existence. And then there is the flow of consciousness within you. That is your atma, your soul. That is also a fact. Between these two is the mind. The mind is not a fact; it is a false thing.

It is a little bit body and a little bit soul -- it is a situation created between the two. It cannot be total, it is always divided, always with one side or the other. And so it remains partly with the body and partly with the soul. It is created by the union of these two, and so it can never be totally with the body.

The desire to be a saint, to be a holy person, is hidden in everyone; it is even hidden in the mind of the greatest sinner. Whenever you are going to do something terrible -- even though you may have been doing it for lives -- the mind will caution you not to. It will say, "Don't do this. It is bad." If the mind were only body, then nothing would be bad. At the body's level nothing is good or bad; neither holy act nor sin can exist. In the case of the enlightened man both disappear, and for the ignorant man neither exists. For the ignorant man, there is no possibility of the existence of good or bad, and the enlightened man has reached a place where both of these are left far behind.

When you are at prayer or at worship the mind will ask, "Why are you wasting your time?" When you are going to steal something, when you are going to commit a theft, the mind will ask, "Why are you committing a sin?" When you are preparing to give something away in charity the mind will ask, "Why are you throwing your money away unnecessarily?" Then you are in a great fix trying to figure out what the mind wants.

The mind is like a bridge joining the two banks -- the bank of the body and the bank of the soul. Half of the mind is on either side, and so there will always be a problem. If you follow the mind you will always be unsteady. Whatsoever you do, bad or good, the mind will repent it. Then you will fall into great difficulty and confusion; then you will be at a loss to know what to do.

When you are in good spirits you lean to one side, and when those good spirits have left you, you lean to the other. In between the two you are torn to pieces, just as a rock is reduced to dust between the stones of a gristmill.

Kabir has said:

BETWEEN TWO MILLSTONES
NONE REMAIN UNBROKEN.

These two stones are within you, and you are that gristmill.
Kabir says:

SEEING THE WHEEL TURNING,
KABIR BROKE INTO TEARS.

If you become a little alert you will be able to see this gristmill working within you; you will be able to see yourself going round and round. The mind joins the two millstones.

Because of the mind you think, "I am the body," and because of the mind you also think, "I am the soul." When the mind disappears, these mistaken notions that you are the body and that you are the soul disappear. They evaporate because the person who made these claims is no more. Only you, the soul, remains. Only your original nature remains; the claimant is gone. What will there be to say then? To whom will the soul speak when the body is not? That which is opposite to the body we call the soul. That is where the highest delight arises.

So the first thing to be understood is that the mind can never be whole, can never be total. The mind will always remain divided. And if you decide you need the mind's approval before doing something you will never be able to do anything. You will never commit a sinful act or a holy deed, a religious act or an irreligious one, an act of sansara or an act of sannyas. You will not be able to do anything at all. The mind will always remain indecisive, perplexed.

During the second world war a very famous philosopher was recruited for military service because there was a shortage of soldiers. Enlistment was compulsory, and so he was recruited against his will. He was a great philosopher. He had spent his life thinking and thinking, he had never put anything into practice, he had simply thought and thought.

This world of thoughts is quite a different world, it is quite distinct. Philosophy is a kind of exercise that pleases the mind greatly, because you never do anything so there is never any question of repentance. If you simply think of sin, no harm is done because no one is hurt, and if you think about some act of merit there is no problem either, because no one is benefited. You simply sit and think. Something only happens when there is action involved; nothing happens just by thinking. Philosophers think a lot. They waste their lives thinking, and do absolutely nothing. You will not find them among the sinners, or among good people either. They just stand on the side of the road. They do not walk, they think. And they make no decisions.

This particular recruit was a very famous philosopher. The general under whose command he had been put also knew of him -- he had read the philosopher's books. The general thought, "What can this man do? Before he has to shoot he will think about it a thousand times. And the enemy won't wait for him."

His training began. The first time the order "Left turn" was given everyone turned accordingly, but the philosopher stood where he was. He was asked, "What are you doing?" He answered, "I can't do anything without thinking it over first. When I hear 'Left turn' I ask myself, 'Why? What is the reason? What harm is there if I don't turn left? What is the advantage if I do?'"

If all soldiers were to ask such questions you can imagine what would happen, but because he was a very famous philosopher and because he could see no other way out, the general decided to give him a very small and unimportant job. He sent him to work in the kitchen.

On the very first day the philosopher was given a dish of peas and told to separate them, to put the big peas on one side and the small peas on the other. After an hour the general went to check on his work. He found the philosopher sitting in front of the dish with his eyes closed. The peas were untouched. He was thinking. The general asked, "What are you doing?" "A great problem has arisen," he said. "If I put the big peas on one side and the small ones on the other, then where shall I put the medium-sized ones? It is not right to start anything until the whole thing has been settled."

The mind is a great philosopher -- it is unable to decide anything. Philosophers have never been able to decide anything.

Look at it in this way -- knowledge that is associated with the body is science, knowledge that is associated with the mind is philosophy, and knowledge that is associated with consciousness is religion.

Science has certainly accomplished some very substantial things; it has been able to do much in fact. Religion has also done a lot. Philosophy has not been able to do anything because philosophy is associated with the mind. Philosophers simply go on thinking, they simply go on finding arguments for and against. And there is no end to it. The chain is endless. That is why, even after thousands of years of thinking, philosophy has not yet reached a decision. Not one single decision has been made. There have been questions, thousands and thousands of questions, but not one single solution.

Do not bother about pleasing the mind -- you will be wasting your life. Just set the mind aside. If you can do that, then your life will be meaningful. If you understand the mind correctly you will see that it is only a process, only a series of thoughts. No action is born out of the mind, it just thinks a lot. At times you mistakenly believe the mind has arrived at a particular decision. You go to a temple, for example, and you vow never to tell a lie from that moment on. And hiding in its dark corner the mind laughs at your vow, at your decision, because it is a decision made by half a mind, by a partial mind, and you have not consulted the other half. Then you go to the market or sit in your shop and begin your business. You enter the world of business and then that hidden part of your mind will induce you to lie.

Your vow is a challenge to the mind. You did not consult it before you made your resolution and your mind will not be still until it breaks it. You have taken many vows, and many times you have broken them. The only reason you keep doing this is that you take your vow after listening to the mind. The real vow is born when you give up the mind.

There are two kinds of vows. One is the kind you take following the dictates of the mind. You hear a sadhu or a saint and you like what he has to say. But who likes it? It is liked by the mind. The half of the mind near the soul is delighted to hear such talk, is enchanted by these words; it will become enraptured by them and will take a vow. This vow is taken, but you have not yet consulted the other half of the mind. Now the other half will take revenge. It will never pardon you, it will immediately start some game to make you break your vow.

Even in small matters, challenges play a great part in life. When a person decides not to smoke, for example, this becomes a challenge to the mind. If today you decide to fast, then the half portion of the mind that belongs to the body will decide to break your vow. For the whole day it will make you think of food, it will make you dream about food. It will try to entice you in a thousand and one ways. And the opposite of this is also true. If you follow the dictates of the body, then the other half of the mind will create trouble for you.

The man who follows the mind is like a traveler who is trying to sail in two boats, and each boat is going in a different direction. Such a person will always be in a quandary -- he will always remain suspended in the middle. He will have no place to stand; he will be neither of the earth nor of the sky.

There is another type of vow which I call MAHAVRATA, the great vow. This is not taken by the mind. This vow is taken after the full realization that the mind is afflicted by duality, that the mind is duality, that the mind is conflict. In taking such a vow the mind is set aside. It is not that the mind makes a vow it will not speak the truth. When you have realized what the mind is, the feeling that arises in your consciousness is not this sort of vow. The feeling comes because you have realized what falsehood is and what the mind is, and now your understanding, your realization itself becomes the greatest vow.

The man who has understood what smoking is does not have to throw his cigarette away; the cigarette falls from his hand by itself. And the man who has realized what wine is watches the bottle slipping from his hand. When you quit something it is the mind that is giving it up; if it goes away by itself it is mahavrata, the great vow. But if it is you that is putting something aside, you will surely pick it up again.

Mulla Nasruddin once went to address a meeting. It generally happens that speakers say one thing but act differently. You may be surprised at this, but it is what usually happens. It is not their fault, and you are mistaken if you think they are deceiving you on purpose. On such an occasion it is that part of the mind nearer the soul that begins to function.

Addressing a gathering, who will speak out in favor of sin? It is only talk, no doing is involved, so one can speak of high ideals and of great deeds. It is only discussion. Nothing is at stake, there is nothing to lose. So at the time he is speaking, a speaker will talk about nonavarice and not about greed, about nonviolence and not about violence, about truth and not about falsehood. When he is speaking, the speaker becomes a pious man, a sadhu -- when he is speaking.

The Mulla also spoke about great and wise things -- about truth, nonviolence, about honesty. The audience was surprised. And the Mulla's son, who was also there, was surprised as well. The Mulla

explained that anyone could achieve liberation by climbing the steps of truth -- by being honest, by practicing nonviolence, celibacy and nonpossessiveness. "This ladder is right in front of you," he said. "You just have to begin to climb." I was present the next morning when the Mulla's son said to him, "I had a dream last night, and I saw the ladder you spoke about yesterday."

Seeing that his talk had greatly impressed his son, the Mulla was eager to hear more. "Go on," he said. "What happened next?"

His son replied, "The ladder rose high towards heaven -- its top was lost, far away in the sky. At the base of the ladder there was a noticeboard with sticks of chalk, one foot long, kept near it. The instructions on the board said that whoever climbed the ladder was to take a stick of chalk with him and make a mark on each step for each one of his sins."

The Mulla was becoming more and more excited. He said, "Go on. What next?"

The son continued, "I took a stick of chalk, made my first mark, and began to climb. After climbing a little I heard the sounds of someone climbing down."

The Mulla asked, "Who was it?"

The son said, "I wondered that too, so I raised my eyes and saw that it was you climbing down."

The Mulla said, "Me? Climbing down? What are you talking about? Why should I climb down?"

The boy said, "I asked you the same question and you replied, 'I am going back down to get more chalk.'"

Actions are full of sins, while talk is only about great deeds. You keep on sinning and at the same time go on taking vows that you will perform acts of great merit. And so both parts of the mind are satisfied. The part of the mind near the body is satisfied with sin and the other is satisfied with the scriptures. You sail in both boats and seem very pleased with yourself. But you never reach anywhere, you cannot. No one has ever reached anywhere this way. Even if you choose one boat the difficulty remains the same -- both boats belong to the mind.

Kabir says that those who sit in a boat, in either boat, drown. The voyage across the ocean of life is such that those who accept the help of a boat are the ones who sink. One has to swim oneself -- there is no need for any boat at all. Both the boats are of the mind; their names are sin and holiness.

And so you remain divided, in duality. I see that the man sitting in the shop is divided; I see that the man sitting in the ashram is divided as well. The man in the shop thinks about holy acts because he is committing sins, and the man in the ashram performs holy acts and thinks of sinful things. There is no difference in their perplexity; both are in difficulty. So you have to give up the mind completely. The mind is madness. And to give it up means to understand it. When you understand the nature of the mind it will be easy to let it go.

Now let us try to understand these words of Kabir:

STOP WAVERING, MAD MIND!

The mind is mad. This is not poetry; what Kabir has to say are direct truths of life. Madness is another name for the mind. There is no need for anybody to explain this to you; you are very well acquainted with your mind. If you have even the slightest ability to see through it, to see through the workings of your mind, you will realize that it is mad.

The mind is always asking you to do something over again, something you have already done so many times before. And every time you see that by doing it nothing is achieved. What else can madness be?

Many times you have tried to extract oil from sand, but it does not work. You know that sand is sand, that oil cannot be extracted from it, and yet you do the same thing over and over again. If this is not madness, what is?

You have indulged in the pleasures of the flesh countless times, innumerable times, and yet you have achieved nothing. You still do not know what real joy is, you still do not know what ecstasy is. You simply remain thirsty and miserable, weeping and repenting what you have done. And in spite of this experience, the mind induces you to repeat things over and over again. If this is not madness, then what else is it?

To be mad is to keep repeating something that has already been seen as useless, as worthless. To be mad is not to do something even though there may be a little substance in it, not to go near something that has a glimpse of some substance in it.

People come to me and they say, "We practiced meditation for a few days and then gave it up." I ask

them how they found those few days. They say, "We experienced great joy and peace." This seems very surprising, giving up meditation in spite of the fact they experienced peace while doing it. They say, "It was the mind that made us stop."

Do you give up those things that make you unhappy and miserable? You have been angry many times. Have you ever experienced any joy from your anger? Has it brought you joy even once? Whenever you have been angry you have experienced unhappiness -- but the mind does not give anger up. Whenever you meditate or pray, or go to a temple and sit in silence, you feel happy -- yet your mind asks you to give it up. And you take its advice!

You do things from which nothing but misery results because the mind says, "Make another attempt. This time you might succeed. It may have borne no fruit up to now but you might get some in the future, so keep on. Who can definitely say you won't get it just because you haven't obtained it up to now? So keep on seeking. Keep on making an effort."

And so your mind pushes you on a fruitless journey. What else can madness be?

Some time just sit quietly and examine your mind. See what is going on there. Will you be able to differentiate between your mind and that of a madman? The mind is a mad thing. There are simply differences of degree. Some minds may be eighty percent mad, some may be ninety percent mad and others may be ninety-nine -- just ready to boil. Some people are one hundred percent mad and others have gone beyond one hundred. These people are kept in lunatic asylums.

A priest once went to an asylum to give a talk. He spoke on his subject in great detail, but he used simple terms because he was speaking to madmen. He explained things from all points of view.

One of the inmates kept staring at the priest and was obviously listening to him with rapt attention. The priest was very impressed; no one had ever listened to him so intently. The man was so engrossed it appeared as if he were not even taking a breath. When the meeting was over the priest noticed the man going to the superintendent and whispering something in his ear. He thought the man must have said something about his talk, so as soon as he had a chance he asked the superintendent what the man had said to him. "Was he speaking about my talk?" the priest inquired.

After a little hesitation the superintendent replied, "Yes, it was about your talk."

The priest became quite uneasy. "What did he say?" he asked. At first the superintendent was unwilling to answer, but the priest pressed him and so he said, "He came to me and began to whisper in my ear, 'See what the world is like! This man is outside, while we are shut up in here. A great injustice is being done!'"

There is not much difference between those who are out and those who are in. There is only a wall between them. You can be sent in at any time; you are standing very near the wall and the door is always open. For the people on the inside the door is closed, but for those who go in from the outside it is open. The guard at the door is not there to stop people coming in from outside, he is there to stop those who are inside from going out. A welcome awaits you there, and sooner or later you will go inside. It is a wonder you have not already done so. You know this very well too, and so you exercise great control, hiding yourself, not exposing yourself. Sometimes in a weak and unconscious moment you are exposed, and then you know that you too have been acting like a madman.

Sometimes your anger exposes you, and after a while you beg forgiveness. You say, "I was mad then. How could I have done such a thing?" But it happened! You say you are incapable of doing such a thing, so how did it happen? You did it. The anger was yours. No other spirit entered you; no ghost or spirit compelled you to do it.

What is the difference between you when you are angry and you when you are not? There is only this much difference -- in an unconscious moment of anger whatsoever is going on within you comes out. Ordinarily you are careful about your behavior; ordinarily you keep yourself in control. When you are thinking about whether to do something or not, hundreds of thoughts are going on within you -- and you only bring one of those hundreds of thoughts to the surface. No one is ever free from madness until he becomes free from the clutches of the mind.

The beauty of it all is that the mind disappears as soon as your hesitation, your doubts and your restlessness go. As long as the mind is still there hesitation will not go, but when hesitation goes, the mind also goes. The wave goes to sleep; it is lost in the ocean.

Kabir says you are linked to the world as long as the mind is still there, but that when the mind becomes quiet it ceases to exist. Then only the abode of the everlasting exists. This is the key to being linked to God.

STOP WAVERING, MAD MIND!
COME WHAT MAY, ALLOW IT!
THE SATI IS READY FOR THE FIRE OF DEATH.

The symbol used here is worth understanding. Before the British came to India there was a custom whereby the widow, the SATI, would willingly burn herself on the funeral pyre along with her dead husband. Later, in ninety-nine cases out of a hundred, there was compulsion involved and so it was finally banned by the government. But there was a time when there was no compulsion. Such women were called satis.

When the custom of sati started it was born out of great love, out of very deep relationships. Such a thing has not happened anywhere else in the world. It happened only in India, because only India has known the highest peaks of love. India has known the feeling of oneness, the feeling of unity between lovers. Based on the heights of this unity, the custom of sati was born.

If love has become so deep that it becomes another word for life, then there is no other choice but for the beloved to join her lover in death. When the husband dies, the wife's life also ends -- if there is deep love between them. Then there is no meaning in continuing to live. Mornings will come but now there will be no beauty in them. Nights will continue to come and the stars will go on shining, but from now on there will be no stars for that poor widow. Now everything is dark for her; now her light has gone. When the lamp of love is extinguished there is no more meaning in life. The wife would climb the pyre willingly, carrying a pot of vermilion in her hand.

THE SATI IS READY FOR THE FIRE OF DEATH.

The pyre would be lit and the flames would be rising, and the wife would go to become a sati. Vermilion is a symbol of good luck. It was used because the pyre ceased to be a pyre for the wife whose husband had passed away; the pyre became her good fortune.

Now the sati is not going to meet death, she is going to meet her husband. Her lover is standing on the other side of the flames, the pyre is the door to heaven. This is not death, for her this is the door to life. And so the sati, with the vermilion, with the symbol of good luck in her hand, climbs the pyre.

COME WHAT MAY, ALLOW IT!
THE SATI IS READY FOR THE FIRE OF DEATH.

Kabir says that whatever happens he is ready, because now there is no question of going back. He is standing there like a sati with a pot of vermilion in his hand -- if he has to pass through the flames he is ready. If God is standing on the other side, Kabir is willing to pass through death; Kabir is prepared to meet death.

COME WHAT MAY, ALLOW IT!

He asks his mind to drop all hesitation, all indecision. He says he is going away now; he says this is the last moment. He is willing to pass through death because he is determined to know what life is. And so he tells his mind to set aside all its mad talk, "Now it is more than enough," he says. "I have listened to you long enough."

Kabir does not try to quieten the mind, he simply tells the mind it is worrying unnecessarily. He has already begun his walk; he has the pot of vermilion in his hand and his next step will be onto the pyre itself. He is ready to die; his beloved is calling from the other side, "What are you hesitating for, you fool?" But no reply comes from the mind. "Now I am absolutely ready," he says. "Now I am not going to listen to you anymore." When this moment comes, the mind gives up. Not before that.

As long as there is the slightest hope the mind will try to seduce you, to trap you. It will try various tricks; it will try to persuade you in a hundred and one ways. It will put forth many arguments trying to

dissuade you from your course; it will create all sorts of enticements, all sorts of attractions and dreams to ensnare you. It is only possible to be free from the mind when your resolve is total, when your determination is absolute and you can say to it, "Whatsoever you say will make no difference."

STOP WAVERING, MAD MIND!

Now the listener has gone. His journey has already begun; there is no question now of turning back. And when the mind is convinced you are not going to return to it, it will become quiet.

People come to me and they say that they want to take sannyas, but their minds are unsteady. In various ways their minds persuade them against sannyas. The mind tells them they have children, wives, social obligations; it says if they walk about in orange clothes people will laugh. As yet there is no question of dying, as yet there is no question of embracing the flames of the funeral pyre, but you are so timid you are even afraid to wear clothes that are the color of flames.

The Hindus have chosen orange clothes, ochre clothes, from the color of flame. Orange is the color of fire. If you want to enter the fire, the color is useful as a first step. But if your mind will not even allow you to wear clothes the color of fire, how will it ever allow you to enter fire itself? These clothes are also the color of vermilion, the color of luck; they will help you to achieve the highest and greatest good fortune. This is the beginning, the preparation for your death, but if you listen to the mind it will never allow you this opportunity. The mind will not help you in any way.

There are two kinds of situations -- following the mind or opposing it. If you listen to the mind you are following it, but if you oppose it you are still related to it. Then the other half is opposing. But Kabir is not obstinate, he does not say to the mind, "I will fight against you." His words are worth understanding. He speaks to the mind as an elderly person would talk to a weeping child. He says, "Now be quiet. There is no reason whatsoever to complain. It is up to you if you continue to cry. If weeping and crying brings you pleasure, then go ahead. It does not concern me at all."

Kabir is neither for the mind nor against it. Just as a snake casts off its skin, Kabir steps out of the mind and leaves it aside. The mind will simply lie there, just like the snake skin.

When we call the mind mad it means we are neither in favor of it nor in opposition to it. Suppose a madman standing by the side of the road was abusing you. You would not become angry with him or displeased with him, you would simply go on your way -- the whole affair would be finished. Would you quarrel with him? He is not abusing you consciously. There is no intent in his abuse; there is no purpose behind it.

It once happened that Akbar was taking part in a procession on a particular celebration day. A man standing by the side of the road began to insult him. Akbar had him arrested and kept him in jail for the night.

In the morning the man was brought before him. Akbar asked, "Why did you insult me?"

The man seemed surprised. He said, "I insulted you? That's not true. I was drunk. I am not responsible for the one who insulted you. You can punish me for drinking liquor if you want, but you cannot punish me for using abusive language. Liquor spoke those insults." Akbar thought this over for a while and then pardoned the man.

His courtiers asked why he had given the matter so much thought.

He replied, "It was worth thinking about. When he did not insult me consciously, how can he be responsible?"

There had been no intention of insulting Akbar, and so there was really no complaint at all. The matter was over. Had it been done consciously, there would have been a crime. The abuse is the same. If it is done consciously it is meaningful; if it is done in unconsciousness there is no meaning in it whatsoever.

Kabir tells his mad mind it can go on chattering if it enjoys it, but he is going to go his own way. "The wedding procession is ready, the bridegroom's horse is ready, and I am going," Kabir says. "Whatever may happen now," he tells the mind, "let it happen. Don't try to dissuade me, don't talk nonsense. There is no time now for discussing the pros and cons. Now whatsoever may happen and howsoever it may happen, let it happen."

Kabir is not concerned. Now the sati has taken the pot of vermilion in her hand; now there is no question of turning back.

DANCE IN ECSTASY, BEYOND ALL DOUBTS.
DROP GREED, ATTACHMENT, FANCIES.
DO THE BRAVE FEAR DEATH?
DOES THE SATI CLING TO HER BODY?

Drop all doubts and dance. Be elated and dance. Set greed, infatuation and illusions aside.

DO THE BRAVE FEAR DEATH?

The mind tries to persuade you that you are on the way to meet your death, that you will encounter nothing but death. The mind says there is no God; the mind says there is no liberation. It says this is all hot air, nothing but empty words spoken by cunning people.

Charvaka said the Vedas were the creations of crafty men, and that all talk of God and liberation was simply a trick perpetuated by clever and satanic people. Charvaka said that if you want to drink the best ghee then do so, even if you have to borrow money from others. No one returns after death, he said. He said there is no need to repay anyone, that there should be no concern about repaying, that there is no such thing as a holy act or a sinful one. He said these are all devices, all cunning tricks to ensnare one.

In modern times Marx advocates the same thing. He said religion was an opiate, a device to exploit the poor. This is the same thing Charvaka said three thousand years ago. But the minds of all such men echo the words of Charvaka within. The mind is always communist, always nonbelieving.

Kabir says now is the time for him to dance. He tells himself not to hesitate, not to lose purpose; he says this moment is not to be wasted in sadness, not to be lost in thinking and more thinking. He sees the moment of his dissolution coming nearer and nearer and he is so filled with delight that he dances. Why? The meeting with the beloved will only take place when Kabir is no more: Kabir knows he will only achieve Him if he loses himself. "Then I shall know my soul," Kabir says. "My soul will be born out of the ashes of my ego when it is reduced to dust on the funeral pyre."

The mind has three tricks to ensnare you. One trick is to create greed in you for something. The mind will say, "It was within your reach, it was almost in your hands, so where are you going now? Because you are going away your whole effort will be wasted. You should have worked just one more day, you should just have waited a little bit more and then you would have been successful."

Or the mind may snare you in the net of infatuation. "Whom are you leaving? Are you leaving your own people? Are you going away all alone?" it will ask. "You have your dear ones, your friends, your relatives, society; do you intend to take the opposite path, do you intend to leave all these people behind? Taking an unknown path is definitely a mistake."

Kabir says:

REACH THE TOWN BY SOME BACK WAY;
GET LOOTED ON THE HIGHWAY.

The mind will tell you to walk on the main road. It will say there will be thieves and highwaymen on the other road and that you will be robbed. It will tell you there is always a crowd on the main road, and that being with the crowd is a way of protecting yourself. It will tell you that people will stare at you if you are alone.

Who are you listening to? The mind will create either greed or infatuations or attachments or new illusions to ensnare you. The mind is the creator of dreams; there is no craftsman more clever or cunning than the mind.

The mind will always ask you to try once more. A gambler is in the same predicament as you are. If he wins or loses, he is in difficulty. When he is winning, the mind will say, "Play one more hand. You have been lucky so far; you have a lakh of rupees in your pocket. Stake it all now and double it!" The winning man becomes intoxicated. And to the loser the mind says, "This time you lost -- but don't worry, try again. It is a shame to go home like this. Who knows, your defeat may turn into success." So in either condition, in success or in defeat, the gambler is trapped. The mind is the creator of illusions.

DO THE BRAVE FEAR DEATH?

When you do not listen to the mind it has one last trick up its sleeve. It will threaten you with death. All the saints say the path to God is only for the man who is prepared to cut off his head and put it aside; they say the path to God is like the naked edge of a sword. Jesus says you will be saved if you sacrifice yourself, and he says if you try to save yourself you will be lost.

No one has ever tasted divine nectar without dying. Yet the mind will say, "Why do you listen to such useless talk? These men are agents of death; they are trying to persuade you to die. I am your friend. I am in favor of life. Your gurus are your enemies."

And you like the advice the mind gives. You agree with what it has to say. It says to live fully while there is life; it asks why you are in a hurry to die. It says that death is sure to come at its appointed time; it asks what need is there to die before that time comes. Kabir says that only he who dies while alive attains the divine nectar.

DO THE BRAVE FEAR DEATH?
DOES THE SATI CLING TO HER BODY?

Kabir asks his foolish mind, "Is a brave man ever afraid of death?" He asks it, "Are you trying to threaten me with the fear of death?"

Death is a challenge; it is not something to be afraid of. If you accept this challenge as a play, you will experience the greatest joy of life.

DOES THE SATI CLING TO HER BODY?

The sati does not decorate her body. She knows the body is just an earthen vessel, but the mind tries to persuade her to look after the vessel, to save it. Kabir asks, "Should I risk everything for this trivial thing when my lover is there, beyond the flames?"

When a sati determines to follow her husband into death, her mind will certainly try to persuade her not to. "What are you doing?" it will ask. "You are still young," it will say. "One lover has died, but have all the others died too? Let this fresh wound heal, and then find another lover, find another husband. Why are you in such a hurry to die? Wait for a while; you will enjoy life again. You have such a beautiful body and now you are going to burn it? That body you adorned so often, that body you looked at in the mirror so often, that body men were mad after -- you are going to throw that body into the fire?"

DOES THE SATI CLING TO HER BODY?

The real sati does not fall into the traps of the mind; she turns a deaf ear to its persuasions. You beware too. Kabir's mind has said all of this to him and your mind will tell the same thing to you. Before they become enlightened, before they become SIDDHAS, the minds of all seekers say the same thing. All seekers pass through this stage. This is the nature of the mind.

SOCIETY, SCRIPTURE, FAMILY PRESTIGE --
THE HANGMAN'S NOOSE AT THE NECK.
MOVE ON THE PATH AND RETURN MIDWAY --
HA! HA! EVERYONE LAUGHS.

People, society, the Vedas, the scriptures, tradition, family prestige -- all these are like nooses around one's throat. The mind will use them to keep reminding you that what you are doing is against the social structure. People come to me and they say they would like to be initiated into sannyas, but that they are afraid of society. What is this society? Where is this so-called society? It is nothing but a crowd of timid people just like you; it is nothing but people standing on each other's shoulders because of their fear. People

who are full of fear themselves create fear in others.

The crowd is never happy when a man attains to his self, because such a man abandons the traditional path of the crowd. Such a man seeks out a small footpath, finds his own way. He has confidence in his own two legs, and slowly, slowly, his dependence on others becomes less and less. If he depends on anyone at all it is on God, and not on other people. The crowd is just a collection of ignorant people. Of what use are such people to him?

Kabir says the crowd is a noose. Kabir, Buddha, Mahavira -- they all saw society as a kind of noose. As long as you consider society as your life, as the all in all, then it is a noose. You are a slave because of society. The people around you, the Vedas, the scriptures, tradition -- these are the impediments that stand in your way. People will say what you are doing is against the scriptures. They will tell you it is written in the scriptures that one should only enter into sannyas in old age, when death is approaching, and they will be shocked that you are becoming a sannyasi in your youth. This is against the scriptures, they will say.

One very old man came to see me. He must have been eighty years old. His son had taken sannyas. The son was not young; he must have been nearly fifty, but the old man was very sad. He said to me, "You give sannyas to such young children?"

Was the son a small child? He had brought his son with him. The son was at least fifty years old. The old man said, "This is against the Vedas. There it is clearly written that sannyas is the last stage. The first stage is BRAHMACHARYA, the second is GRIHASTHA and the third is VANPRASTHA. Sannyas is the last."

I said to him, "Let us not speak about your son.... What is your intention? Has your last stage come yet? If you take sannyas, I will persuade your son not to."

He said, "I shall think about it. I will come again. Let me think it over." Even at eighty he finds an excuse to think about it. And when the son takes sannyas he says, "Not now. Do it at the last stage." He himself is in the final stage. What he is saying to his son is simply this -- "Don't take sannyas at all." The business of the "final stage" is just an excuse.

Does sannyas have anything to do with age? How can age be a condition for awakening? How can age be an obstruction to awakening? If you cannot be awakened while you are young it will be very difficult when you are old. To awaken requires energy. When you are old you will be weak, you will have no energy left, but that is when you go to surrender yourself to God. The flower should be offered when it is fresh, when it is full of energy, when it is overflowing with fragrance. You want to surrender when there is nothing worth surrendering. But that will be a false surrender. And who are you going to deceive?

MOVE ON THE PATH AND RETURN MIDWAY --
HA! HA! EVERYONE LAUGHS.

By "everyone" Kabir does not mean society, he means existence. If someone turns back when he is about to attain to samadhi, Kabir says, the whole of existence will laugh at him, but if someone jumps into samadhi, the whole of existence will be delighted. Then existence will be filled with ecstasy; then it will dance.

THIS WHOLE WORLD'S SO NASTY.
ONLY HE WHO PRAYS IS TRUE.

This whole sansara, this whole world, is unholy because it is born out of the mind. The mind is conflict and unholiness. Only those men are holy, Kabir says, in whose hearts the word Ram is heard, on whose tongues the name of God lives. They are the only holy people, Kabir says.

SAYS KABIR: NEVER ABANDON THE NAME.
FALL DOWN! STAND UP! FLY HIGH!

Kabir says never to forsake the name of God. You may fall, he says, but don't be downcast, just stand up again and again. Don't let His name go for a moment; just hold fast to His name and don't worry at all. You

may fall down, you may make mistakes, but if you hold fast to His name the attainment will surely come; you will reach certainly. Don't be afraid to fall.

FALL DOWN! STAND UP! FLY HIGH!

The man who is afraid to fall stops walking; he stays seated because of his fear. Do not be afraid to make mistakes. Bear only one thing in mind -- do not make the same mistakes again. Do not fall into the same old traps again and again; this is a sign of an unconscious person. You may fall, but do it in a new way. And then get up again. Whenever you fall and get up again, just let one thing be there constantly -- the remembering of His name. The sound of His name should reverberate within you night and day, in darkness and in light. The thread should never slip from your hand.

Don't miss the boat that carries His name, and don't worry if it rises or falls in the waves. Through this process of falling and getting up again, you will reach to that peak where God is. Remember only one thing -- God's name should never be forgotten.

NOTHINGNESS DIES, THE SOUNDLESS DIES;
EVEN THE INFINITE DIES.
A TRUE LOVER NEVER DIES.
SAYS KABIR: KNOW THIS.

The experience of the highest happiness, of SHUNYA, nothingness, will die. The inexpressible sound of Aum also will die. And the experience of the boundless, of the infinite, will die as well. Only one thing -- the love for God -- does not die.

THIS WHOLE WORLD'S SO NASTY.
ONLY HE WHO PRAYS IS TRUE.
SAYS KABIR: NEVER ABANDON THE NAME.
FALL DOWN! STAND UP! FLY HIGH!

Hold fast to one thing only, to the remembering of God's name. That is the only refuge, the only support. Be conscious of Him every moment and then even if you fall often don't worry. Just don't let that thread slip out of your hand. With the help of that tiny thread you will be able to stand up again.

It once happened that a certain emperor became displeased with his chief minister and sentenced him to life imprisonment. He was shut up in a high tower, in a minaret on the outskirts of the city. Escape from it was an impossibility. If he were to try to escape he would fall and die -- the minaret was about five hundred feet high, and there was a strict watch around it.

His wife was anxious. What to do? How to free him? The sentence was for life, and the chief minister was a young man, he had a long time yet to live. So his wife went to a fakir and asked to be shown a way out. The fakir said, "We know only one way, and you can use it too. All you have to do is hold a thread to him. We know one thread, the thread of remembering God, and you can see that we are out of the prison of the world. This is such a small prison, just hold a thread to him, just extend him a thread."

The minister's wife was puzzled, "I do not follow you," she said. "Please don't speak in riddles."

The fakir said to her, "Catch hold of a worm that is sensitive to smell and put some honey on its nose. Following the smell of honey, the worm will begin to climb. As it goes higher and higher the smell will also go higher and higher; the smell will always be in front of the worm's nose. Just tie a thin thread to the worm's tail." The woman did as she had been told, and the worm began to climb upwards, trailing the thin thread along behind it.

All this time the minister had been thinking about escape, he was very anxious to get away. He kept hoping that someone, his wife or his friends, would find a way out, would find a way for him to escape. He was alert to any opportunity.

That morning he noticed a worm climbing the tower wall and also saw that a thread was following it. At once he knew a means of rescue had been found. He grabbed the thread and began to pull. A thin rope was tied to the end of the thread, and he caught hold of the rope and continued pulling. A thick strong rope was tied to the end of the thin one and so, with the help of the thick rope, he climbed down and ran away.

Later he asked his wife who had shown her the trick. The wife explained that a fakir had shown it to her. Her husband said, "With the help of that thread I am now out of prison. But that was just a tiny prison; now I am out of a greater prison too." He said to his wife, "I am not coming home! Take me to that fakir who freed me from prison. What point is there in going home now? Now I must escape from this prison of the world completely. And that fakir knows the secret."

This is the great secret:

THIS WHOLE WORLD'S SO NASTY.
ONLY HE WHO PRAYS IS TRUE.
SAYS KABIR: NEVER ABANDON THE NAME.
FALL DOWN! STAND UP! FLY HIGH!

The Great Transcendence

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The Great Transcendence

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OH IDIOT! SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE, BECAUSE AT THE TIME OF DEATH THE MEMORIZATION OF GRAMMAR WILL NOT SAVE YOU.
OH IDIOT! DROP THE DESIRE OF ACCUMULATING WEALTH, AWAKEN RIGHT UNDERSTANDING, MAKE THE MIND DESIRELESS AND BE CONTENTED AND HAPPY WITH WHATSOEVER YOU GAIN THROUGH YOUR OWN LABOR.
DO NOT BE INFATUATED BY THE BEAUTY, THE BREASTS, THE NAVEL AND THE WAISTLINE OF A

WOMAN. THESE ARE NOTHING BUT CONTORTIONS OF FLESH AND FAT -- CONTEMPLATE UPON THIS AGAIN AND AGAIN.
LIFE IS AS TRANSIENT AND UNSTABLE AS A DROPLET ON THE LOTUS LEAF. UNDERSTAND IT WELL THAT THE WORLD IS SUFFERING FROM THE DISEASE OF EGO AND IS WOUNDED BY SORROWS.
THE FAMILY TAKES INTEREST IN YOU ONLY AS LONG AS YOU ARE CAPABLE OF EARNING MONEY.
AS OLD AGE COMES AND THE BODY BECOMES DECREPIT, NO ONE IN THE HOUSE EVEN BOTHERS ABOUT YOU.
ONLY AS LONG AS THERE IS LIFE IN THE BODY, DO THE PEOPLE IN THE FAMILY CARE FOR YOU.
THE LIFE GONE OUT, THE BODY FALLEN LIFELESS, EVEN ONE'S OWN WIFE IS AFRAID OF THAT BODY.
A CHILD IS OBSESSED IN PLAYING GAMES, A YOUNG MAN IS OBSESSED IN YOUNG WOMEN, THE OLD ARE OBSESSED WITH WORRIES. MAN NEVER TURNS TOWARDS THE DIVINE.

The first and the basic *sutra* to be understood is that truth is attained in emptiness and is lost in words. Truth is attained in silence and is lost in speech. Truth has no language; all language is untruth.

Language as such is created by man. Truth is not created by man, it is his discovery. Truth is. It is neither to be created nor to be proved but only to be unveiled. And this unveiling of the truth happens only when all the noise of language inside stops, because language is the veil. Thoughts are the only obstacle.

When a child is born he has no language. He does not come with any scripture, any religion, any caste or any nation. He arrives as an emptiness. The sacredness of emptiness is unique. Emptiness is the only virginity, the rest is all perversion. The child arrives like a fresh flower, there is not even a scratch on his consciousness. He does not know anything. But the child's capacity to know is pure. He is like a mirror on which nothing is reflected yet, but the mirroring capacity is total and pure. Later on there will be many reflections; knowledge will increase but the capacity to know will go on decreasing. Because that emptiness will become full of words the emptiness will cease to exist. It is as if the reflections on the mirror go on sticking to it and do not disappear from it. Then, the mirror's capacity to reflect will go on decreasing.

A child is born; he does not know anything but his capacity to know is pure. That is why children learn quickly and old people learn with difficulty. It is so because the old person's capacity to learn has become less -- he has had enough of everything. A lot has been written on his slate; his paper is no longer blank now. For writing something new, the paper has to be made blank all over again.

You can attain truth only if you can become again like the newborn child. So the arrival of the child in this world is the first birth, and the second birth is when sainthood is born in him. Whosoever goes through the second birth is *dwija*, twice born, and he is the real brahmin.

The scriptures say that all are born like *sudras*, untouchables. It is very rare that someone becomes a brahmin. Most of the people are born like sudras and die like sudras.

Who is a brahmin? Not the one who knows the Vedas, because anyone can know the Vedas. Not the one who has memorized the scriptures because anyone can memorize scriptures. Memorizing the scriptures is just memory, not true knowledge. Only he is a brahmin who knows Brahma.

You have come here. You may not know that your coming here is actually the quest for being a brahmin -- the quest to know Brahma.

Shankara wrote the first verse of this sweet song when he was passing through a village and saw an old man memorizing the rules of grammar. He felt pity for this old man who was on his death bed -- he had wasted his whole life and he was now wasting the last moment too. During his whole life he had never remembered the divine and even now he was busy with grammar. What will he gain by memorizing the rules of grammar?

Swami Ramateertha went to America and the Americans were deeply impressed by him. He was a unique person, a living *vedantin*. For him the divine was not a borrowed idea, it was an actual experience -- he was luminous with his experience. The simple heart of America was greatly impressed by him. The heart of America is very simple; the reason for this is that America has no past, no history, no tradition. The country is only three hundred years old. Its heart is as simple as that of a child; it is not covered with many layers of words of knowledge and scriptures. So the people of that country loved Ramateertha. They listened to his words so attentively, as if he had brought the message of nectar, of the deathless. They danced and sang with him.

Ramateertha returned to India. He thought that if a country like America -- which has no tradition of religion, where people are absolutely materialistic -- could be so impressed by his talks and by his personality, then what will happen in India? I am coming back to my home country whose tradition is

thousands of years old. Its history is so old that nobody knows when it started, it is hidden in darkness. The land where the Vedas, the Upanishads and the Gita were created, the land where people like Buddha, Mahavira and Shankara were born. With this background the people of India will listen to me so eagerly, as if I am distributing diamonds. When such a miracle could happen in America where people are materialistic, where they cannot understand godliness, where their connections with the divine are broken, then what would not happen in India?

But what actually happened in India, Ramateertha could never have imagined! He thought that it would be better to enter India through Benares, the old city of Kashi, because this is the city which has witnessed the whole glorious past of India. Buddha delivered his first sermon there, Shankara declared his universal victory in scriptural debating there, Jaina *tirthankaras* were born there. There is no other city older than Kashi in the whole world. Even Jerusalem is new; Mecca and Medina are also new. Kashi is the oldest place of pilgrimage. It is the first city on earth to have become civilized.

So Ramateertha came to Benares and he gave his first discourse there. But just in the middle of the talk a pundit got up and said, "Stop! Do you know Sanskrit?" Ramateertha just could not understand this interruption. He was a carefree man. He didn't know Sanskrit. He knew Urdu and Persian very well. He had never thought about what the knowledge of Sanskrit had to do with the Vedas, with Brahma and with knowledge. The divine can be realized without knowing any language. In spite of being illiterate Kabir knew, illiterate Mohammed knew; the flowers of that knowing blossomed in the life of the carpenter's son, Jesus. For this one does not have to be a scholar.

So Ramateertha was quite surprised by the question and he replied, "No, I don't know Sanskrit." That pundit started laughing.

The other people got up to leave and they said, "When you don't know Sanskrit, how can you know Vedanta? First go and learn Sanskrit, then come to teach others."

After this Ramateertha went to the Himalayas, and the sad part of the story is that he gave up the sannyasin clothes. When he died he was not in his ochre robes, because he thought that why be a part of the tradition whose religion has got stuck in mere words and whose sannyas has become only scholarliness and who thinks that the knowledge of Sanskrit is necessary to know Vedanta? So when he died he was not in his ochre robes. He had even given up sannyas.

Tradition has polluted even sannyas. America could understand him but India could not. America is ignorant -- that is why it could understand. India is very knowledgeable -- a bit too knowledgeable. Without knowing, India has the illusion of knowing too much. Its mind has become scholarly but not wise. It has become so full of words that there is no space left for the wordless, and religion has nothing to do with words. Therefore you should be more attentive to what I do *not* say than to what I say to you. When I speak, don't pay too much attention to my words; be attentive to the empty space between the two words. It does not matter if you miss my words but do not miss what is unspoken. One has to read Brahma in between the lines. One has to search Brahma between the words. It happens only in the gaps. When I am quiet for a moment you wake up, you look at me attentively; that is when you give me the chance to come close to you so that I can caress your heart.

Religion is not in the rules of grammar, it is in singing the song of the divine. And it is not in *your* song of the divine; when even the song is lost, only you are left. When all words disappear, only an emptiness surrounds you. You do not even speak because there is no need to speak to existence; it knows without your speaking. Your speaking is not going to add anything more to this knowing. And anyway, what can you say? Whatever you say will be nothing but your crying, and if unhappiness is to be conveyed then it is better to convey it through crying, only because your tears will be able to express what your words cannot.

How can you express your gratitude in words? Words are too small and gratitude is too vast, it cannot be contained in words. It can be expressed only by dancing. If there is nothing to be said then it is better to remain quiet so that the divine may speak and you may listen.

Bhajan, devotional singing, *kirtan*, divine songs and dance -- these are the means of expressing the feelings. Shankara is hinting that without saying anything you yourself should become a song, a divine song. These verses are very simple, these sutras are direct, and they are written by a genius like Shankara. In the whole of Shankara's literature there is nothing more precious than Bhaj Govindam. Shankara is basically a philosopher; whatever he has written is very complex; it is all words, scriptures, logic, analysis and thinking. But Shankara knows that godliness cannot be attained through logic, analysis and thinking. The way to attain is to dance and sing -- through feeling and not through thinking.

The path of Shankara's realization is through the heart and not through the head. That is why, although

Shankara has written commentaries on the Brahmasutra, the Upanishads and the Gita, you will find his innermost feelings expressed in these small verses; here he has opened his heart. Here Shankara does not speak like a scholar or a thinker, here he expresses himself like a devotee.

OH IDIOT! SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE, BECAUSE AT THE TIME OF DEATH THE MEMORIZATION OF GRAMMAR WILL NOT SAVE YOU.

OH IDIOT! SING THE SONG OF THE DIVINE. What is the idiocy? Shankara is not calling you names by addressing you as 'idiot'. In fact it is his very loving expression. OH IDIOT! SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE.

What is the meaning of idiocy? Try to understand it. Idiocy does not mean ignorance. Idiocy means to think yourself to be knowledgeable when you are ignorant. Scholars are idiotic and not the ignorant ones. Why call the ignorant an idiot? Ignorant is just ignorant; he does not know, that is all. Many times it has happened that the ignorant one has come to know and the knowledgeable one has not reached anywhere, because the one who does not know has no ego. He is humble. Since he does not know he does not make any claim to know. But the scholar who does not know, thinks that he knows. Because he has learned words and scriptures and he can repeat the rules of grammar, he gets lost in all these things.

There is a Sufi story. To earn his living a Sufi fakir used to work as a ferryman on a river. One day a village pundit wanted to go across the river. The fakir offered to take him across free of charge. He used to charge one or two paisa for the journey. The pundit sat down in the boat and the fakir started rowing. They were the only people in the boat.

The pundit asked him, "Can you read and write?" What else can a pundit ask? He wants to teach others whatever he knows himself. We can give to others only what we have. Pundits are obsessed with their so-called knowledge. He could not see the radiance of the fakir, he took him to be an ordinary boatman. But the fakir was an extraordinary man. The pundit did not know that the godliness about which he had been contemplating, hearing and discussing was present in this extraordinary man. It was peeping through him. If he had eyes to see he could have found in the fakir all that he had dreamed about and read about in the scriptures. Something was present there. But all that the pundit could ask was, "Do you know reading and writing?"

Well, if a pundit even meets God he is sure to ask, "Where is your certificate? What is your education?" A pundit has his own world, he lives in his own world of words and scriptures.

The fakir replied, "No, I do not know reading and writing. I am absolutely illiterate and rustic." If there was an iota of awareness in the pundit he would have seen the utter humility of the fakir. To accept one's own ignorance is the first step towards self-knowledge. If one accepts one's ignorance wholeheartedly then it can become the last step also. When you are acutely aware of not knowing anything then your ego is bound to disappear, its very foundation will give way. The building of the ego will fall down and you will slip into egolessness. That is the door from where one can be in contact with the divine.

The fakir said, "I don't know anything. I am absolutely illiterate."

On hearing this the pundit remarked, "Then one-fourth of your life is wasted."

The boat sailed a little farther. The pundit asked again, "But you must know arithmetic at least? It is necessary for maintaining accounts."

The fakir said, "I do not possess anything so there is no need to maintain any accounts. Whatever I earn during the day, I spend by the evening. I do not earn more than the need of my daily bread. By the night I am a fakir again. Then in the morning I start earning again. Existence has been providing for me enough until now so why should I worry about tomorrow? If somebody gives me money, it is all right. If somebody does not give me anything, even then it is all right. I have lived up to now and will be able to live in the future also. Neither the giver gives anything which lasts forever nor the one who does not give takes away something which may be a loss forever -- it is all just a play."

On hearing this the pundit said, "Well, half of your life is wasted." Just at that time a storm started, the boat began to toss over the waves and it seemed that it may sink any moment. The fakir laughed because the pundit got very frightened. Who will not when death is imminent? The pundit used to talk of deathlessness, used to say that the soul is immortal, but these scholarly claims of the soul, of deathlessness, are of no use when faced by death.

The fakir asked him, "Do you know how to swim?"
The pundit answered, "No, not at all."

The fakir said, "Then the whole of your life is wasted! I am going to jump because this boat will sink."

OH IDIOT! SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE BECAUSE AT THE TIME OF DEATH -- perhaps Shankara knew the story which I have just told you -- THE MEMORIZATION OF GRAMMAR WILL NOT SAVE YOU.

When you are about to be drowned, when death surrounds you, you will be saved only if you know how to swim... swimming in death. If you do not know how to swim in death, then death will drown you. It has drowned you many times before too, but you have not woken up yet, you have not learned to swim yet. At the time of death your knowledge of languages -- no matter how many languages you know -- as well as your knowledge of grammar, will be absolutely useless.

Death is the criterion. Whatever is useful at the time of death is wisdom and whatever is useless at the time of death is scholarliness. Go on testing whatever you know on this criterion. Keep this touchstone always with you just as a goldsmith goes on testing the gold on the touchstone. Whatever is useful, helpful at the time of death, is true knowledge, and whatever is useless and deceptive is nothing but scholarliness.

And can anything which is useless in death be useful in life? What is of no use even in death, how can it be useful in life? -- because death is the ultimate culmination of life. It is the pinnacle of life. It is the festival of life. Whatever is useful in death is useful in life. Although it is easy to deceive in life it is impossible to deceive in death. Death exposes everything.

Whom is Shankara calling idiot? He is calling that person an idiot who does not know the truth but who has memorized grammar, who knows the words and scriptures and can repeat them, explain them. Shankara is calling the pundit an idiot. His very words: OH IDIOT! SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE, BECAUSE AT THE TIME OF DEATH THE MEMORIZATION OF GRAMMAR WILL NOT SAVE YOU, prove that he was using the word idiot for the pundit; otherwise all of a sudden there was no need to mention about grammar. It is not the fool or the ignorant whom we consider as such; it is the pundit who is memorizing grammar, he is the idiot.

The pundit is memorizing grammar, and this has become a big burden in India, so much so that almost every person has this false notion that he knows the divine just because he knows the word God. Remember that the word God is not godliness, just as the word water is not water. When one is thirsty the word water is of no use and actual water is needed to quench the thirst. At the time of death the principles and theories of immortality are of no use; the actual taste of immortality is needed.

Once I was traveling during the summer. It had not rained that year in that area. The train stopped at a station where a man was selling water -- ten paisa per glass. He was calling out, "A glass of water for ten paisa." He went on selling the water and collecting the money.
A man sitting near me asked him, "Won't you sell it for eight paisa?"

Hearing this the water-seller did not even stop and he said, "Then you are just not thirsty!"

Yes, he was right. When one is really thirsty, one does not worry about eight paisa or ten paisa. Only those who are not thirsty can think of bargaining. The water-seller's remark appealed to me. When one is thirsty one cannot think of saving two paisa. In fact one is ready to give everything at that time. The bargaining goes on only while one is not thirsty.

You say that you are a Hindu, a Mohammedan, a Christian; this only means that you are not thirsty yet. When one is thirsty one does not bother about being a Hindu, a Mohammedan or a Christian. When one is really thirsty one asks for the divine; temples, mosques or gurudwaras don't mean anything to him and these cannot quench his thirst. One does not bargain when one is thirsty.

The meaning of renunciation, the meaning of sannyas, is that you are thirsty and you are ready to stake everything.

People say, "Yes, we want to know God but at present there are lots of other things to be done, there are lots of problems to be sorted out." So they go on postponing religion to the last. God is the last on the list of your necessities and the last of necessities is never fulfilled. He remains the last. One day you will be finished, you will never be able to attain him. When one necessity is fulfilled, ten others arise. When one ambition is fulfilled, thousands of others arise. Religion always remains the last. The divine does not come nearer even by an inch. Everything depends on whether religion is the first or the last on your list of life. An idiot is one who keeps religion as last on his list, and certainly that person is not an idiot who has it as first on his list. He has started waking up. He has understood properly that he may accumulate any amount of wealth but eventually death will snatch it away from him. So there is no sense in wasting time in

accumulating things which will be snatched away in the end.

OH IDIOT! SING THE SONG OF THE DIVINE.

The meaning of *bhajan* should also be understood. You will see lots of people doing bhajan, singing the song of the divine, but they are not really doing bhajan. They are doing it very superficially. It may be a sort of recreation for them as they have not staked their life. It may be just an enjoyment for them, and this type of enjoyment they can get from any other song or from any other music.

Bhajan means that there is a deep agony in your inner being; a sound arises from your inner depth. Your whole life is at stake as if it is a question of life and death. If you want to sing the song of the divine then you have to lose yourself. If you want to save yourself and to be devotional to Govinda, God, then you are deceiving yourself.

Bhajan in itself is the climax. It is the ultimate. The disciples of Ramakrishna used to be very careful that when he is walking on the road nobody should say "Ram Ram," or "Jai Ram," because even if a stranger saluted him by saying "Jairam-ji," he would stand there overwhelmed with emotion and ecstasy and he would start dancing right in the middle of the road. The disciples used to be embarrassed. The policeman would arrive and tell them to clear the chaos on the road. If he was invited to some wedding then nobody would bother about the bride and the bridegroom and all of them would gather around him.

Once, one of his admirers had invited Ramakrishna to his daughter's wedding so that he could give his blessings. The wedding ceremony was about to start when somebody called out the name of Govinda. There was a big crowd and somebody was shouting, "Where is Govinda?" Ramakrishna heard the name of Govinda and started dancing, and the bhajan of Govinda started! That wedding place changed into a divine scene. The marriage party was no longer a marriage party. The wedding ceremony was no longer a wedding ceremony; it was altogether a different thing.

Bhajan means that there is a constant flow of the remembrance of the divine within you twenty-four hours a day. That constant flow was there within Ramakrishna, so when anyone uttered the name of Ram, Krishna or Govinda, the inner flow would erupt. The slightest outer stimulus would reveal the inner dance, the inner music, the inner sound. It is just like a well which is full of water. If somebody puts the bucket in the well, it will come out full of water. In the same way, if someone uttered the name of Ram, the inner bhajan, the inner remembrance would be expressed outwardly.

Bhajan is not something which you can do at your own convenience. Bhajan is a continuous remembrance. When it starts it never ends, it goes on and on -- a continuous remembrance inside your being.

OH IDIOT! SING THE SONG OF THE DIVINE, BECAUSE AT THE TIME OF DEATH THE MEMORIZATION OF GRAMMAR WILL NOT SAVE YOU.

Death is not going to ask you, "How much do you know about the scriptures?" Death will reveal how much truth you have known. At the time of death only what you have known yourself will remain with you, and what was known by others and what was borrowed by you from others will be lost. If scripture is borrowed then it is useless, but if the scripture is revealed to you then you have reached the same source where the rishis of the Upanishads had quenched their thirst. In that case the Upanishads are not mere scriptures for you; then they are the expression of your own realization, of your own knowledge.

People ask me why I speak on Shankara, Buddha or Christ -- I can also speak directly. I tell them that I *am* speaking directly, because in this song of Shankara, he has said the same thing which I would like to say, and he has said it so beautifully that it just cannot be improved upon. He has said the last word, so there is no need to repeat it. I am not speaking on Shankara because it seems to me that he knows; the question of my having belief in Shankara does not arise. It is because I have also drunk water from the very source from where he drank and this song was born in him.

OH IDIOT! DROP THE DESIRE OF ACCUMULATING WEALTH, AWAKEN RIGHT UNDERSTANDING, MAKE THE MIND DESIRELESS AND BE CONTENTED AND HAPPY WITH WHATSOEVER YOU GAIN THROUGH YOUR OWN LABOR. OH IDIOT, ALWAYS SING THE SONG OF THE DIVINE.

Give up the desire of accumulating wealth. 'Wealth' does not mean the wealth you know as wealth. Here wealth means all that which you go on collecting or accumulating... all that is wealth which you accumulate according to your desire, even knowledge. When you are accumulating knowledge you are accumulating wealth.

One person goes on counting how much money he has put in his locker, another one is counting how much knowledge he has accumulated, how much information he has gathered and how many scriptures he has read, but both of them are accumulating. The third person may be accumulating renunciations, counting how many fasts he has done. The fourth may be accumulating fame -- he may be counting how many people have faith in him, how many worship him and how many follow him. Whatever you accumulate and whatever can be accumulated is wealth. And this wealth is very deceptive because outside you may go on accumulating, but you remain poor within.

Whatever is accumulated outside cannot be taken inside, and death will snatch away what you cannot take inside, because you alone can go through death and nothing else. Only your being will pass; flames will not be able to burn it, arrows will not be able to pierce it. Only *you* will be able to pass through the gate of death, you in your purity and nothing else.

If you have accumulated only the outside wealth you will remain poor while passing through the gate of death. If death proves you to be poor, then it means that the wealth accumulated during life was nothing but a deception. Wealth is only that which can go with us; otherwise the rest is nothing but trouble. What you are accumulating appears like wealth to you but actually it is not so, it is only trouble. You also come to know after accumulating that the trouble has increased.

The real wealth would bring contentment, the real wealth would bring peace, would bring fearlessness, would resonate a paradise in your life, would bring relaxation in your life. It would bring the relief of reaching the destination, of reaching home; a perfume of relaxation would arise in your life.

But there is no such thing in you. With the increase of wealth your life stinks more, it becomes more unhappy and more fearful. The amassing of wealth creates thousands of worries. Wealth does not bring peace; it only disturbs peace.

OH IDIOT! DROP THE DESIRE OF ACCUMULATING WEALTH.

Yes, give up the desire to accumulate. Why are people so mad about accumulating?

Once I used to live in a house whose owner was mad about collecting things. He even used to collect such things which were absolutely useless. His house was like a junk-house. I used to wonder how he managed to live in it. One day I was standing out in the garden and, while he was talking to me, his younger son came out and threw away an old, used, broken broomstick. Immediately he became restless. He kept looking at the broomstick as he talked to me. I knew that my presence was disturbing him, so I told him that I shall be back in a few minutes and I went in.

When I came out I found the broomstick had disappeared. He had taken it in. I followed him in and caught him redhanded. He was standing there with that broomstick. I asked him, "Why have you brought it in?"

He said, "Well, it may be needed sometime."

I said, "But it is useless now."

He protested, saying, "No, no, it may be of use sometime. Why throw it away? Let it stay."

This is the mania of collecting things. What is the reason for this? Why does man want to accumulate? Really there is big emptiness inside which has to be filled, and it has to be filled up with anything, otherwise one feels very empty. If one possesses nothing then one feels very empty inside. Just think: if you have nothing to possess, you will be free and empty inside.

Friends come to me for meditation. When they have meditated for some time -- say for a month or so -- they start seeing that emptiness inside themselves. That emptiness was always there but it was not noticed. Meditation makes you more aware -- awareness increases and then one becomes aware of the emptiness. A very peculiar thing then happens. Whosoever feels that inner emptiness starts eating a lot. One or two cases of this type come to me every day. They say, "What are we to do? We never used to eat so much food. The effect of the meditation is such that we want to eat all the time."

I explain to them that the reason for this is that meditation has shown you the inner emptiness, and this emptiness hurts so it has to be filled up. You therefore fill up this emptiness with money, position and fame. By accumulating things and sitting amongst them, one feels that one has something. Those who do not have anything have the desire of accumulating. But those who have something do not accumulate, they are sufficient unto themselves. Just 'being' is so fulfilling that there is no need to collect anything.

That is why we worshipped Buddha, we worshipped Mahavira, we worshipped Shankara, because we noticed that their wealth is within them; there is something in them on account of which the emptiness has disappeared. There is some light within them on account of which the inner emptiness has become

fulfillment, the inner emptiness has become truth. Meditation brings emptiness.

If you are in haste you will have the desire to fill up the emptiness. But if you are not in haste and if you accept the emptiness and you are ready to live with it, then you will find that gradually the emptiness gets filled up by itself. Nature does not tolerate emptiness. You create the emptiness, nature fills it up. God does not tolerate emptiness; if you create emptiness, God fills it up. Only emptiness is needed, fullness comes on its own. Just like when it rains, water from all sides rushes into the pit; in the same way, when you become empty, the divine rushes towards you from all sides. If you make a pit, existence will fill it up. Half of the work is done by you, half by existence. But your doing is not so important, the real work is done by existence. All that you have to do is to be ready, to be empty. That is why all the enlightened people go on insisting, "Do not accumulate. Do not have the desire to collect things"... because if you fill yourself, then you are not giving a chance to the divine to fill you.

I have heard a story. Once Krishna sat down for a meal. Rukmani was serving the food. Krishna had hardly taken the first morsel when all of a sudden he got up and ran out. But no sooner had he reached the door than he came back and sat down.

Rukmani couldn't understand this behavior. She asked him, "Why did you run? for what? Then why did you come back from the door? You ran as if some house was on fire and you had to extinguish it before having your meal. But then you came back as if nothing had happened."

Krishna replied, "Yes, certainly something was on fire, but by the time I reached the door it was extinguished, so I came back. One of my devotees was walking on a street of the capital. People were throwing stones at him, his forehead was bleeding and he was calling, "Govinda, Govinda!" He was neither reacting nor trying to save himself. He had trusted himself to me entirely. So to save him I had to run."

When one becomes helpless like that man, existence has to take care of him. When a person becomes so empty that in spite of being stoned he is doing nothing to save himself, he is not even running away and not even reacting, then the whole existence comes to save him. When there is a pit, water rushes from all sides to fill it up. Rukmani asked, "Then why did you come back?"

Krishna replied, "By the time I reached the door, he had changed his mind. He had picked up a stone in his hand. He himself was reacting so I was not needed anymore."

God is needed when you are helpless, and in that helpless condition when "Govinda, Govinda!" is uttered by you, then that is bhajan, devotion. There is no need to say the word Govinda aloud; the inner emotion is enough. When your eyes full of love look towards the sky, when your heart is opened towards the sky and you're making no effort to do anything from your side, that is the moment when the divine rushes towards you. If you become a pit, he is always ready to fill it up.

Mohammed used to say that if you take one step towards Allah, he takes a thousand steps towards you. But if you don't take even one step -- and that one step is very necessary because until and unless you give him the invitation, how is he going to come? Even if he wants to come, how is he to come? In spite of your not inviting him, not asking him to come, if he comes to you, your doors will be closed. Even if he knocks you will think that it is the mind. Even if he calls you loudly you will not be able to hear him because of your inner turmoil.

OH IDIOT! DROP THE DESIRE OF ACCUMULATING WEALTH, AWAKEN YOUR RIGHT UNDERSTANDING.

Intellect means your cunningness; right understanding means your wisdom. That is why, as the world is becoming more and more clever, it is becoming more cunning too. It was expected that education would make people simple and innocent, but the surprising thing is that with the increase of education man is becoming more cunning, more dishonest and more of a hypocrite. He has become expert in exploiting others.

Cleverness means efficiency in this world and good sense means efficiency in the inner world. The worldly people may think that the person of good sense is stupid. They are bound to say so because he will ask, "What are you doing?" It was because good sense prevailed that Buddha gave up his home, his palace, his kingdom. The charioteer who had gone to see him off at the boundary of his kingdom was an ordinary servant, but even he said, "Please excuse my impertinence but I can't help telling you that what you are doing is absolutely stupid. Have you gone mad? The whole world craves for such a palace and for such a kingdom. You are fortunate enough to have them but you are giving up all these things. Where else will you

get such a beautiful wife? Where else will you get this wealth, these comforts, these luxuries, this type of family and this respect? You had better come back."

Certainly the old charioteer is more worldly wise than Buddha, so he is giving this advice.

Buddha said, "I quite understand what you are saying. But where you see the palace I see only flames of fire; where you are seeing beauty I see death; what you see as wealth is only a deception of wealth for me. I am in search of real wealth, I am in search of a real home which cannot be snatched away one day. My search will continue until I get it. For the sake of this search I am ready to stake everything, because why not stake something which is eventually going to be taken away, it is only a matter of time? If I attain something which cannot be lost by staking something which is going to be lost, then this deal is not bad. It is just a matter of time. If I can stake what is to be snatched away tomorrow anyway for something which can never be taken away, it is not costly.

Good sense has prevailed upon Buddha and the charioteer is just worldly wise indeed.

Buddha became enlightened and returned home after twelve years. But his father was angry. He said, "Don't be stupid! Come back home. You have deceived me, deceived your wife and the newborn child. In spite of all these things I will forgive you, because I have the heart of a father. Come back, your begging on the road does not look right. And why do you beg? You can give alms to thousands of beggars every day."

Even now Buddha seemed stupid to his father. The religious intelligence always appears as stupidity to the worldly wisdom, and people generally think it to be utter madness. But to the person who has this religious intelligence, this worldly wisdom seems stupidity.

And it is you who have to take the decision. Without this decision you cannot enter the world of religion. Until worldly wisdom seems stupidity to you, you cannot attain good sense. When you see worldly wisdom as foolishness, when you see worldly cleverness as deception, when you see the futility of worldly fame, of position and of reputation, then it means that the seed of right understanding has sprouted in you.

AWAKEN RIGHT UNDERSTANDING, MAKE THE MIND DESIRELESS, AND BE CONTENTED AND HAPPY WITH WHATSOEVER YOU GAIN THROUGH YOUR OWN LABOR.

This is true regarding all types of wealth -- about the outer wealth also which one gets with one's own effort. Whosoever is satisfied with it, his life will be full of morality. And the same is true about the inner wealth also: when the inner wealth is obtained by one's own effort he will be religious within.

Memorizing the scriptures means that you are committing theft. You are stealing the knowledge hidden in the scriptures; you did not get it by your own effort or hard work. It is all borrowed and stale, you are just holding on to the other person's knowledge. Don't construct your building on it. Its foundation is on sand so it will crumble down in the slightest gust of wind.

Just a few days ago I was telling a Zen story. One evening a Zen monk knocked at the door of a Zen monastery. It is a tradition of the Zen monasteries that if any traveling monk wants to rest there he has to give the right reply to at least one question. He has to earn the shelter to rest in by giving a correct reply to one question; otherwise he cannot halt at the monastery, he has to continue his journey.

The head of the monastery opened the door and asked the guest a very old puzzle of Zen monks. The puzzle is: Which is your original face, the basic face? the real one which was yours even before the birth of your father and mother? This question is regarding the soul. What you have received from your mother and father is the body; your face was also received from them. But what is your basic face, the original face? What is your nature?

And Zen monks say that the reply to this question cannot be given in words, its reply should be a living expression. As soon as this question was asked, the traveling guest monk took off his shoe and struck the face of the monk who had asked the question.

The host stepped aside, saluted and said, "You are welcome! Come in!"

After they had dinner together, they sat down by the fire at night and started talking. The host told the guest, "Your answer was wonderful."

The guest asked, "Have you yourself experienced this answer?"

The host said, "No, I have not experienced it. But I have read many scriptures and have learned from them that the one who gives the correct reply does not hesitate. You replied without any hesitation and your reply said everything. On the basis of the scriptures I understood that you have come to know the reply,

because through your reply you said, 'You idiot! You are asking the question in words and you are wanting the reply without words; you are asking about the original face which you also have. Therefore by striking your face with the shoe I am saying that this face is not your original face -- it deserves a shoe-hit."

The host said, "So I understood your reply. I have also read the scriptures and such replies are written in them."

The guest did not say anything. He went on sipping his tea. Upon this the host became a little doubtful. He looked at the face of the guest carefully and what he saw was very dissatisfactory. He said, "Friend! I am asking you once again: Have you really experienced the answer or not?"

The guest answered, "I too have read many scriptures. I have read this is an appropriate reply to the question you asked. But the fact is that I have not experienced the answer."

Scriptures can be very deceptive because the replies are also written there. But to repeat the answer from the scripture is just like using the answers written at the end of the arithmetic book. One reads the problem, then turns the book and sees the answers at the end. In this way you will give the right answer but you will never know the method by which one reaches that answer. The answer will be correct but you will remain wrong, because if you had passed through the method you would have evolved, you would have developed.

Another person's answer is of no use. An answer should be one's own. No one is going to test your knowledge of the scriptures; existence is going to test you existentially. No one is going to ask, "What did you hear? What did you read?" Existence will ask, "How have you lived?" If the answer came from your life then it means that it came with your own effort. With outer wealth, if you earn it with your labor, with your hard work, then your life will be full of morality, and if you earn the inner wealth with your labor then your life will be religious -- it will be authentic religion. That is why Ramateertha called this real religion. Yes, there is borrowed religion and there is authentic religion.

Borrowed religion means the answers are correct but impotent; they are like empty, spent cartridges, they can't be used in a gun. People will laugh at you, but this is what most people are doing: they go on repeating others' answers. They go on repeating them mechanically. How can they get their own answers when they don't even have their own questions? They don't even know what exactly they want to know. They don't know the question which they go on seeking.

OH IDIOT! DROP THE DESIRE OF ACCUMULATING WEALTH, AWAKEN THE RIGHT UNDERSTANDING AND BE CONTENTED AND HAPPY WITH WHATSOEVER YOU GAIN THROUGH YOUR OWN LABOR. OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.
DON'T BE INFATUATED BY THE BEAUTY, THE BREASTS, THE NAVEL AND THE WAISTLINE OF A WOMAN. THESE ARE NOTHING BUT CONTORTIONS OF FLESH AND FAT, CONTEMPLATE UPON THIS AGAIN AND AGAIN. OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

Man is attracted towards woman and woman is attracted towards man. The opposite always attracts, and this attraction is like hypnotism. Let us understand this.

When a child is born his first contact with this world is the breast of the mother; the first contact with the other is the mother's breast. His journey in this world begins after getting acquainted with the mother's breast. That is why man is always obsessed with woman's breasts; that is the first impact, no other impact is deeper than this. That is why all painting, pictures statues, films, stories, all go on revolving around the breasts of women. The breasts are the part of a woman's body which hypnotizes man's mind the most. Women keep trying to hide the breasts and men keep trying to uncover them. Women know what attracts men and men also know what interests them in a woman's body.

As civilization develops this problem also goes on increasing. The fact is that the uncivilized tribes have no attraction to the breasts because their women's bodies and breasts are not covered. Every child is free to suck the milk from the breast of his mother as long as he wants. He can even go on sucking them till the age of ten. In the civilized societies they try to wean away the child from the breast of the mother as early as possible. The sooner they wean the child away from the breast, the deeper becomes the attraction for it. People go on writing poetry, painting pictures, making statues etcetera regarding the beauty of the breasts. Their mind is totally obsessed with breasts. This means that the child was not satiated, he remained dissatisfied. This dissatisfaction creates dreams. This dissatisfaction creates an inner hypnotism. But now there is no means of satisfaction till good sense awakens.

Shankara says to remember this continuously -- the earlier impact can only be removed by remembering

this again and again.

Scientists have made a few discoveries; one of them is very important. One scientist was experimenting with chickens. When a chicken was born out of a hen's egg he did not let the chicken see the hen but kept it with a duck. When the chicken opened its eyes it saw the duck, and this was its first imprint. And an interesting event happened: it would run after the duck and it would not recognize the hen. The duck could not tolerate the chicken running after her all the time so she used to kick it, beat it, but in spite of this it would follow her everywhere. The hen tried her best to win it over, to get it near her, but it would be frightened of her and would stand far away. At night also the chick wanted to sleep in the same place where the ducks were kept, but the ducks would throw it out. The hen wanted to take it to hen house, but it was not ready to go there.

The first imprint, the first conditioning, is very important. It goes on haunting you the whole of your life. The first event of life, whatever it is, always haunts a person, and the mind keeps on dreaming about it. What is so attractive in a man's or a woman's body? Certainly there is something. Your body is built by a meeting of the bodies of a man and a woman -- half is given to your body by the man and half by the woman. Every person is half woman and half man -- it is a mixture of both. Your whole existence is half man, half woman; it is incomplete. The womanly half in you goes on yearning for the man and the manly half in you goes on yearning for the woman.

According to the latest researches in psychology, in the unconscious mind of every man is hidden the woman and in the unconscious mind of every woman is hidden the man. They go on searching outside till their inner man and their inner woman meet.

Until your inner man and inner woman unite, until your conscious mind and the unconscious mind become one by being united, the attraction for the opposite will always be there. A man will be attracted towards a woman and a woman will be attracted towards a man.

You must have seen the statue of Ardhanarishawara where Lord Shiva is shown as half woman and half man. Until the half man and half woman within you become the image of Ardhanarishawara, until you become whole within yourself, you will go on searching outside feeling lost and thinking that meeting a woman will bring fulfillment. But the woman is there in your unconscious mind.

That is why all the yogas and tantras are basically the process of uniting your inner energies. When you become united and one within you, then your outer desire ceases to exist. But at the same time, when the outer desire ceases to exist, only then can you become one. These two things are interdependent. That is why Shankara says:

> DO NOT BE INFATUATED BY THE BEAUTY, THE BREASTS, THE NAVEL AND THE WAISTLINE OF A WOMAN.

Shankara is speaking to men, because in those days, especially in this country, religion was monopolized by men. But the same thing has to be told to women also, that there is nothing special in the body of man which should obsess or hypnotize her.

These words of Shankara and other words of this type by other saints have created a misunderstanding. It seems that there is nothing in the body of a woman but there is something special in the body of a man. Actually, there is nothing in any body. Men look at a woman's body contemptuously saying, "It is nothing but bone and flesh and fat." But what about man's body? Is it made of gold, silver or diamonds? As long as you do not see the bones, flesh and fat in your own body you cannot see them in a woman's body. Because of the misunderstanding of these words, it has become a tradition to condemn women.

Men think that women are the cause of their bondage. But who has put women in bondage? Men think that women are the main obstacle in their attainment of liberation. But the question is: if woman is the obstacle in the attainment of liberation, then who is the obstacle for a woman in attaining liberation? Then it means that women can attain without any obstacle. If there is no obstacle in their life, then they can directly attain without any difficulty.

No, it is not a question of a man or a woman. The attraction for the opposite is of no use. You must contemplate again and again that these are the perversions of flesh. It is necessary to contemplate again and again in this way to remove this imprint which is there in the mind. Continuous remembrance is like the waterfall which breaks the stone, a strong stone. Nobody can imagine that a small trickle of water falling for the first time will be able to break the stone. Eventually the stone turns into sand granules and the water

goes on falling in the same way. This imprint is very strong and very deep but if the thought continues like the trickle of water, drop by drop, then one day the stone will break and disappear. And the day your imprints disappear, you become free.

OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE. Shankara is saying: Go on being devotional to Govinda continuously. Whatever you may do, you should always remember Govinda. Don't ever forget Govinda.

The bhajan of Govinda means that what is visible is not sufficient, is not enough, is not whole, is not all. Remember that there is also that which cannot be seen. Let the invisible not get lost in the visible -- always remember the invisible.

You are seeing me, I am seeing you. As far as you can see me, that is visible. When you come across men, animals, trees while walking on the road, whatever is visible is the world. These things are visible. But if you can remember the invisible within me... the invisible hidden in the visible is Govinda. The meaning of the bhajan of Govinda is that the visible should not deceive you, you should not get lost in the visible; you should be able to remember the invisible always.

During the 1857 revolution a sannyasin was killed by a soldier by mistake. A silent naked sannyasin was passing by the cantonment of an English battalion. The soldiers caught hold of him and asked him, "Who are you?" But as he was in silence he did not reply. Because of his keeping quiet they became suspicious of him and one English soldier pierced his chest with a spear. The sannyasin had taken the vow of speaking only once at the time of death: he had been silent for the last thirty years. When the spear pierced his breast and the blood gushed out, then he spoke only one sentence of the Upanishads: *tattvamasi, shvetketu* -- you are also that, Shvetketu.

People gathered round him and asked him, "What do you mean?"

He said, "I mean that the divine can come in any guise, he will not be able to deceive me. Today he has come with the spear in his hand. The spear has pierced my chest but I can see that inside the soldier it is only him. He cannot deceive me." The blood was oozing out of his chest, but the sannyasin was dancing because he could see godliness in his murderer.

OH IDIOT! SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE.

This means that whatever may happen, in all types of circumstances, the divine should be visible. He should be seen in the enemy, he should be seen in death too when it comes. He should be seen in a friend and in the enemy also.

But at present you cannot see him even in a friend. At present you cannot see him even in the person whom you love; you do not see him even in your beloved or lover, what to say of others. You do not see him in your own self, so how can you see him in the other?

OH IDIOT! SING THE SONG OF THE DIVINE, means that whatever may happen, the divine is to be seen everywhere. Even in a rock he is there -- maybe in deep sleep. He is to be seen even in a tree -- he is dumb there but he is. Even in the lunatic -- he is mad there, but he is. You should be able to recognize him in any form.

There is an anecdote in the life of Sai Baba. A Hindu sannyasin used to live about three miles away from the mosque where Sai Baba lived. This sannyasin used to come daily for Sai Baba's *darshan*, only taking his food after seeing Sai Baba. Sometimes there was a big crowd and he could not enter the mosque so the whole day would pass without his darshan. But the sannyasin never took food without touching Sai Baba's feet. Sometimes he had to sleep without eating food because he ate only during daytime, that was his rule.

So one day Sai Baba told him, "There is no need for you to come here daily. I will come to you, but you must recognize me. Don't let it happen that I come and you do not recognize me. I will come just when your meal is ready, you can have my darshan there. Your coming here from a distance of three miles then going back all that way is too much. It hurts me to think that sometimes you have to go without food."

The sannyasin was very happy. He said, "It is my good fortune. Tomorrow I will wait for you."

The next day he cooked the meal early and was waiting happily for Sai Baba. Nobody came but a dog. The dog must have smelled the food. He chased the dog away with a stick and turned him out saying, "I am waiting for Sai Baba, get out from here." He struck the dog with his stick twice and made it run away. After that nobody came.

In the afternoon he ran to the mosque. There was a great crowd there. He asked Sai Baba, "Why didn't you come? You are sitting here surrounded by people but you had promised me to come."

Sai Baba said, "I came but you didn't recognize me. I was beaten by your stick."

The sannyasin was puzzled. He said, "But it was only a dog who came."

Sai Baba said, "Didn't I tell you that I will definitely come, but you must recognize me?" I can't say in what form I will appear; it all depends on whatever form is easily available. At that time it was just appropriate to appear in the form of a dog. On this sunny day no other form was available. Only this dog was there, so I used him."

On hearing this the sannyasin started crying. He said, "It was my fault, but please give me another opportunity. You must come tomorrow. I will definitely recognize you."

If the dog had come the next day he would have recognized him. But the dog did not come. He kept on waiting for either of the two -- either Sai Baba will come directly or he may appear in the form of a dog. But the dog did not turn up at all. Well, dogs are not very dependable -- they may come, they may not come. The dog did not come, but a beggar came who was a leper. He was stinking terribly. The sannasin thought that the food would get spoiled by this stink; nobody would feel like eating it. It was nauseating to see the beggar so he said to him, "Please go away from here. Don't come in." For a moment he was doubtful but then he thought, "How can this leper be Sai Baba?" Compared to this leper even the dog was better to look at, he looked nice and healthy.

In the evening he again went to Sai Baba and said, "I waited for you and for the dog but you didn't come."

Sai Baba replied, "I came, but you couldn't bear the stink. You drove me away."

The man started crying and said, "Give me one more chance."

Sai Baba said, "Even if I come a thousand times you will not be able to recognize me." You can recognize only when you are awake; only then it is possible.

Singing the song of the divine means that whatever you see will become a song of the divine. Anything from anywhere will become a message -- when the breeze blows it is his remembrance, the sound of the waterfall is his remembrance, when the birds sing it is his remembrance, if it is silence it is his remembrance. The noise is his, the silence is his, the market is his and the void of the Himalayas is his. His remembrance, his message comes from everywhere -- the flower, the leaf, the stone, everything reminds one of the divine. His remembrance will surround you from all sides; whenever you look into somebody's eyes you will be seeing the divine.

And this is not imagination or poetry, this is a fact, because he is looking from every eye. If you have not seen, it is your fault. If you have not recognized, it is your stupidity, but he is seeing from every eye. Go back and look into the eyes of your wife or look into the eyes of your child. Soon you will realize that the child disappears and the formless is there. Wherever you see deeply you will find godliness. But you will go on missing the inner world as long as your sight is shallow.

LIFE IS AS TRANSIENT AND UNSTABLE AS A DROPLET ON THE LOTUS LEAF.

This has to be understood properly -- that the world is suffering from the disease of ego and is ill with unhappiness. So, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

Here nothing is stable. Everything is flowing, everything is changing. So don't make a building on the unstable. Even sand is more stable than this. This world is like the flow of water: don't make a building on it, otherwise you will repent. Look for the stable, the permanent. Always look for the one who is stable in this flow.

A wheel turns with the movement of the vehicle but the axle does not move. So look at the axle, you will find the divine in the axle. The wheel means the world; that is why we call it *sansar chakra*, the world wheel. The wheel goes on moving but the axle, on which the movement of the wheel depends, is stable. The existence of the unstable depends on the stable. Even a lie has to depend on truth for its existence. A seer is needed for a dream to exist, otherwise a dream cannot be dreamt.

LIFE IS AS TRANSIENT AND UNSTABLE AS A DROPLET ON THE LOTUS LEAF.

Do not entangle yourself too much with life, otherwise you will repent and be unhappy. Nothing stops here; even if you want to stop it, it will not stop. Everything is flowing. You are young but this youth will pass away. You will try to hold on to it but you will not be able to do so. You will then repent because time will be spent in the effort of holding on to it. Today this body is; by tomorrow it will perish. Many such bodies have existed and perished. The world is transient, unstable and ever-changing. Don't make your home here, this is only a night's shelter. One stops here for the night and has to go away in the morning. If you have made a home here you will be unhappy -- that is *why* you are unhappy.

People ask me, "Why are we unhappy?" You are unhappy because you are making your house where it cannot be made. You do not see where it can be built or where it is already built. You are unhappy because you are looking in the wrong direction. Unhappiness is the result of being associated with the wrong, being in the company of the wrong. To be in the company of truth is bliss.

Your family will love you as long as you have the energy to earn money. When you become old and the body becomes weak, nobody bothers about you. Therefore, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE. If you have to have a family, make it with the divine. If you have to marry, then marry the divine. The marriages of this world are nothing but divorces. All the relationships in this world are shallow. There is no depth in them.

Mulla Nasruddin was in love with the daughter of a multi-millionaire. He used to tell her, "I may live or die, but I cannot leave you. If ever there is a need, I will die for you."

One day the girl was very sad. She told Nasruddin, "Listen, my father has become bankrupt."

Nasruddin said, "I knew that your father will create some trouble to stop our marriage."

The very reason for which they were getting married was gone.

This is your sort of relationship. You do not mean what you say. You are deceiving most of the time and sometimes you deceive yourself also. You not only deceive others, you also deceive yourself. Man is very cunning; he deceives even himself.

The family members go on inquiring about your welfare as long as there is life in the body. When the body becomes lifeless your own wife is scared of that body. Therefore, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

It is better to be in the company of the one who can be with you always. The company of those whom you meet for a short time while traveling together or while crossing a river in a boat does not count much. That company is momentary: for some time travelers are together, they move together, but soon each of them goes his own way. Don't give too much importance to this. In this world people are together for a short time. It is like meeting someone in a dream. When the dream is over the meeting will end.

A CHILD IS OBSESSED IN PLAYING GAMES, A YOUNG MAN IS OBSESSED BY YOUNG WOMEN, THE OLD ARE OBSESSED WITH WORRIES. MAN NEVER TURNS TOWARDS THE DIVINE.
SO, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

Childhood is spent in play, in games; youth is spent in the play named love; old age is spent in worries of old times, in thinking of the past, and the whole of life is wasted like this. The divine is never remembered. We go on postponing till tomorrow, and tomorrow brings death. We hardly ever remember the inner world until we die.

OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE... before death arrives. Whenever you become a little conscious, awake yourself. Just think, what are you doing? What are you involved with? What is the result of your actions? Your actions, your money, your reputation will be of no use in the end. So do not spend too much time on what is going to be useless. The sooner you wake up the better it is.

You cannot be in love with the divine till your infatuation with life is over. If you are too infatuated by life you cannot recognize the divine. How can you recognize the formless if you are obsessed with the form? You cannot understand the formless with a materialistic attitude. If you are looking at the earth all the time how can you see the sky? You cannot get rid of your infatuation until you wake up and realize that this infatuation is the cause of your misery. The essence of life is misery.

All the temptations of happiness end up in misery. All hopes of happiness end up in misery. All the

plans of getting happiness are as futile as the plan of getting oil from the sand. You remain empty-handed. If you are ready to go empty-handed from this world then there is no need to remember the inner world. But then you will leave crying. If you want to go from here fulfilled, then the sooner you remember the divine the better it is. You should spend as much time and effort as possible in his remembrance; that is virtuous, that's the only thing which can fulfill you. But you do not bother to remember and you go on worrying about things which will never be able to fulfill you.

Mulla Nasruddin's wife was about to die. She was lying on the bed. She opened her eyes and asked him, "Do you really mean to say that you will go mad if I die?"
Nasruddin said, "Certainly I will go mad if you die."
The wife laughed and said, "You are lying, I know that you will marry again after my death."
Nasruddin said, "It is true that I will go mad, but not to the extent of getting married again."

If you watch this life carefully you will not want to be born again, you will not want to marry again, because out of them you gained nothing except misery. The quest of the East is how to get rid of this cycle of birth and death. Those who have seen life in the right perspective, their only desire is how to get rid of this life.

I have heard that when a unique sannyasin named Bodhidharma went to China with the message of Buddha, Emperor Wu told him, "I do not have much time. My kingdom is vast; I cannot spare time to be with you for a longer period. Please tell me in short what is the most valuable thing in life? What is the greatest good fortune?"

Bodhidharma said, "You will not be able to understand.... The greatest good fortune is that you were not born."

Wu was shocked -- what a thing to say! Is it fortunate not to be born? But Bodhidharma is talking about good fortune. Buddhas certainly desire that they should not be born again.

Bodhidharma said, "But now this is not possible as you are already born. But the next good fortune for you is to die as soon as possible." It is said that Wu never went to see him again.

I also want to say the same thing to you, that the greatest good fortune would have been not to be born, but since you are already born, the next best thing is that you may die while living. The attraction for life should be over.

The meaning of dying while being alive is to live as if you are not. Sit in the marketplace but as if you are not. Look after your wife and children but as if you are not. Become absent and soon you will find that your absence is not empty; godliness is appearing gradually.

OH IDIOT! SING THE SONG OF THE DIVINE.

Enough for today.

The Great Transcendence

Chapter #2
Chapter title: The Attraction of the Transient

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The first question:

BELOVED OSHO, SHANKARACHARYA TEACHES METAPHYSICS AND AT THE SAME TIME HE SINGS THE SONGS OF GOVINDA. IS THERE ANY INTERRELATION BETWEEN KNOWLEDGE AND BHAKTI, DEVOTION?

Knowledge is negative, devotion is positive. Knowledge is like preparing the earth by removing the grass and the weeds and then putting in the manure, and devotion is like sowing the seed. Knowledge in itself is not sufficient. It cleans the earth but it does not sow the seeds (cannot be sown). It is necessary but not sufficient, because knowledge is of the mind and devotion is of the heart. All the obstacles on the path of the divine can be removed by knowledge. But the steps of the stairs can be climbed only by devotion. That is why knowledge is negative. It is very effective in removing the meaningless but it is not able to create the meaningful.

Shankaracharya is talking about knowledge so that the layers of ignorance collected within you may be cleared away. And once the soil of the mind is cleared of all the unnecessary wild grass and plants the seeds of devotion can be sown. Then it is possible to sing the song of the divine.

There is no contradiction between the two. Devotion is the culmination of knowledge and knowledge is the beginning of devotion, because man has both heart and mind, and both of them have to be approached, both of them have to be transformed. If you get stuck only in knowledge then you will be like a desert -- very clean but nothing will grow there; clean but seedless; vast but without any height or depth.

Knowledge is dry and lonely. And if you remain a devotee, a *bhakta* only, then there will be trees, flowers and greenery in your life but you will not know how to protect that greenery. You will not be able to protect those plants. If anyone puts the seeds of doubt in your fertile soil, they also will sprout.

If a devotee has not passed through the process of knowledge then his building is going to be shaky. Anyone can put doubt in him. He knows how to believe the believers, those who are leading him on the path, and he believes even those who are misleading him. He does not have the sense of discrimination and discretion. He gets hold of the wrong in the same way as he gets hold of the right. The devotee is like a blind man and the knowledgeable person is like a lame man. If they both get together then things work out beautifully.

You must have heard this story. A blind man and a lame man were caught in a fire in a jungle. The blind man could not run away as he could not see. He had strong legs and feet and could save himself by running away, but he had no sense of direction. The lame person could see the path, he could see which part of the jungle had not yet caught fire, but he could not run away as he was lame. According to the story both of them got together. The blind man carried the lame one on his shoulders. By becoming one, they overcame their shortcomings. With the joint effort of the blind man's feet and the lame man's eyes they could come out of the jungle safely. The fire could not destroy them.

You cannot save yourself from the flames of life until the intellect and the heart unite. Intellect has eyes but no feet; intellect is lame. Heart has feet, but no eyes; heart is blind. That is why they say that love is blind. When they meet, there is perfume. When they unite, there is attainment, there is enlightenment, there is nirvana. If they oppose each other, both will be destroyed. Then it will be impossible to get out of the jungle which is on fire. Alone, both are crippled. United, both become whole. And you *have* both, you have to use both. Hence make knowledge a support of devotion; make devotion a support of knowledge.

You can fly in this sky if you make them both your wings. No bird can fly with one wing, no man can walk with one foot, nor can a boat be rowed with one oar; both the oars are needed. There is no contradiction, and those who have told you that there is a contradiction are wrong. They made this error because they did not know this great harmony. They were either mind-dominated people who possessed

only dry thoughts and logic and never experienced the dance of the heart, or they were heart-dominated people who could dance but did not have any understanding.

It will be a fortunate moment when you can dance with understanding. That moment will be fortunate when you can love with understanding. And never refuse anything which existence has given you, because if you do so you will become disabled to that degree. You are whole, but everything has to be properly adjusted and made to coincide. It is as if there is a musical instrument, a *veena*: the strings are there, and the strings have to be fixed to the veena, they have to be tightened and adjusted.

Everything is within you but the coincidence is not there. The name of that coincidence which can adjust your inner veena and its strings is *sadhana*.

Sufis say that a man was dying of hunger. In his house there was flour, water, fuel, an oven, but he did not know how to knead the flour, how to light the fire and how to bake the bread. Everything was there but he was hungry. The uncooked food was there. But these things did not coincide so he died of hunger.

This story applies to everybody. You have got all the means but you are hungry. You have got everything; existence sends everyone with all the means. But these means are to be adjusted in the proper proportions, the proper harmony and music; only then the light of the divine will shine within you.

You are not to be dominated either by intellect or by the heart; your consciousness should flow like a river between these two banks. If you become the Ganges, then the sea is not very far away. But do not insist on flowing with the support of one bank only, because the support of both the banks is needed. In the end both the banks will be given up. But this end is possible only through that support. In the ultimate condition, in the ultimate realization, there is neither devotion nor knowledge. When a river flows into the sea then both banks disappear and the river becomes the sea.

Therefore, there are three types of people in this world. The first are the mind-dominated people -- philosophers, metaphysicians. They go on thinking and arguing but reach nowhere. Their life is full of the dry sand of logic.

The second type are the heart-dominated people. They sing and dance a lot but their singing and dancing is without any understanding or discretion. They are not doing so out of freedom; it is a sort of madness or intoxication. Heart is like an intoxication for those who do not have awareness or discretion.

The third type are those who have made full use of mind and heart and have gone beyond both. Your aim should be the third. You must desire, you must aspire for this great transcendence.

Ultimately the Ganges has to leave both the banks and flow into the sea. But do not hurry, you have to reach the sea with the support of the two banks, and you can give up the banks as soon as you reach there.

The second question:

BELOVED OSHO, RELIGIONS TRY TO MAKE US DISINTERESTED IN WORLDLY HAPPINESS BY SAYING THAT IT IS TEMPORARY AND TRANSIENT. BUT IS NOT THIS VERY TRANSIENCY THE CAUSE OF IT ATTRACTION?

Certainly it is so. Transiency is the cause of attraction. And religions do not create nonattachment by saying that life is transient. Religions say that whatever is transient will be followed by misery. Transiency is not the cause of nonattachment: misery follows transiency like a shadow -- the cause of nonattachment is misery. It is transiency which attracts and invites.

As life passes, the mind says, "Enjoy it as much as possible, it may be over at any moment. No one knows when you will die. So make the best use of every minute by enjoying it. Live as intensely as possible -- not a moment is to remain empty. Suck it; enjoy every moment's possibilities."

Yes, transiency is the attraction. Death is approaching, so we hold on to life. If death were not approaching then nobody would have held on to life. Nobody would have worried if happiness came and never disappeared.

The cause of attraction is transiency. Anything which disappears quickly seems precious. The stone is not as precious as the flower because the flower blossoms in the morning and withers away by the evening. So you had better have a good look at its beauty and satisfy your eyes because anything which has blossomed has already started withering. It will not take a long time to do so. The sun is already in the middle of the sky. The flower has started withering, half of its life has passed away. That is why there is so much attraction in beauty. If beauty could remain forever then nobody would have bothered about it.

Another interesting point is that ugliness is more permanent than beauty. An ugly person remains ugly all his life but a beautiful person does not remain beautiful all his life. He is beautiful for some time -- during youth -- and after that he withers away. Have you noticed that if a person is very beautiful, he withers away quickly? The more delicate the flower is, the more quickly it withers away.

The mind goes on saying: "Hurry up, don't waste time sitting and chanting in the temples. This can be done later on. Enjoy now as much as possible. Not only the other is changing, your capacity to enjoy is also becoming weaker day by day."

Certainly transiency is the cause of attraction. If things were permanent then nobody would have worried about them. Perhaps that is why you are not worried about the inner world. It is eternal so there is no hurry. It is not going to be lost, so we can easily go on postponing till tomorrow. If not in this birth then in the next one, and if not in the next one then still farther on. Whenever you will go the divine will be at home. The mind says, "But these transient flowers of life, the beauty of the eyes, the rosiness of the cheeks, this youth and your capacity to enjoy -- all of them are withering away and weakening. So do not delay, enjoy them,"

Certainly transiency is the cause of attraction. There is no attraction for anything which is eternal. How can there be any attraction in what is and always will be? Dreams always seem beautiful -- they are finished as soon as the eyes open.

Religion is not trying to create a feeling of indifference or nonattachment in you by saying that life is transient. By calling it transient it is trying to point out to you the question: What will you do after that moment? After dancing for a moment you will cry. Life is transient; you will enjoy it for a moment but you will repent it afterwards. You will be finished in this useless chase.

Just as children chase butterflies, you are running after small enjoyments which will tire you thoroughly, and one day you will fall down and die. Actually you gained nothing by running after the transient, you have only wasted your time, because all the transient things wither away even before you get them, flowers are dead as soon as they are in your hands. And by the time you bring it home, happiness turns into anguish.

The awakening of nonattachment is because of misery and anguish. Religion says that you must try to see that the momentary pleasure is followed by unlimited misery. And you also know it very well that whenever you found happiness, misery followed. Whenever you were happy, later on your eyes were full of tears. You fell down whenever you were vain. Bad luck started as soon as you thought that good luck was smiling on you.

Religion says that if you want happiness which will not get lost and will not turn into misery then look for the eternal, the immortal, and wake up from this transient world. Time spent in dreams is time lost. Seek the truth.

What is the definition of truth? The definition of truth is that which was always, which is always and which will be always. The definition of untruth is that which was not yesterday but which is now and which will not be tomorrow. Untruth means the existence of that which is momentary between two nots -- the illusion of *being*, between two nots.

Just think over it: if it is not on both sides, then how can it be in between? That is why Shankara says that the world is maya, an illusion. The meaning of maya is that it was not yesterday, it is today and tomorrow again it will not be. So what is not on both ends cannot be in the center either, though it appears to be so. How can 'is' be born out of 'is not'? And that which *is*, how can it not be?

There was a time when you were not. Where were you before your birth? Where will you be after death? It is only a dream of short duration. You see the dream while sleeping but it is lost as soon as you wake up. Sahajo has said that this world is like the morning star. Yes, the morning star is there for a short while and it disappears soon. It will disappear while you are watching it.

Yes, the whole of life is like the morning star.

Mahavira has said that life is like the dewdrops on the grass leaf. Have you noticed the dewdrop on the grass? It is about to drop at any time -- it will drop while you are still watching it, a whiff of breeze is sufficient. It will evaporate with the sunrise. A small push by the breeze and it is gone. But during its existence it is so beautiful, even pearls are no match for it; even the pearl envies its luster. But its existence is momentary, it is like nonexistence.

If life is transient then it cannot be true. Whatever you have known, if it is later lost then it cannot be truth. It must have been the imagination of the mind or the projection of the mind. It is not the truth but you believed it to be true. That is your belief.

Belief is illusion. You go on watching the projection of your inner desire on the screen of life.

Have you ever noticed that a woman or a man who seems very beautiful at one time does not seem so after a few days? It is the same woman or the same man... what happened? Actually, a few days before you had projected your own desire. That desire has now disappeared, so there is nothing on the screen, there is no picture on the screen. With the mind full of desires you just cannot see that which is; you just go on seeing what you want to see.

Only the pure eye can see that which is. The impure eye sees whatever it wants to see. If you are in search of beauty then you will see beauty. Everyone has his own definition of life. Because of this definition, life is an illusion.

Mulla Nasruddin makes and sells medicines. On one packet he has written that the price of the medicine will be returned if it is not beneficial. I was sitting in his shop when a man came, he was very annoyed. He said, "I have been taking this medicine since last month but it has done no good to me, no benefit to me. So give me back the money I have paid for it."

Mulla said, "It is written on the packet that the money will be returned if it is not beneficial. Well, you may not have benefitted but I have, so why should I return the money?"

It all depend on one's own definition. You see life as you want to see it. Accordingly, the meanings of words change and the meanings of truths change. You build up a world of your own beliefs and you go on living in it. To keep up those beliefs one goes on finding one's own reasons to strengthen them so that they may not break.

Mulla Nasruddin quarreled with someone in the market. That man was very angry and he told Mulla, "I will give you such a slap that all your thirty-two teeth will fall out of your mouth."

Mulla was also enraged. He said, "What do you think of yourself? If I slap you, all the sixty-four teeth will fall out."

A third person who was watching this fight said, "My dear fellow, you should know that a man does not have sixty-four teeth."

Mulla said, "Well, I knew that you would interfere. That is why I said sixty-four teeth! With my one slap all sixty-four teeth of you both will fall out."

Man is like that. You cannot accept your own mistakes. You find reasons and logic to justify your mistakes. Actually it needs great courage to admit one's own mistakes. If you admit the mistakes then gradually the mistakes disappear.

You are in love with a woman -- you dream of heaven, you write poetry and you think that you have attained heaven, but in a few days the heaven disappears. You do not realize that it was you who had made a mistake, you think it was the woman who had deceived you. You do not see that your imagination, your conception has broken. You do not realize that your idea, which was like the morning dew, has disappeared. You think that this woman has deceived you, this woman was wrong. So now you will look for another woman. You start looking for a new woman again. You will go on projecting your ideas, and again you will make the same mistake, have the same hangover! Again the same dream which will again break in a few days.

There is a very old and sweet story in the Mahabharata. The four Pandava brothers were living deep in a forest. One day they lost their way; it was afternoon and they could not find water anywhere. One of the brothers went in search of water and he came across a lake. But as he bent down to take the water from the lake, a voice said, "Stop! You cannot take the water till you answer my question." It was a *yaksha*, a spirit, who possessed the lake.

"What is your question?" asked the Pandava.

The yaksha said, "If you don't answer the question or if you give the wrong answer then you will die immediately. But if the answer is correct then you will get water as well as innumerable presents from me." The question was: What is the greatest truth of man's life? But the answer -- whatever the answer was -- was not correct, so the first brother fell down and died.

One by one all the four brothers went looking for water and died. In the end Yudhishthira followed them, wondering what had happened to them all. He found all the four dead. Then the yaksha called out, "Be careful! First answer my question, otherwise you will also die like them. You can take water only on one condition -- that your answer has to be correct, because my salvation depends on that reply. I will be

free the moment I get the correct reply; the bondage of my being a yaksha will break. The question is: What is the greatest truth of man's life?"

Yudhishthira said, "The greatest truth is that man does not learn from his experiences."

The yaksha got free of the curse. All the four brothers came back to life -- the yaksha was so happy to be free that he brought all four of them alive again.

Yes, man never learns from his experiences. He is hardly free from one woman when he starts running after another one. One trouble is over and he is ready for another. He is always running after something or other. After the fulfillment of one desire he will be wanting ten more. He cannot see the illusion of desire. He never realizes his mistake and justifies every one of his mistakes with reason and logic. He makes someone else responsible for his own faults and then happily again indulges in the same mistake.

Making the other one responsible for your mistake is preparing to repeat it again and again. Whenever you make the other responsible for your mistake you are refusing your own responsibility. That responsibility could have awakened you, because in that moment of responsibility you could have realized that you were making a mistake.

There is no fault in any woman or in any man; fault is in the desire or imagination which you projected on that man or woman. That desire is transient, that desire will break. Just think, how long can you keep a thought in your mind? Even the morning star remains for some time, even the dewdrop remains for some time. But how long can you hold a thought? It is there for a second and it disappears. Even if you try to hold it, it is gone. You cannot catch it in your fist. Even if you run after it you cannot find it. It comes and goes like a whiff of a breeze. The life that you live in this world on the basis of such a mind is transient. Do not think that the world is transient, it is only a way of speaking. The world is not transient. The world was when you were not and it will remain when you will not be. The world is eternal. But the world that you make on the basis of your mind is transient. In fact, that world does not exist, only godliness exists.

These pictures of your own desires which you make on the screen of existence, these pictures are the world, and that world is full of misery. Every day you get misery but you go on hoping for the happiness which tomorrow will bring. Many times you fall down but you stand up again. Many times life says that you will never get what you are looking for, but you always find some excuse or the other saying that now you will not repeat the same mistake again; no longer will you commit the same mistake.

I have heard that one prisoner was released from the prison. He was there for the thirteenth time. The jailer felt pity for him -- half of his life was spent in the prison -- so while setting him free the jailer told him, "Be sensible now and do not come to the prison again."

The prisoner replied, "Every time I try not to come here but I come again and again. But this time I will not come back."

The jailer said, "I am happy to hear this."

The prisoner said, "From your happiness it seems that you have not understood. I am saying that now I will not make those mistakes that allowed me to be caught. I am not saying that I will not steal -- but I will not repeat the old mistakes which were the cause of my getting caught. I will not repeat the mistakes which I made thirteen times. I will steal but now there will be no blunder on my part."

Really, stealing is not the mistake; the mistake is in being caught! The people who are sent to prisons come back as hardened criminals because there they meet even greater criminals. They learn all the tricks from them; they gain from their experience, they get trained by them and then again indulge in crime.

It seems that stealing is not the wrong thing, the wrong thing is in being caught. Yes, just think over it: if you are sure of not being caught then will you steal or not? Your mind will say, "Why not? Stealing is not bad but being caught is bad." You will be in misery if you go on thinking this way. Because actually misery is not in being caught but in being a thief; misery is in stealing and not in being caught.

If you could see that misery is in my wrong-being, then you will realize that misery is *because* of my being wrong. This is the meaning of the theory of karma. It means that if you are in misery it is because of your own actions, and if you are happy it is because of your own actions.

If you want bliss then you have to go beyond actions -- where there is no happiness and no misery, you are beyond both. There, there is utmost peace and your inner balance is absolutely correct, just as when both sides of the scale are even they stand in one line. Similarly, when you have the capacity to go beyond happiness and misery, then you gain the ultimate bliss.

Religion is not trying to make you unattached to the world by calling it transient. By calling it transient

is meant: Do not get lost in happiness; anguish is fast following it. As soon as happiness comes, misery enters from the other door and you are bound to meet misery sooner or later.

The attraction is to the transient, not to misery. If you are able to see misery behind every happiness then a revolution will occur. You will try to be free of not only misery but also of happiness. If every pleasure is definitely followed by misery then one has to be free of pleasure as well as of misery .

This is the difference between a sannyasin and a householder. The householder wants to be free of misery and wants to hold on to pleasure. The sannyasin has understood that every pleasure is followed by misery. He wants to be free of misery and pleasure both. And whosoever wants to be free of both can certainly be free of them, but whosoever wants to be free of only one of them cannot be free of it. It is just like if you have a coin in your hand, and you want to get rid of its one side and keep the other. That is not possible. Either the whole of the coin with both sides is kept or you lose the whole of the coin. Either happiness and misery both will disappear or both will remain. If this kind of clarity comes into your life only then will there be nonattachment, only then will there be sannyas.

The third question:

BELOVED OSHO, YOU HAVE SAID THAT WHEN THE SELF SURRENDERS, THE WHOLE EXISTENCE THEN PROTECTS. THEN WHY WAS THE FAKIR WHO COULD SEE THE FORMLESS EVERYWHERE, OR WHO COULD FEEL THE PRESENCE OF GODLINESS EVERYWHERE, MURDERED BY THE ENGLISH SOLDIERS?

It appears like murder to you, but not to him. You see it as murder because you are under illusion. He saw only the divine in that spear; he saw that the death was a meeting with the divine. Existence protected him in the sense that even death did not seem like death to him. Death became the door of the ultimate bliss. To you it seems that he died, he was finished.

When the Ganges flows into the sea, to you it seems that it is finished. But ask the Ganges: it will say, "I have disappeared and thus become the sea." The Ganges will say, "The fear of annihilation was there before but now it has disappeared. Before this I was very narrow, bounded by the two banks. I could have been finished. I was limited so I could have died. But now I have become unlimited, now there is no death." The Ganges has become the sea.

Ask that sannyasin: he saw godliness even in that soldier, even in that murderer. Even in that spear he saw the arrow of the divine piercing his heart. It seems death to you but not to that sannyasin. He attained the ultimate life.

You have asked, "You have said that when the ego surrenders then the whole existence protects."

Really, it will not protect you, and if you try to surrender yourself to get this protection then this surrender will not be true, it will not be real. Surrender means that there is nobody left in me who can be protected.

If you think, "Existence will protect me so I will surrender," then you are not surrendering at all, you are only appointing the divine in your service. Surrender means, now I am not, only you are; now there is no question of my protection. Now you are just a plain sky, an empty house. There is nothing left to be finished. I finished myself long before you. The meaning of surrender is, I am finished; now there is no need for you to finish me. I will not give you that trouble, I will do it myself.

The actual meaning of surrender is suicide. The suicide which you think of as suicide is only the killing of the body. The soul does not die, only the body dies and a new body is acquired. But actually, surrender *is* suicide. You destroy your ego. You tell it, "Now I am not, only you are." Now there is no question of your protection. Now who are you? Whose protection do you want? And when you do not exist, only then the whole existence protects you. Now there is no fun in annihilating you -- what is the point? When you annihilate yourself, death becomes meaningless.

When the spear pierced the chest of the sannyasin, the soldier must have thought that he had killed him. It must have appeared to the onlookers also that he had died, but ask that sannyasin: he announced, "*Tattvamasi* -- you are also that." He said, "You may come in any form but you cannot deceive me, I will recognize you. Today you have come with a spear and played the drama of death but I recognize you, I am looking at you. You may come in the garb of an enemy or in the garb of a friend -- I will recognize you in every situation."

The sannyasin did not die. His Ganges had become the sea.

But I understand your difficulty. Even when you do right things you do them for the wrong reasons; your reasons are not right. Even if you go to the temple it is for the wrong reason. Someone goes there asking for a job, someone goes there asking for money, someone goes asking for a wife and someone goes asking for a son. You do not realize that you never step out of the market. Is this the way to go to the temple? You are taking the whole of the market with you to the temple. If you are like this, then the temple cannot purify you, you will pollute the temple.

The temple is not a place, it is a state of mind. There can be no temple as long as there is a demand. You go on asking for such petty things which are available in the market -- as if it is a supermarket. You couldn't get these things in the shops, so you want to get them in the temple. You couldn't get them in this world, so you will get them in heaven! But why do you ask?

Only that person can reach the temple who has understood that asking for anything is in vain, who has understood that by asking one does not get anything except misery; who has understood that in spite of all efforts the beggar's bowl remains empty -- it is never full.

Only that person reaches the temple who goes there not for asking but for thanking. The day you are full of gratitude -- flowers blossom and you are thankful, it rains from the clouds and you are thankful, a child shouts with joy and you are thankful, even your breathing, your being is so peaceful that you feel thankful -- this state of gratitude, this feeling of thankfulness which is within you day and night is actually the song of the divine. There is no need of chanting: one does not become devotional by chanting. Devotion is the continuous inner state of mind. The day you realize that existence has given you more than you deserved, will you go to thank him or ask him for more? You have not even earned what you have got. He has showered his grace on you, he is in abundance so he has distributed it, but he has not given it to you because you deserved it.

People ask me, "Why did God create the world?" They think that this creation must be out of some desire, because we do not make anything without desire. Even an ordinary man has a reason for making a small house. So why has God made this whole world?

And it is not that only ordinary people think like this. Somebody had asked the great German musician Wagner, "Why did you create such wonderful music?"

He replied, "I was unhappy. So to keep myself occupied, involved, I created this music." And Wagner said, "I say to you that God also must have been unhappy so he created this world." What Wagner is saying is true about man. Man writes poetry to cover up his wounds; to hide his tears he sings, he smiles so that he does not cry; he walks merrily on the road because his inner poverty hurts him.

Others should not know your inner poverty, so to deceive them you smile. When anyone asks you, "How are you?" you answer, "I am fine, I am happy." Have you ever thought over what you are saying? You, and happy? But of course you have to say this, otherwise it does not look nice. To say this is only a formality. Truth is not to be uttered. Only those words are said which are appropriate and not the truth.

Everyone has different masks on his face and he is hiding the deep anguish and hell behind them. A thousand and one things have to be done to forget that hell. Someone paints... look at Picasso's paintings. It seems as if anguish and misery are spread all over. There is a very famous painting by Picasso named 'Guernica'. It is nothing but madness spread out. You will go mad if you keep looking at it for half an hour.

Wagner is right in saying this about man -- that man is in misery, that is why he creates. But this is absolutely wrong regarding existence. The world was not created for any reason. That is why we in this country call creation *leela*. Leela means without any reason; leela means play; leela means that the energy is so much! -- what else to do? The bliss is so much that it is overflowing, so it has to be distributed. There is so much water in the lake that it is overflowing -- not because of any reason, only because it is too much so it has to be distributed. When the flower is full of fragrance, it opens and the fragrance flows out. In the same way godliness flows in this world: he has so much in abundance, he has so much surplus that there is no other way but to distribute it.

Creation is bliss and not anguish, but you are miserly even in giving thanks. He has flowed so much in you, he has given you doors of such unique possibilities -- he has given you eyes so that you can see beauty; he has given you ears so that you can hear music; he has given you hands so that you can feel the touch of life; he has given you mind so that you can understand; he has given you heart so that you can be overjoyed; he has given you life so that your life can become a big festival. But you are miserly even in giving thanks. When you go to the temple you do not even say, "You have given me so much without any reason. If you had not given, we could not have complained even if you had not created us. In which court could we have complained about you not creating us? What you have given us is too much. We did not deserve it."

The meaning of prayer, the meaning of Bhaj Govindam, singing the song of the divine, is that you are singing out of your happiness. You are saying, "You have given us too much and it will be discourtesy on our part if we cannot even thank you."

But whenever you go to the temple you go to complain: "My son is ill, why hasn't he recovered yet? My son is not employed, are all our prayers and devotion in vain? Why don't you hear anything -- are you deaf?"

Whenever you go to the temple you go to complain. Going with a complaint means that you have never entered the temple, you remained outside the temple. If you are asking for something then you cannot go into the temple. Only those go in who go there to thank. Even your surrender is with the motive of asking for protection. Who are you, that you need protection? You want to make even the divine your bodyguard. You want him to stand near you with a gun to guard you.

Surrender means, I have nothing worth saving in me; I surrender my emptiness at your feet. And while surrendering you do not feel that you are doing something great. You simply return to existence what he had given to you: "Your gift is returned to you."

But what else do you do? You must be returning it after making it a little dirtier. There are very few blessed people like Kabir who are able to say that they have returned the sheet just as clean as it was. It is certainly very difficult to keep the sheet clean, because it always gets a little stained. So when you offer yourself at the feet of the divine, you do not do so with the hope that he will be made happy by this act and will be thankful and grateful to you. In fact you will feel sorry for making the sheet dirty; you will feel bad for not returning only what he gave you. You will say, "I am not even returning just what you gave me, I could not add anything to it, I could not fill that sheet with pearls and diamonds." In that moment the whole existence protects you.

Do not surrender to seek protection. The essential result of surrender *is* protection.

The fourth question:

BELOVED OSHO, THERE IS SUCH AN INTENSE EMPTINESS WITHIN ME THAT I FEEL EVEN MORE FRIVOLOUS THAN DUST IN MY OWN EYES. AND WHEN THERE IS NO CAPABILITY LEFT I CANNOT BELIEVE THAT GOD WILL EVER SIT ON THIS EMPTY THRONE. BECAUSE OF THIS FEELING LIFE SEEMS INSECURE. IT SEEMS I HAVE REACHED NOWHERE. I AM NEITHER HERE NOR THERE.

"There is such an intense emptiness within me that I seem worse than dust in my own eyes."

If emptiness becomes so intense then you will not be conscious of your being. Then you will not be able to say that emptiness has become intense within me; you will only say "emptiness has occurred." You will not be able to say "within me," because as long as you are, emptiness cannot be. You are full of yourself.

And you say that you feel even more frivolous than dust in your own eyes. Who told you that dust is insignificant? Who taught you this condemnation? You are made out of this dust and eventually you will go into this dust, and you say that dust is insignificant.

Man's ego is wonderful! Just because dust remains under his feet he thinks it is insignificant. But this very dust is your heart and your mind. Every particle of your body is made of this dust. Earth is the mother. You came out of it and you will go back to it.

"More frivolous than dust" -- this language of 'great' and 'frivolous' is the language of the ego. The day you become empty you will see the divine in every particle of dust and no longer will it seem insignificant to you. Then nothing will be insignificant because he is great, he is present everywhere and in everything and in every way. Then you will kiss even the dust and you will see his feet there.

Dust is insignificant? This is your ego speaking. There is no emptiness within you yet. You have only thought about it. Man is very clever in thinking. If one becomes empty then there is nothing left to be done.

And you are asking "when there is no capability left...." What kind of capability can there be? To attain the divine the question of capability does not arise. If capability is needed for the attainment of godliness then it is like getting a government job. Then Kabir could have never got it; he was illiterate and did not possess any certificate. Even Mohammed could not have got it; he could not read or write.

When Mohammed heard the echo of God for the first time he got nervous. He started shivering and got a fever, because he thought, "How can God shower on me? Impossible! There are so many capable people in this world, how can he choose me? Impossible! I must be under some illusion."

Just then a voice echoed, "Read." Mohammed said, "Now this is sheer madness. I am not literate." He

came home, covered himself with a blanket and went off to sleep.

His wife asked him, "What happened? When you went from here in the morning you were all right."

He said, "I am under the illusion that God's voice has spoken to me. But it cannot be -- I have no capability."

But this was the capability. As long as you think that you are capable, you are incapable. Until then the obstacle is there, until then the ego is there. Capability means ego. You are standing in front of the temple and not in front of the employment exchange. Here certificates will be of no use. In fact the more the certificates, the more difficult it will be to enter the temple. Only incapable ones can enter there.

You must understand properly what I am saying, because you are under so much illusion that you can make even incapability out to be capability. You will say, "I am incapable, why has God not met me yet?" You can make incapability seem like capability. No, the meaning of denying capability is that you cannot claim the divine; you cannot ask him why you have not been able to attain him yet. Any claim is ego. If you do not attain him, you know that there is no reason for you to attain him. But if you attain him then you will dance out of gratitude -- that you attained him without any reason, just by his grace.

Capability means that you have confidence in yourself and not in the divine. Capability means that you are ready to buy him also. Capability means that you are saying that I have acquired all the virtues, so why is there this delay? I have prayed, I have worshipped, I have lit so many earthen lamps, burned so many incense sticks, offered so many flowers at your feet. I have fasted, meditated and undergone a lot of austerity. I have done all this but you have not come yet. Through these words your ego is announcing, "I have earned him and he is being unfair to me. You are coming to other people who have done nothing. You have come to those who had no claim on you and you did not come to me." This very claim is the obstacle.

Only those people have attained godliness who have given up all claims. They say, "We are very insignificant, very small, so whatever we will do will be insignificant, very ordinary; we are ordinary. We can't attain by doing anything or by our own efforts -- our doing is like trying to grasp the sky in the hand. Such a vast sky and such a small fist!"

It is so ridiculous: you can attain godliness only when you accept your uselessness and helplessness in its totality. Then you become an empty vessel which does not make any claim. Only that person can attain godliness who is not harassing the divine to come to him and just goes on waiting. Even to say that you must come to me is egoistic.

You write, "And when there is no capability left I cannot believe...."

If there is no capability, belief will emerge at that very moment. Even now there is some capability. Actually you are thinking that your so-called intense emptiness is your capability. You say that you have become more insignificant than dust; you think this is your capability. Now you are waiting for him and if he does not come to you, you think he is being unfair to you. "I have done so much, still you have not come. It is too much!"

Remember, the divine dawns in your emptiness. That is the condition. When you are totally empty then there will be no delay. As soon as you become empty the divine appears. These two things happen simultaneously.

So what you think to be emptiness is just a thought of your mind. Beware of the mind's tricks. Mind is very cunning, very efficient, very calculating. It does everything with full calculations and keeps account of everything -- even of religion. Beware of this mind.

It is this mind which is saying, "I am neither here nor there." Well, what is the need of being either here or there? What is wrong in being in the middle? But you think that you have neither gained the divine nor this world. I have understood your meaning. The ambition of attaining this world is still suppressed in you, therefore you are neither here nor there. Otherwise the freedom exists in the middle. What difference does it make to the laundryman's donkey whether he is tied up at home or at the river side? In fact there is some freedom in between: he can run away from there because the washerman is at home at both places.

The mind says that if the time devoted to meditation could have been utilized in doing business, then some money could have been earned, or "I would have become a leader by contesting an election. The whole world is busy doing something or the other and I am doing meditation! I am not attaining the divine and am losing the world as well."

This thought arises only because you still have attachment to this world. Therefore it will be better if you go back to the marketplace because your sannyas will not be real and your meditation also cannot be real. Your attraction to money is still there. You are only curious about meditation. You are not thirsty, you are not a seeker yet.

That is why I say that you had better return to the marketplace instead of sitting and thinking that existence is being unfair to you. Perhaps it is not the right time yet; you are not ripe yet. You are raw. To become ripe, mature, you will have to undergo a lot of misery and anguish. You have not suffered much yet.

When a person has suffered all his life, when he has experienced only unhappiness in life, then he arrives at the conclusion that there is nothing worth gaining in this world. Then he says, "Now it does not matter whether I find the divine or not, but one thing is clear, that I will not get anything out of this world. Regarding the attainment of godliness, it does not matter now and the question of returning to the world does not arise -- that gate is closed, that bridge is broken, that ladder has been thrown down so the question of climbing down does not arise.

The fifth question:

BELOVED OSHO, SHANKARACHARYA EMPHASIZES THE SENSE OF INDIFFERENCE, NONATTACHMENT TOWARDS THE BODIES OF MAN AND WOMAN. BUT IN THIS ASHRAM YOU APPROVE OF FREE MIXING OF MEN AND WOMEN. PLEASE SAY SOMETHING ON THIS.

So that you may become ripe, mature... I do not want to break you off from the world. I want to make you free of this world.

To break off and to be free are two different things. Breaking off is like plucking the raw fruit and to be free is like the falling of the ripe fruit. Outwardly these look alike because in both of them the fruit separates from the tree, but there is a basic difference between them. When a raw fruit is plucked, the pain of being plucked remains in the fruit and a wound is left in the tree also. There is no need to pluck the ripe fruit; the ripe fruit falls down by itself without any pain, without any yearning to be with the tree for a little more time. When the fruit ripens the work of the tree is complete so there is no pain left in the tree. A ripe fruit forgets the tree absolutely, it does not look back. And after the fall of the fruit the tree also becomes lighter, it is not wounded.

I do not want to break you away from this world because whosoever is deliberately plucked from this world remains attached to the world. You are to be free of this world and you are not be be plucked from it. And where can you go after a forcible breaking away? You have your wife, children, family, a shop. Even if you leave them, where will you go? You may go anywhere, but if the shopkeeper remains in your mind then you will open a new shop! It will not make any difference.

If the attraction for women remains in the mind then running away from your wife is not going to help you; some other woman will attract you. If you are interested in money, giving it up will not make any difference. You will start collecting coins in some other sense -- maybe this time the coins are of renunciation and austerity, but coins are coins. You will start amassing the other kind of wealth. First you used to announce about the amount of money you possessed. Now you will announce about how much you have renounced. Your vanity will remain just the same. I want to free you from the world; I do not want to break you off from it. In this commune I am trying to make you free to live.

If you can be free while living in this life then that is real freedom. You walk in water, but your feet should not get wet. You should become like the lotus leaf: you may touch the water but the water will not touch you. You live in the water but you are free from it.

The ultimate conception of sannyas is: sannyas is not nonattachment, *vairagya*, as the opposite of attachment, *raga*. Sannyas is beyond attachment and nonattachment. It is *veetragata*, beyond both attachment and nonattachment.

The sannyas about which Shankaracharya is talking is nonattachment. But the sannyas about which I am talking to you is veetragata, beyond attachment and nonattachment. Shankara's sannyas will not take you very far. After Shankara's sannyas, you will still have to search for the sannyas I am talking about. Shankara's sannyas can be the beginning of the journey, not the end. What I am telling you is the end.

I do not tell you to run away from a woman; I say, "Wake up from the attachment to women." I do not say, "Give up money"; I say, "Understand money." In that understanding is freedom.

Money is not holding you, you are holding it. It is your inner condition, it is your attraction. You can be free of this attraction only when the experience of life will tell you that this is useless. If you do not learn from the experience of life then you may go on thinking in your mind, "It is useless, what is there in the world?" But deep down somewhere in the mind you will think, "Who knows, there may be something

worthwhile in this world and I left it. I might have made a mistake."

Many sannyasins have been coming to me -- some as old as seventy or eighty years. They say, "Sometimes we wonder if we have wasted our lives because we have not attained the divine and we gave up the world also." So now this doubt wavers in the mind.

This doubt arises because you ran away from the world when you were still attracted towards it. You did not leave the world because of your own experience, you left it because you were influenced by somebody.

When people like Shankaracharya and Buddha are in this world their influence is unlimited, their influence is all pervasive. Like magnets they attract thousands of people. Their life is beyond attachment and nonattachment.

They are quite right when they say, "This world is meaningless; there is no meaning in man, in woman or in children."

They are like the ripe fruits on the tree. But by listening to their words the raw fruits start thinking that since there is no meaning, let us give up this world. They break away from the tree, then the doubt arises because they do not have even the fragrance of the ripe fruit. The ripe fruit has a fragrance, its own smell; even that they don't have and they have already broken away from the tree. They have neither related to the earth nor connected with the sky. They are hanging in between.

This was exactly the meaning of the previous question: "I am neither here nor there, I am hanging in between." This hanging in the middle is a very miserable condition. That is why I tell you that there is no need to run away from anything. Wake up wherever you are. Forget about leaving the world; call the divine, ask him to come, and let him appear in your innermost space. As soon as his rays start penetrating you, you will begin to become ripe. The sun ripens the fruits, existence ripens you.

And do not run away from life, because if existence has given you life there must be some reason for it. It is not a coincidence. There is total planning behind this, because nobody can be free without going through the experience of life.

There is a great statement in the Upanishads which says: *Ten tyakten bhunjeetha*. I have not found a more revolutionary sentence than this in any scripture of the world. It is a unique statement. It has two meanings. The first meaning is: only those experienced who renounced. The second meaning is: only those renounced who experienced. Both meanings are very valuable; both meanings are actually like the two sides of a coin. Only those renounced who experienced -- how can you renounce unless you experience it? The understanding of renunciation can come only by going through the experience. The lotus of renunciation can bloom only out of the mind of experience, there is no other way. So do not denounce the experience of pleasure, because the lotus will grow out of it. Do not condemn experience, do not run away from the mud, otherwise you will remain without the lotus. And how different is the lotus from the mud!

Godliness will arise in you, the lotus will blossom. How different the divine is from you! Even where you are living with your wife, your children, the shop, the market, one day all of a sudden the divine nectar will start flowing in you. All that you have to do for his nectar is to make yourself empty. When you receive diamonds and precious stones then you will automatically throw away the pebbles and the rocks. Do not insist on renouncing, insist on receiving. But of course it is not certain that you will get diamonds and precious stones just by throwing away the dirt and pebbles. But one thing is sure, that after getting diamonds and precious stones nobody hoards dirt; it is given up automatically. And that giving up has a beauty of its own, it has a different music. Why? -- because when you give up without knowing that you are giving it up, then no imprint of the giving up is left -- then there is no claim of renunciation.

Every morning you sweep the house and throw the garbage away outside. Do you inform the newspapers that you have renounced so much rubbish today? If you do, then people will laugh at you. They will think that you have gone mad. If it is rubbish, then throwing it away does not mean renunciation. And if it was not garbage, then why did you renounce it?

When you announce your renunciation, you are actually saying that I had money but I renounced it under the influence of someone. You were not ready yet, you were not ripe yet; you were still raw and you took the step in a hurry. No one ever becomes transformed through hurry. I do not want you to hurry at all. If you have an attraction for women, then go through that experience. Indulge in it thoroughly. *Ten tyakten bhunjeetha* -- renunciation will be born out of that indulgence. When you go on indulging and find that you have gained nothing out of it, then you realize that by this indulgence you only get misery, nothing blossoms in life. Then the indulgence has given you the key of renunciation.

Indulgence is not your enemy, it is your friend. My only condition is that you go through the indulgence with awareness. You should not go on experiencing without learning anything; experience should teach you

a lesson. Experience is always worth going through. Even going through hell is useful, if you go through it fully awake, because in that wakefulness you find the path to heaven.

That is why I do not want to cut you off from life at any level. Remain where you are and sow the new seeds of awareness in your heart. That is why my emphasis is not on renunciation but on meditation. I do not say anything against the world but I say a lot in favor of godliness. Shankaracharya's emphasis is against the world.

The old conception of sannyas was that people should give up the world so that they can attain the divine. My idea is that people should be brought near the divine so that the world can be given up by them.

The last question:

> BELOVED OSHO, MY MIND IS EXTREMELY SKEPTICAL. THAT IS WHY, IN SPITE OF ALL THE EFFORTS, IT DOES NOT SETTLE ANYWHERE. SINCE MY BIRTH I HAVE ONLY KNOWN THE MATERIAL -- AND YOU SAY THAT EVERYTHING IS GODLINESS. SO SHOULD I BELIEVE IT? WILL IT BE HONESTY?

Just understand these words, "My mind is extremely skeptical...."

It may be skeptical but not *extremely* skeptical, because an extremely skeptical person starts doubting the doubt. That type of doubt has not arisen in you yet. Your doubt is lame, quite impotent. You have doubted but you have not yet reached the climax of doubt. The climax of doubt is faith... because when you go on doubting everything, then in the end you start doubting the doubt. You start thinking, "Will I get anything out of this doubt? Has anyone ever gained anything through this doubt?"

When you start doubting the doubt, then it is the extreme of skepticism. But at that moment doubt cuts off the doubt and a virgin faith is born.

You are skeptical but lame; you have not traveled the whole path. If you were not lame you would not have come to me. There was no need to come to me for doubting, the whole world is there for doubting. Actually, you are tired without completing your doubt, and now you want to have faith so you have come to me. But you have come a bit too soon, you should have waited a little longer. Go on doubting a little longer and remember, just as a thorn is taken out by a thorn, in the same way doubt is removed by doubt.

"My mind is extremely skeptical. That is why in spite of all the efforts it does not settle anywhere."

No, it will not settle. Has any skeptical person ever attained renunciation, ever attained meditation or ever realized the divine? No, because a skeptical person cannot do anything. What he does with one hand, he removes with the other hand.

I have heard:

A great thinker joined the army during the first world war. It was a compulsory recruitment where everyone had to go to war, so he also went. But it became a problem because he was a great thinker, a philosopher, and was always doubting. When his commander would order "Left turn," the whole regiment would turn left but he would remain standing as he was, thinking whether he should or should not turn.

His commander asked, "Why do you take such a long time? Are you deaf? All the lines have moved but you remain here!"

He answered, "Excuse me, but I don't do anything without thinking first, and it takes time to think. First of all the question is: Why turn left? What is the necessity of turning? What is the harm in turning to the right? Just because you have said, "Left turn," why should we turn left? I don't understand the purpose of all this turning left and turning right! What is the use of this parade? In the end we come back to where we were standing before. But I am already standing there! All these people will also come back here after all their left turns and right turns."

He was a famous thinker. So the commander understood that this sort of doubting was his old habit and he would not be of any use in the army, so he was sent to the army kitchen. The very first day he was given some peas and was asked to separate the big ones from the small ones. When the commander came after some time he was sitting lost in thought near the peas -- they were just as they were given to him. The commander said, "You couldn't even do this?"

He said, "It is very difficult. There are big peas and small peas, but there are medium ones also. Where should they be put? I don't start any work until everything is very clear. I was waiting for you to tell me what to do with these medium ones."

This type of personality cannot do anything. He cannot do any work. Every action is full of doubt, which destroys it like poison.

Meditation is the ultimate act. What to say of it, meditation is the last thing. At present you are wavering. When you doubt even about turning left, then turning in is going to be very difficult.

"Since birth I have known only the material."

Your saying this is also wrong. If you really were a doubting person then you could not have said that you have known only the material. Real skeptics say, "No one knows whether matter exists or not." And it is not certain.

I am sitting here and you are listening to me. You may be dreaming: is it definite that I am here and you are sitting there? In your dreams too you have seen people many times so this can also be a dream. And have you ever seen matter? You are hidden behind the brain and matter is outside of the brain. Have you ever taken matter inside the brain? You have never seen matter; only the pictures of matter go into the mind. Do you see the tree there? No, you have never really seen it. The rays which come out of the tree fall on the eyes; these rays carry a picture inside. Just as a picture is created in a camera, the same way a picture goes into your brain. You have seen only that picture. It is not certain that there is a tree just like that picture. There is no proof; there is no proof that the tree exists outside.

A doubting person cannot even believe in matter, to say nothing of the divine. But I am telling you that it is difficult to know matter but easy to know the divine, because matter is outside and the divine is inside. The divine is near and matter is far away. You yourself are godliness and matter is the world.

The divine is not a thing to be known. He is not an object to be known, he is the knower. You are that; he is your consciousness. The one who is doubting is that godliness. Try to understand this: if the one who is doubting is the divine, then how can you doubt him? -- because the one who is doubting is inside. Even if you doubt he is there... because even for doubting he is needed. If he is not, then who will doubt? Try to understand.

One evening Mulla Nasruddin came home with his friends. When they were sitting in a hotel one of them remarked, "You are a great miser."

Mulla said, "Who says that? I am a charitable person!"

Hearing this the friends said, "Well, if it is so, then you had better invite us home to your house today."

On hearing this Mulla replied, "Yes, come on, let us all go." And a crowd of thirty to thirty-five friends went with him. But by the time he came to his house he had realized his mistake. In the excitement he had forgotten about his wife sitting at home -- his wife did not like even one guest coming to their place and here were thirty-five people! So he told his friends, "You are all men with families, you know a man's reality; you must understand my problem. My wife is inside. You had better wait outside and I will go in first, explain to her, then I will call you all inside. He went inside and closed the door, leaving them outside.

His wife lost her temper when she came to know that he had brought so many people with him. She said, "There is no food, no vegetables, nothing to eat. Where were you the whole day? You have not brought the food from the market."

Mulla said, "You had better tell me what to do. It is night time now, even the market is closed. How am I to deal with these people?"

She said, "You have brought this trouble, so now you had better deal with it."

He said, "Go and tell them that Mulla is not at home."

She went out and told them that Mulla was not at home. "How can that be?" they argued, "He came with us. He went inside and we never saw him come out."

Mulla was listening to the arguments and in his enthusiasm he forgot that he was inside. He peeped out of the window and said, "Well, he could have gone out from the back door also."

You cannot deny yourself. Back door or front door, you cannot say that you are not in. If somebody knocks at your door you cannot say, "I am not at home." If you say so, it will mean that you are, because even to deny you, you are needed.

The divine is not a thing, not a commodity. He is not outside you, he is your inner being, your inner nature. He is your innerness. He is your *swaroopn*, your being. But don't believe this just because I am saying so; that will be dishonesty. You yourself should go in search of him. And you know, yesterday I was reading the words of a poem which I liked:

"Ages passed; I did not even remember you,
But it is not that I forgot you."

"Ages passed; I did not even remember you, but it is not that I forgot you." The divine is just like this. Ages might have passed, you might not have remembered -- but you have not forgotten him!

It is only a question of sitting down with peace within you and that is meditation.

The meaning of meditation is: be peaceful within and know the one who knows all. Be conscious of your consciousness.

The divine is not sitting up in the sky. He is surrounding your inner sky. "You *are* the divine" -- this is the announcement. You have to search the essence of this sutra within yourself. You do not have just to believe in me. When you find it, only then you will have faith in me. Your experience will give you the faith. Your faith in me cannot give you the experience.

When you have a little fragrance within you, then you will have faith in me, because then you will be able to understand what I am saying.

"Ages passed, I didn't even remember you,
But it is not that I forgot you."

Enough for today.

The Great Transcendence

Chapter #3
Chapter title: Aloneness Through Satsang

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WHO IS YOUR WIFE? WHO IS YOUR SON? THIS WORLD IS VERY STRANGE. WHOSE ARE YOU? WHO ARE YOU? FROM WHERE HAVE YOU COME? DO THINK OVER THESE ESSENTIAL QUESTIONS.
FROM SATSANG COMES ALONENESS, FROM ALONENESS COMES NONATTACHMENT; BECAUSE OF NONATTACHMENT MIND BECOMES STABLE AND BECAUSE OF STABLE AND UNWAVERING MIND LIBERATION IS ATTAINED.
WHAT IS SEXUAL DESIRE ONCE THE OLD AGE HAS SET IN? WHAT IS A POND ONCE ITS WATER IS DRY? WHO IS THE FAMILY ONCE YOUR WEALTH IS FINISHED? WHERE IS THE WORLD AFTER SELF-REALIZATION?
DO NOT BE PROUD OF WEALTH, PEOPLE AND YOUTH, BECAUSE DEATH TAKES THEM ALL AWAY WITHIN A MOMENT. DROPPING ALL THESE ILLUSORY MATTERS, KNOW THE DIVINE AND ENTER INTO IT.

DAY AND NIGHT, EVENING AND MORNING, WINTER AND SPRING COME AND GO AGAIN AND AGAIN. THUS THE PLAY OF TIME GOES ON AND ONE'S LIFE IS OVER. AND YET THE BREEZE OF HOPE DOES NOT LEAVE ONE ALONE.
OH, YOU MADMAN! WHY ARE YOU CAUGHT UP IN THE WORRIES ABOUT YOUR WIFE AND YOUR WEALTH? DON'T YOU KNOW THAT EVEN A MOMENT'S COMPANY WITH GOOD PEOPLE IS THE ONLY BOAT THERE IS TO TAKE YOU ACROSS THE OCEAN OF THIS MUNDANE WORLD?

Before starting the sutra it is necessary to understand an essential complexity of the human mind. Because of this complex many people, in spite of understanding, miss the point. Because of this complex they are saved from the abyss but they fall into a pit. The mind stops itself from going to one extreme, but in that process it goes to the other extreme.

Someone eats a lot -- he is a glutton, his only interest is food. But one day or other, without anybody telling him, he will understand that he is torturing his body. The body will become sick and will be in pain. It will not be difficult for him to realize that eating too much is not healthy, but then the danger is that he may start fasting -- from eating too much he may go to the extreme of giving up food altogether.

If there is too strong an attachment with the world and with money then it is easy to run away from the world. Instead of interest there may be disinterest. Attachment may create detachment. The near and dear ones may appear to be enemies rather than one's own people. There is hardly any difference between the two conditions. This is what is meant by falling into a pit while saving oneself from the abyss.

These sutras of Shankara are not meant to help you understand detachment, they explain to you the uselessness of attachment. If attachment becomes meaningless it is enough; if attachment is over it is enough. The disappearance of attachment is detachment -- nothing else is needed except this. But the reverse always happens. After reading these sutras many people, innumerable people, have caught hold of detachment without giving up attachment. Attachment continued but in the guise of detachment. First you were standing on your feet, now you are standing on your head, but nothing changes by standing on your head; things remain just as they were. But when attachment stands on its head it becomes detachment -- ordinary people's detachment, the so-called sannyasin's detachment. But when attachment disappears, then the detachment of Mahavira, Buddha, and Shankara is born.

Mulla Nasruddin was suffering from a mental disease. Whenever his telephone rang he would get scared lest his landlord may have rung up for the rent, or it may be his boss sacking him from his job -- thousands of anxieties. Because of these imaginary fears he could not even lift the telephone. So I told him to consult a psychiatrist. He took the treatment for two or three months.

One day when I went to his house I saw him speaking on the phone and he was not shaking. He was not feeling scared at all! So I asked him, "The treatment seems to have done you good. Now you are not scared any more?"

Mulla replied, "Well, the treatment has helped me more than was necessary."

I asked him, "What do you mean by 'more than was necessary'?"

He said, "You know, I have become very brave now. I pick up the phone and start talking even when it doesn't ring. Earlier I used to be scared of the ringing of the phone. But just now the phone didn't ring so I picked it up and I started scolding the landlord. He got so scared that he kept absolutely quiet on the other end of the phone -- I could not even hear his breathing."

This is the irony of human life! It is easy to go from one extreme to the other.

There is a Hindi proverb that a person whose mouth was burnt while drinking hot milk is afraid even to drink the cold buttemilk. In the same way, a person who is scared of the world is scared of the divine also. One who is burnt by the world is afraid of drinking the divine.

One has to be detached from the world -- but not out of any fear. If you give up anything out of fear it will not really be given up, it will chase you, it will follow you. If you are scared of anything, it will scare you more. If you run away from anything, it will follow you because the fear is inside you. Where will you run away to? From whom will you run away? If the world were outside you could run away. But you will find the world wherever you go. Even in a cave of the Himalayas it will be the same 'you' who will be living there, the same 'you' who lives here. So the real question is not of changing the place or the way of living; the real question is to change the inner state of the mind. At present the state of your mind is too bent to one side. So do not bend it too much to the other side. The extreme is the disease. One who gets balanced in the

middle is free, that is why Buddha has called his path *majjhim nikaya*, the middle path. One who stays in the center has found the way.

A person who is in the middle, who does not bend to this side or to that side, is there. As long as you bend to one side life will be shaky, there will be no stability, you will not be healthy, and you will go on wavering. Just as the light of the earthen lamp goes on burning steadily in the middle without being disturbed by the breeze, in the same way when the light of consciousness becomes steady in the middle, when neither desire nor detachment is able to shake it, in fact when nothing shakes it -- when it is neither this side nor that side, when it is stable just in the middle -- then Krishna calls it *stithapragya*, one who has stabilized in his wisdom. You sit, you stand, but within you nobody sits or stands. You eat or you fast, but within you nobody eats or fasts. You may live in the world or in sannyas, but there is neither sannyas nor the world within you. This ultimate, middle condition is detachment.

If detachment is the opposite of attachment then it is wrong. But if detachment is freedom from attachment then it is right. This is a very delicate difference. If detachment is the opposite of attachment then there is something wrong somewhere, because that which is the opposite of attachment is definitely connected with attachment. All the opposites are interconnected. If you love anyone, you go on remembering him. If you hate anyone, even then you go on remembering him. Love and hate are opposites but they are connected. A friend you can perhaps forget, but you cannot forget your enemy. It goes on pricking you like a thorn. You are related with the friend, similarly you are related with the enemy too.

Don't ever think that an enemy is one with whom all kinds of relationships have been broken. No, if all relationships were broken altogether then he would not be the enemy. You do not have a friendly relationship with the enemy but you do have a relationship of enmity with him -- the relationship is not broken. If the relationship is really broken then the friend is not a friend and the enemy is not an enemy. If the relationship changes then a friend becomes an enemy and an enemy becomes a friend.

How long does it take a friend to become an enemy? It can happen in a moment. How long does it take to make an enemy a friend? Why doesn't it take long? -- because both are relationships. It is just a question of changing the direction a little. You were going to the East -- you turned to the West. You were going to the West -- you turned towards the East. Both are movements -- just the direction has changed a little.

I have heard that in England there was a great thinker by the name of Edmund Burke. He was once invited to give a lecture in a church in a small village near London. But he was an absent-minded person, so very often he used to forget the time and date of his lecture, and sometimes he used to arrive at the place on the following day. But this time the host had urged him over and over again to arrive at the church in time on the right date, so he also tried to be extra careful about this invitation. It was some anniversary of the church and he had to be there at seven in the evening.

He started at two o'clock from his house. It was hardly one hour's journey. He rode his horse and arrived at the church by three o'clock, but there was nobody in the church at that time because the function was to start at seven o'clock in the evening. What was he to do? He took out a cigarette, put it in his mouth, and tried to light a match, but because of the breeze he could not. He turned the horse so that he could light the cigarette. The cigarette was lit -- and the horse started trotting.

At four o'clock he was standing in front of his house. He looked at it very carefully. What had happened to the church? Where had it disappeared to? Then he remembered that to light the cigarette he had changed the direction of the horse. He had started smoking, and the horse had started going towards his house.

This is just the difference in changing the direction. Any small incident like lighting a cigarette can be the reason for changing the direction. Then a friend can become an enemy and an enemy can become a friend. You can turn to the West from the East or turn from the East to the West. Any small incident -- one becomes bankrupt or the wife dies or a child dies -- can make a person renounce the world and become a sannyasin. These incidents are of such little value as lighting a cigarette but they can change the direction. But this type of renunciation will be false. This renunciation will be full of hatred and not full of understanding. It will have a sense of failure, agony, and will be devoid of understanding and freedom.

There is another type of renunciation in which the direction is not changed. You do not turn your back towards the world, you look at the world carefully, attentively, and in looking at it carefully, the world disappears. In that understanding, in that state of meditation, we realize that all the relationships of the world are meaningless. Then we do not create any new relationship with the world. Up to now our relationship with the world was that of attraction, but if we only change direction now it will be of detraction; up to now we were running towards the world and now we start running away from the world in the opposite direction. This type of detachment is wrong. This becomes the new disease and you have to get

rid of it also. This is not health. This is just like a sick person who has recovered from his illness but has become dependent on the medicines. He carries his medicines with him wherever he goes. He is not ready to give them up.

Buddha used to explain this situation by narrating the story of the five stupid men who crossed the river in a boat and then carried the boat on their heads. People asked them why they were doing so. They said, "We are very grateful to this boat. We crossed the river because of it, so now how can we give it up? We are not ungrateful."

They carried the boat to the market on their heads. People said, "This boat has taken you across the river but now it has become a load for you which you will carry on your head all of your life and you will not be able to do anything else."

The so-called sannyasins, mahatmas and saints whom you know -- if you look at them carefully you will find them carrying a boat on their heads! They gave up attachment but caught hold of detachment because they aroused the opposite of attachment.

What Shankaracharya is saying is entirely a different thing. He is saying, "Watch the attachment carefully, with discretion." In that state of knowing the actual reality, the clouds of attachment will disperse -- not that detachment will take their place.

The absence of attachment is detachment; it is not the opposite of attachment. It is not that attachment will disappear from your heart and detachment will take its place -- attachment will disappear and nothing will take its place. This is the ultimate detachment.

So do not make a mistake in understanding these sutras, because this mistake is very easy to make.

WHO IS YOUR WIFE? WHO IS YOUR SON? THIS WORLD IS VERY STRANGE. WHOSE ARE YOU? WHO ARE YOU? FROM WHERE HAVE YOU COME? DO THINK OVER THESE BASIC QUESTIONS.

Shankara is asking you to think over, to contemplate, to wake up and to watch, with awareness. Do not be in a hurry to borrow detachment. The borrowing of detachment will be of no use.

If right thinking creates the light of understanding in your heart then attachment will disappear. So do not try to throw out the darkness -- just light the lamp.

So Shankara says, "Who is your wife?" Yes, who is your wife? "Who is your son?" They are just like strangers who meet on the roadside. Did you know your son before he was born? Did you call this son to be born out of you? You did not even know him, how could you call him? You did not know his address. You did not even recognize his face.

This is just a chance meeting of strangers. But the human mind creates illusions -- "This is my son, this is my wife, this is my sister, this is my brother." How do you create these relationships? How? This is a very strange occurrence. It is like two unacquainted persons walking on the same path. They will walk together for a short time and then each one will go in his own direction after saying goodbye, but all sorts of relationships will be made in that short time. There must be some other deep reason for this. These relationships are not true, because all of us are strangers. In spite of living together for years we do not know each other.

Do you know your wife? You have lived with her for thirty or forty years but do you think you know her well? Can you make a prophecy of what she will do tomorrow? Even after living with your wife for forty years you cannot make a prophecy about what she will do the next moment. Just a minute before she was smiling, she was happy, and now she is annoyed! It is difficult for you to say what will be her mood the next moment!

Does your wife know you? This 'knowing' is just on the surface. Nobody can peep inside the other person. It is so difficult even to go into oneself, how can going into the other be easy? But there must be some deep reason for our making so many relationships -- because man is alone, because he is afraid to be lonely, because he gets frightened and worried when he is alone. It is very painful to be alone.

We are alone. The whole earth may be crowded but still every individual is alone. Even when you are in a crowd you are alone. This loneliness is unbearable and you want to get rid of this loneliness, so you create these relationships to forget yourself and your loneliness. For some time you feel that you are not alone.

Have you ever noticed? If you are walking along a dark street at night the loneliness frightens you and so you start singing a song. You don't usually sing when people ask you to do so because you feel shy, but at night, in a lonely street where it is absolutely dark, you start humming a song or you start whistling. What

is the reason for this humming or whistling? While humming you listen to your own voice and you feel that you are not alone, somebody is with you. Your own song creates this illusion that there is nothing to be afraid of. The song gives you the courage.

In loneliness a person starts talking to himself. Psychologists say that if a person is kept absolutely alone for three weeks he will start talking to himself. You also talk to yourself but you do not talk aloud. If you watch someone carefully, you can even see the slight movements of the lips, because when you are talking inside your lips move a little. But if you are kept in a lonely place, the loneliness is so frightening -- being alone in this vast world, to be alone in this great void -- one starts shivering. So you start talking to yourself.

Have you seen mad people talking to themselves? They are the enlarged copy of yourself! The difference between you and them is only of quantity and not of quality. You talk softly -- they are a bit more courageous, so they talk loudly. The madman also talks to himself because he is frightened, he is nervous. He forgets by talking to himself. These are methods of forgetting oneself, of self-forgetfulness.

I was reading the memoirs of a German writer of his time in Hitler's prison. He has written that he was alone in his prison room, but there was also a lizard. He used to be scared of lizards. He used to become very afraid looking at them, but now in the prison he was quite happy to see one. Looking at it he thought, "I am not alone, there is someone with me," and gradually he started talking to the lizard. Sometimes he used to laugh at his own madness. But he became so used to it that he felt as if the lizard was also replying to him. Then he was speaking for himself and also on behalf of the lizard.

Man is lonely, very lonely. With this loneliness you can do only two things: either you make a world of your own or you enter sannyas. Making a world means making relationships so that loneliness can be forgotten. And the meaning of entering into sannyas is accepting this loneliness because this is your nature. Do not run away from it, do not avoid it; accept it, embrace it. This is your nature. You will not get anywhere by running away from it. You have done this in innumerable lives and you have failed. You have gained nothing except failure.

Sannyas means: one who has accepted his loneliness -- now he does not whistle, he does not sing, nor does he make any relationship -- he is absolutely satisfied with himself.

It is very interesting to note that the more you run from yourself the more you will have to run -- the more you will get scared of loneliness. The more you accept to be with yourself the more you will be able to find that the loneliness is not loneliness but aloneness. There is a difference between loneliness and aloneness. Loneliness means that you miss the presence of the other. To be alone means that being by oneself is enough. Loneliness is painful but there is bliss in being alone. When Shankara is alone he is by himself, but when you say that you are alone you are lonely.

Being lonely means that you feel the absence of the other. Aloneness means that you are happy to be with yourself. Aloneness means you have fallen in love with yourself. Meditation means to be in love with yourself. Meditation means to make such a relationship with yourself that there is no need to make a relationship with anyone else.

Meditation means to be fulfilled in oneself. Your world, your whole world is in you. There is nothing lacking. You are complete, you are whole, you are the divine, there is no need for you to go anywhere. This inner state means sannyas.

We make the world because the loneliness hurts. We try to fill this loneliness with money, with friends, with family, with religion, caste, nation. We make so many efforts to fill this inner void because this wound is painful. But it is wrong to think of it as a wound; it is not a wound.

Last night a sannyasin came to me and said that since she has started meditation her heart seems to have died. There is no desire to make any relationship with anyone, there seems no interest in love; even friendship seems meaningless. She was very sad... because she has come from the West and in the West if love starts disappearing then people think that the whole of life is finished, if feelings disappear and relationships break, then people think that now there is no meaning in life. This is their definition. So she was sad.

We in the East have done a deeper research. We have discovered that when a person stays wholly within himself, then all relationships dissolve. It is a very fortunate thing to happen; it is not something to be unhappy about. When a person becomes stable within himself, sex dissolves and the keenness to make relationships with others also disappears. The feeling of gratitude is so much that one does not want to make any relationship with anyone. No longer will that person beg of others to have some relationship with him, no longer will he say that "I cannot live without you." Now he can live alone. And the person who can live alone, *really* lives! The other type of living is only a deception, an illusion. If you cannot live alone how can

you live with others?

So I told that young woman, that sannyasin, "Do not be scared, do not be unhappy. This definition of yours is wrong. This definition of the West is wrong. Be happy, be blissful; how fortunate you are that you no longer desire any relationship."

Relationship only gives you pain and anguish. This is quite natural also, because when two unhappy persons meet how can they give happiness to each other? The mathematics is quite clear: when two unhappy persons meet, then the unhappiness does not just become double, it multiplies many times more. You are looking for the other person because you are not happy. You are not happy alone, so you are looking for the other. The other is also not happy to be alone and he is also looking at you with the same expectation. Like this two unhappy people meet in the hope of getting happiness. But they do not get happiness. It is not possible because two beggars are begging of each other and neither of them is a giver -- both of them are beggars. Both of them go on expecting from each other. Whenever you love anyone you expect him to return your love.

People tell me, "We give lots of love to others but others do not love us." How can you love? Love flows only from the heights of bliss. The river of love only comes out of the peak of bliss. You are not happy, you are not blissful, you are begging, and the other person is also begging. Neither of you has anything to give to the other, but you go on waiting to receive some love in charity! As you go on waiting the disappointment starts.

Until a person is happy within himself no one else can make him happy.

There is a very old story. God made man. Man was alone, and became fed up with his loneliness. He prayed to God to give him some companion as he is alone. But God had utilized all the material, everything was finished. He had made forests, mountains, birds and animals, and in the end he had made man -- now there was no material left. But man cried and cried, so he asked him to wait and he tried to make a woman. However no material was available at that time, so God asked for some back from the animals, birds, flowers and plants. He told the moon to give a little of its light, told the peacock to give its arrogance, told the pigeons to give their sweet murmur, asked the parrots to give their voice, asked the rivers to give their restlessness and movement, asked the flowers to give their delicacy -- like this he made woman!

After seven days man came back and said, "This woman is a nuisance. I thought I would get a companion but she goes on quarreling all the time. The voice given to her by the parrots is very sweet -- no doubt it is very sweet when she is loving, but she is arrogant like the peacocks. She is very kind and very cruel at the same time. She is very contradictory. I am fed up! It was better to be alone. You must take her back."

God took the woman back, but after seven days man came back and said, "Yes, she made my life miserable -- but I miss her, I cannot live without her. During these seven days I could neither eat nor sleep. I go on remembering her. Please return her to me."

After seven days he was again standing at God's door! He said, "I can neither live with her nor can I live without her."

God turned his back on him and said, "How long am I going to listen to your nonsense? You cannot live with her and you cannot live without her, so you had better sort it out yourself."

Since then man has been trying to sort it out, but has not been able to do so up till now. It is not possible, because when you are alone then you are afraid of the loneliness. When you are with someone else, then his or her presence disturbs you. When you have company you want to be alone, when you are alone you want company. When you are with someone then you start observing the bad points in him or her. When you are alone the loneliness frightens you like death. The company and loneliness are both troublesome for you. That is why man makes many types of relationships. He brings a wife home so that he is not left alone. Then in his effort to be away from his wife he sits in the hotel or in the club. Becoming a member of a club means that he is trying to escape from his wife. He makes one mistake, then he tries to rectify it by making another mistake. Thus starts the chain of mistakes. And you call this life!

WHO IS YOUR WIFE? WHO IS YOUR SON? THIS WORLD IS VERY STRANGE.

All of you are strangers here. You do not know each other. You do not know yourself, how will you know the other? One who has known himself will know the other also. But if one does not know oneself he cannot know anyone else. You have made relationships without knowing. All relations are coincidental.

Your whole life, your whole world, is based on coincidence. When you fall in love with a girl you say that God has made both of you for each other -- but it was because of the coincidence of living in the same house or going to the same school. It was just a coincidence that both of you met -- not that you were made for each other. In fact nobody is made for any other. But man tries to justify a mere coincidence with the theory of destiny.

Mulla Nasruddin went to Africa for a safari. When he returned all his friends gathered around him to listen to his adventures. He was narrating with great enthusiasm and with exaggeration, saying "There is a certain animal over there. When the male animal has to call the female he screeches and the female animal, wherever it may be in the forest, comes running to him."

A friend asked him to copy the sound of the screeching of that animal. He copied it, screeching loudly. Just then the door of the next room opened and his wife asked, "Well? What is the matter?"
He told his friends, "See, now you understand the theory."

It is only a coincidence. There is no theory in it. But if a person thinks that his love is mere coincidence then there is no place for poetry. If you tell Majnu that his meeting with Laila was a coincidence then the poetry dies, the romance dies. Majnu will say, "No, this is not possible. Laila was made for me and I was made for Laila. And even if the whole world puts obstacles in our path we will definitely meet." If Majnu had lived in some other village then some other girl would have been his Laila. Majnu would have definitely found some Laila who would have been different from this one.

What you think to be the structure of life is not a structure at all, it is only a coincidence -- a few incidents, a few coincidences. You have a son. Do not be under the illusion that you have given birth to your son. While you were having sexual intercourse a soul was waiting eagerly for rebirth. You were nearby, you were available, so that soul entered your womb. You had dug a pit, it was raining, so the water which was near entered that pit. The water which was farther away entered other pits. It is a coincidence.

It is a coincidence to be a son, it is a coincidence to be a mother, it is a coincidence to be a father; friendship is a coincidence and enmity is a coincidence. If you can see this properly then all at once your deep relationships will become weak, their depth will disappear.

WHO IS YOUR WIFE? WHO IS YOUR SON? THIS WORLD IS VERY STRANGE. WHOSE ARE YOU? WHO ARE YOU? FROM WHERE HAVE YOU COME? DO THINK OVER THESE ESSENTIAL QUESTIONS. OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

... Because nothing will happen only by thinking: thought alone is lame. You must think, but you will not be able to reach only by thinking. All the obstacles will be removed by thinking but you will not be able to travel. The journey is possible only by bhajan, devotion. The journey is possible by emotion and not by thinking. ALWAYS SING THE SONG OF THE DIVINE.
FROM SATSANG COMES ALONENESS, FROM ALONENESS COMES NONATTACHMENT; BECAUSE OF NONATTACHMENT MIND BECOMES STABLE AND BECAUSE OF STABLE AND UNWAVERING MIND LIBERATION IS ATTAINED.

Try to understand this. It is a very valuable sutra: FROM SATSANG COMES ALONENESS. This is the definition of satsang. Satsang is that which creates aloneness. The satsang which creates relationship and attachment cannot be satsang. The meaning of satsang is that you start seeing truth. The meaning of satsang is that your eyes should be open and your dreaming is over.

The search for the master is meant to wake you up from your dream. The master will wake you up and tell you that all the relationships which you have made are illusions; don't waste your life in these dreams and don't let your soul be lost in them. These relationships are just formalities to be observed in this world so do not attach too much importance to them -- do not give importance to them to the extent of destroying yourself. They can be necessary in this world, but for the inner world they are not at all necessary.

You cannot take with you there your father, your son, your brother, your wife, your friend -- there you go alone. Therefore, in spite of living in all the relationships, you must know that your real self is in being alone. Do not forget it. Do not let the sun of aloneness get covered with the clouds of relationships.

FROM SATSANG COMES ALONENESS, FROM ALONENESS COMES NONATTACHMENT.

And when you find that you are alone then there is no attachment.

BECAUSE OF NONATTACHMENT MIND BECOMES STABLE.

And when there is no attachment mind does not waver.

I have heard that a house caught fire and the owner of the house was watching and crying. But then somebody from the crowd told him, "Don't cry! There is no need. Perhaps you do not know that your son had sold this house yesterday."

That man at once stopped crying. The house was still on fire, the flames were spreading all around, but the man was not crying any more because the house did not belong to him. But just then his son came running and said that the preliminary discussion of selling the house had started but the final sale was not done yet.

Hearing this the man again started crying loudly! The house is still the same. He is not crying because of the house being on fire, he is crying because of his relationship with the house. If it is not his, then it makes no difference to him whether the house is on fire or not.

If someone's son dies but he is not *your* son, then it does not make any difference to you. It effects you only if he is 'yours'. You cry because of his being 'yours', not otherwise. If you come to know that nobody is 'yours' then there will be no anguish. As attachment disappears misery too disappears. If it becomes clear to you that nobody is 'yours' you are alone, the mind becomes stable, then the mind is not restless; then you become stable, unwavering. That stability, that unwavering condition is the ultimate experience. In that unwavering condition you come to know who you are. Then the ultimate question of life, "Who am I?" is solved. As soon as the flame becomes unwavering one gets the answer, one gets the solution. This stability, this unwavering condition, is called samadhi. Samadhi means the solution to all.

BECAUSE OF STABLE AND UNWAVERING MIND LIBERATION IS ATTAINED. OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

Where is the desire for sex when the time for sex is over? Where is the pond when the water dries up? And nobody is close to you when you have lost your money.

In the same way, after the realization of truth where is this world? Try to understand this.

Whenever Shankara, Buddha or Mahavira talk about the world, you make the mistake of thinking that they are talking about this expanse which is spread all around. No, they do not mean this. Whenever they talk about the world they mean the world made by your attachment, created by your attachment, the world made by your unconsciousness, the illusions that you have created. Even when you wake up, these trees will be there; they will not disappear.

People often ask, "When a person is enlightened and this world disappears for him, then what happens to these trees, mountains, the moon, the stars, the sun?" These do not disappear. In fact for the first time they appear in their purity. That purity is the divine. Then you do not see the moon, then you see the light of the divine in the moon; then you do not see the trees, you see the greenery of the divine in the trees; then you do not see flowers, you see the divine blossoming. Then this all becomes unlimited godliness.

Just now you do not see the divine. You see the world and the world is not one. There are as many worlds as there are different minds, because every individual has his own world. If your wife dies you will cry, nobody else. Others will try to explain to you that the soul is eternal, it does not die, so do not cry. They will make the most of this opportunity of showing off their knowledge. They will see you in a pitiable condition and will start preaching to you. They will say, "Why are you crying? Who really belongs to us?" Tomorrow, when their wives die, then you will get your chance, then you will go and preach to them that this world is an illusion, all these relationships are illusion.

Every individual's world is his own. Your attachment, your unconsciousness, your ignorance, your infatuation, your love -- this is your world. What you have seen through the medium of this infatuation, love, attachment, unconsciousness is not true, it is all false. It is as if your eyes are covered with clouds of

smoke.

Shankara says: After knowing the essence, the reality, there is no world. WHERE IS THE WORLD AFTER SELF-REALIZATION?

Truth remains, but whatever was added to truth by you is lost.

ALWAYS SING THE SONG OF THE THE DIVINE.
DO NOT BE PROUD OF WEALTH, PEOPLE AND YOUTH, BECAUSE DEATH TAKES THEM ALL AWAY WITHIN A MOMENT. DROPPING ALL THESE ILLUSORY MATTERS, KNOW THE DIVINE AND ENTER INTO IT.

I was reading a song this morning and a few lines of that song appealed to me: JOR HE KYA THA JAFA-E-BAGVAN DEKNA KIYE ASHIAN UJRA KIYA HUM NATWAN DEKHA KIYE. The meaning is: The garden was being destroyed and I watched it helplessly. Yes, your whole life is the same story. Your garden will be destroyed daily. The spring will soon be over. Youth will also pass away. This speed and this energy will gradually become less and less. The house will be destroyed and death will come nearer and nearer. Life is only a momentary dream; death is approaching every minute. You are dying since the day you were born. A birthday is actually the death day also. You cannot postpone death, you cannot run away from death. It is coming nearer and nearer.

DO NOT BE PROUD OF WEALTH, PEOPLE AND YOUTH.

This ego is shallow. In fact all egos are shallow; shallowness is the nature of ego. It thinks as its own that which is not its own. The transient seems permanent, and that which is flowing seems static to it. You fool not only others but also yourself.

One day Mulla Nasruddin came home. He knocked at the door but there was no reply. He again knocked, but nobody replied. Then he shouted, "I am Nasruddin, and not the landlord who asks for the rent, nor the milkman, nor the vegetable vendor."

Even then there was no reply. So he shouted again, "I say I am the real Nasruddin."

He must have told his family not to open the door when somebody knocked because he must have owed money to lots of people. So when he himself knocks at the door of his own house nobody opens it. He then has to explain that he is the real Nasruddin. But in spite of it nobody believes.

We go on deceiving others and we create a world of deception around us. Then we deceive ourselves, and in this way we become unauthentic. Then whatever we do in life is false.

The person who wants to wake up should stop sowing lies and should say goodbye to all his false beliefs. He should know that this body is not permanent, it is not static, it is dying every moment, and death is not going to occur tomorrow, it is occurring now. We are dying. Death is not going to occur after seventy more years -- we are dying gradually and there will be nothing left after seventy years.

Life goes on finishing drop by drop. Do not call it life, it is a lie. You can call it a gradual death. Do not celebrate birthdays, all are deathdays. The day you see death in your birthday and you hear the footsteps of death in life, you will know the truth. That truth will give you freedom.

As soon as you know that truth you will start a new search -- money will seem meaningless, the body will seem meaningless; the relations of body and money will become meaningless and even the world based on money and body will seem meaningless. And before knowing the truth it is necessary to know the untruth as untruth, the false as false.

DAY AND NIGHT, EVENING AND MORNING, WINTER AND SPRING COME AND GO AGAIN AND AGAIN. THUS THE PLAY OF TIME GOES ON AND ONE'S LIFE IS OVER. AND YET THE BREEZE OF HOPE DOES NOT LEAVE ONE ALONE.

Hope is poison, and because of this poison you have mistaken death to be life. Today you are unhappy, but the mind says that tomorrow everything will be all right. Today there is no happiness, but the mind says,

"Wait, tomorrow everything will be fine." This is the way the mind has led you up till now -- it has been giving you hope. The day you give up hope you will wake up. Hope is a dream.

Have you ever thought how hope affects you in life? Hope says, "Don't worry about today. Whatever happens does not matter. But tomorrow you will definitely attain heaven." This very hope has made you understand that there is nothing to worry about even if this life is lost because you will get heaven after death. This is the expansion of hope. Hope says 'tomorrow'. Hope says 'future'. Hope says 'more life'! But if the revolution of life is to occur, it will occur just now and here.

Do not depend on tomorrow; tomorrow never comes. Tomorrow is a lie. And the hope which is giving you the assurance about tomorrow is the cause of creating these dreams in you. Whatever is to be done is to be done today. Whatever is to be is to be today. Do not hope for more than today.

It will be quite shocking at first. With the disappearance of hope you will become absolutely dejected. You will feel that you have become totally hopeless. But if you are ready to live without hope you will find that if there is no hope in life, then there is no hopelessness either.

Hopelessness is the reverse of hope and it will disappear with hope. Life without hope is life without hopelessness. Then there is neither hope nor hopelessness. That is the stability. The flame stays in the middle. Then there is no wavering. That is the condition of unwavering consciousness.

DAY AND NIGHT, EVENING AND MORNING, WINTER AND SPRING COME AND GO AGAIN AND AGAIN.
THUS THE PLAY OF TIME GOES ON AND ONE'S LIFE IS OVER. AND YET THE BREEZE OF HOPE
DOES NOT LEAVE ONE ALONE. SO, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE
OH, YOU MADMAN! WHY ARE YOU CAUGHT UP IN THE WORRIES ABOUT YOUR WIFE AND YOUR
WEALTH? DON'T YOU KNOW THAT EVEN A MOMENT'S COMPANY WITH GOOD PEOPLE IS THE ONLY
BOAT THERE IS TO TAKE YOU ACROSS THE OCEAN OF THIS MUNDANE WORLD?

Who is a saintly person? The one in whose company you wake up. An unsaintly person is the one in whose company you go into deep sleep and who helps you to increase your illusions and attachments.

But just the opposite of this happens in this world. The person who tries to wake you up does not seem friendly to you. The person who puts you to sleep seems a friend to you. The one who gives you alcohol to drink seems a friend to you and the one who tries to bring you back to consciousness seems an enemy to you. That is why the wineshops and the bars are crowded and the temples are empty. There are long queues in the bars, and God goes on waiting in the temple but nobody turns up. Yes, the priest comes, but he is already a servant; he gets his pay so he comes to worship. His worship is not from the heart -- it is professional. He is not a lover. What is the reason?

Wherever there is intoxication there will be crowds of people. There is a crowd in front of a cinema -- people are intoxicated for three hours, they are lost in the movie for three hours. They forget their miseries, their pains, their worries and anxieties. For three hours they forget themselves. This type of intoxication is not the solution to your problems. After three hours the movie is over, the lights are on, and you are where you were -- full of worry and misery. Alcohol makes you forget yourself for two or three hours, but after its effect is over you are again unhappy and in pain.

Your going to the temple is also going with the expectation of getting some sort of intoxicant. This is the difference. You can sing the song of the divine in two ways. One is like alcohol -- to be lost in it. For the time being you forget the worry, the misery; you forget that you have to return home -- that you have a wife and children, that the wife is ill, the children have to be admitted in a school and you don't have the money. You forget your worries as long as you are lost singing the song of the divine. If you are getting lost in singing the song of the divine then this is also like alcohol.

If it wakes you up, only then is it the song of the divine. Even the temples are like bars and on the pretext of religion people go on looking for unconsciousness and not consciousness. It is very difficult to wake up. Sleeping is very soothing you go on dreaming beautiful dreams. You will resent being woken up and being brought to consciousness.

To know the truth of life is a great challenge. You will have to struggle for it. You will have to work hard for it. You will have to go through *sadhana* and austerity. This journey can be undertaken only with open eyes as the path is very difficult and full of thorns. It can mislead you also.

Those who never walk are never afraid of being lost on the path. Those who are always lying down on their bed will never meet any accident. But those who tread the path can be lost on the path or can have an accident and can face many difficulties. This journey is laborious because you have to climb the mountain.

Going towards the divine means going towards the summit. It becomes more and more difficult. Only those will attain the bliss of the summit who are ready to cross all these difficulties.

One does not get bliss for free. You have to earn it, you have to labor for it. Of course it is not attained by labor alone, it is attained by grace, but labor you have to do. Godliness can shower only on the person who has labored and who has prepared himself.

AND YET THE BREEZE OF HOPE DOES NOT LEAVE ONE ALONE.

You start hoping for the divine also. When people come to me I tell them to give up hope and to meditate. They say, "If we give up hope, then why would we meditate? Because of hope we have come to meditate -- hoping that by meditation mind will be at peace, that we will get *samadhi* and we will realize the divine."

Now this is very complicated. Hope will create the obstacle! Because when you are hoping you are not meditating -- you will only hope, you cannot do both of them together. Even if you meditate for a little while you will go on wondering why you have not found peace yet -- three days have passed and nothing has happened, there is no experience of bliss yet.

Try to understand it this way. If I tell you to come to the river to swim as swimming is very enjoyable, you will come. But if from the very start of swimming you go on expecting and waiting for the enjoyment then you will not get it. Because of your eagerness, your anxiety to attain it, you will not get it, because the very nature of bliss is that it looks for you when you are not looking for it. You will not get it as long as you are in search of it, because when you are searching for it you are not in the present; your mind is in the future hoping to get it. And it is now!

You get it when you are purely in this moment without any hope, without any expectation, without any desire or wish. When you are present in this moment you find that it has showered all over. It was showering, but you were not present, you were absent, you were lost in the future because of your hope -- and here bliss was being distributed. You were wandering somewhere else so you could not receive it. You receive it the day you are in the present, and to be in the present means to be without hope and without desire.

So I tell them, "Meditate. Do not hope. Meditation is not the means but the end. Meditation in itself is joy, bliss, and do not ask for more bliss, do not look forward to the result. If you can do any action without expecting any result then that very action will become meditation."

In the Gita Krishna has told Arjuna only this. He has said this repeatedly in different ways: do not expect any result. This desire for the result, the expectation for the return, is the world. The giving up of the desire for the result is the salvation. There is no need to run away from the world -- only the expectation for the result should end. Then you will live here, but the world will disappear for you.

OH, YOU MADMAN! WHY ARE YOU CAUGHT UP IN THE WORRIES ABOUT YOUR WIFE AND YOUR WEALTH? DON'T YOU KNOW THAT EVEN A MOMENT'S COMPANY WITH GOOD PEOPLE IS THE ONLY BOAT THERE IS TO TAKE YOU ACROSS THE OCEAN OF THIS MUNDANE WORLD?

But people go on worrying about nothing till the last moment of their lives. All the worries are meaningless. The meaningful has to be contemplated and not to be worried about.

I have heard that a Marwari merchant was dying, he was on his deathbed. He asked his wife, "Where is the eldest son?" The wife told him that he was standing beside the bed. "Where is the middle one?" he asked. She said that he was also near by. "And where is the youngest one?"

She said, "Don't worry! He is standing at your feet. Relax and sleep with peace in your mind."

The Marwari merchant got up and said, "How can I sleep peacefully? Who is looking after the shop? All of them are here!"

Their father was dying. Thinking this, all the sons had gathered there. They had closed the shop. But death is not the concern of the dying father -- who is tending the shop? He is not asking for his sons out of love: where is the oldest one, where is the middle one, the youngest one? He is asking to find out who is

tending the shop. All of them are present there -- does it mean there is nobody in the shop?

Yes, even at the last moment your mind is full of shop! It will be so, because whatever you have done in your whole life, you will think of it while dying also. You cannot change yourself suddenly at the time of death. Do not believe that false story.

A man was dying, his son's name was Narayan which is another name for God. So he called for his son Narayan, and God thought that he was calling Him. Such stories are created by pundits for the consolation of sinners. On the basis of such stories the pundits are able to take some money from the sinners -- nothing else is going to happen.

If God gets deceived, then surely he is not God. This man went to heaven just because he called "Narayan" while dying? Such a cheap God is not worth obtaining! This type of heaven or salvation is absolutely false. This story cannot be true.

Death is the summing up of your whole life; at the moment of death your mind will be full of what you have done during your life. If you have been counting money your whole life then you will be counting it while dying also, because death is the essence of your life. If you have been restless all your life then you will be restless at death also. If you have been peaceful then your death will be very peaceful. Every individual dies a different death because everyone lives a different life. Neither your life nor your death can be the same as that of someone else.

When a buddha dies the grandeur of his death is different -- the grandeur of his death is much more than your so-called life. Your life is just nothing compared to his death. The grandeur of his death is a million times more than your life, because in that moment of his death the whole of life shrinks and comes near, the music of his whole life becomes condensed -- as if the essence of all the flowers of his life has been taken and made into a fragrance. At the moment of death the fragrance which comes out of a buddha is the essence of the flowers of his whole life. The stink which will come out of you will be the essence of all the dirt and rubbish of your whole life.

You cannot change suddenly in death. So do not believe the pundits who tell you to become religious at the end of your life. If you want to be religious you have to do it here and now; do not postpone it to the end. If you are careful now you will be able to take care in the future. If you wake up today then gradually you will become wakeful. If you sing the song of the divine from today then perhaps at the moment of death the divine will hear you.

Do not think at the time of death that a borrowed pundit will save your soul by reciting mantras in your ears, by pouring the water of the Ganges in your mouth, by reading the Gita near you. That pundit will go on repeating the Gita but you will not be able to hear it within you at that time. Only that person can hear the Gita at the time of death who has learnt the art of listening properly the whole of his life. If one has sung the song of the divine all his life then at the time of death he will not have to listen to it sung by a borrowed servant or pundit; every breath, every beat of his heart will be singing the song of the divine.

In that moment of death you will go dancing toward the divine full of gratitude. Your death will become the gate to a greater life; you will change death. Death kills you now, then you will kill death. And religion is the art of killing death, it is the science of becoming nectar.

Therefore, OH IDIOT! ALWAYS SING THE SONG OF THE THE DIVINE.

Enough for today.

The Great Transcendence

Chapter #4
Chapter title: Every Step Is The Destination

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The first question:

BELOVED OSHO, IT IS SAID THAT SHANKARA WAS A HINDU VEDANTIN, AND YOU HAVE SAID THAT SHANKARA IS A HIDDEN BUDDHIST. PLEASE CLARIFY THIS.

Shankara is a hidden Buddhist, a hidden Jaina, a hidden Mohammedan, in the same way as Buddha is a hidden Hindu, a hidden Jaina, a hidden Christian -- and in the same way as Christ is a hidden Hindu, a hidden Mohammedan, a hidden Buddhist.

Those who have known, have known only the one; two are not there to be known. Hindu, Mohammedan, Christian -- these are just the names on the surface, the outer identity; the inner truth is one. Language may be different but what is said is not different. The style of saying will be different, the process of explaining will be different, but there is no possibility of the taste being different -- it is the same.

This has to be understood properly. This misunderstanding, this stupidity creates a lot of unpleasantness. Hindus fight with Mohammedans, Jainas fight with Buddhists -- and you must understand that truth is lost whenever and wherever there is any type of conflict. Truth is murdered in your fighting, untruth is created in your conflict, because conflict means violence. Then it does not matter whether the violence is expressed in physical conflict or mental conflict. Violence is violence -- it makes no difference whether the effort to destroy the other is physical or mental. The desire and the mentality to find fault in the other is the expansion of violence. You must know that until you can see yourself in the opposite you have not gone beyond mind, nor have you entered the temple of consciousness. That temple has many doors and entry is possible from every door. And whosoever enters the temple forgets the door. Nobody remembers the door after entering Before entering the door seems to be very important because one has to enter through it, but after that it becomes useless. Before entering one was facing the door and after entering the door is behind your back.

All the creeds are doors. You must know that you have not entered the temple if the creeds -- Hindu, Mohammedan, Jaina -- if they still seem very important to you..That means you are still looking at the door. After you have entered the temple and your back has turned towards the door, then the words Hindu and Mohammedan will become meaningless.

The great meaning which will appear in the inner recess of the temple will not only destroy your creed, your scripture, but it will also destroy you, and in that flood everything will be drowned. Whatever is left after that flood is your very nature. In that flood whatever was the other element will be swept away, in that flood whatever were the outer coverings will be lost; in that flood your relations will break with whatever was foreign to your nature and only you will remain in your pure virginity, in your innocence.

And you cannot understand that inner being without experiencing it; you have to taste it, you have to drink it and get intoxicated. Until you get drunk, until you get lost in it after losing everything, only then godliness will begin. The world will remain as long as you remain.

The divine is not until you are not. And the divine begins only when your ego, your separate identity is dissolved. Shankara is a hidden Buddhist because he is saying the same thing which Buddha said. Buddha was also a hidden Vedantin because he was saying the same thing which the Upanishads had said. The garments are different, and sometimes the garments even seem contradictory.

Try to understand this. Buddha opposed the Upanishads and the Vedas and still he propounded the Upanishads and Vedas. One has to oppose. When the Upanishads were born, when the Ganges of the Upanishads was born, then the Ganges was very clean, pure; it was the Gangotri, the source. Then the

Ganges flowed on -- thousands of people bathed in it, it passed by thousands of villages -- it became dirty, rubbish got into it, rivers and rivulets joined it. In Varanasi the Ganges does not have the piety which it has at Gangotri. It cannot be so. With the passing of time the original source loses its purity.

Two thousand five hundred years before Buddha, when the Upanishads were born, their grandeur was unique. Each and every word contained in them was luminous, every line was full of the divine! But that grandeur was lost by the time of Buddha -- the mirror was there but lots of dust had gathered on it. Now the mirror had become blind and nothing could be reflected in it. A big belief system had stood near the mirror. Even if Buddha tried to clean the mirror that creed would not let him do so, because what is called dust by Buddha is said to be religion by the masses. The communal mind does not know the mirror, it only knows the dust gathered on it and it thinks that this dust is the decoration, is the jewel. The communal mind cannot agree to the dust being wiped away; it thinks that by this its religion will get destroyed.

Because of this dust Buddha had to deny this mirror. People could not accept another mirror until this mirror was denied. But the other mirror is exactly like the first one; the only difference is that the first one had become old, dilapidated, and dust had gathered on it.

When truth gets organized it dies. Now the other truth is again new -- newly born, fresh like the morning dew. The new truth will also become old in a few days.

Buddha's truth had become old by the time Shankara was born. Time does not forgive anyone and covers everything with dust. The thing which is new today will become old tomorrow, the newborn baby of today will become old tomorrow; today he is being welcomed into this world, tomorrow goodbye will be said to him when he dies.

Just as men are born and die, in the same way religions are born and die. With time everything becomes old, weak, dilapidated and useless. When somebody dies in the house -- your mother dies, how much you loved her... but when she dies you have to take her to the cremation ground. If some foolish person keeps the corpse of his mother in the house then it will be difficult for the living people to live there. It may be very painful to cremate your mother whom you loved, but there is no way out: a dead body cannot be kept in the house, it has to be cremated.

But we do not deal with belief systems with such understanding. Religion means *living* religion; when it becomes a creed it becomes a dead body. But we keep the corpse very carefully; because of the stink of the creed it becomes difficult to breathe. Religion unites but creeds fight and make others fight. Creeds break and make others break. There is a lot of enmity between a temple and a mosque, but there cannot be any enmity in the divineness of the temple and of the mosque. There is a lot of enmity between the worshippers of the temple and of the mosque, but the one who is being worshipped in the temple and in the mosque -- someone calls him 'Rama' and someone calls him 'Allah'... these addresses can be different but the one who is called is one.

By the time Buddha's stream reached Shankara it had became dirty, it had lost its purity -- the Ganges had reached Varanasi. Shankara had to oppose it because now there were lots of Buddhists, followers of Buddha, and it was a large creed. They would not allow the dust to be cleaned, so again a new mirror had to be made. Today the condition is just the same: dust has gathered over the mirror of Shankara. It will always be thus.

Do not worship the dust. Always look for the mirror. Then you will find the same mirror in everyone. When you can see the same mirror in everyone, only then wisdom is born in you.

This is the only difference between intelligence and wisdom. Intelligence criticizes, opposes, debates, but wisdom communicates. Intelligence tells where the difference is and wisdom shows where the unity is.

Intelligence analyzes: wisdom synthesizes. Intelligence draws the boundaries; wisdom destroys all the boundaries. When all the boundaries disappear then the unlimited is obtained.

Do not think that you can know the unlimited while remaining limited. Who will know? If you are bound and limited then who will know the unlimited? Whatever you will know will be limited. For knowing the unlimited you will have to break all your limitations. If you see the sky from the window you will see only that much which is visible through the structure of the window, not more than that; the window limits the sky also. If you want to see the whole of the sky then you have to come out. Be under the open sky where you will be neither a Hindu nor a Mohammedan, because these are the names of windows. Only you will remain under the open sky and only your remaining means pure existence.

There is a way to know the unlimited. To know the unlimited one has to become unlimited -- this is the only condition, because only like can know like. How can you, the limited one, know the unlimited? If you try to see the unlimited you will only see what your limitations can show you.

Not only Shankara is a hidden Buddha, Buddha also is a hidden Vedantin. Anything which is polluted has to be destroyed; that which has become perverted has to be destroyed. Anything which has become dilapidated has to be put on the fire so that there can be space for the new. The mind says, "Save the old"; mind says, "Look after the old." But if you go on looking after the old too much then there will be no space for the new. The old man has to go so that children can come in. The old, rotten tree will fall down so that a new seed may sprout.

I have heard that there was a very old dilapidated church. It was in such a bad condition that it could fall down at any moment. People who used to pray in it were also afraid to go in. Then at last the trustees called a meeting to decide what to do about it, because now even the priest was afraid to go in. People were afraid to go in and even passers-by were afraid of its falling down at any moment -- anyone could get killed. So now nobody passed by that road -- it became quite lonely. So they passed three resolutions:

The first was that the old church had to be demolished. It was passed unanimously with great sorrow.

Second was that a new church had to be constructed. This was accepted with a lot of heartache because the attachment for the old is always there. The new is not born yet, the new is not known yet, so there cannot be any attachment with the new -- attachment is always with the old. That is why if a small child dies then the anguish is not much. But the anguish goes on increasing with age, because relationship, attachment increases proportionately. The old one has to be demolished -- with great sorrow. The new has to be constructed, just out of sheer helplessness.

And they passed a third resolution that the new church will be constructed on the same site where the old church is, and until the new one is built we will go on using the old one. For the new church we will use the stones of the old one. And while the new one is not yet built we will continue to use the old one. This was also passed unanimously! That church is still there. It cannot be demolished, because there is deep attachment to it.

I call only that person religious who, after giving up the old, is always moving towards the ever new, and thus is able to retain his innocence and purity; one who is coming out of the past every moment, just like the snake coming out of his skin, and does not look back. If you get attuned with that which is ever new, if you live in that which is always new, if you refuse to carry the old garbage, then you will find in the new that which is eternal. In that eternal, godliness is hidden.

The second question:

BELOVED OSHO, BEFORE TELLING US TO SING THE SONG OF THE DIVINE WHY DO YOU AND SHANKARA ADDRESS US AS 'IDIOT' EVERY TIME?

Because you are! To call you anything else will be a lie! When Shankara says: OH IDIOT! SING THE SONG OF THE DIVINE, he says this with great love, he says this because of his compassion. He is not cursing you, he is not calling you names, because Shankara just cannot curse or call names; it is impossible for him. He is shaking you, he is waking you up. He is saying "Get up! It is morning and you are still sleeping." He is calling you 'idiot' because until he uses some strong words your sleep is not going to be disturbed and you are not going to wake up. He is calling you 'idiot' because this is true, this is a fact.

Idiocy means unconsciousness. Idiocy means to live in sleep. Idiocy means to be without discretion. Idiocy means not being wakeful, not being conscious when you are angry. Then you become more idiotic because then you lose consciousness even more. But sometimes, when you are conscious, then you are not too idiotic. And you also know that sometimes you are less idiotic and sometimes you are more idiotic.

When the mind is full of attachment then idiocy increases, when there is passion you become more idiotic. In the life story of Tulsidas it is said that when his wife went to her parents' home, he followed her at night. It was raining and dark. He climbed up to her room by holding onto a snake. He must have been in a very deep idiotic state to mistake the snake for the rope. It must have been a very strong passion. That passion made him almost blind; he could not even see the snake!

Generally people mistake a rope for a snake because of fear. Death scares a man. A rope on the road always appears to be a snake. But this was just the opposite: Tulsidas thought the snake to be the rope. He caught hold of it and climbed! He did not realize it even by the touch; he must have been absolutely

unconscious. Passion must have made him mad.

Seeing his condition his wife said, "If you had loved God the way you love me, then by now you would have attained liberation!" He turned back and saw the snake and realized that passion had made him blind. A revolution took place in his life. The wife became the master. The passion had pointed out to him the non-passionate state. He became a sannyasin and went in search of the divine -- the energy which was being spent in passion turned towards Rama. The energy which was expressing itself in sex started turning into Rama.

Idiocy is that energy which is asleep today but will wake up tomorrow. It is hidden today but it will be revealed tomorrow. This idiocy will become your wisdom. Your sleep will become your awakening. So do not be angry with it, do not condemn it, and do not try to hide your idiocy. Most of the people are doing this. They are trying to hide their idiocy -- so they are even bigger idiots! You collect information and you try to cover up your idiocy with this information. You cover up the inner wounds with flowers.

Knowledge borrowed from scriptures is like these flowers, the borrowed information from others is like these flowers with which you cover your idiocy to help you forget it. Idiocy is not to be forgotten. Idiocy is to be remembered because it can be destroyed only if it is remembered. That is why Shankara goes on repeating: SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE, OH IDIOT!

Seeing your unconsciousness, he goes on repeating it out of compassion so that you may not forget that you are an idiot. You try your best to forget it. You make all effort to forget that you are an idiot. You believe that you are a very knowledgeable person. Only a really knowledgeable person knows that he is not knowledgeable. All the ignorant people believe that they are knowledgeable. The ignorant person is not ready to accept that he does not know. Only the most knowledgeable person is ready to question his own knowledge.

Edison has said, "People say that I know a lot. But the reality is that a child on the seashore who has gathered a few seashells.... My knowledge is only that much -- a few seashells in my hands and there is this vast sea which I do not know."

Your little knowledge seems great to you. You have lit a small lamp; its dim light is able to light up a small place and you think it is great knowledge. But you are not aware of the unlimited darkness surrounding you. When you understand your idiocy then you will say, "Is this knowledge, this dim light? I have gathered a few seashells in my hand and I think that I have become knowledgeable. But the journey of knowledge is endless, the search is unlimited." Then you will give up that knowledge also.

The day you become aware of your idiocy, the day you are aware that you are an idiot, your idiocy will start dissolving, because that awareness will bring you out of it. Idiocy is unconsciousness; it will start dissolving with awareness.

Psychologists say that a madman will become alright if he realizes that he is mad. A mad person never knows that he is mad, he thinks that the world is mad.

Kahlil Gibran has written that one of his friends became mad, so he went to visit him in the mental asylum. The friend was sitting on a bench in the garden of that asylum. Gibran sat down near him and said, "I am very sorry to see you here."

The friend looked carefully at Gibran and said, "Sorry for what?"

Gibran replied, "To see that you had to come to this mental asylum."

That mad friend started laughing and said, "You are mistaken. Since I have come here I have found the company of sane people. Outside all of them are insane; I am fortunate to get rid of them. You think *this* is the mental asylum? No, the mental asylum is outside these walls. Only a very few wise people live here."

An insane person cannot understand that he is insane. If he had that much understanding he would not have gone insane. If he understands that he is insane, then insanity will disappear.

If at night in your sleep you realize that you are dreaming, then the dreaming will stop. To dream it is necessary that you do not remember that you are dreaming. In the morning you will remember it when the dream is over. As long as you are dreaming it will seem real to you. But if right in the middle of the dream you remember that this is a dream, it will be over.

Gurdjieff used to tell his disciples that before breaking big dreams they should learn how to break small dreams. This big world is an illusion, a big dream; you cannot break it till you break the small dreams. How can you stop the day-dream when you cannot stop the night-dream? So Gurdjieff used to tell his disciples that while going to sleep at night they must go on reminding themselves that whenever they start dreaming, at once they must remember that this is a dream. It takes about three years to break the night dreaming. For three years continuously, every night while going to sleep, if you go on thinking, contemplating, meditating

on this thought then that moment comes -- that fortunate moment -- when suddenly you remember that this is a dream. And this remembrance breaks the dream and consciousness even enters the sleep. From that moment dreaming stops. Then there is no more dreaming.

Only after this you can wake up in the big dream -- this dream of the open eyes is the big dream. The night dreaming is personal, private -- alone. It is absolutely private. A husband cannot call even his wife into his dream. Even a friend cannot call a friend into his dream. This dreaming is alone; nobody else can participate in this dream.

But this big dream is collective, public. It is very difficult to break it because it is not only yours, it is everybody's, collective and joint. But if the first dream breaks, then that remembrance can break this dream also. That remembrance is enough. Even while awake one should be able to remember that this is a dream. Just think, if somebody has cursed you or called you names and you remember that this is a dream, then it will be impossible for you to lose your temper. If anything valuable of yours breaks and you remember that this is only a dream, you will not be unhappy. If your wife or husband or son dies, then it will be difficult to remember that this is all a dream, but if you can do so then your agony will disappear.

The person who has realized that this is a dream becomes a buddha, a *jinna*; neither death nor life is able to waver him. Happiness, then, does not seem like happiness to him and unhappiness does not seem unhappiness. This is the ultimate wisdom: neither happiness nor agony affects you!

Shankara is reminding you again and again that you are an idiot -- so do not get annoyed. If you get annoyed then you are proving that Shankara is right in calling you an idiot. Perhaps you are a big idiot and Shankara is calling you just an idiot, he is hesitant. Do not insist on proving that you are not an idiot, otherwise this insistence will strengthen your idiocy. You must accept it. Your acceptance will dissolve your idiocy.

Not only should you accept it but you should also remind yourself every moment that you are an idiot -- you are unconscious, ignorant and insane. Then your consciousness will move into a new direction, your inner quality will change, your actions will change. If you could only remember that you are not sensible then that will be the beginning of your becoming sensible.

Realization of one's ignorance is the first step towards knowledge. The effort to kindle the fire, the light, starts only after understanding the darkness. If one does not know darkness as darkness and blindness as blindness, he will not try to heal his eyes. When you go to a doctor he does not give you the medicine at once. First of all he tries to diagnose the illness, then he gives the medicine. If the diagnosis is correct then it is easy to give the treatment. That is why all the great doctors take the fee for the diagnosis and not for the treatment, because after the diagnosis anyone can give the medicines. Once the illness is diagnosed, its treatment will be easy.

Shankara is telling you again and again: OH IDIOT! SING THE SONG OF THE DIVINE. He has diagnosed your sickness. Idiocy is your sickness and SINGING THE SONG OF THE DIVINE is the treatment. But if you are not an idiot, then why would you sing the song of the divine? If you do not consider yourself ill, then why would you take the treatment? If you go on protecting your illness, if you go on claiming that your illness is your health, then of course you are incurable, nobody can treat you.

The third question:

> BELOVED OSHO, DURING CATHARSIS I EXPRESS ONLY NEGATIVE EMOTIONS, ANGER, JEALOUSY, ANGUISH, ETCETERA. WHY DO I NOT EXPRESS LOVE, DEVOTION, BLISS AND RELIGIOUS EMOTIONS? DO I NOT POSSESS THEM?

They are in you but they are a little deeper. When a well is dug, first of all it is stones, pebbles and mud which come out and not the water. It depends on the land also. Somewhere the water is at thirty feet and somewhere the water is at sixty feet deep. Water is certainly there. Every land has water underneath it but the difference is of depth.

A simple-minded person will get the water soon -- maybe at two, three or ten feet, and if a complicated person digs then he may get it at fifty or sixty feet. An innocent-minded person will get it quickly, but a violent, angry man will take a long time to reach the water level. The difference is in the layers of the land. Water is underneath all land. The soul is there in everyone, godliness is there in everyone -- the difference is in the layers of past actions. When you start digging you cannot straight away get the divine, you will get

only the layers of actions because these surround it. When you first of all start digging the well you only get stones and pebbles. Do not get dejected by this. In fact this is a good beginning; these things give the signal that the journey has started. Yes, first of all stones and pebbles will come out, then garbage, then good earth, and then wet earth. You are going nearer and nearer every day. When you see the wet earth you must know that water is not very far away.

Water is inside everyone, because you cannot live without water. Life is inside everyone, how can you exist without life? You may have hidden it, you may have covered it, but you cannot destroy it. Soul can be covered with your activities but it cannot be destroyed. We have suppressed the soul in birth after birth, so the catharsis has to be done according to the degree of suppression. Therefore, do not be disheartened.

"During catharsis I express only negative emotions, anger, jealousy, anguish, etcetera."

It is alright. These are good signs. Throw them out. When you cathart absolutely then you will come across the other hidden streams. The day anger is plucked and thrown out of you, from that day you will get compassion, because compassion is the other side of anger. The moment violence is finished in you, nonviolence will be born in you.

Go on digging as long as you go on having these negative emotions -- the positive emotions are hidden somewhere underneath these. But the digging has to be done and you cannot be lazy. Continuous labor is necessary, continuous watchfulness is necessary, because it is possible that you will go on digging with one hand and putting back the stones and the earth with the other hand. In the morning you will throw out anger while meditating but you will gather anger the whole day in the market. Then this digging will be useless. It will be like digging a well during the daytime and getting it filled up with stones at night and again having to start digging it the next day.

There is a story that Jesus used: A man sowed wheat in a field but someone put the seeds of wild plants and weeds into it to destroy the field. The servants got very worried. The head of the servants called a meeting to think over what to do and how to save the crop. They asked the master. He said, "If you start uprooting the wild plants then the wheat plants will also die. The two can be separated at the time of the harvest."

But this thing did not appeal to the servants. They said that the field should be weeded out soon. The evil should be destroyed as early as possible. They decided to look out for the person who had done the mischief "Who could be an enemy of our master, who is a thorough gentleman?" They tried to find out but could not succeed.

Then one evening a servant came to the head servant and he said, "Forgive me, but I cannot hide this secret any longer. I know who has thrown the seeds of these wild plants into our field. I myself have seen that person because I was awake at that time and I saw him going into the field. But perhaps he was not conscious at that time, because I was standing in front of him but he neither saw me nor recognized me; perhaps he was in a sleep. I have kept this secret so long but now it is difficult to keep it."

The head servant got very annoyed and asked him why he had kept this secret until now. Why didn't he tell him about it earlier? The servant said, "Even now I do not have the courage to tell you but I cannot keep it with me any longer. So you had better listen to the whole story first."

The head servant said, "You must tell me the name of that man. He will be punished." The servant sat down with bowed head. The head servant asked him, "Why do you not tell his name? Why are you afraid?"

The servant replied, "You will not believe me. It is our master who has thrown the seeds of the wild plants in the field. It is our master." Then both of them decided to keep this secret to themselves.

This story of Jesus says that whatever you build in the day you demolish at night. Whatever you make during the daytime when you are conscious, you destroy it at night when you are unconscious.

There are some people who walk in their sleep. There have been cases in the courts -- a woman gets up at night, sets fire to her clothes and goes back to sleep. She is not deceiving anyone because these are her own clothes which are very valuable and she likes them immensely. But in the morning when she gets up she cries that somebody has burnt her clothes. But nobody has entered the room; only the husband and the wife are sleeping in that room and nobody else has come in. The husband could not burn, them and how can the wife do such a thing? Yes, it could be the mischief of some ghosts! But after a lot of investigation it was found that it was the wife who was burning her own clothes; she had the habit of sleepwalking. There are some people who go to the kitchen in their sleep, eat something and sleep again. If you ask them about it in the morning they will deny this and say that they never got up at night. At the most they may remember that

they saw a dream; that too they cannot remember clearly.

Actually, every individual suffers from this disease. What you make with one hand you destroy with the other hand. You hate the very person whom you love. You have disrespect for the person whom you respect a lot. You are contradictory; you are divided into many pieces, into many parts within yourself. You destroy your love with your hatred and you destroy your compassion with your anger. You go to the temple to remember God and you start remembering the market, the shop! There was no need to go to the temple, you could have sat in the market. But the trouble with you is that when you are sitting in your shop you go on remembering the temple, and when you are in the temple you go on thinking about the shop.

I have heard that a sannyasin died. That very day a prostitute also died. They had lived in houses facing each other. When the angels came to take them, they were taking the sannyasin towards hell and they were taking the prostitute to heaven. The sannyasin said "Stop it! You seem to have made some mistake. You are doing just the opposite -- taking me, the sannyasin to hell and taking this prostitute to heaven! You must have misunderstood your instructions and it is quite natural. Even ordinary governments make mistakes so there can be a mistake in the administration of this universe. You had better find out first."

The angels also became doubtful. They said that there has never been any mistake "... but it is quite clear that you are a sannyasin and she is a prostitute." They went and checked and there was no mistake -- the prostitute is to be taken to heaven and the sannyasin is to be taken to hell. "If he insists on knowing the reason then tell him this reason...."

The reason was that the sannyasin was living in the temple but was always thinking about the prostitute. While worshipping God his mind was thinking of the prostitute. And when at night there was singing and dancing, drinking and merrymaking in the house of the prostitute, this sannyasin would be missing all that and thinking that he had wasted his life sitting in that empty temple. He would say to himself, "What am I doing sitting in front of this stone image? I do not even know whether God exists or not!" He was doubting God! He could not sleep the whole night; he kept on dreaming about having a good time with the prostitute.

And the mental attitude of the prostitute was just the opposite. She was a prostitute, so she had to entertain people by dancing, but she was always thinking of the temple. When the temple bells used to ring she used to think, "When will that fortunate day come when I will be able to enter the temple? I am the most unfortunate person. My whole life is wasted, it is dirty. Oh God! Please make me a priestess in my next birth. I will consider myself very fortunate even if I become the dust on the steps of the temple so that people who come to worship will touch me with their feet. That will be more than enough for me."

When she would get the scent of the incense of the temple she would be lost in ecstasy. She would be thankful to God for keeping her near the temple. She would think that there are many people who live far away from the temple but "I am lucky to be so near -- though I am a sinner." She would sit down and close her eyes whenever the priest would worship.

The priest was thinking of the prostitute and the prostitute was thinking of worship. The priest went to hell and the prostitute went to heaven.

Man is always in a dilemma. You think of the temple when you are in the market. The householder, the family man, thinks of becoming a sannyasin, and the sadhus go on repenting and thinking that they may have made a mistake in renouncing the world: this life may be all there is and we are dreaming about the next life. Heaven and liberation, who has seen it?

Sometimes some old sannyasins come to me -- honest sannyasins, because the dishonest ones never say this to anyone, they keep it to themselves. Yes, the *honest* sannyasins sometimes come and tell me, "We are now seventy years old; it is forty years since we became sannyasins but until now we have attained nothing, and now we have started doubting whether there is anything worth all this trouble. Have we wasted our life? We did not enjoy what we had and we have wasted our life in the hope of getting something which is not." These are honest people. What they are saying is authentic, they are not hiding anything.

If you come to know the inner stories of your sannyasins you will be surprised, and it will be difficult for you to bow down your head at their feet. You are thinking that they have attained bliss, they have attained peace, they have attained God, but most of them have attained nothing, they are in a worse condition than you. There is no doubt that they have lost their world and have not attained God.

Now this is a complicated matter. By renouncing or by giving up the world one does not attain the divine. The fact is that if you realize the divine then the world is lost. Light cannot be created by removing the darkness; the arrival of light removes the darkness.

Sannyas therefore is not negative, it is positive. First one has to attain, then one gives up. And this is right, too. How can you give up the futile till you have seen the meaningful, the significant? The glimpse of the meaningful gives the courage to give up the nonessential. After seeing the meaningful, automatically the nonessential is given up. You will not have to make the effort of giving up, you will not get the pain of giving up; your steps will go towards the significant with great joy, you will never look back. Only he is a sannyasin who does not look back. Looking back means the sannyas is immature.

In the beginning you have to take out the negative emotions which are hidden in you. In the `beginning the disease has to be thrown out. When the disease is thrown out, the catharsis has been done, then health will appear. Do not be afraid. You are fortunate -- you have the opportunity to throw out the disease. If the disease is thrown out then the water of health is not very far away. You have dirt in the upper layer; once that is removed the water within you is as pure as it is in Mahavira, in Buddha and in Shankara. Your innermost nature, your being, is exactly the same. There is no difference at all -- there cannot be. The 'meaning' of nature is that there is no difference.

But to reach that nature a lot of digging has to be done. The earlier you do it, the better it is. And you must be careful about one thing, which is that whatever you throw out should not be put in the pit again. Otherwise you will be laboring your whole life and you will attain nothing. Many people start digging many times.

There was a great Sufi fakir, Jalaluddin Rumi. One day he took his disciples to the nearby field. He showed them how the field had been spoilt by the owner; it was full of big holes. He had started digging a well, but did not find water after digging fifteen or twenty feet deep so he started digging at another place. He did not find water even at the second place, so he started digging at the third place. In this way he dug at eight places and now was digging at the ninth place. Like this he had spoilt the whole field.

Jalaluddin said, "Look at this man! If he had concentrated on one place and worked hard only on one place, he would have surely come across water, however deep it might have been. But he digs only ten or twenty feet and thinks that there is no water there, so he tries at another place. He has dug eight holes and in all he has dug one hundred and sixty feet deep, and even then he could not find water. But if he had dug one hundred and sixty feet deep in one place he would have definitely found water.

You will also start digging many times in life. Sometimes you start meditation and out of enthusiasm you do it for fifteen days or a month and then forget about it. Then you think about it again after four years, you start digging and become a bit peaceful and then forget about the meditation again. Like this you will dig many holes but you will not reach the level of water. Your field will be spoilt.

If you get into the habit of giving up after digging for a few days then it would have been better if you had not dug at all, because that labor is wasted. If you do not reach the water level then all the labor is wasted. Continuity is needed. And remember that as the continuous trickle of water breaks stones, the continuous trickle of meditation will certainly break the big rocks around you.

Today it may seem that your anger is very strong, how can meditation break it? But it breaks -- it has always broken. Rock is very strong and meditation is very delicate, but this is the mystery of life -- the continuity of the delicate can break the strongest and the hardest.

The fourth question:

BELOVED OSHO, YOU SAY THAT TO GET LOST IN SINGING THE SONG OF THE DIVINE IS AN INTOXICANT. YOU ALSO SAY THAT JOY IS LOST WHEN YOU ARE SEEKING JOY WHILE SWIMMING, PLAYING, MEDITATING, AND JOY SEEKS YOU WHEN YOU ARE IMMERSED IN THEM. PLEASE EXPLAIN AND CLARIFY THE BOUNDARY LINES OF IMMERSION, CONSCIOUSNESS AND UNCONSCIOUSNESS.

Singing the song of the divine in order to get lost is an intoxicant, but to get lost while singing is not an intoxicant.

Let me repeat it -- it is a little complicated. It is subtle but it can be understood. For getting lost, singing the song of the divine is an intoxicant. If you only want to get lost.... Life is full of worry, anguish, pain, tension, disturbance, misery; to forget this, to save oneself from all this, one has to make oneself busy or get involved somewhere so that he can forget himself. So somebody sits in the movie house and forgets himself; somebody sits at the wine bar and forgets himself for two hours; somebody goes to the temple,

starts singing the song of the divine and forgets himself. These are all different methods of forgetting oneself. But the aim of the three is the same -- to forget your worries. But the worry is waiting for you to come home. After you return home you will be the same. Those two hours were wasted, they were futile. Because of these two hours the worry is not going to disappear.

The search for something with which you can forget yourself is intoxicating, is like alcohol. For this you can make religion like alcohol. But to get lost while singing the song of the divine is entirely a different thing. You did not go there to get lost, you did not have any wish to forget yourself, you did not go there to save yourself from worry; you had gone there to awaken from the worry.

The worry is not to be forgotten but to be destroyed. You went to destroy the worry, to understand the essence of life; you went to create such a moment in life where worry would become impossible, a moment where there is no disturbance, no restlessness; you had gone in search of, your nature. You had gone in search of deep sources of water. You had gone not to forget but to awaken. But you got lost while meditating. This type of getting lost is not an intoxicant. If this is an intoxicant then this intoxicant is of consciousness. In this you will be lost and yet you will remain awake. You will find yourself absolutely finished and at the same time, for the first time, you will be. On one side you will find that everything is lost and on the other side you will find that everything has become new. You are and yet you are not. This thing you can understand only by experience.

In meditation there is a moment when you are not -- there is no 'I' at that moment; only existence is, only your being is. 'I' is lost, only existence is. There is no thought, no ego; the mirror of mind is absolutely clean, there is no dust on it. The divine is reflected in that clean mirror. This is a wonderful moment of peace, this is the unique experience of samadhi.

But you did not go there to get lost, you went to get transformed, you went to change yourself. You did not go to get lost, you went to be finished; you did not go there to rest for a while, you went for the revolution of your whole life.

Meditation can be done in two ways: the first is that you only want to forget yourself and the second is that you want to transform yourself. And you will get the fruits of whichever is the real reason within you. You will reap whatever you sow.

If in meditation you sow the seed of finishing yourself, then in the harvest you will find that you are finished; only godliness remains. If in meditation you sow the seed of forgetting yourself, then you will find that even meditation has become an intoxicant; you forget yourself for a moment but afterwards remain just the same. You go back to your original condition, maybe worse than before, because even that moment was wasted, was futile.

So I definitely say that to get lost in singing the song of the divine is an intoxicant -- if you do it to get lost. But if you do it to finish yourself then it is not an intoxicant, it is an awakening, it is consciousness.

And always remember that when you go in search of joy, of ecstasy, then you will not find it because that very search will become an obstacle. You will miss joy whenever you are seeking it, because you get joy only when you do not ask for it. Joy and bliss go only to emperors and not to beggars. When you go with a begging bowl you do not get joy; it comes to you when you stand like an emperor. You will not get it as long as you ask for it. You will get it only when you give up asking for it. Then it will come running to you from all sides. The most important rule of life, the most ancient religious law of life, is that you will not be able to attain joy and bliss when you go on running after it.

Try to understand it like this: you have forgotten somebody's name. You say, "I know it but I cannot remember it. It is just on the tip of my tongue." But if it is on your tongue, why don't you say it? The harder you try to remember, the more difficult it becomes to do so. The more you try, the more you forget. And you know that you know it. You try hard; you begin to perspire. What is the problem? Actually, when you go on trying to remember you create tension within you, and that tension affects the mind -- it becomes narrow, it shrinks, no space is left in it. Then you give up and start reading the newspaper, or you go to the garden or start sipping your tea. Just when you forget trying to remember the name, all of a sudden like a flash the name appears in the mind -- you remember the name. When you are making an effort you become disturbed, restless. This effort causes tension. When you give up the effort and you are at peace with yourself, then automatically the name is remembered.

Ecstasy, bliss is your nature. You shrink when you make an effort. It is within you, it is not to be brought from anywhere. But you shrink so much that there is no space left. You must have seen that the more you try to hurry, the more you get delayed. If you are in a hurry to catch the train then you go on putting the buttons in the wrong button-holes. In your hurry you cannot close the suitcase properly. When

you leave in a hurry you either leave the key or the ticket at home, thus your reaching the station in time becomes useless.

And you also know that if you had done all these things without tension, without the hurry, then everything would have been done very conveniently. Every day you button up your coat properly, there is never an error in it; but the day you hurry the button is in the wrong hole. The coat is not your enemy, the coat is not trying to take any revenge on you; the coat has nothing to do with you. But your hurry upsets you, makes you worried, and your hand becomes unsteady. When you do things with confidence and certainty then everything is done in time. But because of the worry you get delayed. If you try to run fast, you will reach late; the slower you go, the earlier you will get there. It sounds paradoxical but it is not, because patience is a great strength, and not to ask for anything is a great self-confidence.

You get joy, bliss, ecstasy when you are not looking for it. Then the festival of ecstasy, of joy starts from every side -- from within and from outside. Give up the search for it. Do not ask for it. Do not make meditation the means, make it an end. Do not think that you are meditating to get bliss. No, the meditation itself is a bliss, a joy. You should not do it with the idea of attaining bliss. The bliss, the joy is in doing it. When the means becomes the end, then you have attained the destination. You do not have to go anywhere. Your godliness appears wherever you are. Where can you go? You do not know God's address, you do not have any inkling of his whereabouts, where will you look out for him? Where will you search for bliss? Where will you search for truth? Where will you search for liberation? You had better sit down quietly.

You must have seen the statues of Buddha, of Mahavira, of Shankara. They do not seem to be walking, running or going anywhere, they are just sitting quietly. On their face there is no expression of any search. Look at Mahavira's face carefully: there is no hurry on the face. Does the face show the expression that he is searching for something? He is just sitting. There is no search, no desire, no expectation and no future -- only here and now.

If you have seen the statues of Buddha, Mahavira and Shankara then you will find that their whole message is "now and here." They are sitting peacefully, they are not going anywhere, they are not becoming anything, they are not attaining anything, there is no running for any desire. And then everything happens in that moment! The sky showers.

The last question:

BELOVED OSHO, IS SINGING THE SONG OF THE DIVINE, LIKE PRAYER, ALSO AN EXPRESSION OF THANKS?

Prayer is the seed, *bhajan*, singing the song of the divine, is the tree. Prayer is hidden -- not expressed, bhajan is the expression. Bhajan is the dancing prayer, the singing prayer. Bhajan is the expression of prayer. If you want to see prayer, you will have to look at it in Mahavira and Buddha. If you want to see bhajan then you had better look at Meera and Chaitanya. Bhajan is the prayer expressed. What remains within Mahavira and Buddha flows out of Meera and Chaitanya. What is static within Buddha and Mahavira has started dancing in Meera and Chaitanya. Bhajan is the expression of prayer.

You can understand it like this. Suppose you are in love with someone. You can just keep it to yourself, there is no need to say anything about it. It does not matter even if you do not say, "I love you." You can keep your love within you. Usually women do not tell about their love to anyone, they keep it to themselves. There is no need to say that love is, because the very experience of love is sufficient in itself. But love gets expressed -- sometimes in a song, sometimes in the touch of the hand, sometimes in the expression of the eye, and sometimes in silence also. And whenever love is expressed flowers blossom, the seed does not remain a seed. Both are beautiful.

There are two types of people in the world. For some prayer is enough -- there is no need to say anything -- those will attain God in their emptiness, in their silence. But this is not enough for the other type of people. Unless it is more than enough it is not enough for them -- they have to overflow. They have to go on flowing, expressing their inner ecstasy. So Meera dances. Buddha did not express himself in this way, but Meera did; and both are beautiful, both ways are good. You must know your own nature. If you want to keep it to yourself it does not matter, and if you want to distribute it, then, too it does not matter. And I do not compare the two. The seed is beautiful because the flowers bloom out of it, and the flower is beautiful because it becomes the seed. They are interconnected. The expressed and the unexpressed, the manifest and

the unmanifest, both are connected. You must find out your nature, your temperament, and choose whatever appeals to you. But remember that bhajan is an expression and prayer is silent.

The question is: "Like prayer, is singing the song of the divine also an expression of thanks?"

No, prayer is thanks and bhajan is gratitude with ecstasy. Prayer says: whatever is given to me is a lot; I am fully satisfied and contented with what is given to me. But bhajan says that whatever is given to me is more than necessary, it cannot be contained within, it has to be distributed. Bhajan expresses itself by dancing; it is not silent, it speaks. It has its own beauty.

Prayer is an unsung song -- the picture hidden in the mind of the painter which has not taken form on the canvas. It is the statue hidden in the stone which has not been carved out with the chisel. Bhajan is the visible statue. The stone has been cut, the chisel has done the work. Bhajan is the song which is being sung.

A friend came to see Rabindranath when he was about to die, just two days before his death. He said, "Yours has been a very successful life. There is nothing to worry about or to regret now." Both of them were friends since their childhood and now both of them were old. He said: "You can die peacefully. I did not attain anything in this life, I have wasted it so I will not die peacefully. You have sung so many songs!"

Rabindranath has sung six thousand songs. No other poet in this world has sung so many songs. The poet Shelley is very famous in the West but his songs number about three thousand, while Rabindranath's are six thousand, and all these six thousand songs can be put to music.

The old friend said, "You were given the Nobel prize; honors have been showered on you, you can die peacefully. Of course I will die without peace but you can thank God while saying goodbye to the world."

Rabindranath listened to what his friend was saying. Then he said, "Well, I have not been able to sing the song which I wanted to sing, it is still within me like a seed. These six thousand songs are the unsuccessful efforts to sing that one song. I have tried many times to sing that one song which is in me like a seed but I have failed every time. You may have liked those songs but they are the stories of my failure. My song has not been sung yet. I have not sung it yet, and God has come to take me away. Just now I was tuning my instruments; with great difficulty I was able to tune my sitar. People thought I was singing. No, I was tuning my instruments. Now I have become mature enough, the instruments are ready, my spirit is ready, the moment of singing has come just now, but now it is time to go. Yes, I am complaining to God."

Rabindranath could not sit like Buddha under a tree. He wanted to sing the song of the divine. Rabindranath has criticized Buddha a lot -- not out of any dislike but out of love and gratitude. But Buddha never appealed to Rabindranath: he had regard for him but Buddha's sitting silently like a stone statue did not appeal to him. But the Baul fakirs appealed to him -- the fakirs, the sadhus dancing with the *ektara*. This is the difference of individuals. Rabindranath had respect for Buddha, he had nothing against him, but they were two different types.

The personality of bhajan is different and the individuality of prayer is different. Prayer is silent, bhajan is speech, words, expression. Prayer is silent, quiet.

The people who pray have said, the Sufis have said, if your left hand is praying your right hand should not know about it. It should be done in the darkness of night. If a husband prays, the wife should not know about it, otherwise it will be showing off, and showing off means ego. The person who prays is afraid that others may come to know about it.

But the one who sings the song of the divine dances in the middle of the road. He is just not bothered about other people coming to know about it. He says that it does not matter whether people know or do not know. He destroys his ego in dancing. His ego is lost in his dancing. These are two different ways. Prayer is only thanks, bhajan is the expression of gratitude.

You should understand your inner condition. You can reach the divine through prayer or through bhajan. The paths are different but the destination is the same. And you must always choose the one which suits you, the one which you can enjoy. Always think of yourself, observe yourself... because it is possible that something in the other person is very appealing to you but it does not suit you. So you should not go for it even by mistake. What is good for the other may not be good for you. The other person's medicine can be poison for you. Your medicine also can be poison for the other person. Actually, medicine is not medicine, poison is not poison -- the poison which suits you becomes the medicine for you; the medicine which does not suit you becomes poison for you. So you should always go on observing what suits you, what is harmonious to you, and then choose the one which is meant for you.

If you want to sit quietly like Buddha, if you want to go deep in silence without any movement of the body.... We have made the statues of Buddha and Mahavira out of marble. The reason is they were sitting like this marble. When they were living they were unwavering. But a marble statue of Meera will not be

appealing. People have made it but it does not appeal. Meera's statue cannot be static, it has to be made of water -- dancing, liquid, not static.

Meera is a movement, a physical expression of emotion, a dance. Mahavira is static. He is like a pond without any ripple. Meera is like a waterfall -- like the water falling from a hill, where every drop dances.

These are the big differences, but these differences are of paths. Ultimately the pond also gets lost, evaporates in the sky by riding on the rays of the sun, and the river also gets lost in the sky by riding on the rays of the sun after it flows into the ocean.

The destination is one but the paths are many. The temple is one but the doors are many. Choose your own door, do not follow the other. A creed is created by following and religion is born by going according to your nature.

Enough for today.

The Great Transcendence

Chapter #5
Chapter title: The Bondage of Hope

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[NOTE: This is a translation from the Hindi series BHAJ GOVINDAM, literally: Singing the Song of the Divine. This version is the final edit pending publication, and is for research only.]

ONE WHO HAS LONG HAIR ON HIS HEAD, ONE WHO HAS SHAVED HIS HEAD, ONE WHO HAS PULLED HIS HAIR FROM THE ROOTS, ONE WHO IS WEARING OCHRE ROBES, OR IS DRESSED UP IN A VARIETY OF WAYS, THAT IDIOT, IN SPITE OF HAVING EYES, IS BLIND. JUST FOR THE SAKE OF HIS STOMACH HE DRESSES UP IN DIFFERENT WAYS.
ALL LIMBS HAVE BECOME INFIRM, ALL HAIR HAS TURNED WHITE, THERE IS NOT A SINGLE TOOTH IN THE MOUTH ANYMORE -- SUCH AN OLD MAN WALKS WITH THE HELP OF A STICK; EVEN THEN HE IS BOUND DOWN WITH THE MASS OF HOPE.
STRUCK BY THE COLD, IN THE MORNING HE WARMS HIMSELF BY KEEPING THE FIRE IN FRONT OF HIM OR BY KEEPING HIS BACK TOWARDS THE SUN. AT NIGHT, HE SLEEPS WITH HIS CHIN BETWEEN HIS KNEES, HE TAKES ALMS ON HIS HANDS AND LIVES UNDER A TREE; EVEN THEN HE DOES NOT DROP THE BONDAGE OF HOPE.
HE MAY UNDERTAKE THE JOURNEY TO THE GANGES OR TO THE OCEAN, HE MAY UNDERTAKE MANY AUSTERITIES AND FASTS, HE MAY GIVE AWAY IN CHARITY, BUT IF HE DOES NOT HAVE SELF-KNOWLEDGE HE WILL NOT BE LIBERATED EVEN IN HUNDREDS OF LIFE TIMES.
ONE MAY BE RESIDING IN THE TEMPLE OF GOD OR UNDER A TREE, THE EARTH MAY BE HIS ONLY BED, DEERSKIN MAY BE HIS ONLY ROBE, HE MAY HAVE DROPPED ALL KINDS OF POSSESSIONS AND INDULGENCES -- WHO DOES SUCH A RENUNCIATION NOT MAKE BLISSFUL?
HE MAY BE ABSORBED IN ENJOYMENT OF THE SENSES OR IN YOGA, HE MAY BE ENGROSSED IN SOMEBODY'S COMPANY OR HE MAY BE ALONE, BUT IF HIS HEART DWELLS IN THE DIVINE, THEN IT IS HE WHO IS BLISSFUL, IT IS HE WHO IS BLISSFUL, IT IS HE ALONE WHO IS BLISSFUL.

There is a very old story about an ascetic who was doing *sadhana* in a dense forest. He was sitting with

closed eyes and was praying to God continuously. He wanted to gain heaven. Hunger and thirst did not worry him.

A very poor young woman used to come to that forest to collect firewood. Out of kindness and consideration for the ascetic she used to pluck some fruits, bring water from the pond in cups made of leaves, and she used to put them near him. The ascetic was able to sustain himself on these things.

Gradually his asceticism became even more intense. He forgot about hunger and thirst and he neither touched the fruits nor the water. That poor young woman felt very unhappy and sad about this but there was no way out. Lord Indra also became worried and said that this person is going beyond the limits: does he intend to get hold of the throne of heaven? It is absolutely necessary to disturb his sadhana.

It was not very difficult to do so because Lord Indra knows the mind of man. A breeze came from heaven and turned that poor dark, ugly, young woman into a stunning beauty. It seemed as if a ray came down from heaven and turned her ordinary body into a golden one. As she was filling water for the ascetic from the pond, she saw her reflection in the water and just could not believe that she was looking like a fairy. She became fascinated by her own reflection.

She continued to look after the ascetic. Then one day the ascetic opened his eyes and told the young woman that he wanted to leave that place and go to other mountains as he has to tread on a more difficult path; he cannot rest till he has conquered heaven itself.

The young woman started crying, tears fell from her eyes. She said, "What wrong have I done that you are stopping me from serving you? I have never asked you for anything."

The ascetic thought and he looked at her face. He had never seen such a beauty -- not even in his dream! The woman looked familiar and unfamiliar both. The outlines were just the same but now there was a glory in it. The body and the features were the same but they were radiant now. She was like the forgotten melody, played again on a flute by some musician. The ascetic sat down and closed his eyes again. He did not go.

That night the young woman could not sleep because she felt happy at her victory and also repentant for polluting the sadhu. She was happy that she had won but felt unhappy for being an obstacle in the path of the ascetic. She felt sorry that because of her he could not continue the journey upwards. She could not sleep at night. She cried and she laughed. In the morning she took the decision. She touched the feet of the ascetic and told him, "I have to go. My family is going to another village." The ascetic blessed her so that she would be happy wherever she lives, and the young woman went away.

After many years the asceticism was complete. Lord Indra himself came down, bowed and said, "The doors of heaven are open to welcome you."

The ascetic opened his eyes and said, "I do not want heaven."

Indra was very surprised. He could not believe that any human being can say that he does not want heaven. Then Indra thought that maybe this ascetic has the desire of attaining liberation. So he asked, "Do you want liberation?"

The ascetic said, "What will I do with liberation?" Lord Indra was highly impressed by this attitude. He thought to himself that this is the height of asceticism -- even the desire of attaining liberation is not there. So out of regard he wanted to bow down in front of that ascetic but before doing so he said, "But there is nothing beyond liberation. What else do you want?"

The ascetic replied, "Nothing except that young maiden who used to collect wood in this forest. I want her!"

Do not laugh. This is the weakness of man. Do not laugh, but think over it, because the gravitation of earth is so strong! Do not think this story to be just a story; this is the whole agony of the mind of man. And do not think that this alternative was only before that ascetic, that it was only he who had to choose between the young woman and heaven. You also have the same alternatives. In fact everyone has the same alternatives: either you choose the pleasures which are transient or you choose the eternal. Either you lose the eternal for the transient or you dedicate the transient to the eternal. And of course most of the people will choose what that ascetic chose.

Do not think that you have done anything different. Whether Lord Indra has stood in front of you or not, whether someone has given you the alternative of heaven and earth or not, the fact is that the alternative is always there for you. And when you choose the one you miss the other. One whose eyes are filled with the intoxication of the earth remains deprived of the heavenly awareness. The heavenly gold cannot shower on the hands full of earthly dust; heaven can shower only if the hands are empty. The divine can descend only

if you are empty within.

If you are filled with some infatuation the throne of your soul is already occupied. Then do not say that the divine has been unfair to you -- this was your choice. Do not blame the divine if you do not find him -- it means that you have not chosen him yet, because whenever someone chooses him, he finds him immediately. It does not even take one second. But if you yourself do not want him, then the divine will not force himself on you.

Truth does not force itself upon you. You have the freedom to refuse the truth birth after birth, life after life. This is the glory of man and this is the misfortune of man as well. The glory is because of the freedom -- the freedom to choose. The misfortune is that we choose the wrong. But the choice of the wrong is included in that freedom. It cannot be called freedom, a freedom which can choose only the right and not the wrong; then that is not freedom. The meaning of freedom is that you have the right to go astray, to go on the wrong path. The meaning of freedom is that you have the freedom to sin. The meaning of freedom is that you have the freedom to refuse godliness.

Buddha was born, and the fifth day after his birth, according to the custom, the best of the pundits got together and gave him the name Siddhartha. The meaning of Siddhartha is fulfillment of desire, fulfillment of hope, attainment of wealth, attainment of destination. After waiting his whole life, after hoping and dreaming and going through many disappointments, at last a son was born to Shudhodhana in his old age -- certainly he was a 'Siddhartha'! The pundits had given him the correct name.

There were eight great pundits. The king asked them to tell him the future of the newborn baby. Seven pundits raised their hands and pointed two fingers. The king did not understand, he said, "I do not understand these gestures so please tell me clearly."

The seven pundits said that there are two alternatives: either he will be a great emperor or he will renounce everything and be a great sannyasin. Either he will be a great emperor or he will be a great sannyasin.

Only one pundit kept quiet. He was the youngest of them all. His name was Kodanna. But he was the most intelligent. The king asked him "Why are you quiet? You have not raised the two fingers!"

Kodanna said, "The two fingers can be raised at the birth of everyone because these two alternatives are for everyone: either this world or sannyas -- these two alternatives are for all. These pundits, therefore, have not said anything important about Buddha by raising two fingers. Well, I raise only one -- he will be a sannyasin!"

On hearing this Shudhodhana started crying. The unfortunate mind of man always behaves like this. He knew that Kodanna was an all-knowing astrologer. He was young but very luminous and his words, his prophecy will certainly turn out to be true. The other pundits had talked about the possibility of his being a great emperor, but Kodanna had disregarded that alternative. He said that the boy will definitely be a buddha.

The king felt happy when these pundits said that he will be an emperor. He did not give any importance to the other alternative of his becoming a sannyasin, because if one can be an emperor then why should one think of becoming a sannyasin? But Kodanna destroyed this hope by raising one finger.

The king tried to console himself by thinking that Kodanna is just one person and there are seven pundits opposing him. Man always goes on consoling himself like this: seven will be right and one will be wrong. But only that one proved to be right -- and it is good that only that one proved to be right.

At the time of your birth also, whether the pundits are called or not, nature raises two fingers. Nature puts forward two alternatives: either to be lost in unconsciousness or to be awakened in consciousness. Either collect the outer wealth, run the race of becoming a great emperor, or collect the inner wealth, rest in your being. Always remember Kodanna's one finger. In real life no Kodanna will meet you with a raised finger. You yourself will have to raise your finger.

These sutras of Shankara are most subtle gestures of renunciation and detachment.

ONE WHO HAS LONG HAIR ON HIS HEAD, ONE WHO HAS SHAVED HIS HEAD, ONE WHO HAS PULLED HIS HAIR FROM THE ROOTS, ONE WHO IS WEARING OCHRE ROBES, OR IS DRESSED UP IN A VARIETY OF WAYS, THAT IDIOT, IN SPITE OF HAVING EYES, IS BLIND. JUST FOR THE SAKE OF HIS STOMACH HE DRESSES UP IN DIFFERENT WAYS.

Always remember that man's mind is very dangerous. Even in sannyas it looks for the world. It finds

hypocrisy even in the temple; even in sadhana it finds the enjoyment of the senses. Whatever the outer activity, the mind goes on acting according to its old habit.

So Shankara says: Do not get deceived by someone who has long hair on his head. Long hair does not make any difference. Do not get deceived by anyone whose head is shaven. The shaving of the head, keeping long hair or pulling out the hair does not make any difference, it just does not matter. So do not get deceived by seeing such people. Jaina Digambar *munis* pull out their hair -- do not get deceived. There are people who wear ochre robes -- do not get deceived by them. Do not worry if the other is deceived but you should not get deceived, because it is very easy to wear ochre robes or to pull out one's hair; only a little experience is needed. What is the difficulty in shaving the head or in keeping long hair? Only a little experience is needed. But try to see what is going on inside the mind. Under these various garbs of sannyas they are just carrying on business to fill their stomachs.

Ninety percent of sannyasins are only filling their stomachs. If only the stomach had to be filled up then the world would be a better place. At least one would be honest -- the shop could be run as a shop without bluffing others; there would be no need to pollute the temple. Ordinary clothes were alright, there was no need to pollute the ochre robes. What was the need to pull the hair out? The barber could have cut your hair. All these outer things do not matter if your mind is doing business. If your mind is involved in running the shop then this is just a deception.

I received the news a few months before that two Jaina munis -- they live naked, they have given up everything and possess nothing -- went out of the village to answer the call of nature and they started quarreling. They were master and disciple. They attacked each other. Because of this quarrel and attack their secret was out. Both of them had hidden money in the hollow stick of the *pichie* they were carrying; the fight was over the distribution of the money. Both of them were caught and brought to the police station. Their disciples in the village became worried and were unhappy because it was also a question of their prestige. Somehow they quieted the matter down by bribing the police so that this news did not spread to other places.

The naked man is also doing the same thing as the shopkeeper is doing. Then is it not better for him to sit in the shop? Then at least the nudity will not be polluted.

Nobody is forcing you to give up the world. Give it up only when you feel like it; otherwise this pretence of giving up the world is nothing but a deception.

ONE WHO HAS LONG HAIR ON HIS HEAD, ONE WHO HAS SHAVED HIS HEAD, ONE WHO HAS PULLED HIS HAIR FROM THE ROOTS, ONE WHO IS WEARING OCHRE ROBES, OR IS DRESSED UP IN A VARIETY OF WAYS, THAT IDIOT, IN SPITE OF HAVING EYES, IS BLIND.

Why does Shankara say: THAT IDIOT, IN SPITE OF HAVING EYES, IS BLIND? Whom is he deceiving? It is not a question of deceiving others; the other is not concerned about him. He is deceiving himself. The final conclusion is based on what you are inside, it is not based on what you are outside. Life is determined by what you are inside, not with what you are from the outside.

Inside you are continuously counting money, outside you are chanting "Ram, Ram." This chanting is futile. Your counting the money is meaningful -- the judgment will be based on that, because there is no one else making the judgment, the judgment is being made every moment by what you are doing within you. If it had been someone else who was making the judgment then you could have asked his forgiveness, you could have asked him to relent. But there is no judge. There is no God sitting somewhere who can be pacified by you. Whatever you have done, your action is your destiny. The result is hidden in your action. Your thinking is the basis of your being.

There is a very sweet story about Mahavira's life. Mahavira was standing in a forest engrossed in meditation and a king who was his childhood friend was coming for Mahavira's *darshan*. On the way he saw another king, who had become Mahavira's sannyasin, standing near a rock doing austerities, *tapasya*. These three were childhood friends.

The first king felt very repentant for leading the worldly life. He thought, "Look at this king, Prasenchandra, how peaceful and silent he is. How blissful he is. How unfortunate I am. Mahavira has attained liberation and I am still counting money." The thought of renunciation arose in him.

When he met Mahavira he said, "I want to ask you a question. On the way I saw Prasenchandra doing austerities, *tapasya*. He is your disciple. Seeing him I also feel like renouncing this world. And I want to

know something: if Prasenchandra had died at the moment when I was standing near him, where would he be reborn?"

Mahavira said, "If Prasenchandra had died at that time he would have been born in the seventh hell."

The king was shocked to hear this. Prasenchandra was standing so peacefully, so silently, merged in meditation -- and if he dies he will be born in the seventh hell! Mahavira said, "Don't be worried. But if he dies now -- only a few moments have passed between the two events -- he will enter the seventh heaven." The king said, "This sounds like a riddle. Please explain it to me."

Mahavira said, "Before you came soldiers had passed by Prasenchandra. They saw him and remarked, 'This fool is standing here with closed eyes. His sons are too young yet and the ministers, to whom he has entrusted his kingdom, are busy looting his wealth and he is standing here like a fool!' The soldiers said this while passing him, and when Prasenchandra heard this, that the ministers were looting his wealth -- that the people whom he had trusted were deceiving him -- for a second he forgot that he had renounced everything. He forgot, he was not conscious, and the thought came to his mind, 'I am alive yet, you fools. What do you think? I am very much alive yet and I will sever the heads of these ministers from their bodies!' And unconsciously his hand tried to get hold of his sword which is not there now, but due to the old habit he tried to draw the sword from its sheath! And another old habit was that when he used to be angry he used to adjust his crown...."

Many of you are also in the habit of scratching your head or scratching your brow. So now in his anger when he tried to adjust his crown there was no crown, and he could touch only his shaven head. At once he became conscious: what am I doing? I am no longer King Prasenchandra, I have renounced everything. How could I think of killing people?

Mahavira said, "When you were standing near Prasenchandra, within him the sword was drawn, so if he had died at that moment he would have gone to the seventh hell. But now he has become conscious, he is laughing at his own foolishness. If he dies at this moment then he will be born in the seventh heaven.

Every action is the judge, and the decision for the action is within you, not outside you. You can stand silently outside while a storm may be raging within you. You may look very peaceful from outside while you may be restless within. You may be quiet outside, while within you may be ready to explode at any time.

Your outside is not valuable. Your inside is your existence. Every action of yours decides the nature of your soul. Every action of yours creates you. There is no other judge except you.

That is why Shankara says: THAT IDIOT, IN SPITE OF HAVING EYES, IS BLIND -- because he thinks that he is deceiving others.

But all deception is deceiving yourself. You are bluffing yourself. You cannot make others lose anything, it is you who will lose. You may be able to get hold of some money from the other's pocket, but with that money you will lose your soul. You will lose a lot and gain nothing. Even if you are able to deceive others, what will you receive? At the most you will snatch some money from the other person. That money is going to remain here -- neither you can take it with you nor the other person can take it with him after death. It does not matter whether the money is in this pocket or in that pocket. But by snatching it, by desiring it, you became perverted, your mind became dirty, you sowed the seed of sin within you. Then you should not hope to get any tasty fruit or any fragrant flower from this seed.

THAT IDIOT, IN SPITE OF HAVING EYES, IS BLIND. JUST FOR THE SAKE OF HIS STOMACH HE DRESSES UP IN DIFFERENT WAYS. THEREFORE, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.
ALL LIMBS HAVE BECOME INFIRM, ALL HAIR HAS TURNED WHITE, THERE IS NOT A SINGLE TOOTH IN THE MOUTH ANYMORE -- SUCH AN OLD MAN WALKS WITH THE HELP OF A STICK; EVEN THEN HE IS BOUND DOWN WITH THE MASS OF HOPE.

Till the last moment of death hope is not given up. You die but hope does not die. Even in death hope lives, remains alert and young. Even the man who is dying thinks that tomorrow everything will be alright. He dreams about tomorrow even when he is dying; people die dreaming.

One must understand hope. What is hope? The illusion of getting what you do not have. This dream of what is not now, of what will be there sometime, is hope. And what is waking up from hope? The awareness of what is. Hope disappears when you become aware of what is. Hope exists in the demand of what is not. The poor live in hope and the rich also live in hope.

When Alexander the Great was coming to India he went to meet a fakir named Diogenes because he had heard a lot about him. And many times it so happens that even emperors become jealous of fakirs.

Diogenes was also such a fakir. He used to live naked just like Mahavira. He was a unique fakir, he did not even keep a begging bowl with him. In the beginning when he became a fakir he used to keep a begging bowl. But then one day he saw a dog drinking water from the river. He said, "I must be mad! Why am I carrying this bowl with me? This dog is drinking water without any bowl. The dog is more sensible than me; if he can do without the bowl then why can't I do without it?" So he threw away the bowl.

Alexander heard that Diogenes lived in ecstasy, so Alexander went to meet him. When he saw Alexander Diogenes asked him, "Where are you going?"

Alexander said, "I have to conquer Asia Minor."

Diogenes asked him, "What will you do after that?" Diogenes was lying down on the sand of the river. It must have been a winter morning like this. He was taking a sunbath. He stayed lying down, he didn't even get up and sit. He again asked, "What will you do after that?"

Alexander replied, "Then India has to be conquered."

Diogenes asked, "Then?" And Alexander said that after that he will conquer whatever is left of the world. Diogenes asked, "And then?"

Alexander said, "Then what? Then I will rest."

Diogenes started laughing. He said, "I am resting now. You will rest then! If you want to rest in the end, then why go through all this trouble? I am resting now. You can also rest on this river bank, there is a lot of space here. There is no need to go anywhere, you can rest here right now."

Alexander was definitely very much impressed by this. For a moment he felt embarrassed, that what Diogenes was saying was correct: if he is to take rest in the end then why is he planning for it in this way? And Diogenes was certainly resting. It cannot be said that he was saying something wrong -- he was resting and was happier than Alexander. His face was like a fully blossomed lotus.

Alexander possessed everything but there was nothing inside him. Diogenes had nothing outside but had everything within him. Alexander told Diogenes, "You make me feel jealous of you. If ever I am to be born again I will ask God not to make me Alexander but to make me Diogenes."

Diogenes said, "You are again deceiving yourself. Why are you bringing God in? If you want to become Diogenes then what is the difficulty in your being Diogenes right now? It is difficult for me to be an Alexander because I may or may not be able to conquer the world. I may or may not be able to collect such a big army. But there is no difficulty in your being Diogenes: just throw away your clothes and rest!"

Alexander said, "What you say appeals to me, but it does not appeal to hope. I will come back. I will definitely come back. But now I have to go as my journey is incomplete. What you say is one hundred percent correct."

This is most interesting. What he says seems right and yet hope goes on pulling you. Just a few days before I was narrating the words of a great Japanese poet named Issa. His wife had died, he was very unhappy; then his daughter died, and when he was thirty-three years old all of his five children died and he was left alone. He was in great agony. His was a poet's heart, he was completely shaken. He could not sleep at night; he was not in his senses during the daytime. He went on asking the question, "Why is there so much agony in this world? What did I do? Why did I have to face this misfortune?"

Somebody suggested to him to go to the temple as there was a monk in the temple who may solve his problem. He went to the temple. The monk said, "The question, Why is there so much agony? is meaningless. Life is like the dewdrop which will disappear at any moment. You will also go. Your wife has gone, your five children have gone -- you will also go. Now do not waste time. Life is like the dewdrop on the grass leaf which will fall down any moment." Issa came back home. The monk's words appealed to him. Life is like this. He wrote a small haiku which is:

Life is a dewdrop,
yes I am perfectly convinced.
Life is a dewdrop,
and yet and yet....

"And yet," is hope. Even if you understand the fact, hope does not let you do it. Even when the intellect

understands, it does not affect life. At the most thinking may get an inkling of it but it is not reflected in the emotions. And hope goes on weaving its net.

ALL LIMBS HAVE BECOME INFIRM, ALL HAIR HAS TURNED WHITE, THERE IS NOT A SINGLE TOOTH IN THE MOUTH ANYMORE -- SUCH AN OLD MAN WALKS WITH THE HELP OF A STICK; EVEN THEN HE IS BOUND DOWN WITH THE MASS OF HOPE.

Hope is the thread with which we live. It is a very thin thread. It can break at any moment, but it does not break. It has become a very strong shackle. If it breaks from one end we hold it from the other. If it breaks from the world we start hoping for heaven, for liberation. Hope continues. Hope is bigger than the world.

When the agony of the world is realized and one becomes detached from the world, then one starts hoping for heaven. Hope drags you on even when you are tired and fall down. Many times this question must have arisen in you. When you see a beggar on the roadside who is without hands, feet, eyes -- whose whole body is wasted, you also start wondering why he is living. What is he living for? But he is not the only one who is making the mistake. If you were in his place what would you do? You will also continue to live. You will hope that tomorrow everything will be alright on account of some miracle.

Man goes on living in spite of suffering any amount of misery and anguish. I want to tell you a unique thing: man does not give up hope even in great misery. Logically it seems that anguish will kill hope. But no, anguish cannot destroy hope. The greater the anguish, the greater the hope man has. Anguish does not destroy hope, it kindles it. Yes, sometimes hope is destroyed in happiness, but not in misery.

That is why the hope of princes like Mahavira and Buddha was destroyed but the hope of beggars is never destroyed. All the twenty-four *tirthankaras* of the Jainas were princes, all twenty-four buddhas of the Buddhists were princes, all the *avataras* of the Hindus were princes. What can be the reason?

The irony is that hope can disappear in happiness but it does not disappear in unhappiness. Hope *should* disappear in unhappiness, hope *should* disappear in misery, but the fact is that as the misery increases the mind goes on creating more and more hope. Hope sprouts in misery, hope blossoms in misery, but is destroyed in happiness.

That is why the society which is happy becomes religious. The society which is unhappy can become communist but cannot become religious. There is a possibility of America becoming religious but India cannot. India was religious when it was happy, when the country was happy; when its people were satisfied and contented hope disappeared.

When you have everything then you realize that it is all futile. And this is right, because how can you see the futility of something which you do not have? The person who has money can see the futility of money. But the person who does not have money, how can he see its futility? To realize the futility of anything one has to have it first.

A person who has knowledge can see the futility of knowledge, but a person not having knowledge cannot see the futility of it. If you have the Kohinoor diamond in your hand you realize its futility -- you cannot eat it or drink it. But if you do not have it, then you can go on dreaming about it. Dreams never seems futile -- you have no way of discovering their worth. You cannot see the uselessness of anything until you possess it.

Hope lives in unhappiness, gets nurtured by it, but is destroyed in happiness. That is why a man on the roadside may be suffering and going through hell, yet he goes on hoping. If you ever visit hell you will find there the most hopeful people in this world. In spite of their agonies they go on hoping that they will be free of this tomorrow.

I have heard that a new prisoner came into a prison. He was taken to a cell where another prisoner was already living. That person asked him how long he was going to be in the prison. The new prisoner replied, "For ten years."

He said, "Then you had better stay near the door, because I am imprisoned for thirty years. I will stay near the wall. You be near the door as you will be going soon. You are here only for ten years."

Even in prison one goes on hoping for the day when he will be set free. People go on living, hoping for that day.

You must understand one thing in life: watch carefully the happiness which you have, for it is only out of happiness that you can be free. If you have a beautiful wife then you must enjoy beauty thoroughly; if

you have money then you must taste it properly; if you have position, observe it from all sides. You must watch carefully whatever you have, only then can hope be destroyed. And if you observe what you don't have, hope will never be destroyed.

Religion cannot enter into the life of a person whose hope is not yet destroyed. Hope is the door of irreligiousness; the annihilation of hope is the entry of religion. And you should also know that the annihilation of hope is not hopelessness. The defeat of hope is hopelessness: hope is quite alive in hopelessness. One may feel hopeless now but after a moment he will be again hopeful. Hopelessness is the defeated aspect of hope. It is the tired, exhausted hope. It is not destroyed hope, it is fallen hope.
When hope is destroyed then hopelessness also disappears.

Because of this Mahavira and Buddha seem to be pessimistic to the Western mind because they ask you to give up hope. They are being misunderstood. Mahavira and Buddha are not pessimistic; they are neither optimistic nor pessimistic. They say that when hope gets annihilated, hopelessness also disappears by itself because hopelessness is the shadow of hope.

Your shadow is cast when you walk in the sun. If you do not walk in the sun then the shadow will not be cast. When hope is not there at all, hopelessness disappears automatically. The more you hope the more hopeless or disappointed you will be, the more unhappy and miserable you will be. Then new hope is born out of hopelessness and this game goes on like day and night.

If hope breaks then there is neither hope nor hopelessness. Then you are at peace. The light of your consciousness goes on wavering with the strong wind of hope and hopelessness. When there is no hope and no hopelessness then the strong wind stops blowing and the consciousness becomes stable, unwavering and steadfast. That stability, that steadfastness is very fortunate. That steadfastness is samadhi.

STRUCK BY THE COLD, IN THE MORNING HE WARMS HIMSELF BY KEEPING THE FIRE IN FRONT OF HIM OR BY KEEPING HIS BACK TOWARDS THE SUN. AT NIGHT HE SLEEPS WITH HIS CHIN BETWEEN HIS KNEES, HE TAKES ALMS ON HIS HANDS AND LIVES UNDER A TREE; EVEN THEN HE DOES NOT DROP THE BONDAGE OF HOPE.
THEREFORE, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.
HE MAY UNDERTAKE THE JOURNEY TO THE GANGES OR TO THE OCEAN, HE MAY UNDERTAKE MANY AUSTERITIES AND FASTS, HE MAY GIVE AWAY IN CHARITY, BUT IF HE DOES NOT HAVE SELF-KNOWLEDGE HE WILL NOT BE LIBERATED EVEN IN HUNDREDS OF LIFETIMES.

Try to understand this:

HE MAY UNDERTAKE THE JOURNEY TO THE GANGES OR TO THE OCEAN, HE MAY UNDERTAKE MANY AUSTERITIES AND FASTS, HE MAY GIVE AWAY IN CHARITY, BUT IF HE DOES NOT HAVE SELF-KNOWLEDGE THEN HE WILL NOT BE LIBERATED.

... Because it is easy to do these things -- to fast, to give in charity, to live in discipline, to live by rules and regulations and in austerity. They are easy because actions are always easy. You do not change and the action is done.

Self-knowledge is difficult because knowledge means transformation. Knowledge means that you have to change and the way of consciousness has to change. The meaning of knowledge is that the movement and the direction of your consciousness should change. The meaning of meditation, the meaning of knowledge is that your consciousness should not waver, it should be unwavering, stable and steadfast. It is difficult.

It is easy to do something. If you eat more then you are troubling your body, if you fast even then you are troubling your body; there is no difference between these two conditions. First you were troubling the body by eating more, now you are troubling it by fasting. You go on collecting money, you can give it up also. You will know the futility of money only after you have collected it. Is it very revolutionary to give away in charity something which is useless?

There is a story in the Kathopanishad -- because of that story, that Upanishad is called Kathopanishad; *katha* means story. Nachiketa's father performed a big *yajna*, a religious ritual. After the yajna he gave away many gifts. Nachiketa is a small child. He is sitting near and asking his father again and again, "Will you give away everything?"

The father said, "Whatever I have I shall give. Everything will be given in charity." Nachiketa saw that

his father was giving away only the cows which were incapable of giving milk.

People usually give away such things in charity which have become useless. The father was distributing with enthusiasm and pleasure things which are of no use. Nachiketa's intellect is fresh, the father's intellect is old. So what Nachiketa could see, the father could not see. Nachiketa said, "What is the use of giving these cows who stopped giving milk long ago? The poor brahmins, to whom you are giving them, will have to take the trouble of feeding them. This is not a good deed at all." The father told him to keep quiet.

But just like a little child Nachiketa went on asking him, "If you are giving away everything of yours then to whom are you going to give me? To whom will you give me?" When he asked this question several times, the father got very annoyed and said, "I will give you to death."

Man gives whatever is useless; you also distribute those things which are of no use to you. I see that a few things keep on rotating -- they keep on going from one person to another. They are of no use to anyone, so people go on distributing them. You give it to someone, then he passes it on to another person. It is just giving for the sake of giving.

A friend of Mulla Nasruddin gave him a bottle of alcohol. Later on he asked him, "How was it?"
Mulla Nasruddin said, "Almost alright."

The friend asked, "What do you mean by *almost* alright? Either it is good or it is not good."

Mulla said, "No, it was *almost* alright. If it had been absolutely good then you would not have given it to me, and if it was less then alright then I would have given it away to someone else. It was almost alright so I drank it."

Like this, such things are given which have no value. You give away in charity that which is useless. You do not have to make much effort to fast -- it is only a little trouble to the body. You can do austerities also because it satisfies your ego. But the one and only revolution is the revolution of self-knowledge. Nobody can be free without that revolution.
Self-knowledge is the only liberation. Knowledge is liberation.

But knowledge does not mean the knowledge of the scriptures because, that is very easy. It is easier even than fasting and charity. There is no difficulty in reading the scriptures and there is no difficulty in filling the mind with scriptures. You can memorize the Gita even when there is no song in your life. When there is no inner harmony in you how can you sing the song of the divine? Yes, the Gita can be memorized without having any song within you.

When the inner music is so deep that you are absolutely lost in it only then that music, that song becomes the song of the divine. Then one does not remember or think of Krishna and Arjuna or the words of the Gita. You become what is said in the Gita. You yourself become that. Then there is no need to remember all that garbage.

Scriptures are valuable for those who are interested in collecting garbage. But scriptures have no value for those who themselves have become scriptures. You cannot gain knowledge until you yourself become scriptures. You will have knowledge when every gesture of yours indicates truth. Even the winking of the eyes, this small gesture too will express the truth. Whether you speak or you do not speak, truth will be expressed through you.

You may undertake the journey to the Ganges. Poor Ganges! Why do you bother it? Someone asked Ramakrishna, "I am going to bathe in the Ganges. Do you think that by bathing in the Ganges all the sins are washed away?"

Ramakrishna was a very simple person. He said, "Certainly they get washed away when you bathe in the Ganges. When you dip yourself into it, the sins get separated from you and they go and sit on the top of the trees which are on the banks of the Ganges. But after the bath, when you come out of the Ganges, these sins jump back on you from those trees. They had to leave you because of the Ganges, not because of you. If you do not come out of the Ganges, if you remain in it for ever, only then can you be free of the sins."
That man said, "But I will have to come out of it at some time."
"Then there is no point in your going there," Ramakrishna said.

The Ganges will free you of your sins? But if *you* have done the sins, how will the Ganges free you from those sins? If the Ganges goes on freeing people of all their sins then the Ganges itself will become very sinful because then it will be burdened with all the sins made by all the people.

Man goes on looking for excuses. Man sins, then tries to find some excuse so that his conscience may not prick him. By taking a dip in the Ganges he feels free of the sin and is again ready to sin. He will sin

again and will again bathe in the Ganges. The Ganges did not free you from the sin; actually it made you an expert in sinning, because you found a cheap way of getting rid of it. You did not have to pay much. The real journey is not very costly -- and then most pilgrims travel without tickets, they are not bothered about paying money for the tickets. When so many sins are being washed away by the Ganges, then one more sin will not matter.

HE MAY UNDERTAKE THE JOURNEY TO THE GANGES OR TO THE OCEAN, HE MAY UNDERTAKE MANY AUSTERITIES AND FASTS, HE MAY GIVE AWAY IN CHARITY, BUT IF HE DOES NOT HAVE SELF-KNOWLEDGE HE WILL NOT BE LIBERATED EVEN IN HUNDREDS OF LIFETIMES....
THEREFORE, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.
ONE MAY BE RESIDING IN THE TEMPLE OF GOD OR UNDER A TREE, THE EARTH MAY BE HIS ONLY BED, DEERSKIN HIS ONLY ROBE, HE MAY HAVE DROPPED ALL KINDS OF POSSESSIONS AND INDULGENCES -- WHO DOES SUCH A RENUNCIATION NOT MAKE BLISSFUL?

This is a very important statement. Shankara is raising a very serious problem. He is saying that if you have really renounced, then the proof of your renunciation will be your bliss. Bliss will prove whether your renunciation was true or not.

If the renouncer seems unhappy, then it means that his renunciation was false. If you say that you have lit a lamp in your house and still it is dark, then your lamp is false. If the lamp is lit, then there will be light in the whole house.

Shankara is saying that if you are living in a temple or under a tree and you are unhappy and sad, then you have not reached the temple yet, then you have not known the deity of the temple yet. THE EARTH MAY BE HIS ONLY BED. One who is so free that the sky becomes his covering and the ground becomes his bed -- that is why Mahavira was called *digambar*. The sky became his cover and the earth became his bed.

When, THE EARTH MAY BE HIS ONLY BED, DEERSKIN MAY BE HIS ONLY ROBE, HE MAY HAVE DROPPED ALL KINDS OF POSSESSIONS INDULGENCES -- WHO DOES SUCH A RENUNCIATION NOT MAKE BLISSFUL?

Blissfulness is the measuring rod. There is no other proof of your renunciation except bliss. Your bliss will prove whether your renunciation is true or false.

You may give up your home, your money, you may become naked, you may shave your head or keep long hair, you may wear ochre robes and go to the Himalayas or sit on the bank of the Ganges but if you are not happy, if you are not blissful, then all these things are nothing but a deception. You may look like gold but you are not gold, you are just brass.

Just as gold can be tested, your renunciation also can be tested by your bliss. True renunciation means bliss and worldly enjoyment means misery. A blissful person proves that his renunciation is true and unhappiness, misery, is the result of worldly enjoyment.
That is why Shankara says:

HE MAY BE ABSORBED IN THE ENJOYMENT OF SENSES OR IN YOGA, HE MAY BE ENGROSSED WITH SOMEBODY'S COMPANY OR HE MAY BE ALONE, BUT IF HIS HEART DWELLS IN THE DIVINE, THEN IT IS HE WHO IS BLISSFUL, IT IS HE WHO IS BLISSFUL, IT IS HE ALONE WHO IS BLISSFUL.

Then it does not make any difference whether he is living in the home or out of the home, whether he is sitting on a throne or on a stone on a mountain, whether he is absorbed in the enjoyment of the senses or in yoga, whether he is with someone or alone, whether he is in the company of the family or of the society or alone, whether he is in a palace or in a cottage.

IF HIS HEART DWELLS IN THE DIVINE, THEN IT IS HE WHO IS BLISSFUL, IT IS HE WHO IS BLISSFUL, IT IS HE ALONE WHO IS BLISSFUL.
Therefore, OH IDIOT! SING THE SONG OF THE DIVINE.

Dwelling in the divine, in Brahma. The definition of Brahma is *satchidananda* -- to be engrossed in truth, in consciousness and in bliss.

One who is authentic, and who is the same from inside and outside; who tastes the same within and without; who is truth and consciousness; who is awakened and is not unconscious; who is blissful and who is full of the fragrance of the divine; whose very breathing is full of music; whose movements are like a dance; whose presence reminds you of the divine... if you go near him his coolness affects you, his bliss starts dancing in you. All your misery disappears by looking at him. His blessing means the attainment of everything. When you feel this, when you feel deep contentment, then that is the proof of his being engrossed in Brahma, of being in a deep embrace with the divine.

There is a very interesting thing. You must have seen the image of Mahavira -- he is very blissful. You must have seen his body also. But look at the Jaina muni. He looks so unhappy, so miserable. There is no bliss showering from him; he looks sad. It seems as if the bud has not blossomed into a flower, it has shrunk. But you say that this shrinking is renunciation. He does not bathe, he does not brush his teeth, so he smells of sweat and his mouth stinks and he thinks that this is renunciation. When you are with him you will never feel like dancing out of joy; when you are with him you will never hear the song of the divine music of the flute which you had never heard before. Rather, you will feel a little restless when you come back after seeing him. Perhaps his presence will create self-condemnation in you; perhaps in his presence you will feel that you are a sinner. But his presence will not make you aware of the divine within you.

And that is the difference -- with the real sannyasin you will not feel self-condemnation, you will feel happy and joyful. With the real sannyasin you will feel gratitude. The real sannyasin will never show you your darkness, he will indicate the light within you. You may be a great sinner but the real sannyasin will never give you any hint about your sins because that is not worth talking about; that topic is worthless, meaningless. The glory within you is the real thing.

You are a sinner because you have not known your inner glory up till now. If you are made more aware of your sins then your inner glory will get even more suppressed. No, these sins are like the dream of the night. They are meaningless. You should be able to remember the godliness within you. But only that person can make you remember the divine, can remind you of the divine, who himself is engrossed in him, who is in the deep embrace of Brahma. In his presence someone within you will start waking up. In his presence -- just as the peacocks start dancing when the sky is full of clouds -- the same way in his presence....

Buddha has said that the inner peacocks of many people start dancing when someone's inner space is full of the clouds of the ultimate. Yes, you will dance in his presence. You must know that where you experience the bliss that is the abode of Brahma, that is the temple.

HE MAY BE ABSORBED IN THE ENJOYMENT OF THE SENSES OR IN YOGA, HE MAY BE ENGROSSED IN SOMEBODY'S COMPANY OR HE MAY BE ALONE, BUT IF HIS HEART DWELLS IN THE DIVINE, THEN IT IS HE WHO IS BLISSFUL, IT IS HE WHO IS BLISSFUL, IT IS HE ALONE WHO IS BLISSFUL.

And that is the aim, that is the destination which has to be approached from all sides.

Therefore, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE. SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE. OH IDIOT!

Enough for today.

The Great Transcendence

Chapter #6

Chapter title: Truth is not a debate

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[NOTE: This is a translation from the Hindi series BHAJ GOVINDAM, literally: Singing the Song of the Divine. This version is the final edit pending publication, and is for research only.]

The first question:

BELOVED OSHO, YOU HAVE SAID MANY TIMES THAT A DIALOGUE IS NOT POSSIBLE THROUGH DEBATE. BUT SHANKARA ANNOUNCED HIS UNIVERSAL VICTORY AND DEFEATED INNUMERABLE INTELLECTUALS IN A DEBATE ON THE MEANING OF THE SCRIPTURES. AFTER THE DEFEAT THEY HAD TO BECOME SHANKARA'S DISCIPLES. PLEASE EXPLAIN WHAT KIND OF DEBATE ON THE SCRIPTURES THIS WAS.

Through argument and debate, through logic and debate, dialogue is never possible. Dialogue means the talk of two hearts; debate means the conflict of two intellects. Dialogue means the meeting of two individuals; debate means the conflict of two individuals. Nobody gets defeated in dialogue, both win; in debate both get defeated, nobody wins.

But there was no other alternative for Shankara. He had to debate, because at that time dialogue could be possible only after the debate. Shankara did not debate to explain truth. The fact was that people were so full of their own intellect, their ego, their scholarliness, that they were not ready to listen to any talk of the heart till their scholarliness and intellect were defeated. Shankara did not explain truth to them by debate, he destroyed their ego by debate. And dialogue is only possible with that person who is ready to bow down.

Shankara's debate of the scriptures was only negative; it was like taking out a thorn with another thorn. A mind which is full of logic can understand the language of logic only. A mind full of scholarliness can only understand the language of scholarliness, it cannot even hear the language of love -- and even if it hears it it cannot understand the meaning and, there is just no question of understanding the language of msilence.

The scholarliness of this country was at its zenith when Shankara was born. That very scholarliness has ruined this country. It just got stuck in the head and there was no way to reach the heart. To reach the heart it was necessary to first cut off the heads. This disease was so acute that it could not be treated by medicines, so an operation was needed.

So Shankara was compelled to debate -- that was his compulsion. Shankara is not at all the debating or the argumentative type. It is just not possible for Shankara to be argumentative. He is not interested in logic at all; otherwise he could not have sung songs like Bhaj Govindam. He wanted to sing the songs of the divine from his very heart. If the time had been ripe, if the people could have understood the language of the heart, then Shankara would not have argued or debated at all. If he had got the opportunity he would have danced.

But the country was sick; scholarliness was at its climax, people's heads were really heavy with learning and knowledge so it was necessary to remove that useless weight from their heads. And scholarliness can only understand argument. Scholars may listen to the language of the heart after being defeated by logic. So Shankara defeated them in debate.

And remember that a person who has known the truth can utilize logic in a right way, but logic can be dangerous if used by a person who does not know truth. Logic is the end, logic is everything for the one

who does not know truth, but if one knows truth, he can use logic in the service of truth. One who knows truth can make logic the servant. Truth can ride on logic also.

Usually logic is like a sword in the hands of children. They will harm others and harm themselves with it. But a person with knowledge can use logic in a sensible way -- like a grown-up person using the sword. He will not harm anyone with it, but will protect others from any mishap.

Shankara made the right use of logic. If used properly even poison can become medicine. An intelligent person can always turn the poison into medicine. And Shankara did utilize logic in the service of truth. He toured the whole of the country -- he went from one corner to the other corner. He debated and he used logic; he argued with people whose sick minds could not go beyond the intellect and who had forgotten the language of the heart. He debated whenever he saw that some genius was lost in words and could not find the door to truth. He argued with people who were overburdened with scriptures and who were struggling to come out of it. It was only the prologue.

Whenever someone was defeated in the debate of the meaning of the scriptures, at once Shankara made him a disciple. The real, important thing is this: as soon as someone was defeated in argument, Shankara utilized his defeat. In the moment of that defeat, when the individual was stunned, when his ego was shattered, when his intellect and his logic did not work, when he became helpless and started sinking, Shankara at once put the other boat in front of him. If the boat of your logic is sinking, let it sink. I have got another boat, the boat of the heart -- the boat of love, the boat of devotion.

During such moments he must have sung: OH IDIOT! SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE.

He has called these pundits idiots. You must understand that he debated so that your idiocy could be cut off. All illusions disappear as soon as your idiocy is destroyed. And he utilized that moment of transition when your mind becomes thoughtless -- all the clouds disappear and for the first time you are looking at the open sky. Shankara did not debate to explain truth. By debate he removed the clouds so that the sun of truth could be seen.

There is no need to prove truth, it is proof by itself. It is self-evident. And remember that if anything has to be proved by logic, it can be disproved also by logic. Logic is only a play, it is not a strength. Anything which is proved by logic can be disproved by logic. Logic is just like a lawyer; logic is like a prostitute; it is not attached to anyone -- it can take any side, it can be used on both sides, for and against anything. Just as a sword does not belong to anyone, logic also does not belong to anyone. Your own sword can be used by your enemy to cut your throat. You cannot say, "It is my sword, how can it cut my throat?" The sword belongs to no one.

Similarly, logic too belongs to no one. That is why people who depend too much on logic will find one day that it is not dependable at all. One day they will realize that they were riding a paper boat. One day they will discover that the logic which acted as a support for them to stand became the cause of their downfall.

If you believe in God you say that there must be someone who created this world. Your logic is that this world must have been created by someone, so there should be a God. But then the other argument is: Who made God? ... Because how can God exist without being created? There is no difference between the two arguments. One believes in God and the other is an atheist. But I see no difference between the two because both of them depend on the logic that how can anything exist without being created?

You get annoyed with an atheist and you tell him, "Keep quiet! Nobody has made God." But the atheist is only saying that if God can exist without being made, why cannot the world exist without being made? The logic is the same, the argument is the same, so nobody wins.

Nothing is ever proved by logic. What is, is beyond logic; what is, is self-evident. But if you go to Shankara with logic he will counter all your logic. There are very few people who are as logical as Shankara. You can meet people who have known the divine -- like Ramakrishna -- but such people are rare who have known the divine and can counter the arguments of the atheist. Ramakrishna could not counter the argument of an atheist. He did not know logic. He was a simple and a pure person. Vivekananda could counter the logic, but Vivekananda does not have any experience of truth. People like Shankara are unique. He has in him the qualities of Ramakrishna and Vivekananda both. He has known just as Ramakrishna has known, and he can use arguments in favor of what he has known, just as Vivekananda can do without knowing.

But Shankara has been misunderstood. The irony is that all his life Shankara tried to destroy the egos of the pundits, and those very pundits took him to be a pundit also! These pundits go on saying that Shankara

conquered all. Shankara must be having a hearty laugh at this! The victory of logic is no victory at all. To defeat anyone with logic means nothing. If anyone gets defeated in argument he just keeps quiet, he does not feel defeated at heart.

If you put a lot of arguments before someone, he may not be able to reply to you in the same way, so he will keep quiet at that time but in his mind he will go on waiting to take his revenge on you. To defeat someone with logic is like using the sword to make him surrender. He will surrender for the time being but will wait for the right time to take his revenge. One who is defeated with a sword is not defeated at all. Only the one who is defeated with love is really defeated, because no other surrender is meaningful until you surrender from the heart.

So Shankara defeated with logic those people who existed on logic. He cut down logic with logic. But in that moment of defeat Shankara told them, "Your logic is futile, my logic is also futile. I took out your thorn with my thorn, but my thorn is not more valuable than yours. And don't try to keep my thorn in your wound, otherwise this will also cause you as much pain as your thorn was giving you. It is better to throw away both the thorns."

This was the meaning of being his disciple: to move away from the intellect and come down to the heart. Truth has to be sought not with thinking but with emotion. Truth has to be discovered not with logic, scriptures and principles, but with an open heart. When the flower of the heart blossoms then the sun of truth shines on it. The rays of truth dance on the blossoming flower of the heart. This was the meaning of disciplehood. But those who could not understand this were made to understand in their own language by Shankara.

Shankara is a unique person. And it is very easy to misunderstand the unique person because he is beyond your common understanding. It seemed to people that he was also a logician, a great logician. But can a great logician say, "Sing! Dance! Sing the song of the divine"? It is just not possible for the logician to say so. Such words can be spoken only by a lover of the divine from the depth of his heart. So remember this.

"You have said many times that a dialogue is not possible through debate." It is never possible. Shankara cleaned the ground for dialogue by logic and debate. You were full of debate so he humbled you with debate. You were full of arguments so he humbled you with arguments. He cleared the ground with these and then sowed the seeds of love and devotion.

Many people have been thinking that Shankara is contradictory. He is not contradictory. He seems contradictory in the same way as you see someone in your neighborhood demolishing his house. It takes him months to demolish it and then to clear the debris; then he lays the foundation and he builds a new house. Will you call this person contradictory? One day he demolishes his house and the next day he builds it. It may seem contradictory, but you know that if a new house is to be constructed then the old one has to be demolished. There is no contradiction in this contradiction. The new house can be built only after demolishing the old one.

Shankara is not contradictory, he is fighting logic with logic. When the old house is demolished then he gives the invitation to dance. You will say that this is contradictory -- first he talks about thought and logic, then he talks about love and dance.

No, he used logic to destroy the old and built the new with emotion. He cleared the ground with logic and now is sowing the seeds of love. There is no contradiction.

You say, "But Shankara announced his universal victory." This announcement also was not made by Shankara; this announcement was made by people who were following Shankara but could not understand him. You cannot understand anyone just by following. It is very easy to follow anyone, but it is difficult to be a disciple. It is very easy to follow or to copy others, but it is difficult to understand someone and then to develop your life according to that understanding.

So those who followed Shankara announced his universal victory. They are still doing so. The Shankaracharya of Puri is still doing so, Karpatri is still doing so. They still go on saying that Shankara defeated the whole world. The Shankaracharya of Puri still says that he is *Jagat Guru*, master of the world. This is not Shankara's announcement, because Shankara knew that nobody wins and nobody is defeated with logic -- it only means that the other person's logic was weaker than yours and you were more skilled. But tomorrow the other person can also become more skilled in logic.

Shankara knew that the victory of logic and argument is no victory, it is only a deception. And Shankara is not attempting to defeat anyone with logic. His attempt is unique, but this unique attempt cannot be seen by those who are following him; they will only see that he defeated another man. Those who are following

him can understand only the language of the ego. They cannot see that actually Shankara did not defeat the person but made him victorious, he brought him on the path of the heart. A person was losing, sinking deep into logic -- Shankara saved him and showed him the path of victory. Now that person will be victorious.

That is why people like Kumaril Bhatt, who was defeated by Shankara, became his disciple -- he did not become his disciple in misery and anguish. If Kumaril Bhatt had become a disciple after being defeated then it would have hurt his ego and he would have tried to take the revenge of his defeat. Kumaril was as great a logician as Shankara. By debating with Shankara Kumaril realized that debating is futile. Shankara was not victorious, Kumaril was not defeated. Logic was defeated and emotion won.

It is necessary to understand this -- by debating with Shankara, by playing with an expert player, Kumaril saw clearly that those things on which he depended fell down with just the blowing of a breeze. This does not mean that he accepted Shankara's logic. Shankara's skill is only that, through debate, he shows you that your arguments are futile, that my arguments are futile; logic becomes meaningless. Neither Kumaril was defeated nor Shankara won -- logic was defeated. Because this defeat of logic came through the medium of Shankara, Kumaril bowed and fell down at his feet.

And these debates were full of sweetness, these debates were full of love, there was no bitterness in them. They were not fighting like enemies, it was like playing chess: an army of arguments was put at stake. Kumaril prepared the best of his logic and the best of his intellect, and Shankara went on destroying all his arguments one by one. He did not try to put his own argument in Kumaril's mind, he just went on negating Kumaril's arguments until a space was left, and in that space discipleship was born. The opponent saw that the person standing in front of him has not brought any theory but truth. He has destroyed all my arguments but has not established any new argument in their place. Empty space was left. There was an interval, there was emptiness, there was a void. In that state meditation happened. In this moment of meditation he bowed down. Do not think that he bowed down before Shankara; he bowed down before the truth which was expressed through Shankara. Shankara was only an image, a symbol. Kumaril was bowing down before truth. Kumaril was bowing down not because he was defeated but because he was awakened.

But those people who were standing behind, all they saw was that he was defeated and was bowing down. The people who followed him announced tha, "Shankara has become victorious, he has defeated the world." Because of these stupid people Shankara's image was polluted. The unique approach of Shankara was lost and instead of it a very ordinary tradition, a narrow path came into existence. The vast path of the open sky was lost -- that openness was lost. Therefore you will find that if a sannyasin of Shankara is a logician, he will not accept Bhaj Govindam and such things.

There are people who say that songs like Bhaj Govindam are not written by Shankara, that they are written by others and are given the name of Shankara. They say, "How can Shankara write such songs?" Yes, Meera could write such songs, Chaitanya could write such songs, but how could Shankara write them?... because he was a sharp logician, it was not possible for him to sing such devotional songs. These people say that those songs have been made by others who have taken advantage of Shankara's name. They think that these songs are not authentic and they believe in arguments which really have no value.

Shankara used logic to destroy the old building and gave these songs to construct the new building. This process of his is not contradictory; if you think so then you will not be able to understand him.

Shankara never announced his universal victory. Those who know truth are not ambitious, those who know truth are not egoist. Such announcements of victory are very childish: little children indulge in such things. Who is there to win and who is there to lose? Shankara sees that there is only the divine; the multiplicity of things is an illusion, unity is the truth. Who will win and who will lose? If anyone wins it is only the divine who will win, and if anyone loses it is only the divine who will be defeated. When it is he who is winning and it is he who is losing, then who is going to announce the universal victory? No, Shankara cannot make this mistake, and if he has made it then he has no value. Shankara has awakened and not defeated others.

No, Shankara made innumerable intellectuals really intelligent. Before this they had been involved with false intellect; they were taking care of bad coins. Now they were shown the real coins. You can only make out the bad coin after seeing the real one: there is no other way to prove that a bad coin is bad. Shankara showed the real coins and then the bad coins could be recognized. These debates were not like those which are popular in the West. These debates were also not like the ones which go on in the East these days. These debates were very sweet. These were the debates of the seekers of truth.

There are two types of debates: one is that whatever you say is correct because you are saying it -- because you cannot be wrong. Whatever you say it does not matter, but it has to be correct because you

have said it. This type of debate is futile, useless. If you are seeking truth then you do not insist that what you say is correct. Then you say that from whatever you have known up to now, this seems correct to you: "I am ready to know more if there is anything more to be known. I am open, I am not closed. I have not yet arrived at any conclusion. But up to now, wherever I have searched, this seems to be the most truthful. But if truth is revealed to me I am ready to accept it and be transformed and to give up whatever I knew before this." Then debate becomes the process of approaching truth.

The East has utilized this type of debate. This tradition is thousands of years old. In seeking the truth intellectuals used to think over and debate -- not because they had found the truth but because they were searching for it. This continued for thousands of years. Whenever a person showed the other's untruth, then he had the courage to bow down at that person's feet, because in the search for truth whosoever showed it was the master. So those who were defeated by Shankara became his disciples.

Discipleship means: you have taken me one step farther than where I was, you have made me see farther than where my eyes could see, you have made me see the open sky by carrying me on your shoulders.

The search for truth is absolutely a different thing. If the aim is the search for truth, then debate can also be utilized. That is why I say that even poison can become medicine.

There have been debates in the West also, but they are not like the ones in the East. In the West they go on fighting, debating, and it can never be judged who has won and who has lost. They have never become anyone's disciples.

Shankara traveled to Mandala, Mandan Mishra's city; Mandala was named after Mandan. As he entered the city he asked the women at the well, "Where is Mandan Mishra's house?"

They laughed and said, "You do not have to ask this because you will be able to recognize it yourself. The very atmosphere of that house will tell you. Even the parrots in the cage hanging in front of the house recite the words of the Upanishads. The aura of that house is ancient and sacred." The women laughed and said, "Stranger, you will be able to locate that house. Nobody needs to ask for it."

Shankara arrived at the house. It was true, the birds were singing at the door and they were reciting words from the Upanishads and the Vedas. Shankara went inside and invited Mandan Mishra to debate with him.

Mandan Mishra was very famous. He was older than Shankara, and his prestige and fame were much more than Shankara's. He also had more disciples than Shankara. Shankara invited him to a debate on the search for truth. They welcomed him and made him stay in the house. He was not an enemy. Mandan was more than fifty years old at that time and Shankara was about thirty years old. So Mandan said, "I am much more experienced than you. You are young. I am of your father's age so we are not equal -- this debate is not equal. So I give you the advantage of choosing the judge. You are young so you choose the judge -- he will decide who has won and who has lost."

This was not a fight at all, it was a very loving contest. The older person welcomed the younger one like his own son and gave him an advantage also. Shankara looked around for a judge who could be of the same repute as Mandan but could not find one. So he decided on Mandan's wife, whose name was Bharati. Shankara said, "Your wife will make the judgment."

Do you think that this is a fight? This is not the language of enemies. If the wife is to make the judgment then there is the possibility of her taking the side of her husband. This is quite natural if the debate is based on enmity. But this debate was for the search for truth, and was full of love.

The wife became the judge, and after the debate she gave the judgment that Mandan had lost and Shankara had won. Bharati then said, "But wait, this defeat is incomplete. You have defeated only one half of Mandan -- I am his other half. You now have to debate with me." This sounded like a joke but it was a beautiful fact -- the wife being the other half of the husband, only half of Mandan had been defeated and now the other half, the wife, had to be defeated. This wife who gave the judgment of her husband's defeat must have been unique. She said to Shankara, "Your victory is incomplete. You have to defeat me too to make it complete."

Shankara agreed to debate with Bharati. But he found he could not reply to the questions asked by her, because she did not ask any question regarding Brahma or knowledge of Brahma. As he had already defeated Mandan on that topic. She had understood from the debate with Mandan that it was useless to talk to this young man about Brahma. She thought "This young-looking person is actually a very ancient being."

And Mandan certainly knew more than Bharati. That is why Bharati had fallen in love with him, married him, and was looking after him. She had seen him defeated by Shankara on the subject of Brahma, so she asked Shankara questions regarding sex. Shankara was young. He was thirty years old and was unmarried.

He found himself in a difficult situation. He said, "I want six months' time to reply to these questions because I am unmarried and a celibate -- I do not know love, I do not know sex. So if I reply now it will not be from my own experience and answers which are not based on experience cannot be true or correct. Just as Mandan has lost by talking about Brahma based on his knowledge of the scriptures, the same way I can also talk about sex based on my knowledge of the scriptures and I am sure to be defeated because I have no experience of sex. You will win because you are experienced. I have only heard about it, mine is only second-hand knowledge. So I need six months' time to have that experience. After that I shall be able to answer your questions."

These debates were really full of love and affection. Bharati said, "Alright, you go for six months, gain the experience and come back."

It is a strange story. Shankara was in a great dilemma. He had taken the vow of celibacy -- he had given this promise to his master. Now if he gets married or he looks out for a woman then the whole pattern of his life will change. So, according to the story, Shankara left his own body and entered another dead body. A king was dying, so Shankara entered his body and stayed in that body for six months and he understood the need of the body and the meaning of sex. When he came back after six months Bharati looked at him and said, "There is no need of debate now. You have known it. I am ready to be your disciple." Mandan and Bharati became Shankara's disciples.

In these incidents they were full of love and regard for each other; there was no enmity between them. Not that Shankara defeated intellectuals -- he gave real intelligence to these intellectuals and he shook and awakened the defeated ones, he gave light to the people who were living in darkness. And the people who bowed down at his feet did not do so out of any humiliation. They bowed down out of gratitude and thankfulness.

You say, "After the defeat they had to become Shankara's disciples."

Do not say "had to." We are in the habit of using the language of the ego. Even if Shankara had refused they would have become his disciples. Not "had to" -- they became disciples with gratitude and with great joy. That bowing down was not done on being defeated. That bowing down was out of a deep understanding. That was surrender and not defeat; they found happiness in bowing down at his feet. This bowing down gave them self-respect. In this bowing down they understood the meaning of life for the first time, in this bowing down they found the first glimpse of the divine.

Do not use the words "had to bow down." They bowed down out of gratitude, out of bliss, out of thankfulness.

The second question:

> BELOVED OSHO, THE FALL OF AN ORDINARY PERSON CAN BE UNDERSTOOD, BUT HOW CAN THE FALL BE POSSIBLE OF A SEEKER WHO IS TREADING THE PATH OF RENUNCIATION, DETACHMENT AND AUSTERITY?

An ordinary person cannot fall down. Where will he fall? Where can a person fall who is walking on even ground? Only a person who is trying to climb the summit of the mountain can fall down. You need mountain peaks to fall down. And there are hidden abysses and ditches near the mountain peaks. But how can a person walking on the flat, even ground, on the main road, fall down? Where will he fall down to? He has already fallen down.

An ordinary person cannot fall down because there is no more scope for him to fall down. So you have not understood what you have said: "The fall of an ordinary person can be understood." How can an ordinary person fall down?... because he is living at the point from where no more fall is possible. He is living at the zero degree. He is already living in the abyss.

Only extraordinary people fall down -- those who try to reach the mountain peaks, those who accept the challenges of the heights, those who are not ready to live in the abyss, who say that their life is meaningless until they have reached the golden mountain peaks; who do not accept to live in the darkness of the abyss, who say, "We will fly in the sky and we will go on a faraway journey." The longer the journey, the greater is the danger of falling down.

We have a word *yoga bhrashta*, one who has fallen from yoga. Have you ever heard the word *bhoga bhrashta*, one who has fallen from indulgence? There is no meaning to bhoga bhrashta. Yoga bhrashta is

meaningful; it means that the attempt to climb the height was made but one missed it.

The danger of missing is always there with climbing. Perhaps that is why many people do not try to climb the heights at all. They forget the heights. They take the abyss to be the height. In fact they do not look at the peaks, because by looking at them they may have to accept the challenge.

I have heard that in countries where the mountain birds come from faraway places, the pet birds also start feeling like taking the challenge. In the southern parts of Europe ducks from Siberia come to spend the winter. When the winter is over these ducks go back. The domestic ducks were also wild and free a few generations ago. When flocks of wild ducks begin to go back, and the ducks in the farms and fields see them flying in the sky, they also start fluttering their wings, they also try to fly for a few feet and then they fall down. Their wings are no longer strong. But when they see these mountain birds -- birds like themselves flying -- then something in them gives them the challenge and then they also remember the height of the sky and the unknown country. There is a very faint remembrance of Siberia in their minds. Though they fall down, yet they do try to fly.

Whenever a Buddha or a Shankara passes among you, you also flutter your wings a little in your fields and in your barns because his presence wakes up the sound of some sleeping music in you. Then you know that you can also fly to those heights, that that is your destination also -- but you flutter a little and forget everything after falling down. Or those among you who are very cunning will say that this is just not possible. They do not look at Buddha at all. They keep their back towards him. They do not look at Buddha directly, they just listen to the rumors about him. They do not look into the eyes of Buddha because it is dangerous to do so. They sit in their shops and go on saying that all this is nonsense -- nobody has ever realized the divine, there is no Brahma; these are all tall tales to impress people. This man must have become mad, or this type of talk is very poetic. They just cannot accept that there are such mountains, such heights, such virgin snow-clad peaks where few have ever reached, because they are afraid that if they believe it then they will also try to fly. But they have no confidence in their own wings; they go on doubting. Will they be able to fly? Will they be able to reach? Or will they fall down? With flying the possibility of falling down is there, the possibility of slipping is there while moving forwards. But the creatures who crawl on the land cannot fall down -- where will they fall?

So do not say that you can understand the fall of an ordinary man. Have you ever heard of the fall of an ordinary person? Only the seeker who is treading the path of renunciation, detachment and austerity can fall down, and that danger becomes more and more as he is nearing his destination. Then there is danger at every inch. You may miss a little and you will fall down. The miss is small, the fall is big. If you make a mistake it does not matter, but if Mahavira makes the same mistake then he will have a big fall. Your mistakes are of no consequence because you live in mistakes, but if that mistake is made by Buddha....

Buddha was passing through a village. Ananda was with him. A fly sat on his shoulder while he was talking, and he removed it like anyone else. Then he stopped suddenly as if he had made a big mistake, he then raised his hand and very consciously he brought it towards the shoulder and removed the fly which was not there now.

Ananda asked him, "What are you doing?"

Buddha said, "I had removed the fly unconsciously, mechanically. I should have done it consciously." Even a fly should be removed consciously, because if the act of removing it is done unconsciously then other things are also done unconsciously. There was nothing to be worried about -- the fly had not died -- there was no violence. But Buddha was certainly worried. Even this little black spot is too much on his white sheet.

But nothing is visible on your black sheet. That is why many people buy such clothes that the dirt is not visible on them. Even a small spot is visible on a white cloth. Buddha's white sheet shows the spot immediately. That is why even the fly has to be removed consciously.

At night Buddha sleeps only on one side. Ananda asked him one day, "Whenever I get up at night you are sleeping on the same side. Even your hands do not move -- they also remain in the same position. Do you sleep consciously? Do you not relax in your sleep?"

Buddha replied, "One who wakes up does not sleep. One has to sleep consciously. I sleep, but someone within me is always awake because if there is no wakefulness within then dreaming starts. And if dreaming goes on inside then thoughts will go on during the daytime. If one is not awake at night then it is difficult to be awake even during the daytime. Waking should be natural all the time -- day and night. The inner flow of wakefulness should continue."

So even at night Buddha sleeps consciously, he keeps his hands in the same position. He does not let

unconsciousness come in even in his sleep. For Buddha, unconsciousness in sleep means falling down. The danger of falling down goes on increasing as you go nearer to your destination. As the height increases the summit goes on becoming narrower and narrower. Right on the top of Gourishankar, Everest, only one man can stand -- there is only that much space there.

Just recently, when an expedition of Japanese women had gone to Gourishankar, the Chinese claimed that their expedition of seven people had also reached Gourishankar just two days before them. The Japanese women refused to believe this claim from China, because seven people cannot stand there at one time.

The summit goes on narrowing. This is your ordinary Gourishankar -- what can you say about Buddha's peaks? They become so narrow that even one person cannot stand. If you stand there with your ego then you will fall down; there you can stand only if you are absolutely empty. On that summit of fulfillment, of wholeness, only emptiness can stand. A little bit of ego will cause the fall.

Always remember that the danger of falling down increases as you grow. But this challenge has to be accepted. This will show your inner strength and inner depth. It does not matter if you have to fall down a thousand times but you have to reach the summit, and you cannot be contented until you have reached the summit. You may gain anything, but you will remain a beggar until you realize the divine within you.

Happiness is not possible until you become that which you are ultimately capable of becoming, until your future becomes the present; you cannot be in ecstasy until all your flowers blossom. That is why for ecstasy, in Hindi we use the word *prafullata*, which means the blossoming of the flower. This full blossoming is ecstasy. So never accept anything which is even a little less than this blossoming, otherwise you will remain unhappy and will live in hell.

An ordinary person does not fall down but he lives in darkness, in pain, in misery. It is better to take the risk of falling down -- instead of living in misery it is better to get one glimpse of happiness; instead of crawling on the ground it is better to fly in the sky for once. By flying even once you will get confidence in your wings. You will certainly fall and rise many times, but every fall is a lesson and every rise is a new strength. Your falling down now means that in the future your possibility of falling down will be less because you will become expert in rising.

The journey is long and the destination is the divine. Do not accept anything less, do not be satisfied sooner, and do not sit on the roadside with closed eyes imagining that you have come to the destination. This journey is uncomfortable, so many people have done this -- it is easy and convenient to sit by the roadside. To continue the journey means to stake yourself, to work hard, to labor. Life is a gamble and only the big gamblers can reach the divine.

The third question:

> BELOVED OSHO, THE SO-CALLED SANNYASINS ARE DOING BUSINESS IN THE NAME OF RELIGION. AND YOU HAVE TOLD YOUR SANNYASINS TO CONTINUE THEIR SHOPS, THEIR BUSINESSES. THIS SEEMS CONTRADICTORY. PLEASE CLARIFY.

There is no contradiction at all. The so-called sannyasins do business in the name of religion because they have been forced to give up their shops. They were not mature yet, they were still interested in running the shop but they were forced to sit down in the temple. So they turn the temple into a shop.

That is why I do not ask my sannyasins to give up their businesses or their shops. I say that if the temple has to be changed into a shop then it is better to change the shop into a temple. I do not force them to give up their shops, because I have seen that such sannyasins turn the temple into a shop. It is futile to take you away from the shop or from business till you yourself have lost interest in it. The moment you lose interest in the shop there will be no need to take you away from it -- you yourself will turn the shop into a temple.

Remember, if a temple can turn into a shop then why cannot a shop turn into a temple? The process is the same in both cases. I insist on the second one: if you have to change, then change the shop into a temple. And if you still have interest in the shop, in business, it just does not matter, please continue it; then at least the temple will not get polluted.

I want you to become mature. Be mature wherever you are. The basic thing is maturity. The most important fact of life is this, that if you are forced to give up something while you are immature, you may give it up physically but mentally you will not be able to do so. Your mind will continue to desire the thing

which you had to give up. So you may live or go anywhere but that interest will create its own world. The seed is in your desire, not in your circumstances; it is in your mental conditioning.

Sannyas is the inner revolution. It is the declaration that, "I am going to change myself from within." And I believe that it is more convenient to change in the marketplace than in the Himalayas, because in the market every moment there is a challenge and every moment there is a chance of falling down and every moment there is struggle where you cannot deceive yourself for long. The market is the mirror. Every person whom you meet lights some corner of your mind.

Try to understand this. You will not be able to know many things about yourself if you do not meet people. If you do not meet anyone who abuses you, then how can you know whether there is anger in you or not? If nobody insults you, then you will think that you are without anger. You will know the anger within you only when someone abuses you. So in a way the person who abused you has helped you to understand yourself, he has helped you to realize that there is anger within you which was kept suppressed. That dark corner came into light by his abuse.

But the sannyasin who runs away to the jungle does not get these opportunities of understanding his inner characteristics because he is alone there, because there there is no one to abuse him, no one to give him respect, no one to entice him with money. No one gives him any opportunity -- he is alone there. Self-observation becomes difficult.

This world is the place where you can observe and understand yourself. Otherwise God would have made innumerable jungles and would have kept one person in one jungle. But you will have to admit that the divine is more intelligent than you. Listen to him and be careful of these so-called saints who are pretending to be more intelligent than even God. They are trying to be very clever. They say that they will do sadhana, spiritual practice, in the jungle.

But sadhana cannot be done in the jungle, it has to be in this world. You will only vegetate in a jungle. But here in this world thorns will prick you the moment you walk on them. When you walk on these thorns and they are not able to prick you, that means that now you have become capable of going to the jungle -- now if you want to, you can go. Then I will not stop you. But then you yourself will say that there is no need to go to the jungle; for me there is a jungle in the midst of this very crowd. Wisdom will be born when you become mature.

How is wisdom born? It is born out of conflict, it is born by accepting the challenges of life; by getting defeated, by falling down and by rising again. When you are abused a thousand times and you get angry a thousand times, a moment comes when you will not become angry on being abused. The experience of a thousand times will make you understand that there is no point in burning with anger -- somebody else is abusing, so why should I punish myself for that? Then surely one day you will not react when somebody abuses you, you will not get angry. That very day the thorn in you will become a flower and you will be a changed person. The peace which you will experience that day cannot be given to you by any jungle.

The peace of a jungle is a dead peace. If you become peaceful amidst these abuses, then your peace is real peace. The peace of a jungle is like the peace of a graveyard: the place is quiet and deserted, there is no one. It is negative. If you become peaceful in this world then it is positive. The peace of the jungle is like death, and the peace of the world is very lively.

I am telling you that if you want to attain the divine then do not run away. There can be no relationship of the divine with cowards or with escapists. The only path is the path of courage. There is a possibility of falling down in courage. There is no other alternative.

Have you ever noticed that the children of rich families are not very sharp or very intelligent? They cannot be, because there is no challenge for them. The intelligent children always belong to the families where they have to struggle to attain even small things. The children of millionaires are usually mediocre.

Henry Ford used to send his sons to polish boots on the roadsides. He used to tell them to earn their own pocket-money like this. He was a billionaire, and yet he made his sons polish the shoes of other people. His friends said that this is a bit too much! He said, "I myself have earned money by polishing shoes. People who were rich when I was a child have now become beggars. I was like a beggar, but today I am the richest man in the world. I do not want my children to become beggars, so I send them to polish shoes on the road."

Certainly it was very intelligent of him, very clever of him to make his sons work like this. Usually the children of rich people are lifeless, absolute idiots -- because there is no struggle and no challenge in their lives. And if there is no struggle and there is too much security they become spineless. The spine becomes strong with struggle. The more the struggle, the stronger the spine becomes.

So I do not ask you to run away from the world. I ask you to wake up from this world. Sannyas is not an

escape from the world, sannyas is a great struggle and an awakening. And never avoid challenge; always face the challenge till the work is completed. If you do not run away then you will wake up soon, because the energy which is spent in running away is turned towards awakening. I am not asking you for the peace of the graveyard. I am asking for the peace which one gets by one's labor, by one's effort. I am for the positive peace which is attained by living to the maximum.

The fourth question:

> BELOVED OSHO, IT SEEMS THAT BHAJ GOVINDAM IS WRITTEN FOR THE VANAPRASTHA STAGE. BUT YOU ARE SAYING THIS FOR EVERYONE.

What is the meaning of *vanaprastha*? Vanaprastha means "facing the jungle." Everyone is facing the jungle. If not today then tomorrow, if not tomorrow then the day after tomorrow -- one day that ultimate solitude which is called godliness has to be found. All are vanaprastha. Sometime or other, everyone has to enter that ultimate solitude; that inner jungle has to be found. Vanaprastha has nothing to do with your physical age; otherwise how can you explain Shankaracharya? He left his body at the age of thirty-three. Long before that he had become a vanaprasthi and a sannyasin.

You are clever, and this cleverness is your misery. You are clever so you say that this is only for old people. When there is nothing left for you to do in this world, when people will forcibly retire you and when you will be at your last stage, do you think you will be able to sing the song of the divine? People do not want to give up anything till the last moment.

There is a medical college in London where they have kept a dead body. Two hundred years ago that man had given some money to the college with the condition that he will preside over the board of trustees not only while he lives but also after his death! So even today his skeleton is put in the chair of the chairman to preside over the meeting of the board of trustees! Even after death he is presiding! Even now, he is the president. Do you think such people would ever be vanaprastha? You are asking about living people, but he is presiding even though he is dead. Even now the trustees have to stand up and address him as "Mr. President." This is a trust deed which cannot be changed. This is his legal right. The corpse is full of straw but still it is holding on to that position. There is nothing but straw inside his body now. He is straw-stuffed, yet he is holding the chairman's position.

You do not want to be vanaprastha; vanaprastha and sannyas seem unpleasant to you. You want to do these things at the end of life. But the person who wants to do them later will never be able to do then. Only that person can do them who wants to do them now. There is no other time except now. Even minor things create obstacles.

A friend had taken sannyas. He came yesterday and said that his wife would not let him wear orange clothes and a mala and he agreed not to! Listening to his plight I said, "When you are defeated by your wife, you cannot win anywhere else." It is surprising that a man gives up the challenge so easily.

I am telling you that now is the time. There is no other way for the time to come -- it is always now. If you can utilize this moment and your consciousness can turn towards the jungle -- the jungle is only a symbol -- if you can turn towards solitude, towards the divine, then the result will be sannyas.

Vanaprastha is the preparation for sannyas. If your back is turned towards the world, if you gradually lose interest in the world -- happiness and unhappiness seem equal to you, when losing or winning makes no difference to you -- then it means that you have become a *vanaprasthi*. It has nothing to do with the age of your body, it is related to your mental maturity. Some people are eighty years old but their mental age is not more than eight or ten years old. But sometimes even a child of eight or ten years old has the maturity of an eighty-year-old. It all depends on the sharpness and intensity of consciousness.

The words which were spoken by Shankaracharya at the age of ten cannot be spoken by people even at the age of one hundred years. The commentary on the Upanishads by Shankaracharya at the age of ten cannot be made by people who are one hundred years old. It all depends on sharpness, depth and maturity.

Awaken all your energy and allow it to flow and you will find that vanaprastha has happened at that very moment, sannyas has happened at that very moment. But if you go on postponing it till tomorrow... today you want to see a movie so you will go to the temple tomorrow. If at all you have to postpone something then postpone the movie, see it in your old age, but you are postponing the divine till your old age! You give your youth to the world and old age to the divine. From this your values are quite clear: your

youth is spent in useless things and your old age is meant for the divine. When you have energy you do wrong, and when you do not have any energy you want to do good. When you are incapable of doing anything, you intend to do good. You think of surrendering when you are about to die but you did not think of surrendering when you had all the vitality. Whom are you deceiving? That is why Shankara, says, "Blind in the eye." Whom are you trying to deceive?

You should remember the divine when you have energy, because great energy is needed for this remembrance. There is no greater action than this -- it needs your totality, every breath of yours, every cell of yours. When you become weak and old, when you walk with the help of a stick, when you are not able to see properly, will you then be able to remember the divine? Then your voice will become so weak that it will not be able to utter properly the song of the divine. What is needed is intensity, is a flooding of energy. For the remembrance of the divine you have to stake the whole energy of your life, and that can only be done today. The day you understand this, it will be vanaprastha for you.

The last question:

BELOVED OSHO, CAN A PERSON WHO HAS COSMIC CONSCIOUSNESS REALLY ENJOY PLEASURES OR DOES HE JUST ACT AS THOUGH DOING SO?

Only a person who has cosmic consciousness can really enjoy. Only he can enjoy the ultimate bliss. Only he enjoys -- the rest of the people are under the false notion of enjoying. They are carrying false coins; actually, they are suffering. Your happiness and pleasures are nothing but the misery and agony which you have experienced. You say and you think that you are experiencing happiness, but in reality you are experiencing misery.

Only the enlightened one enjoys. *Ten tyakten bhunjithan* -- those who renounced, only they enjoyed. He enjoys the divine. You are enjoying trivia, and the so-called enjoyment of the trivial is causing you great misery.

One day a man came and put a lot of money at Ramakrishna's feet. Ramakrishna said, "Please take it away."

That man said, "This is another proof of your being a great renouncer."

Ramakrishna said, "You are a great renouncer, not I, because I am enjoying the divine and you are giving him up. You are collecting money and I am collecting the divine. So tell me, who is the renouncer and who is enjoying? I am the lover of happiness and you are the renouncer."

A person who is not bothered about diamonds and is collecting stones must be a renouncer. One who is giving up the valuable and is taking care of the nonessential must be called a renouncer. Cosmic consciousness is the ultimate enjoyment. It is entering into the ultimate bliss of life. There is no greater bliss than this. Without it everything else is misery.

So do not ask, "Can a person who has cosmic consciousness really enjoy pleasures?" He cannot enjoy your pleasures because your pleasures are not pleasures. He *is* enjoyment, he *is* bliss, but his enjoyment is different from yours.

To know it you will have to give up your enjoyment and you will have to wake up your consciousness. You are in a dream at present; you have not experienced pleasure or happiness, you have only dreamt about it. But the enlightened one enjoys the truth. He enjoys bliss.

Enough for today.

The Great Transcendence

Chapter #7
Chapter title: The Song of Life

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[NOTE: This is a translation from the Hindi series BHAJ GOVINDAM, literally: Singing the Song of the Divine. This version is the final edit pending publication, and is for research only.]

ONE WHO HAS READ EVEN A LITTLE OF THE GITA, HAS DRUNK EVEN ONE DROP OF GANGES WATER AND HAS WORSHIPPED GOD EVEN A LITTLE, YAMA, THE GOD OF DEATH, CANNOT DESTROY HIM.
OH GOD, PROTECT ME FROM THIS TROUBLESOME WORLD WHERE ONE HAS TO BE BORN AGAIN AND AGAIN, DIE AGAIN AND AGAIN, AND FALL INTO THE WOMB OF A MOTHER AGAIN AND AGAIN, AND TAKE ME TO THE OTHER SHORE.
HE WHO HAS MADE HIS ROBE OUT OF THE RAGS FROM THE ROADSIDE, WHOSE PATH IS FREE OF THE THOUGHT OF SIN AND VIRTUE, WHO IS ENGROSSED IN YOGA, SUCH A YOGI SOMETIMES PLAYS LIKE A CHILD AND SOMETIMES LIKE A MADMAN.
WHO ARE YOU? WHO AM I? FROM WHERE HAVE I COME? WHO IS MY MOTHER? WHO IS MY FATHER? CONTEMPLATE OVER THESE QUESTIONS, AND THEN YOU WILL FIND THAT THE WORLD AND ITS WORRY IS MEANINGLESS AND DREAMLIKE, AND YOU WILL BECOME FREE OF THIS BAD DREAM.
THE SAME DIVINE RESIDES IN YOU, IN ME AND EVERYWHERE ELSE. BY BECOMING INTOLERANT TOWARDS ME YOU ARE GETTING ANGRY IN VAIN. SO, DROPPING THIS IGNORANCE OF DISCRIMINATION IN EVERYTHING, SEE ONLY YOURSELF IN ALL.
DO NOT WASTE YOUR ENERGY OVER SUCH MATTERS AS ENEMY AND FRIEND, SON AND BROTHER, WAR AND TREATY. IF YOU WANT TO ATTAIN TO THE FEET OF THE DIVINE SOON, MAINTAIN EQUANIMITY IN EVERYTHING EVERYWHERE.

I have heard a story. A wasp made its abode near a window outside a big building. In winter this wasp would sleep and rest, in summer it would fly, dance and collect the pollen of the flowers. It was very happy. But this wasp was a special one -- it was a thinker. It used to think a lot and used to look down upon other wasps because there was no thinking in their lives. Their lives were full of desire. They never did any thinking, they never contemplated, they never knew the scriptures.

Sometimes it used to fly into that building also. It loved that building. The people visiting the building seemed to it of its own type because they were thinkers. Actually, this building was a big library. Professors, teachers, writers, philosophers, poets used to come there. Usually people used to drive out the wasp but it always would come back.

Gradually it started reading and writing. It started in the children's department and soon it was studying big books of philosophy. It began to read big volumes of science and poetry. It became very proud and just could not tolerate the other wasps -- they seemed very insignificant. It became very egoistic. It was thinking day and night. It forgot all about dancing in the sun, flying in the air and visiting the trees. Now mostly it used to sit down engrossed in deep thoughts like, "Who made this world? Why was it made? From where has this existence come and where is it going?" It used to think about these serious questions all the time.

One day it was reading a book on the science of aviation. It was written in that book of aerodynamics that the body of a wasp is heavier than its wings, so theoretically a wasp cannot fly because its wings are small and weak and the body is big and heavy. On reading this it became confused and puzzled. Up to now it did not know that its body was big and its wings were small. It was the first time it had learnt this and, of course, whatever is written in the scriptures cannot be denied. It is not possible to go against what is said by the scientists.

It became very sad. That day it did not fly back to its hive, it arrived there by crawling. How was it possible for it to fly -- to do something which was quite against science? It became very sad and stopped moving about altogether. It still saw the other wasps flying around, going to the flowers, but it thought that

they were doing so out of ignorance -- how can a wasp fly? Its wings are small and its body is big. It was full of pity for those who were flying because they did not know the facts of science. If they knew they would have stopped flying.

But one day a bird attacked the wasp, intending to eat it for breakfast. In its nervousness and confusion the wasp forgot all about the scriptures and flew away.

It sat on a bush, rested a little and became calm and realized that it had flown! "I was thinking that a wasp cannot fly but I have flown, so there must have been a block in my mind stopping my natural capacity for flying which melted in the moment of danger." It had read about mental blocks in the mind in a book on psychology. So it started flying again from that day. It gave up the knowledge of scriptures from that day, and from that moment it again became the wasp -- the natural wasp! From that day it became free of knowledge and stopped looking down on other wasps. That day it experienced its true nature.

Religion is freedom from knowledge, and in that freedom is the ultimate knowledge. The scriptures are not meant to make you lame but to give you the capacity to fly. If the scriptures have made you lame, then it is sure that you have misunderstood them or you have interpreted them wrongly. If the scriptures have made you sad, then you must have missed something in them or must not have understood them properly. The scriptures which have snatched away your natural capacity to fly or flow are not your friends -- you have turned them into your enemies.

A scripture is a scripture only if it gives you freedom. A scripture is a scripture if it makes you natural. A scripture is a scripture if it does not fill you with condemnation for others and is able to make you realize that the divine is hidden also within them.

These sentences of Shankara are very important.

ONE WHO HAS READ EVEN A LITTLE OF THE GITA -- take note of "a little" -- ONE WHO HAS READ EVEN A LITTLE OF THE GITA, HAS DRUNK EVEN ONE DROP OF GANGES WATER AND HAS WORSHIPPED GOD A LITTLE, YAMA, THE GOD OF DEATH, CANNOT DESTROY HIM.

You have read the Gita many times. This country has been reading the Gita for thousands of years; people have memorized it. Every person is full of the Gita and yet there is no liberation for him. He can only see death. And Shankara is saying that death disappears for the one who has read even a little of the Gita -- who has tasted the divine even a little, drunk even a drop of Ganges water. And you have taken a bath in the Ganges!

... WHO HAS DRUNK EVEN ONE DROP OF GANGES WATER AND HAS WORSHIPPED GOD EVEN A LITTLE....

You have worshipped a lot, you have recited many times, you have performed many *yajnas*, you have bowed down at the doors of many temples. Even the stones of the gates of the temples are worn out by the rubbing of your head, but no revolution has happened in your life. Certainly there must be some basic illusion, some mistake somewhere -- you have missed something.

"Even a little" can give you liberation provided you can understand it, otherwise all scriptures can become your imprisonment. Even one single word can give you freedom if you understand, otherwise the words will become a useless weight on your chest. It is not the scriptures which make you free, it is the understanding. And the understanding has to be created by you; scriptures do not give it. You must understand this. You have to create the understanding, only then can the scriptures be meaningful. If you do not have the understanding, then scriptures cannot give you the understanding. They can give you only theories, and theories have no value, because you do not bother about theories -- you behave quite differently in life.

One day I said to Mulla Nasruddin that I had not seen his children for a long time. He said, "I believe in family planning."

I was surprised to hear this because he had seventeen children, and he was saying, "I believe in family planning."

I said, "What do you mean? I don't understand."

He said, "I believe in the slogan of family planning: Two or three children are the ideal number for the home! So I send the rest of the children to play in the neighborhood. Now most of them have started even sleeping in the neighbor's houses. In my own house I do not keep more than two or three children."

By sending his children to the neighbors he is able to fulfill the theory of having two or three children at home!

Your understanding of the scriptures is also like this. You go on giving birth to children and then sending them to the neighbors. Man is able to fool himself. It is easy to avoid theory but you cannot avoid understanding. You can avoid theory, because it is dead and you are alive. You can always save yourself from theory but you cannot avoid your own understanding.

When the understanding is within you, you may run away anywhere but it will remain within you. So you should not give any importance to theory; you should give importance to understanding. Theory can be borrowed but the understanding has to be created by yourself. Theories can be stolen also from scriptures, from masters, but you cannot get understanding free. You have to pay for it and you have to struggle inch by inch to gain it. Theories have no value, you get them free. Theories are garbage, and garbage cannot be valuable.

WHO HAS READ EVEN A LITTLE OF THE GITA -- a little Gita, that is sufficient. Even if one word is understood it is enough. Then there is no need to wait to hear the whole of the Gita. But the question is of understanding.

There is a story in the Mahabharata that Dronacharya thought that the boy Yudhishthira was the most intelligent of all the Pandavas and Kauravas, but after a few days' experience it seemed that he was quite dull. The other children were learning new lessons every day and were making rapid progress, but Yudhishthira was stuck on the first lesson. In the end Drona's patience also became exhausted so he asked him, "How long are you going to take to learn the first lesson? Aren't you going forwards?"

Yudhishthira replied, "What is the sense in learning the second lesson while the first lesson is not understood?"

The first lesson was regarding truth. The other children had read it, memorized it and had proceeded to the second lesson. But Yudhishthira said, "Until I start speaking the truth, how can I go to the second lesson? Please do not hurry me."

Then Drona understood! Looking at Yudhishthira's mental condition Drona understood for the first time that there can be no other lesson after truth. Then he told Yudhishthira, "There is no need for you to hurry up. By learning, by understanding this first lesson, you will understand, you will know all the lessons. Just reading the lessons is one thing and living the lesson is an entirely different thing."

At the end of the story, when all the Pandava brothers were climbing up to heaven, one by one they began falling down. Only Yudhishthira and his dog -- who was truth -- arrived at the gate of heaven. The truth reached heaven and the one who accompanied the truth reached heaven. It was his dog who had always lived with him and was of great integrity. Even his brothers did not have that much integrity, they fell on the way.

But the dog had never doubted, his faith was unlimited. All his life he had obeyed Yudhishthira. Even Yudhishthira was surprised to see that all his brothers had fallen down and only this dog could reach the gate of heaven with him. The door opened and Yudhishthira was welcomed, but the gatekeeper said, "Only you can come in, the dog cannot come in. No dog has ever entered heaven before this. Even human beings come here with great difficulty."

On hearing this Yudhishthira said, "Then I too cannot come in. This dog who was with me all my life, who has come all the way to the gates of heaven where even my brothers could not come, who has so much faith in me -- I cannot forsake him at any cost, otherwise I would consider myself worse than a dog! I am not going to leave him. Please close the door."

Then the whole of heaven laughed happily. All the gods gathered there and requested him to come in. Then Yudhishthira noticed that the dog was not a dog, it was Lord Krishna himself. It was his test! If at that time Yudhishthira had forsaken the dog and had entered the gate without him, then he would have missed heaven. That was the test of his love, of his faith, of his integrity. Yudhishthira learnt only one lesson -- truth; that was enough to take him to heaven. Arjuna took a long time to learn it. Krishna spoke the whole of the Gita but even then Arjuna went on doubting. Yudhishthira learnt only one small lesson in his life and that was the lesson of truth. Even the teacher had doubted his intelligence because he was stuck on the first lesson, but he soon realized that there is no other lesson after the first one.

Whoever has learnt one lesson has learnt all. Do not try to learn everything, otherwise you will miss -- a little, A LITTLE OF THE GITA. If there is a little awareness of the divine, if you have heard even a little of the song of the divine, if your ears have heard even a part of that song, if even one word has gone to your heart, then that will become the seed. It will sprout and become a tree, and you will be filled up with unlimited fragrance. All is hidden in that one seed.

The pundits remain empty. They are able to memorize the Gita but they cannot hear its song. Their mind is full of the words but their hearts remain unmoved, untouched. They can repeat the Gita but there will not be a tear in their eyes, there will be no music in their hearts, there will be no dance in their feet -- they will just go on repeating like a dead person, mechanically, without being touched inside. There is not even a scratch on their heart, not even a shadow.

So Shankara says, WHO HAS READ EVEN A LITTLE OF THE GITA. Here Gita does not mean only the Shrimad Bhagavadgita, because he who has read even a little of the Koran, he will also attain; he who has read even a little of The Bible, he will also attain. And he who has read neither The Bible nor the Koran nor the Gita, but has read life a little, he will also attain. The whole emphasis is on the awakening of understanding -- he who has not passed his life sleeping, he who has been awakened, has opened his eyes and has recognized life a little.

If you can realise even a little, then you can realise the whole of heaven. If you grasp one ray, you can get hold of the whole sun. You can get the sun with the help of that one ray. If you are sitting in a dark cottage and you can see one ray peeping through the thatched roof, you can find the whole sun in that ray. If you start with that one ray, you will certainly reach the sun. There is no need to have the whole of the sun in your house -- what will you do with so much? You will get indigestion! Do not start accumulating scriptures, they will become your prison. Then your wings will not be able to fly, nor will your heart be able to dance, nor will you be natural.

It is the scriptures which make people more unnatural than anything else. If you can understand, I would like to tell you that it is the scriptures which have made people irreligious. More people have become irreligious because of scriptures than because of anything else. As the number of scriptures goes on increasing, man is becoming blind because he thinks that the understanding is in the book, and he will be able to get this understanding just by reading it. But if it was so easy to get the understanding, then the whole world would have been very understanding, very intelligent.

Every house has a Gita or a Koran or a Bible, but there is no understanding. Remember that you give up your effort when the scriptures are easily available. Do not get lost in the jungle of theories.

ONE WHO HAS READ EVEN A LITTLE OF THE GITA, HAS DRUNK EVEN ONE DROP OF GANGES WATER....

What will you do with the whole of the Ganges? There is no need; the whole of the Ganges is too much. One drop is sufficient for you. About which Ganges is Shankara talking? He is not talking about the Ganges where you went for your pilgrimage.

Here Ganges is a symbol: he who has drunk a drop of piety, who has drunk a drop of innocence, who has drunk a drop of simplicity, he has tasted the Ganges. There is no need to go to the Ganges -- because there are many people living on the banks of the Ganges and nothing has happened to them. They have lived there, they have bathed there, but nothing has happened to them. The Ganges referred to here is not the one which can be seen outside, it is the inner Ganges. One drop of it is sufficient. Even one drop is more than necessary, because our limit is not more than one drop; our being is not bigger than one drop. We are like one drop in this vast existence. A small drop of Ganges water will bathe us and will make us whole.

But you must understand properly that the Ganges means innocence, the Ganges means simplicity, the Ganges means the virginity within; the Ganges means to become innocent like a child. By bringing back even one drop of your childhood, if you can look at the world again as you saw it in your childhood -- with those fresh eyes, without thought, without any condemnation, without any judgment -- if you can look at the world in the same way as you saw it when you first opened your eyes.... You only saw it, there was no thought within -- you did not say if it was good or bad, beautiful or ugly, a sin or a virtue, you only had a good look. The whole world was before you and there was no thought within. If you look at it again in the same way, if you can get even one drop of your childhood back again, then you have tasted a drop of the Ganges.

Nothing happens by too much worship! Too much worship means that you do not know *how* to worship. Too much worship means that you are repeating dead rituals, otherwise it is sufficient to speak the name of the divine even once. And every day you are sitting with the rosary repeating "Ram, Ram." When will your life be full of Ram? How many times are you going to repeat "Ram"?

There are some people who keep an account of the number of their chants. They say, "I have chanted this mantra ten million times." But if nothing has happened by chanting once, then what is going to happen by chanting ten million times? Try to understand this.

A mantra is not mathematics. A mantra is not quantitative, it is qualitative. If anything is to happen it will happen the very first time. If it is not to happen then, it will not happen even if you go on repeating it ten million times. If you have repeated it wrongly the first time, you will do it more so the second time, the third time even more so, and this will go on. You can repeat it a million times or ten million times, it makes no difference.

It is a question of calling properly; then one call of the heart is enough, then even one call becomes a revolution. The divine is not deaf. He does not want your flattery. Is he going to listen only when you say it repeatedly? He can hear without your saying it but it should be from your heart. He will never hear if you go on repeating it in your mind, because the divine is not related with your thinking, the divine is related only with your prayer of the heart.

I have heard that it had not rained in a village for many years, so the whole of the village had gathered in the temple to pray.

A small child was also going to the temple to pray. Everyone was laughing at him on the way. Even the priest said, "You stupid! Why are you carrying that umbrella with you? It has not rained for many years, that is why we are going to pray."

That child had brought an umbrella. Thousands of people had gathered to pray but none of them had brought an umbrella. The child said, "I have brought the umbrella because when we pray it will certainly rain and I will need it on my way back."

People just laughed, they said, "He is mad."

Can the prayer of such people be answered? Only this child's prayer could be answered. He had deep trust; he had no doubt in the prayer; his prayer was full of deep trust. But the older people put doubt in the mind of the child. They said, "Go home and put this umbrella away. It does not rain in this way." They are going to pray, but do not have the confidence that it will rain by praying. Then why pray at all?

It is better to be an atheist and be honest about it. What is the use of being a theist if you are dishonest? You have prayed many times but did you believe that it would be answered? When it is not answered, you say that you knew beforehand that the prayer would not be answered. You have knocked on the doors of the temple many times, but have you done so wholeheartedly? With full trust? Or did you go with doubt?

If you went with doubt then you should not have gone at all -- that would have been honest. By going, whom did you deceive? By going you have harmed yourself. Your prayer was unanswered. If your prayer is unanswered again and again then you lose your self-confidence; then you pray from your lips and not from your heart.

AND HAS WORSHIPPED GOD EVEN A LITTLE -- yes, a little is enough. You must understand that Shankara's emphasis is not on quantity -- how much you have worshipped -- but on quality: *How* you have done it.

I have heard that there was a lawyer who used to pray daily. He prayed on the first day. Then on the second day he said, "Ditto." On the third day he again said, "Ditto." He thought that there was no sense in repeating the same words every day, so he used to say "Ditto."

People are very calculating in life. Even their prayer is calculating and clever; they cannot be simple even while praying. If you get an opportunity you can pick God's pocket! Perhaps that is why he hides himself and is afraid to face you! Innocence in itself is a prayer.

AND HAS WORSHIPPED GOD EVEN A LITTLE, YAMA, THE GOD OF DEATH, CANNOT DESTROY HIM.

He who has tasted prayer even a little goes beyond death. Only those people die who are frightened. It is the fear which kills. Only those die who are egoists. Death is always of the ego. Only those die who have not known life. Those who have known life even a little do not die. Then the god of death stops talking about you.

He who has understood the song of the divine even a little does not die. Then you may not remain as you are but your innermost being will always be. The mind, with which you have been thinking, may not remain; the body, through which you have enjoyed, may not remain; but your innermost self, where you have experienced trust, cannot be destroyed.

Trust is eternal, because trust is your ultimate, the last, the innermost. Death has never entered there and can never enter. There you are eternal, ancient. There you yourself are the divine. Whoever has yearned for the divine, whoever has searched for the divine, has soon realized that it is hidden within himself. It is not found in a temple but within oneself. It is not hidden in the mountains nor on the moon nor in the stars.

When the first Russian spaceman, Yuri Gagarin, returned to earth -- and Russia is an atheist country -- the first thing people asked him was, "Did you see God on the moon?" He said, "I looked very carefully but there was no God there." There is a very big museum in Leningrad where all the things regarding atheism in the history of human beings have been collected. On the wall of that museum the words of Yuri Gagarin have been carved: "I went to the moon, I went into space, but I did not see God anywhere."

If God had been in space then Yuri Gagarin would have met him. But Yuri Gagarin is wrong, and you are also wrong because you also think that the divine is somewhere outside. The atheist and the theist are both wrong, because the theist thinks that God is sitting somewhere in the sky and the atheist thinks that if he is in the sky then we can look for him in the whole sky. But if he is not found there, then...?

Yuri Gagarin should have looked for God within himself. The divine is there. The one who was seeing the moon and the stars through Yuri Gagarin's eyes, that is God. The one who is looking for God cannot ever find him.

The divine cannot be seen, he is always the seer. He is not a thing to be seen, he is the seeing hidden within you. The one who is seeing is the divine. He is always the seer. You can never make him the object of your sight. But he who has heard even a little of the song of life... I call that Bhagavadgita, the divine song. The song which Krishna has sung before Arjuna is the refrain of that ultimate song, is the refrain of the song of life; it is a small part of that song. That song is written on every tree, on every rock, on every wave of the sea. The emptiness of the sky is his silence, the rivers are singing the song of the divine. It is he who is seeing through your eyes; it is he who is listening through your ears; it is he who is throbbing through your heart -- there is nothing else except the divine. One who has understood even a little of the song of the divine, who has recognized life even a little, who has drunk even a drop of simplicity, who has worshipped even a little....

Worship means, one who has made his ego bow down even a little, who has bowed down his head even a little. It does not matter before whom you bow down -- your bowing down is enough. If you have bowed down in a mosque it is alright; if you have bowed down in a temple it is alright; if you have bowed down in a gurudwara it is alright. The question is of bowing down -- it does not matter whether you bow down before a rock or a tree or the empty sky. It does not matter whether you believe in God or you do not believe in God. Mahavira bowed down without believing and attained. And Buddha never accepted God but he became God. He knew the art of bowing down!

The question is not of attaining God, the question is of destroying one's ego. Worship means, one who has finished himself and who has said, "I am not." It is not necessary to say, "You are." Whoever has said, "I am not," that very moment he has known that "Only you are." The divine appears as soon as the I disappears. This I is the only obstacle.

Then, THE GOD OF DEATH CANNOT DESTROY HIM.... Therefore, OH IDIOT! ALWAYS SING THE SONG OF THE THE DIVINE!

OH GOD, PROTECT ME FROM THIS TROUBLESOME WORLD WHERE ONE HAS TO BE BORN AGAIN AND AGAIN, DIE AGAIN AND AGAIN, AND FALL INTO THE WOMB OF A MOTHER AGAIN AND AGAIN.

Man is helpless, and nothing can be done by the resolution of man, because whatsoever you will do will be less than you. The divine is vast, much bigger than you. He is in you, he peeps through you, but is much greater than you.

It is like the ocean being in a drop of water. If you taste the drop you get the salty taste of the ocean. If you analyze one drop you will get the substance of the whole ocean. A drop is very small, but the ocean has shown itself through the drop just as the sky has shown itself through the window. The divine has shown himself through you also, but he is much vaster than you. The divine has shown himself through you just as the sky is seen through the window, the ocean is hidden in the drop, the tree is hidden in the seed.

You cannot attain him with your effort; your effort is very small. It is like trying to get the sky in your hand. You can attain him only with his grace.

That is why Shankara says, "Oh God, please save me! I am sure to get drowned. I can be saved only if you save me. My energy and my strength are very limited. Even if I think, what can I think? Even if I contemplate, what can I contemplate? -- all the thinking will be mine. You are unknown, you are vast. To attain you, your help is needed."

That is why a devotee, a *bhakta*, is continuously wishing to get his support, his help. The day you start asking for his support you will find that you have it because you start growing; your shrinking stops and you start expanding. The day you ask for the support of existence you start becoming vast; your smallness starts disappearing from that very moment. You have given the invitation, "Come!" Nothing else is needed.

Buddha has said, "I thought that I was searching for truth, but on attaining it I found that truth was also searching for me."

Truth is also searching for you. The divine is also searching for you, looking for you, but you are not giving the invitation. If by chance existence takes your hand in his hand, you give up his hand. Have you noticed small children? The father holds the hand of the child and takes him to the market. The father keeps on holding his hand but the child attempts to free his hand because he wants to become independent, he wants to walk by himself. The father wants to hold onto the hand of the child, but the child wants to free his hand so that he can run by himself.

Man also behaves like this. The divine is holding his hand, otherwise man cannot even live. How are we going to breathe if existence does not breathe through us? How shall we live if existence does not throb in us? But we try to stand on our own feet. Ego always tries to stand on its own feet without the support of anyone else. It seems very insulting to ask for someone's help. It looks pitiable to ask for someone's support. That is why, as the ego of man goes on increasing, worship and prayer are disappearing.

Have you ever noticed that when you bow down in the temple you feel a little uncomfortable? You are afraid that someone may see you bowing down. You kneel down, you fold your hands, but at the same time you make sure that no one is looking at you, because people will say, "You are kneeling down, you are bowing down," and it will hurt your ego.

People have become afraid of bowing down. It is very unfortunate, because whatever is great in life can be attained only by bowing down. It is just like your being thirsty and you are standing in the river but you are not bending down. You want the river to rise up to your mouth. But if you want to drink water then you have to bend down, you have to bend your head, take the water in your hands, and then drink it. But your ego does not let you bend down.

Most of the people deny the divine -- not because they have come to know that there is none, but if there is a divine then they will have to bow down.

Friedrich Nietzsche has written, "If there is a God then we will have to bow down. That is why I say that there is no God. How can I bow down? If there is a God then he is superior to me -- that is why I say that there is no God, because no one can be superior to me." Ego is terrible.

Man is full of terrible ego. The ego in the soul is like a cancer in a body. Yes, ego is a cancer of the soul. Till you are free of this ego the song of the divine cannot be born in you, you cannot pray and you cannot worship. The divine cannot come into you while you are full of yourself. Come down from your throne, make some space and invite him.

OH GOD, PROTECT ME FROM THIS TROUBLESOME WORLD WHERE ONE HAS TO BE BORN AGAIN AND AGAIN, DIE AGAIN AND AGAIN AND FALL INTO THE WOMB OF A MOTHER AGAIN AND AGAIN.

Whoever has understood the fact of life has come to know that life is just a repetition; everything is

being repeated again and again. You have been born many times, you have died many times, you have earned wealth many times, you have earned fame many times, you were successful many times and you were unsuccessful many times. You go on revolving like the wheel of a vehicle, up and down, up and down.

It is a natural wish to be free of this repetition, because repetition is boring. That is why we have called this world the *chakra*, the wheel; we have named it the *dushta-chakra*, the bad, ominous wheel, because we go on revolving in the same way -- nothing new happens. You are living today as you lived yesterday, tomorrow you will also live like this and the day after tomorrow you will also live in the same way. It is always the same evening, the same morning, the same anger, the same greed, the same attachment, the same birth, the same death -- it is just repetition. There must definitely be a very deep-rooted idiocy in us -- that is why we are not awakened from our sleep -- otherwise we would have seen that we go on repeating the same things again and again. If we did not attain anything by doing them so many times, then it is certain that we will never attain anything by repeating them innumerable times.

We have to get out of this vicious circle. That is why in the East, and especially in India, this great desire was born of getting out of the circle of birth and death. This kind of desire was not born anywhere else in the world. In the West the religions like Islam, Christianity and Judaism are not inspired by this desire. They want to attain heaven. Heaven means that all the miseries of this life should not be there but all the pleasures must be there. Heaven is only a greater expansion of worldly types of comforts and pleasures. But in India a unique desire was born -- and that is the speciality of India -- the desire for *moksha*, liberation. It is the desire for liberation and not for heaven. The meaning of the desire for liberation is that neither misery nor happiness is wanted now; we have had enough of both of them. There was nothing significant in them; now we want to be free of both. This desire to be free from both is unique. That is why it is not possible to translate the word moksha into any language of the world. It is possible to translate *swarga*, heaven, and *nareka*, hell, but moksha is a unique word. No other language of the world has this word. It cannot -- because first the desire has to be born, and then the word is born to express it. First it is the experience, and then the words are born later on to express it.

The experience of moksha is the unique search of India. No other search has gone higher than this, and no other search can go higher than this. Only those people can have the desire to be free of happiness who have experienced happiness thoroughly, and have found that happiness is also a way of misery, a deception of misery.

HE WHO HAS MADE HIS ROBE OUT OF THE RAGS FROM THE ROADSIDE, WHOSE PATH IS FREE OF THE THOUGHT OF SIN AND VIRTUE, WHO IS ENGROSSED IN YOGA, whose mind has become united, SUCH A YOGI SOMETIMES PLAYS LIKE A CHILD AND SOMETIMES BEHAVES LIKE A MADMAN.

A person sitting by the roadside may look like a beggar, but if you look carefully there is an emperor hidden within him. ... Because if you look at the emperors carefully you will find beggars within them. They go on asking for more.

There was a Mohammedan fakir named Farid. The people of his village asked him to request the emperor Akbar to open a school in the village, as Akbar had great regard for him. Farid had never asked Akbar for anything. A fakir never asks, the fakir always gives. But since the people of the village had insisted on his seeing Akbar he could not refuse them, so he went. He had never visited the palace before this, but now he had to go.

He arrived there quite early in the morning and was told that the emperor was praying in his personal mosque. So Farid went and stood at the back. Akbar did not know this. He completed his prayer, raised his hands towards the sky, and said, "Oh God! Whatever you have given me is not enough, I want much more than this. Please make my kingdom much bigger than this. Please increase my wealth and my fame."

Farid just could not believe his ears. The great Emperor Akbar, who had such a vast kingdom, was still asking for more. He was still begging! So Farid thought, how could he ask from a person who is still asking for more? -- because opening a school means spending some money, he will have that much less. If he is asking God then I can also ask him directly. Why have an agent in between? He turned around. When Akbar got up he saw Farid going down the stairs. He ran after him and asked him the reason for his coming. Akbar had great regard for Farid and he used to go for his *darshan* from time to time, but Farid had never before visited Akbar. Akbar asked him, "Why did you come? Why are you going back?"

Farid said, "I came to meet an emperor, to ask him for something, but instead I saw a beggar so I am

going back. How can I ask from a person who is begging, asking for more? I do not want to make you poorer. I had to come because the people of the village insisted on my asking if you would open a school. But now I will not ask you, I will ask God for it. When you go on asking him for so many things, I can also ask him directly."

Akbar told Farid many times that he would open the school, but Farid refused him saying, "One does not ask for help from beggars. Only real emperors can help."

Your emperors are actually poor beggars! They are asking for more. But this country has produced such emperors who are not beggars; if you look into them you will find that they are more precious than all the precious stones!

HE WHO HAS MADE HIS ROBE OUT OF THE RAGS FROM THE ROADSIDE.

Yes, he has made his clothes out of the rags on the roadside but moksha has been born in him, freedom has opened its wings in him.

WHOSE PATH IS FREE OF THE THOUGHT OF SIN AND VIRTUE.

Please note that religions say that if you sin you will go to hell and if you do a good deed you will go to heaven. But what will you do to attain moksha? Neither sin nor good deed.

WHOSE PATH IS FREE OF THE THOUGHT OF SIN AND VIRTUE.

One who neither sees good nor bad, whose life has become free from choice... Krishnamurti calls this choiceless awareness. One whose life is full of only awareness, choiceless, without any alternative; one who does not choose, who neither says that this is right nor says that that is wrong; one who does not choose, who says that everything is the same, there is nothing to choose -- nothing is beautiful or ugly, nothing is sin or a virtue.

This is a very unique idea which is connected with moksha. That is why, when the Upanishads were translated for the first time, the thinkers in the West could not understand what the Upanishads were saying, because in the West it was thought that the aim of scriptures is to preach to do good actions. Scriptures are to save you from sins and inspire you to do good. But the Upanishads say that scriptures save you from sin and good deeds both, because when you are full of the thought of sin and good deeds then you are full of duality.

Scriptures are to take you beyond duality and make you one. Your mind is full of contempt while you go on saying that this is sin. Your mind is full of praise while you say this is good. When you say that this is good, it means that you have chosen something. When you say this is sin, it means that you have refused something. And the divine is in both sin and in good deeds, and by refusing something you have refused the divine.

In the life of the enlightened one there is neither refusal nor demand. He neither accepts nor denies; his consciousness does not waver, he has become stable.

WHOSE PATH IS FREE OF THE THOUGHT OF SIN AND VIRTUE, WHO IS ENGROSSED IN YOGA....

A yogi is one who is united, who has become one; there is no duality for him. Heaven and hell, happiness and misery, sin and virtue will remain while there is duality. When only one remains, then heaven and hell, happiness and misery, darkness and light, they all disappear. In that one is the ultimate rest; in that one is the ultimate bliss. By achieving that one, everything is achieved.

SUCH A YOGI SOMETIMES PLAYS LIKE A CHILD -- so innocent, like a child -- AND SOMETIMES LIKE A MADMAN -- so full of bliss, so drunk with ecstasy.

In a yogi you will find both a child and a madman. A child means one who has not started thinking and a madman means one who has gone beyond thinking. The circle is complete in a yogi. He has become like a child, he does not think; and he has become like a madman, he has gone beyond thinking. That is why it is difficult to recognize a yogi. You cannot put him into any category and you cannot make any judgment about him. It is never known what he will do in the next moment because he does not do anything by himself, he does whatever the divine makes him do. He has entrusted himself in the hands of the divine. He just goes on flowing; wherever the river of godliness takes him, that is his destination. If he gets drowned in the middle then that is his destination! No longer does he have any aim of his own. 'Yogi' means the ultimate freedom. Therefore, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

WHO ARE YOU? WHO AM I? FROM WHERE HAVE I COME? WHO IS MY MOTHER? WHO IS MY FATHER? CONTEMPLATE OVER THESE QUESTIONS AND THEN YOU WILL FIND THAT THE WORLD AND ITS WORRY IS MEANINGLESS AND DREAMLIKE, AND YOU WILL BECOME FREE OF THIS BAD DREAM. THEREFORE, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

THE SAME DIVINE RESIDES IN YOU, IN ME AND EVERYWHERE ELSE. BY BECOMING INTOLERANT TOWARDS ME YOU ARE GETTING ANGRY IN VAIN. SO, DROPPING THIS IGNORANCE OF DISCRIMINATION IN EVERYTHING, SEE ONLY YOURSELF IN ALL. THEREFORE, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

Do not waste your energy in the duality of enemy and friend, in son and in brother, in war and in peace. If you want to attain to the feet of the divine then all should be equal to you. To see everything as equal is the journey to oneness -- in happiness and in misery, in victory and in defeat, in success and in failure. Then gradually you will attain oneness.

You will remain two while you see the duality, because you become what you perceive. When you don't see conflict, when you don't see duality, and you start seeing the one in a friend and in a foe, in good and in bad, in sin and in virtue, in heaven and in hell, in blessing and in curse -- when you start seeing one, then you will start becoming one. You become whatever you see. What you perceive becomes your nature. Therefore, to go beyond duality is sadhana, spiritual practice.

It will be difficult. How will you see it? How will you see the one and the same in the person who abuses you and in the person who praises you? But if you look carefully then you will find that abuse and praise are just on the surface; inside, there is only one. Try to see carefully that friend and foe, hate and love are just the two expressions of the same energy. That is why love can become hate and hate can become love; a friend becomes an enemy and an enemy becomes a friend. If both of them were absolutely different then this change could not have occurred. A friend of today can become an enemy tomorrow. A person who was an enemy yesterday becomes a friend today. Certainly the energy is the same. The feet that are taking a person away from you are the same feet which will bring him back to you one day. The feet are the same. To come near and to go away, these are just two ways of the one energy.

Try to understand it. Try to look for it. The old habits will create obstacles. The old ways of thinking will create obstacles, but the darkness disappears with continuous effort and the light appears. As you start seeing the one in the opposite also, you will experience deep peace; some wholeness starts coming within you. You are not the same as you were yesterday. A new consciousness starts being born in you. When the two disappears and only one remains, then you are ready for the divine. And the divine is always ready. When you are ready the cloud rains and you are full; the moment of bliss arrives.

But one has to awaken from the two, one has to avoid the duality, and has to see and hold onto the flow of the one.

You will attain oneness by disciplined equanimity.

Always try to see the one in the two; this should become your meditation, your sadhana. When you have success you should be able to see that this is also a failure -- soon failure will be following it. And do not get upset when you fail, soon success will be following it. These are two sides of the same coin. When success seems like failure and failure seems like success, the difference disappears and sameness appears. Then your door for the divine will open.

The divine is always very near but you remain away from him because of your differentiation. The divine is always before you -- because whatever is before you is godliness. But your eyes are closed. Because of the differentiation your eyes are closed, but they open when differences disappear. Difference is like the eyelid on the eye and indifference is like the opening of the eyelid. Therefore, OH IDIOT! SING

THE SONG OF THE DIVINE.
Enough for today.

The Great Transcendence

Chapter #8
Chapter title: The World is a School

18 November 1975 am in Buddha Hall

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[NOTE: This is a translation from the Hindi series BHAJ GOVINDAM, literally: Singing the Song of the Divine. This version is the final edit pending publication, and is for research only.]

The first question:

BELOVED OSHO, WHEN SHANKARA WAS VERY YOUNG HIS MOTHER DID NOT GIVE HIM PERMISSION TO TAKE SANNYAS. BUT ONE DAY AS HE WAS BATHING IN A RIVER HE WAS CAUGHT BY A CROCODILE. AT DEATH'S DOOR SHANKARA ASKED HIS MOTHER TO GIVE HIM PERMISSION TO TAKE SANNYAS. THE PERMISSION WAS GIVEN, AND SHANKARA WAS SAVED. PLEASE EXPLAIN THIS EVENT.

The event is not valuable -- it is not even definite that the event really happened -- but its meaning is to be understood. And always remember that the events in the lives of the enlightened ones are not just events but symbols; some secret is hidden in them. They may or may not be historical but they are spiritual. It may or may not have happened in the flow of time but it does happen in the flow of consciousness. Do not try to understand the buddhas through history; understand them through poetic experience, otherwise the whole thing is misunderstood. This is a parable.

"When Shankara was very young his mother did not give him permission to take sannyas." A lot of things are hidden in this. 'Mother' means, the love of the mother; mother means attachment. It is difficult for attachment to give permission for sannyas because sannyas means the death of attachment. Sannyas means that a person is becoming free of the family; now the mother will not be the mother, now the father will not be the father, now the brother will not be the brother. That is why Jesus has said again and again that whosoever wants to come with me has to deny his mother and his father; whosoever wants to come with me has to give up his family. You cannot be a part of the family of Jesus until you give up your family.

Sannyas means that this life between birth and death is futile, meaningless. If this life is futile then the mother who gave birth also becomes futile. Not only did she give birth, she created a dream.

Basically, sannyas is freedom from life. And freedom from life means freedom from the mother, freedom from the father, freedom from the family, freedom from the society. All this becomes futile, meaningless. So how can the mother give permission? Will a mother ever give permission for sannyas? It is impossible. It is very difficult. Attachment cannot give permission for sannyas; the love of a mother cannot give this permission. It is impossible to get permission to be free of life from the very source from where life comes.

"When Shankara was very young his mother did not give him permission to take sannyas." And remember, you may grow up to any age but for your mother you will always be a child. You can never be older than your mother; you will always be younger than the mother who has given birth to you. You may be seventy years old, but for your mother you will always remain a child. "Shankara was very young" means that whenever a seeker asks his mother for the permission to take sannyas, his mother always stops him from doing so, thinking that her child is very small and he wants to tread a difficult path.

"When Shankara was very young his mother did not give him permission to take sannyas. But one day as he was bathing in a river he was caught by a crocodile."

In the river of life misery gets hold of you sometime or other. You meet death in this river of life. You do not go into the river to meet death, you go there to bathe, to enjoy swimming, to enjoy the freshness of the morning. Nobody goes into the world to die, nobody goes into the river of life to meet crocodiles! One goes into life in search of happiness, in search of treasures -- success, fame, prestige -- but in this process gets caught by crocodiles.

Death gets hold of you sooner or later. And if a person is wise he understands soon that this river is the surface; death is hidden inside -- 'crocodile' means the hidden death. On the surface the flow of the water seems so pure and peaceful but deep down death is waiting. On the surface it looks very attractive, and the river also seems very innocent. Inside death waits quietly. Anyone who is clever, wise and conscious will be able to understand this quickly.

Shankara saw it at once. If you cannot see this for a long time, then it means that you have very little intelligence and understanding. Your mirror is covered with dust. Your intelligence is full of smoke, otherwise you could see it earlier.

In this story the only thing conveyed is that Shankara realized that in this life one gets nothing except death. And one cannot be free of the love of the mother until the realization of death.

Try to understand this a little. On one end is the mother -- mother means birth; on the other end is death -- death means the end. Freedom from the mother is possible only if death can be seen; birth can be meaningless only if the end can be seen. So sannyas means realization of death.

We go on postponing death in this world; we go on saying that it is always others who die, I will never die. Every day you see dead bodies being taken to the graveyard or to the cremation ground; you help others carry these dead ones there, but it never occurs to you that you will also die. You always think that you are going to live forever and only others will die. But one day others will also carry your body to the graveyard when you are no longer alive. Man lives on false hopes.

Sannyas means the awakening of the awareness that "death is mine; the news of the other person's death is actually the news of my death. The death of the other is pointing towards my death. And with the death of everyone, I also die a little."

If you have a little understanding, then everyone's death will become your death. But if you do not have this understanding, if you are foolish, then you will think that it is always others who die; I will not die, I am immortal.

Shankara could see death. One gets free of the mother as soon as you see death, because mother means life. Mother means the one who brought you into this world. Death means that which will take you away. The Hindus' imagination regarding this is unique. No other community on this earth is more imaginative, more poetic, than Hindus. Their poetry is very deep.

Have you ever seen the statue of Kali? She is the mother and death also; *kal*, means death -- so her name is Kali. And she is the mother, so she is a woman. She is beautiful, beautiful like a mother. Nobody else can be as beautiful as the mother. Even if one's own mother is ugly, she seems beautiful. Nobody thinks in terms of the beauty of the mother. But the mother is beautiful... because if you see your mother as ugly, then that means that you are ugly because you are her expansion. So Kali is beautiful, very beautiful! But around her neck she is wearing a garland of human heads. She is beautiful but she is Kali -- kal, death!

Western thinkers are puzzled over this symbol. They wonder why a woman should be depicted so horribly, so terrifying! And you call her mother also! How frightening! It is horrible, because death starts from the one who gives birth. It is horrible, because death has also arrived along with the birth. The mother has given death as well as life. So on one side she is as beautiful as the mother, as the source, and on the other end she is like kal, death, as dark as death. Around her neck is a garland of human heads; in her hand she is holding a severed head, blood dripping, and she is standing, with her feet on her husband.

This is a very deep symbol: woman as life and as death! ... Because death comes from where life comes; these two are the two sides of the same coin. And nobody else on this earth realized this fact as the Hindus

have done.

When Shankara became aware of death... whether he was really caught by the crocodile or not should be asked of the silly historians; I am just not interested in it. What difference does it make whether he was caught by a crocodile or not? But one thing is definite -- that he saw death, and when he saw death, sannyas happened.

One cannot escape from sannyas after seeing death. Then you remain stunned wherever you are. Then life cannot be the same as it was just a moment before this realization. The ambition, the fame, the reputation -- everything loses its charm. Death destroys everything. One has to die, so it does not matter whether one dies earlier or later -- today, tomorrow or the day after, it is just a matter of time. If death has to happen then it has happened just now. And the arrow of death will pierce you in such a way that you will not be able to be what you were up till now. This new change in you is sannyas.

If you ask me the definition of sannyas, I will say that sannyas is a state of being where death has not happened outside but has happened inside. One is alive but one knows death; while living, one is quite aware of death. This is sannyas. One lives but does not forget death even for a moment: this is sannyas. You know that the dewdrop is just momentary. The world is like the morning star: it will soon disappear. You live but you are not drunk with life. Then life cannot make you forget the fact of death. You remain awakened, you are aware all the time. Death awakens you. One who is awakened is a sannyasin.

One who is lost in life and is taking the dreams to be true is a worldly person, is a householder. One who makes a home in dreams or who is creating dreams in the home is a householder. But one who gets up from sleep, whose dream is over, who is awakened and is conscious, realizes that over here there is nothing except death.

Any extended family, any place of living, is nothing but a graveyard, or a queue waiting to go to the graveyard. The queue is moving towards the graveyard. Someone may be a little ahead and someone may be behind, but all of them are going to the graveyard. The attachment to life is over as soon as one sees this. Losing this attachment is sannyas.

Sannyas is not an effort for detachment. Sannyas is not a discipline of detachment. Sannyas is the loss of attachment -- where attachment is over. If attachment is not over then one has to make an effort to attain nonattachment, but that is not sannyas. If attachment is not over, only then one tries to attain nonattachment. But when attachment is finished, then the empty space left by attachment is nonattachment. Then you become a sannyasin.

That is why I tell you that there is no need to go anywhere for sannyas. If you can open your eyes wherever you are, if you become a little conscious, then you are able to see things as they are.

One night Mulla Nasruddin was coming home after getting drunk in the bar. He was merrily walking on the road humming a song when he collided with somebody. He lost his temper and shouted, "You fool! If you do not say sorry within five seconds, then...."

The other person retorted in a louder voice, in a threatening way, "Then?"

Hearing the threatening voice Mulla came to his senses, looked at the man carefully -- he looked like the boxer, Muhammad Ali! All his drunkenness disappeared and he said, "Well, if five seconds are not enough then how much time do you need?"

In this life you also go about as if drunk, humming the song of dreams, and you do not see things as they are. A hard hit is needed to upset your dreaming mind, only then you can see the empty sky. You will then see that you are surrounded by death. What you consider as life is actually death.

What you consider as happiness is actually the mask of misery. What you consider as wealth is only a game of falsehood. In the illusion of money you remained poor. And in the illusion of life you remained unacquainted with the real life. And time is passing away, life is passing every minute and your energy is diminishing.

This is only a symbol, that when death caught hold of Shankara then before dying he asked his mother to give him permission to take sannyas, and the permission was given.

Yes, this permission is granted only when death is standing at the door. One does not get permission before this, only when the mother realizes that her son will only be saved if he becomes a sannyasin. Otherwise, as he is, he will die. When the question is of choosing between a dead son and a sannyasin son, then the mother chooses the sannyasin son. This is the meaning, because a sannyasin son means a dead son. Sannyas means one has died while living.

Jesus has said, "You cannot come with me until you agree to carry your cross on your shoulders; you cannot come with me until you are ready to deny yourself; there is no way of resurrection until you are ready to die."

If this story is true, if things really happened in this way, then this symbol should be remembered. Shankara, a small child, is on the verge of death; a crocodile has caught hold of his leg. His mother is standing on the bank of the river and Shankara is asking her permission to take sannyas. He is saying, "I am dying, there is no hope of my being saved. Let me die as a sannyasin. Give me the permission for sannyas. The crocodile is taking me away -- so give me the permission."

Even then the mother must have hesitated. Even then she might have hoped against hope that her son may be saved. But death was pulling Shankara away. A crowd of people must have collected and they must have said, "You had better give the permission now. He is dying, he is going. You cannot stop him from dying, so set him free before he dies." Ultimately she gave the permission after hearing Shankara's words that he wants to die as a sannyasin so that he is not born again, so that there is no longer any attachment to life for him; he wants to die with no attachment to life. Even then, to me it seems that the mother must have hesitated; her eyes must have been full of tears. She must have prayed to God to save her son. But when there was no hope then very reluctantly, in a very helpless way, she must have said, "Since you are dying you had better die as a sannyasin."

But this incident may not have happened, because crocodiles do not worry about these things. When men do not worry, why should crocodiles worry? It is said that Shankara was saved. The crocodile thought: Why kill this person now when he has become a sannyasin? No, crocodiles are not so intelligent! When Hitler and Mussolini are not intelligent, then how can crocodiles be intelligent?

But this symbol is very valuable. Man is saved only when he becomes a sannyasin; then even death cannot harm him. But he only dies who tries to get hold of life; death cannot kill the person who himself gives up life. How can you take from a person who is ready to give away? Things can be snatched away only from the person who wants to save them.

That is why Jesus says, "That one who saves will lose; one who is ready to lose, has saved."

You must understand this. Shankara was saved. Did the crocodile leave him? No, it only means that death does not kill a sannyasin. There is no way of killing a sannyasin because, he says, "The I which could be killed by you was given up by me. I have given up the ego and all the dreams of desire and ambition. I have killed myself with my own hands. Then only the nectar within which was surrounded by death remains in its purity."

You do not know anything about this nectar as long as you go on holding onto life. That is why you hold life so tightly that it does not slip out of your hands. You are afraid you may die. You are afraid of death all the time. The more you try to hold the more frightened you become, because you know that you cannot fool death. Yes, death is coming. Where can you hide yourself from death? It comes from all sides. If it was coming from any particular direction then that could be avoided, but it comes from all sides. You could save yourself if it was coming from outside, but it comes from inside. You may run away anywhere, but death will come. You may hide yourself anywhere, death will find you, because death is hidden within you.

Nectar and death both are hidden within you. As long as you go on holding onto life outside you will see only death within. The moment you accept death within, you will start seeing the life within.

If you write on a blackboard with white chalk then the words are visible and clear. But if you write with white chalk on a white wall, then the words are not visible. If you accept that inner death, then in that blackness the little candle of immortality which is burning within you will become a thousand times more luminous. But you do not accept death, you do not accept the blackboard, so you cannot see the white words. Always remember this contradictory statement: whoever could see death properly, has seen the nectar also.

"Shankara was saved" -- because death cannot destroy you. It can destroy the so-called life. It can destroy what you call body. It can destroy what you call name and form. But death cannot destroy *you*. You are immortal, you are *amrit putra*. You were never destroyed and can never be destroyed. You were never born nor will you ever die.

One who is born will die. Your body was born so it will die. Your name and your personality were born so they will die. But you were always in time beyond name and form, and you will always remain in time. You are ancient, you are eternal.

The meaning of sannyas is that I will give up whatever is transient and I will go in search of what will not be destroyed. I will give up the transient and I will look for the eternal. Even if I am finished in this

search it does not matter, because whatever is transient cannot be saved for long. But even after giving up the transient, if the intransient remains -- that which cannot be cut by any weapons and which cannot be burnt by fire -- then that is worth saving. Sannyas is the search for this. Do not think that this event happened. It is just a very valuable symbol, a parable.

The second question:

BELOVED OSHO, SAI BABA HAD GONE TO NARAYANSWAMY'S HOUSE IN THE FORMS OF A DOG AND A LEPER AND NARAYANSWAMY COULD NOT RECOGNIZE HIM. MY REQUEST IS THAT YOU MUST COME TO MY HOUSE BUT IN THIS VERY FORM, BECAUSE I AM VERY STUPID.

If you have recognized me then you will recognize me in any form. And if you have not recognized me then how can you be certain of recognizing me even in this form? Recognition of form is no recognition. Bowing down before form is no bowing down. Worship of form is no worship at all.

If Sai Baba had gone in the form which Narayanswamy thought that he recognized, then he would have definitely bowed down, he would have welcomed him, but that welcome would have been to the form and not to Sai Baba. In fact a dog and a leper are more alive, more animate as far as form is concerned. The form is only an outer covering. You must give up this hold on the covering. But I know why you go on holding onto the covering. It is so because you know yourself also by this form.

I have heard that when Mulla Nasruddin went on a pilgrimage to Mecca he had two people with him; one was a barber and one was a bald fool. They halted at night in the desert. As it was an unknown new place and looked dangerous they decided to keep a watch by turn at night. The first turn was the barber's. He stayed awake for some time but soon he felt sleepy as he was quite tired. So, to keep himself occupied, he shaved the hair off Mulla Nasruddin's head. He was getting bored, so he shaved off Mulla's hair!

After the barber it was Mulla's turn to keep watch, so the barber woke him up and Mulla, out of old habit, put his hand on his head and then he said, "My God! By mistake you seem to have woken up that stupid bald guy instead of me!" That shaven head gave him the idea that this was not him but that bald fool. His head had a lot of hair on it so it must be the other person.

We identify ourselves with the form. Have you thought about it? If your face is changed at night during sleep will you be able to recognize yourself in the morning? No, you will not be able to. How can you? Because you recognize yourself through the mirror, there is no other deeper recognition.

If you go to sleep as a white man at night and on waking up in the morning you find yourself as a black man -- if a scientist changes the shape of your nose and the color of your eyes, your hair, by doing plastic surgery at night -- then you will be also in the same condition as Mulla Nasruddin was. What he has said is not absolutely wrong. He does not say wrong things. He says, "My God! By mistake you have woken up the bald fool instead of me!" You will also say and do the same thing. You will wake up screaming, "This can't be me, it must be somebody else!"

We recognize ourselves only through the form. Therefore any recognition that we have of others is also of form. So long as you don't recognize your own consciousness you cannot recognize my consciousness either. Your recognition of me would be just as deep as your recognition of yourself. I may come to your house, but that will be of no use. Unless you come to your own house, my coming to your house would not mean anything really.

The third question:

BELOVED OSHO, YESTERDAY, WHILE NARRATING THE STORY OF THE WASP, YOU TOLD US ABOUT A MENTAL BLOCK. PLEASE TELL US HOW TO REMOVE A COMPLEX BY SADHANA, SPIRITUAL PRACTICE?

You did not even understand the story about the great intellectual wasp. In that story of the wasp it was made clear that there was no block, no complex, but it had read a book! There was not any block in the life of the wasp which had to be removed by sadhana. The only trouble with the wasp was that it had become an

expert in reading, and it had read in a book that the wings of a wasp are small and its body is heavy so that a wasp cannot fly.

Now the people who wrote this book certainly worked out the theory very nicely but they did not see the wasp fly! According to their logic it cannot fly, but the fact is that it flies. The wasp became confused after reading this. Its condition was like the centipede. It is a very old story.

A centipede with one hundred feet was passing by when a rabbit saw him and became very curious and puzzled also. He stopped the centipede and said, "Please tell me, how do you manage to move with these one hundred feet? How do you synchronize them? Which one do you put forward first and which one follows? It is most baffling to me. How do you manage all of them?"

Until this moment the centipede had never even given a thought to his one hundred feet. He had been just moving. He had never thought of this matter, but when the rabbit asked him, he himself looked at his one hundred feet and became confused. He said, "My God! I have never thought about this before. But now, since you have asked me the question, I will think it over, I will observe and experiment with it, then I will inform you."

But after this he became so conscious of his one hundred feet that he could not move and he fell down. Such a small body with one hundred feet and with such a small mind -- how was he to manage them all? He said, "You silly rabbit! You have created a problem for me. Now I will never be able to move. Now I have become conscious of the question: how to synchronize the hundred feet? This question had not bothered me before."

Have you noticed that all the minor things become a problem if you start thinking about them? You can try this: for seven days, whenever you eat food, start thinking how you digest it. Scientists say that it is quite a miracle. The food goes in, gets absorbed and becomes blood and bones, flesh and marrow, and all the fine nerves of the brain -- thoughts and desires. And all this gets transformed in the small factory of the stomach. How? Well, if you think it over for seven days you will get indigestion and you will never be healthy again. If you experiment like this the stomach will be out of order. Like the centipede, you will also start wondering.

Life is bigger than your mind. Whenever you bring in the mind it creates problems. Life is much greater than you, and your mind is small. You could not even understand the story of the wasp, and you want to know how to remove the complex by sadhana? What did the wasp do? It did not do anything. There is no question of doing anything, because it was only an illusion of the mind. The wasp had been flying until it read the book.

The scripture was the cause of death. The wasp could not fly from that day; it just sat down and became fat by sitting, and it became more difficult to fly. And when it became difficult to fly the scriptures seemed quite correct. The other wasps were flying, but it thought that they were ignorant fools and they were flying in their ignorance. It thought that it was very learned, and "These are ignorant fools so they do not know what is written in the scriptures; they are flying in their ignorance. They do not know that the scientists have said that the wings of a wasp are small and its body is so big it cannot fly." Man tries to cover up his idiocy and his diseases by knowledge. He is very skilled in this task.

That wasp was also under the impression that it was the only one who was sensible; the others were stupid. They were flying, and thus going against the theory and the scriptures. They do not know what they are doing; they are doing what just cannot be done. But the wasp did not understand that what cannot be done, cannot be done even in ignorance. It was just a fortunate moment that one morning a bird attacked the wasp and in the confusion of the attack it forgot all about the so-called knowledge, the Vedas, and it just flew away! But later, when it sat down in the shade, then it realized that it had flown, which means it *can* fly.

So certainly these are the tricks of the mind. The wasp did not think that it was an illusion that it could not fly, and whoever had written this in the scriptures had written wrongly. Even man does not doubt the written word, and this was just a poor little wasp.

If anyone tells you something you may not believe it, but if he shows you that same thing written in a book then you will believe it.

I have a friend who writes poetry. His poems are just rubbish. If one listens to his poems one gets a headache. His poetry is just the opposite of an aspirin -- it *creates* a headache. So nobody listens to it. Sometimes he used to read them to me. One day he told me, "Nobody listens to my poems. People say that they are very busy. If I see my friends they just disappear. If I go to the coffee house then people do not sit at my table. What am I to do?"

I suggested to him, "Get the poems printed."

He said, "Who will read them? People are not ready to listen to them. Besides, getting them printed is quite expensive."

I said, "Printed words have a magical effect on people. But if that seems expensive to you then take this tape recorder and get them taped on this. Then go to the coffee house tomorrow with this tape recorder and tell your friends that you have recorded some poems."

When he came back after two days he said, "What a miracle! Those fools were not ready to listen to me but were listening to the tape recorder very attentively." This is the effect of the machine. You can deny man but you cannot deny the machine.

In New York a robber with a gun entered a house, closed all the doors and broke open the safe. As people came to know about this, he stood with his gun at the window -- it was very dangerous for anyone to enter as he was standing at the window with the gun. Then somebody went to a nearby house and telephoned that house. The telephone in the house rang, the robber put the gun aside and answered the phone and said, "Excuse me, I am very busy." But meanwhile he was caught.

When he was asked why he went to answer the phone, he said, "What could I do? The telephone was ringing so it had to be answered." So he left the gun to answer the telephone!

This is the magical effect of the machine. If anyone knocks at the door it does not matter, but if the telephone is ringing -- even if it is not your house -- you will answer it.

That friend of mine said, "Now I will certainly get my poems printed and they will read them. They will even buy the book and read it. When I ask them to listen to me for free they do not like it, but they listened to the tape recorder very attentively."

Certainly printed words are very effective. If someone is talking to you about something and you do not believe it, if he shows that very thing written in a book at once you will believe it -- as if being written in a book is a proof of its being true. In reality, ninety-nine percent of things written in books are false, but they seem true because they are written in books. Yes, books are very effective.

The wasp came under the influence of books. It did not have any disease which was to be treated, it did not have any complex which was to be removed by yoga postures. Nothing was wrong with it except that it was under a false notion, a false idea. Nothing is to be done with a false notion except it has to be given up. A bird attacked it and it became nervous, that was all that was needed.

The guru is also like this bird which attacks you. If you become nervous and confused, in that moment you have the realization. That is why one is scared of a guru. He is not doing anything; he just laughs at you and at the same time feels pity for you, because you are not ill but you imagine that you are ill. There is no doubt that you are miserable, but you are miserable without any reason. Misery is just mental -- you *think* you are miserable. That thinking has to be removed. By nature you are always healthy. The divine has not forsaken you, he is in your every cell. But somehow you think that something is wrong. Nothing was ever wrong except this thought that something is wrong.

The wasp flew away. Even then it did not think.... The ego of man never thinks itself to be wrong -- not even in the past. It thought that there must have been a block in the mind on account of which it could not fly. Now that block is removed. In the moment of crisis that block is broken, the energy has awakened, so now it can fly. It did not realize that there was no block. It was just sitting idle and it had read about this block in the psychology books.

Books are your death. Try to come into life a little. Please say goodbye to the Vedas, the Koran and the Bible. Yes, you should say goodbye to them in these words, "Please excuse me now, enough is enough. Now let me live a natural life as it is."

To be natural is to be religious. You have become unnatural. You do not suffer from any disease but you have the illusion of suffering from disease. Actually the world is not, it is only an illusion. Only the divine is. That is why Shankara calls it maya, illusion.

If you are suffering from an imaginary disease you want treatment, and there are people ready to treat you. Then all sorts of troubles start with the treatment -- because the right medicine for the symptoms can prove to be harmful, dangerous for the patient who is suffering from an imaginary disease. Of course, if the medicine itself is wrong, then it is alright; then one trouble leads to another. But if you can diagnose the basic trouble then it will disappear. The wasp was a bit too wise and that was its foolishness.

Now you are asking, "Yesterday while narrating the story of the wasp you told us about the mental block." No, I did not say anything about it. You must have heard something else. And this is the trouble, that when I say something you hear something else and do something else, and later on you will make me

responsible for this by saying, "You said so."

Sometimes some people come to me and they say "You said so," with so much confidence that I also keep quiet, because if they did not understand before how will they understand now? I keep quiet -- yes, I must have said so, otherwise how did you hear it? I *must* have said it. But just because you heard this, does not mean that I said it. Now you have heard that yesterday, in the story of the wasp, I had told you about the mental block. Not at all, I did not say anything about it. The wasp was absolutely healthy; it could fly, it could dance, it could enjoy the spring, it could happily hum a song in the light of the sun, but just by reading about the mental block in a book of psychology it got this illusion that it could not fly.

Now you ask, "How to remove the complex by sadhana?" You are also like the wasp -- you just collapsed after reading the scriptures, because it is written in the scriptures that you cannot fly.

Have more faith in yourself than in the scriptures. You are the judge, not the scriptures. Listen to your very nature, obey your nature; your nature will free you. Whosoever listens to his own nature and acts according to it is able to understand the scriptures also. Only then can the scriptures be understood in their right sense. They do not mean what you thought. But you always understand just what you want to understand. Even for your disease you take the support of the scriptures; then the disease becomes deeper.

What was wrong with this wasp? Why did it believe this so quickly? The disease was that it was already in the habit of running down the other wasps. It used to say, "These vagabonds are in the habit of wandering here and there -- they do not think, they do not study the scriptures, they have no idea about how to lead a high, pure and peaceful life. They are wasting their lives dancing on the flowers."

The wasp already had the ego of being extraordinary. It considered the other wasps as very inferior. It was this illusion which was the cause of the trouble it faced with the scripture. When it read that a wasp cannot fly it said, "This is absolutely correct and I am the only one who has attained this knowledge. All these others are ignorant fools." The ego of this knowledge made it sit down. It was enjoying running down and condemning the other wasps. By doing this the ego was getting inflated.

Go and see your so-called *sadhus* and sannyasins -- they are also sitting like this wasp. They do not fly, they keep away from life, and they have great condemnation for people of this world. They say, "You will go to hell because of your attachments, because of your worldly involvements." They also think that it is because of ignorance that people are attached to this world. According to them the whole world is ignorant; only the one or two persons who are sitting like corpses in the temple are full of knowledge.

I say to you, God wants you to go through this attachment. There is a secret behind going through attachments: one gains maturity only after experiencing this attachment. These escapists who are hiding themselves in the temples are going to be proved wrong. They only think in terms of ego. You enjoy food, they enjoy fasting, because then they can show off that they are not interested in eating while you are fond of food like animals. You like comfort, and they deliberately stand in the sun or lie down on a bed of thorns to torture the body. What madness! But their only enjoyment is in condemning you, and that can be done very easily by lying on a bed of thorns. You cannot lie down on thorns, you have not read the scriptures, but these people have read all the scriptures.

Your so-called sadhus and sannyasins do all sort of austerities and renunciations just to satisfy their egos. They have not attained any heaven; it is nothing else but ego gratification. To enjoy their ego trip it is necessary for them to indulge in things which are just opposite to you. Whatever you do, they will do the opposite. And you are very impressed by these things -- you think that they have done miracles. You are idiotic, but they are more idiotic than you. You are standing on your feet and they are standing on their heads, and they say that they are doing *shirshasan*, the headstand. Man is meant to walk on his feet, otherwise God would have made arrangements for him to walk on his head. There is no need to stand on your head, but the one who is doing it can certainly look down upon you thinking that he is doing something wonderful, something great, and that you are standing on your feet like ignorant fools. And the fact is that those persons who have egos are highly impressed by the exhibition of such a type of ego and they also start doing the yoga postures.

Now you are asking, "How to remove the complex by sadhana?" I do not see any complex in you which has to be removed. You are just as you should be -- just forget the illusion of complex. The day you give up this illusion of a complex you will be surprised to realize that you were always without it and you wasted time under this illusion.

When Buddha became enlightened the first sentence he said was, "Oh Lord, the maker of the houses of desire. Now you will not have to make any more houses for me, because I have caught the source of desire and the source of desire is imagination. I have understood that this was all the web of my imagination. But

now I have found the original source -- the imagination! Now that journey of desires has stopped."

Your complex is in your imagination. Your desire is also in your imagination. Your world is also in your imagination. Truth is always as it was. Even now it is the same, even tomorrow it will be the same. The day you drop this web of imagination you will realize that you missed a lot of joy in vain.

But there are hypochondriacs -- you must also know some of them -- who go on creating disease after disease. They are always running to doctors. Sometimes they are running to the allopathic doctor, sometimes to the homeopath, sometimes to the naturopath and sometimes to the ayurved. They are never at rest, they are always running to different places for treatment, and everywhere they are told that they do not have any disease. But they get very upset to hear this and they say, "We are suffering so much from these diseases, and you say we have no disease!" They can be satisfied only if they are told that they are suffering from a very serious and dangerous disease -- "You are the first one to get it, and such a rare disease."

I have heard about an old woman who was always complaining about being ill, but nobody believed her because actually she was not ill. And if the doctor treated her for one particular disease she would start complaining about others -- either she had a headache or her hands and feet ached or her whole body ached. Certainly, there is no end to imaginary diseases. At last she died, but before dying she told the people that the inscription on her grave should be, "Now you must believe that I was ill." Now she has died, so people must believe that she died because of her disease.

Once a mentally unbalanced man was brought to me. He was a healthy young man but he was suffering from the idea that two flies had entered his body through his nose while he was sleeping. Now they go on buzzing inside him and because of them he cannot eat, he cannot sleep, he feels uncomfortable all the time. All sorts of treatments had been given to him but they had no effect on him. The doctors had told him that there were no flies inside; the x-ray does not show them. He said, "Your x-ray must be wrong, because I hear the noise of their droning all the time, I feel them moving in my bones! Your x-ray does not show them, but I go on suffering." He was right in saying that he was suffering.

I said, "Okay, let me try. Now lie down and close your eyes. Do not open them till I ask you to do so. Meanwhile we will try to take out the flies."

He liked my telling him that I will try to take out the flies. He at once touched my feet and said, "You are the only sensible person I have met up to now. The other people just start laughing when I complain to them about the flies. One feels very bad if the doctor laughs at him! But you will certainly cure me."

I said, "Yes, I can see the flies. It is surprising that the x-ray does not show them." I blindfolded him and made him lie down. I ran into the house and with great difficulty caught hold of two flies and put them into a bottle. He opened his eyes and saw the flies in the bottle. I told him, "See; I have taken them out."

But he said, "These are not the right flies. They are big flies, these are the small ones found in houses. They are big flies and they are still moving inside me."

I said, "Well, I could only take out these two."

He said, "These two also might have been there, but the real ones are still inside." Now what can you do with such a man?

He who can imagine two flies can also imagine four. You may catch two, now he says they are not the same as the ones which are moving inside him. Then I understood that if I get two more flies, he is not going to accept these either. What to do with such a man?

You pity him because he is suffering without any reason. The suffering is imaginary. If it had been real then it could have been treated. But the suffering is so false that it cannot even be treated. One feels like laughing at him because it is entirely up to him to give up the disease. If he had believed that these flies were the same which had been troubling him then he could have been cured. But he found out another way of not getting cured, by saying that these are not the same flies: "You have worked hard to get these flies but they are not the same ones."

Your diseases and your complexes are just like that -- they are imaginary, nothing is wrong with you. It cannot be. When the divine is everything, then how can anything be wrong? It is just a web of imagination. If you can wake up -- you can wake up this very moment -- then there is nothing to be done. Not doing anything is Bhaj Govindam. Bhaj Govindam means nothing is to be done: only by singing the song of the divine will the disease be cured.

If the disease was real then it could not have been cured by Bhaj Govindam. By singing the song of the divine, how can the real disease be cured? How can cancer be cured by singing, "Govinda! Govinda!"?

But the enlightened ones have said that if you even remember the song of the divine then all the diseases will disappear, because there is no disease. In the moment of remembrance, in the moment of dedication to

the divine, you will suddenly realize that there never was any disease -- you are a pure buddha, you are without any name, without any form, without any blemish. There is not even a black line on you. It is all a web of imagination. Try again to understand the story of the wasp. It is your story.

The fourth question:

BELOVED OSHO, IS IT POSSIBLE FOR A MAN'S MIND TO BECOME LIKE THE MIND OF THE NEWBORN BABY?

Definitely. A lake is absolutely calm, peaceful, but with the incoming breeze the waves start rising. But if the breeze stops, the waves will also stop and the lake will become calm. It will again become like a mirror. The lake is clean; with the falling of the leaves it becomes dirty, but when the leaves settle down the lake will again become clean and fresh.

A child is born -- the lake was still clean, there were no ripples, there were no leaves of thought, no waves of desire. Then with the advent of youth storms arose, strong winds blew and the lake was full of waves. The mirror got lost. There was a terrific onset of passion. Then old age came and the storm was over -- the lake was calm again.

A little understanding -- let the leaves settle down. A little understanding -- let the winds of passion stop. The lake will become calm again; there is no difference in the nature of the lake.

When the mind again becomes innocent like the mind of a child then we call that man a saint. A saint becomes like a child. That is why Shankara has said that the ultimate yogi sometimes plays like a child and sometimes like a madman. Sometimes he looks as innocent as a child -- he is absolutely empty, there is nothing inside him. And sometimes terrible unknown storms arise in him -- then he looks absolutely insane, mad.

There is a childlike innocence even in a madman, and there is insanity like the madman even in children. Small children get mad at small things. When they want a toy they will dance, they will jump, they will even break things because they want the toy right now! They may be very angry now but they will start laughing after a moment and will forget all about the anger. There is some similarity between mad people and children. That is why mad people have the innocent look of children in their eyes and there is something of madness in the eyes of children.

The enlightened one becomes both at the same time. Sometimes he looks like a child and sometimes he looks like a madman. Because he no longer observes any rules, he does not bother about dignity, prestige, sin or virtue, so he seems mad to people. That is why he looks like a child also -- because the child also does not know anything about dignity, sin or virtue. A child is before dignity starts, and a saint is beyond dignity. In between the two is the world where there are limitations: dignity, prestige, morality, rules, sin, virtue, lucky, unlucky, worth doing and not worth doing -- both the ends are there.

Certainly the moment which was in your life once can come again. You were a child -- that child became lost, but he still exists in the crowd of your thoughts. When these thoughts calm down, suddenly the child will be rediscovered. That is saintliness.

The fifth question:

BELOVED OSHO, SOMETIMES SHRI SHANKARACHARYA SAYS THAT NOTHING WILL HAPPEN BY THE PILGRIMAGE TO THE GANGES AND SOMETIMES HE SAYS THAT, EVEN BY DRINKING A DROP OF THE GANGES WATER, A MAN CONQUERS DEATH. PLEASE CLARIFY THIS CONTRADICTION.

The outer Ganges and the inner Ganges.... Nothing will happen if you undertake the journey to the outer Ganges, because the journey to the outer Ganges is an outer journey; it cannot send you inside. But if you drink even a drop of the inner Ganges then you will attain, because to drink even a drop of the inner Ganges you will have to go absolutely inside; only then you can drink a drop of that water. The pilgrimage is not outside -- outside is only the world. The pilgrimage is within, inside. The more you go in, the more you enjoy within yourself, the nearer you get to the pilgrimage. All the pilgrimages like Girnar, Shikharji, Kaaba, Kailash, Kashi, are within you. Save yourself from the illusion of outside.

But we are in the habit of looking out, so when we try to look for the divine we look for him outside.

When we are looking for the temple, it means outside. Godliness is within you. It is hiding within the one who is seeking it. It is the one who is searching. Try to recognize your consciousness; one drop of it is sufficient.

The story is that when the Ganges came down on earth only half of it came, half remained in heaven. That means that when the Ganges came, only half of it came, half of it remained within. Heaven means within, heaven means sinking deep within oneself. And hell means getting lost in the other.

The great thinker of the West named Jean-Paul Sartre has said. "The other is hell."

Heaven is within oneself. You live in hell while you are dependent on others. When you gain your freedom, your individuality, your autonomy, your being yourself, and you do not depend on others, you do not remain a beggar, and you become your own master -- then it is heaven.

Begging for anything from others means humiliation; that is hell. From the other you will only get misery in your beggingbowl. You will never get happiness from the other.

Come inside. The inner Ganges is the other half of the heavenly Ganges. Even one drop of it is enough. It is nectar. Nothing will happen by bathing in the outer Ganges. The fish and the crocodiles live in the Ganges, other animals also bathe in the Ganges. Does that mean that all these creatures go to heaven? They do not, and you cannot bathe more than them; you will take just one dip and come home. Whom are you trying to deceive? You are like a blind man who has eyes -- you have eyes and yet you are blind.

Do not deceive yourself. The Ganges is inside, whatever is valuable is inside. Whatever is garbage is outside but the real wealth is inside.

The sixth question:

BELOVED OSHO, YOU SAY THAT ONE ATTAINS TRUTH WITH THE GRACE OF THE MASTER. THEN WHY DO YOU ALSO ENCOURAGE THE EFFORT OF EGO?

Truth is attained by the grace of the master. But you cannot get the grace of the master without effort. The divine is attained through grace, but one has to seek the master; one has to have the ability to be near the master.

Effort has to be made, but always remember that the ultimate is attained without effort. This will seem contradictory to you but these are the two wings, the two oars -- effort and grace. The journey is completed with these two.

In this world there are two types of illusion. Some people think that they will attain the divine by their effort. They never attain because their ego never disappears; the effort makes it even stronger -- the doors remain closed instead of opening. There is also the other type of people who believe that the divine cannot be attained through effort, but only through grace. They just sit idle and do nothing: they lose because of their laziness. Some lose because of their ego and some lose because of their laziness. The divine is found through untiring effort and yet without effort.

From your side you have to do it wholeheartedly; nothing should remain undone by you. You should put the whole of yourself at stake, only then will you deserve his grace. Then you can say, "I have nothing more to stake, now please bless me with your grace." You will have the right to ask for his grace only when you have done all that was possible for you to do and now there is nothing remaining.

You cannot get grace for free. Grace is a very valuable diamond which you cannot get for free. When you have put everything at stake then prayer can rise from your heart -- then you can say, "Nothing happens by my doing. Now it is all up to you." In that very moment when you realize that nothing can be done by you and you say, "I have staked everything, I have poured myself completely, even then nothing is happening. Now your grace is needed." Then you will certainly attain his grace.

The divine is always attained through grace, because your effort is very small and the divine is so vast. You will not attain with effort, but with your effort you come near the point where the drop is ready to become the ocean.

The last question:

BELOVED OSHO, YOU SAID, WHILE IN MISERY LIVE IT THOROUGHLY, FIND OUT ITS CAUSE AND WAKE UP. WHAT HAPPENS WHEN ONE WAKES UP?

Waking up or awakening means that the dream is over -- whatever was known up to now remains no longer. So it is difficult to say what awakening means, because your language is of sleep. At present, whatever can be told you or whatever can be understood by you will be in the language of the dream. If I say that you will get happiness, then you will think of the happiness which you have known in the dream. If I say that you will not get misery, then you will think of the same misery which you have known in the dream.

If you think, you will not attain. That is why all the buddhas have kept quiet. Whenever someone asked what will happen after the awakening they just kept quiet. They said, "Wake up and see," because this is beyond the language which you know, or this is beyond your understanding which you have through language. Neither your happiness nor your misery is there. Neither your peace nor your restlessness is there. Neither your satisfaction nor your dissatisfaction -- whatever you have known up to now is not there. The scriptures which you have known up to now are also not there. The images of God which were made by you are also not there. Your notions about heaven and hell are also not there. When you are not there, your notions also will not be there.

There is something which cannot be described, which cannot be defined -- you can call it Brahma, Vishnupad, Jinpad or Buddhahood, but even by these words nothing can be known. If you wake up, only then can you know. A dumb man cannot describe the taste of sugar, but he can enjoy it.

What will happen after awakening? You will taste the divine, the taste which you have been trying to get all these past lives but could not get -- you missed it always. It just cannot be described. If you are bored of the way you have been living then wake up. But if you have even a little bit of interest in it yet, then just turn over and go to sleep again.

But you will have to wake up one day. Sleep cannot be eternal and sleep cannot be the ultimate rest and darkness cannot be the experience of the ultimate truth. Sooner or later you will have to get up -- it all depends on you. But whenever you awaken you will repent for not having woken up earlier -- it was all at an arm's length, it was just a question of reaching out for it.

Jesus says again and again, "Repent -- the kingdom of God is at hand."

Enough for today.

The Great Transcendence

Chapter #9
Chapter title: The Mirror of Misery

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DROPPING SEX, ANGER, GREED AND ATTACHMENT, MEDITATE UPON YOURSELF: WHO AM I?
BECAUSE IDIOTS WITHOUT SELF-REALIZATION SUFFER THE ANGUISH OF DEEP HELL HERE.

ONLY THE GITA AND THE SAHASTRANAM, THE ONE THOUSAND NAMES OF GOD, ARE WORTH SINGING; ONLY THE FORM OF VISHNU IS WORTH MEDITATING UPON INCESSANTLY. ONE SHOULD ALWAYS SEEK THE COMPANY OF GOOD PEOPLE, ONE SHOULD GIVE MONEY TO THE POOR ONLY. ONE INDULGES WITH WOMAN FOR PLEASURE, BUT WHAT A PITY THAT IN THE END ONE ONLY HAS A WORN-OUT BODY. ALTHOUGH DEATH IS THE ONLY CERTAINTY IN THIS WORLD, PEOPLE DO NOT STOP SINNING.
MONEY IS DISASTER -- ALWAYS CONTEMPLATE OVER IT. THE TRUTH IS THAT THERE IS NO HAPPINESS IN MONEY AT ALL. IT HAS BEEN SEEN EVERYWHERE THAT THE RICH MAN IS AFRAID EVEN OF HIS OWN SONS.
PRANAYAM AND PRATYAHAR, INTELLIGENT DISCRIMINATION BETWEEN TRANSIENT AND INTRANSIENT, DISCIPLINING OF SAMADHI WITH JAPA -- DISCIPLINE ALL THESE WITH CAUTION, WITH GREAT CAUTION.
TOTALLY SURRENDERED TO THE LOTUS FEET OF THE MASTER, FREE FROM THE BONDAGES OF THE WORLD, HAVING DISCIPLINED THE MIND ALONG WITH THE SENSES, YOU WILL BE ABLE TO SEE THE DIVINE WITHIN YOUR HEART.

There is a Greek mythological story. There was a very handsome young man named Narcissus who fell in love with a young woman named Echo. This name is worth pondering over. People fall in love with echoes. You always fall in love where you hear your own voice, where your own ego is satisfied, where you find yourself in the hidden form. Your love is nothing but the extension of your ego. Echo also fell in love with him. Echo has to fall in love because she is the echo of your voice. There is no possibility or way of her being separate from you.

But one day a mishap occurred. It had to be so, because mishap is certain in the life of one who gets deceived by echoes -- one who falls in love with his own voice.

Narcissus had gone to the forest. There he saw his own reflection in the lake, which was absolutely calm, there was not even a ripple. He was enchanted. In the lake, which was like a mirror, he saw his own face. But he saw it for the first time. It was so lovely! Who does not like his own face? People love only their own faces. Narcissus became hypnotized; he could not move, he became still. Attachment creates this type of stillness. He was afraid to move lest the reflection break. He just did not move from there. Echo kept on waiting for him. And when Narcissus did not return, love died.

Echo... your voice can echo only if you go on humming. If your humming stops, then for a little while the echo will be heard in the mountains and then it will be lost. Narcissus did not come back.

They say that standing at that lake Narcissus became a plant: there is a plant named Narcissus which is found by lakes, streams and rivers. If you ever come across it you must watch it carefully: it is always looking into the water, it is always looking at its own reflection.

This is a wonderful mythological story. If you become enchanted by yourself then you lose consciousness; then you do not remain a human being, you become a plant. Then the humanity in you disappears, your inner soul is negated, you fall back. A plant has no freedom. Man is free, he can walk. A plant cannot do so, it doesn't have feet, it has roots. Narcissus became a plant -- it means that any person who gets caught in the reflections of the ego, his feet become roots, he stops; his pace stops and he loses his freedom of movement.

This happens to almost all people. The Upanishads say that when a man loves his wife, actually it is not the wife whom he loves but through the wife he loves himself. A man does not actually love his children but in the children, through the children, he loves himself. Children are a mirror, the wife is also a mirror. And every man is Narcissus.

The doors of the ultimate freedom cannot open with this kind of mental condition of man; in fact it finishes whatever little freedom he has. You should have had wings so that you could fly towards the divine -- but you lost even your feet!

Do you understand the bondage of the tree? It cannot move. It has to stand wherever it is, it cannot move even an inch from where it is standing. It is helpless, it has no freedom to move.

Man can move, he can walk. A bird can fly. But there is a limit to the movement of the body; at a certain point it gets tired, and that tiredness will become the bondage. And even if a bird is able to fly for miles, you cannot measure the sky in miles. It will get tired -- there is a limit to the body. And freedom can be freedom only when it is unlimited. The freedom of the soul is needed. When the soul has wings and it can fly without any limit, without any obstacle, without any chains, then that is moksha, liberation.

The search is for this moksha. Your search for happiness is actually the search for moksha. That is why every happiness of yours becomes a misery, because when you find that instead of liberation you got

bondage, then the happiness does not appear like happiness. When you are in search of money, even that is for moksha. You think that with money you will get a little freedom, you will be able to move about a little. The poor man's sky is small; a rich man's sky seems to be a little bigger, more convenient. But when you get money you find that your space, your sky, has become even smaller than the poor man's sky. The money has not given you any freedom, it has become a bondage. Now you cannot even give it up.

There are stories about wealthy people, that after their death they become serpents and they guard their treasures. It is not necessary to know what happens after their death because the fact is that even when they are alive they guard their wealth like serpents. Those who have money are always afraid of losing it, they are always guarding it. They do not enjoy it. They are not even the masters of their money; they are just guarding it. Very seldom does one come across a wealthy man who is really the master of his wealth. A poor man may be the master of his poverty, but the rich man is not the master of his money.

If you watch carefully you will find that man wants money for freedom, he wants position for freedom. If you have position, power, capacity, then you will be able to break away from a few bondages and you will be able to enter a little into the unknown and the unknowable.

Man wants freedom from every side. Deep down in the consciousness of man the yearning is only for moksha. That is why every type of bondage makes him restless. Even when you fall in love you do so in the hope that this love will become a sky, that you will be able to fly. You hope to get somebody's support in attaining freedom. But when you fall in love you find that, never mind about flying, you cannot even move. You expected to get support from the other but the other, the lover, finished all your freedom, and thus love became a bondage. Freedom is only in dreams, and in reality love is only bondage.

The Prophet is a unique book by Kahlil Gibran. In it a person asks, "Speak to us of love." And the hero of this book, Al Mustafa, says, "Love each other but do not possess each other. Be near each other but not too near. You should be like the pillars of a temple which hold the same roof and yet remain far from each other. If the pillars of the temple come nearer, then the roof will fall down. Keep a little distance from the lover so that there can be some free space between the two. If this empty space is absolutely lost then you will be trespassing on each other, attacking each other."

But all these things are written in books. In real life we take away all the freedom from the person we love because we are afraid that his love may turn somewhere else: somebody else may become the possessor of the love which I have. We are always afraid of losing whatever we have. If we have money, then we are afraid of losing money. If we have love, then we are afraid of losing love. Because of this fear, freedom becomes impossible.

The flower of freedom blossoms only in a state of fearlessness. The only yearning one has is for freedom. Everyone's inner search is for liberation.

Wherever you get this freedom, you will be overjoyed. You will become sad whenever you feel the bondage. If you are sad then the reason is very clear: you wanted freedom but got chains. You wanted the sky but got a prison, you wanted wings for flying but even the feet were cut off, you wanted ultimate freedom and you staked and lost everything you had for it. There is no chance of getting what you hoped for. That is why you are sad.

The meaning of the word god can only be moksha. That is why the great enlightened people have not used the word god. Mahavira talks about moksha and not about God, because there are many illusions with the word god and even the word has created prisons. Buddha also talks about nirvana and not about God, because even the word god has created new bondages -- of being a Hindu, a Muslim or a Christian. A Hindu is tied down to being a Hindu, a Mohammedan is tied down to being a Mohammedan. Somebody is tied to a temple and somebody is tied to a mosque.

Religion is the ultimate freedom. That is why there cannot be any temple or mosque of religion. The day you become really religious you will see the divine in the temple as well as in the mosque. Then sometimes you will pray in the temple and sometimes in the mosque. Actually, there will be no need for you to go to the temple or the mosque; you will be able to see the divine in your own house, you will see him everywhere.

You can understand this last sutra of Shankara only if you keep in mind that religion is the ultimate freedom.

DROPPING SEX, ANGER, GREED AND ATTACHMENT, MEDITATE UPON YOURSELF.

Sex, anger, greed and attachment, these are the four bondages which keep your moksha, your freedom, suppressed. The base of all these four is sex, because sex creates attachment, attachment creates greed, and anger is born towards the person who creates an obstacle to our greed. The basic disease is sex.

You must understand the meaning of sex. The meaning of sex is the hope of getting happiness from the other. Sex means that my happiness is outside myself. And meditation means that my happiness is within me.

The journey will become very easy if you understand these two definitions properly. The meaning of sex is that my happiness is outside of me, in someone else; if the other gives then I can get it. I cannot find the happiness alone; it is miserable to be alone and it is a pleasure to be in the company of the other. That is why you do not want to be alone. You are afraid to be alone. You feel uncomfortable when you are alone even for a short time. As soon as you are alone you start throwing into yourself all types of garbage. You will start reading the newspaper all over again -- you will not mind if you have read the same paper three or four times! Or you will switch on the radio so that there can be some noise to save you from being alone. Or you will play cards, or you will run to a hotel or a club -- anywhere, anyhow.

A young man came to me three days ago and said that because he is meditating his fear of being alone is increasing, and sometimes he just runs out of the house and goes to the bazaar, and by being in the crowd of the bazaar he gets the feeling of relief that he is not alone. He comes home feeling reassured.

You say that you are very busy, but most of the busyness of your life is not necessary; that time can be utilized for your rest. It is not that work is very important, but you feel lost without work.

In the West the psychologists have a new worry. For the first time in the history of mankind this worry is troubling people. The worry is that by the end of this century, in the Western countries like America and Sweden, when all the work will be done by robots, man will have a lot of free time. So the psychologists are worried about what man will do in his free time, because as yet man does not have the ability to be empty or sit quietly. Just think of the situation: all the work is being done by the machines and there is no work for you!

Now you say that there is too much work and you want to have some free time for your rest, although even now when you have free time you do not rest; you just cannot spend the Sunday holiday sitting at home so you go on a picnic. On Sunday you get bored and you start thinking of Monday, you wait eagerly for Monday, so that you can start your work again.

But if your whole life becomes a Sunday holiday, will you be able to tolerate that much rest and peace? No, you will find ways and means to keep yourself involved and occupied.

Psychologists say that we will have to find such types of work which may not be of any utility but which will be given to people who cannot sit idle. And a unique idea has come to their minds. The government will give money to the people who are ready to sit idle; it will pay you for sitting idle! But those who work will not get pay, because two things cannot be given at the same time -- work *and* pay.

It seems very strange to us now, but the Western countries are getting nearer to this point. The Eastern countries just cannot imagine this as there is so much poverty, so much conflict, in these countries. But at the close of this century the people who are ready to sit idle will be called gentlemen and those who are not ready to do so will be called non-gentlemen.

But only that person can sit idle who has tasted meditation. That is why in the West people are now keenly interested in meditation. They are very eager to know about it. Nothing happens without reason; whenever anything is going to happen the consciousness becomes eager about it.

It is not by chance that people from faraway Western countries are coming to me. They have an acute desire to know the happiness of being with oneself -- because one does not find, one *cannot* find happiness by being with the other. It is always miserable to be with the other. But the problem is that we do not know the art of being alone. That is why we go on tolerating the hell which the other is making us suffer. And there is no way out, because to be alone is absolutely intolerable, *more* hellish. So we prefer to be with the hell of the other rather than suffer the hell of being alone. At least we can talk a little with the other -- never mind if it turns out to be a quarrel.

Have you ever thought about it? If you are left alone, you think that it is better to be in the company of the enemy than to be left with oneself. You can fight with the enemy, you can abuse him and feel a little lively. But you can do nothing when you are alone; you just sit like a dead person. One must do something. Then people start pottering around in the room.

I used to travel a lot by train. Very often I used to be left alone with another passenger in the compartment, so I used to watch what the other person was doing. I would not talk to him, because if I

talked his reality would not be revealed.

He would make attempts to converse with me by asking, "Where are you going?" I would reply in monosyllables and close my eyes. When he could understand that he was incapable of making a conversation with this man, then his real self would be revealed. I would watch him quietly. He would open his suitcase, then close it, again arrange it properly; he would open the window, then close it, and feel very restless. He would start the fan and then put it off. He would go out and bring tea. He would get down at every station and buy some snacks, or he would call the servant and talk to him.

But I understand his restlessness. He is unable to tolerate the aloneness of twenty-four hours in the train. He just cannot relax in these twenty-four hours, although he would claim that he cannot even get a minute's time for meditation because he is very busy.

If a man becomes absolutely peaceful, absolutely empty for twenty-four hours, he will surely become a Mahavira. In fact, twenty-four hours is too much time because Mahavira has said that if a person becomes absolutely empty for forty-eight minutes he will become enlightened. Just forty-eight minutes, not even one full hour! I am saying twenty-four hours so that the Jainas are not angry with me. Mahavira has said that if a man becomes empty just for forty-eight minutes, that is sufficient. Just forty-eight minutes, not even an hour. The fact is that you cannot be peaceful even for forty-eight seconds. You yourself will create many disturbances.

Sex means happiness in the other. One never gets it, and that is the idiocy of man. There is certainly some reason for Shankara to call you an idiot; he says it after a lot of contemplation. You go on hoping against hope and you know it. You go on trying to extract oil from sand. If you did not know this it means you were ignorant, and an ignorant person can be excused. But an idiot cannot be excused. A person who goes on hoping against hope is certainly an idiot. He knows that oil cannot be extracted out of sand yet he goes on trying because he cannot sit idle.

Just look at your life carefully. Really, you *are* idiotic! Just think: how many times have you had the urge for sex? How many times have you indulged in sex? Have you ever been satisfied? Have you ever been happy? But you are afraid of even thinking about these facts. You are just keeping yourself involved in this way to pass your life away. You will feel lost without it. So you carry on this game, and the name of this game is sex. In fact this is the only game; this is the whole world. You are too much entangled, too involved in it. You know that this path will not take you anywhere -- it has never taken anyone anywhere -- yet the mind goes on deceiving you by saying, "It might not have taken me anywhere until now but tomorrow it may take me somewhere. I may prove to be the exception." Everyone thinks like this.

It is said that there is a very famous proverb in Arabia that whenever God creates anyone he whispers in his ear, out of fun, "I have made you very special, you are an exception. The rest of the people are very ordinary but you are extraordinary." That is why each person thinks that he is unique. "The others are just ordinary people but I am special!"

Because of this joke of God each one of you has this idea of being unique. You do not tell it to the other person, but the other person also thinks in the same way. And without saying anything, you try to tell the other about this: the other one also tries to tell you without saying anything. And those who say it loudly are put into mental asylums. But each one has the illusion that he is an exception.

Buddhas have said that after searching all the deserts of sex, no oasis of happiness could be found. Mahavira has said the same thing. Shankara says, in spite of the long journey, no oasis, not even the shadow of a date tree could be found. A date tree hardly has any shadow, but even that could not be found. But you go on thinking that the others may have missed it; they might not have been able to find it, they may not know its location or they may not have been sensible enough to get a map, and since they did not get it they go on saying that it is impossible to find. Or, they may be thinking, "It doesn't exist and I didn't want it anyway."

You are always under such illusions and hence you will never be able to get rid of sex. And if you do not wake up from sex, you cannot be aware of the divine. Only he who is able to wake up from sex can become aware of the divine. It is no use chanting the name of the divine, because if the mind is full of sex then your chanting itself will be polluted.

When the mind is empty of sex then there is no need to chant; then the call will arise on its own, your every fiber will be calling out to the divine -- this is not something which you can do yourself. This is not something which needs the support of your throat or of your lips or of your tongue. This will be possible only when sex disappears from your being. Suddenly you will find a perfume arising from your being. When the energy being used in sex is freed it turns towards the divine.

Sex means the false hope of happiness in the other.
The divine means to find the happiness within oneself.

And that is the only place of happiness. Everyone who has lost happiness has lost it in the same manner as you lost it. That is why Shankara says, "Oh idiot! Wake up!" But it is very difficult to see the idiot in oneself.

A play was being staged in the village of Mulla Nasruddin. They needed a fool in the play, so they chose a political leader for this role. This leader was a big fool; if he had not been a fool he could not have been a leader! Anyone with a little bit of sense does not like to be a leader, because people throw shoes and rotten tomatoes at them, curse them, abuse them. But a leader does not mind all these things; he is only worried about remaining in the chair. This leader was also the same type, so the people requested him to play this role.
The leader asked Mulla Nasruddin's advice in acting this role efficiently.

Nasruddin looked at him from top to toe and said, "Please go on the stage as you are. There is no need to make any change."

The leader was very annoyed. He said, "I know that you go on spreading the rumor in the village that I am the number one fool. Now you have said it to me."

Nasruddin protested vehemently, saying, "I might have called you a fool but I did not say that you are a number one fool. I know that you will never miss being first, even if it means being the number one fool!"

Really the leaders are always trying to be number one!
You are quite blind. You cannot see what the whole world is seeing. What sort of idiocy is this that you go on desiring again and again the same experiences which you have had a thousand times and still haven't found happiness? When will you wake up?

One who is asleep in sex is really asleep, and one who has awakened from sex is really awake. And the journey of meditation starts only when you wake up from sex, because meditation means that happiness is within oneself. Admit defeat in the other. You have searched enough in the other; now repent it and return home.

DROPPING SEX, ANGER, GREED AND ATTACHMENT, MEDITATE UPON YOURSELF.

Shankara is deliberately saying that you can meditate on yourself only when you give up these four. If sex is given up, if the hope of getting happiness from the other is over, if it can be realized that happiness is not in the other, then the revolution has happened, because as soon as you realize that happiness is not in the other, you will not have attachment for the other.

We are attached to those things from which we hope to get happiness. We look after them, we save them, we protect and guard them so that we may not lose them, so that others may not take them away from us. We have attachments for things which give us the hope of happiness. We go on hoping that tomorrow we are sure to get happiness, so we save these things for tomorrow. We do not learn anything from the experience which we had in the past, and we go on hoping for tomorrow.

The question of greed does not arise if there is no attachment. Greed means the desire to get more pleasure out of the things which have given you some pleasure. If you have ten rupees, then you want one thousand: this is greed. If you have one house, then you want ten houses: this is greed. Actually, greed means the desire for multiplication of the thing which gave you pleasure. Attachment means to get hold of the thing which gave you pleasure and greed means the desire for multiplication of that thing.

But why should you try to multiply the things which gave you no happiness? There is no reason for it. What does anger mean? When someone puts obstacles in the path of your desires which you think will bring you pleasure, you get angry. When you are trying to earn money and somebody is creating obstacles, then anger will be born. You are trying to get married to a particular woman and someone is putting obstacles in the way, then anger will be born. You were about to win the election when somebody else also stood for the election with his flag, then anger will be born. Anger means when someone puts obstacles in the way of your desire.
So anger, greed and attachment are the shadows of desire.

People come to me and say that they want to give up anger. I tell them that this is a wrong thing to ask. Someone wants to know how to give up greed and someone asks how to give up attachment, but hardly

anyone asks how to be free of desire. This means that you do not even know the basic problem of life. How can you find the solution? How can you get cured when you have not even diagnosed the illness?

Many people want to get rid of anger because it is very troublesome. Because of it people fight and enmity is born unnecessarily. It is quite clear that anger creates a lot of trouble and unpleasantness, but this is like trying to get rid of your shadow while you are walking in the sun. For that I will have to say, "Do not go in the sun," and your answer is, "It is impossible. I will walk in the sun but there should not be any shadow. I will live in this world of desire but there should be no anger."

Many times desire is not fulfilled because of this anger. When one speaks one wrong word in anger the whole plan gets upset. So you do want to get rid of anger. But this too you want so that your sexual desires can be fulfilled more conveniently. But anger is nothing but the shadow of sex.

That is why Shankara has mentioned sex first. The second is anger, because whoever has lust has anger as well. When you have desire, competition will be born, enmity will be born. You want to have money. The whole world wants to have money. The day desire arose to gain money, you became the enemy of all those people who were also having the desire of gaining money. The seed of enmity is sown from that moment. Anger follows desire immediately. It may take years for its expression, but the journey has started. When you ask for something, when you desire something, anger is born. This anger is so unpredictable!

You are sitting happily when a car passes by and you wish you had that car. You did not even speak about this to anyone of course; you may say, "What is wrong? There is no quarrel, no conflict...." But I say unto you that this is the beginning of anger in you against all those who will be obstacles in your way. The shadow of anger is forming in your subconscious. Soon it will enter the conscious, because you will have to struggle to get this car, you will have to compete with others to get this car and this will create enmity. If you have desired to have something which belongs to someone else, then surely anger will be born.

But this anger will not be born if, by your desiring and having something, the other person does not have to lose what he possesses. But there is only one such thing, and that is the divine. However much you attain, it is never snatched from others. If I attain the divine, then it will not make any difference to your attainment of the divine. In fact, if I attain then you will get some help in attaining; then you will be able to attain sooner, because by my attaining the door has opened.

If one has attained, the other can also attain. The stair is there ready, only a little effort is needed. Now the confidence and the assurance are there. If one person has attained then he can show you the path, and he is called a guru, a master. One who has attained you call a guru. He will be able to guide you.

The divine is the only thing which does not become less if one attains. The divine is not a subject of economics. If anyone attains him he does not become less; in fact he becomes available in greater quantity. If one person attains him, all become rich. The attainment of one seems like the attainment of all.

When Buddha attained, when Shankara attained, when Christ attained, that day the divine showered on the whole earth. Yes, nothing could be done for those who had kept their pitchers upside down; they could not get anything. But the other pitchers got filled up. When Krishna attained thousands of pitchers were filled, when Buddha attained thousands of pitchers were filled, when Shankara attained thousands of souls danced. This festival of ecstasy was not of Shankara alone.

Try to understand this. Happiness is only that which can be shared. Happiness is that which shares itself -- which spreads. Happiness is that which does not have to be snatched from the other to attain it. In fact by your attaining it, others will also. That is what we call bliss; that is what we call great happiness.

What you call pleasure is something very shallow. It is like the story in the Puranas. One kite caught hold of a dead rat and flew away. As soon as it caught hold of the rat, the other kites started hovering around it and attacking it. They went on pecking at it and it started bleeding badly. It was quite surprised at this attack but it did not give up the dead rat. But when the other kites attacked, it accidentally dropped the rat. As soon as the rat fell, all the kites which were hovering around left it alone and started chasing the rat. The kite sat on a tree and started thinking.

That kite must have been more intelligent than you. Shankara could not call it "idiot." It thought in this way; "First I thought that all these kites were my enemies but they went away as soon as I dropped the rat, which means that there was no personal enmity with me. The cause of their attack was this rat. The mistake was mine, I was holding the rat. I should have thrown it away earlier. But I was stupid enough to think that they are angry with me."

Ramakrishna used to tell this story often, and he used to say that holding a desire is like holding this dead rat in your mouth.

Yes, all around anger will be born, enmity will be born. You may go on saying that you have never

harmed anyone: "I live quietly in my home, I am only concerned about my family. I don't have anything to do with others, then why do people become my enemies?" But indirectly you are concerned with others and others are concerned with you. You married the beautiful woman in whom the whole village was interested. Now you say, "I live with my family." But the whole village has become your enemy because you married that beautiful woman.

There was a custom in ancient India, which continued up until Buddha's time, that the most beautiful girl of the village or town was not allowed to get married, because her marriage to one man would create a lot of trouble. Instead she was made the bride of the whole town -- *nagar vadhu*. She was made the prostitute. That was the only way of keeping peace in the village.

You must have heard the name of Amrapali. She was nagar vadhu -- the wife of all. The most beautiful woman of the village was not allowed to be the wife of one man because then people would start fighting, so it was better for her to be everyone's wife. But fighting is inevitable as far as sex is concerned. There used to be fights at Amrapali's gates also, because Amrapali could only be available to one man for one night, and all the men from far and near were keen to be with her. There must have been queues of people standing at her door, there must have been competitions between the rich and the poor and the kings; there must have been a lot of suffering because of her. But this was the only solution.

If a dead rat is in your mouth then it is natural that all the other kites will attack. Just give up the rat, and suddenly you will find that the whole world has become friendly. With the disappearance of sex and desire the whole world seems friendly, there is no enemy. There was no enemy; the fight was because of the dead rat. You thought that it was because of personal enmity: it was because of the dead rat in your mouth.

That day the kite must have been in meditation, sitting alone on the tree. It could understand that there was no happiness in having that rat; it was the source of unhappiness. It was the cause of the enmity.

Anger cannot disappear if desire does not disappear. People ask me, "How to get rid of anger?" I tell them, "It is difficult. You are asking me the wrong thing. You want to cut the branches and save the root. This will create more branches. The root should be cut off."

That is why first of all Shankara says lust is the root. Then anger, its shadow. Then greed, its growth, its by-product. Then attachment, its last conclusion. After giving them up, meditate on yourself. One can meditate on oneself only after giving them up, because then the mind is not on others.

When desire is no more, then the mind is not attracted towards the subjects of desire. When anger is not there, then all the subjects of anger disappear. When there is no greed, then the anxiety involved in greed is also over. When you are free from all these, then the inner journey starts. And this inner journey is the only pilgrimage; the other pilgrimages are just deceptions. One who goes within has really reached the pilgrimage. The others who are wandering outside are fooling themselves.

MEDITATE UPON YOURSELF: "WHO AM I?" BECAUSE IDIOTS WITHOUT SELF-REALIZATION SUFFER THE ANGUISH OF DEEP HELL HERE.

Do not think that people without self-realization will suffer only after going to hell. People try to deceive themselves by saying that they will be miserable when they go to hell -- as if they are happy here. Will they suffer only when they go to hell? What are they getting here?

I have heard that recently when people reach hell Satan asks them, "From where have you come?"
"From the earth," they reply.

He says, "Then you can go to heaven. You have already suffered hell on the earth."

Now the latest news is that those people who sin in hell are being sent to the earth for punishment. In hell people are told that if they sin they will be sent to earth!

Shankara is saying that you are suffering hell here; what makes you think that you will go to hell in the future? These are just ways of fooling yourself. You think that you will suffer in hell, but aren't you suffering now? You have never gained anything but misery and unhappiness. You are full of suffering.

Ask yourself, "Who am I?" But this can be asked only after the disappearance of the four. If you then ask, "Who am I?" you will get the reply. Actually, then there is no need to ask the question. You just close your eyes. Don't ask, "Who am I?" -- you don't have to utter these words because now there is no one else to speak to, only you are. Whom are you going to ask, "Who am I?" You are facing yourself. Better see and recognize -- what is there to ask? But Shankara is saying for the sake of saying.

Shankara was very fond of a story. A disciple used to ask the master, "What should I do to get

self-realization?" The master just used to become deaf when he heard this. He used to reply to other questions, he used to hear everything, but whenever the disciple asked, "What am I to do to get self-realization?" suddenly the master would become deaf. He became busy with some other work and never replied.

At last one day the disciple caught hold of him and shook him, and asked, "You reply to all my questions but only when I ask you this...."

The master said, "I reply but you do not listen. This is the only way of attaining self-realization, to keep quiet. I keep quiet so that you may listen, that you may understand."

This is the only secret: if one becomes quiet within. When the dead rat falls then the inner silence is natural. In that moment one becomes aware who one is.

ONLY THE GITA AND THE SAHASTRANAM, THE ONE THOUSAND NAMES OF GOD, ARE WORTH SINGING; ONLY THE FORM OF VISHNU IS WORTH MEDITATING UPON INCESSANTLY. ONE SHOULD ALWAYS SEEK THE COMPANY OF GOOD PEOPLE, ONE SHOULD GIVE MONEY TO THE POOR ONLY.... OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

Until all the four disappear and you can ask in your inner space without words "Who am I?"... until then go on singing the Gita and the thousand names of the divine. Go on meditating on the form of Vishnu, be in the company of good people, give money to the poor -- distribute as much as you can, and hear as much about truth as possible. Sing the songs of the divine. Go on making all these preparations until the arrival of that moment.

ONE INDULGES WITH WOMAN FOR PLEASURE, BUT WHAT A PITY THAT IN THE END ONE ONLY HAS A WORN OUT BODY.

You go in search of happiness but you get only sickness. You go in search of life and you meet death.

ALTHOUGH DEATH IS THE ONLY CERTAINTY IN THIS WORLD, PEOPLE DO NOT STOP SINNING.

Death is absolutely certain. Everything else can be uncertain but death is not uncertain. To die is the only certainty. Even then people do not give up sinning. Everyone has to die yet they are always ready to sin for a very small amount -- as if they are going to live here forever, as if it will be very inconvenient for them to live here forever without this paltry sum of money.

People think that the waitingroom of the railway station is their home. They arrange their luggage in such a way as if they are going to live here forever. But the bell is about to ring and the train is coming and they will have to pack up and board the train soon.

You must have seen in the waitingrooms of the railway stations that people do not even open their bed or suitcases, they just sit waiting, because why take the trouble of opening them when you have to be going in a short while? This life is also like a waitingroom. It is just a night's halt, and everyone has to go in the morning on his journey.

If this could be seen then it will become difficult to sin. For whom are you sinning? Why should it be done? Everything remains here in the end. Then why sin at all? You are able to sin because you live as if you are going to be here forever. You can sin only when you believe that you are not going to die. But your sinning will become less and less as you go on remembering death. That is why I consider the remembrance of death as a good deed. Sin becomes impossible in the life of a person who remembers death.

MONEY IS DISASTER -- ALWAYS CONTEMPLATE OVER IT. THE TRUTH IS THAT THERE IS NO HAPPINESS IN MONEY AT ALL. IT HAS BEEN SEEN EVERYWHERE THAT THE RICH MAN IS AFRAID EVEN OF HIS OWN SONS. THEREFORE, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE. PRANAYAM AND PRATYAHAR, INTELLIGENT DISCRIMINATION BETWEEN TRANSIENT AND INTRANSIENT, DISCIPLINING OF SAMADHI WITH JAPA -- DISCIPLINE ALL THESE WITH CAUTION, WITH GREAT CAUTION.

PRANAYAM AND PRATYAHAR.Pranayam means that you should not think yourself to be small.

Expand your energy, enlarge its dimension. You are big, you are vast. But you believe that you are small -- it is only your belief that you are small.

Just see carefully: from where do you begin and where do you end? You are not limited to the body only, because if this sun which is millions of miles away finishes, then you will also be finished here. You are connected with it. You are also connected with the moon and the stars which are billions of miles away.

You cannot live without the atmosphere of the earth, you are breathing in it. Those who know say that it is not right to say that we are breathing in it; actually it is more proper to say that it is breathing in us. The breath which was mine just now will become yours after a moment, and before I finish saying this it will become somebody else's. The body which is yours today was sometimes in the trees, sometimes in the animals, sometimes in the birds. When you are dead water will flow into the river, dust will go into dust; again plants will grow, again trees will grow. Maybe your sons will eat the fruits grown out of your dust.

Everything is connected, everything is united, there is nothing separate here. We are not small islands. There is a big continent, and we are its different parts.

Pranayam means, expand yourself. The process which is known as pranayam in yoga is actually the method of expanding. Take such a deep breath in that it fills all the pores of your lungs; then let out the whole of the breath. As you go on deepening this process you will suddenly find that it is not you who is breathing but it is the divine breathing in you. This is only a method. This is how pranayam happens. The bio-energy expands with this method, and it seems that we are small particles of a vast consciousness, we are drops of a vast ocean. Then even a drop becomes full of the grace of the divine. The ocean in your small cup also begins to stir.

PRANAYAM AND PRATYAHAR.... Pranayam is expanding your life energy, and pratyahar is the return to your home -- to return, to come in. Pratyahar is to return within yourself -- from where you have come. Pratyahar is like the shrinking of a tree -- if it were to become a sapling and then a seed, by shrinking. If you start shrinking inside, going in and in, then you will find the original source from where you have come. If the Ganges goes back to Gangotri, into Gomukh, the source, then that is pratyahar. Pratyahar means to regain your source. Zen monks say, "Come to know your original face, the face which was yours before you were born." To know your face when you were not yet born is pratyahar.

PRANAYAM AND PRATYAHAR, INTELLIGENT DISCRIMINATION BETWEEN TRANSIENT AND INTRANSIENT.

And to go on knowing, thinking and seeing every moment what is meaningful and what is meaningless. This is not to be forgotten even for a moment, because as soon as you forget you catch hold of the futile and forget the meaningful. It does not take long to catch hold of the dead rat. But you leave it as soon as you become conscious.

DISCIPLINING OF SAMADHI WITH JAPA.

Here Shankara is saying something very beautiful. He is saying, DISCIPLINING OF SAMADHI WITH JAPA, disciplining of enlightenment with chanting. Patanjali says that eventually the samadhi should be without japa. Nanak says, AJAPA JAP, chantingless chanting. Buddha and Mahavira also say that everything should disappear, only void should remain.

But Shankara is saying *japa-samadhi*, disciplining of samadhi with japa. He is saying that void, emptiness should be there, but the dance of the whole should not be lost. The whole should be present in the emptiness. Thoughts should disappear but emotions should not disappear, because with the disappearance of emotions you will become dry. You will become peaceful but no song will be born out of that peace. Then Meera will not dance and Chaitanya will not sing songs of the divine. You will become silent, you will attain, but you will not be able to express it. Your song will remain buried in you; nobody will be able to hear it. Your bliss will not overflow; its waves will not be able to drown others in it.

That is why Shankara says one has to become thoughtless but not without emotion. Knowledge should be attained but one should not lose devotion. It is a unique coincidence, but it happens. It is an impossible happening but it happens. Thoughts disappear but emotions do not. Thinking and worry disappear, but the heart dances with joy.

DISCIPLINING OF SAMADHI WITH JAPA -- DISCIPLINE ALL THESE WITH CAUTION. He repeats again, DISCIPLINE ALL THESE WITH CAUTION.... And, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE....
TOTALLY SURRENDERED TO THE LOTUS FEET OF THE MASTER, FREE FROM THE BONDAGES OF THE WORLD, HAVING DISCIPLINED THE MIND ALONG WITH THE SENSES, YOU WILL BE ABLE TO SEE THE DIVINE WITHIN YOUR HEART.

The divine is not very far away. He is in your heart. You do not have to go anywhere in search of him, you have to return to your own home. You have never lost him, you have only forgotten him. He is ever-present even in that forgetfulness. You have forgotten him, you have your back towards him, and even then he is present.

Actually, who are you? Only the divine is. You have forgotten him so you think that "I am." When you remember him you will disappear; only godliness will remain.

YOU WILL BE ABLE TO SEE THE DIVINE WITHIN YOUR HEART.... Therefore, OH IDIOT! ALWAYS SING THE SONG OF THE DIVINE.

Actually, Shankara is emphasizing an integration between meditation and devotion. He wants a harmony between meditation and bhajan. He wants an impossible bridge to be created between meditation and bhajan.

There have been many bhaktas, devotees, but they have not experienced the *shunya samadhi*. They are always full of the image of god; the duality always remains. There have been many *gyanis*, self-realized people; duality disappears in them and only *advait*, non-duality, remains. But with the disappearance of duality the sensitivity of the heart also dries up.

Shankara says, try to bring such a moment -- which can come, which has come sometimes -- when you can become empty like the gyani and whole like the bhakta.

The synthesis of knowledge and devotion is the ultimate happening. It is *the* event. There is nothing higher than this -- where bhakti and gyan are united; where devotion becomes knowledge and knowledge becomes devotion; where samadhi sings, where samadhi flowers, where samadhi is not a desert, it becomes greenery; where mind is totally finished and the heart fills it. There is the temple of the divine.

YOU WILL BE ABLE TO SEE THE DIVINE WITHIN YOUR HEART.

The devotee is not separate from the divine. The day the bhakta comes to know this then only godliness is.

Many realized the divine; then their inner bhakta was finished, only the divine remained. And many have tried to save their bhakta; then bhakta remains and the divine remains -- a duality remains, a distance remains. Is it not possible that you become a bhakta and the divine at the same time, that your *kirtan*, your divine song, goes on automatically -- that you dance and you watch also?

It *is* possible. And that is Shankara's hypothesis. Such a unique personality flowered in Shankara, where the culmination of knowledge and devotion were found together. If the saying "Fragrance in gold," has ever been actualized, it is in Shankara.

BHAJ GOVINDAM, BHAJ GOVINDAM, BHAJ GOVINDAM MOODHAMATE.
OH IDIOT! SING THE SONG OF THE DIVINE.

Enough for today.

The Great Transcendence

Chapter #10
Chapter title: One Moment Is Sufficient

20 November 1975 am in Buddha Hall

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[NOTE: This is a translation from the Hindi series BHAJ GOVINDAM, literally: Singing the Song of the Divine. This version is the final edit pending publication, and is for research only.]

The first question:

BELOVED OSHO, YESTERDAY YOU EXPLAINED THAT PRANAYAM IS THE METHOD WHICH EXPANDS THE BIO-ENERGY AND PRATYAHAR IS TO RETURN TO THE ORIGINAL SOURCE. FIRST IT IS EXPANSION, THEN IT IS RETURN TO THE SOURCE. WHY IS IT SO?

Because life is made of contradiction and there is no other way for life to exist. Breath goes out, then goes in -- did you ever ask why it is so? When the breath has to go in then why is it taken out? But if the breath remains in and does not come out then the result will be death and not life. If the breath remains out and does not go in, even then it will be death and not life.

Life is movement, movement between two opposites. It is like the flowing of a river between two banks. Breath goes out, goes in; comes in then goes out. Every moment it is pranayam and every moment it is pratyahar. When breath goes out it is pranayam; when the breath goes in, it is pratyahar.

If your consciousness gets used to this type of rhythm, if this type of movement goes on in your consciousness, if like this you expand outwards unlimited, if like this you reach the emptiness inside you -- if there is emptiness within and unlimited expanse outside -- if you flow constantly between these two banks, only then you will become godly, because the divine is like this: empty within, whole outside.

This whole existence is the divine's pranayam. Creation is pranayam and destruction of the world is pratyahar. When the breath goes out, creation takes place; the breath goes in, the destruction of the world takes place.

If you can understand it properly then you will see this everywhere in life. Birth is pranayam, death is pratyahar. In birth you expand, in death you shrink, you return, and life is in between the two banks of birth and death. Birth is not life, death is also not life; that which is flowing between birth and death, the unknown which is dancing in the beat, which is engrossed in the rhythm, that is life.

Mind tends to be logical and life is contradictory. Life is illogical. Those who wanted to know it through logic lost their way and never attained. Logic will say that pranayam and pratyahar are contradictory, tell us only one; knowledge and devotion are contradictory, tell us only one; emptiness and wholeness are contradictory, tell us only one. But remember that life is always contradictory because life is greater than the contradictions; life is able to absorb the contradictions. Logic is very small, it is the method of the small mind so it can absorb only one and not the contrary. The opposite therefore is left outside.

That is why when Buddha said *shunya*, emptiness, it does not mean that the whole was not included in

it. Buddha's emptiness included the whole. But followers of Buddha said that if it is emptiness then it cannot be the whole. When Shankara said whole, the emptiness was included in it. But Shankara's followers said if it is the whole how can it be empty?

This is how the follower misses the point, because the follower lives by logic and by mind, and those who know have known the contradictions together. But they also feel difficulty in expressing the contradiction because they have to explain it to you. If the contradictions are said at the same time then you think that these are inconsistent things. Your mind goes on trying to make life logical and calculative. But life is not a calculation. Life is a flood which flows with such a force that it breaks all boundaries and limits of arithmetic. Life is a flood.

The second question:

> BELOVED OSHO, YESTERDAY YOU DISCUSSED HOW TO BE WITHOUT PASSION, HOW TO GO BEYOND PASSION. PLEASE TELL US THE ALCHEMY OF BEING WITHOUT PASSION, SEX, EVEN IN DREAMS.

Do not worry about dreams. You should attain it in your waking state. Whatever is attained in your wakefulness, automatically starts appearing in your dreams, because your dreams are the echoes of your wakefulness. Whatever you do when you are awake, you go on hearing its echoes again and again in your dreams. Nothing new appears in your dreams. It goes on echoing whatever you do in your wakefulness.

If you go on collecting money during the daytime, then at night you are counting it. If you are full of passion during the daytime, then at night you dream of sex. People who are devotional are devotional even in their sleep. Those who are empty and peaceful during the daytime, they remain empty and peaceful even at night. Night is the shadow of the day, it just follows the day. Do not worry about changing the night. If lust disturbs you in your dreams at night, then it means that some deception is going on during wakefulness.

Just understand. Dreams can give you an indication; they clearly indicate whatever your understanding misses during the daytime. Maybe during the day you behave like a saint, but this saintliness is like the crane standing on one leg and pretending to be very saintly. He looks so white, so austere; he stands like a yogi and looks so pure! But do not get deceived by his appearance -- he is only thinking of fish, and is waiting quietly to devour fish. He has done all these manipulations, these postures, for the fish. Like this, the crane can fool others but he does not fool himself. He knows why he is standing quietly holding his breath.

But man is more dishonest than the crane. He not only deceives others, he deceives himself also. When other people start believing him, he also starts believing in whatever deception he is using.

There is a contradiction between your wakefulness and sleep. You do not feel any lust during the daytime because you have suppressed it very strongly. You just do not let it arise. Not that it is finished -- you just do not let it be expressed. You go on suppressing it within your chest. At night, when the suppressor goes to sleep, then the suppressed wave arises and starts roaring and that becomes the lust in your dream. Those who have suppressed it in the daytime will see it in their dreams.

The dream is the indicator. It is your friend. It is telling you that it is no use suppressing anything; it will appear at night. "You may suppress us during the day, in the night we will reappear." You may deceive others and you may deceive yourself but, "You cannot get rid of us."

Now you want to know how to get rid of lust even in your dreaming. You think that you are free of lust during wakefulness, that you only have it in dreams. This is illusion, a wrong notion. The dream itself is the proof of your not being free of it during wakefulness. The moment you are free from this during wakefulness you will not even see it in your dreams. The dream is just your subtle story.

You are asking how to suppress in dreaming what you have been able to suppress in your wakefulness. But then there will remain no way of your liberation. You must understand that whatever is suppressed will be ever-present and will be expressed sometime or other. It is like a sleeping volcano. The flames are not coming out, but so what? -- you will smoulder and burn inside. This disease will spread like a cancer in your existence.

No, try to understand your dreams. Your dreams are saying that during the daytime you have deceived yourself and you have suppressed something. So now try to uncover what you have suppressed.

Try to understand this deep rule about the mind. The mind is like the root of the tree. If the roots are

deep down in the earth then the tree goes on flourishing; new leaves, flowers and fruits go on sprouting. But if the roots are pulled out of that dark depth and put in the light then the tree dies. This is exactly what happens with the mind. Whatever may be the disease of the mind, bring it out in the light. Light is death for disease.

But you do just the opposite. Your so-called religious gurus have been telling you just the opposite. They have been saying that you should suppress it so much that even the root cannot be seen. But the deeper the root, the more dangerous it is. Then your life will become poisonous. You should uncover yourself and bring it before your eyes. Do not run away or hide. Dig up your roots during the daytime and look at them in the light.

I call this meditation. Meditation is not any method which can be done once and then forgotten. Meditation is a continuous process of awareness. You have to be aware all twenty-four hours; while standing, while sitting, be aware. When a beautiful woman passes by on the road a licentious person will gaze at her. But if you are a gentleman you cannot gaze at her openly. You try to see her indirectly. You make an excuse of looking at a shop which is in her direction.

But if you have suppressed yourself very deeply then you do not look anywhere -- neither at the shop nor at the woman; you just go on with your head down without looking left or right. Then at night you will see that beautiful woman in your dream because you really did want to see her. And this is also possible, that you have got into the habit of walking with your head down and with your eyes looking down. Out of habit your eyes must have looked down automatically as soon as you became aware of the presence of the beautiful woman.

You might have made your character in such a way... you have decided the rules of behavior for yourself which you go on following mechanically. Outwardly you may not know that a woman has passed by but your looking down proves that some breeze blew within you, something fluttered within you, a ripple arose in you which made your eyes look down. This looking downwards was your way of saving yourself from that woman. You passed by.

For this behavior the world will call you a gentleman or a saint. You will get a lot of respect. So your ego will be satisfied, will get nurtured. You will try to be more religious. For that you can even go to the extent of blinding your eyes. But who are you trying to fool? Can you deceive your innermost self? In the darkness of night, in your deep slumber when your gentleman, your saint is sleeping soundly, then all your suppressed feelings and desires will come to the surface, and they will create your dreams. Do not think that anything is wrong with dreams. A dream is your friend; it is trying to tell you that you have deceived yourself and you will gain nothing by this deception. The dream proves that you have suppressed your lust. So awaken yourself and recognize this instinct of yours.

The real question is not of looking or not looking at the woman passing by; the real question is, are you aware of the ripple that arose in you caused by the desire to look at her? It does not matter whether you look at a woman or you do not look at a woman, but what matters is the rising of the ripple of passion in you. If you suppress it then you will dream of her, but if you become aware of the passion rising in you by looking at her then you will not dream of her. If you go on watching every moment the passion, the desire arising in you, then you will become dreamless.

Yesterday I was reading a song written by a friend of mine, Kumar Barabankvi, who is an Urdu poet. A line of the poem is: "The destination seems to be near, as the path is deserted and lonely." Yes, as one starts approaching the destination, the paths of the mind become deserted and lonely. Even the dreams are not there. The markets and even the shadows of the market disappear; there will be no more friends and enemies and even their wavering shadows will disappear.

"The destination seems to be near, as the path is deserted and lonely." When all your inner paths seem to be lonely, then you must know that the destination is not very far away, it is quite near.

As long as your inner paths are full of dreams it means that you are in the marketplace. The world may be calling you a saint and you may be thinking yourself to be a saint, but the worldly man in you is not dead, he is only hidden; and the hidden worldly person is more dangerous because he is like a hidden disease. If it is manifest it can be treated, but if it remains hidden it cannot be treated. And what can a doctor do if the sick person goes on denying that he is sick?

This is not the problem of ordinary people, this is the problem of the so-called great mahatmas. During the last days of his life even Mahatma Gandhi used to have dreams of sex. He was a very honest man, though he was on the wrong path. Because if, in spite of a lifelong effort, lust arises in your dream then it means that the effort was being made in the wrong direction. He had worked very hard, he was not lacking

in effort, and he was very honest about it. But by honesty and integrity alone you cannot reach the destination. You cannot reach the destination by integrity alone and you cannot reach the destination only by going through right paths. You reach the destination only when integrity, effort and the right paths unite.

If you try to extract oil from sand very honestly, you will not succeed. Your honesty is not enough for this purpose because there is no oil in the sand. You can go on trying with full faith, with all your integrity, but it will be of no consequence. On the other hand, another person with less integrity may succeed if he is trying to extract oil from oil-seeds. But a person with no faith and no integrity may have the oil-seeds but he will not get the oil because he is not making any effort to extract it. That is why a revolution in life takes place only when integrity and the right path unite.

Till the end of his life Gandhi used to be disturbed by dreams. But I must say that he was an honest person, he was not like your other so-called sadhus and saints who are disturbed by dreams but never talk about them to anyone. But Gandhi talked about it openly. His followers did not want him to, because it hurt their egos to know that their guru had such dreams. His followers thought of him as 'Mahatma'. So they were very worried about what people will say if they come to know about his dreams. That is why they used to ask him not to talk about it openly.

During his last days Gandhi began sleeping naked with a young woman. At this, some followers just ran away. Out of those who ran away at that time, now some of them claim to be the inheritors of Gandhism! Yes, it is those very people who had run away, who had opposed Gandhi, saying, "I never heard, I've never seen such a thing."

But none of them could understand Gandhi's agony. His agony was that he had wasted all his life in the vain effort of being a celibate. During his last days he came to know about the Tantra scriptures which say that if you want to be free of passion then you have to wake up, you have to be aware. If you have to wake up then you have to be in that situation, it is no use running away from the situation. That is why, to create that situation, he was sleeping with a young naked woman for one year -- so that in that situation if passion arises in him, he would see it, he would recognize it. All his life he had suppressed it, so now he had to make a great effort to uncover it. Sleeping with a young naked woman was the effort to awaken the passion which was suppressed by him earlier.

Escapism is not the solution of life. Life is solved by facing it, by confronting it. You have to face all the problems of life. Do not ask what you should do to be free of lust in dreams. You should know that the passion coming in your dream is due to your suppression when you are awake. Do not suppress it when you are awake. You should uncover it and see it during your wakefulness. It will not be easy for you to do so because it will hurt your ego. You will say, "I am a celibate! I am a sannyasin! How can passion be within me?" But it is there; whether you see it or you do not see it, makes no difference. Your false pride has no meaning, you will have to give up your false attachment. You must understand that you can be free of the passion only by watching it.

Try to experiment with this for a few months. Do not suppress anything. Whatever is coming in through the eyes, let it come -- the whole of it. Do not condemn it even a little, because condemnation causes suppression. Supposing you get a thought of sex and you say that it is bad, it is a sin -- immediately the suppression will start. Even if you do not say that it is bad, it is a sin, but you watch it very unwillingly, you feel that it was better you had not seen it, even then the suppression will start. You say to existence, "My God, what are you showing me?" Immediately suppression has started. Whenever you make a judgment of its being good or bad, or you complain or repent, or you feel a sense of guilt or you try to evaluate, the suppression starts.

So you should see every thought as if you have nothing to do with it. You should see it just as you see the flowers on the tree, or you see the clouds floating in the sky, or you look at the people passing by on the road. You have nothing to do with them. Just watch without any prejudice or any bias, then all the instincts appear in their real form. You have suppressed them in many lives, so when they appear in their full form, for a moment you may feel that you have gone mad. "What is happening to my morality, to my religion, to my character? Everything is going to pieces, my reputation which I have built with such arduous effort will get shattered." But do not be frightened at this, keep calm. This takes courage, and this sort of courage is actually austerity. You do not need courage to stand in the sun or to stand naked in the snow. These things can be attained just by a little practice. The greatest courage is to be able to see yourself as you are within yourself. And this creates the transformation, this creates the inner revolution.

Just watch, and as you start watching the dreams will start disappearing, because whatever you see during your wakefulness then that will not be shown in your dream. Then there is no need to show you

whatever you have already seen. Your nights will become dreamless. And if your night becomes dreamless, then you will attain samadhi.

Patanjali has said that there is very little difference between *sushupti*, dreamless sleep, and samadhi -- very little difference. Both occur when all the dreams have disappeared -- the difference is that sushupti is unconscious and samadhi is wakeful.

Have you ever noticed that in the morning when you wake up you can remember that you had dreamt, that you had dreamt the whole night? That means that there is some awareness in you which sees dreams, which recognizes dreams and which remembers dreams. If all the dreams disappear, then this awareness which was engrossed in seeing dreams will now see samadhi, because now there are no more dreams, the path is without travelers, the path is lonely and deserted. Now the lonely path can be seen. In the morning when you get up, you will say that you saw sushupti and not dreams. And seeing sushupti is samadhi. The path was lonely, there was no crowd. There were no people, so the path could be seen. The sky could be seen when there were no clouds. The sky gets covered with clouds because of dreams; sushupti gets covered and sushupti is samadhi.

Every night you attain where Buddha attained. Every night you attain where Shankara lives. But there is a big crowd between you and samadhi. There is a big fair between you and samadhi. And it is you who have collected this crowd and this circus. You go on collecting this garbage by treating life in the wrong way. Deal with it every minute. Watch properly whatever comes in front of you. Do not hesitate even a bit in seeing it properly. Then it will have no reason to appear in your dreams. You see it in your dreams only because you did not see it properly during the daytime, so it insists on coming back again and again.

Have you ever noticed that if you experience anything thoroughly then you do not remember it? If you have a good look at anyone, at anything, then you will be free of him; your mind will no longer think of him or her. If you live intensely, deeply, then no love or affection can bind you. But incomplete experiences will always haunt you because the mind wants to fulfill them. The incomplete experiences of life always collect in you. Now please do not repeat this behavior and do not ask me how to stop it in your dreams. You should know from your dreams that you suppressed it when you were awake; now do not stop it even when you are awake.

I am not saying to go and satisfy any passion that arises in you. I am not saying that, because many times you have tried to satisfy it but it has not been fulfilled. You have been doing that birth after birth. Anger has not disappeared by getting angry. Lust has not disappeared by indulging in sex. Greed has not disappeared by being greedy. This is the conflict. If you indulge in it, it becomes stronger because it becomes a habit. You were angry today, you were angry yesterday, you were angry the day before yesterday -- and thus the chain of anger becomes stronger. Then you become an habituated angry person. Then any small excuse will flare up your anger.

If you do it, if you indulge in it, it becomes a habit, it becomes a practice. If you suppress it, then it makes wounds inside. But there is a way in between these two: do not indulge in it, do not suppress it; just watch, just see. This is the thread of witnessing. Do not be a doer, just be a witness, just be a watcher. Either way you are doing something -- if you are angry then either you are throwing your anger on the other person or you are suppressing it within you. Both are wrong. If the desire for sex arises either you force it on the other person or you suppress it within you. Both are wrong. Do not force it on the other -- by forcing it on the other you are dragging the other also into the mud and dirt of passion. The other person has enough of his own problems and now you have added more to them.

No, do not force it on anyone, because if you force it on the other, he will also force it on you. If you make anyone the object of your passion, then he will also use you in the same way. That is why passion is a bondage. You bind the other and the other binds you. You enjoy the other and the other starts enjoying you. You hold someone and he holds you. So do not force your passion, anger or anything on anyone, and do not suppress it either. If you have been kind to the other person then be kind to yourself and do not suppress it.

And in between these two there is a very subtle journey. Just see it properly, just watch it properly, that it does not harm anyone. And as you go on seeing you will feel awakened and you will become aware and conscious.

People that bow down towards a temple or a mosque should know that life itself is a prayer if you remain conscious, aware. There is no other prayer, there is no other meditation, no other worship. Life itself becomes worship if one is full of awareness.

The third question:

BELOVED OSHO, YOU SAID THAT DESIRE ALWAYS CREATES MISERY. THEN DO THE DESIRES FOR GOOD DEEDS, FOR RELIGION, FOR GOD ALSO CREATE MISERY?

Desire itself leads you to misery; it does not make any difference what you desire. The object of desire can be anything -- you may want money or you may want religion -- desire is desire.

Desire means that you are not satisfied, you are not contented where you are and as you are. You think that if you get more money you will be satisfied, if you get more religion you will be satisfied. Desire means that you are dissatisfied and discontented. Desire is anguish born out of dissatisfaction. It does not matter what type of dissatisfaction it is, there is no satisfaction. What you desire makes no difference. Some people are building a good house on this earth and some people are building a good house in heaven.

One day, as I was going along a road, a woman came and gave me a pamphlet in which was shown a picture of a beautiful building with a garden full of flowers and a stream. On it was written, "Are you in search of a nice bungalow?"

Out of curiosity I turned it over and found that the bungalow was not of this earth, it was some propaganda from the Christian missionaries. That beautiful bungalow with the garden and the stream is in heaven! It was written in that pamphlet that if you want such a building in heaven then nobody can take you there except Jesus.

Even if you desire for heaven it is you who will desire. It is the extension of your mind -- it will be in your language and in your colors. One day you should sit down and make a list of things which you want in heaven. You will be surprised to read the list: it will contain all the earthly things. You will want to have a Rolls Royce, you will want to have the most beautiful of the actresses, you will want the Taj Mahal. Yes, make this list and read it to yourself. Don't be afraid. You may tear it up afterwards. Do not show it to anyone. It will certainly reveal the things you want to possess!

If God is ready to give you heaven and if he tells you to ask for anything, what will you ask for? Your desires will reveal to you that your heaven is nothing but the extension of your world here. It may be a little refined. Even in heaven you will ask for these very worldly things, but they will be permanent there; here they are temporary. The differences will be merely of details.

An actress becomes old here but in heaven she will always remain young, because in heaven women never become older than sixteen years of age. Urvasi was sixteen years old millions of years ago, and even now she is sixteen years old; she will always remain sixteen years old. This does not give any information about Urvasi; this reveals the desire of man. He desires that a woman should not become older than sixteen. In heaven streams of wine are flowing; it is not sold in bottles, it is flowing in streams. You may have prohibition here, so what? You can swim in wine like a fish, you can drink as much as you like, because there there is no prohibition. If there are rules and regulations in heaven and if you have to take a license for alcohol then it is no freedom. No, there is not even a policeman at the crossroads.

Heaven is nothing but the network of your dreams. Your desire for God is out of sheer misery, pain, disturbance of mind -- the same reason people want money, the same reason people want fame and position. Then God is your ultimate achievement. And your so-called sadhus and sannyasins also say that God means the ultimate position.

You will be surprised to understand the language of the sadhus and sannyasins. They say, "What is the use of money? It is definitely going to be snatched away from you sooner or later, so better to be in search of that currency which will never be snatched away from you." But if you analyze this language of theirs, then you will be amazed: one who is looking for the currency which will be snatched away is a sinner, is materialistic, is a debauched. He will go to hell because he is in search of temporal money. And those who are looking for the money not of this world are saints, virtuous.

What is the difference between these two? The only difference which seems to exist is that the one who is looking for the transient is not very clever, and the one looking for the intransient is more clever -- more dishonest and cunning. When little children collect pebbles, you tell them not to be so silly; they should collect precious stones and diamonds. Your advice shows that the child is as yet very innocent and you have become worldly wise and very calculating.

I see that, compared to your so-called sadhus and sannyasins, the people you consider to be worldly are more simple and innocent. Your sadhus and sannyasins are more cunning and more dishonest because they are in search of unlimited, eternal wealth. But the desire is the same, there is no difference.

What I am saying is quite a different thing, what Shankara is saying is quite a different thing, what Buddha is saying is quite a different thing. They are not saying that you should desire the truth, that you should desire the divine; they are saying that when all desires disappear then the divine is attained. This is a different thing altogether: when all desires disappear then the divine is attained.

Therefore you just cannot desire the attainment of the divine, because that very desire will become the obstacle. When all the desires disappear without any condition -- when there is no desire in the mind, when there is no passion -- then only the divine remains. One cannot desire the divine. When desire is given up then godliness will be attained, but you cannot desire the divine. The very desiring of God is wrong. If you hope to get something in return for this then you will get nothing, then you have not understood the divine at all.

Godliness is the result of the disappearance of desire. But to attain it, if you deliberately give up all desires then you will not be able to attain. You cannot make any claims on him, you cannot become the claimant. This is not a business; it is a prayer of the divine. Try to understand this.

When there is no desire left in you, you say, "I am satisfied as I am, I do not want anything else, I do not want to be anywhere else. It is sufficient for me to be here, I am fortunate." And you sing and dance because you are in great happiness as you are. There is no desire; you have become an emperor, you are no longer a beggar. Then this emperor meets the ultimate emperor. To meet the emperor you have to become the emperor. Only an equal can meet the equal. If you desire even God, that will lead you to misery.

That is why you will find many fakirs in your temples and mosques who are unhappy and miserable. You are unhappy because you did not get money, you did not get fame, you did not get position. They are unhappy because they have not attained God yet. But the unhappiness continues.

Desire means misery, because desire does not get fulfilled. The nature of desire is unfulfillment. Buddha has said that desire cannot be fulfilled; it is not that you are not capable of fulfilling it, it is because its nature is unfulfillment. You may do anything but it is never fulfilled. It cannot be fulfilled. To get fulfilled is not its destiny. The moment a person understands that desire cannot be fulfilled, he does not desire the divine also. He gives up all desiring, drops it, and in that moment of dropping he finds that the one he was looking for is within him. He could not see this because desire had made him blind.

That is why Shankara says that the divine is within you. The day you come home after giving up all the running around, all the desire, when you sit down in your own home in a relaxed way with gratitude in your heart, you will hear a new music within you. The music was always there but you could not hear it because of the noise of desire. It was a very subtle sound -- it was going on day and night, but you were not at home and the divine was in your house. You never came home -- you never found the time. You had a chain of desires to follow, one after another.

You just do not have the time to come back to your home and see the one who is living there.

You do not have to go anywhere in search of the divine, you have to return to your own home, and that is pratyahar.

The fourth question:

> BELOVED OSHO, THIS PRATYAHAR LOOKS LIKE AN IMPOSSIBLE EXPERIMENT. IS IT POSSIBLE FOR THE GANGES TO RETURN TO GANGOTRI AND IS IT POSSIBLE FOR THE TREE TO AGAIN BECOME A SEEDLING AND A SEED? AND SHANKARA AND YOU ARE BOTH ASKING US TO DO THIS.

The return of the Ganges to its source, to Gangotri, and the tree becoming a seed looks impossible to you, but this is what is happening every day. The tree is becoming a seed again daily. Just look at the seeds hanging on that *gulmohar* tree: the whole tree has become seeds. And every day the Ganges returns to Gangotri through the dark clouds; it rains on the Himalayas and the Ganges returns to Gangotri. This is happening every day.

You ask what has to be done. Really, this is happening unconsciously; you just have to see this happening in wakefulness. Many times you return home but you are not conscious. You have become so used to staying in guesthouses that even when you return to your own home you think it to be a guesthouse.

A friend of mine has to travel day and night in connection with his work. He is at home only for four or five days at a time and he just cannot sleep when he is at home because he has got used to sleeping with the noise of the train. For the last twenty years he has been traveling. He told me that he is in great trouble

because he cannot sleep when he is at home. So I suggested to him that it will be better for him to rent a house near a railway line.

This appealed to him. He said that he had been to many doctors but nobody could give him the right advice. So he took a house near a railway line and he is very happy because now he can sleep at home. A train passes by every ten to fifteen minutes! Certainly he is happy! It is difficult for you to understand his situation because when you travel in the train for the first time you cannot sleep. Habit... all of us are slaves of habit!

You have lived out of your home so much that when you come home it is not home, you just do not recognize it. The home also looks like a guesthouse to you -- a place where you stay in the night and start the journey again in the morning. Every day the Ganges returns to Gangotri, and you say that it is difficult. You are already in your original source and you say that it is difficult.

How can you go away from your original source? Where will you go? You must have gone away in your thoughts; you cannot go in reality. It is just as if you go to sleep in Poona and you see Calcutta in a dream; when you wake up in the morning do you have to catch the train to come back to Poona? You were in Calcutta in your dream, but that does not mean that you have to catch the train in the morning. When you wake up in the morning you will find yourself in Poona.

To be away from oneself is only a thought, an idea. If you ask me, and if you can understand, then I would like to say that the Ganges has never gone away from Gangotri. The seed never became the tree; it only saw the dream of becoming a tree. It was a dream that the Ganges came out of Gangotri and went towards the sea, because one cannot go away from one's nature.

You are saying that it is very difficult to return to one's nature. I am telling you that it is not only difficult but impossible to go away from your nature. Nobody has ever gone. At this very moment you are the buddha, at this very moment you are the jinna, at this very moment you are the divine. But your thoughts... you think otherwise. You say that this thing does not appeal to me -- I who run a *pan* shop, how can I be a buddha? But how can the pan shop become an obstacle in being a buddha? Does one become a buddha just by sitting under a *bodhi* tree? I say that sitting in your pan shop you *are* a buddha. Because you run a pan shop or something else... you may do anything, but you cannot go out of buddhahood.

A fish may come out of the sea but how can you come out of the divine? ... Because the sea has a limit -- it has a shore, a beach -- but the divine has no limit, it has no shore; it is unlimited. So it is only your idea that you are running a pan shop. Yes, do it by all means, but this should not make you think that you are no longer a buddha. If you become that much aware then the Ganges returns to Gangotri. This awareness, this consciousness....

A lot of obstacles will come in the way. First of all the world will stop you -- the shop will stop you, money will stop you, position will stop you. If somehow you get free of these, then after that the temple and the mosque will stop you, the Vedas and the Puranas will stop you, the Gita and the Koran will stop you. You can come home only after being free of them.

A lot of obstacles will come in the way but you have to free yourself a little from them. I call this awareness. Shankara has called this carefulness, great carefulness. If you are awake then nobody can stop you. A shop is very weak. The temple and the mosque also will not be able to stop you; books and account books, nothing will stop you; the Vedas and the Koran will not be able to stop you.

"A lot of obstacles came in the path of the beloved. Even the temple and mosque became the obstacles, but thank God we could proceed with a little care."

The fifth question:

BELOVED OSHO, YOUR MEDITATION TECHNIQUES INCLUDE YOGA AND BHAKTI. ARE BOTH OF THESE NECESSARY FOR PRATYAHAR?

Life is of two kinds. One is based on the necessary and the other is based on abundance, on affluence. Just see the peacock dancing: is the rainbow coloring on its feathers necessary? If you cut off the feathers will there be any difficulty in the life of the peacock? In spite of it the peacock will be able to live, because the life force is not connected with the feathers, nor is the getting of food connected with it. There will be no difficulty in breeding too; these colorful feathers are not a necessity. They are the symbol of excess, of abundance, of affluence.

These birds are singing. If you stitch up their beaks it will not make any difference. These birds will still be able to live. They will not be able to sing; the songs were not necessary, they were born out of abundance.

You dance -- why? Why don't you just go to your business and come back home? You sing, you love: if you do not sing and do not love what difference will it make? To do your business is sufficient to survive. Will you die if you don't love? Those who do not love are also living, those who do not sing are also living -- maybe they are living in a better way because that much energy saved is spent by them in earning money. But the splendor of their life will be lost.

To live by necessity is the way of the miser. Here I am not teaching you to live by necessity, I am teaching you to go beyond the necessity, to live life in abundance.

I also know that the divine can be attained by *gyana* knowledge, alone and there is no need of *bhakti*, devotion. The divine can also be attained by only bhakti, there is no need of knowledge. But then the attainment of the divine will be just like a business deal. You only do what is necessary. If you can do something by spending two paisa, then you hesitate to spend even three paisa. You remain miserly even on the path of the divine. But I want to teach you to be a little carefree, happy-go-lucky!

I also know that people have attained by knowledge and there is no need of bhakti, there is no need for everyone to dance like Meera. But even then I will say that if you can dance then a new form of the divine will appear before you that is not of mathematics, that is of poetry. Yes, the divine can be attained by knowledge, by dryness, by mathematics, but if you reach the divine by necessity, then even this relation is calculated. If even in this relation you did not jump, you did not melt and you did not flow, you did not enjoy the ultimate bliss, then it means that this was also a business.

People have attained by bhakti alone; knowledge is not necessary. But I am saying, why try for only the necessary when you can have in abundance? When you can have in excess, when life can become the ultimate luxuriance, why be miserly and calculative? If you want to dance then you cannot be calculative. A calculative person cannot be a good dancer.

When will you get rid of your miserliness? When will you be able to flow without any hesitation? According to me the ultimate fortune is in abundance. Look at the peacock: existence has put so many colors on its feathers, it has worked so hard on them!

If a scientist were to create the peacock then one thing is certain, that he will not make feathers, because they are absolutely unnecessary according to him. A food pipe will be there, a stomach will be there, the genitals will be there for breeding, but feathers will not be there at all. There will be no poetry, no song, no dance. The colors in life are lost because of these stupid people, because everywhere they are advising to do only what is absolutely necessary.

Look at existence. The divine does not agree with having only what is absolutely necessary. He does not stop at the necessary, he goes on flowing into the unnecessary. Birds are singing, it is not necessary; trees are flowering, it is not necessary; fragrance is flowing from the flowers, it is not necessary. Rivers are flowing rapidly towards the sea, and the sea goes on roaring and its waves go on dashing against the shore. It is not necessary. Just think over what is necessary. If God had been an economist then he would have made only the necessary things in this world. Then this world would not have been fit for living; it would have been good for committing suicide only. There would have been no pleasure in living in a world which had only necessary things.

You will attain by knowledge, you will attain by bhakti, but it is entirely a different thing to attain by knowledge and bhakti both. That is a different enjoyment. But it all depends on you -- the choice is yours. If you like to live in small courtyards and you are afraid of the open sky then you may live in small, dingy rooms.

But I say unto you that the open sky, the vast sky is also available with this same effort. Do you think you are so small? Why do you talk about the necessary? Let your knowledge increase to the extent where it will become bhakti, and let your bhakti be so deep that it reaches the point where it becomes knowledge. Rather, touch both ends so that nothing remains untouched. Try to get the maximum out of what you have in this world.

The sixth question:

BELOVED OSHO, I AM LISTENING TO YOU DAILY; I AM UNDERSTANDING YOU ALSO. TEARS FLOW OUT OF MY EYES, THE HEART PALPITATES LIKE AN EARTHQUAKE, AND IT SEEMS AS IF THE DAY

OF SELF-REALIZATION HAS COME. BUT IT DOES NOT COME. THE NEXT DAY AGAIN THIS EXPERIENCE GETS REPEATED. I DO NOT KNOW WHAT IS THE MEANING OF THIS PLAY OF THE SUN AND THE SHADOW.

There is no sun and no shadow. It is only an illusion of your mind. We are never happy with what we get because the mind goes on asking for more. Has there ever been a moment in your life when you did not want more than what you had?

I am distributing self-realization, and you are getting it every day. It showers on you. Your eyes say the right thing because tears are coming out of them. They can recognize because they are more sensible than your mind. And your heart is also giving the right indication because it starts throbbing. But your head is very strong; it goes on thinking that yes, something is happening but it is not complete yet, self-realization has not happened yet. But what is self-realization? When will it happen? When you agree that yes, now it has happened, how will you know it? What criterion do you have for it?

The mind is deceiving you. Thoughts will always deceive you. So listen to your tears and listen to your heart. Mind will say, "Yes, it has happened, but not completely yet." But what is complete? What is full? Even if you are standing before the divine you will say, "Yes, I have attained him but not fully." You can make some additions even in God: the nose should have been a little longer, the ears should have been touching the shoulders just like Buddha's and Mahavira's. The ears are small, they should have been longer. Do you think that if you meet the divine you will be able to accept that you got him in his totality?

Mind never says that it has all. The mind is in the habit of saying, "Yes, I got it but much more is to be had yet." Do not listen to the mind. Trust your tears; they are more innocent, more simple and more natural, more internal, more hearty, more primary. Trust the throbbing of your heart because it is here that the dance starts for the first time. And mind is of man, of civilization, of society. It is borrowed, it is of scriptures. Mind has been given to you by others. But nobody has given you tears; you brought them with you. The heart is yours, the sensations in it are yours, the sensitivity is yours; nobody has given it to you, although others have snatched it from you and created many obstacles in its path.

And if you can listen to your heart and to your eyes, if you can listen to your inner life, then you are not worried about tomorrow and you are not worried about self-realization. This moment of bliss will make you most fortunate. You will be full of gratitude and a deep prayer will rise in your heart. Then you will be thankful to the divine for giving you more than you deserve. He gave it when you were not expecting it at all. Then you will not think that it is a play of the sun and shadow. Today is enough for today. Tomorrow when he will give again, you will thank him again.

And do not compare today with tomorrow, because all this comparison is of the mind. Every moment of life is unique. Tomorrow again it will be morning; again he will shower. But do not compare because no two moments can be the same, at the same time. All these comparisons are of the mind. There is always one moment at a time.

In existence there is no possibility of measurement or comparison, and if you go on advancing like this -- thankful, grateful, full of deep gratitude.... Self-realization is not something which you will get all of a sudden; it just goes on advancing, increasing, deepening. Self-realization is not an object but a process. Self-realization is not something which you can attain just by grabbing. Self-realization is your transformation. It is your development.

And there is no end to self-realization. That is why the soul is called unlimited: it goes on increasing, it goes on growing. You never reach the point where you can say that now it is enough. It is unlimited. The more you see the divine the more vast it becomes. New doors open, new flowers blossom; there are thousands of lotuses of consciousness, and there are thousands of petals in each lotus, and each petal has thousands of colors. You will go on seeing, you will go on going deep into it and you will go on increasing.

Do not keep an account of the past, because if your mind is full of this account then you will miss what you are getting now. Do not worry about tomorrow, because he has given, to you today and he will give to you tomorrow also. If he has given today why should he not give tomorrow? Do not worry about tomorrow. Let the past be past. Do not think of tomorrow, today is enough.

If this trust goes deep into you that today is enough, this moment is enough, then this very moment will become one of bhajan.

OH IDIOT! SING THE SONG OF THE DIVINE, SING THE SONG OF THE DIVINE.

Enough for today.

The Heartbeat of the Absolute

Talks given from 4/4/71 to 10/4/71
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The Heartbeat of the Absolute

Chapter #1
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OM.
THAT IS WHOLE, AND THIS ALSO IS WHOLE.
FOR ONLY THE WHOLE IS BORN OUT OF THE WHOLE;
AND WHEN THE WHOLE IS TAKEN FROM THE WHOLE,
BEHOLD, THE REMAINDER IS WHOLE.
OM. PEACE, PEACE, PEACE.

The Ishavasya Upanishad begins and ends with this sutra, and in it is declared all that can ever be said. It is quite unique. For those who fully understand it, no more is needed; the rest of the Upanishad is for those who do not. Thus the peace prayer, which usually brings the Upanishad to its close, is here invoked at the end of the very first sutra. And for those who have come to the peaks of understanding, this is the end of the Ishavasya; but for those who are still climbing, it is only the beginning.

Part of its uniqueness lies in the clarity with which it distinguishes between the Eastern and the Western methods of thinking and reasoning. Two schools of reasoning have flourished in the world -- one in Greece, the other in India. The Greek system of logic gave birth to the whole of Western science, while from the Indian system emerged religion. The first and most fundamental of the differences between the two lies in the Western -- Greek -- method of progressing towards a conclusion. Whenever we seek the truth of a matter, an initial inquiry will lead via research to an eventual conclusion; first, thought and inquiry, then conclusion.

The Indian way is exactly the opposite. India affirms that what we are going to investigate is always there. It does not take shape as a result of our inquiry, but is already present even before our investigation

begins. The truth which will become manifest was there before we were in existence. It was there before we discovered it just as much as it is there once we have done so. Truth is not formed or constructed through our research; what research does is to bring it within the realm of our experience. Truth is ever-present. That is why the Indian way of reasoning declares the conclusion in the beginning, and afterwards discusses method and procedure; first conclusion, then method. The Western way puts method first, then investigation, and finally conclusion.

One important point should be kept in mind: the Western method is very appropriate for those who look for truth by thinking about it. This method of reasoning is like trying to find something on a dark night with the help of a small lamp. The night is pitch black, and the light sheds its light dimly over three or four feet of ground. Only a small patch is visible, most remains unseen; and conclusions arrived at about that which is seen will be tentative. After a while, as one proceeds with the lamp, a little more becomes visible, and it is needed to revise or change the conclusion. As one progresses further and further, new things continuously become visible and so the conclusion is altered again and again.

Following as it does the Greek school of logic, Western science can never reach a final conclusion. All its conclusions are therefore tentative, temporary, and based on the knowledge acquired up to the present time. If something new is discovered tomorrow, there will be a change in the conclusion. That is why no truth arrived at by the West is absolute. It is not total. All its truths and conclusions are imperfect. But truth can never be imperfect or incomplete, and whatever is imperfect will be untruth. The conclusion we are required to alter tomorrow is in reality not the truth even today! It simply appears to be the truth. That alone can be truth which we never need to change. So the conclusions which are declared as truths by the West are really untruths based on the knowledge acquired so far and needing alteration according to the knowledge obtained tomorrow.

The Indian system of reasoning is not like investigating truth with the help of a lamp. It is like investigating the dark night in the dazzling brilliance of a lightning flash, when everything becomes visible simultaneously. Not that something -- a part -- is seen now, sometime later another part, later again something more, and so on; no, the Indian way is not like that. In the Indian system of investigation, the revelation of truth takes place all at once; everything is discovered at one and the same time. All the roads extend to the horizon, and all -- whatsoever -- is seen simultaneously in the flash of lightning. There is no scope for any change in the future because the whole has been seen.

The Western method called logic investigates truth by the process of thinking. The Indian way, which we call experience or wisdom, discloses all things at one time like the lightning flash, with the result that truth comes out as it is, in its totality, leaving no room for change or alteration. As a result there is no potential for change in what Buddha or Mahavira or Krishna has said. But Western thinkers -- inclined to doubt and worry -- question whether what Mahavira said twenty-five hundred years ago can still be true today. It is reasonable for them to raise such doubts; over such a period of time we should expect twenty-five *thousand* changes if we have been looking for truth with a torch! New facts will appear every day, and we will be compelled to alter or transform the old ones. But the truths declared by Mahavira, Krishna or Buddha are revelations. They are not truths found by lamplight; they have been seen and known and revealed in the dazzling lightning flash of a still mind -- a mind devoid of thoughts. The truth which Mahavira knew was not discovered by him step by step; otherwise he could not have known the total truth. He knew it in its totality in a single moment.

What I want to tell you is that everything revealed in its totality through the wisdom of the East is included in this short sutra. It is there in its totality. This is why we in India declare that the conclusion is first and the inquiry follows. The announcement of the truth is made in the beginning, then we discuss how the truth can be known, how it has been known, and how that can be explained. This sutra is an announcement -- a proclamation. The rest of the book is not essential for those who can comprehend the full meaning from the announcement. Nothing new will be stated in the entire Upanishad: the truth will be retold again and again in various ways. The remainder of the book is for those who are blind to the dazzling flash of lightning, and stubbornly insist on searching for truth with the help of a lamp. By the light of this lamp, the truth can be picked out line by line in the Ishavasya sutra; but first the subject is presented in its entirety in this great sutra. That is why I told you this sutra is so unique: it says everything. Now let us try to understand it.

It declares that the whole is born out of the whole, and yet that which remains behind is always whole; in the end the whole is absorbed into the whole, and even then the whole increases not at all, it remains as it was before. This is a very great antimathematical statement. P. D. Ouspensky has written a book called

Tertium Organum. He was a renowned mathematician of Russia, who in later years, as a disciple of a remarkable western master, Gurdjieff, became a mystic himself. He was a mathematical genius, his intelligence penetrating the heights and depths of his subject.

The first statement he makes in this wonderful book is that there are only three great canons of thought in the world. The first, entitled Organum, is by Aristotle, father of the Western science of logic. Organum means the principle of knowledge. The second book is by Francis Bacon and is called Novum Organum -- the new principle of knowledge. And the third one is his own book, which is called Tertium Organum -- the third principle of knowledge. He follows this statement with a short sentence that has puzzled many people: "Before the first existed, the third was." That is, the third principle was already in the world before the first principle was discovered. The first book was written by Aristotle two thousand years ago, the second by Bacon three hundred years ago, and the third one was written some forty years ago. But Ouspensky says the third existed in the world before the first was written, even though he wrote this third book only forty years ago. When anyone asked him the meaning of this crazy, illogical statement, he replied, "Whatever I have written is not written by me. It was already in existence; I have simply proclaimed it."

The earth was under the influence of gravity before Newton was born. The earth attracted a stone before his birth in the same way that it has done ever since. Newton did not invent the principle of gravitation, he only revealed it. He opened what was hidden, he made known what was unknown. But gravity was already there before Newton; otherwise Newton himself would not have been there. Newton could not have been born without gravity. Gravity can exist without him, but he cannot exist without the earth's gravity. It existed already but was not known in the world.

Ouspensky says his third principle existed before the first was known. It is quite a different matter that it was not known; and perhaps it is wrong to say it was not known, because what Ouspensky has said throughout his book is contained in this small sutra. His Tertium Organum is a very valuable book. His claim that there are only three such great books in the world -- and the third his -- is not false. He does not say so out of vanity, it is a fact. His book is as important as that. If he had not said so, his silence would have been a false humility. It is a fact, his book is that important. But everything he says in it is there in this small sutra of the Ishavasya Upanishad.

He has tried throughout his book to prove that there are two kinds of arithmetic in this world. One is that which says two and two are four. This is simple arithmetic which we all know, a simple calculation which verifies that if we add up all the parts of a thing, they can never be greater than its whole. Simple arithmetic states that if we break a thing into pieces and then add up those pieces, their sum can never exceed the whole. This is a simple, direct fact. If we change a rupee into one hundred paise, the sum of these one hundred paise can never be more than one rupee. Can it ever be? It is simple arithmetic that addition of parts can never be greater than the whole. But Ouspensky says there is another, higher, mathematics, and that is the mathematics of life. In this mathematics, it is not necessary that two plus two should equal four. At times, two and two may make five -- or three. In life, he tells us, the sum of the parts sometimes exceeds the whole. We shall have to understand this a little more clearly, because if we cannot understand it we shall not be able to comprehend fully the significance of this first and the last sutra of the Ishavasya.

An artist paints a picture. Suppose we evaluate the cost of his materials. How much would the colors cost? Not much, certainly. And a canvas? Again, not so much. But no great work of art, no beautiful painting, is merely a mixture of colors added to canvas: it is something more.

A poet composes a poem, a song. All the words used in it are quite ordinary words which we use every day. Perhaps you might meet a word or two in it which is less frequently used; even so, we know them. Yet no poem is simply a collection of words. It is something more than the collection and arrangement of words. A person plays a sitar; the effect produced in our hearts on hearing the notes of the sitar is not merely the impact of the sound. Something more touches us.

Let us understand the phenomenon in this way. Shutting his eyes, a person touches your hand lovingly. Again, the same person touches your hand with great frustration. The touch in both cases is the same. As far as the question of physical, bodily touch is concerned, there is no basic difference between the two. Yet there is certainly some distinctive element in the feel of someone touching us lovingly: the touch of one who is angry is quite different from the loving touch. And again, when someone touches us with complete indifference we feel nothing in the touch. Yet the act of touching is the same in all these cases. If we were to ask a physicist he would reply that the degree of pressure exerted on our hand by another person's touch could be measured -- even the amount of heat passing from one hand into another could be worked out. Nevertheless, all the heat, all the pressure, cannot disclose in any way whether the person who touched us

did so out of love or anger. Yet we *experience* the distinctions among touches that are qualitatively different. So certainly, the touch is not merely the sum total of the heat, pressure and electrical charge conveyed in the hand: it is something more.

Life depends on some higher mathematics. Something quite new, and full of significance, is born out of the sum total of the parts. Something better than the sum of the parts is created. Something important is born out of even the lowliest things. Life is not just simple arithmetic -- it is a far more profound and subtle arithmetic. It is an arithmetic where numbers become meaningless, where the rules of addition and subtraction become useless. The person who does not know the secret of life, which lies beyond the ordinary arithmetic of life, does not understand the meaning and purpose of life.

There are many wonders to this great sutra. It is said:

> WHEN THE WHOLE IS TAKEN FROM THE WHOLE,
> BEHOLD, THE REMAINDER IS WHOLE.

From the point of view of ordinary arithmetic this is absolutely incorrect. If we remove some part of a thing, the remainder cannot be the same as it was originally. Something less will remain. If I take ten rupees from a safe containing millions of rupees, the total will be something less. It will be less even if ten paise are taken out. The remainder cannot be equal to the amount as it originally was. However great the fortune may be -- even Solomon's or Kubla's treasure -- it is reduced if just ten paise are removed from it; it cannot be the same as it was before. Similarly, however great the fortune may be, ten paise added and it is still greater. But according to this sutra the whole may be taken from the whole -- not just ten paise but the entire fortune -- and still the remainder is whole.

This seems like the babbling of a madman whose knowledge of arithmetic is nil. Even a beginner knows that a thing will be less if something is taken from it, no matter how little is taken; and if the whole is taken, there will be nothing left at all. But this sutra declares that not just something, but the whole, remains. Those who know only the logic of the money-box will certainly not understand this phenomenon. Understanding appears from an altogether new direction.

Does your love decrease when you give it to someone? Do you experience any shortage of love when you give it totally? No! 'Love' is the word we need to come to an understanding of this sutra; this is the word we shall have to use. However much you may part with your love, what you are left with remains as much as it was originally. The act of giving it away produces no shortage. On the contrary it grows, increasing as you give it away, entering you deeper and deeper as you distribute it more and more. As you give it freely away, the wealth of love within you begins to grow. One who gives his total love, freely and unconditionally, becomes the possessor of infinite love.

Simple arithmetic can never comprehend that when the whole is taken from the whole, the remainder is whole. Only love can find the meaning in this statement. Einstein cannot help. To seek that kind of assistance will be useless. Go instead to Meera or Chaitanya; through them you may perhaps find your way to understanding, for this is a subject relating to some other, unknown dimension, in which nothing decreases when given away. The only experience you have that can enable you to understand this in a sudden flash of insight is love -- and out of every one hundred, ninety-nine of you are blind to this experience. If, having given your love, you experience a sense of loss, then know that you have no experience of love at all. When you give your love to someone, and feel within you that something has disappeared, then know that what you gave must have been something else. It cannot be love. It must be something belonging to the world of dollars and pounds. It must be a measurable thing which can be valued in figures, weighed in a balance and estimated in meters. Remember, whatever is measurable is subject to the law of diminution. Only that which is immeasurable and unfathomable will remain the same no matter how much is taken from it.

Have you experienced that love, when it is given, diminishes? Almost everybody is familiar with it. If someone loves me, I want that she love no one else, because my reasoning says that love divided is love diminished. So I seek to become sole owner and possessor of her love. My demand is that the person loving me give not even a loving glance to anyone else; such a glance is poison for me, because "I know" that now her love for me will begin to diminish. If I cling to this notion of the love diminishing, I need to accept that I have no idea what love is. If I had any appreciation of true love, I would want my beloved to go out and give it freely to the whole world, because through so giving it she would come to understand its secrets and

its mysteries, and as she fell deeper and deeper into love, her love towards me, too, would be overflowing.

But no, we are ignorant about higher mathematics. We live in a world of very simple mathematics where everything diminishes through distribution; so it is quite natural that everyone should be afraid of the act of giving. The wife is afraid of the husband giving his love to someone else, and the husband fears that his wife may fall in love with another man. Actually, to talk about the husband or wife falling in love with someone else is beside the point, for the dilemma already exists within the family. When the mother shows her love towards her son, her husband is jealous; and when the father shows his love for his daughter, his wife is jealous. Tension breeds in such circumstances, for true love is absent. That feeling which we are given to calling *love* is not true love.

The real test of love lies in whether it is beyond the laws of quantification. Love is immeasurable. Drop your delusion that true love diminishes when it is shared. The stumbling block is the fact that all the other experiences available to us are measurable. Whatever we have can be measured; our anger, our hatred, and all other feelings can be measured.

The only experience which is beyond measurement is love; and love is unknown to you. This is why you find it so hard to understand what God is. One who understands what true love is does not worry about understanding God, because if you know love you know God -- they are part and parcel of the same arithmetic, they belong to the same dimension. One who has understood true love will say, "It's all right even if I don't know God. I have known love, it is enough. My purpose is served -- I have known! I am initiated into that higher world, that world where sharing brings no decrease, where the things freely and abundantly given remain with the giver."

And remember, when you feel within you a kind of love which remains whole even after it has been given in its totality, then your need of love from others disappears, because your own love cannot increase however much love you receive. Bear in mind that the thing which cannot be diminished through giving it away cannot be increased through receiving it. These phenomena happen simultaneously. So be aware also that you have no experience of love as long as you need to demand it from others.

It is not only the children but the grownups too! -- all of us demand love, and go on demanding it. Throughout our lives we beg for love. Psychologists say there is only one problem in our lives, and that is our anxiety about how to get love from others. All our tension, all our cares, fears and anxiety are attributable to this single dilemma; and when we can't find love, we search for substitutes. Throughout our lives we strive after love; we are hot on its scent, and in constant pursuit. Why? In the hope that our stockpile of love will increase if we get it. And all this means is that we have not yet known love, for that which increases in the getting is not love. No matter how great the amount of love received, love will remain as it was.

So the person who understands this sutra of love fully also understands these two facts. First, however much I give of it, my love will not diminish; and secondly, however much love I receive, the love in me will not increase. Even if the whole ocean of love rushes into me, my love will not increase one iota, nor diminish one iota if I give it all away.

AND WHEN THE WHOLE IS TAKEN FROM THE WHOLE,
BEHOLD, THE REMAINDER IS WHOLE.

This entire universe comes out of God. It is not small -- it is endless, limitless, without bounds. It has no direction, no beginning, no end. God remains whole even though such immensity has been born out of him. And even when all this vast universe returns into that highest totality -- existence -- and is once again immersed in it, God will remain whole. There will be neither increase nor decrease in it.

Let us try to understand this phenomenon from another direction. We know the ocean: it is an experience seen and felt by our sense organs. It can diminish, and it can be augmented. Vast as it is, it is not limitless. Rivers flow into it continuously, and never re-emerge. The clouds of the sky go on taking up its waters and showering them back onto the earth. There is never any deficiency of water in the sea. And yet it does diminish, for though it is vast, it is neither endless nor limitless. The thousands of rivers flowing into it make hardly a difference of an inch in its volume, it is so vast. It defies the imagination to conceive of the amount of water thrown into the sea every moment by great rivers like the Brahmaputra, the Ganges, the Amazon. Yet to all appearances the sea remains the same. Day by day the sun's rays drain off its water, and the clouds in the sky are born out of it. In spite of all these operations the sea appears to remain constant in

volume, but it is not in actual fact in a condition of no increase or decrease. It diminishes and it increases, but it is so vast that we know nothing of the changes.

If we turn our faces to the sky and look up into space, we encounter an experience of a different kind. Everything that exists, exists within space. The very meaning of space is that element in which everything is contained. Space is that in which all things are included. So take note, that space cannot exist within any other element. If we start thinking that space must itself be contained within some other element, we have to conceive of the idea of some greater space. The situation becomes difficult, and we are forced into the fallacy that logicians call infinite regression. This is to embark on an endless foolishness, in which we now have to determine the nature of the greater space in which space is contained. The question becomes endless, because forever we must now ask, "And what is the nature of the surrounding element?"

No, we have to accept that everything is contained in space, and space is uncontained. Space surrounds all and is unsurrounded. Therefore everything happens within space, but it is not added to by the happening; and though everything within it comes to an end, space is undiminished. Space is as it is. It remains in its suchness; it remains in its own condition. You construct a building, a magnificent palace; after a time, your palace will crumble in ruins. So palaces that reach for the skies are reduced to earth again. Space will be unaffected; it was not lessened when you built your palace, and it will not increase when your palace falls down. The palace is constructed within space, and will likewise crumble within space. The events cause no difference in space. Perhaps, then, space brings us closer to existence: this I intended to explain to you.

Space is beyond our reach, it is insubstantial: and yet, while constructing a building or making any other thing, we have the sense of space increasing or decreasing. You cannot occupy the seat where I am sitting, because I have occupied this space. There was space here which you could have used if I had not filled it. On one spot we can construct only one building; we cannot raise another building on the same spot. Why? -- because the building constructed by us has consumed that space. Now if this building has consumed that space, there is a sense in which space can be said to have decreased. We are compelled to build skyscrapers precisely because the surface space of the earth is decreasing day by day. As the cost of land increases, so the buildings are raised higher and higher, and the land has become more expensive because more and more of it is being occupied. So, as the available space diminishes, the buildings climb higher and higher. Soon we will start constructing buildings underneath the ground, because there is a limit to the height to which we can build.

We are busy filling our sky space, our atmosphere. More and more we encroach upon the sky, devouring ever more space. So much has empty space decreased.... It is true that endless space spreads into the void on all sides. There is really no shortage of space at all. But no other space can be created on the land on which we are sitting. Wherever buildings stand, space is consumed. There is that much less land space available to us.

God is unbounded. God does not diminish. The ocean, so vast to us, is such a tiny drop of what God is. Yes, it is huge compared to great rivers like the Ganges and the Brahmaputra. All their flowing into the ocean makes no visible difference to it; and yet there *is* a difference, though it cannot be weighed or measured. So much greater again than our seas and oceans is the sky; yet for us, this too has limits. To reach the concept of God needs one more jump, in which all logic, ideas and imagination will have to be discarded.

God means existence, being -- what simply is: isness is God's attribute. Whatever we may do, it makes no difference to his isness. Scientists have another way of stating this truth. They say, "Nothing can be destroyed." This means that we cannot remove anything from its isness. If we wish to destroy a piece of coal, we can turn it into ash, but that ash will exist. We can even throw the ash into the sea; it will blend into the water and will no longer be visible, but whatever its form now, it will still exist. We can destroy its forms, but we cannot destroy its isness. Its isness will remain for ever. Whatever we go on doing with it, will make no difference to its isness. Isness will remain. Of course, we can alter its shapes and forms; we can give it a thousand different shapes -- we can transform it again and again -- but we cannot change what is within it. That will remain. It was wood yesterday, it is ash today. It was clay yesterday, today it is coal. Yesterday it was coal, today it is diamond. Always, it is. Nothing makes any difference to it: it remains.

God is the isness in all things -- their being, their existence. Things may be created in any number, but there will be no addition to that isness; they may be destroyed in any number and still there will be no reduction in that isness. It will remain the same -- unsullied, unattached and untouched.

When we draw a line on water, even though it vanishes no sooner than it is drawn, something has happened. Not even a line as momentary as this can be drawn into existence -- not even this much is

possible. The sutra says that this whole has come out of that whole. That is unknown; this is known. This which is seen has come out of that which is unseen. This which we know has come out of that which we do not know. This which we experience has come out of that which lies beyond our experience.

Understand this phenomenon properly. Whatever falls within our experience always comes from that which lies beyond our experience. Whatever is seen by us emerges from that which is invisible. What we know comes from the unknown; and whatever is familiar to us derives from that unfamiliar. If we plant a seed, a tree grows from it. If we break the seed and crush it into pieces, there will be no tree. There will be no trace of the flowers which should have blossomed. There will be no trace of those leaves which should have appeared. From where do they come?

They come from the invisible. They are created by the invisible. Every moment the invisible is being transformed into the visible, and the visible is being lost into the invisible. Every moment the limitless enters into the limited and returns every moment from it. It is just like our breathing process -- breathing in and breathing out. The whole of existence is continuously inhaling and exhaling. Those who know the secret of the breathing process of existence call it creation and annihilation. They say the creation takes place when existence inhales, and the annihilation when existence exhales, and between the two breaths we pass through endless lives. As existence breathes once in, then out, we go through endless births, times without number we come and go.

Two things this sutra says. First, that the whole comes out of the whole and what remains is whole. Second, that when the whole is absorbed into the whole, it is still whole. That whole remains always virgin, always untouched. Nothing affects its virginity. This is a very difficult matter to understand. It is like this: a child is born, but its mother remains a virgin. Such a story is told of Jesus and his mother, Mary. Having given birth to Jesus, Mary is called the blessed virgin. The story prevails through those who knew and understood Jesus and Mary, and it is exactly like the birth of existence; the whole comes out of the whole.

Christianity is unable to explain this event. Christians are baffled by the concept of the virgin birth. They are ignorant of that arithmetic which can leave the mother a virgin after she has conceived and borne a child. They know nothing at all of that arithmetic; they are totally ignorant about higher mathematics. Christianity is greatly puzzled. Christians ask, "How can we explain this phenomenon? It is impossible -- it is a miracle! It is absolutely impossible but it has happened, God has shown us a miracle."

Whatever miracle is shown by existence in this world is shown by its every moment. No miracles take place in this world -- or, to see it the other way, the happening of every moment is a miracle. All is a miracle. When a tree grows from a seed, it is a miracle; and when a child is born from a mother's womb, it is a miracle. No, there is nothing strange here: this vast universe is born out of the whole, yet that from which it comes is untouched. If a mother goes so deep that she is absorbed -- in the meaning of this sutra -- in the whole, then where is the difficulty in her remaining virgin after childbirth? If a woman merges into this sutra, becoming one with it, she can become a mother *and* remain a virgin.

But the seeker has to understand this sutra correctly -- and I am saying this because I see your desire to attain. You want to achieve something. The true seeker does not talk about all this: after all, what can happen by just talking? He knows that he does not know; and in any case what can happen through just knowing? He lives it. He is conscious. Perhaps you will understand more easily through a personal experiment than you will through my words. So experiment. Involve yourself in a small, routine action, and be conscious all the time: It is happening -- I am not doing it. Test it. See it, while doing anything. See it while eating, see it while walking along the road, see it when you are angry with somebody. And be aware that the thing is happening. Stand behind and be a witness to the thing happening -- then you will discover the secret of this sutra. You will hold its secret key in your hand. You will understand that something is happening outside and you are standing behind, untouched and unconcerned. As you were before doing it, so you remain after, and the thing happening in between comes as a dream, and passes away as a dream.

To existence, *samsara* -- the wheel of life -- is no more than a dream. If it becomes a dream to you too, then you become inseparable from existence. I repeat: to existence, samsara is no more than a dream; and as long as samsara is more than a dream to you, you will be less than existence. The day on which samsara becomes as a dream to you, you are existence. You can then say, "I am the Brahman."

This is such a profound sutra. No one knows how many secrets are implied in it. The remainder is whole even when the whole is taken from it. Bear both in mind -- the whole remains, and the whole is taken: it goes totally, it remains total! What does this mean? It means that every individual also is existence, in toto. Each and every individual, and each and every atom, is total existence. It is not that an atom is partial existence -- no, it is existence in toto. Because this is unknown in our ordinary arithmetic, it is a little hard

to understand.

If you have understood that the whole comes out of the whole, and still the remainder is whole, then I can tell you more. The endless whole comes out of the whole, and still the remainder is whole. If, after one whole emerges, there is no possibility for another whole to appear, it means that some deficiency is caused by the birth of the first whole. But if, after the first whole emerges, the second to appear is as much the whole, and the third also -- if successive wholes keep emerging and still there is always as much potential for the emergence of wholes -- then the remainder is in truth the whole.

Therefore it is not that you are a part of existence; to say this is mistaken. Whoever says you are a part of existence is wrong. He is again talking of lower mathematics. He is talking of that world where two and two make four. He is talking of the world of weights and measures. I tell you, and the Upanishads tell you, and those who have ever known the truth tell you, that you are existence in toto. This does not mean that your neighbor is not existence in toto also.

No, the fact cannot be altered. A rose blossoms on a bush -- and blossoms to the full; but the totality of its blossoming does not hinder the blossoming of its neighboring bud. Help and cooperation become possible, but there is certainly no hindrance. A thousand roses can bloom to their fullest capacity: the totality of existence is endless totality. Out of endless totality, endless wholes can be born. Each individual is existence in toto. Each atom is this vast universe in toto; there is not an iota of difference between it and the whole. If there is any difference then it can never be the whole, then there is no way to make it whole; and if it is ever going to become the whole then it is whole right now -- we are just ignorant of the fact. The deficiency is simply in our knowledge.

Keep this sutra in mind during these days of our *sadhana* -- our work together. Repeat to yourself, "The whole comes out of the whole, and the remainder is whole. When the whole is absorbed in the whole, the whole still remains the whole." It all makes no difference! Remember this, and go on humming it within you with every breath you take. Every day its many interpretations will be revealed in various forms and in various ways. Keep the sutra in mind, and as we go on discovering it, keep going deeper and deeper into its meaning, and into your remembrance of it. Let these processes go on working within you. During these seven days it is possible that at any moment something may happen -- all of a sudden this sutra may tumble from your lips, and you will feel the whole coming out of the whole, and the whole remaining. The whole is lost in the whole and yet the whole remains the whole. There is no difference at all. All this takes place like a dream and yet nothing really happens. All this happens like play-acting, and yet the whole remains as undisturbed and untouched as ever.

To remember the sutra as much as you possibly can will help you. Try to live in its spirit twenty-four hours a day.

The substance of the Upanishads cannot be understood through the mind alone; it must be comprehended by living it. This sutra is not proclaiming theories; it presents certain sadhanas, certain practices. It does not consist just of conclusions arrived at with the help of knowledge; it proclaims experiences. When you live these experiences within yourself -- giving them birth within yourself, allowing them to enter your blood, bones, flesh and tissues, allowing them to merge into your breathing; when you live in listening, remembering and humming them while going through your daily routine of waking, standing, sitting and sleeping -- then, and only then, will their secret, their doors, begin to open to you.

You are given only the first announcement in this sutra. They must have been remarkable people to have said, as they did, all there is to be said in this one sutra. It comes to an end declaring the quietening of the three forms of pain:

OM. SHANTI, SHANTI, SHANTI.

What relation can this sutra have to the quietening of threefold pain? Have anybody's miseries ended by chanting certain formulas? No, but the sage says, "Om!" and that finishes the matter. Can all your miseries be over, can you become free from them all by chanting this sutra?

If it is chanted in all sincerity, with full understanding, it is possible. If it is merely read from the book, it is never possible. This is to say that if it is chanted with the attitude, "I have already read this -- I have already heard it," then nothing is possible. But for those who have said, "Om!" with all their courage and daring, all problems are over. All the miseries of people who have realized the truth are ended. All the afflictions of their body, mind and soul disappear. Such people go beyond affliction.

You think, "There must be some significance when he says this with such ease, such confidence." The significance is this: whoever lives this sutra, whoever gives birth to it within himself, will experience himself free from all afflictions, because there is only one kind of affliction, only one pain -- whether on the mental, physical or spiritual level; there is only one kind, and that is ego. "I am doing this -- this is done by ME," is the only affliction, the only obstacle. "This insult is directed against *me* -- I am abused thus...." All these happenings accumulate around this I. But when such a vast universe makes no difference to existence, and leaves it unaffected, do I have to allow such insignificant things to affect me? Can I not also remain untouched? Can I not stand aside and say, "The insult given was not given to me"; and, "Whatever I did has been done. I have not done it." If I become a witness to the actions that come to me and proceed from me -- if I cease to be the doer -- then wonderful secrets begin to unfold.

So try to live this sutra during these seven days. While I am talking on the Ishavasya Upanishad you will hear this sutra interpreted from various perspectives. If you just try to live according to the interpretation I have given today, understanding will certainly come to you; not otherwise.

This is enough on the sutra. Now I shall give certain instructions regarding meditation, because tomorrow morning we shall begin to practice meditation. The first thing to keep in mind is throughout the day to breathe as totally as possible and, whenever you remember, to inhale as deeply as you can. Hyperoxygenate! The energy you liberate for your work will be in direct proportion to your intake of breath. A great deal of energy lies hidden in your body. It must be aroused and activated towards meditation; it must be channelled into meditation. So the first meditation sutra I give you is to activate that energy. The nearest and the easiest means available to you is your breathing activity.

As soon as you wake up in the morning and come to your senses, begin to breathe deeply, sitting on your bed. When you are walking along the road, breathe as deeply as you can. Do it slowly, don't overexert yourself, be comfortable and joyful -- but remember, your breathing should be deep. Bear in mind all the time that it will be easier for you to go into meditation if you take in as much oxygen as possible. The more oxygen you have in your blood, in your heart, the easier you will find your meditation. The more you expel carbon dioxide, the easier it will be for you. The impurities decrease as you increase the amount of oxygen in your body. It is interesting to know that the mind finds it difficult to function if the basis of bodily impurity is removed. The opportunity for thoughts to flourish in your mind will lessen as you absorb more fresh air; and as I told you, this will enhance the potential for sutras like this to blossom and flower within you.

So the first thing is: hyperoxygenate. Let there be an abundance of oxygen in you. Remember this throughout these seven days. Two or three things will happen if you do this, but don't be afraid of them. When you start breathing deeply, your sleep will become shorter. This is not something to worry about. When sleep is deep and sound, its duration decreases, and as you begin to breathe more deeply, the depth of your sleep will increase also. This is why those who do hard physical work sleep so soundly at night. The depth of your sleep will increase in proportion to the depth of your breathing, and as the depth of your sleep increases, so its duration will decrease. Do not worry about this. If you sleep seven hours now, it will become four or five hours. Don't be anxious about it -- you will wake up in the morning more refreshed, more joyful and healthier from these five hours' sleep than you used to after sleeping for eight hours. So when your sleep comes to an end in the morning -- and this will begin to happen earlier if you have been breathing deeply -- you should get up immediately. Don't miss that blissful moment of the morning; use it for meditation.

The second point to remember is that the less food you eat, and the lighter it is, the better it is for you. Reduce the quantity as much as is comfortably possible. The pace of your meditation will be quicker and easier the less you eat. Why is this? There are some sound reasons for it. Our bodies have certain settled habits. Meditation is not one of them; it is new work for the body. The body has fixed associations. If the settled habits of the body are interrupted at any point, then our body and mind can form new habits easily. Suppose you are worried, and begin to scratch your head out of habit. Now if your hands are tied down at that time so that you cannot scratch your head, then you cannot remain worried. This is very puzzling. You might ask, "What is the relation between worrying and scratching?" The answer is habit. The body holds its habits fast and functions through them.

Eating is the most deep-rooted habit of the body; it is the deepest because no life is possible without it. Bear in mind, it is stronger and more potent than sex. Among all the deep-rooted habits of life, the food habit is the most profound. It begins from the first day of life and continues till the last day. The very existence of life, the body itself, depends upon it.

So, if you want to change the habits of your mind and body, then weaken their deepest habit at once. As soon as you do this, all the fixed physical routines and arrangements of your body will be disturbed, and you will find it easier to enter new regions, and to go in new directions with your body in this disturbed condition; otherwise you will find it more difficult. So commit yourself as much as you can in this direction. You may choose to fast, or perhaps to eat once a day. Do as you choose; there is no need for rules. Quietly, and at your own pace, follow the path which is easiest for you.

The third point is concentration. You have to breathe deeply twenty-four hours a day, and at the same time be aware of your breathing. Pay attention to your breathing, and concentration will easily take place. When walking, bring awareness to walking, bring awareness when taking a shower. Concentration can easily be achieved -- even walking along the road. In this way: breathing in, observe that the breath from without is entering within -- be attentive! Keep on observing the inhaling and also the exhaling of your breath. If you are attentive you will also be able to breathe in deeply. If you are not attentive you will forget to watch, and your inhaling process will become shallow. If you go on taking deep breaths you will be able to remain attentive because you will have to be attentive to do the deep breathing. So associate meditation with breathing. While you are doing certain jobs, if you feel it is not possible to keep your attention on your breathing, then keep your concentration on your task. For example, when you are eating your food, concentrate fully on the act of eating. Take every mouthful with full concentration. When you are taking a shower, concentrate on the water pouring over your body. Walking along the road, concentrate on each step you take.

Immerse yourself in concentration for twenty-four hours a day during these seven days. The meditation we shall do here is quite separate, but I am explaining to you the background of what you should do during the rest of the time. So practice this third point: great attention, great concentration -- and especially on your breathing, because breathing is a ceaseless, twenty-four-hours-a-day process. No one can go on eating or swimming or walking for twenty-four hours, but breathing goes on ceaselessly, so concentration can be practiced on it all the time. Concentrate on it! Forget that there is anything else going on in the world. Live as though only one thing is happening in the whole world, and that is the breath coming in and the breath going out. It is enough; follow this process of the breath entering and leaving like the beads of a rosary. Concentrate just on this.

The fourth point is sense deprivation. Three things are to be done. If you feel able to observe silence for the whole day, then begin immediately; and if you find this hard, then be telegraphic in your speech. Understand that you are paying a price for each word you speak. So don't speak more than twenty words during the course of the day. Speak only when it is absolutely necessary, when it is unavoidable -- like a matter of life and death! You cannot imagine how beneficial it will be for you to observe total silence -- its value is incalculable.

So let yourself be totally silent; you will not find it hard. Keep a paper and pencil with you and if you find it absolutely essential, write down your message and show it to someone. Remain utterly silent. Your total energy will be accumulated within by observing silence. This energy will help you to go deeper in meditation. More than half of man's energy is consumed by words. So stop using words completely. To your utmost capacity, observe silence; and take great care that nobody else's silence is broken because of you. If yours is broken, it is your misfortune, it is your own responsibility; but see that nobody else's silence is broken by you. Don't ask anyone useless questions, don't make unnecessary inquiries, don't raise useless questions, don't try to drag anybody into conversation. Cooperate and help others to observe silence. If somebody asks a question, signal him to keep silence. He needs reminding.

Leave aside talking absolutely for seven days. You have talked a great deal up to today, and you will do so again in seven days' time. But for this one week, give up talking completely. Everyone should try his best. If you can remain silent for the whole seven days it will help you tremendously, and you will have no need for the excuse, "I cannot meditate." If you follow the five guidelines I am giving you, you will have no cause for complaint. If you create problems by ignoring these points, you only are responsible. So observe total silence, and if you cannot do this -- if you are weak, if you lack determination, if your intelligence is not strong enough -- then make do with as little talking as possible. If you have some intelligence, some willpower, some strength, some self-confidence, then observe total silence.

Silence is the first essential of a sense-deprivation program. The second is a blindfold. Make one, and begin using it from tomorrow morning. Your eyes must be completely covered. The eyes are the door through which you go out. The more you keep them closed, the better it will be for you. Even when you are just sitting around, keep the blindfold on, because then you won't see others, and the opportunity for

conversation will not arise; and seeing you blindfolded, others will not try to harass you unnecessarily. So be blind. You have already heard about observing silence; now I ask you to be blind also.

To be silent is a kind of liberation, and to be blind is a greater and deeper liberation, because it is the eyes which make us run outside all day long. Closing your eyes, you will have much less scope for going outwards, and the energy will start circling within. So keep the blindfold on. While walking push it a little up, enough to see downwards, enough to see the road four feet ahead of you. Keep the blindfold on for the whole day. If you can sleep wearing it at night, do so. Only take it off if you find it uncomfortable. If you sleep with it on, there will be a difference in the soundness of your sleep. Keep it on during the rest of the time you are here. When we meet here for the morning meditation, the blindfold should remain on. Take it off for the afternoon meditation, but keep it on till you come to the meditation ground. At night also you have to come wearing the blindfold. Once here, remove it for the duration of the night meditation.

So, when I begin to talk in the morning, remove your blindfold, and for the afternoon and the night meditations. I am giving you these opportunities to use your eyes because having some chance to see the world outside may help your eyes to go within; otherwise keep your eyes closed. You will be surprised how much mental tension disappears when your eyes are kept closed. A lot of mental tension enters through the eyes, and it is eye tension which causes tension in the brain tissues. If the eyes remained undisturbed, calm and relaxed, ninety-nine percent of mental diseases would disappear. So make a conscientious and full use of the device.

There is no question of anyone being excused or exempted; if you try to avoid it, I am not the loser, you are. Bear in mind that you have to remain blind for most of the time. You have to give your eyes a one-week holiday; imagine that you have no eyes at all. After seven days you will realize how relaxed and calm your eyes can be. You would never have imagined that so much joy could flow from their relaxation. But if during these days you choose to deceive yourself, then I am not responsible. It all depends on you. No one is responsible for anyone else here. You can deceive yourself or not, as you wish.

As well as a blindfold, get cottonwool to put in your ears. We wish to give the ears a rest too. If eyes, ears and speech are shut down and rested, the result is a condition of sense deprivation. Put the cottonwool in your ears, then tie the blindfold over them. That way others, even if they want to, cannot disturb you in your silence. If your ears are open someone may be tempted to talk to you. There will be no temptation if your ears are closed. Keep your ears open only when I talk here in the morning, and at night when you go to sleep. Keep your eyes open and your ears closed during the afternoon and night meditations.

The fifth and last instruction is the most important and essential condition of all. It is this: only people who dance and laugh and are full of gladness and joy enter existence's temple. No weeping people have ever gained entrance there. So drop your melancholy and depression for these seven days. Be blissful! Laugh, dance and remain joyful. Let bliss be with you all the time. Remain cheerful and joyous even in your routines. Be blissful while sitting or walking -- be drunk with music, mad with joy! When you are walking, do not walk as everyone walks ordinarily; walk as a seeker, as a *sadhu* would walk, with a dance in your step. Don't worry about what others may say. We have come here in order to be free of others' criticisms. At worst, others may take you for a maniac, a lunatic. So accept the situation right from the start; this is the worst that can happen. Try to create a blissful and joyous atmosphere for the entire camp.

Observe silence -- a silence shimmering with joy and delight, a silence dancing in mirth and merriment; silence without, and the energy dancing within. In your delight, dance and laugh. If you feel to dance even during the afternoon silent meditation, you can do so. Be full of joy and happiness even during the morning meditation here. If you want, if you feel like it, even during the meditation dance and jump and laugh. If you weep, let that weeping be the outcome of your joy. Let your tears help your bliss to flow. Keep all this in mind. If you want to sway, then sway. If you want to dance during night meditation, then dance. If you want to swing to and fro, do it. If you want to laugh, then laugh. The vibe of joy should be always with you.

These five things are to be practiced from tomorrow morning. So make arrangements now to get a blindfold for your eyes and cottonwool for your ears. By sunrise tomorrow morning you will not be the same person who came here today. This is my expectation. Do what I have said, and if you fulfill my expectation, nothing can keep you from being able to say, "OM. SHANTI, SHANTI, SHANTI! -- peace, peace, peace!" when you depart from here. If, when you leave here, your heart can utter these words, then there is no difficulty for you.

The Heartbeat of the Absolute

Chapter #2
Chapter title: Neither Mine Nor Yours

4 April 1971 pm in Mt. Abu, Rajasthan, India

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ALL THE THINGS OF THIS WORLD, ORGANIC AND INORGANIC, ARE FILLED WITH GOD.
ENJOY THEM THROUGH RENOUNCING THEM.
BE DETACHED;
DO NOT COVET OTHER PEOPLE'S RICHES.

The essential proclamation of the Ishavasya Upanishad, the very meaning of its title, Ishavasya, is: Everything is God's. All things belong to God. But our human mind tries to argue that it is all ours, and we live in this delusion throughout our lives. Something is mine. The idea is of ownership and possession -- it is mine!

When everything is existence's, there is no place left for this 'I' of mine to stand. Remember, for its manifestation even ego needs a base. To endure, even 'I' needs the support of 'my'. If the support of 'my' were not there, it would be impossible to forge the 'I'. From a casual observation it appears that the 'I' comes first and 'mine' follows it. But the fact is quite the reverse. First, 'mine' has to be founded, and then the structure of 'I' is built onto it. If whatever you have which you call 'mine' is wrested entirely from your grasp, then your 'I' will not be spared. It will disappear. 'I' is nothing but the collection of 'mines'. 'I' is created from the fabric of 'mine' -- my wealth, my building, my religion, my temple, my position, my name, my family, and so on.

As we go on throwing down each 'mine' the base of 'I' is simultaneously eroded away. If not a single 'mine' is saved, then there is no foundation on which the 'I' can stand. The 'I' needs a resting place, a shelter, a house of 'mine'. The 'I' requires a foundation stone of 'mine' otherwise the whole structure of 'I' will tumble down. The first proclamation of the Ishavasya intends to collapse the entire structure. The sage says, "Everything is of God." There is no place for 'mine'. There is no scope at all even for 'I' to say 'mine' for itself. If it can say 'I am', it is wrong. If it persists in saying 'I am', then it is a bewildered 'I'. It is necessary to understand this from two or three points of view.

The first is this: you are born, I am born. But nobody asks me whether I want to be born or not; no trouble is ever taken to find out my wishes. My birth is not dependent on my desire or on my acceptance. When I know myself, I know myself having been born. There is nothing like my being before my birth. Let us consider it in this way: you are constructing a building; you never ask the building whether or not it wishes to be built. The building has no will of its own. You are constructing it, and it is erected.

Have you ever thought that you also were never consulted before your birth? Existence causes you to be born, and you are born. Existence creates you, and you are created. If the building becomes conscious, it will say, 'I'. If it becomes conscious, it will refuse to consider its maker as its owner, as its master. The building will say, "The builder is my servant; he has constructed me. The materials are mine; he has served me. I was willing to be made, so he has made me."

But the building has no consciousness. Man has. And in fact who knows whether the building has consciousness or not? It is possible; it may be so. There are thousands of levels of consciousness. Man's

consciousness is of one particular kind, it is not necessary for all things to have the same kind of consciousness. A building may have consciousness of a different kind, stone may have of yet another kind, plants another. It is possible that they, too, live in their own 'I'. When a gardener is watering a plant, maybe the plant is not thinking, "The gardener is giving me life," but rather, "I am showing favor to this gardener by accepting his service. Through my grace I accept his services." Nobody has ever approached the plant to inquire about its desire to be born.

It is absolutely absurd to call it *my* birth when it is caused without my desire. Where is the meaning in claiming as my birth, that about which I am never consulted before my birth? When death comes, it does not ask our permission. Death will not ask us, "What do you want? Are you coming with me or not?" No, when it comes, it comes of its own accord, just as birth comes without our knowing about it. Death comes without knocking, without our permission, without instruction, without forewarning, and stands quietly before us; and it gives us no alternatives, no choice. It hesitates not even a second, whatever we may wish. It is sheer idiocy to claim as *my* death that for which I have no desire or willingness in the least.

That birth is not my birth in which there is no choice on my part. The death to which my willingness is irrelevant, is not my death. So how can the life which lies between these two ends be my life? How can the span between be mine, when both its inevitable ends -- without which I cannot exist -- are not mine? It is a deception -- one which we go on strengthening, forgetting birth and death completely. But if we consult a psychologist in this matter, he will say, "You forget them purposely, because they are such sorrowful memories." When my birth is not mine, how poor and miserable I become. When my death is not mine, everything is snatched away from me; nothing is saved. My hands remain empty. Only the ashes remain.

We build a long bridge of life between these two ends, like a bridge spanning a river; but neither of the river banks is ours. Nor are the bridge's supports at either end ours. So think a little: How can the bridge spreading from one bank to the other across that river be ours whose foundation is not ours? Hence we strive to forget our birth and death -- our foundations.

Man forgets many things intentionally. He tries not to remember, because remembering may smash all his ego and bring it all crashing down. "Then what will be mine?" So we refrain from thinking of birth and death, and this makes possible the great misconception that all we find in life is ours. But if we let ourselves explore and examine what we find, we discover with certainty that it is not ours.

You say, "I have fallen in love with somebody," without considering whether that love affair was your decision or not. Listen to what lovers say: "We do not know when it happened. We did not make it happen." Then how can that be ours which happened of its own accord? If it happens, it happens. If it does not happen, it does not.

We are so dependent, so regulated, as if somewhere everything is fixed and determined. Our condition is similar to that of an animal tied with a rope to a stake. The animal will go on circling round and round the stake on its rope and will live in the misconception that it is free because it is circling freely. It will forget the rope, because to remember it is painful; the rope tied to the stake gives us pain because it reminds us of our dependence. The truth is, that it tells us that we are not our true selves.

We are not fit to be even dependent, let alone consider the matter of becoming free. To *be* one's dependency -- that is, to feel the rope's pinch -- it is necessary to be aware of one's being; and that we are not. The animal roams around the fixed stake, sometimes to the left, sometimes to the right and thinks, "I am free," and when it thinks, "I am free," the 'I' is there. Then, by and by, it must begin to persuade itself that "It is also due to my willingness that I am tied to a stake. I can cut the rope whenever I desire, but I am thinking of my welfare."

We create so much delusion in our lives. We say, "I became angry, I made love, I disliked, I hated, I made friends, I became an enemy..." but none of these doings is our decision. Have you ever become angry *and* been the doer of that anger? You have never done so. When there is anger, *you* are not there. Have you ever made love which is made by you? If *you* can make love, then you can make love with anybody; but the fact is that you are able to love someone and you are unable to love someone else. You are able to make love with someone even when you don't want to, and you are unable to make love with someone even though you wish to do so.

All the feelings and emotions of life come from some unknown quarter -- they come just as your birth comes. You unjustly intrude on this happening and become the master, the doer of it. Yet what have you done? What is there which is done by you? The feeling of hunger comes; sleep comes; in the morning waking comes; and in the evening your eyes begin to close again. Childhood comes. When does it pass away? How does it pass away? It does not ask us, it does not enter into consultation and discussion with us,

and it does not delay its passing a moment, even if we ask it to do so. Then youth passes away, and old age enters. Where are *you*? -- but you go on saying, "I am young, I am old," as if youth depends on you. Youth has its own flowers. Old age has its flowers too; and they bloom as flowers bloom on a tree. A rosebush cannot say, "I cause roses to bloom." It could only say so if it were able to make sunflowers bloom!

Don't take any credit for all these happenings. If there is innocence in childhood, it is there without any effort on your part. And when sex and other desires catch hold of you in youth, they do so just as innocence holds you in childhood. You are neither the master of your childhood innocence nor of the sexual desire of your youth, and don't consider it your achievement when your mind begins to incline towards celibacy in old age. It is just like this: sex takes hold of you in youth, and indifference takes hold of you in old age. Nor have those who were never slaves to sex any control over that fact. So don't pride yourself on the fact that you are not a slave to sex.

Examine every small atom of life and you will realize that there is no place for the I -- the ego -- to stand. Then why are we creating this illusion? How does it come about? From where does this deception come? It comes because we always feel that there is an alternative. For example, you insult me. Now I have two alternatives: I may insult you back; or I may ignore it, thinking the insult is not there at all. That is, I can choose to reciprocate if I wish, and if I don't wish, I can choose not to. But are there really any alternatives? Do you suppose that the person who returns an insult could have chosen not to, if he had wanted? You will say: If he had not wished to do so, he need not have returned the insult. But you will have to go a little deeper to understand this. Is that desiring there already in him, or does he bring it from somewhere? Is that desire to insult or not to insult under his control?

Those who seek within say that what the depths reveal is only that the happenings go beyond our control. A man thinks to insult, and he insults. Another man decides not to insult, and he does not insult. But from where does this idea of giving or not giving abuse come? Is the idea yours? No, it comes from the place from which birth comes. It comes from where love is. It comes from where consciousness is. It returns to where death is. It is absorbed where the breath goes.

It is easy to deceive ourselves by saying, "It is in my hands, it is under my control. Had I wished, I would not have abused." But who told you, who asked you, to abuse? People like Buddha and Mahavira would not give abuse. Do you think that they can simply choose to feel abusive? No; just as you experience a fixed and unavoidable situation in having to abuse, so Buddha and Mahavira experience an equally unalterable situation of not feeling abusive. They cannot choose, even if they wish, to feel abusive. That desire itself is not created.

A man came to a Zen master early in the morning and began to ask him why he was so calm and quiet, while he himself was so agitated and disturbed. The master replied, "I am calm and you are agitated, that's all. The matter is over there. There is nothing more to be said."

The man insisted, "No, I want to know how you became so calm."

The master replied, "I want to know from you how you became so agitated."

The man replied, "Agitation comes of its own accord."

The master said, "That has happened exactly with me. Calmness came to me of its own accord, and I do not take any credit for it. When agitation was coming, it was coming. I could not do anything to stop it, and now, when calm has come to me, I cannot do anything to bring agitation even if I wish to bring it, so much am I bound by the situation."

The man said, "No, please show me the way to be calm and quiet."

So the master said, "I know only one way, and that is this: give up your illusion that you are able to do anything about it. If you become agitated, remain agitated. Know that you are disturbed and that you can do nothing about it. It is out of your control. Don't make any effort to be calm. Even those people who make an effort to be calm become agitated and disturbed. They become agitated, and in their efforts to become calm they create fresh uneasiness in themselves."

But the man persisted, "Your advice does not settle my mind; I want to be calm."

The master said, "Then you are bound to remain agitated because you wish for something. You refuse to leave this matter to God, while the fact is that everything depends on him; nothing is within your control. I became calm from the day when I began to accept willingly whatever happened, whatever came to me. I could not be calm as long as I desired and tried to become something."

But the man would not accept what the master said. "I am jealous of your calm," he said. "I cannot remain satisfied with your explanation."

Then the master asked him to wait and to ask his question when there was nobody in his hut, because he had many visitors. The man agreed, and when there was nobody in the hut he again requested the master to show him some way. Then the master, putting his finger on his lips, said, "Be quiet."

The man was greatly perplexed. He said, "When there are people here and I ask you for a reply, you tell me to ask when there is no one here; and when there is no one here and I ask you for a reply you tell me to keep quiet. How will my problem ever be solved?"

Evening came, the sun had set, and all the people had left. The cottage was empty, and the man again sought a reply. The master asked him to come outside. The full moon was shining. The master asked, "Do you see these plants?" Small plants were growing in front of the cottage.

The man replied, "I see them."

Again the master asked, "Do you see those trees far off, reaching high into the sky?"

The man said, "I see them."

Then the master said, "Those trees are great and tall. These plants are small and low. There is no conflict between them. I have never heard any dispute between them on this matter. These small plants never ask the tall trees why they are tall; they are satisfied with their smallness. The tall trees also never ask the small plants why they are small. Tall trees have their own difficulties, as they discover when there is a storm. The small plants have their problems too, but they are content with their smallness, just as the tall trees are content with their tallness. I have never heard of a dispute between these two; I have always found them quiet. So please leave me. I am what I am, and you are what you are."

But how can that man be satisfied with this analogy? And how are we to be convinced? The mind always desires to be something. Why does it behave so? It is because we have always taken it for granted that we can do something. "No," says the Ishavasya, "you cannot do anything. You cannot be the doer." This was the secret of that great idea called fate. Fate does not mean that you should do nothing. That would be to sit quiet -- and fate says that you cannot even sit at your own will. If fate seats you, only then can you sit. Fate makes "I shall do nothing" impossible for you. If fate wishes any nondoing, then nondoing will happen.

Please bear in mind, there is not a single fatalist among all those who seem to be fatalists. They say, "Everything is in the hands of fate. What can we do? So we do nothing." The very existence of the idea that we do nothing means that the feeling of doing is still present. The concept of total fatality means that we are not. There is no way to do anything. It is existence.

When we cannot do anything, when we cannot be doers, then what my-ness, what of mine, will there be? To whom shall we say, "It is mine"? Can we say, "This is my son"? It looks so, because it appears that, "I have given him birth." Such an illusion happens even though nobody has ever given birth to any son. Sons are born, they find their way through you. You begin to love a woman. That love does not come from you, love makes its way through you. The sexual desire, the love, the yearning of your bodies to meet each other -- that yearning is not yours. It is hidden in every particle of your body, in the smallest hairs on your body. It is compressed into each particle and it presses you, it urges you. Eventually, a child is conceived, someone becomes its mother and someone becomes its father. It looks as though they have brought the child into being. Destiny laughs at you! It laughs uproariously at you. You have been made an instrument of birth: you have not given it. You have been just a passage. The mother is just a passage for someone's journey into life. Through her, fate gives birth. *You* have done nothing.

You construct a building and say, "It is mine." But do you observe birds also build nests for themselves? In this world even the smallest animal builds its place of abode. There are birds whose mothers fly away after laying their eggs. When the eggs are hatched, out come the young ones. They receive neither the mother's training nor the father's protection, they don't go off to school. And the miracle is that those birds make nests exactly like those their mothers made and their grandmothers before them. Nor is that nest an ordinary one; it involves great architectural skill. It is so beautiful that if man desired to build such a nest he would have to learn how to build it, and even after learning, it would be difficult for him to construct it so skillfully.

How is such a nest made? Scientists call it a built-in program. They say there is a built-in program in each small cell of the bird's body. The whole process of constructing the nest is hidden in its bones, flesh and tissues. That this bird can build her nest is a certainty. She will seek out precisely the kind of grass and leaves which her mother looked for. Nobody has taught her; the mother has not even seen her, and she has not been to school. Yet she will pick up those leaves and those straws of grass and build the selfsame nest

made before by her mother and her grandmother. Man also constructs; all kinds of creatures construct. There is no cause to say, "It is mine" -- absolutely no cause.

About what can we say, "It is mine"? Can we make such a claim about wealth? All animals accumulate: they do so in various ways, and man is certainly not the cleverest at it. There are animals far more skilled than man in the act of hoarding. In Siberia there are white bears: it snows for six months of the year, and man has difficulty surviving during those six months, but the bear protects itself. Its method of accumulating is wonderful. It does not collect things, it collects fat -- enough to last it for six months. It just goes on hoarding more and more fat in its body. It stores so much fat in its body that it can live on it for those six months during which it sleeps under the snow.

Your treasure is not so deep within you. Thieves can steal it from you; and to be useful to you, your wealth is dependent on many circumstances. You may have wealth, but it will be of no use to you if the stock-market collapses. That white bear is cleverer than you. It hoards its food within itself, and because -- lying under its heavy blanket of snow -- it is inconvenient for the bear to chew and swallow and digest and form new flesh and tissues, it stores its food as fat that can be peacefully absorbed.

The whole world accumulates. Don't think that it is only you who does so. It is a natural process. When a mother breast feeds her child, the pride she feels is unfounded. No sooner is the child born than the mother's breasts become full of milk, her body begins to make milk. If the child refused to take milk, the mother would be in difficulty and feel very uneasy. It is a blessing that the child drinks the milk. The mother does not intentionally prepare milk. The birth of the child is a spontaneous process, and as a part of this process, milk is produced in the mother. As the infant grows older, the flow of milk begins to diminish, and when its need is over, the milk disappears.

All this happening is natural. The desire to accumulate is natural. That is why this sutra of the Ishavasya says, "*Prakriti*" -- the Ishavasya calls it God: everything is of God. Nature, destiny, prakriti, are all mechanical words; and he is so huge, so full of mystery, so full of life and consciousness, that he cannot be mechanical.

Science also maintains that nature does everything, but when we speak of God in the language of science, we become pitiable; we become worthless and mechanical. When the Ishavasya says, "God does everything," on the one hand our ego is ripped down, and on the other we become God. This is important; it is worth understanding. As science progresses, it emphasizes that man should give up the illusion that I am doing. Everything is happening. But the emphasis of science is on everything happening mechanically. Everything is happening as in a machine. The whole world behaves mechanically. And when everything is happening mechanically, man's position is pitiable. His ego is certainly smashed, but nothing is revealed that gives him any meaning or validity.

True, man's pride, his ego, is a very insignificant and petty phenomenon, like a flame burning from the oil in a small earthen lamp. It is extinguished by science, and there is deep darkness all around; but there is no rising sun to take its place. That is why the proclamation of the Ishavasya is more valuable than that of science. On the one hand it extinguishes your dimly burning light and snatches away your petty ego, saying, "Be extinguished! You are not, and your fear is unnecessary!" and on the other hand it gives birth to a super-sun. In one moment, from one side it says, "You are not," and immediately, from the other side, it establishes you in the position of God. From one side it snatches you away and wipes you out completely, and from the other side it bestows upon you the whole. It extinguishes the earthen lamp of ego, the dimly shining flame of smelly, smoky kerosene oil, but it gives you instead the bright, shining light of the sun. It wipes out I, the ego, but establishes us in the highest I -- God!

This is the difference between the dimension of religion and of science. Science affirms those same facts which religion affirms, but the emphasis of science is on the machine. Religion, discussing the same things, puts its emphasis on consciousness, on wisdom, on the living; and this emphasis is important. If Western science succeeds, man will finally become a machine; and if the religion in the East succeeds, man will finally become God. Both demolish ego, but science degrades man in the process.

Some hundred and fifty or two hundred years ago, science began to declare for the first time that man is a helpless animal. When Darwin said to mankind, "Forget that you were created by God; you have evolved from animals, from beasts," then man's ego was smashed for the first time -- with a bang! Man had believed that he was God's son, God's creation, though he had no proof of it. Then suddenly it turned out that the father was not God, but a chimpanzee! It must have been an immense shock. What a fall! One moment there was God, sitting on the highest throne, and we his sons, and the next moment we were proved the descendants of monkeys. This was very painful for man; it affected him greatly. So science declared for the

first time that man should forget all about being a human being and consider himself as an animal, a beast. All man's efforts to nourish his ego were shattered.

But a journey once started, whatever the direction, does not end before it is completed; it searches for its end. It was difficult to stop at the level of the animal. First science declared that man is a kind of beast; then, after further investigations into the nature of animals, science found that animals are machines.

Watch a tortoise moving. You will see that when the heat increases, the tortoise moves into the shade. You will say it moved there because it felt too hot. Science rejects this. Science manufactured mechanical tortoises. They were kept in the sun, and there they stayed as long as the heat was not very great; but as the heat increased, they began to move. They moved into a bushy, shaded place. These tortoises were only mechanical things -- what had happened to them? Science calls it the condition of homeostasis -- the means by which notice is given of any significant change in the temperature. There is no consciousness at all involved. You see a moth flying towards the flame of a lamp. The poet describes it as a mad, blind lover of the flame, sacrificing its life to its love. The scientist will not accept this; for him there is nothing like madness in this happening. It is all mechanical. No sooner does the moth see the flame than its wings begin to incline towards the flame. They produced mechanical moths, and let them loose in darkness. Then they put on the light, and immediately the moths rushed towards it.

So science established that animals are machines; and its final conclusion was amazing. First scientists had established that man is descended from animals; then they established that animals are like machines: their final judgment is that man is a machine. Naturally, there is some truth in this argument. It is good that they smash man's ego, but having done so, they reduce man to the status of a machine -- man degenerates into the mechanical. For man to think this way is dangerous, and has proved harmful. People like Stalin and Hitler could put millions to death because they looked upon man as a machine and so their hearts were unmoved by the slaughter.

Now consider this interesting situation. Krishna said in the Gita that man's soul is immortal, it does not die, so killing your enemies makes no difference. Stalin also could say that since man is a machine, without a soul, there is no harm in killing him. When Krishna said to Arjuna that the soul is immortal and will not die howsoever you try, the effect on Arjuna was that he became reconciled to killing his foes. But the results of these two actions are quite different. When the immortality of the soul is accepted, the question of death becomes meaningless. Stalin is pleased to put millions to death; but for him there is no such thing as soul at all, no wrong is done because man is only a machine.

There can be no objection to destroying a machine. If you strike a machine with a stick, even a nonviolent person cannot accuse you of committing violence. Outwardly, the results appear similar, but they are not, because the true significance of the results is very different and changes the entire meaning in each case. Science contends that nature does everything. Science not only smashes man's ego, but degrades man; when religion smashes man's ego it raises him to a higher level and sends him on an upward journey.

This sutra says your ego will disappear if you cease to call anything yours. Consider it all to be existence's. Don't entertain a desire for anybody's wealth. After all, why? When nothing can be mine, then neither can anything be yours. Be aware, because this sutra, "Don't covet; don't desire another's riches," has been greatly misinterpreted: so incorrectly has it been interpreted that one may become deeply puzzled.

Most of the commentators have explained it thus: "It is a sin to desire another's wealth, so don't entertain such a desire." But they appear to be stupid, because the first part of the sutra says that wealth belongs to nobody; it is existence's. The first part of the sutra says, "When it is not mine, how can it be yours?"

No. No, its true meaning is this -- that you should not wish for another's wealth because the wealth which is not mine is also not yours. The scope for desire exists only when, since it can be yours, it can be mine also; otherwise the desire has no grounds on which to stand. The experts in the science of ethics have explained it as meaning that even to think of another's wealth is sinful; but since it cannot be mine, how can it be another's?

No expert of ethics can get at the real meaning of this sutra. It is subtle and deep. The moralist is anxious to see that no one steals another's property; no one should consider as his own what belongs to another. But his emphasis on another's property is just the converse side of his emphasis on what is his own. Remember, the person who says, "This is yours," is not free from the notion, "This is mine," because these two are different sides of the same coin. As long as the feeling persists, "The building is mine," its counterpart, "The building is yours," will continue: and when the feeling of 'my' building disappears, how can the corresponding feeling of 'your' building remain? Not to wish for another's wealth or property does not mean that the property belongs to another person, so to desire it is a sin; its real meaning is that property

and wealth belong to none -- wealth is existence's alone: it is because of this that desiring is a sin. Consider nothing as mine or yours, don't regard yourself as an owner, and don't try to steal from another -- for that is to regard something as his. We can neither steal nor keep anything. It is all existence's, and what is existence's we can neither obtain nor hoard.

How hilarious this idea of ownership is! I put a board on a piece of land claiming it as mine. That piece of land was already there before I was even born. Looking at my action, that piece of land must be laughing heartily, because many before me have also put up such boards claiming it as 'mine' -- and a piece of land buried them all. They were buried where you are now sitting! There are at least ten graves under the spot where each of us is sitting. There is hardly an inch of ground on this earth which might not contain the graves of ten people. So many people have been born and have died in the world that there might be at least ten people buried under each inch of ground. That piece of land knows full well that other claimants also erected such boards on it. But nothing stops man; as he is, he will still go on putting up his boards, and he does not want to see that he is adding his name to an old board, painted and polished over. He does not want to see that someone else will have to take the same trouble tomorrow. In fact, all this ado is about nothing. That piece of land must be laughing!

So don't wish for another's property, because it belongs to no one. I don't mean simply that it is sinful to seize another's property with a view to making it your own. It is a sin in the first place to consider it either his or yours. It is a sin to look upon it as anybody's. It is certainly a sin to pretend ownership is anyone's but existence's. If you can comprehend this interpretation, then and only then will you be able to grasp the deep and subtle meaning of the Ishavasya. Otherwise the apparent meaning of these sutras is that each should securely possess his own property and, to protect his own interests, should propagate on all sides that no one should wish for another's property.

This is why Marx and others of his way of thinking were not wrong when they felt that all religions have given protection to the affluent and rich, because interpretations of such sutras have been misleading and incorrect. From these interpretations it seems you should not try to grasp from another that of which he is the possessor. This clearly determines that the owner may get the help of the police to protect his property. So its intention is to maintain law and order, the status quo and the idea of ownership. But this sutra does not intend this; the very first proclamation of the Ishavasya is that everything belongs to existence. Existence alone is the master. Neither I nor you are the master, and our idea of ownership is an illusion. It alone is the master who never came to proclaim, "I am the master." Before whom would it proclaim? To whom would it say, "The land is mine"? To say so it is at least necessary to have the other -- and all is existence's!

Remember this when you inscribe your name over a piece of land. You do so for the other, so that he may know that it is yours. You don't put up boards in a jungle. And suppose you were living alone on this earth, I don't think you would be so crazy as to go on erecting boards at various places. If you are the only person living on this earth, the whole land is yours. There remains no purpose at all in bothering to say so.

Existence makes no such announcement because it is the master. Bear this in mind too; it is yet another meaning contained in this sutra of the Ishavasya: those who make announcements cannot be masters. There is no need for the master to announce. The master is the master, though unannounced. Only servants make announcements. If a person makes a forceful claim about anything, it is likely to create an equally strong doubt in the minds of the listeners. When someone declares vehemently that the property is his, then take it for granted that it cannot be his. Why is the claim made so vigorously? We always lay claim to a thing loudly to prove that it is ours when in fact it is not.

Existence makes no announcement. For whom should it do so? Why should it announce? The proclamation would be meaningless. The proclamation, on the contrary, would prove that it is not its. All this belongs to it who has never laid claim to it. To none who have ever claimed it does it belong. Don't wish for the wealth of another, because it belongs to no one -- it is all existence's. Don't consider it yours or another's, consider it as existence's: and be aware that this other, and you too, are all existence's -- we are *all* its. So stealing and extorting is useless, meaningless and irrelevant. There is no skill or art in it. It is as good as labor lost. It is an effort like drawing a line on water.

There is still one more point: Enjoy them through renouncing them. It is said that if you renounce a thing, you can enjoy it. But no, that is not our belief. On the contrary, we believe that we can enjoy only that to which we hold fast. But this sage instructs us to do quite the opposite. He says that they alone can enjoy things who renounce them. The statement is very antithetical to our belief. They alone become real masters who refuse to be masters. Everything falls into the hands of those who have no desire to hold onto things.

A good analogy is the attempt to hold air in your hand. You can comprehend the real meaning of this sutra -- renounce to enjoy -- if you simply try to hold air in your hand. As soon as you tighten your grip the air escapes. The tighter you clench your fist, the less air you hold, until in the end there is no air left. Loose your grip and air will rush towards your open hand. There is always air in an open hand, but from the closed fist it flees. One who keeps his hand open has it always full of air; it is never empty, every moment the air is fresh. Have you ever observed this? An open hand is never empty, and a closed hand is always empty; and if a little air remains in the closed fist, it is stale and old and decayed. They alone are able to enjoy who renounce.

In this world, in this life, man gets as much as he is willing to give up and let go. This is paradoxical -- but all the rules of life are paradoxical. They are not opposites; they are paradoxes. It only appears that they are opposites. The person who wishes for honor and respect in the world is sure to find dishonor and disrespect. A man desires to be rich, but when he begins to accumulate wealth, he becomes as poor and mean within as he appears rich without. He who thinks or dreams of immortality is worried about the fear of death twenty-four hours a day. Death never visits the house of the person who is willing to welcome it: one who is willing to meet death tastes nectar, while one who is afraid of death dies every hour of the day. He dies all the time because he does not know at all what life is. One who says, "I will become the master," will soon become a slave; and one who says, "I am willing to be a slave," will have infinite mastery. But these are contradictory statements so it is very difficult to understand them, and when we try to interpret them we do so in such a way that we are saved from the paradox in them -- and hence we miss the point.

Thus people have misinterpreted these sutras. "Enjoy through renunciation" has come to mean that if you give charity, you will be rewarded with heaven. Give a paisa to a beggar sitting on the bank of the Ganges and you will be rewarded a thousandfold. Nothing else in this world is as badly treated as are sutras such as these, and similarly, nobody is as unjustly treated as are the sages -- because it is difficult to comprehend them in their true spirit. Instead, we interpret them from our own perspective. We think we understand the sutra: if you give away something in charity, you will go to heaven after death. But pay attention: the sutra says, "He who renounces, receives." It does not say, "He who gives up with a view to getting, will receive." In fact, he who gives up with a view to getting, does not give up, because he is just working out how to get the reward.

The person who gives charity here in this world so that he may get the reward in heaven is not renouncing at all. He is simply tightening his fist for the future. If rightly understood, his action is not only a tightening of his fist in this world, but a tightening of it also for the next world. He is telling others by his action, "This action is not very important here, it is quite ordinary, but it is very important there in the next world." If he is quite sure, if he is a hundred percent certain that he will be rewarded in the next world for his good actions in this world, then he is prepared to make some investment. He is prepared to risk some of his property if he is assured fully of his reward in the next world.

No, such a person has not grasped the meaning at all. That is not what this sutra is saying. It simply says, "He who renounces, receives." It does not say, "Renounce so that you may get in the future." A person whose eye is on the receiving end of something can never think in terms of giving up. When he apparently gives up, it is not renunciation but investment. He is simply shuffling his financial affairs to get more. If a person invests a million in a factory, can it be called charity? Certainly not. He is investing with a desire to earn a million and a half. Then he can invest a million and a half. Is that charity? Thus he goes on, investing more and more so that he can have a tighter grip on his property. He wants more and more. The man who practices charity with a view to what he will get in return does not understand the meaning of charity.

This sutra makes a straight, simple statement that he who renounces, enjoys. It does not say, "Give up if you desire to enjoy." It announces that if you can give up, then you can enjoy; but if you are nursing the idea of enjoyment, you can never renounce.

This is a wonderful sutra. It proclaimed in the beginning that everything is of existence: this includes renouncing. What is there left to own and hold on to for one who has realized that everything belongs to existence? Nothing is left to take possession of. Renunciation is complete -- and the person who has realized this, who has renounced everything and whose ego has disappeared, is existence itself; and to become existence is to begin to enjoy. He is immersed in supreme enjoyment, absorbed in supreme bliss. He begins to experience that supreme enjoyment from moment to moment. Every minutest particle of his life begins to dance. What remains to be enjoyed by one who has become existence itself? He begins to enjoy all. Everything! The vast sky, the blooming flowers, the rising sun, the stars at night, a smile and laughter -- all become his objects of bliss. That supreme enjoyment has now spread itself on all sides for him. He is the

master and possessor of nothing now, but in all directions lie the expanses of enjoyment, and from all around he drinks the divine juice.

Religion is enjoyment. When I say this -- that religion is enjoyment -- many people become restless because their notion of religion is that it is renunciation. Bear in mind, one who thinks religion is renunciation will commit that mistake of investment. Yet the essence of life is renunciation. Life is renunciation. It is sheer stupidity to hold on to anything in life. The great mistake is to grasp tightly; in doing so one loses what one would have got. In claiming that ,"It is mine," man loses what was his already.

Everything falls of its own accord from one who has realized that everything is existence's. Then there remains nothing for him to renounce. Remember, the act of renunciation is impossible for one who says, "It is mine." If a person says, "I am renouncing this," it contains the belief that the thing was his. The truth is that he who says so cannot renounce, because his notions about my and mine still persist. The only man who can renounce is the one who can say, "Nothing is mine; what can I renounce?"

Before renouncing something, a person must have possession of the thing. If I say, "I give you the sky," you will laugh at me and say, "Let it first be decided that the sky you are giving away is yours." Similarly I may say, "The planet Mars I give in charity to you." This is equally nonsensical; it must be mine before I can practice charity with it. This illusion of renunciation happens to one who is entertaining notions of my-ness. No, renunciation does not take place just by the act of giving something up. It takes place only in the realization of the truth that everything belongs to existence. Then renunciation happens -- it is not to be practiced.

Renunciation is the experience, the realization of the fact that all is existence's. Now nothing remains to be renounced. Now even you yourself, who struggled to renounce, are not spared. Now there exists no claim for anything which could conceivably be given up. Total bliss comes to one whose renunciation is of this nature. All the essence, all the beauty, all the nectar of life is now his. Therefore the sutra says that he who renounces, attains to everything. He who empties himself, who surrenders even his I, becomes the master of infinite riches.

Enough on this sutra. We shall talk more tonight. Please take note of these few instructions about the morning meditation before we begin. The first point is this: Whatever I have been saying is all meditation. Keep your hand open and you will be filled with air. When you experience, when you recognize, that everything belongs to existence, you will be thrilled with the bliss within you.

This meditation will be of forty minutes. Keep your eyes and ears completely closed so that no light nor sound can enter. For the first ten minutes take deep breaths. Exert yourself to the full, so that all the energy of the kundalini may be roused. If your body begins to dance and spin and jump, let it do so. Don't worry about it at all. For the next ten minutes, with great joy within, relax your body completely. Your body will want to jump, dance, laugh, shout, cry, sing. Allow it to do whatever it wants; cooperate with it completely and fully. During the third ten minutes, continue cooperating with your body and at the same time keep asking yourself, "Who am I?" Keep asking, "Who am I?" as though you are chanting a mantra. Do this with pleasure, with joy. Then, during the fourth ten minutes, some of you will want to stand up, some will want to lie down, and others will want to roll around. Do whatsoever you like! Finally, during the last ten minutes, remain in silence, awaiting the entry of existence within. Keep yourself completely relaxed and without any resistance so that it can enter you. You will have to wait for that.

Before we start our experiment, put your hands together, and before existence make a solemn vow. Close your eyes, put your hands together, think of existence as your witness, and repeat this vow three times: "In the presence of existence, I vow that I shall exert myself to the utmost in meditation."

The Heartbeat of the Absolute

Chapter #3
Chapter title: The Shape Of Water

5 April 1971 am in Mt. Abu, Rajasthan, India

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FOR A PERSON LIKE YOU,
WHO DESIRES TO LIVE A HUNDRED YEARS
INVOLVED IN HIS ACTIVITIES IN THE WORLD
AND BELIEVING THAT "I AM THE DOER,"
THERE IS NO OTHER PATH THAN THIS --
THE PATH OF LIVING WITHOUT BEING SMEARED BY YOUR DOING.

There is only one path that can keep you unaffected while doing the things you must do in this world. The path which is discussed by the Ishavasya is this path: live by surrendering to existence, give it all away, leave everything at its feet. Surrender everything to it. Giving up the notion of yourself as the doer, you can live your life and remain unaffected by performing your worldly duties. This is the only path; there is no other.

It will be useful to understand two or three points in this connection. Number one: to live in this world without being affected by karma, by your doings, is a great alchemy, and a matter of great worth and wisdom. It is almost like imagining a person coming out of a coal-cellar without any trace of coal-dust on him. Moreover, this is not a matter of living in the coal-cellar for an hour or two. If we consider our whole life's duration, we are talking about a period of one hundred years; and if we consider many lives of the past, our journey will be through many thousands of years. Now, it will be a matter of great wisdom, or else of extraordinary luck, if a person living in such a coal-cellar, for one hundred years performing his daily routine -- waking, sleeping, sitting, standing and so on -- can yet remain untouched by the coal-dust in the cellar. It is quite obvious and natural that he will be smeared with soot. It is quite feasible to imagine that not only will the person come into contact with the coal-dust in the cellar, but may well actually turn into coal-dust. He will probably look like the incarnation of coal-dust! It seems difficult to believe -- living in his cellar for a hundred years -- that a man will not become coal-dust itself.

How can we pass through a thing without touching it? No sooner do we pass through it than we are joined with it. When we are angry, we become merged with our anger. When we love someone, we are united with him or her. Whenever we fight or run away or enjoy a thing, we are merged with our activity. Even when we make our renunciation, we are merged with it; and if we are joined with our renunciation, we tarnish our hands with soot. We are stained. The pride of having so much wealth arises in a man's mind when he is enjoying its fruits. Similarly, renunciation brings into his mind the pride of having renounced so much. That pride is coal-dust for us; that conceit is soot itself.

No matter how a person passes his life of a hundred years, he will do something, and if it is done with pride, it will blacken him. But this sutra of the Ishavasya tells us that there is a path which enables a person not to lose his purity, and where he is not affected by his actions, despite living in a coal-cellar. This seems impossible, but it is not impossible if we rightly understand the meaning of this sutra. A man can do anything, it says, but as long as he is the doer, he will be blackened. Only one alternative is available: to cease entirely to be the doer.

One cannot avoid actions. Actions will certainly be there as long as we live. It is a mistake to say, "Give up doing things so that there is no chance of being smeared by them." Actions will be there till death. To breathe in is an action. It is not only the man who runs his shop who is involved in action; the beggar also is doing. It is not only the housekeeper who is involved in doing; the man who leaves his house and runs to the jungle is doing too. Their actions may differ, but this does not mean that the one's is an action and the other's is nonaction: both are actions so there is no point in believing we can protect ourselves from the coal-dust, when leaving it all is as much an action as living it all. By thinking thus, we will get nowhere. Giving up actions one runs away, but then that running away becomes one's action. Action binds us fast.

There is only one way out of this predicament, and that is to find freedom from being the doer, even

though we cannot free ourselves from doing. But how can we free ourselves from doing when the doing is going on? Shall I not become the doer when I am doing the action?

The Ishavasya tells us that even while doing, we can be free from being the doer. Ordinarily it appears to us that we can perhaps be free from becoming doers only if we give up actions. "I shall do nothing, hence I shall not become the doer." But the Ishavasya tells us quite definitely that this is impossible. On the contrary, what is possible is that you go on doing things, but you remain separate from becoming their doer.

Don't be doers! How can this be? We are acquainted a little with such action. To act on stage is to experience the possibility of doing without being the doer. Rama weeps aloud in the forest when Sita is lost. He runs from tree to tree, clinging to the trunks and crying, "Where is Sita?" Crying to the trees, the actor possibly wails more earnestly than Rama himself, and maybe more cleverly and skillfully too, because Rama had no opportunity for rehearsal. This actor has had plenty of practice. He performs the very same actions which Rama performed, but there is no doer behind them; there is only an actor.

Remember, actions can be of two kinds: one in which there is a doer, and the other in which there is an actor. If the actor replaces the doer, the action will continue on the surface, but there will be total transformation within. Acting does not bind you to the action, it does not affect you. It remains entirely outside, it does not enter within. It does not go deep within, it vibrates on the surface and then disappears. No matter how much the actor of Rama may weep and grieve, those tears do not come from his inner self. Usually he has to apply coal dust to make the tears fall, and if he does not use coal dust it is because he has learned to shed tears through practice. They do not come from the depth but from the surface. He shouts, he makes great noise, but it comes from his throat and not from his heart. The inner self remains absolutely untouched and unaffected. He passes through the coal-cellar, but not as a doer; he remains an actor.

Remember, it is the doer who gets covered in coal-dust, not the action. If it were the action that caught the coal-dust, then what the Ishavasaya says could not happen, what the Gita says could not happen. Then there would be no escape from action as long as one lived. Then one could be free from action only after death. Then it appears there would be no liberation as long as life persists. But how can one be free after death when one cannot be free while living? If one cannot be free while living, there is certainly no scope to find freedom after death.

If action itself can be smeared with the soot of life, then liberation is impossible. But those who search deep within say that the coal dust clings to the doer and not the doing. That is, it clings only when one says, "I am the doer," when the emphasis is on the action and when I and the action are identified with each other. Only when the tarnishing happens -- when the I becomes one with the action, and says "I am the doer" -- only in such a situation does the coal-dust cover the doer; and then life is filled with darkness and blackness.

If there is no one within saying, "I am the doer," and at the same time there is the knower who understands that the action is going on -- that the actors have come together on the stage to enact the drama -- then it makes no difference how great the stage is; let it be as wide as the whole world! It makes no difference that the curtain in the drama is raised only once at the time of birth, and is lowered only at the time of death. Nor does it matter that the drama is very long between the raising and lowering of the curtain. All this makes no difference; it does not affect you at all if you see it from within as a performance. If you carry this understanding within, then the whole world is a *leela* -- a play, a drama, a stage for you -- and life itself is like a story. Then we are actors, and nothing affects the actors.

This sutra of the Ishavasya says there is only one way for a man not to be affected while performing his duties in life, and that is to transform life into acting. But we are extraordinary people. We transform acting into life, but we do not transform life into acting. We try many times over to present our acting as our real life, and our repetitive actions actually become the driving forces of our lives. If we consult psychologists, they say that man's obvious behavior is all cultivated action. It is all conditioning.

We call this man's nature, but the psychologists declare that there is nothing like man's nature. If there is anything like man's nature, it is endless fickleness. Man's nature is like water. If we pour water into a glass, it assumes the shape of the glass, and if it is poured into a cup, it assumes the cup's shape; if it is poured into a pitcher, it assumes the shape of the pitcher. Water always assumes the shape of the vessel into which it is poured. Then what is the natural shape of water? It has no natural shape. Its nature can be described as the capacity to assume endless shapes. Water is not obstinate, it is not stubborn. It does not assert, "I shall remain in this particular shape." It says, "I am willing to live in any shape, whatsoever it may be."

Man also has no nature of his own. The phenomenon which we call nature is just frequently practiced behavior patterns. It is actions performed in a cultural frame in often repeated circumstances. So, a person born in the family of a nonvegetarian eats meat. It is not his nature that chooses it; if he had been brought up

in the house of a vegetarian, he would have taken to vegetarian food. Then he might become nauseous or upset at the sight of meat. But this is no testimony to a virtuous nature, any more than eating meat signifies an evil nature. Characteristics such as these are no indicators of greatness.

The shape of an action is a practiced thing, which we are teaching to people from their very infancy. If we rightly understand what that training is, it is just a preparation for the performance a person will be expected to give in his life. Our educational institutions are rehearsal studios. They are the training studios where we prepare ourselves for the performances of our lives. We train a person to act in a particular fashion in our families, society, schools and universities. We train one as a Hindu, another as an American, another as a Chinese, and another as a Christian. When they are thus trained and their frame of mind becomes strong and firm, it looks as though that frame of mind is their nature. No, all these are just much repeated performances, so firmly fixed eventually in man's mind that it does not even occur to him that he is simply acting his part.

Have you ever thought what religion you belong to? Hinduism, Jainism, Islam, Christianity and other religions are all performances taught to you. If you had not been trained in them you would never have known about them. But when you say, "I am a Hindu," you become the doer. Then you can take a sword in your hand to defend your religion. Then lives can be sacrificed and killing can be done. Quarrels can be picked with anyone who says you are not a Hindu.

Psychologists used to say that habit is second nature. This was the view of past psychologists. But modern psychologists say, instead, that nature is the first habit. As more and more research is conducted into man's nature, it is more and more convincingly known that nature is the first habit -- a deep-seated one that became so firmly fixed that man forgot that he was performing. If you can keep it in mind that you are performing, there will be no more killing one another. On the contrary, you will say, "What madness! I am playing the part of being a Hindu and you are playing the part of being a Mohammedan; why should there be any quarrel in that?" No, it is when this phenomenon is not looked upon as a play, as acting, that quarrels and fighting break out. People become serious then, and they cease to be playful.

Eric Berne has written a book called Games People Play. He does not deal merely with games like football, hockey, cards and chess, but with those of being Hindus, Mohammedans, and Christians. These are also games which people play, sometimes at great cost and with much harm. Chess players have been known to take up swords against each other over the issue of their victory or defeat, so it is hardly a matter of great concern that they kill one another over the matter of their religious differences.

It seems that when the games are taken seriously they become part and parcel of life; and whatever is taught is clung to. All over the world women have been taught that they are inferior to men, and they have believed it. But there are matriarchal societies also, where man is taught that he is inferior to woman; and the people in such a social order will cling to this belief. There are families where the woman has superiority over the man. The interesting thing about this situation is that in the case where woman is superior to man, the women have become more intelligent than the men. And where woman was taught her inferiority to man, the men became more intelligent.

We mold men like water in vessels. Then acting holds the ego so fast that it does not say, "I am acting"; it says, "I am!" Then being a Hindu is not a play: it is what I am. And the coal-dust begins to affect you as soon as you say, "I am." It could be considered less important if it only affected you: but a person smeared with coaldust soon begins to throw it over others also. The coal-dust on our hands is passed on to others. We ourselves are blackened and we blacken others. We set about transforming the acting into a role performed by a doer.

When two small children celebrate the marriage of two dolls, we say they are playing. But have you ever recognized that the marriage of a man and a woman is, to some extent, nothing more than the marriage of dolls? In both the marriages, all forms, all considerations, all arrangements, all music, all show and all the other trappings are the same. The only difference is that the one is played by small children and the other is played by grown-up children. Small children forget the game quickly; they do not remember in the evening that the marriage was celebrated in the morning. But grown-up children go even to the lawcourts to fight for their marital rights. They do not forget the event, but cling to it fast.

Nobody is prepared to see their marriage as a play. It is difficult to do so, because if the marriage is considered as a play, then the family which is the result of marriage must inevitably be looked upon as a play. Then the community made up of these families is also a play. Thus the circle expands, until the whole human world encompassing this community becomes a play. That is why we have to cling firmly to every detail of our position and say, "No, the institution of marriage is not a play, it is a serious matter; it is a

life-and-death issue." The family is not a play, the community is not a play. Then every step, every action, becomes as hard and intractable as stone.

The whole structure becomes more and more rigid; and we, the society, will destroy any person who regards this manmade arrangement as only a play, because such a person threatens to undermine all our serious arrangements. He refuses to obey the rules of our game, so we take revenge upon him. Our life is a long, continuous acting; but we have so structured the acting that we can say it is our doing -- we are the doers.

The Ishavasya affirms the opposite. It says, "At least know acting as acting; there is nothing in this world of which you should be crazy enough to be its doer. If you become the doer, you are certainly insane. Let existence be the doer. Leave everything to it which always is, which was when you were unborn, will be when you have ceased to be. Leave all your doings to existence. Do not take the load of doing upon yourselves. That load will be far too much for you; it will be more than you can bear. To carry that load is beyond your capacity. You will be crushed under its weight and you will die. Nothing can save you from it."

But our ego finds it difficult to swallow this. On the contrary, it takes pleasure in the weight of the boulder on its chest. It says, "I am lifting such a heavy stone, and what you are lifting is nothing compared to my burden! I am carrying such a heavy load!" The president, the prime minister, are people who take pleasure in carrying heavy boulders. For lifting such boulders they receive thousands of insults and find themselves in thousands of difficulties. But they can say, "Look at the paltry little stone you carry on your back: you are no more than the president of your village -- where is the comparison between you and me? I am the president of the whole state and you are the president of a village!" The desire to become village president is small scale; to become president of a country requires craziness on a larger scale. But the constant preoccupation of the village president is with the matter of when he will be able to carry bigger boulders. Throughout our lives we value the person in proportion to the weight of the stone -- the greater the load on his back the greater he is.

The truth runs exactly contrary to this belief. Those who know look for the person with no load on his back; he carries no burden and is as light as a flower. But it is difficult to find such a person, because everyone clings on to some load or other; no matter how small, the load is there. If he is not the village president, he is at least the head of his family -- and it is not always the case that only the father is the head of the home. If the father goes out for a while, his eldest child will assume the role of head over his younger brothers and sisters. He immediately begins to dominate them. He begins to play the role of his father. For instance, your eldest son is quarreling with his younger brother in your presence, but if you leave that place, you will, all of a sudden, find that the eldest begins to dominate. He begins to play the role which you were playing. Its scale may be small, its status may be small, but the drama is the same. You may be playing out this drama before two or three hundred people, while your son is enacting the same drama before two or three children. There is no difference in the drama, only the proportions differ. Small children will play small dramas, grown-up children will play big ones, and the elders will enact really great dramas.

Man is upset when he cannot show that he carries a big load on his back, so another interesting feature emerges: he generally boasts a bigger load than he actually has. There was a lady professor with me in the university where I was working. I was fed up hearing about her various illnesses. Can a person have so many illnesses? Whenever she met me she would complain about some great illness; she never suffered from small ones. Then I asked her husband about her suffering from so many illnesses, and added that, ordinarily, a wife is herself sufficient illness for a husband, "but in your case all these illnesses are added to it. How do you cope with it all?"

He replied, "Please don't believe in her stories. She never suffers from a petty illness. Even a little cold she will never talk of as anything less than tb!"

I was puzzled and began to wonder what secret lies behind the need to magnify one's illnesses. Here is the secret: if you have a serious illness, you have a heavy burden; you will be considered important. But if you suffer from a small illness you become a worthless person, because your illness is of a trifling nature. It does not carry much value, there is no need for others to worry about you. So serious illnesses are called royal diseases -- tb was looked upon as a royal disease. Poor people did not suffer from it, only kings suffered from it!

Recently I was reading about a woman who approached a doctor and requested him to remove her appendix. The doctor asked, "Is your appendix troubling you?"

The woman said, "No, but that doesn't matter. All the women of the club where I am a member have been operated upon -- some have their appendix removed, some have something else removed, but nothing

has been removed from my body. I don't have anything to talk about!"

Man treasures the burden on his back, so it is difficult to discover a person as light as a flower who can say, "I carry no load." Only a man who has entrusted all his load to existence can say so, and the interesting thing about this is that the whole load is in any case existence's alone. We poke our noses in unnecessarily. Our condition is similar to that of a passenger who was traveling in a train with his load on his head. The other passengers persuaded him to put it on the floor, and then said, "Why do you burden yourself unnecessarily?"

He replied, "I only bought a ticket for myself." He was so simple and guileless. He said, "I haven't bought a ticket for my luggage. How can I keep this trunk and the bedding on the floor? It would be cheating the government. So I am keeping it on my head."

Now that simple man had no idea that keeping the load on his head would make no difference to the train's total load. The total load of this universe is borne by existence. The whole performance of managing the affairs of the universe is done by existence alone. But we are very strange passengers. We derive great happiness from keeping our luggage on our heads during our journey in existence's train. We even say to those who carry small burdens, "You have wasted your life. You should have increased your load." And why? So that by the time the man dies the load on him looks so great that everyone will remark on how much he has left behind! This is why, when someone dies, we gossip even about loads they were never carrying. We help make the load look greater.

I have heard: a man died, and the village priest, standing near his grave, began to talk about him while lowering his coffin into the grave. He praised his virtues, his good deeds, and his services to others. Hearing this, the dead man's wife became a little worried. She asked her son to bend a little to look into the coffin and to make sure that it contained his father's body, because she had never heard about all these good deeds he was said to have done. At night she went to the priest and asked him, "What were you saying about my husband? As far as I know, my husband never did any of the things you were talking about."

The priest replied, "Never mind. He may not have done any of those good deeds, but what will people say of your husband if no such activities are mentioned?"

Voltaire had a friend. He had insulted Voltaire throughout his life. He used to criticize him in every possible manner. He used to oppose Voltaire on every issue. He was not a good person. When he died, some people went to Voltaire and said, "Let there be peace between you now; after all, he was your friend. Granted that he insulted you a lot, called you names, criticized you bitterly, and tried to undermine you. But now that he is dead, please write a few words in praise of him." So Voltaire wrote, "He was a good man, and a great one -- provided he is really dead." If a person is living we are unable to praise him. Once he is dead we have to praise him, and burdens which he never carried are ascribed to him.

But the Ishavasya is referring to a person about whom there remains nothing to praise after his death. It talks about one who has thrown all his authorship on existence. One who says, "I am not at all, it alone is there. If there is a doer, it is existence only. At the most, I am only a pawn in its game. I am willing to go wherever it directs; I am willing to be what it wishes, I am willing to do whatever it commands. If it wishes to defeat me I am willing to be defeated; if it makes me the winner, I am willing to win. Neither victory nor defeat is mine. Defeat is existence's, victory is existence's also."

The surrendering of such a person is total. He attributes everything to existence: "I too am -- as all doings are -- existence's." Such a man will do all that is necessary in life -- living, breathing, walking, standing, sitting, doing his duties, eating his food and sleeping at night. All these activities will be there, but there will be no doer within.

This is the only path. Let me repeat, the sage of the Ishavasya is perfectly correct when he declares that this is the only path. And the people who have really lived unaffected in this world -- untouched, always fresh and new, as innocent as when they were born -- are those who never accumulated, never nourished any sort of ego during their journey through life; who lived in a state of egolessness. Ego means I am the doer, egolessness means surrendering -- surrendering everything at the feet of existence.

The Heartbeat of the Absolute

Chapter #4
Chapter title: The True Desire

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THE ASURAS --
THE DEMONS --
ARE THOSE WHO ARE ENVELOPED
IN THE DARKNESS OF SELF-IGNORANCE.
THOSE WHO ARE KILLERS OF THE SELF
GO TO THE WORLD OF THE ASURAS
AFTER DEATH.

The Upanishads divide man into two categories. First, those who kill the *atman* -- the self; they are suicidal because they kill their own selves. And there are those who know the self; they belong to the second category. The knowers of the self and the killers of the self. We have a word, *atmahatya*, meaning killing of the self, but we do not use it in its right sense. The Upanishad has used it in its true sense. When a person has destroyed his body, we say he has committed suicide -- killed the atman. This is not right, because to kill the body does not mean to kill the atman. To kill your own body is certainly to commit suicide. It certainly means your own death, and yet, at the same time, it is not your own. It is merely a changing of the cover, of the body. It is the killing of the body, not of the self -- not of the atman.

The Upanishad calls him the killer -- the destroyer of the self -- who goes on living without knowing himself, who is covered in ignorance. Such a person is killing his atman. To live without knowing oneself is the real suicide. And we all live without knowing ourselves. We live but we do not know at all who we are, from where we are, why we are, for what purpose we are, where we move, what the meaning of life is. No, about all these questions we have not the faintest idea. We know nothing about ourselves. We may know about many other things, but we are utterly ignorant about one thing; we know nothing about ourselves.

The Upanishads will brand us as killers of the self, as *asuras* -- as demons. Knowingly or unknowingly we mutilate ourselves till we can no longer know ourselves. First our ignorance troubles us, then it troubles others. Bear in mind, an ignorant person attacks himself first and attacks others afterwards. In fact as long as we have not already attacked ourselves first, it is not possible to attack others. It is impossible to give pain to others before we do so to ourselves. The man who has never cut his own legs on thorns does not scatter them across the paths of others. And one who has not given himself cause to weep can never plan to create trouble for others. The fact is, first of all we create trouble for ourselves, and when it has become solid and concentrated and begins to manifest through us, then we start distributing it. Only the miserable make others unhappy. This seems all right because we are sharing that which we have. But this giving is subsequent, secondary; first of all we give pain and misery to ourselves.

Are we not all tormenting ourselves? We are! We may strive to give joy and pleasure to others but in the end we give only suffering. The road to hell is paved with good intentions, and it is made with the efforts of good wishes that we entertain for ourselves. What our desires are is not the root problem. We all desire to give joy to ourselves, but no one can give himself joy without knowing himself. How can a person who does

not know "Who am I?" have any idea of "What is my joy? I can know what my joy is only when I know my nature, my own being, my self."

As long as I do not know anything about the kind of roots deeply embedded in me, how can I have any sense of what flowers may blossom in me? What flowers can I hope for when I am so ignorant of the seeds that lie within me? What flower should I desire to be? If I have not the least idea about the seed itself, the result can only be unhappiness for me, whatever I may try to be, because I cannot be what I try to be, and in consequence I become miserable, afflicted, worried. I will die in tensions and worries. My whole life will be a mad race of cravings, but I will reach nowhere. Though the journey is very long, I will not find the destination, because it is hidden in my nature, in my self.

First of all I should know who I am. I should ascertain whether I am trying to discover what I am, or whether I am trying to discover what I am not. If I fail to discover what I am not, I shall certainly be miserable. Still more interesting is the fact that if I actually succeed in discovering what I am not, I shall still be miserable. Those who are unsuccessful in life certainly become miserable, but there is no end to the miseries of those who succeed either. That unsuccessful people become miserable can be understood. But the successful ones also become unhappy. Just go and find out from successful people.

Then it appears that life is a great joke, a mockery. In this world the unsuccessful become unhappy, which seems quite logical; it seems just and proper. But those who succeed in life also are unhappy. In such circumstances this world appears very crazy and unbalanced. When both the successful and the unsuccessful have to be unhappy, then there seems no way to be happy. So let us first of all ask the successful people why they are unhappy, as there is nothing surprising about the unsuccessful being unhappy. Let us ask people like Alexander the Great and Stalin; let us inquire of multimillionaires like Carnegie and Ford. Ask those who got what they wanted. Ask them, "Did you find happiness?" and you will be very puzzled to hear their replies. They say, "We have been successful, but successful in finding unhappiness." Those who are unsuccessful also say, "We failed to achieve happiness; we found unhappiness instead." Those who achieved success say, "We succeeded in becoming unhappy; we found only unhappiness in our hands."

Those who run fast in the race of life reach their destination only to arrive at unhappiness; and those who reach nowhere and wander here and there in the wilderness also wander in misery. When such is the case, what is the difference between the destination and the path? What is the difference between roaming about and reaching the destination? There appears to be no difference. The difference cannot be seen, because the person who does not know who he is will be made miserable even by his success. The day on which he becomes successful he will realize that the building which he constructed -- his great achievement -- has not fulfilled his need. It gives his nature no nourishment. The building has been constructed, he has accumulated wealth, he has found fame and fortune; but these achievements fail to nourish any part of his inner life, they fail to bring contentment. He should have sought to discover, "What is my true desire, what is my longing? What do I really wish for?" Without knowing your true desire you will simply go on and on desiring, jumping from one desire to another.

Some days before his death, Freud wrote in a letter to his friend: "After hearing about the miseries of thousands of people throughout my life, I have come to the conclusion that mankind is destined to remain unhappy always, the reason being that man does not know what he wants." When a man like Freud says such a thing, the matter is worth thinking about. He says, "I have arrived at the conclusion that man does not know what he wants, after studying the sufferings, worries, anxieties and mental conflicts of thousands of unhappy people."

Man will never know what he wants because, in the first place, he does not know who he is. Suppose I go out to get clothes made for myself. I do not know anything about my body, I do not know anything about my measurements, I do not know anything about my bodily requirements; in brief, I don't have any idea about myself and yet I go out to get clothes made. When they are ready I find that they do not fit me. There is something wrong somewhere; they are unfit for my use. By all means go and have your clothes made, but before going out find out who you are, find out for whom the clothes are to be prepared, for whom the building is to be constructed, for whom happiness is to be sought.

It is very interesting to observe that no sooner does a person know who he is than the journey, and all the arrangements and preparations of his entire life, are transformed. He no longer goes looking for the things which we seek. He shows no willingness to smile and look pleased because someone offers him at a throwaway price -- or for nothing -- the things for which we labor hard. If someone is willing to give him something free, he will turn away from that man in case the thing is thrust upon him. He is out to achieve

something quite different, something unusual; and it is interesting to find that those who know themselves never fail. Up to now they have never been unsuccessful. They succeed as much as those who do not know themselves remain unsuccessful. The man who knows himself becomes successful because, on knowing the self, he opens for himself that secret and that door where bliss is. That bliss is hidden within the self.

So, the Upanishads declare there are two types of people: those who know themselves, and those who are ignorant of themselves. Those who do not know themselves pursue their way deep into ignorance, and everything they do is done in ignorance. They go on acquiring in ignorance, they make decisions in ignorance, and in their ignorance, their race becomes faster and faster. The normal view is: "I did not achieve what I wanted in my life because I did not run as fast as I should have. Let me run a little faster, and faster, and still faster, so that I may achieve my goal. Perhaps I did not get it because I did not stake all. If I stake all, I might get."

We never stop to consider whether what we are trying to achieve has any inner harmony with ourselves or not. Even if the thing is achieved, it will be of no use, and if it is not achieved it cannot be of any use; and the time spent in getting it or in being unable to get it is lost. To this extent we have become our own assassins. We have become asuras, demons, killers of the atman -- the self. The word *asur* means those who live in darkness. It means those who live in a place where the light of the sun does not reach, a place where there is no illumination. They grope in darkness, they wander about in darkness, like germs of darkness. Those who do not know themselves are living in this darkness.

To know oneself is to become the sun. The journey of such an individual is into the world of light; but there are those whose inner light is not burning, is extinguished; they are deep in darkness. Those who keep on running, groping, hankering, following the blind, are like the blind following the blind. And there are some among them who are great talkers; such people have the following of those who talk less, and so the race goes on. The blind with a little courage gather around themselves the blind with less courage.

Kahlil Gibran has written that he was roaming from village to village, promising to show God to people if they followed him. Nobody ever followed him so no trouble ever arose. The villagers told him to come again as they were then very busy with other things. The crop was ripe and ready for harvesting, so he should come again after some time. When he visited them again, they said, "The crops are not good this year; there is scarcity and we are in difficulty. Please come next year." He continued to visit villages. He was not in a hurry to persuade anyone to follow him, but one impetuous man from a village decided to follow him. When Gibran said, "Follow me if you wish to see God," that man threw away his axe and said, "I am following you!"

Gibran became nervous. Then he thought, "How long will he follow me? In a week or two he will get tired and will leave me." But the villager continued to follow him.

One year passed. The man said, "I shall follow you wherever you lead me." Two years passed and Gibran became more nervous. He tried to avoid his follower, but the man always stood behind him, saying, "I am prepared to follow you wherever you lead me. I shall abide by whatever you ask me to do."

Six years passed in this way. Then one day the man took Gibran by the neck and said, "You have taken a long time, now show me God. Where do you wish to go now?"

The guru said, "Please pardon me; I have even lost my own way in your good company. I myself have lost my way since you followed me. Before you began to follow me, my road was quite clear for me. Everything was clearly visible. I was near the destination, God was in front of me. What a calamity that I let you join me! Now I too have lost my way. So, please leave me and go your own way."

That villager warned him, "Don't visit our village again!"

Gibran said, "Brother, I beg your pardon. I shall never visit your village, but I can go to other villages, because there are no such people as you in all these villages. They simply hear me and I go on my way alone."

Man, living himself in ignorance, is often given to telling others about the light of true knowledge; to do so comforts him and helps him forget his own darkness. It is important to be aware of such people. When you start to discourse on matters about which you know nothing it is difficult to estimate how much harm you do to others. But it is difficult to find a person who follows the rule of talking only about what he knows, and who keeps silent about that which he does not know. No, there is a great attraction to showing others, to telling others, if an opportunity arises. The attraction is tremendous. If we meet someone who appears a little weak on the subject of God and the soul, and who can be overwhelmed and awed by our talk, then we certainly thrust our knowledge upon him. Then we will show him the path to attain God and instruct him how to proceed.

This work of showing the path to others is delightful and gratifying because it creates a delusion in us that we already know the path: and in showing it to others over a long time, we forget, by and by, that we ourselves do not know the truth. There are very few people who really know, but there are lots of people who are always ready to advise others. It would benefit the world greatly if those who do not know but go on talking to others would remain silent on the subject of spiritual knowledge. But it is very difficult for them to keep quiet, and it is equally difficult for others to silence them. If you try to silence them they will begin to shout all the more, because in shouting aloud they can deceive themselves. Their own sound falling into their ears creates confidence in them: "It's all right, I know the truth!"

The Upanishads declare that there are two types of people. Weigh and consider carefully to which of the two types you belong, to which category you belong. It is necessary to make a decision faithfully and truly about yourself so that the next step can be taken correctly and in the right direction. Who are you? The self-killer or the self-knower?

If you are a self-knower then no question arises, the matter is over. Then there is no journey for you. If you are a self-killer then you have to make the journey. It has not yet begun, let alone the question of its being over. But it is easy to consider ourselves as knowers of the self, because all have read the Upanishads, the Gita, the Bible, the Koran and what Mahavira and Buddha have said. It is difficult to imagine how costly and harmful this has been for mankind. These 'religious' books are at the tip of everyone's tongue; they are all known completely. The fact is, nobody knows anything about them but all are in delusion that they know everything, because the whole book is memorized.

People write me letters, saying, "You said something about a certain matter, but it doesn't seem to be correct because there is something else written about it in such and such a book." Now, if you know what is right then it is not necessary for you to listen to what I say. And if you don't know what is right then how can you decide that what such and such a book has written is correct? This matter cannot be decided simply by thinking and pondering on it. One has to do something in this matter, simply thinking and pondering will not do.

Yesterday when I was leaving this place, a friend approached the car and said, "What you were saying in your lecture today is said in the Yogasara also." Now, this person has already read the Yogasara. So I said, "Take heed to do as I am telling you -- because if you had acted upon what the Yogasara has to say, you would not have needed to come to me. You have shown the Yogasara great reverence; but you did nothing. Please don't honor me in the same way. And now you ask whether this has not been said already in the Yogasara. What difference does it make? You have read the Yogasara and now you have heard me. The question is: when will you put into practice what you have heard?"

The questioner was not a child, children never ask such foolish questions. He was an old man. If you want to gather very foolish stories, you should approach the old people, because their foolishness has been ripened and seasoned. They have experienced ignorance in all its strength and heaviness. They are familiar with all the scriptures. They know all that has been said. They have become 'knowers of the self.' There is no harm in having become so. It is very good, very praiseworthy. If someone becomes a knower of the self, it is cause for celebration. But then there is no need for him to come to me, and since he has come, I know that his reading of the Yogasara was useless and that whatever he has read up to now has been of no avail.

It is very likely that such people will make me as useless as they have made all their reading. They are so busy with this activity. If I say that what the Yogasara has said is right, then -- I know it -- the matter will be over. But if I say, "It is not said in this way in the Yogasara," they will seize the opportunity to start a debate. You can argue for the whole of your life.

I am not eager for any debates, I am not anxious for any isms. I am eager about this one small matter -- that you may be able to decide clearly whether you are a killer of the self or a knower of the self. If you are a knower of the self, you are beyond consideration. Then I have no concern with you. The matter is over! If you are a killer of the self then something can be done, and I am telling you what can be done. Remember this: it is not my telling you that makes it right, nothing becomes right because of my saying so. You will not know it in any way until you have translated it into action. Know it after putting it into practice -- after its execution.

Religion is experimentation, not thought. Religion is a method of acting, not of thinking. Religion is science, not philosophy. It is certainly a laboratory, but not a sophisticated one where we go and collect materials and instruments, and start performing experiments. You yourself are the laboratory. The whole experiment is conducted within yourself.

Enough for today. We shall talk on other sutras tomorrow. Now I shall say a few words on our experiment here and then we shall start doing it. I start with the belief that you are killers of the self. You may be offended by my words. It is good if you are offended. It is good if you hurt a little. Sometimes I find people so emotionally dead that they are not even affected by such words. If you label them as killers of the self, they will say, "You are right, we accept your label." I tell you that you are living till now without knowing yourself. I want you to enter within your self, and to be able to say to your self, "I am living without knowing my self"; because the anguish of not knowing oneself is so acute that it will guide you in your experimenting. Otherwise it is not possible to do it.

Bear in mind, the experiment is such that you will know it only if you do it. You will not be able to know because your neighbor does it. In this afternoon's meditation I saw some ten absolutely childish people who were looking here and there to see what others were doing. What will they see? Someone is running, someone is dancing, someone else is shouting aloud. What are you looking at? Maybe you are thinking that these people are mad. I am telling you to think again -- *you* are the mad ones! That person is doing something. Have you come to watch mad people? Why have you come all the way here? Just to watch someone dancing? Your labor in coming here was wasted. Such a long journey and worthless. If you wanted to see mad people you could have done so in your own town. It was not necessary for you to make such a long journey and to climb this mountain.

You will never be able to know what is happening within another's body. If he is laughing you will be able to hear the sound of laughing, but you will never know the dream which he is dreaming within himself. If he is weeping you will be able to see his tears, but you will never know the thing which has been excited within him and which flows out through his tears. If he is dancing you will see his hands going up and down, or you will see him jumping, but you will never know what sound began to play within him, what wires began to hum within him: you will not be able to hear that unknown sound of his inner flute, no matter how close you keep your ears to his chest. Therefore I tell you to forget the other completely, to leave aside all concern with others.

So I want to say that from tomorrow you wear blindfolds even during our afternoon meditations. Nobody should sit here without a blindfold on; and plug your ears with cottonwool. Leave aside your curiosity to hear and to see; you will get nowhere through such activities. You have to keep your eyes open during the night program; those who have kept their eyes shut to the maximum during the day will be able to go as deep as is possible. Those who have not done so today should bear this in mind and keep their eyes shut as far as possible. The night program will be with open eyes.

Remember this: when your eyes are open, your energy continues to flow out all the time. If you wish to do this experiment with your maximum energy, then keep your eyes shut as much as you can during the day so that energy may be accumulated. Your eyes can use this energy in the night program; otherwise it cannot be made use of. So be very careful about this tomorrow. Keep your eyes, ears and mouth shut to your utmost capacity. The morning program and the afternoon silence will be gone through blindfolded, and your eyes will remain open for forty minutes during the night program.

Now we will sit here for forty minutes and you keep on simply gazing at me; don't even blink. Keep the eyes wide open for forty minutes. You will begin to have many experiences, and those who have carried through the experiment in the daytime -- and many friends have done it very conscientiously -- will discover some very important results. Those who prefer to do it standing should move to the outer circumference on all sides and stand there, as they are likely to jump and dance vigorously. People sitting in the center around me on all sides in this corner should remain where they are. Now those who are standing should scatter in all directions. Those who have the least idea that standing will be a more appropriate position for them should move away now, so that they won't need to get up in the middle of the program, because once we start you will not be allowed to stand up and disturb those around you.

Keep complete silence -- nobody should talk. I want to watch and see you for forty minutes. I shall be sitting in complete silence. Then let whatever happens, happen to you. If you desire to take in deep breaths, do it; if you want to dance, then dance; but your attention should be on me, your eyes should gaze at me. If you have a mind to shout, or to dance, or to weep or to laugh, do that. Do whatever you want to do, but keep your eyes towards me.

I may give you a few instructions. When I feel that you are now well into your own tempo, I shall raise both my hands upwards. At that time exert yourself fully. That will be my signal that your kundalini within is rising -- is awakening. Now put all your energy into your activity. And when I feel that you are so full of energy that godliness can descend upon you, I shall lower my hands. Then put all your energy, without

keeping any remainder in reserve, in your activity -- and much will happen!

The Heartbeat of the Absolute

Chapter #5
Chapter title: A Milestone Marked Zero

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THAT HIGHEST SPIRITUAL ELEMENT,
THE ATMAN, IS UNALTERABLE BY NATURE,
AND HAS A QUICKER MOTION THAN THE MIND.
THE SENSE ORGANS CANNOT
REACH IT, FOR IT PRECEDES THEM ALL.
IN ITS STILLNESS IT SURPASSES ALL MOVING THINGS.
ONLY IN ITS PRESENCE DOES THE AIR GOVERN ALL THE ACTIVITIES OF ALL LIVING BEINGS.

In its stillness, the *atman* -- the highest spiritual element -- is the fastest among the fast. It surpasses the motion of sense organs and the mind because it is prior to both. It is, before either was created. It is beyond both of them.

It is very necessary and useful for the seeker to understand this sutra. The first thing is that we are ignorant of this highest spiritual element; we don't have any knowledge about it. It is us, and yet we do not know it at all. It is the ultimate depth of our consciousness, from where our being is born and developed.

If you imagine yourself as a tree, understanding is made easy. The leaves on a tree spread out into the sky; behind the leaves branches lie hidden, and at the end of the branches is the top of the tree. The tree also has roots below, hidden in the interior of the earth. It is not too difficult for a tree to believe that it is leaves only, because the roots are invisible; they are hidden deep in the interior. So it is possible that the tree may think, "I am a cluster of leaves," forgetting that the roots are there also. But its forgetting them makes no difference. The roots will go on doing their duty in spite of that. Leaves cannot live long without their roots. It is interesting to notice that leaves cannot live without roots, but roots can live without leaves. Even if we cut down the whole tree, the roots will be doing their work and a new tree will sprout and blossom. But if we cut out all the roots, the leaves will simply wither, dry up and die. They cannot give birth to new leaves. The roots that are hidden deep below in darkness are the real life.

If we consider man as a tree, the things we call thoughts are nothing more than the leaves of the tree -- and we look upon this sum total of thoughts as 'I am'. Roots lying in the depths are the real things, they are the highest spiritual element. But just as the roots of a tree are concealed deep underground and in darkness, so is our highest spiritual element, the atman, concealed in the primordial depth, in existence. From there we receive the essence of life, from there comes life itself. From there flow the streams of life-energy, and up into our leaves. If those roots are not there, our leaves cannot be there. So on the day on which those roots shrivel, our leaves wither, our branches dry up, people say of us, "The man died."

As long as those roots keep on drinking and sucking in the juice of life-energy, the highest spiritual element goes on expanding, and we feel we are living. Our thoughts are like our leaves, our desires are like

our branches, and our ego is born out of the union of these leaves and branches. This is a very small part of our existence. Our most important part, our basic essence, is hidden underground; it is called atman by the Upanishad, meaning the highest spiritual element. It is that which we can forget, but without which we cannot live. It is that without which we cannot achieve anything. But it is so deep underground, in such a depth of existence, that we can afford to forget it. The highest spiritual element is forgotten; we lose sight of it.

It is interesting to observe that the thing without which we can still exist is not very deep, it is well above the surface, visible, and can be easily caught hold of, so when we try to catch hold of ourselves, it is our profusion of thoughts that we think of as 'I'. We think that the mind is 'I'. But mind -- the mental element -- is only our mass of leaves. The highest spiritual element is our roots. And bear in mind, one whose understanding does not reach to the very roots can never know that source from which the roots drink. Roots are the atman, and one who reaches to his roots will soon discover the earth that feeds the roots.

One who has come to know the highest spiritual element will also be able to know the supreme element -- Paramatman -- God. But we live in leaves and think that mass of leaves is 'I'. So when a small leaf withers away and falls down, we think we are dead, we are gone, we are lost. And when all leaves wither away, we think life itself is extinguished. We do not know what life is. We live in the belief that the outer covering of life is 'I'.

The Upanishad says that one who lives in this outer covering is a killer of the self. He is the knower of the self who goes deep within the covering, down to the very roots, to where existence makes its original springhead; there he discovers the source of life. The knower of this is the knower of the self. Only he who knows this finds the light; he achieves life. He achieves the essence of life.

Three things are mentioned about this highest spiritual element. The first is that it is always still, while all around it a great network of transformation is going on. It is of great importance to know the secret of stillness at the center. Wherever transformation is happening, the center will be inevitably still, just as the axle remains stationary when the wheel of a carriage is moving. The wheel can move because the axle is still. The secret of the moving wheel is in the stillness of the axle. If the axle begins to move, the wheel will not move. Then the carriage will be overturned and destroyed. The revolving of the wheel depends upon the immobility of the axle.

How many miles has the axle traveled when the wheel has journeyed hundred of miles? The axle remains steady in its place. It is very interesting to see that the moving wheel needs the help of a motionless axle. The wheel of change moves on that which is unchangeable. So the first thing to remember is that everything in life changes; the leaves will be coming and going as long as transformation is there. They will sprout this spring and will fall next autumn. Nothing remains static even for a second. But there is some unknown element deep, deep somewhere within, which runs through the center of all things and carries the transformation around its own stillness.

Have you ever seen summer cyclones moving very fast through the atmosphere? Lifting a cloud of dust with it, the circular cyclone races up towards the sky. You will be very surprised to see the marks left by it in the dust on the ground. How fast it moves! At times it carries away fully grown people. You will marvel if you observe the marks made by it. There is a space the size of a pin, like the axle of a wheel, in the center of the cyclone. This space remains absolutely untouched. Even though the cyclone moves so violently there remains at its center a place which is untouched and undisturbed. An axis is produced there, and the entire cyclone revolves round that steady axis. As a matter of fact, nothing can revolve if there isn't a still center to it.

Life moves very fast; thoughts revolve very rapidly, desires hover about us in quick succession, and passions swirl with great force. Life is a fast-moving wheel. The Upanishads say there is a motionless element in its center. We have to seek it. A cyclone as powerful as life cannot run without the help of that element. This cyclone works around the support of that unmoving element. That steady element is the atman. It is always still, it is immovable. It has never gone anywhere. It has never changed. Remember that we have not known what life is until we have encountered that unaltered and unalterable element. At present we know only those changes that occur on the outer circumference; we are not yet introduced to that highest spiritual element. Up to now we are familiar only with the spokes of the wheel; we have not yet seen the hub on which everything depends.

What does this phrase 'in its stillness' mean? Whatever interpretation we may give it, there is a total possibility of making a mistake. Most of the commentators of the Upanishad have committed this mistake. The phrase does not mean stagnant; it does not mean that it is like a pond whose water does not flow. When

we say the highest spiritual element is still, it does not mean it is stagnant. It is such a perfect element, it is so complete in all respects that there is no scope in it for any transformation. It is so overflowing, so great, so unconcerned, that there is absolutely no potential for any other change to take place in it.

That thing changes in which there is incompleteness -- which is lacking in something. Transformation takes place where there is some scope for further adaptation, where there is some potential, some opportunity, to be something else. A child grows to be a young man, a young man grows to be an old man, because there is some room left for change; so change is continuously taking place. Leaves sprout, flowers bloom, they wither and fall, and new, fresh ones come again. The highest spiritual element is still. This means it is perfect, complete in all respects.

How can you change the perfect? In what part will the transformation of the perfect take place? There is no further room for transformation. There is no further scope for change. 'In its stillness' means it is fully blossomed. There is now no room for further blossoming. Bear in mind it is not like a stagnant pond, it is like a fully opened lotus. It has blossomed so much that there are no more buds to open. So here steadiness, stillness, means perfection. Where would the petals bloom, even if they wish to bloom? -- because the highest spiritual element is perfect to the maximum, to the highest degree possible. It is so perfect that there is now no room for the petals to open more, even if they wish to do so. Here, stillness means that the total potential has become actual. Whatsoever was concealed in the seed is totally manifested -- nothing invisible is left behind. So, stillness here does not imply inertia or stagnation; it means total perfection. So think of a fully opened flower and not of a pond, and then you will comprehend its meaning.

The next point which this sutra of the Ishavasya tells us is that the sense organs cannot reach the atman, 'for it precedes them all'. As you are in front of my eyes, I can naturally see you. But I cannot see myself with my eyes because the I is behind the eyes. I see you because you are in front of my eyes. I cannot see myself with my own eyes because I am behind the eyes. If I lose my eyes, if I become blind, then I shall not be able to see you at all; but it will make no difference to my capacity to see myself. If I lose my eyesight, I shall not be able to see with my eyes. But I had never seen myself with my eyes, so in spite of becoming blind I shall still have the capacity to see myself. In this matter, two points are to be properly grasped.

Sense organs become media to see, to know those objects which are in front of them. They do not become the means to see those objects which are behind them. The word 'behind' here also has two connotations. It does not mean only behind -- at the back -- it also means preceding. When a foetus takes root in the womb for the birth of a child, life comes first and sense organs follow it. It is quite proper because, if life does not precede, who will create the organs? So life precedes. The soul enters the womb first; the whole of the soul enters and then the sense organs begin to evolve one by one as the body begins to evolve. Sense organs develop slowly over seven months in the mother's womb, and they take their complete shape in nine months. But some things do not become complete even then. For example, the sex organs do not develop fully. It takes another fourteen years for their full development, even after emerging from the womb. There are some parts of the brain which develop by and by, and continue to develop throughout life. Even the dying person is still developing, even then. But life comes first, the sense organs follow it, and other features appear later.

The master comes first and the servants are called in afterwards. Who usually calls the servants? Who employs them? The master can know the servants but the servants, in return, cannot know the master. The soul can know the sense organs, but the sense organs, on their part, cannot know the soul, because it existed prior to them, before they came into being, and in depths to which sense organs have no access. They are on the surface. They too are coverings of life. So no one can know the soul with the help of sense organs, no matter how fast they run.

The mind is also a sense organ. How fast it runs! So, there is a contradictory statement in this sutra; even the mind which runs so fast is unable to reach the soul which is still. Such a fast-running mind fails to reach it. It is a very remarkable race. The competition is very puzzling: this racing mind cannot reach this unmoving soul! But this is what usually happens in life. The motionless things can only be had by remaining still, not by running after them.

You are walking along a road... there are flowers blooming by the side of road. They are still, rooted to one spot. The slower you walk, the more you will see of them, and if you stand still you will be able to see all there is to see of them. If you are in a car driving past them at ninety miles an hour, you will not catch even a glimpse of them, and if you are flying in an airplane over them you will know nothing about them. Just suppose, if a still faster vehicle is invented in the future, then you will never know whether flowers were there or not. An airplane flying at a speed of ten thousand miles an hour will miss the flowers growing

on the side of the road. Although they are standing still, you will miss them because of your great speed.

The mind runs at a tremendous speed. Up to now we don't have airplanes or vehicles which can match the speed of the mind. Preserve us from such a vehicle, or from one which runs faster than the mind, so that our mind is left far behind as we race along! There would be great uneasiness, and great difficulty; man would find himself in great trouble. No, it will certainly not happen that an airplane can fly faster than our mind. By the time the plane had reached the moon our mind would have completed its journey to Mars. And when the airplane reached Mars, the mind by then would have entered another solar system. The mind races ahead of all airplanes, however fast their speed may be.

Yet the mind, with all its tremendous power of speed, can never reach that motionless atman. So what the Upanishads say is quite right. That which is absolutely still cannot be reached by running; it can be reached only by standing still. If the mind becomes totally quiet -- absolutely still -- then, and only then, will it be able to know that which is still. You also know this -- that when the mind is absolutely quiet, it ceases to be. It is only there as long as it is running. Truly speaking, running is the other name of mind. To say the mind is running is a tautology. When we say the mind is running, we commit a slip of the tongue, just as we do when we say that lightning is flashing. In actual fact, that flashing *is* the lightning. It is not necessary to make two statements: "The lightning is flashing." Have you ever seen lightning which does not flash? Then why bother to say so? It is using words that creates the difficulty. We separate the lightning and the flashing when we express that phenomenon in words. Then we say, "Look, the lightning is flashing!" while the flashing and the lightning are really two names for one phenomenon.

We make the same mistake when we say the mind is running. In fact, that is called the mind which is always running. Running *is* the mind! Then a still mind has no meaning, just as nonflashing lightning has no meaning. If someone said, "The lightning is not flashing this time," you would say, "Then it is not there at all," because the statement, "The lightning is not flashing," has no meaning. When it flashes, it is there. If the mind is still, it ceases to be. A still mind becomes a no-mind.

Kabir calls this state of no-mind the state of tranquility. When it is still, it ceases to be. Mind is present only while it is running. This is why you will never be able to keep it still. If you become still, you will find that the mind is not. The mind can never know the soul, because the soul can never be known by running, and the mind is another word for running. Therefore the atman is known on that day on which there is no mind. We can know the whole world through the mind; only the highest spiritual element remains unknown. We are able to know that highest spiritual element only when the mind is not.

The mind has its own complete technology of restlessness. Because running without a purpose is not possible, the mind creates causes or purposes for its running. These are called desires. The mind says, "I desire that thing, so I will run after it." How can you run if you have no desire to achieve something in the future, or if there is no goal to reach? Therefore every day the mind decides to fulfill a particular goal in the future. Then the running begins, but by the time the goal is reached, it is found to be useless because it was all merely an excuse for the mind to run. The goal which is reached becomes worthless on fulfillment. Then mind seeks out another excuse, another goal to be achieved. After reaching that goal it will say, "There is no substance in this. Now I should try for *that* objective...." So it continues running, further and further.

This is why the mind is always in the future. It can never be in the present. One who wants to run will have to live in the future. Mind will always be ahead of you. It will not remain here where you are. To be here, where you *are*, the running will have to cease. The soul -- the atman -- is here where you are, and the mind is there where you are not -- where you have never been. It is always ahead of you, and wherever the mind reaches it says, "This is useless, worthless. Go on!" It is like a milestone whose arrow always informs you to go on. But among these milestones we at times come across a stone with a zero marked on it, instead of an arrow.

Yesterday while going for a walk I saw a milestone with a zero mark on it. There was no arrow pointing this way or that way, because the zero means the destination. There is nowhere further to go; you have reached your destination. But the mind fabricates an arrow saying, "Go on." The stone with a zero mark is never seen on the mind's journey. And if at any time, any day, you come across such a stone, know that you have come to the place known as meditation. When you happen to see that stone on your journey, know that it is the realization of the atman. The soul is there where the zero is. So those who have known the ultimate have declared that you will not be able to know it through the mind; you will know it by the zero. Remember, what the realized beings call zero is no-mind.

I told you the mind creates excuses to chase things. When it begins to be fed up with all the worldly things, they are left aside. Mind says, "I acquired great wealth, I constructed many buildings, I bought many

bodies for my enjoyment but got nothing substantial out of these things." Then it plays its last trick to keep it running: it begins to make arrows pointing to the next world, to heaven, salvation and God. Even then, it does not ask us to cease making arrows and to turn them into zero. No, it now says, "Try to achieve spiritual wealth. Worldly wealth I attained and found it useless, so let it go! Now let me try to achieve religion. I know I can do it. One way or another, I will make it!"

The urge to become persists. If the effort to get something continues, then the mind also will continue. Remember this: he is not a truly religious person who wishes to achieve something. The religious person is one who has realized the truth that all activity aimed at getting is just mind; he has given up trying to achieve anything. "Now I am not trying to get anything. Now, finally, I am ready for stillness. Now, even if God asks me to go to him, to take only two steps towards him, I shall remain still. Now I am standing on the stone marked zero. I have no journey to make now." Be aware, the one who stands still, in his stillness finds God. The man who runs after God never attains to him because the running is of the mind, and that highest spiritual element can never be obtained by the mind.

When you are fed up with the search after worldly objects by the mind, you will fabricate new excuses for the mind -- the atman, God, enlightenment. Buddha goes as far as denying the existence of the atman, because otherwise you will put all your effort into trying to find it. The mind is so clever, it will say, "Okay, if there is nothing else, at least there is atman, so I will pursue that! I will devote my energy to attaining that!" If it does not run towards the home, it will run towards the temple. Run it must -- if not towards a material object then towards God; in any case, mind must run.

But only those who stand still find it. This is the declaration of this sutra. It is behind the sense organs and beyond the mind. Neither can help you attain to the atman. Then what should we do? Since it is behind the sense organs, drop any notions that they can help you. Since it is beyond the reach of the mind, stop depending on your speed of mind.

I am telling you to put no faith in either the mind or the sense organs. When I ask you to close your eyes, it is, in fact, asking you to break your habit of depending upon a particular sense organ. I am telling you, you have seen more than enough with your eyes, and yet it was not seen. The eyes were active for many lives, but it could not be seen. Now let us see with eyes closed.

We tried hard to listen to its voice, but it could not be heard. We yearned passionately to hear its music, but our ears failed to catch it. Now, let us plug our ears. We thought and contemplated endlessly, but could never devise a sutra to get us there. We tried hard with the mind, we suffered many cares and anxieties, we did much reasoning and deliberating, and looked into many philosophies, many religions and many scriptures. We produced many books and established many theories and principles, but failed to find any trace of it. Now leave aside all these things. Let us give up thinking. Now let us enter the region of no-thinking. Perhaps here it may be found.

I use the word perhaps for you. It is *certainly* achieved here. But while it is still unattained, even genuine faith that in the region of no-mind it will surely be found is dangerous. So I use the word perhaps for you: often, keeping such beliefs becomes a hindrance to our progress. They persuade us that it is all right -- that now we will get it, that now we have found the way for certain! So theories come to look like achievements. That is why I use the word perhaps, so that you may be induced to enter into the experiment.

It is certainly attainable, but the support of the sense organs has to be given up. The mind, running and racing, has to be discarded. Such is the nature of the highest spiritual element, which is already and always present within us, but which we continue to miss through our own devices and plans for life. It is never lost by us, it is simply forgotten. We simply forget it. But in forgetting it, our whole life becomes worthless, becomes a hell. In forgetting it, no flowers grow in life, only thorns. In forgetting it, life becomes a desert without rivers, with no flow of sweet water. All happiness disappears. Our life becomes a desert where, however much we seek, no stream of water can be found, and only the sands run through our hands. No matter how long we walk, no shade is seen, nowhere a shelter, nowhere a resting place.

Understand this: there is no shelter, there is no oasis in life, without that highest spiritual element, the atman. No ecstasy ever flowed without that highest spiritual element. It is all in all. It is the real essence. But those who are entangled among the leaves are not able to reach down to the roots. The leaves may owe their sprouting to the roots, but those who remain entangled among the leaves never discover the roots. Give up the leaves. Go deep down within, beyond feelings, beyond sense organs, beyond thoughts. Move within and behind them, slowly, slowly, until you come to the zero point. It is within everybody. Spinning around it, we wander here and there, but without it there could be no wandering. Without that zero within, without that still perfect element at the center, this whole process of transformation, this huge circular network,

could not go on. This running of yours like a storm, this whirling like a cyclone, all these depend upon the presence of that zero.

Let me make one last thing clear in this matter. There are two ways of describing that one thing: as zero and as perfection. The Upanishads prefer the term perfection; they prefer to use the word perfect. When the Upanishads came into existence, when these sutras were first recited, man was only able to understand the meaning as perfect. This word expresses the meaning in positive language. To use the word zero is to express the meaning in a negative language. To understand the term perfect one must have the innocent heart of a child. The old are unable to understand this language, and man is moving further every day from the state of childhood.

Men, like children, understood the language of the perfect in the days when this sutra was composed. You will understand this situation if you have studied children, if you have followed their ways and behavior. Walking along the road a child asks all sorts of questions; all children do this. At times the questions are puzzling, but you give them simple easy answers to their questions, and they are pleased and become quiet.

Those questions are so difficult at times that older people have no answers to them. When a new baby is born in the house, the small child asks, "Where has the new baby come from?" The question is difficult. Now, the adults don't have the correct answer to the question; nor do those who know -- the biologists -- have the right answer. They say, "We are still investigating. We do not yet know definitely from where a new child comes. We can tell you as much as we have been able to find out, but life comes from far beyond that; we do not know anything definitely."

So even the researchers who have devoted their lives to the matter do not know. And those who give birth to children do not know anything at all about it, because it is not necessary to know anything about it in order to give birth to children. But the fallacious idea is created that the father of seven children ought to know where a child comes from, and since he also lives in this fallacy he will make a reply, he will find an answer. But observe minutely the reaction of the child. He asked such a difficult question -- where do children come from? -- that even science has not yet discovered the right answer; and as far as I see, science never will have it. But you at once reply that you have seen a stork bringing the child. The child believes you, and runs off to play. For him the matter is over.

He believed in you. His is a positive mind, unprotesting, undoubting up to now. He would not ask in protest, "How can a stork bring it? Where will it bring it from?" He is not raising any doubts now. Later on he will do so. A day will come when that answer, "The stork brings it," will not do. Then he will ask many questions and express many doubts. Then you will know that the negative mind has come into existence.

There was an age when the whole world, the whole of mankind, was as innocent as children; people believed in what they were told. So the older the scriptures, the greater will be your surprise and perplexity. You will be confused by the lack of logic, and by the absence of clever arguments. There are only direct statements. Somebody approaches a sage and tells him, "I am very uneasy and worried. What should I do to attain peace of mind?" The sage says, "Repeat the name of Rama." The questioner is satisfied and says, "All right, I will do it," and goes away. He does not even question what will happen or ask how he can be helped by repeating the name of Rama. He does not ask any questions. Bear in mind, nothing will happen by repeating Rama's name, but the condition of the man's mind is such that even if the sage had asked him to repeat "Stone, stone!" he would have been benefited.

Nothing happens by repeating either the word Rama or the word stone. But it is the positive condition of the mind, the innocent mood of acceptance, knowing no denial or disobedience, giving birth to no doubts, that makes it fruitful. That is why they used to say, "Go and repeat the name of Rama and everything will be all right." The man goes home, repeats Rama's name, and everything *is* all right. Remember, nothing happens by repeating Rama's name. It happens because of the positive attitude of the mind. If that sage had said, "Take this amulet," or if he had given him some water and had him drink it, the man would certainly have drunk the charmed water and it would have been fruitful. Anything would be effective. It makes no difference whether the remedy is this or that. The important thing is the positive mind behind the whole affair. If that is there, the result is a sure success.

But now that positive attitude of the mind has disappeared. It had completely disappeared even by the times of Mahavira and Buddha. So both Mahavira and Buddha had to make use of negative language. Mahavira used it a little and declared, "There is no God!" -- not because there was no God, but because now there was no man who would dance with joy on being told that there is a God. Such a man would not have asked, "Where is he?" He would simply have danced his way into ecstasy. He would have said, "If God is, I

shall come to him, and the doors of heaven will be opened for me." And remember, there is no door which will not open for such a trusting and innocent mind.

No such people sat with Mahavira. When he told somebody, "God is," that person at once confronted Mahavira with numerous questions on the subject. Then Mahavira said, "There is no God." In fact, his first answer is true, but when someone starts to raise doubts the whole situation becomes absurd and worthless. There is no meaning in the answer if doubts are raised by it. That was the answer of the ancient sages. But people in Mahavira's times began to ask, "Who is God? Where is he? How many heads has he? How many hands has he? How was he born? Where did he come from? Where can we see him?" So Mahavira said, "He is not there at all."

The old answer was no longer any use. The answer from which questions begin to crop up is of no value. The purpose of an answer is to have the question concentrated in it. That is an answer which includes the question, so that the question drops. "God is!" was the greatest answer, but Mahavira was obliged to give it up. And Buddha had to go a step further.

Mahavira accepted the existence of the soul, the atman, for his mission. This distinction in the viewpoints of Mahavira and Buddha arose so quickly. There was not a great difference between the ages of Mahavira and Buddha, only thirty years in fact. Yet Buddha was obliged to say, "There is no such thing as soul." Mahavira had said, "There is no God, the soul is." Buddha had to say, "There is not even soul," because in Buddha's times people began to ask, "What does the atman mean?"

There was no answer to it. Buddha said, "It is zero; it is nothing." Remember, questions cannot be raised with regard to zero, because it means that which is not. What questions can be raised about it? Questions cannot be raised regarding the zero. And if you raise any questions at all, it means you have not understood. The meaning of zero is that which is not. Now, what more questions can you ask about it? We ourselves say, "It is not." Buddha said, "Zero. Nothing!" and instructed people to become united with it. The whole language is changed. But I tell you that the zero and the perfect are one and the same thing. The word perfect is the answer of a positive mind, and the word zero is that of a negative mind.

It is interesting to observe that we, in this world, have no experience of the perfect, other than that of zero. That is why the circle is made and accepted by us as a symbol of zero. It is the most perfect figure drawn by man. No other figure is perfect. It is also interesting to know that, among all the countries of the world, the figure of zero was first invented in India; and it was not invented for mathematical reasons but for Vedantic ones, for purposes of understanding.

The numbers one to nine were also formulated in India, but it is very interesting that all these numbers from one to nine are imperfect. Something can be added to them. To the number one, another one can be added, and that to which something can be added is not perfect, because its value increases by the addition. Something can be taken, deducted from it also, and that from which something can be deducted, thus lessening it, is not perfect. You can neither add anything to zero nor deduct anything from it. It is perfect. You cannot deduct anything from zero -- how can you deduct from nothing? -- nor can you add anything to zero. How can you?

Zero is the symbol, the image, of the perfect. It is a geometrical image of the perfect. We carry this zero, this image of the perfect, within us. If you can come to understand God through the perfect, that is fine. And if you can't understand through the perfect, then arrive through zero. It will make no difference to the final result.

Through our changing mental attitudes two paths have come into being, leading to the same destination. If your mind is positive and you feel you will not realize it through the zero, you should take the path of dancing, singing and being in ecstasy. And if you feel your mind is negative and doubting, then remain in silence, be quiet, be in zero, and get lost in zero. If you think your mind has a negative approach, then become united with zero. The final result will be the same.

That dancing, that ecstasy, will come through zero also, but it will come by *being* zero, and zero will come through dancing, by your becoming one with the dancing. One whose mental condition is for the perfect will dance, sing and chant prayers in the beginning and so disappear into the zero. When the dancing becomes fast and wild, then only his dancing remains, and when it becomes as frenzied as a cyclone, he begins to experience the zero within. He will feel someone is standing behind. The body will continue dancing and the zero, the atman, will stand, will be awakened within. The still point will begin to appear along with the revolving wheel.

Bear in mind that if the wheel is motionless, it will be difficult to know the still point because both will be still. It will be difficult to distinguish which is the axle and which is the wheel if the wheel is motionless.

If the wheel is in motion, it will be easy to know the axle because it will not move when the wheel is moving. Immersed in ecstasy by becoming one with the perfect, some Chaitanya or some Meera is dancing. As the dancing goes on, the wheel spins faster and faster, and the centerpoint appears as separate in its stillness.

If you begin with the zero you begin to feel the void within. When everything within becomes void, the wheel outside begins to be seen revolving; thoughts are coming and going, *samsara*, the world, is going on.

The journey to the ultimate can begin from the axle or from the wheel. Both will bring us to the end of the journey. The highest spiritual element can be known either by becoming the perfect or by becoming the zero; but the sense organs cannot take us either to the perfect or to the zero -- likewise neither can the mind take us.

The Heartbeat of the Absolute

Chapter #6
Chapter title: Truth Is Absurd

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THE HIGHEST SPIRITUAL ELEMENT
IS MOVING
AND IS ALSO NOT MOVING.
IT IS FAR AWAY AND YET IS NEAR.
IT IS CONCEALED IN EVERYTHING
AND IS OUTSIDE OF EVERYTHING ALSO.

The highest spiritual element, the atman, is not moving and yet it is moving. It is the nearest thing to us and yet it is far off. The highest spiritual element is within us. It is the inner soul, and yet is visible outside. This is one of the greatest sutras ever uttered in the history of mankind. It is very easy and at the same time very deep and profound also. There are no truths more deep and profound than all the simple truths of life. They appear so unambiguous, but they contain the mysteries, and paradoxical words have to be used to unfold them. If a logician were to study them, he would say they are entirely incorrect.

Arthur Koestler, a great thinker of the West, has made much fun of the Eastern way of looking at things. He has condemned it as absurd. What could be a more absurd statement than this -- that the highest spiritual element is nearer than the near and farther than the far? Are you in your senses? Whatever is near must be near; how can it be far away? This highest spiritual element is motionless and is also moving! What nonsense do you talk? There is no sense at all in what you say. It is deep within and pervades the outer too? If it is so, then what difference is there between within and without? If it is within, how can it be without? Or if it is without, how can it be within? If it is far away please say so, don't say it is near. And if you say it is near, then please stop saying it is far away.

This is how Koestler argues. If you are true to your own attitudes you will enjoy Koestler's opinions. He is a very honest person, and I prefer his honesty to the alternatives, because ways can be found for such a person. Koestler says, "I consider such statements illogical. They come only from lunatics, but a lunatic, if

he talks like this, can be pardoned." But Koestler does not know that even science has arrived at this position during the last years, and has begun to make similar statements. Even Einstein talks in such language.

Leave them alone! The sages may well be crazy people. They certainly do not claim that they are not insane, because no one in this world, except the madman, claims that he is not insane. The sages are so intelligent that they are quite prepared to be mad. Those who achieve the highest wisdom are content to be considered foolish.

Yesterday I was telling somebody that to claim wisdom is the only stupidity. Nobody but the stupid have ever claimed to be wise and intelligent. All the wise people born into this world have said, "We are great fools, we know nothing. We know this much: that we know nothing. As we began to know, we also began to realize that we are deeply ignorant."

Even Koestler cannot say that Einstein is crazy. But a difficulty has arisen in the last ten years -- a difficulty such as the Upanishads had to face. Such a difficulty arises when some thought, some search, touches the highest mystery. When the sage of the Upanishads arrived at this highest mystery -- the ultimate atman -- he had to make use of paradoxical language. He said in the same breath that it is far away and it is also near; and he followed the one so quickly and immediately on the other that you cannot think it is far away. He said it is near, and immediately followed it by saying that it is also far away, so that you may not make the mistake of thinking that it is near. What was first said was immediately taken back in the next statement. Now the discoveries of science are approaching very close to that highest spiritual element.

Scientists were greatly puzzled when the electron was discovered. They had no word to describe it. Man has words for all things, but the scientists were confused as to which word they should use for it. Should they call it an atom or a wave? The atom and the wave are separate and contrary things. The atom cannot be a wave. The atom means a particle which is stationary. The wave means a thing which is moving. If it stops moving, it ceases to be a wave. Wave means a thing which is floating, which is flowing, is continually becoming, is continually changing its shape -- a process. The wave is a process.

And the electron, what is its status? Two scientists are studying it; one of them says, "It appears to be a wave to me." The other says, "It looks like an atom to me." Both say so at the same time. Another scientist says, "It looks like an atom at one moment and the very next moment it looks like a wave. It is both at the same time." So there was great difficulty in naming it. There was no word in any language of the world which meant an atom and a wave at the same time -- which could mean both simultaneously. So they coined a new word, quantum, for it. Quantum means both the wave and the atom.

Koestler would call Einstein, Planck and others like them madmen. He would consider them crazy. Somebody asked Einstein, "What do you say to this? How can it be both an atom and a wave?"

He replied, "How can I decide that it is possible or not possible? I can only say, it is so."

The questioner said, "This statement of yours refutes all our laws and principles of logic. All the logical theory propounded by Aristotle is overturned."

Then Einstein replied, "How can I help it? If logic is to be refuted when confronted by a fact then it must be refuted. The fact cannot be discarded. You change your logical reasoning."

The fact is so. Aristotle is incorrect. The electron is simply not prepared to prove Aristotle right. You will have to change your way of reasoning, because the fact is as it is. Let Aristotle be in the wrong. The electron is not about to become an atom just to oblige Aristotle; nor is it prepared to be simply a wave to prove Aristotle right. It is both. It doesn't worry about Aristotle. His logic says opposite things cannot coexist as one. What he says is right. How can a person be living and dead at the same time? But those who know the deep secret of life say that life and death are the two legs, left and right, of one and the same person. When you are living, you are at the same time also dying. You do not die on one day; you are dying from the day on which you were born. At one end life is going on, and from the other end death is approaching. And you reach the end in seventy years.

This is interesting to ponder over: can a dead person die? To die, a living person is required. That is to say, it is absolutely necessary, unavoidable, to be living in order to die. This condition cannot be disputed. If one is not living, he cannot die. Now this becomes a totally contrary statement. It is an unavoidable condition to be living in order to die. Then this means that it is an unavoidable condition to be dying in order to live. The person who is not dying this moment, is also not living. Death and life are names of the same process. We are dying and living at the same time. We are being effaced and are becoming, simultaneously.

Aristotle says darkness is darkness and light is light; they cannot be united as one. Ordinarily, this seems

correct. There is darkness where there is no light, and there is light where there is no darkness. But science tells us insufficient light is called darkness, and insufficient darkness is called light. The difference is of degree. Similarly, heat and cold are not two separate things.

This sutra of the Upanishad will be very easily understood if you perform this experiment. Warm one of your hands a little by a fire and keep a piece of ice in the other hand for some time. Then dip both the hands in a bucket full of water, and ask yourself whether the water is cold or warm. One hand will tell you it is cold and the other hand will tell you it is warm. Then you will have to say it is cold *and* warm if you do not want to make a false statement; you will have to give contrary statements. According to Koestler this would be absurd. But the water is neither cold nor warm. There is simply a difference of degrees between the water and your hands, as you find when they make contact with it.

The Upanishad says the atman is near and far off also. It says so because no matter how far the leaves may spread, they are always near the roots. They are linked with the roots, or else they cannot exist. The juice comes from the roots. If we see rightly, leaves are nothing but the extended hands of the roots. It is extension -- the roots extended and turned into leaves. There is no discontinuity anywhere in between. There is no place in between where you can say that here the roots are discontinued and from here the leaves begin to appear. The whole tree is united together. The leaves are on that extremity and the roots are on this extremity. Nor are the toes of your feet and the hair on your head discontinuous with each other. They are joined, they are one. They are the two ends of the same thing.

See how very close the roots are to the leaves! They give them all their juice, all their life force. How can they be far away? And yet they *are* far away, very far away, and if the leaves want to know the roots, they will have to take a long journey.

Why do I say the roots are far away? They are far away in the sense that the leaves do not know even that the roots exist. The sun also appears to be near the leaves, although it is very far away, tens of millions of miles. But the leaves might feel the sun to be very near. They begin to dance in the morning when the sun rises. They are aware of the sun's presence every day, but they are always ignorant of the roots which are hidden under them and are a part and parcel of them. In this sense, the sun is very near, while the roots are very far away.

The highest spiritual element -- the atman -- is very near to us because we cannot exist without it, and it is very far away also because we are utterly unaware of it despite our search for it through innumerable lives. It is said that it is absolutely still, and yet all the movement of life is dependent on it. The axle does not move; the wheel moves, yet the axle also makes the same journey that the wheel makes.

Suppose you start on a journey in a carriage. Its axle will not move an inch; only the wheel will move. But when you stop after driving ten miles, the axle has also made the ten miles' journey, without moving an inch. Koestler will call this statement a foolish one. But the event -- the journey -- has happened. How can one dispute the fact? If Aristotle is proved wrong, let him be wrong; the fact cannot be wrong. The axle has not moved at all and yet a ten-mile journey was made.

The atman never walked, even for a moment, and never moved; and yet it has made a journey through innumerable births, stopping at innumerable camps and resting places, and traveling so far. That is why the sage of the Upanishad says it does not move and yet is moving also. He says it is within and at the same time is without. In fact, within and without are temporary distinctions. When you inhale you say breath is going in, but before you complete your sentence it is going out.

Have you ever thought of this? You say, "Breath is going in -- it is within." Before you can complete your statement, before you can get time to say so, it is already out; and when you say it is out, you immediately see that it has started to go in again. What is the difference between within and without in this case? It is merely that of direction, there is no other difference.

Is there an iota of difference between the sky which is outside your house and the one which is within your house? There is none at all. You constructed walls and thus encircled a portion of the sky. It is a part of that sky which is spread outside the house. The inner one is the same as the outer one, and yet there is some difference. When the sun is hot, we know the outer sky is different from the inner one. There is comfort inside while there is discomfort outside. The outer and the inner sky are one and the same, and yet they are different, separate. When we sleep under the inner sky at night we feel more at ease, more comfortable than if we sleep out.

Therefore, the Upanishads say, the same one is within as is without. And yet you will have to begin from within if you wish to know it. Only after knowing it within can you say that it is the same without. Before knowing this, it cannot be said that it is without also, because if you do not know your within, you

will have no idea of what is without.

How can those who have not known even the small sky of their own homes, know that huge, limitless sky without? Get acquainted first with this small one and then you will be acquainted with that limitless one without. Those who wish to know it will have to start from within. And those who reach the final stage of knowing, complete their journey without. The first step, self-knowing, takes place within and the final step, knowing the ultimate, takes place without. The journey begins with the atman and ends with the supreme spirit -- with Paramatman.

This apparently very absurd, absolutely illogical and irrelevant statement is very profound -- a great truth and full of reality. But those who stop at logical reasoning can never arrive at the fact. Only those who are brave enough to give up even reasoning are able to arrive at the fact, because the truth -- the fact -- does not respect your reasoning. All reasoning is man-made, and the facts never worry about that. Your reasoning may argue in any way it likes, but the facts, unperturbed, will continue to proceed in their own fashion.

Facts go on speaking for themselves, without the least anxiety about your reasoning. That is why reasoning has to be smashed to pieces when there is a dispute between facts and reasoning. That is why, when the wise men of the East arrived at life's truths, they gave up logical reasoning. They declared, "Reasoning cannot be of any use." That is why those who have become very proficient in reasoning find it difficult to know the truth. They stick to their reasoning. They go on saying, "How can water be hot and cold at the same time? Cold is one quality, heat is another and opposite quality!" But they are one and the same. They go on saying, "How can birth and death be one?" But they *are*!

The seeker of truth has to be daring enough to give up reasoning, even though it is the greatest daring. This sutra is beyond logic and hence it is great. As I told you, it is one of the greatest sutras uttered in the history of mankind. Now let us enter that great truth which is beyond logic. Don't try to reason out how dancing or shouting or weeping or laughing are going to help us. Don't think. Leave logic aside and take a jump!

The Heartbeat of the Absolute

Chapter #7
Chapter title: Become A Mirror

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HE WHO SEES THE ENTIRE WORLD
OF ANIMATE AND INANIMATE OBJECTS
IN HIMSELF
AND ALSO SEES HIMSELF
IN ALL ANIMATE AND INANIMATE OBJECTS,
BECAUSE OF THIS,
DOES NOT HATE ANYONE.

Dislike or hatred of another is the basis of deep-seated complications for mankind. It can be said that the

poison of hatred becomes manifest in all his poisonous displays. The word hatred means the desire to destroy the other. Love means being willing to sacrifice oneself for another, if necessary. Hatred means being willing to destroy another for oneself even if it is not necessary. In the way we all live there is an abundance of hatred and no music of love.

The feeling which we call love is, in fact, a form of hatred. In making love we make another our means for happiness; and no sooner does one make another a means than hatred begins. In making love we live for our own self. We want to serve our own selfish end. At times we appear to do something for another, but it is simply because we are out to get something from him in return. We do something for another only when we have some hope of getting something from him -- we desire the fruit; otherwise we do nothing. That is why our love may turn into hatred at any moment. It happens: the love shown to somebody a few minutes before may turn into contempt for him soon after. If a small obstruction crops up that gets in the way of the fulfillment of our desire, our love will be changed into hatred. Love which can be turned into hatred and contempt is only concealed hatred. There is only hatred within, and the outer covering is just a semblance of love.

The Ishavasya presents here a very important sutra which makes love possible; otherwise not. Without understanding and acting upon this sutra, there is no possibility for the flower of love to open. This sutra says that hatred will come to an end only when a person begins to see himself in all animate and inanimate objects, and begins to see all animate and inanimate objects -- the whole existence -- in himself. Remember, the Ishavasya does not say that love will be born then but says, "Then hatred will come to an end."

There is a very well thought out reason for saying so. There is no other obstruction in the way of love except the presence of hatred. If there is no hatred, love blooms of its own accord -- spontaneously, naturally. Nothing else is to be done for it to blossom. It is like removing a stone blocking a small stream: once removed, the stream flows on of its own accord. In the same way the stone of hatred weighs on us. Because of the stone of hatred we are unable to see our faces reflected in the mirrors of all animate and inanimate objects; nor can we become mirrors reflecting all those objects in ourselves.

Both these phenomena happen simultaneously: the person who can see himself in all animate and inanimate objects -- all the animals, the whole existence -- will inevitably be able to see all in himself. The person for whom the whole world becomes a mirror, himself becomes a mirror for the whole world. They happen simultaneously. They are the two sides of one and the same occurrence. The Upanishad says that when this happens, hatred disappears.

What is born then? The Upanishad hasn't said that love is born then, because love is eternal, it is our nature. Neither is it born, nor does it die. For instance, when the rainy season has set in and the sky is covered with clouds, the sun is obscured. Now, can we say that the sun will be born when the clouds disappear? No, we can only say that the sun, which was always there, will be visible. When the clouds came the sun was not destroyed, it was just obscured. It was no longer visible, concealed behind the clouds. Clouds will disappear and the sun will shine again. Clouds are born and clouds die, but the sun is always there.

Love is the nature of life, so it has neither birth nor death. Clouds of hatred are born and die. Love is covered when those clouds are born; it manifests itself when they disappear, when they are no more. But love is eternal, so the Upanishad does not talk of the birth of love, it says this much only: hatred dies and disappears.

But how? The sutra is not as easy as it appears. Many a time it happens that the things which look difficult are not so, and similarly, those which appear easy are not easy. Mostly, there is great depth and intricacy hidden within easy matters. This sutra seems to be straightforward and easy. The whole statement is completed in two lines only. It says, the person who sees himself in all objects -- animate and inanimate -- and begins to see all objects in himself, will have his hatred destroyed. But to make all his mirror, or to be a mirror for all, is the greatest alchemy and art. There is no greater art.

I have heard: A Chinese man once went to the court of the emperor of Iran and said, "I have come from China, and I am a very great artist. I can make paintings such as you have never seen before."

The emperor said, "Then make them here. But remember, there is no shortage of painters in our court and I have seen very wonderful pictures."

The Chinese painter said, "I am ready to meet any challenge."

The best among the court painters was selected to compete. Then the emperor warned his painter, "Use all your talent, do your very best. This is now a question of the prestige of the empire. See that you are not

defeated by this foreigner."

They were given six months to complete their work. The Iranian painter began his work very seriously. With the help of ten to twenty co-workers he covered his whole wall with beautiful pictures. News of his paintings reached distant regions, and people came from afar to see his work. But a greater miracle than this was happening. The Chinese artist said, "I need no implements or materials for my work, nor any paints either. I insist on one condition only -- that the curtain covering my wall not be removed till the picture is finished."

Each morning he would go behind his curtain, and reappear in the evening quite exhausted, with drops of perspiration on his forehead. But it was a matter of great perplexity, mystery and wonder that he did not carry any brush or paints with him when he disappeared behind the curtain. Neither were there ever any traces of color on his hands, nor any spots of paint on his clothes, and he carried no brush in his hands. The emperor began to wonder whether he was crazy. How could there be any competition under such circumstances? But it was necessary to wait for six months to fulfill the condition.

With great impatience everyone waited for the six months to pass. The news about the pictures of the Iranian painter reached far and wide, and along with this news, the word also spread about his crazy competitor who had entered the competition without any paints. You can't imagine how eagerly the people waited for those six months to pass.

After six months the emperor went to see the pictures. He was spellbound on seeing the pictures of the Iranian painter. He had seen many paintings in his life, but he had never seen paintings of such unsparing skill. Then he requested the Chinese painter to show his work. He removed the curtain covering his wall. On seeing it the emperor was very much puzzled. It was the same picture. The Chinese painter had created the same picture as the Iranian, but with one additional feature: it was not painted on the wall, but emerged from twenty feet deep inside the wall. The emperor asked, "How have you done this? What is this magic?"

He replied, "I have done no magic. But I am an expert in making mirrors, so I turned the wall into a mirror by rubbing it continuously for six months. The picture which you are looking at is that of the Iranian painter's on the opposite wall. I simply turned the wall into a mirror."

He won the competition, because shimmering in the mirror the Iranian painting became infinitely more profound than its original. The Iranian painting acquired great depth when seen in the mirror. It became a three-dimensional picture. The Iranian one was two-dimensional; it had no depth. The Chinese painter's picture gained a three-dimensional depth. The emperor asked him, "Why did you not tell us in the beginning that you only know how to make mirrors?"

The Chinese painter replied, "I am not a painter, I am a *sadhu*, a monk."

The emperor said, "This becomes more and more interesting. First you didn't tell us that you make mirrors, and now you tell us you are a sadhu. Why should a sadhu make mirrors?"

The Chinese painter replied, "I have been making only mirrors since I made myself a mirror and saw the world in it. Just as I turned this wall into a clean mirror by continuously rubbing and cleaning it, so I made myself a mirror, pure as crystal, by keeping constant watch on myself. And such a beautiful image of this world as I have seen within was never seen without. The day on which I saw and realized the world within me, I became like a mirror. All the animate and inanimate objects of the world have penetrated within me."

We will be able to see God on the day on which our heart becomes like a mirror. Then all the world enters into us, and the whole world becomes a mirror for us also. Then we are able to see ourself every moment, everywhere. But the whole world cannot be turned into a mirror; only our own self can be turned into a mirror. That is why the seeker after truth begins by making a mirror of himself.

To know the alchemy and art of making ourself a mirror, three points are to be understood. First, perhaps it is not correct to talk of making a mirror of the self, because we are all mirrors already, but covered with dust. Our work is to clean and polish our mirror and make it bright and clear. A mirror is not a mirror if dust is allowed to settle on it; then it does not reflect anything. Its capacity to reflect is destroyed when it is covered with dust. We are such mirrors -- the dust has accumulated on us. Just as dust collects on a mirror carried along a busy road, so it collects as we pass through countless lives. It is gathered in many many ways from our desires, our innumerable actions, and from our becoming constantly the doer. No one knows what a heap of dust is collected -- the dust of actions, of becoming doers of actions, of ego, of thoughts, of desires and feelings. So there is a very deep layer of dust on us.

The important matter is to remove it. If it is swept away, we are mirrors again. And everything is like a mirror for one who is himself a mirror. Why? -- because whatever we are is seen by us on all sides. To

understand this, keep this important sutra in mind: "We see only what we are, we never see anything else but this." Whatever is seen by us is always our projection. Always we are that. It is only our face we see. If no good is seen by us in the world outside, then it is because the seed of such a view is within us. If only ugliness is seen in the world outside, we should know that ugliness has taken a firm root within us. If faithlessness is seen everywhere outside, we should know that faithlessness is within us. The projector is within, only the screen is without, and we go on projecting onto it. We go on expanding whatever is within us onto the screen.

If God is not seen in the world outside it means simply that we do not experience the divine within us. He who realizes God within begins to see God instantly in all objects. Then there is no other way. Then he will see God even in a stone. But at the moment only stone is seen in God. For me there is no other meaning to the word materialist but this: he is a materialist whose spiritual heart has turned to stone. One whose heart within is like a stone sees stones everywhere. For me, he is a spiritualist whose spiritual heart is not like a stone but throbbing, living, pulsating, vibrant.

The scientist would say that there is nothing spiritual in the throbbing of our heart. It is a kind of system, nothing more. The scientist would say that any heart about which we talk can be seen by dissecting it; and what we will find is a pump which circulates blood, by the pressure of air, throughout the body. There is nothing more to it than that. And if this is how the scientist sees his own heart and source of life, then he can have no experience of life, and no consciousness of the world outside. If heart means for a man only a machine to push blood around within, then he will see only a mechanical expanse in the outside world: then the whole system is complete. The world is merely a mechanical thing. The world outside is only stones.

No, there are other ways to go within. It would have meant great difficulty if the way of science was the only way to go within. Then the scientist would have won. But he cannot win, his defeat is sure. It is possible there will be some delay in finding ways to go within, because there are many possibilities. For example, someone wants to learn to play a *veena*. Now, it is possible to find out what a veena is by breaking it open and looking into it. One could tear off all its strings, smash it into pieces, examine the pieces, and finally declare, "There is no music at all in it. Who said this was a musical instrument? Here it is in front of me separated into parts, and there is no music in it at all."

If this is the only way to know what a veena is then the musician is already defeated. But there is also another way to find out what the veena is. Certainly it is a hard way; it is easy to destroy it, but to know what it really is, is very arduous. Only by playing it can one know what is hidden in the heart of the veena. It is so subtle that it is difficult to grasp, certainly, and if you are deaf you will not grasp it at all. If you are only intellectually efficient, but deficient in sensitivity, deficient in sentiment, then you will not understand even if you hear it. When one listens to music one hears only sounds -- a profusion of sounds. But music means something more than just hearing. In hearing it, something else is added. We have to pour our heart into it; then and then only, the sounds turn into music. Otherwise there are only confused sounds, there is only noise.

If there was only one way of knowing the heart -- that of the surgeon who dissects it on his operating table -- it would have been no good; but there is one more way also. A spiritual person knows it, a saint knows it. He has come to know it by playing upon the heart, not by taking it apart. He has known it by producing music in the heart. So he asks, "Which heart within are you talking of? You are as mad and idiotic as a person who breaks an electric bulb, takes the pieces of glass home and says, 'This is light.'" It is true that light was produced through it, but the glass pieces which you carried home are not and were not light. That the light vanished when the bulb was broken is a fact. So the logical reasoning behind this happening seems correct -- that when the bulb was broken the light went away, so the bulb was the light; otherwise the light should not have gone out when the bulb was broken. The pieces we have brought home make up the total light. This is true, that when a bulb is broken the light disappears; it is not lost or destroyed, it simply disappears, becomes invisible. The medium that makes it visible is broken.

If we demolish the heart, the medium for the spirit to manifest is broken. The bulb is broken. Then the spiritual heart cannot shine out, just as the light cannot shine on breaking the bulb. The spirit is then concealed. The heart only helps the spirit to manifest. But there are very few people among us who have known the spiritual heart. We know only the physical heart, through which the blood is circulated and life is mobilized. We have known only this mechanical arrangement, so we see it magnified in the outside world also.

The day on which we come to know the supreme consciousness within us, then the outside world also will appear to us like the expanse of the supreme consciousness. The whole will be a mirror to us when we

become a mirror within. If we stand near a stone, then we will be able to see ourself even in the stone. Then we will not look at the stone with that hardness with which we look at man now. Then we shall touch a stone as if we are touching our beloved, because the stone is not stone then, it is God. Then we shall tread on the ground with great care, sensitivity and awareness, because there also life is hidden, there also is the expansion of existence, and there also life is throbbing; there also someone is dancing. Existence is dancing in various dimensions, in various forms, and in various ways. We are not the only masters of life. Endless are its forms, and we are one of them. Ours is a very small way. And yet we have no knowledge of our way within.

How can we become a mirror? To become a mirror we will have to brush away the dust settled on us. Not only do we have to remove it but also we have to stop gathering new dust. If we go on brushing aside the dust at this end and at the same time we continue the way of life that collects it, then there is no possibility of becoming a mirror. We have to make a twofold attack. The old dust, the accumulated dust, will have to be removed and at the same time we have to stop gathering new dust. The old dust is accumulated in the form of memories and the new dust is collected through desires. The old dust is hoarded in memories and the new dust comes through desires.

Both efforts have to be made simultaneously. We will have to free ourselves from memories and from desires. We have to tell our desires that we don't wish to get anything now, there is now no further journey, and we have to tell our memories that what happened in the past is only a dream now. There is no need to go on carrying this load uselessly. But all of us are carrying our load of memories. We forget nothing; on the contrary, we nurture old memories and hold onto them. We collect this refuse and keep it on our shoulders. From birth to death we collect our refuse. So we have to dispense with memories. We have to say, "What has happened has happened, I am not that old self now." We have to tear ourselves away from yesterday. We have to free ourselves from the past and from the future too. When we are free from these two, then our mind will become a mirror.

For me, a sannyasin is one who says, "I tear myself from the past. I am not now what I was yesterday -- I end that identity." That is why names are changed. The changing of names is symbolic. It means: "I will not be that old I which was linked with the old name. Now I free myself from that. Now I bury those old memories, that old mess of things of the past, along with my old name. Now I am a new person and begin my journey from the start." In the steady determination to be new from today, from now, is found the real sannyas.

Remember this: freedom from the past is possible; but if we continue our old habits then our past will remain as our past. How long will the effect of the change of name last? It will not remain new even for a moment. After breaking off with the past, if we continue old habits, then we will be collecting old memories around the new name, and the same old burden will be there, and the mirror will remain concealed.

So sannyas is a twofold resolution. Tearing away from the past -- that is, "I am not now what I was yesterday; I break the continuity. I am aware. I am a new person now. That old name is no longer mine. He is not my father, that is not my family. No, that past has nothing to do with me. I am reborn from today."

A man called Nicodemus once approached Jesus, and asked, "What shall I do to achieve that ecstasy which you are talking about?"

Jesus said, "You will have to be born again."

The man asked, "How is that possible? What are you talking about? How is that possible? I have already been born, I have already been an infant. Now how can I be born again?"

Jesus said, "You have not understood me. You have never taken birth, so I tell you, you will have to be born again. You will have to be born a new person. You will have to be born free from your past mess of memories and relationships."

We used to call such a person twice-born in our country. Twice-born does not mean that one has gone through the brahmin initiation ritual of putting on the sacred thread. It means one whose second birth has taken place. Nobody can be twice-born before becoming a sannyasin. Nobody can be twice-born just by putting on the sacred thread. Nobody can be twice-born by being born in a brahmin family. The word *dwija* means one who took a second birth. The first birth is given by the parents and the second is the result of one's own endeavor.

It is a twofold process. "I am breaking myself off from the past and also from the old pattern of living through which I was becoming more and more attached to the past. Now I am born anew every day. Now there will be no dust settling on my mirror. Now this name will remain fresh forever. Now there will be no memory linked with it. Now I shall never say I did this and I did not do that. I shall now never declare that I

am the doer. I shall now never say that the building is mine, or the wealth is mine, or the property is mine."

Remember this: a sannyasin is not one who leaves his home and begins to say, "The ashram is mine." The sannyasin is one who stops using the word 'my'. It does not matter where he lives. He may sit and run a shop, provided the shop does not become 'mine'. Then the whole matter ends. But we have a habit of leaving the shop, of quitting it, and then reasserting our old habit by entering an ashram and beginning to talk of *my* ashram. It makes no difference then whether we live in the house or live in an ashram. Then changing the name is of no use. It is as useless as the elephant's practice of bathing in a river or pond, and then coming out and throwing dust over its body. The bath has served no purpose. The whole labor is wasted.

This sutra of the Upanishad is asking us to be a mirror. A right mind is a mirror. One who can say, "I have neither past nor future, I am living in the here and now; this very moment is all," becomes a mirror immediately.

How can there be any hatred in a heart which reflects all animate and inanimate objects in its own mirror? And how can there be any feeling of hatred when his own reflection is seen in all animate and inanimate objects? The feeling of hatred goes away; its smoke vanishes. The clouds of smoke disappear, and what becomes visible is the sun, the sun of love. Remember, as long as there is still hatred in your heart, the love you make and go on making can only be a form of hatred. When hatred dissolves at its very roots -- that is, when it has utterly and finally disappeared -- the thing that is born is love.

Only a sannyasin can make love. It is only from the self -- the soul -- that love's stream flows. Nothing but hatred will flow from the body and the mind. Only hatred will flow from selfish ideas -- ideas of mine and thine. The seeker must correctly understand the art of becoming a mirror himself. As soon as he can he has to learn to make the present moment his existence, and begin to live from moment to moment. He has to separate himself from the past as well as the future. He has to find freedom from memories and from desires. Then the accumulated dust will fade away and there will be no possibility for new dust to settle.

The Heartbeat of the Absolute

Chapter #8
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WHAT GRIEF OR ATTACHMENT
CAN THERE BE FOR A REALIZED SOUL --
A MAN OF WISDOM --
WHEN ALL THE ANIMATE AND INANIMATE OBJECTS OF THE WORLD
HAVE BECOME HIS SELF,
WHEN HE SEES ONENESS EVERYWHERE?

What sorrow or what attachment can there be for that realized person -- that wise man -- who has known himself in all animate and inanimate objects, or known all animate and inanimate objects in himself?

There are three or four important points to be understood in this sutra. Number one, whom do the Upanishads call a man of wisdom? The root word from which this word comes is *ved*. The word ved means

to know. The meaning of the words 'man of wisdom' is one who knows. What does he know? Someone knows mathematics, someone knows chemistry, somebody knows physics. There are thousands of things to know. Someone knows the scriptures. Some know all those matters of deep mystery told by the saints. But the Upanishads do not consider them wise.

This is a very strange and interesting thing. The accumulation of information is not knowledge according to the Upanishads. They call him a wise man who knows only that one great element -- truth: that is, who knows himself, because one who knows himself, knows all. When he knows himself he becomes a mirror in which reflected images of all begin to appear. But the fact that he knows all does not mean he must be a great mathematician or a famous chemist or a great scientist. No, that is not the meaning. The only meaning of this sentence -- "By knowing himself he knows all" -- is that through knowing himself he comes to know that supreme, that purest, that occult element which is hidden within all. He knows the formula, the essence, whose play is all this. He knows that supreme law whose authority abides everywhere. He knows that supreme lord who is in everybody. He knows that supreme showman who holds in his hands the strings on which dance all the puppets!

He is not an expert -- he is not at all an expert. If you ask him about a particular thing he may not know the answer. He knows the essential which is hidden in the entire universe. He does not know each leaf, but he holds the root in his hand. He knows that deep and mysterious great life-force; and no sooner does he know that than he becomes free from grief and attachment.

This is the characteristic of the wise man, and it is a strange one. It is not his capacity to reply to your questions, it is not that he will be able to solve your problems. It is that he becomes free from the effects of grief and attachment. A mathematician, however great an expert he may be, will not be free from grief and attachment. Let him be a great psychologist like Freud -- and there have been very few psychologists like Freud in this world -- his mind will still be that of an ordinary man, even after learning a great deal about the mind. It makes no difference, there is not the least transformation in his mind. He still becomes anxious, afraid, burning with anger and jealousy, and is as grieving and attached as any ordinary person. And the paradoxical thing is that he has more theoretical knowledge about fear, about jealousy, than perhaps any other person in the world. He has a fund of knowledge about sexuality, but even in old age it agitates his mind as much as it does anybody else's mind.

The Upanishads do not consider such a person learned. They do not even consider his knowledge as true knowledge. They call it a fund of information. Such a person is an expert. Whatever is known about fear is known by him. He knows about the fear, but not the fear itself. If he had really known the fear he would be free from it. An expert in religious scriptures knows everything *about* religion, but does not know religion. He knows what the Vedas say, what the Upanishads say, what the Gita says, what the Koran says, what the Bible says -- he knows all this. He knows what is said, but he does not know the one for whom it is said, in what way it is said, with what experience it is said.

The difference is like this -- that a person knows everything about swimming but does not know how to swim. It is not difficult to know theoretically about swimming; a book on swimming can be studied. All the literature on swimming can be memorized. A person can be an expert on swimming and can answer any question asked about swimming. And yet, don't push such a person by mistake into a river, because to know swimming is altogether a different matter.

Nor is it necessary for a person who knows swimming to know all about swimming. It is possible that he knows only swimming but is ignorant of any theoretical knowledge. But the entire theoretical knowledge of a person will not be of any use to him if his boat is sinking and his life is in danger. At such a time, the person who knows nothing about swimming but who knows swimming itself, will be able to swim and save his life. This is why the sage of the Upanishad correctly points out the fundamental characteristics of the truly learned person. He says they are the learned, the wise, who see all the animate and inanimate objects in themselves and see themselves in all animate and inanimate objects. Such people become free from grief and attachment.

Why has he grouped these two -- grief and attachment -- together? They are grouped together because these two are one; they are unavoidable, concomitant parts of the same mental condition. Of the two, one is never alone. So understand them correctly. The mind which is attached will have sorrow and grief also; and where there is no attachment, grief cannot be there. In fact, grief comes when the object of attachment is destroyed. There is no other cause for sorrow. Suppose I have an attachment to somebody: if he dies I am immersed in sorrow. Sorrow is like a shadow that follows attachment. If I have no attachment to anybody it is impossible to be sad, even if I wish to be.

There is a house to which I am attached. If it catches on fire I feel grief. There is grief immediately attachment is frustrated or fragmented -- wherever it meets with some difficulty, wherever it is broken, wherever it is opposed. And remember, when grief comes you will have to create a new attachment to save yourself from the grief. When grief comes you will have to find a new object for your attachment, to save yourself from the grief, to get away from it. If a person whom you love dies, you are not able to forget him until you find a substitute to love. It is difficult to forget the old attachment until you throw it away and replace it by showing your love to the new substitute.

So grief comes when attachment is broken, and to run away from that grief we have to create new objects for our attachment. Thus this vicious circle goes on. Every attachment brings sorrow and every sorrow is suppressed by new objects of attachment. Sickness comes; medicine has to be given, and it causes other types of sickness. Then new medicines are given for the new sickness and those new ones give rise to new sicknesses. Thus the circle goes on. So it was a wise decision to group these two together.

This is why it is said that one who knows becomes free from grief and attachment. How can ideas of mine and thine come to one who sees himself in all animate and inanimate objects and sees all of them in himself? How is attachment then created? It is created only when you bind yourself to somebody, and say, "This is mine, the rest are not," or when you say, "This building is mine, the rest are not mine."

When I was coming here, a certain woman came to see me. She said, "Because of your great grace my son's shop was saved from catching fire. The adjoining building had caught fire, and it had got up to our shop. But our shop was saved." She had brought sweets to offer to me. She was delighted that her son's shop was saved. No, she was not at all grieved for the buildings that were destroyed in the fire, because she had no attachment to them. On the contrary, she was pleased because the building to which she was attached was saved.

Attachment is always exclusive; it clings to one and leaves out the rest. It says, "This is my wife, this is my husband, this is my son, this is my house, this is my shop" -- there is I in all these -- "and I am not concerned with the rest!" It will not affect you in any way, it will make no difference to you, if anything happens to the rest. You are pleased that your own is saved.

The degree of attachment decreases as the field of attachment spreads. The greatest attachment is for oneself, because nothing appears more 'mine' than oneself. So if, for example, it appears that a boat is sinking, and a husband and a wife are in it, and the situation is such that only one of the two can be saved, then both will wish to be saved. If fire breaks out in a house, the owner will jump out first and then inquire about other members of his family. No sooner does a person know about the fire than he himself runs out. So, attachment is concentrated mostly around I; it is strongest linked to I. Then it gradually decreases as the field of 'mine' goes on expanding. It will be less towards the family, still less towards the town, still less towards the country, and even less towards the whole of humanity. And if people are living on some other planets, there will be no attachment towards them.

Scientists declare that there is life on at least fifty thousand other planets. We show no attachment in relation to them. Even towards humanity it seems minimal. We remain unconcerned and unaffected when seven hundred thousand people die in Pakistan. If one person dies in our family we are more grief-stricken than when so many die in Pakistan, and if one of our fingers is cut we experience more pain than we felt when those seven hundred thousand died. As we approach the 'I', attachment becomes more concentrated, and as we go further away from 'mine', its shadow becomes thinner and rarer.

Attachment is the shadow of the ego. Attachments are immediately created wherever you see 'I am'. But as I said, attachment is exclusive; to make attachment possible, something or somebody must be left out. Therefore, the sage says, one who has seen all animate and inanimate objects in himself, becomes nonexclusive; the feeling in him now is, "All are mine." He becomes all-inclusive. Then attachment does not happen, because there is now no foundation for it.

When all are 'mine', there is no purpose in calling anyone mine. There was a purpose to saying 'mine' as long as there was a purpose to saying 'thine' -- there was someone who was not 'mine'. So you made boundaries, you drew lines to show the limits of what was 'mine'. You created a wall, a boundary. Beyond this limit, another world began with which you had no concern at all. "Whether it dies or is destroyed is no concern of mine." On this side of the boundary is your world, for which you desire that there be no misery, no distress, no affliction, because you are grieved when it is in trouble.

The Upanishad says a man's attachment vanishes when he sees himself not only in all animals, not only in all living things, but in all animate and inanimate objects, even in a grain of sand -- that is to say, in whatever exists in the world. Then no attachment is left. Attachment is there while the boundary is there.

Attachment cannot be limitless. Remember, limitless attachment is an impossibility. It lives within limits. As the boundary widens, the attachment weakens; and as the limits are narrowed, the attachment grows stronger. In limitlessness, attachment disappears.

And then, how can grief be possible when attachment has disappeared? It does not exist without attachment. If there is no attachment, there is no grief. So the Upanishads call him a wise man who stands beyond both attachment and grief. And how does he stand beyond? He stands beyond by seeing himself in the whole of existence, which is there spread all around us but invisible to us because we are also there in it.

The following event happened in the life of Rabindranath Tagore. It is worth noting. He wrote prayers about God in the Gitanjali, for which he received the Nobel prize and became famous the world over. But there lived an old man near his house who began to harass him constantly. Wherever he met Rabindranath, he would hold on to him and ask, "Please tell me truly: have you known God?"

The old man was obstinate and Rabindranath, being an honest person, could not tell a lie. The old man looked so straight and deep into the eyes of Rabindranath that his hands and legs used to tremble. Here was the winner of the Nobel prize. Wherever he went he was much honored by the people. People used to say, "Here is a living example of one whom the Upanishads call a Maharishi." Yet here he was, being troubled by an old man from his neighborhood. And the harassment was not for just one day or one morning or evening, but continued every day, because the old man, having nothing to do, spent all his time sitting on a chair near the door of his house so Rabindranath found it difficult to avoid him.

Rabindranath has written in his diary that he found it very difficult to leave the house: "Before going out, I would inquire whether the old man was sitting there or not. Otherwise he would grab hold of me and ask, 'Have you seen God? Have you known him?' I used to tremble on hearing these questions because I know nothing about him. On hearing my answer the old man would laugh loudly and heartily. His laughing in that way spoiled my sleep, it began to haunt me; I began to be afraid of that old man. Once I thought, 'I really created trouble for myself writing this Gitanjali.' I thought, 'That old man must have had some glimpse of God, otherwise he could not haunt me so.'" From his eyes it appeared he knew something, because Rabindranath could not get away with it by staring at him and repeating one or two lines of the Gitanjali in answer to his question.

Thus years passed, and the old man continued his haunting. Rabindranath has said: "A great load was removed from my mind on the day on which I could tell him, 'I have known God.'" It was the beginning of the rainy season, and the first downpours were leaving puddles everywhere. Reservoirs and small pits on the roadsides filled with water. Frogs were croaking. It was morning and Rabindranath was tempted out by these changes in nature -- the croaking of the frogs, the confused din of the falling rain, the new fragrance of the earth. He saw the old man was not on his usual seat. Perhaps he was not up yet.

Rabindranath ran out of his house. The sun was rising over the sea. He stopped at the seashore. The sun was shimmering on the water. He looked at the sun and its reflection, and then began to return to his home. The sun was reflected in each puddle, in each small pond, in every dirty ditch on the roadside. It was shining all around -- in dirty puddles, on the sea, in clean small streams, on every side. Seeing all this, some music, some unknown, indefinable sound within began to play in Rabindranath's heart.

As he returned, he was dancing. He was dancing because he saw that the reflection of the sun was never tarnished. He was dancing because he saw that the sun's reflection was as fresh and clean in the dirty, muddy water as it was in the cleanest water. Reflection can never be dirty. How can it be dirty? Only water can be muddy and dirty. But the sun that looks into it, whose reflection appears in it, is not dirty. It is absolutely fresh and clean. No water can spoil it. This was a tremendous, a revolutionary experience for him. It meant that God, who is even within the worst of men, cannot be made dirty. The reflection of God in the most sinful person is as pure as it is in the most pious person. So he was returning dancing. A door had opened within.

That old man was sitting near his door. This was the first time he was not afraid of the old man, and for the first time the old man said, "It is all right, it seems you have known him." And the old man approached Rabindranath and embraced him and said, "Your ecstasy, your dancing today, tells me that you have known him. Now I can honor you!"

Then for three days Rabindranath remained in a state of ecstasy -- in a state of madness. The members of the family were afraid to see this. Only the old man often used to come and tell them, "Be glad! Be joyful!" and began to inform the neighbors that he knew God. But the people in the house were very much afraid because Rabindranath was behaving in a very strange way. If he saw a pillar he would embrace it. If a cow passed by on the road he would embrace her, too. If he saw a tree he would embrace it. The people in

the house thought he had lost his mind: "He has gone mad!" But the old man continued to say, "Don't worry. He was mad until now, and now he is fine. Now he has begun to see, in all existence, that without which the song he was singing all this time was useless. It was only rhyme, a poor excuse for poetry. Only now, real music is born in his life."

Rabindranath has written: "I could, by and by, control myself and bring my ecstasy under control, with great effort. Otherwise I yearned to embrace everybody and everything I met. Until now I was yearning and praying, 'Oh God, where is your door?' Now God was my door, and now wherever I looked I saw his door. Up until now I was searching for him and asking, 'Where are you hiding?' But now I was amazed because he was there already in me; there was nothing else but him."

He who sees his presence in all existence or sees the entire existence in himself is truly a wise man; and such a person is beyond attachment and grief. Remember, there is neither happiness nor unhappiness in his life, there is only ecstasy. The purity of existence dances in his life. He is life itself, dancing and singing the praise of existence. His life itself is music; and all that brings grief, all that binds, all that becomes attachment, all that seems to bring happiness today but is the cause of unhappiness tomorrow -- all these have no place in his life. He is now a mirror.

When you stand before a mirror you are seen reflected in it, and when you go away from it, it at once leaves you. It does not hold on to you. No sooner are you gone from it than it becomes empty, without reflection. The mirror carries no attachment to you. That is why, when you stand aside, instead of in front of it, it is not broken into pieces out of sorrow for you. Its heart does not break into pieces. It does not say, "How can I now live without you?" Instead it says, "When you stood before me you were very beautiful, very good, and you showed me great favor; and when you leave me I feel no displeasure." Nothing changes. The mirror is as joyful when it is empty and unreflecting as it was when it was filled with reflection.

Thus lives a learned man, like a mirror in the world. He is pleased with whatever comes before him. He is happy if he sees a flower and becomes its reflection, throws its reflection back, sees godliness in it. If there is no one in front of him -- when all is empty -- he sees godliness in emptiness. The very emptiness is godliness. Then he dances in that emptiness, and is in ecstasy even in emptiness.

Enough for today. Now let us try to become mirrors ourselves.

The Heartbeat of the Absolute

Chapter #9
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IT IS ALL-PERVADING,
IT IS THE PUREST,
IT IS BODILESS, IT IS INDESTRUCTIBLE,
IT IS WITHOUT SINEWS, IT IS SPOTLESS,
IT IS SINLESS, IT IS ALL-SEEING,
IT IS ALL-KNOWING, IT IS THE BEST AMONG THE BEST,
AND IT IS SELF-CREATED.

This sutra gives us some indications about the nature of the *atman* -- above all, that it is created of itself. Atman, existence, alone is self-created. The word *swayambhoo* means self-originated. It means that which is not created by any other thing, that which is self-created. Its existence is from itself. Its existence is in no one else's hands; it depends upon itself.

So this first point, that the atman is self-originated, should be comprehended fully. Everything we see can be produced. Whatever is produced, whatever can be made, will not be the atman. We construct a building; it is not self-originating, it is made. We manufacture a machine; it is not self-created, it is manufactured by us. Seek that element, that essence, that is manufactured by no one. This uncreated essence is the atman. In our effort to seek into the existence of the universe, if we reach there, if we can grasp that supreme substance of the universe which is not created by anyone, which is eternal, unoriginated, the self itself, then we shall attain to godliness.

The atman and the supreme atman are not two; they are the names of the same thing seen from two viewpoints. If you find it within yourself, then that unmanufactured, unborn, self-created element is called the atman. And if you seek and find it in another, then that element is called the great, the supreme atman. The atman is simply the supreme atman known from within. The supreme atman is simply the atman known from without.

If you examine yourself you will see that this body is a created thing. It could not have been produced without the cooperation of your parents. Even if, in the future, it is made in a test-tube, it remains a manufactured thing. The scientists and biologists of the West may be able, if not today then in the future, to fulfill their claim of producing a child in a test-tube. They will succeed in manufacturing a body in a test-tube, and hope thereby to finally defeat religion. But they are mistaken in their view, because the spiritual man never saw this body as the atman.

The spiritual man says, "That which is unborn, uncreated, is the atman." By manufacturing a body in a test-tube, scientists will simply prove that the body is not the soul -- the atman. It seems that the body will be manufactured in the future; I do not see any reason why it should not be so. Many spiritualists are apprehensive about this: "What will happen to the atman when the body is created in a test-tube in a laboratory? It will prove that the atman does not exist if we are able to produce a child without the parents' cooperation and with the help of chemicals." But such spiritualists do not know that the body is not the atman. It is precisely if the scientist succeeds in his experiment that this sutra of the Upanishad will be proved true -- that this body is not the atman. Only this much, and nothing more, will be proved.

Even now we know that the body is not the soul. This fact is proved by the physical sciences. In the future the body will be created by artificial and chemical processes. At present, when the chemical substances of the parents combine and create that cell which is the first cell of the body, then the soul enters it. If in the future that cell is produced in the laboratory, and if that genetic situation is created which is being created by parents up to now, then the soul will enter there also.

But that cell, the cell which is the first cell of the body, is not the atman. It is a manufactured thing, it is not selfborn. It is made by somebody. Its existence, its birth, depends upon something, so those who know the atman are not prepared to call it the atman. It is not the atman. To know that, we shall have to work our way back and back; we shall have to go down deeper and deeper.

So I myself am pleased and hope that science succeeds in making a test-tube baby as soon as possible, because then we will be helped by scientific investigations to break our identity with the body. Then we will know for sure that the body is a kind of machine, and that to believe in it as the self is foolish. It is foolishness even now, but at present we are unwilling to recognize that the body *is* a machine. It is a machine even so. It is produced by natural forces, so by understanding the secrets of nature we will be able to produce it, and then we will have the cooperation of natural forces to break our identification with the body.

Entering deep within ourselves, we have to reach that place, that essence, which cannot be created; and as long as manufacturing it is possible, know that it cannot be the atman. So by going deeper and deeper into manufacturing, science helps religion, because whatsoever science can create, that is not the atman. The atman is further than that. The atman is always beyond that which can be made.

So we are greatly obliged to science that it goes on making one thing after another, extending the limits of what can be manufactured and thereby defining what the atman is not; because we call that element the atman which is self-originated, which is unborn, which cannot be created. It means the original.

There has to be, without doubt, an ultimate, a fundamental element for this universe to be created, and this ultimate element must be uncreated. If a basis is required for the creation of everything, then creation is impossible. If you say, "God is required to create the world," then you will have to say another superior God is necessary to create God. There is no end to this sort of logic. Then we shall never reach that place where we can say, "Okay, here is the place for whose creation no other creator is necessary."

It will be better and more scientific if we understand it thus: that which is self-originated is the atman. This is more scientific than saying that the atman is self-originated. It is more scientific if we say, "We call him the supreme atman -- God -- who is uncreated, who is not created by anyone," than to say, "Nobody has created God."

Science also experiences this. In their investigations, scientists reach certain limits and then they feel that there is something beyond the limits, which is beyond creation. As it happened, science was always making investigations about elements, and the ancient scientists declared that there were five elements. This was not said by the ancient spiritualists -- the religious people -- because they had no concern with such elements. They were concerned with only one, the self-originated element.

The old scientific thinking of nearly four to five thousand years ago maintained that everything is created from five elements. Now the mistake happened because there did not exist separate books of science; every subject was included in religious books. The religious books were the collections of all the knowledge of those days, and so the belief that everything was created from five elements was available in religious books. But this matter relates to science and not to religion. Religion seeks only one element -- the self-originated element.

Science continued its investigations, and it found that the principle of five elements was incorrect. When this was found out the foolish so-called religious people were very worried. They thought everything was now in confusion, because they had come to believe in five elements. But science went on steadily with its research. Now scientists have discovered one hundred and eight elements. But I want to make it clear that the new researches of science disprove only the old science.

No discovery of science can disprove religion, because the directions of religion and science are quite separate. Someone may compose a very fine poem, but that cannot disprove a principle of mathematics. There is no relation between poetry and mathematics. Similarly someone may develop a deep and difficult mathematical theory, but that will not disqualify a good poem, because their directions are separate; they don't cancel each other. They don't even touch each other. These directions run parallel like railway lines. If they seem to meet each other somewhere, it is our illusion. If you go to the meeting point you will find that they run parallel. Only an illusion of their meeting each other can arise, as it does in the case of railway lines.

When science disproves something it disproves the old fact or belief. The whole Christian world became very nervous when science declared that the earth is not flat but round, because it is mentioned in the Bible that the earth is flat. But what is written in the Bible about the earth's shape is the affirmation of scientists of those days; it is not a religious affirmation. So when science found out that the earth is round it disproved the old belief. But this new discovery showed that the ancient science was wrong. Science can never make religion incorrect, nor can religion ever make science wrong. They have no relation at all to each other, there is no interconnection between them. There is not even communication between them; their dimensions are different from each other. Their directions are absolutely separate.

Starting with five elements science found many other elements and their number is one hundred and eight today, thus proving that the ancient five elements were incorrectly known as elements. They were certainly not elements. In fact, those which were known as elements in the beginning were not elements; they were compounds. As for example, earth. Now there are many substances in earth -- there is not just one substance alone in any sort of earth. Another example is water. Science says there are two substances, hydrogen and oxygen, in water. Water is not a single element, it is a mixture of two substances. A combination is not an element; according to science, it is called a compound. So water cannot be considered an element. Oxygen and hydrogen are elements.

So science discovered one hundred and eight elements. But as science went deeper and deeper into its researches, scientists by and by began to realize that all these one hundred and eight elements have a common intermediary. It may be hydrogen or it may be oxygen, but both of them are created by electric particles. So it appears that hydrogen and oxygen are also not elements. Electricity has now become the element. The union of some electric particles makes hydrogen and the union of some electric particles makes oxygen, and these one hundred and eight elements are simply the combinations of electric particles.

If three particles are there, they make one element; if there are two particles, another element is produced. If there are four, another element is created. But whether they are three or four or two, they are all particles of electricity.

Hence science had a new experience -- that there is only one element, and that is electricity. All the one hundred and eight so-called elements are, in the final analysis, compounds. They are combinations. They are not elements, they are not basic substances.

The position of science at present is that it is prepared to believe that electricity is uncreated, that it is self-originated, and that all this vast growth, this expansion, is that of the only element -- electricity. Electricity, says science, is not a compound produced by the combination of two substances, it is uncreated. Science calls that substance an element which is self-originated. So now science calls electricity a self-originated element. It cannot be created, because only that substance which can be produced by a combination can be made. If you combine two things, a third thing will be produced. If you combine three things, the result will be the making of a fourth. But how can you create the original element which is without any combination? You can neither make it nor destroy it. If we wish to destroy water, we can do so by separating hydrogen and oxygen, because water is made by combination. If we wish to destroy hydrogen, we can do so. If we separate its electric particles -- which we call atomic energy -- then hydrogen will no longer be there. Only the electric energy will remain. Only the energy will remain. But we cannot destroy that energy because there is no combination of two substances which we can separate. We can simply do this much -- we can either combine or separate things. We cannot create. That which is uncreated is element.

At present science calls electricity, electrical energy, a selforiginated element. But religion calls the atman a self-originated element. It will become possible, if not now then in future, for scientific investigation to break, to separate electricity also; and then we will be able to see that even electricity is not self-originated. Some years back we knew water as an element; then we were able to analyze it and found that oxygen and hydrogen are elements, water is not. Then we analyzed hydrogen and could see that it is also not an element; electricity is the element.

There are two possibilities: either it may be established that electricity and the atman are one and the same, or it may be that electricity will also be broken down and we will discover that it is also not an element. As far as I understand, electricity also can be broken down, and when it is broken we will find that only consciousness remains.

Now, it is interesting to consider that no one regards stone as energy. It is a substance -- a matter. Our old distinctions divide things into matter and energy. Stone is matter. But when stone was analyzed, and in the final analysis the atom was found, then matter was lost and energy remained; and science had to abandon its old notion of duality -- duality of matter and energy. On matter being analyzed further and further, it was found that it did not exist; there was only energy. Matter is energy. Now there is no substance like matter; the latest position of science is that there is nothing like matter. Now the materialists have to be very careful in saying anything in support of matter because nothing like matter exists; there is only energy.

As long as we had not arrived at the final analysis of matter, two substances were accepted by scientists -- matter and energy. You will definitely see the distinction if you hold a stone in one hand and touch an electric wire with the other. You will know that a stone is a stone and what is passing through the wire is energy. There is a great difference between the two. But now science says if you go on breaking and analyzing a stone, you will end up with energy which can pass through an electric wire. By further breaking it, we killed one hundred thousand people in Hiroshima. That was an electric shock! By breaking matter, by the explosion of a small atom, so much energy was produced that we could kill one hundred thousand people in Hiroshima and one hundred and twenty thousand in Nagasaki. So many people would not die by touching even the most powerful current.

A small atom produces a tremendous amount of electricity, and by transforming it into electricity the atom was destroyed -- it was no more. So science now says that its old notion of duality -- matter and energy -- is gone. Now only energy remains. But I tell you, there still exists one more distinction, and that is the distinction of energy and consciousness.

When we touch electricity we know it is energy, but when we talk with a person we don't feel that he is simply energy, we feel his consciousness also. If the electric current is on, this tape recorder here will work, it will speak. But it will only repeat what I am saying. So when it speaks, it is only energy. But when I speak it is not only energy; there is consciousness also. The tape recorder cannot make any changes, it will report what I have said; but even if I want I cannot repeat tomorrow what I am saying today, because I am not a

machine. I myself do not know what sentence will follow this sentence. When you listen to it, I am also listening to it.

The distinction between consciousness and energy still exists. It should be said that the old world was not a duality, it was a threefold world of matter, energy and consciousness. Out of these three, matter has been dropped. Now there are two -- energy and consciousness. Deep investigations into matter proved it to be nonexistent; it disappeared because we knew that it was energy. And I tell you energy will also disappear in further and deeper investigations, and we shall see that there is only consciousness. That consciousness is the atman. Then there will be no matter, and no energy; everything will disappear and only consciousness will remain.

That is why we have named that supreme element *satchitanand*. To convey the true meaning of the word 'atman', three words are used. The word *sat* means existence -- what is, which is always existing, which was never nonexistent. Sat means that which is there always. It is never in that state of which you can say 'It is'. Everything changes and goes on changing; yet it is there, unchanged.

The word *chit* means consciousness. It is not that it is simply existing, but it knows that 'I am'. It knows its presence. A thing can exist; for example, a stone is lying on the ground, but it is mere existence. If that stone knows that it exists, then and then only, it is consciousness also.

The third word is *anand* -- bliss. It is not enough that it is the atman, it is not enough that it is consciousness, it is not enough that it exists and is aware of its existence. Just as it is aware of its existence, it also knows that 'I am anand' -- the highest ecstasy!

The atman is said in this sutra to be self-originated because it can neither be created nor destroyed by anyone. Remember, as it is self-originated it is indestructible, it is immortal. The thing that can be made will die; that which can be manufactured will be destroyed. No production can be everlasting, no structure can be of a permanent nature. All constructions are produced at the appropriate time and disappear at their destined time. In fact, the thing that is born will die. However strong it may be made, it is sure to die though it may last a little longer. Palaces, whether made of paper or granite, are sure to fall down. Millions of wind blasts eventually fell the stone walls of palaces. If they are made of steel they will take a little longer, but in the end they are sure to fall. A palace of playing-cards will fall down even with one light puff of wind. It is a difference of degree only.

The difference between the falling of a house made of playing-cards and that made of stone is simply a matter of difference in wind velocity. There is no basic difference in the houses; the palace of cards is a constructed thing, so it must fall, and the stone palace is also a constructed thing, so it too must fall. Where there is making at one end, there will certainly be destruction at the other end. Because it is self-originated, the atman is indestructible. As it has never been made at one end, it will never be destroyed at the other end.

The self-originated has two characteristics: it is uncreated and it is indestructible. Let me tell you also that science supports this view, that whatever is made by the combination of two things will die; while the element which is made of one thing cannot be destroyed, cannot die. There is no way for it either to be destroyed or to be created. To create something other things have to be combined, and to destroy a thing, those things have to be separated. To make is to join, and to destroy is to separate. But the element which is single, which has no other element in it, cannot be destroyed. How can it be destroyed? It cannot be broken. If it were made of two things it could have been broken. But as it is single, it will be always. The element which has its origin in itself is indestructible, and that element is called the atman by the Upanishads.

Some of its other features, its unavoidable characteristics, are also described. It is said that the self-created atman is all-knowing. What does all-knowing mean? It can have two meanings, and the wrong one of the two is fashionable. It usually happens that the fashionable thing is wrong. True knowledge is so deep and mysterious that it can never be the fashion. A matter without much depth can be understood by all and is likely to be fashionable.

One meaning of the term all-knowing is having knowledge about everything; this is the fashionable meaning. For example, the Jainas call Mahavira all-knowing, because when a person knows the atman he becomes omniscient, all-seeing; such is the nature of the atman. Mahavira himself has said that he who knows the one, knows all. In this sense it is correct to say that Mahavira knew all. Then what usually happens is that the follower interprets this as meaning that Mahavira knows how to repair a bicycle puncture! But Mahavira did not know what a bicycle was. Or that Mahavira must know how an airplane is built.... If the term all-knowing is understood in this way, it gives rise to great delusion and difficulty; and the Jainas were in great difficulty when they began to consider Mahavira all-knowing in this sense.

Buddha frequently ridiculed this belief of the Jainas. What he was really laughing at was the absurdity

of Mahavira's followers interpreting his enlightenment in this way, because they actually began to claim that Mahavira knew everything. So Buddha on many occasions joked, "I have heard some people claim that a certain individual is all-knowing, but I have seen that individual begging in front of a house in which there was nobody. After some time he realized that the house was unoccupied. I have seen him walking in the pale morning light; did he know of the dog lying in his path when he trod on its tail?"

So Buddha laughed at the foolish interpretations of that term all-knowing. He would say, "I have heard about this all-knowing individual standing on the outskirts of a town asking people the way to that town." But this fun is not directed at Mahavira. Mahavira never made such claims. The claimants are his followers. They say, "Mahavira is all-knowing; he knows which road leads to what place."

All-knowing has another meaning -- a negative meaning. This positive meaning of 'he knows all' is incorrect. The negative meaning is that now there is nothing left to know; there is nothing left worth knowing. Is it worth knowing where a particular road leads to, or whether there is anyone in the house? What does it matter if such matters are not known? Is it worth knowing whether a dog is sleeping or not sleeping on the road? Where is the harm if it is not known?

As I see it, the word all-knowing means that after knowing the atman, nothing is left unknown which is worth knowing. All that is worth knowing is known. In this humdrum world many things seem to be worth knowing, but what difference does it make to know them? So to me its meaning is that nothing is left out which is worth knowing. Not the slightest thing is omitted from our knowing that might bring about even the tiniest diminution in our life's ecstasy. Nothing is left out whose omission might cause a hindrance in our becoming satchitanand.

If a particular road goes to the left it will lead one to a certain place and if it goes to the right it will lead one to another place, but this makes no difference in the quality of satchitanand. If Mahavira misses his way and reaches the wrong destination it will make no difference to him, because what difference does it make for a person who has attained his goal, who has reached the final destination, to miss his way during his wanderings in this world? What difference does it make for a person who, having reached his destination, wanders here and there? What does it do to us who have not reached our destination to find the right village? And what difference does it make to us if we know all our roads as accurately as if we are geographical maps?

Because of the mistaken interpretation of the term all-knowing by his followers, Mahavira was unnecessarily subjected to a lot of ridicule, because the claims they made were foolish; and now, yet again, these claimants are greatly puzzled. For instance, they were in difficulty recently when the astronauts landed on the moon for the first time, because the astronauts' description of the moon did not correspond with the moon as it is described in their scriptures: and it is stated in their scriptures that the facts declared by 'the all-knowing' cannot be wrong. So the Jaina devotees have gone to the extent of saying that the space travelers were under an illusion that they had landed on the moon. They had not landed on the moon, but had traveled to the far side of the moon where the vehicles -- chariots of the gods -- remain in waiting. There they had landed and from there had returned! They had certainly not landed on the moon.

One Jaina follower even began fund raising, and managed to collect hundreds of thousands of rupees from simple, foolish people to prove in a laboratory that the astronauts had not landed on the moon, but in some god's vehicle. "And if they ever reach the moon, they will find the moon as described in our scriptures, because whatever is said in those scriptures is the testimony of an all-knowing person."

To use one's scripture to cling to such foolish arguments leaves the scripture worthless. When it is mentioned in your scripture that the moon is so and so, and the statement is later proved incorrect, remember that the statement in the scripture is that of a scientist of those days, not of one who knows the atman. What concern has the knower of the atman with describing what kind of stones are and are not found on the moon? And if such a statement is made by him, it is not made in his capacity as a knower of the atman.

Such a position creates great difficulty. Let us consider the case of a great thinker like Einstein -- a great mathematician. Being a great mathematician does not define all other features of his personality; there are many other things in his life. He is not a mathematician when he plays cards. And what concern would he have with mathematics when he falls in love with a woman? He is not making a mathematical statement at all when he says to her that there is no other woman more beautiful than her. But if somebody claims in the future that such a great mathematician as Einstein must have said so only after measuring and comparing the beauty of all women in the world, the claim is certainly childish. No, such statements are made by anybody and everybody in this world. Every woman meets some man who will tell her so. It is not necessary to be a

mathematician to say so. Such a statement is made, not in the capacity of a mathematician, but of a lover.

So the word all-knowing means that there is now nothing left worth knowing, nothing which would enhance this man's ecstasy. His ecstasy is *entire*. And there is nothing left which might be a hindrance to it. All his ignorance, all his folly, is destroyed. His anger, his attachment, his greed, are all gone, all destroyed. He is in a state of supreme ecstasy. All-knowing means one is living in supreme ecstasy. He knows that true knowledge which puts him in ecstasy and removes any possibility of unhappiness.

The atman is all-knowing in this sense, and not in the sense of the knower of the three tenses -- the past, the present and the future. He does not know what will happen tomorrow or the day after tomorrow. He does not know who will win the election or lose it; and there is no reason or necessity to know such things. All the events happening within limits of time are to him like lines drawn on water. He keeps no account of them, he does not worry about them. Who wins or who loses is the substance of dreams to him; such matters belong to a children's world, he is too mature for them. He is not concerned with such things.

In knowing the supreme element he becomes all-knowing -- that is, his ignorance falls away. The avarice, attachment and anger produced in ignorance fall away. In their place comes ecstasy, born out of true knowing. The light of knowing begins to shine, and to live in its illumination is to live in supreme ecstasy -- ceaseless and eternal.

The third characteristic of this atman is purity -- always immaculate, always holy, and always innocent. When we become impure it does not become impure. Our whole impurity is our delusion. As I was saying last night, the sun's reflection is as pure in a dirty pool as in a crystal lake. There is not the least difference in its purity. Its purity is not an accidental characteristic; it is intrinsic, inborn. So this matter will be easily understood if you understand the difference between the accidental and the inborn.

The accidental characteristic is foreign; it is linked to you but does not come from within you. For instance, a man is dishonest; his dishonesty is accidental, not inherent. It has been practiced, it has been acquired. This is why no person can remain dishonest twenty-four hours a day. Even the most dishonest person cannot be so every hour of the day, because what is acquired is a burden which has to be put aside sometimes. The person needs to be relieved of it some of the time. It is not his nature, so he has to be honest with someone in his dealings. And sometimes it happens that dishonest people are honest among themselves to a degree that even honest people are not. The reason is that what we call honesty is also an acquired thing from which we sometimes have to seek relief.

You cannot live incessantly with a thing which is acquired, which is accidental. You will have to take a break from it at times. You will have to do so, otherwise the tension will increase and the burden will become great. Hence the serious-minded person has to seek out some entertainment at intervals, otherwise his seriousness becomes a burden for him. Mahavira and Buddha had no need for entertainment because they were not carrying any load of seriousness. Keep this in mind. We tend to think it is because they were so serious-minded that they would not go to see a film or a play. If they were serious they would have to go to see a play. No, they were certainly not serious-minded.

This does not mean either that they are nonserious. Seriousness and nonseriousness, both are false. Mahavira, Buddha are themselves; they are in their intrinsic selves. They acquire nothing from without, so there is nothing from which they need to take a break. If a person practices saintliness and makes it a habit, then he will have to take a holiday from it occasionally. For three or four days every month or fortnight he will have to take a holiday. And he will not be able to maintain his saintly role during the day if he has not gone into the nonsaintly world for an hour or two during that time. It will be difficult for him.

Accidental attributes are those which we learn, which we acquire. They come to us from without, they do not come from within. They are all learned by us. For example, language is an accidental, acquired attribute. Anyone can learn Hindi or Marathi or English or German. There are thousands of languages and there could be many more also, without difficulty. All the languages that we could devise would be accidental.

But what about silence? It is not accidental. So while there will be a difference if two people are talking, if they observe complete silence there will be no difference in that silence. There can be a discussion in speech: there cannot be any discussion in silence.

There will be no distinction in the inner attribute of two people when they are in complete silence. What difference will there be in two silences? But there will be a difference if silence is assumed from without, because speech will be going on within. There will be a difference if two people observe silence for show only. I am sitting silent, you are sitting silent beside me. I continue my thinking, you continue your thinking. So though the lips are closed, the act of thinking goes on, and there will be vast differences between us in

such a condition. We will be thousands of miles away within. Nobody can say where you will be and where I will be.

But if silence is really achieved, not assumed from without but blossoming from within, unfolding from within, then and then only are we really in complete silence. Then what difference will there be between you and me, when words vanish from within, when speech has dissolved from within? There will be no difference at all. We will be standing at the same place. We will be as if we are one. By and by, as silence progresses, our two flames will be fused into one flame. They cannot remain as two separate things, because the boundary line marking the distinction between the two has disappeared. Distinction creates a boundary; in its absence, the boundary disappears.

So silence -- abiding silence, inner silence -- is natural, while speech is accidental; and whatever is accidental is not everlasting. This is why you cannot maintain anger for twenty-four hours, although you can live in forgiveness for twenty-four hours. Think about this. You cannot live in anger for the whole day. You will be angry, and after some time you will be without it. There will be a sort of coming and going away of anger. But there will be no obstacle to living in forgiveness for twenty-four hours. You can remain forgiving for the whole day. Similarly, if you wish to live in hatred twenty-four hours a day it is not possible; you will create a hell for yourself. Whereas if you want to live perpetually in love, it is possible.

But it is not possible to remain in that feeling which we presently call love, because it is not real love, it is an occasional thing. You can be full of love for maybe ten minutes out of twenty-four hours; for the rest of the time it is not possible. And if someone makes an effort to be in love for a longer period, it will be difficult for him to be in love even for ten minutes. Why? -- because we can only be forever in that which is our nature, and we cannot be forever in that which is foreign to us and which has been imported from without. That will have to be removed, that load will have to be cast away.

The atman is pure, spotless. It does not get spoiled, it does not become impure sometimes and then need us to rectify it, to make it pure again. If the atman can be impure, we will not be able to make it pure. Then who will make it pure? He who could have made it pure is himself impure now. Whatever that impure atman does will now be impure.

No, it is not the case that the atman becomes impure and we are required to make it pure. It is already pure. It is only we who accumulate impure and unholy attributes on all sides of us, just as we hang a black curtain on all sides of a lamp. The shining light does not change into darkness because of it. The light is burning in its own brightness even then, but the surrounding black curtain prevents its light from shining out in all directions. And if the light is as mad as we are, and forgets that "I am the light," then it will face the same difficulties which we are experiencing.

Our relationship with the nature of our self is completely broken and we are identified with the web made up of our body, mind, thoughts, feelings, passions and desires, surrounding us on all sides. We begin to say, "This is me!" That one which is within us identifies itself with anything and begins to say, "This is me!" And that element within is so pure, so spotless and clear that whatever is reflected in it is reflected in full; we catch hold of that reflection and begin to say, "This is me!"

The mistake is like this. Suppose the mirror in front of which you are standing becomes conscious and looks within itself and sees your image standing in front of it, and then says, "This is me!" Such an unfortunate happening only takes place because of the mirror's purity. The atman is pure and spotless, and because of its crystal clear purity, whatever approaches it is reflected in it as in a mirror -- whatever the thing may be. If the body goes to it, it is reflected as in a mirror and the atman says, "I am the body."

You have no idea of the continual changes in your body and of how you identify yourself with them. If the first cell created in your mother's womb were taken out and put before you and then you were told, "You were once this," you would at once deny it and say, "How can this be me? It is impossible." If five to ten photos of you are taken every day of your life there will be a long series of your photos. Every photo was once claimed by you to be yourself. But what a difference there is between the photo of your childhood and that of your old age! What a vast difference there is between the new-born child and the corpse going into the grave. In all these changes you are there. Whatever is reflected in your mirror, you have said, "This is me."

Have you ever found any similarity between your infant photo and the photo of your adulthood. Is there any affinity? Are you that baby? No, once you had owned it, and the claim was fixed in your memory; and only the claim is still there today -- that this was you. The body changes every day.

Scientists tell us that every cell of the body is completely altered over a period of seven years; not a single old cell remains. But our identity continues. Identification goes on. In seven years' time our bones,

our flesh, our blood and all other cells are altered. If a person lives up to seventy years, the body has changed totally ten times. The whole body has undergone change ten times.

The body changes every moment, but there is a spotless mirror within. Whatever reflection is made in it, whatever picture is made in it tells us, "This is me." If this identity is broken, if this ignorance is removed, if we stop saying, "This is me," then we shall be able to say, "I am the knower of all these changes, I am the witness of all this. I knew my childhood, and I was not that; I knew my youth and it was not me. I shall know my old age also, but it will not be me. I knew birth; this is not me. I shall know death also, and neither am I that. I am that which knew all these different phases. I am that which knew this long series, this long caravan of films. I am the knower, I am not that which is known. I am not that which is reflected. I am that in which reflections are made." Then the atman is pure and spotless, a clean mirror, a dirtless pool, where no ripple of impurity ever was.

When the Upanishads say it is pure, they speak of a total purity. Not the least impurity has ever entered the atman. So the Upanishads affirm, by breaking this identity we also become the purity. In fact nobody has ever become impure; it cannot be, it is impossible. The impurity is in the identifying. Identity makes one a sinner or a saint. Remember, the saint is also impure because he is identified with his holiness. The sinner has an iron chain, the saint a golden one. But what difference does it make? The market value of iron and gold may differ, but identification, bondage, continues.

Someone says, "I am a sinner," somebody else says, "I am virtuous." As long as we continue to say, "This is me," we are unnecessarily making ourselves impure. Though we are not intrinsically impure, we go on adopting impurity. The day on which you are able to say, "I am not this, I am not that," you will be able to say, "I am that in which everything is reflected. I am that mirror in which all shadows come and go. I am that void in which everything glitters and vanishes."

No one knows how many births, how many bodies, how many forms and shapes, how many accidental attributes, how much worthiness, how many positions and how many variations have glittered in it. Endless are the journeys but the lake is one; and it is always clean and spotless. Travelers go on traveling on its banks and the lake goes on supposing, "This is me, this is me." At times a thief is passing on that road and the lake says, "I am a thief"; sometimes a sadhu passes on that way and the lake says, "I am a sadhu." Sometimes a saint passes that way and the lake says, "I am a saint," and sometimes a sinner passes on that road and the lake says, "I am a sinner."

Thus the lake goes on proclaiming as caravans of reflections pass along that road. And they pass on so quickly that no sooner does one reflection vanish than another appears in it. We do not take even that moment -- that interval between the two happenings -- so that we can look at the lake in which there is no reflection at all.

Meditation is the practice which focuses on that interval. In that moment when nothing is reflecting, we can glimpse the lake itself; we can know, "I am the lake, I am not that caravan which is passing on the bank. I am not these reflections which form on me. I am that on which all shapes are made and yet which is itself unmade. I remain unmade, uncreated."

Keep in mind these three things. All the other things included in the Ishavasya Upanishad are only different aspects of these three.

The Heartbeat of the Absolute

Chapter #10
Chapter title: Ignorance Will Show You The Way

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THOSE WHO FOLLOW
THE PATH OF IGNORANCE
ENTER DARKNESS;
AND THOSE WHO ARE ABSORBED IN KNOWLEDGE
ENTER A GREATER DARKNESS.

This sutra makes a profound proclamation of the truth -- a very bold proclamation. Such an announcement can be made only by a sage. It is declared that those who tread on the path of ignorance lose their way and wander here and there in this world; but those who walk on the path of knowledge -- that is, the path of "I know" -- lose themselves in greater darkness. It is difficult to find another statement as bold as this in the whole history of mankind -- to find a parallel to a statement that dares to say that the ignorant grope about in darkness, but those who claim, "I know," grope about in greater darkness. Whoever said this arrived at it through very deep thought.

That the ignorant wander in darkness is easily understood by us, there is no difficulty in it. The statement is straightforward and clear. The ignorant do get themselves lost. But the sage says they lose themselves in darkness -- not in deep and great darkness. The ignorant wander in darkness only. Then why do the so-called learned wander in greater darkness? And where is the remedy to be free from darkness when the ignorant wander in darkness and the so-called learned wander in greater darkness?

The ignorant wander in darkness only, not very deep, because however much wandering ignorance may cause, it cannot be very deep. The thing that leads into greater darkness is not ignorance but ego. Mistakes may occur through ignorance, but ignorance is always prepared to correct the mistakes, so there is little likelihood of straying far. Ignorance is always likely to make mistakes, but it is also always ready to correct them. Ignorance has its own humility. This is why children can learn quickly and the old cannot. Children are ignorant and ready to improve. When a mistake is shown to them they will correct it; but when old people are shown their mistakes they are displeased and refuse to correct them. On the contrary, they will first try to prove that it is not a mistake at all. When children are shown mistakes they are ready to admit them and will soon correct them; hence they learn so quickly.

The old cannot learn in years what children are able to learn in days. Their capacity to learn decreases. What is the cause? The capacity of the old to learn should increase, but no, it does not. The old are in a delusion that they know. The child is only in darkness, the old man has fallen into a deeper and greater darkness. The delusion is established in him that he knows something. The child knows he does not know anything, so he is willing to learn. He is happy to learn whatever you teach him. Thus children can wander in darkness, while the old wander in greater darkness.

The ignorant man, if he becomes conscious of his ignorance, becomes very humble. If we remember our ignorance, if we can remember, "I do not know, I am ignorant," then there are no grounds on which the ego can stand. Where can ego build its structure when it has no foundation? It is interesting to see that if the ignorant man becomes conscious of his ignorance, then his wandering loses momentum, he finds himself still, and his mistakes cease to happen; he begins to travel on the right path. And the learned person who is sure in his belief that he is a learned person has begun his journey into greater darkness. When the ignorant becomes conscious of the fact that "I am ignorant," then his journey towards wisdom begins. Consciousness of one's ignorance leads to humility, whereas the delusion of knowledge, the claim to knowledge, leads one to ego -- and the real hindrance is ego.

Ignorance is not deep darkness, it is like evening. There is no sun now, there is no light of understanding now, but at the same time neither is there the dark night of ego. It is just evening. Ignorance stands on the threshold from where it is also possible to go towards the light. But as the boast of the learned becomes stronger and stronger and his notion, "I know, I know, I know," becomes firmer and firmer, his night becomes darker, his evening disappears, and he sinks deep into the darkness. And as his boast grows from strength to strength, his night will become as dark as a moonless night.

Ego leads man into great darkness, and an interesting paradox emerges in man's world; the wise see themselves as ignorant -- not knowing -- and the ignorant assert their claim, "We know!" Then where

should we go for true knowledge? What should we do? Which is the way?

Two things are to be remembered. We need always to go on enhancing our awareness of our ignorance. Remembrance of ignorance is the destruction of ignorance. To become aware of our ignorance is to dissolve our ignorance. This awareness that "I am ignorant" is like a person who has lighted a lamp and has taken it into a room to look for darkness there. That person had said, "Let me light a lamp so that I can see where the darkness is," and he begins to search for it with a lighted lamp in his hand. Of course, wherever he looks he finds no darkness. When there is an awareness within to know where ignorance is, a desire to go where ignorance lies and a desire to know it, then the knowing, the understanding, can happen. Wherever you go with this lamp of awareness, ignorance will vanish from there.

So the first thing is the remembrance of ignorance -- that "I am ignorant." If you wish to enter the world of light, of wisdom, of true knowledge, you must be fully aware of your ignorance and remain constantly in search of where your ignorance lies. Wherever you find it, admit it at once, don't linger even for a moment. And bow down at the feet of anyone who shows you your ignorance -- he is your teacher, your master. And don't try to prove that your ignorance is knowledge, as your mind will goad you to do. Your ego will say, "Don't believe in him." Your ego will coax you to say, "What are you talking about? I an ignorant person? Impossible!" This is how we are all perpetuating our ignorance. We all persist in protecting our own opinions and attitudes.

Those who know nothing at all make great claims that they are right. Those who do not know anything even about a stone lying on a roadside, go on making claims about God and assert that their God is the only true God. There is no end to the claims of those who know nothing at all. Ignorance is a great supporter of its claims and it goes on claiming. Save yourself from such claims. If you want to make any claim at all, then make only the claim of being ignorant. Say boldly, "I do not know." Whatever occasions arise, whatever chances you get, and whatever conditions you meet with where your ignorance is exposed, stop, and know that, "I am ignorant." Acknowledge as your master anyone who points out to you your ignorance, who draws your attention to your ignorance.

But in fact we make a teacher of the man who boosts our ego. We go to him, pick up some stray pieces of wisdom, and return home full of vanity and hypocrisy -- and then say that we also know. He who inflates our boast of knowledge we call our master. But he is the real guru, the real master, in whose contact we come to know that there is none as ignorant as we. He is the real master who takes away our knowledge, who destroys our boast of knowledge, who smashes our structure of ego to the ground, who throws us to the ground and says, "You are nothing at all, you are nowhere, you have known nothing!" Such a person is the master; not the one from whom we get knowledge, but the one through whom we are reminded of our ignorance.

Remember that remembrance of ignorance leads one to understanding and the accumulation of knowledge leads one into great darkness. So the first thing is to be mentally alert to ignorance, to be fully conscious, to know ignorance and to look into it. Know yourself as a deeply ignorant person.

The other thing to remember is that whenever you think, "I know," stop a while, and reconsider your thought; ask yourself, "Do I know it really?" It will be enough if you reconsider once. Be honest in your attempt. Be fully aware and reconsider your thought before you say, "I know." Be mentally alert to the discovery of your ignorance, as well as to knowledge; and when you start to check yourself you will know that you know words, you know principles, you know scriptures, but you have no idea at all of the truth. Those so-called pundits whose minds have been stuffed with scriptures and words, who have been burdened with words and who make false claims of knowledge, have become figures of fun for the sage, who says such people grope about in great darkness.

I have heard: a Christian priest used to give sermons in the evenings in his church every Sunday. He was by repute a learned person. One day, he left his spectacles at home. Half of his knowledge was at risk because the sermon was written and now he could not read it. But he thought it improper to tell the congregation that he had forgotten his glasses -- they were eager to listen to him -- so he decided to make do without the glasses and started speaking, glancing at his paper. Functioning as he did from memory, mistakes were bound to occur, because he had left his memory aid behind. Nothing he said was the imparting of true knowledge; wisdom can speak without the help of eyes, without need of spectacles. All he ever said was drawn from his crammed memory. But today the means to look into his memory was left at home.

Talking about one of Jesus' miracles he made a mistake. Jesus was in a forest with four thousand

followers, and had with him only seven loaves of bread. With these he not only fed all, but the seven loaves were not eaten. There were four thousand followers but the priest made a slip and recounted that there were seven followers and four thousand loaves, and that after Jesus had fed all, the bread still remained. This, he said, was the miracle.

As usually happens in a temple or a church, most of the people were dozing and paid no attention to the error; only those who were awake heard it. Even so, having left their reasoning faculties at home, as people do who go to church, they were unresponsive. They merely heard the words. Only one person became alert and thought, "What kind of miracle is this? -- only seven people and four thousand loaves?" He got up and asked, "Sir, is this a miracle? Anybody can do that!"

On hearing this, the priest was enraged. He had no idea that he had made a mistake, so he was all anger and exasperation. He asked, "What do you mean, anybody can do it? You are blaspheming against Jesus."
The man replied, "Why, I myself can do it!"

The priest was puzzled and asked the congregation about what he had said. Someone replied, "You made a mistake. You said the opposite of what you meant; you said there were four thousand loaves and seven followers. This feat can be accomplished by anybody, there is no miracle in it."

The priest was very troubled by this incident. He was by repute a wise man, so he was much agitated and resolved to put his challenger in his place. The next Sunday he came fully prepared. During his sermon he raised the matter of the miracle again. "Once Jesus went to a forest," he said. "Listen properly! He had four thousand followers and only seven loaves of bread with him, and he fed everybody. All were fed to their hearts' content and yet the bread was not consumed." Then he looked at the man who had put him into difficulty the Sunday before, and asked him, "Dear friend, can you now perform such a miracle?"
The man stood up and replied, "Yes, I can."
The priest was very nervous and asked, "How can you do it?"

The man replied, "I can do it from the stock that was left over from last time!"

Shifting of words here and there, punning of words, memorizing words -- the scriptures are all a great joke. There is not much meaning in such things. It is a great folly to try to correct others, and it is sheer vanity to try never to admit our mistakes. That poor priest could not even say, "There was an error in my statement." It was a trifle, and he could have simply asked their pardon. But our ego never lets us admit our mistakes, though we are eager and pleased to get others to admit their mistakes.

So the other point to remember is this: reconsider whether you know a little or not. Ask yourself whether you really know, or whether all this is a jungle of mere words, scriptures, principles and memory. Ask yourself, "Have I known anything? Have I lived it? Have I practiced something of it? Have I tasted it from my life's experience? Have I danced in that supreme experience of godliness? Have I experienced that vibration? Or have I merely burned the midnight oil to commit to memory the words of the scriptures?" The nauseating smell of kerosene oil emanates from those who have crammed the scriptures into their memories. Kerosene oil burns with thick smoke. It is very difficult to find people more ignorant than the learned.

Hence, says this sutra, the ignorant grope about, but the learned grope about in thick darkness. It is better to be an ignorant person than to be a learned one. Ignorance will show you the way. Do not try to enter the great darkness; to remain in simple darkness is far better. From this darkness it is easy to enter light, but the journey from the great darkness will be long and arduous.

Enough for today. Now let us go into meditation. Let us take a few steps from darkness towards the light.

The Heartbeat of the Absolute

Chapter #11
Chapter title: I Too Am Listening

9 April 1971 am in Mt. Abu, Rajasthan, India

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ONE RESULT, THEY SAY,
IS OBTAINED BY VIDYA,
AND ANOTHER RESULT, THEY SAY,
IS OBTAINED BY AVIDYA;
THUS WE HAVE HEARD
FROM THE WISE ONES
WHO EXPLAINED IT TO US.

The truly learned, the wise ones, tell us that the fruit of true knowledge, wisdom, understanding -- what the Upanishads call *vidya* -- is quite distinct from the fruit of material, informational, acquired knowledge; this the Upanishads call *avidya*.

Avidya also means ignorance -- absence of vidya. Its intended meaning in the Upanishads is material knowledge -- physical, scientific knowledge which looks like real knowledge but which leaves the person ignorant. Through avidya we may know all the subjects of learning but remain ignorant of who we are. Such learning, which creates the illusion of knowledge, is called avidya, ignorance, by the Upanishads. It can be interpreted to mean science, though this interpretation may appear very strange. The word avidya, then, means knowledge about physical science, knowledge of other things; and the word vidya -- literally knowledge, learning -- means the knowing of the self.

Mere knowledge is not implied by the word vidya. The word vidya implies transformation. The Upanishads will not call that vidya which does not transform one's being. If I know something and yet I remain as I was before knowing, then such a knowing is not vidya according to the Upanishads. That learning will be called vidya which transforms you immediately upon knowing it. No sooner do I know than I am transformed. I become another person on knowing it.

If I remain as I was before knowing, then knowing is avidya -- ignorance; and if I am transformed it is vidya -- true knowledge. Such learning is not merely an addition to your fund of information but is transforming. Through it you change, you become quite a different person. That which is called vidya, knowledge, by the Upanishads, gives you a new birth.

Socrates has given us a very short sutra similar in meaning to this interpretation of the Upanishads. He said, "Knowledge is virtue." This was discussed and debated for hundreds of years in Greece, because the relationship between knowledge and virtue is not obvious. A person knows anger is bad, yet anger does not vanish. Another person knows stealing is bad, but he continues to steal. Another person knows that greed is bad, and yet his greed does not stop. But Socrates is saying that your greed goes away once you know that it is bad.

If a person knows that greed is bad and yet remains greedy, then his knowing is avidya. It is merely an illusion of knowing, it is false knowledge. The test of true knowledge is that it immediately becomes a part of your behavior; it does not even require practice. If someone thinks, "Let me know it first and then I shall put it into practice," then that knowing of his is not knowledge but ignorance.

Suppose a drink is set in front of you and just as you are about to drink you discover that there is poison in the cup; then your hand, extending to pick up the cup, will immediately refrain from doing so. That is, no sooner did you know that it was poisonous than the cup remained untouched. Hence, when knowing becomes action it is called true knowledge. And if you have to make an effort to change your behavior after knowing, then that behavior is imposed, it is thrust upon you. It cannot be called the result of the knowledge.

Knowledge which has been imposed to produce a certain action, which does not become action of its own accord, is called avidya -- ignorance -- by the Upanishads. It is vidya -- true knowledge -- which changes one's life effortlessly, as if without knowing that any change has happened. On one side ignorance

is burnt, and on the other darkness vanishes. Both happen simultaneously. Is it possible to create a lamp which, when turned on, does not remove darkness? And will it be necessary for us to make a special effort to remove darkness after putting the light on? If it were so then the lamp would be a symbol of avidya -- of darkness. But darkness does not exist when the lamp is lit. Lighting the lamp means the extinguishing of darkness. Such a lamp is vidya.

There are two points to be remembered in this connection. Why does it happen that, even after our knowing, transformation does not take place? A lot of people come to me and say, "We know anger is bad; it is poison, it burns, it is fire, it is hell, and yet we are not free from it."

Then I tell them, "It is a mistake on your part to think that you know it. You think you already know and yet you ask yourself, 'What should be done so that anger goes away?' This is your mistake. In fact you do not know that anger is hell."

Is it ever possible that a person would not leap out of anger once he knows it is hell?

Buddha has said this somewhere. A person whose life was full of troubles and anguish had approached him for advice, for a way out of his miseries. There was nothing but sorrow and affliction in his life. Buddha told him to give up those cares and miseries, to come out of them immediately: "I will show you the way to be out of them," he said.

The man said, "Show me the way now, and then I will try, by and by, to follow your way."

Then Buddha said, "You are like a man whose house has caught fire and who says, 'Thank you very much for your advice; now I will gradually try to get myself out of the house.'" Buddha went on to say that it would have been better if the person had said, "You are telling a lie -- I do not see any fire." But the man does not say so; he says, "I believe you, I believe there is a fire, and by and by I will try to get out."

Does anybody leave by and by, when the fire alarm sounds? He gets out immediately. He won't stop even if the informant remains behind. One who knows there is fire jumps first and thinks afterwards, when he is out of the house. So Buddha said, "You believe the fire is there, but you refuse to see it so you suffer unnecessarily. A person like you should not even trouble yourself to find out. You should not even try to test my advice. You have not even opened your eyes to see that there is fire all around you. You have admitted you are in difficulty and now you think, 'Fire is there, now I will get out of it, by and by -- and you ask me to show you a way to get out!"

When somebody tells me, "I know anger is bad and yet I cannot be free from it," I say, "It would be good if you could say, 'I do not know that anger is bad.' What you really know is: 'Anger is good, and I am doing what is good. But I have heard from other people that anger is bad.' It is what you have *heard* that you consider to be knowledge."

Then what is true knowledge? You will have to know within yourself that anger is bad. So you will have to pass through it, you will have to endure the difficulty of the fire of anger, you will have to bear the anguish and pain caused by anger. When all your limits have been burnt by the flames of anger and when your life has become a great turmoil full of smoke, then it will not be necessary to go to anyone to ask whether anger is bad or not. Then it will not be necessary to seek out any method, any ritual, any remedy to escape from your anger. On knowing that anger is fire, you will be at once free from it. Such a knowing is vidya -- true knowledge.

That knowing which is called true knowledge by the Upanishads carries freedom within itself and liberates the knower at once; and that knowing which lacks this attribute is not true knowledge. We all have a lot of information, we all know many things. If we were to refer to the Upanishads about the quality of our learning they would declare it to be avidya -- ignorance -- because our knowing does not even touch us, it does not transform us; though our knowledge increases we remain where we are. Knowledge becomes a storehouse of information, and we stand far away from it. Our treasury goes on growing bigger, but it is mere accumulation though we claim it as knowledge. And whoever considers this as knowledge will soon be wandering in a hopeless condition. This is ignorance.

Accept as true knowledge not that which is an addition to you but that which transforms you. That is true knowledge which does not require any memorizing but which becomes your life itself; that is true knowledge which does not turn into memory but which is absorbed into your life itself. It is not a matter of knowing intellectually that anger is bad, but of your behavior reflecting your discovery that anger is bad. It is not that you hang up signs saying, "Greed is sin!" on the walls of your house, but that your eyes, your hands and your face reflect your understanding that greed is sin. It becomes true knowledge only when your total personality demonstrates that greed is sin.

The Upanishads have praised vidya greatly. It has been highly valued. It is considered the alchemy to

transform life. What we understand as knowledge is simply an arrangement to earn our livelihood. One person is a doctor, another is an engineer, another is a shopkeeper. We all have our own knowledge, but it does not transform life, it simply helps us carry on with our lives. These various branches of specialized knowledge do not give a new turn to life, they simply make life secure. No new flowers open because of them, they simply prevent the roots of life from drying up. No ecstacy enters life because of them, only protection, planning and arrangements to avoid hardships and inconveniences in life. What we call knowledge is simply a means to earn our livelihood in an efficient and convenient manner. The Upanishads call this avidya.

That is vidya, according to the Upanishads, which does not simply drag life a little further on, but which raises life to a higher level. Remember, avidya is horizontal. Vidya is vertical -- it moves towards the sky. Avidya is like a bullock-cart trundling along the ground. There is no take-off in it, as there is in an airplane. It cannot take off and fly high in the sky. In its journey from birth through to death it never leaves ground level, and we die at the very level at which we were born. Generally, the cradle is the grave. There is hardly any difference between the levels of birth and death. Continuously walking horizontally we all eventually find our graves because they are not very far from the cradles: and even if they are far, the level remains the same.

Vidya is vertical, going up. The level is changed. You are not what you were before. No sooner do you achieve true knowledge than you are another person. Buddha or Mahavira or Krishna are standing quite near to us, in our neighborhood, touching our shoulders, and yet they are not with us -- they are nowhere near us. They are way up on some peak. Their bodies seem to be near to us, but their spirit is not with us. They have passed through vidya. They are learned in the true sense of the word.

This sutra of the Upanishad tells us that avidya has its own value just as vidya has its qualities. Avidya has its own usefulness. The Upanishad does not say, "Kill avidya"; it only says, "Do not consider avidya as vidya." It does not mean that you should not live with your feet on the ground in this world but should only float higher and higher into the sky. Really, the man who wants to rise up towards the sky has to keep his feet firmly on the ground.

Nietzsche has said somewhere that the tree that wants to touch the sky has to send its roots deep into the ground below. A tree goes as far down as it climbs high. A tree that reaches for the stars in the sky has its roots deep into the earth. The tree can only go as high as its roots go deep.

The Upanishads are not opposed to avidya. The belief that they are, has given rise to a great delusion. I will explain it to you, because nobody can tell how much misery and affliction the East has suffered because of this mistaken belief. The Upanishads have not been correctly understood. We make the mistake of thinking avidya to be vidya. The Upanishads are opposed to this. They tell us avidya is not vidya and the distinction should be properly understood. Then we make another mistake. The simple truth is that we stubbornly insist on being mistaken, because we make either one mistake or the other.

According to the Upanishads, our present-day universities should be called centers of avidya, because they have no concern with, and no relation to vidya whatsoever. Our universities are the centers of avidya, and their chancellors are the chancellors of avidya. Only avidya spreads from these centers. But the Upanishads are not against avidya. They simply say, "Do not think of this avidya as vidya; don't make this mistake."

Understand the distinction between them clearly. Avidya has its own utility. It is not that doctors are not necessary, it is not that life would be better without shopkeepers. No, the shopkeepers, doctors, engineers, the sweepers and laborers -- all of them are required, they are useful to society. But the mistake is to consider this education for livelihood as an education for life. Such a person will only earn his bread and die.

Jesus says, "You cannot live by bread alone." This does not mean you can live without bread; but can bread alone be life? Bread is a necessity of life, but it is not life itself. No one can survive or make progress without bread, and yet it is not life. We fill in the foundations of a building with stones, and the building cannot be constructed without them, but remember, those stones in the foundations are not the building. Don't live in the delusion that the building is constructed when the foundation is filled in. Not that the building can be constructed if the foundation is not laid. The foundation has to be laid: it is a necessary evil. The Upanishads say avidya has its own utility -- namely that it provides the means for livelihood. It is an outward attribute for life; it concerns physical life, it is an arrangement to maintain life. But don't see it as everything. It is necessary but not enough. Everything will not be fulfilled by it alone.

The countries of the East, and especially India, committed the second mistake. They said, "When the

sages of the Upanishads -- who are wise and learned -- say something is avidya, we should be indifferent towards it. We should stick only to vidya." So science could not make any headway in the East. We ignored whatsoever we considered avidya. Therefore the East became helpless, poor and enslaved. Had we been keen to pursue avidya we would have become soulless, but we became so eager to ignore it that we became helpless and poor in physical life.

The Upanishads say both are useful. Both are useful in different dimensions. Avidya has its place. It is not to be given up. The only thing to remember is that it is not everything. It is not the ultimate. Vidya has its place too.

The sage has said one more thing in this sutra: "We have heard this from those who knew." It is necessary to go into this statement a little in order to understand it. It is said: THUS WE HAVE HEARD FROM THE WISE ONES WHO EXPLAINED IT TO US. Did this sage who said this not know it himself? Is he telling us that which he has heard? Does he himself not know it? Is he repeating to us secondhand knowledge? No, this point needs to be understood correctly, because much confusion has been created by it. It is necessary to understand the form of expression in those far-off days when the Upanishads were written.

No one ever said, "I know." There were reasons for it. The reason was not that he did not know. The reason was that ego -- the I -- disappears after knowing. If the sage of the Upanishad had said, "I say this after knowing," the people of those days would have laughed and said, "Then don't say so! You cannot know, because your 'I' is still there." Therefore remember this: the sage knows it well, but says, "I have heard it from those who knew." The interesting thing is that the persons from whom he has heard have also said, "We have heard this from those who knew." There is some secret behind this. There is no individual claim, no egoistic claim behind it, because where is that 'I' of the knower to be found? Therefore they say, "We have heard from those who explained it to us." And I want to tell you another interesting thing about this: that individual himself is also included in the 'we' who have heard." This statement is a little hard to grasp.

As I told you this morning, when I say something to you, I hear it as you hear it. We hear it simultaneously. That speaker knows nothing who is not the listener to that which he speaks. Truths are not ready-made; they are not made beforehand. They are created, manifested, they are born naturally, they are spontaneous. They appear as flowers appear -- blossoming out of the plant and full of fragrance. When I want to say something to you it can be done in two ways. The first is to think it over and then prepare to deliver it to you. What you eventually receive will be stale and old; it will not be fresh and alive, it will be dead. But when I begin to utter what comes from within me, then I hear it, as you do, for the first time. Then I too am a listener. You are not the only listeners; I am also.

So, the sage says, "We have heard from those who explained it to us." He has heard, he says, from those who knew; but it is from himself he is hearing it -- he too listens to the explaining coming from himself. Hence the sage calls himself a listener.

There is another reason also. When a person attains to the highest truth, it does not appear to him as if he has achieved it. It appears as if it has descended on him. The supreme truth does not appear as if it is my creation, my achievement; it appears as a revelation before me, as an unfolding, as an inspiration. If someone were to ask Mohammed, "Have you written the Koran?", Mohammed would reply, "Please don't say such sinful things to me. I have heard the Koran, I have seen the Koran, and having heard it I have put it in writing. I have not written it -- I am not its author."

This is why Mohammed is God's messenger -- one who has delivered the message given to him. Truth was revealed before him, and he came before you and said such is the truth. That truth is not his creation. This is why we call the sages 'seers' -- and not authors or creators. We do not say they created the truth, but that they saw the truth. That is why we call what they have seen *darshan* -- the vision, the thing seen. We can call it whatever we like to call it, whether darshan or *shruti* -- the thing heard. This sage is in fact telling us that truth is quite detached and separate from us. We do not create it. We only hear it, know it, see it. We are simply witnesses. You may call him a witness, a seer or a listener -- but remember the idea of passivity behind it.

The sage says, "We are passive, not active." When you construct something you are active. When an artist is drawing a flower, he is an active agent. But when he is standing near a roseflower and is looking at it, he is a passive agent. At that time he is doing nothing, he is only receptive. He has simply opened the doors and windows of his being. He invites the flower, he offers it his heart, he welcomes it, and stands still. He is receptive. Then the flower enters his heart and touches it with its petals. Its fragrance reverberates in his whole being; and because he has allowed it within himself as a witness, as a receptive agent, it will

bloom in all the corners of his being. But the receiver himself is passive, he simply receives.

This sage of the Upanishad says, "I have heard thus." In saying so, he wants to tell us that only the passive man attains to truth. Passivity is the door.

The sun is shining in the sky. We cannot bring its light into the house, but we have only to open our doors and the sun's light will enter. Its rays will gradually dance into all the corners of the house. But we cannot say that we brought the sun into our house. It is too much to say, "We brought it." It is boastful. We can say this much only, that we did not put up any obstacles to prevent the sun coming in. We kept the doors open. It is not necessary for the rising of the sun that we have our doors open, but it is a fact that the sun will never be able to enter our house if the doors are closed. And if the doors are open and if the sun does not rise, we can do nothing, we are helpless.

Have you understood what I mean? The sun is not obliged to come because your door is open. It is his freedom to come or not. But it is quite definite that he cannot enter if the door is closed. Even if he wants to come, he cannot. This means that if we wish we can remain blind towards truth, then the truth cannot do anything. If we wish we can be wide awake towards truth; but then we are not creating truth, we are simply open to its revelation.

Whatever is valuable, whatever is beautiful, whatever is best, whatever is true, whatever is auspicious in life, is found only by a receptive mind. He who keeps the door open finds it. Therefore the sage does not say, "I have it," but says, "I have heard it from those who knew. I have heard it, I have received it from where there is wisdom." In this statement there is a keen desire to rub out the 'I'. That is why no Upanishad bears the signature of its author on it. We don't know who speaks this, who tells this, whose words these are. Somebody proclaimed such invaluable truths without disclosing their authorship.

In fact, great truths have to be declared without claiming authorship, because the author dies before the birth of the great truth. These sages remove themselves completely from the claim of authorship. Nobody knows who is speaking these sentences, nor is it known whether these are the writings of one or more people. In the Upanishads it is probable that different sutras are the revelations of different sages, and yet there is an interesting observation to be made. These may be the words of different people, but there is one harmony, one music in them. There may be a number of people, there may be a different author for each sutra, but they must have been absolutely like one person somewhere deep down within themselves.

If you ever go to a Jaina temple you will see twenty-four idols of the *tirthankaras* -- the enlightened masters of Jainism. There is no distinction among these statues, except for a very small mark at the foot which is different in each of them. These have been kept for our recognition, otherwise it would be difficult to know which is Mahavira, which is Parshvanath, which is Neminath. If those marks are erased all the statues will look alike. Even their faces are identical. This cannot be an historical fact. Mahavira's face cannot be the same as Parshvanath's. It is difficult to believe that all the twenty-four tirthankaras had identical forms and features. Even two people identical in form and feature cannot be found. Imagine the difficulty of finding twenty-four such people!

Is it possible that those who made these statues had no idea that someday someone would laugh at seeing all these identical images and would say, "This cannot be an historical fact"? No, they carved with wisdom. Disregarding the outer identity, they created images of the inner form. There is an absence of difference within. There must have been many physical differences between Mahavira and Parshvanath, but there comes a stage in life where the 'I' vanishes. Then there is no distinction within; then comes a kind of facelessness. One is freed from the outer face, the personality. Then the outer faces have no value. Therefore we did not make idols of outer bodies.

Those idols manifest the similarity that is within, the likeness that is within. That is why they are all alike. These sutras of the Upanishads are composed by different people, and it would not be a matter of wonder to find that one line of a couplet is composed by one sage and the other by another. Such a thing has happened.

Forty thousand incomplete poems were found in the house of Coleridge, the great English poet, after his death. Before his death his friends often asked him why such wonderful poems were left incomplete. They urged him to complete them. They said, "There will not be a greater poet than you in this world. You have kept forty thousand poems incomplete. Think, and complete them. Some poems have three lines, the fourth is not there. Some have seven lines, the eighth is not there. Some have eleven lines, the twelfth is not there. They are incomplete by only one line. Why don't you complete them?"

Coleridge replied, "Eleven lines have come, and I am waiting for the twelfth. Ten years have passed, yet it has not come. How can I complete it then? If someone finds the line, he can complete it. It has not yet

come to me. If I want I can compose a line, but then it will be like a fabrication. It would be like a wooden leg. It would be like a wooden leg on an otherwise physically perfect man. These eleven lines are living: they have descended on me, they are not composed by me. They have come to me in a receptive moment, in a receptive mood, and I wrote them down. The twelfth has not yet descended. So I am waiting for it. If it comes during my life I shall add it; otherwise I shall leave the poem incomplete. The lines can come in someone else's life. It is possible someone else may become the door for the twelfth line, then he will complete the poem."

It is not essential that the couplets of the Upanishad should be by one individual. They are the poetries of those people who have not themselves composed them, but have noted down what descended on them. So the statement by the sages that they have heard it from those who knew is simply an admission of their egolessness. It is an announcement that I am not, I am only the door.

The Heartbeat of the Absolute

Chapter #12
Chapter title: I Am Not The Body

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ONE WHO KNOWS
BOTH VIDYA AND AVIDYA TOGETHER
OVERCOMES DEATH THROUGH AVIDYA
AND EXPERIENCES IMMORTALITY
THROUGH VIDYA.

One who knows both avidya and vidya, having overcome death, will know the immortal. This is a very rare couplet. I told you that the Upanishads are not opposed to avidya. They favor vidya but are not at all opposed to avidya. It is said, "He who knows avidya will overcome death." The whole conflict of avidya is against death. The doctor is fighting against death, the engineer is fighting against death. Science's entire endeavor, all its activities, are directed against death -- against sickness, against insecurity, against future dangers. To see that life does not end, to see that it is preserved, is the total effort of avidya -- of scientific knowledge. The whole avidya is in a constant fight with death. So he who is proficient in avidya succeeds in holding death at bay. That is, he lives comfortably. In this sense, through avidya he overcomes death -- but he cannot reach the immortal. He simply controls death quite comfortably.

With the help of avidya we can exist, but we cannot taste the substance of life. We can merely exist. This should be called vegetating. We will run the course of life. Everything -- food, a house, medicine, and so on -- will be available to us. We will get it all, and life will pass nicely, comfortably. But the immortal will be unavailable to us. And even if avidya succeeds altogether in preventing death, the immortal will still not be available.

Modern science is busily searching for ways and means to conquer death. The entire effort of science is really to save man from death. That is why science is so keen to find out how death can be avoided, how it can be avoided forever. The situation may arise in the distant future when we are able, if we wish, to avoid

death forever. If we rightly understand the progress of science during the last three thousand years we will see that this has been its entire activity. Its entire conflict is against death, and it has been successful to a great extent.

A thousand years ago, nine out of ten newborn children used to die, and today, in countries where science has made remarkable progress, not even one out of ten newborn children dies. Among the bones found by scientists of people living ten thousand years ago, not many are seen to have lived beyond twenty-five years of age. No one lived for more than forty-five years. Not one bone found so far on this earth of any human living ten thousand years ago indicates that he was alive for more than forty-five years.

Yet today there are more than one thousand people over one hundred and fifty years of age in Soviet Russia. To live for one hundred years is now becoming an ordinary matter. You may be amazed to read in the newspapers that a ninety-year-old Russian man has married. We think the old man must be a great fool. But remember that the old man is not yet old, and that he is not doing anything uncommon. When a ninety-year-old man marries in Russia, do not compare him with the old of our country. Our old person will die twenty years before reaching that age. That ninety-year-old man belongs to a community where the maximum age is one hundred and fifty years. Till what age is a man still young when his lifespan ranges up to one hundred and fifty? Would you not fix it at a hundred at the least?

Wherever science has been successful, death has been pushed away a little further, and in recent times science has made still more progress. It does not seem unlikely that by the end of this century we will be able to keep man alive indefinitely if we want to. There will be no obstacles left to prevent science accomplishing it. Man can be made to live endlessly. That is why some thinkers of the West, and especially of America, have started to protest very vehemently that before science succeeds in prolonging the life of man we should add this rule to the constitution of the country -- that every man is born with the right to die. Otherwise a very difficult situation will arise; because if the government does not allow a person to die, that person will have no right to do so.

Up to now we made rules throughout the world that nobody has a right to kill another person. But nowadays, in the whole world -- especially in countries like Switzerland, Sweden and Norway, where science has been successful in prolonging man's life -- people have started to agitate for the ending of life. Intelligent people have initiated propaganda campaigns maintaining that no doctor has a right to save the life of a person who wishes to die, and if a doctor saves the life of such a person, it should be considered an abuse against the fundamental right of that person, his fundamental right over his own life.

We are in a dangerous position. Suppose a man is one hundred and fifty years old. Now, he is a fool if he wants to live longer, he should wish to take rest forever, to die. But the doctors have to keep him in hospital for treatment and try to keep him alive, because at present doctors have no right to help a person to die. So they will try their best to save the man. If in spite of the doctors' efforts the patient dies, it is a different matter. So the agitation goes on to give man a right to die if he chooses.

This matter is soon going to be very significant, because no mechanism has been found in the human body which can actually precipitate death. The only reason death happens is that up to now it has not been possible to replace physical organs of the body. We are unable to replace certain parts of the body, and that is the difficulty. As we go on making progress in replacing body parts, death will not remain an unavoidable phenomenon for man. It will become an act of one's own will. Bear in mind, it will happen very soon that no man, except by an accident, will die in the course of time. So there will be fewer natural deaths and more suicides in the world. It will certainly be a suicide if a person asks a doctor to end his life. Then suicide will be a common means of death.

Since very ancient times, man has been proclaiming that death can be overcome by avidya. What the medical science of the West says today is declared in the Upanishads. They say death can be restrained so much that it is effectively overcome by avidya. The eternal within can never die. Death is of the body; then the eternal within us accepts a new body.

However, if we can keep the old body fit and active then there is no need to accept a new one, and to accept a new body seems absolutely uneconomical. It seems that nature does not know what economics is. It seems nature has no experience whatsoever of the science of economics. It gives birth to children and kills the old. Our old people are trained and experienced, and a good deal of effort went into their training, while the children who replace them are totally untrained, totally useless. It ends the lives of those who have labored for seventy years and gives birth to infants devoid of knowledge, so they have to be reared and trained. This is very uneconomical.

Economy would not allow the seventy-year-old, with all his experience, to die. A man of seventy will

assume a new life after his death -- and will again have to spend twenty to twenty-five years in educating and training himself, just to regain with difficulty the position he was in at the time of his death. This is all worthless. So science is busy in this direction, and makes all efforts to end this wastage. If we can save the life of an Einstein, a great wastage is avoided. If he takes three births, the increase in knowledge caused by them will not be as great as if he lives for three hundred years at a stretch, because this will be continual maturity. There will not be frequent discontinuity in between. There will not be those gaps of twenty-five to thirty years to limit that maturity. So if we keep Einstein alive for three hundred years, we can't imagine how much addition he will make to the total stock of knowledge. And knowledge is endless.

There are countless millions of cells in a small human brain, and scientists say that each cell is so capable of preserving knowledge that the information contained in all the libraries of the world could be stored in one human brain. To have so many million cells is such a tremendous potential that one individual can be the master of all the knowledge existing in the world today. That we have not yet developed that device by which we can pour so much knowledge into a person's brain is another matter. Our ways of imparting knowledge are very elementary. A child surely learns something after having been taught for twenty years -- but nothing is really achieved. Having given someone twenty years of education, the most we can say is that he is not uneducated. Only this much is possible. Nothing special is achieved. Even if we were to provide education for seventy years, not much would be achieved. The stock of knowledge is gigantic and we possess neither the devices nor the systems we would need to pour it into the human brain. Hence new ways and methods are being sought after continually to develop more advanced techniques of education.

Great work on sleep-teaching is being done in Russia at present. Children are normally instructed in the daytime, and spend the night in sleep; twelve hours of the night are being wasted. So in Russia they are playing tapes into children's ears while they are sleeping so that they receive instruction during the nighttime too. Thus great efforts are being made to make sleep a medium, an instrument, of imparting instruction, and they have been successful in this to a great extent. Their hope is to be able in the near future to impart as much instruction in seven years as is now given in fifteen years, through utilizing the nighttime also.

There is another convenience to this new experiment. When the teacher is teaching the children in their waking hours, there arises a conflict between the ego of the teacher and that of the children, and this creates a great hindrance to the children's progress. There is no conflict when children are sleeping and instruction is directly absorbed. The teacher is not there and the children are also as good as not there. The pupils are in sleep, the teacher is not present, only the tape is being played. The tape feeds instruction slowly slowly into the children's brains during the whole night, and they receive it directly.

The proclamation of the Upanishad that death can be overcome by avidya, science, should be sent in writing to all the universities. The sage of the Upanishad says this is so because death is merely a physical tragedy, an accident. If we can develop the appropriate instruments and technologies, death can be pushed a little further away. There is no difficulty about this.

Up to now science has lacked the means to restore a dead person to life, but scientists hope to be able to give new life to a dead person by the end of this century. One person who died fifteen years ago has made a will of ten million dollars for the purpose of preserving his dead body in the safest way possible at least until then, or until he can be revived. A sum of a hundred thousand rupees per day is being spent to preserve his dead body in the best possible way so that there may not be even an iota of decomposition in it. The intention is to preserve his dead body in the same condition as it was in when he died, so that if we can discover the scientific key to this problem we may be able to revive his dead body and give him a renewed life.

Spiritualists are much afraid of these researches. They say, "If those experiments are successful, what will be the position of the soul?" This man's dead body can be brought to life only on one condition -- that science has been able to preserve his body in good condition. This is a necessary part of the experiment, but it is not all. If his soul is wandering and has not yet entered another body, then it will enter his dead body; and I feel that this man's soul will remain wandering and waiting. He has departed after making a very valuable will. Ten million dollars is not a small amount. He will certainly wait. He will wait for another ten years, and if his body can be revived he will reenter it. It will be like reentering a house which has been reconstructed after it had fallen down.

Death can be overcome by avidya -- by science -- but the immortal cannot be experienced through it. The second part of the sutra is more important, and a necessary condition. It is possible that science may

defeat death, and may make man almost immortal, but then, how is man going to be benefited by this change? Even after becoming almost immortal he cannot have the experience of the immortal. Even then we will not know that which is immortal in us. We may have seventy years of knowledge, or seven hundred years; we may even live for seven thousand years. But we have no experience at all of that which was there before our life, which existed before our birth and also exists after our death. If we wish to know -- to experience -- the immortal, only vidya, true knowledge, can help.

The Upanishads pay a great tribute to avidya, to science. It is the way to fight against death, although it is powerless to attain to the immortal. Conflict with death is a negative effort; experiencing the immortal is a positive achievement. To try to experience the immortal is the effort to know that which existed before our birth and will also exist after our death; which is at present, which was in the past and which will also be in the future. It was before this body existed, and it will still exist when this body has perished.

To know this is to attain the immortal. To go on prolonging this body's life is merely to be in conflict with death. It is a struggle about extending the distance between birth and death, whereas to go deep into the experience of that which is beyond birth and death is to discover the immortal. The Upanishads declare that immortality will be experienced through vidya. So we need to understand two or three sutras about vidya -- true knowledge. What teachings about vidya can guide us now towards the immortal?

The first point is that the person who thinks he is the body is unable to move towards the immortal. So the first sutra is to strip away identification with one's body. Know it always, remember it every day. Be aware of it often, think of it often -- that "I am not the body." As deeply as you understand and establish this sutra within you, that much will you move towards the immortal. Conversely, as firmly as the belief that "I *am* the body" is rooted in you, that much will you move towards avidya, towards the conflict with death. And life is such that we are reminded twenty-four hours a day that "I am the body."

If our leg is injured a little, we at once remember, "I am the body." If we are hungry we remember, "I am the body." If there is a little headache we remember, "I am the body." If there is fever we remember, "I am the body." As youth approaches we remember, "I am the body." As old age approaches we remember, "I am the body." Life constantly reminds us from all sides that, "I am the body," whereas we receive no indications from anywhere that, "I am *not* the body." And it is a point worth noting that it is the truth whose indications are not available, while it is the untruth whose indications are available every day.

But we commit a fundamental mistake in our interpretation of the indications that are present. When one thing is indicated, we take it in quite another light, and a great misunderstanding happens. The whole of life thus becomes a great misunderstanding. Indications mean one thing, but we see them in another light. When the stomach wants food, we say, "I am hungry." This is incorrect. We mistook the suggestion. The suggestion was this much only -- that I have come to know that the stomach is hungry. But we say, "I am hungry." Nobody has yet shown how we arrived at this conclusion. How does that middle link -- that I have come to know that the stomach is hungry -- disappear? 'I' can never feel hungry, and yet we say, "I am hungry."

When there is pain in the head, I come to know that there is pain in the head. But I say that my head is aching. I tell others that I have a headache, and I tell myself that there is pain within me. There is no mistake in the bodily indications, but we make the mistake when we try to decode them. The mistake is in what we do with them.

Swami Ram always said the right thing. He always expressed himself correctly. The result was that people took him for a lunatic. The world is full of madmen -- and there is no difficulty in judging a wise man as mad. Ram never said, "I am hungry." Sometimes he would say, "Listen, brother, there is hunger here." On hearing him, people would wonder whether he was in his right mind, and all sorts of difficulties would arise.

Poor Ram was expressing himself correctly, but people used to doubt his sanity. Sometimes, returning home, he would say, "There was great fun today. When Ram was walking along the road people began to insult him." He never said, "They began to insult me"; he did not say, "As I was passing, people began to insult me." He used to say, "There was great fun today: some people on the road were making fun of Ram. Ram could see them too. I said, "Look Ram, they are having some fun with you."

It caused great difficulty when he went to America for the first time and began to address himself in the third person. In India his friends knew him well, they knew that he was a bit crazy. But in America a great difficulty arose because people could not make out what he was saying. But he was perfectly right in his statements.

The stomach becomes hungry, but *you* are never hungry. That has never happened up to now. It is not

possible, because hunger is helpless before the soul, the self. The soul has no mechanism to feel hungry, it has no means to feel the pinch of hunger. Nothing diminishes or is augmented in the soul; nothing leaves the soul; nothing is lost from it to generate pangs of hunger. Something always decreases in the body because it dies every day, and due to this process of dying, you feel hunger.

You may be surprised to know that something within you dies every day; so the portion that dies has to be replaced by food. There is no other reason. Some parts within you die, so you have to replace those dead portions by living ones so that you can remain alive. Hence you lose one pound of weight when you fast for one day. What is the reason? That one pound has died and you have not replaced it. You will again have to replace it. Scientists say a person can remain hungry for ninety days. In the end this will cause great difficulty because he goes on living for those ninety days by consuming the accumulated fat in the body; but day by day, exhausting his reserves of fat, he is dying. He will grow weaker day by day, losing weight and feeling worn out, but he will continue to live.

We replace our dead elements by food; the deficiency is made good. But the soul does not die. No element of it is lessened, so there is no reason for the soul to feel hungry. There is one interesting thing to know about this happening. The soul does not feel hungry; the body does not know hunger. The body feels hungry but the soul knows hunger. This whole phenomenon is something like that story which you may have heard.

Once a forest caught fire. A blind man and a lame man were crossing the forest. The blind man could not see, but he was able to walk; he had strong legs. It was dangerous to proceed. Fortunately the fire had not spread where they were standing. The lame man was unable to walk but could see the fire approaching. Those two must have been wise people, though ordinarily such people are not. How can you expect the blind to be wise when those with eyes are not? How can the lame be wise when people with legs are not? But those two were and they came to an understanding. The lame man said, "If we wish to save our lives there is only one way. Let me sit on your shoulders. We will use my eyes and your legs. I will guide and you will walk accordingly." Hence they saved their lives.

The life journey is also a kind of deep understanding between the body and the soul. It is a journey of the blind and the lame. The soul has the experience -- it experiences -- but there is no happening; happenings take place in the body, but it does not experience. All experiences are felt by the soul; and all happenings take place in the body, but the body does not experience them. Hence all this trouble!

That day also some trouble must have arisen, but Aesop, who wrote this story of the blind and the lame, has made no mention of it. It was necessary for the two men to hurry, so when the blind man ran fast and the lame man looked quickly, it is possible that the blind man felt, "I can see," and the lame man felt, "I am running."

This is exactly what happens with us. It is this happening that has to be broken. Both should be clearly distinguished. Both should be separated, otherwise our wires are crossed. All happenings take place in the body, and the soul experiences them. You will begin to grasp the sutra of vidya when you separate these two. Then your journey towards the immortal will begin.

Enough for today. We shall talk again tomorrow morning. Let us now start our journey towards the immortal.

The Heartbeat of the Absolute

Chapter #13
Chapter title: Animal, Vegetable Or God?

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THOSE WHO ARE ABSORBED IN THE FULFILLMENT
OF PRAKRITI -- THE MANIFEST NATURE --
ENTER DARKNESS,
AND THOSE WHO ARE ABSORBED
IN THE FULFILLMENT
OF HIDDEN PRAKRITI -- UNMANIFESTED NATURE --
ENTER GREATER DARKNESS.

The outward manifestation of existence is called *prakriti* -- the material nature of the universe -- visible to the eyes, touchable with the hands, knowable through the sense organs; all that with which our organs become conversant. It can be said that the visible God is prakriti; but this is the experience of those who know God. They can affirm that prakriti is the body of God. But we know only the body, we do not know that it is the body of God. Prakriti is the form of that hidden, invisible consciousness, it is the visible form of that. This fact is known only to those who know the invisible also. Otherwise we know only this much -- that the visible is all there is.

The Upanishads say that those absorbed in the worship of prakriti -- visible nature -- enter darkness. All of us are absorbed in this way. They alone are less absorbed who offer prayers and worship in the temples. But we who are absorbed in prakriti offer our prayers and worship in the temples of the sense organs. *Upasana* -- worship -- also has the meaning to sit near. When you are absorbed in the taste of a thing, you are sitting near the organ of taste. When you are absorbed in sexual desire, you are sitting near the sex organ; the worship of the sex organ is going on at the time. Those who call themselves atheists are also absorbed, not in the worship of God, but in that of manifest nature.

It is very difficult to save ourselves from 'sitting near'. We have to sit near something -- we can't avoid it. If we don't sit near God we will sit near manifest nature. If we don't sit near the soul we will sit near the body. If we don't sit near the spiritual and transcendental we will sit near the worldly and mundane. Certainly we will sit somewhere. The act of sitting near will go on in every condition with one single exception. I will talk about this later on.

This sutra of the Upanishad says that they enter darkness who are absorbed in the worship of manifest nature. They enter darkness because they can establish no connection with light. The worship and adoration of manifest nature is mainly due to darkness, to ignorance. Truly speaking, darkness is the basis on which being absorbed in manifest nature depends. If you wish to fulfill any desire or passion, it will be easy precisely to the degree that your mind is filled with darkness and ignorance. It will be difficult to sit near a desire if there is light -- true knowledge -- in the mind. The running, the searching after desires, will be exactly as smooth as the mind is filled with insensibility. Desires pertaining to all the sense organs lead us into deep sleep. If you are awake you will pass by the sense organs; and if you are asleep and insensible you will find yourself sitting near the sense organs.

The greater the unconsciousness, the nearer you will sit. Therefore the worshippers of manifest nature will necessarily be in unconsciousness. These devotees of the sense organs will have to discover various ways and means to remain in unconsciousness. Hence they must always, by and by, seek out new intoxicants. It is no wonder that they resort to drinking wine and spirits. Actually, it is impossible for a devotee of the sense organs to be away from intoxicants for long. And whenever the number of such devotees goes on multiplying, more and more new ways and means will be discovered to remain unconscious. To be absorbed in the enjoyment of the sense organs, to sit nearer to the sense organs, it is good to keep the mind unconscious and lacking discretion. It is necessary to hold the mind in trance, in insensibility, if you want to be angry or greedy or full of sexual desire. Only in such an unconscious state of mind can you sit near, and worship, manifest nature.

So you see this sutra of the Upanishad is very significant. It says, they enter darkness who are absorbed in the worship of the manifest, the visible. It also says something else -- that they enter greater darkness who are absorbed in the worship of the ego. The worship of the sense organs is natural. It is a kind of worship practiced even by animals; but no animal is absorbed in the worship of *karma upasana* -- that is, in the

satisfaction of ego. It is necessary to understand this a bit. The worship of karma upasana is a faculty unique to man.

Suppose a man is seeking prestige. There is no direct possibility of satisfying any particular sense organ by obtaining a certain professional position. By acquiring a certain status a man may make it easier for himself to indirectly satisfy certain sense organs, but there is no direct possibility of satisfaction. The sense organs have no direct link with status. The interest or desire to seek status does not belong to the sense organs, it pertains to ego -- to "I am somebody." It is true that to be a somebody will offer greater facilities for satisfying the sense organs than one has if one is a nobody, but "I am somebody" has its own absorption and pleasure. It is this interest -- the satisfying of one's ego -- that is meant by karma upasana.

The Upanishads say such a person goes into greater darkness. He enters greater darkness than that of animals because the interest which animals take is natural and physical. A person takes interest in eating: it is animal-like. In a sense, he is an animal. But suppose a person takes an interest in politics and goes on seeking position after position; such a person is worse than an animal. His interest is not natural at all, it is perverted. The interest derived from holding a particular post does not satisfy any sense organ, any natural organ. It is a very unnatural growth. The knot, the tumor, of ego within goes on increasing and gives him the pleasure of feeling, "I am somebody and the other is nobody." It is the interest in domination, the pleasure of power over others. It is the interest in crushing others in one's fist. It is the pleasure of crushing the necks of others.

Therefore the meaning of the worship of *karma prakriti* lies in the various ways and means designed to satisfy ego. They may be directed towards fame, towards status, towards wealth. True, a person obtains more facilities to satisfy his worldly desires if he has money. If he has no money he has to face many difficulties; but there are some people who worship money for money's sake. They do not worship it because with money they may be able to buy a beautiful woman or good food. They worship it only with the idea that they will be somebody if they have money. The question of being able to buy something does not worry them. It is not a problem for them.

In pursuit of accumulating wealth it generally happens that a person loses his capacity to enjoy the pleasures of the sense organs. Then all that remains for him to do is to take stock of his riches -- to see and check his bank balance until eventually this becomes his only interest. Such a person remains absorbed in this activity from morning to evening. He neither sleeps quietly at night nor is he truly awake during the day. He is running after money and amassing it in heaps. Another person is running after fame and goes on pursuing it more and more. Another is after so-called knowledge, setting himself to gather as much information as he can. All our great network of activities begins from our desire to satisfy our ego -- our feeling of being somebody.

Be aware how much less disturbance or chaos there is in the lives of animals than in the world of man, because animals are all ardent worshippers of manifest nature. They are firm devotees and cannot be drawn to any other form of worship. They want food, they want protection, they want to satisfy their sexual desires, they want sleep, and then their journey of life is over. An animal does not want more than these things. In a sense their demands are few and limited. In one sense they are very temperate -- their wants are very few. They never worry about anything else when the demands of their sense organs are satisfied.

An animal has no desire to be a president. It goes to rest after eating its food, and even its demand for sexual pleasure is very limited and controlled. Except in the world of man, the demand for sexual enjoyment in the whole world of animals is periodical. There is a period when it demands sexual enjoyment, and after the lapse of that period it loses all its urge for sexual satisfaction. Man is the only animal on this earth whose sex drive is always active, twenty-four hours a day and three hundred and sixty-five days of the year. There is no limit to his urge for sexual enjoyment; he remains eager all the time. The thirst for sexual pleasure fills his whole life. No other animal is so eager for it. If it gets food, the matter ends there -- no further demands. Animals have no great desire even to collect food for tomorrow, or the day after tomorrow, or for a year or two hence. If an animal is anxious to collect food, it is, at the most, for one year -- and such animals are rare. Man is the only animal who not only labors to collect for his whole life, but also labors to collect for that existence after death, if there is such an existence at all.

In ancient Egypt, when a person died the Egyptians used to keep all the things required in life in the grave with the mummified body. The things kept were in proportion to the greatness of the dead person. If an emperor died, all his queens were buried along with him as he might need them after death. All his wealth, food and a great many other things were also kept there. Surviving wives were buried alive along with the dead husband because they might be useful after death! No animal worries about itself after death.

It does not even worry about its death. Its expectation of time is very limited. Man makes arrangements in various forms and ways for the next world, the other world. He builds temples and gives in charity so that he may find happiness in the other world. He wants it recorded in the other world that "I have given away so much in charity, here I expect my rewards."

The worship of sense organs alone is less subtle and complex; the network of desire and worship of karma prakriti is less sophisticated among primitive people, so there is not much tension in their lives. To a large extent in primitive societies there are only the demands of the sense organs, as there are among animals. Worship of karma prakriti does not exist. As man goes on becoming more and more civilized, the satisfaction of ego instead of sense organs becomes highly valued. We give great honor to the person who sacrifices the demands of his sense organs in order to satisfy his ego. We call him a great and self-denying person who gives up worrying about food, his wife and his children in his race for position. He is pursuing status, he is pursuing prestige, and we say, "Look at this man! -- how indifferent he is to his food, to his clothes, to his home affairs!" But when you look behind his activities, you will find that he is sacrificing the demands of his sense organs to satisfy his ego.

The Upanishads say such an individual goes into great darkness. He who is absorbed only in the sense organs is in a better situation than that individual. His web, his network, is not so deep and subtle because the demands of the sense organs are not many. Endless are the demands of ego. The beautiful thing about the demands of the sense organs is that all of them have few, very few, demands, they are limited. They are repetitive, but they are not limitless.

Bear this difference in mind and understand it. Those demands are repeated but are not limitless. No demand of any of the sense organs is limitless. It never happens that you carry on eating and yet your hunger remains unsatisfied. When you have satisfied your sexual desire today, it will appear again tomorrow -- but also when your desire for sexual pleasure is satisfied today, all of a sudden you are completely free of that desire. Sexual desire also is not limitless. It is certainly repetitive, but it is also limited.

Ego is limitless. It does not require repetition; it requires more and more. However much you may fill it and satisfy it, it is never filled, it is never satisfied. Ego is insatiable, it cannot be satisfied. If it acquires one position, it immediately begins a campaign for a better position. No sooner does it get one position than it makes preparations for a superior position. If you tell a person, "You have been made a minister," then he immediately -- that very night -- begins to have dreams of becoming the chief minister. He says, "It is all right, one desire is fulfilled." Then his ego sets out immediately on its next journey.

Ego is not repetitive. Desires, passions are repeated, but because their demands have limits they become quiet when they are fulfilled. When they are awakened again, they repeat the demands. That is why animals are not inclined to worry and so never become neurotic. They do not commit suicide. They never require to be mentally examined, they don't need any psychoanalysis. No Freud, no Jung, no Adler is required by them; these are meaningless people for the animals. If you pay attention to how animals are, you will find them very quiet. Even very ferocious animals are quiet. If you have seen a tiger after his dinner, you will find him very quiet, no uneasiness at all. He is a killer, a carnivorous animal through and through, but his killing nature is there only so long as he has not got his food. No sooner has he eaten than he becomes absolutely nonviolent -- he becomes a staunch Gandhian. Then he remains indifferent to the food lying before him. When the lion is resting after his dinner, smaller animals which might well be his dinner gather round him and eat the remnants of his food. But then he is not ready to kill them. When he becomes hungry the next day he will be ready to hunt and to kill, but until then the matter of killing is over. The hunger of man's ego is never over; on the contrary, it goes on increasing as you go on satisfying it.

Understand this distinction between sense organs and ego. Satisfy the sense organs and they are soon full. They will be empty again and can then be filled again. But the ego is never filled, it is never satisfied. As you go on filling it, it goes on increasing. When you throw fat in the fire to extinguish it, the fire increases instead of being extinguished; similarly all the things thrown in to satisfy the ego help to increase it. It suddenly sends up a burst of flame and goes higher and higher. So whatever is offered to ego only helps it to grow. Hence, from the moment a person is caught in the grip of ego he is more entangled than animals can ever be in uneasiness, cares, tensions and worries.

A great movement to return to nature is going on today in the West. The young men and women whom we call hippies or beatniks or dropouts are today carrying on this great movement. It is a drive to return to the sense organs. They say, "We do not want your education, your degrees, your positions, your wealth, your cars, and your palatial buildings. It will be enough for us if we get food, love and sex. We don't want

all those things of yours." And I believe this is a very great happening. Such a movement on such a large scale has never happened in the history of mankind, when people have said, "We are willingly giving up the karma prakriti to return to that nature born of sense organs, the manifest nature of sense organs, desires and passions. This is enough for us, more than this we do not desire."

This shows that the network of ego-motivated activities has become so dangerous that man wants to be free from it and is willing to be like the animals. Even so, man cannot be free from ego by becoming like an animal. He can be free from ego only by becoming divine. By absorbing himself in the pursuit of the enjoyment of sense organs he will get some relief, but that network of activities will appear again. Man was living in his sense organs two thousand years ago, but ego arose from those circumstances. If we regress again today, ego will surely return tomorrow.

This sutra says they who are absorbed in the worship of manifest nature wander in darkness, and they wander in greater darkness who are absorbed in satisfying their egos. Then who can go beyond darkness? Who are they?

Two types of worship are observed. There are the worshippers of sense organs, and the worshippers of ego, and generally the ego-worshippers are against worshipping the sense organs. Suppose a person is into renunciation. Now if we can explore his mental condition thoroughly, if we can perform an exploratory operation on his mind, we will see that the secret of his renunciation is that it satisfies his ego. He has observed a fast for thirty days, so he is honored with great acclaim by the people of the town; a great reception is arranged for him. He has been able to endure fasting for thirty days.

We declare it to be an act of great self-denial; it is no small matter to remain hungry for thirty days! No, it is not a small matter. But it would certainly be a small matter if the ego were satisfied. If his ego derived satisfaction from it a man would remain hungry not merely for thirty days but for thirty years! Ego will persuade any sense organ to go into self-denial. We have long known this secret -- this trick -- so if we want renunciation from someone, we start to stroke his ego.

Mankind is very familiar with this device. That is why we have honored the self-denying person. Nobody will be ready for self-denial if he is not to be honored. The truly self-denying person does not expect any respect and honor for his renunciation. If you withdraw your honoring, if you stop honoring, you will see: ninety-nine out of a hundred self-denying people will drop out. If you want to know the truth about this practice, just withdraw your honor from such people.

See what happens. A person takes only one meal a day, so people touch his feet and bow down to him. They have given that much food to his ego, and that is enough for him. He can easily let go his second meal. He will suffer in body but will fatten his ego. Thus people can be induced to do anything for the sake of this ego-worship, and almost everything has been tried to induce people to renounce in order to satisfy their egos. In the long history of mankind we find thousands of devices inducing man to do anything for the sake of satisfying his ego.

In the Middle Ages in Europe there was a great movement of holy men who whipped themselves. These men were honored in proportion to the number of times they whipped themselves, because they were subjecting their bodies to so much agony. Some of them were extraordinary people. Their only merit was that they were bleeding and tearing off their flesh by whipping themselves. Their fame spread from town to town. People declared, "This man inflicts fifty lashes on his body; that one inflicts a hundred," and so on. This was their only claim to fame; they had no other merit, but for this alone they commanded great respect. Some became great experts in self torture.

Now, you will be surprised and say, "What madness was this? What was the reason for respecting a person who had no other merit than whipping himself?" But if you think a little about your own holy men you will know the reason. Some sadhu goes from place to place on foot -- he never uses a vehicle -- and that is his distinction, his mark of esteem. Another sadhu vows to take only one meal a day; another vows never to touch a woman, another remains naked.

Are these distinctive qualities worthy of merit? There is nothing special about them. Then what is the secret? You can travel on foot as much as you like: after all, the animals go on foot! No, but the ones who honor a sadhu for walking are those who can no longer do something so natural. The car owner bows down to the man who goes on foot. He feels himself insignificant confronted by this man who walks everywhere, this man who destroys his car owning, car driving ego completely. *You* may drive a car, but you have to touch the feet of this one who always goes on foot!

This walking sadhu may not be able to buy a car, it is quite a difficult thing for him to obtain; but he can walk. There were two ways open to him to hit your ego. He can either buy a more expensive car than yours,

which is out of the question for him, or he can walk, which is so easy. So he hits at your ego by walking. This way he keeps up his ego. But what merit is there in walking? What transformation has happened in this person who prefers to walk? Nevertheless, we praise him. We honor him because we feel he is doing something we find too difficult to do. So we think he is performing a great, self-denying act, and we honor him.

In pursuit of honor a person is prepared to go around the world on foot. Why on foot? People can go around the world rolling on the ground to get respect and honor. There are people who do this! They go rolling along the ground on a pilgrimage to Kashi, and hundreds of people follow them on foot precisely because they have become so famous by rolling on the ground. There is no need to ask whether there is any other value to it besides this. Generally, self-denying people go on supplementing their egos by sacrificing the physical comforts of their sense organs.

I call this man a self-denying person who liberates himself from attachment to his sense organs and has no interest in satisfying his ego. That is real renunciation; otherwise there is no meaning in all those exhibitionist activities. The Upanishads are talking about people who renounce both these things. Such people are absorbed neither in the worship of manifest nature nor in that of ego. The Upanishads are talking about people who are interested in neither.

Bear in mind, the worship of the sense organs is quite obvious, but that of ego is very subtle so it is often difficult to detect the worship of ego. When a person takes great interest in food, it is obvious. But what is the interest of a person who puts on fine clothes and goes out on a trip around town? Is it not his desire that people in the town should see his fine clothes, should know that he has such clothes, and should consider him to be somebody? What is the desire of a woman who goes out wearing a mink coat worth a couple of thousand dollars? It does not have the use a coat should have. The sum of two thousand dollars bears no relation whatsoever to the coat. A coat worth forty or fifty dollars would have been all right. But what can it mean to have a coat worth two thousand dollars?

It is obvious that there is no meaning in it other than to create the fire of envy in the eyes of other women. The helplessness and inferiority of other women becomes apparent before that coat. That is the real interest, and it can be detected without much difficulty. We at once understand what is what when a person puts on a coat worth two thousand dollars. But what is the intention of a person who stands naked in a marketplace? Is not his interest also that people should see that he is somebody of note? Then there is no difference between the mink coat and nakedness. Or, we can say, to buy the mink coat one will have to work hard for a long time to earn two thousand dollars, whereas standing naked will bring the same self-satisfying pleasure derived from the mink coat, and far more easily -- no need to earn a couple of thousand dollars.

The worship of the sense organs is simple, not subtle, so it is visible and obvious, while that of ego goes on becoming subtler and subtler. But be sure about yourself. Don't worry about what another person does, or why he acts so. If a person is standing naked you will not be able to know why he does so. The whole matter is so subtle that it should be considered alright if the doer himself understands his action. It is possible his nakedness may be true innocence.

If Mahavira stands naked, it is certain he is not using his nakedness in the way a woman uses the mink coat, because he had many such coats. Mahavira possessed very valuable coats. He had the material means to be somebody. So it is almost impossible for a person like Mahavira to gratify his ego by standing naked. But we cannot judge even this action of Mahavira by outward appearances; it is best left to Mahavira to decide. If your neighbor is standing naked, you cannot know why he is standing naked. It should be left to him to find out. Let him seek the cause, because this is a very subtle and deep phenomenon.

We have to go outward if we wish to satisfy the demands of the sense organs. It is not necessary to go outward if we wish to satisfy our ego. It can be satisfied from within also.

I have heard that a hermit was living alone in a very remote forest. He did not initiate anyone. A traveling monk passing by his dwelling, saw him and said, "You are very humble and modest. You have not made anyone your disciple even though you are such a great and wise man. You have been a guru to no one. I am on my way to another sadhu who has thousands of disciples."

The holy man smiled and said, "How can you compare him with me? I am a completely secluded person. I have no attachment of any kind. I have no desire even to make someone my disciple. I do not wish to nurture any kind of ego, so I do not nurture the ego of becoming a guru. I am absolutely egoless."

The traveler said to him, "I have also seen another monk as egoless as you." On hearing this, the face of the monk changed and his smile immediately vanished. He saw a competitor in front of him and his ego

began to make him uneasy. In the beginning he was pleased because his ego was not challenged by the first monk about whom the traveler was talking. On the contrary, his ego was swelling with satisfaction. But the statement, "I have seen another monk as egoless as you," made him uneasy; he was upset. The mind becomes very unhappy on hearing, "Someone else like you also exists." That hermit was nurturing his ego even in that solitary place, feeding it on this feeling that, "I live a secluded life and have not accepted anyone as my disciple."

One feeds his ego with the feeling, "I have many disciples," while the other nourishes it through his pride in having none. One says, "No one is greater than I," and the other says, "I am a poor, humble person, only as good as the dust under your feet." What he means is, "There is no greater dust than me! Do not talk of dust superior to me -- I am the last and the best!" It makes no difference which way you choose to feed the ego. But to understand these workings of the mind, you will have to enter deep within yourself.

So, declares the sage, he alone enters light who liberates himself from both kinds of worship -- of the senses and of the ego. He has to liberate himself from the worship of manifest nature as well as from that of subtle ego.

The Upanishads speak on a very deep matter when they say that the worship of the senses does not lead you into deep darkness, because the ultimate fact is that the sense organs are given to you. They are nature, you have not created them. But ego is your invention, ego is a manufactured thing. You brought your sense organs with you when you were born.

One day you may lose interest in taste and flavor, but you will never be free from hunger; that will remain with you till you die. Hunger is a necessity. You came with sense organs into this world, and however much you free yourself from the senses you cannot be free from the necessities of the sense organs. You can be liberated from their desires but you cannot be free from their needs. You can become free from the madness of the sense organs but not from their necessities. Neither Mahavira nor Buddha nor anyone can be free from them. Food you must have, it is an unavoidable part of life.

Of course, this much is possible for one who is free from the worship of sense organs -- that he ceases to be obsessed with them. This much happens -- that he does not increase his desires, he keeps them to the minimum; that is, he stops when the need is fulfilled. If his body needs two slices of bread, he takes only two. He does not increase his demand. If his body can be covered with one piece of clothing he will make do with one piece only. He has no desire to adorn himself. If a cottage provides him with the rest and shelter he needs, it will be enough for him; he will not demand a palace.

Everyone has to decide for himself the nature of his basic needs; they differ from person to person. One person needs two slices of bread, another needs five. For the former, five slices will be an indulgence. So don't seek to imitate the example of others. Everyone has to search within himself, and a simple guideline to follow is that fulfilling the basic needs of the sense organs never creates worry in a person. But no sooner does a man exceed his body's basic needs and make extravagant demands than worries begin.

So consider anxiety as your unit of measurement. As soon as anxiety begins to make you uneasy then at once take note that you are demanding more than is necessary -- because it is desire for the nonessential which creates anxiety. Necessities do not create anxieties at all. The unessential thing -- without which we can carry on but are not willing to do so -- is the cause of our cares and anxieties. So when the mind becomes worried, observe how you have been busy in satisfying demands which go beyond the needs of the sense organs.

Worry is symptomatic; it is an informer. For example, you are hungry and you start eating your food. When will you know that you are eating to excess? As soon as you feel the stomach becoming heavy, not giving any feeling of satisfaction, but on the contrary giving trouble, then you should realize that you have gone beyond your body's need. The stomach has become worried.

I told you this as an illustration. Similarly each sense organ is disturbed when it is fed more than necessary. It remains unperturbed, quiet and satisfied if it is fed according to its need. As soon as it receives more than is necessary it becomes perturbed, sick, diseased and harassed. We become very content when our hunger is satisfied, but to eat more than necessary is to invite disease and sickness. As someone once said, half the food we eat fills our belly; the other half feeds our doctor's belly. Half is necessary for us and the other half invites sickness. One remains alert and active by keeping oneself a little hungry, but overeating produces dullness; a sort of darkness descends upon the eater.

Each must decide for himself what is necessary, according to his own organic structure. The sense organs are very quick to give a warning of impending troubles and diseases. Sense organs are very sensitive and will warn you quickly that you are exceeding your needs. Remove the unnecessary; remove the

nonessential.

Sense organs, then, accompany you to the end of your life; your life runs on the wheels of the sense organs. But ego is not an essential thing. It is our creation, and we can without doubt live without it -- egoless. Ego leads us into greater darkness because it is created by man. It is absolutely nonessential. There is something necessary in sense organs to which we add something nonessential, and that is our trouble. Sense organs lead us into darkness due to the effect of the nonessential part, while ego is *totally* nonessential so it leads us into greater darkness. The truth is that the less the ego the deeper one lives; the bigger the ego the more petty and superficial life one lives, because ego does not allow one to go deep within. It keeps you on the surface. Why? This also needs to be understood properly.

The simple fact is that ego gets its pleasure from the eyes of others. If you are left alone in a forest, your ego will lose all its pleasure. Then to put on a diamond necklace will be meaningless: and if you do put it on, the animals will laugh at you! Even if it is of diamonds you will feel it as a burden around your neck which you will gladly remove. What can you do to your ego in a jungle? No, the total interest of ego is in the reflections created in the eyes of others and, like all reflections, they happen on the surface. These reflections surround us on all sides. Ego is like ornate fencing round a building. It may be enjoyable, it may be beautiful, but it is created by the eyes of others.

Ego can never be created without the presence of the other -- it depends on the other. That is why we always remain afraid of the other, because the satisfaction of our ego is in the hands of the other and he may withdraw his hands at any time. Suppose A greets B this morning, and does not do so the next morning. B's wall of ego falls down, his ego is hurt. His mind becomes agitated and he is preoccupied with what he should do now. Suppose his acquaintances decide to forget B. He goes out for a walk and they fail to acknowledge him; they take no notice of his presence. Then B will be as good as dead. Ego's interest and pleasure is in the eyes of others, and the eyes of others have turned away from him.

One whose pleasure is in these eyes cannot go deep within himself. He cannot live on a deeper plane. He lives only in outer coverings and garments. He alone can enter the depths of life who enters the soul, and he alone can enter the soul who forgets ego. He has to forget the eyes of others and begin to walk within his own eyes. Let him see himself. He has to cease worrying about how others look at him. Let him give up thinking about the opinions others have of him and what they say about him. He has to bear in mind this much only -- "Who am I?" The question, "What do others say about me?" is absolutely meaningless. What concern have you with others? The approval of others will be of no use. In life it is not useful to have the approval of others.

I have heard: A Jewish saint called Josiah was on his deathbed, and the town's rabbi had come to him to say the last prayers for him. He asked the saint to remember Moses the prophet as he was on his way to God.

The dying saint opened his eyes and said, "Don't ask me to remember Moses, because when I am standing in front of God he will not ask me why I did not become like Moses; he will ask me why I did not become Josiah. He will certainly not ask me about Moses. He will ask me why I did not become 'that for which I sent you into the world'. He will ask me, 'Why did you not become the flower of that potential seed with which I sent you into the world?' So please do not ask me to remember Moses at this moment. The question is about *me* now."

Hearing this the rabbi said, "Do not spoil your reputation on your deathbed. People are standing on all sides, and they may hear what you are saying about Moses."

The saint opened his eyes again and said, "I lived in that madness throughout my life; let me be free from it at the time of my last breath. I am giving up that reputation now. Let me be free from this false reputation at the time of my death. Don't worry about those who are standing around me. I shall be free of them in a moment. They are not going to be my witnesses. God will not ask them their opinion about me. God will see me for what I am, so let me worry about myself."

In fact, ego is always worrying what others say about you. It is so anxious about the evaluations of others. And soul is the experience of 'what I am'. It has no concern with what others say. Others may be wrong or they may be right -- that is their business.

To give up the worship of sense organs is to stop at the point of necessity, and to give up the worship of ego is to come to the zero point. If these two conditions are fulfilled, then the individual is sitting near neither the sense organs nor the ego. He sits near the soul -- the *atman*. Then a new sitting-near starts --

sitting near God. Really it is not correct to speak of being near God, because to be near God means to be one with God. Then we lose our identity. We cannot be 'the other' with God. As long as we are absorbed in the worship of these two -- sense organs and ego -- we are far away from God. Nothing else at all is to be done to be near him, to be one with him. No sooner do you give up these two religions than you are one with him.

It is like this: if a person, before taking a jump, asks, "I am about to jump to the ground, but what should I do to reach the ground?" then we will tell him, "You simply jump! The rest will be done by the ground -- you don't have to do anything else." It will be enough if a person takes a jump from the roof of sense organs and ego; the rest will be done by God. Then you are not going near him; you are going *in* him. His gravitational pull is very powerful.

In our country we have named Krishna the perfect incarnation of God. The word *krishna* means gravitation -- one who attracts, who draws others towards himself. The gravitational pull of the earth is very great, but you can stop yourself from being attracted towards the earth. Even a small grassblade can hold itself against this powerful attraction of the earth. It can resist it.

If you cling fast to something, then the gravitation of the earth will not be able to attract you. If you stop your clinging, if your hands are free, not grasping anything, then the earth will immediately draw you towards itself. No matter how far off, you will be drawn by it. But provided you are clinging to something you will not be drawn towards it, even if you are very close to it.

God draws towards himself the man who has let go of these two -- the sense organs and the ego. Such a person enters light.

Enough for today.

The Heartbeat of the Absolute

Chapter #14
Chapter title: The Seed and The Tree

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IT HAS BEEN POINTED OUT
THAT THE FRUITS OBTAINED BY THE
WORSHIP OF MANIFEST BRAHMAN
ARE DIFFERENT FROM THOSE OBTAINED
BY THE WORSHIP OF UNMANIFEST BRAHMAN.
WE HAVE HEARD THIS FROM THOSE WISE PEOPLE
WHO KNEW AND EXPLAINED IT TO US.

The Upanishads talk about two forms of Brahman, the supreme element. The forms are two, the element is one. But it would be better to say there are two kinds of people who know, while the element is one. The one is the unmanifest original form of Brahman; the other is the manifest form of Brahman. The seed is the cause, the tree is the action, the effect. Everything is hidden in the seed, everything is manifest in the tree. So there is one seed-Brahman, seen nowhere by us. What is visible is the tree-Brahman, not the seed-Brahman. What has become manifest is seen by us; and what is hidden, unmanifest, is invisible to us.

Worship can be made of both unmanifest and manifest Brahman, and in many and varied ways. The results of the two kinds of worship are quite distinct.

Worship of gods was very much in vogue when the Upanishads were sung. It is necessary to grasp well the meaning of 'gods'. In gods there is the clearest manifestation of the effects of God, of unmanifest Brahman. Thus even a stone is a manifestation. We call someone a god in whom the unmanifest shines, though he himself is manifest. We call such people incarnations of God, or *tirthankaras*, or sons of God; for example, Jesus, Mohammed, Mahavira, Krishna and Rama. Such individuals are standing in the doorway. They are manifest and seen by us from outside the door. Their faces from the front are clearly visible. They are very similar to our faces, and yet they are not like ours. Some spark of the unmanifest, some glimmer of that hidden seed-Brahman, is also in them. From all their worldly activities in life some radiance of the unmanifest shines forth and indicates the divine to us. All such spirits are divine. The meaning of the word divine is that which is visible and also radiates with the unmanifest.

The Upanishads affirm that worship, prayer and devotion to such divine spirits brings fruit, because there is something in them beyond the visible. For a person who looks hard at them in deep meditation, the visible form will disappear and the unmanifest will remain. As a result of this a difficulty arises. Suppose Rama is standing in front of his disciple; the disciple will not see Rama as a human being because he becomes so much one with the unmanifest that the visible form disappears. Rama's features disappear, and only the Brahman, the supreme, remains. So when a disciple of Rama repeats his name as a mantra -- Rama-*japa* -- he has no concern at all with the man who was the son of King Dasharath. Then he is contemplating only the seed-Brahman.

But one who is not a disciple of Rama does not see that part of Rama which is unmanifest. That seed-Brahman is not seen; only that part which has assumed the physical body is seen by him. Only the son of Dasharath, or the husband of Sita, or the enemy of Ravana, is seen. A friend of somebody, or an enemy of somebody -- the manifest part only is seen. So when a true disciple talks about Rama and another so-called disciple also talks about Rama, they are talking about two different beings. There is no rhythm or harmony in their talk. There cannot be any communion between them. They do not understand each other because they are talking about two separate parts of the same individual.

This sutra of the Upanishad says that worshipping -- sitting near -- the manifest form of the Brahman where some radiance of the unmanifest form is also seen, brings its own fruits. They will be enjoyable and pleasant, or it would be better to say they will be heavenly. They will be very euphoric, but they will not be enlightening. That is why we use three words for the fruits: one is hell, the other is heaven and the third is enlightenment. One can go as far as heaven by sitting near -- that is, worshipping -- gods. One can experience heavenly pleasures and happiness, but one cannot rise into enlightenment; one cannot rise into bliss.

What is the difference between happiness and bliss? However deep and great happiness may be, it will surely pass away. No matter how longstanding, it will surely come to an end. So understand this distinction perfectly. Enlightenment -- bliss -- begins, but has no end. Heaven -- happiness -- begins, and ends also. Hell does not begin; it has only an end. Let me repeat this so that it may be perfectly grasped. Hell has no beginning -- misery has no beginning. There may be no happiness, but it can be begun.

Hell has no beginning but it can be ended.

Heaven has the beginning and also the end. It will begin and will end also.

Enlightenment has only the beginning and no end. Once begun, it is endless.

Wherever the divine flame appears in visible, manifest Brahman, its worship and prayer can take one to heaven, to happiness. Therefore those who desire happiness are engrossed in the worship of gods. Those desirous of enlightenment are not so absorbed in the worship of gods; they turn away from gods. They do not pray for happiness because happiness can never take the place of enlightenment. Happiness, though enjoyable, will always be a bondage, and those desirous of enlightenment wish to attain to the highest form of liberation. They long for the highest bliss which has no limit, they desire that nectar which is boundless, they wish to reach that point which is the point of no return, that place beyond which there is nothing to seek.

Those who long for this point beyond which there is nowhere to go will have to go in search of the seed-Brahman. They will have to go in search of the unmanifest Brahman and not the manifest Brahman. They will be enlightened by their devotion; attaining to the Brahman they will attain to the highest liberation.

There are distinctly different outcomes to these two kinds of worship, and the great beauty of the

Upanishads is that they do not reject either of them. The results, the fruits, of both kinds are clearly stipulated. They do not reject either of them but they say those who wish to worship gods should do so with the understanding that it is a journey to happiness, and not beyond that.

In the latter part of the sutra it is declared that "We have this from those who have known." There is one important point to bear in mind here. Knowledge is endless. However much knowledge you may gather, it is always incomplete. It is like this: from one shore you descend deep down into the ocean, but even though you fathom its depth you can never know the whole ocean. It is possible that the ocean may have known *you* thoroughly, but you cannot know the entire ocean. There are other shores also, and on them countless and endless travelers. Innumerable pilgrims have entered the ocean from countless places, and it would be a good thing if your knowledge and their knowledge were to be gathered and blended together in as large a measure as possible.

That is why the sages of the Upanishads always declare that what they say they have gathered from those who have known. They blend their knowledge with that unbounded store of knowledge. They say, "We have heard this from those who know. Why should we talk about our little knowledge? We contribute our little knowledge into that vast, boundless store of knowledge collected by countless people." Why should they talk separately about their knowledge? They would feel embarrassed talking about it. They do not even refer to it. They say this as if they themselves have not acquired it. In an attitude of humility they say, "We have heard from those who have known."

There are countless people, countless incarnations, and they come from countless shores. *Tirtha* means a shore. So, the Jainas call such people *tirthankaras*. The word tirthankara means one who works on the shore, helping sailors cast off and put to sea. But because the ocean is boundless, the shorelines are endless. Because the ocean is boundless, there are countless tirthankaras. We do not know all of them. If we look back in the past, we know nothing of the sages who flourished before the Vedas. The references are only to the Vedic and post-Vedic sages.

It is not that truth was not known by any who lived before the Vedic sages, because the Vedic sages themselves often say, "We have heard from those who know." The Upanishads are our most ancient scriptures written and compiled by those who know. But the Upanishads continuously declare, "We have heard it from those who knew." The import of this declaration is that truth has always been known since time immemorial, and it has been known by so many, in such quantity, and in such infinitely varied ways, that "I cannot talk about my little knowledge! I add something to a vast reservoir." So he says, "I am telling that which has been said by those who knew it."

There is another point to remember in this matter -- that those ancient wise ones who knew were never eager for originality. They were not yearning to be original. Nobody ever said, "What I am telling is the original truth; I am telling it for the first time, and nobody has ever said it before me." There is a great difference in attitude in our modern age. Today everybody wants to claim that what he says has never been said before -- that he is original.

What does this mean? Does it mean that the ancient sages were unoriginal? Are people today original? No, the fact is quite the opposite. The ancient people were so undoubting, so sure of themselves, that there was no need for them to announce their certainty, while today people are so doubtful about originality, so uneasy about it, that they cannot but make a declaration of it. Modern man is always afraid that someone might say, "Do you think you are saying something new? What you are saying is nothing new to people." This simply shows that modern man does not understand the true meaning of original.

The correct meaning of the word original is not what is new but 'from the source'. Original does not mean unprecedented, the word means 'from the source'. He who knows the root is original, and many people have known it, so the word does not refer to anything new. But today people all over the world are looking for something new. Everybody asserts: "What I am saying is new," because the fear is that there is nothing special about his knowing if others have known it already. The interesting fact is that there is only one special characteristic in this world. In this connection I remember a line from the mystic Jakob Boehme: "The only thing that is extraordinary is to be ordinary."

These sages who, instead of claiming that they know, declare that they have heard from those who know, are extraordinary people. They must have been very uncommon people because they are willing to be so common. In fact, he is an ordinary person who entertains even a slight notion that he is uncommon. All ordinary people have this notion. Even the most ordinary person believes that he is extraordinary. This is a very common belief. Then whom can we call extraordinary? We can call him an extraordinary person who does not even know that he is extraordinary. He who is so humble is extraordinary.

The statement of the sage is certainly extraordinary. When the people who knew so much and knew it so deeply say, "We have heard it..." then such people must be remarkable -- must be extraordinary. They must have been like zeros, like nothingness. They must have been utterly humble. They make no claim at all, either of truth or of path, and there is weight and substance in the statements of those who lay claim to nothing. That is why they often repeat again and again that they have heard from those who knew.

This mental attitude of erasing oneself, of destroying oneself totally, of rubbing out one's presence, of making oneself as if not, is related to the deepest root source of life -- to pure existence. It is beyond the mind, beyond imagination or sentiments. It is transcendental.

Enough for today.

We shall meet again in the evening.

Now let us go to the root, let us go towards the transcendental.... I will tell you a few things which I remembered just now about the meditations.

About ninety percent of you are doing so fine and progressing so well that I am immensely pleased with you. But I feel sorry for the other ten percent. Do not remain in your wretched condition; don't be one of that ten percent group. Do not throw away those valuable gifts of yours cheaply.

One more instruction about the afternoon meditation. Some of you sit here without wearing your blindfolds. You will not be benefited at all. No one should sit here without the blindfold on his eyes. Another point to remember is this: be careful about *yourself*, do not worry about others. Those who do nothing will begin to worry about others, because they are idle. So don't sit idle; be joyful, dance and laugh!

I was very happy yesterday -- there was great lightness, you were very much like children. One old person was shouting like a child. He was very innocent. He was shouting, "Ma, Ma, Ma!" Be light like children. There was great celebration. It should go on increasing. It *will* go on increasing as meditation becomes deeper and deeper. If an old man becomes like a child, it means he has attained to meditation. This much for the afternoon meditation. I am completely happy with the morning meditation -- it is going well.

Now I have to give one instruction with regard to the night meditation. There were two or three friends organizing the session and they were enough. But the rest who came up to involve themselves in the organizing created a lot of confusion. None of you should make self-appointments here. You are here to meditate, not to organize things. In fact it was those who sit idle who took this on themselves. They thought, "Let us go in for management." Those two or three people authorized to do this job of management will do their work -- the rest have not to bother about it.

I was very sad for those sitting behind the platform as they could not meditate properly. They were disturbed by other busybodies. What difference does it make if somebody falls on me? It makes no difference! And those in meditation have not lost their consciousness, they are fully alert. They are not going to fall down. Don't start thinking that someone may rush at me or attack me. They are all in full consciousness. They love me as much as the managers do. So don't worry about all this.

They were much disturbed when they could no longer see me. That was when the trouble started, because this meditation entirely depends on my being seen. So my idea for tonight's meditation is that all those standing should be in the hall, and those who practice meditation in a sitting posture should sit behind them. This is the only arrangement required.

One more undesirable incident happened yesterday. Many outsiders forcibly entered the meeting place. This creates a great disturbance. The complete tuning which can be created in such a meeting cannot be created when outsiders come in. Even if there is just one wrong person in the hall, he will create different kinds of vibrations. So not one such person should be allowed to enter. Those in the camp who only want to listen and do not wish to participate in meditation should immediately go out of the hall when the lecture is over. They will greatly oblige us by doing so. They should not harm us.

We do not want even a single person in the hall who is merely an onlooker. He creates an obstacle, a gap. When so many consciousnesses are flowing in the same experience the whole atmosphere becomes charged, and then, if one person not so charged is among the company, he creates a discontinuity in the atmosphere. A certain portion is torn off by him. There can be no pouring of spiritual energy through that portion. Because of this, the vibrations which could penetrate through and through from one corner to the other are not being able to do so. This is why I am not at present happy with our night session of meditation.

The night meditation is the most important and valuable, and the other two sessions of meditation are meant to prepare you for this night meditation. When you are prepared after those two meditations there can be an explosion in the night meditation, but some obstacles are coming up in the program. It has not yet

been accomplished. Some outsiders entered the place the day before yesterday and so it could not be done properly. It was a little better before that. We could have achieved good results yesterday, but some unauthorized people came up onto the platform and began to dabble in the management. You have not come here to manage.

And don't worry about me, you worry about yourselves. I am satisfied even if I die in helping someone, even just one person, to be successful in meditation.

The Heartbeat of the Absolute

Chapter #15
Chapter title: Let Us Die

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ONE WHO KNOWS
THE UNMANIFEST BRAHMAN
AND AT THE SAME TIME THE MANIFEST BRAHMAN,
HAVING OVERCOME DEATH
BY THE WORSHIP OF THE MANIFEST BRAHMAN,
ATTAINS TO IMMORTALITY
BY THE WORSHIP OF THE UNMANIFEST BRAHMAN.

We cannot draw a circle without a center. The circumference is drawn all around the center. As the circumference moves away from the center it grows larger and larger. If we mark two points on the circumference there will be some distance between them, and if we draw two lines from the points on the circumference joining the center, the distance between the lines will go on decreasing as they approach the center. The distance between the lines will disappear as soon as they reach the center. There may be any amount of distance between two lines on the circumference, but as these lines approach the center, they go on coming closer to each other, and having reached the center the distance disappears altogether. At the center they are one. If we continue to draw these lines beyond the circumference, the distance between them will go on increasing as the circumference increases.

Through giving this geometrical illustration, I wish to tell you two or three things to explain this sutra. The first point is this; the element which is called the unmanifest Brahman is the central Brahman. The whole expanse of the existence comes out of it: and life -- the circumference -- goes on spreading out and out from this center.

After deep inquiry during the last few years, science has arrived at a new theory -- that of the expanding universe. It was always believed that the universe is what it is, nothing added, nothing subtracted. But modern science says the universe is not simply that which now is, but it goes on expanding every day, just as a balloon goes on expanding if someone pumps air into it. Such is the expanse of this universe. But it is not the same as it was yesterday. It expands by millions of miles during every twenty-four hours. Continuously it is expanding. The stars we see at night are traveling far away from one another every moment.

This is interesting: there must have been a moment when this universe was so contracted within itself that it must have been at the zero center. As you go back and back in time, the universe is found to be smaller and smaller, becoming more and more contracted. There must necessarily come a moment when this whole universe was contracted into its very center. Then its expansion began, and that process has been going on ever since. The circumference is getting larger and larger every day. Scientists say we are unable to forecast how long it will continue to expand. This is an endless expansion. It will go on growing larger and larger.

It is necessary to bear in mind another point. Science has started to use the term 'expanding universe' very recently, but the thing -- the element -- which is called the Brahman by the Upanishads, means the expanding. That is the meaning of the word Brahman. The meaning of Brahman is not God, but the element that is constantly expanding. The words Brahman and *vistala* -- expanse -- are derived from the same root. They are derivations of the same word. So, the meaning of Brahman is that which goes on and on expanding. It is not that it has expanded or spread; it is not a static condition, but it is that which is constantly expanding. The activity is going on. What happens is constantly expanding.

Even from a scientific point of view, the Brahman has two forms -- one is the unmanifest, which is called *asambhuti* by the sage of the Upanishad. The unmanifest Brahman means the zero-Brahman, the seed-Brahman. Let us imagine the time when it had not started to expand, when the seed had not broken. Then imagine the absolute first moment of expansion -- and after that the sprouting, the continual expanding, the growing of the tree. From such a tiny seed, such an enormous tree will grow that thousands of bullock-carts can take rest under its shade. And from that tree will fall innumerable seeds; and from each seed will grow again a vast tree; and again each tree will propagate countless seeds, and from each seed the tree, and seeds and trees and seeds and trees endlessly. Thus a single, minute seed, through its growing process, gives birth to endless seeds. The unmanifest Brahman is the seed-Brahman, the zero-Brahman, the center point. We can only imagine this, because the center point can only be imagined.

If we ask Euclid, the greatest geometrician, he will say a center point is that which has neither breadth nor length. You could not see such a point. This is its definition -- it has neither breadth nor length; and it cannot be a point if it has breadth and length, for then it becomes another figure, and there must be expansion. Where breadth and length are, there is expansion. A point is that which has not yet expanded, but which is going to expand. Therefore, says Euclid, the point can only be defined, it cannot be drawn.

When you put the smallest point on a piece of paper with the sharp end of your pencil, there immediately is breadth and length; a point can never be drawn on paper. So the point which is seen has expanded. The point which is not seen, but is defined only, is the true point. The thing which is called the point by Euclid is invisible -- it has not yet begun to be; its creation is not yet manifested. It is unmanifest. Life has not yet emerged from it, but it has the potentiality for it; life is yet hidden. So this unmanifest Brahman is like the point in the definition.

This is one form of Brahman. But we do not know it. We know only the manifest Brahman -- that which is out. We know the tree-Brahman which has unfolded. The manifest is not yet complete, it is becoming and becoming; it is in the process of becoming, it is constantly expanding. Our universe is becoming larger and larger every moment. To describe its increase by the day is too much -- it is inconceivable. So I say it expands every second. The stars are moving away from the center at the speed of light. The speed of light is one hundred and eighty-six thousand miles per second. So in one minute it expands sixty times that distance; and in one hour, sixty times that again. And multiply this multiplication by twenty-four to know how many miles it has expanded at the end of one day.

The circumference is moving with such a tremendous speed away from the center, and this activity has been going on since endless time. Moreover, scientists are unable to determine that moment of time when this journey must have started, when the seed must have put out its first sprout in the process of becoming the tree. Nor can we say anything about the end of this journey. Science is in a great dilemma today, because it is inconceivable where and why the phenomenon of the expanding universe should end. There is no possibility of its stopping, because that would require some other impediment to its progress. Suppose I throw a stone; if it does not meet with any obstruction it will stop nowhere. But some obstruction comes up -- it may strike against a tree. If it does not strike against a tree it is striking the air, and gravitation of the earth attracts it all the time. As the impetus given by my hand weakens, the gravitational force pulls it down. But if there is no gravitational pull and no obstruction in the way, a stone thrown by me, or even by a small child, will stop nowhere, because there is nothing to stop it.

Where will this universe of ours -- this manifest Brahman -- which is constantly expanding, stop? There

must be some obstruction, some impediment, to stop it. But where will the impediment come from? Everything is within it, nothing is outside it. What is, is part and parcel of manifest Brahman. So there can be no impediment. Where can it stop? How can it stop? Will it go on expanding? Both Einstein and Planck, who did a great deal of research work around this theory, were baffled by it. At their wits' ends, they finally had to leave it a mystery. No cause, no obstruction, is conceivable that can stop it, and yet its nonstopping seems inconceivable. If it goes on expanding in this manner, a day may come when stars will be so far away from one another that one star cannot be seen from another star.

But the Upanishads talk about this phenomenon from quite a different and strange perspective, and it should be understood properly. If not today, then in the future, scientists will have to work from that perspective. But up to now it has not been the way of reasoning in the West, and there is a reason for this: the whole of Western science has developed from Greek philosophy. It stands on the foundations of Greek philosophy, and one of Greek philosophy's basic beliefs is that time travels in a straight line. This belief has led Western science into great difficulty. Indian philosophy thinks about this in a vastly different way.

Indian philosophy says all motions are circular. No motion can be in a straight line. Understand this by an illustration. A child is born, grows up and then grows old. If we asked a Greek philosopher to explain this, he would reply that a straight line could be drawn between the child and the old man to explain this happening. The Indian philosopher would reject this and say a circle should be drawn between the child and the old man because in his last days the old man reaches that condition in which he began as a child. It is a circle. Hence it is no great surprise if old people are found behaving like children. It is not a straight line but a circle that joins childhood and old age. Youth is the midpoint of that circle, it is the zenith. When youth is over, the life journey begins to return to its starting point. It is like the revolving of seasons. The Indian conception of time is a circle, like the revolving of the seasons. Summer, the rainy season and winter follow one another in a circle. In the same way morning follows evening and evening follows morning. It is a circle.

The wise men of the East believe that all movements are circular. The earth revolves, seasons revolve, the sun, the moon and the stars move round and round. Every movement is circular, no movement is straight. Life moves in a circle. And the expanding universe, too, moves in a circle. Suppose a child remains young; then a difficulty will arise. Where will its being young end? Where will life stop if it goes on expanding and does not return to the point of death?

So Indian thinking says that this manifest Brahman, in its expanding process, will pass through childhood, youth and old age and again return to fall into unmanifest Brahman. It will again be zero and void. It will return to the original source from where it began its journey. Its circle will be a huge one. The span of our life-circle will be of seventy years. There are lives that revolve through small circles. A butterfly is born in the morning and its life-circle is complete in the evening. And there are circles smaller than this, too. There are animals who live only for a few moments. They are born at the beginning of a moment and die by the end of that moment. But do not be under the impression that this animal having a life of one moment lives a lesser life than one who lives for seventy years. Do not think its life is less because it completes its circle in one moment, while yours lasts seventy years. It has its childhood, its youth, it makes love, children are born, it has its old age and it dies. In a circle lasting for a moment it completes its seventy years intensely.

But the circle of seventy years cannot be called a large circle. Scientists say that our earth was born some four thousand million years ago. We have no means to find out in which stage of its life the earth is now, but from certain considerations it appears it is in old age. The production of food is decreasing, and the world population is increasing. Death seems to be near. All things necessary for life are in deficiency. Coal, petrol and food are in short supply, all the chemicals of the earth are in short supply. The earth is getting old, so it may die soon.

What does 'soon' mean? The word soon is not to be understood from our personal point of view; if the earth has taken four thousand million years to grow old, what is another four thousand million years? But we cannot make any estimate about the earth. There are about seventy million cells in each human body. Those cells have no idea at all that you are also there, and though these seventy million microscopic cells live in your body, you do not know anything at all about them. Within your body they are born, grow up, become old, leave children behind them, and die, making their graves in your body -- and yet you will know nothing about them. During seventy years of your life, millions of these organisms will be born and will die. In a similar way, the earth does not know anything about us and we do not know anything about the life of the earth. Its life of millions of years is on a circle.

It is difficult to determine the age of the entire universe, the entire manifest Brahman, but one thing is certain -- there is no transgression of the law in this world. Sooner or later, the law is fulfilled. Therefore, the sage says in this sutra that there are two phases of Brahman -- the manifest which is, and the unmanifest from which this whole universe was created, and in which it will again be absorbed: the central Brahman and the expanded Brahman.

"He who knows the expanded Brahman conquers both -- he goes beyond it. And he who knows the central Brahman attains to immortality." But the expanded Brahman is an enclosure containing death. Death is bound to happen in it. The circle will have to complete itself. If there is birth, death will surely follow it. Then why does the sage say that such a person conquers death?

What does overcoming death mean? Do the sages not die? All the sages die. All enlightened people die. For sure, overcoming death does not mean not to die. The sage who sang that he who has known manifest Brahman overcomes death, is no more. So either he said this unknowingly or falsely -- if the statement was correct he should not have died!

No, overcoming death means something else. The person who knows and experiences deeply that death is already linked with birth and unavoidable, becomes free from the fear of death. He knows that birth is the beginning of the circle and death its end. So he who knows so deeply, so profoundly that death is an unavoidable destiny, becomes free from the fear of death. Why should one fear the unavoidable? Why should one worry about what is sure to happen? Worry is only for that which can be changed or altered.

So it is interesting to observe that there was never so much worry about death in the East as in the West, and there are good reasons for this. The West feels that it has the remedy to conquer death; the East never felt it had the remedy to conquer it. If it is felt that death can be changed, then worry is bound to come. There will always be cares and worries for a thing which can be changed. There is no cause for anxiety when a thing cannot be altered. Why worry? If death is certain, if it is linked with birth, then there is absolutely no cause to worry about it.

When soldiers are on their way to the battlefield, and as long as they have not reached it, they remain worried and afraid, but once on the battlefield all their worries are over in a day or two. After reaching the battlefield, even the most timid soldier becomes a brave person. What is the reason? Psychologists are pondering over this phenomenon. This man was so afraid that he couldn't sleep at night at the thought of going into battle in the morning. He was trembling and behaving like a madman; it seemed that he would run away from the battlefield. But having been in battle, this very same man sleeps soundly.

What is the reason? As long as he had not come on to the battlefield he thought escape was possible -- he could save himself, a way could be found, something could be changed. "Somebody else might be sent instead of me." But when he saw himself on the battlefield, saw bombs falling on all sides, the whole matter of worrying was over. Now there was no way out, and when there is no way out worry disappears. When the possibility of change is gone, the hope for the change also vanishes. It is the desire for change that creates anxieties and worries. When the sage says, "After knowing the manifest Brahman, the wise man conquers death," it means death holds no fear for him. If death approaches him, he is not afraid.

There is an interesting small story about Panini. He is one of the sages who compiled these sutras. He was teaching grammar to his pupils in his forest ashram one day when a roaring lion bounded in. Panini asked his pupils to listen to the lion's roaring, and try to make out its grammatical form. The lion is poised ready to pounce on anyone, the pupils are trembling, and Panini is explaining the grammatical form of the lion's roaring! It is said that even when the lion fell upon him, he continued to explain the grammatical form of its roaring. And as the lion devoured him, he expounded on the grammatical form of, "The lion kills the man."

Our immediate thought is that Panini could have run away and saved himself. Something could have been done, but people like Panini think thus -- that death is certain, whether it comes today or tomorrow; then what difference does it make if it is today or tomorrow? Such people accept death unwaveringly because it is a certainty -- whether it comes today or tomorrow or the day after tomorrow.

Here is the victory. In this acceptance we have accepted death along with birth. We have accepted the withering along with the blooming, the expanding. In the time of our blooming we knew that we would wither one day. On the day of our unfolding, our birth, we knew that we would one day be hidden again. The circle is bound to be complete. In such an acceptance lies freedom from death. Then where is death? Such a person has overcome death. He is free from the attraction of birth as well as from the fear of death. He is beyond both.

Bear in mind, for the rest of us death and birth are the two ends in our life, and they are outside life.

Birth is outside our life, because before birth we were not. Death is outside our life, because after death we will not be. Death is the borderline. But it is not a borderline for one who knows. To him, death and birth are two happenings taking place in the midst, in the course of life. He will ask, "Whose birth? I was before, hence I could be born; otherwise how could birth take place? I was unmanifest, hence I could be manifest; otherwise how could I be manifest? If a tree is not hidden in a seed, there is no way for it to spring forth -- to be born. If I die, I must be living first; otherwise whose death will it be? My birth could take place because I was before the birth. I will also be after death; then and then only, death can take place, otherwise whose death will it be?"

Death is not the end for one who knows. It is only a happening which took place in his life. Birth is also a happening taking place in one's life, it is not a beginning. The life which is beyond this circle is the unmanifest. It is hidden, unexpressed. That unmanifest life -- existence -- becomes manifest in birth and again becomes unmanifest in death. So one who knows this cycle of the manifest world is untroubled by it; the pattern does not cause him any unhappiness.

Suppose you are in a house. You know this is a wall, this is a door. Then would you beat your head against the wall trying to get through it? You will not try to leave through the wall. If you want to go out you will use the door. You will not sit down and regret and question why the wall is not a door. But one who does not know the door will knock his head against the wall, and that poor fellow will often bemoan the fact that the wall is not the door. If you know the door, then the wall is a wall and the door is a door to you. Thus one who knows fully the arrangement and the gestalt becomes free from that gestalt. He knows that where birth is, there death will also be found. But one who knows it incompletely -- not in its full significance -- comes into conflict and difficulty. This knowledge is so clearcut, so ultimate, that there is no question of any change in it. This is called destiny -- the destiny of the manifest.

But we have not correctly interpreted the meaning of destiny. In fact, because we are not clear within ourselves we interpret all things in a wrong way. The person who is clear within himself interprets rightly, and the person who is unclear interprets wrongly. You have not understood the real meaning of destiny if you take it as despair.

If a person sits with folded hands in despair and frustration and cries, "It is all fate!" then such a person has not understood the true meaning of destiny. Destiny means great optimism, great hope. You find it very difficult to grasp this interpretation. The true meaning of fate is that there is now no cause for any misery. There is now no place for despair. Death is; it is unavoidable. Where, then, can there be any misery in it? Where is the suffering in that? Misery and suffering are there only as long as there is no acceptance.

Buddha used to say, "What is made will be unmade, what is had will be lost." Be aware! -- in the moment of meeting our loved ones, we create our separation from them; it is bound to follow. We don't want to hear about separation. When we are reminded of separation at the time of meeting our loved ones, we become unhappy. When we think of the separation which is to follow very shortly, the joy of meeting is also destroyed. The illusion that there is joy in meeting the loved ones is at once lost at the thought of separation.

A child is born: there is rejoicing in the house and if someone says, "With this birth death has entered," we are deeply shocked and tell him not to talk of such inauspicious matters at this moment of rejoicing. But when Buddha says there is already a moment of separation in the meeting of dear ones, he is not destroying the happiness of meeting; he is only destroying the pain of separation.

Try to understand the difference between the two situations. The fool will destroy the happiness of meeting, and the wise will cut the pain of separation. The wise will think, "How can there be any pain of separation when it is already present in the meeting itself? When meeting was longed for, then separation was also desired. When death is present in birth, then how can there be any sorrow over death? When the birth of a child was wished for, death was included in that wish." The fool will destroy the happiness of birth, and the wise will destroy the pain of death.

Having known the manifest Brahman, the expanding Brahman, an individual overcomes death. He remains unaffected by the miseries, pain and suffering caused by death. Bear in mind, misery, pain and worry are the shadows of death. The person who has thus freed himself from death has no misery, no worries and no pain.

You perhaps have not considered this -- that when you become worried, then death is standing somewhere near you. Suppose a man's house catches on fire; he will at once be worried and miserable. As soon as a man finds himself bankrupt, he becomes anxious and worried. Why? -- because now, being bankrupt, his life becomes full of difficulties, and death has moved a little closer. When the house is

destroyed by fire his life becomes insecure and unprotected -- and death comes a little closer. This is the way man's mind works in such circumstances, and so he becomes sad and anxious. A man standing alone in darkness is frightened and worried because nothing is visible in that darkness, and if death attacks him he will not be able to see it. So wherever you become worried, be alert at once; you will find death standing somewhere near you. Worry, anxiety, is the shadow of death.

Whenever and wherever your mind is caught in miseries and pain, recognize at once that there is some foolishness on your part in interpreting the manifest Brahman. You believe unavoidables are avoidables; your miseries begin from the very point of the belief. You hope that that which is destined to happen may not happen, and at this point your worries begin; anguish and unease are created. No, what is to happen will happen. There is no escape from it, nothing else can happen. When you accept this mantra, when you accept this arrangement of the manifest Brahman totally, everything within you will become calm and quiet. Then there is nothing to worry you.

Hence the sage has said that there is liberation from death after knowing the manifest Brahman. But this is half the story; the sutra is not yet complete, only half so. There is still one more thing for us to know which is not said in the first half, and is very subtle and deep. As long as we are unable to see it, we are perplexed and harassed, and in our ignorance we stumble about, bumping our heads against the walls and trying to pass where there are no doors. We go on building houses of cards and drawing lines on water, and we go on weeping when we see them being wiped out and destroyed.

You know that no sooner are lines drawn on water than they begin to disappear. When you draw a line on water and try to make it permanent, is it the fault of the water, or of this line of yours, that you fail in your endeavor? Who would you find fault with? The water or the line? The man who finds fault with either the water or the line will be miserable; the man who understands his own foolishness will laugh. He will know that the line drawn on water is bound to be wiped out. It must be wiped out. If the line remains there then we are really in difficulty!

How can we understand the unmanifest Brahman when we are not even able to understand this manifest Brahman? It is absolutely unfolded before us: is there anything more manifest than death? Yet we continually deceive ourselves. When someone dies, we sympathetically say, "The poor fellow died." It does not occur to us to regard death as a reminder of our own death.

I remember a line of a poem by an English poet. When somebody dies, the church bell tolls. The poet has said, "Ask not for whom the bell tolls; it tolls for thee." That is, without making any inquiry, know that it is for you.

Concealing a phenomenon as great as death, we behave in such a manner that if a traveler from Mars were to come and be our guest for two or three days, there are two things he would not discover about us, and these two are linked together. That traveler would not know that there is death or sex on this planet, because we keep these two concealed. Bear in mind, sex is the originator of birth, it is the first step; and death is the last step of the manifest Brahman.

The suppression of sex, the first step, begins with the fear of death, the last step. If we wish to suppress death, we will have to make ourselves forget also the process of birth, because death is linked with birth. Therefore we hide the birth process in darkness. The birth process is performed behind a curtain. And death we drive out to the limits of our villages. There we reserve a place for a graveyard, because we are very much afraid of death. We scatter flowers on the graves so that whoever passes those graves by chance may not see them. When a dead body is taken to the graveyard we cover it with flowers, so that the corpse may not appear dead but blooming. You may cover the body with flowers as much as you like, you may construct tombs as beautiful as you like, and carve names on those hard tombstones too -- but the person who died is dead forever. When the person lying in the grave could not be preserved, how long will those names cut on stones last? And no matter how far away from town we keep the graves, deaths will happen in towns and not in graveyards.

We suppress sex and hide it because it is the source of birth. Our unconscious reason for keeping it suppressed and hidden is that it is the first step. If it is unveiled and brought into the open, then death will also be unveiled; it will no longer be possible to conceal death. So it is interesting to notice that societies where sex is not suppressed become more concerned and worried about death, and the societies which have suppressed sex totally, ignoring it as though it does not exist, have suppressed death also.

I have heard this story. A Jewish child one day returned home from school having learned in school how children are born. He was much pleased with his new information and very eager to show his knowledge.

As soon as he was home he asked his mother how he was born. His mother said, "God sent you."
Then he asked, "How was my father born?"
His mother said, "He was also sent by God."
The boy asked, "How was my grandfather born?"

His mother was now a little puzzled but said that he was also sent by God. The boy continued asking till he reached the seventh generation, and the exasperated mother said, "Look, can't you see there is only one answer to your question?"

Then the boy exclaimed, "What! You mean that for the last seven generations there's been no sex in our family?"

No, there is a great unconscious need to suppress sex. It is the first step of birth. If it is opened and made manifest then death will also be manifest. As long as children do not know how man is born they go on asking this question. But when they have this information they will surely ask how man dies. So you keep this first step, about birth, concealed from children, and they are always asking this question; they never get an opportunity to ask how man dies!

Bear in mind, if the happening of birth is clearly understood, then the next question cannot be any other than that concerning death. So at one end sex is suppressed, and at the other end death: look for the graveyard beyond the village limits. Thus we live in darkness between two ends, and we live in great fear. There has to be fear, because we know neither what birth is, nor what death is. When we try to falsify even the manifest Brahman which is so open and clear, then what to say about the unmanifest Brahman which is hidden and unrevealed? How can we possibly go into that?

Understand these two happenings -- birth and death -- properly. They are the two ends of one phenomenon. Birth is the beginning and death is the end of one and the same circle. Death happens at that place where birth happens. The happening of death and that of birth are parts of one happening.

What happens in birth? A body is created. The male cells and the female cells combine and give birth to a new composite body. Both have half the materials within them, hence their intense attraction to each other. Those halves draw each other all the time. They want to be whole, so there is a tremendous attraction between them. This is why children are being born all the time despite all religious injunctions, all rules, principles and education against sex. Preachers of celibacy come and go, but they always preach to no effect. The attraction is so powerful that all the preaching and teaching cannot touch it. This is an attraction of two halves of one and the same element. It is like breaking a thing in two parts and the parts wishing to meet each other again. When they meet a new body is created. Half the cells are given by the woman and the other half by the man.

So birth means the creation of a body from the meeting of the half-cells of man and woman. And as soon as the body is created, a soul enters that body -- a soul whose desires will be fulfilled by that body, and its entry into the body is as natural and self-directed as rainwater filling holes and making puddles. The order of things is such that the soul enters a womb convenient to itself.

What happens in death? Those two merged parts of the element begin to scatter and break off. Nothing else but this happens. The link within begins to weaken and loosen. Old age means the weakening of the link. This composite body begins to decompose. The way in which the link fractures was laid down at the moment of conception. This was not determined astrologically but scientifically. In fact, when the cells of a man and a woman meet together, all this is determined.

At present our scientific knowledge about these matters is not adequate, though it is growing day by day. If not today, certainly in the future we shall be able to predict how long the intrinsic body-process of a child will last -- whether for seventy years, or eighty years, or one hundred years. It will be like giving a ten-year guarantee with a watch, because the test of various parts of its machinery will tell us that the watch will be able to resist the wear and tear due to air, heat, speed and so on for ten years. Then its power to resist the wear and tear will fall away.

On the day the child is conceived, the cells of the man and woman merge together and determine how long the child will be able to bear the strain of air, water, heat, rains, miseries, pains, conflicts, meetings, separations, friendship, enmity, hopes and frustrations, days and nights and all such things. They thus determine when the link will falter in the process of bearing and resisting the strain, and when these united cells will fall apart. On their separation the soul will have to leave that body. Death and sex are the two ends of one and the same thing. The things joined by sex are separated by death. Sex is synthetic, death is analytic. Sex joins, death separates. The happening is the same, there is no difference in it.

He who knows fully this manifest Brahman succeeds in accepting it. Acceptance is the victory. You become the master of a thing when you have accepted it. Even if you accept slavery, then you become the master and no longer a slave. You will be unable to make me a slave if I remain happy even though you have handcuffed me, or if I keep on dancing even though you put me behind bars. When there is not even a momentary thought that "I could have remained free if..." but instead a simple acceptance of what has happened, then you are defeated. You have failed to make me a prisoner. I am still my own master. On the contrary, you will be my slave, because you will have to lock me up and keep a guard at the gate. If I accept this condition joyfully, if I can sing in prison while you have to stand there and keep watch with a straight face and a rifle in your hand, then who is imprisoned? Accepting totally, you remain the master even in slavery; and you are in slavery if you are not the total master of yourself. Total acceptance is the liberation. The total acceptance of any fact is freedom. When a person truly knows manifest Brahman he attains total acceptance, and thus is liberated from death.

Let us now consider the second point, though it is difficult to grasp. It is enough if the first point is properly grasped. To know the unmanifest Brahman is a matter of still deeper and more subtle experience. To know it, one has to go either before one's birth or to go beyond one's death. There is no other way except this. That is why the Zen master in Japan asks the seeker who approaches him to meditate and find out what his face was before his birth -- to find his original face.

The face you have now is no more your original face than the face you wore yesterday. The face which is seen now is not yours; it was derived from your parents. This nose and other facial features, this complexion, are derived from your parents; they are not yours. If you have negro parents you inherit black, if they are English the color will be greyish. These pigments of your body are from your parents, they are not yours; so go and discover your own color. This face of yours is given to you by your parents, so try to find your original face. Borrowed faces will be snatched away. They are nothing more than masks -- false faces. But because they last for seventy years we think they are our real faces. If a person is given a fixed mask, secured so firmly that it cannot be removed, in a few days he will begin to take it as his own face, because whenever he stands before a mirror he will see this mask.

A very strange experiment was performed recently in America by a white American. He decided to become a negro by changing the color of his skin to black. Living in America, he wanted to see for himself, to actually experience, under what hardship negroes had to live in his country. The white man can have no idea what hardships negroes have to suffer. How can they be realized without actually being a negro? Whatever is known otherwise will be just the knowledge of a white-skinned person.

This was an experiment requiring great courage. In the beginning, the scientists refused to help this man because it was a dangerous undertaking. But he was adamant, so by and by he persuaded three scientists to help him do the experiment. After a long treatment of six months in which injections of new pigments were given to him, the color of his skin was changed into that of a negro. His skin was now black, and curly hair was also artificially implanted.

That man has written in his memoirs: "When the scientists told me for the first time that the physical operations were successful, and now I could start my experiment, I thought of going to the bathroom to see my face. But I was not bold enough to switch on the light. I was not sure of what I would see. With a trembling hand I put on the light. I had expected that I would remain who I was -- that is, the facial features would not change, only the skin color would be different. But when I looked into the mirror, I saw that not only the color was changed but I too was changed. I couldn't make out what had happened, couldn't make out who was standing before the mirror. Everything was changed.

"I had thought, having become negro-like, that I would live among negroes for six months to experience personally what they have to endure; I knew that I would not remain a negro forever -- I would remain who I really am." But he has written in his memoirs that "After living among negroes for four or five days, I began to forget that I was a white American. I began to forget that I was a white man. Every day I saw my new face in the mirror. I saw photographs taken of me as a negro. Other negroes began to behave with me as if I were a negro. Walking along the road, white Americans who used to greet me passed me by without taking any notice of me. One day I went to the house of my wife and stood at the door. My wife looked at me and ignored me."

Would anyone pay attention to a negro? Do you pay attention to a servant, or a sweeper standing at your door? Who cares for them? Who looks at them attentively? They are merely seen; no one looks at them attentively. Once he went to his cobbler who used to make his shoes and polish them also. He placed his shoes on the stand to be polished. The man looked up and asked, "Are you out of your senses? Take your

foot off my stand!"

He has written, "I did not then feel that since I am really a white man I should be amused at his behavior -- that this is simply the way he treats negroes. No, I felt that the treatment was being given to me, a white man, and I felt offended." When the treatment wore off after six months and his skin began to turn white again, he wrote in his memoirs, "When I remember those six months, I do not feel I actually passed through such a life. I feel as if I saw some dream. That negro was some other person, a different person; I am a different person from him. We associate so much with our faces."

That face was not his. He had it for only six months. But the interesting thing is this: he believes the face which he had for six months was not his, but that the face he had before and after those six months was his. That face is also not his. His six-month face was given him by scientists, and this 'original' one he got from his parents is also not his. It is not his own.

One's own face can be encountered either before birth or after death. To seek before birth is very arduous; it is very difficult to know the unmanifest Brahman before birth. I told you before that compared to the manifest Brahman, it is very difficult to know the unmanifest Brahman. Now I tell you again, there are two ways. Regress beyond birth; go so deep in meditation that you can regress beyond birth, so that you will be able to know the unmanifest Brahman. The other way is to go further and further in meditation so that you may die and go beyond death; then too you will experience the unmanifest Brahman.

Of these two ways, the experiment with dying is easy, because it is related to a future happening. To regress is very difficult, to go forward is easy. You can take a jump forward. To go back is very difficult. To put on the clothes of childhood again is very difficult. To return to the womb is extraordinarily arduous, because the path becomes narrower and narrower. But the loose clothes of death are easy to put on. The path grows wider and wider. Remember, the door to birth is very small; that to death is very large. To go beyond death is easy.

It is possible to go back beyond birth. There are processes and techniques to do that, but they are very difficult to practice and follow. The meditation I am talking about is an experiment with death. It is a jump into death. Through entering death willingly, it is an exercise in seeing. It is to practice being as if dead. If this happens and you enter death consciously and become as if you are not, then the face of the unmanifest Brahman will be visible. That face will be seen which is before birth and is also after death.

The processes may be two, but that center is one and the same. You can see that center either by regressing or by going forward. But the path of going forward is easy, so I insist on the path of death. I do not advise you to regress before birth to see that face; I advise you to go forward beyond death to see that face. Such a willing and accepted death becomes meditation. And if an individual wishes to live in such a death not for just a few seconds but for the whole of his life, he becomes a sannyasin. Sannyas means to live in such a way as if dead.

There was a Zen monk named Bokoju. He had entered into sannyas. Once when he was passing through a village someone started pouring abuse on him. He just stood there, hearing the abuse.

A shopkeeper who saw this said, "Why are you taking all this standing still? He is abusing you."
Bokoju replied, "I am dead. How can I retaliate now?"

The shopkeeper was surprised and said, "Are you a dead man? You look absolutely living."

Then Bokoju said, "What value will there be in my physical death? When I die, I shall die as all die; but now I am dead when alive: this has some value."

Birth happens unknowingly, and now there is no way to go into it. But death is still ahead in the future, and you can pass through it knowingly. The opportunity to know your original face through birth is now lost, but the opportunity exists to know it through death. But bear in mind that you may miss this opportunity also. If death comes as accidentally to you as birth came, then you will miss the opportunity to know. But if you prepare yourself to welcome death, if you go on dying often, then you will know.

This is the meaning of sannyas -- voluntary death. To go on dying, to go on becoming as if dead. If someone abuses you, think that you are dead. What will you do when you are physically dead if someone stands on your grave and abuses you? Begin now. Begin to do that which you will do when your skull is lying somewhere and someone kicks it. This is the true significance of sannyas. Thus you shall be able to enter the unmanifest Brahman.

Otherwise you will miss the opportunity of death also. And it is not that you are missing it for the first time; you have already missed many times. Similarly, you have missed the opportunity of birth many times. This opportunity is now lost to you, and before it also many opportunities of other births and deaths.

You are so accustomed to this process that you are addicted to it. You have already gone through this

one process again and again. Now you need to make a decision about whether to go any further with this process or not, since we all have the chance to avail ourselves of the opportunity of death yet again. Why not take this opportunity to enter the unmanifest!

The sage declares, "He who enters the unmanifest attains to immortality. He who knows the manifest conquers death, and he who enters the unmanifest attains to the immortal."

Remember, the immortal can be known only by entering death, because when we enter death totally, when we die in all ways and yet find we did not die, then immortality is attained. So when someone abuses you and you behave like a corpse and yet remain conscious of yourself, then you will not react to the abuse. If someone cuts your hand, or even your throat, and while it is being cut you remain conscious of yourself, then the door of immortality is open for you. He who tries to save himself from death will not achieve immortality, and he who enters death will taste the nectar of immortality.

To know the unmanifest Brahman is to find immortality, because the unmanifest is the immortal. Existing before birth and after death, it is the immortal. It is never born so it never dies. We are also the same. Only the body takes birth; it is a composite, derived from the parents. We come from very, very ancient times. We were when the body was not. On entering a body an identification with it takes place, and when the body dies it seems that, "I am dying."

When death comes unexpectedly -- and generally it comes unexpectedly, with no prior intimation -- it shows you a kindness. If it were to intimate its arrival you would be in great difficulty; it is an act of mercy on the part of death that it does not inform you beforehand. Suppose death were to inform you, twenty-four hours before, of its arrival: what would happen? Whatever is going to happen after twenty-four hours will surely happen, but it is difficult to imagine how miserable you would be during that period. You would be miserable and uneasy waiting for the appointment, though in fact you now have a chance to pass through death consciously. To live time second by second would be found to be very difficult. You might pass out, you might lose your senses. It may also happen -- there is a possibility -- that you pass this time without losing consciousness. But the greater possibility is that you would spend the time in a coma, and ultimately die in that condition. So it would probably turn out to be quite fruitless for you to receive an intimation of your time of death.

Sannyas means to inform ourselves, to understand and to tell ourselves that, "The church bell tolls for me. The corpse being taken to the graveyard is *my* body. The body burning in the crematorium is *my* body." This is why the sannyasin's head used to be clean-shaven, as was done to the heads of the dead. Formerly there were certain rites and religious observances prescribed for a man's initiation as a sannyasin. His head was clean-shaven, and his relatives used to weep and take a last bath on his account, just as they do for other people after their deaths.

Even now some of these rituals are observed, because the person entering sannyas is dying to his worldly relations and connections. The weeping of the relatives will cease in a day or two, as they see that though this man has decided to die to the worldly relatives, he is still living. This is good in a way. The sannyasin allows his relatives to pass through the pain and misery of his death in his presence; when he actually dies he will not be there to console them in their misery.

In those ancient days they used to put a new initiate on a funeral pyre. Those were very innocent days. After putting him on the pyre they set fire to the pyre. Then the guru would shout, "You are dead! Remember, you are dead!" Then the man was lifted away from the burning pyre and given a new name, and this rite declared that the old man and his old name were gone forever. Those were very innocent days, so the person who passed through this small ceremony believed that his old self was dead and he was now a new person.

Today that innocence is not there. If you are placed on a pyre you will immediately climb down. If your head is clean-shaven, you will get yourself photographed and keep the photo in your album along with your other photos. You will maintain the continuity. Man has become very clever and cunning today, so real renunciation has become rare. But there is no other way than sannyas to know the unmanifest Brahman. Even a worldly person can know the manifest Brahman, but only the sannyasin can know the unmanifest Brahman.

Enough for today. We shall meet again at night.

Now let us begin our journey to the unmanifest. Let us die.

The Heartbeat of the Absolute

Chapter #16
Chapter title: Only The Knowing Remain

In Mt. Abu, Rajasthan, India

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THE FACE OF THAT BRAHMAN,
SITTING IN THE MIDST OF ABUNDANCE OF LIGHT,
IS COVERED WITH A GOLDEN CURTAIN.
O LORD, REMOVE THAT CURTAIN
SO THAT I, A SEEKER OF TRUTH,
MAY ATTAIN TO THE SUPREME.

This sutra is rather difficult to understand, but it is of extraordinary significance for many reasons. First of all, we generally believe that if truth is covered, it must be covered by darkness, but the sutra says it is covered by light; hence the prayer that God will remove the curtain of light.

This is the experience of one who has made a deep search for truth. Those who have only thought will always say truth is covered in darkness, but those who have known through deep experience will say it is covered in light; and if it looks dark, it is because of the brilliance of the light. We are blinded when the light is too intense; then the light looks like darkness because of the weakness of our eyes, they are unable to bear so much light.

Look at the sun with wide open eyes, and in a few seconds you will be in darkness. The sun is so bright that the eyes cannot endure it. So those who have known from a distance and not directly -- who have only thought about it -- will say that God's temple is hidden in darkness. But those who have known the experience of it will say it is hidden in light, and they will pray to God to remove that curtain. The illusion is created because our eyes are too weak to stand the abundance of light. Our being is not adequate to receive it.

As one proceeds towards truth, the light begins to increase, becoming brighter and brighter. Those who are moving further into meditation come to know, by and by, the growing illumination as their meditation becomes deeper and deeper. The Italian sannyasin Veet Sandeh told me today that there is so much light within her that she experiences rays flaring out from her, and her whole body is burning as if a sun is shining within her. The heat is not coming from without but from within, and the light is so bright that it is difficult for her to sleep at night. "When I doze," she says, "there is light and light all around."

As a person goes deeper and deeper in meditation this light becomes increasingly intense, concentrated and penetrating, and a moment comes when the intensity of light is so great that he experiences deep darkness. Only the Christian saints have named this moment correctly. They have called it, "The dark night of the soul." But this night of pitch darkness is due to the excess, the abundance of light. It is in this moment that a man begs God to remove that curtain of light, "So that I can see the face of truth hidden behind it."

It is only to be expected that there will be so much light surrounding truth that it is blinding to our eyes. It is fitting and good that truth is hidden within a circle of light. It is only our illusion that truth is hidden in darkness. How can there be darkness around truth? If darkness surrounds truth, then where will we find light in this world? How can darkness surround truth? There is no possibility, no way, for darkness to

persist near light. Where there is truth there will surely be light; it only looks like darkness to us. If we ask the Sufi mystics, they will tell us that when we go deep into meditation there is not only one sun, there are thousands. So abundant is the light that it seems as though countless suns are shining simultaneously within. Naturally, we will be blinded.

Truth is hidden in light. And have you noticed? -- it is easy for us to open our eyes in darkness, but it is very difficult to open them in the abundance of light. What is the difficulty in keeping our eyes open, or in opening them, on a no-moon night? But if the sun is shining into our eyes we find it very difficult to open them. The final conflict of those who approach truth is with light, not darkness.

This sutra speaks of that period of conflict. In that moment the seeker prays, "O God, remove that curtain so that I may see your true, original face." It looks quite natural if someone prays, "Take us far away from darkness; lead us out of darkness," but, "Remove this light"...? And another point of interest is the word golden used to describe the light -- it is a very pleasing word. This light is like gold. It is such a light that we will have no wish to remove it. It is very difficult to ask for it to be removed, but truth cannot be seen till that light is removed. So let us understand this point.

It is very easy to give up what is bad, but real difficulty arises when the time comes to give up the good. Where is the difficulty in giving up iron chains? The difficulty arises when golden chains are to be given up, because it is hard to consider golden chains as chains. They look like ornaments. It is very easy to discard unsaintliness, but even saintliness becomes a bondage in the last stage. When it too must be renounced, great difficulty arises. In that final stage the good is also to be renounced, because even that much attachment becomes a bondage, and even that much bondage is a barrier in the search for truth. Only absolute non-attachment, absolute freedom, will do. So this seeker who has fought with darkness and conquered it, now prays to God to remove the golden curtain. It is not so difficult to fight against darkness, but there will be much difficulty when the moment comes to fight against light.

Light -- and to fight against it? This is amazing. Light is so pleasant, so heavenly, so peace-giving, so invigorating, so full of life's nectar, that it becomes painful to talk of its removal. And therefore the sage prays to God to remove it: "I cannot do it myself. My mind will persuade me rather to merge with it." Remember, you will have to save yourself even from light when your meditation brings you to its ultimate brilliance. Your journey must go even beyond that. You have to overcome it, you have to transcend it. You have to be beyond darkness, and beyond light also. When consciousness goes beyond darkness and light, the duality ends and nonduality begins. Then that one is seen who is neither light nor darkness, neither night nor day, neither life nor death, who always is, and is beyond all dualities. You face a final conflict with light before that nonduality is attained.

Another way to understand it is this: it is always easy to give up unhappiness; that we can fight against. But if happiness comes our way, it is very difficult to fight against it -- it is almost impossible. How can we fight against it? But liberation is impossible if we are caught in and attached to happiness. As I told you this morning, happiness will create a heaven for you, and in that heaven you will find yourself in bondage again, enticed into pleasure and love; there is no liberation here.

This prayer, this desire of the sage to remove the curtain of light and see the face of Brahman which is covered by such blinding light, reveals the final helplessness of man's mind. Man's mind has no wish to be free from light or happiness or heaven. But one *has* to be free from them. The sage is standing on the threshold. On one side is his human nature which urges him to dance with pleasure in the light, to identify himself with light and be absorbed in it; while on the other side is his deep longing within for truth, which urges him to go beyond. It is in this difficult and decisive moment that he utters this sutra, this prayer, "O God, remove your curtain of excessive light." He prays, "Please remove this delightful, heavenly form so that I may see that utter, naked truth, which is you!"

Those who live in misery do not know that happiness has its miseries. Those who live among enemies do not know that friends have their own conflicts. Those who live in hell do not know that heaven has its own troubles. How can those who live in darkness imagine that light becomes a prison?

As long as there is duality there is nonliberation, there is bondage. Then what will remain when light is removed, when darkness is removed? What is the face of truth? What is seen? At present, as far as our imagination can go, as far as our thoughts can fly, as far as our minds can reach, the utmost we can imagine is that if truth has a face it will be of light -- brilliant light. Why do we think so?

Understand one or two points. We have not yet seen light. You may well reply, "What do you mean, we have not seen light? We do see light. We see light when the sun rises in the morning. We see light at night when the moon shines and there is moonlight everywhere." No, I repeat, you have not seen light yet. You

have seen only lighted things. When the sun rises you see lighted things -- mountains, rivers, streams, trees, people. The electric bulbs are giving you light now. You will say, "We see light." But no, you do not see light. You see the electric bulb shining. You see the people standing in its light. You see objects, not light. It is not possible to have any experience of light in the world outside. Only illuminated objects are seen, and when they are not seen we say it is dark. When is there darkness in this hall? When nothing can be seen in the hall we say there is darkness, and when objects are visible we say there is light.

We have not seen light directly. If there was not a single object in this hall you would be unable to see the light. Light hits an object; the shape of the object is seen and you think you are seeing light. If the object is seen very clearly you say there is much light, if it is not very clear you say the light is insufficient, and if it is not seen at all you say there is darkness. If you cannot make out anything of shapes and objects you say it is pitch dark. But you have seen neither light nor darkness. It is our conjecture only that there is light whenever we can see objects. In fact, light itself is such a minute energy that it cannot be seen outside.

Light is visible within because there is no object inside which can be illuminated. There are no inner objects which can be illuminated and seen by us, so when we experience light within, it is pure light, it is immediate, it is without any medium. We see two things outside -- the lighted object and the source of light; and the light which is between these two is never seen by us. The sun is seen or the electric bulb is seen, and the objects illuminated here are seen; but the light between the two is not visible.

When light is seen within there are no objects, nor is there any source -- it is sourceless light. There is no sun from which light is shining out. There is no lamp emitting light. There is only sourceless light. When light is first seen in that objectless world, then Kabir, Mohammed, the Sufi mystics, the Baul mystics, the Jaina mystics, begin to dance, declaring what we call light to be only darkness.

Aurobindo has written, "Once I had seen within, it became clear that the thing which I had understood to be light was darkness. When I looked within I saw that the thing which I had considered to be life was in fact death." It is indeed very difficult to receive and bear the light which, sourceless, objectless and shapeless, is born within. The greatest difficulty is that our mind tends to think, "I have reached the end of my journey, I have reached my destination."

Sense organs are not great obstacles in the way of the seeker of truth; he overcomes them. Thoughts are also not great hindrances; he goes beyond them. But our legs refuse to keep moving when the flowers of delight and the joy of achievement begin to unfold within. We feel disinclined to give them up and discard them. We find courage and daring lacking in us to go beyond them, and we think we have reached the destination. This is the moment when the sage has prayed, "O God, remove this bright light also. I wish to know that which is beyond light also. I have crossed darkness -- now lead me beyond the light."

Remember this. Will and determination can help us to go beyond darkness, but only surrender helps us in going beyond the light. We have to enter into conflict to go beyond darkness; we have to struggle and fight hard. And man finds strength enough in fighting darkness, but he is absolutely weak when the occasion arises to fight against light. He is almost as if not. Determination and strong will do not work here; they are ineffectual. Only surrender is effective.

This sutra tells us about surrender. The sage has arrived at the place where light is born. He is defeated now. He did not pray for help till now. He did not ask God to do anything for him till now. With confidence in himself he made his way to this point. Man can come this far, but those who depend on determination can never go beyond this. Only those who are prepared to surrender totally can cross this boundary.

This will be easily understood if we put it this way: meditation leads you up to the great experience of light. After this, meditation is not useful. So those who have never practiced meditation but are offering prayer are foolish -- there is no need of prayer where they are. And they too are foolish who have practiced meditation and consider prayer unnecessary, because meditation will bring us to the door of light, but once there, only a deeply sincere prayer can help.

In the end you will have to pray, "I am in your hands, lead me! I have come to this point, now lead me beyond this." And remember, the man who has traveled to the limits of meditation earns the right to ask God to lead him beyond. Now, when God's grace begins to descend on him, he is prepared. He has reached as far as man can go, and even God cannot expect more than this from him. This is the utmost limit of man's ability. If now God also demands more from man, it is tyranny, it is excess.

No question of more than this arises. Now, only prayer can help, and the prayer is, "I surrender to your hands: O God, remove this curtain." Prayer is the step that brings meditation to its completion, and total surrender is the final step on the path of will and determination. You have to exert yourself as far as you can, but the moment you feel, "I can go no further than this," resort to prayer. At that moment, cry aloud for

God's grace; tell him, "I have come as far as was possible on my feeble legs, but it is beyond me to go further. Now you take care of me!" This is the moment when the sage prays that the curtain may be removed and the true face revealed.

What will truth be like? What will it be like when light is also removed? It is necessary to grasp this. It is very difficult, very deep and subtle, but it is necessary to understand it a little so that it can be useful to us. I told you that in the outside world there are illuminated objects and the light source. There is no experience of light itself in the world outside. It is experienced only within, where there are neither objects nor source. And then, finally, the light also disappears.

We think there will be darkness when light disappears, that is our experience; and we might regard the sage's prayer as foolish, because how can he see God's face in the darkness which will be there when the curtain of light is removed? Remember, he has already conquered darkness; now, when the light disappears, there will not be darkness. Darkness has already disappeared long before. Facing him now is the curtain of light. What will remain when the light disappears?

When the sun sets it is evening; the night has not yet come. It is a period when the source of light has disappeared and darkness has not yet descended. That moment we are seeking to describe is the twilight which lies between day and night. That is why prayer and twilight are described by the same Hindi word -- *sandhya* -- they are synonymous. People began to call prayer sandhya, and to look upon sunset as the time for prayer. There are two sandhyas -- one before sunrise and the other after sunset. They are midpoints; the day is over but the night has not yet come, or the night is over and the day is yet to come. That small gap between the two is known as sandhya, and we have made that period the time of worship and prayer. But the real fact is different.

This sandhya is merely a symbol of that moment of inner sandhya, when both darkness and light have disappeared. Sandhya comes when there is neither darkness nor light, there is only a peculiar kind of light known as *alok*. The dictionary meaning of the word is light. It is incorrect. Alok means that moment when there is neither darkness nor light. At dawn the sun has not yet risen but the night has already passed away. That moment of alok is in the dawn. I am referring to this as an illustration so that you may grasp the idea, because there is no other way to give you an idea of that happening within. There is neither darkness nor light. There is only alok.

As I told you, both objects and the source of light disappear when you turn inwards and only light remains. Once that light, and the darkness too, pass away and only alok remains, then both the knower and the thing to be known also disappear. The seer and the thing seen are both lost. Then it is not that the sage is standing there looking at truth, no; then the sage himself *becomes* the truth. Then the truth become the sage. Then there is neither the knower nor the known -- both disappear. In alok, darkness and light and the knower and the known are no more. There is neither the experiencer nor the experience, there is only experiencing. Where there is an experience, the experience is *and* the thing experienced is. No, here there is neither the experiencer nor the thing experienced. Only experiencing remains. The experiencing sage is no more, God is no more. Differences, distinctions disappear. The lover and the object of love are no more. It is the moment of supreme liberation.

It is not that in this moment we come to know something. On the contrary, we know that we are not; and we know also that there is nothing left to know. Only the knowing remains. So the term used by Mahavira is beautiful. He called it only knowing. The knower is not, the known is not -- only knowing. Both ends are gone.

It is like this: the sun, the original source, is gone and the objects receiving light are also gone. Similarly the knower -- the source -- is lost, and the objects known are also lost; only the knowing remains.

In the journey towards this knowing, as I told you, the first step is determination -- strong will -- and the second is surrender. The first is of meditation, the second is of prayer.

For one who takes both steps, nothing remains to be known or achieved or experienced.

Enough for today.

The Heartbeat of the Absolute

Chapter #17
Chapter title: The Ultimate Jump

In Mt. Abu, Rajasthan, India

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O SUN,
NOURISHER AND SUPPORTER OF THE WORLD,
O LONELY TRAVELER IN THE SKY,
O YAMA, O SUN, O SUN OF BRAHMAN,
I BESEECH YOU TO WITHDRAW YOUR RAYS.
I SEE YOUR FORM, FULL OF GRACE AND GOODNESS.
I AM THAT ONE WHO IS SITTING IN THE
CIRCLE OF THE SUNS.

We are familiar with the one sun we see in the sky, but there are countless suns like ours. When night comes the sky is full of stars. Though we call them stars they are all suns, but being very far away they look small. Our sun is not very large. Among the countless suns it is of average size. There are much larger suns in the universe. One calculation by scientists estimates that there are about forty million suns. The experience of the sages is that there are countless suns, but the sun referred to in this sutra is that supreme sun from which all other suns receive light. The reference is to the supreme sun which is the root and primal source of light -- and from which radiate all the interwoven rays in the universe. The whole of existence is the manifestation of this sun.

Remember, life, existence, is unavoidably linked with the sun's rays. At present scientists are very worried because they fear that our sun will cool down during the next three or four million years. It has cast its rays for long enough and is losing its radiation. It is now a waning star whose rays are diminishing every day. At the most, they say, it will radiate for four million more years, and one day it will be completely cold and life on earth will become extinct, because the whole of existence is dependent on the rays of the sun. The whole of existence -- the blossoming flowers, the singing birds, the throbbing of life in man -- is dependent on the sun's rays.

In this sutra is described that great sun with which the existence of all the suns is joined. This great sun can never be attained to by our journey and search without. As I told you this morning, our sun is the manifest Brahman. The great sun which is being described here is the unmanifest Brahman. It is the seed-Brahman. This whole existence is an expansion of that unmanifest source. From it this whole universe of qualities and forms is expanding and being created.

The sage prays here, "O sun, withdraw the network of your rays." Many things are implicit in the drawing in of the sun's rays, because the whole expanse of existence is linked with them. The sage says here, "I have overcome death, O sun; now withdraw the very spread of your existence." It is just as I told you: "I have overcome darkness, now withdraw the light as well!" In this sutra the sage prays to that great sun to draw all the expanse of life into itself. "I have transcended death, now I wish to transcend life also."

This is really the longing to transcend all dualities, because as long as duality persists the other is always present, no matter what we may achieve. However much life we may find, death will always accompany it. It is duality, it is the other side of the same coin. It is impossible to keep one side of a coin and throw away

the other. All we can do is keep one side turned down and the other side showing. But the hidden side is waiting to show up, just because it is there -- it has not gone away.

Nobody can throw away the one and save the other at the same time, but throughout his life man foolishly behaves as though this is possible. He prays, "O God, save me from miseries, and give me happiness." They are the two sides of the same coin. He wants to retain happiness but does not appreciate that unhappiness will surely follow it. He prays for honor and respect, not seeing that dishonor follows. He prays, "I don't want death, I want life," and in praying for life, he forgets that death is sure to follow it. In this world when a person demands the one, he gets the other without asking for it.

You must be willing to accept both or neither. Whoever is willing to accept both becomes free from both; and whoever is prepared to leave both also becomes free from both. To willingly accept both life and death is to hold no preference for life and no aversion towards death. Holding no preference for life, one is liberated. What happiness is there in happiness and what misery is there in misery for one who accepts both happiness and misery? Both negate each other when both are willingly accepted and a void is created.

One who says, "l am willing to give up both happiness and unhappiness," also goes beyond them. But mind persuades us to leave unhappiness and to hold onto happiness. There are ways to break this pattern of the mind: either to be prepared to accept both, or to become indifferent to both. Their polarity, their opposition towards each other, is simultaneous; they are aspects of one and the same existence. So the sage says, "Withdraw your rays, O sun, so that all of life may be drawn together and contracted inwards."

Everything goes forth from this great sun. So if we understand the longing of the sage correctly, it is this: "I long to see that from which everything goes forth, and towards which everything is drawn. I desire to see the root, the original. I long to see that from which the whole universe is created and into which the universe, in its ultimate annihilation, is absorbed; from which this vast expanse of existence spreads out and into which the great destruction draws it all back."

It is for this reason that the sun is also known as Yama -- the god of death. Bear this in mind: Yama is the god of death and the sun is the god of life. But remember, death comes from the same place from which life comes. Death does not come from any other place, because the two cannot be separated. It is not that life comes from one place and death from another. If this were so we would keep life and abandon death. So the sun is called Yama also. The word *yama* is useful in other senses too. Those who named death Yama were remarkable people. The word yama means the controller. They have called death the controller of life. If death were not to control life, there would be great anarchy and confusion. Death comes and quietens all mischief. Death is rest. Just as a man sleeps and rests at night after a hard day's labor, so death gives us rest.

There would be great chaos in your life if you did not sleep for five or ten days. Your brain would be perplexed, agitated, disordered. Sleeping at night saves you from this anguish and agitation. It gives you order and refreshes you for the morning. Looking deeper into death, one sees that it is like a night's rest at the end of a lifetime of tumult and unrest -- the respite from a hard life's labor refreshing you for the dawning of a new life. Hence the god of death is called Yama. He controls and brings order to life. If he were not there, life would be a puzzling and confused thing. Death is not the enemy of life. Yama declares death to be the friend of life. If death were not there, our life would be insane and chaotic.

You will be very surprised if you look at this phenomenon from other perspectives, because from its larger implications many flowers blossom -- many valuable hints. If a person finds abundance of happiness and no miseries at all, he will go mad. This statement looks strange, it is difficult to grasp it. If you have happiness unmixed with miseries, then happiness will drive you crazy. It is interesting to observe that there are few lunatics in poor and miserable societies. There are far more lunatics in happy and affluent societies. At present, America has the greatest number of lunatics on this earth. What has happened?

Misery is a balancing influence, a regulator. We feel the thorns in a rosebush as enemies, but they are for the protection of roses, they are a kind of regulator. Life controls, regulates itself through polarities; through opposites the balance is maintained. If you watch an acrobat walking on a tightrope, you can see a metaphysical fact in his trick. We watch, but we fail to see. When he walks on the rope you will see him balancing himself with a long bamboo in his hands. When he swings to the left, it is to avoid falling to the right, and when he is likely to fall to the right, he swings to the left. Thus he balances, preventing himself from falling by swinging between the opposites. To maintain the balance he has to swing to the opposite side.

Death is the balancing factor of life. Unhappiness is the balancing factor of happiness. Darkness is the balancing factor of light. Material objects are the balancing factor of consciousness. This is what makes the people who called death Yama extraordinary. It is certain that they had no enmity with death. They knew

the essence, the truth of death. They said, "We know that you, death, are the controller of life; if you did not exist there would be great anarchy." Think a bit. Suppose nobody died in a house for several hundred years; it would not be necessary to send anyone to a lunatic asylum, because the house itself would become a madhouse. On one side the old pass away and on the other side children are born; a balancing like that of the acrobat is going on, and will continue for all time.

Therefore the sage says, "O great sun, O Yama, you are the giver of life, you are the balancing controller of life and death. Withdraw all your rays. Withdraw your life. Withdraw your death also. I want to know the element which is beyond both life and death, which is never born, nor ever dies. I long to know that original source. I long to know that first moment when there was nothing -- when there was total void from whose nothingness everything was created. I long to know that ultimate moment when everything will again be absorbed and nothing will remain. I long to know that void from which everything is born. I long to know that void in which everything is absorbed. I pray you, withdraw all the profusion of your rays."

Surely this is not a prayer addressed to any sun seen without. This is a prayer made after reaching that place within, beyond which lies the final destination from where a jump is taken into the beginningless and endless. This prayer, "O sun, withdraw everything of yours," belongs to this moment. A great courage, a final daring is required to make such a prayer, because one may think, "Can I be saved where life and death are shrunken away and all the rays of that great sun withdrawn? I too shall perish."

But the longing of the sage is this: "I may be saved or I may perish; this is no longer the question. The matter is only my longing to know the one who always is. I long to know the one who is, even when everything is lost and destroyed. I also will be lost, but I want to know that which is not lost."

Countless people during countless ages have searched for truth in this world, but nowhere in this world has such a search been made as the one made through this inner land. There is no parallel instance anywhere in this world of such an ultimate search and such a final test of courage as that dared by some of the explorers of this inner land.

Even after making long investigations I have been unable to find people who were willing to be annihilated in their quest for truth. There have been many seekers of truth in this world who made but one condition, "Saving myself, I want to know the truth." But as long as 'I' is saved, you will know only the world -- samsara -- because 'I' is a part and parcel of the world. If someone tells seekers such as Aristotle, Hegel and Kant, "You will be able to know truth if you search within yourselves," such people will reply, "What purpose is there in knowing such a truth? What is the use of knowing a truth which annihilates us?" Their search is with this one condition: "We want to save ourselves *and* know the truth."

Those who, seeking truth, sought also to preserve themselves, never knew the truth; instead they fabricated it. They manufactured truth. That is why Hegel wrote long books and Kant propounded deep and subtle theories and principles on truth. But there is absolutely no value, no importance, in the writing and principles of those who are not prepared to seek the self. If you ask Kant or Hegel for their opinion of this sage of the Upanishad, they will say, "He is a lunatic. What value is there if you lose yourself attaining truth?"

But the sage's understanding is profound and deep. He says, "'I' is part and parcel of untruth, a part of the world, of samsara. If I desire that this mundane existence go away, that truth come to me, and that my 'I' within remain intact, then I am trying the impossible. If this worldly existence is to go away, it has to go completely -- from within as well as from without. On one side, the objects without must disappear, and on the other side, the 'I' within must disappear. The form without and form within must pass away, leaving a void within and without. Therefore if truth is to be found, the unavoidable condition for it is to lose oneself. I pray to you, O great sun, to consume everything of yours unconditionally. Withdraw your whole expanse. Return to your seed of origin. Return to that place where there was nothing, so that I may be able to know that from which everything proceeds!"

This is the ultimate jump. When a man gathers the courage for this jump, he becomes one with the supreme truth. It is not possible to be one with the supreme truth without losing oneself. Hence Western philosophers, in their attempt to seek truth, have been unable to go beyond human, worldly truth. Theirs is a search of man; it is not existential, it pertains to human beings only. The search of the sage of the East is not for worldly, human truths but for existential truths. He says, "What will you ever know about the ocean by standing on its shore? I shall know it by sinking into it." But even sinking into it we do not merge into it completely -- we and the ocean still remain apart.

So the sage says, "Since this is the case, I shall become an effigy made of salt so that I can dissolve into it. I shall know the ocean by merging into it -- by being the ocean itself. I shall be one with the ocean. I shall

be salty as it is salty. I shall be water as it is water. I shall be a wave in its waves. I shall be an endless depth in its endless depths. Then and then only will I be able to know it."

It is not possible to know it before all this. Before this, we can have an acquaintance with it but not existential knowledge. Standing on the shore, we can only become acquainted with the ocean. To know it, we must dissolve into it.

Enough for today.

Now let us prepare ourselves to dissolve.

The Heartbeat of the Absolute

Chapter #18
Chapter title: At The Door Of Samadhi

In Mt. Abu, Rajasthan, India

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NOW LET MY SPIRIT MEET THE ABSOLUTE
PERVADING ALL THROUGHOUT THE VITAL AIR,
AND LET MY BODY BE REDUCED TO ASHES.
O MY MIND FULL OF EGO AND DESIRES,
NOW REMEMBER YOUR PAST ACTIONS,
REMEMBER YOUR PAST DEEDS.

Let life merge into that from which it was born. Let the shape lose itself in that formlessness from which it was created. Let them be one in that pure consciousness of being. Let the body be mixed with dust, let it be merged into earth. In such a moment -- and there are two such moments -- the sage addresses his egoistic mind full of desires: "O my mind full of ego and desires, remind yourself of your past actions."

There are two moments when this prayer may be truly offered. One is the moment of death and the other is that of *samadhi*, deep meditation. The one is when a person is on the threshold of death, and the other is when he is at the greater death -- samadhi -- ready to merge himself like a drop into the ocean. Most of the people who have explained this sutra have interpreted it with reference to the first moment -- that of physical death. They have assumed that the sage is saying this at the moment of death, when his whole existence is going to be merged into that from where he came. But as I see it, this remembrance is not made at all at the moment of death, but at the moment of samadhi. It is not appropriate to the moment of death, because there is no precognition of death. You never know at what moment death will come. You know about it when it comes, but by that time you are already dead. As long as death has not come one does not know about it; and when it comes, the person who should know has already passed away.

When Socrates was about to die, his friends asked him the reason why he did not appear afraid, miserable or worried. Then Socrates said, "I think this way: as long as death has not come, I am alive; when I am alive, why should I worry about death? And who will be left to worry about death when it actually comes and I am no more? I shall be completely lost in death, nothing will be left behind, and if nothing of me remains beyond death, then there is no reason to be afraid of anything. On the other hand, if, as some people say, I shall not die even after death, then there is no reason at all to worry about death."

As I said, this sutra is meaningful in two moments, either at the moment of death or at the moment of samadhi. But we have no idea at all of the moment of death -- it is unpredictable, it cannot be foretold. It comes all of a sudden, at any moment. It may happen any moment, there is no foreknowledge of that moment, and this prayer can be made only when there is foreknowledge; that is, when the sage knows, "I am about to die, I am at the door of death."

No, this is not a prayer made at the moment of death. It is made at the time of the great death -- samadhi means great death. I consider mortal death an ordinary death because then only the body dies; the mind does not die. I consider meditation, samadhi, the great death because there is no idea, no remembering of the body at all in that condition; the mind dies too. Hence I say that this prayer is made at the time of samadhi, because the sage is asking his egoistic and desiring mind to remember its past actions.

The second part of this sutra has been much misunderstood. The fact is that such things as these are usually interpreted for us by pundits -- by our self-professed wise men. However intelligent their interpretations and explanations may be, they commit a fundamental error. They understand the words and principles of the scriptures correctly, but they do not understand at all that which is hidden unsaid behind the words and principles. The hidden essence is never contained in the actual words of religions. It is to be understood from the gaps between the words. The meaning is not in the lines but in the spaces between the lines. So those who are unable to understand the spaces, those who read only the printed words, cannot correctly interpret these great sutras.

There is a movement called Krishna Consciousness in the West. I was just looking at a book on the Ishavasya Upanishad by Swami Bhakti Vedant Prabhupad -- the leader of this movement. I was very much surprised to read his interpretation of this sutra. The way he explains it is: "I am on the point of dying, I am standing at the door of death. Therefore, O God, please accept the sacrifices and renunciation I have made for you: remember the actions I have performed for you."

Not only is he unable to read the spaces between the words, he seems unable to read even the words themselves, finding other words instead. The sage is addressing his egoistic and desiring mind -- there is no question here at all of bringing God in. Nor does the sage say, "Remember the actions which I performed for you, remember the sacrifices I made for you." But our business mind loves to interpret it in this way. It will say at the moment of death, "O God, remember, I have given a lot of money to charities, I have built a temple for you, I have built a dam for the village, and so on. O God, my time is over, now give me a fitting reward for all the actions and sacrifices I have made for your sake."

"My egoistic and desiring mind...." Will is the channel of our desires, of the longings of the mind. It is necessary to understand what will is so that the discussion may be easily followed. Desires arise in the minds of all of us, but desire does not become will till the ego is linked with it.

Egoistic desire becomes will. All people have desires, but these desires remain mere dreams as long as they are not linked with ego, as long as they do not become actions. To be translated into actions, a desire has to be linked with ego. Then it becomes will. Vanity -- ego -- is born to perform, to be. A desire to be the doer arises. You become the doer as soon as ego is united with desire.

The sage says, "O my mind full of ego and desires, remember the actions done by you." Why does he say this, and not just once but twice? Why? What need is there to remember this at the moment of samadhi or at the moment of death? The sage is just making a joke. He is just laughing at himself. At the gate of samadhi everything is passing away: the mind is evaporating, the body is passing away, the spirit is disappearing -- everything is being absorbed. "O my mind, what happened to all that you were thinking about? I did this -- I did that. Where are all those ideas that you were absorbed in, all those lines you were drawing on water? Gone!"

Remember, all that you have done is passing away -- even you are passing away. Have a look back into the past, and remember with what pride and vanity you thought, "I have done this!" With what dreams you planned to do that! Remember all the footprints of your countless births and travels. No trace of them is seen today, and today you are also going to be nothing; no trace of you will remain. Today all the elements will be absorbed in themselves. Today your entire journey will be over.

So have a retrospective look, just once, and understand how great an illusion you have been living in, what dreams you have been dreaming in your madness, what hardships you have undergone for them, and how, lost in anxiety, you have lived for the sake of these dreams. And when any of your dreams were not fulfilled, think of the anguish and frustration you passed through. And remember how overjoyed you became when a dream of yours was fulfilled. Today all dreams and all achievements have disappeared, and you too are about to pass away. Looking backwards, remember all these things once more.

In great jest and joking the sage thus addresses his own egoistic will, his vain mind. That is why, I tell you, this is not said at the time of death but at the time of samadhi, because only the body perishes at the time of death; the egoistic mind does not. You travel with your mind even after death. That mind is the current of your countless births. The body falls here, the mind travels on with you. Desires accompany you. Ego travels with you. The memory of past actions goes with you. The desire to accomplish those things you could not do goes with you. Your entire mind goes with you. Only the physical body dies. Mind leaves the body and catches hold of a new body -- this mind that has already caught hold of countless bodies in the past and will go on doing so.

This is why those who know do not consider death to be real death -- because nothing perishes in it, we merely change our clothes. Understand this well: the body is no more than clothes, no more than an outer covering. Ordinarily we think that the body is born first and then the mind is born in it. This is wrong. During the last two hundred years Western thinking and belief has spread the illusion that the body is created first, and that the mind is then born in it, as a by-product, an epiphenomenon, as simply one quality, one attribute of the body. It is similar to what the ancient Charvakas used to say -- that if you separate the ingredients that are blended to make wine, and eat or drink them separately, there will be no intoxication. The intoxicant is a by-product of the contents being mixed together. It does not come from somewhere of its own accord, it has no separate existence. It is produced by mixing a number of things together. If the ingredients are separated it disappears. So the ancient Charvakas used to argue that the body is composed of five elements and mind is produced by the union of these five elements. Mind is a by-product.

Western science is at present also in a state of ignorance in this matter, believing that the mind comes after the body, as a shadow. But in the East, those who have searched deeply into this subject maintain that the mind is first and the body comes like a shadow after it. Let us understand it in this way: what comes first in your life, the action or the desire? First comes the desire in the mind, and then it is turned into action -- the action follows. But if anyone sees it from outside, he will see the action first and will have to guess about the desire behind the action. Suppose anger arose within me and I slapped you: first came anger, first came the mind, then the hand was raised and the body performed the action. But you will see my hand and the act of slapping first. Even so, you will no doubt reason that I must first have become angry. The bodily action is seen first, and as a result you start guessing what is going on in my mind. But still those workings of my mind came first, and the action of the body follows.

When a child is born we also see the body first, but those who know deeply say it is the mind that comes first. That very mind causes the body to be conceived and born. That mind creates the outline, the form of this body. It is a sort of blueprint, it is an in-built program. When a person dies, his mind goes on its journey with a blueprint, and that blueprint maps itself into a new womb. And you will be surprised to know this: we commonly believe that a body is produced when a man and a woman make love, and then a soul enters the body, but on looking deeply into this phenomenon it becomes evident that when a soul desires to enter a womb, then both the man and the woman become eager for sexual activity. Again, it is the body that is seen first, and we have to guess about the mind. However, those who have looked deeply into this matter say that when a soul desirous of entering a womb begins to wander around you, then there arises a longing for sexual enjoyment. The mind is busy getting a body ready for itself. You might not have thought of this happening.

When you lie down to sleep at night -- when sleep begins to descend upon you and has almost caught you -- bring your consciousness to the last thought in your mind, then go to sleep; and when you wake up in the morning and are ready to leave your bed, look back and find your first thought on waking. You will be very surprised by the result. The last thought of the night becomes the first one in the morning. In the same way, the last desire at the time of death becomes the first desire at the time of birth.

In death, the body disintegrates but the mind continues its journey. The age of your body may be fifty years but that of your mind can be five million. The sum total of all the minds born in all your births is there in you even today. Buddha has given a very significant name to this happening. He was the first to do so. He named it the storehouse of consciousness. Like a storehouse, your mind has stored all the memories of all your past births -- so your mind is very old. And it is not that your mind is the storehouse of only human births: if you were born as animals or as trees, as is surely the case, the memories of all those births are also present within you.

People who have conducted profound inquiries into the process of the storehouse of consciousness say that if all of a sudden the feeling of love swells in the mind of any man on seeing a rose, the reason is that there is a memory deep within him of himself being a rose in the past, which is rekindled on feeling its

resonance in a rose. It is not accidental if a person loves dogs very much. There are memories in his storehouse of consciousness which make him aware of his great kinship with dogs. Whatever happens in our lives is not accidental. A subtle process of cause and effect is working behind these happenings. Though the body perishes in death, the mind continues its journey and goes on collecting memories. This is why sometimes you see forms in your mind of which you would say, "They are not mine." Sometimes you do certain things that cause you to feel strange and say, "This has been done in spite of me." Suppose a person quarrels with somebody and bites him. Afterwards he thinks, "How strange that I could bite him! Am I a wild animal?" He is not today, but once he was; and a moment may come when his hidden memory becomes so active that he behaves exactly like an animal. All of us behave like animals on many occasions. That behavior does not descend from the sky, it comes from the store within our mind.

Our death is the death of our body only. Our mind full of ego and desires does not die then, so there would have been no opportunity for the sage to joke in this way if he were simply facing physical death. This sutra is said at the time of samadhi. There is one distinguishing feature of samadhi: its arrival can be announced beforehand. Death surprises, samadhi is invited. Death happens, samadhi is planned. Progressing step by step in meditation, man reaches to the state of samadhi.

Understand the great significance of the word samadhi. At times the word samadhi is also used to mean a grave. The grave of a sage is called a samadhi. It is rightly called so. Samadhi is a kind of death, but a profound and remarkable one. The body remains here after death, but the mind within is destroyed. At this moment of the mind's destruction the sage says, "O my mind full of ego and desires, remember the actions done by you in the past." He is saying this because the mind has deceived him in the past again and again; but today this very mind is being destroyed.

"Depending and relying on my mind I lived my life. Through victory and defeat, happiness and unhappiness, success and failure, hopes and disappointments, I believed it would be always with me; but now I see it was deceiving me. Leaning on it for support I made such a long journey, but today I find that my support is perishing -- disintegrating forever. I thought it to be a sturdy boat, but today I find that it is itself water merging into the river."

In this moment the sage is addressing his mind: "O my egoistic mind, remember the actions done by you, and actions desired and intended by you. Remember the promises you made, consolations you offered. Remember how much I confided in you. Remember what you induced me to do. Remember the illusions you created in me. Remember the dreams you gave me. Remember the follies you led me into. Now you yourself are going away, and I am entering a region where you will not be. Till now you have always persuaded me that where ego is not, where will is not, there is no being. But I see today that you are going away, yet my being remains."

The mind always says, "If there is no will you will perish. You will be unable to stand up against the conflicts of life. If there is no ego in you, you will perish; you will not survive!" The mind always instigates action, determination and fight. "If you don't fight you will be wiped out." Surely, it is only natural for the sage on this day to make fun of his mind, to say to the mind, "You yourself are perishing today while I am intact. You are departing, I am not. Until now you have deceived me, telling me that I shall not be saved if you are not. But today you are leaving and I am not."

The sage makes use of this moment to joke and jest for two reasons: one is for his own mind, and the other is for the minds of those who have not yet reached the door of samadhi and are busily occupied in a thousand and one activities, whose minds are inducing them to do this and to do that, whose minds still tell them, "Your life is wasted if you fail to accomplish this, if you fail to build this palace," whose minds tell them, "You are worth nothing if you fail to accomplish this mission, this adventure."

To such people the sage is addressing his joke. He warns them to think again, because the mind is the greatest deceiver. All our deceptions are created by the mind. Each and every one of us lives in a dream world, and the mind is so clever that it does not allow us to see deep enough to reveal its deceptions. The mind is ready with a new deception before we are able to see through the previous one. Before the previous one is destroyed, mind fabricates another structure of deception and entices us, saying, "Come in here, take rest here."

If a desire were fulfilled and the mind were to allow you a single moment's interval, you would be able to see that nothing was really achieved through the fulfillment of your first desire, for which you endured so much trouble and anxiety. What did you really get? Less than rubbish! But the mind does not allow even that much interval, that much chance. The mind begins to plant the seeds of your next desire before the last one is fulfilled. When a desire is fulfilled, it is found to be useless and the interest is lost, but the mind

immediately raises the germ of a new desire. The race begins again: the mind never gives you an opportunity to rest, to stop so that you can see what deception you are in. When the ground disappears from under your feet, the mind does not allow you to see the hole in its place, but offers you instead a new piece of ground on which to stand.

I will tell you a short but interesting story which Buddha used to narrate. You may have heard it, but you may not have interpreted it in this way.

A man was running through a forest. Now, a man runs for one of two reasons: either something in front attracts him, or else something from behind is pushing him. This man was running for both reasons. He was running in search of diamonds, because somebody had told him there was a diamond mine in the forest. But he was running very fast at this moment because a lion was after him. He had forgotten diamonds for the moment and was thinking of how to save himself from the lion. He ran without losing heart, but eventually reached a dead end. There was no road ahead, only a deep and dangerous pit, and no way to go back -- no way to turn back, either through the forest or along the road. This is how you run, in pursuit of diamonds or to save your life, and there is no going back! All past time is gone forever. You cannot step back even an inch into the past.

This man, pursued by the lion, was also unable to return, and the road ahead was a dead end. Greatly afraid and seeing no way out, he did what a desperate person would do. Catching hold of the roots of a tree, he swung himself over the edge of the pit, thinking to climb out when the lion had gone away. But the lion, standing near the mouth of the pit, began to wait for him. The lion also has his desires! He thought, "The man will have to come up in the end." When the man saw the lion waiting for him, he looked below for a way to save himself, and there, roaring in the pit below, was a mad elephant.

We can imagine how pitiable and miserable his condition was -- but not yet pitiable enough. The trials and tribulations of life are without number. No amount of conflict and upset can exhaust life's potential to create more. Suddenly he realized that the root he was clinging to was slowly, slowly giving way. He looked up and saw two rats busy gnawing away at the roots. One was white and the other black. Buddha used to liken them to the days and nights which go on shortening man's life. We can understand how great a danger his life was in now, with no escape possible. But no, the desires of man are amazing, and his mind's tricks of deception are wonderful. At that moment he saw a honeycomb above the root, from which drops of honey were falling, one by one. He put out his tongue, and a drop fell on it. He closed his eyes in great joy, and said to himself, "How blessed I am, how sweet it is." At that moment there was neither the lion above nor the elephant below, neither the rats cutting the roots nor any fear of death. In that moment he forgot all his fears, and could only feel, "How sweet!"

Buddha used to say that each person is in this predicament, but the mind goes on dripping drops of honey one after another. Man closes his eyes and says, "How sweet!" This is the situation all the time. There is death above and there is death below. Where life is, death is all around. Life is surrounded by death, and the roots of life themselves are being cut every moment. Every day, every moment, life is being emptied. Just as the sand in an hourglass slips away from one moment to the next, so our life is slipping away. But even so, if a drop of honey falls we close our eyes and begin to dream of hopes. The mind tells us, "See, how sweet it is!" When one drop is finished another is ready to fall. The mind continues to sustain us with deception, drop by drop.

So the sage says, "O my egoistic and desiring mind, think of the deceptions you have practiced upon me. Now remember this: all your past actions and all your future plans -- you were the instigator of those actions, but today you meet your doom. You are at the gates of destruction, you are about to be rubbed out." At the gates of samadhi the mind becomes a void; thoughts cease to come, doubts and uncertainties of the mind disappear, the waves of the mind become calm. There is absolutely no mind. When there is no mind, there is samadhi.

I have told you that one meaning of samadhi is a grave -- the grave of a saint. The second meaning of samadhi is the condition of doubtlessness, where doubts do not exist. It is worth knowing that where the mind is, there are doubts and doubts and doubts; there can never be doubtlessness. Mind is the great alchemist of doubt. As leaves sprout on a tree, doubts sprout in the mind; doubtlessness never sprouts there, it is there only when the mind is not. So when a person approaches me with a request to make his mind free of doubts, I tell him, "Don't bother about that; you will never be able to make mind free from doubts. Leave aside your mind and you will have doubtlessness."

A friend was asking me this evening, "How can I be free from greed?"

I told him, "You can never be free, because you yourself *are* greed. As long as *you* are, you can never be

without greed. If you are not, greed will not be there."

Doubtlessness in the mind is never possible; it comes only when the mind is not. That is why no-mind is called samadhi -- there is no doubt at all. As long as the mind is, it will go on creating doubts upon doubts. If you solve one doubt, it will give rise to another, and if someone gives you a solution, the mind will create ten doubts out of that solution.

A friend had informed me by letter that he was going to attend the meditation camp. He saw me two days ago. He had written to me that his mind was full of restlessness. After three days in the camp his restlessness has disappeared. "After three days," he told me, "my restlessness has gone away, but is the restfulness I now feel not a deception?"

I asked him, "Did your mind ever tell you that restlessness is a deception?"

He said, "The mind never said so."

I asked, "How long have you been restless?"

He replied, "I have always been restless."

His mind never questioned whether this restlessness was not a deception. And now when he has become restful for the last three days, the mind asks, "Is this peace real? Is it not a deception?" The mind is amazing! Even if God meets you, your mind will raise a doubt: "I cannot say definitely whether he is the real or an artificial one." As long as mind is, doubt will surely arise. So as long as you keep your mind you will remain in great difficulty. Even if bliss comes, the mind becomes suspicious and doubts its presence. The mind creates doubts, raises suspicions and uncertainties, and gives birth to worries and anxieties.

In spite of all this, why do we hold on to the mind so tight? If the mind is the root of all these illnesses -- as those who know tell us -- then what is the reason for clinging so tightly to it? For the answer, look to the sage's challenging remarks. The reason we cling to it so tightly is that we are afraid that if the mind is not then we also shall not be. In fact, intentionally or unintentionally, we have identified ourselves with it. We have come to believe, "I am the mind." As long as this is our understanding we will continue to cling to all those illnesses.

You are not the mind! You are that which knows the mind, which sees it and which is fully conversant with it. To realize this you will have to move a little away from it, you will have to stand off a little from it, you will have to raise yourself a little above it. You will have to stand on the shore to see the flow of the mind and to recognize it. How can you leave it as long as you identify yourself with it? That would be suicidal. To leave the mind means to die. So you will not be able to leave it. He alone can give it up who knows, "I am not the mind."

The first step into samadhi is this experience: "I am not the mind." This experience becomes more and more profound till it becomes so clear and secure that the mind disappears completely. It disappears like the flame of a lamp whose oil is finished. Even if the oil in the lamp is finished, the wick will continue to burn as long as there is a little oil in the wick -- but now it will not burn for long. The sage is in a similar condition. He has realized, "I am not the mind," but the flame continues burning now from the little oil remaining in the wick. The sage is addressing this flame in its last burning moments, "O my egoistic mind, you promised me to be always with me and to give me light. But you are on the point of being extinguished. I see now that the oil is finished, so I ask you how long can you last now? You are completely finished, and yet I AM." So he is telling his dying mind, "I was always separate from you, but I always identified with you. It was my delusion -- samsara, *maya* -- the great delusion!"

The sage is addressing himself, and as I told you, he is addressing you also. Perhaps you can also realize it. Go back to your childhood and remember how anxious you were to be top of the class: how you lost sleep at night, how much the load of examinations weighed on your mind, how you believed everything depended on them! But today there is no examination, there is no class. Go back and check up: what difference did it make whether you came first, or second or third -- or failed? Today you remember nothing of these happenings. Go back and see. You picked a quarrel with someone: you thought it was a matter of life and death. Today, after ten years, that quarrel looks like lines drawn on water. Someone insulted you in the street and you struggled with the problem of how to protect yourself from his abuse. Just look: you were not destroyed. The abuse is not there now. Today you remember nothing of it. Go back and see how much importance you attached to it then. Is it that important today? No, it has no importance at all now.

Remember, the thing which you value today will be worthless tomorrow, so do not give it much importance today. Learn from your experience of yesterday, and withdraw all this value you place on the things you do now. The sage is telling his egoistic mind, on the strength of all his experiences in life, "I considered you so very important, but I tell you very definitely, at this moment of bidding you farewell, that

you practiced deception throughout. It was my foolishness not to see that I was and am separate from you."

When the mind vanishes everything vanishes, because it is the nucleus to which everything is linked. The wheel of our entire life revolves on it. Therefore the sage declares that the five elements in the body will absorb themselves in their sources and everything will vanish, because the mind -- the nucleus joining all together -- is disappearing today.

When he attained to the ultimate knowledge Buddha said a wonderful thing. When his mind was destroyed for the first time and he entered that state of void, he said exactly the thing which the sage of the Upanishad has said. He said, "O mind, now I bid you farewell. Till now you were needed, for I wanted to have a human form. But now I do not need the human body so you can leave. Till now, needing the body, I needed its architect, the mind, too. Nobody can be created without it. Now I have my supreme abode. Now I have reached my destination. Now I have reached that uncreated house, that dwelling in my self. Now you can depart."

Such sutras are very important for seekers of truth. There is no benefit in committing them to memory. They are beneficial only if kept in the heart. If they are memorized and repeated every day they become stale. By and by their meaning is lost, and only dead words remain. But if this fact -- that the mind is nothing but a deception -- is clearly understood by you, then a new revolution will enter your life. I am not speaking on these sutras with a view to your memorizing what I say and becoming a pundit. No, you are already a pundit even before hearing me: there is no need to increase the bulk of your knowledge. I speak on them to give you a true picture of the realities of life. If remembering happens, let it be through the awareness that these sutras bring in throwing light on the way in which you live.

Chuang Tzu was a Chinese master. One evening he was passing with his disciples through a cremation ground. A skull knocked against his foot. He picked it up, touching it often with his head, and begged its pardon. His disciples asked him, "Why are you doing this? We always thought you were a man of wisdom. What is this madness showing in you now?"

Chuang Tzu replied, "You don't understand. This cremation ground is reserved for VIP's. Only the most important people of the town are cremated here."

They said, "Whoever they may be, high or low, death is the great leveler."

Death is a great communist -- it puts everybody on the same level. But Chuang Tzu said, "No, I have to beg its pardon. Suppose this man was alive now, what would be my position?"

The disciples said, "This man is *not* alive now, so why should you worry about him?"

But Chuang Tzu took the skull home and kept it near his bed. Whoever came to see him wondered why the skull was kept there. Chuang Tzu would say, "Unintentionally my foot knocked against it. As the man is no more, I have no opportunity to beg his pardon, so I am in a difficulty. To solve the problem I have brought the skull home, and I go on begging its pardon in the hope that one day I may be heard."

Hearing this, people used to say to him, "What nonsense you are talking!"

Then he would say, "The other reason I brought it here is for it to be my constant reminder that sooner or later my skull will also be lying in a burial ground and people will kick it here and there. I do not mind that, but I am sorry I shall not be in a position to forgive anyone who begs my pardon. So a great understanding about my skull has come to me since I brought this skull home. Looking at it I shall remain calm and unagitated even if someone kicks my skull!"

This is existential understanding, it is not intellectual. The understanding has borne fruit, the person is transformed. In the same way, if this sutra reaches your heart it will bear fruit when you are doing something and your mind is urging you this way or that.

For example, this sutra should be given to a man like Morarji Desai, whose mind is constantly planning to do this and to do that. The mind goes on working like this until death, though it gets nothing from its activity. Starting his career as a deputy collector, he has risen to the position of deputy minister, but he has achieved nothing. Even if he rises further, nothing fruitful, nothing worthwhile, is ever going to come of it. The mind always keeps you in difficulty, whether it wins or loses. The mind is like a gambler. If it loses, it thinks, "Let me play once again -- I may win." And if it wins, it thinks, "Now my luck is in, I must not miss it; let me play once again." If he is winning, the gambler becomes more hopeful, and goes on playing. If he loses, his mind balks at the prospect of going away defeated: "Play once more, you may win. Try again!"

So remember this sutra when the mind, like a gambler, urges you on, win or lose! And address it thus: "O my mind full of ego and desires... remember your past actions." The result of this remembering will be

that your great attraction to a particular action will be lessened. Your stupidity in thinking of yourself as a doer will be smashed, and you will move closer towards samadhi. You will deepen the intensity of your meditation. Bear in mind, unconsciousness or unawareness will not do. If you go on remaining unaware and insensible to the workings of the mind, then your mind will repeat what it did yesterday.

Perhaps you do not know this, but your mind never does anything new or fresh. It simply goes on repeating what it has done before. You were angry yesterday, you were angry the day before yesterday; and after your anger the day before yesterday you repented and vowed never to be angry again. Yesterday you did the same again, and here you are again doing the same thing today. Your anger is old, and your repentance is also old. Day after day you are repeating this sort of behavior. If you are unable to drop anger, at least leave aside the repenting for it; break one of your old habits at least! But you will not do this; your anger and your repentance go hand in hand.

Man's entire life is a repetition. It is no different from that of a bullock working in a sugarcane mill. The bullock may think it is walking a great distance because its eyes remain closed as it continues walking round and round. It may think it has traveled all the earth and must be nearing its destination. Like the bullock, the mind travels in a circle. If a person keeps a daily diary, he will have to consider whether he is anything more than a machine: the same activities, the same daily routine, repeated over and over. After twenty years living together, the wife knows what her husband will say when he comes home late in the evening; she has twenty years' experience. The husband also knows how his wife will react to his excuses. Even so, both of them will go through the same questions and the same answers.

Absorbed thus in the mechanical process of the mind, the man who lives in unawareness misses all the opportunities he meets with in his life -- and the opportunities are not few, but we are so clever in missing each of them. Every day there comes a fresh opportunity to be new by not repeating the old -- but we repeat the old. This happens because we do not bear in mind this sutra... remember your past actions. Before you get angry tomorrow, tell your mind, "O mind, remember all the occasions you have become angry before." First, stop for a couple of seconds and remember the occasions of being angry before, and then be angry. And I tell you, you will be unable to be angry then.

Whenever the mind becomes full of desires and passions, address your mind thus: "O my mind full of ego and desires, remember the desires you have cherished in the past." Keep your old experiences in mind before embarking on a new journey, then you will not start on yet another journey through the old. Your desire will stand amazed and puzzled! This much awareness is enough to break the mind's mechanical way of working.

Gurdjieff has recorded in his memoirs that his father's last advice changed the entire course of his life. He was a small boy then, the youngest in the house. His father, who was on his deathbed, called all his sons and said something to each of them. When the youngest was called the father said, "Come near me and bend your head towards me, I want to tell you something which you should bear in mind throughout your life. I have nothing else to give you. I want you to make me one promise -- that whenever an opportunity arises to commit an evil deed you will wait for twenty-four hours. Of course, you may do it, but wait for twenty-four hours before you do it. Give me this promise. If you want to be angry, be fully angry; I do not forbid you, but do it after twenty-four hours. If you want to murder someone, do it with all your heart, but wait for twenty-four hours."

Gurdjieff asked, "What is the purpose of this?"

His father said, "By following this advice you will be able to do the deed in a better way. You will be able to plan it well, and it is my life's experience that there will be no mistake in your planning. My gift to you is this experience."

Gurdjieff has written, "This one piece of advice changed the course of my life, because no one can do an evil deed if he waits even for twenty-four seconds, let alone twenty-four hours."

When you become angry, look at your watch and tell yourself, "I shall be angry after one minute." When the second hand completes one circle, put down the watch and begin to be angry. You will not be able to be angry because the glimpse and reflection of all the past occasions of becoming angry will return to your mind during the sixty-second interval. All the past repentances, all the vows taken by you, all your decisions not to do that again, all these things will reappear in front of you, and you will be unable to become angry.

But we do not wait in committing an evil deed; we only wait in doing a good deed. A friend came today and expressed his desire to be initiated into sannyas on his birthday, two or three months from now. No one waits till his birthday if he wants to be angry! I asked him, "Is it certain? How do you know where you will be on your birthday? It may even be the day of your death!"

Even the next moment you cannot trust, what to say of two or three months' time! We postpone a good action, but the evil one we do immediately in case we miss the opportunity of doing it. No, postpone the evil, and do the good immediately. You cannot trust the next moment; it may come, it may not come. If you miss the moment of doing good, the opportunity may not come again, and if you wait -- even for a moment -- to do an evil deed, I tell you, you will not be able to do it. One who is strong enough to wait for a moment will be unable to do an evil deed. To wait for a moment requires great strength. It is the greatest strength in this world to wait for a second when the eyes begin to turn red with blood and the fists begin to be clenched in anger.

The sage has created this sutra in order to make fun of himself -- to laugh at himself as well as at all of us. Enough for today.

Try to understand a few points about meditation before we begin. The first thing is never to postpone it, not even for a second. Don't think, "I shall begin tomorrow." It is to be practiced *now*.

I have to say something about those who are sitting behind me. I had asked them to sit; it seems they thought they had simply to sit there. When I turned back and looked I found that hardly eight or ten people were participating in meditation; the rest were sitting idle. You will get nothing by sitting idle. I am puzzled to see them at times sitting idly, doing nothing, when so many around them are totally in it, inspired by it, dancing and jumping. Have you a stone instead of a heart, that nothing moves you? Are you not stirred at all, seeing so many in rapture, in ecstasy? You are very intelligent -- you control your feelings so that they cannot be affected. Please let yourself go! Do not sit here rigid like stone, where so many are dancing with open hearts and minds and have become as innocent as children. Let your stiffness go; be stirred!

One more point to remember: some of you think, "We shall do it when it becomes possible for us." Ninety percent do it of their own accord, ten percent do not. But they themselves will have to break the barrier. So I tell you, those who think they cannot do it themselves should start doing it. They will have to make an effort for a couple of seconds only; it will become spontaneous from the third moment. When once the spring of water bursts forth, then water begins to flow down in a natural way. Now only one day is left, so I wish none to remain unaffected. Let all participate!

The Heartbeat of the Absolute

Chapter #19
Chapter title: Transformation Is The Test

In Mt. Abu, Rajasthan, India

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OH FIRE,
LEAD US TO THE RIGHTEOUS PATH.
OH GOD,
THE KNOWER OF ALL KNOWLEDGE AND ACTIONS,
DESTROY OUR DECEITFUL SINS.
WE BOW TO YOU INNUMERABLE TIMES.

We have seen streams and brooks flowing down from the mountain. We know that rivers flow towards the ocean. Water runs always towards lower and lower levels in search of the lowest level, and its journey ends in ditches. To flow down is its path; its nature is to go down and down. Fire has quite the opposite nature: it always goes upwards. Rising upwards is its path, on and on upwards towards the sky. You may strike a flame anywhere, you may keep it in any position, you may hang a lamp upside down -- its flame will still begin to rise upwards. Since ancient times the higher souls, the mystics, have clearly understood the upward, rising nature of fire.

Consciousness can flow both ways, like water or like fire. Generally we flow like water, seeking ever lower pits. If our consciousness gets a chance to slide downwards, we immediately drop the upwards path. Ordinarily we behave like water; but we should behave like fire, abandoning the lower levels when even a small occasion to rise higher comes before us. We should be ready to take even the smallest opportunity to spread our wings and fly towards the sky.

For those seeking an upward path, for those whose hopes were to enter a higher dimension, fire became the ideal, the symbol, for their behavior; it was regarded as a god. There is another reason why fire was regarded as a symbol and a god. When an individual begins to travel upwards, simultaneously he begins to journey within. It is exactly the opposite of the journey which is simultaneously downwards and outwards. Looking into their connotations, outwards and downwards are synonymous; and inwards and upwards are synonymous too. You will go as far upwards as you go inwards, and you will go as far downwards as you go outwards. Or, you go as much out as you go down, and you go as much within as you go up. From the existential point of view, up and within have the same meaning.

Likewise, from the point of view of experience, though not semantically, outwards and downwards have the same meaning. Those who decided to make an upward journey had to make an inward journey also, and as they went further within, darkness began to decrease and light to increase. So fire became the symbol of the journey within.

There is also another reason why fire became a symbol and began to be worshipped. It has one great beauty of its own; it saves the pure and destroys the impure. If gold is thrown into fire, the impurities are burned and destroyed, and the pure gold comes out brighter. This is known as the ordeal by fire -- the test to destroy the impure and save the pure. The ordeal by fire became a symbol of the fact that fire will destroy that which is impure and will save and protect that which is pure. This is its natural quality. It is eager to protect the pure and to burn the impure.

There is a great deal of impurity within us -- so much that no trace of gold is to be seen, though it may be lying concealed somewhere within us. Sometimes some sage talks of gold, but we know only the dust and rubbish within which it lies. Some realized soul, some wise man, tells us there is gold, pure gold, within us, but when we go looking for it we find nothing but stones. So we have to throw even gold into the fire. The meaning of penance is to throw gold into fire. The word *tapa*, penance, is derived from tapa -- fire. Tapa does not just mean that a person stands in the heat of the sun practicing penance. Penance means that one should pass through so much fire within that all that is impure may be burned, destroyed -- and all that is pure may be left.

It is necessary to bear in mind one or two other points about fire so that it will be easy to remember its divine form, its divinity. It will be useful to understand the prayer of the sage, "O fire, lead me to the right path," and to realize why such a prayer was offered to fire. You have seen fire, you have seen water also. However low it may sink, water remains. Flowing down from a mountain it enters a valley, but it is not lost, it does not vanish. Fire rises towards the sky, but vanishes after rising only a little distance.

Truly speaking, one who makes an upward journey will vanish. As he goes up and up he is vanishing every moment; soon he will lose his ego and cease to be. He will be one with the sky. Fire remains visible for a short distance and then disappears -- lost in the void, in nothingness. Water remains, however far down it may flow. The ego will surely persist on its downward journey, and if it goes very deep down it will be transformed. When ego sinks very low it becomes hard, like a stone. Bear this in mind; the ego becomes strong, frozen, hard and crystallized as you descend lower and lower, and becomes thin, weak and invisible as you rise higher and higher. Watch a flame and you will see -- in a short while it has gone away. Where has it gone?

When Buddha was about to enter his final liberation, he said, "Within a few seconds I shall cease to be." Then someone asked, "Where will you be then, when you are not?"

Buddha replied, "Watch the lamp, and ask it where its flame, disappearing into the air, has gone. I shall also disappear in that way in a short time. That moment has arrived when my flame will be absorbed in the

vast sky."

There is one more secret, one more mystery, about fire: it burns everything and finally destroys itself too. After consuming the fuel, fire does not save itself. As soon as the fuel is extinguished the fire is also extinguished. Everything is extinguished, and finally no fire is left behind; it also vanishes. It would be violence if it saved itself after burning everything else, but it is love when one disappears after making others disappear. So fire is not the enemy of fuel; it is its friend, its lover. If it were not so, it would certainly save itself after consuming the fuel. It does not consume others to preserve itself; this is not the nature of fire. After burning the fuel, it burns itself and becomes quiet.

It is worth noting that fuel is preserved in the form of ashes after it has been consumed, whereas fire is not saved in any form. It is so pure that it leaves no ashes of itself behind. In actual fact, ash is formed out of impurities. Fire is simply the purest existence. It leaves no trace whatsoever behind it. It is a very arduous search for the seeker to find an ideal symbol on the outside for what happens within. The best symbol found up to now is fire. Whether burning constantly in the Parsi temples or in the religious sacrifices of the rishis, or in fire sacrifices or in the temple lamps, fire is to this day held as the best symbol, closest to the happenings within -- those transcendental happenings within. This is why people consider it a god.

What is it that is considered a god? It is not simply that which is divine, because everything and everyone is divine. Everything is divine because everything comes out of the divine. The dictionary meaning of the word *devata* is one who is divine, but everyone is divine. Some know this fact and some do not, but what is there which is not divine? The stone, the tree, the river, the mountain, the sky -- all are divine. Each atom is divine. So the word devata does not mean that which is divine. Why is a thing designated a god in a special additional sense? It means this: it is not only divine, but also leads others to divinity. One who turns others to divinity, who indicates the divine, who turns our longing towards divinity, is a god. That is why the sages could say the master is God. There was no other reason but this. If one is reminded by looking at the sky of that which is without form, then the sky is God. But we have difficulty in understanding this.

Those who read the Vedas today find it difficult to understand its assertions that the sky is God, Indra is God, the sun is God, and so on. They think, "What is all this madness, all this nonsense?" When Westerners first read the Vedas, they too found them difficult to understand. They said, "This is polytheism -- a religion of many gods. These people have a tendency to see God in all things." But no, it is not that. Anything is a god through whom divinity is remembered, by whom one is struck with divinity, through whom the strings of the *veena* of the heart are caused to vibrate, through whom one begins the journey towards the divine.

Look at the sky. If you continue to look for some time, the form will vanish and the revelation of formlessness will begin. The sky is thus pointing towards formlessness. Shall we then be so ungrateful as not to thank that phenomenon, saying, "O God, you reminded me of the formless; I am thankful"?

Go on looking at fire -- that was the purpose and meaning of the religious fire sacrifices. The offering itself is not so important in fire sacrifices; what is important is to be one with the transcendental journey of fire, through sitting near it. You see the fire leaping upwards, its flame vanishing into that great nothingness, and if at that moment you become one with that flame with a concentrated and meditative mind and lose yourself in that void, then fire becomes your god.

That is God through whom you hear the divine, through which you are inspired within to move towards divinity, through which your dormant seed of divinity is broken open, leading you to divinity. That is why the sage says, "O God, O fire, lead me to the right path. I do not know the path. I do not even know that which is meaningful from that which is meaningless. I am ignorant. Please lead me."

There is one point here which should be profoundly understood, and it is this: one who pleads to be led towards the right path is making no ordinary plea; it is extraordinary, because the plea itself is the basis of the help one needs to proceed towards the right path. This plea is extraordinary because our every intention, our every passion, our every desire, leads us to the wrong path -- there is no need to pray, to plead for it. Nature has given us sufficient means for that; nature itself leads us there. If you want to go down, to degrade yourself, you need no prayer to help you. If you want to go towards darkness, nature is already helping you. Your own actions lead you to that path. Your own habits and past impressions are already leading you towards it. It is interesting to note that nobody has ever prayed to God to lead him to an unrighteous path. Here God is not required; man himself is strong and capable enough to go astray. There is no need of God's help in doing so. On the contrary, man has the capacity to lead God onto an unrighteous path!

The madness is that it is the unrighteous path which is full of dangers, yet no one prays for God's help to take it. It should be done thus: "O God, please help me along the unrighteous path, for it is full of dangers!"

To walk this path is to enter into much suffering and misery and madness. It is inviting troubles to overwhelm us. In such circumstances God's help should be sought, but no one seeks it because everybody thinks he is capable enough to meet the challenge. Man is strong enough to follow an unrighteous path, but when the question of traveling the right path comes up, he suddenly finds he is unable to do so!

The reason for man's weakness is that all his desires and passions draw him downwards, and there is no such passion endowed by nature to lift him upwards. If he does nothing and stands still, he will automatically slip downwards, sliding and stumbling in his descent. The gravitational force of nature is enough to draw him down, and with every step he will think of going lower and lower. The whole life force will urge him downwards more and more. He imagines there is happiness down below, and if he meets with unhappiness in his efforts, he argues, "It is because I have not gone far enough."

When the so-called honest people meet me they tell me, "Have you seen how happy the dishonest people are becoming in this world?" I call such people so-called honest people because they cannot remain honest for long, since they see happiness in dishonesty. They cannot be honest from the depths of their hearts, and if they appear honest it is out of fear. To be dishonest requires courage and daring. They are weak and cowardly; they dare not practice dishonesty or treachery. But their belief that the treacherous are becoming happy and prosperous reveals the truth -- the voice of their desires is warning them that they are making a mistake in being honest.

From within also, nature urges you to go down and down. Why? -- because in descending you become more and more a part of nature. By the same token, as you rise higher and higher you go beyond nature. It is easy for nature to persuade you to descend still further because there is much rest there, and if you become like a stone there is complete rest. "Go down, leave aside your consciousness," say your desires and passions. "Give up consciousness; it is the cause of your unhappiness, so remain in a trance -- in unconsciousness." That is why man takes to drink, to intoxicating drugs and a thousand other such tricks -- so that he can descend easily and remain as if in a trance. There is a whole system of arrangements to help you to descend, but there is none to help you go up. And there is no bliss, no peace, without rising upwards.

This is the human dilemma, this is man's turmoil -- the duel he has to fight, with all kinds of means and ways to descend but no ways set out to help him upwards. And no purpose is served without going up; without the upward journey nothing is achieved but wandering. In such helplessness, a prayer comes forth from within. When man realizes the helplessness in his condition, he prays to God. So the sage prays, "O God, lead me to the righteous path."

This does not mean that some God will take you to that path; this sort of interpretation has created many false beliefs. No God will help you. You yourself will have to go to that path; but this prayer will give you strength, will encourage you, to go on. If this prayer becomes firm and concentrated in you, if it becomes a thirst, a cry from every fiber of your being, if it becomes your breath itself crying, "O God, O fire, take me where everything vanishes and only that remains which is not I, and which was there and which will be there when I am not!" then the prayer will break open a door within you. It will be the means to take you to the righteous path, because where we deeply yearn to go, we go. Our very thoughts become our actions.

Eddington has written a very wonderful sentence, the more so because it is written by a person like Eddington. He is a Nobel prize winner, and one of the best scientists of the last fifty years. During the last days of his life he wrote in his memoirs: "I began scientific research in my youth. Then I thought of the world, the universe, as a collection of things. But going deeper and deeper in my research work and experiencing the mysteries of nature, I have come to realize that the universe resembles more a thought than a thing. This is my last will and testimony to the world."

The same statement is the first sentence of Buddha in the Dhammapada. "You will be that which you think, so give proper consideration and reflection to your thoughts, because you cannot hold anyone else responsible for your actions; what you do today is the result of what you thought yesterday." Our own follies and mistaken notions become solid and turn into actions. Our own thoughts solidify and dictate our life. A minute wave of thought, having arisen, starts on its journey, and if not today, then tomorrow, becomes a solid thing.

All things are really condensed thoughts. What we are is the result of our thoughts. So if any prayer becomes so concentrated that it thrills every particle of your life, stirs your heart to throbbing, affects your dreams in the night, envelops your daydreams, infiltrates your sleep and becomes the obsession of your life, then the prayer is answered. No God will come to help you; but the prayer offered to the divine, wherever it is seen by us, creates in us the thrill.

This distinction should be understood properly. If you think, "My life will now be carefree. I have

prayed to God, now he will look after me," then you are mistaken. Many people think like this. They think, "We have acknowledged God sufficiently by offering our prayers; we have obliged him sufficiently, now it is his duty to see that our prayers are answered." And if God fails to respond they complain against him and declare, "There is no God, it is all hocus-pocus."

No, prayer does not mean shifting our responsibility onto another. Prayer is a kind of device by which we bring a thrill into our entire life, we thrill every particle of our body. And remember, it is the device which can enter deepest of all into our hearts and bodies. If anyone becomes fully absorbed in prayer, with all his heart, then every particle of his body becomes active.

No thought goes as deep as prayer, no desire goes as deep as prayer, provided only that one has the capacity to really pray. There is not a single desire from which you cannot be freed. You can be free even from sex, which is considered the most enduring of the desires. You are not totally absorbed even in that, you are detached even from that. Some hidden portion of consciousness remains out of it. At the most it is the body that is absorbed in sexual activity; only a very small portion of the mind of a sexually-aroused person enters the action, but consciousness and the soul remain absolutely out of it. You cannot be total in sex, and that is the cause of the trouble and frustration in sexual desire. The lustful mind says, "I will sink into it totally and will derive complete pleasure from it." But it is never able to sink totally. It always finds itself *as if* sunk completely, but in fact is not able to do so -- it goes to a certain limit and then returns. No sooner does it reach the moment of sinking than the moment of bursting brings it back up.

Prayer is the only happening in which man sinks totally, in which nothing is left outside. The prayer becomes total when nothing of the person offering the prayer is left outside. While praying, if you are not totally in it then it becomes a superficial act. It will not affect you, you will remain untouched. But prayer can be so profound -- it becomes so -- that the person offering it is lost and only the prayer remains. Then, lost in the current of total prayer, the thing happens, and the journey to the righteous path begins. The whole orientation changes. The face makes a one-hundred-and-eighty-degree turn from the downward journey towards the upward one.

This is why the sages pray to fire -- it is a rising phenomenon, it burns impurities, it has no ego, and it is absorbed very soon into the sky. When someone is totally in prayer, is one with it, he becomes a flame in which there is no smoke. The smoke is there before someone begins to really pray. There is no immediate fire. There is a lot of smoke in the beginning because our fuel is very wet. In fact the fuel is as wet as our desires are many. It is like the billows of smoke that rise when we set fire to wet fuel. Do not be afraid of this. The person setting out on the journey of prayer does not witness the fire at first; he sees only thick smoke in the beginning, because we have a lot of wet fuel with us. This is why the sage has asked the fire to burn his past actions also -- because these actions are the fuel that is so wet.

When is an action dry and when is it wet? Which action can be considered wet and which can be considered dry? If the action is dry the upward journey is easy, because a dry action is good fuel; and if it is wet the upward journey becomes arduous, because the fuel does not burn but produces a lot of smoke. When you remain completely detached from an action while doing it, then the action is dry. That action is wet with which you remain linked while doing it, and even after doing it. If you can be a witness while doing an action, then that action becomes dry. If you are unable to be a witness to an action while doing it, but become its doer, that action will be wet. If, while performing an action, you are full of ego and say, "I am doing it," then that action becomes wet. If instead you say, "God induces me to do this, nature gets it done through me, I am simply witnessing it," and of course if you not only say it but realize it and live in this spirit also, then that action becomes dry. And the flame of life of those who have the fuel of dry actions immediately jumps into the Brahman -- the eternal spirit. But those who have the fuel of wet actions are in difficulty.

The sage knows that for all of us, most of our actions are wet. So try to make your actions dry, because prayer alone, without dry actions, will achieve nothing. Tear your ego away from actions of the past and don't let your present and future actions be bound to ego. But always bear this in mind, that no one will come to fulfill your prayer; you will be transformed only by your own prayer. Prayer is transformation. Transformation does not follow prayer, it happens in the prayer itself. So do not expect its fruit to come in the future, because the prayer itself is the fruit; and forget it quietly after you have prayed, because it is the fruit itself. It is a great achievement to pray in the right spirit. But we have mistaken notions, expecting someone else to fulfill our prayer, thinking that now we have prayed we have to wait for the fruit.

Like fire, prayer is an intensely living phenomenon. Prayer has three aspects which I shall explain to you so that you can grasp their significance correctly. The first is that when you offer a prayer you are

saying goodbye to your ego; there can be no prayer if ego remains. When the sage says, "O fire, O God, show me the right path, I know nothing," he has said farewell to his ego. Prayer is the total acceptance of our humility. You cannot offer a prayer unless you become nothing.

So the first point is that to offer prayer is to demonstrate our acceptance of humility, our complete helplessness. "I declare that I am not able to do anything. I admit that whatever I did only took me downwards, whatever I did only entangled and perplexed me more. My actions have become my hell. The entanglement of my actions has become a burden, a stone weighing on my chest. I can no longer do anything. Now I pray, 'O God, now *you* are the doer, now lead me on.'" Let me repeat: this does not mean God will lead you -- this very prayer will lead you. If it is done with a total heart, with utter sincerity, and if there is total egolessness, then it will surely lead you.

So the first sutra is: No ego.

The second sutra: We depend too much on ourselves.

A person once went to the saint Eckhart and said, "I am a self-made man!"

Eckhart heard him, looked at the sky with folded hands, and said, "O God, you are free of much responsibility. It is good that this man is self-made, because I was wondering how you manage to look after all the different types of people you are creating." Then, looking at the man again, he said, "Since you are self-made, you have obliged God greatly. At least God is saved from the guilt of being responsible for you."

We have great faith in ourselves. Most of us think we are self-made. This is like believing that we are our own fathers. Everyone thinks like this. All our behavior sets out to prove that we are our own fathers. The man who thinks he is his own father tries to pull himself up by his own shoelaces. We all behave in this way, and in doing so we only exhaust ourselves, break our shoelaces and injure ourselves.

No one is able to raise himself. To give up depending on ourselves is prayer. So give up this vain belief that, "I will raise myself up." Give up this confidence that, "I will make my own way and reach the destination of my journey myself." I repeat, you will have to make the journey, no one else can do it for you. But the journey only begins when this confidence is given up. This so-called self-confidence is a hindrance. No sooner is it forsaken than your energy is liberated and becomes God-consecrated. You yourself become a god. There is no other fire which will lead you; only the fire within you is able to do it.

You have enough of divinity in you to begin the journey, but that divinity will be narrowed to the extent that you have an ego. Ego will not be able to find its way, it will find the doors closed. In spite of tremendous efforts that divinity will not be able to ascend, because ego is like a stone around your neck which will drown you in the river. But forsake this misplaced confidence in yourself and you will be able to cross the river.

Have you ever observed a wonderful happening that takes place in rivers? ... But we do not observe, we are blind. The living are drowned, but dead bodies know some secret of swimming, of floating on water, of not being drowned, that the living do not know. No river, not even great oceans, can drown a dead body; it at once comes up to the surface. What is the secret? A dead body does not know anything, it is simply a dead body, and that is the secret. If a living person behaves like a dead body, then sinking is impossible -- you float. No God helps you float, you simply become weightless. You become light as soon as your stone of ego is removed. Then, even if someone tries to drown you, how can he do it? We are drowned by our own selves. Confidence in ourselves drowns us. Clinging to our egos drowns us. The thought, "I shall do everything," puts us on a journey to hell.

That is why these prayers are so wonderful. Bear in mind, I have my own difficulty when I say the prayer of the sage is wonderful, because I do not consider those prayers wonderful which you do in your homes, nor even those which you start doing after reading the Ishavasya. They are absolutely bogus. To sit before the sacrificial fire throwing offerings on the fire and singing religious songs -- all this is nonsense if there is no transformation in you.

Transformation is the real test.

If a person performs religious sacrifices for forty years, for his whole life, and there is no transformation in him, then in fact no sacrifice has been performed. If a person visits a temple or a mosque every day and yet there is no transformation in him, he stays where he was -- then he has never entered a temple or a mosque. The temple may have been damaged a bit by his visits, but no damage is done to him, no transformation has taken place in him. He is where he was. The mosque might be afraid of him, thinking, "This man has been troubling me for the last forty years, but he himself is not troubled at all." No, it is not prayer at all. That visit to the temple is only a gesture.

I find the prayer of the sage full of meaning. It is very humble, very innocent, very natural: "O fire, lead

me to the right path, because I know nothing about it, I am ignorant." If you can say with all sincerity, "O sky, lead me to the formless, because I do not know anything," you will all of a sudden find that the road is open for you. The path of knowledge opens for anyone who says, "I do not know." Such a person has taken the first step towards true knowledge. And one who says, "I know, I am a learned man," seals even the few holes which might allow him entry into the inner temple.

Prayer is the acceptance not only of ignorance but also of helplessness. No shore, no boat is seen, only the boundless ocean is visible, and its depth is fathomless. Our courage fails us. We close our eyes and imagine, think we are in a boat, but really all boats are paper boats. Such is our condition -- absolutely helpless.

In a true prayer there is an acceptance of helplessness as well as of ignorance. And one who declares, "I am helpless," finds the remedy, the solution. This very declaration of helplessness is the solution. This total acceptance of helplessness is in itself our greatest and only help. The man who surrenders himself meets God. The man who says, "From now on I will walk if you bid me walk, I will rise if you raise me, I will follow you wherever you go" -- this man sees his doors opening within, because he has communicated with the infinite so innocently and with such unconditional surrender that he finds himself before God.

These prayers are the keys to open the door. These short prayers are very deep in meaning and carry us very far. Keep this prayer in mind while performing your daily routine, and whenever you get an opportunity, remind yourself, "I do not know anything, I am helpless. O God, lead me." Again I emphasize the fact that no one else will come to lead you to the right path. This prayer itself will take you. In praying thus, you will be able to lead yourself. Prayer is a power, a very great power.

There is tremendous energy hidden in a small atom, but the energy hidden in these small prayers is many times more powerful than that in an infinite numbers of atoms. Pray and see; test it! The result is immediate. You will be light in no time. You will grow wings and be ready to fly high.

The burden vanishes as our heavily laden ego falls away. But we are so clever that we even fill up the prayer with our ego. Look at the person coming out of the temple after offering prayers. He looks around in pride, as if to announce to the sinners all around him his own piety at having offered prayers in the temple.

Once Mohammed asked a young man to go with him to pray. The young man could not avoid it, because Mohammed had asked him -- just as you cannot avoid something if I ask you to do it! In the morning he went with Mohammed. Mohammed stood there and prayed, and the young man also stood and began to murmur something. He could only murmur.

Mohammed became very uneasy and thought, "I made a mistake in bringing this man here." But now there was no way out of it. After praying, they left. It was morning and people were still in their beds.

The young man said to Mohammed, "Sir, what will happen to these people? Though this is the time for prayer they are still in their beds. What do you think of them? Will they go to hell?"

Mohammed replied, "I do not know where they will go, but I shall have to go back to the mosque."
The man asked, "What has happened to you?"

Mohammed said, "My first prayer has become useless -- I have harmed you. Before offering prayers this morning at least you were humble; you did not consider these people sinful. This is another harm done. Please pardon me, and do not come to the mosque again. Now I must go back again to pray, because now my first prayer is useless. I have harmed you by bringing you to the mosque because now you have become more egoistic and vain. The ego should be shattered by prayers, but yours has become stronger!"

Have you seen how proudly a man walks with a saffron mark and sandal paste on his forehead? He behaves as if God has given him a special license. Such people think they are God's relatives, God's family, God's chosen ones. Now they will not rest content until they have condemned the whole world to hell. Man must be considered a very strange animal when he can become full of ego even through prayer. There is no limit to his cunningness.

The essential quality of prayer is the abandonment, the death of the ego. A truly religious person cannot even say, "I am a religious person." He is so aware of his unrighteousness that he will say rather, "Who is more irreligious than I?" He will not be able to declare himself a virtuous person because he will see a streak of sin in virtue; he will see the ego in saying so. Therefore the sage says, "I do not know how many sins I have committed to burden me in my progress. I am utterly unfit, I cannot claim the right to reach the goal. I can simply pray."

So remember this sutra too, that prayer is not a claim. It is not an announcement of entitlement but an

acceptance of unfitness. If you feel a little that, "I am a true claimant," then your prayer becomes polluted and poisonous. A person offering prayer finds something when he prays, "O God, it is your grace, I am not fit for it." Hence people coined the term 'God's grace'. It is divine grace. They say, "When were we ever fit? It is difficult to find people more unfit than us."

And yet I repeat, you achieve through your fitness -- and not through your unfitness. But the awareness of your unfitness is the fitting prayer. The awareness of being nothing is the claim of prayer. To claim nothing is the essence of prayer. Prayer sends the fruit, but if it does not come we will say, "We were not fit to receive it"; if it comes we will say, "It is by his grace." Yet it is not achieved by his grace because he is equally graceful to all! If it is attained by his grace, it means that nepotism is prevalent here also.

A person goes to a temple, rings the bell and prays, "O God, you are the purifier of the sinful, you are the almighty," with an intention that God will be pleased and will fulfill his desires. This is just like a person who gets what he desires by praying before a king and pleasing him. That is why all our prayers are worded in courtly language. Such royal prayer is all flattery. The other word for flattery in Sanskrit is *stuti* -- prayer!

No, you have not to say, "God is great." That is just flattery. "I am nothing" -- this statement is enough. Not: "You are great. How can I -- a humble person -- propound on your greatness? How much greatness is there in my use of the word great? How can I measure you? How can I calculate your greatness? No, I can have no yardstick by which to measure your greatness. It is enough for me to measure my own humbleness. It is enough if I am able to say in my prayer, 'I am nothing.'"

I want to tell you again that nothing is obtained by his grace, and yet when someone achieves, he knows it is God's grace. Whenever someone has achieved the ultimate he has danced in ecstasy and declared most sincerely before the world that he has achieved through God's grace. And yet nobody gets anything through his grace, because you can only show grace and favor if you can also show disfavor. But his grace is perpetual, it is continuously raining.

Buddha used to say, "Nectar is raining, but some people keep their pitchers upside-down." It is not that nectar will begin to shower on the day when you turn your pitcher upright. It was raining even when you had your pitcher upside-down, it was pouring even when there was no pitcher at all. There will be no special grace filling your pitcher when you keep it the right way up. Nectar is continuously raining: to show grace is his nature -- the nectar of existence is his nature.

It is continuously raining, but we have kept our buckets upside-down. Ego keeps its bucket upside-down and at the same time tries to fill it. To keep the bucket upright means to admit, "I am nothing." When the bucket is upright, its emptiness becomes manifest. What else can it manifest? When it is upside-down, its emptiness is concealed. An upside-down bucket creates an illusion of being full, because emptiness is not seen, it is suppressed. That is why we keep it upside-down. By being upright, the bucket comes to know that it is nothing but empty. There is an opening which can be filled with something.

A man's bucket turns the right way up when he knows that he is nothing, and when he keeps it upright he enters prayer. God's grace is raining and it will fill his bucket, and when it is full the man will say, "It is his grace."

If you do not keep your bucket upright, he cannot show his grace. It is by your grace that you keep it upright. To show grace to oneself is prayer. To have compassion on oneself is prayer. To be cruel to oneself is ego. To commit tyranny against oneself is ego. To commit violence against oneself is ego.

This is enough for the morning session. Now let us disperse. And kindly keep your buckets upright!

The Heartbeat of the Absolute

Chapter #20
Chapter title: Existence Is One

In Mt. Abu, Rajasthan, India

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OM.
THAT IS PERFECT, AND THIS ALSO IS PERFECT.
FOR ONLY THE PERFECT IS BORN OUT OF THE PERFECT;
AND WHEN THE PERFECT
IS TAKEN FROM THE PERFECT,
BEHOLD, THE REMAINDER IS PERFECT.
OM. PEACE, PEACE, PEACE.

It is the eternal law of existence that the end is to be found in the beginning. The end is where the beginning is. In accordance with this eternal law, the Ishavasya ends in the sutra where it began. There is no other alternative but this. All journeys are circular -- the first step is also the last step.

Those who understand this law -- that the first step is also the last -- are saved from the useless turmoil and conflict of emotions of the mind; they are saved from those futile worries and anxieties of life. We attain to the place from where we began. The first station of our journey is also the last. Therefore we can travel in between very joyfully, because there is no other way. We will never arrive at a place where we were not. No matter how great the efforts we may make, we cannot reach where we were not.

Let us understand it in this way: we can only be what we already are. There is no other alternative. What is hidden in us will be revealed, and that which is revealed will again be concealed. The seed will grow into the tree, and the tree will again become seeds. This is the eternal law of life. The anxieties and worries of those who grasp this law vanish completely. Their threefold mental agonies become calm and silenced. Then there remains no cause for happiness -- there is no cause to be unhappy when we are traveling to our destination, and there is no cause to be happy because we do not get anything at all which was not with us from the start. To give an indication, a hint, of this great law, the Ishavasya ends with that sutra from which it began.

The journeys we have made in between these two ends are various separate doors to enable us to understand this sutra, to arrive at this sutra. Each sutra was a hint to stir our remembering of that great ocean, and each shore and each holy place an invitation, a call, to set our ship sailing. If you had kept this sutra in mind, you might have observed that this sutra was hidden deep in the meaning of all the sutras. That is why it was announced in the beginning and now announces the end. I told you its meaning on the very first day. Today I shall explain its inner meaning -- its essence.

You may ask, "What is the difference between meaning and essence?" Meaning is an apparent, manifest, thing, while essence is a hidden one. Meaning is the outer body, essence is the inner soul. The meaning can also be understood by the intellect, but the essence can only be grasped by the heart. Generally, the meaning is explained in the beginning and not the essence. And now, at this stage, we have looked through many doors into the temple for which this sutra is meant. Not only have we come to understand it intellectually, but we have tried to grasp its meaning by going into meditation also.

This is a unique happening. Many commentaries have been made on this Upanishad, but this is the first occasion on this earth when the commentary was accompanied by meditation. So a deep search of its manifest meaning and of its inner meaning was made simultaneously. The words of the Upanishad have been explained before, but this is the first occasion on which an active effort has been made to jump into its inner meaning -- its soul. Whatever I have been telling you was with the purpose of making a diving board for you: the purpose was the jumping. This is why we entered into meditation at the end of each sutra, so that you might experience its significance by taking a jump into it.

So now I can tell you its inner meaning. You have not yet considered the meaning of these words enough; but you have done something else -- you have reached silence, calm. Those who understand the words are able to know the meaning, but only those who know silence are able to know its inner meaning, its essence. If you have achieved even a little taste of silence, you will be able to understand the inner meaning into which I am about to enter.

The first thing I shall tell you about the inner meaning of this sutra is that it has declared that life is illogical. This is not said anywhere in so many words in this sutra, there is only a hint about it. Now I shall tell you what is unsaid, what is only hinted at. Wittgenstein has written a book, Tractatus, which is perhaps the most important book of this century. In it he said, "That which cannot be said must not be said: it should be left unsaid." He says further, "That which cannot be said can be shown." His meaning is that a hint, an indication, can be given towards that which cannot be said. That which cannot be said and which should not be said is the inner meaning of this sutra. What I am doing now is only giving you some indications towards it.

The first indication: Life is irrational, so those who try to seek out what life is will be wandering around death. Such people can never discover the secret of life. How do you get an indication of the irrational from this sutra? It says, "The perfect is taken from the perfect." The first irrationality is in the question, "How can the perfect emerge from the perfect?" Since there is no extra space outside the perfect, where can the perfect go?" *Purna* means the absolute, beyond which there is nothing else at all; if there is anything else, then the perfect will be that much imperfect. There is never anything outside the perfect, not even space, so how can anything come out of the perfect? And suppose it does come out, where will it go? There is no way out. But this sutra affirms that the perfect is taken from the perfect.

Not only this, but it adds another irrationality: "After the perfect is taken from the perfect, the remainder is perfect." If anyone looks at this statement from a logical point of view, he will declare it to be the statement of a madman. And if someone examines it from a mathematical point of view, it will be found totally incorrect. He will think it is written by someone who is not in his senses. This will be the opinion of anyone who examines it from the logical or mathematical points of view. But those who examine and think in this way will make the mistake which was once made in a garden.

A certain gardener invited his friend to see the beautiful roses which had flowered in his garden. His friend was a goldsmith, and he went there with his touchstone. On seeing the roses he said to his friend, "I do not believe your statement simply by seeing the roses. You cannot deceive me, I am not a child. I test gold, so to test roses is child's play. I shall test them."
The gardener asked, "How will you test the flowers?"
His friend replied, "I have brought my touchstone with me."

The gardener became nervous and thought, "I made a mistake in inviting this man!"

But by this time the goldsmith had plucked a flower and tested it by rubbing it on the touchstone. He threw the flower on the ground and said, "The touchstone has shown that there is nothing in this flower; it is fake."

The sage of this sutra will feel the same as the gardener must have felt if someone tries to understand this sutra from the logical point of view. Flowers are not tested on the touchstone for gold, and if someone tries to do so, the flowers are not at fault; it merely shows the man's foolishness. Of all the sutras of the Ishavasya, this especially has the flavor of self-realization. This cannot be tested by the touchstone of logic, and it is fully implied in the sutra that it should not be so tested. It is telling us that it is going to say something which is irrational, which is beyond logic, which cannot happen and yet happens, which should not happen and yet happens, which has no basis for its happening, which has no way of being proved -- and yet it happens, and yet it is!

Life is irrational: what does this statement mean? It means that those who try to find out the meaning, the secret of life from the point of view of mathematics, logic, justice, conventions, rules and regulations, will remain without knowing it.

The goldsmith tested the flower on a touchstone. If you take that flower to a science laboratory and say, "This is a very beautiful flower," then the scientist too will dissect its every part and say, "Where is the beauty here?" He will extract its elements one by one and scatter them. Each chemical will be separated and then he will ask, "Where is the beauty?" It has juice, minerals, chemicals, and all such things, but there is no beauty in it anywhere. If beauty is not found in the laboratory of a scientist, it is not the fault of the flower; nor is it the fault of the scientist, because his laboratory is not there to discover beauty. The dimension in which beauty may be sought and measured is altogether different.

So those who think about life from a mathematical point of view can never measure it, because life is basically a secret. All our knowledge, however great it may be, is founded in ignorance; it simply hints at what remains to be known. And as we come to know more and more, we realize the depth of our ignorance.

We are not able to unfold life, and if we try, we become more and more entangled.

All our efforts to unfold it are like those in a story by Aesop which I have heard. It tells how a centipede was walking along a road. A rabbit saw it and was much perplexed. The rabbit may perhaps have been instructed in a school of logic. Its perplexity was this: which of its hundred feet did the centipede raise first? And which second? Which third? and so forth. How could it remember the order of its one hundred feet? Would it not stumble while walking? It must surely be confused.

The rabbit asked the centipede to stop and answer its question. It said, "I am a student of logic and I am in great perplexity watching you. We walk on four feet so it is easy to remember the order of raising them while walking. But how do you remember the order of your one hundred feet?"

The centipede replied, "I have been walking very easily up to now; I have never found it necessary to remember the order, and I have never thought that way up to now. But as you now ask me, I shall think about it and solve your problem."

The rabbit sat there watching. The centipede tried to raise its feet but staggered and fell down. It was now in difficulty. With a sorrowful heart it said to the rabbit, "Friend, your logic has put me in great difficulty. Please keep your logic to yourself, and do not ask your question to any other centipede which happens to pass you on the road. We live in great comfort and happiness. Our feet have never given us any difficulty -- they never raised this question and never argued about it. We have never thought about which foot is lifted first and which second. We do not know. This much is certain: up to now I have been able to walk. Only now, because of you, do I find myself in difficulty!"

Man's greatest dilemma is that he is in the predicament of that centipede. Man does not need a rabbit to ask the question; he raises the question himself and creates doubt and gets himself entangled. He asks himself the questions and provides his own answers. The questions are definitely wrong, so the answers become even more incorrect and misleading. Each answer gives rise to a new question. These questions and answers multiply, a great mess is created, and man becomes more and more perplexed until a moment comes when he is so perplexed that he does not know what is what. All of us are in this predicament.

Someone said to Saint Augustine, "I am much troubled by one question, and it would put my mind at rest if you would kindly answer it for me. I have heard you are a learned person."

Saint Augustine said, "You might have heard that, but now that you tell me, I am in difficulty."

The man said, "What difficulty can you be in? Difficulties are for ignorant people like me."

Then Saint Augustine explained, "I am in difficulty ever since I first heard that I am a learned person, because now I am trying to find out where this knowledge is within me but I am having no success in finding it. In error, in ignorance, I believed in it in the beginning. But now it is difficult for me to believe so. And yet, let me know your question. You have come a great distance, so ask your question. Even if I am unable to answer it, you will at least be relieved that the question has been asked. In case I am able to answer your question though, do you think questions are correctly answered by someone giving answers? But ask your question."

The man asked, "What is time?"

Saint Augustine said, "You have asked the question I was afraid you might ask. There are certain questions to which we assume we know the answers, but when they are asked, we are lost for an answer. I definitely know what time is, but when you ask the question I am in difficulty."

Until somebody asks you this question, you know what time is very well. You catch the train in time, you catch the bus in time, you go to the office in time and return home in time. So you know very well what time is. But no sooner does someone ask you the question than you are in the predicament of the centipede. You know dates, you have watches, calendars are hanging on the wall, and yet no one so far has been able to give a correct answer to that question. And the answers that have been given are like groping in the dark -- nothing is established.

If someone asks you, "What is the soul?" you cannot answer, because as yet you do not know, even though it has been with you from the day you were born. Not only that, those who know say it was there before you were born. There is no difficulty about it as long as no one asks about it.

If someone asks, "What is love?" then the same difficulty arises. Everybody makes love, and even if they do not make love, they act as if they do. What a great number of love-stories there are! All stories are love-stories, and they are about love because man has not yet been able to make real love so he deceives his mind by writing stories about it. All poems are love-poems, and the person who has no love in his life

begins to write love-poems. To write a poem is very easy, to make love is very arduous. Poems can be composed by rhyming lines, but love can only be made by tearing out all the lines. Poems have their own meters and rules, love is totally without meters or rules. Poems can be learned and can be composed. There is no way, no trick, to either learn or to make love. We constantly talk about love, and yet if someone asks us, "What is love?" then we are perplexed.

G.E. Moore is a great thinker, perhaps the greatest of this century. By his logical thinking he has made the greatest impression on man's mind during the past fifty years. He has written a book called Principia Ethica -- principles of ethics. He has taken great pains in writing this book, working diligently on just one question: What is good? And he has labored so hard to prepare this monumental work that I don't think anyone else in the history of mankind has ever worked so hard on one book. It was prepared after the hard labor of years in which every word was weighed and written after a great deal of thinking. This logician of Oxford university, this greatest thinker, in his final conclusion has said that good is indefinable. In the end, he says that to define good is like defining the color yellow.

If someone asks me, "What is yellow?" what shall I say? I can only say, "Yellow is yellow." What else can I say? But is this its definition? Everyone knows that the color yellow is yellow. What would you do? You might pluck a yellow flower and show it, saying, "This is yellow -- this is a yellow flower." But Moore objects and says, it is not the color yellow." It is like a yellow-painted wall. A yellow wall is not the color yellow. There is a yellow piece of cloth -- but it is a yellow-painted piece of cloth, it is not the color yellow. Our question is, "What is this yellowness which is seen in a yellow flower, a yellow wall or a yellow piece of cloth?" Now what would you say? You might say, "Here it is, don't babble further." Moore also says this. After doing so much hard work on this subject, he says, "At the most we can say that this is yellowness." We can give an indication, a hint only; we cannot give its definition. When you cannot define the color yellow, would you dare to define God? If someone goes to Moore and asks... but the poor fellow is no more now! If he were alive, I think I would ask him -- or if I happen to meet him in another life I shall ask him, "Can God be defined when you are not even able to define what the color yellow is?"

Even the most insignificant facts of life are indefinable; so when I say life is irrational, I mean it is indefinable. You can live life, but you cannot define it, and if you ever try to define it you will make the same mistake made by the sage of this sutra. He says, "The perfect comes out of the perfect, and the remainder is perfect."

This is a sort of a puzzle, a koan like those which the Zen master Rinzai used to create. These masters took great pleasure in devising koans, because hints could be given through them. When someone went to them in search of truth, they would say, "Look for that afterwards -- right now I am in a bit of difficulty, and would like you to solve my problem first."

The seeker would ask, "What is your problem?" The man who has come in search of truth forgets that, "I myself have come in search of truth, how can I solve another's problem?"

When Rinzai said, "Ask your question afterwards, solve my problem first," the man would at once ask, "What is your problem?"

The person who comes to be a pupil tries to be the teacher. He forgets he has come to learn. He should say, "I have come to learn from you. How can I solve your problem? I am in difficulty myself."

But Rinzai has written, "I have played this trick with thousands of people and every time the person said, 'What is your problem? Tell me.'"

Rinzai created such problems as cannot be solved. In actual fact problems are such that they cannot be solved. No problem will be solved, because it is not manmade. It is existential, it is there in existence. If it is manmade we can solve it. Riddles are manmade so we can solve them. Children's arithmetic books have questions on one side of the page and answers on the other. No such trick is possible in life. We cannot turn a page in life to find the answer to one of life's problems. No copy of anybody's life can be useful. Who would you imitate? And how? There is absolutely no way to turn the page of life and find the answers to your problems. There are problems only, no answers at all.

Rinzai kept one particular problem ready. He used to say, "Listen, if you solve my problem, I will solve yours." The questioner felt pleased that there was a person who would solve his problem, provided he solved the other's first. Rinzai would say, "My difficulty is that I kept a goose's egg in a bottle. The young one hatched out of the egg and began to grow. I used to feed it through the mouth of the bottle. Now I want to get it out, but it has grown so much that the neck of the bottle is too narrow for it; but I do not want to break the bottle as it is very valuable. Now show me the way. The goose is trapped in the bottle, and the

neck of the bottle is too narrow for it to come out. So don't say, 'Bring it out through the mouth of the bottle.' We have already tried that. If it remains there any longer it is sure to die -- and you will be responsible for that!"

On hearing this most of the questioners used to become very nervous. They would say, "This is not possible. What are you telling us?" But in the event that a person said, "I shall try, I am thinking of a way out," then Rinzai would say, "Go to the adjoining room and meditate upon it. Don't take much time, because the goose's life is in danger. Meditate quickly and deeply because the goose may die at any moment." There was another exit to that adjoining room, and when Rinzai opened the door after half an hour, he always found that the questioner had run away. Then Rinzai would return and tell his friends, "The bottle is empty, the goose is out!"

Only once he got a reply from a man, but that man had not come to ask anything of Rinzai. One morning he came and sat near Rinzai. Rinzai said, "Do you want to ask me anything?"

The man replied, "Do you want to show me anything? I do not want to ask anything. If someone is eager to show something, let him show it!"

Rinzai was taken aback by the reply and thought, "This man is dangerous. He will either kill the goose or break the bottle!" But now there was no way out. Because it had become a longstanding practice, Rinzai could not help asking the man his riddle. He said, "No, I have nothing to show. In fact, I myself am in difficulty." The stranger asked Rinzai to tell him his difficulty. So Rinzai told him. When he had finished, the man got up and caught hold of Rinzai by the neck. Rinzai protested, "The goose is not within me, it is in the bottle."

But the man said, "I am just bringing the goose out," and asked Rinzai to say, "The goose is out of the bottle!"

Rinzai said, "Yes, it is out!"

Life is not a riddle, and those who try to make it so get into difficulty. Life is not a problem; those who make it a problem have to seek its answer, and all the answers only puzzle them more and more. Life is an open mystery -- absolutely open in front of our eyes and all around us. It is not hidden anywhere, it is not behind any curtain, and yet it is a mystery.

There is a difference between a mystery and a riddle. A riddle means that which is not open but can be opened. The mystery means that which is already open and is still not open; that which, though open, is still so profound that in spite of your innumerable lives' journeys you will find that there is always something which remains to be known. "The whole comes out of the whole, and yet the whole remains, and when the whole is absorbed in the whole, it remains as much as it was before." This sutra hints at the fact that he who agrees with it can enter the mystery. And he who disagrees with it, says it is not possible, will remain outside the door. He cannot enter. Life is a mystery; it is beyond logic and rationality.

Rules of logic have been established by man's intellect. They are not written anywhere in nature. Nature does not supply the rules of logic. They are manmade and temporary, though we forget that they are so. All our rules are like this, like the rules of games. For example, in a game of chess there are knights and castles and so on. There are rules governing their moves, and the players play the game with great seriousness. The fact is, people do not seem as serious in life as they do when they are playing chess. If a quarrel arises between the players, there are occasions when they will fight each other, swords in hand. The chessmen are all made of wood, yet players forget and behave like children. There is actually no knight, no castle, no king; the whole game is a make-believe!

All the rules of logic in life are like the rules of chess -- they are all make-believe. There are no rules which have been given by nature or life. All have been thrust upon us by ourselves. Our rules are like traffic laws. In India people keep to the left, in America they keep to the right. If you break this law either in India or in America you will be taken to a police station. People are very strange. But one thing is certain: you have to drive either on the left or on the right, otherwise there will be chaos on the road. And in driving on the left, gradually we begin to think that there is some ultimate, some fundamental principle in it. There is nothing of the sort. It is merely a manmade arrangement.

All our rules of logic are devices, necessary to regulate our lives; but by and by we become so trapped by them that we try to apply them to the whole mystery of life. We try to ensure that our life follows them. A person becomes crazy when he makes his life follow his own rules. This is the main characteristic of a madman. I call a man healthy when he conducts himself according to the mystery of life, and I call a man mad when he tries to thrust his own rules upon his life. That is when the difficulty enters his life; and we

have piled the rules up around our lives.

It will be easy to understand this sutra if we understand one or two rules of logic. One of the basic rules of logic is that A is A and cannot be B. It is okay, absolutely right, but there is nothing in life which will not change into something different. There is nothing in life which will not change into its opposite. Everything in life is fluid, all things change. Night changes into day and day into night. Childhood changes into youth and youth changes into old age. Life changes into death. Sometimes poison changes into nectar. All medicines are poison, but they are nectar for the sick. There is fluidity in life, but rigidity in rules because they are not living.

There are so many people sitting in this hall. Suppose I leave, return after an hour, and I expect you to be sitting in the same places and in the same positions in which I left you; then either I am crazy or you are. If I find you as you were when I left, then *you* are! There would certainly be some change, otherwise dead bodies must be sitting here. Living people would certainly have changed places and positions.

A dilemma rather like this situation once occurred in a certain town. One logician -- and it is difficult to keep account of the dilemmas of logicians -- went to a barber's shop early in the morning for his haircut. He got his hair cut. The charge was fifty paise, and the logician gave the barber one rupee. Having no change, the barber requested him to come back the next day for his change. "How can I be sure that this man will not change his premises or his profession before tomorrow?" thought the logician.

Generally logicians demand proofs. He argued with himself, "Suppose this man changes his business tomorrow? Suppose he closes his barber's shop, and opens a sweet shop instead? People will laugh at me if I say this man cut my hair. They will say, 'But he is a sweet seller!' So I have to devise some trick so that he cannot fool me."

He thought long, then he saw a buffalo sitting opposite the barber's shop. He thought, "This is perfect! It is very difficult to move a buffalo. It is a calm and settled animal -- just like the rules of logic! It sits resolutely on the road, ignoring all the traffic rules. The barber could never persuade it to move. How could a barber persuade it when even a logician would fail to do so?"

He went away, having established positively that the buffalo was sitting opposite the shop. The next day he came back and saw the buffalo sitting there. Looking opposite, he saw that the mischief he had suspected was already done. There opposite the buffalo was a sweet shop. He ran in, grabbed the sweet seller by the neck and said, "I had already suspected this yesterday, so I devised a plan to confound your trickery. This is too much! You have changed your whole business to save a few paise!" The poor logician did not know that buffaloes do not follow the rules of logic. It is not a fixed, stationary animal; during the night it had moved and sat opposite the sweet seller's shop.

Rules of logic are lifeless. Life is a living current, a flow. Those who value the rules of logic highly and try to live accordingly end up holding dead things in their hands, but those who break away from the network of logic and jump into life are able to know the mystery of life. That is why the sutra says to break all the nets of logic. I am telling you about the hint, the indication within this sutra, not about its actual words. I explained its meaning to you on the first day. This is its inner meaning. Break down all rules of logic, because if you follow them it will be difficult for you to enter life.

Plato was a very great logician who lived in Greece twenty-five hundred years ago. He should be called the father of logic. He had a very famous academy where he taught logic to his students. A wandering mystic named Diogenes once went to this academy. He was a mischievous and playful mystic; there have been very few people like him. Like Mahavira, he had even discarded his clothes. When he arrived Plato was conducting a class, explaining the principles of logic. Plato is known in our country as Afalatoon. Hence, if somebody harasses people with arguments and rules of logic he is taunted by the name of Afalatoon. Plato was such a renowned logician that if someone began to argue logically, even in a small village, people would say, "He is a big Afalatoon," even though they did not know who Afalatoon was.

Diogenes went to the academy where Plato was teaching. At that moment a student got up and asked Plato to define man. Plato said, "Man is a two-legged animal without feathers." Standing behind the teacher, Diogenes was listening, and he laughed loudly on hearing this definition. Plato looked around, and asked him, "Why are you laughing?"

He replied, "I am just going to find the answer to this definition." He went out, caught a chicken, a cock, and plucked all its feathers. He brought the cock into the class and said, "Here is your definition of man. It

has no feathers, and has two legs." Then he asked Plato to come up with another definition, "And when you do, please let me know, and I will bring you another answer!"

It is said that Plato never offered another definition. He knew Diogenes was a troublesome man. He himself had seen how he plucked the chicken and brought it to him, and he thought, "Who knows what he will do next?" Diogenes went to the academy many times to find out if Plato had made another definition. At last Plato became nervous and said, "Friend, excuse me, I made a mistake in defining man in this way. How long are you going to harass me?"

Diogenes replied, "I wanted to hear you admit your mistake. Why talk about man? Even a piece of stone cannot be defined. Life is indefinable, no definition is possible of anything. I wanted you to admit your mistake. Now I will go away. I was bothered by your definition."

The rules of logic are fixed, while life is flowing. One wave changes into another wave. While you are defining a thing, something else is happening to it in the meantime. Before you finish calling a person angry, he has begun to ask your forgiveness. Then what will you do? The fact is that the anger may very well have disappeared before you finish saying that this man is angry -- what lasts in this life? -- so your definition will be incorrect.

Definitions are always of the past, while life is always of the present. Life is constantly changing, everything is changing every moment, but definitions remain fixed, remain established. There is no growth, no change in them. They are like our photographs. Suppose someone takes my photograph; now it will remain fixed and static, while I am becoming older every moment. Life is like a living person; definitions are rigid and lifeless. This sutra says there is no rationality, no logic, about life. Life is a mystery.

There was a Christian mystic called Tertullian. Someone asked him, "Why do you believe in God? What is the reason for your belief?"

He said, "You want to know the reason? When I looked into life, I found that there is no reason for anything. Then I thought, 'Now there is no harm in believing in God. When the whole of life itself is without reason, God can also be believed in without reason.' And if you don't believe in God and yet ask me the question, I will tell you, I believe in God because he is totally absurd" -- he used the word absurd... I think it is the right word -- "because I examined all the rules, analyzed them, and found them incorrect. I examined all logical reasoning and found it false. All the definitions I tested proved wrong. Whatever things I considered right intellectually, in the end proved to be wrong. Now I have abandoned the help of intellect and reasoning and becomes reasonless. I believe in God."

This is the true meaning of trust.

It means jumping into the unknown. This sutra explains what trust is. This sutra is on trust. Leaving aside all rules, all definitions and all calculations, to jump into the immeasurable is the meaning of trust. Giving up reasoning to jump into reasonlessness.

You should remember that philosophers are those who try to seek out the truth of life with the help of intellect. So far they have been unable to discover anything. They have written thousands of books, but their books are merely a play on words. They are adept in the interpretation of words and they spread their net of words cleverly and so widely that it becomes difficult to find the way out. But they know nothing, nothing at all. Those who know the truth of life are the mystics and the sages. These are the people who, rather than practicing verbal juggling, dive into existence.

Why should we try to learn from books what the Ganges is? When the Ganges is flowing, why should we not dive into it to know what it is? It may be written in books, in libraries, what the Ganges is, but should we resort to books to know what it is? Why should we not know it by actually entering it? There are two ways of knowing. If I want to know about love, I can go to a library and read books about it and learn all about it. The other way is for me to personally fall deeply into it. The first is definitely easier, so the weak resort to that path; even children can read about it. But to really know love is to pass through a great fire, through great penance, through the great ordeal by fire.

To know love and to know *about* love are two different things. There is no relation at all between them. Similarly, to know truth and to know about it are two different things. Whatever is known about truth is all borrowed knowledge, it is all stale. One who wants to know truth will have to take a jump away from his intellect.

A friend came to see me two days ago. He said, "I doubt whatever I hear. I doubt even what you say, and I shall continue to doubt what you will say. But I have some questions; please answer them."

I told him, "What will you do with the answers you get from me? Why do you want to trouble me

uselessly when you are not prepared to move even a little from your position of doubting? You should live in your doubts. Why have you come to ask me? Don't ask anybody if you are determined to doubt, because whatever he says will be *his* knowledge, it cannot be yours, and you will doubt it. Existence is spread on all sides -- flowers are blooming, birds are dancing, clouds are moving in the sky, the sun is rising, life is throbbing within you. Existence has endless expanse! Jump into it, know from there! It is futile to ask others -- you are going to doubt anyway. But I want to ask you one thing: When will that day come when you will doubt your doubts?"

When one is determined to doubt, he should doubt the doubt itself; that way he can achieve something through his doubting. Did your doubting achieve anything up to now? If not, it is because you have not doubted the doubt itself. You have not doubted totally. Bear in mind, trust comes from two sources. Either do not doubt at all and take a jump, or make your doubting so deep that you doubt the doubt itself. Thus your doubt will cancel out further doubting and you will be empty of doubts, and out of the influence of the intellect. It is not that your intellect creates doubts; your intellect *is* your doubt.

After understanding this sutra, those who are innocent and straightforward should not doubt it; and those who are subtle and complex by nature should doubt it totally. Trust will be born from both these conditions and you will be able to take a jump.

Those who know what trust is will grasp the meaning of this sutra, and those whose trust is in reasoning will not be able to grasp its meaning, because reasoning has no place in it. Logic will not agree with the statement that the perfect comes out of the perfect, and the remainder is also perfect. But trust will agree with it, because it is very innocent and straightforward. It is a trust -- a faith -- in existence. It says, "Can I not have some faith in this existence which gave me the power of thinking, which gave me love, which gave me heart? Can I not give a bit of friendly trust to this existence which gave me life, awareness and consciousness? If I cannot, it is the ultimate ingratitude." This sutra demands trust and faith from us. It hints that only trust will open the door of life, trust alone will help you to reach the peak of life. This is its hidden meaning.

Finally you should fully understand what it is saying about the whole, at the end as well as at the beginning. Everything in life seems imperfect. Maybe the Ishavasya should have talked about imperfection, because then it would have been a talk on facts. No individual seems perfect, no love seems perfect; neither does any power nor any form seem perfect. Everything in life is imperfect. Then why did the sage of the Ishavasya think of starting and ending his discussions with the whole? Those who believe in realism will denounce this as unrealistic. They will criticize it as the fanciful make-believe of dreamers. Where is anything whole or perfect in this world? What the sutra hints at is the fact that wherever imperfection is seen by you, it is due to the imperfection of your capacity to see, because otherwise there is imperfection nowhere at all. In reality the imperfection is in our vision.

Our condition is like a person who looks at the sky from a window of his house. We all do it. Naturally he will find the sky cut in the shape of the window. The boundary of the window will also be that of the sky. Is it a mistake if a person who has never seen the open sky from outside his house says that the sky is rectangular in shape? No, there is no mistake, because it will always appear so if seen from a window. It would be difficult for such a person to conceive that there is no such frame on the sky.

The frame is on your window, there is no frame around the sky. It is given by you. The sky is absolutely frameless and formless. But nowhere does it seem formless, even when we go outside the house. The frame becomes a bit bigger, it assumes the form of the earth. The sky appears to encircle the whole earth, like a dome -- the domes of temples are constructed on this model. Even outside in the open you are still standing inside the window -- the earth is a window -- so it does not make any difference. Proceed further, go around the whole earth. You will see that the sky does not touch the earth anywhere: there is no horizon, it is as false as the window frame around the sky. But even if you fly in a spacecraft you will see the sky from a particular viewpoint, and that will appear to be its boundary. No matter how extensive, it is still its boundary.

Then where can we go where we shall be able to see the formless? The sages of the Upanishads say, "There is only one place, and that is within you, where there is no window at all." Leave aside the use of all sense organs because they create frames. Our sense organs are the windows. If we look anywhere with the help of these windows, forms will be created. Close your eyes and go within; be without eyes, without ears, without hands and legs, without the body, and dive deeper and deeper within where everything is formless. There you will experience the whole.

Having experienced the whole within, the sage has affirmed that it is so, and that one who has known

the whole will always see the whole, no matter where he goes, no matter what window he looks through. Even if he looks at the sky standing behind a very small window, he knows well that the frame is that of his window and not of the sky. Whoever has once seen the whole within will begin to see it everywhere. He may be surrounded by any number of windows, he may be shut in any number of prisons, yet he knows that the prisons are imposed from outside; the formless is still sitting within.

Therefore the sage begins and ends his talk with the whole. There will be no tuning, no resonance, between this sutra and ourselves if we stand with our backs to it. We and the sage of the Upanishad are standing back to back. We hear his words, commit them to memory, repeat them every morning; but if only our backs touch, then the meaning which we derive from them becomes useless.

The last thing I wish to tell you is that this whole is the only truth. It is on all sides; everything is whole. There is no question at all of the imperfect. How can the imperfect be? Who would create it? God alone is; there is no one else who can make imperfection. God alone is, so who would draw the boundary? Boundaries are always made by the presence of others. If you think the boundary of your house is made by your house, then you are mistaken. It is made by the neighbor's house. It is not made by your house on its own, it is always made by the presence of others.

God is always alone, existence is always one, the flow of existence is always one. There is no other at all. Who would make the boundary? Who would make the imperfect? No, it is impossible; existence is limitless, existence is absolute. But we will only know it when we are able to catch a glimpse of it within.

One who has tasted even a drop of the ocean within is able to know the mystery of boundless oceans. The whole comes out of the whole, and is absorbed in the whole also; and in between comes the imperfect which is created by the frames of our intellect, by our sense organs. Give up these frames, go a little beyond them. Then you will be established in the whole, and one who has been thus established in the whole will be able to understand the hidden meaning of the Ishavasya.

Now, at the end, let us start on our journey within. As it is the last day, I want to tell you two or three things. First, during this six-day experiment I have brought you to such a point that I now ask you to add one small thing to it. There will be a great explosion if that is added, so be prepared for it.

When you look at me, gaze fixedly, do not blink your eyes, and at the same time, with each out breath make the sound Hoo, Hoo! This sound of Hoo, Hoo will hit powerfully on your dormant kundalini. The Sufis have researched deeply into the sound Allah Hoo! They start with the sound Allah Hoo, then by and by the word Allah is dropped and only Hoo remains. Shout Hoo forcefully, and as you do so, your navel will contract. Let your Hoo strike powerfully below the navel. This will make your navel contract completely and strike against the kundalini. It is the place where the kundalini is. It will be hit hard.

Ninety percent of us are now in that condition when the sound Hoo will strike so hard that the energy within will start rising up like a flame of fire. When it rises up I shall make a sign to you with my hands. Then go crazy! When I lift my hands upwards you will experience the energy within rising -- rising like a flame of fire. You will feel that all your life force is rising; you will feel transcendence. Then begin to shout loudly, to dance, to jump, with all your might.

Hidden Mysteries

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Suppose we have a key in our hands. We cannot directly understand the purpose of it from the key itself, nor is it possible to imagine from the key itself that a great treasure is likely to be revealed with its help. There is no hidden indication in the key regarding the treasure; the key itself is closed. Even if we break it or cut it into pieces, we may find the metal of which it is made, but we cannot learn anything about the hidden treasure which the key is capable of revealing. And whenever such a key is preserved for a long time, it only becomes a burden in our life.

In life there are many such keys which can open the doors of treasures even today, but unfortunately we neither know anything about those treasures nor about those locks which can be opened. When we do not know either about the treasures or the locks, then what is left in our hands cannot even be called a key. It can only be a key if it opens a lock. This same key may have revealed treasures some time in the past, but because today nothing can be unlocked, the key has become a burden. But even so, somehow we do not feel like throwing it away.

The key has left a sort of lingering fragrance in the unconscious mind of man. Maybe some four thousand years ago that key did open some locks, and treasures were found: the remembrance of that in the unconscious mind makes us carry the burden of that key to this day. However much one may be persuaded about the uselessness of the key, we cannot gather the courage to throw it away. In some unknown corner of the heart there still lingers the hope that some day some lock might be opened by it.

Take, for example, temples.... There is no sect on earth which has not built something like a temple -- it doesn't matter whether it is called a masjid or a church or a gurudwara. Today it is possible for us to learn something from other sects, but there was a time when we did not even know about the existence of other sects, so there was no way to learn from others. The temple is not the fanciful result of the imagination of some eccentric people, but its roots lie somewhere deep in the inner consciousness of man.

Man may have lived far away in a forest, or on a mountain, or in a cave, or on the bank of a river -- he may have lived anywhere for that matter -- but wherever he has lived man has builtsomething resembling a temple. Something has come out of his consciousness. There is no blind imitation in it; they were not constructed by looking at other temples. So all temples have been of different shapes and types, but they have always existed.

There is a lot of difference between a temple and a masjid, their arrangement and planning are quite different from each other, but there is no difference in man's aspiration or inner urge. Man may be anywhere; however unfamiliar and unacquainted he is with others, he carries the same latent seed somewhere in his consciousness.

Another thing worth noting is that though thousands of years have passed and we have no clue about the locks or the hidden treasures, still we continue to carry strange keys as though under the spell of some lingering memory. Despite all the attackson this -- reason tries to shatter it from all sides; the so-called modern intellectual doesn't accept it -- still the human heart treasures this memory and continues to be fascinated by it. So we ought to remember that though today man is not aware of it, yet somewhere in his unconscious there is a resounding echo which tells us that some locks once used to open.

Why is this stored in the unconscious? It is because none of us is new to this world. All of us are born again and again, and there was never a time when we did not exist. What we knew consciously in days past is now, today, unconscious, buried within us under thousands of layers as the unconscious. If in days past we knew the significance and deeper secrets of a temple and experienced the opening of some inner door, then somewhere in the deep recesses of the unconscious that memory still lies embedded. The intellect may totally deny its existence, but intellect cannot reach that depth where the memory is retained.

So despite all obstacles, despite its appearing meaningless in every way, this is something which persists, which can't be removed. It may take new forms, but it continues. This is only possible if we have known something an infinite number of times in our infinitely long journey of births and deaths -- though we may not remember it today.

Apart from having an outward use -- as a means to an end -- each of these things also have a deeper significance and purpose.

The universal appeal for making a temple is inherent only in man. Animals make their dwellings, and birds build nests, but they do not build temples. When distinguishing man from animals, one prominent feature is that man is a temple-making animal; no other animal makes temples. To provide some shelter for oneself is absolutely natural because it is done by every creature. Birds and animals do it, even small insects do it, but to build a house the divine is a distinctive feature of man.

Without man's having some deep awareness of the divine, a temple could not be built. Even if that awareness is later lost, the temple will still remain; and it is quite certain that it could not have been built without a deep experience of the divine.

You make a guest house because guests go on visiting you. If there were no guests, you wouldn't waste money on a guest house. But even though there may be no guests now, the guest house remains. So the whole idea of building temples or shrines for the divine must have been conceived of in such moments when the divine was not just a matter of imagination but a living reality for people. The very process of the incarnation of the divine on earth made it necessary to have special places in every nook and corner of the world which could serve as special abodes for him. To properly receive anything, adequate arrangements have to be made.

It can be understood this way.... Radio waves are passing by all around us, but they cannot be picked up without a radio receiver. Tomorrow, if there was a third world war and if all technology was destroyed but somehow a radio receiver was luckily left intact, you wouldn't want to throw it away. Though you know that you can't broadcast, or tune in to any program, or even find a technician to repair it, you wouldn't want to throw the radio away.

After several generations in your family, if anyone were to ask the use of the radio, none of your family members alive then would be able to reply. They might only say that their fathers and their forefathers were insistent on its being preserved, so they continue to keep it. Their forefathers never told them what it was for, they don't know its use and so it is of no help to them; even if that radio is dismantled nothing could be known. By opening the radio it couldn't be known that some time in the past music and talks could be heard through it. The radio only used to act as a receiving station for some happening elsewhere, but it could pick up the waves and act as a medium to present them as sounds to listeners.

Exactly in the same manner, temples used to function as receptive instruments.

Though godliness is everywhere and human beings are also present everywhere, only in some specific circumstances within us do we become attuned to that godliness. So temples served as centers of receptivity to enable us to feel the divine existence, godliness, spiritual elevation. The whole arrangement in temples was motivated with this end in view. Different types of people thought up various arrangements, but that is not of much consequence. It makes no difference if various manufacturers produce radios incorporating their own specialities, with different shapes and forms, as long as the ultimate purpose is the same.

The temples in India were mostly constructed from one ofthree or four patterns; other temples were just copies of these. The domes of the temples were based on the model of the sky. There was an underlying purpose to this. If I sit under the open sky and repeat "Aum," my voice will get lost, because the strength of an individual voice will be enveloped by the vastness of the sky. I will not be able to hear the reverberation, the echo of my chanting -- all my prayers will get lost in the vastness of the sky.

Domes were constructed so that the resonance of our prayers can rebound on us. The dome is just a small, semi-circular prototype of the sky. It has the same shape as the sky touching the earth on all four sides. Whatever prayers or chantings are made under its canopy will not get lost as they would in the vast sky, because the dome will throw them back towards the supplicant. The rounder the dome, the easier it is

for the sound to travel back, and its echo increases in the same proportion.

As time passed even stones were discovered which could multiply the resonance to a tremendous degree.

There is a Buddhist prayer hall in the Ajanta caves where the stones echo sound with the same intensity as that of the Indian musical instrument, the tabla. If we strike those stones with the same force as is used in playing the tabla, they will give out the same volume of sound. Ordinary stones used in the construction of domes do not possess the capacity to echo certain very subtle sounds, and so that specific type of stone was employed.

What is the purpose behind all this? The purpose is that when anyone chants "Aum," and it is done very intensely, the dome of the temple makes the sound reverberate, forming a circle of the chanting or sound. The dome of the temple, by the very nature of its design, helps in the formation of a circle by echoing the sound. Such a sound circle is unique. If "Aum" is chanted under the wide open sky, no sound circle will be formed, and you will never experience that joy.

When the formation of the circle happens, you don't remain just a humble supplicant before the divine, but you become a recipient -- that is to say, the one whose prayers are answered. And with that resonance, the divine experience begins to enter you. Although the sound produced in the chanting is human, when it is echoed it resounds with a new speed, and as it is imbibed, other potentialities are released.

The dome-shaped temples were used to form sound circles through the chanting of mantras. If one does the chanting sitting all alone in perfect peace and silence, then as soon as the sound circle is formed, thoughts will stop. On one side the circle is formed, and on the other, thoughts come to a stop. As I have often said, a circle of energy is formed even in the act of sexual intercourse between a man and a woman, and when the formation of such a circle takes place -- that is the moment pointing toward superconsciousness.

Look at the statues of Buddha and Mahavira in padmasan or siddhasan. These indicate other methods for the formation of such circles. When we sit putting both our feet together and our hands on our legs, then the whole body begins to act as a circle. Then the body electricity cannot escape, and a circuit is created. As soon as the circuit is created, one becomes thoughtless. If we use the language of an electrical engineer, it could be said that the crowd of noisy thoughts within the mind is because of our not creating a circuit of inner electricity. As soon as the circuit is created the inner energy becomes balanced and silent. So, creating a circle of energy with the help of the temple's dome was a great process, and this was its purpose and deep significance.

We find big bells or gongs at the entrance of temples, and these serve the same purpose. When you chant "Aum," although you may be doing so very quietly and your attention may be elsewhere, the sound of the bell will instantly bring your attention back to the circle of sound created by the vibrating bell. It is just like when a stone is thrown into a pond, creating ripple upon ripple.

In Tibetan temples instead of a bell or gong they keep a bowl-shaped vessel made from various metals, and a wooden stick to revolve inside it. The stick is rotated within the vessel seven times, and then it is struck once on the bowl with a loud bang. The vibrations created in the bowl produce a sound like, "Mani padme hum" -- the whole mantra. The bowl echoes the sound, "Mani padme hum," not once, but seven times. Turn the stick inside the bowl rapidly, seven times, strike the bowl and then take the stick out -- and then you will hear the echo of the mantra, "Mani padme hum," seven times. Though the sound will gradually become softer and softer, it will be heard seven times.

Similarly, in a domed temple create within yourself of the mantra, "Aum mani padme hum," and listen: the temple will echo it. Every cell of your body will receive the vibration and return it with a deeper resonance. After a few moments neither you nor the temple will be there -- only circles of energy will be left.

It should be remembered that sound is a subtle form of electricity. Now even science agrees with this. In fact, everything is a form of electricity. But the Indian sages go one step further and say that electricity is a form of sound, that sound is the base, not electricity. That is why they call the supreme being shabda-brahma -- "sound is the ultimate reality."

There is now a great similarity of approach between Eastern thinkers and modern scientists, the only difference being over which of the two is primary. The scientist says that electricity is primary, whereas the sage says that density of sound produces electricity. This means that in the near future science will have to research the absolute aspect of sound.

The sage's understanding stems from the experience of the sounds produced under the dome of a temple.

When the intense sound of "Aum" is created in a temple by a devotee, within a few minutes he feels that neither he nor the temple is there, but only electricity remains. This conclusion is not reached in any laboratory -- those who made such declarations had no laboratories, their temple served as their only laboratory. There they experienced that although they started with sound, what remained in the end was electricity.

To experience this transformation of sound, dome-shaped temples were made.

When Westerners saw Indian temples for the first time, they thought they were very unhygienic. By the very nature of their conception the temples could not have many doors and windows. There could only be one door, and that too was very small. The idea behind this was to ensure that the circle of sound being created in the temple didn't become obstructed. It is no wonder then that those Westerners went away with the impression that the temples were dingy, dark and dirty, and that even fresh air could not enter them. By comparison, their own churches were airy and clean and had many big doors and windows through which light and fresh air could easily enter and keep them hygienic.

I have told you earlier that when the secret of using a key is forgotten, all sorts of difficulties crop up. Today not one person in India will be able to say why temples were not provided with windows and many doors. So when asked we also felt inclined to agree that our temples are unhygienic; no one could argue that in these temples lived the most healthy people and that no disease had been allowed to enter. The people who used to pray and worship there happened to be some of the healthiest people, in the true sense of the term.

Why? Slowly it began to be realized that the sound produced by the chanting of "Aum" has a unique purifying effect. There are certain sounds which have a purifying effect, and there are others which contaminate. Some particular sounds act as deterrents for diseases, and there are others which invite disease. The whole science of sound, however, is lost.

Those who have said that sound is the absolute being have said the ultimate that can be said about sound. There is no experience greater than the absolute being, and they had not known anything deeper than sound which they could use to express themselves.

All the melodies and modes and their modifications are born in the East. These are the extensions of the experiences of theabsolute being in the form of sound. Musical compositions, as well as all dance forms, originated in temples and later on developed elsewhere as specific arts. It was only in the temple that a devotee experienced the effects of sound in its innumerable variations -- so many that it is difficult to keep any count.

Just forty years ago there lived a recluse in Varanasi called Vishuddhananda. He gave hundreds of demonstrations to prove that through some special sound it is possible to kill somebody. This sadhu used to sit under a dome in a temple, a temple which could be said to be utterly unhygienic according to modern terminology. For the first time, in the presence of three doctors from England, an experiment was carried out. The doctors took a sparrow into the temple with them. Vishuddhananda made certain sounds: the sparrow fluttered about for a while and then fell dead. The doctors examined it and pronounced it dead. Then Vishuddhananda made some other sounds: he sparrow came back to life and began fluttering about again. Then it was realized for the first time that the impact of sound can produce specific effects.

Now we readily accept that certain effects are produced by certain sounds because science can prove it. We now say that if a particular light ray falls on your body, it will bring particular results; if a specific medicine is administered to a patient, it will produce specific results; if special colors are used, they bring about special effects. Why then shouldn't special sounds cause certain effects?

Now there are some laboratories in the West which are actively engaged in investigating the relationship between sound and life, and two or three laboratories have arrived at conclusions of deep significance.

In two laboratories scientists succeeded in proving that special sounds can produce more milk in lactating mothers. Through certain sounds plants can be made to blossom within two months instead of the usual six months. And cows yield double the quantity of milk if soft music is played at the time of milking. All the dairies in Russia today employ this latest method at the time of milking. And the day is not far off when all fruits and vegetables will be grown with the help of special sounds. Demonstrations have already been made in laboratories, and it is only a matter of time until it is done on a broader scale. If fruit, vegetables and milk are influenced by sound, should not be influenced by sound.

Disease and health are dependent on special sound waves, so in the past people made hygienic arrangements in their temples which were not in any way dependant on air. They did not believe that only

an abundant air supply lead to good health. Otherwise, it is inconceivable that over a period of five thousand years they could not hit upon the idea of proper ventilation in their places of worship.

The Indian recluse usually sits in caves where no light or air enters, or he sits in temples with small doors where one has to bend low to enter. There are some temples where you have to lie down and crawl in to enter; and there are even some temples one can enter only by chanting. In spite of this, there were no ill effects on the health of devotees. That is our experience over thousands of years. But when, under the influence of Westerners, we can began to doubt that for the first time, our temple doors were made bigger and windows were installed. We modernized the temples; but in doing so we converted them into ordinary houses.

The acoustics and the architecture of a temple have a deep connection.

There is a specific stipulation as to the angle at which a sound is to be made. There are stipulations for making a sound while standing and while sitting. It is even stipulated which sounds can be made only while lying down, because the impact of the sound will have a certain affect when made standing, and will change again when made while you are sitting down. It is also clarified which sounds should be made together and which are to be made separately. So it is interesting to note the confusion that was created when vedic literature was translated into Western languages.

Western languages emphasize the linguistic rather than the phonetic, whereas the vedic view gives more importance not so much to the meaning of the written or spoken word as to the special sound it should produce, and the composition of that sound. Hence the Sanskrit language is phonetic, not linguistic; the emphasis is more on the sound than on the word. And so, for thousands of years it was felt that these valuable scriptures should not be written down, because it was natural that no sooner would it be written down than the emphasis on sound would be lost. The insistence was that the knowledge be passed on by word of mouth, rather than in writing, because in writing words down -- they would be mere words, and the subtle sensations associated with the sound would be lost and so become meaningless.

If we write down the word Rama, those who are reading it will say the word in many different ways. Someone will put more emphasis on "r" and someone else, more emphasis on "a," and still somebody else will put more emphasis on "m." It will depend on the individual reader. So as soon as a word is written down, the effect of sound is destroyed. Now, to understand the effect of the sound of those words, a whole decoding exercise to pronounce the words correctly will have to be done. So for thousands of years there was a strong insistence on not writing down any scripture, because the ancient seers did not want the phonetic arrangement lost. The scripture had to be passed on to others directly by word of mouth, so scriptures were known as shrutis, meaning that which is learnt by listening.

What was passed down in the form of written books was never accepted as scripture. It was all scientifically based on the arrangement of sound. At some places the sound had to be soft, and at others it had to be loud. It was very difficult to write these words in script form. The day the scriptures were reduced to writing, the essential, inherent, original, inner arrangement of sound was lost. It was no longer necessary to understand only through listening. You can read a scripture -- it is available in the market. Now there is no relationship or relevance to sound.

It is important to note that the emphasis of the scriptures was never on the meaning. The emphasis on meaning became relevant later, when we reduced those scriptures to writing. If some thing written down has no meaning it will look insane, so meaning has necessarily to be given to the written word. There are still some parts of vedic lore where no meaning could be deciphered -- and these are the real parts, because they are totally phonetic. They do not convey any meaning.

For example, the question about the meaning of the Tibetan mantra, "Aum mani padme hum," does not arise because its significance is totally phonetic. Similarly, there is no question of any meaning in the mantra,"Aum," but it has a sound-based impact which creates a special effect. When a meditator repeats, "Aum mani padme hum," again and again, the sound affects the various chakras and they are activated. The question is not of the meaning, the significance concerns the sounds themselves. So the fact that the old scriptures did not lay any stress on the meaning, but on their utility -- the purpose for which they could be used and the benefits which could be derived from them -- deserves our special attention.

Buddha was once asked, "What is truth?" He replied, "Truth is that which can be used." The definition of truth is that which can be used. Science will define truth in the same way. Its definition will be pragmatic: Truth is that which can be made use of in life and which can be demonstrated.

If it is said that when hydrogen and oxygen are mixed, water is created, we don't care whether that statement is true or not; if we can see that water is made from mixing hydrogen and oxygen, it is true,

otherwise not. The statement in itself has no validity, its validity is its utility. If it is possible to create water that way, it has to be proved by actual demonstration. Now science has adopted this definition of truth which religion accepted five thousand years ago. In religion utility was the test to verify a truth.

The mantra "Aum," has no meaning but it has utility; a temple has no meaning but it has utility. To make use of it is an art, and there is an inherent flow in all the arts which cannot be taught, but must be absorbed.

I have read that there was an emperor in China fifteen hundred years ago, who was very fond of meat -- so much so that he would have a cow or bull slaughtered right before his eyes. The same butcher slaughtered cattle in front of him regularly every morning for fifteen years. One day the emperor asked, "I haven't seen you sharpening your axe once in fifteen years. Doesn't its edge become blunt?"

The butcher replied, "No, Your Majesty, it doesn't. The edge becomes blunt only when the butcher is not an expert, if he does not know where to strike. The butcher must know where there are bones and joints, and then the axe can cut the animal in two with one blow. This art of cutting is passed on from one generation to the next. So not only does the edge not become blunt, it becomes sharper daily, with every fresh stroke."

The emperor asked the butcher to teach him the art.

The butcher replied, "It would be very difficult to. I have not learnt this art but imbibed it from watching my father since my early childhood. It wasn't taught to me, I absorbed the art through watching my father every day. Sometimes I would fetch the axe for him, and sometimes I would stack up the limbs of the animals. That was how I learnt the art. If you are ready to do the same -- standing beside me, sometimes handing over the axe to me and then putting it back, sometimes simply sitting and watching -- then perhaps you will learn the art. But I cannot teach it to you."

Science can be taught, but art has to be imbibed.

All these mantras have no meaning, but they have pragmatic value and we have made our children absorb them at a very early age. They used to learn the use of the temple without ever even being aware of what they had learnt. They would learn the art of entering a temple, how to sit there and how to make use of the sacred precincts. Whenever there was an emergency or any difficulties, they would run to the temple and then return home, having regained a balance and tranquility. Each morning they would go to the temple, because what they got there was not possible to find anywhere else. But all of this was not taught to them, they incorporated it at a very early stage in childhood. It was not taught to them but imbibed by them. Wherever there is art, it cannot be taught.

The effects of sound in the temple, and the temple itself, was an arrangement for experimentation. As long as the effect of the sound of a word was not understood, the whole experiment was meaningless.

For example, it was a convention that a mantra should only be given to a disciple by a master. The emphasis was on the mantra being recited by the master in the disciple's ear. You might have known the mantra for a long time, but still the master would whisper it in your ear.

You might wonder, "What is new in this? Couldn't I have done it without the master? Everybody knows how to repeat a mantra, and still this master has whispered it to me as if it is a great secret!" But what is to be understood is that when the master says it in the disciple's ear, he does it in a particular way, so as to emphasize certain sounds -- something which is not known to all. As a matter of fact there are various phonetic variations of "Ram" that have different effects.

We know the story of the sage Valmiki, but this tale has now lost its true significance and so seems rather childish. It is said that Valmiki was illiterate and a mere rustic. His master told him to repeat the mantra, "Rama, rama," but after some time he forgot and started chanting it in reverse, "Mara, mara" -- and became enlightened!

When the real keys to unravel such mysteries become lost, all sorts of troubles arise. The fact is that while chanting the mantra, "Rama, rama," after a period of time you automatically begin to chant, "Mara, mara," so creating a circuit. When "Rama, rama" is chanted quickly the chanting turns into "Mara, mara"; then it has the right phonetic emphasis. Then something unique happens: you cease to be, you are no more, and in that very moment when you cease to be or you die to your identity, the mantra becomes complete. That is the moment of real experience -- when you have ceased, your ego has died.

It is interesting to note that if this process is completed properly -- you will begin with the repetition of "Rama, rama," and very soon the moment will arise when you will be repeating, "Mara, mara" instead, and even if you want to say, "Rama," you will not be able to; your whole being will repeat, "Mara, mara".... At that moment you will die to yourself -- and that is the first step of meditation. When your dying to yourself

is total, you will suddenly find that "Mara, mara" is beginning to revert to, "Rama, rama." When that "Rama, rama" begins from within you, without you doing it you will actually experience rama -- but not before that. In between, the transformation to "Mara" is essential.

So there are three parts to the mantra. Begin with "Rama," lose your identity in "Mara," and then the mantra will evolve into "Rama." The second step of "Mara" is the necessary part of the process; unless that happens in the middle, the real, ultimate rama experience in the third step won't happen. If you know the true phonetics and if you chant it properly -- if you lay stress on "ra" and less on "m," only then will "Rama" change into "Mara." When "m" has less emphasis, it becomes like a valley, and "r" becomes the crest, the highest peak. In your repeating the "m" of "rama" with less emphasis the transformation happens and very soon you will find that "m" becomes the peak and "r" becomes the valley. Then you are repeating, "Mara, mara" without your knowing it.

Like waves in the ocean, after every crest there is a valley. Like waves in the ocean, sound also has waves like a crescendo and diminuendo in music. Unless you are aware of the proper phonetic pronunciation, you can go on repeating a mantra but it will produce no results.

Whoever wrote this story about Valmiki repeating "Mara, mara" because he was illiterate and an ignorant rustic, is far from the truth. Valmiki was illiterate and a rustic, but in this particular instance he was quite clever. He knew the whole science of how to chant "Rama" to transform the sound into "Mara." Only after that intervening transformation will Rama be born. That "Rama" will not be the one spoken by you, because during that second step of "Mara" you cease to be. Who will repeat it? The real "Rama" that is born within you at the end of the second step will not be spoken by you but will be just a happening, in spite of you. It will happen automatically, it will not be your repetition.

The value of the shrutis -- meaning the scriptures that are heard or listened to -- is the phonetic emphasis. Only a person who knows the science of phonetics can pass on the knowledge of shruti; then only will it be useful. Otherwise the words will be the same as written in the book -- anybody can read them -- but the science will remain unknown. That science of sound -- its ascents and descents and the lengths of soundless intervals -- constitutes the whole mystery. tes the whole mystery.

There used to be a complete scripture of mantras, and temples served as laboratories where they were tested. This was of great value for the seeker. The number of people experiencing god-realization within the precincts of temples has always been more than of those who have experienced it outside the temple. This has happened in spite of the fact that godliness is present outside the temples as much as inside.

People like Mahavira, who had to experiment outside temples, had to find different methods, more painstaking than the ones used in temples. Mahavira had to spend years mastering many different types of postures so that he could create the circuit of energy within. He didn't want to use the help of the temple, but the alternative was a lengthy process of difficult practices which took years and which could only be accomplished by a man with the iron will of Mahavira.

Buddha also attained enlightenment without the help of a temple. But soon after the deaths of both Mahavira and Buddha temples had to be constructed because what a temple could offer to the ordinary man was not necessarily what was given by either Buddha or Mahavira. What Buddha and Mahavira advocated was not always possible for the common man to achieve.

Today, if we can fully understand the science of sound circuits we can invent better instruments than a temple. Now some research is already going on in this direction. It is possible to invent better instruments because now we know a lot about electricity. But such experiments can be dangerous too. Still, if properly scientific arrangements are set up, whatever help a temple used to give will be got from scientific technology, because the circle of energy that was created in a temple will now be created by some other method. Now, you can keep a small instrument in your pocket, which can activate an electric circuit within you. On that electronic instrument, you may even be able to store recorded sounds which may create circuits within you. Some research is presently in progress in this area in America.

Seven or eight scientists in America are now engaged in a fascinating study aimed at showing that all our experiences of pleasure and pain are nothing but electrical currents passing through some centers of the body.

For example, if your body is pricked all over with a needle, at some of those points you will not experience pain. There are a few dead spots in your body where you won't feel anything. If someone pricks your back at a dozen spots or so, three or four of those places will have no sensation. Exactly in the same way, there will be five or ten spots of great sensitivity where even the slightest pricking will cause a lot of pain.

Our head has many sensitive spots. There are millions of cells in the brain, and each one has a particular sensitivity. When you say you feel happy, electricity is flowing through one particular cell giving you a sense of happiness. Suppose you are sitting next to your beloved, holding her hand, and you say you are feeling happy. What is happening? If a scientist described this phenomenon, he would say that electricity is flowing through a particular center in your brain, and that it is only your past mental association with this person which makes you so happy in her presence. But you may not feel that happiness after two or three months, because if you use a certain center very often, letting the electricity flow through it frequently, that cell becomes insensitive.

For example, if you repeatedly prick your foot at a particular spot with a thorn, the pain will become less and less. Tomorrow the pain will be less than today, and the day after that it will be even less. If you go on doing it, that spot will develop a knot which will become insensitive and will not feel any pain at all. People who play the sitar develop insensitive surface skin on their fingers. Then any amount of plucking on the instrument's strings does not make any difference; their fingers don't feel any pain.

So if you feel that your love has died after three or four months, or become less, it does not mean that your love was fragile, it only means that the point within you from where the feeling of happiness was coming has become insensitive because of frequent use. If she goes away for three or four months, when she returns she can make you feel happy again.

Scientists' experiments on mice are very revealing. They opened up the brain of a mouse, and a sort of window was kept open to observe what happens when a mouse is having sexual intercourse. The particular point through which the electric current was passing mouse ejaculated was marked. After that, that point was connected to an electrode, and the "window" was closed. The other end of the electrode was connected to a machine which can release a controlled amount of electricity. There was a switch, which could be operated by pressing it, which would release electricity -- the same intensity of electricity as flowed at the time of the mouse's ejaculation.

The mouse was taught how to operate the switch, and whenever it pressed it, the required amount of electricity was released by the machine, and that activated the point of the brain connected at the other end of the wire, giving the mouse the same pleasure as in sexual intercourse. The mouse felt very happy when it pressed the switch; it was so happy that it began to press the switch again and again. You will be surprised to know that the rat did not do anything else after that for the next twenty-four hours. It simply went on pushing the button -- six thousand times within each hour. It did not bother to eat or drink or sleep, but just kept pressing the switch until finally it collapsed, exhausted!

The scientist who was doing the experiment said that the mouse enjoyed the pleasure of sex so much -- more than it had ever done through intercourse, although it was not actually having intercourse but only experiencing sexual pleasure because of the electrical current released in its brain. The scientist claimed that very soon that same sensation would lose its charm for the mouse and become very ordinary.

The day we are able to connect the human brain to an electrode to receive the right electrical current at the right point, we will not be able to find anyone who will actually want to take part in sex -- because he gains practically nothing, and loses a lot of energy. He can have a small battery-operated device in his pocket, and whenever he wants to he can activate the sex center and experience the same joy as in sexual intercourse. But this has its own dangers.

Once it is possible to locate the various centers in the brain for doubt or for anger and so on, those centers can be surgically removed. The center connected with rebellion can be disconnected and man will become very docile. The government can misuse such scientific achievements.

Scientists do not know it, but it may be that with the help of scientific instruments we can provide a milieu like that which exists in a temple. The experiences which took hours, months and years to obtain with sound effects in a temple can be more easily created with scientific instruments. So I am saying that the temple was based on a very scientific foundation, and through using the medium of sound, feelings of happiness, peace, love and bliss were aroused. And in the presence of those feelings your whole attitude towards life was transformed.

On the other hand, what the scientists might do might be full of great dangers. The main danger is that whatever science does becomes technological, and consciousness does not play a part in it. It may be possible, with the use of electrical instruments, to bring about the same state as is possible through being in a temple, but then real transformation of consciousness will not be possible. The heights of consciousness and transformation cannot happen that way; what a man can get by pressing a switch will not bring about any fundamental transformation.

So I do not see any possibility that such instruments will fulfill the need for temples.

You may wonder if temples can be used today in these changed times. Yes, it is possible, but the conventional orthodox priest who is in the temple today will not be able to explain what was happening and how, in temples in ancient times. He still has the key but he does not have any idea of the hidden secrets behind it. The whole philosophy and science of temples can still be of use today. And we can create better temples now because we have better building materials. We can set up a whole sound system in such a way that sound can be magnified a thousandfold. Walls can be made that are so sensitive that if you chant the mantra "Aum" once, the walls will echo it thousands of times.

Today we have better instruments, but we should know the key which unlocks the secrets of our being.

In the old days there had to be at least one door in a temple, but now we can build a temple without any doors. In the old days generally the people who built the temples were living in houses like huts, made of cow-dung and clay. They did the best they could within their limitations, and what they did was great. Today we have wonderful technological skills, but we are not able to benefit from them.

So far we have been discussing the benefit of temples on those who entered them. But temples have their external significance and utility as well. So far we have discussed how a devotee would go into a temple and go deeper into meditation and prayer. But even a person just passing by a temple was also benefitted, though now that does not happen; today even those who go inside come out with nothing. But in those days the temple could help a person who had just been near it because those who were inside the temple were really doing something. Hundreds of devotees in the temple were activating special sound vibrations by which the whole atmosphere of the temple became charged. The temple was not just vibrating within, it was also vibrating outside, and spreading subtle waves outside as well. The whole environment became alive because the temple itself was alive.

The significance of a living temple was only this much. A living idol signified the same thing; they affected even those who had not come there for any particular benefit. A temple could only be called living if someone could pass by it casually and suddenly sense that the air had changed and the atmosphere had been transformed, even though he might not have known that there was a temple in the vicinity.

Suppose you are walking along a road on a dark night, and when you pass by a temple you experience some sudden change within you.... You were thinking of doing something wrong, and suddenly your thoughts change. You were thinking of killing someone, and suddenly you feel full of compassion. But this can happen only if the temple is charged. Every brick and stone of that temple, the doors and gates, should have become vibrant; then the whole temple will vibrate with sound.

A unique method is used to charge the bell that hangs in front of temples: whoever enters, rings the bell. He does it with total consciousness, not with a sleepy mind. When you ring the bell of a temple -- not half asleep but with alertness -- that creates a discontinuity in your thoughts, a sort of break in the chain of your thoughts, and you become aware of a changed atmosphere. There is a similarity between the sound of the bell and the sound of "Aum"; in fact there is some inner relationship. The sound of the bell continues charging the temple all the day long and the sound of "Aum" also charges the temple with its vibrations.

Many other things like that were made use of in the temple, they have their inner connections. It might be an earthen lamp filled with ghee, the burning of incense, or the use of sandalwood paste or flowers or any other fragrance -- all were related. It was not a question of a particular deity liking a specific flower, it was a question of the harmony of the temple. What type of sound and what type of fragrance was harmonious with the temple was decided through experiences. Only a certain flower with a certain fragrance which blended harmoniously with a certain sound was used; others with different fragrances were prohibited.

In a mosque only lobhan, benzoin oil creosote, could be used as incense, and dhoop and agarbatti incense in a temple. All these had their connections with sound. With the sound of "Allah," there is an inner harmony with the fragrance of lobhan. These links or connections were all discovered through the inner search for the ultimate; they were not found through any thinking process. I will tell you how this was done.

You may sit in a room where no lobhan has been burnt and repeat, "Allah" -- not just "Allah" but "Allahooh" with a special emphasis on "hoo." You will find that slowly that "Allah" sound disappears and automatically only "hoo" will go on being repeated. When this happens, suddenly you will find that your whole room is fragrant with the smell of lobhan. It was discovered that lobhan is similar to a substance that emanates from you. So lobhan is burnt in mosques with a view to helping people repeat "Hoo." Then the

process is twofold: the emanation of the fragrance from within a person may take some time, but the same fragrance can initially be provided outwardly in the mosque. But the repetition of "Aum" can never bring about the fragrance of lobhan. This sound strikes another center which cannot produce this smell.

There are separate areas of fragrance within our body, and these are linked with our thoughts and feelings.

That is why Jainas believe that Mahavira's body never gave out any bad odor. His body had a certain fragrance, on the basis of which it was possible to recognize a tirthankara. In Mahavira's time, eight other people claimed to be tirthankaras, but this particular fragrance was not coming from them. None of them was less knowledgeable than Mahavira, they were of the same spiritual stature, but they were not practitioners of that system of spiritual discipline which produces this fragrance, so their claims were rejected.

Buddha also was in no way inferior to Mahavira. He was of the same caliber and state of consciousness as Mahavira, but because he was not following the same method as Mahavira, his body could not emit the same type of fragrance. That fragrance had also emanated from Parshwanath, a tirthankara who had died long before Mahavira's time. His contemporaries were still living and they confirmed that Mahavira's fragrance was similar to Parshwanath's. The ultimate result of a certain mantra process was that particular. The ultimate result of a certain mantra process was that particular fragrance.

This was a memory-based arrangement for determining the authenticity of a tirthankara. So though Mahavira never claimed that he was a tirthankara, he was readily proclaimed to be one. Makhkhali Goshal, on the other hand, did make the claim but could not prove it. You may wonder at how fragrance was used as the criterion. The test had to be that deep and infallible -- words cannot be relied on. The whole individuality of that person should emit the special fragrance that would indicate that a certain flowering had happened within him, that the culmination of the mantra process which gives birth to a tirthankara had happened.

Makhkhali Goshal, Ajitkesh Kambal and Sanjay Vilethiputra were all claimants, were very knowledgeable, were of equal caliber to Mahavira -- each of them had thousands of followers who claimed that their master was a tirthankara -- but they all disappeared into oblivion. On the other hand, Mahavira was absolutely silent on this point and never made any claim. But in the end it was decided that only that person's body that omitted that particular fragrance could be a tirthankara.

Every mantra creates its own fragrance. Those who have practiced chanting "Aum" have known a certain fragrance. Similarly, every mantra produces a particular type of inner light. How much light should be provided in a temple was decided on the basis of that inner light -- neither more nor less. The ignorance of those who sit under dazzling electric lights in temples is simply amazing. They are not needed at all, because only that much light is needed as is within the inner sky -- a very soft and inoffensive light. So a ghee lamp was used because it is not at all offensive and does not dazzle the eyes.

It may not be easy to understand the difference between a kerosene light and the ghee light because we have never experimented with meditating on light. Light a lamp filled with kerosene oil and concentrate on the flame for one hour: your eyes will start burning and become tired and painful. Then light another lamp with ghee in it, and concentrate on that flame for one hour: your eyes will feel cooler and soothed. The inner experiences of thousands of people revealed all this, and parallels were found which became external aids. Of course, it is not possible to provide a lamp exactly the same as the inner light, so only the most approximate was found. The exact fragrance which is produced within you after chanting a particular mantra cannot be found outside, so we have to be content with the nearest approximation.

Sandalwood paste became popular in all temples. The place on the forehead where the sandalwood paste is applied is called the agyna chakra in Yoga. Practicing certain mantras produces an inner experience of sandalwood perfume, but the source of that fragrance is the agya chakra. Whenever the third eye experience intensifies, the sandalwood perfume is given out, so the sandalwood perfume has become symbolic of that experience, hence we apply sandalwood paste to the forehead. When the agya chakra emits this fragrance there is a sort of coolness felt, as if you have put a piece of ice on the third eye. There is a difference between cooling things and soothing things -- just the same as between a kerosene oil lamp and a lamp filled with ghee.

Ice is cold, but it is not balmy or soothing. The cooling sensation of ice lasts only a short while and is followed by a feeling of heat. Ice is certainly cold, but not soothing or balmy. The ultimate feeling is bound to be that of heat; you feel a little more hot than before. But sandalwood paste is balmy and not cold; it only

soothes. Coolness has a kind of depth. If ice is put on the agya chakra it will only make the surface cold. If sandalwood is applied to the agya chakra you will feel that its soothing effect is seeping into deeper layers beyond the skin. The coolness has to penetrate to where the third eye is located.

Those who experienced the working of the agya chakra and felt its balmy effect looked for a parallel and found it in sandalwood paste. It has the same fragrance as that which emanates from within.

All these external aids are just parallels. And when a temple is equipped with them, it becomes charged. So there is a stipulation that no one should go to a temple without a bath. Taking a cold bath breaks one's mechanicalness and thought associations. Nobody was allowed to enter the temple without ringing the bell. And nobody was to go into the temple in old or dirty clothes; in fact silk clothes had to be worn when visiting a temple, because silk helps in generating body electricity and protecting it, so silk clothes always remain fresh, however much you wear them.

All these precautions and arrangements made the temple charged, and so anyone also just passing by was affected by the magnetic field of the temple.

It is said about Mahavira that within a certain radius around him -- wherever he might be -- it was impossible to commit any violence. It was his charged field, within which no violence was possible. He was like a walking temple, and within that sphere anything happening would suddenly be changed.

Teilhard de Chardin coined a new word, noosphere, in place of "atmosphere." Atmosphere means the external environment. Noosphere means the mental or psychological situation, and within that field, certain types of happenings do not take place at all.

In earlier days, schools were conducted by rishis. The surrounding atmosphere of the schools was considered pure, inviolable. If anything wrong happened among the disciples, the rishi punished himself, not them, because it meant that the field had lost its essential quality -- so the disciples couldn't be blamed. To reprimand them was futile; some untoward event only meant that the field had lost its sanctity. So the master himself would repent, undergo a fast and purify himself.

But this idea was misunderstood by Gandhi. Self-purification was not meant to be a way to reprove anyone else, it was not intended to put pressure on another person. The idea was not to torture oneself or to go on fasting to death to change someone else's heart or conscience. Gandhi didn't understand. The rishi was not purifying himself to change somebody else, he was doing it to recharge the field or purify the surroundings. If the thinking pattern is transformed, if the mental sphere is transformed, If the thinking pattern is transformed, if the mental sphere is transformed, the man living within it will also become transformed. There was no question of changing someone's conscience but of changing the surroundings and the magnetic field everybody carries around themselves.

People like Mahavira were like walking temples. Such people cannot be expected to stay permanently in one particular place. So we need something else, more stable, which can become the center of life for a whole town -- something around which the lives of people will go on being transformed. We ng around which the lives of people will go on being transformed. We need a place, a temple, where we make our daily offerings and receive something in return. We may not even be aware what is happening, everything happens by itself. Anyone passing by the temple received something invaluable. There was a huge magnetic field created around it, and just as an iron filing attracted by a magnet is caught in its magnetic field, so anyone passing by the temple would be attracted and influenced by its energy. The field of a temple was like that.

It is said about Moses that when he went to the mountain he saw a divine fire burning there. The whole bush was on fire, but in the middle of it there were some flowers in full bloom and green leaves. Moses had set out in search of God. He immediately stepped towards the bush and then suddenly heard a voice coming from it, saying, "You foolish man! Leave your shoes a few paces away before entering this bush!" There was no demarcation li undergrowth -- so Moses continued walking further, looking for the border where he could leave his shoes. When he crossed a certain point, he ceased to be Moses; something within him changed. Just outside the border he left his shoes, entered the field and prayed for forgiveness for desecrating that sacred place.

A temple has a charged field around it which is very vibrant, and that field had a helpful influence on the entire village. It is not a fiction; results were actually achieved. The characteristic simplicity, innocence and purity of Indian villages for thousands of years was more due to the charged field of the temples than to the villages themselves. However poor a village, the existence of a temple in it was absolutely necessary. Without a temple everything seemed chaotic, without a rhythm.

For thousands of years villages had a sort of sacredness, and there were great, invisible sources of that sacredness. The worst thing which could be done to destroy the Eastern culture was to destroy that charged field of the temples. With these vibrant temples destroyed, the entire Eastern culture crumbled. That is why today people are skeptical about the value of temples. Whoever has gone to school or college and has been taught only languages and logic -- who has only developed his intellect and his heart is closed -- never has any experience of the life of the temple. So temples are slowly losing their significance.

India cannot be India again until temples become alive again. The whole alchemy of India was in its temples; from its temples India received everything. There was a time when everything that happened in the life of a person was considered to be because of the temple. If he was sick he went to the temple, if he was unhappy he ran to the temple; even if he was happy he ran to the temple to give thanks. If something good happened in the family he went to the temple with fruits and flowers; if there were problems he would go to the temple to pray. For him the temple was all and everything. All his hopes, expectations and ambitions revolved around the temple. However poor he was, he kept the temple decorated with gold and silver and all sorts of jewels.

Today we think all that extravagance for the temple is mad. How stupid, when people are dying of hunger, that new temples are being built! Stop this! Make hospitals and schools; let the temples be opened up for refugees, let them be used. Because we have forgotten the real use of temples they have become useless. We think, "Why should gold and silver and jewels lie in temples when people are starving to death?" But it is worth remembering that only such hungry people have given the gold and diamonds to the temples; whatsoever they felt to be the most valuable, they gave to the temple, because whatsoever they had known of great value in their life, they learnt from the temple. There was nothing which would sufficiently repay their debt, so whatever they had they gave. Whatsoever was done was done for a reason, because nothing can continue for thousands of years without good reason. The invisible fruits of the temples' influence were continuously being received. There were clear and conscious benefits to being near a temple.

Man always forgets. Whatever is very high and of value we forget; whatever is trivial and commonplace we remember continually, twenty-four hours a day. We have to make an effort to remember God, but our desires and passions don't need to be remembered, they are there all the time. Going downhill is easy; going uphill is always difficult.

So the temple was built in the center of the village so that during the day one could go there as frequently as needed. It kept the search alive. Very few of us naturally remember what we are looking for; most of us only feel inspired when we actually see things. When there were no airplanes, we didn't have any desire to travel by airplane. Yes, someone like the Wright Brothers did dream of fly because they invented the airplane, but the ordinary person won't have such dreams unless he sees an airplane.

So when we could see godliness personified within the shape of a temple, something of godliness lingered on in our minds. This was especially so for people who could not visualize the unmanifest god. For those who could, there was no need for a temple. But in one way these people caused great harm to the temple because they said there was no use for temples and that they should be dispensed with.

I myself used to say that temples are useless, remove them; but slowly I began to realize that if temples are destroyed, how will those who can't visualize an unmanifest form of godliness be ever able even to think of godliness? From that angle sometimes difficulties do arise. If a person like Mahavira, who never needed a temple, speaks from his level of consciousness, he may want temples removed; but if he thinks about your need, he will stop saying so.

The temple remains a source of inspiration for the twenty-four hours of our day. You remember that there is one more door in life other than your shop or house, apart from your wife and wealth... a dimension which is neither part of the market nor of desires. It gives you neither wealth, nor fame, nor the satisfying of desires; the temple reminds you of that continuously. There are moments in life when you are tired of the marketplace, bored with your family: in such moments you can find harmony in the temple.

If the temple is destroyed then there is no other alternative. If you are tired of the food at home, you can go to a hotel or restaurant. If you are tired of the market, where will you go? The temple provides a different dimension, away from the world of give and take. So those who made temples like the marketplace have destroyed them. The temple is not a place for bargaining, it is a place for rest and relaxation, where, tired and exhausted from all your worldly activities you can find relief and peace. There are no conditions to enter the temple, the temple accepts you as you are. There does exist a place so simple that you are accepted as you are.

Many times you have become tired of the type of life you are living. At such times you might have felt

the door to prayer open. And if even once the door opens then it can open again and again, even in your shop and your home. Whenever you want, that door should be easy for you to reach at any time -- because the moments that can be call truly great come rarely. It is not necessary to go on a pilgrimage, or in search of a Mahavira or Buddha. Such moments are too short-lived. There should be somewhere just near at hand which you can simply enter.

Childhood memories are very important. Scientists say that by the age of seven a child learns almost all the fundamentals; on that the superstructure of his knowledge is built. Very little that is new is added, but a of his knowledge is built. Very little that is new is added, but a few basic things can be added. If we are not able to form an association with the temple in the child's mind by the time he is seven then it becomes difficult, even impossible, to do so later. A lot of effort will be needed and then too the memory will only be superficial.

That is why we wanted the temple to be the child's first memory after birth. His surrounding were planned in such a way that he would grow up near the temple, gradually coming to know it and absorbing it in his life. The temple would become an integral part of his being, and when he entered the worldly life, the temple would have its own special place inside him because was to provide a retreat for him during all the hectic activities of his life. So we wanted the temple to have a place in his mind from his very birth; later on it would be difficult....

All those who lived in the vicinity of the temple had an impression of it imprinted on their minds. It went so deep into their unconscious that it was no longer a matter of thought but became a part of their being. So all the world over, the forms and shapes of temples may have differed, but the temple was indispensable.

Now in the world that is being shaped the temple is not considered indispensable; other things have taken that place -- schools, hospitals and position; other things have taken that place -- schools, hospitals and libraries. But they are very material and have no connection at all with the beyond. Instead, what is needed is something which indicates the transcendental. When we get up in the morning, we should hear the temple bells ringing; when we go to sleep at night, we should hear the religious songs from the temple.

There is an incident in Mahavira's life.... A thief was lying on his deathbed, and his son asked him to give him some final word of advice that would help him in his work. The thief said, "Don't have anything to do with a person called Mahavira. If you know he is in your village, run to another. If he passes your way on the road, hide somewhere on a side street. And if without realizing it you are somewhere where you can hear his words, close you beware of him!"

When the son asked him why he should be so afraid of Mahavira, his father told him not to argue: "Just listen to what I say. If you go near that man our business will be in danger and the family will starve."

What happens next is very interesting. The son of that thief always ran away from Mahavira, but one day he made a mistake. Mahavira was sitting silently in a mango grove, and, unknowingly, the thief's son happened to pass that way. Suddenly yyhavira started speaking. The thief heard half the sentence, closed his ears and ran. But he had already heard half the sentence, and that landed him in a lot of trouble.... He was being chased by the police -- the whole state police were after him for his thieving -- and after a few weeks he was eventually caught.

Thieving was in his family and so he was an expert in his trade. He was so clever that he never left behind any incriminating evidence. It was well known that he was a thief and had committed a lot of thefts; everybody knew about it, but there was no evidence. So there was no alternative but to make him confess.

He was made totally drunk and kept in such a state of intoxication that he remained unconscious for two or three days. When he did open his eyes again, he was still in a state of semi-consciousness. All around him he say beautiful women standing and he asked where he was. He was told that he had died, and that preparations were being made to take him either to heaven or hell. He was told that people were waiting for him to become conscious so that he could confess the sins he'd committed. If he did, he would be taken to heaven; otherwise he would be sent to hell. If he spoke the truth he would be saved.

He felt that now he should tell the truth and not lose the chance of going to heaven; now that he had died there was nothing to fear. But just at that moment he remembered that half-sentence he had heard Mahavira say. Mahavira had been talking about gods and ghosts. He had also hinted about the yamadoots, who take people to the worlds beyond death. The thief had heard him say that the toes of yamadoots are always inverted: he opened his eyes and saw that the feet of the people standing by him were normal, so he became alert. He now saw there was no need to confess. He saw through the trick, and said that he had not

committed any sins; what could he confess? If they wanted they could take him to hell. But as he hadn't committed any sins, how could they? So they had to let him go.

He went running to Mahavira, fell at his feet, and asked him to complete the sentence which had saved him. When half of Mahavira's sentence had saved him, of how much more benefit would be the whole sentence! He said he was totally surrendered to Mahavira. Sometime or other he was bound to be caught and hanged but if he heard the rest of the sentence he might still be saved. So Mahavira used to say that even if half the sentence of an awakened one was heard, it could be useful one day.

Similarly, a man running past a temple, or just passing by casually, hears the sound vibrations coming from a temple or smells the fragrance of the place... and even that can be of help to him.

Hidden Mysteries

Chapter #2
Chapter title: Alchemical Secrets of Places of Holy Pilgrimage

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In the Pacific Ocean there is a small island, Easter Island, on which there are one thousand huge stone idols, all about seventy feet tall. The population of the island is just two hundred. It was found, when that island was first discovered, that it was so small, it couldn't produce food for more than two hundred people. When only two hundred people can live there, it was surprising to find such huge stone idols and as many as one thousand! Five idols for every person! Those people would not have been able to make such huge idols even if they wanted to, because their lives are spent in taking care of their day to day needs. What could be the purpose of those idols? Who would have made them and why? Many questions arose for historians.

In central Asia there is another place that is equally puzzling. It could have been meant to be used for an airport, but as long as airplanes were not made, that wasn't possible. The area seemed to be developed fifteen to twenty thousand years ago. Only after the airplane was invented could we understand its use, could we understand that that place in central Asia must once have served as an airport.

I am telling you these things to convey to you the idea that we will not be able to understand the significance of places of pilgrimage until we ourselves realize the need to have them.

When the idols of Easter Island were photographed from airplanes, it could be imagined that they were installed at certain geometrical points, in such a way that they could be seen from the moon on particular nights. Those who have studied this subject think that we, in this century, are not the first people to look for life on other planets. Many times before experiments and attempts have been made to find animals and other forms of life on other planets so that communication could be established with them. Not only that, but beings from other planets also seem to have made contact with our earth.

These twenty feet long idols are not meaningful in themselves, but when their whole pattern is observed from a plane there are indications of some signs and secret messages. Those signs could only be read from the moon. But as long as we had not seen the idols from a plane we could not imagine their possible use; they were still then just idols. In the same way there are many things on this earth about which we will know nothing until our civilization investigates and sets up a similar situation again.

Just three or four days ago, I was talking about a small iron box which was found in Tehran. It was kept in The British Museum for a long time, for many years it was just lying there. Now it has been found to be a

type of battery which was used in Tehran about two thousand years ago. It was beyond the imagination that in Tehran, two thousand years ago, such a battery existed. But now it is an established fact that it is a battery. If we had not invented the storage battery we would never have been able to imagine that that such a box could be a battery.

A tirtha, a sacred place of pilgrimage, is a unique invention, very deep and symbolic, made by an ancient civilization. But our present civilization has lost all knowledge about the significance of such places. Today visiting a place of pilgrimage is just a dead ritual for us. We just tolerate them, without knowing why places of pilgrimage were established, what their use was and who made them.

Whatever can be seen from the surface is not everything. There are some hidden meanings which are not visible from the outside. We should understand first that our civilization has lost the purpose and meaning of the sacred place of pilgrimage and so today people who go on a pilgrimage waste their time. Those who oppose the idea are also wasting their time, however right they seem to be, because they know nothing about such places. Neither the people who visit the places of pilgrimage, nor those who oppose the idea know the purpose of them, so let us understand a few things about them....

There is a famous place of pilgrimage for Jainas known as Samved Shikhar. Twenty-two out of the twenty-four tirthankaras of the Jainas have died there, have left their bodies there. It all seems to have been pre-arranged; otherwise it is impossible that out of twenty-four, twenty-two should happen to die, with long periods of time between them, in the same place. If we believe the Jainas there is a gap of one hundred thousand years between the first and the twenty-fourth tirthankara. That twenty-two of them died in the same place is worth thinking about.

The place of pilgrimage for Moslems is the Kaaba. Until the time of Mohammed, there were three hundred and sixty-five idols in Kaaba -- a different idol for each day of the year. All these idols were removed or destroyed, but the central stone which was the center of the temple was not removed. The Kaaba is more ancient than the Muslims' religion. The history of Islam is only about fourteen hundred years old, but that black stone in the Kaaba is hundreds of thousands of years old.

Another interesting fact is that the stone does not seem to belong to our earth. How did it come to earth? The only hypothesis we have is that it is part of a meteor. Within twenty-four hours of the disintegration of a meteor, thousands of stone fragments fall to the earth. Many of these are burnt up before they reach the earth. At night when we see stars falling -- these are not stars but meteors. Sometimes even huge stones manage to reach the earth; these stones are of a different composition. The stone at Kaaba is such a stone.

But some people who have gone deeper into this feel that such big stones could have been brought to earth and left here, just as our astronauts have left a few things from earth on the moon. Whatever the astronauts have left on the moon will remain there safely, even if there is a nuclear war and life on this earth is destroyed. If ever some civilization reaches the moon, they will be very surprised to see those things we have left there.

So the stone at Kaaba may not be part of a meteorite but may have been left by some inhabitants of another planet. Perhaps it was once possible to establish a connection with those inhabitants through the medium of that stone. But now, only the worship of it has remained. The science of how it might have been used as a means of communication is lost.

An unmanned Russian spaceship became lost because its radio contact with the earth broke, so it was not possible to trace it. Whether it was burnt up, destroyed, or is still somewhere in space is not known. But if it has landed on some planet, and if the inhabitants of that planet could repair the radio they could re-establish contact with the earth. Otherwise they might break it up, or store it in their museum. They may even be afraid of it, may wonder at it or they may even start to worship it. The Kaaba stone may be one such instrument sent out by spacemen from some other planet to establish contact with the earth.

I am telling you this only as an illustration to explain that a sacred place of pilgrimage was a means to establish contact, not with any living beings in space but with enlightened souls who once lived on this earth.

A very deep and intense experiment on Samved Shikhar was made by the twenty-two tirthankaras, just as they were leaving their bodies. On that mountain they tried to intensify and multiply the vibrations of their developed consciousness so that it would be easier for us to communicate with them. It was thought that if so many souls of such consciousness left their body from the same place, a path between that place and another plane could be laid. And such a path has existed.

The rainfall is not the same everywhere on earth: there are some areas of heavy rain, where it rains as

much as five hundred inches, and desert areas where there is no rain or it is very scarce. Similarly there are places which are very cold, where there is nothing but snow everywhere; and there are areas so hot that it is difficult to make ice. In the same way on the earth there are places with high density consciousness and low density consciousness. Conscious attempts have been made to create areas of high consciousness, fields charged with human consciousness. They do not happen automatically, but are a result of the consciousnesses of powerful individuals.

Twenty-two tirthankaras traveling to that one mountain, entering samadhi and leaving their bodies there, created a highly charged field of consciousness, in some special sense, at Samved Shikhar. It was intended that if someone sits there, chanting the special mantras given by those twenty-two tirthankaras, his journey in out-of-the-body experiences will immediately begin. This is as scientific an experiment as any which takes place in a laboratory.

The only reason for creating the places for pilgrimage was to experiment with creating powerfully charged fields of conscious energies, so that anyone could easily begin his inner journey.

There are two methods of making a boat move. One method is to open the sails at the right time in the direction of the wind and not use the oars; the other method is not to open the sails, but to help the boat move with the use of the oars. The places of pilgrimage are places where a stream of consciousness is flowing automatically: you just have to stand in the middle of the stream where the sails of your consciousness open up and you begin your journey onwards. You will be able to travel far more easily and faster in such places than anywhere else, and alone. Elsewhere, you may unknowingly reach some negative place and open up your sails in the wrong direction: you may move further away from your destination and become lost.

For example, if you are sitting in meditation at a place which is full of negative emotions -- where butchers are killing animals the whole day -- there will be a great struggle and conflict in your mind. In meditation you become very receptive, open and vulnerable, so whatever is happening around you at that time enters you. So when you meditate it is always necessary to choose a place which will not take you in a wrong direction. Whenever, during meditation, you have disturbing thoughts or find it difficult to be silent, move from such a place.

You can sit in meditation in a jail too, but that requires a very strong individuality. There are different methods to help you meditate in a jail: you create a line of demarcation over which negative forces cannot enter.

But in a tirtha, a holy pilgrimage place, such a line is not necessary. In such a place you drop all resistance and open all your doors and windows. There, positive energy is flowing in abundance. Hundreds of people have traveled into the unknown from there and have created a path. It is as if they have made a path by cutting down trees and removing the bushes blocking the path, so that those walking behind them find it easier to travel. On the religious path, efforts are made by the higher, stronger consciousnesses to help weaker people, in every way. The place of pilgrimage was one such experiment.

A place of pilgrimage is where the currents are flowing from the body towards the soul, where the whole atmosphere is charged; from where people have achieved samadhi, from where people realized their enlightenment. Such places have become specially charged. In such a place, if you just open your sails, without doing nothing else, your journey will begin.

So all religions have established their places of pilgrimage. Even those religions which were against temples have done it. It is surprising that religions that were against idol worship and temples established places of pilgrimage. It was easy to remove idols, but places of pilgrimage could not be removed because such places have a value which no religions could oppose or deny.

Jainas are not basically idol worshipers, nor are Mohammedans nor Sikhs nor Buddhists; in the beginning Buddhists were not idol worshipers at all. But all of them have established their sacred places of pilgrimage. They had to. Without such places there is no meaning for a religion. If there were no such places, everything would have to be done by the individual, and in that case there would be no meaning or purpose in a religious commune.

The word tirtha means a sort of jumping board from where one can take a dive into the infinite ocean. The Jaina word tirthankara means a creator of a tirtha, of a place of pilgrimage. A person can only be called a tirthankara if he has charged an area into which ordinary people can enter, open themselves up and begin their inner search. Jainas call them not incarnations but tirthankaras. A tirthankara is a greater phenomenon than an incarnation, because if the divine enters a human form it is good, but if a man makes a place for others to enter the divine, it is a far higher event.

Jainism does not believe in a god, it believes in man's potential. That is why Jainas could benefit more deeply from the tirtha and the tirthankaras than followers of any other religion. In the Jaina religion there is no concept of "God's grace" or "God's compassion." Jainas do not think that God can give any help; the seeker is alone and has to travel by his own effort and energy.

But then there are two ways in which he can travel.On the first, every man has to travel in his own boat, with the strength of his own hands, using the oars. One out of many may succeed. But on the second path you can take the help of the winds and open up your sails so that you can travel faster and more easily.

But are such "spiritual winds" available? This is the whole purpose of the places of pilgrimage.

Is it possible that when a person like Mahavira is there, all around him, from some unknown direction, a flow of energy begins? Can he create an energy flow in a particular direction so that if anyone enters that current he will just be carried along by it and will reach his ultimate destiny?
In fact, this flowing in a spiritual direction is the holy pilgrimage.

There are physical indications of such places of pilgrimage, but as time passes, those signs may disappear. So they have to be protected by building temples or erecting huge idols so that the footprints of those great seers can be preserved. Great care has to be taken so that those places do not shift even by an inch from where the event had happened sometime in the past.

Great treasures have been hidden underground for which a search is going on even today. For example, the richest treasure on earth, for which a search is going on -- that of the last czar of Russia -- have been buried somewhere in America. It is certain that such a treasure was hidden there because the czar was only dethroned in 1917, not long ago. On a map, the exact location is available, but the description cannot be decoded. Similarly the hidden treasures of the Gwalior king's family is somewhere in Gwalior. There is a map, but the exact location cannot be decoded. Such maps are made in a secret code, otherwise they might fall into the wrong hands.

Similarly the places of pilgrimage places are well indicated, but the exact place where the spiritual event took place may not be known. Such places are hidden from ordinary people. This is very confusing. You may go to some place where it is said Mahavira reached nirvana, but there is a great possibility that the exact spot is a little away from the place shown to everyone. The real location is shown only to those people who are authentic and deserving seekers. There, those people can bow down in respect and return home. The real location will be kept hidden for those who come there out of an authentic spiritual search and who need that help for the jump.

There are many such places.... In one Arab country there is a small village called Alkufa where no civilized man has been able to enter. We have gone to the moon, but no traveler has yet entered that small village. Up till now it has not been possible to locate this village. There is no doubt about its existence, because history mentions it and there are also maps available. The location is hidden for a special purpose. When some Sufi reaches a deep state of consciousness during meditation, he finds the key to the path; he is able to visualize the whole of Alkufa. Otherwise, whatever maps are available are false, to misguide people.

Many pilgrims from Europe have tried to reach Alkufa for the last three centuries. Many of them died before they could return. Those who did come back, didn't reach the village but had just been roaming around. One can reach only through a special meditation, during which Alkufa becomes manifest. Once he sees the place he caught a glimpse of in meditation the Sufi meditator walks to it. Alkufa is a secret holy place, more ancient than Islam. The places of pilgrimage which are well known and can be visited by any pilgrim are not the real ones; the real one is nearby, but hidden.

An interesting incident happened.... When Vinoba Bhave, Gandhi's chief disciple, went to the Vishwanath temple in Benares. with harijans -- India's lowest caste -- Karpatriji, an orthodox Brahmin scholar, said, "You may enter, but now we shall have to make another temple, because this one has been desecrated." He actually began constructing another, because to him the old temple had become useless. Superficially, Vinoba seems a more understanding person than Karpatri. Karpatri was very traditional and ignorant of the modern world's trends and knowledge. But regarding the deep secret that he was trying to support, he seems to be more knowledgeable.

The truth is that the Vishwanath temple is not the real one, and the one Karpatri wanted to have built instead of it, wouldn't be the real one either. The real temple is a third one, which has to be kept hidden, otherwise any socio-religious reformer would desecrate it. The Vishwanath temple which is now standing is already desecrated. There is no difficulty in desecrating a temple; you can if you want to. Any other temple being built there will also be false, but a false one will always have to be there so that the real one can remain hidden.

There are secret keys, mantras, through which to enter Vishwanath temple, just as there are for Alkufa. Occasionally, some fortunate seeker, who has the knowledge about the mantra, may be able to enter, but otherwise pilgrims go to the false temple, worship there and return to their home. But this temple has developed a sort of sanctity over thousands of years, even though it is false, because for so long people have believed it to be the true one.

All religions have tried not to allow a person of another religion to enter their temples or places of pilgrimage. Why? Those who made those rules knew the dangers for such entrants. In a way, it is like a notice hanging on the entrance of an atomic energy laboratory, warning, "No entry except for atomic scientists." We agree that such restrictions are necessary -- it is dangerous for non-scientists to enter -- but when such restrictions are made in connection with a temple or place of pilgrimage, we don't agree. We do not know that they also have their own science. These temples and places of pilgrimage are meant for specialists.

It is like a conference of doctors standing around a patient discussing his disease. The patient listens to them but can't understand them because they are talking medical jargon, using Greek and Latin words. It is not in the interest of the patient to understand. Similarly, all religions have developed their own code languages. They have their secret holy places, their secret languages and secret scriptures. So what we understand to be places of pilgrimage are almost certainly not the right places. Such great traditions have to be preserved because if they fall into the wrong hands, they may be misused. Ordinary people will only get into difficulties and will not benefit from them.

It is said that if you are allowed to enter the Sufi village of Alkufa you will become mad. It is said that anyone entering accidentally will leave the village, mad, because Alkufa is full of vibrations which cannot be tolerated by the ordinary mind. So it is better not to enter the town without the necessary preparation and discipline.

It is said that it is not possible to sleep in Alkufa, so it is natural that those who haven't experimented deeply in staying awake will go mad. The greatest accomplishment among Sufis is the night vigil; they keep awake the whole night. If a person does not eat for ninety days he will become very weak, but he will not die or go mad. An ordinary healthy man can easily fast for ninety days, but he cannot remain without sleep for even twenty-one days. He can go without food for three months, but he cannot go without sleep for three weeks. Three weeks is a very long time -- it is difficult to remain without sleep for even one week -- but it is impossible to sleep at all in Alkufa.

A Buddhist bhikkhu was sent to me by someone from Sri Lanka. For three years this bhikkhu had not been able to sleep properly. The whole time his hands and feet were trembling, he was continuously perspiring and he was very disturbed. He was afraid to even take one step -- he had lost all confidence in himself. He was almost deranged. Strong tranquillizers couldn't help him sleep, but only lie down, listless; inwardly he was still awake.

I asked him if he had ever practised Buddha's anapansati yoga, because for a Buddhist bhikkhu this practice is unavoidable. He said he was. So I told him that he should give up the idea of getting any sleep, because anapansati yoga is a practice which makes sleep impossible. But it is only the initial step in a practice; once it is impossible to sleep, there is another practice that must immediately be given. If you continue to do only the first part without this second step, you will become weak; you even may become mad and die.

Once sleep is destroyed from within, the quality of your consciousness changes so much that then further progress can be made. When I asked the bhikkhu if he knew the second phase of that practice he said no one had told him about it. The second part is not mentioned in any book, and writing about only the first part is dangerous because anyone who follows it will be unable to sleep. This was the reason why things were kept hidden, so that they should not harm anyone. They were meant to guide those who need help in their spiritual search.

This is why places of pilgrimages are necessary, but the real ones are kept hidden. The false places are created to keep you off the track until such a time when you are ready for the real. No wrong person should reach the authentic place, but the right person will always find it.

Every place of pilgrimage has its own key. If you want to find the pilgrimage place of the Sufis, you won't be able to with the keys of the Jainas, and the Jaina places of pilgrimage can't be found with the use of Sufi keys. Every religion has its own keys. I do not want to name it, but I shall tell you about the key of one place of pilgrimage.

The Tibetans have special mystical diagrams or yantras. These are keys. Hindus also have such instruments, thousands of them. In their houses, they write words like "Labha-Shubha" -- "Prosperity and Goodness" -- and they write some numbers underneath, without knowing why they are doing it. In their house there may be some such yantra, which can be the key to a place of pilgrimage. They have no idea what they have written, but they go on doing it only because their forefathers were doing it.

Every outwardly created figure creates a figure within your consciousness. For example, if you keep staring at your window for a few minutes and then close your eyes, you will see a negative impression of the window frame. Similarly, if you meditatively concentrate on some instrument, you will create within your mind a negative impression of its particular figure or its digits. These can be seen within after some special meditation practices. If you can invoke these images, then at such moments you can immediately begin your pilgrimage into the spiritual.

There is a story in the life of Mulla Nasruddin.... He lost his donkey -- and that donkey was his only wealth. He searched for him through the whole village. All the villagers joined in the search, but without success. Then the people said that as it was a holy month, and many pilgrims were passing through the town, perhaps the donkey had followed them. Otherwise, they had all searched the town and hadn't been able to find him, so Nasruddin should accept that he was lost.

But Nasruddin said he would make one last attempt to find him. He immediately stood still and closed his eyes. Then he bent down and started walking on all fours. He walked around the house and then the garden, and finally he reached a large pit into which his donkey had fallen. His friends were surprised and asked him what his trick was.

Nasruddin said, "I thought that if a man cannot find a donkey, then the key to finding it is not with him; to find the donkey I have to become like a donkey. So when I began to feel like a donkey, I thought if I was a donkey looking for a donkey where would I look? As soon as I thought that way, I went down on my hands and knees and started walking like a donkey. I do not know how I found the place, but when I opened my eyes, I saw I had reached the pit, and there was my donkey!"

Nasruddin is a Sufi saint. Anyone can read this story and laugh it off as a joke, but there is a key in it. It is a key to searching, and in a spiritual sense, this is the only way to search. So every place of pilgrimage has keys and yantras. The main reason for the existence of such places is that they put you in the middle of a charged current, which you can flow with.

Another important fact is that in the life of man everything except his consciousness is made from matter. But we do not know what that inner consciousness is. We know only our body, and the body is related in every way with matter. So let us now look at another kind of alchemy so that you can understand the second meaning of a place of pilgrimage....

The alchemists' experiments are very deep. Alchemists say that if water is converted into steam, and then that steam back into water, and the water again into steam -- if you do this again and again thousands of times -- then that water acquires a special quality not found in ordinary water. Earlier, this assertion was taken to be a joke: How could the quality of the water change? If you repeatedly distill water what difference can it make? -- the water will remain distilled. But now, science has also accepted the fact that the quality of such water does change, although just how it happens is not known. But there is no doubt that there is a qualitative change in the water, and repeating the experiment hundreds of thousands of times produces a still better quality of water.

You may be aware that seventy percent of our body is made up of water. The chemical composition is just like that of sea water. If you don't eat enough salt, the salt content within your body diminishes, becomes less than that of sea water. If the percentage of salt in your body is changed, there will be changes in your consciousness. If you drink water which has been distilled one hundred thousand times, it brings about changes in many of your desires and attitudes. The alchemists were making such experiments. Distilling water hundreds of thousands of times may take several years, but the alchemist does this.

It brings about two types of changes. The first will be in the alchemist's mind. Doing the same thing again and again can become boring after a few days. If out of boredom he stops the process, he will go back to his old state of mind; but that moment of boredom is the turning point. If he continues in spite of the boredom he will give birth to a new consciousness.

If you go to sleep at ten o'clock every night, then exactly at that time you will feel sleepy. But if you decide not to sleep and keep awake, after half an hour you should become more sleepy, but what actually happens is that you will find you feel more fresh than in the morning. There was a turning point at ten

o'clock; it was your habit to sleep then, but if you ignore your habit, then you break the body's automatic arrangement, and when the body realizes that it will have to stay awake it releases fresh energy from a reservoir which it keeps for emergencies and you feel fresher than ever.

Now the person who has distilled water a thousand times becomes bored, but his master will tell him to continue -- maybe it will be for ten or fifteen years. A point comes when he will feel that if he distills the water one more time he will not be able to bear it, he will drop down dead. But his master will insist he continue the process, whatever the consequences. So on one hand the quality of the water will change, and on the other, his consciousness will also slowly become transformed.

It is like the water of the River Ganges. Up to now scientists have not been able to understand why there are certain qualities in its waters which can't be found in the water of any other river of the world. Even the rivers that flow from the same mountain from which the Ganges flows, do not have the same qualities as the Ganges. The mountain is the same, the same clouds shower water over it, the ice of the same peak melts and flows into the waters of all the rivers, but the quality of their water differs. It is difficult to prove the difference, but the whole of the River Ganges is an experiment of alchemists.

It has been attempted to treat the whole river alchemically. That's why Hindus have so many of their holy places on the banks of the Ganges. This was a great experiment to give something special to the waters of the Ganges. Now chemists and scientists have also agreed that there is something special about its waters. If you save the water of any other river it will spoil and go bad, but the water of the Ganges doesn't, however long it is stored. You can keep that water for years without it changing, but if you keep some water of any other river you will find that it becomes foul within a few weeks. The water of the Ganges keeps its purity and remains unchanged for years. It is because of this that Hindus have established their tirthas along the banks of its river.

If you throw dead bodies into other rivers, they become dirty and will begin to smell badly, but the Ganges absorbs thousands of dead bodies without stinking. It is surprising that though bones do not normally dissolve in water, they do in the water of the Ganges -- nothing remains. In the Ganges everything immediately disintegrates, returning to its original elements. Hence the insistence that dead bodies should be thrown into the Ganges, because in any other river they may take years to disintegrate, but the Ganges does the work quickly.

The Ganges does not flow like any ordinary river from a mountain, it has been made to flow. This phenomenon is not easy to grasp. The Gangotri, the so-called place from where the Ganges has its source, is not the real source of the Ganges. Pilgrims go to the Gangotri, make their salutations and then return home. But this is then the false Gangotri, the real has always been hidden and protected for thousands of years. It's not possible to reach there by ordinary means, but only by astral travel. It is not possible to reach there with the physical body.

I told you earlier about Alkufa, the city of the Sufis. There you can reach physically, even unintentionally. If you go in search of it you can be misled by a wrong map, but if you have not set out to search for it, you can just reach there without meaning to, by mistake. So you can stumble across Alkufa -- but the Gangotri cannot be reached with the physical body, only with the astral body. The Gangotri cannot be seen with the physical eyes. In meditation the physical body has to be left behind and then the astral body can travel to the Gangotri; then and then only will one understand what the secret of the special qualities of the water of the Ganges is. At the source from where the Ganges flows its water have been treated alchemically. On both banks of the source of the river Hindus have made places of pilgrimage.

You may wonder why all the Hindus'places of pilgrimage are on the banks of rivers, while all the Jainas' are on mountain tops. Jainas make their places of pilgrimage only on mountains that are absolutely dry and without any greenery. Mountains with vegetation and trees will be rejected; even large mountains like the Himalayas have been ignored. If just any mountain would do there could be none better than those of the Himalayas. But the Jainas wanted a dry mountain, open to the scorching sun, with the least possible vegetation and with no water. The reason is that the alchemical changes which they are experimenting on are connected to the fire element of the body. Hindu alchemy, on the other hand, is related to the water element.

Both have their separate keys. Hindus would never think of having a tirtha not within the vicinity of water, of a river flowing by, with the beauty of green vegetation. They experiment with the element of water, whereas Jainas are working on the fire element and so depend more on the generation of tap, heat, in the body.

Hindu scriptures and sannyasins emphasize the water element, so a Hindu sannyasin consumes

sufficient milk, curd and ghee to maintain enough humidity or moisture within his body. Without sufficient moisture, the Hindu key will not function. The whole effort of the Jainas, on the other hand, is to produce a dryness within, so Jaina sadhus don't even take a bath, because they want to preserve a state of dryness. These Jaina sadhus become dirty and they stink! But they are not able to explain why they don't take baths. Why do they only very sparingly wash themselves? Water is not their key, but fire, and the fire element in austerity and self-mortification. They want to arouse fire internally in every possible way. If they pour water on their bodies the fire within will be weakened. So you will find the Jaina sadhu on barren, dry mountains, without greenery and water, where everything is hot and he is surrounded only by stones.

All religions use fasting, but except for Jainism, no religion prohibits water during fasting. Jainas who are householders are advised that even if they can't do without water at other times, at least they should avoid drinking water at night. But they only understand by this that they shouldn't drink at night because they might unknowingly kill unseen germs and insects. In fact, all these rules are meant to intensify the fire element. Another interesting fact is that if a man drinks a minimum of water, as Mahavira used to, it helps to preserve a his celibacy, because the semen will begin to dry up. Even a little moisture can make the semen flow.

So all Jaina places of pilgrimage will be on mountains. The authentic Hindu tirtha will be on the banks of a river, in a beautiful, lush-green place -- but the mountains chosen by Jainas are ugly, because the beauty of a mountain is lost when there is no greenery.

Jaina sadhus will not take a bath or clean their teeth: why use even the amount of water needed for brushing your teeth? The whole principle of dryness has to be understood properly to understand the Jaina scriptures. All of their austerities are to arouse the fire, and if the connection with water is completely broken this is a negative way to keep the fire burning.

Inside us there is a balance of all the elements: if you want to go on a spiritual journey through one of the elements, the balance will have to be broken by dropping the use of the opposite element that balances it. So if you concentrate on the fire element, water will become inimical to your work, because the less water in the body, the better the fire will burn within.

The Ganges is a deep chemical and alchemical experiment, and by taking a bath in the Ganges, an individual will enter the tirtha. As soon as he takes the a bath, the water element within his body is transformed. This transformation will only last a short time, but if the experiment is done properly, the spiritual journey begins. Remember that if someone who has begun living on the water of the Ganges takes any other water, it will not suit him and will create difficulties.

Attempts have been made to create the qualities of the Ganges in many other places, but they have failed because the real keys for doing so are lost. Bathing in the Ganges and then immediately going into a temple or to a holy place is only a way of using the outer for the inner spiritual journey.

The pyramids of Egypt are tirthas of some old, lost civilization. One interesting fact about the pyramids is that there is complete darkness inside. Scientists think that it is not likely that electricity existed when the pyramids were built -- some were constructed ten thousand years ago and others twenty thousand years ago. It is possible that people entered them with the help of burning torches, but there are no signs of smoke anywhere on the walls or ceilings of the pyramids. The paths within the pyramids are very long, with many twists and turns, and along them it is very dark. There could not have been electricity because there are no signs of electric fittings or a source to supply power. Torches burning oil or ghee would have left some signs of smoke. So a problem arises as to how people went inside. If no one went in, as some people suggest, why were so many paths made? There are many paths, staircases, doors and internal windows and also places for people to sit or stand about. But what was all this for? This has remained an unsolved puzzle. Some people guess that the pyramids were a whim of some emperor or king.

The most plausible explanation is that they were tirthas. When someone experiments in the right way with the inner fire, his body emanates a light. Such people were qualified to enter the pyramids. Neither electricity nor torches were ever needed, their body light was sufficient to move around inside the pyramid. But such body light is only produced through special meditative practices. So the producing of that body light was itself the test of certain people's right to enter.

In the early nineteen hundreds, when investigations were being done on the pyramids, one of the scientist's assistants became lost. With the help of search lights they looked for him everywhere -- for twenty-four hours he could not be found. Then after twenty-four hours, some time around twoo'clock in the morning, he came running towards them, almost deranged.

He said, "I was feeling my way in the darkness and I suddenly became aware of an opening. I went through it, and as soon as I did the door shut behind me. When I looked back the door was already closed. Yet when I had first approached it, there was only an open passage, nothing there like a door. But as soon as I entered that part of the passage, a door closed behind me; a heavy rock slid down, sealing off the exit. Then I shouted, but there was no response. I had no choice but to keep walking, and the things I saw...! It's difficult to describe...."

It is true that he was lost for twenty-four hours and that when he was found he was half insane, but what he described as having seen was incredible. The whole search party tried to find the door, but couldn't -- he could neither show where he had entered nor where he came out -- so it was concluded that the man must have either fainted, or gone to sleep and dreamt. But anyway, whatever he related was made a note of.

Some time after, during further explorations, the group found a book which described similar things to what the man had related. So the mystery deepened. It was thought that these things were in some sealed off room which opened up only under the influence of someone who is in a certain psychic state. Perhaps it had been accidental, perhaps it was a coincidence: triggered by his mental state the man may have been unknowingly become attuned to the state in which the opening happened. It had to be so, because although the man was not able to prove his experience, nevertheless the door did open.

So the secret places about which I am talking have their doors and there are methods through which one can enter them. There are arrangements and special inner spiritual conditions for reaching there. All the rooms and halls of the pyramids have been built in accordance with certain pre-determined measurements. You may have experienced sometimes that where a roof is set rather low, although it does not touch you, you feel that something within you is compressed, contracted. Nothing actually compresses you, but within you something feels compressed. When you enter a place where the ceiling is very high, you have a feeling of something expanding within. The measurements of a room can be calculated in such a way that meditation becomes very easy for you.

The exact measurements for a room that makes meditation most easy were determined after experimentation. Certain measurements of A room can be used either to help you to expand or contract your consciousness. The color scheme outside and inside rooms, the fragrance in the room, and the acoustics also can be devised in such a way as to help meditation.

All tirthas have their own music. In fact all music was born in such places, and the music was originally created by seekers. Not only the art of music, but all dance originated in temples. Fragrance was also first used in temples. When it became known that one could reach the divine with the help of music, it was also realized that through music one could also go astray. If a certain fragrance can help you go toward the divine, then with another fragrance one can also go towards sensuality. If in a certain kind of room one can go into meditation more quickly and easily, there are other kinds which can prevent meditation.

In China there are specially constructed rooms in which prisoners can be brainwashed; the dimensions are predetermined, and changes in the dimensions made brainwashing difficult. After many experiments the exact height, width and breadth of such rooms are determined, and no sooner is a prisoner brought into the room that his mind begins to become affected. The exact time it will take before his mind becomes deranged and begins to deteriorate was also determined. A certain sound was created to speed up the process of deterioration, and if a particular place on his head was hammered, the deterioration would be even faster.

A water pot is suspended above the prisoner's head, water slowly drips onto him in a particular rhythm. Drop by drop, the water falls on that place on his head for twenty-four hours. The prisoner is not allowed to move from that position; he cannot sit, he has to stand. Within half an hour he becomes so bored that the sound seems to become louder and louder, shattering, so much so he will feel as if a mountain is falling on top of him. That repetitive sound in the enclosure for twenty-four hours, in that particularly designed room, will shatter a person's mind; when he comes out he will not be the same person. In every way the technique will have broken him down.

All methods of helping a seeker were found in tirthas and temples. The bells hanging in the temple, the sounds that emanate, the incense, the flowers -- their fragrance -- were all prearranged. It was all designed to maintain a certain harmony whose continuity would not be broken.

If arati -- a ritual with a lighted lamp -- is to be done, it is always performed at fixed times, for a fixed length of time, in the morning, the afternoon and the evening, and always accompanied by the same mantra or incantation. The ritual goes on at regular intervals year after year for thousands of years.

Just as I told you earlier that when water is repeatedly distilled it changes its quality, if in a room a sound is created thousands of times, the vibrations of that room and the quality of that room changes. If a

seeker is taken into that room his transformation will be helped. As our whole individuality is built from matter, whatever changes are brought about in matter will affect our individuality too. Man is such an extrovert that it is easier to change him from the outside, inner changes are difficult in the beginning; so a system was devised through which matter could be arranged to help one transform on a physical level.

There is one other thing to be understood. Ordinary we have the illusion that we are all separate individuals. This is a wrong belief. There are many of us sitting here, but if all of us sit silently separate individuals do not remain but only one individuality. One individuality of silence remains, and our consciousnesses begin to vibrate together and flow into each other.

The tirtha is a mass experiment.

On one special day in a year, hundreds of thousands of people gather at a tirtha -- all with one desire, one expectation. People will come from hundreds of miles away to be together at a certain hour, under a certain star or constellation. With so many people and this one desire, this one expectation, one prayer and one aim, a bridge of consciousness is created. Then there are no longer many individuals.

If we look at the huge gatherings at the Kumbha-Mela festival we do not see one individual; you see just a crowd, without a face. In a crowd separate faces cannot be found -- just a faceless crowd of thousands of people. Who is who? There is no meaning in trying to know. Who is poor and who is rich? Who is a king and who is a beggar? There is no meaning in trying to make a distinction. The consciousnesses of everyone has begun to flow into each other. If a bridge can be made of the consciousnesses of these ten million people, if it can become one integrated consciousness, then it will be easier for the divine to enter than to enter so many individuals separately.

Nietzsche has written somewhere that he was walking in a garden when his foot fell upon one small insect, which immediately contracted and rolled over. Nietzsche was very puzzled as to why it behaved like this. He wrote that after thinking about it for some time, he realized that the insect was trying to decrease its field of contact, to prevent being hurt. With a larger insect there are more possibilities of being trodden on and killed because it takes up a bigger area. So this is the small insect's form of self-protection -- reducing its field of contact.

So when human consciousness forms a bigger contact field, the possibility of the divine descending into it becomes greater. The descending of the divine is a great happening. The greater the happening, the greater a place we have to create for it.

So the original form of prayer was group oriented; individual prayer was born much later, when the individual became more egoistic and it was more difficult for him to melt with others. So from the time individual prayer was done in the world, the real benefits of prayer were lost. In fact, prayer cannot be individual. When we are invoking such a great force as the divine, the larger a contact field we provide, the easier it is for that force to descend.

In this sense, tirthas create large contact fields. Again, when such a field is created at a particular moment, on a particular day, under a certain constellation, and in a particular place, the chances are better.

It should also be understood that the life cycle is periodical. How is it? The monsoon begins at a particular time of the year. If it doesn't it is because of our interference; otherwise it is fairly fixed, even to the day and the hour. Summer and winter also arrive at particular times; and even our bodies work that way. Women's menstruation is regulated, and related in some way with the cycles of the moon. If the body is healthy and normal, after twenty-eight days menstruation occurs. If the cycle is broken, then somewhere within the body of that woman something has gone wrong.

All events repeat in a certain order. If the coming of the divine has happened at a particular moment, on a certain day in a certain month, next year at the same time you can expect it to happen again. That moment has become powerful, and at that moment the divine energy can flow again. So year after year for hundreds of years, people have gathered together to wait at certain places. If this has happened many many times, then the repetition of that event at that moment becomes likely or even certain.

For example, at the time of the Kumbha-Mela festival there are many disputes and quarrels over who will take the first dip in the Ganges, because it is impossible for hundreds of thousands of people to simultaneously have a dip. The special moment is prearranged and of short duration. Who will take the first dip at the right moment? Those will whose traditions have worked for it and searched for the moment; they will be the first.

Sometimes the right moment is just missed. The moment of enlightenment is just like a flash of lightning. It just flashes and becomes lost. If at that moment you are completely open, egoless and totally

aware, then there will be the experience of the happening. If at that moment your eyes become blinded or closed, if your awareness has faltered, then the event will be lost to you.

The third use of the tirtha was a mass experiment. The ultimate power could be drawn more easily when people were innocent and simple. So tirthas were more relevant in the distant past -- no one returned empty-handed from them. But the pilgrim of today does return empty-handed, and so he must go again and again. The more innocent and simple a society, the less people were aware of their individual personalities, the more successful was this mass experiment.

Even today, there are primitive tribal communities in which the individual is unaware of his personality. There is less of an idea of "I"; more of "we' is there. There are a few tribal languages in which the word "I" does not exist. Tribals speak in the language of "we." It is not because of the language that there exists no concept of "I" because their life is so community-bound. That has produced some very surprising results.

On a small island near Singapore, at one time some Westerners led an invasion. The chief of the tribe came to the shore and told the invaders that his people were unarmed but were not going to be slaves. The Westerners insisted on enslaving them -- the tribe refused to fight, but said they knew how to die. The Westerners couldn't believe this, they thought that no one would die just like that. They landed on the island, and five hundred tribesmen gathered together on the seashore. The Westerners could not believe their eyes: First, the chief fell down and died. Then all the others began falling to the ground and dying -- one after the other -- without being hit by any weapon. At first the Westerners thought they were just falling down our of fear, but when they approached them they found that all the tribesmen had actually died.

If the consciousness of "we" is predominant, death can be contagious. If one dies, then death spreads. Some animals die like that. One sheep dies, then death spreads. Sheep do not have any awareness of "I," only of "we." If you see sheep walking, it is as if they are all joined together -- only one life moving. If one sheep dies then the others feel like dying; the inner feeling to die begins to spread.

So when the society was more conscious of the feeling of "we" and there was not much awareness of "I," the tirtha was more relevant. The utility of such a place will be lost as the awareness of "I" increases.

The final thing to be understood about the tirtha is the value pf symbolic acts. For example, someone comes to Jesus and confesses his sins. Jesus puts his hand on that person's head and says, "Go, all your sins are forgiven." Now how can Jesus, just by putting his hand on someone's head, forgive them? Who is Jesus to forgive anyone's sins? If a person has committed a murder, how can he be forgiven like this? In India it is said that no matter what sins may have been committed, if you take a bath in the Ganges you will be free from your sins. Someone who has committed theft, who has defrauded people, who has killed someone -- how can he become freed of his sins by bathing in the Ganges?

Here two things need to be understood. The sin is not the real event but the memory is real. It is not the sin, the act of sin, that clings to you, but just the memory of it. If you have killed someone, the memory of it will haunt you like a nightmare throughout your life. Those who know of inner things say that whether a murder is committed or not is just part of a drama and is not very important. Neither anybody dies nor can anyone be killed. But the memory of the sin weighs heavily on your chest like a stone. An act is committed and becomes lost in the infinite -- the act is being taken care of by the infinite. The reality is that all acts are done by the infinite; you are unnecessarily becoming disturbed. If you committed a theft it was done through you by the infinite. If you killed someone it was done by the infinite through you. You are unnecessarily standing in between with your memory of the act, and that memory is a burden on you.

Jesus says, "Repent, and I will take away your sins" -- and someone who trusts in Jesus returns unburdened and purified. In reality, Jesus does not free you from your sins but from the memory of your sins. The memory is the real thing. Jesus only removes that. Similarly, the Ganges does not free you from your sins, but can free you from the memory of them. If someone really trusts the Ganges and believes that if he bathes in it he will be free of all sins -- if his collective unconscious built up over thousands of years reinforces this, and if the society in which he is living also confirms his strong belief -- then he will be. Bathing cannot make a person free from the sin as such, because the sin has already been committed -- nothing can be done to the theft that has been committed or the murder that has been committed; nothing can be done about that -- but when a person with such a belief emerges from the Ganges, his trust in its purity and power frees him from the feeling of guilt even though the bathing is only a symbolic act.

How long can Jesus live on earth? How many sinners can he meet? How many of them can repent? Time is very short, and what will happen when Jesus is not there? Hindus have found a more permanent arrangement, connecting confession with a river, not a person. The river goes on receiving confessions and forgiving people. The river is infinite, its flow is steady and permanent -- how long can Jesus live? He was

barely able to work for three years, from the age of thirty to thirty-three. Within the span of three years, how many sinners can confess? How many sinners can reach him? On how many can he put his hand? So Hindu seers entrust this phenomenon to a river, not to a person.

If someone goes to a tirtha he will return free and unburdened; he will be free of the memory of his sin. It is the memory that is binding him and has become a bond. The shadow of the sin that follows you is the culprit. It is possible to be free from it, but there is one condition. The most important condition is that you have total faith -- faith in the idea that this has been happening for thousands of years.

There are a few tirthas that are eternal -- Kashi is one such. There has never been a time on earth when Kashi -- Varanasi -- was not a tirtha. It is man's oldest place of pilgrimage, so it has a greater value. So many people have been liberated, experienced peace and sacredness there, the sins of so many have been washed away there -- a long, long continuity, and so the suggestion that one can be freed of sin has gone deeper and deeper. That suggestion becomes faith to a simple mind, and if such trust is there, the holy place will become valuable; otherwise it is useless. Without your cooperation, a tirtha cannot help you. And you will be able to give your cooperation only if the holy place is very ancient and historical.

Hindus say that Kashi is not a part of this earth, but a place apart; the city of Shiva is separate and indestructible. Many towns will be built and will be destroyed, but Kashi will remain forever. Buddha went to Kashi, all the Jaina tirthankaras were born in Kashi, Shankaracharya also went to Kashi, Kabir went to Kashi: Kashi has seen tirthankaras, incarnations and saints, but all are no more. Not one of them remains, but Kashi does. The holiness of all these people, the benefit of their good work, all the achievements of their lives, their collective fragrance is absorbed by Kashi and it has acquired their life streams. This makes Kashi separate from the earth, at least metaphysically.

On this city's roads Buddha has walked, and in its lanes Kabir has given religious discourses. Now it has all become a story, a dream, but Kashi has assimilated everything within itself. If someone with absolute trust and faith enters this city, he can again see Buddha walking on its roads, he can see Tulsidas and Kabir.... If you approach Kashi like this then it is not just an ordinary city like Bombay or London, it will take on a unique spiritual form. Its consciousness is ancient and eternal. History may be lost, civilizations may be born and destroyed, may come and go, but Kashi keeps its inner life-flow continuous.

Walking on its roads, bathing near the banks of its river, the Ganges, and sitting in meditation in Kashi, you also become a part of its inner flow. To think that "I alone can do everything," is dangerous. The divine in many forms can help. In temples and holy places that help can be sought; their whole arrangement is to provide help.

I have told you some things to explain the tirtha to you -- but that is not enough. There are many things connected with such places which can't be understood -- but they do happen. Such things cannot be intellectually clarified or made into mathematical formulas, but they do happen.

I will tell you of two or three things that happen.... If you sit somewhere alone in meditation, you are unlikely to feel aware of the presence of the few souls who may be around you. But in a tirtha, such an experience can be very powerful. It may become so deep sometimes that you feel your own presence less than that of the others.

For example, Kailash has been a holy place for Hindus as well as for Tibetan Buddhists. But Kailash is absolutely desolate, it has no houses and no human population -- no worshipers, no priests.... But whoever sits in meditation in Kailash will find it fully inhabited. From the moment you reach Kailash, if you are capable of going into meditation you will say that is inhabited by many souls, and wonderful ones too. But if you go there and cannot meditate, then Kailash is empty for you.

Researchers believe that there are no inhabitants on the moon. But those who have some experience of Kailash will not agree that that is true about the moon. The astronauts will not find any signs of habitation there, but it does not necessarily follow that there is no one there just because the astronauts don't find anyone.

In Jaina scriptures there are detailed descriptions of the gods residing on the moon; but since astronauts have reported that there is no life on the moon, the Jaina saints and sadhus are embarrassed. All they can say is that the astronauts have not reached the real moon; otherwise they will have to admit that their scriptures are wrong.

Recently, someone in Gujarat was telling me that a Jaina monk was collecting funds to prove that the astronauts have not reached the real moon. This can't be proven; astronauts have reached the real moon, but the difficulty is that Jaina scriptures say that certain gods live there -- it is written in their books. They themselves don't know, so the ordinary intelligence of the Jaina sadhu will say that the astronauts have not

reached the real moon because to him the scriptures cannot be wrong. Some other Jaina saddhu claimed that the astronauts have actually arrived on some huge satellites which are situated near the moon, not the moon itself. All this is ridiculous, madness; but there are reasons behind this madness. There has been a Jaina belief, over twenty thousand years old, that there is life on the moon, but they don't know what kind of habitation. That life form is like that of Kailash or that of any other tirtha.

When you get down from a train at the Kashi station, you see the gross form of Kashi, made of mud and stone: any tourist can go there and return. But there is a spiritual form of Kashi which only those who are introspective will be able to reach -- those who can go deep into meditation. For them Kashi will be different, very beautiful, beyond the imagination, whereas the earthly Kashi is dirtier and more foul-smelling than any other city. That is only the visible Kashi. Some would say that the other Kashi, the beautiful one, exists only in the imagination of the poet -- but that Kashi is also there. The real Kashi is a great contact field for meditators. One who reaches through meditation, reaches the spiritual Kashi: on its remote banks he might come across people he could never have imagined meeting.

Just now I said that on Kailash there is some form of unearthly habitation. It is more or less certain that about five hundred Buddhist siddhas regularly stay there; five hundred individuals who are enlightened buddhas will always remain on Kailash. If one of them wants to go on some other mission, he will not go until some other buddha arrives to take his place. But a minimum of five hundred enlightened buddhas must always stay there to make Kailash a tirtha. Only when one reaches such a tirtha does one meet disembodied souls, but it is not possible to meet them unless there is some fixed physical location; otherwise where would you meet disembodied souls, which cannot be seen? So Kashi is a place where you can sit in meditation and enter that inner world to establish communication with such souls. A tirtha cannot be understood intellectually, because it has nothing to do with the intellect. The real tirtha is hidden somewhere near the physical indication of it.

Another important thing is that when an enlightened person gives up the physical body, his compassion compels him leave some physical signs behind to help those who had walked with him, who had practiced austerities and made a lot of effort to become enlightened but had not succeeded. For those some guiding indications and symbols should be left so if they need they can establish a connection with him. In this world, although physical bodies are lost, no soul ever is, so some process has to be established to make contact with unembodied souls.

Tirthas do the same work as is done by radars today: radars reach where the eyes cannot. Stars which cannot be seen with the eyes can be detected by radar. Now through the tirtha communication can be established between those who have left us, and with those from whom we have become separated. Tirthas were established by those who left for those who are still on the path -- for those who have not yet reached, for those who can still go astray. Those left behind may occasionally need to ask something, to know something, which may be absolutely necessary for further progress, and without which they may go astray. They don't know what their future is, they don't know the road ahead; so for needy seekers such as them special arrangements were created -- such as tirthas, temples, mantras, idols, and so on. They are all rituals, but still they are definite processes to be gone through.

If some primitive is brought into your house at night, and you want light, you get up from where you are, walk a few feet to the nearest all, flip a switch and there is light. The primitive will not think that there is any connecting wire between the switch and the bulb; he might even think that there is some trick, and that your getting up and going to the wall to flick a switch is just a ritual. The switching of the first button turns on the light, the second turns on the fan and the third one a radio. If he does not know about electricity he will think that you are performing some trick near the wall, some ritual.

But suppose that one day when you are not home, the electricity goes off, and that primitive person goes to the wall and turns the switch.... When he finds that there is no light and that neither the fan nor radio come on, he will think that he has made a mistake in the ritual -- that he did not take the right number of steps from the chair to the wall, or that he did not put the right foot down first, or that you were muttering some mantra while turning on the switch. He cannot understand or have any idea about what electricity is.

In relation to religion similar things happen. What we call religious rituals are outward, superficial actions observed by us. Those who know nothing of the inner arrangements also go through the same actions. Sometimes, when something happens, we feel perhaps the rituals are helpful; at other times when nothing happens we feel earlier successes must have been accidental, because if the ritual is right it should always produce a result. So whatever we do not understand appears to be like a ritual from the outside. This happens even with those who are highly intellectual people -- because intellect is, in a way, childish, and an

intellectual person is, in a sense, juvenile, because intellect cannot take you very deep.

Three hundred years ago when the gramophone was introduced into France, when a scientist announced he had invented the gramophone, the French academy of sciences convened to verify his claim. The scientist began the demonstration by putting on a record: the president of the Academy watched carefully for a while and then immediately got up and took hold of the inventor by the neck! He thought that the scientist was playing some trick with his throat; otherwise how could a voice come out from the machine? He pressed his neck even tighter, but the voice continued! The inventor never expected this from a scientist. He became frightened and asked the president what he was doing. The inventor said it was no trick, and asked the president to go out of the room with him; the voice of the gramophone could still be heard. All the other scientists present protested and said that there was some trick, that this was the work of the devil; otherwise how could a small disc start speaking? Today we can laugh at this because we know what a gramophone is; otherwise, we would have reacted in a similar way.

If one day an atom bomb explodes, destroying the whole of civilization except for a record-player which happens to be with an aboriginal tribesman.... If he puts on that record-player, any remaining population may kill him because he will not be able to explain how the record speaks. Even you may not be able to explain how a record "speaks."

It's interesting to note that all civilizations live through beliefs, faith. Only three or four people may know how the record-player works; the rest just have faith in its working. You switch on a button and there is light; you do it daily but can you explain how it happens? Only a few people know the secrets of its working; the remaining people only utilize the benefits of the discoveries. But when those secrets are lost, those who have just utilized their benefits will be at a loss; they will be afraid if one day the light bulb doesn't light up.

The tirtha and the temple have their own science, and that science has specific rules for the whole process. The second step follows the first, and the third follows the second; even if one step is missed, the result will not be the same.

It should also be understood that once a civilization is highly developed, when science is properly understood, the ritual and methodology becomes simplified, they don't remain complex. When technology isn't properly developed, the process remains very complicated. For example, what can be easier than flicking a switch to produce light? Would whoever invented electricity have lit his lamp so easily? What could be as easy and simple as my voice being recorded while I speak? We do not have to do much for it, but do you think that making the tape recorder was so easy? If someone asks me how speech is recorded on this tape machine, I will say that he has only to speak and his voice will be recorded. But it has taken a long time for the development of the tape recorder. Now the process is simplified, and because it is simplified the technology has reached the common man. The common man has only the final results in his hands.

Religion too is like this. When Mahavira is working on some religious principles, he stakes his life for it. But you know the evolved process very easily. It becomes as easy for you as pressing a button. But this is the real difficulty -- the inventor gets lost and only the button remains in your hand and you may not be able to explain how to activate the process or how it will work.

At the moment, scientists in America and Russia are very keen to evolve telepathic methods to communicate with their astronauts in space. The spaceship "Luna" got lost in space because its radio stopped working, so they are alert to the danger of relying too much on a machine in space. If radio contact is lost, the astronauts will be lost forever; we will not be able to re-establish contact with them. While in space, they may want to report their findings, but they will not be able to convey them to us, so some alternative method is needed so that even if the machine does not work, thoughts can be transmitted. So American and Russian scientists are very keen on developing telepathy.

America appointed a commission to collect knowledge that exists anywhere in the world related to telepathy. After three or four years this commission reported that telepathic communication is possible but that those who are able to use it are not able to explain how they do.

In the report there is an account of a certain tribe in America: in every village of that tribe there is a special kind of small tree, and through the help of the tree the tribe communicates messages from one village to the other. For example, if a man had gone to the nearby village to get some household requirements, if his wife suddenly remembers that she has forgotten to ask him to bring a particular article, she tells the tree to convey the message to her husband. In the evening when the husband arrives home, he has brought the article. The members of the commission watched this happening, and they were very puzzled.

When we talk with someone on the telephone, the primitive person is bound to be puzzled. We aren't, because we know the system. And when we listen to the radio there is nothing alarming about it for us because we know what it is. But we are certainly surprised when we are told that some people transmit messages through a tree.

The members of the commission stayed with that tribe for three or four days and set up their own experiments. They talked to the people of the village; no one was able to explain how the transmission of messages happened, they only said that it had always happened. They take care that it does not die -- a ritual is made of transplanting a branch of it. Their fathers and their forefathers have always used the tree to pass on messages but they did not know how it worked. The vital energy of the tree was being used for telepathy, but why that tree was used and how the telepathy works the tribal people do not know. The key is lost with the people who discovered it.

Buddhists do not allow the original bodhi tree -- the one under which Buddha became enlightened -- to die. Now you can understand why. When the original tree was withering, King Ashoka sent one of its branches to Sri Lanka. That branch became a tree and is still there. A branch of it was brought back to India and planted in Bodhgaya. The same tree has been kept in continuity. The Bodhgaya tirtha is valuable because of that tree.

When Buddha became enlightened the tree must have deeply absorbed something of Buddha's consciousness. It was an unprecedented and extraordinary event, the experience of enlightenment happening to Buddha. If lightning strikes a tree, the tree will be burned, so it is not difficult to imagine that when the lightning of consciousness struck of Buddha, the tree too became enlightened in some way.

Buddha must have given some secret instruction not to allow the tree to die. He said, "Don't worship me -- it is enough to worship this tree." That is why for five hundred years after his enlightenment, idols of him were not made. The bodhi tree was the idol and it was worshiped. The pictures of Buddhist temples of those days is only of the Bodhi tree and the circular aura of Buddha in the middle, but no image of Buddha himself. That tree had its own experience of the event of enlightenment and became charged. Those who know use the tree to establish communication with Buddha.

So it is not the town of Bodhgaya, but the bodhi tree that is of value. Buddha had walked and lived under that tree for a long time before his enlightenment; his footprints have been preserved under it. When Buddha became tired in meditation, he would walk by that tree for hours on end. Buddha did not live with anyone as much as he did with that tree. He could not have lived with any human being with as much ease and innocence as he did with that tree. He slept under it, sat under it and walked around it; he must have talked to it. The whole life energy of that tree was filled with, saturated with, and charged by Buddha.

When King Ashoka sent his son Mahendra to Sri Lanka, Mahendra asked, "What shall I take with me as a present?" Ashoka replied that they had only one present, and that there could be no better present in this world than that of the bodhi tree, and that he could take a branch of it as a present. So that branch was taken to Sri Lanka. No other king in this world has ever given a branch of a tree as a present. Can such a thing be a present? But the whole of Sri Lanka was effected with the energy vibrating from the branch of that bodhi tree.

People said that Mahendra had made Sri Lanka Buddhist, but they were wrong. The conversion of Sri Lanka happened through the branch of the bodhi tree; that branch turned those people to Buddhism. Buddha had given a secret message that the branch should be sent to Sri Lanka, and that the right time and the right person to carry it should be waited for. When that right person arrived, the branch was sent.

Mahendra and Sanghamitra were Buddhist bhikkus and were living during buddha's time. The bodhi tree could not be sent to Sri Lanka through just anyone; only a person who had lived with Buddha, who had known Buddha, and who would not carry the branch simply as a branch of a tree but as a living buddha, could be entrusted with the job. One day, through some other person, it will have to be brought back to India.

The history behind this history is worth remembering. This is the secret history which travels behind the mundane history. The real history is that where the actual roots are; otherwise there is a network of events that happen on the surface. That is not the real history -- which is printed in newspapers and books.

If we ever become capable of focusing our sight on the real history, we will be able to understand the secrets of all these things.

Hidden Mysteries

Chapter #3
Chapter title: The Occult Science of the Third Eye

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Before I tell you about the vermillion or sandal paste mark, I would like to tell you about two events. It will make things easier for you to understand. Both of them are historical facts.

In the 1888 a person named Ramanujan was born in a poor Brahmin family in South India. He became a very famous mathematician. He could not study much, but still his genius in mathematics was unique. Many well educated mathematicians have earned a name because of their training and guidance from others for a number of years. But Ramanuja, was not even a matriculate and had no training or guidance from anyone.

With great difficulty he got a clerical job, but very soon news spread that he had an amazing talent in mathematics. Someone suggested that he write a letter to the famous mathematician, Professor Hardy, of Cambridge University -- he was the most eminent mathematician of those days. He didn't write a letter, but solved two theorems of geometry and sent them to Professor Hardy. Hardy was astonished to receive them and could not believe that someone so young could solve such theorems. He immediately wrote back to Ramanujan and invited him to England. When Hardy met him for the first time, he felt that he was like a child before Ramanujan in the field of mathematics. The genius and capabilities of Ramanujan were such that they could not be due to mental powers, because the intellect moves very slowly, thinking takes time, but Ramanujan didn't take any time in responding to Hardy's questions. No sooner was the problem written down on the blackboard or put to him verbally than Ramanujan began to reply, without any time gap for thinking. It was very difficult for great mathematicians to understand how it happened. A problem which would take about six hours for an eminent mathematician to solve -- and then too he was not sure about being right -- Ramanujan solved instantaneously, unerringly.

It proved that Ramanujan was not replying through the medium of the mind. He was not very learned, he had actually failed in matriculation; there was no other sign of intellectual ability, but in connection with mathematics he was superhuman. Something happened that was beyond the human mind. He died when he was thirty-six because of tuberculosis.

When he was in hospital, Hardy, along with two or three other mathematician friends, went to see him. As it happened, he parked his car in such a place so that Ramanujan could see its number plate. When Hardy went into Ramanujan's room, he told Hardy that his number plate was unique: it had four special aspects to it. After that, Ramanujan died. Hardy took six months to understand what Ramanujan meant, but he could only discover three of the four aspects. On his death he left a will that research work on that number should continue, to find out the fourth aspect. Because Ramanujan had said there was a fourth, there had to be. Twenty-two years after Hardy's death, the fourth was discovered. Ramanujan was right.

Whenever he began to look into any mathematical problem something began to happen in the middle space between his two eyebrows. Both his eyeballs turned upwards, centering on that middle space. In Yoga, that space is described as the third eye spot. It is called the third eye because if that eye becomes activated it is possible to see events and scenes of some different world in their entirety. It is like looking out of your house through a small hole in the door, and suddenly, when the door opens, you see the whole sky. There is a space between the two eyebrows where there is a small aperture which sometimes opens -- as in the case of Ramanujan. His eyes rose to his third eye while solving a problem. Neither Hardy could

understand this phenomenon nor would other Western mathematicians ever understand it in the future.

I will tell you about another event in connection with the vermillion mark, so that you will be able to understand its relationship to the third eye.

Edgar Cayce died in 1945. Forty years before that, in 1905, he fell sick, became unconscious and remained in a coma for three days. The doctors had lost all hope and said that they could not find any way to bring him back to consciousness. They thought that his unconsciousness was so deep that perhaps he would never come out of it. All medicines were tried, but there were no signs of his regaining consciousness.

On the evening of the third day, the doctors said that they could not do anything more and that within four to six hours he would die, or if he lived, he would be mad -- which would be worse than death -- because as time passed the delicate veins and cells of his brain were disintegrating. But Cayce suddenly started speaking even though he was in a coma. The doctors couldn't believe it: Cayce's body was unconscious, but he was speaking. He said that he had fallen from a tree, that his backbone was injured, and that was why he was unconscious. He also said that if he was not treated within six hours, his brain would be affected and he would die. He suggested some herbal medicine which he should be given to drink and said that he then should recover within twelve hours.

The names of the herbs which he requested were not likely to have been known to Edgar Cayce, and at first the doctors thought what he was saying was just part of his madness because the substances he had suggested were not known to cure a condition such as his. but because Cayce had specifically mentioned them they thought they should try them. Those substances were searched for, and given to Cayce: he fully recovered within twelve hours.

After he became conscious and when the incident was related to him, Cayce could not remember suggesting any such medicine; he neither knew the names of the medicines nor recognized them. But this event in Edgar Cayce's life was the beginning of a rare happening. Edgar Cayce became an expert in suggesting medicines for incurable diseases; he cured about thirty thousand people during his life. Whatever prescription he gave was always right; without exception, every patient who tried his medicine was cured. But Cayce himself was not able to explain it. He could only say that whenever he closed his eyes to look for some treatment, both his eyes turned upwards as if pulled towards the middle of his two eyebrows. His eyes became fixed there and he forgot everything; he only remembered that after a certain point he forgot everything about this life, and until that point, the treatment would not come to him. He suggested some wonderful remedies, two of which are worth understanding.

The Rothschilds were a very rich family in America. A woman from that family had been sick for a long time and no treatment had helped. Then she was brought to Edgar Cayce, and in his unconscious state he suggested a medicine. We have to call his state unconscious, but those who know about this mysterious happening would say he was fully conscious at that time. In fact, unconsciousness continues until our knowledge reaches the third eye.

Rothschild was a millionaire, so he could afford to search the whole of America for that medicine, but he couldn't find it. No one could even say whether such a medicine existed. Advertisements were placed in international newspapers requesting information about the medicine. After almost three weeks a man from Sweden wrote, saying that there was no medicine of that name in existence, although twenty years earlier his father had patented a medicine of that name but never had it manufactured. He wrote that his father had died but he could send the formula. The medicine was then made up and given to the woman, who then recovered. How could Cayce have known of a drug that had not even been available on the market?

In another incident, he again suggested a particular medicine to someone; a search was made for it but it could not be found. A year later an advertisement appeared in a newspaper announcing the availability of that medicine. For that previous year it had been being tested in the laboratories; it had not even been given a name but Cayce knew of it. The medicine was given to the patient who soon recovered.

Cayce had suggested medicines which could not be found, and so the patients died. When he was told about this, he said that he was helpless, there was nothing he could do. He said, "I do not know who is seeing the patient and is speaking when I am unconscious -- I have no relationship with that person." But one thing was certain, whenever he was speaking in that state his eyes were drawn upwards.

When we are in deep sleep, then our eyes are drawn upwards in proportion to the depth of sleep. Now, psychologists are doing much experimentation on sleep. The deeper you are in sleep, the higher are your eyes; the lower the eyes, the greater is their movement. If your eyes are moving very rapidly under their eyelids you are having a very eventful dream. Now this has been scientifically proved by through

experiments -- that "rapid eye movement, REM," indicates a fast-moving dream. The lower the eyes, the greater the REM; as the eyes go higher, the REM is reduced. When the REM is zero, sleep is at its deepest. Then the eyes remain steady between the two eyebrows.

Yoga says that in deep sleep we reach the same state that we reach in samadhi. The place where the eyes become fixed is the same in deep sleep and in samadhi.

I have told you about these two historical events only to indicate that between your two eyebrows there is a point where this worldly life ceases, and the life of the other world begins. That point is a door. On this side of the door this world flourishes, and inside it there is an unknown world, supernatural.

The tilak -- the vermillion mark -- was first devised as an indication and symbol of that unknown world. It cannot be applied just anywhere, and only a person who can place his hand on the forehead and find the spot can tell you where to apply the tilak. There is no use in putting the tilak just anywhere, because the spot is not in exactly the same place on everyone. The third eye is not found in the same place on everyone; it is somewhere above the middle of the two eyebrows on most people. If someone has meditated for a long time in his past lives and has had a small experience of samadhi, his third eye will be lower down. If no meditation has been done that place is higher up on the forehead. From the position of that spot, it can be determined what the state of your meditation was in your past life; it will indicate whether any state of samadhi happened to you in your past life. If it happened often, the spot would have come down lower; it would be at the same level as your eyes -- it can't go lower than that. If that spot has come in line with your eyes, then with just a small push one can enter samadhi. In fact the push can be irrelevant; so, many times when someone goes into samadhi without any apparent cause we are surprised.

There is a story about a Zen nun.... She was returning with a pot of water on her head after fetching water from a well. The pot somehow fell, and in that falling the woman achieved samadhi, became enlightened. The incident seems so insignificant: the pot falls and breaks -- and samadhi happens! There seems to be no logical connection.

There is another such event, this one in the life of Lao Tzu. He was sitting under a tree during autumn and the dry leaves of the tree were falling. Watching them, Lao Tzu became enlightened. There is no relationship between enlightenment and leaves falling, but such things happen when because of work done in past lives your spiritual journey is almost completed and the third-eye spot has moved down so that it is between your two eyes. Then any small happening will tip the scales, and that final small happening can be anything.

If the sandal paste mark or tilak is put just at the right spot, it indicates several things. Firstly, if your master has told you to put a tilak on a particular spot, you will begin to experience something there. You may not have thought about this, but if you sit with closed eyes and someone puts his finger on the spot between your two eyes, you will have the feeling that someone is pointing his finger at you. This is the experience of the third eye.

If the tilak is the same size as your third eye and it is put at just the right spot, you will remember that spot for twenty-four hours and forget the rest of the body. This remembering will make you more aware of the tilak and less of your body. Then a moment comes when nothing else is remembered about the body except that tilak. When that happens you will be able to open your third eye. In this practice connected with the tilak, in which you forget the body and just remember the tilak, your whole consciousness crystalizes and becomes focused on the third eye. It is just like focusing the rays of the sun on a piece of paper with the help of a lens; you create enough heat to burn the paper. When those sun rays are concentrated, fire is produced. When consciousness remains spread all over the whole body, it is just doing the work of carrying on your life. But when it becomes totally focused on the third eye, the barrier to seeing with the third eye is burnt, and the door which allows you to see the inner sky is opened.

So the first use of the tilak is to show you the right spot on the body so that you remember it twenty-four hours a day. Another use of the tilak is to make it easier for the master to see the spot without having to put his hand on your forehead to see your progress -- because as the place moves downwards, you will put the tilak a little lower. Each day you have to feel the spot and move the tilak to it, to where you feel the presence of the third eye.

The master may have thousands of disciples: while the disciple bows down to him, the master observes where his tilak is and does not need to ask anything about his progress. The tilak indicates whether the disciple is making progress or whether he is obstructed by something and has become stuck. If the disciple can't feel the downward movement of the spot, it means that his consciousness is not being totally focused.

If the disciple has put the tilak on the wrong place, it means he is not conscious of the exact point.

As the spot goes on moving downwards, the methods of meditation will have to be changed. So for the master, the tilak functions just like a patient's progress chart in a hospital does for a doctor. The nurse goes on recording the temperature, blood pressure, pulse and so on; the doctor just has to see the chart to know the patient's condition. Similarly, the tilak was a great experiment to indicate the condition of the disciple; the master had no need to ask anything. The master knew what help was needed or what needed to be changed. This was the value of the tilak -- judging the changes needed in meditation.

Another aspect of the third eye is that it is the center of willpower. In Yoga it is called the agya chakra. We call it that because whatsoever discipline we have in our life is governed by it; whatever order and harmony there is in our life arises from this point.

Let us understand it this way.... All of us have a sex center, and it is easier to understand through the sex center because we are all aware of it; we are not very aware of the agya chakra. All our desires in life are born in the sex center. As long as the sex center is not activated, there is no sexual desire. However, every child is born with the capacity for sex and the entire mechanism for fulfilling sexual desire.

It is a strange fact that women are born with all the ova they could need for the entire length of their reproductive life. Not a single new ovum can be produced later. From the first day of her life the number of ova a woman has indicates the potential number of children she can give birth to. After she reaches puberty, every month one ovum will be released from her ovaries. If it meets and unites with a sperm from a man's semen, a child is conceived. Then no more ova are released as long as that embryo develops and until after the newborn child is a few months old.

The desire for sex, however, does not arise until the sex center becomes active. As long as that center is inactive, even though the necessary equipment for sex is complete in the body, sexual desire is not aroused. When one reaches the age of thirteen or fourteen, that center becomes active. We know this center because we are not activating it but it becomes activated by nature. If the situation were otherwise, very few people would become aware of it. Have you ever wondered that if just a thought of sex passes through your mind, the whole reproductive system becomes active. The thought arises in the mind -- far away from the sex center, but the thought activates the sex center immediately. Every idea or thought about sex is sucked by the sex center towards it. Every thought is attracted towards its relative center, just as water flows to a lower level.

The third eye center is the center of willpower. Let us understand what its function is.

People whose agya chakra is not activated in this life will remain slaves in thousands of ways. Without this center there is no freedom. We know about political and economic freedom, but these freedoms are not real -- because a person who has no willpower, whose agya chakra is not activated, will always remain a slave in one way or another. He may become free from one slavery but will become a slave to something else. He does not have a center of will to make him an owner of anything, he does not have anything like will. He does not have the power to command himself; his body and senses command him. If his stomach says it is hungry, he is hungry. If his body says it is sick, he becomes sick. If his sex center says he needs sex, the sexual desire arises. If his body says it has become old, he becomes old. The body commands and he obeys.

But as soon as this center of willpower becomes active, the body stops giving orders and instead it starts to obey; the whole arrangement is reversed. If such a person asks his blood to stop flowing, it will; if he asks his heart to stop beating, it will. He can ask his pulse to stop throbbing and it will. Such a person becomes the master of his body, mind and senses. But without the activation of the agya chakra, he cannot be. The more you remember this center, the more you become the master of yourself.

Many experiments have been done in Yoga to awaken this center. If a person tries to remember this center every now and then, there will be great results. If a tilak is put there, your attention is drawn there repeatedly. As soon as the tilak is put on, the spot becomes set apart from the rest of your body. That spot is very sensitive, and if the tilak is on the right spot you will have to remember it. It is possibly the most sensitive spot in the body.

There are methods for marking this sensitive spot. After hundreds of experiments, sandalwood paste was chosen. There is a sort of resonance between sandalwood paste and the sensitivity of the agya chakra and if applied on that spot the paste deepens its sensitivity. Not just any substance can be used; some other substances, in fact, can badly damage the sensitivity of that spot.

For example, women stick a plastic colored dot on their forehead, but tikas from the marketplace do not have any scientific basis. They have nothing to do with Yoga, and they cause harm to the sensitivity of the

third eye. The question is whether a substance increases the sensitivity of the spot or decreases it. If it increases the sensitivity, it is good; otherwise, it is harmful. In this world even a small thing can make a difference; everything has its own separate effect. Keeping this in mind, some special things were found to be useful. If the agya chakra can become sensitive and be activated, it will bring about an increased integrity and dignity in you. You will begin to be more integrated, whole; everything inside you ceases to be separate and divided and you become whole.

There is a small difference between the use of the tika and the tilak. The tika was meant particularly for women. In women the agya chakra is very weak, it has to be because the woman's entire personality is created for surrender -- her beauty is in surrender. If her agya chakra becomes powerful, then surrendering will be difficult. Her agya chakra is weak, very weak compared to a man's. That is why a woman always needs someone's help in one form or another. She does not ordinarily venture to stand on her own but looks to a helping hand, someone's shoulder to lean on, someone to lead her. She likes someone to tell her to do something, and her willingness to follow makes her happy.

India is the only country in which an attempt has been made to activate the woman's agya chakra. This is only because it was felt that unless the agya chakra is activated, the woman will not be able to make any progress in spiritual life; she cannot make any progress in meditative practices without will power -- that has to be made stable and strong. But it is necessary to make her agya chakra strong in a different way, because if it is done in the usual way, the same way as for a man, it will reduce her femininity and she will begin to develop the qualities of a man.

So the tika was invariably and firmly associated with a woman's husband. This association was needed because if it was just applied independently, it would increase a woman's independence and make her self-sufficient. And the more independent she became, the more her delicateness, her beauty and flexibility would be destroyed. There is a tenderness and softness in her seeking help from others, but if she became independent she wouldn't be able to avoid become hard and rigid. So it was thought that to make her strong directly would damage her femininity, it would create problems in her being a mother; it would make it difficult for her to surrender. Hence an effort was made to connect her will with that of her husband. This was helpful in two ways. Her femininity would not be affected but her will center would still become activated.

Let us understand it this way: the agya chakra cannot go against the person who it is associated with. If it is connected with the will of a religious master, it cannot go against him. If it is connected with a woman's husband, she can never go against him either. If a tika is put on the right spot of a woman's forehead, with its deep association with her husband, she will be able to follow him, but she will be powerful against the rest of the world.

If you understand what hypnotism is, you will be able to understand this associative phenomenon. If a hypnotist hypnotizes someone, then the person hypnotized will be able to hear only the voice of the hypnotist. He will hear the quiet command of the hypnotist, but he will not hear any loud noises that may be created by the spectators. This is similar to what happens when an Indian woman wears a tika: it makes her deeply suggestible. She remains open only to her husband and closed to everyone else. This happens only because of this tika. She will hear anything her husband may quietly say to her but will not feel willing even to listen to any one else's loud command. Her agya chakra is connected with her husband.

This suggestibility, this mantra, is used in connection with the woman's tika. She will follow only him and surrender herself only to him. Towards the rest of the world she maintains her freedom and independence, but now there will be no problem for her femininity; her womanhood can be preserved, her feminine qualities are left undisturbed. So as soon as the husband dies the tika has to be removed because now she is not to follow anybody. People have no idea about the scientific approach regarding the tika; they think that she because a woman has become a widow, the tika is removed. But there was a reason for removing it. Now she will have to live like any man for the rest of her life; and the more independent she becomes, the better it will be. Even the slightest area of vulnerability which might cause her to follow someone has to be closed.

This tika experiment was very deep. But it has to be on the right spot and of the right material and put on correctly; otherwise, it is absurd. If the tika is only decorative it has no value. Then it is only a formality. So when the tika is applied for the first time, it is done with ceremony, with a fixed ritual. Only if it is done that way will it be beneficial and not otherwise.

Now all these things have become meaningless because now the entire chain of scientific thinking behind them is lost. Now this is only an empty ritual, an outer hollow shell that we are still just carrying

somehow, without any purpose, without any love.

I will tell you a few more things about the agya chakra which will be useful. The line drawn upwards from the agya chakra divides the brain in two, right and left. The brain begins at that line, and lies an inch deep. It has been observed that half our brain is not utilized; the most intelligent people among us -- our geniuses -- also use barely half of the brain and the remaining half is unused and undeveloped. Scientists and the psychologists are puzzled as to why this is so. Even if that half of the brain is surgically removed, everything continues to function normally; the person will not even know that half of his brain has been removed. But scientists know that nature does not create anything unnecessarily. There could be a mistake with one person's brain, but not with the brains of the whole of humanity! But in all humans half of the brain is unused, inactive, without any movement whatsoever.

Yoga maintains that this half of the brain becomes active only after the agya chakra is activated. Half of the brain is connected with the centers below the agya chakra, and the other half is connected with the centers above the agya chakra. When the centers below the agya chakra are working, the left side of the brain is utilized. When the centers above it begin to work, the right side of the brain is activated. As long as there is no experience of the activities of that other half there can be no conception of it.

In Sweden a man fell from a train. When he was taken to the hospital, he began hearing the programs which were being broadcast on radio stations within a ten-mile radius around him. At first it was thought that there was some damage in his brain because he was describing the sound as just a humming in his ears. But after two weeks he began to hear the radio programs clearly, and he became very frightened and asked the doctor what was wrong. He told the doctor that he could hear the radio programs as clearly as if he had a radio receiver near his ears. The doctor asked him what he was hearing, and he repeated the line of a song; the doctor had just heard that particular song on the radio at his home where he had just come from. After that song, the radio transmission for that session had stopped and the doctor had left for the hospital. When transmission began again, a radio was brought into the hospital to compare what the patient heard with what was being transmitted. It was found that this man's ears were functioning like a radio receiver. Finally he had to be operated on; otherwise he would have gone mad because there was no way to switch off the programs. He could hear the broadcasts all the time, whether he wanted to or not.

This incident made one thing clear -- that the ear has a great potential. It may be possible by the turn of this century to use our ears to listen to broadcasts directly. The ear can work like a radio receiver just by providing an on-off switch fixed near the ear! This idea only came because of this man having a train accident. In this world, many new inventions have been made, new ideas and perspectives have arisen accidentally. We could never have thought on the basis of our past knowledge that some day our ears might act as radio receivers. Both the ear and the radio receiver do the work of hearing; both are receptive. In fact the radio was made after the ear, the ear served as a model; the radio is meaningful only because of our ears. The other potentialities of the ears cannot be known unless we suddenly or accidentally stumble on them.

A similar incident happened during the second world war. A man was wounded and became unconscious. When he became conscious, he began to see stars in the sky -- during the daytime. Stars are always there, but because of the radiance of the sun we are not able to see them during the day; they are very far away and the sunlight intervenes.

Stars are hundreds of times bigger than the sun and they are hundreds of times brighter than the sun, but they are farther away from the earth than the sun. Sun rays take about nine minutes to reach the earth, whereas the light from the nearest star takes four light years to reach the earth. The light from the sun travels at the speed of one hundred and eighty-six thousand miles per second. Even at this speed sunlight takes nine minutes to reach earth -- and light from the nearest star takes four light years. There are stars so far away that their light might take four thousand years, four hundred thousand years, forty million years, or four billion years to reach the earth. Some scientists say that the light rays that began to travel from a distant star before the earth was born, may only reach here when the earth has disappeared. Those light rays may never know that there was something like earth that happened during their journey.

The stars that that wounded man saw exist during the day but they cannot be seen. But that man saw them! What happened to his eyes? They developed some extraordinary capacity; that incident revealed the potential of the eyes. It indicated that there is dormant potential in our eyes of which we are not aware -- all our senses have much dormant potential. Whatever seems like a miracle to us is only the sudden revelation of some of our ordinarily dormant potential. It is not a miracle. There are many miracles within us, but they are not manifest, they are hidden behind locked doors.

Just a few minutes ago I was telling you that half of the brain usually remains unused and becomes active only when the agya chakra becomes active. That is the insight of Yoga. Such insights have not just come to light from recent experience, but have been known for at least twenty thousand years. You cannot rely on any conclusion reached by science because what science believes to be true today may be proved wrong within six months. But these insights of Yoga are confirmed by the experience of at least twenty thousand years. We have the illusion that ours is the first civilization, but many human civilizations happened earlier and have vanished. Many times before us man reached the same or higher heights of scientific progress, but those civilizations were destroyed.

In 1924 a center for research in atomic science was established in Germany. Suddenly one morning, a person who gave his name as Falkaneli went to the institute and handed in a written message to the center authorities. In the letter he had written, "I and a few others know certain facts about atomic science, and on the basis of that knowledge, I warn you not to go ahead with your atomic research because before our civilization, many others destroyed themselves through explosive atomic energy. It is better to stop any further research." Afterwards efforts were made to find the writer but without success.

In 1940 there was a very great scientist in Germany, Heisenberg, who had worked developing atomic energy ares. Again, the same person, Falkaneli, came to his house, handed a note to his servant and then went away. The note contained the same message, and again the author could not be traced.

In 1945, when the atomic bomb was dropped on Hiroshima, all twelve scientists who had helped to make the atomic bomb were sent a similar letter by Falkaneli, telling them that even now it was not too late to stop further development of their work; otherwise, since the first step towards destruction had been taken, the last step was not far off. Oppenheimer, who was the greatest American nuclear scientist and who had contributed a great deal towards the making of the atomic bomb, immediately resigned from the nuclear board after receiving this letter and issued a statement saying, "We did wrong." But once more this Falkaneli could not be traced. What Falkaneli was saying is very possible: earlier civilizations did play with the atom and destroyed themselves.

In India at the time of the Mahabharata war, the bow was used with atomic arrowheads, and a great destruction followed. This is the situation: a child becomes a young man and commits the same mistakes which his father committed. The father, who is now old, warns him not to -- in his own time, his father had also warned him -- but in youth such mistakes are committed, and younger generations are warned by those who meanwhile have become old. Civilizations are also destroyed by taking the same steps and making mistakes similar to those of past civilizations. Civilizations, too, pass through childhood and youth and then become old and die.

The insights of Yoga have been gained over a period of twenty thousand years; historically, the calculations for a period of twenty thousand years are fairly clear.If you want to study the youth of one man, you need to study that of ten, because what is true for one man may not be true for all men. The study of a single person and a single event are not conclusive enough by themselves. So that is why I said that the history of twelve thousand years is fairly clear.

Yoga has maintained for twenty thousand years that if you want to know what there is beyond this worldly life you have to activate that half of the brain which has been dormant and inactive. If you want to know anything about the absolute, that which is beyond matter, that other half of the brain will have to be activated. The door to that half of the brain is where we apply the tilak -- the place of the agya chakra. That spot is the outward location and it corresponds to the inner center, which is about one and a half inches deep inside the forehead. That deep point, that center, gives an insight which is beyond the world of matter and of desire.

Just as in India the tilak was devised, in Tibet they devised methods of actually surgically operating on that spot to reach the agya chakra. Tibetans have made a lot of effort to find the third eye, more than any other civilization. In fact all of Tibet's sciences and understanding about life in its various aspects is based on the understanding of the third eye.

Earlier I told you about Edgar Cayce who gave prescriptions while in a trance. He was the only such case in America, but in Tibet, people would ask for medical advice only from those who were able to go into a trance, samadhi. Tibetans tried to reach the agya chakra surgically, by breaking it open from the outside. But reaching that place surgically is quite different from reaching it internally, through Yoga practices as has been done in India. When the half brain is activated internally through Yoga practices, it is activated because of the development of consciousness. Opening the center from the outside -- without any

refining or purifying of consciousness -- creates a danger of misusing the achievements of that half of the brain after it is activated, because the man remains the same. His consciousness is not transformed from within through meditation. What is needed is a change in consciousness through meditation.

If the half-mind is activated without that inner transformation, then the person who becomes capable of seeing beyond a wall, beyond outer earthly obstructions, may not try to save a person, for example, who has fallen into a well, but may want to dig out treasures which he can see -- through the activation of his half brain -- are lying hidden under the ground. If such a person knows that he can make people obey him, he might order you to do something that is wrong, to benefit himself.

External operations could have been done in India also, but Indians never attempted to do them, because the practitioners of Yoga know that if consciousness is not transformed from within, it is dangerous to activate such powers and put them in the hands of people who might misuse them. It is like giving a sword to a child. He may not only kill three or four people, he might also kill himself. So the transformation of the consciousness is necessary before new powers are activated.

In Tibet they tried to make a hole with physical instruments on the spot where we apply the tilak, so Tibetans came to know and experience many powers of the dormant mind, but as far as spiritual discipline is concerned, Tibet could not become a great country. It is surprising that although Tibet did a great deal, it could not give birth to a buddha. It developed many powers, it came to know many unique things, but it used them for trivial matters.

India did not try to experiment with physical instruments, but tried to concentrate and focus the total energy on the agya chakra from within so that the third eye would open by the very force of that surging energy. It is a great discipline to bring the flow of consciousness up to the third eye; the mind has to be elevated to high levels of discipline. Normally, the mind gravitates downwards; in fact our mind normally flows towards the sex center. Whatever we may be doing -- earning money, increasing our status, anything -- in a subtle way, it is our desire for sex that is the motivating force. If we are earning money, it is only in the hope that we can buy sex. We seek higher positions only to be powerful enough to be able to select and secure sexual partners.

That is why in days past the reputation of a king was measured by the number of queens he had! And that is the right measure, because what is the value of your power? So, power and status and money are in a roundabout way only meant for the satisfaction of that fundamental sex drive. As long as your energies are flowing downwards towards the sex center it is possible that you will be spiritually undisciplined.

If you want to direct the energy to higher levels, then the direction of sex energy will have to be reversed. The complete direction of the flow has to be changed. You have to make an about turn, and shift your entire attention to an upward direction. There must be an upward vertical movement -- and this will be a great moral spiritual discipline. At every step there will be confrontation and a need for sacrifices. You will have to lose all that is inferior, lower, to gain that which is immense and sublime. This price has to be paid. And when you achieve higher powers at such a cost, how then can you misuse them? There is no question of misuse because the person capable of misusing any power will be finished before he reaches the goal.

It is because of this that in Tibet black magic was born -- because of those external operations. There was very little spiritual growth, but evil practices could thrive.

Among Sufis there is a story about Jesus.... In Christianity there is no mention of this anywhere -- there are many such stories about Jesus with the Sufis, stories which Christianity does not have. Even Moslems have accounts of some important events in the life of Jesus which are not found in Christianity. This story is recorded by the Sufis....

Jesus had three disciples who said to him that they had heard about his power to revive the dead. They did not want any salvation or the kingdom of God, but they wanted him to tell them the secret of raising the dead so that they could have that power. Jesus told them that they would never be able to use the mantra for themselves, because once they were dead, how could they use it? How would they benefit in making others come to life? He told them that instead he would show them how not to die at all, but the disciples said that they were not worried about their own deaths, that they were interested only in knowing how the dead could be made alive.

Finally Jesus became tired of them and he showed them the method. Immediately all three left him to search for a dead body somewhere, to try out the mantra before they forgot something or made some mistake. Unfortunately, in the first village they reached, they couldn't find a dead body, so they went to another one, and on the way they found a skeleton. As they could not find a dead body, they thought that

they would try the mantra on the skeleton. It was the skeleton of a lion. They used the mantra and immediately the lion came to life and killed them all!

Sufi say that only such can result -- the curiosity of an unethical mind can take one into great danger. So much secret knowledge was kept hidden so that it would not fall into the wrong hands. Anything given to an ordinary person was given in such a way that they would come to understand them only when they deserved to.

You may wonder why I have been telling you all this in relation to the tilak. A tilak was put on every child's forehead when he did not understand anything about it. But as he grew up and came to understand such things, the child would figure out the mystery of the tilak. Until then, just a hint about the right spot was given. Whenever the child's consciousness was capable, he could make use of that mark. It does not matter if out of one hundred people only one is able to use the tilak; that one is enough. If it only made one person aware of the tilak and the third-eye center, it had served its purpose.

There is so much value placed on the tilak that on all special occasions such as a marriage or a victory, the tilak is applied. Have you ever stop to wonder why the tilak is applied on every occasion of respect and honor? It is because of the law of association. Our mind is very interesting. It wants to forget the moments of misery and wants to remember the moments of happiness. That is why the mind forgets all events that brought unhappiness and remembers only the moments that gave happiness. That is why we always feel that the past was happy. An old man always thinks that he was happy in his childhood. It is because the mind drops all memories that are painful, and keeps those that are pleasurable. So when a person looks back to the past, he only sees happiness. In between, whatever unhappiness was there, is dropped.

No child ever says that his childhood is full of happiness. Children want to grow older fast -- old people say their childhood was full of happiness. There is some misunderstanding somewhere. If you ask a child what he would like to become, he will say he wants to grow up. If you ask old people what they want, they will say they want to be children again. The child always tries to look grown-up and tries to become older. He begins to smoke cigarettes only because he feels that smoking is a symbol of being grown up. Psychologists say that seventy percent of children begin smoking because it is a symbol of prestige. They think only big, strong, successful people smoke. So when a child smokes, he holds himself straight and he feels he is somebody -- not just an ordinary person.

If a film is declared "For adults only," boys will put on artificial moustaches to try and get into the show. Why? There is a burning desire in children to grow up quickly. But old people say that childhood was very happy. Why? The only reason is that the mind makes us forget the unhappy times; unhappiness is not worth remembering.

One psychologist, Piaget, after experimenting with children for forty years, has found that the memory of the first five years of life is very poor, almost nil -- because those years are so unhappy that the child does not want to remember them. If you try to remember events of your early life, according to Piaget you will remember back to when you were five years old, or at the most four years old. Was there no memory formation before then? There was. Were there no events before you were five years old? There were. In those early days did no one abuse you? Did someone not love you? All these things happened. But then why is there no memory of those first four or five years?

Piaget says that early childhood days were full of unhappiness for the child; the child feels weak, helpless, and so dependent that he suppresses the memory of them, he simply drops those days from his memory. If asked about them, he simply says, "I don't remember anything before the age of four." ... Because when his father told him to get up he had to obey; if his mother told him to sit down he had to obey. Everyone around him was more powerful and he couldn't go against them -- he was as helpless as a dry leaf in the wind. He had to do whatever he was told; he was dependent on others for everything. Just the hint of anger in the other's eye and he was frightened.

So he just closes up and forgets that he had any life before he was four years old. But if he is hypnotized, and asked to remember events from before he was four, or even when he was in his mother's womb, he will remember and describe them. If during the pregnancy his mother fell over, under the influence of a hypnotist the child can remember the shock it felt in her womb. But usually such memories cannot be recalled in ordinary consciousness.

There was a strong reason to associate the tilak with one's moments of happiness. Whenever there is a happy event, let a tilak be put on your forehead. Both the happy event and the tilak will be remembered through association. Here it is necessary to know a little about the law of association.

Pavlov, the Russian scientist, did many experiments in this area. He said anything can be associated

with anything else -- our lives are just the sum total of our associations. One of his experiments is well known. It involved him offering food to a dog. Pavlov would keep some food at some distance so that the dog would start salivating while he was looking at the food. Then Pavlov rang bell. There is no connection between a bell and the secretion of saliva, but whenever the food was offered to the dog the secretion of saliva began and then the bell was rung. This was done for fifteen days; the mental association between the bell and the saliva was now established. On the sixteenth day there was no food, but when the bell was rung the dog began to salivate. The ringing of the bell activated the dog's memory of the food: the bell became a symbol for the food.

This same law of association has been used with the tilak: it has become associated with happiness. Whenever a happy event occurred, a tilak was used; so the tilak and happiness gradually became so associated that the tilak could never be forgotten. So whenever you become happy, you will first remember the agya chakra. We always like to remember happy moments, and whether we were really happy or not, we live in happy memories. Even small happinesses are exaggerated; we magnify the happy events and minimize the unhappy ones.

When you first met your beloved, how happy you were! Today when you think about it, it was such a great event. But if you actually meet her today, the happiness will become contracted. Then again within twenty-four hours you will magnify it. There is so much unhappiness in life that if we don't magnify the happiness it would be difficult to live.

If the tilak is associated with happiness, as the happiness is magnified, so also is the tilak. With this happening frequently the happiness is associated with the agya chakra. When this happens, understand that you have made use of happiness for opening the third eye. We can use this stream of happiness to activate the agya chakra. The more we activate it from different directions, the more helpful it is.

Those countries which have not used the tilak have not known what the third eye is. Countries which had even a slight inkling of the third eye have made use of the tilak. Those countries which had no concept of the third eye could not invent the tilak; there was no basis for it. Some society will not suddenly get the idea to start applying a tilak to the forehead without any reason. There is no reason to apply a tilak just at random on any spot. So it is not just accidental, and such a practice can survive only if there is a deep reason for it.

I will tell you a few more things about this third-eye spot. You may have noticed that whenever you are anxious there is a pressure on your third eye. Because of that your forehead contracts and wrinkles are formed. the tension builds up just on the spot where the tilak is placed. Those who are continuously tense and constantly thinking and reflecting, invariably indicate the location of the spot by the pressure which they feel on their forehead.

People who have worked hard on the third eye in their past lives have, at the time of birth, a sort of tilak on the forehead right at the third-eye spot. That spot appears slightly worn, just as if a tilak had been there. If you touch that spot on the forehead with your finger it will feel a little swollen -- just there, where in past lives a tilak was worn. Behind a tilak or tika is hidden the third eye.

There was a small experiment carried out by hypnotists.... Charcot, in France, was a great psychologist who worked on the subject of influencing a person by focusing his eyes on the other's forehead. If you try to concentrate your gaze on someone's forehead, he will become very angry and won't let you continue. It is thought ill-mannered and rude to do so. From the forehead the agya chakra is about one and a half inches inside -- very close to the surface. If someone is walking in front of you, and you fix your eyes on the back of his head, approximately at the level of his third-eye spot, you will find that within a few seconds that person will turn to look around behind him. If you continue this experiment for a few days, and after that if you mentally give him some suggestions, he will carry them out.

Try to understand: if you focus your gaze at the back of his head for a few seconds without even once letting your eyelids close, the person will look behind him. Then, just at that moment, you can mentally command him to do something. If you ask him to turn left he will do so, although he will feel very embarrassed; he may have been wanting to turn right. If you do this experiment for some time, you will be surprised at the results. From the back the distance to the third-eye spot is longer, but from the front the distance is only one and a half inches. From the front the results are more surprising....

Those who experiment in shaktipat, transmitting energy, are able to do so through the agya chakra. If some saint or sadhu makes you sit in front of him with your eyes closed, you might think that he is doing something -- he is only fixing his eyes on this spot on your forehead and mentally giving you a suggestion. If he says, "There is bright light within you," you will feel that there is light inside you. But that light does

not remain with you; as soon as you are away from him it vanishes. Sometimes that illusion of light may persist for two or three days, and then it dies out. It is not really shaktipat, but only a small experiment on your agya chakra. The third eye is a unique gift, and there are innumerable uses of it.

When Christian missionaries came to southern India for the first time, some of them began applying the tilak to their foreheads. Because of this, about a thousand years ago a situation arose in the Vatican court in which an explanation was demanded from these missionaries in India. Some of them had begun to wear the sacred thread, some had applied the tilak, and some even wore wooden slippers on their feet: they had begun to live like Hindu sannyasins.

The Vatican court felt that those missionaries were doing something wrong. Those missionaries who had begun to live in this way in India replied that they were not becoming Hindus by applying the tilak, but that by doing so they had come to know a secret. By wearing wooden slippers on their feet they had not become Hindus, but they had come to know that if they wore wooden slippers while meditating, the energy doesn't get discharged and so results that would have taken months without the wooden slippers, came about within a few days. They also said that if Hindus have come to know certain secrets, Christian missionaries would only be fools not to learn them.

Certainly the Hindus know many things -- it would be really surprising if they didn't, having been on a religious quest for twenty thousand years. For twenty thousand years all their most intelligent and wisest men have devoted their lives to the same end -- to the search for truth. They were possessed with only one desire: to know the truth that is hidden behind this existence, to see that which is invisible, and to encounter that which is formless. It would be really amazing if such people didn't know anything, after having single-mindedly dedicated all their intelligence to this single quest, and that too for twenty thousand years continuously. It is only natural that they would know -- and they do! But during the last two hundred years, certain things happened which are very disturbing.

It is worth understanding. In this country there have been hundreds of foreign invasions, but no invader could ever attack the vital core. Some invaders looked for wealth, some occupied land, others captured palaces and forts, but none could attack the interiority of India -- the attention of invaders was not drawn towards it. But then, for the first time, attacks were made of its interiority by Western civilization. The easiest way to attack it was to disconnect the country from its long history, and to destroy the past. A gap was created between the people and their history. In this way people became uprooted and powerless.

If today Western civilization were to be destroyed, there would be no need to destroy its buildings, its cinemas, its theaters or its hotels. If just the five most famous universities were destroyed, the whole Western culture would disappear. Western culture does not reside in its cinemas, hotels or night clubs -- it makes no difference if they continue -- but if the most eminent universities were destroyed, Western civilization would slowly die and become lost. The real basis of all cultures is its sources of knowledge. The roots of a civilization are in its long chain of knowledge. If the history of just two generations is taken away, a country will become cut off from all possibilities of further progress.

That is the difference between a man and an animal. Animals are not able to make progress because they do not have any schools. They do not have any way to transfer knowledge from the older generation to the new generation. At its birth an animal begins life right from where its father began, and its offspring will do the same. The human being, through education, can help his child's life to begin from where he left off. So there is a continuity of knowledge. All human progress depends on the transfer of accumulated knowledge from generation to generation.

Just imagine if for twenty years all adults decided not to teach anything to their children. The loss wouldn't just be of twenty years' of knowledge but all the knowledge which has been collected over twenty thousand years could become lost. And such a loss could not be made up in twenty years, it would need twenty thousand years to make up the gap, because a discontinuity would have been created in the accumulation of knowledge.

In this way, these two hundred years of British dominance in India created a great gap. Most of its links with the ancient knowledge and wisdom were broken, and its identity was established with a totally new civilization and culture with which its older civilization had no relationship. Indians think that theirs is a very old civilization, but they are mistaken; they are only a two hundred year old community. The British are now a far older community than the Indians. Whatever knowledge India has is just rubbish, and that too is just left-overs. That which the West chooses to give India is now its knowledge. Whatever India knew before two hundred years ago was lost in one stroke.

When the threads of a branch of knowledge are lost people just seem like ignorant fools. If you go out

now with a tika on your forehead, and someone asks you why you are wearing it, you will feel ashamed because you have no answer. You can only say, "No reason. My father insisted on my doing it, and so I had to. What to do? Certain things have to be put up with." So these days, applying a tika cheerfully is difficult, if not impossible. Of course, a simpleton can do it -- he has no fear of others. But he is doing it not because he knows its purpose but because he has been told to.

When the links of real knowledge are broken, the outward symbols of it become difficult to carry. Then a certain tragedy results: those with intelligence keep away. And a thing remains meaningful only as long as intelligent people are involved in it. So it is interesting to note that whenever such a misfortune overwhelms a civilization, whenever it loses its connection with past knowledge, the intellectuals drift away from it because they don't like to look foolish. The illiterate try to preserve the symbols and follow the rituals, and so the symbols and rituals will continue for some time and then die a natural death.

But sometimes it happens that some valuable things are preserved by illiterate and backward people. Those who claim to understand run away at the first opportunity. In this life there are many mysterious roles that people play. If India wants to restore its broken links with its past, then people will have to look at every ritual that is being performed by the so-called ignorant and illiterate people. What they are doing is not without reason. Their outward symbols are linked with a past of twenty thousand years. They may not be able to explain why they are doing certain things, but there is no need to frown upon them. Some day we may have to thank them for at least having saved the symbols of that knowledge -- symbols on which research can be done.

So in India today what those illiterate people are doing needs to be reconnected with the knowledge we had prior to two hundred years ago. Only by doing that can we revive and give new life to the deep understanding that has grown over a period of twenty thousand years. Then we will be surprised at how foolish we have been in busily committing suicide.

Hidden Mysteries

Chapter #4

Chapter title: The Transformative Power of Idol Worship, Mantras, Music and Dance

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Dr. Frank Rudolf spent his whole life with some primitive tribes of the Amazon doing research on a very strange phenomenon. I would like to tell you about it so that you can understand more easily what idol worship was meant for. Most primitive communities have known for a long time of a particular process. Rudolf studied this and reached surprising conclusions.

Certain primitive tribes believe that it is possible to make a person suffer from a particular disease through a look-alike clay idol which represents him. They believe that even death can be brought about in this way. For thirty years Dr. Rudolf tried to find out how it is possible to transmit disease and death through an earthen representation of someone. Rudolf approached the subject skeptically and scientifically, and hundreds of times he actually saw with his own eyes disease and death being transmitted, even if a person was a thousand miles away.

His long study convinced him of the truth of such happenings. There were three things which he came to know after experimenting on himself. Firstly, it was not necessary for the clay idol to exactly resemble the

person in whom disease or death was to be invoked. It is difficult even for an expert sculptor to make a clay idol which is exactly like a particular person, but it is not necessary; what is important is to establish mentally the shape and form of the person on the earthen representation. And there is a method for doing this.... If the idol-maker closes his eyes and remembers the person and mentally imposes his will on the idol, the idol will become symbolic and active.

I have already told you about the tilak and that the third eye, which is between the two eyebrows, has been found through the science of Yoga to have great power stored in it -- it is a great transmission center. If you ask your son or a servant to do something, and you feel they may refuse, you can do a small experiment. If you concentrate your energy on the center between your two eyes and tell them what you want them to do, nine times out of ten they will do it. But if you ask them without concentrating your energy that way, nine times out of ten they will not. Any idea or thought conveyed with the energy concentrated between the two eyes moves rapidly and carries with it great power.

If you concentrate on the image of a person with the energy of the agya chakra, and if that thought is then directed at the idol, it no longer remains mere clay. That mass of clay becomes energized by your concentrated will. If you mentally infuse some disease into that idol for one minute, the person who the clay idol represents will catch that disease. Howsoever far away that person may be from you, he will be affected; he may even die.

Rudolf wrote that what seemed unbelievable actually happened during his experiments. Before his very eyes he saw some tribesmen compel a tree, through an earthen replica of it, to dry up and wither. The tree, which had been lush, green and healthy, withered, and its leaves became dry. In spite of being watered, within a month the tree became diseased and died. What happened to a tree could happen to a person.

I am talking about these findings of Rudolf because idol worship is a similar experiment but on a large scale. If we can transmit disease or death to a person there is no reason why we cannot establish or re-establish a relationship with those who are dead. It is possible that we can take a jump from the idol into that which is all-pervading and unmanifest.

The whole basis of idol worship is the relationship between your mind and the cosmic mind. What is needed is just a bridge between the two, and that bridge can be made. The idol is an attempt to create that bridge. Only something which is manifest, like the form of an idol, can become the bridge -- because it is not possible for you to establish a direct link with the formless.

Howsoever much one may talk about the formless and the unmanifest, it is mere talk and doesn't convey anything to you. Whatever experiences your mind has are all experiences of some form and shape; you have no experience of the formless, and words cannot convey anything about that which hasn't been experienced. You will go on talking about the formless and continue to live with the form. So if you want to establish a relationship with the formless, you have to make something which on one side has a form and on the other is formless. That is the secret of the idol.

Let me explain this another way. From our side we need a bridge which has a tangible form, but which also has a formless part: at our end it is manifest, and at the farther end, as it approaches the divine, it becomes unmanifest. If the idol remains just an idol, it cannot act as a bridge; if it is absolutely formless, then too it cannot become a bridge. The idol has to serve two purposes: it has to be visible on our side and dissolve into the formless on the other.

If I tell you that the term "idol worship" is wrong, you will be surprised; but actually it is absolutely wrong. It is wrong because for one who knows how to worship, the idol doesn't remain an idol. And the one who sees only the idol does not know what worship is or how to worship. We are using two words; one is idol and the other is worship. These two concepts cannot be experienced by the same person simultaneously. The word idol is for those who have never worshiped, and the word worship belongs to those who have never seen an idol.

Put differently, we can say that worship is the art of making the idol disappear. It is the art of slowly dropping the manifest and entering into the unmanifest. The manifest form gradually dissolves into the unmanifest, and as the worship deepens only the unmanifest remains. So "idol worship" is self-contradictory. Hence someone who is worshiping is puzzled as to where the idol is, and the one who has not worshiped at all wonders what a stone idol can do. These two types of people have two different types of experiences -- and between them there is no common ground.

When you go to a temple you see only an idol, because you are not able to see the worship itself. In a temple a Meera can be found totally absorbed in her worship. For her there is no idol. As soon as real worship deepens, the idol dissolves. We see idols because we do not know what worship is. As there is less

and less worship in this world, we shall see more and more idols. When there are many idols, worship will as good as disappear. In that case, the idols will have to be pulled down, because what use will they be? They will be irrelevant.

Ordinarily, we think that the more primitive a man is, the more he is likely to be an idol-worshiper, and that as man becomes more intelligent he will drop his idols. But this is not true. In reality, worship has its own science, and the more ignorant we become about it the more mysterious it seems to us.

In this connection it will be helpful to tell you one more thing. Our belief that man has made progress in all directions, that he has evolved fully, is absolutely wrong. The life of man is so vast that if he makes great progress in one direction, he does not realize how far he has remained behind in another direction. If science has made great progress, we have fallen far behind in the matter of religion. Whenever religion flourishes, science lags behind. When we grow in one dimension, the other dimensions are completely forgotten.

In Europe in 1880 the caves of Altamira were discovered. In those caves there are colored pictures said to have been drawn twenty thousand years ago. But the colors of the pictures look as fresh as if they were painted yesterday. Because of this, Don Marcellano, who discovered these caves, was criticized all over Europe. Everyone thought that he had touched up the pictures. All the artists who saw the pictures said Marcellano was trying to fool the public, that such fresh colors could not be ancient.

What they were saying was right, in a way, because the paintings of Van Gogh, which are not even one hundred years old, are already fading; the pictures Picasso painted in his youth have become as old as he himself. The colors used these days by artists throughout the world don't last more than a hundred years; they are bound to fade within a century.

But when the investigation of the caves Marcellano found was completed, it was proved beyond doubt that the caves were more than twenty thousand years old. This is a great mystery, because those who painted those colors seem to have known much more about colors than we know at present. We may have been able to reach the moon, but we have not been able to make colors that can remain fresh and last longer than a hundred years. Those who made these colors twenty thousand years ago knew much more about the science of color than we do.

The mummies of Egypt are ten thousand years old. They are the dead bodies of human beings, but they have been so well preserved -- as if they had died just yesterday. We have not been able to discover the chemical preservatives that may have been used. How could these bodies have been protected for ten thousand years? -- there is no deterioration at all. But we have not been able to establish which chemicals were used to preserve them.

The huge stones on top of the pyramids could not have been placed there by any crane that we may possess today. It seems beyond the power of man to have put them there, but it is very unlikely that the people of that time had cranes. They must have known some technique, which we cannot even guess at, to lift those rocks.

The truths of life are multidimensional. The same work can be done by many different methods and many different techniques. Life is so vast that when we begin to work in one dimension, we forget all the other dimensions.

Idols were created by very highly developed people. This is worth thinking about. An idol is a bridge connecting us with the cosmic force which surrounds us, so those who developed the idol made a bridge for understanding the ultimate mystery of life.

We say that we have discovered electricity. Certainly we are more advanced and civilized than earlier communities that knew nothing about electricity. We have discovered radio waves, and we can send a message from one country to another within a second, so we are definitely more advanced than people who depend only on the power of their own voice to communicate, just a few hundred feet away, by shouting.

But compared to those able to make a bridge to contact the supreme source of life, we are just children. Our electricity, our radio and similar discoveries are just toys. The art of being connected with the ultimate mystery of life was discovered by those who had worked very hard in that one direction.

As I told you earlier, one aspect of the idol faces man, and a window opens out from that form towards the formless. The window of a house must have a shape and form, just as the house does; the window cannot be formless. But when you open the window and look at the sky, you enter the formless. If I say to someone who has never opened his window to see the sky that by opening the window of my house I am able to see the formless, he will say I am mad. How can one see the infinite from a small window? -- at the most whatever can be seen from a window can only be as big as the window itself. He is perfectly logical, and if he has never seen the sky through the window it will difficult to convince him that even a small

window can open up onto the infinite. The window cannot set a limitation on that onto which it opens, nor can the idol set a limitation on the formless.

Those who think an idol is an obstacle in understanding the unmanifest make a great mistake. And those who think that by breaking a window the sky can be broken are mad! By destroying an idol the unmanifest cannot be disturbed. But those who do not know the art and alchemy of worship may think of destroying idols.

Worship is such an inner, subjective, personal matter that it cannot be expressed or demonstrated. Anything inner and personal in life cannot be demonstrated. If my heart is cut open you will not be able to see love in it; nor will you find anger, hate, forgiveness or compassion. You will find only a sort of pump for the circulation of blood. If after putting me on the operating table and investigating my heart, a surgeon certifies that I have never experienced any love or hate, I have no way of proving him wrong. Will the surgeon confirm my claim that I have loved? He may say that I am deluded. But if I ask the doctor whether he has had any experience of love and hate, if he is logical and honest he will say that he also has had such delusions; otherwise, the heart as seen on the operating table is only a pump-like object for the circulation of blood and there is nothing like a heart that feels love or hate.

If your eyes are operated on and examined, it will not be possible to prove that they have seen dreams. How can you know from an eye kept open on an operating table that at night, while closed, it has seen many dreams? We all see dreams, but where do they exist? Dreams may be unreal, but their existence cannot be denied. However unreal a dream might be, it happened somewhere within. If it was a frightening dream, when you wake up your heart is beating faster; even if it was unreal, if you cried during your dream, when you wake your eyes will be wet. Something has happened internally but the outer, the physical eyes, do not reveal anything: whatever is inner, subjective and personal cannot be seen outwardly.

An idol can be seen -- as can the heart or the eye. But worship cannot be seen. Worship is like love or a dream; hence when you pass a temple, you can see the idol but not the worship. So if you saw Meera dancing before an idol, you would think she was mad, naturally, because her worship cannot be seen. She seems to just be dancing in front of a stone!

When Ramakrishna was appointed to be the priest in the Dakshineshwar temple in Calcutta, after a few days people began to complain about him. It was said that before offering flowers to the deity, Ramakrishna first smelled them, that before offering the deity food, he himself tasted it! This was thought to be a sacrilege.

Ramakrishna was summoned before the temple committee and asked for an explanation. He said that whenever his mother had fed him, first she would test the food to decide whether it was tasty enough for him, she would decide first whether it was worth giving to him; so he was doing the same with the deity. How could he offer food that he had not tasted? How could he offer flowers that he had not smelt? The committee said this went against all the rules of worship.

Ramakrishna asked, "Can there be any rules for worship? Can there be any rules for love?" Where there are regulations, worship dies. Where there are regulations, love dies. Love is an outpouring of inner feelings which are very personal and individual. There is a universal truth in this which can be recognized. When two lovers love, though they are both loving, they love in their own individual way. The manifestations may be entirely different, but there is a similarity of experience. In both of them, within their love the same soul resides.

I was telling you that though the idol can be seen, worship can't be, but still we have made the word, "idol worship," which is absolutely wrong. Worship is the method of obliterating the idol. First the devotee makes the idol and then he makes it disappear. In an earthly sense he makes the idol, and in a spiritual sense he destroys it. He makes it from mud and then lets it dissolve into the supreme existence.

I will now tell you about one more aspect.... In this country for thousands of years we have made idols and then immersed them in water. Many people feel it is strange and they have asked me why beautiful idols are made of the goddess Kali and then after a few days just thrown into the water. Why is the god Ganesha decorated ceremoniously and worshiped lovingly for a few days, and then immersed in water? -- either thrown into the sea or a river or a lake. This is mad! But there is a beautiful concept behind this immersion.

The real secret of worship is in making an idol and then letting it disappear... giving a shape and form to the idol and then letting it vanish into the formless. It is all symbolic -- the act of making an idol of the goddess Kali, worshiping it, and then immersing it in water. But we don't worship in the right way: we have made the idol, decorated it beautifully and looked after it, so then we are reluctant to let it go by immersing

it. If we had really worshiped, worshiped in the deepest sense, then the idol would have disappeared inside us, crystallized inside us, long before we let it disappear into the water. If the real worship had happened then there would have been no need to immerse the idol at all, it might have remained where it was but the heart of the worshiper would have been immersed into existence, into the divine. Then, if we had gone to immerse the idol it would have been like throwing away a used cartridge; it would have done its work.

But the idol which we immerse is a loaded cartridge -- unused and still alive. We have just loaded the cartridge and we have to immediately throw it away, so naturally we are unhappy about it. In earlier times, during the twenty one days of worship, the cartridge was fired, it had served its purpose; during that time the immersion or disappearance of the idol had happened.

Worship is immersion.

You begin your journey from the idol, which is in front of you. Worship is the process by which you proceed. As you go ahead the idol is left behind, and only worship remains. If you stop at the idol you do not know what worship is. Whoever continues on to worship has recognized the idol, has known the root of worship and the real purpose of the idol.

In worship, what are the fundamental principles involved behind an idol? Firstly, to jump into that ultimate truth for which you are searching, you need some solid land, a jumping board. The ultimate truth does not need any solid ground, but you need a place from where to set out, from where you can take a jump. You have set out to jump into the sea, and the sea is infinite; you will need a bank or coastline from where you can take the jump. Once you jump you will be away from the shore, but won't you turn back to thank the seashore from where you jumped into the infinite?

This seems impossible. Can you jump from form to formlessness? The form will only take you to another form. If you ask Krishnamurti he will it is not possible. How can you jump from the form to the formless? How can you jump from the word to the wordless?

All jumps are from form to formlessness, because in a deeper sense, form is the opposite of formlessness. Form is a part of formlessness, and an indivisible part. It may seem separate to us -- because of our limited vision. In fact form and formlessness are indivisible.

When we stand on the seashore and look at the sea, we feel that they are separate, and that this shore and the opposite shore, far across the sea, are also separate. But if we go deep underneath the water, we will see that this shore and the opposite are connected at the bottom of the sea.

If we think in the language of scientists, there is a very interesting fact. All along the bottom of the sea there is a lot of mud or sand: if we dig into the sea we will find sand; if we dig into the land we will find water. If we express it in scientific terms, we can say that in the sea there is more water and less mud, and on the land there is more mud and less water. The difference is only in their proportions, in degrees, but they are not actually separate; everything is one and united.

Whatever we describe as having form is united with the formless, and the formless is also united with form. We are standing in the form; the concept of the idol accepts the fact that we are standing in the form. That is the situation, that is where we are, and we can only begin our journey from where we are, not from where we have to reach. Many philosophies begin from where we should be ultimately, but how is it possible to begin the journey from where we are not? The journey has to begin from where we are.

Where are we? We are living in form. All our experiences belong to form, to the manifest. We have not known anything that is not manifest, that does not have form. If we have loved, we have loved a form; if we have hated, we have hated a form. We are attracted by form and we are attracted to a form; we have practiced detachment from form. Our friends and enemies are all in form. Whatsoever we do is done with form.

The idol concept accepts this fact, so if we have to set out on our journey to the formless, we will have to give the formless some form. Of course, that form will be according to our own imagination.

One person experiences the formless in Mahavira, someone else in Krishna, and still another in Jesus. Whosoever has seen the formless in Jesus by looking into his eyes has found a door through which the formless can be seen. Whosoever held Jesus' hand found that it ceased to be the his hand and became the hand of the infinite. Whosoever heard Jesus' words and felt his heart vibrate, not in response to the words but to what was beyond those words, found it very easy to jump into the infinite through worshiping the image of Jesus.

Someone found the formless in Krishna; someone found it in Buddha and someone else in Mahavira. But remember that at first we will only be able to see the formless, the infinite through some form. Pure formlessness can't be seen directly by anyone. We don't have the capacity nor fitness to see it directly; the

formless has to come to us bound in a form.

This is the meaning of incarnation -- that the infinite has assumed a shape and a form, that the infinite has chosen to show you a tangible, bodily form. It seems self-contradictory, but this is what incarnation means. Incarnation is a sort of balcony from where you can see the vast sky. Incarnation is a glimpse of the formless -- you can't have any direct contact with the formless, the experience of it will be in some form. And once this happens, the experience can easily be repeated through that form again and again.

Whosoever has seen Buddha will find him rising, alive, from his picture or image. For whoever loves Buddha, the idol of him will slowly disappear and Buddha's living being will be felt there. Buddha, Mahavira, Krishna or Christ -- all of them leave behind methods of contact. Through those methods their devotees can establish contact with them. So the form of the idol is a very specific arrangement.

The art and science of making an idol consists of many concepts and calculations. If these are remembered while making an idol, then that idol can lead you deeper into meditation. In this connection it will be good to remember two or three things....

If you have seen many of Buddha's idols you will have observed that they represent a certain state of mind rather than a particular individual. If you look deeply at an idol of Buddha, within a few moments you will feel that a great compassion is showering on you from all around. Buddha's raised hand, his half-closed eyes, his proportionately sculptured face, his graceful expression, his delicate way of sitting -- all are in some deeper sense meant to evoke compassion in you.

Someone asked a great French artist why he painted. He said, "I draw pictures only to find what form a certain emotion, a certain feeling of my heart, can take on a canvas. In my efforts to express that feeling, a picture emerges." If someone meditates on that picture, he can experience the same emotion as was present in the painter's heart.

When you see a painting you just see a form; you don't realize that the soul of the artist is entering you. Those crisscross lines on the canvas are not just the lines of that form. If you concentrate on them, a picture with crisscross lines will emerge within you too... because it is the nature of the mind that it vibrates in you with a similar resonance to that which it sees outside it.

You probably do not know that the joy which you feel when you see a flower is not so much because of the flower itself but because of the symmetry of its petals, which is also induced in you. When you are attracted to a beautiful face of someone, it is not because of that person's beauty but because it corresponds to your inner image of beauty. It produces a resonance of beauty in you which makes you feel that something within you is also beautified. In a similar way, the presence of an ugly face makes you feel uncomfortable. The experience of joy in the presence of someone who is beautiful is because of the flow of beauty which it brings about in you, making you also more beautiful. Ugliness means that something is disproportionate, crude, non-symmetrical and crooked; and this evokes in us a feeling of disharmony, repulsion, disorder and discomfort.

Nijinsky, the famous Russian ballet dancer, committed suicide. When people went to his house to investigate, they came out within ten or fifteen minutes feeling a sort of discomfort. They said that it did not feel good to go into his house, that if anyone stayed in it as long as Nijinsky had, they too would commit suicide. What was it about his house which was so unpleasant? He had painted all the walls and ceilings red and black -- for two years it had been like this. It was not surprising that he went mad and that he committed suicide. Those who went inside his house said that if anyone were to stay in that house for two years they would also go mad and commit suicide. Nijinsky must have been a very courageous man -- he had created around himself a very anarchic situation.

Whatsoever you see creates its echo within you, and in some deep sense you become like that which you see. All idols of Buddha are made to reflect compassion because that is his inner message. Buddha said if you have compassion you have everything. What does compassion mean? It does not mean love. Love comes and goes but compassion is a love which, once it comes, never goes. In love there is a subtle desire to get something from the other. In compassion there is the awareness that no one has anything to give; everyone is so poor that there is nothing they can give, and that is why there is compassion. There is no demand in compassion. In this state there is no desire even to give, but all the doors of the heart become wide open and something spontaneously begins to be distributed.

Buddha told his disciples, "When you meditate, worship or pray, remember to immediately distribute whatsoever peace you receive. Don't keep it with you even a moment -- I call you irreligious if you do so.

When you are full of joy after meditation, immediately pray to the supreme being to let that joy be distributed to those who need it. Open the doors of your heart and let the joy flow towards all those who need it -- just as water flows down the mountains." This great compassion is described by Buddha as the ultimate liberation. So all the idols of Buddha were made in such a way that in their presence the worshiper would feel the resonance and vibrations of compassion within himself.

How can you worship Buddha? If you want to worship Buddha, the center of worship will be the heart. If you don't know this you will never be able to understand Buddha's idol, because the very purpose of it is to create compassion in you. The center of compassion is the heart, so while worshiping Buddha, the center of attention should be on -- one end -- his heart, and on the other end, our own heart. You will have to feel both hearts beating in one rhythm. Then a moment will come when you feel a thread connecting your heart to that within Buddha's idol. You will not only feel that, but you will be able to see the pulsation of the idol's heart. When that happens you will know that life has been imparted to it; otherwise, there is no life in it and worshiping it is meaningless.

The heart of the idol can be seen to be pulsating: if you have properly meditated on the pulsations of your heart and at the same time on Buddha's heart, a relationship will be established between the two. Then your heart is beating with Buddha's, just as you see your face reflected in a mirror.

Have you ever watched in a mirror your heart beating? You will say a mirror is a mirror, it is bound to reflect all movements. An idol is also a mirror in a deep sense, in a deeper religious sense. So your heart and that of the idol will pulsate. Until this happens, worship can't begin because the idol is still only of stone and unsanctified; life has not been invoked in it.

If you want to meditate on the idol of Buddha, the center has to be the heart. If you want to meditate on Mahavira, there is a different center; for Jesus, a third center and for Krishna, a fourth.... All idols are made with a different center as the basis. Even though a society may have been worshiping a certain idol for thousands pf years, it may not be aware of its center, and if the center is not known you can't establish a connection with the idol. You may offer flowers and incense, you may bow down to it -- but you will have done it all before a mere stone. Remember, the stone has to be transformed into a deity! That part will not be done by the sculptor, it will have to be done by you. The sculptor will only give it a shape: who will pour life into it? Life has to be instilled in it by the devotee. Without that, it is just a stone. Worship only begins after life has been given to the idol.

What is worship? Once you are able to invoke life into the idol, you are worshiping a real, alive deity. Try to understand this deeply: as soon as something becomes alive, the form and the formless become one... because the body is the form, and the life that is in it is the formless. Life has no form.

If my someone cuts my hand, my life is not cut. If I am hypnotized or anesthetized and my hand is cut off, I will not feel any pain. My whole brain can be removed without my becoming aware of the operation... because life as such has no shape or form. Wherever there is life, there is a meeting of form and formlessness.

Matter has a shape, consciousness has none. As long as an idol is just a stone, there is only shape and form; but as soon as a devotee invokes life in it, it becomes alive. Remember, the worshiper who cannot bring his heart to pulsate in the idol will not be able to have the heart of the supreme pulsate within him. He is not yet a true devotee. As soon as he is able to make his heart pulsate within the idol, the idol is brought alive, and then the door to the infinite opens. On one end the idol has form; at the other it is formless. To travel through this door is worship.

Worship is the journey to formlessness through form.

There are several steps to worship, but the first and fundamental one is to understand that every individual is self-centered. Our whole way of living is such that "I am," is the center of the whole world. "The moon and the stars rise for me, the birds are flying for my joy, and the sun too is giving light for me: the whole world is revolving around me, I am the center of the whole world." Such a person cannot know worship. He feels that he is at the center and the rest of the world is his circumference. In worship you see the opposite: the fundamental law of worship is "I am on the circumference, the center is somewhere else." An irreligious man's basic philosophy is that he is the center and the rest of the world is the periphery. Even if God exists, he is on the periphery. "He is for me. If I am sick, he must cure me. If my son is unemployed, he must get him a job. If I'm in trouble, God has to run to my aid...." This type of theism is worse than atheism. Such a person does not understand what he is saying.

The right meaning of worship, the right meaning of prayer, of being religious is to understand that you are on the periphery and the infinite is the center. As soon as the idol's heart is alive and pulsating, as soon

as one experiences that the idol is alive, formlessness has entered it. So the basic rule for worship is the feeling, "I am on the periphery -- I shall dance for you, sing for you, live for you and breathe for you. Whatever happens will be for you, the center."

A great philosopher named Totapuri was once staying with Ramakrishna. He asked Ramakrishna how long he was going to remain obsessed with an idol -- it was time he began his journey to the formless. Ramakrishna replied that he was ready to start his journey; he was always ready to learn anything from anybody, he was always ready to learn from whosoever wanted to teach. But he asked Totapuri to wait until he got permission from his mother.

"Which mother?' Totapuri asked.

Ramakrishna replied, "My mother, the goddess Kali."

Totapuri said, "That's exactly what I am saying! How long will you go on being caught up with that stone idol of Kali? Do you want to ask that stone?"

Ramakrishna replied, "There is no way but to ask her. From the moment I began to worship her, she became the center and I moved to the circumference. Now that I am not, she has to be asked permission. Whatever I do is for her. Without her permission, even enlightenment is meaningless; and if she orders me to go to hell, I am ready. But without asking her, nothing can be done."

Totapuri could not understand this. If Ramakrishna had to ask Kali permission to stop worshiping her, how would she grant it? Do we ask the permission of a person we want to give up? Is any permission needed to give up anything?

By this time, Ramakrishna had gone to the temple. Totapuri followed him. He saw tears coming from Ramakrishna's eyes: he was begging Kali again and again to allow him to stop worshiping her. He told her that Totapuri was waiting for him.... Then suddenly he became joyous and began dancing. Totapuri, who was standing behind him, asked what had happened.

Ramakrishna said, "She has given her permission! Now I am ready to learn from you!"

The meaning of having someone as your center is that your life is now a surrendered life.

Worshiping means a surrendered life.

Worshiping the supreme being means living as the supreme being wants. Sitting and standing, eating and drinking, speaking and remaining silent also for the supreme being.

As soon as one has the infinite at the center, a mysterious current begins to flow, a sort of expansion begins.

As it is, we have contracted ourselves. When the seed breaks, it begins to be a tree. We have contracted ourselves in our "I": when that "I" breaks, sprouts come out and the expansion begins. These sprouts can expand so much to encompass the whole world.

Religion is full of great mysteries. One who tries to save himself, dies; whereas one who keeps the supreme being at the center and himself at the circumference lives. We don't understand how such a thing can happen because from our very birth we have believed ourselves to be the center of the world.

Buddha used to suggest to his disciples to spend a few days in a cremation ground. They needed to do that for three months before they could be initiated as bhikkus. They would say that they had come to learn from him, not from a crematorium. But Buddha insisted and said, "After three months in the burning place, your 'I' will become surrendered and it will easier to teach you. Daily, for three months, you will see dead bodies being burnt: at least on one day during these three months you will begin to think that this world is not just existing for you. When you were not here, the world existed. This person, whose body you are watching being burnt, also thought just moments before his death that the world existed for him. The world does not even know now that this person is no more. The sea did not notice that a wave has vanished.

"So you go on watching, and when you realize that the world is not existing for you, come to me; then the real meditation can begin. As long as you are at the center there is no possibility of real worship, of prayer or meditation; there is only a deep illusion. Worship will begin when that illusion vanishes. Worship begins when 'I' is dropped and 'thou' is significant."

Remember, first the devotee makes the idol disappear and opens the door to the formless. Then he makes himself disappear and worship begins. As soon as a door to the formless opens through an idol, the dissolution of one's ego becomes easier. As soon as the devotee realizes that a stone idol can disappear to become a door to the formless, he realizes that he too can become a door to the formless; that if he can forget his self a deeper jump becomes possible.

There can be a distinction between two forms, but not as far as the formless is concerned, because the formless is only one. When the idol has become formless and the devotee has become formless, then there is nothing like "two." Numbers have no value in relation to the formless. The form and numbers are only props and there are methods to make props useful. In this connection there are a few things to be understood....

Sufis have given great importance to dancing as worship. Devotees like Meera and Chaitanya also attached great value to dancing -- it has a few a qualities which have led many devotional schools to chose it as a method.

The first effect of dancing is that while dancing you experience that you are not the body. Because of the fast movements of dancing you feel that you and your body are separate. In reality there is an adjustment between your body and your consciousness. It is a well-arranged adjustment: in your day to day work, that adjustment remains intact.

Gurdjieff used to say that if there are many pebbles in a container, and you shake the container vigorously, the arrangement of things inside will be disturbed. A pebble that was lying at the bottom will come to the top, one lying in the middle will move to the side, and one which was on top will be in the middle: the whole arrangement within the can will become topsy-turvy. If one pebble was used to being in a certain place in relation to other pebbles, and it became identified with that position, its ego will be destroyed. The stone will feel, "I am no more," that it was only an arrangement, and that arrangement is no more.

So the Sufis, Meera and Chaitanya, have make profound use of dancing. The Dervish dancing is very deep: in it, the dancer's body spins so fast and with such totality that every cell and fiber of his body vibrates. This breaks the relationship between the body and the consciousness, and suddenly the dancer realizes that he is separate from his body.

So using dance for worship is very valuable.

There are two Christian sects, one of which is known as the Quakers and the other as the Shakers. The Quakers, even today, are quite influential. The names of the sects are very significant. During their worship, the Shakers shake the body so vigorously that every nerve and fiber of the body becomes a trembling. Standing in front of his idol, when his body vibrates so strongly, the Shaker perspires heavily. At that point he will experience that his consciousness is separate from his body. Then that consciousness moves into worship.

The Quakers' name is meaningful -- their bodies quake very strongly when they worship. In an earthquake, the land vibrates so much that everything comes crashing down; the Quakers also quake so much that the body's connection with the consciousness is broken. This type of movement, dance and devotional songs, have all been used to create a gap between body and consciousness.

In this connection let us understand a little about the science of sound. Science believes that the ultimate unit of all matter is electricity. The Eastern sages believe that the ultimate unit of matter is not electricity but sound. Modern physics believes that ultimately all matter is made up of electricity, whereas the eastern sages say that sound is the basic unit of all matter. Whatever the truth may be, the thing to be understood is that there is a close relationship between electricity and sound. It is possible that the statements of the scientist and the sage are both true simultaneously. If not today, tomorrow the reality of the ultimate element will be known: one form of that element is sound, and the other is electricity. What that element is has to be discovered. Searching from the religious aspect, the sage reaches the knowledge that sound is the ultimate; searching from the material aspect the scientist has been led to electricity. Remember, the sage has searched within himself, not within matter: within your own self, the ultimate experience of your existence is that of sound. As long as you are aware of yourself, there will be the awareness of sound. The deeper you go within yourself, the less audible will be the sound, until it becomes a void. That very silence has its own sound, the "soundless sound," which Indian sages have described as anahat nada. That anahat nada is the ultimate sound: the last experience of human consciousness, before it enters the formless, is this sound. Because of this experience, the Indian sages say that sound is the ultimate element.

The scientist divides and subdivides matter into its smallest component, and just before it disappears into the formless it is seen as the electron. Then when matter is completely lost and the formless appears, what remains is electricity.

What has to be thought about is whether the smallest, the ultimate part of consciousness, comes before the smallest part of matter. It is certain that consciousness is more subtle than matter, hence the ultimate part of consciousness must exist before that matter. So the Indian sages have held the view that sound is more subtle than electricity, that it comes before electricity, and is the ultimate source of everything.

Music, song, prayer and chanting are all uses of sound. Every sound creates a particular state within you; there is no sound which doesn't.

Scientists who are experimenting with sound electronics now know that if special musical instruments are played in front of a plant it will grow flowers one month earlier than it otherwise would have. If special musical instruments are played in front of cows, they will give twice as much milk. If the wrong instruments, or wrong music is played, they may not give any milk at all.

Sound really reaches within you and strikes your consciousness. Your neck can be cut with a sword, but with the sword of sound your mind can be cut. The edge of sound is sharper, and it disconnects your mind from its various preoccupations. So experiments with the edge of sound have been made in which sound is used to cut off the mind of a meditator or a devotee so he can begin his journey to the infinite. All religions have used special sounds and experimented with them to cleanse and purify the mind.

Recently someone from Japan came to me. For the last two years he has been doing a practice of the Soto School of Zen. In this practice, the sound of "Mu... mu" is made most of his waking time; except when he rests and eats, this sound is continuously uttered. He gets up at three in the morning, takes a bath, and begins to repeat "Mu... mu." He does this for three days, and his thoughts becomes less and less. The sound of "Mu... mu" continues to reverberate; a sort of storm is created within; it becomes like a sword and cuts off all thinking.

After seven days he doesn't need to create the sound: it becomes automatic and spreads all over his body. Whatsoever he may be doing -- sitting or walking... anything -- within him the silent repetition of "Mu... mu" continues. Every cell and every fiber vibrates in its rhythm. It is difficult to eat, because the sound of "Mu..." is going on. After seven days sleep is difficult too because his mouth goes on repeating "Mu... mu." During whatever sleep he does have the sound goes deeper and deeper.

After twenty-one days he begins to shout and roar the sound "Mu... mu" like a lion. His eyes, his face and his behavior change. His teacher goes on goading him to continue. Once he begins to roar, his eating, drinking and sleeping drop. In the fourth week he becomes as if mad -- a state where he has no awareness of anything except the sound, "Mu... mu." If you ask his name, he will reply, "Mu." He loses all awareness of his body, only the awareness of "Mu..." remains. He does not know who he is. At this stage he has to be watched and guarded -- he may do anything, he may go anywhere.

In the last stage, he roars with his total strength. It is as if some wound has opened or a ghost has possessed him. And then everything calms down; a huge wave of the ocean has taken its last leap and fallen apart. The climax has passed and everything within him has scattered.

He falls down and remains unconscious, without any movements, quiet and peaceful for one to three weeks. When he comes back to consciousness he is not the same person; he is a new man. The old man has died: now nothing that was old -- his anger, his desires, his greed -- can be traced. The continuity with his past is broken. With this experiment of "Mu," with this great explosion of sound, his whole consciousness is transformed.

"Aum" is a similar sound. All religions have their own sounds which are used in worship. As the worship deepens, the impact of these sounds transform the devotee. Devotional songs and the playing of musical instruments are basic for transformation, and that is why repetition is significant. If you sing one song today, a different one tomorrow and a third on the next day, there will be no result. There must be a continuous hammering on the same particular center.

If you hammer a tent peg into different spots, it will never go into the ground. If you dig two feet at one place, two feet at another place and two feet at another, you will never be able to dig a well. Similarly, changing centers and places does not bring results. To dig a well, digging has to be done on one spot only. That's why repetition has been insisted upon -- so much so that for a whole month you have to repeat "Mu..." or "Aum," or a single line of a song, again and again, in the same rhythm. But there is a danger that the repetition becomes mechanical, as if it is just a job to be done, and then it will be useless.

The repetition has to be a question of life and death, as if you are totally staking everything on it. Every hair, every cell, every fiber of the body participates; every nerve, every bone, every piece of flesh and muscle become involved... every drop of blood has to call aloud. When your whole existence becomes that sound, there will be results. The devotee has to repeat only one word, or a line of a song, for years together, for a special reason: you hammer on one spot again and again so that the door might break open -- and it does!

So sound, dancing and music have all been used in worship.

These have all been done in front of an idol -- let this be remembered, because dancing as such is a different matter. Many people dance but they do not become enlightened. If they are dancing for the sake of dancing, that has no relationship with the infinite. So everything has to be done in relationship to the infinite and hence in front of the idol that has been made alive. That idol will continuously remind you that the dance is not for the sake of dancing. The dancing is on the periphery; the center is the idol, the center is in the supreme being. All is in preparation for a jump into the ultimate. Otherwise there are dancers, musicians, singers who are all superb in their art -- even devotees can sing very well. But this is not of any relevance; the devotee is not concerned with music or song, his purpose is different. His whole effort is to become so overwhelmed that he can dissolve and lose himself so fully that the inner flow takes over and sets him afloat in the infinite. He has to become the circumference, with the supreme at the center. He has to create such liquidity that he can remain afloat, and flow.

Usually you will find a devotee with tears flowing down his cheeks. He is not weeping out of unhappiness but out of joy. Tears flow when everything within has become liquid, fluid -- either out of misery or overwhelming joy.

Up to now scientists have not been able to explain the purpose of tears. At best, they have discovered that tears are meant for cleaning the eyes of dust. Tear glands are only meant to clean the eyes. But why do tears flow when one is in pain, when one is unhappy or when one is overjoyed? Does dust only fall into the eyes at those times, and not otherwise?

Whenever there is an overflowing, when there is an extreme of either pain or pleasure, tears begin to flow. The tear glands open, and tears flow out. Devotees also weep, but their weeping has a different quality. One who is not a devotee will not be able to understand it. What happens to a devotee that makes him weep? You may think that he must have some difficulties and because of them he is weeping, with folded hands. But one who is weeping because of his difficulties still has himself as a center. He is still not a devotee; he does not know what worship is.

But there are moments when all frozenness and rigid that have solidified within us begin to liquify, and the awareness of that happening makes tears flow. Those tears flow in gratitude and thankfulness towards the supreme. We have nothing but our tears to give to the grace that is flowing towards us. We feel we don't deserve whatever we have received and that we can't contain the joy that is descending on us. We had never even dreamt of such a feeling -- and we have nothing to show our gratitude. Neither words nor anything else can adequately express it.

In such moments the eyes weep in a different way. The devotee's eyes weep differently from those of a lover. The lover also weeps, but that weeping has a different quality. The lover's tears are full of small desires, demands, but in the devotee's tears there are no demands. His eyes weep for no reason -- he is simply helpless. Even while he wants to give thanks, words do not come out of his mouth, and when the mouth cannot speak, the eyes begin to speak in their own way.

The perfection, the completion of worship, is in tears, in their fluidity and their flowing out.

The idol has been used in many different ways to experience ecstasy. Those who speak against idols do not know what worship means. Anything can be said by someone who does not know; people are very ignorant and do not know anything. They accept whatever they hear -- especially the negative. It is a law that the mind easily accepts that which is negative because it doesn't have to take any trouble to prove it.

If someone says, "There is no God," he does not have to prove anything. But whoever says, "There is a God," has to prove it. So the mind easily accepts that which is negative, but before it accepts anything positive, it makes certain conditions; otherwise it will have to take the trouble to prove it.

Worship is positive, idols are positive. In denying something there is nothing to lose.

Turgenev has written a small story.... In a certain town there was a very intelligent man, and quite influential too. And in the same town there lived an utter fool, an idiot. One day the idiot approached the intelligent man and asked to be shown some way of becoming intelligent. The intelligent man asked the idiot whether he wanted to be intelligent or appear to be intelligent, because to become intelligent was a long process, but to look intelligent was easy. The idiot replied that he wanted to be shown the easier way -- that if it was enough if he looked intelligent, he did not want to bother about becoming intelligent.

The intelligent man commented that in becoming intelligent there was a possibility to make a mistake, but in looking intelligent there could be no mistake. The idiot then became impatient and requested that the trick be revealed without any delay. The intelligent man whispered something in his ear -- and from that day on the idiot gradually began to become known as intelligent throughout the town.

The people of the town began to gossip; How had this fool suddenly become intelligent? What had the intelligent man told him?

He had simply told to the fool to immediately negate every statement he heard. If anyone said, "There is something to idol worship," the idiot was immediately to reply that there wasn't. The idiot asked the intelligent man, "Should I say such things even when I don't know anything about the subject?"

The intelligent man said, "You don't have to bother about knowing anything at all -- just negate whatever is said. If somebody tells you that the works of Kalidas are wonderful, just say it is all rubbish! Tell them to prove that they are! If anyone says that Beethoven's music is heavenly, say that even in hell such music is played! And ask the person to prove what heavenly music is like. Just deny everything, and if anyone opposes you, challenge them to prove their claim."

Within two weeks the idiot became famous throughout the town for his intelligence. People started saying that he was very deep and difficult to judge or understand. If someone said that Shakespeare's poetry is beautiful, he would reply that it was simply rubbish -- any school child could write such poems. Then the person would feel shaky because it was difficult to prove what he was saying.

This century is, in a way, a century of many types of foolishnesses. And the foundation of our foolishness is negation. For a whole century we have been denying one thing after another. When others are not able to prove something, they also join in the negating. But remember the more negative a life is, the more insignificant it becomes.

No truth can be known without being positive.

The more negative a life is, although it will seem more intelligent outwardly, inwardly it will be more stupid. The more negative a life is, the less will it be possible for truth, joy and beauty to penetrate it, because all elevating experiences happen only to a positive mind. All experiences of value can be had only by a positive mind.

Whenever someone says "no," something within his mind closes. Have you ever thought about the effect of words? If you close yourself in your room and loudly say "no," you will find that your whole heart contracts and becomes closed. If you loudly say "yes," you will find that your heart opens its wings and flies into the sky. Words are not just born: the uttering of them creates some parallel event. In saying "no," something contracts within you, and in saying "yes," something opens within you.

Someone asked St Augustine, "What is your worship? What is your prayer?"

St. Augustine replied, "Yes, yes and yes, my Lord! This much is my worship."

He may not have understood what he had said, but whoever says yes to his life in its totality is a theist. Theism does not mean just saying yes to the existence of God, it is the capacity to say yes. The atheist does not just deny the existence of God, the atheist has only the capacity to say no. Such a person will go on shrinking and contracting and will ultimately decay. But saying yes makes a person open up and expand so much that he merges with the infinite.

Idol worship is a very positive method. But you have to meditate and go so deep into the idol, into the worship, that you come to know that there is no idol, only worship. The idol is just the beginning.

It is true that the worship is of an idol, but in a deeper sense you will find that it is your own transformation. The idol is just an excuse, and that excuse makes it easy to transform oneself.

Dr. Rudolf, about whom I was speaking earlier, developed an important principle, which will be useful for you to know about. Whenever some thought arises in your mind, it has to travel through nerves and muscles, through the whole mechanism of the body. For example, if in my mind the thought has arisen to love you and to take your hand in mine, immediately that thought begins to travel -- passing from the brain and the mechanism of the body until it reaches to my fingertips.

Rudolf says that when a thought it born it has the power of one hundred units; by the time it reaches the fingertips, only one unit remains. Ninety-nine units of power are used up in the transmission, in translating that thought into action. All thoughts become lifeless by the time they reach the outer surface of the body. That's why more happiness is actually experienced at the thought of taking your beloved's hand than the experience of it. At the moment of the experience you feel the experience was not as satisfying as you had expected. What happened? Why was the fulfillment of the thought less fulfilling than the thought itself?

When someone thinks about making love, he feels elated, but after making love he is left feeling depressed. He feels it was not so great after all. Why? When the thought was conceived it had the potentiality of a hundred units, but by the time it reached the periphery, it was reduced to one unit. Sometimes the potentiality is zero or is even negative. If the body is sick, the energy lost as the thought

travels through consumes all the power and turns it negative. So if you are sick, you may have expected to feel happy when you held your beloved's hand, but instead, by the time the thought has traveled to your hand, taking her hand makes you unhappy. The experience becomes negative. Rudolf says that if this is true, then man will never become happy.

Is there no way that one's thought can directly jump into another's mind? Religion says there is. Rudolf has also confirmed this through hundreds of experiments -- that my thought can take a direct jump into another's mind, without using the medium of my physical body. To do so, I stop my thought at the third eye center by closing my eyes, and make it jump directly to your third eye. The whole system of telepathy depends on this art.

Rudolf demonstrated this by transmitting a thought one thousand miles. In Russia, Howard, and many others in other countries' experiments, gave proof of telepathy. In this experiment, you concentrate your thought on your third eye, as if your thought has become a small sun revolving rapidly in your mind. That small sun becomes focused and highly potent. The thought is not allowed to spread to the rest of the body, which would allow loss of energy; the energy has to accumulate at one point, where it remains focused like a strong ray of light. Just when you feel that it cannot become more focused, more concentrated -- that is the moment for the thought to jump. At exactly that moment you have to project the thought into the mind of the other person. However far away the person may be, he must be in your field of imagination, and you need to imagine that the thought has entered into the mind of the other person through his third eye. Once this happens, the thought is transferred.

Telepathy is an art of projecting a thought into someone else without any physical medium. The third eye has been meditated on in many ways for religious purposes. It can be used for communicating with the cosmic mind as well as with the human mind. For example, you are sitting in front of Mahavira's idol.... Mahavira's consciousness has become one with the infinite, but if you concentrate your total energy at the third eye center and project it into the idol's head, your thought will be transmitted to the consciousness of Mahavira. In this way many people who have come after Mahavira are helped. For such people, Buddha, Mahavira and Christ are not dead but alive here and now. For them there is a direct communication.

This experiment can be used to take a jump into the infinite. But how will you find the third eye of the infinite? To where will you project your thought energy? To where will you make it jump?

It will be easier to communicate through the medium of an idol. Directly projecting the thought beam into the infinite is difficult. It can be done, but for that there is a different technique. The religions which have not used idols have used that technique, but it is very difficult. So those religions which at first didn't use idols finally came around to using them.

Islam has not used the idol, but the mosque has become the idol. And the graves of Moslem saints are worshiped. Even today, in any part of the world, when a Mohammedan says his prayers he faces the direction of the Kaaba. Those who know have used the Kaaba through which to project their thoughts. Those who don't understand the secret meaning just stand facing the direction of the Kaaba while they pray.

It doesn't make any difference whether you project onto the Kaaba or an idol. It makes no difference whether the feet of the idol or the stone of Kaaba is kissed: it is one and the same. There is no photograph of Mohammed, there is no idol of Mohammed, but what difference has it made? Something else was done. No idol or picture of Mohammed was ever made, but devotees shower flowers on the tombs of Moslem saints. It was not possible to find an equally powerful substitute for Mohammed.

So if Krishna instructs his devotees to bow down at the feet of his image, he is farsighted in understanding their problems. Krishna knew that it is very difficult for a man to avoid using an idol; taking a direct jump into the infinite is so difficult that only one out of ten might succeed. Then what will happen to the rest? If Krishna's idol is not available, they may use just any idol which will be very ordinary.

What has been the effect of prohibiting the use of an idol of Mohammed? If some Muslim fakir dies in some town, Muslims gather around his tomb. The Muslims are not at fault, it is the inner nature of man that is responsible. I feel that what the idol of Mohammed could have done cannot be done by the tomb of a fakir. Though Mohammed was right in saying there is no need for an idol, that is true only for one man in a million. And for such a person there is nothing to be reached. He doesn't need an idol, nor a Kaaba nor a Koran or the Gita; he does not need Islam, or Krishna or Buddha. For him, everything is unnecessary -- he can reach directly. But what about others?

For the rest, all those things are needed, and when something is needed it is better to have the best. It is better, instead of worshiping the tomb of a fakir or the idol of some virtuous person, to have the idol of a Buddha, a Krishna, a Mohammed or a Mahavira. When you have to travel by sea, it is risky to go by a

small, locally made boat; it is better to travel in a large ship or steamer. When the boat of Buddha is available, it is stupid to depend on an amulet made by some fakir, or to the grave of a person whose blessings may have helped some people to recover from a disease. But if Buddha's idol is not available, because of man's inner need he will look for a substitute.

Superficially it seems as if those who have rejected idol worship have said something great. But those who are for idol worship have the experience of thousands of years, and they knew from experience that a person will need an idol. Most people have a limitation in that they cannot reach the infinite directly. That is why it is better to provide the best of rest camps in between.

There has been no society on earth which did not have an idol. No group of human beings in any corner of the world has existed where there was no idol in one form or other. This indicates that the idol fulfills some inherent need, not just for the individual but for the whole of humanity. It is only in this century or the last two hundred years that the concept of an idol has been shattered. Some people argue that idols are a meaningless burden, just stones, and they must be removed. But if first the meaning behind idol worship is properly understood, I don't think that any intelligent person will want to remove idols. But if the scientific thought behind idol worship is not understood, then idols will have to be removed; they can't be saved. They will probably fall away by themselves.

Today people worship idols without understanding and bow down before them without knowing anything. Their hearts do not participate, it is just a formality that has remained. Such people will only be the cause of the destruction of the idol -- because although they go daily go to worship idols, there is no transformation in their lives and so idol worship seems futile.

A person worships an idol for forty years -- and nothing happens to him.... And he drags his son to the temple too. When the son asks his father that if he hasn't got anything from forty years of worship, why is he being forced to go to the temple, there is no answer. If something had happened in the father, the question wouldn't have arisen. There is a small fable of Aesop.... In a forest, a lion was asking every animal he came across whether he was the king of the forest or not. He asked a bear, and the bear said, "You are definitely king!" Then he asked a leopard, who hesitated a little but then said that yes, the lion was the king. Then the lion asked the elephant. He immediately picked him up in his trunk and threw him a long distance. While he was falling, the lion said to the elephant, "Oh, great being! If you didn't know the answer you could have simply said so. You didn't need to throw me off -- I would have gone of my own accord!" But the elephant that is powerful enough to lift up and throw the lion does not need to make any reply. It is not necessary to say who is king.

One who worships an idol would not have to make any reply if he only knew what worship was. His life would be the answer. His eyes, the way he sits and stands, would become the reply. But those who do not know what worship is and who still go on worshiping, are responsible for the removal of the idol. They do not know what worship is, but the idols have remained in their hands.

It is because of this that I have talked to you about worship -- so that you might understand that an idol is a method meant for total, inner transformation. The idol is just an excuse.

It is like hanging your coat on a peg. The purpose of the peg is just to hang the coat: if there were no peg, the coat would have been hung on the door or a chair. It has to be hung somewhere. But once it is hung up, you can't see the peg, and so you don't ask any questions about it.
The idol is just a peg -- worship is the main purpose.

But while worshiping the idol you can't see the worship: you can't see the coat, you only see the peg. You feel the peg has spoiled the wall -- why keep it?

You don't know anything about worship. Only the idol remains, utterly helpless and defeated. It may not survive -- it is only the life force of worship that can save it. That is why I have talked to you about worship.

Chapter title: Astrology: The Science of Cosmic Oneness

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Astrology is perhaps the most ancient subject and also in a way the most tabooed. It is the most ancient because as far back as we have been able to investigate the history of mankind, astrology has been in existence. Astrological inscriptions have been found on bone remnants from the Sumerian civilization which existed twenty-five thousand years before Jesus. Bone remnants have been discovered with astrological inscriptions and with an outline of the moon's orbit in the sky.

But in India this science is even older. In the Rigveda, reference is made to a certain constellation of the stars which could only have occurred ninety-five thousand years ago. Because of this, Lokmanya Tilak concluded that the Vedas must certainly be even more ancient: the constellation of the stars as the Vedas described it could only have occurred at a certain moment ninety-five thousand years ago, so that particular vedic reference must be at least ninety-five thousand years old.

That particular vedic reference could not have been added at a later period. Other, younger generations would not have been able to work out a constellation that existed many years before. But now we have scientific methods which we can use to discover where the stars were at a particular moment in the distant past.

The deepest laws of astrology were first discovered in India. In fact it was only because of astrology that mathematics was born. To make astrological calculations, first mathematics was needed.

The digits used in arithmetic were invented in India -- the numbers one to ten which exist in all the world's languages are basically Indian in origin. And throughout the world the decimal system has been accepted: the decimal system was born in India, and it slowly spread throughout the entire world. When you say "nine" in English, it is only a modification of the Sanskrit word nav. When you say "eight" in English, it is only a modification of the Sanskrit word acht. The numerals one to nine, prevalent in all the world's languages, came into existence only because of the influence of Indian astrology.

The first knowledge about the existence of astrology reached the Sumerian civilization from India. Six thousand years before Jesus, the Sumerians were the first to open the doors of astrology to the Western world. The Sumerians laid the foundation for the scientific study of the constellation. They constructed a gigantic tower, seven hundred feet tall, and from that tower Sumerian priests used to observe the sky twenty-four hours a day. Sumerian metaphysicians soon learned that whatever happens to mankind is somehow ultimately connected with the stars -- they are the source.

Six thousand years before Jesus, it was the view in Sumeria that whenever illness occurs, whenever epidemics are born, the stars are somehow connected. These days there is a scientific basis for this view. And those who understand the science of astrology today say it was the Sumerians who began the history of mankind.

In 1920 a Russian scientist, Chijevsky, investigated this matter deeply and discovered that every eleven years, enormous explosions take place on the sun. Every eleven years a nuclear explosion occurs on the sun. Chijevsky discovered that whenever such nuclear explosions occur on the sun, wars and revolutions commence on earth. According to him, during the past seven hundred years, whenever such phenomena have occurred on the sun, there have been disasters on earth.

Chijevsky's analysis was so undeniable, and because it went against the Marxist viewpoint, in 1920 Stalin had him arrested and thrown into prison. Only after Stalin's death could Chijevsky be released. For Stalin, Chijevsky's conclusions must have seemed very strange. According to Marxist and communist thinking, whatever revolutions occur on the earth are fundamentally caused by economic differences among men. But Chijevsky declared that the cause of revolutions is the explosions happening on the sun.

How can explosions on the sun possibly be related to the existence of poverty or wealth in the lives of men? If Chijevsky's thesis is correct, then Marx's entire system disintegrates into dust. Then you can't

explain revolutions any longer in reference to economics and class struggle; then only astrology can explain revolution.

Chijevsky could not be proved wrong. His seven hundred year calculation was so scientific, the connection he established between explosions on the sun and phenomena on the earth was so close, that to prove him wrong was difficult. But to send him to Siberia was a simple matter.

After Stalin's death Khrushchev released Chijevsky from Siberia. Fifty valuable years of this man's life were lost in Siberia. After his release he could not live longer than four to six months, but in those few months he gathered together even more evidence for his thesis. He also linked the spread of epidemics on the earth to solar influence.

The sun is not a static ball of fire, as we ordinarily think, but rather an infinitely alive and dynamic, fiery organism. Every moment the sun changes its mood. And when the sun changes its mood even a little bit, life on earth trembles. Nothing happens on the earth without something happening on the sun. When there is a solar eclipse, the birds in the jungle stop singing twenty-four hours before. During the entire time of the eclipse the whole earth becomes silent. The birds stop their singing and all of the animals in the jungle become oppressed and frightened, full of apprehension. The monkeys abandon their trees and come down below. They form themselves into groups, apparently as a means of protection. And it is a surprising thing that these monkeys, who are always gossiping and making a hue and cry, become so quiet at the time of the eclipse that even sadhus and sannyasins in meditation cannot compare with them.

Chijevsky explained this entire matter, but such thinking first originated in Sumeria. Afterwards, a Swiss physician named Paracelsus discovered more information. He made an unparalleled discovery -- and this discovery will transform all of medical science, if not today then tomorrow. Up until now this discovery could not be considered valid because astrology is such an ignored subject -- the most ancient, the most ignored, and the most respected at the same time.

Last year in France it was calculated that forty-five percent of the people believe that astrology is a science. In America, five thousand leading astrologers are currently at work night and day. They have so many clients that they can never finish their work properly -- Americans pay millions of dollars yearly to astrologers. It is estimated that throughout the world, seventy-eight percent of people believe in astrology. This seventy-eight percent who believe in astrology includes a very large number of scientists, thinkers, and other intelligent people.

C.J. Jung said that the doors of the universities have been closed to astrology for three hundred years, but that in the coming thirty years astrology will open those doors and again enter the university. It will be able to because claims that astrology has made which have up to now been unproved can now be proved.

Paracelsus gave birth to one discovery -- that man becomes ill only when the harmonious relationship between him and the constellation of the stars at his birth somehow breaks down. For this, a little explanation is necessary. Many years before Paracelsus, a Greek named Pythagoras gave birth to the very valuable principle of planetary harmony. When Pythagoras proclaimed this principle in Greece, he had just returned from a journey to Egypt and India. When he had come to India, it was intensely absorbed in the ideas of Buddha and Mahavira. After his return to Greece, he included in his reports a specific reference to Buddhist and Jaina sadhus. He gave the Jaina seers the name Jainosophists, and also reported that they walk about naked.

Pythagoras believed that every star, every planet and every satellite gives out a unique vibration through its movement as it travels in space. Every movement of the stars gives out a vibration, and every star has its own individual movement. All the vibrations of the stars together make a musical harmony which he called the harmony of the universe.

When you are born, the melody that is created by the tuning of the stars at that time is inscribed on your mind in its freshest, most unsophisticated, and most sensitive state -- that of birth. Throughout your life this will cause good health or ill health. When you live in tune with the original musical harmony that existed at the time of your birth, then you are healthy. And whenever your tuning with this fundamental musical harmony breaks down, you become ill.

In this connection, Paracelsus has done very significant work. He would not prescribe medicine to any patient until he had seen his kundali -- his astrological birth chart. And it is a surprising thing that after having examined a patient's birth chart, Paracelsus would cure patients who had confused other physicians -- patients who could not be cured by any other physician. He used to say, "Until I know the position of the stars at the time of this man's birth, it is not possible to know the notes of his inner harmony. Unless I know the arrangement of his inner harmony, how can this man be made healthy?"

But what is meant by health? This we must try to understand. Ordinarily, if we ask a physician what the definition of health is, he will only say that health is the absence of sickness. But this definition is negative. It is unfortunate that we must define health in terms of illness. Health is a positive thing, a positive state: illness is negative. Health is our nature; illness is an attack on nature. So it is very strange that we must define health in terms of illness. To define the host in terms of the guest -- this is very strange.

Health coexists with us; illness comes occasionally. Health accompanies us at birth; illness is a superficial phenomenon. But if we ask a physician what is the meaning of health, he can only say that health is present when illness is absent.

Paracelsus used to say that this interpretation is wrong -- the concept of health needs to be positively defined. But how can we reach a positive definition, an interpretation of the concept of health that will be creative?

Paracelsus used to say, "Until we know the state of your inner harmony, we can at the most release you from your illness -- because your inner harmony is the source of your health. But when we release you from one illness, you will immediately catch another, because nothing has been done about your inner harmony. Your inner harmony has to be supported."

Five hundred years have passed since Paracelsus, and his discoveries have disappeared into oblivion. But now, during the past twenty years, astrology has re-emerged. During this time a new science has been born. I will describe this new science a bit, and then you will be able to understand the ancient science of astrology more easily.

In 1950 a new science was born called cosmic chemistry. The originator of this science is Georgi Giardi, one of the most significant men of the century. This man, after endless experiments in the laboratory, proved in a scientific way that the whole universe is an organic unity -- that the whole universe is one body. If my finger is hurt, then my whole body is affected. "Body" means that no limb is separate, all are joined together. If my eye is in pain, then my big toe also experiences that pain. If my foot is hurt, the message reaches the heart. If my mind is ill, my entire body will be disturbed. If my whole body is destroyed, then it will be difficult for my mind to find anywhere to be. The body is an organic unity: touch a single part and the whole body vibrates; all parts are affected.

Cosmic chemistry says that the entire cosmos is a body. Nothing in it stands apart, all things are joined together. So no matter how distant a star may be from us, when it changes our heartbeats also change. And no matter how far away the sun may be, when it becomes very disturbed our blood circulation is also disturbed. Every eleven years an atomic storm occurs on the sun. T he last time such a great atomic storm and fiery explosions were going on, a Japanese doctor named Tamatto made an amazing discovery. This doctor had been doing work on women's blood for twenty years. There is one property unique to female blood which is absent in the blood of males. At the time of menstruation the blood of women becomes thin, but men's blood always remains the same. Women's blood at the time of menstruation grows thin; at the time of pregnancy also their blood grows thin. This is one basic difference between the blood of men and women, according to Tamatto. But when atomic energy storms were occurring on the sun with great intensity, the blood of men also grew thin. This was a very novel phenomenon. Before this it had never been recorded that men's blood was affected by disturbances on the sun. And if blood can be so affected, then anything can be affected.

There is an American thinker, Frank Brown, who has been trying to arrange facilities for travelers in space. For half his life, he has made it his task to ensure that the men who travel into space will face no difficulty. The most serious problem is how they will be affected as they leave the earth. No one knows how much atomic radiation they may encounter or how it may affect them.

For two thousand years after Aristotle, in the West it was thought that space is empty, that nothing is there: two hundred miles away from earth the atmosphere ceases and there is empty space. But the investigations of space travelers have proved this notion to be wrong. Space is not empty, it is very full. It is neither empty nor dead -- it is extremely alive.

The truth is that the two-hundred-mile wide layer of the earth's atmosphere prevents many harmful influences from reaching us. But in space all kinds of strange currents are flowing, the effects of which man may not be able to withstand.

You will be surprised to learn this, and you will laugh, but before he would let a man be sent into space, Frank Brown sent a potato into space. It was Brown's contention that there is very little essential difference between a man and a potato. If the potato rots, then man cannot survive; if the potato survives, then man may also survive. The potato is a very hardy organism, and man is very sensitive. If even a potato cannot

survive in space then for man there is no hope of survival. If a potato returns alive, and if it sprouts after being sown in the ground, then man can be sent into space. However, there would still be fear concerning man's ability to survive.

From his experiment Brown proved one more thing -- that a potato seed lying in the ground, or any seed lying in the ground, grows only in relation to the sun. The sun alone arouses it and encourages it to emerge. The sun alone summons the embryo plant and induces its growth.

Brown also did research in another field. This other subject has even now not been given a suitable name, but at present it is called planetary heredity. There is another word in English, horoscope, which comes from the Greek horoscopos. The meaning of the word horoscopos is: I observe the emerging planets.

When a child is born, at that moment many stars are emerging all around the earth's horizon. Just as the sun rises in the morning and sets in the evening, so stars rise and set in space twenty-four hours a day. If a child is being born at six o'clock in the morning, at that time the sun too is rising. At that time some stars are also being birth, and other stars are setting. Some stars are ascendant; some stars are on the decline, other stars are rising. This child is being born into a certain arrangement of stars in space.

Up until now we have doubted -- and even now many people not deeply familiar with the subject still doubt -- that the moon and stars can have anything to do with man. Wherever the stars may be, what difference will it make to some child being born in a village? And then too, on the same date, under the same constellation not just one child but thousands of children are born.... Among these one may become the president of some country, but the remainder will not. Among these one may die after one hundred years, and another after two days. Among these one will be a genius and one will be an idiot. So from a superficial viewpoint one might ask how a child can be related to a horoscope just by being born under a certain constellation and planetary pattern.

The logic of such a question seems clear and direct: Why would the stars be concerned with the birth of a single child? And then also, not just one child is born; under the very same stars many are born who are not all alike. From such logic it seems that the birth of a human being has no connection with the stars.

But from the investigations of Brown, Picardi, Tamatto and others, we can draw a great conclusion. All these scientists say that while we can't yet claim that a child as an individual is influenced by the stars, still, we can now say for certain that life as a whole is affected. Whether a child is influenced as an individual we cannot now say or know, but life as a whole is. And if life as a whole is, then as we investigate the facts of the matter more deeply we will discover that the individual, too, is affected by the stars.

One thing more must be considered. It has been thought that astrology is a science which, because it originated in an earlier time, could not develop. But in my view the situation is just the opposite. Astrology was an infinitely developed science in some extremely advanced civilization, but that civilization has been lost and only incomplete fragments of its astrology has remained in our hands.

Astrology is not a new science which needs to be developed, but a science which was at one time very advanced. Then the civilization which developed it was lost. Civilizations come and go every day: the fundamentals, the basic sayings and the basic principles of those things which have been developed by them, become lost.

Today, science is approaching the point where it will accept the thesis that life as a whole is affected by the movements of the stars.

At the time of birth, the condition of a child's mind is exactly like a very sensitive photo plate.... Two or three things need to be thought about if we want to understand how life is affected. And only if life is affected can there be the possibility of astrology -- not otherwise.

We should try to understand the phenomenon of twins. Two types of twins exist. One is identical twins -- those who are born from one egg. The other type is those who, although they are twins, are born from separate eggs; in the mother's womb two eggs become fertilized, and two children are born. The first type is more rare -- two children from one egg. They are very significant subjects to study, because they are born at the same time. Out of necessity we call the children born from separate eggs, "twins," but the moment of their birth is not exactly the same. It must be understood that birth is an ambiguous phenomenon. The first aspect of birth is conception -- the actual birth takes place on the day when the foetus is conceived in the mother's womb. This is actual birth. What you call birth is really birth number two -- when the child comes out of the mother's womb.

If we were to carry out a complete astrological investigation -- as the Hindus alone have done, and done very thoroughly -- then our actual concern would not begin when the child is born. Our actual concern

begins when the child starts its journey in the mother's womb, when the embryo takes shape -- because that is the actual birth. So Hindus have also come to feel that if a particular type of child is to take birth, it will be born if intercourse and pregnancy occur under an arrangement of planets and constellation most suitable for that type. Now I will explain to you a little of the background of this, because much work has been done in this area and many things have become clear.

Ordinarily, when a child is born at six o'clock in the morning, we think that the constellation which exists at that time influences the child. My view is different, fundamentally different. Just because a child is born at six o'clock in the morning the stars don't cast their influence over him. No. Rather, the child chooses to be born under those stars which will influence him as he wishes to be influenced. This is a radically different thing. When the child is taking birth, then it chooses the planets and stars and the moment at which it will take birth. And if we go still more deeply, then the child also chooses the time of its conception.

Every soul chooses its own time of conception -- when it will accept a womb, at which moment. The moment of conception is not insignificant. It is significant in that it is a question of how the entire universe exists at that moment and to what sort of possibilities the universe opens the door at that moment.

When two children are conceived together from one egg, then the moment of their conception is the same and the moment of their birth is the same. It is interesting that the lives of the two children who have taken birth from one egg are so alike that it is difficult to say that the moment of birth has no influence. The I.Q. of twins born from one egg is just about equal. And the fractional difference which arises -- those who know say that it is because of our faulty measuring devices. Even now we have not been able to develop adequate criteria by which we can quantitatively measure intelligence.

Even if twins born from the same egg are brought up far apart from each other, still their I.Q.'s do not differ. Even if one child is raised in India and another in China, and neither is aware of the existence of the other, this will still be true. Cases have occurred where such twins have been raised far apart from each other until they have attained maturity, but their I.Q.'s did not differ. It is surprising that the I.Q. can be associated with the child's potential at birth.

When the twin who lives in China suffers from a cold, at that time its twin in India also suffers from a cold. Generally, twins born from one egg die in the same year. At the most, three years elapse between their deaths, and at the least, three days -- but never more than three years. If one twin has died then we can assume that after three days or within three years, the other will die. Their attitudes, their behavior, their feelings, are parallel, and it seems that the two live in almost exactly the same way. Their similarity is seen in many other things also -- each acts like a copy of the other.

Is the moment of birth so influential that their lifetimes are of about the same lengths, that their I.Q.'s are almost equal, that their bodily behavior is the same, that when the two fall ill it is from the same illness, and that when the two become well again it is from the same medicine? Can the moment of birth be so influential?

Astrology has been saying that the moment of birth is even more important than this. Up until now science has not agreed with astrology, but now it is beginning to do so. In coming to this increasing agreement, some new experiments have been helpful.

For example.... At the time when we launched an artificial satellite into space, we learnt that a network of infinite types of radiation continuously pour out from the universe and from the constellations, and are diffused throughout the earth. On the earth, nothing is unaffected by this phenomenon. We know that the ocean is influenced by the moon, but we have not taken into consideration the fact that the same relative proportion of water and salt that occurs in the ocean occurs also in the human body -- the same proportion. Forty-five percent of the human body consists of water, and the proportion of salt contained in that water is the same as is contained in thousands of bays. If the water in the ocean is affected by the moon, then how could the water inside the human body remain unaffected?

Now, in this connection, two or three facts emerging from recent investigations must be kept in mind. For example, as the day of the full moon approaches, the amount of madness in the world increases. And on the last day of the darker fourteen days, the least number of people go mad. As the moon grows brighter the proportion of madmen also begins to increase. On the day of the full moon, the greatest number of people enter madhouses; and on the last day of the moon's waning period, the greatest number of people are discharged from madhouses. Statistics are now available....

In English there is the word lunatic; in Hindi there is the word chaandmara. Chaand refers to the moon, just as lunar does in English. Chaandmara is a very ancient term, and the word lunatic also is some three thousand years old. Some three thousand years ago, the thought came to men that the moon does something

to the insane. But if it does something to the insane, then how can it avoid affecting the sane?

In the final analysis, the construction of the brain and the internal composition of the body are the same for all. Yes, it may be that the moon affects madmen to a greater extent, and the sane to a lesser extent. This is simply a quantitative difference. But it is impossible that the sane remain completely unaffected by the moon. If that was true, then nobody could go mad -- because everyone who goes mad was once sane. The moon must first do something to those who are sane.

Professor Brown made an interesting study. He was a man completely without faith in astrology. He was a disbeliever, and in his earlier writings he had very much ridiculed astrology. But despite his skepticism he began some investigation. He gathered together the kundali, the birth charts of many famous generals, doctors, and other professions. But then he found himself in great difficulty because he discovered that members of a certain profession were born under a special planet, under the same constellation. For instance, among all famous generals the influence of Mars upon their lives is very strong. In the lives of professors the influence of Mars is completely absent.

The study which Brown carried out on some fifty thousand men who are generals, reveals that in the lives of these men the influence of Mars is very strong. Generally, when such personalities take birth, the planet Mars is ascending. The moment of their birth is the moment that Mars begins to rise. Just the opposite to this, no matter how many professors there are in the world, they never take birth at the time of the planet Mars' ascension. If it happened only occasionally, you could think it a coincidence -- but there cannot be a hundred thousand cases of coincidence.

Mathematicians are born under a specific constellation; poets are never born under this same constellation. In an occasional case there can be a coincidence, but when it happens so often it cannot be a coincidence.

In fact there is a great difference in behavior among people of different professions and occupations -- for example, between poets, mathematicians, generals, and pacifists. On the one hand there can be a man like Bertrand Russell who says that there should be peace in the world, and on the other hand a man like Nietzsche who says that the day war ceases the world will cease to be meaningful. Between them is there only an intellectual dispute, or also a dispute of stars? Is there only an intellectual distance between them, or does the moment of their births also separate them?

The more research is done, the more it is being discovered that the talents of a man are revealed by the time of his birth. Those who know even a little bit about astrology say that this happens by his being born under a specific constellation. But I want to say to you that man chooses the constellation under which he is to be born. According to what he wants to be -- whatever his innate possibilities, whatever the shape of his last life taken in its entirety, whatever his motivating consciousness -- he will be born under the appropriate constellation. Every child, every new life, insists on a specific moment for birth before its entry. It wants to be born at a specific moment, only at this moment does it wish to be conceived. His desire and that moment are interdependent.

As I have told you, the water of the ocean is subject to certain influences. But all life is created out of water; without water, no life is possible. So in ancient Greece, seers used to say that only from water is life born, that water is life. Ancient Indian, Chinese and other mythologies also say this. Today scientists who believe in evolution also say that life was born in water, that perhaps the first life on the planet lived in the water. This was the first form of life, and then out of this, man eventually evolved.

Water is the most mysterious element of all.

Whatever influences from the stars reach man from the universe, from space, reach him through the medium of water. Having once affected the water in a man's body, any radiation can gain entrance into him. Much work is being done with water, and many mysteries concerning water are coming to man's attention.

The biggest mystery about water which has come to the attention of scientists in the last ten years is that water possesses a lot of sensitivity. Whatever influences are active from any direction in life are first felt by water. The water in us is the first thing to be affected. Once the water in us is influenced, then it will be very difficult for us to avoid being influenced.

You will be surprised to learn that when the child swims in the mother's womb, he swims just as if he were in the ocean. The water in which the child swims in the mother's womb possesses the same proportion of salt as is present in the ocean. Whatever influences reach the child from the mother's body do not reach him directly; between the mother and the child growing in her womb there is no direct connection. Water is the mediator. Whatever influences reach the child from the mother do so through the medium of water; there is no direct relationship. Then throughout our lives the water in our bodies behaves just as the water in

the sea.

Fish in the ocean have been much studied. There are fish which come onto the seashore and lay their eggs when the tides of the ocean are ebbing, when the sea is receding. Riding with the waves, the fish come onto the sand, lay their eggs, and return with the ocean waves. At a fixed time the ocean waves return. By then the eggs will have burst and the spawn will have come out. Then the incoming waves will take the spawn back out to sea.

Scientists who studied these fish were very surprised, because the fish always come to lay their eggs at the time when the tide is ebbing. If they were to lay their eggs while the tide is rising then the eggs would be washed away in the flood. They lay their eggs when the tide is going down, and withdraw for a little time in the recess of the waves. The waves do not wash a second time over the place they lay their eggs, otherwise the waves would wash the eggs away.

Scientists are very puzzled as to how these fish know when the tide will go down -- when the time of the ebb-tide has arrived. If there were even the slightest mistake in timing, the eggs would be washed away. But they have never made a mistake in hundreds of thousands of years. If they had made an error they would have disappeared as a species. But they have never made any error. What equipment do these fish possess by which they can know about the tides? What sense organ do they possess that tells them when the tide will ebb? A hundred thousand fish will be gathered together at one time over the entire seashore.... There must be some code, some informative mechanism in the possession of these fish. A hundred thousand fish will come from thousands of miles away to lay their eggs on the ocean beach -- and all at the same time.

Those who study the phenomenon say that besides the moon there can be no other source. The moon is the source of the fish's intuition, nothing else. It is from intuition that the fish know when the tide is ebbing and when the tide is rising. The impact of the moon is the only way they have of knowing the tides.

There is another possibility. It has been conjectured that these fish might somehow be informed by the waves of the sea. So scientists put them in a place where there are no ocean waves: in water, in an unlit room. But the results turned out to be very surprising. The fish were enveloped in darkness, the moon was not in view. No light was in view at all, but when the moon reached the exact point at which the fish in the ocean would go and lay their eggs on the shore, at just exactly the same moment the fish in the laboratory laid their eggs. What does this fact show? That it is not a question of the ocean waves.

Someone may say that the race begins only when the fish receive signals from each other, but this hypothesis cannot stand either. Scientists have witnessed the fish when they were isolated from each other. They have tried to disturb the brains of these fish in every way. They have placed the fish in darkness for twenty-four hours so that the fish do not know when it is morning and when it is night. They have observed these fish after placing them under a bright light for twenty-four hours so that the fish would not know when it is day. They have observed them after setting up an artificial moon, and daily they either lessened or increased its brilliance. But these fish could not be fooled. When the authentic moon came to the right point, at that moment only did the fish lay their eggs. Wherever they were, they would lay their eggs at that moment.

A hundred thousand birds every year fly hundreds and hundreds of miles. The winter is on its way, and soon snow will fall, so the birds begin fly away from the areas where snow will fall. They will stop at a place thousands of miles away. To reach their winter encampment, two months are required. These birds depart exactly one month before the coming of snow. At the time of departure snow has not yet begun to fall, but after exactly a month it will fall. How do these birds calculate the date on which snow will fall? Our weathermen, who have the most elaborate observatories, cannot come up with such exact information. I have heard that some weathermen first ask astrologers sitting on the roadside, "What do you think -- will it rain today or not?"

The arrangements which man has made seem juvenile. Birds know a month and a half or two months before snow falls. After thousands of experiments it has been observed that the day birds fly is fixed for every type of bird. Every year the date changes, because there is no fixed date for snow to fall. But it is certain that every bird will fly away one month before snow falls. If snow is to fall ten days later than the previous year, then they will fly ten days later. If snow falls ten days earlier, they will fly ten days earlier. If the date of the first snowfall is uncertain, then how are these birds informed?

In Japan there is a bird which will evacuate a town twenty-four hours before an earthquake occurs. It is just an ordinary town bird -- in every town there are many of them -- but twenty-four hours before an earthquake these birds will evacuate the town. At present, scientists are unable to predict whether an earthquake is coming, even two hours beforehand. Two hours before they are still uncertain, they are still

unsure. There is only a probability, a possibility, that an earthquake can happen. But in Japan, people know twenty-four hours in advance that an earthquake is coming. From whichever town this bird flies away, the people of that town know that now there is only twenty-four hours' time. This bird has retreated; not a single one of that species remains in the town. How does this bird become informed?

For ten years now, scientists have been saying something new -- that every organism possesses an internal sense organ which feels the outside world. Perhaps man too possesses it, but has lost it through depending on his intellect. Man is the only living being in the world who has, through intelligence, lost many things which he once had. Through the same creative intelligence he has also gained many things he did not have, but at a great loss. What he had he has lost, what he did not have he has invented. But even miniature organisms possess an inner source of feeling. And now scientific data is becoming available which proves that such an inner source exists. This discovery of an inner source makes us aware that nothing alive on this earth is isolated or separate. Everything is joined to the cosmos. If anything happens anywhere its results will begin to be felt here.

I was talking about Paracelsus.... Present-day physicians are also arriving at the conclusion that when spots emerge and grow on the sun, illness on the earth increases, and that when sunspots decrease, illness on the earth also decreases. We will never get rid of disease on earth while sunspots last. Every eleven years there is great turmoil on the sun and huge explosions take place. When explosions and turmoil occur on the sun, at that time wars and disturbances occur on earth. The wars that take place on earth follow a ten-year sequence. Epidemics also follow a ten or eleven-year sequence. Revolutions also follow approximately a ten or eleven-year sequence.

Once you have the idea that we are not separate or isolated but joined together in an organic way, then it will be easy to understand astrology. This is why I am explaining all this to you.

Some men have thought, and even now think, that astrology is superstition, blind faith. To a great extent this seems to be true. Those things that it is difficult to find a scientific explanation for seem to us to be based only on blind faith. But astrology is very scientific. The meaning of science is the investigation of the relationship between cause and effect. Astrology says that whatever happens on this earth is not uncaused. However, we may not be aware of the causes. Astrology says that the shape which the future will take cannot be isolated from the past but must be joined to it: what you will be tomorrow will be joined to what you are today; what you were until today is joined to what you will be tomorrow.

Astrology is a very scientific way of thinking. It says that the future will emerge only out of the past: your today has emerged from your yesterday; your tomorrow will emerge from your today. Astrology also says that whatever will happen tomorrow is in some subtle way present even today. Now try to understand a little about this.

Three days before his assassination, Abraham Lincoln dreamt that he had been murdered and that his corpse was lying in a special room in the White House. He even noted the number of his room. At that point his sleep was broken, and when he woke up, he laughed. He said to his wife, "I dreamt that I was murdered and that my body was lying in such-and-such-number room, and in such-and-such wing of the White House" -- he was sleeping in that wing of the White House. "You stood at my head, and such-and-such people were standing all around."

It was a joke, a laughing matter to him. Lincoln and his wife went back to sleep. Three days later Lincoln's assassination took place. Three days later his body was lying in that number room, in that very place, and in that sequence people were standing around his body.

If what was to occur three days later had not in some fashion already occurred, then how could such a dream have taken place? How could the dream resemble, in such detail, what actually took place? Such a glimpse is given in a dream only if in some way it is already implied in the present moment. Then only can we get a glimpse of what will take place in the future.

If we open the window of the present, then we will be able to see that the future is just outside this window. It is the thesis of astrology that the future is simply our ignorance -- so, it is "the future." If we were to see, then the future would not be a "happening" for us -- we would know it is already present here and now.

There is reference to one event in Mahavira's life, over which there has been much dispute. Because of this dispute, a group of his disciples broke away from him, in his very presence. Because of this dispute, five hundred of Mahavira's munis created a separate order. Mahavira used to say that whatever is happening has in some sense already happened: if you are walking, then in a sense you have already arrived at the destination; if you are growing old, then in a sense you have already grown old. Mahavira used to say that

whatever is happening, whatever is in process, has already occurred.

One senior disciple of Mahavira lived far away from him during the monsoon. He was sick, so he asked a junior disciple who was present to spread out a mat for him. The junior disciple began to spread out the mat. He had just unfolded the twisted, rolled-up mat a little when the senior disciple remembered Mahavira's saying. He said, "Stop! Mahavira says that what is happening has already happened." The mat was in the process of being rolled out but it was not yet opened. It had suddenly occurred to him that Mahavira had said a very wrong thing. The mat was half-opened, but in what sense was it already opened?

He left the mat there. After the monsoon he went to Mahavira and said, "You are mistaken when you say that what is happening has already happened, because right now the mat is lying half-opened. It was being opened, but it has not been opened. So I have come to prove that your saying is wrong." Mahavira told him that he had not understood the saying. This disciple must have had a very childish mind; otherwise he would not have come with such talk. Mahavira said, "You have stopped the process. It was happening but you interrupted it. The mat which you prevented from unfolding was already actualizing itself in the very unfolding process. It had, in fact, already been actualized. You only saw the mat in the process of unfolding, but one more process was going on, and that is what has already happened. So, for how long will your mat remain folded? It is becoming opened, and will open. You go back."

When the disciple returned he saw that a man had opened the mat and was lying on it, resting. This man had upset everything; he had destroyed the whole thesis of the disciple!

When Mahavira used to say that whatever is happening has already happened, he was saying that whatever is happening is the present, whatever may be is the future. The bud which is coming into blossom somewhere has already blossomed, so it will blossom, it will become a flower. Right now the bud is in the process of flowering, right now it is only a bud. But if it is in the process of flowering, then it will flower. Its having flowered has also in a sense already occurred somewhere.

Now we should look at this from another angle. It will be a little difficult. We always look from the viewpoint of the past. The bud is blossoming, but our thinking is generally past-oriented -- bound to the past. We say that the bud is blossoming, that it is becoming a flower, that the bud will become a flower. But the reverse may be the case. For instance, if I push you from behind, I am making you go forward. But it may also be that someone is pulling you from ahead. The motion can be in both directions. I am pushing you from behind and you are going ahead. It may be that someone pulls you from ahead, but that no one is pushing you from behind. In this case too you will go ahead.

Astrology recognizes the incompleteness of the view that the past gives the impetus and that the future happens as a result. If one views a phenomenon in its totality, one sees that the past is providing the impetus, but also that the future is exercising a pull, an attraction. The bud becoming a flower is not all that is happening. The flower is calling out to the bud to become a flower; it is exercising a pull. The past is behind; the future is ahead. Now, in the present moment, there is a bud. The entire past is pushing the bud to become a flower and the entire future is calling on the bud to become a flower.

Under pressure from both directions, past and future, the bud will become a flower. If there were no future, then the past by itself would not be able to create the flower, because the future must provide space for the bud to become a flower. In the future a place, a space, is necessary. If the future provides a place, only then will the bud be able to flower. If there were no future, then no matter how much the past tried, no matter how much it pushed you, it would be in vain. No matter how much I push you from behind, if there is a wall in front I cannot make you go ahead. Space is needed to go ahead. If I push you and the space ahead accepts you with the invitation, "Come! be my guest," then only can my pushing be significant. For my pushing, a space in the future is needed. The past does the work; the future gives space.

It is the view of astrology that looking from the standpoint of the past alone is insufficient and only partially scientific.

The future is calling all the time, drawing us all the time. We do not know, we are not aware. This is the weakness of our eyes, this is our shortsightedness -- we cannot see very far. About tomorrow nothing is revealed to us.

If you look at Krishnamurti's kundali some time, you will be surprised. If Annie Besant or Leadbeater had cared to look at Krishnamurti's birth chart then they would have seen that to work with Krishnamurti was wrong because his birth chart clearly shows that to whichever organization Krishnamurti belongs, he will be its destroyer. It shows that whichever organization he belongs to, he will bring about its disintegration; whichever organization he joins, it will die. But Annie Besant was not ready to accept this. No one could think such a thing -- but this is the way it happened.

The Theosophical movement tried to groom Krishnamurti as its leader. Theosophy made such an effort on Krishnamurti's behalf that the movement died forever. Annie Besant created a big organization called the Star of the East, just for Krishnamurti. Then one day, after having inspired the organization, Krishnamurti separated himself from it. Annie Besant had surrendered her entire life in order to put the organization on its feet, and destroyed herself over it. But for this Krishnamurti cannot be blamed. The star under whose influence he was born clearly announced that he would be a destructive and disruptive force within any organization.

The future is not utterly uncertain. Our knowledge is uncertain; our ignorance is weighty. Nothing of the future seems to be revealed to us. We are blind; nothing at all of the future is revealed to us. Because nothing seems to be revealed to us, we say it is uncertain. But something of the future is revealed to us -- and astrology is not merely the study of what the stars and planets say or of calculating their significance. This is only one dimension of astrology.

Then there are other dimensions of knowing the future too. People have lines on the palms of their hands, people have lines on their foreheads, people have lines on the soles of their feet -- but this too is superficial.

In the human body there are hidden chakras. Every chakra has its own unique sensation. Every chakra vibrates in its own unique fashion, at its own frequency, all the time. There are ways to check what these are. Human beings have concealed within them the mental impressions or seeds of the past.

Ron Hubbard has brought a new word, a new science, to the West. For the East it is ancient. The name of this science is time track. Hubbard thinks that in whatever form a man has lived -- whether as man or beast, whether as plant or stone... in whatever form he has lived throughout his infinite span of lives, this entire stream of memories is still contained within him. This stream can be exposed, and a man can even be made to re-experience those memories.

In all of Hubbard's research, this is the most valuable discovery. About time track Hubbard has said that within man there are engrams. On the one hand, we possess a memory by which we recall what happened yesterday and what happened the day before. This is our "working" memory, this is our everyday memory. Just as every shopkeeper or office worker keeps a daily register, this is our working memory. It becomes useless every day. In fact, it does not exist -- it is not at all permanent. This is the working memory through which we do our work every day, and then every day we throw it out.

But even deeper than this is a memory which is not merely for getting the work done -- which is our life, which sums up our entire experience, the accumulated essence of our experience throughout countless lives on the path. This, Hubbard has called engram -- it has become ingrained within us. It lies in its entirety, locked deep within, just as if a tape is kept locked in your pocket. It can be opened, and when it is opened, it becomes what Mahavira used to call race memory. Hubbard calls it time track -- it makes it possible for you to go back in time. When it is opened the experience is not that you are remembering; it is not as though you are remembering, you relive the experience.

Now it is unlocked. When the time track is unlocked, you do not feel "I am remembering" -- no. You relive it. Try to understand. If your time track is unlocked, it will not be difficult. In fact, without it astrology is incomplete. The deepest realization of astrology is that your past must be unlocked -- because if you become aware of your entire past, then you will be aware of your entire future, because your future will emerge out of your past.

Without knowing your past you cannot know your future, because your future will be the child of your past, your future will be born out of your past. So first it is necessary that your entire memory track be exposed to view. If your memory track is unlocked -- and for this there are techniques and methods -- then if you think that you will remember how you were a six-year-old child and your father slapped you, you are incorrect. You will not remember how you were when you were six years old, you will relive it.

You will relive the event. Also, at the time you are reliving it, if I ask, "What is your name?" you will reply "Junior," not "William Smith Junior." A six-year-old child will be replying. You will be reliving the event at this time; you will not be remembering. William Smith Junior is not remembering when he was six years old, no, William Smith Junior has become six years old. Now he will answer "Junior"; whatever reply he gives will be the reply of a six-year-old child.

If you are brought back to a past life and you remember that you were a lion, then if you are allowed to remain at this point you will begin to roar just like a lion. You will not speak like a man. It is possible you will even attack someone with your fingers and nails. If you remember that you were a stone and someone asks you a question then you will remain completely silent. You will not be able to speak; you will remain

like a stone.

Hubbard has helped thousands of people. For instance a man who cannot speak -- Hubbard would say that this man has been blocked by some childhood memory and cannot go ahead. Then he would take him back along his time track and break open his engram of the time when he was six years old, or the point at which his growth became blocked and he could not proceed. As he returns to this point, the influence of this childhood memory will disperse. Then this man will come back to again being thirty years old. The twenty-four years' difference will be put aside. The surprising thing is that thousands of medicines might not help the man to speak, but by going back along the time track and then returning, he becomes able to.

Many illnesses come to you only because of this time track. Many illnesses fit into this category -- for instance, hay fever or asthma. For the patient who suffers from hay fever, there exists a fixed date: every year at the same date, at the same time, his hay fever returns. So there can be no remedy for hay fever. Why? -- because hay fever is not actually a bodily illness, it is a time track illness. Somewhere a memory has been fixed, somewhere a memory has been blocked.

For instance, a man may remember the twelfth of a month during the rainy season. When the twelfth comes, when the rainy season comes, the man is getting ready; he is already afraid of what will happen. You will be surprised that the hay fever which will now attack him is just something he is reliving -- it is not real hay fever at all. He is only reliving what occurred on the twelfth, the previous year. If you give him any treatment now, you will only be putting him in trouble. Treatment is of no use because he is not the same man who existed a year ago and who at that time could have been treated. You are unnecessarily throwing away medicine -- because it is going into the man who exists now, not into the man who was sick a year ago. There is no connection between the two, no relationship. Every medicine will fail, every medicine will only increase his hay fever, so he will say that nothing is happening. He is again getting ready to repeat what happened the previous year.

Seventy percent of our illnesses have happened through the time track -- they have been caught and grasped so tightly that again and again we relive them.

Astrology is not merely the study of the stars, although it includes that. We will talk about this. Besides the study of the stars, there are other, separate dimensions by which astrology tries to probe man's future, by which it can get hold of the future.

To become aware of the future, it is necessary to become aware of the past. To be aware of the past, it is necessary to read the inscriptions traced on your body and on your mind. On your body there are inscriptions and on your mind there are also inscriptions. From the time astrology became obsessed with these bodily inscriptions it could not go very deep, because these bodily inscriptions are very superficial.

If your mind undergoes a change, then the lines on your palm will immediately change. If under hypnosis you are assured that after fifteen days you will die, and if every day for fifteen days you are made unconscious and assured in your unconscious state that after fifteen days you will die whether you like it or not, then by the fifteenth day your age line will be broken. A gap will have appeared in your age line; the body will accept the notion that death is on its way.

The lines traced on the body are a very superficial phenomenon. Deep within is the mind. The mind with which you are familiar, however, does not exist deep down; it is superficial. Deep down there is a mind which you do not know at all. The centers that exist deep within this body alone, which Yoga calls chakras, are the accumulated forms of many lives. One who knows can, by placing his hand on a particular chakra, discover how active it is. By touching your seven chakras, it can be known whether you have ever experienced them or not.

I have experimented with the chakras of hundreds of people, and I have been surprised to find that at the most one or two -- and only rarely three -- chakras have begun to be activated; generally, they remain dormant. You have never used them, but they are your past. If a man who has experienced them comes to me and I can see that all his seven chakras are in motion, then it can be said that this is his last birth. Then there will be no next birth, because if all seven chakras are in motion, then there is no possibility of a next life. This life will be nirvana, this life will be liberation.

If anyone came to Mahavira, he made it his concern to discover how many chakras were active in him -- how much work must be done with him, what his possibilities were, when and whether his labor would bear any fruit or not, and how many more births he would need.

Astrology is an attempt to probe the future by many, many paths. Among these -- the most commonly used path -- is the study of how the planets and stars influence man. For this, more scientific evidence is becoming available every day. This much has been decided -- that life is affected and cannot avoid being

affected by these influences. Only the second part remains difficult to determine -- whether each person as an individual is also affected. It worries scientists a little whether each person is affected individually -- whether the three or four billion men on this earth are each affected as individuals. But they must realize that this is so.

Why are they so troubled? Nature can give each man a thumb that is uniquely his, that is individual and unrepeated. Nature can keep such a subtle account that it gives to each man a thumb which is uniquely his and a thumb print which can never belong to anyone else, neither now nor in the future. Several billion people may have lived on the earth, several billion people may live in the future on the earth, but my thumb print will not be repeated. You may be surprised to learn that in the case of twins born out of one egg, which I have spoken about, even their thumb prints will differ from one another.

If nature can bestow so much individuality on each man with regard to a worthless thing like a thumb -- a thing which is of no special value and which seems to fulfill no special purpose -- if nature can even give a thumb a uniqueness, then can't it give each man a unique life and a unique spirit? There seems to be no reason why not. But science moves in slow motion -- and it is good! For science, slow motion is good. Until a fact has been completely proved, it is not good to move forward even an inch. But prophets can take a leap. That which will happen a thousand or even a hundred thousand years later, they can declare right now.

Science moves forward inch by inch. It sees only facts -- facts, that can be experimented upon. Dreaming is of no use to science -- but prophets can discover truth even in dreams. For them, even the future is just the expanded present.

Astrology is basically the investigation of the future. And science is basically the investigation of the past and the present. Science is the investigation of what is today and what is its cause. Astrology is the investigation of what tomorrow will be and what will be its consequences. Between the two there is a huge gap. But every day science experiences new things, and theories to which it has become attached can never be proved absolutely correct -- they only seem correct.

As I have said, science has only recently accepted that every man is born with built-in individuality. For a long time it has been reluctant to accept the validity of this idea. But astrology has always been saying this. Just try to understand....

For instance a seed, a mango seed: when we sow the mango seed there must be contained within it some sort of built-in program, there must be a blueprint. If this were not so the seed would be helpless. It neither takes advice from a specialist nor does it study at a university. How then can a mango tree develop out of this seed? Still, it produces the mango tree leaf, it bears the mango fruit. In the stone-like seed there must be concealed a complete program. If not, without such a program what can the seed do? Everything must be present within it. Whatever the tree will be must somehow be concealed within the seed. It is not visible to us. We can smash it and dissect it, and still it will not be visible. But it must be there somehow, otherwise a neem tree might possibly emerge from the mango seed...!

It seems that there is never a mistake. Only a mango tree emerges; everything is repeated correctly. In this tiny seed is stored all the information which relates to what the seed must do. How it must sprout, what type of leaf, how many branches to produce, how big a tree to become, for how long it will grow, how tall it will grow -- all this must be hidden within the seed. How many fruits, how sweet, whether they will ripen or not -- all this must be concealed within the seed. If all this is concealed within a mango seed, then when you come into your mother's womb will there be nothing latent in your seed?

Now scientists agree that even at this stage the color of your eyes must lie concealed, that the color of your hair must lie concealed, that the height of your body must lie concealed, that the possibilities of health and ill health must lie concealed, and that even your I.Q. must lie concealed -- because without it how will you develop, and by what means? You must have a program that is built in advance. How will certain bones join together as a hand, others as a foot? One bone will begin to see, another bone will begin to hear. How can all this be?

Scientists used to say that it is just coincidence. But the word coincidence seems very unscientific. Coincidence means chance. By chance a foot may begin to see and a hand to hear. But there does not seem to be much coincidence; everything seems to be in order, prearranged.

Astrology says a more scientific thing. It says that everything is available within the seed. Astrology says that if we can study the seed, if we can discover the language of the seed, if we can decode this language -- if we can ask the seed, "What is your intention?" -- then we will be able to draw up the complete blueprint of a human being too. Scientists have already begun to draw up such blueprints for plants. Up to now we have considered astrology to be superstition, a matter of blind faith. But if science draws up such

blueprints, then it will in fact become astrology -- and science has certainly begun to draw up such blueprints.

Astrology declares that if by divine grace we come to know the whole, then the future as such will not exist at all. But because we do not know the whole -- only a little fragment -- what we do not know becomes "the future." We are obliged to say, "Perhaps it may be like this," because much is unknown to us. If the whole were to be known then we could say, "It will be like this" -- and it will be exactly so.

If everything is latent within the human seed, then it is only a matter of studying the seed. What I am talking about today must in some form have existed in my seed as a potentiality; otherwise, how can I talk about all this? If some day it becomes possible to observe a human seed, then after observing my seed, a blueprint could be drawn up indicating what I will say in this life, what I will become, what I will not become, what I will make of myself, what I will not make of myself, what will happen. All this could be forecast. It will not be surprising when tomorrow, if not today, we have the capacity to peep into the human seed. The first steps have already been taken in this direction.

Birth charts and horoscopes are only for probing into all these matters. For thousands of years we have tried, when a child is born, to find out what will happen to him. If we could get some estimate, then perhaps we could make some arrangements, perhaps we could increase the child's opportunities. Then whatever is to happen, we could become accepting of it.

Mulla Nasruddin declared towards the end of his life that he had always been miserable, but that suddenly one day he had become happy. The entire population of the village was struck with wonder that a man who had always been depressed, who always used to see the dark side of things, should suddenly have become cheerful. He was a man who had always been pessimistic, who always used to look for thorns.

Once there was an excellent crop in Nasruddin's garden. There were so many apples that the trees were overloaded. In the neighborhood, one man inquired whether Nasruddin could now possibly have any complaint. He said, "This time the crop is such that it will rain gold. What do you think, Nasruddin?"

Nasruddin, in great sorrow said, "Everything is okay, but where will I get rotten apples to feed the animals?" This man remains miserable: "Where will I get rotten apples to feed the animals...!" All the apples were good, none were rotten -- this was his difficulty.

This man suddenly one day became happy, and so the people of the village were curious. They asked, "You are happy, Nasruddin? Has the kingdom become yours?"

Nasruddin said, "I have learned to cooperate with the inevitable. After many years of struggling, I have realized something. Now I have decided that what must be, must be. Now I cooperate with the inevitable, so now there is no reason to be miserable. Now I am happy."

Astrology investigates many things. To whatever is inevitable, it lends a cooperative hand. Whatever is to be, it does not madly struggle against. Whatever is not to be, it does not demand, does not reach out towards.

Astrology was a means for making man religious -- for bringing him to suchness, for bringing him to an ultimate acceptance. It has many dimensions, it has many aspects. We will gradually discuss each dimension. For today, just this much -- that the universe is a living body, an organic unit. In it nothing is isolated, all is joined together. Whatever is far away is joined to that which is near -- nothing is separate.

So no one should misunderstand this. No one is an isolated island, no one is aloof. Each is joined to the whole, and each one is all the time affecting the other and being affected by the other. Even when you pass by a stone lying on the road, it is throwing its vibrations in your direction. The flowers too are throwing out their vibrations. And you are not just passing by, you too are throwing out your vibrations.

I have said that we are affected by the moon and the stars. I also wish to say that the moon and the stars are affected by us, because influence comes from both directions. Whenever a man like Buddha is born on the earth, the moon may not realize that it is because of him that storms are not arising on its surface -- that because of Buddha, storms are subsiding. The moon is affected and the sun is also moved. When spots occur on the sun and storms arise, disease spreads throughout the earth.

When a person like Buddha is born on the earth and a current of peace is flowing, and the pillar of consciousness grows strong, and the deep beauty of meditation moves over the earth, then too a storm spreads throughout the sun -- a storm of peace, bliss and consciousness -- because all is joined together.

A tiny blade of grass has an impact on the sun, and the sun has its impact on the blade of grass. The blade of grass is not so tiny that the sun can say, "I do not care about you," nor is the sun so big that it can say, "What can this blade of grass do for me?" Life is joined together. Here nothing is big or small; everything is one organic unity.

Life is a whole. If you can perceive this wholeness, only then will you understand astrology; otherwise you will not. Astrology is an aspect of spirituality, a dimension of spirituality. It is the science of wholeness, unity, nonduality.

Hidden Mysteries

Chapter #6
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It is necessary that some matters be understood. First, it is necessary to know that from a scientific point of view the whole solar family is born out of the sun. The moon, Mars, Jupiter, and the rest of the planets, including this earth, are all organic parts of the sun. Slowly, life on earth came into being -- from plants to man. Man is an organic part of the earth; the earth is an organic part of the sun. It is like a mother who has a daughter, who in turn also has a daughter, and in all three of them the same blood flows. Their bodies are made up of similar cells. The scientists use a word, empathy, meaning shared sensitivity. Those things that are born from the same source have a sort of shared inner experience.

Out of the sun the earth is born, and out of the earth our bodies are born, and far away the sun is our great grandparent. Whatsoever happens on the sun creates a vibration in every cell of our bodies. It must be that way because our cells are all born out of the sun. The sun appears to be a great distance away but it is not so far. In every element of our blood and in every particle of our bones, live the atoms of the sun. We are part of the sun, so it is no wonder that in our lives we are influenced by the sun. There is a sort of empathy between the sun and ourselves. If we understand this empathy properly, we shall enter into one dimension of astrology.

Some experiments on empathy can be conducted when two children born of the some egg are placed in separate rooms. During the last fifty years many of these kind of experiments have been conducted. The twins were put into separate rooms, a bell was rung, and the children told to write or draw whatsoever they first thought of when the bell was rung. This was repeated twenty times, and it was observed with great wonder that ninety percent of the pictures drawn by the twins were similar. The thought stream produced in one child on the ringing of the bell, and the word or picture brought about by that thought, would be the same as in the other twin.

This similarity of experience is described by scientists as empathy. There is so much similarity between twins that they even speak alike. Within the bodies of two such children there is an inner communication or dialogue which flows through some unknown channels.

Between the sun and the earth also there are communication bridges like this, and every moment messages are being passed across these bridges. And similarly, communication bridges exist between the earth and man. So there is a continuous communication between man, the earth and the sun. But that communication is very mysterious; it is inner and subtle. Let us understand something about this also.

There is a research center in America known as the Tree Ring Research Center. If you cut down a tree you will find a number of rings or circles drawn across the cut surface. The beautiful decorative designs in the grain of wooden furniture are due to these circles. This research center has been working for the last fifty years on the formation of these rings.

Professor Douglas, the center's director, who has spent a major part of his life studying them, has discovered a number of facts. Ordinarily, all of us know that the age of the tree can be calculated from the number of these circles. Every year one new ring is born; one new layer is made within the tree every year. If the tree is fifty years old, if it has seen fifty autumns, then there are fifty rings formed inside the tree. But it is surprising to know that these rings also indicate what sort of seasons there were in a particular year. If the seasons were more hot or wetter than usual, the ring formation is broader. If the seasons were cold and dry, the ring is not so wide. It is possible to know when there were strong rains, when there was drought and when the seasons were very cold. If Buddha said that there was good rainfall in a particular year, the bodhi tree under which he sat would confirm the truth of it. Buddha might have made a mistake, but the tree could not. The tree ring will be wider or thinner, indicating the type of season that particular year.

While conducting his research, Professor Douglas reached still another conclusion which was far beyond anything he could have anticipated. He observed that the rings are wider every eleventh year -- and every eleventh year there is maximum nuclear activity on the sun, the sun becomes more active. It is as if it has a periodic rhythm and its radioactivity is at a maximum then. During such a year a tree makes a wider ring -- not in one forest or in one place or country, but all over the earth all trees behave similarly in order to protect themselves from the intensified radioactivity. To protect itself from the excessive power that is released by the sun, the tree grows a thicker skin every eleventh year.

Due to this phenomenon, a new phrase, "climate of the earth," has been coined by scientists. The seasons are different at different places: somewhere it is raining, somewhere it is extremely cold and somewhere it is very hot. But with regard to this eleventh year, this new term, "climate of the earth" was coined by Professor Douglas. Due to the sun's radioactivity every eleventh year, there is a similarity of experience all over the earth. We might not notice it, but the trees do. There is a gradual decrease in the width of the tree rings that are formed after the eleventh year, and after five years there is again a gradual increasing in width up to the eleventh year.

If the trees are so sensitive that they can carefully record an event happening on the sun, then isn't it possible that in the mind of man also there might be some layer indicative of the sun's activity? Isn't it possible that man's body might have a subtle sensitivity to the sun's activity? Isn't it possible that in some way rings take shape deep within the human personality? Until now scientists have not been able to find such records in man's body, but it doesn't seem possible that man's body wouldn't record such activity.

Astrology is an investigation into the possibility that changes in the universe have also been recorded in man. But it is not as easy to investigate the body of man because it cannot be cut open like a tree. To cut open a human being is a very delicate and dangerous affair. And because man has a mind, it is not the body which registers events in this way, but the mind. The tree has no mind, and so its body has to register the events.

One more point is also worth noting.... Just as there are radio-active storms on the sun every eleventh year, similarly, there is another periodic rhythm of ninety years on the sun. This has only come to light recently, but it is a scientific fact and it is as surprising as the periodic rhythm occurring each eleven years. Astrologers do not mention anything about this, but I am telling you to make it easier for you to understand astrology in a scientific manner. There is a cycle of ninety years which has been experienced, and its story is quite amazing.

Four thousand years ago, an Egyptian pharaoh told his scientists to keep a record of how often the water in the River Nile increases or decreases and by how much. The River Nile is the only river in the world with a biography four thousand years old. A record has been kept of when the water level in the river increased or decreased by even one inch. This record runs from the time of the pharaohs, four thousand years ago, until today.

"Pharaoh" is the name given to an Egyptian emperor and means the sun in the Egyptian language. There was a belief in Egypt that a continuous dialogue existed between the sun and the River Nile. The pharaohs, who were devotees of the sun, declared that a complete record of the Nile should be kept. They said, "We know nothing about the sun at present, but some day we will, and this record will be useful."

So everything about the River Nile for four thousand years has been recorded: the increase in the water level, when there were floods and when there were none.... And one Egyptian scholar, Tasman, compiled its history. Some things that were not known in the times of the pharaohs are now known and everything that has happened in the Nile has been compared with events on the sun. A ninety-year rhythm has been clearly indicated to relate to happenings on the sun. These events are quite similar to what we call birth and death.

Understand it this way: the sun grows for forty-five years and then begins to decline in age for forty-five

years. For forty-five years the energy flow within the sun increases towards a peak of youth. After forty-five years there is a receding flow of energy, as within a human being. After ninety years the sun becomes very old. During the later forty-five years, the earth is struck with earthquakes. Earthquakes are related to this ninety-year cycle. At the end of the ninetieth year, the sun again becomes youthful.

This is a very important cyclical occurrence. There are such immense changes happening on the sun that it is natural for the earth also to be shaken. When a body as huge as the earth becomes upset by earthquakes because of changes on the sun, how can the small body of a man remain unaffected? This is the question astrologers have been asking. They say it is impossible for the body of man to remain unaffected. Children that are born during those forty-five years when the sun is growing in youth are wonderfully healthy. But those children that are born during the forty-five years when the sun is growing old cannot be in sound health.

The condition of children born during the period when the sun is on the downward path is like that of a ship that has to travel east when the winds are blowing west -- a great deal of physical effort is needed to move the oars. The sails do not work so the helmsman has to work harder. It is like swimming against the current. The sun is the vital energy source for the whole solar family. When it is old, whosoever happens to be young has to swim against the current. He has to undergo a great strain.

When the sun is in its youthful period, the entire solar family is filled with energy and is moving toward its peak. Whosoever is born then is in a ship that is sailing in the direction of the wind. No effort is necessary. Neither the oars nor the rudder have to be moved: the sails have only to be opened and the ship is moved by the winds. During this period there is a minimum of disease prevalent on the earth. When the sun is growing old there are the maximum number of diseases.

The River Nile's historical record of four thousand years shows that there is an increase of water flowing in it during the forty-five years when the sun is in its youth. When the sun is becoming old, the water level in the Nile drops. It also becomes weaker and older then.

Man is not separate from this world, he is one united whole with it.

Not even the best watches tell the time accurately. It takes twenty-three hours and fifty-six minutes for the earth to make one revolution around its axis. On the basis of this time period we have devised a day of twenty-four hours. Our man-made watches may falter, but so far the earth has not been known to have ever taken one second more or less in completing a revolution. We did not have any totally accurate means to study this phenomenon, so we only made rough estimates. But when the sun's cycle of ninety years is completed, and when the sun readjusts for a new cycle, the timing of the clocks on the earth is disturbed.

At the time when the sun experiences increased radioactivity, during its eleven-year cycle, our clocks falter. Whenever the earth comes under the influence of such external forces its inner rhythm is disturbed. New cosmic influences like a star, a meteor, or a comet passing near the earth also disturbs it. On a cosmic scale, things very far away in the sky are really very near, because everything is interconnected in an invisible way. However, the ability of our language to express this phenomenon is very weak, because when we say that a star has come a little nearer to our sun, we think about this in the ordinary sense of one person coming nearer to another. However, the distances are very great. But even a slight change in the distances between cosmic objects and the axis of the earth will be disturbed -- although we may not even be aware of this. To disturb the earth, a great force is required. Even for a one-inch deviation on the earth, powerful cosmic bodies are required to pass near its orbit.

When these great cosmic bodies pass near the earth, they also pass near us. When the earth is shaken, it is not possible that the trees that grow on it are not shaken. It is not possible that the human being living and walking on it is not shaken. But the shaking is very minute, and so far we have not had any instruments to measure it. But now we have such sensitive electronic instruments that a vibration of a thousandth of a second's duration can also be measured. But the vibration of the human being still cannot be measured. So far we have not yet made any instruments for measuring that.

Man is a very limited creature -- and it is necessary for him to be that way, otherwise it would be difficult for him to live on the earth. If you were able to experience and know the influence of all the surrounding forces that act upon you twenty-four hours a day you would not be able to live. We are able to live because we do not know everything that is happening around us.

There is another law also. That law is that we come to know neither influences below a certain limit nor those above a certain limit. The range of our experience is limited. For example, suppose that we measure the body's temperature as being between ninety-eight degrees at the lowest point and one hundred and ten degrees at the highest point; then it shows that we are living within these twelve degrees.

If the temperature drops below ninety-eight degrees we will die, and if it shoots up above one hundred and ten degrees we will also die. But do you think that the is limited to a twelve degrees variation of temperature, that beyond this we will die? Man lives within the limited range of twelve degrees, and beyond this range, he will die. Man lives in a sort of balance. He has to fluctuate between ninety-eight and one hundred and ten degrees. Similarly, there are balances for everything.

I am speaking to you and you can hear. If I speak in a very low tone, a point will come where you will not be able to hear me. This you can understand, but you will not be able to imagine that there is a higher point of audibility beyond which you cannot hear. It will be difficult to imagine that a louder noise can also be inaudible.

Scientists say that we have a certain range of hearing, and that we cannot hear anything below or above it. All around us great thundering noises are occurring, but we can't hear them. If a star disintegrates or a new planet is born, tremendous thundering noises are created around the earth. If we were to hear them, then at that very moment we would become deaf. But because our ears cannot hear them, we are protected. We cannot hear below certain decibels and we cannot hear above certain decibels -- we can only hear within a certain range.

There are even limits to seeing. The senses of all human beings are operating within a particular range. For example, a dog is able to smell much more than you can. Its range of smell is wider, and what we are not able to smell, a dog can. What we are not able to hear, a horse can. A horse's sense of hearing and smelling is much sharper. From a distance of one and a half miles a horse can smell the approach of a lion. It will suddenly stop, and we will not understand why it has. Its sense of smell is very powerful. But if you had such a strong sense of smell that you could experience all the smells pervading your surroundings, you would go mad. A human being is closed within a sort of capsule -- he has boundaries.

When you switch on your radio, you can listen to many stations. Do you think that the music begins only when the radio is switched on? The radio waves of music and speech are continuously flowing in the air whether you switch on your radio or not. But only when the radio is switched on can you hear them. In this very room, the radio waves of all the broadcasting stations of the world are flowing continuously, but only when you switch on your radio can you hear them. Those radio waves are there even when your radio is not switched on, but you cannot hear them.

In this world many sounds are passing by all around us. There is a great tumult. We are not able to hear it, but we cannot escape being affected by it. We are influenced by all these noises -- in every nerve, in every heartbeat, in every muscle. These noises are working in us unnoticed. The smells we are not able to recognize also affect us. If those smells bring with them some disease, you will catch the disease. Your awareness or recognition of it is not necessary for something to exist.

Astrology says that around us there are energy fields which go on influencing us continuously. As soon as a child is born, it is subject to all the influences of the world. In the language of science, we can describe birth as a process of exposure.

It is just as though we expose a film in a camera. You press the exposure button of a camera and within a split second the lens window opens and closes, and whatsoever was in front of that camera is immediately registered on the film. The film is exposed without affecting the previous exposure. The film has captured the image of the scene forever.

Similarly, when a child is conceived in the mother's womb, this is a first exposure for that child. On the day the child is born there is a second exposure. These two exposures are registered upon the sensitive mind of the child as if on a film. The world as it is at that moment is imprinted upon the child, and so there is an empathy in the child for the world as it is at that moment.

You will be surprised to know that ninety percent of children are born at night. Ordinarily -- in accordance with mathematical probability -- the percentage of births would be fifty-fifty for night and day. There can be a fluctuation of four to five percent here and there, but why should ninety percent be born during the night? Only ten percent of births, at the most, occur during the day. This cannot be without any reason. There are many reasons for this. Let me explain....

When a child is born at night, the first exposure of the world upon its mind is not of light, but of darkness. I am telling you this only by way of illustration, because the matter is really much deeper. Only by way of illustration am I telling you that the first impression upon the mind of the child is that of darkness. The sun is absent, its energy is absent. All around, the world is sleeping; nothing is actually awake. This is the first impact on the child.

If we ask Buddha or Mahavira about the reason for this, they will say that most souls take birth at night

because they are sleeping when they are born. These souls cannot choose the moment of their birth. There are hundreds of other reasons, but this is important, that most people are asleep. They are in darkness and inactivity.

Whosoever is born after sunrise will be born with energy. After sunset, in the darkness of night, only sleeping beings can take birth. The birth that takes place at the time of the rising of the sun will be a birth under the influence of energy; the birth that takes place after sunset under the cover of darkness will be a birth under the influence of sleep. The exposure will be different for a film exposed at night and one exposed during light. It is necessary to understand this point about exposure more clearly, because astrology is very deeply related to it.

The scientists who are conducting research on this subject of birth exposure say that it is a happening of the utmost importance. That exposure will follow you throughout your life.

When a chicken is born to a hen, it immediately starts running after the hen. We say that it is running after the mother, but scientists say that this has nothing to do with the mother, that it is only a question of exposure and imprinting. Scientists have now conducted hundreds of experiments -- one experiment was on chickens about to be born. The chickens' beaks were emerging from the eggs, and just then the hen was removed from the scene, and a balloon was placed in front of the chickens instead. When the chickens opened their eyes they saw the balloon. You will be surprised to know that the chickens loved the balloon as if it was their mother.

Wherever that balloon moved in the air, they would run after it. They did not care for the mother, wherever she might be, but they became surprisingly sensitive towards the balloon. When the chickens became tired, they would go and sit beside the balloon. They would try to love the balloon, they would try to peck at the balloon -- not at the mother.

In this connection, a lot of work has been done by the scientist Konrad Lorenz. He says that the first moment of exposure is the most important. The child becomes intimately related to the mother, but because of the first exposure. It runs after the mother only because she was available to it first.

Now some more experiments are being conducted.... Those male children who are not brought up in the presence of the mother are not capable of loving any woman. There has been no proper exposure; the image of a woman has not been properly imprinted in such a child's mind. If homosexuality is increasing in the West, one fundamental reason is insufficient exposure to one of the parents. Heterosexual love, love between opposite sexes, is becoming less and less in the West, and love between members of the same sex is increasing. Although this is an unnatural happening, it is bound to be there.

The sexual attraction between a man and a woman is also conditioned in another manner. To whom a child should be first exposed is a matter to be considered. A woman will not be happy in life if, as a baby girl, she was first exposed to the mother. Her exposure should be to a man. The first impact on the mind of a girl should be of her father; then only will she be capable of loving a man fully. If men always surpass women it is because boys and girls are both first exposed to and brought up by the mother.

The exposure of the boy is correct, but that of the girl is not. So, as long as a baby girl's first exposure is not to her father, it will not be possible for her to become equal to a man. Neither through politics, nor through employment, nor through economic independence can she become equal, because from a psychological angle the weakness in the personality of a girl remains. No civilization so far has been able to overcome this weakness.

If a small balloon can exert so much influence on a chicken, if it can enter so indelibly into its mind, astrology suggests that whatsoever surrounds us -- the whole universe -- also enters into our consciousness at that moment of exposure at birth, when the mental film is exposed to the world. This determines forever your sympathies and antipathies for the entire life. All the constellations that are encircling the earth at that moment also, in a very deep way, imprint their influence on that newly born consciousness. The constellations are in certain positions: the basic significance of these constellations lies in the influence of their radioactivity which falls upon the earth at the moment of birth.

Now scientists believe that every celestial body has its own unique radioactivity. The planet Venus throws out rays which are tranquil, whereas the moon has quite a different type of radio wave. The radio waves that reach us from Jupiter are different from those that reach us from the sun. The reason for the difference is that each planet has a different combination of gaseous layers encircling it, and from each planet a different combination of rays comes towards the earth. And when the child is born, whatever constellations, stars, planets or distant super-suns are encircling the horizon, all enter deep within the mind of the child at the time of its exposure. The cosmic situation at that moment -- with all its weaknesses,

strengths and capabilities -- influences the child for his whole life.

It is like knowing the exact effect of what would happen when an atom bomb explodes amidst a populated area like Hiroshima. Before the atom bomb was dropped on Hiroshima, it was only known that hundreds of thousands of people would die. But it was not known that this would also effect the future generations and everything else too. For those who died in Hiroshima and Nagasaki it was just a matter of one moment. But the trees that remained behind, the animals, the birds, the fish and the human beings that remained behind, were all permanently affected in an unknown manner. The total effect of this will be known only after about ten generations pass, because deep radioactive forces are still at work.

A woman who survived had all her ova affected by radioactivity. Now these ova are incapable of reproducing normal children such as they would have done before they were affected by the radioactivity. A child born of these ova could be lame or blind, it could have four or even eight eyes; it could be anything -- one cannot say. Its brain may be diseased or it may be a genius such as has never been before. We are not certain what it will be like; only one thing we know for certain is that it will not be like an ordinary normal being.

If the power of an atomic bomb -- which is comparatively not a very great power -- can cause such great harm to life on earth, then you can imagine the power of the sun. It is as if millions of atom bombs are bursting on it simultaneously. In Hiroshima and Nagasaki an atom bomb killed one hundred and twenty thousand human beings -- in comparison, can you imagine how much radioactivity exists on the sun?

The sun has been heating the earth for four billion years, and scientists say that there is no possibility of its beginning to grow cool for millions of years. Each day it gives out tremendous heat to the earth, and that too from a distance of almost one hundred million miles. Whatever happened in Hiroshima could have an effect only up to a radius of ten miles, whereas the sun has been giving us heat from a distance of one hundred million miles and for so long; still it is not exhausted. But compared with other suns in the universe our sun is just a tiny star. The stars that we see in the sky are much bigger than our sun, and each one of them has its own individual radiation which is flowing towards us.

One great scientist, Michael Gacquilin, has been carrying out research on the forces in the universe. He tells us that we are not able to understand even one percent of the things that are caused by the forces coming within our experience. Since we have begun to send space satellites beyond the earth, so much information has been transmitted to us that we have neither the words to describe it, nor are we able to develop the science to decipher the transmitted information. We never imagined that so much energy and so many forces might be operating all around us.

In this context, let us understand one more thing. Astrology is not a new science that is still developing. The position is quite the reverse. If you have seen the Taj Mahal, you may have noticed some incomplete walls beyond the opposite bank of the River Yamuna. The current story is that Shahjehan not only made the Taj Mahal for his wife Mumtaj, but that he was also constructing a tomb for himself, from the same marble stone as the Taj Mahal, on the opposite bank of the River Yamuna. However, that tomb could not be completed, according to the story. But now some historians have done research, and they tell us that those walls which look incomplete are not the walls of some tomb that was being constructed, but are the remains of a big palace that existed long ago.

We have been told for the last three hundred years that those walls were the incomplete walls of a tomb that Shahjehan had begun to construct. But the walls of a tomb being newly built and the remains of some old palace would look similar, so it is very difficult to decide what exactly those walls are. Historical research now indicates that not only were they once a complete palace, but that the Taj Mahal itself was not constructed by Shahjehan. It was an old palace constructed by Hindus which Shahjehan converted into a tomb. But it often happens that we can't believe anything that contradicts what we have always heard.

No tomb like the Taj Mahal has been constructed anywhere else in this world. A tomb is never constructed like that. All around the Taj Mahal there are places for soldiers to stand, and for installing rifles and guns. Tombs are not needed to be protected by rifles and guns. It was an old palace that was converted. On the opposite bank of the Yamuna there was also an old palace which collapsed, and its ruins remain as a witness.

Astrology is also like the ruins of a great building that once existed. It was a complete science which is lost. It is neither new nor is it in the process of construction. From the walls that have remained it is not possible to judge how big that building once might have been. Many times truths are realized, only to become lost again.

About two hundred years before Christ, Aristarchus, a Greek scientist, discovered that the sun is the

center of our universe and not the earth. This principle of Aristarchus became known as the heliocentric principle -- that the sun is in the center. But afterwards, about 100 A.D., Ptolemy again changed this discovery and said that the earth was the center. After that, it took over one thousand years until Kepler and Copernicus again established that the sun is the center of our universe. The truth discovered by Aristarchus remained hidden for a very long time, until Copernicus opened the old book of Aristarchus and declared it again -- and people were shocked.

Westerners say that America was discovered by Columbus. Oscar Wilde made a joke about it that has become well known when he went to America. He said that America had been discovered much earlier by someone else. This is true -- America was discovered many times and was lost again and again when relations with it were cut off. Someone asked Oscar Wilde, "If Columbus did not discover it the first time -- if it had already been discovered -- why did it become lost every time?"

Oscar Wilde jokingly replied, "He did discover America, it was discovered many times, but every time it was hushed up. Every time it was necessary to keep it quiet, because such a troublesome thing is best forgotten and put away!"

In the Mahabharata epic there are references to America -- one of Arjuna's wives was from Mexico. There are ancient Hindu temples in Mexico with idols of Ganesh chiseled on them.

It happens many times that the truth comes within our grip and then is lost again. Astrology was one such great truth: it was once known about, but was subsequently lost. There are difficulties in the way of knowing it again -- that is why I am talking to you from many different points of view.

My intention in talking on astrology could be misunderstood. It is not as if I intend to talk on the same subjects that are discussed by an ordinary astrologer. To such an astrologer you can pay a coin and be told your fortune. Perhaps you think that I am going to talk about him or be in support of him. In the name of astrology, ninety-nine percent of astrologers only bluff. Only one percent will not dogmatically assert that an event will definitely happen. They know that astrology is a vast subject -- so vast that someone can only hesitatingly enter into it.

When I am talking about astrology, I want show you to have a picture of the whole science from many angles so that you can enter it without any fear or hesitation. When I talk about astrology, I am not talking about the ordinary astrologer -- such small matters. But the average man's curiosity regarding astrology is just to know whether his daughter will get married or not....

Astrology can be divided into three parts. The first part is the core, the essence; it is the essentials, and cannot be changed. It is the part which is most difficult to understand. The second part is the middle layer, in which one can make whatever changes one wants. It is the semi-essential portion in which you can make changes if you know how, but without knowing, no changes are possible at all. The third part is the outermost layer which is nonessential, but about which we are all very curious.

The first is the essence, in which no changes can be made. When it is known, the only way is to cooperate with it. Religions have devised astrology in order to know and decipher this essential destiny. The semi-essential part of astrology is such that if we know about it we can change our lives -- otherwise not.

If we do not know, then whatsoever was going to happen will happen. If there is knowledge, there are alternatives to choose between. There is a possibility of transformation if the right choice is made. The third, nonessential part is just the periphery, the outer surface. There is nothing essential in it; everything is circumstantial.

But we go to consult astrologers only for the nonessential things. Someone goes and asks an astrologer when he will get employment -- there is no relationship between your employment and the moon and stars. Someone asks whether he will marry or not.... There can be a society without marriage. Someone asks whether he will remain poor or become rich.... There can be a socialist or communist society where there will be no rich and no poor people. So these are nonessential questions....

An eighty years old man was walking along when his foot slipped on some orange peel thrown onto the road. Now, is it possible to inquire of an astrologer and know from the moon and stars on which road and on which orange peel the foot will slip? Such queries are foolish, but you are curious to know in advance whether your foot will land on an orange skin and slip if you go out on the road today. This is nonessential. This has nothing to do with your being or your soul. These events happen on the periphery, and astrology has nothing to do with them. But because the astrologers were busy talking only about such things, the great establishment of astrology collapsed. This was the only reason.

No intelligent person will be prepared to believe that when he was born it was written by destiny that on a particular day on Marine Drive his foot would land on some orange peel and he would fall.... Neither the

falling down nor the orange peel have any relationship to the stars. Astrology has lost respect because it became connected with such things. At one time or the other we all have wanted to know such things from astrologers -- but these things are nonessential. But there are certain semi-essential matters such as the birth or death of a person: if you can know everything about these, you can take precautionary measures. If you do not know anything, you can't do anything.

If our knowledge about the diagnosis of disease is increased, we will be able to increase the life-span of human beings. We have been doing it. If our research to make deadlier atom bombs succeeds, we will be able to kill hundreds of thousands of people at a time -- we have done it. This semi-essential world presents a possibility for our being able to do certain things, if we know in advance what is going to happen. If we do not know, nothing can be done. By our knowing in advance, alternatives can be sorted out and selected.

Beyond this, the world of the essential exists -- you cannot do anything about it. However, our curiosity is to know only about nonessential things. Seldom does someone reach out to know the semi-essential. Our curiosity or desire never extends to knowing that which is essential and unavoidable, that which cannot be changed even if known.

Mahavira was passing through a village with his disciple, Goshalak, who later became his opponent, when they came across a small plant. Goshalak said to Mahavira, "Listen, here is a plant. What do you think: Will it grow enough to produce a flower, or will it die before it can flower? What is its future?"
Mahavira immediately closed his eyes and sat in front of the plant.

Goshalak cunningly said, "Do not evade the issue. What will happen by closing your eyes?" He did not know why Mahavira had become silent and closed his eyes, and that he was looking for the essential. It was necessary to go deep down into the being, into the soul of that plant. Without doing so, it was not possible to say what would happen.

After a while, Mahavira opened his eyes and said, "This plant will survive to flower."

Goshalak immediately pulled the plant up by its roots, threw it away and laughed derisively. There was no better way to falsify the statement of Mahavira?

Mahavira had nothing more to say now, because Goshalak had uprooted the plant and thrown it away as a challenge. He was laughing, Mahavira was smiling, and they continued their journey. It began to rain heavily. There was a storm and for seven days continuously torrential rains fell, so they were not able to go out for seven whole days.

When the rains had subsided and they were returning, on the way they reached the same spot where seven days previously Mahavira had closed his eyes to know the inner being of the plant. They saw that the plant was again standing with its roots well below the ground. Due to the heavy rains and winds the earth had become wet and loose, and the roots of the plant had dug in.

Mahavira again closed his eyes and stood by the plant. Goshalak became very embarrassed -- he had uprooted and thrown away that plant. When Mahavira opened his eyes, Goshalak said, "I am surprised and confused. I uprooted this plant and threw it away, and it is growing again."

Mahavira replied, "It will survive to flower. I closed my eyes to see the inner potentiality and condition of the seed -- whether it was capable of taking root again even though it was uprooted, whether it was suicidal or not, whether it had a strong instinct or desire for death. If its instinct was suicidal it would have used your help to die. I wanted to see whether it was yearning to live -- if it was determined to live, it would live. I knew that you were going to uproot it and throw it away."
Goshalak asked, "What are you saying?"

Mahavira said, "When I was looking into the inner being of the plant with my eyes closed, I also saw you standing by, determined to uproot it. I knew that you would uproot the plant -- that is why it was necessary for me to know the inner capacity of the plant to live, how much self-confidence and will power it had. If it was waiting to die and looking for an excuse, your excuse would be enough for it to die; otherwise, the uprooted plant would take root again."

Goshalak lacked the courage to uproot the plant again; he was afraid. Previously Goshalak had gone laughing to the village; this time, Mahavira marched ahead with a knowing smile.
Goshalak then asked, "Why are you laughing?"

Mahavira said, "I was watching, just thinking about your capability -- whether you could uproot the plant a second time or not."
Goshalak said, "You could see whether I would do it or not?"

Mahavira replied, "It was nonessential. You might have uprooted it, you might not have uprooted it. But it was essential and unavoidable that the plant still wanted to live. Its whole being, its whole vitality, wanted

to live. That was essential. What was nonessential was your throwing it away or not, and that was dependent on you. But you have proven weaker and less determined than the plant. You are defeated."

One of the reasons for Goshalak being displeased with Mahavira was this incident concerning the plant.

The astrology I am talking about concerns the essential, the fundamental. At best your curiosity as far as the semi-essential. You want to know how long you will live or whether or not you will suddenly die. But you are not curious to know what you will do if you live -- how you will live. You do want to know how you will die when the time comes or what you will be doing at that time. Your curiosity extends to events, not to the soul. That I am living is just an event, but what I am doing while living, or what I am, is my soul. When I die it will be an event, but at the moment of death, how I will be, what I will do, is my soul. We shall all die, the event of death is similar for all, but the manner of dying, the moment of death, will be different for everyone -- someone can even die smiling.

At the time of death, someone asked Mulla Nasruddin, "What do you think, Mulla? -- when people are born from where do they come?

Mulla replied, "I've seen every child weeping at the time of birth, and at the time of death also everyone seems to be weeping. So, I surmise that people are neither coming from nor going to a good place. While they come they are weeping, while they go they are also weeping!"

But people like Nasruddin die laughing.... Death is an event, but that which is laughing at the time of death is the soul. So, when you go to an astrologer, ask him how you will die -- weeping or laughing? This is worthwhile asking -- but it is connected to essential astrology. No one on this earth has asked an astrologer whether he will die weeping or smiling. You are asking when you will die -- as if dying is of value in itself. You are asking how long you will live -- as if just living is sufficient.

Why will I live? For what shall I live? What shall I do while living? What shall I become if I live? Such questions are not asked by anyone. That is why the structure of astrology has collapsed. Anything which is constructed on nonessential foundations will certainly collapse. The astrology I am talking about, and what you understand to be astrology, are different. The astrology about which I am talking is qualitatively different and of much more depth. Its dimensions are different. I am discussing that which is essential in your life -- in total harmony. It is not separate, the whole world participates in it -- you are not alone in it.

When Buddha became enlightened, he placed his hands together in salutation and bowed his head until it touched the ground. The story goes on to say that the gods came from heaven to pay their respects to Buddha because he had found the ultimate truth, but upon seeing him with his head touching the ground, they were surprised. They asked Buddha to whom he was bowing. They said that they had come from heaven to offer greetings to him because he was enlightened and that they did not know that there could be something to which even Buddha had to offer salutations, as enlightenment is the ultimate attainment.

Buddha then opened his eyes and said, "In whatsoever has happened to me, I am not alone, the world has also participated. So I bowed down to the earth in thanksgiving to the whole world."

This is a matter connected with essential astrology. That is why Buddha told his disciples that whenever they attained the inner bliss they should immediately give thanks to the whole world, because they were not alone in that experience. If the sun had not risen or if the moon had not risen, or if the chain of events had differed just slightly, the experience that they had would have been missed. It is true it was they who had had the experience, but everything was instrumental in it -- the whole existence contributed to it. The name of this interconnected cosmic relationship is astrology.

Buddha would never say, "I have become enlightened"; he would only say, "The world has experienced through me -- this event of enlightenment, this supreme light, is known to the world through me. I am only an excuse, a pretext. I am only a crossing where all roads of the world have met."

Have you ever thought that though a crossroads looks significant, by itself it is nothing? If the four roads that meet are removed, the significance of the crossroads will also disappear. We are each a crossroads where the forces of the world touch and meet at a point. At that point an individual is formed, a person is born.

The meaning and essence of astrology is that we are not separate, we are one with the universe. Not only are we one with the universe, we are also participants in every situation and event.

So Buddha replied that he was offering greetings to all the buddhas who had come before him, and even to those who would come after him. Then someone said to him that it was understandable that he offer greetings to those born before him, because knowingly or unknowingly Buddha might be in their debt -- their knowledge might have helped him -- but why should he salute those who were not yet born? What could he have gained from them?

Buddha replied that he had received help not only from those buddhas who were born before him, but also from those who would be born after him -- because from where he stood at that moment, the past and the future had met and become one. Those who had passed were meeting those that were coming right to where he was. The sunrise and the sunset were meeting at one point. So Buddha was also offering greetings to those who were still to be born. He was indebted to them also -- because if they had not been projected into the future, Buddha could not have occurred.

This is a little difficult to understand. This is connected with the essential astrology. I will not be if anything from my past is dropped or lost -- I am a link in a long chain. It is understandable that if my father were not born I could not be born, because my father is an essential link in the chain reaching up to me. Even if my grandfather were not there I could not be born, because the link is essential. But it is difficult to understand that if there were no link attached to me leading into the future, then also I could not be born.

What have I to do with that future link? -- I am already born. But Buddha says that if whatsoever is going to happen in the future were not already there, then I could not be born because I am a link between the past and the future. If there were even a slight change in the past or the future, I could not be the same as I am now. Yesterday has made me and tomorrow has also made me: this is astrology. Not only yesterday, but also tomorrow; not only what has already arrived, but also what is coming; not only the sun that has risen today, but also the sun that will rise tomorrow -- all are participants.

The projections of the future also determine the present moments. This present moment could not be if there were no future moments. Only with the support of future moments can the present moment occur. Our hands are resting on the shoulders of the future, our feet are on the shoulders of our past. It is very obvious that if that which is below me -- on which I am standing and which I can see -- slips away, I will fall. But if the shoulders of the future -- on which my outstretched hands are resting -- slip away then I will also fall.

When a person finds himself connected with this inner unity of past and future he will be able to understand astrology. Then astrology becomes a religion, then astrology becomes spiritual. Otherwise, by becoming related with the nonessential astrology becomes merely a subject for pseudo fortune-tellers on the roadside, and then it is of no value. Even the highest science is just dust in the hands of those who are ignorant. Its value is determined by the use to which we are able to put the knowledge.

Hence I am trying to push you from many doors so you might understand that everything is joined together, interconnected. This universe is like a family, like one organic body. When I am breathing, my whole body is affected; likewise, when the sun breathes, the earth is affected. The earth is even affected by what remote suns do. Even the smallest cell vibrates in unity with those giant suns. If you can understand this, we shall be able to enter into essential astrology, and then we shall be spared the uselessness of the nonessential.

We have associated the most trivial matters with astrology. Those matters have no value, and because of our connecting them with astrology, difficulties have arisen. For example, we have connected the matter of a person being born into a poor family or a rich family with astrology. If you do not understand that such things are nonessential, astrology will remain connected with them. Astrology can become a tool in your hands only if you distinguish the essential from the nonessential.

I will tell you a very interesting story so that you may understand.... Mohammed had a disciple named Ali. Ali once asked Mohammed's opinion about whether a man is independent and free to do what he wants, or whether he is bound by his destiny in everything he does. Ali asked, "Can one do as one wants or not?" -- and man has been asking this question for a long, long time. "If a man is not able to do as he desires," Ali said, "then it is useless and foolish to preach to him not to steal, not to tell lies, not to be dishonest. Or is it destiny that one man should always be there to preach to others not to steal or not to do this or that, knowing full well that it is also destiny for a dishonest man to remain dishonest, for a thief to remain a thief, for a murderer to remain a murderer? All this appears absurd. If everything is predestined, all education is useless -- all prophets, all saints and all teachers are useless."

People have asked such questions to Mahavira and to Buddha also. If what is going to happen is predestined, why should Mahavira or Buddha take so much trouble to explain what is right and what is wrong? So, Ali asked Mohammed what he thought about this controversial matter. If such a question was asked to Mahavira or Buddha, they would have given a very complicated and deep reply, but Mohammed gave a reply which Ali could understand. Many of Mohammed's replies were direct and straightforward. Ordinarily, answers given by people who are uneducated or less educated, or who are simple villagers, are direct and frank. People like Kabir, Nanak, Mohammed and Jesus were simple in that way. Answers by people like Buddha, Mahavira and Krishna were complex -- Buddha and Mahavira were the cream of a rich

and highly developed civilization. The words of Jesus were direct, like a blow on the head. Kabir has actually sung: "Kabir is standing in the open market with a hammer in his hand to hit you!" If anyone came near him he would, so to speak, break open his head to remove all the rubbish that was lying inside.

Mohammed did not give any metaphysical reply. He asked Ali to lift one leg and stand on it. Ali had asked a question about whether a man is free to do what he wants. Why should Ali stand on one leg? Mohammed said, "First lift one leg."

Poor Ali lifted his left leg and stood there on one leg.

Mohammed then asked him, "Now lift the right leg also."

Ali was puzzled and asked how it was possible. Then Mohammed said, "If you had wanted to, you could have lifted the right leg first, but now you cannot.... A man is always free to lift the first leg -- it can be whichever he wants -- but no sooner has the first been lifted when the other becomes bound to the earth."

With regard to the nonessential part of life, we are always free to lift the first leg. But once that is done it becomes a bondage for the essential part. We take steps that are nonessential, become entangled, and then we are not able to do the essential. So Mohammed said to Ali that he had all the freedom to lift the right or the left leg first. But once he exercised that freedom and lifted one left leg, he was incapable of lifting the other leg. So freedom is there within certain limits, but beyond those limits there is bondage.

This is an old conflict for the human mind. If man is a slave of his destiny -- as the astrologers seem to assert -- if everything is predestined and happens inevitably, then all the religions are of no use. If a man is free to do everything, as all so-called rationalists say, and if nothing is predetermined or inevitable, then life will become just a chaos and an anarchy. Then it is also possible that a man may steal and still attain liberation, that he may murder people and still realize the divine. When nothing is related, when one step is not related to the other, then there are no laws and nothing is binding anywhere.

I remember a story about Mulla Nasruddin.... Mulla was passing by a mosque, when suddenly someone fell down from the minaret of the mosque where he had climbed to say his prayers. The man fell right onto the shoulders of Mulla, and Mulla's spine was broken. So Mulla was taken to a hospital for treatment.

Some of his disciples came to see him, because Mulla used to interpret all events. They asked him, "How do you interpret this event? What does it mean?"

Mulla replied, "It is very clear that there is no relationship between an act and its fruit. One person falls down, and the spine of someone else breaks. And so from now onwards you should not enter into the controversy of the doctrine of karma. It has been proved that one person may fall down and that the spine of another can break. That person who fell down was hale and hearty: he fell on me and I got in a mess. I had not climbed the minaret to say prayers, I was just returning home. I was not in any way concerned with the prayers -- but still I got involved. So, from now onwards no more talk about the doctrine of karma. Anything can happen. There is no law; it is all anarchy."

Mulla was very unhappy, naturally, because his spine had been broken unnecessarily.

There are two hypotheses. On the one hand there is the astrologer who is sitting on the side of the road being asked about the nonessential.... Whether he is the astrologer of a poor man or of Morarji Desai it does not make any difference -- all ordinary astrologers are asked about nonessentials. An ordinary astrologer is asked questions like: "Shall we win the elections or not?" How are the elections connected with the moon and the stars? The ordinary astrologer who replies, "Everything is predetermined, and no changes, not even as much as one inch, can be made," is making a false statement.

On the other hand there is the rationalist. He says that nothing is connected inevitably: whatsoever happens is coincidental, circumstantial and a matter of chance. There is no law, everything is anarchic. He is also making a false statement.

There is a law: A rationalist is never found so full of joy and bliss as a buddha.

The rationalist denies God, soul and religion with the help of logic, but he can never attain the joy of Mahavira. It is definite that Mahavira must have done something that earned him his joy, Buddha must have done something that liberated him, and Krishna must also have done something which made it possible for him to give out such distinctly unique magical notes through his flute.

The real thing is the third, which is the quintessence of everything, which belongs to the innermost and which is absolutely predetermined. The more one moves toward one's center, the nearer one comes to the essential, predetermined part. As we move towards the periphery, we move towards coincidence. The more we talk about external happenings, the more there is coincidence. When we talk about inner phenomena, things begin to appear scientific, as if based on a certain law, and they become more and more decisive.

Between these two conditions -- the essential and the peripheral -- there is ample room for changes through the exercise of choice. Here, a person of knowledge makes the correct choice, while a person who is without knowledge, who is in the darkness of ignorance, drifts to his destiny. In darkness, circumstance catches hold of him.

So there are three areas of life. In one area, that which is the essential core, everything is predetermined. Knowing this is knowing the essence of astrology. In another area, that which is peripheral, everything is uncertain. To know this is to know the everyday unpredictable world. There is another area which is in the middle. By knowing this, a person can save himself from trying to do the impossible, and can do what is possible. If a person lives in the peripheral and middle areas in such a way that he begins to move towards the center, he will become religious. But if he lives in such a way that he is never able to move towards the center, his life will remain irreligious.

For example, a person is preparing to steal. Stealing is not predetermined; it can't be claimed that stealing is inevitable or unavoidable, there is complete freedom whether to steal or not. But once stealing has been committed, it is as if one foot has been lifted and the other foot remains on the earth: after doing it, you cannot undo the act. And the total effect of the act of stealing will spread over the personality of the person who did it. But as long as stealing is not done, the other alternative is present and available.

The mind of a person swings between yes and no. If he says yes, he will be thrown towards the periphery; if he says no, he will move towards the center. Thus, in the middle, there is a choice. If he makes a wrong choice he is thrown towards the periphery; if he makes a right choice he moves towards the center, towards that part of astrology which is essential in life.

I have told you certain things. I have told you that we are the outstretched hands of the sun, that the earth is born of the sun and we are born of the earth. We are not separate, we are all united. We are branches and leaves that have spread out from the sun. Whatsoever happens in the roots of the sun will vibrate and spread throughout and within one's being, through every cell and nerve. If we can understand this properly then in this world we will realize that we are one family. Then we have no need to live encased within ego and pride.

The heaviest blow of astrology is upon the ego. If astrology is right, the ego is wrong. Let us understand it this way: if astrology is wrong, then nothing else remains -- but the ego -- that can be right. If astrology is right then the world is right, and only I can be wrong. I am only an infinitesimal and negligible part of the world -- I cannot even be included in the count, I am so minute. If astrology is right, then I am not there. There is a big flow of forces in which I am only a small ripple.

Sometimes, as we ride on a big wave, we have the impression that we too are something special and that big wave is forgotten. That big wave too is riding upon some sea, but even that sea is forgotten. If that sea gives way underneath, the wave will disappear and we will also disappear. We unnecessarily become unhappy over the possibility of our disappearance because we became artificially happy through our belief in our own existence. We should have realized that there is only a large wave and a vast sea, and that we are not -- that it is the wish of the sea that we arise in it, that it is the wish of the sea that we die.

If an attitude arises in which we realize that we are only a fraction of the grand desire of the infinite, then there will be no unhappiness. And with such an attitude, the so-called happiness which we want to enjoy will also not be present. The feeling of happiness over such thoughts as, "I have won, I have earned," will no longer remain. Nor will there be a feeling of unhappiness over such thoughts as, "I am dying, I am finished, I have drowned; I have been destroyed or defeated." When both happiness and unhappiness no longer remain, we enter into the world of reality -- the essential -- where there is bliss. Astrology then becomes the door to bliss.

If we look at astrology as a melting of our pride or as a disintegration of the ego, then astrology becomes religion.

But we go to the ordinary astrologer, and in order to protect our egos we ask, "Will I run into loss? Will I win the lottery? In this new business I am undertaking, will I succeed?" These questions are asked in order to save our egos, but the fact is that astrology is entirely in opposition to the ego. The significance of astrology is this -- that you are not but the universe is, that you are not but the cosmos is. Very powerful forces are operating, and you are absolutely insignificant.

You can see astrology in this light only if you think and feel that you are just a very small part of this big world. That is why I have told you how the whole solar family is united with the sun. If you can realize this, then you will also realize that our sun is united with many larger suns in the universe.

Scientists say that there are forty million suns, and all are born from some bigger sun. We have no

knowledge of where that supreme sun may be. We do not know how this earth is rotating round its axis and also revolving around the sun, nor do we know where that center is, around which our sun with its family is revolving. A great universal merry-go-round is in swing.

In Hindu temples there is the practice of pradakshina, circling around the image of the deity. This pradakshina is the symbol of the fact that everything is rotating by itself and also revolving around something else. Then these two together revolve around a third thing, then these three together revolve around a fourth thing, and so on, ad infinitum.

The ultimate center of infinity is referred to by those who know as "the supreme center of Brahma." This ultimate is neither rotating, nor revolving around anything else. Whatsoever is itself rotating will definitely revolve around something else, but that which neither rotates nor revolves is the ultimate. It is also known as the supreme silence or void. This is the axis, the pivot around which the whole universe expands and contracts.

Hindus thought that just as a bud becomes a flower and the flower withers, similarly the world also expands and then disintegrates..that just as there is a day and a night, there is a day of the world and there is a night of the world also. As I told you earlier, there are cycles of eleven years and cycles of ninety years. Similarly, Hindus thought that there are cycles of millions of years: during such a cycle a universe is born, passes through youth and grows old; earths are born, moons and stars spread across the universe, populations grow, and millions of living creatures are born.

This is not only happening on the earth, now scientists say that there must be a minimum of fifty thousand planets on which there is life. There may be more, but this is the minimum. In such an infinite universe it is not possible that only one earth can have life. There are fifty thousand planets or earths on which there is life -- it is an infinite expanse. Then everything contracts again.

This earth was not here from the beginning, nor will it last until the end. Just as I am born and I will be no more, so will this earth and sun be no more -- and a time will come when these moons, stars and planets will also be no more. The circle of their being and not being continues. We are just infinitesimal, rotating and revolving somewhere on this cosmic wheel. And if we still think that we are separate, then we are like Mulla Nasruddin who was traveling in an airplane for the first time....

Mulla Nasruddin entered the airplane, and as it took off he started walking along the aisle in the plane. He wanted to reach his destination very fast and was in a great hurry; naturally, if you want to reach somewhere quickly you will reach sooner if you walk faster...! His co-passengers stopped him and asked him what he was doing. Mulla Nasruddin replied that he was in a hurry.

He was traveling in a plane for the first time and he was using the same logic which worked on the ground. There, he always reached earlier when he walked faster. He could not realize that walking in the plane was useless -- the airplane itself was flying and he would only exhaust himself by walking. He would not arrive any earlier, and it is possible that by the time he arrived he would be so exhausted that he would not be able to stand up. He should rest, he should close his eyes and rest. But neither Mulla nor other pundits would agree to such advice.

He who achieves rest within this cosmic circular movement of the world, I call religious. He is religious who knows that universal forces are at work and there is no hurry -- that his hurry is of no use. If we can only be one with the universal harmony, it is enough -- and it is blissful.

I have told you some things about astrology -- and if you realize these things, then astrology can become a door to spiritual attainment.

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I do not know why you have come here. Perhaps you too, do not know. Most of us live in such a way that we are not aware why we are living, where we are going and why. We do not ask of ourselves, "Why?" When our whole life is spent without asking these basic questions it is no wonder if you all have come without knowing the purpose of your coming. Maybe a few of you know it, but the possibility is very small.

We live and walk and see and hear in such a state of sleep, in such a state of deep unconsciousness that we fail to see that which is. We fail to hear that which is said, and we fail to come in contact with and experience that which surrounds us from all sides -- within and without. So it is no wonder if you have come here unknowingly, unaware.

We do not know why we are alive. And we are not aware of what we do -- so much so that we are not conscious even of our breathing.

But I well know why I am here. And that's what I want to share with you.

Man's quest continues through lives, and it is after the endeavor of countless lives that he gets a glimpse of what we call bliss or peace or truth or God or *moksha* or *nirvana* -- call it what you like, although there is no word that can say it. One attains to it after many many lives. And all those who seek it think that they are going to enjoy completely after they have found it; but they are very mistaken. They find after attainment that it is just the beginning of a new labor, a new undertaking, that there is no resting.

Until yesterday they strove hard to find it; now they are rushing about to share it with others. If it was not so, Buddha would not have visited our towns, Mahavira would not have knocked at our doors and Christ would not have called on us. After coming in contact with the supreme, a new kind of work begins. In fact, whatsoever is significant in life brings great joy and bliss when you find it, but it is much more joyous and blissful when you share it with others. One who is blessed with bliss or God becomes restless to share it with others. Just as a flower on blooming broadcasts its fragrance, or as a cloud rains or a wave rushes to embrace the seashore -- similarly, when somebody finds something of the beyond, his soul thirsts to reach everywhere with its fragrance and spread it.

I am aware about me, why I am here. And this meeting of ours can be meaningful if you too are here for the same reasons, and if you and I meet each other at the same plane. Otherwise, as it often happens, there can be no meeting whatsoever even though we are crossing each other's paths. If you are not here for the same reasons as I am, there will be no meeting point between us in spite of our living in such close physical proximity.

I would like you to see that which I now see. It is so near that it is amazing how you don't see it. And many times I suspect that you have deliberately closed your eyes and ears. Otherwise how could you miss it? Jesus has said again and again that people have eyes but they don't see and they have ears but they don't hear. Not only the blind are blind and the deaf are deaf, even they are blind and deaf who have both eyes and ears That is why you don't see and hear and feel that which is so near and which surrounds you from everywhere. What is the matter?

Undoubtedly there is some small obstruction in the way of your vision. It is, however, not a big

obstruction. It is like a speck of dust that gets in the eye and obstructs the view of a whole mountain. Just a tiny speck of dust can blind your eyes. Logic will say that it should be a huge thing that obstructs the view of a mountain. Arithmetic will say that the thing that prevents you from seeing a mountain must be something bigger than the mountain itself. But in reality the speck of dust is a very small thing and so are our eyes. But because the dust covers the eyes the mountain is covered and thus made invisible to the eyes.

Similarly, what obstructs our inner vision is not something as big as a mountain, it is but a little dust. And it is what has made us blind to reality. Because of a tiny obstruction all the truths of life remain hidden from us.

Certainly, I am not talking about the physical eyes with which we see things. This creates great confusion. Remember well that in existence only that truth is meaningful for us for which a sensitivity is created within us to receive it, to grasp it, to accept it and to live it. If I have no ears, I cannot hear even the roar of the sea which is so loud and powerful. Even if the ocean continues to roar for eternity I can never hear it. Just for lack of ears the roar of the ocean will be wasted on me. And even if the sun appears at my doorstep I cannot see him if I have no eyes. And similarly if I don't have hands I cannot touch anyone, howsoever I may wish to touch him.

There is so much talk about God and bliss: there are any number of scriptures in the world, millions of people are praying and singing hymns in temples and churches and mosques, but in spite of it all it does not seem that we have any contact with God or that we see him, hear him, feel his heartbeat in our being. It seems to be nothing more than empty talk. Maybe we continue to talk about God in the belief that through talking we can either find him or belie the experience of him. But nothing will happen if the deaf talk for lives about musical notes and the blind talk for eternity about light. It is possible, however, that they will fall victim to the illusion that they are not deaf and blind. Through talking about them, they can come to believe that they know what sound is and what light is.

Temples and churches and mosques that we have built all over the earth have succeeded in creating this illusion, this deception. People sitting in and around them possess nothing but illusions. At the most they can believe in God, but they cannot know him. And believing is not worth more than talking. We can believe if the talk is convincing enough. If someone argues forcefully and proves the existence of God and we fail to prove that he is not, then we feel defeated and we begin to accept God. But believing is not knowing. Howsoever we convince the blind man about the existence of light, he cannot know light and he cannot see.

I am here with the understanding that knowing is possible.

Undoubtedly there is a center inside us which is lying dormant -- a center which once in a great while a Krishna comes to know and begins to dance in ecstasy, which a Jesus comes to know and cries from the cross, "Father, forgive them for they know not what they are doing!" Certainly a Mahavira comes to know of this center, and because of this center a Gautam Siddhartha becomes Buddha -- the awakened one. Definitely there is a center -- an eye, an ear -- which is lying asleep. And I am here especially to help you to awaken this center.

Here is an electric bulb shedding light on us all. If you cut the wire that connects it with the power house it will cease shedding light, although the bulb will remain the same. If the electric current fails to reach the bulb, there will be darkness in the place of light here. It is the same bulb turned inactive since the current is not passing through it. And what can the poor bulb do if the current does not reach it?

There is a center inside each one of us through which God is known, but because the life force does not reach that center it is lying dormant, inactive, asleep. Even if your eyes are normal and healthy, they will be useless if the life force does not reach and activate them.

A young woman was brought to me by her relatives. She had fallen in love with some young man. When her family came to know of it, they came in the way of their meeting each other and they erected a wall between them -- a real wall. We have yet to create a good world, in which no walls will be raised between a pair of lovers. The family stopped all con tacts between the girl and her boyfriend. The girl belonged to a respectable family and her lover lived next door and they usually saw each other from the rooftops of their houses. So literally a wall was erected to prevent their meeting.

And the day the wall was erected the young woman suddenly went blind.

In the beginning the parents were suspicious; they thought she was pretending blindness. They berated her and threatened to beat her. But blindness is not cured by threats. Then doctors were consulted who said that her eyes were okay, but they also said that she was not lying; she was really unable to see. They said that they could not do anything in the matter; it was a kind of psychological blindness. The life force has

stopped reaching her eyes, it has been blocked. That is why she went blind, although nothing was physically wrong with her eyes.

Then she was brought to me. I tried to understand the whole thing. I asked her what had really happened, if anything had happened to her at the mind's level. Recalling her story she said, "My mind then said that there was no use for the eyes if they cannot see the one they were meant to see. It is better they ceased to see at all. A single thought haunted my mind the whole day when the wall was erected, and it was that I was going blind. Even in sleep I dreamed that I had gone blind. Because if my eyes were denied the privilege of seeing the very person who delighted them, who meant everything to them, then it was good that they lost their power of sight."

The young woman's mind had consented to her blindness, and so the life force stopped going to her eyes. The eyes are m good shape, they can see, but the energy with which they see has ceased to reach them.

There is a center of our being, hidden within us, where God is known, where we get a glimpse of truth and where we relate with the primordial energy of life. It is this center from where the celestial music is heard, a music that is created without the help of any instruments, and from where such fragrance becomes available which is not of this earth, which is ineffable. It is again this very center which knows no bondage whatsoever and which is the door to freedom, absolute freedom. And it is, this center that leads us to the beyond which has no frontiers, which is a limitless and infinite expanse, which knows no sorrow and which is nothing but bliss and more bliss and more bliss; nothing but abounding bliss.

But our life force does not reach that center, it is impeded somewhere on its way to it, somewhere quite close to it.

It is necessary to understand this thing very clearly, because what I call meditation is going to be our utmost effort for these three days -- to reach the life force to that center where the flower can bloom, the lamp can be lighted, the eye, the third eye can open and the super sense can be availed. It is this center from where a few have seen truth or God or whatsoever you call it, and from where all have a right to see it.

But it is not necessary for a seed, just because it is a seed, to become a tree. Every seed is entitled to be a tree, but they don't become. Although the seed has the potential to be a tree, it is also necessary to sow it and to fertilize it. It is necessary for the seed to break up, to disintegrate and to die as a seed so that it can become a tree. Only that seed is transformed into a tree which is ready to disintegrate and disappear into the soil. And if we look at the tree and the seed together, placed side by side, it is difficult to believe, how a tiny seed could turn into a large tree. It seems impossible.

It seems impossible, how a little seed is trans formed into a large tree. We have always had this feeling whenever we looked at men like Krishna or Buddha. Standing near Krishna we felt that it was impossible to be like him. So we said, "You are God, and we are just ordinary persons; we cannot be like you. You are an avatar, an incarnation, and we are just petty people who can only crawl anyhow. It is not in our power to be like you." Whenever a Buddha or a Mahavira has crossed our path, we touched their feet and said, "You are a *teerthankara*, an incarnation, a son of God, and we are very ordinary people." If a seed could speak it would say the same thing to the tree, "You are God and I am an ordinary seed; how can I be like you?" How can a seed believe that a large tree is hidden in it?

But it is a fact that what is a large tree today was once a tiny seed, and the tiny seed of today will turn into a large tree tomorrow.

Infinite possibilities lie hidden within each of us. But so long as we are not aware of them, no scriptures and no godmen, however loudly they say it, can prove their existence. And it is as it should be, because it is sheer deception to believe what we don't know. It is better for us to say that we don't know that God is.

But it is equally true that a few persons have known God. And a few others have known them, and their whole lives have been transformed through it; they have seen celestial flowers blooming all around them. But we cannot have it just by worshipping them. Unfortunately, religions have stopped with worshipping. But how can a seed become a tree by worshipping it? And a river cannot become an ocean however much it worships the ocean. And however much an egg worships the bird it cannot spread its wings in the sky. The egg will have to crack its shell; it will have to disappear as an egg first. When, for the first time, a chick comes out of its shell it cannot imagine that it can fly. Seeing birds on the wing it cannot believe that it too can fly. Even as its mother flies, even as the mother urges it on to fly, it lacks confidence, it feels shaky. It sits on the edges of the bough and gathers courage. How can one who has never known flying believe that it can fly and go on a long journey in the vast sky?

I know well that for these three days you too are going to sit on the edges of the pine trees here and wonder if a journey into the unknown is possible. Howsoever loudly I urge you to jump, to leap, to fly, you

will not believe that flying is possible. How can the birds that have never been on the wing believe that flying is possible? There is no way but to take a jump. For once you will have to leap without knowing what it is. It has to be a leap in the dark, to begin with.

Somebody wants to learn swimming. He will not be wrong if he says that he will not step into the river without having learned swimming. It sounds right and logical -- how can he step into water before he knows how to swim? But the teacher will say that he cannot learn swimming without entering the river. And this discussion about swimming can go on without end. What is the solution? The trainer will insist on his entering into the water first; otherwise swimming will not be possible. And he is right. In fact, learning be gins with stepping into the river. Everybody knows swimming; they do not have to learn it. If you have learned swimming then you know that it has not to be learned. Everybody knows swimming, but he does not know how to swim methodically. You get the method, the knack of it, only after you have entered the river. In the beginning you throw up your hands and feet in a haphazard manner, and as you go on, as you persevere, you do it skillfully. Everyone knows how to throw up one's hands and feet, but when you practice for awhile it becomes methodical. So those who know will say that swimming is not a learning, it is a remembering.

So those who know say that the experience of God is a remembering. It is not something which we are going to learn today. The day we will come to know it we will exclaim, "Hey, so this is swimming! We could have done it anytime, we knew it. But we never gathered courage to take the jump, we just kept hanging on the bank of the river." Stepping into the water is very necessary, and as soon as one is inside it the work begins.

The center I am talking about is hidden in our brain. If you ask the brain specialists they will say that only a very small portion of the brain is active; a major part remains inactive, and it is difficult to say what is hidden in that major part. Even a genius uses a very small part of his brain -- the rest remains dormant and unused. The brain is the abode of what we call the supersense, or the sixth sense, or the third eye. This center is closed and dormant, and once it is opened we shall see life in many new dimensions. Matter will disappear and God will appear; form will be lost and the formless will be revealed; the figure will vanish and the figureless will be known; death will cease to be and the door to the deathless will open. But the center from where it is seen is closed at the moment. How to activate that center?

As I said, the light bulb remains inactive so long as the electric current does not reach it. You reach the current and the bulb will be alive. The bulb is always waiting for the current to reach it. But the electric current cannot appear on its own, even if it is racing through the wire; it needs the bulb too. Both the current and the bulb are equally needed for the light to become manifest. The life-force is within us, but it cannot manifest itself unless it reaches that center which can make manifestation possible.

We are alive only in name. Do you think that just breathing is life? Do you think that digesting food is life? Does life only consist of going to bed in the night and leaving it in the morning? Is it life that a child grows into youth and old age and then dies? Does life comprise only birth and death? Or is it just leaving a few children behind oneself?

No, even machines can do it. If not today, tomorrow the machines are going to do it. Children will be born in test tubes. Childhood, youth and old age are mechanical processes. When a machine is made, it passes through its youth and old age. Every machine has its childhood, youth and old age. Even when you buy a watch it comes with a guarantee that it will run for ten years or so. The watch will be young and old and then die. Every machine is born, it lives and it dies. So what we ordinarily call life is nothing more than a machine.

Life is a very different thing.

If this dead bulb does not know of the electric current, it would think that, as it is, is life. When a gust of wind pushes it about it will say, "I am alive because I am being pushed about." The bulb will take it to be its life. But what will the bulb say, if it can speak, when the electric current reaches it for the first time? It will say, "It is just indescribable! I don't know what it is that has happened to me. Until a moment ago I was filled with darkness, and now it is all light and the rays are flowing in all directions." What would a seed say the day it grows into a tree? It would say, "I don't know what has happened to me. It cannot be said. I was a tiny seedling, and now I don't know what has happened to me. And it is equally difficult to say that it has happened through me."

Therefore, those who realize God do not say that they themselves have realized, they only say that they don't find any connection between what they had been and what they have become. They say, "Now it is all light where it was all darkness before. We were all thorns; now we are all blooming flowers. Then we were

frozen with death, now we are flowing with life. No, no," they will say, "we have not realized, we have not realized." Those who know will say, "It is all his grace; it has happened to us through his grace and not through our efforts."

But it does not mean that effort has no place. It is true that when you realize God you feel that it is his grace, but to reach to that grace, a journey of great effort is needed. And what is that effort?

In one sense the effort is small, but in another sense it is very great. It is small in the sense that the center is not very far. The distance between the place where the energy is stored and the spot where the eyes open with which you see life is not much. It is hardly a distance of two or three feet. After all, we are only five to six feet in height. So our whole life structure is limited within five to six feet; the whole set up is confined in this small area.

The space where the life force is stored is like a kunda, a pool near the sex center; that is why the energy is known as kundalini, as if it is a kunda or pool of water. Another reason it is called kundalini is that it looks like a snake coiled and sleeping. If you have seen a sleeping serpent you know how it lies in coils with its hood on top. But if you disturb the sleeping serpent it will wake up, uncoil and raise its hood up. This energy is called kundalini also because the pool of life-force, or the seed of life is precisely located near the sex center and it is from here that life expands in all directions.

It will be good to remember that the small pleasure that we derive from sex is not the pleasure of sex, it really comes from the vibrations arising in the pool of vital energy along with sex. The sleeping serpent is slightly moved by the sex act and we consider it to be the whole pleasure of life. We are not at all aware of what happens when the whole serpent is awakened and it travels across our entire being and reaches the ultimate center in the brain. We are completely unaware of it.

We live on the first step of the ladder of life. There are other steps, greater steps, that lead to God. The small distance of two to three feet that is there in our body is in another sense a very big distance; it is the distance between nature and God, between matter and soul, between sleep and wakefulness, between death and immortality. That distance is very long. But there is also a small distance inside our being which we can traverse in meditation.

If you have to awaken the energy that is lying asleep in you, you should know well that it is not less dangerous than trying to disturb and awaken a sleep ing serpent. In fact, disturbing a sleeping serpent is not that dangerous. It is not dangerous because in the first place ninety seven percent of snakes are not poisonous at all. So you can easily play with ninety seven out of a hundred snakes; they are harmless. And if ever someone dies from their bite, he dies not because of the bite really, but because of the thought of being bitten by a snake. These snakes are not poisonous, so ninety seven out of a hundred snakes do not kill anybody, although many people die of their bite. They die because of their belief that one has to die after being bitten by a snake. And when a belief grips anyone, it becomes a reality. Playing with really poisonous snakes too, is not so dangerous, because at the worst they can deprive you of your body. But playing with the kundalini power, which I am talking about, is dangerous indeed; there is nothing more dangerous than this. No danger can be greater than this. But what is the danger?

This too is a kind of death. If the energy within is awakened, you will die as you are right now and a totally new individual will be born -- an individual that you never were before awakening. And it is this fear that prevents people from becoming religious. It is the same fear which, if it grips a seed, prevents it from becoming a tree. Now the greatest danger facing a seed is that it will be buried in the soil, it will be treated with water and manure and then it will die as a seed. It is again the same danger that faces an egg when it grows and breaks its shell. Then it has to die as an egg so that it becomes a bird. In the same way we are in the preceding state of something yet to be born. We are like an egg which is going to become a bird. But we take the egg to be everything and nestle down in it.

When this energy will rise, you will be no more; there is no way for you to survive. And if you get frightened, your fate will be what Kabir describes in a beautiful couplet. Kabir has said a beautiful thing. He says, "He alone found it who sought it by diving deep in the sea. But I proved myself a fool as I kept sitting on the seashore, although I had been there seeking." When someone asked Kabir why he remained sitting, he said, "He alone found it who sought it by diving deep in the sea. But I proved myself a fool as I, afraid of being drowned, kept sitting on the seashore."

Whoever has found it has done so by seeking it in the depths. What is essential is a readiness to be drowned, a readiness to disappear. If it has to be said in one word -- though it is not a happy word -- it is death, readiness for death. And he who will be afraid of being drowned will of course survive, but he will only survive as an egg; he will never become a bird on the wing. He who will fear being drowned will of

course survive, but he will only survive as a seed; he will never become a tree under whose shade thou sands of travelers may relax. But is it worthwhile to survive as a seed? It would be worse than death really.

So there is great danger. The danger is that the person that I was till yesterday will not survive; when the energy will be awakened it will totally transform me. New centers will be awakened, a new individuality will emerge, new experiences will happen -- everything will be new. If you are prepared for the new then you must gather courage to part with the old.

But the old has gripped us so firmly in every way, it has fettered us so strongly, that the vital energy cannot raise its head, cannot rise upward.

The journey to God is really a journey into in security. But the flowers of life and beauty only bloom in insecurity. So I should tell you a few important things about this journey, and a few not so important.

First, I hope that when we meet here tomorrow morning and start on a journey of awakening the life force, you will stake everything and withhold nothing. This is not going to be a small gamble. He alone will win who stakes his all. If you withhold even a little you will lose it. It is not possible for a seed to save a part of itself as a seed and allow the rest to become a tree. If the seed dies, it dies totally, and if it saves itself it does so totally. There is nothing like a partial death. So if you withhold even a bit of yourself the whole labor will be wasted. Please let go of yourself completely, totally. Many times, as one holds back in the slightest, everything is lost.

I have heard that when gold mines were discovered in Colorado for the first time, the whole of America rushed there. News had spread that if you buy a piece of land you will find gold there. People started buying land in Colorado. A multi-millionaire sold out his whole property and bought an entire hill in Colorado with the money. And he installed huge machines to mine gold. While small people were busy mining gold on their tiny bits of land, this man staked large scale mining on a whole mountain with the help of high technology.

He and his men worked hard, but there was no trace of gold. And then he panicked, because he had staked his entire fortune on this adventure. He was so much scared that he told his family that they were ruined. He had squandered his entire fortune and gold was nowhere to be seen.

Then he advertised in the newspapers that he wanted to sell his hill, along with all the machines and instruments of mining. His family members said, "But who is going to buy them? Everybody has come to know that the mountain has no gold and that you have wasted millions for nothing. He will be a madman who will agree to buy it." But the man said, "Who knows? There may be another like me."

And a buyer really came forward. The multi-millionaire felt like warning the person who had offered to buy his hill that he was in for a mad adventure. But he could not gather courage, because of the thought of the consequences if the hill was not sold. So the hill was at last sold. But after the deal was completed he told the buyer, "You seem to be a real madman. Don't you see that I am selling the hill after it has ruined me?" The other man said, "You cannot say how life is going to be. Maybe there was no gold as far as you dug the hill, but how can you say that there is no gold even where you did not dig?" And the multi-millionaire nodded his head saying, "That I cannot say."

And the wonder happened, as it happens some times. The gold mine was found just one foot below the surface where the previous owner had left off digging. The previous owner was now twice as miserable when he learned that the whole hill was full of gold. He visited the new owner and congratulated him on his good luck. But the man said, "It is not a question of good luck. You did not give of yourself totally to it. You turned back before you had done enough digging. You should have gone deeper."

Things like this happen every day in life. I know any number of people who go to find God -- but they don't go the whole length or they don't give of them selves wholly to it, and face disappointment. Many times they miss the divine by just an inch; when God was only an inch away, they turned back. And at times I see clearly how a seeker turns back when he had almost made it.

So remember that you will not spare yourself even a bit and that you will stake your all. And do we have much really that we can pay for God? But we are miserly even in this. No, miserliness will not do. There is no place for the miser at the door of the di vine. There we will have to stake everything. It is not that we have much that we can give. What we have is not the question. The question is whether or not we have staked our all. Because as soon as we stake our all we touch the center where the life force resides and from where it begins to move upward. But why do I insist on a total stake?

In fact, it is only when we have pressed all our energy into meditation that there arises the need for the reserves of energy lying in the reservoir, to wake up and come to our aid. It is only then that the life force begins to rise, and not before. Until then it lies asleep in the *kunda*, in the pool. So long as there is even a

part of our own energy left unused, we have to depend on it. The reserve forces in us come to be used only when we have no energy left. It is only then that life force is needed. The center is activated only when we have staked our all. Only then it becomes urgent to draw energy from the reservoir, from the center, not otherwise.

For example, I ask you to run and you begin to run. Then I ask you to run with all your strength and you run with added strength. In reality you have not yet put all your strength into running, although you think that you are running with all your strength. Tomorrow you have to take part in a long running competition, and then you find that you are running faster than before, that your speed has increased. It is because of the competition that you run with full energy. But even this is not total. Tomorrow somebody pursues you with a gun in his hand, and you run with the greatest speed ever. Even you are surprised, you did not know that you could run so fast. Now you are running for your life. Where is this energy coming from? This energy too, is your own energy that was lying asleep in you.

But even this energy is not enough for meditation. Even when you run for your life, being pursued by a gunman, you are not running with your entire might. In meditation you will need to stake much more than this. You will have to stake your utmost. And the moment you touch the point where your entire energy is pressed into action, you will find that you are connected with some other energy, that some hidden energy within you has started waking up.

For sure, you will experience the awakening of this extraordinary energy. It is like you have suddenly contacted some electric current. You will feel that some energy within you, lying low at the sex center, has started rising upward. This energy is hot like a laming fire, and at the same time it is cool like the morning breeze. It is like a harsh prick of thorns and at the same time it is as soft as a flower.

And many things will happen when that energy will be rising upward. Please don't withhold yourself at any point when the energy is moving upward. Let go of yourself completely, like a man leaves himself in the hands of the river and just floats with its current. In short, "let go" is the key.

Now the second thing. First you have to stake your all; and when as a result of this total stake something happens to you, then you have to leave yourself fully in the hands of that "something". This is the second thing. Let go of yourself; just float as one floats on the surface of the water. Just floating. You should be ready to go wheresoever the current of the river takes you. It is true that to a certain extent we have to provoke it, but when the energy is awakened, we have just to leave ourselves in its hands, we have to let go of ourselves. Higher forces have taken over, we need not worry anymore. We have to just float.

And third, with the upward rise of this energy many things will happen. Please see that you don't get scared when they happen, because new experiences are frightening. When a child is born, when he comes out of his mother's cozy womb, he gets frightened. Psychologists call it a trauma, a traumatic experience, an experience which a child will never forget, which will haunt him for the whole of his life. The child's fear of the new begins with his birth; because he had lived in complete security in the mother's womb for nine months. He had no worries whatsoever; he did not have to breathe, or eat or cry or do anything for him self; the mother did everything. The child was in a state of absolute rest and comfort. Coming out of the mother's womb he encounters a new and strange world altogether. This is the first shock of life, and it is here, at the very doorstep of life that fear grips him.

That is why everybody fears the new; they cling to the old and fear the new. It is the first experience of our life that the new puts us in great trouble. Mother's womb was a much better place than this world. That is why most of our contrivances that we use in daily living are fashioned after the mother's womb. Our cushions, sofas, cars, living rooms are all modeled after the mother's womb. We try to make them as cozy and comfortable as the womb, but we do not really succeed. So the first experience after coming from mother's womb is one of fear of the new.

The experience of the awakening of the kundalini, the primordial energy, is a new experience greater than the child's, because while the childbirth happens only at the level of the body, the awakening of the kundalini happens at the level of the soul. It is therefore, a totally new birth. It is for this reason that we call him a *brahmin* who goes through this experience. *brahmin is* he who is twice born. He is also called *dwij* -- one who is twice born.

So when that energy awakens, a second birth happens. In this birth you are both -- you are the moth er and you are the child. You alone are both together. Therefore you will have to go through double suffering -- the pains of childbirth and the trauma of insecurity, together. For this reason it can be a frightening experience. Apart from the trauma of insecurity you will also have to go through the pains of childbirth as the mother does, because here you are the mother and the child combined in one. You are born, but there is

no separate mother and there is no separate child. You are taking birth, and you are also giving birth; your birth is happening through you. So the pains can be very severe and intense.

I have received complaints that someone cries and screams and shouts during meditation and that he should be restrained from doing so. No, let him cry and scream and shout. He alone knows what is happening to him in his inside. A woman is crying while giving birth to a child and another woman, who has never known childbirth, comes along and says, "Why do you cry and scream? If the child is taking birth, let him. Why weep and groan?" Such a woman can say so, because she has never gone through the pangs of childbirth. Men will never know the pains which women have to bear during childbirth. They cannot even think of it; there is no way for them to have a feel of it.

But in meditation men and women are alike; in a sense they all are going to be mothers. They are going to give birth to the new. So pain and anguish need not be suppressed. It is not necessary to restrain someone if he falls and rolls on the ground and screams and shouts. Whatever happens should be allowed to happen freely. Let go of it; don't suppress it. Any kinds of experiences are possible. Someone may feel that he is levitating, and another may feel that he is expanding, and yet another may feel that he is shrinking. Diverse kinds of new experiences are possible; I need not enumerate them. Many things can happen; anything new can happen, and each one's experience will be different. So one need not worry and get scared.

And if anybody has something to say he should see me at noon and talk to me individually. Don't discuss it among yourselves. And there is a reason for not discussing it among yourselves. It is not necessary that what happens to one should happen to others too. And if you share your experiences with someone who did not have the same experiences he will laugh and say that you are crazy. Every man is his own measure; that is why everyone thinks that he is right and others are wrong. Even if the other person does not laugh at you, he will tell you distrustfully that he did not experience anything like it.

This experience is so personal and subjective that it is better not to discuss it with any other person. One should not confide even in one's wife or husband, because no two persons are very close and intimate in this respect. And in this respect no one can understand the other easily; understanding is so difficult in this case. Anyone can say that you are crazy. Let alone you, they will not spare a Jesus and a Mahavira. The day Mahavira stood naked on the road, he must have been declared mad. Mahavira knew what it meant to him to be naked, but he was declared mad.

It is, therefore, necessary that you don't discuss it with others. Moreover, as soon as you speak to anyone, he is not going to have the wisdom to keep quiet; he will immediately say something. And this "something" can come in the way of your experience itself. His remarks can work as suggestions and it can be an obstacle in the way of your new experience. So what ever happens to you, you should discuss it with me directly, and not with anyone else. I am here so that you can discuss your problems with me.

Before you come here for meditation tomorrow morning, you can take some liquids like tea and milk, but no solid food. Don't eat your breakfast. Tea, milk or any liquid can do. If one can do without tea and milk also, it would be better; it will make the work on meditation easier. And you should reach here five minutes before the scheduled time, 7:30 a.m.

Between 7:30 and 8:30 we will have a discussion if necessary. I have decided on a discussion rather than a discourse, because a discourse is a very impersonal affair. In discourse you don't seem to be talking to anybody; it is like talking to the winds. So you will sit very close to me tomorrow morning, and not at a distance. Be as close to me as possible. And you can ask any questions on what I have said today and we will discuss them for an hour. And then we will sit for meditation between 8:30 and 9:30.

Remember that you come to meditation with an empty stomach -- without taking any solid food. If you can do even without liquid, it would be better. But don't force yourself to be hungry; if you cannot fast, then take something like tea or milk.

Also remember that you come in loose clothes and properly bathed. No one should come without bathing; bathing is a must. And the clothes should be as loose as possible, should not be tight at all, not even at the waistline. Along with the rest of the body, the waistline too, should have loose fittings. And while sitting for meditation keep your whole body loose and relaxed.

Even our clothes have done a lot of mischief at the level of our body mind; they have created any number of obstacles. When some energy begins to rise upward the clothes put obstacles in its way at various levels.

Another important thing to remember is that you should go into silence a half hour before meditation will begin. Some friends, who can, should observe silence for these three days that we are here. They should be in complete silence. And other friends should see to it that they are not disturbed in their silence. The

greater the number of people going into silence, the better. And it would be good if one could be silent throughout the camp time. Nothing would be better.

If you cannot go completely silent, then see that you speak as little as possible. Use as few words as possible, as you do in telegraphic messages. While sending messages by telegraph you do with the mini mum number of words -- say ten or eight words -- be cause you have to pay for each word. Even in life you have to pay for every word that you say; words are really costly. So those who cannot go into complete silence should do with the minimum number of spoken words.

In the same way, use of the sense organs should be reduced to the minimum. For example, use your eyes less and less. When using them lower the sight to the earth or raise it upward and see the sky. Watch the sea. But as far as men and women are concerned see as little of them as possible. Because most of our mental associations are formed of human faces, not of trees, clouds and seas. Look at the trees and the clouds and the seas; they don't give rise to any thoughts in you. Human faces, on the other hand, immediately stir all kinds of thoughts in your mind. While walking, lower your gaze and keep it confined to a distance of four feet from you. And keep your eyes only half open so they concentrate on the tip of your nose. That is enough. And help others that they see and hear as little as possible.

Things like radios and transistors should be shut down; they should not be used during the camp. And don't allow newspapers to enter the campus.

The more rest you let your senses have, the better. The more rest you have the more energy you conserve, which can be used in meditation; otherwise you will exhaust yourselves. Most of us are exhausted and spent, like spent cartridges. We spend ourselves completely in twenty four hours; we save nothing. What little we save during the night's sleep, we start squandering right after leaving the bed in the morning. Going through the newspapers and listening to the radio, the squandering begins. We have no idea of what conservation of energy means, how a lot of energy can be conserved.

Meditation will need much energy. So if you don't conserve it, you will soon get tired and exhausted. Some people tell me that they tire after an hour's meditation. But it is not meditation that is responsible for it. The real reason is that you have squandered all your energy and that you live on the point of exhaustion. You have no idea that you spend energy when you just focus your eyes and see a thing. When you tune your ears to hear something you again spend energy. Even when you think, energy is being spent. And energy is also spent when you speak. Whatever we do, it costs energy. In the night, how ever, we save some energy, because other activities are suspended -- although a little energy is spent even in dreaming. But this is a different thing. A little energy is saved in the night however, and that is how we feel fresh in the morning.

So for these three days you have to conserve energy so that it may be wholly used for meditation. I am giving you all these instructions so that for the coming three days I may not have to say them again.

We have on our schedule an hour of silence in the afternoon; during that hour there will be no talk. During discourse I communicate with you through words; during the hour between three and four I will communicate with you through silence. So all of you will be present here by 3 p.m.; no one will come after three. People coming late will be a kind of disturbance; they will be really harmful. I will be sitting here, but what will you do between three and four?

Two things have to be kept in mind. One: that each one of you will sit at a place from where I can be seen. Not that you have to look at me, but you must find a place for yourself from where I can be visible. Then you will close your eyes. If any of you prefer to keep your eyes open, you can do so. But it would be good if you keep your eyes closed.

This hour of silence will be just a waiting for the unknown. You don't know who will come, and yet he will come. You don't know what you will hear, and yet you will hear. You don't know what you will see, and yet you will see. You will sit silently for an hour, just awaiting the unknown guest whom you have never seen and heard. You may sit or lie down as you would like. But be receptive, become receptivity itself, for a whole hour. Be passive, but receptive to that which is, or is going to happen. Let it just happen. Be passive but alert and awaiting, wakefully awaiting. And through silence I will try to communicate to you what I have to say. You may, perhaps, understand through silence what you don't understand through words.

Again at night I will answer any questions that you may have to ask. And then again an hour of meditation will follow.

We are, thus, going to have nine sittings in the course of three days. And right from tomorrow morn ing you should begin exerting your all so that by the ninth, the last sitting, you will have really exerted your all. But what are you going to do in your spare hours?

You have to be silent. A lot of trouble is removed just by avoiding conversations. There is the beach, go

and lie down on the beach and listen to the waves. Even at night those of you who can should go to the beach with your bedding and sleep quietly on the sands. You can sleep under the trees as well. But be alone, don't form groups of friends and families. It is just possible that a few people will form groups and fool around. Keep away from them and live alone. Know that for these three days each one of you is all alone here. Because if you are going to meet with God, you can only go alone; no one will walk with you. Each one of you should know that you are the lonely pilgrim and you have to go it alone. It is a journey of the alone to the alone. So be alone -- alone to the greatest extent.

And now remember this last instruction: don't grumble, don't complain about anything. Stop complaining for three days. Don't grumble if the food is bad. Don't grouch if mosquitoes bite you at night. For three days let there be total acceptance of all that may happen. Mosquitoes will of course gain something, but you will gain more, much more. If the food is not right it will harm your body a little, but it will harm you a lot if you grumble about it. And there are reasons for it -- a complaining mind is never at peace. Our complaints are petty, but what we lose is too much. So don't grumble; for three days know it clearly that you will not grumble at all. What is, is. Howsoever it is, is. Accept it absolutely. Then these three days will be wonderful. If for these three days you stay above petty matters, if you accept everything as it is and delight in it, then you will cease to have any com plaints for the rest of your life. Because then you will know how peaceful and joyous it is to live without grudging.
For three days give up all petty matters.

If you have any questions you can bring them tomorrow morning. And when you ask a question, remember that it is something of common interest. You can ask anything that comes from your heart and mind and that you think to be necessary.

I told you why I am here. I don't know why you are here; but I will meet you tomorrow morning in the hope that you are here for the same reasons as I am. Ordinarily our habits are very ugly. Even when a Buddha appears at our door we feel like telling him to go away, because we assume that everyone comes to ask for something. So we forget that, and when someone comes to give we tell him too to go away. Thus a grave mistake is made. A grave mistake indeed! I hope that you will not make the same mistake.

These three days you have to create a milieu here so that something real can happen. And it is possible. And it depends on each one of you to create such a milieu. In three days this entire forest of pines can be charged with mysterious energies. All the trees, each grain of sand, the ocean and the air, can be filled with a new life force. And all of us can cooperate in its creation.

And remember, nobody should put obstructions in its way. No one who is here should be just an onlooker. And drop all fear of what others will say. Then alone we can reach the supreme. And then you will not have to repeat Kabir's words, and you can say, "I did not fear and I took a jump."

I am grateful to you for having silently heard me with such love. I bow down to God dwelling in each one of you. Please accept my salutation.

In Search of the Miraculous Vol 1

Chapter #2
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The universe is an expansion of energy, and life is the crystallization of it. What we see as matter, what

we see as stone, is also energy. What is seen as life, what is experienced as thought, what is felt like consciousness is also a trans formation of energy. The whole cosmos -- whether it is the waves of the sea or the pine trees of the forest or the grains of sand or the stars in the skies or that which is within us -- all are manifestations of the same energy in infinite forms and ways.

It is difficult to say where we begin and where we end. It is equally difficult to say where our body ends. The body which we take to be our limit is not limited in itself. If the sun, who is a hundred million miles away, cools down, we will instantly freeze to death. This means that the sun is ever present in our beings, he is a part of our bodies. As soon as he will lose his heat we will perish. The heat of the sun is the heat of our bodies.

There is an ocean of air currents all around us from which we draw our vital energy -- the life breath. If it ceases to be available to us we would die immediately. Where does the body end? If you investigate fully then the whole universe is our body. Our body is limitless and infinite. And if you search rightly, you will find that the center of life is everywhere and it is expanding everywhere.

But to know it, to experience it, it is essential that we ourselves become energy that is tremendously alive.

What I call meditation is another name for freeing in every way the flow of energy that has gotten blocked up within us. So when you enter into meditation the hidden energy may awaken with such force that it gets connected with the energy on the outside. But as soon as this connection is established we be come like tiny leaves floating in the infinite ocean of winds. Then our separate existence is lost and we become one with the immeasurable.

What is it that is known after being one with the immeasurable? Up to now man has tried in every way to say it, but it could not be said. Kabir says, "I searched for him and searched a good deal. And in the course of the search itself I lost myself. He was found for sure, but only when I was no more. Who can now say what it is that is found? And how to say it?"

> What Kabir said on having this experience for the first time he subsequently changed. When for the first time he experienced God, he said: It seems that the drop has entered into the ocean. His own words are:
>
> "Searching on and on, O my friend,
> Kabir lost himself.
> A drop merged in the ocean;
> how can it be found again?"
>
> Kabir lost himself in the course of the search. The drop merged into the ocean; so how can it be re covered? But he changed it later, and the change is very significant. He said later that what he had said before was wrong, he was mistaken to say so. It was not the case of the drop entering the sea, but the sea itself had entered into the drop. If the drop had merged in the ocean there was a chance of recalling it, but recovery was far more difficult when the ocean had merged into the drop. And in the case of the drop entering the ocean, the drop would have said some thing about it. But it was now so difficult to say any thing when the sea itself had merged in the drop. So he said later:
>
> "Searching on and on, my friend,
> Kabir lost himself.
> The sea merged in the drop,
> so how can it be found again?"

It was a mistake to say earlier that drop had merged in the sea.
It is not that when we simply remain as vibrations of energy we enter the ocean of energy; it is just the other way about. When we become just trembling vibrations, live vibrations of energy, the ocean of energy enters us. In fact it is very difficult to say what happens. But it does not mean that we are not aware of that which happens. It is good to remember that an experience and the expression of it don't always go hand in hand.

What we know we cannot say. Our capacity to know is infinite, but the capacity of words is very limited.

Let alone great experiences, even small ones cannot be expressed in words. Even if I have a head ache I cannot say it. If my heart aches with love it cannot be described. These, however, are minor experiences. So when God himself descends on us it is absolutely difficult to put it into words. But we know it nonetheless, and know it for certain.

But to know it, it is essential for us to simply become, in every way, vibrations of energy and nothing more -- as if we are a tempest, a storm, a boiling fountain of energy. Let us vibrate with such intensity, let every fiber of our being, every beat of our heart and our every breath be filled with such insatiable thirst, such prayerfulness and awaiting that we become thirst itself, we become prayer and awaiting itself. Let our very being disappear. In that moment alone a meeting with the divine takes place. And this meeting does not take place outside of us, but inside, as I said yesterday.

The sleeping serpent, the sleeping center is with in us. And it is from this sleeping center that the energy rises upward and spreads all over.

A seed is lying in the soil; then a flower blossoms out. To connect the flower and the seed the tree has to build a trunk between them and send forth branches around it. The flower is hidden in the seed; it does not come from without. But to make it manifest a connecting trunk is necessary. The trunk, however, stems from the seed itself, as does the flower. In the same way the seed force is lying within us. It needs a trunk to rise, and the trunk, too, is within us.

The route through which the seed force travels upward and reaches the flower lies very close to what we know as our spine. This flower has been called by various names. Those who have experienced it say it is like a thousand petaled lotus. Something flowers, something blossoms in our brain, as if a thousand-petaled lotus has blossomed.

But for its blossoming it is necessary that the energy rises from the base and reaches the summit, the center in the brain. And when this energy will begin to ascend, it will shake your whole being like an earth quake. This quaking has not to be stopped; rather you should cooperate with it. Ordinarily we would like to restrain it. Many people come and tell me that they are afraid of what is going to happen to them in meditation. But if you are afraid, no progress will be possible. Fear is the most irreligious state of mind. There is no greater sin than fear. It is perhaps the biggest rock around our neck to pull us down.

And our fears are strange, and very petty at that. Some people come and tell me that they are afraid of what people around us will say. Fear of people around you is such that it can prevent you from meeting God!

The civilized man has stopped laughing fully; he has also stopped crying. There is hardly any feeling or emotion which he experiences deeply. He always stands outside of every such situation; he is always in a state of limbo. He is afraid as he laughs. He is afraid as he cries. As far as men are concerned, they have completely stopped crying. They have no idea that crying is one of the dimensions of life, a significant part of life.

We have no idea that one who cannot weep and cry is missing something vital and basic in his life; a part of his life is blocked forever, and that part will hang heavy on him like a rock.

Those who want to enter the domain of energy, those who want to go on a pilgrimage to the temple of the supreme energy, they will have to shed all fear, and if the body begins to tremble and shake or begins to dance, allow it to happen with ease and spontaneity.

You will be surprised to know that all the techniques of yogic *asanas* -- body postures -- were discovered accidentally in meditation, in the various states of meditation. It is not that someone created them through thinking and deliberation. They were not created independently. In the state of meditation the body took different positions first, and then they were recognized as yogic postures. And gradually an association between the body and mind was revealed which said that when the mind is in a particular state, the body follows it with a particular posture of its own. And then it was formulated, that if the body is put in a particular position the mind will follow it by entering into a corresponding state of its own.

We know that when we feel like crying within, our eyes are filled with tears. It follows from it that if our eyes are filled with tears we will cry within. They are two ends of the same phenomenon. When we are angry our fists clench instinctively; when we are angry our teeth gnash and eyes redden on their own. As anger rises within us our hands on the outside rise immediately to hit someone's head. And when love visits us, then fists don't clench, teeth don't gnash and eyes do not redden -- on the other hand something else happens when we are in love. In the state of love even if the fists are clenched, they relax and open instinctively; the gnashing teeth loosen and relax, and the red eyes become normal and quiet. Love has its

own ways.
In the same way the body has its own ways in different states of meditation.

Try to understand it in this way. If you disturb a particular position of the body, the corresponding state of the mind will soon be disturbed accordingly. Or if somebody asks you to be angry without the fists clenching, without the teeth gnashing and eyes red-dening, can you be angry? You simply cannot be angry. How can you express anger without the cooperation of its corresponding bodily organs? You cannot be angry if you are asked to do so without letting it affect your body in any way. Similarly, if someone asks you to love without letting your eyes be filled with love's elixir, without letting its waves pass through your hands, without your heartbeat quickening, without your breath being any different -- in short, without your body expressing your love in any manner, you will say, "Excuse me, it is very difficult; I simply can not do it."

So if during meditation your body begins to turn and twist in a particular way and if you try to prevent it, you will damage the inner state of meditation and then it cannot make any headway.

All the yogic *asanas*, bodily postures, have been made available to men through different states of meditation. In the same way the yogic *mudras*, or what we call gestures, were developed through meditation. You must have come across many kinds of Buddha statues wearing different yogic *mudras*. These *mudras* also came into being through some particular state of the mind. And subsequently a whole science of *mudras* was developed. Now it can be said from your exterior, from your bodily mudras -- provided you are not acting and you are allowing yourself to be taken over by meditation. It is happening to you internally.
Therefore please see that you don't come in their way or try to stop them.

My understanding is that dance, in the beginning, was born out of meditation. And I think all that is significant in life has had its origin in meditation. Meera did not have to go anywhere to learn dancing. People are mistaken if they think that Meera found God through dancing. Meera burst into dancing when she found God. The fact is otherwise: no one finds God through dancing, but one can dance if he finds God. What can a drop do but dance when a whole ocean enters into it? What can a beggar do but dance when he suddenly comes upon a treasure of infinite wealth?

But man has been so much crushed and crippled by civilization that he cannot dance. My understanding is that if we have to make the world once again religious, it would be necessary to regain the natural state of man's life -- his spontaneity, his ease.

So when meditative energy rises and your whole being begins to dance, don't obstruct your body, don't suppress your bodily movements. Otherwise all progress will be arrested, and that which was going to happen will not happen. And we are a fear stricken people. We say, "If I begin to dance what will my wife say who is here? What will my son say who is sitting next to me?" We say, "If I dance what will my husband think of me? He will say that I have gone mad." If this fear is there, no progress in the inner journey is possible.

Apart from bodily postures and gestures -- *asanas* and *mudras* -- many other things happen.

I know a person who is a thinker. He has visited any number of saints and sannyasins, monasteries and ashrams. He came to me about six months ago. He said that though he understood everything, nothing happened. I said to him that he himself did not allow things to happen. He became pensive on hearing it, and then said, "This had not occurred to me before. Perhaps you are right. But once I had taken part in a meditation led by you and I heard someone crying which made me wary. I sat uptight lest I weep too. I was afraid of what people would say."

I said to him, "What have you to do with people? Who are these people who are after everybody? They will not save you from death when you will come to death's door. And they will not share your misery when you will be in misery. And they will not light your path when you will lose it in the dark. But they rush to obstruct when your own lamp is about to be lit. Who are these people after all? Who is he really who comes to block your way? He is none other than you. You turn your own fears into 'people'. You project your own fears all around you."

He then said, "It is just possible. But I was really afraid when I saw someone crying, and I became uptight lest some such thing happened to me too." I said to him, "You go to a solitary place for a month and let go of yourself and let whatever happens happen." He said, "What do you mean to say?" And I explained, "If you feel like uttering four letter words, do it. If you feel like shouting, crying and screaming, let it happen. If you feel like dancing, dance, and if you feel like running, then run. And in case you feel like going crazy, go really crazy for a month." He interjected, "I cannot." When I asked why, he said, "If I do as

you say, if I let go of myself completely, if I become natural and spontaneous, I am afraid I may really go mad."

I said to him, "It will make no difference what soever if you keep your madness suppressed; it is there. It will go if you allow it to express itself, and it will remain with you forever if you suppress it."

All of us have suppressed much. We have not allowed ourselves to cry and laugh; we have not al lowed ourselves to run and play and dance either. We have suppressed everything. We have closed all our doors from inside, and we have become our own prisoners and guards. We will have to open all our doors and windows if we want to go out and meet God. But then fear will assail us, because all that we have suppressed will surface. If you have suppressed tears they will surface, and if you have suppressed laughter, it will come up. Let them come out, and let them be washed away.

We are here, in this solitary place, so that fear of people will not affect us. And these pine trees will not be offended, they will not say a thing. Rather they will be pleased with you. And the waves of the ocean too will not take any offense. They are not afraid of anything. They roar when they feel like roaring and they go to sleep when they want to sleep. And so also these sands here will have no objection whatsoever.

Let go of yourselves completely and let whatsoever happens inside you happen. Don't resist. Dance if you feel like dancing, and shout if you feel like shouting. If you feel like running, then run. And even fall down if you feel like falling. Let go of yourself in every way. And if you do so you will suddenly find that some energy inside you has begun ascending in a spiral form, some force has begun to wake up. And you will also find that all the closed doors have begun to give way. Do not let any fears assail you in that moment. Be totally one with that inner movement, with the dance of that circular energy; lose yourself into them completely. Then the thing may happen.

It happens easily. But you are not ready to let go. And it is strange that very small things impede you, withhold you. The day you will reach and look back you will just laugh at the petty things that you allowed to come in your way. It would have been okay if they were something big, but they were really petty things.

If any of you have to ask any questions, ask and we will discuss them for a while. Then we will sit for meditation. You can put any questions that you have.

A FRIEND ASKS: IF EVERYTHING IN NATURE IS PURPOSELESS, WHY MAN ALONE SHOULD LIVE WITH A PURPOSE?

Undoubtedly, if you can give up all purposes, there can be no greater purpose than this. If you can be natural, it is of the highest.

But man has become so unnatural that just to return to nature he will need to have a purpose -- purpose to be natural. This is unfortunate. And what I am saying is just this: give up everything, let go. But, at the moment, purposes have gripped us so powerfully that even giving them up will have to be turned into a purpose. We will have to give them up, and to give them up we will have to make efforts, although giving up needs no efforts. What efforts are involved if you have to give up something?

It is true that there is no purpose anywhere. But why? The reason is not that nature is purposeless; the reason is that what is, is, and there is no purpose be side it, outside of it.

A flower has bloomed. It has not bloomed for anyone, nor has it bloomed for being sold in the market. It has not bloomed so that a passer by may stop and enjoy its fragrance. Neither has it bloomed to win a gold medal or a decoration like *padmashree*. The flower has just bloomed, because blooming is its own joy. Blooming is the purpose of blooming; it is its own significance. So you can say that it has bloomed with out any purpose. And a thing can only bloom fully if it blooms without any purpose, because where there is a purpose there is necessarily some impediment.

If a flower has bloomed for some passer by to see it, then what will happen if there is no passer by to see? In that case the flower will not bloom; it will wait for the passer by to come. But if a flower refuses for a long time to bloom, it is just possible it may not bloom even when the passer-by comes. Because by then the habit of not blooming, the habit of remaining enclosed will have become too strong.

A flower blooms fully because it has no purpose whatsoever.

Man should be like this. But the difficulty with man is that he has ceased to be natural, he has become utterly unnatural. And if he has to go back to his naturalness, his spontaneity, this going back will again be a purpose.

When I talk about purpose it is like this- If you have a thorn in your foot, it has to be taken out with the help of another thorn. Now someone comes to me and says, "There is no thorn in my foot, so why should I take it out?" I would tell him, "Since the question does not arise why should you put the question at all?" The question simply does not arise, as there is no thorn in the foot. But in case it is there, another thorn will be necessary to take it out."

The friend may also say that since one thorn was such pain why should I ask him to push another into his foot? It is true that the first thorn is causing pain, but it cannot be taken out without the other. Of course, you have to see that you don't lodge the second thorn in your flesh out of a sense of gratitude to it, that it was good enough to help you get rid of the first one. That would be harmful. Once the thorn is out, both the thorns have to be thrown away together.

Once our unnatural life becomes natural again, it is necessary to put aside the natural with the unnatural, because to be completely natural even the thought of the natural will come in the way. Then whatsoever will be, will be.

No, I do not say that a purpose is necessary. But I talk of purpose because you have already collected any number of purposes in your life. You have any number of thorns in your flesh, and these thorns can be removed only with the help of other thorns.

The same friend asks if mind (MANA), intellect (BUDDHI) mind stuff (CHITTA) and ego (ahankara) are separate entities or they are different names for the same thing. He also wants to know if they are different from the *atman* or the soul, or they are one with it, and whether they are conscious or unconscious. He also wants to know what is conscious and what is unconscious, and their specific places in life.

The first thing is that in this world matter and consciousness are not two separate things. What we call matter is consciousness asleep and what we know as consciousness is matter awakened. In reality matter and mind are not different; they are different manifestations of the same thing. Existence is one, and that one is God or *brahman* or whatsoever you want to call it. When that one is asleep it appears as matter, and when awake it is mind, or consciousness. So don't treat matter and mind as separate entities; they are only utilitarian terms. They are not really different.

Even science has come to the conclusion that there is no such thing as matter. How amusing it is that fifty years ago Nietzsche declared that God is dead, and fifty years from now science will have to declare that God may or may not be dead but matter is certainly dead. As science goes deeper and deeper into matter it finds that matter is no more and only energy remains, only energy is.

What remains after the explosion or splitting of the atom is only particles of energy. And what we know as electrons, protons and neutrons are particles of electricity. In fact, it is not correct to call them particles, because particles connote matter. The scientists had to find a new word, which is *quanta*, which has a different connotation altogether. Quanta is both a particle and a wave. It is difficult to comprehend how a thing could be both a particle and a wave simultaneously, but quanta is both. Sometimes it behaves as a particle -- which is matter; and sometimes it behaves as a wave -- which is energy. Wave and energy are behaviors of the same quanta.

When science dug deep it found that only energy is, and when spirituality delved deep it found that only spirit or *atman* or soul is. And soul is energy. The time is just around the corner when a synthesis of science and religion will be achieved, and the distance that separates them will simply disappear. When the gap between matter and God has proved to be false, the gap between science and religion cannot exist for long. If matter and mind are not two, how can religion and science be two? The separation of science and religion was dependent on the separation of matter and mind.

To me, only one is; two simply don't exist. There is no place for duality; so the question of matter and mind does not arise. If you like the language of matter, you can say that everything is matter. And if you like the language of mind or consciousness, you can say that everything is consciousness. I for one prefer the language of consciousness. But why do I prefer it? Because, in my view, one should always prefer the language of the higher, which has greater possibility; one should not prefer the language of the lower, where possibility is less and less.

We can, for instance, say that only the seed is, and not the tree. And it is not wrong to say so, be cause the tree is only a transformation of the seed. But there is a danger involved in this statement. The danger is that some seeds may say, "If we are seeds all the way up, then why seek to become trees? We will remain as we are; we will remain seeds. " So it is better if we say that only trees are, and not seeds. Then the

possibility for the seed to become a tree remains.

I prefer the language of consciousness, so that what is asleep can awaken, this possibility should be available.

There is a similarity between the materialist and the spiritualist; both of them accept only one -- either matter or mind. But there is a difference too. While the materialist accepts the primary thing and is thus deprived of the ultimate, the spiritualist accepts the ultimate which includes the primary in it. It is all inclusive; it does not exclude. I love the language of spirituality; and therefore I say that everything is consciousness. Consciousness asleep is matter, and consciousness awakened is consciousness. All is consciousness.

The second thing the friend wants to know is whether mind, intellect, mind stuff, and ego -- *mana*, *buddhi*, *chitta* and *ahankara* -- are separate entities or they are one. They are not separate entities, they are many faces of the same mind. It is like you ask whether the father, the son and the husband are separate individuals -- and I say no, he is one and the same man. We know that the same person is a father in relation to his son, a son in relation to his father, and a husband in relation to his wife. The same man can be a friend to one and an enemy to another. He may be beautiful to one and ugly to another. And the same man may be a master to one and servant to another. But he is one and the same man. In case you don't know his house and some person tells you that he saw his master there, and another day another person tells you that his servant lives in that house, and yet another day a young man says that his father lives there, and again a woman informs you that her husband is the owner of that house, then you will conclude that many people -- a master, a servant, a father and a husband -- live in that particular house. But the fact is that the same person is playing different roles in relation to different persons.

Our mind behaves in many ways. When it feels arrogant and says, "I am everything and others are nothing before me," then mind appears as ego. That is one way of mind's behavior. It is ego when it says, "I am everything." When it declares, "Everyone is just zero before me," then mind is ego.

And when the mind thinks, cogitates, it is intellect. But when it does not think or cogitate, when it simply moves about, rambles without any sense of direction, when it is unfocused, it is called mind stuff, or *chitta*. Intellect is mind with a direction, as is the mind of a scientist sitting in his lab and thinking how to split the atom. When the mind moves about with out any purpose and aim, when it kind of dreams and daydreams, when it thinks of becoming a billionaire or the president of a country, when it is unfocused, then it is chitta or mind stuff. Then it is just waving and wavering, it is incoherent and unorganized. And when it follows a well laid system of thought it is intellect.

These are the many ways of the mind. But it is all mind.

And the friend also wants to know if mind, intellect, mind stuff and ego are separate from the soul or the *atman*.

Do you think that when there is a storm in an ocean the ocean and the storm are separate? When the ocean is agitated and disturbed, we call it a storm. Similarly when the soul is agitated and disturbed, when it is restless, it is called mind. And when the mind is quiet it is again soul. Mind is the restless state of the soul, and soul is the quiet and tranquil state of the mind.

In other words, when consciousness is disturbed and agitated, when it is stirred and tempestuous, it is mind. That is why so long as you are in mind you can not be aware of the atman, or the soul. And for the same reason the mind ceases to be when it is in meditation. But what does it mean to cease? It means that the waves raging in the sea of the soul have quieted down. It is only then that you know you are a soul. So long as you are disturbed and restless, you know your self only as a mind.

The restless mind appears in many forms -- some times as ego, sometimes as intellect and sometimes as mind stuff. These are the different faces of the same restless mind.

The *atman* and mind are not separate. The atman and the body too are not separate; because the substance, the essence, the reality is one, and all these are transformations of the same. And if you know the one, all conflicts with the body or the mind, all strife comes to an end. Once you recognize the one, then it alone remains. Then the one abides in Rama as well as in Ravana. Then you will not worship Rama and kill Ravana. Then you will either worship both or kill both; because the same dwells in both -- Rama and Ravana.

Essence is one, its expressions are infinite. Truth is one, its forms are many. Existence is one; its faces and gestures are myriad.

But you cannot understand it if you approach it as a philosophy. You can understand it only if you approach it experientially, if you know it as an experience. All this I say just to explain it to you; this explanation cannot become your knowing, your experience. You will have to know it for yourself. And when you will enter into one and know it you will exclaim, "My God, what I had known as body is you; what I had known as mind is you, and what I had known as *atman* is also you!"

On knowing, only one remains. And this one is so vast, so immense that all gaps between the knower and the known and knowledge disappear. There the knower and the known become one. One of the *rishis*, the seers of the Upanishad asks, "Who is there who knows? Who is he who is known? Who is he who saw? Who is he who was seen? Who is he who experienced? And who is he who was experienced?" No, not even this much separation remains that you can distinguish the knower from the known, that you can say there are two. Even the experiencer ceases to be. All distances, all gaps, all separations simply vanish.

But thought cannot live without creating gaps and distances. Thought is bound to create distances. It will say this is the body, this is mind, this is soul and this is God. It will differentiate between the body and mind, between soul and God. Thought will bring in gaps and divisions which are not.

Why? Because thought cannot encompass and contain the total, the whole, in one piece. It is a very small opening through which things can only be seen piecemeal. If there is a big building with only a small opening in its wall and I try to look through it, will I be able to see the whole house? No, at first a chair will be seen, then a desk, and then the master of the house, and so on and so forth. Through a small opening the house can be seen only in fragments, never the whole of it altogether, because the opening is very small. But then I break open the wall and enter the house, and now the whole house is seen together.

Thought is a very small aperture in the mind through which we try to find truth. Through thought, truth is seen in fragments; truth is fragmented. But when you drop thoughts and enter a thought free space, which is meditation, then the total is observed. And the day the whole, the total is seen, we exclaim, "Jesus, it was all one seen in infinite forms!"

But this is possible only through experience.

Another friend wants to know how many years I took to enter meditation.

Entry into meditation happens in only a moment, though one may have to wait at its door for lives. Entry is a matter of a moment. Even "moment" is not the right word, because a moment is too long. If I say that it happens in a thousandth part of a moment, that too will be wrong, because even the thousandth part is time. In fact, meditation is entry into timelessness, into the timeless. When time ceases, entry into meditation happens, meditation happens.

So if someone says that it took him an hour or a year to get into meditation, he is wrong -- because when one really enters meditation, time ceases to be, time is no more there. Meditation transcends time, it is beyond time. Of course you can spend any number of lives outside the temple of meditation, making a round of the temple for umpteen times; but that is not entry into its inner sanctuary.

I too, spent many lives going round the temple of meditation, but it was not entry. When I entered, it happened in no time, it happened without time, it happened timelessly, it happened in timelessness.

The question that you have raised is rather difficult. If one were to keep an account of the time spent on the outskirts of the temple, it will come to countless lives. Even calculation is difficult, because it is an enormously long time; it is incalculable. But if you take just the event of entry into consideration, then it can not be said in terms of time, because it happens in between two moments. It happens when a moment has passed and the next moment has yet to arrive; it happens in the gap between two moments. It always happens in the gap between two moments.

That is why it cannot be said how much time it took me to enter meditation. It takes no time at all. It cannot take time, because you cannot enter the eternal through time. What is beyond time cannot be known through time.

I understand what you say. You can loiter around the temple as much as you like. That is a kind of going in circles; one can do so. For instance, I draw a circle with a center, and ask someone to reach the center. But even if he keeps moving on the circumference for lives and lives, he will never reach the center; howsoever fast he may run, he cannot make it. Even an airplane will be of no avail. Whatever he may do -- he may spend any amount of energy he has, but if he keeps to the circumference, he will never, never reach the center. And wherever he is at the circumference, he will always be distant, equidistant from the center. So it is meaningless to know how much one ran. He is still at the circumference where his distance from the

center is always the same. And strangely enough it is the same distance from him as it was when he had not even begun the race.

If one is to reach the center he can do so only by quitting the circumference. He will have to stop running and take a jump. And when he will have reached the center and you will ask him how long it took him to run in circles to reach the center, what will he say? He will say that he did lots of traveling, lots of journeying on the circumference, but he could not reach. If you ask him about the length of his journey before he made it, he will again say that any length of journeying was useless, he could not reach through journeying. He will say that he reached only when he abandoned all journeying and took a quantum leap.

So it is not at all a question of length of time and space in meditation. Meditation does not happen in time. We all have spent lots and lots of time. And we all have wasted any amount of time. And the day meditation will happen to you, you too will not be able to say how much time it took. No, it is not at all a question of time.

Someone asked Jesus, "How long can one stay in that heaven of yours?" Jesus said that it was a difficult question, and then he said, "There shall be time no longer." Jesus said to him again, "If you want to know how long you can stay in the kingdom of God you are really putting a difficult question, because there shall be time no longer. So how can time be calculated?"

It is good to understand that what we know as time is inalienably connected with our sorrow, with our unhappiness, with our misery. And there is no time in bliss; bliss is timeless. The measure of time is the measure of your misery. The more unhappy you are the longer the time is. If someone in your family is on the deathbed, awaiting his end, and it is night, that night will become much too long. Although the night will make no difference for the wall clock or the calendar on the desk, but for the man sitting at the bedside of his dying beloved, it will become so long that it will seem endless. The man wonders if the night is going to end at all, if the sun will rise and another day begin. And it seems to him that though the night is long the clock shows the same hour, and he wonders if the clock has stopped or its hands are going slow. Even if it is about time, close to morning for the date leaf of the calendar to drop, the man feels that the night is getting longer and longer; it is endless.

Bertrand Russell has said somewhere that if he was presented in a court of law for all the sins he had committed and also for the sins that he had intended to commit, but could not, even the strictest of magistrates would not convict him for more than four to five years' imprisonment; but Jesus says that sinners will suffer in hell for eternity. This is very very unjust. He says that even if the sins he had only intended to commit -- he had only thought of them -- were added to the list of sins he had actually committed, the most punishing court would not punish him for more than four to five years in prison. "But the court of Jesus would have me suffer in hell for eternity, which is too much."

Russell is dead, otherwise I would like to tell him that he failed to understand what Jesus meant to say. What Jesus is saying is this: that if one was to live in hell for a moment, the moment would seem to be eternity itself. Misery is by nature such that it seems endless, it seems it will never come to an end.

Misery lengthens time, while happiness shortens it. That is why we say that happiness is transient, momentary. It is not necessary that happiness should last only a moment, but it feels momentary because in happiness time is short; it shortens. It is not that happiness is always fleeting. It may have a longer span in time, but it always feels fleeting because in happiness, time shrinks. Even as you meet your beloved, the time for separation arrives; he seems to be leaving you the moment he arrives. No sooner the flower blooms than it begins to wither away. So the experience of happiness is always brief, because the nature of time in happiness is such. The clock remains the same and so does the calendar; they are not affected by your happiness; but for you happiness shortens time psychologically.

And time in bliss disappears altogether; it is neither shortened nor lengthened. In bliss time simply does not exist. When you will be in bliss, time will cease to be for you. In fact, time and misery are two names for the same thing. Time is another name for misery. Time and misery are synonymous. Psychologically time means misery; and that is the reason why we say that bliss is beyond time. What is beyond time cannot be found through time.

I have wandered enough, as much as any of you have done; and the interesting part of it is that this wandering is so long that it is difficult to say who has wandered less and who more. Mahavira and Buddha attained enlightenment twenty-five hundred years ago; Jesus had it twenty hundred years ago, and Shankar only ten hundred years ago. But if someone says that Shankar had to wander less by ten hundred years, he is saying it wrong, because wandering is in finite.

For example, you were in Bombay and you came here to Nargol by traveling a distance of a hundred

miles. But for the star that is at an infinite distance from us, you did not travel at all. In relation to that star you are where you are. It makes no difference for that star if you have moved a hundred miles from Bombay. If you take that star into consideration you have not moved at all. Your distance from that star remains the same at Nargol as it was in Bombay. That star is so far away that these petty distances don't make a difference.

The journey of our lives, of our births and deaths is so long, so infinitely long, that it makes no difference whatsoever if one attained enlightenment twenty-five hundred years ago, another five hundred years ago, and still another only five days or five hours ago. The day we reach that center we exclaim, "Aha, Buddha is just now arriving and Mahavira also is only entering, and so also Jesus, and us too!"

But this is rather difficult to understand, because in the world we live in, time is very important to us. Time has great importance in our world. That is why the question arises how long it takes one to enter meditation. But don't raise this question. Don't talk about time. And stop wandering. Wandering will take time. Don't loiter around the temple; enter it.

But we are afraid of going inside the temple; we are afraid of what may happen there. Out here every thing is known and familiar. Our friends, relatives, wives, husbands and kids, houses and workshops are all here -- outside of the temple. Whatsoever we think to be our own is outside of the temple. And the temple has a condition that one can enter it all alone; no two persons can pass through its door together. So the question of taking with you your homes and houses, your wives and children, your property and wealth, your position and prestige, simply does not arise. Everything has to be left behind.

That is why we say that it is better we wander around awhile more. And so we wander and wander. We are waiting for the moment when the doors of the temple will open up a little wider and we will enter it with everything we have. But the doors of the temple never open up for more than one person at a time. Only one person can pass through it. And you cannot take even your position or prestige with you, because then you will be two -- you and your prestige. You cannot carry even your name with you, because then it will be two -- you and your name. You cannot carry any baggage with you; you can carry absolutely nothing. You have to go there totally naked and alone; then only you can enter.

For this reason we keep sauntering outside the temple, we pitch our camps on the outside, and we console ourselves saying that we are close to God, we are not away from him. But whether you are at a distance of a yard or a mile or a thousand miles from the temple, it makes no difference. If you are outside of it, you are outside. And if you want to go in, it can hap pen in a thousandth part of a second. It is wrong to say a thousandth part of a moment, really you can enter even without the moment.

Let this question be the last one for the moment. If you have any more questions, we will take them up in the evening. You ask whether what is known as knowledge or knowing abides only in a thought free state and it disappears in a state of thought.

Knowledge or knowing happens when thought is not. When you are free of thought you know. But having known it once, it abides in every state. It abides even in a state of thinking. Then there is no way to lose it. But its attainment is possible only in a thought free state. To attain it you have to be free of thought. Why?

The reason is that the waves of thought do not allow the mind to become a mirror. For instance, if you have to take a picture with your camera, you will have to be careful that the camera does not shake and that light does not enter it. But once the picture is taken, you can very well shake the camera and allow any amount of light to enter it. Then it does not matter. If the camera is shaken at the moment of taking the picture, everything will be ruined. Once the picture is taken, however, the matter ends. Then you can do whatever you like with the camera, you can shake and dance with it, it will make no difference to the picture.

Attainment of knowledge happens in a state of mind when nothing moves, when everything is quiet and still. Then only the picture of knowing is obtained. But after it is obtained you can do anything, you can shake and dance; it makes no difference. Knowledge is certainly attained in a thought free state; but after it is attained, thought creates no difficulty. If you think that you will achieve it through thought, then it will never happen. Thought will impede it, impede its realization. But it becomes impotent after you have realized knowledge. Then it is powerless and ineffective; it cannot do anything.

It is interesting to know that stillness of mind is primarily needed for the realization of knowledge, but once it is realized nothing is needed after it. But that is what comes later. And what comes later should not be brought in first, otherwise it will harm you. It will harm you in the sense that you may think that if

thought is not going to be a problem later why should it be a problem right now? And that will really be harmful. Then we will shake the camera and everything will be in a mess. Even a shaking camera can take a picture, but it would not be a true picture, an authentic picture. Even through thought what we come across is knowledge, but it is never true knowledge, authentic knowledge, because the mind is all the time unsteady, shaking and trembling. So it distorts everything.

For instance, the moon is up in the sky and the sea below is in waves. Even the waving sea will reflect the moon but it will reflect it in fragments; instead of one moon there will be a thousand and one pieces of it scattered all over the sea. And if one has not seen the real moon in the sky he cannot have a correct picture of it from its reflections on the sea. He will see a thousand and one fragments of the moon instead. He will come across myriad silvery strands of the moon suffusing the sea, but from them he cannot have an idea of the real moon. A restless sea, a sea in turmoil cannot reflect the moon correctly. But once we get a correct image of the moon, we will see and recognize it even in the scattered waves of the ocean. We will say, "It is you."

So it is essential that for once we have a correct image of truth or God. Once we know him authentically, we can see him in every image. But without this, we cannot see him anywhere. In fact we meet God everywhere, but we cannot recognize him, we cannot say that this is he.

I would like to explain it with an anecdote, and then we will sit for meditation.

A Hindu sannyasin lived near Sai Baba for long. A Hindu sannyasin... and Sai lived in a mosque. No one knew for sure whether he was a Hindu or a Mohammedan. Nothing is certain about such people. When someone made inquiries about him, he just laughed, but laughing does not say anything except that the inquirer is stupid.

Being a Hindu sannyasin he could not live in the mosque, so he chose to live in a temple outside the village. And he loved and adored Sai Baba, he was intimate with him. So every day he cooked food for Sai Baba, took it to the mosque, fed him and then returned to his temple and ate his own meal.

One day Sai Baba said to him, "Why do you come such a long way every day? You can feed me at your own place, because I happen to pass your place several times." The sannyasin said with surprise, "Do you really pass by my place? I never saw you passing." Sai Baba then said, "You should watch carefully. I pass your temple several times every day. Tomorrow I will go there, so you feed me there. You need not come here."

The next day the Hindu monk cooked food and waited for Sai Baba to come. He waited long enough, but he did not turn up. Then he was worried because it was already 2 p.m. He thought that Sai Baba must be hungry like himself, and so he took the dishes with food and ran to the mosque. He said to Sai Baba, "I waited and waited for you, but you did not turn up." Sai Baba said, "I had been to your place today, but you snubbed me and turned me away." The sannyasin said, "What do you say, that I turned you away? Only a dog had appeared." Sai Baba said, "That dog was me." This made the Hindu sannyasin very miser able and he wept a lot. He then said, "How stupid of me that you went to my place and I could not recognize you. I will not miss recognizing you tomorrow."

But the sannyasin did not recognize him again, though Sai Baba visited his place. Had he come in the form of a dog, he would not have failed to know him. But this time he was a leper who met the monk in the street. The monk told the leper, "Keep off my way. I am carrying food for Sai Baba, so keep off!" The leper grinned and moved away.

This day too the monk had waited for Sai Baba till 2 p.m. And then he had rushed to the mosque as before and said to Sai Baba, "You did not turn up again; I waited for you like anything." Sai Baba said, "I had been to your place today also, but the sea of your mind is so restless, it is full of so many ripples, that you cannot know me as the same everyday. You get shaken. Today a leper turned up and you told him to move away. Isn't it very strange that when I go to you you turn me away and then you come here and complain that I did not turn up?"

The sannyasin began to cry, and he said, "How unfortunate that I could not recognize you!" Then Sai Baba said, "How can you know me in other forms when you have not known me really?"

Once a glimpse of reality becomes available, the false just ceases to be. Once we have a glimpse of God, then God alone is, and nothing else. But that glimpse will be possible only when everything within us is still and quiet. And then there is no question. Then everything is his. Then thoughts, feelings and desires, all are his. Then anything and everything is his.

But to have this glimpse, this recognition, it is essential in the primary stage, in the first place, that

thoughts, feelings and desires, all should come to a standstill.
Now we will sit for meditation.

In Search of the Miraculous Vol 1

Chapter #3
Chapter title: Osho Leads Dynamic

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Please sit or stand apart. Keep a little distance from one an other so that those of you who want to lie down may do so comfortably. No one will talk, there will be no chit chatting at all.

You will sit quietly and no one will sit close to another. There is plenty of space here, so don't be miserly. It would unnecessarily spoil everything if someone falls on you in the midst of meditation. Keep apart. Sit or lie down... Take your position as is convenient for you... Close your eyes... And do as I ask you to do.

FIRST STAGE: TEN MINUTES DEEP BREATHING

Close your eyes and begin breathing deeply. Inhale as much as you can, and exhale as much as you can. Put all your energy into inhaling and exhaling deeply, breathing in and breathing out. Breathe in deeply and breathe out deeply. Become breathing itself. And exert yourself fully. The deeper the breathing in and out, the greater the possibility for the latent energy to awaken. Breathe in a deep breath and breathe out a deep breath. Breathe in and breathe out... Take a deep breath in and take a deep breath out and continue the process for a full ten minutes. You become a breathing machine, and nothing more. You are only breathing in and breathing out for ten minutes. Then I will give you the second *sutra*, the second stage. It will form the second stage of today's meditation. So for the first ten minutes work hard with deep breathing...

Take a deep breath in and throw it out deeply... Exert yourselves fully. Just become a breathing machine, a bellows that pulls the air in and throws it out vigorously and continuously... Let every fiber of your body vibrate with breathing. Breathe in deeply and breathe out deeply. Deeply and very deeply. Be come a breathing instrument. Concentrate all of your attention and all of your energy on breathing and on breathing alone. Take deep breath in and take deep breath out. And watch that now a deep breath is coming in and now a deep breath is going out. Breathe and also observe that you are breathing and breathing deeply. Remain a witness. Keep witnessing that breath is going in and going out. Bring all your attention to deep breathing; bring all your energy to deep breathing. Now I am going to be silent for ten minutes. In the meantime you continue taking deep breaths in and throwing deep breaths out. And watch from in-side that breaths are going in and going out regularly and constantly and vigorously.

Don't think even a bit about others, just take care of yourselves... And bring your whole energy to breathing. You have nothing to do with others. Draw in a deep breath and expel it vigorously. And at the same time observe from inside the incoming breaths and the outgoing breaths... It will be clearly seen how a breath goes in and goes out. Do it with all your strength so it starts rising from the very depth, the very bottom of what I call the *kunda*, the pool, the reservoir of energy... Let the whole atmosphere be suffused

and charged with breathing, as if the whole environment is breathing in union with you. Inhale a deep breath; exhale a deep breath. Let it be deeper and deeper and still deeper. Let your whole being shake like a cyclone, a storm... Breathe in deeply and breathe out deeply... Deep breath, deeper breath, still deeper breath... Deep, deep, deep... And watch within, observe inside. See that a breath is incoming and another breath goes out. Don't spare yourselves; bring your entire energy into it.

Deep vibrations of breathing will begin to awaken some energy within you. Breathe in a deep breath and expel it fully... With your vigorous breathing a sleeping light inside you will flare up. So take a deep breath in and take a deep breath out. Become a vehicle of breathing and nothing else... A breath is going in, another is going out... Do it with all your energy; do it with all your strength. Put all your energy into deep, very deep breathing... Before you enter into the second stage do it with all of your might... Breathe in deeply, breathe out deeply... Do it to the maximum... Let your whole body shake... Let all your roots shake... Let your entire being shake... Let a state of storm be created... Let only breathing remain... Do it with full vigor... Before going over to the second stage bring your whole energy to deep breathing... Passage and progress into the second stage will happen only when you have reached the crescendo at this stage...

Make deep efforts... Deep breathing, deep breathing, deep breathing... Do not withhold yourselves -- do not withhold even a bit... The energy that is sleeping within you has to be awakened. So exert yourselves completely, absolutely... Deep breathing, deep breathing... Let go of yourselves... To awaken the latent electricity within you it is essential that you breathe in deeply and breathe out deeply... Let every fiber of your body come alive... Let every fiber of your body shake and tremble... Do it with all your strength... Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.

For two more minutes do it with total strength, and then we enter the second stage... Let the entire environment be filled with electrical waves... Inhale deeply and exhale deeply... deep inhalation, deep exhalation... And bring all your strength to deep breathing... Deep breathing, deep breathing, still deeper breathing... Now we will go into the second stage. Breathe in and breathe out deeply for one more minute. Take a deep breath in and take a deep breath out... Let breathing be deeper and still deeper... Deep breathing... deep breathing, deep breathing. Don't look at others, concentrate on yourselves... Deep breathing, deeper breathing, still deeper breathing.

SECOND STAGE: TEN MINUTES' CATHARSIS

In this stage you have to let go of your body completely. Breathe in and breathe out deeply and leave the body free. Let it cry if it feels like crying. If tears well up let them well up. Let your eyes shed tears... If your hands and feet tremble, let them do so. If the body shakes and moves and whirls, let it do so freely. If it stands up and begins to dance, leave it free to stand up and dance. Take deep breaths and let go of your body. Whatever happens to the body let it hap pen; don't come in its way... Deep breathing, deep breathing, deep breathing. For ten minutes continue deep breathing and relax the body. If the body takes certain postures and gestures -- *asanas* and *mudras* -- allow it to take them. If it rolls on the ground, allow it to do so. Leave the body free and just remain a witness, a watcher. Don't hinder the body in any way... Deep breathing... deep breathing... Let go of the body completely. Whatsoever happens to your body, allow it; don't come in its way, don't hinder it. Now for ten minutes continue deep breathing and relax the body and leave it free. Let go of the body. Let what ever happens to it happen. Let it express itself the way it likes. And don't hesitate at all. Breathe deeply. Breathe deeply. Breathe deeply... If tears come, allow them. Let whatever happens...

Let go of the body absolutely. The body will shake by itself; it will whirl by itself. When the energy inside you will rise, the body will shake and move. When the energy within you will rise the body will be stirred and aroused. Leave it free completely... Continue deep breathing and let go of the body. Whatever happens to it allow it to happen. Don't restrain it at all. Don't resist it even slightly... Deep breathing, deeper breathing, still deeper breathing... breathe deeply... breathe deeply... Remember, the body has not to be restrained in any manner. Let what happens to it happen. Letting it go will help the energy to find its way to reach the top. Let the body relax fully and continue deep breathing. Don't slow down your breathing. Breathe deeply and let the body relax. Whatsoever happens to It should be allowed to happen... If it sits down, let it do so. If it falls down, let it fall down. If it stands up allow it to do so. Whatsoever happens to it, allow it fully; don't come in its way at all. And continue deep breathing... Deep breathing, deeper breathing, still deeper breathing.

Don't withhold anything. Stake everything. Stake all your might. I see that you are withholding. You are

withholding much. Stake yourselves wholly. Deep breathing, deeper breathing, still deeper breathing... Let go of the body. Let whatever happens to it happen... Leave it free... If it laughs, allow it. If it cries, allow it too. And if it shrieks allow that too. Don't worry about it in the least. Don't resist it. Just breathe deeply and let go of the body... Let go... The energy is ascending, so breathe deeply and leave the body uninhibited and free. Take a deep breath, take a deep breath, take a deep breath. When the energy will awaken many things will happen to the body; it will cry, it will shake, it will whirl, it will dance, it will scream and shout; allow it to express itself fully. Let go of the body. And don't hesitate at all.

Continue deep breathing; bring your full energy to breathing, and leave the body to itself. Whatsoever happens to the body, let it. Don't hesitate; don't shirk, and don't shrink at all. Don't resist the body in any way. And don't think of others. And let go of the body. Many things will happen when the energy will awaken and ascend. Tears will well up and fill your eyes, the body will shake, the limbs will move and *mudras* will be formed. The body may even rise up. Let everything happen. You are alone here; there is nobody but you. Let go. Breathe deeply, breathe deeply, breathe deeply. Work hard for one to two minutes, before we enter the third stage. Bring it to its climax before we enter the third stage. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. And let go of the body. Don't hinder it in any way.

I see a few friends are withholding themselves. Don't withhold. Let go. Exert your utmost and let go. If you cry, then cry with all your mind heart; don't withhold. If you feel like shouting, then shout full throatedly; don't suppress it. If the body stands up, let it stand; don't try to manage the body in any way. If it spins let it spin. Let go of the body completely. Then alone the latent energy can create its pathway. Let go and breathe deeply. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.

Gather all your energy into it. Bring all your might to it... breathe deeply, more deeply and still more deeply. Let your entire being be shaken and stirred. Whatever happens to the body, allow it. Let go. Exert yourselves deeply. Involve yourselves very deeply. And breathe more deeply, breathe still more deeply. Your whole body will be electrified... Let go... Now the last minute remains. So bring all your energy to it so we enter the third stage. Deep breathing, deep breathing, deeper and still deeper breathing. Exert yourselves maximally so you get into the third stage... Breathe deeply, more deeply, breathe deeply and still more deeply.

And now add the third *sutra*, the third stage.

THIRD STAGE: ASK: "WHO AM I?"

Deep breathing will continue. Bodily movement will continue, and to them add the third *sutra*. Ask within yourselves: "Who am I? Who am I? Who am I?" Ask inside you, "Who am I?" Let your every breath be filled with this one question, "Who am I? Who am I?" Let breathing, deep and fast breathing continue, and ask inside you, "Who am I?" Let the body continue to move and sway and ask from within "Who am I?"

Keep asking this question without any interruption, let no gaps occur in between. And pour all your energy into asking: "Who am I?" For ten minutes squeeze all your strength into asking it: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Madly ask the question, "Who am I? Who am I? Who am I? Who am I? Who am I?" Ask it with all your being, let the question reverberate through your whole being, "Who am I?" Continue deep breathing, and let go of the body. Whatever happens to it, allow it. And ask, "Who am I? Who am I?" Exert your utmost for ten minutes; and then we will rest. So apply your full strength..."Who am l? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Invest all your energy into it. Don't withhold yourselves at all. And ask vigorously inside you, "Who am I? Who am I? Who am I? Who am I? Who am I?"... Raise a storm inside you..."Who am I? Who am I?" Let breathing deepen and so also let ask ing deepen. "Who am I?" And whatsoever happens to the body, allow it. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Let the whole environment ask, let every grain of sand ask, let the skies and the trees ask, let everything ask, "Who am I? Who am I?" Let the whole environment be filled with the question, "Who am I? Who am I? Who am I?"

Bend all your energy into it, and then we will relax and rest. The more you exert the more rest will be available. The higher the storm you raise, the deeper the meditation will sink in you. The fourth *sutra* is the stage of meditation. So bring your entire energy to it. You have to reach the climax, the crescendo. Do all that you can so you don't say later that you withheld something... "Who am I? Who am I? Who am I? Who am I?" Breathe deeply, breathe deeply, and ask inside you, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask with full force, and don't worry if the question is said aloud. But

ask inside you, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Apply your whole energy to it, pour your entire power into it. Let whatsoever happens to the body happen. If the body falls down, let it. If it screams, allow it. Exert your utmost. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Put your entire energy into the question, "Who am I? Who am I?" Work very hard and don't withhold yourselves. Don't withhold, don't withhold, don't withhold..."Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Only five minutes are left, so bring your whole energy to it..."Who am I? Who am I? Who am I? Who am I? Who am I?" Let every fiber of your body ask it. Let every beat of your heart ask it. "Who am I?" Go to the peak; become absolutely mad and ask with maximum power. Bring your maximum energy to it. Then we enter the stage of relaxation and rest -- but before we go to rest, please work the hard est. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Tire yourselves out..."Who am I? Who am I? Who am I? Who am I? Who am I?" Raise a storm of questions. Only two minutes are left, so ask with all your might, "Who am I? Who am I?" Let whatever happens to the body hap pen. Say it with all the power at your command, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Now only a minute remains with us. So let your whole strength enter the question. And then rest will follow... "Who am I? Who am I?" Let it happen, whatsoever may happen to the body... Breathe deeply, breathe deeply. "Who am I? Who am I?" If the body shakes, if the body dances, allow it without hindrance. Leave it free. "Who am I? Who am I?" To go to the fourth stage of meditation, you have to apply your entire energy, you have to do your maximum. Don't spare anything, bring your full strength to it. Unless you do so you cannot enter the fourth, the final stage... "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Drown yourselves completely into it. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Use your total energy, don't spare yourselves, don't withhold yourselves in the least. Exert yourselves totally. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply.

And now drop all efforts and enter the fourth stage, the stage of relaxation and rest.

FOURTH STAGE: 10 MINUTES' TOTAL REST

Now no questions and no deep breathing. Drop everything, abandon every effort. For these ten minutes keep lying as if you are dead, as if you are not. Give up everything. For these ten minutes drop all efforts and lie in waiting for him. Cease to do anything; neither ask "Who am I?" nor breathe deeply. Just keep lying -- relaxed, restful. Listen to the roar of the sea. Listen to the wind passing through the pines. If a bird calls, listen to its sound. For ten minutes feel as if you are dead, as if you don't exist.

And now open your eyes slowly, slowly. If your eyes don't open, then cover them with your palms. Those who have fallen down and who find it difficult to get up should first take deep but slow breaths and then rise up. Don't be in a hurry, don't rise abruptly. Get up slowly, very slowly. And if someone cannot rise even after breathing, then he should stay lying a little longer and breathe deeply but slowly. Then he should first sit up and then rise very slowly. Open your eyes... One who cannot get up should further breathe deeply but slowly, and then rise very gently.

A few small informations... In the afternoon between three and four we will sit here in silence. I will be sitting here at the same place. You all should arrive here five minutes before three. And I will be here exactly at three. There will be no conversations, no chit chats whatsoever. Not even a word will be uttered. Everybody will sit here in complete silence. I will be sitting here silently for an hour. In the meantime if somebody feels like it he will come and sit silently near me for two minutes and then retire to his place. He will not stay here longer than two minutes so other friends may have their turn. For a whole hour just sit in waiting.

Try to spend these three days constantly in meditation. Even when you go out for a walk by the seashore or anywhere, go alone and sit there in meditation.

Our morning session is over.

In Search of the Miraculous Vol 1

Chapter #4
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A FRIEND HAS ASKED IF THERE IS A DANGER IN AWAKENING THE KUNDALINI. IF SO, WHAT IS THE DANGER? AND WHY SHOULD THE KUNDALINI BE AWAKENED IF IT IS DANGEROUS TO DO SO?

There is a good deal of danger involved. Really, there is a danger of losing all that we take to be our life. As we are, we will not remain the same after the kundalini is awakened. Everything will change. Every thing. Our relationships, our emotions, our world and all that we knew till yesterday will change. All that will change is the danger.

If coal is to turn into diamond, it must die as coal. So the danger is great enough. But it is a danger for the coal as such. If it is to become a diamond, it can do so only if it disappears as coal. Perhaps you don't know that there is no generic difference between diamond and coal. Essentially they are of the same element. Coal turns into diamond in the course of a very long period of time. Chemically there is no basic difference between diamond and coal. But the coal cannot re main coal if it wants to become diamond. So the coal faces a great danger.

The same way a man faces a danger if he is on his way to find God. He will die as man. If a river is running to meet the sea, it is facing a great danger. It will disappear, it cannot escape it. But what do we mean by danger? It means to disappear. They alone can go on a journey to God who are prepared to disappear, to die.

Death does not erase us as completely as does meditation, because death only severs us from one body and joins us with another. You don't change in death; only your clothes change. You remain as you are. So death is not so great a danger as we all take it to be. Meditation is a greater danger than death, be cause while death only snatches your clothes away from you, meditation snatches you away from you.
Meditation is absolute death.

In the past, those who knew said that meditation is death, total death. In meditation not only clothes, but everything changes. But if a river wants to become the sea, it has to risk its life. In fact the river does not lose anything when it falls into the sea; it loses nothing at all, it grows to become the sea itself. And when coal turns into diamond, it loses nothing; it grows to become diamond. But so long as coal is coal it is afraid of losing itself. And so long as a river is a river it is afraid of getting lost. How does it know that on meet-ing the sea, it will not lose anything, it will turn into sea itself7

Man faces the same danger in relation to meditation. The same friend also asks why one should take the risk if the danger is so obvious. It is necessary to understand it in some depth.

The truth is that the more we risk, the more we live dangerously, the more we are alive. And the more we are afraid, the more we are dead. In fact the dead have absolutely no dangers to face. The one big danger that the dead don't have to face is that they cannot die again. He alone can die who is alive. And the more alive he is, the more intensely he can meet death.

There is a rock somewhere, and very close to it a flower has bloomed. The rock can say to the flower, "How stupid you are. Why do you take the risk of becoming a flower? Don't you know you will wither

away before sundown?" There is a great danger in being a flower really. But there is no danger in being a rock. When the flower will have withered away in the evening, the rock will be lying intact in its place. The rock does not have to face much danger, because it is not that alive. The more alive one is, the greater the danger.

A person is in danger only to the extent he is alive. The more alive he is, the more the danger. Meditation is the greatest danger there is, because meditation is the door which leads to the attainment of the most profound in life -- the supreme.

But the friend wants to know why one should go for it at all if there is danger. I say, one should go precisely because there is danger. And I say, don't go where there is no danger. Never go if there is no danger, because there is nothing but death. And go you must if there is danger, because the possibility of life abundant exists there.

But we are all fond of security. We are afraid of the dangers of insecurity, we run away from it, we hide ourselves from it. And thus we lose life itself in the bargain. Many people lose life in trying to save it. They alone live life who don't save it, who live with abandon, who live dangerously. There is danger in deed, and that is why you should go for it. And it is the greatest possible danger. Climbing Everest is not that dangerous. To reach the moon too, is not so dangerous, although only recently a few astronauts lost their way to it. The danger is great, but this danger is confined to the body; only the body is changed through death. But the danger in meditation is greater than in going to the moon.

But why are we so afraid of danger? Have you ever thought why we fear danger so much? It is ignorance that is behind all such fear. We fear that we may come to an end; we fear we may disappear; we fear we may die. So we do everything to protect, to secure, to fortify, to enclose and to hide ourselves from dangers. We do everything to run away from them; we plunge down every avenue of escape we know.

I have heard an anecdote. I have heard that a king had built a large palace, but it had only one door, a single entrance, so the king may be secure from dangers. The palace did not have any other doors or windows, lest an enemy enter in through them. So it was more a grave than a house. But even a single door posed a danger, since a killer could enter the palace and go out of it through this door. So the king had placed a thousand armed guards at this single door.

A neighboring king came to visit when he learned that his friend had built a palace with such security devices as no other king ever had. And he was pleased to see it -- he said that the palace was so secure, it had absolutely no danger from enemies. And he also said that he would have a similar palace built for himself.

When the two kings came out of the new palace, the visiting king complimented his friend once again for building such a beautiful and secure palace and said that he would have the like of it built for himself. But as he said goodbye to his friend and mounted his chariot, a beggar sitting by the side gave a ringing laugh. The master of the palace asked him why he laughed. The beggar said, "As I see it, there has been a mistake in the construction of this house. I have been sitting here since the time the house was being built. And ever since, I have been waiting for this opportunity to speak to you about it. There is a mis take -- and only one mistake."

The king wanted to know about it, and the beggar said, "The one door that you have allowed to be made is itself a danger, it is dangerous. Maybe no one will be able to enter the house, but death will certainly enter through this door. So I suggest that you get inside the house and get this door sealed with bricks from inside. Then you will be absolutely protected, since death cannot enter."

The king then said, "You are mad. In that case death will not need to enter the palace, because I will be dead as soon as this door is sealed. The house will become a grave." Now the beggar said, "It is already a grave, except for this door. And you too admit that it will become a grave if this door is removed" When the king nodded his head the beggar added, "The more doors were removed the more like a grave it became. Now only one door remains."

The beggar added, "A time was when I, too, lived enclosed in a house. But then I discovered that an enclosed life was as good as dead. You, too, can see that if the only door that remains in your house is sealed, it will turn into a grave. I pulled down all the walls of the house I lived in, and now I am under the open sky. And as you say, if the house is completely closed it will be all death, so I say that it will be all life if it is open and unprotected on all sides. I repeat that when it is all open and unprotected it has become life -- life abundant. There is danger enough, but it is life abundant."

There is danger, and that is why it is inviting. And it is for this reason that you should go for it. And it is the coal, and not the diamond that faces danger. And it is the river, and not the ocean that is in danger. And

it is you, and not God in you, who meets with danger. So now you think it out for yourselves. If you want to save yourselves, you will have to lose God. And if you want to find God, you will have to lose yourselves.

One night someone asked Jesus, "What should I do so that I find this God you always talk about?" Jesus said, "You don't have to do a thing except that you lose yourself. Don't save yourself." The man said, "What are you talking about? What will I gain if I lose myself?" And Jesus answered, "He who loses finds himself, and he who saves, loses himself forever."

You can ask if you have any more to ask.

It is being asked: How is it that when the kundalini begins to awaken there appear impediments in its way and that its flow is blocked? What is the reason for it? And what can we do to make it move again?

There are not many reasons but one. It is that we do not invoke it, provoke it with all our will and might, and that we do not bring in all our energy into awakening it. Our efforts are always fragmentary and incomplete; they are never total. Whatsoever we do, we do it half-heartedly. Nothing we do totally. And this is the obstruction; there is no other obstruction than this. And there will be no obstructions whatsoever, if we do things totally. But all through our lives we have gotten into the habit of going only half the way through, we never go the whole way. Even if we love, we do it halfheartedly; we love a person and we also hate him. It sounds strange that we hate the very person we love. We love a person, we want to live for his sake, and at times we also think of murdering him. It is difficult to find a lover who has not thought of his beloved being dead.

Our life is such that it is always divided, always half-and-half. And the two halves are always pulling in opposite directions. Unlike our two legs, the right and left, which move forward in the same direction, the two halves of our divided mind move in opposite directions. And that is what causes us tension and conflict. What is this restlessness of our lives, but that we are always half and half -- split, fragmentary and lukewarm?

A young man came to me and said that for twenty years he had been thinking of committing suicide. I told him, "Madman, why don't you do it then? Twenty years is a long time. When are you going to commit suicide if you have been thinking of it for twenty long years? You are going to die anyway. Will you commit suicide after you are dead?" The young man was startled and he said, "What are you saying? I came to you with the hope that you will persuade me not to do it." I then said, "Need I persuade you, when you did not do it for twenty years?" His answer was, "Whosoever I met persuaded me not to commit suicide."

"It is because of these persuaders," I told him, "that you are neither living nor dead. You are just half and half. You should either live or die; don't do both things together. If you want to live then give up the thought of suicide and begin to live fully. And if you want to die then give up the thought of living and die wholly."

The young man stayed with me for two or three days. And every day I told him this; "Now don't think of living. If you have thought of dying for twenty years, it is better you now die." The third day he told me, "Why do you say it? Please don't. I want to live." So I said, "It is not I who ask you to die. It is you who said that you have wanted for twenty years to end your life."

Now it is a matter worth considering. If a person thinks of suicide for twenty years and yet does not die then obviously he is not living either. How can he live who constantly thinks of dying? We are half and half. And this habit of being half and half permeates our entire life. We are neither able to become a full friend to someone nor a whole enemy to another. We are not able to be anything totally. But the wonder is that it is much more joyful to be a full foe than to be a half friend.

In reality, it is blissful to be anything totally, because whenever your total being is involved, all the latent energies of your body gather together and co operate with you. And whenever you are divided and split, you are in conflict and you fight within yourself.

Now if the awakening of kundalini is impeded in its way, it only means that on the one hand you want to awaken it and on the other you are afraid of its awakening. You are going to the temple and at the same time you don't have the courage to enter it. You are doing both together. You are preparing for meditation and at the same time you don't gather courage to jump into it. You want to swim in the river, you have reached the river bank, and yet you are standing on the edge of the bank thinking what to do. You want to swim and yet you don't want to enter the water. It is as if you want to swim inside your living room, as if you want to work your hands and feet lying on a cushioned sofa and have the joy of swimming. No, you cannot enjoy swimming lying on a comfortable sofa in your living room. This is just stupid. The real joy of swimming is

inseparably linked with danger.

If there is half-heartedness, it will obstruct the kundalini in many ways. That is why many friends will feel that things have come to a standstill.

If the kundalini comes to a standstill then remember only one thing... and don't find excuses to justify it. We find all kinds of excuses: that karmas of past lives are coming in the way, that the stars are not favorable, that its time has not come. None of these things that we are wont to think are correct. Only one thing is correct: that you are not doing your best to awaken it. If there is any obstruction anywhere then think that you are not taking a full jump, and then jump with full force. Bring all your energy to it and let go of yourself totally. Then the kundalini will not be blocked at any of the centers.

The truth is that kundalini can complete its whole journey in a moment; and it can take even years. It is all a matter of commitment -- whether it is total or fragmentary. If our will, our mind is total, the whole thing can happen right now, this very moment.

If the kundalini is impeded anywhere it only means that you have not invested your whole energy into your efforts. So cooperate with it fully, and bring all your energy to it. There is infinite energy stored within each one of us, but we have never exerted ourselves in anything in a big way. We always live on the periphery of life, we never dig deep into it. Never have we invoked and called our roots, the roots of our being; we have never provoked them, and that is why there are obstructions. And remember, there is no other reason than this.

A FRIEND ASKS: WE ARE BORN WITH HUNGER, SLEEP AND THIRST, BUT NOT WITH THE THIRST FOR GOD. WHY?

It will be useful to understand this thing. The thirst for God, too, comes with our birth, but it takes long to know it. Children, for example, are born with sex, but it takes them fourteen years to know it. Desire for sex comes with their birth, but it takes them fourteen to fifteen years to recognize it. And why does it take so much time? The desire, the thirst is there within you, but the body is not prepared for it. The body takes fourteen years to grow and mature for sex, and then the desire is awakened. Until then it is in a latent state.

The thirst for God, too, comes with birth, but the body is not ripe and ready. And as soon as the body is prepared the thirst is aroused. The kundalini provides that growth, that maturity. But you can ask why it does not happen by itself. It does happen sometimes on its own, but this thing needs to be under stood carefully.

In the evolution of mankind certain things happen first to individuals and then to groups. For instance, if you go through the whole of the Vedas then it does not seem that there was any awareness of fragrance or smell during the times of the Vedas. In all the scriptures of the world that are contemporary with the Rigveda, there is no mention of the sense of smell anywhere. Flowers are of course mentioned, but not fragrance. Those who know say that until the times of the Rigveda man's sense of smell had not awakened. Subsequently it awoke in the case of a few individuals. Even today, smell does not have any meaning for many people; only for a few persons it has meaning. In fact the sense of smell has yet to awaken fully in all people. The more developed communities have more of it, and the less developed ones have much less of it. There still exist a few tribes on this earth who have no word for fragrance in their languages. So the sense of smell first came to a few individuals and gradually grew and became part of the collective mind.

Like the sense of smell, many other things came into man's awareness only gradually. They did not exist in the past. Man's awareness of color makes an astonishing story. Aristotle in his books has talked of only three colors. Until the time of Aristotle, people in Greece had been aware of only three colors; they did not know of any other colors. It was over a long period of time and very gradually that some other colors became visible to them. And don't think that even today there are only as many colors as are seen by our eyes. There are many more than these, but we have yet to be aware of them. Our sensitivity is not that developed yet. That is why sometimes under the influence of LSD or mescaline or hashish or marijuana, some new colors become visible to our eyes, which we had never seen before. And colors are legion. But it is only gradually and over a long span of time that we become sensitive to them.

Even today, there are any number of people in the world who are colorblind, who have no sense of color. If there are a thousand persons sitting here, at least fifty of them should be blind to one color or another, although they themselves may not be aware of it. And a few persons may be such as cannot

distinguish between the green and the yellow. Leave aside ordinary people, even some great and distinguished persons have been found to be colorblind.

A man like Bernard Shaw could not tell the green color from the yellow. And until the age of sixty he did not know that he could not distinguish between green and yellow colors. He came to know of it on his sixtieth birth anniversary when someone presented him a suit of clothes as a birthday gift. It was green in color, but the suit lacked one thing -- a tie. The friend had forgotten to buy a tie along with the suit. So Shaw went to the market to buy a tie matching the suit, and he asked for a tie with yellow color. The shopkeeper politely said that a yellow tie will not match with a green suit. Shaw was surprised to hear it and insisted that the color of the tie and the suit was the same. It was now the turn of the shopkeeper to be amused, and he asked, "How are they the same color, sir? Are you kidding?" for he knew that Shaw was very good at jokes. He said, "It is just a joke perhaps that you say that the suit and the tie have the same color. They don't; the tie is yellow while the suit is green." But still Shaw insisted and inquired curiously what the yellow color was.

It was then that Bernard Shaw had his eyes examined and the doctor confirmed that he was blind to the color yellow.

There was a time when yellow was not visible to human eyes. This is the latest addition to the list of colors known to man. Some other colors are new, too.

Music does not have meaning for everybody. It has meaning for only a few persons. And only a few persons appreciate its nuances very deeply. For the rest it is nothing more than sound and noise -- signify ing nothing. Their awareness and appreciation of musical notes has yet to develop and deepen. In fact, up to now music has not been the collective experience of mankind.

So far as God is concerned, he is a very very distant experience who transcends all senses, who is beyond all senses. He is the ultimate experience; there is nothing beyond him. That is why very few become awakened, though the potentiality to be awakened lies within everybody and it comes to him with birth.

But whenever a person in our midst is awakened, his awakening, too, becomes a factor for stirring the latent thirst for God in many people. Whenever a man like Krishna rises in our midst, his very sight, his very presence begins to awaken in us what has been asleep so long.

The thirst, the hunger for God is with each one of us, and it comes with our birth. But it is not allowed to awaken, it is suppressed. And there are many reasons for it. The most important among them is that the huge crowds that surround us, the vast masses of people among whom we live are completely devoid of that thirst. That is why when this thirst begins to rise in someone, he immediately suppresses it, because it seems to be a kind of madness to him. In a world where people all around you are filled with the hunger for money and the hunger for fame, the hunger for religion looks like madness. And it makes people all around suspicious about the man hungering for religion, they think he is going out of his mind. So man suppresses himself. This hunger is not allowed to rise, it is suppressed from all sides.

The world we have created has no place for God, and we are responsible for it. Because, as I said, it is dangerous to allow God to have a place, so we don't give him any quarter. The wife is afraid lest God should enter her husband's life, because with his coming the wife may disappear, she may become meaningless for him. The husband is afraid in the same way that if God came into the life of his wife, his own place as her veritable God -- the substitute God -- would be in jeopardy. The substitute God would be nowhere. That is why we have allowed no room for God in the world we have made, because God would be a disturbing factor here. If he comes, he will disturb, he is bound to disturb something or the other; he will upset many things. Here sleep will be gone; there something else will happen, and elsewhere certain things will have to be changed. We will cease to be what we are. That is why we have kept God out of our world.

But just in case the thirst for God arises by chance -- to ward off that danger -- we have created false gods, stone idols, in our houses, and we worship them, so that the thirst is not directed toward the real God. We have substitute gods all over. This represents man's worst cunning and his greatest conspiracy against God ever. These man-made gods symbolize the most formidable conspiracy against religion and God that was ever hatched. And it is on account of this that man's thirst for God is not allowed to be turned into a quest for God -- instead it gets lost around temples and mosques which have nothing worthwhile. And when man finds nothing in temples and mosques, he is disappointed and it seems to him that his own home is better than them. He then says, "What is there in temples and mosques?" So he returns home after visiting them. He does not know that temples and mosques are inventions of great cunning and deception.

I have heard that of an evening the devil returned home dejected and depressed and said to his wife, "I have been rendered absolutely jobless; I have now nothing in hand to do." His wife was taken aback, as all

wives are when their husbands go out of jobs, and she asked, "You are jobless? How could it be? How could you, of all people, lose your job? It is just impossible, because your job is eternal. The work of corrupting people will go on forever. It is such that it can never come to an end. How come you lost it? What is it that made you jobless?" The devil said, "I have been rendered jobless in a very weird way. My job has been taken over by the temples and mosques, by the priests and pundits. I am not needed at all. What else did I do except to deflect people from the path that goes to God? Now no one walks on that path; temples and mosques are there to deflect them from it. So I don't get the opportunity to lead them astray as I used to do for so long."

The thirst for God is there as ever. But we begin to educate people about God from their early childhood and that is what harms. Before actually knowing God, an illusion is created that we know him. So everyone thinks he knows God. Before the thirst is awakened we are made to drink water, and this creates boredom and fear. It is because of our wrong teachings that we develop a distaste for God; we lose all interest in him. We stuff our heads so badly with the Gita, the Koran and the Bible, we cram our minds so heavily with the sayings of the saints and mahatmas, that it becomes nauseating and we want to get rid of it sooner than later. So the question of reaching to God does not arise.

Our whole social set up, our entire system is anti God. And that is why the thirst for God is so difficult to arise. And even when it arises, the person concerned appears to us to be crazy; he is immediately thought to be a mental case. It is so because he is now so different from the rest of us. He begins to live in a different way; even his way of breathing changes, his whole lifestyle changes. It is a sea change. He ceases to be one of us; he becomes a stranger to us.

The world we have built is anti God. And it is a solid conspiracy against God. And we have succeeded so far, and continue to succeed to this day. We have thrown out God, we have ousted him completely. And the irony is that we have ousted him from his own world. And we have raised a barricade which has no opening from which God can re-enter our world. So how can the thirst arise?

Though the thirst does not arise, though it is not even known, yet a kind of inner restlessness, an undercurrent of agony pursues us throughout our lives. One achieves fame, and yet he feels an emptiness inside. One amasses wealth, and yet he is missing something, something still remains unattained. One finds love, and yet it seems that something remains to be found, he remains unfulfilled. What is that something which seems to be missing every time one attains success in life?

That is an inner thirst which we have sup pressed, which we have not allowed to rise, to grow and to be sated. That thirst raises its head every now and then; it turns into a question mark on every path we tread. And it says to us, "You achieved so much fame, and yet you achieved nothing; you achieved everything and yet you are empty." That thirst aches and hurts us, that thirst disturbs and torments us from every vantage point in our lives. But we deny it and busy ourselves in our work with greater vigor so that its still small voice is not heard.

That is why one who is engaged in making money goes headlong into it, and one running after fame begins to run at a gallop. They plug their ears so that they don't have to hear that they have found nothing in the pursuit of their ambitions. We do everything in our power to prevent the thirst from arising. Otherwise a day will come when children in this world will be born with the thirst for God as they are born with Hunger, thirst and sex. Such a world can be created, and it is worth creating. But who is going to do it?

It is only a number of people seeking God who can create such a world. But to do so it is necessary that all the conspiracy against God, as is evident up to now, is foiled and defeated.

There is thirst indeed, but man can devise artificial means to suppress it. For thousands of years in China, women were made to wear shoes of steel so that their feet could be as small as possible. Small feet were considered to be a symbol of beauty. The smaller the feet, the higher the rating of the girl's family's status. So their feet remained so small that women could hardly walk. While their bodies grew their feet remained stunted and small. They could not walk. And the women who could not walk were called ladies belonging to royal families. The poor man's wife could not afford it, because she needed to have large feet so that she could walk and work. Only aristocratic women could do without walking; they walked with the help of others. Although they were cripples -- it was nothing short of the state of a cripple -- they were thought to be smart and beautiful. In today's China no woman will accept it. She will say they were an insane people who accepted it. But the custom lasted for thousands of years.

When a thing becomes fashionable and popular, it is difficult to see through its stupidity. When thousands of people follow it, when a whole crowd is behind it, *you* don't judge it, evaluate it. When a whole society was making its women wear steel shoes, all the women took to it. And if someone did not

conform to the practice she was condemned as a mad woman, she was looked down upon as a poor and degraded woman. She would not get a good and handsome husband; she would not be married into a well-to-do family. A woman with large feet was considered vulgar, uneducated and uncultured. It was thought that only peasant women had large feet; the feet of the elite had to be small. This concept had crippled the women of China for thousands of years, and they had no idea that it was sheer madness to wear steel shoes; but the practice endured long. And only when it was abolished could they see through its madness.

In the same way, so far as God is concerned, the mind of the whole of humanity has been perverted, crippled. Man's thirst for God, his thirst to reach him has been destroyed in every way; it is not allowed to arise at all. And even if it arises, substitute gods are invented and we are told that if we want God we should go to the temple, we should read the Gita, the Koran and the Bible, and we will find him. In reality, nothing is found in scriptures except words, and nothing is found in temples except icons of rock. And then man thinks that perhaps his thirst itself was false.

And then this thirst is such that it comes and goes. By the time you reach the temple it is gone. By the time you read the Gita, it has disappeared. Slowly slowly it is inhibited and enervated. And ultimately it dies when it is not allowed to be satisfied and sated. Eventually it withers away. It is like physical hunger. If you go on a fast for three days you will experience acute hunger on the first day of the fast. The hunger will be more acute on the second day, and the most acute on the third. But on the fourth day, if you continue to fast, the hunger will begin to decline and it will be less acute on the fifth day. On the sixth it will be much less. And after fifteen days the hunger will cease to be. And if you fast for a whole month, you will no more know what hunger is. You will grow weaker and weaker, you will be increasingly emaciated, and day by day you will lose weight as you will consume your own flesh to survive, but hunger will disappear completely. Because if hunger is not allowed , to be satiated for a whole month, it will be dead for sure.

I have heard... There is a short story by Kafka. He writes that there is a circus with different types of performers and any variety of games and acrobatics and entertainments. The owner of the circus has engaged among the troupe of performers a person who is adept in fasting. This man presents his shows on fasting, and he has a hut to himself. People visit the circus to watch many things -- like feats of trained animals, strange and wild animals -- and they also come to watch this fasting man, who is an object of great attraction. He can live without food for months. Once he went without food for a full three months at a stretch. So people come to watch him too. But there is a limit to it.

It happens that in a certain town the circus tarries on for six or seven months. Spectators come to watch the man on his fast for a fortnight or a month, but then their interest wears away. That is why it is said that showmen and saints should regularly change their places. If they stay in one place for long, they will be in difficulty. How long will people stand them? So it is fitting that they go from one town to another after every two or three days. When they visit a new town, people flock to them again. In another town they are again very entertaining.

The circus of Kafka's story stays too long in that town, and as a result visitors stop coming to the fasting performer. They forget his hut completely. And the man is so emaciated through long fasting that he cannot go to the manager and inform him about his situation. He is so weak that he cannot even rise from his bed, so he keeps on lying and lying there. And as the circus is very big, he is actually forgotten.

After a lapse of four or five months someone suddenly remembers him one fine morning and makes inquiries about him. Now the manager becomes anxious, lest the fasting man might be dead. He rushes to his hut, but is pained to find no one there except the bundle of hay on which he lay. There is no trace of the man himself. When the manager calls out his name, there is no answer from him. He is so worn out that he cannot speak. Then the manager removes the grass bed and he is aghast to see the fasting man reduced to a bare skeleton. But his eyes are safe and alive.

The manager says to him, "My friend, I sincerely apologize for forgetting you, but are not you equally crazy? If people had ceased to visit you, you should have resumed eating." The man replies, "But now my habit of eating is dead; it is finished. I don't feel hungry at all. And I am no longer a performer; I am trapped in the performance itself; I am a helpless prisoner in its hands. I am no longer play-acting, but really don't have any hunger. In fact, now I don't know what hunger is, because what they call hunger no longer happens to me."

What has happened to this man? If you go on a long and protracted fast methodically, hunger will surely die and disappear. So we don't allow our hunger for God to awaken, because God is the most disturbing factor in our life. Nothing in the world can be more disturbing than him. That is why we have taken all

precautions against him, and made all arrangements to keep him away. We have blocked his way from all sides and in a very planned manner, so that he does not enter our world even surreptitiously.

Nevertheless, every person is born with thirst for God. And if it is given opportunity and facilities to awaken, all other thirsts -- like the thirst for riches and the thirst for fame -- will just disappear. Then no thirst other than the one for God will exist. All of them cannot go hand-in-hand. So in order to save these other thirsts -- thirst for riches, thirst for power and prestige, thirst for sex -- we have to withhold and suppress our thirst for God. Because if the divine thirst arises and holds the stage, it will first eliminate and then assimilate in itself all other thirsts, and will singly hold the stage. God is very jealous. When he appears, he holds the stage alone, all by himself. Then he will not allow others to fool around him. When he chooses to make you his abode, his temple, all petty gods and goddesses will have to leave; they cannot live there any longer. As you see any number of them enthroned in the temples -- monkey god Hanuman is there and so are many other gods and goddesses; all of them will vanish. God will not allow them to live there any more. When God will come, he will turn out one and all. He alone will sit on the throne. He is very, very jealous.

A FRIEND HAS ASKED: IS NOT WHAT AN INDIVIDUAL DOES REALLY DONE BY GOD HIMSELF?

This is a right question. So long as an individual does a thing it is not done by God. So long as an individual feels that he is doing, it is not God's doing. The day the individual knows that he is no more, he is not the doer, it is just happening, his action becomes God's action; it belongs to God. But it does not become God's action as long as an individual thinks that it is he who is doing. The day doing turns into a happening, the day the individual really experiences it as a happening, God takes over; then he does everything through the individual. If you ask the winds, "Are you blowing?" they will say, "No, we are being blown." If you ask the trees, "Are you growing?" they will say, "No, we are being grown." If you ask the waves of a sea, "Are you rushing to the shore?" they will answer, "No, we are being rushed to the shore." These are acts of God.

But man says, "I am doing." It is here that he departs from God. It is here that his ego takes over and he is enclosed in his ego. And it is here that man stands apart from God as a separate entity. God takes over the very day man comes to realize that the way the winds blow, the sea waves rush, the trees grow, the flowers bloom, the stars move, he too is being moved; there is someone within him who moves and speaks, he is not separate. That day, and only that day, God is the doer.

It is an illusion that we are doers. And it is this illusion that makes us unhappy and miserable. It is this illusion that works as a wall between us and God. And the day we cease to be doers, ali illusions cease. Then God alone remains.

In fact, even now God alone is. It is not that because you are a doer you become it. I don't say this; I don't mean to say so. When you think that you are a doer you are in illusion. Even now God alone is the doer, but you are not aware of it. It is like this: tonight you go to bed in Nargol and you dream in sleep that you have reached Calcutta. You have not reached Calcutta; howsoever you dream about Calcutta you are still in Nargol. But in dream you have arrived in Calcutta, and you are making inquiries about how to return to Nargol, whether by railway train, or by air ways or by walking. You are inquiring about the route through which you would return and about the guide you will take with you. And you are looking into the travel map. And suddenly your sleep is disturbed and you wake up to find to your surprise that you have not gone anywhere, that you are still in Nargol. And then you don't ask about the routes and you don't look into the travel maps. Then you don't ask for the guide. And if someone were to ask you about your intention to leave Calcutta you will just laugh and say that you had not gone to Calcutta, you had only thought of it.

When a man thinks that he is a doer, he is not a doer in reality; it is only a thought, an idea, a dream. He is just dreaming that he is a doer. In fact everything is happening. And if this dream disappears, then what you call knowledge or enlightenment happens.

Even when you say that God is making you do a thing then also you are in illusion, the old illusion continues. Because then, too, you remain an entity, a separate entity, and there is a distance between God and you. Now you believe that there is God, but besides him you are also there. Now you believe that God is the director and you are the doer.

No, when you will really wake up from your sleep in Nargol you will not say that you have now returned from Calcutta; you will simply say you had not been there at all. The day you will wake up from

the slumber of the ego, in which you dream that you are a doer, you will not say that you do as God directs you to do. That day you will simply say, "God alone is, I am not." You will say, "In fact I never existed; it was a dream that has come to an end."

And we can go on dreaming for countless numbers of lives, infinite numbers of lives. There is no end to dreaming. And the most amusing thing about dreaming is that when you dream it seems to be absolutely true. You have dreamed any number of times. You dream every night, and the next morning you come to realize that it was a dream and that it was false. But when you dream again tonight you will not know that it is a dream, and that it is untrue. You will again know that it is wholly true. And tomorrow morning you will again say on waking that it was not true at all. How poor is our memory! What you see as false in the morning becomes true once again in the night when you resume dreaming. And the awareness you have in the morning is lost again and again.

Undoubtedly it is not a deep awareness, it is all superficial. It is not even skin deep. Deep down the old illusion continues to recur. We know and understand things only superficially. Someone reads a book which says that whatever we do is all God's doing, and for a moment he superficially understands that he is not the doer, it is all God's doing. But the old "I" continues, who now says, "I am not the doer." This understanding will vanish in a moment. Give him a hard knock and he will be wild with rage shouting, "Don't you know who I am?" He will forget that only a little while ago he had said, "I am not the doer, I am not; God alone is." A hard knock and he will forget everything. All his understanding will disappear in a split second, and more than once he will yell at you, "How dare you hit me? Don't you know who I am?" God and his talk of God will take leave of him, and his "I" will be back in its seat.

I have heard that a monk spent thirty long years in the Himalayas. He spent his time in great peace and solitude, and he forgot all about his ego. For the ego to exist the other is necessary. How can the ego live if the other is not there? The other is a must for the ego; it cannot live all by itself. When you look in the eyes of the other with arrogance, your ego comes alive. If the other is not there, what will you do with your sense of self importance, with your arrogance? How will you make it felt? To whom will you say, "I am." To say it, a "you" is needed -- the other. To prop up an "I", which is false, another false entity is needed; it is the "you". Without the other the ego cannot exist. A network of lies is needed for a single lie to live and thrive. But truth stands alone; it needs no props what soever. A lie cannot stand alone, it needs many props, all made of lies and lies alone. To prop up the lie of "I" you need so many other lies like "you", "he" and "they". It is only then that a lie can be sustained.

The monk was alone in the mountains without any other. There was no "you", no "he", no "they" and no "we". There was none to be called as such. And so he forgot his "I". Thirty years is a long time. He became very still and quiet. So now people from the plains began to visit him. And then they made a request to him, "We are organizing a fair in the valley down there and we request you to grace it with your presence. It will give the people of the plains an opportunity to see your holiness, to have your *darshan*. They cannot afford to come up to these distant mountains. We will be so grateful." The monk thought that since his ego had disappeared, there was no harm in going to the people. So he came down to the valley.

This way the mind cheats us any number of times; it says now the ego is gone so there is no harm in going back to the people.

The monk came down to the valley. The fair was very large and crowded. Hundreds of thousands of people, all unknown to the monk, had thronged to the fair. They did not know of the monk, who had gone away from them a long time ago. He was forgotten altogether. So when he walked through the crowd, someone stepped on his toes with his shoes. No sooner the shoes trod on his toes than he grabbed the man by his neck and said, "Don't you know who I am?" The thirty years he had spent in the mountains were lost within a second, as if it was a dream that disappeared. In a split second the mountains, the peace, the emptiness, the cessation of ego and appearance of God who does everything, all was lost in smoke. In a moment the whole thing was wiped out as if it did not ever exist. Now he was clutching at the man's neck and shouting, "Don't you know who I am?"

Then all of a sudden he woke up to the reality of the situation and was appalled to see what he was doing. He said to himself, "I had all but forgotten that I existed, I had lost my ego. How come it is back in its place?" And he apologized to the people and said, "Now let me go." When the people inquired where he was going and why, the monk said, "I am not going back to the mountains, instead I am going to the plains where I will live among people." And he added, "What I had failed to know living in the solitude of the mountains for thirty long years, I knew here in a moment coming in contact with one person. Now I am going to live among the people and try to find out whether I am or I am not. Thirty years have been wasted,

they now look like a dream, because I had thought that my I, my ego had ceased; but nothing had ceased really, everything was intact in its place."
This is how illusions are created, but illusions won't do.
Now we will prepare for meditation.

In Search of the Miraculous Vol 1

Chapter #5
Chapter title: Osho Leads Dynamic

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Let us now sit for meditation. There is going to be some change in the schedule for meditation from tomorrow.

From tomorrow, mornings will be devoted to meditation alone and evenings to discourses exclusively. But this day we will follow the day's schedule.

Take your seats apart, keeping a distance from one another. But do not go far, because this morning I noticed that friends who had moved far were deprived of the benefits of the psychic atmosphere that is being created here. So don't go far, and yet keep some distance from one another without leaving lots of empty space unused. Don't go out of the energy field that is being built here, otherwise you will not be able to benefit from it. So those who have moved far away should come closer, but not too close. Friends who want to lie down should find their places and lie down. And those who want to meditate sitting can do so, but don't leave big gaps amongst you. And don't talk, let there be no chit chatting at all. What can be done without talking should be done without it.

(A few pieces of rock from an unknown quarter fall on the meeting ground, but Osho continues to speak in his calm and serene voice.)... What is the matter? Is it rocks coming? It does not matter. Keep the rocks with you with care. Someone must have pelted them out of love... Those who are talking in the rear should stop at once. If they wish to stay here they should quietly sit down or else they may leave the place. No one should be here as a spectator, and even if one wants to remain here as a spectator he should observe complete silence. No one will disturb another in any way.

It seems someone has pelted rocks and he has done it more than a couple of times. If he thinks it is necessary for him to do so, he should direct them to me and to no one else.

FIRST STAGE

It is okay. Please sit down. And sit down wherever you are. And now close your eyes. For one full hour you have to bring your total energy to work. Close your eyes and begin breathing deeply. See how powerfully the ocean is breathing -- and how vigorously the pine trees are breathing. Breathe with abandon. Invest your whole energy into it. Draw a deep breath in and then expel it as vigorously and fully. Do only one thing for these ten minutes and that is breathing and breathing deeply and vigorously. Inhale and exhale deeply, rapidly and vigorously. And remain mindful within, be a witness inside yourselves. Go on breathing

and at the same time continue watch ing it. Watch how a breath comes in and another goes out. For ten minutes enter deep into the process of your breathing operation. Be one with it... Begin.

Take deep breaths in and then throw them out vigorously and fully. Breathe deeply, breathe deeply, breathe deeply. Bring all your energy into it. Be thankful that this evening is available to you, that this opportunity is available to you. It may or may not be available again... Exert yourselves totally. Nothing short of total exertion will do. If the great thing has to happen, it can only happen through the application of total energy. So don't withhold yourselves. Don't spare yourselves. If you withhold even by an inch the thing will not happen... Breathe deeply. Become like a breathing machine. The body is breathing like a machine. Now you are like a breathing machine... And don't hesitate. Don't waver. And don't think of others. Take care of yourselves. Each one will take care of himself.

For these ten minutes breathe in and breathe out as deeply as possible. For these ten minutes do nothing but breathe. Become a ceaseless process of inhalation and exhalation and nothing more. Draw a breath in and then expel it. And keep watching from inside, just witnessing. Be a witness to the incoming breath and the outgoing breath. A breath is in and another is out. One breath comes in and another goes out. Exert, exert yourselves totally.

I will be silent for ten minutes soon. But you continue to exert yourselves totally. Not that you take a few deep breaths when I tell you to do so and then slacken your efforts. Continuously for these ten minutes you have to bring your entire energy to it, to deep breathing. Inhale deeply and exhale deeply -- so deeply and vigorously that your whole body shakes, every fiber of it shakes. Your body will be charged with electricity. Some energy within you will begin to rise and penetrate and permeate every fiber, every pore of your body... Use your full strength.

Take a deep breath in and expel it vigorously and fully. Breathe deeply, very deeply. Breathe deeply. Breathe deeply. Breathe deeply. Breathe deeply. Draw a deep breath in and drive a deep breath out fully and vigorously. For these ten minutes let your body function as a breathing instrument and nothing else. Be one with the roar of the ocean. Be one with the waves of wind. They are all breathing... You have to breathe with them and do nothing else. Only breathe and breathe deeply and vigorously. Breathe in and breathe out, and remain a witness inside. Give your entire energy to breathing. And breathe mind fully, watch within how a deep breath comes in and another breath goes out. A deep breath is in and another is out. Don't withhold yourself even a little bit; don't spare any effort. Exert yourself to the fullest. Deep breathing, deeper breathing, still deeper breath ing. Nothing but deep breathing should exist at the moment. Deep breathing, deeper breathing, still deeper breathing. Breathe deeply. Breathe deeply. Breathe deeply. Breathe deeply.

See that you don't have to regret that you did not do your very best, that you did less than was needed for the great happening. See that you don't miss it. So bring all your energy to breathing, deep and vigorous breathing.

Before going over to the second stage you have to tire yourself out completely... so exert yourself totally. Deep breathing, deep breathing, deep breath ing, deep breathing, deep breathing, deep breathing. Only breathing remains; you have become breathing itself. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing, deep breathing, deep breathing. And watch inside how you breathe in and breathe out... See that you are a witness -- only witnessing. You will see your breath really coming in and going out. Watch within, watch and watch. And intensify breathing; intensify it more and still more.

In order to go over to the second stage, intensify breathing. Breathe vigorously. When you will be at the full height of intensity then alone I will take you to the second stage. Exert yourself fully. Exert yourself fully. Exert yourself totally and in every possible way. Breathe deeply, breathe deeply, breathe deeply, breathe deeply. Only breathing remains and nothing else. Bring all your might to breathing. Deeper and still deeper breathing. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe still more deeply. Don't withhold yourself. Deep breathing, deeper breathing, still deeper breathing.

Let the body shake if it wants to shake. Let the body tremble if it likes to tremble. Let the body whirl if it wants to whirl. And keep breathing deeply and more deeply and still more deeply. Breathe as deeply as possible... don't shirk... Don't waver. Breathe deeply, breathe deeply... deep breathing, deep breathing. We will soon go over to the second stage. In the last one minute breathe deeply, more deeply and still more deeply. Breathe deeply, breathe deeply... It is now the last minute, so exert yourself totally. Breathe deeply, breathe deeply... Take breathing to its climax. Right change from one stage to another happens only at the climax... Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. Put all your energy into breathing... Only breathing remains,

only breathing remains.

SECOND STAGE

Now we have to enter the second stage. Continue deep breathing, and let go of the body. Leave the body to do what it wishes to do. Let go of it. Let it take whatever *asanas* or postures it wants to take; let it form whatever *mudras* or gestures it likes. Leave it free to move and shake and whirl as it likes. If it wants to weep let it. Let go of the body completely. Continue deep breathing and let go of the body. Let the body fall down if it wants to fall down. And let it rise again if it wants to rise. And if it wants to dance allow it wholly. Let go of the body absolutely. Let it do whatever it wants to do. Leave it free. Don't impede it even in the least. Cooperate with the body. If it spins, let it. If it whirls, let it. If it falls down, let it. If it weeps, let it. And if it laughs, let it. Let go. Whatever happens to it, allow it to happen. Continue to breathe deeply and let go of the body.

For these ten minutes let go of the body totally. Breathe deeply, and let go of the body. Let it cry if it wants to cry. Let it scream if it wants to scream. And let it yell if it wants to yell. Allow it in every way. Don't curb it, don't restrain it, don't resist it. Cooperate with whatever the body does. Whatever happens to it allow it to happen fully. Let it happen, what happens to the body. It will turn into different mudras, gestures. It will whirl and whirl. Many things will happen, when the energy within will awaken. It may burst into loud shouts, screams and crying. Don't worry at all. Let go... Let go of the body. You have to tire out the body completely. Before it goes to relax, strain and exert it totally. Let go of the body... Cooperate with the body. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply and breathe deeply.

(At this stage the tape recorder receives a knock and goes out of order, but Osho continues to lead the meditation as usual, and it goes on and on. Meditators continue to breathe deeply and wholly let go of their bodies. As it reaches a crescendo Osho asks them to enter into the third stage.)

THIRD STAGE

(Osho asks the meditators to continue to breathe deeply, and let go of their bodies as in the second stage and add to it the question: "Who am I?" For these ten minutes he goes on asking them to bring all their energy into the question: "Who am I? Who am I? Who am I? Who am I?"

And when it reaches its climax, Osho asks them to stop everything, stop breathing and body movements and to go into total relaxation.)

FOURTH STAGE

(Osho, in this last ten minute stage, asks the meditators to give up everything including deep breathing, body catharsis and asking the question, "Who am I?" and lie down and relax and only relax. He tells them to relax in a way as if they are dead, as if they are no more. He tells them to listen to the roar of the ocean, murmur of the winds passing through the pines and the chirping of the birds. Osho also asks them to be in a state of waiting -- waiting for the un known.

For these ten minutes the whole meditation area becomes so quiet and silent that nothing is heard except the lapping of the sea waves, the murmur of the winds through the pine trees and the song of the birds.

During this last stage hundreds of meditators enter into deep meditation and they become one with nature all around them.

At the end of the meditation Osho asks them to slowly open their eyes and rise from their seats. He asks those whose eyes don't open easily, to take a few deep breaths and cover their eyes with their palms very gently.)

In Search of the Miraculous Vol 1

Chapter #6
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FRIEND ASKS: DOES ONE ATTAIN TO MEDITATION THROUGH GOD'S GRACE?

It will be useful to understand this thing, because it has led to lots of misunderstandings and mistakes. A good number of people have thought that if meditation is attained through God's grace then there is no need to do anything, and they did not do a thing. You are grievously mistaken if you mean by God's grace that you don't have to do anything.

Another misunderstanding that flows from it is that God's grace is not equally available to everybody, that some persons receive more of it and others less. But in fact, no one is God's chosen one; no one is his favorite. And if even God has his favorites then there is no hope for justice in the world. If you mean by God's grace that God is kind to some and unkind to others then you are wholly mistaken.

But the statement that one attains to meditation through God's grace is quite correct in another sense. Really it is not the statement of those who have yet to attain to meditation. It is the statement of the enlightened ones -- those who have attained to it. It is so because when it happens, when one comes to it, the efforts he had made seem to be utterly irrelevant. In the context of the attainment, which is so immense, the efforts look so petty that one simply can't say that he came to it through them. When one comes to it he feels so overwhelmed with its immensity that he says, "How could it have happened through my efforts? What had I done to find it? What price had I paid? What had I staked on it? Did I have a thing that I could have offered? Nothing." When God's infinitely infinite bliss showers on anyone he just exclaims, "It is through thy compassion, O Lord, it is through thy grace, that I come to thee! Otherwise it was beyond me, impossibly beyond me."

But remember that this is the statement of the blessed ones, the enlightened ones. If the unenlightened, the initiates cling to it they will be misled for ever. Efforts are essential; one must make efforts.

The happening of meditation or enlightenment or whatsoever you call it is like opening the doors of a house in darkness to let in the sun. Although the sun has risen in the east, if we keep the doors of our house shut we will be always in the dark. And if we open the doors and wait, the sun will come in on his own. No other effort is needed to bring the sun in; we can not put him or his light in a container and take it to our house. He comes on his own accord. The irony is that while our efforts cannot bring him, they can certainly keep him out, prevent him from coming. If we shut the doors or close our eyes, even the sun will be powerless to do anything. We can keep the sun out of our houses, we are capable of stopping the sun; but we are not capable of ushering him in. Only let the door open, and he will come in. And when the sun is in, we can not say that we brought him in, we cannot take that credit. We can only say that it was his kindness that he came into our house. And we can only say that we were merciful to ourselves that we did not shut our doors.

Man can only be an opening, a door for God to come in. Our efforts only open the door; his coming depends on him, on his compassion. And his compassion is infinite, it is forever present at every doorstep. But what can he do if he finds many doors closed to him? God knocks at every door and goes back when he

finds the doors shut. And we have closed our doors so firmly. So whenever he comes and knocks, we rationalize it, we explain it away in so many ways, and we remain content with it.

I would like to tell you a story that I love to tell. There is a great temple with a hundred priests to look after it. One night the chief priest went to bed and dreamed that God has sent word that he will visit their temple the next day. He did not believe it, because it is difficult to come across people who are more disbelieving than the priests. He did not believe his dream for another reason, too. People who trade in religion never come to believe in religion. They only exploit religion, which never becomes their faith, their truth. No one in the world is more faithless than one who turns faith into a means of exploitation. So the chief priest could not believe that God would really this temple.

The priest had never believed in such things, although he had been a priest for long years. He had worshipped God for long and he knew that God had never visited his temple even once. Each day he had offered food to God, and he knew that he had in reality offered it to himself. He had also prayed to God every day, but he knew well that his prayers were lost in the empty sky, because there was no one to hear them. So he thought that the message was not true, it was just a dream, and a dream rarely turns into a reality.

But then he was afraid, too, lest the dream should come true. At times what we call a dream turns into a reality and a reality as we know it proves to be a dream. Sometimes what we think to be a dream really becomes a reality. So the chief priest ultimately decided to inform his close colleagues about his last night's dream. He said to the other priests, "Although it seems to be a joke, yet I should tell you about it. Last night I dreamed that God said that he would visit us today." The other priests laughed and they said, "Are you mad that you believe in dreams? However, don't tell others about it; otherwise they will take you to be crazy." But the head priest said, "In case he should come, we should be prepared for it. There is no harm if he does not turn up, but if at all he comes, we will not be found wanting."

So the whole temple and its premises were scrubbed, washed and cleaned thoroughly. It was decorated with flowers and flags and festoons. Lamps were lit and incense burned. Perfumes were sprayed and every kind of preparation made. The priests tired themselves out in the course of the day, but God did not turn up. Every now and then they looked up the road, they were disappointed, and they said, "Dream is a dream after all; God is not going to come. We were fools to believe so. It was good that we did not inform the people of the town; otherwise they would have simply laughed at us."

By evening the priests gave up all hope, and they said, "Let us now eat the sumptuous food cooked for God. It has ever been so: what we offer to God is consumed by us in the end. No one is going to turn up. We were crazy enough to believe in a dream. The irony is that we knowingly made fools of ourselves. If others go mad, they can be excused, because they don't know. But we know God never comes. Where is God? There is this idol in the temple; it is all there is to it. And it is our business, our profession to worship him." And then they ate well and went to bed early as they were tired.

When it was midnight a chariot pulled up at the gate of the temple, and its sound was heard. One of the sleeping priests heard it and thought that it was God's chariot. He shouted to others, "Listen friends and wake up. It seems he, whom we expected all day, has arrived at long last. The noise of the chariot is heard." The other priests snubbed him saying, "Shut up, you crazy one. We have had enough of madness all through the day, now that it is night let us sleep well. It is not the sound of a chariot, but the rumblings of the clouds in the skies." So they explained the thing away and returned to their beds.

Then the chariot halted at the gate, and someone climbed the steps of the temple and knocked at its door. And again one of the priests woke up from sleep and shouted to his associates, "It seems the guest has arrived whom we awaited the whole day long. He is knocking at the door." The other priests berated him as they had done with the first. They said, "Are you not crazy? Won't you allow us to sleep? It is just the dash of winds against the door and not a knock of a caller." So they again rationalized and went back to their beds.

The next morning they woke up and walked to the gates of the temple. And they were astounded to see a few footprints on the steps of the temple. Surely enough someone had climbed them during the night. And then they noticed some marks of a chariot's wheels on the road, and there was now no doubt at all that a chariot had arrived at the gate in the night. And strangely enough the footprints on the steps were absolutely uncommon and unknown. Now the priests burst into tears and fell down and began to roll on the ground where the chariot had halted. And soon the whole village was at the temple's gates. Everybody in the crowd asked with bewilderment, "What is the matter?" The priests said, "Don't ask what the matter is. God knocked at the door of our temple last night, but we rationalized everything. We are now damned. He

knocked at the door and we thought that it was the flapping sound of the winds. His chariot came, and we thought that it was the rumble of thunder in the sky. The truth is that we did not understand anything. We only explained them away, because we wanted to enjoy our sleep."

God knocks at every door. His grace visits every home. But our doors are shut. And even when we hear a knock we immediately rationalize it and explain it away.

In the old days they said that "A guest is God". There is a slight mistake in this maxim. The truth is that God is the guest. God is waiting as a guest at our doorsteps, but the door is closed. His grace is equally available to all. Therefore don't ask whether one attains through his grace; one attains through his grace alone. And as far as our efforts are concerned, they are a help in opening the door, in removing the hurdles from the way.

When he comes, he comes on his own accord.

Another friend has asked:

YOU HAVE TALKED OF FOUR STAGES OF MEDITATION. WOULD YOU PLEASE EXPLAIN THEM FULLY?

Firstly, you should know that the first three of them are merely steps to meditation, not meditation itself. The fourth one is meditation. The fourth is the door, while the other three are doorsteps. Steps don't make for the door, they only lead to the door. The fourth stage is the door to meditation which is relaxation and rest, emptiness and void, surrender and cessation, dissolution and death, or whatsoever you call it. That is the door, and the first three steps take us to it.

And the fundamental principle behind the first three stages is one. If one is to relax, he will have to pass through a state of absolute tension; it is then that passage to relaxation becomes easy enough. If a man works throughout the daytime, he can sleep well in the night. The harder one works the deeper he sleeps. One can argue that since sleep is the opposite of work, how can he sleep who works hard? He should not be able to sleep, because labor and rest are so opposed to each other. Logically sleep should be available to one who rests the whole day in bed. But the truth is that he will not be able to sleep at night if he rests in the daytime.

That is why, as man's life is becoming increasingly comfortable, his sleep has been disappearing from the world in the same measure. The more comforts and leisure we have, the less sleep we will have. And the irony is that we go on adding to our comforts in the hope that they will help us sleep undisturbed. But the contrary is the case. With the growth of civilization and leisure sleep will disappear, because hard work is a prerequisite of sleep. As one works so he sleeps. Similarly as one's tension mounts and reaches its climax he easily slips into deep relaxation.

The first three steps seem to be completely contradictory to the fourth, which is meditation. One may ask, how can anyone relax after exerting so hard, after passing through peaks of tension and turmoil touching on madness? I say, only then he can relax. The truth is that relaxation follows tension as night follows day, as the valley follows the peak. The higher the peak the deeper the valley. The higher the hill you fall from, the deeper the canyon you enter. Don't forget that every mountain has its valley. In fact there cannot be a mountain without a valley. As the mountain grows up it creates deep valleys all around it. That is how when your tension grows, side by side you are gathering energy to relax and rest. The higher the summit of tension the deeper the valley of rest. That is the reason I ask you to bring all your energy into it, to exert your best, to stake your all and not to withhold yourself even a little bit. That is how you will reach the height of tension and then descend into the bottomless pit of relaxation and rest. And it is in that moment of absolute rest that meditation happens.

The basic thing is that you should reach the peak of tension and then drop tension altogether. Many people come to me to ask if it is not possible to relax without going into tension. No, it is simply not possible. And even if it were possible it would be relaxation only in name. If you want to dive deep into the water it will be necessary to jump from a high jumping board. The higher the jumping board the deeper the dive. Look at these pine trees, they are about forty feet tall. To attain that height their roots had to sink forty feet deep inside the earth. The higher the trees rise, the deeper the roots go. The deeper the roots go, the higher the trees rise. Now this pine tree can ask, "What harm will it do if the roots are only six inches deep?" It will do no harm except that the tree itself will be only six inches tall. And if the roots don't grow at

all there is no chance for the tree to be.

Nietzsche wrote a maxim of great insight. He said that if one wants to reach the heights of heaven he will have to touch the very depths of hell. It is really a statement of great insight. If a man wants to reach the heights of heaven he will have to go to the depths of hell. That is why mediocre people are never able to reach the height of religion, while sinners often do. Because one who goes deep into sin can rise to the height of righteousness.

The technique of meditation is one of transformation through extremes. Every transformation takes place when the extreme point is reached. If a phenomenon reaches its extreme point the change happens. Have you watched the pendulum of a wall clock moving? If it moves to the left, it goes on moving to the left till it reaches the extremity of the left and then it swings back to the right. You may not have noticed that when the pendulum of the clock is moving to the left it is at the same time gathering momentum to move to the right. And it will move to the right to the same extent as it moves to the left. So is the case with the pendulum of your mind. If it is led to the extreme point of tension it will swing back from there and enter into the deepest core of relaxation. You cannot relax if you are not led into the maximum of tension.

Some people come to me with very strange questions. It seems that they are out to gather flowers without going into the trouble of planting a tree. It seems they want the harvest without sowing the seeds and caring for the crop.

One friend wants to know whether there would be any difficulty if he did not shake his body and allow it to tremble. There will be no difficulty. What difficulty is there if you don't do anything at all? If he is so afraid of moving the body, what will he do when the inner energy begins to move? If he wants to restrain the body from shaking, what will he do when the kundalini begins to rise? No, he wants the inner to happen and yet he should look from the outside to be the civilized and cultured person that he thinks himself to be. He wants that he will stand like a statue of wax, and yet something should happen within him. He does not know that his statue of wax will melt and disappear into thin air once the inner energy rises. It will vanish, making room for something unknown.

Work hard so your tension reaches its peak and then only you can achieve peak relaxation. Then the rest will happen on its own. You have only to create tension; peace will come through God's grace. You can only raise the storm of tension to its climax; then the storm will quieten down on its own and peace will prevail. There is no peace like the one that comes after a storm. The peace that follows a storm is a live peace, because it is born out of storm. And to come to this live peace it is essential, as I insist, that all the stages of meditation should be gone through, not one of them can be bypassed. So no one will come to me and ask if this or that stage can be dropped or if one can do with out deep breathing, shaking or asking "Who am I?" No, the first three stages are meant to lead you from one extreme to the other in a very systematic and scientific manner.

It is for this reason that I insist that only when one stage reaches its climax can we change over to the next one. It is like changing gears while driving a car. If you are driving in the first gear, at first you bring it to full speed and then change over to the second gear. And as long as the speed in the second gear is low, you don't put the car in the third gear. All changes take place at the climactic point. So is the case with the transformation of the mind; it happens at the climactic point, too.

You should understand fully the meaning of these three stages. The first stage comprises breathing, deep and fast breathing. Breathing will continue through the whole length of the three stages; it is carried over to the second and third as well. And breathing has to be both deep and fast. You have to breathe as deeply as you can, and you have to breathe also as fast as possible. And this rule of deep and fast breathing should govern both inhalation and exhalation. But why? What will breathing do?

Breathing is the most mysterious element in man's life. It is through the medium of breath that the body is united with the soul. That is why we say that a man is alive as long as he breathes. With breath gone, life comes to an end.

Recently I happened to visit a home where a woman has been lying in a state of coma for nine months. And the physicians say that she will now never regain her consciousness, although she can live for another three years. The woman is being kept alive with the help of drugs and food which are just injected into her body in its state of coma. She is completely unconscious; for nine months she has not regained consciousness even once. I visited her family and told her mother that she was as good as dead. The old woman said, "No, as long as breathing lasts there is always hope. The doctors say there is no hope, but who knows? The doctors are not always correct. Who knows? She may regain consciousness, because she continues to breathe. There is breath; the bridge has not fallen yet. She can yet return to consciousness."

Breath is the bridge that connects the soul with the body. When you breathe deep and fast, not only the body is shaken, even the fibers of the soul within are shaken. For instance, there is a bottle lying on your shelf for long. It is filled with some liquid and it has not been shaken for a long time. So it does not seem that the bottle and its contents are two separate things. Having been undisturbed for long the bottle and its contents seem to be one piece. Now you shake the bottle with force. Along with the bottle, its con tents too will be shaken. It is only then that separation between them becomes clear. Similarly when you breathe at its highest pitch you create a storm which not only shakes the body but also every fiber of the soul within. And it is in the moment of that trembling that you clearly feel that the body and soul are separate.

Now you come and ask, "What if I don't breathe deeply? Will it harm?" It will do only this much harm -- that you will never know that you are separate from your body. That is why a basic condition has been attached to the breathing, that you have to be a wit ness to it. You breathe deeply and you watch at the same time that a breath comes in and another goes out. When you observe the movements of incoming and outgoing breaths then you know that not only the body is separate, even the breath is separate from you. Then you know that you are only an observer separate from both body and breath. One's separation from the body can be known through breathing alone, but separation from breath can be realized through witnessing breathing.

So two things, deep breathing and witnessing, make for the first stage, and they run through the second to the end -- that is, the third stage.

I ask you to let go of the body in the second stage. Deep breathing will continue, and in addition to it you have to let go of the body. It has many implications, and I am going to go into a few of them here.

Firstly, there are thousands of tensions stored in your body and you are not aware of them, although these are your collections. Civilization has made our lives so unnatural that even when you are angry with someone you keep smiling before him. Your body is not aware of your manners; it feels like strangling the person concerned. Your fists clench by themselves, but you wear a false smile and you don't allow the fists to clench, you suppress them. Then the bodily nerves which had readied themselves for the clenched fists find themselves in a great difficulty. They simply fail to understand what it is all about. And a state of restlessness is created in the body. The fists should have clenched.

People who study and understand anger in depth say -- and I say the same -- that whenever you are so angry you do just one thing. Don't wear a false smile, instead take your fists under the desk, if you have one before you, and clench and unclench them energetically for five minutes. And then you will laugh, and it will be a different laugh altogether.

The body does not know at all that man has become civilized. The body functions absolutely like a machine. But man has put great constraints on its workings; the body has been inhibited in every way. And it is because of these inhibitions that your body has become a storehouse of tensions; thousands of tensions are collected inside your body.

And too many tensions form complexes -- knots of tensions.

So when I ask you to let go of the body and you do so, then these complexes that have been there since your childhood, begin to loosen up and dissolve. Their loosening up and dissolution is very necessary; otherwise you will never attain to bodilessness, you will never transcend the body and go beyond it. With the dissolution of the complexes your body will be come as light as a flower.

Perhaps you have heard of a name given to Mahavira, the Jain *teerthankara*. One of his names is Nirgrantha, which is unique. It literally means complexless -- one without complexes. Nirgrantha is one whose all complexes have dissolved and disappeared, who is free from all inner knots, who is without any complexes, who has become absolutely simple and innocent.

When this web of complexes wants to be loose, to be free, you don't allow it, you resist. Your civilization, your culture, your conditionings, your inhibitions, your being a woman or a man of position, your being this and that -- all these things have such a strong hold on you that you don't let go of your body.

Only this morning a woman came to me and said that she was afraid while meditating that someone's hands might touch her body. Right now this poor woman must be sitting at a great distance from you all. But in spite of it if someone's body rolls by and reaches her, she will be in a mess again. She wanted to know if she could sit apart. I told her, "Who knows, the gods in the heavens may send one to wherever you will go. It is good that someone comes to you. He will come to you wherever you will go. So don't change your place. And what harm is there if someone touches your body?"

The way of women is such that even if God crosses their path they will shrink away from him lest he should touch their body. Their entire body is rid den with complexes. From childhood they are trained and

conditioned in a way that they look upon their body as if it is a disease which they have to bear. They don't live in the body; it is just a load they reluctantly carry with them. The body is like a cloak they carry, worrying all the time how to protect it, although there is nothing about it worth protecting. But such petty predilections inhibit us in a big way.

If a person is well educated, he may think... Only today, a gentleman told me that only emotional people, and not the intellectuals, go through such experiences. It is amazing that if a person passes a few grades he becomes an intellectual. If his mother dies, will he or will he not cry for her? Will he or will he not fall in love with someone, because he is an intellectual person? Now that he has done a few grades and secured a certificate from some university, he will think twice before kissing his beloved, because a few germs may be transferred from one to another. He will consult books and deliberate on the problem before he will decide whether or not he should allow his emotion to affect him. Our intellect has become a kind of disease; it does not have the fragrance that it should have. It could have been our glory, but it has turned out to be a disease.

So one thinks that because he is an intellectual person, such things cannot happen to him; they only happen to those who are emotionally inclined. Why? Is it wrong to be emotional? Whatsoever is significant in life comes through emotion, and not through intellect. Of course, problems of mathematics and ac count keeping and things like this are tackled by the intellect; but nothing of significance.

What is amazing is that even the discoveries of science, which is the greatest intellectual discipline, come through emotion and not through intellect. If someone asked Einstein how he discovered the theory of relativity he would say, "I don't know, it just happened." This is a very religious statement. If Mad am Curie was asked how she discovered radium she would say, "I cannot say how; it just came. It was beyond my power." Any great scientist will say the same thing. He will say, "It hasn't come through my search; it is something beyond me. It comes from the beyond. I am only an instrument, a medium." This is precisely the language of religion.

Emotion has great depths, while intellect is shallow, superficial. Intellect is nothing more than utilitarian. It is like a pilot who goes ahead of the car of the governor when he is going places. Don't take the pilot for the governor. Intellect is nothing more than the pilot who clears the road and controls traffic so the governor's car can pass undisturbed. So the master comes behind the servant. Emotion is the master and intellect the servant. All that is significant and beautiful in life flows from emotion, from feeling. But there are people who take the pilot for the governor and bow down to him. They say, "We are intellectuals, we take the pilot to be the governor." Let them say what they like; even the pilot is laughing up his sleeve.

Some people think it is the weaklings who shake and scream; the strong ones are those who find it difficult to go into it. They don't know, they don't know at all. It is otherwise; it only happens to the strong, while the weaklings stand aside. Because to be in a particular posture for one full hour is possible only for the very strong willed persons, not the weak ones. The weaklings breathe deeply for a minute or two, and then they give up. And it is they who say that it is for the weak, that it is a weakness. They cannot even breathe deeply for an hour; they cannot ask "Who am I?" for ten minutes. Please don't harbor such illusions.

These are just rationalizations, intellectual ways of escaping from meditation. This is how we protect our ego and run away. So we say it only happens to the weak, while we are very strong people. This is an amazing statement. The truth is that everything that is great and significant in this world is achieved by the strong; the weaklings are good for nothing. And meditation? Meditation calls for the ultimate strength. The so called intellectual will say that only the weak people go through these experiences. And he himself could not do it because the person sitting next to him was crying; because of him he failed. But the man who was crying was not even conscious of it, he was not even aware if someone was watching him and thinking of him. He was completely involved in his own efforts. And involvement with perseverance is a thing of great strength; the weaklings cannot have it.

Therefore don't try to protect your ego for nothing. And don't say you are strong and strong willed and that you are intellectuals and the rest of it. Know this much -- that you cannot do it -- and don't find excuses for not doing, and don't embellish your weakness with good words. If you glorify your weakness, it will become a thing of endearment to you, and then you will miss meditation forever. Simply know that this does not happen to you. If it does not happen, it simply means that you are weak and you lack something. Try to find out and understand your weakness and remedy it. Don't mistake your weakness for strength; don't give it a good name.

A friend came and said that it all seemed hysterical, as if a few persons had attacks of hysteria. He does not know at all what is hidden in the Pacific of life. By calling it hysteria he is only guarding his ego. So he

has come to a conclusion that those who shake and shriek are insane people. And he thinks he himself cannot go through such experiences because he is sane. But if he is right then Buddha was insane and so were Mahavira and Jesus and Socrates and Rumi and Mansoor. But it is far better to join the tribe of these blessed madmen than to remain with the so called sane people. And we are going to join them, because what these madmen have had, the sane ones can never have.

When energy rises with great intensity, it raises a veritable storm within you. It is not insanity. If it is so, we cannot be still and quiet again. And we do become still and quiet after completing these three stages, which means there is nothing hysterical about it. Ask a person in hysteria to relax, to be quiet; he cannot do so; it is simply not in his hands. But whatsoever is happening here is within our control; it happens because we help it to happen, because we cooperate with it. That is why the moment we with draw our cooperation it immediately comes to an end.

There is only one criterion to know sanity from insanity. He who is his own master is sane and he who is not his master is insane. Now this is a very interesting criterion. When I ask those here who are going through such experiences to relax and to be quiet, they immediately do so. But if I ask the so called sane people who are also here, to still and quieten their thoughts, they will say it is not possible to do so -- howsoever they try, they cannot quieten their thoughts. So it is they who are insane, who are mad. What you cannot manage is insanity and what you can manage is sanity, is health.

When you will be able to turn your mind on and off at will, when you will say "No more", and the mind will stop then and there, only then can you think that you are sane, that you are healthy. But the reality is just the contrary. You say "No more" and your mind says, "Say what you may, but I will do what I want to do, I will go where I want to go." You are moving heaven and earth to quieten your thoughts, but they simply don't listen, they go their own way. You are sitting in a temple singing hymns of praise to God and your mind is watching a movie in a cinema house at the same time. No, any amount of your *bhajans* and prayers cannot stop the mind from watching the movie. It does not give a dime for all your pleadings.

But man is very cunning. He hides his weaknesses behind beautiful words, and feels at ease by denigrating the goodness of others, by calling names. Beware of this. The best thing is not to think of that at all. Who is going through what is very difficult to know. Life is so mysterious that it is better not to think about others. It is enough if you can think and take care of yourself. Think out this much -- whether you are insane, weak or strong -- and only think about yourself. But we always do the contrary, we think about others. This is very wrong.

As I said, letting go of the body leads firstly to a catharsis of the repressed tensions and dissolution of the body blocks and complexes. And secondly, when the body moves by itself -- you don't operate it, rather it operates on its own momentum -- then its separation from you, from the soul becomes clear. Because when you see that the body is now whirling, that it is now at a standstill, that the hands are shaking -- not that you shake them, rather they shake on their own -- then you know for the first time that your being and your body are different and separate. Then you will also know that it was not you, but your body that became youthful; and again it is not you, but the body that is going to grow old. And if this awareness deepens you will also know that you are not going to die; only the body will die.

When the body spins like a machine, you will know in depth, that the body is really separate from you. This you will know only when you absolutely let go of the body.

And in the third stage we ask: "Who am I?" Even as one knows that he is not the body, even as one knows that he is not the breath, one still does not know who he is. It is a negative knowing that one is not the body, that one is not the breath; it is not positive. What is positive knowing? It is to know who he is, which he has not known yet. So in the third stage we ask: "Who am I?" But who do we ask? We direct this question to ourselves, and to no one else. We are going to fully flood ourselves with this question "Who am I?" The day you will be absolutely filled with this question the answer will come, and it will come from within you. Because it can't be that at your innermost level you don't know who you are. If you are, you also know who you are.

But it is necessary to take the question to that inmost depth. For example, there is water within the earth, and we are thirsty here sitting on the surface of the earth. If we want to quench our thirst it will be necessary to dig a well thirty feet deep where water is available. If we have a question "Who am I?", its answer is lying somewhere thirty feet deep in us. But there are many layers between us and that answer, and these layers have to be removed to reach the answer. So the question "Who am I?" works like a spade. The greater the speed and force with which we ask the question, the deeper we dig the well. But we fail to ask with that

speed and force.

Many a time very strange things happen. A friend has been going through an extraordinary experience during the morning meditation for the last two days. And it is worth understanding. He asks the question with all his might, and he works hard. There is nothing lacking in his efforts. And he is also not wanting in his will. But, as I said, the mind has layers upon layers. He asks from the upper layer "Who am I?", and he asks it with such force that he blurts out the question "Who am I?" several times. But in be tween the repetition of this question, another ques tion pops up: "What will it do? What will it do?" suggesting that this asking would not do a thing. Who is asking this second question? You ask "Who am I?" but then who is he who asks "What will it do?" It is another layer of your own mind which says, "This questioning is not going to work, you are uselessly asking it again and again; better keep quiet."

So while one layer of our mind asks "Who am I?" another layer comes out with a retort, "This won't work, better keep quiet."

If your mind remains fragmented, you will not be able to go very deep. That is why I ask you to bring all your energy to asking "Who am I?" so that slowly slowly your entire mind gets involved in it and you ask with total mind "Who am I?" And when only the question will remain, nothing else but the question, it will sink in you like an arrow and the answer will come forth. Then the answer will not be late in coming even by a second.

The answer is within us.

Knowledge is within, but we have never invoked it, we have never provoked it, awakened it. It is ever prepared to wake up. These three stages are meant for this purpose. But these stages are like steps to the temple of meditation; they are on the outside of it. They take you up to the gate and leave you there. Entry through the gate happens in the fourth stage. But one who does not climb these three steps cannot hope to enter the fourth -- the gate. So remember, it is essential that you invest all your energy in tomorrow's meditation, since it will be the last day of the camp. Bring all your energy into these three stages. If you do so, the fourth stage will happen on its own. You will not have to do the fourth, it will happen.

Three you will do, the fourth will happen.

A WOMAN ASKS: WITH THE ATTAINMENT OF THE FOURTH WILL THE FIRST THREE STAGES DROP OFF?

Then there is no question. If the fourth stage is attained, then there is no question. Then one will see for himself if anything need be done. If the need is felt he will continue doing it; otherwise it will drop. But even this thing cannot be said beforehand. It cannot be said beforehand, because if we raise this question before the fourth has actually been attained it means that we don't want to do these three stages and so we are trying to escape them. You seem to be rather anxious to get rid of these, and that is why I am not going to say that they will drop. Because if I say it you will not go for them at all, you will drop them right now. They will drop, but it is a matter that should come after the fourth stage has been attained. It should not be raised before.

Our mind deceives us in many ways. When you ask this question you are not aware why you ask it. You ask it with a motive to get rid of these three stages. But if you get rid of these, know well that the fourth stage will never happen. But why this fear of these three stages?

The fear is there. And these stages are meant to wipe out this fear.

The fear is that the body can do anything, and there are things you don't want it to do. But what can it do? You can dance, you can cry, you can shout, you can fall down. But what is the difficulty about it all? You breathe deeply in the first stage, and in the second you continue breathing and let go of the body. There should be no difficulty whatsoever in breathing deep and fast and letting go of the body. You don't have to make any effort to dance; if you dance, it will impede deep breathing. But if dancing happens on its own, it is okay. Whatsoever happens, just let it.

Our difficulty is that either we do a thing or we resist it; we don't allow anything to happen on its own. We are ready to *do* anything; we will either dance or prevent it. But we will not let go of anything, we will not allow it to happen spontaneously. Man's whole civilization is suppressive. We have suppressed many things within us, and we are afraid of opening the pandora's box. We are really frightened; we seem to be sitting on a volcano. We are ridden with many many fears; it is not just a question of dancing. The fears are

deep rooted.

We have repressed ourselves tremendously, and we also know what is likely to come out of the basements of our minds. The son had wanted to kill his father, and he is afraid that this thought might surface. The husband had thought of strangling his wife, although at the same moment he had said to her that he could not live without her even for a moment. This desire to kill his wife is repressed in his mind, and he fears it can erupt anytime.

Gurdjieff was a mystic and he was one of the most remarkable men of our times. Whenever a person went to him for spiritual guidance, the first thing that he would do was to make him drunk daily for fifteen days and study him in his drunken state. And unless he studied him in a state of drunkenness he would not initiate him into sadhana or spiritual discipline. He would make him drunk every day so that all his repressed neuroses were uncovered before him and he knew what type of a person he was and what he had repressed in his unconscious. Then only he would suggest the necessary sadhana -- what he called Work -- for him. If the person refused to drink with him for fifteen days, Gurdjieff would immediately ask him to go home. Perhaps no other Master in the world has used drink in this manner. But he was very intelligent and wise, and his understanding of men was very deep and valuable. Because we have repressed too much, there is no end to our repressions. And they are in calculable.

It is because of these repressions that we are afraid; we are afraid of their being exposed. We are afraid lest we should speak out something that we don't want to say, that we don't want others to know. Now if someone has committed theft, it is just possible that when he asks "Who am I?" he might blurt out that he is a thief, a crook, a black-marketeer. So he is afraid of asking the question "Who am I?" And even if he asks it he does it in a faint voice, be cause he knows that he is a thief. He is afraid and so he suppresses the question. He does not want persons sitting by his side to hear it if he blurts out that he is a thief. And he can blurt it out, there is not much difficulty about it. So there are good reasons for us to ask if these three stages can be dropped and if we can do without them.

But no, you will have to go through these stages. They may drop, but only after you have done them thoroughly. And whatsoever comes out from your inside should be allowed free passage; don't impede it. Any amount of filth is hidden there; it will surface and cathart.

The masks that we wear are not our real faces; that is why we are so fear stricken. Now a person has heavily made up his face with cream, greasepaint and powder; he will be very afraid to drop his makeup. If he does so his real face, which is ugly and hideous, will show itself. And he is afraid that others will see his real face. He has taken great pains, standing before a big mirror, to give himself a face-lift. So he is frightened that if he gives it up his face may become so horrible that no further makeup will help him. He will say he can give up anything but not his facade, his makeup. He will try to save it at any cost. All our faces are made up and false; they are not real. And don't think that people who don't use cosmetics don't make up their faces. There are all kinds of makeup, and some makeup is so subtle that it does not need cosmetics.

It is for this reason that you fear, that if you let go of yourself during meditation your mask may fall down exposing your real face, and that someone might see it.

But these fears are dangerous, and they will not allow you to go within. So they have to be dropped.

One last question. A friend asks:

WHAT IS SHAKTIPAT OR ENERGY TRANSMISSION? AND IS IT POSSIBLE THAT SOMEONE CAN TRANSMIT DIVINE ENERGY?

No one can do shaktipat, no one can transmit energy; but someone can be a vehicle for such transmission. It is true that no one can do it. And if some body claims that he can do it, he is indulging in sheer deception. No one can do it, and yet in some moment transmission of energy can happen through someone. If that someone is totally empty and surrendered, shaktipat can happen in his presence. He can work as a conductor, as a catalytic agent, but not knowingly. Through him God's infinite energy can enter into another person.

No one can be a catalytic agent knowingly, be cause the first condition to act as conductor is that you should not know it, that you have no ego. Ego disqualifies a person for being a medium for shaktipat. With

ego one becomes a non conductor of energy; divine energy cannot flow through him. So if there is a person whose ego is completely wiped out, who is absolutely empty inside and is a total void, who is doing nothing for you, really who does not do a thing -- then through his emptiness, through his void, which acts as a passage, God's energy can certainly reach you. And its speed can be very fast. Remember this when you come here for tomorrow's meditation.

With this I should also give you a couple of in formations for tomorrow.

Shaktipat means that God's energy has descended on you. It: can be possible in two ways. Either it arises from you and joins God's energy or it flows from God and joins you. It is the same thing viewed from two sides; or these are two ways of seeing the same thing. For example, there is a tumbler half filled with water. Someone can say that it is half filled and another can say that it is half empty. And if they are philosophers they can argue it endlessly and come to no conclusion, because both statements are correct. Energy descends from above and it can ascend from below, too. And when the two energies meet, when your latent energy meets with the energy of infinity -- the explosion happens.

This explosion is unpredictable; nor can it be said what this explosion does. And what happens after this explosion, this too cannot be said. Through out history, those who have been blessed with this explosion of energy have been shouting from rooftops: "Come one, come all, and pass through this explosion and see for yourself what it is. Something has happened here which is simply inexpressible, utterly in describable."

Shaktipat means the descent of energy from beyond. It can descend. In fact it descends every day. And this energy chooses for its vehicle a person who is empty in every way, who is utterly egoless. He alone turns into its catalytic agent, just a vehicle and nothing else. But even if a little trace of ego is there, even if he thinks that he can do it, he ceases to be the conduit. Then energy cannot flow from him.

Now bear in mind two informations for to morrow's meditation, both the morning and midday meditation. Tomorrow is the last day of the camp, and it is going to be full with possibilities. So you have to be filled with tremendous hope and trust when you do tomorrow's meditation.

Firstly, all those who are having some kind of experiences here will do meditation standing. If any thing has been happening to you, even if a little bit has been happening to your body, you will do well to stand up tomorrow and meditate. Because movements in a standing position can be the fastest and the most intense, too. In a standing position the flow of energy is at its highest.

Up to now I did not ask you to stand up because you were lacking in courage even for doing it sitting. Now if you do it standing, the impact of energy on you will be tremendous. As I said that you can burst into a dance, a mad dance, it can really happen when you do it while standing. Since tomorrow will be the last day, and some ten to twenty friends have achieved good depth in meditation, so they in particular will for sure stand up. I am not going to name them; they should do it on their own. And it has to be so right from the beginning of meditation. Of course, one can stand up anytime if he feels like doing so. And remember that you have to allow everything to happen unimpeded.

And a few words for the midday sessions of silent meditation.

When we sit here for silent meditation in the midday tomorrow there should be enough empty space near me. And when you will come to me one by one and sit by me, and when I place my hand on your head, then allow everything that happens to you at that moment. If you scream and your hands and feet tremble or you fall down or rise up, whatever it is, just leave it free, don't resist at all. It will be like what we do in the morning meditation: Let go. So leave enough space near me.

And those who can muster courage will do the morning meditation all standing. Before I will arrive, you should take your positions and stand quietly. And stand erect without taking any support of, say, the tree near you. No support, whatsoever; stand on your own.

You wanted to know about *shaktipat*. This standing posture will make for a good situation for transmission of energy. A very conducive atmosphere has already come into being here and it can be fully utilized. And since it is going to be the last day of the camp, you should bring your whole will and energy into play tomorrow.

Another friend asks:

JUST NOW YOU TALKED ABOUT THE THREE STAGES. CAN YOU EXPLAIN WHAT EFFECTS THEY HAVE ON THE STATES OF ONE'S BODY, HEART, BRAIN AND MIND?

Effects will be many.

(A VOICE) WILL THEY CAUSE HEART-FAILURE?

It would be fine if the heart fails. Nothing like it. That is what is wanting. Let the heart fail. Howsoever you try to save it, it is going to fail some day. So why save it? Let it go. At least you will have the satisfaction that it failed while it was on its way to God. That is enough.

The friend wants to know what effects the three stages will have on us. They will have many effects. The practice of meditation, the meditation that I teach, will have any number of physiological results. Many physical diseases can disappear, longevity can increase and many chemical changes can take place in the body. Numerous glands of the body that are at the moment as good as dead, can be activated.

We have no idea what the psychologists now say, even the physiologists say, about anger. When one is angry, they say, a particular kind of poison is released in the body. But up to now they have not been able to know what it is that happens in the case of love. As in anger, a special kind of poison is released, so in love a special kind of nectar is released in the body. But because love is a rare phenomenon in our world, a loving man has yet to visit a scientist's lab. That is why he has not been able to detect it. If meditation has its full impact, the body begins to secrete nectar or ambrosia which symbolizes immortality.

Meditation has really deep chemical effects on the body. Those who go deep into meditation begin to see extraordinary colors, smell uncommon perfumes and hear unheard of sounds. Extraordinary waves of light and sound begin to flow through them. These are all chemical effects of meditation. You will see such fantastic colors as you have never seen. In fact, the whole chemistry of the body undergoes a sea-change. The body begins to perceive, think and understand things in a different way altogether. All the electric circuits of the body change.

Just as a good deal happens at the level of the body, so also a great deal happens at the level of the mind, too. But these are matters of detail, and I will talk to the questioner about it separately.
The possibilities are really great.

ANOTHER QUESTION: WHAT IS THE EFFECT OF DEEP BREATHING ON THE BRAIN, THE HEART, ETC?

As soon as you begin deep breathing, the proportion of oxygen and carbon dioxide in the body will change. There is a particular amount of carbon and oxygen in our body; deep breathing will change its ratio. And as soon as this ratio changes, consequent changes take place in the whole body including the brain, the blood and the nervous system. Oxygen and carbon dioxide in particular proportions form the whole basis of our existence. And a change in their proportions changes everything. But that is a technical thing and the questioner can see me separately later on to discuss it, because everyone may not be interested in it.

ANOTHER FRIEND ASKS: IS THIS MATTER OF MEDITATION THE SAME AS AUTOHYPNOSIS?

This meditation agrees with autohypnosis to a large extent, but at the last point it parts company. It is largely linked with hypnosis; its first three stages, except the witnessing part of it, belong to hypnosis as such. The witnessing, which is needed throughout its practice, the awareness on the part of the meditator that breath is in and out, that the body is shaking and spinning, that he is a watcher on the hill -- this witnessing has nothing to do with hypnosis. This is the difference. And the difference is fundamental, basic. But the rest of it is a process of hypnosis.

The process of hypnosis is very significant; linked with witnessing, it becomes meditation. But hypnosis separated from witnessing becomes unconsciousness. You will become unconscious, if you use hypnosis alone. And you will be awakened if you use witnessing with hypnosis. So the difference between the two is vast. But their ways are similar to a great extent; it is only at the end that they part with each other.

Some questions remain to be answered. I will take them up tomorrow evening.

In Search of the Miraculous Vol 1

Chapter #7
Chapter title: Osho Leads Dynamic

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Please go for today's meditation filled with a tremendous amount of hope and will, and know that you are going to make it. Know that as the sun has risen and flooded the earth with light, so your own light will flood you inside. As flowers have bloomed this morning, so will the flowers of bliss bloom within you. One who begins his pilgrimage with full hope reaches his goal, and one who calls with all his thirst attains to God.

Those who can should meditate in a standing position. Friends sitting near those who stand up will do well to move away from them so they are not hurt by someone falling on them. The momentum of action is great when it is done standing; the whole body will begin to dance in ecstasy. Therefore friends sitting close to them should move away, leaving them enough space.

And gather your courage and bring all your energy into today's meditation. Spare nothing.

THE FIRST STAGE

Close your eyes and begin deep breathing. Inhale deeply and exhale deeply, and watch within that a breath came in and another breath went out. Draw a deep breath in and expel a deep breath out... Take a deep breath in and take a deep breath out. Breathe deeply, breathe deeply, breathe deeply. Bring all your energy into it. For ten minutes breathe hard -- in and out. Breathe deeply -- in and out. Breathe deeply, breathe deeply. And exert yourself absolutely.

Breathe deeply, breathe more deeply, breathe still more deeply. And keep watching within; remain a witness to each breath coming in and going out. Breathe deeply, breathe deeply, breathe deeply, and keep observing, keep witnessing. See a breath is com ing in and another going out. And invest all your strength in deep breathing. Breathe deeply, breathe more deeply and breathe still more deeply.

For ten minutes bring all your might into play. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. And keep watching within that a deep breath comes in and another deep breath goes out. And expend all your strength in breathing. Don't save even an iota of it. Exert yourself to the maximum. Deep breathing, deep breathing, deep breathing. Let the body turn into a mass of energy. Let there be nothing but breathing. Let the body turn into electricity. Breathe deeply, more deeply, still more deeply... Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing. No one should lag behind; so use up all your energy in breath ing. Breathe deeply, breathe deeply...

Now only five minutes are left, so exert your maximum. We shall then enter the second stage. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. Let the body become a machine, a breathing machine. Let there be nothing but breathing. So breathe deeply, breathe more deeply,

breathe still more deeply. Bring into play your entire strength, spare nothing... only breathing remains, only breathing. Don't shirk, don't withhold, don't slacken efforts; spare nothing, set in motion your entire power. Bring all your energy into play. Put all your strength into breathing. Bring all your might to deep breathing.

Don't shirk, don't slacken efforts, don't lag behind. Let the whole atmosphere be charged. Do your very best and it will happen. Invest all your energy and you will make it... Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. And exert your maximum.. . See that you don't slacken the momentum. I am now very close to you and asking you to do your very best so that you don't have to say later that you could not make it. So bring all your energy into breathing fast and deep. Bring all your energy. Bring all your energy. And breathe deeply, breathe more deeply, breathe still more deeply, breathe fast and deep. The deeper you breathe the easier it will be to awaken the energy. Then the kundalini begins to rise up. Breathe deeply, breathe deeply, breathe deeply, breathe deeply. Kundalini will rise up, only you breathe fast and deep. Breathe deeply, breathe deeply, breathe deeply, breathe deeply... Energy will ascend, you just breathe fast and deep. Breathe deeply, breathe deeply, breathe deeply.

Now only two minutes are to go, so go at it with your total strength. Deep breathing, deep breathing, deep breathing, deep breathing. Breathe as deeply as you can. Only two minutes are left, so exert your maximum. Then we will go over to the second stage. Deep breathing, deep breathing... deep breathing... If something is rising within, let it rise... Now the last minute, bring your entire might into it. We then pass to the second stage... Breathe fast and deep... and do it with all your vigor. Breathe with all your strength. Energy is rising within, so don't spare your self. Bring all your energy into play. Breathe deeply, more deeply, still more deeply. Put all your energy into breathing. Hammer your inside with fast and deep breathing, and energy will begin to wake up. Deep breath, deep breath, deep breath, deep breath and deep breath. Now we are going to enter the second stage. So breathe deeply, breathe more deeply and breathe still more deeply. I am telling each one of you directly to invest your total energy into breathing. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.
Now on to the second stage.

THE SECOND STAGE

Continue to breathe deeply, and let go of the body. Whatever happens to the body, let it happen. If it cries, let it cry. If it laughs, allow it. If it dances, leave it free to dance. Allow everything that happens to the body. Let go of it. Don't resist. Don't interfere. Leave the body alone... Leave the body alone. Allow everything that happens to the body. Let go of it completely. Allow whatever happens to the bodily limbs; let go of them. Let go of the body. Whatever happens to the body for these ten minutes, let it hap pen unimpeded..aet go of the body. Let go of the body utterly. It will dance. It will jump. Allow every thing that happens to it on its own. If the energy within will rise, the body will express it through dancing, jumping... allow it to do so. Let go of the body absolutely. Let go is the key word.

Let go of the body, and continue to breathe deeply. When inner energy will rise, the body will dance, jump and tremble; allow everything that hap-pens to it. The body will roll on the ground, it will yell and scream; don't resist. Let go. Let go of the body completely so that you see it separate from you. Let go of the body; let go of the body absolutely. Leave the body to itself. Let go of it utterly. Let it be just an instrument of electricity. It is dancing. It is jumping. It is trembling... Let go of it. The body is crying. The body is laughing. Leave it alone to do what it likes. You are separate from the body; let go of the body. Let what happens to it; don't resist. Some friends are resisting, don't do so. Let go. Don't resist in the least. Let it happen what happens to it... The body has to be wholly tired out. Cooperate with the body. Allow everything that happens to it... The body has to tire itself completely..aet go. Let go totally. Let what happens..aet go. Let go. Don't resist. See that you don't resist. Don't resist at all. Let go. Let go utterly.

Now five minutes remain, so let go of the body wholly. Cooperate with it in whatever happens to it. Whatever the body does, you cooperate with it. Let it laugh if it chooses to. Let it cry if it wants to. Let it dance if it begins to dance. Don't obstruct, don't resist. If it hops let it. Let go. Let go entirely.

(Microphone stops working for a while as the operator left his job and joined the meditation, and Osho had to lead meditation without the help of mike.)

Let go of the body utterly. And allow fully whatever happens to it. Let go with y our whole might. Let go. Now only two minutes are left to go. So let go of the body absolutely... The body is separate from you and you are separate from the body. Allow everything that happens to the body... you are separate from the body. For two minutes leave the body to itself absolutely. Then we go over to the third stage. Let go, let go,

let go of the body in every way... Breathe deeply and let go of the body. Let the body be tired out..aet go. Let go. Let go. Breathe deeply and let go of the body... If the body dances let it. Let go of it completely... Bring your entire might to it before we enter the third stage. Let go of the body; let go. Now only a minute remains, so let go of the body utterly. And allow everything that happens to it. For one minute let go absolutely. Let go. Let go. Let the body shout, cry and laugh. Let go completely..aet the body do what it wants to do... You will see clearly that you are separate and the body is separate. Let go of the body absolutely, and then we go over to the third stage..aet go. Let go... Cooperate with it. Let go of the body and enter the third stage.

THE THIRD STAGE

Ask from within: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" For full ten minutes let the body dance and whirl, let deep breath ing continue and continue asking inside, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Exert yourself fully and ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Go on asking with full strength, "Who am I? Who am I? Who am I?" Go on asking with full strength, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Ask: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask with your entire might, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Bring your entire energy to it and ask, "Who am I? Who am I? Who am I? Who am I?" Put into action your whole energy and ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Now five minutes are in hand, so give of yourself wholly to the question, and then we will relax and rest..aet go of the body and continue asking from within, "Who am I? Who am I?" Exercise your entire might, use your complete strength and ask, "Who am I? Who am I?" Bring your whole energy to it and ask, "Who am I? Who am I?" Exert yourself absolutely and ask, "Who am I? Who am I?" Apply yourself to the maximum and ask, "Who am I? Who am I?"

Now only three minutes remain and then we will rest, so ask with all your vigor, "Who am I? Who am I?" Tire yourself out. Energy is rising within... "Who am I? Who am I? Who am I? Who am I?" Now only two minutes, so ask, "Who am I? Who am I? Who am I?" Go on asking, "Who am I? Who am I? Who am I? Who am I?" Last two minutes, and then we will rest, so put into action your whole strength and ask, "Who am I? Who am I?" Energy is awakening inside, so let the body dance with abandon. Let go and ask, "Who am I? Who am I? Who am I? Who am I? Who am I?" Let the energy within awaken fully and ask, "Who am I? Who am I? Who am I? Who am I? Who am I?" Go utterly mad, and ask, "Who am I? Who am I? Who am I? Who am I?"... Tire yourself out, after which you will relax and rest..."Who am I? Who am I? Who am I?"

Now the last minute, "Who am I?" Let the body dance with abandon, if it wants to..."Who am I? Who am I? Who am I? Who am I?" Before we enter into relaxation, bring your maximum energy into it. Exert yourself to the maximum in this last minute, and ask, "Who am I? Who am I? Who am I? Who am I?" Don't miss the opportunity; exert yourself to the very maximum..."Who am l? Who am I? Who am I? Who am I? Who am I?" Put in your last drop of energy, and then we enter relaxation, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

THE FOURTH STAGE

That's all, no more. Drop everything. Drop asking, drop deep breathing, stop all activity and keep lying wherever you are. Those who are standing should keep standing. But if someone wants to sit or lie down, he can... Let everything be still and quiet, quiet and empty... Neither ask nor do anything. Just keep lying as if you are dead, as if you are not... The storm has passed, leaving behind inner peace... Everything has been erased... Everything is silent. The storm is gone... so lie and relax, relax for these ten minutes. It is in this silence, in this emptiness that he comes whom we have been seeking... Just keep lying relaxed and quiet... No more deep breathing, no more asking "Who am I?" Doing nothing. Give up everything. If you are standing keep standing. If you have fallen on the ground, remain so. Keep lying if you are already in that position. Be dead for these ten minutes, as if you are no more... The storm is over and there is peace all around. There is silence all over...

It is in this emptiness, in this void that something will happen, some flower will bloom, some stream of

peace will sprout forth, music of bliss will be heard. It is in this very void that God comes. Await him, await, await him... Keep lying, keep lying. Await, await, just await. Everything is exhausted. Everything is empty... Await, await. I am now going to be silent for ten minutes. And for these ten minutes you lie quiet.

As if you are dead, as if you have disappeared. Only emptiness remains. Everything is quiet. Every thing is peaceful. Everything is silent. It is in this silence that God comes... This emptiness is the gate through which he enters us. Await, just await... As if you are dead. As if you have disappeared. The storm is gone leaving behind only peace and tranquility. Await, await, just awaiting...

It is in this very moment that something hap pens. Await silently. Await silently. Everything is empty, void. Await. Await. Await... As if you are no more; but someone within is awake. Everything is empty, void; but inside a light is shining that sees, knows and understands. You are effaced, but some entity within is awake... It is all light inside. Streams of bliss flow within. God is very near. Await. Await... As if you are dead. As if you are no more. As if you have disappeared. As if you are wiped out. Lose yourself the way a drop loses itself in the ocean... Await quietly...

It is in this losing that one wins, one attains. Just await. A quiet and silent light shines within. Inside you a deep bliss shines forth. Within you a river of bliss is going to flow. Just await. Await... Bliss will flow within. Light will descend within. Awaiting, awaiting and awaiting. As if you are no more. As if you are dead. As if you have disappeared. Everything has turned void.

And it is in this void that you have God's *darshan*, his vision. It is in this void that you get his glimpse. And it is in this void that you attain to him. Await. Await. Await... See within, someone is arriving. See within, someone is awakened. See with in, some bliss has become manifest -- a bliss that you have never known, that is utterly unfamiliar and un known. See, every fiber of your being is filled with something unearthly. Await. Await...

Now bliss and bliss alone remains. Now light and light alone remains. Peace and peace alone re mains. Await. Just await. In such silent moments he comes. In such silent moments you meet him. Await. Await. Await... He whom you are seeking is very close by. He whom you are searching for is near at hand. Await. Just await. Await silently.

Now slowly come back from the world of bliss. Now slowly, slowly come back from the world of light. Very gently leave the inner world. And open your eyes very slowly and gently. If your eyes don't open then cover them with your palms and then open them gently. No one should hurry though. Those who have fallen down and find it difficult to rise should first breathe deeply and then rise very slowly. Rise up very silently. Without speaking, without any noise. And those standing should sit down very silently, and open their eyes gently. Come back from the world of meditation.
The morning session is over.

In Search of the Miraculous Vol 1

Chapter #8
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As a large number of questions have been received in the last three days I would like today to answer briefly as many of them as possible.

A friend has said that when Vivekananda asked Ramakrishna, "Have you seen God?" Ramakrishna said in answer, "Yes, I have seen God as I see you right now." And the friend wants to know if he can put the same question to me.

Firstly, Vivekananda, while putting the question, did not ask Ramakrishna's permission, he put the question straight. And you are not doing so, you are only wanting to know if you can do so. A Vivekananda is needed to put this question. And remember, Ramakrishna's answer was especially meant for Vivekananda, he would not have given the same answer to anyone else.

In the world of spiritualism all answers are eminently personal, they are meant for the individuals concerned. There the person who answers is, of course, important, but the person who is answered is no less important. The giver is significant, but the re ceiver, who has to understand it, is no less significant.

Any number of people ask me to touch them so they have the same experience of trance as Vivekananda had on being touched by Ramakrishna. But they don't know why thousands of other people, whom Ramakrishna had touched, did not go through the same experience. For this experience which Vivekananda had, Ramakrishna should have only fifty percent credit, the other fifty percent belongs to Vivekananda. It is a fifty fifty business.

And it is not necessary that this experience would have happened if Ramakrishna had touched Vivekananda on any other day. It happened in a particular moment, so the moment is as important. You are not the same person twenty four hours of the day. In the course of twenty four hours you turn into any number of persons, as such. In a special moment... Vivekananda asks, "Have you seen God?" These words are so simple. It seems to us that we under stand what Vivekananda is asking. But no, we don't really understand.

The question "Have you seen God?" is not that simple, though on the face of it it seems that even a grade one student can understand it. "Have you seen God?" is a difficult question indeed. And Ramakrishna is not merely answering Vivekananda's question, he is really responding to Vivekananda's thirst, his passion. The awakened ones don't answer your questions, they respond to your thirst, your passion. Vivekananda with his entire thirst, his whole longing for God had entered the question, and Ramakrishna is simply responding to the person behind the question.

Of a fine morning, Buddha visited a village and someone asked, "Is there God?" And Buddha said, "No, there is no God." By midday another person came to him and said, "I think there is no God. What have you to say to it?" And Buddha answered, "God is." In the evening a third person said to him, "I don't know if God is or is not. What do you say?" To him Buddha said, "Better keep quiet; say neither yes nor no."

Buddha's disciple, who accompanied him on his tour, was flabbergasted when he heard his master's three different answers to a simple question. So before going to bed in the night he told Buddha, "I was so astounded by your answers that it seems I will go mad. In answer to the same question whether God is or is not you said 'no' in the morning, 'yes' in the noon, and 'neither yes nor no' in the evening."

Buddha said to him, "None of the answers were given to you; they were addressed to the persons concerned, those who had put their questions. They had nothing to do with you. Why did you hear them? How could I have answered you when you had not asked the questions? The day you will bring your question you will have the answer, too." The disciple said, "But nonetheless I have heard the answer."

Buddha then said, "Those answers were meant for others, and they were according to their different needs. The one who saw me in the morning was a believer, a theist, and he wanted that I should confirm his belief. He does not know whether or not there is God. He just wanted to satisfy his ego that I should also support his belief. He came to have my support, my confirmation. Therefore I said, 'No, there is no God.' Thus I shook him to his roots. He did not know God; if he really knew he would not have come to me. He who knows does not seek confirmation of his knowledge. Even if the whole world denies God, he will say, 'God is; the question of denial simply does not arise.' But this person is still inquiring, searching; he does not know on his own. That is why I had to say no to him. Actually he had stopped searching, and I had to give him a jolt so that he begins searching again. The man who came to me in the noon was a non believer, an atheist; he believed that there is no God. To him I said, 'God is.' He, too, had stopped searching; he also wanted that I should confirm his atheistic belief. But the one who came in the evening was neither a theist nor an atheist. So it was not proper to bind him with any belief, because both yes and no bind. So I told him that if he wanted the true answer, he would better keep quiet and say neither yes nor no. And as far as you are concerned, the question does not arise, because you have yet to ask your question."

Religion is a highly personal matter. It is like love. If, out of love, someone tells something to his beloved, it need not be broadcast in the marketplace. It is an utterly intimate and personal matter. And it loses all its meaning once you carry it to the public. The same way religious truths are highly personal, they are transmitted to one individual by another; they are not something cast to the winds.

So ask the question, and ask you must, but only when you become a Vivekananda, when you have the same passion and intensity as he had.

But a Vivekananda does not ask for permission, he asks his question straight.

A short while ago I had been to a town where a young man came to me and asked if he should become a sannyasin. I told him, "So long as you feel like consulting others, don't take sannyas; otherwise you will only repent. And why do you drag me into this trouble? It is for you to decide. The day you feel that you cannot postpone it even if the whole world came in your way, should be the day of your initiation into sannyas. Then only sannyas can be fruitful and joyous, not before." He then asked, "And what about you?" I said, "I never consulted anybody. At least in this life I did not have to consult anybody. And if I have to consult at all, I will consult my own inner being. Why consult others? And how can you trust what others say? You cannot rely on others' advice.
Whatsoever you do, you cannot depend on what others advise you to do."

And will it make any difference if I say that God is? Did it make any difference for you when you read it in a book that Ramakrishna told Vivekananda, "I see God more vividly than I see you"? You can write another book saying that you asked me and I said, "Yes, God is. And I see God more clearly than I see you." Will it make a difference? Even if a thousand books say that God is, it is all useless. Unless the answer that God is comes from your inner being, all answers coming from others will be of no avail. Bor rowed answers won't do. Borrowing can be useful in every other walk of life, but it does not work in the context of God. So why do you ask me? And how will my yes or no help you? If you have to ask at all, ask yourself. And if no answer comes from you, then take it that fate had willed it so. Then wait for it silently; and live without answer, live with non knowing. If you can live with non knowing, then some day the answer will come your way.

And all answers lie within us, if only we know how to ask rightly, if only we know the art of right questioning. And if we don't know the right way of questioning and go about asking the whole world, it will be utterly useless. When a man like Vivekananda asks a question and Ramakrishna answers it, it is not the latter's answer that helps Vivekananda. Vivekananda asks with such intense thirst that Rama krishna's answer does not seem to be Ramakrishna's, but his own, coming from his innermost being. That is why it helps, otherwise it won't. When one asks somebody a question that springs from the very depths of his being, and its urgency is such that one can stake his whole life on it, then the answer received becomes one's own, it ceases to be another's. Then the other is only a mirror for him, reflecting his own answer. If Ramakrishna said, "Yes, God is," it was not really Ramakrishna's answer; he only reflected Vivekananda's inner being. And for this reason it became an authentic answer, as if he had heard his own echo, the voice of his own innermost being echoed through Ramakrishna. For Vivekananda, Ramakrishna seemed to be nothing more than a mirror.

Vivekananda had put the same question to another person before he went to Ramakrishna. He was Maharshi Devendranath, grandfather of the great poet Rabindranath Tagore. He was called Maharshi Devendranath -- a great seer -- and he used to spend his nights in a boat on the river Ganges and do his *sadhana* -- spiritual practice -- in seclusion. In the middle of the night, the dark night of the new moon, Vivekananda swam across the river and climbed into his barge, which shook from end to end. Vivekananda pushed open the door which was loosely closed and entered his cabin. It was dark and Devendranath was sitting with his eyes closed in contemplation. Vivekananda caught him by the collar of his coat and shook him. Devandranath was frightened to find a young man, soaking wet, had suddenly entered his cabin in the dead of night. The whole boat was shaking. No sooner had he opened his eyes, Vivekananda shot his question at him, "I am here to ask if there is God." Devendranath first asked him to relax and then he felt hesitant about the young man's question. You can imagine the plight of a man who in the dead of night suddenly encounters an unknown young man coming to his solitary retreat by crossing the river and shooting a question at him, "Is there God?" in a way as if he is pointing a gun at him. So he said, "Just wait a little and relax. And first let me know who you are and what brings you here. What is the matter?" And immediately Vivekananda loosened his grip on his collar, left the cabin and plunged into the river again. When the *maharshi* shouted at him, "Listen, young man," Vivekananda shouted back, "Your hesitation has said everything, and now I go."

The hesitation had really said everything. Devendranath hesitated so much that he side tracked the real question "whether God is or is not". Later on he admitted that he was really nonplussed because never before had he been confronted with this question in such an outlandish manner. In public meetings and in temples and mosques people had asked him questions about God and religion and he had explained to them what the Vedas, the Upanishads and the Gita had said about it. So it was natural that he was taken aback by Vivekananda's manner of asking. He confessed subsequently that he was really in a quandary, he could not think out anything when the young man had shot the question at him. And he also said that, "When the young man had gone I knew for the first time through my hesitation that I had no answer."

So ask you must, but only when you are pre pared for it. Come to me when you are ready to ask the question and take the answer. Because the matter will not rest with question answer alone. After Rama krishna had answered him, Vivekananda ceased to be what he was before he had put the question. He had gone to him as Narendranath and after Ramakrishna's answer he turned into Vivekananda. Ask you must, but then you will have to be prepared for such a radical change, a transformation of your whole life. And you can have the answer. But remember, Narendranath did not return home as Narendranath, because when Ramakrishna said, "God is, and I see him more clearly than I see you; for once I can say that you are not real, but I cannot say so in regard to God," Vivekananda did not say, "Yes sir, your answer is fine, and I am going to quote you in my answer paper." He simply could not go back home as he was; that answer finished him as he was; Narendranath was finished.

You can have the answer; I will have no difficulty whatsoever in giving you the answer. But it is you who will be in difficulty indeed. So come when you feel so passionately about it. And it would be beautiful if you come in an outlandish manner, in the dead of night and grab me by my collar. But remember, by the time you will grab me by my collar, you will already be in my net, and then you cannot run away. It is not a scholarly discussion where the matter ends up with questions and answers. That is nothing. It is a matter of life and death; you will have to stake your life itself.

ANOTHER FRIEND ASKS: WHEN WE SOW A SEED, IT TAKES TIME TO SPROUT. AND YOU SAY THAT MAN IS A SEED, SEED OF GODHOOD, AND THAT HE CAN SPROUT INTO GODHOOD THIS VERY MOMENT, INSTANTLY. WILL YOU PLEASE EXPLAIN THIS SEEMING CONTRADICTION?

Certainly I say it. When we sow a seed, it takes time to turn into a sprout. But really it does not take time to sprout, it takes time only to disintegrate and dissolve as a seed. Sprouting happens in a moment; the seed explodes into a sprout. But it takes time, of course, for the seed to disintegrate and dissolve as seed. So I don't say that you cannot take time to disintegrate as an ego, but I do say that God never takes time, he comes in in a moment. For instance, if we boil water, it takes time to reach the boiling point, to get boiled to the extent of hundred degrees. But once water touches the boiling point, it turns into steam in no time. It is a leap; as soon as water reaches the boil ing point, it takes a leap; it disappears as water and becomes steam. It is not that water will turn into vapor gradually, piece by piece; no, it turns into vapor in a sweep, in a jump. Of course, water takes time in reaching the boiling point. It is still water until it touches the point of no return -- the hundredth degree. Even at ninety nine degrees it remains in the form of water.

God is an explosion -- a leap. He is the exploding point. Until you reach that point, you remain a man, even if your efforts, like water, have reached ninety nine degrees. When you reach the boiling point, you will turn into God. Where you end, God begins.

So I say, it can happen this very moment. What do I mean by this moment? It means that if we are prepared to go to the boiling point, it can happen in a moment. Is it not already a long time since we have been in the cauldron? For lives and lives we have been trying to get heated in the divine way, and we have failed to reach the hundredth degree. What more time do you need? Have you not taken enough time? No, we have already spent enough time; but we don't know the art of heating and reaching the boiling point. Even when we reach the ninety ninth degree, we immediately turn back and begin to cool down, because we are afraid of the hundredth degree. I noticed it during meditation how many of you turned back after reaching the ninety ninth degree.

It is amazing how trifling things make you turn back. It seems you were intent on turning back. It is like a man boards a railway train for going to Bombay, and finds two persons talking with each other in a loud voice and he gives up his journey and returns home on the plea that two people's loud talk disturbed him and

he failed to get to Bombay. It is obvious that this man did not want to get to Bombay, since such disturbances are unavoidable in a journey like this. If one has to get to Bombay he goes in spite of such petty disturbances; he never gives up his journey. Rather the disturbances on the way spur him to move quickly so he does not have to listen to useless chatterings.

But one gives up meditation for very trivial reasons. He gives up because someone pushed him a little, or touched his body or someone fell on the ground and started crying. It seems as if he was want ing to give up and so was waiting for any excuse to depress his enthusiasm. Even a small shout becomes a big excuse for him to stop further meditation. What has a shout to do with you? And he does not know what he is losing, what he is paying for those trifling excuses. And he also does not know what he is saying.

A little while ago a friend met me on the road and said, "Please ask these people here not to get so much excited, ask them to play it on a lower key, otherwise an explosive situation may be created. Two persons while meditating, went all naked." He said it rather lovingly: that some people were upset because two persons had shed their clothes, and so I should restrain them.

Every one is naked behind his clothes and no one gets upset about it. Inside our clothes all of us are naked and no one is disturbed. But everyone is disturbed because two persons shed their clothes during meditation. It is a great irony. It would be understandable if someone had disrobed you and you got upset. But why are you upset about someone shedding his own clothes? It was okay to be upset if someone had robbed you of your clothes, although that too would be meaningless. Jesus has said, "If someone deprives you of your coat, give him your shirt too. Maybe, he could not take more because of his shyness." His protest was justified if someone had removed his coat. But why should he lose his head if someone takes off his own coat? It seems that he was just waiting for an opportunity when someone took off his coat and he slackened his efforts and put all the blame on him.

It is amazing how somebody going naked should disturb your meditation, unless you are closely watching him doing so. Were you meditating or what? In fact, you should not know who sheds his clothes and what is happening around you. You have to do your meditation and remain confined to yourself. Or should you be interested in what others do? Are you a washerman or a tailor that you take so much interest in others' clothes? Your worries are baseless and meaningless.

And one who sheds his clothes... just think of it. You will know it if you are asked to strip yourself of your clothes. Then you will know that one had some great reasons for shedding his clothes; something must have happened to him to do so. Perhaps you will not do it even if one offers you a hundred thousand rupees in reward. And this person has shed his clothes without any such offer, and you are unnecessarily upset. Some strong reason must have arisen which prompted him to do so. We have not yet learned to see and understand life with sympathy and care.

When Mahavira shed his clothes for the first time, he was received with bricks and rocks. And now he is worshipped. And those who worship him are selling clothes all over. The followers of Mahavira are all cloth merchants. This is so strange. And it must have been these very people who had hurled rocks on him. And to atone for it they are now selling clothes so that no one is driven to be naked. Cloth merchants are followers of Mahavira who himself lived naked. When he shed his clothes, he was driven out of village after village. Not one village gave him shelter. Wherever he went, he was chased away because he was naked. And now he is adorned and worshipped -- he who was refused shelter -- not only in a village or an inn, he was not allowed to take shelter even in a cremation ground which lay outside the village and where dead bodies were burned. Wild dogs were let loose on him so that he did not come near a village. What was it that troubled the people? Nothing except that Mahavira had discarded his clothes.

It is amazing that merely discarding of clothes on the part of one should... What can be the reason? What is the fear behind it? The fear is really terrible. We are so naked inside, we are so utterly degraded and poor in our beings, that the sight of a naked mall -- nakedness is closely associated with poverty and squalor -- reminds us of our own inner degradation and poverty. There is no other reason than this.

And remember, nudity is one thing and naked ness quite another. Looking at Mahavira no one can say that he is naked, he looks so beautiful. And so far as we are concerned we look naked and ugly even in the best of our garments.

Did you watch carefully those persons who shed their clothes during meditation? You dared not, al though you must have stolen a glance at them now and then, otherwise you would not have been upset about it and thought of an explosive situation arising out of it. The same friend wrote to me that women are especially disturbed about this matter. What does it mean? Are they here just to watch if someone sheds his clothes? They were here to meditate; instead they were stealthily observing others. They gave up self

remembering, they ceased to observe themselves and instead they busied themselves with prying and snooping on the naked persons. Then the situation is bound to be explosive. Who asked you to keep an eye on them? You had your eyes closed. How did it matter if someone was naked? So far as the naked person was concerned, he did not watch you at all. If a naked on had come to me and complained that the presence of women was very embarrassing to him, it could be understandable. It is strange that women found themselves in an explosive state because of him. Your mind would have been gladdened if only you had seen him carefully. Then you would have known how simple and innocent it was. There was so much to gain; your mind would have felt light and unburdened. It would have made a great difference for you. But it seems we are determined to shun all that is really gainful. And perhaps we long to court a disaster. And there is no end to our mad beliefs and concepts.

A time comes in the course of meditation, and it comes irresistibly to some, when they must shed their clothes. And they shed their clothes with my permission. So if you want to explode, you had better explode on me. Everyone who bared their bodies here had obtained my permission. I had okayed their action. They came to me and said that in the course of meditation they felt that if they did not shed their clothes something within them would be blocked. And I asked them to go ahead without clothes. And it is a thing that should concern them, not you. So why are you worried about it? And if anyone has berated them for this, he has done a very wrong thing. You have no right to do so.

You should understand that there comes a moment of innocence when many things become hindrances for the innocent mind. Clothes comprise one of the strongest inhibitions of man; they make for the deepest of taboos. They represent one of man's oldest and deeply ingrained customs. And a moment comes in our social life when our garments become the sym bol of our whole civilization. But it is equally true that a moment comes for some, not for all, when they feel like unnecessary weight on the mind.

Buddha wore clothes all his life, and so did Jesus. But Mahavira discarded them. And there happened a woman who dared, like Mahavira, although women in the times of Mahavira could not dare. Mahavira had a very large number of female disciples, they were more numerous than his male disciples. Among his disciples were only ten thousand men and as many as forty thousand women. But not one of his female disciples could gather courage to shed clothes. That is why Mahavira had to say that these women would have to be born again, because unless they take a male in carnation they would not attain to moksha or liberation. Because one who is afraid of shedding clothes will be much too afraid of shedding the body. Therefore Mahavira had to lay down a law that freedom is not possible through female incarnation; a woman has to take a male incarnation for this purpose. There was no other reason for this law.

But there have been brave women too: one such was Lalla of Kashmir. If Mahavira had met Lalla he would not have laid down such a principle. Lalla of Kashmir was exactly like Mahavira; if you ask a Kashmiri about her he will say, "We of Kashmir know only two names: Allah and Lalla; only two names." Lalla lived naked, and the whole of Kashmir adored and loved her. In her nudity people saw for the first time a beauty and innocence that were simply extraordinary. She radiated the innocence and joy of a child. If Mahavira had seen her, he would have been saved of a blemish that sticks to him. There is a blemish on Mahavira, and it is that he said freedom is not possible through female incarnation. But Mahavira is not responsible for it, it is really those women around him who should take the blame. Having seen them he said, "How can women drop their attachment to body if their attachment to clothes is so strong? Their clinging to their outer garment is so strong that they could not be expected to get rid of their clinging to the inner garment which is the body."

I don't ask you to shed your clothes, but if some one does it there is no reason whatsoever to prohibit him. If even in a meditation camp we cannot allow this much freedom -- that one can be free to this extent, if he wills so, then it will be impossible to find this free dom anywhere else in the world. And a meditation camp is meant for seekers, not for spectators. Here as long as one does not come in the way of another, he is entitled to his absolute freedom. If someone trespasses on your freedom, trouble begins, and you have a cause for complaint. If someone becomes naked and knocks you, if he hurts you, there is every reason to restrain him. But so long as he is doing something with himself, doing his own thing, you are nobody to meddle in his affairs and you have no right to raise any objections.

What we treat as disturbances for meditation is very amusing. If someone is naked, meditation of many others is spoiled. It is no good trying to save a lame meditation, a weak and feeble meditation like this. What is its worth? This much, that if one had not shed his clothes you would have done it. But it is not possible. No, you have to get rid of such petty matters, exceedingly petty matters. *Sadhana* or spiritual pursuits is a matter of greatest courage. Here we have to uncover ourselves layer by layer, as we peel an

onion. In its deepest sense *sadhana* is encountering one's innermost nudity. It is not necessary to shed clothes, but for some, a situation can arise sometimes when it will be necessary to do so. And remember that you cannot think of this situation from outside; neither you have a right to judge if it is right or not right, nor to speculate about it. Who are you to do so? How do you come into this matter? And how can you know it? Do you think people who drove Mahavira out of their villages were wicked people? No, they were as civilized and cultured as you are and, like you, they thought that since he was naked he had no place amongst them.

But it is unfortunate that every time we repeat the same mistakes. The friend who met me in the street said with love and sympathy that I should restrain these people from going naked, otherwise attendance at our meditation in Bombay will sharply fall. Let it fall; let not a single person come! There is no need at all for wrong people to come to meditation. For me it will not make a difference if only one person turns up. The same friend also said that women would wholly keep away; not one of them will attend the camp. Let them keep away. Who tells them to attend the camp? It is for them to decide, and decide for themselves. And if they choose to attend, they can do so on my conditions. The camp cannot be held on their conditions. And the day I will hold the camp on your terms, it would be well if you don't attend it at all. Then I will have no use whatsoever for you.

The meditation camp will be run on my terms. I do not come for you, nor can I conduct myself according to your wishes. You cannot dictate and direct me. Gurus, Masters who are no more, become popular after they are dead and gone for the very reason that you can manage and manipulate them as you like, they cannot do a thing. But if the Master is alive, he is bound to be difficult for you. That is why an alive Mahavira is beaten and a dead Mahavira is worshipped all the world over. The living Master is troublesome, because you cannot shackle him, you cannot control him.

In my eyes no other reasons for your coming have any validity except one. And who comes and who does not come is of no consequence to me. i want that whosoever comes should come with full understanding as to why he comes and for what.

A FRIEND HAS ASKED: WOULD YOU PLEASE EXPLAIN FULLY WHAT IS SAHAJA YOGA -- EFFORTLESS, NATURAL AND SPONTANEOUS YOGA?

Sahaja yoga is the most difficult of the yogas, because there is nothing more difficult than to be *sahaja* -- effortless, natural and spontaneous. What is the meaning of *sahaja*? *Sahaja* means: let whatever happens happen, don't resist it. Now a person has become naked; this can be natural and easy for him to be so. But in reality it has become so difficult. To be *sahaja* means to flow like air and water, and not to allow the intellect to come in the way of whatever is happening.

As soon as the intellect comes in the way, as soon as it interferes, we cease to be sahaja, natural, and begin to be asahaja, unnatural. As soon as we decide what should be and what should not be, we immediately begin to be unnatural. And we become natural when we accept that which happens, that which is.

So the first thing to understand is that *sahaja* yoga is the most difficult yoga. Don't think that it is very easy as the term suggests. There is a misconception that *sahaja* yoga is an easy way of sadhana or spiritual discipline. People quote Kabir: "*Sadho, sahaj samadhi bhali*; O seeker, natural ecstasy is the best." Of course, it is the best, but it is also very difficult. Because nothing is more difficult for man than to be natural. Man has become so unnatural, he has traveled such a long way from being natural that now it is so easy for him to be unnatural and very difficult to be natural.

But then we have to understand a few things in this context, because what I am teaching is *sahaja* yoga itself.

To impose doctrines and dogmas on life is to pervert life. But we all do it; we all impose doctrines and ideals on ourselves. Someone is violent and he is trying to be non violent. Someone is angry and he is trying to be peaceful. Someone is cruel and he is trying to be kind. The thief is trying to be generous, and the wicked to be saintly. This is the way we all are; we are always trying to impose something on what we are. But what is the result?

We not only fail when we fail in this endeavor, we fail even when we succeed as such. Because how soever he may try, a thief cannot be generous; he can of course give to charity and he can have the illusion

of being generous; but a thiefs mind will find ways to thieve through charity.

I have heard that sage Eknath once went on a pilgrimage. When he was about to leave his village a thief of his place expressed his desire to accompany him on his pilgrimage. He said since he had sinned a lot he would like to wash his sins off by taking a dip in the sacred river Ganges. Eknath said, "I have no objection to your accompanying me, because all those who are going with me are thieves of various kinds, but there is a difficulty. These other thieves say that I should not take you along because they are afraid you will steal their things and put them into troubles. So you can come along on the firm condition that you will not indulge in stealing while on pilgrimage." He said, "I swear, I will not steal during the pilgrimage -- from start to end."

When the journey began the thief joined Eknath's party of pilgrims, who were all thieves. They were thieves of various kinds. All thieves are not of the same kind. One kind of thief functions as a magistrate and another kind of thief functions in another way. All kinds of thieves, including this thief, had gone on pilgrimage.

When the journey began, the poor thief felt very uncomfortable. His old habit of being a thief and his promise to Eknath put him into trouble. He passed the daytime, but his nights were difficult. When other pilgrims were asleep he felt restless, because this was his business time. Somehow he passed a day or two, but on the third he said to himself, "I am afraid this pilgrimage will finish me, since it is a matter of months. How can I endure this long? And the biggest danger is that I might forget my craft if I abstain from stealing these long months. If so, what will I do when I return home? The pilgrimage is going to end; it cannot be lifelong."

So the trouble started with the third night. It was a kind of orderly and religious trouble. He stole, but in a style that was altogether new and different. He took out things from one pilgrim's bag and put them in another's; he did not take anything for himself.

The following morning the rest of the pilgrims were upset. Each one of them had lost something which was subsequently found in somebody else's bag. There were fifty to a hundred pilgrims -- quite a large number -- and it was difficult to locate things. Everyone was puzzled, they could not know what it was all about. Things did not disappear; but they had all changed places. Then it occurred to Eknath that it may be the doing of the same thief who had turned pilgrim. So he kept vigil one night. After midnight he saw the same thief leave his bed and remove things from one bag to another. Eknath got hold of him and asked, "Hey, what are you doing?" The man said, "I know I am under oath that I shall not steal, and I stand by my oath. I do not steal things, I only change their places. I don't take a thing for myself; I just re move it from one bag and put it into another. And this certainly did not form part of my pledge to you."

Eknath used to say later on that howsoever a thief may try to change, it makes no difference.

All the unnaturalness of our life is this -- that we are always trying to be different from what we actually are. No, *sahaja* yoga will say, do not try to be other than what you are; know what you are and live it. If you are a thief know that you are a thief and live the life of a thief fully. This is very arduous, because even a thief feels gratified to think that he is trying to get rid of thieving. He does not rid himself of it really, but he feels relieved to think that although he is a thief today he will cease to be a thief tomorrow. Even the ego of a thief derives gratification from the thought that although he is compelled by circumstances to steal, a day will soon arrive when he will be a philanthropist, and not a thief. So in the hope of tomorrow he conveniently steals today.

Sahaja yoga says that if you are a thief then know that you are a thief and steal knowing it, but not with the hope that tomorrow you will cease to be a thief. And if we know rightly what we actually are, if we accept ourselves as we are and actually live with it, then a revolution can happen right today. If a thief is fully aware that he is a thief he cannot remain a thief for long. In fact, it is his device to continue to be a thief that he says that he is not really a thief, circumstances have compelled him to be a thief, and in better conditions in the future he will not be a thief again. This idea or ideal makes it convenient for him to be a thief; he steals and yet remains a non thief. Another person says that he is not violent, it is circumstances that have forced him to be violent. Someone else says that he lost his temper because the other person insulted him, otherwise he is not an angry man; he was forced to be angry. He even asks for forgiveness; he says, "Forgive me, my brother, I wonder how I used those four letter words against you. I am not really a haughty person." Thus his pride, his ego is restored. In fact, all repentances are ways to restore the ego. The angry person saves his ego by asking for forgiveness.

Sahaja yoga says: Know that you are what you are, and don't try to move away from it even by an inch; don't try to be different from it in the slightest way. And the moment you become fully aware of its sin, its

pain, its misery, its agony, its hellfire, you will immediately jump out of it and you will be free of it in no time; you will have to be out of it totally. If a thief fully knows himself to be a thief and does not entertain in his mind even the slightest thought that he will ever cease to be a thief; if he knows that he is a thief today and he will be a greater thief tomorrow, because in twenty-four hours his habit will be further strengthened; if he accepts his destiny as a thief fully and with full understanding, do you think he can remain a thief even for a moment? This awareness that he is a thief will sink into his heart like a bullet and it will be simply impossible for him to live with this condition even for a moment. In that very moment a revolution will happen, a mutation will take place.

But we are very clever, and we have our own clever devices. We are thieves and we dream of be coming philanthropists, and this is how these dreams help us to remain thieves everlastingly. Actually our dreams work like buffers that are there between two bogies of a railcar to absorb the shocks of movement. The buffers absorb the shocks and the passengers are protected from their hurts. Or dreams are like a shock absorber in a motorcar. As the car runs along a bumpy road, it absorbs the shocks and the gentleman in the car is saved from their hurt and discomfort. Similarly doctrines and principles work as buffers and shock absorbers in our life. I am a thief and I hold to the ideal of non-stealing. I am violent and I have non violence as my motto; I say non-violence is the highest of religion. This ideal is my buffer, it helps me to remain violent. Because whenever I will be confronted with the fact of my violence, I will say to myself, "What violence? I am a believer in nonviolence; non violence is the highest religion for me. If I deviate from it sometimes, it is because I am weak; but I am going to attain to my ideal tomorrow or the day after. And even if I fail in this life, I am going to make it in the next. But non violence remains my guiding star."

Maybe, I carry the flag of non violence all over the world, and continue to be violent within. The flag is an aid to my violence.

Wherever you come across a sticker saying non violence is of the highest, know it for sure that a violent person is around. There can be no other reason for a sign or a flag of non violence; it always comes with violent people. Non violence is a shield to hide violence and perpetuate it. Man has all sorts of devices, and only devices, so much so that he has lost himself in their crowd.

To be *sahaja*, to be natural means: that which is, is: now there is no way to walk out of it; I have to live it; and I am going to live it, to be it.

But this being and living with what is, is so painful that it is nearly impossible. Do you know what you will do if you are hurled in hell? You will find to your surprise that only with the help of your dreams can you live in hell. You will close your eyes and bury yourself with dreaming and dreaming. Have you fasted on a day? Then you know how you had to pass your day dreaming about food and food alone. Dreams about food help you to get through your fasting. If you stop dreaming you will have to terminate your fast immediately. But the dream that you are going to eat well the next morning sustains you through the fast.

I remember a professor who was my colleague in the university. We were together for a long time. Having been with him for some length of time I noticed that once in a while he would suddenly start talking about sweets. I was puzzled to see that he talked about sweets only occasionally, and then I observed him carefully and found out that it was Saturdays when he indulged in his talk about sweets.

One Saturday, when he came to the university, I told him that I was certain that he would talk of sweets that day. He was startled and said, "Why do you say so?" Then I told him, "For the past two months I have kept a record about you which says that every Saturday you invariably bring sweets into our conversations. Is it that you fast on Saturdays?" The professor was again startled and he blurted out, "But who told you about it?"

I then told him, "There was no need for anyone to tell me about it; it is my own finding."

He said, "It is true that I fast on Saturdays, but how could you know it?" Explaining it I said, "I think that a normally healthy person who eats and drinks well should not talk about food the way you do on Saturdays. And I know that you eat well, and yet on Saturdays you unfailingly talk about delicacies under one pretext or another." "You have got it right," he admitted. "On Saturdays I think mostly about food; really I keep planning the whole day what I am going to eat the next day. This is how I pass my day of fasting. On Saturdays I fast."

I then suggested that he should some day fast without thinking of food, he should only fast. And he said, "This is not possible; then the fast will have to be given up. It is with the help of these thoughts of food that I am able to pass my time of fasting. Hope of tomorrow makes me go through today's fasting; otherwise it would be impossible."

A violent person continues to be violent in the hope that he will be non violent someday. An angry

person continues to be angry in the hope that he will be kindly and compassionate in the future. A thief continues to be a thief hoping that he will be generous later on. A sinner remains a sinner hoping that he will be virtuous the next day. These hopes are very irreligious. Be finished with them. What is, is. Know this *what is* and live with it. That which is, is a fact; live with that fact. Live with the facticity of your life.

But to live with the fact is very arduous, hard and painful. It hurts the mind very much to think that I am not a good man. So a sexual person reads books on *brahmacharya*, celibacy; that is how he puts up with his sexuality. He is burning with sexual desires, and he reads books about celibacy and believes that he is a seeker of celibacy. This book on *brahmacharya* helps him to continue to be sexual. He says that only this day he is indulging in sex, from the next day he will be firm in his vow of celibacy. So it is not that bad, he rationalizes.

Once I happened to be a guest in a family. The old man of the family told me that he had been thrice initiated into *brahmacharya* by a certain monk. I was surprised to hear it, and I said to him, "It is enough that one takes the vow of celibacy once. How come you had to take it thrice?" He asked me with a sense of uneasiness, "What do you mean to say? I have spoken to several friends about it and they all complimented me for doing it thrice. No one questioned my action except you." I again said, "The vow of celibacy can be taken only once. How is it that you had to take it thrice?" He said that because he failed to keep his vow, he had to take it twice and again a third time. And when I asked, "What about the fourth time?" he said, "By that time I had no courage left; I had lost self confidence."

By the time the old man was finished with his vows he had reached the age of sixty. He carried on his sexuality with the help of his vows of *brahmacharya*.

We are a very strange people. This is the *asahaja* yoga, unnatural yoga, that we practice. We are sexual and we read books on *brahmacharya*. The book of *brahmacharya* works as a buffer in relation to our sexuality. Reading it, we say to ourselves privately, "Who says I am sexual? Since I read books on celibacy, which is my ideal, I am really a celibate. If I indulge a little bit in sex at present, it is because of my weakness, be cause of my past karmas or maybe because the right time has not arrived. But it will soon pass away." This is how sex and celibacy go together; celibacy serves as a shock absorber and the drive of sex goes comfortably on and on.

This is a very unnatural state of things. To return to the natural state you will have to remove the buffer and the shock absorber altogether. If there are potholes on the road, you have to know them. Drive your car without the buffer or the shock absorber. Then the very first pothole will kill you, will smash your bones, and you will come out of the car and tell it goodbye. Then you will not drive that car again. Re move the spring from the car and then drive it. The very first encounter with a boulder will knock you out and you will bid goodbye to the car. And you will not use that car a second time. But the shock-absorber fitted at the bottom of the car does not allow you to go through that suffering.

Sahaja yoga means: what is, is; be it. Don't try to be unnatural. Know that which is, accept it and live with it. Then a revolution is certain. He who accepts what is and lives it is bound to change. Then there is no way to pass sixty years in sex and sexuality in spite of vows of celibacy. Vows are the ways of sexuality. If I have insulted you in my anger and I don't apologize for it, on the contrary I go to you and say that it is the way I am, I am a wrong kind of man who is easily given to anger..."I may do it again, so why should I apologize? And you should know it well if you want to continue to be my friend"... Do you think my friendship will live? All my friends will fall away, all my relationships will be on the rocks and I will be left to live with my anger alone. Then anger will be my only friend; no one will be around me to bear with my anger. Then I will have to live with my anger alone and totally. Will I be able to live it? No, I will jump out of it, saying "What madness it is!"

But we have our own devices. A husband quarrels with his wife in the morning and calls her a bitch and dashes to his office. He returns in the afternoon with ice creams and a silk sari to cajole her. And the wife thinks that he is again the same old loving husband. The husband, through repentance, restores his relationship with his wife, he returns to where the tie had given way. And with ice cream and the silk sari in her hand the woman will become the good old wife once more. But the story will repeat itself in the evening the way it had happened in the morning. And in the night the husband will again go on his knees and ask for the wife's forgiveness. And the next morning is not going to be different. The same story repeats day in and day out, month in and month out, year in and year out. Thus it runs through the whole life.

Neither the husband nor the wife is prepared to know their fact, their truth. They are not prepared to face the reality, the dishonesty and deceit involved in their day to day life. Without ever examining it for a moment they continue to deceive each other. And like this couple, we all continue to deceive one another all

our lives. And what is worse, we not only deceive others we also deceive ourselves.

Sahaja yoga means: don't deceive yourself. Know and accept yourself exactly as you are and how you are without any reservations. If you do so, mutation will happen instantly. Mutation happens simultaneously with understanding and acceptance. Then you will not have to wait for it. Will one wait till tomorrow if his house is on fire and he knows it? He will get out of his house in a split second. The day we fully see our life as it is -- and it is a house on fire -- the moment of mutation arrives. But we have our own deceptive ways. The house is on fire and we have decorated its interior with flowers. Our hands are in chains and we have coated the chains with gold, and so while we see the glitter of gold we fail to see the chains. We are full of illnesses and wounds, but we have covered our wounds with colorful bandages, and we see the colors and not the wounds behind them.

This deception is so deep and vast that we spend our lifetime in it and the moment of mutation does not come. We go on postponing that moment. Death comes, but not the moment that had been postponed. We die, but we do not change; we are simply incapable of changing.

The change, the mutation can happen any moment really. *Sahaja* yoga says: live with what is, and you will be transformed. You don't have to make efforts to change; truth changes. Jesus says, "Truth liberates." But we don't know the truth. We live in lies, we live in untruths; but we decorate our untruths before we live with them. And untruth binds, while truth liberates. Even the most painful truth is better than the most pleasant lie. The pleasant untruth is really dangerous. It will bind you; it will be your bond age. And even the painful truth is liberating, even its pain is liberating. So live with the painful truth, and don't harbor lies however pleasant they may be. This is the whole of *sahaja* yoga.

This is the whole of *sahaja* yoga. And then comes *samadhi*, ecstasy or awakening, or whatsoever you call it. You will not have to seek *samadhi*; it will come on its own.

Cry when you want to cry, and laugh when you want to laugh, and know that it is happening.

I have heard that in Japan a Master died and thousands of people gathered to attend his funeral; he was so much famous. But he had a disciple who was more famous than he. And when the people came they saw that this famous disciple of his was sitting in the open and crying bitterly. They said to him, We are astounded to see you crying, because we thought that you are one of the enlightened ones. Why should you weep?" The disciple said, "You fools, I am not going to stop crying because you say I am enlightened. Crying is a different thing altogether. Keep your enlightenment to yourself; I don't want it." Then the visitors said, "But what will people say? If you can't stop crying then go inside; don't cry in public. Otherwise it will give rise to a scandal. We believe that you have attained to a state of perfect equilibrium, a state of ultimate knowledge. We believed that you are one of the wisest ones, and that nothing can affect you -- neither happiness nor sorrow."

Then the disciple said, "You got it all wrong. It was before enlightenment that very few things affected me, because my sensitivity was dull and I was invulnerable and hard headed. Now everything affects me from end to end, so I will cry to my heart's content. I don't care for what you say, for your enlightenment. Throw it out the window."

But as the devotees do, they continued to persuade him and said, "Think of the disgrace that it will cause. So even if you have to weep, do it privately, secretly; otherwise malicious gossips will go round the country." One of the devotees challenged, "You always said that the soul is immortal, then why do you bewail?"

Then the sage said, "Who cries for the soul? I am crying for the body of my Master; I am not crying for the soul which is everlasting and eternal. The body, too, that has broken away from my Master was lovely and lovable, and it is now not going to return to this earth again. The temple in which the soul of the Master resided was not less adorable, and it will not happen a second time. I am crying for that body." And when the devotee again challenged, "So you cry for the body!" the chief disciple said, "Are you going to impose conditions on crying? Will you not allow me to cry?"

Only a true mind, a mind that is authentic, a mind that lives in truth, can be a free mind. A true mind is an authentic mind which means cry when you want to cry and laugh when you want to laugh. If you have to be angry be totally authentic in your anger. If you are angry then become anger itself so that you and all around you know what anger is. That anger will be liberating; it will free you all at once. Instead of being angry for a lifetime, bit by bit in a lukewarm way, be angry once for all, so that it burns you and burns others around you and you know what it is all about. Ordinarily our anger is so lukewarm, so tepid, so inauthentic that we don't know what real and authentic anger is. We are partly angry and partly not angry; we are angry in fragments; and that is what makes it in authentic. Our life's journey is such that we take a

step forward and another step back; so we go nowhere, we remain stationary and stagnant. There is really no journey; we only stagnate and vegetate.

Sahaja yoga says: whatever there is in life, accept it, know it and live it. From this acceptance, from this knowing and living will come what we call mutation or transformation. And this mutation will reach you to God.

What I call meditation, and what we have here, is a process of *sahaja* yoga. Here you accept all that happens to you, you let go of yourself completely and accept all that happens on its own. Otherwise it would be unthinkable that educated and cultured people, people who are affluent and sophisticated go crying and yelling, hopping and jumping and wildly dancing like crazy people. This is not an ordinary thing. This is something extraordinary and invaluable too. That is why the spectator is bewildered and he fails to understand what it is all about. He feels be mused and then he laughs at the whole thing. But he is not aware that if he were to join you, he would go through the same bizarre experiences. Or maybe his laughter is just a defense measure, he laughs only to protect himself, he means to say through his laughter that he won't do what you are doing; it is not for him. That is what he thinks, but his laughter on its part says something else. It says that he too has some thing to do with it. His laughter says that in a way he is really concerned with it. His ridicule indicates that if he were to participate in what is happening here he would do the same. He too has withheld and repressed himself; he too has suppressed his tears and laughters, his dances and his ecstasy.

Bertrand Russell said in his later days that civilization has robbed man of a few precious things and dance is one of them. He said that he could not think of standing in the middle of Trafalgar Square and dancing, although we claim that we are a free people and that we have more freedom than our ancestors ever had. He also observed that on the one hand it is trumpeted that the world has entered its era of liberty and freedom and on the other he was not free to dance in the marketplace, and if he did so the traffic police would immediately arrest him on the charge of obstructing the traffic. And moreover he would be thought to be a mental case. Bertrand Russell also recalled that whenever he visited some primitive tribes dancing with abandon under the starry sky he painfully realized that the civilized man has really lost much that is valuable.

Civilization's gains are small and its losses are enormous. The civilized man has lost his naturalness and simplicity, he has lost nature itself. And, more over, he is a victim of all kinds of perversions.

Meditation is a way of making you natural and simple, restoring you to your nature once again.

The last thing I want to say is that what has happened here these three days has great significance. Some friends have had unique experiences and some others had glimpses of them, while a few others made efforts, but could not make it, although they did make some progress no doubt. But everybody did his good bit except a few who have the illusion that they are intellectuals and who in reality have less of intelligence and more of book knowledge. Except these few, everybody participated in meditation, and in spite of many difficulties a special kind of energy was created here and quite a lot has happened that is significant.
But this only the beginning.

If you devote one out of your twenty four hours every day to this meditation, a door can open onto your life. Shut yourself in a room for one full hour and tell your family not to worry about what may happen inside for that hour. Then shed your clothes and be completely naked and do the meditation in a standing position. Spread a mattress on the floor of the room so that you are not hurt in case you ever fall down. Stand up and meditate, but before it inform your family members that many things can happen inside the room -- you may shout and scream, anything can happen -- but they should not disturb you. And carry the experiment daily for one full hour till we meet together again at the next camp. If the friends who have taken part in the camp here continue with this practice in their places then I will take up a separate camp for them where great progress will be possible.

There is great possibility; the possibility is really infinite. But you will have to make some efforts... If you take one step forward, God will take a hundred steps towards you. He is always ready to come to you. But if you don't take a single step, then there is no way to help you. So take this meditation home and continue to do it regularly and enthusiastically.

I know many things will inhibit you. Your children will say, "What has happened to father? He was never like this; he was always grave and serious. And now he is dancing and jumping and shouting. Whenever we made a racket in the house, invariably he took us to task. What is it all about?" Children will certainly laugh at you. You should ask their forgiveness for trying to control them in the past, acknowledge your mistakes openly and tell them to play and dance freely to keep alive their natural propensities for dance

and play. It will be of great benefit to them in the future. We force old age on our children much too prematurely. So tell your family not to be curious and inquisitive about what you do inside the room for an hour, and not to argue with you on this score. If you once make it clear, there will be no trouble in the future. In a few days they will get used to your affairs, they will leave you to yourself.

And then you will see that meditation has its effects not only on you but on the whole family.

If possible, have a separate room for meditation, and use it exclusively for meditation. Don t use that room for any other purpose. It may be a small room, but keep it under lock and key. If any members of your family want to join you, allow them on the condition that they meditate with you and not do anything else. It is different if a separate room is not available, but a separate room for meditation will have many advantages. If it is used exclusively for meditation, it will be charged with meditative energy. And when you will enter it you will find that it is not an ordinary space.

We radiate our energy all the time all around us; we send out rays of our mental energy all around us. And the space around us, even inside a room, absorbs this energy. That is the reason why a few places re main holy for thousands of years. If a man like Mahavira, Buddha or Krishna sits in a particular place, it takes on his extraordinary vibe, his unearthly impact, which can last for thousands of years. From such a place one's entry into the other world, the spiritual world, becomes much easier.

Every well to do person -- and I have a single criterion to judge a well to do person and it is that he has a temple in his house, otherwise he is a pauper -- should have a temple in a part of his house. At least one room in every house should be reserved and used as a temple, as a door to the other world. Don't use that room for anything else. Enter it in silence and use it only for meditation. The other members of the family will by and by begin to be interested in meditation, because then changes that it will make for you will begin to show.

Now people have started going to those few people here who have experienced changes in them selves, changes that are very significant, and they ask them, "What is it that has happened to you?" These few people in their turn come to me to ask how they should answer the inquisitive people. The same way your children, your parents and others will ask you; they will get so interested in meditation. And if you persevere long enough with your *sadhana*, then the day will not be far away when the greatest of events will happen in your life -- for which we have to pass through infinite numbers of lives and which we can miss for infinite numbers of lives.

The coming few years are going to be very significant years in man's history. Now a handful of people will be of no help in matters spiritual. Unless a mighty spirituality is born, unless a mighty and massive spiritual movement sweeps the earth, making its impact on millions of people, it will be impossible to save the world from the mire of materialism. It will be a very, very momentous moment in man's life; the coming fifty years are going to be fateful and decisive. Either religion will live, or stark irreligion, all that is against religion, will live. These fifty years will also decide about Buddha, Mahavira, Krishna, Jesus, Mo hammed, Rama and the rest of them. All these luminaries will be on one side of the scales while on the other side will be the large crowd of insane politicians, materialists and other ignorant people bent on deluding themselves and others too. They are in huge numbers, while only a handful of people will be on one side of the arraignment. And in fifty years' time the decision will be made.

The struggle that has been going on from time immemorial has reached its moment of decision. And looking at the situation as it obtains at present, there is not much hope. But I am not disappointed because it seems to me that very soon a simple and natural and easy way can be found which will revolutionize the lives of millions of people spiritually.

A few individuals can be of no help in the present times. In olden times it was enough if only one person became enlightened. Now this won't do. In view of the tremendous explosion of population taking place in the world, a few individuals cannot do a thing. Now something tangible can be possible only if, commensurate with the huge population, hundreds of thousands of people are influenced and involved in spiritualism. And it is possible as I see it. If a few people form a nucleus and begin the work, then India can play a significant role in that momentous fight. No matter how poor and miserable, how degraded and slavish, how misled and misguided this country has been, yet this land has some well preserved treasures with it. Down the centuries such people have walked this land that their light, their fragrance, their longings have left their vibes in the air, have left their imprint on every blade of grass here. Man has of course gone wrong, but the dust of this land still remembers Buddha's feet walking it. Man of this country has gone wrong, but the trees still cherish the memory that Mahavira had once stood in their shade. Man has really gone wrong, but the seas surrounding this country still know a different voice they had heard in the past.

Man has no doubt gone astray, but the skies of this country are still full of hopes. Everything is there, only man has to come back home.

Of late, I have been constantly praying with the hope that collective explosion in the lives of millions of people may be possible. And you can be of great help in this endeavor. Such explosion in your own life will have immense value not only for you, but for all mankind. With this hope and prayer that you will not only light your own lamps, but that your light will help other extinguished lamps to be lighted, I bid you farewell.

I am grateful to you for having listened to me in peace and with such love, and I bow down to God sitting within each one of you. Please accept my salutation.

In Search of the Miraculous Vol 1

Chapter #9
Chapter title: Kundalini, Shaktipat and Grace

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QUESTIONER: HOW IS INTENSE BREATHING AND THE ASKING OF THE QUESTION "WHO AM I?" RELATED WITH THE PROCESS OF THE AWAKENING OF THE KUNDALINI AND ITS PENETRATION INTO THE VARIOUS CENTERS OR CHAKRAS OF THE BODY?

There is a relationship, and a deep relationship at that, between the two processes. In fact, it is the breath that connects the soul with the body; breath forms the bridge between the two. That is why with the cessation of the breath life ceases to be. Life goes on even if the brain is damaged. One can survive even if one's eyes or other bodily limbs are amputated. But if the breath stops, life will come to an end immediately. Breathing really joins the body to the soul.

And it is at the junction of the soul and the body, at their meeting point, where the energy known as kundalini resides. Kundalini, or whatever name you give it, is the same energy, and it resides at the junction of the body and soul.

Therefore this energy has two forms. When this energy flows towards the body, it becomes sex; and when it flows towards the soul, it becomes kundalini or whatsoever you call it. And this energy is descendent while moving to the body and it is ascendent while moving to the soul. So while kundalini is an ascending energy, sex is a descending one. But the seat of kundalini, the place of its location, is hammered and moved by breathing, deep and fast breathing.

You will be surprised to know that you cannot keep your breath tranquil while making love. Love-making brings about an immediate change in the movement of the breath. No sooner is one excited sexually, than breathing is stepped up. Because unless breathing hits this center, sex energy cannot get moving without being hit and stimulated by breathing, sexual intercourse is impossible. The same way, *samadhi* or ecstasy is impossible unless this kundalini is hit and stimulated by breathing.

Samadhi is the apex, the highest point of the ascending energy, and the sex act is the nadlr, the lowest point of the descending energy. But the breath ing works equally in both directions.

Try it. If your mind is full of sex, relax your breathing, slow down its pace. Or if the mind is in the grip of anger or any lustful desire, slow down the pace of breathing, relax it, and you will find sex, anger, or

whatsoever it is, has left you. They simply cannot last, because the energy that sustains them comes through breathing. Without being stimulated by breathing this energy cannot work. Therefore no one can be angry if he keeps his breathing slow, steady and relaxed. And it would be a miracle, nothing short of an absolute miracle, if one can be angry while breathing in a very slow and relaxed manner. It is impossible. Anger disappears as soon as breathing is slowed down and relaxed. Nor can one be sexually excited in a state of slow and relaxed breathing. Desire for sex disappears with the slowing of the breath. So slow down and relax your breathing when the mind is full of sex or anger or any other desire.

And when your mind is seized with the thirst, the longing for meditation, then accelerate the pace of your breathing and hammer the kundalini with deep breathing. Because with this longing within and the hammering of breathing, the energy is firmly set on its journey of meditation.

Deep breathing has a profound effect on the kundalini. *Pranayama*, the science of yogic breathing, was not discovered unnecessarily. Through long experiments and investigations and through enduring experiences it was known that a great deal can be accomplished with the help of breathing and its hammering on the kundalini. Really a lot can be done through deep and fast breathing. And the more intense and strong the hammering, the swifter the movement of energy. And so far as we ordinary people are concerned, whose kundalini has been asleep for countless lives, the need for intense and hard hammering, hammering with all our strength is much greater.

Breathing hits the kundalini, the basic center of energy. And as your experience will deepen you will clearly see even with closed eyes the exact spot where it is hit by breathing. So it often happens that with the hammering through deep breathing one gets aroused sexually. It so happens because your body is acquainted only with this experience, the experience of sex being aroused through deep breathing. So as a mat ter of habit the body begins to move in the familiar direction of sex whenever you breathe deep and fast. And that is the reason why many seekers -- both men and women -- have the feeling that deep breathing stimulates their sex center immediately.

Quite a number of people had similar experiences in the presence of Gurdjieff, and it was just natural. Many women thought that as soon as they went up to him, their sex centers were hit and stimulated. This was only natural. But because of it Gurdjieff was much misunderstood and maligned; although he was not at all at fault. The blame should not lie at his door. The fact is that the vibes around a person whose kundalini is awakened, are such that they begin to affect your kundalini as soon as you go near him. And since your own kundalini is asleep near your sex center, the vibes of the awakened one hit you at your sex center. That is how it happens at the first contact.

Deep and fast breathing is bound to have a profound effect on the kundalini. And all the centers, which you call *chakras*, are nothing but halting places for the kundalini on its journey's way. These are the centers through which the kundalini passes. Ordinarily there are any number of such centers, and there are different estimates of them. But broadly speaking there are seven important centers where the kundalini, while moving up and down, is likely to halt and rest for awhile. And it will have its effect when it comes in contact with them. And its first effects will be felt on the center which is your most active center as such. For instance, if a person constantly works with his brain, then with deep breathing his head will become very heavy. It will be so because his brain center happens to be his most active center. The first impact of breathing will be felt on his head, his active center, and it will become heavy. And if a person is sexual, his sex center will be stimulated in the first instant. Similarly a loving man will find his love stimulated, enhanced and flowing. And if one is emotional, his emotions will be heightened.

So the most active center will be hit and stimulated first by deep and fast breathing. But very soon it will begin to affect other centers too. And accordingly a change, a transformation of the personality begins simultaneously. You will begin to know that you are changing; you are not the same person that you were up to now.

We don't know that there are very many possibilities within each one of us. We are familiar with only that center of ours which is active and dominant and where we exist. So when another center opens up it seems that our old personality is gone and a new man has appeared in its place. Or it seems we are now not the same as we were before. It is like this: I am aware of only one room in a house where I live, and I carry the imprint of this room in my mind. And suddenly one day a door opens and another room appears before me. Then my whole mental map of the house will undergo a change. Now the house that I had thought to be mine will be a very different house, and I will need to arrange it anew.

So as the various centers will be hit and activated, new dimensions of your life will begin to unfold and manifest themselves. And when all the centers will be active together -- that is, when energy will flow

through them all uniformly -- then for the first time we will live a whole life; we will live totally.

Ordinarily no one lives wholly, totally; we all live fragmentary lives. All our upper centers remain untouched. So deep breathing is going to hammer and activate them all.

And the question "Who am I?" does the same thing; but it hammers the centers from another direction. So try to understand it, as you now understand the functions of deep and fast breathing. How does the chant of "Who am I?" work on the kundalini?

You don't know why when you close your eyes and make a mental picture of a woman in the nude, your sex center is immediately stimulated. You are just imagining and yet your sex center has been aroused. Why?

In fact, every center has its own imagination, and if you imagine something approximating it, the center concerned will be stimulated instantly. So no sooner you think of and imagine sex, your sex center starts working; you are sexually aroused.

And you will be surprised to know that in this matter a real woman in the nude may not be as exciting and effective as the thought of her. The reason is that the thought of the naked woman will take you into your imagination which will start hitting the sex center immediately and powerfully. But a real woman in the nude cannot take you into imagination, because she is directly before you, she is so immediate. So she will affect you only to the extent an immediate object can. While the real woman hits you frontally, the imaginary woman will hit you from within. And a frontal attack cannot be as powerful and deep as an attack from within. Therefore, there are many men who prove impotent before real women but who are very potent in imagination; there is no end to their imaginary potency. Because the assault of imagination touches your center from within, while the frontal attack of a real woman cannot touch you from within; it touches you directly from without. And because man lives in the mind, so he can work on these centers more effectively through the mind.

So when you ask, "Who am I?" you are just making an inquiry, you are mentally raising a question. Which center is this question going to touch? It is bound to touch some center. When you ask this question, when you inquire who you are, when you are full with this thirst to know, when your every fiber asks, "Who am I?" then you are going within; and surely some center within you is going to be hit and activated by it.

But because "Who am I?" is a question you have never asked, it is not going to strike any of your known and active centers. This is a question you have never asked of yourself, this is an inquiry you have never made. You have never been filled with the thirst to know who you are. You have often asked, "Who is he? Who is she?" and questions like these; but you have never asked "Who am I?" "Who am I?" has been an unasked question so long. and therefore it is going to strike an entirely unknown center which you have never touched. And that unknown center, which this question "Who am I?" is going to hit, is very basic -- because this question itself is very basic.

"Who am I?" is a very fundamental question and a very existential question at that. "Who am I?" is a question which involves the totality of our existence in all its depth and heights. This question will take me where I was before I was ever born, behind all my past lives. This question can take me where I was in the primeval beginning. The profoundness of this question is infinite. And so is its journey equally profound. Therefore, this question will immediately strike the basic center, the deepest one -- the kundalini.

Deep breathing strikes the center physiologically, and the question "Who am I?" does the same job mentally, psychologically. This question hammers the kundalini with mind energy and deep breathing hammers it with body energy. And if both the hammer strokes are strong enough... Ordinarily there are only two ways of hammering the center -- one through breathing and the other through asking "Who am I?" There are other ways as well, but they are a little complicated.

Another person can also be helpful in this mat ter. If you do it in my presence the effect will be quicker and greater, because then there will be hammering from a third direction of which you have no idea. That is the astral direction whose hammering is subtler than the physical and mental ones. When you breathe intensely it hammers the center physically. When you ask "Who am I?" it does the same thing mentally. And when you do it in the presence of an other through whom your astral body is hammered, then a third journey begins. So if fifty people meditate here together, it will be much more intensive than if only one person meditated. Because of the longings of fifty persons combined with the vibrations of their intense breathing, an astral atmosphere will pervade this room, and a new kind of electrical light waves will begin to circulate all around, which will hit you from another direction.

But normally you have only two direct ways -- one is physical and the other mental. So "Who am I?" is going to hit harder; it will hit harder than deep breathing. But we start with breathing, because it is of the

body and is easy to do. Asking "Who am I?" is a little difficult, as it is of the mind. We begin with the body and when the body begins to vibrate fully, it prepares the mind to ask the question "Who am I?" A right situation is needed for this asking. It won't do any good to ask offhand, "Who am I?" any time and every time.

In fact, every question needs a right situation when it can be asked. For example, when your whole body begins to shake and tremble, a question arises automatically and you ask of yourself, "What is it all about? How am I doing all this?" And then you know that you are not doing anything, you are neither raising your feet nor turning your head and dancing; and yet dance is happening. And if all this happens without your efforts, your identity with your body begins to loosen. Then a new question arises before you, you want to know who you are. The new question is that if what the body does is not your doing, then who else does it, and who you are. Now a schism, a gap is created between you and your body.

This is the right situation, when through this gap the question "Who am I?" can sink deep in you. It is precisely this opportunity when it becomes necessary to ask the question. Really every question has its own right time, right season. And it is very important to find out the right season for this question "Who am I?" It is not a question to be asked in an offhanded manner; it cannot be asked anytime without due preparation. If, sitting here, you ask casually "Who am I?" it will be lost in the air; it will not reach anywhere. A gap, an opening in you is necessary from where the question can penetrate you. An opening is a must.

With the hammer-strokes of these two things -- deep breathing and "Who am I?" -- the kundalini will awaken. And with its awakening extraordinary experiences will begin to happen; because all the experiences of all your past lives are associated with the kundalini -- in a way they are deposited there. Your experiences of infinite lives, including your lives as a tree, as a fish, as a bird, the experiences that you went through in the entire course of your evolution are lying strewn on your journey's path. And this serpentine power known as kundalini has absorbed them all. Therefore many kinds of things can happen and you can identify yourself with these experiences. Any kinds of things, unthinkable things, can happen. You have no idea of the many subtle experiences with which the kundalini is associated.

For instance, there is a tree standing in the garden, and a strong wind and heavy rains have just swept across the garden. The way this tree has experienced and known the wind and the rains is exclusively its own; neither we nor anyone else can know it. The way the tree has known the rains, we can never know it. How can we know it? It is impossible. Even if we were standing near that tree, we could not have experienced it the way the tree experienced it. We can know it only the way we are capable of knowing it.

But at some stage in the course of your life's journey you must have been a tree as well. Now if the kundalini, as you are breathing and asking "Who am I?" reaches the spot where your experiences as a tree are deposited, you will suddenly come to know what exactly this tree had known when it was raining. You will really know that it is raining. And then you w ill be frightened, very much frightened, and you will wonder what it is all about. And only then you will understand why sometimes you feel like an ocean and sometimes like the winds, and you will go through the same experiences as the ocean and the winds do. And as a result of it your aesthetic capacity and many other capacities, of which you have no idea whatsoever, will begin to unfold themselves.

There is a painting of Van Gogh in which a tree, an immensely tall tree, is reaching for the skies. The tree is growing so high that it has left the stars, including the sun and the moon, far behind it, much below it. The stars, the sun and the moon, all of them look like tiny objects lurking at the foot of the tree, near the earth, while the solitary tree is rising higher and higher into infinity. Someone said to Van Gogh, "You are crazy to paint a tree like it. Can a tree ever grow so high that the stars lie way below it?" Van Gogh said, "Perhaps you have never known a tree; you have not seen the inside of a tree. But I know the tree from its inside; I know it in depth. It is immaterial if it cannot go beyond the moon and the sun and the stars of heavens, but all the same, there is no doubt whatsoever that every tree longs to do so. It is irrelevant that the tree cannot surpass them; all the same it is its thirst, its longing for the immense. It is true, I cannot even think of it. It is its limitation that the tree cannot grow that high, but I know how its spirit, its being, is always soaring higher and higher and reach ing for the highest heavens."

Van Gogh often said, "The tree is earth's longing to reach for the heavens. The tree is really earth's desire; through it the earth is stretching its hands to touch the heavens."

Through the kundalini we will know the rain the way the tree knows it, even though we will not know it so clearly as the tree does. But, of course, we have been trees and many other things too. And so any thing can happen in meditation. Apart from this, we will begin to have glimpses of our future possibilities. We will not only know that we have been in the past, we will also come to know what we can be in the future.

And after we have entered the path of the kundalini, after we have joined its pilgrimage, our story as the story of an individual comes to an end, and the story of consciousness, the whole consciousness begins. Aurobindo used to speak in these terms, and it is difficult, the thing could not be very clear. Then it is not the story of an individual, it is the story of consciousness itself. Then you are not alone, you are joined with all the infinity that ever happened in the past and also with all the infinity that will ever happen in the future. Then the entire infinity will be within you. It is like a primeval seed that ever goes on unfolding itself, that ceaselessly continues to manifest itself, and there seems to be no end to it. And when you will so see your limitless expanse, an expanse that is without a beginning and without an end, an expanse with an infinity behind it and an infinity in front of it, then your state will be different altogether, then everything about you will undergo a sea change.

And the whole gamut lies hidden in the kundalini.

Then many new colors will appear before you that you had never seen before. In fact, you will find there are not as many colors on the outside as there are within you, when you come to this experiencing. Because in the course of life's infinite journey you have known these inner colors from time to time and in quite different ways. A kite wandering high up in the sky sees the colors in one way, and we here on the ground see the same colors in quite a different way. If you go to a cluster of trees you will see only one color, the green one. But if a painter goes to the same cluster of trees, he will see a thousand and one kinds of colors. Green is not one single color; there are a thousand shades to it. And not even two shades are the same; each shade is unique; it has its own individuality. To us green is simply green; there the matter ends. We have a broad and gross and generalized concept of the color green; there is nothing more to it. But its reality is quite different from what we know. Green is not one color; it is really a thousand colors. And as such every color has a thousand colors within it. So when you will go within yourself, you will go through thou sands of very fine, subtle and rare experiences.

In the matter of sensory perceptions man is a weak and poor creature; animals and birds are far superior to him. Sense organs of animals and birds are very powerful; their sensitivity is simply profound -- both in its height and depth. What they lack is that they cannot get to know consciously and think about it. But their sensitivity, their alertness, their experiencing is nonetheless very deep and profound.

There is a bird, a very common kind of bird in Japan. This bird leaves its villages a full twenty four hours before an earthquake rocks the village. When that bird is not seen anywhere in the village, its inhabitants immediately know that an earthquake is bound to occur within twenty four hours. Even with modern scientific instruments that we have, we cannot forecast an impending earthquake more than six hours in advance, and even then it is not that reliable. But the forecast made by these birds is hundred per cent correct; their sensitivity is so high and acute and infallible. And these birds are so common and numerous that when they disappear, the whole village comes to know that an earthquake is on its way. It means that even the extremely subtle vibrations of an impending earthquake are felt by these ordinary birds, and they leave the village.

If ever in your long past you have been this bird, you will feel such vibrations in the course of your kundalini's practice that you had never felt. But in reality you did experience them before, but you don't remember them. Nothing happens in the course of kundalini's awakening which has not happened before in your past lives. So you will see colors that you have never seen. You will hear a sound that you have never heard. Kabir calls it naad, or subtle sound.

Kabir says, "Dance, O monks, nectar is raining." And the monks ask, "Where is it raining?" Now this Kabir's rain of nectar is not happening on the outside; it is an inner experience. Kabir also says, "Listen, O monks, to the naad of great drums." And the monks again want to know what it is. They don't hear any sound, in spite of Kabir's repeated calls to them to listen to it. You, too, can hear those sounds that Kabir hears. You can also experience such tastes of the palate that you never experienced before.

So a vast world of subtle feelings and experiences is linked with the kundalini. All of it will become alive and awake and confront you from every direction. That is why, in such a situation, one often looks like a madman. Because when we are quietly sitting, he suddenly breaks into laughter for he comes to see something that we don't see. And he might suddenly begin to scream at a time when we are all laughing, because something may have happened to him which will not happen to the rest of us.

So ordinarily there are only two ways of hammering the kundalini. And the third way is an extraordinary way -- the way of shaktipat, or transmission of energy. This is an astral way, and it needs a medium, a vehicle. You can achieve intensity in meditation only if another person helps you. The other person does not have to do anything; just his presence is enough. He becomes a vehicle, a catalytic agent.

Infinite energy permeates the world all over. It is just a question of tapping it. Now we fix an iron rod on our rooftops so that when lightning strikes the house it passes through the rod and sinks into the earth, and the house remains unharmed. Lightning can strike the house even in the absence of the iron rod, but then it will destroy the whole house. But the iron rod is a recent discovery, and lightning has been there from time immemorial. The shaktipat of lightning has been there for long, but we thought of the rod only recently.

Man is surrounded all over by infinite energy which can be used for his spiritual growth. Infinite energy is there and all of it can be utilized for man's spiritual upliftment. To do it, however, a medium, a vehicle is needed. You can be your own medium, but initially it can be dangerous. The shaktipat, the fallout of energy, can be so powerful that you may not with stand it. It is just possible that some delicate senses of your body are jammed or they break down. Every energy has a measure, a voltage which has to be in the right proportion to your capacity to withstand it. The medium of another person serves as an instrument regulating the energy in its relation with your capacity to withstand it.

To act as a vehicle for shaktipat it is essential that divine energy has already descended on the other person. Then only can he plan and manage the *shaktipat* according to your capacity. And he is not required to do anything in this regard; his mere presence does everything that is needed. Presence is all that is needed. His presence acts as a catalytic agent; the medium himself does nothing. So if someone claims that he can do anything, he is utterly wrong. No one can do shaktipat, but someone's presence can catalyze it, cause it to happen.

Now I think that when seekers attain some depth in meditation, shaktipat will begin to happen here with full force. There is no difficulty about it; there is no difficulty at all. Nobody need do anything; it will happen on its own. You will suddenly find that quite a different kind of energy has entered you from without; it does not come from within you. Whenever you will experience the rise of kundalini, it will seem to be rising from within you; and whenever you will experience shaktipat, it will appear to be coming from the outside, from above. It will be so. It will be felt as clearly as one feels water falling on him from above and water rising about him from below.

The experience of kundalini is like drowning, as if you are standing in the bed of a river and the level of the water is rising from below and you are being drowned in it. The experience of kundalini is always like this -- one of getting drowned in a river. You will feel that something from some depth is rising up and you are being engulfed in it, drowned in it. But the experience of *shaktipat* is quite different; it is like rains falling from the skies, falling from above. That is what Kabir speaks about when he says, "O monks, nectar is raining," and his monks ask where. It falls from above and makes you soaking wet.

Now if both these processes take place together, it will at once step up your progress. Then, simultaneously the rains will be falling from above and the water of the river rising from below. Then the events of rainfall and the river being in flood are taking place simultaneously, and you are being drowned, you are being destroyed from both ends. Both processes can happen together; there is no difficulty involved in it.

QUESTIONER: IS THE EFFECT OF SHAKTIPAT SHORT-LIVED OR DOES IT LAST LONG? AND IS A SINGLE EVENT OF SHAKTIPAT ENOUGH TO TAKE US TO OUR JOURNEY'S GOAL OR IS MORE THAN ONE NEEDED?

The fact is that a lasting effect stems from your own kundalini; shaktipat is only an aid. Shaktipat can never form your base; it can never become your basic structure. What happens within you is more important; it is basic, fundamental. That is your real wealth. That alone is your basic wealth. Shaktipat will not add to your wealth, but it will certainly step up its capacity to grow. This difference should be properly understood. With shaktipat your wealth will not multiply, but what is called its growth rate, its rate of expansion undoubtedly will be intensified with shaktipat.

So *shaktipat* is not your own riches. It is like this: you are running and I am after you with a gun in my hands. Now my gun is not going to add to your power of running, but it will surely make you run faster. It is you who will run in any event; it is your energy that is going to be spent in running. But because of the gun you will bring into use even the energy that was lying unused in you. The gun does not provide you with any extra energy; nor does it lose even an iota of its own energy in the game. If you examine the gun later on, you will find it is the same as before; it has lost nothing. But the impact of the gun will quicken your

running, the intensity and the speed of your running. Where you were walking leisurely before, you will now run and run fast.

So *shaktipat* does not add to your wealth of energy, but it undoubtedly steps up its capacity to grow and expand.

Shaktipat works like a flash of lightning. A flash of lightning does not light your path, it does not serve you as a lamp in your hand; it only gives you a flash, a glimpse of the road ahead and its surroundings. But this single glimpse is very precious; now your feet are firm, now your will is strong, now your resolve to reach your destination is hardened. You have seen the road and you know it is there and that you are not wandering aimlessly. One flash of lightning and you get a glimpse of the road you have to pass, and of the temple which is your journey's destination. And soon the light is lost and you are again engulfed in jet black darkness; but now you are a different person, although you are standing on the same spot you were before the lightning happened. Now you are confident, and you know you are going to go ahead. Now you know the road is there and the temple, although invisible, is at hand. Now you feel assured. Now you have confidence and trust, which fortifies your will and resolve.

So the effect of shaktipat is indirect, and therefore you need it time and again. Once is not enough; a second flash of lightning will benefit you the more, and a third still more. What you may have missed the first time will be seen with the second and the third flashes. They will, at the least, strengthen your confidence; they will reinforce your will.

So you cannot achieve your ultimate goal through *shaktipat*; it is you who will have to walk your way to destiny.

You can reach even without *shaktipat*, but then it will take more time; you will reach late. For lack of the flash of *shaktipat* you will be less confident and you will need more courage and strength. Doubt and fear will grip you now and then; you will not be so sure of your path and its destiny. All this will happen; nonetheless you will reach your goal.

But *shaktipat* is a help indeed. I would like, if you make some progress, that *shaktipat* happens to a large group of persons, instead of one or two individuals at a time. Why confine it to one or two individuals? It can happen collectively to ten thousand people standing together; there is no difficulty in the matter. Because it takes the same time whether it is done with a single person or ten thou sand persons. It makes no difference whatsoever.

QUESTIONER: IN CASE A CONTACT WITH THE MEDIUM IS NOT MAINTAINED, DOES THE EFFECT OF SHAKTIPAT WEAR OFF?

The effect is bound to decline. In fact, every effect wears off gradually. Effect itself means that it has been caused by an outside agency, and so it will decline. But the energy rising from within you is going to stay, because it is your own. Energy coming from without is bound to diminish and disappear. But what comes from your inside is not going to diminish; it will stay. Also that energy will stay which rises under the impact of *shaktipat*. Your basic capital does not wear off, but the effect does.

QUESTIONER: IS THERE NO DANGER THAT OUR BASIC CAPITAL OF ENERGY WILL WEAR OFF EVEN IF WE KEEP BAD COMPANY? SHALL WE NOT THEN FALL DOWN FROM OUR HIGH PLACE?

There is no way to fall down or go downward. This thing really needs to be understood clearly. It is very interesting to know that there is no way to go downward or backward. You can be helped to go higher up from the place you have reached, even your rise from there can be obstructed; but there is no way to pull you down from that place. There is a reason to it. In the course of your ascent, your upward rise, you have changed, and you have grown, and even an inch of growth cannot he canceled or reversed. Retreat or regression is not possible in life.

It is like this: We can help a child in being promoted from grade one to grade two; a tutor can be engaged to help him in the matter. But you cannot find a tutor who can make the child forget what he has already learned in grade one. It is, however, possible that after going to grade two he falls into the company of some foolish friends and in that event he is detained in his grade over and over again. But it is never

possible that foolish friends will make him go back to grade one. Is not it so? It is also possible that he is kept in grade two for all his life, that he is never allowed to move to grade three, but it is impossible to bring him down to grade one. He will get stuck; that is all.

In spiritual life there is no going back; it is always a matter of going forward or getting stuck. And this getting stuck is what you call downfall or regression. But really regression does not happen; the worst that happens in spirituality is stagnation.

QUESTIONER: IS THERE A DIFFERENCE BETWEEN SHAKTIPAT AND GRACE?

The difference is great, really great. In fact, there is a great difference between *shaktipat* and grace.

Shaktipat is a kind of technique which can be planned and managed. Shaktipat has to be planned and manipulated. It cannot be brought about anytime and anywhere. Do you understand what I mean? For *shaktipat* to happen, it is very necessary that the seeker is in a right state to receive it and that the medium is a right medium. And when both these conditions are fulfilled and they synchronize, *shaktipat* happens. This is a matter of technique.

Grace comes uninvited, it comes in the dark. You cannot call for it, you cannot have it on order. Neither can it be planned, manipulated and managed. It is an event that happens once in a great while, and happens on its own.

The difference between shaktipat and grace is the game as it is between the electricity in your home and the lightning in the skies. You push a button here and there is instant light; but the lightning of the skies is quite different. Lightning happens on its own, you cannot have it on order, although elementally it is the same energy that works in both electricity and lightning. While your home electrically is technologically managed -- it is controlled by an instrument and a technique -- we have no control over lightning. Grace is like lightning of heavens. It happens at some unexpected and rare moment. And if the seeker is in a right state of receptivity at that moment, grace can happen to him. And then it is certainly not shaktipat. Although it is elementally the same as shaktipat, yet it is grace -- very different from shaktipat.

There is another difference -- that no medium is needed to receive grace; grace will dawn on you direct. It does not need a mediator to reach you; it will come straight to you. And grace is always a sudden happening. And it is rare, it does not happen often. And it cannot be planned and manipulated like *shaktipat*. I can say that if you come the next day at a fixed time after making certain preparations, shaktipat will happen. But all this is irrelevant in the case of grace. It may happen, it may not happen. It is not in our hands; it just cannot be managed, manipulated.

With this difference, grace is the same as *shaktipat*.

QUESTIONER: HOW CAN SHAKTIPAT BE PLANNED IF IT HAPPENS ONLY IN AN EGOLESS STATE?

Planning can be done in an egoless state; ego has nothing to do with planning. Egoless planning is absolutely possible. Ego is a different thing; it is a different thing altogether. For instance, we plan that with certain necessary preparations we will sit for shaktipat tomorrow at five in the morning. In this planning the seeker is not required to be egoless, but the medium must be so.

Egolessness is not a transient state that now you are egoless and now you are not. If you are egoless, you are; if you are not egoless, you are not. If I am egoless, I am; if I am not egoless I am not. It *is* not that tomorrow at five I will be in an egoless state. It is ridiculous. How can it be? There is no way to be so. If I am egoless right now, then only I will be egoless tomorrow at five. And I will be so, irrespective of whether I plan or do not plan, whether you turn up or do not turn up, whether I am awake or asleep at that moment. If I am egoless, I am it. If I am not egoless I am not it.

Egolessness is not a matter of degrees like body temperature, although we are used to thinking about everything in terms of degrees. All our thinking is like this. If somebody's body temperature is ninety eight degrees fahrenheit, we say that he is okay. But if his temperature rises to ninety nine degrees we say that he has a fever, he is running a temperature. Ninety eight degrees is also fever, but we call it normal fever. At ninety-nine degrees it becomes abnormal; back again at ninety eight it is normal. Ninety eight degrees is also fever but because everybody has it, so it is called normal. A slight deviation from the normal causes

trouble.

Ordinarily it is the same with our ego; it is our fever. If somebody has ego in the same measure as all others have it, we say that he is a modest person, a good man. A slight deviation from the normal ninety eight degrees -- if he touches the ninety-ninth degree of ego, we say at once he is an egoist, he is arrogant. And in case somebody comes down to ninety seven degrees, we call him an absolutely humble man, a full *mahatma*, a very great soul.

Ego and no ego are different things altogether; they are different states as such. They are not concerned with degrees, with quantities. They are not like states of fever and non-fever; they are not to be measured as ninety-eight and ninety-nine degrees. In fact, only in regard to a dead man can we say that he has no fever. As long as there is body heat, whether normal or abnormal, it is fever. It is fever with the difference that ninety eight degrees is normal and ninety-nine is abnormal. And the abnormal heat causes us physical trouble; we experience disease because of it.

Then there is another angle to the ego. If some one's ego hurts our ego, we think him to be an egoist. And if somebody else's ego comforts our ego, flatters and placates our ego, we say the man is egoless. But what is the measure, the criterion to know it? If a per son comes to me in an arrogant manner wanting to make his importance felt on me, we will call him an egoist. But if the same person comes and touches my feet, we will say he is so humble, so good. What criterion is there to test it? We have only one test for ego: to us ego is that which disturbs our own ego. If somebody hurts our ego, he is an egoist, and if he placates our ego, he is a saint, a humble man. But it is always our ego which serves as the measure. It is our own ego with which we judge if the other is an egoist or otherwise.

That is why we fail to know the real state of non ego. How can we know it? We know how to measure ego in degrees, whether it is more or less. But where the degrees are absent altogether, we find ourselves in great difficulty to know it, to know the no ego.

But in the matter of shaktipat the medium must be egoless. Egoless is not the right word, so I will say that only a no ego should be the medium. And bear it in mind that such a person is a recipient of grace, that grace is showering on him all the twenty-four hours of the day. He will manage it that you too have a taste of it, but so far as he is concerned, the nectar of grace rains on him day in and day out. That is how he can see to it that when you are open for a moment or two, a few drops of that nectar enter you through that opening.

QUESTIONER: IS THE EFFECT OF DIRECT GRACE ON ONE WHO RECEIVES IT EVERLASTING? AND CAN IT LEAD ONE TO THE ULTIMATE ATTAINMENT?

Direct grace is only received on ultimate attain ment and not before. It is only when your ego disappears that grace descends on you. Ego is the only hurdle in the way of attainment. And attainment is the ultimate state after which nothing more remains to be attained.

QUESTIONER: IS THE SADHANA OR DISCIPLINE OF KUNDALINI PSYCHIC OR IS IT SPIRITUAL?

It is just spiritual... You know that eating is physical, but if you don't eat, the soul will soon leave your body. So although food goes into the body, yet it is necessary that the body be in a particular state so the soul stays in it. The same way although the kundalini is psychic it is necessary that the kundalini be in a particular state so that you can reach the soul. If the kundalini is not in a particular state, if it is different from what it should be for you, then it is not possible to reach the soul. So although kundalini is psychic, it serves as a stepping stone to the spiritual. It is not spiritual in itself, and if somebody says so he is wrong. If somebody says that eating is spiritual, he is wrong. Eating is physical, but it serves as a base for the spiritual.

Breath is material, and thought too is material; everything is material. Breath and thought are matter really. But their subtlest form is called the psychic. Psyche is the subtlest form of matter. But all of them -- breath and mind and psyche -- serve as a base for the seeker to take a jump into the spiritual. They serve as jumping boards for a leap into the divine. It is like a man wants to dive into a river, and to do so he first

stands on a diving board erected on the bank of the river. The diving board is not the river. Now someone can argue that since the board is not the river why should he, who wants to dive into the river, stand on it? Why can't he stand in the river itself? But no one can stand in the river with a view to dive into it. One has to take his stand on the board first, and then he can jump into the river. And the board is absolutely different from the river into which one dives. The board is not the river.

So it is through the body, through the mind that you can take a jump into the spirit, the soul. And the spiritual is attained only when the jump has been made. For the present you have to prepare for it from where you are at the moment. So the body and mind are your jumping boards. However, when the jump is made you will have reached the spiritual.

QUESTIONER: IN YOUR EARLIER TEACHING OF MEDITATION YOU ALWAYS ASKED US TO BE RELAXED, STILL, SILENT AND AWARE. AND NOW IN THE COURSE OF INTENSE BREATHING AND ASKING 'WHO AM I?" YOU EXHORT US TO BRING ALL OUR EFFORTS INTO IT. BUT A SEEKER WHO PRACTICED THE EARLIER TECHNIQUE OF MEDITATION FINDS IT DIFFICULT TO PUT IN SUSTAINED EFFORTS. SO WHICH OF THE TWO TECHNIQUES WOULD BE GOOD FOR HIM?

There is no question of good and bad here. I understand your point; it is not a question of good and bad. You have only to find out which of the techniques gives you more peace and adds to the momentum of your meditation. It cannot be the same for everybody; they will experience it differently. There are people who attain to relaxation only after they have run themselves into the ground. And there are others who can go into relaxation instantly; but they are few and far between. It is rather difficult to move straight into silence; only a handful of people can do so. For the majority of people it is necessary to go through a lot of exertion and tension before they can relax. But the purpose in both cases is the same -- the final objective is the same. It is relaxation.

QUESTIONER: EXPLAINING DEEP AND FAST BREATHING YOU SAID THAT IT IS A TECHNIQUE OF TRANSFORMATION THROUGH THE EXTREMES -- THAT WE HAVE TO GO TO THE EXTREME POINT OF TENSION SO AN ABSOLUTE STATE OF RE LAXATION IS ACHIEVED IN THE END. IF IT IS SO, SHOULD WE TAKE IT TO BE A SADHANA OR DISCIPLINE OF TENSION?

It is a *sadhana* of tensions. It is absolutely a discipline of tensions. In fact, every discipline of energy is a discipline of tension. Energy itself means tension. It is through tension that energy comes into being. We succeeded in creating a tremendous amount of energy from the atom, because we split it into two and put its most subtle components in a state of tension. So the whole discipline of power or energy is a discipline of tensions. If we understand it rightly, tension itself is energy.

QUESTIONER: YOU TALK OF TWO SYSTEMS OF SADHANA -- POSITIVE AND NEGATIVE. WHAT IS KUNDALINI SADHANA -- POSITIVE OR NEGATIVE?

It is positive, absolutely positive.

QUESTIONER: WHY DID NOT BUDDHA TALK ABOUT THE KUNDALINI AND THE CENTERS OR CHAKRAS IT PASSES THROUGH?

This should be the last part of our discussion for this evening.

In fact, all of what Buddha had said was not recorded, that is the biggest difficulty in the matter. Many things from the teachings of Buddha were not recorded deliberately. And then his teachings were recorded a full five hundred years after Buddha's death. They were not recorded in his life-time. For five hundred years, the *bhikkhus*, the disciples of Buddha, who were in possession of his teachings, refused to reduce

them into writing.

Then a time came when these custodians of Buddhist knowledge themselves began to disappear from the earth. And so a large *sangha*, a congress of Buddhists, was convened which decided to record Buddha's teachings for the first time, because there was a danger of their being lost completely after the last of the *bhikkhus* who were in possession of them were no more.

As long as Buddha's teachings could be preserved orally through memory, his disciples stubbornly refused to reduce them into writing. The same thing happened with the teachings of Jesus and Mahavira. And it was necessary to do so.

There were good reasons why the teachings of Buddha and men like him were not recorded. Firstly, these people had been teaching through word of mouth, so it is their spoken words that comprise their teachings. Among them many different things were said for different kinds of seekers. And all of them were not necessarily useful for the beginners of spiritual discipline. They could have been harmful for them.

It happens often enough that when teachings meant for advanced seekers are passed on to those behind them they only make their position unsteady as learners, because then they are seized with the idea of getting to the advanced stage which in turn makes them ignore their own homework. There is yet an other difficulty in this respect. Many things taught to the beginners become not only redundant but even false for the advanced seekers. So if the beginners come to know things taught to the advanced learners too soon, they will not take their own lessons seriously and trustfully. And in that event they will get stuck; they cannot advance further. It is therefore very necessary for the teachings to be true for them at their own stage. Then only can they rightly learn and make progress in spiritual discipline.

When a child is learning his alphabet, he is taught to say "G belongs to God." Now it has really no meaning to say so; "G" can belong to goblin as well. And there is no relationship between God and goblin; they don't belong to the same fraternity. In fact, "G" has no connection whatsoever with either God or goblin. But it would be dangerous to say it to the child learning his alphabet. If his father tells him, "You fool, "G" has nothing to do with God; "G" can belong to a thousand and one things as well; it does not belong to God exclusively", then this child will never get the alphabet "G". It is therefore necessary that for the present he should only be told that "G" belongs to God". Leave aside thousand other things associated with it. It would be enough if he learns "G" in association with God. Later on he will also learn the other thousand things; and then he will know for himself that "G" is not exclusively connected with God. As with God, it is connected with many other words. And then God will drop and he will know "G" independently.

So in spiritual discipline there are a thousand things belonging to a thousand levels. And then there are a few things that are very personal and secret and esoteric. The meditation that I am teaching you now is such that it can be talked about publicly; but there are things that I cannot discuss in large groups; I will not. I will talk about them with only a few chosen individuals who are deserving.

So although Buddha had said a lot, all of it was not recorded. The same way, not everything that I will say will be recorded. All of it cannot be reduced to writing. Firstly I will say only that much publicly which can be recorded without any risk. Publicly I will say only that much. And that which needs to be treated and preserved as secret teachings will never be disclosed to the public. I will transmit them to deserving individuals who will save them in their memory.

QUESTIONER: DOES IT MEAN THAT THE MATTER OF THE KUNDALINI AND THE DIFFERENT CHAKRAS SHOULD BE TREATED AS SECRET AND NOT RECORDED AT ALL?

No, there are many other things involved in it. There should be no difficulty in recording what I have said here these few days on the question of the kundalini and the chakras. There is no difficulty whatsoever. My difficulty is that there is a gap of twenty five hundred years between Buddha and our times, and it has made a great difference; over this period man's consciousness has grown. I now think there are many things that Buddha thought should remain hidden that can now very well be made public. Twenty five centuries have made a basic difference. So I say that a great many of the things that Buddha thought to be secrets can now be taught openly. Similarly a great many of the things that I consider to be secret can be revealed twenty-five hundred years after me, provided man's consciousness continues to evolve the way it should.

Do you follow what I am saying? Even if Buddha were to come back, he would like to reveal many things he had held back from his own times.

Buddha did one thing of great understanding and import. He had decided on eleven questions that no one was allowed to put to him. Because if any of them were put to him, he would have to answer them in some way or another. And while it was not proper to give a wrong answer to them, it would have been really wrong to give the right ones. So he had decided on eleven questions that were prohibited, because they were unexplainable. Before Buddha entered a town it was publicly announced that no one should put any of these eleven questions to Buddha, for he would not answer them. So the announcement said no one should embarrass Buddha.

And there was a good reason for Buddha to have refused to answer them. It would have been harmful if he had answered them, and if he refused to answer them, he would have felt guilty that he was sup pressing the truth. So the best way was that they should not be raised at all.

So every village was informed by beat of drum that as Buddha was visiting them they must not put one of these eleven questions to him, because it would amount to embarrassing him. These questions were treated as avyakhya, as unexplainable questions. And they were not raised really; one never put them to Buddha.

And whenever an opponent of his insisted on putting it, Buddha would say to him, "Wait for some time, and do some *sadhana* in the meantime. And when you will be deserving of it, I will answer your question." But he never answered really. And this is what his critics and opponents used against him. The Jains and the Hindus alleged that Buddha did not answer these questions just because he did not know the answers. They also said that since their own scriptures had answered each one of them, it seemed that Buddha was lacking in knowledge. But his critics forgot that it was so easy for Buddha to have repeated the scriptural answers if he wanted to answer them.

The truth is that right answers are not written even in the scriptures; they are not possible really.

So the question should not arise why Buddha did not speak about the kundalini and the *chakras*.

In Search of the Miraculous Vol 1

Chapter #10
Chapter title: Meditation not Prayer has Great Future

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QUESTIONER: YOU SAID AT THE NARGOL MEDITATION CAMP HELD RECENTLY, THAT THE SADHANA OR DISCIPLINE OF KUNDALINI IS A WAY OF PREPARING THE BODY. WILL YOU PLEASE EXPLAIN IT?

Firstly, the body and the soul in their very depth are not separate; the difference between them is very superficial. When the whole truth of it is known, we no longer see the body and the soul as two separate entities; we really see them as one and the same. In fact, the body is that part of the soul which can be grasped by the senses, and the soul is that part of the body which is beyond the grasp of the senses. So the soul is the invisible end of the body, and the body is the visible end of the soul.

But this is known only when one comes to the ultimate experiencing of truth.

It is ironical that in general we all believe that the body and soul are one and the same thing. But this

general belief is illusory, because we really don't know what the soul is. Rather we take the body for the soul. But even this illusory and popular belief stems from the same basic truth -- behind it lies the same knowledge of this unity; in some invisible recess of our being we do know that the body and soul are one.

This knowledge of oneness has, however, given rise to two kinds of errors. On the one hand there are the spiritualists, who say that there is only the soul and no body; and on the other, there are the materialists like Charvak and Epicurus, who declare that there is only the body and that there is no soul. These two mistaken concepts, contradicting each other, arise from the same profound realization that the body and soul are not separate.

And like the materialists, every common person -- who we say is ignorant -- thinks that he is only a body.

But as the inward journey will begin, the belief that the body and soul are the same will be shattered, and one will come to know that they are separate. Because as soon as one knows that there is a soul, he also knows that the body is separate and the soul is also separate.

But this happens in the intermediate stage of the journey. When you will go deeper and still deeper, when you will attain to the ultimate experiencing, you will know that they are not separate. They are really one and the same; they are the different forms of the same reality.

It is like I am one person with two hands -- a right hand and a left hand. If somebody observes my two hands from without and says that they are one and the same, he is wrong, because they are two hands clearly separate from each other. Coming closer to me he will know that my left hand is quite separate from the right one. Maybe, my left hand is in pain and the right one is not in pain. Maybe the right hand is cut down and the left one is okay. So the two are obviously not one and the same. But if someone will enter into my interiority he will find that I am one person and both hands are mine. When the left hand is broken it is I who am hurt; and when the right one is broken, it is again I who suffer. And in the same way when the left hand is raised up, it is I who am raising it up, and when the right one is raised up, it is again I who am raising it.

So in the ultimate experience the body and soul are not separate; they are two sides, like my two hands, of the same truth. I bring this simile so that you understand the thing well.

Then the journey can begin from any of the two points -- either from the body or from the soul. If some one begins it with the body and goes deeper and deeper into it, he will ultimately reach to the soul. It is like someone holds my right hand and moves up; he will reach to my left hand sooner or later. Similarly someone can directly begin with the soul and reach to the body in the end.

It is, however, very difficult to begin with the soul. It is difficult because the soul is altogether unknown to us. Since we mostly exist at the physical plane, our journey can only begin with the body. There are, however, techniques which start directly with the soul; but generally they are useful for only a very few persons. One in a million can use the techniques that begin with the soul. The vast majority will have to start with the body. One's journey can begin only where one is.

And for the journey beginning with the body the kundalini comprises the preparatory work. Kundalini is the basic seat of the deepest experiences of the body.

In fact, the body is not only what we know it to be, or the physiologists know; it is much more. For instance, a fan is on. If we take the fan down and dismantle it part by part to investigate it, we will not come across electricity anywhere. And maybe, on the basis of this investigation a very intelligent person says that there is no such thing as electricity in the mechanism of a fan. He will never find it in any part of the fan itself. Yet the fact is that when it was moving, it was being moved by electricity. And the fan will stop moving the moment the electric current stops reaching it. The physiologists study the body by dissecting it and they don't find the kundalini anywhere. They will never find it. Yet the whole body is run with the electrical energy that is kundalini, like a fan is run with electricity. This electrical energy of the kundalini cannot be known through analysis done from without, because in the process of analysis the energy disintegrates and disappears. It can be known only through inner experiencing of it.

There are two ways to know the body. You can know it from without as the physiologist does by dissecting it -- this is one way; and the other way is to know it from within it. One who goes deep inside it and lives there knows it from within.

One who begins to know his body from within... And remember, we know our bodies only from without. Even our own bodies are known to us only from the outside. If I know my left hand, I know it through my eyes which have actually seen them. So my knowledge about my left hand is really the physiologist's knowledge. But if I close my eyes and feel my left hand, this inner feeling of it will be my

own. So if someone goes to know his body from within, he will soon reach the *kunda*, the reservoir, which is the source of all our bodily energy. The energy that lies asleep at this kunda, this pool, is called the kundalini. And then he will know for himself that everything emanates from there and pervades the whole body. It is like a single lamp burns and lights a whole room. If you will explore the source of the light pervading the entire room, you will come to the lamp and find that all light rays are emanating from this one flame. Then you will know that although the rays have reached distant corners of the room, yet the lamp remains their source.

Here we are concerned with searching that particular point from where life energy emanates and pervades our whole body. Life energy has to have a center; no energy can be without a source. Though the sun is a hundred million miles away from us, yet we have its rays with us; we can say that there must be a center, a source from where they emanate and pervade the earth. In fact, no energy can ever be without a center; if there is energy it has to have a center. How can there be a circle, a circumference, without a center? Where there is a circumference there is certainly a center too.

That your body is a bundle of energy is self-evident; it needs no proof. It is a pile of energy that rises up and sits down, moves and halts and goes into sleep. And it is not that its energy always functions uniformly; sometimes it is active and vigorous and at other times it is in a lethargic, low and dull state. When you are angry you hurl a big rock at someone which you can hardly move in your normal state. When you are in great fear you run at a speed which would be envied by a runner in an Olympic race. So your energy is not always in the same state; it fluctuates according to conditions in and around you.

It is therefore evident that you have a kind of reservoir, a fountain, from which energy goes into action or does not go. It goes into action whenever necessary; otherwise it lies dormant at the source. From this source you draw energy in both your normal and abnormal conditions -- in your day to day needs and also in your emergencies. Yet this reservoir is never empty, it is always full; you cannot exhaust it. It is inexhaustible.

It is interesting to know that we never make full use of this great store of our energy. Those who have explored this field say that even the most extraordinary people, who are known as geniuses, do not use more than fifteen percent of their energy. Even great men of history -- who made history -- don't cross this limit of fifteen percent. And so far as the ordinary man is concerned, he goes through his life just with two to two and a half percent of it; ninety-eight percent of his energy remains unused.

So potentially, from the point of the seed energy, there is no difference between an extraordinary per son and an ordinary one. The difference is one of energy's use and disuse. The energy that a person of genius has put into use is the same as a very ordinary person possesses without using it. The ordinary man is one who never summoned his energy into action; he never provoked it, confronted it with a challenge. He is satisfied with what little he has on the surface, which he thinks to be his maximum. He makes do with his minimum and leaves the vast potential untapped. And that is why in moments of crisis even the most ordinary person displays extraordinary strength and ability. So only in moments of crisis do we come to know what our inner potentiality is.

There is a center in each one of us where this whole energy dwells -- hidden and asleep. One should say that it lies there in seed form -- enclosed and latent; but it can become manifest. And it is called *kunda*, the pool, or the reservoir.

The word "KUNDA" is very significant; it has many meanings. One meaning is that it is a still and tranquil pool without a single ripple. If even a single ripple is there it will mean that the energy has become active. *kunda* means that its content, its energy, is without any movement; it is perfectly passive, calm and resting. And another meaning is that though it is passive and asleep, it can any moment become alert, active, and moving. It is not a dry and dead pool; it is full to the brim. And any moment it can become active, dynamic; although right now it is in a passive, sleeping state.

That may be why we don't know what it is that lies asleep inside us. We can know only that much as becomes awake and active, only the active part of the energy will enter your consciousness, and its passive part will lie asleep in your unconscious. That is why even the greatest of men, unless they attain to greatness, remain unaware of this energy. Mahavira, Buddha, Krishna and Jesus, none of them were aware of their potential until they had actualized it, until they had attained to the height of their greatness.

That is why when the event of awakening takes place effortlessly, the awakened ones come to believe that it is a gift of grace from the unknown. They wonder how and whence this gift came to them. And so they feel that it comes from whosoever is nearest to them. If the Master is the nearest person, they will say it is a gift from the Master. And if the nearest object is an idol of God, and not the Master, then they will give

all credit to the idol itself. Whatsoever will precede the event -- a Buddha, or God in heaven -- will be taken for the source. But the fact is that it always comes from their own inner source. But because of their past unawareness they ascribe it to some outside agency like the Master or God, that happens to be nearest to the event.

I happened to read a story only the other day. Two farmers boarded a railway train for the first time. They were residents of a mountainous village and they were born on the same day. So when their birth day arrived, the people of their village thought of giving them some birthday gift. And as the railway train had been newly introduced in their part of the country, there could not be a better gift than a train trip for them. So the farmers received two train tickets from their village, and started on their first travel by railway.

Since it was an altogether new experience for them, they were excited and curious about everything that came their way. A vendor of soft drinks happened to pass by and they decided to buy a bottle of soft drink and have a taste of it. They decided to share the soft drink between them and if they found it to be delicious, they would buy themselves another one.

Having bought the drink, one of them started first to drink his share. As he was half way through the drink the train entered a tunnel. About this time his friend became anxious for his share of the drink and he asked the other not to grab the whole thing. His friend said, "For God's sake, don't touch it; it is poisonous! I have been struck blind by it!"

As the train entered the tunnel, it suddenly became dark all around and the farmer thought that the drink had turned him blind. So the nearest event -- the drink -- was taken for the cause of the blindness. It is just natural. What precedes an event is taken to be its causal factor.

Similarly, we don't know the real source of our energy. And unless it is awakened, there is no way to know it. And we are not aware if it can be available to us, and in what measure it can be available.

The awakened part of this sleeping energy, the *kunda*, is called the kundalini. The *kunda* itself is un conscious, it is asleep; but the kundalini is conscious and awake. Only that part of the energy which wakes up and comes out of the kunda is known as kundalini. Kundalini is not the whole of it; it is only a wave arising out of the pool.

So this journey is a two-fold exploration. The kundalini, the awakened energy, brings you the news that there is a very great source hidden within you which has immense possibilities. A single ray of light from the sun opens the possibility of an infinite number of rays coming in its wake. So one way lies through awakening the kundalini which will make you fully aware of the power of your body. And through the awakening of this energy you will arrive at those centers, those doors of your body, from where passage to the invisible end of the body, which we call the soul, becomes easy.

It is necessary to understand this thing clearly and fully, because whatsoever we do, it is really our energy that does it through some opening or center. For instance, our ears are such an opening, through which we hear. If your ears get diseased, you will not be able to hear anything, because the energy will be blocked on reaching the ears, and it will turn back to its source. And by and by the energy will cease moving to the ears, because it only moves where it has a chance of being active. So the energy will no longer move to the ears.

The contrary can happen, too. If a person goes deaf and he wills strongly to hear from his fingers, it is possible that his fingers will begin to hear. There are people present on this earth who hear through bodily organs other than their ears. And there are people who see through organs other than their eyes. What is it really that you call your eyes?

It is nothing but a part of your skin, with this difference -- that since time immemorial man has been using this particular part of his skin for the purpose of seeing. It must have been only accidental that the first man had used that part of his body for this purpose; he could as well have used any other part for that matter. Other creatures really used other parts and consequently their eyes appeared in different parts of their bodies. There are animals and birds and insects who have grown double sets of eyes -- one set of real eyes and the other of false ones. While they see with their real eyes, they use the false ones to deceive their enemy. In case an enemy injures their eyes, their real eyes are saved. A very ordinary fly in your house has ,a thousand eyes; its one eye is really a collection of a thousand eyes. That is why the fly's capacity to see is enormous and amazing. Some fishes see with their tails, because they are afraid of their enemies hitting them from behind.

If we make a study of the eyes of all the living beings of the world, we will learn that it is not necessary that they should only be where they are. Similarly, there is no particular meaning in having our ears the way they are. They can be really anywhere. The location of man's eyes and ears is the result of his repeating for

infinite number of times the acts of seeing and hearing from the same spots. And consequently their memories have been most deeply engraved and fixated in our consciousness. So they get repeated mechanically and easily.

Even if one of the many sense organs that we have is lost, we will miss that part of the world which i8 made available to us through it. If we lose our eyes, the world of light will be lost to us; we will cease to experience light as such. Then we will not know light even if we have the best of ears and hands and other sense organs with us.

So when the kundalini begins to wake up and rise, it knocks at such new doors of your body that are not at all ordinary. Through these extraordinary senses -- after they are stimulated by the energy of the kundalini -- you begin to know things which you cannot know through your ordinary senses. Correctly speaking, the kundalini begins to hit and awaken your internal sense organs. Even now it is through the energy of the kundalini that your ordinary eyes and ears and other sense organs function. But these are external organs which need a very small amount of kundalini energy to get going. A small increase in this amount, and you will have extra energy at your disposal to activate other centers as well.

For instance, if we pour some water on the floor here, it will form a tiny channel, leaving a single track behind it for more water to follow and flow. But if the amount of water poured is increased in a big way, it will break into many new channels, because the old channel cannot take all of it alone.

In a deeper physical sense, the awakening of the kundalini means that you have so much energy with you that your old channels are not able to contain it, and so it irresistibly seeks new avenues and new doors. As a result, many new and subtle senses within you will become awake and active. These extrasensory centers will make you telepathic and clairvoyant; you will begin to see and hear things which are beyond the reach of your ordinary eyes and ears. You will experience certain things your normal senses have nothing to do with. Altogether new sense organs will become active within you. And the most profound result of the intensification of the new senses will be that you will begin to know the invisible world which lies hidden in your body, which is the most subtle and imperceptible part of your body, and which we call the *atman* or the soul. So with the awakening of the kundalini the possibilities of your growth will be much enhanced.
But the work has to begin with the body.

There is another way which I have left out so far. I have so far explained to you what has been done generally to awaken the kundalini; but the kundalini is not the whole of the *kunda* or the pool. There is an other way which I may have to talk to you about separately. Very few persons in the world have taken 'this way. It is not one of awakening the kundalini, with which we are familiar, but of getting immersed in the *kunda* itself. It is not like awakening a small part of the energy and using it for growth; it is a matter of merging our entire consciousness in the *kunda* or the pool of primeval energy. In that event no new senses will be awakened; in that case no extrasensory experiences will be availed, and even the experience of the soul will be missed completely. In that event, one will directly encounter and experience God, the supreme.

Through awakening the kundalini, the first experience that comes your way is of the soul. With it, you realize that your soul is separate from those of other people. People who have attained by awakening the kundalini usually believe in the existence of multiple souls. They say that there are as many souls as there are living beings on the earth, that every person has separate souls. But people who have immersed themselves directly in the kunda say that there is no soul, only God is; there is nothing but God. They say there is only one, not many. Because by drowning yourself in the kunda, you not only merge with your individual *kunda*, but also with the kunda of all, of the collective, the universal *kunda*. *kunda* is one. It is not my *kunda* and your kunda and his kunda as separate entities; it is one and the same.

That is why the energy of the kunda is immense and infinite. No matter how much energy you draw from it, you cannot reduce its content even by an iota; it ever remains full and whole. You may draw any amount of energy for your use, it makes no difference in its content; it is always full and inexhaustible. But what we draw from it we tend to call our own. It is like drawing water from the ocean and storing it in our separate small vessels. And we think that the contents of our vessels are different from one another. But if someone merges himself with the whole sea, he will say that the sea is one, that the water in the different vessels is part of the same sea, and it is going to return to its source again. You cannot keep it separate from the sea for long. Soon the water of the vessel will evaporate in the heat of the sun, then turn into clouds, and return to the sea in the form of rains. Really it has not been separated from its source; it cannot be.

Seekers who work through awakening the kundalini have extrasensory experiences, which are really extraordinary and unique psychic experiences. They are really psychedelic. And these people come to realize the soul which is only a part of God, or the supreme. Thus they are trying to realize the whole

through its part. It is like different people are touching a vast and immense ocean from its different and distant shores. I may be touching the same ocean from one shore; you, too, may be touching from a different shore millions of miles away from my shore. But how can I believe that you have reached the same sea as I have? I am touching its one shore which I think to be mine -- a separate ocean -- and you are touching another shore which you think to be yours -- a separate ocean. It is like I treat the Indian Ocean as mine, you treat the Atlantic as yours, and a third person treats the Pacific as his.

But in fact all the oceans are united and one. It is really a vast global ocean. But it is difficult to know it as such if we approach it fragmentarily; then we will not know the one vast ocean. Rather, we will divide and demarcate it according to our limited visions of it. Not only the ocean, we will divide the shores, too.

So the experience of the soul is like touching the ocean from a particular corner of it. And this can come about by awakening only a little bit of the vast energy. Therefore it becomes necessary for a seeker who has attained on this path to be prepared to lose the soul, too, to transcend it and go beyond. Otherwise the journey will be impeded, because it is yet incomplete. Realization of the soul is not the whole of it; he will have to lose the soul as well, and take a plunge into the *kunda*. But then it becomes easy; it is easier.

Many times a long route proves to be the easier one, and a shortcut turns out to be the most difficult. And there are reasons for it, and good reasons at that. A long route is always the easier one. Now, if I have to come close to myself I will have to do so through the medium of another person. If I want to see my own image it will be necessary to take the help of a mirror. It seems to be an unnecessarily long and tortuous way, for my image to enter a mirror first and then return to me in the form of its reflection, so I can see my own face. "Why make such a long detour?" one may ask. But there is no way other than this.

Although my face is the nearest to me, yet for the same reason it is most difficult to see it directly.

So while the way of awakening a part of the kundalini energy certainly makes for a long route, it is almost inevitable. It is how the whole world of inner senses opens up and we attain to the self, or the soul. And from there a quantum leap becomes a must. It is really the long detour that makes the quantum leap smooth and easy. Because it is after that the bliss of selfrealization -- which comes through knowing one self -- begins to invite and provoke one to strive for the highest of bliss.

Certainly there is bliss in knowing and realizing oneself, but the bliss of losing oneself is of the highest. It is the supreme bliss. After you have known yourself, only one kind of hurt remains: it is the hurt of the self, the hurt of knowing that you are. With the attainment of self knowledge all pains will disappear, but one pain will still pursue you; and it is the pain of being. Now you will ask of yourself: "Why this, my being?" You now know that being also is unnecessary and painful. And then you will take a jump from being to non being. One day you will say: "Now that I have known the being I would like to know the non being too. Now that I have known the light, I would love to know darkness too."

However vast the light, it has its limits; but darkness is limitless. Being is no doubt greatly significant, yet it is limited; non being is infinitely infinite.

People failed to understand Buddha for this very reason. When someone asked him, "Shall I survive there in *moksha* or freedom?" he said, "No, you will not survive; it is you who have really to be freed from yourself." Then he further queried, "Granted that in *moksha* everything else will go -- desires, sufferings and sins will go; but what about my being? Will I not live in my pristine form?" To this Buddha said, "How can you live? After desires, pains and sins will have disappeared, one pain will still remain -- the pain of being. Then your very being will begin to hurt you."

It is interesting to know that after the cessation of desires, your very being begins to irk you, hurt you. So long as you have desires, being does not seem to be at all irksome, because you keep your being occupied with something or the other. If you are after money, your being is occupied with making money. And if you want prestige and fame, your being is occupied with earning name and fame for you. But what will you do with your being when your desire for money will have left you, when you will cease to hanker after position and prestige, when even the desire for sex will be gone, and you will be left with nothing to do, when doing itself will cease? It is then that your being will begin to pinch you directly. Then being will disturb you and you will come to feel that you don't need it. It is for this situation that Buddha says, "No, there will be nothing left. After the extinction of the lamp, where does the flame go?"

Till the time of his death people continued to ask Buddha, "What happens to a *tathagata* after his death? What will happen after you will be dead?" And Buddha always said, "What is there to happen after I am no more? Nothing will be left over; like the lamp is extinguished, everything will be extinguished. You never ask what happens to the flame after the lamp is extinguished. When the flame is gone, it is gone."

So the attainment of the soul is just a stage in the preparation for losing the soul. We gain it only to lose

it ultimately. But it is easier, too. Because if you directly ask a person whose desires are still alive to sink himself in the *kunda*, to lose himself completely, he cannot do so; he will say it is just impossible. He will say that since he has many important things to do, he cannot afford to lose himself.

Why are we so afraid of losing ourselves? We are afraid because there is always so much to be done that if we lose ourselves, everything will remain undone, incomplete. For instance, I have built myself a house which is incomplete, and I think I will be ready to lose myself after completing this house. And by the time this house will be completed, some other incomplete projects and works will show themselves. Desire to do is really the desire to complete something, and that is what goads us on. Therefore as long as one's desires are there, it is not possible to lose one's soul, although losing one's soul straight away makes for the shortest of paths. How can he, whose desires are intact lose his soul? Of course, if his desires disappear, he can be ready to lose the soul, too; because now he will have no use for the soul.

For instance, if you ask someone whose miseries are still alive to part with his bliss, he will say you are simply crazy. But if his miseries leave him and he is left with bliss alone, then he can prepare himself to part with bliss as well. With desires gone, what will he do with bliss? And the great event happens only when one is ready to give up bliss, too. Anybody can be ready to give up sorrow; but a time does come in our lives when we get prepared to part willingly with bliss itself. And that is what leads to one's dissolution in and unity with the supreme being.

This can happen directly too; one can enter the *kunda* in one sweep. It is, however, very difficult to prepare oneself for it all at once; gradual preparation is therefore the easier way.

When desiring disappears, when mind ceases, when doing comes to an end, when all your props with which you live fall away, then in the end only you remain without any basis, without any support. It is then that you say to yourself, "It is now no use salvaging this self; now I can let go of it too." Then you drown yourself in the *kunda* and merge with it. This merger with the *kunda* is called *nirvana*, or freedom.

If someone wants the plunge directly into the *kunda*, the kundalini does not come in his way. That is why some of the spiritual paths did not talk about the kundalini; because it was not necessary. Those who taught direct merger with the *kunda* did not think it necessary to talk about the technique of kundalini awakening. But my own experience says that the direct paths could not work. They may have worked with one or two rare individuals, but that does not matter much. One flower does not make a spring. Therefore, one has to go through the longer route.

Many a time one has to knock at the doors of many other houses in order to reach one's own house. Just to arrive at your own house, you may have to pass through many other people's first. In order to know your own face you may have to know many other faces first. And before you come to love yourself you have to love any number of other persons. It seems so simple to love oneself. What difficulty is there in loving yourself? Who obstructs you in loving yourself? It is only right that you should come straight home. But it does not actually happen that way. In fact, it is very difficult to find one's own house before one has visited any number of houses belonging to others. And until one has begged for others' love and given his own to them, one does not come to know that the real question is of loving oneself.

About kundalini I said that it is a preparation of the body; it is really a preparation to enter the bodiless, to enter the spirit, the soul. And you cannot enter the soul with the amount of energy that is currently available to you, because it is just enough to take you through the day to day chores of life. In fact it is not sufficient for this either; it is so meager that at the end of every day you feel nearly exhausted. The available energy is not sufficient even for our day to day needs; its supply is so poor. So with this meager energy you cannot reach the soul; the question simply does not arise.

It was for this reason that the concept of sannyas came into being. It came into being with a view to conserving our energy by freeing ourselves from householders' activities, because we had very limited amount of energy in our hands. This energy had to be channelized in some other direction; it had to be used for some higher purpose. So the seekers were exhorted to close their shops and escape from the marketplace, from the world.

To me, this attitude is mistaken. The little energy that we spend in our day to day life is not worth saving, because we will have to spend as much energy in saving it. Even to save energy, one is required to spend energy. Many a time, you don't spend as much energy in expressing anger as you do in suppressing it. Sometimes you have to spend more energy in avoiding a fight than you would have spent in fighting itself. So I don't consider it a right way; it is the way of the miser.

Is this sannyas? It is the way of the miserly people -- to save a little from what we have, which is itself too meager. This miserly approach is of no use. Instead of saving a little energy from here and a little from

there, we should awaken more of the sleeping energy -- which is plenty, which is infinite.

Why save energy? Just awaken it more and more. If you have to spend more energy, draw it from the reservoir itself, which is limitless. You have so much that you cannot spend it all even if you wish to; so why bother about saving it?

Now a person is afraid that if he loves his wife he cannot love God; because he thinks that the little energy that he has will all be spent in loving his wife. So he decides to save it by running away from his wife. But in order to save energy he will have to fight with himself, which will again cost him energy. Besides, can you reach to God with the little energy with which you love your wife? It is so scant that it cannot really take you even to your wife, let alone God. It can never take you to God.

I mean to say that it is sheer madness on your part -- to think of building a bridge between you and the infinity with this paltry amount of energy which fails to bridge you even with your lover. You are aware of its utter inadequacy even in your petty relationships. Time and again it fails you, even in your effort to reach the hearts of your lovers.

So it is not a question of saving energy; it is a question of awakening the great energy that is lying asleep within you. And this energy is incalculably infinite, it is simply inexhaustible. And once it begins to awaken, the more it awakens the more is the possibility of its further awakening; it goes on opening. Once started, this stream of energy is so vast and endless that you can never exhaust it. In other words, there is never a moment in your life when you can say that now there is nothing more to be awakened.

The possibility of awakening is infinite; you can draw any amount of energy from this limitless reservoir. And the more you draw from it the stronger you become to awaken more and more of this great energy. And when you have abundance of this inner energy at your disposal, only then can you use it in the quest of the unknown. And then only can you venture to tread on the paths that are unknown and uncharted. Do you understand what I am saying?

There is a kind of affluence in the outside world, too. A person has amassed abundant wealth and now he thinks of making a trip to the moon. Going to the moon is meaningless; there is nothing to be gained. But there is nothing wrong about it; because there is nothing to lose as well. He has so much that he can easily afford it.

As long as you don't have wealth in abundance -- you have only enough for your day to day use or even less -- you will keep a strict eye on your expenses; you will think twice before spending even a penny. And therefore you will never step out of the known world. To go into the unknown you need abundant energy, a plethora of energy. And the kundalini will fill you with that abundance. Then you have so much that a question arises as to how to spend it and where.

And remember, when you have abundant energy, you suddenly find that all the old channels of energy are completely choked up; for they are now incapable of taking so much, they are not meant for it. It is like an ocean has fallen into a small river, wiping the river out of existence all at once. The river will never know where it has disappeared and how. The old channels of your anger, your sex and the rest of it will suddenly choke and disappear. The day the flood of energy will rise, it will crush and destroy all its old wharves and banks. You will suddenly find that something altogether new and different has come into being. And you will wonder what happened to all your petty savings and your miserly and stingy living. Your puny efforts -- like practicing celibacy and suppressing anger and doing this and that -- will disappear into thin air, because the old canals and rivers have disappeared and a whole ocean has appeared on the scene from nowhere.

And when you have no other way to spend this immense energy, you suddenly find that this energy has set out on an altogether different journey. Because the journey has ceaselessly to go on and on; it can never come to a stop. The energy will keep moving; it cannot stop. This pilgrimage is everlasting.

It is just a matter of awakening the energy for once. Then your old ways of life become meaningless, and many unknown and unfamiliar doors, lying closed for ages, begin to give way to this onrushing energy. And it is there that you begin to have extrasensory experiences. And as soon as the extrasensory doors open you begin to be aware of the bodiless part of the body, which may be called the soul or the spirit.

So kundalini is body's preparation to enter the bodiless, the soul. It was in this sense that I had said so at Nargol.

QUESTIONER: TALKING ABOUT ASCENT AND DESCENT OF THE KUNDALINI ENERGY, YOU SAID THAT ITS ASCENT PRECEDES DESCENT. IS ITS DESCENT THE SAME AS DESCENDING OR

MERGING IN THE KUNDA OR IS IT SOMETHING DIFFERENT? PLEASE EXPLAIN THE PHENOMENON OF ASCENT AND DESCENT.

Actually, the merging in the KUNDA is neither descent nor ascent; it is nothing of the kind. It is not a matter of rise and fall; it is just a matter of disappear ing, of ceasing to be. When a drop of water falls into the ocean, it does not ascend or descend, it just disappears into the ocean. Of course, when a drop dries up in the heat of the sun, it certainly ascends to the heavens in the form of vapors. And when in contact with the cool air, the vapor turns into a cloud; it descends to the earth in the form of rains. But its journey to the sea is neither ascent nor descent; it is simply merging, disappearing, dying in the ocean.

So the question of ascent and descent arises in a very different sense. It is in the sense that many times the energy that we raise has to be returned to the kunda, the pool. We raise the energy and at the same time we return it to the source, again and again. And it is necessary to do so for many reasons. One big reason is that often enough the amount of energy awakened is much more than what we can stand, and so it has to be sent back to its source; otherwise it may prove to be dangerous.

Some energy, if it is more than what we can take... Our capacities to bear a thing are limited; even our capacity to bear happiness is limited. So also our capacities to bear pain and power are limited. And if the shock of onrushing happiness or pain or power is more than we can take, then our psychosomatic organism can suffer a breakdown. And this will be quite harmful. That is why many a time energies that are too much have to be returned to their source. But it depends on techniques. It is not necessary in the case of the technique that I am talking about. There are techniques which awaken the energy instantly and suddenly; they are called the techniques of sudden enlightenment. And there is always some danger inherent in the practice of such techniques, because the onrush of energy may be too much for you to bear; you may not be prepared for it. Its voltage may be so high that your light can be turned off, or your fuse can be blown, or your fan can be burned, or your car can be set on fire. But the technique that I give you here is free from this danger; it first creates potential in you and then awakens your energy.

Try to understand it in this way. If a big dam bursts, it will cause a good deal of damage. But the waters of the same dam can be channeled in a regulated manner and according to the needs of the users.

A unique event took place in the life of Krishna murti. In his adolescence he was made to go through the entire discipline of the kundalini by some special people belonging to theosophy. A number of experiments were made on him, but he has now no clear memory of them. He is not aware of what he had to go through. He became aware only when the ocean of enlightenment had already entered the canal that he was. That is why he has no knowledge of the preparatory phase of his spiritual life.

And so he does not accept that any preparation is needed for enlightenment. But the fact is that he was prepared for this in a big way, which had never happened on this earth before him. Actually any number of people have done preparatory work, but they did it with themselves. Here for the first time other people did this job for Krishnamurti. They really worked on him.

QUESTIONER: CAN OTHERS DO IT REALLY?

Absolutely, others can do it, because in the deepest sense others are not others. Those who appear to us to be others are not that. So others made these preparations, and they did so for a great cause, for actualizing a great event. But the event could not be actualized; the experiment just misfired.

The event the theosophists were preparing for was to be the advent, the entry of a great soul, for which Krishnamurti was chosen as the vehicle. Krishnamurti was to be just utilized as a vehicle, and he was prepared for this purpose. For this purpose spiritual channels were dug and energy was awakened through the medium of Krishnamurti. But this was only the preliminary part of the work. So far as Krishnamurti was concerned, he was not the goal of the project, he was only used as a means. It was a question of making a space in him for some other soul to come and reside. But it could not succeed; it failed.

The project failed because when the waters arrived, Krishnamurti declined to be the means; he refused to play the medium for somebody else. It was feared that he would do so. Such a fear has always been there, and that is why such experiments were never made in the past. This fear is real; because when a person comes to a state when he can be an end unto himself, why should he agree to be a means for somebody else? Krishnamurti declined in the last hour.

It is like this: I give you the key to my house so that you can prepare it for a guest who is expected here tomorrow. But after I hand you the key and leave the house, you become the master. You can very well refuse to take the guest in the house on the plea that you are its master, the key is with you. This key was made by someone else, and someone else had constructed this house too. And although you have the key you have no knowledge how the key was made or how the house was constructed. But since you own the key and you know how to open the house, the matter ends up there.

Such a thing has happened. Some people can be prepared, and some others come prepared from their previous lives. But this is not an ordinary matter. Ordinarily, everybody has to prepare himself for himself. And it is only proper that preparations should come first and the happening of enlightenment after ward. More water should flow into the canal only as its capacity to take it grows.

Care should be taken that the energy is awakened only in proportion to your capacity to take it, never more than that. There were techniques which led to the release of excessive energy. That is how many people went mad and insane. And it is because of such practices that people became very much afraid of religion.

So we can have two ways of awakening the energy and there is not much difficulty about it.

I am going to tell you from a recent experience of America -- from their management of electric supply -- how at times our plans go awry. Such a situation can arise even in the internal sphere of our life. They have in America 80 organized the distribution of their electricity that if there is surplus electricity in a particular town -- if on a particular night the town uses less than its allotted quota -- the surplus electricity is automatically transmitted to another town where it is needed. It means that even a small amount of electric energy is not allowed to remain unused in any place; it is immediately transferred to another place which uses it.

For instance, a factory that was working till last evening has closed down today on account of labor trouble, and it is not going to utilize the energy al lotted to it. And there is another town where a factory may be lying idle for lack of energy. So they have organized it in a manner that electricity within a zone is constantly relayed from one place to another, so there is no surplus in one place and scarcity in another.

But it so happened a few years ago -- and it happened on account of this system of automatic transmission of energy -- that for ten to twelve hours America was plunged in darkness, and a kind of chaos prevailed all over. As it happened, there was a power failure in a certain town and as a result a vacuum was created there. Now the entire excess energy in the network of that zone automatically rushed back to that area -- with such force that all the fuses in that town were blown and consequently the whole interconnected system of that zone was disrupted and disorganized. The whole organization of electric supply collapsed, and suddenly for twelve hours America returned to a state where it existed some two thousand years ago. There was total blackout all over, and all social life came to a standstill.

It was then that they realized for the first time that all their attempts at efficiency and streamlining can boomerang on them and prove to be a disaster. This thing would never have happened if each town had its own separate system of electric supply. This thing can never happen in India, that the electricity of the whole country goes off all at once. It can only happen in the USA, where even electric supply is wholly organized and centralized and where the circuit is fully flowing all the time. So there is always a danger.

There is a system like the electric circuit within man as well. And if the electric current that is inside you flows toward you in greater quantity than you can take, it can be dangerous. And there are techniques with which you can increase the flow of your inner electricity. For instance, you are sitting with fifty other people in this hall. With the help of some techniques you can, if you like, cause the energy of all the fifty people to flow toward you -- one person. In that event all the fifty persons, being drained of their energy, will become unconscious, whereas you will become a pillar of energy, you will be bursting with energy. But this may prove to be dangerous for you too. It is possible that the energy thus released may be too much for you to bear. And the contrary can also happen. Through the same route, your current of energy can be directed to flow to others, draining you of your whole energy. All such experiments have been carried out in the past.

So there are methods with which one can return the surplus energy to the source in case too much of it flows to higher centers at a time, in case there is a surfeit of energy. But this is not necessary in the case of the techniques that I am giving you here. This is wholly unnecessary, because energy will be released in this case only in proportion to your capacity to take it. We will create the space first and then release energy to fill the space. So you will never be in need of returning any surplus energy. Such a situation is not going to arise. Of course, some day you yourself will return to the source; but it is a different matter. Having known

everything you will take a jump and merge with the *kunda*. But that is quite a different thing.

These terms, ascent and descent, have been used with other meanings as well. The meaning in which Shree Aurobindo uses them is very different.

We can think of the divine energy in two ways: either we think of it as something residing above us, at the top, in the heavens, or as something down below, at the bottom, in the abysmal depths. We think in terms of the zenith or the nadir. But so far as the cosmic order is concerned, the terms above and below, the top and the bottom, are meaningless; they have no relevance whatsoever. They are just our thinking concepts; they only represent our ways of thinking. We take the ceiling of this hall to be above us, but it is not so. If we bore the earth right at this place with a drilling machine and go on boring, it will someday end up in America. And if someone were to observe from there he will find this ceiling to be below us -- under our heads, not above them. We will appear to him as a bunch of people doing *shirsasana* -- to be standing on our heads. But the ceiling remains the same. It depends on how and whence we see it.

The same way our concepts of east and west are false. What is east and what is west? If you keep going east you will reach the west. And if you keep walking westward you will come to the east. Why call it the west if walking in this direction you come to the east? It is meaningless. Every such concept is relative, and so it is unreal. It is just a utilitarian hypothesis, an imaginary concept; it is useful and yet false. Can you say where east is and where it begins? Does it begin in Calcutta, Rangoon or Tokyo? Where does west begin and end? They really begin nowhere and end nowhere. They are only utilitarian concepts, with which we divide the earth for our convenience.

The same way above and below, the top and bottom, are utilitarian concepts. While east and west are horizontal concepts, above and below are vertical concepts. They are just concepts nonetheless. Actually there is nothing like above and below; because the universe has no roof and no floor. It is so vast and limitless. So all talk of above and below, up and down, is meaningless.

But this utilitarian concept of above and below has invaded our religious thinking too. So some people experience God as something coming from above; and then it is a case of energy descending on them. Some people experience God as something rising from below, from the roots; in that case energy ascends to them. But actually this division has no meaning. Where we place God -- above or below -- is a matter of aptitude and expediency. But if we have to make a choice in this makeshift arrangement, I would prefer the concept of ascent to that of descent.

The concept of the ascent of energy will be more useful for you than the concept of descent, and there are reasons for it. Because if you take to the concept of ascent, you will have to raise the energy, you will have to work for it. And in case you choose the other concept, descent of energy, you will be left with nothing but prayer, you will do nothing but pray. If it is a matter of descending energy, you can only fold your hands and pray.

Therefore, two kinds of religions evolved throughout the world -- one based on meditation and another based on prayer. Religions committed to prayer are those that experience God to be above, in the skies. He is above the ethers and we cannot do a thing to bring him down to us. If we want to find him, we will have to rise higher and higher. And if we strive to do so, we can ourselves become God. But we cannot go up; we have to remain where we are. And so all we can do is to call out to him in prayer: "O God, descend on us, please! Come down to us."

On the other hand, there are religions which believe that we have to raise something up from our within, that there is something asleep at our roots, and it can be raised up only if we do something in this direction. Those religions turned away from prayer and took to meditation. They became religions of meditation. So the concept of above and below has made all the difference between prayer and meditation. Religions of prayer believe God to be high up and religions of meditation think that he resides at the roots, from where he has to be raised up.

And remember that by and by, religions of prayer have been losing ground and dying out. There is no future for them; they have no future whatsoever. And religions of meditation are daily growing in potentiality, and they have an enormous future before them.

I would like you to understand that our journey's road goes upward from below, from here.

This concept has some other meanings too. The concept, however, is relative. Therefore, it does not matter to me if you believe God to be above in the skies. I will have no difficulty about it. But I know that you will certainly face difficulties in working it out. I said a little while ago that if we keep going eastward we shall ultimately come to the west; but this does not mean that we should go eastward if we have to go to the west; we should only go westward. Though the east west concept is meaningless, yet we start going

westward if we have to go to the west. This is also true; that if we keep going eastward we will ultimately come to the west. But then the journey would be unnecessarily much too long. Do you understand what I mean to say?

It will make a lot of difference for the devotee and the meditator. The devotee's God is up in the sky, and so he will pray and wait with folded hands. And the meditator's God is hidden below in his roots and so he will gird up his loins and strive to awaken him.

There are other interpretations which we should bear in mind. When we believe God to be below, in the roots, his presence is felt everywhere, even in what we call our baser instincts and emotions. Then nothing in our minds remains base and lowly, because if God himself lives in the region below, he is present even in what we call the most lowly region of our life. And he can be awakened even there. If sex is in that region, God will be there too, and he can be awakened and attained from that end also. In other words, there can be no place where he cannot be found. He will be found even in the lowest of hells, if it is there.

But if we believe that God is somewhere up in the skies, the chorus of condemnation starts immediately; then whatever is below stands condemned, be cause God is not there. And then unknowingly the feeling of one's own inferiority grips the believer. And its consequences -- the psychological consequences of self condemnation and guilt -- are simply disastrous.

And if you want to stand on firm and strong feet, it is necessary that the energy should come from below, for that will lend strength to your legs. If the energy came from above, it will only touch your head. But the question is that the energy, to be effective, should reach the very roots.

And the energy coming from above will always appear to you to be alien and foreign. That is the reason that those who attain through prayer never believe that God and we are one. Mohammedans have always been strongly opposed to anyone saying that he is God. They think that God and man cannot be one and the same, because God is up in the heavens and man is here on the earth, at the bottom. Therefore they beheaded Mansoor and killed Sarmad. For them there is no greater blasphemy than this, that anyone should say that he is God. Because while God is of the highest, man is as good as worms creeping on the ground. How can the lowly man identify himself with the highest?

The reason for this belief is that when we think God to be high up and ourselves to be lowly creatures, we are bound to be two separate entities. For this very reason the Sufis were never acceptable to Islam -- the religion of the Mohammedans -- because Sufis claim that they and God are one.

We can be one with God only if God comes from below, because we are below. Only if God comes from the earth and not from the skies can he and we unite into one being.

As soon as we install God on a throne in the heavens, our earthly life stands condemned; it be comes a sin. And then to be born into this world is looked upon as a result of our sin. And when we place God at the roots, life on this earth becomes a bliss, a benediction. Then it ceases to be the fruit of our sins and turns into a gift of God and his compassion. And then the presence of his light will be felt even in the darkest of objects. And then, God will be present in the innermost being of even the worst of men, even the most devilish man.

Therefore I would prefer that you believe God to be an ascending force; although really there is no difference between the two concepts of ascending and descending forces. There is no difference whatsoever for one who knows. He will say that both ideas are just useless. But if we do not know and want to go on a spiritual journey, it is better that we choose a path that makes our journey easier. So I would like the seeker to understand that energy will rise from the bottom and go on an upward journey.

Therefore, people who opted for the upward journey accepted fire as the symbol of God, because fire is always rising upward. The fire in the lamp, its flame, is constantly going up and up. That is why in the deepest recesses of our mind we accepted fire as God's symbol -- for the simple reason that irrespective of what you do, fire always goes upward, and as it goes upward it is soon lost in the void. The flame of fire is visible for a while and then it loses itself in the ether. Similarly the seeker will rise upward, will be visible for a while and then he will lose himself in the unseen.

Therefore I lay stress on the ascent of energy and not on its descent.

QUESTIONER: YOU SAID AT THE NARGOL CAMP THAT WE HAVE TO TIRE OUT OUR BODIES THROUGH INTENSE AND DEEP BREATHING AND CONSTANTLY ASKING THE QUESTION "WHO AM I?" SO THAT WE ENTER DEEP MEDITATION. BUT HOW CAN EXHAUSTION AND THE RESULTING LACK OF ENERGY LEAD TO MEDITATION WHICH REALLY NEEDS ABUNDANT ENERGY?

"To tire out" does not mean that there will be any lack of energy. When I say you have to tire your self out, what do I mean by the term "yourself"? Here "yourself" means your sense organs through which your energy flows in regular process everyday. By "yourself" I mean your organism; I mean you as you are right now. I am not talking about what you really can be; I am, at the moment, concerned with what you are.

So when you tire yourself out, two things hap pen together. As you tire yourself out, all your senses practice tires out your body-mind, your sense organs, on the other it goes on hammering your kundalini. So from one end you get tired and from another your sleeping energy begins to wake up.

Both processes are simultaneous. On one side you get fatigued and on the other your energy is awakened. At the same time, you are not in a position to use your energy any further. Your eyes are so tired that they cannot see; your mind is so tired that it cannot think, even if it wants to. Your legs refuse to move, they are so utterly weary.

In this situation, if you want to move you will have to move without your feet, and if you want to see you will have to see without your eyes, because they are just exhausted. So when your organism is overworked it refuses to do a thing. But at the same time some energy has been awakened and it wants to do something urgently. Now this energy will immediately knock at those of your doors that are not tired, and are ever ready to take it and work with it. These openings were always ready but were denied all opportunity to do a thing. You were so strong that you could use up all your energy. Now you are tired, and new and fresh energy is up for action. But your old organs like eyes and ears will refuse to take it. So when your ears and eyes refuse to see, what will the new energy do?

In this situation you will begin to see from some very different dimension, which will be a new part of your being. Your psychic center of sight will begin to operate, and you will see things that you had never seen before. And you will see from a space you had never used in the past. That space had never been given an opportunity to function; now there is an opportunity for it, for the first time.

It is for this reason that I lay stress on tiring you out. On the one hand your body has to be tired, your mind has to be tired, all that you are has to be tired, so that what you really are and you are not aware of can become active. When fresh energy is aroused, it demands work, and your being will have to provide it with work. Actually this energy will find work by itself. So in the event of your ears being tired, the newly awakened energy will hear that which is called "NAD" or the inner sound. In the event of your eyes being tired, the new energy will see light, inner light. To hear the inner sound and to see the inner light, your physical ears and eyes are not needed. It will smell such perfumes as are beyond the reach of your ordinary noses. Thus, very subtle senses, what you call supersenses, will become alive and active.

Each of our sense organs is connected with a corresponding supersense organ. There is an ear which hears on the outside and there is another ear which hears within you. But the inner ear was never given a chance to function. Now that your outer ear is overworked and it refuses to work anymore, and the new energy has gathered near your reluctant ears, what will it do? It will activate your other ear, the inner ear, which has never been used in the past. So you will hear and see such things that if you speak to your friends about them they will say, "You have gone out of your mind. It is impossible. You are deluded; you are just dreaming."

But you will hear the sound more clearly than you ever heard the music of your *veena*, your lute. The inner lute will be heard so clear and loud that you can never think that it could be unreal, false. You will say that if this is false, the outer veena is utterly false.

So that new doors to your existence open, it is necessary as a beginning to tire out your senses. Once those doors are opened, there is no problem. Then you can compare, and say that if you have to see, it is far better to see within, which is so much blissful. The outer is insignificant in comparison with the inner. But right now you have no way to compare, you have no choice whatsoever. If you want to see there is only the outer scene to be seen. Once your inner eyes begin to see, you have a clear choice; you can choose between the inner and the outer. And then you will always choose the inner whenever you will feel like seeing. And you will not miss it; the outer will become meaningless.

There is a story in the life of Rabiya. Of an evening the sun is going down and she is sitting inside her hut. A fakir known as Hassan has come to visit her. It is the time of sundown and the evening is simply enchanting. So Hassan calls out to her, "Rabiya, what are you doing inside the hut? The evening is so beautiful, and the sundown is as splendid as I have never seen before. Such a glorious evening may not be seen again. Please come out of your hut and watch it."

In answer, Rabiya says, "O fool, how long will you continue to watch the outer sun? I ask you to turn in, because here I am watching him who created the sun. And I am witnessing such suns here as are yet uncreated and will be created in an unseen future. So it is better that you come in."

But Hassan could not get what Rabiya wanted to tell him. This woman is really rare. Rabiya is one of the very few women of significance in all the history of mankind. But Hassan fails to understand her; he insists again and again that Rabiya should come out of her hut and watch the sunset which she is missing. And Rabiya warns him over and over not to get lost in the glamor of the outer sunset and thus miss the real beauty of the inner.

This conversation between Rabiya and Hassan is happening at two different planes simultaneously. Two different kinds of sense organs are participating in it. If you are not aware of the inner senses, then the outer world is everything for you.

And it was in this sense that I said that it is good if the outer senses are tired out.

QUESTIONER: SO IN THIS MEDITATION, TIRING OUT DOES NOT MEAN LACK OF ENERGY.

Not in the least. It is meant to awaken the energy -- the energy that lies asleep inside each one of you. And the whole work is meant to awaken it. It is true that the sense organs get tired; but the sense organs don't comprise the energy, they are merely the doors through which the energy passes. And you are not the door; you are something else. You merely pass through these doors. And it is the doors that get tired and ask you not to pass through them, because they are overworked and exhausted. Your eyes are refusing to be used. And the other senses say the same thing.

So initially this process of tiring out the senses is very helpful.

QUESTIONER: IF IT IS A CASE OF ENERGY AWAKENING, THEN THIS MEDITATION SHOULD BRING FRESHNESS INSTEAD OF FATIGUE. BUT ORDINARILY IT BRINGS ONLY FATIGUE. WHY?

It will be so only in the beginning. But by and by you will feel fresh and exhilarated. This freshness and exhilaration is such as you have never known before. But in the beginning you will, for sure, feel tired. It is so because you have identified yourself with these senses. You think them to be yourself. So when the senses are tired, you say that you are tired. This identification with the senses has to go.

For instance, you are riding a horse and the horse gets tired. Now if you are identified with the horse you will say that you are tired, you are dead tired. We take on the fatigue of all those with whom we are identified. If you identify yourself with the horse, you will be tired when the horse is tired. The day you will know that you are not the horse, a freshness will visit you in a very different way. And then you will know that it is the senses that get tired and not you.

On the contrary, when the senses are tired and refuse to work, a lot of energy which would otherwise have been frittered away uselessly, is saved and conserved in a pool of energy within you. Then you will know what is called conservation of energy, and it will increasingly turn into your priceless treasure. And since this energy does not go out, it permeates every fiber, every pore of your being. This energy is you, and when you will understand it you will know the difference.

So by and by, after meditation, you will experience immense freshness. It is wrong to say that you will feel freshness, rather you will become freshness itself. It is not that you will feel fresh, you will be the freshness. But this will happen only when your identity will change. Right now you are riding the horse, and all your life you have identified yourself with the horse. It will take time to know that you are not the horse but the rider. And it will be easier for you to understand if the horse is so tired that it drops down. Then you will have to walk, and walk on your own feet. And when you walk, you will know that you are separate from the horse.

But riding for long on horseback you have forgotten that you can walk. So it is good that the horse is tired out.

In Search of the Miraculous Vol 1

Chapter #11
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QUESTIONER: A GREAT MYSTIC OF RUSSIA, GEORGE GURDJIEFF HAS WRITTEN A MEMOIR OF HIS SPIRIT UAL ADVENTURES KNOWN AS Meetings with Remarkable Men. IN THE BOOK HE SAYS THAT HE WAS MUCH IMPRESSED BY A DISCUSSION WITH A SUFI DERVISH ON YOGIC PRANAYAM AND ASANAS. THE DERVISH HAD WARNED HIM AGAINST ALL KINDS OF BREATHING EXERCISES, BECAUSE ANY CHANGE IN THE NATURAL BREATHING SYSTEM BRINGS ABOUT DISORDER IN LIFE WITH DISASTROUS RESULTS. WHAT DO YOU SAY ABOUT IT?

There is some truth in what he says about *pranayam* and other breathing exercises. In fact, there is no falsehood which does not contain a grain of truth; it cannot be otherwise. Every lie has a little of truth in it. And it is this small element of truth that impresses one. But with it, the lie goes along and finds credibility; otherwise one would not know about it.

Now it is true that we should not possibly interfere with and obstruct the natural ways of our life; otherwise there is going to be trouble. It would be good if we didn't impede the natural functioning of our bodies; we should not interfere with the way we breathe, the way we walk, stand or sit. Because as soon as we place hindrances in their way, changes begin to happen.

Remember that any kind of loss means change, and gain also means change. Both loss and gain are changes. So if you want to remain as you are, then it is just proper that you don't interfere with your breath ing. But if you have somewhere to go, if you want to bring about a change, a transformation in your life, then you will have to take the risk. The risk is if you bring about a change in your breathing pattern, it will change your whole lifestyle. If you are satisfied with being as you are, if you think it is okay as you are, then you need not do a thing. But if you feel that is you are is not enough, then you will have to make a change.

And then a change in our breathing becomes important to us, most important. And as soon as you make a difference in your way of breathing, many things in you will begin to fall apart, and many other things will begin to be put together. Now, after thou sands of experiments, it has been found what it is that will drop away from you and what it is that will be put together and added on to you. It is now as good as settled -- a veritable science.

A few things are known to all of us from our day to day experiences. For instance, when you are angry, your breathing undergoes a change; it does not remain the same. And breathing changes even as you feel quiet and silent; it will not be what it used to be. And if you know how you breathe in a state of silence, then you can create that state by regulating your breathing in a way that corresponds with silence.

Both mind and breathing are interconnected.

When the mind is sexually aroused, the pattern of breathing immediately undergoes a change. So if in a state of sexual arousal you don't allow your breathing pattern to change, sexuality will disappear instantly. The desire for sex will cease; it cannot last any longer. For anything to happen, everything in the body mechanism needs to be in a particular state of alignment with everything else. So if you begin to breathe

slowly when a strong wave of anger assails you, anger will evaporate; because it will find no room in slow breathing to stay as it is.

Therefore the discipline of breathing has great significance. A change in breathing effects a corresponding change in your mind. And there is no danger involved when it has been established -- and established very scientifically -- how mind behaves in different states of breathing. There was danger of course in the initial stages of this experiment. In fact, danger is there even now in the experimental stages of every new adventurous search in Life. But as the experiment succeeds it turns into a scientific law. For instance, it is impossible for a man to be angry if he keeps his breathing steady and calm. Both anger and calm breathing cannot go together. The contrary is also possible. If you begin to breathe the way you breathe in anger you will shortly find anger arising in your mind.

Pranayam, or the discipline of breathing, has discovered many methods for the transformation of your mind.

It would be good to understand the difference between what we call artificial breathing and what we call natural breathing. What you know as natural breathing is not that natural. If you understand it rightly you will know that it is all artificial breathing which you have become accustomed to. Because you have been breathing this way for a very long time, ever since your childhood, you have become used to it. It has become your habit -- a second nature. Really you don't know what natural breathing is.

You breathe in one way during the daytime, and during the night you breathe in quite another way. Your breathing during the day has been artificial. In the night during sleep, natural breathing takes over -- process, which is operative during your sleep, is more natural than your daytime breathing.

We have gotten into a certain habit of breathing during waking hours which is not natural, and there are reasons for it. If you are a little alert about your ways of breathing when you are in a crowd and when you are alone, you will find that they are quite different from each other. You will also find that the way of your breathing changes as soon as you are alone after leaving the crowd.

You breathe in a certain manner while you are with the crowd, and you breathe quite differently when alone. Being surrounded by a crowd, your mind is tense and your breath is short and shallow; it does not go deep. But when you are sitting alone and relaxed, your breathing becomes deep again. And when you go to bed in the night, it becomes completely deep during your sleep. You never breathe so deeply during the daytime; while awake, you never breathe so natu-rally and deeply that it is loud and you hear it.

What is known as our natural breathing is not natural; it is only conditioned and artificial breathing. It is so patterned that it has turned into a habit.

Children breathe in a way that is quite different. Put a child to sleep and then watch him; he breathes with his belly, and as he breathes it is his belly which rises up and goes down. But grown-up people breathe with their chest, and so it is their chest that moves up and down with breathing. The child breathes naturally rally. And if you begin to breathe the way children do, your mind will slowly get into the same state as that of a child; your mind will be as innocent as the child's. Or conversely, if you become as innocent as a child is, you will begin to breathe with your belly.

That is why statues of Buddha made in Japan and China are quite different from statues made in India. In India, Buddha's images have a small belly and a large chest. It is quite different in Japan and China; all his images in those countries have a large belly and a small chest. To us, Japanese and Chinese statues of Buddha look odd; we think they are misshapen and ugly. But in fact, it is the right thing; because when a man of silence like Buddha breathes, he breathes with his belly -- which is the natural way of breathing.

Such an innocent person as Buddha cannot breathe with his chest, which is unnatural and artificial. And when one breathes with his belly, the belly is bound to be large and bulging. So the large belly of Buddha's statue is symbolic. It might not have been so large actually, but it has to be depicted the way it has been depicted. And the reason is that a man like Buddha breathes with his belly, and he is as innocent as a child.

When we understand this, we can take steps to more to natural breathing. As it is, our breathing is unnatural, artificial. The dervish is wrong to tell you not to breathe artificially. In fact, our breathing is already artificial, unnatural enough. But as our under standing of it will deepen, we will increasingly breathe naturally. And when our breathing will be utterly natural, the greatest possibility of our life will begin to actualize and unfold itself from within.

It is also good to know that the practice of sudden artificial breathing is beneficial.

Here, one thing should be clearly understood: that where there is gain there is loss as well. A person runs a shop which brings profit and loss in the same measure. And another person is gambling in which he is a winner and loser in the same measure. The ratio of gain and loss is always the same. So the dervish is

right in saying that it is dangerous to interfere with one's breathing. But it is only a half truth. It is full of possibilities too. It is a gamble.

So if sometimes we breathe for a little while in a completely unnatural manner -- unnatural in the sense that we never have breathed this way -- we will begin to be aware of very new states, new situations within us. These are situations in which we can go mad, and we can also be liberated in such situations. We can be insane and we can also become free in such situations. Both the possibilities are there. And since it is we who create these situations in us, we can very well control and undo them when we think it to be necessary. So there is no danger. Danger is possible only if we cannot undo them. But because we have brought them into being, we can very well terminate them as soon as we wish.

Such situations are in your hand, because every moment you know where you are moving, whether you are moving towards bliss or you are moving to wards misery, whether you are moving towards peace or towards danger. At every step you know clearly what is happening. So there is no danger whatsoever.

And if the pattern of breathing is changed very suddenly and briskly, then your whole inner state undergoes a complete change. We can never know, in our habitual way of breathing, that we are separate from the body. The habit which has become ingrained in us has bridged the two; it works as a bridge between the body and mind, and we have become so accustomed to their being one.

It is like you go home every day, and every day as you reach your house you automatically turn the wheel of the car and find yourself standing on the porch. You don't have to think about it -- never. But what will happen if one evening as you turn your car to the left as you have been doing every day, the car turns to the right, and your familiar road disappears, and instead an altogether different road appears in sight? You will suddenly get puzzled and bewildered and find yourself in quite a strange and incredible state of mind. For the first time you will become fully aware.

Strangeness of a thing immediately shakes you out of the rut of unconsciousness; it puts an end to your psychological sleep. Your unconsciousness can never end in a world that is well organized and settled, and where everything repeats itself mechanically every day. Your unconsciousness goes when some thing unexpected, strange and amazing happens, and happens suddenly.

For instance, I am talking to you here. This will not bring you out of the state of unconsciousness. But if suddenly this table starts talking, not even one person will remain unconscious here. It will be impossible for you to remain unconscious if this table starts speaking. Even a thousand words of mine are not enough; you will hear them unconsciously. But one word from this table and you all will reach a state of awareness as you have never known before. Why? Because it is strange, it is weird, it is out of the way. It is this strangeness that upsets your inner state and breaks its established patterns of behavior.

So when the experiences of breathing put you in an utterly strange situation, then new possibilities of spiritual growth open up before you; you attain to awareness, and then you really see something.

And if someone can go mad consciously, it would be a great experience; no other experience could be greater than this. But he should be mad and yet re main aware. In the dynamic meditation that I have devised, such a space can be created where you remain fully aware within, and you go completely mad without. You go so mad that if someone else had been in your place you would not hesitate to call him in sane. So you can very well call yourself insane. But all the same you are aware and watching that you are dancing and whirling. So both things happen simultaneously: your being aware and your going mad.

But since you are aware, how can you go really mad? Yet what is happening to you is the same that happens to a madman. It is in such a situation that a feeling of utter strangeness overwhelms you, and you separate yourself from the body. Not that you do it, the separation happens on its own. You suddenly find that all connections, all communications between you and the body have snapped, that all bridges have broken, and all adjustments have collapsed. You find that everything relevant has become irrelevant; the day to day relevance of things is lost altogether. Things are happening on their own. Your hands are moving without your wanting to move them. Your eyes are shedding tears without you wanting to cry. You want to stop the laughter, but it continues in spite of you.

The creation of such moments of strangeness is very important for awareness. And they are created more quickly through breathing than through anything else. Where other techniques will take years, breath ing will do it in ten minutes. This is because breathing is so deeply connected with our being that even a slight stroke on it reverberates throughout our being.

We have had very valuable techniques of breath ing, but I do not give much value to *pranayam* or any methodical way of breathing. Because as soon as you systematize breathing, it loses its capacity to create a strange situation for you. As a person practices breathing methodically -- inhaling with one nostril,

withholding it for a while and then exhaling it with the other nostril -- it becomes methodical, it becomes part of his habit. And it is the habitual breathing, it is the conditioned breathing that in its turn, bridges you with the body.

The breathing that I teach is absolutely non-methodical; it is without any rules; it is absurd. It is not a matter of exhaling, inhaling and withholding breath in a methodical manner. It is a way of creating a feeling of strangeness in you -- to put you so out of gear, to put you in such utter confusion and chaos that you cannot put it into order again. If you again create an order in this disorder, your mind -- which is so clever -- will soon accept it and adjust itself with it. Breathing in any methodological manner will again turn into a system. But it will lose all strangeness about it.

What I want is that a moment should come when all your roots, all your associations snap in one sweep. A day should come when you suddenly find that you have no roots, no identities, no associations whatsoever; that you have no parents, no brothers and sisters, that you don't have even a body to you. I want you to be in that absurd state where one appears to be crazy.

Remember that if you land in this state unaware and without your efforts, you will really go mad. But if you reach it through your efforts with awareness, you cannot go mad. Because then it will be in your hands, and you can retrace from it any moment.

In my view, if a person suffering from mental disorder is persuaded to do dynamic meditation, there is every possibility of his being restored to sanity and health. Because once he finds that insanity is what he himself creates, he will also know how he can cure it. In the past, insanity had gripped him by itself; he had no hand in it. This meditation will show him how he can have a hand in creating it and then getting rid of it. Of course, the technique has its risks -- but the risk is worth taking; it is full of possibilities. So a man can be cured of his insanity through the dynamic meditation. It can be used for treating the mentally sick with success.

For the normal person doing this meditation, it can be said with guarantee that he will never fall prey to insanity -- because now he knows for himself how insanity is created. So he can very well turn off what he has turned on. Now it will be impossible to drive him mad, because now he will always remain his own master. Now he knows the secret of insanity and sanity.

The breathing that I am talking about is non rhythmic and non-methodical. You cannot repeat it today the way you did it yesterday, because it has no method whatsoever. Not only that you cannot repeat your performance of yesterday -- even today you can not end it the way you will begin. It will be what it will be.

And its only purpose is to see that your mind's conditionings, its habits, its set patterns are loosened. The dervish is right in saying that many nuts and bolts of your physical and mental structure will get loosened; actually they have to be loosened. At the moment this structure -- with its conditionings, set patterns and habits -- is so tight that because of it, separation of the soul from the body is not possible. Only when it is completely loosened will you know that there is something more within you, which was joined to the body and has not been separated.

But since this loosening happens through breathing, it is through a special kind of breathing that it becomes tight again; you don't have to do anything to tighten it. It is not necessary to do something to readjust it; it is readjusted by itself. Of course, if breathing results in a kind of insanity within you which gets out of your control -- if it becomes an obsession and continues for the rest of the day -- then it will be a bad thing indeed.

But if someone does it just for an hour and then leaves it, then everything falls back in place on its own. Afterward only the memory of the experience will remain with you. You will remember how you became separate from the body, and how you were again joined to it in an orderly manner. But now you know, even after being rejoined with the body, that you are separate. You know that you are separate, in spite of being united again with the body after the meditation had ended.

Therefore, this way of breathing is indispensable; we cannot do without it.

So the dervish is right in saying that interfering with breathing is dangerous. It has its dangers, indeed. But if we are seeking life abundant, we must be prepared to face a danger as great as our objective is. But there is a danger and there is a danger. There is danger which unexpectedly confronts us on its own, and we cannot escape it. And there is danger which we invite and create, and which we can get over any time we wish.

For instance, in the course of this meditation you go through all kinds of movements and actions. Someone is yelling, someone else is dancing and singing. But if they are asked to stop everything, they can do so instantly. They will stop, because everything was of their own making -- this is one thing. And it is

quite different if such things like crying and dancing happen to you involuntarily, without your cooperation. A lunatic is dancing on the road; his dance is compulsive. He does not know a thing about it, so he cannot do anything to stop it.

My understanding is that sooner or later, this meditation that I am giving you is going to be a therapy of great significance, and it will unavoidably be come a way of treating the mentally ill and restoring them to health. And if it be possible that every child in the school goes through this meditation, he will be saved from insanity for the whole of his life. He will never be mad; he will be immune from this disease, because then he will be his own master, master of his body mind.

The dervish, with whom Gurdjieff had a discussion on breathing, is a traveler of a different path. He never practiced breathing, and he experienced the situation of strangeness through some different way. And this is the trouble -- the trouble is, that the knower of one way loses no time in calling other ways wrong. But a thing is right or wrong in the context of a particular way. What is wrong for one way may be quite right for another.

For instance, there is a pin in the wheel of a bullock cart. Now a person with a motor car can say that this pin is utterly useless. It may be useless in the context of the car, but it is as useful for the cart as any part of the car can be useful for the car. So nothing is wrong or right absolutely; everything is relative.

But this mistake is being repeated always. This Sufi dervish has attained through another path, w hose techniques are different. A Sufi generally works upon his sleep, and not on breathing. For him, night vigil has great significance. He will keep awake for months; and a situation of strangeness can arise from long and constant wakefulness, as it arises from fast and hard breathing. If you can go without sleep for a full month you will land in the same state of madness which comes through deep and chaotic breathing.

Because sleep is a very natural phenomenon -- it is as natural as breathing -- the Sufi makes a frontal attack on sleep, and thus goes through very strange and weird experiences.

But night vigil has its own dangers, and they are greater than those inherent in chaotic breathing. This is a long and drawn out process: you have to keep waking for months together -- night vigil of a day or two is useless. And if something goes wrong after you keep awake for two months, the wrong cannot be remedied in a second or two. But a wrong arising after ten minutes of breathing can be remedied in a second. If you go to sleep after two months of constant waking, you cannot make up the loss in twenty four hours. Maybe, you will not even be able to sleep after two months of night vigil.

The path of the Sufi is more dangerous, although night vigil is very useful. The seeker keeps waking night after night and waits patiently. The dervish who met Gurdjieff has followed this path.

The Sufi also uses dance as a device. Dance also can be a means to bring about separation of the body and soul, but the dance has to be one that is not learned and practiced and prepared. If you dance in a practiced way, it won't do. As I said, that breathing in the way of *pranayam* cannot bring about the separation of the body and soul -- because *pranayam* is methodological -- similarly, if someone repeats a prepared dance, he will soon identify himself with the body. But if I tell one of you here who does not know dancing that he should dance, and he suddenly begins dancing and prancing, he can make it. This is such a strange thing that you cannot identify yourself with it, you cannot know that you are dancing.

So these are the two methods that the Sufis use: night vigil and dancing. Some other methods have also been utilized. For example, the Sufis use wool for their garments. They wear woolen clothes in the typical hot climate of deserts -- that is how they go against the body. Someone who fasts is also going against the body. Someone is sitting with one foot placed on a sharp nail, and another person sleeps on a bed of thorns. All these are devices to create that strange psychological situation where separation can happen.

It is, however, natural that a pilgrim of a particular path cannot think that the same situation can be created by other devices too. Gurdjieff's dervish knows nothing about *pranayam*. And he will harm himself if he practices something like it; it will do him real harm. In his case, the harm may be grievous. It will be like using the wheel of a bullock cart for a motor car -- it will be dangerous. Now if a man on night vigil practices *pranayam*, he is bound to go mad immediately. He will go out of his mind the same night. And there are good reasons for it.

Your person just cannot stand the combined effects of the two exercises -- night vigil and *pranayam*. That is why the Jains did not use *pranayam*, because they created that strangeness through fasting. If they combine fasting with *pranayam*, they will be in deep trouble -- the danger is really great. *Pranayam* has no use whatsoever for the Jains; the Jain monk will say that it is all useless. But he does not know that by denying *pranayam* he only wants to say that it has no place in his kind of spiritual discipline. Fasting does for him what *pranayam* does for others.

It is for this reason that the Jains did not concern themselves with yogic *asanas* and the rest of it, be cause they can be grievously harmful for a person undergoing a long fast. Those who go for yogic *asanas* need a very soft and greasy diet like milk, butter and ghee, which are deeply satisfying. Fasting goes contrary to it.

Fasting makes you dry and arid from the inside. Fasting whets your hunger, and it would be damaging to do *asanas* in a state of burning hunger. The fire of hunger can rise to your brain and you can go mad. So the Jain monk will tell you that *yogasanas* have nothing substantial about them, they are worthless.

But for the path that uses them, these yogic *asanas* have immense value. Done with the right kind of diet, they can work wonders. It is necessary that the body is in a smooth and supple state, as if it is well lubricated -- hence the importance of soft and greasy food -- because each one of its bones and sinews and nerves will have to go through great manipulation and transformation. The body will break if it is not sufficiently soft and supple. It has to be exceedingly flexible and supple.

Now these yogic *asanas* are nothing but strange bodily positions or postures which we normally do not adopt. And we have no idea how all our bodily positions are intimately connected with our mind.

When a person is anxious and worried, he begins to scratch his head. One can ask why he scratches his head -- what has it to do with his anxiety? But if you prevent him from doing so, you will find that he can not be worried. To be in a state of worry, he will compulsively take his hands to his head. And if you restrain him from doing so, he will find it difficult to be worried. Every anxiety has some necessary physical associations with it; it is necessary that the muscles of your hand should be in a particular position in relation to your nerves. His anxiety can be activated only when his body takes its required position.

All the yogic *asanas* and *mudras* follow the patterns of our mind's different states. And they are the results of countless experiments and experiences.

As I told you this morning, *asanas* and *mudras*, bodily postures and gestures, form by themselves in the course of the meditation that you have been doing here. After thousands of experiments it was found which kind of *mudra* is formed in a particular state of mind. Then the reverse process can also be worked out, in which you can attain to a particular state of mind by forming the *mudra* that corresponds with it.

For instance, Buddha sits in a particular way; and if you can sit that way it will be easier for you to attain to the state of mind which Buddha has, because every state of mind is bound with a corresponding position of the body. If you can walk as Buddha walks, if you can sit as Buddha sits, if you can breathe as Buddha breathes, it will be easier for you to achieve his state of mind. Or conversely, if you can attain to Buddha's state of mind, you will find a great similarity between your ways and Buddha's ways of walking and sitting.

Both things move parallel to each other.

Now persons like Gurdjieff -- who in a sense was an uprooted person -- cannot know it, because they don't have any tradition behind them, going back thousands of years. Moreover, Gurdjieff in the course of his wanderings met nearly two dozen mystics belonging to different schools. And it was from such diverse sources that he collected his wares. His wares consist of any number of parts belonging to any number of spiritual instruments -- each of which is quite different from the other.

These parts were right in their own places, but when all of them were jumbled together they made a very strange assortment. That is why sometimes a Gurdjieff technique works on somebody, but it never works fully on anyone. Therefore, none of those who worked with Gurdjieff could attain to complete fulfillment. It is simply not possible, because when someone begins to work with Gurdjieff and something clicks, he becomes interested in the work and enters a path which is a medley of diverse paths. So, soon other techniques begin to operate on him in a reverse manner. This is so because Gurdjieff does not have a complete system of spiritual discipline. One should say that it is a multi system, and incomplete at the same time. Many necessary links are missing, even in this chain of a multi-system.

Most of Gurdjieff is information has been collected from the Sufis. He has no knowledge of Tibetan yoga, and so far as knowledge of hatha yoga is concerned, it is inadequate. Besides, all his information about hatha yoga came from the opponents of this discipline, it came from Sufi dervishes. Gurdjieff is not an adept of hatha yoga. All his knowledge of yoga or kundalini was derived from hostile sources, or from those who were travelers of opposite paths.

So what Gurdjieff says on the basis of this information is inconsistent in many ways. For instance, his views on kundalini are wholly absurd. He does not know a thing about it. He goes on calling it "kunda buffer". This buffer is not a happy term. He means to say that it is because of the kundalini that you don't attain to knowledge; it works as a buffer, as a barrier between you and the ultimate. So it is necessary to

transcend it by destroying it. According to Gurdjieff it is not at all necessary to awaken the kundalini. Now he does not know what he is saying.

There are of course buffer like things in our personality, and it is because of them that we can take many kinds of shocks in life. But the kundalini is not a buffer. Kundalini is a shock in itself, but Gurdjieff has no knowledge of it. It is the greatest shock possible. When the kundalini rises it comes to you as a most powerful shock. Of course, there are buffers in your system, but they are a different thing; they work as shock absorbers. And it is necessary that these buffers are destroyed. But Gurdjieff takes kundalini itself to be a buffer, because he knows nothing about it. In fact, he has no experience of kundalini, because he had no opportunity to know it from the adepts of kundalini yoga. That is why many times incongruous things happen.

Men like Gurdjieff and Krishnamurti have been victims of such incongruity. The incongruity is that they could not have systematic knowledge of the secrets that lie behind terms and energies like the kundalini. In fact, such knowledge is very difficult to obtain. It is simply not possible in one lifetime. It hap pens only in the case of some rare individuals who learn and grow among some dozens of schools in the course of dozens of lives; otherwise it is impossible. If someone grows among dozens of schools -- which will obviously take dozens of lives -- only then it is possible that in his last life he will find a synthesis among the diverse spiritual disciplines. Otherwise it is not possible to find a synthesis.

What is usual is that a person attains to the highest through a single school, and then he need not take another birth. His goal is reached, his life is fulfilled. Therefore a synthesis does not happen. Of late, I have been thinking that a synthesis between the various spiritual disciplines of the whole world is possible, and that it is something worth working for. All the disciplines have to be approached from different ends and then put together. Everywhere the ultimate happening is the same; only its methods are different.

Now a Zen Master throws a seeker out of the window. This only creates a space of strangeness in the seeker and nothing else. But the Zen Master will say that there is no need of *pranayam* and that this *bhastrika pranayam* -- bellow like breathing -- is useless. There is reason for him to say so. One may ask that if bhastrika cannot do it. how can throwing one out of the window do? If you go and tell Buddha or Mahavira that someone attained to knowledge after being thrown out of the window, he will say you are crazy. Every day people fall down from rooftops or tree tops and none of them achieves knowledge.

But falling is one thing and being thrown out is quite different. Falling from the rooftop is like someone goes mad; but when a few people lift a man bodily and throw him out of the window, and he knows that he is being thrown out, then he will soon undergo an experience of strangeness about the whole thing. He is all the time aware and wondering about the whole situation when he is being thrown out, and when he falls down on the ground. And that is the moment when he becomes separate from the body.

Another Zen Master picks up his staff and hits the seeker on the head. This is also strange. The seeker has gone to him for peace of mind, and the Master hits him with his staff. This suddenly creates a moment of strangeness for the seeker. But it will not be so in India. If you hit someone here, he will hit you back; he will be ready for a fight. It will only happen in Japan, because this practice has found a place for itself in that country. People are aware that Zen Masters can do something great through hitting the seeker.

If you go to a saint and immediately on seeing you he begins to insult your mother and sisters with four letter words, he will successfully create a situation of utter strangeness for you. You go to him in the belief that he is a knower of truth, and he openly hurls four-letter words at you! What a contrast! But this is okay only if you have some awareness of it; otherwise you will be in difficulty. You may think you went to a wrong person and you will not visit him again.

But in certain schools, even rebukes and invectives have been used to create strangeness. There is a fakir in a small village called Saikhera near Gadarwara. You can never know how he will receive you when you go to him. He may use four letter words for you, and he can do anything weird and crazy. Maybe he will stand up in the presence of his visitors and start pissing. You would be utterly shocked. That is creating what is called a space of strangeness in you.

Apart from it, he would even attempt to beat you physically. And in his attempt to beat you, he can chase you for miles and miles. But people who understand him are much benefited just by visiting him. Those who don't understand, they dismiss him as a madman. And he has nothing to do with those who don't understand him. But he certainly helps those who care to understand him. Now a man whom he pursues for miles will certainly find himself in a very strange space. Just think of the situation: a man is being pursued by him and a thousand people are watching the scene. Undoubtedly a strange atmosphere is created.

This can be done by many other schools, techniques and systems. But the difficulty is that every such

school is not aware that others are doing the same thing in their own ways.

There is yet another difficulty in the matter. Even if someone knows, as I know, that the same result can be achieved by some other techniques, he will not say it. When I am explaining a particular system, I have to present it as the highest; otherwise it won't be effective. Even if I know that this can be achieved by some other methods, I will not say so when I am talking on a particular system. Then I will say that this can be achieved only through this system and not through any other. And there is a reason for doing so. You are not that intelligent, that you can take it in its right perspective. If I say that all schools can do it, you will be just confused. You will conclude then that no school can do it really. Besides, all these schools are so contrary to each other that you will begin to wonder how it can be possible. Your confusion will be even more confounded.

That is why many times the wise ones, those who know, have to talk in the language of the ignorant ones. They have to assert that "This is the only way, there is none except this." For this reason I find myself in great difficulty, because I know well that it can be achieved through other ways too. So I find myself in great difficulty.

In Search of the Miraculous Vol 1

Chapter #12
Chapter title: Kundalini Will Transform You

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QUESTIONER: YOU SAID YESTERDAY THAT OUR KUNDAS OR POOLS OF ENERGY ARE NOT SEPARATE AND DIFFERENT FROM EACH OTHER; THEY ARE REALLY ONE COSMIC KUNDA. BUT SO FAR AS A SEEKER IS CONCERNED HIS ENERGY WILL RISE FROM HIS OWN KUNDA AND NOT FROM OTHERS. SO IS THE KUNDA REALLY ONE? PLEASE EXPLAIN.

It is like this: You have a well in your house and I have another well in my house. Obviously, the two wells seem to be separate from each other. But the underground stream from which these two wells draw their supply of water is the same. And this underground stream, in its turn, is connected with the distant ocean.

If you follow the course of the stream which is the source of your well's water, you will not only come across my well and all other wells, you will ultimately come upon the great ocean itself. In the same way, in the context of the kundalini the individual is there only at the beginning of the journey--as the journey comes to its end the individual too, comes to his end. Then there is only the all, the whole, the absolute, the one, or whatsoever you call it.

So at the starting point of the journey you are separate and I am separate, but at the destination, the ultimate point, there is neither you nor I. We are just fragments or parts of that which is there at the journey's end.

So when the kundalini manifests itself in you, it will seem at first to belong to you--the individual. It will be yours. Naturally, you will find yourself standing at the edge of your well. But as the kundalini will ascend and expand, you will by and by find that your well is connected with all other wells also. And the

more the experience deepens the more and more your individual well will disappear, and in its place the ocean will come into being. And it is in the ultimate experiencing that you will be able to say that this *kunda* belongs to all.

It is in this sense that I said that the *kunda* is one and universal; it is one cosmic pool of energy.

That is how we all, as we are, seem to be separate as individuals. Let us understand it in a different way. If a leaf on a tree all of a sudden becomes conscious and aware, then the neighboring leaf will ap pear to it as the other. How can it know a leaf hanging from another branch of the tree to be itself? Leave aside the leaf on the other branch; it cannot think of another leaf on its own branch to be itself. Maybe this leaf is a little distant from it; even the leaf on its right hand side will appear to be the other. It will be so because the consciousness of this leaf is individual.

But if this leaf enters its own interiority it will soon find that the neighboring leaf is hanging on the same stem which is its own, and that they both derive their juice of life from the same source. If this leaf goes deeper it will know that not only its own stem, even the neighboring stem is part of the same tree and that their life force is one and the same. And if it reaches the very roots of the tree it will learn that all its branches and all its leaves are, like itself, parts of one and the same tree.

And if this leaf continues on its journey and enters the heart of the earth itself--the earth from which the neighboring tree has emerged--then it will be aware that along with its own tree, all other trees are children of one mother--mother earth. And in case this leaf ventures still farther, it will in the end discover that ultimately the whole cosmos is nothing but its own extension, its own ramification. So this tiny leaf is only one end of this immense existence.

A leaf is a separate individual when it becomes conscious as a part, and it will cease to be an individual when it becomes conscious as the whole.

Your first experiencing of the awakening of the kundalini will be one of the atman, or the soul; and its ultimate experiencing will be that of *paramatman*, or God himself. And if you stop with the very first awakening and don't probe any further, and if you raise a fence around the well of your awareness, you will stagnate as atman, as d soul. That is how a number of religions are stuck with the soul--they don't go beyond it. But the atman or soul is not the ultimate experience; these religions have covered only half the journey. If you go further, the soul also will disappear and then only God or the whole will remain.

And as I said earlier, if you venture a little further, even God will disappear and what will remain in the end will be nirvana or emptiness. Or, we can say that nothingness will remain. So those who ventured to take a step beyond God arrived at nirvana. It is they who talk of the ultimate void or the absolute emptiness. They say that nothing remains there; ultimately there is nothing, or nothingness itself.

The truth is that when you realize the all, you also realize the nothing or nothingness at the same time. The absolute is nothingness, too.

Let us approach it in a different way. The zero and the whole, the nothingness and the all, the emptiness and the absolute are two names of the same thing. They are interchangeable; they mean the same. The zero is also the whole. The emptiness is also the wholeness. The nothingness is also the everythingness.

Have you ever seen a half emptiness or a half zero? You cannot divide a zero into two halves. You cannot split a zero; it will cease to be a zero if you succeed. You can divide two by two; you can also divide one by two. But you cannot split the zero; it is impossible. You cannot even draw the zero or the void on a piece of paper. The sign of zero drawn on paper is symbolic. As soon as you draw it, it ceases to be the void, because you circumscribe it, limit it with some lines. If you ask Euclid, he will say that zero is that which has neither length nor breadth. No matter how small you draw it, even the smallest possible point will have a little length and breadth. So the sign of the zero drawn on a paper is only symbolic, it is not real. If it has length and breadth, it cannot be a zero.

Therefore the Upanishads could say that if you deduct the void from the void, the void still remains--which means that you cannot deduct anything from it. You will find at the end that you cannot take away anything from emptiness. All your attempts at stealing from it will have been in vain. Nor can you remove it or run away with it. It is irreducible; it is irremovable; it is in a way absolute.

What is true in the context of zero or the void is also true in the context of the whole or the absolute. In fact, you cannot conceive of the whole except by way of emptiness. The whole means that nothing can be added to it, ant the zero or emptiness means that nothing can be deducted from it. There is no way of going any farther from the absolute, and there is no possibility of plunging deeper than the deepest void. You cannot divide either the whole or the void into parts; they are indivisible.

And the whole cannot be bounded, because whatever is bounded cannot be the whole. To be bounded

means that something remains outside the boundary, and so it cannot have wholeness. Then it is less than the whole. If the boundary of your house begins where the boundary of my house ends, it means that my house is not the whole; if it is the whole it should include your house as well. So there can be no limit to the whole; it is illimitable. Who can limit it? It needs a neighbor, an outside agency to do so. But nothing is outside the whole. The whole is alone; it has no neighbors whatsoever.

Remember, it always needs two to create a boundary between them; two create a boundary. There is a boundary where I end and someone else begins. If there is no one else to begin with, if only I am there, then I am not going to end; I cannot be limited. So also the whole has no limits. Who is there to limit it? In the same way the void, the emptiness, can have no limits, no boundaries; because if it can be limited, it is something--then it cannot be nothing. Only something can be limited.

So if you understand it correctly you will know that the void and the whole are two ways of saying the same thing. And a religious pilgrim can follow both ways: either you become the whole or you become the nothing. Both ways will take you to your destiny, which is the destiny of all.

One who goes the way of the whole, who is in love with the whole, the positive, he will say: "I am the *brahman*, I am the absolute." He will say that he is God, he is all that there is. He will say that there is nothing beyond him, and that there is no "thou". He includes all "thou's" within him. If it is possible for you to be so infinite, you will have attained the highest.

But in the final reckoning, even this "I" will have to go, because if there is no "thou", how can you say "I am; I am the BRAHMAN"? "I" can be meaningful only in the context of"thou"; without "thou", "I" is simply irrelevant.

And when you are the absolute, there is not much sense in saying, "I am the absolute", because this statement concedes in away the existence of two--the brahman and you. And ultimately with the departure of "I", even the *brahman* or the absolute will become meaningless. One will have to become speechless; he will be absolutely silent.

In this other way you annihilate yourself so completely that you say, "I am not." In one case you say, "I am the BRAHMAN," or "I am all," and in another you say "I am nothing; everything is absolute emptiness." This path will also take you to the same ultimate destiny. And when you have arrived there you will not be able to say even this--that you are not. To say "I am not" needs the presence of the "I". So even this will disappear.

You cannot even say that everything is emptiness, all is void. To say that all is void, it is necessary that both "all" and "emptiness" would be in existence. Then the only course open to you is that you become speechless, you become silent. From wherever you begin- -whether from the whole or from the void, nothingness-- it will take you to supreme silence where you will have nothing to say.

Therefore, where one begins his journey is not a major question. What is to be examined is the destination where one will finally arrive. Where he will ultimately reach is the basic question.

This final destiny can be known and recognized. And if one has attained to it, then whatever path he has followed is the right path. No path is right and no path is wrong in the absolute sense. Whatsoever takes you to your goal is the right path. And the goal is one and the same.

But wherever you begin you will always begin with the "I". The early experience will always be "I"-oriented, because that is our given situation; that is where we are and whence we start. Whether we awaken the kundalini or we go into meditation or we enter silence, the initial experience has to be individual, it has to be "I" oriented. Whatsoever will happen at the initial stage will happen to us as individuals, because we are individuals at the beginning of the journey. But as we go deeper, the individual will go on disappearing. The deeper the experience the greater the erosion of the individual, the ego. But if we stray from the inner journey and wander about, then the individual will survive and go on growing instead.

For instance, a person is standing on the edge of a well. If he enters the well and keeps going deeper and deeper, he will one day reach the ocean. Ultimately he will know that there was no such thing as a well. What is a well really? It is just a hole; it is a hole in the earth through which one peeps into the ocean; it is a small opening in the great ocean.

What is the meaning of a well? It is a small opening, a passage through which you come in contact with the sea. You are wrong if you think of a well in terms of water; the water in the well is the ocean itself; it comes from the ocean. The well is just the medium through which you see the sea. And as this opening will be enlarged, the vision of the sea will be enlarged to the same extent.

But if you come out of the well and stray from it, you will, by and by, lose sight of the water too. Then you will barely see the edge of the well and its mouth; you will never be able to find any association

between the well and the ocean. And then you will refuse to believe that they are one and the same.

While the inward journey will take you to unity and oneness, the outward journey will do the contrary; it will take you to division and diversity. It will take you to the many.

But the fact remains that at the beginning of all experiences there is the well, the individual, and at its end there is the ocean the non-individual or God. It was in this sense that I said that the *kunda* of energy is one, universal, cosmic. If you dive deep, the *kunda* will cease to be yours; then there will be only the universal kunda. Then, in fact, nothing will be yours. It is so in the very nature of things.

QUESTIONER: YOU SAY THAT ALL THE SO-CALLED INDIVIDUAL WELLS ARE ONE AND THEY ARE ALREADY JOINED WITH THE OCEAN WHICH IS EMPTINESS. IF SO, WHAT NEED IS THERE TO GO THROUGH ANY SADHANA OR SPIRITUAL DISCIPLINE IN ORDER TO BE ONE WITH THE EMPTINESS OR THE VOID?

You ask this question because you think emptiness to be nothing. And why should someone do anything just to achieve nothing? One should do something if there is something to be achieved. You equate emptiness with nothing. Then *sadhana* or effort becomes unnecessary for you. For you, effort is worth making if you have to become something. Why strive for nothing?

But you don't know that emptiness means the whole. You don't know that the void is all there is. It does not mean nothing; it means the absolute. But right now you cannot understand how emptiness could be the whole, the absolute. A well can also say, "If I have to go to the ocean only to know that I am nothing, then why should I go at all?" The well is right to say so. And it is right in refusing to go to the sea if it means that ultimately the well does not exist.

But for reality or truth it makes no difference if you don't go. The fact is that you are not. Whether you go to the ocean or you don't, it does not alter the reality. The reality is you are not a well; you are the ocean itself. You can choose to remain a well but the fact is that you are not; it is a lie that you are. And this lie will continue to hurt you, to haunt you. It will continue to make your life unhappy and miserable. And it will keep you in chains, in bondage. In this lie there is no possibility whatsoever of joy and bliss.

It is true that the well on reaching the sea will disappear, but with it all its misery, all its anxiety will also disappear. Because all its misery and anxiety are inextricably bound with its being a well, an individual, an ego. To others it will seem that the well has lost itself by entering the ocean; it failed to be something. But the well will not think so. The well will say, "Who says that I am lost? I have become the ocean itself." It was the neighboring well, that has not yet visited the sea, which had said, "Where are you going, you fool? Why do you go where you will cease to be?" But the sea going well will say, "Who says it means to be nothing? It is true that I will die as a well, but I will be born as the ocean itself."

The choice is always whether you want to re main a well or you want to become an ocean. The choice is between the petty and the immense, between the part and the whole, between bondage and freedom. But it is an experiential matter; it is not at all philosophical. And if the well is afraid of dying, it will have to sever all relationship with the ocean. Because as long as it is related with the ocean it will always face the danger of knowing that it is the ocean itself.

Then the well will have to break its ties even with all the underground springs and streams, because ultimately they go to the same ocean. The well will have to close its eyes from all sides and refuse to see within, lest it should come to know of its own non being and the being of the ocean. Then it will always see outward and never look within. Then it will wish the streams to be as small as possible; it will even wish them to be dry and dead. But then in the long run the well itself will die, although it will do everything to save itself. In the very effort to save itself it will perish.

Jesus has said, "He who will save himself will die, and he alone will be saved who will die voluntarily."

So the question invariably arises in our minds, "Why go where I will die and disappear? Why go there at all, if death is certain?" But if this death is a certainty, it is what it is. And how on earth will you save yourself through such self preserving efforts? If it is true that you will die on entering the ocean, how are you going to save yourself as a well, and for how long? If, in your view, becoming such a huge ocean amounts to dying, how are you going to survive as a tiny well and for how long? Soon its walls will crumble; soon its water will evaporate, and soon it will be covered with dirt and dust. When you are not to survive as a vast ocean, how will you survive as a petty well? And for how long?

This is how the fear of death arises. This is the fear that pursues the well. The well does not want to go

to the sea for fear of extinction. Therefore it keeps a distance from the sea and continues to be a well. But even then the fear of death is going to grip it, because no sooner does it alienate itself from the sea, death draws closer and still closer. Joined with the ocean there is hope and life for the well; the well's life is inescapably linked with the ocean. Alienated from the ocean its death is certain.

That is why we are all afraid of death; we are afraid lest we should die and disappear. But there is no escape from death; it is certain. And there are only two ways of dying. One is that you take a jump into the ocean and die. This kind of death is very blissful, because you will not really die, you will become the ocean itself. And another kind of death happens when you stubbornly cling to the well, and die nonetheless. Then you stagnate and rot and die with tears in your eyes.

Our mind is greedy; it is always after some gain, some profit, some achievement. It goes on asking, "What will I gain if I go to the ocean? What will I achieve if I seek samadhi or nirvana or emptiness?" We always ask what we are going to achieve, and we never ask-- which is what one should ask--"How did we lose ourselves in this rat race for gains and achievements?" On the face of it, we have achieved every thing: we have achieved wealth, power, prestige, everything. And in this very pursuit we have lost ourselves; we have completely lost ourselves. We have now everything-- except ourselves.

If you ask me in terms of achievement, I will say: if you are prepared to lose you will achieve yourself. And you will lose yourself and lose completely if you are not prepared to lose, if you try to save. This is the paradox; that in your attempt to save, you will save everything except yourself. You will save things and you will lose your soul, which you really are.

QUESTIONER: YOU SAID THAT THE RATIO OF OXYGEN AND CARBON DIOXIDE CHANGES THROUGH DEEP BREATHING. WILL YOU PLEASE EXPLAIN HOW THIS MATTER IS CONNECTED WITH THE AWAKENING OF THE KUNDALINI?

There are many connections between them. One, we carry within us the potential for both life and death. While the oxygen of breath represents our potential for life, carbon dioxide represents the potential for death. When your oxygen gradually diminishes and disappears and you are left with carbon dioxide alone, you will turn into a corpse. It is like we burn a piece of wood--it keeps burning so long as oxygen is available. There is fire, there is life in the wood so long as oxygen is available to it. But as soon as its oxygen is spent, it is dead. It is reduced to ashes, to coal, which is carbon. The carbon which is left behind is nothing but dead fire.

Both the elements are operating within us. If we have more of carbon dioxide, we will slide into lethargy. That is why it is easier to sleep in the night than in the daytime, because during the night the amount of carbon dioxide goes up while that of oxygen declines. That is how we go to sleep so easily in the night and not so easily during the daytime. In the daytime the amount of oxygen in the air goes up because of the sun, and everything is awake and active. And with sunset, the proportion of oxygen in the air drops considerably.

That is how darkness and night have become the symbol of lethargy and inertia. And the sun- is the symbol of light and life and energy, because it brings life with it. At night everything becomes listless: flowers close their petals, leaves wither, and all living beings go to sleep. In a sense the whole earth in the night slides into a temporary kind of death. And with the advent of another morning, flowers bloom again, trees begin to sway, leaves become alive, living beings wake up, birds are on their wings and the whole earth becomes festive. The temporary death of the night-time disappears and life returns to the earth.

The same thing happens within you. When the quantity of oxygen in you goes up, your latent energies begin to awaken. For every kind of latent energy to wake up, oxygen is a must. We can keep a dying man alive for a little while with the help of oxygen. He would be instantly dead if the oxygen tube is removed from his nostrils. But with oxygen he can be kept alive for a few days, a few months, even for a few years, because his utterly enfeebled life force is being revived by oxygen. We are keeping death itself at bay with the help of oxygen.

Today thousands of people throughout Europe and America are being kept alive with oxygen pumped into them from without. They would have been dead long ago but for the oxygen cylinders. Now euthanasia has been one of the most important issues in the countries of the West. Euthanasia means that a person should have the right to die when he must. With the help of oxygen and other modern devices the physicians

can keep someone alive--although he may be as good as dead--for long. So euthanasia has become a great issue. The physician's problem is that if he allows him to die he will be said to be guilty of homicide. It would be a kind of murder. So he will keep an eighty-year-old invalid alive with oxygen. If he does not do so he will be prosecuted for murder, so he will keep this ebbing energy alive by inserting an oxygen tube in the nostrils.

What do breathing exercises like pranayam, bhastrika and what I call intense and fast breathing do? You breathe in so much life breath that the potential of your latent energy is heightened and it begins to awaken. At the same time, with deep and fast breathing the pattern of deep seated inertia or sleep is broken.
You will be surprised to hear a story that I am going to tell you.

About four years ago a Buddhist monk came to me from Ceylon. He had been going without sleep for three years. He was given every kind of medical treatment, but it did not work. Medicine could not work because the *bhikkhu* had been practicing *anapansati* yoga--a special kind of breathing discipline in vogue among the Buddhists. It consists in watching one's deep breath day in and day out. Now the person who had taught him *anapansati* yoga did not know that if one watched his deep breath through twenty-four hours of the day, he would lose his sleep completely. Then it would be impossible for him to get any sleep.

To make the matter worse, the bhikkhu was be ing given sleeping pills while he was doing *anapansati*. It created a great conflict in his body and he was really in a mess. While the drugs were trying to induce sleep in him, constant watchfulness of the breath was keep ing him awake. Consequently a kind of deadlock, a crisis was created in his body, as will happen in a car if both its accelerator and brake are applied simultaneously. It was evident that the *bhikkhu* was in terrible suffering.

Somebody told him about me and so he came. As soon as I saw him I knew that he was in the grip of a kind of madness. he had put himself in an impossible situation. I asked him to stop the *anapanasati* yoga immediately. But he wanted to know what *anapanasati* had to do with his loss of sleep. He had no idea that constant awareness of deep breathing had increased the amount of his oxygen so much that his sleep had vanished. I also told him that if he could not give up *anapansati*, he should then stop taking sedatives and go without sleep. If he continued with his anapansati, he could easily do without sleep; it would do him no harm at all.

When the *bikkhu* stopped anapanasati for only eight days, his sleep returned to him, and he had no use for any sedatives.

Any increase in carbon dioxide inevitably increases our sleep. And everything that produces carbon in our body sends our already sleeping energies into deeper sleep, it deepens our unconsciousness. That is why, as the population of the world is growing, every person's share of oxygen is going down in the same measure. And that adds to our unconsciousness--which is already too much. A time may come soon when our capacity to be awake will be at its minimum.

You feel fresh in the morning. You feel fresh when you go to a forest or visit a seashore. And you become listless and dull when you are in the market place, when you are in a crowd. Why? It is because of the preponderance of carbon dioxide and lack of oxygen. It is true that oxygen is being created all the time, but as a crowd consumes more oxygen, it leads to a scarcity of oxygen in the marketplace. Go to a crowded place--a cinema house or a temple--and soon you will be in the grip of dullness and insensitivity. And go to a mountain or a garden, or a riverside, and you will feel alert and alive and happy.

There is a great purpose in increasing the quantity of your oxygen. It changes your inner balance; it makes you more wakeful and aware, less sleepy and unconscious. And if the amount of oxygen is increased swiftly and sharply and abruptly, it will make a radical difference in your inner balance. It will be like one side of the scales goes to the top and the other side touches the ground. And if this change is brought about in one stroke, you will experience it very quickly and sharply. A slow and gradual change is hardly felt by you.

That is why I insist on fast and intense breathing so that you bring about such a swift change that you pass from one stage to another in just ten minutes, and also observe the process of change itself. It is only when a thing changes swiftly and sharply that it can be so clearly observed.

For instance, each one of us passes from infancy to adolescence and from youth to old age, but the process is so slow and gradual that we never know exactly when we become adolescent, when we be come old. If someone asks for the exact date when I became old, I cannot tell. An old man is confused, he fails to understand that he is now old, because be tween his youth and old age there was no gap what soever. Similarly, a child does not know that he has come of age; he continues to behave as a child. While he looks adolescent to others, he himself remains unaware of this fact. While his parents expect him to take up his

responsibility in the family, he still takes himself to be a kid.

It is so because the transition from one stage to another does not happen with a bang; it is very silent and slow. In the same way an old man continues to behave as though he is a young man; he is not aware that a change has taken place in his life. And how can he know?

A sharp and sudden transition is needed for one to know it. If there was a fixed day and hour for this transition to take place, there would have been no room for confusion. And then there would be no need to remind a grown up or an old person about his proper state.

In meditation I aim at a change so sharp and powerful that you clearly know the difference between your sleeping consciousness and its awakened counterpart. It should come like a leap, with a bang, so you know well that the transformation has happened. This knowing is valuable; it will help you very much. For this reason I support techniques that bring about sudden and sharp transformation. If it takes a long time, you will never know it. And this ignorance has its dangers. The danger is that if you don't know what change has taken place then it will not deepen your understanding as it should.

It often happens that someone comes to some spiritual experience all unaware and effortlessly, and the change is so slow and silent that he does not know what it is all about. Then he tries to interpret it in his own old ways--which are mostly wrong--because the necessary perspective to understand it is lacking. Many times it happens that you are very close to a new spiritual experience and you bypass it, because you interpret it according to your old moorings. All this happens just because the changes happen so gradually and slowly.

I know of a man who easily lifts a water buffalo with his hands. A buffalo is a considerably large and heavy animal. His animal farm has many buffaloes on it. This man started lifting a baby buffalo and continued to lift it daily for a long period of time. Therefore as the buffalo grew up, slowly his capacity to lift it grew at the same pace. And now he can lift any grown-up buffalo--which simply looks like a miracle! The man himself does not think it to be a miracle, because he has acquired this capacity slowly over a long period of time. But all other people think it to be a veritable miracle, because they have a perspective to see it. They know they themselves cannot do what this man does with perfect ease.

It is for this reason that I teach you this intense and dynamic way of meditation.

And oxygen has great significance. It is a tremendously precious thing. The more you fill your body with oxygen the more speedy will be your transition from the body to the soul. If you understand it rightly, you will know that your body is your dead end; the body is that part of you which shows itself because it is dead. This part of you, being dead, has been solidified and therefore it is visible. And the soul is another part of you that continues to be liquid and subtle, rare and ethereal; it cannot be grasped. A good quantity of oxygen, which brings awakening and life to you, will create a good distance between your body and soul. Then you will clearly know them to be absolutely different from each other, although they are two parts of the same being--you.

Therefore, breath plays a great role in the awakening of the kundalini.

The kundalini is your energy asleep. You cannot awaken it with the help of carbon dioxide. Rather, carbon will deepen its sleep. Oxygen is a great aid in awakening the kundalini. This is the reason that we have always given such great importance to morning meditation. The reason is this: that in the morning even a small breath carries a large amount of oxygen with it. The earth happens to be in a very unique and extraordinary state for a full hour after sunrise, and to take advantage of this situation, morning has been chosen all the world over as the finest time for meditation.

The more you hammer the kundalini with your fast and intense breathing, the more quickly it will awaken. But the difficulty is that we don't see clearly how it operates, and therefore the significance of deep breathing is lost on us. For instance, a lamp is burning. We see the oil in the earthen pot, we see the wick and the matchstick that lights it. We also see the flame and the light arising from it. But we fail to see the real thing: the oxygen which is the vital part of the whole operation. It is really oxygen that burns and becomes light. Neither the oil nor the wick nor the matchstick is that important. The oil, the wick and the matchstick are the visible parts of the lamp, they form its body. But its invisible part, the oxygen, which forms the soul of the lamp and which really burns, is not visible.

I have heard that one evening a family went out to visit friends, leaving behind a boy to take care of the house. There is a small temple in that house and a lamp is burning before a statue of some god. The boy has been especially asked to see that the lamp does not go out. Meantime, a strong wind begins to sweep through, and the boy gets worried about the lamp. So he brings a glass bowl and covers the lamp with it. Although the lamp is well protected, yet its flame dies immediately. Perhaps the lamp could have survived

the wind, but it could not survive lack of oxygen; it was dead in a second.

The oxygen, which is really the vital force, is invisible. What we call our life is a process of oxygenation; it is like the burning of the lamp. Speaking in scientific terms, life is the flaming oxygen. Whether it is in human beings or in trees or in the lamp or in the sun himself, wherever there is oxygenation there is life. So the more the oxygenation, the brighter your life's flame. And kundalini is this life's flame. Oxygenation heightens the flaming and flow of the kundalini. So oxygen is very effective with the kundalini.

QUESTIONER: MANY YOGIS MAKE USE OF MOUNTAIN CAVES WHICH UTTERLY LACK OXYGEN. HOW DO THE CAVES HELP IN ATTAINING SAMADHI OR UNITY WITH THE ABSOLUTE?

Actually many things are necessary before some one can go into a cave to practice yoga. If these requirements are not fulfilled a yogi in a cave will never attain to samadhi; he will instead pass into increasing unconsciousness. What he will take for samadhi will be nothing but deepening sleep and unconsciousness. He alone can make use of a cave who has oxygenated himself so much through abundant practice of prana yam that the cave poses no problem for him.

If a person has gone through pranayam in depth, if every drop of his blood, every fiber of his body has been oxygenated, he can bury himself underground for eight days and come out of it alive. The reason is simply this: he has enough oxygen in reserve to last him for eight days. Ordinarily, we don't have any surplus oxygen with us; we manage with much less. If you go and lie down underground by the side of the yogi without adequate practice of pranayam, you will be dead on the eighth day when the yogi comes out alive. The yogi has in reserve that amount of oxygen which is needed to keep one going for eight days buried under the earth. Such a person will make good use of a cave for meditation and will be highly benefited. Since he will have no problem of oxygen, he will reap other benefits that only a cave brings to a yogi.

The cave is used because it provides many kinds of protection to the seeker. It not only protects him from the din and bustle of the outside world; it also protects him from various vibrations that are injurious to yoga. A cave of a particular kind of stone has much significance. Particular stones, like marble, prevent many vibrations from entering the cave. That is why marble has been widely used in the construction of temples. Because of the marble certain vibrations are kept away from the temples.

So the marble is not used just for decoration's sake--as is generally understood--it has really great spiritual significance discovered through long experimentation. There are stones that absorb some special kinds of vibrations, thus preventing them from enter ing the temples. Some other stones deflect or repel these vibrations. And there are stones that attract vibrations conducive to spiritual discipline. In the past, caves of particular shapes and sizes were carved out, because the design of a cave is also important to *sadhana*.

But we have no idea, because the whole science of it has been lost. When we make a car, we make it with a specific design. This is done with an eye to the speed of the car. A car has to be designed so that it tears through the air and does not fight with it. If the car is flat at its front, its speed will be inhibited. The front should be such that it cuts through the air, non-resisting like an arrow. And because the car cuts through the air with speed, the air rushes into the vacuum created behind the car, adding to the speed.

You might have seen the bridge on the river Ganges at Allahabad; it was constructed with great difficulty. The river's current was so strong that it washed away every pillar of the bridge that the engineers sought with great effort to construct. Pillar after pillar had to be built and rebuilt. But the builders had a special difficulty with one particular pillar; it was almost impossible to construct it. When all other pillars were ready, this one continued to defy modern technology. Then the engineers hit upon an ingenious plan: they designed this pillar after the shape of a shoe and it withstood the powerful current. If you observe your own shoe you will find how its shape helps you in walking; it cuts through the air. So the shoe-like pillar could absorb the shock of Ganges' rushing currents.

That is why caves have special shapes and sizes and specific kinds of stones in them.

A seeker can project his vibes up to a particular limit of his space, and through experimentation he will learn for himself how much space he needs in order to safely do his *sadhana*. For instance, if he comes to know that he can fill an area of sixty four square feet with his own vibes, that much space will be considered

safe for him, and he will find just that much space for himself. Then he will see to it that his cave has the least number of openings--perhaps one will be enough. And this single door should have a shape and size of its own; it should preserve the vibes of the seeker and at the same time keep off other unwanted vibes from entering the cave.

If a number of seekers have used a particular cave for this *sadhana*, that cave acquires extraordinary significance, and new seekers can be very much benefited by it. Therefore some caves have been used for thousands of years without a break.

When for the first time the caves of Ajanta were excavated, they were all filled with mud. And it was done with a purpose, although the people in charge of the excavation work had no idea of it. They were surprised to find that every cave had been carefully filled and sealed with dirt. They looked just like mountain rocks, where trees had grown freely. It became necessary to fill those caves with dirt, because a time came when seekers became scarce, and their useful ness had to be preserved for some future time when new seekers would be available who would need them.

The caves of Ajanta were never meant for the tourists and sightseers for whom they are being used at present. They are not for visitors; the visitors have virtually destroyed everything that was precious about them. Now they are of no worth spiritually.

Although a cave lacks oxygen, it has other advantages for a seeker. And *sadhana* or spiritual discipline is a complex affair; there are many aspects to it. A cave is good for the advanced seekers. And a seeker did not have to remain confined to a cave day in and day out; he went out of it from time to time. A part of his *sadhana* was done outside the cave, if it was necessary to do so. He used both--the inner and outer space of the cave.

Temples and mosques were designed and constructed for this very purpose; they were meant to conserve special kinds of vibes and energies, which are conducive to the growth of the seekers.

Sometimes you find, on visiting a place, that your thoughts have suddenly changed, although you don't know that the particular place has a hand in it. You think that the change has occurred by itself. At times you find that on visiting a particular person you are a different person--different from what you were. You find that a different facet of your personality has come to the fore. Then you think that it is just a matter of changing moods. But the matter is not that simple.

A good deal of research has been done in this direction. For example, there are the pyramids of Egypt. Intensive investigations have been made to find out what the pyramids are, why they were made and for what. What was the purpose of constructing such giant pyramids in a wasteland, in a desert? How much money was spent on their construction? How much human energy went into the making of them? If such huge structures were only meant for burying the dead, as they seem to be, then it was a reckless waste of money and human energy.

The truth is that the pyramids were especially constructed for spiritual purposes; they were places where spiritual sadhana could be carried on with great ease and advantage. And it was for spiritual purposes that the dead bodies of special people were preserved in them.

In Tibet, dead bodies of great *bodhisattvas*, highly advanced souls, some of which are thousands of years old--have been preserved in very deep and secret caves. The body that Buddha had was not an ordinary body. Even the physical body, with which the great soul of Buddha had been associated for eighty years, was not an ordinary thing. It was immeasurably precious and great. This body had absorbed and assimilated the rare vibes of Buddha for eighty years. It is difficult to say if a phenomenon like that will happen on this earth again.

After his crucifixion the dead body of Jesus was kept in a cave. It was to be buried the next day, but it was not found again. It continues to be a mystery for the Christians how his dead body disappeared, and what happened to it. There is the story of his resurrection which says that Jesus was seen by some of his disciples a few days after his crucifixion. But the question remains: what happened to Jesus after he was resurrected and when did he die again?

But it is mysterious that nothing is known about Jesus after the crucifixion. The Christians have no account whatsoever of the resurrected Jesus. The fact is that the dead body of Jesus was so precious that it had to be immediately removed from the cave to a place where it could be preserved safely for a long time. And this information had to be a guarded secret for the safety of the dead body. A man like Jesus is indeed rare in all history.

So these pyramids of Egypt--including their structure, their courts, their special features--are highly meaningful and significant.

(Here in answer to an inaudible question Osho says that it is a different matter and He will discuss it separately.)

QUESTIONER: WHEN WE ENTER DEEP MEDITATION, THE BODY BECOMES INERT AND THE BREATHING THIN, WHICH IS LIKELY TO CAUSE LACK OF OXYGEN IN THE BODY. PLEASE EXPLAIN THIS PHENOMENON IN THE CONTEXT OF MEDITATION AND SAMADHI--I.E. ECSTASY.

Actually, when breathing has reached its full intensity and a gap is created between you and your body, when your sleeping and awakened parts seem to be separate from each other, then you will begin to move to your awakened part. At this stage the body ceases to need oxygen any more. Now it is good that the body goes into sleep, that it becomes inert, as good as dead. Now your life force does not move toward the body, instead it begins to move toward the soul.

It is the body that needs oxygen, the soul has no need for oxygen really. Do you follow what I say? The body needs oxygen; and when your life force moves toward the soul, the body needs a minimum amount of oxygen--just enough to keep it alive. It does not need more than the minimum, and it will impede your progress if the body receives more oxygen at this stage.

Therefore it is as it should be that breathing slows down and becomes thin and feeble. Breathing was useful to awaken the energy, and once the energy is awake, breathing ceases to be useful. Now your body can do with the minimum of breathing. And so there will be moments when it will come to a stop completely. It has to stop.

In fact, when you reach the point of right balance, which we call samadhi, breathing will cease. But we have no idea what this cessation of breathing means. If you want to know it right now you can stop breathing, but it will be meaningless. You cannot know it experientially by deliberately stopping it. This will not be the same experience that you have in deep meditation.

We are familiar with only two ways of breathing: a breath comes in and another goes out. But a moment comes, and it comes at the height of meditation, when breathing stops halfway between inhalation and exhalation. When such moments come you will feel that your breathing has ceased and that you are going to die. Certainly these moments will come.

As you go deeper in meditation your breathing becomes slower and slower; as if breathing has rarified. It is because you don't need any oxygen at that depth of meditation. Oxygen was necessary at its initial stage. It is like I turn a key in the lock to open a door. Need I continue turning the key even after it has done its job? Now the key is useless. It hangs by the lock and I am inside the room. You may ask why I don't use the key when I am in the room. No, the key has served its purpose; it was only meant for entering the room.

As long as the kundalini does not awaken, you will have to use the key of breathing with all your strength. But as soon as it is awakened, breathing becomes unnecessary. Now, as you are on your in ward journey, your body will demand very little oxygen. And then you don't have to use your volition to stop breathing; it will slow down on its own. It will slow down to a halt, and a moment will come when everything will seem to have come to a standstill. In fact, this is the moment--when breathing stops half-way between inhalation and exhalation--when you are in a state of utter balance, when you are in ecstasy or *samadhi*. In this very moment you know existence--not life.

Understand this difference between knowing life and knowing existence. In *samadhi* you know existence--not life. Your knowledge of life is linked with your breathing, because life is oxygen, it is a part of breath. In *samadhi* you know the existence where breathing is wholly unnecessary. Existence is immense. This existence includes everything--it includes your being, and the mountains and the stars and the whole space. There is no movement whatsoever; everything is still and resting in existence. Not even a ripple arises in its placid, calm and tranquil sea. In that moment all the vibrations of your breath will come to a stop; breath itself will stop, because breath cannot enter this stillness, this emptiness. Let alone breath, even life cannot enter this space. Never.

The beyond is beyond life too.

Remember, that which is beyond death is beyond life, too. Therefore we cannot say that God is alive; it would be absurd to say so. Since he is not subject to death, it is meaningless to call him alive. Life is relative to death; the one cannot be without the other. God has no life; he has existence--rather he is

existence itself. Of course, we living beings are alive, we have life. When we come out of existence, we have life. And it is our death when we return to existence again.

For instance, it is life when a wave arises in an ocean. Before the wave arose there was only the ocean, there was no wave. Life begins when a wave arises; it is the wave's coming into being, into life. And when the wave disappears, it is the wave's death. Its rise is its life; its fall is its death. But the existence of the sea is without waves. The ocean was there even when waves had not arisen, and it will be there when the waves will have died. And the experience of that existence, that sameness, that tranquility, is *samadhi* or ecstasy.

So *samadhi* is not the experiencing of life; *samadhi* is the experiencing of existence. *Samadhi* is existential; breath is not needed for it. For *samadhi* breath has no meaning. Neither breath nor non breath has any meaning for *samadhi*. Where everything comes to a stop there is *samadhi*.

Therefore it is necessary that when a seeker enters deeper states of meditation every precaution and care should be taken to keep him alive. Many persons are required to help him through that critical hour, otherwise he may disappear, he may be lost in that immensity known as samadhi. If proper care is not taken, he may not return from his sojourn into existence. Ramakrishna often reached this state. For days he used to be in samadhi, to be absorbed in existence, and it became difficult for him to return to life.

Ramakrishna is a very revered sage, he is widely known and held in great respect. But we don't know a thing about the man who saved Ramakrishna for the world. One of his nephews lived with him; it was he who always saved him when he slid into such a state. He kept night vigil for him. Whenever Ramakrishna entered samadhi, this nephew of his worked hard to keep him alive; he kind of forcibly fed him with milk and water and other nourishments. Whenever his respiration failed, he gave him massage to restore his breathing. He did everything to save him for the world.

The whole world came to know of Ramakrishna through Vivekananda, but nobody knows the man who saved him for the world. He worked hard, he spared nothing to serve Ramakrishna, who could have been dead any time. The experience of samadhi is so tremendously blissful that a return from it becomes nearly impossible. In that moment there is every possibility of getting lost irrevocably.

There is a point of no return, and it is so close to samadhi. Schools and monasteries and ashrams came into being for this very purpose: just to save the seekers from sliding into the point of no return. Sannyasins who did not build schools and ashrams failed to experience deep samadhi. Wandering sannyasins--known as *parivrajakas*--who kept moving from place to place, were deprived of this loftiest spiritual experience. To do so a group, a school is a must.

To go deep into samadhi and, further, to save seekers from death, many persons who know the thing are needed. The *parivrajakas*, in order to escape attachment, made it a rule that they would not stay at a place for a long period of time. But one who becomes a victim of attachment over a long period of time can become so even in a short time. The difference will be that of degree--his attachment will be a small one. It may be the difference between a three months old attachment and a three days old attachment. The difference will be one of degrees. The school of *parivrajakas* is bound to lose yoga and *samadhi* in the long run, because groups and communes are needed to save them.

It is one thing to enter *samadhi*--an individual can do it--but the matter of bringing him back is very different. There is no difficulty up to the stage of meditation, but the moment of *samadhi* requires great precaution and care. It is the moment when it becomes urgent to protect the seeker from slipping into the region of no return. He has to be saved so that he brings us the news of the beyond. And he alone can bring that news who has peeped into it through *samadhi*, who has a glimpse of it.

Whatsoever we know of it came to us from those handful of people who have returned from that beyond. But for them we would have been utterly in the dark about it. You cannot know it through thought or speculation; there is no way to it. It can only be directly contacted and experienced. And very often one who contacts the beyond finds it difficult to return from there. He can be lost forever; it is the point of no return. It is the point from where one jumps into the unending void of space, where all roads end, where all bridges are broken.

It is the time when great care is needed, when great work has to be done. Lately I have been of the view that when I have prepared you for *samadhi*, schools or communes will be urgently needed. Groups, and not individuals, will be important to you--groups that will take care of those who will enter *samadhi*; otherwise they will be lost forever. Groups, schools and communes will see to it that seekers are helped to return from that state, and that knowledge of this supreme experience is preserved for us. Otherwise there is every danger of its being lost.

QUESTIONER: WHAT IS THE STATE OF BREATHING IN WHAT WE CALL SAHAJ SAMADHI OR NATURAL ECSTASY?

It becomes very rhythmic, very harmonious, it becomes musical; and there are many other things to it. The person who is twenty four hours in *sahaj samadhi*, whose mind does not waver, who is still and quiet, who is established in existence, who is one with it, his breathing takes on a rhythm of its own. And when he is not doing a thing--neither eating, nor speaking nor walking--then breathing becomes exceeding blissful for him. Then just being, just breath ing brings him such joy and bliss that nothing else can bring. His breathing is very rhythmic and harmonious; it turns into a soundless sound, the sound of one hand clapping.

A taste of that unearthly experience can be had through breathing in a particular way. That is why disciplines of breathing--yogic and others--were developed in the past. For instance, if a person makes his breathing as rhythmic and harmonious as the breathing of a person in *sahaj samadhi*, he will know what quietude and peace is. *Pranayam* and other breathing techniques were developed through observing the ways of breathing and its effects in close proximity of any number of people established in samadhi. And they are very helpful.

Breathing in the state of samadhi is reduced to its minimum, because in samadhi life is not as significant as existence, or being is. For a person in samadhi an altogether new dimension has opened, which belongs to existence and where breathing and things like it are not necessary. Now he is everlastingly established in that dimension, he exists in that dimension. He now makes use of his body only when he has to relate with us; otherwise he does not use his body. It is only to relate with us that he eats, sleeps, bathes, wears clothes and does other things that the body needs. These are just his ways to relate with us.

Except for relating with us he does not need his body and breathing and the rest of it. In themselves the body and its functions have no meaning for him. And his breathing becomes minimal; he breathes only that much as is necessary to produce enough life force to keep him in the body. Therefore he can easily live in a place with very little oxygen.

There are olden temples and caves which have hardly any doors and windows; they have no ventilators at all. They look so anachronistic for the modern times, they are wholly against hygiene, the science of health. All these ancient temples and caves that are still existing, have no openings worth the name.

There are caves with no arrangements for ventilation; one wonders how a whiff of air can enter them. This is so because those who lived in them did not need much air. In fact, they did not want much air to enter their sanctuaries, because the vibrations of the outside world carried by air could have destroyed the astral vibrations of the cave, which needed to be protected and preserved. It was with a view to protect and preserve the store of astral energy that the temples and caves of old times had nothing like ventilation.

This is not possible today. To make it possible again, it will be necessary to build a long line of the discipline of breathing. To make it possible we will need men and women who have attained to *samadhi*.

QUESTIONER: HOW DOES THE BUDDHIST TECHNIQUE OF ANAPANSATI--CONSTANTLY WATCHING ONE'S BREATH--AFFECT THE STATE OF OXYGEN IN OUR BODIES?

Anapansati has great effect on our body oxygen. This is a good question which needs to be rightly understood. Every activity of life, every function of our body is accelerated when you pay attention to it. Most of the bodily functions are autonomic; you don't have to pay attention to them, but when you pay attention they are affected.

For instance, when a doctor puts his finger on your pulse, your pulse beat does not remain the same, it immediately quickens a little; it is more than what it was before. It is so because it has received attention, the attention of two persons--the doctor's and yours. And it will quicken a lot if the doctor happens to belong to the opposite sex, because now it will receive more attention. You can try it like this: check your own pulse first, and then watch for ten minutes how it beats and then check it again. You will find that your pulse beat has changed, it has quickened. Attention works as a catalytic agent to heighten your pulse beat, or for that matter any function of the body.

The technique of *anapansati* is tremendously valuable. It is a way of watching your own breathing. You don't have to do a thing about it; you don't have to interfere with your breathing or to breathe in any

particular manner. You have only to watch it as it is. But it is also true that as soon as you begin to observe it, your breathing becomes a little faster. It is inevitable. With your observation, the manner of your breathing will change, and it will be faster than before. And this change and the observation itself will show results.

But the main objective of *anapansati* is not to bring about any changes in your breathing pattern; the main objective is just observing your breath as it is. Because when you observe your breathing, and ob serve it constantly, by and by you begin to separate yourself from it; there occurs a gap between you and your breath. Because when someone observes something, immediately the observer becomes separate from the observed.

In fact, the observer cannot be one with the observed. The moment you turn something into the observed, you separate yourself from your object of observation--you become different from it. Since you have made your breath the observed, and you have been watching how it works, you become distant from it in the very process of observation. And then one day you will find that while breathing is going on you are at a considerable distance from it.

Anapansati yoga brings about your separation from the body; you really experience it.

You can try *anapansati* in many ways. If you watch the way you walk--if you just observe how the right foot rises and moves, and then the left foot rises and moves--if you only watch the movement of your feet, you will find in two weeks' time that you are quite separate from your feet. You will clearly see your feet as the observed and you remain the observer. Your own feet will seem to you to be functioning mechanically. Such a person can say that walking he does not walk, talking he does not talk, eating he does not eat, sleeping he does not sleep. And he is right.

But it is very difficult to understand such a person who has become a watcher on the hill. If he is a witness to his walking, if he really does not walk while walking, it is only he who actually sees it so; it will be difficult for others even to understand it. If he is a witness to his talking, he will not talk while talking, he will remain a witness alone.

Anapansati is a significant technique; it makes you the witness, the witnessing soul, but it is different from kundalini.

QUESTIONER: IT IS LIKELY THAT THROUGH DEEP AND IN TENSE BREATHING AN EXCESS OF OXYGEN ENTERS THE LUNGS OF THE SEEKER CAUSING HIM GREAT HARM. WHAT DO YOU SAY?

Actually, no person uses his lungs fully while breathing. There are roughly six thousand air sacs in a person's lungs, out of which hardly fifteen to twenty hundred sacs are filled with oxygen if the person happens to be very healthy and he breathes normally. The rest of the air sacs are filled with carbon dioxide, which is another name for filth. Therefore it is difficult to find a man who takes in more oxygen than is necessary. One who takes in the necessary amount of oxygen is also rare. A major part of our lungs remains unused.

It would be really a great thing if you can fill your whole lungs with oxygen; it will lead to great expansion of your consciousness. How expansive your life is can be known from the amount of oxygen you carry in your lungs. The more oxygen, the more life. And if you can fill your entire lungs with oxygen, you will be at the zenith of life.

It is oxygen that makes for the difference between the healthy and the sick. The sick is he who takes in very little oxygen through breathing. That is why some sick people have to be given oxygen through artificial means. They will just die if they are left to themselves. Health and sickness can be measured by the intake of oxygen. That is how running makes you healthy, because running brings you lots of oxygen. Every physical exercise is useful for this very reason. Any activity that adds to your stock of oxygen is conducive to your health. And what depletes your reserve of oxygen is injurious to your health; it will cause sickness.

But the fact remains that you never breathe to the full capacity of your lungs; you never take in even as much oxygen as you are capable of taking in. So the question of taking more than what is necessary simply does not arise. You cannot take more than what the lungs can hold; you cannot take more than its fill. It is such a difficult thing to do.

QUESTIONER: ALONG WITH OXYGEN WE TAKE IN OTHER GASES LIKE NITROGEN AND HYDROGEN WITH OUR BREATH. HOW ARE ALL THESE GASES CONDUCIVE TO MEDITATION?

These are absolutely conducive to meditation. Whatever there is in the air--it is not only oxygen but many other things--is conducive to life. It is because of them that you are alive. There is no life on a planet or satellite planet where these gases are not available in the right proportions. It is they who make life possible. Therefore you need not worry on this score.

And the more intensely and briskly you breathe, the more you will benefit. In a state of deep and fast

breathing only oxygen can enter your system in maxi mum quantity; everything else will be left out. And even these other gases are useful ingredients of life; they are not harmful.

QUESTIONER: HOW IS IT THAT THE BODY BEGINS TO FEEL LIGHT AFTER DEEP AND FAST BREATHING?

It is true that the body will feel light after this meditation. It will be so because our consciousness of body is one of heaviness. What we call heaviness is nothing more than our awareness of the body. The body weighs heavy on a sick person even if he is skinny and wiry. But a healthy person, even if he is a heavyweight, carries his body very lightly. So it is really our body-consciousness which feels like a weight on us.

And we become conscious of our body only when it is in pain, when it is suffering. We become conscious of our feet when they are hurting. We become aware of our head when it is aching. If there is no body pain, we are never aware of our body. This consciousness is the measure of our suffering.

We define a healthy person as one who feels as if he is bodiless. He who does not feel that he is a body, who has a feeling of bodilessness, is really a healthy person. And if he is identified with a particular part of his body it can be said that this part of his body is sick.

As the amount of oxygen increases and as the kundalini awakens, you will begin to have experiences that are not of the body; they belong to the soul or the atman. And on account of these subtle experiences you will simultaneously feel lightness, an extraordinary kind of weightlessness. Many people will feel as if they are levitating. Not that they really levitate--an event of actual levitation takes place only once in a long while. But because of the feeling of utter weightlessness, you feel that you are levitating. If you open your eyes and see, you will find that you are sitting on the ground. But why this feeling of levitation?

The fact is that our mind, in its inmost depths, does not know any language as we know. It only knows the language of pictures, symbols. So when you experience weightlessness, utter weightlessness, your mind expresses it in the language of pictures. It does not say verbally that it is weightlessness, it pictures it as an act of levitation, it feels levitation.

Our deeper mind, our unconscious mind does not think in words, it thinks in pictures, in symbols. That is why our dreams in the night have only pictures and hardly any words. The dreaming mind has to trans form everything--including experiences and thoughts--into pictures. For this reason when we wake up in the morning we find it so difficult to understand our own dreams. The language we know and use in the waking hours is utterly different from the pictorial language of dreams. The two are total strangers to each other, and therefore great interpreters in the form of pundits, psychologists and psychiatrists are needed to interpret them for us. We just cannot do without them.

Now someone is ambitious. How will he express his ambition when he is dreaming? He will turn into a bird on the wing soaring high in the sky. Then he will be at the top of everything, leaving the whole world behind him. Ambition in dreams takes the form of flights--one dreams that he is flying and flying. All ambitious men have dreams of flying. But the word ambition will never find a place in dreams. So after waking up in the morning the person wonders why he was flying in his dreams.
It is his ambition turned into a flying bird in dreams.

The same way when we enter the depths of meditation, weightlessness feels like levitation. Really weightlessness can be pictured only as levitation, there is no other way.

And once in a great while the body actually levitates in a state of extreme weightlessness.

QUESTIONER: AT TIMES IN THE COURSE OF MEDITATION IT SEEMS THAT SOMETHING WITHIN HAS SNAPPED, AND THIS EXPERIENCE IS FRIGHTENING.

It is possible, it is absolutely possible.

QUESTIONER: SHOULD NOT ONE GET FRIGHTENED?

Fear is unnecessary, although it is natural that you feel afraid.

QUESTIONER: IT CREATES A LOT OF HEAT AS WELL.

That, too, is possible. It is possible because your whole inner mechanism undergoes a change. All your connections with the body begin to get loose, and new connections begin to form in their places. Old bridges are broken and new ones are formed. Old doors close and new ones open. So the whole house is being altered. That is why you think that many things within you are breaking down, and then you feel scared. It is natural, because the whole system goes through a state of disarray and disorder. It happens in times of transition.

When a new order will arise out of this chaos, it will be altogether different from the old, it will be incomparably unique. Then you will forget that some thing like an old order ever existed. And even when you remember it you will wonder how on earth you could put up with it.

All this is possible.

QUESTIONER: WILL IT BE NECESSARY TO MAKE EFFORTS TO BREATHE DEEPLY AND ASK "WHO AM I?" EVEN AFTER SHAKTIPAT OR TRANSMISSION OF ENERGY HAS HAPPENED, OR WILL THEY HAPPEN NATURALLY AND ON THEIR OWN?

When breathing and asking become natural, the question does not arise. Then this question itself will seem to be unnatural. The matter ends with everything being natural. But many times, much before it happens, the mind will persuade you to believe that it has already happened and that it is now no use continuing the effort. So long as the mind continues to persuade you, you should not relax, you should not give up effort. Till then you have to continue with asking, "Who am I?" because the mind is still there, it still survives. It is the mind that argues with you and tries to persuade you.

A day, however, will come when you will find that it is no longer necessary to do anything. Then you will not be able to do a thing even if you want to, because you can ask "Who am I?" only as long as you do not know who you are. The day you come to know who you are, the question will not arise anymore. Then it would be very absurd to ask it, because you know.

As long as I don't know where the door is, I will make fervent inquiries about it, but once I come to know, the question will drop by itself. Then I will not ask whether I should ask this question or not. It is redundant, it is meaningless. We inquire as long as we don't know a thing; as soon as we know it the matter ends. As soon as you realize who you are, the world of

questions comes to an end. And when you have taken a jump into the beyond, then nothing is left to be done. Then whatsoever you do, it is meditation. You walk and it is meditation. You sit and it is meditation. Then your silence is meditation, and your speech, too. Even if you fight, it is meditation. What you do makes no difference.

QUESTIONER: UNDER THE IMPACT OF SHAKTIPAT OR TRANSMISSION OF ENERGY, DEEP BREATHING HAPPENS ON ITS OWN. BUT AT TIMES THE BODY RELAXES AND BREATHING SLACKENS. SHOULD ONE CONTINUE TO MAKE EFFORTS DURING SUCH INTERVALS?

It would be good if you do. It is not a question of whether breathing continues or slackens. It does not matter much if breathing comes to a stop. The question is whether you have put in enough effort or not. What is significant is your effort, not the fruit of your efforts. What matters is that you have done your best, that you have staked your all.

The mind is very cunning in finding avenues of escape. It does everything to protect itself. It says, "Now that nothing is happening, it is time we give up efforts." The mind is so skillful that in the course of a day it can suggest hundreds of ways of escape and hundreds of excuses and rationalizations. It can go to the length of telling you that you will suffocate, you will die if you pursue in your efforts any longer.

Don't listen to the mind. Tell your mind, "It is blissful to suffocate and to die." It is another thing if breathing stops on its own, but you on your part should continue to strive. You should spare nothing from your side. Don't spare even a little bit, because sometimes even that little bit can be decisive and fateful.

Nobody knows what is going to be the last straw on the camel's back. It is always the last piece of straw that makes the camel sit. Granted that you have put a big load on the camel's back, but it is not yet enough to make it sit. Maybe the last bit of straw is still lacking that will decide the issue, because it is always the last straw that decides. It is not the first straw, but the last one that proves fateful. Maybe you have al ready loaded the camel with 99.99 pounds of hay, and it fails to make it sit. It is still waiting for the last bit--.001 pound.

Try to understand it this way. You are trying to break a padlock with a hammer. You have applied 99 powerful strokes and the lock refuses to break. And now, being tired, you apply the 100th stroke very mildly. But the lock breaks down with this mild stroke. So sometimes very small things prove to be the deciding factor; sometimes only a straw becomes decisive. Let it not be said that you did everything and yet missed the target by an inch. Whether you miss it by an inch or by a mile, it is the same. If you miss it, you miss it wholly.

It so happened only recently. One friend had been meditating like you all, for three days in a camp in Amritsar. He is an educated person, a doctor. He had been meditating and meditating, but nothing happened. And then the last day came. I had no knowledge of what he had been doing or not doing. In fact, I knew nothing about him. On the last day, while explaining the technique, I said that water changes into vapor only when it reaches the 100th degree temperature. If one stopped boiling it at the 99th degree, he should not complain that just for want of a single degree of temperature the water refused to change into vapor. Even if you give it 99.9 degrees of heat, it will continue to be water. Even if an iota of heat is lacking it will refuse to change. Only when it crosses the 100th degree mark will it change into vapor. And there is no other way. A rule is a rule.

He came to me in the evening of the same day. And he said that what I had said in the context of water changing into steam served him well. Earlier he was of the view that if his efforts were mild, his gains from meditation would be that mild, but there would be gains nonetheless. When he heard me, he thought that he was mistaken. For the water to turn into steam, the full 100 degrees of temperature is a must. It is not that a small amount of temperature will change the water into vapor in a small way. The water will not change at all before its heat reaches the 100th degree; it has to traverse the whole way. And so on this morning he brought in all his efforts to meditation, and he was surprised to see that something happened. What he had done for the last three days had been in vain. He had gained nothing but fatigue at the end. Today he was not tired at all, and what is remarkable is that he really made it.

Therefore it is always the last straw that makes the difference between those who make it and those who don't.

There is one other thing to be borne in mind. During meditation, watching the man on your side doing his best, you think that even he is not making any headway, let alone you. You are wrong to think so. There is a difference between a hundred degrees and a hundred degrees. Your hundred degrees is not the same as the hundred degrees of another person. Maybe the other person has much more reserve energy than you have, and he is not using it all, although he is doing better than you. It is like this: A person has five hundred rupees in his pocket, and out of it he stakes three hundred in a gamble. And you have only five rupees in your pocket and out of it you make a bet of four. Here you are staking more than he is; you are going to outbid him.

It is not a question of how much you or the other person has spent, it is a question of the ratio between what you have and what you gamble. It is the ratio that matters. You will win if you wager all your five

rupees. And the other man will lose even if he wagers four hundred ninety nine rupees. In order to win he will have to stake all his five hundred.

What is of ultimate importance is that you will stake yourself totally, that you will not spare even an ounce of energy and effort. Never think that you have done enough for the present, and that you will try next time. The moment you think so, you will begin to regress, to fall behind.

And it often happens that such thoughts begin to assail you right when the decisive hour arrives, where you are going to make it. It is at this critical juncture that your mind begins to be scared lest you should disappear into nothingness. It is the moment of great est danger for you as ego, and it is also the moment of greatest consequence, greatest fulfillment for you as the soul. And it is in this moment that your mind will ask you to give up, on the plea that you have done enough, the water has been heated too much, it may any moment turn into vapor.

When your mind senses imminent danger and panics, know that it is the most decisive and the precious moment of meditation--the moment of fulfillment. As long as there is no danger, the mind will ask you to carry on, but as soon as you come close to danger-- which is the boiling point--your mind will ask you to stop immediately. The mind will say you have already exerted your utmost, now there is no energy left to proceed any further.

Beware of your mind when this decisive moment arrives. It is precisely the moment when you have to bring all your energy into action. If you miss that mo ment you may miss for years. Sometimes it takes years to reach the 99th degree temperature. And sometimes you miss it almost when you have touched the hundredth degree mark. And you miss it for very petty things.
So do not spare yourself; otherwise you will miss.

QUESTIONER: WHAT IF THE BLOOD VESSELS ARE DAM AGED BECAUSE OF TOO MUCH STRAIN?

Let them be damaged. What will you do by saving them? Today or tomorrow they are going to be destroyed. And what are you going to do after saving them?

QUESTIONER: AFTER ALL, WE DON'T WANT TO DIE IN A STATE OF IGNORANCE.

If you worry about your blood vessels, know for sure that you are going to die in a state of ignorance. What will you do after you have saved your blood vessels? Our difficulty is that we are always worrying about things that are of no consequence to us.

QUESTIONER: IN FACT, WE HAVE ONLY A LITTLE; HOW CAN WE AFFORD TO LOSE IT?

I wonder if you have even that little which is worth saving. If you really had, you would not be afraid of losing it. You don't have even that much. You are like a naked man who is afraid of losing his clothes. This fear gives the naked man a false satisfaction that he owns something. He derives pleasure from the illusion that he has clothes, he is not naked. If he had clothes really, he would not have been afraid of losing them. After all they are only clothes; what if they are lost? Get rid of such fears.

I don't mean to say that your blood vessels are going to be actually damaged. And if they are going to be damaged it will be because of your fear and not because of meditation. Fear will certainly destroy them; it is really fear that damages your blood vessels and many other things. But we are not afraid on that score; we do not fear our fear.

If you are afraid, if you are anxious, if you are tense, your blood vessels along with many other things will be damaged for this very reason. But we are not afraid on account of it. We are afraid of meditation, which does not damage a thing. On the contrary, it will repair all damages that have already happened to you.

But we cling to our fears, and we take refuge in them. And we go on saying: What if this or that

happens? So we do everything to run away from meditation. If it is so, I will say: Why go at all? This fear, this hesitancy, this conflict is dangerous. Then don't go near it, be finished with it for good.

But we are ambivalent; we want to do both. We want to meditate and at the same time we want to run away from it. And then this conflict really destroys us. Then we are unnecessarily in a mess. Thousands of people are unnecessarily in a mess; they want to find God and at the same time they are afraid lest he should confront them any day. This double bind, this split mind is the problem. All our difficulty is that one part of our mind wants to do a thing and another part does not want to do it. Doubt and conflict have be come our very breath. It never happens that what we want to do, we want absolutely. The day it will be so, there will be nothing that will come in your way. That day your life will acquire a dynamism that you have never known.

But we are in a ridiculous state; we take one step forward and immediately we take another step back. We put one brick in its place to build a house and the next moment we remove it. Thus we have both together-- the pleasure of building a house and the sorrow of not having it done. All day long we raise a wall and when night comes we pull it down with our own hands. And then we bewail how difficult it is to build a house.

We should try to understand this double bind structure of our mind. And the only way you can understand it is this: Be prepared for what you think to be the worst. This imagined worst is that your blood vessels will be damaged. Let them be damaged. What would you do if you save them, say, for thirty or forty years? You will be a clerk in some office for these thirty years. You will eat, sleep, and produce a few children. These children, in their turn, will grow up and become husbands and wives, this and that, like you. And when you will die, you will leave them behind to worry about their blood vessels being dam aged. What else will you do?

If we know that the life we are trying to save has nothing in it that is worth saving, then only can we stake our all; otherwise it is impossible. We should be very clear in our minds that what we are so strenuously trying to save is not worth the labor. We should also know that nothing is saved in spite of all that we do to save it. And if we understand it clearly, then there is no problem whatsoever. then you will be prepared for everything, even for the blood vessels being damaged.

Blood vessels are not going to be really damaged. It has never happened in the past. It will be an extraordinary event if you make it happen. You will set a new record.

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YOU SAID AT THE NARGOL MEDITATION CAMP THAT THE MEANING OF SHAKTIPAT -- TRANSMISSION OF THE DIVINE ENERGY -- IS THAT THE ENERGY OF THE DIVINE DESCENDS INTO THE MEDITATOR. LATER ON YOU SAID THAT THERE IS A DIFFERENCE BETWEEN SHAKTIPAT AND GRACE. THESE TWO STATEMENTS SEEM CONTRADICTORY. PLEASE EXPLAIN.

There is a slight difference between the two and there is a little similarity between the two also. Actually the field of each extends into the other. Shaktipat is the energy of the divine. In fact, there is no other energy except the energy of the divine. In shaktipat, however, a person functions as a medium. Although ultimately the person is also a part of the divine, in the initial stage the individual functions as a medium.

It is just like the lightning that flashes across the sky and the electric light that lights the house: they are the same but the light that burns in the house is brought about through a medium and the hand of man is clearly evident behind it.

The lightning that flashes in the rain is the same energy of the divine but it is not brought about by man. If man becomes extinct the lightning will still flash across the sky but the electric bulb will no longer work. Shaktipat is like the electric bulb in which man is the medium; grace is the lightning in the sky that comes without the help of a medium.

A person who has attained to this energy level, one who is in contact with the divine, can function as a medium because he is a better vehicle than you are for this happening. He is familiar with the energy and its workings. The energy can enter you more quickly through him. You are totally unacquainted, immature; this man is a well matured vehicle. If the energy enters you through him, it comes about easily as he is an efficient medium.

Secondly, that person is a narrow channel from which you will receive energy, but only according to your capacity. You can sit under the electric light in the house and read as it is a regulated light; you cannot read under the lightning in the sky because it follows no regulation.

So if suddenly by chance a person happens to be in a state in which the grace can descend on him or a sudden situation is created in which shaktipat happens to him without a medium, then there is every possibility of his freaking out or becoming insane. The energy that has descended on him may be too much and his capacity to hold it too little; hence he can be completely shattered. Then unknown, unfamiliar experiences of joy become painful and unbearable.

It is as if a man used to staying in darkness for years is suddenly brought out into the daylight: the darkness will deepen all the more and he will not yet be able to see the light of the sun. His eyes were accustomed to seeing in the darkness, so they cannot stand the glare of light and will close.

So sometimes it happens that such a situation can come about within you in which the unlimited energy of grace can descend unknowingly on you; but its effect can be fatal, destructive, if you are not ready. You have been caught unawares so the happening can turn into a disaster. Yes, grace can also become harmful and destructive.

In the case of shaktipat the chances of accident are very few, almost nil, because there is a person who is functioning as a medium, as a vehicle. Passing through a medium the energy becomes gentle and mild, and the medium can also regulate the intensity of the energy. He can allow only that amount of energy to flow into you which you can hold. But remember, the medium is only a vehicle and not the source of this energy.

So if a person says that he is *doing* shaktipat, that he is doing the transmission of the energy, then he is wrong. It would be just like the bulb declaring that it is the giver of light. Because the light is always emitted through the bulb, the bulb may be deluded that it is the creator of light. This is not so. It is not the primal source of light but merely a medium for its manifestation. So a person who declares that he can perform shaktipat is under the same illusion as the bulb.

The energy that is transmitted is always the energy of the divine. But if a person becomes a medium, then we can call it shaktipat. If there is no medium and this energy descends suddenly it can be harmful. But if a man has waited long enough, if a man has meditated with infinite patience, then shaktipat too can happen in the form of grace. Then there will be no medium, but then there will be no mishap. His infinite

waiting, his boundless patience, his unwavering devotion, his everlasting resolve, develop his ability to allow the infinite. Then there will be no mishap. And the happening can take place both ways -- with or without a medium. But in the absence of a medium he will not feel it as shaktipat but as grace from the beyond.

So there are similarities as well as differences between the two. I am in favor of grace as far as it is possible; as far as possible there should not be a medium. But in certain cases this is possible and in certain cases it is not possible. So instead of the latter category of people wandering for endless lives, some person can be made a medium to bring down the divine energy to them. Only that person can be a medium, however, who is no longer an individual ego. Then the hazard is almost nil, because such a person while becoming the medium does not become a guru: there is no person left to become a guru. Understand this difference well.

When a person becomes a guru he becomes a guru in reference to you; when a person becomes a medium he does so in relationship to the universal being; then he has nothing to do with you. Do you understand the difference?

Ego cannot exist in any state brought about in relationship to you. So the real guru is one who does not become a guru. The definition of a *sadguru*, a perfect master, is one who does not become a guru. This means that all who call themselves guru do not have the qualification to be a guru. There is no greater disqualification than a claim of guruship; that shows the presence of ego in such a person, and that is dangerous.

If a person suddenly reaches a state of void, where ego has completely disappeared, he can become a medium. Then shaktipat can happen near him, in his presence, and there is no possibility of danger. There is no danger to you or to the medium through which the energy is flowing.

And yet basically I am in favor of grace. When the ego has died and the person is no longer an individual, when these conditions are fulfilled, shaktipat almost becomes grace.

If the individual is not self-conscious of this state, then shaktipat is very near to grace. Then just being near him can bring about the happening. This person appears to you as a person but in actuality he has become one with the divine. It would be better to say that he has become the hand of the divine extended towards you. He is close to you. Now such a man is wholly instrumental. If that person speaks in the first person in such a state of consciousness we tend to misunderstand him. When such a person says `I', he means the supreme self -- but it is difficult for us to understand his language.

That is why Krishna can say to Arjuna, "Leave all else and surrender unto me." For thousands of years we will be pondering on what sort of a person this is who says, "Surrender unto me." His statement seems to confirm the presence of an ego. But this man could say it this way simply because he is no more an ego. Now his `I' is the outstretched hand of someone, and it is that someone who is behind him saying, "Surrender unto me -- the only one." These words, the only one, are priceless. Krishna says, "Surrender unto me, the only one." The `I' is never the only one -- it is many. Krishna is speaking from a place where the `I' is the only one, and this is not the language of the ego.

But we understand only the language of the ego; therefore, we feel that Krishna has made an egoistic statement by telling Arjuna to surrender unto him. But this is a mistake. We always have two ways of looking at things: one is through our own point of view, from where we are invariably deluded; and the other is from the point of view of the divine, from where there is no question of delusion. So the happening can take place through a person like Krishna in whose person individual ego plays no part.

Both happenings, shaktipat and grace, are very contrary at the periphery; both are very close to one another at the center. I am in favor of that space where it is difficult to distinguish between shaktipat and grace. That alone is useful; that alone is valuable.

A monk in China was observing the birthday of his guru with great celebration. People asked him whose birthday he was celebrating, as he always said that he had no guru and that there was no need for a guru. Then what was all this about? He begged them not to question him, but they kept on insisting, "Today is the day of the guru -- have you a guru?"

The monk said, "Don't put me in difficulty. It is good that I keep quiet."

But the more he kept quiet, the more the people insisted, "What is the matter? What is it that you are celebrating? -- because this is master's day celebration. Do you have a master?"

The monk said, "If you go on insisting then I have to say something about it. Today I remember the man who refused to be my guru, because if he had accepted me as a disciple I would have gone astray. That day when he refused me I was very angry with him, but today I want to bow down to him in great gratitude. Had

he wished he could have been my guru, because it was I who begged him to accept me, but he did not agree."

So the people asked, "Then what do you thank him for when he refused you?"

The monk said, "It is enough to say that by not becoming my guru this man did for me what no guru could do. Therefore, my obligation is doubled. If he had been my guru there would have been some give and take on both sides. I would have touched his feet, offered my veneration and respects, and the matter would have been concluded. But this man did not ask for respect and he did not become my guru. Therefore my obligation to him is double. This has been absolutely one-sided: he gave and I could not even thank him, because he left no place even for that."

Now in such a situation as this there will not remain any difference between shaktipat and grace. The more the difference the more you should keep away from it; the less the difference the better it is. Therefore, I emphasize grace. The day shaktipat has come very close to grace, so close that you cannot distinguish between shaktipat and grace, know that the right happening has taken place. When the electricity of your house becomes like the unhindered and natural lightning in the sky and becomes a part of the infinite energy, that moment you should know that if shaktipat happens then it is equivalent to grace. Remember what I have said.

IN THE NARGOL MEDITATION CAMP YOU HAVE SAID THAT EITHER THE ENERGY RISES FROM WITHIN AND REACHES UP TO THE DIVINE OR THE ENERGY OF THE DIVINE DESCENDS AND MERGES WITHIN. YOU SAID THAT THE FIRST IS RISING OF THE KUNDALINI AND THE SECOND IS THE GRACE OF THE DIVINE. THEN LATER ON YOU HAVE SAID THAT WHEN THE SLEEPING ENERGY WITHIN MEETS THE ENORMOUS ENERGY OF THE INFINITE, AN EXPLOSION TAKES PLACE WHICH IS SAMADHI. IS THE UNION OF THE AWAKENED KUNDALINI AND GRACE ABSOLUTELY NECESSARY FOR SAMADHI? OR, IS THE EVOLUTION OF THE KUNDALINI UP TO THE SAHASRAR SIMILAR TO THE HAPPENING OF DIVINE GRACE?

Explosion never takes place with only one energy. Explosion is the union of two energies. If the explosion was possible with one energy, then it would have happened long ago.

It is as if you have a matchbox and you place a matchstick near it: they can lie like this indefinitely and no flame will result. No matter how small the distance between the two -- half a centimeter or a quarter of a centimeter makes no difference -- there will be no result. For that explosion the friction of the two is necessary; then only you will get fire. Fire is hidden in both of them but there is no way of producing it with only one of the two.

The explosion happens when the two energies meet. Thus, the sleeping energy within the individual must rise up to the sahasrar and then only is the union, the explosion, possible. No union is possible except at the point of the sahasrar. It is just as if your doors are closed and the sun is shining outside. The light stays outside your door. You move inside the house up to the door, but still you will not meet the light of the sun. Only when the door opens do you come in contact with the sunlight.

So the ultimate point of the kundalini is the sahasrar. That is the door where grace awaits us. The divine is always waiting at this door. It is you who are not at the door: you are away within somewhere. You have to come to the door. There the union will take place, and that union will be in the form of an explosion. It is called explosion because then you will immediately disappear; you will no longer be. The matchstick will have been burnt in the explosion though the matchbox will still be. The matchstick that is you turns into ashes and merges into the formless.

In the happening you will be no more. You will be lost; you will be broken and scattered; you will no longer be. You will not be what you were behind the closed door. All that was yours will be lost. Only the one who waits outside the door will remain, and you will become a part. This cannot happen to you alone, by yourself. For this explosion it is very necessary for you to reach up to the infinite cosmic energy. The sleeping energy within has to be awakened and made to rise upwards to the sahasrar where the cosmic energy forever awaits. The journey of the kundalini starts from your sleeping center and ends at the place, at the boundary, where you disappear.

So there is one boundary which is of the physical, which we have taken for granted. But this is not the greater boundary. If my hand is cut off it does not make much difference to me. If my feet are cut off, the body will not suffer much, because I still remain. In other words, I still remain in spite of the changes within these limits. Even if the eyes and ears are not, I still remain. So your actual boundary is not the boundary of the body; your actual boundary is the sahasrar center, after which you no longer exist. No sooner do you

encroach on this boundary than you are gone; you cannot remain.

Your kundalini is your sleeping energy. Its boundaries extend from the sex center to the center at the top of the head. That is why we are continuously aware that we may be able to disidentify ourselves with the other parts of the body, but we cannot break our identity with the face, with the head. It is easy to recognize that "I may not be the hand," but to see one's face in the mirror and to conceive that "I am not this face" is very difficult. The face and the head is the limit. Therefore, man is ready to lose everything but not his intellect.

Socrates was once talking about contentment, saying that it is a great treasure. Someone asked him whether he would prefer to be a discontented Socrates or a contented pig. Socrates replied, "I would prefer to be a discontented Socrates than a contented pig, because the contented pig has no knowledge of his contentment. A dissatisfied Socrates will at least be conscious of his dissatisfaction." This man, Socrates, is saying that man is willing to lose all, but not his intellect -- even if it is a dissatisfied intellect.

The intellect is also very near the center of sahasrar, the seventh and last chakra. Rightly speaking we have two boundaries. One is the sex center; below this center the world of nature begins. At the center of sex there is no difference between trees, birds, animals and ourselves. This center is the ultimate limit for them, whereas for man it is the first point, the starting line. When we are based in the sex center we too are animals. Our other limit is the intellect. It is near our second boundary line beyond which is the divine. Beyond this point we are no longer ourselves; then we are the divine. These are our two frontier lines, and between these two our energy moves.

Now, the reservoir where all our energy lies asleep is near the sex center. That is why ninety-nine percent of man's thoughts, dreams and activities are spent around this reservoir. No matter how much culture may be displayed, whatever the false pretexts the society may bring out, man lives there and there alone: he lives around the sex center. If he earns money it is for sex; if he builds a house it is for sex; if he earns prestige he does so for sex. At the root of it all we will find sex.

Those who understood talked of two goals -- sex and liberation. The other two goals, wealth and religion, were only the means. Wealth is a resource of sex; therefore, the more sexual the era the more wealth-oriented it will be. The more in search of liberation an age is the more it will be thirsty for religion. Religion is just a means as wealth is a means. If you long for liberation religion becomes the means. If you wish for sexual satisfaction wealth is the means. So there are two goals and two means -- because we have two frontiers.

It is interesting that between these two extremes you cannot rest anywhere, you cannot stop anywhere. Many people find themselves in great difficulty as they have no desire for liberation, and if for some reason they become antagonistic towards sex they find themselves in a terrible predicament. They start staying away from the sex center, but they won't go anywhere near the center for liberation. They fall into doubt and uncertainty, and that is very difficult, very painful, and really a hell. Their lives are filled with inner turmoil.

To linger in the middle is neither right nor natural nor meaningful. It is as if a man climbs a ladder and stops half way. To him we would say, "Do one of the two: either go up or come down, because the ladder is not a house and to stop in between is meaningless." There cannot be a more useless person than one who stops halfway up the ladder. Whatever he has to do, he can do it either at the top of the ladder or at the bottom of the ladder.

So the spine is the ladder, so to speak. On this ladder each vertebra is a step. The kundalini starts from the lowest center and reaches to the very top. If it reaches the highest center explosion is inevitable. If it remains at the lowest center it is sure to take the form of sexual discharge, ejaculation. These two things should be understood well.

If the kundalini is at the lowest center a discharge of sexual energy is inevitable. If it reaches the highest center explosion is certain. Both are explosions and both require the participation of the other. In the discharge of sex the other is necessary, even if it is an imaginary other. But all your energy does not become scattered from here, because this is only the beginning point of your being. You are much more than that, and you have progressed much from there. The animal is fully satisfied at this point and therefore does not seek liberation.

If animals could write scriptures there would be written in them only two goals worth striving for: wealth and sex. Wealth will be in forms suitable to the animal world. The animal that has more flesh, more strength, will be the richer one. He will win over the others in a competition of sex; he will gather ten females around him. And this also is a form of wealth. The extra fat within his body is his wealth.

A man too has riches which can be converted into "fat" at any time. A king can keep a thousand queens.

There was a time when a man's wealth was measured by the number of wives he possessed. If a man is poor, how can he afford four wives? Today's criteria of education and bank balance are a much later development. In the olden days the number of women was the only criterion of wealth. This is why in extolling the affluence of our ancient heroes we have had to inflate the number of their women, and this was many times false.

For instance, the sixteen thousand queens of Krishna. In Krishna's time there was no other way of expressing his greatness: "If Krishna is a great man, then how many wives does he have?" So we had to conjure up the colossal figure of sixteen thousand -- which was an impressive number then, though today it might not seem so due to the population explosion. In those days there were not so many people. In Africa even now there are communities that consist of only three people. So if they are told that a man has four wives it would be an impossible figure because they do not know anything beyond the figure of three.

In the realm of sex the presence of the other is required. If the other person is not present, even imagining the other produces the necessary effect. This is why it was thought that if God is present even in imagination, the explosion can take place. Therefore, the long tradition of *bhakti*, the path of devotion, developed in which imagination was used as the means for explosion. If ejaculation is possible through the imagination, why cannot the energy explosion take place in the same way at the sahasrar? This gave rise to the possibility of meeting God in the head through the use of imagination. But this was not really possible. Ejaculation is possible in imagination because it has actually been experienced; therefore it can be imagined. But we have had no meeting with God; therefore he cannot be imagined. We can only imagine that which has been experienced by us.

If a man has experienced a certain kind of pleasure he can always sit back, recall the experience and enjoy it again. A deaf person cannot hear in his dreams no matter how hard he tries; he cannot even imagine sound. Similarly, a blind man cannot envisage light. But if a man has lost his eyes he can always dream of light. Rather, now he can *only* see light in his dreams, because he no longer has eyes to see it. So we can envisage our experiences, but there is no way to imagine what has never been experienced.

Explosion is not our experience; therefore imagination does not work here. We will actually have to go within, and then the actual happening can take place. So the sahasrar chakra is your ultimate boundary, where *you* end.

As I said before, man is a ladder. Nietzsche's words in this context are very precious. He said, "Man is a bridge between two eternities." There is one eternity -- that of nature, which has no end -- and there is the other, of the divine, which is also infinite, limitless. Man is a bridge swaying between these two. Therefore man is not the resting place. One either goes forwards or backwards. There is no place to build a house on this bridge. Whoever tries to settle on it repents, because a bridge is not a place to have a house; it is only meant for crossing over from one end to the other.

In Fatehpur Sikri, Akbar tried to build a temple of all religions. He dreamed of one religion, which he named Deen-e-Illahe -- the essence of all religions. So he had inscribed a sentence on the entrance door which is a saying of Jesus Christ. It reads: This world is only a resting place and not a permanent home. You may halt here for some time but you cannot stop here forever. This is only a place of rest on your journey. It is a camping ground, a traveler's bungalow where one can stay the night and resume traveling in the morning. We halt here only so that we may rest the night and start again at daybreak. There is no other purpose. We do not stop here for all time.

The human being is a ladder that has to be climbed; therefore he is always tense. It is not correct to say that a man is tense: rather, man *is* tension. A bridge is always tense; it is a bridge *because* it is tense. It is that which lies between two extremes. Man is an inevitable tension; therefore he is never at peace, never tranquil. Only when he becomes like an animal does he experience a little peace, or else he attains perfect peace when he becomes the divine. The tension loosens when he becomes an animal; then he has climbed down the steps of the ladder to stand on the ground, the place with which he has been familiar for thousands of lives. He has relieved himself of all bother about tension. So man seeks freedom from tension in sex, or in other experiences related to sex such as alcohol, drugs, etcetera, that can take him into temporary unconsciousness. But you can be there for a short while only; even if you wish, you cannot stay in the animal state permanently. Even a man of the worst quality can stay in the animal state only for a short while.

The man who commits murder does so in the moment when he becomes an animal. Had he waited a moment longer, perhaps he might have been unable to do it. Our becoming like animals is somewhat like a man jumping: for a moment he is in the air; then he comes back on the ground. So the worst of men is not

bad forever; he cannot be. He is so only during moments; otherwise, he is normal like any other person. For one moment he derives comfort, because he falls back onto the known ground where there are no tensions. This is why we find no tensions in animals.

Look into their eyes: there is no tension. The animal never goes mad or commits suicide; he suffers no heart disease. But all this becomes possible for animals who are in the bondage of man -- when he pulls man's wagon or becomes his domestic pet. This is a different thing altogether. When man tries to pull the animal across the bridge the complications start.

Now if a stray dog enters this room he will move about as he pleases, but if a pet dog enters he will go and sit where he is ordered. Now this pet dog has entered the world of man and left his animal world behind. He is bound to land himself in trouble. He is an animal that has been made to undergo the tensions of a human being. Thus, he is forever in distress. He eagerly awaits the order to run out of the room.

Man can fall back into the animal state only momentarily. This is why we say that all our joys are shortlived. Joy can also be eternal, but where we look for it, it is only a transitory state. We try to find happiness in the animal state, and this can be only for a very short while. We cannot remain in the animal state for long. It is difficult to go back into our previous state of existence. If you want to go back to yesterday you can close your eyes and visualize -- but for how long? When you open your eyes you will find yourself where you are.

You cannot go back. You can forcibly do it for a moment or so, but then you always repent. Therefore, all momentary pleasures bring repentance in their course. You are left with a feeling that your efforts have gone in vain, but after a few days you forget again and fall again into the same mistake. Momentary joy can be #attained on the animal level, but eternal joy is attained only upon merging into the divine. This journey has to be completed within your own being. You have to cross from one end of your bridge to the other; only then does the second happening take place.

Therefore, I consider sex and samadhi equivalent. There is a reason for this. In fact, these are the only two happenings that are equivalent. In sex we are at one end of the bridge, the lowest rung of the ladder where we are one with nature; in samadhi we are at the other end of the bridge, the topmost rung of the ladder where we are one with the divine. Both are unions; both are explosions in a certain way. In both cases you lose yourself in a particular sense: in sex you lose yourself for a moment, and in samadhi, forever. In both cases you cease to exist. The former is a very momentary explosion, and after it you recrystallize, because where you had gone was a lower state to which you cannot revert. But once you merge into the divine you cannot recrystallize.

This reversal is as impossible as the one into the animal state. It is absolutely impossible. It is just like expecting an adult man to get into his baby clothes. You have become one with the absolute, so you cannot revert back to the individual. Now the individual self has become such a narrow and insignificant place that you can no longer enter there. Now you cannot even imagine how you can be in it. The matter of the individual ends here.

For the explosion to happen both things are needed: your journey within must reach the point of the sahasrar, to meet with the grace there....

Why we call this center sahasrar needs to be explained. These names are not coincidental, though language always develops accidentally and by constant use. We use the word door: any other name could have been easily used to denote the same thing. There are thousands of languages in the world and there must be thousands of words that mean door and are capable of conveying the same meaning. But when a thing is not accidental there occurs a similarity in all languages. So the meaning of door, or *dwar*, conveys the meaning of that through which we pass in and out. So in all languages the word used for door will convey this meaning, because this is a part of an experience and not a coincidental arrangement. The idea of the space through which entrance and exit are possible is conveyed by this word door.

Thus the word sahasrar has been coined as a result of experiences, and it is not accidental. No sooner do you attain the experience than you feel as if a thousand flower buds have bloomed within you all of a sudden. We say a thousand, meaning infinite, and we liken it to flowers because the experience is like a flowering. Something within that was closed like a bud has opened. The word flower is used in the context of flowering, of blossoming. And not only have one or two things blossomed -- infinitely many things have blossomed.

So to call this experience "the opening of a thousand-petaled lotus" is natural. Have you seen a lotus opening in the rays of the morning sun? Watch carefully. Go near a lotus pond and observe silently as the lotus bud slowly opens its petals. Then you can visualize what the feeling would be if a thousand-petaled

lotus opened in this way in the head. Then you will be able to imagine the experience somewhat.

There is another wonderful experience: that of sex. Those who go deep into the experience of sex also feel this flowering, but it is a very fleeting experience. Something within blossoms, but it closes again almost immediately.

But there is a difference between the two experiences. In the sex experience the flower is felt to be hanging downwards, whereas in samadhi the petals are felt to be blooming upwards. This differentiation can only be made by passing through both experiences. It is natural that the flowers that bloom downwards join you to a lower realm, while the flowers that bloom upwards join you to a higher realm. In fact, this blooming is an opening that makes you vulnerable to another realm. It is a door that opens -- a door through which something enters within you for the explosion to take place.

Thus, both these things are required. You will travel up to the sahasrar and there *someone* is always awaiting you. It is not correct to say that someone will come there when you reach; that someone is already there waiting for the happening to take place in you.

DOES THE KUNDALINI UNFOLD TOWARD THE SAHASRAR ONLY BY SHAKTIPAT? DOES THE EXPLOSION TAKE PLACE ONLY THEN?
IF THIS IS SO, THEN DOES IT MEAN THAT SAMADHI CAN BE OBTAINED THROUGH SOMEBODY ELSE?

This has to be understood properly. In existence, in life, there is no happening which is so simple that you can understand it just by one aspect of it; it has to be viewed from many dimensions. Now if I strike a door with a hammer and the door opens, I can say that the door opened with the blow of my hammer. This is also correct in the sense that had I not struck the door, the door would not have opened. Now with the same hammer I strike another door, but the hammer may break and the door may not open -- then... Then one other factor comes into our knowledge: when I struck the first door and it opened, it was not entirely because of the hammer. The door was fully ready to open. It may have been old, it may have been weak, but whatsoever the case it was ready to open. So the door had as much a hand as the hammer in this happening. In one instance the hammer struck and the door opened; in another, the hammer broke and the door did not open.

So when the happening takes place in shaktipat, it is not entirely due to shaktipat. At the other end, the meditator in such a case is inwardly prepared and ready, so a slight push becomes effective. If this push had not been given by shaktipat, the meditator may have taken a little longer time to reach to sahasrar. So the kundalini is not reaching to the sahasrar only because of shaktipat; it is the time element that is decreased -- nothing more. The meditator would have reached in any case.

Suppose I had not hammered at the door, but this door is old and about to collapse: then it could fall with a single gust of wind. And even if there is no wind, in the course of time it will collapse on its own. Then it will be difficult to explain why and how it fell, because it is preparing to fall all the time. So at the most, the difference will be of the time gap.

For example, a glimpse of the divine happened to Swami Vivek-ananda near Ramakrishna. If Ramakrishna alone was responsible for the happening in Vivekananda, then it could have also happened to all the others who came to him. He had hundreds of disciples. If Vivekananda alone was responsible, it could have happened to him long before. He had gone to many before he came to Ramakrishna, but the happening did not take place. So Vivekananda was ready in his own way and Ramakrishna was capable in his own way.

When this readiness and capability meet at a particular point, the time gap of the happening is reduced. It could be that if Vivekananda had not met Ramakrishna at that particular moment, the happening may have taken place one year later, two years later, or maybe in his next birth, or perhaps after ten more births. The time is not important. If the person is getting ready then the happening will take place sooner or later.

The time gap can be shortened. And it is important to understand that time is fictitious, dreamlike; hence it is not of much value. In fact time is such a dreamlike phenomenon that it has not much value. You can take a short nap and hardly a minute may pass, but in that short period you might see a dream from your childhood right up to your old age, with all the events, incidents. But in the waking state it will be hard to believe that such a long dream lasted not more than a minute. Actually, the time dimension in the dream state is very different. Dream time is capable of having many, many incidents in a very short span; hence, the illusion.

Now, there are insects that are born in the morning and are dead by the evening. We say, "The poor creatures!" -- but we do not know that in that span of time such an insect lives out life in its entirety, and it experiences all that we experience in seventy years. There is no difference: such an insect builds a house, finds a wife, has children, fights with others, and even reaches the state of sannyas -- all within twelve hours. But their perception of time is different. We pity them for the short life granted to them, and they must be pitying us that we take seventy years to do all that they can do within a period of twelve hours. How dull we must be according to them!

Time is dependent on mind; it is a mental entity. The length of time fluctuates according to the states of our mind. When you are happy, time becomes short. When you are in trouble or pain, time becomes very long. When you are sitting at the deathbed of some relative, the night never seems to end; it seems as if the sun will never rise. It seems as if it is the last night of the world and it will never end, the sun will never rise. Sorrow prolongs time. In sorrow you want time to pass quickly. The keener you expect the time to pass the slower it seems to creep, because this is a relative experience, though time is actually moving at its normal speed. When a lover awaits his beloved he feels she is taking too long to come, when actually she is walking at her normal pace. He wants her to have the speed of an airplane.

So time appears slow in sorrow. When you are happy, when you meet your friends or loved ones, you spend the night talking and at daybreak you wonder how the night passed so quickly. Perception of time is different in moments of happiness and of sorrow.

Time is dependent on mind; therefore, changes can be brought about in time by hammering the mind with an outside agent. If I hit you on your head with a stick it is natural that your head is hurt. Your body can be hit from outside, so can your mind. But *you* cannot be hit by some outside force because you are neither the body nor the mind. But right now you think that you are the body and the mind, so the body and the mind can be affected. And by affecting your bodymind, the time scale can be changed in different ways; centuries can be reduced to moments, and vice versa.

The moment awakening happens to you, you will be struck with wonder. It is now two thousand years since Jesus, five thousand years since Krishna, and a great deal of time has passed since Zarathustra and Moses. But you will be surprised that the moment you awaken you will say, "My God, they too have just been awakened!" The time gap ceases completely then. Now these thousands of years become like a dream period.

So when one awakens, all awaken. There is not even the difference of a single moment. This is difficult to understand. The moment you awaken, you become the contemporary of Buddha, Christ, Mahavira and Krishna. They will be around you as if they too have just become awakened with you. There is not a moment's difference -- there cannot be.

Now if we were to make a circle and draw many lines from the center to the circumference, we would find that at the circumference the distance between any two lines will be the most. Then, as you proceed along these lines toward the center, the distance between the two lines becomes less and less, until at the center point there is no distance. All the lines become one at that point. So when a person reaches the center of that profound experience, the distances that were present at the circumference -- of two thousand years, five thousand years -- vanish. But it is difficult for such a person to explain his experience, because his listeners are at the periphery and their language is also that of the periphery. This is why there is the possibility of deep misunderstanding.

A man came to me. He was a devotee of Jesus. He asked me, "What do you think of Jesus?"
I replied, "It is not proper to give an opinion about oneself."

He looked at me in surprise. "Perhaps you did not hear me," he said. "I asked your opinion on Jesus."

I said, "I also feel that you have not heard. I said, `It is not proper to give an opinion of oneself.'" He looked perplexed. Then I explained to him, "You can theorize about Jesus so long as you do not know him. The moment you know, there will be no difference between you and him. How will you form an opinion?"

Once an artist came to Ramakrishna bringing with him a picture of Ramakrishna and showing it to him. He asked Ramakrishna how he liked the picture, but he found that Ramakrishna bowed down and touched the feet of the picture with his forehead. The people present there thought there was some mistake, some confusion. Perhaps he did not realize that it was his own picture. So the artist reminded him that it was his own picture that he was bowing to.

"I forgot about that," Ramakrishna replied. "This picture is so deep in samadhi -- how can it be mine? In samadhi there is no `I' and no `you'. So I bowed to samadhi. It is good that you reminded me or people would have laughed." But people had already laughed.

The language of the circumference is different from the language of the center. So when Krishna says, "It was I who was Rama," and when Jesus says, "I had come before and told you," and when Buddha says, "I will come again," they speak the language of the center, and this is difficult for us to understand. Buddhists are waiting for Buddha's coming again on earth. The truth is that he has come many times. Even if he came he would not be recognized, because there is no way of coming in the same form again. That face was a dreamlike phenomenon, and it has been lost forever.

So at the center there is no time gap. Therefore, the time implied for the happening of enlightenment can be speeded up or slowed down; it can be speeded up very much. That can be done by shaktipat.

And in the last part of your question you are asking about the other person involved in the happening of samadhi.

The other appears as the other because of your clinging hard to the boundary of your own ego. So Vivekananda will think that the happening took place because of Ramakrishna. If Ramakrishna thought that way it would be foolish. For Ramakrishna it took place in a different way. It was as if the right hand is hurt and the left hand applies the medicine. Now, the right hand might think that someone else is treating it and might offer thanks or refuse the treatment. The right hand may say, "I don't take help from the other; I am independent." But then it does not know that the same energy is working through the left hand that works through the right hand. So when a person is helped by another it is not actually another; it is your own readiness that calls out for this help from the other part of your very own self.

There is an ancient book in Egypt in which it is said, "Never go looking for the master. He will appear at your door the moment you are ready." It says also, "Even if you set out in search of him, how will you search? How will you recognize him? If you have become qualified enough to recognize the master, then nothing else is missing in you."

Therefore, it is always the master who recognizes the disciple. The disciple can never recognize the master. There is no possibility, there is no way. Since you still cannot recognize your own inner being, how will you recognize the master? The day you are ready, some hand that is really your own will be present as your guide to help you. That hand is the hand of another so long as you do not know. The day you know, you will not even wait to offer thanks.

There is a certain custom in zen monasteries in Japan. When a meditator comes to the monastery to learn meditation he brings along his mat, spreads it on the ground and sits upon it. Every day he meditates on the mat and leaves it as it is. The day his meditation is complete he rolls up the mat and leaves. The master then understands that his meditation is complete. He expects no thanks, because where is the need? And who is to thank whom? The meditator does not say a word. The master sees the meditator rolling his mat and he understands. The time has come to roll up the mat. It is good. There is no necessity to even observe the formality of thanking. Who is to be thanked? And if the meditator commits this mistake, the master might hit him with his staff ordering him to unroll the mat as meditation has not yet happened.

So the idea of the other is due to our ignorance; otherwise where is the other? It is oneself alone in myriad forms; it is only oneself on numerous journeys; it is oneself in innumerable mirrors. It is definitely oneself alone who is in the mirror, though what one sees is other than oneself.

There is a Sufi story. A dog lost his way in a palace. The walls and the ceiling of this palace were made of mirrors, so the dog was in a great difficulty. Wherever he looked there were dogs, dogs and only dogs. He became very puzzled: so many dogs all around! He was alone and yet surrounded by so many dogs. There was no way to get out, because the doors were also of mirrors so he saw dogs there too. Then he began to bark, but all the dogs in the mirrors began to bark with him. And when his bark filled the room he was sure his fears were not unfounded and that his life was in danger. He went on barking and all the dogs barked even louder. He ran here and there to fight them; the dogs in the mirror did likewise. All night he exhausted himself barking and fighting the dogs in the mirrors, although he was alone there! In the morning he was found dead inside the palace by the guards. The dog died running, barking and fighting with the reflections, although he was alone there. When he died all noise subsided; the mirrors became silent.

There are many mirrors, and when we see the other it is our own reflection in different mirrors; therefore, the other is a fallacy. The notion that we are helping others is an illusion, and the notion that we are receiving help from the other is also an illusion. Actually, the other, as such, is an illusion.

Once this is realized life becomes simple. Then neither you do something for the other, taking him as the other nor do you let the other do something for you feeling him as the other. Then it is you yourself extended on both ends. Then if you give a helping hand to someone on the road you will have helped your own self. If someone else has given you a helping hand, then he too has only helped himself. But this comes

within our understanding only after the ultimate experience. Before that, the other is definitely the other.

ONCE YOU MENTIONED THAT SHAKTIPAT PROVED TO BE HARMFUL TO VIVEKANANDA.

It was not shaktipat that was harmful for Vivekananda but what followed afterwards. But the idea of gain and loss also pertains to the dream state; it is not beyond dreams.

With the help of Ramakrishna, Vivekananda had a glimpse of samadhi which he would have had on the basis of his own strength, but much later. Now, it is like this: I struck the door with a hammer and the door fell, but I can make the door stand again by fixing the nails into it with the same hammer. The hammer that can bring down the door can fix it also -- but it is the same hammer working in both the cases.

Ramakrishna had some difficulties for which he had to make use of Vivekananda. Ramakrishna was a complete rustic, unlearned, uneducated. His experience was profound but he had no means of expressing it, conveying it. It was necessary for him to use another person as a vehicle, as a medium to make his experience known to the world. If this had not been so you would never have heard of Ramakrishna. It was out of his compassion that he tried to convey to you his experiences through another person.

If I have come upon some treasure in my house and if I am lame and I climb upon the shoulders of another man to deliver the treasure to your house, I will be making use of this man's shoulders. He will be put to a little inconvenience and trouble by carrying me, but my intention was only to deliver the treasure to you. But because I am lame, and the treasure may be unclaimed for all time, I cannot even go out and give the news.

This problem was there with Ramakrishna; it was not so with Buddha. In Buddha's personality both Ramakrishna and Vivek-ananda were present together. Buddha could express what he knew; Ramakrishna could not express what he knew. He needed another person who could be a vehicle for his expression. So he showed Vivekananda a glimpse of the inner treasure, but immediately told him that he would keep the key with him and he would give the key back to Vivekananda only three days before his death.

Vivekananda started crying and begged Ramakrishna not to take away what he had given him. Ramakrishna told him, "You have other work to do. If you go into samadhi you will be lost forever and my work will suffer. It is good that you do not experience samadhi before my work is over, as you would be able to do that work only before attaining to samadhi." Ramakrishna did not know that people have worked after attaining samadhi also. He could not have known it, because he himself was unable to do anything after samadhi.

Normally we are guided by our own experiences. After his experience of samadhi Ramakrishna could not do a thing. He could not speak for long -- talking was very difficult for him. Even if someone said the word Ram, he would enter into a trance. Someone would come along and say in salute to him, "Jai Ramji," and he would be lost to the world. For him it was difficult to retain consciousness even at the mention of any name of God, such as Ram. It at once reminded him of the other world. Someone would say "Allah!" and he would be gone. If he saw a mosque he would be lost in samadhi; he could not move from there. He would hear a devotional song while walking along the road and he would collapse in a trance, then and there.

So according to his own experience he was right in thinking that the same could happen to Vivekananda. Therefore, he told Vivek-ananda, "You have a great task to perform, and after that you can enter into samadhi." Vivekananda's whole life passed without attaining samadhi, and this caused him great pain.

But remember, the pain belonged to the dream world. It was like a man dreaming a bad dream. Three days before his death he was given the key, but until then there was great pain. The letters he wrote until five to seven days before his death are full of pain and anguish, and the agony increased more and more with his restless longing for that of which he had had only a glimpse.

Your longing is not yet that intense because you have no idea of what it is. One moment's glimpse and the longing will begin. You can understand it this way: you are standing in the dark with pebbles in your hands, thinking they are a treasure of precious stones. You are very happy. Then a flash of lightning comes and you find out that there are mines of diamonds ahead of you while you are holding pebbles in your hand. Then the lightning is gone, but it leaves a message behind that you have to inform others who stand holding pebbles in their hands that a priceless treasure awaits them. So the lightning will not flash for you, and you have to carry out the task of telling people about the treasure lying ahead. Thus Vivekananda was made to accomplish a particular task which was complementary to Rama-krishna and a necessity for him; what was missing in Ramakrishna he had to complement through another person.

It happens like this many times. If a single person is unable to perform a particular task, three or four other people are required. Sometimes even five to ten people are required to help spread the message of a single person. So Ramakrishna did it out of compassion, but it created some difficulty for Vivekananda.

So I say avoid shaktipat as much as possible. As far as possible, strive for grace. Only that shaktipat is useful which is as good as grace, which has no strings attached, which has no conditions along with it, which is absolutely unconditional, for which nobody says, "I am keeping the key for a certain period."

Shaktipat should take place without the medium even inquiring what happened. If you want to thank him you should not even know where to find him; then it will be easy for you. But at times, when someone like Ramakrishna needs the help of another, there is no other way of obtaining it than this; otherwise, Ramakrishna's experiences would have been lost, unexpressed. He needed a medium for expressing it and Vivekananda fulfilled it.

This is why Vivekananda always said that whatever he was saying did not belong to him. When he was honored in America he said that he was very pained because the honor belonged to one of whom they had no idea. And when someone called him a great man he said, "I do not even deserve to be in the dust at the feet of that great man who is my master." But the fact remains that had Ramakrishna gone to America he would have been locked up in a lunatic asylum; he would have been put under psychiatric treatment. Nobody would have heard him; rather, he would definitely have been pronounced mad.

We have yet not been able to differentiate between mundane madness and divine madness, so in America both these types would be put in the asylum. Ramakrishna would have been kept under treatment, whereas Vivekananda would be given all the honor -- because what Vivekananda says is intelligible. He himself was not in the state of divine madness. He was simply a messenger, a postman who carried the letter of Ramakrishna and read it to the people abroad. But he could read it well.

Mulla Nasruddin was the only literate person in his village -- and you can imagine how literate he would be in that case -- so everyone in the village looked to him to write their letters. One man went to him to get his letter written. Nasruddin said he would not write as his foot hurt. The man said, "What has your foot got to do with writing a letter? Won't you write with your hand?"

Nasruddin said, "You don't know. When I write a letter, only then can I read it. So I have to travel to another village to read it. I will write the letter but who will read it? My foot is in deep pain. As long as I cannot walk I will not do any letter writing."

So if people like Ramakrishna write a letter, they alone can read it, because they have forgotten your language and the language they speak is meaningless to you. We would call such people mad. So such people have to look for and choose a messenger from among us who can write in our language. Such a man is no more than a postman. Therefore, beware of Vivekananda. He has no experience of his own. What he says is another's experience. He is proficient in his art, he is an expert in using words, but it is not his experience.

It is for this reason that we find an overconfidence in the talks of Vivekananda. He stresses his points more than is required, and this is to make up for the deficiency. He himself is aware of the fact that what he is saying is not out of his own experience. The wise one, however, always hesitates: he is afraid; he may not be able to put forth his experience as clearly as he feels it. He will contemplate a thousand ways in his mind before he speaks and yet he will be concerned that what he says may not be quite what he wants to express. One who does not know goes ahead and says what he has to say. He feels no hesitation, because he knows exactly all that he has to say.

But this was very difficult for an enlightened one like Buddha. He did not give answers to certain questions. He used to say, "There is difficulty in answering these questions." So people used to say, "There are better people in our village who answer all our questions. They are wiser than Buddha. We ask them whether God is, and they reply either yes or no confidently. Buddha does not answer because he does not know."

But for Buddha it was very difficult to answer yes or no, so he hesitated and said, "Ask something else, not this." It was only natural for people to say that he did not know and that he should admit his ignorance. But this also Buddha could not say, because he *knew*. In fact Buddha speaks a different language from us and this is what causes the difficulty.

So it has happened time and again that many people like Ramakrishna left this world without giving their message. They could not. It is a very rare combination for a person to know and be able to convey. When this rare combination takes place we call such a person a *tirthankara*, an *avatar*, a prophet, etcetera. So the number of en-ightened ones is not restricted only to those who have spoken. There have been many

others who could not deliver their message.

Someone asked Buddha, "You have ten thousand *bhikkhus* here, and for the last forty years you have been teaching the people. How many people have reached the state of consciousness you are in?"

Buddha said, "Many have reached."

The person asked, "Then why can't we recognize them as we can recognize you?"

Buddha said, "You cannot recognize them because of the difference that I can speak and they cannot. If I too keep silent, you will not know me. You recognize only words; you cannot recognize enlightenment. It is only a matter of coincidence that I know and can also speak about it."

So there was some difficulty for Vivekananda which he must rectify in his lives to come. But this difficulty was inevitable. Therefore Ramakrishna out of sheer necessity brought it upon him. Vivek-ananda felt a loss but his loss belonged to the world of dreams. But even then, why should one undergo loss even in a dreamlike realm? If we need a dream then why not have a good dream?

There is a fable of Aesop:

Once a cat was lying under a tree dreaming. A dog comes along and he too rests under the tree. The cat seems to be dreaming a lovely dream, and the dog is curious to find out what it is all about.

When she wakes, the dog asks her what she has dreamed. The cat says, "Oh, it was a lovely dream. The sky was pouring mice."

The dog looks down in disdain and says, "You fool! It never rains mice. We also dream, and we always see bones pouring down -- and our scriptures also say that it always rains bones. Mice never fall like rain, you stupid cat! If you must dream, dream of bones."

For the dog, bones are meaningful. Why should he dream of mice? But for the cat, bones are useless.

So I say to you: if you have to dream, why dream a bad dream? And if you are to awaken, then make maximum use of your own ability, your own strength, your own resolve -- and do not wait for the other person to help you. Help will come, but that is another matter. You should not wait for and expect help, because the more you expect the weaker will become your resolve. Stop thinking on those lines altogether. Expect no help and make a total effort, remembering that you are all alone. Help will come from many sources -- but that is a different matter altogether.

Therefore, my emphasis is on your own willpower, so that no other hindrance is created for you. And when you get something from someone it should always be unasked for and unexpected by you. It should come like the wind, and then it may go away like the wind.

This is why I said that Vivekananda suffered a loss, and as long as he lived he was acutely aware of it. His listeners sat enraptured; they even got a glimpse of what he said. But Vivekananda knew for himself that it was not happening to him. It would be a terrible thing for me to bring you the news of something tasty and have no experience of its taste myself. I may have once had a taste of it, but in a dream that then broke. Imagine if afterwards I am told, "Now you will no more dream of it, but go and tell others about it." So it was with Vivekananda. He had his own hardships. But he was a strong man; he was able to bear these hardships. This is a part of compassion, but this does not mean that you too should bear such hardships.

VIVEKANANDA HAD AN EXPERIENCE OF SAMADHI THROUGH CONTACT WITH RAMAKRISHNA. WAS IT AN AUTHENTIC EXPERIENCE?

It will be good to call it a preliminary experience. The question of its authenticity is not important here. It was totally a preliminary experience in which one gets only a glimpse. This glimpse cannot be very deep or spiritual. This happening takes place at the borderline where the mind ends and the soul begins. At this depth it is only a psychic experience; therefore the glimpse was lost. But in Vivekananda's case it was not helped to go too deep because Ramakrishna was afraid. He did not allow it to go too deep; otherwise this man would be of no use to him. Ramakrishna was so deeply concerned about his vision that it never occurred to him that his concept about the experience leaving a man useless for the world was not one hundred percent correct.

Buddha spoke for forty years after his enlightenment; the situation was similar with Jesus and Mahavira. They had no difficulty. But with Ramakrishna it was different. He had this difficulty; the difficulty was always in his own mind. Therefore, he gave Vivekananda just a fleeting glimpse. It was authentic as far as it went, but it was elementary. It did not go deep enough; otherwise he would have found it difficult to come back.

CAN THERE BE A PARTIAL EXPERIENCE OF SAMADHI?

Not partial but preliminary. There is a difference between the two. The experience of samadhi cannot be partial, but there can be a mental glimpse of samadhi. The experience is spiritual; the glimpse is mental. If I stand on the top of the mountain and see the sea, I will definitely see the sea but from a distance. I will not have stood at the shore; I will not have touched or tasted of its waters; I will not have dived into it or bathed in it. I have seen the sea from the top of the mountain. Would you call this experience partial?

No. And in spite of the fact that I did not touch even a drop of the ocean, you cannot call my experience unauthentic. I have seen the ocean from the top of a mountain even though I have not become one with it. In the same way you can see the soul from the topmost peak of your body.

The body too has its peak -- its peak experiences. If you have a very deep experience of the body you can get a glimpse of the soul in it. If you are perfectly healthy and experience a feeling of wellbeing, if the body is overflowing with good health, you can reach a height of the body from where you can have a glimpse of the soul. You will experience that you are not the body and that you are something else. You will not have known what the soul is but you will have reached the ultimate height of the body.

The mind too has its heights: For example, when you are deeply in love -- not in sex, because sex is only the possibility of the body. But even in sex, if you reach the peak of sexual experience, you get a glimpse of the soul. However, it will be a faraway glimpse -- a glimpse from the farthest end. But if you have a deep experience of love, if you sit next to your loved one for a moment with not a word to break the silence, with only love moving between the two of you, without any doing or desiring but only waves of love moving from one to the other, in that peak moment of love you will reach the height from where you will have a glimpse of the soul. So lovers too get a glimpse of the soul.

An artist paints a picture. He is so absorbed in making it that for a moment he becomes God, the creator, because he experiences the same state that God must have felt when he created the world. But this height is of the mind. During the moment of the glimpse this man feels like the creator. Many times such a man makes the mistake of thinking that this experience is enough. This experience can be had from music, from poetry, from natural beauty and from other such things. But all these are faraway peaks. When you are totally dissolved in samadhi, the realization happens. On the outside there are many peaks from where you can have a glimpse of the soul.

So this experience of Vivekananda happened at the level of the mind, because as I have told you, the other can go into you up to the peak of the mind and can lift you up to that peak.

Look at it this way: I take a small child on my shoulders and he looks all around. Then I put him down -- because my shoulders cannot be his own. His own legs are still small and it will take a long time for him to grow up to my height. But lifted up on my shoulders he has seen, and now he can go to others and say that he has seen something. People may not believe him; they may say that it is not possible at his height. But it is possible to climb on the shoulders of another and have a view. All this is the possibility of the mind; hence, it is not spiritual.

All the same, it is not unauthentic; it is elementary. The elementary experience can take place either in the body or in the mind. And it is not partial; it is complete, but it is confined to the realm of the mind. It is not of the soul, because in the experience of the soul there is no coming back. At that level no one can keep your key; no one can say that when he returns the key, then only will it happen. Nobody else has any say there. If some special task is expected to be accomplished by a medium, then he has to be stopped before the point of transcendence; otherwise difficulty will arise.

So Vivekananda's experience was an authentic experience, but its authenticity is psychic and not spiritual. This too, however, is not a small happening; it does not happen to all. It requires a very powerful and matured mind.

COULD WE SAY THAT RAMAKRISHNA EXPLOITED VIVEKANANDA?

It could be said but it should not be said, because the word conveys an idea of condemnation behind it. He did not exploit him to gain something selfish for himself; his idea was that through Vivekananda others will be benefited. He exploited him only in the sense that he made use of him. There is a great difference between exploitation and utilization. When I am dealing with something or using something for the sake of my ego, then it becomes exploitation. But when I am doing something for the world, for the universe, for everybody, there is no question of exploitation.

Besides, where is the certainty that if Ramakrishna had not shown him the glimpse, Vivekananda would have got it in this life by himself? This point can be decided only by those who are enlightened. I feel that would have been the case, but we cannot show any proof in such matters. When Ramakrishna told Vivekananda that three days before his death he would get the key, it could only mean that according to Ramakrishna, Vivekananda would have reached samadhi three days before his death as a result of his own efforts. Now, as far as returning the key is concerned, Ramakrishna was already dead, but the key was returned exactly as it had been said.

This is possible because you do not know your own personality as much as the person who has gone deep within the self. From his own depths he can know your potential. He can even tell when you will reach if you can walk at your own pace.

Let us say, you have started on a journey and there is a mountain in your path. Now, I know the path and the steps of the mountain, how long it takes to cross it and what difficulties you will encounter. I see you climbing the mountain, and I can say that you will take, for example, three months to cross it. I can tell from the speed of your walking and the manner in which you are traveling that you will take that much time. If I were to pick you up on the way and give you a glimpse of the top, then leave you again where you were, promising you that within three months you will find the goal, this cannot basically be looked upon as my making use of you. Everything within is so subtle and complex that you cannot know it outwardly.

For instance, Nirmala went home yesterday and somebody told her that she will die at the age of fifty-three. Now, I have given her a guarantee that she will *not* die at fifty-three. It is not I who will carry out the guarantee: it will fulfill itself on its own. So now if she does not die at the age fifty-three she will attribute it to me.

Vivekananda would say that the key had been returned three days before his death -- but who was there to return the key?

COULD IT BE THAT RAMAKRISHNA KNEW THAT VIVEKANANDA HAD TO GO THROUGH A VERY HARD TIME IN HIS SPIRITUAL ENDEAVOR WITH FAILURES AND PAINS, AND SO, OUT OF COMPASSION, HE GAVE HIM A GLIMPSE TO KEEP UP HIS HOPES?

Never think in terms of this language, that "It could be..." because this has no end and there is no meaning in it. In this way you will go on thinking irrelevantly. It is enough to think in terms of what exactly is possible and no more, because otherwise these are mean-ingless paths that may lead you astray. In this pattern of thinking you will be deeply harmed, as you will go on missing that which is. So always see a fact as it is, and if you want to know a thing as it is, cut out all the could-have-beens. If you do not know the exact facts, then know that you do not know, but do not try to cover your ignorance with wise assumptions of "It could be." This is how we cover up many of our shortcomings. It is better to refrain from this.

In Search of the Miraculous Vol 2

Chapter #2

Chapter title: Ripening of the meditator on the path

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IN ONE OF YOUR PREVIOUS DISCOURSES YOU SAID THAT A SUDDEN AND DIRECT DESCENT OF GRACE CAN BECOME A DISASTER SOMETIMES. THE PERSON MIGHT BE HARMED OR BECOME MAD OR HE MAY EVEN DIE. A QUESTION NATURALLY ARISES: IS GRACE NOT ALWAYS BENEFICIAL? DOES GRACE NOT KEEP ITS OWN EQUILIBRIUM? THE MISHAP CAN ALSO BE DUE TO THE FACT THAT THE RECIPIENT WAS UNFIT. IN THAT CASE, HOW CAN GRACE DESCEND ON AN UNQUALIFIED PERSON?

God is not a person but an energy. This implies that energy has no considerations for individuals; whatsoever happens to each individual happens impartially.

For example, the tree on a riverbank receives its nutrition from the passing current; it will bear flowers and fruits and will grow tall and strong. But the tree that falls into the same current will be carried away with the swift tide. Now the river has nothing to do with either of these trees. Neither is it interested in feeding the former nor in destroying the latter. The river just flows. The river is a flowing energy, it is not a person.

We have always made the mistake of looking upon God as a person. Therefore, all our thinking about God is as if he were a person. We say he is very kind; we say he is merciful; we say he always blesses us. These are our expectations and desires that we impose upon God. Though we can impose our expectations on a person and if they are not fulfilled we make the person responsible for it, we cannot do this to energy. So whenever we deal with energy as if it is a person, we are bound to go off track, because then we are lost in dreams. If we deal with energy the results will be entirely different.

For instance, the force of gravity: you are able to walk on the earth because of this force, but this force is not specially meant to make you walk. Don't mistakenly think that if you don't walk, the gravitation will not exist. It was there when you were not on the earth and it will be there even after you are no more. If you walk in a wrong manner you might fall and break your legs. This will also be due to gravity; but for this you will not be able to sue anyone as there is no person to blame. Gravitation is a current of energy. You have to be careful about its laws of functioning if you want to deal with it. But it does not think at all about how to deal with you.

God's energy does not work out of consideration for anyone. In fact, it is not proper to say "God's energy," rather we should say: "God *is* energy." God does not think about how to behave with you; it has its own eternal law and this eternal law is religion. Religion means the laws of behavior of the energy that is God.

If you behave with discrimination, understanding and in conformity with this energy, it becomes grace for you -- not on its own, but because of you. If you do the opposite, if you go against the laws of the energy, it becomes non-grace-yielding towards you. In this case God is not ungraceful; it is so because of you.

So it will be an error to look upon God as a person. God is not a person but an energy; therefore, prayer and worship hold no meaning. It is meaningless to have expectations from God. If you wish that this divine energy becomes a blessing, grace for you, then you have to do something to your own self; hence spiritual practice has meaning, prayer does not. Meditation has meaning, worship does not. Understand the difference clearly.

In prayer you are doing something with God: you beg, you insist, you expect, you demand. In meditation you are working upon your own self. In worship you are doing something with God; in spiritual endeavor you are doing something on your self. The effort for spiritual growth means that you are transforming yourself in such a way that you are not in a discord with existence, with religion. When the river flows you are not swept away by the current. Instead, you are on the bank where the waters of the river strengthen your roots rather than washing them away. The moment we see God as energy the whole structure of religion changes.

It is for this reason I had said that if the grace descends suddenly and directly it can sometimes become a disaster.

Another thing you have asked: "Can an unfit person be the recipient of grace?"

No, grace never descends on a person unqualified for it. It always descends on a person who is prepared for it. But sometimes an unfit person suddenly develops the necessary qualifications, and he himself is unaware of this. The happening always takes place under the right conditions, just as the light is visible only to those with eyes and not to the blind. But if a blind man has been medically treated so that he can see, and he comes out of the hospital and he sees the sun directly, he will be seriously harmed. He will have to put on dark glasses for a month or two and wait.

If an unreceptive person suddenly becomes receptive, there is bound to be a mishap. The sun cannot be blamed in the case of the blind man. He has to develop the strength of his eyes to bear the sunlight or else there is a danger that he can become totally blind. The first blindness was curable, but now it will be difficult to cure his second blindness.

Understand this well: the experience comes only to those who are deserving. But sometimes there is a possibility of an undeserving person suddenly developing the necessary qualifications due to circumstances of which he himself is not aware. Then there is always a fear of disaster, because the energy descends suddenly and you are not in a condition to bear it.

For example: a man suddenly gets a large amount of money. Usually it should not be of any harm, but if it comes suddenly it may be dangerous. A sudden happiness may also create an accident, because we need a certain capacity to bear it. We become able to bear happiness if it comes upon us gradually. If bliss comes gradually only then we become prepared for it.

This preparedness, the capacity to bear, depends on so many factors. The nerves in the brain, one's physical fitness, one's mental capacity -- all have their limitations, and the energy we are talking about is unlimited. It is like the ocean falling into the drop: if the drop is not prepared in some way to receive the ocean it will merely die; it will be destroyed and it will attain nothing.

To be exact, there is a double line of action necessary for spiritual growth. We have to bring ourselves to the path and become in tune with it. But before that we have to develop our ability to absorb it. These are the two tasks to be accomplished by a seeker. On one hand we have to open the door and improve our eyesight, and on the other we have to wait even after the sight is improved in order for the eyes to be able to bear the brightness of light; otherwise too much light brings an even deeper darkness. This is a one-sided transaction -- the light has nothing to do with it. The responsibility is entirely ours and we cannot blame anyone for it.

The journey of man's life is spread over many lives, and he does many things in each life. Many times it happens that he dies just as he is about to be able to receive grace. With this death he loses all the memories of this life. Working upon yourself through many lives you may have reached up to ninety-nine degrees of growth; dying you will forget all your achievements -- but the existential elements of your inner growth will be carried over to the next life.

There is another person sitting next to you who has accomplished only one degree of growth in his past life. He has also forgotten all about it. You both are meditating: you two belong to a totally different level of growth. Now, if one degree of growth happens the other person will reach only the second degree of growth and grace is not going to descend on him. But with plus one degree of growth *you* will reach the one hundred-degree point and suddenly grace will descend upon you. This will be sudden for you because you have no idea that you are at the ninety-ninth degree. And so heaven can drop into you all of a sudden and proper preparation should be made for this.

When I say mishap I am only referring to a happening for which we are not prepared. Mishap does not necessarily mean a bad or painful event; it means only the occurrence of that event for which we are not yet ready. Now, if a man wins a lottery of one million dollars it is not a bad happening. But he can die. One million dollars! -- it can stop the beating of his heart. So mishap means the occurrence of an event for which we are not prepared.

The opposite may also take place. If a man is prepared for his death and it comes, it is not necessary that his death is a bad event. If a man such as Socrates is prepared to meet death and welcomes it with open arms, then for such a person death becomes samadhi. He accepts death with such love and joy that he will see that reality which never dies.

We approach death with so much distress that we become unconscious before death. We do not experience death consciously. This is why, even though we have died many times, we are unaware of the process of death. Once you know what death is, then the very idea that you can die will never arise. Then the event of death will take place and you will be standing aside watching it. But this must happen with full consciousness.

So death can be a good fortune for one person and grace can be a misfortune to another. Therefore the spiritual growth is twofold: we have to call, invoke, search and move, and at the same time we have to prepare ourselves for the event so that when light reaches our door we are not blinded by it. If you remember what I have told you in the beginning there won't be any difficulty. If you take God to be a person you will find yourself in great difficulty; if you take him as an energy there won't be any difficulty.

This concept of God as a person has caused a great deal of difficulty. The mind desires him to be a

person so that we can transfer all responsibility onto him, and having made him responsible we start to place the burden of every small thing onto him. If a man finds a job he thanks God; if he loses his job he becomes angry with God. If a man gets a blister he suspects it to be the doing of God; if it heals he thanks God. We never consider how we are employing God; we do not even think how egocentric is this attitude in which we assume that God should worry even about our blisters.

If we lose a coin on the road and happen to find it, we say, "By God's grace I found it." We want God to keep our accounts to the last rupee. This idea satisfies our mind because then we can stand at the center of the world. Then our dealings with God are similar to that of a servant before a master. We expect him to stand guard at our door and take care of our possessions to the last coin. The advantage of considering God as a person is that responsibility can be easily placed upon him.

But a seeker takes responsibility upon himself. In fact, to be a seeker means to hold no one but oneself responsible for everything. If there is sorrow in my life I am responsible, and if there is happiness in my life I am responsible. If I am tranquil it is I who am responsible; if I am restless it is my own making. There is no one but myself who is responsible for whatsoever state I am in. If I fall and break my leg it is my own fault and I cannot blame gravity. If this is the attitude of the mind, then you will have understood rightly. Then the meaning of a mishap will be different.

For this reason, I say that grace is beneficial and is a blessing to a person who is well prepared for it. In fact there is a time for everything. There is a special moment for each happening, and to miss this moment is a great tragedy.

IN ONE OF YOUR TALKS YOU SAID THAT THE EFFECT OF SHAKTIPAT DIMINISHES GRADUALLY; THUS THE SEEKER MUST MAINTAIN A REGULAR CONTACT WITH THE MEDIUM. DOES THIS NOT MEAN DEPENDENCY UPON SOME PERSON IN THE FORM OF A GURU?

This can become a dependency. If someone is eager to be a guru and if someone is eager to get a guru, this state of dependency can happen. So do not make the mistake of becoming a disciple or making somebody your guru. But if there is no question of a guru or a disciple, there is no fear of dependency. Then the person from whom you are taking help is simply a part of your own self that has traveled ahead on the path. Then who is the guru and who is the disciple?

I often tell the story that Buddha told of one of his previous lives. He said, "I was an ignorant person in my previous life. A wise person had attained enlightenment, so I went to see him. I bowed down to touch his feet in reverence. But no sooner had I lifted myself up than I found to my astonishment that the old man had bent to touch my feet.

"'What is this you have done!' I exclaimed. 'That I should touch your feet is right and proper, but it is not fitting that you should touch mine.'

"The old man said, 'If you touch my feet and I do not touch yours it would be a great mistake, because I am nothing but a part of you a few steps ahead of you. And when I bow at your feet I remind you that you did well to touch mine. But do not be under the misconception that you and I are two. Also, do not make the mistake of thinking that I am wise and you are ignorant. It is a matter of time. A little more time and you too will be enlightened. It is just as when my right foot comes forward, the left remains behind to follow: actually, the left foot remains behind in order that the right may go forward.'"

The relationship of guru and disciple is harmful. However, a nonrelated relating between a guru and the disciple is very beneficial. Nonrelated means there are not two; relationship is where there are two. We can understand if a disciple feels the guru to be a separate entity from him, because the disciple is ignorant. But if the guru also feels the same, that is too much. Then it means that the blind is leading the blind -- and the blind man who is leading is more dangerous, because the second blind man has total trust in him.

There is no spiritual meaning to a guru-disciple relationship. Actually, all relationships are the relationships of power. They are all relations of power politics. Someone is a father, someone is a son; if this were a relationship of love it would be a different matter. Then the father would not be conscious of his being the father, nor the son of being a son. Then the son would be the preceding form of the father and the father would be the subsequent form of the son -- and this is the truth of the matter.

We sow a seed and a tree grows. Then this tree gives rise to thousands of seeds. What is the relationship between these seeds and the first seed? One came first and the others followed later. It is the journey of the same seed that fell to the ground, sprouted and dissolved in the soil. The father is the first link and the son the second in the same chain. But then there is a chain, not individual persons. Then if the son touches his

father's feet he is showing his respect for the previous link. He is showing his reverence for that which is going out, because without him he could not have come into the world. He has come into existence through him.

And if the father is bringing up his son, feeding him and clothing him, he is not taking pains for someone else; it is his own extension he is nurturing. If we say that the father becomes a youth once more in his son, we would not be wrong. Then the matter is not one of relationship; it is a different matter. It is love, not a relationship.

Generally we find the relationship between father and son to be a political relationship. The father is strong and the son is weak, so the father dominates the son. He tries to make him feel, "You are nothing; I am everything." But he does not realize that soon a time will come when the son will be the strong one. Then he will dominate the father in the same way.

These relationships between the master and the disciple, the wife and the husband are perversions. ... Otherwise, why should there be any relationship between a husband and a wife? Two people have felt oneness between them, so they are together. But no, this is not so. The husband dominates the wife in his own way; the wife dominates the husband in her own way. Both are playing their own strength as a power politics on each other.

The same is the case with the guru and the disciple. The guru oppresses the disciple, and the latter waits for him to die so that he may become the guru. If the guru would delay dying there would be plotting and scheming against him. So it is difficult to find a guru whose disciples do not rebel against him or become his enemies. The chief disciple is bound to be the enemy of the guru. So one must be careful in choosing the chief disciple. It is almost inevitable, because the pressure of power is always met with rebellion. Spirituality has nothing to do with it.

I can understand a father pressurizing the son: it is a case of two ignorant people, and they could be forgiven. It is not good but it can be excused. The husband oppressing the wife and vice versa is usual -- not good, but it is very common. But when the guru suppresses his disciple it becomes difficult. This area at least should be free of any claim that "I know and you do not."

What is this relationship between a guru and a disciple? One is a claimant: he says, "I know, you do not know. You are ignorant, I am wise. The ignorant must bow to the wise." But what sort of a wise man is he who says, "You must bow in reverence"? He is the most ignorant person. He knows a few inherited secrets, he has studied some scriptures and he can repeat them from his memory. There is nothing more to him than this.

Perhaps you have not heard this story:

There was a cat who became all-knowing. She became famous among cats -- so much so that she came to be looked upon as a *tirthankara*. The reason for her becoming all-knowing was that she had found a way of sneaking into a library. She knew everything about this library. By everything I mean the means of entrance and exit from the library, which set of books was the most comfortable to snuggle against, which books gave warmth in the winter and which were cool in the summer, etcetera.

So the word went around among the cats that if anybody wanted any knowledge about the library, the all-knowing cat could provide the answer. Naturally, there was no doubt about such a one who knew everything about the library being omniscient. This cat even had followers. But the fact remained that she knew nothing. All she knew about books was whether she could sit behind them comfortably, which books had cloth binding, were warm, and which ones did not. More than this she did not know. She had not the least idea of what was inside the book. And how could a cat know what is inside a book?

There are such all-knowing cats among men too, who know how to shield themselves with books. You attack them and they will at once take refuge in the Ramayana and try to strangle you with its verses. Or, they will say, "So says the Gita."

Now who is to fight with the Gita? If I were to say, "This is what I say," you can debate with me. But if I bring the Gita in I am safe. I take refuge behind the Gita. The Gita gives warmth in the cold; it gives me a vocation and becomes a protective shield against enemies. It even becomes an ornament and can be played with, but a person who does this only knows as much about the Gita as the cat in the library; he knows no more than she does.

It may be possible that by long association the cat might come to know what is inside the books, but these knowledgeable gurus will not know at all. The more they learn the book by heart, the less need there will be for them to know. They will then be under the illusion that they know all there is to know.

Whenever a man claims the authority of knowing, know that it is only ignorance that has become

outspoken, because assertion *is* ignorance. But when a man hesitates even to mention that he knows, then know that he has begun to receive a glimpse, a ray of wisdom. Such a man, however, would not become a guru, he would not even dream of becoming one, because with becoming a guru comes the authority of knowledge. The meaning of guru is one who knows: he is sure that he knows, and now you need not know; he can impart his knowledge to you.

So this claim and authority kill the sense of quest and inquiry in others. Authority cannot exist without suppression, because he who wields authority is always afraid of your finding out the truth. Then what would become of his power? So he will stop you from finding out. He will gather followers and disciples around him, and within the disciples also there will be a hierarchy of chief disciples and lesser disciples. This is again a political web and it has nothing to do with spirituality.

When I say that a happening like shaktipat -- which is the descent of the energy of the divine -- takes place easily in the presence of a particular person, I do not mean that you should cling and get fixed with this person; nor do I say that you should be dependent upon him or make him into a guru. I also do not say that you should stop your search. On the contrary, whenever this event takes place through a medium you will feel that if this experience through an indirect source could bring so much joy, how much more blissful it would be to experience a *direct* descent of the divine energy! After all, when a thing comes through someone it does lose some of its freshness; it becomes a little stale.

I go to a garden and I am filled with the fragrance of the flowers, and then you come to see me and you feel the fragrance of the flowers through me. You will find that it will also be mingled with my body odor, and it will also have become faint by then.

So when I say initially shaktipat is very beneficial, what I mean is that first you should get the news that there is a garden and there are flowers so that you maybe are encouraged to set out on the journey. But if you acquire a guru you will stagnate, so do not stop at a milestone. The milestones tell us much more than the ones we call gurus. They tell us exactly how many miles more are left for the destination. No guru can give such precise information. And yet we do not worship the milestones or sit near them. If we did we would prove ourselves to be less than stones, because the stone is there to indicate how much more of the journey is left. It is not there to stop you.

If a milestone could speak, it too would call out, "Where are you going? I have given you the necessary information. You have traveled ten miles and you have twenty more to go. Now you know, so you have no need to go further. Be my disciple; follow me." But the stone cannot speak, so it cannot become a guru.

Man speaks; therefore he becomes a guru. He says, "I have shown you so much; be grateful to me. You must show your gratitude, your indebtedness to me." Remember, he who demands gratitude has nothing to give you. He is merely giving you a piece of information just like a milestone. A milestone does not know anything about the journey. There is only one piece of information engraved on it which it gives to all who pass by.

Likewise, if gratitude is demanded and expected from you, beware. Do not get stuck with an individual. Move beyond individuality towards the formless, the eternal, the infinite. However, a glimpse is possible through a person who is just a vehicle, because ultimately the individual also belongs to the divine. Just as the ocean can be known through the well, so can the infinite be known through the individual. If a glimpse can happen to you, then realization can also happen. But do not depend on anybody or be enslaved by anything.

All relationships are binding, whether they be of husband and wife, father and son, or guru and disciple. Where there is relationship, there is slavery. So the spiritual seeker has not to form relationships. If he keeps the relationship of husband and wife there is no harm; it is not a hindrance because this relationship is irrelevant. But the irony lies in the fact that he renounces and drops out of husband-wife, father-son relationships to form a new guru-disciple relationship. This is very dangerous.

The idea of a spiritual relationship has no meaning. All relationships belong to the mundane world. Relationship as such is worldly. If we say that relationship *is* the world, it would not be wrong. You are alone, unassociated. This is not an egotistical statement because others too are alone and unassociated. Someone is two steps ahead of you; if you have heard the footsteps, then you have already known the direction of your journey that far. There are some who are two steps behind you, there are some others traveling along with you. So an infinite number of souls are traveling on the path. In this journey we are all fellow travelers; the only difference is that somebody is a little ahead or a little behind. Take maximum advantage of those ahead of you, but do not turn it into some kind of slavery.

Keep away from dependence and relationships, and especially from "spiritual" relationships -- always.

Worldly relationships are not dangerous, because the world as such *is* a relationship. It is not a problem. Receive the message and indications wherever they are available. I do not mean that you should not be thankful for them.

This should not create any complication in your mind. What I am saying is that if gratitude is demanded it is wrong, but if you are not grateful it is equally wrong. One should thank the milestone also for giving us information, whether it hears or not.

When we say that the guru should not ask or expect gratitude, it deludes the listener and feeds his ego. He thinks, "It is absolutely correct. There is no need even to thank him!" There we make a mistake, because then we grasp the statement from the opposite extreme. I am not saying that you should not even be grateful. What I mean is that the guru should not *demand* gratitude. So if you are not grateful it will be equally wrong on your part. You must be grateful, but this gratitude will not bind you because that which is never asked for never binds. If I thank you without your asking it is not binding. But if you demand thanks, whether I thank you or not, it will bind you and create troubles.

Take the hint or the glimpse from wherever you get it. It will disappear again and again. It cannot be permanent because it comes from another. Only that will last which is yours.

So you will have to undergo the happening of shaktipat again and again. If you are afraid of losing your freedom, seek your own experience. It is of no use being afraid of bondage, because if I bind myself to you it is bondage, and if I run away from you with the fear of being bound then also I am linked with and, hence, bound to you.

So take what you get silently; be grateful and move on. And if you feel something had come but has been lost again, then seek the source within, from where it can never be lost. There is no way of losing then, because our own treasure is infinite. With that which has its source in another there is the chance that it will be lost.

Do not be a beggar who keeps asking from others. That which you receive from another should start you on your own search. And this becomes possible only when you do not get stuck at having a relationship. Receive, offer your thanks, and move on.

YOU SAID THAT GOD IS AN IMPARTIAL AND PURE ENERGY. GOD IS NOT SPECIALLY INTERESTED IN MAN'S LIFE; IT HAS NO OBLIGATION TOWARDS MAN'S LIFE. IN THE KATH UPANISHAD THERE IS A SUTRA WHICH MEANS, "GOD COMES TO MEET HIM WHOM HE LIKES." WHAT ARE THE BASIS AND REASONS FOR HIS PREFERENCE?

Actually, I did not say that God is not interested in you: if he was not you would not have been. Nor did I say he was indifferent toward you: he cannot be because you are not apart from him. You are an extension of him. What I said was that he does not have any *special* interest in you. There is a difference between these statements.

The energy that is God has no special interest in you in the sense that it will not violate its laws for your sake. If you hit your head with a stone you are bound to bleed; nature will take no special interest in you -- although when you hit your head and the blood starts flowing it is flowing because God is involved in the happening. When you drown in the river, then too nature is playing its part -- that of drowning you. But there is no special interest in the sense that it will save you when its law was to drown you. The law is that if you fall from the roof you will have a fracture; nature has no special interest that you should not.

Those who believe God to be a person have fabricated many stories of divine favors -- for instance that Pralad was neither burnt by fire nor hurt when he was thrown down the mountain. These stories are our wishful thinking; we wish that it should be so. We wish that God should have a special interest in us, that we should be the center of his attention.

The workings of energy are always according to the law. Man's interest can be special; man can be partial. But energy is always impartial, impartiality is its only interest; therefore it will do what is within its law and never falls out of it. There are no miracles on the part of God.

Now about the Kath Upanishad sutra -- its meaning is very different. It says, "He meets only those of his choice, with whom he is happy and whom he likes." Naturally you will say this means that he has a special interest in some people. This is not so. Actually, there is great difficulty in explaining such things, because when a truth is to be explained it has to be dealt with from its manifold aspects.

Those who have attained God have invariably said, "Who are we and what value do our efforts have? We are just nobodies and our worth is not even equal to a particle of dust; yet we attained him. And if we

meditated a while, of what great value was that compared to this priceless treasure we attained? There is no comparison between our efforts and our gain." So those who have attained enlightenment have maintained that it was not the result of their effort. "It was his grace, it was his wish to bless us; otherwise, could we ever have found him?" they always ask.

This is the statement of an egoless person who realizes the magnificence and magnitude of his attainment. However, if this becomes the way of thinking of those who have not yet attained it will be very dangerous. When this comes from those who have attained, this statement is fitting and carries a distinct mark of refinement of feeling.

Such persons maintain, "Who are we that we should have attained him? What was our strength, our ability? What was our right? What claim did we have on him? Yet because of his compassion he blessed us to meet him." For those who have attained this statement is proper. What they mean is that they do not consider their attainment to be the direct result of their effort. It is not the achievement of the ego; it is a gift, grace.

What they say is correct, but reading the Kath Upanishad you will be in difficulty. Reading any of the scriptures man has been in great difficulty, because scriptures are the statement of those who know and are being read by those who do not. They take it according to their understanding and say, "Okay. If God meets only him whom he wishes to meet, according to his own liking, why should we bother? Why should we do anything?" Then the declaration of the egoless person becomes a protection for our lethargy.

There is a vast difference between the two -- like between the sky and the earth. The humble and egoless statements of enlightened people become a protection for our dullness and laziness. Then we say, "Well, God meets only whom he wants to meet and he does not meet those he does not want to."

There is a similar statement of Saint Augustine which runs something like this: "Those whom God wished, he made them good; those whom he wished, he made them bad." This seems a very dangerous statement. If this is so -- that God makes some bad and he makes some good as it suits his fancy -- then things are crazy! Then he must be an insane God!

When you read this you can give a very negative meaning to it. But what Augustine means is totally different. He tells the good man, "Do not be conceited that you are good, because those whom God wished he made good." And to the bad man he says, "Do not be distressed, do not worry. Those whom God wished he made evil."

He is pulling out the pride from the good man's ego and he is pulling out the sting of the bad man's remorse. This statement comes from one who knows. But the bad man hears it and he says, "If that is so, I have no hand in it -- for those whom God wants to be evil are evil." The good man's journey also slackens; he says, "What is there to do? Those whom God chooses to make good he makes good, and those whom he chooses not to he does not." His life becomes meaningless and stagnant.

This is what the scriptures have done to the whole world. Scriptures are the words of those who are enlightened. However, those who know do not need to read scriptures, but those who do not know do read them; then the difference in understanding is poles apart. The meaning we give to their words is our own and not the actual meaning.

I have come to feel that there should be two kinds of scriptures -- words of the enlightened ones should be kept separate, and there should be separate scriptures prepared specially for the unenlightened ones. The scriptures containing the words of the enlightened ones should be totally hidden from the ignorant man, because he is bound to deduce his own meanings and then everything becomes twisted and contorted. In this way all our wisdom has become contorted. Do you understand what I am saying?

YOU HAVE SAID THAT SHAKTIPAT, TRANSMISSION OF VITAL ENERGY, TAKES PLACE THROUGH THE MEDIUM OF AN EGOLESS PERSON AND THAT HE WHO SAYS, "I CAN DO SHAKTIPAT," IS FOR SURE A PHONY AND SHAKTIPAT WILL NOT HAPPEN THROUGH HIM. BUT I KNOW MANY SUCH PEOPLE WHO PRACTICE SHAKTIPAT, AND THE KUNDALINI ENERGY STARTS MOVING AND GROWING AS WRITTEN IN THE SCRIPTURES. ARE THESE FALSE PROCESSES? IF SO, HOW AND WHY?

This is also an important point to understand. In fact there is nothing in this world which has no false counterpart to it. False coins exist in every dimension of life. And it is always the case that the counterfeit coin is brighter in appearance than the genuine one. It has to be, because it is the brightness that will make it attractive; it is useless in its reality. A true coin works even if it is not bright. A false coin makes loud claims because it has to compensate, and because of its worthlessness it is easily available.

All spiritual achievements have their false counterparts and there is no experience without a counterfeit counterpart. If there is a real kundalini there is a false kundalini too. If there are genuine *chakras*, there are false chakras also. If there are true methods of yoga there are false methods as well. The difference between the two is that the genuine experiences occur on the spiritual plane, whereas the false occur on the psychic, mental plane.

For example, if a person enters into deep meditation and moves closer to his being, he will begin to experience many things. He can experience such fragrances as he has never known before; he can hear music that is out of this world; he can see colors that are not seen on earth. But all these experiences can be created by hypnosis in no time and without difficulty. Colors can be produced; melodies can be produced; tastes and fragrances can be produced. And for all this there is no need to go through deep meditation and inner transformation. All you need is to become unconscious through hypnosis; then whatsoever is suggested from without can happen within. These experiences are false coins.

Whatsoever happens in meditation can happen through hypnosis also but it will not be spiritual. It is an induced state; it is like a dream. If you love a woman in your waking state you can love her in your dreams also -- and the woman in the dream will be more beautiful. If the man does not wake up and keeps on dreaming he will never know whether the dream girl is real or illusory. How will he know? Only when the dream is broken will he know that it was a dream.

So there are methods by which all kinds of dreams can be created within you. A dream of kundalini can be created; dreams of chakras can be created; many experiences can be created. You will love to revel in these dreams; they are so pleasant that you would not like them to disappear. They are such dreams that it is difficult to call them dreams, because they happen while you are awake, while you are active. They are daydreams. They can be practiced and you can pass all your life in them, but in the end you will find you have reached nowhere; you have been seeing a long dream. There are means and methods to create these dreams. Another person can induce them in you and you will never be able to distinguish between the false and the true, because you have no idea of the real experience.

If a man has never seen a real coin and has always dealt with false coins, how will he know that his coins are false? To know the false the genuine must be known. So only the moment the kundalini unfolds itself can one find how far apart the two experiences are. The real kundalini is a different experience altogether.

Remember, many of the kundalini descriptions in the scriptures are false, and there are reasons for this. Now I will tell you a secret of the scriptures. All the sages and seers who have lived on the earth have purposely left some basic errors in each scripture for the purpose of judging the progress and authenticity of the disciple. Now, for in-stance, I may tell you from outside this house that there are five rooms within, but I know there are six. One day you might come and say, "I have seen the house from inside and there are five rooms only as you say." Then I will know that you have seen some other place -- an illusory one -- and not the house I talked about.

In this way one room has always been left out; this gives the information whether you have really experienced or not, whether your experience is genuine or not. If your experiences totally correspond with the scriptures then it is a false coin, because something has been always left out in the scriptures; it is very necessary to do so.

If your experiences tally with books, know that book-knowledge is being projected. The moment your experiences come in a different manner, a manner in which they might coincide with the scriptures in some places and not in others, then know that you are on the right track -- that things are happening authentically and that you are not merely projecting the descriptions you have read in the scriptures.

So when the kundalini awakens authentically you will know where in the scriptures things have been devised to judge the authenticity of the experiences of the meditators. But before this you cannot know it. Every scripture had to necessarily drop some information; otherwise it would be difficult to judge the authenticity of experiences.

There was a teacher of mine. He was a professor in the university. Whatever book I mentioned he would say that he has read it. One day I mentioned a fictitious book and the name of its author. I said, "Have you read the book of so-and-so? It is a wonderful book."

He said, "Yes, I have."

"Now either you produce that book or all your previous claims of having read books are nullified," I told him. "There is no such book and no such author!"

He was surprised. "What do you mean? Is there no such book?" he said.

"No!" I said. "There was no other way to judge the authenticity of your claims."

Those who know will at once find out. If your experiences are exactly as laid down in the scriptures you will be caught, because there are gaps left in the scriptures: something false has been added, something true has been left out, and all this was absolutely necessary because otherwise it would be difficult to tell what is happening to whom.

The experiences described in the scriptures can be created; everything can be created, because the capacity of the human mind is so much. And before one enters into the innermost core of the being the mind deceives one in a thousand ways. And if you too want to deceive yourself then it is very easy.

So I say the matter of descriptions in the scriptures or someone claiming to do shaktipat or techniques of creating false experience are not significant points. The essential core of the matter is something different. There are many other ways of finding out the authenticity of your experience.

A man drinks water in the daytime and his thirst is quenched; he drinks water in a dream but his thirst is not quenched. In the morning he finds his throat parched and his lips dry, because drinking water in a dream cannot quench the thirst. It is actual water that quenches the thirst. Whether the water was real or unreal can be found out from your thirst -- whether it is quenched or not.

So those of whom you are talking, who claim to awaken people's kundalini or who say that at least their own kundalini has become awakened, are still searching. They claim they have experienced many things, and yet their search continues. They maintain they have found water, and yet they have no idea of the lake!

It was only the day before yesterday that a friend came and said that he had reached the state of thoughtlessness, and he had come to ask for a method of meditation. Now, what to say to such a person! One man says his kundalini has awakened but his mind is restless; another says that the kundalini has awakened but he is still tortured by sex! There are intermediate devices to discover the authenticity of your experience.

If the experience is real, the search ends. Then even if God comes and offers tranquility or bliss, the person will refuse politely and ask him to keep it for himself; he no longer needs it. So to find out the authenticity of the experience look deep into the personality of the person for some other symptoms of transformation.

One man says that he goes into samadhi, into superconsciousness. He buries himself underground for six days and comes out alive. But if you leave money in the house this man will steal; if he finds the opportunity he will indulge in drinking alcohol. If you did not know about his claim of samadhi you would not find anything of value in him. There is no fragrance, no radiance, no grace in his personality; he is just an ordinary man.

No, he does not go into samadhi: he has learned the trick of a false samadhi. He has mastered the trick of staying underground for six days by *pranayam*; he has learned how to control his breath so that within the given area of his resting place he can use the minimum amount of oxygen. Thus he can stay underground for six days. He is almost in the same state as the Siberian bear that hibernates underneath the snow for six months. He is not in any kind of samadhi. At the end of the rainy season the frogs lie buried underground for eight months: they are not in samadhi. This man has learned the same, nothing more.

Now, if you bury a man underground who has attained to the authentic state of samadhi he is likely to die, as samadhi has nothing to do with being buried underground. If Mahavira or Buddha were made to lie underground in this way there is little possibility of their coming out alive. But this man will come out alive, because this achievement has nothing to do with samadhi. Samadhi is a different matter altogether. But this man will attract the masses. If Mahavira fails and this man succeeds, he will appear to be a real tirthankara and Mahavira will appear to be false.

So these false psychic coins have their own false claims, and methods have been evolved for making them convincing. Thus a separate world has been created around them which has nothing to do with the reality. Such persons who are involved in trading the false coins have lost the genuine path from where the real transformation comes. Staying six days or even six months beneath the ground has nothing to do with self-realization. But what are the inner qualities of such a man? How much peace and silence does this man have within? Is he blissful within? If he loses a coin he will not sleep at night, but he can stay comfortably underground for six days. All this has to be considered and the real meaning behind it has to be found.

So those who claim to have the capacity of doing shaktipat *can* do so, but it is not the authentic shaktipat. It is intrinsically a kind of hypnosis. Deep down they have somehow learned the skills of playing with the magnetic forces. It is also not sure that they know the complete science of this subject. Neither they know the science of this process nor are they aware of the falseness of their claims. They are in a big mess.

You see a street magician in India showing his tricks. He spreads a cloth and tells a boy to lie on it. He keeps a trinket on his chest. He then asks the boy what is the number of a currency note in the pocket of an observer. The boy will tell him the number. "What is the time on the watch of the person standing there?" The boy will tell the exact time. "What is the name of this man?" The boy will tell him the name. Everyone watching is convinced of the magic of the trinket.

Then he removes the trinket from the boy's chest and repeats the questions. The boy lies silent: he cannot answer. Now this magician makes a good business with the trinkets -- one rupee each! You take it home: you can put it on your chest for the rest of your life but nothing is going to happen. It is not that the boy has been taught by the magician to speak when the trinket is on his chest and to be silent when it is removed, nor is there any special quality in the trinket itself. The trick is more subtle and you will be surprised to know it.

This process is called posthypnotic suggestion. A person is made unconscious by hypnosis, and in this state of hypnotic trance he is told to have a good look at the trinket. He is also told that as soon as this trinket is placed on his chest he must become unconscious. Then, in this state of unconsciousness, he can be made to read the number of currency bills or tell the time on the watch. There is nothing phony in it. As soon as the boy is made to lie on the sheet in a hypnotic state and the trinket is placed on his chest he goes into a hypnotic trance. Now he can tell the number of the currency bill if asked by the magician. Neither the boy nor the magician knows exactly what is happening inside.

The magician has learned a trick: a man is put into a hypnotic trance and then being shown a thing he is told, "Whenever this thing is placed on you, you will immediately become unconscious, falling into hypnotic trance again." This method works perfectly -- the magician knows only this much. Neither of the two knows the inner mechanism, the dynamics of the energy phenomenon. If they were to know it they would not be performing tricks by the roadside. To know the dynamics of the process is a deep subject even though it is only a psychic phenomenon. Even Freud or Jung did not know it. Even today the greatest of the psychologists of the world do not know the dynamics of body-energy in its totality. But this magician somehow has stumbled on a trick which he utilizes to earn a living.

To put on an electric switch, it is not necessary for you to know what electricity is, how it is produced, or what electrical engineering is all about. You simply press a button and the electricity starts flowing. Anybody can press the button.

The street magician has learned the art of posthypnotic suggestion and he is using it to sell his trinkets. You buy a trinket, take it home, but it will be useless for you. The trinket had worked along with a certain process of posthypnotic suggestion. You place it on your chest and nothing happens. Then you feel that you are wrong somewhere, because you have *seen* the trinket working.

So many false and pseudo experiences can be created. They are false and pseudo not in the sense that they do not exist but in the sense that they are not spiritual; they are only psychic processes. Every spiritual experience has its psychic parallel. Therefore, psychic counterparts can be created by those persons who are not spiritual yet who make claims about their psychic capacity. But it is nothing compared to the authentic spiritual experience.

The authentically spiritual man does not claim anything. He does not say, "I am doing shaktipat; I am doing this and that. And when it happens you will become involved and attached to me." He has become a nobody, a nothingness. Just by being near him something starts happening to you. But he has absolutely no sense of *doing* it.

There is an ancient Roman story of a great sage. The fragrance of his being and the rays of his wisdom spread so much that they reached up to the gods in heaven. They came to him and said, "Ask a favor. We are prepared to grant you anything you wish."

The saint replied, "What was to happen has happened; there is nothing more to desire. Please do not put me into a difficulty by asking me to desire something. Do not embarrass me with your offer. It would be bad manners if I did not ask, but the fact is that there is nothing left for me to ask for. Everything has happened to me, even that which I have never thought of."

The gods were impressed even more by his words, because his fragrance became stronger with the fact that he was beyond desire. "You must ask something," the gods insisted. "We will not leave without conferring a favor upon you."

The saint was in a fix. "What shall I ask for? I cannot think of anything," he told the gods. "You give me whatever you like; I will take it."

"We will give you a power. Just your touch will bring the dead to life and the sick back to health," they

told him.

"This is good, a great help," he said, "but what about me? I will be in a great trouble, because I may have an idea that I am healing the sick, that I am bringing the dead back to life. If my ego comes back from the back door, then I am finished, then I am lost in darkness. Please save me; have compassion on me; do something so that I do not know of these miracles."

So the gods agreed. They said, "Wherever your shadow falls it will bring back the dead to life."

"That is good," said the sage. "Now do me a last favor. Please grant that my neck becomes stiff so that I cannot look back to see the effect of my shadow."

The favor was granted. The sage's neck became stiff. He went about from town to town. When his shadow fell on withered flowers they began to bloom, but by then he would have gone ahead; his neck did not allow him to look back. He never came to know. When he died he asked the gods whether their gift was fruitful or not, because he never came to know about it. I feel this story to be very lovely.

When shaktipat happens, it happens just like this. It happens with the shadow and the neck is stiff. The medium, through whom the divine energy flows, must be a complete void or else his head may be turned. If there is even a trace of the ego there will be the urge to look back and see whether the happening has come about or not. If it has, then the feeling of "I have done it," comes in. It will be difficult to avoid this feeling.

So wherever a man becomes empty and silent, shaktipat happens with great ease around him, just as the sun rises and the flowers open, or as the river flows and the trees are nourished. The river never claims that it has watered so many trees and so many trees are blooming because of it. The river does not even know all this. By the time the flowers bloom, the water that nourished the trees will have reached the ocean. Where is there time for it to wait and see? There is no way of looking back. When the happening takes place amidst such conditions it has a spiritual value. But where there is the ego, the doer, when someone says that "I am the doer," then it is a psychic phenomenon and it is nothing more than hypnosis.

IS THERE NOT A POSSIBILITY OF HYPNOSIS AND ILLUSION IN YOUR NEW METHOD OF DYNAMIC MEDITATION? WITH MANY PARTICIPANTS NOTHING IS HAPPENING; ARE THEY NOT ON THE RIGHT TRACK? THERE ARE OTHERS IN WHOM A LOT OF PROCESSES ARE HAPPENING; ARE THEY ON THE RIGHT PATH? COULD SOME OF THESE BE JUST PUTTING ON AN ACT?

There are two or three things which have to be properly under-stood. Hypnosis is a science and it can be easily used for creating deceptions. However, hypnosis can also be used to help you. Science is always a two-edged sword.

Atomic energy can produce wheat in the fields; it can also wipe out the whole humanity at a stroke. Both the possibilities are there. The electric current that moves the fans in your house can also kill you, but you will not hold electricity responsible for it. If an egoist makes use of hypnosis he will do so to suppress, destroy and delude the other. But the opposite of this is also possible.

Hypnosis is a neutral energy; it is a science. It can be used to break the dreams that go on inside you, and your deep-rooted illusions can also be eradicated by it.

The method I am using is hypnosis at its initial phase, but with this is joined a fundamental element which will protect you from being hypnotized -- and that is witnessing. This is the only difference between hypnosis and meditation, but this is a very great difference. When you are hypnotized you are made to become unconscious. Only then can you be worked upon. However, I say that in meditation hypnosis is useful, but only when you become the observer. Then you are awake and alert, and you know what is happening all the time. Then nothing can be done against your will; you are always present. In hypnosis the suggestions can be used to make you unconscious and the suggestions can be used to break your unconscious.

So the initial steps of what I call meditation are all hypnotic, and they are bound to be because any journey towards the self starts only from the mind. This is because you live in the mind; that is the place where you are, so the journey starts from there. But this journey can be of two kinds: either it can take you on a circular route within the mind where you will keep on going round and round like an ox at a mill who is never able to come out, or it can take you to the edge of the mind from where you can jump out. In both the cases, the initial steps will have to be taken within the mind.

So the initial form of hypnosis is the same as that of meditation, but the final form is different and so is the goal. And in both the processes one basic element is different. Hypnosis immediately requires unconsciousness, sleep; therefore, all its suggestions start with sleep, drowsiness, and then the rest follows.

In meditation, the suggestion starts with wakefulness, and later the stress is on the witnessing state. The witness in you is awake, so no outside agency can affect you. And also, remember that whatsoever is happening within you, you are fully conscious of it.

Now, what is the difference between those to whom things are happening and those to whom things are not happening? The people to whom nothing is happening have a weaker willpower. They are afraid, frightened. They are even afraid that it may happen! How strange man is! They have come to meditate; they have come for meditation to take place, but now they are afraid that it may really happen. And when they see things happening to others they wonder if it is all put on. These are their defense measures. They say, "We are not so weak as to become affected. These are weak people." This way they satisfy their egos, not knowing that this process cannot happen to a weak person. They also do not know that this happens only to intelligent people and not to the unintelligent.

An idiot cannot be hypnotized nor can he be taken into meditation. Both are impossible. Similarly, an insane person cannot be worked upon. The more of a genius the person is, the quicker he can be hypnotized. The lesser genius a person is, the longer it will take to hypnotize him.

How can people rationalize the lack of intelligence, will and genius? They will say in their defense, "It seems these people are merely acting. They are weakminded and are influenced from the outside."

Recently in Amritsar a person came to meet me. He is an old, learned man -- a retired doctor. He came on the third day of the meditation experiment. He said, "I have come to ask your forgiveness for a sinful thought that came to my mind."

"What happened?" I asked him.

He replied, "The first day when I came for meditation, I felt you had organized your own people to dress up and put on this show, and that there were some weakminded people who were following them blindly. Then I said, 'Let me see for a second time.' The second day I saw two or three of my friends who are also doctors fully participating in the meditation experiment. I went to their houses to inquire. I told them, 'It cannot be that you had been prepared for this. Was it really happening to you or were you pretending?'

"They replied, 'Where is the need to make anything up? Until yesterday we too thought the same, but today it has happened to us.'"

Then on the third day, when it happened to him, he came to apologize. He said, "Today it happened to me, and now my illusions are all gone; otherwise I would not have believed it. I had also suspected my doctor friends. You can never say these days what a person will do. Maybe they had an acting contract with you! I know them, but who can tell? -- they might have come under your hypnotic spell. But today it has happened to me. Today when I reached home, my younger brother, who is also a doctor, asked, 'How was the show? Did something happen to you?' I told him, 'Forgive me, brother, I can call it a show no longer. For two days I was also making fun of the whole experiment, but today it has happened to me. And I am not angry with you, because up to yesterday I myself was critical like you.'"

This man again asked my pardon for his negative thoughts.

These are our defense measures. Those who find nothing happening to them will find ways and means of protecting their egos. But there is only a very small distance between the one to whom it happens and the one to whom it does not happen. There is only the lack of a little more resolve. If one gathers courage, makes a strong resolve and drops all inhibitions, the happening will take place.

Now today a woman came to me and told me that her friend called her up on the phone and told her that "In these experiments some people become naked, some people do strange things. How can ladies of decent families take part in them?"

Some people have the illusion of belonging to "decent" families, and some others belong to "unvirtuous" families. These are all defense measures. The woman who thinks she belongs to a decent family will now miss this experiment and confine herself to her house. If she is troubled by another person becoming naked, then she is not from a decent family. What has she to do with him?

So our mind creates strange excuses. It says, "This is all a muddle and a mess, and it cannot happen to me. I am not a weak person -- I have a powerful mind." If this were so, if you were a powerful and intelligent person, the happening would have taken place.

The sign of an intelligent person is that he makes no decisions before trying out a thing. He will not even say that what the other is doing is false. He will say, "Who am I to comment on him? To label another as false is not good. Who are you to decide that someone else is wrong? Such wrong decisions have caused a lot of difficulty.

People did not believe that anything had happened to Jesus; otherwise they would not have hung him on

the cross. They said, "This man is crazy and dangerous; he says any absurd thing!" People would not have stoned Mahavira if they had not thought that he was causing a disturbance by being naked. They said that nothing has happened to Mahavira.

On what authority can we decide what is happening inwardly to another person? This is a symptom of an intelligent person -- that he does not express an opinion until he has tried a thing out for himself. If nothing is happening to me, I must find out whether I am carrying out the instructions of the experiment fully. If I am not doing it fully, how will anything happen?

Recently in the Porbander meditation camp I said that if a person has not exerted himself up to one hundred percent, even if his effort has come up to ninety-nine percent, he will fail.

One friend came and said, "I was going along leisurely thinking that it will take a little longer time to happen. But today I realized that it will never happen this way. So I exerted myself fully today, and it has happened."

If you have this attitude of doing the experiment slowly, then why do it at all? In this way we want to sail in two boats at a time, but he who puts each foot in a different boat finds himself in great difficulty. One boat is good; then even if it goes to hell at least you are in one boat. But we are strange people; we put one foot in a heavenward boat and another foot on the boat to hell!

In fact, the mind is confused as to where to go. It is afraid and undecided whether it will be happy in heaven or in hell. Putting one foot each in two boats you will reach nowhere; you will die still in the river. Such is the working of the mind all the time. It is schizophrenic. We will make an effort to go and then stop ourselves too. This is very harmful.

Do the experiment with your total intensity, and do not form any opinions of others. If one goes through the full experiment things will certainly happen. I am talking about very scientific things, not something belonging to religious superstition.

It is a scientific fact that with total effort the result is bound to take place. There is no other way, because God is energy and this energy is impartial. Here, prayers or worship, or the fact of having been born into a high-class family or on the soil of India, will not work. This is purely a scientific matter. If a person goes through this sincerely, even God cannot stop him from succeeding. And even if there is no God it does not matter. See that you are putting your total energy into the meditation experiment. And always make decisions according to your inner experiences, not from the outer appearance of events; otherwise you will go on the wrong track.

In Search of the Miraculous Vol 2

Chapter #3
Chapter title: The path of kundalini: authenticity and freedom

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IN YESTERDAY'S TALK, YOU SAID THAT FALSE EXPERIENCES OF KUNDALINI CAN BE PROJECTED WHICH YOU CONSIDER TO BE NOT SPIRITUAL BUT PSYCHIC. IN YOUR INITIAL TALK, HOWEVER, YOU HAD SAID THAT KUNDALINI IS ONLY PSYCHIC. THIS MEANS, ACCORDING TO YOU, THAT THERE ARE TWO STATES OF THE KUNDALINI -- PSYCHIC AND SPIRITUAL. KINDLY EXPLAIN THIS.

In order for you to understand this the structure of the various subtle bodies must be fully elaborated

upon.

The individual can be divided into seven bodies. The first body is the physical body which we all know. The second is the etheric body, and the third -- which is beyond this second -- is the astral body. The fourth -- which is beyond this -- is the mental or psychic body; and the fifth -- which is beyond this again -- is the spiritual body. The sixth is beyond the fifth, and it is called the cosmic body. Then the seventh and the last is the *nirvana sharir*, or the nirvanic body, the bodiless body. A little more information about these seven bodies will make it possible for you to understand the kundalini fully.

In the first seven years of life, the *sthul sharir* -- the physical body alone is formed. The other bodies are in seed form. They have a potential for growth but they lie dormant in the beginning of life. So the first seven years are years of limitation. There is no growth of intellect, emotion or desire during these years. Only the physical body develops within this period. Some people never grow beyond seven years; they stagnate at this stage and are no more than animals. Animals develop only in the physical body; the other bodies remain untouched within them. In the next seven years -- that is from seven years to fourteen years -- the *bhawa sharir*, the etheric body, develops. These seven years are years of emotional growth of the individual. This is why sexual maturity, which is the most intense form of emotion, is reached at the age of fourteen. Now some people stagnate at this stage. Their physical bodies grow but they are stuck with the first two bodies.

In the third seven-year period, between the ages of fourteen and twenty-one, the *sukshma sharir*, the astral body, develops. In the second body emotion is developed; in the third body reasoning, thinking and intellect are developed. This is why no court of law holds a child responsible for his actions up to the age of seven, because the child has only the physical body. We treat the child the same way as we would treat an animal; we cannot hold him responsible. Even if a child commits a crime it is assumed that he has committed it under the guidance of someone -- that the real criminal is someone else.

After the development of the second body a person reaches adulthood. But this is the adulthood of sex. Nature's work is complete with this development, and this is why nature gives its full cooperation up to this stage. But at this stage man is not man in the full sense of the word. The third body, where reason, intellect and the thinking power develop, is an outcome of education, civilization and culture. This is why the right to vote is granted to a person when he is twenty-one years of age. Though this is prevalent all over the world, some countries are debating whether to allow an eighteen-year-old the right to vote. This is natural, because as man is becoming more and more evolved the usual span of seven years for the growth of each body is becoming less and less.

All over the world girls reach puberty at the age of thirteen to fourteen years. Since the last thirty years the age for this is becoming less and less. Even a girl of eleven reaches puberty. The lowering of the voting age to eighteen is an indication that man now completes the work of twenty-one years in eighteen years. Normally, however, twenty-one years are required for the growth of the third body, and the majority of people do not develop further than this. Their growth stops short with the development of the third body, and there is no further development for the rest of their lives.

What I call the psyche is the fourth body -- the *manas sharir*. This body has its own wonderful experiences. Now a person whose intellect is not developed may not be able to take interest in or enjoy mathematics, for instance. Mathematics has its own charm, and only Einstein can be absorbed in it as a musician is in music or a painter is in colors. For Einstein mathematics was not work but play, but the intellect must reach this peak of development in order to turn mathematics into play.

With each body that develops infinite possibilities open before us. One whose etheric body does not develop, who stagnates after the first seven years of development, does not have any interest in life beyond eating and drinking. So the cultures of those civilizations where the majority of people have developed only up to the first body revolve entirely around their taste buds. The civilization where the majority of people have got stuck at the second body will be sex centered. Their personalities, their literature, their music, their films and books, their poetry and paintings, even their houses and vehicles, will all be sex centered: all these things will be completely filled with sex, with sexuality.

In the civilization in which the third body develops fully, people will be intellectual and contemplative. Whenever the development of the third body becomes very important in a society or in a nation, many intellectual revolutions take place. In Bihar, the majority of people were of this caliber at the time of Buddha and Mahavira. This is why eight persons of the stature of Buddha and Mahavira were born in the small province of Bihar. Besides, there were thousands of others at the time who were endowed with genius. Such was the condition of Greece at the time of Socrates and Plato; such also was the condition of China at

the time of Lao Tzu and Confucius. What is even more wonderful to note is the fact that all these luminous beings existed within a period of five hundred years. Within those five hundred years the development of the third body in man reached its peak. Generally man halts at the third body. The majority of people do not develop after twenty-one years.

There are unusual experiences of the fourth body. Hypnotism, telepathy, clairvoyance, are all the potential of the fourth body. Persons can have contact with one another without hindrances from time or place; they can read the thoughts of another without asking or project thoughts into another. Without any external help one can instill a seed of thought into another. A person can travel outside of his body; he can do astral projection and know himself apart from the physical body.

There are great possibilities in the fourth body, but we do not normally develop this body as there are many hazards as well as much deception. As things begin to get more and more subtle, the possibilities of deception increase. Now it is difficult to find out whether a man has actually stepped out of his body or not. He can dream that he stepped out of his body and he can actually do so too, and in both the cases there is no other witness than himself. So there is every possibility of deception.

The world that starts from the fourth body is subjective, whereas the world before that is objective. If I have a rupee in my hand, I can see it, you can see it, fifty others can also see it. This is a common reality in which we can all take part, and it can be investigated whether the rupee is or is not. But in the realm of my thoughts you cannot be a partner, nor can I be a partner in the realm of your thoughts. From here the personal world begins with all its hazards; none of our external rules of validity can be used here. So the real world of deception starts from the fourth body. All the deceptions of the preceding three can be seen through.

The greatest danger is that it is not necessarily the case that the deceiver is aware of the fact that he is deceiving. He can deceive unknowingly -- himself as well as others. Things are so subtle, so rare and personal on this plane, that one has no means to test the validity of his experiences. So he cannot tell whether he is imagining things or whether they are really happening to him.

So we have always tried to save humanity from this fourth body, and those who made use of this body were always condemned and slandered. Hundreds of women were branded as witches and burnt in Europe because they used the faculties of the fourth body. Hundreds who practiced tantra were killed in India because of the fourth body. They knew some secrets that seemed dangerous to human beings. They knew what was taking place in your mind; they knew where things were placed in your house without ever having stepped into it. So the realm of the fourth body was looked upon as "black" art all over the world, as one never knew what might happen. We have always tried our best to stop progress from going any further than the third body, because the fourth has always seemed very dangerous.

There are hazards, but together with these there are wonderful gains. So instead of stopping, research was necessary. Then we could have found ways of testing the validity of our experiences. Now there are scientific instruments, and also man's power of understanding has increased. So ways can be found just as in the case of many other new discoveries that have been made in science.

It is not known whether animals dream or not. How could this be ascertained unless an animal speaks? We know what we dream because we get up in the morning and say that we have dreamed. After great perseverance and effort, now the way has been found. One man has worked for years on monkeys in order to find out about this, and the measures he took for this experiment are worth understanding. He started by showing a film to the monkeys. As soon as the film started, the monkey being experimented upon was given an electric shock. A button was provided on the monkey's chair and he was taught to press this button whenever he felt the shock. So every day he was made to sit on the chair, and when the film began he felt the shock. Then he pressed the button to turn it off.

This went on for a few days; then he was made to sleep in this chair. Now when he began to dream he would begin feeling uncomfortable, because to him the film on the screen and the film in his dream were one and the same. He at once pressed the button. Time and again he would press the button, and this proved that he was dreaming. In this way, man is now able to penetrate into the inner dream-world of dumb animals. Meditators too have found ways of testing the experiences of the fourth body from outside, and now it can be proved whether what happens is true or false. The experiences of the kundalini on the fourth body can be psychic, but that does not make them false. There are authentic psychic states and false psychic states. When I say that kundalini could be only a mental experience, it does not necessarily mean that it is a false experience. Mental experiences can be false as well as authentic.

You see a dream at night. Now this dream is a fact because it has happened. But on waking in the

morning you might recollect some dream that you did not actually dream; yet you can insist that that is what you dreamed. Then this is false. A man might get up in the morning and say he never dreams. Many people believe they do not dream. They do dream: all night long they dream, and this has been proved scientifically. But in the morning they assert they never dreamed. So what they say is absolutely false, though they are not aware of it. In fact, they do not remember the dreams. Quite the opposite also takes place: you remember dreams you never dreamed. This will also be false.

Dreams are not false; they have their own reality. But dreams can be real as well as unreal. Real dreams are those which have been actually dreamed. The trouble also is that you cannot narrate your dream precisely upon waking. For this reason, in the old days any man who could narrate his dream clearly and precisely was held in high esteem. It is very, very difficult to report a dream correctly. The sequence of the dream is one thing when you dream it and just the opposite when you remember it. It is like a film. When we see a film the story unwinds from the beginning of the film. Similarly, the reel of the dream drama winds in one direction in sleep and begins to unwind in the opposite direction in the waking state, so we remember the last part of the dream first and go backwards in recollection. What we dreamed first becomes last in recollection. This would be just like someone who tries to read a book from the wrong end; the reversed words would cause just such a chaos. So to remember a dream and give a true representation of it is a great art. Generally, when we recall a dream we recollect happenings we never dreamed of. We drop a good portion of the actual dream and later most of the rest.

Dreams are a happening of the fourth body, and the fourth body has a great potential. Whatever *siddhis* are mentioned in yoga are attained in this body. Yoga has incessantly warned the meditator not to go into them. The greatest danger is there of going astray. Even if you go into a psychic state it has no spiritual value.

So when I said that the kundalini is psychic, what I meant was that it is actually a happening of the fourth body. This is why physiologists cannot discover the kundalini within the human body. So it is only natural that they deny the existence of kundalini and the chakras and call them imaginary. They are the happenings of the fourth body. The fourth body exists, but it is very subtle; it cannot come within our grasp. Only the physical body can be grasped. Yet there are corresponding points between the first body and the fourth body.

If we were to place seven sheets of paper one on top of the other, prick a hole through them with a pin so that all the papers are pierced, then even if the hole disappears from the first sheet it will still carry a mark that corresponds to the holes in the rest of the sheets. Then although the first paper does not have the hole, it has the point which will correspond directly with the pinholes on the other sheets when it is placed upon them. So chakras, kundalini, etcetera, do not belong to the first body as such, but there are corresponding points in the first body. So a physiologist is not wrong if he denies them. The chakras and the kundalini are in other bodies, but points corresponding to them can be found on the physical body.

So kundalini is the happening of the fourth body and it is psychic. And when I say that this psychic happening is of two kinds -- one true and one false -- then you will understand what I mean. It will be false when it is a product of your imagination, because imagination is also a characteristic of the fourth body. Animals do not have the power of imagination, so they have very little memory of the past and no idea of future. Animals are free from anxiety as anxiety is always of the future. Animals see many deaths taking place, but they never imagine that they can die also; therefore, they have no fear of death. Among men also there are many who are not bothered by the fear of death. Such a man always associates death with others and not with himself. The reason is that the power of imagination in the fourth body has not developed fully enough to see into the future.

This means that imagination can also be true or false. True imagination means that we are capable of seeing further ahead, that we can visualize that which has not yet come to pass. But to imagine that something will happen that cannot be, which does not exist, is false imagination. When imagination is used in its right perspective it be-comes science; science is primarily only imagination.

Since thousands of years man has dreamed of flying. The men who had dreamed in this way must have been very imaginative. If man had never dreamed about flying, it would have been impossible for the Wright brothers to make the first airplane. They made man's desire to fly something concrete. This desire took some time to shape; then experiments were carried out, and finally man succeeded in flying.

Also, for thousands of years man has wanted to reach the moon. First it was only in his imagination; slowly slowly it gained ground, and now it has been fulfilled. Now, these imaginations were authentic: that is, they were not on a false path. These imaginations were on the path of a reality which could be discovered

at a later date. So a scientist also imagines, and so does a person who is mad.

If I say that science is imagination and madness is also imagination, don't think they are one and the same thing. A madman imagines things which do not exist and which have no relationship with the physical world. The scientist also imagines: he imagines things which are directly related with the physical world. And if it does not seem so at first there is a complete possibility of their being so in the future.

Among the possibilities of the fourth body there is always a chance of going wrong. Then the false world begins. This is why it is best if we do not harbor any expectations before entering this body. This fourth body is the psychic body. Now, for instance, if I want to go down to the ground floor of this house I will have to look for a lift or a staircase in order to do so. But if I want to go down in my thoughts there is no need for a lift or a staircase. I can sit right here and go down.

The hazard of imagination and thoughts is that one has to do nothing except imagine or think, and so anyone can do it. Moreover, if anyone enters this realm with preconceived ideas and expectations, then he immediately goes down only into these, because then the mind will be only too willing to cooperate. It will say, "You want to awaken the kundalini? All right! It is rising... it has risen." Then you will begin to imagine kundalini rising, and the mind will encourage you in this false feeling until ultimately you will feel that it is fully awakened and that the chakras are fully activated. But there is a way of testing the validity of it, and that is that with the opening of each chakra there will be a distinct change in your personality. This change you cannot imagine or preconceive, because this change takes place in the world of matter.

So, for instance, when the kundalini awakens you cannot take intoxicants; it is impossible. The mental body gets influenced by alcohol very quickly as it is very delicate. This is why -- and you will be surprised to know this -- when a woman consumes alcohol she becomes more dangerous than a man who does so. This is because her mental body is even more delicate, and it gets affected so quickly that things get out of her control. This is why women have protected themselves from this hazard by certain rules in society. This is one place where women did not seek equality with men, although unfortunately of late she is trying to. The day she asserts her equality in this area and tries to outdo men in it she will cause such harm to herself as has never been caused by any action by men.

In the fourth body the awakening of the kundalini cannot be proved by your telling about the experience, because, as I said before, you can falsely imagine the awakening and experiencing of the kundalini also. It can only be judged by your physical traits: whether any radical transformation has taken place in your personality. No sooner does the energy awaken than there will be immediate signs of change in you. This is why I always say that behavior is the outer criterion and not the inner cause. It is a criterion of what has happened within. With each attempt some things inevitably begin to happen. When the energy awakens it becomes impossible for the meditator to take any intoxicants. If he does indulge in drugs and alcohol, then know that his experiences are all imaginary, because it is absolutely impossible.

After the awakening of the kundalini the tendency for violence disappears completely. Not only does the meditator not commit violence, but he has no feeling of violence within himself. The urge to commit violence, the urge to harm others, can only exist when the vital energy is dormant. The moment it awakens the other ceases to be the other and so you cannot wish to harm him. Then you will not have to repress violence within yourself because then you cannot be violent.

If you find that you have to repress the feeling of violence, then know that the kundalini has not awakened. If after the eyes open you still feel your way about with a stick, then know that the eyes cannot see yet, no matter how much you claim otherwise -- because you have not yet given up your stick. Whether an outsider can find out whether you can see or not is dependent your actions. Your stick, your stumblings and your unstable walk prove that the eyes have not yet opened.

So there will be a radical change in your behavior with the awakening, and all the religious vows like those of the *mahavrata* -- nonviolence, not stealing, nonpossession, celibacy and full awareness -- will become natural and easy for you. Then know that your experience is authentic. It is psychic, however, but authentic all the same. Now you can proceed further. You can proceed ahead if your path is authentic, but not otherwise. You cannot stay forever in the fourth body because it is not the goal. There are yet other bodies that have to be crossed.

We find, as I said, that very few are able to develop the fourth body. That is why there are miracle performers in the world today. If the fourth body in everyone were developed, miracles would vanish from the earth at once. If there were a society of people whose development had stagnated after the fourteenth year of age, then the one who had developed a little further, who could add or subtract, would be thought to be performing miracles.

A thousand years ago, when a person declared the date of the eclipse of the sun, it was considered a miracle that only the very wise could perform. Today we know that even a machine can give us this information. It is a matter of calculation and does not require an astronomer or a prophet or a very learned person. A computer can give the information not of a single eclipse but of millions of eclipses. It can even forecast the day when the sun will get cold -- because these are all calculations. The machine can calculate from the date provided that the quantity of energy the sun emits per day divided by the total energy of the sun gives the number of years the sun will last.

But all this does not look like a miracle to us now, because now we are all developed up to the third body. A thousand years ago it was a great miracle if a man prophesied that next year, in this month, on this night, there would be an eclipse of the moon. He would be considered superhuman. The "miracles" that take place nowadays -- the magic charms, the ash dropping from picture frames -- are all ordinary happenings of the fourth body. But since we do not know it is a miracle for us.

It is just as if you are standing under a tree and I am sitting on the tree, and we two are talking. Now I see a cart coming from far away and I tell you that in an hour's time a cart will come and halt under the tree. You will say, "Are you a prophet? You talk in riddles. There is no cart anywhere around. I do not believe what you say." But in an hour's time the cart rolls up to the tree, and then of necessity you have to touch my feet and say, "Beloved Master, my respects. You are a prophet." The difference was only this, that I was sitting on a little higher level than you -- on the tree -- from where the cart became visible an hour before it did for you. I was not talking of the future, I was talking very much in the present. But there is a distance of one hour between your present tense and mine because I am at a higher level. For you it will become the present after one hour, but for me it is present now.

The deeper a man stands within his inner being, the greater a miracle he becomes for those who are still on the surface layers. Then all his doings will become miraculous for us because we have no way to gauge these happenings as we do not know the laws of the fourth body. This is how magic and miracles take place: they are a slight growth of the fourth body. So if we want miracles to end in this world, it will not happen by preaching to the masses. Just as we have given man the education of the third body and made him understand languages and mathematics, we must now give him training for the fourth body. Each man has to be qualified accordingly, because only then will miracles cease; otherwise, someone or other will always take advantage of this. The fourth body develops until the twenty-eighth year -- that is, for seven years more. But very few people are able to develop it.

The *atma sharir* -- the fifth body, which is called the spiritual body -- is of great value. If growth in life continues in the proper manner, then by the age of thirty-five this body should be fully developed. But this is a faraway idea because even the fourth body is only developed in a very few people. This is why the soul and such things are only a topic of discussion for us; there is no content behind the word. When we say *atman*, it is merely a word; there is nothing behind it. When we say wall, there is not only the word but also the substance behind the word; we know what "wall" means. But there is no meaning behind the word atman, because we have no knowledge, no experience of the atman. This is our fifth body, and only if the kundalini awakens in the fourth body is entrance possible in the fifth; otherwise we cannot enter. We are not aware of the fourth body so the fifth also remains unknown.

Very few people have discovered the fifth body; they are those whom we call spiritualists. These people take this to be the journey's end and declare, "To attain the atman is to attain all." But the journey is not yet over. However, these people who stop at the fifth body deny God. They say, "There is no brahman; there is no PARAMATMAN," just as he who stagnates on the first body would deny the existence of the atman. Just as the materialist says, "The body is everything; when the body dies, everything dies," so the spiritualist declares, "There is nothing beyond the atman: the atman is everything; it is the highest state of being." But this is only the fifth body.

The sixth body is the *brahma sharir* -- the cosmic body. When a person evolves beyond his atman, when he is willing to lose it, he enters the sixth body. If mankind develops scientifically the natural development of the sixth body would take place at the age of forty-two, and that of the *nirvana sharir* -- the seventh body -- at the age of forty-nine. The seventh body is the nirvanic body which is no-body -- which is a state of bodilessness, an incorporeal state. This is the ultimate state where only the void remains -- not even the brahman, the cosmic reality, but only the emptiness. Nothing has remained; everything has disappeared.

So when anyone asked Buddha, "What happens there?" he replied, "The flame dies out." "Then what happens?" he would be asked again. "When the flame is lost, you do not ask, 'Where has it gone? Where is the flame now?' It is lost, and that is all." The word nirvana implies the extinction of the flame. Therefore,

Buddha said, nirvana takes place.

The state of moksha is experienced in the fifth body. The limitations of the first four bodies are transcended and the soul becomes totally free. So liberation is the experience of the fifth body. Heaven and hell pertain to the fourth body, and he who stops here will experience them. For those who stop at the first, second or third body, life between birth and death becomes everything; there is no life beyond death for them. If a person goes beyond into the fourth body, after this life he experiences heaven and hell where there are infinite possibilities of happiness and misery.

If he reaches up to the fifth body there is the door of liberation, and if he reaches up to the sixth there is the possibility of the state of God-realization. Then there is no question of liberation or no liberation; he becomes one with that which is. The declaration of "AHAM BRAHMASMI" -- I am God -- is of this plane. But there is yet one step more, which is the last jump -- where there is no aham and no Brahman, where I and thou are totally nonexistent, where there is simply nothing -- where there is total and absolute void. That is nirvana.

These are the seven bodies which are developed within a period of forty-nine years. This is why the midpoint of fifty years was known as the point of revolution. For the first twenty-five years there was one system of life. Within this period efforts were made to develop the first four bodies; then one's education was supposed to be complete. Then one was supposed to search for his fifth, sixth and seventh bodies throughout the remainder of his life, and in the remaining twenty-five years he was expected to attain to the seventh body. Therefore, the age of fifty was looked upon as a crucial year. At this time a man became a *wanaprasth*, which only means that now he should turn his gaze towards the forest -- that now he should turn his eyes away from people, society and the marketplace.

The age of seventy-five was yet another point of revolution -- when a man was to become initiated into sannyas. To turn toward the forest means to remove oneself from crowds and people; sannyas means, now the time has come to look beyond the ego, to transcend the ego. In the forest the 'I' will necessarily be with him though he has renounced all else, but at the age of seventy-five this 'I' too has to be renounced.

However, the condition was that in one's life as a householder one had to pass through and develop all the seven bodies so that the rest of the journey would become spontaneous and joyful. If this is not done it is very difficult, because with every seven-year cycle a particular state of development is connected. If the physical body of a child does not grow fully in the first seven years of his life, he will always be sickly. At the most we can see to it that he does not remain ill -- but healthy he will never be because his basic foundation for health that should have been formed in the first seven years has been shaken. That which should have become strong and firm was disturbed, and that was the time for its development.

It is just like laying the foundations for a house: if the foundations are weak it will be difficult -- no, impossible -- to repair it once the roof is reached. At the foundation stage only could it have been well laid. So in the first seven years, if proper conditions are available for the first body, the body develops properly. Now if the second body and the emotions do not develop fully over the next seven years, a number of sex perversions result. Then it is very difficult to remedy these later. So the period of development for a particular body is most crucial.

On each step of life, each body has its predetermined period of development. There may be a slight difference here and there, but that is beside the point. If a child does not develop sexually within fourteen years his whole life becomes a long ordeal. If the intellect does not develop by the time he is twenty-one there is very little chance of its developing at a later period. But so far we are in agreement: we take care of the first body, then we take care to send the child to school to develop his intellect also. But we forget that the rest of the bodies also have their apportioned time which if lost puts us in great difficulties.

A man takes fifty years to develop the body he should have developed in twenty-one years. It is obvious that he does not have as much strength at fifty as he had at twenty-one, so he has to put in a lot of effort. Then what would have been easier to accomplish at the age of twenty-one becomes long and arduous.

There is yet another difficulty which he encounters: at the age of twenty-one he was right at the door but he missed it. Now, over the following thirty years, he has been to so many places that he has lost sight of the right opening. His wandering now makes it impossible for him to locate the place where he stood at twenty-one and which then needed only a slight push to open.

Therefore, a well organized situation is required for children until they reach the age of twenty-five. It should be so well planned that it takes them to the fourth body level. After the fourth body the rest is easy. The foundation will then be well laid; now only the fruits remain to grow. The tree is formed up to the fourth body; then fruits begin to appear from the fifth which culminate in the seventh. We may have to make

a little allowance here and there, but we should be very mindful of the foundations.

In this respect a few more things should be kept in mind. There is a difference between man and woman throughout the first four bodies. For instance, if the individual is a man his physical body is a male body. But his second body -- the etheric body, which is behind the physical body -- is female, because no negative or positive pole can exist by itself. A male body and a female body, in the terms of electricity, are positive and negative bodies.

The woman's physical body is negative; therefore, she is never aggressive in the matter of sex. She can bear the violence of man in this respect, but cannot be violent herself. She can do nothing to a man without his consent. Man's first body is positive -- aggressive. He can, therefore, do something aggressive to a woman without her consent; he has an aggressive first body. But by negative is not meant zero or absent. In terms of electricity, negative means receptivity, reservoir. In the woman's body, energy lies in reserve; much energy lies in reserve. But it is not active: it is inactive.

This is why a woman does not create anything. She does not compose poetry, nor does she create a great painting, nor does she carry out any scientific research. This is because it is necessary to be aggressive for research or for some work of creation. She can only wait; that is why she can only produce children.

Man has a positive body, but wherever there is a positive body there must be a negative body behind it or else it cannot last. Both are present together; then the circle is complete. So the second body of a man is female, whereas the second body of a female is male. This is why -- and this is an interesting fact -- man looks and is, as far as his physical body goes, very strong. But behind this outward strength stands a weak female body. This is why he manages to show his strength only for a few moments at a time. In the long run he loses at the hands of the female, because the body behind her weak female body is a strong positive body.

This is why a woman's power of resistance, her capacity to endure, is greater than a man's. If a man and a woman suffer from the same illness the woman can endure it longer than the man. Women produce children. If men had to produce children they would realize the ordeal that has to be passed through. Then perhaps there would be no need for family planning -- because man cannot bear so much pain for so long a time. For a moment or two he can freak out in anger, beat a pillow perhaps, but he cannot carry a child in his abdomen for nine months, nor bring him up patiently for years afterwards. If it cries all night long he might strangle it. He will not be able to tolerate the disturbance. He has extraordinary strength, but behind him is a frail, delicate etheric body. Because of this he cannot bear pain or discomfort.

This is why women fall sick less than men, their lifespan is longer than that of men. For this reason we should keep a difference of five years between a boy and a girl at the time of marriage, or else the world would be filled with widows. If the boy is twenty we should choose a girl of twenty-four or twenty-five for him. Man's lifespan is four or five years less, so this difference would equalize things and both synchronize each other.

A hundred and sixteen males are born to every hundred females. The difference in number at time of birth is sixteen, but later on the number becomes equal. Sixteen males die by the time they reach the age of fourteen and so the number becomes almost equal. More boys die early than girls. This is because the latter have a great power of resistance that comes to them through the second male body.

Now the third body of the male -- that is the astral body -- will again be male, and the fourth or the psychic body will again be female. Just the reverse will be the case in the female. This division of male and female exists only up to the fourth body; the fifth body is beyond sex. Therefore, as soon as the atman is attained there is no male and no female -- but not until then.

There is another thing that comes to mind in this connection. Since every male has a female body within him and every female has a male body within her, if by coincidence a woman gets a husband who is identical with the male body within her, or if a man marries a woman who is identical with the female body within him, then only is a marriage successful; otherwise not.

This is why ninety-nine percent of marriages are failures: because the intrinsic rule of success is not known yet. As long as we are unable to ascertain the right alliance between the respective energy bodies of two persons, marriages are bound to remain a failure no matter what steps we take in other directions. Successful marriages can only be possible if absolutely clear scientific details concerning these various inner bodies are achieved. A boy or a girl who has reached up to the point of the awakening of the kundalini finds it very easy to choose the right partner in life. With the full knowledge of all his bodies within, one can make the right choice outwardly. Prior to this it is very difficult.

Therefore, those who knew insisted that the child should be made to develop his first four bodies in the

first twenty-five years by maintaining *brahmacharya*, and then only could he marry -- because whom should he marry? With whom does he want to spend the rest of his life? Whom is he seeking? What man does a woman seek? She seeks the man within her. If by coincidence the right connections are made, then both the man and woman are satisfied; otherwise, dissatisfaction remains and a thousand perversions result from this. The man then goes to a prostitute or seeks the woman next door. His distress grows day by day, and this misery is bound to increase with the growth of man's intellect.

If a person's growth stops at fourteen he will not suffer this agony, because all suffering starts from the growth of the third body. If only the first two bodies are developed the man would be satisfied by sex. So there are two ways: either in the first twenty-five years, during the period of brahmacharya, we should develop the child up to the fourth body, or else encourage child marriages. Child marriage means marriage before the development of intellect so that the person stagnates at sex; then there is no trouble as the relationship is entirely on the animal plane. The relationship of a child marriage is purely a sexual relationship; there is no possibility of love in it.

Now in places like America, where education has made great strides and where the third body has developed completely, marriages break. They are bound to, because the third body rebels at a wrong partnership. So divorce results, because it is not possible to drag such marriages along.

The correct form of education is that which develops the first four bodies. Right education is that which takes you up to the fourth body. There the work of education is complete. No education can help you enter the fifth; you have to go there by yourself. Right education can easily take you up to the fourth body. After this the growth of the fifth body, which is very valuable and personal, begins. Kundalini is the potential of the fourth body; this is why kundalini is a psychic phenomenon. I hope this is now clear to you.

IS THERE A POSSIBILITY OF PSYCHIC BINDING BETWEEN THE MEDITATOR AND THE MEDIUM IN SHAKTIPAT? CAN IT BE DETRIMENTAL TO THE MEDITATOR OR IS IT HELPFUL FOR HIM?

Ties that bind can never be useful, because ties are bad in themselves. The deeper the attachment, the worse it is. Psychic binding is a very bad thing. If someone ties me in chains only my physical body is affected, but if someone ties me with the chains of love it penetrates deeper and is more difficult to break. If someone binds me with the chain of *shraddha*, faith, it goes deeper still. Then to break this chain would be "unholy." So all bonds are bad, and psychic bonds even more so.

He who acts as a medium in shaktipat would never want to bind you. If he does so he is not worthy of being a medium. But it is quite likely that you may get tied to him. You may catch hold of his feet and vow never to leave him because of the great blessing bestowed on you. It is necessary to be very alert at that moment. The meditator should protect himself from attachment. However, if it becomes clear to the meditator that all attachments prove to be heavy burdens on the spiritual journey, then the feeling of gratitude will not be a binding force but a liberating one. If I am thankful to you for something, where is there any question of attachment? In fact, if I do not express my gratefulness this fact will remain as a bondage within: that I did not even show my gratitude. But this thanksgiving completes the matter.

Gratitude is not a bondage. On the contrary, it is the expression of ultimate freedom. But the tendency to become bound is always within us because there is a fear within. We are never sure whether we shall be able to stand by ourselves or not; hence there is an urge to cling to someone. What to say of clinging to another -- when a man passes through a dark street in the night he sings loudly because the sound of his own voice alleviates fear. If it is the voice of another person, then too it would be something to cling to, but basically he musters strength and courage from his own voice. Man is frightened so he holds on to anything; that is why if a drowning man comes across a piece of straw he will hold fast to it even though this does not protect him from drowning. Rather, the straw also sinks with him. So out of fear the mind tends to hold on to someone, to something, whether it be a guru or anyone or anything else. By doing so we want to protect ourselves. The fear is the root of all kinds of binding.

Meditators should always be wary of security. Security is the greatest web of attachment for a meditator. If he seeks security for even a single moment, if he feels that he has the support of someone in whose protection he has nothing to fear and thus he will now not go astray, if he is thinking that he will go nowhere and be under his guru's wing forever, then he has already lost his way. For a seeker there is no security; insecurity is a blessing for a seeker. The greater the insecurity, the greater is the opportunity for his soul to expand and to become bold and fearless. The more the protection, the weaker he will become in the same proportion. To take assistance is one thing, but to keep on being dependent is quite another.

You are given support so that you can stand without support. It is given with the intention that soon you will need no more. Have you noticed that when a father is helping his child to walk he holds the child's hand and not the child? In a few days' time he learns to walk, and then the father lets go of his hand. But at first the child catches hold of the father's hand for confidence. So if the child takes hold of the father's hand it means that although he has learned to walk he will not let go of it. If the father holds the child's hand, then know that the child still does not know how to walk and it is dangerous to let him be on his own. The father wants his hand to be relieved soon; that is why he teaches the child to walk. If some father allows his child to go on holding his hand out of the sheer pleasure he gets from it he is his child's enemy.

Many fathers, many gurus, do this, but this is a mistake. The reason for which the support was given is defeated. Instead of giving rise to a strong healthy person who can walk on his own two feet he has given rise to a cripple who will depend upon crutches all his life. This, however, is the pleasure that gives satisfaction to the father or the guru -- that you cannot go on your way without their support. In this way their egos are satisfied.

But such a guru is not a guru. So it is for the guru to shake off the meditator's hand and tell him firmly to walk on his own two feet. And there is no harm if he falls a couple of times: he can get up again. After all, one has to fall in order to rise, and it is necessary to fall a few times in order to get over the fear of falling.

The mind tries to catch hold of some support and so the binding starts. This should not happen. The meditator should always keep in mind the fact that he is not in search of security. He is in search of truth, not security. If he is sincere about his quest for truth he must give up all ideas of safety and security. Falseness affords a lot of protection -- and very quickly too, so he who is in search of safety is quickly attracted towards it. The seeker of convenience never scales the heights of truth, because the journey is long. Then he fashions falsehoods out of fanciful ideas and begins to believe that he has attained while he remains sitting just where he was.

Therefore, any type of attachment is dangerous -- and even more so the attachment to a guru, because this is a spiritual attachment. The very term spiritual attachment is contradictory. Spiritual freedom has a meaning, but spiritual slavery is meaningless. But in this world other types of slaves are considerably less enslaved than are the slaves of spirituality. There is a reason for this. The fourth body, from where the spirit of freedom arises, remains undeveloped. The majority of human beings have developed only up to the third body.

It is seen very often that a high court judge or a vice-chancellor of a university is sitting at the feet of an absolute idiot. Seeing this, others follow suit thinking that if such well known people are sitting at this man's feet... we are nothing in comparison. They do not know that though this judge, this vice-chancellor, has developed his third body to the full, that though he has developed his intellect to a very high level, he remains ignorant so far as his fourth body is concerned. He is equally as ignorant as they are in matters of the fourth body. And his third body -- that which has developed intellect and reason -- is thoroughly exhausted by constant thinking and debating and is now at rest.

Now when intellect gets tired and relaxes it indulges in very unintelligent pursuits. Anything that relaxes after extreme activity becomes opposite to its nature. This is the danger, and this is why you will invariably find high court judges in ashrams. They are exhausted and they are distressed by their intellects, so they wish to be rid of them. In such a condition they will do anything irrational; they will just close their eyes and put their faith in anything. Their contention is that all their learning and reasoning and discussions led them nowhere, so they drop them. And in order to sever all connection with them they promptly catch hold of something that is completely contrary. Then the rest of the crowd, which gives credence to the intellects of such high-placed people, begins to imitate them. These people may be very intellectual, but in matters of the fourth body they are just nothing. Therefore, a slight development of the fourth body in any individual will suffice to bring the greatest of intellectuals to his feet, because he has something that the intellectual lacks completely.

This sort of binding occurs when the fourth body is not developed. Then the mind wants to hold on to someone whose fourth body is developed, but this will not help you to develop *your* fourth body. Only by understanding such a person can your fourth body develop. However, in order to avoid the trouble of understanding him you catch hold of his person. Then you will say, "Where is the need to understand? We will hold on to your feet so that when you cross the river of hell we too will cross with you; we will cling to your boat to cross the river of heaven."

One has to suffer in order to grow into understanding. A transformation is needed for the understanding to happen. Understanding is an effort, a *sadhana*. Understanding needs endeavor, understanding is a

revolution. In understanding a transformation takes place, everything changes. The old has to be changed into the new. Why go through all this bother? It is better to hold on to one who knows. But the fact is that no one can attain to truth by following someone else. One has to go alone. It is a path of total aloneness. Therefore any kind of attachment is a hindrance.

Learn, understand, welcome the glimpse wherever you get it. But do not stop anywhere; do not make an abode out of any resting place; do not catch hold of the hand that is extended to you and take it as the destination. You will, however, find many who will say, "Go no further. Stay here; this is the other shore." As I said before, some fearful people desire to be bound and there are other fearful ones who want to bind them in order to feel fearless themselves. When a man sees a thousand people following him he is bound to feel that he is wise -- or else why should these people follow him? He says to himself, "Surely, I know something, or why should these people believe in me?"

It will surprise you to know that many a time the phenomenon of gurudom is caused by an inferiority complex that seeks to gather a crowd around itself. So a guru gets busy increasing the number of followers -- a thousand, ten thousand, twenty thousand. The greater the number, the more he is assured of his knowledge -- or else why should these people follow him? This reasoning helps to boost his morale. If these followers are lost, everything is lost. Then he would feel that all is lost and that he does not know.

Many mind games go on and it is better to be aware of them. And this game can be played from both the sides. The disciple is bound to the guru, and he who is bound today will bind someone else tomorrow because all this is a chain reaction. He who is a disciple today will be a guru tomorrow. How long can he remain a disciple? If he has caught hold of someone today he will see that someone catches hold of him tomorrow. Slavery runs in a series, and the intrinsic reason for all this is the nondevelopment of the fourth body. If you set about developing this body you can be independent. Then there is no bondage.

This does not mean that you become inhuman, that you will have no connection with people. Rather, the opposite will be the case: where there is bondage there is no relationship. Between a husband and wife there is bondage. Do we not use the expression "bound in holy matrimony"? We send out invitations reading that "My son or daughter is being joined by the thread of affection...." Where there is servitude there is no relationship. How can there be? Perhaps in some distant future a father might send out an invitation saying that "My daughter is becoming free in someone's love." And it feels intelligent that somebody's love is making her free in life; now there will be no bondage; she is becoming free in love. And love should give birth to freedom. If even love enslaves then what else in this world will liberate?

Where there is bondage, there is misery, there is hell. Appearances are deceptive; inside everything is rotten. Be this the bondage of guru-disciple, father-son, husband-wife or even of two friends: where there is bondage there cannot be relationship. If a relationship is there then the bondage is not possible. And though outwardly it seems correct that where there is a bond there should be relationship, the fact is that we can have a relationship only with that person to whom we are not tied in any way. This is the reason why many times it happens that you tell a stranger things which you would never tell your son.

I was surprised to know that a woman talks more openly to a stranger whom she has met just an hour before and even tells things which she would not dream of telling her husband. It is a fact that when there is no bondage relationship becomes easier. This is why we are always so nice to strangers and not so nice to those we know. With strangers there are no bonds, and hence no relationship; otherwise there are bonds, and hence no relationship. Then even if you wish someone good morning, it seems like a task.

There can be a relationship between guru and disciple, however, and all relationships can be beautiful. But bondage cannot be beautiful. Relationship means that which liberates.

There was a beautiful custom among the zen masters. When a disciple finished his training, the master ordered him to join the campus of his antagonist and study there. He would say, "You have gained knowledge from one side, now know it from the other." Then the meditator would go from one monastery to another for years and sit to learn at the feet of his master's rivals. His master would say, "It could be possible that what my opponent says is correct. Go and hear all that he has to say; then you decide for yourself. It may also be possible that you will be able to decide things better after hearing both of us. Or perhaps what remains after discarding both of us may turn out to be the truth. Therefore, go and seek." This only happens when spiritual genius reaches its ultimate growth. Then nothing can bind.

My feeling is that when the condition of this country becomes such that masters will send their disciples out into the world without binding them, then there will be wonderful results. And who knows what the final outcome will be! Now such a man who sends you out to learn and hear others cannot be wrong, even if all that he himself has taught you turns out to be wrong. When such a man says to you, "Go, seek elsewhere;

perhaps I may be wrong," then even if all his teachings prove false, you will be grateful to him. He can never be wrong, because it is he who has sent you out.

Today what is happening is that everybody binds the meditator and stops him from going out. One guru forbids his disciple from hearing another guru. The scriptures say, "Never go to another temple. It is better to be trampled by a mad elephant than to take refuge in someone else's temple." The fear is always there that something might fall on the meditator's ears. So even if the teachings of a guru who binds you are correct, still the man is wrong and you can never be grateful to him. Such a man has only made you a slave. He has crushed your spirit and killed your soul. If this is understood, there is no question of bondage.

YOU HAVE SAID THAT IF SHAKTIPAT IS AUTHENTIC AND PURE, THERE IS NO BONDAGE. IS THAT CORRECT?

Correct. There will be no binding.

IS PSYCHIC EXPLOITATION POSSIBLE IN THE NAME OF SHAKTIPAT? HOW IS IT POSSIBLE AND HOW IS THE MEDITATOR TO GUARD AGAINST IT?

It is possible. Much spiritual exploitation is possible in the name of shaktipat. In fact, where there is a demand, a declaration, there is always exploitation. When a person declares that he will give, he will take something in return also, because giving and taking go together. Then whatsoever form it is in -- in the form of wealth, in the form of reverence, in the form of trust -- he will take. Where there is giving with insistence, then for sure there is taking. And he who claims to give is bound to take more in return, or else there was no need for him to shout in the marketplace.

A fisherman puts a worm on the hook of his rod because the fish does not eat the hook. Perhaps someday the fish may be coaxed into swallowing the hook directly, but it is the worm that attracts the fish to the rod and it swallows the hook with the intention of eating the worm. It is only after swallowing it that it comes to know that the hook was the main thing and the worm was only a bait. But by then it is caught.

So whenever you come across anyone who claims to do shaktipat, who claims to give you wisdom and take you to samadhi, who makes a thousand other claims, beware. Be aware, because he that belongs to the realm of the beyond makes no claims for himself. If you tell such a person, "Because of you I experienced grace," he will say, "How can it be? I do not even know. You must be mistaken. It must have happened by the grace of God." So your thanks will not be acknowledged by such a one; he won't even acknowledge that he was a medium for the happening. He will insist that grace descended because you were worthy of it -- that was God's compassion falling on you. Who is he? Where does he stand? What is his worthiness? He does not come in at all: that is what he will say.

Jesus was passing through a town. A sick man was brought to him. Jesus embraced him and he was cured of all his ills. This man told Jesus, "How can I thank you? You have rid me of all my woes."

Jesus replied, "Do not speak thus. Give thanks where it is due. Who am I and where do I come in?"
The man said, "But there is no one else except you here."

Jesus said, "You and I are not. You are unable to see he who is -- and all happens through him. He has healed you."

Now, how can such a man exploit? The hook has to be covered with the worm in order to exploit. He is not even ready to own the worm, let alone the hook. So wherever a person claims results, be on your guard. When he claims to do this for you and that for you, he is only covering the hook with the worm. He is raising your expectations; he is inciting your hopes and desires. And when you are possessed by desire and you say, "Oh, beloved master, give...!" he will begin his demands. Very soon you will come to know that the worm was just on the top and the hook was inside.

So watch your step wherever there are miraculous claims. It is dangerous territory. Avoid the path where someone waits to be your guru. There is fear of entanglement there. So how is the seeker to guard himself? He should guard himself from those who make big claims, and thus he will save himself from all evil. He should not seek those who claim wonderful results; otherwise he will be in difficulty, because such men are also seeking. They are on the lookout for those who will fall into their trap. There are persons such as these going about everywhere. Do not ask for any spiritual gains and do not accept any spiritual claims.

What you have to do is entirely a different matter. You have to prepare yourself from within. And the day you are ready the happening is bound to take place. Then it will happen via any medium. The medium

is secondary; he is like a hook. The day you acquire a coat the hook is ready to hang it by. Then the hook is not very important. If there is no hook you can hang your coat on the door. If there is no door you can hang it on the branch of a tree. Any hook will work; the main question is of the coat. But we do not have the coat, while the hook calls out: "Come here! I am the hook." You will be caught if you go. You do not have the coat so what will you do by going to the hook? There is every danger of your hanging yourself on it. You have to seek your own worthiness, your own capability. You have to make yourself ready in order to be able to receive grace when it comes.

You do not have to worry about the guru at all; that is not your concern. That is why what Krishna says to Arjuna is correct. He says, "Carry out your action and leave the fruits to the divine." You have not to worry about the result of your action; that will become a hindrance. Then all kinds of complexities will arise: concern over what your action will yield, over what will be the result. And in your anxiety about the result your performance will go off. That is why the action itself should be our main concern.

We should be concerned about our own worthiness and receptivity. The moment our effort is complete -- just as when a seed has reached its point of bursting -- that very moment all is achieved. The moment the bud is ready to burst and blossom into a flower the sun is always ready, but we do not have the bud that breaks into a flower. Then even if the sun shines brightly in the sky it is of no use. So don't go seeking the sun; get involved in developing your bud. The sun is there for ever and is always available.

No vessel remains unfilled for even a moment in this world. Any kind of receptacle becomes filled immediately. In fact, to be receptive and to be filled are not two happenings; they are the two sides of the same happening. If we were to remove all air from this room, fresh air from outside would at once fill the vacuum. These are not two happenings, because as we remove the air in the room the outside air rushes in. Such are also the laws of the inner world. We are hardly even ready on our side when the fulfillment of our efforts begins to descend. Our difficulty is, however, that our demands start long before our preparedness. Then there are always false supplies for false demands.

Some people really amaze me. One man comes and says, "My mind is very restless; I want peace." He talks to me for half an hour, and in the course of his talk he confesses that the cause of his unrest is that his son is jobless. If the son gets a job his mind will be at rest. Now this man came with the excuse that he wanted peace of mind, but his actual requirement was absolutely different; it has nothing to do with peace of mind. He only wanted a job for his son. Thus, he had come to the wrong man.

Now, one who has gone into the business of religion will say, "You want a job? Come here. I will get you a job and I will give you peace of mind too. Whoever comes here gets a job; whoever comes here, his wealth increases and his business runs well."

Now a few people will gather around the "shop" who will tell you, "My son got a job." Another will say, "My wife was saved from death." A third will say, "I won my lawsuit." A fourth will say, "Wealth is pouring on me." It is not that these people are telling lies or that they are hirelings; nor are they the agents for this business. It is nothing like that. When a thousand men come asking for jobs ten of them are bound to get employed in the normal course of things. Now these ten remain while the remaining nine hundred and ninety go away.

Then these ten slowly spread word of the "miracle," and the crowd around increases. This is why every such shop has salesmen and advertisers. Those who say their son got a job are not telling an untruth; nor have they been bought over by the shopkeeper. Such a man had also come seeking, and it happened that his son got a job. Those whose sons did not get a job left long ago to seek other gurus who would fulfill their desires. Those whose desires are fulfilled begin to frequent the shop often; they come on each festival every year. The crowd increases day by day, and a group forms around such a so-called guru. Then what they tell becomes his indisputable testimony. If so many people's wishes were fulfilled, why not yours? Now this is the worm; the hook which traps the man is within.

Never ask or else you are bound to be caught. Prepare yourself and leave all else to evidence. Let the grace happen when the moment is ripe for it to happen. If it does not happen we will know we are not yet ready to receive.

The fact is that you will feel the need for shaktipat again and again only when the happening has not yet taken place. And you will find the need to take from others only when your experience with the first has been in vain. If the first shaktipat is successful, the matter ends there. It is like trying many doctors because the disease has not yet been cured. Naturally, the doctors have to be changed. But the patient who is cured never raises the question of changing doctors.

The slightest experience of a glimpse due to shaktipat makes this question irrelevant. Besides, once this

glimpse is attained from someone it makes no difference if it is attained again from another. It is the same energy coming from the same source, only the medium is different -- but this does not result in any difference. Whether it comes from the sun or an electric bulb or oil lamp, the light is the same.

It makes no difference and there is no harm, if the happening has taken place. But we do not go seeking for the happening. If it comes to you along the way, accept it and go further -- but do not seek it. If you seek there are hazards, because then only the tricksters will come your way and not someone who can really give. He will appear only when you are not seeking, when you have prepared yourself. So to seek him is wrong, to ask is wrong. Let the happening take its own time and let the light come from a thousand paths. All paths will prove the authenticity of the same original source. It is the same; only it is appearing from all sides.

Someone was saying the other day that he went to a *sadhu*, a religious man, and said that wisdom should be one's own. The sadhu retorted that it cannot be -- that wisdom "always pertains to another, and that such and such a monk gave it to such and such, then he passed it on to another."

Then I explained to this friend that Krishna's experience was his own. When he says that "so and so got it from so and so," he means that this wisdom that has revealed itself to him has not been revealed to him alone; it was revealed to so and so also, before him. Then this person had shared the happening with another person, and this happening took place in him also. But what is to be noted here is that the revelation did not take place by mere telling; it was told *after* the happening. So Krishna says to Arjuna, "This wisdom I am conveying to you is the same that has come to me. But my telling of it will not bring it about in you. When it happens to you, you will be able to tell others that it is like this."

Do not go begging for it, because it is not attained from anyone. Prepare yourself for it and it will begin to come from all directions. Then one day when the happening takes place you will say, "How blind I was that I could not see that which was coming to me from all sides."

A blind man may pass by a lamp or an electric light or go out in the sun, but he will never see light. Then one day if his sight is restored he will be shocked to see that he was always surrounded by light. So on the day of the happening you will see it all around you. And until the time comes when it takes place, offer your respects wherever you get the glimpse of truth. Take it from wherever you can get it, but please do not beg for it like a beggar -- because truth is never obtained by a beggar. Do not beg for truth or else some businessman might lure you with lucrative suggestions. Then a spiritual exploitation will begin.

Go along your way always preparing yourself, preparing yourself, and wherever you happen to find it, accept it. Offer your gratitude and move on; then at the moment of full attainment you will not be able to say that you got it from so and so. That moment you will say, "What a miracle I got from existence. Whosoever I approached, I received from him." Then the final thanksgiving will be to existence and not to anyone in particular.

THIS QUESTION HAD ARISEN BECAUSE OF THE FACT THAT THE EFFECT OF SHAKTIPAT WEARS OFF BY AND BY.

Yes, it will get less and less. In fact, what is attained from another is bound to diminish. Besides it is only a glimpse and you are not to depend on it. You have to awaken it within yourself: then only will it be permanent. All influences are foreign; they belong to the outside. I pick up a stone and I throw it in the air: it will fall according to the force exerted by me. The stone has no strength of its own, but it may well think, as it flies through the air, that it has strength to cut through the air and that there is no one to stop it. But then it does not know what influence has caused this; it does not know the force of the hand behind it. It will fall -- if not after ten feet then after twenty, but it will fall. Actually, any effect that comes from another is always limited and it is bound to diminish.

The only advantage of an outside influence is that in the momentary glimpse you experience you may be able to find your original source. Then it will be useful. It is as if I light a matchstick: how long will its flame last? Now you can do two things: firstly, you stay in the darkness and depend on the light of my matchstick. In a moment the light will go out and it will become pitch dark. Secondly, in the light of the matchstick you locate the door and you run out; you no longer depend on my matchstick. You are out; now it makes no difference to you whether the match is burning or not. Now you have reached where the sun is. Now something has become lasting and stable.

All these happenings have only one use: that with outside help you do something inner for yourself. But don't wait for these happenings, because the matchsticks will burn and go out again and again and you will become conditioned to them. Then you will become dependent on the matchstick and you will wait in the

dark for the match to light, and when it lights you will keep on dreading the moment when it goes out, when once again you will be plunged into darkness. So this will become a vicious circle. No, you are not to stop at the matchstick. It is lit so that in its light you see the way and run out of the darkness as fast as possible.

This is all the advantage we can take from the other. It can never be a permanent gain; yet it *is* a gain and is not to be neglected. It is a wonder that we can get even so much from another. If the other is wise and understanding he will never tell you to stay on. He will say, "The match has been lit, now run -- because soon the match will burn out." But if the medium tells you to stay on, on the ground that he and no other has lit the match, if he tells you that you should be initiated by him and take vows of being loyal to him, then this relationship will remain. If he asserts his right over you and forbids you to go elsewhere or listen to anyone else, then this is very dangerous.

It would have been much better if such a person had not lit the matchstick at all, because he has done great harm. In the dark you would have felt your way out someday and reached the light. Now you have landed yourself in difficulty by holding on to his matchstick. Now where will you go? And one thing is certain: this man has stolen this match from somewhere. It is not his own; otherwise he would have known its use. He would have known that it is meant to help a man to get out of darkness and that it is not meant to stop anyone or halt his progress.

Therefore, this is a stolen match that he is trading in. Now he proclaims that all who get a glimpse from his matches must stay with him and be devoted to him: this is the end! First darkness barred the way; now it is this guru. And darkness is better than a demanding guru, because it does not spread its hands to stop you. The obstruction of darkness is passive, it is quiet, but this guru obstructs actively. He will catch you by the hand and bar your way saying, "This is treachery, this is deceit."

Just the other day a girl came and told me that her guru objected to her coming to see me. The guru said, "Just as a husband or a wife belong to each other and not to anyone else, so also if a disciple forsakes the guru it is a great sin." He is right -- but his are stolen matchsticks. There is no difficulty in stealing matches; there are many available in the scriptures.

CAN STOLEN MATCHES BURN?

The thing is that one who has not seen the light cannot tell what has been burned in order to show him the light. When he sees the actual light, only then will he know what was what. Not only will he know what had been lit but he will even know whether anything was really lighted or whether he was only made to imagine it was.

The moment the light is seen ninety-nine percent of the gurus will be proved to be friends of darkness and enemies of light. Then only will we know what dangerous enemies they are: they are the agents of darkness.

In Search of the Miraculous Vol 2

Chapter #4
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IN YESTERDAY'S TALK YOU SAID THAT THE SEEKER SHOULD FIRST WORRY ABOUT HIS OWN RECEPTIVITY AND SHOULD NOT GO BEGGING FROM DOOR TO DOOR. BUT THE VERY MEANING OF A SADHAK IS THAT THERE ARE OBSTACLES ON HIS PATH OF SPIRITUAL GROWTH. HE DOES NOT KNOW HOW TO BE RECEPTIVE. IS IT SO DIFFICULT TO MEET THE RIGHT GUIDE?

To seek and to ask are two different things. Actually, only he who does not want to seek asks. To seek and to ask are not one and the same; rather, they are contradictory. He who wants to avoid seeking asks. The process of seeking and the process of begging are very different. In asking the attention is centered on the other -- on the giver; in seeking the attention is centered on oneself -- on the receiver. To say that there are obstacles in the path of spiritual growth means there are obstacles within the seeker himself. The path too lies within and it is not very difficult to understand one's own hindrances. It will have to be explained at length what obstacles are and how they can be removed. Yesterday I told you about the seven bodies. We shall talk in greater detail about these and it will become clear to you.

As there are seven bodies, so there are also seven *chakras*, energy centers, and each chakra is connected in a special way with its corresponding body. The chakra of the physical body is the *muladhar*. This is the first chakra and it has an integral connection with the physical body. The muladhar chakra has two possibilities. Its first potentiality is a natural one that is given to us with birth; its other possibility is obtainable by meditation.

The basic natural possibility of this chakra is the sex urge of the physical body. The very first question that arises in the mind of the seeker is what to do in regard to this central principle. Now there is another possibility of this chakra, and that is *brahmacharya*, celibacy, which is attainable through meditation. Sex is the natural possibility and brahmacharya is its transformation. The more the mind is focused upon and gripped by sexual desire, the more difficult it will be to reach its ultimate potential of brahmacharya.

Now this means that we can utilize the situation given to us by nature in two ways. We can live in the condition that nature has placed us in -- but then the process of spiritual growth cannot begin -- or we transform this state. The only danger in the path of transformation is that there is the possibility that we may begin to fight with our natural center. What is the real danger in the path of a seeker? The first obstacle is that if the meditator indulges only in nature's order of things he cannot rise to the ultimate possibility of his physical body and he stagnates at the starting point. On the one hand there is a need; on the other hand there is a suppression which causes the meditator to fight the sex urge. Suppression is an obstacle on the path of meditation. This is the obstacle of the first chakra. Transformation cannot come about with suppression.

If suppression is an obstruction, what is the solution? Understand-ing will then solve the matter. Transformation takes place within as you begin to understand sex. There is a reason for this. All elements of nature lie blind and unconscious within us. If we become conscious of them, transformation begins. Awareness is the alchemy; awareness is the alchemy of changing them, of transforming them. If a person becomes awake toward his sexual desires with his total feelings and his total understanding, then brahmacharya will begin to take birth within him in place of sex. Unless a person reaches brahmacharya in his first body it is difficult to work on the potentiality of other centers.

The second body, as I said, is the emotional or the etheric body. The second body is connected to the second chakra -- the *swadhishthan* chakra. This too has two possibilities. Basically, its natural potential is fear, hate, anger, and violence. All these are conditions obtained from the natural potential of the swadhishthan chakra. If a person stagnates at the second body, then the directly opposite conditions of transformation -- love, compassion, fearlessness, friendliness -- do not take place. The obstacle on the meditator's path in the second chakra is hate, anger and violence, and the question is of their transformation.

Here too the same mistake is made. One person can give vent to his anger; another can suppress his anger. One can just be fearful; another can suppress his fear and make a show of courage. But neither of these will lead to transformation. When there is fear it has to be accepted; there is no use hiding or suppressing it. If there is violence within there is no use in covering it with the mantle of nonviolence. Shouting slogans of nonviolence will bring no change in the state of violence within. It remains violence. It is a condition given to us by nature in the second body. It has its uses just as there is meaning to sex. Through sex alone other physical bodies can be given birth. Before one physical body falls, nature has made provisions for the birth of another.

Fear, violence, anger, are all necessary on the second plane; otherwise man could not survive, could not protect himself. Fear protects him, anger involves him in struggle against others and violence helps him to save himself from the violence of others. All these are qualities of the second body and are necessary for

survival, but generally we stop here and do not go any further. If a person understands the nature of fear he attains fearlessness, and if he understands the nature of violence he attains nonviolence. Similarly, by understanding anger we develop the quality of forgiveness.

In fact, anger is one side of the coin, forgiveness is the other. They each hide behind the other -- but the coin has to be turned over. If we come to know one side of the coin perfectly we naturally become curious to know what is on the other side -- and so the coin turns. If we hide the coin and pretend we have no fear, no violence within, we will never be able to know fearlessness and nonviolence. He who accepts the presence of fear within himself and who has investigated it fully will soon reach a place where he will want to find out what is behind fear. His curiosity will encourage him to see the other side of the coin.

The moment he turns it over he becomes fearless. Similarly, violence will turn into compassion. These are the potentials of the second body. Thus, the meditator has to bring about a transformation in the qualities given to him by nature. And for this it is not necessary to go around asking others; one has to keep seeking and asking within oneself. We all know that anger and fear are impediments -- because how can a coward seek truth? He will go begging for truth; he will wish that someone should give it to him without his having to go into unknown lands.

The third is the astral body. This also has two dimensions. Primarily, the third body revolves around doubt and thinking. If these are transformed doubt becomes trust and thinking becomes *vivek*, awareness. If doubts are repressed you never attain to *shraddha*, trust, though we are advised to suppress doubts and to believe what we hear. He who represses his doubts never attains to trust, because doubt remains present within though repressed. It will creep within like a cancer and eat up your vitality. Beliefs are implanted for fear of skepticism. We will have to understand the quality of doubt, we will have to live it and go along with it. Then one day we will reach a point where we will begin to have doubt about doubt itself. The moment we begin to doubt doubt itself, trust begins.

We cannot reach to the clarity of discrimination without going through the process of thinking. There are people who do not think and people who encourage them not to think. They say, "Do not think; leave all thoughts." He who stops thinking lands himself in ignorance and blind faith. This is not clarity. The power of discrimination is gained only after passing through the most subtle processes of thinking. What is the meaning of vivek, discrimination? Doubt is always present in thoughts. It is always indecisive. Therefore, those who think a great deal never come to a decision. It is only when they step out of the wheel of thoughts that they can decide. Decision comes from a state of clarity which is beyond thoughts.

Thoughts have no connection with decision. He who is always engrossed in thoughts never reaches a decision. That is why it invariably happens that those whose life is less dominated by thoughts are very resolute, whereas those who think a great deal lack determination. There is danger from both. Those who do not think go ahead and do whatever they are determined to do, for the simple reason that they have no thought process to create doubt within.

The dogmatists and the fanatics of the world are very active and energetic people; for them there is no question of doubting -- they never think! If they feel that heaven is attained by killing one thousand people, they will rest only after killing one thousand people and not before. They never stop to think what they are doing so there is never any indecision on their part. A man who thinks, on the contrary, will keep on thinking instead of making any decision.

If we close our doors for fear of thoughts we will be left with blind faith only. This is very dangerous and is a great obstacle in the path of the meditator. What is needed is an open-eyed discretion and thoughts that are clear, resolute, and which allow us to make decisions. This is the meaning of vivek: clarity, awareness. It means that the power of thinking is complete. It means we have passed through thoughts in such detail that all the doubts are cleared. Now only pure decision is left in its essence.

The chakra pertaining to the third body is *manipur*. Doubt and trust are its two forms. When doubt is transformed trust is the result. But, remember, trust is not opposed or contrary to doubt. Trust is the purest and most ultimate development of it. It is the ultimate extreme of doubt, where even doubt becomes lost because here doubt begins to doubt even itself and in this way commits suicide. Then trust is born.

The fourth plane is the mental body or the psyche, and the fourth chakra, the *anahat*, is connected with the fourth body. The natural qualities of this plane are imagination and dreaming. This is what the mind is always doing: imagining and dreaming. It dreams in the night and in the daytime it daydreams. If imagination is fully developed, that is to say if it is developed to its fullest extent, in a complete way, it becomes determination, will. If dreaming develops fully it is transformed into vision -- psychic vision. If a man's ability to dream is fully developed he has only to close his eyes and he can see things. He can then see

even through a wall. At first he only dreams of seeing beyond the wall; later he actually sees beyond it. Now he can only guess what you are thinking, but after the transformation he *sees* what you think. Vision means seeing and hearing things without the use of the usual sense organs. The limitations of time and space are no more for a person who develops vision.

In dreams you travel far. If you are in Bombay you reach Calcutta. In vision also you can travel distances, but there will be a difference: in dreams you imagine you have gone, whereas in vision you actually go. The fourth, psychic body can actually be present there. As we have no idea of the ultimate possibility of this fourth body, we have discarded the ancient concept of dreams in today's world. The ancient experience was that in dream one of the bodies of man comes out of him and goes on a journey.

There was a man, Swedenborg, whom people knew as a dreamer. He used to talk of heaven and hell and that they can only exist in dreams. But one afternoon, as he slept, he began to shout, "Help! Help! My house is on fire." People came running, but there was no fire there. They awoke him to assure him that it was only a dream and there was no danger of fire. He insisted, however, that his house was on fire. His house was three hundred miles away and it had caught fire at that time. On the second or third day news came of this disaster. His house was burnt to ashes, and it was actually burning when he cried out in his sleep. Now this is no longer a dream but a vision. The distance of three hundred miles was no longer there. This man witnessed what was happening three hundred miles away.

Now scientists also agree that there are great psychic possibilities of the fourth body. Now that man has set out in space, research in this direction has become all the more important. The fact remains that no matter how reliable the instruments at man's disposal, these cannot be relied upon completely. If the radio communication in a spaceship ceases to function the astronauts lose contact with the world for all time. They will not be able to tell us where they are or what has happened to them. So today scientists are keen to develop telepathy and vision of the psychic body to overcome this risk. If the astronauts were able to communicate directly with the power of telepathy it would be a part of the development of the fourth body. Then space travel can be safe. A lot of work has been carried out in this direction.

Thirty years ago a man set out to explore the North Pole. He was equipped with all that was necessary for wireless communication. One more arrangement was also made which has not made known up until now. A psychic person whose fourth body faculties were functioning was also made to receive the transmission from the explorer. The most surprising thing was that when there was bad weather the wireless failed, but this psychic person received the news without any difficulty. When the diaries were compared later on it was found that eighty to ninety-five percent of the time the signals received by the psychic person were correct, whereas the news relayed by the radio was not available more than seventy-two percent of the time, because there were many breakdowns. Now Russia and America are both very eager, and a great deal of work is going on in the field of telepathy, clairvoyance, thought projection and thought reading. All these are the possibilities of the fourth body. To dream is its natural quality; to see the truth, to see the real, is its ultimate possibility. Anahat is the chakra of this fourth body

The fifth chakra is the *vishuddhi* chakra. It is located in the throat. The fifth body is the spiritual body. The vishuddhi chakra is connected to the spiritual body. The first four bodies and their chakras were split into two. The duality ends with the fifth body.

As I said before, the difference between male and female lasts until the fourth body; after that it ends. If we observe very closely all duality belongs to the male and the female. Where the distance between male and female is no more, at that very point all duality ceases. The fifth body is nondual. It does not have two possibilities but only one.

This is why there is not much effort for the meditator to make: because here there is nothing contrary to develop; here one has only to enter. By the time we reach the fourth body we develop so much capability and strength that it is very easy to enter the fifth body. In that case how can we tell the difference between a person who has entered the fifth body and one who has not? The difference will be that he who has entered the fifth body is completely rid of all unconsciousness. He will not actually sleep at night. That is, he sleeps but his body alone sleeps; someone within is forever awake. If he turns in sleep he knows it; if he does not he knows it. If he has covered himself with a blanket he knows it; if he has not then also he knows it. His awareness does not slacken in sleep; he is awake all the twenty-four hours. For the one who has not entered the fifth body, his state is just the opposite. In sleep he is asleep, and in the waking hours also one layer of him will be asleep.

People appear to be working. When you come home every evening the car turns left into your gate; you apply the brake when you reach the porch. Do not be under the illusion that you are doing all this

consciously. It happens unconsciously by sheer force of habit. It is only in certain moments, moments of great danger, that we really come into alertness. When the danger is so much that it will not do to go about lacking awareness, we awaken. For instance, if a man puts a knife at your chest you jump into consciousness. The point of the knife for a moment takes you right up to the fifth body. With the exception of these few moments in our lives we live like somnambulists.

Neither has the wife seen the husband's face properly nor has the husband seen the wife's face. If the husband tries to visualize the wife's face he will not be able to do so. The lines of her face will start slipping away and it will be difficult to say whether it was the same face he has seen for the last thirty years. You have never seen, because there must be an awakened person within you to see.

One who is "awake" appears to be seeing but actually he is not -- because he is asleep within, dreaming, and everything is going on in this dream state. You get angry, then you say, "I do not know how I got angry; I did not want to." You say, "Forgive me! I did not want to be rude, it was a slip of the tongue." You have used an obscenity and it is you who deny the intention of its use. The criminal always says, "I did not want to kill. It happened in spite of me." This proves that we are going about like an automaton. We say what we do not want to say; we do what we do not want to do.

In the evening we vow to be up at four in the morning. When it is four o'clock and the alarm goes off we turn over saying there is no need to be up so early. Then you get up at six and are filled with remorse for having overslept. Then you again swear to keep the same vow as yesterday. It is strange that a man decides on one thing in the evening and goes back on it in the morning! Then what he decides at four in the morning changes again before it is six, and what he decides at six changes long before it is evening, and in between he changes a thousand times. These decisions, these thoughts, come to us in our sleepy state. They are like dreams: they expand and burst like bubbles. There is no wakeful person behind them -- no one who is alert and conscious.

So sleep is the innate condition before the beginning of the spiritual plane. Man is a somnambulist before he enters the fifth body, and there the quality is wakefulness. Therefore, after the growth of the fourth body we can call the individual a *buddha*, an awakened one. Now such a man is awake. Buddha is not the name of Gautam Siddharth but a name given him after his attainment of the fifth plane. Gautama the Buddha means Gautam who has awakened. His name remained Gautam, but that was the name of the sleeping person so gradually it dropped and only Buddha remained.

This difference comes with the attainment of the fifth body. Before we enter into it, whatever we do is an unconscious action which cannot be trusted. One moment a man vows to love and cherish his loved one the whole life and the next moment he is quite capable of strangling her. The alliance which he promised for a lifetime does not last long. This poor man is not to be blamed. What is the value of pro-mises given in sleep? In a dream I may promise, "This is a lifelong relationship." What value is this promise? In the morning I will deny it because it was only a dream.

A sleeping man cannot be trusted. This world of ours is entirely a world of sleeping people; hence, so much confusion, so many conflicts, so many quarrels, so much chaos. It is all the making of sleeping men.

There is another important difference between a sleeping man and an awakened man which we should bear in mind. A sleeping man does not know who he is, so he is always striving to show others that he is this or he is that. This is his lifelong endeavor. He tries in a thousand ways to prove himself. Sometimes he climbs the ladder of politics and declares, "I am so and so." Sometimes he builds a house and displays his wealth, or he climbs a mountain and displays his strength. He tries in all ways to prove himself. And in all these efforts he is in fact unknowingly trying to find out for himself who he is. He knows not who he is.

Before crossing the fourth plane we cannot find the answer. The fifth body is called the spiritual body because there you get the answer to the quest for "Who am I?" The call of the 'I' stops once and for all on this plane; the claim to be someone special vanishes immediately. If you say to such a person, "You are so and so," he will laugh. All claims from his side will now stop, because now he knows. There is no longer any need to prove himself, because who he is is now a proven fact.

The conflicts and problems of the individual end on the fifth plane. But this plane has its own hazards. You have come to know yourself, and this knowing is so blissful and fulfilling that you may want to terminate your journey here. You may not feel like continuing on. The hazards that were up to now were all of pain and agony; now the hazards that begin are of bliss. The fifth plane is so blissful that you will not have the heart to leave it and proceed further. Therefore, the individual who enters this plane has to be very alert about clinging to bliss so that it does not hinder him from going further. Here bliss is sup-reme and at the peak of its glory; it is in its profoundest depths. A great transformation comes about within one who has

known himself. But this is not all; there is further to go also.

It is a fact that distress and suffering do not obstruct our way as much as joy. Bliss is very obstructive. It was difficult enough to leave the crowd and confusion of the marketplace, but it is a thousand times more difficult to leave the soft music of the *veena* in the temple. This is why many meditators stop at *atma gyan*, self-realization, and do not go up to *brahma gyan*, experience of the Brahman -- the cosmic reality.

We shall have to be alert about this bliss. Our effort here should be not to get lost in this bliss. Bliss draws us towards itself; it drowns us; we get immersed in it completely. Do not become immersed in bliss. Know that this too is an experience. Happiness was an experience, misery was an experience; bliss too is an experience. Stand outside of it, be a witness. As long as there is experience there is an obstacle: the ultimate end has not been reached. At the ultimate state all experiences end. Joy and sorrow come to an end, so also does bliss. Our language, however, does not go beyond this point. This is why we have described God as *sat-chit-ananda* -- truth-consciousness-bliss. This is not the form of the supreme self, but this is the ultimate that words can express. Bliss is the ultimate expression of man. In fact, words cannot go beyond the fifth plane. But about the fifth plane we can say, "There is bliss there; there is perfect awakening; there is realization of the self there." All this can be described.

Therefore, there will be no mystery about those who stop at the fifth plane. Their talk will sound very scientific because the realm of mystery lies beyond this plane. Things are very clear up to the fifth plane. I believe that science will sooner or later absorb those religions that go up to the fifth body, because science will be able to reach up to the atman.

When a seeker sets out on this path his search is mainly for bliss and not truth. Frustrated by suffering and restlessness he sets out in search of bliss. So one who seeks bliss will definitely stop at the fifth plane; therefore, I must tell you to seek not bliss but truth. Then you will not remain long here.

Then a question arises: "There is ananda: this is well and good. I know myself: this too is well and good. But these are only the leaves and the flowers. Where are the roots? I know myself, I am blissful -- it is good, but from where do I arise? Where are my roots? From where have I come? Where are the depths of my existence? From which ocean has this wave that I am arisen?"

If your quest is for truth you will go ahead of the fifth body. From the very beginning, therefore, your quest should be for truth and not bliss; otherwise your journey up to the fifth plane will be easy but you will stop there. If the quest is for truth, there is no question of stopping there.

So the greatest obstacle on the fifth plane is the unequaled joy we experience -- and more so because we come from a world where there is nothing but pain, suffering, anxiety and tension. Then, when we reach this temple of bliss, there is an overwhelming desire to dance with ecstasy, to be drowned, to be lost in this bliss. This is not the place to be lost. That place will come, and then you will not have to lose yourself; you will simply be lost. There is a great difference between losing yourself and being lost. In other words, you will reach a place where even if you wish you cannot save yourself. You will see yourself becoming lost; there is no remedy. Yet here also in the fifth body you can lose yourself. Your effort, your endeavor, still works here -- and even though the ego is intrinsically dead on the fifth plane, I-am-ness still persists. It is necessary, therefore, to understand the difference between ego and I-am-ness.

The ego, the feeling of 'I', will die, but the feeling of 'am' will not die. There are two things in "I am," the 'I' is the ego and the 'am' is *asmita* -- the feeling of being. So the 'I' will die on the fifth plane, but the being, the 'am', will remain: I-am-ness will remain. Standing on this plane, a meditator will declare, "There are infinite souls and each soul is different and apart from the other." On this plane the meditator will experience the existence of infinite souls, because he still has the feeling of am, the feeling of being which makes him feel apart from others. If the quest for truth grips the mind the obstacle of bliss can be crossed -- because incessant bliss becomes tedious. A single strain of a melody can become irksome.

Bertrand Russell once said jokingly, "I am not attracted to salvation, because I hear there is nothing but bliss there. Bliss alone would be very monotonous -- bliss and bliss and nothing else. If there is not a single trace of unhappiness -- no anxiety, no tension in it -- how long can one bear such bliss?"

To be lost in bliss is the hazard of the fifth plane. It is very difficult to overcome. Sometimes it takes many births to do so. The first four steps are not so hard to cross, but the fifth is very difficult. Many births may be needed to be bored of bliss, to be bored of the self, to be bored of the atman.

So the quest up to the fifth body is to be rid of pain, hatred, violence and desires. After the fifth the search is in order to be rid of the self. So there are two things: the first is freedom from *something*; this is one thing and it is completed at the fifth plane. The second thing is freedom from the self, and so a completely new world starts from here.

The sixth is the *brahma sharira*, the cosmic body, and the sixth chakra is the *agya* chakra. Here there is no duality. The experience of bliss becomes intense on the fifth plane and the experience of existence, of being, on the sixth. Asmita will now be lost -- I am. The I in this is lost at the fifth plane and the am will go as soon as you transcend the fifth. The is-ness will be felt; *tathata*, suchness will be felt. Nowhere will there be the feeling of I or of am; only that which is remains. So here will be the perception of reality, of being -- the perception of consciousness. But here the consciousness is free of me; it is no longer *my* consciousness. It is only consciousness -- no longer *my* existence, but only existence.

Some meditators stop after reaching the Brahma sharira, the cosmic body, because the state of "I am the Brahman" has come -- of "Aham Brahmasmi," when I am not and only the Brahman is. Now what more is there to seek? What is to be sought? Nothing remains to be sought. Now everything is attained. The Brahman means the total. One who stands at this point says, "The Brahman is the ultimate truth, the Brahman is the cosmic reality. There is nothing beyond."

It is possible to stop here, and seekers do stop at this stage for millions of births, because there seems to be nothing ahead. So the Brahma gyani, the one who has attained realization of the Brahman, will get stuck here; he will go no further. This is so difficult to cross because there is nothing to cross to. Everything has been covered. Does not one need a space to cross into? If I want to go outside of this room there must be some place else to go. But the room has now become so enormous, so beginningless and endless, so infinite, so boundless, that there is nowhere to go. So where will we go to search? Nothing remains to be found; everything has been covered. So the journey may halt at this stage for infinite births.

So the Brahman is the ultimate obstacle -- the last barrier in the ultimate quest of the seeker. Now only the being remains, but nonbeing has yet to be realized. The being, the is-ness, is known, but the nonbeing has yet to be realized -- that which is not still remains to be known. Therefore, the seventh plane is the *nirvana kaya*, nirvanic body, and its chakra is the *sahasrar*. Nothing can be said in connection with this chakra. We can only continue talking at the most up to the sixth -- and that too with great difficulty. Most of it will turn out to be wrong.

Until the fifth body the search progresses within a very scientific method; everything can be explained. On the sixth plane the horizon begins to fade; everything seems meaningless. Hints can still be given but ultimately the pointing finger breaks and the hints too are no more because one's own being is eliminated. So the Brahman, the absolute being, is known from the sixth body and the sixth chakra.

Therefore, those who seek the Brahman will meditate on the agya chakra which is between the eyes. This chakra is connected to the cosmic body. Those who work completely on this chakra will begin to call the vast infinite expanse that they witness the third eye. This is the third eye from where they can now view the cosmic, the infinite.

One more journey yet remains -- the journey to nonbeing, nonexistence. Existence is only half the story: there is also nonexistence. Light is, but on the other side there is darkness. Life is one part, but there is also death. Therefore, it is necessary also to know the remaining nonexistence, the void, because the ultimate truth can only be known when both are known -- existence and nonexistence. Being is known in its entirety and nonbeing is known in its entirety: then the knowing is complete. Existence is known in entirety and nonexistence is known in its entirety: then we know the whole; otherwise our experience is incomplete. There is an imperfection in brahma gyan, which is that it has not been able to know the nonbeing. Therefore, the brahma gyani denies that there is such a thing as nonexistence and calls it an illusion. He says that it does not exist. He says that to be is the truth and not to be is a falsity. There simply is no such thing, so the question of knowing it does not arise.

Nirvana kaya means the *shunya* kaya, the void from where we jump from the being into the nonbeing. In the cosmic body something yet remains unknown. That too has to be known -- what it is not to be, what it is to be completely erased. Therefore, the seventh plane in a sense is an ultimate death. Nirvana, as I told you previously, means the extinction of the flame. That which was I is extinct; that which was am is extinct. But now we have again come into being by being one with the all. Now we are the Brahman, and this too will have to be left. He who is ready to take the last jump knows the existence and also the nonexistence.

So these are the seven bodies and the seven chakras, and within them lie all the means as well as the barriers. There are no barriers outside. Therefore, there is not much reason to inquire outside. If you have gone to ask someone or to understand from someone, then do not beg. To understand is one thing, to beg is another. Your search should always continue. Whatever you have heard and understood should also be made your search. Do not make it your belief or else it will be begging.

You asked me something; I gave you an answer. If you have come for alms you will put this in your bag

and store it away as your treasure. Then you are not a meditator but a beggar. No, what I told you should become your quest. It should accelerate your search; it should stimulate and motivate your curiosity. It should put you into greater difficulty, make you more restless and raise new questions in you, new dimensions, so that you will set out on a new path of discovery. Then you have not taken alms from me, then you have understood what I said. And if this helps you to understand yourself, then this is not begging.

So go forth to know and understand; go forth to search. You are not the only one seeking; many others are also. Many have searched, many have attained. Try to know, to grasp, what has happened to such people and also what has not happened; try and understand all this. But while understanding this, do not stop trying to understand your own self. Do not think that understanding others has become *your* realization. Do not put faith in their experiences; do not believe them blindly. Rather, turn everything into questioning. Turn them into questions and not answers; then your journey will continue. Then it will not be begging: it will be your quest.

It is your search that will take you to the last. As you penetrate within yourself you will find the two sides of each chakra. As I told you, one is given to you by nature and one you have to discover. Anger is given to you; forgiveness you have to find. Sex is given to you; brahmacharya you have to develop. Dreams you have; vision has to evolve.

Your search for the opposite will continue up to the fourth chakra. From the fifth will start your search for the indivisible, for the non-dual. Try to continue your search for that which is different from what has come to you in the fifth body. When you attain bliss try to find out what there is beyond bliss. On the sixth plane you attain the Brahman, but keep inquiring, "What is there beyond the Brahman?" Then one day you will step into the seventh body, where being and nonbeing, light and darkness, life and death, occur together. That is the attainment of the ultimate... and there are no means of communicating this state.

This is why our scriptures end with the fifth body, or at the most they go up to the sixth body. Those with a completely scientific turn of mind do not talk about what is after the fifth body. The cosmic reality, which is boundless and unlimited, begins from there, but mystics like the Sufis talk of the planes beyond the fifth. It is very difficult to talk of these planes because one has to contradict oneself again and again. If you go through the text of all that one Sufi has said you will say this person is mad. Sometimes he says one thing and sometimes something else. He says, "God is" and he also says, "God is not." He says, "I have seen him" and in the same breath he says, "How can you see him? He is not an object that the eyes can see!" These mystics raise such questions that you will wonder if they are asking others or asking themselves.

Mysticism starts with the sixth plane. Therefore, where there is no mysticism in a religion, know that it has finished on the fifth body. But mysticism also is not the final stage. The ultimate is the void -- nothingness. The religion that ends with mysticism ends with the sixth body. The void is the ultimate, nihilism is the ultimate, because after it there is nothing more to be said.

So the search for *adwaita*, the nondual, starts with the fifth body. All search for the opposites ends with the fourth body. All barriers are within us and they are useful, because these very obstacles when transformed become your means to go ahead.

A rock is lying on the road. As long as you do not understand it will remain an obstacle for you. The day you understand it will become a ladder for you. The rock is lying on the road: as long as you did not understand you shouted, "The rock is in my way. How can I go ahead?" When you have understood you will climb over the rock and go ahead, thanking the rock with the words, "You have blessed me very much, because after climbing over you I have found myself on a higher plane. Now I am proceeding along on a higher level. You were a means and I took you to be a barrier," you will say. The road is blocked by this boulder. What will happen? Cross over it and know. In this way, overcome anger; cross over it and reach forgiveness which is on a different level. Cross over sex and attain brahmacharya which is an entirely different plane. Then you will thank sex and anger for being the stepping stones.

Every rock on the path can be a barrier as well as a medium. It depends entirely on what you do with it. One thing is certain: Do not fight with the rock, because then you will only break your head and the rock will not be helpful. If you fight with the rock, the rock will bar your way, because wherever we fight we stop. We have to stop near the person or thing we fight with; we cannot possibly fight from a distance. That is why if someone fights sex he has to be involved with sex just as much as another who indulges in it. In fact, many times he is closer to sex, because the one who indulges in it can get out of it someday, can transcend it. But the one who fights cannot get out of it; he keeps going around and around.

If you fight anger you will become angry yourself. Your whole personality will be filled with anger and each fiber of your body will vibrate with it. You will emanate anger all around you. The stories we read of

sages and ascetics like Durwasa being very angry happen because they fought with anger; thus, they could think of nothing but cursing. The personality of such a person turns into fire. These are people who have fought with rocks and are now in difficulty. They have become what they struggled against.

You will read of other rishis that celestial maidens descended from heaven and corrupted them in a moment. Strange! This is only possible if a man has fought with sex; not otherwise. He has fought and fought and thus weakened himself. Then sex is secure in its own place; it is just waiting for him to break down. This sex can now burst forth from anywhere. There is little possibility of an *apsara* actually coming down from heaven -- are such maidens on contract to harass rishis and *munis*? When sex is suppressed with a heavy hand, an ordinary woman becomes a celestial being. The mind projects dreams at night and thoughts in the day and it becomes completely filled with these thoughts. Then a thing which is not at all fascinating becomes bewitching.

So the seeker has to beware of the tendency to fight. He should try his utmost to understand, and by trying to understand is meant understanding that which is given to him by nature. Through that which has been given to you, you will attain that which is yet to be attained. This is the starting point. If you run away from that which is the very beginning it is impossible to reach the goal. If you run away from sex in fright how will you ever reach brahmacharya? Sex was the opening given by nature and brahmacharya is the quest that has to be undertaken through this very opening. If you see in this perspective there is no need to beg from anywhere; understanding is what is required. All of existence is there for the purpose of understanding. Learn from anybody, hear everyone, and, finally, understand your own self within.

YOU HAVE ENLIGHTENED US ABOUT THE SEVEN BODIES. COULD YOU TELL US THE NAMES OF SOME INDIVIDUALS -- ANCIENT OR MODERN -- WHO HAVE ATTAINED THE NIRVANA BODY, THE COSMIC BODY AND THE SPIRITUAL BODY?

Do not bother about this. It serves no purpose; it is meaningless. Even if I tell you, you have no means to verify it. As much as possible, avoid comparing and evaluating individuals because it serves no purpose; it has no meaning. Drop such concerns.

DO THOSE WHO REACH THE FIFTH AND FOLLOWING BODIES AGAIN ASSUME PHYSICAL FORMS AFTER DEATH?

Yes, it is true. One who attains the fifth or the sixth body before death is reborn in the highest celestial realm, and there he lives on the plane of the devas. He can stay in this realm as long as he likes, but to attain nirvana he has to come back to the human form. After attaining the fifth there is no birth in the physical body, but there are other bodies. In fact, what we call devas or gods signifies the kind of body that is obtained. This type of body is obtained after reaching the fifth body. After the sixth body, even these will not be there. Then we shall obtain the form of what we call *ishwar*, the supreme being.

But all these are still bodies. What type is a secondary matter. After the seventh there are no bodies. From the fifth onwards the bodies become more and more subtle until they reach the bodiless state after the seventh.

IN A PREVIOUS TALK, YOU SAID YOU PREFER SHAKTIPAT TO BE AS CLOSE TO GRACE AS POSSIBLE -- THAT IT IS BETTER IF IT IS SO. DOES THIS MEAN THAT THERE IS A POSSIBILITY OF GRADUAL PROGRESS AND DEVELOPMENT IN THE PROCESS OF SHAKTIPAT? IN OTHER WORDS, IS THERE A LIKELIHOOD OF QUALITATIVE PROGRESS IN SHAKTIPAT?

There is every likelihood. Many things are possible. In reality, the difference between shaktipat and grace is great. Fundamentally, only grace is useful and without a medium it is at its purest, because there will be no one in between to make it impure. It is just like when I see you directly with my own eyes: your image will be the clearest. Then I put on a pair of spectacles: vision will not be that pure, because now a medium has come in between. Now there could be many varieties of mediums -- pure, impure. A pair of spectacles could be colored, another transparent, and the quality of the lens itself will vary.

So when we obtain grace from a medium there are bound to be impurities and they will be of the medium. Therefore, the purest grace is that which is received directly when there is no medium. Now, for instance, if we could see without the eyes it would mean purer vision, because even the eyes are a medium and are bound to cause some hindrance. Someone may have jaundice, someone may have weak eyesight,

someone may have some other eye trouble -- so these are the difficulties. One whose eyesight is weak will find the medium of a particular pair of glasses very helpful. It may perhaps give him a clearer vision than his unaided eyesight, and so the spectacles will have become one more medium. There are now two mediums, but the second medium compensates for the weakness of the first.

In exactly the same manner the grace that reaches a person through another gathers impurities along the way. Now if these impurities are such that they have a reverse effect upon the impurities within the seeker, these both will compensate each other. Then what will happen will be nearest to grace. But this will have to be decided separately in each case.

Therefore, my preference is for direct grace. Do not bother about a medium. If at some time it is necessary in the course of life the glimpse can come through a medium also, but the seeker should not worry or be anxious about this. Do not go begging, because as I said, then the giver is bound to turn up. Then the more dense the medium the more adulterated will be the effect. The giver should be such that he is not conscious of giving; then shaktipat can be pure. Even then it is not grace. You will still need to receive grace directly without a medium. There should be no one between you and God; there should be no one between the divine and you. And this should always be in your mind. This should be your longing and this should be your search. Many happenings will take place on the way, but you are not to stop anywhere; that is all that is required of you. And you will feel the difference. There are bound to be qualitative as well as quantitative differences, and the reasons will be many.

Shaktipat can take place through a medium who has attained the fifth body, but it will not be as pure as that which would come through a person of the sixth body, because his asmita, his am-ness is still intact. The I is dead, but the am still remains. Now this am will still feel self-pleasure. In a person of the sixth body the am also has disappeared; there is only the Brahman. Then the shaktipat will be purer. Yet some illusion remains, because the state of nonbeing has not yet been reached even though the state of being has been. This being is also a very subtle veil -- very fragile, very transparent; all the same, it is there.

So shaktipat through a person of the sixth body will be better than that which comes through a person of the fifth body, and it will be very near to direct grace. However close it may be, the slightest distance is, after all, a distance. And the more priceless a thing, the more even the slightest distance becomes a great distance. So invaluable is the realm of grace that even the most subtle veil of being proves to be a barrier.

Now the shaktipat obtained from a person who has attained the seventh plane would be the purest -- but still it will not be grace. The purest form of shaktipat descends through the seventh body -- the purest. Here shaktipat will reach its ultimate state, because there is no veil as far as the medium is concerned: he is one with the void. But as far as *you* are concerned, there are barriers. You will consider him as a human being all your life; your veil will cause the ultimate barrier. He is one with the void; he is without any barriers -- but you will look upon him as an individual.

Now suppose I reach the seventh plane: I would know that I have attained the void, but what about you? You will look upon me as a person, and this notion of an individual will become the final veil. You can only get rid of this conception when the happening occurs through the formless. In other words, then you cannot point out from where and how the happening took place. When you will be unable to find the source this notion will drop. The happening must be sourceless. If sunrays are coming you will think that the sun is a person. But when a ray comes from nowhere, when the rain falls without any cloud, then the final veil that is formed by personification falls.

As you continue on the distances will become more and more subtle, and the final happening of grace will take place when there is no one in between. Your very thought that there is someone in between is barrier enough. As long as there are two, there is a lot of obstruction: you are there and the other is there. Even when the other is no more, *you* are, and because you are the other's presence is also felt. The grace which descends without any source, without any origin anywhere, will be the best. The individual in you will flow away in this grace that comes from the void. If another person is present he serves the purpose of saving your individuality despite the fact that he is working for you.

If you go to the seashore you experience greater peace, if you go to the forest you experience greater peace, because the other is not present there and so your I remains firm and strong. If two men sit in a room, there are waves and counter waves of tension there even though these two may not be fighting or quarreling or even talking. So even when they are silent the I of each is constantly working. Aggression and defense are there in full swing. These things can go on silently also and there is no need for a direct encounter. The mere presence of two people and a room is filled with tension.

If you were to gain full knowledge of all the currents that come out from you, you would see clearly that

a room containing two persons has been divided into two and each individual has become a center. The energy vibrations from both stand facing each other like armies on a battlefield. The presence of the other strengthens your I. When the other leaves, the room will become a different place altogether. You relax. The I that was on edge will let itself go. It now leans against the cushion and rests, it now breathes freely because the other is not there. Hence, the significance of solitude is to relax your ego and to help it to let go. It is for this reason that you are more at ease near a tree than in the company of another person.

This is why, in countries where tensions between man and man are becoming deeper, people tend to live with pets. It is easier to live with animals than with men, because they have no I. Tie a collar to a dog, and he goes about happily. We cannot tie a collar to a man in this way, though we try very hard. The wife ties the husband, the husband the wife, and they both go about happily -- but these collars are subtle and cannot be seen openly. Yet each tries to shake off the collar and be free -- but the dog walks happily along wagging his tail. So the pleasure the dog gives no other man can give, because another man at once brings your ego to your attention, and then the trouble starts.

Gradually man tries to break his relationship with others and establish relationships with objects because they are easier to handle. So the bulk of objects is increasing day by day. There are more articles in the house than people. People bring disorder and confusion; objects give no bother. The chair remains where I place it. If I sit on it, it creates no trouble. The presence of trees, rivers, mountains, is not troublesome; therefore, we feel at peace near them. The reason is only this: the I is not standing in full strength before us; therefore, we too feel relaxed. When the other is not there, where is the need for the I? Then the I too is not. But the slightest inkling of the other, and the I jumps to attention. It is worried about its security, about its lack of information as to what the next moment may bring; hence, it has to be ready all the time.

The ego always remains alert until the very last moment. Even if you meet a person of the seventh plane, the ego is alert. Sometimes it becomes excessively alert before such a person. You are not so much afraid of the ordinary man, because even if he hurts you the injury is not very deep. But a man who has reached the fifth body or beyond can inflict deep surgery that reaches up to the same body of yours that he has reached. Thus, your fear becomes more, because "God knows what he might do." You begin to feel something unknown as if unfamiliar forces are watching at you through him, so you become wary. You see an abyss all around him. You become alert and on guard. You begin to feel the experience of the deep valley, and you are caught by the fear that if you go within him you will fall into this abyss.

That is why when men like Jesus, Krishna and Socrates are born we kill them: their very presence causes great confusion among us. To go near them is to go willfully near danger. Then when they die we worship them because now there is no fear. Now we can cast their image into gold and stand with folded hands before them calling them our beloved master. But in their lifetime we treat them differently. Then we are very much afraid of them and this fear is of that which is unknown to us: you do not know for certain what is the matter. The deeper a man goes within himself, the more he becomes like an abyss to us. Then it is just like when someone is afraid to look down into a valley because it makes his head reel. Similarly, to look into the eyes of such a person will also create fear: our heads are sure to reel.

There is a beautiful story about Moses. After Hazrat Moses had the vision of God he never kept his face uncovered. All his life he went about with a veil drawn over his face, because to look at his face became dangerous. Whosoever did so escaped. There was an infinite abyss in his eyes. So Moses moved about with his face covered because people were frightened of his eyes. His eyes seemed to draw them like a magnet towards that unknown abyss within. They became struck with fear because they did not know where his eyes would take them and what would happen to them.

The man who has reached the seventh and the last plane also exists so far as you are concerned, but you will try to protect yourself from him and a barrier will remain in between. Therefore, shaktipat in this case also cannot be pure. It can be pure if you give up the thought of such a one being a person -- but this can only happen when your I is lost. When you reach the stage where you are completely unaware of the ego you will be able to obtain shaktipat from anywhere, because then there is no question of its coming from anybody; it will have become sourceless, it will have become grace.

The greater the crowd, the harder and more condensed is your ego. Therefore, it has long been a practice to get out of the crowd and try to drop the ego in solitude. But man is strange: if he stays under a tree for long he will begin to talk to it and address it as 'you'. If he stays near the ocean he will do the same. The 'I' in us will go to any length to keep itself alive. It will create the other no matter where you go, and it will establish sentimental relationship even with inanimate objects and will begin to look upon them as individuals.

When a person approaches the last stage he makes God the other so that he can save his 'I'. Therefore, the devotee always says, "How can we be one with God? He is he and we are we. We are at his feet, and he is God." The devotee is saying nothing but this, that if you want to be one with him you will have to lose your ego. So he keeps God at a distance and he begins to rationalize. He says, "How can we be one with him? He is great, he is absolute. We are wretched outcastes so how can we be one with him?" The devotee is saving the 'thou' in order to save his 'I'. Therefore, the *bhakta*, the devotee, never rises above the fourth plane. He does not even go up to the fifth plane: he gets stuck at the fourth. Instead of imagination, on the fourth plane visions come to him. He discovers all the best possibilities of the fourth body. So many happenings take place in a devotee's life that are miraculous, but the bhakta remains on the fourth plane all the same.

The *atma sadhak* -- one who is searching for the self -- the hatha yogi -- the yogi who goes through austerities -- and many others who undergo similar practices, reach the fifth plane at the most. Such a sadhak's intrinsic desire is to attain bliss, to attain liberation and freedom from suffering. Behind all of these desires stands the 'I': he says, "I want liberation" -- not liberation *from* the I, but liberation *of* the I. He says, "I want to be free, I want beatitude." His I stands condensed, so he only reaches to the fifth plane.

The raja yogi reaches up to the sixth plane. He says, "What is there in the 'I'? I am nothing; he alone is -- not I, but he, the Brahman, is everything." He is ready to lose the ego but he is not prepared to lose his being. He says, "I shall remain as part of the Brahman; I am one with him. I am the Brahman. I shall let myself go, but my inner being within me will remain merged in him." Such a seeker can go up to the sixth body.

A meditator like Buddha reaches the seventh plane because he is ready to give up all -- even the Brahman. He is ready to lose himself and lose everything. He says, "Let what is remain. On my part I do not desire anything to remain: I am ready to lose my all." He who is prepared to lose everything is entitled to gain all.

The nirvanic body is attained only when we are prepared to be nothing. Then there is a readiness to know even death. For knowing life many are ready. Therefore, he who wants to know life will stop at the sixth plane. But he who is ready to investigate death also will be able to know the seventh plane.

WHY HAS THE MEDITATOR WHO HAS GAINED THE CAPACITY FOR VISION AND SUBTLE SIGHT ON THE FOURTH PLANE -- AND MANY HAVE ATTAINED THIS STAGE -- NOT BEEN ABLE TO REVEAL THE KNOWLEDGE OF THE MOON, THE SUN, THE EARTH AND THEIR MOVEMENTS, AS THE SCIENTISTS HAVE DONE?

Three or four things have to be understood in connection with this. The first thing is that many of these facts *have* been revealed by persons such as these, of the fourth plane. For instance, there is very little difference between the age of the earth as shown by these men and as shown by the scientists, and as yet it cannot be said that science is correct. Scientists do not themselves claim to be absolutely correct.

Secondly, there is even less difference in the information given by each of these two categories about the shape and measurement of the earth. Besides, even in connection with this matter it is not necessarily the case that those who have reached the fourth plane are wrong in their estimate. The shape of the earth is forever changing. The distance between the earth and the sun is not the same as it was in ancient times, and the same is the situation between the moon and the earth. Africa is not where it used to be; once upon a time it was joined with India. Thousands of changes have occurred and are still occurring, and many changes take place constantly. Keeping in mind these constant changes you will be surprised to know that people of the fourth plane have long ago revealed many of the discoveries that science is making today.

It should also be understood that there is a fundamental difference between the language of expression of the man of the fourth plane and the scientist. This is a very great difficulty. The man of the fourth plane has no mathematical language. He has the language of vision, images and symbols. He has the language of signs. As there is no language in dreams, in vision too there is no language. If we understand thoroughly we will know that if we were to dream at night what we did throughout the day we would have to choose the medium of symbols and signs, because there is no language there. If I am an ambitious person who wants to be above everybody else, I will dream I am a bird flying high in the skies over and above other birds. In dreams I will not be able to express verbally that I am ambitious, so the whole language changes in dreams. In the same manner, the language of vision is not of words but of pictures.

Dream interpretation began to develop after Freud, Jung and Adler. Now we can find out the meaning of

a dream. In the same manner, whatever persons of the fourth plane have said still awaits interpretation. As yet we have not even been able to explain the phenomenon of dreams thoroughly; explanation of psychic visions is an altogether different matter. We must know the meaning of what has been seen in visions and of what people of the fourth plane are saying.

For example, when Darwin said that man has evolved from the animal he spoke in a scientific language. But if we were to read the story of the Hindu incarnations we would find that this is nothing but the same story told thousands of years ago in symbolic form. The first incarnation was not a man, he was a fish. Darwin also says that man's first form was that of a fish. Now, when we say that the first incarnation was *matsya avatar* -- a fish, this is symbolic. This is not the language of science: an incarnation and a fish! We denied this statement. But when Darwin said that the first element of life came in the form of the fish and then other forms followed, we readily agreed because it seemed reasonable to us. Darwin's method and search is scientific.

Now those who saw visions saw the divine first taking birth as a fish. The visionary speaks the language of parables. Then the second incarnation is a tortoise. This creature belongs both to the land and water. Obviously, the transition of life from water to land could not be sudden. There had to be an intermediary state. So whatever creature evolved must have belonged both to land and water. Then gradually the descendants of the tortoise began to live on land, and then there must have been a marked separation from life in the water.

If you read through this story of the Hindu incarnations you will be surprised to note that we had discovered long ago what Darwin discovered thousands of years later, and in the right chronological order. Then, before the final metamorphosis, there is the half-man, half-animal avatar -- *narsinh avatar*. After all, animals did not become human at one stroke; they too must have had to pass through the intermediate phase where there were half men and half animals. It is impossible that an animal gave birth to a human being. There is a missing link between animal and man which could be narsinh -- half man and half animal.

If we understand all these stories we will know that what Darwin said in scientific terms people of the fourth plane said long ago in the language of the Puranas. But up to now these Hindu mythological scriptures have not been properly explained. The reason for this is that the Puranas have fallen into the hands of ignorant, illiterate people. They are not in the hands of scientists.

Another difficulty is that we have lost the key to decipher the code of the Puranas. We do not have the deciphering code; hence, the difficulty. Now science says that man can exist on earth at the most for another four thousand years. The forecast in many Puranas is that this world cannot last for more than five thousand years. Science speaks a different language. It says the sun will cool down, its rays will diminish, its heat will diffuse, and in four thousand years it will get cold. Then life on earth will cease together with it.

The Puranas speak a different language. And if the Puranas give a time of five thousand years and not four thousand as the scientists say, it should be kept in mind that it is yet not decided whether science is absolutely correct. It can be five thousand -- and I believe that it will be, because there can be a mistake in the calculation of science but there is never a mistake in vision. Science, therefore, improves upon itself day by day. It says one thing today and another tomorrow and yet another the day after. It has to change every day. Newton says one thing, Einstein says something else.

Every five years science changes its theories because it comes upon better solutions. It cannot be decided whether the ultimate in science will be different from the visions of the fourth plane. And if these do not coincide with each other it is not necessary to make hasty decisions on the grounds of what we know now through science and through what is told by the visionaries. Life is so profound that only an unscientific mind makes a hasty decision. If we examine the discoveries of science over the last hundred years we will find that all discoveries that are a hundred years old read like Puranic tales: no one is ready to be-lieve them any more because other and better things are discovered in the course of time.

The code that revealed the truth in the Puranas is lost. Now, for example, if there is a third world war, the first outcome of it will be that all of the educated, civilized class of people will be destroyed. It is strange that only the uneducated, uncultured people will remain. Some primitive tribes in India in the faraway mountains and jungles will go unscathed. No one will be spared in Bombay or New York. Whenever there is a world war it is always the best communities that are destroyed, because it is they who are attacked. Some aboriginal in Bastar, India, might survive. He might tell his children of the planes in the skies though he will not be able to explain them. He had seen them flying and that is a truth, but he cannot explain the how and why of it as he does not have the code. The code was with the people of Bombay, but now they are dead.

For a generation or two the children might believe in their elders, but later on they will ask in doubt, "You have seen them?" And the elders will reply, "So we have heard, so our fathers said -- and they in turn were told by their fathers -- that planes flew in the skies. Then came the big war and everything was destroyed." By and by the children will question, "Where are the planes? Show us some indication, some sign." After two thousand years the children will say, "This is all the imagination of our forefathers. No one ever flew in the skies."

Such events *have* taken place. In this country the knowledge that was obtained by the psychic mind was destroyed in the battle of the Mahabarata. It is now only a story. Now we are suspicious of whether Rama could have flown in a plane from Sri Lanka. It is all a matter of doubt because when not even a bicycle remains from that age, then the airplane seems to be an impossibility. And there is no mention of it in any book. In fact, the entire knowledge that existed before the Mahabharata was destroyed in this war. That which could be retained in the memory was all that could be saved. Therefore, the names of the ancient branches of knowledge were smriti -- traditionally remembered and written down later; and shruti -- traditionally heard and then written down. These are collections of knowledge which were remembered and which were told; they are not an account of proven and tested facts. Someone told someone, then he told someone else, and all these things we have gathered and kept in the form of these scriptures. But now we cannot claim to prove anything from them.

Remember also that the intelligentsia of the world consists of a very small number of people. If an Einstein dies it will be difficult to find another to explain the theory of relativity. He himself said that there were not more than ten to twelve people who understood this theory. If these twelve died we would have books on relativity but not a single man who understands it. Similarly, the Mahabharata destroyed all the proficient people of those times. Then what remained became just stories. Now, however, investigations are going on for their verification, but we in India are unfortunate because we ourselves are doing nothing in this direction.

Recently, a place has been discovered that is about four to five thousand years old and which seems to have been an airport. There is no other possible reason for such a place. Such constructions have been found which could not have been possible without machines. Really, the stones that were lifted up the pyramids are as yet beyond the capacity of our largest cranes. These stones have been placed there -- that much is clear -- and they have been lifted by men. Either these people had elaborate machinery at their disposal or they made use of the fourth body.

For example, I shall tell you an experiment which you may try. Let one man lie down on the ground. Now four others should gather around him. Two should place their fingers on his knees one on each side, and the other two similarly under his shoulders. Let them put only one finger each. Then each should make a firm resolve to lift him only with his finger. They should breathe hard for five minutes, then hold the breath and lift the man. They can succeed in lifting this man with their fingers only. So the boulders of the pyramids were either lifted by giant cranes or by some psychic force. The ancient Egyptians might have utilized some such method; there is no other way. The rocks are there and they have been placed there: this cannot be denied.

Another thing to note is that psychic force has infinite dimensions. It is not absolutely necessary that a person who has attained the fourth plane should know about the moon. It is possible he is not interested to know; he may not consider it worth knowing. Such persons were interested in knowing other things -- things which were more valuable according to them -- and they have completed their search in these directions. For instance, they were eager to know if spirits were an actuality or not -- and they have known. Now science has discovered that spirits are there. Those who had reached the fourth body were eager to know where people go after death and how.

Those who reached the fourth plane had hardly any interest in the material world. They did not care about the diameter of the earth. To expect them to be interested in such matters is like children telling a grownup, "We do not consider you wise because you cannot tell us how a doll is made. The boy next door knows all about it. He is all-knowing." They are right in their own way, because they are interested in knowing what is inside the doll, whereas the elders cannot be.

The inquiry of a man of the fourth plane changes dimensions. He wants to know other things. He wants to know about the journey of the soul after death: where a man goes when he dies, what paths he travels, what the principles of the journey are, how he is born again, and whether his birth and birthplace could be foretold. This man is not interested in man going to the moon: that is irrelevant for him. He is eager to find ways for man's enlightenment, because that alone is meaningful for him. Such a man was always anxious to

know how the atman entered the womb when a child was conceived, whether an atman could be helped to choose the right womb, and how long it takes for an atman to enter the embryo.

There is a Tibetan book called The Tibetan Book of the Dead. Everyone in Tibet who attained the fourth body has worked on one project: how a person can best be assisted after death. Suppose you are dead: I love you, but I cannot help you after death. But in Tibet there is a full arrangement to guide and assist a man and to encourage him to take a special birth and enter a special womb. Science will still take time to discover this, but it will discover it, there is no difficulty. And the Tibetans have found ways and means to test the validity of these happenings also.

In Tibet, when the Dalai Lama dies he tells beforehand where he will take birth next and how the others should recognize him. He leaves symbols behind for his recognition. Then after he dies the search starts all over the country. The child that tells the secret of the symbol is taken to be the incarnation of the dead lama, because he alone knows the secret. The present Dalai Lama was discovered in this manner. The Dalai Lama preceding him had left a symbol. A special saying was proclaimed in every village, and the child who could explain it was understood to be the one in whom the former lama's soul had taken entry. The search took long, but finally the child was discovered who could explain the code. It was a very secret formula, and only the authentic Dalai Lama could know its meaning.

So the curiosity of a man of the fourth plane is entirely different. Infinite is the universe and infinite are its mysteries and secrets. Do not think that we have discovered all that is to be discovered by present-day scientific research. A thousand new sciences will come to light because there are thousands of different directions and dimensions. And when new sciences develop people will call us nonscientific people, because we will not have known what they will know. But we should not call the ancient people nonscientific; it is only that their curiosity was of a different nature. The possible dimensions for inquiry are so diverse and so many.

We can very well ask that as we have found cures to many illnesses, why did these people of the fourth plane not find them? You will be shocked to know the number of herbal remedies prescribed in the Ayurvedic and Yunanic branches of medicine. How could these people, without the aid of research in laboratories, discover the proper cures for every illness? There is every possibility that this was brought about by the use of the fourth body.

There is a well known story about Vaidya Lukman which tells that he would go up to each plant and ask what were its uses. Now, this story has become meaningless in the world of today. It seems to be a failure of logic to expect plants to talk. It is also a fact that until the last fifty years plants were not supposed to have life. But now science admits there is life in plants. Thirty years ago we did not believe that plants also breathe; now we admit that they do. Fifteen years ago we did not believe that plants could feel, but in the last fifteen years we have had to admit that they do. When you approach a plant in anger its psychic state changes, and when you approach it in love then again it changes. So it will not be out of place if we discover in the next fifty years that we can talk to plants also -- but this will be a gradual development.

However, Lukman proved it long ago. But this mode of conversation could not have been the same as ours. To become one with plants is a quality of the fourth body. Then they can be questioned. I believe this story, because there is no mention of any laboratory huge enough in those days where Lukman could have carried out his research on the millions of varieties of herbs he brought into use. It is improbable, because each herb would require a lifetime to reveal its secret if done scientifically, whereas this man talked of unlimited herbs. Now science admits the efficiency of many of these herbal cures in illness and they are still used. All of the research of the past is the research of the men of the fourth plane.

Now we treat thousands of illnesses, which is very unscientific. The man of the fourth plane will say, "There are no illnesses at all. Why are you treating them?" Now science understands this and allopathy is using new methods of treatment. In some hospitals in America they are working on new methods. Suppose there are ten patients suffering from the same ailment. Five are given water injections and the other five are given the regular medicinal treatment. Then the findings show that the patients of each group respond to their treatment equally. This proves that those treated with water were not really ill but had an illusion of illness. If these people were given the regular treatment for this illness it would have poisoned their systems and brought about contrary results. They required no treatment.

Many illnesses are born out of unnecessary treatment and then they are difficult to cure. If you have no real illness -- only a phantom illness -- the medicine for that illness will have to act in some way even though the necessary conditions of the illness are not within you. It will create poisons within for which you will have to undergo new treatments. The phantom illness will go on giving way to some actual malady.

According to science, ninety percent of illnesses are psycho-somatic. Fifty years ago modern science refused to believe this, but now allopathy admits it as fifty percent. I say they will have to admit to forty percent more, because that is the reality.

There is now no one to define what the man on the fourth plane knew; no one has tried to interpret him. There is no man who can put his knowledge in the right perspective in today's scientific terms; this is the only difficulty. Once this can be done there will be no problem. But the language of parables is very different.

Today science says that the sun's rays pass through a prism and break into seven parts, and in this way they become distributed into seven colors. The rishis of the Vedas say, "The sun god has seven horses of seven colors." Now this is the language of parables. "The sun has seven horses of different colors and he rides them" means that the sun's rays break into seven parts. The latter is a parable and the former is the scientific version. We will have to understand the language of parables just as we understand the language of science today. There should not be any difficulty.

People with parapsychic faculties predict things much earlier and science understands them much later. But then predictions are all in a symbolic language. It is only when science proves the same facts that they are put down in the normal day-to-day language. Before that there is no language. You will be surprised to know, if you investigate in all directions, that science is just a recent arrival and language and mathematics came much earlier. Those who discovered language and mathematics, what statistics could they have used? What means could they have had -- what measure? How did they come to know that the earth goes around the sun once a year? It is this one revolution of the earth around the sun that has been taken as one year. Now, this is a very old discovery -- very much before science; the same is the case with the fact that there are three hundred sixty-five days in a year. But there does not seem to have been any scientific means behind the ancient seers. Therefore, psychic vision is the only alternative answer.

A very strange fact came to light. A man in Arabia has in his possession a map of the world which is seven hundred years old. This is an aerial view of the world which could not possibly have been conceived of on land. There are only two solutions: either there were airplanes seven hundred years ago -- and this does not seem possible -- or some person lifted himself that high in his fourth body and then drew the map. One thing is certain: there were no airplanes then. But this aerial map of the world was made seven hundred years ago. What does this mean?

If we were to study Charak and Sushrut, two ancient masters of the science of herbs, we would be shocked to know that they have described everything about the human body which scientists came to know by dissection. There could be only two means of knowing. One possibility is that surgery had become so subtle that there could be no evidence of surgery being carried out -- because no surgical instruments or books on surgery have been discovered. But there are descriptions of very minute parts of the human body -- parts so minute that science could discover them only much later, parts which only twenty-five years ago scientists refused to accept as being present. But these have been described by these ancient physicians. There is a second possible way by which they could have known: a person in a state of vision may have entered the human body and seen these things.

Today we know that x-rays can enter the human body. If a man said that he could photograph our bones a hundred years ago we would not have believed him. Today we have to believe because it is so. But do you know: the eyes of a man in the fourth body can see even more deeply than an x-ray, and that a picture of your body can be made which is more complete than that which is made as a result of dissection. Surgery developed in the West because there they bury their dead. In a place like India where the body is burned this was not possible. And you will be surprised to know that this research came about with the help of thieves, so they would steal the dead bodies and sell them to the physicians for research and studying.

The custom of cremation was also the idea of psychic persons, because they believed that the soul had difficulty in taking a new birth if the body of the previous life still remained. It then hovered around the old body. If the body is burned to ashes the soul will be rid of this encumbrance -- because once it sees the body turning to ashes, in the next body it will perhaps realize that what it considered to be its own was after all only a destructible thing.

So there was cremation in India, and hence no way of dissecting the human body. In the West thieves had stolen the bodies from burial grounds and sold them to scientists for their research. There were court cases and many other difficulties for these people, because stealing a corpse and dissecting it were both considered crimes.

So what we have come to know by countless dissections, books three thousand years old reveal without

any dissection. This only proves that there is another method by which things can be known besides scientific experimentation. Sometime I shall talk in detail on this subject so that you may understand better.

In Search of the Miraculous Vol 2

Chapter #5
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IN YESTERDAY'S TALK YOU SAID THAT IT IS POSSIBLE FOR SCIENCE TO ENTER THE FIFTH OR SPIRITUAL BODY. THEN YOU TALKED OF THE POSSIBILITIES OF SCIENCE IN THE FOURTH BODY. KINDLY TELL US ABOUT THE POSSIBILITIES OF SCIENCE IN THE FIFTH BODY.

What we call the physical body and what we call the soul are not two things that are different and apart. There is no break between them; there are links. We have always thought that the body is separate and the soul is separate, and that there is nothing to connect them. Also, we have been thinking not only that they are apart but that they are the opposite of each other. This idea separated religion from science. Religion was supposed to search for that which is other than the body, whereas science was that which dis-covered everything about the body -- all except the *atman*, the soul. So it is only natural that each should deny the other.

Science was engrossed in the physical body and so it asked, "The body is true, but where is the soul?" Religion searched for the inner and called it the soul. It said, "The spirit is real but the physical is an illusion." Therefore, when religion reached its peak it described the body as an illusion, a fantasy, *maya*, and said that in actuality it did not exist. It proclaimed the atman as truth and the body as illusion. When science reached its heights it disclaimed the atman. It said, "The concept of the soul is false; it is a lie. The body is everything." This error is the cause behind the concept that the body and the atman are two opposite things.

I have talked about the seven bodies. If the first body is the physical and the last is the spiritual, then if we do not consider the five bodies in between there will be no bridge between these two. It would be just as if you were to climb a ladder and then discard all the intervening rungs between the last and the first. Then there is no connection between the first and the last steps.

If you see the full ladder you will find that the first rung is connected with the last. And if you examine it more closely you will find that the last rung is the last part of the first rung, and the first rung is the first part of the last one. Similarly, if we take all the seven bodies together we will find a connection between the first and the second bodies. The first body is the physical body; the second is the etheric body -- the emotional body. It is only the subtle form of the physical and it is not nonmaterial. It is just that it is so subtle that it has not yet been fully grasped by physical means. But now the physicists do not deny the fact that physical matter becomes more and more rarified and nonphysical in its subtle form.

For instance, modern science says that matter when analyzed is ultimately reduced to electrons which are not matter but which are particles of electricity. Nothing like substance remains in the end -- only energy. So science has made a wonderful discovery in the last thirty years. Though it had considered matter to be a reality, it has now come to the conclusion that matter does not exist whereas energy is a fact. Science now says that matter is an illusion brought about by the movement of energy at a high speed.

When a fan is made to rotate at high speed we cannot see the three blades separately. What we see is a

circle going around and around. Also, the spaces between the blades appear filled. Actually, the blades move so fast that before the reflection of one blade passes our eyes the second blade is already there. Then the third blade comes just as swiftly, with the result that they follow one after the other so that we cannot see the vacant spaces between them. The fan can be made to revolve at such a speed that you can sit on it and never know that anything is moving underneath you. The space between two blades can be filled so swiftly that after one blade passes under you the second will immediately replace it; then you will not feel the empty space at all. It is entirely a matter of speed.

When energy revolves at a high speed it looks like matter. The atomic energy on which our entire modern scientific research is based has never been perceived visually; only its effects are visible. The fundamental energy is invisible and the question of seeing it does not arise, but we can observe its effects.

So if we look upon the etheric body as the atomic body it will not be wrong -- because in this case also we only see the effects and not the etheric body itself. Because of the effects we have to admit its existence. This second body is the subtle form of the first; hence there is no difficulty in connecting the two. They are, in a way, joined to each other. One is gross and so it can be seen; the other is subtle and hence it cannot be seen.

Beyond the etheric is the astral body. It is a subtler form of ether. Science has not yet reached there, but it has reached a conclusion that if we analyze matter, what ultimately remains is energy. This energy can be called ether. If ether is further broken up into more subtle components, what will remain is the astral -- and this is subtler than the subtle.

Science has not yet reached the astral but it will. Until recently science only accepted matter and denied the existence of the atom. Until yesterday, almost, it said that matter is solid. Today it says that there is nothing like solid substance and everything is nonsolid. Now they have proved that even a wall, which appears solid, is not so solid. It is porous and things can pass back and forth through its holes. We may be inclined to say that at least that which is around the pores must be solid, but this too is not solid: each atom is porous.

If we magnify an atom to the same size as the earth we will find that there is as much distance between two components of an atom as there is between the earth and the moon or the sun and the stars. Then we might say that at least the two components at the two ends are solid -- but science says that these too are not solid; they are particles of electricity. Now science is not even ready to accept the word particle, because with that is joined the concept of matter. Particle means a portion of matter -- but the atom's components are not matter, because matter is solid and keeps its shape whereas these components are continuously changing shape. They are like waves, not particles. When a wave arises in water, before you even say to yourself, "This is a wave," it has changed, because a wave is that which comes and goes continuously.

But a wave is also a material happening, so science has coined a new word which was not there thirty years ago. The word is *quanta*. It is difficult to find a Hindi equivalent just as many Hindi words have no equivalents in English: for instance, the word Brahman -- the cosmic reality. Words are formed because there is a necessity of expression on the part of those who have experienced. When the Brahman was experienced it was necessary for those who experienced to coin a word to express it, so the word *brahman* was coined in the East. The West has not reached this stage yet; hence they do not have any equivalent word, because they did not require it.

This is why many religious terms do not have any equivalents in English. For example, the word *aum* -- this word cannot be translated into any language of the world. It is an expression of a deep spiritual experience. The West has no parallel word by which it can be ex-pressed. In the same manner, quanta is a word coined to express the peak of scientific heights and it has no parallel word in any other language. If we try to understand the meaning of quanta, it means a particle and a wave together. It will be difficult to conceive of it however. It is something which behaves sometimes like a particle, sometimes like a wave, and whose behavior is very unpredictable.

Until now matter was most reliable; there was a certainty about matter. But the ultimate part of matter, the atomic energy that has been discovered, is very uncertain. Its behavior cannot be foretold. First science stood firmly by the certainty of matter. It said that everything is precise and definite. Now the scientist does not press this claim, because he knows that from where he has reached in research today this certainty is very superficial. There is a deep uncertainty within, and it would be interesting to know what this uncertainty means.

Where there is uncertainty there is bound to be consciousness; otherwise uncertainty cannot be. Uncertainty is a part of consciousness, certainty is a part of matter. If we leave a chair in a certain place in a

room we will find it exactly there upon our return, but if we leave a child in the room we will never find it where we left it. There will always be a doubt, an uncertainty, where he will be and what he will be doing. We can be sure about matter, but never about consciousness. Therefore, when science accepted the uncertainty in behavior on the part of the ultimate portion of the atom, it also accepted the possibility of consciousness in the ultimate part of matter.

Uncertainty is the quality of consciousness, but matter cannot be unpredictable. It is not that fire may burn when it chooses and not burn when it does not choose to, nor can water flow in whatever direction it pleases or boil at any temperature it fancies. The functions of matter are determined, but when we go within matter we find that ultimately it is undetermined.

You can take it this way: if we want to find out how many people die in Bombay, this is possible. If there are ten million people we can take the number of deaths in one year and find out approximately how many die per day, and this would be almost correct. If we calculate the mortality rate for this whole country of nine hundred million in the same way, the figure would be closer to the exact number. If we calculate the mortality rate for the whole world, the certainty of the figure will be even greater. But if we want to find out when a single person will die our calculations will be most uncertain.

The greater the crowd, the more material things become. The more individual the phenomenon, the more we find consciousness. In fact, a single piece of matter is a crowd of millions of atoms; therefore, we can predict about it. But if we penetrate within the atom and catch hold of the electron we find that it is individual: we cannot determine its course and it seems as if it decides that on its own. So about a solid rock we can be certain: we will find it in a particular place. But the structure of the individual atoms within will not be the same. By the time we return again to the rock, all the atoms within will have changed their positions and traveled from one place to another.

Uncertainty begins by going deep within matter. This is why science has changed its language from certainty to probability. No longer does it say, "This is how this or that will be." Rather, it says, "It is more probable this way than that." It no longer says emphatically, "This is it." In the past all the claims of science were in the language of certainty: whatever it said was bound to be. But when the search of science went deeper all its former concepts began to break down. The reason was that science had unknowingly stepped from the physical realm into the etheric, about which it has no understanding. Until it accepts the fact of stepping from the physical to the etheric plane, it cannot have any understanding. It has reached the second dimension of matter, the etheric dimension, and this has its own possibilities. There is no gap between the first and the second body.

The third or the astral body is even more subtle. It is the subtlest of the subtle. If we break the ether into atoms -- which still seems improbable, because we have barely unfolded the physical atom, so to experiment with ether will still take a long time. when the ether atoms are known we will find that they are the particles of the body that comes next -- namely, the astral body. When we broke the physical atom its most subtle particles were found to be etheric. Similarly, if we break the etheric atom the most subtle particles will be that of the astral body. So we shall find a connection between them. These three bodies are clearly joined to one another and it is for this reason that photographs of ghosts have been taken.

A ghost does not have a physical body. Its veiling starts with the etheric body. It has been possible to photograph ghosts, because when the etheric body condenses a sensitive camera can catch its reflection. Another thing about ether is that it is so subtle, that it is easily influenced by the psyche. If the spirit of a dead person wishes to appear it can condense its form so that the atoms that are spread out come closer and form an outline. This can be caught by a camera.

Thus, our second body that is etheric is much more influenced by the mind than the physical body. The latter too comes under the influence of the mind, but not to that extent. The more subtle the body, the more it is affected by the mind and the nearer it will be to the mind. The astral body is even more influenced by the mind. This is why astral traveling is possible. A man can be asleep in this room but he can reach any part of the world with his astral body. You must have heard stories of a man being seen in two or three places at the same time. This is possible. His physical body will be in one place and his astral body in another. It is a matter of a little practice and this can be brought about.

The powers of the mind develop more and more as we go inward and they dissipate as we go outward. Going outward is just like burning a lamp and then putting a glass shade over the flame. After putting it the flame will not appear very bright. Then we put another and yet another. In this way we place seven covers over it. After the seventh covering the light of the flame will be extremely dull and dim because it has to pass through seven layers.

In this way our life energy becomes very dim by the time it reaches the physical body. This is why we do not seem to have much control over the physical body. But if someone begins to travel within, his control over his physical body becomes more and more, exactly in proportion to the depth of his inner journey. The subtle form of the physical is the etheric and the still more subtle part of the etheric is the astral. Then comes the fourth body -- the mental body.

Until now we were under the impression that mind is one thing and matter another. Mind and matter were considered as two separate things. In fact, there was no way of defining them. If we were to ask, "What is mind?" we would be told, "That which is not matter," and vice versa. If we were to ask, "What is matter?" there was no other definition. And this is how we have always been thinking about them -- as being different and apart. Now, however, we know that mind also is a more subtle form of matter. Conversely, we can say that matter is the condensed form of mind.

When atoms of the astral are broken they become thought waves. There is a close proximity between quanta and thought waves; it was not taken into consideration. So far, thoughts were not considered to have a physical existence, but it is a fact that when you think a particular kind of thought the vibrations around you change accordingly. It is interesting to note that not only thoughts but even words have their own vibrations. If you spread sand particles on a glass top and chant Aum loudly, under the glass the pattern caused by the vibration of the sound will be different from the pattern caused by chanting Rama. If you were to utter an abuse the pattern would again change.

You will be surprised to know that the more foul an abuse, the more ugly is the pattern formed, and the more beautiful a word, the more beautiful will be the pattern of its vibration. The abuse will form a chaotic pattern, whereas the lines of the beautiful words will be well formed and well balanced.

Therefore, for thousands of years research was carried out to find words that produced beautiful vibrations, and it was considered whether their intensity was enough to affect the heart. Words are thoughts that are manifested. However, unmanifested words also carry a resonance and we call them thoughts. When you think about something a particular kind of resonance is created around you, a particular kind of vibration surrounds you. This is why you find sometimes that when you go near a particular person you feel sad for no apparent reason. It could be that the person has not uttered a single negative word, and perhaps he is even laughing and happy to meet you. Yet a sadness takes hold of you from within. On the other hand, in the company of someone else you may suddenly feel cheerful.

You enter a room and you may feel a sudden change inside yourself. Something holy or unholy takes hold of you. In some moments you are surrounded by peace and tranquility, and in others by restlessness. You cannot understand and you wonder, "I was feeling very peaceful. Why has this restlessness suddenly arisen in my mind?" All around you there are thought waves, and they keep on entering within you all the twenty-four hours.

Recently a French scientist developed an instrument which has succeeded in catching thought waves. As soon as a man approaches this instrument it begins to show what thoughts are within him. The instrument begins to catch the thought waves. If an idiot is made to stand before it there will be very few waves reported, because such a person hardly thinks. If an intellectual is made to stand before it the machine takes over all the vibrations of his thoughts.

So what we know as the mind is the subtle form of the astral. As we go more and more within the layers get more and more subtle. Science has reached the etheric body but even now it insists on calling it the atomic plane or the plane of atomic energy. But science has reached down to the second body of matter. It will not take long to reach the third plane, because now it has become necessary to do so.

Work is being done on the fourth plane also but from a different dimension. As mind was considered to be apart from the body, some scientists are working only upon mind; they have left the body completely out. They have experienced a lot of things about the fourth body. For instance, we are all, in a way, transmitters. Our thoughts spread all around us. Even when I am not talking to you my thoughts reach you.

A lot of work is in progress in Russia in the field of telepathy. One scientist, Fayadev, has been successful in transmitting thoughts to a person at a distance of a thousand miles just as is done in radio transmission. If we concentrate our attention with full willpower in a particular direction and transmit a thought, it reaches that particular destination. If the mind at the other end is equally open and ready to receive at that moment and is concentrated in the same direction, the thought is received.

You can try a simple experiment at home. Small children catch thought waves very quickly because their receptivity is very sharp. Seat a child in a dark room in one corner and tell him to concentrate on you for five minutes. Tell him that you will tell him something in silence and he should try and listen. If he hears

it he should repeat what he heard. Then you choose a word, say Rama. Now concentrate on the child and repeat this word within yourself until it resounds in you. Do not say it aloud. In two to three days' time, you will find that the child has caught the word.

The reverse can also take place. Once the experiment succeeds it will be easy to carry out further tests. Now you may tell the child to concentrate on you. He should think of a word and throw it in your direction in the same way. With the first part of the experiment your doubt was cleared when the child caught your word. So now you will be receptive and catch the child's word. When the experiment is successful you will stop doubting, and your receptivity will increase accordingly.

Between you and the child there is the physical world. This thought should be intrinsically physical in its content or it will not be able to cross the physical medium. You will be surprised to know that Mahavira has even defined karmas as material. If you are angry and you kill someone it is an action of anger and of murder. Mahavira says that the subtle atoms of these actions cling to you as the scum of karmas and actions. So actions too are physical, and they also hold onto you like matter.

Mahavira calls becoming free of this accumulated conditioning of karmas *nirjara* -- deconditioning. All the atoms of these karmas that have collected around you should fall off. The day you are rid of them all, what remains of you will be absolutely pure. Nirjara means the falling off of the atoms of actions. When you are angry it is an action, then this anger remains with you always in its atomic form. That is why when the physical body falls these atoms do not disintegrate -- because they are very subtle. They come along with you in the next birth.

So the mental body is the subtle form of the astral body. Thus, as you can see, there is no gap between these four bodies. Each is a more subtle form of the preceding body. A lot of work is being done on the mental body. Scientists are working in the field of psychology and especially parapsychology, and the strange and wonderful rules of mental energy are slowly coming within their grasp. Religion grasped them a long time ago, but now many things have become clear to science as well.

There are many people in Monte Carlo who cannot be defeated in the game of dice. Whatever dice they throw brings about the numbers they want. At first it was thought that perhaps the dice were specially designed to throw the number they desired. Then the dice were changed but the result was the same: the dice fell exactly where these people wanted them. Several changes of dice yielded the same result. Even when blindfolded these people managed to throw the right number. This made others sit up and take note. Investigations were begun to find the reason. Actually, the very determination of their thought influenced the dice. They threw the dice with a determination to get the number they wanted. Their thought waves then brought the dice to that same number. What does this mean? If thought waves are capable of changing the direction of dice, they must also be material or else this would not be possible.

Carry out a small experiment and you will understand. Since you talk of science, I talk of experiments. Take a glass filled with water. Add a little glycerine or any other greasy liquid so as to form a thin film on the surface of the water. Place a straight pin lightly over this film so that it floats on the surface. Close the room from all sides. With your palms flat on the ground, concentrate your attention fully on the pin. For five minutes look straight at the pin. Then tell the pin to turn to the left and it will turn to left. Then tell it to turn to the right and it will turn to the right. Tell it to stop and it will stop; tell it to move and it will move. If your thought can move a pin, it can move a mountain also; it is only a matter of proportion. Fundamentally the principle is the same. If you have the ability to move a pin the fundamentals are proven. It is a different matter that the mountain may be too huge a structure to move -- but it *can* move.

Our thought waves touch matter and transform it. There are people who when given your handkerchief will be able to tell approximately as much about you as can be told by seeing you. This is because your handkerchief absorbs your thought waves. These waves are so subtle that a handkerchief which belonged to Alexander the Great will still carry the facts about his personality. The waves are so subtle that it takes them millions of years to come out of the object. This is why graves and *samadhis* came to be constructed.

Yesterday I told you that in India we have the custom of burning our dead, but not our dead sannyasins. An ordinary man's body is burned so that his soul does not go on hovering around him. But the sannyasin is not cremated because his soul had already stopped hovering around his body while he was still alive. Now there need be no fear of his soul having any attachment to his body. We wish to conserve his body, because the body of a man who has spent years in experiencing the divine will diffuse the same thought waves for thousands of years. His burial spot will be meaningful; it will yield results. The body is dead, but this body has been so close to this soul that it absorbed a great deal of the vibrations that had spread from it.

Thoughts have infinite possibilities, but they are physical all the same. Therefore, be very careful what

you think, because the subtle thought waves will remain with you even after the body falls. Your physical age is quite short compared to the age of these subtle waves. Scientists have now come to the conclusion that if there have been people like Jesus and Krishna, in the near future they will be able to catch hold of the thought waves of these people. Then we shall be able to tell whether Krishna ever really spoke the Gita -- because the thought waves that emanated from Krishna are still present in the universe, rebounding from some planet, some asteroid.

It is just like when we throw a stone into the sea: when it falls it forms a small circle. The stone will sink because it cannot stay long on the surface of the water: it begins to sink as soon as it touches the water. The ripples caused by its impact on the water begin to increase. They become larger and larger and their extension is endless. They may go beyond the horizon of your vision, and who knows what distant shores they have reached.

So thoughts, no matter when they were born -- not only those that were spoken but also those that were in the mind -- also spread in the universe, and they go on spreading. And they can be caught hold of. Someday, when the momentum of science increases and man progresses further, we will be able to hear them once again. Now the radio news relayed from Delhi to Bombay takes some time to reach Bombay because sound takes time to travel. By the time it reaches Bombay it is no more in Delhi: the waves have left Delhi though the distance is only of a few moments duration. There is a time gap.

Now suppose in India we are seeing a man in New York on television. When his image is formed in New York it is not at once visible to us; there is a gap between its formation and the time when it reaches us. It could be that in that interval the man may have died, but he will appear alive to us.

Thought waves from the earth, as well as the ripples of other happenings, go out to the infinite number of planets. If we were to go ahead of them and catch them they would still be alive in a sense. Man dies but his thoughts do not die that quickly. Man's life is very short; the life of thoughts is very long. Remember also, the thoughts we do not express live longer than those we express because they are more subtle. The more subtle a thing, the longer is its life; the more gross, the shorter is the life.

Thoughts influence the physical world in many ways. We have no idea of their effect. Biologists have now experienced that if a loving type of music is played beside a plant it begins to flower soon -- even out of season. If noisy, chaotic music is played close by it then it does not flower -- not even in season. The vibrations of the music touch the plant. Cows give more milk under the influence of a different type of music. Thoughts produce a more subtle ether that produces an aura of ripples. Each man carries around him his own world of thoughts from which ripples go on spreading out continuously.

These thought waves are also physical. What we know as the mind is a very subtle form of physical energy. Therefore, it is not difficult for science to reach them, because these waves can be caught and investigated. For instance, we did not know until recently how deeply a man sleeps -- at what depth his mind goes. Now we know; we have instruments to find out. As we have instruments to measure the pulse rate, so we have instruments to measure sleep. A device is fixed to the head all night long, and from the graph formed on it we can tell exactly when the person's sleep became deep, how long he slept, how long he dreamt, what was the duration of good dreams, what was the duration of bad dreams, how long were the dreams, and whether they were sexual or nonsexual. All this the graph shows. There are about ten laboratories in America where thousands of people are paid to come and sleep and their sleep is closely examined. It is a matter of great concern that we remain unacquainted with sleep.

One-third of a man's life passes in sleep. Sleep is not a small matter. If a man lives for sixty years he sleeps for twenty of them. If this period of twenty years remains unknown a third of his life will remain unknown to him. Now the interesting fact is that if he does not sleep for these twenty years, he will not live for forty years. Therefore, sleep is a basic necessity. A man can sleep without awakening for sixty years, but he cannot live without sleeping. Thus, sleep is a basic requirement.

In sleep we are somewhere else; the mind is somewhere else. But this mind can be measured. Now it can be known how deep one goes in sleep. There are many people who insist they do not dream. This is an absolute falsehood, and they say this because they do not know. It is very difficult to find a man who does not dream. It is very difficult! Dreams occur all night long. You think that you only have a dream or two, but that is wrong. The machine says that dreams occur throughout the night but we do not remember them. You are asleep so remembrance is absent. The dream you remember is the very last that takes place when sleep is almost finishing. When you come back from sleep the last dream remains in your thoughts. Its faint echo still lingers within as you wake up. But you do not at all remember all the dreams of deep sleep.

Now it has become necessary to investigate what dreams occur in deep sleep, because that which a man

dreams in the depths of sleep reveals his authentic personality. Really we become unauthentic upon awakening. Ordinarily we say, "What is there in dreams?" But dreams reveal more truth about ourselves than our waking state. In our conscious period we cover ourselves with false mantles. If some day we should succeed in making a window in man's head from where we can observe all his dreams, his last freedom will be gone. Then he will not be free even to dream. He will be afraid to dream, because there also morality with its laws and regulations will set up its policemen. It will say, "This dream is not proper; you are not dreaming right." At present however we do not have this freedom. Man is free in his sleep -- but his freedom will not be for long, because encroachment on sleep has already begun. For instance, now Russia has started education in sleep.

A lot of work is going on in sleep teaching. In the waking hours more effort has to be made because the child resists. It is difficult to teach a child something, because basically he refuses to be taught. In fact, every man refuses to learn, because each man starts off with the basic thought that he knows already. The child also refuses saying, "What are you teaching?" In no way is he ready to learn. Then we have to bribe him by giving prizes after examinations, gold medals, etcetera. We have to kindle the spirit of ambition within him; we have to go on pushing him in order to educate him. This conflict takes too long a time. What the child can be made to learn in two hours we get through to him in two months.

So the method of sleep teaching has been evolved, and it has become as clear as day that a child can be taught very well in sleep. The reason is simple: there is no resistance in sleep. A recorded tape is played near the sleeping child which imparts whatever has to be put into the child. "Two plus two is four; two plus two is four", the tape will go on repeating. Ask the child in the morning and he will say, "Two plus two is four."

Now this thought that was imparted in sleep can also be made to penetrate the mind by means of thought waves, because now we know about thought waves. In the past we did not know, but now we know that words themselves are not imprinted on a gramophone record. Rather, the imprints of the sound waves are recorded on the disc. When the needle touches the grooves that have been created it repeats the same waves that caused the grooves to be imprinted.

As I said before, if you chant Aum a pattern will be formed on the sand. The pattern itself is not aum -- but if you know that this particular pattern is formed by aum, then someday you will be able to convert this pattern back into aum. Upon the formation of the pattern the sound of aum should occur. The pattern and aum can be looked upon as the same thing. In the gramophone record there are no words -- only the grooves created by the impact of the sound of words. When those grooves come in contact with the needle they are converted into the corresponding sounds.

In the very near future we shall be able to make thought records. As the impact of thoughts has been realized it will not take long for man to be able to record it. Then a wonderful thing will happen. It will be possible that even though Einstein is dead his full thought process will be recorded. Then what Einstein would have thought in the future, had he remained alive, will also be supplied by the machine, because the machine will catch the impact of his entire thought waves.

Sleep, dreams and unconsciousness have been fully investigated. Thus, all the scientific possibilities of the mind are now known to man. Therefore, it is well to understand them. For instance, take a man who is angry. According to our old calculations we will advise him, "Do not give in to anger; you will go to hell." We have no other way. But if this man says he is willing to go to hell, then we are helpless; we cannot do a thing to him. And if the man further declares that he is eager to go to hell, all our morality becomes useless. We can have control over a man only if he is afraid of hell. This is why no sooner did the fear of hell leave the world than our morality went with it also. Now no one is afraid of hell. "Where is hell?" everyone wants to know.

So morality is completely finished, because the fear on which it was based is gone. But science says there is no need for morality as it has developed another formula based on stopping certain bodily secretions. When we are in anger a particular chemical process takes place within the body, because anger is a physical happening. When there is anger within it is absolutely necessary for certain chemical substances to be secreted within the body. Thus, the formula of science is this: these secretions can be stopped from forming and then there will not be any anger. Then there is no need to stop anger directly. If these fluids are stopped man will find it impossible to be angry. If we try to advise young boys or girls to abstain from sex, to practice celibacy, they never listen. Science says, "Stop all this! If we restrict the growth of certain glands sexual maturity will not come before the age of twenty-five."

This is very dangerous. The moment the mind comes fully within the grip of science man will begin to

misuse its knowledge. Science says that the chemical composition of a man who has a rebellious mind is different from that of a man with an orthodox mind. This finding contains dangerous possibilities. If the composition of these chemicals becomes known to man we can make a rebellious man passive and an orthodox man rebellious. Once the compositions of the chemicals that bring about the urge to steal or kill are known there will no longer be any need for jails and executions. All that will be required then is the necessary surgery or treatment to rid the person of these. The chemicals in question can be removed or other chemicals can be introduced to neutralize them or antidotes can be given. All this work is presently under investigation.

All this shows that there are no longer many difficulties in the path of science to reaching the fourth body. The only problem is that a very large part of science is engaged in research for war purposes. That is why this kind of research is not given primary consideration; it remains a secondary matter. Yet there has been great progress and unusual results have been obtained.

Aldous Huxley has claimed that that which had happened to Meera or Kabir can be brought about by injections. It is a very heady claim, though true to some extent. Mahavira would fast for a month and his mind would become tranquil. Fasting is a physical act, and if the mind can become peaceful by a physical act then the mind too is physical. With a month's fasting the whole chemical composition of the body changes; that is all there is to it. The nutrition that the body should have had is denied to it and all of the body's reserve is used up. Fat melts and the nonessential elements undergo destruction while the essential ones are saved. In this way the whole chemical arrangement of the body undergoes a complete change.

Science says, "Where is the need to undergo such hardship for one long month? The chemical ratio can be changed according to specifications here and now." If this chemical change is brought about by science you will experience the same peace that Mahavira experienced after a month's long fast in no time at all; a month's fasting will not be necessary.

So I tell you during meditation to breathe hard and fast. But what is going to happen after a half hour of hard breathing? It is only that the ratio of carbon and oxygen within you will change -- but this can be brought about by external means also. There is no need to make you labor for half an hour. The ratio of oxygen and carbon dioxide in this room can be changed and all those sitting here will experience peace and calm and will feel joyous. Thus, science has entered the fourth body from all sorts of directions, and it is still penetrating into it further.

In meditation various experiences happen to you. You smell all kinds of fragrances, you see colors. All this can now be brought about without meditation also, because science has found out which part of your brain becomes active during these experiences. If the back part of my brain is stimulated when I see beautiful colors, scientific investigation will show exactly the portion that becomes active and the length of the waves produced. You need not go into meditation. The same vibrations can be brought about within you with the help of electricity and you will begin to see colors. These are all parallel happenings, because no matter which polarity we take hold of the other end at once becomes activated.

There are hazards in this, however. The more new research by man penetrates within, the more its hazards increase. For example, we can now increase the age of man as much as we like. It is no longer in the hands of nature; it is in the hands of science. So in Europe and America there are thousands of old people clamoring for the right to die of their own free will, but they are kept lingering on their deathbeds. They are given oxygen and can be made to live for long periods. A ninety-year-old man begs to die, but the doctors say, "We cannot be a party to it; it is against the law." Even if an old man's son feels that his father is suffering too much and he should now be allowed to die, he cannot say so openly. There are machines to keep a dying man alive and the nearly dead are made to live on. Now this, in a way, is dangerous.

Our old laws were made when there were no means of keeping a person alive and when we could also kill a person. Now the laws need to be revised, because we can keep a dying person alive and lingering on for so long that he feels, "This is violence, this is an atrocity! I do not want to live any longer. What are you doing to me?" There was a time when we punished a man for his crime by hanging him. It will not be surprising if fifty years hence we punish a man by *not* allowing him to die. And this punishment will be worse than the first, because dying is a matter of a few seconds whereas living on can be for decades.

So whenever there is a new discovery in the inner world of man there are two results: either mankind can suffer because of it or it can benefit. Whenever power comes, it is always two-sided.

Science has reached the fourth plane within man. Within the next fifty years -- rather, within the next thirty years -- it will penetrate deeper into the fourth body. Perhaps you may not know that whatever has been undertaken during a particular century reaches its climax at the end of the century. Every century

completes its work by the time it comes to its end. This century has taken very many works upon itself which will be completed in thirty years' time. Its greatest task is the entrance into man's psyche, and this will be completed.

The fifth -- the spiritual body -- is even more subtle than the fourth. Here there are not only vibrations of thought but also vibrations of the being. If I sit absolutely silent without a single thought within, even then my being creates vibrations. If you come near me and there is no thought in me you will still be within the field of my vibrations. And the most interesting thing is that the vibrations of my thoughts are not as strong or penetrating as the vibrations of my being. Therefore, the one who reaches the no-mind state becomes very powerful. It is difficult to gauge the effect of his power because the vibrations of existence begin to arise within him. The energy vibration of the fifth body is the subtlest form of energy in the whole knowledge of man.

So it has happened in many cases, as in the case of Mahavira, that he did not speak. That is, he either spoke very little or he did not speak at all; he just sat. People came, sat before him, understood him and went back. This was possible in his time, but not so now. It is very difficult now because you will only experience the deep waves of the spiritual body if you are ready to be in the no-thought state yourself, and not otherwise. If you are filled with the noise of your own thoughts you will miss these subtle vibrations. They will just pass through you and you will not be able to grasp them.

If the vibrations of existence come within one's grasp, if there is a no-thought state on both sides, then there is no need to talk. Then communication takes place on a very intimate level, and this communication goes straight to the heart. Then there is no explaining because there is no way to explain. Then you also will not waver over whether this or that will be or will not be. Your being will directly know what has happened.

It is not necessarily the case that only human beings are reached by the vibrations of the fifth body. There is a wonderful phenomenon in the life of Mahavira: it is said that even animals attended his gatherings. Jaina monks have been unable to explain this phenomenon and they never will. Now an animal does not understand human language but it understands the language of being very well. If I sit in a no-thought condition near a cat, the cat is already in the state of no-thought. With you, however, I will have to talk. To take you to the cat's state of no-thought is a very long journey. Animals, plants and even stones understand the vibrations that begin from the spiritual body; there is no difficulty in that. So this body is also accessible, but only after the fourth body. The fourth body has been penetrated from many fronts, and science will accept the spiritual state readily. But after this there is some difficulty.

So when I said that things can be made very scientifically clear up to the fifth body but after the fifth body difficulties begin, there are reasons for this. If we understand science well it is a specialization in a particular direction; it is a particular selection. So science can only go deeper when it restricts its search to as few things as possible and tries to know as much as possible only about them. The aim of science is to know more and more about less and less. Its work is twofold: it tries to know more about as small a thing as possible. It makes the subject of its inquiry as small as possible and increases its knowledge about it.

The doctors of old were knowledgeable about the whole body, but the doctor of today is not. The old type of general practitioner is now hardly to be seen. In the world of today he has become a relic; he is no longer reliable. He knows about too many things; hence he cannot know about any one thing well enough to be trusted. Now there are eye specialists and ear specialists, and they can be relied upon because they have acquired the maximum knowledge in a specialized field.

For instance, all the literature available about the eye is so vast that one lifetime is not enough to go through it. It is quite probable that in the near future there might be one eye specialist for the right eye and another for the left eye, or perhaps one specialist for the pupil and one for the retina. As knowledge increases the eye will be divided into many parts for special study, because each part is an important case in itself. The aim of science is to concentrate its focus of attention to such a pinpoint that it can penetrate to the greatest depth. This is how science can come to know a great deal.

So, as I said before, science will reach up to the fifth body, because up to the fifth the individual still exists; hence he can come within its focus. From the sixth the cosmic starts, and this is beyond the focus of science. The cosmic body means the total: science cannot enter there, because science goes from the small to the smallest. So it can only grasp the individual; it will find it very difficult to grasp the cosmic. Religion alone can grasp the cosmic. Hence, up to the atman, the self, science will have no trouble. Difficulties start with the Brahman -- the cosmic self. I do not think science will ever be able to grasp the Brahman, because then it will have to leave its specialization. And the moment it leaves its specialization it no longer remains science. It will then be as generalized and vague as religion. So with the help of science we can travel along

to the fifth body. At the sixth science will be lost, and the seventh is impossible for it because all of its search is focused only upon life.

Actually, our center of existence *is* life. We want to be less ill and more healthy; we want to live longer, more happily, more comfortably. The aim of science is to make life more deeply happy, satisfying, healthy and enjoyable. But the seventh body is the acceptance of death: it is the ultimate death. Here, the meditator goes beyond the search for life. He says, "I want to know death also. I have known existence and the mystery of being; now I want to know nonexistence, the nonbeing."

Science has no meaning in this area. Scientists like Freud will call this the death wish and say that this is not a healthy condition of the mind -- that it is suicidal. According to Freud liberation and nirvana are not conducive to life and these concepts are a proof of your wish to die. He says that you wish to die, that's why you are ill. The scientist is against the desire for death, because science is based on the will to live and on an expansion of life. The man who wishes to live is a healthy man, but a moment comes when the wish to die is equally healthy. If someone wishes to die before this moment comes it is definitely unhealthy. However, a moment does come in life when a person wishes to die for the sake of death.

One may say it is healthy to be awake and unhealthy to sleep, and gradually we are giving more place to day than to night. At first night started at six o'clock, now it begins at two a.m. We have given the night's time to the day. There are some modern thinkers who go so far as to feel that if night can be completely removed from man's life, a sizeable part of his life can be rescued from going to waste. Where is the need to sleep? It should be done away with, they argue. But as there is a joy in waking, there is a joy in sleeping also. Just as the desire to awaken is natural and healthy, so also is the desire to sleep. If a man keeps alive his eagerness to live even up to his last breath he is not healthy, and if a man nurtures the desire to die from his very birth that too is unnatural and unhealthy. If a child longs for death he is ill, abnormal, and he should be treated. If an old man longs for life, he too should be treated because he is ill also.

Life and death are the two limbs of existence. If you accept only one you are bound to be crippled. Until the time comes when you accept the other this disability will remain. Both limbs are important -- being and nonbeing. He who embraces and accepts both being and nonbeing equally can be called perfectly healthy. He who says, "I have known what it is to be; now I wish to know what it is not to be," is not afraid of nonbeing.

The seventh plane is only for people of courage -- who having known life are eager to know death, who are keen to explore death, the state of extinction. They are keen to know what it is not to be, what extinction is like, what is nonbeing. They have tasted life; now they want to taste death.

At this point you should know that death descends from the seventh plane. What we normally know as death comes from the seventh plane and what we know as life comes from the first plane. Birth starts with the physical; birth means the beginning of the physical. This is why the physical body first comes into being in the mother's womb and the other bodies follow later. So the first body is the beginning of life and the last body, the nirvanic body, is from where death comes. So he who clings onto the physical body is very much afraid of death, and he who is afraid of death will never ever know the seventh body.

Thus, as we gradually become more and more detached from the physical body, a time comes when we accept death also. Then only do we know. And he who knows death is liberated in the true sense of the word, because then life and death become two parts of the same thing and one is beyond both. So there is no hope of science reaching to the seventh body, though there is a possibility of its going up to the sixth.

The doors of the fourth body have opened to science, and now there is actually no difficulty for it to go up to the fifth body. But such persons are required who have scientific minds and religious hearts. Once they appear, entry into the fifth will not be difficult. This combination is very difficult though, because the training of the scientist bars him from becoming religious from several directions. Also, in the same way, religious training prevents a man from becoming scientific. Nowhere do these two branches of training overlap, and this is the great difficulty.

It happens sometimes, and whenever this happens in the world a new peak of knowledge comes into being. For example, take Patanjali: he was a man with a scientific mind, but he entered into religion. He brought yoga to a height which has been difficult to surpass up to now. It is now a long time since Patanjali died and a great deal more work could have been carried out in this field, but no man was found who had the intelligence of a scientist and an inner world of spiritual practice. There has been no one to climb to higher peaks of yoga. Sri Aurobindo tried but he did not succeed.

Sri Aurobindo had a scientific mind -- perhaps more scientific than Patanjali, because he was educated in the West. His education was superb. When he was about six years old his father sent him out of India and

forbade him to return until he was fully matured. Even on his deathbed, when others in the family talked of calling Aurobindo back, his father would not allow it. He said, "It is all right if I do not see him before my death. He must imbibe the Western culture completely. Let not the shadow of the East fall upon him. Do not even let him know that I am dead." He must have been a very courageous father. Thus, Aurobindo drank deeply of the Western culture. If there ever was a man who was Western in the real sense of the word it was Aurobindo. He had to relearn his mother tongue after returning to India.

So the knowledge of science was complete in him, but religion was a later implantation and so it could not be expressed deeply; otherwise this man would have scaled greater heights than Patanjali. But this was not to be. In a deep way the training of the West became a barrier, because his thinking was entirely like that of a scientist. He brought the whole evolution theory of Darwin into religion. He introduced into religion thoughts that he brought from the West. But he had no insight into religion which he could introduce to science. As a result, he created a voluminous scientific literature in which religion is very superficial, because any effort to explain about the mysteries of the sixth and seventh plane is bound to be a failure as it cannot be expressed in scientific and logical terms.

Whenever a balance has been reached between a scientific intellect and a religious mind, great heights have been attained. But there is very little possibility of this coming about in the East, because the East has lost its religion and science it never had. There is more of a possibility in the West, because there science has become too much.

Whenever there is an excess the pendulum tends to swing toward the other extreme. That is why the super intellectuals in the West read the Gita with a relish that is not seen anywhere in India.

The first time Schopenhauer read the Gita he put it on his head and danced with joy. When people asked him what was the matter, what was the cause of this mad behavior, he said, "The book is not only worth reading but is worthy of being put upon the head and danced to! I never knew that there were once people on this earth who spoke this way. What I thought could never be put into words has been expressed in this book." Now we will not find a single man here in India who would put the Gita on his head and dance. We will only find people who will place the Gita on the seat of a train and ride sitting upon it -- but this is meaningless.

By the end of this century a new height will be touched, because when the need arises many forces are activated in the world. Einstein became a religious man before he died. During his life he remained a scientist, but as his life drew to an end he became religious. That is why those who were essentially scientific said, "We should not take Einstein's last statements seriously. He was out of his mind."

Einstein's last words were meaningful. He said, "I thought I would know everything there is to know about the world, but the more I knew the more I found this to be impossible, because there was a vast infinity still left to be known. I thought that one day I would solve the mystery of the world of science and reduce it to a mathematical equation and that then it would be a mystery no longer. But the mathematical problem became bigger and bigger, and instead of solving the mystery of the world it became a mystery in itself. It is now impossible to solve this problem."

A few topmost scientists of modern times are hovering around the periphery of religion. Such possibilities now occur in science because it has crossed the second body and is approaching the third, and as it nears the third body the echoes of religion become unavoidable. It is of its own accord entering into the unknown world of uncertainties and probabilities. Sometime, somewhere, it will have to admit the unknown. It will have to agree that there is more besides that which can be seen with the naked eye. What cannot be seen exists; what cannot be heard also exists. A hundred years ago we said that what cannot be heard or seen or touched does not exist. Now science says differently. It says that the range of touch is very small but the range of the untouchable is very vast. The range of sound is very little but that which cannot be heard is limitless. What is seen is but infinitesimal compared to the limitlessness of the unseen.

Actually, what our eyes behold is a very small part of what is. Our eyes catch a particular wavelength, our ears hear at a particular wavelength. Above and below these wavelengths there is an infinity of other wavelengths. Sometimes, by accident, these wavelengths are also caught by our senses.

Once a man fell from a mountain and his ear was hurt. Now his ear began to catch the radio waves of the radio station of his town. When he was in the hospital he was in a great difficulty; in the beginning he could not understand what was happening. He thought, "Either I am going crazy or I cannot grasp the meaning of what is happening."

Then things began to seem clear and he complained to the doctor. He asked the doctor, "Where is the radio kept in the hospital?"

The doctor said, "Are you hearing things? There is no radio."

Still he insisted that he was hearing the news and he related what he heard. The doctor ran to the office and put on the radio. To his surprise, he found exactly the same news being relayed. Then things became clear. It was discovered that his ears had become available to strange new wavelengths; they had changed with his fall from the mountain.

It is quite possible that in the near future we shall be able to catch wavelengths directly by fixing a small gadget to the ear. Infinite sounds are passing by us and around us, but we cannot hear them because our field of hearing is very limited. Even many loud sounds cannot be heard. We cannot hear sounds above or below the hearing capacity of our ears. When a star falls the tremendous sound of its falling spreads out all around us but we cannot hear it. If the situation were otherwise we would become deaf. Similarly, the range of our body heat is approximately between ninety-eight degrees and one hundred ten degrees. If it falls under ninety-eight degrees or goes over one hundred ten degrees we die. Our life flickers between ten to twelve degrees. Heat has a tremendous range. It can be lower than this twelve degree range, but we are not related to this.

In the same way we have our limitations in everything. But we *can* know about things outside these limits because they too exist. Science has begun to accept their existence. Once there is acceptance the quest for where and what these things are begins. All this can be known, all this can be recognized, and it is for this reason I said it is possible for science to reach up to the fifth body.

WHO KNOWS NONBEING AND ON WHAT BASIS CAN IT BE KNOWN?

The question itself is wrong. This question cannot arise and cannot be formed, because when we ask, "Who knows nonbeing?" we take it that *someone* remains behind. Then it is not nonbeing.

HOW IS THE KNOWLEDGE OF IT REPORTED?

There is no reporting. For instance, when you sleep at night. You are conscious only of that which occurs in your waking hours. Once asleep you are oblivious of your surroundings. So you can only report about your waking hours -- of the situation that existed up to the point when you slept. But as a rule you do the opposite. You say, "I went to sleep at eight o'clock." This is wrong. You should have said, "I was awake until eight o'clock." You cannot report sleep, because when you sleep who is to report? Reporting is possible from the other side: "I was awake until eight o'clock, or until eight o'clock I knew I was awake, but I do not know anything after eight. Then I know of having awakened at six. There is a gap between eight and six during which time I was asleep."

This is by way of example. You will know what is until the sixth body. When you plunge into the seventh body and come out again into the sixth you will be able to say "Aha! I have been elsewhere. I have experienced nonbeing." This account is given only in the sixth body, and so many did not speak after reaching the seventh plane. There was a reason: why say that which cannot be said?

Recently there was a man named Wittgenstein, and he has made some rare statements. One of them is: "That which cannot be said must not be said." Many persons have said what cannot be said and have thus put us into difficulty because they have also told us that it cannot be said. So this becomes negative reporting. This is the news flashed from the last boundary where it is said, "I was up to that point, but thereafter I was not. After this point there was nothing left to know and no one there to know. There was no report and no reporter. But this happened after a particular boundary before which I was." That line of boundary is the boundary of the sixth body.

The Vedas, The Bible, the Upanishads, the Gita, go up to the sixth body. The seventh is that which is inexpressible and cannot, in fact, be expressed. Up to the sixth there is not much difficulty and up to the fifth it is very easy to express. But at the seventh plane, neither the knower remains nor the knowledge. In fact, that which we imply to be the remainder does not remain. If we talk of this empty gap we will have to use the language of negation. Therefore, the Vedas and the Upanishads have to say, "Neither this, nor that." They say, "Do not ask what there is. We can only tell you what was not there; we can only say that what was, is not. There was no father there, no wife, no matter, no experience, no knowledge. And the 'I' too was not: the ego was not. Nor was there the world or its maker. There was nothing there." This is the boundary line of the sixth body. What was there? You will remain silent, because it is inexpressible.

News about the Brahman has been reported, but what is conveyed beyond it is bound to be negative -- as

was that which was told by Buddha. Buddha tried his hardest to express the seventh plane. Therefore, all that he conveys is denial, all that he conveys is negation, and so it did not come within the understanding of the people of his land. The experience of the Brahman, being positive, was well understood by the people. The Brahman was said to be *sat-chit-ananda* -- truth, consciousness, bliss -- and these positive assertions were well understood. One could say about it that this is, that is, but Buddha talked about that which is not. Perhaps he is the only one who worked hard to make the seventh plane known.

Buddha was not accepted in this country because the place he talked of is without roots, forms or shapes. People heard and thought it was useless. "What will we do there where there is nothing?" they said. "At least show us a place where we will BE." But Buddha said, "You will *not* be." So people of this country withdrew from him, because they wanted to save themselves to the very last.

Buddha and Mahavira were contemporaries, but people understood Mahavira better because Mahavira talked of phenomena up to the fifth plane. But he did not even mention the sixth plane. This was because Mahavira had a scientific mind, and whenever he tried to explain about the sixth he felt that words seemed to become ambiguous, hazy and illogical. Up to the fifth everything is stable and it is possible to give an account that this is so or that is so, because up to the fifth plane we find things similar to our experience.

Suppose there is a very small island in the middle of an ocean and only one kind of flower grows on this island. There are a few people inhabiting it and they have never stepped off the island. Then one day a passing ship takes one of them aboard and takes him to its land. Here he sees flowers of different kinds. For him "flower" meant one particular type of flower that grew on his island. Now, for the first time, the meaning of flower has expanded, and he realizes that the word flower does not pertain just to one flower but to thousands of them. He sees there are roses, lilies, lotuses and jasmine. Now he is worried. How will he go and explain to his people that flower does not stand for just one type of flower? How will he explain that flowers have names, because on his island the flower, being just one, has no other name: it is merely "flower." Now he wonders how he will speak to the others about the lilies and the jasmine flowers.

He returns to his island, and in spite of his difficulty there is a way out for him. There is at least one flower to go by. Now he can elaborate on this one flower and try and explain the varieties of colors and shapes and scents of the others in order to convey some idea of his discovery. He can say, "Just as this one is white there are others that are red, pink, yellow, and many other colors. Just as this one is small there are big flowers also like the lotus." In this way he can communicate, because one flower is already there to indicate something about the others.

But suppose that this man does not go to another land but instead he goes to the moon where there are no flowers, no plants, where the atmosphere is unusual for him and the atmospheric pressure is different. When he goes back to his island and they ask him what he saw on the moon, it will be very difficult to explain, because there is nothing equivalent to his experience to explain by. There are no words or symbols in his language to convey the report.

This is exactly the situation. Until the fifth we find words to express, but it is the same as trying to express the difference between one flower and a thousand flowers. From the sixth plane language becomes confusing. There we reach a point where even the difference between the one and a thousand is not enough for explaining. It is very difficult. Even then, with the use of negation or totality some idea can be conveyed. We can say there is no limit; it is boundless. We are familiar with boundaries, so with the help of this knowledge we can convey that there is no boundary there. This will give some idea, and though it is still vague we can assume that we understand. But it is not so.

So there is a lot of confusion. We feel we have followed what is told -- that there are no boundaries there. But what is meant by "no boundaries"? Our experience is that of the boundary. It is just as if those people of the island would say, "Yes, we have understood. It is a flower that you are talking about." Then the man will say, "No, no! Do not go by that flower. It has nothing to do with those flowers; such a flower is not found there at all." Then the people will say, "Why do you call them flowers if they are not like this? This alone is a flower."

We too are under the illusion that we understand. When we are told, "God is infinite, limitless," we say, "Yes, we understand." But our experience is only of boundaries. We understand nothing; we only know the word boundary. We add the word "-less" to it and we feel that we know that there is no boundary there and we are sure that we have understood. But once you begin to conceive of that which has no limits, then it will be frightening. No matter how much you visualize the boundary remains. You go further and further -- even millions and billions of miles beyond where lightyears end -- but wherever you stop the boundary will appear.

The meaning of boundless in our minds can at the most be the boundary of that which is very very far away; it is so far that it is beyond our grasp, but still it exists. Then again we will have missed. So something can be said about the sixth plane and we might think we have understood, but we have not.

Now with the seventh we will not even do so much as to say that we understand. The seventh cannot even be talked about. If someone tries we will immediately say, "What absurd things you are saying!" Therefore, an absurd word was used to indicate the seventh plane -- a word which has no meaning, which would mean nothing.

Take, for instance, the word aum: it has no meaning; it is a meaningless word, and we have used it in connection with the seventh body. Until the fifth body we can talk, but when someone insists on talking about the seventh we say, "Aum." Therefore, when a scripture was completed the words *aum shanti* were written. Do you know what it means? It means that the seventh has come; there is nothing further to be said. The scriptures end as soon as the seventh appears; the beginning of the seventh is the end of the scriptures. Therefore, at the end of each scripture we do not write "The end"; we write "Aum Shanti." The aum is the symbol of the seventh and it is meant to convey that there cannot be any further discussion. It urges us to be tranquil and at peace thereafter.

We have conceived an absurd word which has no meaning, no motive behind it. And if there is any motive behind it, it is rendered useless because we have created this word for that world where all motives end. It is a motiveless word and therefore it does not exist in any other language of the world. Experiments have been carried out, but there is no meaning to aum. A Christian will pray and at the end of his prayer he will say "Amen." He is saying "Enough! Finished! Peace thereafter. Now no more words." But this is not equivalent to aum. Aum cannot be translated. It is the symbol we have chosen for the seventh.

It was carved in temples to remind us not to halt at the sixth because there is also a seventh plane. It is placed in between the images of Rama and Krishna to suggest that aum is greater than they are. Krishna gazes out of it -- but aum is much greater, aum is very vast. Everything appears out of it, everything merges into it. Therefore, we have not evaluated aum with anything else in the world. It is the holiest of the holy in the sense that it is the ultimate, the beyond, where everything loses its identity.

So nothing can be reported about the seventh plane. It can only be described in the language of negation: "It is not this; it cannot be that, etcetera." But this also holds meaning only up to the sixth plane. Therefore, many seers have remained silent about the seventh. Those who tried to talk about it raised many difficulties for themselves, because even while talking about it they had to repeat again and again that it is inexpressible. Again and again they had to warn their listeners: "We speak about it, but indeed it cannot be spoken about." Then we are puzzled. Why do they speak of things which cannot be spoken of? They should not tell about it. But they say, "The seventh definitely is, but we have no words worthy to describe it."

There is nothing in the world comparable to it; it is inexpressible. There is a lot that can be told about it, a lot that can be expressed, but the difficulty is that there is no means of conveying it in words. It can be known but it cannot be expressed.

That is why those who were once very talkative, those who were great orators, those who could explain everything under the sun, became suddenly dumb when they returned from the seventh plane. When they are suddenly struck mute in this way their muteness conveys a message: their silent eyes speak of the unspoken. For example, in reference to what you are asking now, Buddha had made a rule that certain questions should not be put to him. He said, "Do not ask these questions. It is not proper to ask them; it is not proper that they should be known." He would say that a certain subject was indefinable and hence should not be discussed. It would be improper to discuss it.

Lao Tzu said, "Please do not ask me to write, because whatever I write will become false. I will never be able to convey what I want to convey; I can only write that which I do not want to convey. But what is the use of that?" So he did not write until the very end. When his countrymen forced him, he wrote a small booklet. The very first sentence he wrote was: "As soon as truth is expressed it becomes a falsehood." But this is the truth of the seventh plane. At the sixth plane it becomes not false, but ambiguous. At the fifth the truth expressed is indisputable. At the seventh only its expression is impossible. Where we ourselves are no more, how can our speech and language remain? They too end with us.

WHAT ARE THE DISTINCTIVE CHARACTERISTICS OF AUM FOR WHICH IT HAS BEEN CHOSEN TO REPRESENT THE SEVENTH PLANE?

There are two reasons for choosing aum. One is that a word was sought which had no meaning, which

cannot be given any meaning -- because if it conveys any meaning it is reduced to the fifth plane. So a word was required which was, in a sense, meaningless. All of our words are meaningful; we make words so that they will convey meaning. If they do not convey any meaning why should they be used? We use them to speak, and the purpose of speaking is to convey some thought.

When I utter a word it should strike a certain meaning within you. So when people returned from the seventh plane they felt that if they made any words to express the seventh plane which conveyed a meaning, they would at once be reverting to the fifth plane. Then those words would be added to the dictionary where people will read them and think that they have understood. But the seventh has no meaning. You can say either that it is meaningless or that it is beyond meaning -- both of these mean the same thing.

So in the context that all meaning is lost, no meaning remains, what sort of a word could be found for this and how was it to be formed? This word was made with the help of great vision and foresight, and in a very scientific way. A root word was to be constructed, a basic word, which was to be made the foundation. So how was this word that should convey no meaning to be found? In what manner was it to be formed? In a deep way it would become a symbol for the original source.

The three basic sounds of our speech are a-u-m. All our developments of words are an expansion of these three sounds. They are the root sounds. Now the sounds of a-u-m in themselves carry no meaning, because it is their relationships that decide the meaning. When 'a' becomes a word it carries a meaning; when 'm' becomes a word it carries a meaning. But by themselves they are meaningless. Yet they are the roots, and all our speech developments are extensions and combinations of these three sounds.

So these three root sounds were taken and were joined to make the word aum. Now aum could be written, but by writing it one could begin to think that it might have a meaning like any other written words. People would think that aum means that which is in the seventh plane. So no word was coined but a picture of aum was made: no letters were used for it. The three letters a-u-m are only sounds and not letters or words. So aum came into being in a pictorial form in order that it would not be relegated to a dictionary and would instead strike the eye and become a question mark. It came into being in this way so that one would become eager to find out what it means.

Whenever a man reads Sanskrit or comes to study the ancient books, this word becomes difficult to explain. Words come within their grasp because they have a meaning -- but [Aum symbol] is beyond comprehension. They always ask, "What does aum mean? What is its significance? What does it mean and why is it not written in letters like a-u-m? Why this pictorial form? If you look at its picture carefully, you will see that it is made up of three parts which are the symbols a, u and m.

This picture requires deep research; it is not an ordinary picture. Research upon it has been carried out from the fourth body and not from the physical plane. Actually, when a person enters the fourth body and is in the no-thought state, the notes of a-u-m begin to resound within him and their combination makes up the word aum. When there is perfect stillness within, when thoughts are completely lost, then the hum of aum begins to resound within. This sound has been caught from the fourth plane where thought is no more and language is no more. Then what remains is the sound of aum. So in this way the sound was caught.

Now as I said before, each word has a pattern of its own. When we use a certain word a particular pattern forms within the mind. If someone meditates on aum, when it resounds on the fourth plane the corresponding picture will begin to manifest within. This is how all seed mantras were discovered. When the resonance of a particular chakra is caught by a meditator in meditation, the seed mantra of that chakra is revealed. This is how these seed mantras have been formed, and aum is the ultimate seed. It is not the seed of any particular chakra; rather, it is the symbol of the seventh which is the infinite or the eternal.

So in this way the word aum was hit upon. And when it tallied with the experiences of thousands of seekers who gave it their approval, this word was accepted. It did not come into existence with the approval of a single man or even a group of men. When the same word reverberated in a number of meditators, when millions of them testified to its authenticity, then only was it chosen. Therefore, the word aum is not the ancestral property of any religion or organization. Hence, the Buddhists and the Jainas make use of it freely without any fear. It is not the property of the Hindu religion. The reason is that it has been attained by all sorts of meditators from various paths. Whatever equivalents we find in other countries are also, in a way, fragments of this very word.

Now if we examine the findings of Roman or Arabic seekers, we find that the note 'm' is invariably mentioned. Some carry 'a' along with 'm', but 'm' is certain. This is because 'a' and 'u' are very subtle, and thus they are difficult to catch. So the first part of the word slips from our attention and only the latter part is heard. Therefore, when the sound of aum begins to resound within, the 'm' in it is easily caught. If you sit in

a closed room and chant aum the preceding sounds will give way to the sound of 'm'. Thus, 'a' and 'u' become completely inaudible, and it is the 'm' that resounds everywhere. So meditators then came to the conclusion that the note 'm' is certain, while that which precedes was not quite clear. The difference is only one of hearing, but wherever a search has been made in this direction something or other of this word has been grasped by meditators. When an extensive research is carried out -- for example, if a thousand scientists carry out the same experiment and get the same result, then its validity is proved.

This country is fortunate in that thousands of years have been spent here in the journey towards the self. Nowhere in the world have people of any country carried out this experiment on such a large scale and in such great numbers. Ten thousand meditators sat around Buddha; forty thousand, both male and female, sat around Mahavira and they carried out mass experimentation. In a small place like Bihar forty thousand disciples of Mahavira were experimenting. Nowhere else in the world has such an event taken place. Jesus, poor fellow, was all alone, and Mohammed had to spend his time futilely battling with ignorant people.

In this country a special situation had developed in which people were aware of the fact that these are not matters to fight over. Here things were clear. Mahavira would sit and forty thousand people would practice meditation in front of him. This afforded a great opportunity to observe and verify the experiences of different meditators on different planes. There could be some error where there are only one or two practicing, but when there are forty thousand there cannot be any error. Forty thousand persons were occupied in different meditation techniques. Everything was properly thought out, everything was verified, everything was properly grasped.

Therefore, this country has made many more discoveries in the spiritual field than other countries, because in other countries the seeker was all alone. Just as the West is today carrying out scientific experiments on a large scale employing thousands of scientists, in the same way this country had at one time employed thousands of its geniuses, intellectuals, in the science of the soul. The discoveries which they brought back from their journey into the soul are very useful, but on their journeys to other lands this knowledge became fragmented and distorted.

For instance, the cross of Jesus: it is a remnant of the swastika. On its long journey to distant lands this is what has remained of the swastika. The swastika was a symbol like aum. Aum is the symbol of the seventh, the swastika is the symbol of the first. Therefore, the picture of the swastika is dynamic. Its branches spread out and give the effect of motion; it is rotating all the time. The ordinary world means that which is moving all the time. So the swastika was made the symbol of the first body, and aum that of the last. There is no movement in aum. It is absolutely still; there is total silence; everything is at a standstill. With the swastika there is movement.

In its journey the swastika became a cross by the time it reached Christianity. There is every possibility of Jesus having come to Egypt as well as India. He was in Nalanda, the ancient Buddhist university, as well as Egypt, and so he gathered a great deal of knowledge. One thing was the knowledge of the swastika. But this knowledge turned out to be like the news brought back by a man who had seen many flowers to a place where only one flower existed. The message of Jesus was destroyed and only the cross remained.

The upper portion of the aum sign reached Islam. The half moon that they revere is the upper fragment of aum which was separated from the main part during its travel to Arabia. Words and symbols get badly distorted in their journey, and after thousands of years they get so worn out that it is difficult to recognize their original form. New sounds, new words, are added to them as they travel from place to place, and different people with different languages use them. All kinds of changes take place, and then, when something separates from its original source, it is difficult to discern its place of origin, how it came to be and what happened to it.

The spiritual flow of the whole world is intrinsically connected with this country, because the basic, original source of spirituality was born here and it is from here that news of it spread far and wide. But the messengers who took the message to other lands and the people who received the message spoke a different language. Therefore, clarity was lacking in the delivering and receiving of the message. Now no Christian wearing the cross around his neck could ever think that it is part of the swastika; no Mohammedan can dream that the half moon he reveres is a fragment of aum.

According to some Catholic scholars, amen is only a far deviated form of aum. At the end of all Christian prayers the word amen is used to offer obeisance to the divine. It is also the belief of researchers that in The Bible, where it says, "In the beginning there was the word and the word was with God," aum is the word implied. Amen is referred to as the alpha and the omega -- the beginning and the end. It is also said that Jesus has told the apostle John, "I am Amen." In other places amen has been used to mean absolute

truth or "So be it."

Many Latin words are utilized in the Catholic mode of worship, and in all of them a deviated form of aum is present. For instance, *per omni secula seculorum*, etcetera. It is also in the English words omnipresent, omniscient and omnipotent.

Nowadays many churches in India have begun to use the word aum in their prayers, and they have also carved it on their main doors. For instance, St. Mary's College in Darjeeling has the symbol [Aum Symbol] carved on the entrance of the main altar of its temple of worship.

In Search of the Miraculous Vol 2

Chapter #6
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IN THE CONTEXT OF THE SEVENTH BODY, YOU TALKED ABOUT AUM YESTERDAY. THERE IS STILL A SMALL QUESTION ON THE SAME SUBJECT. WHICH CHAKRAS DO A, U AND M INFLUENCE, AND HOW IS THIS HELPFUL TO THE MEDITATOR?

Yesterday I told you a few things about aum. There are a few more things worth knowing in the same context. In the first place, aum is the symbol of the seventh body, an indication of the seventh plane. It is a symbol of the seventh state which cannot be explained by any word. No word can be associated or utilized in connection with it. Thus, a meaningless word was found -- a word which has no meaning. This I told you yesterday. The search for this word had been carried out through the experiencing of the fourth body.

This was not an ordinary search. Actually, when the mind is totally empty, without any clamor of words, without even a ripple of thought, even then the sound of the void remains. The void also speaks; the void has its own sounds. Go and stand in a very secluded place where there is not a single sound and you will find that emptiness has its own music. Seclusion has its own kind of sound, and in this silence only the basic notes remain -- a-u-m. All our melodies and tunes are developed by permutations and combinations of these basic notes. When all words, all sounds are lost, these basic notes remain.

So aum is the symbol of the seventh state, the seventh body, but this sound has been grasped in the fourth plane. In the emptiness of the mental body the resonance of aum is captured. If the meditator makes use of this aum there can be two results. As I told you before, all planes have two possibilities. The repetition of aum can bring about a state of sleepiness, a state of sleepy trance, and this state can be brought about by repetition of any word. The modulated repetition of any word has the same impact on the mind as gentle strokes on the head that produce drowsiness and sleep.

If this state is brought about by repetition of aum you become lost in a world of dreams and imagery which is the natural potential of the fourth body. It will then be a hypnotic sleep in which you can see whatever you want to see. You can travel to heaven and to hell or have a vision of God, but all this will be in dreams. You can experience bliss, you can experience peace, but all in a dream; nothing will be real.

This usage of aum happens more often, because this is easy. To produce the sound of aum loudly and be lost in it is very easy and enjoyable like pleasant dreams. The quality of the mental plane, as given by nature, is that of imagination and dreams. If the mind wishes to dream it can dream; this enjoyment is possible for it. The other possibility is that of willpower and visions of the divine.

If aum is used only as repetition upon the mind, its impact brings hypnotic sleep. What is called *yoga tandra* is brought about by the repetition of aum. But if aum is pronounced with the witness well established within; if you are fully awake and are listening to the sound without drowning in it, without getting lost in it; if the sound is on one plane and you are standing on another as the listener, the observer, the witness; if you are fully awake to the sound -- then only can work on the second possibility of the fourth plane begin. Then you will not go into yoga tandra, but into *yoga jagriti*, wakefulness.

I strive constantly to keep you away from using mantras. I always advise you not to use any mantra or any word, because the chances are ninety-nine out of a hundred that you will go into an imaginary trance. There are reasons for this. The fourth plane is vulnerable to sleep; it knows only sleep. Its dream track is already there. It dreams every day. It is just as if we were to throw water into this room. After some time the water will dry up, but it will leave a mark on the floor. Then if we throw water again on the floor, this water will flow along the same tracks as previously.

The greater possibility with chantings and mantras is that your mind with its tendency to dream will at once, by its very mechanical process, fall into dreaming. But if you are fully awake and witnessing inside, observing the sound of aum without merging into it, without losing yourself in it, then it could do the same work as repeating "Who am I?" -- which I advocate. Now if you ask "Who am I?" in a sleepy state and are not a witness, the same error can take place here and you will merely be dreaming. But the possibility of this happening with "Who am I?" is less than with the repetition of aum, and there is a reason for it.

With aum there is no question asked; it is only a gentle touch. With "Who am I?" there is a question, not a mere pat. There is a question mark after "Who am I?" and this will keep you awake. It is an interesting fact that when there is a question in the mind it is impossible to sleep. If a difficult question revolves in your mind during the day, it spoils your sleep at night also. The question will not let you sleep. The question mark is a helpmate of sleeplessness. If there is any question, any anxiety, any curiosity in the mind, it is difficult to sleep.

I suggest "Who am I?" in place of aum because basically it is a question, and since it is a question it is an intrinsic search for an answer. Besides, you will have to keep awake for the answer. In aum there is no question; it has no sharp corners and hence it does not strike you. It is absolutely round and there is no question. Its continuous gentle strokes generally lead only to imaginary trance.

Besides, there is no melody in "Who am I?" whereas aum is full of melody. The greater the melody, the more it will hasten you to sleep. "Who am I?" is disproportionate like the masculine form; aum is well proportioned like the feminine form: its gentle strokes quickly make you sleep. Words have forms and their impacts are different, their resonance is different. "Who am I?" has no melody; it is difficult to sleep with it. If we repeat "Who am I? Who am I?" near a sleeping man, he will awaken. If however we repeat "Aum, aum" beside a man who is asleep, his sleep will become deeper because the impact is different. This does not mean that aum is not workable. The possibility is there for someone who stands behind the repetition as an observer, a witness. But I do not advocate the use of aum for meditation. There are many reasons for this.

If you utilize aum for meditation, then it will inevitably become associated with the fourth body. Aum is the symbol of the seventh plane but its resonance is experienced on the fourth plane. Once you start the meditation of aum this inevitable relationship of aum with the fourth plane will come about which will prove a barrier to further progress. So there is this difficulty with the word. It is experienced on the fourth plane but it is used for the seventh plane. We have no other word for the seventh body. Our experience of words ends after the fourth plane.

We use the last word of the fourth plane as the symbol for the seventh plane. There is no other remedy, because from the fifth starts the wordless state; then the sixth is absolutely wordless and the seventh is the ultimate void. On the last boundary line of words in the fourth state, where we leave all words, the last word heard will be aum. So aum is the last word in the realm of speech and the primal word in the realm of no-word. It is at the boundary line between the realm of words and the no-word state. This word is primarily of the fourth plane, but we have no other word nearer to the seventh plane; all others are far behind. Therefore, this word is used for the seventh.

So I prefer that you do not associate it with the fourth body. It will be experienced in the fourth, but it should be kept as a symbol of the seventh. Therefore, there is no need to use it for meditation. For meditation we should use such devices which will fall away with the fourth plane. For example, "Who am I?" -- this can be used in the fourth and can be discarded also.

The meaning of aum should remain symbolic. There is yet another reason for not using it as a device. That which is the symbol of the ultimate should not be made a means: it should remain the end. The symbol

of the absolute should remain only for the attainment. Aum is that which we have to attain, so I am against using it in any way as a means of meditation. It has been used in the past with detrimental results.

The meditator who practices the sound of aum takes the fourth for the seventh plane, because the symbol of the seventh is experienced in the fourth. When it is experienced in the fourth the meditator becomes confident that he has reached the seventh plane. He takes this to be the journey's end; thus, great harm is done on the psychic plane. The meditator then stops here.

There are many meditators who take visions, colors and inner sounds to be the attainment. This is only natural, because the symbol of the ultimate is felt on the boundary of this plane. Then they feel that they have reached the destination. So I am not in favor of prescribing the practice of aum for persons in the fourth body, as this technique will have no effect on the first, second and third bodies. Its effect will be felt only in the fourth. This is why other words are used to cause the necessary impact on the first, second and third bodies.

It is necessary to take one more point into consideration regarding the basic notes of a-u-m. Just as an example, The Bible does not say that God made the world; he did not perform the act of creation. It says, "God said, 'Let there be light,' and there was light." God pronounced the word. The Bible also says, "In the beginning there was the word" -- and many old scriptures testify to the same. At the very beginning there was the word and all else followed afterwards. Now even in India we say, "The word is the Brahman," although this causes a great deal of misunderstanding. Many people tend to believe that the word is enough for the attainment of the Brahman. The Brahman is attained only in the wordless state. "The word is the Brahman" means only this, that from all the sounds we know the most subtle of sounds is that of [Aum Symbol].

If we go back, back and back toward the source of the universe until we come to the void from where the world must have started, there also we will hear the resonance of aum. As we reach nearer to the void by entering the fourth plane the sound of aum is heard. From here we begin to fall into that world which must have been in the beginning. From the fourth we go to the spiritual body; from there to the cosmic body, and finally to the nirvanic body. The last resonance, which is heard between the last two, is also that of aum.

On one side is our individuality of four bodies which we call the corporeal world, and on the other side is our nonindividuality which we may call the Brahman. The resonance that vibrates on the boundary line of these two is aum. From this experience we come to understand that when the world of matter took form from the Brahman, the resonance of aum must have been ringing continuously. Hence, there was the word. So the belief is that everything came into being through the word. If the word is broken into its basic components we find the three basic notes of a-u-m in it. This combination is aum.

So for this reason it is said that there was aum in the beginning and there will be aum in the end. The end means to revert to the beginning, and thus the circle is completed. Yet I always feel that aum should be used only as a symbol and not as a meditation technique. Other things can be employed as devices. A pure sound like aum should not be made impure by using it as a technique.

Many people fail to understand me. They come to me and say, "Why do you forbid the repetition of aum?" Perhaps they think that I am an enemy of aum, but the fact is that they themselves are. Such a pure word should not be used as a means of spiritual growth. In fact, our tongues are unworthy of pronouncing it; it is too pure to be uttered by the physical body. It is a word that begins where the tongue becomes meaningless, where the body becomes useless. Therein lies its resonance and this resonance vibrates on its own. It can be experienced; it cannot be created. Therefore, aum has to be experienced and not pronounced.

There is another danger. If you use aum as a technique you will never know the basic sound of the word as it arises from the existence, because your own articulation will be imposed upon it. So you will never witness its purest manifestation. Whoever uses the sound of aum as a technique never experiences aum in reality. By continued practice they will superimpose their own nuances on the actual resonance when it comes. Then they will be unable to hear the pure reverberation of aum. They fail to hear the direct resonance of the void because they are filled with their own sound. This is natural, because that with which we are familiar becomes implanted in us. Therefore, I say that it is better not to be familiar with aum; it is better not to make use of aum. Someday it will appear in the fourth body and then it will have some meaning.

Its appearance in the fourth body will mean that you have reached the limits of the fourth body. Now you are about to step out of the psyche, out of the realm of words. The last word has come and you now stand at the place where the word started; you stand where the whole world stood at the beginning; you stand at the threshold of creation. And then, when its own melody begins to flow, its charm is inexpressible.

There is no way of describing it. Our best music cannot compare with its smallest echo. No matter how hard we try we can never hear this music of silence with the outside ear. Therefore, it is better that we do not have any preconceived ideas about it. Let us not give any form or color to it or else we will be caught by our imagery and this will be an obstacle.

THE BIOELECTRICAL DIFFERENCE BETWEEN MAN AND WOMAN PERSISTS UNTIL THE FOURTH BODY. DOES THIS MEAN THAT THE EFFECT OF A MALE MEDIUM OR A FEMALE MEDIUM IS DIFFERENT ON MALE AND FEMALE MEDITATORS? ALSO, PLEASE EXPLAIN WHY.

Many things will have to be clarified in this context. As I said before, the difference between male and female exists until the fourth body. After the fourth there is no difference. The fifth is beyond any difference in gender. But the difference is very fundamental up to the fourth body, and this basic dissimilarity will bring many kinds of results. Let us first understand the male body, then we shall go on to the female.

The first body of the man is male, the second is female, the third again is male, and the fourth female. In the female it is the opposite: her first body is female, the second male, the third is again female, and the fourth is male. There are radical differences because of this. It is these differences that have deeply influenced the whole history and religion of mankind and which have given man's culture a particular type of order.

There are some characteristics unique to the male body and some characteristics and specialities unique to the female body. These complement each other. In fact, the female body is incomplete and so is the male body; therefore, in the act of creation they have to unite. This union is of two kinds. If male a unites with female b externally, creation of a child takes place. If male a unites with female b within himself, a creation takes place which is toward the Brahman. This is the journey toward God, whereas the external union is the journey towards nature. However, sex is involved in both: if the male body unites externally with a female body, coitus takes place; if the male body unites with its own inner female body, then also sex takes place. In the first the energy is diffused outwardly, whereas in the second the energy begins to move inwardly. This is what is known as the rising of the sex energy: it is a union with the woman within.

The energy always flows from the male to the female regardless of whether it happens outside the body or inside the body. If the sex energy of the physical body of a male flows toward the etheric female within him it is not diffused. Then happens what is known as *brahmacharya*. Then the energy flows upwards continually; it reaches up to the fourth body. After the fourth body brahmacharya has no meaning, because there is nothing like male and female there.

That is why after crossing the fourth plane the meditator is neither a male nor a female. The concept of *ardhanarishwar* -- Shiva as half man, half woman -- came into being with the first and the second body in mind. But this merely remained a symbol and we never understood it. Shiva is incomplete and so is Parvati. Together they become one. So we drew a picture of Shiva as being half man, half woman, but in actual life this other half is not visible outwardly. It hides behind each of us. One side of you is male and the other female, and this is why very amusing incidents take place sometimes.

No matter how fearless and strong a man is in the outside world, no matter how influential -- whether he is Alexander the Great or Napoleon or Hitler, whether in the office, in the store or in the market, he lives like a lion the whole day, but by evening all his swagger is lost before a simple woman in his house. This is very strange. What is the reason behind this? The fact is that he uses his male body twelve or fourteen hours and after that time his first body becomes tired. When he reaches home the first body demands rest. Then the second body which is the female comes to the forefront and the male body becomes secondary.

Now the wife has made use of her first body the whole day long, so by evening the male body behind her has the upper hand. Then the woman begins to behave like a man and the man like a woman.

It should be remembered that the intercourse with one's own inner female body is the method for the upward flow of the life energy. This process has more inner details, but we shall not talk about that at present.

Another thing: the energy always flows from the male to the female. The most important quality of the male body is that it is not receptive; it is always aggressive. The male can give but he cannot take. No current flows from the female to the male; it is always from the male to the female. The female is receptive. She can take but she cannot give.

There are two results of this and both are worth knowing about. The first result is that since the female is receptive she can never become the giver of shaktipat; shaktipat cannot take place through her. This is the

reason why there are so few female masters in the world, nor are there any female gurus of the stature of Buddha and Mahavira. The reason is that no energy can be imparted to anyone through her. It is a fact though that women gathered in great numbers around Buddha, Mahavira and Krishna, but not a single woman of the stature of Krishna was ever born around whom millions of men would gather. The reason for this lies in the fact that women can only be recipients.

It is also an interesting fact that around a person like Krishna there will be very few men but very many women. The same was the case with Mahavira: there were ten thousand male ascetics, monks, and forty thousand nuns. The ratio is four to one always. If there is one man there are always four women around him. Men could not be as affected by Mahavira as women could be, because both they and Mahavira are men. What was transmitted by Mahavira the women could absorb. But men are nonabsorbent; their receptivity is very limited. Therefore, though it is man who is the herald of religion it is woman who always protects and preserves it; it is woman who saves religion on earth. Men only pioneer religion.

Woman is receptive; the quality of her body is receptivity. She has this quality biologically also. She has to carry a child for nine months, and after that she also has to bring it up; thus, she has to be receptive. No such work is assigned to man by nature. He becomes a father for a moment and then he is out of the picture. The woman receives the semen and then retains it. This fact works in shaktipat also. Therefore, in shaktipat a man cannot receive from a woman. This is speaking generally; there can be exceptions. Of these rare cases I shall talk later. Sometimes this can happen, but the reasons are different.

Ordinarily, shaktipat does not take place through a female body. You can call this a weakness of the female body. But she has a complementary quality -- the strength and power to take shaktipat quickly. Man can conduct shaktipat but he is unable to receive it. Therefore, shaktipat is also difficult from man to man because the male meditator is not receptive; such is his personality. At the very first step, there where he has to begin, stands the male in him who is not receptive. There are cults in which a man performs his spiritual practice taking himself to be a woman. This is a method of making him receptive. Still man does not become receptive. Woman becomes receptive without any difficulty because she is receptive by nature. Therefore, in shaktipat a woman is always in need of a medium. Why she is not able to get grace directly, please understand well.

Shaktipat happens from the first body. If I conduct shaktipat it happens to your first body. The energy will emerge from my first body and strike at your first body. If you are a woman this will happen quickly. If you are a man, then it will require more effort; it will be difficult. Somewhere deep within, somehow, you will have to acquire the state of complete surrender. Then only is it possible; otherwise not. Man does not surrender; no matter how hard he tries he cannot surrender. Even if he says "I surrender," it will be in an aggressive manner. In other words, it is the ego that is proclaiming the act of surrender. It says, "Look! I surrender." The 'I' standing behind does not leave him.

A woman does not have to surrender: she is already surrendered; it is in her nature. To yield is the quality of her first body. She is very receptive. Therefore, shaktipat from a man takes place easily within her. From man to man it is very difficult and from woman to man nearly impossible. From man to man, though difficult it is possible. If there is a powerful man he can reduce the other man to a near-female condition. Shaktipat through a woman is practically impossible, be-cause in the moment of the happening she tends to absorb the vital energy herself. Her first body is like a sponge and sucks everything in.

Until now we talked of shaktipat. In the case of grace the conditions are the same. Grace comes from the fourth body. The fourth body of the male is female so he receives grace very readily. Now the woman's fourth body is male so she experiences the same difficulty with regard to grace: she cannot receive grace directly. The fourth body of the male is female; therefore, Mohammed, Moses, Jesus, established relationships with God instantaneously. As the fourth body was feminine in them, they were able to drink in the grace as soon as it descended upon them.

The female has the fourth body of the male. At this extreme is her male body, and this makes it impossible for her ever to receive grace. Therefore, the female has no direct message; that is, no woman has been able to claim that she has known the Brahman. At her fourth body is the male that causes the hindrances. She cannot receive grace from that end.

Man receives grace directly. It is difficult for him to take it from someone, as happens in shaktipat, because he himself is the barrier there. But it is not so for the woman. She can receive shaktipat from any medium. Even very weak people are capable of performing shaktipat on women. This is why even very ordinary mediums are successful in this. Shaktipat depends less on the medium himself and more on the receptivity of the recipient. But women always require a medium. It is very difficult for them without a

medium, because then no happening can take place.

We have been talking of the ordinary state of things. Extraordinary conditions can also be created. It is because of the ordinary course of things that there have been fewer woman meditators. This does not mean that women have not experienced God; they have experienced God but there was always a medium in between. However negligible, the medium has always been present; they had their experience through a medium. Another thing: there can be differences caused by unusual conditions. For example, it is more difficult for grace to happen in a young woman; it is a little easier in an older woman.

It is an interesting fact that throughout life our sex remains flexible; we do not remain in the same male-female ratio throughout life. There is a continuous change; the ratio keeps on changing. So it happens that a woman develops hair on the upper lip and chin in later years. Even her voice changes by the time she is fifty and it becomes deeper, more like a man's. The feminine voice will have gone. Her ratio changes: the male factors emerge and the female factors recede. Actually, her work as a woman is over. There was a biological binding up to the age of forty-five which now is no more. She is no more bound to the female in her, so the possibility of grace is more in an older woman. This is so because the male element increases in her first body and the female element decreases in her second body. Also, the male element in her fourth body decreases and the male element in her third body increases. So grace is possible in an older woman.

A very old woman under certain conditions can act as a medium for a young woman. A very old woman, nearabout one hundred years old, and who has no trace left in her mind that she is a woman, can act as a medium for men also. But this will be a different thing altogether. It is the same for men: as a man gets older his female traits go on increasing. Old men generally behave like women. Many masculine traits fall from their personalities and feminine traits develop.

In this connection it is necessary to know that the personality of whoever receives grace in the fourth body develops feminine traits. For instance, if we were to examine the body or the personality of Mahavira or Buddha, they appear more feminine than masculine. The softness and beauty of a woman combined with the feminine receptivity is increased in them. The quality of aggression leaves them, and so they become full of nonviolence, compassion and love; violence and anger are banished forever.

Nietzsche has accused Jesus and Buddha of being feminine, and he says that for that reason they should not be counted among men. They have no manly qualities and they have succeeded in making the whole world effeminate. There is some truth in his complaint. You will be surprised to know that we have depicted Buddha, Mahavira, Krishna and Rama without a beard or mustache. It is not that they did not have mustaches and beards, but by the time we made their pictures their personalities had become filled with feminine qualities; thus, the beard and mustache would have looked out of place. We dropped them because they no longer suited their effeminate manner.

Such an incident had taken place in the case of Ramakrishna. His condition could have become a unique case for scientists. It was a very strange happening. Later on his followers tried to hide the facts -- because how were they to talk about it? He developed breasts and began to menstruate. This was such a strange happening -- a miracle we might say. His individuality became so effeminate that he walked like a woman and talked like a woman, and in such an exceptional case many other changes can occur. For instance, in such circumstances one cannot perform shaktipat on anyone. His personality had become completely feminine.

With the help of the meditation techniques of Buddha and Mahavira, hundreds of thousands of people attained to the fourth body. As soon as they reached the fourth plane their personalities became feminine. By this I mean that the passive side of their nature developed. Violence and anger vanished as aggression left them; affection, love, compassion and nonviolence increased. Femininity took hold as the inherent nature of this whole country, and my feeling is that this was the cause of the great amount of aggression that occurred here. All the neighboring masculine countries succeeded in subduing the feminine personality of India.

In one way a very valuable thing took place -- that we experienced wonderful things on the fourth plane. But on the plane of the first body we found ourselves in difficulty. Everything has to be compensated for. Those who were prepared to leave the treasures of the fourth plane attained the wealth and kingdoms of the first plane. Those who were not prepared to leave the pleasures of the fourth plane had to give up many things on the first.

After Buddha and Mahavira, India lost its aggressive instinct and became receptive. So with whoever came we made it a point to be-come receptive; whoever came we absorbed them within us. The question of segregating them never occurred to us, let alone attacking them. That question was lost forever because our

personality had become feminine. India became one large womb that harbored all who came to her. We denied no one; we never tried to remove any of these aggressors from among us, because the warlike quality that was required in order to fight was no longer within us. With the great men it became lost, and the ordinary masses followed the great men. And the masses had to remain dominated by them. The ordinary man heard the great men talk on nonviolence, compassion, and saw them living accordingly, so he accepted their word and remained silent. He could have fought but he had no leader.

If the history of the world is ever written from a spiritual point of view -- when we no longer will consider only physical happenings as history but instead will begin to consider the happenings on the plane of consciousness as history, that is the real history -- then we shall understand that whenever a country turns spiritual it becomes feminine. And whenever it becomes feminine, lesser cultures, most ordinary cultures, will defeat it. It is a surprising fact that those who conquered India belonged to very backward cultures. In many ways they were wild barbarians, whether they were Turks or Mongols or the Moguls. They had no culture, but in a sense they were men -- though barbarious -- and we were feminine, passive. We had no other way than to absorb them within us.

So the female body can absorb. Therefore, a woman needs a medium while the male body can transfer energy as well as receive grace. That is why men like Mahavira had to say that women will have to be reborn as men for the final attainment. This was one reason among many others. She cannot receive grace directly. It is not necessary that she should die to become a man. There are methods in which a transformation of personality can be brought about. The second body can become your first body and the first body can be made to take the position of the second. For this there are techniques of profound willpower by which in this very life physical transformation is brought about.

There is an interesting story about one of the Jaina *tirthankaras*. One of the Jaina tirthankaras was a woman by the name of Mallibai. The Swetamber sect calls her Mallibai while the Digamber sect calls her Mallinath; they take her to be a man because the Digamber Jainas feel that women are not entitled to *moksha* -- liberation. Therefore, a tirthankara cannot be a woman, and so they call Mallibai, MalliNATH. Now, nowhere else in the history of mankind is there such a controversy about a person. There have been all kinds of other controversies: over whether a man was five feet six inches or five-five, over when he was born, over when he died, but never was there a controversy where the sex of the individual became a matter of dispute. One sect believes Mallibai to be a man and the other a woman.

What I feel is that when Mallibai began her spiritual search she must have been a woman. But there are such methods by which the first body can be changed into a masculine body, and it was after this took place that she became a tirthankara. So the first sect, who take her to be a woman, revere her first state; and the second sect, who take her to be a man, worship her second state. Both are correct. She was a woman but she must have turned into a man. Mahavira's path is such that any woman who goes through it is bound to become a man. His path is not of devotion but of knowledge, and so it is completely aggressive. His path is not one of receptivity.

If any man begins to sing and dance like Meera for years on end, sleeping with the image of Krishna on his chest and considering himself his beloved, he will remain a man in name only. His consciousness will undergo a complete transformation. The first body will change and become female, and the second body will change and become male. If the transformation is very deep there will be physical changes in his body also; if not the body will remain the same. But the mind will not be the same: he will develop a feminine consciousness. So in these special cases things can happen: the happening of shaktipat can take place; there is no difficulty. But this cannot be a general rule.

Shaktipat can happen through man and he can receive grace directly also, but it is difficult for a woman to attain direct grace. The door to grace can only open for her through shaktipat. This is a fact and not an evaluation. There is no question of high and low, above or below: such is the fact. It is as much so as the fact that man ejaculates semen and woman receives it. If someone asks whether a woman can ejaculate semen into a man we will have to say no, because there is no natural law for this. There is no question of either one being above or below. But all manner of evaluation arose out of this fact. Woman came to be looked upon as inferior because she is the recipient. Then the value of the giver went up.

The difference in status between man and woman all over the world arose from the fact that man considers himself the giver, the provider, whereas woman considers herself the recipient. But who said that the receiver must necessarily be inferior? And if there were no one to receive, what use will there be for the giver? And vice-versa: if there is no giver, of what use will be the receiver? There is nothing superior and inferior in it. In fact, these two are complementary to each other and neither is independent of the other.

They are interdependent; they are tied to each other. These are not two separate entities, but rather two sides of the same coin in which one gives and the other receives.

Normally however, the very concept of the giver raises a picture of superiority within our minds. There is no reason why the receiver should be inferior. Many things are connected with this, however, and the status of women has been accepted as second to men. Not only men but even women have accepted this position. In fact, both are first in their respective places -- he as a man and she as a woman. There is no second place; both are complementary.

Now this concept has had extensive consequences in many areas and it has permeated our entire civilization and culture. That is why man went hunting -- because he was aggressive. And the woman sat at home waiting for him; she accepted him naturally. He went to the fields, he harvested the crop, he worked in his shop, he flew airplanes, he went to the moon, he went out to do all these things because he was aggressive. The woman sat at home waiting for him. She also did a great many things but was not aggressive; it was receptive. She set up his house, she gathered things together, she kept everything in place. In all cultures the principle of stability is due to women.

If the woman was not there man would have been a wanderer, a vagabond; he could never set up a house. The woman acts as a peg. He wanders here and there but has to return to the peg. If the situation were otherwise he would never have settled down. Then there would have been no towns and cities. City culture came into being because woman wanted to stabilize her living in one place. She always pleads to the man, "Enough! Let us stop; let us halt. A little difficulty may come, but let us not go any further." She catches hold of the soil and grows roots into it. Then man has to make a world around her. That is how towns and cities came into being. This is how all cultures, civilizations and homes, which woman beautified and sanctified, were made. No matter what the man earned or gathered in the outside world, she saved.

Man is never interested in saving. He earns, and there the matter ends; he is no longer interested. He is eager and anxious as long as he is fighting with the world, challenging the world; his attention is always turning to other places for conquest. Whatever he brings there is someone else looking after it all, saving it all, and this individual has her own place, her own value. She is a complementary part of the whole situation, but as she does not go out to earn, as she does not accumulate, as she does not create, it seemed to her that she was lagging behind. This feeling entered even into very small things, and everywhere she began to feel a sense of inferiority which is absolutely unfounded.

This inferiority brought evil results. As long as woman was uneducated she tolerated this inferiority, but now she will not. In order to break this sense of inferiority she has gone about doing exactly what men do. This will prove very detrimental to her. She can violate her basic personality, and this can have destructive results deep within her psyche. Now she wants to be on a level with man, but she cannot be like a man completely. She will only succeed in making herself a second-rate man; she cannot be a first-rate man. She can, if she chooses, make herself first rate in her womanhood.

There is no evaluation in this, but these are the facts about these four bodies; that is what I mean to say.

IN THAT CASE THERE MUST BE A DIFFERENCE IN THE SPIRITUAL PRACTICES OF MAN AND WOMAN.

There will be a difference, and it will not be in spiritual practice so much as in the state of mind. For instance, when the method is one and the same, even then a man will go about it aggressively, whereas a woman will go about it in a passive way. The man will attack, the woman will surrender. The method will be the same but the attitudes will be different. When a man enters into spiritual practice he catches it by the neck, so to speak, but when a woman starts a spiritual practice she will place her head at its feet.

This difference in attitude is natural and there is no more difference between the two than this. The woman's attitude will be that of surrender: when she reaches she will not say that she has attained God; rather, she will say that she is fortunate that God has taken her unto himself. When man reaches the ultimate he will not say that God has taken him in; he feels that he has ATTAINED God. The difference is in their comprehension. This difference is bound to be, but only up to the fourth body. After that there is no question of male and female.

YOU HAVE SAID THAT THE PRACTICE OF CHANTING AUM ALSO BRINGS ABOUT THE NADA, THE INNER SOUND. DOES IT COME ABOUT SPONTANEOUSLY ALSO? WHICH IS THE PROPER NADA?

If it comes spontaneously it is more valuable. If it comes with the repetition of aum it can be imaginary. That which comes of its own accord is authentic, valuable. If the nada begins you should become a witness. Do not be merged into it, because that is the state of the seventh plane. If you tend to get lost in the nada before reaching the seventh you will halt there; it will act as a brake.

As these inner sounds become more and more subtle, our witnessing too will have to become more and more subtle. We will have to go on observing to the end, when the sound is completely lost.

ON WHICH PLANE DOES SHAKTIPAT TAKE PLACE IN THE MEDITATOR AND ON WHICH PLANE DOES GRACE TAKE PLACE? IF THE MEDITATOR'S FIRST, SECOND AND THIRD BODIES ARE NOT FULLY DEVELOPED, WHAT EFFECT WILL SHAKTIPAT AND AWAKENING OF KUNDALINI HAVE ON HIM?

I have already told you that shaktipat takes place in the first body and grace in the fourth. If shaktipat takes place in the first body and the kundalini is not awakened, it will awaken -- and with great speed. Then we will have to be very careful, because with shaktipat what ordinarily happens in the course of months happens in a few seconds. Therefore, before shaktipat there should be a deep preparation of the first three bodies. A sudden shaktipat on a person who is not at all prepared, on any Tom, Dick or Harry, can be harmful. Therefore, a little preparation is necessary before shaktipat. No elaborate preparation is necessary; only enough to bring the three bodies in focus. That is the first thing.

The next is that there should be a line of connection between the three so that the energy does not become blocked anywhere. If shaktipat gets caught on the first plane it can be dangerous. If it spreads to all the three planes it will not be harmful. If it stops at the first it is very harmful.

It is just as if you receive an electric shock while you are standing on the ground: this is then harmful. But if you are standing on a wooden frame it will be quite safe: the current of electricity then passes through your body and makes a circuit. If the circuit is formed there is no danger. It is only dangerous if the circuit breaks. All energies follow the same rule: they go around in a circle. If the circuit breaks in between you receive a shock. So if you stand on wood you cannot receive any shock.

You will be surprised to know that the use of wooden platforms for meditation had no other purpose than the fact that they were nonconductors. Deerskins and leopard skins were used for the same reason: so that the energy that is released by meditation should not give a shock. So these nonconductors were used as seats. A man can be killed by this electric shock. Therefore, the meditator put on wooden sandals and slept on a wooden platform. He may not have known why he did all this; he merely followed the rules laid down by the scriptures. Perhaps the meditator who practiced this thought that he was torturing his body so that the body should not have any comfort. This was not the reason. The danger was quite different. Any moment the happening might take place within the meditator from any unknown source. He must be fully prepared.

If his preparations for the first three bodies are completed, the energy he receives will form a circuit within him. If he is not ready and the energy is obstructed at the very first body, it is harmful. Therefore, this minimal preparation is necessary so that the meditator is able to make a circuit. This preparation is easy and does not take long. It is not at all difficult.

So shaktipat can be useful to a certain extent to have a glimpse of the divine; but a preliminary preparation is needed, otherwise it is harmful for an unprepared layman.

Kundalini rises with great intensity through shaktipat, but it can go only up to the fourth body. However, this much of a glimpse is more than sufficient. The journey after that is entirely individual. If a flash of lightning on a dark night reveals a little of the path to you, it is more than enough. Once the road is seen everything changes. Then you will no longer be the same person you were before. Thus, shaktipat can be used to see a little of the distance that lies ahead. The initial preparation, however, is necessary. If given to the masses directly it can be harmful.

And the most surprising thing is that it is the masses who are always looking for shaktipat and such things. The ordinary man wants to get something for free -- but nothing is ever obtained free. Many times we come to know afterwards how expensive the free gift turned out to be. Never try to obtain anything for free. We should always be ready to pay the price. In fact, the more we show our readiness to pay the price, the more worthy we become. The greatest price we pay is by our efforts for spiritual growth.

Two days ago a lady came to me and said, "I am well advanced in years and am nearing death. When will I attain enlightenment? Please hurry and do something lest I die." I told her to come for meditation for a few days; then we would see what is to be done.

She said, "I do not want to be bothered with meditation. Do something so that I may attain

enlightenment."

Now this lady is searching to get something without paying for it. Such a search is dangerous. You gain nothing by it; on the contrary you lose. The meditator should not harbor any such expectations. One receives what one is ready for. You should trust that this is so.

In fact, a man never gets less than he deserves. This is a law of existence, it is the universal law. You get as much as you are prepared for, and if you do not get then know that it is not an injustice; rather, you are lacking preparation. But our minds always lull us into the belief that injustice is being done to us. We are always very sure of our own worthiness and complain against existence.

We always receive according to our own worthiness. Worthiness and attainment are two names of the same thing. But the mind expects a great deal and strives for very little. There is a great gap between our expectations and our effort. This gap is very self-defeating. It can be very harmful. Because of this we wander here and there in the hope of getting something somewhere. Then, when the number of such persons has increased, it is certain that some clever person will come forward to exploit them. He will offer to give them what they seek for free. Such a person hardly knows anything. He comes upon some formula from somewhere which he can work upon them, and though its effect will not be very deep it can still be harmful.

For instance, take a man who has no knowledge of shaktipat: he too can practice a little bit of shaktipat with the help of body magnetism. But he has no knowledge of the other six bodies within. The body has its own magnetic force. If arrangements are made through some situation you can be made to receive shocks through it. This is why the meditator in ancient times was careful about which direction to keep the head when sleeping. He would not put his head in a certain direction or his feet in a certain direction.

The earth has its magnetic force and the meditator is always mindful to be properly aligned with it so that he is constantly magnetized by it. If you sleep at an angle to this force your body magnetism becomes less. If you lie in the direction of the current, the force which gives the earth its magnetism and which forms the earth's axis will also magnetize your own body magnet. It fills your body with the magnetic force in the same way that a piece of iron is magnetized by placing it in front of a magnet. After becoming magnetized it will begin to draw smaller objects like pins and needles.

So the body has its own magnetic force. If it can be properly aligned with the magnetic force of the earth it is very beneficial. The stars too have magnetic forces. On special occasions certain stars are particularly magnetic. This can be verified; we have all the necessary information. So if you are in a particular state seated in a particular posture at a certain special moment, a particular star will cause your body to become especially magnetized. Then you can give magnetic shocks to anyone and they can take it for shaktipat. But it is not shaktipat. The body has its own electricity. If this is produced in a proper way you can light a bulb of five to ten watts by merely holding it in your hand. These experiments have been successful. There are people who just hold the bulb in the palm of their hand and it is lighted. But the energy within the body is infinitely more.

Twenty years ago a woman in Belgium became unexpectedly electrically charged. No one could touch her; anyone who did got a shock. Her husband divorced her, and the reason given was that he got an electric shock whenever he touched her. The divorce created a sensation all over the world. After many tests it was discovered that her body had started producing surplus electricity. The body has many batteries. If they are working in order we do not feel anything. If the order is disturbed a great deal of energy is produced -- released.

You take energy from the food you eat and this energy charges the batteries in your body. Therefore, many times you feel the necessity to recharge the batteries. A man is tired and spent by the evening. A good night's rest recharges him. However, he does not know what it is that recharges him in sleep. During sleep some influences are at work upon him. Much psychic research has been done and we know what kind of forces work on him in sleep. If a man wishes he can take advantage of these influences in the waking state. Then he is capable of giving you energy shocks that are not even magnetic but which are of the body electricity. You can mistake this for shaktipat.

There are many other ways of pseudo shaktipat that are equally false. They are in no way connected with the actual transmission of divine energy. If a person has no knowledge of body magnetism, of body electricity, but he knows the secret of breaking the electric circuit of your body, he can give you energy shocks then too. There are many ways of breaking your body's electrical circuit, and when this is disturbed you receive a shock. Nothing comes from the other person toward you but you feel the shock. It is the shock of your own body electricity which has been disturbed.

I cannot tell you everything in detail because it is not proper to do so. All that I say is incomplete. Even

the false methods I talk of are not completely described, because it is very dangerous to speak extensively and completely about them as then there is the temptation to try them out. Our curiosities are very shallow. One mystic has referred to curiosity as sin: there is only one sin in man -- the sin of curiosity. He has no other sin. Man commits so many sins entirely out of curiosity. We are not aware of this, but it is curiosity which makes him commit many crimes.

There is a story in The Bible that God told Adam to eat the fruits of all trees but one. This one curiosity put him into difficulties. The original sin was the sin of curiosity -- and he found himself in trouble. What was the secret? In such a large forest filled with trees of delicious fruits what could be so special about the fruit of this ordinary looking tree? But this one tree began to have a meaning to him and all the rest became meaningless. His mind was hovering round this one tree until he could no longer remain without tasting the forbidden fruit. Curiosity got the better of him, and Christianity says that this was the original sin that man committed. Now, what sin could there be in tasting a certain fruit? The original sin was his curiosity.

Our mind is filled with curiosity -- but it rarely inquires into it. Inquiry happens in one who has grown beyond curiosity. Remember, there is a fundamental difference between curiosity and inquiry. A curious man never inquires; he is only filled with curiosity about everything and does not see one thing in its entirety. He hardly glances at one thing when ten others draw his attention. Then he is never able to investigate.

The false methods I have talked about are not complete. Some important parts of these methods have been purposely dropped. It is necessary to do so because our minds coax us with the curiosity to try them out. There is no difficulty in performing these experiments. When false seekers go in search of power, in search of God, they come across false givers of power also. Then it is like the blind leading the blind. The blind leader is bound to fall and also the long line of blind people that is behind him. Then the harm done is not only of a lifetime but of many lives. It is easy to break a thing but very difficult to set it right again.

So do not try in this respect to investigate out of curiosity. Prepare yourself in the right direction. Then what is necessary for you will come your way; it certainly comes.

In Search of the Miraculous Vol 2

Chapter #7
Chapter title: Kundalini: The discipline of transcendence

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YESTERDAY YOU TALKED TO US ABOUT THE EFFECT OF SHAKTIPAT AND KUNDALINI AWAKENING ON PERSONS WHOSE FIRST THREE BODIES ARE NOT PREPARED FOR IT. PLEASE EXPLAIN FURTHER WHAT KIND OF EFFECT WILL TAKE PLACE IF THE SECOND AND THIRD BODIES ARE NOT PREPARED. ALSO, HOW SHOULD A MEDITATOR PREPARE HIS PHYSICAL, ETHERIC AND ASTRAL BODIES FOR THE EVENT?

The very first thing to be understood in this connection is that complete harmony in the first, second and third bodies is absolutely essential. If there is no harmonious connection between these three bodies kundalini awak-ening can prove harmful. There are a few things which are very necessary in order to bring about this harmony, this relationship.

Firstly, as long as we are unaware and insensitive towards the physical body, this body cannot establish

harmony with other bodies. By insensitiveness I mean we are not fully aware of the body. When we walk we are hardly conscious of the fact that we are walking. When we stand we are hardly conscious of the fact that we are standing. When we eat we are hardly conscious of the fact that we are eating. Whatever activity we do with the body we do in unawareness, like a somnambulist. If we are unaware about this body we must be doubly unaware towards the other inner bodies, because they are more subtle. If we are unaware of this gross body which is visible to the eye, the question of being aware of the invisible subtle bodies does not arise. It is impossible to be aware of them. Harmony cannot be without awareness. Harmony is possible only in a state of awareness. In a state of unawareness all harmony is broken.

So the first thing is to be aware of the body. With whatever small action the body performs remembering is absolutely necessary. There should be mindfulness with all that we do. As Buddha used to say, "When you walk along the road be aware that you are walking. When you lift the right leg your mind should be conscious of the fact that the right leg has been lifted. When you sleep in the night you should know when you change sides."

There is an incident in the life of Buddha from when he was still only a seeker. He was passing through a village with a companion. They were both talking when a fly sat on Buddha's neck. He was in the midst of discussion when he lifted his hand to drive the fly away. It flew away -- but Buddha stopped suddenly. "I have committed a serious error," Buddha told his companion. Then he lifted his hand again in the act of driving away the fly.

The fellow seeker exclaimed in surprise, "What is this you are doing? The fly is no longer there."

Buddha replied, "Now I am driving the fly away as I should have. Now I am fully aware of what I am doing. Now as the hand lifts, I am fully aware that it is being lifted and that it is going in the direction of my neck to drive the fly away. That time I was talking to you; hence my action was mechanical. I committed a sin against my body."

If we begin to do all our physical acts with full awareness, then the identification with the physical becomes broken. If you lift one hand upward with full attention you will feel yourself apart from the hand -- because the one who lifts is different from that which is lifted. The feeling of being apart from the physical body is the beginning of the awareness of the etheric body. Then, as I said before, you should be fully aware towards this second body also.

Suppose there is an orchestra playing. Many types of instruments are played in an orchestra. If there is a man in the audience who has never heard music he will only hear the drums because this is the instrument that makes the loudest sound; he will not be able to catch the softer notes of other instruments. But if he begins to become aware of the music he will slowly catch the softer notes. As his awareness increases he will begin to catch the most delicate subtle notes. Then as his awareness increases further he will not only catch the notes but he will become aware of the gap between two notes -- the silence between two notes. Then he will have grasped the music completely. The interval, the gap, is the last thing to grasp. Then it can be said that his grasp of music is complete.

The interval, the silence between the two notes, has its own meaning. In fact, the notes are meant only to accentuate this silence. How much this silence is brought into function is the real thing in music.

If you have seen Japanese or Chinese paintings you must have been surprised to note that the painting is always in one corner; the rest of the canvas is left empty. Nowhere else in the world do we find this method of painting, because nowhere else has the artist painted with such meditativeness. In fact, nowhere except in China and Japan have meditators taken up painting. If you ask this artist why he has wasted such a big canvas for such a small painting when he could have easily used a canvas one eighth of its size, he will reply that in order to bring out the empty space of seven eighths of the canvas he specifically worked on the remaining part. In reality, this is the ratio.

Ordinarily when a tree standing in an open space is painted the whole canvas is taken up. Actually the tree should be in one little corner, as in comparison to the vast skies the tree is very insignificant. This is the actual ratio. When the tree stands in its right spatial proportion on the canvas, then only can it be alive. Thus, all your paintings are out of proportion. If a meditator produces music there will be less sound and more silence in it -- because the notes are very small compared to the silence that joins them. The sounds have only one use -- to give a hint of the emptiness, the silence, and then to depart. The deeper you move in music, the deeper will become your sense of silence.

The purpose of our physical body is only that it gives us a perception of our more subtle bodies, but we never use it to this end. We remain fixed only at the physical body because of our sleepy identification with it. We are asleep; and thus we live in the body in a very unconscious manner. If you become aware of each

and every action of this body you will begin to feel the presence of the second body. The second body too has its own activity, but you will not know the etheric until you have become fully aware of the activities of the physical body, as the etheric is more subtle. If you are fully aware of the activities of the physical body you will begin to feel the movements of the second body. Then you will be surprised that there are etheric vibrations within you that are active all the time.

A man becomes angry. Anger is born in the etheric body but it manifests in the first body. Basically, anger is the activity of the second body; the first body is used as a medium for expression. Therefore, you can stop anger from reaching the first body if you wish. This is what is done in repression. Suppose I am filled with anger: I feel like beating you with a stick but I can stop myself. Beating is an activity of the first plane. Basically, there is anger but now there is no manifestation of anger. I can withhold myself from the act of beating; I can even smile at you if I wish. But within anger has spread throughout my second body. So in repression what happens is that we hold back on the plane of manifestation, but it is already present at its original source.

When you begin to be aware of the processes of the physical body you will begin to understand the movements of love, anger and hatred within you; you will become aware of their presence. Until you grasp the movements of these emotions that rise from the second body, all you can do is repress them. You cannot be free from them because you only become aware of them when they have reached the first body -- and not even then many times: often you only become aware of them when they have reached another person's body. We are so insensitive that not until your slap reaches someone's cheek do you realize what you have done. After the slap you come to know that something has happened.

All emotions rise from the etheric body. Therefore, I also call the second, etheric body the emotional body. It has its own momentum; it has its own movements for anger, love, hatred, restlessness. You will come to know these vibrations.

In fear the etheric body shrinks. The process of shrinking we feel in fear does not belong to the first body. The first body remains just the same; there is no change in it whatsoever. But the effect of this contraction of the etheric body becomes evident in the person's walk, in the way he sits. He looks subdued all the time. He will not stand straight. When he speaks he will stammer. His legs will shake when he walks; his hands will tremble when he writes.

Now anyone can recognize the difference between the handwriting of a man and a woman; it is not at all difficult. A woman's handwriting will never be straight. No matter how symmetrical and well formed, there will always be signs of trembling in it. This is a very feminine characteristic and it comes from a woman's body. A woman is fearful all the time; her personality has become stricken with fear. So without any difficulty one can recognize the handwriting of a woman from a man's. Also, we can find out how fearful a man is from his handwriting. There is no difference between the fingers of a man or a woman, nor in the way they hold the pen. As far as the first body goes there is no difference between the two, but on the plane of the second body the woman is fearful.

Even the contemporary woman has not been able to be fearless within. Still our society, our culture and the state of our thinking is such that we have not been able to make the woman fearless. She is fearful all the time and the vibrations of her fear spread throughout her personality. The degree of fearlessness or fearfulness in men can also be gauged from their handwriting. The state of fear is on the plane of the etheric.

I have told you to be aware of each happening in the gross body, but you should likewise be aware of the processes of the etheric body. When you are in love you feel as if you have expanded. The freedom experienced in love is because of this expansion. Now there is someone before whom you need not be fearful. There is no cause for fear near a person you love. Really speaking, to love means to be free of fear in the presence of a person before whom one can blossom to one's full capacity, no matter what one is. Therefore, a feeling of expansion is experienced in moments of love. The physical body remains the same, but the etheric body within flowers and expands.

In meditation there are always experiences of etheric body. One meditator may feel that his body has expanded -- so much so that it has filled the room. However, his physical body remains the same. When he opens his eyes he is shocked: the body is just the same. But the feeling of the experience follows him and makes him realize that what he had felt was not false. The experience was clear -- that he had filled the whole room. This is a happening of the etheric body; the possibilities of its expansion are limitless. It also expands and contracts according to the emotions. It can expand so that it can fill the earth; it can contract so that there is enough place for it in an atom.

So you will start noticing the movements of the etheric body -- its expansions and contractions, in which

situations it contracts and in which situations it expands. If the meditator begins to live in those processes in which it expands a harmony will be created. If he begins to live in the conditions that make it shrink harmony will not be established between the two bodies. Expansion is its innate nature. When it has expanded to its full capacity, when it blossoms fully, it is connected to the first body by a bridge. When it becomes fearful and shrinks, all its contacts with the first body break and it lies separate in a corner.

There are other processes of the second body which can be known by other methods. For instance, you see a man perfectly healthy, perfectly normal. Now if someone tells him he has been given a death sentence he will turn pale at once. No change has taken place in his first body but there is an immediate change in his etheric body. His etheric body is ready to leave the physical body. If the owner of a house comes to know that he has to vacate the house immediately all joyfulness and lightness will disappear; everything will be disturbed. The second body has broken its connections with the first, in a sense. The execution is to take place after some time or maybe not at all, but his connection with the first body is broken.

A man attacks you with a gun or a lion attacks you in the jungle: even though nothing has yet happened to the physical body, the etheric body promptly makes arrangements to leave it and a great distance is created between the two. So you can observe the workings of the second body in a subtle way, and this can be done without difficulty. The difficulty lies in this, that we fail to observe the processes of the physical also. If we do so we will start feeling the movements of the second body. When you have a clear knowledge of the working of both this very fact will create a harmony between the two.

Then there is the third body -- the astral body. Its movements are definitely more subtle -- more subtle than fear, anger, love and hatred. It is difficult to grasp its movements unless the knowledge of the second body is complete. It is difficult even to understand the third body from the first body because the gap is now greater; we are unconscious on the first plane. The second body is nearer the first so we can understand a few things about it. It is just as if the second body is our neighbor: sometimes we hear the clatter of pots or the crying of a child next door. But the third body is the neighbor's neighbor from whose house we do not hear any sound.

The phenomenon of the third body is yet more subtle. It can only be grasped if we begin to grasp the emotions fully.

When emotions get condensed they become action. And astral vibes are subtler than the waves of emotions. That is why I will not know that you are angry with me unless you show your anger, because I can only see it when it becomes an action. But you can see it well in advance. You can feel it rising in your etheric body. Now this anger that has risen has its own atoms that come from the etheric body. If these atoms do not arise you cannot be angry.

You can call the astral body a collection of vibrations. You will be able to understand the different conditions of this body better with an example. We can see water and we can see hydrogen and oxygen separately: there is no trace of water in oxygen; there is no trace of oxygen in water. Neither oxygen nor hydrogen has any property of water, but these two combine to form water: each has a hidden quality that manifests when they combine. Anger and love are not seen in the astral body; nor are hatred or fear. But they have vibrations which become manifested when combined with the second body. So when you are completely aware of the second body, when you are completely alert about your anger, then you will know that some reactions have taken place before the advent of anger. In other words, anger is not the beginning. It is the next part of a happening that has already taken place elsewhere.

A bubble rises from the bottom of a lake and begins to travel upwards. When it rises from the sand at the bottom of the lake we cannot see it. When it reaches half the depth of the lake it is still invisible. When it is a short distance from the surface it begins to be visible although it is very small. Then it begins to get bigger and bigger as it reaches the surface, because the weight and pressure of water decreases as it comes up. Also it becomes more clear to our view. At the lower depths the pressure of water kept it small, but as it travels upwards the pressure becomes less and less until it reaches its full size at the surface. But where it reaches its full dimension it also bursts.

So it has traveled a long way. There were places where we could not see it, but it was there all the same hidden under the sand. Then it arose from there, but it was still invisible because the water pressed it down. Then it came nearer the surface from where we could see it although it was still very small. Then it swam to the surface where we could see its totality -- but then it burst.

So the bubble of anger develops fully and bursts by the time it reaches the first body. When it comes to the surface it reveals itself. You can stop it at the second body if you so desire but that would be suppression. If you look into your etheric body you will be surprised to find that it has already traveled

some distance. But in its place of origin it is in the form of energy vibrations.

As I told you before there are no different types of matter; rather, there are different combinations of the same energy particles. Coal and diamond are the same: the difference is only in the combination of energy particles. If you break any matter into its components, ultimately what remains is electrical energy. The different combinations of these energy vibes bring about formations of different substances. All these substances are different on the surface; deep down they are all one.

If you wake up to the etheric body and follow the emotions to their origin you will suddenly find yourself in the astral body. There you will find that anger is not anger, forgiveness is not forgiveness; the same energy vibrates in them both. The energy in the vibrations of love and hatred are the same. The difference is only in the nature of the vibrations.

When love changes into hatred and hatred changes into love, we wonder how two directly opposite feelings change into one another. For example, a man whom I called my friend until yesterday has become my enemy today. Then I console myself that perhaps I was mistaken -- that he was never my friend, because how can a friend turn into an enemy? The energy vibrating in friendship and enmity is the same; the difference is only in the nature of vibrations. The difference is in the structure of the waves. What we call love is love in the morning and hatred in the evening. At noon there is love, and this changes into hatred by evening. It is a difficult situation. The one we love in the morning we hate by evening.

Freud was under the impression that we love those we hate and we hate those we love. The reason he put forward was correct to some extent, but since he had no knowledge of the other bodies of man he could not go further with his investigations. The reason he puts forward is very superficial. He says that the relationship with the mother is the first relationship the child experiences: the mother is the first object he loves. When the mother gives him all her care and attention he loves her, and he hates the same mother when she scolds or punishes him. So two feelings fill his mind towards the same object -- the mother: he hates her as well as loves her. Sometimes he feels like murdering her and at other times he feels that he cannot live without her -- that she is his every breath. This dual thinking makes the mother his first object of love and hate. Thus, later in life, because of this association in his mind, whomsoever he loves he will also hate.

This is a very superficial finding. The bubble has been caught on the surface where it is about to burst. If a child can love and hate his mother also, it means that the difference between love and hate is quantitative and not qualitative. Love and hatred cannot manifest together at the same time. If both are present, this can be possible only on one condition -- that they are convertible: their waves can oscillate from one to the other. So the meditator only comes to know why the mind is filled with conflicting emotions in the third body. A man comes and touches my feet in the morning and hails me as the blessed one -- beloved master. The same man comes in the evening, abuses me and says, "This man is the devil himself." The next morning he again comes and addresses me as beloved master and touches my feet. Then others come and advise me not to pay any attention to his words as sometimes he calls me God and sometimes the devil.

I say that he is the only one fit to be relied upon. The man who speaks is not to be blamed. He is not making conflicting statements; rather, his statements belong to the same spectrum. They are rungs of the same ladder, the difference being only quantitative. In fact, as soon as he says "Beloved Master" he catches hold of one part.

The mind is made up of pairs of opposites, so where will the second part go? It will lie under the first waiting for it to exhaust itself. The first gets tired after all, because how long can this man keep on saying "Beloved Master"? When he is tired the second part comes up which prompts him to say, "This man is the devil himself." Now these are not two things; they are one.

Until the time comes when we are able to understand that all our conflicting emotions are forms of the same energy, we will not be able to solve man's problems. The greatest problem that confronts us is that when we love we hate also. We are ready to kill the person without whom we cannot live. He who is our friend is our enemy also deep within. This is our greatest problem, and wherever there are relationships this poses a big question. One thing to be well understood is that the underlying energy in the different emotions is the same; there is no difference whatsoever.

Ordinarily we look upon light and darkness as two opposite things, which is wrong. In scientific terms, darkness is the minimum state of light. If we try we will find light in darkness too. There is no dark-ness where light is not. It is a different matter if our instruments of investigation fail to recognize it. Our eyes may be incapable of discerning the light in the darkness, but light and darkness are on the same plane, they are different forms and vibrations of the one energy.

It will be easier to understand it in another way: we believe light and darkness to be absolutely opposed to one another, but we do not believe cold and heat to be opposed to each other to that extent. It would be interesting to carry out an experiment. Let one of your hands be heated over a stove and keep the other on ice. Now put both hands in a bucket of water at room temperature. You will find it difficult to decide whether the water is hot or cold. One hand will say it is hot and the other will say it is cold. You will be at a loss to decide because both hands are yours. In fact, cold and heat are not two different things; they are relative experiences.

If we call something cold it only means that we are warmer. That we call it warm only means we are colder: we are only expressing the quantitative difference of temperature between that object and ourselves -- nothing else. There is nothing hot and nothing cold -- or, you can say that that which is hot is cold also. In fact, hot and cold are misleading terms. We should speak in terms of the temperature; that is the right expression. The scientist also does not use the words hot and cold. He says that the temperature of a thing is so many degrees. Hot and cold are poetic words. They are dangerous for science because they convey nothing.

If a man enters a room and says it is cold we cannot know what he means. It is possible that this man has fever and the room feels cold to him though it is not at all cold. Therefore, until this man knows the condition of his body temperature his assessment of the temperature of the room is meaningless. So we can say, "Do not comment upon whether the room is hot or cold. Just say what is the temperature of the room." The degree gives no indication of hot or cold; it only informs you what the temperature is. If the temperature is less than your body temperature you will feel cold; if it is more you will feel hot. The same is true for light and darkness: it depends upon our ability to see.

The night seems dark to us but not to the owl. The owl finds the day very dark. It must be wondering, "How strange a creature man is! He keeps awake in the night." Generally man considers the owl foolish, but he does not know what the owl's opinion of him is. For the owl the day is the night and it is night when it is day. He must be wondering at the foolishness of man! He thinks, "There are many wise men among human beings, yet they remain awake at night and when it is day they go to sleep. When it is the real time to be up and active these poor creatures go to sleep." The owl's eyes are capable of seeing at night. Because it can see at night the night is not dark for it.

The vibrations of love and hate are like those of darkness and light: they have their own ratio. So when you begin to be aware of the third plane you will be in a strange condition: it will no longer be a matter of your own choice whether to love or to hate. Now you will know that these are two names of the same thing.

If you choose one you automatically choose the other; you cannot escape the second choice. So if you ask for love from a man of the third plane he will ask if you are prepared for hatred also. You will of course say, "No, I want love only. Please give me love!" He will reply that it is not possible because love is one form of the vibration of hate. In fact, love is the form that is pleasing to you, whereas hate is that form of the same vibrations which is displeasing to you.

So the man who awakes to the third plane begins to be liberated from the pairs of opposites. He will come to know for the first time that what he had looked upon as two opposites are one and the same. Two opposite branches became part of the same trunk of the tree. Then he will laugh at his stupidity for trying to destroy one in order to keep the other. But then he did not know that this was impossible and that deep down the tree was the same. But only after awakening to the second plane can the third plane be known, because the third body has very subtle vibrations. There, there are no emotions -- only vibrations.

If you come to understand the vibrations of the third body you will begin to have a unique experience. Then you will be able to tell directly on seeing a person what vibrations surround him. Because you are not aware of your own vibrations it is not possible for you to recognize those of another person; otherwise, the vibrations emanating from the third body are gathered around every person's head. The halo depicted in pictures of Buddha, Mahavira, Rama and Krishna is the aura seen around their heads. These have special colors which have been detected. If you have the right experience of the third body you will begin to see these colors. When you begin to see these colors you will see not only your own but those of others as well.

In fact, the deeper we begin to see ourselves, the deeper we begin to see inside others also -- to the same extent. Because we know only our own physical body we know only the physical bodies of others. The day we come to know our own etheric body we will begin to be aware of the etheric bodies in others.

Before you become angry you can know well in advance that you are going to be angry. Before you express love it can be easily predicted that you are making preparations for love. So what we call getting to know the feelings of others is not such a great thing after all. By becoming aware of one's own emotional

body it becomes easy to grasp the feelings of others, because we begin to see all its variations. By awakening into the third plane things become very clear, because then we can see the colors of the personality also.

The colors of the clothes of *sadhus* and *sannyasins* were chosen by the color seen from the third body. The choice was different in each case according to which body was emphasized. For instance, Buddha chose yellow because he stressed the seventh body. The aura around the person who has attained to the seventh plane is yellow; therefore, Buddha chose the color yellow for his *bhikkhus*. It was because of this color that Buddhist bhikkhus found it difficult to remain in India. The yellow color is identified with death. And in fact, it *is* the color of death, because the seventh plane is the plane of ultimate death. So the yellow color is connected with death deep within us.

The orange color gives the feeling of life. Therefore, orange-robed sannyasins looked more attractive than the yellow-robed ones; they appeared alive. This color is the color of blood and the color of the aura of the sixth body: it is the color of the rising sun.

The Jainas chose white, which is the color of the fifth body -- the spiritual body. The Jainas insist on leaving God alone -- on leaving God out of discussion and on leaving nirvana out of discussion -- because scientific discussions are possible only up to the fifth body. Mahavira was a scientifically-minded man. Therefore, he talked about matters as far as they could be solved mathematically; beyond that he refused to talk. He did not wish to talk where his words were liable to err so he refused to elaborate on mysticism. Mahavira said that we will not talk about it; let us move in and experience it. So he did not talk of the planes after the fifth. This is why Mahavira chose white; it is the color of the fifth plane.

From the third plane you will start seeing colors which are due to the effect of the subtle vibrations within. In the very near future it will be possible to photograph them. If they can be seen by the naked eye it follows that they cannot escape the eye of the camera for long. Then we will develop a wonderful ability to assess people and their character.

There is a German thinker by the name of Luschev who has studied the effect of color on millions of people. Many hospitals in Europe and America are using his experiments. The color you choose deeply tells about your personality. A man with a particular disease prefers a particular color; a healthy person chooses quite another color; a tranquil man prefers yet another color; an ambitious man quite another than a nonambitious person. With your choice you give a hint of what is happening within your third body. Now it is an interesting fact that if the color that emanates from your third body is grasped, and if your preference of color is then tested, it will turn out to be the same color: you will choose a color similar to the color emanating from your third body.

Colors have wonderful meanings and uses. It was not known previously that colors could be so meaningful that they can even outwardly convey about your personality. Also, it was not known that the effect of colors can touch your inner personality. You cannot escape from them. For instance, the color red: it is always connected with revolution. It is the color of anger and it is difficult to escape from it. Therefore, the revolutionaries carried red flags. There is an aura of red around a wrathful mind. It is the color of blood, the color of murder, the color of anger and of destruction.

It is very interesting that if everything in the room were colored red the blood pressure of all of you sitting here would rise. If a man lives continuously with the color red his blood pressure can never be normal. The color blue causes the blood pressure to fall: it is the color of the skies and of supreme tranquility. If there is blue all around you your blood pressure will fall.

Leave aside man: if we fill water in a blue bottle and keep it in the sun the chemical composition of the water will change. The water absorbs the blue color which then changes its composition. This water has an effect on man's blood pressure. Similarly, if we fill a yellow bottle with water and put it in the sun its characteristics will be different. The water in the blue bottle will remain fresh for days whereas the water in the yellow bottle will turn foul at once. The yellow color is the color of death and it disintegrates things.

You will begin to see the circles of all these colors around you. This will be on the third plane. When you are aware of these three bodies that very awareness will bring about a harmony between them. Then shaktipat of any kind will not be able to bring harmful results. The energy of shaktipat will enter your fourth body through the harmonious layers of the first three bodies; this will be the highway along which it will travel. If this path is not ready there can be many dangers. For this reason I said that the first three bodies should be strong and fit; then only growth happens smoothly.

IF PEOPLE WHO ARE ESTABLISHED IN THE FOURTH, FIFTH, SIXTH OR SEVENTH CHAKRA DIE,

WHAT WILL BE THE STATE OF THEIR CHAKRAS IN THE NEXT BIRTH? PEOPLE OF WHICH PLANE STAY IN THE REALM OF BODILESS HIGHER BEINGS AFTER THEIR DEATH? DO BODILESS HIGHER BEINGS HAVE TO BE REBORN AS HUMAN BEINGS FOR THE FINAL ATTAINMENT?

We will have to understand some things from afar. I talked to you about the seven bodies. Keeping these in mind, we can also divide existence into seven dimensions. In the entire existence, all the seven bodies are forever present. Awake or asleep, active or dormant, ugly or beautiful, they are always there. Take a piece of metal -- say a piece of iron: all the seven bodies are present in it but all the seven are asleep; all the seven are dormant, nonactive. Therefore, a piece of iron looks dead. Take a plant: its first body has become active, its physical body; therefore, we get the first glimpse of life in plants.

Then there is the animal: his second body has become activated. Movement which does not exist in plants starts in animals. The plant puts down its roots and stays in one place always. It is not mobile because for that the second body must be activated -- the etheric body from which all movements come. If only the physical body is awakened it will be immobile, fixed. The plant is a fixed animal. There are some plants that move a little: that is a state between plant and animal. In many muddy areas of Africa there are certain plants that slide a distance of twenty to twenty-five feet in a year. By means of their roots they can clutch the ground and let it go and thus perform movement. This is the revolutionary link between the plant and the animal.

The second body has also begun to work in the animal. This does not mean that the second body has reached awareness; it only means it has become activated. The animal has no knowledge of it. Because of the second body being activated it experiences anger, it can express love, it can run, defend itself, it experiences fear, it can attack or hide and it can move.

In man the third, astral body is activated. Therefore, not only does he move bodily but also with the mind: he can travel with his mind. He travels in the past as well as in the future. There is no future for the animal, and for this reason it is never worried, never tense, because all anxiety is of the future. What will happen tomorrow is our greatest worry. But for animals there is no tomorrow; today is everything for them. Even today does not exist for them in a way, because what does today mean to one for whom tomorrow has no meaning? What is, *is*.

In man a more subtle movement has taken birth -- the movement of the mind. It comes from the third, astral body. Now he can think of the future with the help of the mind. He can also worry about what will be after death -- where he will go, where he will not go. He also reflects upon where he was before birth.

The fourth body is active in a few persons, not in all. If a person dies after his fourth body is activated he is born on the plane of the *devas*, the gods, where there are many possibilities for the activation of the fourth body. If the third body remains active, only then does a man remain as a man. From the fourth body birth on higher planes begins.

With the fourth there will be a difference that must be understood. If the fourth body is activated there is less possibility of acquiring a physical body again and more possibility of a bodiless being. But as I said, remember the difference between activation and consciousness. If the fourth body is merely activated and one is not conscious we call it the plane of the *pretas*, evil spirits; if it is activated as well as fully conscious we call it the plane of the devas, godly spirits. This is the only difference between pretas and devas. An evil spirit is not aware that its fourth body is activated whereas a godly one is. Therefore, the preta can cause a great deal of harm both to itself and to others with the activity of its fourth body, because unconsciousness can only bring harm. The deva will be the cause of many good deeds both to itself and to others, because awareness can only be beneficial.

He whose fifth body becomes active goes beyond the existence of devas. The fifth is the spiritual body. On the fifth plane activation and awareness are one and the same. No one can reach the fifth plane without awareness; therefore, activation and awareness take place simultaneously here. You can reach up to the fourth without awareness also. If you awaken the journey will take a different turn: it will go toward the deva plane, the plane of the gods. If you go on being unaware your journey will be in the realm of the evil spirits.

On the fifth plane activation and awareness are there simultaneously, because this is the spiritual body and unawareness is meaningless so far as self is concerned. Atman means consciousness; therefore, the other name of atman is consciousness. Here unconsciousness has no meaning.

So from the fifth body activation and awareness are one and the same thing, but before that the two ways are separate. The difference between male and female is there until the fourth; the difference between sleeping and waking is there until the fourth. As a matter of fact, duality and conflict are there only up to the

fourth body. From the fifth the nondual begins -- the undivided. Unity starts from the fifth. Before this there is diversity, difference. The potential of the fifth comes neither from the plane of pretas nor from the plane of the devas. This should be understood.

The fifth body is not possible for pretas because theirs is an unconscious existence. They do not have that body which is necessary for awareness, and they do not have the first body which is the first step toward awareness. For this reason the preta has to return to a human form. Therefore, the human existence is in a sense at a crossroads. The plane of the devas is above it but not beyond it, because to go beyond it is necessary to come back to the human existence. The preta has to return in order to break its unawareness, because for this a human form is absolutely necessary. The devas have to return, because in their existence there is no suffering whatsoever. Actually it is an awakened existence. However, in such an existence there cannot be the pain and suffering that give birth to that longing for meditation. Where there is no suffering there is no thought of transformation or of attainment.

So the realm of devas is a static existence where there is no progress. This is a peculiarity of happiness: it blocks all further progress. In pain and suffering there is a longing for growth. Suffering stimulates us to find ways and means of freedom from pain and sorrow. In happiness all seeking stops. So this is indeed a very strange state of affairs, and people usually cannot understand this.

In the lives of Mahavira and Buddha there are descriptions of devas coming to them in order to be taught, but these are very exceptional happenings. It is strange that devas should come to human beings because it is an existence above the human existence. It seems strange but it is not, because the existence in heaven is a static existence from where there is no growth. If you wish to go ahead then just as you take a step back before you jump you have to step back to the human existence and then take a jump.

Happiness is peculiar in the sense that there is no further movement. Another thing: happiness becomes boring. There is no other factor that can cause as much boredom as happiness. Unhappiness is not boring; an unhappy mind is never bored. Therefore, an unhappy man is never discontented, nor is a society where pain and misery prevails. It is only the happy person or the happy community that is discontented. India is not as discontented as America. The reason is only this, that they are affluent and happy whereas we are poor and miserable. There is nothing to look forward to in America and there is no suffering to goad them to further growth. Besides, happiness is repetitive: the same forms of pleasure and enjoyment over and over again become meaningless.

So the realm of devas is the peak of boredom. There is no place more boring in the universe, and there is so much boredom there. But it takes time for the boredom to develop. Besides, it depends upon the sensitivity of the individual. The more sensitive a person the sooner he will get bored; the less sensitive a person the longer it will take. It is also possible that he may not get bored at all. The buffalo eats the same grass every day and is not tired of it.

Sensitivity is very rare. The boredom will be proportionate to the sensitivity of the person. Sensitivity always looks for the new: it seeks more and more that is new day by day. Sensitiveness is a kind of restlessness, and this in turn is a kind of aliveness. So the realm of the devas is a kind of dead existence, as is also is the realm of the pretas. But the realm of devas is more dead, because in the world of the pretas there is a lot of suffering and ways to inflict suffering as well as the pleasure of making oneself and others suffer. There are enough provisions for restlessness there, so there is no boredom at all.

The realm of devas is very peaceful: there is no disturbance of any sort. So ultimately the return from the realm of devas can only be out of boredom. Remember, it is above human life; sensitivity increases there. The pleasure that does not become boring to us over the years in the bodily life becomes stale and boring once it is enjoyed in the realm of devas.

This is why it is said in the Puranas that the gods yearn to be born as human beings. Now this seems very surprising because here on earth we long to go to the realm of the devas. There are even stories where some deva descends on earth to fall in love with a woman. These stories are indications of the state of mind. They show that in that realm there is happiness, but it is boring because there is just pleasure and enjoyment without a trace of pain or sorrow. Then it becomes boring. If one is given a choice between infinite happiness without a moment of sorrow and infinite sorrow and suffering, the wise man will choose the latter. We have to return from the realm of the devas; we also have to return from the realm of the pretas.

Human existence is at the crossroads: all journeys are possible from it. The man who attains the fifth body, however, has not to go anywhere. He enters a state in which there is no longer any birth through the womb; he is not reborn through the womb of any mother.

He who attains the self has ended his journey in a sense. The state in the fifth body is a state of

liberation. But if he feels satisfied within himself, he can stop at this plane for an infinite number of ages, because here there is neither pain nor pleasure, neither bondage nor suffering. There is only one's own being -- not the universal being, the all. So a person can go on living in this state for an infinite number of ages until a time comes when he grows curious to know the all.

The seed of inquiry is within us; therefore, it arises. If the meditator nurtures the curiosity of knowing the all from the very beginning, he can escape the danger of getting stuck in the fifth body.

So if you know the full science of the seven bodies you will know that the inquiry should be complete and ultimate from the very beginning. If you start with a goal of stopping midway, then when you reach the fifth you will feel you have come to the end, to your destination, and you will miss the point.

So the man of the fifth body has not to take birth but he is bound within himself: he breaks away from everyone but remains bound to himself. He is rid of the ego but not of the feeling of "I am." Ego is a claim against others.

Understand this well: When I say 'I' it is to dominate some 'you'. Therefore, when the I succeeds in dominating a you the ego feels victorious. When it is dominated by the I of another it is miserable. The I is always an effort to overpower the you. The ego exists always in contrast to the other.

Here at the fifth the other is no more and there is no longer any competition with it. This state of I-ness, *asmita*, is self-contained. This is the only difference between ego and asmita. Now I have nothing to do with you; there is no claim of I, but still there is my being. I no longer need to stand against the other, but "I am" although there is no you to be compared with.

For this reason I said ego will say 'I' and the being will say 'am'. This will be the difference. In "I am" there are two concepts: the I is the ego and the am, the being.

The feeling of I-ness is not against anyone; it is in favor of itself. The feeling is one of "I am," so let there be no one else in the world. Let there be a third world war and let all perish but I should remain. So although there will be no ego in me the feeling of I-ness will still be: I know that I am, even though I will not say I to others, because for me there is no longer any you left to whom I can say it. So when you are absolutely alone and there is no other, then too you are -- in a sense of being existent.

The ego disappears in the fifth body and thus the strongest link in the chain of bondage falls. But the feeling of I-ness remains -- free, independent, boundless and without any attachments. But the I-ness has its own limits. All other boundaries fade away except the boundary of I-ness. At the sixth this too drops or is transcended. The sixth is the cosmic body.

The question of being born in a womb ends with the fifth body, but birth still must be taken. This difference should be properly understood. One birth is from within the mother's womb and one birth is from within oneself. This is why in this country we call the brahmin, *dwij* -- twiceborn. This term was actually used for the *brahma gyani*, one who knows the Brahman -- the cosmic reality. To call an unenlightened person a brahmin is unnecessary. When a second birth of an entirely different kind was gone through a person was called dwij -- twiceborn; an enlightened person was called a brahmin.

So one birth is from the womb of another and one is from one's own self. Once the fifth body is attained you cannot be born to another. Now you will have to be born through the fifth body into the sixth body. This is your journey, your own inner pregnancy, your own inner birth. Now there is no connection with an external womb or with any external means of creation. Now you have no father or mother; you are the father, you are the mother, and you are the child. This is entirely an individual journey. So when a person enters the sixth body through the fifth he can be called twiceborn and not before that. He is born without the external means of creation, without the help of an external womb.

One *rishi* of the Upanishads prays, "Oh Lord, open the golden covers of this inner womb within which the reality is hidden." The covers are definitely of gold. They are such that we do not want to throw them aside; they are such that we are eager to keep them. The I-ness is the most priceless cover that is over us. We ourselves will not want to part from it and there is no external obstruction to stop us. The cover itself is so lovable that we cannot leave it. Therefore, the rishi says, "Remove the golden covers and open the womb that makes a person twiceborn."

So Brahma gyanis were called twiceborn, and by Brahma gyani is meant one who has attained the sixth body. From the fifth to the sixth the journey is one of being twiceborn. The womb is different, the mode of being born is different. Now everything is wombless: the womb is one's own, and we are selfborn now.

From the fifth to the sixth there is a birth and from the sixth to the seventh there is a death. Therefore, one who has undergone the latter is not referred to as twiceborn; there is no meaning in it. Do you understand? It is easy to follow now.

From the fifth to the sixth there is birth through oneself; from the sixth to the seventh there is death through oneself. We were born through others -- through the bodies of others -- and the death that follows is also of others. This I shall explain.

If your birth is from another, how can your death be your own? How can this be? The two ends will be unrelated. If another gives me my birth, then death cannot be mine. When birth comes from another death too is from another. The difference is this, that first I appear through one womb and the second time I enter into another womb -- but I am not aware. When I came into this birth it was apparent, but now my going is not apparent. Death precedes birth: you had died somewhere before you were born somewhere. Birth is apparent, but of death you are not aware.

Now you were born through a mother and father: you obtained a body, an apparatus that will run for seventy to a hundred years. After a hundred years this instrument will not work. The day it will stop working is predestined from the moment of birth. It is not so important when it will fall; what is important is that it *will* fall. With birth it is decided that you will die. The womb which brought you your birth brought along your death also. You have brought them both along together. In fact, death lies hidden in the birthgiving womb; there is only an interval of a hundred years.

In these hundred years you will complete your journey from one end to the other and go back exactly to the place from where you came. The death of your body is received from another at the time of your birth; therefore, death is also from another. So neither are you born, nor is it you who dies. In birth there was a medium and in death too the same will be the case. When you enter the sixth, cosmic body from the fifth, the spiritual body, you will be born for the first time. Then you will be self-born: your birth will be without a womb. But then self-death will at the same time await you -- a wombless death also awaits you. Wherever this birth takes you, from there death will lead you even further ahead. The birth takes you to the Brahman and death to nirvana.

This birth can be very prolonged; it can be endless. Such a person, if he remains, will become God. Such a consciousness if it travels for long will be worshipped by millions; prayers will be offered to him. Those whom we call an *avatar*, Ishwara, son of God, *tirthankara*, are those who have entered the sixth plane from the fifth. They can remain in that plane for as long as they wish and they can be of great help. There is no question of any harm coming from them and they can be great indicators. Such persons are forever striving and working for others to travel through the preceding journey. The consciousness of people from the sixth plane can also relay messages in various ways, and those who have the slightest feel of such persons cannot place them anywhere lower than *bhagwan*, the blessed one. Bhagwan they are: there is nothing lacking in their being Bhagwan because they have attained the sixth, cosmic body.

In this very life it is possible to enter the sixth plane through the fifth. Whenever anyone enters the sixth in this life we call him a Buddha or a Mahavira or a Rama or a Krishna or a Christ. And those who perceive them as such look upon them as God. For those who cannot see the question does not arise.

One man in a village recognizes Buddha as Ishwara; to another he is nothing -- absolutely ordinary. He catches a cold like us; he falls ill just like us; he eats, sleeps, walks and talks like us; he even dies the same as us. "Then what is the difference between him and us?" is how they argue. The number of those who do not see is infinitely greater than of those who do, so those who do appear to be mad, deluded, because they have no evidence whatsoever to offer as proof.

Actually there is no evidence. For instance, this microphone is before me. If you who are present cannot see it, how will I prove to you that it is there? If I say it is and you cannot see it, I will be judged mad. To see when others cannot see is a proof that you are not sound of mind.

We measure enlightenment also by majority of votes; here too we have the voting system! So by some people Buddha is felt as God and by some not. Those who cannot see him as God will say, "What madness is this? He is the son of King Shuddhodana and so-and-so is his mother and so-and-so his wife. He is the same Gautama, not somebody else." Even his own father could not see that Gautama has become a totally different man. He looked upon him as his son, and said, "Into what kind of foolishness have you fallen? Return to the palace. What are you doing? The kingdom is getting ruined and I am getting old. You return and take care of everything." The poor father failed to recognize that Buddha had become the master of an infinite kingdom. Those who had the eyes to see looked upon such people as a tirthankara, Bhagwan, or the son of God. They will make use of some such word to address people of the sixth body.

The seventh body is never attained in this body. In this body we can at the most stand on the boundary line of the sixth body from where we can see the seventh. That jump, that void, that abyss, that eternity, is visible from there, and there we can stand. Therefore, in the life of Buddha two nirvanas have been

mentioned. One nirvana he attained under the bodhi tree on the banks of the river Niranjana: that was forty years before his death. This is called nirvana. That day he stood on the periphery of the sixth body -- and he remained there for forty long years. The day he died is called the *mahaparinirvana*; that day he entered the seventh plane. Therefore, when anyone asked him, "What will happen to the Tathagata after death?" Buddha would reply, "There will be no Tathagata."

But this does not satisfy the mind. Again and again they would ask, "What will happen to Buddha in mahaparinirvana?" To this Buddha replied, "Where all activities cease, where all happening ceases, that is called mahaparinirvana." As long as something keeps happening in the sixth body it is the existence; beyond this is the nonexistence. So when Buddha is not, nothing will remain. In a sense you may say he never was. He will fade away like a dream, like a line drawn on the sand, like a line drawn on water that disappears as it forms. He will be lost and nothing will remain. But this does not satisfy our minds. We say that somewhere, on some level, in some corner no matter how far away, he should exist. But in the seventh he becomes only the void, the formless.

There is no way of bringing new form beyond the seventh. There are people who stand on the borderline and see the seventh, who see that abyss; therefore, all that is known of the seventh plane is what is reported by those who stand at the boundary line. It is not an account of people who have gone there, because there is no means to give any account. It is just as if a man standing at the borderline of Pakistan would look and report that there is a house, a shop, a road, some people, and he can see the trees and the sun coming out. But this man is standing on the Indian border.

To go into the seventh from the sixth is the ultimate death. You will be surprised to know that the meaning of *acharya* in the olden days was one who teaches the final death. There are aphorisms which say, "Acharya is death." So when Nachiketa reaches the god of death he reaches the acharya. The god of death can only teach death and nothing else. Acharya is a designation from which only dissolution, disintegration and extinction can be taught.

But before this death it is necessary for you to be born. Right now you don't exist. That which you consider as yourself is borrowed; it is not your real being. Even if you lose it, *you* were never the possessor. It is just as if I were to steal something and then give it in charity: since the thing did not belong to me, how can it be my donation? What is not mine I cannot give. So one whom we call a renunciate in this world is not a renunciate at all because he renounces that which is not his. And how can you be the renouncer of that which is not yours? To claim to have left that which is not yours is madness.

Renunciation takes place when you enter the seventh from the sixth. There you cast aside that which is *you* -- because you have nothing else. You leave your very being.

The only renunciation that is meaningful is the entrance from the sixth plane to the seventh. Before that all talk of renunciation is childish. The man who says "This is mine" is foolish. The man who says "I left all that was mine" is also foolish, because he still claims to be the possessor. Only we ourselves are ours -- but we have no understanding of this.

Therefore, from the fifth to the sixth you will know who you are and from the sixth to the seventh you will be able to renounce that which you are. And the moment someone renounces that which he is there is nothing more left to be attained, there is nothing more left to be renounced. Then there is no question left. Then there is infinite stillness, eternal silence. After that one cannot say that there is bliss or peace; one cannot say that there is truth or falseness, light or darkness. Nothing can be said. This is the state of the seventh.

IF THE FIFTH PLANE IS ATTAINED IN THE PHYSICAL BODY, IN WHICH FORM IS THE PERSON REBORN AFTER HIS DEATH?

To attain the fifth body and to be awakened is one and the same thing. Then you no longer need the initial bodies. Now you can work from the fifth plane; now you are an awakened person. Hence, there is no difficulty. The initial bodies are required only up to the fourth body. If the fourth is activated and awakened the person becomes a deva -- a heavenly soul. If the fourth lies idle and asleep the person enters the realm of the pretas -- the evil spirits. You will have to return to the human form from both of these states, because you have no idea of your identity as yet. And in order to know your identity you must still have a need for the other. Only with the help of the other will you be able to know yourself.

Right now to know yourself you need the other; without the other you will not be able to recognize yourself. The other will form the boundary from where you will know yourself. Therefore, up to the fourth

plane you will have to take birth under any circumstances. After the fifth the other is not necessary; it has no meaning. In the fifth it will be possible for you to be without the previous four bodies. But with the fifth the process of an entirely new kind of birth begins, and that is the entrance into the sixth plane. This is a different matter altogether and does not involve the first four bodies.

WHEN A PERSON ENTERS THE FIFTH FROM THE FOURTH PLANE, DOES HE NOT ACQUIRE A PHYSICAL BODY AGAIN AFTER DEATH?

No.

IF A TIRTHANKARA DESIRES TO BE BORN, CAN HE TAKE A PHYSICAL BODY?

Now this is a different matter altogether. If a tirthankara wishes to be reborn a very interesting happening takes place: that is, before death he does not discard his fourth body. There is a way and a method of doing this, and that is by having the desire to be a tirthankara. So when the fourth body is falling away one desire has to be kept alive so that the fourth body does not drop. If the fourth drops birth in the physical form is impossible.

Then the bridge, the connection through which you came, is no more. So the desire to be a tirthankara has to be kept alive through the fourth body. Not all who are worthy become tirthankaras; they go straight along their way without this. There are only a few who become such masters, and their number is fixed beforehand. There is a reason why their number is predetermined. It is predetermined that for a particular age so many tirthankaras would be enough for so many people.

So the desire of becoming a tirthankara has to be very strong. It is the last desire, and if it slips the matter is over. So the seed of desire that "I want to teach others" must be very strong. One must feel, "I will show others the way; I will explain to others, I must come back for others." Then the tirthankara can descend into a physical body. But this means that the fourth body has not been left yet. He steps onto the fifth but he fastens a peg in the fourth body. This peg can be quickly uprooted; hence, it is a very difficult task to maintain it there.

There is a process of making tirthankaras: they are made in mystery schools, it is not an individual happening. In the same manner that a school functions, a group of seekers meditate. Then from among them they find one who shows full promise of becoming a tirthankara; he can express what he knows, he can impart what he knows, and he can communicate it to others. So the whole school begins to work on his fourth body. He is told to concentrate on his fourth body so that it should not disintegrate because it will be useful in the future. Thus, he will be taught ways and means of saving his fourth body. And more labor and hard work goes into saving this body than in discarding it.

It is so easy to let go and allow the fourth body to dissolve. When all the anchors are pulled up, when the sails are all drawn and filled with the wind, when the vast ocean calls and there is bliss and bliss everywhere, you can imagine how difficult it must be to guard one small peg. It is for this reason that when we address a tirthankara we say: "You are most compassionate."

This was the only reason why a tirthankara was so called. The greatest part of his compassion was that when everything was ready for his departure he stayed back for those who were still at the shore and whose boats were not yet ready to sail. His boat is absolutely ready; yet he bears the sufferings of this shore, he endures the stones and the abuses. He could have left anytime; his boat was ready to set sail. Yet for no reason of his own he preferred to be amidst those who are capable of harassing and even killing him. So his compassion knows no limits. But the desire for this compassion is taught in mystery schools. Therefore, meditators working individually cannot become tirthankaras, because when the peg is lost they will not know about it. Only when the boat has sailed do they realize that the shore is left far behind.

Even persons who have attained the sixth plane -- those whom we call Ishwara -- sometimes help in the advent of a tirthankara. When they find one worthy enough not to be let off from the shore they try in a thousand ways to keep him back. Even devas who, as I said, are helpful in doing good, take part in this. They go on influencing such a one to save one peg. They tell him, "We can see the peg; you cannot. But you have to save it."

So the world is not anarchic, disorderly. There are profound arrangements; there is order within order. Efforts of all kinds are often made -- but at times the plans go amiss, as in the case of Krishnamurti. Great efforts were made with him to fix a peg, but they failed. The whole school of seekers made a tremendous

effort to preserve a peg in his fourth body, but all efforts failed. Other persons had a hand in this effort. There were also the hands of higher souls behind this -- of persons of the sixth and the fifth planes, and awakened ones of the fourth plane. Thousands took part in it.

Krishnamurti was chosen as well as a few other children who showed promise of becoming tirthankaras, but the opportunity passed away without bearing fruit. The peg could not be fixed, and so the world lost the benefit of a tirthankara which could have been possible through Krishnamurti. But that is a different story....

In Search of the Miraculous Vol 2

Chapter #8
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YOU HAVE SAID THAT THE DIFFERENCE OF MALE AND FEMALE ENDS WITH THE FIFTH BODY. HOW DO THE POSITIVE AND NEGATIVE POLES OF ELECTRICITY OF THE FIRST FOUR BODIES BECOME ADJUSTED TO BRING ABOUT THIS HAPPENING? PLEASE EXPLAIN THIS IN DETAIL.

In the context of the male and female bodies you have been told that the first body of the female is a female body while the second is male, and the exact opposite is the case with the male. Then the woman's third body is again female and the fourth male. I have told you before that the female body is incomplete; so is the male body. These two together make a complete body. This union is possible in two ways. If the external man combines with the external woman, together they create a unit. With this unit the work of procreation, of nature, goes on. If a man or woman turns inward and unites with the female or male within, a different journey begins which is the way towards the divine. The external union, however, is a journey toward nature.

When the first body of the male meets his second, etheric body which is female, these two make a unit. When the first body of a female meets her second, etheric body which is of the male element, they also form a unit. This is a wonderful unity. The external union can only be momentary. Very briefly it gives a period of happiness, then the sorrow of separation is infinitely greater. And this sorrow brings about a fresh yearning for the same pleasure which again proves to be momentary; then again there is the parting which is long and painful. So the outer pleasure can only be momentary whereas the union within abides forever. Once it takes place it never breaks.

Therefore, as long as the union within does not take place there is sorrow and pain. A current of happiness begins to flow within as soon as the inner union takes place. This pleasure is similar to that which is experienced momentarily in the outer union that takes place during lovemaking -- a union which is so infinitesimal in its duration that it is over almost before it has begun. Many times it is not even experienced; it happens with such swiftness that it is not experienced at all.

From the viewpoint of yoga, when inner intercourse becomes possible the instinct for outer intercourse immediately disappears. The reason is that this inner union is completely satisfying and fulfilling. The images of coitus depicted on temple walls are indications in this direction.

Inner intercourse is a process of meditation. Therefore, opposition arose between the concept of internal and external intercourse. This was due to the fact that he who enters into inner intercourse once will lose all interest in outer intercourse.

This also should be remembered: when a woman unites with her male etheric body the resulting unit will be female; when the male unites with his female etheric body the unit will be male. This is because the first body absorbs the second body: the second merges in the first. But now these are male and female in a very different sense. It is not the outer man and the outer woman that we see: the outer man is incomplete, and therefore uneasy, unsatisfied. The external woman is also incomplete, and therefore restless, unfulfilled.

If we examine the development of life on earth we will find that in primal organisms the male and female are both present. For example, the amoeba: the amoeba is half male, half female. Therefore, there is no other creature more satisfied in this world. No such thing as discontent ever arises in an amoeba. This is also the reason why it has failed to develop: it has always remained an amoeba. So very elementary organisms in biological development do not have separate bodies for each sex. Both male and female are contained within the same body.

When the first body of the woman unites with her male, etheric body, a new woman comes into being who is a complete woman. We have no idea of the personality of a complete woman because all the women we know are incomplete. We have no estimate of a complete man because all the men we know are incomplete; they are all only half. As soon as this unit is completed a supreme satisfaction pervades -- a satisfaction in which all discontent diminishes and finally disappears. Now it will be difficult for this complete man and complete woman to establish any external relationships, because outwardly there are only half men and half women with whom their personalities do not feel harmony. However, it is possible for a perfect man -- one whose first two bodies have united within -- to form a relationship with a perfect woman, one whose first two bodies have also united.

Tantra has tried many experiments for this relationship. Therefore, tantra had to go through a great deal of harassment and misunderstandings. We could not understand what tantrikas were doing -- naturally it was beyond our understanding. When a woman and a man who are united to the inner complementary body make love under the circumstances of tantra, it is nothing more than ordinary intercourse for us. We could never evaluate what was happening.

But this is a very different kind of happening, and this was a very great help to the seeker. It had a great significance for him. The external union of a complete man and a complete woman was the beginning of a new meeting; it was a journey toward a new union. One kind of journey was already over: the incomplete woman and incomplete man have been completed. A particular plateau of fulfillment was then reached, because now there was no thought of desire.

When a complete man and a complete woman meet in this way, they experience for the first time the bliss, the pleasure, of the union of two whole beings. Then they begin to understand that if such a perfect union could take place within themselves there would be a torrent of unbounded bliss. The half man enjoyed the union with the half woman; then he united with the half woman within himself and he experienced unlimited bliss. Then the complete man united with the complete woman. Then it is but logical that he should set out to attain a perfect woman within himself, so he set out in search of the perfect woman within where the meeting of the third and fourth bodies takes place.

The third body of the man is again male and the fourth female; the woman's third body is female and the fourth male. Tantra has taken care to see that man does not stagnate after the first perfection is achieved. There are many sorts of perfection within us. Perfection never obstructs, but there are many kinds of perfections which are imperfect compared to the further perfections that lie ahead. However, they are perfections in relation to the preceding imperfections. The previous imperfections may have disappeared, but we still have no idea of the greater perfections that lie ahead. This may create a hindrance.

Therefore, many surprising methods have been developed in tantra which cannot be immediately understood. For instance, when there is intercourse between a complete man and a complete woman there will be no loss of energy: there cannot be, because each forms a complete circuit within his or her own self. There will be no discharge of energy from the partners; for the first time they will experience pleasure without loss of energy.

The pleasure experienced in the physical intercourse at the time of orgasm is invariably followed by the experience of pain. The gloom, the anguish, the fatigue, the remorse that follows with the loss of energy is inevitable. The pleasure passes in a moment but the loss of energy takes twenty-four to forty-eight hours or more to be regained. Until the energy is regained the mind is filled with agony.

Tantra has evolved strange and marvelous methods for intercourse without ejaculation, and it has worked very courageously in that direction. We shall have to talk separately on this subject some other time as tantric practice forms a complete network in itself. And since this network has been broken the entire

science gradually became esoteric. Also, it is difficult to talk about tantric practices openly and directly, because our moral beliefs have made this very difficult. Moreover, our foolish "wise" men who know nothing but who are capable of saying anything have made it impossible to keep any precious wisdom alive. The practices of tantra thus had to be given up or else it was hidden and tantric experiments had to go underground. For this reason the current of tantric knowledge no longer flows clearly in our lives.

The intercourse between a complete man and a complete woman is a very different kind altogether. It is an intercourse in which there is no loss of energy. An entirely new happening takes place which can only be hinted at. When an incomplete man and an incomplete wo-man meet, both undergo a loss of energy. The quantity of energy after their intercourse is much less than it was prior to it.

Quite the opposite is the case in the union of a complete man and a complete woman. The quantity of energy after their intercourse will be more than was there before it. The energy of both increases. This energy lies within them, and it becomes awakened and active by the nearness of the other partner. In the first ordinary sexual act also, ejaculation happens by coming together of a man and a woman. In the second meeting of a complete man and a complete woman, their own individual energy becomes awakened and active in the presence of the other; whatever lies hidden within each one's own self manifests fully. From this happening there is a hint whether a union of the complete man and complete woman can take place within. The first union is a union of two incomplete beings. Now the second phase of the work begins to bring together their third and fourth bodies.

The third body of the man is again male and the fourth female; the third body of the woman is again female and the fourth male. Now in the union of the third and the fourth only the male will remain within the male; his third body will become prominent. Within the female the female will remain prominent. Then the two complete females will merge into one, because now there will be no boundary between the two to separate them. The male body is required to keep them apart. Similarly, between the two male bodies a female body is required to keep a distance between them.

When the female of the first and second bodies meets the female of the third and fourth bodies, at the very instant of meeting they will merge into one. Then the woman achieves perfect femininity in double measure. No greater womanhood than this is possible, because after this there is no further growth of femininity. This will be the perfect feminine state. This is the perfect woman who has no desire even to meet the perfect man.

In the first completeness there was the enchantment of meeting a second complete person, and the meeting created more energy. Now that too is over. Now even meeting God will be meaningless in a sense. Within the man also both the males will merge into one. When the four bodies unite, what remains in the male is the male and what remains in the female is the female. From the fifth body onwards there is no male and no female.

Therefore, the happening that takes place in a man and a woman after the fourth plane will be different; it is bound to be. The happening is the same but their attitude towards it is different. The man will still be aggressive and the woman will still be surrendered. After the attainment of the fourth body a woman lets go completely; not even an iota will be withheld in her surrender. This surrender, this letting go, will take her to the journey of the fifth plane where a woman is no longer a woman because in order to remain a woman it is necessary to keep something back.

In fact, we are what we are because we hold back a little of ourselves. If we were to let ourselves go completely we would become something we never were before. But there is a holding back in one's being all the time. If a woman gives in completely even to an ordinary man, there will be a crystallization within her and she will go beyond the fourth body. This is why women have many a time crossed the fourth body with their love for very ordinary men.

The word *sati* has no other esoteric meaning. Sati does not mean a woman whose eyes do not fall on another man; sati means that woman who no longer has the female factor left within her to look at another man.

If a woman becomes so completely surrendered in love to even an ordinary man, she does not have to go through this long journey. All her four bodies will combine and stand at the doorstep of the fifth. Therefore, it was the women who went through this experience who said, "The husband is God." This does not mean that they actually thought that the husband was God; it means that the doors of the fifth opened for them through the medium of the husband. There was no mistake in what they said; what they said was absolutely correct. What another meditator obtains through great effort she obtains with ease through her love. The love for one person alone takes her to that state.

Take the case of Sita: she belongs to the category of women whom we call sati. Now Sita's surrender is unique. From the point of view of surrender she is perfect; her surrender is total. Ravana is an incomplete man whereas Sita is a complete woman. The radiance of a complete woman is such that an incomplete man cannot dare to touch her. He cannot even set eyes on her, and only an incomplete woman can be seen in a sexual way by him.

When a man approaches a woman sexually the man is not entirely responsible. This incompleteness of the woman is also inevitably responsible. When a man sexually touches a woman in a crowd he is only half responsible. The woman who invites it is equally responsible. She provokes it, invites it, and because she is passive her aggression goes unnoticed. Since the man is active it is very evident that he touched her. But we cannot see the other side's invitation to it.

Ravana could not even raise his eyes toward Sita and Ravana held no meaning for Sita. Yet after the war Rama insisted on the fire test from Sita to confirm her purity. Sita did not resist. Had she refused to go through the test she would have lost her position as sati. She could have insisted that they both pass through the fire test, because if she was alone with another man Rama too was roaming the woods alone -- and who knows what women he may have met!

But this question never arose in Sita's mind. She readily went through the fire test. Had she questioned Rama's authority even once she would have fallen from her position -- because then the surrender would not have been total; there would have been something slightly lacking in it. And had she raised the question even once and then passed through the fire, she would have been burnt; she would not have gone unscathed. But her surrender was total. For her there was no other man. We, however, think it a miracle that she passed through the fire unharmed.

If an ordinary person also passes through fire while in a particular inner state, he will not burn. If in the state of hypnosis a man is told that fire will not burn him, he can walk on it and not be burnt.

An ordinary fakir walks on fire in a particular state of mind when the energy circuit is complete within himself. The energy circuit breaks with doubt. If a doubting thought crosses his mind even once, if he doubts that maybe he will be burnt, the circuit breaks and he is bound to get burnt. If two fakirs jump into the fire and seeing them you feel, "If these two can jump and not be affected, how can I burn?" then if you too jump into the fire, you also will not be affected by it. A whole line of people can thus pass through fire and not be burnt. The one who doubts will not dare enter the fire; he will stand aside. But the one who sees so many passing through unaffected thinks, "If so many are unharmed, why should the fire harm me?" So for this reason he can go through and the fire does not touch him.

If the circuit within us is complete, even fire has no means of touching us. So if fire did not affect Sita it is quite conceivable. After the fire test, when Rama turned her out of his kingdom, even then she did not question him. She had passed the fire test to prove her chastity. But Sita's surrender is so total, so complete, that for her there was no reason to question.

If a complete woman reaches a perfection of love for one person she will jump over the first four steps of spiritual practice. For a man it is very difficult because he does not have a surrendering mind. But it is interesting to know that even aggression can be perfect. However, for aggression to be perfect many things are involved and not you alone. In surrender, however, you alone are responsible for its perfection and other things do not matter at all. If I wish to surrender to someone I can do so entirely without telling him. But if I have to be aggressive toward someone, that someone will also be involved in the final result.

Therefore, in our talk about shaktipat you may have felt that there is something slightly lacking in women, that there is a slight difficulty as far as they are concerned. I had told you that there are rules of compensation in life. In the case of the woman, her shortcoming is made up for by her ability to surrender. A man is never able to love completely no matter how much he loves someone. The reason is that he is aggressive and has less ability to surrender. So if a woman's first four bodies become complete and merge into one unit she can surrender very easily at the fifth. And when a woman in this fourth state crosses these two steps of inner intercourse and becomes perfect, no power on earth can come in her way. Then no one except God exists for her. Actually, the one she loved in her first four bodies had also become God for her, but now, whatever is, is God.

There is a beautiful incident in Meera's life. Once she went to Vrindavan. There the priest of the great temple did not look at women, so women were not allowed inside that temple. Bells in hand, immersed in her Lord Krishna, Meera went right inside, however. The other people in the temple hastened to tell her that the temple was closed to women as the priest did not look at women. To this Meera said, "That is very strange. I was under the impression there was only one man in the world -- Krishna. Who is this other man?

Is there another man? I would like to see him."

They rushed to the priest and told him about Meera. When he heard all they had to say he came running to Meera, fell at her feet, and said, "It is meaningless to call her a woman for whom there is only one man. The matter of man and woman is finished for her. I touch your feet and ask forgiveness. Seeing ordinary women I looked upon myself as a man. But for a woman of your caliber my being a man has no meaning."

When a man reaches the fourth body he becomes a perfect man. He will have crossed the two steps toward attaining this perfection. From then onwards there is no woman for him; the word woman holds no meaning for him. Now he is only a force of aggressiveness, just as a woman who attains perfect womanhood in the fourth body becomes only the energy of surrender. Now they are only an energy of aggressiveness and an energy of surrender respectively. Now they no longer hold the name of man or woman; they are only energies.

Man's aggressiveness developed into various yoga practices and woman's surrender blossomed into various paths of *bhakti*, devotion. Surrender becomes bhakti, aggressiveness becomes yoga. Both male and female are the same; there is no difference between them now. The difference of man and woman is now merely external and applies only to the physical body. Now, whether the drop falls into the ocean or the ocean falls into the drop, the final result is the same. The drop of the man will jump into the ocean and merge with it. The drop of the woman will become an abyss and call upon the whole ocean to fill her. She will surrender and the whole ocean will drop into her.

Even now she is negative; she is completely a negativity. She is the womb that holds the entire ocean within itself. The entire energy of the universe will enter into her. Man, even at this stage, cannot be receptive. He still maintains the quality of strength, so he will take a jump and drown in the ocean. In the intimate depths of their beings their personalities will carry this male-female differentiation -- right until the very end of the fourth body.

The realm of the fifth plane is absolutely different, however. There only the soul remains. There is no longer any discrimination based on sex, and henceforth the journey is the same for all. Until the fourth there is a difference, and that too is only one of whether the drop falls in the ocean or the ocean into the drop. But the final outcome is the same. It makes no difference whether the drop falls in the ocean or the ocean into the drop. Until the last limit of the fourth body the difference is very apparent, however. There, if a woman wishes to jump into the ocean she will create difficulties for herself, and if a man wishes to surrender he will land himself in trouble. So you should beware of the possibility of such an error.

IN ONE OF YOUR DISCOURSES YOU HAD SAID THAT A PROLONGED INTERCOURSE LEADS TO THE FORMATION OF AN ELECTRICAL CIRCUIT BETWEEN THE MAN AND THE WOMAN. WHAT IS THIS CIRCUIT, HOW IS IT FORMED AND WHAT ARE ITS USES IN RELATION TO THE FIRST FOUR BODIES? ALSO, INSOFAR AS MEDITATION ALONE IS CONCERNED, WHAT IS THE FORM OF THE ABOVE-MENTIONED HAPPENING?

As I said before, woman is half and so is man. Both are energies, both are electricity. The woman is the negative pole, the man the positive pole. Whenever the negative and positive poles of electricity meet and form a circuit light is created. This light is of various kinds: it may not be visible at all, it may be visible only sometimes, or it may be visible to some and invisible to others. But a circuit is formed all the same. But the union of man and woman is so momentary that no sooner is the circuit formed than it breaks. Therefore, there are methods and systems of prolonging intercourse. If intercourse exceeds half an hour the electrical circuit can be seen encircling the couple. Many pictures of this have been taken. There are many primitive tribes whose sexual union lasts for long; hence the circuit is formed.

Ordinarily it is difficult to find this energy circuit in the civilized world. The more tension-ridden the mind, the more momentary the intercourse. Ejaculation takes place quicker when the mind is tense. The greater the tension, the quicker the ejaculation, because a tension-ridden mind is not looking for intercourse but for release. In the West sex serves no greater purpose than a sneeze. A tension is thrown out, a load is unburdened. When the energy is thrown out a load is unburdened. When the energy is thrown out you feel dissipated. To relax is one thing, to feel dissipated is quite another. Relaxation means the energy is within and you are resting, and to feel dissipated means energy is thrown out and you lie exhausted. You are weakened with the loss of energy and you think you are relaxing.

So as tension increased in the West sex became a release from tension, a freedom from the pressure of an internal energy. There are thinkers in the West who are not ready to consider sex as being any more valuable than a sneeze. The nose tickles, you sneeze, and so the mind is relieved. In the West they are not

ready to give sex any more recognition than this. They are correct also, because what they are doing with sex is no more than this.

In the East people are slowly coming to this point, because the East is also becoming tense. Somewhere, in some distant mountain cave, we might find a man who is not tense. He lives in a world of mountains and streams, trees and woods, and is as yet untouched by civilization. There, even now, the energy circuit is formed during intercourse.

There are also tantric methods with which anyone can produce such an energy circuit. The experience of this circuit is wonderful because it is only when the energy circuit is formed that you get the feeling of oneness. This oneness is never experienced before the formation of this circuit. As soon as the circuit is formed the couple engaged in intercourse is no longer two separate entities. They become a flow of one energy, one power. Something is experienced as coming and going and revolving; the two separate entities disappear.

Depending upon the intensity of this circuit, the desire for intercourse will lessen and its interval will increase. It can happen that once the circuit is formed, for one full year there may not be any desire for repetition, because a fulfillment has happened.

Or take it this way: a man eats a meal and then vomits it. Then he will not get any satisfaction from the meal. Satiation happens not by eating food but by digesting it. Generally we feel that the act of eating brings satiation. It is not so; satiation only comes when the food is digested.

Intercourse is of two types: one that is of merely eating and another is that of digesting. What we generally know as intercourse is merely eating and vomiting, nothing is digested. If something is digested its satisfaction is long and deep. Absorption takes place only when the energy circuit is formed, however. The energy circuit indicates that the minds of the two partners have merged and become absorbed into one another. Now there are not two; they become one. There are two bodies but the energy within each has become one; the energy has jumped and intermingled.

This condition of sexual absorption leaves a deep state of satisfaction: this is what I mean. It is very useful for yoga and for the meditator. If such inner intercourse is possible for the meditator the need for intercourse becomes very much reduced. Then the intervening period leaves him free for his inner journey. Once the inner journey starts and the inner intercourse takes place with the woman or man within, the external woman becomes useless, the external man becomes useless.

For a householder the term brahmacharya, celibacy, means that his act of intercourse should be so fulfilling that it leaves years of brahmacharya in between. Once this period of brahmacharya is attained and the seeker sets out on the inward journey, the outer necessity for intercourse fades away.

I am saying that this is the case for a householder. For those initiated into sannyas, the traditional kind of sannyas, for those who have not accepted a householder's life, the meaning of brahmacharya is *antarmaithun*, sexual union between the inner male and female. For them there is a need for inner intercourse. Such a person will directly have to start finding a means for inner intercourse, or else he will shun the outer woman only in name while his mind will keep running, and he will lose more energy in his efforts to keep away from the outer woman than he would by intercourse.

So the path is a little different for the traditional sannyasin. The difference is only this: sexual union with the outer woman is the initial step for the householder; he then meets the inner woman in the second step, whereas the traditional sannyasin unites directly with the inner woman within himself. The first step is not for him.

Therefore, it is foolish in the traditional concept of sannyas to make anyone and everyone a sannyasin. Actually, initiation into traditional sannyas is only possible when we can look within the person to see whether his first body is in a state of readiness to meet the woman of his second body. If it is so, only then should the initiation into brahmacharya be granted; otherwise this will only bring about madness and nothing else.

But there are persons who go on initiating indiscriminately. There is one guru of a thousand sannyasins, another of two thousand, and they do not know what they are doing. Are those whom they initiate ready and fit for inner intercourse in meditative states? Not at all -- they do not even know that there is anything like inner intercourse. This is why, whenever a traditional sannyasin comes to me, his most profound and intimate trouble is sex. Householders I meet have other troubles too, but I have yet to come across a traditional sannyasin whose trouble is anything but sex.

Sex is one of the many worries of a householder, but it is the one and only affliction of the traditional sannyasin. Therefore, his whole mind is centered around this one point. His guru shows him many remedies

to save himself from the outer woman, but he has no idea of how a meditator can meet the woman within. Therefore, it becomes impossible to discard the outer woman. He can only make a show of shunning her -- and it is very very difficult.

The bioenergy has to move somewhere. If it can go within, only then can it be prevented from flowing outwards. If it does not go in, it is bound to flow out. It makes no difference whether the woman is present in substance or in imagination; it can flow out with the help of an imaginary woman also. The same goes for women, but here again there is a little difference between the two which should be kept in mind.

Sex is not such a problem for a female seeker as for a male seeker. I am acquainted with many Jaina nuns, and for them sex does not pose a big question. The reason is that a woman's sex is passive. Once it is awakened it becomes a problem; if it is not awakened she can go through a lifetime and never feel that there is any problem.

A woman requires initiation -- even in sex. Once a man takes a woman into sex the energy rises sharply within her. But if this does not happen she can remain a lifelong virgin. This is very easy for her because of her passive nature. Her own mind is nonaggressive; she can wait and wait indefinitely. For this reason I feel that it is dangerous to initiate a married woman unless she is taught to unite with the man within her.

A virgin girl can be initiated. She is in a better position than a boy. She can wait indefinitely until she is taken into sex, because she is not aggressive. And if there is no aggression from without, gradually the inner man will begin to unite with the outer woman. Her second body is a male body which is aggressive.

So inner intercourse is much easier for a woman than a man. Do you understand what I mean? The second body of a woman is male and this body is aggressive. Therefore, even if a woman does not find an outer man it does not matter to her. And if she does not experience sex from an outside source the man within will begin to be aggressive. Her etheric body will begin to invade her; then she will turn inward and become immersed in inner intercourse.

For a man inner intercourse is difficult, because his aggressive body is the first whereas his second body is female. This body cannot assert itself over the first. Only when the first body goes to it will it receive him.

These are the differences, and once they are understood we will have to change all our arrangements. If the householder succeeds in creating the electric circuit in intercourse it will be very helpful to him. The same energy circuit will be formed in the case of inner intercourse also. The energy circuit surrounds an ordinary man only at the time of ordinary intercourse. The same energy will surround the man who has united with his second body twenty-four hours a day. The circle of energy will become wider and wider at every plane.

No image was made of Buddha until five hundred years after his death, and this kind of phenomenon has happened many times throughout history. Instead an image of the bodhi tree was carved and was worshipped in the temples, but the place beneath the tree where Buddha was supposed to have sat was left vacant. Now those who study history and mythology are very much intrigued over why Buddha's image was not carved: why was Buddha symbolized by a tree? And why was his image then installed after five hundred years? Why was the place beneath the tree depicted as empty all that time? This is a mystery which neither the historian nor the mythologist can solve.

In fact, those who had observed Buddha very keenly stated that on observing him with one-pointed attention Buddha could not be seen: only the tree remained and the aura of the energy. His physical body disappeared. Now, for instance, if you observe me keenly I too will disappear and only the chair will remain. So those who saw him deeply claimed that Buddha could not be seen, but those who did not claimed that he could be seen. However, the statement of the former was more authentic. For five hundred years the word of those who said that Buddha was never visible, and that there was only the tree and the empty place beneath it, was honored. But this concept worked only as long as there were people who could see deeply. When this caliber of people began to diminish it became difficult to worship the tree alone without Buddha. Five hundred years after Buddha his idol was installed. This is a very interesting fact.

Those who saw Jesus deeply also could not see him; they could see only light. Those who saw Mahavira deeply could also see only light, and so it was with Krishna also. If people of this caliber are observed with full alertness only the light of the energy will be visible; no person as such will be seen there.

After every two bodies the vital energy increases. After the fourth body it attains a fullness. At the fifth body there is only energy. At the sixth body this energy will appear not separate but as one with the stars and the skies. At the seventh plane even this will disappear. First matter will disappear, then energy.

ON WHICH PLANE DOES THE MEDITATOR REACH THE NO-THOUGHT STATE? ARE THOUGHTS

POSSIBLE WITHOUT IDENTIFYING THE CONSCIOUSNESS WITH OBJECTS OR IS IDENTITY ESSENTIAL FOR THOUGHT?

The perfect no-thought state is attained in the fifth body but small glimpses begin from the fourth body. Thoughts continue in the fourth body but one begins to observe the gaps between two thoughts. Before the fourth there are thoughts and thoughts and only thoughts; we do not see the gap between the thoughts. In the fourth the intervals begin to appear and the emphasis changes. If you have observed gestalt images you will be able to understand this. Suppose there is a picture of a flight of steps: it can be so drawn that if you look attentively you will observe the steps going up; then if you look again you will see the steps coming down. But the most interesting part is that you cannot observe the steps going up and down simultaneously. You can see only one of the two. When you observe the second picture the first picture will have vanished.

We can make a picture in which two faces can be seen facing each other, complete with nose, eyes and beard. First it will appear as if two men are facing each other. Now paint the faces black leaving the intervening space white. Now you will say that there is a flower pot in this intervening space, and the nose and eyes become the outlines of the pot. You will not be able to see the pot and the two faces at one time. When you see the two faces the pot will not be seen; when the pot is observed the faces will vanish. No matter how hard you try to see them all together the gestalt will change its emphasis. When your emphasis shifts to the faces the pot will vanish; when the emphasis is on the pot the faces will vanish.

Up to the third body the gestalt of our mind has its emphasis on thought. Rama comes, so Rama is visible and his coming is visible. The empty space between Rama and his coming, or the empty space before Rama's coming and after Rama's going, is not visible to us. The emphasis is on Rama's coming; the intervening space is not observed. The change starts from the fourth body. All of a sudden it will strike you that Rama's coming is no longer very important. When Rama was not coming there was the empty space; when Rama has gone there is the empty space. The empty space begins to come within the focus of your mind: faces disappear; the pot becomes visible. And when your attention is on the empty space you cannot think.

You can do only one of the following two things: as long as you see thoughts you will think, but when you see the empty space you will be empty within. However, this will keep alternating in the fourth body. Sometimes you will see the two faces and sometimes the pot: that is, sometimes you will see thoughts and sometimes the gap. Silence will come and so will thoughts.

The difference between silence and emptiness is only this: silence means thoughts have not yet ended, but the emphasis is changed. The consciousness has shifted from thought and takes pleasure in silence, but thought still remains. It is only that the consciousness has shifted: the attention has shifted from thoughts. Then the attention is on silence. But thought returns sometimes -- and when it manages to draw your attention, again silence is lost and thought begins.

In the last moments of the fourth body the mind will keep alternating between the two. On the fifth plane all thoughts will be lost and only silence will remain. This is not the ultimate silence, because this silence exists in comparison to thought and speech. Silence means not speaking; emptiness means a state where there is neither silence nor speech. Neither the faces remain nor the flower pot; only the blank paper. Now if you are asked whether the faces are there or the flower pot, you will say neither.

The state of no-thought occurs in its totality in the fifth body. At the fourth we get glimpses of this state; it will be observed off and on between two thoughts. At the fifth the no-thought state will become evident and thoughts will disappear.

Now the second part of your question is, "Is identification necessary for the formation of thoughts, or can thoughts occur without any identification?" Up to the third body identification and thought come simultaneously. There is your identification and there is the coming of thought: there is no interval between the two. Your thoughts and you are one -- not two. Now when you are angry it is wrong to say that *you* are angry. It would be more correct to say that you have become anger, because in order to be angry it should also be possible for you not to be angry. For instance, I say, "I am moving my hand." Then suppose you say, "Now stop your hand," and I say, "That is not possible; the hands keep moving" -- then you may well question what I mean when I say, "I am moving my hand." I should say, "The hand is moving," because if I am moving the hand I should be able to stop it. If I cannot stop my hand I cannot claim to be its owner. It has no meaning. Because you cannot stop your thoughts, your identification with them is complete up to the third body. Up to there you *are* thought.

So up to the third body, by hitting someone's thoughts we are hitting the person himself. If you tell such a person, "What you say is wrong," he will never feel that what he says is wrong; he will feel *he* is wrong.

Quarrels and fights take place not because of a statement but because of the I -- because there is complete identification. To attack your thoughts is to attack you. Even if you say, "It is all right if you do not agree with my way of thinking," within you will feel that *you* have been opposed. Many times it happens that the idea in question is left aside and we begin to fight for it merely because *we* put forth the view and not for any other reason. You support it merely because you have put it forth as your viewpoint -- because you have declared it as your scripture, your principle, your argument.

Until the third body there is no distance between you and your thoughts. You are the thought. In the fourth wavering begins. You will begin to get glimpses of the fact that you are something apart and your thoughts are something apart. But so far you are unable to stop your thoughts, because deep within the roots the association still exists. Above on the branches you feel the difference. You sit on one branch and the thoughts on the other and you see they are not you. But deep within you and thoughts are one. Therefore, it seems that thoughts are separate, and it also seems that if my association with them is broken thoughts will stop. But they do not stop. At some deeper level the association with thoughts will continue.

Changes begin to take place on the fourth plane. You begin to get a vague notion of thoughts being different and you being different. You still cannot proclaim this, however, and the thought process is still mechanical. You cannot stop your thoughts, nor can you bring them about. If I can say to you, "Stop anger and show that you are the master," it can also be said, "Bring about anger and prove that you are the master." You will ask, "How can this be done? We cannot bring about anger." The moment you can you are its master. Then you can stop it at any moment. When you are the master the process of bringing on anger and stopping it are both in your hands. If you can bring on anger you can stop it also.

It is also interesting to note that stopping it is a little difficult, but bringing it on is easier. So if you want to be the master first begin by bringing on anger, because this is easier. In the situation of bringing it on you are tranquil, but in the situation of having to stop it you are already angry and so you are not even aware of yourself. Then how will you stop it? Therefore, it is always easier to start the experiment by bringing on anger rather than by stopping it. For instance, you begin to laugh but then you find that you cannot stop laughing; it is difficult. But if you are not laughing and you want to bring on laughter you can do it in a minute or two. Then you will know the secret of laughter -- from where it comes and how -- and then you will know the secret of stopping it also, and it *can* be stopped.

At the fourth plane you will begin to see that you are separate and thoughts are separate; that you are not your thoughts. Therefore, whenever the no-thought state occurs -- as I said before -- the witness also comes, and wherever there are thoughts the witness will be lost. In the intervals between thoughts -- that is, in the gaps between thoughts -- you will realize your separate identity from the thoughts. Then there is no association between you and the thoughts. But even then you will be a helpless observer. You will not be able to do much, though all efforts are to be made in the fourth body only.

So I have defined two possibilities of the fourth body -- one that is natural and the other that is obtained through meditations. You will be alternating between these two. The first possibility is thought and the second is understanding. The moment you attain the second potential of the fourth body -- *vivek*, or understanding -- the fourth body will drop as well as the identification of consciousness with mind. When you attain the fifth body two things will drop: the fourth body and this identification.

In the fifth body you can bring on thoughts or not bring them on, as you wish. For the first time thoughts will be a means and will not depend on identification. If you wish to bring on anger you can bring on anger; if you wish to bring on love you can do so. If you do not wish to bring on anything you are at liberty not to do so. If you wish to stop anger that is half-formed you can order it to stop. Whatever thought you want to bring will come to you, and that which you do not wish to bring will not have any power to invade your mind.

There are many such instances in the life of Gurdjieff. People considered him a peculiar man. If two people were sitting before him, he would look toward one with the utmost anger and toward the other with the utmost love. So quickly would he change his expression that the two would carry away different reports about him. Though both had met him together, one would say, "He looks like a dangerous man," while the other would say, "How full of love he is." This is very easy on the fifth plane. Gurdjieff was beyond the understanding of people around him. He could instantly bring any kind of expression to his face. There was no difficulty for him in this, but there was difficulty for others.

The reason behind this is that in the fifth body you are the master of yourself; you can bring about any feeling you please. Then anger, love, hatred, forgiveness, all your thoughts, become mere playthings; therefore, you can relax when you please. To relax after play is very easy but to relax from life is difficult. If

I am only playing at anger I will not sit in anger after you leave the room. If I am playing the game of talking I will no longer be talking after you go. But if talking is my life-breath, then I shall keep on talking even after you leave. Even if nobody listens, I will listen. I will keep on talking because that is my very life; it is not a play after which I can relax. It is my very life, it has taken hold of me. So such a man will talk even at night. In dreams also he will gather a crowd and speak. In dreams also he will quarrel, he will fight and do all that he has been doing in the daytime. He will keep doing this all the twenty-four hours, because that is his life, that is his very existence.

Your identification breaks in the fifth body. Then for the first time you are at peace, you are empty, by your own free will. But when the need arises you think also. So in the fifth body, for the first time you will be putting your power of thinking to use. It would be better to say that before the fifth body thoughts make use of you; after the fifth you make use of thoughts. Before that it is not correct to say, "I think." In the fifth body you also come to know that your thoughts are not your own: thoughts of people around you also enter your mind. However, you are not even aware that the thoughts you think to be your own could be someone else's.

A Hitler is born and the whole of Germany is permeated with his thoughts -- but each German feels it to be his own thought. A very dynamic person diffuses his thoughts into the minds of others and they become echoes of the same. This dynamism is as serious as it is deep. For example, it is two thousand years since Jesus died. The thought waves that he left in the world still grasp the minds of Christians who think that these are their own thoughts. The same is the case with Mahavira, Buddha, Krishna and others. Any kind of dynamic person's thoughts, whether they are of a good person or an evil one, can catch hold of the human mind. The hold of Tamerlane and Genghis Khan upon our minds has not yet been released, nor has the hold of Krishna and Rama. Their thought waves move forever around us, and you are able to catch those thought waves that are conducive to your particular state of mind.

It always happens that a man who is very good in the morning becomes evil by noon. In the morning he moves in the waves of Rama; in the afternoon he may be caught by the waves of Genghis Khan. Receptivity and time cause the difference. The beggar always comes to beg in the morning, because the effect of evil vibrations is at the minimum at the time of the rising sun. As the day progresses and as the sun gets tired of its long journey in the skies the influence gains strength, so the beggar has no hope of charity from others in the evening. If a beggar asks a man early in the morning to give two *rupees* he will not be able to refuse right away; as the day progresses it is more difficult to say yes to the beggar. By evening the man is tired with the day's work so now he is fully prepared to refuse. The condition of his mind is quite different now; so also is the entire atmosphere of his surroundings. So the thoughts we feel to be our own also do not belong to us.

This you will experience only in the fifth body, and you will be surprised to see the way thoughts come and go. The thought comes, then it goes; it catches hold of you, then it leaves you alone. There are a thousand kinds of thoughts -- and very contradictory ones too; therefore, there is confusion in our minds. Every single person is confused. If thoughts were entirely yours there would be no question of confusion. Your one hand catches hold of Genghis Khan and the other catches hold of Krishna, so there is bound to be confusion. Both of these sets of thought waves lie in wait for you, and as soon as you show your readiness they enter within. They are present all around you.

All this you will come to know when your identification with thoughts breaks completely. The biggest change will be that until this time you will have thoughts, but now you will have thinking. There is a difference between the two. Thoughts are atomic: they come and go and they are always alien. To say that thoughts are always alien is quite correct. Thinking is ours, but thoughts are alien. This thinking will start within you after the fifth body. Then you will be able to think; you will no longer be merely collecting the thoughts of others. Therefore, the thinking of the fifth body is never a burden upon you, because it is your own. This thinking that is born in the fifth body may be called wisdom or understanding or whatever you like to call it.

At the fifth plane you have your own intuition, your own understanding, your own intelligence. At the fifth the influence of all outside thoughts will end, and in this sense you will be the master of yourself; you will attain your being; you will become your self. Now you will have your own thoughts, your own power of thinking, your own eyes and your own vision. After this only what you wish will come to you; what you do not wish will never come near you. You can think just what you want to think; other thoughts cannot invade you. Now you will be the master. Here the question of identification does not arise.

In the sixth body thinking is also not required. Thoughts are necessary up to the fourth body; thinking

and wisdom are necessary in the fifth. On the sixth plane even these end, because there they are not required at all. You become cosmic; you become one with the Brahman. Now there is no other.

In fact, all thoughts are always related to the other. The thoughts before the fourth body are unconscious links with others. The thoughts of the fifth body are conscious links but they are still related to others. After all, why are thoughts necessary? They are required only to establish a relationship with others. Until the fourth they are unconscious links; at the fifth they are conscious links. But at the sixth no "other" remains for establishing links. All relatedness is finished; only the cosmic remains. I and thou are now one. Now there is no place, no reason for thought to exist.

The sixth is the Brahman -- the cosmic reality, where there are no thoughts. In the Brahman there are no thoughts; therefore, it can be said that in the Brahman there is knowing. Actually, the thoughts which exist up to the fourth body are unconscious thoughts; they contain a deep ignorance. It shows that we need thoughts to fight with this self-ignorance. At the fifth there is knowing of the self within, but we are still ignorant about that which is other to us; the other is still there for us. Therefore, there is the need to think in the fifth body. At the sixth there is no inside or outside, there is no I or thou, there is no this or that. Now there is no distance to justify thoughts. Now what is, is. Therefore, at the sixth there is only knowing, not thoughts.

At the seventh knowing also does not exist, because he who knew is no more and that which could be known is no more. So even knowing is not on the seventh plane. The seventh plane is not knowing-less, but beyond knowing. If you like you can call it a state of ignorance also. That is why it is always the case that a man of ultimate consciousness and an absolutely ignorant person seem identical -- because their behavior is often similar. This is why there is always a great similarity between a small child and an old man who has attained enlightenment: they are not actually the same but super-ficially they seem alike. Sometimes an enlightened sage acts in a childlike way; sometimes in the behavior of a child we get a glimpse of saintliness. Sometimes an enlightened one looks like an absolutely ignorant person, an absolute fool, and it would seem that no one could be as foolish as he. But the sage has gone beyond knowledge and the child is still below knowledge. The similarity lies in the fact that they both are outside of knowledge.

IN WHICH BODY IS THAT OBTAINED WHICH YOU REFER TO AS SAMADHI?

Actually there are many types of samadhi. One samadhi will take place between the fourth and the fifth body. Remember, samadhi is not a happening of one plane; it always happens between two planes, it is the twilight period. One may just as well ask whether twilight belongs to the day or the night. Twilight belongs neither to the day nor the night, it is a happening between day and night. So is samadhi.

The first samadhi occurs between the fourth and the fifth planes. This samadhi leads to self-realization, *atma gyan*. One samadhi occurs between the fifth and the sixth planes; this in turn leads to *brahma gyan* -- cosmic knowing. The samadhi that occurs between the sixth and the seventh planes is the samadhi that leads to nirvana. So generally speaking there are these three samadhis that occur between the last three *shariras*, the last three bodies.

There is one false samadhi that has to be recognized also. It occurs in the fourth body, but is not samadhi though it seems like it. In Japan the Zen Buddhist term for it is *satori*. It is false samadhi. It is that state which a painter or a sculptor or a musician reaches when he is completely immersed in his art; he experiences a great bliss. This is a happening on the fourth -- the psychic plane. If when looking at the morning sun or listening to a melody or looking at a dance or looking at the opening of a flower the mind is completely drowned in the happening, a false samadhi takes place. Such a false samadhi can be brought about by hypnosis or false shaktipat. Such a false samadhi can be brought about by alcohol and drugs like marijuana, lsd, mescaline, hashish.

So there are four types of samadhi. Actually there are three authentic samadhis and they happen in a sequence. The fourth is an absolutely false experience that appears like samadhi. In this there is no actual experience -- only a feeling of samadhi that is misleading. Many people are misled by satori. This false samadhi occurs in the fourth -- the psychic plane. It is not the transitional process between the fourth and the fifth plane; it happens well within the fourth body. The three authentic samadhis occur outside the bodies in a transitional period when we pass on from one plane to another. One samadhi is a door, a passage.

Between the fourth and the fifth bodies happens the first authentic samadhi. One attains self-relaxation. We can get stuck here. Usually people stop at the false samadhi in the fourth body because it is so easy. We

have to spend very little energy, making no effort at all, and it is obtained just like that. The majority of meditators, therefore, stagnate here. The first real samadhi, which takes place on the journey from the fourth to the fifth body, is very difficult; and the third, from the sixth to the seventh, is the most difficult of all. The name chosen for the third samadhi is *vajrabhed* -- piercing of the thunderbolt. It is the most difficult one because it is a transition from being into nonbeing; it is a jump from life into death; it is a plunge from existence into nonexistence.

So there are actually three samadhis. The first you may call *atma samadhi*, the second *brahma samadhi*, and the last *nirvana samadhi*. The very first and false samadhi you may call satori. This is the one you should guard against, because it is very easily attainable.

Another method to test the validity of the samadhi is that if it takes place within the plane it is false; it must take place *between* the planes. It is the door; it has no business to be inside the room. It must be outside the room, adjoining the next room.

WHY HAS THE SERPENT BEEN CHOSEN AS A SYMBOL OF KUNDALINI? PLEASE EXPLAIN ALL THE REASONS. IN THE SYMBOL USED BY THEOSOPHY, A COILED SERPENT WITH HIS TAIL IN THE MOUTH IS SHOWN. IN THE SYMBOL OF THE RAMAKRISHNA MISSION, THE TAIL OF THE SERPENT TOUCHES THE HOOD. PLEASE EXPLAIN THE MEANING OF THESE.

The serpent symbol for the kundalini is very apt and meaningful. Perhaps there is no better symbol than this. Therefore, not only the kundalini but also the serpent has undergone a great many travels in the symbol form. Nowhere in the world is there a religion in which the serpent has not been depicted somewhere. This is because the serpent has many qualities that tally with the kundalini.

The very first thing that occurs to the mind at the mention of the serpent is the motion of sliding -- crawling. The very first experience of kundalini is that of something moving within. You feel as if something has moved within -- just as a serpent moves. Another thing that comes to mind with the very notion of a serpent is that it has no legs, yet it moves. It has no means of movement -- it is sheer energy -- yet it travels. The third thing that comes to the mind is that when a serpent sits it forms coils. When the kundalini lies asleep within us it too rests in the same manner.

When a long thing has to accommodate itself in a small place it has to coil up; there is no other way for it. A very big power is seated on a very small center so it can only coil itself up. Now when the snake gets up it unwinds the coils one by one; as it rises the coil unwinds. In the same way we feel kundalini unwinding within when the kundalini energy rises within us.

The serpent sometimes in playfulness catches its tail in its mouth. This holding of the tail in the mouth is also a significant symbol. This is a valuable symbol and many recognized it as such. It is valuable because it suggests that when the kundalini is fully awakened it will become circular and begin to form its own circuit within. Its hood will catch hold of its own tail; the serpent will become a circle. Now when a symbol is made to depict male sadhana, male spiritual practice, it will catch the tail by its mouth; it will be aggressive. If the symbol is arrived at by female sadhana, female spiritual practices, the tail will just be touching the hood. This is a surrendering tail -- one that is not held in the mouth. This is the only difference and no more.

The hood of the serpent also became purposeful. The tail is very narrow whereas the hood is very broad. When kundalini awakens fully it reaches up to the *sahasrar*. It opens and spreads like the hood of the serpent; it expands enormously. It is as if many flowers bloom in it. Then its tail becomes very small.

When the serpent stands up it is a wonderful sight; it stands erect on the tip of its tail. It is almost a miracle. The serpent is an invertebrate, a creature with no bones, and yet it can perform this act. It can only be with the help of the vital energy within it, because there is no other substantial means for it to stand erect. It stands by the strength of its own willpower; it has no material strength to rely on. So it is also when the kundalini awakens: it has no physical support; it is an immaterial energy.

These were the reasons why the serpent was chosen as a symbol. There are many other reasons too. For instance, it is an innocent creature; hence, the Hindu god Shiva -- who is also called "the innocent Shiva" -- carries it on his head. On its own the serpent never troubles anybody, but if it is disturbed it can be very dangerous. The same applies to the kundalini. It is a very innocent power; it does not trouble you on its own. But if you disturb it the wrong way you will find yourself in trouble. It can prove very dangerous. So the symbol of a serpent reminds us that it is dangerous to disturb the kundalini in the wrong way. Keeping all this in mind, there was no other symbol more apt than that of the serpent.

All over the world the snake stands as the symbol of wisdom. Jesus has said, "Be clever and intelligent

like a snake and as innocent as a dove." The snake is a very intelligent creature -- very alert, very watchful and very sharp and quick. These are all its qualities. The kundalini is also like this. You reach the ultimate peak of wisdom through it; it is very swift, and also very powerful.

In the old days, when this symbol was chosen for the kundalini, perhaps there was nothing better than the serpent. Even now there is nothing better. Perhaps in the future there may be a new symbol -- like the rocket. Some future concept may grasp the kundalini as being like the rocket. Its journey is the same; it travels from one sky to another, from one planet to another, and there is void in between. It can become a symbol. The age decides the symbol.

This symbol was chosen when man was very close to the animal kingdom. All our symbols of those times have been taken from animals, because that was all that our knowledge consisted of so we tried to find symbols in them. The serpent was thus the most apt symbol to define the kundalini.

In those days we could not say that kundalini is like electricity; when we talk today we can say so. Five thousand years ago kundalini could not be talked about in terms of electricity because there was no notion of electricity. But the snake has the quality of electricity. This is hard for us to believe because many of us have no experience of the snake. We may have no experience of the kundalini whatsoever, but we hardly have any experience of snakes either. The serpent is a myth for us.

Recently a survey was taken in London and it was found that seven hundred thousand children had never seen a cow. Now these children who have not seen a cow cannot possibly have any idea of a snake. So their whole way of thinking and reflecting -- and their symbols -- will be quite different.

Now the serpent is obsolete: it is no longer an important part of our life. Once upon a time it was very near to us; it was our neighbor and was with us all the twenty-four hours of the day. It was then that man noticed its agility, its intelligence, its movements, and the ease with which it carried itself about. It was then that man realized also how dangerous a creature it could be. There are stories of a serpent guarding an infant, and it is so innocent.... There are instances when it has bitten the most fierce person and killed him, so dangerous it can be. So both of these possibilities are in it.

When man was very close to the serpent he must have watched it closely. The subject of kundalini also began at about the same time, and both the serpent and the kundalini were found similar in their qualities. But all symbols are meaningful, and if they have come to us through the ages there is a suitability, a rhythm in them. But now it is bound to break. The symbol of the serpent will not last long. We shall not be able to call the kundalini serpent power, because now where is the poor serpent? It is no longer our neighbor; we have no connection with it. We do not even see him on the roads. So as we have no connection with it whatsoever, this question arises. It could never arise before when it was the only symbol.

IT IS SAID THAT WHEN THE KUNDALINI AWAKENS IT EATS THE FLESH AND DRINKS THE BLOOD. WHAT DOES THAT MEAN?

There is a meaning to this. This description is almost literally true. Actually, when the kundalini arises many transformations take place within the body. Whenever a new energy arises in the body its old composition undergoes a complete change. It is bound to change; the body functions in so many unknown ways of which we are not conscious. For example, take the case of a miser. Miserliness is a quality of the mind, but his body will also become a miser. His body will begin to collect those substances that may be required by it in the future. It will keep on accumulating without any reason until it reaches a point where it becomes a harassment and a discomfort.

Now let us consider another man who is a coward. His body will gather all the elements that are conducive to fear. Suppose the body wants to tremble in fear and it does not have the necessary requirements -- what will it do? You demand fear from the body and it does not have the necessary glands and hormones: what will it do? So the body keeps a ready store as it knows your requirements. The body of a fearful man gathers glands of fear to facilitate his indulgence in fear. The man who perspires with fear will have very strong perspiration glands; he has a capacity to perspire profusely. This arrangement is absolutely necessary because his demands can be many in the course of a single day. So the body stores things according to the requirements of our mind -- and more.

When the mind changes the body changes also. When the kundalini rises there will be a complete change in your body. In that transformation your flesh may decrease and so also your blood, but it will decrease strictly to your requirements. So the body will be completely transformed. Only as much flesh and blood as is necessary for the body will remain; the rest will be burnt away. Then only will you feel light;

then only will you be able to fly in the inner sky. This will be the difference.

What has been said is correct. The meditator has to have a special diet and a special arrangement for living, or else he will find himself in difficulties. When the kundalini rises a lot of heat is produced within because it is an electric force; it is an energy that is of a very high voltage. Just as I told you that the serpent is a symbol of kundalini, fire too is a symbol of kundalini in some places. This too is a very good symbol.

So the kundalini will burn like fire within you and the flames will rise high. A lot of things will burn in this. A certain dryness can result from the awakening of the kundalini. Therefore, the personality should be very harmonious and some channels of juicy qualities should be developed. For instance, take an angry person: if his kundalini awakens he will find himself in difficulty. He is a dry and coarse person, so if a fire should burn within him he will be in trouble. A loving person has a deep chemical harmony. There is a smoothness of chemical harmony within him. He will not be adversely affected by the awakening of the kundalini.

Whatever has been said has been said with regard to all these details. Things have been put rather roughly because the art of ex-pression in the old days was not very developed and the approach was raw. So what has been said is very true: the flesh will burn and so will the blood and marrow, because you will change completely; you are going to be an entirely new person. All of your patterns, your composition, have to undergo a change. The meditator has to keep this in mind and prepare himself accordingly.

In Search of the Miraculous Vol 2

Chapter #9
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IN THE NARGOL MEDITATION CAMP YOU SAID THAT THE PRACTICES OF YOGA -- ASANAS, PRANAYAMAS, MUDRAS AND BANDHAS -- WERE DISCOVERED IN THE STATE OF MEDITATION. IN DIFFERENT STATES OF MEDITATION, DIFFERENT POSTURES ARE FORMED BY THE BODY FROM WHICH THE DEPTH OF MEDITATION OF THE MEDITATOR COULD BE TOLD. CONVERSELY, CAN THE SAME INNER STATE BE BROUGHT ABOUT BY FORMING THE NECESSARY POSTURES? IN THAT CASE, CAN MEDITATION BE ATTAINED BY THE USE OF VARIOUS ASANAS, PRANAYAMAS, MUDRAS AND BANDHAS? WHAT IS THEIR USE AND SIGNIFICANCE?

First came the experience of meditation. With the experience of meditation it was found that the body assumed many postures. Actually, whenever the mind is in a particular state the body takes an appropriate corresponding posture. For instance, when you are filled with love your face, your expression, is one way, and when you are angry your expression becomes altogether different. In anger you grind your teeth and clench your fists and the body is ready for fight or flight. When you are in a forgiving mood the eyes are soft and the palms of the hand open. When a man is filled with forgiveness his fists will never clench. Just as clenching the fist is a preparation to fight, opening the fist and spreading out the palm is an indication of freedom from the urge to fight; it is an assurance of protection. To clench the fist is to frighten the other person.

The nature of the body is that it works in accordance with the state of mind. The body follows the mind: it always follows behind. So ordinarily we know what a man will do in anger and what he will do in love --

also what he will do in a state of trust. But we do not know how he will react to the deeper states of mind.

When deep states are created within the mind a great deal takes place in the body also. Various mudras, gestures, and also many asanas, postures happen that tell of the changes within. In fact, the asanas are formed at the time of preparation for particular inner states. Mudras are formed later and they give information about a person's inner state.

When changes occur within, the body has to find an equivalent adjustment to the inner changes. When the kundalini awakens within, the body will have to assume all kinds of unusual positions to make way for the energy. The spine will bend itself in many ways in order to allow the energy to ascend. The head also takes different positions when the kundalini awakens. The body assumes such postures as we have never taken before. It is just like when we are awake the body takes an erect position and when we sleep the body has to lie down -- it cannot stand or sit.

Now suppose there is a man who has not known what it is to sleep since he was born: he will never lie down. If after thirty years he wants to fall asleep he will lie down for the first time. For the first time the condition of his mind will have changed in this respect and he will go to sleep. However, he will be very much intrigued by the new posture, as his body has never before assumed it. Up to now he used to sit, stand, walk, but never did he lie down. Now he has to lie down so that the necessary conditions of sleep can take place within him. When the body is lying down the mind finds it easier to slip into a particular condition. But different people have different ways of lying down because the state of mind of each person is different.

For instance, a man from a tribal area will not put a pillow under his head, but for a civilized person it is impossible to sleep without one. A tribal person does so little thinking that the flow of blood to his head is much less. For sleep it is essential that the flow of blood toward the head be as little as possible. If it is too much you will not be able to sleep. If the nerves of the brain do not relax it will be difficult for you to relax; the blood will keep on flowing to the brain. Then you add one more pillow and then another. The more educated and civilized a person is, the more he is cultured, the greater the number of pillows that he requires under his head. The neck should be almost vertical to prevent the flow of blood toward the brain.

The posture of the body corresponds to one's state of mind. So with the awakening of the energy within and its movements in several ways asanas begin to form. The different chakras also take the body into different asanas. Thus, various postures are formed. As a particular state begins to form within, the expressions of your hands, face and eyes change. This happens in meditation. As a result, the reverse has also come into man's attention: that is, when performing these asanas is it possible to go into meditation? It is necessary to understand this.

In meditation these processes take place; yet they are not inevitable. In other words, all meditators do not pass through the same body processes. One condition has to be born in mind: every meditator's state of body and mind is different from the states of body and mind of others -- therefore, all will not pass through the same asanas. For instance, if the flow of blood is less toward the head of one meditator and if a greater flow is required for the awakening of the kundalini, he will at once without knowing, go into *shirshasana*, the headstand posture. All meditators will not go into this asana because the rate of the flow of blood is different in each; each one has different requirements. So asanas will form according to the need of each meditator.

When we ourselves select asanas and practice them, then we do not know which particular asana is useful or necessary for us. Asanas can be harmful as well as helpful. If they are not required in the case of a particular meditator they can prove harmful -- if they are needed they will be of help. One difficulty is that this is an uncertain thing. Another difficulty is that when something is happening within and simultaneously something begins to happen outwardly as well, then the energy will move outwardly. When we perform an act from the outside it may remain nothing more than a physical performance.

Now as I said, in anger the fists clench automatically. But it is not necessarily the case that you can bring on anger by clenching your fists. We can put on an act of anger while there is no anger whatsoever within. Yet if we want to provoke anger within clenching of fists could be helpful, but we cannot say for sure that anger will result. If we have to choose between clenching and not clenching the fists the possibility of bringing on anger is definitely more with a clenched fist. This little help is possible.

When a person is in a state of tranquility his hands will take on the necessary mudra. But if a person practices the formation of this mudra of the hands it cannot be said for certain that his mind will attain peace. Yet particular states of the body help the mind to be peaceful. The body will show its readiness to cooperate; then it is left to the mind to do the needful. But changing the body does not mean that the mind will change, and the reason is that the state of mind precedes the state of the body. That is why when the

mind changes the body follows suit, but an initial change in the body can at best create a possibility of a change in the mind. It is not a certainty.

So there is always the danger of delusion. A man may keep on performing asanas and mudras and think he has done everything; such cases have happened. For thousands of years people have been doing asanas and mudras thinking that they were practicing yoga. Then gradually the concept of meditation was lost in yoga. By the words *yoga sadhana*, what comes to mind is asanas, pranayamas, etcetera. If you ask someone what yoga is he will think of asanas, pranayamas, and so on. Therefore, I always insist that if the requirements of a meditator are properly understood certain body positions can prove helpful to him. But the result is not certain. This is why I am always in favor of working from within and not from without.

If something begins from within we can understand its meaning. Suppose a meditator sits in meditation and I feel that inwardly he wants to burst out crying but he is holding it back. I can see that if he cries for ten minutes he will also begin to move and catharsis will take place. However, he is afraid that he may burst out crying so he stops himself. Now if he is told not to stop himself but to cry, he will at first pretend to cry. But within two or three minutes it will become authentic as the impulse to cry was pushing to break out from within. The process of crying will break the barrier and what was to flow out will do so.

Another meditator feels to dance but he holds himself back. If we tell him to dance, at first he will only be acting: as yet the dance will not have come from within. Once he begins to dance it will give the dance an opportunity to break out. Soon this will start and the dance within will merge into the dance without. But if there is no cause for dance within him and we tell the meditator to dance, he will keep on dancing but nothing will happen.

So many things have to be considered. There are many many conditions to all that I have told you. If you keep these in mind you will understand. If you do not want to be burdened with all this, the best way is to start from within and let things happen spontaneously. Do not stop the outer happening, do not fight with it. Then things will happen of themselves.

IN THE MEDITATION EXPERIMENTS YOU ARE PRESENTLY CONDUCTING, WHAT ARE THE PHYSICAL AND PSYCHIC DIFFERENCES BROUGHT ABOUT BY SITTING OR STANDING FOR THE EXPERIMENT?

It makes a great difference. As I told you before, deep within every condition of the body is connected with a particular state of mind that corresponds with it. If we tell a man to remain awake when he is lying down it will be difficult for him to do so; if we tell him to be alert when he is standing this will be easy. If we tell him to sleep when he is standing it will be difficult; if we tell him to sleep when he is lying down it will be easy.

So there is a double process in which there is the fear that the meditator may fall asleep or become drowsy. If he stands this will help to dispel this fear. If he stands the possibility of drowsiness is less.

The second part of the experiment is the witnessing attitude -- awareness. Initially it is difficult to maintain awareness lying down. Later on it is easy. It is always easy to maintain witnessing when you stand. The initial process of hypnosis, which will take you into a trance instead, is very much reduced by standing up.

There are two or three things more. When you stand the movements of the body are free; when you lie down your movements will not be so free. When you sit half the body will not be able to participate at all. Suppose your legs want to dance and you are sitting: then the legs cannot dance. You will not even know what they need because the feet have no way of expressing themselves. There are subtle hints which we fail to catch. If you are standing the feet will begin lifting themselves and you will know they want to dance. But if you are sitting this hint is not possible to be conveyed.

Actually, the tradition of sitting for meditation was specifically meant to suppress all the resulting movements of the body. *Siddhasana, padmasana and sukhasana* had to be practiced extensively before meditation was taught in order that the body movements could be stopped. So the possibility of the energy rising within is there from the beginning. A great deal happens as a result. You feel to dance, sing, jump, run. These emotional actions are always associated with madness. Mad persons cry, laugh, dance or jump. As the meditator does the same he will, therefore, appear mad.

Not to appear mad in the society, siddhasana, padmasana and other sitting postures were intensely practiced in order that the body would be in full control. Then the meditator would not look mad to the world. Now the sitting postures of padmasana, sukhasana and siddhasana are such that they cause your legs to become stiff. Your weight is greater near the ground while away from the ground it becomes lesser. Your

bottom becomes heavy like a temple or a pyramid: broad at the bottom, narrow at the top. Then the possibility of movement is very minimal -- almost nil.

Maximum movement is possible when you stand -- when there is nothing that keeps you fixed. When you cross your legs and sit you form an immovable base. A large part of your body is fixed by gravity which then catches hold of it. Then you place your hand in such a way that the possibility of movement is minimized. The spine too is kept straight and fixed. Before you would be allowed to go into meditation this type of asana first had to be perfected over a long practice period.

According to my approach the matter is just the opposite. In my viewpoint there is not much fundamental difference between us and those who are mad. We are all suppressed madmen; ours is a suppressed insanity. You can say that we are insane in a normal way or that we are "normally insane." There is so much in common between us and the insane. Those who go a little further in their insanity find themselves in trouble, but insanity lies within all of us and it tries to find its own outlets.

When you are angry you are temporarily in madness. At such a time you do things you would never dream of doing when you are conscious. You shout abuses, throw stones, break furniture. You can even jump from the roof; you can do anything. If an insane person does these things we can understand, but when a "normal" person does this we merely say that he was angry. Now this was the same "normal" man, and if these things were not within him they would not have come out. All this is inside of us and we are all guarding it. My understanding is that before going into meditation it is necessary that all this should be thrown out from within. The more you are relieved of this insanity, the lighter your mind will be.

Therefore, whereas the old method of siddhasana took years to yield results, this new method performs the same task in a few months. The old method took many births for its fulfillment; this one may take only months. The inner madness has to be released, but in the old method the catharsis was carried out in the etheric body instead of the physical. Now this is something altogether different, because laughing, crying, dancing, etcetera are all within you, and it is absolutely necessary that this should come out.

If you have trained your physical body extensively to be absolutely still for hours on end, then you will carry out the catharsis through your etheric body. Then it will not be visible to others but only to you. You have now protected yourself from society; now no one will know when you dance or sing as you will only do so within. This dancing and singing will be as if in a dream. You will dance within, cry within, laugh within, but your physical body will give no evidence of what is happening inside you. It will sit still with not a trace of the inner happening.

My opinion is that it is not worth undergoing so much trouble for such a small thing. There is no point in making a seeker spend years in physical discipline before taking him into meditation. There are other possibilities also. If a man becomes very proficient in controlling his body and succeeds in suppressing his physical body completely, there is a possibility that no vibrations will arise in the etheric body and it may become absolutely inert. Under such conditions it is possible that no deeper process will take place within you but you will succeed in merely sitting like a statue. Now under such conditions, when all processes are suppressed within, there is a fear of the individual becoming insane.

In the past the meditators have been found going insane. The method I advocate, however, if practiced even by a madman for a month or two, will bring him out of his madness. There is no likelihood of a normal person becoming mad when practicing this method, because in my method we are not suppressing the insanity within us, we are bringing it out. The old methods of meditation have turned many into madmen, and this fact was covered up in beautiful words. We would say of such a person, "He is ecstatically mad; he is God-intoxicated; he has become a saint." But the fact remained that he had gone absolutely mad. He had suppressed some things within himself so badly that they became completely out of his control.

This method does two things. The first task it carries out is to throw out all the rubbish that is within you by means of catharsis. You have first to become weightless -- so weightless that not the slightest trace of madness remains within; then you travel within. So what apparently seems like madness in this method is intrinsically a process of making you free of all madness. I prefer that what is within you should come out, and with it the burden, the tension, the anxiety.

The most interesting fact is that when madness comes upon you, you have no control over it. But you are the master of the madness that you bring on by yourself. Once you are aware of this fact madness can never take hold of you.

Take a man who is dancing and singing or laughing and shouting of his own free will: he is doing all that a madman would do. There is only this difference: to the madman things are happening by themselves whereas the meditator is bringing them about. Without the full cooperation of the meditator this madness

cannot last a moment. He can stop the moment he wishes to. Now this man can never go mad, because he has lived madness, seen madness, become familiar with madness. Now this has become a voluntary happening for him; madness is now within the scope of his control.

Our culture has trained us in such a way that madness is beyond our control; it has become nonvoluntary. Thus, when it happens to us we cannot do anything about it.

I consider this method very valuable for the future humanity, because the whole civilization is heading every day toward complete insanity. Everyone will need this technique to get rid of his madness; there is no other way.

If one throws out his madness in this way during an hour of meditation, people will gradually get used to this mode of meditation. People will know that this man is doing meditation. However, if a person performs a similar act on the roadside he will be locked up in a jail. If he releases his anger among people all his relationships will become ugly and broken.

This madness must come out one way or the other, or else he will be in difficulty. If he does not allow it to be released voluntarily this madness finds a hundred ways of erupting. Sometimes a man becomes completely drunk in order for the madness to come out of him; sometimes he expresses his madness in a frenzy of mad dancing. But why go through all these disturbances? Now the new modes of dancing, like the twist, etcetera, are not accidental happenings. Inwardly the body wishes to move and we have not left any room for movement. Thus it makes arrangements for itself and then weaves further webs within these arrangements.

Meditation is throwing the madness without these alternative arrangements. In meditation we are merely throwing out that which we know is within us and which we know should be thrown out. If we teach this method of catharsis to children along with the education there will be a sharp drop in the number of mad people. Madness can be removed forever. But instead we see it increasing day by day. As our society progresses further it will get more and more rampant.

Our culture teaches us to suppress. Etiquette does not allow us to weep loudly or to laugh loudly; it does not allow us to dance or to scream as we please. It puts pressures on us from all sides with the result that all that needs to happen within us is suppressed. Then one day the accumulated pressure of these emotions explodes and the situation goes beyond our control. Thus, catharsis is the first step in our method of meditation, and through it we release all our pent up emotions within.

It is for this reason that I advise standing during the experiment, because then you will be aware of the slightest movement within and you will be able to move freely. The meditator should be in a closed room. He should not only stand, but he should be absolutely naked so that not a strip of cloth can become a cause of obstruction to him. He should be absolutely free to let all movements happen. There should not be the slightest obstacle in any part of his personality to hinder his movements. Then he will make quick progress and that which takes years and even lives to bring about through hatha yoga and other yogas will happen within the course of a few days by this method.

The long drawn out yoga practices will not do for the world; now people do not have days or even hours to spare. We need methods that yield quick results. If a man makes a seven day commitment, by the end of that period he should begin to feel that something has happened to him. He should become a different man in seven days' time. If an experiment gives results only in seven births, no one will ever go near such an experiment. The old methods claimed results after so many births. They used to say, "Carry out the practices in this life and the result is bound to come in another life." Those were very patient and persevering people. They carried out meditation even though the result was promised in later lives. Now you will not find a single man like this. If the result is not attained this very day, no one is willing to wait even until tomorrow.

And who can rely on tomorrow? Ever since the atom bomb fell on Hiroshima and Nagasaki our tomorrow has vanished. Thousands of American girls and boys refuse to go to college. They say, "Will the world remain intact by the time we finish our education? One never knows what might happen tomorrow." They feel it is a waste of time. They run away from schools and colleges. They argue with parents: "In the six years we spend at the university will the world still exist? Do you guarantee it? Why should we not make full use of these six precious years of our lives?"

Where tomorrow has become so uncertain it is meaningless to talk in terms of many births. No one is ready to listen, no one does listen. So I say practice today and feel the result immediately. If a man is willing to give me an hour for this experiment, he should get the feeling of the results after this very hour. Then only will he be able to give me an hour of his time tomorrow; otherwise it is uncertain that he will do it tomorrow. So requirements have changed for this age. In the world of the bullock cart everything moved

slowly, so also meditation moved at a very slow pace. Now it is the jet age; now meditation cannot afford to be slow. It has to pick up speed.

PLEASE EXPLAIN THE SIGNIFICANCE AND MEANING OF THE FOLLOWING WITH RESPECT TO THE ENERGY OF KUNDALINI: PROSTRATING ON THE GROUND IN OBEISANCE TO A HOLY PERSON, TOUCHING HIS FEET WITH THE HEAD OR HANDS, OFFERING WORSHIP AT HOLY PLACES, THE BLESSINGS OF A DIVINE PERSON GIVEN BY TOUCHING THE HEAD OR BACK OF A SEEKER, THE COVERING OF THE HEAD BY SIKHS AND MOHAMMEDANS ON ENTERING THE GURUDWARA OR MOSQUE.

There are many reasons for these things. As I said before, when we are filled with anger we feel like beating up someone; we feel like putting his head under our feet. Since this is rather impractical we do the next best thing: we throw a shoe at him. It is very difficult to get a man of five feet six inches under our feet so we throw a shoe at his head as the symbol of the urge of anger within ourselves. But no one ever questions what is the reason behind this shoe throwing. And this is not an act indulged in by any one sect or one country; it is universal. It is a fact that whenever one man is angry with another, his over-powering desire is to bring the head of the latter under his foot.

When man was still primitive, perhaps he rested only after placing his foot on his opponent's head since man had no shoes. So when you are in a state of anger you feel like putting your foot on someone's head. However, the opposite is true also: when you are filled with trust and reverence you feel to place your head at someone's feet. There are many reasons for this as there are for the former situation.

There are moments when you feel to prostrate yourself, and these are the very moments when you feel the vital energy flowing from someone toward you. In fact, whenever you want to receive any kind of flow you have to bow down. If you want to fill your pot from the river you must bend down. One must bend in order to receive the flow of any current because all currents flow downwards. So if you feel that something is flowing from someone, the more your head is bowed at that moment the more receptive it becomes.

Secondly, the energy flows from the pointed extremities of the person: for example, from the fingers and toes. The energy does not flow out from all places. The bioenergy, or the energy of shaktipat, or for that matter any energy that flows out from the body, flows from the tips of the fingers and toes. It does not flow from the entire body but only from the pointed extremities. So he who has to receive the energy will put his head at the feet of the master and he who means to give the energy will put his hands upon the head of the one who is to receive.

These are very occult and deeply scientific matters. It is only natural that many will imitate the action. Thousands of people place their heads at the feet of others without any purpose, and there are thousands who place their hands on people's heads also without any meaning. Thus, a very deep principle gradually became a mere formality. When a formality continues for a long time people are bound to rebel against it. They will say, "What is this nonsense? What comes out of placing your head at someone's feet? And what happens by merely touching the head?" Ninety-nine percent of the time it is just nonsense; one percent is still meaningful, however.

There was a time when it was a hundred percent meaningful because then it was spontaneous. You did not have to touch someone's feet because you thought you should. Sometime, when you feel you must fall at someone's feet, do not hold yourself back: fall! And it was not that the other person *had* to place his hand on the recipient's head. It happens that in some moments the hand becomes very heavy and something is ready to flow out of it. If the other was ready to receive, then only was the hand placed on the head. But over a long period everything turns into a mere ritual which becomes meaningless. And when it becomes meaningless it is criticized. These criticisms then hold a great deal of appeal because the science behind the tradition is lost. So this is a very meaningful gesture, but it is meaningful only when there is an alive master and a receptive disciple.

A man falls at the feet of a Buddha, a Mahavira, and experiences unique delight; he feels a downpour of grace upon him. No one will be able to see it from outside because this is entirely an inner happening. It is a reality for the one who has already experienced it. If others ask proof of it he has none to give. In fact, this is the difficulty with all occult phenomena: the individual has the experience but he has no proof of it to put before others. Then this person appears to be a blind believer. He says, "I cannot explain it, but something has happened." Those who have not experienced refuse to believe this because they have not felt anything. Then they feel that this poor man is under an illusion.

If a person like that falls at the feet of Jesus, nothing will happen to him and he will begin to proclaim

loudly that this is all nonsense: he put his head at the feet of Jesus and nothing happened. It is just like a pitcher with an open brim which bows down into the water. Upon returning it then says, "I bowed down and was filled." Now another pitcher whose brim is closed may set out to try it for itself. It may go deep into the river but it will return empty. Then it will maintain that it is all false and that no one gets filled by being dipped into the river. It will proclaim, "I bent myself over, I dipped myself in, but I came back empty."

It is a twofold happening. It is not enough that the energy flows from a person; it is equally important that you are empty and open. Many a time the flowing of the energy from somebody is not as important as your preparedness, your openness to receive it. If you are open enough, then even if the energy is absent in the person before you, the higher sources of energies above the person will begin to flow toward you and reach you. So the most surprising thing is that if you let yourself go wholeheartedly even before a person who has nothing to give you will receive energy from him. But the energy does not come from him; he is only a medium and he is completely unaware of the happening that has taken place.

Now the second part of your question is about entering the gurudwara or mosque with the head covered. Many fakirs prefer to cover their heads and then practice meditation. It has its uses. When the energy awakens there is a possibility of the head becoming very heavy. If you have covered your head with a cloth this energy is not likely to flow out. Then this energy will create a circuit within you and thus intensify your meditation. So this tying of the head proved very useful. If you meditate with your head covered you will feel the difference at once. Then what could be accomplished in fifteen days can be accomplished in five.

When the energy reaches the head there are chances of its becoming diffused and scattered. If it can be tied and if a circuit is then formed your experience will be much more deep. But at present this covering of the head in mosques and gurudwaras is a mere formality; it has no meaning now. The fact remains, however, that there is a lot of meaning behind this custom.

Now it is understandable that some energy can be received by touching someone's feet or through his hand being raised in blessing. But a man bowing before a grave or before an image in a temple, what can he gain? There are many things in this also to be understood. Behind the creation of images and idols lies a very scientific arrangement.

Suppose I am about to die and there are a few people around me who love me, who have seen something in me, who have searched and found something in me. Now these people may ask me in what way they should remember me. So before I die a symbol can be established between us. It could be anything -- an idol, a stone, a tree, even a platform, or my grave, my samadhi, or a piece of clothing of mine, or my slippers -- anything. But this should be decided beforehand between us; it is an understanding between us. It cannot be decided upon by any one part alone; I should be a witness. My acceptance, my endorsement, is necessary regarding the symbol. Then I can say that if they go in front of the symbol and think of me I will be present in the bodiless state. This promise I have to give, and all the work proceeds in accordance with this promise. And this is absolutely true.

Therefore, there are temples that are living temples and temples that are dead. The dead temples are those that are created by only one side; there is no assurance from the other side. It is our desire to make a temple of Buddha -- but this will be a dead temple because Buddha has not given any promise regarding it. There are living temples that have an assurance from the other side also, and at their foundation lies the declaration of some holy person.

There is a place in Tibet where Buddha's assurance has been fulfilled since the last two thousand five hundred years. This place is now in difficulty, however. There is a group, a committee of five hundred lamas, and when one of these five hundred dies it is very difficult to replace him. This number of five hundred is constant; it can neither be more or less. When one of them dies one more is chosen, but only with the approval of the four hundred and ninety-nine. And if even one of the four hundred and ninety-nine refuses to accept him he cannot be taken. This committee of five hundred lamas gathers together on a particular mountain on the night of Buddha Poornima -- the full-moon night in May when Buddha's birthday is celebrated -- and at the exact given time Buddha's voice is heard. This event will not happen at any other spot and with any other people. It happens exactly according to a promised arrangement.

It is just as if you would make a resolve before sleeping at night that you will get up in the morning at five o'clock: then you do not need any alarm to awaken you. At five o'clock sharp you will suddenly get up. This is something amazing -- and you can check it by your watch. The watch may be wrong but not you. If your resolve is firm you will surely get up at five.

If you make a firm resolve to die on a certain day of a certain year, no power on earth can stop you: you will die in the moment decided upon. If your resolution is very profound and intense you can fulfill your

promises even after death. For instance, the appearance of Jesus after death: it was a promise fulfilled. This has caused a lot of difficulty for Christians, because they do not know what happened afterwards and thus they are not sure whether Christ was resurrected or not. However, this was a promise by him to certain disciples which was fulfilled after death.

In fact, places where certain living promises are still being fulfilled over thousands of years have slowly turned into *tirths*, holy places of pilgrimage. Then by and by the promises were forgotten. Only one thing remained in people's memories -- that they have to go and visit these places; that was all.

There are promises that Mohammed made; there are promises that Shankara made. So also are the promises made by Buddha, Mahavira and Krishna, and these are tied to special places, to special moments and to a special time. But we can still establish a relationship with them. So you will have to bow down again at these places and surrender yourself completely; then only can you establish this connection.

Holy places, temples, samadhis, all have their uses, but as with other things these useful places ultimately become a tradition, and then they become dead and useless. Then they have to be torn down so that new promises can be made that would give rise to new places of pilgrimage, new idols, and new temples. The old has to be broken down because it has become dead. We have no idea of the processes that have been working through them.

There was a yogi in South India. An English traveler came to him. At the time of his departure he told the yogi, "I am leaving now and perhaps I shall never return to India. But if I want to see you what shall I do?"

The yogi picked up a picture of himself and handing it to him said, "Whenever you close yourself in a room and concentrate for five minutes on this picture without blinking the eyelids, I will be there."

Now the poor man could not contain himself throughout the journey. He was possessed with one thought: to try out the experiment as early as possible. He did not believe such a thing could happen -- but it happened. The given promise was fulfilled astrally. There is no difficulty in this. An awakened man can fulfill his promise even when he is dead. Therefore, pictures become significant and also statues. The reason for their significance is that through them some promises could be fulfilled. So there was a complete science behind the creation of images and idols.

An idol cannot be made just in any way; there is a complete method behind it. Now if you were to observe the images of the twenty-four tirthankaras of the Jainas you would be in difficulty because they are all alike; only their symbols are different. Mahavira has one sign, Parshwanath another, Neminath yet another, and so on. If these symbols are removed it is impossible to tell one tirthankara from another. However, it cannot be that they all looked alike. It is, therefore, possible that the tirthankaras that followed used the image of the first tirthankara as their prototype. So there was no need to make different images; there was one image of the tirthankaras that was used by all.

But this did not satisfy the devotees who were devoted to different tirthankaras, so they appealed to their special tirthankaras for at least a sign, a token to differentiate him from the others. Thus, different symbols were created for the different tirthankaras but the image remained the same. One has a lion, the other something else, and so on. So there is this difference in their symbols -- and this too is a part of a promise given. Only the particular tirthankara connected with the symbol could be contacted.

So these are agreed upon symbols and they work. For instance the sign of Jesus is the cross; this will work. Now Mohammed refused to have his idol made. In fact, so many images were created during the time of Mohammed that he wanted to give his followers an entirely different kind of symbol. He told them, "Do not make a statue of me. I will establish a relationship with you without a statue. Do not make a statue of me; do not make a picture of me. I will be related to you without a picture or a statue." This was a very deep and courageous method, but ordinary people found it very difficult to establish contact with Mohammed.

Therefore, after Mohammed the Mohammedans built mausoleums and tombs for thousands of their saints. They did not know how to establish connections with Mohammed directly so they did it by making a tomb of some Mohammedan saint. Nowhere in the world are tombs and graves so extensively worshipped as by the Mohammedans. The only reason was that they had nothing of Mohammed to hold onto in order to establish contact with him directly. They could not make an image of him so they had to create other images and they began to establish relationships through these.

All this is a totally scientific process. If this is understood scientifically the results can be miraculous, but if followed blindly, suicidal.

WHAT IS THE OCCULT SIGNIFICANCE OF THE PROCESS PERFORMED DURING prana pratishtha, THE INSTALLATION OF AN IDOL?

It holds a great significance. The very term prana pratishtha -- occult installation of an idol -- means that we have created a new image based on an old promise. Now we must discover through indications whether the old promise has been duly fulfilled. We on our part should follow the old arrangement faithfully; we should not look upon an idol as a mere idol but as a living entity. We should make all arrangements for it as we would for a living person, and then we will begin to get hints and signs by which we can know that the occult installation of the idol has been accepted. But this second aspect has completely vanished from our knowledge. If these signs are not present, then although we have done the idol installation it has not been successful. There must be proof that the idol installation has been successful. So for this reason, some special occult indications were fixed. If these signs were found it was understood that the idol installation has been accepted by the occult forces and that it is now alive and active.

Now suppose you have installed a new radio in your house. The first thing is that the radio itself should be in good condition; all its components should be in the proper place. Then you connect it with electricity, and yet you find it does not pick up any station. That means it is not working. It is a dead instrument and it will either have to be repaired or replaced. The idol too is a receiving point of a sort through which a physically dead enlightened man fulfills the promise he has made to others. But if you keep an image and you do not know about the indications that confirm the installation, then you will never know whether the image is living or dead.

The process of installation of an idol has two parts. The first part is fulfilled by the priest. He knows how many mantras are to be repeated, how many threads are to be tied, what conditions are required for its worship, what type of worship is to be performed, etcetera. This is half of the work. The second part of this ceremony can only be carried out by a person of the fifth plane. When this person pronounces that the image is alive, then only does it become living. This has become nearly impossible in modern times; therefore, our temples are not living temples but dead places. The new temples of today are certainly dead places.

It is impossible to destroy a living temple because it is not an ordinary event. If it is destroyed it only means that that which you thought to be alive was not alive, as for instance the Somanath temple. The story of its destruction is a very strange one and it is indicative of the science of all temples. There were five hundred *pujaris* -- priests -- in its service, and they were certain that the image within was a living one, so they were certain it could not be destroyed. The priests carried out their part of the task, but this was one-sided because there was no one who could actually find out whether the image was dead or living.

One day the surrounding kings and princes sent word to the temple warning them about the coming of the Mohammedan invader Gajanawi and offered them protection, but the priests declined their help saying that the idol that protected all was beyond their protection. The princes asked their forgiveness and kept away -- but it was a mistake: the idol was a dead idol. The priests were under the illusion that a great power stood behind the image, and as they considered it to be living it was wrong even to think of its protection. Gajanawi came and with a stroke of his sword broke the idol into four pieces. Even then it did not occur to the priests that the idol was a dead one. This cannot happen to a living idol; not a brick could have fallen if the image within were living. If the temple were a living one it could not have been touched.

But usually temples are not living ones because there are great difficulties in keeping them alive. A temple becoming alive is a great miracle. It is a part of a very profound science. Today, however, there is no one alive who knows this science and who can carry out its various requirements. Nowadays the class of people who run temples as shops has become so large that if there is someone who knows this science he will not be allowed even on the premises of the temple. Temples are now run along business lines, and it is in the interest of the priests that the temple remains dead. Living temples are not beneficial for a *purohit*, a priest. He wants a dead god in the temple whom he can lock up, and then he wants to keep the key himself. If the temple is connected with higher powers it will be impossible for the priest to remain there. So priests are instrumental in the creation of these dead temples as this provides them with a flourishing business. In reality, living temples are very few.

A great effort was made to keep the temples alive, but the numbers of priests and pundits in all religions, in all temples, was so great that it made it difficult to do so. This is what always happens ultimately. This is the reason why there are so many temples; otherwise there would be no need for so many. If the temples and places of pilgrimage created in the times of the Upanishads had still been alive in Mahavira's time there would have been no need for Mahavira to build new temples. But the temples and sacred places were completely dead by then and there was a network of priests around them which could not be broken. These temples could not be entered so there was no other way except to make new temples. Today even Mahavira's temples are dead and the same kind of network of priests surrounds them.

If the living principles of religion had been saved so many religions would not have come into being in this world. But these cannot be saved, because all kinds of disturbances gather around and ultimately cause them to lose all their potential. Then, when the conditions on one side are broken, the promise on the other side also breaks. It is a mutual understanding arrived at by two parties. We have to keep our side of the agreement; then only does the other side respond; otherwise the promise will not be fulfilled and the matter ends there.

For instance, if while leaving my physical body I say to you, "Remember me and I shall be there" -- but if you never think of me or if you throw my picture into the dustbin and forget all about it, how long will our agreement last? And if this agreement is broken on your part there is no need for me to keep it. So such agreements are always broken.

So the occult process of installation of an idol holds a meaning, but its significance is based on various tests and indications that determine whether the idol installation has been a success or not.

IN SOME TEMPLES, WATER TRICKLES DOWN NATURALLY OVER THE IMAGES. IS THIS A SIGN THAT SUCH A TEMPLE IS A LIVING TEMPLE?

No. The validity of a living temple has nothing to do with this. The water will trickle whether there is an image underneath it or not. These are false proofs, and because of them we assume that a temple is a living one. Where not a drop of water falls, still there are temples that could be and are living temples.

IN SPIRITUAL QUEST, DEEKSHA, INITIATION, HOLDS A VERY IMPORTANT PLACE. ITS SPECIAL CEREMONIES ARE CARRIED OUT UNDER SPECIAL CONDITIONS. BUDDHA AND MAHAVIRA USED TO GIVE INITIATION. HOW MANY TYPES OF INITIATION ARE THERE? WHAT IS THEIR SIGNIFICANCE AND USE AND WHY ARE THEY NEEDED?

A little talk on initiation will be useful. For one thing, deeksha, initiation, is never given; initiation takes place, it is a happening. For example, a person stays with Mahavira and it takes years for his initiation to take place. Mahavira tells him to stay, to be with him, to walk with him, to stand in such a way, to sit in such a way, to meditate such a way. Then a moment comes when the person is fully prepared. Then Mahavira is only the medium. Perhaps it is not proper even to say that he is the medium -- rather, in a very deep sense he remains only a witness and initiation takes place in front of him.

Initiation is always from the divine, but it can happen in the presence of Mahavira. Now the person to whom it is happening sees Mahavira in front of him, but the divine he cannot see. It happens to him in front of Mahavira so naturally he becomes grateful to Mahavira -- and this is fitting also. But Mahavira does not accept his gratitude. He can only accept his gratitude if he acknowledges that he initiated him.

So there are two types of initiation. One is that which happens and which I call "right" initiation, because in this you establish your relationship with the divine. Then your journey through life takes a new turn: you become someone else now; you are no longer the same that you were; everything within you is transformed. You have seen something new. Something new has happened to you, a ray has entered you, and now everything within you is different.

In the real initiation the guru stands aside like a witness and he can confirm that initiation has taken place. He can see the full process but you see only half. You can only see what is happening to you; he sees that from where the initiation takes place. So you are not a complete witness of the happening; all you can say is that a great transformation has taken place. But whether initiation has taken place or not, whether you have been accepted or not, that you cannot say for certain. Even after you are initiated you will still wonder, "Have I been accepted? Have I been chosen? Have I been accepted by the divine? Can I now take it that I am his? On my part I have surrendered, but has he taken me to him?" This you cannot know at once. You will come to know after some time, but this interval can be long also. So the second person, whom we call the guru, can know this because he has watched the happening from both the sides.

Right initiation cannot be given, nor can it be taken. It comes from the divine; you are merely the recipient.

Now the other type of initiation, which we may call false initiation, can be given as well as taken. The divine is completely absent there; there is only the guru and the disciple. The guru gives, the disciple takes, but the third, real factor is absent.

Where there are only two present -- the guru and the disciple -- the initiation is false. Where three are present -- the guru, the disciple and he from whom it takes place -- everything changes. This giving of

initiation is not only improper but also dangerous, fatal, because in this illusion of initiation right initiation cannot take place. You will merely live under the illusion that initiation has taken place.

A seeker came to me who had been initiated by someone. He said, "I have been initiated by such and such a guru and I have come to you to learn meditation."

I asked him, "Why then did you take initiation? And if you did not even attain meditation, what have you obtained from your initiation? All you received is clothes and a name. If you are still seeking meditation, then what is the meaning of your initiation?"

The truth is that initiation can only happen after meditation. Meditation after initiation has no meaning. It is like a man who proclaims that he is healthy and still he knocks at the physician's door and asks for medicine. Initiation is the acceptance obtained after meditation. It is a sanction given of your acceptance -- a consent. The divine has been advised of you and your entrance into his realm has happened. Initiation is only a confirmation of this fact.

Such initiation is now lost, and I feel it should be revived again: initiation where the guru is not the giver and the disciple is not the recipient -- and the giver, God. This can be; this should be. If I am a witness to someone's initiation I do not become his guru. Then his guru is the divine. If he is grateful it is his business. But to demand gratefulness is senseless and to accept it is meaningless.

Gurudom, the web of the so-called gurus, was created by giving a new form to initiation. Words are whispered in the ears, mantras are given, and anybody initiates anyone. Whether he himself is initiated is also not certain; whether the divine has accepted him is not known. Perhaps he too has been initiated in the same manner. Someone had whispered into his ears, he whispers into someone else's, and this one in his turn will whisper into someone else's ears again.

Man creates lies and deceptions in everything -- and the more mysterious a happening the more deceptions there are, because there is nothing substantial to show as proof.

I intend carrying out this method also. About ten or twenty people are preparing for it. They will take initiation from the divine. The others who are present will be the witnesses, and their work will be to confirm whether the initiation has been accepted by the divine; that is all. You will experience but you will not be able to recognize at once what has taken place. It is so unfamiliar to you, how will you recognize that the thing has happened? Confirmation can be made by the presence of the enlightened one. This alone is the basis of its evaluation.

So the supreme guru is the *paramatman* -- God only. If the gurus in between would step back initiation would be easier, but the intermediary guru stands fixed. His ego exults at making a god of himself and displaying himself. Many kinds of initiations are given around this ego. They have no value, however, and in terms of spirituality they are all criminal acts. If some day we should start punishing spiritual criminals, these should not go unpunished.

The unsuspecting seeker takes it for granted that he has been initiated. Then he goes about with pride that he has received his initiation, that he has received his mantra, and that all that was to happen has happened to him. So all his search for the right happening stops.

When anyone approached Buddha he was never initiated immediately; sometimes it took years. Buddha would keep on postponing by telling him to perform this practice and that. Then, when the moment came, he would tell him to stand up for initiation.

There were three parts to Buddha's initiation. One who came for it went through three types of surrender. First he said, "I surrender unto Buddha -- Buddham sharanam gachchhami." By this he did not mean Gautam Buddha; this meant surrendering himself to the awakened one.

Once a seeker came up to Buddha and said, "I surrender unto buddha." Buddha listened and remained silent.

Then someone asked him, "This man says, 'I surrender unto buddha,' and you were only listening to him?"

Buddha replied, "He is not surrendering to me, he is surrendering to the awakened one. I am a mere excuse. There have been many buddhas before me, there will be many after me. I am just an excuse. I am just a peg. He is surrendering himself to the awakened one, so who am I to stop him? If he surrenders to me I shall certainly stop him, but he has said three times that he is surrendering himself unto the awakened one."

Then there is the second surrender which is still more wonderful. In this the person says, "I surrender myself to the assembly of the awakened ones -- *sangham sharanam gachchhami*." Now what does this assembly mean? Generally the followers of Buddha take it to mean Buddha's assembly, but this is not the

meaning. This assembly is the collective gathering of *all* awakened ones. There is not only one Buddha who has become awakened; there have been many buddhas before and there will be many buddhas after who will awaken. They all belong to one community, to one collectivity. Now the Buddhists think this term means an association of Buddhists, but this is wrong.

The very first invocation, in which Buddha explains that the seeker surrenders himself to the awakened one and not to him as a person, makes everything clear. The second invocation makes it all the more clear. In this the person offers himself to the community of awakened ones.

First he bows down to the awakened one who is right there in front of him. As he is right there it is easy to approach him, to talk to him. Then he surrenders himself to the brotherhood of the awakened ones that have awakened since long and whom he does not know, and to those who will awaken in the future and whom he does not know. He surrenders to all of them and he proceeds a step further towards the subtle.

The third surrender is to *dhamma* -- religion. The third time the seeker says, "I surrender unto the dhamma -- DHAMMAM SHARANAM GACHCHHAMI." The first surrender is to the awakened one, the second is the brotherhood of the awakened ones, and now the third surrender is to that which is the ultimate state of awakening -- to the dhamma. That is, to our nature, where there is no individual, no community; where there is only the dhamma, the law. He says, "I surrender unto that dhamma."

When these three surrenders were completed then only the initiation was recognized. Buddha was only a witness of this happening. This was not a matter of mere repetition. When these three were completed -- and Buddha could see whether they had been completed -- only then was the individual initiated. Buddha remained a witness to the happening.

So later on also Buddha would tell the seeker, "Do not believe what I say just because I am an awakened one; do not believe what I say just because I am famous or because I have many followers or because the scriptures confirm it. Now only believe what your inner understanding tells you."

Buddha never became a guru. At the time of his death, when he was asked for his final message, he said, "Be a light unto yourself. Do not go after others; do not follow others. Be a light unto yourself. This is my last message."

Such a person as Buddha cannot be a guru. Such a person is a witness. Jesus has said many a time, "On the final day of judgment I shall be your witness." In other words, on the last day Jesus will testify, "Yes, he is a man who had striven to become awakened. This man wanted to surrender to the divine." This is talking in symbols. What Christ meant to say is also this: "I am your witness, not your guru."

There is no guru; therefore, beware of the initiation where someone becomes your guru. The initiation where you become immediately and directly connected with the divine is a unique initiation. Remember, in this initiation you have not to leave your house and go away, you have not to become either a Hindu or a Mohammedan or a Christian, nor are you required to be tied to someone. You remain where you are in your full freedom; the change will take place only from within. In the false type of initiation you will be tied to a religion: you will be a Hindu or a Mohammedan or a Christian. You will be a part of an organization. Some belief, some religious order, some dogma, some person, some guru, will catch hold of you and they will kill your freedom.

That initiation which does not bring freedom is no initiation. That initiation which gives you absolute freedom is alone the right initiation.

YOU HAVE SAID THAT BUDDHA ATTAINED MAHAPARINIRVANA, BUT ALSO THAT BUDDHA IS TO COME ONCE AGAIN IN HUMAN FORM AND WILL BE KNOWN AS MAITREYA. HOW IS IT POSSIBLE TO TAKE ON A HUMAN FORM AFTER REACHING NIRVANA? PLEASE EXPLAIN THIS.

This is somewhat difficult; therefore, I did not speak about it yesterday. It requires a detailed explanation; yet I will now give you a brief explanation.

It is not possible to return after reaching the seventh plane. There is no rebirth after the seventh body. It is a point of no return; you cannot come back from there. But it is also true that Buddha has said he will come again in the form of Maitreya. Now both these things seem contradictory: I say you cannot return after the seventh body and Buddha has promised to come again. Buddha attained the seventh body and merged into the nirvana -- then how is this possible? There is another way. Now you will have to know and understand a few things.

When we die only the physical body drops; the rest of the six bodies remain with us. When a person reaches the fifth plane, the first four bodies drop away and only three remain -- the fifth, the sixth and the

seventh. In the fifth body a person can make a resolve to keep his second, third and fourth bodies, and this can happen if the resolve is very intense and deep. And for a person like Buddha this was an easy matter: he can leave behind forever his second, third and fourth bodies. Like a mass of energy these bodies of Buddha keep on moving in space.

All the feelings that Buddha had acquired in his infinite lives are the property of the second -- the etheric body. And the impressions of all the karmas that Buddha had in his previous lives are accumulated in the third -- the astral body. The fourth body carries all the achievements of Buddha's mind. All of his achievements beyond the mind have been expressed by him through the mind as all expressions are given through the mind. Whenever a man wishes to make known his attainments of the fifth or even the seventh body he has to make use of his fourth body -- because the vehicle of expression is the fourth body. So the one who has heard Buddha more than anyone or anything else is in his own fourth body. Whatsoever he has thought, lived and known is collected in his fourth body.

These first three bodies disintegrate very easily. When a person enters the fifth body these three bodies are destroyed. When a man enters the seventh body all the previous six bodies are destroyed. But if a person of the fifth plane so desires he can leave all the vibrations of these three bodies in space. It is just as we are now making stations in space: this collection of Buddha's second, third and fourth bodies will go on moving in space until they manifest themselves in an individual by the name of Maitreya.

So when a person of the required state for Maitreya is born these three bodies of Buddha will enter into him. Until then they will await his coming. When these three bodies enter into that person he will attain the caliber of Buddha, because they are an accumulation of all the experiences, all the emotions, desires and activities of Buddha.

Now, for instance, suppose I leave my body behind here and it is well preserved.

In America a man died about three or four years ago. He left a trust of millions of dollars and he willed that this be used to preserve his body until the time when science discovers the secret of bringing a dead body back to life. Millions of dollars are spent to preserve his body so that it should not deteriorate. His body is preserved by a scientific process. If by the end of the century we succeed in reviving the dead this body will be brought back to life. But the soul will be different; it cannot be the same.

The body will be the same: his eyes, his color, his features, his way of walking, all of his physical habits, will be the same. In a sense, the man who is dead will be represented in the body. If the man was centered around his physical body -- which he must have been or else this keen desire to preserve the body would not have been there -- without any idea of the other bodies, another soul can act for him. It will act exactly in the same way as the dead man, and scientists will then say that it is the same man come back to life. All his remembrances and recollections that are stored in the physical brain will awaken once again: he will be able to recognize the pictures of his mother and his son who have long been dead; he will recognize the town where he was born; he will point out the place where he died; he will also name the people that were present when he died. The soul will be different although the brain content will be the same.

Now scientists claim that very soon they will be able to transplant memory. This will be possible. If I die the whole of my recollections and memories are lost with me. But now it is possible to save the whole mechanism of my memories at the time of my death just as we preserve eyes for transplanting. Tomorrow someone will be able to see with my eyes. And it is not that I alone can love with my heart -- someone else may also love with my heart tomorrow. Now it is not possible to promise that "My heart is forever yours," because this very heart can make the same vow to another in the distant future.

In the same way memory will also be transplanted. It will take time to bring this about because it is very delicate and very subtle. But in future, as we donate eyes to an eye bank there will be memory banks also. Then my memory will be transplanted into a small child who will then know all that I had to learn. He will grow up already knowing so many things because my memory will be a part of his cerebral makeup. Then my thoughts will be his, my remembrances will be his, and in certain matters he will think the same way I do, because he will have my brain.

Now Buddha has experimented in a different direction -- a direction which is not scientific but occult. Through some methods efforts have been made to preserve his second, third and fourth bodies. Buddha does not exist any more; the soul that lived within was lost at the seventh plane. But before the soul was merged into the seventh, arrangements were made to see that these three bodies -- the second, third and fourth -- did not die. The momentum of Buddha's determination and promise was instilled into them. It is just as if I were to throw a stone with enough force for it to travel fifty miles; then I die soon after throwing the stone. But my death cannot interfere with the movement of the stone. It has the force I gave it to travel fifty miles, and

it will do that whether I am there or not. The strength I exerted will keep the stone going.

Buddha has given a momentum to these three bodies and they will live. He has also told how long they can remain. Now the time is ripe for Maitreya to take birth. This very experiment was carried out upon J. Krishnamurti so that he would attain these three bodies of Buddha. First this experiment was carried out on Nityananda, the elder brother of Krishnamurti, but he died in the process. This is a very unique process -- one which is difficult to go through.

An effort was made to separate Nityananda's second, third and fourth bodies and replace them with Maitreya's. Then Nityananda died. Then this same experiment was tried on Krishnamurti, but this also could not succeed. Then it was tried on one or two more people: George Arundale was one upon whom the experiment was tried by some who knew of this mystery. Among those who knew of this secret, Madame Blavatsky was the most profound woman of our century as far as the knowledge of occult science is concerned. Annie Besant was another; Leadbeater also had a lot of understanding in occult matters. There are very few people who had this understanding.

These few people knew that now the power behind the three bodies of Buddha was about to diminish. If Maitreya would not take birth these bodies would not be able to hold on any longer; they would disperse. Now their momentum is about to end. Someone should now be ready to absorb these three bodies. Whoever absorbs these will in a way cause the rebirth of Buddha. The soul of Buddha will not come back, but the soul of the individual will take on the bodies of Buddha and work accordingly. That person will at once involve himself in the mission of Buddha.

Not every person can be in this state. Whoever he is he should at least be of a level of consciousness that is almost as high as was Buddha's. Only such a one will be able to absorb his three bodies; otherwise he will die. So the experiment was unsuccessful, because there were many difficulties in the process. Endeavors still go on. Even today there are small esoteric groups who are trying to bring down these three bodies of Buddha. But now there is no extensive propaganda about it, because that proved harmful.

There was a possibility of the three bodies descending into Krishnamurti. He was worthy of it and this was widely advertised. This propaganda was done in good faith. It was done for the reason that when Buddha's advent took place he should be quickly recognized. It was also done in order to revive the past-life memories of those now living who existed at the time of Buddha so that they could recognize that this was the same man. But this propaganda turned out to be detrimental to the process. It created a reaction in the mind of Krishnamurti, who has a modest, reserved and sensitive personality. It was difficult for him to be in a crowd. If this experiment had been carried out silently in a secluded place, if nobody would have known about it until the happening took place, it is very likely that the happening would have taken place.

But it did not take place. Krishnamurti refused to let go of his second, third and fourth bodies to be replaced by the three bodies of Buddha. This was a great blow to the occult science of our times. Such a vast and intricate experiment had never been performed in this world anywhere except in Tibet. This process has been carried out in Tibet for a long time, and many souls work through the medium of other bodies.

I hope you have understood what I said. There is no contradiction in it even though sometimes you might feel that there is. It is possible that you may feel something to be contradictory because I have talked from a different angle, but it is not so.

The Inner Journey

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Chapter #1
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My Beloved Ones,

In this first meeting of the meditation camp, I would like to talk about the first step for a meditator, a seeker. What is the first step? A thinker or a lover follow certain paths but a seeker has to travel on a totally different journey. For a seeker, what is the first step on the journey?

The body is the first step for a seeker -- but no attention or thought has been given to it. Not only at certain times, but for thousands of years, the body has been neglected. The neglect is of two kinds. Firstly, there are the indulgent people who have neglected the body. They have no experience of life other than eating, drinking and wearing clothes. They have neglected the body, misused it, foolishly wasted it -- they have ruined their instrument, their *veena*.

If a musical instrument -- for example, a veena -- is ruined, music cannot arise out of it. Music is an altogether different thing from the veena -- music is one thing, the veena is another, but without the veena music cannot arise.

Those people who have misused the body through indulgence are one type and the other type of people are those who have neglected the body through yoga and renunciation. They have tortured the body, they have suppressed it and they have been hostile towards it. And neither the people who have indulged the body nor the ascetics who have tortured the body have understood its importance.

So there have been two kinds of neglect and torture of the veena of the body: one by the indulgers and another by the ascetics. Both have done harm to the body. In the West, the body has been harmed in one way and in the East, in another way, but we all are equal participants in harming it. The people going to the whorehouses or to the pubs harm the body in one way, and the people standing naked in the sun or rushing into the forests harm the body in another way.

Only through the veena of the body can the music of life arise. The music of life is an altogether different thing from the body -- it is totally different, something else -- but only through the veena of the body is there a possibility of attaining it. No proper attention has yet been given to this fact.

The first step is the body and the proper attention of the meditator towards the body. In this first meeting I want to talk to you about this point.

A few things need to be understood.

The first thing: the soul has a connection with the body at some centers -- our life energy comes from these connections. The soul is closely related to these centers; from them our life energy flows into the body.

The seeker who is not aware of these centers will never be able to attain to the soul. If I ask you which is

the most important center, which is the most important place in your body, you will probably point to your head.

Man's very wrong education has made the head the most important part of the human body. The head or brain is not the most important center of life-energy in man. It is like going to a plant and asking it what its most important and vital part is. Because the flowers can be seen at the top of the plant, the plant and everybody else will say that the flowers are the most important part. So although the flowers seem to be the most important they are not, the most important part are the roots, which are not visible.

The brain is the flower on the plant of man, it is not the root. Roots come first; flowers come last. If the roots are ignored the flowers will wither away because they have no separate life of their own. If the roots are taken care of, the flowers get taken care of automatically; no special effort is needed to care for them. But looking at a plant it seems that the flowers are the most important part and in the same way it seems that, in man, the brain is most important. The brain is the final development in man's body; it is not the root.

Mao Zedong has written a memoir of his childhood. He wrote, "When I was small, there was a very beautiful garden near my mother's hut. The garden was so beautiful, it had such beautiful flowers, that people from distant places used to come to see them. Then my mother became old and fell sick. She was neither worried about her sickness nor about her old age. Her only worry was about what would happen to her garden." Mao was young. He said to his mother, "Don't be worried, I will take care of your garden."

And Mao took care of the garden, working from the morning till the evening. After one month his mother got better, and as soon as she could walk a little she came into the garden. Seeing the condition of the garden she was shocked! The garden was ruined! All the plants had dried up. All the flowers had withered and fallen away. She became very much disturbed and said to Mao, "You idiot! You were in the garden the whole day. What did you do here? All these flowers are destroyed. The garden has withered away. All the plants are about to die. What were you doing?"

Mao started crying. He himself was troubled. Every day he used to work all day, but for some reason the garden went on drying out. He started crying and he said, "I took great care. I used to kiss each flower and love it. I used to clean and wipe off the dust from each and every leaf, but I don't know what happened. I was worried also, but the flowers went on withering away, the leaves went on drying out and the garden went on dying!" His mother started laughing. She said, "You are an idiot! You don't know yet that the life of the flowers is not in the flowers and the life of the leaves is not in the leaves!"

The life of a plant is in a place that is not at all apparent to anyone. It is in the roots which are hidden beneath the ground. If one does not take care of those roots, the flowers and the leaves cannot be taken care of; howsoever much they may be kissed, howsoever much they may be loved, howsoever much the dust on them may be cleaned, the plant will wither away. But if one does not bother about the flowers at all and takes care of the roots, the flowers will take care of themselves. The flowers come out of the roots, not the other way round.

If we ask somebody which is the most important part in a human body then unknowingly his hand will point towards the head and he will say that the head is the most important. Or, if it is a woman, then maybe she will point towards her heart and say that the heart is the most important.

Neither the head nor the heart is the most important. Men have emphasized their heads and women have emphasized their hearts. But by emphasizing these two parts the society so formed is continuously being ruined every day, because neither of these parts are the most important part in a human body. Both are very late developments. Man's roots are not in them.

What do I mean by the roots of man? Just as the plants have roots in the earth from which they draw their life-energy and life juices and live, similarly, in the human body, there are roots at some point which draw life-energy from the soul. Because of this the body remains alive. The day those roots become feeble, the body begins to die.

The roots of plants are in the earth; the roots of the human body are in the soul. But neither the head nor the heart is the place from where man is connected to his life-energy -- and if we do not know anything about those roots then we can never enter the world of a meditator.

Then where are the roots of man? Perhaps you are not aware of the place. If even simple and common things are not given any attention for thousands of years, they are forgotten. A child is born in the womb of a mother and grows there. Through which part is the child connected to its mother? Through the head or through the heart? No, it is connected through the navel. The life-energy is available to it through the navel

-- the heart and the brain develop later on. The life-energy of the mother becomes available to the child through the navel. The child is connected to his mother's body through his navel. From there the roots spread out into the mother's body and also, in the opposite direction, into his own body as well.

The most important point in the human body is the navel. After that the heart develops and after that the brain. These are all branches which develop later. It is on them that the flowers blossom. Flowers of knowledge blossom in the brain; flowers of love blossom in the heart. It is these flowers which allure us, and then we think that they are everything. But the roots of man's body and his life-energy are in the navel. No flowers blossom there. The roots are absolutely invisible, they are not even seen. But the degeneration that has happened to human life in the past five thousand years is because we have placed all our emphasis either on the brain or on the heart. Even on the heart we have placed very little emphasis; most of the emphasis has gone to the brain.

From early childhood, all education is an education of the brain; there is no education of the navel anywhere in the world. All education is of the brain so the brain goes on growing larger and larger and our roots go on becoming smaller and smaller. We take care of the brain because the flowers blossom there, so it becomes larger -- and our roots go on disappearing. Then the life-energy flows more and more feebly and our contact with the soul becomes weak.

Slowly, slowly we have even come to a point where man is saying, "Where is the soul? Who says there is a soul? Who says there is a God? We do not find anything." We will not find anything. One cannot find anything. If somebody searches all over the body of the tree and says, "Where are the roots? I cannot find anything," then what he is saying is right. There are no roots anywhere on the tree. And we have no access to the place where the roots are; of that place we have no awareness. From early childhood, all training, all education is of the brain, of the mind, so our whole attention gets entangled and ends up focused on the brain. Then for our whole life we wander around the brain. Our awareness does not ever go below it.

The journey of a meditator is downwards -- towards the roots. One has to descend from the brain to the heart, and from the heart to the navel. Only from the navel can anybody enter into the soul; before that, one can never enter it.

Normally the movement of our life is from the navel towards the brain. The movement of a seeker is exactly opposite. He has to descend from the brain to the navel.

In these three days I will be talking to you and showing you, step by step, how to descend from the brain to the heart and from the heart to the navel -- and then how to enter the soul from the navel.

Today it is necessary to say a few things about the body.

The first thing to understand is that the center of man's life-energy is the navel. Only from there does the child acquire life; only from there do the branches and sub-branches of his life start spreading; only from there does he get energy; only from there does he get vitality. But our attention is never focused on that energy center -- not even for a minute! Our focus is not on the system through which we get to know that energy center, that center of vitality; instead our whole attention and our whole education is focused on the system that helps to forget it! That is why our whole education has gone wrong.

Our whole education is taking man slowly, slowly towards madness.

The brain alone will only take man towards madness.

Do you know that the more a country becomes educated the more the number of mad people increases there? America has the highest number of mad people today. It is a matter of pride. It is proof that America is the most educated, the most civilized country. American psychologists say that if the same system continues for another hundred years, it will be difficult to find a sane man in America. Even today the minds of three out of four people are in a shaky condition.

In America alone, three million people are consulting psychoanalysts every day! Slowly, slowly in America the number of physicians is becoming less and psychoanalysts are increasing. The physicians also say that eighty percent of man's diseases are of the mind, not of the body. And as the understanding grows this percentage increases. First they used to say forty percent, then they started saying fifty percent, now they say that eighty percent of diseases are of the mind, not of the body. And I assure you that after twenty to twenty-five years they will say that ninety-nine percent of diseases are of the mind, not of the body. They will have to say so because our whole emphasis is being given to man's brain. The brain has become insane.

You have no idea that the brain is a very delicate, a very fragile, a very subtle thing. Man's brain is the most delicate machine in the world. So much stress is being imposed on this machine that it is a wonder that it does not completely break down and become mad! The whole burden of life is on the brain, and we have

no idea how delicate a thing it is. We have hardly any idea of how fine and delicate the nerves in the head are which have to carry all the burden, all the anxiety, all the suffering, all the knowledge, all the education... the whole weight of life.

Perhaps you may not know that in this small head there are about seventy million nerves. Just by their number you can tell how tiny they are. There is no machine or plant more delicate than this. The fact that there are seventy million nerves in the small head of man shows how delicate it is. There are so many nerves in a single man's head that if they were spread out one after the other, they would encircle the whole earth.

In this small head there is such a subtle mechanism, such a delicate mechanism. In the past five thousand years all the stress of life has been placed on this delicate brain alone. The result was inevitable. The result is that the nerves have started breaking down, becoming insane, going mad.

The burden of thoughts cannot take man anywhere else other than into madness. Our whole life-energy has started moving around the brain. A meditator has to bring this life-energy deeper, more downwards, more towards the center; he has to turn it back. How can it be turned back? To understand this we must understand something about the body -- the 'first sutra'.

The first thing: the body is not seen as a temple nor as a path for the spiritual journey nor as a passage for discovering the center of life-energy. The body is looked at either from the point of view of indulgence or from the point of view of renunciation. Both of these approaches are wrong.

The path to whatsoever is great in life and whatsoever is worth attaining, is within the body and goes through the body.

The body should be accepted as a temple, as a spiritual path -- and as long as this is not our attitude we are either indulgers or we are renouncers. In both cases our attitude towards the body is neither right nor balanced.

A young prince was initiated by Buddha. He had seen all kinds of pleasures in his life, he had lived only for pleasure. Then he became a *bhikshu*, a monk. All the other bhikshus were very much surprised. They said, "This person is becoming a bhikshu! He has never gone out of his palace; he has never walked without his chariot; the paths he used to walk on would be covered with velvety carpets! Now he wants to become a beggar! What kind of madness is he thinking of doing?"

Buddha said that man's mind always moves between extremes -- from one extreme to the other. Man's mind never stops in the middle. Just as a pendulum of a clock moves from one end to the other but never stays in the middle, in the same way the mind of man goes from one extreme to the other. Up to now this man had lived at one extreme -- indulgence of his body; now he wanted to live at the other extreme -- renunciation of his body.

And this happened. While all the bhikshus would walk on the highways, the prince, who had never walked anywhere except on the most valuable carpets, would walk on the pathways where there were thorns! When all the bhikshus would sit under the shadow of a tree, he would stand in the sun. When all the bhikshus would eat once every day, he would fast one day and eat one day. Within six months he became a skeleton, his beautiful body turned black and his feet became wounded.

After six months Buddha went to him and said, "Shrona!" -- this was his name -- "I want to ask you one thing. I have heard that when you were a prince, you were very good at playing the veena. Is it true?"

The bhikshu said, "Yes. People used to say that there was no one else who could play the veena like me."

Buddha said, "Then I have come to ask you one question -- maybe you can answer. My question is that if the strings of the veena are too loose, can music arise or not?"

Shrona started laughing. He said, "What kind of question are you asking? Even children know that if the strings of a veena are too loose then music will not arise, because sound cannot be created on loose strings, one cannot pluck them. So music cannot arise out of loose strings."

Then Buddha said, "And if the strings are too tight?"

Shrona answered, "Music does not arise out of strings which are too tight either, because strings which are too tight break the moment they are touched."

So Buddha asked, "When does the music arise?"

Shrona said, "Music arises when the strings are in such a state that we can neither say that they are very tight nor can we say that they are very loose. There is a state of the strings when they are neither loose nor tight. There is a point in-between, a midpoint. Music arises only there. And an expert musician, before he starts playing, checks the strings to see if they are too loose or too tight."

Buddha said, "Enough! I have received the answer! And I have come to tell you the same thing. Just as you were an expert at playing the veena, in the same way I have also become a master of playing the veena of life. And the rule which applies to the veena also applies to the veena of life. If the strings of life are too loose then music does not arise, and if the strings of life are too tight then also music does not arise. One who wants to create the music of life, first makes sure that the strings are not too tight or too loose."

What is the veena of life?

Except for the body of man there is no other veena of life. And there are some strings in the body of man which should neither be too tight nor too loose. Only in that balance does man enter into music. To know that music is to know the soul. When a man comes to know the music within himself, he knows the soul; and when he comes to know the music hidden within the whole, he knows God, the supreme soul.

Where are the strings of this veena of man's body? The first thing is: there are many strings in the brain which are very tight. They are so tight that music cannot arise from them. If somebody touches them, only madness arises and nothing else. And we are all living with the strings of our brains being very tight. For twenty-four hours a day we are keeping them tense, from morning till evening. And if somebody thinks that they may be relaxed at night, he is mistaken. Even during the night our brain is stressed and tense.

Previously we did not know what goes on in a man's brain during the night but now machines have been invented -- while you are sleeping the machine will go on reporting what your brain is doing inside.

At this time, in America and Russia, there are about a hundred laboratories testing what a man does in his sleep. About forty thousand people have been experimented upon while sleeping during the night. The results that have been found are very surprising. The results are that whatever a man does during the day, he does during the night. Whatsoever he does the whole day.... If he runs a shop in the daytime then even at night he is running the shop. If the mind worries the whole day then it goes on worrying during the night. If it is angry during the day then it remains angry during the night.

The night is the reflection of the whole day, it is its echo. Whatsoever happens in the mind during the day resounds as an echo during the night. Whatsoever has been left incomplete, the mind tries to complete it during the night. If you were angry and you did not express anger totally towards some person, if the anger was left incomplete or stuck, then the mind releases it at night. By expressing total anger, the string of the veena tries to be reach its proper state. If somebody has fasted during the day, then at night he eats in his dream. Whatsoever has been left incomplete during the day tries to get completed at night. So whatsoever the mind does during the day, it does the same thing the whole night. For twenty-four hours the mind is tense; there is no rest. The strings of the mind are never relaxed. The strings of the mind are very tense.... That is one thing.

And the second thing is: the strings of the heart are very loose. The strings of our hearts are not tight at all. Do we know something like love? We know anger, we know envy, we know jealousy, we know hatred. Do we know something like love? Perhaps we would say that we do. Sometimes we love. Perhaps we would say that we hate and we love also. But do you know...? Can there be a heart which hates and loves also? It is the same as saying that a person is sometimes alive and sometimes dead. We cannot believe this, because a man can either be alive or he can be dead. Both these things cannot happen simultaneously. That a man is sometimes alive and sometimes dead is not possible, it is impossible. Either the heart knows only hate or the heart knows only love. There can be no compromise between the two. In a heart which has love, hatred becomes impossible.

There was a fakir woman named Rabiya. In the holy book which she used to read, she canceled one line. She crossed out a line in it. Nobody cancels any line in the holy books because what can one improve in the holy books?

Another fakir came to stay with Rabiya. He read the book and he said, "Rabiya, somebody has destroyed your holy book! It has become unholy, one line has been canceled from it. Who has canceled it?"
Rabiya said, "I canceled it."

The fakir was very shocked. He said, "Why did you cancel this line?" The line was, 'Hate the devil'.

Rabiya said, "I have got into a difficulty. From the day that love for God arose in me, hate disappeared within me. Even if I want to I cannot hate. Even if the devil comes in front of me then also I can only love him. I have no other choice, because before I can hate I need to have hate in me. Before I can hate, I must have hate in my heart. Otherwise where will I get it and how will I do it?"

The coexistence of love and hate is not possible in the same heart. These two things are as contrary as

life and death; they cannot exist together in the same heart. Then what is that which we call love?

When there is less hate we call it love; when there is more hate we call it hate. They are lesser and greater proportions of hate itself. There is no love there at all. The mistake happens because of the degrees. Because of the degrees you may mistakenly think that cold and heat are two different things. They are not two different things. Heat and cold are gradations of the same thing. If the ratio of heat becomes less, then something starts feeling cold. If the ratio of heat becomes more, then the same thing starts feeling hot. Cold is another form of heat. They seem to be opposite, different, enemies of each other, but they are not. They are condensed and non-condensed forms of the same thing. We know hatred in the same way. The less condensed form of hate we understand as love and the very condensed form of hate we understand as hate -- but love is in no way a form of hate. Love is a totally different thing to hate. Love has no relation to hate.

The strings of our heart are totally loose. From those loose strings the music of love does not arise -- neither does the music of bliss. Have you ever known bliss in your life? Can you say about some moment that it was a moment of bliss and that you recognized and experienced bliss? It is difficult to say with authenticity that you have ever known bliss.

Have you ever known love? Have you ever known peace? About them it is also difficult to say anything.

What do we know? We know restlessness. Yes, sometimes the restlessness is in a lesser degree -- which we take to be peace. Actually we are so restless that if the restlessness becomes a little less, it gives an illusion of peace. A man is sick. When the sickness becomes a little less, he says that he has become healthy. If the sickness that is surrounding him becomes a little less, he thinks that he has become healthy. But what is the relation of health to sickness? Health is a totally different thing.

Health is a completely different thing. Very few of us are able to know health. We know more sickness, we know less sickness, but we do not know health. We know more restlessness, we know less restlessness, but we do not know peace. We know more hatred, we know less hatred. We know more anger, we know less anger....

You may think that anger only happens sometimes. This idea is false. You are angry for twenty-four hours. Sometimes it is more, sometimes it is less, but you are angry for twenty-four hours. With just a little opportunity the anger will start surfacing. It is in search of an opportunity. The anger is ready inside; it is only in search of an opportunity on the outside to to give you an excuse to be angry. If you become angry without an excuse then people will think you are mad. But if opportunities are not given to you, you will start becoming angry even without any reason. Perhaps you do not know this.

For example, a person can be locked in a room provided with every facility and asked to note down any changes which happen to his mind. When he notes them down, he will find that without any reason sometimes he feels good in that closed room, sometimes he feels bad; sometimes he becomes sad, sometimes he becomes happy; sometimes he feels angry, sometimes he does not feel angry. There are no excuses there, the situation in the room is constantly the same -- but what is happening to him? That is why man is so afraid of aloneness -- because in aloneness there are no excuses from the outside. One will have to assume all the things are within oneself. Any person kept in isolation cannot remain healthy for more than six months, he will become mad.

A fakir told an Egyptian emperor about this but the emperor did not believe him so the fakir asked him to find the most healthy person in his city and to put him in isolation for six months. The city was searched. A healthy, young man, who was happy in every way -- was just married, had a child, was earning well, was very happy -- was brought to the emperor. The emperor told him, "We will not give you any trouble. We are just making an experiment. Your family will be taken care of -- food, clothing, and every arrangement will be made for them. It will be a better situation for them than it will be for you. You will have all comforts but for six months you will have to live alone."

He was locked up in a big house. He was given every facility -- but it was so lonely! Even the man who was guarding did not know his language so they could not speak to each other. Within only two or three days the man started becoming nervous. He had every comfort, there were no hardships whatsoever: at the right time food was available, at the right time he could go to sleep. Because it was a royal palace, every facility was available and there were no difficulties whatsoever. Sitting there he could do whatsoever he wanted to do. The only thing was that he could not talk to anybody, he could not meet anybody. Within just two or three days the uneasiness began and after eight days he started shouting, "Take me out of here! I don't want to stay here!"

What was the problem? The problems had started coming from within. The problems that, until

yesterday, he had thought were coming from the outside, he now found, in his aloneness, were coming from the inside. Within six months the man became mad. After six months, when he was taken out, he had gone completely mad. He had started talking to himself. He had started cursing himself. He had started getting angry with himself. He had started loving himself. Now the other was not present. After six months he was taken out as a mad man. It took six years for him to get cured.

Any one of you would become mad. Other people give you opportunities hence you do not become mad. You find an excuse: "This man has abused me, therefore I am filled with anger." Nobody gets filled with anger by someone abusing him. The anger is present within; the abuse is only an opportunity for it to come out.

A well is full of water. If we drop a bucket in the well and pull it out, water comes out of the well. If there is no water in the well then howsoever many times we drop the bucket in, nothing can come out. The bucket in itself has no power to get water out. First there should be water in the well. If there is water in the well, then a bucket can draw water. If there is no water in the well, then the bucket cannot draw water.

If there is no anger within you, if there is no hatred within you, then no power in the world can bring anger or hatred out of you. During these moments in-between, when no one drops a bucket in the well, one can maintain an illusion that there is no water in the well. When someone does drop a bucket into it, water can be drawn; but when the well is not being used we would be mistaken if we think that now there is no water in it. In the same way, if nobody gives us the opportunity then no anger or hate or envy comes out of us. But do not think that there is no water in your well. Water is present in the well and it is waiting for someone to come with a bucket and take it out. But we think these empty, in between moments are moments of love, of peace. This is false.

Always after any war in the world, people say that now there is peace. But Gandhi said, "In my understanding it is not like that. Either there is war or there is preparation for war; peace never comes. Peace is a deception." Just now there is no war happening in the world; the second world war has ended and we are waiting for the third world war. If we say that these are days of peace, we are wrong. These are not days of peace. These are days of preparation for the third world war. All over the world the preparations for the third world war are going on. Either there is war or there is preparation for war. As long as the world has existed it has not seen any peaceful days.

Within a man also there is either anger or there is preparation for anger -- man does not know any state of non-anger. There is restlessness -- either it surfaces or it prepares to surface. If we think that the moments of preparation within are moments of peace, we are mistaken.

The strings of our heart are very loose. Only anger comes out of them, only distortion and disharmony come out of them. No music can arise. If the strings of our brain are too tight then madness arises out of them, and if the strings of our heart are too loose then only anger, enmity, envy, hatred, arise out of them. The strings of our heart should be a little tighter so that love can arise out of them, and the strings of our brain should be a little looser so that an aware intelligence arises out of them, not insanity. If both these strings become balanced there is a possibility for the music of life to arise.

So we will discuss two things. One is how to relax the strings of the brain and the other is how to tighten, create a tension in the strings of the heart. The method of doing this is what I call meditation.

If these two things happen, then the third thing can happen; then it is possible to descend to the real center of our life -- the navel. If music arises in both these centers it becomes possible to move within. That music itself becomes a boat to take us deeper. The more harmonious the personality, the more music arising within, the deeper we can descend. The more disharmony there is within, the more we remain shallow, the more we will remain on the surface. In the coming two days we will discuss these two points -- not only discuss them but also experiment on how we can bring these strings of the veena of life into a balance.

The three points that I have just told you about have to be kept in mind so that you can connect them with the things I will now say to you.

The first thing: man's soul is connected neither to the brain nor to the heart, man's soul is connected to his navel. The most important point in a man's body is the navel; it is the center. The navel is not only in the center of man's body but also in the center of life. A child is born through it and his life ends through it. And for the people who discover truth it is the navel which becomes the door.

You may not be aware that the whole day you breathe with your chest but at night your breathing starts coming from the navel. The whole day your chest goes up and down, but at night when you are asleep your belly starts moving up and down. You must have seen a small child breathing; the chest of a small child is

not moving, it is his belly that is moving up and down. Small children are still very close to the navel. As a child starts growing, he starts breathing from the chest only, and the tremors of the breath no longer reach the navel.

If you are going along a road, riding a bicycle or driving a car, and suddenly an accident happens, you will be surprised to notice that the first impact will be on the navel -- not on the brain or the heart. If a man suddenly attacks you with a knife, the first tremor will be felt at the navel, not anywhere else. Even right now, if you suddenly become afraid, the first tremor will be felt at the navel. Whenever there is a danger to life, the first tremors are felt at the navel because the navel is the center of life. The tremors will not happen anywhere else. The sources of life are connected from there, and because our attention is not at all on the navel, man is left hanging in a limbo. The navel center is totally sick, there is no attention paid to it -- and there are no arrangements for its development.

There should be some arrangements to develop the navel center. Just as we have created schools and colleges to develop the brain, in the same way some arrangement is absolutely necessary to develop the navel center because there are certain things by which the navel center develops and there are certain things by which it does not develop. As I said, if a situation of fear arises, then it is felt first of all at the navel center. So the more a man practices fearlessness the more his navel will become healthy; the more a man practices courage the more his navel center will develop. The more fearlessness grows the more the navel will be strong and healthy and the contacts with life deeper. That is why all the great meditators of the world have considered fearlessness to be an essential quality in a seeker -- there is no other significance of fearlessness. The significance of fearlessness is that it makes the navel center totally alive; it completely facilitates the total development of the navel.

We will talk about it step by step.

It is essential to give maximum attention to the navel center, so it is necessary to shift the attention slowly, slowly from the brain center and from the heart center so that it can go downwards and enter deeper and deeper. For this we will do two meditation experiments -- one in the morning and one at night. I will explain the morning experiment to you and then for fifteen minutes we will sit and do that meditation.

If consciousness has to be brought downwards from the brain it is necessary to leave the brain completely relaxed. We keep the brain tense all the time. We have forgotten that we go on keeping it tense. It is totally tense. We are not aware of it. So first it is necessary to let it relax.

Now when we sit for meditation, there are three things....

The first thing: the whole brain has to be relaxed, so calm and relaxed that it is not doing anything. But how will you know that it is relaxed? If we close the fist very tightly we become aware that all the muscles are very tense. Then when we open the fist we become aware that all the muscles have become loose and relaxed. Because our minds are tense all the time, we do not even know what it is to be tense and what it is to be relaxed. So we will do one thing. First we will make the brain as tense as we can -- then we will relax it suddenly. You will realize what the difference between the brain being tense and being relaxed is.

Now, when we sit for meditation, for one minute make the brain as tense as you can, give it as much stress as you can. And then I will say, "Now let it relax" -- then let it relax totally. Gradually you will come to know what it is to be tense and what it is to be relaxed. You should be able to feel it, it should become your experience, and then you will be able to relax it more and more. So the first thing is to relax the brain totally.

Along with the brain the whole body has to be relaxed. One has to sit so comfortably that there is no tension or stress anywhere on the body. There should be no weight anywhere on the body. Then what will you do? The moment you allow everything to be relaxed the birds start singing, there is the sound of the watermill, somewhere a crow may cry, somewhere there will be some other sound -- you will start hearing all these sounds because the more relaxed the brain is, the more sensitive it will become. You will start hearing and feeling every little thing. You will also start hearing your own heartbeat and hearing and feeling the coming and going of your breath.

Then, sitting silently, one should experience quietly all that is happening around and do nothing else. You are hearing sounds, listen to them silently; a bird is singing, listen to it silently; the breath is moving in and out, go on watching it silently -- nothing else has to be done. You do not have to do anything from your side because as soon as you do the brain will start becoming tense.

You have to just go on sitting in a state of relaxed awareness. Everything is happening on its own, you are simply listening to it quietly. And you will be amazed that as you listen silently, a deeper silence will start arising within you. The more deeply you listen, the more the silence will go on growing. Within ten

minutes you will find that you have become an extraordinary center of silence, everything has become peaceful.

So we will do this as the first experiment of the morning. The first thing: you will make your brain totally tense. When I tell you to make the brain completely tense, then close your eyes and make your brain as tense as you can. Then I will tell you to let it relax -- then let it relax, go on letting it relax.... In the same way also let the body relax. The eyes will be closed, and, sitting silently, listen quietly to whatever sounds are heard. For ten minutes you have to simply listen silently -- nothing else has to be done. In these ten minutes, for the first time, you will start feeling that a stream of silence has started flowing and your life-energy has started descending within. It will start sinking downwards from the brain.

You will have to sit a little farther apart from each other. Nobody should touch anybody else. Some people can come at the back on the lawn. The people who are familiar with this morning meditation, those who have attended previous meditation camps, they can sit at the back on the lawn so that those who are new can listen. That way if I want to say something to them, if I want to give any instruction to them, they can hear. Those who are acquainted should go at the back so that the new people can sit in the front. Yes, old friends can go at the back and new friends can come forward. Some friends can come up here, some friends can come behind, so that you can hear. Nobody should sit touching anybody else. Nobody should touch the other. You are still touching each other! Move a little apart! Move a little further! Sit on the sand!

First of all close your eyes softly. Very softly close your eyes. There should be no strain on the eyes; it is not that you close them forcibly. Drop the eyelids slowly, there should be no weight on the eyes. Close your eyes. Yes, close your eyes, close them softly.

Now allow the whole body to be relaxed and make only the brain tense. Put as much tension as you can on the brain, give it as much stress as you can, stress the whole brain! Force yourself to make the whole brain tense. Make it tense with all the strength you have. Make it tense with all your strength but let the whole body relax. Put all the energy on the brain so that the brain is totally tense -- just like a closed fist with all the muscles tense. For one minute keep it tense in every way. Don't allow it to be loose; make it totally tense. Make it as tense as possible. Make the brain within tense in every way. Keep it tense. Make it tense with your full strength, at a climax. With whatever strength you have make it totally tense so that when you let it relax, it can be totally relaxed. Make it tense! Tense it!

Now let it completely relax. Allow it to relax totally. Let the brain be relaxed totally! Release all the tension. A relaxation will start happening inside. You will feel inside that something has dropped, some tension has disappeared, something has become peaceful. Let it relax totally, just relax.... And the sounds which are all around -- the wind passing through the leaves, some birds singing -- sitting silently, quietly listen to all these sounds. Just listen! Keep listening to the sounds all around. As you listen, the mind will become even more silent, even more silent... listen! Listen silently, totally relaxed. Keep listening. For ten minutes just become a listening.... Go on listening and the mind will start becoming silent.... Go on listening silently, just listening, the mind will become silent. A silence will start arising within you on it's own. You just listen... go on listening, the mind is becoming silent. The mind is becoming totally silent. The mind is becoming silent. Go on listening in silence, the mind is becoming silent....

Enough for today.

The Inner Journey

Chapter #2

Chapter title: From the Head to the Heart, from the Heart to the Navel

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My Beloved Ones,

This afternoon I would like to discuss a few more points relating to the real center of the body. A few questions have also been asked about it.

Neither the head nor the heart but the navel is the most important and basic center of man's life.

Man has developed according to his brain so the direction and the flow of his life have gone wrong. In the past five thousand years we have educated and developed only the brain, only the intellect. The results have been very harmful. The results are that almost every human being is on the verge of madness -- a little push and any person can become mad. The brain is almost on the verge of breakdown -- a little push and the brain can collapse.

It is also a surprising thing that in the last half century, within the last fifty years, almost all the greatest thinkers of the world have gone mad. In the West in the last half century there has not been a single thinker who did not experience some kind of madness. Great poets, great thinkers, great philosophers, great scientists have been found to be suffering from some kind of madness. And slowly, slowly, as more and more of humanity is becoming educated, the symptoms of madness are reaching the common people also.

If a new man is to be created, it is absolutely essential to change the center of man's life. If that center is closer to the navel instead of to the head, it will be closer to the life-energy.

Why do I say this? In this context, it is necessary to understand a few more things. The child which develops in the mother's womb, the foetus which develops, is connected to the mother through the navel. The life-energy of the mother flows into the child through the navel itself. The life-energy of the mother is a very unknown, a very mysterious flow of electricity which nourishes the whole being of the child through his navel.

Then the child separates from the mother. He is born. Immediately after his birth his navel has to be cut and the separation from his mother begins. It is absolutely necessary for the child to separate from the mother otherwise he cannot have any life of his own. The child, who has grown in the mother and has been one with her body, has to separate from her at a certain point. This separation happens by cutting the connection which he had with her at the navel. When this connection is cut, the life-energy which he was getting from the navel stops totally. His whole being starts trembling. His whole being starts asking for that flow of life-energy which he was getting until yesterday but which today has suddenly stopped.

The pain that the child feels, his crying after his birth is not because of hunger, it is because of the pain of being separated and disconnected from the life-energy. His connection with the whole life-energy has been broken; the source from which he attained life until yesterday has gone now. The child struggles for life -- and if the child does not cry, the doctors or the people who know, will say that something has gone wrong. If the child does not cry, it means that he will not be able to survive. That he has not felt that he has been separated from the life-energy can mean only one thing: he is almost close to his death, he will not survive. That is why every effort is made to make the child cry. His crying is absolutely necessary because if he is to live he should know that he has been separated from the life-energy. If he does not know, he is in great danger.

Then the child tries again to connect his life-energy with something in a new way. His life energy again gets connected through the mother's milk. So a child's second connection is through the heart. Together with his mother's heart, his own heart center also slowly starts developing and the navel center is forgotten. The navel center has to be forgotten because it has been disconnected, it is no longer related to him. And now the energy which he was receiving through the navel, he starts receiving through the lips. He again gets united with the mother. Another circuit is created and through it he becomes connected.

You will be surprised to know that if a child does not get his nourishment through his mother's milk, if he is not fed with his mother's milk, then his life-energy remains weak forever. He can be fed milk in other

ways also, but if he does not regularly receive the warm touch of his mother's heart, then his life becomes frustrated forever and the possibility of his living long is reduced forever. Those children who are not fed on mother's milk can never attain to much bliss and silence in their lives.

The whole younger generation in the West, and gradually in India also, is becoming filled with great rebellion. The deepest reason for this, the root cause, is that Western children are not being fed on mother's milk. Their respect towards life and their relation to life is not full of love. From their very childhood their life-energy has received many shocks and they have become unloving. In those shocks, in the separation from their mother, they have become separated from life itself -- because for a child there is primarily no other life than his mother.

All over the world, wherever women are becoming educated, they do not like to raise children close to them -- and the effect has been extremely harmful. In tribal societies children are fed on mother's milk for a long time. The more a society becomes educated, the earlier the children are separated from their mother's milk. The sooner the children are separated from their mother's milk, the more difficulty they will have in experiencing peace in their own life. A deep restlessness will prevail in their life from the very beginning. On whom will they take revenge for this restlessness?

The revenge will be taken on the parents themselves. All over the world children are taking revenge on their parents. On whom else will they take revenge? They do not know themselves what kind of reaction is happening within them, what kind of rebellion is arising within them, what kind of fire is arising within them. But unconsciously, deep within, they know that this rebellion is the result of being separated from their mother too soon. Their hearts know this, but their intellect doesn't. The result is that they will take revenge on their mothers and fathers; they will take revenge on everyone.

The child who is against his mother and father can never be in favor of God. There is no possibility that he can be in favor of God because the first feelings which arise in him towards God are those which arise towards his mother and father.

It is not without reason that all over the world God is called 'the Father'. It is not without reason that God is seen as an image of one's father. If the first experiences in a child's life are of trust, gratitude and reverence towards his mother and father, only then will the same experiences develop towards God, otherwise not.

As soon as he is born, a child is immediately separated from his mother. His second source of life-energy is related to the heart of his mother. But at a certain point a child will have to separate from his mother's milk too.

When does that right time come? It does not come as early as we think. Children should remain close to their mother's heart a little longer if their love and heart are to develop rightly throughout their life. They are forced to separate very early. A mother should not separate the child from her milk; she should allow him to separate on his own. At a certain point the child will separate on his own. For the mother to force the separation is just like taking the baby out of the womb after four or five months instead of allowing him to come out after nine months. It is as dangerous for a mother to separate her child from her milk before he himself decides to give it up. This effort of the mother is dangerous and because of this effort the second center, the heart center, of the child does not develop rightly.

While we are talking about this I would like to tell you something more. You will be surprised to hear it. Why is it that all over the world, the part of the woman's body towards which men are attracted to most is the woman's breasts? These are all children who were separated very early from their mother's milk. In their consciousness somewhere deep inside a desire has remained to be close to a woman's breasts. It has not been fulfilled -- there is no other reason, there is no other cause. In tribal societies, in primitive societies, where the children remain close to the mother's breasts long enough, men have no such attraction towards the breasts.

But why are our poems, our novels, our movies, our dramas, our pictures all centered around the breasts of women? They have all been created by men who, in their childhood, could not remain close to their mother's breast long enough. That desire is left unfulfilled and now it starts arising in new forms. Now pornographic pictures are being created, pornographic books and pornographic songs are being written. Now men harass women on the streets, throw stones at them. We create all these stupidities and then later on we complain about them and try to get rid of them.

It is very necessary for the child to remain close to his mother's breasts long enough for his mental, his physical and his psychological growth to take place rightly. Otherwise his heart center will not develop properly -- it remains immature, undeveloped, stuck. And when the heart center remains undeveloped then

an impossible thing starts happening: the work which the heart could not complete, which the navel could not complete, the person tries to complete with his brain. This effort brings even more trouble, because each center has it's own function and each center can only do its own work; it cannot do the work of other centers.

Neither the navel nor the brain can do the work of the heart. But as soon as the child is separated from the mother he has only one center left on which the whole burden falls -- this is the brain center. Education, teaching, schools and colleges are all arranged for the brain center. Then only those people whose brain is more developed and capable make progress in life. A race begins and one attempts to do all the work of one's life with the brain.

The love of a person who loves through his brain will be false, because the brain has nothing to do with love. Love can happen through the heart not through the brain, but the centers of our heart are not properly developed so we start using the brain. We even think about love. Love has nothing to do with thinking, but in us even love is expressed as thinking. That is why there is so much sexuality all over the world.

Sexuality has only one meaning: it means that the brain is being used to do the work of the sex center. When sex enters the mind the whole of life is destroyed -- and now all over the world sex has entered our minds.

The center of sex is the navel because the greatest energy of life is sex; birth comes through it, life comes through it, the growth of life comes through it. But our navel centers are undeveloped so we are using other centers for its functions.

There is sex in animals but not sexuality, so even the sex of animals is a beauty, a joy.

The sexuality of man is ugly because sex has become a thought process in his mind. He thinks even about sex.

A man can eat a meal, eating is very good -- but if a man thinks about food for twenty-four hours then the man is mad. Eating is absolutely right, it is very necessary, one has to eat, but if somebody thinks about food for twenty-four hours then the centers of this man have become disturbed. He is using his mind to do the work of his stomach. The food cannot reach the mind, so the mind cannot digest it. The mind can only think, can only contemplate. The more the mind thinks about food, the more the work of the stomach will be wasted; it will become disturbed. Try sometime to digest your food by thinking!

Usually you eat your food, and then you don't think about it. The food enters the stomach by itself and the stomach does the work of digesting it. It is an unconscious center, it does its job. You don't have to think about it. But some day be alert and think about it: now the food has reached the stomach, now it is getting digested, now this may be happening, now that may be happening.... You will find that digesting your food has become impossible that day. The more thinking enters, the more there will be a disturbance in the unconscious process of the stomach. Such incidents happen rarely with food -- except with those people who are obsessed with fasting.

If a person fasts without any reason, then gradually food enters his thoughts. He will not eat, he will fast; but he will be thinking about food. This thinking is even more dangerous than eating. Eating is certainly not dangerous. Food is very essential for life, but to think about food is a sickness. When a person starts thinking about food, all growth in his life will stop. He will be obsessed with these futile thoughts.

With sex this has happened. We have snatched it from its proper center and now we are thinking about it.

In this way we have gradually handed over the functions of the three important centers of our life to the brain. It is just as if a man tries to listen with his eyes or see with his mouth. It is as if a man tries to see or taste with his ears. We will say that this man is mad because the eye is the mechanism for seeing and the ear is the mechanism for hearing. The ear cannot see, the eye cannot hear. If we try to do things in this way the final result will be chaos.

In the same way man has three centers. The center of life is the navel, the center of feeling is the heart and the center of thinking is the brain. Thinking is the outer most of these three centers. The next center, deeper, is of feeling and even deeper than that is the center of being.

You may think that if the heart stops then the life-energy will also stop. But now scientists have come to the conclusion that although the heart may have stopped beating, the person can continue to live if it can be started again within six minutes. After the connection with the heart has ended, the life center at the navel remains active for six more minutes. If within those six minutes the heart can be started again, or if a new heart can be transplanted, the man can live again and there is no need for the man to die. But if life has gone from the navel center then nothing will happen by changing a heart. The deepest and most basic center

within us is the navel.
This morning I talked a little about this navel center.

The humanity we have created so far is upside-down. It is as if man is standing on his head, doing *shirshasana*. A person doing shirshasana is standing on his head with his feet in the air. If a man is doing shirshasana for twenty-four hours what will his condition be? You can understand! He will certainly become mad. He is already mad otherwise he would not have stood on his head for twenty-four hours, he has no reason to. But in our life we have reversed things -- we are all standing on our heads! We have made our head the basis of our life. Thinking and contemplating have become the basis of our life.

Authentic religion says that thinking and contemplating are not the basis of our life -- to become free from thinking and contemplating, to become thought-less, should be the basis. But we live by thinking and contemplating, and we try to decide our way of our life by thinking and contemplating. Because of this, all our ways have gone astray. By thinking and contemplating nothing can be decided -- food is not digested by your thinking, blood does not flow in your veins by your thinking, your breath does not move by your thinking....

Have you ever thought that no significant process of life is related to your thinking? In fact, all the processes of life slow down and become disturbed by too much thinking. That is why every night you need to get lost in a deep sleep so that all your processes can function properly without you hindering them, and then in the morning you can feel fresh again.

The very survival of a person who cannot get lost in a deep sleep is at stake, because thinking continuously disturbs the basic processes of your life. So for a little while nature drowns you in a deep sleep, it takes you into a state of unconsciousness. All thinking stops and your real centers become active.

There is also a relationship between our real centers. For example, I can be related to you through your intellect. My thoughts may seem right to you, my thoughts may seem impressive to you -- then there will be an intellectual relationship between you and me. This is a minimum kind of relationship. The intellect does not form any deeper relationship.

Deeper kinds of relationships are those of the heart, of love. But the relationships of love do not happen through thinking. The relationships of love happen totally unknowingly, without your thinking. And even deeper are the relationships of life which operate through the navel, not through the heart. They are even more indescribable. It is difficult to even define what kind of relationships they are because we do not know at all.

I told you earlier that the life-force of a mother activates the navel of a child. A kind of electricity keeps moving between the mother's navel and the child's navel. Then throughout his life, whenever that child goes near any woman from whom the same kind of electricity as his mother's is flowing, he will unconsciously feel a certain relationship. He will not understand at all what kind of relationship he has started to feel, or why. We have been calling this unknown relationship love. We are not able to recognize it hence we call it 'blind' -- love is blind, just as the ears can't see, the tongue can't smell and the eye can't taste. In this way love is blind, because it is arising from levels which are so deep that it becomes difficult for us to understand the reasons for it.

With some people we suddenly feel a strong repulsion, we feel we want to get away from them. We do not understand the reason for wanting to get away from them. Why do we want to get away from them? If your electricity and their electricity -- which is affected by the navel -- is opposite then without understanding it you will have to get away. It will seem to you as if something is forcing you to leave them.

But sometimes you suddenly feel pulled towards a person and you don't understand why. There seems to be no reason for it. Your electricity and his electricity are perceived to be closer, similar, of the same type, connected with each other. That is why you are having such an experience.

In a man's life there are three types of relationships. There are relationships of the intellect, which cannot be very deep. The relationship between a teacher and a student is this type of relationship. There are relationships of love, which are deeper than the intellect. The relationships between a mother and child, between brothers, between husband and wife are these types of relationships. They arise from the heart. Then there are even deeper relationships, which arise from the navel. I call the relationships which arise from the navel, friendships. They go deeper than love. Love can end; friendship never ends. We can hate tomorrow those whom we love today -- but the one who is a friend can never become an enemy. If he becomes an enemy then know that there was no friendship in the first place.

The relationships of friendship are of the navel -- they are relationships of deeper and unknown realms.

That is why Buddha did not tell people to love each other. He called the relationship 'friendship'. He had a reason for this -- he said that there should be friends in your life. Somebody even asked Buddha, "Why do you not call it love?" Buddha replied, "Friendship is a much deeper thing than love. Love can end, friendship never ends."

Love binds, friendship gives freedom. Love can enslave somebody. It can possess, it can become a master. Friendship does not become someone's master, it does not hold anyone back, it does not imprison -- it frees. Love becomes a bondage because the lovers insist that the other should not not love anyone else but himself.

Friendship has no such insistence. One man can have thousands of friends, millions of friends, because friendship is a very vast, very deep experience. It arises from the deepest center of life. That is why friendship ultimately becomes the greatest way to take us towards the divine. One who is a friend to all will reach the divine sooner or later, because his relationships are happening with everyone's navel center. And some day or other he is bound to become related to the navel center of the universe.

One's relationships in life should not be merely intellectual, they should not be only heartful -- they should be deeper, they should be of the navel.

For example, nowhere in the world is it clear -- sooner or later it will become clear, sooner or later we will come to know -- that we are connected with very far away sources of life-energy which we cannot see. We know that the moon is very far away, yet it has some unknown influence on sea water. Sea water starts rising and falling with the moon. We know that the sun is very far away, but it is connected to life with some invisible threads. The sun rises in the morning and a revolution happens in life! All that was sleeping, all that was lying as if dead, all that was unconscious, starts becoming conscious. Something sleeping starts awakening, flowers start blossoming, birds start singing. An invisible flow from the sun leaves its influence on us.

There are some more invisible sources of life-energy which reach to us in this way -- they manage our life continuously. Not only the sun, not only the moon, not only the stars in the sky, but life itself has a flow of energy which is not seen by us anywhere and which continuously influences and manages our centers. The more receptive our center is, the more this energy can influence our life. The less receptive our center is, the less this energy will be able to influence it.

The sun rises, the flower blossoms. But if we raise a wall around the flower and the sunlight does not reach the flower then the flower will not blossom, it will wither away. Behind closed walls the flower will wither away. The sun cannot forcibly enter and open that flower. The flower has to be in the open, it has to be ready. The flower should give the sun the opportunity to come and open it.

The sun cannot go in search of one single flower -- looking to see which flower is hiding behind a wall so that it can reach it. The sun does not even know about the flowers. It is all an absolutely unconscious life process: the sun rises, the flowers blossom. If a flower is closed inside a wall, it will not blossom, it will wither away and die.

Life-energy is flowing from all directions but those whose navel centers are not open will be deprived of that flow. They will not even know about it. They will not even realize that this energy was there and could have affected them, that there was something hidden within them which could have been opened. They will not even know this. This flowering of the navel, which has been called a lotus since ancient days, is called a lotus because it has the possibility of opening -- some life-energy may open it. One needs some preparation for this. For this our center should be available to the open sky and we should give our attention to it. Then life-energy which is available to us can reach the navel center and give it life. I told you a few things about this in the morning.

How will it be possible, how can it become possible, that the center of our life becomes a blossomed flower, so that whatever invisible energy streams are coming from all around can make connections with it? In what way will it happen? There are a few things I have remembered which I will talk to you about now, tonight, so that tomorrow we can talk about the second point.

The first point: your breathing.... The deeper it is, the more you can become capable of working on your navel and developing it. But we have no idea about it. We do not even know how much we are breathing or how little we are breathing -- or how much is necessary. The more we become worried, the more we become full of thoughts. You may be unaware that the more loaded the brain becomes, the less the flow of breathing is. It becomes obstructed.

Have you ever observed that breathing moves in one way when you are angry and in a different way

when you are peaceful? Have you ever observed that if there is an intense sexual desire in the mind the breathing moves in a certain way, but if the mind is filled with beautiful feelings then the breathing moves in a different way? Have you ever observed that a sick person's breathing moves in a certain way and a healthy person's breathing moves in a different way? The flow of the breath changes moment to moment according to the state of your mind.

The contrary is also true. If the flow of your breath is absolutely harmonious, then it changes the state of your mind. Either you change the mind and the breath changes, or you change the breath and it affects the mind.

For the person who wants to develop and influence his life centers, the first thing is rhythmic breathing. While sitting, standing or moving, his breath should be so harmonious, so peaceful, so deep that he should be able to experience a different music, a different harmony of the breath day and night. If you are walking on the road, not doing any work, it will be very blissful if you breathe deeply, silently, slowly and harmoniously.

There will be two benefits. As long as breathing remains harmonious, your thinking will become less, there will be almost no thoughts. If the breathing is absolutely even, then the thoughts in the mind totally disappear. The breathing affects the thoughts in the mind very deeply and to a very great extent. It costs nothing to breathe properly and you do not have to spend any extra time to breathe properly. Sitting in a train, walking on the road, sitting at home -- if the process of breathing deeply and peacefully continues then within a few days this process will become spontaneous. You will not even be aware of it. The breath will move deeply and slowly by itself.

The deeper and slower the flow of breath, the more your navel center will develop. Every time you breathe, the breath hits the navel center. If the breath goes in and out from above the navel center, then slowly the center becomes idle, it becomes weak. The breath does not hit it.

In the old days people found some clues, a formula, for breathing. But man is so unintelligent that he starts repeating the formulas without seeing their meaning, without even understanding them. It is just like scientists finding a formula for water -- H20. They say that with the combination of both, hydrogen and oxygen, water is created. Two atoms of hydrogen and one atom of oxygen make the formula H2O. Now if a person starts repeating, "H2O, H2O", in the same way as people are repeating, "Rama, Rama, Aum, Aum", then we will say he is mad -- because what can happen by repeating a formula? The formula is only an indication about something. If you understand what it is about, then the formula is significant.

You can often hear people sitting and repeating the sound of Aum. They do not know that Aum is a formula like H2O. There are three letters in Aum. They are 'A', 'U', 'M'. Perhaps you may not have noticed that if you close your mouth and say 'Aa' loudly inside then you will feel the sound of 'A' resounding in your head. 'A' is an indication of the head center. If you say 'U' inside then you will feel the sound of 'U' resounding within your heart. 'U' is an indication of the heart. And if you say 'M' inside, the third part of Aum, then you will feel it resounding near your navel. 'A', 'U' and 'M' are three sounds indicating sounds of the head, the heart and the navel. If you say 'M', you will feel the whole force of it on the navel. If you say 'U', you will feel the force going to the heart. If you say 'A' then 'A' will resound in the head and disappear.

This is a formula. One has to go from 'A' to 'U' and from 'U' to 'M'. Nothing will happen by just repeating Aum. So those processes, which take us in this direction -- from 'A' to 'U' and from 'U' to 'M' -- are the ones one must pay attention to. Deep breathing is the first process. The deeper the breath, the more harmonious, the more in tune it becomes, the more the life-energy within you will start arising, will start radiating from your navel.

Your navel will become an alive center. Within a few days you will start feeling that some energy is flowing out from your navel and you will also feel that some energy is coming in. You will find that a very living, a dynamic center, is starting to develop near your navel.

As soon as you feel this, many more experiences will start happening around this center.

Physiologically, breath is the first thing to develop the navel center. Psychologically, certain qualities are helpful to develop the navel. I told you in the morning about fearlessness. The more a man is fearful, the less he will be able to reach close to the navel center. The more a man is fearless, the more he will reach close to the navel.

So in educating children it is my essential understanding that one should never tell a child, even by mistake, that because it is dark outside he shouldn't go there. You do not know that you are harming his navel center forever. Wherever there is darkness, tell the children to go there certainly; tell them that the darkness is calling them. If the river is flooded, then do not tell the children not to enter it -- because you do

not know that the child who dares to enter a flooded river is developing his navel center. The navel center of a child who does not enter the river becomes weak and feeble. If children want to climb mountains then let them. If children want to climb trees, let them. Wherever they can experience adventure and fearlessness, let them go there. Even if a few thousand children of a race die each year while climbing a mountain or entering a river or climbing a tree, it does not matter at all. Because if all the children of a whole race become filled with fear and become empty of fearlessness, then although the whole race may seem to be alive, it is actually dead.

In our country this misfortune has happened. We talk a lot about religion but we know nothing about courage. We do not know that without courage there is no religion whatsoever because without courage the central element of life remains undeveloped. One needs courage -- so much courage that one is able to stand and face death. Our race talks so much about religion but our fear of death has no limit! Actually, the contrary should be the case -- people who know the soul, recognize the soul, should not be afraid of death at all because death does not exist. But we talk very much about the soul yet we are very afraid of death, limitlessly afraid.

Perhaps we talk about the soul because we are afraid of death! By talking about the soul we get some consolation that we will not die, that the soul is immortal. Perhaps we talk because of the fear -- the reality seems to be something like this. Fearlessness should develop. Immense fearlessness should develop. So, whenever there are opportunities in life to face danger, they should be welcomed.

Somebody once asked Nietzsche, "How can one develop one's personality?" He gave a very peculiar maxim, one which you could not have expected. He said, "Live dangerously! Live dangerously if you want to develop your personality." But we think that the more we live in security the better we will be -- there is a bank balance, a house, policemen and military people are there, there is no fear.... We can have a quiet life in all this. We do not realize that in making these arrangements and these comforts, we have almost become dead. There is no point in living anymore because the only meaning of life is to live dangerously. There is no other meaning to living. Corpses are absolutely secure because now they cannot even die. Now nobody can kill them. Their graves are absolutely safe.

An emperor built a palace. Because of security he made only one door to the palace. The neighboring emperor came to see it. He liked it very much. He said, "I would also like to build a similar palace. This is very secure. No enemy can enter it." There was only one door and there were great security arrangements at the door. When the emperor departed, the host emperor gave him a send-off, and a big crowd gathered. While departing the emperor said, "This has made me very happy. I will also make such a palace."

There was an old man standing near him and he started laughing. The emperor asked, "Why are you laughing?"

He said, "If you make such a palace then do not make the mistake which he has made!"

"What is the mistake?" asked the emperor.

"Do not make even one door. Close all the doors. Then you will be absolutely out of danger," replied the old man.

The emperor said, "Then it will become a grave."

The old man said, "This palace has also become a grave. There is only one door and all kinds of security and there is no fear from anywhere! This is a grave!"

We think that the absence of fear is fearlessness; this is a mistake. Fearlessness is not the absence of fear. In the presence of fear, fearlessness is a totally different thing which happens within. It is not the absence of fear. Fearlessness is the total presence of fear, with the courage to face it. But this does not develop in our lives.

This is my suggestion to you -- by praying in the temples you will not reach closer to the divine. But when the adventures of life and fearlessness are inviting you, when dangers are calling you, if you go, you will certainly reach closer to the divine. In dangers, in insecurity, the center which is hidden within you, which is sleeping, awakens and becomes alert. In danger, in insecurity, the center feels a challenge -- and in this situation the center of the navel can develop.

In the old days sannyasins accepted this very insecurity. They left the home, but not because the home was wrong.... Later stupid people started thinking that sannyasins left the home because it was wrong, that they left their wives and children because they were a bondage. This idea is wrong. The sannyasin wanted to drop security. He wanted to enter the state of insecurity, where there was no support, no friends, no

acquaintances, no one to be called one's own. Wherever there might be sickness, death, dangers, no money -- he wanted to enter such a state of insecurity. So the one who chose insecurity was a sannyasin.

But later on sannyasins created a good security, better than the people living in the society. A person living in the society has to earn his living but a sannyasin does not. He is even more secure. He simply receives it. He gets clothes, he gets houses, he does not have to live without anything. The only difference is that he does not even have to earn it. The difficulty and insecurity of earning money is also finished. Someone else manages it for them, someone or other makes the arrangements for them. So a sannyasin became a person tied to a peg. That is why a sannyasin cannot be courageous. A sannyasin seems to be a person without any strength in this world. He cannot show even a little courage.

One sannyasin says, "I am a Jaina." One sannyasin says, "I am a Hindu." One sannyasin says, "I am a Mohammedan." Can a sannyasin be a Hindu, a Jaina or a Mohammedan? A sannyasin belongs to everybody. But there is a fear in saying, "I belong to everybody," because to say that may mean that the sannyasin belongs to no one. Then those who give him food, who make houses for him, may no longer be friendly to him. They will say, "You do not belong to us. You belong to everybody, so you can go to everybody. We will make arrangements for you only if you are Jaina monk," or, "We will make arrangements for you if you are a Mohammedan monk. We are Mohammedans, so we will make arrangements only for Mohammedan monks." So the monk says, "I am a Mohammedan," or he says, "I am a Hindu." This is a search for security. This is a search for a new house. They have left the old house, now they want a new house. So these days the situation is such that those who are clever, who want a good house, do not make a house at all -- they simply become sannyasins! They say to others, "You are not wise. You make your own house, you commit sins and maybe you will go to hell." And they get these people to build a house for them, they live in it, they enjoy the thoughts of going to heaven, they earn virtue -- and they escape from all the troubles of life. So sannyasins have created a security of their own.

But basically the meaning of a sannyasin is a longing to live in danger. Basically it means that there is no shelter, no companion, no certainty about tomorrow.

Christ was walking past a garden. He said to his friends, "Do you see these flowers which have blossomed in the garden? They do not know whether the sun will rise tomorrow or not. They do not know whether they will get water or not, but today they have blossomed in their joy." Man alone makes arrangements today for tomorrow, and then he makes arrangements for the day after tomorrow. There are people who make arrangements for how their grave should be built. Those who think they are wise create the memorials for their dead bodies to be kept in before their death.

We all make arrangements and we completely forget that when a person makes arrangements for tomorrow, he kills this day while making those arrangements. Then tomorrow again he will make arrangements for the next day and he kills that day also. Everyday he will make arrangements for the following day and goes on killing the present day.
And there is nothing else except the present day.

Tomorrow never comes. Whenever it comes, it is today. He kills today for tomorrow! This is the nature of a mind looking for security: it kills today for tomorrow. It sacrifices the present for the future. And the future never comes. Tomorrow never comes. In the end he finds that his whole life has slipped out of his hands.

The person who dares to live today and does not even bother about tomorrow, is living in danger -- because tomorrow there may be danger. There is no certainty about anything. It is possible that the wife who is loving today may not be loving tomorrow. The husband who is loving today may not be loving tomorrow. There is no certainty about tomorrow. Today there is money, tomorrow there may be no money; today there are clothes, tomorrow there may be no clothes.... In the person who totally accepts this insecurity about tomorrow, and waits for tomorrow, faces whatever tomorrow brings, a center starts developing which I call the navel center. Within him a power, an energy, a potency arises. Within him a base arises like a pillar of courage on which his life can grow.

So, on the physical level, breathing is needed and on the psychological level, courage is needed. These two things are basically necessary for the development of the navel center. If there is something else or if you have some questions in your mind relating to this, I will talk to you about it tonight. But first before this present session is over, I must tell you one more thing.

Seven or eight hundred years ago in Japan they tried to create a different type of person -- they called him a samurai. He was a monk and also a warrior. This is very strange -- because what is the relation between a monk and a warrior? The temples in Japan are very strange. In these temples, where they teach

meditation, they also teach jujitsu and judo and the arts of wrestling, swordsmanship and archery. If we were to go there and see, we would be surprised! What is the need to use a sword in a meditation temple? And teaching judo, jujitsu and wrestling -- what relation do they have with meditation? In front of meditation temples there are symbols of swords! It is a very strange affair.

But there was a reason. The meditators in Japan slowly came to realize that if there is no possibility in a seeker's life of developing courage and strength, then only the brain will exist in that seeker. His other deeper centers do not develop. He can only become a scholar, he cannot become a saint. He can become a so-called knowledgeable person. He can know the Gita, the Koran, the Bible, and the Upanishads, he can memorize them like a parrot, this is possible -- but he has no experience of life. So a meditator was taught how to use a sword and an arrow.

Recently one of my friends returned from Japan. Someone there gave him a statue. He was very much troubled by it. He could not understand what kind of statue it was. When he returned, he came to me with the statue and said, "Somebody has presented me with this statue, so I have brought it here, but I have been wondering again and again what kind of a statue it is. What is its meaning?" It was a statue of a samurai warrior. I told him, "You cannot understand because for thousands of years we have created a wrong understanding."

The statue is of a warrior with a naked sword in his hand. The side of the face on the same side as the hand with the sword, is shining with the reflection of the sword. His face on that side looks like the face of Arjuna may have done. In his other hand there is a lamp, and the light of the lamp is falling on the other side of his face. His face on that side looks like the face of Buddha may have done or of Mahavira or of Christ. There is a sword in one hand and a lamp in the other hand. We cannot understand it because there should be either a sword in the hand or a lamp. How can there be both things in the hands of one man?

So my friend was not able to understand anything. He said to me, "I am very much puzzled. What is it all about?"

I told him that the lamp can only exist in the hand of a person who also has a shining sword in his other hand. With him it is not a question of using the sword; only weak people, fearful people, use the sword. A person whose whole life becomes like a sword, does not use it. There is no need for him to use it because his whole life is a sword. So do not think that if a person has a sword in his hands that he will use it, that he will hurt or kill somebody. A person only kills when he is afraid of being killed himself -- otherwise no one will kill. A violent person is really only a fearful person. In reality a sword can only be held in the hands of a non-violent person. In fact, when a person himself becomes a sword, only then can he be non-violent, otherwise not.

The lamp of peace only benefits a man in whose being a sword of courage has been born, in whose being a sword of energy, of strength, has been born.

So on one hand the personality should be filled with total strength, and on the other hand with total peace -- only then can an integrated personality, a total being, arise.

Up to now there have been two kinds of situations in the world. Either people have kept lamps in their hands and have become absolutely weak -- if somebody blows out their lamp, they cannot even stop him or ask why he is blowing out the lamp. They will think that if this fellow goes away then they will light the lamp again, and if he does not go away then they will remain in darkness -- anyway there is no problem so why take the trouble to resist? So on one hand, in one situation, there are people who have the lamp in their hands but have no strength to protect it....

India has become one of those weak countries. It has become a weak country because we did not develop the real centers of our life-energy. We simply stayed with the brain and memorized the Gita, and the Upanishads, and the sayings of Mahavira, and went on commenting upon them. The master and disciple went on sitting and talking about thousands of useless things which have no concern with life. Our whole country, our whole race, has become weak, without any strength. It has become impotent.

.... and on the other hand there are people who simply stopped caring about the lamp and took up the sword and started using it. Then, because they do not have a lamp, they cannot see who they are killing in the darkness. They don't know whether they are killing their own people or others. So they just go on killing and if someone starts talking about lighting the lamp, they say, "Stop talking nonsense. During the time we are lighting the lamp, we could be using the sword. Also one more sword could be made with the metal with which we will make the lamp, so why waste all that oil, all that metal? Life is all about using the sword." The people in the West are using their swords in darkness; the people in the East are sitting there with a lamp but without a sword. And both are crying. The whole world is crying. A right man has not been

created. The right man is a living sword and also a lamp of peace. I only call somebody a religious man if both of these things have arisen in him.

We have talked today on these first points. It is essential that many questions about them arise in your mind. They *should* arise. If you write down those questions then I can answer you tonight. Then tomorrow we will start discussing some other points. So today ask questions only about what we have discussed today and not about anything else. Tomorrow we will talk about the other points, then you can ask questions about them. The day after tomorrow we will talk about still further points, then you can ask questions about them.

So today it will be better if you ask questions about whatever I have just talked about. If you have questions which are not concerned with these three days, then you can ask them on the last day and we can talk about them then.

Enough for this afternoon.

The Inner Journey

Chapter #3

Chapter title: The journey towards the navel: Right diet -- labour -- sleep

3 February 1968 pm in Ajol Meditation Camp

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My Beloved Ones,

How the life of man can become centered in his being, how he can experience himself, how he can attain his own self, we have discussed in the previous two talks of today. Some more things have been asked. In answer to them, I will talk to you now on three points. Tomorrow and the day after tomorrow, I will answer the questions which are not related to today's discussion.

And now I will answer the questions which are related to today's discussion, dividing them into three points.

The first point is about how a man should start living his life from the center of the navel, centered in the self, centered in his being. Before I go into this I would like to discuss three other significant ways through which the energy that is dormant in the navel can become awake. Once it is awake it becomes a door through which man can experience a consciousness which is different from his body.

I will tell you the three points, then I will discuss them. The first point is right exercise. The second point is right diet. And the third point is right sleep. The person who does not get right exercise, right food and right sleep, can never become centered at the navel. Man has lost touch with all these three things.

Man is the only species whose diet is not predictable. The diet of all other animals is certain. Their basic physical needs and their nature decides what they should eat and what they should not; how much they should eat, how much they should not; when they should eat and when they should stop. But man is absolutely unpredictable, he is absolutely uncertain. Neither his nature tells him what he should eat, nor his awareness tells him how much he should eat, nor his understanding decides when he should stop eating. As

none of these qualities of man are predictable the life of man has gone in some very uncertain directions. But if there is even a little understanding -- if man starts living with even a little intelligence, with even a little thoughtfulness, opening his eyes even a little, then it is not at all difficult to change to a right diet. It is very easy; there can be nothing more easy. To understand right diet we can divide it into two parts.

The first thing: what should a man eat and what should he not eat? Man's body is made of chemical elements. The whole process of the body is very much chemical. If alcohol is put into a man, then his body will be affected by the chemical -- it will become intoxicated, unconscious. Howsoever healthy, howsoever peaceful the man may be, the chemistry of the intoxication will affect his body. Howsoever saintly a man may be, if he is given poison then he will die.

Socrates died from poisoning and Gandhi died from a bullet. A bullet does not see whether the man is a saint or a sinner; neither does poison see whether a man is Socrates or some ordinary person. Neither the harmful intoxications and poisons nor the food sees who or what you are. Its functions are straightforward -- it goes into the chemistry of the body and starts working. In this way any food which is intoxicating starts harming and creating disturbances in man's consciousness. Any food which takes man into any kind of unconsciousness, any kind of excitement, any kind of extremity, any kind of disturbance, is harmful. And the deepest, ultimate harm is when these things start reaching the navel.

Perhaps you are not aware that in naturopathy all over the world, mud packs, vegetarian food, light food, water-soaked cloth strips and tub baths are used to heal the body. But no naturopath has yet understood the point that the effects of water-soaked cloth strips, mud packs, or tub baths, on the body are not so much because of their special qualities but because of how they affect the navel center. And the navel center then affects the rest of the body. All these things -- the mud, the water, the tub bath -- affect the dormant energy in the navel center and when this energy arises, health starts arising in the person's life.

But naturopathy is still not aware of this. Naturopathy thinks that perhaps these beneficial effects are coming from the mud packs or the tub baths or the wet strips on the stomach! They do have benefits, but the real benefits are coming from the awakening of energy in the dormant centers of the navel.

If the navel center is mistreated, if a wrong diet, wrong food is used, then slowly, slowly the navel center becomes dormant and its energy becomes weaker. Slowly, slowly that center starts falling asleep. Finally it almost goes to sleep. Then we don't even notice it as any center.

Then we notice only two centers: one is the brain where thoughts are constantly moving, and the other is a little bit of the heart where emotions are moving. Deeper than this we have no contact with anything. So, the lighter the food is, the less it creates heaviness on the body, the more valuable and significant it will be for the beginning of your inner journey.

For a right diet the first thing to remember is that it should not create excitement, it should not be intoxicating, it should not be heavy. After eating rightly you should not feel heaviness and drowsiness. But perhaps all of us feel heaviness and drowsiness after our meals -- then we should know that we are eating wrongly.

A very great doctor, Kenneth Walker, has said in his autobiography that according to his life-long experiences he can say that of whatever people eat, half of it fills their stomach and half of it fills the stomachs of the doctors. If they would eat only half of what they usually eat then they would not get sick at all, and there would be no need of doctors.

Some people get sick because they do not get enough food and some people get sick because they get too much food. Some people die of hunger and some people die of overeating. And the number of people dying of overeating has always been more than the people dying of hunger. Very few people die of hunger. Even if a man wants to remain hungry there is no possibility of him dying for at least three months. Any person can live without food for three months. But if a man overeats for three months then there is no possibility of his survival.

There have been people whose very ideas make us feel strange. There was a great emperor called Nero. He had two doctors whose job was just to make him vomit after his meals, so that he could enjoy eating at least fifteen to twenty times a day. So he would eat a meal, then he would take medicine to make him vomit so that he could enjoy food again. What we are doing is not very different.

Nero could have doctors at his palace because he was an emperor. We are not emperors but we have doctors in our neighborhood. Nero was making himself vomit every day, we make ourselves vomit every few months. We eat a wrong diet and accumulate all kinds of things and then the doctor gives us a cleansing. Then we start eating wrong food again. Nero was a wise man! He arranged for a cleansing everyday -- we do it after every two or three months. If we were also emperors then we would do the same

thing. But we are helpless, we do not have the facilities, so we cannot do it. We laugh at Nero but in a certain way we are not different to him.

Our wrong attitudes towards food are becoming dangerous for us. They are proving to be very costly. They have taken us to a point where we are somehow just alive. Our food does not seem to create health in us, it seems to create sickness. It is a surprising situation when food starts making us sick. It is as if the sun rising in the morning creates darkness. This would be an equally surprising and strange thing to happen. But all the physicians in the world are of the opinion that most of the diseases of man are because of his wrong diet.

So the first thing is that every person should be very aware and conscious about his eating. And I am saying this especially for the meditator. It is necessary for a meditator to remain aware what he eats, how much he eats, and what its effects are on his body. If a man experiments for a few months with awareness, he will certainly find out which is the right food for him, which food gives him tranquility, peace and health. There are no real difficulties but because we do not pay any attention to food, we are never able to discover the right food.

The second thing about food is that the state of our mind when we eat is much more important than what we eat. Food will affect you differently if you eat joyously, happily, or if you eat when you are filled with sadness and worry. If you are eating in a worried state, then even the best food will have a poisonous effect. And if you are eating with joy then it is possible that sometimes even poison may not be able to have its total effect on you. It is very possible. So what state of mind you eat in is important.

In Russia there was a great psychologist called Pavlov. He did some experiments on animals and he reached an amazing conclusion. He experimented on some dogs and some cats. He gave food to a cat and he observed the cat through an X-ray machine to see what happened in her stomach after she ate her food. When the food went into the stomach the stomach immediately released digestive juices. At the same time a dog was brought to the window of the room the cat was in. When the dog barked, the cat became afraid and the X-ray machine showed that the secretion of digestive juices within her stopped. The stomach closed. It shrunk. Then the dog was taken away, but for six hours the stomach remained in the same condition. The digestive process of the food did not begin again and the food remained undigested in the stomach for six hours. After six hours, when the juices started flowing again, the food was not in a digestible state, it had become solid and had become difficult to digest. When the cat's mind became worried about the presence of the dog the stomach stopped its work.

Then what about our situation? We live in worry for twenty-four hours a day. It is a miracle how the food we eat gets digested, how existence manages it in spite of us! We have no wish to digest it. It is absolutely a miracle how it gets digested. And how we remain alive! This is also a miracle! Our state of mind should be graceful and blissful.

But in our houses the dining table is in the most gloomy state. The wife waits the whole day for her husband to come home to eat and all the emotional sickness she has gathered in twenty-four hours comes out just when the husband is eating. She does not know that she is doing the work of an enemy. She does not know that she is serving poison on her husband's plate.

The husband is also afraid and worried after the whole day's work -- he somehow dumps the food into his stomach and leaves. He has no idea that the act which he has finished so quickly and has run away from should have been a prayerful one. It was not an act which should have been done in a hurry. It should have been done in the same way as someone entering a temple, or as someone kneeling to pray, or as someone sitting to play his veena, or as somebody singing a song for the beloved. This act is even more important: he is giving food to his body. It should be done in a state of tremendous blissfulness. It should be a loving and prayerful act.

The more happily and joyously and the more relaxed and without worry a person can take his meal, the more his food starts becoming the right food.

A violent diet does not only mean that a man eats non-vegetarian food. It is also a violent diet when a man eats with anger. Both of these things are violent. While eating in anger, in suffering, in worry, man is also eating violently. He does not realize at all that just as he is violent when eating the flesh of something else, so when his own flesh burns up inside due to anger and worry, violence is present there too. Then the food which he is eating cannot be non-violent.

The other part of right food is that you should eat in a very peaceful, a very joyful state. If you are not in such a state, then it is better to wait until you are and not to eat for a while. When the mind is absolutely ready, only then should one take his meals. For how long will the mind not be ready? If you are aware

enough to wait then at the most it can remain hungry for only one day -- but we have never bothered to listen to it. We have made eating food a completely mechanical process. One has to put food into the body and then leave the dining table. It is no longer a psychological process -- that is dangerous.

On the body level, the right food should be healthy, non-stimulating and non-violent; on the psychological level the mind should be in a blissful state, graceful and joyous; and on the level of the soul there should be a feeling of gratefulness, of thankfulness. These three things make food the right food.

We should have a feeling that "Because today food is available to me, I am grateful. I have been given one more day to live -- I am tremendously grateful. This morning I have woken up alive again, today the sun has given its light to me again, today I will be able to see the moon again, I am alive again today! It was not necessary that I should have been alive today, today I could have been in a grave -- but life has again been given to me. I have not earned it; it has been given to me free." For this at least, a feeling of thankfulness, of gratitude, should be there in one's heart. We are eating food, we are drinking water, we are breathing -- we should have a sense of gratefulness about all this. Towards the whole life, towards the whole world, towards the whole universe, towards the whole nature, towards the divine, there should be a feeling of gratefulness -- "I have received one more day to live. Once more I have received food to eat. For one more day I am seeing the sun, seeing the flowers blossoming. I am again alive today."

Two days before death came to Rabindranath, he said, "Lord, how grateful I am! Oh God, how shall I express my gratitude? You gave this life to me when I was not in any way worthy of receiving it. You gave breathing to me when I had no right to breathe. You gave me experiences of beauty and bliss which I had not earned at all. I am grateful. I am overpowered by your grace. And if in this life given by you, I may have received any pain, any suffering, any worry, it must have been my fault; because this life of yours is very blissful. It must have been my fault. So I do not ask you to give me liberation from life. If you feel me worthy, then send me into this life again and again. This life of yours is very blissful and I am utterly grateful for it."

This feeling, this feeling of gratitude, should be there in all aspects of life -- and very particularly with diet. Only then can diet become the right diet.

The second point is: right labor. That too is no longer an essential part of our lives. Physical labor has become a shameful act.

A Western thinker, Albert Camus, has written jokingly, in one of his letters, that a time will come when people will start asking their servants to make love for them. If someone falls in love with somebody, he will appoint a servant to go and make love on his behalf. This can happen some day. We have already started getting everything done by others; love is the only thing which we still do ourselves. We appoint others to pray for us. We employ a priest and tell him to pray on our behalf, to do the rituals on our behalf. We appoint a priest in the temple and tell him to worship on our behalf. Even the things like prayer and worship we are getting done by our servants. So if we are getting our servants to worship for us, it is not unthinkable that some day wise people will tell their servants to make love to their beloved on their behalf. What is the difficulty? And those who will not be able to afford servants to do their job, will feel ashamed that they are so poor that they have to make love themselves.

It is possible someday because there is so much in life which is significant but which we are now getting done by our servants! And we are not at all aware of what we have lost by losing the significant things.

All the strength, all the vitality of life is lost because man's body and man's being have been created for a certain amount of labor -- and now he has been spared from all that work. Right labor is also an essential part in the awakening of man's consciousness and energy.

One morning Abraham Lincoln was polishing his shoes in his house. One of his friends who was visiting him, said, "Lincoln! What are you doing? You polish your own shoes?"

Lincoln said, "You surprise me! Do you polish other people's shoes? I am polishing my own shoes -- do you polish others' shoes?"

The friend said, "No, no, I get my shoes polished by others!"

Lincoln said, "It is even worse to get your shoes polished by others than to polish others' shoes."

What does it mean? It means that we are losing our direct contact with life. Our direct contacts with life are those that come through labor.

In the time of Confucius -- about three thousand years ago -- Confucius once went to visit a village. In a garden he saw an old gardener and his son pulling water out of a well. For the old man the work of drawing water out of a well was very difficult even with the help of his son. And the old man was *very* old.

Confucius wondered if this old man did not know that bulls and horses were now being used to draw water out of the well. He was drawing it himself. He was using such old methods!

So Confucius went to the old man and said, "My friend! Don't you know that there has been a new invention? People are drawing water out of wells with the help of horses and bulls. Why are you doing it yourself?"

The old man said, "Speak softly, speak softly! For me, it does not matter what you say but I am afraid my young son may hear you."

Confucius asked, "What do you mean?"

The old man replied, "I know about these inventions, but all inventions like this take man away from labor. I do not want my son to become disconnected because the day he becomes disconnected from labor, he will be disconnected from life itself."

Life and labor are synonymous. Life and labor have the same meaning. But slowly, slowly we have started calling those people who do not have to do physical exertion, fortunate, and those who have to do physical exertion, unfortunate. And in a way it has become so, because in a way many people have dropped doing labor so some people have to do too much labor. Too much labor kills one. Too little labor also kills one. Hence I said "Right labor. Proper distribution of physical labor." Each person should do some physical labor. The more intensely, the more blissfully, the more gratefully a man enters the labor part of his life, the more he will find that his life-energy has started moving down from the brain closer to the navel. For labor neither the brain nor the heart is needed. The energy for labor is derived directly from the navel. This is its source.

Along with the right diet a little physical labor is very essential. And it is not that it should be in the interest of others -- that if you serve the poor, it benefits the poor; if you go to a village and do farming, it benefits the farmers; if you are doing some labor, you are doing a great social service. These are all false things. It is for your own sake, not for anyone else's sake. It is not concerned with benefiting anybody else. Someone else may benefit by it, but primarily it is for your own good.

When Churchill retired, one of my friends went to see him at his house. In his old age, Churchill was digging and planting some plants in his garden. My friend asked him some questions about politics. Churchill said, "Drop it! Now it is over. Now if you want to ask me something, you can ask me about two things. You can ask me about the Bible, because I read it at home, and you can ask me about gardening because I do it here in the garden. Now I have no concern about politics. That race is over. Now I am doing labor and prayer."

When my friend returned he said to me, "I do not understand what kind of man Churchill is. I thought he would give me some answers. But he said he was doing labor and prayer."

I told him, "Saying labor and prayer is a repetition. Labor and prayer mean the same, they are synonymous. And the day that labor becomes prayer and prayer becomes labor is the day that right labor is attained."

A little labor is very essential but we have not paid any attention to it. Not even the traditional sannyasins of India paid any attention to labor -- they refrained from doing it. There was no question of their doing it. They simply moved in another direction. Rich people stopped laboring because they had money and they could pay for it and sannyasins stopped because they had nothing to do with the world. They neither had to create anything, nor did they have to earn money, so what did they need labor for? The result was that two respected classes of society moved away from labor. So those in whose hands labor remained, slowly, slowly became disrespected.

For a seeker labor has great significance and usefulness -- not because you will produce something from it but because the more you are involved in some kind of labor, the more your consciousness will start becoming centered. It will start coming downwards from the brain. It is not necessary that the labor has to be productive. It can be non-productive also, it can be a simple exercise. But some labor is very essential for the agility of the body, complete alertness of the mind, and total awakening of the being. This is the second part.

There can be a mistake in this part also. Just as one can make a mistake with one's diet -- either one eats too little or one eats too much -- so a mistake can happen here also. Either one does not do labour at all or one does too much. Wrestlers do too much labor. They are in a sick state. A wrestler is not a healthy person. A wrestler is putting too much of a burden on the body -- he is raping the body. If the body is raped, then some parts of the body, some muscles, can be developed more. But no wrestler lives long! No wrestler dies in a healthy state. Do you know this? All wrestlers -- whether he is a Gama, or a Sandow, or anybody else with a great body, even the greatest in the world -- die unhealthy. They die earlier and they die of violent diseases. Raping the body can swell the muscles and make the body worth looking at, worth exhibiting, but there is a great difference between exhibition and life. There is a great difference between living, being healthy and being an exhibitionist.

Each person should find out according to himself, according to his body, how much labor he should do to live more healthily and more freshly. The more fresh air there is inside the body, the more blissful each and every breath is, the more vitality a person has to explore the inner. Simonbel, a French philosopher, has written a very wonderful thing in her autobiography. She said, "I was always sick until the age of thirty. I was unhealthy and I had many headaches. But it was only at the age of forty that I realized that until the age of thirty I was an atheist. I became healthy when I became a theist. Only later did I see that my being sick and unhealthy was related to my atheism."

A person who is sick and unhealthy cannot be full of gratitude towards existence. There can be no thankfulness in him towards existence. There is only anger. It is impossible for such a person to accept something towards which he is full of anger. He simply rejects it. If one's life does not attain a certain balance of health through right labor and right exercise, then it is natural that one will have some negativity, a resistance, an anger towards life.

Right labor is an essential rung on the ladder to ultimate theism.

The third point is right sleep. Food has become disorganized, labor has become disorganized -- and sleep has been totally murdered! The thing which has been harmed the most in the development of human civilization is sleep. From the day man discovered artificial light, his sleep has become very troubled. And as more and more gadgets started falling into man's hands, he started feeling that sleep is an unnecessary thing, too much time is wasted in it. The time when we are asleep is a complete waste. So the less sleep we can do with the better. It does not occur to people that sleep has any kind of contribution to the deeper processes of life. They think that the time spent sleeping is time gone to waste, so the less they sleep the better; the more quickly they reduce the amount of sleep, the better.

This was one group of people who wanted to reduce the amount of sleep needed and another group were the monks and the hermits who felt as if this sleep, this unconsciousness in the form of sleep, was the opposite state of self-realization or self-awakening. So, according to them, it wasn't good to sleep and the less you slept the better.

There was one more problem for the monks: they had collected too many suppressions in their unconscious and in sleep all those suppressions started surfacing and entering their dreams! So a kind of fear about sleep arose, because all the things that they had ignored during the day started surfacing in their sleep at night. The women they had left and run away from into the forest started arriving in their sleep. The monks started seeing them in their dreams. The money, the fame that the monks had run away from started following them in their dreams. So they felt that sleep was a very dangerous thing -- out of their control -- so the less they slept the better. These monks created a kind of feeling in the whole world that sleep is something unspiritual. This is an extremely foolish notion.

So the first group of people opposed sleep and felt that it was a waste of time, that there was no need to sleep for so long. The more time a person remained awake the better. People who calculate everything, make statistics about everything, are really strange. They have calculated that a person sleeps for eight hours. One third of his day goes into sleeping. If a person lives for sixty years then twenty years have gone to waste. Out of a life-span of sixty years, only forty years are available for use. And then they have calculated even more. They have calculated how much time a man takes to eat food, to wear clothes, to shave, to bathe, and so on. After calculating everything they said that almost our whole life goes to waste. And when they started subtracting all that time, they realized that it just seems as if a person lives for sixty years -- in reality, twenty years go in sleep, some years go in eating, some years go in bathing, some years go in reading a newspaper. Everything goes to waste and nothing remains in life. These people created a panic. Their advice was to cut down on all these things if you want to have some time to live. Sleep takes up

the maximum time in a man's life, so reduce it. So, while this group were advising a reduction in sleep and creating a wave of opposition against sleep, the second group, the monks and hermits, were calling sleep unspiritual and telling people to sleep as little as possible. The less a person slept the more of a holy person he was; and if he did not sleep at all, then he was a totally holy person.

These two groups and their ideas killed man's ability to sleep, and with the murder of sleep all the deep centers of man's life got shaken, disturbed and became uprooted. We have not even noticed that the cause behind all the illnesses, all the disorders that have entered man's life is lack of sleep. The person who cannot sleep rightly cannot live rightly. Sleep is not a waste of time. The eight hours of sleep are not being wasted; rather, because of those eight hours, you are able to stay awake for sixteen hours. Otherwise you would not be able to stay awake all that time. During those eight hours life-energy is accumulated, your life gets revitalized, the centers of your brain and heart calm down and your life functions from your navel center. For those eight hours of sleep you have again become one with nature and with existence -- that is why you become revitalized.

If you want to torture somebody then the best method -- invented thousands of years ago -- is to prevent him from going to sleep. It has not been possible to improve upon this method so far. During the last war in Germany, and even now in Russia, the most popular method of torturing prisoners was prevention of sleep. You simply don't allow the person to sleep. This is torture beyond all limits for the person So guards were put next to the prisoners to disturb their sleep.

The Chinese first discovered this method some two thousand years ago. Simply not allowing a person to sleep was a very cheap method of torture. They would make the man stand in a cell which was so small that he could not move at all, could neither sit nor lie down. Then they used to drip water from above which used to fall on his head, drop by drop. He could not move at all, could neither sit nor lie down, so after a maximum of twelve or sixteen or eighteen hours the man would start shouting and screaming -- "I will die! Save me! Get me out of here!" Then they would ask the man to tell them the things he was concealing. After three days even the most courageous person would give up.

Hitler in Germany and Stalin in Russia did the same thing with hundreds of thousands of people. They kept them awake, would not let them sleep. One cannot experience a worse torture than this. Even if you kill a person, he does not suffer as much as when you do not let him sleep -- because it is only in sleeping that he regains what he has lost. If he is unable to sleep, then he goes on losing and losing his life-energy and does not get anything back. He becomes totally dried out. We are dried-out people because our doors for attaining something are closed, and our doors for losing everything have got more and more open.

Sleep needs to come back into man's life. Really, there is no alternative, no other step, for the psychological health of humanity than that sleep should be made compulsory by law for the next one or two hundred years.

It is very important for a meditator to see to it that he sleeps properly and enough. And one more thing needs to be understood -- right sleep will be different for everybody. It will not be equal because the body has needs which are different for everyone -- according to age and to many other elements.

For example, when a child is in the mother's womb, he sleeps for twenty-four hours because all his tissues are developing. He needs complete sleep; his body will develop only if he keeps on sleeping for twenty-four hours. It is possible that children who are born lame or crippled or blind woke up during the nine months in their mother's womb. Perhaps some day science may be able to understand that the children who somehow wake up in the mother's womb are born crippled, or with part of their body undeveloped.

It is necessary to remain asleep in the womb for twenty-four hours because the whole body is getting created, the whole body is developing. A very deep sleep is necessary, only then can all the activities of the body take place.

When a child is born, he sleeps for twenty hours. His body is still growing. Then he sleeps for eighteen hours, then fourteen hours.... Slowly, slowly, as his body starts becoming mature, his sleep also gets less and less. In the end it settles at a time between six to eight hours. The sleep of an old man gets less, it becomes five hours, four hours, even three hours -- because the growth of the body of an old man has stopped. He has no need of much sleep every day because now his death is coming close. If an old man sleeps as much as a child sleeps, then he cannot die, death will be difficult. For death it is necessary that sleep becomes less and less. For life it is necessary that sleep is deep. That is why an old man by and by starts sleeping less and less but a child sleeps more.

If old people start expecting the same behavior from children as they do from themselves, it becomes dangerous.

Old people often do this. Old people treat children as if they are also old. They wake them up too early in the morning -- "It is three o'clock, it is four o'clock! Get up!" They are not aware that because they are old it is alright if they wake up at four o'clock. But children cannot wake up at four o'clock. To wake them up is wrong. It is harming the body functions of the child, it is very harmful for him.

A child once said to me, "My mother is very strange. When I am not feeling sleepy at all at night, she forces me to sleep and when I feel sleepy in the morning, she forces me to wake up. I do not understand why I am forced to sleep when I am not sleepy and I am forced to wake up when I am sleepy. You explain things to many people, can't you explain this to my mother?" He wanted me to help his mother understand that what she was doing was very contradictory.

We are not aware that children are often treated like old people and then, as they grow older, they have to start living according to many fixed rules written in many books.

Perhaps you may not be aware that the latest research says that there cannot be one fixed time for everyone to wake up. It is always said that to wake up at five o'clock in the morning is good for everyone. This is absolutely wrong and unscientific. It is not good for everyone -- it may be good for some people but it may be harmful for other people. Within twenty-four hours, for about three hours, the body temperature of each person goes down. And those three hours are the hours of deepest sleep. If the person is woken up during those three hours, his whole day will be spoiled and his whole energy will be disturbed.

Generally these three hours are between two to five in the morning. For most people these three hours are between two to five in the morning, but it is not the case with everyone. For some people their body temperature is low until six o'clock, for some it is low until seven. For some their temperature starts becoming normal at four in the morning. So if someone wakes up within these hours of low temperature, all twenty-four hours of his day will be spoiled and there will be harmful effects. Only when a person's temperature starts rising to a normal level is it time for him to wake up.

Normally it is alright for everybody to wake up with the rising sun, because as the sun rises everyone's temperature starts rising. But this is not a rule, there are some exceptions. For some people it may be necessary to sleep a little later than sunrise, because each individual's body temperature rises at a different time, at a different pace. So each person should find out how many hours of sleep he needs and what is a healthy time for him to get up, and that is the rule for him -- whatever the scriptures may say, whatever the gurus may say. There is no need to listen to them at all.

For right sleep, the deeper and the longer you are able to sleep, the better. But I am telling you to sleep, not to keep on lying on the bed! Lying down on your bed is not sleep!

To wake up when you feel it is healthy for you to wake up should be the rule for you. Usually it happens along with the sunrise but it is possible that this does not happen to you. There is no need to be afraid or worried or to think that you are a sinner and to be afraid of going to hell. Many people who get up early in the morning go to hell and many people who get up late are living in heaven. None of this has any relation whatsoever to being spiritual or unspiritual. But right sleep certainly does have a relationship with it.

So each person should discover what is the best arrangement for him. For three months each person should experiment with his work, with his sleep and with his diet, and should find out what are the most healthy, most peaceful and most blissful rules for him.

And everyone should make his own rules. No two persons are alike, so no common rule is ever applicable to anybody. Whenever someone tries to apply a common rule, it has a bad effect. Each person is an individual. Each person is unique and incomparable. Only he is like himself, there is no other person like him anywhere on the earth. So no rule can be a rule for him until he finds out what the rules for his own life-processes are.

Books, scriptures and gurus are dangerous because they have ready-made formulas. They tell you that you should wake up at a certain time, you should eat this, you should not eat that, you should sleep like this, you should do things in this way.... These ready-made formulas are dangerous. They are good to understand, but each person has to make his own arrangements for his life. Each person has to find his own path of meditation. Each person has to walk by himself and create a path for his spiritual journey. There is no ready-made highway for you to go and start walking on. There is no such highway anywhere. The path of the spiritual journey is like a small footpath -- but a footpath that isn't even there! You create it as you walk along it and it continues for howsoever long you walk on it. And the more you walk, the more your understanding of the journey that is yet to come develops.

So these three points have to be kept in mind: right diet, right labor and right sleep. If life proceeds rightly on these three points then there is more possibility of opening what I call the navel center -- which is

the door to spiritual life. If it opens, if we get close to that door, then a very unique thing happens -- something of which we have had no experience in our ordinary life.

Last evening, when I left here, a friend came and said, "What you say is alright, but until we have contentment, it is very difficult to be convinced." I did not say anything to him. Perhaps he thinks that he will get contentment by my talking about it -- but he is absolutely wrong and is wasting his time. I make whatever effort is needed from my side, but an even greater effort must be made from your side. If you do not make the effort, there is no purpose, no meaning in my saying anything.

People constantly say to me that they want peace, they want bliss, they want a soul. Yes, you want everything, but you do not get anything in the world just by wanting. Desire alone is absolutely impotent, there is no strength in it.

Desire alone is not enough -- determination and effort are also needed. It is alright that you desire something, but how much effort do you make for that desire, how many steps do you take towards that desire, what do you do for that desire?

According to my criterion, the only proof of your desire is the effort you make to satisfy it; otherwise there is no proof that you have a desire. When a person desires something, he makes some effort to get it. That effort is the proof that the person desired something. You say that you desire, but you have no intention of making any effort to get it. You have no determination for it.

To close this talk I will repeat one more point. I told you about the three centers: the center of intellect is the brain, the center of feelings is the heart.... What is the navel the center of? The navel is the center of will power. The more activated the navel is, the more intense the will force becomes, and the more you can attain the determination, the power, the life-energy for doing something.

Or think of it in reverse: the more determined you are, the more you gather energy for doing, the more your navel center will develop. Both of these are interdependent, related to each other. The more you think, the more your intellect will develop. The more you love, the more your heart will develop. The more determined you are, the more the center of your inner energy, that central lotus of the navel, will develop.

A small story and then I will finish my talk.

A blind fakir was begging in a town and came to a mosque. He spread out his hands in front of the door of the mosque and asked, "Can I get something to eat? I am hungry."

The people passing by said, "Idiot! This is not a house where you can get something to eat. This is a mosque, this is a temple. Nobody lives here. It is a mosque that you are begging at -- you will not get anything here! Go somewhere else."

The fakir laughed. He said, "If I do not get anything from the house of God, then from what other house can I get anything? This is the last house I have come to and by mistake this final house is a temple. How can I move away from here? If I move, where will I go? There is no other house after this so now I will stay here and I will move only when I get something."

The people started laughing at him. They said, "Idiot! Nobody lives here. Who will give anything to you?"

He replied, "That is not the question. If I have to go away from the house of God with empty hands then where will my hands be filled? Then my hands will not be filled anywhere. Now that I have stumbled upon this door I will leave only when my hands are full."

The fakir remained there. And for one year his hands remained spread out in the same way and his being went on longing in the same way. The people of the town started saying he was mad. They said to him, "You are absolutely a fool! Where do you think you are sitting with your hands spread out? There is nothing to be gained here."

But the fakir was one of a kind, someone unique. He remained sitting and sitting and sitting.

After one year had passed by, the people of the town saw that perhaps the fakir had attained something. The aura of his face had changed. There was a kind of breeze of peace floating around him; a kind of light appeared around him, a fragrance.... The man started dancing. Where before there were tears in his eyes, now there was a smile on his face. He had been almost dead but in this one year his life blossomed again and he started dancing.

People asked, "Have you gained something?"

He said, "It would have been impossible not to have gained something because I had decided that either I would gain something or I would not stay. I have attained more than I desired. I desired only food for my body and I have gained food for my soul also. I wanted only to fulfill the hunger of my body but now the hunger of my soul has also been fulfilled."

They started asking, "How did you attain this? How did you gain this?"

He said, "I *did* nothing, but I put all my will power behind my thirst. I said to myself that if there is thirst then along with it there should be total determination also. My total determination was behind my thirst and now my thirst is quenched. I reached the place where that water is available, and after drinking it my thirst remains no longer."

The meaning of determination is to have the courage, the inner strength and will power to do something about whatever it is you want, to act according to whatever you think is right, and to follow whichever path seems right for you. If you do not have this determination, then nothing can happen through my or anybody else's words. If something could happen through my words, then things would be very easy. There have been many people in the world who have said very good things. If things could happen just through their words, by now everything would have happened to the whole world. But neither Mahavira, nor Buddha, nor Christ, nor Krishna, nor Mohammed can do anything. Nobody can do anything unless you yourself are ready to do it.

The Ganges goes on flowing, the oceans are full, but you have no container in your hands -- and you are shouting that you want water.

The Ganges says, "There is water, but where is your container?"

You say, "Don't talk about the container. You are the Ganges, there is so much water in you, give some to me."

The doors of the Ganges are not closed, the doors of the Ganges are open -- but you need a container.

Where there is no container of determination, no fulfillment or contentment on the spiritual journey is ever attained.

You have listened to my talks so silently.... The three meetings of our first day come to an end now and from tomorrow we will start discussing the two other points. Now, after this meeting, we will sit for the night meditation for about ten minutes.

We should understand two or three things regarding the night meditation, then we will sit for it.... Would it be possible to lie down? Is there space enough for the meditators to lie down? First understand, then we will do the night meditation. The morning meditation is to be done sitting. Life arises, wakes up in the morning, so it is helpful to meditate sitting up. The night meditation has to be done lying in bed, before you go to sleep. After the meditation, just go to sleep silently. This is the last thing in the day. The morning meditation is the first thing that happens after waking up; the night meditation is the last thing that happens before going to sleep.

If one enters a state of meditation properly before sleeping, one's whole sleep is transformed. One's whole sleep can become a meditation, because sleep has certain rules. The first rule is that the last thought at night becomes the central thought in your sleep, and it will be your first thought on waking up in the morning. If you have gone to sleep at night in anger, then throughout the night your mind and your dreams will be filled with anger. And when you wake up in the morning, you will find that your first feeling and your first thought will be of anger. Whatever we take to sleep with us at night stays with us the whole night.

That is why I say that if you do need to carry something in your sleep, then it is better to carry meditation with you so that the whole sleep revolves around meditation, around its peace. Slowly, slowly, within a few days, you will find that the dreams disappear, that your sleep becomes a deep river. And when you wake up in the morning from a deep sleep -- deep from this night meditation -- your first thoughts will be of peace, of bliss, of love.

So the morning journey has to be started with the morning meditation, and the night journey has to be started with the night meditation. The night meditation has to be done while lying down -- while lying down in bed. We will do the experiment here lying down.

After you have lain down, you have to do three things.

The first thing is that the body has to be totally relaxed, as if there is no life in it. So loose, so relaxed, no life in the body.... And for three minutes one's mind has to feel that the body is becoming relaxed, more relaxed, more relaxed.... Whatever the mind feels, the body will follow it.

The body is just a servant, a follower. The body expresses whatever we feel with action. If you feel anger, the body picks up a stone to throw; if you feel love, the body hugs somebody. Whatever you want to be, whatever you want to do, when the thought arises in the mind the body turns it into action.

Everyday we see the miracle of the body transforming a thought into action whenever it arises. We never think of becoming relaxed, otherwise the body would do that too. The body can relax so much that one does not even know if it exists or not -- but this only happens after doing this experiment for a while. For three minutes you have to go on feeling relaxed.

Right now, I will give you suggestions so that you come to experience the feeling. When I give you the suggestion that the body is becoming relaxed, then you will feel that the body is becoming more relaxed, more relaxed.... The body will become relaxed!

As the body becomes relaxed, the breath will become calm. Calmness does not mean that breathing will stop, but it will become slow, tranquil and deep. Then for three minutes you have to feel that your breathing is becoming calmer and calmer, the breathing is becoming relaxed.... Then slowly the mind also becomes relaxed and tranquil. When the body becomes relaxed, the breath becomes calm; when the breath becomes calm, the mind automatically becomes silent -- all these three things are related.

So first we will feel that the body is relaxed -- this will make the breathing calm. Then we will feel that the breathing is relaxed -- this will make the mind silent.

And then I will give you a third suggestion -- that now your mind is becoming silent and empty. In this way, after following each of these three suggestions for a short time, I will say that now the mind has become completely silent. Then for ten minutes you will lie in silence in the same way that you were sitting in silence this morning.

You will hear the cry of a bird, you will hear the sound of a dog -- and many other sounds -- just keep listening silently. It is just as if there is an empty room and a sound comes in, resounds and goes. You should not think about why you are hearing these sounds, neither should you think about why the dog is barking -- because you have nothing to do with the dog. There is no reason for you to think about why this dog is barking, nor why this stupid dog is disturbing you now that you are meditating! No, you have nothing to do with it either. The dog does not know at all that you are meditating. He has no idea about it, he is absolutely innocent -- he is just doing his job. It is nothing to do with you. He is just barking, so you have to let him bark. It is not a disturbance to you unless you make it a disturbance. It becomes a disturbance only when you resist, when you want the dog to stop barking -- the trouble begins there. The dog is barking -- it should bark. We are meditating -- we should meditate. There is no conflict between these two; there is no opposition. You are silent, the dog's sound will come, linger, and go; it is not a disturbance to you.

Once I was staying in a small village in a rest house. A political leader was also staying with me. That night I don't know what happened but all the dogs from the village gathered near the rest house and started barking. The leader became very disturbed. He got up, came into my room and asked, "Have you gone to sleep? I am in a great difficulty. I have driven those dogs away two times, but they return again!"

I said, "If you drive anybody away they will always return. It is a mistake to try to drive somebody away because whoever you drive away thinks that he is needed in some way. He thinks that he has some importance -- that is why he is being driven away. And dogs are just poor dogs! They must think that they are needed in some way, that they are important to you, so they came back.

"And the other thing is that the dogs have no idea that a political leader is staying here, that they are barking for you. They are not human beings -- if human beings hear that a political leader is here they will gather around him. Up to now dogs have not become intelligent enough to gather around when a political leader comes. The dogs come here every day. Do not have this unnecessary idea in your mind that they have come here because of your importance. They would definitely not know about it. And as far as the problem of your sleeping is concerned, the dogs are not keeping you awake, you are keeping yourself awake. You are unnecessarily thinking that the dogs should not bark. What right do you have? The dogs have the right to bark and you have the right to sleep. There is no contradiction between them, these things can happen simultaneously. There is no conflict or clash between them. Let the dogs go on barking and you go on sleeping. Neither the dogs can say that you shouldn't sleep because your sleep creates a disturbance in their barking, nor can you say that they disturb you."

And I told him, "Just accept that the dogs are barking and listen silently. Drop the resistance. Accept their barking. And the moment you accept it, the barking of dogs is also transformed into a musical rhythm."

I don't know when he went to sleep but when he woke up in the morning, he said to me, "I don't have any idea what happened but I am really amazed. When there was nothing else to do I had to accept. At first your idea made no sense to me...." My ideas do not immediately make sense to anybody! It did not make sense to him either.... "but when I felt so helpless, I realized there was no other way: either I ruin my sleep or I accept what you say. There were only two alternatives. Then I thought that as I had given so much attention to the dogs, now I should give attention to your suggestion and see what happens. So I lay down silently and listened and accepted the barking. After that I have no idea when I fell asleep, and I have no idea how long the dogs kept on barking or when they became silent. I really had a good night's sleep."

So do not resist. Listen silently to whatever is all around. This listening silently is a very miraculous phenomenon; this non-resistance, this non-opposition towards life is the clue to going into meditation.

So first we will become relaxed, and then we will listen silently in a state of non-resistance. Lights will be turned off so that you do not feel that others are present. It is easy to forget the dogs, it is far more difficult to forget the people around you.

The Inner Journey

Chapter #4
Chapter title: The ways to encounter the mind

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My Beloved Ones,

The mind of man, his brain, has become a sick wound. It is no longer a healthy center, it has turned into an unhealthy ulcer. That is why all our attention is concentrated on it. Perhaps you may not have thought about the fact that when a part of the body becomes sick, all one's attention moves towards it.

One only becomes aware of the leg if there is pain in the leg; if there is no pain then one is not aware of the leg at all. If there is a wound in the hand then one becomes aware of the hand; if there is no wound then one does not know about the hand at all. Our brain has certainly become sick in one way or the other, because for twenty-four hours we are aware only of it and nothing else.

The healthier a body is, the less it will be felt. One feels only that part which has become unhealthy. The only part of the body which we feel now is the brain. Our consciousness only moves around it -- only knows it, only recognizes it. A sick wound has appeared there. Without getting free of this wound, without becoming free of this very tense and very restless state of mind, no person can move towards his center of life. So today we will discuss this state of the brain and how to change it.

The first thing is that we should clearly understand the state of the brain. If you sit alone for ten minutes and sincerely write down on a piece of paper whatever thoughts are going through your mind, you will be unwilling to show that paper to even your dearest friend -- because you will find thoughts which are so mad

that neither yourself nor anyone else could have expected them from you. You will find such irrelevant, futile and contradictory thoughts that you will think you have gone mad.

If you sincerely write down whatever comes into your mind for ten minutes you will be very surprised at what is happening there. You will wonder if you are sane or crazy. We never look into our mind even for ten minutes to see what is going on there -- or maybe it is that we do not look into it because deep down we already know what is happening there.

Perhaps we are afraid. That is why people are afraid of being alone and are looking for company twenty-four hours of the day -- wanting to meet friends or go to a club or something. And if the person cannot find anybody then he will read a newspaper or listen to the radio. Nobody wants to be alone because the moment you are alone you start finding out about your real state.

When the other is present, we are involved in relating to him and we are not aware about ourself. The search for the other is nothing but the search for an opportunity to escape from oneself. The basic reason that we become interested in other people is that we are afraid of ourselves, and we know very well that if we know ourselves completely, we will find that we are absolutely mad. To escape from this state man searches for company, searches for a companion, searches for a friend, searches for society, searches for a crowd.

Man is afraid of aloneness. He becomes afraid of aloneness because in aloneness he will find a reflection of his real state, he will come across the reflection of his own face. And it will be very frightening, very scary. So, from getting up in the morning till going to sleep at night, he uses all kinds of methods to escape from himself so that he doesn't have to face himself. He is afraid that he may see himself.

Man has invented thousands of ways to escape from himself. And the worse the condition of man's mind has become, the more we have made new inventions to escape from ourselves. If we look at the last fifty years, we will find that man has created more diversions to escape from himself than ever before in history. The movie-houses, the radio, the television, are all ways to escape from oneself. Man is becoming so restless. We are searching for entertainment, we are making many arrangements to forget about ourselves for awhile because our inner situation is becoming worse. All over the world, along with the development of civilization, the use of drugs has increased. Recently some new drugs have been discovered which are becoming very popular in Europe and in America. There are drugs like L.S.D, mescaline, marijuana.... In all the cultured cities of Europe and America, among all educated people, the effort to discover new drugs is at its peak. The search to discover reliable means for man to forget himself continues -- otherwise man will be in great difficulty.

What is the reason behind all this? Why do we want to forget ourselves? Why are we so eager for self-forgetfulness? And don't think that only the people who are going to movies are trying to forget themselves. The people who are going to temples are also going for the same reason, there is no difference. The temple is an old way of forgetting oneself; the movie is a new way. If a man is sitting and chanting "Rama-Rama", don't think that he is doing anything else than trying to forget himself in the chanting -- just as somebody else is trying to forget himself by listening to a movie song. There is no difference between these two people.

The effort to get entangled in anything outside oneself -- whether it is "Rama", or a movie, or music -- the effort to become entangled in anything is deep down nothing but an effort to escape from oneself. We are all engaged in escaping from the self in one way or the other. This shows that our condition inside is getting worse and we are losing the courage even to look at it. We are very afraid to look in that direction. We are acting like ostriches. Seeing the enemy an ostrich hides its face in the sand because it is dangerous to look at the enemy. Because the enemy is not visible, the ostrich's logic says, "That which is not visible is not there. I am safe." But this logic is wrong. Ostriches can be forgiven but man cannot. By not being visible something does not cease to exist. If a thing is visible, something can be done about it, but if it is invisible there is no possibility of doing anything.

We want to forget the state which is inside; we don't want to see it. It may be possible to convince our mind that something which is not visible is not there but that does not mean that it has gone away. There is no relation between not being visible and being non-existent. If something had been visible then perhaps we could have been able to change it, but as it is not visible, change is not possible. It will go on growing inside like a wound, like an ulcer which we have hidden and do not want to look at.

The brain has become a wound. Some day, if a machine is invented by which we could look at what is happening inside each person then everybody would probably commit suicide immediately! Nobody would allow anybody else to see what is going on inside him. Some day or other it will become possible. Right

now we can be grateful that there are no windows in our heads through which we can look into each others' brains and see what is going on there.

What people are hiding inside and what they say on the outside are very different. What you see outside on their faces is completely different from what is going on inside them. It is possible that outside they are talking about love but inside they are full of hate. They may be saying to somebody, "Good morning! I am pleased to see you. I am happy that I met you this morning," but inside they are saying, "Why do I have to see the face of this stupid person first thing in the morning?"

If there were windows to look into people's heads, we would be in a great difficulty, life would become really difficult to live. We might be talking to someone in a friendly manner but thinking inside, "When is this man going to die." There is one thing on the surface and something else underneath and we don't dare to look inwards, to look inside and see.

A mother and her daughter lived together and both of them walked in their sleep. One night at about three o'clock the mother got up and went into the garden behind the house. After awhile her daughter also got up in her sleep and walked into the garden. As soon as the old woman saw her daughter, she shouted, "Bitch! You have taken away my youth. From the time you were born, I started growing old. You are my enemy. If you had not been born, I would still be young!"

And when the girl saw her mother, she shouted, "You wicked woman! Because of you my life has become difficult and a bondage. You have always been a rock in the flow of my life. You are a heavy chain on my life!"

At that moment the cock crowed and they both woke up. Seeing the girl, the old women said, "Dear! Why did you get up so early? You may catch cold. Come, let's go inside!"

Immediately the girl touched the feet of her old mother. She had a habit of touching the feet of her mother every morning. She said, "Mother! You got up so early. Your health is not good. You should not get up so early. Come and rest!"

You can see the difference between what they said in their sleep and when they were awake.

Whatever a man says in his sleep is more authentic than what he says when he is awake, because it is more from the inside. What you see of yourself in your dreams is more of a reality than what you see in the marketplace and in the crowd. The face in the crowd is made up and artificial. Deep down within yourself you are a totally different person. You may manage to hide things by sticking some good thoughts on the surface, but inside the fire of thoughts is burning. On the surface you may seem absolutely silent and healthy, but inside everything is unhealthy and disturbed. On the surface you seem to be smiling but it can be possible that the smile is just covering a pile of tears. In fact, it is a probability that you have been practicing your smiles just to hide the tears within. This is usually what people do.

Somebody once asked Nietzsche, "You are always laughing! You are so joyous! Do you really feel this way?"

Nietzsche said, "Now that you have asked, I will tell you the reality. I am laughing so that I don't start crying instead. Before my crying can start, I suppress it by laughing. I stop it inside myself. My laughter must convince others that I am happy. And I laugh only because I am so sad that I feel a relief by laughing. Sometimes I can console myself."

Nobody has seen Buddha laughing, nobody has seen Mahavira laughing, nobody has seen Christ laughing. There must be a reason. Perhaps there are no tears inside so there is no need to laugh to hide them. Perhaps inside no sorrow remains to hide by smiling. Whatever was disturbed inside has disappeared, so now there is no need to stick the flowers of laughter on the outside.

One whose body stinks needs to sprinkle perfume on it. One whose body is ugly needs to make an effort to look beautiful. One who is sad within has to learn to laugh, and one who is filled with tears inside has to keep smiling on the outside. One who is full of thorns within must stick flowers on himself outside.

Man is absolutely not as he appears to be, he is the total opposite. He is one thing on the inside and something else on the outside. And it is alright if others are deceived by what we have stuck on the outside, but the problem is that we ourselves get deceived by it. If only others were deceived by the outer appearance, it would be alright -- it is not very surprising because people usually only see the outside. But we ourselves get deceived because we think we really are the image that other people see. We look at ourselves through the eyes of the other, we never see ourselves directly as we are, as we authentically are.

The image formed in other people's eyes deceives us and we become afraid to look within. We want to

see the image people have of us, not ourselves. What are people saying? We become very interested in knowing what people say about us. There is nothing else behind this curiosity to know. We think we can recognize ourself through the image formed in others' eyes. This is very surprising! Even to know ourself we have to look into another person's eyes.

Man is afraid that people might say something bad about him. He feels happy if people say something good about him because his knowledge of himself depends on their opinion. He doesn't have immediate knowledge of himself; he does not have any direct experience of knowing himself. This experience can happen, but it doesn't because we try to escape from it.

The first thing in encountering the mind is not to bother about what others say or how one appears to others; rather, one has to have a direct encounter with what one essentially is. In one's aloneness one has to open one's mind totally and see what is there. It is an act of courage. It is an act of tremendous courage to decide to enter into the hell hidden within oneself. It is an act of great courage to see oneself in one's nudity. Great courage is needed.

Once there was an emperor. Every day he used to disappear into a room built in the middle of his palace. His family, the people in his house, his friends, his ministers were all surprised about this habit. He used to always keep the key of that room on himself and when he went into the room he would lock the door from the inside. There was only one door to the room and not a single window. During a period of twenty-four hours, he would stay in that room for at least one hour.

Even his wives did not know anything about the room because he had never told anybody about it. If somebody asked, he would smile and remain silent, and he would not give the key to anybody. All the people were surprised about it, and their curiosity went on growing day by day -- what does he do there? Nobody knew! He used to stay in that closed room for one hour, then he would come out silently and put the key in his pocket -- and the next day he would do the same thing again. At last the people's curiosity reached a peak and they conspired with each other to find out what he was doing. His ministers, his wives, his sons, his daughters were part of the conspiracy.

One night they made a hole in the wall so that they would be able to see what he was doing when he next went there. The next day, when the emperor went inside, everybody peeped through the hole one by one. But whoever put his eye to the hole immediately moved aside and said, "What is he doing? What is he doing?" But nobody could say what he was doing!

The emperor had gone inside and taken off all his clothes. And he spread his hands towards the sky and said, "O, God! The person who was wearing the clothes was not me. That is not my reality -- *this* is my reality!" And he started jumping and shouting and screaming abuses and behaving like a madman.

Whoever looked through the hole moved aside immediately in shock and said, "What is our emperor doing? We used to think that perhaps he would be doing some yoga or saying some prayers. But this! What is he doing?"

And the emperor said to God, "The silent and peaceful-looking person who was in front of you in clothes was absolutely false. He was a cultivated man. I made him like that through my efforts. In reality I am like this. This is my reality, this is my nakedness and this is my madness! If you accept my reality then it is alright -- because I can deceive people but how can I deceive you? I can show people that I am not naked by wearing clothes but you know very well that I am naked. How can I deceive you? I can show to people that I am very silent and blissful, but you know me in my very depth. How can I deceive you? In front of you I am just a mad man!"

In front of God we are all like a madman. In fact, leave God aside -- if we look within ourselves then even to our own eyes we will look like madmen. Our mind has become absolutely confused, but we have never paid any attention to this problem so we have not developed any methods to deal with it.

The first thing is to encounter our mind directly, but we must understand two or three points for this encounter to happen. After that we will be able to think about how the mind can be changed.

The first thing for a direct encounter with the mind is that we should drop all our fears about knowing ourselves. What is the fear of knowing oneself? The fear is that perhaps we are a bad person. The fear is that we may discover that we are a bad person after having cultivated an image of being a good person. We appear to be a good person -- we are saintly, we are innocent, we are authentic, we are truthful. Our fear is that we may realize that inside we are unauthentic and false. We are afraid of finding out that we are irreligious, complicated, cunning, hypocritical, unsaintly. The fear is that the image of ourselves -- what we

think ourselves to be -- may turn out to be false.

A person who is afraid in this way can never encounter the mind. It is very easy to go into the forests, it is easy to go into darkness, it is easy to sit fearlessly in front of wild animals, but it is very difficult to stand fearlessly in front of the wild man that is hidden within you. It is very arduous. It is not at all arduous to stand for years in the sun, any fool can do that. It is not difficult to stand on your head, any idiot can be taught such circus games. And it is not very difficult to lie down on thorns -- the skin adjusts to the thorns very soon. If there is one thing that is really arduous, it is the courage to have an immediate knowing of however one is within -- whether bad or mad, however one is.

So the first thing is to drop fear and to get ready to see oneself courageously. One who does not have this courage is in trouble. We are interested in attaining the soul, we are interested in knowing existence, but we do not have the courage to have a direct and simple encounter with ourselves. The soul and existence are very far away -- the first reality is our mind, our brain. The first reality is the thought center with which we are most closely related. One has to see it, know it, recognize it, first.

The first thing is the effort to know one's own mind in aloneness without fear. For at least half an hour everyday give your mind a chance to express itself as it is. Close yourself in a room -- like the emperor -- and give total freedom to your mind. Tell it, "Whatever you want to think, to contemplate, let it happen." Drop all the censoring of yourself that has prevented things from surfacing -- drop all that. Give your mind the freedom to allow whatever arises to arise; to allow whatever appears to appear. Don't stop or suppress anything. You are ready to know what is inside.

And you should also not judge what is good or bad because the moment you judge, suppression begins. Whatever you call bad, the mind starts suppressing, and whatever you call good, the mind starts using as a cover-up. So you don't need to judge anything as either good nor bad. Whatever there is in the mind, however it is, be prepared to know it as it is.

If you let your mind be totally free to think, to contemplate, to feel, you will feel very frightened and wonder if you are mad -- but it is essential to know what is hidden inside in order to be free from it. Knowledge and recognition are the first steps to get free from it. We cannot conquer an enemy which we do not know or recognize. There is no way. The hidden enemy, the enemy standing behind you, is more dangerous than the enemy in front of you -- the one you are acquainted with, whom you recognize.

The first thing is that because of the restrictions and inhibitions that we have imposed on the mind from all sides, we don't let the mind express itself in its spontaneity. We have restricted all its spontaneity. Everything has become unnatural and false. We have covered everything in veils, we are wearing false faces, and we never allow the mind to express itself directly. So, in the beginning, at least allow it to express itself directly in front of you so that you become acquainted with all the contents which have been hidden and suppressed. A great part of the mind has been suppressed in darkness. We never take a lamp there. We live in the balcony of our own house and inside there is darkness in all the rooms and we don't know how many insects and spiders and snakes and scorpions are hidden there. In darkness they are bound to gather. And we are afraid to take a light there, we don't even want to think about the condition of our house. It is very essential for a seeker to drop this fear.

To bring about a revolution in our mind and thoughts, the first thing is to drop the fear, to be ready to know oneself without fear. The second thing is to get rid of all the censorship and restrictions we have imposed on the mind. And we have imposed many restrictions on it. Our education, our moral preachings, our civilization and culture have imposed many restrictions -- "Don't think about this. Don't allow a thought of this kind to enter your mind. It is a bad thought! Don't allow it!" When we suppress them, the bad thoughts do not get destroyed, they only go deeper into our subconscious. By suppressing it, a thought does not leave, it goes more deeply into our being -- because what we are suppressing arose from within, it did not come from somewhere outside.

Remember, whatever is there in your mind doesn't come from somewhere outside, it comes from within. It is as if a spring is coming out of a mountain and we close its opening. The spring will not be destroyed, it will go deeper, and it will search for other ways to come out of the mountain. Originally there would have been one spring, but now perhaps there will be ten because the water will try to flow out by breaking into ten springs. And if we close these ten places then there will be a hundred springs.

Everything comes from within, not from the outside. And the more we suppress it, the more ugly and perverted it becomes. Then it finds new ways to come out, new complications are created -- but we go on suppressing it harder. The basis of our education from our very childhood is that if a certain thought in the mind is wrong, suppress it. That suppressed thought does not get destroyed, it enters deeper into our

subconscious. And the more we go on suppressing it, the deeper it goes, and the more it gets a grip on us.

Anger is wrong, so we suppress it -- then a current of anger spreads right through us. Sex is wrong, greed is wrong, this is wrong, that is wrong.... Whatever is wrong we suppress and in the end we find that we have become whatsoever we suppressed. How long can you block those suppressed springs by closing their openings?

And the mind functions in certain ways. For example, whatever we want to suppress or escape from, becomes central to the mind. Whatever we want to escape from becomes an attraction and the mind starts moving towards it. Try it! If you try to escape from something or suppress something, the mind will immediately become focussed on it.

Milarepa was a mystic who lived in Tibet. One day a young man came to him and said, "I want to attain some powers. Please give me a mantra."

Milarepa said, "We don't have any mantras. We are mystics. Mantras are for magicians, for jugglers -- go to them. We don't have any mantras -- why should we need powers?"

But the more Milarepa refused, the more the young man thought that there must be something there -- why else should he refuse? So he kept returning to Milarepa again and again.

Great crowds always gather around the saints who drive people away with sticks or throw stones at them. The crowds think that the saint must have something special otherwise he would not be driving people away.

But we don't realize that attracting people through an advertisement in a newspaper or through throwing stones at them, is the same trick. The propaganda is the same. And the second way is more manipulative and cunning. When people are driven away by someone throwing stones, they don't understand that they are actually being attracted. This is a subtle way of doing it. And the people do come although they have no idea that they have been seduced.

The young man thought that perhaps Milarepa was trying to hide something so he started coming everyday. In the end Milarepa got fed up so he wrote him a mantra on a paper and said, "Take this. Tonight is the night of no moon. Read this five times during the night. If you read it five times, you will get the power you want. Then you will be able to do whatever you want to do. Now go and leave me alone."

The young man grabbed the paper and turned round and ran. He did not even thank Milarepa. But he had not descended the steps of the temple when Milarepa called after him, "My friend! I forgot to tell you one thing. There is a certain condition attached to this mantra. When you read it, you should not have any thoughts in your mind about a monkey."

The young man said, "Don't be worried, I have never had such a thought in my whole life. There has never been any reason to think of a monkey. I have to read this only five times. There is no problem."

But he made a mistake. He had not even descended to the bottom of the steps when the monkeys started coming. He became very scared. He closed his eyes and there were monkeys inside; he looked outside and even where there were no monkeys, he saw some! It was already night, and every movement in the trees seemed to be a monkey. It seemed that monkeys were everywhere. By the time he got home he was very worried because up until then he had never thought about monkeys. He had never had anything to do with them.

He took a bath, but while he was bathing the monkeys were with him. His whole mind was obsessed with only one thing -- monkeys. Then he sat down to read the mantra. He picked up the paper, closed his eyes -- and there was a crowd of monkeys inside teasing him. He became very much afraid, but still he persevered the whole night. He changed his positions; he tried to sit in this way, in that way, in *padmasana*, in *siddhasana*, in other different yoga postures. He prayed, he bowed, he begged; he cried out to anybody to help him get rid of these monkeys. But the monkeys were adamant. They were not ready to leave him that night.

By the morning the young man was almost mad with fear and he realized that the mantra power could not be attained so easily. He saw that Milarepa had been very clever, he had put a difficult condition on him. Milarepa was crazy! If there was going to be a hindrance because of the monkeys then at least he should not have mentioned them. Then perhaps the mantra power could have been attained.

In the morning he went back to Milarepa crying and said, "Take your mantra back. You have made a big mistake! If monkeys were a hindrance in using this mantra, then you should not have mentioned them. I never usually think of monkeys but the whole of last night the monkeys chased me. Now I will have to wait for my next life to attain this mantra power because in this life this mantra and the monkeys have become

united. Now it is not possible to get rid of them."

The monkeys had become united with the mantra. How did they become united? His mind insisted that the monkeys should not be there and so the monkeys came. Whenever his mind tried to get rid of the monkeys, the monkeys appeared. Whenever his mind tried to escape from the monkeys the monkeys came. To forbid is to attract; to refuse is to invite; to prevent is to tempt.

Our mind has become very sick because we don't understand this simple point. We don't want to be angry -- then anger comes like a monkey. We don't want to be sexual -- then sex appears like a monkey and gets a grip on our being. We don't want greed, we don't want ego -- and they all come. But whatever we *want* -- spirituality, religiousness, enlightenment -- doesn't seem to come. That which we don't want, comes, and that which we try to get, never appears. All this perversion happens because of not understanding this simple point of the mind.

The second thing to remember is that there is no need to insist on what should be in the mind and what shouldn't. We should be ready to watch whatever appears in our mind without making any choices and without any conditions. In this way we can begin to see what the mind is in reality. The simple fact of the contradictory nature of the mind is well understood by advertisers around the world, but religious leaders have not understood it at all. Propagandists all over the world understand this fact but the people teaching in society have not understood it. When a movie is advertised 'For Adults only', children go to see it with a few paise worth of false moustache sticking on their faces. The advertisers know that to attract children it is necessary to use the words 'For Adults Only' on the advertisement. There are women's magazines 'for women only'. Nobody reads them except men, women never read them. I enquired about it and found out that most of the buyers are men! And when I asked the agents about the magazines they sell in the market, they said, "Women buy 'women only' magazines once in a while but usually they buy magazines for men only."

The advertisers understand what attracts man's mind but neither the religious leaders nor the teachers of morality have understood it yet. They still go on teaching people stupidities like "Don't be angry, fight with the anger". A person fighting with his anger and trying to escape from it will be obsessed with anger his whole life. He can never be free from it. Only a person who is interested in knowing his anger face to face and not fighting it, gets free of it.

The second point is to drop all the feelings of conflict and struggle with any state of the mind. Just create a feeling of wanting to know, to understand -- "I should understand what my mind is." One should enter the mind with this kind of simple feeling. That is the second point.

And the third point is not to make any judgment about whatever arises in the mind. Don't make any judgement about what is bad or what is good. Badness and goodness are two sides of the same coin. Wherever there is badness, there is goodness on the other side. Wherever there is goodness, there is badness on the other side.

A bad person is hidden inside a good person and a good person is hidden inside a bad person. A good person has the good side of his coin upwards and the bad side downwards. So if a good person becomes bad then he proves to be worse than the most bad person. And if a bad person becomes good then a good person seems pale in comparison. In a bad person the goodness has been completely hidden -- only the badness shows. If he changes and becomes a good man then other good people will look pale next to him. A very fresh and hidden force of goodness arises from within him. Valmiki or Angulimal are good examples. They were very bad people who one day became good and they outshone all other saints with their goodness.

A good person and a bad person are not different; they are two sides of the same coin. But a sage is a third kind of person -- inside him there is neither goodness nor badness. The coin disappears altogether. A sage is not a good man nor a gentleman nor a saint. A wicked man is always hidden inside a gentleman and a gentleman is always hidden inside a bad man. A sage is absolutely a third type of phenomenon. He is beyond both good and bad; he has no relation to either one. He has entered a totally different dimension where there is no question of good and bad.

A young monk lived in a village in Japan. He was very famous, and had great reputation. The whole village worshipped and respected him. Songs were sung all over the village in his honor. But one day everything changed. A young girl in the village became pregnant and gave birth to a child. When her family asked her whose child it was she said it was the child of the young monk.

How long does it take for admirers to become enemies? How long? It does not take even a short while

because inside the mind of an admirer condemnation is always hidden. The mind just waits for a chance, and the day admiration ends, condemnation begins. Those people who show respect can change in one minute to being disrespectful. The people who are touching a person's feet can within a moment start cutting the same person's head off. There is no difference between respect and disrespect -- they are two faces of the same coin.

The people of the whole village attacked the monk's hut. For a long time they had been showing respect to the monk but now all the anger that they had suppressed came out. Now they had the chance to be disrespectful, so they all ran to the monk's hut and set it on fire and threw the tiny baby at him.

The monk asked, "What is the matter?"

The people shouted, "You are asking us what the matter is? This child is yours! Do we have to tell you what the matter is? Look at your burning house, look within your heart, look at this child and look at this girl. There is no need for us to tell you that this child is yours."

The monk said, "Is it so? Is this child mine?"

The child started crying so he started singing a song to make the child silent, and the people left him sitting by his burnt-out hut. Then he went to beg at his usual time, in the afternoon -- but who would give him food today? Today every door he stood in front of was slammed shut. Today a crowd of children and people started walking behind him, teasing him, throwing stones. He reached the house of the girl whose child it was. He said, "I may not get food for myself, but at least give some milk for this child ! I may be at fault, but what is the fault of this poor baby?"

The child was crying, the crowd was standing there -- and it became unbearable for the girl. She fell at the feet of her father and said, "Forgive me, I lied when I gave the name of the monk. I wanted to save the real father of the child, so I thought of using the name of this monk. I don't even have any acquaintance with him."

The father became nervous. This was a great mistake. He ran out of his house, fell at the feet of the monk and tried to take the baby from him.

The monk asked, "What is the matter?"

The girl's father said," Forgive me, there has been a mistake. The child is not yours."

The monk replied, "Is this so? Is the child really not mine?"

Then the people of the village said to him, "You are mad! Why didn't you deny it this morning?"

The monk said, "What difference would it have made? The child must belong to somebody. And you had already burnt one hut -- you would have just burnt one more. You had enjoyed defaming one person, you would have enjoyed defaming one more. What difference would it make? The child must belong to someone -- it could also be mine. So what is the problem? What difference does it make?"

The people said, "Don't you understand that everybody condemned you, insulted you, humiliated you very much?"

The monk answered, "If I had been concerned with your condemnation, I would have been concerned about your respect also. I do as I feel right; you do whatever you feel to be right. Until yesterday you felt it right to respect me so you did. Today you felt it right not to respect me so you didn't. But I am not concerned with either your respect or your disrespect.

The people said to him, "Gentleman, you should have realized that you would lose your good reputation."

He replied, "I am neither bad nor good. I am simply myself. I have dropped this idea of good and bad. I have dropped all concern in becoming good because the more I tried to become good, the more I found that I became bad. The more I tried to escape from badness, the more I found that goodness was disappearing. I dropped the very idea. I became absolutely indifferent. And the day I became indifferent, I found that neither goodness nor badness remained inside. Rather, something new was born which is better than goodness, and which does not even have a shadow of badness about it."

A sage is a third type of person. The journey of a seeker is not one of becoming a good man; the journey of a seeker is one of becoming a sage.

So my third point is: do not decide if a thought which is arising in the mind is good or bad. Don't condemn or appreciate. Don't say that this is bad or this is good. Just sit on the side of the stream of the mind, as if you are sitting on the bank of a river and indifferently watching the flow -- water is flowing, stones are flowing, leaves are flowing, wood is flowing. And you are watching sitting silently on the bank.

These are the three points I wanted to tell you about this morning. The first thing is tremendous

fearlessness in encountering the mind; the second thing is no restrictions, no conditions on the mind; the third point is no judgments about whatever thoughts and longings arise in the mind, no feelings of good or bad. Your attitude should simply be indifferent. These three points are necessary to understand the perversions of the mind. Then in the afternoon and evening we will talk about what can be done to get rid of these perversions, and go further -- but these three basic points have to be kept in mind.

Now we will get ready for the morning meditation. First, two points to understand about the morning meditation, then we will sit for it.

The morning meditation is a very direct and simple process. Actually whatever is significant in life is very simple and direct. In life, the more futile a thing is, the more complicated and complex it is. In life, the higher a thing is, the more simple and direct it is. It is a very direct and simple process. The only thing you have to do is to sit silently and listen silently to the world of sound all around. Listening has some wonderful effects. Usually we never listen. When I am speaking here, if you think that you are listening, then you are making a great mistake. A sound falling on the ear is not the meaning of listening.

If you are thinking simultaneously when I am talking, then you are not listening because the mind can do only one thing at a time, never two things. Either you can listen or you can think. As long as you are thinking, for that much time listening will stop; as long as you are listening, for that much time thinking will stop. So when I say that listening is a wonderful process, what I mean is if you just listen silently then the thinking will stop on its own -- because it is one of the essential rules of the mind that it is incapable of doing two things at a time, absolutely incapable.

A man had fallen sick. For one year his leg had been paralyzed. The doctors told him that there was no paralysis in his body, it was his mind imagining it. But how could the man agree? He was paralyzed! Then his house caught fire. As it burned, all the people in the house ran out -- and the paralyzed person also ran! He had not got out of his bed for one year. As he ran, he thought, "My God! How did this happen? For one year, I was not even able to get up! How can I be walking now?

The man asked me about it, and I told him, "Mind cannot think of two things at the same time. The paralysis was a thought of the mind, but when the house caught on fire, the mind became totally involved with the fire so the first thought -- that my legs are paralyzed -- disappeared and you ran out of the house! The mind can be intensely aware about only one thing.

This morning's experiment is about listening silently to the songs of the birds and the wind, to the cacophony of all kinds of sounds around you. Listen to it very silently. Give attention to only one thing, "I am listening. I am listening totally to whatever is happening. I am not doing anything else, just listening, totally listening."

I am stressing listening because as you listen totally, the continuous movement of thoughts within you will become absolutely silent -- because both of these things cannot happen simultaneously. So put your total effort into listening. This is a positive effort.

If you try to throw out the thoughts then the mistake which I just told you about will start happening. It is a negative effort. Thoughts cannot be thrown out by making an effort to get rid of them, but if the energy of the mind, which usually goes into thinking, starts flowing into some other stream, then thoughts automatically become weak.

The doctors of the paralyzed man used to tell him, "Drop the idea from your mind that you are paralyzed. You are not really paralyzed. But the more the man tried to throw out the thought that he was not paralyzed, the more he would be reminded of his paralysis. "If I am not paralyzed then why am I repeating, 'I am not paralyzed'?" Every time he repeated, "I am not paralyzed," he was deepening and strengthening his feeling that he was paralyzed. The mind of this man needed a diversion. There was no need for him to try to stop his thought about paralysis. If he had had the opportunity to get involved in something else then his paralysis would have disappeared, because it was a paralysis of the mind, not of the body. It was necessary for his mind to totally move aside for the paralysis to disappear.

Fortunately his house caught on fire. It may happen that what looks like a disaster later proves to be a fortunate happening. This time it was fortunate that the man's house caught fire because his whole attention went suddenly to the fire. His mind shifted from the paralysis which it was holding on to, and the illusion suddenly disappeared. It was an illusion, no more than that. In reality, there were no chains, there was only a web of thoughts. When the man's mind became distracted, his thoughts dried up and became lifeless -- because thoughts get their life from our attention. Thoughts have no life of their own. The more attention we

give to a thought, the more alive it becomes. The more we remove our attention, the more dead it becomes. If attention is totally removed, then thoughts become lifeless, they die, they disappear immediately.

That is why I am saying that you should give all your attention to listening. Decide absolutely that even the smallest voice of a bird should not go unheard, should not be missed. You should hear everything, whatever is happening all around -- you should hear it all. Then you will suddenly find that the mind is entering into a deep silence, the thoughts are fading away.

Only one thing has to be done. You have simply to relax your body. Yesterday I told you to first tense your brain but perhaps you misunderstood. Relax your brain. Do not tense it. That is not necessary -- because if you get caught up in the idea of tensing the brain, then that itself becomes a problem. So drop that idea. It was not a part of the meditation. I had told you to do that just so that you could get some idea of what a tense brain and what a relaxed brain is. There is no need to worry about this idea. Drop it. And now relax. Let the mind be relaxed. Relax all the tense tissues and nerves of your brain. It is a matter of relaxing. The question is not of learning the art of making the brain tense. You need to forget the art of keeping the brain tense. I told you that just so that you can understand the contrast between your brain being tense and being relaxed. For now, drop whatever you cannot understand. Just simply relax it.

So everybody please sit keeping some distance from each other. Nobody should be touching the other. Use this space in front. Come up here or go to the back, but nobody should be touching each other.

Allow the body to be totally relaxed and then close the eyes slowly. The eyes have to be closed so gently that there is no strain on the eyes. You should not close the eyes tightly otherwise you will feel a strain. The muscles of the eyes are very much related to the brain so let them be absolutely relaxed. Let your eyelids fall in the same way small children do. Let the eyelids fall slowly, relaxedly. Then relax all the muscles of the face and head. You have seen the face of a small child, absolutely relaxed, nothing tense. Make your face like that -- absolutely loose and relaxed. Let the body also be relaxed. The moment you let everything relax, the breath will become relaxed and silent on its own.

Then do only one thing: listen silently to whatever sounds are coming from all around. A crow will make a sound, a bird will make a sound, a child will speak on the road -- listen to them silently. Go on listening and listening and listening, and everything will become silent inside.

Listen -- listen silently for ten minutes. Let all the attention be on listening.
Be just listening, doing nothing else.

Listen... the birds are singing, the winds are shaking the trees -- whatever sounds may come, listen to them silently.
Listen... and by and by, within you, a humming of silence will begin.

The mind is becoming silent. Go on listening and listening. The mind is becoming silent. The mind is becoming silent. The mind is becoming silent....

The mind has become silent, the mind has become absolutely silent. A deep silence is present inside. Listen to it, just listen to it. Listen... and by and by the mind will become silent.

The mind is becoming silent, the mind is becoming silent, the mind is becoming silent. Go on listening and listening, the mind is entering an absolute silence....

The Inner Journey

Chapter #5
Chapter title: Freedom from the illusion of knowledge

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My Beloved Ones,

The state of man's mind is like a disturbed hive of honey bees. Thoughts and thoughts and thoughts buzz round and round. Surrounded by these thoughts man lives in anxiety, tension and worry. To recognize and to know life, mind needs to be silent like a lake in which there are no ripples. To be acquainted with life, mind needs to be clear like a mirror on which there is no dust.

We have a mind like a hive of honey bees; it is neither a mirror nor a silent lake. If we think that we will be able to know something with such a mind, that we will be able to attain something, or we will be able to become something, we are making a great mistake.

It is very necessary to become free from this intense flow of thoughts. To have thoughts and thoughts and thoughts buzzing around is not a sign of health, it is a sign of a sick mind. When one's mind is totally pure and clean, when it is healthy, then thoughts disappear. Consciousness remains but thoughts disappear. When mind is sick and unhealthy then consciousness disappears and only the crowd of thoughts remain. We live in that crowd of thoughts. From morning till evening, from evening till morning, from birth till death, we live in a crowd of thoughts.

How can we get free of this crowd of thoughts? We said a few things about this in the morning and some questions have been asked in connection with what I said. I will now answer those questions.

The first thing is that to get free of thoughts is the second step. The first step is not to create a collection of thoughts in the first place. If you go on collecting thoughts on the one hand and try to become free of thoughts on the other hand, how will you manage? If we want to be free from the leaves of a tree and go on giving water to the roots of the tree, then how will we be able to get free from the leaves of the tree? While watering the roots we don't seem to realize that there is some relation between the roots and the leaves -- some deep relation. The roots and leaves seem to be separate. But the leaves are not separate from the roots, and the water which is given to the roots goes right up to the leaves.

So we collect many thoughts and water their roots and then, when thoughts make the mind very uneasy and disturbed, we want to find a way to silence them. To stop the tree from growing leaves, we have to stop giving water to its roots. We should understand how we water the roots of our thoughts -- if we come to understand this, we can stop it. Then it will not be long before the leaves wither away.

How do we water our thoughts?

For thousands of years man has had the illusion that one can attain knowledge by accumulating other people's thoughts. This is absolutely false and wrong. No man can ever attain to knowledge by accumulating other people's thoughts. Knowledge comes from the inside and thoughts come from the outside. Knowledge is ours, and thoughts are always of the other, always borrowed. Knowledge is the throbbing of your own being, it is an exposure of that which is hidden within yourself. Thoughts are a collection of what others have said -- you can collect them from the Gita or from the Koran or from the Bible or from teachers or religious leaders.

Whatever we get from other people does not become our knowledge, it becomes a ways and a means to hide our ignorance. And when a man's ignorance is hidden, he can never attain knowledge. Because we have the idea that this is our knowledge, we cling to it with our whole being. We cling to our thoughts, we are not courageous enough to drop them. We support them because we think that they are our knowledge and if we lose them we will become ignorant. But remember, howsoever much one may cling to thoughts one does not become knowledgeable through them.

When a man digs a well he first takes out the soil and stones and then water seeps in from the sides of the well and fills it. The water was already there, it did not need to be brought from anywhere else. Only some stones and some layers of soil had to be removed. There were some hindrances, some obstacles; once they were removed the water appeared. It was not necessary to bring water to the well, it was already there

-- just some hindrances had to be removed.

Knowledge is present inside, it does not have to be got from somewhere else. Its springs are hidden inside; only the obstacles in-between, the stones and the soil, have to be removed by digging -- then the springs of knowledge will start appearing.

But one can make a well, and one can make a pond. Making a pond is different. You do not need to look for springs of water to make a pond. The way of making a pond is completely opposite to that of making a well. To make a pond you do not need to dig out stones and soil, you have to bring them from somewhere else and make a wall of them. And when the wall has been built the water does not come by itself, you have to take water from other people's wells and put it in the pond. On the surface a pond gives the illusion of a well. It appears to be a well. You can see water in a pond and you can see water in a well also, but the difference between a pond and a well is the same as the difference between the earth and sky.

The first difference is that a pond has no water of its own. No thirst in this world is quenched by something that is not one's own. Whatever is in a pond is borrowed and soon becomes stale and rotten because -- that which is borrowed is not alive, it is dead. The water standing in the pond becomes stagnant, rotten and will soon start stinking.

But a well has its own water source; the water never becomes stagnant. A well has its own flowing water.

Two different processes are happening with a pond and a well. A pond is afraid that somebody will take its water away -- because if its water goes, it will become empty. And a well wants someone to take its water so that more fresh water can fill it -- fresh and more alive. A well calls out, "Take my water, I want to share it!" And a pond calls out, "Keep away! Don't touch my water, don't take my water!" A pond wants somebody who has water to bring it and pour it into it, so its wealth grows. But if somebody has a container, the well wants that person to take some of its water so that it can get rid of the water which has become old and get new water. A well wants to share, a pond wants to collect. A well has streams which are connected to the ocean. A well seems to be small, but deep inside it is connected with the infinite. And howsoever big a pond may look, it has no relation to anyone, it ends in itself and is closed. It has no streams. It has no way of connecting with the infinite.

If somebody goes to the pond and talks about the ocean, the pond will laugh and say, "There is no such thing as an ocean. Everything is a pond. There is no ocean anywhere!" A pond has no idea of the ocean.

But if somebody praises the beauty of the well, then the well will think, "What is mine? Everything comes from the ocean. What am I? Whatever comes to me is connected far away with something else." A well cannot have any 'I' of its own -- 'I am', but a pond has an ego -- 'I am'. And the interesting thing is that a well is very big and a pond is very small. A well has its own wealth but a pond has no wealth of its own.

Man's mind can become a well or a pond -- these are the only two possibilities of how man's mind can be. And a person whose mind becomes a pond, slowly, slowly becomes mad.

The minds of all of us have become a pond. We have not created a well, we have created a pond. We collect things from all over the world -- from books, from scriptures, from teachings -- we collect all of them and think that we have become learned. We have made the same mistake as the pond. The pond thought that it was a well -- the illusion can be created because water is seen in both of them.

You can find knowledge in a *pundit*, a teacher, and in a conscious person, but a pundit is a pond and a conscious person is a well. There is a difference between the two. You cannot imagine how basic and how deep this difference is. The knowledge of a pundit is borrowed and stale and rotten. Whatever troubles have arisen in the world are because of the pundits' knowledge. Whose fight is the fight between Hindus and Mohammedans? It is the fight of scholars. The opposition between a Jaina and a Hindu is the opposition between scholars. It is an opposition of pundits, it is an opposition of minds which are rotten, borrowed and stale.

All the troubles that have happened all over the world are because of minds which have become ponds. Otherwise there are just people in the world -- nobody is a Christian, a Hindu, a Mohammedan, a Jaina. These are just the labels of the ponds. The pond puts a label on itself -- a label of the well from which it has drawn its water. Someone has drawn water from the Gita so he is a Hindu; someone has drawn water from the Koran so he is a Mohammedan. A conscious person does not take water from others, the water comes from within him, it comes from existence -- so he can be neither a Hindu nor a Mohammedan nor a Christian. A conscious person cannot belong to any sect but a pundit cannot be without a sect. Whenever there is a pundit, he will belong to a sect.

We have made our mind a stale, borrowed thing and then we cling to it. As I said -- a pond shouts, "Do

not take away my water! If the water is gone then I will become empty, there will be nothing left inside me. My wealth is borrowed, so nobody should take it away!"

Remember, the wealth which becomes less by being taken away is always borrowed and false. The wealth which grows by being taken away is true. The wealth which is depleted by sharing is not a wealth at all, it is only an accumulation. Only a wealth which grows more by sharing is really wealth. The quality of wealth is that it should grow by sharing; if it becomes less by sharing then it is not wealth. And someone who is afraid that their wealth will disappear through sharing must take great care of their wealth.

So all borrowed wealth is a trouble. Because it is never real, fear arises that it will disappear so we cling to it more tightly. We cling tightly to our thoughts. We care for them more than for our lives. All this garbage which has accumulated in our minds did not get there just by chance -- we have arranged it, we have collected it and we are taking care of it.

So if we think that knowledge arises with the accumulation of thoughts then we will never be able to become free from them. How will we be able to become free? It will be like giving water to the roots and then cutting the leaves -- it cannot happen. So the first basic thing that has to be understood is that knowledge and a collection of thoughts are two different things. Thoughts acquired or borrowed from others is not knowledge. Thoughts taken from other sources do not lead a man to truth or to himself. This knowledge is false, it is pseudo-knowledge. It creates an illusion that we have attained knowledge but in reality nothing is known. We remain ignorant.

This situation is the same as somebody reading many books about swimming and learning so much about it that if he has to give a discourse on swimming or write a book about it, he can -- but if somebody pushes him into a river it becomes obvious that he can't swim! He had read and studied all about it, he knew all the theory -- but in practice he could not swim.

There was a Mohammedan fakir called Nasruddin. Once he was crossing a river, sitting in a boat. He and the boatman talked on the way. Nasruddin was considered to be a very knowledgeable person. If knowledgeable people get a chance to prove somebody ignorant they don't miss it. Nasruddin asked the boatman, "Do you know how to read?"

The boatman said, "No, I know how to speak. I don't know anything about reading and writing."

Nasruddin said, "One fourth of your life has been lost in futility, because if you don't know how to read, how can you attain any knowledge in your life? Idiot! Can anybody attain knowledge without being able to read?" But the boatman started laughing silently.

Then they went a little further and Nasruddin asked, "Do you know anything about mathematics?"

The boatman said, "No, I don't know anything about mathematics at all; I just count on my fingers."

Nasruddin said, "Another fourth of your life has been lost in futility, because one who does not know about mathematics, one who cannot calculate, cannot earn anything in his life. How can he earn? One should know how to count, then one can earn something. What will you earn? Half of your life has been futile."

Then a storm, a hurricane arose, and the boat turned over and sank. The boatman asked, "Can you swim?"

Nasruddin cried, "No, I can't swim!"

The boatman shouted, "Your whole life is wasted. I am going. I don't know how to do mathematics, nor how to read a language, but I do know how to swim! So I am leaving you! Your *whole* life has gone to waste!"

In life there are some truths which can be known only by the self, they cannot be known through books or through scriptures. The truth of the soul or the truth of the universe can only be known by the self -- there is no other way.

These things are written in the scriptures -- we can read them, we can understand them, we can memorize them, we can learn them. We can tell others about them, but no knowledge has been attained.

The accumulation of facts and other people's opinions is not a sign of knowledge, it is only a sign of ignorance. A person who is conscious and awake is free of all this 'knowledge'. There is no question of him collecting any more facts -- he knows himself. With that self-knowledge the mind is not a disturbed hive of honey bees, it is a mirror, a lake.

Our mind is a buzzing hive of thoughts which we have been breeding because we think they are knowledge. We have given them space in our house; we have made them residents. We have made our mind

a caravanserai: whoever comes can stay there as long as he is wearing the clothes of knowledge -- then he has the right to stay. And the crowd in the caravanserai has increased and grown so much that it has become difficult to decide who is the master in this crowd. Those who are the guests make such a noise that the one who shouts the most becomes the master. And we don't know who the real master is.

Each thought shouts loudly that it is the master, so in this crowded caravanserai it has become impossible to know the real master.

No thought wants to leave. How can someone whom we have invited to stay, get out? It is easy to invite a guest but it is not so easy to get rid of him. For thousands of years the guests have been gathering in man's mind and if I ask you to say goodbye to them today, you cannot get rid of them immediately. But if we understand the nature of our illusions then it is possible to get rid of them. We cherish these thoughts because of our illusion that they are knowledge, so the first thing to understand is that all the thoughts learned from others are futile. If this becomes clear to us then we have cut the very root of our collection of thoughts and ideas, we have stopped giving water to the roots.

An old sage was passing through a jungle with one of his young monks. The night descended and it started becoming dark. The old sage asked the young monk, "Son, do you think there is any danger along this path? This is a path through a dense forest and it is becoming dark. Is there anything to be afraid of?"

The young monk was very surprised because the question of being afraid should not arise in a sannyasin. Whether the night is dark or bright, whether it is a forest or a market, for a sannyasin to feel fear is very surprising. And this old man had never been afraid. What had happened today? Why was he afraid? Something or other was wrong!

Then they went a little further and the night became darker. The old man asked again, "Is there anything to worry about? Will we reach the other town soon? How far is it?" Then they stopped near a well to wash their hands and faces. The old man gave the bag on his shoulder to the young monk and said, "Take care of it."

The young man thought, "Certainly there must be something in the bag, otherwise there would be no question of fear nor of taking care of it."

If a sannyasin even takes care of something it is strange. Then there is no meaning in becoming a sannyasin because one who takes care of things is a family man. What does a sannyasin need to take care of?

The old man started washing his face. The young man put his hand inside the bag and saw a golden brick in the bag. Then he understood the cause of the fear. He threw the brick away in the forest and placed a stone of the same weight inside the bag. The old man came quickly after washing his face, quickly took the bag, touched it, felt the weight, placed his bag on his shoulder and started walking again.

Then after walking for a little while, he said, "It is becoming very dark, have we forgotten the way? Is there any danger?"

The young man said, "Don't be afraid! I have thrown away the fear."

The old sage was shocked. He immediately looked into the bag and saw that, instead of the gold, there was a stone inside. For a moment he stood there stunned, then he started laughing and said, "I was an idiot. I have been carrying a stone yet I was afraid because I thought it was a golden brick." When he realized that he had been carrying a stone, he threw it away and said to the young monk, "Tonight we will sleep here, because it is difficult to find the way in the dark." That night they slept in the forest peacefully.

If you think your thoughts and ideas are bricks of gold you will take good care of them and remain very attached to them. But I want to say to you that they are not golden bricks, they are just heavy stones. What you think to be knowledge is not knowledge at all, it is not gold, it is absolutely a stone.

The knowledge obtained from others is just a stone. Only the knowledge that comes from within you is gold. The day you see that you are carrying a stone in your bag is the day the matter is over. Then there will be no difficulty in throwing away the stone.

There is no difficulty in throwing away garbage, but there is difficulty in throwing away gold. As long as you feel that your thoughts are knowledge, you cannot throw them away -- and your mind will remain troubled. You may try thousands of ways to calm it but nothing will work because deep down you want the thoughts to remain because you think they are knowledge. The greatest difficulties in life arise from the misunderstanding that we think something is which it is not. Then all kinds of troubles arise. If somebody thinks that a stone is a brick of gold then problems start. If somebody realizes that a stone is a stone, then

the matter is over.

So the treasure of our thoughts is not a real treasure -- this fact has to be understood. How to understand this? Will you understand by my saying it is so? If you understand by me saying it then this understanding will be a borrowed one, it will be futile. There is no question of your understanding something because I say it -- you have to see, search and recognize for yourself.

If the young monk had said to the old man, "Keep walking! There is no need to worry. There is a stone in your bag, not gold!" Still it would not have made any difference to the old man until he saw with his own eyes that this was the case. If the young man had simply told him, he would not have believed it. He would have just laughed at the young man and thought that he was just a boy, he was ignorant, he did not know anything. Or he could have believed him and accepted his words, but his acceptance would have been false -- deep inside he would have still held on to the idea of keeping the gold brick safe. But seeing it for himself made the difference.

So it is necessary to look into the bag of your mind and see if what we think is knowledge, is really knowledge, or have we just collected garbage. We have collected the sutras of the Gita, the statements of the Vedas, the words of Mahavir and Buddha and we are continuously remembering them, thinking about them and finding meanings in them. We keep on reading and writing commentaries on them and discussing them with each other.

Absolute madness has been created. Knowledge has no relation to this madness. No flame, no light will arise in your lives from this. And by collecting this garbage, you will create the illusion that you have attained a great wealth of knowledge, that you are a great master, that you have so much, your vault is full -- and you will live your life like this and destroy it.

A young monk was staying in a monastery. He had come to sit in the presence of an old sage but within a few days he felt that the old man did not know anything at all. Listening to the same things every day he got fed up. He thought that he should leave this monastery and search somewhere else for another master. This was not the place for him.

But on the day he was to leave, another monk visited the monastery. That night the inmates of the monastery gathered and they talked about many things. The new monk was very knowledgeable about so many things, very subtle and perceptive, very deep and very intense, and the young monk thought that this was how a master should be. Within two hours the new monk had mesmerized everyone. The young monk thought that the old master must be feeling a lot of pain and very depressed that he was so old and yet had not learnt anything, while this newcomer knew so much.

After two hours, when the talks were over, the guest monk looked at the old master and asked, "How did you like my talks?"

The old man said, "*My* talks? You were talking, but none of it was your own. I was listening very intently for you to say something but you did not say anything at all!"

The guest monk replied, "If it was not me talking then who has been talking for the past two hours?"

The old man said, "If you ask for my truthful and authentic opinion, then books and scriptures were talking from inside you, but you were not talking at all. You did not even say a single word. You were throwing out, vomiting out, whatever you have gathered. And because of your vomiting I became afraid that you are a very sick person. For two hours you went on vomiting whatever was collected in your stomach and you filled the whole room with dirt and stink. I did not smell even a little fragrance of knowledge because anything which is taken in from the outside and again thrown out is certain to have the stink of vomiting. You did not say anything yourself; not a single word was your own."

After listening to the old sage, the young monk who had wanted to leave the monastery decided to stay. That day, for the first time, he came to know that there are different kinds of knowing. One kind of knowing is that which we collect from outside and another kind of knowing is that which arises from within. Whatever we collect from the outside becomes a bondage, it does not liberate us -- we are liberated by that which comes from the inside.

So the first thing to look at inside is -- do you really know whatever you know? It is necessary to question each thought and each word which you know -- do you really know it? And if the answer is, "I do not know it", then all the golden bricks in your life will slowly turn into stones. It is possible to deceive everybody in the world but it is not possible to deceive yourself.

No man can deceive himself. Whatever you do not know, you do not know. If I ask you, "Do you know

truth?" and if you nod your head and say, "Yes I do," then you are unauthentic. Ask yourself inside, "Do I know truth or have I just accepted the things which I have heard? And if I do not know then this truth is not worth a single penny. How can something I do not know change my life? Only the truth I know can become a revolution in my life. The truth that I do not know is not worth a penny. This truth is false, this is not a truth at all; it is all borrowed and it is not going to change anything in my life."

It is like asking you, "Do you know about your soul?" and you answering, "Yes I do, because I have read about it in books, and the priest who teaches in our temple teaches that the soul exists." Man memorizes like a parrot whatever is taught to him, but this memorization has nothing to do with knowing. If you are born in a Hindu family then you become one kind of parrot, if you are born in a Jaina family then you become another kind of parrot, and if you are born in a Mohammedan family then you become a third kind of parrot -- but in each situation you become a parrot. Whatever is taught to you, you go on repeating your whole life. And because there are similar parrots around you, nobody objects, nobody argues. These other parrots nod their heads -- you are absolutely right -- because they have learned the same thing that you have learned. In religious meetings, the religious leaders are teaching and everybody is nodding their heads and agreeing that they are absolutely right -- because whatever the religious leaders have learnt, the people have also learnt. And both groups are sitting there thinking that they have learnt this too and all are nodding their heads agreeing that "Yes! What is being said is absolutely right! The same thing is written in our books also; we have also read the same thing."

The whole of humanity has been deceived about knowledge. This deception is a conspiracy against man. All this knowledge has to be cleaned out and thrown away, only then can you acquire the kind of knowledge in the light of which existence is experienced and the flame of the soul is seen. This is not possible with pseudo-knowledge. Pseudo-knowledge is not light at all -- the house is dark, the lamp is unlit, but people are convincing each other and explaining to each other that the lamp is lit. And after hearing it said again and again we have also started saying that the lamp is lit, because somewhere inside there is fear. Others say that if you do not see the lit lamp then you will go to hell. They can see the lit lamp, and so slowly, slowly you start seeing it too.

There was once a great king. One morning, a mysterious stranger came and said to him, "You have now conquered the whole earth, so the clothes of human beings do not suit you. I will bring you clothes of the gods." The king's mind got greedy. His intellect was saying, "How can there be clothes of gods?" -- the intellect is doubtful even about the existence of gods -- but he was greedy because he thought that perhaps there were gods somewhere and if their clothes were brought to him then he would be the first man on the earth in the history of mankind who has worn the clothes of god. And in what way can this man deceive him? He was a great emperor. He had billions and trillions of rupees just lying around. Even if the man asked for ten or fifty thousand rupees, it wouldn't matter! He asked the man, "Okay, what will be the cost?"

The man said, "It will cost at least one hundred thousand rupees, because to reach the gods one has to pay a big bribe. Not only men take bribes, the gods are also very clever, they also ask for bribes! And a man will agree to a small amount of money -- he is poor -- but gods will not agree to a small amount. Only if it is a big pile of money will they look at it, otherwise they cannot even see it. So it is very difficult, but at least one crore rupees will need to be spent."

The king said, "Alright, there is no problem. But remember, if you deceive me then you will lose your life -- and from today onwards there will be armed guards around your house.

One hundred thousand rupees were given to the man and his house was put under guard. All the people of the neighborhood were surprised, amazed! They couldn't believe this. They thought, "Where are the gods and where is their heaven? This man does not seem to be going or coming anywhere." He stayed inside his house and told everybody, "After six months I will show you the clothes of god." Everybody was doubtful but the king was unconcerned because the man was under a guard of naked swords. He could not have escaped, could not have deceived. But the man was much more intelligent than the king. After six months he came out of his house with a very beautiful box and said to the soldiers, "Let us go to the palace. Today is the day! The clothes have arrived!"

The whole capital gathered. Kings and emperors from far away gathered to see. A great celebration was organized. The man had come into the court with the box, so there was no reason for any doubt. He brought the box and put it down. He opened the lid of the box, put his hand inside, brought out an empty hand and said to the king, "Take this turban!" The king looked and said, "I cannot see any turban, your hand is empty."

Immediately the man said, "Let me remind you of one thing: the gods have said that only a person who is born of his own father will be able to see the turban and the clothes. Now do you see the turban?"

The king said, "Of course I can see it!" There was no turban there, the man's hand was empty -- but all the courtiers started clapping. They too could not see the turban, but they all started saying, "We have never seen such a beautiful turban. The turban is very beautiful, unique, wonderful! No man has ever seen such a turban."

When all the courtiers started saying that the turban was very beautiful, the king was in a difficult situation. And then the man said, "So now take off your turban and put this one on!"

The king removed his own turban and put on the turban which did not exist. If it had been only a turban that was involved, it would have been alright, but soon the king was really in trouble. First his coat was removed, then his shirt, and finally the time came when he had to remove his last garment. The king was now naked but all the courtiers were shouting, "Such beautiful clothes! Wonderful! We have never seen such clothes!" Every courtier had to say it very loudly in case other people might wonder if he was born of his own father or not.

And when the whole crowd was shouting about the clothes, each person thought that either something is wrong with his eyes or until now he has been mistaken about his father. If all the other people are shouting about the clothes they must be right. So many people cannot be wrong; there is such a majority. When everyone says the same thing it must be right. This is democracy -- everybody is in agreement. When so many people agree they cannot all be wrong. So each person thought that he alone was wrong and if he remained silent then people will think that he cannot see.

The king became afraid -- should he take off the last article of clothing or not? On the one hand he was afraid that the whole court would see him naked and on the other hand he was afraid that if the world came to know that he was not born of his father then there would be many great difficulties -- perhaps it is better to be naked. It was a great problem -- if he fell on one side there was a well, if he fell on the other side there was a ditch. In the end it seemed better to accept nudity. At least his father was saved, his dynasty was saved. He thought, "The people will see me naked, what else! If everybody is seeing the clothes, then maybe they really can see them and only I am in the wrong -- and this will create unnecessary complications." So he dropped the last garment and stood there naked.

Then the man said, "O King! The clothes of gods have descended for the first time on earth. You should have a procession and travel around the city on a chariot." The king became very afraid but now there was no way out.

When man commits a mistake at the first stage, then it becomes very difficult to stop at any later stage -- and it becomes very difficult to return. If one is not honest at the first stage then one keeps on getting more and more hypocritical at the next stages; it becomes difficult for him to know where to return from because each stage has become connected with many other stages.

So the king was in difficulty. He could not refuse. He was taken in a procession on a chariot.... Maybe you were also there, because there were many people in that city. Everyone saw the procession so you might also have been there and you might have praised the clothes; nobody would want to miss the chance. All the people were praising the clothes loudly saying they were very beautiful.

Only a child who was in the crowd sitting on his father's shoulders, said, "Father, the king seems to be naked!"

His father said, "Idiot, be silent! You are small, you have no experience. When you become experienced, you will also start seeing the clothes. I can see the clothes."

Children sometimes say the truth, but old people don't give credit to them, because old people have more experience. And experience is a very dangerous thing! Because of his experience the father said, "Be silent! When you become experienced, you will see the clothes. We all can see them -- do you think we are mad?"

Sometimes children say, "We cannot see god in a statue."

Then old people say, "Be silent! We can see god. Rama is standing there. When you become experienced, you will also see him."

Man is caught in a universal deception. And when everybody is caught in the same deception, it becomes difficult to see. You have to find out if the clothes of knowledge -- which you have thought of as clothes -- are really clothes, or are you standing naked in invisible clothes? You have to test each of your

thoughts according to this criterion -- "Do I know it?" If you do not know, then be ready to go to hell rather than go on holding on to this pseudo-knowledge.

The first condition of authenticity is that whatever one does not know, one should say that he does not know -- otherwise it will be the beginning of hypocrisy. Usually we cannot see the big deceptions, we can only see small deceptions. If a man cheats you for a few rupees, you notice it, but if a man stands with folded hands in front of a stone statue and says, "O God! O Lord!" knowing very well that the statue is of stone and there is no god, no lord there, then although this man might seem to be authentic and religious, it is difficult to find a greater deceiver or hypocrite on this earth. He is being absolutely deceptive, he is saying something absolutely false -- he is not feeling anything inside him. But he cannot gather enough courage to understand what he is saying, what he is doing.

A religious person is one who recognizes what he knows and does not know; this recognition is the first step towards becoming a religious person. A religious person is not one who says that he knows god and the soul, that he has seen heaven and hell. A religious person is one who says that he doesn't know anything, that he is absolutely ignorant -- "I have no knowledge. I don't even know myself so how can I say that I know existence! I don't even know the stone that is lying in front of my house. How can I say that I know the divine? Life is very mysterious, very unknown. I don't know anything. I am absolutely ignorant."

If you have the courage to be ignorant, and have the courage to accept that you are ignorant, then you can start on the path towards becoming free from the entanglement of your thoughts -- otherwise you cannot even begin. So one thing needs to be understood: we are very ignorant, we don't know anything. And whatever we seem to know is absolutely false, borrowed and stale. It is like a pond, it is not like a well. If one wants to create a well in one's life then it is very necessary to be free from the illusion of the pond.

And now a question: Your teachings are very similar to those of J. Krishnamurti. What is your opinion of him?

I have no opinion. The first thing is that I don't know Krishnamurti.

The second point is that if, when I am saying something, you compare it with someone else -- who I am like, who I am not like -- then you will not be able to listen to me. You will waste time in that comparison. It is absolutely impossible that there would be any similarity between the words of two persons, because two persons are not similar. Two leaves are not similar; two stones are not similar. There can be a similarity in some words, there may be a superficial similarity in something, but each and every person in the world is so different and so separate that nothing can be exactly similar.

If you start comparing what I am saying with the Gita, or with Krishnamurti, or with Ramakrishna, or with Mahavira, then you will not be able to listen to me because these Ramakrishnas, these Krishnamurtis, these Mahaviras, will create so much trouble in-between that my words will not be able to reach you. There will not be any direct relation between you and me.

So I don't know -- but it is my suggestion that there is no need to compare and to find similarities. It is futile, it has no meaning; and nobody is helped by it.

But some common habits have been formed in our lives one of which is the habit of comparison. We cannot evaluate something without comparing it. If we want to evaluate something we cannot conceive how to do it without comparing. And whenever we compare, the mistake begins.

If we compare a lily flower with a rose flower, then the mistake begins. A lily is a lily, and a rose is a rose, and a grass flower is a grass flower. The rose is neither higher than the grass flower nor lower. The grass flower lives in its uniqueness; a rose flower lives in its uniqueness. Neither one is lower, or higher; neither one is equal or unequal; everyone is like himself and not like anybody else.

If this individuality of things, their personality, their uniqueness, starts appearing to us then we will stop comparing.

But we have the habit of comparing -- we even compare small children with each other. We say, "Look, the other child has gone farther than you. You are left behind." We are being unjust to the child because the other child is the other child and this child is this child! There is no possibility of comparing the two. Their beings are totally different. They are completely different in their uniqueness, in their authenticity; they have no relation to each other.

We have habits of comparing -- our educational systems teach comparison, our systems of thought involve comparison. Without comparing we cannot evaluate. And the result is that we do not understand anybody or any thought directly. Many things stand in-between.

So I will say only this much: that I don't know how much similarity or dissimilarity there is between me

and J. Krishnamurti, I have not compared. And I request you also not to compare -- neither me with somebody else nor anybody with anybody else.

This comparison goes on -- how much similarity is there between Mahavira and Buddha, how much similarity is there between Christ and Mohammed, and how much similarity is there between Krishna and Rama. This is all stupid! There is no question of similarity or dissimilarity because everyone is simply himself, he has nothing to do with the other, he has no relation with the other. It is absurd even to say dissimilarity because if there is no similarity then there is no question of dissimilarity.

Everyone is unique, himself. In this world, no two people are alike, no two events are repeated, no two experiences are repeated. There is nothing like repetition in life. Life goes on creating uniqueness continuously. So there is no need to compare or to evaluate. If you are listening to Krishnamurti then you need to understand him directly. If you are listening to me then you need to listen to me directly. If you are listening to your neighbor then you need to listen to him directly. if you are listening to your wife then you need to listen to her directly. If a third person comes in-between, problems and quarrels begin. There is no need of a third person to come in-between, our contact and communication should be direct and immediate.

If I am standing in front of a rose flower and if I remember the flowers that I saw yesterday, and if I start thinking of how much similarity there is between this flower and those flowers, then the observation of this flower will stop. One thing is certain -- the shadow of those flowers which come in-between will not let you see this flower. And if I want to see this flower which is in front of me, then I need to forget all those flowers which I have ever seen. To bring them in between will be unjust to this flower. And there is no need to carry the memory of this flower otherwise tomorrow, looking at some other flower, this one may come in-between. So don't bring Krishnamurti here. And don't think that because of listening to me, you can bring me in-between while listening to someone else, because it will be unjust to that person.

See life directly. There is no need to bring anybody in-between. Nobody is equal or unequal. Everybody is simply like himself, and I would like everybody to become just like himself.

Everybody should be like himself; this is what I see as the fundamental rule of life. But until now we have not been able to accept it. Until now mankind has not been ready to accept each individual as he is. We try to make him become like somebody else. He should become like Mahavira, like Buddha, like Gandhi. This is a direct insult to the individuality of each person. When we say to a person, "Become like Gandhi," we have insulted him greatly because he was born to become a Gandhi. One Gandhi has already been born, what is the use of another one!

To tell this man to become like Gandhi is to say that he has no right to be himself. He only has the right to be a copy of someone else, to imitate someone else. He can only be a carbon copy, he cannot become an original copy. This is an insult to this man.

So I do not say that everybody should become like everybody else. I only say that everybody should become like himself. Then this world can become a wonderful and beautiful world. Until now we have only tried to organize things so that everyone should become like everybody else. That is why we compare, we think, we search. There is no necessity to do this. It is absolutely unnecessary to think in such a way.

If there are any more questions in this context, we will talk about them tonight. Let me repeat again -- I have told you only one thing, one very fundamental thing: look at your knowledge and decide if it is your own or someone else's. If you see that it belongs to somebody else then it is futile. But the day you see that you do not have any knowledge of your own, from that very moment the light of your own knowledge begins to arise from within. From that very moment the revolution begins.

If there are any more questions we will talk about them tonight. The afternoon meeting is over.

The Inner Journey

Chapter #6
Chapter title: Freedom from belief

4 February 1968 pm in Ajol Meditation Camp

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My Beloved Ones,

Man is tied up in chains of thoughts like a prisoner. In this prison of thoughts what kinds of stones have been used as a foundation? In the afternoon we talked about one of those stones. Tonight we will talk about the second but equally important one. If these two foundation stones are removed, the mistake of thinking that learned knowledge is real knowledge should be realized, and man can then very easily rise above his prison of thoughts.

What is the second stone? What is the other foundation stone on which the prison of thoughts in man's mind has been built, on which the web of thoughts has been woven? Perhaps you do not know. Perhaps you have no idea how we got so full of so many contradictory thoughts.

Our situation is like a bullock cart which is being pulled by bulls from all four sides. The bulls are being forced to move so that different destinations can be reached. The bullock cart is in danger. Its structure is becoming loose. The bulls are pulling it from all sides in different directions -- can it reach anywhere? Can it reach any destination? There can be only one destination for it, only one destiny -- it will be broken apart, destroyed. With the bulls pulling it apart, running away in opposite directions with all its pieces, nothing else but destruction can happen. The bullock cart cannot reach anywhere.

The inner conflict between the thoughts in our mind is killing us. All our thoughts are irrelevant and contradictory -- in opposition to each other. All the bulls of our thoughts are pulling our mind in different directions and we are disturbed and suffering in the middle. We have no idea how this contradiction, this conflict, has come to be there within us.

I was a guest in the house of a very great doctor. In the morning, the doctor and I were about to go out of the house when suddenly his child sneezed. The doctor said, "This means bad luck! Let us wait for a while, for a few minutes, and then we will go."

I said, "You seem to be a strange doctor! At least a doctor should know what causes a sneeze. There is no relation between sneezing and somebody staying or going somewhere. This is just a superstition. It is very surprising that even a doctor isn't clear about this."

I told the doctor that even if I became sick and was close to death, I would not be treated by him. In my opinion, his doctor's certificate should be taken away! It is wrong. It is very surprising that because of a childhood superstition, he would stop going somewhere when somebody sneezed. The ideas acquired in childhood are still working even though the man has become a doctor, an F.R.C.S. from London. Two thoughts are present in him at the same time: when somebody sneezes, his feet stop, and yet at the same time he knows very well that it is absolutely stupid, that there is no relation between the two. Both these thoughts exist and function in his mind together.

Thousands of these types of thoughts exist within us and they are all pulling us in different directions at the same time. We have become very disturbed -- it is obvious. This is why man seems to be absolutely mad. What else can he be? Madness is an obvious consequence. An infinite number of contradictory thoughts from thousands and thousands of years have gathered in the mind of one man. Thousands of generations, thousands of centuries, are living in one person at the same time. A five-thousand-year-old thought and an ultramodern thought from the present time exist simultaneously within him -- and there can be no comparison nor any harmony between these two thoughts.

Thoughts coming from thousands of different directions have collected within one man. The ideas of thousands of tirthankaras and digambaras, avataras and gurus are residing within him, and all of them have

done a unique thing. Although they have not agreed on anything else, all the religions, all the teachers, all the preachers of the world have always agreed on one strategy: that is to tell people to believe in what they are saying. All of them say, "Believe in what we are saying." They disagree on everything else. A Hindu says something, a Mohammedan says something, a Jaina says something, a Christian says something else -- but on this one point they all agree, "Believe in what we say." All of them say contradictory things and all their contradictory sayings land on man's being, and all of them shout at him to believe in what they are saying. Man is poor and weak, he believes whatever all of these people say. They all laugh at each other's words, but nobody laughs at their own stupidities.

Christians say that Jesus was born out of a virgin girl and one who will not accept this will go to hell. The poor listener feels afraid. If he does not accept this point, he will go to hell! So he accepts that what these people say is right. What does it matter if a virgin girl gave birth to Jesus or not? There is no need to go to hell over such a point.

The rest of the people of the world laugh at this Christian idea. Mohammedans, Jainas, Hindus laugh at this stupidity. How can a child be born out of a virgin girl? It is absolutely absurd.

But Mohammedans say that while in his body, Mohammed went to heaven sitting on his female horse. Christians, Hindus, Jainas laugh at this -- what kind of stupidity is this! The first thing is that a female horse cannot go to heaven. If it had been a male horse, it might have been able to go. A man can go to heaven but there is no provision for women to go -- so a female horse cannot go to heaven. If it had been a male horse the idea might have been tolerated, it might have been alright. And secondly, how can somebody go to heaven while in his body? The body has to be left here, the body is a thing of the earth. Mohammed cannot go to heaven in his body. Everybody laughs at the idea. Christians, Jainas and Hindus all laugh, but Mohammedans say, "Believe it! If you don't believe it then you will go to hell. You will be forced to rot in hell, you will suffer in hell. You will have to accept this. If you do not accept it, if you do not agree with Mohammed's words, then know very well that you will get into great difficulty -- because there is only one god in the world and Mohammed is his prophet."

Man is under a threat to believe, so he accepts that what he is told may be right. Jainas laugh at Mohammedans and Christians, but they say that Mahavira was conceived in a brahmin woman's womb. How can a Jaina tirthankara be born in a brahmin family? The real and the highest caste is kshatriya, so tirthankaras are always born in kshatriya families. They cannot be born in brahmin houses. Brahmins are beggars so how can tirthankaras be born in their house? Mahavira was conceived in a brahmin woman's womb but when the gods saw that this was going to be a great mistake -- "How can a tirthankara be born in a brahmin family?" -- they immediately removed the embryo and placed it in the womb of a kshatriya woman, and they took out the female embryo from the kshatriya woman's womb and put it in the brahmin woman's womb.

People all over the world laugh at all these things -- they are very funny. First of all, what have gods to do with changing the embryo in somebody's womb -- how can this happen? The whole world laughs, but Jainas become angry. They say, "You can laugh at this but you don't know what our tirthankara has said and whatever has been said by our tirthankara is absolutely true. Whoever does not believe this will suffer in hell. If you do not believe we are not concerned, you can suffer!"

Man is asked to believe many things by many people. There was a time when man did not know everyone's beliefs. People were living in their own circles. They knew only things within their own circles so there was not so much confusion. Now the world has become very small and everybody knows everyone else's beliefs. So man's confusion has reached a point of absolute madness. Now it is beyond his understanding what all this noise is about, what people are trying to convince us about.

But even in the past the situation was not much better. A Hindu not knowing about Mohammedan beliefs or a Jaina not knowing about Christian beliefs, did not make the situation any clearer. Even Jainas do not believe in essentially the same things. The Digambaras say one thing, the Svetambaras say something else -- you would be very surprised to know about what things they disagree on. It is amazing that people can have such diverse opinions about such things. One of the twenty-four Jaina tirthankaras was Mallinath. The Digambaras say that he was a man and the Svetambaras say that he was a woman. The Svetambaras say that he was Mallibai, the Digambaras say that he was Mallinath -- and both of them say that if you don't believe us you will go to hell. Digambaras say that a woman can never be a tirthankara -- the fact itself is false -- so he must have been a man. He was Mallinath, not Mallibai. It is really too much to have a conflict over whether a person is a man or a woman. But man is threatened that if he does not believe he will go to hell and will have to suffer. So he had better believe it!

All over the world the teachings of the people who want you to believe them have created a chaos and a confusion in man's mind. He listens to everybody and the impressions of all their teachings remain within him, and his being gets pulled in many different directions.

And then after all these religions, came communism. Communism said that religion is just opium. There is no meaning in it, the idea of a god is absolutely false, it is all meaningless. Real religion is what Marx says: communism is the real religion. One should believe in it and nothing else. The Bible, the Gita, the Koran are all wrong -- Das Kapital is the real religious scripture, one should believe only it. So a new belief started....

Then after communism came science. Science said that all these things are futile. Whatever is written in the religious scriptures is all wrong; only what science says is right. And even during the life of one scientist, another scientist gets a different idea and claims that he is right, that the first man is wrong. Then along comes a third scientist who claims that he is right and the previous two are wrong. And then perhaps a fourth scientist....

In the mind and psyche of man, these proclaimers of truth have created a confused entanglement of thoughts which is very diverse and pulls man in all directions. Fear and bribery have been used to create this entanglement; secret methods of fear and bribery have been used to impose a set of beliefs on man -- if you believe you go to heaven, if you don't believe you go to hell.

These religious leaders have been doing the same thing that today's advertisers are doing, but the advertisers are not as bold or as courageous. The people selling Lux toilet soap advertise that a certain beauty queen says, "I became beautiful because I used Lux toilet soap." Therefore, whoever uses it will become beautiful and whoever doesn't use it will not become beautiful. One then becomes afraid that he or she may become ugly so he or she goes out and buys Lux toilet soap. It is as if people were not beautiful when Lux toilet soap was not there, as if Cleopatra, Mumtaj and Noorjehan were not beautiful because Lux toilet soap was not there. But the advertisers are not very courageous yet; perhaps in the future they will say, "A certain tirthankara says, a certain prophet says, a certain teacher says, that one who does not use Lux toilet soap will go to hell, he cannot go to heaven. Only those people who use Lux toilet soap can go to heaven."

Man can be threatened that only those people who smoke Panama cigarettes will go to heaven, because to smoke and to get others to smoke Panama Cigarettes is a very good thing. And one who does not smoke Panama cigarettes will have to go to hell. If he smokes Indian *bidis*, he will have to suffer much in hell! If somebody does not believe all this then he will have to face the consequences. One who believes will have good consequences and one who does not believe will have bad consequences.

Modern advertisers have not yet become as courageous as those old advertisers were. They threatened man by telling him absolutely false things and he went on listening to those things and accepting them without any resistance. In fact any untruth, if repeated many times for thousands of years, starts to look like truth. If somebody goes on repeating even the most untrue thing -- goes on repeating and repeating it -- slowly, slowly you start thinking that perhaps it may be true, otherwise how could it have been repeated so many times for so long?

A poor farmer from a village bought a baby goat in the city. As he started walking towards his village with the baby goat, a few of the city hooligans thought that if they could somehow manage to seize the baby goat, they would be able to enjoy a good meal and also a celebration. They could invite some friends and make a feast. But how to get it?

The illiterate villager seemed to be a very strong and healthy man and the hooligans of the city were a little weak. To take the goat directly from him could lead to a fight and there could be trouble, so they had to be very careful and trick him somehow. They decided on a trick. When the villager was about to leave the city, one of those four or five people met him on the road and said, "Hello! Good morning!"

He replied, "Good morning!"

Then the hooligan looked up and said, "Why are you carrying this dog on your shoulders?" -- in fact he was carrying the baby goat on his shoulders -- "From where did you buy this dog? It is a very good dog!"

The farmer laughed. He said, "Have you gone mad? It is not a dog! I have bought a goat, it is a baby goat!"

The man said, "Don't enter your village carrying a dog, otherwise people will think you are mad. Do you think this is a goat?"

And the man went on his way. The farmer laughed and thought that this was very strange, but he touched the goat's legs to see whether it is was a goat or a dog. That was the hooligan's motive. The farmer found that it really was a goat and feeling reassured he went on walking.

In the next lane a second hooligan met him. He said, "Hello, you have bought a very good dog. I also want to buy a dog. From where did you buy it?" Now the villager could not say with the same confidence that this was not a dog because now a second man was saying the same thing and two people cannot be mistaken.

Still he laughed and said, "This is not a dog, sir, it is a goat."

The man said, "Who told you that it is a goat? It seems that somebody has cheated you -- is this a goat?" And he went away. The villager took the goat down from his shoulders to see what the matter was but it was definitely a goat. Both of those people were mistaken! But a fear arose within him that perhaps he was suffering from a delusion.

Now he felt rather afraid as he continued walking down the road -- and then he met the third person who said, "Hello! From where have you bought this dog?" This time he did not have the courage to say that this was a goat.

He answered, "I bought it in the city." It was very difficult for him to say that this was a goat and he started to think that maybe he shouldn't take it to the village. He has wasted the money and he will be condemned in the village. People will think that he has gone mad. While he was thinking this, the fourth man met him. He said, "This is strange! I have never seen anybody carrying a dog on his shoulders. Do you think that this a goat?"

The villager looked around and saw that he was alone, nobody was around -- so he dropped the goat and ran quickly to his village. His five rupees had been wasted but at least he wouldn't be called mad.

And the four hooligans took the goat away.

Because four people repeated something again and again, it became difficult for the farmer to believe that what they were saying could be wrong. And when the people who are telling you something are wearing orange clothes, it becomes more difficult. And when those people are models of truth and sincerity, it becomes even more difficult. And when they are sincere renouncers of the world, it becomes much more difficult -- because there is no reason to disbelieve what they are saying. It is not necessarily that they are deceiving you -- ninety-nine times out of a hundred they are people who have a wrong conception themselves and they themselves have been deceived. It is not necessarily that they are deceivers, but they are in the same rut as you are.

One thing is certain: as long as man is told to believe, he will continue to be exploited. As long as man is asked to believe, he cannot be free of exploitation. Then the belief may be of a Hindu or a Jaina or a Mohammedan, or of anybody else -- it may be of a communist or of a non-communist, whomsoever -- but as long as man is told to believe what somebody is saying, and is told that if you don't believe you will suffer and if you do believe you will be happy... as long as this trick is used, it will be very difficult for man to get enough courage to get rid of the entanglement of thoughts within him.

What do I want to tell you? I want to tell you that if we want to get rid of the entanglement of thoughts which has been formed within us, to which thousands of centuries have contributed, in which impressions of hundreds of years are collected, then one thing must be fully understood: there is nothing more suicidal than belief. One thing we have to definitely understand is that to believe, to believe blindly, to accept silently with closed eyes, has been the basic cause of the crippling our lives until now.

But everybody asks you to believe them -- they tell you to believe them, not to believe others. They say, "Do not believe other people because they are wrong. I am right, believe me."

I want to tell you that it is destructive to believe anybody and it will be harmful to your life. No belief, no belief at all! Whoever makes a belief system a basis for his life is entering into a world of blindness -- and no light to see with can ever enter into his life. He can never attain light in his life. One who believes in others will never be able to know himself.

So am I asking you to disbelieve? No! There is no need to disbelieve either. But we think that if we don't believe something then we inevitably disbelieve it. This is an absolutely wrong idea. There is a state of mind which neither believes nor disbelieves.... Disbelief is a form of belief. When we say that we don't believe in god, what are we saying? We are saying that we believe in the non-existence of god. When we say, "I don't believe in the soul," then we are saying that we believe in the non-existence of the soul. Belief and disbelief are similar things, there is no difference between them. Belief is positive and disbelief is negative. Belief is

a positive trust and disbelief is a negative trust, but both are trusts.

A person can only become free from his inner entanglement of thoughts if he becomes free of trust and belief, if he becomes free of continually looking towards others for their point of view, if he drops the very idea that anybody else can give him truth. As long as a person has the idea that someone else can give him truth, he will be in bondage in some way or other. If he gets free from one he will be tied to another, if he gets free from the second he will be tied to the third -- he cannot get free from the bondage.

But to get free of one and to be tied to the other always gives relief for a while.

When a man dies, four people carry his dead body to the funeral ground on a bier on their shoulders. When one shoulder starts aching then they change to another shoulder. For a while they get relief for the tired shoulder. Then the second shoulder gets tired and they change to the other shoulder again. One who changes his beliefs is only changing from one shoulder to another, the weight is always present, it makes no difference. One gets relief only for a while.

If a Hindu becomes a Mohammedan, if a Mohammedan becomes a Jaina, if a Jaina becomes a Christian, if someone drops all religions and becomes a communist or something else, if he is just dropping one belief system and catching hold of another, there is no change in the burden on his mind. He gets relief for a while but it is only a change in the weight on the shoulders -- there is no meaning in that kind of relief.

I have heard that there were two men in a village -- one a theist, an extreme theist, and one an atheist, an extreme atheist. The whole village was very troubled because of the two of them. Villages always get into difficulty because of such people. Day and night the theist used to explain about the existence of God, and day and night the atheist used to refute it. The people of the village were in great difficulty about who to follow and who not to follow. At last they decided that since they were so troubled both of the men should be told to debate among themselves in front of the whole village. And the village people said, "We will follow the one who wins. Don't make difficulties for us. You must debate with each other and whosoever wins we will follow him!"

One night, a full-moon night, the debate was arranged in the village. The whole village gathered. The theist explained the theories of theism, presented all his arguments, and refuted atheism. Then the atheist refuted theism and gave all his arguments in favor of atheism. The debate went on the whole night, and in the morning the result was that the theist became an atheist and the atheist became a theist! Both of them liked each other's arguments.

But the problem of the villagers remained. It was not solved. The two men had convinced each other and agreed with each other so there was still an atheist and a theist in the village, the sum total remained the same -- and the problem of the village remained the same as well.

If we change one belief for another belief it makes no difference to our life. The problem of our being remains the same. There is no difference. The problem of our being has nothing to do with being a Hindu or a Mohammedan or a Jaina or a Christian or a communist or a fascist, the problem of our being is that we believe. As long as one believes, one puts oneself in bondage, one puts oneself in prison and one is tied in some way or other, somewhere or other.

How can an imprisoned person, an imprisoned mind, become free from thoughts? How can he become free from the thoughts which he is holding on to with his whole being and which he believes in? How can he get rid of them? It is very difficult. We can get rid of them if we remove the foundation stone.

Belief is the foundation stone at the bottom of the pile of thoughts. On the basis of belief, man has been initiated into thoughts and when thoughts grip the mind tightly then a fear also takes hold -- what will happen if I drop them? So man says that if he is given something better to hold on to then he can drop his present thoughts -- but the thought of dropping the idea of 'holding on' does not enter his mind.

Freedom, liberation of the mind, happens not from changing one's beliefs but from becoming free from belief itself.

Buddha was visiting a small village. Some people brought a blind man to him and said, "This man is blind and we are his closest friends. Although we try in every way to convince him that there is light, he is not ready to accept such a fact. His arguments are such that we are at a loss. Even though we know that there is light, we have to admit defeat. The man tells us that he wants to touch light. Now how do we make it possible for him to touch light? Then the man says, 'Ok, if it cannot be touched then I want to hear it. I have ears. Make the sound of light so that I can hear it. If this is also not possible then I want to taste it, or if

the light has a fragrance I want to smell it.'"

There is no way to convince the man. Light can only be seen if one has eyes -- and he has no eyes. He complained to the village people that they were unnecessarily talking about light just to prove that he was blind. He felt that they had invented the story of light just to prove him blind.

So the people asked Buddha if, as he was in the village for a while, perhaps he could make their blind man understand.

Buddha said, "I am not mad enough to try to convince him! Mankind's problems have been created by people who have tried to explain things to those who cannot see. Preachers are a plague to humanity. They tell people things which they cannot understand."

So he said, "I won't make this mistake. I will not explain to this blind man that there is light. You have brought him to the wrong person. There was no need to bring him to me, take him instead to a physician who can treat his eyes. He does not need preaching, he needs treatment. This is not a question of explanations, or of him believing in things you tell him, it is a question of treatment for his eyes. If his eyes get cured then there will be no need for you to explain; he himself will be able to see, he himself will be able to know."

Buddha was saying that he didn't consider religion to be just a philosophical teaching -- it should be a practical cure. So he recommended that the blind man be taken to a physician.

The villagers liked what Buddha said so they took the blind man to a physician for treatment and fortunately he was cured after a few months. By that time Buddha had gone to another village so the blind man followed him. He bowed to Buddha, touched his feet and said, "I was wrong. There is such a thing as light but I couldn't see it."

Buddha answered, "You were certainly wrong, but your eyes got cured because you refused to believe what others told you unless you experienced it for yourself. If you had accepted what your friends had told you then the matter would have ended there and no question of treatment for your eyes would have arisen."

People who believe are unable to reach any understanding. People who accept silently are unable have any experience of their own. The journey of those who are blind and hold on to the fact that if the others say that there is light then certainly there must be light, ends right there. The journey only continues when the restlessness stays and stays and stays and never disappears. Restlessness comes only when you feel there is something which people say is there, but you don't see it so you cannot accept it. You can accept it only when you see it. This kind of restlessness: "I will accept only when I see with my own eyes," needs to be there in the mind.

The people who want you to have beliefs are the ones that say that you don't need your own eyes. Mahavira had eyes, that is enough. Buddha had eyes, that is enough. Why should everybody need eyes? Krishna had eyes and wrote the Gita, then why do you need eyes? Read the Gita and enjoy it. Krishna could see, and he described what he could see, so what is the need for everyone to see? You should simply believe. Those who could see have already spoken -- your job is simply to believe. The knowledge has been attained -- what is the need for you to know by yourself?

This preaching kept man blind. Most of the people on the earth remained blind and today most of them are still blind. And looking at the situation now, most people will probably stay blind in the future as well because the basic alchemy of correcting the blindness, the thirst to overcome the blindness, has been killed. It has been destroyed by giving strong belief systems.

In fact it should be said that however good Krishna's eyes were and however far they could see, they are not your eyes. And however beautiful Mahavira's eyes were -- even like a lotus -- they are not your eyes. Your eyes may not be very significant -- they may be only like a field flower, not a lotus -- but they are your own eyes. Only with your own eyes can you see.

So one should search for one's own understanding because one cannot attain anything by worshipping the insights of another. In fact, the search for one's own understanding can only begin when one drops the idea of the other. As long as there is any outer substitute, as long as something is being supplied from the outside, the search cannot begin.

When there is no support or fulfillment from something else, when nothing can be attained from another, then a challenge arises within man to search for his own way, for his own understanding.

Man is very lazy. If he can attain knowledge without making any effort, why should he make the effort, why should he do any work? If enlightenment can be attained just by believing, without seeking, then why should he try to make the journey to enlightenment on his own? And when someone says, "Believe in me, I

will take you to enlightenment," why should he make a huge effort by himself? When somebody says, "Sit in my boat. I will take you to the other shore and then the matter is over," he would prefer to sit silently in the boat and go to sleep.

But nobody can reach anywhere in somebody else's boat. And nobody can see with another's eye -- nobody ever has and nobody ever will. One has to walk on one's own feet, one has to see with one's own eyes, one has to live by one's own heart beat. One has to live by oneself and one has to die by oneself. Nobody can live in another's place; nobody can die in another's place. Nobody can take another's place; neither can one take anybody else's place. If there is anything totally impossible in this world, it is the fact that no one can take anyone else's place.

Two soldiers were lying in a battlefield during the second world war. One soldier was about to die. He was so badly wounded that there was obviously no hope for him. The other soldier was wounded also but he was alive and there was no question of his dying. Both were friends.

The dying soldier hugged his friend and said, "Now I must say goodbye to you because there is no possibility of my surviving. I suggest one thing: take my record book and give your record book to me. Your record book is not good, there are many humiliating comments in your record book, but my record is good. So let's exchange our books. This way the officers will think that you have died, and I am alive. Because my record is good, you will be able to get a good promotion, you will become more respectable. So hurry! Exchange the book and the number."

The dying friend's wish was absolutely right, because soldiers have only numbers, they have no names. And a soldier has only a record book, no soul. So it was right that they should exchange the books -- a bad man would have died and a good man would remain alive.

But the man who wasn't going to die answered, "Forgive me. I can take your book and your number but I will still be myself. I am a bad man and I will remain a bad man. I drink alcohol; I will still drink it. I go to prostitutes; I will still go to them. How long can your good record book remain good, how long can a book deceive anyone? On the contrary, two persons will become bad. You will die as a bad man, but a bad man will still be alive. Now at least people will say that a good man has died. They will offer you flowers -- if you are me they will not offer flowers. You cannot be in my place and I cannot be in your place. Your idea about changing places comes from your love for me, and it is good, but this is beyond the laws of life. Nobody can change places with another. Nobody can live or die in place of another. One cannot know on behalf of another; neither can one have the ability to see on behalf of another."

The people who want you to have beliefs have told you to look through somebody else's eyes -- look through the eyes of the tirthankaras, look through the eyes of the avataras. We have continued to believe, which is why we have got entangled in a blind net. Thousands of teachers have created so much noise and the followers of the thousands of teachers have made so much noise, that they have created a great fear of hell and a great greed for heaven -- so slowly, slowly we have accepted what they say. And the words of all of them have created such a contradiction within us that the journey of our life will be disrupted rather than going anywhere.

So the first thing for an intelligent person to do is to say goodbye to all his contradictory thoughts and decide, "I will not believe. I want to know. The day that I understand for myself, that day only can I use the word 'belief'. Before that there can be nothing like belief for me. It is deception, it is self-deception. I cannot deceive myself and say that I know without knowing, that I recognize without recognizing. It is not possible for me to accept blindly."

This does not mean that you are rejecting something; it simply means that you are standing aloof from both acceptance and rejection. You are saying, "I do not agree nor disagree. I neither say that Mahavira is wrong nor do I say that he is right. I simply say that I do not know myself what Mahavira is saying so I have no right to agree or disagree. The day I come to know for myself that he is right, I will agree. If I come to know that what he says is wrong, then I will disagree. But I do not know yet, so how can I say yes or no?"

If our mind could distance itself from both acceptance and rejection, then the entanglement could break here and now. If the basic substance of this net gets broken, then it will be as fragile as a castle of cards which will fall down with a little push. Right now it is like a castle of stone with a solid foundation which cannot easily be seen. So our minds are conditioned to understand that those who believe and accept are religious and those who reject and do not believe are irreligious.

But I say unto you: one who believes is not religious, neither is one who does not believe. A religious

person is one who is true. 'True' means that he neither believes nor disbelieves what he does not know. He simply announces with utter sincerity that he does not know, he is ignorant, so there is no question at all of his acceptance or rejection.

Can you gather the courage and strength to take your being to this middle point? If you can, then this castle of thoughts can fall down immediately -- there is no difficulty about it at all.

I told you three points this morning, one point this afternoon and one now. Think about these five points carefully. Don't start using them just because I have talked about them, otherwise I will also become a preacher for you. Don't believe something just because I have said it -- because maybe what I have said is all wrong, maybe it is false and futile, so you may get into difficulty. Don't believe what I have said.

Think, search and see -- and if through your own experience you feel that there is some truth in what I say, if you feel because of your own search, because of looking into the window of your own mind, that there is some truth in it, then that truth will become a truth of your own, it does not remain only mine. Then it is not my understanding, it becomes an understanding of your own; then whatever you do becomes a way for your life to move towards wisdom and awakening. But whatever you do through believing takes you into more darkness and unconsciousness. It is helpful to think carefully about this point also.

Before we sit for the night meditation I will answer some questions about meditation which have been asked. First I will talk about them and then we will sit for the meditation.

A friend has asked that in meditation can chanting -- chanting some sacred mantra -- be helpful?

It cannot be helpful at all; on the contrary, it can become an obstacle -- because when you chant a mantra, you repeat the same thought again and again. A mantra is a thought. When you chant a name, you repeat the same word again and again. A word is a part of a thought, a piece of a thought. So if you want to become free from thoughts by repeating a thought, you are making a mistake. As long as you go on repeating one thought, it will seem that there are no other thoughts in your mind because, as I told you, the nature of the mind is to be stuck on a single thought. But the thought which you are repeating is as much a thought as other thoughts are. There is nothing useful in repeating it. On the contrary, it is harmful because by repeating the same word again and again, an unconsciousness, a sleep is created in the mind.

Take any one word and repeat it again and again -- soon sleep will arise within you, not an awakening. A repetition of any word is a way to create sleep. So if you cannot sleep, it will be helpful to repeat 'Rama, Rama' or 'Aum, Aum' at night, but it will not be helpful in the search for the realization of the self or of the truth, nor in a deeper realization of existence.

This method is known to everybody in every village but we have never thought about it. When a mother wants her child to go to sleep, she says, "Go to sleep, my little darling -- go to sleep, little darling -- go to sleep, little darling." She is using a mantra. She is repeating the same two words: little darling, little darling. "Go to to sleep, little darling, go to sleep, little darling...." After a while the little darling will definitely go to sleep. If the mother thinks that he has gone to sleep because of her very musical voice then she is making a big mistake -- the child goes to sleep because of boredom. If you sit at somebody's head and say, "Go to sleep, little darling, go to sleep, little darling," he gets irritated, bored. The small child cannot run away anywhere so the only way to escape is to go to sleep so that he can no longer hear this nonsense. The only way to get rid of this nonsense, the only escape, is to go to sleep, otherwise he will have to listen to this, "Go to sleep, little darling, go to sleep, little one." How long will the little darling be ready to listen to this nonsense? However darling the little one may be he will also start feeling irritated and in that irritation, in that boredom, the only alternative he has is to go to sleep quickly. Only then the nonsense will stop.

So if you go on repeating 'little darling, little darling' or 'Rama, Rama' -- it doesn't make any difference which word you use, they are all the same -- then you start doing the same thing to your mind that the mother is doing to the little child. So after a time the mind will become annoyed, bored, fed up and then there is only one way to escape: it goes to sleep to avoid the nonsense. If you think this going to sleep is meditation, you are making a great mistake. This sleep is a state of unconsciousness. Yes, you will feel good after it. After this sleep you will feel as good as after every sleep. You will feel some relief because for that time, you have escaped from worry, pain and life itself.

It is the same kind of feeling that an alcoholic or a drug addict or an opium user has as long as he is intoxicated. He forgets all his worries until he regains consciousness and finds that the pain is still there. Then he needs more opium. At first only a little portion of opium was enough, but then after a few days he needs double the amount and after a few more days even more than that.

There are sadhus who have used so much opium that after a while opium stops having any effect, so they breed snakes, and only when they get the snakes to bite their tongues can they get intoxicated --

otherwise nothing happens.

A person always needs more and more intoxication, so if today he chants 'Rama, Rama' for fifteen minutes, then tomorrow he will need thirty minutes. After a month, he will need an hour. Then he will need two hours, then ten hours.... Then he cannot run his shop because he needs to chant 'Rama, Rama' before starting work. So he has to go into the forest and drop everything because this Rama chant has become an addiction. And now the more often he does it, the more important it seems, because if he comes out of it he will feel pain. Then he says now he will chant totally, twenty-four hours a day.

This is touching the boundaries of madness. No knowledge, no understanding arises in a man's life from this -- and the countries and the races who get caught up in this kind of madness lose everything and become spiritless. Our country is a simple and living example. Our country has lost all its life, glory and spirit; it has become spiritless because of these kind of stupidities. Glory does not develop through repetition; repetition gives birth to unconsciousness. So those races which have learnt the method of repetition, learn to go to sleep by repeating something. If your child is sick in the house you can avoid the situation by chanting 'Rama, Rama'. As you become unconscious the child disappears, the world disappears, you do not know anything anymore. If you cannot find a job, you chant 'Rama, Rama' and avoid the situation. Now you don't need to worry about a job or food. The poor races, the wretched and needy countries, go on finding these kinds of ways to avoid doing something constructive and so go on becoming more and more poor and destitute.

Life changes by fighting and by struggling. Life changes by the effort of facing it and changing it. Life does not change by keeping your eyes closed and chanting mantras. All these things are simply opium -- so forget about chanting words, names, mantras. Meditation is the way of waking up the consciousness deep inside you, not making it go to sleep. That which is hiding deep inside you should wake up, and become so aware that not a single part inside remains asleep. Your whole being should wake up. Meditation is the name of that state of awareness.

But in India you can lie there in an unconscious state and the people around you say that you have attained samadhi! Saliva is dribbling out of your mouth and you are lying there dizzy and in a fit and people are saying that you have attained samadhi! This is hysteria but people think that you are in samadhi. This is neither meditation nor samadhi, it is just a hysterical disease. Becoming unconscious is a disease. In America or Europe, if somebody gets hysterical or falls sick, he is treated, but in India people are so mad and ignorant that they will sing devotional songs around the person saying that this great man has attained samadhi! If the people were intelligent they would arrange for some treatment for all these great people. They are all sick, not healthy. Their disease is mental; it is the ultimate result of mental tension. It is not samadhi when a person is lying on the ground unconscious with saliva dribbling out of his mouth. It is sheer stupidity that the devotees are singing songs and saying that the person has attained samadhi. Samadhi means total awareness, it does not mean sleep, unconsciousness.

Samadhi means that the being has become so aware that no darkness remains; all has become illuminated. A lamp of awareness has been lit deep inside. Samadhi does not mean sleep and unconsciousness, it means awareness, alertness. A man in samadhi remains aware and awake all his life, every moment, every breath. All this madness and hysteria is not samadhi -- but if somebody manages to collect devotees around him, why should he say that something is wrong? What is happening is right, it is good! This stupidity has been going on for thousands of years and unfortunately we can't say for how much longer it will continue. We are helping it to continue. I don't call chanting or repetition, meditation. Meditation means two things: making the effort to meditate, and creating awareness inside oneself.

And in the meditation which we are going to do tonight, don't go to sleep either!

Now we will do the night meditation. You should not go to sleep. Relax the body, relax the breath, make the mind silent, but do not go to sleep. Be totally awake inside. That's why I have told you to keep listening to everything outside, because if you are listening you will remain awake but if you are not listening there is a possibility that you will go to sleep. Sleep is a good thing, sleep is not bad, but don't think that sleep is meditation. Sleep is necessary but sleep is not meditation -- one must remember that. If sleep does not come then you can produce sleep by doing some chanting but don't make the mistake of thinking that you might experience something spiritual. You can make that mistake, it is not difficult. Just as a person takes sleeping pills, you can chant a mantra. It does not matter. It will work as a sleeping pill.

When Vivekananda was in America and said something about mantras and meditation, a newspaper reported in an article that what Vivekananda was saying sounded good. A mantra sounded like a non-medical tranquillizer. It was a good way to bring sleep.

If you want to induce sleep that is one thing, but bringing about a state of meditation is a totally different thing.

So in the experiment that we are doing here, everybody should become relaxed, everybody should go on listening, but everybody has to stay totally alert inside. Tomorrow we will talk more about the phenomenon of staying alert, then things will be clearer to you.

Before doing this experiment, first understand a few things. Firstly, this is a very simple experiment. Don't get the idea in your mind that you are doing something very difficult. Whatever we think of as difficult becomes difficult -- not because it is difficult, but because our thinking makes it so. Whatever we think of as easy becomes easy. The difficulty is in our vision.

We have been told for thousands of years that meditation is a very difficult thing. It is available only to some rare people, it is like walking on the edge of a sword, and this, and that.... All these things have created a feeling in our mind that meditation is for rare people, it is not for everybody. All that we can do is pray and worship or chant 'Rama, Rama' or sing some devotional songs non-stop for days together -- usually very loudly into a microphone so that not only we are benefited but all the neighbors also! We think that this is all that is possible for us and meditation is only for the very few.

This is all false. Meditation is possible for every person. Meditation is so simple that it is difficult to find a man for whom meditation is not possible. But one has to prepare; one has to understand one's capacity, one's role and one's attitude when entering such simplicity. It is very simple, it is as simple as the most simple thing can be.

As simply as a bud becomes a flower, so simply can the mind of man change into meditation. But for a bud to become a flower, light, water and fertilizer are needed. This is natural, these are its needs. In the same way the mind has certain needs to become meditative. This is what we are talking about.

Yesterday we talked about the needs of the body; today we talked about how to bring health to the mind and brain, how to become free of the entangling net of the brain. And tomorrow we will talk about the heart, the second center. If the heart and the mind are sorted out then it will be very easy to enter into the third center.

There may be some new people here today so I must tell them that now we will lie down for the meditation. This is a night meditation, to be done lying down before going to sleep. So everybody make your own space and lie down without touching anybody else. Some people can come up here and some lie on the floor in the front....

The Inner Journey

Chapter #7
Chapter title: The sutras of the veena of the heart

5 February 1968 am in Ajol Meditation Camp

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My Beloved Ones,

The center of thinking is the brain, the center of feeling is the heart, and the center of life-energy is the navel. Thinking, contemplation and pondering happen through the brain. We talked a little about the center of thought yesterday. Feeling, experiencing emotions such as love, hate and anger happen through the heart. Life-energy happens through the navel.

On the first day I told you that the cells of thought are very tense and have to be relaxed. In thinking there is great tension and stress, the brain is under much stress. The strings of the veena of thought are so taut that no music arises from them; rather, the strings break -- and man becomes disturbed. Man has become *very* disturbed. It has become very necessary to relax the strings of the veena of thought a little, so that they can be in tune for music to be created.

The situation of the heart is exactly opposite to that of the brain. The strings of the heart are very loose. They need to be tightened a little, so that they can also be in tune for music to be created. The tension in the strings of thought has to be reduced and the loose strings of the heart have to be tightened a little.

If the strings of both thought and feeling are in tune, if they are balanced, then the music can be created through which the journey to the navel can be made.

Yesterday we talked about how thoughts can become silent. This morning we will talk about how the strings of feeling, of the heart, can be tightened.

But before we can understand this, we have to understand that for a long time mankind has been living under a curse. The curse is that we have condemned all the qualities of the heart.

We have considered all the qualities of the heart to be a curse, not a blessing. This ignorance, this mistake, has been inconceivably harmful. We have condemned anger, we have condemned pride, we have condemned hatred, we have condemned attachment, we have condemned everything. And we have done all this without understanding that all these qualities are just transformations of the same qualities we praise.

We have praised forgiveness, and we have condemned anger -- without understanding that forgiveness is a transformed form of the energy of anger itself. We have condemned hatred and we have praised love -- without understanding that the energy which appears as hatred can be transformed and appear as love. The energy behind both of these is not different. We have condemned pride and we have praised humbleness without understanding that the same energy which appears as pride becomes humbleness. There is no basic conflict between these two; they are two aspects of the same energy.

If the strings of the veena are too loose or too tight and a musician touches them, the sound that is created is unmusical, disturbing to the ears and frightening to the mind. If in protest against this disharmonious sound, a person gets angry and breaks the veena's strings and throws the veena away, he can -- but he shouldn't forget that, with tuning, harmonious sounds could have been created on the same instrument.

The unmusical sound was not the fault of the veena. The mistake was that the veena was not tuned. If the veena had been tuned then from the same strings which produced disharmony, music alluring to the soul could have also been created.

Musical and unmusical notes both arise from the same strings, although they appear to be absolutely contradictory and the results of both of them are contrary. One of them leads you into a state of bliss and the other one leads you into a state of sorrow, but the strings and the instrument are the same.

Anger arises in man's heart if it is not balanced, systematic and organized. If the same heart becomes balanced then the energies which appear as anger start appearing as forgiveness. Forgiveness is a transformation of anger.

If a child is born without anger then it is certain that forgiveness can never appear in the life of that child. If there is no possibility of hatred in the heart of a child then there will be no possibility of love either.

But until now we have lived with the illusion that feelings like these are contradictory and if we destroy one then the other will develop. This is absolutely wrong. There can be no teaching more dangerous than this. It is not psychological. It is very unintelligent. Forgiveness does not arise through the destruction of anger, it is attained through the transformation of anger. Forgiveness is not destruction of anger, it is anger becoming tuned and musical.

So if we are opposed to anger and try to destroy it, then we are trying to destroy the veena. And in destroying it, the man who develops will be very weak and feeble. None of the qualities of the heart will be able to develop in him. It is the same situation as somebody piling fertilizer around his house -- which spreads dirt and a bad smell everywhere -- in order for flowers to blossom. But instead of the fragrance of flowers, he gets the stink of fertilizer and his life becomes intolerable.

Flowers will certainly blossom with fertilizer, but not by just piling it around the house. The fertilizer has to undergo a change. It must enter the plants through the roots and then one day the foul smell of the fertilizer will turn into the fragrance of flowers. But if somebody simply piles fertilizer around his house he will become mad with the stink, and if he throws the fertilizer away, his flowers will become lifeless and pale. The transformation of the fertilizer can change a foul smell into fragrance.

This very chemistry, this very alchemy is called yoga, religion. The art of transforming whatever is futile in life into something significant is religion.

But we are committing suicide in the name of religion, we are not transforming our consciousness. We are living with some basic misunderstandings; a shadow of some deep curse hangs over us. Our heart has remained undeveloped because we have condemned its basic qualities. We have to understand this a little.

If man is growing rightly, anger will play an important part in his life. Anger has its own color. If it is removed then the picture of man's life will be in some sense incomplete, some color will be missing. But from childhood we start teaching children to discard certain qualities, and the only result of discarding these qualities will be that the child will suppress whatever we call bad, he will suppress it in himself. A suppressed heart will be weak and floppy, its strings will not be rightly tuned.

And this suppression will happen in the brain, because our education does not go deeper than the brain.

When you tell children that anger is bad, this teaching will not reach the heart. The heart has no ears to listen with, no words to think with. This teaching will go into the brain and the brain cannot change the heart -- so now a problem is created. The brain center thinks that anger is wrong, but the heart center doesn't. It has no connection with the brain. So, every day you become angry, and every day you regret it and decide not to be angry again. But the next morning you wake up and again you get angry. You are surprised because you have decided so many times not to get angry, yet it still happens!

You don't know that the center which feels angry is different from the brain center. The center which decides, 'I will not be angry', is absolutely different from the center which becomes angry. They are two totally different centers. So decisions and repentance do not have any effect on your anger. You go on being angry and you go on regretting it and you go on feeling upset about it. You do not understand that these two centers are so separate, that the decision taken by one does not reach the other at all. So man disintegrates within.

The heart center works in certain ways and needs certain things to develop. If the mind interferes in that center then it will become disturbed, chaotic. Everybody's heart center has become absolutely chaotic, absolutely disturbed. The first thing certainly is that anger should be transformed -- but it should not be destroyed.

So the first sutra to tighten the strings of the heart is to develop all the qualities of the heart, none should be destroyed. Maybe you will be a little puzzled. Does one need to develop anger? I say to you that one has certainly to develop anger -- because anger can one day be transformed and become forgiveness. Otherwise forgiveness can never arise. If you read the life story of the greatest forgiving people in the world, you will find that in their early days they were very angry people. Anger has its own dignity and its own pride. If you read the life story of the greatest celibates who have been in the world, then you will find that in their early days they were very sexual people.

Gandhi became a great celibate as a result of being too sexual when he was young. When Gandhi's father was dying, the physicians told him that his father would not be able to survive the night -- but even that night Gandhi could not keep away from his wife. It was the last night of his father's life. It would have been very natural to sit with his father, it was the last farewell, he would not see his father again -- but in the middle of the night, Gandhi went to his wife. His father died while Gandhi was in bed with his wife. It created a very strong shock in his mind. Gandhi's celibacy developed because of this shock. The shock turned all the energy of this highly sexual mind into a desire for celibacy.

How could it happen? It could happen because energies are always neutral; there is only a change of directions. The energy which was flowing towards sex started flowing in the reverse direction.

If there is a lot of energy already it can flow in any other direction, but if there is no energy there is nothing to go anywhere! What will go?

All the energies should develop rightly. The very idea of moral teaching has turned man into a very miserable and impotent being. In the past people experienced life in a deeper way than we do.

Two Rajpoot youths came to the court of King Akbar. They were brothers. They went to Akbar and said, "We are looking for a job."

Akbar said, "What can you do?"

They said, "We don't know how to do anything, but we are brave people. You may need us!"

Akbar said, "Have you got a certificate of bravery? What proof do you have that you are brave?"

Both of them started laughing. They said, "Can there be a certificate of bravery? We are brave!" Akbar replied, "You cannot get a job without a certificate!"

Again they laughed. They pulled out their swords and within a second they thrust the swords into each other's chests. Akbar was shocked. Both the youths were lying on the ground, blood was flowing everywhere, but they were laughing. They said, "Akbar, you don't know that there can be only one certificate of bravery and that is death. There can be no other certificate!" Then they both died. Tears came into Akbar's eyes. He had not even imagined that such a thing could happen.

He called one of his Rajpoot military commanders and said to him, "A very grave accident has happened. Two Rajpoot youths have killed each other. I only asked them about a certificate!"

The commander said, "You asked something wrong. This would have made any Rajpoot's blood boil! What can be the certificate of bravery other than death? Only a coward and a weakling can have a certificate saying that he is brave, saying that somebody thinks he is brave. How can a brave man bring a character certificate? You asked a wrong question. You don't know at all how to talk to a Rajpoot! What they have done is right, there was no possibility of doing anything else. It was a clear choice."

Such intense anger! Such radiance! This kind of personality has an immense grandeur. Mankind is losing these qualities. All the radiance, all the courage and strength of man is being destroyed -- and we think that we are giving him a good education! But this is not the case; the children are developing in a very wrong way, nothing of a real human being grows inside them.

A very famous Lama has written in his autobiography, "When I was five years old, I was sent to a university to study. At that time I was just five years old. In the evening my father told me that the next morning I would be sent to the university. And he said, 'Neither I nor your mother will be there to say goodbye to you. Your mother will not be there because there will be tears in her eyes, and if you see her crying then you will go on looking back at her and there has never been a man in our family who looks back. I also will not be there because after getting on the horse if you look back even once, then you will be my son no longer, then the doors of this house will be closed to you forever. The servants will say farewell to you tomorrow morning. Remember, do not look back after getting on the horse. There has never been a person in our family who has looked back.'"

Such an expectation from a child of five years old! The five-year child was woken up at four o'clock in the morning and put on a horse. The servants bade him farewell. As he left even a servant said, "My child! Be careful! You can be seen until the crossroad, your father is watching from upstairs. Do not look back before the crossroad. All the children in this house have departed this way but no one has looked back." And the servant also told him, "The place where you are being sent is not an ordinary university. The greatest men of the country have studied at that university. There will be a very difficult entrance examination. So, whatever happens, try in every way to pass the entrance examinations, because if you fail there will be no place for you in this house."

Such harshness with a five year old child! He sat on the horse. In his autobiography he wrote that as he sat on the horse, "tears started flowing from my eyes, but how could I look back to the house, to my father? I was leaving for the unknown. I was so small, but I could not look back, because nobody in my house had ever looked back. If my father should see it then I would be banned from my house for ever. So I controlled myself and looked forward. I never looked back."

Something is being created in this child. Some will power, some life-energy, is being awakened in this child which can strengthen his navel system. This father is not hard; this father is very loving. And all the mothers and fathers who seem to be loving are wrong, they are weakening all the inner centers. No strength, no determination is being created within.

The child reached the school. He was a five-year-old child -- it could not be known what his capacities would be. The principal of the school said, "The entrance test here is difficult. Sit near the door with your eyes closed and do not open them until I come back -- whatever happens. This is your entrance test. If you open your eyes then we will send you back, because one who does not have even this much strength in himself to sit with his eyes closed for a while cannot learn anything. The door to learning has closed. Then you are not worthy. Go and do something else." All this to a small child of five years...!

He sat near the entrance with his eyes closed. Flies started disturbing him, but he knew that he must not open his eyes because once he opened his eyes the matter would be over. The other children were coming in and out of the school, somebody started pushing him, somebody started disturbing him, but he was determined not to open his eyes, else the whole thing would be spoiled. And he remembered his servants telling him that if he failed the entrance test then his father's house was closed to him forever.

One hour passed, two hours passed -- he sat with closed eyes afraid that even by mistake he might open them. There were many temptations to open his eyes: the road was busy, children were running around, flies were harassing him, some children were pushing him and throwing pebbles at him. He wanted to open his eyes to see if his master had come. One hour passed, two hours passed, three hours, four hours -- he sat there for six hours!

After six hours the master came and said, "My child, your entrance test is over. Come in, you will become a youth of strong will. You have the determination within you to do whatsoever you want. To sit for five to six hours with closed eyes at this age is a big thing!" The master hugged him and said, "Don't be worried, those children were told to harass you. They were told to disturb you a little so that you would be tempted to open your eyes!"

The Lama wrote, "At that time I thought I was being treated very harshly, but now at the end of my life I am full of gratefulness towards those people who were hard on me. They awakened something in me, some dormant strength became active."

We are doing the opposite. We say, "Don't be angry at the children, don't beat them!" Now all over the world corporal punishment has been absolutely stopped. A child cannot be struck; no physical punishment can be given to a child. This is not wise because a punishment is out of love, it is not given with enmity. Those children who are given some kind of punishment get their centers awakened within them. Within them the spine is straightened and strengthened. A determination arises within them. Anger and pride also arise and an inner strength is born and grows.

We are creating people without spines who can only crawl on the earth and cannot fly in the sky like eagles. We are creating a creeping crawling man who has no spine. And we think that we are doing it out of compassion and love and morality.

We teach man not to become angry, we teach him not to express any intensity, we teach him to become weak and wishy-washy.

There can be no soul in the life of this man. There can be no soul within this man because he cannot have the intense feelings of the heart inside him which are needed for the soul.

There was a Mohammedan king, Omar. He was at war with a man for twelve years. In the last battle he killed his enemy's horse with great difficulty, knocked the man to the ground and sat on his chest. He lifted his spear and was about to plunge it in his chest, when the enemy spat in his face. Omar threw away the spear and stood up. The enemy was amazed. He said, "Omar, after twelve years you finally got the chance to kill me. Why have you missed it?"

Omar said, "I was thinking that you are an enemy worthy of me, but by spitting in my face you have shown such pettiness that now there is no question of killing you. The pettiness that you have shown is not the quality of a brave man. I thought that you are equal to me, so for twelve years I continued the war. But when I was going to kill you with the spear, you spat at me -- this is not the quality of a brave man. I will commit a sin if I kill you. What will the world say to me if I kill a weak person who could only spit at me? The matter is finished; I am not going to commit a sin in killing you."

Those were wonderful people. The invention of weapons and war materials has destroyed all that was significant in human beings.

Face-to-face battles had their own value. They used to expose whatever was hidden inside man. Today not a single soldier fights directly. He throws a bomb from an aeroplane -- this has no relation to bravery, this has no relation to the inner qualities. He simply sits and presses the button of a machine gun.

The possibility of awakening whatever is hidden in man's inner being has become less and it is not surprising if man looks so weak and feeble! His authentic being cannot develop. All the elements within him cannot unite together and be expressed, manifested.

Our education systems are surprising. According to me all the heart qualities within man should be intensely and extremely developed. This should be the priority. Only if there is extreme development can

there be a transformation. All transformations take place at extreme points; no transformations happen below that. If water is heated, it does not evaporate when it is lukewarm. Lukewarm water is also water, but at a hundred degrees, when the water reaches its ultimate temperature, then a transformation takes place and the water starts evaporating. Water turns into vapor at a hundred degrees, it does not become vapor before that. Lukewarm water does not become vapor.

We all are lukewarm people; no transformations take place in our lives. All the qualities of our minds, of our hearts, should be developed to a certain degree, only then can there be a revolution in them, only then can there be a change. When anger has an intensity, it can be transformed into forgiveness, otherwise not.

But we are enemies of anger, of greed, of passion, so we become lukewarm people. Then life remains just lukewarm; no transformation can ever happen. This lukewarmness has had a tremendously harmful effect on human beings. In my vision the first thing that has to be understood is that all the qualities of our personalties, of our hearts, should develop rightly. Intense anger has a beauty of its own which may not be apparent to us. Intense anger has a radiance, an energy, a meaning. It contributes to the personalty in its own way. All the feelings of the heart should be intensely developed.

So the first point is that the qualities of the heart should be developed not destroyed.

What is the second point? The second point is that there should be awareness but no suppression. The more we suppress the feelings of the heart, the more it becomes unconscious.

We lose sight of whatever we suppress; it moves into darkness. All the energies of the heart should be clearly looked at. If you feel angry don't try to suppress it by chanting 'Rama, Rama'. If you feel angry, sit alone in a room, close the door, and meditate on the anger. See the anger totally -- "What is this anger? What is the energy of this anger? From where does this anger arise? Why does it arise? How does it surround my mind and influence me?"

In aloneness meditate on anger. See the anger totally, understand it, recognize it. From where does it arise? Why does it arise? Then slowly, slowly you will become a master of the anger. And the person who becomes a master of his anger has great power, great strength. He becomes strong, he becomes a master of himself.

So it is not a question of fighting with the anger, it is a question of knowing the anger -- because, remember, there is no greater energy than knowing, and there is no greater stupidity than fighting with one's own energies. One who is fighting with his own energies is committing the same mistake as a man who is wrestling with his own hands. If one hand is wrestling with the other, no hand will ever be able to win, because they both belong to the same person. The energy is flowing in both hands and if there is a fight between these two hands the energy will be dissipated. There can be no question of winning. In this kind of fight you will be defeated. All your energy will be wasted.

Whose energy is in the anger? It is your own energy. The energy is yours but you are the one who is fighting it. If you divide yourself and fight, then you will go on breaking apart, you will disintegrate, you will not be a whole person. For the person who fights with himself there can be no attainment in life other than defeat. There cannot be. It is impossible. Do not fight. Know your own energies, recognize them, be acquainted with them.

So the second point is not suppression but awareness. Do not suppress, whenever, whatever, energy may arise within you. We are a collection of unknown energies. We are the center of very unknown energies, with which we have no acquaintance, of which we have no awareness. Thousands of years ago, when thunderbolts would strike the earth, man used to become afraid. He would fold his hands and say, "Oh God! Have you become angry? What happened?" He used to be afraid, the thunderbolt was a cause of fear. But today we know about electricity, we have enslaved it, so today it is not a cause of fear, rather it has become a slave. In every house it gives light, it helps the sick to be treated, it keeps machines operating. The whole life of man is influenced by it, run by it. Man has become a master of electricity. But for thousands of years man used to be afraid because he did not know what electricity was. Once we came to know what it was, then we became its master.

Knowing makes one a master. Within us many energies greater than electricity are alight, they shine. Anger glows, hatred glows, love glows. We become afraid of what is happening because we do not know what all these energies are.

Make your life an inner laboratory and start knowing all these powers within -- watch them, recognize them. Never suppress even by mistake, never be afraid even by mistake, but try to know whatever is within. If anger comes, then feel fortunate and be thankful to the person who has made you angry. He has given you an opportunity -- some energy has arisen within you and now you can look at it. Look at it silently, in

aloneness; search to see what it is.

The more your knowing grows, the deeper your understanding will become. The more you become a master of your anger, the more you will find that it is under your control. The day you become a master of your anger is the day you can transform it.

We can transform that of which we are a master; we cannot change that of which we are not a master. And remember , you can never be a master of something you fight with because it is impossible to become a master of an enemy, one can only be a master of a friend. If you become an enemy of the energies within yourself, then you can never become a master of them. You can never win without love or friendship.

Neither be afraid nor condemn the infinite treasure of enemies within; start recognizing what is hidden within you.

So much is hidden within man -- there is no limit. We are not even yet at the beginning of humanity. Perhaps after ten or twenty-five thousand years the man who is on the earth will be as far away from us as monkeys are now. A totally new race can evolve -- *??* are within man.

Scientists say that about half of man's brain is still absolutely unused, no use is being made of it at all. Just a small part of the brain is being used and the remaining part is lying idle. This remaining part cannot be useless, futile, because there is nothing futile in nature. It may be that if the experience and knowledge of man grows, then the part which is lying idle will become active and start working. Then it is beyond imagination what man will be able to know.

If a man is blind there is nothing like light in his world. Light does not exist for him. If there are no eyes then there is no light. Those animals who do not have eyes do not even know that light exists in the world. They cannot even imagine, they cannot even dream that light exists. We have five senses. Who knows -- if we had a sixth sense maybe we would know many more things which might exist in the world! And if there were seven senses then we could know even more things.... Who knows what the limits of our senses are and how great they could become?

We know very little and we live even less that that. The more we know about the inner, the more we can enter the inner, the more we become acquainted with the inner, the more our life-energy will develop and our soul will crystalize.

The second sutra to keep in mind is that we should not suppress any of our energies -- we should know them, recognize them, look into them and see them. From this you will have a very surprising experience: if you try to look at anger, if, sitting silently, you come to see it, then the anger will disappear. As you watch the anger, it disappears. If sexual feelings arise in your mind and if you go on watching them, then you will find that they will disappear. You will find that sex arises in unconsciousness and it disappears by watching it.

Then you will realize that you have discovered an amazing method: you will have discovered that, except in unconsciousness, anger and sex and greed have no power over man. With watching, with awareness, they all disappear.

I had a friend who had a problem with anger. He said, "I am very much disturbed by it and how much it is beyond my control. Show me a method to control it without me doing something myself -- because I have almost given up, I don't think I can do anything about it. I don't think that I can get out of this anger by my own efforts."

I gave him a paper on which were written the words: 'Now I am getting angry'. I told him, "Keep this paper in your pocket and whenever you feel angry, take it out, read it and put it back again." And I said, "You can do at least this much; this is the minimum. I can't tell you to do anything less! Read this paper and then put it back in your pocket." He said he would try.

After two or three months, when I met him again, I asked, "What happened?"

He said, "I am surprised. This paper has worked as a mantra. Whenever I feel angry I take it out. The moment I take it out, my hands and feet become numb. As I put my hand in my pocket I realize that I am feeling angry and then something in me loosens up; the grip that the anger used to have on me inside suddenly disappears. As my hand goes into the pocket, it relaxes, and there is no longer any need even to read it. When I feel the anger I start seeing the paper in my pocket."

He asked me, "How did this paper have this effect? What is the secret?"

I said, "There is no secret to it. It is simple. Whenever you are unconscious, the perversions, the imbalances, the chaos of the mind take hold of you. But when you become aware everything disappears."

So watching will have two results. Firstly your knowledge of your own energies will develop and

knowing them makes you a master. And secondly, the strength of the grip these energies have on you will decrease. Slowly, slowly you will find that first anger comes and then you watch. Then after a while, gradually, you will find that anger comes and the watchfulness comes at the same time. And finally you will find that the anger is about to arise but the watchfulness is already there. From the day the watchfulness comes before the anger, there is no longer any possibility of anger arising.

Awareness of things before they happen has a value. Being sorry has no value because it happens later on. Nothing can be done later on; crying and weeping later on is futile, because it is impossible to undo whatever has happened. There is no chance of going back, no way, no door. But whatever has not happened can be changed. Being sorry is simply experiencing pain after something has happened. It is meaningless, it is absolutely unintelligent. You became angry, this was a mistake -- and now you are sorry, this is one more mistake. You are becoming unnecessarily disturbed. It has no value. An awareness beforehand is needed; such an awareness will develop as we slowly, slowly watch all the emotions of the heart.

The second sutra is watching and not suppressing.

And the third sutra is transformation. Each quality of the heart can be transformed. Everything has many forms; everything can change into an opposite form. There is no quality or energy which cannot be diverted towards good, towards benediction. And remember, that which can become bad can always become good. That which can become harmful can always become helpful. Helpful and harmful, good and bad are directions. It is only a question of transforming by changing the direction, and things becomes different.

A man was running away from Delhi. He stopped and asked somebody, "How far is it to Delhi?"

The man replied, "If you go on running in the direction you are going, you will have to run around the world before you reach Delhi -- because right now you are running away from it! However, if you turn back, then Delhi is the nearest town. It is a matter of turning around."

Running in the direction the man was running, it would take him a long time to reach Delhi. But if he made a hundred-and-eighty degree turn he would be already there.

If we go on moving in the directions we are moving in now we will reach nowhere. We cannot reach anywhere, even if we go around the whole earth -- because the earth is small and the mind is huge. A man may go around the earth but moving around the mind is impossible; it is very big, very vast, infinite. One can complete a rotation of the earth -- the man can get back to Delhi -- but the mind is bigger than the earth and to move around it is a very long journey. So this understanding of making a total turn-around, a total change of direction, is the third point to be kept in mind.

The way we are moving now is wrong. What is the proof that something is wrong? The proof that something is wrong is that the more we move, the more we become empty; the more we move, the more we become sad; the more we move, the more we become restless; the more we move, the more we are filled with darkness. If this is the situation then certainly we are moving wrongly.

Bliss is the only criterion for life. If your life is not blissful then know you are moving wrongly. Suffering is the criterion of being wrong and bliss is the criterion of being right -- there are no other criteria. There is no need to read any scriptures nor is there any need to ask a guru. All that is needed is to see if you are becoming more and more blissful, if your bliss is going deeper and deeper. If it is, you are moving rightly. And if suffering, pain and anguish are growing then you are moving wrongly. There is no question of believing somebody else, it is a question of looking into your own life, everyday, and seeing whether you are becoming more sad or more blissful. If you ask yourself there will be no difficulty.

Old people say that their childhood was very joyful. What does this mean? Have they grown in a wrong way? Childhood, the time of joy, was the beginning of life, and now, at the end of life, they are sad. The beginning was joyful and the end is sad; then life has moved in a wrong way. The contrary should have happened. What should have happened is that the joy of childhood should have grown day by day as man grows. Then in his old age, man would say that his childhood was the most painful state -- because it was the beginning of life, it was the first stage.

If a student has gone to a university to study but then says that slowly, slowly the knowledge he had when he first started to study is disappearing, we would ask him, "Aren't you learning? Aren't you acquiring any knowledge? This is very strange!" We could have understood if he had said that he was more ignorant at the beginning of his studies -- naturally, after studying for a few years, a student should know more not less -- but to say that he now knows less sounds very strange!

People always say that they were more joyful when they were children. Poets sing songs of a blissful childhood. They must be mad! If childhood was blissful then does it mean that, because you are sad now, you have wasted your life? It would have been better if you had died in childhood; at least you would have died blissfully. Now you will die in sorrow. So those who die in childhood are fortunate!

The longer a person lives, the more his joy should grow -- but our joy gets less. The poets are not saying something wrong, they are sharing the experiences of their life. They are correct. Our joy goes on getting less and less. Day by day everything goes on getting less when in fact it should be growing. So we are growing in a wrong way.

The direction of our life is wrong; our energy is wrong. One should be constantly vigilant, constantly inquiring; one should keep the criteria clearly in one's mind. If the criteria are clear to you and if you see you are moving wrongly, then nobody except yourself is preventing you from moving in the right direction.

One evening two monks arrived at their hut. For four months they had been away travelling but now, as it was the rainy season, they had returned to their hut. But when they reached their hut, the younger monk who was walking ahead suddenly became angry and sad. The winds of the rains had carried away half of the hut; only half of it was left. They had come back after four months in the hope that they would be able to rest in the hut and be safe from the rain. But now it was difficult. Half of the hut had fallen down and half of its roof had been carried away by the winds.

The young monk said to his old companion, "This is too much! These are the things which create doubt about the existence of god. The sinners have palaces in the cities, nothing has happened to them, but the hut of poor people like us, who spend day and night in prayer, is in ruins. I doubt whether god exists! Is this prayer real! Or are we making a mistake? Maybe there is truth in sin -- because the palaces of the sinful stand safe and the huts of the people who pray are carried away by the winds."

The young monk was full of anger and condemnation and he felt that all his prayers were futile. But his old companion raised his folded hands towards the sky and tears of joy started flowing from his eyes. The young man was surprised. He said,"What are you doing?"

The old man said, "I am thanking god, because who knows what the winds might have done? They could have blown away the whole hut, but god must have created some obstacles for the wind and in that way saved half our hut for us. God is concerned about us poor people also, so we should thank him. Our prayers have been heard, our prayers have not been futile -- otherwise the whole roof might have been blown away."

That night both of them slept -- but as you can imagine, both slept in different ways. The one who was full of anger and rage, and who thought that all his prayers were futile, kept on changing his position all night, and all kinds of nightmares and worries were racing around in his mind. He was worried. There were clouds in the sky; it was about to rain. Half of the roof had been blown away by the winds and they could see the sky. Tomorrow the rain would start, then what would happen?

The other slept a very deep sleep. Who else can sleep so peacefully except one whose being is filled with gratitude and thankfulness? He got up in the morning and started dancing, and singing a song. In the song he said, "O God! We didn't know that there could be so much bliss in a broken-down hut. If we had known it before, then we would not have even bothered your winds, we ourselves would have taken away half of the roof. I never slept so blissfully. Because half of the roof was not there, I saw the stars and the gathering clouds in your sky whenever I opened my eyes during the night. And now that the rains are about to start it will be even more beautiful because, with half the roof gone, we will be able to hear the music of your rain-drops much more clearly. We have been idiots! We have spent so many rainy seasons sheltering inside the hut. We had no idea what joy it could be to be exposed to the sky and the wind and the rain. If we had realized it we would not have bothered your winds, we ourselves would have got rid of half the roof."

The young man asked, "What is this I am hearing? What is all this nonsense? What is this madness? What are you saying?"

The old man said, "I have looked at things deeply and my experience is that whatever makes us more happy, that is the right direction in life for us, and whatever makes us suffer more, that is the wrong direction. I thanked god and my bliss increased. You became angry at god and your anguish increased. You were restless last night, I slept peacefully. Now I am able to sing a song and you are burning with anger. Very early I came to understand that the direction in which life becomes more blissful is the right direction. And I have directed my whole consciousness towards that direction. I don't know whether god exists or not, I don't know whether he has heard our prayers or not, but my proof is that I am happy and dancing, and you

are crying and angry and worried. My bliss proves that my way of living is right; your anguish proves that the way you are living is wrong."

The third point is to keep a continuous check on which direction it is that deepens your joy. There is no need to ask anybody else. We can use the criterion every day, in our everyday life. The criterion is bliss. It is just like the criterion for testing gold by rubbing it on a stone -- the goldsmith will throw away whatever is not pure and put whatever is pure into his vault. Go on checking everyday using the criterion of bliss: see what is right and what is wrong. Whatever is wrong can be thrown away, but the right will slowly start accumulating like a treasure.

These are the three sutras for the morning. In the evening we will talk a little more about them.

Now we will sit for the morning meditation. It will be better if you sit keeping a little distance from each other. Nobody should be touching anybody else. You need to understand two things -- I'll explain again because perhaps some new friends are here.

What we are going to do is a very simple and easy thing. But often it happens that the easy things seem very difficult to do because we are not used to doing simple things. We are accustomed to doing difficult things, not easy things.

Firstly, it is very easy and simple to allow our body to be absolutely relaxed and silent for a while. Close your eyes slowly and just remain sitting, without doing anything -- and then, secondly, listen silently to the sounds happening around -- just listen. Just listening will start creating a silence and a depth inside.

In Japan the word they use for meditation is very interesting. They call it zazen. Zazen means, 'just sitting, doing nothing'. It means only this and nothing else: sit silently and do nothing. It is a very meaningful word.

So, sit silently, doing nothing. Eyes are closed, ears are open, so the ears will listen. Just go on listening silently. Go on listening silently. While listening you will find that within you a deep silence and emptiness has arisen. It is in this emptiness that one has to go on moving -- deeper and deeper, deeper and deeper. It is through the door of this emptiness that some day we will realize the whole.

Through this door of emptiness we will attain that which is whole. And in this way becoming more and more silent, listening to the birds and the sounds around you -- one day we will start to hear the sound which is of the inner being. So we will listen silently.

Firstly, relax the body completely. Then easily, slowly, gently, close the eyes. Drop the eyelids very slowly, so that there is no weight on the eyes. Close the eyes and relax the body. Sit absolutely silently -- we are sitting silently and doing nothing. There are sounds of birds all around, just listen to them silently. Keep listening to all the sounds around you. Just keep listening and don't do anything. Slowly, slowly within you something will become silent, something will settle. Just listen, and a silence will descend inside you. For ten minutes listen silently. Listen absolutely relaxed. Listen... mind has become silent, mind has become absolutely silent, mind has become silent, mind has become silent. In deep silence... listen to each sound. Birds are singing... listen.

The Inner Journey

Chapter #8
Chapter title: Freedom from the "I"

5 February 1968 pm in Ajol Meditation Camp

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My Beloved Ones,

Tonight is the last meeting of the camp, and in this last meeting I want to talk to you about some last sutras.

In the mind of man there is intense tension and this tension has reached a level of near madness. One has to relax this tension. And along with it, there is much looseness in the heart of man; the strings of the veena of man's heart are loose. They have to be tightened. I told you a few sutras in the morning about how to tighten these strings of the heart. And now we will talk about the last sutra.

Out of the veena of man's life, the greatest music possible comes from the heart whose strings are in tune. The society which has lost its heart, the age or century in which all the values of the heart have been weakened -- has lost all that is good, truthful and beautiful. If we want that truth, beauty and godliness to enter our lives, there is no other way except to tune the strings of the veena of the heart.

Love is the way to tune the strings of the heart, the way to bring the strings of the heart into the right condition from where music can arise. That is why I call love 'prayer', I call love the way of attaining god, I call love 'god'. Prayer without love is false, hollow and futile. The words of prayer without love have no value at all. And nobody who becomes interested in the journey towards god will ever be able to reach god without love. Love is the way to make the veena of the heart musical. We have to understand some things about love itself.

The first illusion is that we all think we know about love. This illusion is tremendously harmful because we will never make any effort to acquire or awaken that which we think we already know.

But we are not aware that the one who knows love has simultaneously acquired the capacity to know the divine. If we know love, then nothing else remains to be known in life. But the way we are, we know nothing. Everything is still to be known.

So the love which we think of as love is probably not love. We have called something else love, and as long as we have this illusion, as long as we have the idea that we know all about love, how can we search and seek it? The first thing to be understood is that we don't know love at all.

One hot afternoon, Jesus Christ stopped under a tree in a garden. It was very hot and he was tired. He slept in the shadow of a tree. He did not even know to whom the house, the garden or the tree belonged. It was the garden of Magdalene, a very beautiful prostitute of that time.

Magdalene looked out of the window and saw a very unique person sleeping under the tree. She had never seen such a beautiful person. As there is a beauty of the body, there is a beauty of the soul. One can often see beauty of the body, but beauty of the soul is rarely seen, and when the beauty of the soul appears, then even the ugliest body becomes the most beautiful flower. She had seen many beautiful people because there was always a crowd at her door, it was often difficult even to enter her house. Magdalene was drawn to the tree as if pulled by some magic.

Jesus Christ was about to get up and leave. He had completed his rest. Magdalene said, "Will you do me the favor of coming into my house to rest?"

Christ said, "I have finished resting now -- and it was your house, it was your tree. Now it is time for me to leave. But if I happen to pass by here again and I am tired, then I will certainly rest in your house."

Magdalene felt insulted. Great princes were turned away from her door but now when she had invited a beggar from the streets to rest in her house, he refused. This was an insult for Magdalene. She said, "No, I cannot listen to this. You will have to come inside -- won't you even do this much for my love? Won't you come and rest in my house for a few moments?"

Christ said, "In your very invitation I have in a way entered your house because, except in the feelings of the heart, where else is your house? And if you ask, 'Can't you show even this much love?' then I will say to you that you may have seen many people who may have said, 'I love you', but none of them loved you, because in their innermost core, they loved something else. And I can assure you that, actually, I am one of

the few people who can love you and who does love you because only a person in whose heart love has arisen, can love."

None of us can love because within us there is no flow of love. When we say to somebody, "I love you", we are in fact not giving love, we are asking for love. All of us ask for love, and how can one who is himself asking for love, give love? How can beggars be emperors? How can people who are asking for love, be givers of love?

All of us ask for love from each other. Our beings are beggars asking somebody to give us love. The wife asks for love from the husband; the husband asks for love from the wife. The mother asks from the son, the son asks from the mother. Friends ask friends for love. All of us ask for love from one another without realizing that the friend from whom we are asking for love, is himself asking for love from you. You are like two beggars standing in front of each other holding your begging bowls.

As long as someone is asking for love, he cannot be capable of giving love because the asking for love is an indication that there is no source of love within him -- otherwise why should he have to ask for love from the outside? Only a person who has risen above the need of asking for love, can give love. Love is a sharing, it is not begging. Love is an emperor, it is not a beggar. Love knows only giving, it does not know anything about asking.

Do we know love?

The love which is asked for, cannot be love. And remember, the one who asks for love will never get love in this world. One of the essential laws, one of the eternal laws of life, is that one who asks for love never gets it, ever.

Love comes only to the door of the house from where the hankering for love has disappeared. Love starts showering on the house of one who has stopped asking for love, but on the house of one who is still hankering for love, no rains will fall. Love will not flow towards an asking heart. The asking heart does not have the kind of receptivity that makes it possible for love to enter. Only a sharing heart, a giving heart has the kind of receptivity for love to come to his door and say, "Open the door! I have come."

Has love ever knocked at our doors? No, because as yet we have not been able to give love. And remember also that whatever we give comes back to us. One of the eternal laws of life is that whatever we give comes back to us.

The whole world is not more than an echo. We give hate, and hate comes back to us. We give anger, and anger comes back to us. We abuse others, and abuses return to us. We put out thorns, and thorns return to us. Whatever we have given returns to us, it comes back to us in infinite ways. And if we share love then love comes back to us in infinite ways. If love has not returned to us in an immeasureable number of ways, then know that we have not given love.

But how can we give love? We do not have it at all to give. If we had love then why would we wander from door to door asking for love? Why would we become beggars wandering from place to place? Why would we ask for love?

There was a fakir called Farid. The people of his town said to him, "Farid, Akbar respects you very much. Ask Akbar to open a school in our town!"

Farid said, "I have never asked for anything from anybody. I am a fakir, I only know giving!"

The people of the town were very surprised. They said, "We have always thought that a fakir always asks, but you say that a fakir only knows how to give. We do not understand these subtle and serious things. Please just do us a favor and ask Akbar to open a school for us."

The people of the town were persistent, so early in the morning Farid went to meet Akbar. Akbar was praying in his mosque and Farid went and stood behind him. After Akbar finished his prayers he raised both his hands towards the sky and cried, "O God! Increase my wealth, increase my treasure, increase my kingdom."

Hearing this, Farid started to turn away. Akbar got up and saw that Farid was going away. He rushed after him and stopped him and asked, "Why did you come and why are you going away?"

Farid said, "I thought that you were an emperor but I have found that you are also a beggar. I thought that I would ask for a school for the town. I did not know that you also ask God to increase your wealth and your treasure. It does not look right to ask for something from a beggar. I thought that you were an emperor and now I see that you are also a beggar so I am leaving.

We are all beggars and we all go on asking other beggars for that which they do not have. And when we

do not get it we become sad; we weep and cry and feel that we are not getting love.

Love is not something to be obtained from the outside. Love is the music of your inner being. Nobody can give you love. Love can arise within you, but it cannot be obtained from the outside. There is no shop, no market, no salesman where you can buy love. Love cannot be bought at any cost.

Love is an inner flowering. It arises from some dormant energy within, yet all of us search for love outside. All of us search for love in the beloved -- which is an absolutely false and futile action.

Search for love within yourself. We cannot even imagine how love can be inside ourselves because love is always associated with an idea of a beloved. It gives us the idea of someone else outside. Because we don't remember how love can arise within us, the energy of love remains dormant. We don't realize that we are always asking for something outside which is already within us. And because we ask for it outside we do not look inside -- then that which could arise never does.

Love is the essential treasure with which each individual is born. Man is not born with money -- money is social accumulation -- but man is born with love. It is man's birthright, it is his individual wealth, it is in him. It is a companion which was given to him by birth and which can accompany him his whole life. But very few are fortunate enough to look within to see where love is -- how it can be found and how it can be developed.

So we are born but our wealth remains unexplored; it is never explored at all. And we go on begging at others' doors, holding out our hands because we want love. All over the world there is only one desire -- 'We want love'; and all over the world there is only one complaint -- 'We do not get love'. And when we do not get love, we accuse others of being at fault because we do not get love. A wife says to her husband, "There is something wrong with you, that's why I do not get love." A husband says to his wife, "There is some mistake inside you, hence I am not getting love." And no one wonders if it ever *is* possible to get love from the outside.

Love is the inner treasure, and love itself is the music of the veena of the heart. The veena of the heart of man has become very disturbed. The music for which it was created does not arise. How can this music be created? What is the obstacle standing in the way of the creation of this music? What is the hindrance which does not let it happen? Have you ever thought about the hindrance? Have you ever thought what the hindrance could be?

An actor who was a good dramatist and a good poet, died. Many people gathered at the cremation ground for his funeral. The director of the film company in which he was working was also present and he said a few words of condolence.

The director said, "I made this man an actor. It was me who took him out of the back roads and put him on the highways. It was me who gave him his first role in the cinema. It was me who published his first book. I am the reason he became famous all over the world." He had said this much -- I was present at the funeral and some of you may also have been there -- the director had said this much when suddenly the corpse which was lying there, got up and said, "Excuse me, sir, who is to be buried here -- you or me? Who are you talking about?"

The director was saying, "I am the one who made him famous, I am the one who published his book, I am the one who gave him his first role in the movies.... I am the one...."

Even the corpse could not tolerate this noise of 'I'. It got up and said, "Forgive me, but please tell me one thing: who is to be buried in the grave, you or me? About whom are you talking?" Even corpses cannot tolerate this noise of 'I' -- and man goes on making this noise of 'I' continually.
How can alive people tolerate it?

There can be only two voices inside man. There is no voice of love within the person who is filled with the voice of 'I'. And there is no voice of 'I' within the person who is filled with the voice of love. The two of them can never be found together. It is impossible.

It is the same kind of impossibility as darkness and light existing together.

Once darkness went to god and said, "The sun keeps chasing after me. He is giving me much trouble. He follows me from morning till night and by the evening I am very tired. And when it is night, before I have completed my sleep and my rest, he starts to follow me again. I do not remember doing anything wrong to him; I don't think that I have ever made him angry. So why is he following me? Why am I continually harassed? What wrong have I done?"

Then god called the sun and asked, "Why are you chasing after that poor darkness? He is always moving, hiding, taking shelter here and there. Why do you follow him for twenty-four hours? What is the

need?

The sun said, "Who is this darkness? I have not yet met him. I don't even know him. Who is darkness? What is darkness? I have not seen him yet, I have not met him yet, but if I have unknowingly committed some mistake then I am ready to ask for forgiveness. And once I recognize him, I will never follow him again."

They say that millions and trillions of years have passed since this event. This case is pending in the files of god. Yet god has not been able to put darkness and the sun together and I tell you that never in the future will he be able to do so howsoever almighty he may be. Even the almighty does not have the ability to bring darkness in front of the sun, because darkness and light cannot exist together.

There is a reason why they cannot exist together. The reason is that darkness has no being of its own, so it cannot exist in front of the sun. Darkness is only the absence of sun -- so how can the absence and the presence of the same thing exist together?

Darkness is only the absence of sun. Darkness is nothing in itself. It is just the absence of sun, it is just the absence of light. So how can the absence of light appear? How can both the things exist together? God will not be able to arrange it.

In the same way ego and love also cannot exist together. Ego is like darkness. It is the absence of love, it is not the presence of love. Within us love is absent so within us the voice of 'I' goes on resounding. And with this voice of 'I' we say that 'I' want to love, 'I' want to give love; 'I' want to receive love. Have you gone mad! There has never been any relation between 'I' and love. And this 'I' goes on speaking for love -- 'I' want to pray, 'I' want to attain god, 'I' want to be liberated."

This is the same thing as darkness saying, "I want to hug the sun. I want to love the sun. I want to be a guest in the house of the sun." It is inconceivable.

'I' is the absence of love itself. 'I' is the lack of love, and the more we go on strengthening this voice of 'I', the less possibility there will be of love within us. The more the ego is there, the more love will be absent; when there is total ego, love will die totally.

There can be no love within us, because if we search inside we will find that the voice of 'I' is resounding there for twenty-four hours continuously. We breathe with this 'I', we drink water with this 'I', we enter a temple with this 'I'. What else is there in our lives except this 'I'?

Our clothes are the clothes of our 'I'. Our positions are the positions of our 'I'. Our knowledge is the knowledge of our 'I'. Our spiritual practice, our helping others, is the helping of our 'I'. Our everything, even our sannyas, is also the sannyas of our 'I'. A strong feeling arises inside that 'I' am a sannyasin; 'I' am not a household man; 'I' am not an ordinary person; 'I' am a sannyasin; "I" am a helper; "I" am a knowledgeable person; 'I' am rich; 'I' am this; 'I' am that....

The house that has been built around this 'I', will not be acquainted with love. And then that music which could bring the heart to the innermost core, which could make it acquainted with the truth of life, will not arise from the veena of the heart. That door will not open, it will always remain closed.

It has to be very basically understood how strong your 'I' is, how deep it is! And you have to clearly see if you are giving it more strength, if you are making it deeper, making it stronger and stronger every day. If you are making it stronger yourself, then drop the hope that love can arise within you or that the closed knot of love can open or that the treasure of love can be attained. Drop the very idea. There is no way it can happen.

So I do not tell you to start loving because the ego can also say that 'I' am a lover and 'I' love. The love which comes from the ego is absolutely false hence I said that all our love is false -- because it comes out of ego, it is the shadow of ego. And remember that the love which comes out of ego is more dangerous than the hate, because hate is clear, direct and simple but love comes with a changed face and it will be difficult to recognize it.

If you are loved with a love that comes out of ego you will feel after a while that you are being held with iron chains instead of loving hands. After a while you will come to know that the love which makes beautiful speeches and sings beautiful songs to you is just tempting you in the beginning. There is much poison in those sweet songs. And if a love which comes in the form of flowers is a shadow of the ego, then, when you touch the flowers, you will find thorns inside which will pierce you.

When people go to catch fish they put some bait on a hook. The ego wants to become a master of others, it wants to possess them, so it pierces them deeply with the bait of love on a hook. So many people end up in pain and suffering because of their illusions about love; not even in hell do so many people suffer so

much. Because of this illusion of love the whole earth, the whole humanity is suffering. But still we do not understand that the love from the ego is false.... This is why this hell has been created.

The love to which ego is attached is a form of jealousy -- this is why nobody is as jealous as lovers are. The love which is attached to the ego is a conspiracy and a trick to possess the other. It is a conspiracy -- that is why nobody suffocates so many people as those who talk of love. This situation is created because of the 'love' which comes from the ego -- there can never be any relation between love and the ego.

Jalaluddin used to sing a song, a very beautiful song. He used to go from town to town singing the song. Whenever people would ask him to tell them something about god, he would sing the song. The song was very wonderful. In that song he said that a lover went to the door of his beloved and knocked at the door. And the beloved asked, "Who are you?"

The lover said -- as all lovers say -- "I am your lover!" There was a silence inside. No answer came, no voice was heard from inside. The lover started knocking on the door again, loudly but it seemed that there was no one inside. He started shouting, "Why is there silence inside? Answer me. I am your lover. I have come." But the louder he said "I have come, I am you lover," the more the house became silent like a graveyard. There was no answer from within.

Then he started beating his head on the door and said, "At least answer once."

And one answer came from inside. It was, "There can be no space in this house for two. You say 'I have come, I am your lover' but I am already present here. There can be no space for two here. The door of love can open only for those who have dropped the 'I'. Go now! Come some other time."

The lover left and he prayed and did meditation for years. Many moons passed, many sunrises and sunsets passed, many years passed -- and then he returned to the door. When he knocked he again heard the same question, "Who are you?" This time the lover said, "There is no 'I'! There is only you."

Jalaluddin said that at this point the door opened.

I would not have opened the door. Jalaluddin died many years ago, so there is no way for me to tell him that the time was not right for the doors to be opened; he allowed the doors to be opened too soon -- because one who says "There is only you", still experiences himself as an 'I'. Only one who does not know a 'you' does not experience himself as an 'I' either.

So although it is wrong to say love does not contain 'two', it is equally wrong to say that love contains only one. In love neither two nor one exists. If there is an idea of one, know that another is also present because only the other can be aware of one. Where 'you' is present, 'I' is also present.

So I would have sent that lover away again. He said, "There is no 'I', there is only you." But one who says this, is there, totally there. He has just learned a trick. The first time he had answered, 'I am', and the doors remained closed, so after years of contemplating he decided to say, "I am not, only you are."

But who will say this? Why will he say this? One who knows 'you', also knows 'I'.

Remember that 'you' is the shadow of 'I'. For one whose 'I' has disappeared 'you' does not remain either.

So I would have sent the lover away because the beloved said, "There is no space for two." The man did not get it; he started shouting and saying, "Where are the two? Now I'm not, there is only you!"

The beloved had told him to leave because he had only learned a trick. He still saw two people. The beloved said that if two were no longer there then the lover would not even have tried to open the door -- because who is there to ask to open the door, and who does he want to open it? In the house of two there cannot be love.

The lover went away. Years passed, and he did not return -- he never returned. Then the beloved went in search of him.

So I say that the day the shadow of our 'I' disappears, the day neither 'I' nor 'you' remains, that day you do not have to search for the divine, the divine will come searching for you.

No man can seek the divine, because he has no capacity for such a search. But when somebody has become ready to disappear, has become ready to be nothing, has become ready to become an emptiness, then the divine will certainly find him. Only the divine can seek for man, man can never seek for the divine, because even in seeking, the ego is present -- "I am seeking, I have to attain god. I have attained wealth, I have attained a position in parliament, I have got a big house, now the last goal remains: I want also to attain the divine. How can I let go of the prestige of attaining god! It will be my final victory. I must attain this victory. I must also attain the divine." This is a proclamation, an insistence, a search of the ego itself.

So a religious person is not one who sets out on a search for the divine. A religious person is one who

sets out on the search for his 'I' and the more he goes on searching, the more he finds out that his 'I' is not there at all. And the day 'I' does not remain, that day the door which is hiding love opens for him.

So the last thing is: go on a search to find your 'I', not on a search to find the soul. You do not know anything about your soul at all. Do not go in search of the divine because you do not have even the slightest idea of the divine. How will you seek that about which you do not have any idea at all? Where will you seek someone for whom you have no address? Where will you seek someone about whom you have no information? Where will you seek for one who has no beginning and no end, one whose location you have no idea of? You will become mad! You will not know where to look.

But we know one thing: we know this 'I' of ours. So first of all we have to seek this 'I' -- find out what it is, where it is, and who it is. And as you search for it, you will be surprised to find that this 'I' does not exist; it was an absolutely false notion. It was your imagination that an 'I' exists; it was an illusion nourished by yourself.

When small children are born, we give them a name for the sake of convenience. We call someone Rama, someone Krishna, someone something else. Nobody has any name, all names are for the sake of convenience, but later on, listening and listening to it continuously, the person gets an illusion that this is his name -- I am Rama, I am Krishna. And if you say something bad about Rama he will be ready to fight you -- you have abused him. And where did he get his name?

Nobody is born with a name. Everyone is born nameless, but the name has social utility. To make a label without a name is difficult, hence we give a name. We give a name so that others can identify you. It is a social utility. And if we use the name to identify ourself then there will be confusion -- are we calling ourself or someone else? So, to avoid confusion we call ourself 'I'. 'I' is the title one calls oneself, and the name is the title to call another. Both titles are imaginary, social utilities. And we build the house of our life around these two titles which are simply two blank words and nothing else, behind them there is no truth, behind them there is no substance. There are only names, only titles.

Once such a mistake happened. There was a small girl called Alice. And Alice went wandering in a strange land, a wonderland. When she reached the Queen of Wonderland, the Queen asked Alice a question. She said, "Did you meet somebody on the way here?" Alice replied, "I met nobody."

But the Queen thought that she met someone called "Nobody". And this illusion became stronger because then the Queen's messenger arrived and the Queen asked him also if he had met anybody. He also said, "Nobody."

The Queen said, "This is very strange." She thought that a person called "nobody" had met both Alice and the messenger. So she said to the messenger, "It seems that Nobody walks slower than you."

That statement has two meanings. One meaning is that nobody walks slower than the messenger. The messenger became afraid because a messenger should be able to walk very fast. So he said, "No! Nobody walks faster than me."

The Queen said, "This is a difficult situation! You say that Nobody walks faster than you. But if Nobody walks faster than you, then he should have arrived before you, he should have arrived already." By now the poor messenger realized that some kind of misunderstanding had happened! He said, "Nobody is nobody."

The Queen said, "I know that Nobody is Nobody. But who is he? Tell me. He must have arrived by now. Where is he?"

With man, the same misunderstanding through language happens. Everyone's name is 'nobody'. No name has any more meaning than this. All the idea of 'I' is nobody, not more than that. But through the misunderstanding of language an illusion is created that I am something. I have a name.

Man dies but leaves his name written on stones, hoping that perhaps the stones will remain. We do not know if they will. All the sand on the sea shores was stones at one time. All stones become sand. Whether you write your name on sand or you write it on stone, it is the same thing. In this long story of the world there is no difference between sand and stone. Children write their names on the sand at the sea shore; maybe they think that tomorrow people will pass by and see. But the waves come and wipe the sand clean -- and the older people laugh and say, "Are you mad! There is no meaning in names written on sand!"

But the older people write on stones and they do not know that sand is created out of stones. There is no difference between old people and children. In foolishness we are all of equal age.

An emperor became a *chakravartin*. This happens rarely. A chakravartin means a master of the whole

earth. An old story says that chakravartins had a special privilege which was not available to anybody else, which others could not have. They had a chance to sign their name on Mt. Sumeru, the mountain in heaven. Even in infinite time it is rare for someone to become a chakravartin, so signatures on Mt. Sumeru, the eternal mountain, are a rare phenomenon.

When the emperor became a chakravartin, he was very happy. Now he had the privilege of signing his name on Mt. Sumeru. He reached the entrance of heaven with great pomp and show, accompanied by a great army. The doorkeeper said, "You have arrived? You can come in but this crowd cannot come inside, they will have to go home. Have you brought some tools to carve your name with?" The emperor replied, "I have brought the instruments."

The doorkeeper told him, "This Mt. Sumeru is infinite, but there have been so many chakravartins that now there is no space left to sign on it. So first of all you will have to erase someone's name and then you can sign your name there because no space is left; the whole mountain is covered."

The emperor went through the gate. The mountain was infinite. Many Himalayas could be contained in its smaller ranges, and on its surface not even an inch of space was left. He had thought that someone became a chakravartin in infinite time, but he had no idea that so much time has passed that even with one person becoming a chakravartin in infinite time, the whole mountain would be full, no space would be left.

The emperor became very sad and upset. The doorkeeper said to him, "Don't be sad. My father and his father and his father also used to do this job -- for generations we have known that whenever you want to sign, you have to erase the surface. You never get an empty space."

Then the emperor turned around. He said, "If one can sign only after erasing somebody's name, then it is madness -- because I will sign and go and then somebody else will come tomorrow, erase my signature and sign theirs. When this mountain is so big and there are so many names, who reads them? And what is the point? Forgive me, I am making a mistake. This is futile."

There are only a few such intelligent people. The others get their names written on stones, on temples; they build memorials and get their names written on them and forget that they were born without names. They have no names of their own. So on one hand stone is wasted, and on the other hand labour is wasted and when they die and say goodbye, they go nameless. We do not have any name of our own. The 'name' is the illusion visible to the outside world and the 'I' is the illusion visible to the inside. 'I' and 'name' are two sides of the same coin. The name is visible from the outer side and the 'I' is visible from the inner side. And as long as this illusion of 'name' and 'I' remains, the space from where love arises does not open.

So the last thing that I want to say is: search a little bit. Go to Mt. Sumeru and see how many signatures have been put there. Do you also want to add your name by erasing the surface? Go a little bit closer to the mountains and watch them turning into sand. Watch the children signing their names on the sea beach. Look all around you at what we are doing. Are we wasting our lives signing names on the sand? And if you feel like that then search a little bit further; enter inside this 'I' and seek. One day you will find that 'I' is nobody. There is nobody there. There is a deep silence and peace there but there is no 'I'. And the day you come to know that there is no 'I' inside you, you come to know the whole, that which really is -- the being, the existence, the divine.

That is why I say that love is the door to the divine and ego is the door to ignorance. Love is the door to light and ego is the door to darkness. I had to say this last thing before we depart. Make some explorations into love from this dimension. But this exploration will begin with the ego and it will end with the attainment of love. So explore in this direction: does this shadow of the ego really exist, does this 'I' really exist? The man who sets out on this exploration not only doesn't find an 'I' but he also attains to the divine. One who is tied to the stake of 'I' is not able to make any voyage into the ocean of the divine. This was the last thing I wanted to say to you. In fact this is the first and last thing to be said.

'I' is the first in a person's life and 'I' is the last. The person tied up in 'I' experiences pain -- and after getting free of 'I', he attains to bliss. There is no story, no tale except 'I'. There is no dream except 'I'. There is no lie except 'I'.

Find this 'I' and the doors to bliss can open. If the rock of 'I' is shattered the springs of love will start flowing. Then the heart fills with the music of love. When the heart is filled with love, a new journey starts which is difficult to describe in words. That journey will take you to the very center of life.
I wanted to say these few things before leaving.

Now we will sit for the night meditation. For ten minutes we will sit for the night meditation and then

we will say goodbye. And I will say goodbye to you with a hope and a prayer to god that that everybody will be blessed enough to attain to love, that everybody will be blessed enough to get rid of the sickness of 'I', that everybody will be blessed enough to find that which is already within him.

A beggar had died in a very big town -- I hope to god that you will not die like that beggar! The beggar had died after begging in the same place for forty years. He had thought that he would become an emperor while begging, but can anybody become an emperor by begging? The more a person begs, the greater a beggar he becomes.

The day he started he was a small beggar, the day he died he was a great beggar, but he did not become an emperor. He died. So the people in the neighborhood behaved in the same way with him as they did with other dead people -- they took away his corpse and burnt it and the rags he had left lying there. Then the people of the neighborhood thought that for forty years this beggar made this very earth dirty and it would be good to dig up some of that earth and throw it away. So they started digging.

Then they got a big surprise -- if the beggar had been alive he would have gone mad! After digging up the earth they found a huge treasure buried right under where the beggar used to sit and beg. He did not know that if he had dug up the earth underneath him he would have become an emperor and there would have been no need to beg.

But what did the poor man know? His eyes were looking outside, his hands were spread out, so he died begging. All the people of the neighborhood stood there quite shocked -- what kind of beggar was this! This idiot did not even realize that a treasure was buried in the place where he was sitting.

I went to that area and met the people of the neighborhood and I said to them, "Idiots, don't be concerned about the beggar. Drop your judgments of the beggar. Sometime you also dig up your earth beneath you -- else it may be that when you die other people will laugh at you." When a person dies other people laugh at him saying that he was mad, he could not achieve anything in his life. And they do not know that other people are just waiting for them to die so that they can also laugh and say that this person was really mad and could not achieve anything.

Living people laugh at somebody when he dies, but if a living person could get the idea of laughing at himself while he is still alive, then his life would change. He would become a different person. If in these three days of the camp you remember to laugh at yourself then the matter is finished. If you remember to dig up the place where you are standing now then the matter is finished. Then all that I have said can certainly come to its fruition in you.

In the end I just pray that you will not die a beggar but an emperor. I pray that you will not give the people of the neighborhood the chance to laugh. For these days you have listened to my talks so silently and so lovingly, I am very grateful. And I bow down to the god present in everybody. Please accept my greetings.

Now we will sit for the night meditation. All of you make some space so that you can lie down. This is the last meditation so use it as totally as you can. Everybody should be at some distance from each other.

Don't talk. Nobody should talk. Those people sitting there should spread out. Nobody should be touching anybody else. Move away from there, move where there is space. Don't talk at all because this has nothing to do with talking. Some people should come here in the front and be careful that nobody should be disturbed because of somebody else.

First of all lie down with your body totally relaxed. Allow it to be completely loose and relaxed. Then slowly close your eyes. Close your eyes.

You have closed the eyes and have completely relaxed the body. Now I will give suggestions -- go on listening, your body and mind will follow them.

Feel that the body is becoming relaxed, the body is becoming relaxed, the body is getting relaxed, the body is becoming relaxed. Feel that the body is getting relaxed, allow the body to be totally relaxed. And feel in the mind that the body has become totally relaxed, the body has become relaxed, the body has become totally relaxed....

The breath is becoming silent. Feel in the mind that the breath is becoming silent, the breath is becoming silent.... The breath has become silent, the breath has become silent....

The mind is also becoming empty. The mind is becoming silent. Feel that the mind is becoming silent, the mind has become silent....

Now for ten minutes remain awake inside and keep listening silently to all the sounds around. Stay awake inside, don't go to sleep. Remain conscious inside. Stay awake inside and keep listening silently. Just

keep listening. Keep listening to the silence of the night, and while listening, a deep emptiness will arise.

Listen! For ten minutes keep listening silently, just silently listening. The mind is becoming completely empty. The mind is becoming empty. The mind has become empty, the mind has become empty....

The mind has become totally empty. The mind is becoming empty. Drown in the emptiness created all around. The mind is becoming empty. The mind is becoming empty, the mind is becoming empty.

The mind is becoming silent. The mind is becoming empty. Drown more deeply. The mind is becoming empty. The mind has become completely empty....

Krishna: The Man and His Philosophy

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Krishna: The Man and His Philosophy

Chapter #1
Chapter title: The Future Belongs to Krishna

20 July 1970 pm in C.C.I. Chambers

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QUESTIONER: WHAT ARE THE DISTINGUISHING VIRTUES OF KRISHNA THAT MAKE HIM RELEVANT TO OUR TIME? WHAT IS HIS SIGNIFICANCE FOR US? PLEASE EXPLAIN.

Krishna is utterly incomparable, he is so unique. Firstly, his uniqueness lies in the fact that although Krishna happened in the ancient past he belongs to the future, is really of the future. Man has yet to grow to that height where he can be a contemporary of Krishna's. He is still beyond man's understanding; he continues to puzzle and battle us. Only in some future time will we be able to understand him and appreciate his virtues. And there are good reasons for it.

The most important reason is that Krishna is the sole great man in our whole history who reached the absolute height and depth of religion, and yet he is not at all serious and sad, not in tears. By and large, the chief characteristic of a religious person has been that he is somber, serious and sad-looking -- like one vanquished in the battle of life, like a renegade from life. In the long line of such sages it is Krishna alone who comes dancing, singing and laughing.

Religions of the past were all life-denying and masochistic, extolling sorrow and suffering as great

virtues. If you set aside Krishna's vision of religion, then every religion of the past presented a sad and sorrowful face. A laughing religion, a religion that accepts life in its totality is yet to be born. And it is good that the old religions are dead, along with them, that the old God, the God of our old concepts is dead too

It is said of Jesus that he never laughed. It was perhaps his sad look and the picture of his physical form on the cross that became the focal point of at traction for people, most of whom are themselves unhappy and miserable. In a deep sense Mahavira and Buddha are against life too. They are in favor of some other life in some other world; they support a kind of liberation from this life.

Every religion, up to now, has divided life into two parts, and while they accept one part they deny the other, Krishna alone accepts the whole of life. Acceptance of life in its totality has attained full fruition in Krishna. That is why India held him to be a perfect incarnation of God, while all other incarnations were assessed as imperfect and incomplete. Even Rama is described as an incomplete incarnation of God. But Krishna is the whole of God.

And there is a reason for saying so. The reason is that Krishna has accepted and absorbed everything that life is.

Albert Schweitzer made a significant remark in criticism of the Indian religion. He said that the religion of this country is life negative. This remark is correct to a large extent, if Krishna is left out. But it is utterly wrong in the context of Krishna. If Schweitzer had tried to understand Krishna he would never have said so.

But it was unfortunate that we did not allow Krishna to influence our life in a broad way. He remains a lonely dancing island in the vast ocean of sorrow and misery that is our life. Or, we can say he is a small oasis of joyous dancing and celebration in the huge desert of sadness and negativity, of suppression and condemnation that we really are. Krishna could not influence the whole spectrum of our life, and for this we are alone to blame. Krishna is not in the least responsible for it. We were not that worthy, that deserving, to have him, to imbibe him, to absorb him.

Up to now, man's mind has thought of and looked at life in fragments -- and thought dialectically. The religious man denies the body and accepts the soul. And what is worse, he creates a conflict, a dichotomy between the body and spirit. He denies this world, he accepts the other world, and thus creates a state of hostility between the two. Naturally our life is going to be sad and miserable if we deny the body, because all our life's juice -- its health and vitality, its sensitivities and beauty, all its music -- has its source in the body. So a religion that denies and denounces the body is bound to be anemic and ill, it has to be lackluster. Such a religion is going to be as pale and lifeless as a dry leaf fallen from a tree. And the people who follow such a religion, who allow themselves to be influenced and conditioned by it, will be as anemic and prone to death as these leaves are.

Krishna alone accepts the body in its totality. And he accepts it not in any selected dimension but in all its dimensions. Apart from Krishna, Zarathustra is another. About him it is said he was born laughing. Every child enters this world crying. Only one child in all of history laughed at the time of his birth, and that was Zarathustra. And this is an index -- an index of the fact that a happy and laughing humanity is yet to be born. And only a joyful and laughing humanity can accept Krishna.

Krishna has a great future. After Freud the world of religion is not going to be the same as it was before him. Freud stands as a watershed between the religions of the past and the religion of the future. With Freud a great revolution has taken place and man's consciousness has achieved a breakthrough. We shall never be the same again after Freud. A new peak of consciousness has been touched and a new understanding, an altogether new perspective, a new vision of life has come into being. And it is essential to understand it rightly.

The old religions taught suppression as the way to God. Man was asked to suppress everything -- his sex, his anger, his greed, his attachments -- and then alone would he find his soul, would he attain to God. This war of man against himself has continued long enough. And in the history of thousands of years of this war, barely a handful of people, whose names can be counted on one's fingers, can be said to have found God. So in a sense we lost this war, because down the centuries billions of people died without finding their souls, without meeting God.

Undoubtedly there must be some basic flaw, some fundamental mistake in the very foundation of these religions.

It is as if a gardener has planted fifty thousand trees and out of them only one tree flowers -- and yet we accept his scripture on gardening on the plea that at least one tree has blossomed. But we fail to take into consideration that this single tree might have been an exception to the rule, that it might have blossomed not because of the gardener, but in spite of him. The rest of the fifty thousand trees, those that remained stunted

and barren, are enough proof the gardener was not worth his salt.

If a Buddha, a Mahavira or a Christ attains to God in spite of these fragmentary and conflict-rid den religions, it is no testimony to the success of these religions as such. The success of religion, or let us say the success of the gardener, should be acclaimed only when all fifty thousand trees of his garden, with the exception of one or two, achieve flowering. Then the blame could be laid at the foot of the one tree for its failure to bloom. Then it could be said that this tree remained stunted and barren in spite of the gardener.

With Freud a new kind of awareness has dawned on man: that suppression is wrong, that suppression brings with it nothing but self-pity and anguish. If a man fights with himself he can only ruin and destroy himself. If I make my left hand fight with my right hand, neither is going to win, but in the end the contest will certainly destroy me. While my two hands fight with themselves, I and I alone will be destroyed in the process. That is how, through denial and suppression of his natural instincts and emotions, man became suicidal and killed himself.

Krishna alone seems to be relevant to the new awareness, to the new understanding that came to man in the wake of Freud and his findings. It is so because in the whole history of the old humanity Krishna alone is against repression.

He accepts life in all its facets, in all its climates and colors. He alone does not choose he accepts life unconditionally. He does not shun love; being a man he does not run away from women. As one who has known and experienced God, he alone does not turn his face from war. He is full of love and compassion, and yet he has the courage to accept and fight a war. His heart is utterly non violent, yet he plunges into the fire and fury of violence when it becomes unavoidable. He accepts the nectar, and yet he is not afraid of poison.

In fact, one who knows the deathless should be free of the fear of death. And of what worth is that nectar which is afraid of death? One who knows the secret of non-violence should cease to fear violence. What kind of non-violence is it that is scared of violence? And how can the spirit, the soul, fear the body and run away from it? And what is the meaning of God if he cannot take the whole of this world in his embrace?

Krishna accepts the duality, the dialectics of life altogether and therefore transcends duality. What we call transcendence is not possible so long as you are in conflict, so long as you choose one part and reject the other. Transcendence is only possible when you choicelessly accept both parts together, when you accept the whole.

That is why Krishna has great significance for the future. And his significance will continue to grow with the passage of time. When the glow and the glamor of all other godmen and messiahs has dimmed, when the suppressive religions of the world have been consigned to the wastebasket of history, Krishna's flame will be heading towards its peak, moving towards the pinnacle of its brilliance. It will be so because, for the first time, man will be able to comprehend him, to understand him and to imbibe him. And it will be so because, for the first time, man will really deserve him and his blessings.

It is really arduous to understand Krishna. It is easy to understand that a man should run away from the world if he wants to find peace, but it is really difficult to accept that one can find peace in the thick of the marketplace. It is understandable that a man can attain to purity of mind if he breaks away from his attachments, but it is really difficult to realize that one can remain unattached and innocent in the very midst of relationships and attachments, that one can remain calm and still live at the very center of the cyclone. There is no difficulty in accepting that the flame of a candle will remain steady and still in a place well secluded from winds and storms, but how can you believe that a candle can keep burning steadily even in the midst of raging storms and hurricanes? So it is difficult even for those who are close to Krishna to understand him.

For the first time in his long history man has attempted a great and bold experiment through Krishna. For the first time, through Krishna, man has tested, and tested fully his own strength and intelligence. It has been tested and found that man can remain, like a lotus in water, untouched and unattached while living in the throes of relationship. It has been discovered that man can hold to his love and compassion even on the battlefield, that he can continue to love with his whole being while wielding a sword in his hand.

It is this paradox that makes Krishna difficult to understand. Therefore, people who have loved and worshipped him have done so by dividing him into parts, and they have worshipped his different fragments, those of their liking. No one has accepted and worshipped the whole of Krishna, no one has embraced him in his entirety. Poet Surdas sings superb hymns of praise to the Krishna of his childhood, Bal. krishna. Surdas' Krishna never grows up, because there is a danger with a grown-up Krishna which Surdas cannot take. There is not much trouble with a boy Krishna flirting with the young women of his village, but it will

be too much if a grown-up Krishna does the same. Then it will be difficult to understand him.

After all, we can understand something on our own plane, on our own level. There is no way to understand something on a plane other than ours.

So for their adoration of Krishna, different people have chosen different facets of his life. Those who love the Geeta will simply ignore the BHAGWAD, because the Krishna of the GEETA is so different from the Krishna of the BHAGWAD Similarly, those who love the BHAGWAD will avoid getting involved with the GEETA. While the Krishna of the GEETA stands on a battlefield surrounded by violence and war, the Krishna of the BHAGWAD is dancing, singing and celebrating. There is seemingly no meeting-point whatsoever between the two.

There is perhaps no one like Krishna, no one who can accept and absorb in himself all the contradictions of life, all the seemingly great contradictions of life. Day and night, summer and winter, peace and war, love and violence, life and death -- all walk hand in hand with him. That is why everyone who loves him has chosen a particular aspect of Krishna's life that appealed to him and quietly dropped the rest.

Gandhi calls the GEETA his mother, and yet he cannot absorb it, because his creed of non-violence conflicts with the grim inevitability of war as seen in the GEETA. So Gandhi finds ways to rationalize the violence of the GEETA: he says the war of Mahabharat is only a metaphor, that it did not actually happen. This war, Gandhi says over and over again, represents the inner war between good and evil that goes on inside a man. The Kurushetra of the GEETA, according to Gandhi, is not a real battlefield located somewhere on this earth, nor is the Mahabharat an actual war. It is not that Krishna incites Arjuna to fight a real Mahabharat, Mahabharat only symbolizes the inner conflict and war of man, and so it is just a parable.

Gandhi has his own difficulty. The way Gandhi's mind is, Arjuna will be much more in accord with him than Krishna. A great upsurge of non-violence has arisen in the mind of Arjuna, and he seems to be strongly protesting against war. He is prepared to run away from the battlefield and his arguments seem to be compelling and logical. He says it is no use fighting and killing one's own family and relatives. For him, wealth, power and fame, won through so much violence and bloodshed, have no value what soever. He would rather be a beggar than a king, if kingship costs so much blood and tears. He calls war an evil and violence a sin and wants to shun it at all costs. Naturally Arjuna has a great appeal for Gandhi. How can he then understand Krishna?

Krishna very strongly urges Arjuna to drop his cowardice and fight like a true warrior. And his arguments in support of war are beautiful, rare and unique. Never before in history have such unique and superb arguments been advanced in favor of fighting, in support of war. Only a man of supreme non-violence could give such support to war.

Krishna tells Arjuna, "So long as you believe you can kill someone, you are not a man with a soul, you are not a religious man. So long as you think that one dies, you don't know that which is within us, that which has never died and will never die. If you think you can kill someone you are under a great illusion, you are betraying your ignorance. The concept of killing and dying is materialistic; only a materialist can believe so. There is no dying, no death for one who really knows." So Krishna exhorts Arjuna over and over again in the GEETA, "This is all play-acting; killing or dying is only a drama."

In this context it is necessary to understand why we call the life of Rama a characterization, a story, a biography, and not a play, a *leela*. It is because Rama is very serious. But we describe the life of Krishna as his *leela*, his play-acting, because Krishna is not serious at all. Rama is bounded, he is limited. He is bound, limited by his ideals and principles. Scriptures call him the greatest idealist: he is circumscribed by the rules of conduct and character. He will never step out of his limits; he will sacrifice everything for his principles, for his character.

Krishna's life, on the other hand, accepts no limitations. It is not bound by any rules of conduct, it is unlimited and vast. Krishna is free, limitlessly free. There is no ground he cannot tread; no point where his steps can fear and falter, no limits he cannot transcend. And this freedom, this vastness of Krishna, stems from his experience of self-knowledge. It is the ultimate fruit of his enlightenment.

For this reason the question of violence has become meaningless in Krishna's life. Now, violence is just not possible. And where violence is meaning less, non-violence loses its relevance too. Non-violence has meaning only in relation to violence. The moment you accept that violence is possible, non-violence becomes relevant at once. In fact, both violence and non-violence are two sides of the same coin. And it is a materialistic coin. It is materialistic to think that one is violent or non-violent. He is a materialist who believes he can kill someone, and he too is a materialist who thinks he is not going to kill anyone. One thing is common to them: they believe someone can be really killed. Spirituality rejects both violence and

non-violence. it accepts the immortality of the soul. And such spirituality turns even war into play.

Spirituality or religion accepts, and unreservedly accepts, all the dimensions of life. It accepts sex and attachment together, relationship and indulgence, love and devotion, yoga and meditation, and everything there is to life.

And the possibility of the understanding and acceptance of this philosophy of totality is growing every day -- because now we have come to know a few truths we never knew in the past. Krishna, however, has undoubtedly known them.

For instance, we now know that the body and soul are not separate, that they are two poles of the same phenomenon. The visible part of the soul is known as the body, and the invisible part of the body is called the soul. God and the world are not two separate entities; there is absolutely no conflict be tween God and nature. Nature is the visible, the gross aspect of God, and God is the invisible, the subtle aspect of nature. There is no such point in the cosmos where nature ends and God begins. It is nature itself that, through a subtle process of its dissolution, turns into God, and it is God himself who, through a subtle process of his manifestation, turns into nature. Nature is manifest God, and God is unmanifest nature. And that is what *adwait* means, what the principle of one without the other means.

We can understand Krishna only if we clearly understand this concept of *adwait*, that only one is -- one without the other. You can call him God or Brahman or what you like.

We also have to understand why Krishna is going to be increasingly significant for the future and how he is going to become closer and closer to man. It will be so, because the days when suppression and repression ruled the roost are gone. After a lengthy struggle and a long spell of inquiry and investigation we have learned that the forces we have been fighting are our own forces. In reality we are those forces, and it is utter madness to fight them. We have also learned we become prisoners of the forces we oppose and fight, and then it becomes impossible to free ourselves from them. And now we also know that we can never transform them if we treat them as inimical forces, if we resist and repress them.

For instance, if someone fights with sex, he will never attain to brahmacharya, to celibacy in his life. There is only one way to celibacy and that is through the transformation of the sex energy itself. So we don't have to fight with the energy of sex; on the contrary, we should understand it and cooperate with it. We need to make friends with sex rather than make an enemy of it, as we have been doing for so long. The truth is, we can only change our friends; the question of changing those we treat as enemies simply does not arise. There is no way to even understand our enemies; it is just impossible. To understand something it is essential to be friendly with it.

Let us clearly understand that what we think to be the lowest is the other pole of the highest. The peak of a mountain and the valley around its base are not two separate things, they are part and parcel of the same phenomenon. The deep valley has been caused by the rising mountain, and *in* the same way the mountain has been possible because of the valley, One cannot be without the other. Or can it? Linguistically the mountain and the valley are two, but existentially they are two poles of the same thing.

Nietzsche has a very significant maxim. He says a tree that longs to reach the heights of heaven must sink its roots to the bottom of the earth. A tree that is afraid to do so should abandon its longing to reach the heavens. Really, the higher a tree the deeper its roots go. If you want to ascend to the skies you will have to descend into the abyss as well. Height and depth are not different things, they are two dimensions of the same thing. And their proportions are always the same.

Man's mind has always wanted to choose be tween the seeming opposites. He wants to preserve heaven and do away with hell. He wants to have peace and escape tension. He desires to protect good and destroy evil. He longs to accept light and deny darkness. He craves to cling to pleasure and to shun pain. His mind has always divided existence into two parts and chosen one part against the other. And from choice arises duality, which brings conflict and pain.

Krishna symbolizes acceptance of the opposites together. And he alone can be whole who accepts the contradictions together. One who chooses will always be incomplete, less than the whole, because the part he chooses will continue to delude him and the part he denies will continue to pursue and haunt him. He can never be rid of what he rejects and represses. The mind of the man who rejects and represses sex becomes increasingly sexual. So a culture, a religion that teaches suppression of sex ends up creating nothing but sexuality; it becomes obsessed with sex.

Up to now we have stubbornly denied the Krishna who accepts sex; we accept him only in fragments. But now it will be quite possible to accept him totally, because we are beginning to understand that it is the energy of sex itself that is transformed into the highest kind of celibacy, into *brahmacharya* -- through the

process of its upward journey to the *sahasrar*, to the ultimate center in the head. We are beginning to learn that nothing in life has to be denied its place and given up, that we have to accept and live life in its totality. And he who lives wholly attains to life's wholeness. And he alone is holy who is whole.

Therefore I say that Krishna has immense significance for our future. And that future, when Krishna's image will shine in all its brilliance, is increasingly close. And whenever a laughing, singing and dancing religion comes into being it will certainly have Krishna's stone in its foundation.

QUESTIONER: KRISHNA PLAYED A GREAT ROLE IN THE WAR OF THE MAHABHARAT. IT MEANS HE COULD HAVE PREVENTED IT IF HE HAD WANTED. BUT THE WAR TOOK PLACE, BRINGING HORRENDOUS DEATH AND DESTRUCTION IN ITS WAKE. NATURALLY THE RESPONSIBILITY SHOULD BE WITH HIM. DO YOU JUSTIFY HIM OR IS HE TO BE BLAMED?

It is the same with war and peace. Here too, we choose. We want to keep peace and eliminate conflict and struggle. It seems we cannot act without choosing. But the world is a unity of contradictions and dialectics. The world is an orchestra of opposite notes; it cannot be a solo.

I have heard that once someone was playing a musical instrument. He played a single note on a single string at a single point, and he played it for hours on end. Not only his family, even the neighborhood felt disturbed by it. Finally a group of people came and said to him, "We have heard any number of musicians and they all play a number of different notes. How come you are stuck with a single note?" The man answered, "I have found the right note; others are still searching for it. That is why I stick to the right spot. I need not search any more."

Our minds would like to choose a single note of life and deny all others. But only in death can one find a single note. As far as life is concerned, it is composed of different and contradictory notes. If you have seen an arched door in some old building, you might have noticed that, to construct it, opposite kinds of bricks are laid side by side. And it is the opposite kinds of bricks, placed together, that hold the heavy burden of the house on their shoulders. Can you conceive of using the same kinds of bricks in the construction of an archway? Then the house cannot be constructed; it will collapse then and there.

The entire structure of our life is held together by the tension of its opposites -- and war is a part of the tension that is life. And those who think that war is totally harmful and destructive are wrong; their vision is fragmentary, myopic. If we try to understand the course of development that man and his civilization have followed, we will realize that war plays the largest share in its growth. Whatever man has today -- all the good things of life -- were found primarily through the medium of war. If we find today that the whole earth is covered with roads and highways, the credit should go to war and to preparations for war. These roads and highways were first constructed for the sake of waging war, for the purpose of dispatching armies to distant lands. They did not come into being for the sake of two friends meeting or for a man and a woman belonging to two distant towns to marry. The fact is, they came into being for the encounter of two enemies, for the purpose of war.

We see big buildings all over. They all came in the wake of castles. And castles were the products of war. The first high walls on this earth were built with a view to keep out the enemies, and then other high walls and buildings followed. And now we have skyscrapers in all the big cities of the world. But it is difficult to think that these highrises are the progenies of war.

All of man's modern affluence, backed by scientific inventions and high technology -- indeed all his achievements -- basically owe their existence to war.

In fact, war creates such a state of tension in the mind of man and presents such challenges, that our dormant energies are shaken to their roots and, as a result, they awaken and act. We can afford to be lazy and lethargic in times of peace, but moments of war are quite different. War provokes our dynamism. Confronted with extraordinary challenges, our sleep ing energies have to awaken and assert themselves. That is why, during a war, we function as extraordinary people; we simply cease to be the ordinary people that we are. Confronted with the challenge of war, man's brain begins to function at its highest level and capacity. In times of war man's intelligence takes a great leap forward, one it would ordinarily take centuries to make.

Many people think that if Krishna had pre vented the war of Mahabharat, India would have attained to great affluence, she would have touched high peaks of growth and greatness. But the truth is just the opposite. If we had had a few more people of Krishna's caliber and had fought more wars like the

Mahabharat, we would have been at the pinnacle of our growth today. About five thousand years have passed since the Mahabharat, and for these five thousand years we have not fought a single major war. The wars we have had since then were baby wars in comparison with that epic war of the Kurukshetra. They have been quite petty and insignificant. Indeed it would be wrong to even call them wars, they were petty fights and skirmishes. Had we only fought some major wars we would be the richest and most advanced country on this planet today. But our present state of affairs is just the opposite: we are at the bottom of the ladder.

The countries that fought great wars are at the pinnacle of development and prosperity today. At the end of the First World War people thought Germany was destroyed, debilitated for good. But in just twenty years, in the Second World War, Germany emerged as an infinitely more powerful country than the Germany of the First World War. No one could have even dreamed this country could fight another war after she was so badly beaten in the first. Seemingly, there was no possibility for Germany to go to war for hundreds of years. But just in twenty years time the miracle happened, and Germany emerged as a giant world power. Why? -- because with will and vigor this country utilized the energies released by the First World War.

With the conclusion of the Second World War it seemed that there might be no more wars in the world. But, so soon, the powers that fought it are ready for a much deadlier and dreadful war than the last. And the two countries -- Germany and Japan -- that suffered the worst destruction and defeat in the last war have emerged, amazingly, as two of the most affluent countries in the world. Who can say, after visiting today's Japan, that only twenty years ago atom bombs fell on this country? Of course, after visiting present-day India, one could say that this country has been subjected to recurring atomic bombardments. One look at our wretched state can make one think that, down the ages, we have been through unending destruction brought about by war after war.

The Mahabharat is not responsible for India's degradation and misery. The long line of teachers that came in the shadow of that war were all against war, and they used the Mahabharat to further their anti-war stance. Pointing to that great war they said, "What a terrible war! What appalling violence! No, no more of such wars! No more of such bloodshed!" It was unfortunate we failed to produce a line of people of the caliber of Krishna and also failed to fight more Mahabharats. Had it been so, we would have reached, in every succeeding war, a peak of consciousness much higher than the one reached during the Mahabharat. And, undoubtedly, today we would be the most prosperous and developed society on this earth.

There is another side of war which deserves consideration. A war like the Mahabharat does not happen in a poor and backward society; it needs riches to wage a great war. At the same time war is needed to create wealth and prosperity, because war is a time of great challenges. If only we had many more wars like the one Krishna led!

Let us look at this thing from another angle. Today the West has achieved the same height of growth that India had achieved at the time of the Mahabharat. Almost all the highly sophisticated weapons of war that we now possess were used in the Mahabharat in some form or other. It was a highly developed, intelligent and scientific peak that India had scaled at the time of that historic war. And it was not the war that harmed us. Something else harmed us. What really harmed us was the fit of frustration that came over us in the wake of the war, and its exploitation by the teachers of those times. The same fit of frustration has now seized the West, and the West is frightened. And if the West falls, the pacifists will be held responsible for it. And its fall is certain if the West follows the pacifists. Then the West will be in the same mess that India found herself in after the Mahabharat.

India listened to her pacifists and had to suffer for it for five thousand years. So this matter needs to be considered fully.

Krishna is not a hawk, not a supporter of war for war's sake. He, however, treats war as part of life's game. But he is not a warmonger. He has no desire whatsoever to destroy anyone; he does not want to hurt anyone. He has made every effort to avoid war, but he is certainly not prepared to escape war at any cost -- at the cost of life and truth and religion itself. After all, there should be a limit to our efforts to avoid war, or anything else for that matter. We want to avoid war just for so it does not hurt and harm life. But what if life itself is hurt and harmed by preventing war? Then its prevention has no meaning. Even the pacifist wants to prevent war so that peace is preserved. But what sense is there in preventing a war if peace suffers because of it? In that case, we certainly need to have the strength and ability to wage a clear war, a decisive war.

Krishna is not a hawk, but he is not a frightened escapist either. He says it is good to avoid war, but if it becomes unavoidable it is better to accept it bravely and joyfully than to run away from it. Running away

would be really cowardly and sinful. If a moment comes when, for the good of mankind, war becomes necessary -- and such moments do come -- then it should be accepted gracefully and happily. Then it is really bad to be dragged into it and to fight it with a reluctant and heavy heart. Those who go to war with dragging feet, just to defend themselves, court defeat and disaster. A defensive mind, a mind that is always on the defensive, cannot gather that strength and enthusiasm necessary to win a war. Such a mind will always be on the defensive, and will go on shrinking in every way. Therefore Krishna tells you to turn even fighting into a joyful, blissful affair.

It is not a question of hurting others. In life there is always a choice of proportions, a choice between the proportion of good and of evil. And it is not necessary that war bring only evil. Sometimes the avoidance of war can result in evil. Our country was enslaved for a full thousand years just because of our incapacity to fight a war. Similarly, our five-thousand-year old poverty and degradation is nothing but the result of a lack of courage and fearlessness in our lives, a lack of expansiveness in our hearts and minds.

We suffered not because of Krishna. On the contrary, we suffered because we failed to continue the line of Krishna, because we ceased to produce more Krishnas after him. Of course, it was natural that after Krishna's war a note of pessimism, of defeatism, became prominent in our life -- it always happens in the wake of wars -- and that a row of defeatist teachers successfully used this opportunity to tell us that war is an unmitigated evil to be shunned at all costs. And this defeatist teaching took root, deep in our minds. So for five thousand years we have been a frightened people, frightened for our lives. And a community that is afraid of death, afraid of war, eventually begins, deep down in its being, to be afraid of life itself. And we are that community -- afraid of living. We are really trembling with fear. We are neither alive nor dead, we art just in limbo.

In my view, mankind will suffer if they accept what Bertrand Russell and Gandhi say. There is no need to be afraid of war.

It is true, however, that our earth is now too small for a modern war. A war, in fact, needs space too. Our instruments of war are now so gigantic that, obviously, war on this planet is simply not possible. But it is so, not because what the pacifists say is right and has to be accepted out of fear, but because the earth is now too small for the huge means of war science and technology have put into our hands. So war on this planet has become meaningless. Now the shape of war is going to change and its scope, escalate. New wars will be fought on the moon and Mars, on other planets and satellites.

Scientists say there are at least fifty thousand planets in the universe where life exists. And if we accept the counsel of despair, if we listen to those who are frightened of nuclear weaponry, we will prevent the great adventure which man is now going to make into the vast infinity of space. But it is true we have reached a point where war on this earth has become meaningless. But why it is so has to be clearly understood.

War has become meaningless not because what the pacifists say has struck home with us, war has lost its meaning because the science of war has attained perfection, because now a total war can be a reality. And to fight a total war on this earth will be a self-defeating exercise. War is meaningful so long as one side wins and another loses, but in a nuclear war, if and when it takes place, there will be no victor and no vanquished -- both will simply disappear from the earth. So war on this earth has become irrelevant.

And for this reason I can see the whole world coming together as one world. Now the world will be no more than a global village.

The earth has become as small as a village -- even smaller than a village. It now takes less time to go around the world than it took to go from one village to another in the past. So this world has become too small for a total kind of war; it would be sheer stupidity to wage a war here. This does not mean there should be no wars, nor does it mean there will be no wars in the future. War will continue to take place, but now it will take place on newer grounds, on other planets. Now man will go on newer adventures, newer incursions and greater campaigns. In spite of what the pacifists said and did war could not be abolished. It cannot be abolished because it is a part of life.

It makes an interesting story if we assess the gains we have had from war. A careful observation will reveal that all our cooperative efforts and institutions are the products of war. It is called cooperation for conflict: we cooperate to fight. And with the disappearance of war, cooperation will disappear.

So it is extremely important to understand Krishna. Krishna is neither a pacifist nor a hawk. He has nothing to do with any "ism". In fact, an "ism" means choice, that we choose one of the opposites. Krishna is "non-ism". He says that if good comes through peace, we should welcome peace, and that if good flows from war then war is equally welcome. Do you understand what I mean? Krishna says, and I say the same,

that whatever brings bliss and benediction and helps the growth of religion is welcome. We should welcome it.

We would not have been that impotent if our country had understood Krishna rightly. But we have covered all our ugliness with beautiful words. Our cowardice is hiding behind our talk of non violence; our fear of death is disguised by our opposition to war. But war is not going to end because we refuse to go to war. Our refusal will simply become an invitation to others to wage war on us. War will not disappear just because we refuse to fight: our refusal will only result in our slavery. And this is what has actually happened.

It is so ironic that, despite our opposition to war, we have been dragged into war over and over again. First we refused to fight, then some external power attacked and occupied our country and made us into slaves, and then we were made to join our masters' armies and fight in our masters' wars. Wars were continuously waged, and we were continuously dragged into them. Sometimes we fought as soldiers of the Huns, then as soldiers of the Turks and the Moghuls and finally as soldiers of the British. Instead of fighting for our own life and liberty we fought for the sake of our alien rulers and oppressors. We really fought for the sake of our slavery; we fought to prolong our enslavement. We spilled our blood and gave our lives only to defend our bondage, to continue to live in servitude. This has been the painful consequence of all our opposition to violence and war.

But the Mahabharat is not responsible for it, nor is Krishna responsible. Our lack of courage to fight another Mahabharat is at the root of all our misfortunes.

Therefore I say it is really difficult to understand Krishna. It is very easy to understand a pacifist, because he has clearly chosen one side of the coin of truth. It is also easy to understand warmongers like Genghis, Tamburlaine, Hitler and Mussolini, because they believe in war as the only way of life. Pacifists like Gandhi and Russell believe that peace alone is the right way. Both doves and hawks are simplistic in their approach to life and living. Krishna is altogether different from both of them, and that is what makes him so difficult to understand. He says that life passes through both doors, through the door of peace and also through the door of war. And he says that if man wants to maintain peace, he needs to have the strength and ability to fight a war and win it. And he asserts that in order to fight a war well, it is necessary, simultaneously, to make due preparations for peace.

War and peace are twin limbs of life, and we cannot do without either of them. We will simply be lame and crippled if we try to manage with only one of our two legs. So hawks like Hitler and mussolini and doves like Gandhi and Russell are equally crippled, lopsided, useless. How can a man walk on one leg alone? No progress is possible.

When we have men like Hitler and Gandhi, each with one leg, we find them taking turns, just like passing fashions. For a while Hitler is stage-center, and then Gandhi appears and dominates the stage. For a while we take one step with Hitler's leg and then another step with Gandhi's leg. So in a way they again make for a pair of legs. After Genghis, Hitler and Stalin are finished with their war and bloodshed, Gandhi and Russell begin to impress us with their talk of peace and non-violence. The pacifists dominate the scene for ten to fifteen years -- enough time to tire their single leg, and necessitate the use of another. Then again a hawk like Mao comes with a sten gun in his hands. And thus the drama is kept on going.

Krishna has his two legs intact; he is not lame. And I maintain that everyone should have both legs intact -- one for peace and another for war. A person who cannot fight is certainly lacking in something. And a person who cannot fight is incapable of being rightly peaceful. And one who is incapable of being peaceful is also crippled, and will soon lose his sanity. And a restless mind is incapable of fighting, because even when one has to fight a kind of peace is needed. So even from this point of view Krishna is going to be significant for our future.

In regard to our future we need to have a very clear and decisive mind. Do we want a pacifist world in the future? If so, it will be a lifeless and lackluster world, which is neither desirable nor possible. And no one will accept it either. In fact, life goes its own way. While the doves fly in the sky, the hawks continue to prepare for war. and in the way of fashions, the pacifists will be popular for a while and then the warmongers will take their turn, becoming popular with the people. Really, the two work like partners in a common enterprise.

Krishna stands for an integrated life, a total life; his vision is wholly whole. And if we rightly understand this vision, we need not give up either. Of course, the levels of war will change. They always change. Krishna is not a Genghis; he is not fond of destroying others, of hurting others. So the levels of war will certainly change. And we can see historically how the levels of war change from time to time.

When men don't have to fight among themselves, they gather together and begin to fight with nature. It is remarkable that the communities that developed science and technology are the same that are given to fighting wars. It is so because they possess the fighting potential. So when they don't fight among themselves, they turn their energies towards fighting with nature.

After the Mahabharat, India ceased to fight with nature simply because she turned her back on fighting. We did nothing to control floods and droughts or to tame our rivers and mountains, and consequently we failed, utterly, to develop science and technology. We can develop science only if we fight nature. And if man continues to fight he will first discover the secrets of this earth by fighting its nature. And then he will discover the secrets of space and other planets by fighting their nature. His adventure, his campaign will never stop.

Remember, the society that fought and won a war was the first to land its men on the moon. We could not do it; the pacifists could not do it. And the moon is going to exert tremendous significance on war in the future. Those who own the moon will own this earth, because in the coming war they will set up their missiles on the moon and conquer this earth for themselves. This earth will cease to be the locale for war. The so-called wars that are currently being fought between Vietnam and Cambodia, between India and Pakistan, are nothing more than play-fights to keep the fools busy here. Real war has begun on another plane.

The present race for the moon has a deeper significance. Its objective is other than what it seems to be. The power that will control the moon tomorrow will become invulnerable on this earth; there will be no way to challenge it. They will no longer need to send their planes to different countries to bomb them; this job will be done more easily and quickly from the moon. They will set up their missiles on the moon, warheads directed toward the earth -- rotating a full circle in its orbit each twenty-four hours. And that is how each country on this earth will be available, every day, to be bombed from the moon.

This is the secret of the great competition between the world powers to reach the moon first. And that is why the world powers are spending enormous amounts of money on the exploration of space. America spent about two billion dollars just to land one man on the moon. This was done not for the fun of it; there was a great objective behind this effort. The real question was, who reaches the moon first?

This contest for space is similar to another historical contest that happened about three hundred years ago when the countries of Europe were rushing towards Asia. Merchant ships of Portugal, Spain, Holland, France and Britain were all sailing towards the countries of Asia -- because occupation of Asia had become immensely important for the expansionist powers of Europe. But now it has no importance whatsoever, and so, soon after the Second World War, they left Asia. The people of Asia believe they won their freedom through their nationalist struggles, but it is only a half-truth. The other half of the truth is quite different.

In the context of the modern technology of warfare, the occupation of Asia in the old way has become meaningless; that chapter is closed forever. Now a new struggle for the conquest of lands altogether different and distant from this earth has begun. Man has raised his sights to the distant stars, to the moon and Mars and even beyond. Now war will be fought in the vastness of space.

Life is an adventure, an adventure of energy. And people who lag behind in this adventure, for lack of energy and courage, eventually have to die and disappear from the scene. Perhaps we are such a dead people.

In this context also, Krishna's message has assumed special significance. And it is significant not only for us, but for the whole world. In my view, the West has reached a point where it will, once again, have to wage a decisive war, which of course will not take place on the planet Earth. Even if the contestants belong to this earth, the actual operation of the war will take place elsewhere, either on the moon or on Mars. Now there is no sense fighting a war on the earth. If it takes place here it will result in the total destruction of both the aggressor and the aggressed. So a great war in the future will be fought and decided somewhere far away from here. And what would be the result?

In a way, the world is facing nearly the same situation India faced during the Mahabharat war. There were two camps, or two classes, at the time of the Mahabharat. One of them was out-and-out materialist; they did not accept anything beyond the body or matter. They did not know anything except the indulgence of their senses; they did not have any idea of yoga or of spiritual discipline. For them the existence of the soul did not matter in the least; for them life was just a playground of stark indulgence, of exploitation and predatory wars. Life beyond the senses and their indulgence held no importance for them.

This was the class against which the war of Mahabharat was waged. And Krishna had to opt for this war and lead it, because it had become imperative. It had become imperative so that the forces of good and

virtue could stand squarely against the forces of materialism and evil, so that they were not rendered weak and impotent.

Approximately the same situation has arisen on a worldwide scale, and in twenty years' time a full replica, a scenario of the Mahabharat will be upon us. On one side will be all the forces of materialism and on the other will be the weaker forces of good and righteousness.

Goodness suffers from a basic weakness: it wants to keep away from conflicts and wars. Arjuna of the Mahabharat is a good man. The word "arjuna" in Sanskrit means the simple, the straightforward, clean. Arjuna means that which is not crooked. Arjuna is a simple and good man, a man with a clean mind and a kind heart. He does not want to get involved in any conflict and strife; he wants to with draw. Krishna is still more simple and good; his simplicity, his goodness knows no limits. But his simplicity, his goodness does not admit to any weakness and escape from reality. His feet are set firmly on the ground; he is a realist, and he is not going to allow Arjuna to run away from the battlefield.

Perhaps the world is once again being divided into two classes, into two camps. It happens often enough when a decisive moment comes and war becomes inevitable. Men like Gandhi and Russell will be of no use in this eventuality. In a sense they are all Arjunas. They will again say that war should be shunned at all costs, that it is better to be killed than to kill others. A Krishna will again be needed, one who can clearly say that the forces of good must fight, that they must have the courage to handle a gun and fight a war. And when goodness fights only goodness flows from it. It is incapable of harming anyone. Even when it fights a war it becomes, in its hands, a holy war. Goodness does not fight for the sake of fighting, it fights simply to prevent evil from winning.

By and by the world will soon be divided into two camps. One camp will stand for materialism and all that it means, and the other camp will stand for freedom and democracy, for the sovereignty of the individual and other higher values of life. But is it possible that this camp representing good will find a Krishna to again lead it?

It is quite possible. When man's state of affairs, when his destiny comes to a point where a decisive event becomes imminent, the same destiny summons and sends forth the intelligence, the genius that is supremely needed to lead the event. And a right person, a Krishna appears on the scene. The decisive event brings with it the decisive man too.

It is for this also that I say Krishna has great significance for the future.

There are times when the voices of those who are good, simple and gentle cease to be effective, because people inclined to evil don't hear them, don't fear them, blindly go their own way. In fact, as good people shrink back just out of goodness, in the same measure the mischief makers become bold, feel like having a field day. India had many such good people after the Mahabharat, like Buddha and Mahavira. Nothing was lacking in their goodness; their goodness was infinite. In fact, it was too much -- so much that the country's mind shrank under the weight of this goodness. The result was that the aggressors of the whole world set loose their hordes on India.

It is not only that some people invade others, there are people who invite invasion on themselves. You are not only responsible when you hit others, you are also responsible when others hit you. If you slap someone's face, your responsibility for this act is only fifty percent, the other fifty percent of the responsibility should go to the person who invited and attracted your slap, who took it passively, without resistance. Know well that when someone slaps you, half the responsibility rests with you, because your being weak and passive becomes an invitation for him to hurt you.

A long succession of good people, of absolutely good people, was responsible for constricting and enfeebling the mind of India, for making it weak and passive. And this became a kind of invitation to aggressors around the world. And, responding to this invitation, they came, almost with walking sticks in their hands, and subjugated us, enslaved us. For long spells of time they ruled over us and oppressed us. And when they left, they did so on their own; we did not throw them out.

What is unfortunate is that we continue to be a shrunken people, suppressed and enfeebled in our minds and hearts. And we can again invite some aggressor to enslave us. If tomorrow Mao overruns this country, he alone will not be responsible. Years back, Lenin predicted that communism's road to London lay through Peking and Calcutta. His prediction seems to be correct. Communism has already arrived in Peking, and the noise of its footsteps are being heard in Calcutta. And so London is not far off. It will not be difficult for communism to reach Calcutta, because India's mind is still shrunken, still suppressed and stricken with fear. Communism will come, and by accepting it, this country will go down the drain.

That is why I say that India should do some serious rethinking about Krishna.

QUESTIONER: IF KRISHNA WERE PRESENT TODAY, WHICH OF THE TWO SIDES WOULD HE CHOOSE?

Whenever there is a crisis like this, one finds it difficult to decide which side in the conflict is right and which is wrong. This was not easy even on the eve of the Mahabharat. Not all the people on the side of the Kauravas were bad; a great soul like Bhishma was with them. Similarly, not all those who were on the side of the Pandavas, who were being guided by Krishna, were good; there were bad people as well. So, in a matter like this, there is always some difficulty in coming to a decision.

But some values clinch the issue. Why was Duryodhana fighting? What was his motive in forcing such a great war? It was not that important whether the people on his side were bad or not, the important thing was his intention, his objective, the values for which he forced the war. And what were the values for which Krishna inspired Arjuna to fight bravely?

The most important and decisive value at stake in the Mahabharat was *justice*. The war had to decide what was just and what justice was.

Again today we have to decide what is just, what justice is. In my vision, freedom is justice and bondage is injustice. The group or class that is bent on forcing any kind of bondage on mankind is on the side of injustice. Maybe there are some good people on their side, but all good people do not necessarily have clarity and farsight. Often they are confused people, people who don't know that what they are doing is going to serve the side of injustice.

Freedom is of the highest; it is the most significant, most decisive issue today. We need a society, a world where man's freedom can grow and blossom. And we don't want a society, a world that will destroy man's freedom and put him in shackles. This has to be clearly understood.

It is natural that people wanting to impose bondage on others would not say so, would not use the word "bondage". The word has a bad odor; it is hateful and repelling. They will find a word or a slogan that will put people into bondage without letting them know it. "Equality" is such a new slogan, and it is full of cunning and deceit. Thus they sidetrack the issue of freedom and shout, instead, for equality. They say they stand for equality between man and man. They argue that equality is basic, and that freedom is not possible without equality. And this argument is appealing to many who are led to think that as long as people are not equal they cannot be free. And then they consent to forego freedom for the sake of equality.

Now it is very strange logic that equality has to be had for freedom to come, and that freedom has to be sacrificed for equality to come. The truth is, once freedom is lost it will be impossible to restore it. Who will restore it?

You all are here listening to me. I tell you that in order to make you all equal it is necessary to put you in shackles first. I tell you that without putting you in fetters it will not be possible to equalize you. Maybe someone has a bigger head than others, another has larger arms and a third one has longer legs -- they all will have to be cut to equal size. And this painful operation will not be possible without first depriving you of your freedom. And it sounds very logical.

But people forget that the person who will make them all equal will himself remain tree and unequal; he will remain outside them all. He will have no fetters on his feet and, besides, he will have a gun in his hand. Now you can well envision a situation, a society where most people are in shackles, maimed and crippled, and a handful of people are free and powerful with all the modern instruments of suppression and oppression at their disposal. What can you do in a situation like this?

Marx held the view that in order to achieve equality in society it would, in the first place, be necessary to suppress political freedom, destroy individual liberty and establish a dictatorship. And he thought that after the achievement of equality, freedom would be restored to the people. But do you think people with such enormous power in their hands that they can equalize everyone will ever give you back your freedom? We don't see any sign of it in the countries where such experiments have been conducted. In fact, as the power of the rulers grows, and as the people, the ruled, ate systematically suppressed and debilitated, the hope for freedom becomes increasingly dim. Then it is difficult even to raise the question of freedom. Nobody dares ask a question, speak his thoughts, much less dissent and rebel against the established tyranny.

In the name of equality, and under the cover of equality, freedom is going to be destroyed. And once it is

destroyed it will be neatly impossible to win it back -- because those who destroy freedom will see to it that the chances of its being revived in the future are also destroyed.

Secondly, you should know that while freedom is an absolutely natural phenomenon, which everyone must have as his right, equality is not. Equality is neither natural nor possible. The concept of equality is unpsychological; all people cannot be equal. They are not equal; they are basically unequal. But freedom is a must. Everyone should be free to be what he is and what he can be. Everyone should have full freedom and opportunity to be himself.

In my view, Krishna is on the side of freedom; he cannot be on the side of equality. If there is freedom it is possible that inequality will diminish. I don't say equality will come with freedom, I only say in equality will gradually be reduced. But if equality is forced on people then their freedom is bound to diminish and disappear. Anything imposed with force is synonymous with slavery.

So basically it is a choice of values. And in my vision the individual is the highest value. So freedom of the individual is of the highest.

The camp of evil has always been against the individual and in favor of the group, the collective, The individual has no value whatsoever in the eyes of evil, and there is good reason for it. The individual is rebellious; he is the seed of rebellion. You will be surprised to know that if you want some evil act to be done you will find it easier through a group than through an individual.

It is very difficult for an individual Hindu to set fire to a mosque, but a crowd of Hindus can do it for fun. An individual Mohammedan will find it hard to stick a knife into the chest of a Hindu child, but a horde of Mohammedans can do it without a qualm of conscience. In fact, the bigger a crowd the less soul it has. But it is the sense of responsibility that forms the kernel of the soul. When I go to push a knife in somebody's chest my conscience bites at me. It says, "What are you doing?" But my soul does not feel disturbed when I am with a crowd, killing people recklessly and burning their property. Then I say it is not me but the people, the Hindus or Muslims, who are doing it, and I am just keeping company with them -- and tomorrow I will not be held individually responsible for it.

The side of evil always wants to attract the crowd; it depends on the crowd. Evil wants to destroy the individual whom it feels is a thorn in its flesh. It wants the crowd, the mass to live and grow. Good, on the contrary, accepts the individual and wants him to grow to his supreme fulfillment and, at the same time, it wants the crowd to disappear gradually from the scene. Good stands for a society of individuals, free individuals. Individuals will, of course, have relationships, but then it will be a society and not a herd, not a crowd.

This needs to be rightly understood. Only free individuals make a society, and where the sovereignty of the individual is denied, society turns into a herd, a mob. This is the difference between a society and a crowd. Society is another name for the inter-relationship of individuals, a cooperative of individuals -- but the individual has to be there, he is the basic unit of society.

When an individual freely enters into relationship with another individual, it makes for society. So there cannot be a society inside a prison; a prison can only have a crowd, a collection of faceless individuals. Prisoners also relate with each other, exchanging greetings and gifts among themselves, but they are definitely not a society. They have just been gathered together and forced to live within the four walls of a prison; it is not their free choice.

Therefore I say that Krishna will choose the side where freedom and the sovereignty of the individual, where religion and the possibility to seek the unseen and the unknown will be available in predominance. I say "in predominance" because it never happens that one side has all these values and the other side is wholly devoid of them. The division between good and evil is never so clear-cut, even in a battle between Rama and Ravana. Even in Ravana there is a little of Rama, and there is a little of Ravana in Rama too. The Kauravas share a few of the virtues of the Pandavas, and the latter a few of the vices of the former. Even the best man on this earth has something of the worst in him. And the meanest of us all carries a bit of goodness in him. So it is always a question of proportion and predominance of one or the other.

So freedom and the individual and the soul and religion are the values with which the intelligence of good will side.

Krishna: The Man and His Philosophy

Chapter #2
Chapter title: Krishna is Complete and whole

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QUESTIONER: WHY DID YOU CHOOSE TO SPEAK ON KRISHNA? AND WHAT IS THE CENTRAL THEME OF THIS DISCUSSION?

If a man has to think, understand, and say something, for him there can be no more meaningful a topic than Krishna. He is the most significant person in all of history. It is not that other significant people did not happen in the past -- and it would be wrong to say that significant people will not happen in the future; in fact, any number of remarkable people have walked this earth -- but Krishna's significance is quite different. He is more significant for the future than for the past.

The truth is, Krishna was born much ahead of his time. All great persons are born ahead of their time, and all insignificant people are born after their time. It is only mediocre people who are born in their time.

All significant people come ahead of their time, but Krishna came too far ahead. Perhaps only in some future period will we be able to understand him; the past could not do so.

And remember, we begin to worship those we fail to understand in their lifetimes. We worship those who perplex and defeat our ability to understand them. We either praise or slander them, but both praise and slander are kinds of worship. We worship friends with praise and we worship enemies with slander. It is all the same. One who defies our judgment, we call him a god or God-incarnate. It is really difficult to accept one's ignorance; it is easier to call him a god or God-incarnate. But these are the two sides of the same coin. Such a person is God-like in the sense that we don't understand him, just as we don't understand God. This person is as unknowable and as mysterious as God himself. Despite our best efforts he, like God, ever remains to be known. And all such people become objects of worship.

It is precisely for this reason that I chose Krishna for discussion. He is, in my view, the most relevant, the most significant person in the context of the future. And in this regard, I would like to go into a few things.

With the exception of Krishna, all the remarkable people of the world, the salt of the earth like Mahavira, Buddha, and Christ, stood for some other world, for a life in some other world. They set distant things like the attainment of heaven and liberation as goals for man's life on this earth. In their day, life on this earth was so miserable and painful it was nearly impossible to live. Man's whole past was so full of want and hardship, of struggle and suffering, that it was hard to accept life happily. Therefore all the religions in the past denied and denounced life on this earth.

In the whole galaxy of religious luminaries Krishna is the sole exception who fully accepts the whole of life on this earth. He does not believe in living here for the sake of another world and another life. He believes in living this very life, here on this very earth. Where moksha, the freedom of Buddha and Mahavira, lies somewhere beyond this world and this time -- there and then -- Krishna's freedom is here and now. Life as we know it never received such deep and unconditional acceptance at the hands of any other enlightened soul.

In times to come there is going to be a considerable reduction in the hardship and misery of life in this

world and a corresponding increase in its comfort and happiness. And so, for the first time, the world will refuse to follow those who renounced life. It is always an unhappy society that applauds the creed of renunciation; a happy society will refuse to do so. Renunciation and escape from life can have meaning in a society steeped in poverty and misery, but they hold no appeal for an affluent and happy society. A man can very well tell an unhappy society that since there is nothing here except suffering and pain, he is going to leave it -- but he cannot tell the same thing to an affluent society; there, it will make no sense.

Religions believing in renunciation will have no relevance in the future. Science will eliminate all those hardships that make for life's sufferings. Buddha says that life from birth to death is a suffering. Now pain can be banished. In the future, birth will cease to be painful both for the mother and for the child. Life will cease to be painful; disease can be removed. Even a cure for old age can be found, and the span of life considerably lengthened. The life span will be so long that dying will cease to be a problem; instead people will ask, "Why live this long?"

All these things are going to happen in the near future. Then Buddha's maxim about life being an unending chain of suffering will be hard to understand. And then Krishna's flute will become significant and his song and dance will become alive. Then life will become a celebration of happiness and joy. Then life will be a blossoming and a beauty.

In the midst of this blossoming the image of a naked Mahavira will lose its relevance. In the midst of this celebration the philosophy of renunciation will lose its luster. In the midst of this festivity that life will be, dancers and musicians will be on center-stage. In the future world there will be less and less misery and more and more happiness. That is how I see Krishna's importance ever on the ascent.

Up to now it was difficult to think that a man of religion carried a flute and played it. We could not imagine that a religious man wore a crown of peacock feathers and danced with young women. It was unthinkable that a religious man loved somebody and sang a song. A religious man, of our old concept, was one who had renounced life and fled the world. How could he sing and dance in a miserable world? He could only cry and weep. He could not play a flute; it was impossible to imagine that he danced.

It was for this reason that Krishna could not be understood in the past; it was simply impossible to understand him. He looked so irrelevant, so inconsistent and absurd in the context of our whole past.

But in the context of times to come, Krishna will be increasingly relevant and meaningful. And soon such a religion will come into being that will sing and dance and be happy. The religions of the past were all life-negative, defeatist, masochistic and escapist. The religion of the future will be life-affirming. It will accept and live the joys that life brings and will laugh and dance and celebrate in sheer gratitude.

In view of this immense possibility for a good life in the future I have chosen to talk about Krishna. Of course it will be difficult for you to understand Krishna, because you are also conditioned, heavily conditioned by the misery of life in the past. You have, up to now, associated religion with tears and not with flutes.

Rarely have you come across a person who took to sannyas out of life's joys. Normally, when a man's wife died and his life became miserable, he turned to sannyas as an escape from his misery. If someone lost his wealth, went bankrupt and could not bear it, he took to sannyas in sheer despair. An unhappy person, a person ridden with sorrow and pain, escaped into sannyas. Sannyas stemmed from unhappiness and not from happiness. No one comes to sannyas with a song in his heart.

Krishna is an exception to the rule. To me he is that rare sannyasin whose sannyas is born out of joy and bliss. And one who chooses sannyas for the joy of it must be basically different from the general breed of sannyasins who come to it in misery and frustration.

As I say that the religion of the future will stem from bliss, so I also say that the sannyas of the future will flow from the joy and ecstasy of life. And one who chooses sannyas for the joy of it must be basically different from the old kind of sannyasin who left the world simply out of despair. He will take sannyas not because his family tortures him, but because his family is now too small for his expanding bliss -- and so he adopts the whole world as his new family. He will accept sannyas not because his love turns sour, but because one person is now too small to contain his overflowing love -- and he has to choose the whole earth as the object of his love.

And they alone can understand Krishna who understands this kind of sannyas that flows from the acceptance of life, from the juice and bliss of life.

If someone in the future says he took sannyas because he was unhappy we will ask him, "How can sannyas come from unhappiness?" The sannyas that is born out of unhappiness cannot lead to happiness and bliss. The sannyas that arises from pain and suffering can at best lessen your suffering, but it cannot bring

you joy and bliss. You can, of course, reduce your suffering by moving away from the situation, but you cannot achieve joy and bliss through it. Only the sannyas, the Ganges of sannyas that is born out of bliss, can reach the ocean of bliss -- because then all the efforts of the sannyasin will be directed towards enhancing his bliss.

Spiritual pursuit in the past was meant to mitigate suffering, it did not aim at bliss. And, of course, a traveler on this path does succeed, but it is a negative kind of success. What he achieves is a kind of indifference to life, which is only unhappiness reduced to its minimum. That is why our old sannyasins seem to be sad and dull, as if they have lost the battle of life and run away from it. Their sannyas is not alive and happy, dancing and celebrating.

To me, Krishna is a sannyasin of bliss. And because of the great possibility and potential of the sannyas of bliss opening up before us, I have deliberately chosen to discuss Krishna. It is not that Krishna has not been discussed before. But those who discussed him were sannyasins of sorrow, and therefore they could not do justice to him. On the contrary, they have been very unjust to him. And it had to be so.

If Shankara interprets Krishna, he is bound to misinterpret him; he is the antithesis of Krishna. His interpretation can never be right and just. Krishna could not be rightly interpreted in the past, because all the interpreters who wrote about him came from the world of sorrow. They said that the world is unreal and false, that it is an illusion, but Krishna says this world is not only real, it is divine. He accepts this world. He accepts everything; he denies nothing. He is for total acceptance -- acceptance of the whole. Such a man had never trod this earth before.

As we discuss him here from day to day, many things, many facets of him, will unfold themselves. For me, the very word "Krishna" is significant. It is a finger pointing to the moon of the future.

QUESTIONER: YOU ONCE SAID THAT BUDDHA AND MAHAVIRA WERE MASOCHISTIC SANNYASINS. BUT IN FACT THEY CAME TO SANNYAS FROM VERY AFFLUENT FAMILIES; THEIR SANNYAS WAS A FOLLOW UP TO THEIR AFFLUENCE. SO HOW CAN YOU ASSOCIATE THEM WITH THE SANNYAS OF SORROW?

No, I did not say that Mahavira and Buddha were masochistic sannyasins. What I said was that sannyas in the past was masochistic. If you look at the lives of Mahavira and Buddha, you will see that they are for renunciation of life. I did not call them masochistic. I know they achieved the highest in life, and their unhappiness is very different. Their unhappiness is a kind of boredom arising from happiness; their unhappiness is not the absence of happiness. No one can say they turned to sannyas for want of happiness in life; it was not so. But the irony is that when there is too much happiness it becomes meaningless. So they renounced happiness. So while happiness became meaningless for them, its renunciation had meaning. They put a pronounced stress on renunciation. They stood by renunciation.

For Krishna, not only is happiness meaning less, its renunciation is also meaningless. Krishna's understanding of meaninglessness is much deeper. Try to understand it.

If I cling to a thing, it means it has meaning for me. And if I renounce it, then also, in a negative sense, it has meaning for me, because I think I will suffer if I don't give it up. I don't say that the sannyas of Mahavira and Buddha arose from suffering. I don't say so at all. Their sannyas flowed from a condition of happiness. They left this happiness in search of some higher kind of happiness. So in this matter there is a difference between them and Krishna.

Krishna does not renounce this happiness for the sake of some greater happiness; rather, he uses it as a stepping-stone to reach the other happiness we call bliss. He does not see any contradiction between the two kinds of happiness: the higher happiness is only the extension of the lower. Bliss, according to Krishna, is not opposed to the happiness of this world: it is the highest rhythm of the same music, the same dance. For Krishna, happiness contains some rudiments of bliss: one can have a little glimpse of bliss even in happiness. Happiness is the beginning of bliss; bliss is the climax of happiness.

It is from a situation of happiness that Buddha and Mahavira came to sannyas, it is true, but renunciation remains their stance: they renounce the world; they leave it. Renunciation has a place in their gestalt, and this gestalt assumes a good deal of importance in the eyes of masochistic people. Where Bud&a and Mahavira left the world out of boredom, the masochists thought they had done so because of suffering and pain. Interpretations of Buddha and Mahavira were done by the masochists as well. Not only Krishna, even Mahavira and Buddha had to suffer at the hands of the masochists. Injustice -- of course, in smaller measure

-- was done to these two luminaries in the same way it was done to Krishna.

We are unhappy, we are in misery. When we leave the world we do so because of our unhappiness. Buddha and Mahavira, however, left the world because of happiness. So there is a difference between us, on the one hand, and Mahavira and Buddha on the other, because the reasons for our renunciation are different.

Buddha and Mahavira are sannyasins of affluence; nonetheless there is a clear cut difference between Buddha and Mahavira, on the one hand, and Krishna on the other. The difference is that where Buddha and Mahavira renounce happiness, Krishna does not renounce it. Krishna accepts that which is. He does not find happiness even worth renouncing, let alone indulging. He does not find happiness even worth renouncing. He has no desire whatsoever to make even a slight change in life as it is; he accepts it totally.

A fakir has said in his prayer, "O Lord, I accept you, but not your world." In fact, every fakir says, "O Lord, I accept you, but not your world." This is opposite to the position taken by an atheist. The atheist says, "I accept your world, not you." Thus theists and atheists are two sides of the same coin.

Krishna's theism is quite unique. In fact, only Krishna is a theist: he accepts what is. He says to God, "I accept you and your world too," and this acceptance is so complete, so profound that it is difficult to know where the world ends and God begins. The world is really the extended hand of God, and God is the innermost being hidden in the world. The difference between the world and God is no more than this.

Krishna accepts the whole. It is important to understand that Krishna does not give up anything, neither pain nor happiness. He does not renounce that which is. With him the question of renunciation does not arise.

If we understand rightly we will see that the individual, the ego, the I begins with giving up, with renunciation. As soon as we renounce something I-ness into being. There is no way for *me*, for the ego to be if we don't give up anything.

It is difficult to find a more egoless person than Krishna. He is utterly egoless. And because he has no ego whatsoever, he can, with utmost ease, say things that sound egoistic. He tells Arjuna, "Give up everything and surrender to me, come to my feet." This seems to be a statement of great egoism. What greater egoistic statement can there be than to say, "Give up everything and come to my feet"? It is ironic that this statement, which seems so obviously egoistic even to ordinary minds like ours, does not seem so to Krishna himself. He has at least as much intelligence as we have; he should know it is an egoistic declaration. But he makes it with amazing ease and innocence and spontaneity. Really, only a person who is not in the least aware of his me and mine can make such a declaration.

What does Krishna really tell Arjuna? When he says, "Leave everything and come to my feet," he means to say that Arjuna should set aside everything and go to the feet of life itself, should accept life as it is.

It is amusing that Krishna exhorts Arjuna to fight. If we look at the dialogue between the two, Arjuna appears to be more religious, and what Krishna says is not that religious. Krishna provokes him to fight, and Arjuna refuses to do so. He says, "It is painful to kill my own people. I won't kill them even for the sake of a kingdom and a king's throne. I would rather go begging in the streets, rather commit suicide rather than kill my relatives, friends and teachers who are on the other side."

What religious person can say that Arjuna is wrong? Every religious person will say that Arjuna is absolutely right, that he is filled with a sense of righteousness, that he is on the path of religion. He will say he is a sage, a man of wisdom. But Krishna tells him, "You are deluded and you have gone off track. Your sense of religion has utterly left you."

And then he tells Arjuna, "You are mad if you think you can kill someone. No one ever dies. And you are mistaken to think you can save those standing before you. Who has ever saved anyone? And you cannot escape war, nor can you be non violent, because as long as the I exists -- and it is this I that is anxious to save itself and its family and relatives -- non violence is next to impossible. No, be rid of this nonsense and face reality. Set aside your sense of I and fight. Accept what is facing you. And what is facing you is not a temple where prayers are made, it is war. It is war you are facing. And you have to plunge into it. And so drop your I. Who are you?"

In the course of his exhortation Krishna makes a very interesting and significant remark. He tells Arjuna, "All those you think you have to kill are already dead. They are just awaiting death at the most you can serve as a medium for hastening it. But if you think you will kill them, then you will cease to be a medium, you will become a doer. And don't think you will be their savior if you run away from the battlefield. That would be another illusion. You can neither kill them nor save them. You have only to play a role; it is nothing more than play-acting. Therefore go into it totally, and do your part unwaveringly. And you can be totally in anything only if you put aside your mind, drop your ego and cease looking at things

from the angle of I or me and mine."

What does it all mean? Do you understand what Krishna means to say? It is of tremendous significance to understand it.

It means that if someone drops the viewpoint of the ego, he will cease to be a doer, and then he can only be a player, an actor. If I am Rama and my Seeta is kidnapped, I will cry for her. But the way I cry for her will be quite different if I am acting his part in a drama on his life. Then I will also cry, and maybe my crying is going to be more real than that of the actual Rama. Indeed, it is going to be a better performance, because the real Rama does not have the opportunity to rehearse his role. Seeta is lost to him only once and he comes to know of it only after she has been kidnapped. He is not prepared for it. And as a doer, he is lost in the act of crying. He cries, screams, and suffers for Seeta.

That is why India does not accept Rama as a perfect incarnation of God. He cannot be a perfect actor; he is more a doer than an actor. He tries and fails again and again. He remains a doer. So we describe his life as that of an ideal character. He is not an actor, a player.

An actor does not have a character, he has just a role to play. So we describe Krishna's life as a real play, a performance. Krishna's life is a *leela*; he just plays his part and plays it perfectly. Rama's life has a character, it is idealistic; Krishna's life is a free play, a *leela*.

Character is a serious thing. A man of character has to approximate his conduct to a set of ideas, rules and regulations. He has to pick and choose; he has to choose between good and evil, between shoulds and should-nots. Arjuna is trying to be a man of character; Krishna is trying to make an actor of him. Arjuna wants to know what he should do and what he should not do. Krishna asks him to accept that which is, that which comes his way, and not to choose, not to bring his mind, his ego into it. This is absolute acceptance -- where you have nothing to deny.

But it is arduous, really arduous to accept the whole of existence without choosing. Total acceptance means there is no good and bad, no virtue and vice, no pain and pleasure. Total acceptance means one drops for good the old ways of dialectical thinking, of thinking by splitting everything into two, into its opposites. Krishna tells Arjuna there is really no birth and death, that no one is ever born and no one ever dies, that no one kills and no one gets killed, so Arjuna can plunge into war without fear and with abandon, so he can play freely with war.

Everything on this earth is divine; everything in existence is godly, so the question of right and wrong does not arise. Of course, it is really arduous to understand it and live it.

The vision of Krishna is extremely difficult for a moralistic mind to decipher. A moralist finds it easier to understand an immoral person than Krishna. He can brush an immoral man aside by calling him a sinner. But in regard to Krishna he finds himself in a quandary. How to place him? He cannot say that Krishna is a bad man, because he does not seem to be so. And he also cannot gather the courage to say that Krishna is good, because he is goading Arjuna into things that are obviously bad, very bad.

Gandhi found himself in such a dilemma when he wanted to discuss Krishna. In fact, he was more in agreement with Arjuna than with Krishna, How can Gandhi accept it when Krishna goads Arjuna into war? He could be rid of Krishna if he were clearly bad, but his badness is not that clear, because Krishna accepts both good and bad. He is good, utterly good, and he is also utterly bad -- and paradoxically, he is both together, and simultaneously. His goodness is crystal-clear, but his badness is also there. And it is difficult for Gandhi to accept him as bad.

Under the circumstances there was no other course for Gandhi but to say that the war of Mahabharat was a parable, a myth, that it did not happen in reality. He cannot acknowledge the reality of the Mahabharat, because war is violence, war is evil to him. So he calls it an allegorical war between good and evil. Here Gandhi takes shelter behind the same dialectics Krishna emphatically rejects. Krishna says a dialectical division of life is utterly wrong, that life is one and indivisible. And Gandhi depicts the Mahabharat as a mythical war between good and evil where the Pandavas represent good and the Kaurawas represent evil, and Krishna urges Arjuna to fight on behalf of good. Gandhi has to find this way out. He says the whole thing is just allegorical, poetic.

There is a gap of five thousand years between Krishna and Gandhi, and so it was easy for Gandhi to describe a five-thousand-year-old event as a myth. But the Jainas did not have this advantage, so they could not escape like Gandhi by calling the whole Mahabharat a metaphor. For them it had really happened. Jaina thinking is as old as the VEDAS.

Hindus and Jainas share the same antiquity. So the Jainas could not say like Gandhi -- who was a Jaina in mind and a Hindu in body -- that the war did not really take place or that Krishna did not lead it. They

were contemporaries of Krishna, so they could not find any excuse. They sent Krishna straight to hell; they could not do otherwise. They wrote in their scriptures that Krishna has been put in hell for his responsibility for the terrible violence of the Mahabharat. If one responsible for such large scale killing is not committed to hell, what will happen to those who scrupulously avoid even killing a fly as the Jainas do? So the Jainas had to put Krishna in hell.

But this is how his contemporaries thought. Krishna's goodness was so outstanding and vast that even his contemporary Jainas were faced with this difficulty, so they had to invent another story about him. Krishna was a rare and unique man in his own right. It is true he was responsible for a war like the Mahabharat. It is also true he had danced with women, had disrobed them and climbed up a tree with their clothes. Such a good man behaving in such a bad way! So after dumping him into hell they felt disturbed: if such good people as Krishna are hurled into hell then goodness itself will become suspect. So the Jainas said that Krishna would be the first Jaina tirthankara in the next kalpa, in the next cycle of creation. They put him in hell, and at the same time gave him the position of their tirthankara in the coming kalpa.

It was a way of balancing their treatment of Krishna, he was so paradoxical. From a moralistic viewpoint he was obviously a wrong kind of man, but otherwise he was an extraordinary man, worthy of being a tirthankara. Therefore they found a middle way: they put him in hell for the time being and they assigned him the hallowed position of their own future tirthankara. They said that when the current *kalpa*, one cycle of creation, would end and the next begin, Krishna would be their first tirthankara. This is a compensation Krishna really had nothing to do with. Since they sent him to hell, the Jainas had to compensate. They compensated themselves psychologically.

Gandhi has an advantage: he is far removed from Krishna in time, so he settles the question with great ease. He does not have to send Krishna to hell, nor to make him a tirthankara. He solves his problem by calling the Mahabharat a parable. He says the war did not really take place, that it is just an allegory to convey a truth about life, that it is an allegorical war between good and evil. Gandhi's problem is the same one that faced the Jainas of his time. Non-violence is the problem. He cannot accept that violence can have a place in life. It is the same with good. Good cannot admit that bad has a place in life.

But Krishna says that the world is a unity of opposites. Violence and non-violence always go together, hand-in-hand. There was never a time when violence did not happen, nor was there a time when non-violence did not exist. So those who choose only one of the opposites choose a fragment, and they can never be fulfilled. There was never a time when there was only light or when there was only darkness, nor will it ever be so. Those who choose a part and deny another are bound to be in tension, because in spite of denying it, the other part will always continue to be. And the irony is, the part we choose is dependent for its existence on the part we deny.

Non-violence is dependent on violence; they are really dependent on each other. Light owes its existence to darkness. Good grows in the soil of what we call bad, and draws its sustenance from it. At the other pole of his existence the saint is ultimately connected with the sinner. All polarities are irrevocably bound up with each other: up with down, heaven with hell, good with bad. They are polarities of one and the same truth.

Krishna says, "Accept both the polarities, because both are there together. Go with them, because they are. Don't choose!" It can be said that Krishna is the first person to talk of choicelessness. He says, "Don't choose at all. Choose and you err, choose and you are off track, choose and you are fragmented. Choice also means denial of the other half of truth, which also is. And it is not in our hands to wipe it away. There is nothing in our hands. What is, is. It was, when we did not exist. It will be when we will be no more."

But the moralistic mind, the mind that has so far been taken for the religious mind, has its difficulty. It lives in conflict; it divides everything into good and bad. A moralist takes great pleasure in condemning evil; then he feels great and good. His interest in goodness is negative; it comes from his condemnation of evil. The saint derives all his pleasure from his condemnation of sinners; otherwise he has no way to please himself.

The whole joy of going to heaven depends on the suffering and misery of those who are sent to hell. If those in heaven come to know there is nothing like hell, all their joy will suddenly disappear; they will be as miserable as anything. All their labor will go down the drain if they know no hell exists. If there is no hell, every criminal, every sinner will be in heaven. Where then will the saint go? The happiness of the virtuous is really dependent on the misery of the sinners. The happiness of the rich really stems from the misery of the poor; it does not lie in richness itself. The happiness of a good man is really derived from those condemned as sinners, it is not derived from goodness itself. The saint will lose all his glamor and cheer the

moment everyone becomes good; he will instantly become insignificant. Maybe, he will try to persuade a few ex-sinners to return to their old jobs.

The whole significance of the cosmos comes from its opposites, which are really complementaries. And one who observes it wholly will find that what we call bad is the extreme point of good and, similarly, good is the omega point of bad.

Krishna is choiceless, he is total, he is integrated, and therefore he is whole and complete. We have not accepted any other incarnation except Krishna's as whole and complete, and it is not without reason. How can Rama be complete? He is bound to be incomplete, because he chooses only half the truth. He alone can be whole who does not choose -- but simply because of not choosing he will come up against difficulties. His life will be an interplay of light and shade. Now it will be illumined; now, shaded. It can never be a monotone; it cannot be flat and simple.

The life of one who chooses will be all gray, flat and simple, because he has cleaned and polished a corner of his life. But what will he do with the rest of it, which he has rejected and left uncared for? His living room is bright and elegant, well-furnished and decorated, spick-and-span -- but what about the rest of the house with all the rubbish and refuse pushed under the carpet? The rubbish will gather and stink under the carpet.

But what about one who accepts the whole house with its neatness and its rubbish, with its lighted parts and its dark corners? Such a person cannot be categorized. We will see him in our own light, in the light of our choices and preference, of our likes and dislikes. If one wants to see good in him one will find it there. And if a man wants to see only evil in him, he too, will not be disappointed, because in his life, both good and evil are present together. In fact only linguistically, are they two. Existentially they are different aspects of the same thing. They are really one.

Therefore I maintain that Buddha and Mahavira have their choices, are not choiceless. They are good, absolutely good, and for this very reason they are not whole. To be whole, good and bad have to go together. If all the three -- Buddha, Mahavira and Krishna -- stand in a row, Buddha and Mahavira will obviously shine brighter and attract us more than Krishna. Buddha and Mahavira look spotlessly clean; there is no stain whatsoever on their mantles.

If we have to choose between Mahavira and Krishna we will choose Mahavira. Krishna will leave us in some doubt. Krishna has always done so, because he carries with him all the seeming opposites. He is as good as Mahavira is, but in another respect Mahavira cannot be his equal, because Krishna has the courage to be as bad as Genghis and Hitler are. If we can persuade Mahavira to stand on a battlefield with a sword in his hand -- which we cannot -- then he will look like a picture of Krishna. Or if we make Genghis shed his violence and give up everything and stand naked like Mahavira, pure and peaceful like Mahavira -- which is not possible -- then he too will resemble Krishna.

It is next to impossible to judge and evaluate Krishna; he defeats all evaluation, all judgment. With respect to Krishna we have to be non-judgmental. Only those who don't judge can go with him. A judging mind will soon be in difficulty with him and will run away from him. He will touch his feet when he sees his good side, but what will he do when he comes across the other side of the shield?

Because of this paradox, each of Krishna's lovers divided him into parts and chose for himself only that part which accorded with him. No one had the courage to accept the whole of Krishna. If Surdas sings hymns of praise to Krishna, he keeps himself confined to the time of his childhood. He leaves the rest of his life; he does not have the courage to take him wholly. Surdas seems to be a cowardly person: he put his own eyes out with needles -- he blinded himself -- for fear of a beautiful woman. Think of the man who chooses to go without eyes lest those eyes arouse his lust for a woman, lest he falls in love with her. Can such a man accept Krishna totally? It is true Surdas loves Krishna as few people do. He cannot do without him, so he clings to his childhood and ignores his youth. The youthful Krishna is beyond him.

Surdas could have accepted him if, in his youth, Krishna had gone blind like him. Krishna's eyes must have had rare beauty and power they attracted and enchanted so many women, as few pairs of eyes have done. In history it is rare that a single person's eyes were the center of attraction for thousands of women. They must have been extraordinarily captivating, enchanting. They were really magnetic eyes. Surely Surdas did not have eyes like his his eyes were very ordinary. It is true that women attracted him, but I don't know if he also attracted women. So Surdas had to remain content with the childish pranks of Krishna. He ignored the rest of him.

That is how all the scriptures about Krishna are -- fragmentary. As Surdas chooses his childhood, another poet, Keshavadas, opts for a different Krishna, the youthful Krishna. Keshava is not in the least

interested in the child Krishna, he is in love with the youthful energy of Krishna, singing and dancing with his village girls. Keshava's mind is youthful and vigorous and hedonistic he delights in the indulgence and exuberance of youth. He would never go blind; if he could, he would even keep his eyes open in the dark.

So Keshava does not talk of Krishna's childhood; he has nothing to do with it. He chooses for himself the dancing Krishna. It is not that he understands Krishna's dance, he chooses it because he has a sensuous mind, a dancing mind. He eulogizes the Krishna who disrobes young women and climbs up a tree with their clothes. Not that Keshava understands the deeper meaning of Krishna's pranks, he does so because he derives vicarious pleasure from Krishna disrobing the women of his village. So he too, like Surdas, has chosen a fragment of Krishna, a truncated Krishna.

That is why the GEETA talks of a Krishna who is utterly different from the Krishna of the BHAGWAD. It is so because of the differing choices and preferences of his devotees and lovers. Krishna himself is choice less and whole, but we are not. And only a man who is himself choiceless and whole can accept and assimilate the whole of Krishna. Those of us who are fragmented and incomplete will first divide him into parts and then choose what we like. And when you choose a part, at the same time you deny the rest of him. But you will say that the remaining Krishna is a myth, an allegory. You will say that the rest of Krishna will suffer in hell till the end of creation. You will say you don't need the whole of Krishna, that a fragment is enough for you. So there are many Krishnas, as many as his lovers and devotees.

Krishna is like a vast ocean on whose endless shore we have made small pools of water we call our own. But these pools don't even cover a small fraction of the immensity that is Krishna. You cannot know the ocean from these petty pools. The pools represent Krishna's lovers and their very limited understanding of him. Don't take the pools for the ocean.

So I am going to discuss the whole of Krishna, the complete Krishna. Because of this, many times in the course of these talks, you will find it difficult to understand me. Many things will defy your mind and intellect, and a few things will even go beyond you. I would like you to rise to the height of the occasion and in spite of your mind's conditioning, prepare yourself to go along with me. If you remain bogged down and cling to the Krishna of your concepts, you will, as you have done so far, again miss the complete Krishna. And I say that only an integrated Krishna, a whole Krishna can be of use to you, not the truncated one you have known so long.

Not only Krishna, even an ordinary person is useful only if he is integrated and whole. Dissect him and you have only his dead limbs in your hands; the live man is no more. So those who divided Krishna into fragments did a great disservice to him and to themselves. They have only his dead limbs with them, while his whole live being is missing. The real Krishna is missing.

There is only one way to have the whole of Krishna, and that is to understand him choicelessly. And understanding him so will be a blissful journey, because in the process you will be integrated and made whole. In the very process of understanding him, you will begin to be whole and holy. If you consent to drop your choices and preferences, and understand Krishna in his totality, you will find, by and by, that your inner contradictions and conflicts have diminished and disappeared, and that all your fragments have come together into an integrated whole. Then you will attain to what is called yoga or unity. For Krishna, yoga has only one meaning; to be united, to be integrated, to be whole.

The vision of yoga is total. Yoga means the total. That is why Krishna is called a *mahayogi*, one who has attained to the highest yoga. There are any number of people who claim to be yogis, but they are not really yogis because they all have their choices, they all lack unity and integration. Choicelessness is yoga.

These talks on an undivided and whole Krishna are going to be difficult for you, because intellect has its own categories, its own ways of thinking in fragments. Intellect has its own ways of measuring men, events and things. These measures are all petty and fragmentary. It does not make much difference whether one's measure is new or old, modern or medieval, metric or otherwise. It does not make any difference whether the intellect is old or new, ancient or modern, classical or scientific. There is one characteristic common to all intellect: it divides things into good and bad, right and wrong. Intellect always divides and chooses.

If you want to understand Krishna then for these ten days drop your judgment altogether, give up dividing and choosing. Only listen and understand without judging, without evaluating anything. And whenever you come to a point where your understanding, your intellect begins to falter and fail, don't stop there, don't retreat from there, but boldly enter the world which is beyond rational understanding, or what you call the irrational world. Often we will come across the irrational, because Krishna cannot be confined to the rational; he is much more than that. In him, Krishna includes both the rational and the irrational, and goes beyond both. In him, Krishna also includes that which transcends understanding, which is beyond

understanding.

It is impossible to ht Krishna into logical molds and patterns, because he does not accept your logic, he does not recognize any divisions of life as you are used to doing. He steers clear of every kind of fragmentation without accepting or denying it. Although he touches all the pools of your beliefs and dogmas and superstitions, he himself remains untouched by them he always remains the vast ocean that he is. Evidently he is going to create difficulties for you. And the greatest difficulty you will face is when your own tiny pools dry up and die, and Krishna's ocean lives and goes on and on and on. He is beyond and ever beyond.

Krishna's ocean is really all over; he is all-pervasive. He is in good and he is in bad too. His peace is limitless, yet he takes his stand on a battlefield with his favorite weapon, the *sudarshan chakra* in his hand. His love is infinite, yet he will not hesitate to kill if it becomes necessary. He is an out-and-out sannyasin, yet he does not run away from home and hearth. He loves God tremendously, yet he loves the world in the same measure. Neither can he abandon the world for God nor can he abandon God for the world. He is committed to the whole. He *is* whole.

Krishna has yet to find a devotee who will be totally committed to him. Even Arjuna was not such a complete devotee; otherwise Krishna would not have had to work so hard with him. It is evident from the GEETA, from the lengthy statement made on the battleground, how doubting and skeptical and argumentative Arjuna is. Two warring armies are facing each other on the grounds of the Kurukshetra. the bells of war are tolling, and Arjuna is stubbornly refusing to take up arms and fight. Against Krishna's exhortations he is raising question after question -- which run through eighteen chapters of the GEETA. Again and again he gently protests Krishna's seemingly bipolar vision. He says that Krishna is paradoxical, that he says things that contradict each other.

The questions he has raised in the GEETA are consistent and logical. He feels baffled and confused and asks Krishna to explain the same thing over and over again. But Krishna fails to explain and convince Arjuna; even a total person like Krishna fails. And then he takes recourse in another method: he unfolds himself, his reality before Arjuna.

Krishna knows Arjuna is right logically: he is confused and demands consistency. Krishna really confuses him. On the one hand he talks of the significance of love and compassion and, on the other, urges him to boldly take up arms and fight his enemies. So Krishna is tired of talking, because it is a moment of war. Trumpets have sounded, and this man Arjuna, who is the kingpin of the whole drama, is still hesitating, wavering. If he runs away, the whole game will fall to pieces. So when arguments fail, Krishna unfolds his whole being, his immensity before him, and Arjuna is greatly disturbed to see it. Anyone would be disturbed to see it, because Krishna's real being, his universal being, comprises all the contradictions of existence. One sees that life and death are there together. But one cannot accept them together.

In our ordinary life, birth and death are distanced by a span of time -- say seventy years. We are born seventy years before our death; we die seventy years after our birth. This distance between birth and death makes us think that life and death are separate things. But when Krishna confronts him with his immense body, his universal being, Arjuna sees life and death together in him. He sees both the creation and destruction of worlds taking place simultaneously. He sees the sprouting seed and the dying tree together. And he panics, seeing the immensity and paradox of Krishna's totality. In the midst of it he entreats Krishna to stop; he cannot bear it any longer. But after seeing this he stops raising questions, because now he knows that what we see as inconsistencies and contradictions in life are nothing but integral parts of the same truth -- which is one. And he quietly joins the war.

But it does not mean that Arjuna is fully convinced. Although he has had a glimpse of reality, his mind, his intellect, yet continues to doubt. Doubt is the way of the mind.

Whatever questions you may have, you can direct them to me, but please don't raise questions about Krishna while understanding Krishna. Use all your intellect with me, but understand Krishna without questions. You are going to have very trying times with him, because many times he will leave the world of the rational and enter the irrational, which is really the space beyond the rational You may call it the super-rational. There you will need patience and great courage -- maybe the greatest courage possible. Be prepared to walk with me into that unfamiliar unknown territory where your little lighted world will come to an end, where you will enter a sort of altogether dark space. In that unlit space you will find no pathways, neither doors nor openings. You will find nothing there that will resemble the forms and faces you have been familiar with in the past. All old forms will dissolve and disappear, and all consistencies and contradictions will simply cease to be. And it is only then that you can come close to that which is immense,

to that which is infinite, to that which is immeasurable -- the eternal.

You can have that rare opportunity if you are prepared, with courage and patience, to go the whole length with me. It is not that Arjuna has some special ability to see the immense, everyone has that ability. Everyone can raise the questions he raises. So if you are prepared to journey into the mysterious, into that which transcends the rational, the known, you will be equally entitled to confront the immense, the eternal. That immensity is awaiting you.

All my efforts here, during these discussions, will be directed towards bringing that immensity to you. A personalized name for that immensity is Krishna. We don't have really much to do with Krishna, he is just the symbolic name for the immense, the total. So don't be disturbed if at times we digress from him. My efforts will always be directed towards the one goal, towards the immense, the infinite, the eternal. And it can happen to you too, if only you are prepared for it. It is not that it can happen at Kurukshetra only, it can happen right here at Manali.

QUESTIONER: BEFORE YOU GO AHEAD WITH THE DISCUSSION, I WOULD REQUEST THAT YOU EXPLAIN SOMETHING WE SEEM TO HAVE MISSED SO FAR. IF BUDDHA'S CONCEPT OF UNHAPPINESS IS A FACT OF LIFE, THEN HOW IS IT WRONG TO BRING IT INTO FOCUS? ISN'T LIFE, AS IT IS, FULL OF PAIN AND MISERY?

Misery is a fact of life, but it is not the only fact -- happiness is equally a fact of life. And happiness is as big a fact of life as misery is. And when we take misery to be the only fact of life, we turn it into a non-fact, into a fiction. Then what will you do with happiness, which is very much there? If life were only suffering, Buddha had no reason to take pains to explain the significance of suffering; there was no point to it. And Buddha explains at great length the meaning of suffering, yet nobody runs away from life because it is a suffering. We are all miserable, but we don't stop living for that reason.

There must be something other than suffering, different from suffering, which makes us hold on to life, cling to it in spite of its many hurts and pains. For instance, someone is miserable because he is in love. Love has its own problems and complexities. But if there were no happiness in love, who would consent to go through so much suffering for its sake? And if, for the sake of an ounce of happiness, one goes through tons of suffering, it means that the intensity, the flavor of an ounce of happiness outweighs all the sufferings of life. Happiness is equally true.

Because all the advocates of renunciation lay all their emphasis on suffering, they turn suffering into a fiction. In the same way the hedonists turn happiness into a fiction by laying all their stress on it. The materialists give too much importance to happiness, and they deny suffering altogether. But that is not true. Remember, a half truth is a lie: truth can only be whole; it cannot be fragmentary. If someone says that life is, he tells a lie, because death is inseparably linked with life. Similarly it is a lie to say that only death is, because life is irrevocably joined to death.

It is not a fact that life is unmitigated suffering. What is a fact then? That life is both happiness and sorrow is a fact. If you observe it carefully and closely and deeply, you will find that every happiness is blended with pain and every pain is mixed with happiness. And if you go still deeper into it, it will be difficult to know when pain turns into pleasure and when pleasure turns into pain. They are really convertible: one changes into the other. And it happens in our everyday life. Really, the difference between them is one of emphasis. What felt like happiness yesterday feels like suffering today, and what seems to be suffering today will turn into happiness tomorrow.

If I take you in my embrace you will feel happy about it, but if I continue to hug you for a few minutes you will begin to find the same hug becoming painful. And if I continue to hold you in my grip for half an hour, you will feel restless and think of shouting for help; you may even call the police. So one who knows, releases you from his embrace before you would like to be released. And one who is unaware of this law soon turns his happiness into suffering. So when you take someone's hand in your hand, take care that you release it sooner than later, otherwise the pleasure will very soon change into pain. We are all wont to reduce our happiness into pain and suffering. Since we don't want to part with happiness, we cling to it, and it is clinging that turns it into suffering.

We very much desire to be rid of pain and suffering, and for this very reason our suffering deepens. But if we accept suffering and stay with it for a while, it will be transformed into happiness. The feeling of suffering stems from its being unfamiliar, but it will not take you long to become familiar with it. The same

is the case with happiness. Familiarity changes everything.

I have heard that a person came to visit a new village where he asked someone for a loan. The other person said, "It is strange that you ask me for a loan when I don't know you at all. You are a complete stranger to me." The visitor answered, "It is strange that you should talk like this. I left my own village and came to yours because my co-villagers refused to give me a loan on the grounds they knew me well. And now you say that because you don't know me you will not give me a loan. Where can I go now?"

All our troubles begin when we break life up into segments and see things fragmentarily. No, all places are alike. There is no such place in life where only happiness abides. And similarly there is no such place where you meet with suffering and only suffering. Therefore, our heaven and hell are just our imagination. Because we have gotten into the habit of looking at things fragmentarily, we have imagined one place with abounding happiness and another with unmitigated sorrow and suffering -- and we call them heaven and hell. No, wherever life is there is happiness and suffering together. They go together. You have happy moments or relaxation in hell and painful spells of boredom in heaven.

Bertrand Russell has said he would not like to go to heaven, where only happiness abounds. How can you know happiness without knowing suffering? How can you know health without knowing sickness? Where you have everything just by wishing for it, there cannot be any joy in having it.

The joy of having something comes from the length of time you have been wanting it, expecting it. Happiness really lies in the expectation. So once you achieve it, it loses its charm for you. Every happiness is imaginary: so long as you don't possess it, it seems to be abounding happiness. But as soon as it is actualized, it ceases to be happiness; our hands are as empty as before. And then we seek some other object for our desire, and we begin to expect it again. We feel so unhappy without it and imagine that happiness will come with it.

Rothschild was one of America's multi-millionaires. There is a story about him, and I don't know if it is true or not. He was on his deathbed, and he said to his son, "You have seen from my life that I made millions and they didn't make me really happy, they didn't bring happiness with them. Do you see that wealth is not happiness?"

His son said, "It is true, as I learned from your life, that wealth is not happiness, but I also learned from your life that if one has wealth, one can have the suffering of his choice; one can choose between one suffering and another. And this freedom of choice is beautiful. I know that you were never happy, but you always chose your own kind of suffering. A poor man does not have this freedom, this choice; his suffering is determined by circumstances. Except this, there is no difference between a rich man and a poor man in the matter of suffering. A poor man has to suffer with a woman who comes his way as his wife, but the rich man can afford women with whom he wants to suffer. And this choice is not an insignificant happiness."

If you examine it deeply, you will find that happiness and suffering are two aspects of the same thing, two sides of the same coin, or, perhaps, they are different densities of the same phenomenon.

Besides, what is happiness for me may be a matter of suffering for you. If I own ten million and I lose five, I will be miserable in spite of the fact that I still own five million. But if you have nothing and you come across five million, you will be mad with joy and happiness. Although both of us will be in the same situation financially -- we have five million each -- I will be beating my head against the wall and you will be dancing and celebrating. But also remember, your celebration will not last long, because someone who comes to own five million will also be faced with the fear of losing it. In the same way, my sufferings will soon wither away, because one who loses five million soon becomes engaged in recovering that loss -- which is quite possible for him.

Strange are the ways of life. My happiness cannot be your happiness, nor can my suffering become your suffering. Even my happiness of today can not be my happiness for tomorrow. I cannot say if my happiness in this moment will continue to be my happiness in the next. Happiness and suffering are like clouds passing through the sky. They come and go.

Both happiness and suffering are there, and they are facts of life. In fact, it is wrong to call them two, but we have to, because all our languages divide things into two. Really it is one truth, sometimes seen as happiness and other times as suffering. In reality, pleasure and pain are just our interpretations, psychological interpretations. They are not real situations, they are largely interpretations of them. And it depends on us how we interpret something. And there may be a thousand interpretations of the same thing. It all depends on us.

If you know that both happiness and sorrow are true and are together, then you will also know that Buddha's statement that life is all suffering is fragmentary, and that it suffers from over-emphasis. This

statement, however, is going to work; it will appeal to people. Buddha can have tens of thousands of followers, but not Krishna. Charwaka will attract millions to his fold, but Krishna cannot have that appeal.

Buddha and Charwaka have made choices, and they have both chosen one of the two polarities of truth. One says life is all suffering and the other says life is indulgence. And they make their statements clearly and emphatically. And whenever you find your own situation conforming with their statements you say Buddha is right or Charwaka is right. You will not agree with Buddha in every state of your life, you will only agree with him when you are in suffering. When you are not in any pain you will not say Buddha is right. A happy person, one who thinks himself to be happy, will ignore Buddha, but the moment he is in pain again, Buddha will become significant for him. It is, however, a case of your own situation occasionally approximating the statement of Buddha; it does not testify to its significance, to its meaningfulness.

But Krishna will always remain incomprehensible. Whether you are in pain or you are happy, it does not make any difference. You can only understand Krishna when you accept both happiness and misery together and at the same level. Not before. And do you know the state you will be in when you say an unconditional yes to both, when you know pain as the precursor of pleasure and pleasure as the precursor of pain, when you receive them without being agitated in any way, with equal equanimity, when you refuse to interpret them, even to name them? It will be a state of bliss. Then you will be neither happy nor unhappy, because you will have stopped interpreting and labeling things. The person who accepts things without judging them, without naming them, immediately enters the state of bliss. And one who is in bliss can understand Krishna. Only he can understand him.

One's being in a state of bliss does not mean that one will not be visited by suffering now. Suffering will of course visit you, but now you will not interpret it in a way that makes it really suffering. Bliss does not mean only happiness will visit you now. No, bliss only means that now you will not interpret happiness in a way that makes you cling to it and desire it more and more. Now things are as they are; what is, is. If it is sunny, it is sunny; if it is dark, it is dark. And as life is, it is going to be, by turn both sunny and dark. But you are not going to be affected by either, because now you know that things come and go but you remain the same. Pain and pleasure, happiness and sorrow, are like clouds moving in the sky but the sky remains untouched, the same. And that which remains the same, untrammeled and unchanging, is your consciousness. This is Krishna-consciousness. This Krishna-consciousness is just a witnessing: whatever happens to you, pain or pleasure, you simply watch it without any comment, without any judgement. And to be in Krishna consciousness is to be in bliss.

For Krishna, there is only one meaningful word in life, and that is bliss. Happiness and unhappiness are not meaningful; they have been created by dividing bliss into two. The part that is in accord with you, that you accept, is called happiness, and the part that is discordant to you, that you deny, is called unhappiness. They are our interpretations of bliss, divided -- and as long as it agrees with you it is happiness and when it begins to disagree with you it is called unhappiness. Bliss is truth, the whole truth.

It is significant that the word bliss, is *anand* in Sanskrit, is without an opposite. Happiness has its opposite in unhappiness, love has its opposite in hate, heaven in hell, but bliss has no such opposite. It is so because there is no state opposed to bliss. If there is any such state, it is that of happiness and of misery both. Similarly, the Sanskrit word *moksha*, which means freedom or liberation, has no opposite. *Moksha* is the state of bliss. *Moksha* means that happiness and misery are equally acceptable.

QUESTIONER: WHAT ARE THE REASONS FOR CALLING KRISHNA A COMPLETE INCARNATION OF GOD? KINDLY SHED MORE LIGHT ON THIS MATTER. PLEASE EXPLAIN IN DETAIL WHAT IS MEANT BY SAYING THAT KRISHNA POSSESSED ALL THE SIXTY-FOUR ARTS THAT COMPRISE A COMPLETE INCARNATION.

There is no other reason but one, and that is total emptiness. Whosoever is empty is whole. Emptiness is the foundation of wholeness. Rightly said, emptiness alone is whole. Can you draw a half emptiness? Even geometry cannot draw a half zero; there is no such thing as a half zero. Zero or emptiness is always complete, whole. Part-emptiness has no meaning whatsoever. How can you divide emptiness? And how can it be called emptiness if it is divided into parts? Emptiness is irreducible, indivisible. And where division begins, numbers begin; therefore, number one follows zero. One, two and three belong to the world of numbers. And all numbers arise from zero and end in zero. Zero or emptiness alone is whole.

He is whole who is empty. And it is significant that Krishna is called whole, because this man is absolutely empty. And only he who is choiceless can be empty. One who chooses becomes something. he accepts being somebody, he accepts "somebodiness". If he says he is a thief, he will become somebody; his emptiness will be no more. If he says he is a saint, then also is his emptiness destroyed. This person has accepted to be something, to be somebody. Now "somebodiness" has entered and "nothingness" is lost.

If someone asks Krishna who he is, he cannot answer the question meaningfully. Whatever answer he gives will bring choice in, and it will make something or somebody of him. If one really wants to be all, he must be prepared to be nothing.

Zen monks have a code, a maxim among themselves. They say, "One who longs to be everywhere must not be anywhere." One who wants to be all cannot afford to be anything. How can he be something? There is no congruity between all and something; they don't go together. Choicelessness brings you to emptiness1 to nothingness. Then you are what you are, but you cannot say who you are, what vou are.

It is for this reason that, when Arjuna asks Krishna who he is, instead of answering his question, he reveals himself, his real being to him. In that revelation he is all and everything. The deepest significance of his being whole lies in his utter emptiness.

One who is something or somebody will be in difficulty. His very being something will become his bondage. Life is mysterious; it has its own laws. If I choose to be something, this "something" will become my prison.

There is a beautiful anecdote from the life of Kabir. Every day a number of people gather at Kabir's place to listen to his words of wisdom. At the end of the satsang, Kabir always requested them to dine with him before going home.

One day the matter came to a head. Kabir's son Kamal came to him and said, "It is now becoming too much. We can no longer bear the burden of feeding so many people every day. We have to buy everything on credit, and we are now heavily in debt." Kabir said, "Why don't you borrow more?"

"But who is going to repay it?" Kamal asked.

Then his father said, "One who gives will repay it. Why should we worry about it?"

Kamal could not understand what his father meant. He was a worldly man. He said, "This answer won't do; it's not a spiritual matter. Those who lend us money ask for repayment, and if we fail to repay them we will prove to be dishonest."

To this Kabir simply said, "Then prove to be so. What is wrong with it? What if people call us dishonest?"

Kamal could not take it. And he said, "It is too much. I can't put up with it. You just stop inviting people to dinner, that's all."

Kabir then said, "If it comes to this, so be it."

The next day people came to satsang again, and as usual Kabir invited them to eat with him. His son reminded him of his unfulfilled promise to stop feeding the visitors. Kabir said, "I can't give you my word, because I don't want to bind myself to anything. I live in the moment. I let what happens in the moment, happen. If some day I don't ask them to stay to dinner, it will be so. But as long as I happen to invite them, I will invite them."

Kamal then said in desperation, "It means that I will now have to resort to stealing, because nobody is prepared to give us credit any more. What else can I do?"

Kabir said grinning, "You fool, why didn't you think of this before? It would have saved us the trouble of borrowing."

Kamal was simply amazed to hear his father say this. He was known as a wise man, a sage, who always gave people profound advice. "What is the matter with him?" he wondered. Then he thought that maybe his father was just playing a joke, so he decided to put it to a test.

Late in the night when the whole village was asleep, Kamal awakened his father and said, "I am going to steal. Will you accompany me?"

Kabir said, "Now that you have awakened me, I should go with you." Kamal was startled once again; he could not believe his father would agree to steal. But he was Kabir's son, and he did not like beating a hasty retreat, so he decided to see the whole of this joke, or whatever it was, through to the end.

Kamal walked to the back of a farmer's house, his father following him, and he began to break through the wall of the house. Kabir was standing silently near him. Kamal still expected his father to call off the whole thing as a joke. And at the same time he was afraid. Kabir said, "Why are you afraid, Kamal?"

"What else can I be when I am going to commit theft?" he retorted. "Isn't it ironical to suggest I should

not be afraid while stealing?"

Kabir said, "It is fear that makes you feel guilty, that makes you think you are stealing; otherwise there is no reason to think that you are a thief. Don't fear, do your job rightly; otherwise you will needlessly disturb the sleep of the entire family."

Somehow Kamal drilled a hole in the wall, still hoping his father would call it quits. Then he said, "Now let's enter the house." And Kabir readily joined him and went inside the house. They had not gone there to steal money, they only wanted grain, and so they picked up a bag of wheat and left the house.

When they were out again, Kabir said to his son, "Now that dawn is at hand, it would be good if you went and informed the family that we are taking a bag of wheat away with us."

This startled Kamal once again and he exclaimed, "What are you saying? We are here as thieves, not as merchants."

But Kabir said, "Why make them worry unnecessarily about this missing bag of wheat? Let them know where it is going."

Followers of Kabir have completely ignored this odd episode. They never mention it because it is so inscrutable. In the light of this event it would be difficult to decide whether Kabir was a sage or a thief. Undoubtedly a theft has been committed, hence he is indictable as a thief. But his being wise is equally indisputable, because first he asks Kamal not to fear and then to inform the family about it so they are not put to unnecessary trouble.

Kamal had then warned Kabir, "But if I inform the family, we will be known as thieves."

And Kabir had very innocently said, "Since theft has happened, we are thieves. They will not be wrong to think of us as thieves."

Kamal had again warned, "Not only the family concerned, but the whole village will come to know that you are a thief! Your reputation will be in the mud. No one will come to visit you again."

And Kabir had said, "Then your troubles will be over. If they don't come, I will not have to ask them to eat with us."

Kamal could not understand it the whole episode was so paradoxical.

Krishna is complete in another sense: his life encompasses all there is to life. It seems impossible how a single life could contain so much -- all of life. Krishna has assimilated all that is contradictory, utterly contradictory in life. He has absorbed all the contradictions of life. You cannot find a life more inconsistent than Krishna's. There is a consistency running through the life of Jesus. So is Mahavira's life consistent. There is a logic, a rhythm, a harmonic system in the life of Buddha. If you can know a part of Buddha you will know all of him.

Ramakrishna has said, "Know one sage and all sages are known." But this rule does not apply to Krishna. Ramakrishna has said, "Know a drop of sea water and all the sea is known.'i But you can't say it about Krishna. The taste of sea water is the same all over -- it is salty. But the waters of Krishna's life are not all salty; at places they can be sugary. And, maybe, a single drop contains more than one flavor. Really, Krishna comprises all the flavors of life.

In the same way, Krishna's life represents all the arts of existence. Krishna is not an artist, because an artist is one who knows only one art, or a few. Krishna is art itself. That completes him from every side and in every way.

That is why those who knew him had to take recourse in all kinds of exaggeration to describe him. With others we can escape exaggeration, or we have to exaggerate a particular facet of their lives, but we find ourselves in real difficulty when we come to say something about Krishna. Even exaggeration doesn't say much about him. We can portray him only in superlatives we cannot do without superlatives. And our difficulty is greater when we find the superlative antonyms too, because he is cold and hot together.

In fact, water is hot and cold together. The difficulty arises when we impose our interpretation on it: then we separate hot from cold. If we ask water itself whether it is hot or cold, it will simply say, "To know me you only have to put your hand in me, because it is not a question of whether I am hot or cold, it is really a question of whether you are hot or cold." If you are warm, the water will seem to be cold, and if you are cold the water will seem to be hot. Its hotness or coldness is relative to you.

You can conduct an experiment. Warm one of your hands by exposing it to a fire, and cool your other hand on a piece of ice, and then put both hands together into a bucket of water. What will you find? Where your one hand will say the water is cold, the other will say the contrary. And it will be so difficult for you to decide if the water, the same water, is hot or cold.

You come upon the same kind of difficulty when you try to understand Krishna. It depends on you, and

not on Krishna, how you see him. If you ask a Radha, who is in deep love with him, she will say something which will be entirely her own vision of Krishna. Maybe she does not call him a complete god, or maybe she does, but whatever she says depends on her, not on Krishna. So it will be a relative judgment. If sometimes Radha comes across Krishna dancing with another woman she will find it hard to accept him as a god. Then Krishna's water will feel cold to her. Maybe she does not feel any water at all. But when Krishna is dancing with Radha, he dances so totally with her that she feels he is wholly hers. Then she can say that he is God himself. Every Radha, when her lover is wholly with her, feels so in her bones. But the same person can look like a devil if she finds him flirting with another woman. These statements are relative; they cannot be absolute. For Arjuna and the Pandavas, Krishna is all-god, but the Kauravas will vehemently contest this claim. For them Krishna is worse than a devil. He is the person who is responsible for their defeat and destruction.

There can be a thousand statements about who Krishna is. But there cannot be a thousand statements about who Buddha is. Buddha has extricated himself from all relative relationships, from all involvements, and so he is unchanging, a monotone. Taste him from anywhere, his flavor is the same. Therefore, Buddha is not that controversial; he is like flat land. We can clearly know him as such-and-such, and our statements about him will always have a consistent meaning. But Krishna belies all our statements. And I call him complete and whole because he has disaffirmed all our pronouncements on him. No statement, howsoever astute, can wholly encompass Krishna; he always remains unsaid. So one has to cover the remaining side of his life with contrary statements. All these statements together can wholly cover him, but then they themselves seem paradoxical.

Krishna's wholeness lies in the fact that he has no personality of his own, that he is not a person, an individual -- he is existence itself. He is just existence; he is just emptiness. You can say he is like a mirror; he just mirrors everything that comes before him. He just mirrors. And when you see yourself mirrored in him, you think Krishna is like you. But the moment you move away from him, he is empty again. And whosoever comes to him, whosoever is reflected in his mirror thinks the same way and says Krishna is like him.

For this very reason there are a thousand commentaries on the GEETA. Every one of the commentators saw himself reflected in the GEETA. There are not many commentaries on the sayings of Buddha, and there is a reason for this. There are still fewer on the teachings of Jesus, and they are not much different from each other. In fact, a thousand meanings can only be implanted on Krishna, not on Buddha. What Buddha says is definite and unequivocal; his statements are complete, clear cut and logical. There may be some differences in their meaning according to the minds of different commentators, but this difference cannot be great.

The dispute over Mahavira was so small It only led to two factions among his followers. The dispute between the Shwetambaras and the Digambaras is confined to petty things like Mahavira lived naked or did not live naked. They don't quarrel over the teachings of Mahavira, which are very clear. It would be difficult to create differing sects around the Jaina tirthankara.

It is strange that it is as difficult to create sects around Krishna as it is around Mahavira. And it is so for very contrary reasons. If people try to create sects around Krishna. the number will run into the tens of thousands, and even then Krishna will remain inexhaustible. Therefore in the place of sects, around Krishna thousands of interpretations arose. In this respect too, Krishna is rare in that sects could not be built around him. Around Christ two to three major factions arose, but none around Krishna. But there are a thousand commentaries on the GEETA alone. And it is significant that no two commentaries tally: one commentary can be diametrically opposed to another, so much so they look like enemies. Ramanuja and Shankara have no meeting point, One can say to the other, "You are just an ignoramus!" And what is amazing is that in their own way both can be tight; there is no difficulty in it. Why is it so?

It is so because Krishna is not definite, conclusive. He does not have a system, a structure, a form, an outline. Krishna is formless, incorporeal. He is limitless. You cannot define him; he is simply indefinable. In this sense too, Krishna is complete and whole, because only the whole can be formless, indefinable.

No interpretations of the GEETA interpret Krishna, they only interpret the interpreters. Shankara finds corroboration of his own views from the GEETA: he finds that the world is an illusion. From the same book Ramanuja discovers that devotion is the path to God. Tilak finds something else: for him the GEETA stands for the discipline of action. And curiously enough, from this sermon on the battlefield, Gandhi unearths that non violence is the way. No body has any difficulty finding in the GEETA what he wants to find. Krishna does not come in their way; everyone is welcome there. He is an empty mirror. You see your image, move away, and the mirror is as empty as ever. It has no fixed image of its own; it is mere emptiness.

Krishna is not like a film. The film also works as a mirror, but only once: your reflection stays with it. So one can say that a particular photo is of so and so. You cannot say the same about a mirror; it mirrors you only as long as you are with it. What does it do after you move away from it? Then it just mirrors emptiness, It mirrors whatsoever faces it, exactly as it is. Krishna is that mirror. And therefore I say he is complete, whole.

Krishna is whole in many other ways too, and we will come to understand this as we go on with this discussion. Someone can be whole only if he is whole in every way. A person is not whole if his wholeness is confined to a particular dimension of life. In their own dimensions Mahavira and Jesus are whole. In itself the life of Jesus is whole, and it lacks nothing as such. He is whole, as a rose is whole as a rose and a marigold is whole as a marigold. But a rose cannot be whole as a marigold, only a marigold is whole as a marigold. Similarly, a marigold cannot be whole as a rose. So Buddha, Mahavira and Jesus are whole in their own dimensions; in themselves they lack nothing.

But the wholeness of Krishna is utterly different. He is not one-dimensional, he is really multi-dimensional. He enters and pervades every walk of life, every dimension of life. If he is a thief he is a whole thief, and if he is a sage he is a whole sage. When he remembers something he remembers it totally, and when he forgets it he forgets it totally. That is why, when he left Mathura, he left it completely. Now the inhabitants of that place cry and wail for him and say that Krishna is very hard-hearted, which is not true. Or if he is hard-hearted, he is totally so.

In fact, one who remembers totally also forgets totally. When a mirror mirrors you it does so fully, and when it is empty it is fully empty. When Krishna's mirror moves to Dwarka it now reflects Dwarka as fully as it reflected Mathura when it was there. He is now totally at Dwarka, where he lives totally, loves totally and even fights totally.

Krishna's wholeness is multidimensional, which is rare indeed. It is arduous to be whole even in one dimension it is not that easy. So it would be wrong to say that to be multidimensionally whole is arduous, it is simply impossible. But sometimes even the impossible happens, and when it happens it is a miracle. Krishna's life is that miracle, an absolute miracle.

We can find a comparison for every kind of person, but not for Krishna. The lives of Buddha and Mahavira are very similar they look like close neighbors. There is little difference between them. Even if there is any difference, it is on the outside; their inside, their innermost beings are identical. But it is utterly improbable to find a comparison for Krishna on this planet. As a man he symbolizes the impossible.

It is natural that a person who is whole in every dimension will have disadvantages and advantages both. He will not compare well with one who has achieved wholeness in a particular dimension, in so far as that particular dimension is concerned. Mahavira has exerted all his energy in one dimension, so in his own field he will excel Krishna, who has diversified his energy in all dimensions. Christ will also excel him in his own field. But on the whole, Krishna is superb. Mahavira, Buddha and Christ can not compare with him; he is utterly incomparable.

The significance of Krishna lies in his being multi-dimensional. Let us for a moment imagine a flower which from time to time becomes a marigold, a jasmine, a rose, a lotus and a celestial flower too -- and every time we go to it we find it an altogether different flower. This flower cannot compare well with a rose which, through and through, has been only a rose. Where the rose has, with single-mindedness, spent all its energy being a rose, this imaginary flower has diversified its energy in many directions. The life of this imaginary flower is so pervasive, so extensive that it cannot possibly have the density there is in the life of a rose. Krishna is that imaginary flower: his being has vastness, but it lacks density. His vastness is simply endless, immense.

So Krishna's wholeness represents infinity. He is infinite. Mahavira's wholeness means he has achieved everything there is to achieve in his one dimension, that he has left nothing to be achieved as far as this dimension is concerned. Now, no seeker will ever achieve anything more than Mahavira achieved in his own field; he can never excel Mahavira. Therefore, Krishna is whole in the sense that he is multidimensional, expansive, vast and infinite.

A person who is whole in one dimension is going to be a total stranger in so far as other dimensions are concerned. Where Krishna can even steal skillfully, Mahavira will be a complete failure as a thief. If Mahavira tries his hand at it there is every chance of his landing in a prison. Krishna will succeed even as a thief. Where Krishna will shine on the battlefield as an accomplished warrior, Buddha will cut a sorry figure if he takes his stand there. We can not imagine Christ playing a flute, but we can easily think of Krishna going to the gallows. Krishna will feel no difficulty on the cross. Intrinsically, he is as capable of facing

crucifixion as of playing a flute. But it will be a hard task for Christ if he is handed a flute to play. We cannot think of Christ in the image of Krishna.

Christians say Jesus never laughed. Playing a flute will be a far cry for one who never laughed. If Jesus is asked to stand like Krishna, with one leg on the other, a crown of peacock feathers on his head and a flute on his lips, Jesus will immediately say, "I prefer the cross to this flute." He is at ease with the cross; he never felt so happy as on the cross. From the cross alone could he say, "Father, forgive them for they don't know what they are doing." He meets his death most peacefully on the cross, because it is his dimension. He finds no difficulty whatsoever in fulfilling his destiny. What was destined to happen is now happening. His journey's direction is now reaching its culminating point.

Jesus is rebellious, a rebel, a revolutionary, so the cross is his most natural destination. A Jesus can predict he is going to be crucified, If he is not crucified it will look like failure. In his case crucifixion is inevitable.

Krishna's case is very different and difficult. In his case no prediction is possible; he is simply un predictable. Whether he will die on the gallows or amid adulation and worship, nobody can say. Nobody could predict the way he really died. He was lying restfully under a tree; it was really not an occasion for death. Someone, a hunter, saw him from a distance, thought a deer was lying there and hit him with his arrow. His death was so accidental, so out of place; it is rare in its own way. Everybody's death has an element of predetermination about it; Krishna's death seems to be totally undetermined. He dies in a manner as if his death has no utility whatsoever. His life was wholly non-utilitarian; so is his death.

The death of Jesus proved to be very purposeful. The truth is, Christianity wouldn't have come into existence had Jesus not been crucified. Christianity owes its existence to the cross, not to Jesus. Jesus was an unknown entity before his crucifixion. Therefore, crucifixion became significant and the cross be came the symbol of Christianity. The crucifixion turned into Christianity's birth. Even Jesus is known to the world because of it.

But Krishna's death seems to be strange and insignificant. Is this a way to die? Does any one die like this? Is this the way to choose one's death, where someone hits you with an arrow, without your knowing, without any reason? Krishna's death does not make for an historical event; it is as ordinary as a flower blooming, withering and dying. Nobody knows when an evening gust of wind comes and hurls the flower to the ground. Krishna's death is such a non-event. It is so because he is multi-dimensional. Nothing can be said about his goings-on; none can know how his life is going to shape itself.

Lastly, let us look at it in another way. If Mahavira has to live another fifty yeats it can certainly be said how his life will shape up. Similarly, if Jesus is given an extra span of fifty years, we can easily outline on paper how he is going to spend it. It is predictable; it is within the grasp of astrologers. If Mahavira is given only ten years, the story of how he will live them can be written down here and now. It can be said precisely when he will leave his bed in the morning and when he will go to bed at night. Even the daily menus for his breakfast, lunch and dinner can be laid out. One can reduce to writing what he is going to say in his discourses. What he will do in ten years will be just a repetition of what he did in the preceding decade.

But in the case of Krishna, not only ten years, but even ten days will be as unpredictable. No one can say what will happen in the world in that ten days' time; no repetition whatsoever is possible in his case. This man does not live according to a plan, a schedule, a program; he lives without any planning, without any programming. He lives in the moment. What will happen will happen. In this sense too, Krishna is an infinity. He does not seem to end anywhere.

Now I will give you the ultimate meaning of Krishna as a complete incarnation It is that he alone is complete who does not seem to be completing, to be concluding. What completes itself comes to its end, is finished. This will seem to be paradoxical to you. Ordinarily we believe that to be perfect means to reach the point of culmination beyond which nothing remains to be done, where one is finished with oneself If you think so, this is really the idea of one-dimensional perfection. Krishna's wholeness is not like that which concludes itself, comes to an end and finishes itself, his completeness means that no matter how long he lives and journeys through life he is never going to come to a finish, he is going to go on and on and on.

The Upanishads' definition of wholeness is, therefore, tight. It says, "From wholeness emerges wholeness, and if you take away wholeness from wholeness, wholeness still remains." If we take away thousands of Krishnas from Krishna, this man will still remain; more and more Krishnas can still be taken from him. There is no difficulty. Krishna will have no trouble whatsoever, because he can be anything.

Mahavira cannot be born today. It will be utterly impossible for him to be born at the present time, because Mahavira reached wholeness in a particular situation, in a particular time. That dimension could be

perfected only in that particular situation. In the same way Jesus cannot be born today. If today he comes at all, in the first place nobody will crucify him. No matter how much noise he makes, people will say, "Just ignore him." Jews have learned their lesson from their first mistake, which gave rise to Christianity. There are a billion Christians all over the earth today. Jews will not commit the same mistake again. They will say, "Don't get involved with this man again, leave him alone. Let him say and do what he likes."

In his lifetime Jesus could not get many people to become interested in him; after his death millions became interested. But of the hundred thousand people who had gathered to watch him being crucified, hardly eight were those who loved him. Eight in a hundred thousand! Even that handful of his lovers were not courageous enough to say "Yes" if they were confronted with the question as to whether they were Jesus' friends. They would have said, "We don't know him." The woman who brought the dead body of Jesus down from the cross had not come from a respectable Jerusalem family, because it was difficult for Jesus to reach the aristocracy and influence them. She who could gather courage to bring Jesus down from the cross was a prostitute. As a prostitute she was already at the lowest rung of the social ladder, what worse could society do to her? So it was a prostitute, not a woman of the aristocracy, who brought his dead body down. In my view, even today, no woman from a respectable family will agree to do so if Jesus comes and happens to be crucified a second time.

Jesus can be neglected, because his statements are so innocent.

There is another danger, in case people of today don't neglect him: they will take him for a madman. What was the bone of contention which led to his crucifixion? Jesus had said, "I am God; I and my father in heaven are one." Today we would say, "Let him say it. What does it matter?"

For Jesus to be born again it is necessary for the same situation to exist that was present in his time. That is why Jesus is an historical person. Please remember it is only the followers of Jesus who began writing the history of religion. No other people had done it. History begins with Jesus. It is not accidental that an era begins with Jesus. Jesus is an historical event, and he can happen only in a particular historical moment.

We did not write Krishna's history. The dates of his birth and death are not definitely known. And it is useless to know them: any dates would do. Particular dates and times are irrelevant in relation to Krishna: he can happen at any date and time; he will be relevant to any time and situation. He will have no difficulty whatsoever in being what he is; he will be the same in all times. He does not insist on being like this or that. If you have any conditions, you will need a corresponding situation for it, but if you say that anything will do, you can be at ease in every situation. Mahavira will insist on being naked, but Krishna will even put on peg-legged pants, he will have no difficulty. He will even say that had you made him this outfit earlier, he would gladly have worn it.

To live so choicelessly is to live in infinity. No time, no place, no situation can be a problem for him. He will be one with any age, with any period of human history. His flower will bloom wherever and whenever he is.

Therefore I say that where Mahavira, Buddha and Jesus are historical persons, Krishna is not. This does not mean that Krishna did not happen. He very much happened, but he does not belong to any particular time and space, and it is in this sense that he is not historical. He is a mythical and legendary figure. He is an actor, a performer really. He can happen any time. And he is not attached to a character, to an idealized lifestyle. He will not ask for a particular Radha, any Radha will be okay for him. He will not insist on a particular age, a special period of time; any age will suit him. It is not necessary that he only play a flute, any musical instrument of any age will do for him.

Krishna is whole in the sense that no matter how much you take away from him, he still remains complete and whole. He can happen over and over again.

We will have another question-and-answer discussion this afternoon. You can send in writing whatever questions arise in your mind.

Krishna: The Man and His Philosophy

Chapter #3

Chapter title: Where Buddha Ends Krishna Begins

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QUESTIONER: THROUGHOUT THE GEETA KRISHNA APPEARS TO BE UTTERLY EGOISTIC, BUT THIS MORNING YOU SAID IT WAS BECAUSE OF HIS EGOLESSNESS THAT KRISHNA ASKED ARJUNA TO SURRENDER TO HIM, GIVING UP EVERYTHING ELSE. BUT BUDDHA AND MAHAVIRA DON'T SAY THIS TO THEIR DISCIPLES. SO IS THERE A DIFFERENCE BETWEEN THEIR KINDS OF EGOLESSNESS? IF SO, WHAT IS THE BASIC DIFFERENCE BETWEEN THEM?

There are two ways to achieve egolessness. One way is through negation. One goes on negating his ego, negating himself, gradually eliminating himself until a moment comes when nothing remains to be eliminated. But the state of egolessness achieved like this is a negative one, because deep down one is still left with a very subtle form of ego which says, "I have made short work of my ego."

The other is the way of expansion. The seeker goes on expanding himself, his self, so much that all of existence is included in him. The egolessness that comes through this way is total, so total that nothing remains outside of him -- not even this much, that he can say, "I am now egoless."

A seeker who follows the technique of negation attains to the soul, to the atman, which means that the last vestige of his ego remains in the form of "I am." Everything of his ego has disappeared, but the pure "I" remains. Such a seeker will never attain to God, to the supreme. And the seeker who follows the way of expansion, who expands himself to the extent that he embraces the whole, knows God straightaway. He does not have to know the soul.

Krishna's life is positive, it is not negative. He does not negate anything there is in life, not even the ego. He tells you to enlarge your ego so much that the whole is included in its embrace. And when nothing remains outside you as "thou" then there is no way to say "I am." I can call myself "I" only so long as there is a "thou" separate from me. The moment "thou" disappears "I" also ceases to be real. So the egoless "I" has to be vast, infinitely immense,

It is in the context of this immensity of the "I" that the rishi, the seer of the Upanishad exclaimed, "Aham brahmasmi," "I am God, I am the supreme." It does not mean to say that you are not God, it only means that since there is no "thou" only "I" remains. It is I who am passing through the tree as a breeze. It is I who am waving as waves in the ocean. I am the one who is born, and I am also the one who will die. I am the earth, and I am also the sky. There is nothing whatsoever other than me; therefore, there is now no way even for this "I" to exist. If I am everything and everywhere, who am I going to tell that "I am"? In relation to what?

The whole of Krishna is co-extensive, co-expansive with the immense, the infinite; he is one with the whole. That is why he can say, "I am the supreme, the Brahman." There is nothing egoistic about it. It is just a linguistic way of saying it: "I" is just a word here; there is no l-ness to it. Krishna's "I" has ceased to be.

As I said, the other way is negative. A seeker on the path of negation goes on negating, renouncing, bit by bit, everything that constitutes the ego and strengthens it. If wealth is one of the factors of ego, he renounces wealth. But it would be wrong to think that only a rich person has an ego, and that only a poor man is egoless. A poor person has a poor ego, but ego is there. And don't think only the house-holder is egoistic, and not the sannyasin. Even a sannyasin has his ego. However, if I give up every. thing that makes up and strengthens the ego; if I give up money, family, relationships; if I renounce all the props of my ego, my ego will be left without any support. But even then the "I" will not disappear; it will now cling to itself, to its own pure I-ness.

This is the most subtle form of "I", the one that comes through the process of negation. And many people get stuck there and remain hung up on it, because this "I" is subtle, invisible. A rich person's ego is

gross and loud: he says he owns so much money. The ego of a sannyasin, a renunciate, is subtle, invisible, but it is there; he says he has renounced so much money.

A householder's ego is obvious: he has a house, a family, possessions. These are the ingredients of his ego and its signposts too. But even a monk has his monastery, his ashram, his family of disciples. And besides, he is either a Hindu monk or a Christian monk or a Mohammedan monk. A monk has his own things that bind him and feed his ego; he too is stuck somewhere. But his ego is subtle, invisible: he does not even use the word "I"; he has dropped it. But it does not make a difference.

One has to go beyond the subtlest form of I-ness, and it is so arduous. Mahavira and Buddha transcend it: it needs very hard work; it calls for tremendous austerity. Even if I have renounced all my possessions, all that I called mine, the pure "I" remains. How can I go beyond it? One in a thousand attains to egolessness through the path of negation; nine hundred and ninety nine will be stuck with the subtle "I". While Mahavira transcends the subtlest of egos, those following him become stuck, because it is really difficult, very difficult to achieve egolessness the negative way. It is easy to drop the various props that strengthen the "I", but it is nearly impossible to drop the last vestige of the "I", the pure "I".

It is at the last stage of his journey that a seeker on the path of negation encounters his major hurdle, but a seeker on the path of affirmation comes upon it tight at the first stage. Right at the start of his journey a life-affirming seeker finds it very difficult to deny the "thou", because it is there, it is so obvious. The spiritual discipline of Krishna is most difficult in the beginning. but once you get over that, there is smooth sailing to the end. But in the discipline of Mahavira and Buddha the beginning is easy enough. The real difficulty is at the end when, bereft of all its props, the ego remains in its purified form. How to get rid of this very subtle ego is the real problem.

What a seeker on the positive path does at the beginning, the seeker on the negative path does at the end. What does an affirmative seeker do? He tries to discover his "I" in "thou". And the other kind of seeker, seeking through negation, tries to find the "thou" in his "I". But his task is so difficult. It is much easier to see the "I" in "thou" than to see the "thou" in "I". And it is still more difficult to see it when it comes to the point of pure "I", because now it is just a feeling of I-ness, which is so very fine and subtle. So the last part of the journey on the path of Buddha and Mahavira is decisive. Hence it is just possible that a seeker may give up his pursuit and retreat even before he comes to it. He has struggled all his life to save his "I and now he is called upon to sacrifice it. It is extremely difficult.

But even this pure "I" can be dropped. It can be dropped if the seeker comes to see the "thou" included in his "I". Therefore the last stage of the discipline of Mahavira and Buddha is called *kevala jnan* or "only knowing". *Kevala jnan* means that when the knower is no more, when only knowing remains, unity, ultimate unity can be found. The ultimate freedom is freedom from the "I". It is not freedom of the "I" but freedom from the "I" itself.

But one who comes after Buddha or Mahavira as his follower, comes with the wishful question, "How will I achieve *moksha*, freedom?" And this is his difficulty. No "I" has ever achieved freedom; freedom *from* "I" and "me" is what the case really is.

It is for this reason that seekers in the tradition of Mahavira easily fall prey to egoism. It is not surprising they turn into great egoists. Renunciation, austerity and asceticism, practiced for long, go to strengthen and harden their egos. In the end they get rid of everything, and yet a hard core of ego which they find extremely difficult to dissolve -- you may call it a holy ego -- remains with them. But it can be dissolved; it has been dropped by men like Buddha and Mahavira. And there are separate techniques to dissolve it.

On the path of Krishna this hard core of ego has to be dropped in the first instance. Is it any good to carry on with a disease you have to drop ultimately? The longer you live with it the worse and worse it will become: it will turn into a chronic and communicable disease. Therefore, where Mahavira's *kevala jnan* or "only knowing" comes last, Krishna's *sakshi* or "witnessing" comes first. Right from the beginning I have to know this truth, that I am not separate from the whole.

But if I am not separate, the question of renunciation becomes meaningless. What is there to renounce if I am all? I am that which is being renounced. Who will renounce whom? And where can I go if I am everything and everywhere?

In one of his poems Rabindranath Tagore has made a beautiful joke about Buddha's renunciation, When Buddha returns to his home after his enlighten. ment; his wife Yashodhara tells him, "For a long time I have had only one question to ask of you. And now that you are here again I want to know if what you achieved in the jungle was not available right here?" Buddha finds it very difficult to answer her. If he says it was available in his home -- and it is true, what is available in the vastness of a forest can also be available in

one's home -- Yashodhara will remind him that she had told him so. And Yashodhara really had said it. It was for this reason that Buddha had left his house in the dead of night without informing her. If he accepts that truth is everywhere, Yashodhara will immediately say there was no point in renunciation, that it was sheer madness on his part. And it would be a falsehood to say that truth is not to be found in the home, that it is only to be found in the forest, because Buddha now knows for himself that what he found in the wilderness is available right in his own home, it is available all over.

Krishna is not for renunciation: he does not run away from anywhere, he does not give up any, thing. What Buddha comes to see at the last hour, Krishna sees at the very first. What is it that Buddha comes to know at the end of a long and arduous search? It is that only truth is, and that truth is everywhere. Krishna knows it from the beginning, that only truth is, and that it is everywhere.

I have heard about a fakir who spent his lifetime living on the outskirts of a town. Whenever someone asked him why he did not do some sadhana or spiritual practice to achieve the supreme he always said, "What is there to achieve? It is already achieved." If someone asked him why he did not go on a pilgrimage, he said, "Where to go? I have already arrived." And when someone asked if he did not have something to seek, he said, "What one seeks is already found." Now this fakir does not need sadhana, spiritual discipline.

Hence no sadhana, no spiritual discipline could grow in the tradition of Krishna. You will not come across anyone who can be called a sadhaka or seeker on the path of Krishna. What is there to seek? You seek that which you don't have, and you can have it only if you make efforts for it. Effort is needed to achieve something which you have not yet achieved. Sadhana means the search for the probable. No effort is needed to achieve what is already achieved. We strive for what should be, not for what is. There is no point in achieving the achieved.

When at long last Gautam Siddhartha attained to enlightenment, when he became the Buddha, the awakened one, someone asked him, "What is it that you have achieved?"

Buddha is reported to have said, "I achieved nothing. I only came to know what was already the case. I discovered what I already had with me. Earlier I did not know that it had been with me forever and ever; now I know it. It is nothing new that I have come upon, it has always been there. Even when I was unaware of it, it was very much there, not an iota less than it is now."

What Buddha says in the last moment, Krishna will say at the very first. Krishna will tell you, "What is the point of going anywhere? You are already where you want to go. What you think to be a stopover on your journey is actually your destination -- where you happen to be right now. Why run in any direction? You are already in that place you want to reach to after you have done your running. You have already arrived."

So there is a period of effort, of sadhana, in the lives of Buddha and Mahavira, followed by a state of fulfillment, attainment. Krishna is ever a siddha, a fulfilled one; there is no such thing as a period of sadhana in his whole life. Have you ever heard that Krishna went through any sort of spiritual discipline? Did he ever meditate? Did he practice yoga? Did he ever fast and undergo other austerities? Did he retire to a jungle to practice asceticism? There is nothing, absolutely nothing like a sadhana in his whole life.

What Buddha and Mahavira attain after heroic efforts Krishna already has, without any effort whatsoever. He seems to be eternally enlightened. Then why a sadhana? For what? This is the fundamental difference between Krishna and others. So there is no way for the ego to affect Krishna's vision in the least, because there is no "thou" for him, no one is the other for him.

I was talking about Kabir only this morning. There is another anecdote, which is as beautiful, in the life of Kabir and his son Kamal. One morning Kabir sends Kamal to the forest to bring green grass for the cattle. Kamal goes to the forest with a sickle in his hands. Plants are dancing in the wind, as they are dancing right here before us. Morning turns into midday and midday passes into evening, and yet Kamal does not return home from the forest. Kabir is worried, because he was expected to be back home for his midday meal. Kabir makes inquiries and then goes to the forest with a few friends in search of his son. On reaching the forest, he finds Kamal standing in the thick of grass tall enough to reach his shoulders. It is wrong to say that he is standing, he is actually dancing with the dancing plants. The wind is dancing, the plants are dancing and Kamal is dancing with them. His eyes are closed and he is wholly absorbed in the dance. Kabir finds that he has not chopped a single blade of grass for the cattle. So he gently puts his hands on his shoulders and asks, "What have you been doing, my son?"

Kamal opens his eyes and looks around. He tells his father, "You did well to remind me," and then picks up his sickle with a view to his assigned task. But he finds it is already dark and not possible to cut any grass.

The people with Kabir asked him, "But what have you been doing for the rest of the day?"

Kamal says, "I became just like a grass plant; I forgot I was a man or anything. I also forgot this was grass I came to chop and take home to my cattle. The morning was so beautiful and blissful, it was so festive and dancing with the wind and the trees and the grass, it would have been sheer stupidity on my part not to have joined the celebration. I began dancing, forgetting everything else. I did not even remember I was Kamal who had come here to collect food for my animals. I am aware of it again only now that you come to remind me."

Krishna, like Kamal, is engrossed in a dance, the cosmic dance. Kabir's son dances with a few plants in a small forest, but Krishna dances with the whole universe: he dances with its stars, with its men and women, with its trees and flowers and even its thistles. And he is so one with the cosmic dance there is no way for "I" and "thou" to exist in that space. The state of egolessness Krishna achieves in this moment of dance is the same that Buddha and Mahavira achieve at the end of a long and arduous journey, a journey of hard work, austerity and asceticism. Where Krishna begins his journey, after completing a marathon race Mahavira and Buddha arrive.

Krishna is not a seeker. It would be wrong to call him a seeker. He is a *siddha*, an adept, an accomplished performer of all life's arts. And what he says in this *siddha* state, in this ultimate state of mind, may seem to you to be egoistic, but it is not. The difficulty is that Krishna has to use the same linguistic "I" as you do, but there is a tremendous difference in connotation between his "I" and yours. When you say "I" it means the one imprisoned inside your body, but when Krishna says it he means that which permeates the whole cosmos. Hence he has the courage to tell Arjuna, "Give up everything else and come to my feet." If it were the same "I" as yours -- a prisoner of the body -- it would be impossible for him to say a thing like this. And Arjuna would have been hurt if Krishna's "I" were as petty ss yours. Arjuna would have immediately retorted, "What are you saying? Why on earth should I surrender to you?" Arjuna would have really been hurt, but he was not.

Whenever someone speaks to another in the language of the ego, it creates an instant reaction in the ego of the other. When you say something in the words of the "I" of the ego, the other immediately begins to speak the same language. We are skilled in knowing the undertones of each other's words, and we react sharply.

But Krishna's "I" is absolutely free of all traces of egoism, and for this reason he could call upon Arjuna to make a clean surrender to him. Here, "Surrender to me" really means "Surrender to the whole. Surrender to the primordial and mysterious energy that permeates the cosmos."

Egolessness comes to Buddha and Mahavira too, but it comes to them after long, hard struggle and toil. But it may not come to most of their followers, because on their paths it is the very last thing to come. So the followers may come to it or they may not. But egolessness comes first with Krishna; he begins where Buddha and Mahavira end. So one who chooses to go with Krishna has to have it at the very beginning. If he fails, there is no question of his going with Krishna.

You can walk a long way in the company of Mahavira with your "I" intact, but with Krishna you have to drop your "I" with the first step; otherwise you are not going to go with him. Your "I" can find some accommodation with Mahavira, but none with Krishna. For Krishna the first step is the last; for Mahavira and Buddha the last step is the first. And it is important for you to bear this difference in mind, because it is a big difference, and a basic difference at that.

What *sadhana* can you do with Krishna? You can dance with him, you can sing with him, you can celebrate with him, and you can merge with him. Or if you call this *sadhana*, then it is a different matter. Therefore Krishna has no expectations from you. What is there to expect when the journey begins with egolessness? If you go to Buddha or Mahavira to say you are an egoist and want to be free of it, he will give you some method, he will tell you to first give up this and give up that and then the problem of the ego will be taken care of. But if you go to Krishna with the same question, he will not prescribe any methods, he will say the ego has to go in the first instance, that you have to begin with its cessation. Krishna will say that methods and techniques are ways of postponement. That is why no community of seekers could grow around him it was not in the very nature of things.

As far as a seeker is concerned, he very much likes to play with methods. He will say it is very difficult to part with the ego, but he can part with his money if it is going to help. But Krishna is not going to oblige you. He will say parting with money won't do, because your disease will continue to afflict you even if you give up all your wealth. If a man suffering from cancer says he cannot give up his cancer, but he can get his head shaved, what will you say? Shaving his head will make no difference whatsoever to his disease, the

cancer will continue to torment him. There is no connection between cancer and shaving; cancer will continue to be a problem even if you shave your head a hundred times. If the seeker says to begin with, he is prepared to give up his clothes, Krishna will say clothes have nothing to do with cancer.

But Mahavira and Buddha will not say this. Mahavira will say, "Okay, begin with shaving your head. Then we will see." Everybody can have access to Mahavira and Buddha. They will say, "Do what ever you can do; we will take care of the ultimate thing at the end."

Krishna deals straight away with the ultimate question; he does not like any dilly-dallyings. He says if someone is prepared for the ultimate matter, then he alone will have entry into his house. It is for this reason that his house remains nearly empty. Entry into his house is not easy. And so Krishna could not create any order of disciples and followers. Mahavira has fifty thousand disciples; it is simply natural. With Krishna it is nearly impossible. Where can you find fifty thousand egoless people right at the beginning?

If we say it rightly, Buddha and Mahavira stand for gradual enlightenment, for gradual growth towards enlightenment. And we understand the language of gradualism. We can understand that a rupee can grow into two rupees and two rupees into three, and so on and so forth. But that a poor person can become rich at once is something we don't understand. What Krishna stands for is sudden enlightenment. He says, "Why go through a long and needless process? You are poor if you have one rupee, and you remain poor even if you own ten rupees; now you will be called ten-rupee-poor. You will remain poor even if you possess a million rupees, because there are people who own billions. So be rid of this poor man's arithmetic. I am going to make you a king all at once."

What Krishna means to say is that it is not a matter of becoming a king, it is just a matter of remembering that you are a king. You are already a king, but you have forgotten. Therefore, while *sadhana* is the way of Mahavira and Buddha, remembering, just remembering is the way of Krishna. Just remember, recall who you are, and the journey is complete in a single sweep.

Just remembering is enough; it is Krishna's keyword. I will tell you a story.

I have heard that a king expelled his son from his kingdom. He was angry with his son, a spoiled son, and so in a moment of rage he threw him out. The son did not have any skills or vocation. What can a king's son know? He was not even educated, so he could do nothing to make a decent living. How ever he had, by way of a hobby, learned a little singing and dancing in his childhood. So he took to singing and dancing on the streets of a town belonging to a hot and arid neighboring country where he found refuge.

For ten years the king's son lived the life of a homeless beggar in tattered and dirty clothes. So he completely forgot that he was ever a prince. And curiously enough, in these ten years, he was increasingly maturing towards kingship, since he was the only son of a king who was growing older and older. But, at present, he was a faceless person moving from door to door with a begging bowl in his hands.

When the king became very old he grew worried about the future of his throne. Who was going to succeed him and manage his kingdom after his death? So he asked his prime minister to search for his only son, whom he had expelled years ago, and bring him back so he could take over the reins of his kingdom from him. Even if he was stupid he had to be recalled, the king thought. There was no other alternative.

The prime minister went out in search of his king's son. After a great deal of inquiry and effort he reached the town where his future master was living as a nobody. His chariot halted in front of a hotel, where he found him under a scorching midday sun, a young man begging a little money from the hotel manager to buy himself a pair of sandals. He was pointing to his bare and bleeding feet, lacerated with wounds. The prime minister stepped down from the chariot and approached the young beggar. He took no time to recognize him -- he was the king's son -- although he was in rags, his body emaciated, his face shriveled and sunburned. He bowed to him and said, "The king has pardoned you and asks you to return to your kingdom."

In a second, a split-second, the young man's face was transformed and he threw away his beggar's bowl. In no time at all he ceased to be a beggar and became a king. And he told the prime minister, "Go to the market and bring me a pair of good shoes and good clothes, and in the meantime make arrangements for my bath." And with the stride of a prince he walked to the chariot and stepped aboard.

In and around the hotel, everybody, who a little while ago had given him alms or denied them, came rushing, crowding around his chariot. And they found he was a different man altogether, he was not even looking at them now. They asked him, "How is it you forget us in a moment?" The prince said, "I remembered you as long as I had forgotten who I was. Just now I have remembered who I am, so forget I am a beggar. " When the crowd reminded him of what he had been only a moment ago, he said, "Now I remember. Now I know I am a king. I have always been a king."

Krishna's way is just to remind man who he is. This is not something to practice, this is just a remembering. And within a moment of this remembering everything is transformed; the beggar's bowl is thrown away. In one moment one ceases to be a beggar and becomes a king.

But this becoming a king is a sudden event. And remember, it is only suddenly that someone be comes a king. Someone can be a beggar gradually, step by step, but not a king. It is wrong to think there are steps leading to kingship. There are steps to being a beggar. If you climb those steps and stand at the top, you will become at best a better beggar, a moneyed beggar, and nothing else. It will make no significant difference. If you still want to be a king you will have to leap from the top you have reached step by step. This moment comes to Buddha and Mahavira, but it comes in the last hour. To Krishna it comes right in the beginning. Krishna will tell you, "First take a jump, and then we will take care of the next thing." And after you have taken a jump this "next thing" is not necessary at all.

Throughout the GEETA, Krishna does nothing but remind Arjuna who he is. He does not give a sermon, he only hits him on the head again and again so that he remembers who he is. He is not there to teach, but to awaken him. He shakes Arjuna to wake up and know his self-nature, his innate nature. He tells him, "You are engrossed in very petty matters like people will die at your hands if you fight. Wake up and see for yourself if anyone has ever been dead. You are eternally alive." But Arjuna is asleep, he is dreaming, and so every now and then he asks why he should kill his own kinsmen. Krishna does not explain anything, he gives him shock treatment so he wakes up and sees the reality for himself. It is an illusion to think that one is related with one and not related with another, the truth is he is either related with all or with none. Similarly, either everybody dies or no body dies. Ultimately it is the truth that counts.

Remembering is the essence of Krishna's philosophy of life. Therefore it is not any kind of spiritual discipline, it is a direct leap into awakening, into enlightenment. But we don't have the courage to take such a leap and so we say it is not our cup of tea. We want to move cautiously and slowly, step by step. But remember, if you move in this manner, you will save your ego at every step. It is really to save your ego that you refuse to take a jump. A jump is certainly dangerous for the ego; your ego cannot survive after a jump. You go slow just to save yourself, but what is being saved at every step will remain safe even at the last step of the journey. And then your ego will tell you to somehow enter *moksha* or liberation keeping yourself intact. But it is simply impossible to save yourself and enter moksha. It has never happened. Entry into *moksha* is possible only after the ego has been completely annihilated. The death of the ego is the price of freedom.

This is the problem you are going to encounter at the end, howsoever you avoid it. It is inescapable. Therefore I say it is far better to invite the problem and face it at the very beginning rather than postpone it until the end. Why waste so much time and energy?

What Buddha and Mahavira come upon in the last moment is nothing other than remembering; it is not the result of any sadhana. But since we see any number of people engaged in sadhana, we think that sadhana works. A person makes twenty rounds of his village and then remembers who he is. Another person remembers who he is after making only one round. And someone else can know himself without making a single round. But a spectator can conclude that twenty rounds are necessary to come upon this remembering. But the fact is, there is no cause-and-effect relationship between remembering and making rounds of a village. And this needs to be understood clearly.

There is no causal link between what Mahavira did and what he came upon. You cannot say that Vardhman became Mahavira because he went through a specific course of spiritual discipline. If it is so, then Jesus cannot become Christ because he does nothing like Mahavira did. Then Buddha cannot happen, because Gautam Siddhartha does not follow Mahavira's sadhana, his course of spiritual discipline.

If water is heated to the boiling point it turns into vapor, so there is a causal connection between vapor and heating. But the spiritual life is not subject to the law of cause and effect. And that is why spiritual life can be absolutely free. Freedom is not possible within the chain of cause and effect. The law of cause and effect is a kind of bondage: every effect is tied in with its cause. Cause and effect are dependent on each other one cannot be without the other. And as a cause turns into an effect, so an effect turns into a cause for some other effect. So everything is bound up with everything else, and-there is no end to it. It is a kind of cause-and-effect continuum. When water turns into vapor it becomes subject to the law of vapor as it was subject to the law of water a little while ago. And in the same way, when it turns into ice it becomes subject to the law of ice. So it is bounded at both ends; it is in bondage.

What we call *moksha* or freedom is non-causal. Freedom is not subject to the law of cause and effect. It is not caused it cannot be. Freedom is causeless. You cannot say that someone attained to freedom because

of this or that reason -- because he fasted for so many days. If it is so then anybody can become a Mahavira if he fasts. But it is not so. Every kind of water, from a well or from the sea, heated to the boiling point, turns into vapor -- but every person will not be freed by fasting. Mahavira had fasted and he became free, but it does not mean his freedom was the result of fasting. Mahavira lived naked, so every body who goes naked should be free. Any number of poor people are going without clothes, but they are not going to be free. Freedom has nothing to do with nakedness.

The truth is that freedom means going beyond the chain of cause and effect. The transcendence of the law of cause and effect is freedom. Really, whatever is subject to the law of cause and effect is called matter, and what goes beyond the frontiers of this law is known as God.

But where is the frontier, the limit that you are going to cross and go beyond? We are used to connecting everything with the law of cause and effect.

I was telling a story a little while ago. A villager boards a railway train for the first time in his life. He has reached the age of seventy-five and his co-villagers have celebrated his anniversary and want to give him a birthday gift. So they hit upon a novel idea Only recently their village has been connected to the railroad and trains have been passing through it. And up to now no one among them has gone on a railway journey. So they decide to give the old man the opportunity to be the first among them to enjoy such a trip. This will be their birthday gift to him. So they buy the old man a ticket and put him on the train. A friend of his also goes with him for company and comfort. The two board the train and are exceedingly happy.

When the train moves out of the village a vendor of soft drinks enters their compartment with a tray of sodas and begins selling them. The old man and his friend have never tasted soda before, so they look around to see if anyone is drinking it. When they see some people buying it and drinking it they buy themselves a bottle and agree to share it between them, half-and-half. One of them drinks it first and likes it. But when he has consumed his share of the drink, his friend becomes impatient for his share and snatches the bottle from his hands. Exactly at this moment the train enters a tunnel and suddenly the whole train is plunged into darkness. And the man who has already tasted the drink shouts at his friend, "Don't touch that stuff! I have been struck blind! It seems to be something very dangerous!"

The man had no idea of the train entering a dark tunnel, and he thinks the drink has made him blind. A causal link is established between the drink and darkness, which is absolutely absurd. But this is how we think and look at life. And this leads us into all kinds of illusions.

The experiencing of freedom is beyond the world of cause and effect. Buddha attained to *nirvana* not because of the efforts he made for it, but in spite of those efforts. Mahavira achieved *moksha* not because of the severe *sadhana* he is said to have followed, but in spite of it all. If someone imitates Mahavira totally from A to Z, he is not going to achieve liberation. Nothing will happen to him even if, by way of a *sadhana*, he does everything as perfectly as Mahavira did.

Freedom is a kind of explosion totally outside the chain of cause and effect. There is absolutely no connections between the two.

Krishna says that if you only understand it for yourself, you can be free here and now. Whether one deserves it or does not deserve it is not the question. It is not a matter of worthiness or otherwise. It is also not a question of any sadhana. But we are in the habit of making detours. If we have to reach our own homes, we go on a tour of the whole village to do so. Even if we have to come to ourselves, we do so via the other. It has become our lifestyle; we cannot do with out it. Besides, everybody has his own karmas to fulfill, and they will go through them. But the difficulty is that you not only fulfill your own portion of karmas, you want to do everything that others have done. And then you are in a mess. Maybe someone came to himself in a particular way, but you are not that person, you are a different person altogether. You cannot come to yourself by imitating him.

When the Upanishads were translated into the western languages for the first time, people were amazed to see they did not prescribe any sadhana, any spiritual discipline in the form of "do's and don'ts"; they did not lay down any moral code. What kind of a religious scripture are they? The Bible has laid down everything so clearly, it has its Ten Commandments, all its "do's and don'ts". The Upanishads did not deal with the matter of morality.

It is difficult to understand that the moral code prescribed in the Bible or elsewhere has nothing to do with religion. Unfortunately, morality has become synonymous with religion. The Upanishads are truly books of religion; they don't deal with the problems of ethics. The central theme of the Upanishads is remembering, and it is remembering that religion is all about. They say that man has only to remember what he has forgotten. has to remember who he really is, who he is right now. He does not have to do a thing

except recollect what he has forgotten.

In Krishna's vision, man does not have to recover a lost treasure that he once had -- it is still with him, but he has forgotten that he has it. So it is only a matter of recalling, of remembering what is hidden in the basement of his consciousness. It is nothing more than that. Therefore Krishna tells you to go straight to remembering it.

And this remembering is sudden; it is not a gradual process. Krishna does not prescribe any discipline, any moral codes, any rituals that religions in general do. Krishna asks you just to wake up and open your eyes and see, and your ego will disappear in an instant. Krishna's ego ceases to be in the very first instant. And whoever will see with open eyes will see his ego disappear in no time. Because we live with our eyes shut, our egos go on and on. Open your eyes, and you will not have to say that what happened to Krishna did not happen to you.

You live with your eyes closed, and this is the first thing to see. Have you ever pondered over, considered your life? How did you come into the world? Who created you? Did you create yourself? At least this much is certain: you did not create yourself. It may not be certain who created you, but this much is certain: you did not create yourself. This much is definite: as you are, it is not your handiwork. But even in a matter like this we delude ourselves. There are people who claim to be "self made". They don't give God this trouble, they take the job of making themselves upon themselves. This is stupid. But we are so blind we fail to see such a simple truth that our own being is not in our hands.

Have you ever contemplated the fundamental question of being and living? Have you ever asked yourself, "I am, but how am I responsible for my being? Where would I have gone to complain if I did not happen to be? Where are they who are not, going to complain? If I am, I am; if I am not, I am not. It is okay as I am, but what would I do if I am not as I am?"

If we only take a hard look at the facts of life, we will know that, really, nothing is in our hands -- not even our hands are in our hands. Just try to hold your hand with your hand and you will know the reality. Really, nothing is in our power. Then what is the meaning of saying "I" and "me" and "mine"? Here everything is happening,,and happening together. It is an organic arrangement, an organic whole. Here everything is a member of everything else. Who can say that I would have been here if the flowers that bloomed in my garden this morning had not bloomed? Ordinarily we can say there is no connection between my being here and the blooming of a few flowers in my garden; I could have been here even if those flowers had not bloomed. But really, the two events are intimately connected. The presence of that blooming flower in the garden and my presence here are two poles of the same event.

Now if the sun becomes extinct tonight, all life on this earth will be extinct immediately. There will be no morning tomorrow. So we are dependent for our life on the sun, which is a billion miles away from us. And the sun is dependent on some bigger suns, and in their turn those bigger suns are dependent on some still bigger suns that exist in the galaxy. Here everything is dependent on everything else. All life is really inter-dependent. We are not separate from one another; we are not islands. We are a vast continent, an endless continent. Here everything is united and one.

If you only see this fact with your eyes open then it will not be necessary to remind you that "I" and "thou" are mere inventions of man, and utterly wrong inventions at that. And when you perceive it, you also know that which is -- you know the truth. Unless you see it with clarity, you cannot know who you are and what reality is. And as long as you don't know it, you will continue to cling to the concepts of "I" and "thou", you will continue to live in a myth, a dream.

Krishna tells you to remember in the very first step, and do nothing else. And your whole journey is complete with one single step. Remember who you are, what you are, where you are, because with this remembering everything is revealed and known. This remembering is benediction.

QUESTIONER. I HAVE A QUESTION IN REGARD TO WHOLENESS. YOU SAY THAT EMPTINESS IS THE BASIC CHARACTERISTIC OF WHOLENESS. BUDDHA HAD ATTAINED TO ABSOLUTE EMPTINESS. SHOULD HE NOT BE CALLED WHOLE? AND WHY IS EMPTINESS NOT MULTIDIMENSIONAL IN ITSELF?

A few things have to be understood in this connection. As I was saying earlier, Buddha attained to emptiness, so emptiness is his achievement. And the emptiness that is achieved has to be necessarily one-dimensional, and it becomes dependent on the one who achieves it.

Try to understand it in another way. If I empty out my inside, if I negate something in me, it will cease to be, and I will achieve a kind of emptiness. But this emptiness will be just the absence of something that I have negated. But there is a different kind of emptiness which is not of our making: this emptiness is born out of our awareness of our being. We are empty; we are emptiness itself, so we don't have to become it. Emptiness is our very nature; we are it. And when we come to it, it is not the result of some sadhana, some discipline or effort. And this emptiness is multidimensional. We have not emptied out something to become empty, we have only recollected that we are empty, void; we are emptiness itself.

The emptiness of Buddha, which is seen by us, is one that has been achieved. And only that emptiness which has been achieved can be seen. We never see any emptiness in Krishna; on the contrary, one can say that he is fulfilled, that he is occupied and active. Krishna's presence is felt, not his absence. We can know that there is something tangible in Krishna, but we cannot know that he is empty. We can, however, know that Buddha is empty. The reason is that we are all filled with something that Buddha has negated. We are full of anger, and Buddha has thrown out his anger. We are full of violence, and Buddha has dropped his violence. We are full of clinging and attachments, and Buddha has given them up. We are full of illusions, and Buddha has renounced his illusions. Buddha has emptied him self of all the crap we are stuffed with, and so we can recognize his emptiness. There is no difficulty to it.

But we cannot know Krishna's emptiness. He is free of greed, and yet he can gamble. He is free of anger, and yet he takes up arms and steps onto a battlefield. He is non-violent, and yet he incites Arjuna to fight and kill his enemies. He is without attachments, and yet he loves. We find in Krishna all that we find in ourselves, and so his emptiness is beyond our grasp.

Buddha's emptiness is really the absence of something we all have, and so we come to know it. Buddha is empty of all that we know as man's maladies. As far as human ailments are concerned, he is free of them. None of our weaknesses and diseases afflict him. And we can see Buddha's emptiness to this extent. But he takes another jump from that space, yet we cannot see it. From the emptiness that we can see, he leaps into the supreme emptiness which we cannot see.

Buddha is on his deathbed and, even in this moment of departure, his disciples ask him, "Where will you go after death? Where will you be? Will you be in *moksha* or *nirvana* or where? And how will you be there?"

Buddha says, "I will be nowhere. In fact, I will not be." This the disciples fail to grasp, because they think one who has renounced everything like greed and attachment should be somewhere in heaven, in moksha; he has to be somewhere. Buddha again says, "l will be nowhere; I will disappear like a line drawn on the surface of water. Can you say where a line drawn on the water's surface goes after it ceases to be? Where does it live forever after? It lives nowhere; it is nowhere; it is not. In the same way I will be nowhere, I will not be." His disciples still fail to understand what Buddha means to say.

Krishna lives all his life like a line drawn on the surface of water, and so he does not find a disciple and is beyond anyone's grasp.

Buddha and Mahavira, in their last moments, make that great forward leap -- from one-dimensional emptiness to the supreme emptiness -- but we cannot see it, we cannot grasp it. It is beyond understanding and beyond words. Our difficulty with Krishna is greater because he lives in that supreme emptiness, he lives that emptiness. It is not that Krishna's lines on water take time to disappear, he draws them every moment and every moment they disappear. Not only does he draw those lines that live and die in the moment, he also draws their contrary lines on the same water. There are lines and lines all over, simultaneously appearing and disappearing all at once.

One fine morning Buddha attains to emptiness; Krishna is emptiness itself. Because of this, Krishna's emptiness is beyond comprehension.

The day Buddha becomes empty, the consciousness, the being that lay imprisoned inside him becomes free, becomes one with the immense, the infinite. And the same day Buddha too ceases to be; he now has nothing to do with Gautam Siddhartha who once was born and who died under the bodhi tree. What was emptiness of being inside him, is now released to become one with the immense, the infinite. That is why there is no story whatsoever which can say anything about that emptiness, about that becoming one with the immense existence.

But the way Krishna lives his whole life from pole to pole makes for a story of that emptiness, and we have that story to tell us how it would be if Buddha continued to live on this earth after attaining to supreme emptiness. This does not happen, and we don't have the opportunity to witness it. That rarest of opportunities comes our way with Krishna.

Where Buddha's attainment of absolute emptiness and his end happen together, Krishna's absolute emptiness and his being walk together. If Buddha returns from his total *nirvana* or *mahaparinirvana*, as it is called, he will be very much like Krishna. Then he will not choose, he will not say this is bad and that is good. Then he will not choose this and discard that. Then he will do nothing, he will only live and live totally. Krishna always lives that way. What is Buddha's supreme achievement is just the natural lifestyle of Krishna, his ordinary way of life. There fore, about himself he puts us into great difficulty. Those who attain to the supreme emptiness soon disappear from this earth. They disappear in the very process of attainment, and so they don't trouble us in the way Krishna does. As long as they live, our ideas of morality and ethics seem to derive support from them. But Krishna is living emptiness. He does not seem to support any of our moral beliefs. On the contrary, he disturbs and disarranges the whole thing. This man leaves us in utter confusion, where we don't know what to do and what not to do.

From Buddha and Mahavira comes the law of action; from Krishna the law of being. We learn from Buddha and Mahavira the way of action, from Krishna the way of being. Krishna is just is-ness.

A man visited a Zen Master and said he wanted to learn meditation. The Master said, "You just watch me and learn meditation if you can."

The man was puzzled, because the Master was busy digging a hole in the garden. He watched him a little while and then said, "I have seen enough digging, and I have done quite a lot of digging myself. I am here to learn meditation."

The Master said, "If you cannot learn meditation watching me, how else can you learn it? I am meditation itself. Whatever I do here is meditation. Observe rightly how I dig."

Then the visitor said, "Those who told me to come to you said you are a man of great knowledge, but it seems I have come to the wrong person. If I had to watch digging I could have done it anywhere." The Master then asked him to stay with him a few days. And the man stayed on at the Zen monastery.

In the meantime the Master went his own way. He bathed himself in the morning, dug holes in the garden and watered the plants, ate his meals and went to bed at night. In two days' time the visitor was annoyed and again he said, "I am here to learn meditation. I have nothing to do with what you do from morning to night."

The Master smiled and said, "I don't teach doing, I teach being. If you see me digging holes, then know it is how meditation digs. When you see me eating, then know it is how meditation eats. I don't do meditation, I am meditation itself."

Now the visitor became worried and said, "It seems I came to a madman. I was always told that meditation is doing, I had never heard someone can be meditation itself."

To this the Master simply said, "It is difficult to decide who is mad, you or me. But we cannot settle it between ourselves."

All of us have loved, but no one has ever been love itself. Now if someone comes along who is love itself, he will certainly nonplus us. Because love always comes to us as an act of behavior, we never know it as being. We love this person and that person; we sometimes love and sometimes don't; it is always a form of activity for us. So someone who is love itself will be an enigma to us. His very being is love: what soever he does is love, and whatsoever he does not do, that too is love. If he hugs someone it is love, and it is love when he fights with someone. It is really difficult to understand such a person; he baffles us. If we say to him, "My good man, why don't you love us?" he will say, "How can I love? I am love. Love is not an act for me, it is an act for those who are not love."

This is our difficulty with Krishna. Krishna's whole existence is empty, void. It is not that he has become empty, or that he has emptied some space by removing its contents. He accepts that which is, and his emptiness stems from this total acceptance. There is a difference between this emptiness and the emptiness of Buddha or Mahavira, and this difference continues to be there until they make their last leap into the space of supreme emptiness. Until then, something of Buddha and Mahavira remains; they become nothing only after the last jump has been taken. But Krishna is that nothingness, all his life, and his emptiness is the living nothingness Buddha and Mahavira lack until they make the ultimate leap. To the last moment of their lives they are filled with the kind of emptiness we can know, because it has been created by removing contents. When they take the last jump they reach the emptiness that is Krishna's emptiness, his nothingness.

It is for this reason both Buddha and Mahavira assert that this supreme emptiness is the point of no return, that one cannot come back from there again. But Krishna says to Radha, "We have been here and danced together many times in the past and we are going to be here and dance together many more times in

the future." For Buddha and Mahavira, the emptiness that comes with death is the ultimate death where one is lost forever and ever. There is no return from that void, from that beyond. This is absolute cessation of the chain of births and deaths, of arrivals and departures. But Krishna can say he is not afraid of the chain of births and deaths, because he is already empty -- he does not expect anything more in moksha or ultimate freedom. He says wherever he is, he is in moksha, and he has no difficulty whatsoever in coming-here again and again.

Krishna makes an extraordinary statement on the battlefield of Kurukshetra, one no other man of enlightenment has ever made. He tells Arjuna, "I will continue to come whenever the world is in trouble. I will continue to come whenever religion declines and disintegrates."

Buddha and Mahavira cannot say this. There is no statement of theirs on record that they will come back again when the earth is beset by darkness and disease, by irreligion and profanity. Rather, they will say, "How can we come again? We are now liberated, we have attained to mahanirvana." But Krishna says, "Don't worry, I can come back whenever this earth is in distress."

When Krishna says he can come again he only means he has no difficulty whatsoever in coming and going. It makes no difference for him. His emptiness is so total that nothing can affect it.

There is a difference between emptiness and emptiness.

Mahavira and Buddha can take emptiness only in the sense of release, of liberation, *moksha*, because they have longed for and labored all their lives for this liberation. So when they come to this emptiness they feel free and relaxed. It is the point of no return for them; the question of going back does not arise. For them, going back will mean going back to the same old world of greed and anger, of craving and attachment, of hate and hostility, of sorrow and suffering. Why go back to the rotten world of senseless strife and war and misery? Therefore when they come to emptiness they just become dissolved into it, they just disappear into the infinite. They will not talk of returning to the same corruption and horror they have left behind.

But going back to the world does not make any difference to Krishna: he can easily go back if it becomes necessary. He will remain himself in every situation -- in love and attachment, in anger and hostility. Nothing will disturb his emptiness, his calm. He will find no difficulty whatsoever is coming and going. His emptiness is positive and complete, alive and dynamic.

But so far as experiencing it is concerned, it is the same whether you come to Buddha's emptiness or Krishna's. Both will take you into bliss. But where Buddha's emptiness will bring you relaxation and rest, maybe Krishna's emptiness will lead you to immense action. If we can coin a phrase like "active void", it will appropriately describe Krishna's emptiness. And the emptiness of Buddha and Mahavira should be called "passive void". Bliss is common to both but with one difference: the bliss of the active void will be creative and the other kind of bliss will dissolve itself in the great void.

You can ask one more question, after which we will sit for meditation.

QUESTIONER: HOW IS IT THAT BUDDHA LIVES FOR FORTY YEARS AFTER ATTAINING TO NIRVANA OR THE GREAT EMPTINESS?

It is true Buddha lives for forty to forty-two years after he becomes Buddha. Mahavira also lives about the same period of time. But Buddha makes a difference between nirvana and nirvana. Just before leaving his body he says that what he had attained under the bodhi tree was just *nirvana*, emptiness, and what he is now going to attain will be *mahanirvana* or supreme emptiness. In his first *nirvana* Buddha achieves the emptiness we can see, but his second emptiness, his *mahanirvana*, is such that we cannot see it. Of course men like Krishna and Buddha can see it.

It is true that Buddha lives for forty years after his first nirvana, but this is not a period of supreme emptiness. Buddha finds a little difficulty, a little obstruction in living after nirvana, and it is one of being, still there in its subtlest form. So if Buddha moves from town to town, he does so out of compassion and not out of bliss. It is his compassion that takes him to people to tell them that they too can long for, strive for and attain what he himself has attained.

But when Krishna goes to the people he does so out of his bliss and not out of compassion. Compassion is not his forte.

Compassion is the ruling theme in the life of Buddha. It is out of sheer compassion that he moves from

place to place for forty years. But he awaits the moment when this movement will come to an end and he will be free of it all. That is why he says that there are two kinds of nirvana, one which comes with samadhi and the other with the death of the body. With nirvana the mind ceases to be, and with *mahanirvana* the body too ceases to be. This he calls sovereign *nirvana*, that which brings supreme emptiness with it.

It is not so with Krishna. With him, *nirvana* and *mahanirvana* go hand in hand.

Krishna: The Man and His Philosophy

Chapter #4
Chapter title: Religion has no History, It is Eternal

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QUESTIONER: WHAT IS THE TIME OF KRISHNA'S BIRTH? WHAT INVESTIGATIONS HAVE BEEN MADE UP TO NOW? AND WHAT IS YOUR OWN VIEW ON THIS MATTER? DO YOU THINK AN ENLIGHTENED PERSON CANNOT RIGHTLY ANSWER SUCH A QUESTION?

No record has been kept about the time of Krishna's birth and death. and there is a good reason for it.

We did not think it wise to keep a chronological record of those who, in our view, are not subject to birth and death, who are beyond both. A record is kept in the case of people who are born and who die, who are subject to the law of birth and death. There is no sense in writing the biography of those who transcend the limits of birth and death, of arrival and departure. Not that we were not capable of writing their biography -- there was no difficulty to it -- but such an attempt would go against the very spirit of Krishna's life. That is why we did not do it.

Countries in the East did not write the stories of their great men and women as is done in the West. The West has been very particular about writing them, and there is a reason for this too. However, in this matter, the East has now been imitating the West, ever since it came under the latter's influence. And that, too, is not without reason,

Religions of the Judaic tradition, both Christianity and Mohammedanism, believe there is only one life, one incarnation given to us on this earth. All of life is confined to one birth and one death; it begins with birth and totally ends with death. There is no other life either before or after this one. It is therefore not accidental that people who think that life completes its entire tenure in the brief interval between one birth and death should insist on keeping a record of it all. It is simply natural,

But those who have known that life recurs again and again, that one is born and then dies count less numbers of times, that the chain of arrivals and departures is almost endless, see no point in writing its history. It is rather impossible to write about an event which extends from eternity to eternity, And moreover it would deny our own understanding of it. For this reason history was never written in the East. And it was a very deliberate omission, an omission that came with our understanding of reality. It is not that we lacked the ability to write history or that we did not possess a calendar. The oldest calendar of the world was produced here. So it is obvious we refrained from writing history knowingly.

You also want to know why an enlightened person cannot rightly say when Krishna was born.

An unenlightened person may tell you when Krishna was born, but an enlightened person cannot,

because there is no connection whatsoever between enlightenment and time. Enlightenment begins where time ends. Enlightenment is non temporal; it has nothing to do with time. It is timeless. Enlightenment means going beyond time to where the count of hours and minutes comes to an end, to where the world of changes ceases to be, to where only that is which is eternal, to where there is no past and no future, to where an eternal present abides.

Samadhi or enlightenment does not happen in the moment, it happens when the moment ceases to be.

Let alone telling Krishna's story, an enlightened person cannot even tell his own. He cannot say when he was born and when he is going to die, he can only say, "What is this question of birth and death? I was never born and I will never die." If you ask an awakened one what it is we call the river of time that comes and goes, that constantly moves from the past to the future, making a brief present, he will say, "Really, nothing comes and goes. What is, is. It is immovable and unchanging."

Time is a concept of an unenlightened mind.

Time as such is a product of the mind, and time ceases with the cessation of the mind.

Let us understand it from a few different angles. For various reasons we say time is the handiwork of the mind. Firstly, when you are happy time moves fast for you, and when you are unhappy it slows down. When you are with someone you love time seems to be on wings, and when you are with your enemy the clock seems to move at a snail's pace. So far as the clock is concerned it goes its own way whether you are happy or miserable, but the mind takes it differently in different situations. If someone in your family is on his deathbed the night seems to be too long, almost unending, as if another morning is not going to come. But the same night, in the company of a loved one, would pass so quickly, as if it were running a race. The clock remains the same in both situations. Chronological time is always the same, but psychological time is very different, and its measure depends on the changing states of the mind. But the movement of the clock indicating chronological time is unconcerned with you.

When someone asks Einstein to explain his theory of relativity, he is reported to have said, "It is very difficult to explain. There are hardly a dozen persons on this earth at the moment with whom I can discuss this theory, yet I will try to explain it to you through an illustration." By way of illustration Einstein always explained that time is a concept of the mind. He said if someone were made to sit by the side of a burning stove, time would pass for him in a different way than it would if he were sitting by the side of his beloved. Our pleasure and pain determine the measure of time.

Samadhi is beyond pleasure and pain. It is a state of bliss, and there is no time in bliss, neither long nor short. So no one who has achieved *samadhi* can say when Krishna was born and when he departed. All that one in the state of *samadhi* can say is that Krishna is, that his being is everlasting, eternal.

Not only Krishna's being, everybody's being is everlasting, eternal. All being is eternal.

Asleep in the night, you all dream, but you may not have observed that the state of time in a dream undergoes a radical change from what it is in your waking hours. A person dozes for only a minute and in that brief minute he dreams about something that would ordinarily take years to happen in the waking world. He dreams he has married a woman, that his wife has borne him children, that he is now busy with the marriages of his sons and daughters. Events that would take years are compressed into a tiny minute. When he tells us his whole dream after waking up, we refuse to believe how it could happen. But he says it is a hard fact. The mind undergoes a change in the dreaming state, and with it the concept of time changes.

And time stops altogether in the state of deep sleep, which is called the state of sushupti in Sanskrit. When you wake up in the morning and report you had a deep sleep last night, this knowledge is not derived from the state of sleep itself, but from your awareness of the time of your going to bed in the night and of leaving it in the morning. But in case you are not aware of it, you cannot say how long you slept.

Recently I visited a woman who has been in a coma for the last nine months, and her physicians say that she will remain in the coma for three years and will also die in the coma. There is hardly any possibility of her regaining consciousness. But if by some chance she regains her consciousness after three long years, will she be able to say how long she has been in the coma? She will never know it on her own.

In deep sleep the mind goes to sleep, and so it has no awareness of time. And in *samadhi* the mind ceases to be. *Samadhi* is a state of no-mind.

So one cannot know through *samadhi* when Krishna was born and when he died.

Rinzai was a famous Zen monk. One fine morning, in the course of his lecture, he said that Buddha never happened. His listeners were stunned. They thought perhaps Rinzai had gone out of his mind, because he had been living in a Buddhist temple where he worshipped Buddha's idol and was a lover of Buddha. Sometimes he was even seen dancing before the statue of the Sakyamuni, and now the same person was

saying, "Who says Buddha ever happened?"
His audience said, "Have you gone mad?"

Then Rinzai said, "Yes, I was mad for so long, because I believed that Buddha happened." One who happens in time will someday cease to happen. So there is no sense in saying about the eternal that it happens. That is why I say Buddha never happened, and all stories about him are lies."

But the listeners said, "How can you say that when the scriptures say that Buddha happened, that he walked on this earth, and that there are eyewitnesses to this event?"

But Rinzai insisted that Buddha never happened. "Maybe his shadow arose and walked. But Buddha? Never."

That which is now born and then dies, which now appears and then disappears, is nothing more than our shadow; we are not it. So, deliberately, no chronological records of Krishna's life were maintained.

Religion has no history. That which appears and disappears, comes and goes, begins and ends, has history; religion is eternal, without beginning and without end. Eternal means that which is everlasting, timeless. So religion cannot have a history, a record of events and dates. And no enlightened person can say when Krishna happened or did not happen It is not at all necessary, nor has it any relevance. If someone says it has, he only betrays his ignorance.

We were never born, nor are we ever going to die. We have been here since eternity. Only eternity is.

But we all keep track of time continuously, from morning to morning And we measure everything with the yardstick of time, which is natural and yet not true. It is an index of our poor understanding, and we cannot do better than our understanding. In this context I am reminded of a fable.

A frog from the ocean visited his friend living in a small well. The well-frog wanted to know what the ocean was like. The visiting frog said it was much too big to be known from such a small space as a well. The well frog jumped halfway across the well and said, "Is your ocean this big?"

The other frog said, "Excuse me, it is impossible to measure the vastness of the ocean by the tiny yardstick of a well."

Then the well-frog took a bigger jump, jumping from one end of the well to the other, and said, "This large?" But when the visiting frog shook his head his friend grew angry and said, "You seem to be crazy. No place on the whole earth can be bigger than my well. Yet I will try another way to know how large your ocean is." And then he made a round of the whole well and said, "It cannot be more than this."

But he still failed to convince the visitor who said again, "In comparison with the ocean this well is nowhere; it is too small to be a measure of the ocean."

The well-frog lost his temper and said to his visitor, "Get out of here! I cannot stand this nonsense. Have you ever seen anything bigger than this well? Even the sky, which is said to be the largest space, is only as big as this well, no bigger. I have always watched it from here; it is no more than the well."

We all live in the well of time. Here everything appears and disappears, comes and goes. Here everything is fragmented something has become the past, something is future, and in between the past and future there is a tiny movement known as the present, which goes as soon as it comes. And we want to know who happened in what moment. In some moment we experience ourselves imprisoned in some well and we want to know that moment and that well.

No, Jesus, Buddha, Mahavira and Krishna cannot be imprisoned in a moment. We do try to imprison them so, because we are attached to our limitations, to our fragments. The day people in the West grow in understanding, they will forget all about the time of Christ's birth and death. In this matter the understanding of the people of the East is much deeper. And it has given rise to a lot of misunderstanding in the West in regard to us. The way we look at things, the way we think and say things is such that the world cannot understand. When someone from the West wants to know about the lives of the *tirthankaras* he is astounded to hear that some of them lived for millions of years. How can he accept it? It seems to be impossible. How can he believe that some of the *tirthankaras* were as high as the skies? It cannot be so.

It is not a matter of believing, it is a matter of understanding. If a well-frog wants to be bold enough to describe the measurement of an ocean, what will it say? It will say it is equal to hundreds of millions of wells combined. The well has to be its yardstick and there has to be a figure. So we represent the age of the eternal with a figure of a thousand million years. And to describe the magnitude of the infinite we say that while its feet are firmly rooted in the earth its head reaches the sky -- even the sky is not the limit.

That is why those who knew decided to drop all measurements and did not write the history of religion. Krishna is immeasurable, eternal. And he is inexpressible, beyond words.

QUESTIONER: IF A RECORD OF CHRIST'S LIFE COULD BE MAINTAINED, WE KNOW HE WAS BORN NINETEEN HUNDRED AND SEVENTY YEARS AGO. HOW IS IT THAT A SIMILAR RECORD OF KRISHNA IS NOT AVAILABLE?

It was possible to keep such a record and it depended on the people who lived with Krishna. The people living with Jesus kept a record of his life, Jesus himself did not do it. If you look at a saying of Jesus' you will understand what I mean.

When someone asked Jesus if Abraham happened before him, he said, "No, before Abraham was, I am." What does it mean? By saying it, Jesus denied time altogether. Abraham had happened thousands of years before Jesus, but Jesus says, "Before Abraham was, I am." The people who lived with Jesus had a concept of time, were time-oriented. They had not seen an ocean, they had only seen wells. So they thought Jesus was saying something mysterious, they failed to understand that Jesus denied time itself.

Someone asks Jesus, "What will be the special thing in your kingdom of God?" Jesus says, "There shall be time no longer." But again his disciples failed to understand him. Neither Jesus nor Krishna kept a record of their lives, it is the people around them who did it. Jesus did not have disciples like those who lived with Krishna. In this respect too, Krishna was remarkably fortunate. The disciples of Jesus were much too ordinary; they could not understand Jesus. That is why Jesus was crucified: he became so inscrutable, so incomprehensible. We did not crucify Krishna or Buddha or Mahavira not because these people were less dangerous than Jesus. The only reason we did not kill them is that India has traveled a long way, in the course of which she has had to put up with any number of such dangerous people.

This country has been witness to a long line of extraordinary and unearthly people, many-splendored and divine. So gradually we learned to live with them. And consequently we came to have an understanding of the way they lived and functioned. The people of the time of Jesus and Mohammed did not have this understanding. Mohammed did not have disciples of the caliber of the disciples of Mahavira. The people who lived with Jesus did not have the insight of those who lived with Krishna. That is what made the difference, and a big difference at that.

It should be clearly understood that neither Krishna nor Christ wrote anything. Whatever passed for their utterances was all recorded by those who heard them.

Christ comes to a village and a group of people gather around him. While he is talking to them someone from the rear of the crowd shouts, "His mother has arrived. Give her passage."

Jesus laughs and says, "Who is my mother? I was never born." But the historian appointed a date and wrote that Jesus was born on this date. Now this man says, "I was never born. How can I have a mother? I am eternal." But the historians who recorded this saying of his also recorded that he was born on such and such a date.

Those who wrote about Krishna were men of profound insight. They thought it would be doing injustice to Krishna, who says again and again that he is eternal and who tells Arjuna, "What I say to you has been said to many others in past millennia. And don't think that this is the last of it, I will continue to come and say it again and again. And you are mistaken to think that those before you here will die at your hands. They have been born and died countless times in the past and they will be here again and again in the future." It was for this reason a biography of Krishna was not recorded.

It would be hard for history to research and recover the lost records of Krishna's life, because they were deliberately allowed to be lost. Every effort has been made to suppress the chronological account of Krishna and persons like him. Nobody knows who wrote the Upanishads and who wrote the Vedas; their authors are all anonymous. Why? Their anonymity says it is God who is speaking through them and so they need not be mentioned.

But in the West they kept records, although time and again Jesus says, "Not I, but my father in heaven says it." But the chronicler writes that Jesus says it.

Therefore it is not a failing on the part of this country if it does not have a sense of history. It is so not for lack of an awareness of history, but because of a still higher awareness that we have, an awareness of the eternal. A higher awareness, by its very nature, denies the lower. We don't attach so much value to an event as to the spirit running through the event, to the soul of the event. So we did not care to notice what Krishna ate and drank, but we did take every care to notice the witness inside Krishna who was simply aware when

Krishna ate and drank. We did not care to remember when Krishna was born, but we certainly remembered the spirit, the soul that came with his birth and departed with his death. We were much more concerned with the innermost spirit, with the soul, than with its material frame.
And as far as the soul is concerned! dates and years are not significant.

QUESTIONER: IT IS TRUE THAT THE INNER MOST SPIRIT OF MEN LIKE KRISHNA AND CHRIST IS ETERNAL, BUT THEIR TEMPORAL BODIES ALSO COME AND GO, AND WE HERE ARE INTERESTED IN THE TIME-SEQUENCE OF THEIR TEMPORAL BODIES. GROSS EVENTS LIKE KRISHNA-LEELA AND MAHABHARAT ARE WORTH KNOWING AND WE WANT TO BE ENLIGHTENED ABOUT THEM.

Those who attach importance to the gross body also attach importance to gross events. But it has no importance for those who know the body to be just a shadow. Krishna does not accept that he is his body that is visible to the eyes. Nor does Jesus accept it as himself. They deny they are bodies, so any account of their bodies will not comprise an account of them.

No statues of Buddha were made for a full five hundred years after his death, because Buddha had forbidden his disciples to do so. He had clearly said no statues of his physical body should be made. So his followers had no way to create idols of Buddha. For five hundred years they had to reconcile themselves with the bare picture of the bodhi tree under which their Bhagwan had attained to enlightenment. They did not even show Buddha sitting under the tree; just the empty space occupied by him was shown.

The physical body is nothing more than a shadow, so it is not necessary to keep its record. Those who kept such records did so because they had no idea of the subtle, of the unseen. The gross, the physical, the outer becomes meaningless for those who know the subtle, the inner, the soul. Do you keep any record of your dreams? Do you remember when you dreamed and what you dreamed about? You dream every day and forget them. Why? -- because you know they are dreams.

The life of Krishna that is apparent to us, is nothing more than a shadow, a dream. Do we have a record of the dreams Jesus had? No, we don't. Maybe a day will come when people will ask for an account of Krishna's dreams. They will say if he ever happened to be on this earth, he must have dreamed, and if he did not, then the fact of his existence will be in doubt. If it happens in some future time that dreams become important to some community and they keep a record of their dreams, then those who have no such records will not be believed to have existed at all.

What we know as our gross life is nothing more than a dream in the eyes of Krishna, Christ and Mahavira. And if people living with them also understand it in the same way, then there is no need whatsoever to keep a record of such dreams. And it is for this reason we don't have a biography of Krishna. This absence of a biography speaks for itself: it says his time rightly understood Krishna.

I was saying that for five hundred years no statue, no picture of Buddha was made. If someone wanted to paint his picture, he painted a picture of the bodhi tree with Buddha's place under it left empty. Buddha was truly an empty space. His statues and pictures came into being after five hundred years, because by then all those people who had understood rightly that Buddha's gross life was nothing more than a dream had disappeared from the earth. And the people who came after them thought it necessary to create a biography of Buddha, detailing when he was born, when he died, what he did, what he looked like and how he spoke. These records of Buddha were created much later.

Those who knew did not keep a record, ignorant admirers of Buddha did it. Such data are the products of ignorant minds.

Moreover, what difference would it make if Krishna had not happened? It would make no difference. What difference would it make in your life if he had really existed? None. But you will say it would really make a difference for you if he had not happened. But I say it would make no difference what soever. Whether Krishna existed or not is not the question. The real question is whether the innermost being, the spirit and soul that Krishna symbolizes, is possible or not possible. What we are really concerned with is whether a person like Krishna is possible or not. It is not important if Krishna actually happened or did not happen. What is significant is that a man like him is possible. In case it is possible, then it does not matter if Krishna did not actually happen. And if it is settled that a man like him is not possible, then it won't have any meaning if he, in fact, had happened.

An enlightened person is not concerned with the question of Krishna's being historical or other wise. If someone comes and tells me he is not an historical figure, I will say, "Then take it to be so; there's no harm

in accepting this." It is an irrelevant question. What is relevant and significant is the inquiry whether a Krishna is possible or not possible, because if you come to realize he is possible your life will be transformed.

On the other hand, if you are a skeptic you will not believe it even if, some day, all records of the life of Krishna, written on ancient stones, are made available to you. In spite of these records you will say such a man is not possible, that you don't believe them.

I say such a man is possible. And because such a man is possible, I say that Krishna happened, that he can happen and that he is there. But it is his innermost being, his spirit, his soul that is supremely important.

We see only the body; we don't see the inner, that which lives inside the body. Hence we become deeply involved with the outer, with the body. Buddha is dying, and somebody asks him where he will be after his death. Buddha says, "I will be nowhere, because I have never been anywhere. I am not what you see me to be, I am what I see me to be." So the outer life is nothing more than a myth, a drama; it has no significance. And saying loudly and effectively that the outer has no significance whatsoever, we refused to write its history. And we are not going to write such a history in the future either.

But later on, this country's mind became weak and afraid. It became afraid that in contrast with Christ, who seems to be an historical figure, Krishna looked legendary and mythical. While there is pretty good evidence in support of Christ's being an historical figure, there is none in the case of Krishna. So this country has been demoralized. And our minds have now been influenced by the same considerations which guided the followers of Christ to preserve his history so we are raising such meaningless questions. It would be better if someday we again gathered courage to be able to tell the Christians it was very unfortunate that when a man like Christ happened among them, they busied themselves with collecting and recording the times of his birth and death. It was a sheer waste of time. It was not necessary to preserve such insignificant information about such a significant person.

Therefore I tell you not to be concerned about such small matters. This concern only shows the way your mind works: it shows that you give value to the physical body, to its birth and death, to its external incidents. But the body is just the periphery of life, the external. What is really significant is that which lies at its center -- alone, untouched, free of all associations and attachments. The witnessing soul at the center is what is really, really significant.

When, at the moment of your death, you look back on your life you will see it is no different from dreams. If, even today, you look back on the life you have lived, you will wonder whether it was real or the stuff of dreams. How will you know if you have really lived it or just dreamed about it?

Chuang Tzu has made a profound joke about life as we know it. One fine morning he left his bed and called his disciples to him, saying he was faced with an intricate problem and wanted them to help solve it. All his monastery gathered round him and they were puzzled that their Master, who always helped solve problems for them, was now asking them to do the same for him. They had never thought Chuang Tzu could have a problem of his own. So they said, "How come you have a problem? We always thought you had gone beyond all life's problems and difficulties."

Chuang Tzu said, "The problem is such that it can well be called a problem of the beyond. Last night I dreamed I am a butterfly sipping at flowers in the garden."

The disciples said, "What is the problem in this dreamj Everybody dreams about something or the other.

Chuang Tzu said, "The problem does not end with the dream. When I woke up this morning I found that I am again Chuang Tzu. Now the question is, is the butterfly now dreaming it has become Chuang Tzu? If a man can dream he is a butterfly, there should be no difficulty in a butterfly dreaming it is a man. Now I want to know the reality, whether I dreamed last night or the butterfly is dreaming right now!"

Chuang Tzu's disciples said, "It is beyond our capacity to answer you. You have put us in a difficult situation. Up to now we have been certain that what we see in sleep is a dream and what we see while awake is reality. But now you have confused us totally."

Then Chuang Tzu said, "Don't you see that when you are dreaming in the night you forget all about what you have seen in the day, as you forget the dreams of the night when you go through the chores of the day And it is interesting to note that while you can remember something of your dreams during your waking hours, you cannot, while dreaming, remember anything of what you see or do in the daytime. If memory is the decisive factor, then the dreams of the night should be more real than the dreams of the day. If a man sleeps, and sleeps everlastingly, how can he ever know what he is dreaming is not real? Every dream appears to be so real while you are dreaming -- not one dream appears to be unreal in a dream."

For men like Krishna, what we know as our life, what we know as our gross life, is nothing more than a

bundle of dreams. And when those who lived with him came to understand Krishna rightly, they decided not to record the events of his outer life. And this decision was made with full awareness; there was nothing accidental or unconscious about it. And it is significant. Besides, it has a message for you completely avoid becoming involved with history. If you get involved with history you will miss that which is beyond all records, all history. You will miss the truth.

QUESTIONER: WE FULLY AGREE WITH YOU THAT WE NEED NOT CONCERN OURSELVES WITH THE RECORDS OF KRISHNA'S GROSS LIFE, LIKE THE DATES OF HIS BIRTH AND DEATH. BUT WE SHOULD CERTAINLY WANT TO KNOW THE WAY KRISHNA LIVED HIS LIFE, THE MESSAGE HE HAD FOR US, THE SIGNIFICANCE OF HIS LIFE'S STORY. YOU SAID A LITTLE WHILE AGO THAT RELIGION CANNOT HAVE A HISTORY BECAUSE IT IS ETERNAL. BUT WHAT DOES KRISHNA MEAN BY DHARMA OR RELIGION WHEN HE SAYS IN THE GEETA THAT ONE'S OWN DHARMA, EVEN IF IT IS QUALITATIVELY INFERIOR, IS PREFERABLE TO AN ALIEN DHARMA, THAT IT IS BETTER TO DIE IN ONE'S OWN DHARMA THAN TO LIVE WITH AN ALIEN DHARMA? HE SAYS THAT EVERY ALIEN DHARMA IS PERILOUS, AND SHOULD BE SHUNNED AT ALL COSTS. IF DHARMA IS ONE AND ETERNAL, WHY SHOULD KRISHNA THINK IT NECESSARY TO DIVIDE IT INTO GOOD AND BAD, INTO PERSONAL AND ALIEN?

It was very necessary for Krishna to say it. The Sanskrit text of his saying is, SWADHARME NIDHANAM SHREYAH, PARDHARMO BHAYAWAHA. And we need to under stand it from various angles.

Here Krishna does not use the word *dharma* to mean the traditional religions like those of the Hindus, Christians and Mohammedans. The Sanskrit word *dharma* really means self-nature, one's innate nature, one's essential nature, and it is in this sense that Krishna divides it into the primal nature or the self-nature, and the alien nature, the nature other than one's own. It is a question of one's own individuality, one's own subjectivity being quite different from the individuality of others. It is a question of your being truly yourself and not imitating another, not trying to be like another person, whoever he may be. Krishna here says, "Be immaculately yourself. Follow your own true nature and don't follow and imitate any other." He says, "Don't follow a guru or guide. Be your own guide. Don't allow your individuality, your subjectivity to be dominated, dictated and smothered by anybody else. In short, don't follow, don't imitate any other person."

Maybe the other person is going somewhere wherein lies his own individual, subjective destiny -- which is his freedom -- but it may turn out to be your bondage if you follow him. It is bound to turn into a bondage for you.

Mahavira's individuality is his own; it cannot be the individuality of any other person. The path of Christ cannot be a path for another. Why?

Wherever I go I can only go as myself; I can go the way I am. It is true that on reaching the destination my self, the "I" will disappear. But the day the "I" disappears, the other, the "he", will also disappear. And the state of nature or being that I will then attain is everlasting, eternal. This transcendent nature is impersonal and oceanic. But right now we are not like the ocean, we are like a river. And every river has to find its own way to the ocean. On reaching the ocean, of course, both the river and its path will disappear into the ocean.

Here Krishna is talking to a river and not to the ocean itself. Arjuna is still a river seeking a path to reach the ocean. And Krishna tells the river to go its own way and not to try to follow and imitate the ways of any other river. The other river has its own route, its own direction and its own movement. And it will reach the ocean on its own, by its own path. In the same way you have to build your own path, your own direction and your own movement, and then you will certainly reach the ocean. If there is a river it will undoubtedly reach the ocean.

Remember that a river never moves on a ready-made path, it always creates its own path to the ocean. Life, too, does not follow a ready-made path; it cannot. Life is like a river, not like a railroad.

Of course, when you follow another, imitate another, there is always someone ready to supply you with a road map, a chart, which has to be phony and false. And the moment you take this journey you embark on a journey to suicide. Then you begin to destroy yourself and to impose an alien personality on yourself. If someone follows me he will have to destroy himself first. He will have to constantly keep me in his mind: he will do as I do, he will walk as I walk, he will live as I live. Then he will obliterate himself and try to

become like me. But despite his best efforts to imitate me he can never become me; I will serve only as a facade, a mask for him. Deep down he will remain what he is: he will remain the one who imitates, he can never be the one he imitates. Whatever he does, the masquerader cannot become the masqueraded.

Krishna says it is better to die in one's own nature than to live in any other's nature, that imitation is destructive, suicidal. To live the way another lives is worse than death, it is a living death. And if one dies the way one is, it means one has found a new life for himself, new and sublime. If I can die the way I am, retaining my individuality, then my death becomes authentic, then it is my death.

But we all live borrowed lives. Even our own lives are not our own, real and authentic. We are all second hand and false people. Krishna stands for an authentic life, a life that is our own. To be authentic means to be an individual, to retain one's individuality. The word "individual" is significant. It means indivisible, united and one.

There are people all around who are out to destroy your individuality, who are trying to enslave you and turn you into their camp-followers. It is their ego trip; it gratifies their ego to know so many people follow them. The larger the number of followers, the greater is their ego. Then they feel they are somebodies people have to follow. And then they try to enslave those who follow them, and enslave them in every way. They impose their will, even their whims on them, in the name of discipline. They take away their freedom and virtually reduce them to their serfs. Because their freedom poses a challenge to their egos, they do everything to destroy their freedom. All gurus, all Masters do it.

This statement of Krishna is extraordinary, rare, and it has tremendous significance. No guru, no Master can have the courage to say what Krishna says to Arjuna, "Be immaculately yourself." Only a friend, a comrade can say it. And remember, Krishna is not a guru to Arjuna, he is his friend. He is with him as a friend and not as a Master. No Master could agree to be his disciple's charioteer as Krishna does with Arjuna in the war of the Mahabharat. Rather, a Master would have his disciple as his charioteer; he would even use him for a horse for his chariot.

It is a rare event that Krishna worked as Arjuna's charioteer on the battlefield of Kurukshetra. This event says it is a relationship of equal friends, and in friendship there is no one above you or below you. And Krishna tells Arjuna to find his self-nature, his intrinsic individuality, his primal being, his authentic face -- and to be it. He tells him not to deviate from his authenticity, not to he in any way different from what he is. Why did he have to say this?

The entire being of Arjuna is that of a warrior, a kshatriya. Every fiber of his being is that of a fighter; he is a soldier. And he is speaking the language of a sannyasin, a renunciate. He is talking like a renegade, not like a warrior, which he really is. If he takes sannyas and runs away to a forest, and if he meets a lion there he will not pray, he will simply fight with the lion. He is not a brahmin, not a member of the intelligentsia. He is not a vaishya, not a businessman. He is not even a shudra, a workman. He cannot be happy with an intellectual pursuit, nor with earning money.

He can find his joy only in adventure, in meeting challenges, in fighting. He can find himself only through an act of adventure. But he is speaking of something which is not his forte, and therefore he is going off track, deviating from his self-nature, from his innate being. And so Krishna tells him, "I knew you to be a warrior, not a renegade, an escapist. But you are talking like an escapist. You say that war is bad, fighting is bad, killing is bad. A warrior never speaks this language. Have you borrowed it from others? It is definitely not the language of a warrior. You are deviating from your path if you are trying to imitate somebody. Then you are wasting yourself. So find yourself and be yourself, authentically yourself."

If Arjuna had really been a brahmin, Krishna would never have asked him to fight, he would very gladly have let him go. He would have blessed his going the way of a brahmin. He is not a brahmin, but he does not have the courage to say so. He is a swordsman; in his makeup he has the sharpness and thrust of the sword. He can shine only if he has a sword in his hand. He can find his soul and its fulfill, ment only in the depths of courage and valor, of battle and war. He cannot be fulfilled in any other manner. That is why Krishna tells him, "It is better to die upholding one's true nature than to live a borrowed life, which is nothing less than a horror. You die as a warrior, rather than live as a renegade. Then you will live a dead life. And a living death is better than a dead life."

Here Krishna does not use *dharma* in the sense of religions like Hinduism, Christianity or Mohammedanism. By *dharma* he means one's individuality. India has made four broad divisions or categories on the basis of individuality. What is popularly known as *varna* is nothing but broad categorizations of human beings on the basis of their own individualities. These categories are not specific and exclusive. Not that two *brahmins* or intellectuals are the same; they are not. Not even two *kshatriyas* or

warriors are the same. But there is certainly a similarity between those known as *kshatriyas*. These categorizations were made after in depth study of man's nature.

There is someone who derives his life's joy only through work -- he is a workman, a *shudra*. Not that he is a lowly being because of his being a *shudra* -- it is grievously wrong to think so -- but unfortunately this mistaken interpretation did receive wide acceptance, for which the wise people who originally conceived it are not responsible. The responsibility should lie with those ignorant people who imposed their wrong interpretations of *varna* on society. The wise ones said only this much, that there are people who can find their joy only through work, through service. If they are deprived of their work they will be unhappy, they will lose their souls.

Now a woman comes and wants to massage my legs. She does it for her own joy. Neither have I asked for it nor is she going to gain anything from me. And yet, because service is her forte, she feels re. warded. She regains her individuality; she gains her soul.

Someone gives up wealth for the sake of knowledge. He leaves his family, goes begging in the streets, even starves for the sake of knowledge. We wonder if he has gone out of his mind. A scientist puts a grain of deadly poison on the tip of his tongue just to know how it tastes and how it kills. He will die, but he is a *brahmin*, he is in search of knowledge. He will die, but he will discover the secret of that particular poison. Maybe he does or does not live to tell the world about his findings. There are poisons that kill instantly, but a daring scientist can take a particular poison because through his death he will tell the world what it is. That will be enough fulfillment for him.

We can say he was simply crazy to give up a thousand pleasures of the world and die to test a kind of poison. There were many other things he could have chosen for a scientific test. But this person has the mind of a knower, a *brahmin*; he will not derive any joy through service.

There is someone whose genius shines brightest in the moments of war, war of any kind, who attains the height of his potentials in fighting When he reaches a point where he can stake his all he feels fulfilled. He is a gambler; he cannot live with out risking. And he is not content with staking petty things like money, he will stake his whole life, where every moment hangs between life and death. Then alone, he can come to his full flowering. Such a man is a *kshatriya*, a samurai, a warrior.

Someone like Rockefeller or Morgan finds his fulfillment by creating wealth. There is an interesting anecdote in the biography of Morgan. One day his secretary told him jokingly, "Sir, before I saw you I nursed a dream that I would someday become a Morgan, but now that I have seen you at close quarters in the capacity of your personal secretary, my dream has vanished. If I had a choice I would say to God to make me anything but a Morgan. It is much better to be Morgan's secretary than Morgan himself."

Morgan was a little startled and asked, "What is wrong with me that makes you say this?" The secretary said, "I have been wondering at the way you function. Office boys come here at 9 am, the clerks reach the office at ten, the managers at eleven, and the directors at twelve. The directors leave the office at 3 pm, the managers leave at four, the clerks at five and the office boys at six. But so far as you are concerned, you arrive every day at seven in the morning and leave for home at seven in the evening. It is enough for me that I am your secretary. How do you manage, sir?"

This man cannot understand Morgan, who has the mind of a *vaishya*, a businessman. He is seeking his happiness, his soul, by creating and owning wealth. Morgan laughed and told his secretary, "It is true I come here even before the office boys, but the office boys cannot have the joy I have by coming here at the earliest hour as the owner of the establishment. Granted, the directors leave the office at three, but they are only directors. I am the owner." A man like Morgan is fulfilled only when he creates and owns wealth.

After studying millions of human beings over a long stretch of time we decided to divide mankind into four broad categories. There was nothing hierarchical about this division, no category was higher or lower than the other. But the foolish pundits, the foolish scholars, took no time in reducing it into a hierarchy, which created all the mischief. The categorization of four varnas is, in itself, very scientific. but to turn it into a hierarchy was unfortunate and unhealthy. It was not necessary at all.

The division of mankind into varnas represents an insight, and a deep insight at that. Therefore Krishna tells Arjuna. "Know rightly who you are. It is better to die upholding your self-nature than to live as a second-hand man. That is sheer madness."

In fact, it does not characterize the self-nature adequately, it is, after all, only a broad and rough categorization. Really, every person is unique and different; not even two are alike. God is a creator, not a technician, and he only creates original things, first-hand things. He never repeats what he once creates. Not even poets and painters do it. If someone asks Rabindranath Tagore to compose a poem like one he

composed earlier, he will protest, "Do you think I am a spent bullet? Do you think I am dead? If I repeat a piece of poetry it will mean that the poet, the creator in me is dead. Now I can only write another original piece." No painter worth his salt repeats his paintings.

Once a very amusing incident took place in the life of Picasso. Someone bought a painting of his for a hundred thousand dollars and then brought it to him to confirm it was an original and not an imitation. The great painter said, "It is a downright imitation; you just wasted your money."

The man was startled and said, "What are you saying? Your wife confirmed it was your original painting."

As he said this, Picasso's wife came in and said to Picasso, "You are quite wrong to say it is not your painting; it is very much yours. I saw you doing it. You even signed it; it is your signature. How can you say it is a copy?"

Picasso then said, "I did not say I did not paint it. But it is a remake. I made a copy of one of my own old paintings, and so it is not authentic, original. It has nothing to do with Picasso the creator. It was the imitator in me who made it. Any other painter could have done it. So I cannot say it is my authentic painting, it is an imitation of my own painting. The first one was authentic because I had created it. This one is just an imitation."

God creates; he is creativity itself. So his every act of creativity is original and unique and authentic. Let alone two human beings, not even two rose flowers are alike, not even two leaves on a tree are alike. Pick up a rock by the roadside and go round the earth to see if there is another piece like it. It is impossible. And God has not yet exhausted himself. When he is spent he will, of course, repeat and begin to make inauthentic human beings.

He created Krishna only once, and although five thousand years have since passed, he has not made another Krishna. Nor is he going to, ever. He created Mahavira only once, the first and last Mahavira. Two thousand years have passed, but he has not repeated Jesus Christ. Likewise, each one of you is a unique creation of his -- and he is not going to repeat you either. And this is your glory and grandeur. There has never been another person like you in the whole past, nor will there be in any future.

So don't lose yourself, your individuality, that which you are. God did not create you in the image of any other person, a carbon copy of another, he made you altogether genuine and new. So don't turn it into a counterfeit: it would be a betrayal of his trust. That is why Krishna says, "Rather die in your own nature than live in an alien nature." It is simply suicidal. Beware of it. Do not, even by mistake, follow any other, or become like another. To be oneself is the only virtue and to be like another the only sin."

But don't forget that this teaching is relevant to you as a river, not as an ocean. For the ocean you have yet to be, there is nothing like oneself or the other. The ocean is the destination, it is not where you begin your journey as a river. And you have to begin your journey as an individual, as a somebody. And when you arrive where neither "I" nor the other exists, you will cease to be an individual, you will be just nobody. But remember, you will reach there only as yourself, not as somebody else. It is in this context that Krishna said, SWADHARME NIDHANAM SHREYAH PARDHARMO BHAYAVAHAH.

QUESTIONER: IT SEEMS THAT KRISHNA IS TRYING TO SUPPRESS ARJUNA WHEN HE SAYS, "IT IS BETTER TO DIE IN ONE'S OWN NATURE THAN TO LIVE IN AN ALIEN ONE. " PERHAPS ARJUNA IS TRYING TO TRANSCEND HIS WARRIOR'S NATURE AND BECOME A BRAHMIN. WHEN HE IS OVERWHELMED WITH GRIEF AND COMPASSION, HE IS JUST TRYING TO ACHIEVE HIS SELF-NATURE, HIS TRUE NATURE, BUT KRISHNA PULLS HIM BACK.
SECONDLY, YOU SAY THAT KRISHNA DOES NOT DOMINATE ARJUNA; ON THE CONTRARY, HE FREES HIM. BUT AS THE GEETA BEGINS ARJUNA TELLS KRISHNA, "I AM YOUR DISCIPLE AND I SURRENDER TO YOU, " AND WHEN IT ENDS ARJUNA SAYS AGAIN, "I WILL DO YOUR BIDDING." DOES IT NOT SUGGEST THAT KRISHNA HAS BEEN TRYING TO IMPOSE HIMSELF ON ARJUNA AS HIS MASTER?

In this context a few things should be rightly understood. If one knows Arjuna, even in passing, he can not say he is not a warrior. He is indeed a warrior; it is his distinct individuality -- and his sadness, his grief is a momentary thing. He is not sad because he is going to kill some people, he is sad because he is going to have to kill his own family and relatives. If they were not his own people, Arjuna would have killed them like flies. He grieves not because of war, not because of violence, but because of his attach ments to those on the opposite side. He does not think killing is bad, although he says so. It is just a rationalization. His basic grief is that he has to fight with those who are so closely related to him. Most of them are his relatives.

The eldest of Arjuna's family, Bhisma, and his teacher Dronacharya are on the other side of the battlefield. The Kauravas are cousins, with whom he has grown up since childhood. Never did he imagine he would have to kill them. Violence is not the real cause of his resistance to war; he has been indulging in violence, in lots of violence, for a long time. This is not his first contact with war and violence. He is not a man to be scared of killing. He is, however, scared of killing his own people. And he is scared because of the bonds of his attachment to them.

It is wrong to say Arjuna is trying to become a brahman, because to be a brahmin means to be non-attached. In fact, it is Krishna who is telling him to shed his attachments. If Arjuna had said straightaway that he is against violence, Krishna would not have tried to persuade him to fight. He would not try to persuade Mahavira, who is also a kshatriya, a warrior. He would not try to change Buddha, who is a warrior too. It is amazing that all the twenty-four tirthankaras of the Jainas are kshatriyas. Not one of them thought of being born in any other *varna* than that of the *kshatriyas*. What is really amazing is that the philosophy of non-violence is the *kshatriya's* gift to the world. And there is a reason for it.

The idea of non-violence could only take root in a soil deeply steeped in violence. People who had lived with violence for generations were the right vehicles for non-violence, and the kshatriyas became the vehicle.

Krishna could not have persuaded Mahavira to take to violence, because Mahavira did not say he would not kill his family and relatives, he was not grieving for them. In fact, he had renounced them, he had renounced the whole world of relationships. His stand was altogether different: he had totally denied violence as inhuman and meaningless. He would have said, "Violence is irreligious." If Krishna had argued with him that, "It is better to die in one's own nature," he would simply have said, "Not to kill is my self-nature; I would die before killing." He would have told Krishna, "Don't tell me to kill. Killing is alien to me." If the Geeta had been preached to Mahavira, he would simply have stepped out of Krishna's chariot, said goodbye and retired to the forest. The Geeta would not have cut any ice with Mahavira.

But the Geeta had appeal for Arjuna; he was impressed and changed by it. The Geeta appealed to him not because Krishna succeeded with him, it changed his mind because he was intrinsically a warrior, because fighting was in his blood and bones. And all his distractions from war and its attendant violence, and his grief and sorrow, were passing reactions caused by his deep clannish attachments.

So Krishna succeeded in dispelling those patches of clouds that had temporarily covered the sky of his mind. Those clouds did not represent his real mind, they did not make up his sky. If it were his real sky, Krishna would not have tried to change it. This would be out of the question. Then the GEETA would not have been delivered at all. Krishna would have known it was Arjuna's own sky, his own self-nature. But the sky does not come so suddenly.

Arjuna's entire life bears witness to the fact that his real sky is that of a warrior, and not of a brahmin. And his deviations are like transient clouds in the sky, which Krishna seeks to dispel. If it is his true nature there is no reason for Arjuna to move from it. This is precisely what Krishna tells him, "It is better to die in one's own nature than to live in any alien nature."

And had Arjuna this much to say, "This is my true nature, that it would be better to die than to kill others. Forgive me, I am walking out on the battle. "

The story would have ended right there. Krishna does not ask him to take on an alien nature; on the contrary, he insists over and over again on his knowing his true nature and remaining steadfast in it. Krishna's entire effort, running through the whole of the GEETA, is directed towards making Arjuna realize his self-nature. He has no wish whatsoever to impose anything alien on him.

The other part of your question also deserves consideration.

Of course, I said that Krishna is not a Master, that he is a friend to Arjuna, but I did not say that Arjuna is not a disciple. I did not say that. Arjuna can well be a disciple, and this will be a relationship from Arjuna's side. He, on his side, can submit to being a disciple -- which has nothing to do with Krishna who, nevertheless, remains a friend. And Arjuna is really a disciple; he wants to learn. To be a disciple means a readiness to learn. Therefore a disciple asks questions. Arjuna asks questions, inquires, because he wants to learn.

And there is a way of asking questions as a disciple; it has a discipline of its own. In order to inquire and learn, the disciple has to sit at the feet of the Master; that is a part of learning, of being a disciple. To inquire and learn, it is first necessary that the disciple be earnest enough to learn, that he has the humility to learn, to know. Not that Krishna wants him to be humble and to sit at his feet -- from his side he remains a friend; he is not a Master. He answers his questions as a friend; it is a matter of friendship with him. And therefore

he takes pains to explain things at great length.

Had he been a Master he would easily have been angered by Arjuna's long questioning, by his persistent doubting. He would have said, "Enough is enough. Drop your doubts and do what I say. It is not good to question, to doubt; you have to trust and obey your Master. You have to fight without raising a question when I ask you to fight. I need not explain." No, Krishna is always willing to answer and explain everything Arjuna would like to know.

Such a lengthy debate, such an elaborate exposition that the GEETA is, is enough evidence. Arjuna raises the same questions over and over again; he does not have any new questions, but Krishna does not object ever once. Now Kriyanand is doing the same here. He has been putting the same questions over and over again. But that does not make any difference to me.

When you put the same question time and time again, it only shows you have yet to understand it. So I will continue to explain it over and over again; it is not a problem for me. It is in this spirit that the GEETA was delivered at such length. This GEETA is not Krishna's gift, it is Arjuna's, because he goes on raising one question after another. Krishna has to respond to his persistent inquiry. Arjuna has a mind that wants to learn, to know, and that is very significant.

After all is said and done on the battlefield of Kurukshetra, you tend to think Krishna imposed his will on Arjuna and almost forced him to fight. You may say that Arjuna is trying his best to escape, but Krishna, through his intelligent arguments, goads him to fight. But you are wrong to think so. The truth is, all the time Krishna is trying to liberate Arjuna, to lead him to his freedom. That is why he explains to him at length what he can be, what his potentiality is, what his intrinsic nature is. He exposes Arjuna to Arjuna; he unfolds Arjuna to Arjuna. And if, after listening to the whole of the GEETA, Arjuna had re fused to fight and escaped, Krishna was not going to tell him, "Don't go." There was no one to prevent him from escaping.

It is significant that Krishna, on his own part, has decided not to take part in the war of Mahabharat. One who is not going to fight is trying to persuade another to fight. He keeps himself completely aloof from the war; he is not going to take up arms. It is extraordinarily amusing that Arjuna is persuaded to fight by one who is not going to fight himself. It is certainly a matter of tremendous significance. If Krishna had to impose himself on Arjuna, he should have asked him to follow him and not to fight. And only then could Arjuna have a grievance, that Krishna was imposing himself on him. Do you know one of the many names of Krishna is Ranchordas, which literally means one who is a renegade from war? Here a renegade is inciting Arjuna to fight as a brave man should fight. If Krishna wanted to impose himself on him he should have said, "Okay, now that you are my disciple, I ask you not to fight. Let us escape from the war together." No, it is not at all a matter of imposition.

All that Krishna tells Arjuna is this. "I know you to be a kshatriya, and I have known you very intimately as a warrior. And I know you better than you know yourself; your innate nature is that of a warrior. And so I am just reminding you of it. I tell you who you are. Know it rightly and then do what you choose to do."

The whole of the GEETA is an effort to remind you who you are.

Because Arjuna eventually agrees to fight after what Krishna has to say, you are inclined to think Krishna imposed his will on him. But this is a travesty of the truth. Krishna has no desires of his own; he is totally desireless. His desirelessness is superb and self evident. It is total.

In the war of Mahabharat Krishna alone is on the side of the Pandavas, while his whole army is on the other side, on the enemy side. Is this the way to fight a war, where your own army is on the side of those you are opposing? While Krishna is on the side of the Pandavas, his own army, his entire army is fighting from the side of the Kauravas.

It is a rare event in the entire history of war, in the whole history of mankind. And if this is the way a war should be fought then all other wars and warriors are wrong. Can you imagine Hitler would agree his army should fight on the side of the Allies, his enemies? Impossible. Armies are meant to fight for those who create and own them; there is no other meaning of an army. A belligerent's mind does every thing to see that all of his resources are used to help him win the war.

The Mahabharat is a weird kind of war, where Krishna is on one side and the whole of his own army on the side of the enemy. Obviously this man does not seem to relish fighting. He is certainly not a hawk, not a warmonger. He has no stake in war, but he is not an escapist either. Since a state of war is there, he offers himself to the Pandavas and his army to the Kauravas so that you don't blame him later. It is an extraordinary situation in which Krishna puts himself. Really, the structure of his whole makeup, his individuality, is unique.

And the Mahabharat itself is an exceedingly uncommon kind of war where, as fighting stops every evening, people from both sides get together, exchange pleasantries, inquire about one another and pay condolences to the bereaved. It does not seem to be a war between enemies, it looks like a play that has to be played, a drama that has to be enacted, an inevitable destiny that has to be accepted happily. Not a trace of enmity can be found after sunset when the two enemies visit each other, chit-chat and play together, and even drink and dine together.

Not only Krishna, there are many others who find themselves in the same strange situation. Members of the same family have divided themselves and joined the two warring camps; even intimate friends find themselves on opposite sides of the battlefield. And what is most amazing is that, after the war ends, Krishna sends the Pandava brothers to Bhisma to take a lesson in peace from him -- from Bhisma, who is the top general of the Kauravas' army, their commander-in-chief. They have to take a lesson in peace from the general of the enemy's forces, and they sit at his feet as his disciples. And Bhisma's message is known as the chapter on peace in the epic of the Mahabharat. It is amazing, it is miraculous that one goes to the enemy to learn about peace. An enemy is a lesson in war, not peace, and you need not go to him to take a lesson. But here Bhisma teaches them the secrets of peace and righteousness.

It is certainly not an ordinary war; it is extra ordinarily extraordinary. And the soldiers of this war are not ordinary soldiers. That is why the GEETA calls it a *dharma-yuddha*, a righteous war, a religious war. And there is a very good reason to call it so.

Krishna does not deliver the GEETA with a view to persuading Arjuna to fight. No, he delivers it only to reveal to him his true nature, the nature of a warrior.

Here I am reminded of the story of a famous sculptor. He is busy carving a statue from a rock, when a visitor comes to watch him sculpting. The artist is working with a chisel and hammer in his hand. As he cuts away chips of rock with expert skill a statue begins to manifest itself. And then a statue of superb beauty appears before the visitor's eyes. The visitor is simply enchanted and he tells the sculptor, "Congratulations, you are a marvelous artist. I have never seen another sculptor creating such an exquisitely beautiful piece."

The artist cuts in, "You understand me wrongly. I don't create a statue, I only help manifest it. A little while ago, passing by on the street, I saw by the wayside a statue hidden in this rock. I brought the rock home and with my chisel and hammer removed the unnecessary chips from it and the unmanifest became manifest. I did not create it, I just uncovered it."

Krishna does not create Arjuna, he only uncovers him, only uncovers his self-nature. He makes him see what he is. Krishna's chisel cuts away the unnecessary and ugly parts of his personality and restores him to his pristine being and beauty. What emerges at the close of the GEETA is Arjuna's own being, his individuality. But it seems to us that Krishna has created a new statue of Arjuna. The sculptor's visitor said the same thing, that he had seen him create it with his own eyes. But this is not what a sculptor feels about his art. Many sculptors have confessed they had seen the statues inside the rocks first and only then uncovered them. Rocks speak out to sculptors that statues are hidden inside and call to be uncovered. Not all rocks are pregnant with statues; not all rocks are useful for sculpting. Sculptors know where a statue is hidden and they uncover it. This statue happens to be the being, the individuality of the rock that bears it.

The entire GEETA is just a process of uncovering. It reveals the pristine possibilities of Arjuna.

QUESTIONER: YOU SAID THAT KRISHNA HAPPENS TO BE ARJUNA'S FRIEND, NOT HIS MASTER, AND THEREFORE HE BEARS WITH HIM SO PATIENTLY AND CLEARS HIS NUMEROUS DOUBTS. BUT IN THE SAME GEETA KRISHNA SAYS, "SANSHAYATMA VINASHYATI -- A DOUBTING MIND PERISHES. " HE SAYS SO LOOKING AT THE DOUBTING MIND OF ARJUNA HIMSELF. BUT THE IRONY IS THAT ARJUNA DOES NOT PERISH, THE KAURAVAS PERISH INSTEAD. PLEASE EXPLAIN.

When Krishna says "SANSHAYATMA VINASHYATI," he is speaking a great truth. But most people make a mistake in translating the word *sanshaya*. The Sanskrit word *sanshaya* does not mean doubt, it means indecisiveness, a state of conflict and indecision.

Doubt is a state of decision, not of indecision. Doubt is decisive; trust is also decisive. While doubt is a negative decision, trust is a positive one. One person says, "God is. I trust in him." This is a decision on his part. And this is a positive decision. Another person says, "There is no God. I doubt his existence." This is also a decision, a negative one. A third person says, "Maybe God is, maybe God is not." This is a state of sanshaya, indecisiveness. And indecisiveness is destructive, because it leaves one hanging in the balance.

In the GEETA Krishna tells Arjuna, "Don't be uncertain, indecisive. Be certain and decisive. Use your decisive intelligence and know for certain who you are, what you are. Don't be indecisive as to whether you are a *kshatriya* or a brahmin, whether you are going to fight or you are going to renounce the world and take sannyas. You have to be clear and decisive about your basic role in life. Indecision splits one into fragments, and fragmentation leads to confusion and conflict, to grief and disintegration. Then you will disintegrate, you will perish."

The word sanshaya in the GEETA has been taken to mean doubt, and therein lies the whole confusion and mistake. I am in support of doubt, but I don't support indecision. I say it is good to doubt, that skepticism is necessary. And Krishna, too, would not deny skepticism. He stands by skepticism, and that is why he asks Arjuna to put his questions again and again. To raise a question means to raise one's doubts. But at the same time Krishna warns him against indecision. He tells Arjuna not to be indecisive, not to remain in conflict and confusion. He should not be incapable of deciding what he should do and what he should not do. He should not get bogged down in the quagmire of either-or, either to be or not to be.

Soren Kierkegaard was an important thinker of the last century. He wrote a book with the title, "Either-Or". Not only did he write a book with this title, his whole life was the embodiment of this phrase, either-or. People in Copenhagen, his birthplace, forgot his real name and called him only "Either-Or". When he passed through the streets of his town they said to one another, "Here goes Either-Or." He would stand a long while at a crossroad, thinking whether he should turn to the right or to the left. After inserting a key in the lock he took long to decide which way to turn it.

Soren Kierkegaard was in deep love with a woman named Regina. When Regina proposed to him, for his whole life he could not decide whether to marry her or not to marry her.
This is indecisiveness, not doubt.

Krishna admonishes Arjuna not to fall prey to indecisiveness, because it will destroy him. Whosoever becomes a prisoner of indecision inevitably falls to pieces, because indecision divides one into contradictory fragments, a sure way to disintegration and ruin. Integration is health, and it comes with decisiveness. If you have ever taken a clear decision in your life you must have immediately become integrated in that moment. The bigger the decision, the greater the integration. And if one comes to a total decision in life, he has a will of his own, he becomes one, he attains to a togetherness, to yoga, to unio mystica.

All of Krishna's effort is directed toward eradicating indecisiveness, it has nothing to do with doubt. He says, "Doubt fully, but never remain indecisive." I am fully in favor of doubt. Doubt you must. Go on using the chisel of doubt until the statue of trust becomes manifest. Keep chiseling from the rock, with the hammer of doubt, the foreign elements that have entered your nature, until you eliminate the last of them and nothing remains to be eliminated. Then the statue of trust will appear in its full splendor.

But remember, if you continue to use the hammer of doubt even after the statue has manifested, you will injure the statue, you will hurt your own being.

Trust is the ultimate product of doubt, and insanity is the ultimate result of indecision. An indecisive person will end up insane; he will disintegrate and perish.

If you understand it in this light, you will understand what Krishna means to say.

Krishna: The Man and His Philosophy

Chapter #5
Chapter title: Follow No One but Yourself

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QUESTIONER: WHAT WERE THE SOCIAL, POLITICAL AND RELIGIOUS CONDITIONS OF HIS TIMES THAT MADE IT NECESSARY FOR A SOUL LIKE KRISHNA'S TO TAKE BIRTH AMONG US? PLEASE EXPLAIN.

All times and all conditions are good enough for a consciousness like his does not depend on any social and political conditions. Such a soul is not at all dependent on time. People who are asleep and unconscious depend on certain conditions for being born. No awakened person takes birth in a time which he may call his time; on the contrary, he molds time in his own way. Time follows him; he does not follow time. It is the unawakened ones, the unconscious people who come in the wake of time and go on trailing behind it.

But we always think Krishna was born to respond to the needs of the times, because the times were bad, because the times were terrible. But this kind of thinking is basically wrong: it means that even a man like Krishna comes as a link in the chain of cause and effect. And it shows that we reduce even the birth of Krishna into a utilitarian item. It means we see Krishna as serving out interests. We cannot see him in any other way.

It is as if a flower blooms by the wayside and a passerby thinks it has bloomed for his sake and that its fragrance is meant for him. Maybe he writes in his diary that wherever he goes flowers bloom to perfume his path. But flowers bloom even in secluded places where humans never go. Flowers bloom for the sheet joy of blooming; they don't bloom with the purpose of pleasing others. If someone happens to partake of their fragrance, it is quite a different matter.

People like Krishna take birth out of their own joy and bliss and for the love of it; they don't do so for the sake of others. It is different if others partake of his fragrance. And is there a time when people would not profit from the presence of a man like Krishna? Every age will need him, and every age will bask in his sunshine. Really, every age is unhappy; every age is steeped in suffering. So a man like Krishna is relevant and meaningful for all ages. Who is not fond of fragrance? Who is not going to enjoy it if he comes upon it? Wherever a flower blooms a passerby will certainly partake of its fragrance. What I want to tell you is that it is utterly wrong to think of Krishna in terms of utility.

But we have our own limitations. We are conditioned to see everything in terms of its utility for us. We don't attach any significance to that which is non-utilitarian, purposeless. When clouds gather in the sky, we think they are there to irrigate our fields and fill our tanks. If your wristwatch could think, it would think your wrist was made for its use and for no other reason. If your eyeglasses could think they would think your eyes were meant for them. Their difficulty is that they can't think.

Because man thinks and he is egocentric, he thinks that everything in the cosmos is meant to serve him and his ego. If the flowers bloom they bloom for him, and if the stars move they do so in his service. He thinks that the sun is there just to give him warmth and light. And if Krishna is born, he is born for his sake. But this kind of thinking is utterly egoistic and stupid.

To think in terms of utilitarianism is basically wrong. The whole movement of life is non-utilitarian; it is purposeless. Life is for its own sake, for the sake of being life. The flower blooms out of its own joy. The river flows for the joy of flowing. The clouds, the stars, the galaxies all move out of their own bliss. And what do you think you are for and why?

You too are here out of your own joy. And a person like Krishna lives totally out of his ecstasy. It is a different matter that we utilize the light of the sun in various ways, that we grow our food with the help of the rains and make garlands of flowers, but they are not there to serve these purposes. In the same way we take advantage of his presence when a Krishna or a Christ is among us.

But we are entrenched in the habit of looking at everything through the eyes of our petty egos. And so we always ask why was Mahavira born. We ask what the special social and political conditions were that made it necessary for Buddha to be born. Re member that this kind of thinking has another implication, which is dangerous. It means that human consciousness is the product of social conditions.

This is how Karl Marx thought. Marx says that consciousness is shaped by social conditions, not that social conditions are shaped by consciousness. But the irony is that even the non-communists think the same way. They may not be aware that when they say that Krishna was born because of certain social and

political conditions that they are saying he was the product of those conditions.

No, social conditions are not responsible for Krishna's birth. No social condition is capable of producing a consciousness of the height of Krishna. When a person like Krishna visits the world he finds society far behind him. Such a backward society cannot create a Krishna. The truth is, it is Krishna who gives that society, without its being aware of it, a new image, a new direction and a new milieu of life.

In my vision, social conditions are not important; it is consciousness that has the highest value. And I tell you that life is not utilitarian: it serves no purpose, no end; life is like a play, a *leela*. Try to understand the difference between life with purpose and life as play. Someone walks a street in the morning in order to reach somewhere, say his office. And the same person walks the same street in the evening for a stroll; he does not have to reach anywhere. Though the person is the same and the street is the same, there is a great difference between the two walks. While going to the office is an effort, a drudgery, the evening stroll is a play, a joy. Walking to the office he feels heavy and dull; walking for walking's sake he feels delight.

People like Krishna don't live for a purpose; their life is like an evening stroll. Their life is just a play, a *leela*. Of course, if he finds a thistle lying on the path, he removes it, which is a different matter. This too is part of his joyful play; he does not do so with a motive to earning merit. He walks for the love of walking, but walking, he will lovingly help someone who has lost his way. The man should not go away with the impression that Krishna is a traffic policeman deputized especially to help him. People like Krishna don't do things with a purpose, with a motive. They do not conform to the law of cause and effect.

I do not think men like Krishna, Buddha, Christ and Mahavira are products and parts of our traditions; they are outside every tradition. They happen without a cause. Or you can say that the cause of their being is totally inner; it has nothing to do with any social or external conditions.

I have heard about a famous astrologer whose townsmen had become scared of him because whatever he predicted came true. So two young men of his town conspired to do something so that for once the astrologer would be proved false. As it was winter time, one of them put on an overcoat and hid a pigeon inside it. Together they went to the astrologer's house to test him. They told the astrologer that they had a pigeon hidden inside the overcoat and they wanted him to say if it was alive or dead. They had settled among themselves that if the astrologer said the pigeon was alive, the pigeon would be throttled and killed before being taken out, and in case he said it was dead the live pigeon would be taken out. The astrologer would have no way to be right, so the two friends thought.

But the answer of the astrologer was one they could not have conceived. He said, "It is in your hands." He said, "The pigeon is neither alive nor dead; it is in your hands. It depends on you." They were flabbergasted and they said, "You have defeated us, sir."

Our life is in our hands, and for people like Krishna it is utterly in their hands. They live the way they want to live. Society as such, its social and political conditions, or any kind of external pressures, do not make a difference to them; they go their own way. Their beings are exclusively their own. Of course, they do make some adjustments with the societies they live in, but they do so out of compassion for those societies. Such adjustments are made not for fear of punishment or for reward. And many things happen just because of their living in a particular time, things that would not take place without their presence. But these things are insignificant and irrelevant, they have nothing to do with their inner lives as such.

Please listen. Men like Krishna do not come to this world for the sake of a particular society or for the sake of some particular social and political condition. Nor do they come to protect some kind of special people. It is true some people receive guidance, and even protection at their hands, but it is a different matter altogether. Krishna flowers out of his own ecstasy and this happens without a cause. It is as causeless as the dance of the stars in the heavens and the blossoming of the flowers on the earth. It is as causeless as the passing of the breeze through the pine tree and the clouds raining in the monsoon.

But we are not so purposeless. All of us are tethered to some purpose in life, and therefore we are unable to understand Krishna. We live with a goal in life, with a purpose, a motive. Even if we love some one we do so with a purpose; we give our love with a condition, a string attached to it. We always want something in return. Even our love is not purposeless, unconditional, uncontaminated. We never do a thing without motive, just for the love of it. And remember, unless you begin to do something without a cause, without a reason, without a motive, you cannot be religious. The day something in your life happens causelessly, when your action has no motive or condition attached to it, when you do something just for the love and joy of doing it, you will know what religion is, what God is.

QUESTIONER: YOU SAID THAT KRISHNA'S BIRTH IS WITHOUT A CAUSE, BUT IN THE GEETA

KRISHNA HIMSELF SAYS THAT "WHENEVER THERE IS A DECLINE IN RIGHTEOUSNESS AND RISE IN UNRIGHTEOUSNESS, I INCARNATE MYSELF." PLEASE EXPLAIN.

Yes, Krishna says that whenever there is a decline in religion, he has to come to the world. But what does he really mean to say?

Only a person who is absolutely free can make a statement like this. You cannot say you will come whenever you need to come. You cannot even say that you will not come if some conditions are not fulfilled. Your birth and death are subject to the law of cause and effect; you are fettered by a long chain of your past karmas. You cannot afford to give a promise like this. You dare not do so.

Krishna has the courage to make such a promise for the reason that he lives without cause, he lives with abandon, he lives just for the joy of living. And anything can spring out of this causeless bliss. Only a free consciousness is capable of giving such an assurance. And when Krishna comes, he comes, not because of a particular situation, but because of his freedom; he is free to come and go as he likes. He does not say that if certain conditions are there they will force him to incarnate himself. It is a promise. And who is capable of making such a promise?

I remember an extraordinary anecdote mentioned in the Mahabharat. It was a fine morning, and Yudhisthira, the eldest of the Pandavas, was sitting on the veranda of his house when a beggar came asking for alms. Yudhisthira told him that since he was busy the beggar should visit him the following day. And the beggar went away. Bhima, one of Yudhisthira's brothers, heard him say this. He quickly picked up a drum and ran shouting to the village. Yudhisthira was surprised to see him do this and asked, "What is the matter with you?"

Bhima said, "I am going to inform the village that my brother has conquered time, because he has made a promise for tomorrow. I really did not know you had become master of time, but your promise to the beggar tells me so. Are you sure you will live tomorrow? Are you sure this beggar will live tomorrow? Do you know for sure that tomorrow you will be in a charitable mood and give alms to the beggar? Is it certain that tomorrow this beggar will remain a beggar? And do you know that you and the beggar will see each other again tomorrow? It seems you have conquered time and I should tell the village about this great event. And I am in a hurry, I don't want to delay, because I am not sure that if I miss this hour I will have it again."

Yudhisthira then said to Bhima, "Wait a moment; I made a mistake. He alone can make such a promise who has attained to supreme freedom. Call the beggar back so I can give him something right now. Tomorrow is really unknown."

Krishna's promise is not confined to a day or two, it covers the whole of infinity. He says, "l will come whenever religion will decline." No prisoner can make such a promise. Put a person in a prison and then ask him to give you an assurance he will come to you tomorrow if the need be. He cannot give such an assurance. An assurance like this can be made only in a state of absolute freedom. Only freedom which is utterly uninhibited can do so.

So remember, Krishna's birth is not dependent on any conditions; it is an act of supreme intelligence, utterly uninhibited, free, sovereign. This difference needs to be clearly understood. It is evident from this promise that Krishna is not bound by time and its conditions. He is not subject to any laws, like the law of causation. He is free; he is freedom itself. And this promise is a promise of freedom.

But it is difficult to understand the language of freedom, because we don't know what freedom is. We are in bondage, we are inhibited and conditioned. So when Krishna says something it seems to be paradoxical, and we find ourselves in difficulty. We think that Krishna is bound by some laws, by rules and regulations, to visit us from time to time. Water is subject to the law that it has to turn into steam when heated to the boiling point. But if someday water says it can turn into heat even at a ninety-degree temperature, you can take it that it has become free, that now it is not subject to a law. The assurance that Krishna makes in the GEETA arises from an awareness of utter independence, where every vestige of dependence has been destroyed. Such a pledge is the flowering of freedom and ecstasy.

No, a man like Krishna does not come here because of you. He comes on his own. He is not bound like us. He is free. He is freedom itself.

QUESTIONER: WHAT DOES KRISHNA MEAN WHEN HE SAYS IN THE GEETA, "I WILL COME INTO BEING FOR THE PROTECTION OF THE RIGHTEOUS AND FOR THE DESTRUCTION OF THE WICKED"?

"Protection of the righteous and destruction of the wicked" -- both these phrases mean the same. But it is necessary to understand how the wicked are destroyed. How are the wicked finished? Are they destroyed by killing?

Killing does not destroy the wicked. Krishna knows very well that nothing is killed by killing. The only way to finish a wicked person is to help transform him into a righteous person, into a sage. Killing will never finish him, it will only result in a change of body for him. Killing will not make a difference, he will continue to be wicked in his next life. The wicked can come to an end only if they are helped to become righteous. There is no other way.

Another amusing thing Krishna says is that he will come for the protection of the righteous, of the sage. A sage is in need of protection when he ceases to be a sage, when he is a phony sage, a fake one. How can a sage need protection? It will be a bad day when a righteous person, a sage, will be in need of protection. When Krishna says he will come for the protection of the righteous, he means to say that when the righteous turn unrighteous he will come. Only the unrighteous is in need of protection; the righteous man has no such need. Even if Krishna comes, the righteous man will tell him, "Why waste your effort? I am secure in my insecurity." A sage, a righteous person, is one who is secure in his insecurity, who lives dangerously, who is at ease with danger. A sage is one for whom there is nothing like insecurity. Why will he need a Krishna or anyone to protect him?

This promise of Krishna is very meaningful. He says he will come for the protection of the righteous. It means he will come when the righteous cease to be righteous and when the unrighteous masquerade as the righteous. And only then a need to transform the wicked will arise. A Krishna is not needed to punish the wicked, anybody can do it. We all do it. The law and the law courts do it; the magistrates and judges do it. But they only punish the guilty man -- they do not change him; they do not make a good and righteous man out of him. But how will the unrighteous fare in a world where even the righteous turn into the unrighteous?

This saying of Krishna's has been widely mis understood. The so-called righteous man thinks Krishna will come to protect him. But we forget that one who needs protection is not a sage. A sage is his own protection; unprotected he is protected. And the wicked man thinks that Krishna will come to destroy him. And he is right to think so. Since he is deeply interested in hurting others, is killing others, he is always in fear of being hurt and killed in retribution. But no one can really be killed, the wicked man will be reborn as a wicked man. So Krishna is not going to indulge in this kind of foolishness.

"For the destruction of the wicked..." The wicked can be eliminated only through righteousness, spirituality. "For the protection of the righteous..." The righteous needs to be protected when he is righteous only in name, when his inner spirit ceases to be righteous.

This saying is pregnant with deep meaning.

Monks living in temples and monasteries believe that Krishna has a special concern for them, that he will come to their aid whenever they are in trouble. And they derive a kind of gratification from thinking that those who hurt them in any way are wicked, evil. This is the monk's definition of a wicked person, which is wrong. A true sage is one who treats even his tormentor as a friend and not as an enemy. He is not a sage who thinks that his tormentor is wicked, that he is his enemy. He alone is a sage who has ceased to see anyone as his enemy, not even his persecutor. But the so-called righteous people, who are really unrighteous, gleefully think Krishna is pledged to destroy those who hurt and harass them. For this very reason this saying has received wide attention in this country: it is being chanted like a *mantra*; it has become a watchword.

But they are not aware that this statement of Krishna makes a great joke of the very monks who gloat over it. It is a satire on them. But the satire is so subtle they fail to see it. When people like Krishna make a joke it has to be very subtle and deep. It is not an ordinary kind of joke. Sometimes we take centuries to understand it.

They say that when a joke is told, it makes people laugh in three different ways. There are people who understand its subtlety, its punchline immediately and laugh. Then there are those who laugh in imitation of this laughter. And some people laugh lest they are discovered to be so dull they don't understand a joke.

It takes time even to understand an ordinary joke. And it takes much too long to understand a joke made by people like Krishna. This statement is a profound satire on the so-called sages: it says that a time will come when even sages will need to be protected.

QUESTIONER: WE GATHER FROM MYTHOLOGICAL SOURCES THAT KRISHNA INCARNATES HIMSELF AS RAMA, AND RAMA INCARNATES HIMSELF AS KRISHNA. SO IT SEEMS THAT BOTH OF THEM ARE THE SAME ENTITY. PLEASE COMMENT.

The process of the creation of the universe, according to those who study it in depth, is threefold. Investigation into the structure of matter, as done by science in recent times, also says that the atom has three components: it can be divided into electron, positron and neutron. Those who were endowed with deep insight in the world of religion discovered long ago that the process of creation can be divided into three parts: Brahma, the creator; Vishnu, the sustainer; Mahesh, the destroyer. There is birth at the beginning, there is death at the end, and in between them lies the small span of life. That which begins must come to its end, and between the two poles there is a brief stretch of the journey which we call life.

Vishnu is in the middle of the two, between Brahma and Mahesh or Shiva. Vishnu sustains life. He is the middle part of the process. Brahma is needed once, at the moment of creation, at birth. So also, Shiva is needed once, at the moment of destruction, at death. Vishnu comprises the span of life between birth and death. So between birth and death there is life. Brahma, Vishnu and Mahesh are not the names of persons, they are names of energies, forces.

As I said, in the course of the creation of the universe Brahma and Shiva are needed very briefly, but Vishnu, who sustains life, who is life-energy, or elan vital in the words of Bergson, has a large role to play. That is why every avatara or incarnation in this country is the incarnation of Vishnu. It has to be so. You too are an incarnation of Vishnu. Vishnu alone can incarnate because he is life.

But it is wrong to think that the person known as Rama is the same as Krishna. No, the energy, the elan vital that manifested itself in Rama is also manifesting in Krishna, and it is the same energy manifesting itself in you. And don't be under the illusion that what manifested itself in Rama is not manifested in Ravana, his opponent. It is really the same energy gone astray. Ravana is Vishnu deviated. There is no other difference between the two. In the case of Ravana the same energy has gone off track.
All of life is Vishnu. All of incarnation is Vishnu's.

It is erroneous to think of Vishnu as a person. Rama is a person; Vishnu is not. Krishna is a person; Vishnu is not. Vishnu is the name of energy, power. But there is a reason for the mistake of taking him to be a person. Every insight in the past was expressed in poetry, and poetry even turns energy into a person. Out of necessity it had to do so; we could not have expressed it otherwise. But then this way of expression resulted in creating any number of riddles in mythology.

I have heard... A man is Lying on his deathbed. He is a Christian and the priest has come for the last rites. As is the custom, the priest asked the dying man, "Do you believe in God the father?" The man kept quiet. The priest again asked, "Do you believe in God the son?" The dying man remained silent. Lastly the priest asked, "Do you believe in God the holy ghost?"

The dying man turned to his own people around him and said, "Look, here I am dying and this man is giving me puzzles to solve." Evidently they were like puzzles for the dying man.

Let alone for the dying, even for the living, life is the greatest of riddles. What is it we call our life? How does it come into being? How does it go on? How does it come to an end? What is that energy which makes it move, grow, ultimately shrink and disappear? In its own way, science calls it electron, positron and neutron, which make up a trinity like the religious trinity of Brahma, Vishnu and Shiva. And it is interesting to note that the meaning of both the trinities -- one of science and the other of religion -- is approximately the same. The positron is a positive energy which we can equate with Brahma. The neutron is negative electricity and can sit well with Shiva the destroyer. And in between the positron and the neutron is the electron, which may be called Vishnu. There seems to be just a linguistic difference. One thing is said in the language of science and the other in the language of religion.

The whole of life is Vishnu incarnated. When a flower blooms it is Vishnu blooming, when a river flows it is Vishnu flowing, when a tree grows it is Vishnu growing. And it is again Vishnu who takes birth, grows and lives as man or woman. And the moment of death, of annihilation, belongs to Shiva. At the moment of death Shiva takes over from Vishnu. He is the lord of destruction. And therefore mythology has it that no one will agree to marry his daughter to Shiva. How can one offer one's offspring to death? How can one give to Shiva a woman who is basically a source of creation?

The incarnation of Vishnu does not mean that some person named Vishnu incarnated in Rama, then in Krishna and yet again in someone else. It is the energy known as Vishnu that descends in Rama, Krishna

and everybody else. It has ever been descending and it will continue to descend forever. And the energy known as Shiva or Shankar is that which terminates life. If you understand it in this perspective, everything will be clear to you. Then it is not a riddle, not a puzzle at all.

To create something the minimum number required is three; less than three won't do. Two are not enough, and one will make creation impossible. With one all diversity disappears and everything turns into a monotone. Even two won't work, because to unite any two, a third factor becomes essential. Otherwise the two will never unite, they will remain separate, apart. So the minimum number required is three. With three. creation and growth becomes possible. It may be more than three, but never less.

However, these three are not really three; they are different forms of one and the same energy, because reality is basically one. And because of this we created the statue of trimurti -- one body with three faces. We did not create the statues of these gods separately, one apart from another; that would have been a mistake. They are not really separate, they are one. If they are separate entities they would need something else to join them together and that would lead to a process of infinite regression. Therefore we created the trimurti -- three faces in one body, representing the one elan vital which gives birth to life, develops and sustains it and finally destroys it over and over again. This is just a formal division, a division of labor. It is all one life-force which divides itself into three parts to bring the world into being.

QUESTIONER: DO YOU THINK KRISHNA'S PLAYS, HIS LEELAS ARE WORTH EMULATING, IMITATING? OR HAVE THESE PLAYS OF HIS ONLY TO BE CONSIDERED? WILL ONE NOT DEGRADE ONESELF IF HE FOLLOWS KRISHNA?

Timid people, people who are afraid, would do well to keep away from Krishna. But your question is relevant.

Not only Krishna, no one should be followed, It is not that you will degrade yourself if you follow Krishna, you will degrade yourself if you follow anybody. Every kind of following, imitation, is degrading and destructive. But we raise this question of degradation especially in regard to Krishna. We don't raise such a question with regard to Mahavira, Buddha and Rama. No one will say that you will debase yourself if you follow Rama. So why do they raise this question only in regard to Krishna? We encourage our children to follow Rama, but when it comes to following Krishna we tell them to beware. Why?

We are afraid. We are a frightened people. We are utterly lacking in courage. And hence this question.

I say to you, all following is degrading; all imitation is debasing. The moment you imitate someone, whosoever he is, you destroy yourself. Neither Krishna nor anyone else is worth imitating. Certainly people like Krishna, Buddha and Christ should be considered, studied and rightly understood. All the awakened people have to be considered.

When we come to consider Buddha it is not that difficult. Nor do we find any difficulty in considering Christ. The real difficulty arises when we come to consider Krishna. Why? It is so because the life of Buddha or Mahavira or Christ is such that it fits in with our philosophical matrices; Buddha. Mahavira and Christ can be accommodated in our systems of thought. Discipline is their way of life, there are certain norms, principles they don't transgress. On the other hand, Krishna's life does not fit in with our systems of thought, because it transcends every norm, every limitation, every discipline, every constraint. Krishna's life is simply illimitable.

No matter how lofty it is, our every thought is limited, finite, so when we come to consider Krishna we soon reach the end of our tether, and Krishna remains unending and incomprehensible. We cannot transgress our limitations; we find it dangerous to do so -- whereas Krishna knows no limits, he is infinite. So Krishna is always ahead of us, beyond and beyond.

But I say, we should consider Krishna all the more just because he is illimitable, because he is vast and immense. In my view he alone should be considered and thought over who can take you to a space where consideration comes to an end, where all thought ceases. One who can take you beyond thought and concept, beyond word and image, who can show you something which is without end, which is eternal, which is inexpressible, is alone worthy of consideration. If you walk with Krishna, you will have to walk endlessly. His journey has no destination, or should I say, for him journeying itself is his destination. But on your part you would like to reach somewhere and rest. But Krishna would say, "We have to go farther and still farther."

Thought, thinking, is not the ultimate, it is only the beginning. A moment should come in the life of each one of you when you can transcend thought, when you can go beyond words and images. But he alone can take you beyond thought who is capable of shaking and shocking your thought, your way of thinking. He alone can lead you into the beyond who refuses to be contained in your thought, who, in spite of your efforts, blows all of your thought systems, who transcends them.

Consider everybody, but follow no one -- not even Krishna, Buddha and Christ. You have to follow only one person, and that is you. Understand everybody and follow yourself, follow your intrinsic nature. If you want to imitate, imitate yourself and no one else.

Why is it that such a question is raised only in the context of Krishna? It is obviously out of fear; we are afraid of Krishna. But why? We are afraid, because we have all lived lives of utter suppression. It is not much of a life, it is a bundle of suppressions and repressions. There is no openness in our life; it is utterly inhibited and blocked. That is why we are afraid of Krishna. We are afraid that even if we think of him all that we have suppressed will begin to pop up and surface. We are afraid lest our suppressive logic, our philosophy of suppression is weakened and the wall that we have built around us, all our defenses, will begin to crumble and fall apart. We fear that if we come in contact with Krishna all our imprisoned feelings and emotions will cry for an outlet to express themselves.

The fear is inner; the anxiety is psychological. But Krishna cannot be held responsible for it; the responsibility is ours. We have utterly misbehaved with ourselves; we have mistreated ourselves all down the road of life. We have constantly suppressed ourselves, our lives. We have always lived tepid and fragmented lives. We have never tried to know and accept ourselves. We have hardly lived our lives.

Our life is like a sitting room, a drawing room in our house. We decorate our sitting room, furnish it, keep it clean, very spick and span, and leave the rest of the house in a mess. This sitting room is very different from the rest of the house. If you happen to visit someone's sitting room, don't take it for his house. He does not eat here or sleep here; here he only receives his guests. This room is made as a showpiece to create a good impression on others. His house is where he lives, eats, grumbles, quarrels and fights, where he is himself. The sitting room is just a cover, a mask to deceive others. It is not his house, his real life.

Every one of us is wearing a mask to hide what we really are and to show what we are not. That is not our real face; our real life is hidden, suppressed deep down in our unconscious, so much so that we are ourselves unaware of it. We have ceased to take care of it; we have forgotten it.

We are afraid of our suppressions and repressions hidden in the basement of our minds. We are afraid even to look at them. It means we are like one who has forgotten the rest of his house and is confined to his sitting room alone. The rest of the house is a heap of rubbish, and he is afraid to enter it. It is no wonder our lives have become shallow and superficial, shadowy and shady.

This is the reason for our fear of Krishna.

Krishna does not have a separate sitting room; he has turned his whole house into a sitting room and lives all over. He receives his guests in every corner of his house and takes them all over. Krishna's whole life is an open book; there is nothing he needs to cover and hide. Whatever is, is. He does not deny anything; he does not suppress anything: he does not fight with his life. He accepts his life totally.

So it is natural that we are afraid of Krishna, we who are so suppressive and secretive. We have rejected and repressed ninety-nine percent of our life and buried it deep in the darkness of the unconscious. We barely live one percent of what we call life. But the rejected and repressed part is always clamoring and knocking at the door and pushing to come out and live in the open. All that we have repressed is constantly struggling to express and assert itself, every day it expresses itself in our dreams and daydreams and in many other ways. We do everything to push it back, but the more we thwart it the more it asserts itself. All our life is spent in fighting with our own repressed emotions and desires and cravings. Man is against himself. He is wasting his life in fighting against himself, because he courts defeat after defeat and ultimately ends up in smoke.

For this very reason we are afraid of Krishna, who has no facades, who has no masks whatsoever, who is open-ended, who does not suppress anything, who has nothing to hide, who accepts life totally, who accepts its sunshine and its darkness together. We fear that, coming in contact with such a man, our repressed souls will rise in revolt against us and overwhelm us. We fear that, coming close to him, we will cease to be what we are -- pseudo entities, false homo sapiens.

But even this fear deserves to be considered and understood rightly. This fear is there not because of Krishna, but because of us, because of the way we have lived up to now. A man who is open, simple and clean and who has lived a natural life will not be afraid of Krishna. If he has not suppressed anything in his

life, he will never fear Krishna. Then there is no reason to fear him. So we have to understand our own fear and why we fear. If we have fears it simply means we are ill at ease with ourselves, it means we are diseased, we are neurotic. And we have to make efforts to change this condition, to be totally free of fear.

It is therefore essential that we come in contact with Krishna and know him intimately. We need him more than anyone else. But we say we are already in contact with lofty thoughts. We read the teachings of Buddha, who says, "Shun anger." We read the sayings of Christ, who says, "Love thine enemy." But remember, these lofty ideas and thoughts that we repeat every day do nothing but help us suppress our selves, alienate ourselves from ourselves. But we are afraid of Krishna. Why?

If you are afraid of Krishna, so far so good. It means that Krishna is going to be of great help to you. He will help you to uncover, to expose yourselves, to understand yourselves and to make you once again natural and simple. Don't resist him; don't run away from him. Let him come into your life. Let him encounter you. In this encounter you have not to imitate him, you have only to understand him. And understanding him you will understand yourself. In the course of your encounter with Krishna you will come to encounter yourself, you will come to know who you are, what you are. Maybe you will come to know you are what Krishna is, what God is.

A friend came to me the other day and said, "Do you believe that Krishna had sixteen thousand wives?"

I told him, "Leave Krishna aside, think of yourself. Can you be satisfied with less than sixteen thousand women?"

He was a little startled and said, "What do you mean?"

I said, "Whether Krishna had sixteen thousand wives or not is not that important. What is important to know is that every man longs to have that large number of women, that less than that won't do. And if I come to know for sure that Krishna had sixteen thousand wives, the man in me will immediately assert himself and begin to demand them too. And we are afraid of that man inside us, imprisoned in us. But it is no good fearing him and running away from him. He has to be encountered. He has to be known and understood."

We will discuss it further tomorrow. Now prepare for meditation.

Krishna: The Man and His Philosophy

Chapter #6
Chapter title: Nudity and Clothing Should go Together

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QUESTIONER: PLEASE EXPLAIN THE SPECIAL CIRCUMSTANCES IN WHICH KRISHNA WAS BORN. AND IS THERE SOME ANALOGY BETWEEN KRISHNA AND CHRIST IN REGARD TO THEIR BIRTHS?

Whether it is the birth of Krishna or Christ, or anybody else, it does not make a great difference. But we have always made a distinction between one birth and another, because of our failure to understand the meaning of some symbols of birth as given in mythology. So it is necessary to understand them.

It is said that Krishna was born on a dark night, on the night of the new moon. In fact, everything is born in the darkness of night, in the dark of the moon. The phenomenon of birth takes place in darkness:

everything is born in darkness; nothing is born in daylight. Even as a seed opens and sprouts, it does so in the dark recesses of the earth. Although a flower blooms in light its birth takes place in the dark.

The process of birth is so mysterious it can only happen in darkness, it can only happen darkly. An idea, a poem, is first born in the dark recesses of the poet's mind, in the darkness of his unconscious. A painting takes root in the dark depths of the painter's mind. Similarly, meditation and ecstasy are born in the dark where the light of intellect cannot reach, where every process of mentation comes to a stop, where even knowledge ceases to be.

Legend has it that the night of Krishna's birth was one of total invisibility. But is there anything that is not born in the dark? It is the very ordinary process of birth. There is nothing extraordinary about it.

Another thing associated with Krishna's birth is that he was born in prison, in bondage. But who is not born in prison? Everyone is born in bondage. Maybe one is released from bondage before he dies, but it is not always necessary. By and large we are born in fetters and we die in fetters. The truth is that every birth binds us, limits us; entering a body is tantamount to entering a prison. It is a confinement. So whenever and wherever a soul comes to be born it is always born in jail.

It is unfortunate that this symbol has not been rightly understood. A highly poetic expression has been misinterpreted as an historical event. In fact, every birth takes place in prison; so also, every death -- with a few exceptions -- takes place in prison. Very few deaths happen in freedom; they are really rare. Mostly we are born in shackles and we also die in shackles. Birth is inescapably linked with bondage, but if one can become free before he dies he will be fulfilled, he will be blessed.

There is a third thing associated with the birth of Krishna, and it is fear of his death. There is a danger, a threat of his being killed. But does not everyone of us face the fear of death? With birth, death comes as the inevitable possibility. One can die just a moment after one is born. And one's every moment after birth is beset with the danger of death. One can die any moment, and this moment comes darkly, uninvited. Death has only one necessary condition attached to it, and that is the condition of birth. How can one die without being born? And a moment-old child is as eligible for death as a seventy year-old man. To die you don't need any other qualification than to be born.

Soon after his birth Krishna is confronted with the danger of death, with the fear of death. But this is precisely the case with each one of us. What do we do after being born? We begin to die and we continue to die. We die each day, each hour of our lives. What we know as life is nothing but a long and dreary journey towards death. It begins with birth and ends in death. That is all.

There is yet another thing associated with Krishna's birth which is very significant. It is that Krishna is confronted with any number of deadly dangers to his life, and he escapes them all. Whoever comes to kill him gets killed himself. We can say that death dies when it confronts Krishna. It uses every means to finish him and it fails utterly. This is very meaningful. It is not the same with all of us. Death can finish us in its very first attempt; we cannot escape its single onslaught. The truth is that we are as good as dead; a small stroke and we will be no more. We really don't know what life is; we don't know the life that defeats death.

Krishna's story is a story of life's victory over death. Death comes to him in countless forms and always goes back disappointed. We all know the many stories where death, in various guises, encircles Krishna and courts defeat after defeat at his hands. But we never care to go deeply into these stories and discover their truth. And there is a single truth underlying them all: it is that every day Krishna is triumphantly marching towards life and every day death is laying down its arms before him. Every conceivable means is used to destroy him and he frustrates them all and continues to live to the maximum. And then a day comes when death accepts defeat and surrenders to him. Krishna really represents life's triumph over death.

But this truth has not been said so plainly as I am now saying it to you. And there is a reason for it. People in past ages had no way to say it so plainly. And it would be good to understand this clearly.

The more we go back into olden times, the more we find that the way of thinking is pictorial, and not verbal. Even now when you dream, you may have noticed you use pictures and images instead of words. We still dream in pictures, because dreaming is our most primitive language. Our dreams have yet to be updated, modernized. With respect to dreams there is no difference whatsoever between modern man and the man who lived ten thousand years before him. Our dreams continue to be primitive; no one dreams in a modern way. Our dreams are as old as they were ten thousand years ago, even ten hundred thousand years ago. The way a man living in an air conditioned house dreams today is the same as the caveman in times immemorial. In the manner of dreaming no difference whatsoever has occurred between a caveman living in the vastness of the forests and a man living in a skyscraper in New York.

One distinctive feature of dreams is that they express themselves wholly in pictures. How does an

ambitious person dream to express his ambition? He creates a picture that suitably expresses his ambition. Maybe he grows wings and flies high in the sky. All ambitious people invariably fly in their dreams. They fly higher and higher, leaving below the trees, the mountains, even the stars. It means their ambition knows no limits, that even the sky is not its limit. But their dreams will never use the word "ambition"; the picture of flying will say it much better.

One of the reasons we find it hard to understand our dreams is their pictorial language, which is utterly different from the verbal language we use in our everyday life. We speak through words in the daytime, and we speak through pictures when we dream in the night. While our daytime language is modern and up-to date, the language of our nocturnal dreams is the most primitive ever. There is a distance of millions of years between them. That is what makes it so hard to understand what a dream has to say.

Krishna is very old in the sense that his stories were written at a time when man thought about his life and his universe not so much in words as in symbols, in images and pictures. Therefore we now have to decode them to know what they want to convey. We have to translate them into our language of words.

It is significant that the life of Christ begins more or less in the same way as Krishna's; there is not much difference. For this reason a good many people had this illusion -- a few still cling to it -- that Christ never happened, that it is really the story of Krishna carried to Jerusalem.

There is great similarity between the stories of their births. Jesus too is born on a dark night; he too is born amid fear of death. Here King Kansa, his own uncle, is trying to kill Krishna; in Jerusalem King Herod is looking to kill Jesus. Kansa has a number of children killed in the fear that one of them will grow up and kill him. In Jerusalem Herod does the same: he has any number of newborn babes killed lest one of them later turns out to be his murderer.

But Christ is not Krishna. Jesus is a different person, and the rest of his story is quite different, his own. But the symbols and metaphors of their stories are very similar, because all primitive minds are very similar.

You will be amused to know that the language of dreams is the same all the world over. An Englishman, a Japanese and an Eskimo all dream alike. But the languages that we use in our daily life, for communication with one another, are quite different and diverse. And like the language of dreams, the language of the myths. mythologies and puranas is also the same all over the world. Therefore the symbols, pictures and parables describing the births of Krishna and Christ are approximately the same.

There is yet another reason for taking Krishna and Christ to be the same person. He was originally called Jesus and much later he became known as Christ, and there is much similarity between the two words, Krishna and Christ. So Christ came to be taken as a derivative of Krishna. I know a man whose name is Kristo Babu. When I asked him what his name meant, he said that originally his name was Krishna, which through long usage subsequently turned into Kristo. This is how words undergo metamorphosis. Then I told Kristo Babu why some people think that Christ is a derivative of Krishna.

Jesus is definitely a different person, but it is likely that the word Christ is a derivative of Krishna. After attaining enlightenment Jesus became known as Christ, as Gautam Siddhartha became known as Buddha and Vardhaman as Mahavira. It is just possible that Christ is a derivative of Krishna, and people of Jerusalem called Jesus after Krishna's name when he became a Master and a teacher in his own right.

Krishna and Christ are two different persons. There is similarity in the circumstances of their births, but this similarity is not because they are the same person, but because of the common symbols and metaphors used to describe their births.

Carl Gustav Jung has discovered a unique thing about man's mind which he calls the archetype. He says that in the depths of the mind of man there are some basic, primordial images that keep recurring, and they are the same all over the world. The same archetypical images have recurred in the stories of the births of Krishna and Christ. And as I said, if you rightly understand the phenomenon of birth you will know that the birth of every one of us is alike.

It is necessary to go into the meaning of the word Krishna. Krishna means the center, the center of gravitation, that which pulls, attracts everything towards itself. Krishna means the one who works as the center of a magnet, attracting everything to it.

In a sense every birth is the birth of Krishna, because the soul inside us is the center of gravitation that tends to draw bodies together. Our physical body is drawn and formed around this center. Family and society, even the world, are drawn and formed around it. Everything happens around that center of gravitation which we call Krishna. So whenever a person is born it is really Krishna born. First the-soul, the center of attraction is born, and then everything else begins to be structured around it. Crystallization takes

place around Krishna, which leads to the formation of the individual. Therefore the birth of Krishna is not only the birth of a single individual, it is also the birth of everybody else.

The darkness, prison and fear of death associated with Krishna's birth have their own significance. But the question is why we associate them with Krishna in particular. I don't mean to say that the story of his birth taking place inside a prison is not true. I don't mean to say that he was not born in bondage. I want to say only this: it is not that relevant whether or not he was born in a prison, in bondage, what is relevant is that when a person of the stature of Krishna is made available to us we do include in his story the whole archetype of man's birth.

Remember, the story of a great person runs counter to our own. The story of an ordinary person begins with his birth and ends with his death; it has a sequence of events running from birth to death. But the story of a great one is written retrospectively for the simple reason that his greatness comes to be recognized much later and then his story is written. It takes years, nearly forty to fifty years, to recognize the greatness of a person like Krishna. Then a legend, a story begins to be formed around this glorious and unique person. And then we choose relevant pieces from his story, his life, and reinterpret them. Therefore I tell you that the story of a great person can never be historical, it is always poetic, mythical, mythological. It is so because it is written retrospectively.

When we look back on an event, when something is seen in retrospect, it becomes symbolic and takes on another meaning it never had at the time of its birth. And then the story of a person like Krishna is not written once and for all; every age writes and rewrites it. Moreover, thousands of writers write about him, and hence a thousand and one interpretations of a single life follow. And by and by Krishna's story ceases to be the story of an individual, Krishna turns into an institution. Krishna becomes the quintessence of all births, and all lives. In fact, his biography becomes the biography of all mankind.

Therefore I don't attach any importance to it in the sense of its being the story of a person, of an individual. A man like Krishna ceases to be an individual, he becomes the symbol, the archetype of our collective mind.

Let us understand it by way of an anecdote.

A great painter has made a portrait of a woman, a very beautiful woman. When his friends want to know who this woman is, he tells them, "This is not a picture of any one woman; she is the quintessence of thousands of beautiful women I have seen in the course of my life. Her eyes belong to one and her nose belongs to another and her lips to a third. I have taken different things from different women. Go all over the world, nowhere you will find a woman like her." So I tell you, don't believe a painter's picture of a woman and go out in search of her. Go where you will, you will not find her, you will only find ordinary women.

For this reason we often get into trouble; we are in search of women that don't exist except in paintings and poetry. The woman in a painting represents the cumulative beauty, the essence of thousands of women that a painter comes across. She is really thousands of women rolled into one; you can't find her in flesh and blood. She is the keynote of the song of countless women the painter came across in the course of his search for beauty.

So when a person like Krishna happens to be among us, the substance, the essence of millions of men and women is incorporated in him. So don't take him to be a single individual, separate from the rest of mankind. If someone looks for him in history he will not find him there. He is the symbol of mankind -- a particular segment of mankind born in this country. And all that this mankind has ever experienced has become part of Krishna.

In the same way the quintessence of another segment of humanity that lived in Jerusalem became part of Jesus. An ordinary individual comes and goes alone, but an archetype like Krishna continues to be supplemented ad infinitum. And this addictive process continues unimpeded. Every age will contribute its bit to his richness, to his affluence, in the form of its new experiences. The collective archetype will thus go on growing infinitely.

This is the significance of Krishna's birth as I see it. The events associated with his birth may or may not be historical; for me they have no importance whatsoever. For me, understanding Krishna in the light of these events is of the highest importance. And if you can see them in the right perspective you will also see that they are part and parcel of the stories of your own births too. And if you find an accord, a harmony between your birth and that of Krishna, you can, by the time you come to leave your body, also achieve an accord with Krishna's death, which is of the highest.

QUESTIONER: YOU SAID YESTERDAY THAT KRISHNA IS MAKING A JOKE WHEN HE SAYS, "SURRENDER TO ME, ABANDONING ALL OTHER DUTIES," AND THAT "I WILL COME FOR THE ESTABLISHMENT OF RIGHTEOUSNESS AND FOR THE PROTECTION OF THE RIGHTEOUS AND FOR THE DESTRUCTION OF THE UNRIGHTEOUS."

HOWEVER, IT SEEMS TO ME THAT WHILE THE KRISHNA OF THE GEETA IS NOT GIVEN TO JOKING, PERHAPS THE KRISHNA OF THE BHAGWAD IS. BUT BECAUSE OF OUR UNCRITICAL ATTITUDE WE MIX UP THE TWO KRISHNAS AND TAKE HIM FOR ONE, AND THEN WE TEND TO THINK THAT THE KRISHNA OF THE GEETA IS JOKING TOO. WE HAVE TO BE CLEAR, WHEN WE TALK ABOUT THE KRISHNA OF THE GEETA, THAT HE HAPPENED SOME TWO THOUSAND YEARS BEFORE THE KRISHNA OF THE BHAGWAD, AND THAT THEY ARE CLEARLY TWO DIFFERENT PERSONS. AND IF WE TAKE THEM TO BE ONE AND TRY TO HARMONIZE THEM WE WILL ONLY INVOLVE OURSELVES, AT PLACES, IN OBVIOUS CONTRADICTIONS.

THE GEETA ITSELF IS SUCH THAT SHANKARA INTERPRETS IT IN ONE WAY, TILAK IN QUITE ANOTHER WAY AND YOU IN A THIRD WAY. IN THIS CONTEXT IS IT NOT NECESSARY TO CONSIDER IF THE GEETA IS AN AUTHENTIC ANTHOLOGY OF KRISHNA'S TEACHINGS?

I did say yesterday that Krishna made a joke when he said, "I will come for the protection of the righteous and the destruction of the unrighteous," and I explained why I think so. But I never said Krishna was joking even when he said, "Abandoning all other religions, come to me alone for shelter." Let us be clear about it before we go into the rest of the question.

What does Krishna mean to say, "Abandoning all religions, come to me alone for shelter"? It is necessary here to take note of the phrase "abandoning all religions". In fact, there can be only one religion in the world, because truth is one. He who thinks that there are many religions is just in illusion. So Krishna means to say that every religion with an adjective like Hindu, Christian or Mohammedan, should be abandoned, because none of them is really religion. He says that giving up the many religions one should come to the true religion, which is one and only one.

The words Krishna uses in this connection are extraordinary, unique; he says MAMEKAM SHARANAM VRAJA, which means "Take shelter in me, which is the only shelter." Krishna does not speak here as an individual, as a person; he really speaks on behalf of religion itself. He is religion incarnate. And he says, "Giving up religions, come to religion, the religion giving up the many come to the one." This is one thing.

Secondly, when he says, "Come to me, the only shelter," it has subtler meanings if you go into it. When I say "I" or "me", it is "I" or "me" for me, but for you it becomes "you"; it will cease to be "I" or "me". For you, your own "I" will be yours, not mine. If Krishna means to say that you should surrender to him, to Krishna, it will mean you have to surrender to some "you", to the other, and not to your own "I", to yourself. When Krishna says that Arjuna should take refuge, he knows that he, Krishna, is not the "I" of Arjuna; Arjuna's own "I" is his "I". So Arjuna will seek shelter in his own "I", which means he will take refuge in his own *swadhanna*, in his self-nature, in his own innate nature.

Krishna certainly did not say it as a joke. It is a rare statement, a statement of tremendous depth and significance. Perhaps no other statement in all the history of mankind has this depth: "Abandoning the many take refuge in the one; abandoning the 'thou' take shelter in the 'I'; abandoning religions with adjectives, traditional religions, take refuge in religion, which is one and only one."

But this statement has still deeper meanings. If Arjuna says that he will take shelter in himself, then also he fails to understand Krishna, because in order to find the shelter of religion one has to give up his ego, his "I" first. To surrender it is essential to renounce the ego. Surrender really means surrender of the "I", annihilation of the "I". If Arjuna says he will surrender to himself he has missed the whole point. Surrender is possible only after the complete cessation of the "I".

Now we are treading on a difficult and complex ground when we say, "Abandoning yourself, take shelter in yourself; renouncing religions take shelter in religion; giving up many take shelter in the one." But if you are left with one you are left with many, because we cannot think of one without many. There fore to seek shelter in the one you have to give up the one too; you have to give up numbers altogether.

That is why, eventually, a new term had to be invented when it was realized that the word "one" was likely to create confusion. The new term is *adwaya*, meaning non-dual, not two. We did not go for monism, because the one presupposes the existence of two, something other than one. So we opted for non-duality, which is a negative term. It means not two, one without the second; it means beware of two. It is so because

one is relative to two, one can be known only in the context of two. If I know that "I am" then I know it only in the context of "you", in relation to you. Without "you" where is "I" going to begin and end? What is its limit? Whoever knows that he is, knows it in contrast with the other. One cannot be without the other. If someone says truth is one, his very emphasis on its being one says that he is aware of the other which he is denying.

Therefore this statement of Krishna's is tremendously profound.

In this context, remember firstly that Arjuna is not being asked to surrender to Krishna, but to himself; he is being asked to be self-surrendered. The second thing to bear in mind is that when Arjuna is being asked to be self-surrendered, he is being asked to surrender not to his ego but to the egolessness innate nature that he is. And thirdly, remember that he is being asked to renounce all religions without the exception of any particular religion. All religions, without exceptions like the Hindu religion, have to be given up, because so long as one clings to any particular religion he cannot attain to religion, to true religion.

How can one attain to true religion, which is not bound by any adjectives whatsoever, as long as he owes allegiance to any particular religion, Hindu, Christian or Mohammedan? Religion is that which comes into being after a seeker like Arjuna gives up the particular religion he traditionally belongs to, after he gives up all religions that bear adjectival and divisive names like Hindu, Christian and Buddhist, after he gives up all adjectives and all numbers including one, after he even gives up Krishna and his "I", his ego.

This statement is not made in jest.

The questioner also wants to know if the Krishna of the GEETA and the Krishna of the BHAGWAD are not two different persons. Since the friend who put this question joined the gathering later, he missed what I said earlier in this connection. So I am going to go over it again,

Our minds would very much like to make a distinction between the Krishna of the GEETA and the Krishna of the BHAGWAD. It is very difficult for our intellects to harmonize the two Krishnas. The two seem to be so different, not only different but contradictory to each other. While the GEETA'S Krishna Is very serious and ponderous and grave, the Krishna of the BHAGWAD is utterly non-serious. There seems to be no meeting ground between the two. And so we would like to separate them and treat them as two different persons.

Either we have to separate them or we have to take Krishna to be a split personality, a person suffering from schizophrenia. Schizophrenia is a mental disease which splits a single person into two disconnected and different personalities, behaving almost independently of each other. A schizophrenic person is a kind of madman who now says one thing and then another in utter contradiction of his own statement. He has cyclic periods of elation and depression, peace and disorder, sanity and insanity. He is one thing in the morning and quite another in the afternoon. So we may take Krishna for a schizophrenic case, a multipsychic person, insane. A Freud, a Freudian psychoanalyst, will surely declare Krishna to be a schizophrenic case, a split personality.

If you ask an historian to explain the paradox that Krishna is, the Krishna of the GEETA and that of the BHAGWAD, he will say that he cannot be the same person; there are really two different Krishnas happening in two different times. This will be the interpretation of an historian, because he cannot comprehend that one person could behave like so many people so different from each other. So he will say that the Krishna of the BHAGWAD is not the same as the Krishna of the GEETA, that they are really two persons happening in two different times. He can even go to the length of creating, out of the vast literature available, more than a dozen Krishnas, each different from the other.

But I tell you I am not going to accept the opinion of Freud and the Freudians; I cannot accept that Krishna is a schizophrenic person. I say so for the simple reason that a schizophrenic person, a person with a split, fragmented mind cannot attain to the bliss that Krishna has. A mentally sick person who is multipsychic cannot have that peace, that silence, that serenity that Krishna possesses in abundance. Nor am I going to agree with the historian, because his conclusion is based on the same reasons as the Freudian conclusion. He is not prepared to believe that a single person could play so many different roles diametrically opposed to each other. And so he concludes that quite a number of persons with the same name happened at different times, or maybe, even at the same time. What the psychoanalyst does by dividing a single mind into many minds, a multipsyche, the historian does by creating many people in the place of one.

My own view is that with all these contradictions there is only one Krishna, and that is his great ness and glory. Shorn of it he becomes meaningless, insignificant. His significance, his greatness lies in the fact

that he is all things together, all things rolled into one, all contradictions living hand in hand, and there is a great harmony in all his contradictions. He can play the flute and he can dance, and with the same ease he can fight his enemy in the battlefield with his *chakra*, his wheel-like weapon. And there is no contradiction between the two roles. He can play pranks with the girls of his village, running away with their clothes when they are bathing in the river, and he can also make the most profound statements like in the GEETA. He can be a thief and a perfect yogi together. Krishna is one person in so many diverse roles -- and that is his grandeur, his glory. And this is the uniqueness of Krishna, his individuality. You will not find it in Rama, Buddha, Mahavira of Jesus Christ.

Krishna is a blending of contradiction, a beautiful synthesis of all contradictions. I say so for the reason that I don't find these contradictions to be really contradictory. In fact all of life's truth is a blending, a synthesis of contradictions. The whole of life is based on contradictions, and there is no discordance in those contradictions; rather, there is full accord, absolute harmony among them.

A person who is a child today will grow into an old man -- the same person, and there is no contradiction between the two stages. Can you say when you were a child and when you turned into a young man? You cannot. It would be difficult to draw a dividing line between youth and old age. In words, in language they seem to be opposites. But are they really contradictory? Can you name the date when youth comes to an end and old age begins? It would be so difficult for you to answer this question. There is no such date; every day youth is turning into old age. We can say that a young person is a would-be oldie, and that an oldie is one who has completed his youth. There is no other difference.

We think peace and disorder are two different things. But are they really different? Where does peace end and disturbance begin? In the dictionary, peace and disturbance, happiness and suffering, life and death, have opposite meanings, but in real life it is peace that turns into disturbance, happiness that turns into suffering, life that turns into death. Again, in real life, disorder turns into order, suffering into happiness and death into life. In real life light turns into darkness, morning turns into evening and day into night and vice versa. In real life plus and minus are not opposites. In real life all seeming opposites are complementaries, an interplay of one and the same energy.

If we can see through this eternal harmony of life, its supreme, sublime music, its significance, then alone can we understand Krishna. That is why we call him the complete incarnation of God. He is a complete symbolization of life; he represents life totally.

Buddha does not represent the whole of life. He represents only its sunny parts; he represents all that is good in life. He represents only the morning and the day of life. But what about the evening and the night of life? Buddha will take care of light, but what will happen to darkness? He will symbolize the nectar, but who will look after the poison? For this reason Bud& has a clear-cut image; there are no contradictions in him. No one can say that the Buddha of the Dhammapada is different from the Buddha of the *tripitakas*. In every book of Buddhism, Buddha remains the same. And so no one can call Buddha a schizophrenic personality, no one can say that he is fragmented and contradictory. He is integrated and one. But we invariably raise the question of contradictions in the case of Krishna.

It would be better if, instead of looking at Krishna through the screen of our concepts and categories in order to reconcile him with our conditioned minds, we look at him directly and as a whole. To do so, it will be necessary to put aside all our concepts and categories and all our prejudices. I don't say that more than one Krishna is not possible; I am not concerned about it. Maybe, historians will prove there is a distance of two thousand years between the Krishnas of the GEETA and the Bhagwad. That is not going to deter me; I will say that for me there is no distance whatsoever between the two. For me Krishna has significance only if he is one; he is utterly meaningless if he is not one.

I am not concerned with Krishna's historicity; it does not matter whether he really happened or did not. In my view, whenever someone is fulfilled, after he attains to the full flowering of life and being, he will necessarily become multidimensional, he will be many persons rolled into one. Whenever someone attains to the totality of life, there will be a consistency in his inconsistencies, there will be a harmony in his contradictions. Whenever someone achieves the peak of life, the extremes of life will meet in him with perfect cohesion and unity. We may not see that unity because of our poor vision, but it is there.

It is as if I am climbing a staircase and while I see its lower and upper flights, I do not see the middle one. In that case, can I think the bottom flight and the top flight are joined together? Only when I see the middle flight too, will I agree they are together. The bottom and top flights are parts of the same staircase; you begin the journey at the bottom and end it at the top. They are extensions of the same thing.

The middle flight of Krishna's life is not visible to you, because your own middle flight is not visible to

you. The link between the extremes is invisible to you. You have seen your peacefulness and you have seen your disquiet, but have you seen the moment of gap between peace and disquiet, which is very thin and subtle? You have not seen it. You know love and you know hate, but have you also known how love turns into hate and how hate turns into love? You have made enemies of friends and friends of enemies, but have you ever observed the subtle process, the alchemy which turns friendship into enmity and vice versa?

There have been alchemists who are said to have been trying to turn baser metals into gold -- but they have been misunderstood. People thought they were really interested in turning iron into gold. All they wanted to ascertain was that there should be some link between the baser metals and the highest metal -- the gold, which is not visible to us. It is impossible that there is no connection between iron and gold, that iron and gold are not joined together. It is impossible that the whole cosmos iB not one, unified and together.

If there is a flower blooming in the garden over there, and I am sitting here, there must be some link between me and the flower. If I am happy here, the flower over there must have contributed to my happiness. Maybe we don't see the link, but it is there. Similarly, if the flower withers away and I am saddened, there is a connection between the two events which we don't see. Life is together; everything in life is together. Togetherness is life. Alchemists say that there must be some connection between the baser metals and gold, and they were striving to discover that link.

Alchemy is not just confined to metals, it says that in all of life the baser instinct must be connected with the higher, with the highest; it cannot be otherwise. Sex should be connected with God. The earth should be connected with the heavens. Similarly, life is connected with death and matter is connected with consciousness. Even a rock is associated with God in some intimate way. It cannot be otherwise.

Krishna is like a symbol of this sublime unity and harmony. And I say such a Krishna happened, really happened. Whatever arguments the historian may produce, I will throw them into the trash. Psychologists may come up with their jargon, but I will tell them, "You have gone mad; you cannot understand Krishna. You only know how to analyze and understand human mind in its fragments; you don't know how to integrate, to synthesize and Know the togetherness, the integrity of mind."

It is true that Freud has investigated the mind of man, and very few people know as much about anger as Freud does. But if somebody treads on his toes, he will immediately lose his temper. He does not know when non-anger turns into anger, in spite of all his work on anger. Hardly anyone else knows as much about mental disorders, but there are streaks of insanity in his own personality. Its potential is there; he can go insane any moment. There have been moments in his life when he himself behaves like a mental case. So I don't attach any importance to what the psychologists say about Krishna, because Krishna has transcended the mind, gone beyond mind.

Krishna has transcended the mind; he has gone beyond mind. And he has attained to that integrity which is the integrity of the soul, which is altogether capable of being in every mind, in every kind of mind. Therefore I will talk about Krishna as one person, as a single individual.

QUESTIONER: DO YOU TAKE THE GEETA AS THE AUTHENTIC VOICE OF KRISHNA?

You ask if I take the GEETA to be the authentic voice of Krishna. If a person like Krishna has happened then the GEETA has to be authentic. It is not relevant if Krishna said it or not, what is relevant is that if a person like Krishna says something, he will only say something like the GEETA. Even if the GEETA is taken to be written by Vyasa, and not delivered by Krishna, it does not make a difference. A Vyasa cannot write the GEETA without a Krishna being there. Even if it is taken to have been said by Vyasa and not by Krishna, it is the GEETA that he spoke, and it remains the same.

It is immaterial whether Krishna, Vyasa or some xyz is the author of the GEETA. Authorship is not important, what is important is the GEETA itself. It has not appeared from the blue; someone must have authored it. But to find his name is not important, because the GEETA is enough unto itself. Who wrote it makes no difference whatsoever.

I see it from the very opposite side. I wouldn't pose the question whether or not the GEETA is the authentic voice of Krishna, rather I would ask if the GEETA is authentic or not. And I say to you that the GEETA is, that it is authentic, and that it is enough evidence of Krishna's being there. I see the whole thing like this: the GEETA is, the GEETA is spoken, the GEETA is written, the GEETA is in existence, and that it cannot be in existence without a Krishna. Someone is needed to say it or write it; who he is is not that

important. There must be a consciousness, an intelligence to have given birth to the GEETA, to have brought it into being.

The existence of the river Ganges is proof enough that its source, the Gangotri, has to be somewhere. The Gangotri is not the proof for the existence of the Ganges; rather, the Ganges is the proof for the existence of the Gangotri. If the Ganges is, we can say there must be a Gangotri, a mother to it. So if the GEETA is there, then there must be a Krishna to author it. So I would like to begin with the GEETA and move to Krishna from there that is how it should be. I say so because the GEETA is still with us, it is in existence. If we begin with Krishna and go from him to the GEETA, we will be in unnecessary difficulty. Because then the question will arise if Krishna is real or not, and in case his existence becomes doubtful the GEETA becomes doubtful. But we always behave in a crazy manner.

QUESTIONER: THE BHAGWAD MENTIONS AN ANECDOTE FROM KRISHNA'S ADOLESCENT LIFE WHICH IS CLEARLY EROTIC. IT IS SAID THAT WHILE A GROUP OF YOUNG WOMEN KNOWN AS GOPIS ARE BATHING NAKED IN THE RIVER YAMUNA, KRISHNA RUNS AWAY WITH THEIR CLOTHES AND THUS FORCES THEM TO COME OUT OF THE RIVER NUDE. WHEN THE GOPIS EMERGE FROM THE WATER BASHFULLY HIDING THEIR SEXUAL ORGANS WITH THEIR HANDS, KRISHNA TELLS THEM THAT SINCE THEY HAVE OFFENDED THE WATER GOD BY BATHING NAKED, THEY SHOULD ASK FOR HIS FORGIVENESS WITH THEIR HANDS RAISED IN SALUTATION TO HIM, AND THEN THEY CAN TAKE BACK THEIR CLOTHES.

IN THIS CONTEXT THE BHAGWAD SAYS THAT KRISHNA DECEITFULLY MADE THEM EXPOSE THEIR SEXUAL ORGANS TO HIM, AND THAT HE WAS VERY PLEASED TO SEE THEM IN THEIR VIRGIN STATE.

AND YOU SEEM TO BE A STRONG SUPPORTER OF KRISHNA -- THE PIONEER OF NUDISM IN HUMAN SOCIETY. BUT IS THERE A DIFFERENCE BETWEEN YOUR CONCEPTION OF NUDISM AND THAT OF THE CURRENT NUDIST CLUBS IN THE WESTERN COUNTRIES?

IT IS SAID THAT CLOTHES REPRESENT CIVILIZATION AND SKIN REPRESENTS CULTURE. IF WE REMOVE OUR CLOTHES WE WILL ON ONE HAND APPEAR IN OUR NATURAL STATE, BUT ON THE OTHER WE WILL ALSO LOOK LIKE BARBARIANS. WOULD IT NOT AMOUNT TO A GOING BACK TO THE PRIMITIVE WAY OF LIFE, A RETURN TO THE JUNGLE? AND WOULD YOU CALL THIS TURNING BACK OF THE HANDS OF THE CLOCK A PROGRESSIVE STEP?

Here is a dialogue between a dancing girl and a monk. A dancing girl said to a monk, "You have become a monk by heavily repressing your desire for dancing."

The monk said to the dancing girl, "You have become a dancing girl by heavily suppressing your desire to be a monk."

First things first. Freud's concept of the libido is very significant. The correct meaning of the word libido is sex energy. Sex energy permeates, and permeates profoundly, not only the life of man, but the life of the whole creation. The whole universe is saturated with sex energy. The Hindu mythology known as *purana*, says that Brahma, the creator, being driven by sex, made the world. Without sex, creation, creativity is impossible. The entire creation stems from sex. Whatever there is in the universe, it is the ramification of sex. The whole of life's play, of life's manifestation, whether it is a flower blooming or a bird singing, is the play of sex energy. We can say there is an ocean of sex energy from which arise infinite waves of creativity in infinite forms.

In a deeper meaning God himself is the center of this sex energy.

There is a simple, natural and innocent acceptance of sex in the life of Krishna. The spontaneous, immaculate and easy nature of man has found its full expression in his life. Nothing is denied, nothing is suppressed, nothing whatsoever is repressed. Life as it is, is accepted and lived in its utter simplicity, naturalness. And it is lived with a sense of deep gratefulness to it, to existence.

So those who try to suppress, change and distort the events of Krishna's life only betray their own guilty minds, their repressed sex and mental sickness. Efforts are made to suggest that it is the child Krishna who steals the clothes of the *gopis* and plays pranks with their nude bodies. We feel relieved to think of them as the pranks of a child, because kids of both sexes are interested in seeing one another's nudity.

This curiosity of boys and girls is simply natural. As soon as a child, whether he is a boy or a girl, becomes aware of his body, he or she also becomes aware that there is someone around whose body is somewhat different from his or hers. A boy comes to notice that the body of his sister is different from his and similarly a girl comes to know that the body of her brother is different from hers. This awareness would

not be a problem if the boys and girls were allowed to live naked for a length of time. But the elders of the family are so obsessed with sex that they force the kids to wear clothes at a very early age, which prevents the boys and girls from becoming naturally familiar with each other's bodies. So it fs suggested that there is nothing unusual about Krishna in his childhood running away with the clothes of the *gopis* and prying into their nudity. Every boy is anxious to see a girl in the nude.

Now that civilization has deprived us of the company of trees and lakes and rivers, kids have to find new ways to pry into one another's bodies. Freud has mentioned a children's game in which a boy plays the doctor, puts the girl on the bed as a patient and examines her in her nudity. This is a very natural curiosity and there is nothing wrong in it. Boys and girls would like to be familiar with each other's bodies; this familiarity will prepare them for deeper familiarity with each other in adulthood.

It is possible that Krishna did all this when he was a child. But it is not impossible for a grown-up Krishna too. It may be impossible for us, but not for Krishna, because Krishna accepts life as it is and lives it naturally, without any affectations, without any pretentions. And the culture in which he was born must have been as natural and spontaneous and as life affirmative as Krishna is. Had he been born in our society we would never have mentioned these events at all, we would simply have suppressed them, deleted them from our records of him, from our literature. But the BHAGWAD and other kindred books mention them with an innocence and naturalness that shows that they did not see them as anything wrong and improper. These books have been in existence for thousands of years, and for these thousands of years nobody raised the question, "What kind of a man is this Krishna?" It is only now that this question has been raised; it is we who are raising it.

The culture in which these episodes of Krishna's life took place accepted them as nothing unnatural. This shows they were not exclusively Krishna's pastimes, but were common games of his times in which many other Krishnas, many other *gopis* participated. The times of Krishna must have been utterly different from ours. It was a highly life-affirmative, alive, natural and understanding culture. It was great.

And I cannot accept that the *gopis* mentioned in the BHAGWAD were just kids. They must have been of the age when girls begin to be aware that they are girls, a different sex altogether, when they become shy and bashful, when they know that they have something to hide from others. This is exactly the time when boys become interested in them, in knowing and seeing their bodies. The two things happen together. Those *gopis*, his girlfriends, must have been about the same age as Krishna. That is why Krishna is interested in seeing them in the nude and they are trying to hide their nudity.

In this context it is necessary to understand that among the many differences there are between the male mind and the female mind, one prominent difference is this: while a man is interested in seeing a woman in the nude -- he is a voyeur -- the woman is not that interested in seeing a naked man. It is amusing that a man is deeply interested in the nude body of a woman. It is for this reason that there are so many statues of nude women all over the world.

Statues of male nudes are rare, and they are available only in cultures that accept homosexuality. For instance, such nude male statues were made in Greece in the times of Socrates and Plato when homosexual relationships were in vogue. So those statues of male nudes were also made by men and for men. Women are not in the least interested in nude males. So magazines for men come out with any number of pictures of naked women, but no magazine meant for women prints pictures of naked males. Women simply laugh at this craze of man's.

You may not have noticed but in deep moments of love it is the man who wants to disrobe his beloved; it is not so with the woman. While making love a man keeps his eyes open, but the woman invariably keeps hers closed. Even when she is being kissed by her lover, a woman usually shuts her eyes. She is not interested in seeing; she is interested in absorbing her lover, in being one with him. But a man is deeply interested in seeing his woman, and it is this male interest which gives rise to a desire in the woman to hide herself.

So women all the world over hide their bodies in many ways. But this desire to hide their bodies, creates a problem for them, because they cease to he attractive if they hide too much. So they do two things together they hide their bodies and at the same time they hide them in a manner that they are exposed. They hide and expose their bodies together. The same clothes are used to hide them and to expose them in a clever way. They hide because they are afraid of voyeurs in general, but they need to expose their bodies in order to attract men as well. So they are always in a conflict between hiding and exposing themselves at the same time; they have to find a balance between the two needs.

So it is natural that the *gopis* emerged from the river hiding their sexual organs with their hands. This

episode is quite natural. And Krishna's asking them to salute the water God with folded hands is equally natural. There is nothing odd about it. This is how the male mind behaves. And Krishna has a very simple and natural male mind; one should say he has a perfect male mind. There are no distortions, no suppressions, no affectations so far as his mind is concerned. And the people who wrote those stories were also very simple and innocent people, without any pretensions. They wrote them exactly as they happened; they did not have any inhibitive principles, or sense of guilt about the matter.

It is significant that these stories, which you call erotic, are written into the Bhagawad, which hails Krishna as the perfect incarnation of God. The authors of the book did not think for a moment, as you do now, that these stories may make his being a god suspect. But I tell you God alone, and no man, can be as innocent, as simple, as natural, as unpretentious, and as spontaneous. No man can be as simple and spontaneous. He is very complex he does everything according to concepts, ideas and ideals; he pre-plans everything he says and does. and I also say that Krishna did not pre-plan it; he did not have any idea how the *gopis* were going to behave and what he was going to do in response. Everything happened utterly spontaneously and naturally. And those people who portrayed it exactly as it happened were great indeed. Certainly they were simple and sincere people, unsophisticated, innocent people. They did not try to suppress and edit them as you would like them to have done.

It was much later that these episodes in the life of Krishna began to embarrass us and put us into difficulty. There are many such things from the past which eventually begin to disturb us, because of our changing ideas and ideals and new rules of morality. And we try to apply them retrospectively and judge this according to them. And that is what lands us in difficulty.

In my view, the sex energy has found its most natural and beautiful expression in the life of Krishna. He accepted sex without any reservations, without any pretentions. And he lived a most natural life. And what is significant is that the society he lived in accepted Krishna as naturally and as unreservedly.

The questioner also wants to know if I am a pioneer of nudism. In a sense, I am. Not that I am against clothes. Going against clothes would certainly amount to turning back the hands of the clock. Clothes have their utility; they are necessary, but they certainly don't have any moral values. They are utilitarian, but they have nothing to do with morality. In winter we need clothes to protect us from the cold; in summer different kinds of clothes are required. And you need clothes when you are in public, because you have no right to offend the sensibilities of those who don't want to see you in the nude. That would be a kind of trespass.

But this does not mean that because of them we are not even free to bare our bodies in our homes. No, clothes should be used as we use shoes; we are not in our shoes when we are in our homes. Reaching home we leave our shoes *on* the porch and walk barefoot from one room to another. And nobody asks us why our feet are naked, although our feet are really naked.

We should accept clothes naturally; there should be no harshness about it. And it is possible only if we accept nudity as naturally. Without accepting nudity as natural, you cannot accept clothes naturally. If you deny and condemn nudity, then clothes take on a moral value they don't have. In fact, man has now been wearing too many clothes, so much so that he has to find ways and means to expose himself through the same clothes. And this gives rise to immorality.

I think we should accept nudity as a natural g. We are born naked and we remain naked even behind our clothes. God makes us all naked; he does not send us here in clothes. Nudity is simple and natural; there is an aura of innocence about it, but it does not mean that we should go naked.

We do make changes in the way God makes us. To protect ourselves from the hot sun, which is of God's making, we use umbrellas, and it does not mean any defiance of God. An umbrella shields us against the hot sun, and this is as much a part of the divine love as the hot sun is. There is no contradiction between light and shade, we are free to choose either for our convenience and enjoyment.

But if some day sitting in the shade is made into a virtue, and walking in sunshine a sin, then sitting in the shade will turn into a kind of punishment. And then people will begin to enjoy sunshine secretly and stealthily; such a simple and natural thing like enjoying sunshine will turn into a crime. This is how we give rise tO lots of immorality and guilt and crime, utterly uncalled for and stupid. Much of the load of guilt that we have to carry and suffer is the outcome of our own stupid thinking.

I believe that nudity is a fact of life, and we should accept it simply as a natural phenomenon. There is no need whatsoever to run away from it. But we have made it a taboo, and because of it we are having to take recourse in any number of devious devices to circumvent this taboo. Nudist posters, porno and night clubs are the byproducts of this prohibition. They will disappear the day we accept nudity as a natural part of our life. I don't advocate a blanket ban on clothes -- that would certainly be turning back the hands of the

clock -- but it would be good if sometimes members of a family would sit together without clothes. It would be wholesome if, on a winter's mom, ing, we sat nude in the sun, and sometimes in summer bathed naked in the river. It would be good for our health, both our physical and mental health. If we accept clothes and nudity together as ways of life, we will have the benefits of clothes, which the naked primitive people were deprived of, and at the same time we will escape the inconvenience, and incongruities that come with being too obsessed with clothes. And it is, therefore, a progressive proposition that I am making; it is a step forward for both the nudists and the people obsessed with clothes.

The nudist clubs are a kind of revolt, a reaction against those who have imposed too many clothes on society. I am not in support of the nudist clubs, nor am I in support of those who are obsessed with clothes. I offer you an alternative: do away with your obsession with clothes and the nudist clubs will disappear. The nudist clubs are supposed to be a step in the direction of remedying the ills of our obsession with clothes, but I say, do away with the illness and the remedies will disappear. Let the whole society be disease-free and healthy.

I tell you, if a father and his young son, a mother and her young son bathe together naked in their house, this son will never indulge in teasing girls and brushing against them in the marketplace; it will cease to have any meaning for him. If the distance existing between man and woman is considerably reduced, much of what are called youthful misdemeanors will be gone. When a young man brushes against a young woman he is really trying to reduce that distance. Because he has no way to touch her gently he does it the harsh way, the angry way. If I can take the hand of a woman I like in my hand and say "How lovely," and the society I live in is natural enough to accept it gracefully, then misbehavior with women will become rare. But such a society is yet a far cry off.

When we come across a beautiful blossom, we stop near it for a brief moment, take a look at it and then go our way. One never feels like brushing against the flower and hurting it. But if one day the flowers make a law and engage policemen to prevent people from looking at them, people will soon begin to commit excesses with flowers too. Then immorality will come into being. In fact, too much morality creates immorality. If you become too moralistic you are bound to become immoral before long. So if a society is obsessed with clothes, it will soon give rise to nudist clubs.

I am not in support of nudist clubs, because I am not in support of obsessions with clothes. I am in support of a life that is easy, natural and spontaneous. I am for accepting life as it is, without any distortions. And Krishna is a unique symbol of this acceptance, a natural acceptance of all that is natural.

QUESTIONER: YOU SAID WE NEED A SOCIETY IN WHICH A MAN CAN FREELY TAKE THE HAND OF A WOMAN HE LIKES IN HIS, WITHOUT FEAR OF BEING OSTRACIZED. SINCE IT RAISES THE QUESTION OF IMMORALITY, WE WOULD LIKE TO KNOW YOUR VIEW ON IMMORALITY. WHAT IF SOMEONE, BY WAY OF TAKING A WOMAN'S HAND IN HIS, ASKS FOR MORE, ASKS TO GO TO BED WITH HER? WOULD IT NOT CREATE A CONFLICT IN THE LIVES OF MANY MEN AND WOMEN? WOULD IT NOT PUT MANY HUSBANDS IN TROUBLE?

Then there is another question similar to it:

KRISHNA REPRESENTS TWO EXTREMES OF LIFE. ON THE ONE HAND HE STEALS THE CLOTHES OF THE GOPIS AND ON THE OTHER HE BRINGS CLOTHES TO DRAUPADI WHEN SHE IS BEING PUBLICLY DISROBED BY THE KAURAVAS. THIS ASPECT OF HIS LIFE IS REALLY UNIQUE, UNEARTHLY AND DIVINE. OR IS IT JUST AN EXCEPTIONAL INSTANCE?
THEN THERE ARE CONFLICTING REPORTS ABOUT HIS BODILY COLOR. WHILE THE COLOR OF KRISHNA, WHO PROVIDED DRAUPADI WITH ABUNDANT CLOTHES, IS SAID TO BE DARK, THE BHAGWAD DESCRIBES HIM IN THREE SHADES: WHITE, YELLOW AND BLUE. AND POETS HAVE EULOGIZED HIS BLUE COLOR IN A FANTASTIC MANNER. PLEASE COMMENT.

As far as naturalness is concerned there is no difference between one limb of the body and another -- and if there is a difference it is manmade. The difference we see is our own creation; it is not real. All the limbs of the body are the same; there is no difference between a hand and a leg. But we have divided even the parts of our body and categorized them. There are parts that are like living rooms in a house to be shown

to everybody, and some other parts of the same house, like lockers, to be kept hidden and secret. Even our physical body is fragmented, and a fragmented body is an unhealthy body. But in itself the body is an organic whole; it is indivisible. There is no division whatsoever between one limb and another. And the day man achieves his natural health these manmade divisions will disappear.

But you are right when you ask how far one can take liberties with the body of another in relating with him or her. It is okay to take someone's hand lovingly in yours, but in doing so you have also to take the other person's feelings into full consideration. In a natural society, with the possibilities of the natural life I am talking about, one will always take the other person into full consideration. Taking another's hand, you have to see that he or she is not unnecessarily hurt or inconvenienced. This consideration will be basic to that naturalness. Maybe holding hands is pleasurable to me, but it may be hurtful to the person whose hands I hold. He is as free to seek his happiness as I am to seek mine. He has as much right to his happiness as I have to mine. So in taking someone's hand I have not only to see that it is pleasurable to me, I also have to know how the other person is going to take it.

I am free. My freedom is complete, but it is confined to me. My freedom cannot impinge on the freedom of another person, because his freedom is as complete as mine. Where the other person begins, my freedom will be responsible for his freedom too. Otherwise freedom becomes a license, becomes meaningless, because freedom is indivisible. Freedom and responsibility go naturally together.

If you come and hug me, surely you will feel happy about it. But it is not necessary that I should also feel the same way. Maybe I am hurt and disturbed by your hug. So if you are entitled to seek your happiness, I am equally entitled to escape being hurt. This understanding is essential for a natural, sane and healthy society to come into being. And a natural society will not have laws to be enforced with the help of magistrates, police and prisons, it will only depend on the understanding and awareness of its caring membership.

You also want to know what morality is, according to me. To me, respect for another person is morality. I should respect the other person as much as I respect myself. This is the heart of morality, and under its wings it covers all other kinds of morality. Respect for the other, the same respect that I want for myself, is the cornerstone of morality. There is no morality higher than this. The day I put myself above another I become immoral. The day I consider myself to be the end and treat others as means, I turn utterly immoral. I am not moral until I truly know that each person is an end unto himself or herself.

And you say that a husband can be hurt if his wife allows another person to hold her hand or to hug her. It is just possible. In fact, the institution of the husband is itself a kind of immorality. Marriage is a declaration of the fact that he has turned the woman he has married into a means for the rest of her life. It says that a man has bought a woman to establish his ownership over her. But people cannot be owned, only things can be owned. And when you own a person you reduce him or her into a thing. And this ownership over people is the worst kind of immorality.

I say that marriage is immoral. While love is moral, marriage is utterly immoral. And there will be no marriages in a better world. In a better world a man and a woman will live as friends and partners for the whole of their lives, but there will be no element of a contract, a bargain, a binding, a compulsion involved in this relationship. This relationship will be wholly based on their love for each other it will be a reflection of their love and nothing else.

The day love seeks the shelter of law, it courts death. Love dies the day it is turned into a contracted, legalized marriage. When I tell a woman I am entitled to receive her love because she is my wife, I am not really asking for her love, I am asserting my legal right of ownership over her. Maybe in that moment the wife is not in a loving mood, because there are moments of love and they are very few. Ordinary people cannot be in a loving state twenty-four hours a day; that is possible for rare persons who become love it self. Ordinary people cannot always be loving they have to wait for their loving moments, which are few and far between. But the law will not wait for those moments: I can tell my wife that she should love me right now, because she is my wife -- and she will have to yield. And love dies the moment you are forced to love someone. And if my wife tells me that she is not in a loving mood, that she does not love me right now, legal troubles will soon arise.

Most of our ethical concepts and moral laws are unnatural, arbitrary and impractical. In the name of morality we have imposed sheer impossibilities on ourselves. And it is because of them that immorality is rampant. It seems strange to say that our concept of morality itself is immoral -- it is morality that breeds immorality -- but it is a fact. If I love someone today, can I give him or her a promise that I will not love any other tomorrow? It is impossible to guarantee it. How can I speak for tomorrow, which has yet to come?

And how can I speak for a person I have yet to know? And if I give such a promise, troubles are bound to arise tomorrow. Tomorrow, on the scene, that person can appear who is not aware of my pledge, of my promise. Tomorrow an altogether different state of my heart-mind can arise, which will be unaware of the promise I make today. And if I fall in love with another person tomorrow, this promise, this pledge will come in the way of that love.

If I fall in love with another person tomorrow -- and it is not impossible -- I will be faced with two alternatives. Then, on one hand, I will have to enter into a clandestine love affair, and on the other I will have to pretend to love the person I had promised to love forever. And that is what is happening all around. But isn't it an immoral and ugly society whose true love is forced to go underground and whose false love rules the roost?

So I consider marriage to be immoral. And I say it is the handiwork of an immoral society. And then marriage, in turn, gives rise to a thousand and one immoralities. Prostitution is one of them; it is a byproduct of marriage. Where people seek to make the institution of marriage strong and sacrosanct, the prostitute appears on the scene immediately.

The prostitute protects the chastity of wives, like Savitri of Indian myth. If you have to save the chastity of wives the prostitute is the answer. Even a wife would prefer her husband go to a prostitute rather than fall in love with his neighbor's wife -- because love is an involvement, and so it is dangerous. A wife will be in danger if her husband falls in love with another woman, but there is no danger if he visits a brothel once in a while; her position remains safe. Prostitution does not demand involvement; you can buy it with money. Love demands deep involvement, and therefore wives consented to the institution of prostitution -- but they cannot consent to love, to their husbands falling in love with another woman.

When I say it, when I say that sex or love is natural and should be accepted naturally, you object to it with the plea it will put a person conditioned by moralistic upbringing and ridden with taboos into difficulty. I tell you, that person is already in deep trouble and what I am saying here can help him free himself from his difficulty. He is already beset with enough troubles and problems. Where is that man who is not in deep waters? He is really drowning. But we don't see those troubles because they are so old and we are so used to them. If a disease is chronic we tend to forget it. What I say can create a new difficulty, not in the sense that it will really bring difficulty to you, but that it will call on you to give up your old habits, your old conditionings, which is re ally arduous.

But if someday mankind consents to accept life as it is, simple, natural and spontaneous; if people give up imposing unnatural and impossible moralities on themselves, which are anything but moral, then hundreds of thousands of Krishnas will walk this earth. Then the whole earth will be covered with Krishnas.

Lastly, you want to know why Krishna has been described in many colors. Really, he was a man of many colors. He was a colorful man. He cannot be presented in a single color; he was really multicolored. The color of his skin cannot be more than one, but his life, of course, has all the colors of the rainbow. And a lot depends on the quality of the eyes with which you see him. In fact, you see him in the color of your own perception.

A single person takes on different colors and also sees different colors in different states of mind because a single person is not really the same in different states of his heart-mind. I take on a particular color when I am loving and a quite different color when I am angry. And you see me in one way when you are in love with me and quite differently when you hate me. And colors are changing every day, almost every hour of the day, every moment of the day. Here everything is in flux; nothing is permanent. The concept of permanence in this world is a lie. Everything is changing except the law of change.

It is true that Krishna's color has mostly been described as dark, and there are reasons for it. The dark color, it seems, is the symbol of his steadiness. It means that he is constantly changing, that changeability is the constant factor represented by varying shades of darkness. This country has some special liking for this color. In fact, white is never as beautiful as dark.

Generally, white skin is considered to be beautiful, because its gloss and glamor can hide many ugly features of the body, but dark skin never hides anything; it clearly shows every feature of the body as it is. That is why beauty is rare among dark-skinned people, while you can find any number of handsome faces among the white-skinned peoples. But whenever there is a really beautiful person with dark skin ke puts even the most beautiful white person into the shade. Beauty in black is superb; it is a rarity. For this reason we have depicted Rama, Krishna and other beautiful people in dark colors. They are rare. It is an ordinary thing to look handsome with white skin; it is very rare with dark.

There are other reasons for our preference for this color. White lacks depth. It is of course expansive. A

white face is usually flat; it is rarely deep. But the dark color has a depth and an intensity. Of course, it is not extensive. Have you noticed that wherever a river is deep its water looks dark and beautiful? The beauty of a dark face does not end with the skin; it is not skin deep. It has many layers, layers of transparency. on the other hand a white face is flat; it ends with the skin. That is why when you meet a white person, you begin to feel bored with him after a little while. The dark color is enduring; it does not bore you. It has shade upon shade.

You will be surprised to know that currently all the glamorous women of the West are mad about suntans, tanning their skin by exposure to the sun. In scores you can see them lying on every beach under the scorching sun so their color gets dark. Why this craze for suntans? The fact is, whenever a culture reaches its peak, expansiveness ceases to have much significance for it, it begins to seek depth and intensity. We tend to think western people are more beautiful, but westerners are finished with appearances, they are now out to seek beauty in depth. Now the beautiful women in the West are trying to get darker and darker. White has the characteristic that many more people appear beautiful than in a dark color, but its beauty lacks depth and transparency; it is flat and dull.

That is why we opted for the dark color. I don't accept that Krishna was really black; it is not necessary. But we saw him in a dark color; we ascribed this color to him. He was such a lovely person that we could not think of his being white. Maybe he was really dark -- which is not so important for me. For me the facticity of a thing is not that important; what is important is its poetic aspect, its poetry. Krishna was a multicolored person, and he had such depths of being that we could not conceive of his being a flat color like white. It was a real joy to go on looking into his face and penetrating its beauty and beatitude.

Therefore, although one saw Krishna in many colors, we assigned a single color, a dark color to him. And we called him Shyam, which means dark or deep blue. Krishna means dark too. Not only did we conceive him so, we even named him so. Whether you say Krishna or Shyam or Sawalia, it means the same.

You also want to know why on one hand Krishna disrobes the gopis and on the other rushes to provide clothes to Draupadi when she is being publicly disrobed by the Kauravas. The question is significant. In fact, a person who has never once really disrobed a woman will continue, in dreams and fantasies, to disrobe women all his life. But he who has known nudity can now well afford to cover it, to clothe it.

Then there is a significant difference between robing and disrobing a woman. In love, disrobing is allowed. If you are in love with a woman, she can happily consent to being disrobed by you. But Draupadi was being disrobed not out of love, she was being disrobed in utter hate and spite. The people who disrobed her had no love whatsoever for her. They were out to humiliate her, so it was an outrageous and barbaric act.

As I have said over and over again, I don't attach much importance to facts. I don't look at the story of Krishna providing clothes to Draupadi from a great distance by a miracle as an historical fact. This is just an allegory to say that Krishna, in a very effective manner, came in the way of her being made naked. I believe that he really prevented the Kauravas from dishonoring her. But when a poet describes this event, he turns it into a poem. And when we eventually look at the same poem of an event, it seems to be a miracle. Poetry itself is a miracle; there is no greater miracle than poetry. It only means to say that Krishna intervened and prevented it in his own way.

It is significant to know that one of the names of Draupadi is Krishna, the feminine form of Krishna. The truth is, in all human history, there has never been a man as many-splendored as Krishna and a woman as magnificent and glorious as Draupadi. Draupadi is simply incomparable. We have talked a lot about Sita and other women, but Draupadi was as great as any of them. But we have difficulty with Draupadi because she happened to be the wife of five men; in making a right appraisal of her life this fact often comes in our way. But remember how difficult it is to be a single husband's wife; only a woman of exceptional ability and accomplishments could be the wife of five men at the same time.

Krishna is in deep love with Krishna; she is one of his most intimate beloveds. And that love comes to her rescue in a moment she is being subjected to the worst humiliation. But that is a different topic which we will discuss when I speak on Draupadi.

QUESTIONER: YOU SAID IN THE COURSE OF A DISCUSSION OF KRISHNA AT AHMEDABAD THAT THE INTERCOURSE THAT VASUDEO HAD WITH HIS WIFE DEVAKI WAS NOT JUST SEXUAL, BUT WAS A SPIRITUAL INTERCOURSE AND THAT IS WHY A PERSON LIKE KRISHNA WAS BORN. IN VIEW OF IT ONE WONDERS WHY THE SONS OF RAMA AND KRISHNA WERE NOT AS TALENTED AND BRILLIANT

AS THEIR PARENTS. CAN IT BE SAID THAT RAMA AND KRISHNA DID NOT HAVE SPIRITUAL INTERCOURSE WITH THEIR WIVES?

In this connection, two things have to be understood. When I talk of spiritual intercourse between two lovers it does not mean that I am condemning sexual intercourse. By spiritual intercourse I mean that when two persons, a man and a woman, make love, they meet not only on the physical plane but at the spiritual level too. A child born out of mere physical coitus cannot reach to that height of excellence one born out of spiritual intercourse can. I take Krishna to be a child of spiritual intercourse. That is why people who knew Jesus could say that his mother Mary remained virgin even after giving birth to Jesus. Though Mary and Joseph must have made love physically, it is true that the intercourse was much more spiritual than physical. Their desire for sex was not that strong. The physical part of it was like the shadow of the spiritual meeting. Evidently the responsibility for giving birth to Jesus does not lie with the shadow, with physical intercourse.

But the question is significant. Why were the sons of Krishna and Rama not as talented and brilliant? There are good reasons for it. Firstly, it is impossible to give birth to a son who can excel Krishna; Krishna is the apex any son can ever reach. Of course, Vasudeo, who is an ordinary person, can produce a son greater than himself, but Krishna cannot. A son of Krishna is bound to be forgotten by history, because Krishna will always tower above him. Even the high est peaks of the Vindhyachal mountain range will look like dwarfs before Everest. Everything is relative; everyone pales into insignificance before Krishna.

The offspring of people like Krishna, Buddha, Rama and Mahavira have to live under certain inherent disadvantages. Lava and Kusha, the sons of Rama, are great in their own right, yet they pale before their father's towering greatness. If they had been born of ordinary parents they would have made history; they were really extraordinary people. How could the sons of Rama be ordinary people? But in comparison with Rama they had to take a back seat in history. Dashratha was a very ordinary person; he is known only because he was Rama's father. In his own he was insignificant, but he became great just because he was father of a great person. But even a great son of a great father cannot be that great; he will be smaller than his father by comparison.

The intercourse between Krishna and his wives was spiritual; his offspring were born of spiritual union. But when we come to evaluate them, it has necessarily to be relative, comparative; there is no other way to do it.

You are aware of an anecdote connected with the great Indian King Akbar. Once he was sitting with his court discussing some important matter of state. He rose from his seat and drew a line on a blackboard with white chalk and asked his courtiers to make the line smaller without touching it in any way. Nobody could think how to reduce it without touching it. Then the King's intimate friend Birbal, who was known for his great wit, rose from his seat and drew another line longer than the existing one, and the existing line became smaller without being reduced in size.

Lava and Kusha are indeed great, but they could not surpass their father, who was already at the height of greatness. So they were lost in the shadow of his greatness, which was immense. They would have shone if they had not been Rama's sons. Then history would certainly have remembered them.

QUESTIONER: YOU TALKED ABOUT LIBIDO, SEX ENERGY AND SPIRITUAL INTERCOURSE. IN THIS CONTEXT A DELICATE BUT CLEAR QUESTION ARISES IN REGARD TO KRISHNA'S RELATIONSHIP WITH RADHA.IT SEEMS AS IF THE FLUTE BELONGS TO KRISHNA, BUT THE MUSIC EMANATING FROM IT BELONGS TO RADHA. IF KRISHNA SINGS A SONG, ITS POETIC JUICE AND BEAUTY COME FROM RADHA AND WHEN KRISHNA DANCES, RADHA MAKES THE CLINKING SOUND AND ITS RHYTHM -- SO INEXTRICABLY ONE THEY ARE. THAT IS WHY RADHAKRISHNA HAS BECOME OUR WATCHWORD, OUR CHANT. NOBODY SAYS RUKMINI-KRISHNA, ALTHOUGH RUKMINI WAS MARRIED TO KRISHNA IF RADHA IS REMOVED FROM THE LIFE OF KRISHNA, HE WILL LOOK SO FRAGMENTARY AND PALE. BUT THE IRONY IS THAT RADHA IS NOT EVEN MENTIONED IN THE BHAGWAD, IN THE BASIC SCRIPTURE DEPICTING THE COUNTLESS EROTIC PLAYS OF KRISHNA. SINCE YOU ARE SO MUCH LIKE KRISHNA, YOU ARE THE RIGHT PERSON TO SHED LIGHT ON THIS QUESTION. WOULD YOU PLEASE EXPLAIN?

The people who delve into the scriptures are really amazed by the fact that the scriptures don't even mention Radha. It is because of it some people think no one like Radha ever existed. They say that she is an imaginary creation of the poets of later times. It is natural that people who rely on history and its facts should find themselves in great difficulty on this score. It is true that Radha does not find mention in the

earliest scriptures on Krishna, it is only the later literature that talks about her.

My own standpoint on this issue is just the contrary. I believe that the reason for her not being mentioned is quite different. Radha dissolved herself so completely in the being of Krishna, she became so united and one with him, that a separate account of her in literature became unnecessary.

Those of her associates who maintained their separate identities have been mentioned very much, but the scriptures did not think it necessary to mention those who lost their separate identities, merged in Krishna and lived like Krishna's shadows. To mention someone it is necessary that he or she have an independent identity. Rukmini is separate; she has her identity intact, and she has been well recorded by the scriptures. She might have loved Krishna but she did not become one with him. She was related to Krishna, but she did not dissolve herself in him. To be related with someone means you are separate from him or her.

Radha is not in a kind of relationship with Krishna; she is Krishna himself. So in my view it is quite just that she has not been mentioned separately; it is as it should be.

So remember this first reason for Radha not being mentioned in the old scriptures: she is invisible, like a shadow of Krishna she is not even separate enough that we could know her and recognize her. She is so inseparably one with him that one could not identify her and assign a name and place to her.

It is true that Krishna would be incomplete without Radha. I have said more than once that Krishna is a complete man, a perfect male. This thing has to be understood in depth. There are very few men on this earth who are complete men. Every man has his feminine part and, similarly, every woman has her masculine part. Psychologists say that every human being is bisexual, that there is a woman in every man and a man in every woman. The difference between a man and a woman is one of degrees: a man is sixty percent man and forty percent woman, and similarly, a woman is sixty percent woman and forty percent man. But there are men who seem to be feminine because their female component is predominant. Similarly, there are manly women because of the preponderance of the male element in them. Krishna is an exception to this rule. I consider him to be a whole man; there is no feminine element whatsoever in him. In the same way I will call Meera a complete woman; she has no masculinity whatsoever in her.

There is another side to this matter of full manhood. If a person is a whole man, he will be incomplete in another sense, and he will need a whole woman to complete him. He cannot do without her. Of course, an incomplete man, who is partly man and partly woman, can do without a woman, because there is already an inbuilt woman in him. But for a whole man like Krishna, a Radha is a must, a whole woman like Radha is a must. He cannot do without a Radha.

Basically, aggressiveness is the way of a man, and surrender the way of a woman. But being incomplete men and women, as most of us are, no man is capable of being fully aggressive and no woman is capable of being fully surrendered. And that is why, when two incomplete men and women relate with each other, their relationship is plagued by constant conflict and strife. It has to be so. Since there is an element of aggressiveness in every woman, she some times becomes aggressive -- while the essential woman in her is ready to submit and surrender. So there are moments when she puts her head at the feet of her man and there are also moments when she would like to strangle him to death. These are the two sides of her personality. In the same way the man is so aggressive at times he would like to dominate his beloved wholly, to keep her under his thumb, and sometimes he is so submissive that he becomes the picture of a henpecked husband. He has his two sides too.

Rukmini cannot be in deep harmony with Krishna, because of the male component in her. Radha is a complete woman and therefore can dissolve herself in Krishna absolutely. Her surrender to him is total. Krishna cannot be in deep intimacy with a woman who has any measure of masculinity in her. To have intimacy with such a woman he needs to be partially feminine. But he is a whole man; there is not a trace of femininity in him. So he will demand complete surrender on the part of a woman if she wants to be intimate with him. Nothing short of total surrender will do; he will ask for the whole of her. This, however, does not mean that he will only take and not give of himself; he will give of himself totally in return.

For this reason Rukmini, who finds so much mention in the old scriptures, and who is the rightful claimant, goes out of the picture eventually, and Radha, an unknown entity, who cannot have any rightful claim on Krishna, comes to center stage. While Rukmini is his lawful wife, duly married to him, Ra&a is an outsider who is nobody to Krishna. While his relationship with Rukmini was institutional, socially recognized, his relationship with Radha was one of friendship, of love. Radha can have no legal claim on Krishna; no law court will ever decree that she has any lawful claim on Krishna. But the irony is that in the course of time Rukmini is forgotten, disappears from history, and this woman Radha becomes everything to Krishna -- so much so that her name is attached to his for ever and ever.

And what is more significant in this connection is that Radha, who sacrifices everything for Krishna's love, who loses her own individual identity, who lives as Krishna's mere shadow, becomes the first part of their joint name. We call them Radhakrishna and not Krishnaradha. It means that one who surrenders totally gains totally, gains everything, that one who stands last In the line eventually comes out at the head of it.

No, we cannot think of Krishna without Radha. Radha constitutes the whole of Krishna's tenderness and refinement; whatever is delicate and fine in him comes from Radha. She is his song, his dance and all that is feminine in him. Alone Krishna is out and out male, and therefore there is no meaning in mentioning his name alone. That is why they become united and one, they become Radhakrishna. Both the extremes of life meet and mingle in Radhakrishna. And this adds to Krishna's completeness.

You cannot think of Mahavira standing side by side with a woman; a woman has no relevance to him. He is very much himself without a woman. Mahavira was married to a woman and they gave birth to a child, but one of the sects of the Jainas, the Digambaras, do not accept this to be a fact. They say Mahavira had no wife and no child. But I think that while it is historically true that Mahavira was married, psychologically what the Digambaras say is right. Psychologically, there can be no connection between a man like Mahavira and a woman. It is utterly meaningless. Even if it were a fact we cannot accept it. How can Mahavira love a woman? Impossible. There is not even a trace of that love in the whole of Mahavira's life.

Buddha had a wife, but he left her when he renounced the world. Similarly, you cannot associate Christ with a woman; he is beautiful as a bachelor. And his bachelorhood is meaningful. And in this sense too, all of them, Mahavira, Buddha and Christ, are incomplete, fragmentary.

As in the great organization of the universe, the positive is incomplete without the negative, the positive electricity is incomplete without the negative, so in the makeup of human life, man is quite incomplete without the woman. Man and woman together, rather masculinity and femininity together, aggressiveness and surrender together, war and peace together, make for a perfect union, a complete life.

If we want an appropriate symbol to describe the union of Radhakrishna there is one, and only one, available in the Chinese language: it is called yin and yang. Chinese is a pictorial language with a picture for every thing and every word. It has a picture representing yin and yang, the Chinese symbol for the universe. This symbol is in the form of a circle whose circumference is made up of two fish, one white and the other dark. The tail of each fish is in the mouth of the other, and thus they make a complete circle, representing the universe. One half of the circle, made up of the white fish, is exhibited in dark ness, and the other half made up of the dark fish, is exhibited in light. The white fish represents yang, the masculine active principle in nature, and the dark fish represents yin, the feminine passive principle in nature -- and yang and yin combine with each other to produce all that comes to be.

Radha and Krishna make for a complete circle of life, whole and abundant. In this sense too, Krishna Is complete, total. We cannot think of him in fragments and separate from Radha. If you tear him away from Ra&, he will become lackluster, he will lose all his color. Radha serves as the most appropriate canvas for the portrait of Krishna to emerge and shine forth. We cannot think of bright stars without a dark night; the darker the night the brighter the stars. Stars are very much there even during the daytime don't think they disappear from the firmament. Even now, as we are sitting here on a clear morning, the sky is studded with stars, but we cannot see them in the sunshine. If you enter a deep well -- say three hundred feet deep -- you can see the stars from there right now, because there is a deep layer of darkness covering the well. They shine forth in the night because of the background of darkness.

With the background of Radha, who surrounds him from all sides, the life of Krishna shines bright. In her company Krishna achieves his absolute flowering. If Krishna is the flower, Radha serves as its root. They are completely together; we cannot separate them. They really represent the togetherness of life.

Radhakrishna makes for a complete couple, a complete name. Krishna alone is an incomplete name.

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QUESTIONER: YOU SAY THAT MARRIAGE IS IMMORAL. AND HERE IS KRISHNA WHO PERHAPS GOES FOR THE HIGHEST NUMBER OF MARRIAGES IN HISTORY. IS HE GUILTY OF ENCOURAGING THE IMMORALITY WHICH MARRIAGE IS?

I say marriage is immoral, but I don't say marrying is immoral. A man and a woman in love with each other would like to live together, so a marriage stemming from love will not be immoral. But we are doing just the contrary; we are trying to squeeze love from marriage, which is not possible. Marriage is a bondage, and love is freedom. But a couple in love would like to live together, which is natural. This togetherness will flow from love. Marriage should be the shadow of love and not otherwise.

I don't say that after the abolition of marriage a man and a woman will not live together. The truth is, only then will they really live together. At the moment they only seem to be living together, they really don't live together. Mere physical togetherness is not togetherness. Living in close proximity in space is not living together. And just to be coupled in marriage is not really coupling, not true union.

It is the institution of marriage which I call immoral. The institution of marriage would like love to be banished from the world. As such, every institution is unnatural: it is against man's natural feelings and emotions; it cannot exist without suppressing them. When any two people fall in love with each other, their love is unique and incomparable; no other two people have ever loved each other the same way. But when two persons get married, that marriage is very ordinary, commonplace, millions of people have known marriage the same way. Love is an original and unique phenomenon, while marriage is just a tradition, a repetition. A marriage strangles and kills love. As the institution of marriage becomes dominant and powerful, it thwarts and throttles love to the same degree.

The day we accord love its priority in our lives; the day a man and a woman live together not by way of a contract and compromise but out of love and love alone, marriage as we know it will cease to exist. And with marriage will go today's system of divorce. Then a couple will live together for the sake of their love and happiness. and for no other consideration, and they will part company and separate when the love between them dries up and disappears. Society will not come in their way in any manner.

I repeat: marriage as an institution is immoral, and marriage that comes in the wake of love is quite natural. There is nothing immoral about it.

QUESTIONER: WHAT WILL BE THE POSITION OF CHILDREN IN A MARRIAGE WHICH HIS LOVE AS ITS BASIS? WHERE WILL THEY BELONG? AND WILL THEY NOT BECOME A SOCIAL PROBLEM? PLEASE EXPLAIN.

So many problems seem to loom up if love becomes the basis of marriage. But they loom up only because we see things through the screen of our old concepts and beliefs. The day we accord love its highest value, the idea that children belong to individuals, to parents, will become meaningless. Really, children don't belong to individuals; they really never belong to them. There was a time when the father was un. known, only the mother was known. That was the age of matriarchy, when the mother was the head of the family and descent was reckoned through the female line.

You will be surprised to know the word "father" is not that old; the word "uncle" is much older. "Mother" is an ancient word, while "father" is very new. The father really appeared on the scene when we

institutionalized marriage; he was not known before. The whole male population of a tribe was father-like; only the mother of a child was known. The whole tribe was loving to its children, and since they belonged to none they belonged to all.

It is not right to say that ownership of children by individuals, by parents, has been good for children. True good will happen when children belong to a whole commune or society.

You ask what the position of children will be when we will make love the basis of marriage. Will not they become a social problem? No, they will not be a social problem then. They are a social problem tight now, when we have left them at the mercy of a few individuals, be they parents or relations. And in view of the new vista of future possibilities opening up before us, it is certain that the old foundations of our society are not going to last any longer.

For instance, in the old world a father was a must for a child to be born, it will not be so in the future. In fact, he has already become redundant. Now my sperm can be preserved for thousands of years after my death. and it can give birth to a chill even ten thousand years after me.

Then in the future, even the mother, who has so far been so indispensable, will not be needed for the birth of a child. Soon science is going to find ways and means -- we are at the doorstep of its consummation -- when a mother will not need to carry the burden of a baby in her womb for nine months. A machine, an instrument like the test tube will do the job better. All the facilities that are available to a baby in the mother's womb will be provided to him, and he will be better provided for in a test tube or whatever we will call it. And then it will be difficult to know the parentage of a child. Then the whole social structure will have to be changed. Then all women will play mothers and all men will play fathers to children who will grow up under the collective care of the community. For sure, everything is going to change.

What I am saying has become necessary because of the way science is currently developing throughout the world. But we don't understand it because we continue to think in out old ways, which are out of date. Now when a child is born to you, you consult the best possible physician about his health and upkeep; you don't think that, being his father or mother, you can treat your child medically too. In the same way you go to a good tailor to have clothes made for him; you don't sew them yourself because you happen to be his parent. Likewise, with the deepening of your understanding you will want your child to be born with the help of much healthier sperm than your own, so that he is not retarded physically or mentally, so that he is endowed with a healthy body and an intelligent mind. So you would want to secure the best sperm available for the birth of your child.

On her part, a would-be mother would not like to drag on for nine months with a baby in her womb when facilities will be made available to grow a child externally in a better and healthier manner. The function of parents, as it is today, will then cease to be necessary. And with the cessation of the function of parents, how will marriage itself exist? Then the very basis of marriage will disappear. Technology on one hand and the science of man's mind on the other, are heading towards a point when individual claim on children will come to an end.

This does not mean that all man's problems will end with this radical change in the social structure. Every new experiment, every change we make brings its own problems with it. It is not a great question that problems as such should cease to be -- man will always have problems -- the great question is that we should have newer and greater problems to deal with than what we now have. The real question is that our problems of today should be better than those we had yesterday.

It is not that with the abolition of marriage every conflict between man and man, between man and woman will disappear for good. But, for sure, the conflicts that arise from marriage -- and they are more than enough -- will go. However, newer conflicts and newer problems will arise and it will be a joy to deal with them. To live on this planet problems will always be needed, because it is through our struggle with problems that we grow and mature.

In this connection it is necessary to take notice of a particular problem which comes our way again and again. The problem is that we get used to putting up with the problems of the social system we are given to live in. And so we are afraid of facing those new and unfamiliar problems that are likely to come with a better and higher social system -- even if such a system becomes necessary and feasible. And thus we get stuck with a decadent and dying system, and that is what makes for our real difficulty, our real problem. But it is the task of intelligence to understand that if newer and better problems are available, in the wake of change, it is right to go for the change and to grapple with those problems and solve them.

I hold that so long as love does not bloom fully in a man's life he will not attain to the glory and grandeur of life, he will remain lackluster. A life devoid of love is dull and dreary; it is a veritable desert.

And I think that a life full of problems, full of energy and glow, is far more preferable to a life that is dull, dreary and dead. I would like to conclude this discussion with a small anecdote.

A little bunch of wildflowers lived sheltered in the crevices of an old city wall. Winds and storms failed to disturb them since they were well protected by the high wall and its crevices. For the same reason, the sun's rays could not burn them nor could the rains ruin them.

There was a rosebush in the neighborhood of this little bunch of wildflowers. The presence of gorgeous roses made the wildflowers feel inferior and ashamed of their own existence. So one fine morning the wildflowers prayed to God, "So long we have lived as faceless flowers; now please turn us into roses."

God said in answer, "Why get into unnecessary troubles? The life of a rose is very hard. When there is a storm, it shakes it to its roots. And when it blooms, there is already someone around to pluck it. You live a well-protected life, don't forsake it."

But the wildflowers insisted, "We have long lived a sheltered life; we now want to live dangerously. Please make us roses for twenty-four hours."

Other wildflowers pleaded, "Don't be crazy. We have heard that a few of our ancestors had to suffer terribly because of this very craze to become a rose. Our racial experience says we are okay as we are, we should not try to be roses.'l

But the little plant again said, "I want to gossip with the stars; I want to fight with the storms; I W Int to bathe in the rains. I am determined to become a rose."

At long last God yielded and one fine morning the little bunch of wildflowers became a rose. And immediately its saga of trials and tribulations began. Storms came and shook its roots. Rains came and it was drowned in water. The midday sun burned its petals and made it suffer immeasurably. At all times it was exposed to dangers from all sides. Once again other elderly wildflowers gathered round the newborn rose and said, "We had told you so; you did not listen. Don't you see how secure you were in your old life? Granted it had its problems, but they were old and familiar problems, and we were used to them. It was okay. Do you see what a mess you have made of your life?"

To this the new rose said, "You are fools. I say that it is far better to be a rose just for twenty-four hours and live dangerously than to live in lifelong security as little wildflowers protected by a high wall. It was great to breathe with the storms and fight with the winds. I was in contact with the sun and I had a dialogue with the stars. I have achieved my soul and I am so fulfilled. I lived fully and I am going to die fully. As far as you are concerned you live a life of living death."

But going back to the world does not make any difference to Krishna: he can easily go back if it becomes necessary. He will remain himself in every situation -- in love and attachment, in anger and hostility. Nothing will disturb his emptiness, his calm. He will find no difficulty whatsoever is coming and going. His emptiness is positive and complete, alive and dynamic.

But so far as experiencing it is concerned it is the same whether you come to Buddha's emptiness or Krishna's. Both will take you into bliss. But where Buddha's emptiness will bring you relaxation and rest, maybe Krishna's emptiness will lead you to immense action. If we can coin a phrase like "active void", it will appropriately describe Krishna's emptiness. And the emptiness of Buddha and Mahavira should be called "passive void". Bliss is common to both but with one difference: the bliss of the active void will be creative and the other kind of bliss will dissolve itself in the great void.

You can ask one more question, after which we will sit for meditation.

QUESTIONER: HOW IS IT THAT BUDDHA LIVES FOR FORTY YEARS AFTER ATTAINING NIRVANA OR THE GREAT EMPTINESS?

It is true Buddha lives for forty to forty-two years after he becomes Buddha. Mahavira also lives about the same period of time. But Buddha makes a difference between *nirvana* and *nirvana*. Just before leaving his body he says that what he had attained under the bodhi tree was just *nirvana*, emptiness, and what he is now going to attain will be *mahanirvana* or supreme emptiness. In his first *nirvana* Buddha achieves the emptiness we can see, but his second emptiness, his *mahanirvana*, is such that we cannot see it. Of course men like Krishna and Buddha can see it.

It is true that Buddha lives for forty years after his first *nirvana*, but this is not a period of supreme emptiness. Buddha finds a little difficulty, a little obstruction in living after *nirvana*, and it is one of being,

still there in its subtlest form. So if Buddha moves from town to town, he does so out of compassion and not out of bliss. It is his compassion that takes him to people to tell them that they too can long for, strive for and attain what he himself has attained.

But when Krishna goes to the people he does so out of his bliss and not out of compassion. Compassion is not his forte.

Compassion is the ruling theme in the life of Buddha. It is out of sheer compassion that he moves from place to place for forty years. But he awaits the moment when this movement will come to an end and he will be free of it all. That is why he says that there are two kinds of nirvana, one which comes with samadhi and the other with the death of the body. With nirvana the mind ceases to be, and with Mahanirvana the body too ceases to be. This he calls sovereign nirvana, that which brings supreme emptiness with it.

It is not so with Krishna. With him, *nirvana* and *mahanirvana* go hand in hand.

If we want to be fully alive, if we want to live a rich and full life, we should be ready to invite and face any number of new and living problems. And we will live a morbid and dead life if we try to be finished with all our problems for good. Problems are necessary, but they must always be new and live problems, and man should have will, confidence and courage to meet them squarely and solve them. That is what makes for real life. And there is no reason why man should not solve them.

Our present social setup is based wholly on fear -- fear of all kinds. There is fear in its very foundation; it is fear-oriented from A to Z. We are afraid of everything around us and this fear inhibits us, does not allow us to step out of our age-old limitations. And we never think of what a mess we have made of our life and living. Fear of what is going to happen prevents us from taking any new steps forward, and so we refuse to see the actual state of our affairs. Because if we see what really is, we will be compelled to change the old for the new; the old is so rotten. But our fear of the new fetters our feet and we go on dragging with the old.

I have had occasion to come into contact with hundreds of thousands of people and I observed them very closely, I really peeked into their hearts and minds. And I say I did not find a single person, man or woman, who is satisfied with his or her marriage and who is not steeped in misery on account of it. But if you point out their reality to them, they will immediately enumerate the various problems that will arise if they try to do something about it. The irony is that they are already ridden with problems, but they are not aware of them because they have become so used to them.

It is as if we ask a bird in a cage to fly into the open sky and it says that it is so secure in its cage, whereas the freedom of the sky will create so many problems for it. If you make a change, problems are bound to arise. And so far as the caged bird is concerned, its difficulties will be enormous, because it has no experience of flying in the vast sky. Yet a choice has to be made.

Granted that there is security in the cage, but what worth is this security in comparison with the freedom and ecstasy of flying in the open sky? If you think only of security then the grave is the most secure place on the earth.

QUESTIONER. SWAMI SAHAJANAND ACCUSES KRISHNA OF CORRUPTING PEOPLE RATHER THAN LIBERATING THEM THROUGH HIS PATH OF SENSUOUS ENJOYMENT. AND HE OFFERS TWO REASONS IN SUPPORT OF HIS ACCUSATION. FIRSTLY, IF ONE WORSHIPS KRISHNA AS A GOPI-LIKE DEVOTEE THIS WORSHIP IS LIKELY TO DEGENERATE INTO SOMETHING LIKE THE MAHARAJ LIBEL CASE OF GUJARAT. AND SECONDLY, IF ONE TURNS LIFE INTO A CELEBRATION IN KRISHNA'S WAY IT WILL GIVE IMPETUS TO MAN'S DESIRE FOR INDULGENCE.

There is yet another question arising from the same source.

IS NOT THE WAY OF RAMA'S DEVOTEE SUPERIOR TO THAT OF KRISHNA'S? VIRTUES LIKE CELIBACY, DETACHMENT, DYNAMISM AND WISDOM ASSOCIATED WITH HANUMANA -- A CHIEF DEVOTEE OF RAMA -- ARE LACKING IN THE DEVOTEES OF KRISHNA LIKE MEERA, NARSI AND SURDAS, WHO ARE ALL INTROVERTS DISINTERESTED IN THE SERVICE OF SOCIETY.
AND LASTLY I WANT TO KNOW WHY PAINTERS OF THEIR TIMES DID NOT SHOW RAMA, KRISHNA, MAHAVIRA AND BUDDHA WITH BEARDS AS THEY DID IN THE CASE OF JESUS CHRIST.

Firstly, let us find out whether life is a schedule of duties and works to be performed, or it is a

celebration. If life is work, a duty, then it is bound to turn into a burden, a drag, and we will have to go through it, as we do, with a heavy heart. Krishna does not take life as work, as duty; he takes it as a celebration, a festivity. Life is really a great feast, a blissful festivity. It is not homework, not a task that has to be performed willy nilly.

It is not that someone will cease to work if he takes life as a celebration. He will certainly work, but his work will be a part of the festivity, it will have the flavor of celebration. Then work will happen in the company of singing and dancing. It is true there will not be too much work, it will be less in quantity, but in quality it will be superb. Quantitatively the work will be less, but qualitatively it is going to be immeasurable.

You must have noticed how people who are addicted to work, who turn everything into work, have filled life with tension and only tension. All anxieties of life are the handiwork of the workoholics; they have turned life into a workshop. Their slogan is, do or die. They say, "Do something as long as you are alive, or die if you cannot do anything." They have no other vision of life except work. And they don't have even a right perspective of work. Work for what? Why does man work?

Man works so he can live. And what does living mean? To live means to celebrate life. We work so that we can have a moment of dance in our lives. Really, work is just a means to celebrate life.

But the irony is that the way we live there is no leisure left to sing and dance and celebrate life. We turn means into an end; we make work the be-all and end-all of life. And then life is confined between two places, our home and the office. Home to office and back home is all we know of life. In fact, home ceases to be a home, we bring our office home with us after we leave it in the evening. Then psychologically we are in a mess; we live an entangled life, a confused and listless life. Then we keep running for the rest of our lives in the hope that someday we will have time to relax, rest and enjoy life. But that day really never comes; it will never come. Really, workoholics will never know that there is rest and joy and bliss in life.

Krishna takes life as festivity, as a play, fun. It is how flowers, birds and stars take life. Except man, the whole world takes life as play, fun. Ask a flower why it blooms. For what? It blooms without a purpose. A star moves across the sky without a purpose. And purposelessly the wind blows, and keeps blowing. Except man, everything under the sun is a play, a carnival. Only man works and toils and sheds copious tears. Except man, the whole cosmos is celebrating. Every moment of it is celebration.

Krishna brings this celebration into the life of man. He says, let man be one with this cosmic celebration.

It does not mean that there will be no work if we turn life into a celebration. It is not that the wind does not work; it is always moving, blowing. It is not that the stars are idle; they are constantly moving. It is not that flowers don't do anything when they bloom; really, they do a lot. But for them, doing it is not that important; what is important is being. Being is primary and doing is secondary for them. Celebration comes first and work takes a back seat in their lives. Work is preparatory to celebration.

If you go and watch the way the primitive tribes live, you will know what work is in relation to celebration. They work the whole day so they can sing and dance with abandon at night. But the civilized man works not only in the day, but also at night. He takes pride in working day and night. And if you ask him why he works, he will say that he works today so he can relax tomorrow. He postpones relaxation and continues to work in the hope that he will relax some day. But that day never comes for him.

I am in complete agreement with Krishna's vision of life, which is one of celebration. I am a celebrationist. May I ask what man has achieved by working day in and day out? It is different if he works for the love of work, but I would like to know what he has achieved so far by working meaninglessly?

There is the story of Sisyphus in Greek mythology. He was a king who was condemned by the gods to push a heavy stone uphill and, when it rolled down the hill, to begin again. Time and again Sisyphus had to carry the stone from the base of the hill to its top; this is what "an uphill task" means. A workoholic is a Sisyphus endlessly pushing a stone uphill and beginning again when it rolls down. He is now engaged in pushing the stone uphill and then chasing it when it rolls down and then beginning to push it up again. And he never comes to know a moment of leisure and joy in all his life.

These workoholics have turned the whole world into a madhouse. Everyone is mad with running and reaching somewhere. And no man knows where this "somewhere" is. I have heard that a man got into a taxi and asked the driver to drive fast. And the taxi sped. After a little while the driver inquired where he had to go, and the man said, "That is not the question, I have to go fast."

Everyone in the world is running like him, everyone is hurrying through life. "Hurry up," has become our watchword. But no one asks, "Where are we going?" We work hard, but we don't know why we work so

hard. One does not even have time to think why he is toiling day in and day out. He is running just because his neighbor is running, his friends are running, the whole world is running. Everyone is running for fear of being left behind the other runners.

His son said, "It is true, as I learned from your life, that wealth is not happiness, but I also learned from your life that if one has wealth, one can have the suffering of his choice, one can choose between one suffering and another. And this freedom of choice is beautiful. I know that you were never happy, but you always chose your own kind of suffering. A poor man does not have this freedom, this choice; his suffering is determined by circumstances. Except this, there is no difference between a rich man and a poor man in the matter of suffering. A poor man has to suffer with a woman who comes his way as his wife, but the rich man can afford women with whom he wants to suffer. And this choice is not an insignificant happiness. "

If you examine it deeply, you will find that happiness and suffering are two aspects of the same thing, two sides of the same coin, or, perhaps, they are different densities of the same phenomenon.

The workoholics have done immense harm to the world. And the greatest harm they have done is that they have deprived life of its moments of celebration and festivity. It is because of them that there is so little festivity in the world, and every day it is becoming more and more dull and dreary and miserable.

In fact, entertainment has taken the place of celebration in the present world. But entertainment is quite different from celebration; entertainment and celebration are never the same. In celebration you are a participant; in entertainment you are only a spectator. In entertainment you watch others playing for you. So while celebration is active, entertainment is passive. In celebration you dance, while in entertainment you watch someone dancing, for which you pay him. But there is a world of difference between dancing and watching a dance performed by a group of professionals who are paid for it. You work hard during the day, and when you are tired in the evening you go to a concert to watch others dancing. It is all you can do, but it is not even an apology for celebration.

Albert Camus has said that the time is very near when we will have servants to make love on our behalf, because we don't have time for love. We are so busy we don't have time for love; we will employ others to do this job for us. Love is a celebration, but for workoholics it has become a superfluous thing. It does not yield any profits; it does not add to their bank balances. Love is an end unto itself; it cannot be turned into a business. So those who are addicted to work think it a waste of time to indulge in love. A kind of secretary can be asked to deal with it and dispose of it.

Obsession with work has taken away the moments of celebration from our life, and we have been deprived of the excitement and thrill that comes with celebration. That is why nobody is happy, nobody is cheerful, nobody is blossoming. That is why suffering has become the badge of mankind.

We had to find a substitute for celebration, and entertainment is that substitute, because we do need a few moments of relaxation, a brief spell of diversion. But entertainment is a very poor substitute, because others do it and we are only spectators. It is like the vicarious pleasure we derive from watching someone in love. This is precisely what you do when you watch a movie. You watch a man and woman loving each other and you enjoy it vicariously. It is a false substitute; it is utterly useless. It is not going to give you a taste of love; it is not going to satiate your thirst for love. On the other hand, your disaffection and torment will deepen and land you in still greater misery.

For God's sake, know love directly, enter into it, and only then you will be satiated and happy. Real love alone can make life festive, entertainment won't.

Krishna is all for celebration; he takes life as a great play, a mighty drama. The work-addicts have, instead of doing any good to the world, only created confusion and complication in the life of man. They have made life so complex that living has become extremely hard and painful.

It is true that devotees of Rama, like Hanumana, seem to be strong, active and sincere people, the devotees of Krishna are not so. Meera goes about dancing and singing, but she does not seem to be as dynamic as Hanumana. She cannot be. The reason is that while Rama takes life seriously, believes life is all work, Krishna is non-serious and takes life as a dance, a celebration. And life as celebration is a different thing altogether. Life as work pales in insignificance before it. If you are asked to spend twenty-four hours in the company of Hanumana you will think twice. You would want to run away from him if you were made to live in the same room with him for a long while. But you can live with Meera joyfully for any length of time.

It is true that Krishna's lovers gradually withdrew themselves from the world of outer activity, from the world of extroversion. They dived deep into the interiority of life and drank at the fountain of its bliss. This is as it should be, because Krishna knows how, when you lose yourself in its outer activities, you are

missing life itself.

It will be a peaceful and happy world that will abound with Meeras. And a world full of Hanumanas will be a restless and warring world, a sorry world. If it comes into being, wrestling rings will appear all over and society will be ridden with conflict and strife. We can accommodate one or two Hanumanas; more than that would be too much. But any number of Meeras will be welcome. Meera is in contact with life at its deeper levels; Hanumana lives at the surface. Hanumana is nothing more than a faithful servant, a volunteer; he is just serving his master. He is, of course, sincere, persevering and hard-working. Meera is a class by herself; she is rare. Her bliss, her ecstasy comes from being, not from doing. For her, just being is festive and joyous. Her song, her dance, is not a piece of work for her, it is an expression of her bliss, her ecstasy. She is so blissful that she is bursting into song and dance.

I would like this world to be more and more filled with song and dance, with music and festivity. And so far as the external world, the world of extroversion and action is concerned, we should go into it only to the extent needed for our inward journey. More than that is not necessary. We need bread, but bread is not everything. We need bread to live, but there are people who go on stockpiling bread and, in the meantime, forget all about eating and living. By the time they succeed in making a mountain of bread their appetite is gone and they don't know what to do with the huge stock.

When Alexander was leaving for India he went to see Diogenes, a great sage of the times. Diogenes asked Alexander, "Where are you going and for what?"
Alexander said, "I am going to conquer Asia Minor first."
Then Diogenes queried, "And what will you do after conquering Asia Minor?"
"I will then go to conquer India," said the would-be conqueror.
"And what then?" asked the sage.
And the answer was, "I have to conquer the whole world."

Diogenes was Lying on the sandy bank of a river; he was completely naked and enjoying the morning sunshine. He asked again, "What will you do after you have conquered the world?"
Alexander said, "Then I will rest and relax."

This reply of Alexander's sent Diogenes into loud laughter, and he called his companion, his dog, who was sitting some distance from him. When the dog came to him Diogenes said, addressing the dog, "Listen to what this mad king is saying. This man says that he will rest after he conquers the world. And here we are resting right now without conquering a single place." And he said to Alexander, "If rest is your ultimate objective, why not join me and my dog right now on this beautiful river bank? There is enough space here for us all. I am already resting. Why ate you going to create so much trouble and disturbance around the world just to rest at the end of it all? You can rest right here and now."

An embarrassed Alexander then said, "What you say seems to be very sensible, but I cannot rest right now. Let me first conquer the world."

And then the sage said, "There is no connection whatsoever between world conquest and rest. Here I am, resting well, without having to go in conquest of the world."

What Diogenes told Alexander at the end of their dialogue proved to be prophetic. He said, "You will in fact, turn back mid-journey. Who has ever returned after completing his journey?" On his way back from India the conqueror died; he could not reach Greece.

All Alexanders die, and die mid journey. They gather wealth but don't have the time to enjoy it. They do everything to collect all the instruments of an orchestra, and when everything is ready they find to their despair that they have lost the capacity to play them. Their hands are empty and they can't do anything but weep. Alexander died empty handed.

No, life is meant to be a celebration; celebration is its central note. If someone asks you, better ask this question of yourself: "Do I live to work or work to live?" Then the answer will become very clear to you, and you will move much closer to Krishna. You do everything so you live, and not so you live to work and work meaninglessly. And to live you don't need to do much; too much doing has no meaning.

If this attitude that we work to live gains ground, much of our trouble and misery will disappear. Most of our troubles arise from our madness to do too much, and if this madness goes, there will be much more peace and joy and cheer in the world than we have at the moment. With the disappearance of overdoing, many things will disappear -- tension and anxiety will disappear, mental diseases and madhouses will disappear. This much harm it will do, if you take it as harm. It will be a sane world indeed.

Therefore I say that I am in complete accord with Krishna's festive vision of life.

You also want to know why all the avataras and Tirthankaras of this country, like Rama, Krishna,

Mahavira and Buddha, have been portrayed without beards. What may the reasons be?

I don't think all of them were without beards; one or two might have been exceptions to the rule. It is not factual that they did not have beards, yet it is true that not one of them has been portrayed with a beard. There must be reasons for it.

Firstly, the time before one grows a beard is the freshest and finest time of his life. That is the peak moment of life's freshness; after that it begins to decline. But as far as men like Krishna are concerned we saw them as the very picture of that freshness, of that infinite freshness, and saw that they retained this freshness through their whole lives. There is never a point of decline in their freshness; they are always young and new. Not that they don't age and grow old. They all age, but as far as their consciousness is concerned it is always in the adolescent state. Their consciousness is eternally young, eternally new, eternally fresh.

These paintings and portraits of Rama, Krishna, Mahavira and Buddha that we see without beards, do not represent their persons; they represent their spirit, their soul, their consciousness. We saw a constant freshness, youthfulness, accompanying them through their childhood, their youth and old age, and we captured that freshness in our paintings and pictures of them.

We can never think of Krishna as an old man leaning on a cane. He must have grown to old age, for he lived long, but we fail to imagine how he looked as an old man. There is something in him which is eternally young and alive.

On the other hand there are children who seem to be born old. Recently I visited a town where a young girl met me -- she was hardly thirteen or fourteen years old -- and she said that she wanted moksha, liberation. Now this girl is already an old woman, and I told her so. She has yet to live life and she talks of liberation. She has yet to be in bondage and she wants to be free of it. She told me that she belongs to a family where everyone is religious. I even visited her family, which was really a religious family -- sad, somber and dead. Everyone in that family was waiting for moksha; no one had time to live. Her father looked dead, her mother looked dead; even the youngsters of the family looked anemic and ill. It seemed to me they were living in the shadow of fasting and starvation; they were dissipated and dead.

Naturally this girl has grown old, and if an artist paints a picture of her he would not want to show her as a young woman. That would be an inauthentic picture. The artist will have to show her as a seventy or eighty year-old woman. That would be her correct mental age.

Buddha, Mahavira, Krishna and Rama are ever young, really adolescent. We could have painted them as twenty-five years old as well. That is the age of youth, but then they would have to be shown with beards. But we portrayed them as teenagers without beards and mustaches. 'Why? There is a reason for this too. It was not proper to portray them as twenty five year-olds with beards and mustaches, because that would have shown they were on their way to Qld age. Once a thing begins, it necessarily has to come to an end. You cannot portray the eternally young with beard and mustache; that would defeat the very purpose. So adolescence is the right age in which to show them, because it is the prime time of newness.

There is yet another reason why men like Krishna are shown without beards. Man's concept of beauty is feminine; it is derived from the beauty of women. For him, woman, and not man, is the image of beauty. And most of our painters and sculptors, our poets and our writers of scriptures have been men. Naturally if they have to depict someone as handsome, beautiful, they will do so in terms of feminine beauty. So if Krishna has to be portrayed as a beautiful person -- and he is superb; who can be more beautiful than him? -- he will certainly be shown in exquisite feminine beauty. That is why statues and portraits of Buddha, Krishna and others like him have feminine faces. Their images are distinctly feminine; they are fat from masculine, because man's understanding of beauty comes from his appreciation of woman's beauty.

It is for this reason that with the growth of man's aesthetic sense, all the world over, he began to shave his beard and mustache. First, he removed them from the faces of Krishna and Buddha, and then from his own. Because he believes that woman's face is much more beautiful than his own, he has been trying to imitate her in various ways.

But woman's concept of beauty is quite different; her concept of beauty is masculine, is based on her appreciation of man's beauty. A woman is not attracted by another woman's beauty, she is always attracted by the beauty of man. Her image of beauty comes from the man's face. So I think if women had painted pictures of Krishna and Buddha they would definitely have shown them with beards and mustaches.

I don't think that even today women like men with shaved faces; they look feminine to them. The beard and mustache are symbols of masculinity for women. Just think how you would react to a woman who appears before you with a beard and mustache on her face; she will be repelling. In the same way a man

without a beard and mustache should repel a woman. Whether she says so or not is another thing, because women don't have even this much freedom. that they can express their likes and dislikes. Even their ways of thinking are determined by men; they cannot assert their own preferences.

Remember, whenever and wherever masculine beauty manifests itself in its full grandeur, beards and mustaches return to men's faces. It has always been that masculine beauty gains its peak with the return of the beard and mustache. But when man begins to imitate women, he shaves his beard and thus loses a part of his masculinity.

It is ironic that women are out to imitate men on a very large scale. This craze has become almost worldwide. Women now want to dress in jeans like men, because their concept of beauty is based on their appreciation of the male look. They like to wear watches on their wrists exactly as men do. They are taking to men's professions for the same reason. They think that man is the picture of beauty and strength. Their whole lib movement is moving in the direction of imitating man. And if someday they win -- there is every likelihood that they will win, because men have dominated long, and they must now quit so that women take center stage -- it will not be surprising to see women wearing beards and mustaches. Today we cannot even think of it; it seems quite unthinkable. But they have already started wearing beards and mus taches in subtler ways; they are doing their very best to imitate men in every way. They want to look like men; they are out to become carbon copies.

But whether men imitate women or women imitate men, it is ugly and absurd. It is utterly stupid. Imitation itself is stupid.

Painters and sculptors who portrayed Krishna, Rama and Buddha, were men, admirers of feminine beauty, and for this very reason none of these portraits can be said to be authentic. If you see the statues of the twenty four Jaina *tirthankaras* you will be surprised to find that they are all alike, that there is not the least difference between one and another. If you remove the different signs engraved at the bottom of their statues, you cannot tell one from the other; they are exactly the same. Similarly, there is no difference between the statues of Mahavira and Buddha other than of clothes. While Mahavira is naked, Buddha is in clothes. Do you think all of them really looked alike?

No, it is impossible they all looked alike. It rarely happens that two persons have exactly the same face, not even twins. But the painters and sculptors have achieved the miracle. How? The painter engaged in portraying Buddha is doing his best to make his portrait the most beautiful even. The sculptor of Mahavira's statue works with the same objective in mind. And the net result of this effort of theirs to achieve perfection in beauty is that their images turn out alike.

QUESTIONER: YOU SAY THAT ONE SHOULD WORK ONLY ENOUGH TO LIVE, NOT MORE THAN THAT. IF THIS ATTITUDE TOWARDS WORK BECOMES PREVALENT, MEERA WILL CEASE TO HAVE A TANPOORA, AN INSTRUMENT IN HER HANDS AND WE WILL NOT BE ABLE TO RECORD YOUR DISCOURSES. THE TANPOORA AND THE TAPE RECORDER ARE THE FRUITS OF HUMAN LABOR. SO WE QUESTION AS: HOW WILL POVERTY GO IF MAN ACCEPTS CELEBRATION AS THE WAY OF LIFE?

It is worth considering whether Meera's *tanpoora* is the handiwork of work addicts or of those who take celebration as a way of life. Work-addicts don't produce a *tanpoora*, they produce a spade. The *tanpoora* has no connection with work; the exponents of work produce a hammer, a hatchet and a sword. The *tanpoora* is the creation of those who take life as play, fun. Whatever is superb in human creation, be it a *tanpoora* of a Taj Mahal, is the gift of those whose way of life is celebration. These things of beauty arise from their dreams and fantasies.

It is natural that men and women who take life as celebration should accept the help of those who take life as work and toil. But the work-addicts can also take their work as a play, and then the quality of their work will be very different, and so will be the quality of their lives and ways of living. I think the laborers who put the marble of the Taj Mahal together never knew the joy that a mere look at this marvelous piece of architecture brings to you. For the laborers who built the Taj it was merely work, a means of livelihood. But was it not possible that the same marble could have been put together in a celebrative way?

I love to tell this story again and again. A temple is under construction on the outskirts of a town and a few laborers are busy cutting stones for it. A passerby stops to see what is being built. He goes to one of the laborers and asks, "What are you doing?"

The man was sad and serious, even looked angry with himself. Without raising his gaze to the visitor the

laborer said, "Don't you see I am cutting stones?"

The visitor moved to another laborer, and put the same question to him, "What are you doing?"

This man looked sad too, but was not angry. He put down his hammer and chisel, raised his eyes to the visitor, said glumly, "I am earning my bread," and resumed his work.

The visitor moved to a third workman who was engaged in the same kind of work near the main gate of the temple. He was in a happy mood, singing. "What are you doing, my friend?" the passerby asked of him too.

And the man said in a very pleasant voice, "I am constructing a temple." And then he resumed his stone cutting and his singing.

All three workmen are engaged in the same job, stone-cutting, but their attitude to work is quite different from one another. As far as the third workman is concerned he has turned work into a celebration; he can work and sing together.

I don't say don't abolish poverty, don't have technology and affluence. All I say is that you can create technology and wealth by way of celebration; It is not necessary to treat them as duty and work. The affluence that comes with celebration has a beauty of its own You can abolish poverty through hard and painful work, but you will remain poor in spite of your wealth. Poverty of the spirit cannot go until you turn work into a celebration. Maybe the way of celebration will take more time, but it will abolish both kinds of poverty -- material and spiritual.

It is really a question of our attitude towards what we do. And with the change of attitude, with work turning into a celebration, the whole milieu of life changes.

A gardener works in your garden; it is his livelihood. He does not take his work as celebration. But he can no one can prevent him if he chooses to change his attitude. Granted that he has to earn his bread, that he must earn his bread, but at the same time he can enjoy his work, he can celebrate with the blossoming flowers, he can sway and sing with them. Who comes in his way except himself, except his attitude towards work? And curiously, he does not earn a lot by taking his work as a means to an end. But if he takes his work joyfully, if he rejoices with the blooming flowers, if celebration becomes primary and work secondary, he will attain to a richness of life he has never known. Then the same gardening will bring him a blissfulness he will never know otherwise.~

Poverty should go, suffering should go, but they should go to enable man to take part in the celebration of life As long as a man remains poor, it is hard for him to celebrate life, to participate in its festival. That is why I stand for the abolition of poverty. To me, elimination of poverty does not mean merely providing the poor with food, clothes and shelter. It is necessary, but it is not all. In my view, unless man's physical needs are fulfilled, he cannot raise his sights to the higher need of life, to the fulfillment of spirit, soul, call it what you may. Bread can only fill his belly; to fulfill his spirit he badly needs the milieu of joy and festivity in his life.

And if we direct our attention to the higher realms of life, to soul or spirit, then we can turn all work into celebration. Then we will plough a field and sing a song together; we will sow and dance together. Until recently, this was the way of life all over. The farmer worked on his farm and also sang a song. The worker in a modern factory has lost that magic, and consequently his work has ceased to be joyful, it is dull and listless. The factory is only a workshop; it knows nothing but seven hours of work for which the worker is paid adequately or inadequately. That is why, when a worker returns home in the evening after a day's toil, he is dead tired, broken and unhealed.

But I tell you, sooner or later song is going to enter the precincts of the factory. Great studies are underway in many advanced countries and this realization is dawning on them, that work should cease to be work alone, that it has to be pleasant and joyful. The day is not far off when factories will resound with music, because without it man will be more and more empty and unhappy. And the introduction of music in factories will not only bring some joy to their work men, it will add to the quality of their work.

A housewife cooks in her home. She can cook in the way a cook in some hotel does. But then it will be work, dull and tiring. But she can also cook as a woman cooks for her lover who is to visit her. Then cooking is a celebration which never tires you. Really, such work is highly fulfilling. But mere work is going to tire you, exhaust you, leave you utterly empty.

It is really a matter of our attitude towards what we do.

QUESTIONER: YOU SAID THAT KRISHNA HAD GONE BEYOND MIND, AND YOU ALSO SAID THAT,

IMPELLED BY THE NATURAL INSTINCTS OF THE MIND, HE DEPRIVED THE GOPIS OF THEIR CLOTHES. HOW IS IT THAT A PERSON WHO HAS TRANSCENDED THE MIND ACTS THROUGH IT? AND IF IT IS SO, IS IT ANY DIFFERENT FROM THE INSTINCTUAL BEHAVIOR OF ANIMALS?

When I say Krishna has gone beyond mind it does not mean that he is not left with a mind. To go beyond the mind means that one has known that which is beyond mind. Mind remains even after you have transcended it, but it is a different mind altogether, it is a mind cleansed and stilled and saturated with the beyond. Krishna is larger than his mind, but the mind has a place in him.

Transcendence of mind can be attempted in two ways. If you try to transcend it through suppression, through fight, the mind will be divided and torn, it will degenerate into a schizophrenic mind. But if you transcend it in a friendly way, through love and understanding, the mind will be integrated and settled in wisdom.

When I say that I have transcended my body it does not mean that I am not my body, or that my body has ceased to be, it only means that I am now not only my body, but much more than it. I am body plus something, something has been added to it. Until yesterday I thought I was only the body, but now I know that I am something more than the body. I remain the body; that "something plus" has not eliminated it, rather it has highly enhanced and enriched it. Now I have also a soul; I am both body and soul.

In the same way, when I come to know God it does not mean that my soul or spirit has ceased to be, it only means that I am now body, spirit and God all together. Then mind and soul are absorbed in that which is immense, which is infinite. It is not a matter of losing something, it is gaining more and more all the way up.

So when I say that Krishna has gone beyond mind I mean to say that he has known that which is beyond the mind, he has known the immense, the eternal. But he continues to have a mind, a mind with heightened sensitivity and awareness. Krishna is not inimical to mind; he has not transcended it by way of fight and suppression, he has gone beyond it by living with it in a very friendly way. Therefore I say that whatever happens between him and his girlfriends is the spontaneous outpouring of his exceedingly innocent mind; he cannot but act naturally, innocently and spontaneously.

Mind is unnatural when it is in conflict, when it is fighting with itself. Mind is unnatural when one of its fragments says do this and another says don't do this. And when the whole mind is together, integrated and one, then everything it does becomes natural, then whatever happens or does not happen is natural and spontaneous. Then there is nothing unnatural about it. And what is natural is right. But you have rightly asked: If it is so what is the difference between man and animal?

In one respect there is no difference whatsoever between man and animal, and in another respect the difference is great. The animal is natural and innocent, but it is not aware of it. Krishna is natural and innocent, but he is also aware of it. In respect to their naturalness and innocence Krishna and the animal are very similar, but with regard to their consciousness there is a tremendous difference.

An animal moves and acts instinctively, spontaneously and naturally, lives in a state of let-go, but has no awareness of it, all its acts are mechanical. Krishna also lives in a state of let-go, allows his nature free and full play, but he is fully aware of it. His witnessing center is always alert and aware of everything that happens in and around him. The animal has no witnessing center.

While Krishna has gone beyond mind, the animal is below the level of mind. The animal does not have a mind, it has only a body and instincts and it functions mechanically. So there is a kind of similarity between one who is above mind and one who is below it.

There is an old saying prevalent among sages that when one attains to the highest wisdom he becomes like the most ignorant person on the earth. There is some truth in this saying.

One of the sages of ancient India is known as Jarbharat, which literally means Bharat the Ignorant. Really, he was one of the wisest sages of this country, but he was named Jarbharat, Bharat the Ignorant, because he looked like an extremely ignorant person. In a way perfect wisdom looks like perfect ignorance; at least in perfection they are similar. A man of wisdom is at rest, because he has known everything, nothing remains to be known. An ignorant person is also at rest, because he does not know a thing. To be restless it is necessary to know a little. An animal functions very unconsciously; Krishna functions with full awareness. Nothing happens to him in unawareness.

That is why we say when someone attains to the highest wisdom he becomes like a child. Somebody asks Jesus, "How is your kingdom of God? How is one who attains to God?"

Jesus says, "One who attains to God becomes like a child." But Jesus does not say that a child attains to

God. If it were so all children would attain to God. He does not say that one who attains to God becomes a child, he says he becomes like a child. If he says that a sage becomes a child, it would mean that a child has perfect wisdom, which is not the case. If children were perfect we need not do anything with them. No, the child is below the level of the developed mind, while the sage has gone beyond. The child will have to pass through a phase of conflict, tension and struggle; the sage has outlived all conflicts and tensions. The child potentially carries with him all the sicknesses man is heir to; the wise man has outlived such sicknesses. In the course of evolution even the animal will have to pass through all the sicknesses of man. But here is Krishna who has outlived them, transcended them, gone beyond them.
The similarity and difference between man and animal are well-defined.

QUESTIONER: YOU TALKED ABOUT SWADHARMA, SELF-NATURE, THE INNATE INDIVIDUALITY OF MAN. THE GEETA SAYS THAT ONE'S OWN NATURE, EVEN IF IT BE INFERIOR IN QUALITY, IS PREFERABLE TO AN ALIEN NATURE OF SUPERIOR QUALITY. THEN THE QUESTION IS: HOW CAN SELF-NATURE, WHICH IS ONE'S INNATE INDIVIDUALITY, BE INFERIOR IN QUALITY?

Let it be the last question for this discourse, and then we will sit for meditation.

You ask how one's self-nature or the innate individuality can be inferior in quality. In this connection two things have to be considered.

The first. Everything in its origin is without any attribute, quality; it gathers attributes only after it takes a form and grows. There is a seed; it has no attributes whatsoever. The seed has just potentiality; it has no quality other than this. It can give birth to a flower which is not yet there. Tomorrow it will turn into a flower, and then this flower will have certain attributes, qualities. It will be red in color, it will be fragrant; then it will have an individuality of its own. But right now, as a seed, there is nothing in it. It will take on attributes only after it comes to express itself, after it sprouts, grows and blossoms into a flower.

The world has many attributes; God has none. God is seed-like; he is unmanifest. When God manifests himself in the form of the world he acquires attributes, and these attributes disappear when he again becomes unmanifest. Someone is a saint and another person is a thief. As saint and thief they have certain attributes, but when they, the saint and the thief, go to sleep, they are without any attributes. Neither does the saint remain a saint nor the thief remain a thief. In sleep all attributes disappear; sleep is a state without attributes. Attributes appear with the waking state; with sleep they go to sleep too. When they wake up the saint will become a saint and the thief will become a thief again. In sleep we are very close to our individuality, our innate nature; rather, we are closest to it. And in samadhi, in ecstasy, we actually attain to our supreme nature, which is of the highest.

So the experiencing of the pristine nature has no attributes, no traits whatsoever. But when self-nature manifests itself it acquires attributes. Attribute and non-attribute are not two things; they are not contradictory. They are just the ways of the manifest and the unmanifest.

Self-nature, supreme nature, has two states. One is the unmanifest state when it is in seed form, asleep, absorbed in itself. And the other is the manifest state when it takes form and attributes. Really, no manifestation can be without form and attributes; it has to have a form, a shape, a color and a speciality.

A small story comes to mind, a Zen story. A Zen Master teaches his disciples how to paint. Painting is the medium through which he really leads his disciples into meditation. One can travel to meditation from anywhere and everywhere. There is no point in the world from where you cannot make a start for meditation. This Master has ten disciples who are gathered round him one morning. He tells them, "Go and make a picture whose broad outlines should be like this. There is a cow in a grassy land, and the cow is grazing. You have to paint it, but remember, the painting has to have no form, no attributes."

The disciples find themselves in great difficulty. It is the job of a Master to put his disciples in difficulty, in crisis, because only in crisis can they become aware of themselves. The disciples find it extremely hard to paint a picture without form and attributes; it seems an impossible task. They have to use lines and colors. They have to give the cow some form; they have to show the grass all over the field.

Nine of the ten disciples attempt to paint and the next day return with some sort of paintings which don't have any clearcut outlines, everything is hazy and unclear. But a sort of cow is there in each painting. In drawing the grass they certainly made use of abstract art so it is formless as much as possible. Nevertheless, they have to use colors of some sort.

Inspecting each other's paintings, a disciple asks one of his friends, "Where is the cow?"

The other says, "I had some idea of a cow when I was in the process of painting, but now I cannot say where the cow is."

And the Master rejects all nine pictures saying, "How can you have color and a cow in a painting that has to be without form and attributes?"

The tenth disciple has just a blank sheet of paper in his hand, and the Master says, "Yes, this is it."

The nine disciples who have attempted to paint feel disappointed and they protest, "Where is the cow?"
The Master says, "The cow went home after grazing."
"And where is the grass?" they protest further.

The Master says, "The cow ate it up. So things have gone back to their original places. Things have returned to their unmanifest state. This is really painting without form and attributes. It shows a cow who is finished grazing and a plot of grass the cow has eaten up. Empty space, just space is there."

At its deepest level self nature is without any form, without any attributes; it is utter emptiness. It becomes manifest with the grass appearing and the cow coming to graze on it. Then the play of attributes happens. And it all becomes unmanifest once again after the cow has eaten up the grass.

This vast expanse of our world was born out of emptiness, which is without form, and it will return to the same emptiness. Everything appears and disappears, but the source is the same emptiness, the immense void. And the whole is hidden in that emptiness which by its nature cannot have a name, a shape and an adjective.

In this sense, self-nature, like everything else, has two states: the manifest and the unmanifest. While the manifest has a name and form, attributes, the unmanifest has none whatsoever.

In the same way we have to see Krishna from two sides, because he has two sides. His one side is visible and his other side is invisible. The skeptic will see only the visible, the manifest form of Krishna, but one who has faith, who is trusting will see the other side too, the invisible, the unmanifest. Thought, contemplation and logic cannot go beyond the form, the manifest; but trust, prayer and meditation can enter the reality, the unseen, the unmanifest. But one who fails to grasp even the form, the manifest, the gross, can hardly be expected to reach the formless, the unmanifest, the subtle.

But thought and logic, rightly used, can take you to the point where the seen, the manifest ends and the unseen, the unmanifest begins. Beyond it thought is absolutely useless; beyond it a jump, a leap is a must. Beyond it you have to get out of your intellect, your mind; you have to go beyond your own mind, beyond self. Actually you have to transcend yourself.

But this transcendence of the mind does not mean that one will cease to know everything that he has known before. Now all that he has known before will be absorbed and assimilated in the newly acquired knowledge of the beyond. The day the manifest and the unmanifest meet and merge into each other, the ultimate truth comes into being.

Krishna: The Man and His Philosophy

Chapter #8
Chapter title: He Alone Wins who does not Want to Win

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QUESTIONER: KRISHNA'S LIFE, PARTICULARLY HIS CHILDHOOD, IS FULL OF STORIES OF HIS EXTRAORDINARY HEROISM. HE KILLED THE TYRANT KIND KANSA AND DESTROYED DEMONS LIKE KIRTI, AGHA, BAKA AND GHOTAKA; IN A DUEL HE DEFEATED POWERFUL WRESTLERS LIKE CHANOOR AND MUSTIKA. HE SUBDUED A VERY VENOMOUS SNAKE KNOWN AS KALIA, AND PUT OUT A WHOLE FOREST FIRE SINGLE-HANDED. DO YOU THINK THESE ARE TRUE STORIES OR MYTHICAL ONES? AND WHAT DO THEY SUGGEST AND SYMBOLIZE?
IN THIS CONTEXT I WOULD LIKE TO RECALL YOUR WORDS, "WHEN KRISHNA SAYS THAT HE IS HERE TO DESTROY THE WICKED, HE ACTUALLY MEANS TO CHANGE THEM, TO REFORM THEM." BUT THESE STORIES CLEARLY SAY HE REALLY DESTROYED THEM. PLEASE EXPLAIN.

In this connection it is necessary to understand one thing which has always puzzled people who wanted to understand Krishna. How is it that Krishna, in his teens, fights and defeats such powerful persons as those you mention? And people had only one way to solve this puzzle, and that was to accept Krishna as an incarnation of God -- omnipotent, all powerful, capable of doing anything he wants to do. But in its depths it means the same thing, that the strong defeats the weak, that a great power wins over a small power. They say that though Krishna is young in age, he is so powerful that even demons are no match for him. But in my view such interpretations do scant justice to Krishna's life. Basically these interpretations stem from confused and wrong thinking. They stem from the general belief that the strong wins over the weak.

I have something entirely different to say here, and it is necessary to understand it. In my view, he alone wins who does not desire to win, and he who wants to win loses. All these stories, as I understand them, say the same thing, one with no desire to win is going to win and one desiring to win is going to lose. In fact, defeat is hiding itself in the very desire to win, in the depths of this desire. And absence of this desire to win means the person concerned has already won, that he does not need it anymore.

You can understand it in a different way. If someone is desiring and striving to win in life, it means that deep down he is lacking something, that he is suffering from an inferiority complex. Deep down, such a person is aware of the inferiority he is trying to cover through winning. And if, on the other hand, someone is not out to win it means he is already established in his eminence, there is not even a shade of inferiority in him to disprove by resorting to winning.

It will be easy to understand if we look at it from the Taoist viewpoint. One day Lao Tzu told his friends, "No one could defeat me all my life."

One of his friends rose from his seat and said, "Please tell us the secret which made you invincible, because each one of us wants to win and no one wants to be defeated in life."

Lao Tzu began to laugh, and he said, "Then you will not be able to understand the secret, because you don't have the patience to hear the whole thing. You interrupted me when I had not completed my statement. Let me complete it. I say, no one could defeat me because I was already defeated. It was difficult to defeat me because I never wanted to win." Then Lao Tzu told them they were mistaken if they thought they could understand his secret.

Your very desire to win is going to turn into your defeat. It is the craving for success that ultimately turns into failure. Your excessive desire to live lands you in the grave. Your obsession for health is bound to turn into sickness. Life is very strange. Here we miss the very thing that we crave for and cling to, and we find what we don't seek. If one does not seek anything, it means he does not lack it, he already has it.

I will not say that Krishna wins because he is very powerful. It would be the same old logic that the big fish devours the small fish. There is nothing extraordinary in it if Krishna won because of his strength. Then the demons would have won if they had been stronger than Krishna. It is the simple arithmetic of power. But up to now people have interpreted Krishna's victory in these very terms, because they did not have any other criteria.

Jesus says, "Blessed are the meek, because they shall inherit the earth." It is a very contradictory statement, that those who are humble will own the earth. But it is true. Krishna wins because he does not long to win. In fact, a child is not concerned about winning, he is only interested in playing the game. The desire to win, to conquer, is a later development in the life of man, when his mind is diseased. For Krishna everything is play. It is play for Krishna even when he is fighting powerful demons and others. On the other hand, the demons are anxious to win, and that too against an innocent and meek child who has no idea of

victory or defeat, who takes everything as play. And the demons are defeated at his hands. That is as it should be.

In Japan there is an art of fighting which is called judo. There is another, similar, known as ju-jitsu. It is good to know and understand them. Judo is an art of wrestling, but it is a very strange and unique way of wrestling. Its rules are quite contrary to the ordinary rules of games with which we are familiar. If I have to fight you in a wrestling bout, I will strike you, attack you first and you will do everything to defend yourself. In the same way you will strike me and I will defend myself. This is the general rule of fighting all over. But judo has just the opposite rules.

The main rule of judo says: never attack; one who attacks will court defeat. Because it is believed that much energy is spent in attacking, it is always good that I provoke my opponent to attack me and I remain at ease, relaxed. I should do nothing on my part except provoke the contestant to attack me. While I should incite his anger, his hostility, I should take every care to keep my own peace in spite of my opponent's provocations. And another rule of judo says that I should not resist at all if my opponent attacks me, strikes me. On the contrary, my body should remain in such a relaxed state that it wholly takes in and absorbs the attack. It is strange, but true.

This is the secret of judo. Do not attack on your part, provoke your contestant to attack, and if attacked take in the attack with perfect ease and absorb it.

Do you know that if you travel with a drunkard in a bullock cart and the cart falls in a ditch, you will be hurt while the drunk will come out unhurt and unscathed? And do you know why it is so? Is it that the drunk is unhurt because he is the more powerful? And you are hurt because of being weak? No, it is not so. When the cart meets with an accident you are quite conscious, which makes you nervous about the hazards of the accident. You think you are going to be hurt, and therefore your whole body becomes tense and rigid with a view to saving itself from the impending hurt.

On the other hand, the drunkard has no idea the cart has fallen; for him it makes no difference if the cart is on the road or in the ditch. He does not make any effort to protect himself; on the contrary, he cooperates fully with the falling cart, with the whole accident. He does not resist in any way, and it is for this reason that he remains unhurt. When a drunkard falls, he falls like a bagful of cotton; he is not hurt.

Look at a child: he falls every day and does not break his bones. An old man falls and soon goes to the hospital. What is the matter? Is the child stronger than the grownup? No, the child remains unhurt for the simple reason that he does not resist, that he cooperates with the fall. He accepts it. It is this acceptability, and not strength, that helps him. Judo says that if someone hits you, you should accept it without any resistance. Judo is difficult; it is arduous to learn this art. In a judo contest you have neither to be on the offensive not on the defensive, because both ways energy is wasted. Rather than hitting your contestant you have to provoke him to attack you, to hit you, and be in complete readiness to receive and absorb it, In short, you have to fuse with it. If you do so, you not only go unhurt but you also gain the extra energy that comes with the opponent's attack. So it often happens in judo that a weak contestant wins and his very strong opponent loses.

I don't say that Krishna knew judo. But in fact, every child knows judo in a way; judo is his secret If Krishna won against his powerful enemies, the reason was that for him fighting was a play, play-acting, fun. I don't say that all these stories about his heroism are historical; I am not concerned with their historicity. I am investigating their psychological truth.

It has to be remembered that Krishna is not aggressive; he is not on a mission of conquest. It is always others who attack him with a view to destroying him. And I can say that if a Muhammad Ali comes to fight with a child like Krishna he is bound to be defeated. His act shows he is intrinsically weak and afraid, that he utterly lacks self-confidence. He is already a vanquished man; he need not go after a fight. He should have accepted his defeat before the contest.

When one thinks of attacking and defeating another, it means one has already accepted one's inferiority before the other. One who is really strong and great cannot think of fighting and subduing anyone, because he does not find himself inferior to another in any manner. He does not need to defeat someone to buttress his self confidence; he is sufficient unto himself. It is always the inner feeling of inferiority that makes one aggressive and violent.

The secret of Krishna's victory over his very powerful adversaries lies in his being a child, soft and weak. It lies in his not being fond of fighting and defeating anyone. It lies in his utter desirelessness. Whether these events are historical or not is not my concern, but I hold that the whole philosophy of judo, the active art of jujitsu, begins with Krishna's life.

I would say that Krishna is the first master of ju-jitsu. No one in India, China or Japan knows the secret of Krishna's amazing victory over his adversaries. That he does not want to win is his secret. He takes everything -- even an enemy's attack -- as a play, and he responds to it with utter playfulness. On the other hand, his attacker is tense and anxious, anxious to win, anxious for his life; he is divided and broken, and so he is bound to lose before Krishna. It all means that it is difficult to defeat a child.

QUESTIONER: KRISHNA IS SAID TO HAVE SHOWN YASHODA, HIS FOSTER MOTHER, THE WHOLE OF THE UNIVERSE ENCLOSED IN HIS MOUTH. HE IS ALSO SAID TO HAVE GIFTED HIS DIVINE EYE TO ARJUNA TO ENABLE HIM TO SEE HIS UNIVERSAL FORM. IT IS ALSO SAID THAT KRISHNA TOOK BACK THE DIVINE EYE FROM ARJUNA AFTER HE HAD SEEN HIS UNIVERSAL FORM. PLEASE EXPLAIN THE SIGNIFICANCE OF THESE EPISODES.

We don't have the eyes to see it, but the universal form of the divine exists everywhere. If we had eyes we could see the universe all over. Krishna is just an instrument for Yashoda to see the whole of the universe in his mouth. By and large, every mother sees the vision of the universe epitomized in her son. Every mother has the vision of the supreme in her son. It is another thing that she loses this vision with the passage of time, but at some stage she has it for sure.

Yashoda could see the universe, the universal form of the divine and the divine itself in the mouth of Krishna; so does every mother, more or less. But Yashoda could see it fully because she is a perfect mother. And Krishna could be a right vehicle for it because he is a perfect son. There is nothing miraculous about it. If you can see me with very loving eyes you will see the divine in me too. All you need is to have eyes that see.

And secondly, a right medium is equally necessary. Then you can see the face of the whole universe enclosed in a small fruit or flower. Here, the whole, the immense, is hidden in every atom. The whole of the ocean is ensconced in a single drop of water. If you can look deeply and totally into a drop, you will see the whole ocean hidden in it.

Arjuna too, could see, because he is in such deep love with Krishna. It is a rare kind of friendship that exists between him and Krishna. It is no wonder that Arjuna, in a moment of deep intimacy with Krishna, sees the universal form of the divine in him.

It is not that such a thing has happened only once, it has happened thousands of times. It always happens. It is a different thing that all of the instances have not been recorded.

It is good to understand if the divine vision, once gifted, can be withdrawn. Divine vision, really, can neither be given as a gift nor withdrawn. It happens in some moments and it can be lost again. It is really a happening. In some moments you touch the peak of your consciousness where everything is seen so clearly. But it is very arduous to live on that peak; it takes millions of lives to deserve it, to earn this blessing. Ordinarily one has to come down from that peak again and again. It is as if you jump off the ground. and for a moment, like a bird on the wing, you are out of the gravitational pull of the earth -- but only for a moment. With the passing of the moment you are back on the ground again. But you have known how it is to fly like a bird on the wing for a moment.

In the same way consciousness has its own field of gravitation, its magnetic pull which keeps it down. In a particular situation your consciousness is able to take such a high jump that, like a flash of lightning, you can have a glimpse of the immense, and then you return to the earth. For sure, now you are not the same person you were before you had the glimpse. You cannot be the same again, because even a momentary glimpse of the immense is enough to change you; you are now a different person. But the glimpse is again lost.

It is as though I am walking on a dark night and there is a sudden flash of lightning which enables me to see clearly the flowers and the hills before me. With the lightning gone, the flowers and the hills are again enveloped in darkness. But now I am not the same person I was before the lightning occurred, although I am back in the same darkness. It is even worse. Before the lightning, I was not aware that there are hills and flowers and trees, but now I am aware that they are there. Although the darkness is as deep as before, now it cannot deprive me of my awareness of the hills and trees and flowers; now they have become parts of my being. Whether I see them again or not, I know in the depths of my being that they are there, that they exist. Now the fragrance of the flowers will reach me even in the dark, and the winds will bring me a message from the hills. Darkness can hide them from me, but it cannot erase my awareness that they exist.

No one can give you the divine vision, but Krishna seems to be telling Arjuna that he will give it to him. This is what creates difficulty for you. Really, human language suffers from obscurity; it still lacks clarity of expression. We have to use words that don't have the vitality to convey what one really means to say. One often says, "I gave so and so my love." But love cannot be given, it is not a commodity. Love simply happens; it is neither given nor taken. But putting it into words, a mother says, "I give so much love to my son." It is a wrong statement. Love has just happened between the mother and her son.

It is the same linguistic clumsiness that has led to this question with regard to Krishna's statement about divine vision. It is nothing more than that. Like love, it happens; it cannot be given or taken. And like love, it can also be lost. Heights are attained and lost; it is difficult to stay at great heights. Hillary and Tensing climbed Everest, hoisted a flag there, and then returned to the plains. It is hard to live on Everest, or on any great height for that matter. It is possible, however, that some day we will manage to live on Everest for a long period. But to live at the peak of consciousness is still more difficult, tremendously difficult. But it is not impossible. People like Krishna live there. People like Arjuna once in a while leap to it, see it and drop back to the earth.

Divine vision happens; it is not a thing to be given or taken. But our language thinks in terms of give and take, and therefore this difficulty has arisen. It would be correct to say that divine vision happened between Krishna and Arjuna in that moment. Krishna was the instrument, the medium, and Arjuna was the one who took the jump. But in ordinary language we will say that Krishna gifted him with divine vision. As I said, if someone with open and loving eyes looks at me sitting here, something will happen to him. But when it happens he will say that it is a gift from me. But who am I to gift it? -- although I will say it the same way if I have to say it in words. But in reality I cannot gift it.

Chemistry has a term known as catalytic agent, and it is significant. A catalytic agent is one whose very presence causes something to happen. It facilitates and accelerates the process of this happening, although it does not do anything in the matter and remains completely unaffected itself. For example, if we have to produce water by combining hydrogen and oxygen, then we will need the presence of electricity for this combination to take place. Without the presence of electricity hydrogen and oxygen will refuse to combine and turn into water.

It is because of lightning in the sky that the elements of hydrogen and oxygen in the clouds combine and produce water and rain. Without the aid of lightning, clouds would not turn into rain. But no one can say that electricity does anything to affect this change; it does nothing. On its part electricity remains absolutely inactive and unaffected by this process of hydrogen and oxygen combining and turning into water. Its presence is enough to do the miracle.

There are many catalytic agents like electricity known to the science of chemistry, and all investigations show that catalysts lose nothing in the process; neither do they lose or do anything.
Krishna is such a catalytic agent.

A Master, a guru, is an illusion. There are no Masters in the world, they are all just catalysts. In the presence of someone your consciousness can attain to a height which may not be possible without that presence. But Arjuna is bound to feel that Krishna favored him with divine vision. When something like this happens to Vivekananda in the presence of Ramakrishna, he is certainly going to say that it was Ramakrishna's gift. And if Ramakrishna does not want to get involved with linguistic nuances, he will okay it too. Except people like me, no one wants to get involved with linguistic finesse; the language of give and take is enough for them. That term "give and take" is not appropriate here, but we really don't have a suitable word to express such transcendental experiences.

Ask a painter like Van Gogh if he has painted a certain picture. He will say, "No, I did not paint it, it just happened through me." But you will say; "What difference does it make?" It really makes a great difference. Maybe Van Gogh, to escape the trouble of linguistic finesse, tells you that he painted the picture. In a way it is not wrong: he did paint it and people did see him paint it. But Van Gogh knows in his innermost being that he is really not the creator of this painting; he is just an instrument, a medium. It is a happening and not a doing. It emerged from his innermost being, from the unknown, and he only became its medium, its vehicle. Van Gogh will say, "I was just a witness to its manifestation."

This happening of divine vision between Krishna and Arjuna is not a solitary event; it has happened any number of times. This is what happened between Buddha and Moggalayan, between Buddha and Sariputta, between Mahavira and Gautama, between Jesus and Luke, between Rama krishna and Vivekananda. It has happened thousands of times, and it is not a miracle. Miracles simply don't happen. It is our ignorance which takes something to be a miracle; otherwise, miracles have no place in existence. Whatever happens is

a scientific phenomenon, a fact, a truth. Everything in existence is real and true, but we in our ignorance see it as something miraculous.

QUESTIONER: IS DIVINE VISION REALLY FRIGHTENING? HOW IS IT ARJUNA WAS SCARED BY IT?

You want to know if divine vision is frightening, because Arjuna was scared. It can be so, if one is not prepared for it. Even happiness, if it comes to you unexpectedly. will suddenly frighten you. People who win lotteries should know this. Poverty does not kill somebody as much as wealth if it floods him all of a sudden.

I love to tell this story again and again. Someone won a lottery. His wife became very anxious, since it was far too much money for her poor husband. The lottery was worth one hundred thousand dollars. Even five dollars was a big sum for him, and here he was going to get one hundred thousand in a lump. But luckily the husband was not present in the house when the news arrived; he was in his office where he was a petty clerk. So she rushed to the local church and told the priest, "My husband has won a lottery worth one hundred thousand dollars. It is too much money for him. Soon he will return from his office, and I am afraid this happy news might kill him. Can you do anything about it?"
The priest said, "Don't worry, I will come to your house soon."

The priest came. The woman asked him what he was going to do. The priest said, "I have thought out the whole plan. He will receive his happiness in installments." When the old man came home, the priest told him, "You will be glad to know that you have won a lottery worth fifty thousand dollars."

The clerk said, "If it is true, I will donate twenty five thousand to your church." Hearing this the priest died of heart failure. Twenty-five thousand proved too much for the poor priest.

What happened to Arjuna was very sudden It was not so with Sariputta and Moggalayan; they had long prepared themselves for it. People on the path of meditation are never scared by experiencing the divine. But it is really shattering for those who have not been through meditation, because the experience in itself is so great, so sudden and so blissful, that it is very difficult to bear it. Its suddenness and the excessive joy it brings with it can choke your heart, can even kill you.

Suffering does not scare us so much, because we are so used to it. In a way we are always prepared for it; in fact, we go through it every day. We live in suffering from morning to night. We grow with suffering; we are brought up with suffering. Suffering has become the way of our lives. So we are capable of handling the greatest misfortunes and the sufferings they bring with them; it does not take more than a few days to adjust to them. But happiness is not the way of our life; even a small dose of happiness can make us restless. And it was not an ordinary happiness that dawned on Arjuna; it was an avalanche of bliss. And as it came very suddenly, it had great intensity. So he was scared and he almost shouted, "Stop it! withdraw it! I can take no more!" It was natural, very natural. It is ironic, but it is so.

There are many strong people in the world who can cope with the greatest suffering, but there are not many who can cope with a great measure of happiness. Although we always pray for happiness, we will scream with terror if we come upon it suddenly. That is why God grants us happiness in installments, in small measures, in a very miserly manner. And whenever happiness comes suddenly and in large measure, it scares us.

QUESTIONER: THE LAST PART OF THE FIRST QUESTION REMAINS UNANSWERED BY YOU. ACCORDING TO YOU, WHEN KRISHNA SAYS HE IS HERE TO DESTROY THE WICKED, HE REALLY MEANS TO CHANGE THEM, TO TRANSFORM THEM. BUT THE MANY STORIES OF HIS LIFE CLEARLY SAY HE ACTUALLY DESTROYED THE WICKED.

It would be good to understand this matter.

What seems to us as killing is not really killing in the eyes of Krishna. Those who understand the GEETA will understand. What we think of as killing is not actually killing. To Krishna nobody is ever killed; nobody can ever be killed. But then, what is it that Krishna does We find him killing any number of demons and monsters in the stories of his life.

To understand it you will have to go with me into the very depths of the matter; to understand it we will

have to go into a few things, a few *sutras* that will even go beyond your understanding.

If you understand it rightly, in terms of the science of religion, then it means only this much: Krishna uprooted the physical organization of a particular demon or wicked person, destroyed the whole system of his conditioning, his body and mind together, and released his inner soul from bondage. In terms of religion it means only this much. If Krishna sees that a particular person cannot be transformed with his existing body-mind, then it is better to release him from its clutches and send him in search of a new body which will be helpful in his future growth. If the physical frame of a person is so dulled and deadened that it rejects all change, then it is necessary to help him find a new form for himself.

Let us try to understand it with the help of an example. If we want to educate an old person who is illiterate, from the beginning, from the very abe, we will find it an impossible task. It is really a hard job to educate a grownup. He is so heavily conditioned, his sensibilities are so dull and dead, his old habits are so entrenched and strong that it possible to free him from his age-old conditioning and habits. Even if the person concerned is willing to learn, he cannot. But now science is going to create conditions in which it will be possible to provide an old person with the body of a child, so that he can learn everything from the beginning. And it will be great. This is what Krishna is doing in the case of some hardened wicked people. He releases them from their old bodies so they can begin their life's journey anew.

It is strange but significant that Ravana feels grateful to Rama after being killed at his hands on the battlefield, and he thanks him profusely from his deathbed. Similarly, all those who were killed by Krishna felt grateful to him. This feeling of gratitude arose from the very depth of their souls, because they felt free of a prison whose walls were as strong as granite, and they also felt they could begin their journey afresh, from abe. But to us it appears that they are simply finished. If you want to know my view about it, I will say that Krishna gave them a fresh opportunity to begin their life anew, and live it in a right way. He gave them a clean slate to write on.

In Krishna's view, in my view, nobody dies; there is no way to die. Death is a lie. It does not mean that you should go on a killing spree and kill people with abandon. Of course, the day you come to know that no one dies, you will acquire the right to kill, because then killing will have altogether a different meaning. But then you, on your part, should have the readiness to die, because this readiness alone will prove that you really know that death is a misnomer and that nobody really dies.

Krishna has this readiness in full measure. Every now and then he enters the den of death with a smile on his face. That is the only test. He is yet a child, and he fights and wrestles with a terrible snake known as Kalia. As a child he fights with the most powerful demons. What does it all mean? It means that no one dies and that death is a lie, an illusion. It means that although death has an appearance, it has no reality. And if we know that death is a lie then we can realize the need to change our bodies.

Try to understand it in another way. If somebody's kidney fails to function, the surgeon transplants another kidney in its place, and we don't object to it. But in a way your body has been changed. Your lungs go out of order and are replaced by lungs of plastic; that too amounts to a partial change of the body. At the moment we change the body in parts, but very soon we will be able to change the whole of the body. There will be no difficulty. Up to now it has been the job of nature to change our bodies, but now science is taking over from nature. Science had not developed so much in the times of Krishna, so he had to kill a wicked person and ask nature to provide him with a new body so that he could begin his life afresh. In the future, however, it will be quite possible to change the whole body of a seasoned criminal who refuses to change his ways in any other way. We will not punish him, we will simply change his whole physical frame. It will be done in a laboratory for human beings. And then we will understand Krishna fully. At the moment we don't have the full facts in our hands.

Therefore, I do not accept the allegation that Krishna destroyed the wicked; he just transformed them. In other words, Krishna started them on a new journey of transformation. He sent them back to the workshop of nature with a request to remake them with new bodies, new eyes and new minds, so that they could begin life once again from the beginning.

QUESTIONER: DO YOU THINK THAT THE PAST CONDITIONING OF THE SUBTLE BODY AND ITS MIND CHANGES WITH THE CHANGE OF THE GROSS BODY?

They don't change on their own, but It makes a great difference if one has the rare opportunity of dying

at the hands of a person like Krishna. And this opportunity comes once in a long while as a result of great meritorious *karmas*.

Ordinarily, after death, one's mind does not undergo a change, only the body changes. Except the body, nothing of one's subtle form changes with death. But a death at the hands of a person like Krishna is in itself a great phenomenon, because it happens in the presence of a catalytic agent. If you die in the presence of such a being, his vibes will go with your subtle body. And with the removal of the gross body, which was an impediment in the way of your meeting with Krishna, and with the assimilation of Krishna's vibes by your subtle body, your meeting with Krishna will be much facilitated. And that meet Ing will yield extraordinary results for you.

Such a meeting with Krishna is available to Arjuna in a very normal way, because Arjuna is quite capable of getting out of his body. In deep love everyone is capable of taking such a jump, but it is Impossible if you are in a state of deep enmity. In a state of enmity your body becomes a strong prison for you; you can never walk out of it. This is the difference between love and hate. If you and I are in love with each other, we can walk out of our bodies and meet and mingle in a space where subtle bodies meet. But if we are enemies, we will be like prisoners in our bodies, we can never walk out of them and enter the space where two lovers meet. In the case of enmity we can meet each other only on the physical level and not beyond it. But in love we can transcend our bodies.

It is not necessary for Krishna to kill Arjuna with a view to transforming him, because Arjuna is full of love. But if someone is full of hate, it becomes necessary to give him a change of body so that he can be in a position to be transformed. His physical prison has to be demolished so that he comes out of it. Then he will be in the same space in which Arjuna is as a lover of Krishna. It is necessary in the case of the wicked. and it is an act of compassion on the part of Krishna. Krishna is equally compassionate with both the good and the wicked. Whether one is good or wicked does not make any difference in the compassion of Krishna.

But as I told you earlier, it is something that will go beyond your understanding. So don't try to understand it, just hear it and forget it.

QUESTIONER ONE OF MARSHAL MC LUHAN'S MAXIMS SAYS: THE MEDIUM IS THE MESSAGE. SOME CRITIC SUBSTITUTED "THE MASSAGE" FOR "THE MESSAGE" AND THUS GAVE AN ALTOGETHER NEW MEANING TO THE MAXIM. IN THE SAME WAY CAN WE CALL KRISHNA'S FLUTE A BEING'S LOVING CALL TO GOD? THEN I WANT TO KNOW WHAT IS THE MEANING OF KRISHNA BLOWING HIS CONCH, PANCHJANYA, ON THE BATTLEFIELD OF KURUKSHETRA. AND IS IT SOMETHING SYMBOLIC THAT HE CARRIES HIS FLUTE AND A WEAPON LIKE THE SUDAR SHANCHAKRA TOGETHER? THERE IS A SHLOKA, A STANZA IN THE BHAGWAD'S CHAPTER ON MAHARAAS, WHICH DESCRIBES KRISHNA'S PLAY WITH THE GOPIS IN THESE WORDS: YATHA ABHRAKA SWAPRATIBIMBA VIBHRAMAH -- AS IF THE CHILD IS PLAYING WITH HIS OWN SHADOW. WHAT IS THE UNDERLYING MEANING OF THIS METAPHOR? AND A MYSTIC HAS SAID THAT "LIVING BEING'S EGO IS GOD'S FOOD " IS THIS THE REASON THAT KRISHNA SUDDENLY DISAPPEARS, FROM THE MIDST OF THE DANCING GOPIS IN MAHARAAS?

Marshal McLuhan is a great thinker, and his statement that "The medium is the message" is highly significant. He came out with something which is quite new. Before McLuhan it was thought that the medium and his message were separate things. It was thought that although the message comes through the medium, still the message is not the medium, nor is the medium the message. The dualistic mind has always thought like this; it always divides everything in two. It says that the body and mind are two separate entities -- the body being the medium and the mind its message. It says that movement and the mover, light and the lighter are different. In the same way the world and God are two. And this dualistic approach has dominated up to now, resulting in the belief that the message and the medium are separate.

I consider McLuhan to be a non-dualist, an *advait-wadin*. He himself might not be aware of it, but I call him so. For the first time he has brought the non-dualistic approach to the matter of the medium and the message. He means to say that what you say and the way you say it are the same, are not different.

To understand this maxim of McLuhan's we need to go into it in depth. For instance, when a sculptor sculpts a statue, he is separate from his creation. We can see it clearly. As the statue is complete it stands apart from the sculptor; they are two separate entities. And it needs a profound monist, an *adwait-wadin*, to say that the sculptor and the sculpted, the statue, are one. It will be difficult for us to accept it. Our eyes, our intellect, our mind will refuse to accept that they are one. To say so seems to be utterly fantastic. Tomorrow

the sculptor will die, but his statue will remain. It needs very penetrating eyes to see and to say that the sculptor will live as long as his handiwork lives. Even if the artist moves away from his art in space, he will remain one with it spiritually. There is an inner unity between the two which will last forever, which cannot perish.

The example of a dancer and his dance comes closer. It also comes very close to Krishna. And it is easier to understand. Are the dancer and his dance separate from each other? If you separate the dancer from his dance, the dance will immediately disappear. And in the same way if you detach the dance from the dancer, the dancer will be a dancer no more. So the dancer and the dance are one. The flute and the flute player are one. The singer and his song are one. Similarly, God and nature are one and the same.

The message and the medium are one. To know that the medium is the message, it is necessary to have a wide range of view. It is easy to understand that the dancer and his dance are one. But if one is a hard-headed dualist he will divide them into two; it is not difficult. He will argue that while the dance is an external act, the dancer is the inner being, who is not dancing, who stands still in the thick of the dance, which is happening on the outside. The dualist can say that the dancer, if he wants, can observe his own dance, can be a witness to it. In that case the dancer and the dance are separate from each other.

How you look, how you observe is the question. Seen with superficial eyes, even one will seem to be two, and seen with insight two will become one.

You are playing a flute. Can you tell where your lips separate from the flute? And if they are really separate, how can your lips play the flute? Then there is an unbridgeable gap between the two which will make flute playing impossible. After all, notes will come from you and they have to reach the flute. If you and the flute are really separate then you cannot play it. No, they only seem to be separate; really they are not. In fact, the flute is the extension of your lungs, throat and lips; it is their instrumental form.

Let us understand it in another way which will accord with McLuhan. We look at the stars with the help of a telescope, and the stars that were invisible to the naked eye become visible at once. Can you say that the telescope and the eyes are separate? No, the telescope is an extension of the eyes made possible by science. Now, with the help of the telescope your eyes can see much more than they saw before. Or, I touch you with my hands. Is it I who touch you or is it my hands that do so? Apparently my hands touch you, but is there a distance between me and my hands? Where do my hands separate from me? No, my hands are extensions of my being, they are not different from me,

Even if I touch you with the help of a stick, it is again I who touch you. The stick is just an extension of my hand. And when I speak with you through the telephone, the latter becomes my own extended form. It is the same as when I look at the stars with the help of the telescope -- the latter is the extension of my eyes. Even the stars are not separate from me. Or are they? There must be some inner connection between the stars and my eyes; otherwise, how can I see them with my eyes? I cannot see them with my ears. For certain there is some intimate connection between my eyes and the stars. Therefore, not only the telescope, even the stars are extensions of my eyes. Or, seen conversely, my eyes are extensions of the stars.

This is the vision of the non-dual, the advait. Then all things are extensions of one and the same. And there is an inner harmony permeating them all. Then the medium is the message, and the message is the medium.

It is right to ask if Krishna's flute and its songs are prayers to God. I will not say it is a prayer, because a man like Krishna does not pray. To whom is he going to pray? Prayer creates a distance, a separation between the one who prays and the object of his prayer. Prayer is dualistic. And it would be good to understand this point clearly.

Prayer is dualistic; Krishna cannot pray. Playing the flute, Krishna is in meditation, because meditation is non-dualistic. There is a basic difference between prayer and meditation. Prayer is the discovery of the dualist who believes that he and God are separate, that God is somewhere far away in the distant heavens, and that he needs to pray for his mercy, for his grace, or whatever. Prayer is a kind of supplication. Meditation is a non-dualistic state: it says God is not somewhere else, away from me, nor am I here, separate from him; whatever is, is one whole. So Krishna's flute is not a prayer, it is the voice of meditation. It is not a supplication to some God; it is just a thanksgiving, directed not to God but to oneself. The musical notes of the flute are an expression of gratefulness, utter gratefulness.

It is only in gratefulness that one is free and expansive. In prayer you are inhibited and afraid, because prayer flows from some desire and desire creates fear. You are afraid if your prayer is going to be heard at all. You are also afraid if there is someone listening to your prayer or if it is being lost in the wilderness. In thanksgiving you are fearless and free, because you don't want anything in return. And you are not afraid

about its acknowledgement it is just an outpouring of your heart. It is not addressed to someone; it is unaddressed -- or, it is directed to the whole. The winds will hear it and carry it on their wings. The skies will hear it, the clouds will hear it, the flowers will hear it. It is not a means to some end; it is an end unto itself, Prayer is enough unto itself. Playing the flute is all and everything.

It is for this reason that Krishna plays his flute with immense bliss. Meera could not dance with that abandon and blissfulness, because there is no meditation in her dance. Her dance is a kind of prayer, a prayer to her beloved Krishna, who, in spite of all her closeness, all her intimacy with him, is separate and distant from her. Meera's dance lacks that freedom there is in the dance of Krishna. There is an ache of separation in the songs of Meera; they are wet with her tears. Her songs are addressed to Krishna for whom she makes a beautiful bed and awaits with utter fondness. Her songs have a purpose, and therefore are tinged with her desire and fear. Krishna is utterly free from desire and fear. His songs are not addressed to any God, they are God's own songs. There is no cause behind Krishna's flute; it is causeless. He is utterly fulfilled, and he is celebrating this fulfillment with flute and dance.

Usually we associate the flute with a state of ease. We say in a Hindi proverb that "So-and-so is playing a flute of ease". It means that someone is at ease, and now he has nothing more to do except play his flute. It is an act without a purpose, and so it is an act of real thanksgiving.

QUESTIONER: YOU OFTEN SAY THAT PRAYER IS A STATE OF CONSCIOUSNESS. AND YOU ALSO SAY THAT PRAYER IS A STATE OF GRATEFULNESS. THEN HOW IS IT THAT PRAYER IS NOT NON-DUALISTIC?

No, I never say that prayer is a state of mind, I say that prayerfulness is a state of mind. My word is not prayer, it is prayerfulness. And there is a great difference between prayer and prayerfulness,

Someone offers a prayer in the morning; it is a kind of ritual. Another person is prayerful even where he just rises from his seat and walks in the garden. He is prayerful, in a state of prayerfulness even as he ties the laces of his shoes. And when he takes off his shoes and puts them in their place, he does so as if he is handling an idol of God. This man is prayerful. When he stops by a flower on the road-side, he stands there as if he has come across God himself. This man is prayerful; he is not praying. He never prays, yet he is in prayer, in a state of prayer. I don't call prayer a state of consciousness; prayerfulness is that state. A prayerful heart is altogether different; such a heart is in meditation. To be prayerful and to be meditative are the same.

Only he who goes to prayer is not prayerful. How can a prayerful person pray? He lives in prayer; he is prayer itself, and he does not do anything except prayer. And one who prays does many other things at the same time. He runs a shop, he competes with others, he is jealous, he is angry, he hates, and he and one things -- one of which is prayer. Prayer is a small item in the long list of hi activities.

Prayerful is he who is prayerful even when he is selling tea in a tea shop. Kabir is prayerful. He is a weaver by trade, and he has attained to the highest in life, he has found God. Yet he continues to weave and sell clothes. Someone asks him why he does so even after attaining to lofty sagehood. In answer Kabir tells him, "It is my prayer." Kabir says, "It is meditation when I walk, it is meditation when I eat, and it is meditation when I weave the cloth." He says, "O monk, the enlightenment that is natural, is of the highest. Whatever I do is meditation, prayer and worship. When Kabir goes to the market with a bundle of cloth to sell, he goes there dancing. He addresses his customer as Rama, his God, and tells him that he has woven this piece of cloth especially for him, that he has interlaced it with prayers. For him both the seller and buyer are God; it is God who sells and it is again God who buys.

This is what I call a state of prayerfulness, a state of consciousness. And this is what I call prayer.

No one ever sees Kabir praying. He never goes to a temple or a mosque, as others do to say their prayers. He says in one of his beautiful poems, "O priest, is your God deaf that you shout your prayer to him? I don't even say my prayer and he hears it; I don't even utter a word and he understands it. So why do you make so much noise about it?" Here Kabir is kidding those who have turned prayer and worship into a ritual. And he can well joke at their expense because he is really prayerful; otherwise, he cannot poke fun at them.

So I stand for prayerfulness, and not for prayer.

QUESTIONER: A PART OF THE QUESTION STILL REMAINS UNANSWERED. IT IS ABOUT KRISHNA'S CONCH, PANCHJANYA, AND HIS WEAPON, CHAKRASUDARSHAN. AND WHAT ABOUT THE BHAGWAD'S DESCRIPTION OF MAHARAAS -- THE GREAT DANCE -- AS A CHILD'S PLAY WITH HIS SHADOWS?

Everything associated with Krishna has a symbolic meaning. Man has five senses, five doors through which he expresses himself and relates with the rest of the world. These are eyes, ears, nose, mouth and skin. We know and experience everything through them, and it is through them we go out into the world and relate with it.

When the storyteller writes that Krishna blew his panchjanya on the battlefield of Mahabharat, it only means that he was totally present on the battlefield with all his five senses, nothing more. War is not an occupation for him; nothing is an occupation for him, so whatever he happens to be doing at the moment he does totally. As Kabir goes to the market with his total being to sell cloth, Krishna goes to the battlefield with his whole being. Through the *panchjanya* he announces his total presence on the battlefield. He is not there partially; in fact, he does nothing partially. Wherever he happens to be, he is there in his totality, with all his senses, with all his being.

Everyone taking part In the war of Mahabharat has his own conch, with a special name and quality of its own. It has its own special sound too. And every conch has a corresponding unity with the personality of the warrior who wears it. But Krishna's panchjanya is unique and incomparable. Except him, nobody is present there totally. And the irony is that he is the one person who is not going to take part in the fight. He is not committed to fight.

The truth is that only he who has no commitments can be total. If you are committed to anything, you are bound to be partial in your endeavor to fulfill it. You cannot stand totally behind your commitment; at least "you" will be left behind. Only the uncommitted can be total; he will be wholly in whatever he does. That is why Krishna alone is totally in the battlefield, although he is not going to take part in the fighting. And the panchjanya heralds his total presence there. He has really nothing to do with the war that is going to be fought on the Kurukshetrai he is neutral. He is not interested in victory or defeat he has no vested interest in either of the two sides of the war. And yet a moment comes and he enters the war with his own weapon, the sudarshan.

This sudarshan too has a great meaning symbolically. The people who wrote the epic of the Mahabharat worked very hard with words. Really, it is the words that constitute the heart of a great poem, and so words are very important. There are words in this epic that have taken centuries of hard work to bring to perfection. The word sudarshan is one such word. *Sudarshan*, a Sanskrit word, means that which is good looking, beautiful.

It is amazing that a weapon of death and destruction can be beautiful. Death is not supposed to be beautiful, but it becomes beautiful in the hands of a man like Krishna. That is the meaning of Krishna's weapon; it lends beauty even to death. The *sudarshan* is a very lethal, very destructive weapon, as destructive as the atom bomb. But we cannot give this name *sudarshan* to the atom bomb. But Krishna does the miracle; he turns death into a blessing. Even death is beautiful if it is in the hands of a Krishna. And by the same logic a flower ceases to be beautiful if it is in the hands of a Hitler. Beauty depends on the quality of the person who holds it. That is how at the hands of Krishna even death is blissful. And people on both sides of the Mahabharat know it; that is why they called his weapon by this beautiful name.

A moment comes when Krishna plunges into battle with a weapon in his hands. This is an expression of his spontaneity. Such a person lives in the moment; he lives moment to moment. He is not tied to the past, not even to the minute that has just passed. And such a person does not promise anything.

Jaspers, a great thinker, has defined man as an animal who makes promises. Some others have defined man as a thinking animal. But Krishna does not fit with Jaspers' definition of man; he simply does not promise. Gandhi may be one of those who fulfill Jaspers' definition of man. Krishna is one who lives in the moment; he accepts what every new moment brings with it. If it brings war, Krishna will accept war and go into it.

Only he who lives in freedom lives in the moment. And one who makes promises is bound by the past, and this past begins to impinge on his freedom and goes on diminishing it. Really, the past hangs heavy on his future; he is fettered by the past.

That is why a moment comes in the war of the Mahabharat when Krishna actually takes up arms and

fights, although he has no desire to take part in the war. Those who want to understand Krishna find this event coming in their way again and again. They wonder why he actually takes part in the war. The reason is that such a person cannot be relied upon; he is simply unpredictible. He will live the way a new situation demands; he responds to every situation afresh. And you cannot ask him why he is so different today from what he was yesterday. He will tell you, "Yesterday is no more. Much water has gone down the Ganges. Today's Ganges is quite different from what it was yesterday. Right now I am what I am, and I don't know what I am going to be like tomorrow. I too will know it only when tomorrow comes."

Prediction about men like Krishna is not possible. The astrologer will accept defeat before them. The astrologer is concerned with the future; he predicts your tomorrow on the basis of what you are today. He can say what you are going to do tomorrow on the basis of what you are doing today, because you are bound by time. But astrology will utterly fail in the case of Krishna, because his tomorrow will not flow from his today. Nobody can say what he will do tomorrow, because he lives in the moment. Tomorrow's Krishna may have nothing to do with today's. Tomorrow's Krishna will be born tomorrow. There is no linear connection between the Krishnas of today and tomorrow.

This matter of living has to be understood in some depth. There are two kinds of life. One kind of life is sequential, chain-like, each link is joined with ar:other. It has a continuity. And the other is atomic, atom-like, every moment independent of another. It is not continuous. One who lives a life of continuity will find there is a link between his yesterday and his today; his today comes from his yesterday. His life is a continuation of his dead past his today springs from the ashes of his yesterday. So his knowledge is the product of his memory; it is just a bundle of memories. To say it metaphorically, his life's rose grows on his grave.

The other kind of life is utterly different. It is not continuous; it is atomic. Its today does not come from its yesterday; it is absolutely independent of the past. It springs exclusively from that which is the whole of today's existence. It has nothing to do with the chain of my memories of my yesterdays and their conditionings; it is absolutely untouched by the past. My being today is entirely based in the great existence that is here today, right now; it is existential. It arises from the existing moment, and its next moment will arise from the next existing moment, and so on and so forth.

Of course, there is a sequence in such a life too, but it is never continuous, contiguous. It is each moment's moment. And such a person lives in the moment and dies to the passing moment. He lives today and dies to it as soon as it is gone. Before he goes to bed at night he will die to the bygone day; he does not carry even a bit of it over. And when he wakes up tomorrow, he will live in the moment that will exist then. That is how he is always new and young. He is never old; he is ever young and fresh. And because his being springs from the whole of existence, it is divine.

This is the meaning of Bhagwan, the blessed one, the divine one. His being is atomic, existential, comes from what is, from reality. He has no past and no future, he has only a living present. That is why we call Krishna Bhagwan, a divine consciousness. It does not mean that there is a God sitting in some faraway heaven who has incarnated in the form of Krishna. Bhagwan only means the divine, the whole, one whose being springs from the whole.

For this reason it is so difficult to find any consistency in a person who lives in the moment. And if we try to force consistency on him, we will have to ignore so many episodes of his life, or we will have to establish some arbitrary uniformity among them, or we will have to say that it is all a play, a *leela*. When we fail to understand this inconsistency, we have to say it is all a play. But the difficulty really arises from our failure to know what it is to live in the moment, to live spontaneously.

QUESTIONER: IT IS SAID THAT VALMIKI WROTE THE BIOGRAPHY OF RAMA MUCH BEFORE HE HAPPENED, AND RAMA IS ALSO KNOWN AS AN INCARNATION OF THE DIVINE. SO HOW IS IT THAT THERE IS A SEQUENCE, A CHAIN-LIKE CONTINUITY IN HIS LIFE?

It is a good question that you have raised: How is it that Valmiki wrote the life of Rama even before he happened?

It is possible, it is quite possible to write the life story of Rama, because he is a man of principles, ideals. There is a joke hidden in this anecdote of Valmiki writing the Ramayana long before Rama's existence. It means that Rama is a kind of man whose life story can be foretold. He is like a character in a drama: what

he will do and what he will not do can be foreseen. Rama is an idealist, he lives according to some set rules and regulations of life, so in a way his life is pre-planned and pre-determined.

It is not that Valmiki had really written his biography before he happened; it is a very profound and subtle joke which this country alone is capable of making with respect to her great men. And it is so subtle that it is difficult to get it.

It says that Rama's life is so limited and confined, so confined to set ideas and ideals, so sequential that the poet Valmiki could have easily written his story, the Ramayana, even before Rama was born It is like a drama or a movie which is enacted in strict adherence to a written script. So it can be foretold what Rama would do after his wife Sita is abducted by Ravana. It can be foretold that after her return from Ravana's city Rama would put her to some severe test like the fire-test. He will make her pass through fire before admitting her into his palace. Everything about Rama is certain, even this -- though Sita comes out from the fire-test unscathed, Rama throws her out of his house just because a washerman makes a carping remark about her character.

But nothing can be said about Krishna.

QUESTIONER: DO YOU INTERPRET KRISHNA IN THE TERMS OF MARTIN BUBER?

No, not so. Martin Buber is, after all, a dualist; he is not a monist, a non-dualist. In fact, the roots of Martin Buber lie in the Jewish tradition. He stands for perfect intimacy between "I" and "thou, but he is not prepared for the annihilation of the "I and thou". It is so because the tradition itself to which Buber belongs, cannot go beyond dualism. The Jews crucified Jesus because he said things which transgressed the concept of dualism. He said, "I and my father in heaven are one."

It proved to be dangerous. Jewish tradition failed to understand it, and the Jews said, "We cannot tolerate it. Whatever you say, you cannot be equal to God. He is far above you; your place is at his feet. You cannot say that you are God. This is blasphemy."

The same Judaic tradition of thinking is responsible for the persecution and killing of the Sufis by the muslims. When Mansoor said, "*Ana'l haq* -- I am God", they could not take it. They said, "Howsoever high you rise, you cannot be God." And they crucified him, very brutally. Mohammedans could not give the status of God even to Mohammed; they called him the prophet, the messenger of God. They believe that man and God are two. While God is supreme, man can only have his place at his feet. His feet are the limit of man's greatest height.

QUESTIONER: WHAT DOES IT MEAN WHEN SOMEONE SAYS, "I AM GOD"? DOES HE TURN INTO A SUPERMAN?

It is wrong to call him superman. When I say that the "I" turns into God, it means that the "I" has ceased to be. Not only "I", even the man has ceased to be. When "I" becomes God, then only God remains, the man ceases to be. It is sheer transcendence, after which nothing survives.

It is possible with regard to Rama; his story can be written before he happened. It is really a serious joke. But we are a serious people, and we fail to appreciate the joke. Particularly people interested in Rama are very serious, and therefore, instead of taking the joke as a joke they go on interpreting it seriously. The joke is: "Rama, you are such a person that a poet like Valmiki can write your story even before you appear on the scene. There is not much in your life."

QUESTIONER: WHAT IS THE PLACE OF MEMORY IN WHAT YOU CALL A SEQUENTIAL LIFE AND IN A LIFE OF SPONTANEITY?

While a life with sequence follows its memory like a slave, a spontaneous life uses it like a master. This is the difference. If you live a natural life, if you are renewed from moment to moment, it does not mean your memory is wiped out -- it is rightly stored in your mind, and you can use it as you like. It is as if many

things are stored in the basement of your house and you can take out anything you need from this store. That is why Buddha has called it an agaar, a storehouse of memories, of consciousness. One who lives spontaneously also needs his memory. If he is in town and wants to return to his house in the evening, it is his memory of the house and the way to it that will enable him to do so. And he will use it rightly.

QUESTIONER: DO NOT OLD MEMORIES CREATE A PROBLEM FOR KRISHNA WHEN HE IS EXPLAINING THE GEETA TO ARJUNA?

It is a different matter, an altogether different matter, What I am explaining to you right now is that some, one who lives spontaneously does not lose his memory; on the contrary, his memory will be fully alive and fresh. And his consciousness, which is being renewed every moment, will be the master of this memory and use it the way he needs it. On the other hand, one who lives a sequential life, a life of continuity with the dead past, will ever remain old and stale, will not know what renewal is, will remain a slave of his memories, which really rule over him and his activities.

QUESTIONER: DOES NOT KRISHNA, IN HIS RELATIONSHIP WITH ARJUNA, MAKE USE OF HIS PAST MEMORIES? IS HE ALWAYS YOUNG AND SPONTANEOUS?

He is always spontaneous, but he does use his memory. I say again that only Krishna uses his memory as its master. So fat as you are concerned, you are not the master of your memories; you are a slave in their hands and they use you as they like.

Someone is sitting with you in the bus, and you inquire about his caste. He tells you he is a Mohammedan. Your memory already has something regarding a Mohammedan, what he is, how he is, and you will immediately impose your memory, your idea of a Mohammedan on this man who may have nothing to do with this Mohammedan of your memory. Maybe the Mohammedan of your memory lives in your village, is a hoodlum, and burned your village's temple. Although this man sitting next to you has nothing to do with the hoodlum of your village, you will move away from him scornfully. Now you are a slave of your memory.

This is how Hindus kill Mohammedans in India and Mohammedans kill Hindus in Pakistan. This is memory's handiwork, and this is sheet mad ness. You live by your memory; you kill somebody in the place of somebody else. What is common between two Mohammedans? What is common between two Hindus? Everybody is his own man. But you will impose your memory, your idea of one Mohammedan on every Mohammedan. This is utterly wrong and stupid. You are being used by your memory; you are its slave.

If you are the master of your memory, you will say that although the man sitting next to you is a Mohammedan. he is different from the village hoodlum who burned your temple. Then you will not judge him, and you will not move away from him in scorn and anger. You will not be ruled by your prejudices; you will observe and understand this man anew and on his own.

While a person who lives a natural and spontaneous life is the master of his memory, the person who lives a sequential life is just a slave to his memory.

QUESTIONER: YOU SAY THAT IF SOMEONE DIES AT THE HANDS OF KRISHNA IT MEANS THAT HE HAS EARNED IT THROUGH MERITORIOUS KARMAS. TO HEAR YOU SAY IT GIVES RISE TO A BLISSFUL PAIN IN MY HEART. SO I VENTURE TO ASK IF ALL YOUR PLAY-ACTING IS WITHOUT CAUSE?

It is utterly without cause. Yes, it is absolutely causeless. And you are right, it is all play-acting.

And when I talk about meritorious acts and their consequences, it means this: in the manifest world nothing happens without a cause. If in this world of cause and effect you happen to come across a person like Krishna, it is never accidental. Nothing in this wide world is accidental. Not even accidents take place accidentally, so how can a death at the hands of Krishna be accidental?

Really, nothing is accidental here. If I hug someone and quarrel with another, if I love someone and hate another, if I am a friend to someone and an enemy to another, each one of these acts has stemmed from my infinite past existence; there is nothing accidental about them. I repeat, nothing is accidental in this manifest world. And that is why, when something happens without reason, it seems to be a miracle, something coming from the other world, the unmanifest world.

The being of Krishna is absolutely causeless, but Arjuna's relationship with Krishna is not. As far as Arjuna is concerned, his relationship with Krishna cannot be without cause, without a reason, a purpose. This is rather difficult to understand, so I will go into it at some length.

Our relationship with a person like Krishna is like one-way traffic. You can love him, but it cannot be said that he will also love you. All that can be said about him is that he is loving, that he is love itself; hence, when you go to him you will easily avail of his love. It may seem to you that he loves you, that he is related to you, but that is not a fact. He is simply loving; his love will shower on you when you are in his presence. It is as if you go out of your house on a cold morning and the light of the sun envelopes you, warms you and cheers you. From your side you can be in love with Krishna, but from his side Krishna is not going to be in a love relationship with you. It is always one-way traffic, although you can think that Krishna loves you. He is love and this love is available to everyone who seeks it.

If Krishna kills someone, he does it without cause. But you cannot say the same thing in regard to the person who has been killed by Krishna. His death, from his side, is not without cause. This man had been living a sequential life, a life connected with a long dead past; he was not living a spontaneous life. How can the life of a demon be spontaneous? And whoever is not spontaneous is no different from a demon. His life is inextricably bound up with his past; he lives through his dead past.

If such a person dies at the hands of Krishna it means that his death is a link, the latest link in the long chain of his past. His death flows from his past, although it is causeless for Krishna, from Krishna's side. Krishna would not have gone searching for this man in order to kill him; on the contrary, the man himself came to him to court death. This is altogether a different thing.

Similarly, whosoever goes to him, Krishna's love is spontaneously available. If he had not come, Krishna would not have gone searching for him. Even if no one goes to Krishna, and he is sitting alone in a forest, he will be loving, and the solitude of the forest, the emptiness around him, the entire void of the cosmos will be the recipient of his love. It will make no difference for him and his love if someone is near him or there is nothing or no one.

QUESTIONER: WHAT YOU HAVE BEEN SAYING ABOUT KRISHNA AND HIS MYRIAD VIRTUES HAS SWEPT US OFF OUR FEET, AND WE SEEM TO HAVE TURNED INTO HIS DEVOTEES. IS IT POSSIBLE THAT THERE ARE NO INADEQUACIES IN HIS LIFE? IS IT NECESSARY THAT WE JUSTIFY HIS EVERY ACTION WHETHER IT IS DANCING WITH THE GOPIS OR HIS STEALING THEIR CLOTHES OR GOADING PIOUS YUDHISTHRA TO LIE ABOUT THE DEATH OF ASHWASTHAMA? AND CAN WE CALL IT A SCIENTIFIC APPROACH?

Your question is right. It is good to know why we don't find shortcomings in Krishna's life. But do you think it is scientific to purposely go in search of shortcomings? It would be unscientific if we decided to find fault with him it would be equally unscientific if we decided not to find fault with him. Every approach with a pre-judgment or prejudice, whether for or against, is wrong and unscientific.

Then what is a scientific approach? It is scientific to see Krishna as he is. And whatever I have been saying about him here is exactly as I see him. It would, of course, be unscientific if I asked you to see him the way I see him. You ate free to see him in your own way. It is okay if you find fault with him, and it is okay if you don't find fault with him. I have no desire whatsoever for you to accept what I say about Krishna. But I am free to see him the way I see him. It would be unscientific if I tried to see him differently.

It is good to know what a scientific approach is. Is it necessary to apply what we call the scientific approach to anything and everything in the world? There are things in this world -- are there not? -- which defy the scientific approach; it would be utterly unscientific to apply this approach to them. And certainly. there are a few things that go beyond the scientific approach. For instance, we cannot think about love in a scientific manner; there is no way to do so. The very phenomenon of love seems to be unscientific. And if we try to examine love scientifically we will have to deny it altogether. We will then have to say that nothing like love exists in this world. The very existence of love is against science.

The difficulty is that either we approach love unscientifically -- and that would be really scientific -- or we deny love altogether. It would be scientific to see love as love is.

We can look at it from another angle. As I said earlier, eyes see and ears hear, and if we try to see with our ears and hear with our eyes it will be utter madness. It is madness to look at things we hear as though they have been seen. Eyes will just say that ears don't see. And it is true. And since eyes don't hear they cannot accept that ears hear. So the eyes can come to only two conclusions: one, that the ears don't see -- and that would be right -- and the other, that the ears don't hear -- and that would be wrong.

The scientific process is such that it cannot grasp anything but matter. Science is confined to the understanding of matter; it cannot go beyond the material world. As eyes are confined to seeing light and ears to hearing sound, the methodology of science is such that it can only know matter and nothing else. Then there is only one possibility left: the scientist can say that there is nothing in the universe except matter. And some scientists have really said so.

But as scientific knowledge is growing, science finds itself in deep waters, because it has reached a point where matter has ceased to be matter. In the course of the last two decades, science has had to accept there is something beyond its grasp. If scientists don't accept this, then the very basis of all they have known becomes doubtful. If they deny the existence of the electron, which seems to be beyond their grasp, then the existence of the atom, which is within their grasp, becomes suspect, because the electron is the basis of the atom. Therefore, with humility, science now accepts that there is certainly something which is eluding its understanding, but it is not yet ready to accept that anything is unknowable. Science still believes that sooner or later it is going to know it, and it will continue to press its efforts in that direction.

Maybe science will know many more things; maybe it will know the secret of the electron, but it does not seem probable it will ever know love. It is impossible to find love in a scientific lab. If it goes in search of love, it will surely come across the lungs, but it will never find the heart. That is why it believes the lungs are all there is, and there is nothing like the heart the poets talk about. But the experiences of even an ordinary person say for sure that there is something like the heart. There are many moments in our lives when we live not by the lungs alone, but by something much more than the lungs, and that is our heart. And sometimes this heart becomes so important for us that we can sacrifice everything, including the lungs, for its sake.

Someone dies for love. He dies for the sake of the heart that does not exist in the eyes of the scientist. What will you say about this man? How can you deny the fact of his death? Someone, a Majnoo, is madly in love with a Laila. He is mad to win the heart of his beloved. You can say that this madness is wrong, but in spite of what you say, it is there Majnoo exists.

He may be wrong; he may be mad, but he is what he is. He lives for Laila, he sings in her memory, he is poetic about her. An examination of his lungs will not reveal any of these things, neither the presence of a Laila or his love for her. An investigation of the lungs will only reveal the breath and blood that circulate through them, the oxygen and other substances, but it will miss the very thing for which Majnoo is ready to give up his breath and his blood, even his whole life.

So there are only two ways to solve this difficulty. Either we deny love or we refuse to look at it with the eyes of a scientist. But how can we deny the existence of love? It exists. But then we look at love in a way that is not scientific. So we accept that we cannot bring the scientific approach to bear on each and every thing in the world.

If we look at Krishna with the eyes of science, he will be nothing more than a great man with his black and his white shades. But remember, he will then completely cease to be Krishna. The Krishna that I am talking about here is not a great man; he is a phenomenon, an event. And we cannot understand this phenomenon scientifically. And you know well that I am not against science. On the contrary, I am all for science. I walk with science to the extent where it begins to falter and fall down. I drag it into spaces where even its breathing stops. I can be charged with being too much on the side of science; I will never be charged with being less on its side. I try my very best, but there is a limit beyond which science cannot go. Will it be right to stop with science, to give up my efforts and go no further?

But I see there is a vast space beyond science.

QUESTIONER: IS IT POSSIBLE THAT SOMETIMES MIND AND HEART, THOUGHT AND FEELING, MEET AND MINGLE WITH EACH OTHER? PERHAPS THEY DO, AND IT IS GREAT. PLEASE COMMENT.

It is possible that once in a while mind and heart, thought and feeling, get together and become one. In their depths they are already one; they are separate only on the surface. It is like the branches of a tree are separate from one another, while their trunk is one and the same.

Similarly, our thoughts and feelings are like branches of our being, which is one. Mind and heart are separate only on the surface; in the depths they are united and one.

The day we know that mind and heart are one, we also know that science and religion are not separate. Then we know that science has a limit beyond which it cannot go, beyond which the world of transcendence begins, beyond which religion begins.

Krishna is a man of religion, and I am talking about Krishna -- the man of religion. And I talk about him exactly the way I see him. But I have not the least desire that you should see him through my eyes. However, if on your own, you can see in him what I see, even fractionally, it will prove to be a transforming factor in your life.

Krishna: The Man and His Philosophy

Chapter #9
Chapter title: The cosmos is a Dance of Opposites

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QUESTIONER: HOW IS IT THAT KRISHNA IS CALLED A CELIBATE IN SPITE OF HIS BEING A MAN OF JOYOUS DANCE AND SENSUOUS CELEBRATION? WHAT IS THE PLACE AND RELEVANCE OF RAASLEELA -- THE DANCE OF CELEBRATION -- IN MODERN SOCIETY?

To understand *raasleela*, the dance of celebration, what is first necessary to know is that the whole of life is a meeting of contradictory forces, and that all its happiness comes from this union of the opposites. The very mystery and ecstasy of life lies hidden in this *unio mystica*.

To begin with, it is good to understand the metaphysical meaning of the celebration that our universe it. And then, together, we will go into the life of Krishna, a complete miniature of this celebrating universe.

Raise your sights and look at whatever is happening all around in this vast universe of ours. Is it anything other than a dance, a celebration, an abounding carnival of joy? It is all celebration, whether it is clouds gliding in the heavens or rivers rushing to the seas or seeds on their way to becoming flowers and fruit, or bees humming or birds on the wing or love affairs between men and women. It is all a panorama of play and dance and celebration.

Raas has a universal meaning; it has a cosmic connotation and significance.

Firstly, the meeting of opposite energies is the cornerstone of all creation, of the universe. To construct a house with a door, we put an arch at the top of the door with the help of opposite shapes of bricks to support it. It is just this placing of opposite kinds of bricks in the arch that upholds not only the door but the whole building. If we use uniform kinds of bricks in the arch, it will be impossible to construct a house. In the same way, the whole play of creation, at every level of life, begins when energy becomes divided into two

opposite parts. This division of energy is at the root of all creation, of all life in the universe, and with the cessation of this division all life's play comes to a full stop. When the same energy becomes one, when it returns to its primordial state, total destruction, the ending of the universe happens. And when the same energy again divides itself into two, creation begins anew.

Raas, the dance of celebration, is the most profound attribute of the mighty stream of creation. And creation in itself is the interplay of polar opposites -- thesis and antithesis. When opposites collide with each other it results in conflict, hostility and war, and when they embrace each other there is love and friendship. Without the meeting of the two, creation is impossible. So we have to go into the significance of Krishna's *raas* in this context.

It is not all that we see when Krishna dances with the *gopis*, the milkmaids, but we can see only that much with our gross eyes. Krishna's *raas* with the milkmaids of his village is not an ordinary dance, on a small scale it really represents the universal dance of creation that, since eternity, goes on and on. It epitomizes the everlasting drama of the making and unmaking of the universe. It gives you a glimpse of that divine dance and that immense orchestra.

It is for this reason that Krishna's *maharaas* ceases to have a sexual connotation. Not that it prohibits any sexual interpretation, but for certain sex has been left far behind. In reality Krishna does not dance as a mere Krishna, he represents her, the whole of the male element in creation, known in Sanskrit as *purusha*. And similarly the *gopis* represent the entire female element, *prakriti*. The *maharaas* represents the combined dance of *prakriti* and *purusha*.

People who take the *maharaas* as a sexual representation of life are mistaken; they really don't understand it. And I am afraid they will never understand it. To put it rightly, it is a dance of the meeting of the male and female energies, of *purusha* and *prakriti*. It has nothing to do with any individual man and woman; it represents the mighty cosmic dance.

It is because of this that a single Krishna dances with any number of *gopis*. Ordinarily it is not possible for a single man to dance with many women at a time. Ordinarily no man can be in love with many women together, but Krishna does it, and does it beautifully. It is amazing that every milkmaid, every *gopi* taking part in the *maharaas*, believes that Krishna is dancing with her, that he is hers. It seems Krishna has turned into a thousand Krishnas so that he pairs off with each of the thousand women present there.

It is utterly wrong to take the *maharaas*, the celebration dance of Krishna, as that of an individual person. Krishna is not a person here; he represents the great male energy, *purusha*. The *maharaas* is a representation in dance of the great meeting between male and female energies. But the question is: Why only dance is chosen as a medium for this representation?

As I said this morning, the medium of dance comes nearest to the mysterious, to the non-dual, and to celebration. Nothing can express it better than dance.

Let us look at it in another way. Dance is the most primitive form of human language, because when man had not yet learned to speak, he spoke through gestures. If one man had to communicate with another, he made gestures with his face, his eyes, his hands and feet. Even today a dumb person only expresses himself through gestures. Verbal language came much later. Birds don't know a language, but they know how to chirp and dance together. Gestures make up the whole language of nature. It is used and understood all over.

So there is a reason why dance came to center stage for the raas, the celebration.

Gesture is the most profound medium of expression because it touches the deepest parts of man's mind and heart. Dance reaches where words fail. The sound of the ankle bells of a dancer says a lot even where speech is ineffective. Dance is more articulate than anything else. A dancer can go from one end of the earth to another and will, more or less, make himself understood through his dance. No language will be needed to understand and appreciate him. No particular level of civilization and culture will be required to understand a dance. Dance is a kind of universal language; it is understood everywhere on this planet. Wherever a dancer goes he will be understood. Man's collective unconscious is well aware of this language.

To me, the great *raas* happening in infinite space, with millions of stars like the sun and moon dancing rhythmically, is not an ordinary dance. It is not meant for entertainment; it is not show business. In a sense it should be described as overflowing bliss. There is such an abundance of bliss in the heart of existence that it is flowing, overflowing. That is what we call the river of existence. The presence of the polar opposites in the universe facilitates its flow.

Man alone cannot flow; he needs the presence of woman. Without the woman man is inhibited and closed. In the same way, without man the woman is inhibited and closed. Their togetherness causes their

energies to spring into the form of love. What we know as love between man and woman is nothing but the flowing of yin and yang together. And this love, if it is not personalized, can have great spiritual significance.

The attraction of man and woman for each other is what brings them together so that their latent energies flow into the stream of love and life. That is why a man feels relaxed with a woman and a woman feels at ease with a man. Separated and alone they feel tense and anxious; coming together they feel as light as feathers, weightless. Why? Because something in them, some subtle energy has become alive and moving, and as a result they feel at home and happy.

Unfortunately we have been trying to put man and woman in a cage, the cage of marriage. But as soon as we bind them with marriage and its institution, their energy ceases to flow, it stagnates. Life's play has nothing to do with institutions; it cannot be institutionalized. Krishna's *raas* does not have an order, a system; it is utterly free and spontaneous. You can say it is chaotic. It is chaos itself.

There is a significant saying of Nietzsche's. He says, "It is out of chaos that stars are born." Where there is no system, no order, only the interplay of energies remains. In this interplay of energies, which is raas, Krishna and his milkmaids cease to be individuals, they move as pure energies. And this dance of male and female energies together brings deep contentment and bliss; it turns into an outpouring of joy and bliss. Rising from Krishna's raas this bliss expands and permeates every fiber of the universe. Although Krishna and his girlfriends are no more with us as people, the moon and the stars under which they danced together are still with us, and so are the trees and the hills and the earth and the skies that were once so drunk with the bliss of the raas. So, although millenia have passed, the vibes of the *maharaas* are still with us.

Now scientists have come forward with a strange theory. They say although people come and go, the subtle vibes of their lives and their living remain suffused in existence forever. If someone goes to dance on the grounds where Krishna once danced with his *gopis* he can hear the echoes of the *maharaas* even today. If someone can play a flute near the hills that in the past echoed with the music of Krishna's flute, he can hear those hills still echoing it, everlastingly.

In my view, the raas symbolizes the overflowing, outpouring of the primeval energy as it is divided between man and woman. And if we accept this definition, the raas is as relevant today as it was in the times of Krishna. Then it is everlastingly relevant.

Lately I have received a suggestion from many friends that men and women should be segregated from each other when we go for meditation, because they think it will help their meditation. This suggestion is utterly stupid. They don't know that if men and women are segregated from each other, if they are put into separate blocks, it will make them two homogeneous groups cut off from each other, blocking the flow of energy between them. Friends who come up with such suggestions are ignorant of their implications. I hold just the contrary view on the matter. If men and women meditate together as a mixed gather ing, it can be immensely helpful to their meditation. Then something can happen to both of them without their knowing it, and it will deepen their meditation. Your being here together without any reason -- you are not here as husbands and wives -- will help you in catharsis as nothing else can do. The very presence of the opposite sex will stir many deeply repressed emotions in both men and women, and it will then be so easy to cathart them.

The terrible mental tension through which mankind is passing at the moment is the result of this segregation, this apartheid of men and women. We have separate schools and colleges for boys and girls; men and women sit in separate groups in churches and temples. Everywhere the sexes are being made to keep a distance from each other. Much of our present-day trouble and misery stems from this unnatural and unhealthy practice, because it violates the basic laws of nature. In this world the entire structure of life is based on the togetherness of the opposite forces. The more natural and spontaneous this togetherness, the more beneficial it is.

The significance of raas, the dance of celebration, is everlasting, it issues from the fundamental principle of life. This fundamental principle says that men and women are incomplete in themselves, they are fragments of a single whole. And they become whole and healthy only in close togetherness, in union with each other. If this togetherness happens unconditionally, it will complete the two in an extraordinary and unearthly way. On the other hand, if the union is conditional, if it has a motive, it is bound to lead to enormous difficulty and trouble in the process of its completion. However, so long as men and women exist on this earth, the *raas* will continue to be in vogue in many shapes and sizes. Maybe it does not attain the height and depth it had with Krishna, but if we grow in understanding and wisdom it is not impossible.

More or less every primitive community is aware of the beauty and significance of the *raas*, of their own

kind of *raas*. They work hard through the day, and in the night both men and women gather together under the open sky and dance with abandon for hours and hours. While dancing, they forget their family relationships and mix freely with each other as men and women, and dance madly, as if all of life is meant for dancing and celebrating. They go to sleep only when they are utterly tired, and so they enter into a sleep so deep it may cause the civilized societies envy. It is for this reason that the peace of mind and the joy of life these poor people enjoy is unknown to the most affluent people who, just by wishing, can have all the good things of life. The rich are missing some basic truths of life for certain, and somewhere they are erring very grievously.

QUESTIONER; LEGEND HAS IT THAT AHILYA, A WOMAN TURNED INTO STONE, HAD WAITED LONG ENOUGH FOR THE COMING OF RAMA TO RESURRECT HER, AND THAT ANOTHER ORDINARY WOMAN, KUBJA, PERSUADED KRISHNA TO MAKE LOVE TO HER. DO THESE STORIES HAVE SOME SPIRITUAL SIGNIFICANCE?

Everything in existence happens in its own time, a time for which one has to wait with tremendous patience. Everything has its season; nothing happens out of season. Time and occasion have great importance in life. And it is necessary to go into it from different angles.

I don't believe that Ahilya had actually turned into stone; this is just a poetic way of saying that she lived a stony life, a dull and dreary life until she met Rama whose love transformed her life. It is possible a woman will come to her flowering only through a particular man like Rama, and that she will patiently wait for such a man to come into her life.

It is a poetic metaphor to say that Ahilya had turned into stone. It means to say that with the right opportunity, with real love, even stone comes alive. It also says that no one except Rama could have fulfilled her. The crux of the story is that everybody and everything has its own season, its own moment of fulfillment for which one must wait with patience. Until this moment comes, it is not going to happen. Only the touch of her lover, his warm hug can fulfill her.

Let us understand it in another way. Woman is passive; passive waiting is her way. She cannot be aggressive; she is receptive. She has not only a womb in her body, even her mind is like a womb. The English word woman, "wo-man", is very meaningful; it means a man with a womb. Woman's whole makeup is receptive, while man's makeup is active, aggressive. And although these two qualities, receptivity and aggressivity, seem to be contradictory, in reality they are complementary to each other. And as man and woman are complementary, so are their attributes. Man has what woman lacks and woman has what man lacks. That is how both together make a complete whole.

Woman's receptivity turns into waiting and man's aggressivity into search, into exploration. So while Ahilya will wait for Rama like a piece of stone, Rama will not do so. Instead, Rama will search many paths. It is interesting to note that a woman never takes the initiative in proposing love to a man, she always receives proposals from the man. She does not take the first step; it is man who takes it. Not that she does not begin loving someone, but her love is always a kind of waiting. Waiting is her way of love, and she can wait long -- for lives.

In fact, when a woman becomes aggressive she immediately loses a part of her femininity, she loses her feminine attraction, Her beauty, her significance, her very soul lies in passive waiting, in infinite waiting. She can wait endlessly; she can never be aggressive. She will not go to a man and tell him, "I love you." She will not say it even to a man she loves with all her heart. She will, on the contrary, want the man she loves to come to her and say that he loves her. Another beauty of feminine love is that it never says a straightforward yes when the man a woman loves comes to propose his love to her. While verbally she says no -- which means yes -- she says yes with her silent gestures, with her whole being turned into love. It is always man who takes the initiative.

A woman can wait endlessly for Krishna, she can never be fulfilled without him.

It is in this context that, in the past, we had an extraordinary rule, and it is good to know it and understand it. Women did not ordinarily propose love to men, but if once in a long while a woman came forward to propose her love to a man, he had to accept her; it was utterly immoral to say no to her. Since it happened rarely, it was ruled that such a proposal could not be turned down. If ever a man said no, it was thought that he had failed in his manhood. It was thought to be an insult to womanhood, which was so much respected in this country in the past.

There is an anecdote in the life of Arjuna which is worth mentioning here, Arjuna is under a vow of celibacy for one year. A beautiful young woman falls in love with the ascetic-looking young man, and tells him, "I wish I had a son like you." It is significant that when a woman makes a request, a proposal, she does not propose to be a beloved or a wife, but a mother. Arjuna was put into a dilemma. He was under a vow of celibacy which could not be broken before its time. And it was equally wrong to violate the rule which said it was immoral to say no to a woman who came with a proposal of love. Arjuna did not want to be that immoral. A male energy ceases to be male if a man turns down the request of a woman -- the receiving energy -- to make love to her.

Arjuna's difficulty was real. So he told the young woman, "I am ready, but how is it certain that our son will be like me? It is therefore better that you accept me as your son. I will become your son; this fulfills your desire."

A similar anecdote is recorded in the life of George Bernard Shaw. A French actress, the most beautiful actress of the times, made a similar proposal to Shaw. In a letter she wrote that she wanted to marry him. Although the western woman has moved a long way from being a woman, yet this French actress expressed a womanly desire to be a mother. She said in her letter that she wanted to have a son by Bernard Shaw, because this son would be something marvelous, combining her beauty and Shaw's intelligence.

I say that this western woman could not suppress the inherent feminine desire to be a mother, because motherhood is a woman's highest fulfillment. A woman does not feel guilty in becoming a mother, she feels great. And when a woman expresses her desire to be a mother, she is not transgressing her modesty, she is not demeaning herself, she is not falling behind man. To become a mother she makes use of man in a very small way; she does the rest of it all herself. But to be-a wife she needs the man the whole way.

Bernard Shaw was faced with the same difficulty as Arjuna, but Shaw could not answer the woman in the way Arjuna did. Since Arjuna belonged to the East, his answer was typically eastern. And Shaw's answer was clearly coarse and vulgar. Bernard Shaw wrote back asking the actress how she would feel if their son received his looks and her intelligence. No man in the East could say this; it is an insult to womanhood. Shaw not only turned down a woman's love, he did it in a very indecent manner.

Kubja has waited long for Krishna; she has waited for him for many lives. Krishna cannot say no to her, because no has no place in his life. Even if Kubja asks for love on the physical level, Krishna will not refuse her, because he is not opposed to the body. The body is as muck accepted as anything else; it has its own place in life The body is not everything, but it has its significance; it has its own juices and joys. The body has its own existence.

Krishna does not deny it He accepts both body and soul; he embraces both matter and God. He cannot insult womanhood by refusing sex on the physical level; he can go to any length to respect womanhood. He is prepared to fulfill every wish of Kubja's, and he will not have to persuade himself, strain himself in the matter. He will not have to make any effort to oblige Kubja; he will naturally and happily accept that which is.

For us it is difficult to think that Krishna would go in for physical sex; it seems outrageous. It is so because we are divided, we are dualists; we believe that the body and soul are separate, and while the soul is great the body is something lowly. But I don't view -- nor does Krishna -- the body and soul, sex and superconsciousness, matter and God as separate entities. They are all one and the same. The body is that part of the soul which is within the grasp of our senses -- like our eyes and hands -- and the soul is that part of the body which is beyond the grasp of our senses and intellect. The body is the visible soul and the soul is the invisible body. They are united and one; nowhere do they separate from each other or contradict each other. What is sexual joy at the physical level becomes ecstasy at the level of the soul. To Krishna's mind there is no conflict between sex and ecstasy. The joy of sex is nothing but a faint reflection, a faint trace of ecstasy, and therefore sex can become a door to ecstasy, to *samadhi*.

I cannot say what there is in the mind of Kubja, but I can speak very well for Krishna. I don't think Kubja has any readiness to use sex as a door to *samadhi*. That is not even relevant here. What is re levant is that whatever Kubja desires, Krishna is ready to fulfill it. He does not care if her desires are petty; he does not tell her to ask for something great because he has it and he can give it. Kubja approaches him with a request for physical gratification; she does not know what it is to be fulfilled spiritually. And Krishna is not going to turn her down because of it. He meets Kubja on Kubja's ground, and that is how a physical union between the two could be possible.

QUESTIONER: IN THE MORNING YOU COMPARED RAMA WITH KRISHNA AND MEERA WITH HANUMANA. IN OUR TRADITION ALL OF THEM -- RAMA, KRISHNA, MEERA AND HANUMANA -- HAVE EQUAL STATUS; NO ONE IS SUPERIOR OR INFERIOR. PERHAPS EACH ONE OF THEM IS LIVING HIS OWN INDIVIDUAL DESTINY. AND IT IS POSSIBLE THAT SOME OF US FIND OURSELVES IN ACCORD WITH RAMA AND HANUMANA. IN THAT CASE WOULD IT NOT BE TRANSGRESSING ONE'S SELF-NATURE OR SWADHARMA IF ONE FOLLOWS KRISHNA AND MEERA BECAUSE THEY ARE SUPERIOR?

I did not say that they were either superior or inferior. All I sail was that they were distinctly different from each other. I am not concerned with their status; I am only interested in the distinctive individuality of each one of them. And if someone finds himself in accord with Hanumana, he will not accept Hanunana as inferior because of me. As far as I am concerned Hanumana is not in accord with me. And I am not going to lie about my view of Hanumana because someone else is in accord with him. You put the question to me and I answered it the way I saw it. If I have to choose between them, I will choose Meera and Krishna, and I told you why. But I don't say that you should choose Krishna in preference to Rama. It is enough that you understand what I say, and then go wherever your individuality takes you.

In my view, Rama's personality is confined, confined to certain norms and ideals, and I think even Rama's followers will not deny it. In fact, they follow him because he lives within norms; Rama appeals to people who love to live within norms. But I say that to live within the confines of norms is to live a petty life, a limited, inhibited and narrow life. Life is not confined to norms; it goes far beyond norms and rules, ideas and concepts. Truth is unlimited and illimitable. The whole truth cannot be covered by any ideas and ideals, however great they may be. Truth can be at home only with the unlimited, the infinite. You limit it and it ceases to be truth. So truth is at home with Krishna, not with Rama, because Krishna too, like truth, is unlimited, infinite.

And it is wrong to say that your tradition does not make a distinction between Rama and Krishna. It does. It does not accept Rama as a complete incarnation of God; Krishna alone is accepted as such. Your tradition is very clear about it. I don't know if they have a comparative evaluation of Hanumana and Meera -- perhaps not -- but they have certainly evaluated Rama and Krishna, judging Krishna to be the highest among all the Hindu *avataras*, all the Hindu incarnations.

It is obvious that followers of Rama do not accept Krishna; they don't even want to hear his name. In the same way devotees of Krishna are allergic to Rama -- and it is natural. But I am a follower of no one; I follow neither Rama nor Krishna. I have nothing to do with them; therefore, I can see them exactly as they are, and I will say the truth.

To me, it seems that Rama's life is clear-cut and defined; there is nothing hazy about it. Krishna's life is not that neat and clear-cut, it cannot be. And that is why it has great depth. Rama has cut out a portion of a vast and wild jungle and turned it into a neat and clean garden by removing unwieldy bushes and shrubs. But this does not mean that the vast jungle has ceased to be; it is there, surrounding the little garden.

D.H. Lawrence often said he wanted to see man in his wild form, that modern man had turned into a garden and was diseased. While Rama is a small and enclosed garden, Krishna is the vast jungle itself, wild and rugged and chaotic. It lacks planning and organization, order; it has no roads, no pathways, no sidewalks, not even flowerbeds. It is full of wild animals like lions and tigers; it is infested with all kinds of snakes and reptiles and lizards. At places it is dark and awesome. Even fugitives from the civilized world, like robbers and thieves, take shelter here. It is packed with wilderness, with ruggedness, dangers.

Krishna's life is that gigantic jungle, while Rama's life is a kitchen garden in the backyard of your house, where everything is in order, where there is nothing to fear. I don't say to you, "Don't have a kitchen garden," what I say is that a garden is a garden and a jungle is a jungle.

When you are bored with your garden you think of the jungle, because it is nature's own creation; it is not of your making. There is a life, grandeur and beauty in the jungle which no garden can have. Your tradition has made a comparison between Rama and Krishna, but not between Hanumana and Meera. It is not that necessary to evaluate Meera and Hanumana comparatively. Since you raised the question I have to say something about it. Where will you place Hanumana when his lord Rama himself is only a kitchen garden? At best he can be a flower pot; nothing more than that. And as a flower pot in the garden of Rama he is very neat and clean, at times more orderly than Rama himself.

QUESTIONER: DOES HANUMANA TAKE TO DANCING ONCE IN A WHILE?

It is possible. When a strong wind comes, the plants of a garden sway and dance, even the plant in a flower pot begins to sway. But the dance of a jungle is like Shiva's *tandava*, his dance of destruction. This dance is mighty. It is immense; it is awesome. This dance of the jungle is, as the jungle is, beyond our control, and it is frightening to us. The dance of a garden is small and manageable; we can manage it. Hanumana can dance, but he is subject to Rama's control. Meera is different. When she dances even Krishna cannot control her. Hanumana cannot disobey Rama; he is disciplined and obedient.

It is true that we need discipline in the world, but discipline is not everything. Everything that is profound, great and immense in life is free from discipline. Everything that is true, good and beautiful in life comes exploding; it follows no rules, no discipline.

However, this is how I see them, Meera and Hanumana. And I told you about my choice: I choose Meera. But it does not mean that you should do the same. And I don't think in terms of the superiority or inferiority of one; I am simply pointing out the difference that is there. Everyone has his own criteria of what is superior and what is inferior. If someone finds greatness in Hanumana, it only shows his way of evaluation. And if I find Meera to be great, it speaks for my meaning of greatness. In this evaluation Meera and Hanumana are not that important; they only reflect our preferences.

QUESTIONER: WHAT DO YOU THINK ABOUT COW WORSHIP? AS DARWIN SAYS THAT THE MONKEY IS MAN'S PREDECESSOR IN PHYSICAL EVOLUTION, YOU SAY THAT THE COW PRECEDES MAN IN THE EVOLUTION OF THE SOUL. HOW IS IT THAT AMONG ALL ANIMALS THE COW COMES SO CLOSE TO MAN SPIRITUALLY? OR IS IT THAT WE CALL THE COW OUR MOTHER BECAUSE WE ARE AN AGRICULTURAL COMMUNITY? AND WHAT IS YOUR VIEW ON THE QUESTION OF COW SLAUGHTER?

When Charles Darwin first said, looking at man's physical frame, that it seems he has evolved from some species of monkeys, we were shocked and could not easily take it. How could man, who believed God was his father, suddenly come to replace God with the monkey? It came as a great blow to our egos, but there was no way out. Darwin backed his theory with powerful evidence. and the whole scientific discipline supported him. That is why, in spite of tremendous opposition, it had to be accepted. There was no way out.

There is so much similarity, both physical and mental, between man and monkey that it is difficult to deny Darwin. Even the ways of their being and living are so strikingly similar that we had to accept that man is very much linked with the monkey. Even today, when we walk our hands move rhythmically with our moving legs -- the left hand with the right leg and vice versa -- although it is not at all necessary for our hands to move. We can walk very well without moving our hands; those whose hands are amputated walk as easily. Evidently Darwin thinks that this movement of the hands is only a habit, a hangover from out old life as monkeys millions of years ago when we walked on all fours. Even the little opening where a monkey has its tail is discernible on man's body as a linkage. It indicates that man had a tail when he was a monkey.

In this context Hanumana is very significant. Had he known about Hanumana, Darwin would have been greatly pleased. Darwin was searching for the missing link between monkey and man; he believed that there must be some species in the evolution of man from monkey who was halfway between the two, neither a full monkey nor a complete man. Between the two there must be a transitory period which the monkey took to evolve into man; it is impossible that a monkey was all of a sudden transformed into a man. It should have been over millions of years when some monkeys became men and others remained monkeys.

Biologists and anthropologists are still wondering what happened to the missing link. A worldwide search is still underway to discover the skeleton of that intermediary between monkey and man. Hanumana seems to be, in many ways, related to that missing link, and it would be great if his skeleton were found. Darwin's theory met with stiff opposition, and it took a long time to be accepted. It was accepted because it was supported by proof.

I say yet another thing which is concerned with the evolution of man. I say that as man has evolved from the monkey at the level of his body, similarly, he evolved from the cow at the level of his soul. If the monkey is his predecessor on the physical side, the cow is his predecessor on the spiritual side. While man's physical frame has evolved from the monkey's body, his soul has evolved from the soul of the cow. Of course, in support of this theory we can not advance proofs as direct and strong as Darwin's in support of

his. But there are many other kinds of evidence in support of what I am saying: man as a soul has evolved from the cow.

It is not reason enough to call the cow our mother because we are an agricultural community and the cow has great use and importance for us. If it were so, we should have called the bull our father, which we did not. And we don't turn every utilitarian object into our mother. There is no reason to do so. The railway train has great utility for us and we cannot do without it, but we are not going to give it the status of a mother. No community calls the airplane mother, although it is so important to modern life. Never and nowhere has an object of utility been called mother, despite the fact that there are any number of things that have utility. And there is no relationship between motherhood and utility. There must be some other reasons for regarding the cow as our mother.

In my view, the cow is man's mother exactly in the same way as the monkey, according to Darwin, happens to be his father. And I have good reasons to say it. Further, most of these reasons are based on the findings of psychic research into man's memory of his past lives, called jati-smaran in Buddhist terminology. Thousands of yogis down the centuries have explored and recalled the memories of their past lives and have found retrospectively that as soon as the chain of their human lives comes to an end, the life of the cow begins. If you go back into your past lives -- and there are tested methods to do it -- you will find that for many lives you were a human being. but as soon as the series of human lives ends, you will enter the life of the cow that you were. Everyone who experimented with jati-smaran has come to the same conclusion: behind the layers of memory of human lives lies the layer belonging to the life of a cow. And it is on this basis that the cow has been described as man's mother.

Apart from this, there are other reasons to say so. If you explore the whole animal world you will note that no other animal has such a developed soul as the cow. Looking into the eyes of a cow you will find a kind of humanly quality, a humanness no other animal has. The innocence, the simplicity, the humility of a cow is rare. Spiritually, the cow is the most evolved being in the whole animal world; its high qualities of soul are evident. Its evolved state clearly indicates it is ready for a spiritual leap forward.

If you watch the physical restlessness in which a monkey lives, it will be obvious to you that it is not going to rest until it achieves a higher form of body. The monkey seems to be utterly dissatisfied with his body; in fact, he is dissatisfied with everything about it. It is so agile, speedy and restless all the time. Looking at a newborn child, you will find, while his body has the agility of a monkey, his eyes have the peace and serenity of a cow. Physically he reminds one of a monkey, and spiritually he resembles a cow.

The cow is held in deep respect in this country not because we are predominantly an agricultural society, it is so because after protracted investigations in the psychic world, it was learned that man has spiritually evolved from the cow. And as psychic knowledge grows -- and it is growing -- science will soon support this truth that India discovered long ago about the cow. There will be no difficulty in the matter.

You will understand it better if you look at the long chain of God's incarnations as conceived by the Hindus. It begins with the fish -- the first incarnation of God is the fish -- and goes up to Buddha. Until recently one wondered how God could incarnate as a fish; the whole thing seemed so ridiculous. But now the science of biology accepts that life on this earth began with the fish. Now it is difficult to mock the Hindu concept of matsyavatara, God's first incarnation as a fish. Science has such a hold on our minds that we have to accept whatever it says. Science says that life on this earth has evolved from the fish. That is why this country said centuries ago that the fish was the first incarnation of God. The Sanskrit word for incarnation is *avatara*, which means descent of consciousness. Since life as consciousness first dawned in the fish, it is not wrong to call it the first incarnation. This is the language of religion. Science says the same thing: the first appearance of life on earth was in the shape of the fish.

We have yet another of God's incarnations which is still more puzzling and unique. It is called *narsinghavatara*, God's incarnation as half man and half animal. When Darwin says that the missing link between monkey and man should be half monkey and half man, we don't have any difficulty in accepting him. But we find it difficult to accept the concept of *narsinghavatara*. This is again the language of religion, and undoubtedly it carries with it a deep insight.

The cow is man's mother in the same way as the monkey is his father. Darwin was concerned with the evolution of the physical body, in fact, the whole of the West is concerned with the physical. But India has long been concerned with the spirit, the soul; it is not much concerned with the body. We have always wanted to explore the spirit and its ultimate source. For this reason we emphasized the soul much more than the body.

Secondly, you want to know my view on cow slaughter.

I am against all kinds of slaughter, so the question of my favoring cow slaughter does not arise. But whether I am for or against it, cow slaughter is not going to stop. The conditions of our life are such that the cow will continue to be killed. I am against meat-eating, but it is not going to make a difference. Under the present conditions meat-eating cannot go. We are not yet in a position to provide the entire population of the world with an adequate amount of vegetarian food. Let alone the world, even a single country cannot afford to be vegetarian at the moment. It will simply die of starvation if it decides to go vegetarian. Unless we have enough food grains and vegetables and milk to feed the whole world, non-vegetarianism will continue to predominate. There is no way out at the moment. It is a necessary evil. So is cow slaughter.

It is ironic that people who are anxious to ban cow slaughter are doing nothing to create the necessary conditions to make the society vegetarian. So cow slaughter is not going to end because of these people. If it ends someday, it will end because of the efforts of those who are not at all anxious to do away with cow slaughter. Slogan-mongering and agitation are not going to end it, nor is it going to end through legislation. Though we have the largest number of cows, they ate the most uncared for; they ate as good as dead and useless. On the other hand, beef-eating countries have the best kinds of cows, healthy and strong. While a single cow in the West yields forty to fifty kilos of milk pet day, it would be too much for an Indian cow to give half a kilo. We have only skeletons in the name of cows, and we make such a hulla-baloo about them.

The production of vegetarian food, of nutritive and health-giving vegetarian food, is the first imperative if you want to abolish cow slaughter. Supporters of vegetarianism have yet to meet the argument of the non-vegetarians that the world is much too short of vegetarian food to provide nutrition and health to mankind. There is logic in their argument.

It is very interesting that both cow and mon key ate vegetarians. Man inherits his body and soul from vegetarian sources. It is another thing that a monkey sometimes swallows a few ants, but by and large he is a vegetarian. The cow is wholly vegetarian; it will eat meat only when it is forced to. Under the circumstances it is strange how man has turned non-vegetarian, because his whole physical and psychic system is derived from vegetarian sources. The structure of his stomach is such as only vegetarian animals have, and so is his mental makeup. Obviously man must have been forced by circumstances to become non vegetarian. And even today he cannot do with, out animal food.

It seems to me that cow slaughter will continue in spite of all our good intentions to stop it. In my view, it will only stop when we make provisions for adequate synthetic food for all. And then people have to be persuaded to take to synthetic food on a large scale. Synthetic food is the only alternative to non-vegetarianism. The day man accepts living on scientific food, meat-eating will disappear, not before.

So I am not interested in the agitation for banning cow slaughter by law; it is absurd and stupid. It is a sheer waste of time and energy. I am interested in something else: I want science to put its energy into the creation of synthetic food so that man is freed from meat-eating. There is no other way except this. Food derived from the earth will not do; food will have to be produced in factories in the form of pills. The population of the world today ranges between three and a half to four billion, and this goes on increasing. In spite of what we do to control population, it is going to increase in an unprecedented manner.

The day is not far off when we will leave behind this agitation against cow slaughter and will instead be agitating for a large-scale slaughter of men. The day is not distant when man will eat man, because you cannot argue with hunger As we now ask a dying man to donate his eyes or kidneys, we will soon ask him to donate his flesh for the hungry. And we will honor him who donates his flesh, as today we honor one who donates his heart or lungs. There is going to be such a population explosion on the earth.

Very soon we will begin to think it is unjust to cremate dead bodies, they should be saved for food -- and it will not be something new and extraordinary; cannibalism has been known to man since ancient times. There have been tribes where man ate man to satiate his hunger. Once again we are coming close to that situation when cannibalism will be revived. In view of it, it is just stupid to agitate for a ban on cow slaughter. It is utterly unscientific to do so.

I don't suggest that cow slaughter should not and cannot go. It can go. Not only the killing of cows, all kinds of killing can go. But then we will have to take a revolutionary step in the direction of our food and food habits. I am not in favor of cow slaughter, but I am also not in favor of those who shout out against it. All their talk is sheer nonsense. They don't have a correct perspective and a right plan to stop cow slaughter. But it must stop; the cow should be the last animal to be killed. She is the highest in animal evolution; she is the connecting link between man and animal. She deserves all our care and compassion, we are connected with her in an innate and intimate manner. We have to take every care for her.

But remember, caring is possible only when you are in a position to take care. Without the facilities and

the wherewithal, caring is impossible. We have to be pragmatic; it is no use being sentimental.

I should tell you an anecdote which I narrated to some friends the other day while we were on a walk.

A priest has to go to a church to give a Sunday sermon. The priest is an old man and his church is four miles away, and the road to it is difficult as it passes through a hilly area with many ups and downs. So the old priest hires a horse-driven coach for his journey. He sends for the owner of the coach and tells him that he will be well paid for his services. The coachman says, "That is okay, but my horse, Gaffar, is very old, and we will have to take care of him."

The priest says, "Don't worry, I will be as considerate of the horse as you are. He will be well cared for."

After only a half mile's drive the coach reaches a steep rise in the hills. So the coach stops and the coachman tells the priest, "Now please step out of the coach, because the uphill road begins and since Gaffar is very old we have to care for him." The old priest gets out and begins to walk alongside the coach. And when they reach the plain the priest is asked to board the coach again. This is how the whole journey is covered -- the priest is made to walk when the road is uphill and rides in the carriage when it is on flat ground. On a four-mile journey he drives hardly a mile in the coach, and the rest he has to cover by walking. In fact, he has to walk where for his age it is necessary to ride, and he rides where he can well afford to walk.

When the coach reaches the church, the priest pays the coachman and tells him, "Here is your fare, but before you go I would like you to answer a question. I came here to give a sermon and you came here to earn money. It is okay, but why did you bring Gaffar? It would have been easier if only you and I had come. Why Gaffar?"

Life is lived according to its needs and exigencies, not according to ideas and theories. The cow cannot be saved when man himself is facing death. To save the cow it is necessary for man to become so affluent that he can afford it. Then, along with the cow, other animals will be saved too. The cow is, of course, nearest to us as an animal, but other animals are not that distant. Even the fish is our kin, although a distant kin. Life really began with the fish. So, as man grows affluent he will not only save the cow, he will save the fish too.

We have to be clear in our view that the cow and, for that matter, all other animals have to be saved. But it is sheer stupidity to insist on saving them even when the conditions necessary to do so are lacking.

Now we will sit for meditation.

Krishna: The Man and His Philosophy

Chapter #10

Chapter title: Spiritualism, Religion and Politics

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QUESTIONER: KRISHNA WAS ESSENTIALLY A SPIRITUAL MAN, BUT HE FREELY TOOK PART IN POLITICS. AND AS A POLITICIAN HE DID NOT SHRINK FROM USING THE TRICKS OF THE TRADE. IN THE BATTLE OF THE MAHABHARAT HE GOT BISHMA KILLED BY DECEIT -- A NAKED WOMAN WAS MADE TO STAND BEFORE THAT VENERATED OLD SAGE, WHO WAS A VOWED CELIBATE. IN THE SAME WAY, DECEPTION WAS USED TO KILL DRONACHARYA, KARNA, AND DURYODHANA. THE QUESTION ARISES: SHOULD A SPIRITUAL MAN TAKE PART IN POLITICS, AND IF SO, SHOULD HE

BEHAVE AS ORDINARY POLITICIANS DO? AND, WAS MAHATMA GANDHI WRONG IN LAYING STRESS ON THE PURITY OF ENDS AND MEANS? IS NOT PURITY OF MEANS IMPORTANT TO POLITICS?

Let us first understand the difference between religion and spiritualism; they are not the same thing. Religion is one avenue of life, like politics, art and science. Religion does not contain the whole of life; spiritualism does. Spiritualism is the whole of life. Spiritualism is not an avenue of life; it encompasses the whole of it. It is life.

A religious person may be afraid of taking part in politics, but a spiritual person is not afraid. A spiritual person can take part in politics without any fear. Politics is difficult for a religious person because he is tethered to certain ideas and ideals which come into conflict with politics. But a spiritual person is not bound by any ideas or concepts. He accepts life totally; he accepts life as it is. So he can easily participate in politics.

Krishna is a spiritual man, he is not religious. Mahavira is a religious man in this sense, and so is Buddha; they have opted for one particular avenue of life, which is religion. And for the sake of religion they have denied all other avenues of life. They have sacrificed the rest of life on the altar of a part. Krishna is a spiritual man; he accepts life in its totality. That is why he is not afraid of politics, he does not shrink from going headlong into it. For him, politics is part of life.

It is important to understand that people who have kept away from politics in the name of religion have only helped to make politics more irreligious; their non-cooperation has not made it any better.

I repeat: Krishna accepts life with all its flowers and thorns, its light and shade, sweet and sour. He accepts life choicelessly, unconditionally. He accepts life as it is. It is not that Krishna chooses only the flowers of life and shuns its thorns; he accepts both together, because he knows thorns are as necessary to life as the flowers. Ordinarily we think thorns are inimical to flowers. It is not true. Thorns are there for the protection of flowers; they are deeply connected with each other. They are united -- members of each other. They share common roots, and they live for a common purpose. Many people would like to destroy the thorn and save the flower, but that is not possible. They are parts of each other, and both have to be saved.

So Krishna not only accepts politics, he lives in the thick of politics without the least difficulty.

The other part of your question is also significant. You say that in politics Krishna uses means that cannot be said to be right. To achieve his ends, he uses lies, deception and fraud -- which cannot be justified in any way. In this connection one has to understand the realities of life. In life there is no choice between good and bad, except in theory. The choice between good and evil is all a matter of doc trine. In reality, one always has to choose between the greater evil and the lesser evil. Every choice in life is relative. It is not a question of whether what Krishna did was good or bad. The question is whether it would have resulted in good or bad had he not done what he did. The question would be much easier if it was a simple choice between good and bad, but this is not the case in reality. The realities of life are that it is always the choice between greater evils and lesser evils.

I have heard an anecdote:

A priest is passing a street when he hears a voice crying, "Save me, save me! I am dying!" It is dark and the street is narrow. The priest rushes to the place and finds that a big strong man has overpowered another man, who seems to be very poor and weak. The priest demands that the strong man release the poor man, but he refuses. The priest physically intervenes in the struggle and succeeds in releasing the victim from the strong man's grip, and the poor man takes to his heels.

The strong man says, "Do you know what you have done? That man had picked my pocket and you have helped him to run away with my purse."

The priest said, "Why didn't you say it before? I thought you were unnecessarily torturing a poor man. I am sorry; I made a mistake. I had thought I was doing something good, but it turned out to be evil." But the man had already disappeared with the purse.

Before we set out to do good, it is necessary to consider if it will result in evil. It is equally necessary to know that a bad action may ultimately result in good.

The choice before Krishna is between lesser evil and greater evil. It is not a simple choice between good and evil. The fighting tactics which Krishna uses are nothing compared to those used in the war of Mahabharat by the other side, who are capable of doing anything. The Kauravas are no ordinary evil-doers -- they are extraordinarily evil. Gandhi would be no match for them; they could crush him in moments.

Ordinary good cannot defeat an evil that is colossal. Gandhi would know what it is to fight with a colossus of evil if he had fought against a government run by Adolph Hitler. Fortunately for him, India was ruled by a very liberal community -- the British -- not by Hitler. Even among the British -- if Churchill had been in power and Gandhi had to deal with him, it would have been very difficult to win India's independence. The coming of Atlee into power in Britain after the war made a big difference.

The question of right means, which Gandhi talks about so much, deserves careful consideration. It is fine to say that right ends cannot be achieved without right means. However, in this world, there is nothing like an absolutely right end or absolutely right means. It is not a question of right versus wrong; it is always a question of greater wrong versus lesser wrong. There is no one who is completely healthy or completely sick; it is always a matter of being more sick or less sick.

Life does not consist of two distinct colors -- white and black, life is just gray, a mixture of white and black. In this context men like Gandhi are just utopians. dreamers, idealists who are completely divorced from reality. Krishna is in direct contact with life; he is not a utopian. For him life's work begins with accepting it as it is.

What Gandhi calls "pure means" are not re ally pure, cannot be. Maybe pure ends and pure means are available in what the Hindus call moksha, or the space of freedom. But in this mundane world every, thing is alloyed with dirt. Not even gold is unalloyed. What we call diamond is nothing but old, aged coal. Gandhi's purity of ends and means is sheer imagination.

For example, Gandhi thinks fasting is a kind of right means to a right end. And he resorts to fasting -- fast unto death every now and then. But I can never accept fasting as a right means, nor will Krishna agree with Gandhi. If a threat to kill another person is wrong, how can a threat to kill oneself be right? If it is wrong of me to make you accept what I say by pointing a gun at you, how can it become right if I make you accept the same thing by turning the gun to point it at myself? A wrong does not cease to be a wrong just by turning the point of a gun. In a sense it would be a greater wrong on my part if I ask you to accept my views with the threat that if you don't I am going to kill myself. If I threaten to kill you, you have an option, a moral opportunity to die and refuse to yield to my pressure. But if I threaten to kill myself, I make you very helpless, because you may not like to take the responsibility of my death on yourself.

Gandhi once undertook such a fast unto death to put pressure on Ambedkar, leader of the millions of India's untouchables. And Ambedkar had to yield, not because he agreed that the cause for which Gandhi fasted was right, but because he did not want to let Gandhi die for it. Ambedkar was not ready to do even this much violence to Gandhi. Ambedkar said later that Gandhi would be wrong to think that he had changed his heart. He still believed he was right and Gandhi was wrong, but he was not prepared to take the responsibility for the violence that Gandhi was insisting on doing to himself.

In this context it is necessary to ask if Ambedkar used the right means, or Gandhi? Of the two, who is really non-violent? In my view Gandhi's way was utterly violent, and Ambedkar proved to he non-violent. Gandhi was determined till the last moment to pressure Ambedkar with his threat to kill himself.

It makes no difference whether I threaten to kill you or to kill myself to make you accept my view. In either case, I am using pressure and violence. In fact, when I threaten to kill you I give you a choice to die with dignity, to tell me you would rather die than yield to my view which is wrong. But when I threaten you with my own death, then I deprive you of the option to die with dignity; I put you in a real dilemma. Either you have to yield and accept that you are in the wrong, or you take the responsibility of my death on you. You are going to suffer guilt in every way.

In spite of his insistence on right means for right ends, the means that Gandhi himself uses are never right. And I am bold enough to say that whatever Krishna did was right. In a relative sense, taking his opponents into consideration, Krishna could not have done otherwise.

QUESTIONER: COULD HE NOT HAVE KILLED THEM STRAIGHTAWAY WITH WEAPONS, INSTEAD OF RESORTING TO DUBIOUS MEANS?

They are being killed with weapons. Don't forget that cunning and deceit are parts of the arsenal of war. And when your enemies are making full use of this arsenal, it is sheer stupidity to play into their hands and get defeated and killed.

Krishna does not use deception against a group of good and saintly people. They are all unsaintly and

unscrupulous people. It has been proved a thousand times, and Krishna is having to deal with them. Before going to war Krishna has done everything to bring them round to some compromise so that war is avoided. But they force a war. They are nor ready for anything short of war, and they are ready to use every foul means to destroy the Pandavas. And their whole past record is one of unabashed dishonesty and treachery. If Krishna had behaved with such people in a gentlemanly way, the Mahabharat would have ended very differently. Then the Pandavas would have lost the war and the Kauravas would be the victors. Then evil would be victorious over good.

We say that truth wins -- *satyameva jayate* -- but history says it differently. History also puts the victor on the side of truth. If the Kauravas had won, historians would have written their story, extolling them to the skies. Then the Pandavas would have been forgotten, and no one would have known Krishna. An altogether different story would have been written.

I think Krishna did the only right thing to do in the face of the realities of the situation, and all talk of purity of means is irrelevant. In the world we live in, every means has to be tainted more or less. If the means is absolutely pure, it will soon turn into an end; there will be no need to strive for the end. A wholly pure means ceases to be different from the end; then ends and means are one and the same. But ends and means are different from each other, as long as the means is tainted and the end is clean. While it is true that a clean end is never attained through unclean means, is a pure end ever achieved in this world? It is always there in our dreams and desires, but it is never really achieved.

Gandhi could not say at the time of his death that he had attained to his lofty ends of truth and non-violence and celibacy, for which he worked hard throughout his life. He died experimenting with them. If the means were right, then why did he not achieve his ends? What was the difficulty? If the means are right, there should be no difficulty in achieving the end.

No, means can never be wholly pure. It is like putting a straight rod of wood in the water -- it becomes slightly crooked. There is no way to keep the rod straight in the water. Not that the rod actually becomes crooked in the water, it just appears so. The medium of water makes the rod crooked to look at. It is straight again when you take it out of the water.

In this vast world of relativity, everything is slightly crooked; it is in the very nature of things. So it is not a question of being straight and simple, it is just a question of being crooked and complex as little as possible. And to me, Krishna is the least crooked and complex person there is. It is ironic, however, that to the ordinary mind Krishna appears to be crooked and complex and Gandhi appears to be straight and simple.

To me, Gandhi seems to be a very crooked and complex personality. In comparison with him, Krishna is far more straight and simple. Gandhi has a knack of making a complexity of every simple thing. If he has to coerce someone else, he will begin by coercing himself. To hurt others he will hurt himself. His ways of coercion are indirect and devious. If Krishna has to punish someone he will do it straight, he will not take a devious course like Gan&i. But we are in the habit of looking at things very superficially, and we go by our superficial impressions.

QUESTIONER: THERE WAS A KING NAMED PONDRAK IN THE TIMES OF KRISHNA. THIS MAN HAD DECLARED KRISHNA TO BE A FAKE AND HIMSELF TO BE THE REAL KRISHNA. CAN YOU SAY IF SIMILAR THINGS HAVE HAPPENED IN THE LIVES OF BUDDHA, MAHAVIRA AND OTHER ENLIGHTENED BEINGS?

Yes, they did happen. In the times of Mahavira, a man named Goshalak had declared that he, not Mahavira, was the real *tirthankara*.

The Jews crucified Jesus on the basis that a carpenter's son was falsely claiming to be a Messiah; he was not real. The real messiah was yet to come. The Jewish tradition believed that a messiah would come; many past prophets like Ezekiel and Isaiah had predicted it. Just before the birth of Jesus, John the Baptist had gone from village to village announcing that the messiah is on his way who will redeem all people. And then a young man named Jesus came on the scene declaring that he was the messiah. But the Jews refused to accept him; instead they crucified him, on the grounds that he was a fake, he was not the real messiah.

No other person except Jesus claimed to be the messiah, but any number of people claimed that Jesus was not the messiah. Why? They said that to be acknowledged as their messiah, a person would have to fulfill certain conditions. He would have to perform a few miracles. One of the miracles to be performed

was that the messiah would come down from the cross alive. The Jews believed that descending alive from the cross would be enough of a miracle to make them accept him as their messiah.

Now Christians believe that the resurrection of Jesus happened on the third day after the crucifixion. They say that after three days, two women devotees of Jesus saw him alive. But his opponents don't accept it; they say these two women were so much in love with Jesus that they could see Jesus in fantasy, it could not be real. There is nothing on record in the whole of Jewish scriptures that Jesus came down from the cross alive, that he fulfilled that condition of being their messiah. Jews are still waiting for the coming of the messiah their prophets predicted.

But Goshalak made a clear and emphatic claim to be the real *tirthankara* in place of Mahavira. There were many people who accepted Goshalak as the *tirthankara*, and their number was not small, it was large. And the controversy lasted long, because Jaina tradition believed that the twenty-fourth *tirthankara*, who would be the last in a long line of *tirthankaras*, was coming. So Goshalak staked his claim and a large group of Jainas accepted him as such.

Apart from Goshalak, there were about six contemporaries of Mahavira who were believed by their followers to be the twenty-fourth *tirthankara*. They did not openly state their claim as Goshalak did, but their followers believed they were. Sanjay Vilethiputta and Ajit Keshkambal were among a half dozen people who were believed to be *tirthankaras*. Even Buddha's devotees thought that Buddha was the real *tirthankara*; they often scoffed at Mahavira.

It is always possible that when a person like Krishna is born, or is being awaited according to certain predictions made in the past, many people will claim that exalted position, there is no difficulty in it. But time is what finally decides who the rightful claimant is. The truth is that when one claims to be something, it shows clearly that he is not the right person. Only a wrong person claims to be something that he is not. Krishna does not need to claim to be Krishna, he IS Krishna. The very fact that someone claims to be Krishna shows that he is a pretender, that his being is not enough. He has to claim it to be so.

Mahavira does not claim that he is a *tirthankara*, he is it. But Goshalak has to lay claim to it, because he himself is in doubt. In fact, it is our feeling of inferiority that leads us to claim to be this or that. If someone claims to be a saint it clearly means that he is not a saint; he will be just the contrary to what he claims.
But it is just natural and human that such claims are made.

QUESTIONER: WHY DID JESUS CLAIM?

Jesus did not. He did not claim that he was the messiah. His claims were quite different. In fact, his claims don't come in the form of statements; he claimed through his being. People recognized that he was the messiah.

As I mentioned earlier, john the Baptist, a rare sage, had declared that the messiah was coming and he was his messenger. He also said that the day the messiah would arrive he, the messenger, would depart from the world. He lived on the banks of the River Jordan and initiated people in the water of that river. Thousands of people were initiated by him. Jesus too, had his initiation from John the Baptist. When Jesus was standing in water up to his neck, John initiated him and then said, "Now, you should begin your work and I go."

The news of this event in the River Jordan spread like wildfire all over the country, and people came to know that the messiah had arrived. And that very day John disappeared and nobody ever heard of him again. John's disappearance was the real declaration of the coming of the messiah, because he had gone to every village saying that the messiah was com ing and the day he would come, John would disappear He said that he was only the forerunner of the messiah; he was there only to prepare the way for his coming, and that he would leave the world when the messiah came So John's disappearance announced that Christ, the messiah, had arrived. Now people began to ask Jesus if he was the messiah. And he could not have lied to them; he said that he was the one they were waiting for, he was the one who was there everlastingly, who was there even before their first messiah Abraham was.
When people inquired, he had to tell them this much.

QUESTIONER: THE LINE OF HINDU INCARNATIONS BEGINS WITH THE FISH AND CONTINUES

THROUGH RAMA, KRISHNA, AND BUDDHA. EVEN THE COMING INCARNATION, TO BE KNOWN AS KALKI, IS INCLUDED IN THIS SERIES. BUT HOW IS IT THAT IN THIS LONG LINE OF INCARNATIONS KRISHNA IS SAID TO BE THE COMPLETE INCARNATION OF GOD, ALTHOUGH BUDDHA HAPPENED LONG AFTER HIM? WHY WAS BUDDHA DERIVED THIS HONOR? AND WHAT, FROM THE VIEWPOINT OF EVOLUTION, IS THE SECRET OF KRISHNA PRECEDING BUDDHA? IS IT SO BECAUSE THE MOVEMENT OF TIME IS CIRCULAR?

Even a partial incarnation of God is as good as the complete one. It makes no difference as far as incarnation is concerned. An incarnation means that divine consciousness has become manifest. In how many dimensions it manifests itself is another matter. Krishna is a complete incarnation in the sense that divine energy has become manifest in all dimensions of his life. Buddha's incarnation is not that complete, nor is the coming incarnation of Kalki going to be. As far as the descent of divine energy is concerned, the process of descent is going to be complete in the case of every incarnation, but it may not touch every dimension of a man's life. And there are many reasons for it.

In the ordinary process of evolution, completion should happen at the end. But incarnation is outside this process of evolution. Incarnation means descent from the beyond; it is not a part of the evolutionary process, where something grows with evolution. Incarnation comes from some space that is beyond evolution. Try to understand it: We are all sitting here with closed eyes, and the sun has risen in the East. If someone opens his eyes partially he will see light partially. And another person will see light fully if he opens his eyes fully. The same person can go through both processes -- now opening his eyes partially and then opening them fully. And he can do it any time he likes; there is no evolutionary process involved, no compulsion.

Krishna's life is open, fully open on all sides; he can take in the whole of the divine. Buddha's life is partially open; he can take in the divine only partially. If today someone exposes himself fully to the divine, he will have the whole of it. And if tomorrow someone closes himself, he will wholly miss the divine. No evolutionary process is involved. This process is applicable only in a general way; you cannot apply it to individual cases. Twenty-five hundred years have passed since Buddha, but a man of our times cannot say that he is more evolved than Buddha. Of course, we can say that our society is more evolved than Buddha's society.

In fact, evolution takes place at two levels -- one at the level of groups and the other at the level of individuals. An individual can always overtake his society; he can move ahead of his time by his own effort. And those who do not try to grow on their own will drag their feet with the rest of their society. Also, all members of a group do not evolve uniformly; each individual has his different way of growth. So many people are sitting here, but not everyone is on the same rung of the ladder of growth. Someone is on the first rung, another is on the tenth and a third can be at the top. General rules are applicable only to groups.

For example, we can say how many persons died annually in traffic accidents in Delhi during the last ten years. If fifty have died in the current year, forty-five died last year, and forty the year before last, we can predict that next year fifty-five people are going to die in traffic accidents. And this forecast will prove true to a large extent. But we cannot say who these fifty-five people will be individually. We cannot ferret them out and identify them. They are an unknown persons. And if the population of Delhi is two million, this figure of fifty-five will vary a little. But if the population is two hundred million, fifty-five will remain fifty-five; there will not be the least variation. The larger the group, the greater the chances of making correct statistical forecasts about them.

General rules are applicable only to groups, not to individuals. Evolution is a collective process, and an individual can always come ahead of this process.

A single bird's chirping can herald the coming of the spring, but it takes time before all the birds begin to sing. A single blossom can say that spring is on its way, but it takes time for all the flowers to bloom. Spring is really full only when all flowers have bloomed, but even a single blossom can say it is com ing. Individual flowers can bloom both before and after the spring, but collective flowering happens only in the spring.

Krishna's becoming a complete incarnation even though he happened midway in the long line of incarnations, shows that his life was fully open from all sides, all its dimensions were available to divine consciousness. Buddha is not that open in all his dimensions. And remember, Buddha must have wanted it that way, it was his own choice. If somebody asks him to complete himself because he has the possibility to be a Krishna, he will refuse. Buddha has chosen not to be so; it is not that Buddha falls behind Krishna in

any way. Buddha has decided to be the way he is, and so has Krishna. And in this respect they are their own men, masters of their own destinies. Buddha comes to his flowering the way he wants it. Krishna chooses to come to complete flowering, because it is his nature. And in its own dimension Buddha's flowering is as complete.

There is no sequence of evolution in the matter of incarnations. The law of evolution does not operate on individuals; it operates only on groups.

QUESTIONER: KRISHNA PUT UP WITH NINE HUNDRED AND NINETY-NINE INVECTIVES HURLED ON HIM BY KING SHISHUPAL, BUT HE KILLED HIM WITH HIS CHAKRA -- A WHEEL-LIKE WEAPON -- WHEN THE KING FIRED HIS LAST INVECTIVE. DOES IT NOT SHOW THAT KRISHNA'S TOLERANCE IS ONLY SKIN DEEP, THAT DEEP DOWN HE WAS INTOLERANT?

It can appear so, because we all have only skin deep tolerance. If I lose my temper on the fourth foul word hurled at me, it means I had lost it with the very first one, but somehow I put up with three of them, and appeared in my true colors as soon as the fourth one came. But the contrary can also happen, and Krishna is that contrary; he is not like us. There is every possibility that he was an exception to this generality.

It is not that Krishna's tolerance could take only nine hundred ninety-nine invectives. Do you think nine hundred ninety-nine are not enough. And that one who can bear this huge number of abuses cannot bear one more? It is really hard to believe. The real question before Krishna is not that his tolerance has run out, the real question is that the man confronting him has reached his limit. Not only has he reached his limit, he has really surpassed it. And to put up with any more would not exhaust Krishna's patience, but it would certainly amount to putting a premium on evil. To tolerate any more would go toward strengthening unrighteousness. It is obvious that nine hundred ninety-nine curses are more than enough.

Someone, a disciple, asks Jesus, "What should I do if someone slaps me once?"
Jesus says to him, "Bear it."
The disciple then asks, "And what if he slaps me seven times?"

To this Jesus says, "You should bear it not only for seven times but for seventy-seven times."

The disciple does not ask again what he should do if he is slapped for the seventy-eighth time, so we don't know what Jesus would say. But I believe that if the disciple raises this question Jesus would say, "Don't take it quietly after the seventy-seventh. Enough is enough, because you have not only to take care of your forbearance, you have also to see that unrighteousness does not go beserk."
I have heard a joke:

A follower of Jesus is passing through a village when some stranger slaps him on his cheek. He re members this saying of Jesus, "If someone slaps you on the left cheek, turn your right cheek to him." And he turns his right cheek to the person, who inflicts a harsher slap on it. But the stranger has no idea of what the disciple is going to do next. There is no instruction from Jesus as to what one should do after he is slapped for the second time. The disciple thinks now he is free to decide on his won, and he smites the stranger with all his strength.

The stranger is flabbergasted! He protests, "What kind of a Jesus devotee are you? Don't you remember that he says, "If someone slaps you on the left cheek turn the right one to him?"

The disciple answers, "But I don't have a third cheek. I obeyed Jesus so far as his saying goes, and now I take leave of him, because I have already turned my two cheeks to you. Now your cheek should take a turn. That is why I slapped you."

Krishna kills Shishupal not because his patience has come to an end; his patience is unending. But we are apt to think otherwise, because our own tolerance is very brittle. Krishna does not lack tolerance, but he also knows that it is dangerous to put up with unrighteousness beyond a certain limit; it amounts to encouraging it. Tolerance is good just because intolerance is evil. There is no other reason for praising patience except that impatience is ugly. But does it mean that I should care for my own patience and let the impatience of another run riot and ruin him? This is not compassion; it is really cruelty to the other. A point comes when I have to stop evil from going too far. This is how I see it.

Looking at the whole life of Krishna, it does not seem that anything can exhaust his patience, but it is equally difficult for him to encourage evil. So he has to find a golden mean between the two extremes -- his own patience and the impatience of another.

QUESTIONER: WOULD YOU NOT CALL KRISHNA A KIDNAPPING CHAMPION? HE NOT ONLY KIDNAPS RUKMINI AND MARRIES HER, BUT ALSO INDUCES ARJUNA TO KIDNAP HER SISTER SUBHADRA. WHAT DO YOU SAY?

When social systems change, many things suddenly become absurd and obsolete. There was a time when if a woman was not kidnapped by some man it was thought no one loved her, that she was an ugly and unwanted woman. In those days kidnapping was a way of honoring women. Of course, that time is past, and we are in different times. But even today if inside a university campus a young woman is never brushed against by a young man while passing in the corridors, she feels rejected and miserable; there is no end to her unhappiness. And watch a woman carefully who complains that she is being jostled by men around her, and you will notice how really happy she feels about this business. A woman wants that some man should really think of kidnapping her, that he should love her so much he feels compelled to steal her instead of begging for her.

You will understand it only if you try to understand the times in which Krishna lived. And I believe that it was really a heroic age, when marriages were not made with the consent of lovers' parents and astrologers. Such a marriage is not worth a farthing. If Krishna encourages someone to kidnap his beloved, he is saying that love is such a valuable thing that even kidnapping is permissible. Everything can and should be staked for love. Love does not accept any law, it is a law unto itself. And Krishna's age was the age of love, when love held a supreme place in the life of man and his society. When love begins to be governed by conventions and laws, you will know love's power is fading, it has ceased to be a force, a challenge, a thing of value. So you have to consider the age in which Krishna was born. It had its own social order which was very different from ours. And it would not be right to measure that age with the yardstick of our times. If you do, Krishna's actions will look immoral.

To me, it is an heroic age, a brave world, when life, bursting with energy, full of fire and radiance, invites challenges and stakes everything to meet them. And it is a cowardly and dead society when life's light is dimmed; it loses zest and vitality. Like a weakling it runs away from challenges and dangers and plays safe. Such a society makes different kinds of laws and moral codes which are insipid and dead. I will say that it will be an insult to womanhood if Krishna does not kidnap a woman he loves but instead sends supplications to her parents and maneuvers for her hand in marriage. At least Krishna's age would never approve of it. And the woman concerned would say to Krishna, "If you don't have the courage to steal me it is better you had not thought of me."

Although times change and old systems die, making way for the new, something of the past remains with us. We forget that what we call a *baraat* -- a wedding procession -- today is nothing but a remnant of old times when armed troops were sent with the lover to forcibly bring his beloved from the house of her parents. Even today, the bridegroom with a sword in his hand is made to ride a horse when he leaves for the house of his bride. A horse and a sword don't fit with marriage today; they are just relics of ancient customs.

In olden times a lover had to go on horseback so that he could elope with his beloved. And for this very purpose he carried a sword, and a troop of armed men rode with him. And you know that even now when a wedding party arrives at the house of the bride's parents, the women of the family and neighborhood gather together and receive the guests with insults and invectives. Why this strange practice? In the days when brides were forcibly seized it was natural that the kidnappers were treated with abuse and curses. The practice is now meaningless, because marriages are arranged -- but it continues. Even today the bride's father bows to the bridegroom's father; this too is a residue from the same dead past, when in acknowledgement of his defeat the father of the bride bowed to the victor's father.

QUESTIONER: ONCE WHEN KRISHNA IS ON HIS WAY TO DWARKA HE MEETS KUNTA WHO REQUESTS OF HIM A GIFT OF PAIN AND SUFFERING. BUT KRISHNA ONLY LAUGHS; HE DOES NOT EVEN SAY THAT SUCH A REQUEST IS NOT RIGHT. WHAT DOES IT MEAN?

When a devotee prays for pain it is very meaningful. And there are reasons for it.

To pray for happiness seems to be somewhat selfish. It is. When one prays to God for happiness, he

does not really pray to God, he only seeks happiness. His prayer has nothing to do with God, it is only concerned with his happiness. If he can find happiness without God, he will gladly give him up and move directly toward happiness. He prays to God only because he believes that happiness can be had through him. So he uses God as a means; happiness remains his end, his objective. Therefore a true devotee will not pray for happiness, because he would not like to place anything, not even happiness, above God.

When a devotee prays for unhappiness, he simply means to say to God, "Even if you give me unhappiness, it would be far better than happiness coming from somewhere else." A devotee will prefer unhappiness coming from God to happiness that comes from the world. Now there is no way left for this person to move away from God. Man is in the habit of moving away from unhappiness and chasing happiness. The devotee seeking happiness can part with God, but one who asks for suffering cannot; he has now burned his bridges.

A prayer for unhappiness is immensely significant. It is asking for the very thing which people avoid at all costs. A true devotee asks for unhappiness.

There is yet another side to this prayer to God for unhappiness. You can easily risk this kind of prayer, because God can never inflict unhappiness on you. His gift is always happiness. In fact, whatever comes from God is happiness. And if happiness is the only gift that comes from God then why beg for it? There is some sense in seeking happiness from those who cannot give it. And it is safe to pray to God for unhappiness, because he is incapable of granting this prayer. He has only one gift to make, and that is happiness. This devotee is trying to be clever with God; he is playing a joke on him. Really he is telling him that he would not ask for happiness, because whatever God gives is happiness; he can easily ask for the opposite. He is putting God in an awkward position. It always happens in a love relationship -- lovers have fun at each other's expense. In a way the devotee is kidding God, because he knows that although he is omnipotent God is nevertheless incapable of inflicting pain on his lovers.

There are other reasons too, which are psychological. Happiness is transient; it comes and goes. But suffering is lasting, once it visits you it will not leave you so soon. And happiness is not only fleeting, it is very shallow too. Happiness lacks depth. That is why happy people also lack depth, they have a superficiality about them. Suffering has great depth and it lends its depth to those who suffer.

There is a depth in the life of people who go through suffering, there is a depth in their eyes, in their look, in their whole demeanor. Suffering cleanses and chastens you, it gives you a sharpness. Suffering has great depth which is utterly lacking in happiness. Happiness is like Euclid's point which has neither breadth nor length; it is virtually non-existent. You cannot draw a point on paper; the moment you draw it there is a little length and breadth to it. So it is with happiness; it exists in your thoughts and dreams, it does not really exist. So there is no point in praying for happiness.

A devotee asks for something enduring, some thing lasting, that can broaden and deepen his being By asking for suffering he is asking for all that is pro found and everlasting in life.

And the last thing: There is a kind of joy even in the suffering that comes to you from the one you love. And even happiness that comes from an unloving quarter is devoid of this joy. Has it ever occurred to you that suffering has its own joy? This joy has nothing to do with the pleasure Masoch used to have in flogging himself.

A masochist is one who receives a kind of pleasure by inflicting pain on himself, by torturing himself. Gandhi was such a masochist. The suffering a devotee prays for is something entirely different from masochistic pleasure. He is talking of the joy that comes from love's suffering, which only lovers know. Love's suffering is profound. Ordinary pain is not so devastating as the pain of love. Love's pain wipes out the lover, while ordinary pain leaves your ego intact. Love is the death of the ego, which remains unaffected by ordinary suffering. So the devotee prays for a suffering that can efface him altogether. He prays for love s suffering.

That is why Krishna just laughs on hearing Kunta s prayer; he does not say a word. Sometimes a smile, a giggle can say more than words do; words are not that articulate. And if you use words where a smile is enough you will only spoil the game. That is why Krishna does not say a word beyond giggling, because he knows that the devotee is cleverly putting him in a corner, he is really asking for something that is good and great. There is nothing to explain.

QUESTIONER: IT ALL SOUNDS PARADOXICAL. YOU HAVE SAID MORE THAN ONCE THAT WHILE KRISHNA'S LIFE IS EXTRAORDINARY AND MIRACULOUS, LIKE A FLOWER IN BLOOM, FULL OF

LAUGHTER AND PLAYFULNESS, THE LIFE OF OTHERS LIKE HIM IS MASOCHISTIC. FOR INSTANCE, NOBODY EVER SAW JESUS LAUGH. IN THIS CONTEXT HOW IS IT POSSIBLE THAT A DEVOTEE PRAYING FOR SUFFERING CAN HAVE A VISION OF THE KRISHNA OF YOUR CONCEPT?

A devotee who prays for suffering is not masochistic. A masochist creates so much suffering on his own that he need not pray for it any more. He is so rich in suffering that you cannot add any more to it. He does not ask for suffering; he himself can create it.

A devotee asks for suffering because he has enough happiness and now he wants to have some taste of pain and suffering as well. He wants to know what it is really. He is never unhappy, and even if he sheds tears they are tears of bliss. A devotee cries a lot, but he does not cry out of despair. But we mistakenly think he is in misery because we are familiar only with the tears of misery; we do not know what it is to cry with joy. We think that tears are inescapably linked with misery. But really tears have nothing tO do with pain and suffering; tears are an expression of excess emotion, an outpouring of emotion.

Whether it is a happy emotion or otherwise is immaterial. Any emotion, when it goes beyond a certain limit, expresses itself through tears. If you have an excess of misery you will cry, and you will cry if you have an excess of happiness. Even excessive anger bursts into tears. But we are familiar with only one kind of tears, tears of misery. So in our minds we have formed a connection between tears and misery which is not a fact. Tears are not exclusive to misery; they are an expression of every kind of abundance of emotion. If an emotion is too much, it overflows in the form of tears.

A devotee cries and a lover cries too, hut they always shed tears of joy. This pain of love, devotion and bliss has nothing to do with masochism.

QUESTIONER: AS YOU TALK ABOUT GOD AND HIS DEVOTEE, AND YOU CALL KRISHNA "BHAGWAN", THE BLESSED ONE, A QUESTION ARISES IN MY MIND IF KRISHNA IS A DEVOTEE. IF SO, WHO IS THE BLESSED ONE HE IS DEVOTED TO? AND IF HE IS NOT A DEVOTEE WHY DOES HE SING HYMNS OF PRAISE TO DEVOTION?

We have already discussed this matter, but because you could not get it you raise it again and again. What I said about prayer is relevant to this question.

I said prayerfulness, not prayer is my word. Similarly, a devotional attitude, not devotion to some god or deity is my word. Devotion is a name for the feeling, the psychological climate, the heart of a devotee. God is not essential to it. Devotion can exist without God; there is no difficulty in it. The truth is that there is no God; it is because of devotion that he came into being. It is not that devotion is dependent on God; it is because of devotion that God, came into being. For those whose hearts are filled with devotion the whole world turns into God. And people devoid of devotion ask, "Where is God?" -- they are bound to raise this question. But no one can tell them where God is, because this very world seen through the eyes and heart of the devotee becomes God.

The world is not God, but a heart full of devotion sees the world as God. The world is not even a stone, but a stony heart sees it as stone. What we find in the world is just a projection; we see in the world that which we are. The world is just a mirror; it reflects us as we are. As the feeling of devotion deepens, the world itself turns into God. Not that god is sitting in a heaven or in a temple, no; devotion finds godliness in everything and everywhere.

Krishna is both God and devotee and whoever begins as a devotee is going to reach his destination as God. When he finds God everywhere there is no reason he should not find God inside himself. A devotee begins as a devotee but he finds his fulfillment as God himself. His journey begins with looking at the world. He looks at what is there in the world with prayerful heart, with a loving heart, the heart of a devotee; and by and by he comes to look at himself the same way. Ultimately he is bound to find himself to be the very image of God. He can find himself in the very state in which Ramakrishna found himself. There is a beautiful episode in his life:

Ramakrishna was appointed priest in the temple of Dakshineshwar in Calcutta. He was given a small salary of sixteen rupees every month, and assigned the job of doing puja, worshipping the idol of Goddess Durga, every day. But just a few days after his appointment he found himself in trouble with the managing trustees of the temple. They came to know that the new priest's way of worship was all wrong! First he

tasted the food himself and then made an offering of it to the Goddess. He even smelled the flowers before they were offered to the deity. It was, they thought, very improper of him to pollute the purity of the offerings.

So they sent for Ramakrishna and asked for an explanation. Why did he not observe the correct standards of worship and devotion? Ramakrishna said, "I have not heard that there are any accepted standards for worship, that there is a discipline of devotion."

The trustees said, "We have heard that you first taste the food meant to be offered to the goddess. Isn't it highly improper?"

Ramakrishna answered, "Before my mother served me any food, she always tasted it to know if it was properly cooked, if it was tasteful. How can I serve any food to the goddess without knowing whether it is delicious or not? The offering must be worthy of the goddess. I cannot do it otherwise. It is up to you to have my services or to dispense with them."

Now a devotee like Ramakrishna cannot be content with an external God. He will soon find God is within him. So the journey which begins with the devotee completes itself with God. And God is not somewhere on the outside. After going round the whole world, we ultimately return to ourselves, we come home, and find that God is there. God has always been inside us.

Krishna is both God and devotee, and so are you. Everyone is God and devotee together. But you cannot begin as God; the beginning has to be made as a devotee. If you say, "I am God," you will be in trouble. In fact, many people who begin with saying they are God get into such troubles. They utterly lack the humility of a devotee, so when they proclaim they are God they become egocentric; they immediately become gurus initiating others as their devotees. Evidently their God needs devotees -- but they fail to find God in others. They find God in them selves, and in others they find only devotees. And the world is full of such gurus.
You have to begin as a devotee; you have to begin from the beginning.

Krishna can very well be accepted as God, because this man is as much devoted to a horse as he is to God himself. Every evening, when the horses yoked to his chariot are weary after a hard day's work on the battlefield, Krishna personally takes them to the river and gives them a good bath and massage. This man possesses all the attributes of God, because he bathes horses with the same devotion as a devotee would give a bath to the idol of God himself. There is no risk in accepting him as God. If he was arrogant about being God he would not have agreed to be Arjuna's charioteer. Instead, he would have asked Arjuna to be his charioteer, because he was God and Arjuna was only a devotee. Ask any one of those who claim to be God to take a seat below you, and you will know their arrogance.

The journey should begin with being a devotee, and it will complete itself with God.

QUESTIONER: WHAT IS THE TEST OF ONE'S HIGHEST DEVOTION TO KRISHNA?

As I said, there is no discipline of devotion, and there is no test for love. Love is enough unto itself; why bother about testing it? You think of testing it only when love is not there. Care for love, not for its test. Why do you need a test? You think of testing only when there is no love.

So be concerned with love. Be loving. And when there is love, it is always true love. There is nothing like false love; it is a wrong term. Love is or it is not; the question of test does not arise. There is a test for gold because there is false gold too. Love is never false; it is or it is not. And when love is, you know it the way you know when the shoe pinches. It is painful when the shoe pinches, pain is the test of the pinch. There is no other test. Do you have a test for pain? Pain is its own test; you know when it hurts and when it does not. In the same way you know it when love happens and when it does not. Watch yourself and you will have no trouble knowing whether there is love or is not. What will a test do when there is no love? Love has nothing to do with a test. So care for love, your love.

But we are afraid to turn in and watch our selves. We are afraid because we know there is no love in there. Instead we always look to others for love; we are anxious to know if they are loving toward us. Rarely one wants to know if he is loving toward others. Day in and day out couples have been quarreling over love. A wife is always complaining that her husband does not love her as much as she loves him. And a husband in his turn is complaining that his wife is not as loving to him. A son is full of resentment that his father does not love him. And a father in his turn grumbles equally. Everybody is complain ing, but no one asks if

he himself is loving or not.

We are not loving; we really don't have love. We don't feel any love for living human beings who surround us from everywhere. We don't love plants and flowers that are visible everywhere. We don't love the hills and mountains and stars who are all members of the visible world. And when we don't love the seen, the tangible, how can we love that which is unseen, invisible?

Let us begin with the visible world -- the tangible. Love should begin at home. And you will find that one who loves the visible soon begins to feel the presence of the invisible that is hidden just behind. You love a rock and the rock turns into God. You love a flower, and you will come in contact with the *elan vital* that is throbbing inside the flower's heart. You love a person and soon the body disappears and the spirit becomes visible. Love is the alchemy which can turn the visible into the invisible, the subtle. Love is the door to the unknown, the unknowable. So just be concerned with love and don't worry about testing it.

And never ask what the highest state of love is. Love is always the highest state. When love comes, it comes at its pinnacle. There is no other state of love, it is always the highest.

There are no degrees of love -- less and more. Let us go into it more deeply. I cannot say that I love you a little. Love is never less than the whole. A little love has no meaning. Either there is love or there is not. It is meaningless to say, "Right now I love you less than I loved you before." It does not happen like that. If I love you, I love you totally or I don't love you at all. For example, if someone steals two cents and another person steals two hundred thousand dollars, you cannot say that one committed a small theft and another a big one. Of course, people who worship money will say that a theft of two hundred thousand is big and that of two cents is petty. But in reality theft is theft, whether it involves two cents or two hundred thousand dollars. There are no degrees of theft, large and small. One is as much a thief when he pockets two cents as he is when he bags two hundred thousand dollars.

Love is neither small nor big; love is simply love. There is no such thing as the highest state of love; love is the highest state. Love is always the climax; there are no short climaxes and long ones. Water becomes steam at a hundred degrees. You cannot say that it will be less steam at ninety-five or ninety degrees. No, water changes into steam only at a hundred degrees, not before. So the hundredth degree is the first and the last point of that climax when water turns into steam. Similarly love is the first and the last; love is the climax. Its alpha and omega points are the same. The first and the last rungs of love's ladder are the same. Love's journey begins and ends with the first step; one step is enough.

Since we don't know love we raise strange questions about it. I have yet to come across a person who asks a right question about love. I am reminded of a story:

Morgan, a multi-millionaire, was having a discussion with another multi-millionaire who was his rival in business. Morgan said, "There are a thousand ways of earning money, but the way of earning it honestly is only one."

His rival asked with some amazement, "What is that one way?"

Morgan said, "I knew you would ask this question, because you don't know. I was certain about your raising the question because you don't know an honest way to make money."

It is the same with love. We cannot formulate a right question about love; we never ask a right question about it. Whatever questions we raise are irrelevant, beside the point, because we don't know a thing about love. Like Morgan, I knew you would ask this wrong question. We can only ask wrong questions about love. And the irony is that one who knows love is not going to ask a question, which would be the right question, about love. The question does not arise because he knows it.

QUESTIONER: KRISHNA INSPIRES ARJUNA TO FIGHT IN THE BATTLE OF THE MAHABHARAT. BUT IT IS SAID THAT ONCE IT HAPPENS, KRISHNA HIMSELF PREPARES TO FIGHT WITH ARJUNA. WHAT IS THE MATTER?

The truth is that a person like Krishna never takes anything for granted; he is uncommitted. He is neither somebody's friend nor his enemy. Krishna has no fixed ideas about men or things. He knows a friend can turn into an enemy and an enemy into a friend; it all depends on circumstances.

But as far as we are concerned, we live differently; we take things for granted. We are friends with some

and enemies to others. And so when circumstances change, we find ourselves in great difficulty. Then we try to carry on with our old relation ships and suffer. Krishna does not. He allows life to go its way and he goes with life. Even if Arjuna comes to fight with him, he will not waver. He will not have any difficulty; Krishna can fight against Arjuna with the same enthusiasm with which he fights for him.

For Krishna, friendship and enmity are not something permanent, static; they are fluid. Life is a flux, and so it is difficult to ascertain who is a friend and who is an enemy. Today's friend can turn into an enemy tomorrow; today's enemy can turn into a friend tomorrow. So it is always good to deal with both friends and enemies with an eye on tomorrow. To morrow is unpredictable, even the next moment is unpredictable. Everything changes with the changing moment.

Life is always changing; change is its nature. Life is a play of light and shade. Now there is light here and shade there; the next moment this light and shade will be somewhere else. Observe this garden where we are meeting now, from morning through evening, and you will find everything constantly changing; morning turns into evening, day into night, and light into shade. The flower that blooms with the sunrise withers away by sunset.

It is difficult for you to think how Krishna and Arjuna can encounter each other in a fight, but it is just possible. Krishna can very well fight with a friend. In this respect, the Mahabharat is a unique war; it is amazing! Friends are arrayed against friends, relatives against relatives. Arjuna has been Dronacharya's student, and he now aims an arrow at his master. He received so much from Bishma, the eldest of the family, and he is ready to kill him. That way the Mahabharat is a rate war in all history. It says that in life nothing is permanent; everything is changing. Brother is fighting against brother, student is fighting against teacher.

Another remarkable thing about the Mahabharat is that when fighting ends in the evening enemies visit each other's camps, make inquiries about their well-being, exchange pleasantries and even eat together. It is an honest war; there is nothing underhand or dishonest about it. When they fight they fight as true enemies, and when they meet each other they meet without any reservations, without any bitterness in their hearts. There is nothing deceitful in the Mahabharat. The Pandavas don't hesitate to kill Bhishma in the battle, but in the evening they gather together to mourn his death, that they have lost such a valuable man. This is strange.

The Mahabharat proclaims that even enemies can fight in a friendly way. But it is just the opposite today: even as friends we are inimical to each other. There was a time when wars were made in a friendly way, and now even friendship is not friendship; it is just a kind of intimate enmity. Time was when even enemies were friends, and now even friends are enemies.,

And this is very significant in the larger context of life. It is worth knowing that when my enemy dies, something in me dies with him. Not only my enemy dies, with his death I too die in some measure. My being has been bound with the being of my enemy, so with his death a part of me dies at the same time. Not only I lose something with the death of my friend, I also lose when my enemy dies. After all, even my enemy is as much part of my life as a friend is. So it is not good to be very inimical to our enemies, because in some deeper sense even enemies are friends. In the same way, friends are also enemies. Why is it so?

As I have been explaining to you these few days, the polarities into which we divide life are polarities only in appearance, only in words and concepts; in reality they are not. There is no polarity at the depth of life; there, all polarities are united, one. North and south, up and down are all united as one.

If we see the basic unity of life, the war between Krishna and Arjuna will be easy to understand. Otherwise it will be very difficult for us to accept. Even those who are thought to be authorities on Krishna have found it difficult to explain this episode. It is difficult because our concepts and beliefs immediately come in the way when we try to comprehend it. We believe that a friend should always remain a friend and an enemy should remain an enemy. We break life into fragments and put the fragments in fixed categories. But it is utterly wrong to do so. Life is fluid like a river, it is always moving. You look at a wave this moment and the next moment it has moved far away. A wave that was before your eyes in the morning will be hundreds of miles away by the evening of the same day.

On the road of life someone walks with you a few steps and then he parts company. All relationships are transient; you cannot say how long anyone is going to be for or against you. Friends turn into enemies and enemies into friends in a split second. So a person who lives his life like a river makes neither friends nor foes; he accepts whatever life brings. If someone comes to him as a friend, he is accepted as a friend, and if another person comes as a foe, he too is accepted. He chooses nothing; he rejects nothing.

To Krishna no one is his friend and no one is his enemy. Time decides; circumstances create both

friends and foes. And Krishna has no grievance against anybody. It is amazing that while Krishna is on the side of the Pandavas, his whole army is on the other side -- the side of the Kauravas. He divides and distributes himself between the two warring camps, because both of them accept Krishna as their friend. The chiefs of both camps arrive at Krishna's place at the same time to ask for his support and cooperation in the war that is imminent, and Krishna gives each of them a choice. He tells them, "Since both of you are my friends -- and fortunately you come to me at the same time -- I offer that I will personally be on one side and my forces will be on the other side. You can choose." It is something incredible.

QUESTIONER: KRISHNA COULD ALSO SAY THAT SINCE BOTH OF THEM ARE HIS FRIENDS HE IS NOT GOING TO FIGHT ON ANY SIDE.

He could not say so, because the war of the Mahabharat is going to be such a great and decisive event that Krishna's participation in it is essential. Perhaps the Mahabharat would not be possible without Krishna. Secondly, it would be dishonest of him to tell friends that he would be neutral in the way India is currently neutral, non-aligned in international affairs.

Neutrality has no place in life; it may be an inner feeling, but in day-to-day life neutrality is meaningless. One has to take sides -- either this side or that. Of course, one can pretend to be neutral, but pretension is pretension. Krishna could pretend to be neutral, but it would be meaningless. Friends have come to ask for his help, not his neutrality. And Krishna has to say yes or no to their request; neutrality is not an answer. If he says he is neutral, it only means that he is not their friend, that he has nothing to do with them. Neutrality means indifference, neutrality means that one is not concerned with the fate of the war.

Krishna cannot say that he is not concerned with the war; he is really concerned. Although he is a friend to both, he clearly wants the Pandavas to win, because he knows the Pandavas are fighting for righteousness and the Kauravas are against it. But he is friendly to both of them; even the Kauravas look to him as their friend, they have no enmity with him. They respect him, they love him.

By and large, these people are very simple, and their behavior is frank and open. Even their differences and divisions are clear-cut; they don't hide their likes and dislikes. In a domestic war, they divide themselves clearly between the two camps. Issues are well-defined, so they don't take long to decide.

Krishna is not indifferent, apathetic. He is aware that great issues are at stake; he cannot be neutral. He is also aware that both sides look to him as their friend, and he is prepared to give each its share. But he does not treat them equally, because he knows who is just and who is not. And he also knows that the way he will divide his help and cooperation between the two warring camps is going to be a decisive factor in the impending conflict.

So the way he divides himself is extraordinary; it is of immense significance. He tells them that they have two options: he and his army; they can choose either him or his whole army. This division makes things still clearer as far as which side stands for righteousness. It is obvious that no one anxious for victory would choose Krishna without his army. Only he who cares for values and not for victory, who trusts the spiritual force much more than the material one, will choose Krishna alone.

The way the choice is made is also significant. Representatives of the two sides arrive at Krishna's place at the same time to ask for his help in the war. Krishna is Lying on his bed. The representative of the Pandavas comes first and takes his place at the foot of his bed. Next comes the representative of the Kauravas, who sits at the head of his bed. Krishna is asleep, but he wakes up with their arrival. The way the two emissaries take their seats is meaningful. Only a man of humility can sit at the feet of the sleeping Krishna; an arrogant person will sit near his head. Even such small things speak for themselves. Our every act, even a twitch of the nose, reveals us. Actually we do that which we are. It is not accidental that the Kaurava representative sits near his head, and the Pandava sits near his feet. And when Krishna awakens, his eyes fall first on the Pandava and not on his rival. Of course he gives the Pandavas first choice.

This is how humility wins. Jesus has said, "Blessed are the meek, for they shall inherit the earth."

The Pandavas have the first choice. This makes the Kaurava representative anxious, lest his rival get away with the best prize. The army, and not Krishna, is the best prize in the eyes of the Kaurava who believes in physical force. He knows Krishna's army is vast and thinks that whoever has it is going to win the war. Krishna alone will be of no use in a matter like war. But he is immensely pleased when the Pandava representative opts for Krishna and leaves his whole army to be taken by the Kauravas. He thinks the

Pandavas' envoy has acted foolishly and their defeat in the war is guaranteed.

Really this choice decides the fate of the war. The Pandavas' choice of Krishna says clearly that they stand for righteousness and religion. Krishna's personal support of the Pandavas becomes the decisive factor in the war of Mahabharat.

As I said, the sitting of the Pandava at Krishna's feet makes the whole difference. I am reminded of a small anecdote in the life of Vivekananda.

Vivekananda is leaving India for America. He goes to Mother Sharada, the wife of his Master, Ramakrishna, for her blessing. Ramakrishna had died, leaving Sharada behind him. So Vivekananda goes to her and says, "I am leaving for America, and I seek your blessing."

Sharada queries, "What are you going to do in America?"

Vivekananda says, "I will spread the message of dharma in that country."

Sharada, who is in her kitchen, directs the young monk to pass her a knife meant for cutting vegetables. Vivekananda hands the knife to her. Then Sharada says, "You have my blessings." But Vivekananda wants to know if there was any connection between her asking for the knife and her blessings to him. Sharada says, "I wanted to know the way you handle the knife while passing it to me."

Ordinarily, anyone would do it indifferently, without awareness. He will hold the handle of the knife in his hand and pass it with the blade directed toward the one who asks for it. But Vivekananda has the blade of the knife in his hand and its handle is directed toward his master's wife. Sharada says to Vivekananda, "Now I think you are worthy of carrying the message of *dharma* to America."

If you were in Vivekananda's place, you would have taken the handle in your hand, because that is the usual way. Ordinarily, no one would do it any differently, but Vivekananda does it very differently. And it is not accidental. Vivekananda is not expected to be prepared for it. It is not written in any book that, "When Vivekananda will go to Sharada for her blessings she will ask him to pass her a knife." No scripture can say it, and a person like Sharada is unpredictable. Who could know that she was going to test Vivekananda's awareness in this way? Is this a way of knowing a person's religiousness? But Sharada says, "I bless you, Vivekananda, because you have a religious mind."

In the same way the Pandavas, by sitting at the feet of Krishna, proclaim that righteousness is on their side. They have the courage to sit at Krishna's feet. And by choosing Krishna they further proclaim that they would rather risk defeat than give up righteousness, they would prefer defeat to victory rather than go with unrighteousness. And he alone can go with righteousness who has the courage to risk defeat.

As I said earlier, only one who is ready to go through pain and suffering can go with God. Similarly one who is ready to go down fighting is worthy of religion. One who wants victory at any cost is bound to land in irreligion. Irreligion is forever in search of the easy way, the shortcut, while the road to religion is long and hard. Unrighteous ways bring easy success; this is the reason most people adopt them. The ways of righteousness are long and arduous. Going with righteousness can lead to defeat; walking with religion can even lead to disaster.

It is significant that one who is prepared to go with religion even at the cost of defeat and disaster, can never be defeated. But the readiness for defeat is necessary. The road to irreligion is tempting, because it gives you an assurance of cheap success. Its attraction lies in its promises, and because of it people take up corrupt ways. Evil is a cunning persuader; it says, "If you want success, never take the path of righteousness; it is an impossible path. My path guarantees effortless, easy success. You begin and you win." But the irony is that nobody ever wins through evil, evil ultimately leads to utter ruin. On the contrary, righteousness is a challenge; you have to be prepared for defeat. But its glory is that if you choose it with this awareness, you will never be defeated.

This is the paradox of life. It is truth that wins -- *satyameva jayate*.

QUESTIONER: YOU EXPLAINED TO US THIS SAYING OF JESUS: "BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH" THERE IS ANOTHER SAYING OF JESUS: "BLESSED ARE THE PURE IN HEART, FOR THEIRS IS THE KINGDOM OF HEAVEN." CAN YOU SAY SOMETHING ABOUT IT?

Yes, there is another saying of Jesus: "Blessed are the pure in heart, for theirs is the kingdom of heaven." But there is a small difference between the two sayings: "Blessed are the meek for they shall inherit the earth," and "Blessed are the pure for theirs is the kingdom of heaven." In fact, humility is the beginning and purity is the end, the attainment.

To be humble is to be on the first leg of the journey to purity. The humble has yet to be on the first leg of the journey to purity. The humble has yet to be pure; he is on his way to it. One cannot be pure without being humble, because there is no greater impurity than ego. One who is full of ego can never be pure, but one who drops his ego, who is humble, who is surrendered, is on the path that leads to purity. So humility is not enough; it only sets you on the road to purity that is innocence.

For example, a man is standing on the bank of a river. Say he is standing in the water on the river and a huge expanse of water is flowing before him, and he is thirsty. But unless he bends and reaches for the water his thirst cannot be quenched. If he is not ready to bend he will remain thirsty, though he is surrounded on all sides by water.

Then it is not the river but his ego that is responsible for his misery. If he only bends, all the water will be his.

So humility comes first; it is the beginning of innocence; it is the door. Humility purifies, because it negates everything that creates impurity. A humble person cannot have ego, he cannot be greedy, he cannot be angry, he cannot be sexual. To be greedy, sexual and angry, one needs to be aggressive; aggression is the prerequisite. So a humble person will be forgiving and generous; he will share his happiness, everything with others. He cannot be ambitious and dominating; he cannot be acquisitive, he cannot hoard. And a humble man will give up all self aggrandizement, instead. he will sink into anonymity.

And when humility comes to completion, innocence is complete. It is this state that Jesus is talking about when he says, "Blessed are the pure in heart, for they shall inherit the kingdom of God."

There is yet another statement of Jesus which is similar. He says, "Blessed are the poor in spirit." It is a strange saying: "poor in spirit", but it includes both humility and purity. One is so poor, so empty within that there is no space left for any impurity to exist. To be arrogant, to be egoistic, one needs to have something -- money, power, prestige. And to be impure one needs things like avarice, anger, hate, and violence. It is significant that while anger is something, non-anger is just the absence of anger. Violence is something; non-violence is just its absence. If a person is utterly empty of everything -- greed, hate, violence, money, and fame -- he is really poor in spirit, and only such a person is really rich and affluent. And he will, as Jesus says, "inherit the kingdom of heaven. The poorest is the richest, he has everything worth having.

In this context there is yet another very significant saying of Jesus. He says, "Seek ye first the kingdom of God, and all else shall be added unto you." But when someone asks him how he can find the kingdom of God Jesus says, "Be humble and pure, poor and empty, and the kingdom of God is yours. After realizing the kingdom of God all else shall be added unto you." A strange condition: if you lose everything, you will gain everything. And if you save anything, you will lose everything. Those who are ready to lose themselves will gain everything, and those who will save themselves will lose everything.

This, according to me, is the meaning of sannyas: one who is ready to lose everything becomes heir to everything that is worth gaining.

QUESTIONER: WHY SHOULD ONE THINK OF GAINING AFTER LOSING EVERYTHING?

It is not a question of your thinking; it is so. If you think of losing, you cannot lose. If you try to be humble in order to gain the kingdom of God, you cannot be humble.

What Jesus says is not a guarantee to you, it is just a statement of what happens. If someone says that he is ready to give up everything so that he gains everything, he cannot give up really. The last part of the statement is not an assurance, it is a consequence that follows renunciation. It has been found that those who give up everything become their own masters, and that is everything there is to gain. And it is also true that those who desire to gain everything cannot give up a thing.

QUESTIONER: WHAT YOU SAY IS POSSIBLE ONLY IN A STATE OF ENLIGHTENMENT, AND WE FIND EVERYTHING OF THAT ENLIGHTENMENT IN YOU. YOU ARE UTTERLY HUMBLE, BUT WHEN YOU COME OUT AS A RELENTLESS CRITIC, WE ARE ASSAILED BY DOUBT AND CONFUSION.

I am not going to do anything to destroy your doubt and confusion. A person who imposes humility on himself, who cultivates and practices humility, will always seem to be humble. But the humility that comes

naturally, that is not imposed, cultivated, can be bold enough to be impolite if need be. Only a humble person can have the courage to be utterly impolite; only a man of love can afford to be hard-hitting if need be.

It is always possible that I will appear to be contradictory in many ways. That is what I have been telling you about Krishna -- that he is a bundle of contradictions. There are any number of contradictions in me, and you will encounter them often. I accept the whole of life, and that is my humility. If sometimes I feel like being harsh, I don't suppress it, I become harsh. I am not; there is no one to suppress anything. Similarly when I am humble, I am just humble. I don't come in the way of anything. I allow whatever is there to be and to express itself as it is. There is no effort on my part to become anything -- humble or arrogant. Therefore you will continue to be in confusion regarding me; it is not going to end.

Who, as you conceive it, is enlightened? Will you not accept Krishna as enlightened? But Krishna confuses you as much as I do. At times he seems to be departing from his enlightenment. When he takes up arms to fight in the battle of Kurkshetra, it seems he has lost his steadiness, his wisdom. But what is our concept of enlightenment, of wisdom that is unshakeable? Does it mean that an enlightened person acts the way we think to be the right way? Does it mean that his wisdom has been steadied in the way we think it should be?

No, steadfast wisdom does not mean wisdom that is inert and dead. It only means that one who has become enlightened, who has attained to the highest intelligence and wisdom allows this wisdom to act as it chooses. He is just a vehicle; he does not do a thing on his own. Such a person owns nothing, neither merit or demerit, neither virtue nor vice, neither respect nor disrespect. He does not say that what he does is right or wrong; he neither brags nor repents; now he does not look back on the past. He dies to every passing moment, and he lives in the moment at hand. He is not a doer; he just allows that which is, to happen. There is no one about him to oversee his spontaneity, to come in its way or decide for it. Now he is utterly choiceless.

So it is possible that sometimes I may appear to you to be harsh; I cannot help it. When I am harsh I am harsh, and when I am soft I am so. I have altogether ceased to be anything on my own; I don't insist any more that I should be this, that I should not be that.

This is what I call steady wisdom.

Krishna: The Man and His Philosophy

Chapter #11
Chapter title: Draupadi: A Rare Woman

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QUESTIONER: DRAUPADI, WHO IS ALSO KNOWN AS KRISHNAA, HAS BEEN SUBJECTED TO HARSH CRITICISM AND DETRACTION, BUT KRISHNA LOVES HER TREMENDOUSLY. PLEASE SAY SOMETHING ABOUT HER IN THE CONTEXT OF OUR OWN TIME.

As among men Krishna baffles our understanding, so does Draupadi among women. and how the critics look at Draupadi says more about the critics themselves than about Draupadi. What we see in others is only

a reflection; others only serve as mirrors to us. We see in others only that which we want to see; in fact, we see what we are. We do nothing but project ourselves on the world.

It is difficult to understand Draupadi. But our difficulty does not come from this great woman, it really emanates from us. Our ideas and beliefs, our desires and hopes come in our way of understanding Draupadi.

To love five men together, to play wife to them at the same time is a great and arduous task. This needs to be understood rightly. Love does not have much to do with persons; it is a state of mind. And love that is confined to a single person is a poor love. Let us go into this question of love in depth.

We all insist that one's love should be confined to a single person -- a man or a woman. If someone loves you, you want that he should love you and you alone, that he not share his love with another person. You would like to possess that person, to monopolize him or her. We not only want to possess things, we also want to possess men and women. And if we had our way we would possess even the sun and the moon and the stars. So we crave to monopolize love. Because we do not know what love is, we are prone to think that if it is shared with many it will disperse and dwindle and die. But the truth is that the more love is shared, the more it grows. And when we try to restrict it, to control it -- which is utterly unnatural and arbitrary -- it dries up and eventually dies.

I am reminded of a beautiful story.

A Buddhist nun had a statue of Buddha made of sandalwood. She loved the statue and always kept it with her. Being a nun she traveled from place to place, where she mostly stayed in Buddhist temples and monasteries. And wherever she lived she worshipped her own statue of Buddha.

Once she happened to be a guest at the famous temple of a thousand Buddhas. This temple was known for its thousand statues of Buddha; it was filled with statues and statues. The nun, as usual, sat for her evening worship, and she burned incense before her statue of Buddha. But with the passing breeze the perfume of the incense strayed to other statues of Buddhas which filled that temple.

The nun was distressed to see that while her own Buddha was deprived of the perfume, others had it in plenty. So she devised a funnel through which the smoke would ascend to her statue only. But this device, although successful, blackened the face of her Buddha and made it especially ugly. Of course the nun was exceedingly miserable, because it was a rare statue of sandalwood, and she loved it. She went to the chief priest of the temple and said, "My statue of Buddha has been ruined. What am I to do?"

The priest said, "Such an accident, such an ugliness is bound to happen whenever someone tries to block the movement of truth and possess it for oneself. Truth by its nature has to be everywhere, it cannot be personalized and possessed,"

Up to now, mankind has thought of love in terms of petty relationship -- relationship between two persons. We have yet to know love that is a state of mind, and not just relationship. And this is what comes in our way of understanding Draupadi

If I am loving, if love is the state of my being, then it is not possible to confine my love to a single person, or even a few persons. When love enters my life and becomes my nature, then I am capable of loving any number of people. Then it is not even a question of one or many; then I am loving, and my love reaches everywhere. If I am loving to one and unloving to all others, even my love for the one will wither away. It is impossible to be loving to one and unloving to the rest. If someone is loving just for an hour every day and remains unloving for the rest of the time, his lovelessness will eventually smother his small love and turn his life into a wasteland of hate and hostility.

It is unfortunate that people all around the world are trying to capture love and keep it caged in their relationships. But it is not possible to make a captive of love, the moment you try to capture it, it ceases to be love. Love is like air; you cannot hold it in your fist. It is possible to have a little air on your open palm, but if you try to enclose it in your fist, the air escapes. It is a paradox of life that when you try to imprison love, to put it in bondage, love degenerates and dies. And we have all killed love in our foolish attempts to possess it. Really we don't know what love is.

We find it hard to understand how Draupadi could love five persons together. Not only we, even the five Pandava brothers had difficulty in understanding Draupadi. The trouble is understandable, even the Pandavas thought that Draupadi was more loving to one of them. Four of them believed that she favored Arjuna in particular, and they felt envious of him. So they had a kind of division of her time and attention. When one of the Pandava brothers was with her, others were debarred from visiting her.

Like us, they believed that it is impossible for someone to love more than one person at a time. We cannot think of love as anything different from a relationship between two persons -- a man and a woman. We cannot conceive that love is a state of being, it is not directed to individuals. Love, like air, sunshine and

rain, is available to all without any distinctions.

We have our own ideas of what love is and should be, and that is why we misunderstand Draupadi. Despite our best efforts to understand her rightly, there is a lurking suspicion in our minds that there is an element of prostitution in Draupadi: our very definition of a sati, a faithful and loyal wife, turns Draupadi into a prostitute.

It is amazing that the tradition of this country respects Draupadi as one of the five most virtuous women of the past. The people who included her among the five great women of history must have been extraordinarily intelligent. The fact that she was the common wife of five Pandavas was known to them, and that is what makes their evaluation of Draupadi tremendously significant. For them it did not matter whether love was confined to one or many; the real question was whether or not one had love. They knew that if really there was love, it could flow endlessly in any number of channels; it could not be controlled and manipulated. It was symbolic to say that Draupadi had five husbands; it meant that one could love five, fifty, five hundred thousand people at the same time. There is no end to love's power and capacity.

The day really loving people will walk on this earth, the personal ownership of love rampant today in the form of marriages, families and groups, will disappear. It will not mean that the love relationship between two human beings will be prohibited and declared to be sinful -- that would be going to the other extreme of stupidity. No, everybody will be free to be himself, and to function within his limits and no one will impose his will and ideas on others. Love and freedom will go together.

Draupadi's love is riverlike, overflowing. She does not deny her love even for a moment. Her marriage to the Pandava brothers is an extraordinary event -- it came about almost playfully. The Pandavas came home with Draupadi, who they had won in a contest. They told their mother they had brought a very precious thing with them. Kunti, their mother, without asking what the precious object was, said, "If it is precious then share it together."

The Pandava brothers had no idea that their mother would say this; they just wanted to tease her. But now they had to do their mother's bidding; they made Draupadi their common wife. And she accepted it without complaint. It was possible because of her infinite love. She has so much that she loved all her husbands profoundly, yet never felt any shortage of love in her heart. She had no difficulty whatsoever in playing her role as their common beloved, and she never discriminated between them.

Draupadi is certainly a unique woman. Women, in general, are very jealous; they really live in jealousy. If one wants to characterize man and woman, he can say that while ego is the chief characteristic of man, jealousy is the chief characteristic of woman. Man lives by ego and woman by jealousy. Really jealousy is the passive form of ego, and ego is the active form of jealousy. But here is a woman who rose above jealousy and pettiness; she loved the Pandavas without any reservations. In many ways Draupadi towered over her husbands who were very jealous of one another on account of her love. They remained in constant psychological conflict with each other, while Draupadi went through this complex relationship with perfect ease and equanimity.

We are to blame for our failure to understand Draupadi. We think that love is a relationship between two persons, which it is not. And because of this misconception we have to go through all kinds of torment and misery in life. Love is a flower which once in a while blooms without any cause or purpose. It can happen to anyone who is open. And love accepts no bonds. no constraints on its freedom. But because society has fettered love in many ways we do everything to smother it, to escape it. Thus love has become so scarce, and we have to go without it. We live a loveless life.

We are a strange people; we can go without love, but we cannot love someone without possessing him or her. We can very well starve ourselves of love, but we cannot tolerate that the person I love should share his or her love with anybody else. To deprive others of love we can easily give up our own share of it. We don't know how terribly we suffer because of our ego and jealousy.

It is good to know that Draupadi is not a solitary case of this kind; she may be the last in a long line. The society that preceded Draupadi was matriarchal; perhaps Draupadi is the last vestige of that disintegrating social order. In a matriarchial society the mother was the head of the family and descent was reckoned through the female line. In a matriarchy a woman did not belong to any man; no man could possess her. A kind of polyandry was in vogue for a long time, and Draupadi seems to be the last of it. Today there are only a few primitive tribes who practice polyandry. That is why the society of her times accepted Draupadi and her marriage and did not raise any objections. If it was wrong, Kunti would have changed her instructions to her sons, but she did not. If there was anything immoral in polyandry even the Pandava brothers would have asked their mother to change her order. But nothing of the kind happened, because it

was acceptable to the existing society.

It happens that a custom that is perfectly moral in one society appears completely immoral to another. Mohammed had nine wives, and his Koran allows every Mohammedan man to have four wives. In the context of modern societies, polygamy and polyandry are considered highly immoral. And the prophet of Islam had nine wives. When he had his first marriage he was twenty-four years old, while his wife was forty.

But the society in which Mohammed was born was very different from ours and its circumstances were such that polygamy became both necessary and moral. They were warring tribes who constantly fought among themselves. Consequently they were always short of male members -- many of whom were killed in fighting -- while the number of their women went on growing. Out of four persons, three were women. So Mohammed ordained that each man should have four wives. If it was not done, then three out of four women would have been forced to live a loveless life or take to prostitution. That would have been really immoral.

So polygamy became a necessity and it had a moral aura about it. And to set a bold example, Mohammed himself took nine women as his wives, and permitted each of his male followers to have four. No one in Arabia objected to it; there was nothing immoral about it.

The society in which the Mahabharat happened was in the last stages of matriarchy, and therefore polyandry was accepted. But that society is long dead and with it polygamy and polyandry are now things of the past. They have no relevance in a society where the numbers of men and women are in equal proportion. When this balance is disturbed for some reason, customs like polygamy and polyandry appear on the scene. So there was nothing immoral about Draupadi.

Even today I say that Draupadi was not an ordinary woman; she was unique and rare. The woman who loved five men together and loved them equally and who lived on their love could not be an ordinary woman. She was tremendously loving and it was indeed a great thing. We fail to understand her because of our narrow idea of love.

QUESTIONER: YOU SAY THAT PERSONS LIKE KRISHNA DON'T MAKE FRIENDS NOR DO THEY MAKE FOES. THEN HOW IS IT THAT HE AS A KING COMES RUNNING DOWN TO THE GATE OF HIS PALACE TO RECEIVE SUDAMA, HIS POOR OLD FRIEND OF CHILDHOOD DAYS AND GIVES HIM ALL THE WEALTH OF THE WORLD IN RETURN FOR A HANDFUL OF RICE THAT HIS POOR FRIEND HAS BROUGHT AS HIS PRESENT TO HIM? PLEASE SHED SOME LIGHT ON THIS SPECIAL FRIENDSHIP BETWEEN KRISHNA AND SUDAMA.

It is not a special kind of friendship, it is just a friendship. Here too, our ideas come in the way of our understanding. It seems to us that giving away all the wealth of the world in return for a handful of rice is too much. We fail to see that it is more difficult for poor Sudama to bring a handful of rice as a present for his friend, than it is for Krishna to give all the wealth of the world to Sudama. Sudama is so utterly poor, a beggar, that even a handful of rice is too much. Therefore his gift is more important than Krishna's; he is the real giver, not Krishna.

But we see it differently, we look at the quantity and not the quality of the gift. We are not aware how difficult it was for a beggar like Sudama to collect a handful of rice; it is not that difficult for Krishna to give away lots of wealth, he is a king. He does not do a special favor to Sudama, he only responds to his friend's gift; and I think Krishna is not satisfied with his own gift to Sudama. Sudama's gift is rare; he is destitute. In my eyes Sudama shines as a greater friend than Krishna.

I did say that Krishna does not make friends or foes, but it does not mean that he is against friendship. If someone advances the hand of friendship to him, he responds to it with greater love and friendship. He is like a valley which echoes your one call seven times. A valley is not waiting for your call, nor is it committed to respond to you, but it is its nature to return your call seven times. What Krishna does stems from his nature; he is just respond, ing to Sudama's love, which is extraordinary.

It is significant that Sudama comes to Krishna not for any favor, but just to express his friendship, his love to him, and even as a poor man he brings a gift for his old friend. Usually a poor person wants to receive something. he rarely gives anything. Here Sudama comes with a gift and not for a gift, he does not go to Krishna's palace as a beggar. And when a poor man gives his gift, his affluence of heart is in comparable. In the same way, a rich man is expected to give something to charity. But when the contrary

happens, when the rich man chooses to beg, as it happened with Buddha -- a king turned beggar is again something extraordinary.

If you consider Buddha and Sudama together you will know the significance. Sudama has nothing, and yet he gives; Buddha has everything, and yet he begs. These two events are extraordinary, unearthly. Ordinarily a poor man begs and a rich man gives; there is nothing special about it. But when they re verse their roles, it has immense significance. Sudama is as extraordinary as Buddha; both are rare persons. Poor Sudama bringing a gift to Krishna, who is a king, is what makes the event great. But this is love's way; it does not bother whether you have too much or too little, it goes on giving. Love will never accept that you have too much.

Let us understand this aspect of love, which does not accept the idea that anyone has so much he does not need more. Love goes on giving and it will never say it has given you enough. There is no end to love's bounty. Love goes on pouring its gifts and yet it feels shy that it is insufficient. If you tell a woman that she has done a lot for her child, if she is a nurse, she will thankfully acknowledge your compliments. But if she is a mother she will protest saying, "I could do only a little; a lot remains to be done." A nurse is aware of what she has done; a mother is aware of what she has yet to do. And if a mother brags about her sacrifices for her child, she is a nurse and not a mother. Love is always aware that a lot more remains to be done.

Sudama knows that Krishna lacks nothing; he is a king. Yet he is anxious to bring a gift to him. When he was leaving his home, his wife said, "Your friend happens to be a king, don't forget to bring a substantial gift from him." But he comes with a gift, and does not ask for anything.

When Sudama meets Krishna he feels very hesitant about his gift; he hides the packet of a handful of rice from his friend. That is the way of love; even if it gives a lot it never thinks it is enough. Love does not give with fanfare as ordinary donors do; it likes to give anonymously. So Sudama hesitates, he hides his gift from Krishna. He is hesitant not just because it is a poor gift of rice; he would have hesitated even if he had rare diamonds. Love does not proclaim its gift; proclamation is the way of the ego.

So Sudama is hesitant and afraid; it is something rare. And what is more amusing is that immediately on seeing him Krishna begins to inquire what gift he has brought. Krishna knows that love always comes to give and not to take. And he also is aware that the ways of love are shy and secretive; he asks for his presents over and over again. And ultimately he succeeds in snatching his gift from his old friend. And what is more amazing, Krishna immediately begins to eat the raw rice that he finds in the packet.

There is nothing special about it; it is love's way. It is because love has become so scarce for us that we are so surprised about it.

QUESTIONER: IT IS SAID THAT KRISHNA GAVE SUDAMA SO MUCH THAT IT WIPED OUT HIS LIFE-LONG POVERTY. BUT THE SAME KRISHNA DOES NOTHING TO WIPE OUT THE POVERTY OF THE SOCIETY IN WHICH HE LIVES. IT IS UNDERSTANDABLE IF MAHAVIRA AND BUDDHA DON'T PAY ANY ATTENTION TO THIS PROBLEM, WHICH IS THOUGHT TO BE A MUNDANE PROBLEM, BUT HOW IS IT THAT A MAN OF SUCH BROAD VISION AS KRISHNA IGNORES IT? IT IS IRONIC THAT RELIGIOUS PEOPLE DON'T GIVE A THOUGHT TO THE PROBLEM OF THE POOR. KARL MARX, WHO THOUGHT A LOT ABOUT IT, IS NOT A RELIGIOUS PERSON. YOU ARE ESSENTIALLY A MAN OF SPIRITUALISM AND RELIGION WE WOULD LIKE TO KNOW IF YOU ARE GOING TO DO SOMETHING ABOUT IT.

This question has been raised often enough. Buddha, Krishna, Mahavira, Jesus, Mohammed, all can be accused of ignoring the problem of poverty which is so widespread. But there are reasons for it. It was not possible for them to think of this problem, because the social conditions in which they lived did not warrant such thinking. We think as conditions demand. Marx thought of it because an industrial revolution had taken place in the West. Before the industrial revolution nothing could have been done to change the economic conditions of society, even to make a dent on its poverty. It is important to understand.

In the world preceding the industrial revolution, the only instrument of production in the hands of man was his manual labor. And what he produced with his hands was hardly enough to provide him with a decent meal; he could just somehow manage to keep his body together. Such a society was doomed to remain poor; there was no way to eliminate poverty. And the question of equitable distribution of production did arise; they had nothing much in the form of wealth to distribute among themselves. So along with poverty, inequality was inevitable. And I am going to go into it.

Firstly, it was not possible in the feudal society existing before the coming of industrialization to wipe

out poverty, because it did not have the necessary wealth. It was possible of course to eliminate a handful of people who were rich; they could have been brought down to the same level as the poor If there was one rich person out of a thousand people, that person could have been reduced to the ranks of the poor, but it would not have made any difference whatsoever to the state of their poverty. Human labor alone could never produce so much that it could raise society above the poverty line. One could think of ending poverty only after machines took the place of human labor in producing wealth. Now a single machine could produce in a day as much as a hundred thousand men could produce with their hands. Only then production of wealth on a large scale became possible and we could conceive that the poor need not remain poor any longer. Now there was no historic need for poverty to exist.

So it was only after the Industrial Revolution that Marx came on the scene. The industrialization of society enabled him to conceive of equality. And if there was a Krishna in the place of Marx he would have thought with greater clarity than Marx did. But Krishna happened long before the Industrial Revolution. One can even ask Marx why he did not come before industrialization.

It is not that in the past man lacked the capacity to think, or that he had no idea of ending poverty. Buddha had it; Mahavira had it. They had their own way of dealing with the problem of poverty. Both Mahavira and Buddha were kings and they voluntarily became poor. They voluntarily renounced their wealth and joined the huge ranks of the poor. Mahavira distributed all his wealth among the poor before he took up sannyas. But poverty remained, it could not be eliminated, their renunciation was no thing more than a moral support to the poor. Mahavira's own psychological pain was gone, but the poverty of the masses continued.

It is for this reason that all the thinkers of the past put so much emphasis on non acquisition, non-possession. They repeatedly said, "Don't hoard wealth." They could not have asked people not to be poor -- that was just unthinkable given the social conditions of their days, but they did ask people not to amass wealth, not to be rich. They could not have done anything more to console the poor than ask the rich not to hoard and flaunt their wealth. All the religions of the past stood for renunciation and non-possession of wealth. They stood for sharing all one had with the less fortunate members of society.

But Krishna, Mahavira and Buddha also knew that non-acquisition and charity were not going to remove poverty from the society. It is like trying to sweeten the water of the ocean with a spoonful of sugar. A Mahavira or a Buddha can give away all they have, but it will not be more than a spoonful of sugar in the vast ocean of poverty. It does not make any difference.

Sages of the past did not think of eradicating poverty because it was not possible under the given conditions.

You also want to know why men like Krishna did not do anything to remove inequality. If it was not possible to abolish poverty, at least inequality should have been abolished. Why did not they give a thought to this problem?

There are reasons why no thought was given to the problem of inequality in society. We have to understand it carefully. The thought of removing inequality arises only when a measure of equality begins to surface in a given society. That there is inequality in the society, this awareness comes only when the society ceases to remain divided between distinct classes and instead is divided into different strata of property-holders. For instance, the wife of a poor scavenger will not feel any envy if she comes across a queen wearing a necklace of precious diamonds; the distance between the two is so vast that the poor woman cannot ever dream of competing with the queen. But the same woman will burn with envy if another woman of her own community visits her with a necklace of ordinary stones. Why? Because she be longs to the same class; the disparity between them is very small and there is a possibility to compete with the other.

As long as society was divided into two distinct classes -- one consisting of the huge masses of the poor and the other of a handful of super-rich, and the gap between the two was unimaginably vast -- there was no way to think of bringing about equality between the rich and the poor. It was just unthinkable that the gap could ever be bridged. So the status quo had to be accepted.

But with the advent of the industrial revolution, gaps began to be bridged and in the place of classes various strata began to be formed. Between the rich at the top and the poor at the bottom, middle strata of income groups came into existence. Between a Rockefeller at the top and a manual laborer at the bottom, there is now a whole army of middle-class people like managers and supervisors with varying scales of income. Society now is not divided into two clearcut classes of the rich and the poor, but into many strata of income groups. The industrial society is not like a two-storied house, it is like a long ladder with many rungs all joined with one another. And because of it every member of society can think of being equal with

the one above him.

The idea of equality comes into being when a society is divided not into two classes but into various income groups, all joined with one another like the rungs of a ladder. Unless this happens, the thought of equality cannot arise.

This does not mean that Mahavira, Buddha and Krishna did not talk of equality. They did. They talked of the kind of equality that was possible in their times. It was spiritual equality that they preached throughout their lives. They said that the soul, the spirit of every human being was the same; spiritually all human beings were equal. They could not have said that with respect to external conditions of life like property, houses and clothes, all human beings were equal. Such equality was impossible then. Of course it is quite possible in our time.

But there are things which we cannot think of even today, and the coming generations will surely accuse us for our failure to do so. I will explain it to you with the help of an illustration:

Today a person has to work seven hours each day in a field or factory or office so that he can earn his bread. And we think this is how it should be. But the coming generations will wonder why no one amongst us considered that it is immoral to compel a person to work for a piece of bread. The time is not far away when all production will happen through automation and man will be freed from the drudgery of labor. Then it will not be at all necessary to work to earn one's bread. Human labor will cease to have the value which it has had down the ages. The necessities of life will be available to all without having to work for them. How to spend one's leisure time will be a problem then. not employment. Perhaps those who will demand work will be entitled to less amenities of life than those who agree to go without work. It will look odd if someone insists on having both -- work and the good things of life together.

Already economists of America are grappling with a kind of futurist problem, when complete automation of production will make human labor superfluous and unnecessary. Just twenty-five to thirty years from now a situation will arise when people not doing any work will be paid more than those who work. After automation, a single person will operate a huge automobile factory, which today needs a hundred thousand people to operate it. Then people will begin to ask for work because to live without work will be harder than hard work itself. Besides, people will have to be paid by the powers-that-be so that they are enabled to buy cars and other things produced by automatic factories. These are the futurist problems that the economists are grappling with right today.

For sure, someone in the future is going to ask why men like Krishna, Buddha and Karl Marx did not say it is immoral and inhuman to compel people to work for the basic necessities of life. If people were hungry they should have been provided with adequate food and not made to work seven hours every day. But right now it is difficult to conceive it as a moral or social problem. Today sometimes even people with employment have to go without bread, so the question of getting bread without work does not arise.

Ideas and thoughts are intimately connected with the realities of time and space. The pain of inequality was never felt in the times of Krishna. Even the ache of poverty was not felt the way it is felt today. That is why the slogan of equality is not heard in the days of Krishna. It is interesting to know that a thinker like Plato, who was a pioneer of equality, could not think that slavery should be abolished. He believed that slavery was going to live, because slavery was so common in Greece in those days. Plato thought equality could not exist without the slaves.

QUESTIONER: DOES IT MEAN THAT AN ELITE CLASS WILL ALWAYS BE THERE?

An elite group has always been there, and it is going to be forever there. Forms change, but it makes no difference. The elite will always dominate the society. Sometimes it dominates in the form of emperors and kings, sometimes as messiahs and saints, and then as pioneers and leaders. I don't foresee a future when elites will disappear. In fact, so long as a few elites are there amongst us they will continue to be dominant over the rest of the society. The difference is that in the past we called them kings and emperors and now we call them presidents and prime ministers. In the past they came as incarnations and prophets and now they appear as mahatmas and leaders. Names don't matter, but elitism is going to live with us.

As long as human society does not evolve so that everyone attains to the same level of growth in every direction of life, there is no escape from elitism. And I don't think such a development is ever going to happen. And it will be a stupid and lackluster society where everyone is at the same level of growth

physically and mentally. It will be terribly boring. A chosen few will always be there. A skilled sitar player will outshine one less skilled than he; there is no way to prevent it. An accomplished dancer will dominate the less accomplished ones. It can't be helped. An Einstein is bound to overshadow all those who cannot even put two and two together. In any given situation someone or other is bound to become elite, predominant.

It is true that from time to time we get bored with the old elites and replace them with new ones. It is just natural. Elites of a particular kind also cease to be relevant in a changing world, and they have to be replaced by another variety. Russia made such a change through a bloody revolution; it liquidated all its old elitist classes. But soon a new class came into being in Russia and it is as dominant as the previous one. The truth is that the new class in Russia is much more domineering than any in the past. And the same story is being repeated in China.

So long as the disparity in intelligence, talent and ability remains between man and man, it is impossible to get rid of domination by the chosen few. And it is also impossible that there will not be those who want to be dominated by them: there will always be people wanting to be dominated by the elites. The elite and non-elite will continue to need each other. That is how the story goes on: one kind of elitism is replaced by another, and because we accept the new one the things of the past seem to be stupid.

In the time of Krishna, coexistence of poverty and richness was acceptable. The poor were content with being poor, and therefore the rich did not feel guilty about their richness. The feeling of guilt can arise only if the poor protest against the existence of the rich. In the absence of such a protest the rich is at ease with his riches; he suffers no qualms of conscience. And for this reason no one thinks of changing the status quo. Now we say there should be equality between rich and poor, but we say so not because we are intellectually ahead of Krishna's time, but because social conditions have undergone a great change.

But even today no one says there should be equality of intelligence: the less intelligent does not demand equality with the more intelligent person. But fifty years from now a slogan like that will be heard, because in fifty years' time science will be able to effectively manipulate man's intelligence. Then every child will say that he is not going to remain stupid, he is as much entitled to have enough intelligence as everyone else. But he cannot say so right now, because the possibility is not yet there.

Now science has penetrated into the genes of man, the basic unit of heredity which carries with it a complete program for man's physical and mental growth from A to z. Science has gone a long way in exploring the possibilities of the gene and already it is on the threshold of a breakthrough. The science of genetics can tell the IQ of a child from the sperm and egg of his parents that go into his making. Not only that, soon genes will be manipulated in a manner that children will be assured of a good standard of physical and mental health and longevity even before they are born. Now you go to the market and buy flower seeds in beautiful packages that carry on their covers pictures of the complete flowers those seeds will produce in your garden. Similarly within fifty years human seeds will be available in packages that picture the children who may be born from those seeds. The packages will furnish detailed information about the form and color, height and health, IQ and longevity of each future child. These things will be guaranteed in a way. These things are now quite possible; they were unthinkable only a few decades ago.

When the genetic revolution unfolds itself fully, we will again ask why Krishna did not think of equality of intelligence. It was not possible; there was no way to think of it then.

QUESTIONER. I HAVE AGAIN A SMALL QUESTION IN REGARD TO SUDAMA. WHEN SUDAMA CAME TO KRISHNA, HE WAS GIVEN ALL THE WEALTH OF THE WORLD AS A GIFT. HOW IS IT THAT KRISHNA DID NOT THINK OF HELPING HIS INDIGENT FRIEND EARLIER?

In this world you have to search for and find everything you need; nothing is given gratis. God is everywhere, and it is not that he is not aware of your sufferings. But you have turned your back on him -- and you are free to do so. This much freedom you have that you can choose him or deny him. Now if you turn your face to God and find him, can you complain why he did not seek you before you sought and found him? If you complain, God will say that it would be a trespass on your freedom if he forced himself on you without your asking.

Freedom means that I am entitled to find what I seek and not that which I don't seek. And remember, nothing in this world is had without seeking. Seeking is a must, and it is part of your freedom.

Sudama's difficult material condition is not the question; his freedom is the real question. Sudama could refuse Krishna's generosity. And I believe Sudama would have refused if Krishna had offered to help him on his own. It is not necessary that Sudama should accept. And there is also the question of Sudama's preparations to deserve it.

All these events have deep psychological meanings. We can find what we seek only after we have done everything to search for it. Without seeking and searching you cannot find even something that is Lying at arm's length. Seeking is the door to finding. The mere poverty of Sudama won't do, he is not alone, there are many who are as poor. And it makes no difference to Krishna whether Sudama is poor or someone else is poor; what makes a difference is that Sudama. in spite of his poverty, came to him to give and not to take. This man deserves to be rich. It is his capacity to give that brings about the transformation in his fortune.

Everyone is responsible for what he is. And everyone has to begin his journey of transformation as an individual, on his own. No one else can walk for him. And once he is started on his journey, all the forces in existence come rushing to his aid. If a person chooses to be poor, he will receive every help from existence; he will find around him everything that is necessary to make him poor. If another person chooses to be ignorant, existence will cooperate fully with him, so that he remains ignorant. And if some body else decides for knowledge, all the avenues of knowledge will become available to him.

In this world we only find that which we seek. Our own desires and longing and prayers come back to us, just like our own sounds are echoed back by the hills and valleys. If you explore the whole psyche of a poor man, you will be surprised to find he has done everything necessary to remain poor; poverty is his choice. Outwardly he may complain against his condition of poverty, but inwardly he is not only reconciled to it, he is at ease with it. If by chance his poverty disappears he will begin to miss it. Similarly an ignoramus is content with his ignorance, and he does everything to protect it. If you try to remove his ignorance he will not only resent it, he will defend it with all his strength.

No, we find what we seek. Sudama finds Krishna because he goes seeking him. It is not proper that Krishna should go to him unasked; Krishna of course will wait for him. Waiting on the part of Krishna is essential. It is not that God is not coming to you because he is unhappy with you, but it is necessary that you should go to him. And the day you go to him and meet him, you will know he was waiting long for you to come, he was standing at his gate to receive you, but it was you who were not willing to see him.

QUESTIONER: IN AN EARLIER QUESTION ON DRAUPADI IT WAS SAID THAT KRISHNA HAD GREAT LOVE FOR HER. PLEASE SAY SOMETHING ABOUT KRISHNA'S LOVE FOR DRAUPADI.

Draupadi fully deserves Krishna's love. Krishna's love is available to all, but Draupadi deserves it in a special way. The truth is that you come to have what you deserve. If you go to the ocean for water, it will give you only as much as your container can hold. The ocean is vast, but how much water you have depends on the size of your container. And the ocean does not refuse, everyone can take according to his capacity.

Draupadi's capacity to receive love is tremendous, and she received abundant love from Krishna. And the love between them was so profound, so platonic that it could exist without any longing for physical intimacy. That is why Krishna's love and help has always been at the disposal of this extraordinary woman. Krishna does much more for her than he does for anyone else. I told you earlier that when she was being disrobed by the Kauravas, Krishna came rushing to her rescue.

There is a kind of love that is articulate, vocal, and there is another kind of love that is in articulate, silent. And remember, the love that is vocal is never deep, it is superficial, shallow. Words don't have much depth; silence is most profound. So is silent love. And Draupadi's love is silent and pro found. It is discernible on many occasions, but it is never open and aggressive. It is true that silent love makes a much deeper impression on the lovers than does any other kind of love.

Although Krishna's love is always available to Draupadi in the hours of her distress, it does not show itself often in physical intimacy. In fact, when love fails to achieve intimacy at the subtler levels, it craves physical intimacy. Love can be so silent and subtle that physical distances in time and space don't matter for it; it remains even in aloneness. Love can be so deeply silent that it need never express itself in words. And a man like Krishna can very well know this silent love, others cannot.

It is lack of love that gives rise to extravagance of words about love. What we don't have we compensate with words, because words can be easily understood. Now any number of books are being written on love.

Psychologists are producing great volumes on love in which they stress that even if one does not feel love in his heart, he should not shrink from declaring it to the loved ones. When a husband returns home from the office in the evening, he should hug his wife and kiss her, even if it amounts to play-acting. He should not shy away from saying some words of love which we call sweet nothings. And when he leaves for his office the next morning, he must say he will miss her the whole day, although in his heart of hearts he is happy to be leaving.

And the psychologists are right; they are right because we live on words and we know nothing of real love. Love has disappeared from our lives; we live on words of love.

We have turned love into a ritual. Really we have turned everything into a ritual. Someone does you a good turn and you say, "Hearty thanks" to him without meaning it. And the other person is pleased to receive it even though you don't feel any thankful ness to him inside your heart. And he will be miserable if you don't say your thanks even though you feel in your heart really thankful for his favor.

Since we don't understand silence, we have to make do with words. Words are so important to us because we live on words.

But remember, when we really love someone, when we are overwhelmed with love for someone, words become futile. You may or may not have noticed it, but it is a fact that in moments of overwhelming love we suddenly find there is nothing to be said in words. Lovers prepare themselves mentally, rehearse for long, every word of a dialogue that they would like to have when they meet each other, but on actual meeting they find to their amazement that they have forgotten every word they had so meticulously rehearsed -- the whole dialogue has suddenly evaporated and they are left utterly speechless, silent.

Draupadi's love for Krishna is utterly silent; it is not vocal, but it is deeply felt by Krishna nonetheless. That is why he helps Draupadi more than anybody else. Throughout the story of the Mahabharat we find Krishna standing by the side of Draupadi as her shadow, protecting her against every danger. This extraordinary relationship is too fine to be grossly visible; it does not manifest itself so often like ordinary relationships. It is ethereal, subtle; it is silently intimate.

QUESTIONER: KRISHNA IS SAID TO HAVE LEFT MATHURA AND SETTLED IN DISTANT DWARKA SO THAT THE WESTERN COAST COULD BE DEFENDED AGAINST EXTERNAL AGGRESSION IT IS ALSO SAID THAT THE PEOPLE OF MATHURA BELIEVED THAT KRISHNA WAS THE CAUSE OF THEIR TROUBLES BECAUSE IT IS ON HIS ACCOUNT THAT KINGS LIKE JARASANDH RECURRINGLY WAGED WAR ON MATHURA. IT IS ALSO BELIEVED THAT KRISHNA SUFFERED DEFEAT AT THE HANDS OF KING JARASANDH, WHICH SHOWS UP HIS HUMAN ASPECT. PLEASE COMMENT.

Victory and defeat in life are like the warp and woof with which a piece of cloth is woven. Victory alone cannot make a life, as warp alone cannot create a piece of cloth. Nor can defeat alone make a life. To weave the cloth of life, the warp and woof of victory and defeat, success and failure, gain and loss, right and wrong, are essential. Life is made of these opposites; the opposites are like two sides of a coin.

The real question is not whether Krishna wins a battle or loses it; the real question is whether the totality of one's life results in victory or defeat. And it applies to everyone's life. It is immaterial whether one wins a battle here and loses a battle there. It is possible that a defeat becomes a stepping stone to victory. It is also possible that a victory may serve as a jumping board to fall into abysmal defeat. The warp and woof of life are so vast and complex, every defeat does not mean defeat and every victory does not mean victory. It is okay if one loses a battle or two and wins the war. The ultimate judgment on one's life depends not on a count of wins and losses, but on the final summation of one's whole life story.

It is natural that Krishna had moments of defeat in his life. It is inevitable with life. If God has to live in the world he will have to live as humans do; he will have to accept everything that life brings with it. Success and failure, happiness and pain, light and shade, will walk hand-in-hand together. In fact, one who is not ready to face defeats in life should give up all thought of victory.

Krishna's life contains both victory and defeat; that is why it is so human. But this humanness does not detract from the grandeur and glory of his life, really it adds much to it. It means that Krishna is so unique that he can take defeat too. He is not set on winning, not an egoist who is sworn to win and who is not going to accept a defeat. Krishna is prepared for everything that life brings with it. He is prepared to lose a war, even to run away from it, to *escape* it from any point. He accepts the ups and downs of life unconditionally; he is really choiceless. He does not say that he will go this far and no further. This is what makes Krishna

tremendously human, and at times because of his humanness he looks small in comparison to the divinity of Buddha and Mahavira. Both Buddha and Mahavira look absolutely divine; they do not look human at all. But remember, too much divinity is likely to turn harsh and inhuman; it loses that beautiful quality called human tenderness.

Krishna is not going to be harsh, so he accepts all that we call human weakness. A proverb says, "To err is human," but there is no corresponding proverb that says, "Not to err is inhuman." There should be one; it is utterly inhuman if one does not ever err. And Krishna does not take a mistake as mistake; he takes it in stride, as something coming with life.

And it is true that Krishna had to leave Mathura. A man like Krishna might have to leave many places; he might prove to be troublesome at many places. Any number of places may find it increasingly difficult to bear him; they can ask to be excused for their inability to go with him. To under stand him and to go with him is really arduous. So Krishna moves away without difficulty; he is not set on staying in a particular place. He moves from one place to another with the ease you move from one room of your house to another. And he leaves a place so utterly that he does not once turn his head to look back at it again. While his lovers feel disturbed about it, and implore him again and again to come back, they want to know if he still remembers them or not, on his part he has left them completely and finally. Now he is mindful of the other place to which he has moved; he forgets Mathura altogether. Wherever Krishna is, he is there totally. And because of it he sometimes seems to be harsh and hard-hearted.

Krishna's life is a flux; he moves with the winds. He goes eastward with the east wind; he goes westward with the westerly. He has no choice of his own to be here or there or anywhere; he goes with life totally. There is a saying of Lao Tzu: Be like the winds; move with the winds; go wherever they take you. And don't choose.

I am reminded of a small Zen parable:

There is a river which is flooded. It is rushing toward the ocean with tremendous speed and force, and two small stalks of some plant are also flowing with its currents. One of the stalks has placed itself crosswise against the currents; it is tense and anxious, tries to fight against them... it makes no difference for the currents which are too powerful to be resisted. The currents are not even aware that a little straw is in their way, trying to resist their triumphant advance. But as far as the little stalk is concerned, it is fighting for its life and wasting all its energy for nothing.

The other stalk has left itself lengthwise in the currents, which are taking it with them effortlessly. This stalk is relaxed and joyous and festive. It is dancing with the ripples of the river; it has a feeling of sharing and celebrating with the great river. The ways of the stalks make not the least difference to the river, but make all the difference to themselves.

Like the two straws there are two kinds of people in the world. One is demanding, aggressive and resistant like the first stalk which places itself against the river and fights with it and suffers at every step. And there are people -- the other kind of people -- who say "Yes" to life, who cooperate with it like the other stalk, which places itself in the currents lengthwise and moves effortlessly and happily with them. These people have a sense of deep kinship with existence; they move with it, with a song in their hearts.

There is a flute in Krishna's hands because he has left himself completely in the hands of existence; he flows effortlessly with its currents. He does not come in the way of life, he does not fight with it. That is how he sings and dances and plays the flute and goes blissfully through life. You cannot put a flute in the hands of Mahavira; he cannot play it. It is unthinkable.

Only Krishna can afford a flute, because he is totally with life, not against it. He is ready to go wherever the river of life takes him. He is as happy in Dwarka as he was in Mathura or anywhere else. And wherever he is, he is dancing and celebrating. That is the way of a choiceless person. And choicelessness is the door to bliss, ecstasy.

QUESTIONER: A LEGEND SAYS THAT KALAYAVAN BELIEVES THAT KRISHNA IS RUNNING AWAY, WHILE IN FACT KRISHNA IS DRIVING KALAYAVAN INTO A CAVE WHERE MUCHKUND IS ASLEEP. THE LEGEND ALSO SAYS THAT AS MUCHKUND WAKES UP HE LOOKS AT KALAYAVAN AND KILLS HIM WITH HIS LOOK. PLEASE EXPLAIN THE SIGNIFICANCE OF THE LEGEND.

These names are symbolic and they are parts of Krishna's story. They are part metaphor, part events and part metaphysics. That Krishna is driving someone into a cave is how it seems to us. Even the person

concerned can think so, but I understand it differently. A person like Krishna does not drive anyone, although someone can be driven to a point on his own. And it is possible that Krishna follows him. The situation is rather complex.

I have heard that a cowherd is taking his cow from one place to another. A rope is fastened around the neck of the cow and the cowherd has the other end of the rope in his hands. On his way, he meets with a group of traveling Sufis. The head of the group, the Master, halts the cowherd with his cow and asks his disciples to stand around them. This is how a Sufi Master teaches his disciples. He asks of the cowherd, "Is it you who is tied to the cow, or the cow who is tied to you?"

The man promptly says, "The cow is tied to me. Why should I be tied to the cow?" The Master then removes the rope from the cow's neck and leaves the cow free, and the cow immediately takes off. The cowherd is perplexed, but loses no time in running after the cow.

Then the Master says to his disciples, "Although the cowherd thinks the cow is in his hands, in reality he is in the hands of the cow."

In fact, every bondage is twofold: the driver is bound with the driven. Sometimes it is difficult to say what is what. Maybe Kalayavan is fleeing and Krishna is forced to run after him. This much is true, however, that a flight is taking place in which one is the driver and the other is the driven. Maybe both of them are being driven. As we know him, Krishna can accept any situation in life. If he has to struggle with something, his struggle too is a part of his great cooperation with existence. Here also he goes with the river.

The legend says that Kalayavan is reduced to ashes by the sight, the look of an awakened Muchkund. This is a metaphor to say that *kaal*, or time, ceases to exist for one who is awake. Time is perhaps the greatest tension and trouble of our life. Time is the conflict, anxiety, and anguish of man. To live in time means to live stretched between its two poles -- the past and the future -- and that is what tension is, what stress and anxiety are. Time is the only enemy which we have to fight constantly, and it is time that devours us. Only rarely does someone defeat time and is finished with it. Only rarely does someone transcend time and go beyond it. Only rarely time is burned and destroyed.

But who is it that burns time? You say that Krishna is running ahead of Kalayavan -- that is time. And he alone can destroy time who goes ahead of it, who transcends it. One who goes behind time cannot destroy it; he will live as time's camp-follower, its slave. But for one who goes ahead of time, time becomes his shadow, his slave. Here Muchkund's look after he wakes up, burns time.

As I said, this is a parable. Time exists for one who has his eyes closed, who is asleep. And it ceases the moment one opens his eyes and wakes up. Time always exists in exact proportion to our unconsciousness, to our psychological sleep. And when we are fully awake, aware, time ceases to be. The fire of awareness burns time altogether.

We are all like people sleeping in the caves of their unconsciousness. Krishna's presence can be instrumental in opening our eyes, in awakening us. And time trailing behind Krishna can be burned with his look. I believe time does not exist for Krishna, it exists for Muchkund, and Krishna can free Muchkund too from the grip of time.

If we apply these symbols to the realities of our lives and explore them, they can bring us astonishing experiences and rare insights. It is unfortunate that we take them as just stories and parables and repeat them meaninglessly over and over again. We treat them as historic episodes and relay them from generation to generation. They are really more psychological than historical; they are stories of our psychological potentialities. They are parts of the great psychological drama that man is. But we have never tried carefully to look at them with this perspective, and so a great treasure is being lost. It is for this reason that a rare person like Krishna is gradually reduced into a myth. There is so much in his life that it becomes difficult to know that it is real.

It is necessary to explore the lives of men like Krishna from the perspective of psychology; they are entitled to extensive psychological commentaries.

And lastly I want to say that in the past there was no other way except to express even the great psychological truths of life through symbols, metaphors and parables. They not only served as good vehicles of expression for these truths, they were also safe vaults for keeping treasures of such immense value. These stories have precious gems of wisdom hidden in them. The ancients had no other way than this to preserve them for posterity. But now we have to uncover them and interpret them rightly. Jesus has said somewhere that he speaks in a language which will be understood by those who can understand it, and those who cannot will not be harmed in any way. He spoke so that those who understood him could gain, and

those who could not understand him had the joy of listening to a story.

For thousands of years we have had the joy of listening to these stories which are now with us as nothing more than mere stories. In the course of time, we have lost the keys with which we could unlock these treasures and decode their hidden meanings. These discussions I am having with you are meant to make available to you some of the lost keys, so that you decode the real meanings of these metaphors and symbols, myths and parables, and they are transformed into the realities of your lives. Whether or not these are their real meanings is not my concern, but if they help you uncover your minds and discover your reality, they will have served their purpose. Then they will prove to be a benediction, a bliss to you.

Krishna: The Man and His Philosophy

Chapter #12
Chapter title: Discipline, Devotion and Krishna

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QUESTIONER: WE HAVE HAD THE RARE OPPORTUNITY OF LISTENING TO YOU SPEAK ON KRISHNA'S MULTI-SPLENDORED LIFE -- HIS RAAS, HIS FLUTE, HIS RADHA AND HIS UNIQUE WEAPON, THE SUDARSHAN. WE WOULD LIKE TO HEAR FROM YOU TODAY SOMETHING ABOUT HIS PHILOSOPHY, THE SPIRITUAL DISCIPLINE AND THE WAY OF WORSHIP THAT HE TAUGHT TO DISPEL THE DELUSION OF A SINGLE PERSON, ARJUNA. HERE YOU HAVE BEFORE YOU SO MANY OF US WHO ARE ALL DELUDED AND CONFUSED. HAPPILY FOR US YOU ARE THE MOST COMPETENT AUTHORITY TO REMOVE OUR DELUSION.
ANOTHER QUESTIONER: IN THE COURSE OF THE PAST FIVE DAYS YOU HAVE PRESENTED KRISHNA, WHO IS KNOWN AS A BUTTER-THIEF AND PERFORMER OF RAAS, AS A PERFECT EMBODIMENT OF THE FULLNESS OF LIFE AND OF YOGA. IF WE UNDERSTAND YOU RIGHTLY WE CAN SAY THAT KRISHNA'S RAAS IS THE TRUE PORTRAYAL OF EXISTENCE AND HIS GEETA THE QUINTESSENCE OF LIFE ITSELF. YOU HAVE SAID THAT THE GEETA, AND NOT THE RAAS, IS A TESTIMONY TO KRISHNA. YOU HAVE ALSO SAID THAT MAHAVIRA AND BUDDHA WERE INCOMPLETE BECAUSE THEY WERE ONE-DIMENSIONAL. AND ELSEWHERE YOU HAVE SAID ABOUT MAHAVIRA THAT HE HAD TRANSCENDED EVEN THE SIXTH AND SEVENTH BODIES AND ATTAINED TO THE FULLNESS OF YOGA. IN THIS CONTEXT, WE SHOULD LIKE TO KNOW WHETHER IT WAS THE GEETA OR FRIVOLITIES LIKE THE RAAS THAT MADE KRISHNA A COMPLETE INCARNATION. WE WOULD ALSO LIKE TO KNOW IF, LIKE MAHAVIRA, ALL OTHER JAINA TIRTHANKARAS WERE UNAWARE OF MULTIDIMENSIONAL LIFE. AND LASTLY EXPLAIN: WHAT IS SAMYAMA (DISCIPLINE OF BALANCE IN LIFE) WITHOUT REPRESSION? AND WHAT WOULD BE ITS PLACE IN SPIRITUAL DISCIPLINE?

Let us first understand what I mean by completeness, wholeness.

Wholeness can be both one-dimensional and multidimensional. A painter can be complete as a painter, but it does not mean that he is also complete as a scientist. A scientist can be whole as a scientist, but that does not make him whole as a musician. So there is a one-dimensional completeness. I say Mahavira, Buddha and Jesus were complete in a particular dimension. But Krishna was complete in a multidimensional way.

It is quite possible that one chooses a particular dimension of life to the exclusion of the rest, and attains

to its wholeness. This wholeness too can lead to the supreme truth The river that flows in a single stream is as much entitled to reach the ocean as one flowing in many streams. With respect to reaching the ocean, there is no difference between the two. Mahavira and Buddha and Krishna all reach to the ocean of truth, but while Mahavira does it as a one-dimensional man, Krishna does it as one who is multi-dimensional. Krishna's completeness is multidimensional, while Mahavira's is one-dimensional. So don't think that Mahavira does not attain to wholeness; he transcends the seventh body and attains to wholeness as much as Krishna does.

Krishna reaches the same goal from many, many directions, and that is significant.

Another significant thing about Krishna is that unlike Mahavira and Buddha, he does not deny life, he is not life-negative. There is an unavoidable element of negation in the lives of Mahavira and Buddha which is completely absent in Krishna's life. There is not a trace of negativity in this man with the flute. Mahavira attains through renunciation of life; Krishna attains through total acceptance of it. That is why I differentiate Krishna's wholeness from that of others. But let no one think that Mahavira is incomplete. All one can say is that while his wholeness is one-dimensional, Krishna's wholeness is multidimensional.

One-dimensional wholeness is not going to have much meaning in the future. For the man of the future, multidimensional wholeness will have tremendous significance. And there are reasons for it. One who attains to wholeness through a single facet of his life not only negates all other facets of his own life, he also becomes instrumental in negating those aspects in the lives of many other multidimensional people.

On the other hand, one who attains to wholeness, to the absolute, through all aspects of his life, proves helpful even to all kinds of one-dimensional seekers in their journey to the supreme from their own aspect. In short, while Mahavira and Buddha can be of help only to a few, Krishna's help will be available to many. For example, we cannot think how a painter or sculptor or a poet can attain to the supreme through the path of Mahavira. Mahavira is one-dimensional not only for himself; all others who will try to understand him and experiment with his discipline will have to negate all other facets of their lives as ways to attainment. We cannot conceive how a dancer can attain to the supreme in Mahavira's terms, but in Krishna's terms he can. A dancer, if he so chooses, can drop all other aspects and keep to dancing, and by going deeper and deeper into it can attain to the same state Mahavira attains through meditation. This is possible in terms of Krishna.

Krishna makes every side, every facet of his life divine; with him every direction of life becomes sacred. It is not so with Mahavira: one particular direction in which he journeys becomes sacred, while all other directions remain profane. And in fact because his one direction becomes sacred all other directions are bound to remain profane; these are automatically condemned; doomed to live in the shade of profanity. And this is applicable not only to Mahavira, but also to Rama, Buddha, Christ, Mohammed -- all those who adhere to one exclusive direction in life's quest.

Krishna is the sole being about whom it can be said that he made every path, every facet of life sacred and holy. He made it possible for every kind of seeker to attain to the supreme from any direction that comes naturally to him. In this sense he is multi-dimensional, not only for himself but for others too. With a flute on his lips one can dance his way to God; playing a flute he can touch that depth where *samadhi*, or ecstasy happens. But to Mahavira and Buddha with a flute there is no way. It is not possible on the paths of Mahavira and Buddha that a flute can achieve the majestic heights of meditation and *samadhi*. It is impossible. To Mahavira, Meera can never attain to the highest; she is attached to Krishna, she loves Krishna. And according to Mahavira, attachment can never lead you to God, only non-attachment can. But going with Krishna, both the attached and non-attached can reach the same destination.

That is why I say that Krishna's wholeness is incomparable; it is rare.

Secondly, you want to know if none of the Jaina *tirthankaras* attained to wholeness. No, they all had attained to it, but only to one-dimensional wholeness. And it was because of this that Jaina ideology could not achieve widespread popularity. It was inherent in the very nature of Jainism. Twenty-five centuries have passed, and there ate only three and a half million Jainas, a very poor figure.

It is ironic that the message of a person of the stature of Mahavira -- and he was not alone, he carried with him an immense heritage bequeathed by twenty-three *tirthankaras* -- could reach only three and a half million people. If only three dozen persons had been influenced by Mahavira in his lifetime, they alone through procreation would have, in the course of twenty-five hundred years, reached this figure. What is the cause? The cause is obvious. It is their one-dimensional approach. They lack the multi-dimensional wholeness of Krishna. Their appeal is limited to a few; it is ineffectual in reaching the rest of mankind. People with inclinations different from the single dimension that Jainism represents remain wholly

unaffected; they don't find themselves in tune with it.

It is ironic that even this handful of Jainas don't treat Mahavira the way he should be treated. It is all right to worship Krishna, but it is repugnant to Mahavira's teachings. And the Jainas are worshipping Mahavira. Worship is okay with Krishna but not with Mahavira. It means Mahavira will not agree with the minds of even those few who are born into the Jaina community. The reason is that the dimension of Mahavira is very exclusive; it accords with few. So being born in the Jaina community one continues to be a Jaina, but takes on many things that don't belong to Mahavira's dimension. Devotion has entered Jainism, and along with it have come worship and prayer and other rituals. They have nothing to do with Mahavira; they are alien to his genius. In fact, devotion and worship are an outrage against Mahavira; there is no place for them in the life of Mahavira. But the Jainas have their own difficulty; they cannot feel gratified without worship and prayer. So they go on incorporating all these things into the religion of Mahavira.

Here I would like to say that all those who have attained to one-dimensional wholeness are bound to be unjustly treated by their followers; they cannot escape it. But you cannot misbehave in this way with those who have attained to multidimensional wholeness; whatever you do they will accept it. While all types of people can walk with Krishna, only a particular type can go with Mahavira.

This is the reason I have said that all the twenty-four tirthankaras of the Jainas are travelers on the same path; their direction is the same and their spiritual discipline is the same. And I don't say that they don't arrive at the goal, they do arrive. It is not that ultimately they don't achieve what Krishna achieves; they achieve exactly that which Krishna achieves.

It does not matter whether a river reaches the ocean in hundreds of streams or in a single stream. On reaching the ocean all journeys end and all the rivers become one with the ocean. Yet there is a difference between the two rivers -- one has a single stream and another has many. While a river with many streams can water a very large area of the earth, the river with a single stream cannot -- only a few trees and plants can be benefited by it. This difference has to be understood, it cannot be denied.

This is what I would like to say in regard to multidimensional wholeness.

And you ask: What is *samyama*, the discipline of balance in life, without repression?

In terms of renunciation *samyama* generally means repression. By and large, every seeker on the path of renunciation understands *samyama* in the sense of repression. For this reason the Jaina scriptures have even a term like body-repression; they believe that even the physical body has to be suppressed and repressed. It is unfortunate that *samyama* has become synonymous with repression.

But in Krishna's terms, *samyama* can never mean repression. How can Krishna say that *samyama* can be achieved through repression? For Krishna *samyama* has an absolutely different meaning.

Words sometimes put us in great difficulty. Words are the same, whether they come from Krishna's mouth or from Mahavira's, but their meanings change from mouth to mouth. This word *samyama* is one such word which has different meanings with different people. Mahavira means one thing when he uses this word, and Krishna means just the opposite when he uses the same word. While the word comes from the dictionary, its meaning comes from the person who uses it.

The meaning of a word does not, as is usually believed, come from the dictionary. Of course, people who have no individuality of their own depend on the dictionary for the meanings of words. People with individuality invest words with their own meanings. So what Krishna means by *samyama* can be known only in his context. Similarly Mahavira's meaning of *samyama* will have to be known from his context. Its meaning does not lie in the word itself, it lies in Krishna and Mahavira or whoever uses it.

Looking at Krishna's life no one can say that *samyama* means repression. If there has been a single person on this earth who can be called utterly unrepressed, uninhibited and free it is Krishna. So *samyama* for Krishna cannot have anything to do with repression. And as far as I am concerned, *samyama* and repression are antonyms, opposites.

This Sanskrit word *samyama* is really extraordinary. To me it means balance, equilibrium, to be just in the middle. When the scales are equalized so that neither side outweighs the other, it is *samyam*. In this sense a renunciate does not have *samyama*, balance any more than one who indulges in worldly pleasures. Both are unbalanced; they are wanting in *samyama*. Both are extremists: the indulgent holds to one extreme of life; the renunciate holds to the other extreme. Samyama means to be equidistant from the two extremes, to be just in the middle. Krishna stands for that middle state where there is neither renunciation nor indulgence. Or you can say *samyama* is indulgence with an element of renunciation in it, or it is renunciation with an element of indulgence; it is striking a balance between indulgence and renunciation. Really *samyama* is neither indulgence nor renunciation; it is a state where you don't tilt the scales to either

side. He alone is *samyami* who maintains equidistance from either extreme.

There is a man who is mad after wealth. Day in and day out he is running after amassing money. Day in and day out he goes on adding to his bank balance. Money has become the be-all and end-all of his life -- his demigod. This person has gone to one extreme of life. There is another person who has turned his back on wealth; he is running away from wealth. He renounces wealth and does not even look back lest it attract him and entrap him again. This person has gone to the other extreme. Both have lost balance, both lack *samyama*. Renunciation of wealth is the goal of one and acquisition of wealth is the goal of another.

Then who is *samyami*, the balanced person? In Krishna's terms a person like Janaka is *samyami*. Negation of the extremes is *samyama*; to be exactly in the middle is equilibrium. Too much fasting and too much eating go against *samyama*; right eating goes with *samyama*. Fasting amounts to tilting the balance on the side of hunger; overeating amounts to tilting the balance on the side of indulgence. The balance lies in eating just the right amount of food -- neither less nor more. By *samyama* Krishna means balance. equilibrium, equipoise. Any movement deviating from the center, even a slight deviation from the middle to one side or another destroys the equilibrium; on either side there is the death of *samyama*.

And one can deviate from *samyama* in only two ways: one way is indulgence and the other is renunciation. Either you get attached to a thing, you cling to it, or you get repelled by it. Have you watched a wall clock with a pendulum? Its pendulum is constantly swinging from one side to the other; it never stops in the middle. It swings from the left side to the right and back; it does not stop at the center. Another significant thing about the pendulum is that when it is moving toward the right, it only seems so; in reality it is gathering momentum to move toward the left. And when it is moving toward the left, it is really gathering momentum to move toward the right.

We are exactly like this pendulum. When one is fasting he is in fact, preparing himself for feasting, and similarly when he is feasting he is preparing to go on a fast. One who is running after attachments and addictions will soon get tired and will pursue renunciation and asceticism. Both extremes are joined together; they are two sides of the same thing.

Only when the pendulum stops in the middle, swinging in neither direction, it is balanced. And it is such a pendulum that can symbolize *samyama*. So long as one pursues indulgence or asceticism, he is unbalanced, he is an *asamyami*. One can be called a rightist kind of *asamyami* and the other a leftist kind.

To be steadied in the middle is *samyama* in terms of Krishna. It can have no other meaning as far as Krishna is concerned. To be balanced is *samyama*.

Let us look at *samyama* in the context of real life. In the context of real life, in the sense of the interiority of life, a person of *samyama* has two connotations. Such a person is neither an ascetic nor a hedonist -- or he is both. Such a person is a renunciate and a hedonist together. His indulgence is blended with renunciation and his renunciation mixed with indulgence.

But none of the old traditions of renunciation will agree with this definition of *samyama*. To these traditions *samyama* means aversion to enjoyment and *asamyama*, imbalance, means addiction to enjoyments. One who gives up his attachments and takes to asceticism is a *samyami* in the eyes of the traditionalists.

Krishna is neither a renunciate nor a hedonist. If we have to place him somewhere, he will be midway between Charvaka and Mahavira. In indulgence he will equal Charvaka, and in renunciation he will not lag behind Mahavira. If we can have a blending of Charvaka and Mahavira, it will be Krishna.

So in terms of Krishna, all such words as *samyama* and *asamyama* will undergo a transformation. The words will be the same, but their meanings will be radically different. The meanings will stem from Krishna's own being.

The second part of your question is: WHAT IS KRISHNA'S SADHANA OR SPIRITUAL DISCIPLINE? WHAT IS HIS WAY OF WORSHIP.

There is nothing like *sadhana* -- or spiritual discipline in the life of Krishna. There cannot be. The basic element of spiritual discipline is effort; without effort *sadhana* is not possible. And the second inescapable element of *sadhana* is ego; without the ego, the "?", spiritual discipline falls apart. Who will discipline himself? Effort implies a doer; there has to be somebody to make the effort. Effort ceases if there is no doer.

If we go into the matter deeply we will know that *sadhana* is an invention of the godless people, people who don't accept God. Those who deny God and accept only the soul believe in *sadhana* or spiritual discipline. They believe the soul has to make efforts to uncover itself, to be itself.

Upasana, devotion, is the way of a very different kind of people, who say there is no soul, only God is. Ordinarily we think that *sadhana* and *upasana* -- discipline and worship -- go together, but it is not so. Theists believe in devotion and worship; they don't believe in effort. They say all one has to do is to get closer and closer to God.

The word *upasana* is beautiful; it means to sit near God, to get close to one's object of worship. And the worshipper disappears; his ego evaporates in the very process of getting close to God. There is nothing more to be done. The theists believe that it is really one's ego that separates him from God; ego is the gulf between the seeker and the sought. The greater the ego, the greater is the distance between the two. Ego is the measure of distance between the seeker and God. To the extent this ego melts and evaporates, one gets closer and closer to God. And the day the ego disappears completely, the day the seeker ceases to be, his *upasana* is complete and he is God himself.

It is like ice turns into water, and water in turn evaporates and disappears into the sky. Does ice have to make efforts to become water? If it makes efforts, it will only become more hardened as ice. Efforts will make ice more and more crystallized, solid. So if a seeker resorts to *sadhana* or spiritual discipline, it will only strengthen his ego, harden it and solidify it.

So *sadhana* ultimately leads to the soul, while *upasana*, devotion leads to God. One who disciplines himself will end with the soul, he cannot go beyond it He will say that he has ultimately found himself, his soul. On the other hand the devotee will say that he has lost himself and found God. So the *sadhaka* and the *upasaka*, the man of discipline and the devotee, are contrary to each other; they are not the same. While an *upasaka* will melt and evaporate like water, a *sadhaka* will be strengthened and crystallized as a soul.

In Krishna's life there is no element of discipline; there is actually no place whatsoever for *sadhana*. It is *upasana* or devotion which has meaning for Krishna.

The whole journey of *upasana* is opposed to effort and discipline; it enters a different dimension altogether. For an *upasaka* it is a mistake to think that one finds himself. The self is the only barrier, the only falsehood. To be is the only bondage. And therefore not to be, or to be nothing, is the only freedom. While a *sadhaka* says, "I want to be free," an *upasaka* says, "I want to be free from the '?', the self." A *sadhaka* says, "I want freedom," but his "I" remains intact. To an *upasaka*, freedom means a state of "non-I" or complete egolessness. Not freedom of the "I" but freedom from the "I" is the highest state for an *upasaka*. So *sadhana* has no place in the vocabulary of Krishna; *upasana* has.

Therefore I will go into *upasana* in depth. To understand it, it is necessary first to know that it has nothing to do with efforts or discipline. Unless we know it clearly, we will continue to confuse the two. And remember that very few people want to take the path of devotion and worship. Most people would like to be *sadhakas*. doers. A *sadhaka* has nothing to lose, he has only to gain something -- his soul. And an *upasaka* has everything to lose, he has to lose himself totally, he has nothing to gain. Losing is his only gain, and nothing else. So very few people want to take this path. That is why even the lovers of Krishna turn into *sadhakas*. They too talk in terms of *sadhana* and discipline, because they love to be doers. The ego loves the words: strive, achieve, arrive; it is always after achievement.

Upasana is arduous, devotion is hard. Nothing is more difficult than evaporating and disappearing into nothingness. One would, for sure, want to know why he should die and disappear into nothing ness, what he is going to gain by dying as an entity. A *sadhaka*, in spite of his lofty words, will always think in terms of gain and loss. Even his liberation is nothing more than a means to his happiness; his freedom is his freedom. So it is not surprising that a *sadhaka* is a selfish person in the deeper sense of the word. In this sense he cannot rise above the self. But an *upasaka*, a devotee will rise above self and will know the ultimate, where the self is no more.

What is this *upasana*? What is its meaning and significance? What is its way? Before you try to understand this question of *upasana*, it is essential that you drop the idea of *sadhana* altogether. Forget it; it has no place whatsoever. Only then you can know what *upasana* is.

As I said. the word upasana means to sit near someone, to sit close to someone. But what is the distance, the remoteness that has to be overcome in order to be near? There is physical distance, distance in space. You are sitting there and I am sitting here, and there is a distance between you and me. This is physical distance. We move closer to each other and the physical distance disappears. If we sit together taking each other's hands, the distance will disappear completely.

There is another kind of distance which is spiritual, inner, which has nothing to do with physical distance. Two persons can be together holding each others' hands and yet they may be hundreds of miles away from each other spiritually. And maybe, two other persons are physically separated from each other by

hundreds of miles, yet they are intimately together in spirit. So there are two kinds of distances: one is physical and the other is psychological, spiritual. Upasana is a way of ending the inner distance, the psychological separateness between the seeker and the sought.

It is ironic that even a devotee is anxious to remove the physical distance that seems to separate him from his beloved. He says, "I am restless for you; don't torture me any more. I have made the bed for you, don't delay your arrival any longer." But the difficulty is that the inner distance remains even when the physical distance has been eliminated. To come close to one's beloved is altogether an inner phenomenon. A devotee can be with God, who is invisible, and there is no physical distance between the two. Upasana is a way of uniting the devotee with the divine. But how is this inner distance created?

We know how the outer distance is created. If I walk away from you in another direction, a physical distance will immediately come to exist between you and me. And if I walk back to you the distance will be gone. But how does the inner distance come into being? There is no way to walk in the inner space as we do on the outside. This inner space is created by becoming; the more solid my ego the greater is the distance between my becoming and being. And as the ego melts and evaporates the inner distance is destroyed in the same measure. And when my ego evaporates completely and I am no more, I am all emptiness, then the inner distance between me and God disappears altogether.

So upasana, devotion, means that the devotee becomes an emptiness, a nothingness, a non-being. To know the truth that "I am not" is to be a devotee, is to be with God. And conversely, to know that "I am" and to cling to this ego is to go far away from God. The declaration that "I am" makes for the separation and distance between the seeker and the sought.

Rumi has written a beautiful song. It is the song of the Sufis, who know what devotion is. Sufis are among those few people on this earth who know what *upasana* is. If any one can understand Krishna fully it is the Sufis. Although they are Mohammedans, yet it makes no difference. This song belongs to Jalaluddin Rumi.

A lover knocks at the door of his beloved. A voice from inside queries, "Who are you?"

The lover says, "I am; don't you know me?" And then no voice comes from inside; there is utter silence. The lover goes on knocking and shouting, "Don't you recognize my voice? I am your lover. Open the door without delay."

Then a small voice is heard coming from inside the house, "As long as you are, love's door will remain closed. This door never opens for one who says, 'I am.' So go back and return here only when your 'I' is no more."

The lover goes away disappointed. Many summers and winters, springs and falls come and go. Even years pass. Then one day the lover reappears and knocks at the same door. He then hears the same question coming from the inner sanctuary of the house: "Who are you?" And the lover answers, "Now only thou art." And the door opens.

Rumi's song ends here.

I think Rumi could not get inside the spirit of devotion fully; he fails to reach to the height of Krishna. He walks with him, but does not go the whole length. If I have to write this song, I would have the beloved say again to the lover, "As long as 'thou' remains 'I' will be here -- maybe in hiding. So go back again and return here after you are finished with 'thou' too."

The awareness of "thou" cannot exist without "I". Whether one uses "I" or not, does not make a difference. As long as "thou" exists for me, I exist Maybe my "I" hides itself in the dark recesses of the unconscious, but it is there. Because who will say "thou" if the "I" is not there? So it does not make any difference if one says, "Only thou art"; it is like Tweedledum and Tweedledee. If I am going to write this poem I would have the beloved say, "As long as 'thou' is, 'I' cannot be erased. So go back and get rid of 'thou' as you got rid of '?'."

But do you think the lover will return after losing both "I" and "thou"? He will not. And then my poem will be in real difficulty, because then it cannot be completed. The lover will not return -- Who will come? And to whom? Then he will never come again, because the inner distance, in which coming and going happens, is gone. In fact, the distance is made by the awareness of "I" and "thou"; with the cessation of "I" and "thou" distance is completely obliterated. So on coming to its end my song will be in real trouble. Maybe, for this very reason Rumi concluded his song the way it iS. One cannot take it any further, because nothing remains to be said after it. The song has to be concluded there. There is no one who will go, and there is no one who will receive him. Who will go to whom? And for what?

As long as one comes and goes, there is distance. And when "I" and "thou" disappear, distances

disappear. And with the disappearance of distances the meeting happens, merging happens

A devotee need not go anywhere. The meeting happens wherever he is. It is not a question of going anywhere; one has to die as a self and one comes close to the supreme.

QUESTIONER: PLEASE TELL US SOMETHING ABOUT MARTIN BUBER.

Martin Buber's whole thinking is concerned with the relationship, with the intimacy between "I" and "thou". Martin Buber is one of the most profound thinkers of our age. But remember, profundity is not all; whatever the depth it is only the other end of the superficial, the shallow. Real depth comes when one is neither shallow nor deep, when both shallowness and depth disappear. Martin Buber has come upon something very profound: he says that life's truth lies in the interrelationship between "I" and "thou".

An atheist, a materialist, believes that only matter is; there is nothing other than matter. His world does not consist of "I" and "thou", it consists of "I" and "it". There is no place for "thou", because for "thou" it is necessary that another person possess a soul. So an atheist's world is confined to the relationship between "I" and "it". That is why it is such a complex world, where on the one hand he calls himself "I" and as such invests himself with a soul, he deprives others of this l-ness and reduces them into things, into "its". A materialist reduces every man and everything into matter. If I believe there is no soul or spirit, then for me you are nothing more than matter. How then can I call you "thou"? Because only an alive man, alive with a soul, can be addressed as "thou".

Therefore Martin Buber says a theist's world is comprised of "I" and "thou" and not "I" and "it". It is a theist's world only when my "I" addresses the world as "thou". This is how Buber thinks.

But I will not say so. I will say that even a theist is, in his depth, nothing more than an atheist, because he divides the world into "I" and "thou". Or you can say that Buber's world is the world of a dualistic theist. But it is not true, because dualistic theism has no meaning. In a sense, an atheist is non-dualist because he says that only matter is. And so is a spiritualist who says that only one is, and it is spirit. And I think it is easier to attain to oneness, non-dualism from the hypothesis that there is only one; it is very difficult to come to monism from the hypothesis that there are two -- "I" and "thou".

In this sense, a dualist like Buber may find himself in a more difficult situation than an atheist. A materialist is a non-dualist, a monist, and if some day he comes to know that there is no matter, that only spirit is, only consciousness is, then he will have no difficulty in being transformed. Even as an atheist he accepts the oneness of existence; he does not accept the dualistic interpretation. But a dualist's problem is more difficult. He believes that existence is dual, it is matter and soul together. And as such it would be extremely difficult for him to attain to non-dualism, to the oneness of all existence.

Buber is a dualist. He says that the world is comprised of "I" and "thou". His dualism is human, because he cancels "it", and gives it the status of "thou" with a soul. But it remains a dualistic approach nonetheless. There can be only a relationship between "I" and "thou", there cannot be a unity, a oneness between them. However deep and intimate the relationship, there is always some distance between "I" and "thou". If I am related with you -- even if the relationship is really intimate -- the very act of relatedness divides me from you; we are not one but two.

And remember, a relationship is a double-edged sword which cuts both ways; it unites and divides at the same time. If you and I are related, it means we are divided as well. The point of meeting is also the point of parting. A bridge joins the two banks of a river and divides them too. In fact, whatever joins two persons or things is bound to divide them; it is inescapable, there is no way to avoid it. Two persons can relate with each other, but they cannot be one; relationship is not unity.

Even in a love relationship, the division between the lovers remains. And as long as there is a division, a separateness, love cannot be fulfilled. That is why all lovers are dissatisfied, discontented. There are two kinds of discontent in love. You are discontented if you don't find your lover, and you are discontented even if you find one.

When you find someone you love and who loves you, you realize that in spite of the meeting, a distance remains and nothing can be done to mitigate the pain of this separateness. In spite of everything you do to do away with this separateness, this distance from your lover, it continues to torment you. So very often a person who does not find his love is not as miserable as one who finds it. One who does not find can still hope to find, but the one who has found is robbed of all hope -- his discontent and despair are much deeper.

In fact, no meeting can be real, because two make a meeting, and as long as there are two entities, unity or oneness is impossible.

Martin Buber speaks of a deep relationship between "I" and "thou", and it is very humanistic. And in a world which is becoming increasingly materialistic in every way, this concept of Martin Buber's seems very religious. But I don't take it as such; I say it is not at all religious. I think Buber is just attempting a compromise; if "I" and "thou" cannot unite they can at least maintain some relationship. Religion stands for the non-dual, indivisible and integrated oneness of existence.

This is the difference between love and devotion, upasana. Love is relationship, it is dualistic, devotion is non-dual, non-relationship. Non-relation ship does not mean that two persons have separated; it simply means that they have ceased to be two, they have become one. To be one is *upasana*, devotion. Devotion is a higher state of love -- really the highest state. Unless two lovers become divine, godly, they cannot achieve a real unity. Really, two humans cannot unite, because their being human is the obstruction. A man and woman can at best be related with each other; they cannot be united and one. Only divine elements can meet and merge into each other, because now nothing can divide them. The truth is since they have dissolved themselves as separate entities, the question of unity or separation does not now arise. There is really nothing to unite or divide them; nothing is separate from them.

Martin Buber's concept can lead you to love; Krishna can take you to devotion. And devotion is something utterly different, it is rare. In devotion both "I" and "thou" disappear, and what remains after this disappearance is inexpressible; it cannot be put into words. When "I" and "thou" disappear there is infinity, which is nameless. Whatever names you use for it -- spirit, matter, "I" and "thou" -- they are all going to be wrong. That is why all the great devotees chose to remain silent, they refused to name it, they simply said, "It is nameless." They said, "It is without beginning and without end, it has neither form nor name." They said, "It cannot be expressed in words." And so they remained silent.

Great devotees became silent; they did not make a statement about the highest truth, because all statements land you in the mire of duality. Man has no such word that is not likely to lead to dualism. All words are loaded with dualistic meanings; the moment you use a word you divide existence into two opposites. As soon as you say a word you divide existence into two.

It is as if you pass a ray of the sun through a prism and it divides into seven colors. The prism of language divides every truth into two parts, and a truth divided turns into a lie. It is for this reason that great devotees kept silent. They danced, they sang, they played the flute, they made gestures, but they did not say a word. They said through their gestures, dance, laughter, what that truth is. They have raised their hands toward the heavens to say what it is like. They have said it with their silence; they have said it with their whole being. But they did not use words.

I am reminded of a story:

During the days of the mutiny, a British soldier stuck a bayonet in the chest of a sannyasin. The sannyasin happened to pass through a military cantonment, and he was in silence. He had been in silence for long; for thirty years he had not uttered a word. The day he went into silence someone had asked him why. The sannyasin said, "That which can be said is not worth saying, and that which is worth saying cannot be said. So there is no way except to become silent." And he had been silent for thirty years.

It was the time of the mutiny when Indian soldiers of the British army had revolted against their alien masters. The British officers were alarmed, so when they saw a naked sannyasin passing through their military camp, they captured him on the suspicion he was a spy. When they interrogated him he kept silent, and this strengthened their suspicion. The suspicion would perhaps have been cleared if the sannyasin had responded to their queries, but he simply smiled when they asked him who he was. So their suspicion of his being a spy was confirmed, and they stuck a bayonet in his chest. This man, who had been silent for thirty years, broke into a loud laughter and uttered a great maxim of the Upanishad: "TATVAMASI SHVETKETU!" With this quote from the Upanishad he said to the British soldier who struck him with a bayonet: "You want to know who I am? What I am, you are."

Truth cannot be said in words; at the most it can be indicated with indications and signs, with gestures and hints. Or like Kabir one can say it with paradoxes, self-contradictory statements. Kabir's language has been described as *sandhyabhasha*, which literally means the twilight language. Twilight is a space where it is neither day nor night, where one can neither say a clear yes nor a clear no, where one can neither accept nor deny, where one is neither a theist nor an atheist, where everything is fluid, vague and mystical. It is for this reason that up to now no one has been able to discover a clear-cut meaning in Kabir's sayings. Krishna's

sayings belong to this same category. Whosoever has attempted to express the truth in words, his language has invariably turned into the twilight language. They cannot be assertive, they have to say yes and no together. Or they will accept or deny the opposites together. And that is what makes their statements illogical and inconsistent.

It is for this reason that people who came to know the space where "I" and "thou" disappear, where all opposites cease to be and duality disappears, have decided to remain silent.

QUESTIONER: SARTRE SAYS, "EXISTENCE PRECEDES ESSENCE," AND YOU SAY, "ESSENCE PRECEDES EXISTENCE." PLEASE EXPLAIN THE ACTUAL RELATIONSHIP BETWEEN THE TWO STATEMENTS. PLEASE ALSO SAY SOMETHING ABOUT THE CONFUSION IN WHICH WE FIND OURSELVES WITH REGARD TO THE DISTINCTION BETWEEN DEVOTION AND DISCIPLINE, BECAUSE HERE IN MANALI WE ARE PARTICIPATING IN A CAMP MEANT FOR SPIRITUAL DISCIPLINE.

It is part of my work to put you into confusion. You will know the meaning of this camp only when all distinctions between devotion and discipline disappear.

Sartre and other existentialists believe that existence precedes essence, but it is a very odd state, ment. Perhaps never before had such a concept been put forth. Down the ages the contrary belief has been held. Almost every thought system, every philosophy believes that essence precedes existence. So it is good to understand it in depth.

All schools of philosophy that were born be, fore Sartre and other existentialists believe that the seed precedes the tree. And it seems natural and logical. But Sartre says the tree precedes the seed. By and large, every thought-system says that essence pre. cedes existence; without essence or soul, existence is not possible. But Sartre asserts that existence comes first and essence later. He believes that in the absence of existence essence cannot be manifested.

Let us now go into this question in the context of Krishna.

In fact. all philosophical quarrels are childish. Even the biggest philosophical battles have been fought over a problem which can be summed up in a child's question: "Which comes first, the chicken or the egg?" It is really around this small question that all the great battles between philosophers have taken place. But those who know will say the chicken and egg are not two. Those who raise this question are stupid, and those answering it are even more stupid.

What is an egg but a chicken in the making? And what is a chicken but an egg fulfilled, come to its fullness? Egg and chicken hide each other in themselves. The question of who precedes whom is meaningful if egg and chicken are two separate things. The truth is that they are the same. Or we can say that they are the two ways of looking at the same thing. Or they are two different phases, two states of the manifestation of the same thing.

Similarly, seed and tree are not separate. Neither are light and dark. Nor are birth and death They are two ways of looking at the same thing. Maybe, because we don't know how to see a thing rightly, we see it in fragments. For example, there is a big room inside a house and the house is locked. Someone wants to have a look at the room and so he drills a hole through a wall. Now he peers into the room from side to side. At first a chair will come into view, then another chair, and so on and so forth. He cannot have a full view of the room all at once. And he can very well ask, "Which comes first and which afterward?" No arguments can settle this question. But if the person manages to enter the room he can see the whole room together, and then he will not ask what comes first.

There is a laboratory in Oxford University which has to its credit some of the greatest explorations and researches done in the present century. And I think this laboratory is performing the most significant job for our future. It is known as the De La Warr Laboratory. There a miracle happened when a bud was exposed to a camera, and it turned out in print to be the picture of the full flower into which the bud was eventually going to bloom.

The film used in the camera had such high sensitivity, the highest ever, that it captured the hidden potential of the bud in the form of a fully-blossomed flower. It was simply incredible how a camera photographing a bud brought out the picture of the flower that the bud was going to be in the future. At the moment of photographing it was only a bud, and no one knew what kind of flower it was going to make. Maybe the flower was already present, physically present at some mysterious level of existence which we cannot see with our physical eyes -- but the extra-sensitive film used in the camera succeeded in seeing it.

It was a breathtaking event, and even the scientists working at De La Warr were dazed and left puzzled about how the magic worked. They thought that perhaps at some unseen level of existence the bud and the flower were in existence simultaneously. The scientists thought perhaps through some technical error the film had been exposed earlier, when it had taken in the picture of a flower. Or, maybe some chemical mishap has brought about this inexplicable result.

So the scientists decided to wait until the bud turned into a full flower. But when it happened they were amazed to see that it was exactly the same flower whose picture the camera had captured earlier when it was only a bud. They now knew there was no chemical or technical error involved. A photographic miracle -- say a scientific miracle -- had really taken

This small incident happening within the small confines of the De La Warr Laboratory is packed with tremendous significance for the future. We can now say that at some unseen level of their existence the egg and chicken happen simultaneously, but we fail to see it with our gross eyes. It is something in our way of looking at things that the egg is seen first and the chicken afterwards. If we have the eyes of a Krishna, it is not difficult to see them simultaneously. But the way we are, we will say it is something impossible; it defies our reason and logic.

But in the past twenty-five years science has been compelled to accept many things that defeat our logic.

I would like to cite another case from the scientific lab, so that you don't go with the impression that I am saying something unscientific.

Only some fifty years ago no one could have imagined that it was the case. Soon after man succeeded in splitting the atom and discovering the electron, science found itself in deep water. The behavior of the electron put scientists in great difficulty; how to describe it? Never before had science been faced with such a dilemma; everything was going very well, as science should go. Everything was clear-cut, defined and logical. But with the discovery of the electron science was confronted with a tricky problem; how to define the electron. On being photographed sometimes the electron appeared as a particle and sometimes it appeared as a wave. And there is a great difference between a particle and a wave. If they called the electron a particle it could not be a wave, and if they called it a wave it could not be a particle. Therefore they had to coin a new word in English to define the electron. This new word is "quanta". This word is not found in any other languages of the world, because they have not yet reached that depth in science. Quanta means that which is both a particle and a wave simultaneously.

But quanta is a mysterious phenomenon; it is both a particle and wave, an egg and chicken together. With quanta science has entered a new phase of its journey.

So I don't agree with Sartre, nor do I agree with those who say essence precedes existence. I don't accept either position. I see the whole thing in a different perspective. To me, existence and essence are two ways of looking at the same thing. Because of our limited perception, we divide the same thing into fragments. In fact, essence is existence and existence is essence. They are not two separate phenomena. So it is wrong to say that essence has existence or that God has existence, because then it means God and existence are separate. No, if we understand it rightly we should say: God is existence.

It is utterly wrong to say that God exists. We say a flower exists because tomorrow this flower will cease to exist. But will God ever cease to exist? If so then he is not God. One who will never cease to exist cannot be said to have an existence. We can say that we exist, because we will certainly cease to exist sometime in the future. But it is an error of language to say that God exists, because he is ever and ever and ever. It is utterly wrong to say God exists; the right way to say it is: God is existence.

But language always puts us into difficulty; it is in the very nature of language. In fact, even the phrase "God is existence" is erroneous, because the word "is" between God and existence creates a schism and confusion. It means on one side is God and on the other is existence and the two are related by the word "is". This word really divides God into two -- he and existence -- which is again wrong. So even the word "is" has to go, and we had better say God means is-ness, God means being, God means existence. The word "is" is also a repetition; it is repetition to say Gd is. "is" means God; is-ness is God or God is is-ness. That which is, is God. But language has its own limitations; it is created for the dualistic world.

This is the reason that one who knows wants to keep away from the trap of words and remains completely silent. The moment he says something, he at once separates himself from what he says; what he says becomes an object. But, in fact, he who says and what he says are one. Under the circumstances, there is no better way than to keep quiet.

Someone goes to a Zen sage and requests him to say something about God. The sage laughs and sways.

The man says, "Why do you laugh and sway? Why don't you answer my question? I have traveled a long way just to ask this question." The sage now begins to dance, and the visitor is puzzled. He says, "Are you crazy? I want an answer to my question."
The sage says, "I am answering your question, but you don't listen."

The questioner is annoyed and says, "It seems you are going to make me as crazy as you are. You have not said a word yet."

Now the sage remarks, "If I say something, it is going to be wrong. Whatever I will say will be untrue. If you cannot understand my silence it is better you go somewhere else where truth is spoken in words. But when the ultimate truth is said in words it becomes false. One can speak so long as he is journeying to the temple of truth; the moment he enters its innermost sanctuary all words, all languages fail. At the ultimate point one has no other way than to become silent."

Wittgenstein, one of the most profound thinkers of this age, wrote a small maxim toward the last days of his life. And what he said in this maxim is extraordinary: "That which cannot be said must not be said." Had Wittgenstein been alive I would have said to him, "But this much has to be said about that which cannot be said: that it must not be said. What you say is also a statement about the inexpressible, and whether you say much or little makes no difference. "

Wittgenstein had written in his first book, TRACTATUS, that whatever can be said can only be said through language. This statement of his is correct to some extent. What is said through gestures will have to be included in this statement, because gestures are a kind of language. A dumb person raises his hand to his mouth to say that he is hungry; it is the language of the dumb. There is a maxim in Hindi which says, "God is the dumb man's candy." A dumb person can very well enjoy the flavor of candy, but he cannot communicate it to others. This means to say that God can only be expressed through gestures -- the language of the dumb. In whatever way you express it, whether you do it through silence or a dance or a smile, it all amounts to saying something. But it is true that despite everything we do to say that which is, it remains unsaid and unsayable.

What Lao Tzu says in this context is much more profound than Wittgenstein's maxim. He says, "Truth cannot be said, and that which is said is not truth." This much can he said. Therefore those who know often become silent.

QUESTIONER YOU OFTEN SAY THAT WHEN "I" BECOMES WHOLE IT TURNS INTO "NON-I" OR "ALL". BUT WHAT YOU SAID A LITTLE WHILE AGO CONTRADICTS THIS STATEMENT. IT SEEMS YOU ARE JUST SHIFTING THE EMPHASIS FROM ONE WORD TO ANOTHER. IS THERE A DIFFERENCE BETWEEN THE WHOLE "I" AND THE "NON-I"?

There is no difference. The whole "I" means this much: that now there is no "thou", all thou's have become assimilated by the "?". And when "thou" and "I" become one there is no sense in calling it "I" or "thou". So whether we say whole "I" or "non-l", they are two ways of saying the same thing. When "I" becomes whole it is empty, it is a zero experience; or when "I" becomes empty it becomes whole. Whatever way you say it makes no difference. The ultimate truth can be said both ways -- positively and negatively; it includes both yes and no, and everything too. It is all right if you say nothing about it; it is also fine if you speak endlessly about it. After all that is said and unsaid, truth remains beyond it; truth is always the beyond. But in silence truth is complete, whole.

When we look at truth, what is, from a particular viewpoint, we are in difficulty. And we are all used tO looking at truth from some viewpoint; we look at it through the screen of our ideas and concepts, our emotions and feelings. And as long as we have our thoughts and concepts and viewpoints, the truth that we see is bound to be fragmentary and incomplete. It is okay if we are aware that our perception of truth is partial and fragmentary, but the difficulty is that every viewpoint claims to be complete. And when a fragmentary vision claims to be the whole, when it lays claim to being a complete philosophy, it gives rise to great confusion and illusion. There is no such danger if a viewpoint is aware that it is simply a viewpoint. Complete perception of truth is possible only when all points and angles of viewing disappear, when one is nowhere or everywhere, when one is free of all ideas and concepts, of all words and images, of all associations. Then only knowing happens, truth happens.

And there are two ways -- only two ways -- of saying the truth. One way is positive and the other is

negative. There is no third way of saying it. Buddha uses the negative way when he says truth is utter emptiness, it is absolute nothingness, it is *nirvana*. On the other hand Shankara uses the positive way, he calls it the supreme, the *brahman*, the whole. The irony is that while Buddha and Shankara seem to be contradicting each other, they are saying the same thing: of course, their words, their metaphors, their ways of saying it are different. While Shankara loves the positive way, Buddha chooses the negative one.

If you ask me, I will say Brahman is another name for *nirvana*, and *nirvana* is another name for *brahman*. And language comes to its end when both Shankara and Buddha meet. It is really there that truth begins, that truth is.

QUESTIONER: YOU HAVE SAID THAT WHILE SADHANA OR SPIRITUAL DISCIPLINE LEADS TO THE WHOLE "?", UPASANA OR DEVOTION LEADS TO "NO-I", AND THAT THEY ARE DIFFERENT THINGS. BUT THEN YOU HAVE ALSO SAID THAT DEVOTION AND DISCIPLINE ARE ONE AND THE SAME THING. PLEASE EXPLAIN.

No, I did not say that sadhana leads to the whole "I"; I only said that *sadhana* takes you in the direction of I or self. If spiritual discipline can take yoU to the whole "I" then there is no difference between *sadhana* and *upasana*. But the truth is that you cannot achieve the whole "I" through efforts, and that is why a moment comes in the life of a *sadhaka*, a traveler on the path of effort, when he is called upon to drop his self, to give up his "?".

Efforts can, at the most, lead you to the soul, which is an incomplete attainment. To complete it, to attain the supreme, the *sadhaka* will have to take a jump and give up the soul too. The devotee makes this leap with his very first step. You cannot come to the supreme through efforts. When all efforts cease, the ultimate truth comes into being. The devotee is in a much better position; he begins with the dropping of the "I", and after you have dropped your"l" there is nothing more to be dropped. What the *sadhaka* attains in the end, the *upasaka* attains at the very start.

And in my vision it is wise that what has to be dropped in the end should be dropped right at the beginning. Why cling to it unnecessarily? Why go through a long and tortuous and useless struggle? Why carry a heavy load on your head from the foot of a hill to its peak, when you are aware that it has to be dropped just before setting foot on the peak? It would be sheer stupidity and waste of energy and time. No one can climb the height of a mountain with a heavy load. Sooner or later it has to be dropped, but we say we will carry it as far as we can. The *upasaka* is more intelligent, he drops his "I" at the very start of the journey. And the miracle happens that with the dropping of the "I" the journey is complete. This is the difference between a doer and a devotee. However there is no difference between them when they have arrived.

It is significant that while the journey of a doer is hard and painful, that of the devotee is joyful and easy. The doer's attachment to his "I" will continue to impede his progress at every step, and can even force him to leave the journey unfinished. The devotee has to face this problem only once -- when he begins his journey. And if he can tackle it rightly he will be finished with it forever. He has another difficulty which comes when he compares himself with the doer. He can be tempted to think that if one can reach the summit with his "?", why should he drop it right at the start? He can be confused.

But it is a matter of inclination, type and choice that one person takes to devotion and another to discipline and effort. And while it is true that while the devotee s difficulty comes at the start and that of the doer comes at the end, the goal is the same.

But remember, the world of Krishna is the world of the devotee, the *upasaka*.

QUESTIONER: MEDITATION SEEMS TO BE CENTRAL TO THE CAMPAIGN OF SPIRITUAL REGENERATION THAT YOU HAVE BEEN CARRYING ON FOR THE LAST SEVEN OR EIGHT YEARS. SO PLEASE EXPLAIN THE DIFFERENCE BETWEEN MEDITATION AND DEVOTION AND WHETHER IT IS MEDITATION AND SPIRITUAL DISCIPLINE THAT IS CENTRAL TO YOUR TEACHING, OR DEVOTION.

To me there is no difference whatsoever. To me words make no difference. The real thing is truth. And it is truth that I teach through meditation, and it is truth again that I teach through devotion and prayer. Even

if I speak of spiritual discipline, I teach the same truth. As far as I am concerned it makes no difference. But it does make a difference in the context of Krishna. And it also makes a difference for Mahavira. Devotion is not relevant to Mahavira; he will never accept upasana as his way. Both Mahavira and Buddha adhere to spiritual discipline, sadhana, efforts. Their whole emphasis is on discipline. Of course, Christ is for devotion. and so is Krishna; Mohammed too. Devotion is their way. But as far as I am concerned I accept all of them together. I have no difficulty whatsoever.

So many times you will come to think that I contradict myself from day to day, that I am inconsistent. And it is true. I can sail through any of the different winds; they present no difficulty for me. At present I am speaking about Krishna, so I am selling *upasana* to you. Last year I was selling *sadhana* when I spoke about Mahavira. Next year I will be selling something else if I am going to speak about Christ. As I see truth. these differences don't make a difference. But when I am speaking about Krishna it would be wrong and unjust on my part to commit him to spiritual discipline. Krishna and *sadhana* don't go together.

Similarly I cannot impose dancing on Mahavira; he is utterly blissful with his silence and alone ness, as Krishna is with his flute. To me, the bliss of both Mahavira and Krishna, is the same. But I maintain it is not the same to them; Mahavira will not consent to dance, nor will Krishna agree to stand alone in the nude. Meditation and dancing can suit with me, but I have no right to make Mahavira dance and Krishna meditate with his eyes closed under a tree. Krishna has always danced in the shade of a tree; he has never meditated.

There is no record to say that Krishna ever meditated. And you cannot think that Mahavira danced even before he took up spiritual discipline.

So when I am speaking about Krishna I must bring devotion into focus and explain it. To me, devotion is a path for a particular type of people -- the emotive ones. And discipline is a path for another type of people -- the active ones. I see the relevance of every path and I know that they have their own advantages and disadvantages, as I explained a little while ago. And it will be very useful if you understand them rightly so you can choose your own paths correctly. You have to decide whether you follow the path of devotion or of discipline. I am finished with traveling; I have nowhere to go. And it does not matter to me whether one takes me as a devotee, as a doer or as neither.

It is for your sake that I am going to put devotion and discipline as two separate and distinct paths and explain their significance and their pitfalls. First you have to know what type of person you are, then choose your path in accordance with your type. This iS very important to those who are going to be travelers on the spiritual path. There is no problem for those who think they have already arrived -- wherever they are. And if someday you realize that you have nowhere to go, wherever you are you are in truth -- then neither devotion nor discipline will have any meaning for you. Then you will simply laugh and say all talk of paths and techniques is sheer madness, there is nowhere to go; wherever you are you are in godliness, in truth. Truth is everywhere, and only truth is.

A Zen monk lived outside a cave and does nothing but sleep, day and night. A road passes by his hut and leads to an important place of pilgrimage in the mountains. Pilgrims passing by his hut are often surprised to see the monk lying about lazily and doing nothing. Once in a while they ask him, "Why are you lying here? Why don't you go on pilgrimage?"

The monk says to them, "I am already there where you are coming from or going to." And then he turns his back on them. He has never gone on a pilgrimage, nor is he likely to go ever. The pilgrims think him to be a madman, but he tells them again and again, "I am already there where you are going; I need not go anywhere or do anything."

For such a person neither devotion nor discipline has any meaning. But for you they are very meaningful. As far as I am concerned, from time to time I am going to speak about them, about their usefulness and even about their uselessness. But there is no contradiction in what I say if you understand me rightly. There is really no contradiction.

QUESTIONER: THERE IS YET ANOTHER CONTRADICTION. YOU SAID THAT WHILE KRISHNA WAS BORN ENLIGHTENED, MAHAVIRA ATTAINED TO ENLIGHTENMENT THROUGH EFFORTS. BUT IN THE COURSE OF YOUR DISCOURSES ON MAHAVIRA IN KASHMIR LAST YEAR, YOU SAID THAT MAHAVIRA HAD COMPLETED ALL HIS SPIRITUAL DISCIPLINE IN HIS PAST LIVES, AND IN HIS LAST LIFE AS MAHAVIRA HE HAD NOTHING MORE TO DO THAN GIVE EXPRESSION TO HIS EXPERIENCES OF ENLIGHTENMENT. IF IT IS SO, THEN MAHAVIRA WAS ALSO BORN ENLIGHTENED. PLEASE COMMENT.

No, I did not say that. I said that all of Mahavira's achievements came through discipline, through efforts. Whether he completed them in his last life or many lives before is not at all important. What is important is that he achieved everything through efforts, a long journey of efforts. Krishna did not have to do anything in any of his lives -- past or present.

QUESTIONER: DID HE COME TO WHOLENESS STRAIGHTAWAY?

To us it seems difficult to understand how one can come straightaway to wholeness. We think one must pass through a criss-crossing of roads before he arrives. Again, this is the same question that pilgrims asked of the Zen monk Lying near a cave. The monk says he does not have to do a thing, because he is already there where one should be. The pilgrims wonder how one could arrive without traveling, it seems impossible. They all had to walk long distances before they reached the place of pilgrimage, but the sage says to them, "If you cannot attain to truth right here, how can you attain to it by going to the mountain top? Truth is everywhere. It is here and now. This is not something that one needs any traveling to arrive at." But there are some types who cannot arrive without making a long journey. Even if they have to come home they will not do so without knocking at the doors of many other houses. They will enquire from others about directions to their own house.

Whether one chooses effort or effortlessness depends on what type of person he is. There is certainly a difference of type between Mahavira and Krishna. Mahavira will not choose to arrive without making a long journey. He will refuse to attain anything if it comes without effort. This needs to be understood. If someone tells Mahavira that he can achieve enlightenment without effort he will refuse it. He will say it is outright theft if you grab something without making any effort to achieve it, without striving and struggling for it, without earning it with the sweat of your brow. Before you have a thing, Mahavira will insist you must pay for it, deserve it. Mahavira will, as I understand him, reject even *moksha*, liberation, if it comes to him as a gift. He will search for it, struggle for it, he will earn it. He will accept *moksha* only when he is worthy of it.

Krishna will say just the opposite. He will say what is achieved through long search and struggle is not worth having. That which can be found can be lost too. He will say, "I will accept only that which comes uninvited, without efforts. I will be content with that which is, the true. And truth is not a thing that one can find."

This is a difference in approach to life that comes with individuals and their types. There is nothing superior or inferior about it. As individuals, Krishna and Mahavira are basically different from each other.

What is found through long search and striving has significance for Mahavira. This is the reason he and his whole tradition are known by that strange name *shraman*, which simply means one who toils. Mahavira believes the price of freedom is hard work, and what is had effortlessly is sheer thievery. According to him, if God is found without effort, it cannot he the real God; there must he some deception about it. And Mahavira's sense of self-respect will not allow him to accept anything that comes as a gift, he will earn it with the sweat of his brow. That is why a term like God's grace has no place in Mahavira's philosophy. On the other hand, it is replete with words like efforts, struggle, hard work, discipline, and *sadhana*. This is as it should he. His whole tradition is based on hard work.

There are two cultural traditions in India, running parallel to each other. One is known as *shraman sanskriti* or toil-oriented culture, and the other is called *brahmin sanskriti* or God-oriented culture. The *brahmanic* tradition believes man is God, he does not have to become it, while the *shraman* tradition believes that man has to earn godliness, he is not it. And there are only two types of people in the world -- *brahmins* or shramans -- conforming to one of these traditions. And the ratio of *brahmins* is very small; even the *brahmins* are not that *brahmin*. The vast majority consists of *shramans*, doers who believe in efforts. To them everything must come the hard way. It needs tremendous courage, patience, and trust to believe that one can find without effort, that one can attain without attaining, that one can arrive without stepping out of one's house. Our ordinary mind says that if you want to find something, you will have to make adequate efforts for it, nothing is had without a price. Our ordinary arithmetic believes that efforts and achievements have to be in equal proportions.

Once in a great while a few *brahmins* have walked this earth, they can be counted on fingers. The rest of

us are *shramans*, whether we accept it or not. That is why despite great differences between Buddha and Mahavira, their traditions became known by the common name of shraman. In this respect Buddhists are not different from the Jainas, they are the same.

Krishna is a *brahmin* -- a rare thing. He says, "I am already the supreme being."

And remember, I am not saying that one is right and another is wrong. To me both *shraman* and *brahmin* are right, there is no difficulty about it. They represent two different types of minds, two different ways of thinking, two different kinds of journeying. That is the only difference.

QUESTIONER: ONE LAST QUESTION, IF YOU PERMIT. HOW IS IT THAT KRISHNA, IN ALL HIS PAST LIVES, HAS NEVER BEEN IGNORANT AND IMPERFECT?

Not only Krishna, even Mahavira had never been ignorant and imperfect in any of his past lives. It is another thing that Mahavira came to know of it only in his last life. Krishna had always known it; he knew it eternally. Even you are not ignorant and imperfect. Each one of us is all-knowing and each one of us is whole -- just we are not aware of it. It is all a matter of remembering, of being aware that we are it. The difference lies in awareness, not in being.

For example, the sun is high up in the sky, but all of us here go into deep sleep. The sun will be very much there, but then we will not be aware of it. Then one of us wakes up and knows that the sun is shining on him. The sun will be shedding light equally on all those who remain asleep, but they will not be aware of it. And when they awaken will they be right in saying the sun rose with their awakening? No, what would be right is for them to say the sun was already there, but they woke up to it later. No one -- neither Mahavira, nor Krishna nor you -- is without light and knowledge. Each one of us is whole as he is. It is all a matter of remembering it, waking up to it.

Throughout his existence, in all of his lives, Krishna has been aware that he is whole. So the question of his striving for it does not arise. At a particular level of his existence, say in his last life, Mahavira comes to know through efforts and disciplines, that he is not ignorant and imperfect, but knowing and whole. And when he is awakened he also comes to know that this has always been the case, he has always been aware and whole. And what difference does it make if someone comes to know of it a few lives earlier or later?

But it makes a difference for those of us who live in time; we are always concerned about time -- who comes first and who comes last. But in eternity no one is the first and no one is the last. In existence, time is without beginning and without end. So the question of one's awakening to reality sooner or later does not arise. This question has relevance only for those of us who believe time begins and ends. If time has no beginning, then what does it matter if someone awakens two days before me? If time is without end, then what does it matter if I attain to reality two days after someone else?

The measurement of time in seconds, days and years is imaginary; man has invented it. It is conceptual, but not a fact. It is utilitarian, but not real. The truth is that time itself is a concept, not a reality. Reality is eternal and immeasurable. And enlightenment, awakening, or whatever you call it happens beyond time, in timelessness.

It will seem strange to you when I say that the moment of Mahavira's attainment is the same as the moment of Krishna's. You will say it is incredible, yet it is a fact. But to understand it we will have to go more deeply into the question of time.

Let us understand it in this way. On a piece of paper I draw a circle with a center. Then I draw a number of lines running from the circumference to the center. Right at the circumference there is a distance, a gap between any two lines, but this gap goes on shrinking as the lines proceed towards the center. And as they reach the center this gap disappears altogether. While there is clearly a gap at the circumference, there is none at the center.

It is the same with time. At the circumference of time there is a gap between Mahavira and Krishna, between Krishna and me, between me and you, but there is no gap whatsoever when we all arrive at the center. All distance disappears at the center. But since we all live on time's circumference, and we have no knowledge of its center, we find it difficult to understand that Mahavira and Krishna arrive there together and at the same time.

I will explain it in yet another way. Think of a bullock-cart on the move; its wheel revolves but the axle remains unmoving. The truth is that the wheel moves with the support of the axle; without the axle the

wheel cannot move. So a moving wheel is dependent on an unmoving axle. Even when the wheel has revolved a million times, the axle will be stationary. The wonder is that the wheel and axle are joined together, and yet one moves and the other is unmoving. Remove the axle and the wheel will become useless. And the two together make for the cart and its movement. Is it not strange? And how is it possible? It is possible because while the wheel is the circumference, the axle is the hub, the center.

In the same way time, or history forms the circumference while truth, or divinity forms the center.

The moment of arrival, whether Krishna's or Mahavira's or anyone else's, is always the same, because it happens beyond time. At that timeless center no one can say who came when. But those who live in time, which is the circumference, certainly have their different times of arrival and departure. All distances belong to time and space. At the center where eternity abides, all distances disappear.

QUESTIONER: IT IS A PRAYER, A REQUEST, AND NOT A QUESTION. WE HAVE NOW ONLY FIVE DAYS LEFT. SO I WOULD SUGGEST THAT YOU SHOULD DEVOTE MORNINGS TO ANSWERING OUR QUESTIONS AND EVENINGS TO YOUR INDEPENDENT DISCOURSES ON KRISHNA AND HIS GEETA.

No, it would not be proper. I will say what I have to say; you need not worry about it. Whatever questions you ask, I will say only that which I have to say. Questions don't make any difference.

Krishna: The Man and His Philosophy

Chapter #13
Chapter title: Krishna Goes to the West

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QUESTIONER: YOU HAVE SAID ONE CAN ENCOUNTER KRISHNA' SOUL ANY TIME, BECAUSE IT IS EVERLASTING, NOTHING IN EXISTENCE DIES. IF SO, WHAT SHOULD ONE DO TO MAKE IT POSSIBLE? AND TELL US IF ONE CAN ATTAIN TO FULL DEVOTION THROUGH CONCENTRATION ON KRISHNA'S ICON AND CHANTING HIS NAME AND HYMNS OF HIS PRAISE.

Nothing in existence perishes, nor does anything new come into being. Forms change, appearances change, but the deepest mysteries of life remain ever the same. Individuals come and go, waves in the ocean rise and disappear, but that which is hidden in the individual, in the wave is eternal.

We have to look at Krishna in two different ways, and then we can look at ourselves in the same way. We exist at two levels -- one at the level of waves and another at the level of the ocean. As waves we are individual human beings, and as the ocean we are the supreme being.

Krishna's physical form, his voice, his music are like the waves. His soul, hidden inside the body is like the ocean. Waves come and go, but the ocean Is everlasting. While the forms of existence change, its soul, the spirit which abides in its elan vital is deathless. eternal. The spirit was there even when Krishna was not born and it is there when he is no more. It was there before your birth and it will be there even after your death. Krishna was like a wave that arose from the ocean, danced for a while with the winds, and disappeared again in the same ocean.

All of us are like Krishna, but there is a small difference. When Krishna is dancing as a wave he is aware that he belongs to the ocean, he is the ocean itself. But as far as we are concerned we know ourselves only as waves; we forget that we are the ocean. This is the difference between us and Krishna. And since we know ourselves only as waves, we fail to understand the oceanic form of Krishna.

Krishna's physical body, his picture and statue can be used to come in contact with his soul. But it is just a play that belongs to the world of appearances. And to understand it we have to approach it from two or three sides.

Even today we can make contact with the oceanic form of Krishna -- his soul. In the same way we can come in contact with the souls of Mahavira and Bud&a. And to contact the essential Krishna we can make use of his physical form as a medium, an instrument.

When statues of men like Krishna were first made, they were not meant for worship. In fact, these

statues came in the wake of an esoteric science which has become almost extinct. Before leaving their physical forms, the awakened ones had given a promise and a technique to their lovers, their disciples, that they could contact their oceanic life by meditating on unconscious mind that whenever you repeat the process he will go into sleep, and then his unconscious mind will begin to operate on him.

The power of our unconscious mind is enormous; what we cannot do in our conscious state we can do with the help of the unconscious mind. Man's unconscious mind is much more sensitive than his conscious. What we cannot hear in the conscious state becomes audible to the unconscious. In deep hypnotic sleep you can see things you can never see while awake. It is not the talisman, but the post hypnotic suggestion associated with it that works.

If a person like Krishna, Buddha or Christ is about to leave this world and some of his close lovers or disciples who have been in intimate contact with him, who have imbibed his vibes, request some techniques to contact him after his departure, the master in his compassion can give them such a technique. He can ask them to go into a state of meditation and then tell them that whenever they will meditate on a particular form of his -- through a statue or a picture -- they will immediately contact him even after his death. This is the esoteric science for which statues of Krishna, Buddha and others like them were first made.

These statues and symbols were specially given to chosen disciples in a meditative state. So your ordinary statues are not going to work, nor can ordinary seekers come in contact with them through these statues. To establish contact with Krishna one will need to have a special symbol and an inner suggestion given to him in his meditative state.

Before persons like Buddha, Mahavira and Krishna, depart from this earth, they leave such techniques and instructions with their most trusted group of disciples; those who are worthy of it. This generation of disciples takes full advantage of this special transmission. And if this generation passes it on to a second generation of disciples, it can work their statues. It was for this purpose that their statues were first made.

To explain this esoteric science I would like you to know something about hypnosis. You must have watched a magician demonstrating his magical plays by the wayside. One of these plays is like this. He makes a boy, who happens to be his assistant, lie down on the ground, and covers him with a piece of thick cloth. Then he puts a talisman on his chest which sends the boy into hypnotic sleep. He then asks him many strange questions, and to the amaze ment of the spectators the sleeping boy answers them The magician then moves to one of the spectators and asks him to whisper his name into his ear. The spectator whispers his name so that even the person next to him can hardly hear It, but the sleeping boy immediately relays his name to the whole gathering. The magician moves to another spectator who happens to have currency in his pocket. He asks the boy to tell the note's number, and he shouts out the exact number. This casts a spell on the gathering, and then the magician tells them it is the power of the talisman that works through his sleeping aide. And he sells a few talismans -- which are his only source of earning.

The magician uses hypnosis here, but he lies when he says that it is the power of the talisman. So when you take the talisman home and try it you meet with disappointment. The talisman is absolutely useless, except that it brings the magician some money. The magic really lies in hypnosis. In this case, it is post-hypnosis.

There is a simple technique for post-hypnosis. You put a person into hypnotic sleep through suggestions, and it is a very simple thing to do. After he goes into sleep -- which is different from ordinary sleep -- you ask him to look closely at the talisman and then tell him that whenever this talisman is put on his chest while he is lying down, he will go into sleep. This suggestion will sink so deep in the person's with them as well. But with the passage of time usually the science, the technique is lost and only statues and their rituals remain in the hands of succeeding generations. Then it turns into a dead and fossilized tradition

without any significance.

Now whatever you do sitting before a statue of Krishna, nothing is going to happen. Now no rituals are worthwhile, they are a sheer waste of time and energy. It is as if you buy a talisman from a street magician and it does not work, because you don't have the necessary technique -- the post-hypnotic suggestion with you.

As I said, a statue, an icon works as an esoteric bridge between the disciple and his departed master's soul, his spirit. In the same way an awakened master's name can be used as an esoteric bridge, provided the name is received in a meditative state. Now any number of gurus are going about whispering name-bearing mantras into their disciples' ears, which is of absolutely no use. It is not a matter of whispering a name in one's ear; that is just stupid. If a competent master transmits a symbolic word to his disciple, who is in a meditative state, the word becomes alive with esoteric energy. And when the disciple remembers it rightly, chants it, his whole consciousness is transformed. Such words are called *beej shabda* or seed words, and they are packed with something subtle, sublime.

If Krishna's name is really your seed word, it means that it has been sown in the innermost depth of your psyche when you were in a meditative state and that the necessary suggestions have been associated with it. Remember, a seed is always sown in such a way -- it lies underground for a while and then alone it sprouts and grows into a tree, which is always above the ground. Such words are pregnant with immense possibilities. Because of such a seed word Ramakrishna was often put into any number of troubles. It became difficult for him to pass through a street without going through such troubles.

Once he was going somewhere and on the way someone greeted him with the words, "Jai Rama" -- meaning victory to Rama -- and he immediately fell down and passed into samadhi, the highest state of meditation. At another time he visited a temple where devotees were chanting the name of Rama, and he again sank into deep samadhi. Rama's name was like a seed word for him; it was enough to transform his consciousness.

Since it will be difficult for you to understand the case of Ramakrishna, I will explain it to you in your own framework. There are situations which work like seed words for many people. Hearing some bad news, someone becomes worried and immediately puts his hand on his forehead. If you prevent him from taking his hand to his head, he will become restless. Another person sits up in a particular posture the moment he is faced with a serious problem. He will be in chaos if you prevent him from sitting in that posture.

Mr. Harisingh Gaud, a renowned lawyer of his time, has mentioned an extraordinary episode in his memoirs. He was once arguing a case before the Privy Council in London. He had a strange habit. whenever he was faced with a complex and difficult point of law and he needed some inspiration to help argue his case rightly, his hand almost instinctively reached for the top button of his coat and turned it right and left, and soon he got on very nicely. Those who had worked with him in the legal profession knew that as soon as Dr. Gaud started turning his coat button his argument took on a new and powerful thrust. Then he was unbeatable. It was a big case, and the lawyer on the opposite side was smarting under the power of Mr. Gaud's arguments. So he bribed Gaud's chauffeur, asking him to remove the top button of his master's coat before he came to the court the following day.

The next day Dr. Gaud was going to conclude his case. When he was proceeding before the court with his argument, a moment came when his hand automatically moved to his coat button. He was shocked to find the button was missing. Dr. Gaud could not proceed any further, he just collapsed into his chair. He later wrote in his diary that for the first time in his life, to his chagrin, his brain stopped functioning and he found himself in a vacuum. He then requested the court to adjourn the hearing until the following day on the plea that he had no energy left to proceed further.

It seems strange that a little button had so much power over the mind of a mighty lawyer. This is what psychological association does. If a mind is used to being activated by the touch of a button, it is bound to fail if the button is not available to it. This syndrome is known as conditioned reflex in psychology.

In this same way a name, or a seed word, or a mantra can be used. Like Dr. Gaud's button -- which for him was not just an ordinary coat button but a powerful lever to turn his mind on and off -- a name can be used to transform your consciousness. But an empty word won't do; it has to he charged with a master's energy; it must be a seed word. A seed word is one that is implanted in the innermost depth of your unconscious in such a way that its very remembrance can bring about a mutation in you.

The names of men like Krishna and Buddha and many other words and mantras have been used for this purpose. But now people are repeating them meaninglessly. You repeat "Rama, Rama" a thousand times and it doesn't work. If it were a seed word it would work at the first chanting. And it is not necessary that only

names like Rama and Krishna can be used; any word can be transformed into a seed word and implanted in the depth of your unconscious. But unless a word or a mantra is charged with meditative energy, it won't work as a transforming factor in your life. The difficulty is that very often the basic know how is lost and we are left with empty words and superficial rituals. Day in and day out someone is chanting "Rama, Rama", and another is chanting "Krishna, Krishna" and nothing happens. Do what you can till the end of time, nothing will happen.

You also want to know what kirtan, or singing hymns of praise to Krishna can do to enhance devotion. It can do a lot if we do it rightly. The way we are doing the second stage of Dynamic Meditation can be used for singing or dancing as well. It has been used in the past by those who knew its real meaning. Those who don't know the real meaning just dance and shout -- which is a waste of time. If kirtan can be done in the way of the second stage of the Dynamic Meditation, it can be of tremendous help.

If you can dance with abandon, you will begin to see yourself and your body as separate from each other. Soon you will cease to be a dancer; instead you will become a watcher, a witness. When your body will be dancing totally, a moment will come when you will suddenly find that you are completely separate from the dance.

In the past many devices were designed to bring about this separation between a seeker and his body, and singing and dancing was one such device. You can dance in such a way and with such abandon that a moment comes when you break away from dancing and clearly see yourself standing separate from the dance. Although your body will continue to dance, you will be quite separate from it as a spectator watching the dance. It will seem as if the axle has separated itself from the wheel which continues to keep moving -- as if the axle has come to know that it is an axle and that which is moving is the wheel, although separate from it.

Dancing can be seen in the same way as a wheel. If the wheel moves with speed, a moment comes when it is seen distinctly separate from the axle. It is interesting that when the wheel is unmoving you cannot see it as separate from the axle, but when it moves you can clearly see them as two separate entities. You can know by contrast which is moving and which is not.

Let someone dance and let him bring all his energy to it, and soon he will find there is someone inside him who is not dancing, who is utterly steady and still. That is his axle, his center. That which is dancing is his circumference, his body, and he himself is the center. If one can be a witness in this great moment then kirtan has great significance. But if he continues to dance without witnessing it, he will only waste his time and energy.

Techniques and devices come into being and then they are lost. And they are lost for the simple reason that man as he is tends to forget the essential and hold on to the non-essential, the shadow. The truth is that while the essential remains hidden and invisible like the roots of a tree, the non-essential, the trunk of the tree is visible. The non-essential is like our clothes, and the essential is like our soul. And we are liable to forget that which is subtle and invisible and remember the gross, the visible. It is for this reason when someone comes to me to know if kirtan can be useful, I emphatically deny it and ask him not to indulge in it. I know that now it is a dead tradition, a corpse without soul, as if the axle has disappeared and only the wheel remains.

QUESTIONER: DO YOU THINK CHAITANYA'S SINGING AND DANCING WAS NOTHING MORE THAN A WAY OF INTOXICATION?

No, Chaitanya achieved the highest through singing and dancing. He achieved through dancing exactly what Mahavira and Buddha achieved through meditation, through stillness.

There are two ways to come to the axle, the center, the supreme. One of the ways lies in your being so steady and still -- just at a standstill -- that there is not a trace of trembling in you and you arrive at the center. The other way is just the contrary: you get into such terrific motion that the wheel runs at top speed and the axle becomes visible and knowable. And this second way is easier than the first.

It is easy to know the axle if the wheel is in motion. While Mahavira comes to know it through stillness, through meditation, Krishna knows it through dancing. And Chaitanya surpasses even Krishna in dancing; his dance is magnificent, incomparable. Perhaps no other person on this earth danced as much as Chaitanya. In this connection it is good to bear in mind that man has both a circumference and a center, and while his

circumference -- the body -- is always moving and changing, his center -- his soul -- is still and quiet, it is eternal. And the question of questions is how to come to this unchanging, eternal center.

The second stage of the meditation that we are having here in the camp schedule, is a device and an attempt to bring about that stillness and silence through motion and restlessness. I am not using kirtan because the word kirtan has become too much loaded and obsolete in this sense; it has lost its original meaning. Words like money lose their value through too much use -- too much wear and tear -- and they go out of usage, and a time comes when they have to be replaced by new words. That is why you will often find it difficult to understand me because I am doing the same thing, I am minting new devices for the old ones which have become out-of-date. It is in the very nature of things: they are born, they grow into youth and have vigor and vitality, and then they grow old and die. The old coins are so worn out that one cannot say if they are coins or junk. Therefore, every time we have to begin from the beginning, and we do so with the awareness that again these new coins too will wear out through long usage and become antiquated, and again someone will have to declare them trash and mint anew.

Ironically we have to fight with the very things for which we live; we condemn the old coins and manufacture new ones in their place so the great work they are meant for gets going as ever. We oppose and fight old and worn out devices and fashion new ones in their place so that the dead ones go out of use and new ones take their place, and their great work comes alive once again. But through long association you get so attached to the old ones that it feels very painful to give them up. And then the fear of the new comes in your way of accepting the new devices, new techniques -- you become resistant to them.

This is what happens with religion every now and then. Religion that is alive and dynamic at the time of its birth grows old and dies, but we refuse to part with them, we carry their dead bodies on our backs and get crushed under their dead weight. But whether you like it or not they have to be buried or cremated and a new alive religion has to take their place and keep the wheel moving.

Kirtan, singing and dancing can play a great and unique role in spiritual growth. But the difficulty is that if I ask you to use it you will take it to be the same old *kirtan* that you are familiar with, and your mind will think that you already know it. And this is what makes me wary; what your mind thinks is right can never be right, because mind itself is wrong. Therefore I cannot support the *kirtan* that you know and do; if it was right you need not have come here. You are not right; with all your singing and dancing in the old way you have not reached anywhere. So say goodbye and forget it.

When I speak about *kirtan* I mean the *kirtan* in its pristine form, which was used to separate you from your body and settle you at your center. I speak about the significance of names and statues in the same sense. I have nothing to do with statues that adorn your temples and houses; I am consigning them to the dustbin. They are no longer of any use. This does not mean they never had any significance. They had, but it is gone. The truth is that because they original!y had great significance we continue to carry them thousands of years after they have lost their meaning. The fact that man persists with them long after they have ceased to be useful shows that the memory of their past significance lies buried deep in the recesses of his unconscious. Otherwise it would not have been possible for us to live under their dead weight for so long.

If you treasure some trash, it simply means you once had a glimpse of a diamond hidden behind it. If a wrong custom perpetuates itself, it means sometime in the past it embodied some truth which now is no more. That is why many outdated names and mantras and statues are still in vogue.

QUESTIONER: TO CHAITANYA MAHAPRABHU THE WORLD AND GOD WERE BOTH SEPARATE AND TOGETHER; IT IS CALLED ACHINTYA BHEDABHEDAVAD, I.E. THE PRINCIPLE OF UNTHINKABLE DIFFERENCE AND UNITY TOGETHER. DOES THIS PRINCIPLE FIT WITH YOUR PRINCIPLE OF THE AXLE AND THE WHEEL?

It is going to fit for sure. Among the lovers of Krishna, Chaitanya's name is the most outstanding.

In the term *achintya bhedabhedavad*, the word *achintya* -- which means the unthinkable is precious. Those who know through thought will say that either matter and spirit are separate or they are one and the same. Chaitanya says they are both one and separate. For example, the wave is both one with and separate from the ocean at the same time. And he is right. The wave is separate from the ocean, and so we call it by a different name -- the wave. And it is virtually one with the ocean, because it cannot be without it, it comes from it. Therefore the wave is both separate and inseparable from the ocean.

But all this is within the realm of thinking; one can mentally think out that the wave and ocean are

different and the same together. But Chaitanya adds another word to it, another dimension -- that is *achintya* or unthinkable. And this word is very significant. He says that if you come to know through thinking that the world and God, matter and spirit are both separate and inseparable, this realization is worth nothing. Then it is nothing more than an idea, a concept, a theory. But when a seeker comes to it without thinking, without word, when he realizes it in a state of no-mind, beyond thought, then it is his experience. Then it is worthwhile; it is real, and great.

It is good to go into this question of thinking and that which is beyond thinking. What we know through thought is Known only in words and concepts. And what we know by living it, by experiencing it, is a realization beyond words. This is what Chaitanya means by calling it the unthinkable; it is beyond mind, beyond word and thought.

Someone wants to know what love is and he reads huge scriptures on love. Perhaps on no other topic has so much been written as pundits have written on love. There is a huge amount of literature on love in the form of poetry and epics and philosophical treatises. He will become knowledgeable about love, he can write great treatises on love, yet in reality he will not actually know what love is.

There is another person who has not read a word about love, but has experienced it, lived it. What is the difference between this man and the one who has gone through a huge pile of literature on love? This man knows love through experiencing; the other man knows it through words and concepts. Experiencing is always unthinkable, it does not happen through thinking; in fact, it happens before thinking. Experience precedes thought, and thought follows experience. Experience comes first and thought follows it by way of its expression.

That is why Chaitanya says that unity and separateness of the world and God is beyond thought.

When Chaitanya says this is unthinkable, he means much more than what meets the eye. Meera will say it is unthinkable, but she was never given to serious thinking -- she was through and through a woman of feelings. But as far as Chaitanya is concerned, he was a great logician, renowned for his sharp mind and brilliant logic. He had scaled the highest peaks of thinking. Pundits were afraid of entering into argument with him. He was incomparable as a debater; he had won laurel after laurel in philosophical discussions.

Such a rational intellect, who had indulged in hair splitting interpretations of words and concepts throughout his life, was one day found singing and dancing through the streets of Navadeep. Meera, on the other hand, had never indulged in pedantry and scriptures; she had nothing to do with logic. She was a loving woman; love was in her blood and bones. So it was no wonder when she walked through the streets of Merta with a *tanpoora* in her hands, dancing and singing hymns of love. It was just natural. But Chaitanya was her opposite; he was not a man of love, and he turned to love and devotion -- which was a miracle. This one-hundred-and-eighty-degree turn in his life demonstrates the victory of love over logic. He had defeated all his contemporaries with his logic, but when he came to himself he found it to be a self-defeating discipline. He came to a point where the mind lost and life and love won. Beyond this point one can only go with life and love.

That is why I said that among people who walked the path of Krishna, Chaitanya is simply extraordinary, incomparable. When I say so I am aware of Meera, who loves Krishna tremendously. But she does not come near Chaitanya. It is unthinkable how a tremendously logical mind like Chaitanya could come down from his ivory tower, take a drum in his hands, and dance and sing in the market place. Can you think of Bertrand Russell dancing through the streets of London? Chaitanya was like Russell -- out and out intellectual. And for this reason his statement becomes immensely significant. He makes his statement that reality is unthinkable not with words, but with a drum in his hands -- dancing and singing through the streets of his town, where he was held in great respect for his superb scholarship. It is in this way that he renounces mind, renounces thinking and declares that, "Reality is beyond thought, it is unthinkable."

Chaitanya's case demonstrates that they alone can transcend thinking who first enter into the very depth of thinking and explore it through and through. Then they are bound to come to a point where think ing ends and the unthinkable begins. This last frontier of mind is where a statement like this is born. That is why Chaitanya's statement has gathered immense significance; it comes after he crosses the last frontier of mentation. Meera never walked on that path; she came to love straight away. She cannot have the profundity of Chaitanya.

QUESTIONER: TODAY A MOVEMENT BY THE NAME OF KRISHNA CONSCIOUSNESS IS GETTING POPULAR IN AMERICA, ENGLAND AND OTHER COUNTRIES OF THE WEST WHERE THINGS LIKE

KIRTAN ARE BECOMING FASHIONABLE. IS IT A NEW VARIETY OF ENTERTAINMENT OR A FAD? OR DO YOU THINK THAT THE GROUND IS BEING PREPARED FOR KRISHNA'S BIRTH IN THE WEST?

This event has deeper implications.

The movement for Krishna Consciousness is growing fast in America and Europe. Like the villages of Bengal of Chaitanya's days, the streets of New York and London today are resounding with God's songs. And this is not accidental.

The whole of the West today has collectively reached a point where Chaitanya had once reached individually. It is the same last frontier of mind and intellect, where Chaitanya absolutely tired of thinking and realized that it leads nowhere. In the same way the West is now tired of thinking. From Socrates to Bertrand Russell, the West has long tried to find truth through thinking. It was a great and unique adventure to search for reality through reason and logic, and the West has consecrated all its energy to this quest. The West has always refused to accept that truth is beyond the boundary of intellect and reason, that reality is illogical and unthinkable. It has trusted only mind and intellect.

For twenty-five hundred years the West has traveled the path of intellect with dedication, and yet failed to have a glimpse of reality. Many times its great minds felt reality was within reach, but it continued to elude them. Each time they had only ideas and concepts in their hand, not truth. And now the whole of the West feels fed up with mentation.

Today the collective consciousness of the West is exactly where Chaitanya had found himself individually a few centuries ago. It is now on the brink of an explosion, a transformation which is every day coming closer. The first flowers of spring have already blossomed and new winds are blowing. Cracks have appeared in the old order and the young generation is rebelling against old ways and decaying values -- against tradition itself. And they are now turning their ears to the music and message of that which is unthinkable the mysterious.

And if the West has to go in the direction of the mysterious, Krishna is going to be its hero. He is the best representative of the truth that is beyond mind and its logic, that is mysterious. Mahavira and Buddha cannot serve that purpose. Mahavira is very logical; even when he speaks about the mysterious he uses the language of logic and reason; he sticks to the process of consistent and logical thinking. As far as Buddha is concerned, he persistently refuses to speak about the mysterious whenever he is asked about it. He just says it is inexplicable. He goes only as far as logic, not beyond.

The mental stress and tension the West is suffering from today is the direct result of too much thinking. The anxiety and anguish of the West comes from thinking stretched to its ultimate; it is suffering under the crushing weight of the mind. Consequently the younger generation is in revolt. And it is natural that when a whole generation rebels it does so in many different ways. On their journey to the unthinkable, some are singing "Hare Krishna, Hare Rama" and many others are taking drugs like LSD and mescaline. The same people are now traveling across India and wandering through the Himalayan mountains. In the search of the *achintya*, the unthinkable, they will go to Japan and squat in its Zen monasteries. The quest is the same all over.

In its search for the mysterious, it seems the western world will be coming increasingly close to Krishna. LSD cannot take them far; travels to India and Japan are not going to last long. Eventually they will have to discover their own consciousness, their own soul; they cannot live long on credit. That is why their boys and girls are restless chanting "Hare Krishna" in the streets of New York, London and Berlin.

It is remarkable that when young men and young women of the West dance and do kirtan, they do it with an abandon and joy that cannot be found anywhere in India today. Go round this country where kirtan has been in vogue for centuries and you will nowhere come across that enthusiasm and joy among people who do kirtan here. For us it is a well-traveled road, a routine. For us the kirtan is now a worn out coin; we know it is worthless. For the westerners it is a new coin which is valuable. When a group passes through the streets of London singing and dancing, even the traffic police watch them in amazement. They think their youth are going crazy. No one in India will think like that; here it is an accepted ritual.

But remember, real religion is run by mad people, it is not the job of the so-called wise. Whenever and wherever a breakthrough happens it always happens with the help of those who are called crazy by their contemporaries. Now singing and dancing is not thought to be strange in India. It was considered strange when Chaitanya danced through the towns and villages of Bengal; people thought he had gone out of his mind. But tradition sucks down everything that comes its way and puts it in its closet. Even madness is tamed by tradition.

The West is on the brink of an explosion, a breakthrough, a revolution. That is why when young people in the West move through the streets dancing and singing, there is a newness and simplicity, beauty and charm in their performance. Certainly it is a preparation, but not for Krishna's birth; it s a preparation for the birth of Krishna consciousness in the West.

Krishna consciousness has nothing to do with Krishna. It is a symbolic term which means that now a consciousness is dawning in the West which will make them give up work and embrace celebration as their way of life. It is just symbolic. Work has become meaningless. The West has done plenty of hard work and hard thinking; it has done everything that man is capable of doing, and now it is tired, utterly tired of all that. Either the West will have to die or it will enter into Krishna consciousness. These are the two choices before the West. And since death is not possible, because nothing really dies, Krishna consciousness is inescapable.

Christ has ceased to be relevant for the West, and the reason is again tradition. For the West, Christ symbolizes tradition and Krishna represents anti-tradition. Christ is an imposition on them and Krishna is their free choice. And then Christ is very serious, and the West is fed up with seriousness. Too much seriousness turns into a disease ultimately. So the West is trying hard to get rid of its seriousness; the cross has proved much too heavy on its soul. Jesus hanging on the cross seems dreadful, and the West in its heart feels disturbed, uneasy with it. So the cross is being taken down and the flute ushered in. And what can be a better substitute for the cross than the flute?

For these reasons Krishna's appeal to the West is growing, and it will continue to grow. Every day it is going to come nearer and nearer to Krishna.

There are some other reasons for Krishna's incursion into the West. Only an affluent society can gather around Krishna; a poor society cannot afford him. A society steeped in poverty and misery cannot have that leisure and ease so necessary to dance and play a flute. The society in which Krishna was born was highly prosperous in its own way. There was no lack of food, clothes and other necessities of life; milk and yogurt and butter were available in abundance -- so much that when Krishna wanted to play pranks with his numerous girlfriends, who were milkmaids, he went on breaking their containers full of milk and yogurt.

Judging by the standard of living of his time, Krishna's society was at the peak of affluence. People were happy, they had plenty of leisure; a whole family lived well on the earnings of one of its members. It is only in such a society that flute and *raas* and celebration take center stage. The West today is at that height of affluence which the world has never known before. It is not surprising that Krishna has such a great pull on the western mind.

Ironically, Krishna no longer has any appeal for the present day India, ravaged by poverty, squalor and disease. She will have to wait long to deserve him. At the moment Christ has more attraction for this country. It is natural that a country hanging on the cross should think of Christ as the right person to alleviate their pain and suffering. That is why a striking and unexpected event is taking place: Jesus' influence in India is growing every day, while it is declining in the West. And it is not enough just to say that Christian missionaries are proselytizing Indians through devious and questionable means. What is equally true is that the Christian symbol of the cross comes closest to the agonized mind of this country. It is because of this affinity between the two that the missionaries are succeeding here in their efforts.

On the other hand the golden statues of Rama and Krishna, symbolizing royalty and richness are becoming out of tune with the poverty stricken people of this country. The day is not far off when the poor of India will not only mount an assault on the rich but also on the statues of Krishna and Rama. It is just possible, because they can no longer put up with their glittering gold. And they are going to fall in love with Christ on the cross, symbolizing their pain and misery. The possibility of India turning to Christ and of the West turning to Krishna is growing every day.

For the western mind the cross has lost its significance, because people there are no longer in suffering and pain; they have everything they ever longed for. The truth is that now their only pain is that which stems from affluence. Their affluence is frightening; they don't know what to do with it. Now for certain a singing and dancing religion is going to be very close to the western heart. So it is not surprising that youth in the West are chanting Krishna's name with great enthusiasm.

QUESTIONER: AT THE MOMENT THE LEADERSHIP OF THE KRISHNA CONSCIOUSNESS MOVEMENT IN THE WEST HAS PASSED INTO THE HANDS OF THAT IRRATIONALIST POET ALLEN GINSBERG; SO FAR THE INTELLIGENTSIA DOES NOT SEEM TO HAVE BEEN IMPRESSED BY IT. YOU SAID THAT THE

SOCIETY IN WHICH KRISHNA WAS BORN WAS PROSPEROUS, BUT THE GEETA AND THE BHAGWAD MENTION KRISHNA'S FRIEND, SUDAMA, WHO WAS THE VERY PICTURE OF POVERTY. KRISHNA SAYS IN THE GEETA THAT AMONG SACRIFICES HE REPRESENTS JAPA OR CHANTING AND THAT CHANTING WILL BE THE PATH FOR THE KALI-YUGA, THE DARK AGE, IN WHICH WE ARE LIVING. PLEASE COMMENT.

No, I did not say that no one was poor in Krishna's time, or that no one is poor in the present-day West. There are poor people in the West, but their society as a whole is affluent. In the same way, although poor men like Sudama existed in Krishna's time, his society was very prosperous. A poor society is one thing; the existence of a handful of poor people in a rich society is different. The Indian society today is definitely poor, although there are Tatas and Birlas among us. The presence of Tatas and Birlas does not make the society affluent. Similarly, in spite of the Sudamas, Krishna's society was prosperous and rich.

The question is whether a society on the whole is rich or poor. There are rich people even in an utterly poor society like India's, and similarly there are poor people in the very affluent society of America. The society of Krishna's time was rich; good things of life were available to the vast majority of people. The same is true in today's American society. And only an affluent society can afford celebration; a poor society cannot.

As a society sinks into poverty it ceases to he celebrative, to be joyous. Not that there are no festivals in a poor society, but those festivals are lack-luster, as good as dead. When the Festival of Lights -- *Diwali* -- comes here, the poor have to borrow money to celebrate it. They save their worn out clothes for *Holi* -- the Festival of Colors. Is this the way to celebrate a festival like *Holi*? In the past, people came out in their best clothes to be smeared with all kinds of colors; now they go through it as if it is a kind of compulsory ritual. The festival of *Holi* was born when Indian society was at the peak of prosperity; now it is only dragging its feet somehow. In the past people were pleased when someone poured colors on their clothes; now in the same situation they are saddened, because they cannot afford enough clothes.

The West now can well afford a festival like *Holi*. They have already adopted Krishna's dance; sooner or later they are going to adopt Holi as well. It does not need an astrologer to predict it. They have everything -- money, clothes, colors and leisure -- which is necessary to celebrate such a festival as *Holi*. And unlike us they will celebrate with enthusiasm and joy. They will really rejoice.

When a society on the whole is affluent, even its poor are not that poor; they are better off than the rich people of a poor society. Today even the poorest of America does not cling to money in the way the richest of India does. Living in a sea of poverty, even the rich people of this country share the psychology of the poor. Their clinging to money is pathetic.

I have heard that on a fine morning a beggar appeared at the doors of a house. He was young and healthy and his body was robust and beautiful. The housewife was pleasantly surprised to see such a beggar, he was rare, and she gave him food and clothes with an open heart. Then she said to the beggar, "How is it that you are a beggar? You don't seem to be born poor."

The beggar said, "It seems you are also going the same way. I gave away my wealth in the same way you gave me food and clothes a little while ago. You will not take long to join me in the street."

Clinging to money is characteristic of a poor society; even its rich people suffer from this malady. And clinging disappears in a rich society; even its poor can afford to spend and enjoy what little they have. They are not afraid, they know they can make money when they need it.

It is in this sense that I said Krishna consciousness happens in an affluent society, and the West is really an affluent society.

The questioner also wants to know why the revolt, the breakthrough in the West is being led by people like Ginsberg, who are irrationalists. It is true that all the young rebels the West, whether they are existentialists, the Beatles, the beatniks, or the hippies or the yippies, are irrationalists who represent a revolt against the excessive rationalism of their older generations. It is also true that the intellectuals of the West are yet uninfluenced by these offbeat movements. In fact, irrationalists appear only in a society that goes to the extreme of rationalism. The West has really reached the zenith of rationalism. Hence the reaction; it was inevitable.

When a society feels stifled and strangled by too much logic and rationalism, it inevitably turns to mysticism. When materialism begins to crush a people's sensitivity they turn to God and religion. And don't think that Ginsberg, Sartre, Camus, and others who speak about the absurd, the illogical are like illiterate and ignorant villagers. They are great intellectuals of irrationalism. Their irrationalism, their turning to the

unthinkable is not comparable to the ways of the believers, the faithful. It is a one-hundred-and-eighty-degree turn, like Chaitanya who after stretching thinking to its extremity, found that it was unthinkable.

So if Ginsberg's statements and his poetry are illogical and irrational, it has nonetheless a system of its own. Nietzsche has said somewhere, "I am mad, but my madness has its own logic. I am not an ordinary madman; my madness has a method." This irrationalism is deliberate. It stands on its own ground, which cannot be the ground of logic. It is a candid, ingenuous refutation of rationalism. Certainly it will not base its assault upon logic; if it does, it will only support rationalism. No, it opposes rationalism through an irrational lifestyle.

Somewhere Ginsberg is reading his poetry to a small gathering of poets. His poetry is meaningless; there is no consistency between one concept and another. All its similies and metaphors are just inane. Its symbolism is utterly unconventional; it has nothing to do with poetic tradition. It is really a great adventure; there is no greater adventure than to be inconsistent and unconventional. He alone can have the courage to be inconsistent who is aware of his innate consistency, his inner integrity, whose innermost being is consistent and clear. He knows that however inconsistent his statements may be, they are not going to affect the integrity and consistency of his being.

People lacking in spiritual consistency and innate harmony weigh every word before they make a statement, because they are afraid that if two of their statements contradict each other their inner contradictions will be exposed. One can afford to be inconsistent only when one is consistent in his being.

This Ginsberg is reading a poem which is full of inconsistencies and contradictions. It is an act of rare courage. Someone from among his listeners rises up in his seat and says, "You seem to be an audacious person, but to be audacious in poetry is nothing. Do you have the courage to act with audacity?"

And Ginsberg looks up at the questioner, takes off his clothes and stands naked before his listeners saying, "This is the last part of my poetry." Then he says to the man who has interrupted him, "Now please take off your clothes and bare yourself."

The man says, "How can I? I cannot be naked."

The whole audience is in a state of shock. No one had thought that poetry reading would end like this, that its last part would come in the form of the nude poet. When they asked him why he did this he said, "It just happened; there was nothing deliberate about it. The man provoked me to act audaciously, and I couldn't think of anything else. So I just concluded my poetry reading this way."

This is a spontaneous act; it is not at all deliberate. And it is wholly illogical; it has nothing to do with Ginsberg's poetry. No Kalidas, no Keats, no Rabindranath could do it; they are poets tied to tradition. We cannot think of Kalidas, or Keats, or Tagore baring himself the way Ginsberg does. Ginsberg could do it because he rejects logic, he refuses to confine life into the prison of syllogisms. He does not want to reduce life to petty mathematical calculations. He wants to live and live in freedom, and with abandon.

A man like Ginsberg cannot be compared with a gullible villager. He represents the climactic point of a profound rationalist tradition. When a rationalist tradition reaches its climax and begins to die, people like Ginsberg come to the fore to repudiate the rational. I think Krishna too, represents the peak point of India's great rationalist tradition. This country had once scaled the highest peaks of rationalist intelligence and thinking. We had indulged in hair-splitting analysis and interpretation of words and concepts. We have with us books that cannot be translated into any other languages of the world, because no other language possesses such refined and subtle words as we have. We have such words that only one of them can cover a whole page of a book, because we use so many adjectives, prefixes and suffixes to qualify and refine them.

Krishna comes at the pinnacle of a rationalist, intellectual culture that had left no stones unturned. We had thought everything that could be thought. From the VEDAS and Upanishads we had traveled to *vedant* where knowledge ends. VEDAS itself means the end of knowledge. Giants like Patanjali, Kapil, Kanad, Brihaspati and Vyas had thought so much that a time came when we felt tired of thinking. Then comes Krishna as the culmination, and he says, "Let us now live, we have done enough of thinking."

In this context it is good to know that Chaitanya happened in Bengal exactly at a similar time. Bengal reached the zenith of dialectics and reasoning in the form of the *navya nyaya*, the new dialectics. Navadip, the town in which Chaitanya was born, was the greatest center of learning and logic. It was called the *kashi* of the logicians. All logical learning of India found its apex in Navadip, and it became known as *navya nyaya*, which represents the Everest of dialectical reasoning. The West has yet to reach that peak. Western logic is old; it is not new. It does not go beyond Aristotle. Navadip took logic beyond Aristotle and carried it to its last frontier.

It was enough to say anywhere in the India of those days that such-and-such a scholar comes from Navadip -- nobody dared enter into a debate with him. He was supposed to be invincible as a dialectician; nobody could think of defeating him in polemics. Students from all over India went to Navadip to learn logic. Scholars of logic went there to debate with their counterparts, and if once someone won a debate he immediately became famous all over the country; he was acclaimed as the greatest pundit -- the scholar laureate of India. Often enough it happened that someone who went to Navadip to debate got defeated at the hands of some scholar and became his disciple. It was impossible to defeat Navadip; the whole town was full of logicians; every home was the home of a scholar. If someone defeated one scholar there was another round the comer ready to challenge him. The town was a beehive of scholars.

Chaitanya was born in Navadip, and was himself a towering scholar of logic. He was the top logician of the Navadip of his time, held in great respect by all. The same Chaitanya one day said goodbye to scholarship and went dancing and singing ecstatically through the streets of Navadip saying that everything is unthinkable. When such a person says something it is bound to have tremendous significance. Chaitanya too represents the climactic point of a great tradition. After exploring and analyzing every nook and comer of thinking and intellectual understanding, after going to the very roots of words, concepts and their meanings, he renounces knowledge and returns to his basic ignorance and declares he is now going to sing and dance like a madman. He said that he would not argue any more, not search truth through logic, he would simply live and live with abandon.

Life begins where logic ends.

QUESTIONER: YOU EXPLAINED TO US CHAITANYA AND HIS PRINCIPLE OF THE UNTHINKABLE TOGETHERNESS AND SEPARATENESS. YOU SPOKE ABOUT GINSBERG AND HIS IRRATIONALITY. EARLIER YOU DEALT WITH THE SIGNIFICANCE OF WORDS BECOMING MANTRAS AND ALSO WITH THE CHANGING OF NAMES. YOU HAVE ALSO SAID THAT WORDS GIVE RISE TO DUALISM. BUT KRISHNA SAYS WITH AUTHORITY THAT ONE WHO UTTERS "AUM" AND MEDITATES ON GOD WITH AWARENESS AT THE TIME OF HIS DEATH ATTAINS TO MOKSHA, THE HIGHEST STATE OF BEING. IT MEANS THAT THERE IS A WORD -- "AUM" -- THAT CAN LEAD TO NON-DUALISM. HOW DO YOU LOOK AT "AUM"? IS IT RATIONAL OR IRRATIONAL? AND WHAT DIFFICULTIES CAME IN YOUR WAY OF GIVING "AUM" A PLACE IN YOUR DYNAMIC MEDITATION?

Words are not the truth. Not even the word truth is truth.

Truth is found in a state of wordlessness, in utter silence. Even if one has to express truth, words cannot do it. Truth is best expressed through silence. Silence, not word, is the language of truth. As I said this morning, silence is the voice of truth.

If it is so then a question arises how a word, as I say, can serve as a seed and a basis for spiritual discipline. There is no contradiction in the two statements; in fact, they are just different dimensions of approaching the same thing. I said this morning that words are not the truth, but if those surrounded by untruth want to attain to truth they will have to take the help of untruth, there is no other way. Of course, if they can make a leap, they can go straightaway from word to silence. But in case they lack the courage to make a leap, they will have to get rid of words gradually, step by step.

When one is given a seed word, it means with the help of this single word he has to drop all other words which infest his mind. If one does not have the courage to drop all words together, once and for all, he is asked to hold on to a seed word, and to get rid of all other words with its help. But ultimately he will have to get rid of the seed word as well. The seed word cannot take him to the truth, but it can certainly take him to the gate of the temple of truth. At the gate you will have to leave this word, just as you leave your shoes there. You cannot take it into the temple's inner sanctuary. Even the seed word will impede your entrance into the temple, because however tiny, it is after all a part of noise. All words are noisy, and a seed word is no exception.

Even those who stress the importance of seed words say that in the final stage of their practice the seekers themselves disappear; this is the measure of their fulfillment. From *japa* or chanting one has to go to *ajapa* or no-chanting -- wordless chanting. A moment comes in their discipline when even *japa* drops and *ajapa*, silence, enters. It is the same whether you drop words at the very first or the last moment. All words have to go, so that silence happens. Silence is the ultimate, there is nothing higher than silence. A courageous person will give up all words together, but one who cannot should for the time being hold on to

a seed word. dropping all others. But in the end even this last word will have to go.

As far as I am concerned, I am in favor of a complete jump from word to silence. As far as possible a seeker should avoid getting involved in things like *japa*, because they are likely to turn into an impediment in the last stage. It really happened with Ramakrishna, and it would be good to understand it.

Ramakrishna's spiritual journey begins with remembrance -- the chanting of the Mother's name. He has been worshipping God in the form of divine Mother Kali, and a moment comes while chanting the Mother's name when he reaches the final stage of the journey -- the name has to be dropped. Beyond this stage there is no way to go on with the name; now he can enter the *sanctum sanctorum* all alone. Mother Kali serves him well traveling the path, but when he reaches the temple itself, Ramakrishna must face the problem of parting with the Mother. It becomes the biggest problem of his spiritual life. For years he has given all his love and devotion to Kali; he has grown with her, he has danced and laughed and cried with her, so much that she has entered into his blood and bones, has become his very heartbeat. And when he is asked to drop her altogether, he finds himself in a terrible dilemma.

At this stage, Ramakrishna is under the guidance of a non-dualist yogi named Totapuri, who insists that he give up the name, part with the Mother. According to Totapuri, a name, a seed word, a symbol has no meaning whatsoever for a seeker who wants to attain the non-dualist state, the one, the absolute. Ramakrishna closes his eyes again and again and tells Totapuri that he cannot give up Kali; he can easily give himself up but he cannot part with his Mother. His Master persuades him to try again and again -- because if he gives himself up and not the Mother, he will be left on the doorstep of the temple the Mother will be inside it. It will do him no good. If one is to attain to the non-dualist state, nothing short of absolute aloneness will do. Two are not allowed to enter its inner sanctum -- the passage is utterly narrow. Ramakrishna tries again and again for three days, but fails and declares his helplessness.

Totapuri now threatens to leave Ramakrishna, he is not going to waste his efforts on him. Ramakrishna begs for another opportunity; he is aware of his thirst for the unknown, the ultimate reality. His life cannot be fulfilled without knowing it.

Totapuri comes to Ramakrishna the next day and brings with him a sharp-edged glass. Ramakrishna sits before him with closed eyes and his Master says, "With this glass I am going to make a cut on your forehead exactly above the seat of the third eye, the *ajnachakra*. The moment you feel the pain of it you take up a sword and cut your mother in two."

Ramakrishna is startled. He protests, "What do you say? How can I behead my Mother with a sword? It is impossible. I can behead myself if you ask me to do so, but how can I raise a sword at Mother? And then where am I going to find a sword?"

Then Totapuri says to Ramakrishna, "You are crazy. You have to find a sword from the same source where you discovered the Mother who is not. If your imagination, your will can materialize a non-existent Mother, it can also materialize a sword. It is not that difficult. I know you are skilled in this art. It needs an imaginary sword, a false sword to kill a false Mother. She was never real."

Ramakrishna is still hesitant, but he knows Totapuri will leave him if he does not listen to his instructions. He is aware that this Master does not believe in gradual progress, he stands for a headlong leap, for sudden enlightenment. He closes his eyes again, hut he still feels reluctant. Then Totapuri says reproachfully, "Shame on you!" and cuts his forehead with the edge of the glass.

As soon as Ramakrishna feels the hurt he gathers courage to take up a sword and behead the Mother And as soon as the Mother's image vanishes, he enters the state of samadhi -- the supreme state. And on his return from this state he exclaims, "The last barrier is down."

The seed word, the mantra is going to be the last barrier for all those who use it as their spiritual discipline. And like Ramakrishna, one day they will have to take up swords to finish it too. And it is going to be a painful process. That is why I don't recommend it, because I am aware that both you and I will have to work hard at the end. It is better to be finished with it from the beginning.

You also want to know if *aum* is a word or something else. You quote Krishna as saying, "If someone can remember me in my *aum* form and live in *aum* at the time of his death, he will attain to the ultimate, the eternal."

This *aum* is an extraordinary word, a rare word. It is extraordinary just because it has no meaning whatsoever. Every word has some meaning, this *aum* has none. For this reason this word cannot be translated into any other language of the world, there is no way. If it had a meaning, it would be easy to find an equivalent word with the same meaning in any language, but being meaningless this *aum* is beyond translation. This is perhaps the only word on earth which has no meaning whatsoever.

People who discovered *aum* were in search of something which could be a bridge, a link between the word and silence. While the word has a meaning, silence is neither meaningful nor meaningless; it is beyond both, it is the beyond. Really *aum* came as a bridge between the word and silence. It is constituted with the help of three basic sound forms: a, u, and m. A, u, and m are the basic sounds of the science of phonetics: all other letters of the alphabet are their extensions and combinations. And the same a, u, and m constitute the word *aum*, although it was not written as a word; it remains a distinct and distinguished symbol. *Aum* in its original form is available in Sanskrit, where it is a pictorial representation of *aum*; it is neither a word nor a letter. *Aum* is not a word but a picture. And it represents the space where the finite world of the word -- of sound -- ends, and the infinite world of silence begins. It forms the fron-tier, the borderline between the word and the wordless; there is no word beyond *aum*.

Therefore. Krishna says if someone can think of him in his *aum* form -- which is beyond word and meaning -- at the moment of his death, he will attain to reality, to truth. Because *aum* is at the boundary line of the world and the beyond, one who can re member it at the time of his departure from the world is destined to be carried to the beyond.

India's genius has packed this word *aum* with far-reaching meanings and immense significance. *Aum* became tremendously meaningful -- so much so that it has no more any meaning. And its significance is limitless, infinite.

But *aum* is not meant to be uttered and chanted; it has to be really heard and experienced. When you go deep into meditation, when all words disappear, the sound of *aum* will begin to vibrate. You don't have to say it; if you say it you can have the illusion while meditating that you are hearing it. Then you will miss the authentic *aum*. For this reason I have not included *aum* in the Dynamic Meditation. If you chant it during meditation you can miss the real music of *aum*, which is very subtle.

This real *aum* is heard when all words disappear, all noises cease. When mind and intellect, thought and word all come to an end and silence begins, then an extraordinarily subtle vibration remains, which this country has interpreted as *aum*. It can be interpreted in other ways too, but they all will be our interpretations. It is like you are traveling in a railway coach and you hear whatever you want to hear in the rattling noise of the moving wheels of the train. The wheels are not making noise for you, nor do they have any message for you, but you hear whatever you want to hear. It is all your projection, your construction imposed on the sound of the wheels.

When the immense emptiness comes into being, it has its own sound, its own music. It is called the sound of the cosmic silence, it is called the anahat, the unstruck, the uncaused sound. It is not caused by anything. It is the *aum*. When you clap your hands, the sound of clapping is created by striking one hand against the other. This sound is caused; so is the sound of a drum which you beat with your hands. But meditation is a journey into silence; when all sounds disappear, when there is no duality, when you are utterly alone, then the causeless sound comes into being. India's sages have called it *aum*.

Variants of *aum* are found in other lands and languages. Christians use a word "*amen*" which is a variation of *aum*. Mohammedans also say "*amin*" which is the same. Every invocation of the Upanishads begins with *aum* and ends with "*Aum shantih, shantih, shantih*." A Mohammedan ends his prayer with the word Amin. This *amin* is also meaningless; it is the same sound of cosmic silence.

The English language has three words: omniscient, omnipresent and omnipotent -- all of which are constituted with the word *aum*. Philologists may not be aware that omniscient means that one who has known the *aum*, omnipresent means the one who is present in the *aum*, and omnipotent means the one who has become as powerful as the *aum*.

The *aum* has been found in many forms all the world over. It is available in both the ancient sources of religion -- Hinduism and Judaism. If there is anything common between Hinduism and Jainism it is the *aum*. *Aum* occupies the same exalted place in Buddhism as in Jainism. It is the one universal word. Amin and *aum* are words that are not manmade; they have been heard in the depth of meditation. It is difficult to say which of the two, amin and *aum*, is the more authentic, but one thing is certain that they are one and the same. It is the ultimate sound. When all caused sounds disappear the uncaused *aum* comes into being. It is the cosmic sound.

Zen sages ask their disciples to go and find out the sound of one hand clapping. The sound of one hand clapping is something unheard of! This is Zen's own way of saying the same thing -- the anahat, the unstruck sound. So Zen Masters direct seekers to go in search of one hand clapping -- which really means the uncaused sound. Clapping with two hands make for sound, and one hand clapping is *aum* or *amin*.

Knowingly I did not give *aum* a place in our meditations. It is deliberate, because if you utter *aum* it is

caused by you, it cannot be the uncaused *aum*. I wait for that real *aum* which will appear when you completely disappear. This *aum* will arise from your inmost depths, but it will not be caused by you: And Krishna is right in saying that if one comes to know *aum* rightly and lives *aum* with awareness till his last breath, he will attain to the ultimate. But this is not the *aum* that you will utter with your mouth; it will be a waste of efforts if you keep chanting *aum* at the time of your death. Then you will not even die peacefully.

The real *aum* is an explosion; it emerges from the depths of your innermost being. And it happens.

Let us now sit for meditation. And I hope you will now begin your journey to the real *aum*.

Don't talk, and sit at some distance from one another. Stop talking altogether, and leave some space between you and the other persons sitting next to you... Those who are just spectators should leave the compound and watch, if they want to, from the outside. Spectators should not remain inside the enclosure. Please move out.

I want you to sit at some distance from one another so that if someone falls down on the ground in the course of his meditation, he does not disturb his neighbors. There is enough space here, so you need not be miserly. Please spread out all over the place. Friends may fall down, and many are going to fall down, so make room for them. And don't think others will move, other's don't move. Each one of you has to move and make room for others.

Spectators are requested not to talk; they should remain completely silent so they don't cause any disturbance in meditation.

Before you begin please understand a few things rightly. You have to meditate in a sitting posture. This will be very useful and good.

For the first ten minutes we will breathe deeply. After ten minutes deep breathing your body will begin to shake; then allow it to shake freely. Someone will feel like shouting and screaming, another will feel like crying, Allow yourself to yell and cry without inhibition. After ten minutes, begin to ask yourself, "Who am l?n "Who am l?" This will continue for another ten minutes -- with the difference that you will do so sitting. If someone falls in the meantime, he should not worry about it, he should just fall down.
Inside the compound no one will keep his eyes open.

Now, fold your two palms together and utter this pledge, this resolve. "I resolve with God as my witness that I will bring all my energy to meditation."

"I resolve, with God as my witness, that I will bring all my energy to meditation."

"I resolve, with God as my witness, that I will bring all my energy to meditation."
Now, constantly remember your resolve, and remember that God remembers it.

For ten minutes breathe deeply. Deep breathing will stimulate and arouse a great deal of energy, a lot more than when you breathe standing... With the stroke of breaths the energy is bound to rise... and it will run through your body... electricity will run through the whole length of your body... Breathe with energy... Don't withhold yourselves. If the body shakes let it shake, let it tremble.

Breathe deeply and energetically. Energy is beginning to rise, let it. Breathe deeply and let energy rise. It is going well, very well. Let each one of you do his best, no one should lag behind... Energy is rising, allow it. Let the body do what it wants to do, but keep sitting.

Deep breathing, more deep breathing, still more deep breathing. Cooperate with your rising energy. Don't withhold yourselves. Breathe deeply.

Breathe deeply, breathe deeply, breathe very deeply. It is going well. More and more friends are being energized. Let your energy rise freely, don't hinder it. Let go of you. Hit your energy with deep breathing, deeper and deeper breathing.

Be blissful, be filled with joy and bliss... Breathe deeply and joyously... Breathe deeply and be blissful. Breathe deeply. more deeply, still more deeply. And rejoice.

Your bodies are getting electrified. Cooperate with your bodies... Breathe deeply and joyously. Be filled with bliss and breathe... breathe deeply.

Intensify breathing and bring greater and greater joy... Be joyous and breathe more deeply, still more deeply. Bring all your energy to breathing... Don't withhold. Be totally into it. Then we will enter the second stage. There are four minutes to go; put all your strength into it.

It is gaining momentum; cooperate with it fully. Exert your best. Sometimes one misses it just by a fraction of an inch, so bring all your energy into deep breathing. And breathe joyously, blissfully.

There are three minutes to go... Go ahead and ahead. Bring all your strength together and breathe deeply and joyously. Go inside your being, enter your interiority, and breathe deeply.

Energy is rising. Let go of you. Your bodies will shake and dance. Keep sitting and dance if you feel

like dancing. You will feel as if you are not your body. Let it shake, let it tremble, let it dance. Don't hinder... Don't withhold... Breathe deeply and more deeply... Everything is going well... Keep breathing deeply. Let the body shake.

It is getting into the right momentum, bring all your energy with great joy and bliss. Only two minutes are left, breathe deeply... Breathe deeply and more deeply... When I say one, two, three, then put all your energy, every bit of your energy into it. Be filled with joy... Rejoice... breathe deeply and let the body shake. Let go of yourselves.

Krishna: The Man and His Philosophy

Chapter #14
Chapter title: Action, Inaction and Non-Action

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QUESTIONER: YOU SAY THAT ON KRISHNA'S PATH SELF-REMEMBERING IS ENOUGH; IT DOES NOT LEAVE ROOM FOR ANY OTHER SPIRITUAL DISCIPLINE. BUT SINCE YOU ALSO SPEAK ABOUT DISCIPLINING THE SEVEN BODIES, CAN YOU GIVE US A BRIEF SKETCH OF KRISHNA'S DISCIPLINE IN THE CONTEXT OF THE SEVEN BODIES?

There is no place in Krishna's philosophy for any spiritual discipline, so the question of disciplining the seven bodies does not arise. The path of discipline is quite different from that of devotion. While discipline is gradual, consisting of stages, devotion is integral and one -- without any stages. Discipline divides man into different bodies and works in stages; devotion does not do anything like this. For the sake of making the spiritual journey in stages, those who believe in discipline have divided the human body into seven parts. Each part is used as a stepping stone to another. But devotion does not believe in dividing man; it accepts him as one piece -- a whole and indivisible entity. Devotion absorbs the devotee wholly and totally into its bosom.

Spiritual discipline has a variety of divisions and subdivisions. One discipline divides man into seven bodies, another divides him into seven *chakras* or centers. Different disciplines have different ways of dividing and subdividing. But devotion rejects all divisions straightaway, and accepts man in his totality. And it is the total man who is called upon to remember himself. Devotion knows only one thing, remembrance. And you cannot remember a thing piece by piece; either you remember it whole or you don't. One cannot remember himself so that he is part God and part man; if he remembers he remembers totally. The process of remembering is sudden and total; it cannot be piecemeal and gradual. It happens in one sweep, a leap. Remembrance is an explosion.

Discipline has a sequence; devotion has none. For example. you need to recall some name that you have long forgotten. You need it badly, but you can not remember it. The name has been so familiar to you that you wonder... You are simultaneously aware that you know the name, and yet you cannot recall it. You are in a state of perplexity, confusion. You know that you know it -- and yet you fail to remember it. You have completely forgotten it tor the moment. The very word forgetfulness means you forget something you know. You are aware of it at some deeper level of your unconsciousness, yet it fails to communicate with your conscious mind. So you have to build a bridge between these two parts of your mind. What do you do?

You try different ways to recall this once-very-familiar name that you need so urgently. You strain your mind, you scratch your head, you close your eyes and twitch your brows, and yet it goes on eluding you. Nothing works. The more you strain yourself the more difficult it becomes to find it. The more you try, the more tense you become; this tenseness becomes another barrier between you and your mind. A tense mind goes into pieces; a quiet mind collects itself and becomes whole again. Your difficulty is that the more you strain your mind to remember the name, the more you become incapable of doing it. A part of the mind is trying hard to recall it, and another part is simultaneously worrying and cursing itself for its incapacity to do it. Two suggestions, contrary to each other, are being fed into your mind simultaneously, and they are enough to incapacitate it, to paralyze it. They also undermine your self-confidence.

Then some friend comes along and you tell him about your difficulty. He tells you to drop it, and engages you in some conversation which has nothing to do with the name you are trying to remember. You take two cigarettes out of your pocket, and you and your friend begin to smoke talking about trivia. In the meantime you forget your worry about the name. and the wonder of wonder happens: the whole name suddenly pops up and you have it once again.

What has happened? how is it that you remember it suddenly in a state of relaxation. The reason is simple. As soon as you gave up straining yourself for the name, the tension caused by the opposing pulls on the mind just disappeared and you entered into a state of relaxation. Before, your mind was split into two parts -- one which possess the name and the other which wanted to recall it -- and they were fighting with each other. This tension disappeared when your mind was withdrawn from the search for the name and engaged in conversation with your friend. The cigarette added to your relaxation, and the name surfaced. What you had failed to remember with effort came so effortlessly. And when it came it came whole.

I have said this as an illustration this is how our ordinary memory works. Memory is one of the functions of mind which is divided into two parts. one part is called the conscious mind and the other the unconscious, and curiously enough truth the conscious and the unconscious have a hand in the way one's memory functions. We use the conscious mind in our workaday world -- it serves us twenty-four hours of the day. The unconscious mind is used sparingly; it is used whenever we need it. The conscious is the lighted part of the mind, while the unconscious is submerged in the dark. The memory I was speaking about is Lying hidden in the unconscious mind, whose conscious part is trying to remember it. The conscious part of the mind is fighting with its unconscious part, and so long as this fight continues you cannot recall a thing. Remembering is possible only when the fight stops and the two conflicting parts of the mind are put together. Then that which was standing on the doorstep of the unconscious, which made you certain that you knew it, emerges into the conscious and you have it.

Remembering the divine, or what we call self remembering goes even deeper than the unconscious. It is not buried in the unconscious; it is beyond it. There is yet another part of the mind which is called the collective unconscious.

Let us try to understand it in another way. As I said, the conscious is the superficial part of the mind which is lighted, and below it lies the unconscious buried in the dark. Then below the unconscious lies the collective unconscious, and at the bottom lies the cosmic unconscious -- which is the mind of the entire universe, which is the total mind, the universal mind. Remembrance of God or self-remembering happens at the level of the cosmic mind, which is the ultimate in consciousness. God or self is known when we become completely integrated -- not only with our un conscious and collective minds, but also with the cosmic consciousness, which is of the highest. To be in contact with the cosmic mind is what we call the contact high.

I will explain it in yet another way. When you meditate here at the camp and go deep into meditation, you first come in contact with your individual unconscious mind. Then some of you begin to scream and cry and some others dance and whirl and sing. All these activities arise from your individual unconscious. And by the end of the first stage of this meditation you cease to be individuals; you all become a collectivity. Now you are not individual entities separate from each other, you are a collective whole. This is the moment when you go deep in meditation and touch those levels of the mind which are part of the collective mind. Then you don't feel that you are dancing -- it feels that dance is going on and you are just a part of it. Then it does not seem that you are laughing; it seems the cosmic laughter is happening and you are just a participant in it. Then you don't feel that you are, it feels that only existence is and everything in existence is dancing: stars are dancing, mountains are dancing, birds are dancing, every particle under the sun is dancing. Then your dance becomes a small but integral part of the universal dance. This experience is coming from your contact with the collective unconscious.

Just below the collective unconscious lies the world of the cosmic unconscious. You arrive there via the collective unconscious; and once you are connected with the cosmic unconscious your awareness undergoes a complete mutation. Then you cease to feel that you are a part of the whole, rather you know that you and the whole are one -- you are not a part of the total but you are totality itself. And then you suddenly remember who you are; this remembrance shoots up like an arrow from the depths of the cosmic unconscious and fills your conscious mind. Then you also know, and know simultaneously, that this awareness that you are the *brahman*, the ultimate, the supreme is nothing new -- it has always been with you, buried deep in your cosmic unconscious.

I divided the process of remembering into four parts just to make it easier for you to understand. Krishna would never consent to this division, nor do I. In fact remembering, or consciousness, is nowhere fragmented; it is an integrated whole. The conscious and the unconscious are extensions of the same intelligence which is one and indivisible.

In our innermost depth we are aware that we are God, we are divine. We do not have to become divine, we have only to discover our divinity. It is really a matter of recognition. The seer of the Upanishad says in his prayer "O Sun, please uncover the truth that is covered with gold." It simply means that truth is veiled and it has to be unveiled. Divinity is not to be achieved, but unveiled and recognized. What is it that veils it? It is our own forgetfulness, our unconsciousness which covers the truth.

In fact, we make do with a very tiny part of our mind, a major part of it remains unused. It is like a person owns a big palace but lives in its porch. And he has become so accustomed to the porch that he has forgotten altogether that he owns a large palace which is just behind. Really there can be no porch without a house, the porch is only the entrance to the house. But we have forgotten the large house that our mind is, and we spend our whole life in the porch -- our conscious mind is nothing more than a porch. It is not that the conscious ever gets completely disconnected from the larger mind, but we never enter and explore it so we get psychologically isolated from it. But deep down we know it is there.

Entry into the depths of the unconscious does not take place in stages; it always happens in a leap. Of course we can discuss and understand the unconscious in terms of parts.

Those who follow the path of spiritual discipline do so piece by piece. Krishna's path, however, does not accept discipline. He says over and over again that we are already divine, but since we have forgotten it we have only to remember it again. That is why the Upanishads repeatedly say it is just a matter of remembering. We have to remember who we are. It is not that we have lost our godliness, we have only forgotten it. It is not that godliness is our future, which we have to become. It is sheer forgetfulness.

And that makes a great difference, because spiritual discipline believes that we have lost something which we have to regain. Or it thinks we have to become something which we are not. Or it is presumed that we have to use discipline to get rid of many wrong things that we have acquired through wrong living. But in the process of remembering we have neither to regain something nor to become something, we have only to remember that which we have forgotten. We are what we are, and it is divine. Nothing has to be added or subtracted. Only a screen of forgetfulness, oblivion, divides us from our real being, our divinity.

Devotion is the foundation of Krishna's teaching, and remembering is basic to devotion. But the devotee has forgotten remembering altogether, and instead has taken to chanting; he goes on chanting the name of Rama. The Sanskrit word *smaran*, for remembering, has been corrupted, it has become *sumiran* and *surati*, and these other words have taken different connotations. Chanting Rama's name will not make you remember that you are Rama or God. Even if someone constantly repeats, "I am God, I am God," it will not be of any use. Remembering has nothing to do with chanting or repetition of names. But constant repetition of God's name can create an illusion. You will begin to believe that you are God. This belief will be illusory, because it remains con fined to the conscious mind while the unconscious remains absolutely untouched by it. Then what is the process, the way of remembering? What is its technique?

As I see, remembering comes through relaxation, silence and emptiness. You don't have to do a thing to remember, because activity will hinder rather than help you to remember. Just sit quietly without doing a thing; just be still and empty. Through action one can achieve something one does not have. By doing something you can become something that you are not. If you want to become an engineer you will have to do something to become it. Or you will have to act if you want to possess a car. But remembering is an entirely different dimension. To remember something you have forgotten, you have to sit still and quiet and do nothing. Doing will only obstruct remembering. In its deeper meaning, remembering is total inaction. That is why Krishna lays so much emphasis on *akarma* or inaction. Inaction is his key word. Inaction in depth is his message.

As I said earlier, even if you want to re member a friend's name you cannot succeed as long as you make efforts to remember. You will never remember it as long as you go on straining your mind. Memory comes alive only when you give up efforts and become totally inactive. Similarly if you become totally inactive -- inactive in depth -- the memory buried in the cosmic unconscious will spring like an arrow from there and shoot up to your conscious mind. It is as if a flower seed buried in the soil has sprouted and sent its shoots up in the form of a plant m your garden. And when the meteor of remember, ing, awareness arising from the cosmic unconscious, reaches and illumines your conscious mind, you know who you are.

So inaction is the key to remembering, as remembering is the key to devotion. On the other hand, action is central to spiritual discipline, it is only through action that you can discipline yourself and achieve your goal. And inaction is the door to devotion.

It would b e good to properly understand Krishna's principle of inaction. Unfortunately it has not been rightly understood so far; all those who have interpreted Krishna up to now seem to have no right understanding of inaction. Most of them have interpreted inaction as renunciation. They always said, "Renounce the world, renounce your family, renounce everything!" But renunciation is an act; you have to do something to renounce the world or the family. The interpreters went on telling people to give up everything -- their professions, families and even love -- and escape to mountains and monasteries. But renunciation is as much an act as indulgence is; Krishna was really misunderstood. Inaction was thought to be just renunciation and escapism. For this reason, India has a centuries-long tradition of renunciation and escape from life.

And all this has happened in the name of Krishna. No one has ever bothered to see that Krishna himself is not a renunciate, he never left his world, his family and his worldly responsibilities. Sometimes I wonder how such a long tradition can be so blind; all along it has refused to see the stark fact that the man who applauds inaction so much is himself deeply engaged in action throughout his life. He loves, he marries, he has children. He fights war and negotiates peace. He does many other things. So by no stretch of imagination can Krishna's inaction be interpreted as renunciation and escape.

In this context Krishna uses three words: *akarma*, *karma* and *vikarma*, meaning inaction, action and non-action. What is action? According to Krishna, mere doing is not action. If it is true -- if any kind of doing is action, then one could never enter into inaction. Then the inaction of Krishna's definition will be impossible. For Krishna, action is that which you do as a doer, as an ego. Really action for Krishna is an egocentric act, an act in which the doer is always present. A doing with a doer, in which one thinks himself as a doer, is action. As long as I remain a doer, whatever I do is action. Even if I take sannyas it is an act, an action. Even renunciation becomes an action if a doer is present in the act.

Inaction is just the opposite kind of action; it is action without a doer. Inaction does not mean absence of action, but it certainly means absence of the doer. An egoless action is inaction. If I do a thing without the egoistic sense that I am the doer, that I am the center of this action, it is inaction. Inaction is not laziness as is generally understood; it is very much action, but without a doer at its center. This thing has to be clearly understood. If the center, the ego, the I, the doer, ceases and only action remains, it is inaction. With the cessation of the doer every action becomes inaction. Action without a doer is inaction. It is action through inaction.

Krishna's every action is egoless, and therefore it is inaction. Even when he is doing something, he is really in inaction.

Between action and inaction there is *akarma* or non-action, which means a special kind of action. Inaction is egoless action; action is egoist action and non-action is a special kind of action. This thing which is midway between action and inaction, which Krishna calls non-action, needs to be understood rightly.

What does Krishna mean by non-action? Where there is neither a doer nor a doing, yet things happen, there is non-action. For example, we breathe, which we are not required to do by our own effort. There is neither a doer nor a doing so far as acts like breathing are concerned. Similarly the blood circulates through the body, the food is digested, and the heart beats. How can you categorize such acts? They come in the category of non-action, which means action happening without a doer and without a sense of volitional doing. An ordinary person lives in action, a sannyasin lives in inaction, and God lives in non-action. As far as God's action is concerned there is neither a doer nor any doing of the kind we know. There things just happen; it is just happening.

There are a few things in man's life too that just happen. And these are non-actions. In fact, these actions are divine operations. Do you think it is you who breathe? Then you are mistaken. If you were the master of this action known as breathing, then you would never die really. Then you can continue to breathe even

when death knocks at your door. But can you say you are not going to stop breathing? Or try it otherwise -- stop breathing for a little while and you will know you cannot stop it either. Your breath will refuse to obey you, it will soon resume its breathing. In breathing you are neither the doer nor the doing itself. Many things of life are like breathing; they just happen.

If someone understands rightly what non-action is, and comes to know its mystery, he will soon enter into a state of inaction which is acting without a center, an ego. Then he knows that every significant thing in life happens on its own; it is utterly stupid to try to be a doer. And he is a wise man. He alone is a sage.

I have heard... A person boarded a train and took a seat, but the bag he carried with him remained sitting on his head. His fellow travelers were surprised and asked him why he was still keeping his bag on his head. The man said he did not want to add to the burden of the train which was already over-loaded. The fellow travelers were amused, and one of them said to him, "You seem to be a crazy person. Even if you carry the load on your head it is going to be a load on the train. Why carry an unnecessary burden on your head? Isn't it stupid?"

The man burst into laughter and said, "I had thought you were householders, but you all seem to be sannyasins." This man was a real sannyasin. He said, "I carry the bag on my head in order to conform to the ways of the world. I wonder why you laugh at me? I see all of you carrying the burden of the world on your heads, although you know that like this train it is God who bears all our burdens. I just wanted to conform to your ways." And then the man not only put the bag down on the train, but seated himself on it saying, "This is the right way a sannyasin should sit. He is not a doer; everything just happens."

One who understands the beauty of non-action enters the state of inaction which is acting without ego. As we are, we are all doers, and all our doings are egocentric. We live in action. But if we understand what non-action is we will begin to live in inaction. Then inaction will be at the center sf our being and action at its periphery.

Inaction is foundational to Krishna's devotion or upasana or whatever you wish to call it. You don't have to do a thing; you have only to allow that which is happening. You have to die to your doer, to your ego.

And the moment the doer disappears, remembering happens. This doer is the steel wall that separates you from your authentic being and makes you forget it. As long as this wall remains you cannot know who you are. Chanting Rama's name or repeating the mantra "I am God" will not help, because it is the doer in you who chants and repeats the name, the mantra. As long as you exist as an ego, you can do what you will, nothing will happen. So let the doer go, let the ego disappear. But how will the doer go?

Just try to understand what non-action is. Continue to act, but try to understand what non action is. Continue to do what you do, and try to understand life. The very understanding of life and its ways will tell you nothing is in your hands. Neither you decide to be born nor do you decide to die. Neither you breathe of your own volition, nor you have a hand in the circulation of your blood through the body. You were not consulted before your birth nor will you be consulted when your time arrives to depart from this world. Do you have a say in when you grow from childhood to youth to old age?

Existence was very much here when you were not, and it will continue to be here after you will be gone. You will make no difference whatsoever so far as existence is concerned. Stars will continue to shine as brightly as ever. Flowers will bloom as they have always bloomed. Streams will continue to flow and birds continue to sing. We are like lines drawn on the surface of the water: no sooner they are drawn than they disappear. Then why carry this utterly unnecessary burden of "I" on our heads and suffer endlessly? If the whole of existence can go without me, why cannot I go without me?

To understand the deeper meaning of non action is wisdom. To understand non-action is to understand everything. And then every action be comes inaction, then you do without being a doer, then you act through inaction. Non-action is the gate to wisdom; it is alchemical. Passing through ordinary action, if one encounters non-action with understanding, he will soon come upon inaction, which in its turn leads to remembering. Remembering happens only in inaction. Remembering that comes with effort is false; it is another form of action. Remembering that comes on its own, effortlessly, is real; it comes straight from the cosmos. That is why we say that the Vedas are divine revelations. Whenever something comes from the beyond -- whoever may be its medium -- it is divine revelation. The Bible is as much divine knowledge as the Vedas are. That is why Jesus says again and again that his father in heaven speaks through him. And Krishna says, "I am not, only God is; I am God. And it is I who am making the Mahabharat happen; it is all my play."

Krishna says to Arjuna, "You need not be afraid of killing, because all those you are going to kill have already been killed by me. They are already dead, you have only to give them the news of it through your

arrows. And what I am saying is not my words, they are coming straight from the cosmos, from the beyond. From the depths of the beyond comes this information that what you see as life before you is only an appearance, it has already become extinct, it is no more alive. It is just a matter of moments when those standing across the battle lines will be dead. You are only an instrument in the hands of existence, nothing more. So don't think that you ate going to kill them. If you think you are the doer then you are bound to be afraid. With the doer comes fear, anxiety and anguish. Every suffering, every sorrow, arises from the ego, the doer, which is a false entity. You are utterly mistaken if you think you are the doer; you are merely an instrument in the hands of the divine. Let it do what it wants to be done through you, and let go of yourself."

Therefore, while concluding the GEETA, Krishna says to Arjuna, "Give up everything, give up all religions, all sense of the doer and doing, give up your ego and be established in inaction."
Inaction is the technique of remembering.

QUESTIONER: WE ARE GRATEFUL TO YOU FOR YOUR SUPERB EXPOSITION OF ACTION, INACTION AND NON-ACTION. YOU HAD EXPLAINED TO THE FOREIGN DISCIPLES OF MAHESH YOGI WHEN THEY MET YOU IN KASHMIR LAST YEAR ABOUT THE SIGNIFICANCE OF INACTION IN ACHIEVING SELF-KNOWLEDGE, AND WE HAVE NOW NO CONFUSION ABOUT IT. BUT SOME CONFUSION SURELY ARISES FROM KRISHNA'S EXPOSITION OF INACTION IN THE GEETA. HE EMPHASIZES THE IMPORTANCE OF INACTION, BUT IT SEEMS TO BE CONFUSING, BECAUSE IT HAS MORE THAN ONE MEANING. HE SAYS THAT A YOGI IS ONE WHO, HAVING ACTED DOES NOT THINK HE HAS ACTED, AND A SANNYASIN IS ONE WHO DOES NOT ACT AND YET ACTION HAPPENS. THERE IS YET ANOTHER SIDE TO THIS QUESTION WHICH SEEMS IMPORTANT. SHANKARACHARYA SAYS IN HIS COMMENTARIES ON THE GEETA, THAT A WISE MAN DOES NOT NEED TO ACT, BECAUSE ACTION BELONGS TO THE DOER. AND YOU SAY THAT WE DON'T HAVE TO ACT, BECAUSE ACTION HAPPENS ON ITS OWN. BUT WHAT WILL HAPPEN TO ARJUNA'S INDIVIDUALITY IF HE CONSENTS TO BE JUST AN INSTRUMENT IN THE HANDS OF EXISTENCE?

Krishna says that when one acts as if he does not act at all, it is yoga. Yoga means action through inaction. To become a non-doer is yoga. The other thing he says is that when one does not do a thing and yet knows he has done everything, it is sannyas. This is another side of the same coin. Doing nothing, everything is done.

Sannyas and yoga are two sides of the same coin. Of course, they are two opposite sides of the coin, but they are inseparable. It is difficult to say where the one side ends and the other begins. It is true that the one side is the opposite of the other, but they are so inextricably joined that one cannot be without the other. In fact, there cannot be a coin with only one side, it has to have two sides -- one opposite to the other. They really complement each other, they are not at all contradictory. Its front and back together make up a coin.

There is no contradiction whatsoever in the two statements of Krishna, and there is no room for confusion either. If you look at a wise man from his front side he will look a yogi, and the same wise man will look a sannyasin if you view him from the rear. And Krishna's definition of the two sides is absolutely right. He defines a wise man, who is both yogi and sannyasin, as one who is actively inactive and inactively active. And remember, these two sides are simultaneously present in one who knows the truth, it is not possible to separate one of his sides from the other. One who acts through inaction can also be non-acting through action. These are two sides of the same coin. And there can be no coin with a single side; up to now it has not been minted anywhere. It is a different thing that we look at it from a single side. It depends on us. Krishna looks at it from both sides.

Krishna is trying to explain truth from all of its sides. He says to Arjuna, "If you are interested in yoga then you should know what yoga is. Yoga means that one can attain to inaction through action. And if you are not interested in yoga, if you do not want to take part in the war, in bloody fighting, if you want to renounce the world and take sannyas, then you know from me what sannyas is. Sannyas means one does not do a thing and yet everything is done. A sannyasin is established in the center of inaction and allows nature to take its course. He gives non-action -- which is a kind of action -- a free hand."

Krishna is just trying to rope Arjuna in from every possible side. That's all. For this very reason his statements appear many times to be contradictory. I find myself exactly in the same space in relation to you. I am trying to surround you from every possible direction. If you refuse to move in one direction, I immediately try to persuade you to move in another direction, so you consent to go along with me from wherever you can. And the beauty is that once you get going from anywhere you will come across the same

space in which you first refused to move. Krishna is trying to persuade Arjuna in every way. If Arjuna wants to follow the yogic path, Krishna says okay, because he knows yoga is one side of the same coin with sannyas as its other side. Take a coin from any side, front or back, you will have the whole coin in your hand.

There is a beautiful Taoist story which will help you to understand this point very easily. Sages in the line of Lao Tzu have gifted us with some of the most extraordinary stories of the world. They are rare.

A sage lives in a forest. He has raised a number of pets -- all monkeys. One morning a seeker comes with a question like the one you have just now put to me. He says to the Taoist sage that his statements are often contradictory and they only confuse him. The sage grins and says to the visitor, "Just wait and see what happens." And he calls his monkeys to his side and tells them, "Listen, I am going to make some changes in your menu." The monkeys look surprised. For so long they were being given four breads in the morning and three in the evening. The sage Says, "From now on you will receive three breads in the morning and four in the evening."

Hearing about this change the monkeys became wild with rage. They fret and fume and even threaten to revolt against the proposed change. They insist on the old system being continued. But the sage is equally insistent on his proposal. So his pets prepare themselves to attack and harm their Master. The sage grins again and says to them, "Wait another minute. You w ill continue to have four breads in the morning as ever." It calms down the monkeys instantly.

The Taoist sage now turns his face to his visitor and says, "Do you get it? The monkeys were to receive seven breads in all, even after the slight change I had proposed. But they refused to accept three breads in place of four in the morning. Does it make a difference if they receive four in the morning or in the evening? Yet they are happy to know that no change is being made."

This is how Krishna tries to hem in a reluctant Arjuna. He now tells him to accept three breads and Arjuna refuses vehemently. Then he tells him to take four breads instead of three. He is to receive only seven breads in all, but Krishna leaves the distribution of breads between the morning and evening meals in Arjuna's hands. It is for this reason that the GEETA runs into eighteen long chapters. Time and again Krishna changes his offers. Now he persuades him to take up devotion, and if Arjuna does not agree he persuades him to take up yoga. He gives him a wide range of choices from yoga to knowledge to action to devotion. But in every case the total number of breads remains seven. And it is towards the end of the GEETA that Arjuna comes to know the truth, that in every case the number of breads is the same and Krishna is not going to budge from this fixed number.

Now I come to the other part of the question. Shankara's definition of action is a partisan's definition. He makes a choice that agrees with him. He is against action; he believes that action binds. He says action is ignorance, it stems from ignorance. To attain to knowledge, to know the truth there is no way but to renounce action. He interprets Krishna's non action as renunciation of action. For him, action belongs to the world of the doers, the worldly people, and a seeker has to run away from the relationships that action entails. His emphasis is on renunciation of the world of action.

It is true that for one established in wisdom there is no action, he does not do a thing. But Shankara's interpretation is partial and wrong. There is no action for a wise man because he has ceased to be a doer, an ego. Krishna's emphasis is on the absence of the doer, not on the absence of action itself. Shankara changes the emphasis from the non-doer to non-doing. And his emphasis on inaction is wrong.

There are two sides of action one is the doer and the other the deed. Krishna wants to emphasize that the doer should go and only doing remain. We cannot do away with action. Never mind the doer, the ignorant worldly person -- even God cannot do without action. This universe is his work, his handicraft. Without God working on it this universe would not survive for a split second. How does the universe keep going? The energy behind it keeps it going. So let alone the wise, even God cannot give up action. Krishna's whole emphasis is on the cessation of the doer. But an escapist sannyasin, one who runs away from the world emphasizes inaction.

This is the reason Shankara has to declare the world to be *maya*, an illusion. He means to say that the world is not real, not the work of God; it is an illusion, it does not really exist. It is difficult for Shankara to accept the world as real. If all these suns and stars, mountains and rivers, trees and flowers, animals and insects, are His handiwork then He is also a workman, and not a renunciate. Then why ask human beings alone to take sannyas? And Shankara is a sannyasini he does not want to get embroiled in the validity of action.

In fact, logic has its own difficulty. If you get hold of a particular line of argument, then you have to

pursue it to its logical end. And it has its corollaries which cannot be bypassed. Logic is a hard taskmaster; once you get involved in it you have to follow it to its end. Having once accepted that action is ignorance and bondage and that there is no action for a wise man, Shankara has no choice but to declare the world an illusion, a dream. Because there is an immense world of action all around us; it is action and action all down the road. So to escape it Shankara calls it *maya*, an appearance which is not real. He says the world is magic, magical. It is like a magician sows a mango seed and instantly it grows into a mango tree with branches and foliage. In fact it only appears to be there, there is neither seed nor tree, it is just a hypnotic trick. But the irony is that even if the tree is a magical phenomenon for the spectators, it is real work for the magician. It is through his concrete action that the tree takes on an appearance. After all, hypnotizing the spectators is an act in itself.

This is the dilemma in which Shankara finds himself by denying action. To deny action he denies the whole world and calls it *maya* -- a dream. But how to explain the illusion? Even if it is an illusion of our own making, it is God who allows us to create and see it as such. How can it be there without his implicit consent? Maybe the world is false, but what about our perception of it? Perception should be real. And perception in itself is action. What does he say about it?

Shankara is an accomplished logician, and he works hard to make his point. He asserts that action is false and there is no action for a wise man. His difficulty is that rather than denying the doer he is out to deny action itself. But don't go away with the impression that I mean that Shankara has not known the truth, I am not saying that. Shankara has known the truth. The moment you deny action, you have denied the doer in the same stroke. Without action there cannot be an actor; it is just unthinkable. It is action that creates the actor, although the latter is false, the actor is an illusion.

So Shankara's logic is absurd, but his experience of truth is not wrong. He arrived at the temple of truth through a long and devious path. He had to wander long around the temple, but ultimately he made it. And he arrived at the goal for a very different reason. If someone denies action totally, even if the denial is an imagination, then there is no room for the doer to be. The doer depends for his existence on the idea of action; deny action and the doer disappears.

Shankara arrived at truth, although he began his journey from altogether the wrong place. He did not touch the place that belongs to Krishna.

Krishna says let the doer go first, and the mo ment he goes action is bound to go. Action and the actor, as generally understood, are two ends of the same string. But I am willing to choose Krishna against Shankara, and there is a reason for my preference. In the ultimate analysis Shankara's whole interpretation of the GEETA turns out to be escapist; he becomes the leader of all escapists. But the irony is that all his escapist sannyasins have to depend on those people who don't escape, who remain in the world. If the whole world agrees with Shankara's philosophy, it will not last a day longer. Then there is no way for it but to die. That is why the world is not going to accept Shankara's definition. No matter how hard Shankara tries to prove action as illusory, it remains action even as an illusion. Even Shankara goes out to beg from the same world of illusion; he accepts alms from the same world. He goes into the world to explain his philosophy of *maya* and tries to convince it that it is not.

Shankara's opponents mock him saying, "If everything is illusory then why do you go about explaining your philosophy to a world that does not exist in reality? Why do you preach? And to whom? Why do you go to a place whose existence is illusory? and what about your begging bowl, your begging, your hunger and your thirst? Are they real?"

I am going to tell you a beautiful story.

Once a Buddhist monk who believes that the world is false, an illusion, visits a king's court. With the help of cogent and irrefutable arguments he proves before the court that the world is unreal. Logic has a great advantage; it cannot establish what truth is, but it can easily prove falsehood. Logic cannot say what is, but it can very well say what is not. Logic is like a sword which can kill something but cannot revive it; it can destroy but it cannot create. Logic is as destructive as a sword, but it cannot construct anything. So the Buddhist monk concludes his arguments with an air of triumph proclaiming that the world is not real.

But the king is not going to be defeated by arguments. He says, "Maybe every thing is false, but I have something in my possession which cannot be false. And I am soon going to confront you with this reality." The king has a mad elephant among his animals and he immediately sends for it. The roads of the town are cleared, and the mad elephant let loose on the defenseless monk. The king and his courtiers go to the roof of the palace to watch the play from there. The elephant rushes at the monk with fury, and the monk starts

running away in panic. He yells and screams, "O King, please save me from being killed by this mad elephant!" But the king and his courtiers and the whole town are enjoying the fun. After a long chase the monk collapses and the elephant grabs him and is about to kill him when the king's men suddenly appear on the scene and rescue him from the elephant's deadly clutches.

The next day the monk is called to the court, and the king asks of him, "How about the elephant? Is it false?"

The monk promptly says, "Yes; the elephant is illusory."

"And what about your screams?" the king asked.

The monk says again, "They were illusory too." When the king looks puzzled the monk says, "You are deluded about the whole thing. The elephant was unreal, its attack on me was unreal. I was unreal and my screams were unreal. My prayers were unreal and you too, to whom they were addressed were unreal."

This monk is incorrigible; he defeats even a mad elephant. But he is consistent; he says, "If everything is false, how can my escape from the elephant and my screams and prayers be true?" You cannot argue with a person who believes the whole existence is unreal.

Shankara's opponents made fun of him, but it made no difference for him. He said to them, "Even your perception of me and my going about arguing with people is illusory. There is no one who argues, and there is no one who listens to these arguments. Even your taunts are unreal." How can you argue with a person like Shankara?

No matter how powerfully Shankara supports his belief that the world is maya, even maya has its existence. He cannot deny maya, or can he? We dream in our sleep; this dream is unreal, but dreaming itself is not unreal. You cannot deny the existence of the state of dreaming as part of man's consciousness. A beggar dreams that he is a king, which is not a fact, but his dreaming is a fact. I take a rope for a snake, which is false, but what about my deluded perception itself? Even as delusion it is very much there. Granted that there is no snake, but what about the rope? The rope exists. And even if you deny the perception as real, you cannot deny the one who perceives.

We cannot deny existence totally. In the ultimate analysis it is there. Descartes is right when he says that we can negate everything, but we cannot negate the one who negates. We can negate everything, but how can we negate Shankara? Shankara is. Shankara has to survive in order for his negation to survive. Therefore Shankara's interpretation is partial and incomplete. He emphasizes one side of the coin and is unaware of its other side. His denial of the other side is wrong; a coin has to have two sides.

It is true, however, that Shankara is less confusing that Krishna. For this reason he created a large following, and a self-confident following at that. Krishna could not do that. The truth is that in India, Shankara alone has the largest group of followers -- all self-confident, assertive sannyasins. It is so because Shankara's approach is simplistic, he speaks about only one side of the coin without worrying that another side exists as well. Presentation of both sides together is difficult, so subtle and complex that it needs great intelligence to understand it. That explains why most of Shankara's sannyasins are stupid, It is true that sannyas in India came with Shankara, but it is also true that it is lackluster and stupid at the same time.

It takes great intelligence to stand alongside Krishna. Such an intelligence refuses to be confused by contradictions, because contradictions are inherent in life. Most of us get confused and bogged down by contradictions. Because Shankara denies all contradictions, his commentary on the GEETA has achieved immense popularity in this country. He was the first man who eliminated all contradictions, all confusions from the GEETA and presented a simplistic and monotonous interpretation of Krishna's superb philosophy. But I say that no one has done so much injustice to Krishna as Shankara has, although it is just possible that if he had not commented on it the GEETA would have been lost to the world. It is because of Shankara's commentary that the GEETA became known throughout the world.

But this is what it is.

QUESTIONER. IT IS SAID THAT SHANKARA'S MAYIC WORLD, ILLUSORY WORLD, REALLY MEANS A CHANGING WORLD, NOT A FALSE ONE. WHAT DO YOU SAY?

You can put any meaning you like, but for Shankara, it is its very changeability, its ever-changing character that makes the world unreal. That which is changing, which is not everlasting, he says is false.

That which was one thing yesterday, is another thing today and will turn into something else tomorrow, is false. Change is at the root of Shankara's definition of *maya*, of illusion. He says reality is that which is immutable and eternal. What is unchanging and unchangeable is truth, what is everlasting is truth.

Eternity is Shankara's word for the truth, and changeability is his word for the world. That which does not remain the same even for a moment is false. If a thing was one thing a moment ago, turns into another thing this moment, and is going to be some thing else the next moment, it means that it was not that which it was, it is not that which it is, and it will not be that which it will be. That which is not is false. And truth is that which ever was, is and will remain the same. In Shankara's definition, change is synonymous with untruth and the unchanging is synonymous with truth.

But in my vision, as also in the vision of Krishna, change is as much true as the unchanging. For Krishna, both the changing and the unchanging worlds are real. The reason is that the unchanging cannot be without the changing world. The wheel of change revokes on an axle that is itself still and unmoving. The changing wheel and the unchanging axle are interdependent, one cannot be without the other. The moving and the unmoving are like two wheels of the same chariot. Krishna absorbs all contradictions in himself; he rejects none -- neither the moving nor the unmoving. For him motion and rest are inextricably linked; you reject one and the other is rejected at the same time. If we understand Krishna rightly, then we have to accept that for the truth to untruth it essential and inescapable. Truth and untruth are as inescapably interconnected as light and darkness, life and death, health and sickness. The opposites are not really opposites, they are compementaries. They are two sides of the same thing But our difficulty is we take them not only to be opposites, but enemies to each other.

People often ask me about the source of untruth, but they never ask about the source of truth. If truth comes from nowhere, why cannot untruth come from the same source? Those who debate over the ultimate knowledge always ask, "Who is the author of falsehood?" But they never raise the question "Who is the mother of truth?" And if truth can happen without a mother, why should untruth have any difficulty? In fact, in this regard, untruth is in a better position than truth, because untruth means that which is not. It does not need any source, any *gangotri*.

No, it is wrong to ask about the source of truth and untruth; they exist simultaneously, together. The question of their source does not arise. The day you were born your death too was born. Death is not going to come to you in some future, it always walks in step with you. Death is another side of birth, but it may take you about seventy years to see this other side. It is your incapacity that doesn't allow you to see the two simultaneously. But they are there together. Similarly truth and untruth are together. It is wrong to speak in terms of their coming and going; they are. Truth is, untruth is. Existence is, and non-existence is.

Shankara emphasizes one side of the coin, and for this reason we have to look into the other side too. Then only the coin is complete.

Shankara says that which is observed is maya, false. Buddha says just the opposite, and Buddha's philosophy finds its culmination in Nagarjuna. Nagarjuna says that the one who observes is false, the observer is false. If the world is false in the eyes of Shankara, the soul is false in the eyes of Nagarjuna. This giant among the Buddhist thinkers says that between the observer and the observed the former is much more basic, and this basic element itself is false. All that is false flows from this basic falsehood.

When I close my eyes, the world becomes invisible, but then I begin to dream with eyes closed. I am the basic lie; even when the world is absent 1 can create another world by dreaming. The most amusing thing is I can create dreams within dreams. Sometimes you too might have dreamed that you are dreaming. It is really a miracle that one dreams that he is dreaming. Like the magician's boxes within boxes you have dreams within dreams. You can dream that you are watching a movie about your own life and you go into sleep and start dreaming. There is no difficulty about creating such a dream. Therefore Nagarjuna says it is no use trying to prove the world to be false; the false is really within you; you are false. Nagarjuna asserts that the self is false.

In fact, the true and the false go hand in hand. If someone asserts that only truth is, then he will have to assign a place to untruth and say, "It is here." In the same way one who asserts that only the untruth is, has to say where truth is. Krishna is not that assertive, he hesitates. And Krishna's hesitation is deep. People who don't hesitate are often superficial, shallow. Hesitation arises from the depths of one's being; hesitation is very significant. You are fortunate if you are gifted with a grain of hesitancy. Your hesitation will show that you have begun looking at life in its totality. Then you will not say that this is true and that is false. Then you will not say that only the truth is, or only the untruth is. Then you will know the true and the false are two aspects of the same thing, two notes of the same song. Then you will know existence and

non-existence are two differ

ent notes of the same flute. We can well imagine the problem of a person who sees life in its totality, because his statements are bound to be hesitant and hazy, paradoxical and confusing.

It is for this reason that Krishna's statements confuse you. It shows Krishna's perception is most profound.

QUESTIONER: IS IT A KIND OF COMPROMISE ON THE PART OF SHANKARA WHEN HE SAYS THAT MAYA IS INEXPRESSIBLE?

Shankara has no choice but to compromise. Whoever insists on an incomplete truth meets with this fate; he has to compromise at one level or another. The other side of reality which he goes on denying will assert itself, because it is very much there. He will have to accept it in one form or another. He will call it maya that is indescribable, he will call it utilitarian truth or the truth that is transient. It does not matter what he calls it, he will have to accept it because it is there. Shankara cannot say that he will not speak about maya. Why should he speak about a thing that does not exist? But he speaks. And then he has to compromise in one way or another.

Only a man like Krishna can be uncompromising, he need not compromise. He is uncompromising because he accepts both sides of truth together; he does not deny either of them. One who denies something is forced to compromise at some deeper level with what he denies, because it is. He who accepts life in its totality need not compromise at all. Or you can say he has already made his peace, his compromise.

QUESTIONER: NOW YOU SAY THAT HESITATION IS GOOD. EARLIER YOU SAID THAT INDECISIVENESS IS DESTRUCTIVE AND THAT ONE MUST KNOW CLEARLY WHERE HE STANDS. PLEASE EXPLAIN.

I only said that hesitation is good; I did not say to be always in a state of hesitation is good. Those who feel hesitant strive to go beyond it; those who don't are stuck there.

Hesitancy is the transitional stage the beginning of the journey. It is only after one hesitates that he goes beyond it. And there are two ways to transcend it. If you accept one side of the truth, your hesitation will disappear. You can agree with Shankara or Nagarjuna, and you will cease to hesitate. You will be out of trouble, you will be certain. But this way of getting rid of hesitation is costly, you have to part with your intelligence. Stupid people never hesitate; so if you lose your intelligence then you will overcome hesitation. But this is certainly not the right way.

You have to go beyond your hesitancy intelligently. That is, you don't escape it, rather you face it and transcend it. Hesitation has to be transcended at the point where both sides of truth are seen as one and inseparable. This is a rational way of dealing with hesitancy. The other way is irrational, stupid, when you choose one side and reject the other. Then you go below hesitation, not beyond it. This is the way of the insane, who is also unhesitating, certain. There is a trans-rational state, above reason, when you see the two sides as together and inseparable. Then all contradictions disappear, opposites go and you come to oneness, unity and integrity.

That is why I say that hesitation is a blessing. It takes you from stupidity to intelligence He is fortunate who hesitates, because it opens the door to that which is beyond intelligence.

QUESTIONER: YOU SAY THAT SHANKARA'S COMMENTARY ON THE GEETA IS INCOMPLETE. THERE ARE DOZENS OF COMMENTARIES ON THE GEETA. CAN YOU SAY IF ANY ONE OF THEM IS COMPLETE? DO YOU THINK LOKMANYA TILAK'S INTERPRETATION IS COMPLETE? AT LEAST IT DOES NOT TAKE AN ESCAPIST VIEW OF LIFE; IT IS ACTIVIST AND MORALISTIC. OR ARE YOU TRYING TO SYNTHESIZE TILAK'S ACTIVISM WITH SHANKARA'S SUPRA-MORALISM?

Not one commentary on Krishna is complete. It is not possible, unless someone like Krishna himself comments on him.

Every interpretation of Krishna is incomplete and partial. There are many sides to a single thing, and Krishna is a man of infinite dimensions. So every commentator chooses from them according to what appeals to him. Shankara establishes that sannyas and inaction form the cornerstones of the GEETA. From the same GEETA, Tilak chooses *karmayoga*, the discipline of action, and he brings all his arguments to prove that action IS GEETA'S central message. Now Shankara and Tilak are polar opposites.

A thousand years have passed since Shankara commented on the GEETA, and in the course of time his escapist philosophy has enfeebled India to her very roots, weakened her in many ways. By its nature, escapism is enervating. Shankara's teachings sapped this country's vitality and dynamism. A thousand years' experiences were enough to turn the pendulum in the opposite direction. It became urgent that someone comment on the GEETA saying that it stands for dynamism and action. So Tilak comes forward with a statement which is at the other extreme of Shankara While Shankara had chosen inaction and renunciation, Tilak chose activism and action.

So Tilak's commentary is as incomplete as Shankara's.

There are any number of commentaries on the GEETA. They are not in dozens, but in hundreds, and the number increases every day. However, not one of them has done justice to Krishna's philosophy. And the reason is that not one commentator has shown the courage to be super-rational. Each of them has tried to be rational and logical.

In fact, a commentator cannot be other than rational. If he transcends the rational he will not write a commentary on the GEETA, he will instead create the GEETA itself. When one attains to the super-rational state a GEETA is born through him. Then commentary becomes unnecessary. A commentary means that you don't understand something in the GEETA and I explain it to you by way of interpreting it. It is an attempt at interpreting something. And when you explain something you have to keep within the bounds of logic and reason.

The moment something transcends reason it turns into a GEETA, not a commentary on it.

QUESTIONER: WHAT IS IT THAT YOU ARE SAYING RIGHT NOW?

One thing is certain, it is not a commentary.

QUESTIONER: AND WHAT IS THE OTHER THING?

I leave that to you. Should not something be left to you?

QUESTIONER: A PART OF MY QUESTION REMAINS UNANSWERED. DO YOU THINK THE GEETA WILL BE COMPLETE IF SHANKARA'S SUPRA-MORALISM AND TILAK'S ACTIVISM ARE MADE INTO ONE PIECE? BECAUSE THE SUPRA-RATIONALITY THAT YOU SPEAK ABOUT IS ECHOED BY SHANKARA, NOT TILAK; THE LATTER IS OUT AND OUT A MORALIST. ON THE OTHER HAND TILAK, NOT SHANKARA ECHOES YOUR POSITIVISM, YOUR DYNAMISM. SHANKARA IS FOR RENUNCIATION.

It is true. Shankara is a supra-moralist.

A moralist is action-oriented; he says do this and don't do that. Shankara says every action is illusory; whether you practice asceticism or indulge in stealing makes no difference. In sleep now you dream you are a robber, and then you dream you are a saint; it does not make any difference in your waking state. On waking you say both robber and saint are dream stuff, they are meaningless. For this reason nothing is moral or immoral for Shankara. There is no way to choose between morality and immorality, just as there is no way to choose between two dreams. Choice is possible only between two realities. Because the world is an illusion to Shankara there is no place for morality in his philosophy. Shankara's vision is supra-moralistic; it transcends morality. The principle of inaction is bound to go beyond morality.

When Shankara's commentaries on Indian philosophy were translated into the languages of the West, they were thought to be supporting immorality. Thinkers of the West said that Shankara's vision upheld

immorality. If such a view that nothing is right or wrong -- that all actions, like dreams, are the same -- gains ground, then people will go off the track; they will simply sink into the mire of sin and degradation. And it is not surprising if the West reacts in this manner. Western people have lived down the centuries, have been brought up on the food of Judaic philosophy, which has ceaselessly harangued them to "Do this and don't do that." Their whole religion and culture are based on the Ten Commandments, which clearly enunciate what one should do and should not do. So it is no wonder that they reacted sharply to shankara's thinking and called it immoral.

Certainly Shankara's thinking is not IMmoralist, because immorality is a choice against morality. Shankara stands for choicelessness and for this reason he is supra-moralistic. He does not ask you to be moral or immoral, a saint or a thief; he does not ask you to become anything. He is against becoming; He is for being what you are. In fact, he is for non-being. This is really a trans-moral vision.

Tilak, on the other hand, is a moralist. He believes there is a choice between a good action and a bad one, between what one should do and one should not. According to him religion consists of shoulds and should-nots. He really is for action. For this reason he does not call the world unreal. It is real. The visible world is true for Tilak; it is not *maya* or illusion. In the midst of this reality we have to decide what is right and what is not right. And religion simply means choice of the right, virtuous, good. It is true that Tilak holds a wholly contrary viewpoint to that of Shankara.

You ask whether it will make the thing complete if we combine Shankara's supra-moralism with the activism of Tilak. No, it will not be complete that way. And there are reasons for it.

The basic reason we cannot make some thing whole by putting together its parts. It is like we break up a person's body into pieces and then put the parts together to make a whole person again. It is simply impossible. If the person is whole then his parts will function in unison, but separate parts put together cannot make a person whole again. Parts put together don't make a whole; it is a different thing however, that a whole consists of many parts.

My vision of Krishna takes in both Shankara and Tilak, but just a mixture of their viewpoints will not make a complete philosophy of Krishna. There is yet another reason why a blending of Shankara and Tilak will not make a complete Krishna. There are a thousand views about Krishna; Shankara and Tilak represent only two. Even a combination of all the thousand views cannot make a complete Krishna.

Putting different parts together is a mechanical process, it cannot be organic. We can break up a machine into its parts and remake it by putting the parts together again. But we cannot do the same with a live, organic body. Please bear in mind this fundamental difference between organic unity and mechanical togetherness. While a mechanical combination is equal to the totality of parts, an organic unity is much more than the sum total of its parts.

For example. if we make a list of all the ingredients that make up a human body -- like iron, copper, sodium, aluminum, phosphorus and the rest of it, they will be worth four to five rupees, not more, Nine-tenths of a human body is water, which does not cost anything at the moment. And the rest of these things are available in the market. If however, you put them all together in the right proportions they cannot create a live human body. They cannot. A live body is much more than the sum total of its parts, although it cannot be without these parts.

An organic unity exists in Krishna's philosophy of life, although it has a thousand different parts. And every part has been interpreted differently by different persons. Ramanuja says one thing, Shankara says another, and Nimbark says something else Even Tilak, Arvind, Gandhi and Vinoba speak in different voices. And if you collect all these different views on Krishna, they cannot re-create the organic unity that Krishna is. There is no difficulty in putting them together, but you will not find Krishna in this amalgam. And it is also true that if Krishna is present, then all these parts plus something much more will be there.

Leave aside a blend of Shankara and Tilak -- even if you blend all the commentaries on Krishna, it will not do. It will be a mechanical, dead unity. It will be nothing more than an arithmetical addition.

What I have been saying here is not a commentary on Krishna; I am not interpreting him. I have nothing to do with commentary. Therefore I am not afraid of contradictions; they are there. Contradictions exist in Krishna himself, and I cannot do a thing about it. So I am not commenting, I am just unveiling Krishna before you. I am not trying to impose myself on him, I am only unraveling him exactly as he is: right and wrong, moral and immoral, rational, irrational and transrational. As Krishna himself is choiceless, neither do I pick and choose any thing from his life. I am presenting him to you exactly as he is.

I am aware I am going to be in difficulty on this score. It is going to be the same difficulty that Krishna had created for himself. For thousands of years people have been struggling to interpret and understand

what Krishna said in the GEETA. In the same way, what I am saying now will need to be interpreted and you will all strain yourselves to under stand it. I am unveiling Krishna in his entirety with out caring for the inconsistencies and contradictions inherent in his life and teachings. I don't care if one of my statements about him is going to clash with another statement that I may make subsequently. I will go on revealing his life and philosophy as it authentically is. I want to give you Krishna whole and in one piece.
So what I am saying to you is not a commentary.

QUESTIONER: DO YOU BECOME KRISHNA HIMSELF WHEN YOU SPEAK ABOUT HIM?

One needs to become something which he is not. The question simply does not arise here. Becoming is needless; I am it.

QUESTIONER: SHREE ARVIND HAS WRITTEN A COMMENTARY ON THE GEETA IN WHICH HE TALKS ABOUT THE RELATIONSHIP BETWEEN THE CREATION AND ITS PERCEPTION. FROM ONE POINT OF VIEW IT IS REALITY THAT IS IMPORTANT, AND FROM ANOTHER ITS PERCEPTION IS IMPORTANT. IN HIS CONCEPT OF THE SUPRAMENTAL HE BELIEVES THAT DIVINE CONSCIOUSNESS IS GOING TO DESCEND ON THIS EARTH, BUT THIS CONCEPT OF HIS SEEMS TO BE DUALISTIC. WHAT DO YOU SAY? AND DO YOU THINK THAT RAMAN MAHARSHI'S CONCEPT OF AJATVAD, OF UNBORN REALITY, IS CLOSER TO YOU AND TO CHAITANYA'S CONCEPT OF ACHINTYA BHEDABHEDVAD, OR UNTHINKABLE DUALISTIC NON-DUALISM? AND CAN YOU SHED SOME LIGHT ON THE EPISODE OF ARVIND SEEING KRISHNA'S VISIONS?

All Arvind's talk of supraconsciousness and the supramental is within the confines of the rational mind. He never goes beyond reason. Even when he speaks about the transcendence of reason, he uses rationalistic concepts. Arvind is a rationalist. Everything he says and the words and concepts he uses to say it belong to the grammar of rationalism. There is a great consistency in the statements of Arvind which is not there in statements from supra-rationalism. You cannot find the same logical consistency in the statements of mystics. A mystic speaks in terms of contradictions and paradoxes. He says one word and soon contradicts it by another word that follows it. A mystic is self-contradictory. Arvind never contradicts himself.

Arvind is a great system-maker, and a system maker can never be a supra-rational. A system is made with the help of reason. Supra-rational people are always unsystematic; they don't have a system. System is integral to logic; that which is illogical cannot follow a methodology or order. The unthinkable cannot be systematized. All the thinkers of this century who have crossed the threshhold of reason are fragmentary in their statements; none of them followed a logical order. Wittgenstein, Husserl, Heidegger, Marlo Ponti and the rest of them, have made fragmentary statements. 1 Krishnamurti belongs to the same category which denies system, order. Their statements are atomic, and they contradict themselves.

Arvind's case is very different. The truth is, after Shankara there has been no greater system-builder in India than Arvind. But this is what makes for the weakness and poverty of his philosophy. He is very skilled in playing with words, concepts and theories. But the irony is that the reality of life is far beyond words, concepts and doctrines. His trouble is that he was wholly educated in the West where he learned Aristotelian logic, Darwinian theory of evolution and the scientific way of thinking. His mind is wholly western; no one in India today is more western in his way of thinking than Arvind. And ironically he chose to interpret the eastern philosophy, with the result that he reduced the whole thing into a system.

The East has no logical system. All its profound insights transcend logic and thought; they cannot be achieved through thinking. Eastern experiences go beyond the known. the knower and knowledge itself; they all belong to the unknown and the unknowable -- what we call mystery. And Arvind applies his western mind to interpret the transmental experiences and insights of the East. He divides them into categories and makes a system out of them, which no other eastern person could have done.

So while Arvind always talks of the unthinkable he uses the instrument of thought and the think able throughout. Consequently his unthinkable is nothing but a bundle of words. If Arvind had the experience of the unthinkable he could not have categorized it, because it defies all categories. One who really knows the unthinkable cannot live with categories and concepts.

Curiously enough, Arvind creates concepts out of things that have never been conceptualized. His

concept of the supramental is a case in point. But he goes on fabricating categories and concepts and fitting them into logic and reason. And he does it without any inhibitions.

The other part of your question is relevant in this context. In a sense, no religious thinking subscribes to the concept of evolution.

In this respect, we can divide the religions of the world into two groups. one group believes in the theory of creation with a beginning and an end, and the other believes in an existence that has no beginning and no end. Hinduism, Christianity, and Mohammedanism believe in creation; they believe that God created the universe. The other group of religions like Jainism and Buddhism, deny the theory of creation; according to them, that which is, is beginningless. It was never created.

All those who believe in creation cannot accept the theory of evolution. If they accept it, it would mean God created an incomplete world which developed gradually to its present state. But how can a perfect God create an imperfect world? Evolution means that the world grows gradually, and creation means that the whole world comes into being altogether.

It is significant that originally the word *shristhi*, meaning creation, belonged to the Hindus, and *prakriti*, meaning pre-creation, belonged to the Jainas and Buddhists and Sankhyaites. In the course of time, however, they got mixed up. But the Hindus cannot accept the word *prakriti*, which means that which is is there from the time before creation, that which is uncreated, which is eternal. Creation means something which was not always there and which was created and which can be terminated,

The concept of the pre-created, the uncreated, of *prakriti*, belongs to an altogether different school which does not believe in creation. Sankhyaites, Jainas, and Buddhists don't have the concept of a creator because when nothing is created, the question of a creator does not arise. So God disappeared, he has no place in their philosophies. God is needed only in the form of a creator, and so those who rejected creation also rejected God. God as creator belongs only to those who accept the idea of creation.

Arvind brought with him the idea of evolution from the West. When Arvind was a student in England, Darwin's ideas were sweeping across Europe. Evidently he was very much influenced by them. After his return to India he studied eastern philosophy, and studied it deeply. I deliberately use the word "studied" to say that he did not know the truth on his own, his knowledge was merely intellectual. Although he possessed a sharp intellect, his direct experience of truth was very dim. Consequently he produced a crossbreed of eastern mysticism and western rationalism, which is an anomaly. India's psyche is not much concerned with the study of nature, matter and their evolution, it is basically concerned with the understanding of mind and spirit. The meeting of the western thought of evolution with the eastern understanding of the psyche gave rise to a strange idea of psychic evolution, which became Arvind's lifework. Like nature, he thought consciousness evolves too.

Arvind added something new to the idea of evolution which is his own, and for this very reason it is utterly wrong. Very often original ideas are wrong, because they happen to be the finding of a single person. It is true that traditional beliefs, in the course of time, degenerate into fossils, but they have a validity of their own because millions of people go out to find them. This new idea which built Arvind's reputation concerns the descent of divine consciousness.

Down the centuries we have believed that man has to rise and ascend to God; it is always an upward journey, an ascent. Arvind thinks otherwise: he thinks that God will descend and meet man.

In a way this is also like the two sides of a coin. The truth happens to be exactly in the middle. That truth is that both man and God move towards each other and meet somewhere midway. This meeting always happens somewhere midway, but the old idea emphasized man's efforts -- and not without reason. As far as God is concerned, he is always available to man providing man wants to meet him. That much is certain, and therefore God can be left out of this consideration. But it is not certain that man will make a move to meet God. So it mostly depends on man and his journey towards God, his efforts. God's journey towards man can be taken for granted. Too much emphasis on God moving toward man is likely to weaken man's efforts.

Arvind starts from the wrong end when he says that God is going to descend on us. But he has great appeal to people who are not interested in doing anything on their own. They took enthusiastically to Arvind's idea of the descent of the supramental energy and they rushed to Pondicherry. In recent years more Indians have gone to Pondicherry than anywhere else. There, God could be had for a song. They need not move a finger, because God on his own was on his way to them. There could not be a cheaper bargain than this. And when God descends he will descend on one and all; he will not make any distinctions. Many people believe that Arvind alone, sitting in seclusion at Pondicherry, will work for it and divine energy will

be avail. able to all, like the river Ganges was available when it was brought to earth by Bhagirath. Arvind is to be another Bhagirath, and at a much higher level. It has put a premium on man's greed and led to a lot of illusions.

I think that is a very wrong idea. It is true God descends, but he descends only on those who ascend to him. A great deal depends on the individual and his efforts. Divine energy descends on those who prepare themselves for it, who deserve it. And there is no reason for God to be collectively available to one and all. In fact, God is always available, but only to those who aspire and strive for him. And it is always the individual, not a collective or a society, who walks the path to God. And he has to go all alone. And if God is going to descend on all, why do you think he will exclude animals, trees and rocks?

The experiment that is in process at Pondicherry is utterly meaningless; there has not been a more meaningless experiment in man's history. It is a waste of effort, but it goes on because it is very comforting to our greed.

In this context, the questioner has remembered Raman who is just the opposite of Arvind. While Arvind is a great scholar, Raman has nothing to do with scholarship. Arvind is very knowledgeable, he is well informed; Raman is utterly unscholarly, you cannot come across a more unscholarly man than him. While Arvind seems to be all-knowing, Raman is preparing for the non-knowing state, he does not seem to know a thing. That is why man's highest potentiality is actualized in Raman, and Arvind has missed it. Arvind remains just knowledgeable; Raman really knows the truth. Raman attained to self-knowledge, not knowledge. So his statements are straight and simple, free from the jargon of scriptures and scholarship. Raman is poor in language and logic, but his richness of experience, of being, is immense; as such he is incomparable.

Raman is not a system-maker like Arvind. His statements are atomic; they are just like sutras, aphorisms. He does not have much to say, and he says only that which he knows. Even his words are not enough to say what he really knows. Raman's whole teaching can be collected on a postcard, not even a full page will be needed. And if you want to make a collection of Arvind's writings, they will fill a whole library. And it is not that Arvind has said all that he wanted to say. He will have to be born again and again to say it all, he had too much to say. This does not mean that he did not bother to attain real knowing because he had already so much to say. No, this was not the difficulty.

Buddha had much to say and he said it. Buddha was like Raman so far as his experience of truth was concerned, and he was like Arvind in general knowledge. Mahavira has said little, he spent most of his time in silence. His statements are few and far between; they are telegraphic. In his statements Mahavira resembles Raman. *Digambaras*, one of the two Jaina sects, don't have any collection of his teachings, while the *shwetambaras* have a few scriptures which were compiled five hundred years after Mahavira's death.

QUESTIONER: YOU COMPARE RAMAN WITH BUDDHA WHO HAPPENED IN THE DISTANT PAST. WHY NOT COMPARE HIM WITH KRISHNAMURTI WHO IS SO CLOSE BY?

The question of being close or distant does not arise. Krishnamurti is exactly like Raman. I compare Arvind with Raman and Buddha for a special reason. In the experience of truth, Krishnamurti is very much like Raman, but he lags behind Arvind in knowledgeability. Of course, he is more articulate and logical than Raman. And there is a great difference between Krishnamurti and Arvind in so far as the use of logic and reason is concerned.

Arvind uses logic to reinforce his arguments; Krishnamurti uses logic to destroy logic; he makes full use of reason in order to lead you beyond reason. But he is not much knowledgeable. That is why I chose Buddha as an example; he compares well with Arvind in knowledge and with Raman in self-knowledge. As far as Krishnamurti is concerned, he is like Raman in transcendental experience, but he is not scholarly like Arvind.

There is yet another difference between Raman and Krishnamurti. While Raman's statements are very brief, Krishnamurti's statements are voluminous. But in spite of their large volume, Krishnamurti's teachings can be condensed in a brief statement. For forty years Krishnamurti has been repeating the same thing over and over again. His statements can be condensed to a postcard. But because he uses reason in his statements, they grow in volume. Raman is precise and brief; he avoids volume. You can say that the statements of both Krishnamurti and Raman are atomic, but while Krishnamurti embellishes them with

arguments, Raman does not. Raman speaks, like the seers of the Upanishads, in aphorisms. The Upanishads just proclaim: the *brahman*, the supreme is; they don't bother to advance any argument in their support. They make bare statements that, "It is so" and "It is not so." Raman can be compared with the Upanishadic *rishis*.

QUESTIONER: PLEASE TELL US SOMETHING ABOUT RAMAN'S AJATVAD OR THE PRINCIPLE OF NO-BIRTH.

According to Raman and people like him, that which is has no beginning, it was never born, it is unborn. The same thing has always been said in another way: that which is will never die, it is deathless, it is immortal. There are hundreds of statements which proclaim the immortality of Brahman, the ultimate, who is without beginning and without end. Only that which is never born can be immortal, that which is beginningless. This is Raman's way of describing the eternal.

Do you know when you were born? You don't. Yes, there are records of your birth which others have kept, and through them that you came to know that you were born on a certain date, month and year. This is just information received from others. Apart from this information you have no way to know that you were born. There is no intrinsic, inbuilt source of information within you which can tell you about it; you have no evidence whatsoever to support the fact of your birth. The truth of your innermost being is eternal, so the question of its birth does not arise. In fact, you were never born; you are as eternal as eternity.

You say you will die someday, but how do you know it? Do you know what death is? Do you have any experience of death? No, you will say you have seen others die, and so you infer that you too will die someday. But suppose we arrange things, and it is quite possible, that a certain person is not allowed to see any other person die. Can he know on his own that he is ever going to die? He cannot. So it is just your conjecture, based on external evidence, that you will die in some future. There is no internal evidence, no intrinsic source of knowledge within you which can sustain your conjecture that you will die. That is why a strange thing happens, that in spite of so many deaths taking place all around, no one really believes that he is going to die; he believes while others will die he is going to live. Your innermost being knows no birth and no death; it is eternal. You only know that you are.

Raman asks you not to guess, but find out for yourself if there is really birth and death. You have no inner evidence in support of birth and death; the only dependable evidence available within you says, "I am."

I too, say to you there is every evidence that makes you know, "I am." And if you go still deeper you will know, "I am not." Then you will know only a state of "am ness" within you.

Krishna: The Man and His Philosophy

Chapter #15
Chapter title: Life After Death and Rebirth

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QUESTIONER: A PART OF OUR PREVIOUS QUESTION REMAINS UNANSWERED: IT IS ABOUT SHREE ARVIND SEEING VISIONS OF KRISHNA. YOU HAD ONCE SAID AT AHMEDABAD THAT SUCH VISIONS ARE MOSTLY NOTHING MORE THAN MENTAL PROJECTIONS. IS IT A MENTAL PROJECTION OR A REAL MYSTICAL EXPERIENCE IN THE CASE OF ARVIND?

There is another question: IF ARJUNA IS JUST AN INSTRUMENT IN THE HANDS OF EXISTENCE, WHAT ABOUT HIS INDIVIDUALITY?

Visions of Krishna, or of Buddha, Mahavira or Christ are seen in two different ways. One is what we call a mental projection -- what you see is nothing but your dreams, your desires, your imaginations taking a visual form, a shape in front of your eyes. There is nothing real in front of you; it is all imagination. The mind is quite capable of it; it can project an image of your dreams and desires, and you can think it is real. As you dream in sleep, so you can dream in the wak-ing state. This is how a Hindu sees visions of Krishna or Rama, a Christian sees visions of Christ or Mary. It is just mental, imaginary, hallucinatory. The other way is real, but it does not bring you face to face with Krishna or his image; it makes you encounter and experience what may be called the Krishna-consciousness. In an experience like this there is no image whatsoever of Krishna or Christ, there is only a state of heightened awareness, a contact-high.

As I said yesterday, there are two forms of Krishna: one is his oceanic form and the other is his wave form. While his oceanic form represents the universal consciousness or superconsciousness, his wave form represents Krishna the man who happened some five thousand years ago.

Now an image, an icon of his wave form -- Krishna the man -- can be used to come in contact with his oceanic form, with Krishna-consciousness. But when you will really come in contact with Krishna-consciousness, this image, this symbol of Krishna will disappear and only the superconsciousness will remain with you. While it is true that his statue can be used for connecting with Krishna's superconsciousness, if someone sees only visions of Krishna and does not experience his consciousness, then it is merely a case of mental projection and nothing else.

The experience of Krishna-consciousness does not happen by way of visions and images. It is pure consciousness without any shape or form. We associate Krishna's name with it because a person loves Krishna and comes to this consciousness with the help of his image. Another person can come to it with the help of Buddha's image, and he can call it Buddha-consciousness. It can he called Christ-consciousness if someone attains it through the image of Christ. Names don't matter; the real thing is the oceanic consciousness, which is without name and form.

Arvind's experience of Krishna-visions is concerned with Krishna's image, his physical form. He says that Krishna appeared before him in physical form. This is simply a case of mental projection. Of course such an experience is pleasant and gratifying, but it is nonetheless a projection of our mind. It is an extension of desire; it is exactly dreamstuff. It is our mind's creation.

We can begin with the mind, but we have to go beyond the mind. The journey begins with the mind, and ends with the no-mind, cessation of the mind. It is significant to know that the mind is the world of words, forms and images; words, forms and images constitute the mind. And where forms and images disappear the mind disappears on its own. There is no way for the mind to exist without words, forms and images. The mind cannot exist in emptiness, in void; it lives on the determined, the concrete. The moment the concrete world comes to an end, the mind itself comes to an end. Krishna-consciousness is attained only when the mind ceases to be; it is a state of no-mind.

Whoever says he has encountered Krishna in his physical form is a victim of mental projection; he is projecting his own mental images on the vast screen of universal consciousness and viewing the objective reality. It is like a movie projector projects fast moving pictures on all empty screen; there is really nothing on the screen except shadows. Such visions are not a spiritual experience, they are wholly psychic. They are, however, very gratifying; a Krishna devotee is bound to be overjoyed to see visions of one he has been desiring to see all his life. But remember, it is only a kind of happiness, not bliss. Nor can you call it an experience of truth.

I don't mean to cay that Arvind's experience is not real, but he describes it in the way of a scholar, an intellectual. And this makes the experience appear to be one of mental projection. It is not difficult to distinguish a real experience, an experience of the oceanic consciousness from the one that is projected or imagined. An oceanic experience is everlasting; once it comes it comes forever, and it wipes out all other

experiences from your mind. It really wipes out the mind itself. One blessed with such an experience sees the divine everywhere -- in trees and rocks, in streams and rivers, in mountains and stars. But so far as projected visions are concerned, they appear and disappear, they never last. They are transient, momentary. Being an intellectual, Arvind is not able to portray it rightly; for a man of intellect such a task becomes difficult.

But there is another side of Arvind which is poetic. He is not only an intellectual but also a great poet. As a poet he is not less than Rabindranath Tagore. If he failed to receive the Nobel Prize, it was not because he did not deserve it, but because his poetry is much too complex and difficult to understand. His *savitri* ranks among the great epics of the world; there are hardly ten great epics of the stature of Savitri. And unlike the scholar, the poet in Arvind is quite capable of seeing Krishna's visions. Ironically, Arvind has expressed this experience strictly in terms of logic and reason, which is of course natural. And his account of the experience does not have the flavor of the transconscious.

We use words in two ways. In one way the word is kept within the confines of its known meaning; it conveys only that which is conveyed by its meaning. It fails to go beyond its own limitations. In the other way, the word used communicates much more than its given meaning. The word itself may be small, but its meaning is vast; the meaning is larger than the word itself. Arvind's way is quite different; while he uses big words, he fails to communicate any great meaning through them. He is known for his long words and lengthy sentences. That is why he always ends up as a philosopher.

When words really take off, when they transcend their given meaning, they enter a world of mystery, they become a vehicle for the transcendental experience. Such words are pregnant with tremendous meaning; they are like fingers pointing to the moon. Arvind's words are not that pregnant, they don't have an arrow directed toward the beyond. His words never transcend their given meaning. And there are reasons for it.

As I said this morning, Arvind was educated in the West at a time when, like Darwin in science, Hegel was the most dominant influence in philosophy. And Hegel is also known for the pompous language replete with big words and complex phrases in his treatises. Going through Hegel's works one has a sense of profundity about them in the beginning. We tend to think that what we don't understand must be very profound. But it is not necessarily so, although it is true that profound things are difficult to under stand. So many people use obscure words and elaborate phrases to create an impression of depth on their listeners and readers.

Hegel is a case in point: his language is very complex, devious and bombastic -- full of lengthy, explanatory statements enclosed within brackets. But as scholarship gained maturity in Europe, Hegel's reputation declined in the same measure, and people came to know that he knew much less than he pretended. Arvind's way of expression is Hegelian, and like Hegel he is also a systematizer. He too has not much to say, and so he has to say it in a great many words, and long and involved sentences at that.

Expression has to have a logical and rational buildup. But if it says something which goes beyond it then it means the person saying it has known that which lies beyond words. But if he exhausts himself in his words, which say nothing more than what they mean, then it is clear he is only a knowledgeable person. Going through all of Arvind's works you are left with a feeling that they are wordy; there is nothing experiential about them. If someone who knows something of the beyond keeps silent, even his silence will be eloquent. But in the absence of such an experience, even a million words will prove to be a wastage. When you say something, you have to say it logically, but if your "something" is experiential it will leave its flavor, its perfume in your every word and metaphor. Not only that, your words will also say that they could not say what they really wanted to say. As far as Arvind is concerned, it seems he has said much more than was worth saying.

In this context I recall a significant event from the life of Rabindranath, which will help you to understand the thing better. The great poet is on his deathbed, and an intimate friend has come to say farewell. The friend says, "You sang all you wanted to sing, you said all you wanted to say; not only that, you did all you wanted to do. I believe now you can leave this world in perfect peace and contentment, with a feeling of utter gratefulness to God."

Rabindranath opened his eyes and said, "You have got it all wrong. Right now I have been saying to God, 'How ironical it is that when I have put together all the musical instruments and am ready to sing, I am called upon to leave the world.' I have yet to sing my song. What people think to be my song is only preparation for the real song I was going to begin, but alas! I have yet to say what I wanted to say."

Arvind cannot say the same thing. He has said all that he wanted to say, and said them very

methodically. And I say that as a mystic Rabindranath is head and shoulders above Arvind.

You also want to know what will happen to Arjuna's individuality if he is only an instrument in the hands of existence. If everything happens exactly as it has to happen, if everything is pre-determined, then what is the meaning and responsibility of an individual person? Isn't he just a cog in the machine?

It is a significant question, so try to listen carefully to what I am going to say here. You will come upon some basic truths of life if you understand this thing rightly.

Certainly one's individuality will be destroyed if he is forced to be an instrument in the hands of another. But if someone becomes an instrument on his own accord, just the contrary will happen, his individuality will achieve its ultimate flowering. There is great difference between these two states. If someone forcibly turns you into a means and uses you as such, you are bound to lose your soul. But your soul will be fulfilled if you surrender on your own and become an instrument in the hands of existence. Please understand this difference -- it is very subtle and great. For instance, if you come and overpower me and fetter my hands and feet, I become your slave. But what will happen if 1, on my own, willingly volunteer myself to be your slave? Then I become the master of slavery -- its architect.

I would like to relate a story from the life of the Greek sage, Diogenes. I love to relate this story again and again; it is really beautiful.

Diogenes is passing through a forest. He is naked, walking fearlessly like a lion walks. Some people who are engaged in slave-trade happen to see Diogenes. They are tempted by his powerful physique. It is really splendid, as splendid as that of Mahavira. It is no wonder that both Mahavira and Diogenes discard clothes and live naked; they have such beautiful bodies that they alone can afford to go naked. Although the slave-traders are eight in number, they are very afraid of Diogenes who looks so powerful. It would be difficult for them to overpower and capture him.

In fact, one who wants to overpower another person is essentially a weak and fear-stricken person. Only a fearful person wants to frighten and dominate others just to assuage his own fear. A really fearless person never tries to dominate others. He loves everybody's freedom as much as he loves his own. A fearful man is always afraid that if he does not dominate others, others will dominate him. This is the psychology of all wars. That's why Machiavelli says in his book THE PRINCE, that to be on the offensive is the best defense.

So the traders are afraid of Diogenes, but their greed is equally strong. A slave like Diogenes would fetch a fabulous price in the slaves' market. After much discussion among themselves, they decide to make an attempt. Prepared for a good fight, they surround him from all sides, but Diogenes confounds them in a strange way. They would not have been surprised if he had resisted them. They were well-prepared for it. But instead they find Diogenes standing quietly and serenely in his place with not a trace of fear or agitation on his face. He folds hands and giggles, saying, "What do you want? What is your intention?"

The merchants are embarrassed and hesitatingly tell him that they wanted to capture and enslave him. Diogenes laughs and says, "Why make such a fuss about it? You are fools; you should have just asked me and I would have agreed. I have been watching you anxiously discussing and preparing an elaborate plan which is all useless. Where are the handcuffs? Take them out of your bags. And here are my hands." Saying this he stretches his two hands to them. His captors are amazed, and their confusion is worse. They have never seen such a man, shouting at them, "Where are the handcuffs? Take them out of your bags!" And he speaks as if he is the master and they are his slaves.

With great hesitation and fear they take out a pair of handcuffs and put them on Diogenes' hands, saying, "It is something incredible. The way you have put yourself in our hands is unbelievable. You baffle us.

What Diogenes says to them is significant. He says, "I have learned the secret of freedom, which is to become a slave on my own. Now no one can rob me of my freedom. You have no way to enslave me."

Then they chain him and with one end of the chain in their hands, they march him to the slave market. Diogenes then says, "Why carry a heavy chain in your hands unnecessarily? Don't you see I am going with you on my own accord? Take off the chains so we walk with ease, and take care that you don't run away before we reach the marketplace. And rest assured, I am not going to escape." The merchants soon remove the chains, because they know in their heart of hearts what kind of man he is. He has voluntarily surrendered himself to them. There is no use putting fetters on one who has given his hands for handcuffing without their asking.

Diogenes walks at their head as if a king is marching with his retinue.There is not a trace of fear on his face, while his captors look like his captives. He looks so charismatic that wherever he goes all eyes are turned on him. Pointing to his captors, Diogenes tells the spectators, "What are you looking for? They are all my slaves. And although they are not in chains yet, they cannot nm away from me. They are so found to

me." The merchants are really crestfallen.

At long last they arrive at the marketplace where slaves are bought and sold. The leader of the gang approaches the market manager saying, "We have a strange man to sell, and sell as soon as possible. Otherwise all of us will be in trouble. He tells everyone that he is the master and we are all his slaves, because we are so bound to him that we cannot run away from him. And it is true, we cannot leave him, because he is going to fetch a fabulous price for us."

Diogenes immediately mounts the dock meant for slaves to be auctioned and stands there with the dignity of a king. Then the manager shouts, "Here is a great slave for sale; whosoever has enough money should bid for him."

Diogenes first shouts at the manager, "Shut up, if you don't know how to sell a master." Then he says to the bidders, "Here is a master for sale; whosoever can afford a master should bid for him."

If you are forced against your will to be an instrument. if it is not your own choice, then you are certainly a slave and your individuality is killed. But Krishna does not ask Arjuna to be such a slavish instrument; he only wants him to understand the reality and to flow with the stream of existence. It is foolish to fight with the river of life and try to swim upstream. He says to Arjuna, "Leave yourself in the hands of life, of existence, and you will be fulfilled." If someone surrenders himself to existence, to truth, to the whole, and surrenders with full understanding and joy, then his individuality, instead of being crippled, attains to full flowering and fruition. Then he is his own master. And there is no better way of proclaim ing one's mastery than the way of surrender.

Try to understand this thing very clearly. There is no better way of proclaiming one's mastery over himself than the way of surrender. If I surrender it means that I am my own master; no slave surrenders, he is just overpowered and captured. By surrendering, Arjuna does not become a cog in a machine; he really becomes a man with a soul, he becomes godly. For the first time, his individuality attains full flowering, and it happens effortlessly and naturally.

QUESTIONER: WE WOULD LIKE TO RETURN TO ARVIND SEEING VISIONS OF KRISHNA, WHICH YOU THINK TO BE A CASE OF MENTAL PROJECTION. IN THIS CONNECTION WE RECALL WHAT YOU ONCE SAID ABOUT THE TIBETAN LAMAS, THAT ON A PARTICULAR DAY OF EACH YEAR SOME COMPETENT LAMAS GATHER TOGETHER AND ESTABLISH CONTACT WITH BUDDHA. ON ANOTHER OCCASION YOU HAD SAID SOMETHING ABOUT GANDHI AND ON BEING FURTHER QUESTIONED YOU SAID THAT YOU HAD YOUR FACT FROM GANDHI HIMSELF. AND WE HAVE HEARD THAT TILL RECENTLY THERE WERE LAMAS IN TIBET WHO TRAVELED ASTRALLY FROM ONE PLACE TO ANOTHER WHERE THEY AGAIN APPEARED IN THEIR PHYSICAL BODIES. WILL YOU PLEASE SHED SOME MORE LIGHT ON THIS MATTER?

In this context a few things have to be understood first.

It is true that on a particular full moon night, which is known as Buddha's full moon night, five hundred lamas gather at one of the summits of the Himalayas -- the same Himalayas where we are gathered at this moment -- and see visions of Buddha. The number of lamas who gather there never exceeds five hundred; it is fixed for good. It is only on the death of one of them that another lama is admitted in his place. But there is a basic difference between this and Arvind seeing visions of Krishna. In the case of his visions of Krishna, it is Arvind who takes the initiative and makes efforts to see them. The lamas don't have to do anything; Buddha himself appears before them according to a promise he had given to his disciples in his lifetime. The lamas have only to be present there at the appointed time. And this difference between the two events should be clearly understood.

Buddha has left behind him a promise that at a particular time of Buddha's full moon night of each year and at a particular spot in the Himalayas, he would appear for his chosen disciples. At this promised moment Buddha's oceanic body takes the form of a wave body, seen by five hundred lamas together. But the lamas have no part in it except that they present themselves on the said occasion. This is one difference between this encounter, this darshan, and the one that Arvind has.

Secondly, while Arvind is alone at the time of Krishna's appearance, there are altogether five hundred lamas to witness Buddha's appearance. An event of mental projection is always personal, you cannot make another person an associate with you. If you ask Arvind or any other person who sees such visions, for that matter, to allow you to share his experience, he will just say no, it is not possible. But when five hundred

people see visions of Buddha together, it cannot be a case of psychic projection. Not only that, all the people present compare notes and accept something as real only when each of its ac counts tallies with another. As far as Arvind is concerned. he is his own witness. And then while Arvind comes to it after long efforts, the lamas make no efforts whatsoever. It is just the fulfillment of a promise made by another person in another time.

QUESTIONER: CAN IT BE A CASE OF COLLECTIVE AUTO-SUGGESTION?

No, it is not possible. And there are reasons for it.

Anybody and everybody cannot be admitted into this council of five hundred lamas. There are very strict criteria governing one's admission into this group. Only those are admitted into it who fully succeed in knowing their unconscious minds, because unless they are masters of their unconscious they are not immune from individual or collective hypnosis. Hypnosis works upon one's unconscious mind and therefore when one becomes fully aware of his unconscious he cannot be hypnotized any more. There is no way to hypnotize a person who has burned all the trash of his unconscious and illumined his whole psyche. Now there is no such area in his mind where suggestions can be planted so that they eventually become projected visions and images. That is why the lamas have very strict rules regarding the admission of every new member. Only on the death of a sitting member a new one is chosen to fill his place, and the way he is selected is very unusual.

There are strange and very difficult rules that govern the selection of a person for lamahood. Not only his present life is investigated, even his past lives are looked into. To deserve this place, he has to have a long record of sustained spiritual practice. For example, the present Dalai Lama carries with him the soul of the previous Dalai Lama he has been selected to succeed. When the lama dies he leaves behind him a coded message saying that he will take his next birth with certain specific signs and the child that conforms to those signs should be selected as his successor. It is an arduous and complicated process. The whole country is informed by beat of the drums that if a child with specific signs is born in any family, the family concerned should inform the lamasery concerned about his birth.

Similarly when the Dalai Lama dies, he leaves certain clues to find his successor. These clues are a well-guarded secret, and thousands of children born after his death are interviewed to find out who is the incarnation of the late Dalai Lama. And the child who answers all the queries and signs is selected as the succeeding Dalai Lama.

Before they select a lama to fill the vacancy in the five hundred member council, they put him to a lot of tests to ascertain that he has known his unconscious, and that he cannot be hypnotized any more. So the question of collective hypnosis does not arise. And remember, when these five hundred lamas gather together for visions of Buddha, they stand in utter silence, not even a word is whispered around. It is an event altogether different from Arvind's experience.

Thirdly, it is quite possible to establish con tact with souls who have left their bodies but have not attained to their oceanic existence. If someone dies without being enlightened he will continue to live in his subtle body; he will not be one with his oceanic form. And it is possible, with the help of certain techniques, to come in contact with such souls living in their subtle forms. There is no difficulty about it.

Krishna's soul cannot be available in his subtle body. He has transcended all his seven bodies and become one with the universal existence, therefore you cannot come in contact with him in the way you come in contact with ordinary souls that hang around their old world. For instance, Gandhi is a soul with a subtle body, and he can easily be contacted. There are rules and techniques for establishing contact with them. Many times such souls make efforts on their own to contact their friends and relatives. But they scare us, because we don't want to come in contact even with the souls of those dear to us. They now belong to an alien world unknown to us. Even if the spirit of one who was in his lifetime dearest to your heart appears at your door, you will scream with fright and run away from him. You will shout for help, because you were acquainted only with his physical body; his astral body is alien to you.

So it is easy to establish contact with a soul that is bodiless and is hungering for a new body. It is not a matter of mental projection on the part of one who wishes to come in contact with such a soul who has everything except the gross body. Very simple devices are available with which you can connect with such a spirit if you want to. For instance, so many of us are sitting here discussing Krishna and his philosophy.

Do you think there are only as many persons here as are visible to our eyes? No, there are many more who are invisibly present here, and they can be contacted right now, if you wish. What you need is a willingness on your part to come in contact with them and certain receptivity toward it.

You can make an experiment as I suggest. Three of you can go into a room, close it from inside and sit quietly with your eyes closed and hands folded in the way of *namaskar* -- salutation. Then say prayer fully that if there are any souls in this room, they should contact you all in the way you suggest -- say by knocking at the door. And soon you will hear a knock at the door where there is no one with a body. You can suggest to the invisible soul present in the room to answer your questions through a paperweight Lying on the table before you, and you will see that within three to four days the spirit will begin to answer your questions through the medium of the paperweight.

Then you can carry the experiment further; it is not that difficult. There are any number of bodiless spirits hanging around you everywhere and al ways, who are willing to communicate with you, but they have no way to do so, because we are aware of only one way of communication and that is through our physical bodies. And there is no bridge what soever between us and the bodiless souls. But there are simple devices, which form a part of occultism, to come in contact with them.

You also want to know if man's soul can leave his physical body, travel astrally and then return to his body again. It is quite possible that you leave your body, go out of it, travel astrally and then return to your body as you like. The physical body is only an abode and you can go out of it if you know the right techniques to do it. There is a special discipline, a whole science about it. Sometimes it happens accidently without any efforts on your part. In moments of deep meditation you will find that you are out of your physical body and watching it from a distance. There is a whole occult science, and we can go into it separately at some different time.

QUESTIONER: IS THERE A WAY, APART FROM OCCULTISM, TO KNOW INTELLECTUALLY ABOUT THE SOUL AND ITS REBIRTH? IN OTHER WORDS, CAN THE EXISTENCE OF THE SOUL AND THE FACT OF REBIRTH BE PROVED PHILOSOPHICALLY WITHOUT THE HELP OF A PRACTICAL DISCIPLINE? HOW IS IT THAT A BODILESS SPIRIT KNOWS ALL ABOUT ITS PREVIOUS LIFE? IS IT THAT ONLY A SOUL THAT LEAVES ITS BODY WITH AWARENESS COMES TO REMEMBER ITS PAST LIFE?

Ordinarily when a person dies, it is only his physical body that dies, he and his mind do not die with the body. Ordinarily the mind of the dying person goes with him, and for a little while after death he retains all his memory of his previous life. It is like what happens with our dreams. After you wake up from sleep you remember your dreams for a little while. Slowly the memory of dreams begins to fade and by noontime it fades away completely. And by the even ing you cannot say even a word about them.

Although you dream in your sleep, in your unconscious state, yet on waking you can clearly recall a few fragments of your dreams, particularly the latter part of your last dream. It happens because in the latter part of your sleep you begin to wake up and you are only half asleep. You can remember the dreams fully or partly that visit you in your half-asleep and half-waking state. But even this memory does not last long; as hours pass it disappears. In the same way a man's bodiless soul remembers its previous life, its friends and relatives for a little while after his death. And this memory is rather painful, because he cannot relate with them any more.

It is for this reason that we do a few things. Soon after someone close to us meets his death, so that he is relieved of the memories of his past associations and attachments. Now it is not good to carry them, because they are very painful. Hindus cremate the dead bodies of their relatives soon after their death; they try not to delay if it is avoidable. And it is significant. Cremation destroys all identity and attachment of the dead with their bodies, because they remember their past only through the medium of their dead bodies. The dead body serves as a bridge between the released soul and his past life. So cremation is in the interest of the departed souls.

When somebody dies suddenly or in an accident, he doesn't know he is dead. For a little while he feels stunned and bewildered to see that he is separated from his body, maybe, something has gone wrong somewhere. It happens because inside the body nothing really dies except that the soul leaves the body. Not a few, but the majority of souls feel utterly confused and confounded soon after their death. No one can figure out why his family members are weeping and crying, why there is so much grief all around, because he feels as much alive as before, except that his body is a little separate from him. It is the body that gives

him a sense of continuity, because it is the medium of all his associations with the past. Only meditative people, those who have experienced deep meditation can escape being pulled and bewildered, because they know that they are separate from their bodies.

Soon after cremation or burial of a dead body the soul is gradually freed from its past memories and associations. It is like we gradually forget our dreams. It is on the reckoning of time taken by different kinds of souls that we have different death rites for our dead. Some people, particularly children take only three days to forget their past associations. Most others take thirteen days; so some communities in the East have thirteen-day long death rites. There are a few souls -- souls with very powerful memories -- who take a year's time for this purpose. Because of them, some of our death rites are spread over a full year. Three to thirteen days are the general rule, and very few souls survive without bodies for a full year; most of them are reborn with new bodies within a short time.

A person who dies with awareness, who remains fully conscious and aware at the time of his death, does not die really; he knows he is deathless. He is not dying, he is leaving his old body like we discard old clothes. And a person who attains to such a state of deep awareness is rare; he is free of all attachments and psychological memories. He has neither friends nor foes; he is free of all cravings and desires. He is a class by himself; dying with awareness he will be born with awareness, unencumbered by his past.

Just as one remembers his past for a while after death, so he does after his new birth too. A newborn child carries with him for a brief time the memories of his previous life as a spirit. But by and by this memory fades away and by the time he learns speaking it is completely lost. It is rare that a child remembers his past life even after he is articulate and able to communicate with others. He is called a freak of nature. He must have been a man of rare memory in his past existence.

In this context you also want to know if apart from going into it by way of mystical experiences there is any philosophical support for reincarnation. It is only through logic that philosophical evidence in support of reincarnation can be built. But logic suffers from an inherent weakness: it can be used as powerfully both for and against a proposition. If one wants to describe logic rightly, and those who know it well have said so, logic is like a lawyer or a prostitute who goes with anyone who pays the fee.

There are those who have proved logically and philosophically that reincarnation is a fact, and there are also those who have disproved and blasted this theory with the help or the same weapons of logic and philosophy. Logic is a kind of sophistry; it is like a lawyer who supports the case of anyone who pays his price. He has no viewpoint of his own, but he brings forth his whole reasoning skill to support his client's case. That is why logic is never able to establish anything -- although it seems to be convincing at face value -- because the contrary point can be made as skillfully with the help of logic. There is no difficulty about it. Logic is a double-edged sword which cuts with ways -- for and against a proposition.

For this reason philosophy can never prove or disprove the theory of reincarnation. Although philosophy can say a lot it can go on saying for thousands of years, it will never succeed in its endeavors. It is like a barren woman who looks to be complete, but cannot give birth to a child.

Logic has another side to it which is interest ing. You use logic to establish something that you already believe to be true and right. Logic is just a means used to support your assumptions, your pre-suppositions.

There is a well known professor in an Indian university who is conducting research on rebirth. Only recently he came with a friend of mine to see me. At the very start of his conversation he asserted that he was going to prove the theory of rebirth scientifically. I said to him it seemed his mind was already made up in favor of rebirth and that he was looking for scientific evidence to support it. But it was utterly unscientific to accept something before one had fully investigated it from all sides. If someone wants to be scientific, he should say that he wants to enquire whether the theory of reincarnation is true or not. If he is going to prove rebirth, it means that he already believes it to be a fact and not a fiction.

As far as this person is concerned, the matter is already a proven fact for him and he has only to produce some cogent arguments in its support. And arguments can easily be collected and produced; it is not that difficult. If you want to prove the theory of rebirth you can find any number of arguments in its favor. This world is so vast and complex and paradoxical that you can gather all kinds of arguments and evidence for or against anything that you choose to support or demolish.

Philosophy will never be able to prove or disprove rebirth. So if you make a slight shift in your question, you should ask whether science can shed some light on this very ancient debate. Philosophy has failed, and failed utterly. It has been debating this question for five thousand years and nothing has been solved. There are people who believe in rebirth and there are equal numbers who don't believe in it. And no side has been able to convince the other side of the validity of its standpoint.

It is ironical that you can convince only one who is already convinced; you cannot convince the unconvinced. This is logic's impotence, which it fails to see. You can easily convince a Hindu of the truth of rebirth, because it is part of his belief system. But you will know how impotent logic is when you try to convince a Mohammedan of the truth of this theory. You can easily convince a Christian that there is no rebirth, but you cannot convince a Hindu that it is a fiction. Logic is a skill which works well for those who use it to prove something which they believe to be true. Therefore it is not a right question to ask if rebirth can be proved philosophically. The right question is Is there a way to approach the question of rebirth scientifically?

Science is pure enquiry; it is objective and impartial. While philosophy and logic have their standpoints for or against a belief, a proposition, science has none. A scientific mind means that it is open and impartial; it wants to find the truth, it is open to both the alternatives, both sides of a thing; it is not closed. Science does not depend on belief. It wants to investigate into the truth or otherwise of a hypothesis. Science is the only discipline prepared to re-examine its own findings and conclusions. Science is prepared for any possibility that an objective enquiry and investigation can lead to.

Science has only recently begun to take interest in matters like reincarnation. It is only fifty years since psychic societies came into being in America and Europe, and they have done some good work in this direction. A handful of intelligent people with a scientific bent have interested themselves is psychic research. They are not mystics, who have said for a long time that things like life-after-death and rebirth are facts which they have known from experience but cannot prove with arguments. The mystics say anyone can know these things if he goes through a certain meditative discipline, but they cannot make you know what it is. It is like I have a headache and I know what it is, but I cannot make you know it. You will know it only when your own heal starts aching. I can do nothing to communicate my headache experience to you.

For the last fifty years men like Oliver Lodge, Broad, and Rhine have explored some new frontiers of the human mind. They are all men of scientific persuasions they don't have any beliefs and prejudices of their own. They have done some real work on life-after-death and incarnation. Their findings are authentic. and they go a long way in support of reincarnation. Now there are scientific techniques to contact bodiless souls, and they have been contacted, and every care has been taken to eliminate the chances of deception and fraud in the use of these techniques. In the past there have been any number of cases of fraudulent seances to communicate with the dead. But if even a single case of authentic necromancy succeeds, it is enough. And many such experiments to contact bodiless spirits have been successful in establishing that souls change their bodies, that they are born again and again

A number of people who had devoted their lives to necromancy before leaving their bodies, had promised to their psychic societies that they would communicate with them after death, in a specific manner. And some of them did succeed in their efforts. They communicated some very valuable information regarding the life-after-death phenomenon to their societies, and this information goes a long way in the support of rebirth.

A great deal of research has been conducted in the fields of telepathy and clairvoyance, and they have yielded good results. Without the help of any technical aids, I can communicate with a person who is thousands of miles away from here, which means that astral communication, communication without the help of any physical instruments is possible.

QUESTIONER: IT MAY BE A COMMUNICATION ON THE MENTAL LEVEL, NOT ON THE LEVEL OF THE SOUL.

I am just now going to explain it. Even if it is a mental communication, it is certainly different from the physical one. And once science gets to know something different from the physical body, it will not be long before it comes to know of the soul. The whole quarrel is centered on the question of whether there is something in man which is different from his body. And if it is settled that there is something different from the body, half the journey is over. This is how science works. Let science begin with the mind, and gradually it will come to the super-mind, the soul. Science never accepts that mind is something higher than the physical body.

There is a man known as Ted, whose mind has taken the scientific world by surprise. And the psychic societies have learned a great deal from his experiences, which are simply extraordinary. For in stance, I am

now here and Ted is in New York. He does not know me, nor has he heard about me, nor seen a photograph of me. But he can create my image in his eyes just by concentrating his thought on me. If someone asks him to work on me, he will close his eyes and meditate on me for a full thirty minutes. And in thirty minutes' time he will create my image in his eyes and this image can be captured by a camera. And it will be my photograph, although a little fainter than the one taken directly here. Ted has produced thousands of such photographs and they have all been verified and found to be true.

What does it mean?

It means that Ted's eyes are capable of seeing me from such a long distance. They can not only see me but also capture my likeness exactly as your eyes do when you are looking at me here face to face. Scientists put Ted to all kinds of tests and he always proved authentic.

Now that we have entered the space age, and space travel is coming into vogue, scientists are getting interested in telepathy in a big way. We have already reached the moon, and are attempting to go to Mars. Incursions into distant points in space are underway, and some of these incursions will take years to be completed. Traveling to Mars alone is going to take a full year, and it is full of incomprehensible hazards. In case there is any mechanical failure, we will never know what happened to out astronauts. They, with their knowledge of space, will be lost to us forever. That is why both Russia and America, the most advanced countries engaged in space explorations, have become deeply interested in telepathy. This is to provide an alternative channel of communication to the astronauts in the event of failure of the normal channels they have at their disposal. They cannot wholly depend on their mechanical instruments; some cases of their failure have already occurred. It is believed that an astronaut skilled in telepathy can communicate with us in case his mechanical instruments fail him. We can afford such failures on the earth, but when it is a matter of space travel, we must have some alternative arrangements so that we keep track of our valuable astronauts and their great work. So now telepathy has a place in the scientific laboratories of America and Russia.

There is now a unique man in Russia, whose name is Fiodev. He has succeeded in sending telepathic messages to people who are at a distance of a thousand miles from his laboratory in Moscow. If someone is sitting in a park of a town a thousand miles away from Moscow, and Fiodev directs a message to him telepathically, the person will get the message intact.

Science is now searching for something which is more than just physical. It is coming closer to the mystics who say that man is not only his body, he is something incorporeal, spiritual too. And once it is settled that there is something spiritual, there will be no difficulty in coming to the truth of reincarnation. So science is going to accomplish what philosophy has failed to do. The mystic, of course, has known it, but he has no way to explain it. Science can do the explaining too.

Scientific enquiry into rebirth is quite possible.

QUESTIONER: TO FIND OUT IF THERE IS SOMETHING LIKE A SOUL IN MAN, SCIENTISTS HAVE CARRIED OUT EXPERIMENTS BY PLACING A DYING MAN IN A GLASS CASKET. PLEASE SAY SOMETHING ABOUT THIS EXPERIMENT.

There have been many experiments like this, but none of them have yielded results. Scientists think -- and naturally they think in terms of matter -- that if there is something other than matter in man, then with the passing away of his life or soul there should be some reduction in his body weight. But is it imperative that the element that goes out of one's body at death have weight? It can be weightless as well. Or it can have so little weight that it cannot be measured by any instruments available to us at the moment.

For example, sun rays have a little weight, but there is no way to measure them. If all the sun rays spread over a square mile area are collected together, they will weigh roughly ten grams. But it is so difficult to work it out. Similarly, even if our souls have weight, it cannot be measured. So all glass casket experiments -- they were carried out at many places -- proved futile.

Apart from taking the weight of a dead body, the glass casket experiment has yet another objective to achieve. It was thought the soul of a dying person -- if he has one -- after leaving his body will break out of the sealed casket and thus leave some holes or cracks in the casket. But nothing of the kind happened; like sunshine a soul can pass through a wall of glass without breaking it. If x-rays can pass through a thick wall of bones and steel, why cannot a human soul pass through a glass casket? Logically speaking there is no

difficulty.

And weight is a relative thing. What we call weight is really the pressure of gravitation on something. If your body weight is one hundred twenty pounds here, and you are flown to the moon, your weight will not remain the same; it will be eight times less than it is here. Your hundred twenty pounds will be reduced to a mere fifteen pounds. The gravitational pull of the moon is eight times less than that of the earth. For this reason, if you can jump five feet high here, you can jump forty feet high on the surface of the moon. In other words, weight is nothing but the gravitational pull of the earth, and it is possible the earth cannot pull a human soul to itself. Maybe, the law of gravitation does not apply to souls, and there fore souls have no weight whatsoever. If we can build a space which is free from gravitation, then every thing in that space will be without weight.

The first and the most frightening experience of those who first landed on the moon was one of weightlessness. As soon as man passes beyond the earth's gravitational field, which extends up to two hundred miles in space, he becomes absolutely weightless. Every astronaut in a spacecraft hurtling through space has to keep himself tied to his seat, otherwise he will fly like a balloon to the roof of the spacecraft.

So the weight of a thing is relative to many things. And it is just possible that a soul has no weight. For this reason, experiments carried out in Paris and elsewhere were doomed to fail. In my view, the pull of gravitation applies to a thing only in pro, portion to the density of its matter; the less density the less weight. As far as the soul is concerned, it is the end part of density, it is all rarity, and therefore the law of gravitation ceases to operate on it The soul is wholly outside the jurisdiction of this law And as long as we continue to enquire into the question of soul with the tools of matter, science will go on denying its existence. We need altogether new tools of investigation to discover the law of the soul. The psychic societies and pioneers of parapsychology like Rhine and Meyer and Lodge, whom I spoke about a little while ago, are engaged in devising such new tools in place of the established tools of physical science, and perhaps with their help science will confirm the insights of the mystics which they cannot prove with any evidence.

QUESTIONER: YOU SAID THAT ARJUNA WAS SURRENDERED TO KRISHNA, AND YET HE WAS A FREE INDIVIDUAL WHAT HAVE YOU TO SAY ABOUT VIVEKANANDA WHO WAS SIMILARLY SURRENDERED TO RAMAKRISHNA? WHY COULD HE NOT BE ENLIGHTENED?

There are reasons for it.

The relationship between Ramakrishna and Vivekananda is basically one of the master and the disciple; it is not the same relationship between Krishna and Arjuna. Secondly, Krishna is not trying to prepare Arjuna in a way so that he can take his message to the world at large; all his teachings are meant for Arjuna's growth and are exclusively addressed to him. On the other hand Ramakrishna wants Vivekananda to be his messenger to the whole world.

Krishna is not aware that his dialogues with Arjuna are going to turn into the BHAGWAD GEETA. It is incidental that they turned out that way. It is Krishna's spontaneous discussions with Arjuna while the two of them were standing on the battlegrounds of Kurukshetra. He does not know that his sayings are going to be so significant that they will be discussed for centuries upon centuries to come. They are meant for Arjuna alone, for his spiritual transformation. They are very intimate conversations meant exclusively for a close friend. My own experience says that every significant and momentous word of wisdom came into being by way of an intimate dialogue. A writer can never touch that depth which a speaker does. All that is of the highest in the world of wisdom has been spoken, not written,

As I said this morning, all of Arvind's words have been written by him, he did not speak anything. On the contrary, Krishna and Christ, Buddha and Mahavira, Raman and Krishnamurti, said everything by word of mouth. Speech is personal; it is between one person and another; there is an element of intimacy about it. Writing, except when one writes a letter, is impersonal; it is addressed to an unknown and abstract audience. Krishna is in direct communication with Arjuna; it is an intimate dialogue between two friends. There is no third person between them,

Ramakrishna's case is very different, and there are reasons for it,

Ramakrishna had attained to super-consciousness, to *samadhi*, he had experienced the truth, but his difficulty was that he lacked the ability to communicate to others that which he knew. He was in search of

someone who could serve as his medium and take his message to the world at large. He knew the truth, but he could not communicate it. He was un educated; he had hardly gone through two grades in an elementary Bengali school.

This simple villager had a great treasure with him, but he did not know how to share it with the world. He was not articulate; he was utterly lacking in language. His sayings that are available to us are highly edited, because it is said that being an uneducated country man, his original utterances were natural but coarse and uncouth, replete with four-letter words. Those who prepared an anthology of his sayings deleted everything they thought was coarse and vulgar, and almost remade it. I don't think they did a right thing; they should have made an authentic report. It should be exactly as he had said it. It is true that he freely used invectives, but what is wrong with invectives? They should have been there. But his disciples decided to present their Master, who was known as a *paramhansa* -- one who had attained the state of absolute innocence -- as a sophisticated teacher, and so they did a lot of pruning of his statements.

However, Ramakrishna was in need of some one who could be his mouthpiece. So when Vivekananda came to him, he decided to use him as his instrument. There is a small incident in the lives of Ramakrishna and Vivekananda which sheds light on their relationship, and I would like to relate it here.

Vivekananda once said to Ramakrishna that he wanted to have the experience of superconsciousness or *samadhi*. Ramakrishna explained to him the necessary techniques and guided him through its discipline. Ramakrishna was a Master of such great attainment that his very presence could trigger a process of samadhi in Vivekananda. He was so dynamic that just a touch of his hand sent Vivekananda into deep samadhi. Do you know what Vivekananda did after his first experience of the superconscious?

There was a man in Ramakrishna's ashram; he was known as Kaloo. He had come from some rural area of Bengal, and lived in a small hut close to the temple of Dakshineshwar. He was a very plain, simple and innocent person. A temple remains a temple only so long as simple and innocent people like Kaloo live in its premises. The day clever and cunning people enter and reside there, its beauty, its divinity, its glory, is destroyed.

Kaloo had collected a huge number of statues of gods and goddesses -- wherever he found them he brought them to his room and installed them on an altar. They were so many that they occupied every inch of space available in his small room, so much that he himself had to sleep under the open sky. This is the way of God: he occupies all the space of one who comes close to him, he soon ousts him from his own house. Kaloo had no time for anything else; from the morning through the evening he kept worshipping them.

Vivekananda, who was educated with a strong rationalist background, did not like this orthodoxy of Kaloo; he often advised him to throw his crude statues of gods and goddesses into the Ganges and get rid of them. Vivekananda believed that God was formless and omnipresent, and it was foolish to worship him through the medium of statues and their rituals. He often said to Kaloo that he was wasting his time and energy in fruitless rituals. But Kaloo laughed saying, "Maybe you are right but let me first worship them, they must be waiting for me. If others are wasting their time in other things, let me waste my time with my gods and goddesses. They are so nice and beautiful."

When Vivekananda achieved his first samadhi, it flooded him with a strange and powerful energy. A thought arose in his mind that if in this moment of ecstasy he sent a telepathic message to Kaloo to throw away his many useless gods and goddesses, he would not resist it. The moment Vivekananda thought like this, Kaloo sitting in his room got the message and he obeyed it without a question in his heart. He made a bundle of all his gods and goddesses, put them on his back and left for the bank of the Ganges to drown them into its holy water.

Vivekananda had only thought of it and it began to work -- even before it was properly sent in the form of a message to Kaloo. That is why wise men say that such an energy, such a power should not be used, otherwise it will harm the seeker and impede his progress. They strictly prohibit its use: a seeker should just allow it to rise and watch it. That is enough use of it. But Vivekananda did otherwise, and he soon succeeded with poor Kaloo, whom he had so long failed to persuade in spite of all his cogent and logical arguments. What he could not achieve directly, he achieved through the backdoor when a tremendous meditative power became available to him.

Kaloo was busy with his gods when Vivekananda had thought of him, and suddenly and un knowingly he stopped his worship, put all the statues in a bag and moved to the Ganges. Ramakrishna was sitting on the roofed porch of his house, which faced the Ganges, and his eyes fell on Kaloo. He called to him and asked, "What is the matter, Kaloo?"

Pointing to his bag, Kaloo said, "They are no good; I am going to consign them to the Ganges."

Ramakrishna scolded him saying, "Go back to your room and put them all in their places. I know who is speaking through you. I am going to take that rascal to task."

Ramakrishna rushed to Vivekananda, shook his body and said, "This is your last *samadhi*; you are not going to have any more of it. I am going to keep the key to your *samadhi* with me, which will be re turned to you only three days before your death."

Vivekananda was shocked and he burst into tears, crying, "Pray, don't deprive me of my SAMADHI."

But Ramakrishna said firmly, "You have a great work to do; you are going to be my instrument and my messenger to the world. If you enter samadhi you will not be able to come back, and the great work will suffer. What I have known has to reach to every nook and corner of the earth. Don't be selfish; give up your attachments, and don't hanker for your samadhi. You have to build a huge temple sheltering millions of thirsty seekers from all over the world. That's why I am taking away the key to your *samadhi*."

This key remained with Ramakrishna. And Vivekananda had it back as promised, three days before his death. It was only three days before he left this world that he had his second samadhi.

But let me tell you that if someone else holds the key to your samadhi, it means it is only a psychic, a deep psychological *samadhi*, and not a full experience of the absolute. A samadhi, a superconsciousness that depends on another is not real and ultimate; it does not transcend the mind. The samadhi that made Kaloo think of parting with his statues cannot be said to be deeply spiritual; it is mental. Of course, Vivekananda had transcended his body, but he had yet to get to the soul, and Ramakrishna had to stop him there, because he thought if Vivekananda went deeper into it he would not be able to fulfill the assigned work.

It is through Vivekananda that the world came to know of Ramakrishna. But Vivekananda had to sacrifice much. However, such a sacrifice is worth it, and it is very meaningful. Ramakrishna had to deliberately stop his further progress, because he thought if Vivekananda transcended the psychic state of samadhi, he could not be made into an instrument. Ramakrishna was not like Buddha who had both wisdom and the skill to express it; Ramakrishna has attained to the same wisdom as Buddha had, but he was not articulate. So he had to depend on Vivekananda for its transmission to the world.

It is true that Vivekananda was an instrument in the hands of his Master, but this is not the case with Arjuna. Krishna is not trying to make him into an instrument. He is just pouring his wisdom on Arjuna standing at Kurukshetra.

Now, we will sit for meditation.

Krishna: The Man and His Philosophy

Chapter #16
Chapter title: Atheism, Theism and Reality

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QUESTIONER: ARVIND HAD SEEN VISIONS OF KRISHNA AND BEEN IN CONTACT WITH YOGI LELE. IS IT THAT A FINAL JUDGEMENT ON THE EXPERIMENTS CONDUCTED AT PONDICHERRY WILL BE MADE BY FUTURE GENERATIONS? WHAT DO YOU THINK OF ALICE BAILEY WHO CLAIMS TO RECEIVE MESSAGES? WHERE DO THE MESSAGES COME FROM? AND HOW? DO YOU TOO HAVE SUCH ESOTERIC CONTACTS WITH SOME MASTERS?

Arvind sees visions of Krishna inside a prison, in the walls of the prison, in the prisoners' faces and in himself. But who is the one who knows that he sees visions of Krishna? If there is a knower then it is surely his own mental projection. If someone says he sees Krishna, it means the one who sees is not Krishna; he is bound to be different from Krishna.

The oceanic, universal form of Krishna is something entirely different from Krishna the man who happened some five thousand years ago. But his universal form, which is universal subconsciousness, is eternal. And one who encounters the universal consciousness ceases to be an ego; he disappears as he is and turns into that universal intelligence itself. You can call it by the name of Krishna, Christ, or Buddha, or whatever you like. Names don't matter; the choice of name depends on the cultural background of the one who encounters it. And once someone comes in contact with this supreme intelligence -- provided it is real, not imaginary -- he is lost in it forever. Come what may, he cannot stage a comeback to his old life of misery and pain. Once someone really comes to this ultimate intelligence, he can never be deprived of it,

The irony is that Arvind's whole spiritual life begins after this incident of his prison days when he is said to have seen visions of Krishna. It is after his release from the prison that he meets Yogi Lele, who is referred to in your question, and learns meditation from him. It is unbelievable that a person who has yet to learn meditation can come in contact with the universal form of Krishna. If one has already attained to Krishna consciousness, he does not need to learn meditation. For what? And does such a man need a master or a guru?

And the kind of meditation that Arvind learned from Yogi Lele is nothing special; it is an ordinary technique of meditation which does not have much depth. And he practiced it for only three days; perhaps this was his first and last meditation. And we know on Lele's authority that Arvind did not make any headway, any progress.

Arvind sat for meditation only three days, when Lele gave him the simple technique of witnessing, watching his thoughts. Lele asked him to watch his thoughts as if he is watching a beehive swarming with bees within and without. Arvind was frightened to see the swarm of his teeming thoughts, but Lele persuaded him to watch patiently. If someone watches his thoughts he will find that by and by their movement slows down and then disappears. But Arvind did not pursue this technique beyond three days and thought it was enough. And this was the greatest mistake of his life.

Witnessing is the beginning of meditation; attainment of unity with the non-dual, with the supreme intelligence is its culmination. Witnessing is a means to the ultimate unity. One has to go beyond witnessing; even the witness should cease to be. Be cause as long as someone is a witness and there is something to be witnessed, as long as the observer and the observed are separate, duality will remain. A moment of meditation comes when both the observer and the observed disappear, and only pure conscious ness remains. It is difficult to say who is the subject and who is the object, where the knower and the known melt and disappear into each other. As long as there is the slightest separation between the witness and the witnessed, know well that you have yet to transcend the mind.

That is why I say Arvind's experience is not real. That which comes and goes can never be real; it is sheer imagination, a dream, a projection,

Then what is a true experience of reality? One that is everlasting and indestructible is a real experience; all else is a mind game. Arvind did not go beyond witnessing, he just stopped at that. And then he severed his relationship with Lele who had so fat taught only the rudiments of meditation. And this man had something of meditation in him; he was capable of leading Arvind further.

Arvind's second meeting with Lele happened at a time when he himself had become a master. And his behavior during their second meeting was marked by a lack of respect and gratefulness towards Lele. Arvind tried to show that what Lele had taught him was of no consequence and might as well be forgotten.

Arvind is not alone. This situation has happened many times when seekers have stopped with their very first experience of meditation. The very early experiences of meditation are so blissful, so exhilarating and exciting, that a seeker comes to believe he has achieved all there is to be achieved. The most formidable obstacles in the spiritual path do not come in the form of the seeker's attachments to his family and possessions, they invariably come in the form of his first experiences of meditation itself. The dangers that a seeker faces are more internal than external. These experiences are so delightful, so blissful that one wants to cling to them forever. Not only Arvind. but thousands of people have mistaken the stopover for the destination. If a *caravanserai* gives a traveler such comforts and happiness that he has never known before,

it is not surprising if he quits his journey and makes a home of the *caravanserai*.

There is plenty of evidence that Arvind's meditation never went an inch beyond what he had learned from Lele. For the rest of his life he taught his disciples and others the same rudiments of meditation that Lele had taught him in those first three days. Whoever went to him for guidance in meditation received Lele's wine in Arvind!s bottle. There was nothing of his own, except that he, being an accomplished intellectual and a master of words, explained them in a sophisticated way and elaborated them into thousands of pages. I have scanned all his writings to see if he has said anything more than what he had borrowed from Lele, and I say he does not add anything worthwhile to Lele's teachings. Lele was a simple man and said what he had to say simply. Arvind, on the other hand, is a complex man who can turn even a simple idea into a complicated treatise. But all he taught was simple witnessing.

And I believe Arvind lost even that which he had learned from Lele, and got involved in useless sophistry. You will be amazed to know what Lele later said to Arvind: "You are a fallen man. You have lost whatever meditation you had achieved and now you are engaged in a jugglery of words -- which is what doctrinaire discussion is -- and it has nothing to do with real experiencing."

This statement of Lele's is very revealing, but Arvind's followers do not mention it in their discussions and deliberations about their master. It comes from the person who gave Arvind his first lessons in meditation, and perhaps the last too. And therefore it says a lot about him.

When Lele met Arvind for the second time, he advised him not to get entangled in writing philosophical treatises. He had yet to know truth, about which he had started writing volumes. But Arvind paid no attention to Lele; he just brushed him aside. So it is natural that his followers ignore Lele's comments about their master.

I said a little while ago that because original ideas are discovered by individuals they are likely to go haywire. This does not mean they invariably go wrong, but the chances of their going wrong cannot be minimized. I also said that the contrary is the case with traditional ideas and beliefs. It is true that with the passage of time such ideas and concepts become fossilized and dead, but there is every possibility that even these stinking fossils hide in themselves some great truths. Otherwise it would be impossible for a people to carry on with dead and stinking fossils of belief for centuries upon centuries. Undoubtedly a diamond lies buried in them, but we fail to see it. For this reason people cling to traditional beliefs with such tenacity that we are baffled.

I would like to explain another thing which is very relevant here. Arvind says that his concept of the supramental has its source in the Vedas -- which is simply a travesty of truth. Down the centuries a very corrupt practice, an immoral act, has been perpetrated by persons who would least be expected to take part in it. Whenever someone has discovered something new and original he has not had the courage to claim it as his own. Why? First, because this country knows that new ideas carry with them the possibility of being wrong. So it became a tradition to find corroboration and support for every new idea from old and respectable scriptures. Everyone who came upon something new had to claim its origin in the Vedas, the UPANISHADS, the Brahmasutra. And for this reason right interpretations of these scriptures became difficult. Everyone indiscriminately imposes his own ideas and interpretations on these helpless scriptures. This is no different than a new business using the "good will" of old and established firms.

Evidently no one cared to know what the Vedas or the UPANISHADS really had to say; everyone imposed his own interpretations on them with impunity. So Shankara interprets the UPANISHADS in one way and Nimbarka interprets just the contrary way. So Dayananda interprets the Vedas to conform to his own ideas, and Arvind does it quite differently to suit his beliefs. which are different from Dayananda's. They have made a mess of these great scriptures; they have virtually debauched and defiled them. The Vedas, the UPANISHADS and the Brahmasutra have suffered terribly down the ages at the hands of their interpreters. The same has been the fate of the Geeta. Whoever wants to have his say claims the support of these scriptures, and does everything in his power to impose his meanings on them.

In my view this is nothing but intellectual prostitution, and it has existed in India for thousands of years. Because no one had the courage to say his thing, on his own authority, they had to take shelter in the VEDAS, the UPANISHADS, and the Geeta. And this dishonest practice stemmed from a lack of self-confidence on the part of the great minds of India. Honesty demands that if Arvind has stumbled upon a truth, he should say it on his own regardless of what the VEDAS say. Even if all the scriptures say the opposite, he should fearlessly state his own vision. But if he is not certain of his own ideas, he has no way but to seek the support of the VEDAS, the UPANISHADS and the GEETA. Then he will have to use them as his soldiers to win the battle of debates.

Please bear in mind that the seers of the VEDAS and the UPANISHADS do not seek any such support for themselves, they say on their own whatever they have to say. Their statements are straight, bold and emphatic. The author of the Brahmasutra does not quote authorities to support his viewpoint; he says positively this is his vision of truth. But after the Vedas, UPANISHADS and the Brahmasutra, the intellectual standard of India began to decline and it makes a long, sad story spanning thousands of years. Since then no one dared say his thing on his own authority as the seers of old had. Then everyone sought the support of the trinity of the UPANISHADS, the Brahmasutra and the Geeta. Straightforward and honest utterances became rare. And Arvind is the last link in that long chain of India's intellectual decline.

For this reason, I say Raman and Krishnamurti are much more honest; they don't seek support from the Vedas or anything else. Honesty means that when you err you take the responsibility, instead of passing it on to others, to the Vedas. Honesty means that when you find some right thing, some truth, you say it even if the whole world is against it. Only then will posterity be in a position to judge if there is substance in what you have known. But until recently, utter confusion has prevailed in the world of philosophical ideas and concepts.

In my view, India's philosophy has failed to follow the honest course of development of its counterpart in the West. If Socrates says something, he says it on his own authority; he does not try to prop himself up by the weight of his predecessors. Similarly, if Kant and Wittgenstein say something, they do so on their own; they don't claim the authority of Socrates or anyone else. Western philosophy is much more honest than ours. And it is out of this honest way of thinking that science was born in the West. Science is the child of that honesty. In fact, science cannot come out of dishonest thinking; it is impossible. India could not create science because we have been victims of a deep-rooted intellectual dishonesty; here it is difficult to decide who says what. Everybody is quoting scriptures, everybody is citing authorities; everybody is mimicking the voice of everybody else.

Arvind's excessive dependence on the VEDAS comes from his inferiority complex. It does not reflect his profundity; it only says he is not certain if what he says is true, so he is seeking authoritative support for his shaky ideas.

And the mind of India has been deeply influenced by the VEDAS, the UPANISHADS and the GEETA. India's mind has been heavily conditioned by Mahavira and Buddha. The Indian mind is a prisoner of tradition; we accept anyone who says something on the authority of the VEDAS or the DHAMMAPADA. We don't care about scrutinizing him independently and finding out if what he says is genuine. We blindly accept anything and everything that is said under the cover of the VEDAS.

But the question is: Why take cover behind the VEDAS? Does truth need a cover? If I find some truth I will say it in plain words. And I will also say that if the VEDAS see it the same way as I see, they are right, and if they don't, they are wrong. My perception of truth is self-evident; it is enough unto itself. I am not going to be right or wrong on the authority of the VEDAS. For me, the Vedas have to be right or wrong on my authority.

If someone comes and tells me that what I say is different from what Mahavira says, I will tell him Mahavira is wrong. I cannot even be certain whether or not Mahavira really said it, but I am very certain about what I am saying. Even if the whole world says the way I see it is wrong, I will say that the whole world is wrong -- just because I see it differently. I can be a witness to my own perception, I cannot be a witness to the perception of others.

But it is a very simple and convenient way of putting oneself in the right place. If you encounter truth directly, on your own, and say it exactly as you see it, history will take thousands of years to judge if you have found something real. But if you take cover behind the Vedas, you receive cheap and immediate recognition. Because you say the same thing the Vedas say, you become right on the authority of the most ancient of scriptures. It is a very simple trick and a very dirty trick at that.

I would like to explain it with the help of a story.

A French countess was known for her demanding nature and extravagant lifestyle. Once she visited China, brought home an ashtray from there, and she decided to have her living room painted in the color of the ashtray. She invited the country's greatest painters for this grand job. But no one could match the paint for the walls exactly to the color of the ashtray, which contained a special Chinese pig ment available nowhere in France. So all her efforts failed. Any number of renowned painters came and went away defeated. Then came a painter who said he would do the job on the condition that no one should enter the room for the month during which he would be painting it. The countess agreed to his condition, and the man began his work in earnest.

For a whole month the painter came every day in the morning, closed the living room &om inside and worked there till evening. After the month was over, he invited the countess to visit her living room, and she was immensely pleased to see her desire fulfilled: the room had exactly the color of the ashtray. And the painter happily went home with a million francs in his pocket.

Later the painter wrote in his autobiography that he first painted the walls of the countess' living room and then repainted the ashtray in the same color. And the job was done

Arvind and Dayananda and the rest of the tribe first paint the walls and then they paint the ashtray in the same color. First they create their own doctrines and then they impose those doctrines on the Vedas and claim their infallibility.

All the ancient languages like Sanskrit, Arabic, Latin, and Greek, were meant for poetry, not for science. And such languages have both their advantages and disadvantages. Their advantage is that their words have more than one meaning; their words are pliant and tender. And this is their disadvantage too. Because their words have more than one meaning, it becomes difficult to uncover the meanings with which they were first used.

But they are most suitable for poetry; they lend tenderness and color, depth and richness to poetry. That is why poetry casts its spell on so many different types of people, who all discover their own meanings reflected in them. But these languages are not suitable for science, which needs definitive words with absolutely precise meanings. In science "a" should accurately mean a, and nothing else.

None of the ancient languages is scientific; and science did not develop in them. For the exact sciences, which require absolute or qualitative precision, an altogether different kind of language is needed, and scientists are busy creating it.

You will be surprised to know that physics, which is the most advanced of the sciences now, has gradually given up the use of words and instead begun to express itself through arithmetical formulas like H20. Mathematical formulas are much more exact than ordinary words with more than one meaning. So to understand Einstein it is necessary to be well acquainted with higher mathematics. It is not enough to know a language if you want to understand advanced physics; proficiency in mathematics is essential. So scientific language is taking the form of mathematics And men like Einstein think the language of science in the future will consist more of signs and symbols than of words and phrases; otherwise it cannot be exact and precise.

Not only in India but all the world over, languages in the past had only one form -- their verse. Most ancient scriptures were composed in verse form. It is amazing that even books on ancient Indian medicine were written in verse. And there is a reason for it. In the past, all knowledge had to be communicated orally from the teacher to the taught, and from one generation to another -- writing came much later. For this kind of communication, verse became essential; verse could be easily committed to memory. Prose could not be memorized so easily. That is why the UPANISHADS, the GEETA and the KORAN were composed in verse form, to keep the oral tradition going for thousands of years. But this tradition is also responsible for a lot of confusion about the meanings of words and phrases. And so everyone was free to interpret the VEDAS the way he liked.

As I see it, the work they are carrying out at Pondicherry is the most sterile work ever undertaken in the field of spiritualism. We need not leave it for the future to decide whether it has any value or not. It can be decided here and now.

If someone is heating a bucket of water over a burning furnace, it can be said now and here that the water is going to turn into steam. We need not leave this decision to be made by future generations. And if the person is trying to heat water by placing the bucket on a slab of ice, we can immediately say that this water will never turn into steam. We need not wait for the future to decide what is what. Spiritualism is a whole science; it is not something pseudo like astrology and palmistry. And spiritualism has its own laws and rules. Therefore if someone puts the cart before the horse in the name of spiritualism, I will immediately tell him he is doing something foolish, And if the future has anything to decide, it will be whether what I say or what Arvind says is right.

All growth in this world happens at the level of the individual. The journey of consciousness and its progress begins with individuals, while its attainment, its culmination is cosmic. The source of all consciousness is universal, but its expression is always individual. The cosmos is like the ocean and the individual is like a wave. Consciousness is always seen in the form of individuals. You are an individual consciousness at the moment, and when you will lose your identity as individual consciousness, you will attain to universal consciousness. But then your experience of universal consciousness cannot become

everybody's experience, it will remain yours.

There is an old controversy that needs to be rightly understood in this context, When for the first time someone said that there is one soul permeating each and every being, those who believed in the existence of individual souls countered it by saying, "In that event all persons should die when one person dies, and all people should be happy when any one of them feels happy." And there is some force in their argument. If the same consciousness, like electricity, abides in all of us and there is no separation between one and another, then how can you remain happy if I am unhappy? How can you live if I am dead? It is on the basis of this argument that they believed in the multiplicity of souls.

But I don't think their argument is entirely right. It is true that electricity is the same all over, but that does not mean that the destruction of one light bulb should lead to the destruction of all bulbs in a town. Electricity is regulated with the help of transformers and switches, wires and bulbs, and every bulb is attached to a switch of its own. So it is not necessary that with the extinction of one bulb or its switch all bulbs or switches will become inoperative.

The ocean is one and waves are many, arising from the same ocean. But you cannot say that with the disappearance of one wave all other waves will disappear. Maybe, when one wave is dying many other waves are being born. There is no difficulty in it whatsoever.

Looking at it another way, one can imagine that the universal, the supreme consciousness or God will descend on *us* and he will descend on all of us without discriminating between you and me. This is Arvind's fantasy -- I deliberately call it a fantasy. It is pleasant, but it is a fantasy nonetheless. Many fantasies are pleasurable, but they don't become true just because they are pleasurable. It is exceedingly pleasant to fantasize that God will descend on us, but if I am determined to remain ignorant it is not in the power of Arvind or God himself to dispel my ignorance. He must allow me this much freedom: I can remain ignorant if I choose. And the day my freedom will be gone, to remain ignorant or whatever I choose to be, God and the descent of God's light to the earth will have no meaning. Then even wisdom will turn into a bondage, an imposition. So although Arvind's idea of the supramental appears to be pleasant, in reality it is frightful. And I don't agree with him. Human history does not testify to it.

History says it is always individual consciousness that ascends to divine consciousness and merges into it. Of course, when individual consciousness is ready for ascent and merger with the divine, the divine moves halfway to meet it. This is another way of saying the same thing, but it is always the individual who has to take the initiative. After they have met and merged into each other, it is difficult to say whether the drop merged into the ocean or the ocean merged into the drop. But up till now there is no evidence to say that the ocean on its own descended on some drop which was not prepared for it.

It is always the river which flows to the ocean and not vice versa. Arvind desires that from now on the ocean should flow to the river. But I am afraid if the situation arises, the river will refuse to accept the ocean. It is the river's responsibility and its prerogative too, that it should travel to the ocean and merge into it. The ocean never denies this merger; it is so vast the merger does not make any difference. Even if all the rivers go and merge into it -- and they do -- it makes no difference whatsoever. But if the ocean comes to a river, it will simply destroy it.

It is always an individual person who says that he has attained to divine consciousness; God never says that he has become one with an individual person. And I am certain man will resist any such efforts on God's part, because it will be a trespass on his freedom. And freedom is of the highest.

I am not prepared to accept that cosmic consciousness is ever going to descend on man, as Arvind thinks. The experience of all mankind will testify to what I say, and therefore I can speak for the future.

Arvind is no more on the earth, and nothing like the descent of the supramental happened in his lifetime. Arvind made many such stupid statements. For example, he declared that he was physically immortal, he would not die. And his blind followers believed that their master would eternally live in his physical body. They believed it in the same way they still believe that divine consciousness is going to descend on them. They argued, "How can he die who is the recipient of divine consciousness?"

It is strange how Arvind came to believe that the descent of divine consciousness will not only include one's spirit but also his physical form. He believed that with the descend of the divine, every atom of his body will become divine. How can such a body ever perish? So logically Arvind seems to be right. Many people have spoken about immortality in the context a man's soul, but Arvind is the first person on this earth who talked in terms of physical immortality.

One who stakes his claim on physical immortality has an advantage. You cannot prove him wrong as long as he is alive, and there is no point in proving after he is gone. As long as Arvind was alive his claim

was valid. And now that he is no more, there are none who will listen to your accusation that he was wrong. It is not surprising that for twenty-four hours after he died, the lady of Pondicherry ashram, known as the Mother, refused to believe that Arvind was dead. She believed he had entered a deep state of *samadhi*. For three days she refused to cremate his body in the hope that it might revive. She also believed that a yogi's dead body does not decompose, and Arvind was a yogi. But after three days when Arvind's dead body began to stink, his disciples hurriedly cremated it. They had to hurry through the whole thing because they did not want the country to know that their master's dead body had decomposed. Then India would refuse to accept Arvind as a great yogi.

The irony is, some people of the Pondicherry ashram still believe that Arvind will return to life, because he is physically immortal. It is foolish to think so, but India's mind is stuffed with such rubbish. All kinds of beliefs and superstitions have made this country their home. Now this belief that a yogi's dead body should not decompose is utterly stupid; nonetheless it should be examined.

I don't accept that a yogi's dead body does not deteriorate and disintegrate. It does and it should. And if a yogi's body is immune to decomposition there is no reason why it should not be immune to death itself. In fact, degeneration, deterioration of a body is the beginning of its death. What is old age but a deterioration of one's body? And a yogi is no exception to the law of life. When a yogi's body obeys all other rules of life -- it grows from youth to old age and dies -- why should it defy only one rule: that it cannot decompose after death? It will decompose as any other body does. It is inevitable!

If one is a yogi, his soul, not his body will achieve enlightenment. And the soul is present in every body, whether he is a yogi or not. Of course a yogi becomes aware of it; he comes to know that he is a soul. But this knowledge does not alter the chemistry of matter -- which is his body -- in any basic way. Even a yogi falls sick, but because of such beliefs we have to invent stories about our great ones.

Mahavira died of dysentery. He suffered from this disease for a full six months before his death. So the Jainas had to fabricate a story to explain away the whole thing. How can they accept that a great yogi like Mahavira, who had undergone so many fasts should suffer from a disease like dysentery? His stomach should have immunity from such a disease. Jaina scriptures say that in a period of twelve years' time Mahavira took food for only three hundred and sixty-five days. For months at a stretch, he could go without food. How could a disease overcome him? In my view he was an ideal case for dysentery, because he had tortured his stomach so much. But all those who believed that he was a great yogi could not reconcile with this disease overtaking him. I have no such difficulty; to me a great yogi remains a great yogi whether he suffers from dysentery or not.

But the Jainas had to invent a story that Mahavira's dysentery was not an ordinary dysentery. They said that Goshalak had tried to inflict this disease on him through a special esoteric device, a mantra, and Mahavira had taken and absorbed it out of his great compassion. It is like stories going around the country that such and such yogis were sick because in their compassion they took upon themselves the diseases of their devotees. It is funny that we don't allow our yogis even to get sick on their own. These are stupidities that have pursued us down the ages.

Arvind was dead and his body decomposed and all talk of physical immortality became meaning less. I say they were meaningless even before his death. Physical immortality has never happened on this earth, and there are reasons for it. As Buddha says, whatever is put together is bound to fall apart, because every such togetherness is transitory. If I throw a rock it is bound to fall to the ground. It is my hand's energy that makes it move and when that energy is spent the rock falls to the ground. There is no rock in the world which is going to stay in space forever after it is thrown by me or anyone else. Distance can be extended, but the fall is certain.

One who is born is destined to die. One can be physically immortal only if one does not come to the earth through a regular process of birth, who materializes in physical form from nowhere without seeking the medium of a mother's womb. It is amusing that while you accept birth, which is one end of life, you deny death, the other end. Both ends are together; whoever is born will die. No mortal parents can give birth to a child with an immortal body. They will have to obey the laws of life which make birth inseparable from death. It is such a simple arithmetic. But one can argue that you cannot say Arvind is wrong as long as he is alive.

But I can say without waiting for his death. These laws of life are so simple, clear and self-evident, that Arvind's imaginations, his speculations, cannot make a difference for them. The irony is now he is dead; there is no way to argue with him.

And you say that Pondicherry's work in this regard will be judged by the coming generations. But what

will happen to those of the present generation who are engaged in this act of crass stupidity at Pondicherry? Should we allow them to make fools of themselves in the meantime? Granted that the future generations will judge, but should we allow the pre sent generations to perish? No, it cannot be left to the future. All those who are chasing this mirage at Pondicherry are very good people; they have to be cared for. And so we have to warn them against their folly and ask them to reconsider what they are doing. God never descends to us; we have to ascend to God. It is different; when one reaches him he has the feel ing that God has descended on him. But this feeling is different from Arvind's theory.

There is a question about Alice Bailey, who claims that some Master K. has been sending messages to her from Tibetan mountains. This is quite possible, and Alice Bailey may be right.

In fact, there are bodiless souls in the universe who are very compassionate and loving to us and who try to help us even from their ethereal existence. And they do send messages if they come across some suitable medium.

Alice Bailey is not the first person on this earth to have received such messages. Many people like Madame Blavatsky, Annie Besant, Colonel Olcott and Leadbeater have worked as mediums for such bodiless souls in the past. And by contacting such souls who have attained higher states of spiritual growth many things can be known and communicated.

The Theosophists carried out a great experiment of this kind in relation to J. Krishnamurti. Many efforts were made to put Krishnamurti in contact with souls in search of right mediums. Krishnamurti's earliest books, AT THE FEET OF THE MASTER and LIFE OF ALCYONE belong to the period when he was in contact with Tibetan Masters. That is why Krishnamurti disowns their authorship. He did not write them in his conscious state; they were really communicated to him by Tibetan Masters. AT THE FEET OF THE MASTER is an extraordinary book, but it is not written by Krishnamurti he was only a medium who received it in the form of messages, Alice Bailey claims to be such a medium who receives messages from bodiless souls. Western psychologists will not accept Bailey's claim, because they have no way to verify it. Western psychology has absolutely no knowledge of anything beyond the life available to us on this planet. When I say western psychology, I mean the conventional psychology being taught at Oxford, Cambridge and Harvard, not the parapsychological sciences that have been developing in the West for some time. Conventional psychology is not at all aware that man can live in a bodiless state, and that bodiless souls can communicate with us. But such souls have always existed and they do communicate with us.

There is an episode in Mahavira's life: Mahavira is standing on the outskirts of a forest, alone and silent. A cowherd comes to him and asks him to take care of his cows for a while, because he has to go to his village on some urgent business. Since Mahavira is in silence, he cannot say yes or no, but the cowherd takes his silence as his consent and hurries away to his village.

On his return he is shocked to find that all his cows have disappeared, while Mahavira is standing there as before. The cowherd believes his cows have been stolen with the connivance of this man who is now pretending to be deaf by not answering his questions. He curses Mahavira and beats him mercilessly; he even sticks an iron rod into his ears, telling him, "You are pretending deafness -- so have it for good." Mahavira does not say a word; he remains standing motionless and silent.

Legend has it that Indra, king of the gods, comes to Mahavira and offers protection but Mahavira declines the offer. This Indra is not a person, he is one of the bodiless souls who is grieved to see an innocent and defenseless person like Mahavira being tortured. But Mahavira emphatically says "no" to Indra. It is amusing that the one who does not say a word to the cowherd torturing him, says "no" to Indra. In fact this dialogue between Indra and Mahavira takes place at some inner level where Mahavira has received Indra's message psychically. If he spoke to Indra, he could have also talked to the cowherd and explained his situation. But he maintains his vow of silence in spite of all the tortures he is subjected to. His vow of silence is for twelve years. Evidently he does not have to refuse Indra verbally -- it is an inner dialogue, that can be carried without words and language. There are such channels of esoteric communication where neither words nor sense organs are needed.

Mahavira's followers have been in difficulty explaining this episode. But it is quite possible. There are bodiless souls who can communicate with us astrally and without words.

Mahavira is reported to have said to Indra, "No, if I agree to be protected by you I will lose my freedom. Leave me undefended so my freedom re mains intact. Your help will surely bind me to you, and I don't want bondage even in return for my protection." Mahavira means to say that the cowherd will not do him as much harm as Indra's protection because it will bind him with the king of gods. Tortures inflicted on him by a keeper of cows will not bind him in any way, but the security provided by Indra certainly will. He would not

like to give up his freedom at any cost.

Another legend says when Gautam Siddhartha first attained to Buddhahood, gods came to greet him. Buddha did not say a word for seven days after his enlightenment -- as if he had lost his voice. It happens often when one attains to the supreme knowledge; he loses his speech.

It is easy to speak in a state of ignorance. When one does not know the truth he has no sense of responsibility for what he says; he can say anything he likes. There is no difficulty in speaking about something we don't know, because we are not afraid of being wrong. But when one comes to truth, he becomes speechless, because truth cannot be said.

So when Buddha became Buddha, he kept absolutely silent for seven days, and it is said the gods became disturbed and implored him to resume speak ing. It would be calamitous for mankind, the gods thought, if Buddha did not share his priceless wisdom with those who needed it. It is after millenia that a man like him is born on this planet. "Pray, speak for the sake of the suffering humanity," the gods begged him.

These gods are bodiless souls, not persons. They are highly evolved souls, aware that what Buddha has achieved is rare. And fortunately for the world he is in a human body, so he is in a position to communicate with the world. The gods cannot communicate, they lack bodies. Gods also know what Buddha has known, and they are anxious to communicate it to the world, but they are helpless. Here is a person who has known the ultimate truth and is still in his body and in the world. And it is only rarely that a member of the human race stumbles upon the ultimate truth. Therefore these bodiless souls insist that Buddha must speak, and speak without any further delay. And with great difficulty they succeed in persuading Buddha to speak, and they rejoice at their success.

But these astral souls are not going to use Buddha as their medium. It is not that Buddha will convey their message to the world. Buddha has his own message, his own speech.

What Alice Bailey says is right. But it is difficult for her to assert that what she says is right because she is only a medium, the messages belong to somebody else. A medium can say only this much; the messages are received at the level of his inner space. But he cannot claim that whatever he receives is right, that it is not his own mind game, a trick of his unconscious. A medium cannot assert that he is not a victim of self-deception, because countless people are deceived by their own unconscious into believing that they are mediums of great souls or gods. It is really hard for a medium to assert his authenticity, and the psychologists can easily corner Alice Bailey.

And lastly you want to know if I am in contact with any such masters.

No, I don't believe in borrowing knowledge. I am not in contact with any of these masters; I stand wholly on my own. What I am saying, right or wrong, is my thing, and I am wholly responsible for it. I have nothing to do with any bodiless masters. And if I accept someone as my master, then there is every danger of my becoming somebody's master in turn. I don't indulge in such games. I am no one's disciple, nor do I want to be anyone's master. Therefore I say only that which I know, and I am not interested in the masters. If I speak about them it is only in passing, and by way of reference. I have nothing to do with their authenticity or otherwise.

All I want to say in this context is that there are both good and evil souls; good souls are known as gods and evil souls as ghosts. In the West these gods are known as masters: the word "master" has become a synonym for god in the current use in the West. These gods have always sent messages, and they continue to do so. Similarly, even evil souls send messages; they are also looking out for suitable mediums. If ever you are in a frame of mind that suits the evil souls, they will not fail to utilize you.

Many times people do things they would not do on their own. They become just instruments in the hands of evil spirits. So when a murderer swears before a judge that he committed the crime in spite of himself, he is not necessarily Lying. It is possible. There are spirits that use people to commit heinous crimes on their behalf. There are buildings all over the world haunted by evil spirits, and if you go to live in them you will be compelled to commit murders at their behest. Feuds and vendettas are carried on not only from one generation to another, but also from one life to another.

A young man was brought to me recently. The house he has been living in was bought three years ago. And ever since, a process of deterioration in his personality set in and by and by he became a different man altogether. Before coming to this house this young man was known for being very gentle and meek; now he is arrogant and haughty, irritable and violent -- ready to fight at the slightest provocation. This metamorphosis, this mutation in his personality took place the very day he entered the new house. If it had happened gradually over time his parents would not have been so frightened. And even more intriguing was

that as soon as he was taken from the new house for a while he was his old self again. He was okay when he was brought to me. The young man himself said that in my presence he was feeling fine but the moment he entered that house everything turned upside down.

I put the young man under hypnosis and questioned him for a while. A harrowing story emerged from the session and it stretches over a period of eleven hundred years.

This new house where the young man lives is a haunted house. The spirit which haunts it happened to be the owner of the land on which the present house stands. And for these eleven hundred years this spirit has been continuously engaged in getting members of a particular family murdered. He has, up to now, thirty five murders to his credit, spread over many generations. The spirit said that he would not leave this young man until he committed a murder for him.

Eleven centuries ago, members of the family that happen to be targets of the ghost's vendetta had murdered him on this very farm. Since then his ghost has been continuously camping here busy avenging his own death. And the ghost takes every care to trace the members of the family as they are born and reborn and gets them killed through such mediums as this young man.

Evil souls send their own messages and do their own things. Many times you are made to do things, good or bad. You think you did them. No, you are made to do these things by bodiless souls that lurk around everywhere. Sometimes you are amazed at your own performance. Never mind others, you yourself refuse to believe that you could do such a great thing. In fact some bodiless soul is behind it; he is getting it done through you.

There is nothing wrong in Bailey's statement, but she cannot prove its authenticity. No one can, Not even Madame Blavatsky could do it with the large volume of such messages she had received.

In this context I will explain further an event which I mentioned a little while ago. I said that a great experiment was being carried out with Krishnamurti and it failed. The venture was such that any number of godly souls got themselves involved in it in a concerted way. They were trying to see to it that a consciousness of the height of Buddha, Mahavira or Krishna enters the person of Krishnamurti. In fact, such a consciousness was already waiting for an opportunity like this. A promise given by Buddha before he left his physical body was close to its time of fulfill ment. Buddha had said that after twenty-five hundred years, he would visit this earth once again in the name of Maitreya.

So Buddha's own soul, his own incarnation, has been waiting to come here in the form of Maitreya But a suitable body, a right medium for his incarnation was not available. Theosophy's whole planning and efforts for a hundred years were consecrated in the search of a medium for Maitreya's incarnation. So they worked on four or five persons, but they failed in every case. They spent most of their attention and energy on Krishnamurti, but they could not succeed.

The most important reason for the failure of this great effort was the effort itself; the theosophists really overdid it. All those who were involved in this venture concentrated their efforts on Krishnamurti and pressured him so much that his individuality revolted against them. Krishnamurti reacted and said a big No.

Forty years have passed since, but Krishnamurti has not been able to go beyond his reaction against the theosophists and all others who were after him. He continues to speak against them -- who are now no more in this world. Whatever he says is tinged with the bitterness the old experience has left in him. Deep down the wound remains unhealed.

It was really a mistake to have selected Krishnamurti as a medium for Maitreya's incarnation. No doubt he was a very suitable soul, but he was much too evolved for being a medium for another soul -- however high it may be. He could not be persuaded to be a medium. A weaker soul than Krishnamurti's should have been chosen. In fact, the theosophists had also worked on some weaker souls, but they were much too weak to be a vehicle for Maitreya. This was their dilemma: a superior soul like Krishnamurti's did not consent to be the vehicle, and inferior souls lacked in the requisite qualities. As long as Krishnamurti was in his teens he conformed to their wishes and demands, but as he grew in age and awareneSS, he began to resist their efforts and ultimately walked out of their court.

Thus a great venture failed, Maitreya's soul is still wandering, and it is difficult to say how long it will take to find a suitable vehicle for his incarnation. Those who are suitable as mediums don't agree to be vehicles for others. They are mature enough to be on their own And those who agree are not that worthy So the possibility of his incarnation is diminishing as time passes by. And there seems to be no more any organized efforts being made in this direction. Maybe some accidental planning will work, as it has in the past. Nobody had to be persuaded for the soul born first as Gautam Siddhartha, who later transformed himself into Bud&a, the awakened one. He found an appropriate womb and became embodied. Similarly

Mahavira came to this world through another womb. But then wombs of such superior quality are becoming rarer and rarer.

QUESTIONER: IT TAKES AT LEAST FOUR HOURS TO GO THROUGH THE WHOLE OF THE GEETA CONSISTING OF EIGHTEEN CHAPTERS AND SEVEN HUNDRED AND ONE SHLOKAS -- COUPLETS. DOES IT MEAN THAT THE BATTLE OF THE MAHABHARAT WAS ADJOURNED FOR THIS LENGTH OF TIME WHEN THE DIALOGUE BETWEEN KRISHNA AND ARJUNA WAS GOING ON?

That's right! Please sit down.

QUESTIONER: THE OTHER DAY YOU SAID THAT A SOUL IS REBORN WITHIN A YEAR OF ITS LEAVING ITS FORMER BODY, AND JUST NOW YOU SAID THAT A CERTAIN GHOST LIVED IN THE BODILESS STATE FOR ELEVEN HUNDRED YEARS. PLEASE EXPLAIN THE CONTRADICTION.

Yes, there are a few people who have extraordinary memory. People with ordinary memory don't take much time for being born. But those of extraordinary memory, who are few and far between, do take time.

Curzon, a former British viceroy of India, has mentioned an event in his memoirs.

A man of extraordinary memory was once brought to his court from Rajasthan. Even the word "extraordinary" does not rightly describe his memory; it was really incredible. The man did not know any language other than his mother tongue -- Rajasthani. Thirty persons speaking thirty different languages were called to the Viceroy House in Delhi to test this man's memory. Each one of them was asked to formulate a sentence in his own language and keep it in his mind.

The Rajasthani man, a villager who knew no other language than his own, went to each of the thirty persons, one after another. Each of them uttered the first word of his sentence, which was followed by the sound of a gong. Then the villager went to the second man who in his turn said the first word of his sentence. Likewise all the thirty gave him the first word of the sentences they had in their minds, and each word was followed by the gong.

Then he returned to the first man who now gave him the second word of his sentence which was again followed by the sound of the gong. In this way he received the second words from the rest of them. This is how he collected all the thirty sentences belonging to thirty different languages interspersed by the sound of the gong. At the end, the man from Rajasthan correctly repeated each sentence of each language separately before the whole gathering.

When such a person as this Rajasthani villager dies and becomes a ghost he can remember things not only for eleven hundred years but for eleven hundred thousand years. It is a special kind of memory.

The other question is equally significant. It takes four hours to go through the whole of the GEETA. So it is a relevant question: how was such a lengthy dialogue possible in the midst of two inimical armies standing on the battlefield -- ready to begin a decisive war like the Mahabharat? It does not seem probable How could they have suspended fighting for four long hours? Someone must have raised the question: were they there to fight or to listen to a four-hour spiritual discourse? The question deserves consideration.

A historian, would say the dialogue of the GEETA in its original form must have been a brief one, which was elaborated in the course of time. And if we put this question to one who is an authority on the GEETA, he will say the GEETA is an interpolation; it looks completely out of context in relation to the war of the Mahabharat. It seems the Mahabharat in its original text did have the GEETA as one of its parts, and was extended later by some ingenuous poet. It does not fit in where it is found in the Mahabharat. Certainly a war is no occasion for such a long spiritual discourse.

But I don't accept the theory that the GEETA is an interpolation, nor do I believe it to be a later elaboration of a brief dialogue. I would like to explain it with the help of an anecdote from the life of Vivekananda.

When Vivekananda visited Germany, he was the guest of Duschen, a great scholar of Indology. He was as great an authority as Max Muller, and in many respects Duschen possessed deeper insights than Muller. He was the first western scholar who understood the UPANISHADS and the GEETA, and his translations of the UPANISHADS became well-known. It was Duschen's translation of the UPANISHADS that thrilled

Schopenhauer so much that he put the book on his head and went dancing in the streets of his town.

Schopenhauer said the UPANISHAD was not a book to be read but a song to be sung, a dance to be danced. And Schopenhauer was not an ordinary man, he was a renowned philosopher known for his very serious and sad temperament. He was a pessimist and a total stranger to things like music and dance. He believed that life is essentially painful, and happiness is just a bait to lure us into suffering. The same person burst into a dance when he first read Duschen's translation of the UPANISHADS. Vivekananda was Duschen's guest.

On a fine morning, Duschen was in his study going through a book in the German language. He had been with this book for some days and had been able to read only half of it. Vivekananda entered Duschen's study to say hello, and Duschen mentioned the book he was reading saying it was a great book. When Vivekananda said he would like to have the book for an hour, Vivekananda knew little of German so his host said that he would not be able to under, stand it. Vivekananda then quipped, "Is it guaranteed that one who knows German well will understand it?" Duschen agreed that it is not. Vivekananda added, "Then the contrary can also be true: that one knowing less of German will understand it. However, you lend me the book."

Duschen asked, "How can you finish reading this book in just two days' time that you are going to spend with me? I have been with this book for fifteen days and have hardly been able to read half of it." His guest said with a grin, "I am Vivekananda, not Duschen." And Vivekananda took the book and left the study.

Vivekananda returned to Duschen's study just after an hour, carrying the book in his hand. When Duschen enquired if he had read the book, Vivekananda said, "I have not only read it, but understood it." Duschen was amazed, but he did not leave Vivekananda before putting him to test if he had really understood the book.

He asked some searching questions from the chapters he himself had read, and he was dumb founded to see that Vivekananda had gotten it so well. He exclaimed, "Vivekananda! It is incredible! How did you work this miracle?" His guest said with a smile, "There are ways and ways of reading -- ordinary ways as well as extraordinary ways."

Most of us are familiar with the ordinary way of reading, and it is enough if we can read and understand even a dozen books in a lifetime. But there are different ways of reading. There are people who take a book in their hands, close their eyes and then throw them away. They are finished with their reading. This is called the psychic way of reading something.

As I understand it, Krishna does not speak to Arjuna through words; he communicates with him at the psychic level. It is such a wordless, silent communication between two persons that a third person standing close by will never know it. No other people present at Kurukshetra could hear it; otherwise a crowd would have gathered round Arjuna's chariot. At least the Pandava brothers were sure to join them. Even the Kauravas would not have resisted the temptation to listen to this unique dialogue. If a spoken dialogue between Krishna and Arjuna had taken place, lasting for four long hours, anything -- including fighting -- could have happened. But nothing of the kind occurred. No, it was an inner communion between the two, a psychic communication,

It is significant that while no one present on the battlefield has any inkling of this dialogue, Sanjaya, who is far away from the battlefield, hears and relates it to Kaurava's blind father Dhritarashtra. Sit ting in his home, Dhritarashtra anxiously asks Sanjaya, "On the field of Kurukshetra my people and the sons of Pandu have gathered together, eager for battle. What are they doing?" They are miles from the battlefield and yet Sanjaya makes a verbatim report to Dhritarashtra. He tells him that when the two armies are arrayed and eager for fight, Arjuna feels depressed and confused and desists from fighting. And Krishna persuades him to come out of his despondency to fight as a warrior should fight. How does Sanjaya know this from such a distance?

This is a telepathic communication. SanJaya is in telepathic contact with Kurukshetra and everything happening there. Otherwise he has no way to know and relate the goings-on at the battlefield. So first of all the dialogue happens between two persons at the psychic level and it is again at the psychic level that Sanjaya hears it and relates it in words to Dhritarashtra. Dhritarashtra is the first person to receive the Geeta, and then the whole world receives it. That is how it found its way to the whole world and a place in the epic of the Mahabharat. Transcribed into words it now takes four hours to go through the whole text. But it is just possible the whole thing happened within four moments. Maybe, it happened beyond time.

QUESTIONER: ACCORDING TO THE HISTORY OF JAINISM, THE TWENTY-SECOND JAINA TIRTHANKARA, NEMINATH, WAS KRISHNA'S COUSIN. AFTER GOING THROUGH A SPELL OF SEVERE ASCETIC DISCIPLINE NEMINATH BECAME RENOWNED AS A HINDU SEER BY THE NAME OF GHOR ANGIRAS, AND HE IS SAID TO HAVE SERVED AS A LINK BETWEEN KRISHNA AND ESOTERIC KNOWLEDGE. WHAT DO YOU SAY ABOUT IT? IS SUCH A RELATIONSHIP BETWEEN NEMINATH AND KRISHNA POSSIBLE? YOU SAID THAT KRISHNA'S COMING INTO BEING DEPENDED ON VERY INNER REASONS. WHAT ARE THOSE INNER REASONS IN THE CONTEXT OF ESOTERIC KNOWLEDGE?

It is true that Neminath is Krishna's cousin, and the story comes from a time when Hindus and Jainas were not two separate traditions. It is after Mahavira, the last Jaina *tirthankara*, that Jainas separated from the Hindus. Neminath is the twenty-second Jaina *tirthankara*, and he is Krishna's cousin. But there is no esoteric connection between the two. And there is a reason for it.

Neminath belongs to the long tradition of Jaina *tirthankaras* who were all devoted to the pursuit of one-dimensional spiritual discipline. Perhaps no other tradition has done so much in the dimension of sacrifice and renunciation as the Jainas have done. In this respect Jainas have the longest history, adorned by a galaxy of extraordinary people. It is rare in the whole history of mankind.

The first Jaina *tirthankara*, Rishabhadeva, is a contemporary of the RIGVEDA. Maybe he even preceded this most ancient of the VEDAS, because the Rigveda mentions Rishabhadeva with a respect not usually given to contemporaries. The terms used in the Rigveda to describe Rishabhadeva are so respectful that it suggests the first Jaina *tirthankara* has already an established reputation when the RIGVEDA is being created. Man has yet to be so civilized that he will be respectful to his contemporaries,

However, it is certain that Rishabhadeva is contemporary with the RIGVEDA, because this scripture mentions him with great respect. And there is a gap of thousands of years between the RIGVEDA and Mahavira, the last Jaina *tirthankara*. History has not been able to ascertain the time that passed between the Vedas and Mahavira. Western historians could not put this gap at more than one and a half thousand years. They were so hemmed in by the belief en shrined in the Christian Bible, that the world was created only four thousand years before Jesus. This means our universe is only six thousand years old, so the western historians have to compress the whole human history into this brief span of time. Evidently Hindus and Jainas also cannot be allowed to transgress this limit. So, those who think along western lines say that the distance in time between the VEDAS and Mahavira cannot be more than fifteen hundred years, But this is not true.

Now Christianity itself is having to revise its calculation of time. Skeletons of human bodies have been found which are hundreds of thousands of years old. But strange are the ways of superstitious minds; they defy all proofs that go contrary to their old dog mas and beliefs. Do you know what a Christian theologian said when confronted with the fact of the discovery of these thousands of years-old human skeletons? He said that God is omnipotent, he is capable of doing anything, so when he created the world he planted these hoary skeletons in its soil.

But science now accepts that the universe is very ancient. So according to Tilak's calculations, the VEDAS are at least ninety thousand years old. This much can be said without fear of contradiction, that they are much more ancient than the western historians believe. For thousands of years, the VEDAS existed in oral tradition, and now they have existed in the written form for so many thousands of years. And the oral tradition is longer than the written one. The first Jaina *tirthankara* is mentioned in the Rigveda. And as far as their last *tirthankara* is concerned, he happened twenty-five hundred years ago, according to all historical evidences.

This long tradition of twenty-four Jaina *tirthankaras* is the oldest and greatest heritage in the dimension of renunciation. It has no parallel in the whole history of man. And there is no possibility that any other religion is going to surpass it in any future, because gradually the dimension of renunciation is itself dying. So it seems plausible to believe that there will be no more *tirthankaras* after the twenty-fourth, because renunciation has altogether lost its relevance for the future. However, it had immense relevance in the past.

Scriptures say that Neminath is the twenty-second Jaina *tirthankara* and he is Krishna's cousin, Scriptures also mention Krishna's meetings with Neminath. Whenever Neminath happens to visit his town Krishna goes to pay his respects to him. It is significant that when Neminath comes, Krishna pays him a visit; Neminath never goes to visit Krishna. A renunciate is not expected to pay his respects to a non-renunciate; it is very difficult. A renunciate becomes harsh, he tears himself away from all relationships and attachments. So while Neminath remains Krishna's cousin from Krishna's side, Krishna is no one to

Neminath. He never goes to Krishna to ask, "How are you?" He has renounced the world. In the dimension of vairagya or non-attachment, one has to drop all associations and their ensuing attachments and become absolutely alone. No one is his friend and no one is his enemy. So the question of Krishna being linked with him in some esoteric venture simply does not arise.

Moreover, Neminath is not in a position to help. Krishna spiritually, because he is one-dimensional. On the contrary, Krishna can very well help his cousin, because he is multidimensional. Krishna knows many things Neminath does not know, and he can know on his own what Neminath knows. Krishna is total; he covers the whole of life. Neminath is partial: he lives, and lives fully, but only in one particular dimension of life. Therefore, although Neminath is a very significant figure in Krishna's time, he does not leave his imprint on history.

A renunciate cannot impress history, he cannot leave any spectacular footprints on the sands of time. What more can history say about him than that he renounced everything? On the other hand, Krishna's influence on India was far-reaching and profound. The truth is that with Krishna, India touched a height she never touched again. Under his leadership, the Mahabharat was the greatest war that India had ever made. Ever since, Indians have fought only petty wars and skirmishes. A unique war like the Mahabharat could be possible only under Krishna's leadership.

Generally we believe that war destroys a people. Since India did not fight any great war after the Mahabharat, she should be the most advanced and affluent country in the world today. But the fact is just the opposite: today she is one of the poorest and most backward countries. And the countries that have passed through great wars are at the pinnacle of prosperity and advancement. Wars don't destroy a people, rather they awaken their sleeping energy and rouse their heroism. It is only in moments of war when a community touches the highest peaks of its being. It is only in moments of challenge that a people becomes fully alive and awake. After the Mahabharat we have never had another such great moment to fully come into our own.

It is true that countries involved in the Second World War suffered heavily. Destruction of life and wealth was colossal. But this is only a half truth. Japan suffered terribly in the last war, but just in twenty years' time, Japan has emerged as one of the most prosperous countries of the world. Japan's recovery and growth is spectacular and unprecedented; she had never reached this height before. The same is true of Germany, which went through the worst of death and destruction. Not one, but two wars visited her in the lifetime of a single generation.

Is it not amazing that twenty years after her defeat in the First World War Germany was again ready for the Second World War? And no one can say that in another ten years' time she will not be ready for the Third World War. It is ironic that we emphasize only the destructive side of war and overlook its creative possibilities. War awakens our slumbering consciousness. In facing the challenges of war our energies come alive, active and creative. In fact, with destruction comes creativity; they go hand in hand in life.

That is why Krishna, who lives a sensuous and colorful life, who plays the flute and loves singing and dancing. also accepts the challenges of a great war and becomes its instrument. And he delivers a spiritual sermon like the Geeta on the battleground. I For him there is no contradiction between a flute and a missile and a Geeta.

People like Neminath don't leave their mark on history. It is interesting that of the twenty-four Jaina *tirthankaras* only two, the first and the twenty-third, are mentioned in Hindu scriptures. About the twenty-second *tirthankara*, it is guessed that the person named as Ghor Angiras is no other than Neminath. Even Mahavira is not mentioned in Hindu scriptures. All the *tirthankaras* were charismatic and renowned, but they could not leave their mark on history. In fact sacrifice, renunciation means severance of all ties with history; it means departure from the world of events, doings and non-doings. Renunciation is the journey into a space where nothing is made and un made, where utter emptiness reigns

There are things that Neminath can learn from Krishna, but he will not. And it is not necessary for him to learn from Krishna. Neminath has a great treasure of his own. He has the heritage of twenty-one *tirthankaras*, the essence of great spiritual experiences. He has enough provisions for his journey; he need not look for help from other quarters. So the two cousins exchange pleasantries when they meet; there is no relationship of give and take between them. Some times Krishna goes to listen when Neminath is speaking to people. This reflects Krishna's greatness, and his eagerness to learn. And only Krishna is capable of this humility. One who is interested in every aspect of life, who loves the whole of it can go anywhere to learn, can accept anyone as his teacher. But Krishna is equally well-equipped, sufficient unto himself. There is no reason to think that Neminath can make his inner life any richer.

QUESTIONER: DID KRISHNA HAVE TO PASS THROUGH ATHEISM IN ORDER TO ATTAIN TO THE HIGHEST IN THEISM?

One who is a profound theist is a profound atheist too. It is skin deep theists who fight with skin-deep atheists. Fight always happens on the surface; there is no fight at the deepest levels of life. Foolish theists quarrel with foolish atheists; an understanding and wise theist does not bother about fighting with atheists. Similarly an understanding atheist does not quarrel with the theists.

Understanding, from whatever source it comes, unites. It always leads to the *adwait* -- the one without the other. What does a theist say? He says God is. But when theism deepens, there is no God but me, I myself become God. A stupid theist, who does not know what theism really is, says God is there somewhere in the heavens. A wise theist says God is here. An atheist claims there is no God. If he is a man of deep understanding he means the same as the theist means. He says, "There is no other God than that which is: what is, is. " And he calls it *prakriti*, the pre-created, or nature.

There is a saying of Nietzsche's which is significant in this context. Nietzsche is a profound atheist; as an atheist he is as profound as any theist can be as a theist. Nietzsche says, "If there is God I won't be able to tolerate him, because then, where will I stand? What will happen to me?" He means to say if God is, he as a man will be reduced to nothing. Then he has no ground to stand on, and he could not tolerate it. He says, "If God has to be, why not me? Why can't I be that God?" Nietzsche is an atheist, and he says there is no God but existence. That which is, is God. Why think in terms of any additional God? Even a profound theist says the same thing: that which is, is God; there is no other God.

I have never differentiated between penetrating theism and penetrating atheism. In reality, while the theist uses positive terms in his description of reality, the atheist uses negative terms. There is that much difference. That is why positive theists think Buddha and Mahavira to be atheists. But neither Buddha nor Mahavira will agree with this description.

To superficial theists, both sankhya and yoga seem to be atheistic, but they are not. They are not atheistic in the sense they are thought to be. Their fault -- if it is a fault -- is that they use negative terms. Similarly persons like Krishnamurti look like atheists to superficial theists because they too use the negative language. But the difficulty is that there are only two ways of voicing reality the positive and the negative. The theist is using the positive when he says, "That which is, is God." And the atheist is using the negative when he says, "That which is, is not God."

There have been people who use both positive and negative together when they explain reality. The seers of the UPANISHADS have their own special term: neti-neti, which means it is neither this nor that, and that which is cannot be said. According to them both the theist and atheist say half-truths; they want to say the whole, which cannot be said. In fact, truth is inexpressible. And therefore they remain silent after saying neti-neti.

Krishna need not pass through any kind of atheism, because he is not interested in superficial theism. Krishna knows and accepts reality at a depth where names don't matter. Call it God, call it *prakriti*, or nature, call it non-God, or whatever you like, it makes no difference. What is, is. The trees will continue to grow as ever, the flowers will continue to blossom. The stars will continue to move, life will continue to appear and disappear, waves will continue to rise and fall. Whether God is or not is a debate only fools participate in. That which is, is utterly unconcerned about it all.

I was camping in a village where two old men came to visit me. One of them was a Jaina, the other a Hindu *brahmin*. They were old friends and neighbors, and their debate was just as old. In fact, all debates are old because there is no end to them. Men come and go, but debates go on. Both friends had passed their sixties. The Jaina said to me, "We come to you with a question which has been troubling us for the last fifty years. I don't believe in God, whereas this gentleman believes in God. What do you say?"

I said to them, "You two have monopolized the whole debate between you. What is there for a third person like me to say? Since you have divided the thing between you on a fifty-fifty basis, where do I come in?" Then I asked them, "You have argued for the last half century; why couldn't you come to a decision?"

The brahmin friend said, "I hold on to my arguments because I like them, and my friend holds on to his because he likes them. And neither of us has been able to convince the other."

I said, "You have carried on this debate for fifty years, but do you know how long mankind has been

debating over it? From time immemorial man has been arguing over it. Up to now, however, no theist has been able to convert an atheist to his point of view. Similarly no atheist has convinced a theist. And the dispute goes on unabated. It shows that each side has a half truth with it; that is they cling to it so tenaciously. If you have one end of reality in your hands, how can you believe there is another end to it?"

I told them, "I can be of help to you only if I completely keep out of the dispute. If I get involved, all I can do is to take up one of the two positions that you hold, but it will make no difference whatsoever So I say to you, give up arguing and try to see the other side of the coin, if there is some truth in what the other person says. You don't insist on your own truth. I concede that there is some truth in what you say. From now on try to see the other side of reality. Give up believing that what the other says is all wrong; try to find out if there is some truth with him. That will be much more helpful."

Then I asked the Hindu gentleman, "What will you do if it is proved with certainty that God is?"

He answered, "There is nothing to be done." His Jaina friend said the same thing when I con, fronted him with the question; What will you do if it is proved that God is not?

I said to both, "Then why are you entangled in this useless controversy? You breathe when God is and you breathe when he is not. You love when God is, and you love when he is not. God does not expel you from the world even if you don't believe in him; he accepts you. And he does not seat you on a king's throne if you believe in him, he does not care for you more than he cares for others. Then of what value is this debate?"

No, we are victims of a linguistic error in regard to the question of God and no-God, theism and atheism. Most of what we call philosophy is nothing more than offshoots of philological errors. And when we accept these philological errors as truth, we are in a mess. Suppose there is a dumb person who is a believer and another dumb person is a non-believer. How will they argue their viewpoints? What will they do to say what and why they hold their beliefs?

Think of a day when all languages, all forms of speech suddenly disappear from the earth for twenty four hours. What will happen to our philosophical debates? If only your languages -- not your religions and beliefs -- are taken away from you, what will you do to assert your convictions? In the absence of language. will you be a Hindu or a Mohammedan or a Christian? Will you then be a believer or a non-believer? But surely you will be there even without your languages, your beliefs and non-beliefs. And I say this: you who will be without any ideas and beliefs and dogmas will be a truly religious person.

I would like to close my talk with an anecdote. Mark Twain is the author of this joke.

Once the people of this world decided to carry out an experiment. They hit upon the idea that if all the people of the world agree on a time to shout with one voice, the noise will reach the moon. And if there are people living on the moon, they will hear our shout. And if they make a similar effort we can hear their answering shout from the moon. Man has always been fascinated by the moon, and his desire to relate with that planet is as old as the earth. That is why every child on coming into the world begins to ask for the moon. So a decision was taken and a time appointed when all the inhabitants would speak together to the moon in one voice. They were sure their call would reach the moon, and if the moon is also inhabited by people like us, they will answer in the same way.

"Hoo Hoo" was chosen as the form of their shout.

The appointed time came. With a tremendous sense of anticipation the people all over the earth gathered on housetops, on raised platforms, on hills and mountains. But as the clock struck twelve, strangely enough an immense silence descended on the earth. Not even a whisper was heard. The reason was that everyone, being anxious to hear that rare and united "Hoo-Hoo" of all mankind, decided on his part to keep silent. He thought a single person's non, participation would not make any difference when the whole world was going to speak with one voice. Why should one miss such an opportunity? Consequently, the silence that prevailed on the earth in that particular moment was unprecedented. Never before had the world experienced such a moment of penetrating silence.

If ever you come upon such utter silence, when words, concepts, and languages disappear from your mind, you will know the truth, the reality, or whatever you call it. It is only in utter silence that reality comes into being.

One half of truth lies with the theists and the other half with the atheists. And a half-truth is worse than a lie -- it is always so. It is so because you can easily give up a lie, but it is tremendously difficult to give up a half truth. A half truth looks like truth itself. How can you give it up? And remember truth is indivisible; it can never be fragmented. And if you have a half truth with you, you can make it into a great doctrine. But a doctrine can be refuted; there is no way to refute and dismantle truth. Neither the theist is right nor the

atheist; they cling to fragmentary truths and fight for them endlessly.

Krishna accepts the whole, the total. So it would be wrong to call him a theist, and it would be equally wrong to call him an atheist. And it is difficult to put any label on him without being wrong.

Krishna: The Man and His Philosophy

Chapter #17
Chapter title: Don't Imitate, Just be Yourself

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QUESTIONER: AS YOUR DISCOURSE GATHERS MOMENTUM WE ARE CARRIED AWAY WITH IT, WE GIVE UP RESISTING IT, RATHER WE TRY TO FLOW WITH YOU. BUT OUR DIFFICULTY IS THAT YOUR ENERGY IS SO POWERFUL THAT WE CANNOT KEEP PACE WITH YOU. IN THE BOOK NAMED "THE WAY OF THE WHITE CLOUD" IT IS SAID, "SOMETIMES I TAKE AWAY THE MAN, THE SUBJECT, BUT DO NOT TAKE AWAY THE CIRCUMSTANCES, THAT IS OBJECT. SOMETIMES I TAKE AWAY THE CIRCUMSTANCES, BUT DO NOT TAKE AWAY THE MAN. SOMETIMES I TAKE AWAY BOTH THE MAN AND THE CIRCUMSTANCES. AND SOMETIMES I TAKE AWAY NEITHER THE MAN NOR THE CIRCUMSTANCES." YOU SPOKE ABOUT SHREE ARVIND THIS MORNING. I AGREE WITH YOU TO A LARGE EXTENT, BUT I HAVE SOME RESERVATIONS IN REGARD TO YOUR INTERPRETATION OF ARVIND SEEING VISIONS OF KRISHNA. THEN YOU SAY IT IS MEANINGLESS TO QUOTE SCRIPTURES LIKE THE VEDAS AND THE UPANISHADS IN SUPPORT OF WHAT ONE HAS TO SAY, BECAUSE IT REFLECTS ONE'S INFERIORITY COMPLEX. BUT KRISHNA THINKS DIFFERENTLY. HE SAYS TO ARJUNA, "I TEACH YOU THE KNOWLEDGE, THE WISDOM THAT IS AVAILABLE TO ME FROM ANADIKAL OR TIME INFINITE." KRISHNA ASSERTS THAT THE WISDOM HE BRINGS TO THIS EARTH BELONGS TO INFINITY. BUT BUDDHA CLAIMS THAT HIS WISDOM IS FOUNDED ON PERSONAL EXPERIENCE, ALTHOUGH HIS CONCEPT OF NIRVANA OR ULTIMATE FREEDOM IS THE SAME AS IS FORMULATED BY THE FIRST UPANISHAD AND THE BHAGWAD GEETA. AND DR. RADHAKRISHNAN SAYS THAT BUDDHA'S TEACHINGS ARE NOTHING BUT EXTENSIONS OF UPANISHADIC PRINCIPLES. UNDER THE CIRCUMSTANCES, IT IS DIFFICULT TO VOUCH FOR ONE'S AUTHENTICITY. WE FIND OURSELVES IN DIFFICULTY IN REGARD TO YOUR STYLE, THE WAY YOU SPEAK. IT SEEMS YOU OVERWHELM US WITH YOUR LOGIC, BUT WHEN YOU COME TO FACTS THINGS BECOME EASIER FOR US. WHEN I CAME HERE I HAD A FEELING THAT COMING IN CONTACT WITH RAJNEESH, THE ICE OF MY EGO WILL MELT AND DISAPPEAR. AND IT IS TRUE THAT MY EGO HAS DIMINISHED TO A LARGE EXTENT. PLEASE COMMENT.

Truth is beginningless.

The UPANISHAD'S word *anadi* does not mean old, it means beginningless. Anadi means that which has no be ginning, the beginningless. It does not mean ancient as you seem to think. However old and ancient a thing may be, it has a beginning, but truth has no beginning. And that which becomes old cannot be truth, because truth is now, in this moment.

Truth is neither new nor old. What is called a new truth is going to become old in the future. What is now called old was new sometime in the past, and what is new today will grow old tomorrow. It is in the nature of things that everything new becomes old. Truth is neither of the two; truth is eternal. Or you can say that which is eternal is truth. So *anadi* means the eternal, not old and ancient.

When Krishna says, "I teach the truth that is ANADI," it does not mean that he is talking about some old

and ancient truth. Krishna means to say that which is, is truth. He says, "I teach you the eternal truth." Those who knew it in the past -- if they really knew it -- knew the truth that is eternal. And those who know it today -- if they really know it -- know the same eternal truth. And those who will know it in the future, if they really know, it will be the same truth that is without beginning and without end. Only falsehood can be old and new; truth cannot be new or old.

Of course, there are two ways of saying the truth.

When Buddha speaks about truth he does not refer to all those who have known truth in the past, there is no need. When he knows truth on his own, he need not produce witnesses in his support; that would make no difference whatsoever. What he knows he knows; witnesses are not going to add anything to it. Even a thousand names of people who have known truth will not add one iota to the measure of Buddha's truth, nor will they add to the glory and grandeur of truth itself. That is why Buddha says it directly as he has known it.

And Buddha does so deliberately; there is a good reason why he does not mention the names of the old seers. In Buddha's time these authoritative names were being misused and they carried a danger with them. Remember, whenever Buddha said something he always asked his listeners not to accept it just because somebody else knows and says it. He always warned his listeners against authority. Throughout his life, Buddha insisted that unless someone knows truth on his own, he should not accept it as true on the authority of others -- including Buddha.

Buddha is speaking to seekers; his listeners are all seekers of truth. They are very different from Krishna's solitary listener, Arjuna. It is essential for a master to ask his disciples, the seekers of truth not to accept anything, not to believe just because he says it. If they believe something as true, they cannot go on the quest for truth. And if Buddha cites authorities in his support he is laying a precedent for coming generations to cite him as an authority. So he steers clear of all previous authorities and says plainly, "I say to you what I have known, but don't accept it until you know it for yourselves."

But Krishna speaks to an altogether different kind of person, his listener is not a seeker of truth, he is not on an adventure to find truth. Arjuna is quite different from the disciples of Buddha. Arjuna is not seeking truth, he is confused and deluded. The situation of imminent war has overcome him with weakness and fear. So Krishna is not interested in unveiling and exposing truth to its roots -- he only tells him what truth is.

Arjuna has not come to him for truth; he wants Krishna to dispel his confusion and fear. There fore Krishna says that what he is saying has been said by many others in the past. If Arjuna happened to be a seeker. Krishna would certainly ask him to prepare himself for an encounter with truth. But Arjuna wants only to understand what reality is; he is not prepared to go in search of truth. He is not in an ashram or a monastery to learn truth from a master; he is preparing to wage war. And being confronted with the special conditions of the Mahabharat he is frightened and depressed. So Krishna, in order to dispel his despondency and bolster his morale, tells him that what he is saying has the support of many wise men of the past, that it is the eternal wisdom.

This kind of teaching has relevance and meaning for Arjuna. If Arjuna had come to him on his own with a desire to find truth, it would have been altogether different. But this is not the case. That is why Krishna explains to him the long tradition of truth so that Arjuna can grasp it properly.

There is yet another reason for Krishna's taking this approach.

If a person goes to Buddha, he goes as a disciple, as one surrendered to him. Arjuna is Krishna's friend, he is not surrendered to him. Much depends on particular situations and relationships. While Buddha's disciples accept what he says, his own wife refuses to take him at his word. When Buddha returns home after twelve years -- during which time he is widely known as the Buddha, the awakened one, and people from all over have come to his feet in search of the truth he has known and proclaimed -- his wife Yashodhara, on meeting him, refuses to accept him as Buddha. She takes him to be the same person who had left his home stealthily in the dead of night twelve years ago. And she resumes the argument from that very point. She is as angry as she was the following morning when she had come to know how her husband had deserted her, and she vehemently accuses Buddha of betraying her.

Buddha's wife has her own characteristics. If Buddha tells her straight off that he is now a Buddha, she would say, "Don't talk nonsense, I know who you are. Nobody is a Buddha." If Buddha has to communicate with his wife he will do it very differently, because she is altogether different from his devotees and other seekers. There is a sweet story related with this episode.

When Buddha initiated Ananda into sannyas, because he was his elder cousin, Ananda exacted three promises from him. At the time of initiation he said to Buddha, "Before I become your disciple, I would like

to have a few assurances from you. Since I am your elder cousin brother, I am your senior and am in a position to command you to do certain things. Once I become your disciple, your junior, I will lose that status; then you will be in a position to command me and I will do your bidding. Right now you are my younger cousin brother, so give me three promises." Buddha asked him what his desires were.

Ananda said, "Firstly, I will always be with you from morning to morning; you will never send me away from you on an errand. Secondly, if I bring any visitors to you -- even at odd hours of the night -- you will never say no to them. And you will answer every question I will put to you at any time and place. And thirdly, I will attend, if I want to, even your very private and confidential discussions with your visitors." Being the younger brother, Buddha not only accepted Ananda's conditions, he honored them throughout his life. He never felt any difficulty about it.

But when he returned to his home town after twelve years and was going to visit his wife, Yashodhara, these promises given to Ananda years ago came in the way. Ananda, as usual, wanted to be with him during his meeting with his wife, but for the first time Buddha felt embarrassed. He said to Ananda, "Just think, I am going to visit her after twelve long years. And for her I am not Buddha, but the same old Gautam Siddhartha, her husband who left her in the dead of night without informing her. And you know she is a proud woman and she will take offense if you come with me; she will think it is a strategy to prevent her from expressing all her bottled-up resentment and frustration. sorrow and suffering. I am aware of my promise, but I beg of you not to insist on it for once."

This is a very sensitive and delicate moment and Buddha's response to it is so human and beautiful. When Ananda reminds him that he has transcended all associations and attachments -- no one is now a wife or a son to him -- Buddha tells him, "This is quite true, Ananda, as far as I am concerned. But for Yashodhara I am her husband, and it is not in my hands to undo it."

Ananda keeps out of Buddha's way. 'When Buddha meets Yashodhara the expected happens. She bursts out crying; all the pent-up anger and pain and agony she has silently suffered for twelve years comes out in a torrent. Her outburst is quite justifiable. Buddha listens to her very silently. When she quiets down and wipes away her tears, Buddha says to her very gently, "Yashodhara, look at me attentively. I am not the same person who had left you twelve years back. I don't come back to you as your husband, the husband is no more. I am altogether different. You talked so long to the departed one; now you can talk to me."

The relationship between Krishna and Arjuna is radically different; they are friends. They have played and gossiped together as intimate pals. If Krishna tells him only this much, "I speak about the truth that I have known," Arjuna will retort, "I know you and your truth." So he has to say, "What I say is the same truth that has been said by many other seers. Don't take it amiss because it comes to you from a friend. What I say is really significant."

The GEETA *is* the product of a particular situation; and this has to be borne in mind, otherwise there is much room for misunderstanding. Buddha's situation is different from Krishna's. He can afford to say, "What I say is truth; I am not concerned with what others say about it. And I also urge you not to accept it on my authority. You need to come to it on your own." And it is not an egoist's statement. An egoist would insist on being accepted as an authority. Buddha is simply stating his individual experience to stimulate the thirst for truth in his listeners. He tells them again not to take it as a belief, but go on their own search for truth. But he is also clear that what he says is his own experience. This is simply a state, ment of fact.

We are aware that what Buddha says has been said by others too. We know that the Vedas and UPANISHADS have already said what Buddha says. But why doesn't Buddha say so? There are reasons for it, and the reasons are inherent in the conditions of Buddha's time. By the time of Buddha, the tradition of the Vedas and UPANISHADS had completely degenerated and decayed, it was really corrupt and rotten. To say a word in favor of these old scriptures was tantamount to providing support to a decadent and rotting tradition. Knowing well that the Vedas and the UPANISHADS contained the same truth, Buddha could not take their support. Because it was with their support that a monster of falsehoods, superstitions and crass hypocrisy was stalking the land, mercilessly exploiting and oppressing the people. That is why he kept quiet about them.

It is not that Buddha is not aware that the Vedas and UPANISHADS contain the truth. But it often happens in history that when a new Buddha comes he has to fight and uproot many old truths, because being old they get so badly mixed up with falsehoods that to support them would automatically strengthen those lies.

Krishna did not have to face such a situation. In his time the tradition of the Vedas and the UPANISHADS was very much alive. It was really at the height of its glory, absolutely unpolluted and pure.

For this very reason we say Krishna's Geeta is the quintessence of the Vedas and the UPANISHADS. In fact, we can say Krishna himself is the embodiment of the great culture which had come out of these scriptures. Krishna reflects all that is essential and basic to that culture; he comes at a time when the Vedic civilization was at its zenith. Buddha comes when it had touched its nadir. It was the same culture, but Buddha had to witness its utter decadence and degradation, when the brahmins had ceased to be knowers of truth and instead were busy exploiting people in the name of God and religion. Every conceivable filth and ugliness, corruption and depravity had entered this culture, which now had nothing to do with religion.

Krishna represents the summit of UPANISHADIC teachings. In his times the UPANISHADS have touched the pinnacle of attainment and splendor. The light of knowledge emanating from them is spreading in all directions, and their perfume is everywhere in the air. The UPANISHADS are not a dead thing, they are fully alive and youthful and their music can be heard even in the bushes and shrubs of the land. So when Krishna talks about them, he is not talking about something old and dead; he is talking about something which is in the prime of its youth.

But by the time Buddha comes, twenty-five hundred years after Krishna, the whole tradition is dying and rotting, only its corpse is Lying before him. Clearly, Buddha cannot invoke their support. It is not out of any arrogance that he declares his truth on his own.

At the same time there is nothing egoistic about Krishna when he seeks the support of the old seers and their sayings.

QUESTIONER: KRISHNA, IN CHAPTER TEN OF THE GEETA DESCRIBES HIMSELF TO BE THE GANGES AMONG THE RIVERS, THE SPRING AMONG THE SEASONS, THE LION AMONG THE BEASTS, THE GARUDA OR EAGLE AMONG THE BIRDS, THE EIRAWAT AMONG THE ELEPHANTS, THE KAMDHENU AMONG THE COWS, VASUKI AMONG THE SNAKES, AND SO ON. DOES IT MEAN THAT HE IS TRYING TO DECLARE HIMSELF TO BE THE BEST AND THE GREATEST IN ALL CREATION? DOES IT ALSO MEAN THAT HE REFUSES TO REPRESENT ALL THAT IS LOWLY AND BASE? WHY DOES HE EXCLUDE THE MEANEST OF US ALL? AND WHERE DOES THE MEANEST BELONG?

It is a significant question. And there are two beautiful aspects to it.

Firstly, Krishna declares himself to be the best among all things -- of all the seasons he is the spring, of all the cows he is the *kamdhenu*, of all the elephants he is the *eirawat*. And secondly -- and this is more significant -- he finds his peers even among the lowliest of creatures like cows and horses. Both things should be taken together. While he declares himself to be the best among different classes of creatures, he does not distinguish between one class and another. Even when he claims to be the *eirawat* among elephants, he remains nonetheless an elephant. Even when he claims to be the best among the cows he remains a cow. Similarly he is quite at home among snakes and reptiles. He does not exclude the meanest categories as you think. He chooses to be the best even among the meanest creatures of this universe. And there is a reason. But why does he declare him self to be the best and the greatest among us all?

On the surface it seems to us to be an egoistic declaration, because we are so much involved with our egos that everything we see appears egoistic. But if we go deep into it we will know what a great message is enshrined in Krishna's declaration. When he says that he is the *eirawat* among the elephants, he means to say every elephant is destined to be an *eirawat*, and if one fails to be *eirawat* he fails to actualize his best and highest potential. Similarly every season has the potential to grow into a spring, and if one fails to attain to the highest in its nature, it fails its nature. And if a cow fails to be the *kamdhenu*, it means she has gone astray from her nature. In all these declarations, Krishna says only one thing: that he is the culmination, the perfection of nature in everything. Whoever and whatever attains to the sublime reflects godliness. This is the central message of this declaration. Please understand its deeper significance.

It is not that an elephant who does not become the *eirawat* is not a Krishna, he too is a Krishna, but a backward Krishna; he has failed to be the *eirawat* which is his potential. Krishna says he reflects the innate potentiality of each being come to its completion, that each being can grow into Krishnahood, god-hood. Krishna symbolizes the actualized form at its best, the highest of each one's possibility. Every being, every thing is capable of attaining to Krishna-hood. And if one fails to realize himself fully, it simply meanS that he has betrayed his innate nature, he has deviated from it. There is not even a trace of egoism in Krishna's declaration. This is his way of saying that one cannot attain to godliness unless he becomes like the lion among animals, like the spring among the seasons, like the Ganges among the rivers. One comes to God

only when one attains to one's own fullest flowering, not otherwise.

By way of these illustrations Krishna persuades Arjuna that if he flowers to the maximum as a warrior -- which is his innate nature -- he will be. come a Krishna in his own right. Had Krishna been born two thousand years later he would have said, "I am Arjuna among the warrior."

When Krishna declares his being, he is not claiming greatness. To claim greatness he need not compare himself with beasts and birds, snakes and reptiles. Claims to greatness can be made directly, but Krishna really does not claim any greatness for himself. He Is speaking about a law of growth, a universal law which is that when you draw out the best in you, when you actualize your highest potential you become God.

One of the Sanskrit names of God Is Ishwar, which Is derived from *aishwarya*, meaning affluence. It means when you attain to the peak of affluence as a being, you become God. But we never pay attention to this aspect of godliness, which is affluence in every respect. So to be the lion among the animals, the *kamdhenu* among the cows, and the spring among the seasons is to attain to godliness, to God. When there is no difference whatsoever between your potentiality and actuality, you become God. When the highest possibility of your life is actualized you attain to Godhood.

If there is a distance between your potential and actual states of being, it means you are yet on the way to your destiny. And godliness is everybody's destiny; it is really everyone's birthright. When that which is hidden in you becomes manifest, you are God. Right now you are part hidden and part manifest, you are on the way to flowering. You have yet to burst into a full spring, you have yet to become God. If Krishna happens to visit our garden here and says that he is the most blossomed one among all the flowers of this garden, what does he mean by it? He means to say that other flowers have the potential to achieve this flowering, and they are on the way to it.

It is right that Krishna does not relate himself with flowers yet hidden in their buds or in their seeds. He connects himself only with those that have fully flowered. And there is a reason for it. He is speaking to Arjuna who is depressed and confused, and he is not only trying to revive him but also to inspire him to blossom fully as a warrior, to actualize his potential as a warrior. Then alone, Krishna says, can he attain to God, to the utmost peak.

Here Krishna is having to play a double role. Because Arjuna is his friend, he cannot be too hard with him. He has to speak as a friend but all the time he is aware that he has to help Arjuna to come to the same flowering of being which he embodies in himself. Therefore, from time to time he gives glimpses of his own flowering, of his own fullness, so that these glimpses gently seep into Arjuna's awareness.

Krishna will be of no use to Arjuna if he re mains only his friend, but if he reveals his godliness indiscriminately, Arjuna may be so frightened that he runs away. So all the time he has to strike a balance between the two roles he is playing. While he continues to be Arjuna's friend he also declares his godliness from time to time. Whenever he finds Arjuna is relaxed, he declares his godliness. And when Arjuna is assailed with doubt and confusion he returns to his friendly approach. His task is very delicate, and very few Buddhas have had to deal with such a situation as Krishna faces in the war of the Mahabharat.

Bud&a does not have to deal with such a delicate situation. He knows his people clearly; he knows who is who and what they want. His people have come to sit at his feet to learn truth from him, so communication with them is easy and straight. Mahavira too, has no such difficulties with his listeners. Krishna's difficulty with Arjuna is real, he has to play a double role.

It is really difficult to teach a friend, to be his teacher It is difficult even to be an advisor to an intimate friend. If you try he will say, "Shut up, don't show off your wisdom." Arjuna can say to Krishna, "Keep your sage advices to yourself, I know how much you know, since we have grown together from child. hood." Arjuna can run away in such a situation. So Krishna on the one hand placates him with phrases like "O great warrior," and on the other he tells him "You are an ignoramus, you don't know the reality."

If you bear in mind this aspect of the GEETA, you will have no difficulty understanding it.

QUESTIONER: THERE ARE TWO SIDES TO THE LIFE OF EVERY GREAT MAN. WHILE ONE SIDE IS PERSONAL AND PRIVATE, THE OTHER IS OPEN, PUBLIC. THESE FEW DAYS THAT YOU HAVE BEEN TALKING TO US ABOUT KRISHNA, WE HAVE BEEN HELPED TO UNDERSTAND SOME FEATURES OF HIS LIFE WHICH ARE SUCH THAT IF WE TRY TO IMITATE HIM TODAY WE WILL AT ONCE BE OSTRACIZED BY THE SOCIETY. WE CANNOT PLAY PRANKS WITH OUR GIRLFRIENDS IN THE STREETS; WE CANNOT RUN AWAY WITH THEIR CLOTHES WHILE THEY ARE BATHING IN A SWIMMING POOL; WE CANNOT DANCE WITH OUR RADHAS AS KRISHNA DANCES WITH HIS RADHA WHO IS HIS GIRLFRIEND, NOT HIS WIFE -- EVEN IF WE ARE DEEP IN LOVE WITH THEM. BUT

ANOTHER SIDE OF KRISHNA'S LIFE IS ABOVE-BOARD. HIS SAYINGS HAVE TREMENDOUS RELEVANCE FOR ALL TIMES -- PAST, PRESENT AND FUTURE. AND IT IS IN THIS CONTEXT THAT WE REQUEST YOU TO SHED LIGHT ON HIS PHILOSOPHY OF LIFE, ON HIS DISCIPLINE OF WORK, KNOWLEDGE AND NON-ATTACHMENT, AND HIS ART OF LIVING, SO THAT WE CAN EMULATE HIM IN OUR DAY TO DAY LIFE.

Don't think that only in the present it is difficult to play the role of Krishna; it was difficult in Krishna's own times. Otherwise there would have been not only one, but any number of Krishnas. And if it seems difficult for you today to become Krishna-like, know that it would have been as difficult in Krishna's time if you were his contemporaries. And for Krishna it would be as easy to be a Krishna today -- if he were born again -- as it was in his own days. But this illusion stems from our idea and habit of following and imitating others in every way. In fact, imitation is the beginning of all our problems.

You could never have imitated Krishna if you lived in his days, nor can you imitate him now. It is impossible. And if you do, you are right in saying that you will end up in a mess.

I have been talking on Krishna's life and philosophy not so that you will make him your ideal and imitate him. Nothing is farther from me than the idea of imitation. If we can understand Krishna's life, it will help us to understand our own life in its right perspective. If we fully unfold and understand Krishna's life, which is vast and multidimensional, it will enable us to unfold our own life and know it. But you will never understand Krishna if you think in terms of imitating him.

If we imitate someone or other, we will never understand him because of that. And we will never understand our own life. In fact, the reason we want to imitate someone is that we don't want to take the trouble of understanding ourselves. It is convenient to live in somebody else's shadow and imitate him; it is a way to escape the arduous task of understanding ourselves. Understanding begins when someone ceases to imitate others, to be like others, when he wants to know directly who he is and what he can be.

The life of one who has achieved his full unfoldment helps to understand one's own life. It doesn't mean that one becomes like him, becomes his carbon copy. To become like others is neither possible nor desirable. Everyone is different and will remain different.

If you think in terms of imitation when we are discussing Krishna -- and it seems from your question that you do think in such terms -- then you will never understand Krishna. Never mind Krishna, you will never understand yourselves.

Secondly I would like to emphasize that although Krishna's philosophy, his vision of truth is significant and useful, it is not to be imitated, followed. When I ask you not to imitate his life which is so rich and dynamic, how can I ask you to imitate his ideas and thoughts, even his truth expressed in words? No, you have only to understand them, not follow and imitate them.

Of course as you understand Krishna your own understanding and intelligence will grow and deepen; it will enrich you in your own way, No ideas, no thoughts, no principles will help you; only understanding will. Understanding is the key, the master key.

It is unfortunate that imitation has become the hallmark of our life; we imitate from the cradle to the grave. We imitate others' ways of living; we imitate their ideas and thoughts. We are nothing more than imitators in every aspect of life.

Before I go into Krishna's philosophy, it is necessary to warn you against imitation and following. Don't follow anyone, not even Krishna. I say so not because it is not possible today to play pranks on your girlfriends or to run away with their clothes or to dance with them in the streets, Everything is possible, there is no difficulty in it. And if dancing with girlfriends is difficult today, it was difficult in Krishna's time too. Playing a flute was as difficult then as it is now. There is no basic difference between old and new times; the differences are minor. So it is not because of changed times that I ask you not to imitate. Imitation itself is wrong, utterly wrong, and it is always wrong. Imitation is suicidal. If you want to kill yourself, then only is imitation okay.

Krishna never imitates anyone. Buddha does not follow others. Can you name a person whom Krishna or Buddha or Christ ever imitated? It is ironic that we imitate those who never imitated others. It is so absurd. So the first thing to know about men like Krishna is that they never follow and imitate others, howsoever great the others may be. Persons like Krishna, Buddha, and Christ, are the exquisite flowerings of individuality; they are not carbon copies of others.

But we all try to imitate others. And imitation is dangerous. Playing the flute or loving a Radha is not so dangerous. Even today one does not refrain from falling in love with somebody else's wife. It happens

almost every day. The husband is afraid of his wife, the wife is afraid of her husband, and yet extra marital relations happen everywhere. And it is no thing new, it has always been so. As long as husbands and wives ate there, their fear of each other will be there. And to be without husbands and wives is equally frightening. Man as he is is in fear. and this fear permeates his whole life.

Let us first understand this fear, and then we will go into the matter of truth and reality. You are not afraid of imitating Krishna because of public opinion. Fear of imitation is more basic, and I would like to go into it before I take up your question on philosophy and truth. I did not go into Krishna's personal life on my own, but because you had asked questions about it. And as you have raised the question of the fear of imitating Krishna, I will deal with it first and then take up the rest of the question.

The basic fear of imitation is quite different. Imitation in itself is unnatural and ugly and wrong. In this whole world no two persons are alike, the same; they cannot be. Each person is different, unique and incomparable. There is no way to compare you with any other person in the whole world. You are like you; you are you. Never a person like you has happened in the long past of mankind, and never one like you is going to happen again in the future. God is a creator; he is creativity itself; he is always original, and whatever he creates is original. He never makes a carbon copy, he has no use for carbon papers in the whole process of creation. He never repeats; you can't accuse him of repetition. And therefore, if you deny your individuality and try to follow and be like somebody else, you are violating the fundamental law of life. Imitation is a crime against God. He made you an individual and you are trying to be somebody's copy. He gave you individuality, and you are trying to impose somebody else's personality on yourself, an alien personality. This is the basic fear and fundamental problem of our life.

Up to now all religions of the world have taught imitation. Parents and teachers all over the world exhort young men and women from their early childhood to be like others, they never ask them to be like themselves, to be themselves. They insist to you, "Be like Krishna, Christ or Buddha, but never commit the mistake of being like yourself." Why? How is it that all educational institutions in the world teach you to be imitators and they never ask you to be yourself?

There are good reasons for it. The most important reason is that if everyone becomes himself, he will be a free individual, a rebel -- not a conformist, a camp follower. He will be a danger to the institutions of parents, teachers, priests, managers of society, and to society itself. Every society is afraid of non-conformists and rebels. It honors the conformists, the yes-sayers. That is why everybody, from the president down to the parents pressures children, with one voice, to be followers, imitators. Otherwise they can't be certain who will turn into what.

There is no danger if you become like Rama, because everything about Rama is known, what he does and what he does not do. He is predictable. And if you become another Rama you will be as predictable, and society will know what you are going to do. And if you deviate from the outlined path they will declare you an outlaw and punish you.

If everyone is allowed to be himself, then it will be difficult to say what is right and what is wrong, what is virtue and what is sin. Therefore the society wants you to fit into its well-defined patterns and clear-cut molds. It does not care if by this effort your individuality is destroyed, your life is ruined, and your soul is impoverished. Its sole concern is to turn men into machines so that the status quo is maintained at any cost.

It seems man lives for society, society does not exist for man. The individual has no importance; he is just a cog in the social machine. It seems education is not meant for man; on the contrary, man is meant for education, for being educated the way the society wants. It seems tenets and doctrines are not made to serve man; on the contrary, man is born in the service of tenets and doctrines. It seems religion is not for man; man is for religion. It is ironic that man is not an end unto himself, he is just a means. And things that are meant to be means have become ends unto themselves. This is the danger. This is the curse of imitation, that man has been reduced into a thing, a non-entity.

Imitation is destructive, it kills the individual. And this danger is inner, spiritual; it is not circumstantial. It is a kind of slow poisoning. Whether you imitate Krishna or Buddha, it makes no difference; all imitation is suicidal.

There is no mold, no pattern, no type into which man can be fitted. Every person is a unique and different individual, and he is meant to be him self. This is his freedom, his birthright.

So when I am speaking to you about Krishna, let no one think even mistakenly that I want you to be like Krishna. I am against all following, all imitation, all comparisons. Every suffering that comes to man from external sources is secondary; the suffering that imitation and following brings in its wake is real and colossal. You cannot become like Krishna without being dead. And it is only dead people who are afraid --

afraid of everything. You are afraid of being beaten by the public if you dance and sing like Krishna. This is the fear of the dead, the imitator. A man who is fully alive is himself; he does not imitate. The more one is alive the more he is himself. And an alive man, a real individual is not afraid of society; on the contrary, the society is afraid of him. And that is why the society condemns him.

It is amusing that every society slanders and condemns the free individual, who is the only alive person -- but this is not the whole story. The free individual is condemned in the beginning and worshipped in the end. It has always been the case. If a fully alive man remains alive to the end, he is destined to be condemned first and worshipped and adored later. And a really free person is not afraid of condemnation, ostracism, even crucifixion.

Krishna is one of those rare beings in man's history who choose to be themselves. He is not concerned about what you say about him. Do you think he was accepted as Bhagwan or God in his own times? No, he was accused and condemned in every way. And even today you will not spare him unless you shut your eyes to many episodes of his life.

Do you know how Jesus was crucified? He was condemned as a disreputable and dangerous person. When he was hanged he was not alone: he was placed between two thieves who were going to suffer the same fate. This was a declaration that Jesus was no better than the criminals. It is interesting that not only the people of Jerusalem -- who had gathered in thousands to witness his crucifixion -- had ridiculed him. Even one of the thieves on the cross made a joke at Jesus' expense. He is reported to have said, "Since you and I are going to die together, we are kith and kin. So please save a place for me too in your father's kingdom when I reach there." Even a thief mocks Jesus and his kingdom of God. Not only his persecutors, not only the public of Jerusalem -- even a criminal who was going to be hanged for theft thought Jesus was a good-for-nothing vagabond. He thought himself better because while he had done something to deserve punishment Jesus was going to be hanged for nothing.

The society in which Krishna or Christ, Mahavira or Buddha are born does not accept them as Bhagwans, incarnations and messiahs. At first it condemns them, calls them names, mocks them, persecutes them. But they are brave people and cannot be intimidated. They bear the insults and humiliations with a smile of compassion on their faces. So how long can you go on? You will feel embarrassed, conquered by their love, their forbearance and com passion. And you begin to honor and worship them. But they take your worship with the same detachment and equanimity with which they take your insults and curses, because really nothing affects them -- neither fame nor infamy. And then the society hails them as God-incarnates.

I attach importance to a discussion of Krishna's life not because I want you to emulate him, but because he is the most beautiful and rare example of a multidimensional person. And if his treasures are laid before you they will help you uncover your own hidden treasures. This much importance Krishna has for me, nothing more. And remember, Krishna's treasures are Krishna's, and your treasures will be your own. And no one can say your treasures will not be even richer than Krishna's. I want to remind you again that what happened to Krishna can happen to each one of you, and this awareness is enough. This whole discussion is just meant for this remembrance that you all are heirs to godliness.

You want to know about Krishna's philosophy of life. This desire for a life philosophy stems from the same source; you want something ready-made, an ideology, a doctrine, a tenet which you can impose conveniently on yourself and be finished with it. I will take up his philosophy tomorrow, but for a different purpose. I want you just to understand your own life with its help. I don't want you to accept and follow Krishna's views and ideas. People like Krishna look at life with extraordinary eyes; their perception is rare. It penetrates the innermost depth of life, and it will be a great gift if for a while we can look at life through the eyes of Krishna. That will go a long way to change and deepen our own perception, our own perspective of life.

You are here in Manali, in the Himalayas, surrounded by beautiful hills and majestic mountains. But you can see only that much beauty in these mountains as your eyes, your perception, your perspective are capable of. Nicholas Roerich, the renowned painter, happened to live here for a long time. If you go and see his paintings, they will give you quite a different perspective of the same mountains; you will see them with the eyes of Roerich. He came to these mountains from distant Russia at a time when there were no roads as there are today to connect the Himalayas with the rest of the world. And once he saw the Himalayas he made them his lifelong home; he never left again. These very mountains before you now had possessed Roerich, enchanted him.

You have been in the Himalayas for some time, and I don't think you look at these mountains any more. You might have seen them for a little while the first day you arrived and you were finished with them. They

are now nothing more than mountains.

But Nicholas Roerich spent his lifetime watching and painting the same Himalayas. The eternal and inexhaustible beauty of these mountains continued to enchant him till his last day; he never felt sated. He dedicated his life to painting them, yet his thirst and passion and love for them remained undiminished. He looked at them from hundreds of angles -- during the day and night; morning, noon and evening; summer and winter; spring, rains and autumn; sun and moon and stars -- and in all their myriad colors and moods. He was busy painting them even at the time of his death. So these mountains will look very different if you see them through the eyes of Roerich. They will tell you a different story if you get acquainted with the works of this man.

I don't say that you should see these mountains the way Roerich saw them. No, I don't say that. And it is impossible for you to see them as this great painter has. But for sure, after knowing him and his works your perspective will change and deepen, you will know these mountains better.

Many people have loved, but the love of Farhad and Majnu was extraordinary; it was as great as the Himalayas. And it is better to read their story, to be acquainted with their lives; it will be so rewarding. Our love is utterly poor and fleeting; it begins and ends almost simultaneously. And once it is gone it becomes difficult to recall if it ever happened. No sooner the river of our ordinary love appears than it disappears and leaves us high and dry. But there are a few people who continue to love and love passionately till the last breath of their lives. Their love is immense and immeasurable. And it will do you good if you come to know these great lovers; it will help you to understand you own love and the problems of love. Maybe knowing them you become aware of the hidden sources of your own love. It is there in every being, but we smother it and kill it.

I don't say that you should imitate Majnu and become like him. No, it is neither possible nor desirable, and an imitation Majnu can only be a caricature. You can have your cut in the pattern of Majnu's, you can dress like him and wander like a madman shouting, "Laila, Laila." But that has nothing to do with Majnu. You can act, but you cannot know his essential love. Acting is stupid.

But it is possible that the love of Majnu and Farhad will kindle the lamp of your own love, which is as good as extinguished. Maybe his love's power will catch fire inside you and you will become alive and aware of the source of your own love, which is as inexhaustible. It is in this sense I ask you to know them.

Many people compose poems and Lyrics, but the Lyrics of Kalidas, Shakespeare, or Rabindranath have something special, something unearthly about them. Listening to Kalidas or Rabindranath you come upon something you have never known before. Perhaps for the first time you glimpse your hidden possibilities.

From tomorrow morning I will speak about Krishna's philosophy, but I hope you will not make it into your belief and doctrine. I don't want you to become doctrinaire. Krishna is utterly undoctrinaire. So keep a distance from all theories, doctrines and dogmas. We are trying to understand Krishna for an altogether different purpose. When a glorious and resplendent person like him -- who has attained to the fullest flowering of his being -- looks at this universe of ours with the eyes of a seer and says something about it, his words have an extraordinary significance for us. His verdict about our world carries tremendous weight, and it is good to be acquainted with it.

It is useful to know what a man of such clarity and enlightenment has to say about man and his mind and the ways of his fulfillment. This knowledge, this information he brings us can touch some inner chord of our being and set us on a voyage of exploration. And there is only one worthwhile quest in life, and that is to know who I am or who you are. Then you will not turn into a Krishna-ite, but a traveler on the path to become yourself. And then you will also know that the man who asks Arjuna to die in pursuit of his self-nature is not going to impose any doctrines on you.

So I invite you to bring your questions on Krishna's philosophy from tomorrow onward, and I will go into them all. It is so convenient for me to speak in response to your questions. Then I don't need to strain my mind, it comes out naturally and flowing like a stream. Otherwise I find it hard to say a thing. My difficulty is that words and ideas are with me only as long as I am speaking to you. When I am not speaking my mind is utterly empty and silent, and resumption of speech becomes so difficult in such a state.

When you ask a question, it serves me as a peg to hang my ideas on. Ordinarily, speaking has become really difficult for me; I have to strain hard to say something. It is becoming increasingly difficult to speak on my own; it puts a great strain on me. Lately many friends have expressed a desire that I should speak independently, without the assistance of your questions. That will be really too much. It will not be long when I will cease to speak independently. Without your questions I don't know what I should say; words and ideas have left me. But when you bring a question there is no way for me but to respond to It, and so I

become articulate. In the absence of your questions I have nothing to say on my own. On my own I am utterly silent. If I speak I speak for you. So bring your questions tomorrow and we will discuss them.
Now we will sit for meditation.

Krishna: The Man and His Philosophy

Chapter #18
Chapter title: Non-Attachment is not Aversion

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QUESTIONER: KRISHNA SAYS THAT BY GIVING UP DESIRING AND ATTACHMENT, WHICH HE CALLS NISKAMTA AND ANASAKTI RESPECTIVELY, ONE IS RELEASED FROM BONDAGE AND HE ATTAINS TO THE SUPREME. BUT IT IS SO DIFFICULT FOR ORDINARY MEN AND WOMEN TO BE FREE OF DESIRING AND ATTACHMENT. PLEASE EXPLAIN THE SIGNIFICANCE OF DESIRELESSNESS AND NON-ATTACHMENT AND WAYS TO ACHIEVE THEM.

In the first place try to understand the meaning of the word *anasakti* or non-attachment. It is unfortunately one of the most misunderstood words. Non-attachment is generally taken to mean aversion, but it is not aversion. Aversion is a kind of attachment -- the opposite of attachment. Someone is attached to sex and someone else is attached to its opposite -- *brahmacharya* or celibacy. Someone is attached to wealth; he is running after wealth, and someone else is attached to renunciation of wealth; he is running away from wealth. One person is obsessed with the idea of looking handsome; another person is obsessed with the idea of looking ugly. But those who are averse to sex, money or good looks appear to be non-attached because their attachments are negative.

Attachment has two faces, positive and negative. You can fancy a thing so much that you madly run after it, you cling to it -- this is positive attachment. And you can be so much repelled by a thing that you want to escape it, to run away from it; then it is negative attachment. Negative attachment is as much attachment as positive attachment.

Non-attachment is altogether different; it is freedom from both the positive and the negative kinds of attachment. Non-attachment means one is neither attached to something nor averse to it. Non-attachment is transcendence of both attachment and aversion.

In the world of spiritualism there are many words like non-attachment, which have been badly distorted and misconstrued. *Veetrag* is one such word which means transcendence of attachment, but it has become synonymous with aversion. When someone goes beyond both attachment and aversion, he achieves the state of *veetrag* or transcendence. This word *veetrag* belongs to the tradition of Mahavira, while *anasakti* belongs to the tradition of Krishna, and they are synonymous. But there is a difference in the approach of the two.

While Mahavira attains to the state of *veetrag* by renouncing both attachment and aversion, Krishna attains to the state of *anasakti* by accepting both positive and negative attachments. And these are the only possible ways. While their ends remain the same, their means are different. While Mahavira insists on renunciation of attachment, Krishna emphasizes its acceptance. So in a deeper sense *veetrag* is negative and *anasakti* is positive.

A non-attached mind, according to Krishna, is one who accepts everything unconditionally. The

interesting thing is that if you accept something totally it does not leave a mark, a scar on your mind; your mind remains unscathed and undisturbed. But when you cling strongly to a thing it leaves a mark on your mind. And when you are strongly averse to something you detest and deny it, then also it leaves a mark on your mind.

But when you neither cling to a thing nor run away from it, when you become receptive to everything -- good or bad, beautiful or ugly, pleasant or painful -- when you become like a mirror reflecting everything that comes before it, then your mind remains unscathed and unmarked. And such a mind is a non-attached mind; it is established in non-attachment.

You want to know how an ordinary person can achieve non-attachment. In fact, everyone is ordinary until he attains to non-attachment. So the question how an ordinary person can become non-attached does not arise. As long as one is attached or averse to something he remains an ordinary person. Extraordinariness comes with non-attachment, not before. It is not that ordinary people come to non-attachment in one way and extraordinary ones come to it in another way. Only one who has transcended both attachment and aversion is extraordinary. So the right question to ask is: How can one attain to non-attachment?

Before we go into the question of non-attach ment, let us understand the matter of attachment itself. How is it that one ceases to be non-attached and becomes attached to persons, things and ideas?

According to Krishna, non-attachment is embedded in the very nature of a human being, in his very being. Non-attachment is our basic nature, our original face. So the real question is how one deviates from his nature. We ,don't have to practice non attachment, we don't have to do something to come to it. We have only to know how we have gone astray from our nature. This is our basic question.

Someone came to me the other day and said, "I want to find God." I asked him when and how he had lost his God. His answer was that he had never lost him.

Then I asked him, "How can you search for a thing that you have not lost? Search implies that you lost something and now you are trying to recover it. Therefore," I said to him, "it is not a question of finding God. You would have to find God if you had really lost him. So first you have to know if you have lost him. And if you come to know on your own that you never lost him, the search is complete."

Non-attachment is our self-nature, we are born with it. So it is strange that in life, we all become victims of attachment and aversion. Non-attachment is our very nature. If attachment is our nature, we cannot manage to be averse to anything. If aversion was our nature, we could not fall prey to attachment. For example, a branch of a tree sways westward with the westerly wind and eastward with the easterly wind. How is it that the branch sways with the winds? Because it is neither in the east nor in the west; it is just in the middle.

Let us take another example: when we boil water it becomes hot, and when we *cool* it it becomes cold, because water in itself is neither hot nor cold. If water was intrinsically hot it could never become cold; it could never be heated if it was basically cold. Water's own nature transcends both hot and cold, so we can easily heat or cool it as we like.

If attachment is our self-nature, there is no way to be repelled by anything. But we are easily repelled. If clinging was our self-nature we could not give up anything, but we do give things up. In the same way if renunciation was our self-nature. we could not cling to a thing, but we cling like leeches. It simply means that neither attachment nor aversion is intrinsic to our self-nature. Therefore we move in both directions -- we now become attached and then averse to something. Because our innate nature transcends both these states of mind, we can move conveniently into them.

Let us take yet another example. We can open and shut our eyes whenever we like, because basically our eyes are neither open nor shut. If to be open was the very nature of the eyes, we could never close them. And if they were inherently closed we could never open them. Eyes can be both opened and closed at will because their self-nature transcends both states, they are beyond them. Opening and closing is external to them; really it happens because of the eyelids. In the same way our consciousness is essentially non-attached; it is only its eyelids, its coverings that get attached or repelled by something.

So the first thing to understand is that non attachment is our self-nature; we are born with it. It is our original face.

Secondly, we have to understand that it is only our self-nature that we can attain to; we can never attain to that which is alien to our self-nature. Really we can achieve only that which we already are at some deeper level of our beings. A seed grows into a flower because it is already a flower in its depth. A rock cannot grow into a flower, because never mind its depth, not even its surface has anything to do with a

flower. If you sow a rock in the soil like a seed, it will ever remain a rock; it can never turn into a flower. On the surface both rock and seed look alike, but if you sow them together the seed will turn into a flower, while the rock will remain always the same. ,So we can say that a seed becomes a flower because it is inherently a flower.

It is one of the fundamental laws of life that we can become only that which we already are at the center of our being; what is hidden at the center becomes manifest at the circumference.

Therefore non-attachment is our self-nature -- not attachment or aversion. That is why sometimes we get attached to a thing and then are repelled by it.

And we can return to non-attachment because it is our essential nature: that is to say, the seed can grow into a flower.

It is not that non attachment is the nature of a few; it is everybody's nature. Wherever conscious ness is, it is always beyond attachment and rejection. Our highest intelligence transcends both clinging and aversion. It is a different matter that in its behavior, consciousness attaches itself to something or rejects something else. But that is its behavioral side; it is like the eyelids open and close whenever they have to.

If I am left exclusively with my consciousness, will I be attached or detached in that moment? I will be neither. Attachment and aversion invariably happen in relationship with others. If I say Mr. X is attached, you will immediately ask, "To whom?" or "To what?" How can one be attached without the other? In the same way, if I say that Mr. Y is averse, you will soon ask, "To what?" or "From what?" Because aversion too, is possible only in relation to someone or something. Both clinging and rejection reflect our relationships; they belong to our behavioral side. In ourselves we are neither.

It is very important to understand the behavioral side of self-nature. And since it is a question of behavior, I can be attached to a person today and can reject him tomorrow. Because it is behavioral, if I am averse to someone today I can be attached to him tomorrow. And the irony is that I can be both attached and averse to someone or something at the same time. It is quite possible I can be simultaneously attached to one aspect of his personality and averse to another. We are often in conflicting relationships with the same persons or things -- attached and averse together. But one thing is certain: attachment and aversion belong to our behavior, not our self-nature. Behavior means that one enters into some relationship -- with another person or thing or thought -- but the other is essential. Behavior is not possible without the other. It is impossible when you are alone.

Self-nature means that which is all alone. Aloneness is the intrinsic quality of self-nature. Self-nature is aloneness. If I am left utterly alone, away from men and things, from ideas and images; if I am in total aloneness, will I be attached or averse in that state? No, both attachment and aversion are utterly irrelevant to aloneness, because they are reflections of relationship. Once I am out of all relationships I am all alone -- unattached and untouched.

I am explaining it at length so that you rightly understand the meaning and significance of non-attachment, its context and associated words. And once you understand them rightly you will not have much difficulty in coming to non-attachment.

Both attachment and aversion are relation ships in which the other is needed, the other is essential. Without the other these words are meaningless. And because of this "other", both attachment and aversion turn into bondages, slavery. In both cases we are dependent on others. So a person of attachment is a slave, and a person of aversion is a slave of the opposite kind. Take away the vault of one who clings to wealth and he will die. Put a vault in the room of one who is averse to wealth and he will not be able to sleep.

Someone who is addicted to sex cannot live without a woman or a man. But put one who is an avowed celibate with a beautiful woman or a man, and he will be in a mess. Both types of people are in bondage, they are dependent on the other. It does not matter whether the other exists or not; he may be imaginary, but the other has become an inseperable part of their being. They cannot think of themselves without the other. The greedy cannot think of himself without money, and the renunciate cannot think of himself in association with money. But the other is present at the center of both.

If you understand this behavioral aspect of non-attachment, then you will know that changes in behavior don't make much difference. It often happens that a person of attachments reacts and turns his back on everything he clings to. Similarly a renunciate turns into a worldly man again and begins to run after money, position, and prestige. People of considerable success in the world come to me and say they are in a mess and want to get rid of it. Renunciates also come to me and say it seems they made a mistake by leaving the world. Who knows? There may be something really worthwhile which they are missing.

A monk is always thinking that the people of the world are having a good time, while really they are

wasting their lives. And worldly people think they are missing some higher experiences of life the monks and recluses are having. In fact, only their situations are different. Psychologically the householder and the monk are both in the same boat. Psychologically they are heavily dependent on others, they are in shackles. And such people cannot know freedom, truth, bliss. Really the "other" is the bondage.

Usually a renunciate thinks that he has given up the other, but he is not aware that he is mistaken to think so. He is still bound with the other; he is now in another kind of relationship with the other, a relationship of escape. What he leaves behind pursues him. Although he is no longer running after it, he is afraid of it. Because he has escaped from it, he is worried lest it overcome him again. And where can you run away from the other.

The other is everywhere. The other is everywhere except one place, and that is your innermost being, the center of your being. If you leave your home, the ashram or the monastery will take its place. And you will be attached to it the way you were attached to your home. If you leave your wife or husband or children, then the master and the disciples will take their places and you will again be attached to them. You can leave a palace for a hut, but a hut is as much a house as a palace. You can give up costly clothes and take to a loincloth, but a loincloth is as binding as a king's robe is. Even if you go naked, you will become attached to your nudity.

The other is all over. In this world you cannot run away from the other, because the world is the other, and wherever you go the world will be with you. You cannot run away from the world. Wherever you go, the other will be there, so you cannot run away from the other. Of course, the other will take on new forms, but it will be there. By changing appearances you cannot change reality.

Except one space, the space of love, the other is everywhere. At the deepest core of love there is no other -- not because the other cannot enter there, but because at your deepest core even you disappear. At the deepest center of one's being even the self, the "I", disappears; so there is no way for the "other" to be there.

Now I tell you that as long as you are, you cannot escape the other. Earlier I said that as long as you are in the world you cannot escape the other, he is everywhere. Now I tell you the other side of the same truth: that as long as you exist, as "I", as ego, the other will be there. Even if you close your eyes and the world disappears, the other will not disappear. Now the other will exist behind your closed eyes, in your desires and longings, in your dreams and imaginations, but he will be there. As long as you are, the other is inescapably with you.

In fact, *svabhava* or self-nature is a state where the self, the "In, the ego, ceases to be. Self-nature is also one of those unlucky words that have been greatly misunderstood. By self-nature we generally mean the sense or feeling of the self. But where *svabhava* or self-nature begins, the self disappears. There is no relationship whatsoever between self-nature and self. Self-nature is that which was there when I was not in this world, and it will be there when I will be gone from here.

Whether I am here or I am not, self-nature is always in existence. That which is eternal is self-nature. Self-nature is that which is and will be even when I disappear, when my "I" disappears absolutely. The association of the word "self" with nature creates all the confusion, it gives rise to a feeling that it has something to do with the self.

Svabhava means: the nature, the primordial nature, the original face, the *prakriti*, that which is, even without me. When you are asleep there is no self, but self-nature is. In deep sleep, which in Sanskrit is called *susupti*, there is no self but self-nature is. When someone is Lying in a state of coma, there is no self, but self-nature is. There is this much difference between *susupti* and *samadhi*, deep sleep and superconsciousness: in *susupti* the self disappears because of unconsciousness, in *samadhi* it disappears because of wakefulness, awareness, enlightenment.

Therefore, as long as the world exists the other will exist; as long as I exist, the other will exist. But we can look at this phenomenon in a different way. As long as I am, all that I see is the world. The world is a subjective reality which I see from the lens of my self, my "I", and therefore it is the other. The world is the other. So if the "I" ceases, the other will cease too. Then there is no one who can be attached and no one with whom one can be attached; there is no one who can be averse and no one to whom one can be averse. Then I am nowhere and everywhere and in everything.

Anasakti or non-attachment is our innate nature. But how to come to it?

The greatest mistake one commits in this regard is that he embraces aversion as a means to come to non-attachment. Remember, attachment is not as harmful as aversion is, because the face of attachment is clear-cut and simple, it can easily be recognized. No one can mistake attachment for non-attachment. It is

impossible. How can you say that clinging to money is non-attachment? But the face of aversion is very deceptive, it is masked. And that is why it poses the greatest danger for one who is trying to attain to non-attachment.

There is every possibility one can mistake aversion for non-attachment, and think that by rejecting men and things he has attained to non-attach ment. Aversion is a false coin, it can easily adopt the name of non-attachment. It is therefore essential to beware of aversion, which is no better than attachment. Aversion is attachment standing on its head, and to know this is to beware of it.

Secondly, as I said, wherever you go the other will be there, because the world is the other. I also said there is only one space where the other is not, and it is the center of one's being. So let us move in that direction, let us move into that space, which is entering into the innermost core of our being. Let us descend into that shrine of aloneness and solitude. There is no one in that solitude, not even you, it is a space of absolute silence. What does it mean? Does it mean that if I shut my eyes to the world I will enter the space of my aloneness and solitude?

Every day we close our eyes, but we are never alone. As soon as we close our eyes we begin to see the same images we had seen with open eyes. Thoughts and imaginations, dreams and daydreams surround us from all sides. The world is again with us. Although it is imaginary it is nonetheless the same world. We use our eyes like a movie camera; what we see with our eyes is imprinted on our mind's film, and we then watch it inside with closed eyes. All our thoughts and images are concerned with the other. And unless they are dropped, unless this inner world of thoughts and dreams goes, we cannot be free from the other, we cannot be alone.

This inner world of thoughts and dreams and images can be dropped, it is not that difficult. It is there because we want it to be there; it exists with our cooperation. And it will disappear the moment we withdraw our cooperation. It is because we relish and enjoy our world of thoughts and images -- we find it pleasurable -- that it is alive and flourishing. Not only our enjoyment of it, even our aversion to it helps to keep it going.

I repeat: not only our addiction to this world, even our aversion is equally responsible. Not only do we think of our friends and loved ones, we also think of our adversaries and enemies whom we hate. And it is ironic that those we hate haunt us much more than those we enjoy and love. But when we neither identify ourselves with something nor condemn it, when we are neither interested in remembering something nor in forgetting it, then the thing drops and disappears on its own; we don't have to do anything. It becomes irrelevant and meaningless, and so it removes itself from the screen of the mind.

If you watch the movie which is your mind like a spectator, a witness, without identifying with it, without condemning it, with total disinterest, then you will find the whole movie dropping away. Before long, it disappears. And by and by the witnessing consciousness alone remains, without any object before it. This objectless awareness is alone; it is alone ness. And one who attains to this aloneness attains to non-attachment. The very experiencing of this consciousness, empty and alone, is non-attachment.

The behavior of a man of non-attachment will be radically different from others, and this behavior is called *anasakti yoga* or the discipline of non-attachment. He accepts everything -- like a mirror -- without attachment or dislike. Now he knows for himself what self-nature is, what non-attachment is.

He knows that self-nature and non-attachment are inseparably together, and he also knows that attachment and aversion are just behavioral. Having known and understood it in depth, he is not going to behave the same as he had behaved before. His behavior with the outside world will be radically different, because for him the world has ceased to be what it was before. His consciousness has undergone a mutation. It is no more like the film of a camera; now it is like a mirror, and he will use it as a mirror.

A mirror reflects everything that appears before it, but unlike the camera it does not retain impressions when the object has moved away from it. A man of such consciousness will relate with people and things, but he will not enter into relationships involving attachment and aversion. He will mix in society, but his aloneness will remain inviolate and untouched. He will love, but his love will be like lines drawn on the surface of water. Even if he goes to fight, he will fight as though in a play which leaves no marks on the player after he is finished with it. His mirror of consciousness will reflect both love and war, but in itself it will remain unaffected by either. Whatever he will do, his consciousness will be still and steady like the center of the cyclone. His behavior will be just an acting. He will no more remain a doer; he will be an actor on the stage of life.

If Krishna is anything, he is an actor -- a superb actor at that. There has never been a greater and more skilled actor in the whole history of man-kind. He is incomparable even as an actor -- he who turned the

whole world into a stage. While all other actors perform their skill on petty stages, Krishna uses the whole earth for his stage.

If a wooden stage can be used why not the whole earth? It does not make much difference; the world can be turned into a *leela*, a theatrical performance -- which it really is -- and we all can play our roles as actors and performers. An actor weeps and laughs, but tears and laughter don't bind him; he remains untouched by them. When he loves he does not love, when he fights he does not fight; he is never involved in his roles as worldly people are. He plays a friend and a foe without being involved in friendship and enmity.

The life of one who treats everything as play-acting becomes a triangle, a complete triangle. Ordinarily our life is only two points of this triangle, while the third is submerged in darkness. While the two points of attachment and aversion are functioning and visible, the angle of non-attachment is shrouded in darkness. A person of non-attachment brings this third side into light, and the triangle becomes com-plete. While he acts around the points of attachment and aversion, he remains centered at the third -- the point of non-attachment. In his behavior he appears to be attached or averse to people and things, but it is only appearance, acting, it is not real. In reality, he exists at the third point, and to be on this third point is called *anasakti* or non-attachment.

In fact, all the three points of the triangle exist in each of us but we are ordinarily aware of only two -- one of attachment and the other of aversion. The third point, that of non attachment, remains unknown to us. And the two points of attachment and aversion are like the frying pan and the fire: move from one to the other, do what you can, there is no escape from suffering, pain and misery. One comes to the third point of the triangle when after long suffering, he turns in and discovers his self-nature, his center, the center of the cyclone.

When all the darkness of the mind, of the unconscious is dispelled, the third point of the triangle becomes visible. And one who achieves this third point of non-attachment achieves Krishnahood or Buddhahood, of Jinahood or godliness, or whatever you want to call it. He achieves everything that is worth achieving. Once he knows that he can remain non-attached in every situation, he can afford to play the roles of attachment and dislike.

Someone has written a book called GAMES PEOPLE PLAY. In this long book he has described all the games that people play, but he has missed the very basic game of life. What is this basic game of life? To play the game of attachment and aversion and yet remain non-attached is the ultimate game. But because very few people have played this game, the author of the book missed it.

By turning inward one attains to non-attachment. And turning in is possible only if you become a witness -- a watcher on the hill. Begin witnessing from any point of life and you will reach your innermost depth. And the moment you arrive at your center, you are non attached, you are like a lotus in water. The lotus is born in water, lives in water and yet remains untouched by it.

QUESTIONER: YOU HAVE EXPLAINED TO US BEAUTIFULLY THE MEANING AND SIGNIFICANCE OF NON-ATTACHMENT. BESIDES NON-ATTACHMENT, KRISHNA HAS TALKED ABOUT TWO OTHER THINGS IN THE GEETA: ONE IS SANNYAS OR INACTION, AND THE OTHER IS ACTION WITHOUT ATTACHMENT TO RESULTS. PLEASE EXPLAIN THE RELATIONSHIP BETWEEN NON-ATTACHMENT, SANNYAS, AND ACTION WITHOUT DESIRE FOR RESULTS.

The yoga of non-attachment is foundational, and it is the third point of the triangle, the basic point of life from which arise the two other points of the triangle.

The two other points are: first, action through inaction; and second, inaction through action. One can be called sannyas -- inaction, and the other can be called action without desire for results.

Desireless action means action through inaction. If you do something without any motive, without a sense of compulsion to do it and without desire for successful results, it is desireless action. If what you do is undone or it does not bear fruits and you accept it without regret or pain, it is desireless action.

I would like to go into this question in depth. Desireless action is sannyas if the sannyasin has a sense of involvement and responsibility even in inaction, when he is not doing a thing.

It will be a little difficult to understand: a sense of involvement in inaction, when one is not doing a thing. For example, there is a sannyasin who does nothing to earn his living. So he comes to your house for alms and you share with him your food, which you have stolen from somewhere. If he is a true sannyasin he

will say that he is party to theft; he is a thief too. If he is a pseudo sannyasin, he will say that he has nothing to do with the theft of the food, he is not concerned with what you do or don't do. But an honest sannyasin will admit that although he did not steal food directly yet he is responsible for your action of theft.

But suppose he does not even beg, he does nothing -- what is his position in regard to action? I think if there is a true sannyasin on this earth and if a war is going on in Vietnam -- as it is in fact happen ing, where people are being mercilessly slaughtered -- he will share the responsibility for the Vietnam War. Although he is thousands of miles away, he actually has nothing to do with what is going on in Vietnam, still he will take the responsibility on himself.

A sannyasin, a true sannyasin is aware that wherever there is consciousness embodied on this wide earth, he is inextricably linked with it. It cannot be without him, he is present everywhere. And there fore he is responsible for everything -- good or evil -- that happens anywhere.

For example, I am now in this village as a visitor, and a Hindu-Muslim riot breaks out here. I am neither a Hindu nor a Muslim; I am a sannyasin. So where do I stand in relation to the riot? If I am really a sannyasin I will say, and say truly that, "I am responsible for it; I must have done something to engender it. Maybe I have done nothing to cause it. I am only a silent spectator, yet I cannot run away from the responsibility."

A sannyasin is one who, not doing a thing, knows that he is party to whatever is happening around the earth just because he is a part of the universal life. He has to be utterly responsible for all that mankind does or does not do. He is also aware that whatever he does or does not do -- even his inaction -- is going to be of great consequence.

If Hindus and Muslims were fighting some where and I silently escaped from the scene of the riot, I cannot say that I had nothing to do with it. I could have done something to avert the riot, but I did not. My abstention from action in this case was action enough, and I should hold myself responsible for not averting the bloodshed.

What is generally taken to be sannyas is not real sannyas, it is simple aversion. The sannyas of Krishna's concept is a much different and more difficult affair. Krishna's sannyas is exactly the state of a non-attached person. He lives with this awareness, that he is fully responsible for his inaction -- which is action through inaction -- just because he exists as a part of cosmic consciousness. He knows that ultimately all consciousness is united and one.

You have seen waves in the ocean; they seem to be constantly moving towards the shore. But you will be surprised to know they never move to the shore; they are virtually stationary. You will say it is unbelievable; you have seen with your own eyes how they travel a mile-long distance to come to the shores. You might have even played with waves that come rolling over the ocean.

But those who know the ocean will say that no wave moves; it only appears to be moving. The fact is that one wave gives rise to another and another and the process goes on ad infinitum. It is not that a wave rising at a mile's distance from the shore moves toward the shore, really it dies as soon as it rises, but it gives rise to another wave which in its turn gives rise to another. What really happens is that when a wave rises it depresses the water on either side, which causes another wave to rise. Thus one wave causes thousands of waves to rise. They don't move even a millimeter, but they appear to be moving because they are so contiguous and continuous.

Now suppose a child is drowned in a wave near the seashore, can you hold a distant wave responsible for his drowning? It will deny responsibility on the grounds that it never moved to the shore; there was a mile's distance between the wave and the drowned child. But Krishna thinks that if the distant wave is a sannyasin, it will own the responsibility for the child's death, because it is an integral part of the ocean. Whether the distant wave visited the shore or not, it is as much responsible as the wave that drowned the child. The ocean is one and indivisible.

A right kind of sannyasin takes responsibility for everything that happens anywhere in this wide world, even though he has no direct hand in any of it. This is a very difficult role to play. Not to be a doer when one is doing something is not that difficult, although this and the other thing are two sides of the same coin. We have lost sight of this side of sannyas, which has as much involvement in inaction. To do without being a doer, and to be a doer when one is not doing a thing are two sides of the coin of sannyas.

But unfortunately we have a very limited concept of sannyas: to us a sannyasin is one who leaves the world and shuts himself up in a mountain cave or a monastery and ceases to have any relation with the world. Such a sannyasin says now he is not at all responsible for what happens in the world. But this is a very sectarian and mistaken view of sannyas. This world is like waves rising on the surface of the ocean

where no wave can say that it is not responsible for what happens to the rest of the waves.

Life is very complex, it is vast and deep. It is like an ocean of consciousness which is constantly creating waves. If I say a word here and now, do you think it will die soon after it is uttered? No, I may not be here tomorrow, but this single word uttered by me will continue to affect the world till the end of time. And if I don't say a word, if I remain silent, then my silence too will continue to affect the world endlessly. Who will be responsible for it when I am gone?

Perhaps the wave that gave rise to the wave which drowned the child in the ocean is no more in existence, and we will not hold it responsible for the child's death. But Krishna will definitely hold that wave responsible; he will never let it go blameless. Krishna will say that both our being and non-being have a hand in creating this great web of life on earth, and in no way can we escape involvement and responsibility. In fact, every wave is a member of every other wave and is responsible for every other wave.

So know well that a true sannyasin is one who is as much responsible for his non-doing as one who is responsible for his doing. Even in his inaction he is aware that he is doing. And he is not at all a sannyasin who says he is not responsible for what others do.

There are hundreds of thousands of sannyasins in India, never has there been any dearth of sadhus and sannyasins2 monks and mendicants in this country. And this country has suffered political slavery for hundreds of years. Now these renunciates from the world can say, "We have nothing to do with the politics and political slavery of India; we own no responsibility for her social and political degradation." Their argument seems to be plausible, but it is erroneous.

And I say this attitude of theirs definitely had a hand in India's downfall and long political slavery. They cannot run away from this responsibility. At least an authentic sannyasin will never run away from responsibility. He is not only responsible for himself, but also for all others. He shares in the vices and virtues of the meanest of us all. because we are not separate, we are not islands, we are one indivisible continent where everybody is a member of everybody else.

So one can remain a doer even when one does not do a thing. And it is very significant.

If I can remain a doer in non-doing. I will attain to non-attachment Now there is no difference between my action and that of others; I cannot escape responsibility. If I abstain from stealing, it will not make a difference, because theft will continue in the rest of the world. And even if I steal it is not going to make a difference. If I am responsible for everything that happens anywhere in this wide world, if all vice and virtue, hate and love, war and peace, are mine, then there is no sense in owning this and disowning that.

If all hands are mine, then what difference does it make if I disown the two hands that hang on the sides of my body? If all eyes are mine, then it makes no difference if I am personally blinded. And if all homes are my homes, then there is no sense in my running away from the one that is called mine.

Sannyas affirms that every one is inseparably involved in this vast world of action and we cannot run away from it. Therefore it is good to know, and know on our own, that we do even when we don't do anything, we are responsible even for our inaction.

The other side of the coin, according to Krishna, is to know I am not doing even when I am doing something Ordinarily this side seems simple, but knowing the side of our total involvement in the whole pattern of action, you cannot say it is that simple. It is really difficult. Someone says glibly that he can do things as if he is acting, but it is easier said than done. The truth is that even professional actors often forget they are actors; they become doers. They become so involved in acting that they think they are the very roles they are expected to play. They become so conditioned by long acting that they forget altogether their reality, they begin to identify themselves with their roles. They become what they are long accustomed to act.

This identification of an actor with his role, which is a kind of delusion, needs to be understood carefully. When even an actor is deluded into believing that he is the person whose part he is playing, how can the very person whose role is being played by the actor believe that he is acting a role. When someone playing the role of Rama in Ramaleela -- Rama's play -- sheds real tears when his wife Sita is stolen, it is difficult to think that the real Rama would not shed real tears. When even spectators in a drama begin to weep, it is quite possible the actor cries really. For the time being he forgets that he is only playing Rama's role. So when actors become victims of deluded identification it is really difficult for us in real life to conduct ourselves as if we are actors on the stage.

To take life as playacting is arduous, but not impossible. If we carefully watch the way we live, if we closely observe our daily life, it will not take long to know that we are really acting. You are passing on the street and someone asks, "How are you?" and you promptly say, "I am fine," and you never think what you

are saying. Next time when it happens and you say, "I am fine," pause for a moment and think carefully if you are really fine. And you will know that what you said was nothing more than acting, it was not your reality. Someone meets you in a club and you say to him, "Good morning, I am so happy to see you." Stop then and there and look back to see if you were really happy to see him. If you carefully watch your day-to-day life you will soon come to know that it is all acting.

Whenever you do something and think yourself to be a doer -- and such moments are many -- reflect inside if what you have done is real. You say to your loved one, "I love you with all my being; I cannot live without you." Look back and examine yourself: "Is it true that I cannot live without my lover?" How many people have really died for the sake of love? And you will know clearly how you act in your day-to-day life. Watch every step of your life, every single thing that you do, every word that you say, and you will realize that it is different from playacting.

I love to tell the stories of Mulla Nasruddin.

He falls in love with a king's wife. He spends a night with her and at the break of dawn he is preparing to take leave of his beloved. With great feeling he says to her, "You are the most beautiful and loving woman I have ever met; I cannot live without you." Hearing this the queen begins to shed tears of happiness. Nasruddin then turns back and says, "But I have said the same thing to many women in the past. I say I cannot live without them and I go on living. And I am going to live so that I have occasions in life to say it to other women too. And I have also spoken the same cliche to many women; 'You are the most beautiful woman on this earth.'"

This shocks the queen; she is now grievously hurt and angry. Then the Mulla says, "I was just playing a joke; really I cannot live without you." And the queen is pleased once again.

This man Nasruddin knows that life is a play and nothing more, and he can go through life as an actor, treating the world as a play. But it is not that easy for his beloved to know; she has taken it very seriously.

It is not that you will miss anything if you take life as a play. The truth is that it will add to the quality of your life; it will make for its richness and excellence. Therefore Krishna says, "Yoga brings excellence to your action." In fact, when life becomes a play, all its pinpricks and hurts go, all its thorns disappear and we are left with its flowers in our hands. If life is a play, why should anyone burn himself in the hellfire of hate and anger? Then only a madman will enact anger and hate in his life; all sensible people will enact only affection and love. If you have to dream, why dream that you are a beggar? Then everyone will dream they are kings.

If I explore my doings with attention I will find that I am playing roles all along the road of life. I am acting the role of a father and a son, a mother and a daughter, a wife and a husband, a friend and a foe. You really need to observe and examine all your actions minutely and see if they are different from acting. And you will soon laugh at yourself. Maybe you are crying and watching your tears, and soon you begin to laugh inside. Maybe you are one thing on the outside and quite its opposite within. And by and by your life will turn into a play.

A Zen monk was dying. He called a few of his friends and said, "Countless people have died; I am going to die too. But I want to die in some novel manner. It is time we should change the ways of dying. Enough is enough. Please help me."

His friends laughed saying, "What are you talking about? Is dying a joke?"

The monk queried, "Have you heard that anyone died walking? That he kept walking and died?" His friends shook their heads. But an old man among them said, "I have read in some story book about a monk who has died walking. And the dying monk had observed before his death that only a saint could die in this manner."

The dying monk said, "Then it is not a novel way; someone has already used it. Can you say if someone died standing?" One of his friends said that he had heard about such a case. Then the monk said, "One dies the way one lives. It is possible someone died standing. But have you heard if someone died in the headstand posture of yoga?" His friends said laughing, "We have neither heard nor can we think that someone can die standing on his head. It is impossible."

The monk leaped at the suggestion, stood in the headstand posture and died.

Dying in this way he created a problem for the whole monastery. How to take down his dead body was the problem. People were also scared by the very sight of such a death. It was really an unheard of way, a dangerous way of dying. They were not even sure that he was really dead. They examined him in every way and found that his breathing, his pulse, his heartbeat, had stopped. Yet they could not decide how to handle his corpse. Never before had they faced such a situation, nor heard of it. This monk was known for his

unconventional ways, he had been a troublemaker all his life, and the way he chose to die created the greatest trouble ever.

So they conferred among themselves at length. Not even the intimate friends of the dead monk had a workable suggestion to offer. Then the oldest among them, the one who had read about someone dying while walking, said that the elder sister of the dead monk -- who was a nun -- lived in a neighboring monastery. She could be of some help to them, because she knows her brother well and whenever he made any trouble in the past she was called to discipline him.

His sister was a ninety-year-old woman living in a nearby village. When she came, she tapped her brother's dead body with her staff saying, "Can't you give up being naughty even when you are going to die? Is this the way to die? Die properly!"

Immediately the monk stood on his legs and said to his sister, "Please don't be angry; now I will die properly. It does not make any difference to me." And he lay on the ground and died.

His sister picked up her staff and left for her monastery. She did not even look back on her dead brother or his friends.

This man, who can die playfully, knows that life is a play. He can live playfully and die playfully. And he also knows what action without a motive, without being attached to its fruits is. When one turns his work into play, his whole life becomes a play. Then he can take everything, including death, as a play. But it is possible only when you know the real actor within you. You don't have to act; you are al, ready acting, and you have only to know the truth of it.

Krishna does not tell you to become an actor, or to practice acting. If you practice you will remain a doer, and you will become serious about every role. Krishna says you have only to know the reality of your life. As far as he is concerned, he knows for himself that it is nothing different from acting. And once you know it for yourself you will cease to be a doer in life. Then your life will turn into a play, and that is what sannyas is.

Krishna speaks of two kinds of action: one is action without attachment, and another is inaction with a sense of involvement in action. These are the two ways of sannyas and action, and it depends on you which way you choose for yourself. Someone can choose doing and yet remain a non-doer, and another can opt for non-doing and yet remain a doer.

These are really two types of people in the world, and you have to know your own type. As I see it, a male mind will choose doing and yet remain a non-doer, and a female mind will choose non-doing and yet remain a doer. There is a basic difference between the two minds -- male and female minds. While the male mind is active, the feminine is passive. If a woman has to do something she will do it as if she is not doing. And to the contrary a man, even when he is inactive, seems to be active and aggressive.

These are two broad divisions of the mind -- the male mind and the female mind. I call them broad divisions because not all men are aggressive nor are all women passive. There are men with feminine minds and women with male minds. Even if a woman wants to do a thing, she does it as if she is doing nothing. If she loves a man she does not express her love to him directly. She hides it in every way, she turns her love into a non-doing. A man on the other hand, will show off his love even if he is not really loving to a woman.

Remember, I am not talking about man and woman; I am talking about the male mind and the female mind. You will come across a few men who love passively, and similarly a few women who love aggressively. Krishna's division approximates this division of masculine and feminine mind.

As far as sannyas is concerned it is one and indivisible, but you can approach it in two ways. A person with a feminine mind, one who can surrender and wait, will approach sannyas by way of inaction. Non-doing will be his pattern, his way, but he will know that non-doing is his doing; he remains a doer even in his non-doing.

For example, when a woman comes to love a man she does not take the initiative. For this reason some men feel deceived, being unaware of the ways of feminine love. But the woman knows that she has set the ball of love rolling in her own way. Waiting is the way of her initiative; she waits. Feminine love is not articulate, while masculine love is. That is why a woman is hurt if the man she loves does not respond to her silent love in an articulate manner. If a man begins to love a woman without expressing his love in words, the woman will never come to like him. The woman will never really know that he loves her unless he expresses his love in an aggressive manner.

This is the dialectics of male and female love. While the woman on her part remains passive, wait, ing and expectant, she wants her lover to be aggressive and articulate in his love. Unless a man is assertive and aggressive in his love, the woman won't believe he truly loves her. That is why a quiet and peaceful man,

rich in goodness but lacking in aggressiveness, fails to satisfy a woman. But a woman feels at home with even a mean man if his love is aggressive and articulate. On the other hand, a man is averse to a woman who is assertive and aggressive.

Krishna has made this division of action and inaction in accord with the two types of human mind -- the male mind and the female mind. The male mind will choose action without being a doer, and the female mind will adopt inaction and yet re, main a doer. Those are two sides of the same coin.

QUESTIONER; THERE IS A PROBLEM WITH ACTION WITHOUT ATTACHMENT AND WHAT YOU CALL THE INACTION OF SANNYAS: IT KILLS INCENTIVE TO WORK. IT IS LIKE OUR PUBLIC SECTOR IN INDUSTRIES; WHILE THERE IS ENOUGH ROOM FOR INCENTIVE IN THE PRIVATE SECTOR, THERE IS VERY LITTLE IN THE PUBLIC ONE. PLEASE EXPLAIN.

It is possible, if people don't choose rightly between action and inaction, don't choose according to their types.

As I said, there are two types of minds -- male and female. If a person of feminine mind -- who can be a doer without doing -- becomes a sannyasin, he will turn sannyas into inaction. Action without being a doer is not his way. But if a male mind takes sannyas, then action will be his way, and he will know in his depth that he is not a doer, action just happens. If such a mind chooses inaction he will lose incentive and will become dull and lethargic. The problem always arises because of the wrong choice.

Therefore it is very important that everyone should know his type rightly. If someone's choice of action or inaction does not accord with his basic type, he will certainly have difficulties; his life will become dull and lackluster. Only if you don't commit the mistake of choosing the wrong thing for yourself, only if you choose rightly will your action gain vigor and vitality. It will be expansive and rich. There is only one thing that undermines the action of a male mind, and it is the idea of being a doer. If the doer disappears, leaving action free and on its own, then there is no end to its dynamism; you cannot even imagine how explosive it can become. The action of one who has ceased to be a doer gathers its full momentum; it becomes total. The great amount of energy that was spent in being a doer will now be exclusively available to action, making it dynamic and total.

Similarly if a person with a feminine mind, who is not meant for action as we know it, fully accepts his or her inaction, then this inaction will generate in its own way such immense action that you cannot even imagine. Because then his or her whole energy will be together and total. And this summation of energy is explosive. But the ways of a feminine mind will be totally different from those of the masculine mind.

But most of us err on this score; we often choose the opposite. And it is not without its reasons.

In all our life the opposite attracts; man attracts woman and woman attracts man. Always the opposite is attractive. Life is a play of attraction of the opposites; yin attracts yang and vice-versa. This is the way of nature, of biology. Even spiritualism is not unaffected by this rule, although it is a different journey altogether. Spiritualism is a pilgrimage to self-nature, to being oneself. You don't have to seek through spiritualism that which attracts you, that which is your opposite. On the contrary, you seek that which you are; you seek your own pristine nature, your original face.

But ordinarily your life is a search for the opposites.

I have heard... It happened once that the inhabitants of a small island in the sea became lazy and lethargic and ceased all activity. All farms and cottage industries became idle. Men and women ate whatever came to their hands and idled away their time doing nothing. The sage, the spiritual head of the island became worried; people even stopped going to him. He went about shouting that they had become idlers, but no one was prepared to listen to him. Even listening to his wise advice was heavy on them. Slowly life on the island began to shrink and wither away; it came to a standstill, which made the sage really anxious. But he could not figure out any way to help his people.

Ultimately the sage went to a very old man of the island and consulted him about the problem. The old man said, "Now there is only one way to resolve the issue: we have to segregate our women from their men. We should send all our women to a neighboring island, leaving all the men here."

The sage asked, "What will it do?"

The old man answered, "Soon the menfolk will be busy building boats and the women will begin preparations to receive their men. It is now imperative to separate them, to separate the opposites; otherwise

they will never return to active life."

And the magic worked.

In youth everyone is so active, and as he grows old all activity begins to ebb. Why? Just for the reason that the youth is packed with feminine and masculine energy, so young men and women become busy building boats and preparing for adventures. With the advent of old age, the fire of life dims considerably. By this time men and women come to know all about each other, and so the pull of the opposites withers away. Too much familiarity breeds indifference.

As it is the natural law of life that the opposite attracts, so it is the natural law of spiritualism that self-nature attracts, not the opposite. Here the similar, the same attracts. Because of this, we find ourselves in trouble when we apply the ordinary law of the world to spiritual discipline. For this very reason, countries where spiritualism grows become lazy and inactive. India is the living example. We wrongly applied the law of matter in choosing our spiritual discipline. People with male minds took paths meant for feminine minds, and those with feminine minds took the opposite paths. The one who was meant to be a Meera turned into a Mahavira and another meant to be a Mahavira turned into a Meera. Naturally we made a mess of everything. It was bound to be so.

Therefore, I envision a scientific discipline for the spiritualism of the future whose basic law will clearly say: no law of biology applies to spiritualism. In biology the opposite attracts; in spiritualism self-nature is the magnet. Spiritualism is not comprised of the attraction of opposites; it is actually one's immersion in self-nature. In the spiritual journey I don't have to reach the other; I have to reach myself.
But our lifelong habits come in the way.

I have heard... When electricity became available, Sigmund Freud had his house electrified. Soon after this he had a visitor from the countryside who had never seen electricity; he was only familiar with lanterns and lamps as instruments of light.

After the night's supper, Freud put his guest in one of the bedrooms and took leave of him for the night. But his guest was immediately faced with a serious problem -- it was a problem caused by electricity.

Since the light in the room was so bright, the man could not sleep. How to extinguish the light was the problem. Because the bulb hung high from the ceiling of the room, he fetched a ladder from somewhere, climbed it and began to try to blow out the light. But he failed, and failed miserably. How can one extinguish an electric light with the breath? He was in a quandary. He looked all around the room, he examined the bulb from every side again and again to find a hole through which he could blow it out. But nothing helped. He felt embarrassed to go to Freud and tell him he did not know how to extinguish the light in his room.

And thus he kept turning and tossing in his bed till his host came to say good morning to him. When Freud asked him why he did not put out the light he said, "Now that you have asked I should tell you of my struggle with your lighting device. I could not get a wink of sleep the whole night as the lamp stubbornly refused to be blown out."
Freud pushed a button saying, "You are a fool; it is so easy."

Now this man had no idea of light controlled by a distant switch. And we cannot blame him for that.

All our life's experience can be summed up in two words; attraction of the opposites. So even when we enter the world of spiritualism -- which is a different dimension altogether -- we carry our old ways with us. We try to blow out the electric light with our breath, and we never think of the switch. This error is centuries old and enduring. For this reason all spiritually advanced communities have become lethargic. Contrarily, sex-oriented communities are active and aggressive, and they are on the march to progress and prosperity. Every dynamic civilization in the world happens to be sex-oriented, and every passive and peaceful civilization is spiritual.

It has been so up to now, but it is not necessary that it should always be the case.

It is true that sex energy is the basic drive to action and dynamism. Wherever sex is freed from its fetters there will be an explosion of action and activity. If we look at nature we will find all activity arises from sex. If flowers bloom in the spring and birds build nests and the air is filled with scent and song, know that sex is behind all these lively activities. The bird is building a nest only to lay its eggs, The cuckoo is calling not to please you, but to invite and entice its sex partner. These are all biological activities.

Man too, is familiar only with biological activity. For this reason buildings in permissive societies, where sex is free, begin to touch the skies; they are nothing but extensions of the birds' nests. Permissive

societies are humming with song, music and orchestra they are full of colors and gay costumes. The same calls of the cuckoo and the dance of the peacocks! There is not much difference between the two.

Against this, countries that turn their backs on biological activities and take a different road, and yet by force of habit continue to follow the rule of opposites, become inert and sad and dull. Their houses turn into huts, their songs die and their colors fade out. Their whole life becomes flat and drab, poor and miserable.

As I see, both biology and spiritualism have their own laws. And a right kind of culture, a complete culture can come into being only if both biology and spiritualism are allowed to grow in their own ways. A right kind of culture will not suppress sex. It will accord it its due place in life; it will accept and enjoy sex without inhibition and guilt, it will celebrate sex. Such a culture will be expansive and it will generate immense activity. In the same way spiritualism, if allowed to grow on the basis of its natural laws -- if seekers choose their disciplines rightly, in accord with their types -- will lead to explosive action in the field of religion.

Krishna is in full accord with his own type; he does not deviate from his self-nature. So is Buddha. And Mahavira too. For this reason Krishna's life is crammed with action of a particular style. Not that Buddha lacks in action; his life is filled with a different kind of action. Mahavira keeps moving from one village to another for a full forty years. It is true that he does not take part in war, but he engages himself in a higher kind of war waged on a different level. Buddha does not play a flute, but his discourses resound with a note that is higher than that of the flute. It does not make a difference because Buddha is fully established in his own self-nature. He has found his authentic being at its highest. Krishna has discovered his own sublime reality, his truth, and he is complete and contented.

So far as men like Krishna, Buddha and Mahavira are concerned, they have found their true types, their authentic self-nature. But their followers often err in discovering their own authentic types: they become confused. To find one's intrinsic nature is of the highest in spiritualism. And I repeat Krishna's words: "It is better to perish in one's self-nature than to accept another's, which is perilous."

QUESTIONER: HOW CAN ONE KNOW HIS OWN DISTINCTIVE TYPE?

It is not that difficult to know one's type. One way is to remember this simple maxim: that which attracts you is not your type; it is the opposite of your own nature, because the opposite attracts. So beware of the opposite, reflect for a while on it and know that it is not your cup of tea. It seems paradoxical, and difficult too, to understand that what repels you is your type. How does a man know he is a man? Another man does not attract him, while a woman does. How does a woman know she is a woman? She wants to be with a man, not a woman. A woman repels another woman; it is difficult to keep two women together. So take it for a rule: you are not what attracts you; you are its opposite. You are really that which repels you.

It is really arduous to figure out this paradox, but life is paradoxical. It is difficult to believe that what you detest and condemn, what you want to avoid, to keep at arm's length, is invariably your own thing. It is within you. If someone is always in opposition to sex, then know that his unconscious is reeking with sex and sexuality. It is really complex. But if you care to understand it deeply, it is not that difficult. If someone condemns money, his very condemnation says that he craves money with his whole being. Similarly he is a worldly man who is trying to run away from the world. I mean to say that it is always your opposite that seems inviting to you. So beware of it and know that it is not your type.

QUESTIONER: WHAT IF I AM ATTRACTED NOW BY ONE THING AND THEN BY ANOTHER?

Then know that you are confused, nothing more.

QUESTIONER: IF TWO MEN SHARE A COMMON ADDICTION THEY BECOME FRIENDS.

You say if two men are addicted to the same thing they become friends. In this context a few things have

to be understood.

It is possible two persons of the same type become friends if they share a common addiction, but such a friendship is not real, it is propped up by addiction. Remove the prop of addiction and the friendship will go down the drain. Two alcoholics become friends because they drink together, attend a common club, play common games. But it is alcohol that unites them. Remove the bottle and they will turn their backs on each other.

True friendship is always without a cause. Love is causeless. If there is a cause, it is just association, not friendship. And there is a great difference between association and friendship.

If two persons are traveling by a common route, they can come together and become friendly to each other -- but it is not friendship. Reaching their destination they will part company. Friendship based on a common addiction is like friendship between fellow travelers. It is friendship in name only.

The truth is that friendship always happens between persons of opposite orientations. The opposite attracts, is the rule. The more opposite two per sons are, the deeper their friendship. In fact, opposites are not really opposites, they are complementary to each other. Because of it you will rarely find two equally intelligent persons making friends; if they do they will only quarrel and wrangle over every conceivable issue. An intelligent person will find a stupid partner to join him in friendship, so they complement each other.

Two powerful persons will not make friends; not even two persons having the same skills. You will rarely come across two poets or two painters as intimate friends. If two poets become friends, the cause of friendship will be something other than poetry. Maybe they drink together or gamble together, but then it is association and not friendship.

Psychologists believe if there is intimate friendship between two men, deep down it is a homosexual relationship. Similarly they think any such intimacy between two women to be homosexual. You will find it difficult to agree with the psychologists, but there is some element of truth in what they say. It has been observed that more or less everyone misses the intimate friendship of his early years for the test of his life, because there is a phase of homosexual relationship in everyone's life in his adolescence. Before they get interested in the opposite sex boys get interested in boys and girls in girls. In fact, before they attain sexual maturity there is not much difference between a boy and a girl as far as sex is concerned. So boys become interested in boys and girls in girls. For this reason friendships struck in the early years are so enduring.

After they attain sexual maturity, boys and girls who are psychologically natural and normal begin to take interest in the opposite sex. Then they become what psychologists call heterosexual. Old relationships are forgotten and new intimacies with the opposite sex begin to build up. Of course, about twenty to thirty percent of young men and women remain fixed at their adolescence, which means their psychological age is stuck at fourteen years. It means they are not growing psychologically; they are stunted and sick and need psychotherapy.

If a young woman of twenty-five continues to be interested in members of her own sex, if she refuses to take interest in some young men, there is certainly something wrong with her psyche and she needs treatment. It does not mean that now they will not enter into friendship with any members of their own sex; they will -- but it will be a kind of association, it can. not be real friendship. Two men or women will be friends if they ate members of the same club -- say the Rotary Club, or if they subscribe to the same political ideology -- say communism, or they are disciples of the same guru. But these relationships can never have the depth and intimacy of the early years.

The opposite has great attraction. Look at it from some different angles. Often lovers of good clothes are attracted by a naked fakir; lovers of delicious dishes become disciples of a master who is known for fasting. It is ironic that the followers of a renunciate saint comprise those who are known for their indulgence. It is deserving of serious consideration that while Mahavira, the founder of Jainism remained naked, most of the Jainas chose to sell clothes -- and they have been selling clothes down the centuries. Fot sure, people who loved good clothes were attracted by the nude Mahavira and they became his followers. It is surprising but true that Mahavira renounced a kingdom and became a beggar, and the Jainas are the richest community in India.

This is not accidental; there is a sound reason behind it. When Mahavira renounced his kingdom and wealth -- he really gave away every bit of his pos sessions to the poor before he left for the forest -- it was the wealthy class, chasing wealth that was most impressed by Mahavira's sacrifice. While they clung to every penny like leeches, there was Mahavira who threw away a whole kingdom. He became God in their eyes. Mahavira attracted them because of their attachment to wealth.

A renunciate would not be influenced by Mahavira. He would say, "There is nothing great in parting with trash; wealth is trash." But those who took trash for diamonds bowed down to Mahavira and worshipped him. Even one who cannot give up a thing cherishes a desire to give up, renunciation becomes his ideal, his dream. He knows in his heart of hearts that clinging is painful and he dreams of the day when he will be capable of renunciation. So a renunciate becomes his polestar; he worships him as his God. This is how renunciates are surrounded by those who are steeped in indulgence.

The opposite works like a magnet, it is magnetic. And it works on its own as every scientific law does. If we understand this law rightly we can divide the whole world into different magnetic fields of consciousness, as the physicists do in regard to matter and energy. Then we will know how consciousness is attracted, drawn and formed and then it disappears. Very strange things happen in the world of consciousness which are not apparent.

So whenever you are attracted to someone, know well that he is not your type -- he is your opposite, your complementary. He can never help you in your spiritual journey. He can however be helpful in your worldly life, and he can also help you in a way to know your type.

Remember, spiritualism is a search of the self, of self-nature. You have to know who you are. And once you know who you are, you will attain to inaction without quitting action. You will attain to truth without leaving the world. The world will remain as it is, but you will undergo a mutation. Everything will remain the same, but you will not remain the same, you will be transformed. And the day you are transformed, everything is transformed for you because what you see is your world. Your perception creates your world.

QUESTIONER: KRISHNA SAYS TO ARJUNA, "IF YOU FIGHT, TREATING EQUALLY VICTORY AND DEFEAT, GAIN AND LOSS, PLEASURE AND PAIN, NO SIN WILL ATTACH TO YOU, AND YOU WILL GO TO HEAVEN." DOES IT MEAN THAT IF ONE FIGHTS WITHOUT ATTACHMENT THEN VIOLENCE CEASES TO BE VIOLENCE?

A few things need to be understood in the context of this question.

The first thing Krishna says is that violence; is a lie which does not exist; violence is an illusion, it is not real. Nobody can be killed really. Krishna says, "*Na hanyate hanyamane sharire*: nobody is killed when his body is killed." And so far as the body is concerned, it is already dead; so it is wrong to say that the body dies.

In the first place Krishna says that violence is impossible, it is a misnomer. But it does not mean that one should freely indulge in violence. While violence itself is not real, violent mind is real. It is true, you can desire to kill someone, although he cannot be killed. This is a different thing -- that one cannot be killed -- but if you desire to kill him then this desire is real, and this desire is sinful. Violence is not a sin, but the will to violence, a violent mind is certainly a sin. If you want to kill someone, it is enough of a sin. It is a different thing that you cannot kill, but your desire to kill is in itself sinful.

In the same way it is a virtue if you desire to save someone. Whether he will be saved or not is a different matter, but the fact that you want to save him is enough unto itself; this desire is virtuous. For example, someone is dying, he is a terminal case, and you are trying to save him. He is going to die tomorrow, but you have already earned merit by trying to save him.

The desire to hurt others is sinful, and the desire to help others is virtuous.

But Krishna soars still higher; he says one can transcend both violence and non-violence, vice and virtue, pleasure and pain, and then there is nothing -- neither violence nor non-violence, neither vice nor virtue. They all are illusory.

If one goes beyond the dialectics of violence and non-violence, pain and pleasure, if he knows for himself they are illusory, then in the very knowing all his violent thoughts and feelings will drop, he will be free of them. When you realize that no one is killed, then why will you think of killing? When you know that no one is saved, you will not be bothered with the problem. And if, in the light of truth, you know your mind with all its urges and emotions, you will attain to heaven. Then it is not a question of going to heaven in some future time, you are already in heaven.

When one attains to a state where pleasure and pain, gain and loss, victory and defeat are all alike, when one transcends all dualities and divisions, when one realizes the integrity and oneness of life then he is in heaven. Because this state of equanimity and evenness itself is heaven.

According to Krishna, this *samatvabuddhi*, this balance and steadiness, equanimity and evenness of

intelligence is called yoga.

Krishna says there are two kinds of illusions. One is that you think that someone can be killed, and the other that you can kill him. Similarly it is an illusion to think that someone can be saved and that you can save him. When you are released from the first illusion that someone can be killed or saved, then the second illusion that you sin by killing and earn merit by saving will drop by itself.

The idea of vice and virtue is part of the same ignorance which makes you believe that life and death is a reality. If life and death is an illusion, then what is, is. Then vice and virtue are equally illusory. And to know what is illusory, to know the false as false, is knowledge. It is wisdom. And one established in wisdom does not do a thing on his part, he allows everything within and without to happen on its own. It is a state of total acceptance.

Krishna says this much to Arjuna: "See and accept that which is, and don't interfere with the ways of existence. Don't swim upstream in the river of life; just float with it. If you do so you are in heaven."

Krishna: The Man and His Philosophy

Chapter #19
Chapter title: Rituals, Fire and Knowledge

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QUESTIONER: YAJNAS OR RITUALS HAVE AN IMPORTANT PLACE IN SPIRITUAL DISCIPLINE, AND THERE ARE MANY FORMS OF YAJNAS OR SACRIFICIAL RITUALS MENTIONED IN THE SCRIPTURES. BUT THE GEETA ATTACHES SPECIAL IMPORTANCE TO JAPA-YAJNA AND JNANA-YAJNA -- THE RITUALS OF CHANTING AND KNOWLEDGE. TALKING ABOUT THE SIGNIFICANCE OF JAPA OR CHANTING, YOU MENTIONED AJAPA OR WORDLESS CHANTING. SO PLEASE EXPLAIN TO US THE SIGNIFICANCE OF JAPA-YAJNA, JNANA-YAJNA AND AJAPA AS ENVISIONED BY THE GEETA.

Rituals have an important place in human life; what we call life is ninety percent ritual. human mind is such that it takes recourse to many seemingly unnecessary activities so that the harshness of life's journey is mitigated.

In the course of man's long history thousands of such rituals -- I would like to call them plays -- have been developed. If they are taken playfully they add juice to life, they become occasions for celebration. And if we take them too seriously they become pathological, an aberration.

It was a D-day in the whole life of the human race when fire was discovered for the first time. It is the greatest discovery ever made throughout man's history. We do not know the name of the person who first discovered fire; whoever he was, he made the greatest revolution in man's life. Since then man has discovered many other things. There has been a galaxy of great names like Copernicus, Galileo, Kepler, Einstein, Max Planck -- but none of them teaches the height of that unknown person who first discovered fire. Even the splitting of the atom and landing on the moon are not that important.

Now the same fire is such a common and ordinary thing in our day-to-day life -- we have captured it in a tiny matchstick -- that we cannot comprehend its pristine glory; but it was not so ordinary in the distant past. We are indebted to fire for most of the growth and progress our civilization and culture have achieved down

the ages. Human civilization today is essentially the product of fire. None of the great inventions of history would have been possible without this igniting spark called fire. Fire is foundational to everything in our life.

Evidently when it was first discovered, we celebrated the occasion by dancing around it in utter ecstasy. This celebration, now turned into a ritual, was so natural and spontaneous -- as if it had exploded on us from nowhere. There was no other way to ex press our gratefulness to existence except by dancing and celebrating. And we said fire was God, because it occupied such a central place in man's life.

Every religion in ancient times grew around fire or the sun. The night was frightening it was full of darkness and danger and man was terribly afraid of wild animals and snakes and reptiles. And the day was comforting, full of light and warmth. One could look around and take care of himself against any danger. So darkness looked inimical and the sun seemed friendly. With darkness there was danger and death. With light there was hope; fear disappeared and everything was relatively safe. So human beings worshipped the sun as God. When fire was discovered, it heralded man's victory over darkness, and so he began to love fire more than anything -- including the sun. Naturally many beautiful things like song and dance, love and festivity grew around fire.

You know when Yuri Gagarin returned from his voyage into space -- he was the first man to enter outer space -- the whole world joined to celebrate the event. Overnight Gagarin became world renowned; his name reached the farthest corners of the earth. Hundreds of thousands of newborn babies all over the world were named after him. It takes a lifetime to attain to the fame which this first astronaut achieved in no time, because he orbited the earth. It was a great event, an epochal event. Wherever Gagarin went, people went mad to receive him; wherever he went, millions thronged to see him. Hundreds of people lost their lives in stampedes caused by his visit. Why this madness?

The advent of the new fills man's heart with delight and joy, and he always celebrates the occasion with great fanfare. As we celebrate the birth of a child with song, music and feasting, so we welcome everything new and rejoice over it. That is how it should be. It will be a sad day when we cease to rejoice over the new; it will mean the death of all that is meaningful and vital in our life.

I say all this to explain to you how *yajna* came into being and how it became so significant in our life. Yajna was our way of celebrating the discovery of fire; we danced around it with abandon and offered to it every good thing we had.

Our ancestors who initiated these sacrificial rituals did not have much to give. They had wheat and they made an offering of it to the fire. They had *somras*, the best wine of their times, and they offered it to the fire. They sacrificed even their best cows to greet this god who had come to transform their life so radically. And everything was so impromptu and spontaneous. It was an outpouring of a simple, innocent and unsophisticated heart-mind that our people had then. They were a rural people -- cities had yet to come into being -- who lacked sophistication.

By the time of Krishna and the GEETA civilization had made great strides -- thanks to fire. And so fire became a household thing, the extraordinary be came ordinary. Now it seemed meaningless to dance around fire and make sacrificial offerings to it. In the meantime thousands of people had opposed it. Fire was no longer taken as the greatest blessing that it was when it was first discovered. So Krishna grafted a new word onto the old stem of *yajna* and called it *jnan-yajna* or the ritual of knowledge. A new word, *jnan* or knowledge was added to the old word, *yajna* or ritual.

Vinoba Bhave is now doing the same thing, he has started a *bhoodan yajna*, popularly known as the Land-gift Movement. The ancient word *yajna* has been yoked to a socio-political concept known as *bhoodan* or land-gift.

The society in which Krishna was born was a highly developed and sophisticated society. Now dancing around fire looked so primitive and backward. So Krishna thought of igniting the fire of knowledge, which is the last luxury of a society that comes to the pinnacle of material prosperity. But he used an old word, because a word to be a word has to be old. Krishna said, "If we want to dance we will dance around the fire of knowledge. If we have to offer something to the sacrificial fire we will offer our. selves in place of grains and wines and cows."

Jnan-yajna or sacrificial ritual of knowledge stands for a special spiritual path, and every traveler on this path burns his ego, his "I-ness" in the fire of the knowledge of reality. Ordinary fire burns everything that is gross, but it cannot burn subtler elements like thoughts of arrogance, pride and ego. Only the fire of knowing can destroy it.

It is interesting to know that down the centuries the symbol of fire remains alive. And it is not without

reason.

The most important reason was that in the life of the primitive man there was nothing like fire which by its nature moved upward. Water moves downward: pour it anywhere and it will find a downward path to flow. But no matter what you do, the flame will always rise upward. Even if you turn a burning torch upside down, its flames will keep going up. So fire became the symbol of ascension -- upward journey; its flame reflects man's highest aspiration to reach the unknown.

Fire was the first thing in the knowledge of man that rebelled against the law of gravitation. The earth seems to have no power over fire. So those who danced around fire and rejoiced over its blessings also nursed a hope and prayer that a day might come in their life when they would go on the upward journey to the highest, the ultimate in existence.

Like water, human mind as we know it is inclined to move downward. There is some similarity between man's mind and water. Pour a container full of water on the hilltop and it will soon find its way down to the lowest lake in the valley. Such is man's mind. Therefore the seers who first exalted the fire and danced around it in joyous homage declared their aspiration to become like fire and ascend to the heavens. Their prayer said, "We want to turn our spirit into a flame so that even if it is put in an abyss it will continue to move upward and reach the zenith." So the ritual of the sacrificial fire was symbolic and significant.

There is another attribute of fire which is still deeper and more meaningful; it is that first it burns its fuel and then burns itself. As soon as the fuel turns into ashes the fire is extinguished. This aspect of fire is deeply representative of knowledge, which first burns the dross of ignorance and then burns itself. It means to say that after one's ignorance is dispelled, the ego, the knower himself disappears. The UPANISHAD says, "While the ignorant wander in darkness the knowledgeable wander in blinding darkness." For sure, this has been said to ridicule the pundits and scholars who subsist on borrowed knowledge. One who attains to true knowledge, what is called wisdom, disappears as an ego, and so there is no way for him to wander in darkness. True knowledge first destroys ignorance and then it destroys the knower too, who ceases to be an ego, an entity. It is like fire, that after burning the fuel extinguishes itself.

So those who came to know the truth realized that knowledge is like fire. It burns ignorance like fuel, and then burns the knower as an ego, who disappears into emptiness. Therefore, he alone can embark on a journey to knowledge who is prepared to become an utter emptiness, nothingness.

There is yet another attribute of fire which is still more relevant to the knowledge of truth. As the fire's flame rises upward it is visible only to an extent and then disappears into the vast space; it becomes invisible. The same is the case with the knowledge of truth; it is related with its knower only to a small extent and then it disappears into that which is un knowable. The visible part of reality is very tiny in comparison with its invisible part which is immense and infinite.

For all these reasons fire became a very useful and powerful symbol of knowledge. and Krishna ushered in *jnan-yajna*. Worship of knowledge is like worship of fire.

If you rightly understand the significance of fire as a symbol, you will know that worship of knowledge is eternal. While all other rituals that came into being with the discovery of fire have died because they were products of circumstances, the pursuit of knowledge remains with us forever. Knowledge is not bound with circumstances; it is eternal. So for the first time Krishna freed *yajna* from the fetters of time and events and yoked it to the eternal. From now on in the future, *yajna* or rituals will be in vogue in the way Krishna refashioned it; its meaning and purpose will be derived from Krishna alone. The pre-Krishna chapter of *yajna* is closed forever. It is now outdated and dead. If someone still talks of the *yajna* of the pre-Krishna days, he is only trying to perpetuate a dead and meaningless ritual. Now it is not possible to dance around fire in the old way, because fire is no more an event, it is an everyday affair.

Krishna talks about another kind of *yajna* which is *japa-yajna* or the ritual of chanting. The secret of japa is the same as that of knowledge. *Japa* at first burns all your thoughts, and then it burns itself -- the thought of japa or chanting. And what remains is known as *ajapa* -- wordless chanting. For this reason it is called *yajna*, because it works like fire.

Your mind is stuffed with thoughts, all kinds of junk. So you use a word for chanting, and with the help of this chanting you banish from your mind all other thoughts -- except the one thought which is your word for chanting. However, when all other thoughts disappear, then this last thought -- the thought of chanting -- becomes unnecessary and it drops on its own. It is followed by a state of utter silence which is called *ajapa* or wordless chanting or non chanting. So *ajapa* too, is a kind of fire which first burns the fuel and then burns itself.

But there is a danger with chanting just as with knowledge. In fact, there is danger with every kind of

spiritual discipline. There is no path from which one is not going to deviate. Every path leading to a destination has its bypaths of deviation, and you can use them to deviate from your journey. The truth is that we use paths more to digress from them than to reach.

For example, Krishna talks about the path of knowledge. For most people knowledge is scholarship, information, concepts, ideas, doctrines. If someone mistakes knowledgeability for knowledge he is on a wrong path, he is going astray. Now he cannot attain to truth, to knowledge, even if he crams his head full of all the scriptures there are in the world. And remember, ignorance is not as harmful as false knowledge. False knowledge is harmful, pernicious. It is lifeless, it lacks fire altogether. Pseudo knowledge is like ashes left after the fire has been extinguished. You can collect ashes in tons, but they are not going to change you. So if someone mistakes scholarship for knowledge he is already off the track.

It is the same with *japa* or chanting. If someone thinks he will reach through chanting he is mistaken. *No* one has ever found God or truth by chanting the name of Rama or Ave Maria. Chanting is like a thorn -- one uses it to take out another thorn sticking in his flesh and then throws away the two together. Both thorns are equally useless. If he leaves the second thorn in the place of the first, thinking it is something valuable, then he will continue to suffer. And he is for sure a stupid person. But there is no dearth of such stupid people in the world.

Buddha had a beautiful story he loved to tell again and again. A group of eight persons -- perhaps they were all pundits and priests -- crossed a big river in a country boat. Reaching the other bank they conferred among themselves as to what they should do with the boat which had helped them to cross the river. One -- perhaps the most knowledgeable among them -- suggested that they were indebted to the boat for having done such a great job for them, and so they should carry it on their heads to repay the debt. Everyone agreed with him and they lifted the boat to their heads and carried it to the next village they were scheduled to visit.

The people of the village were amazed to find their guests carrying a big boat on their heads. They said, "What are you doing? A boat is meant to carry us; we are not meant to carry the boat on our heads. Why did you not leave it in the river?"

The visitors said, "It seems you are all very ungrateful people. We know what gratefulness is. This boat helped us cross the river, now we are repaying our debt to it. It is going to stay on our heads forever."

Buddha says many people turn means into ends and cling to them for the rest of their lives. A boat is useful for crossing a river; we are not supposed to carry it on our heads after it has served our purpose.

Japa can be used with the awareness that it is a means which helps one to be free of his thoughts. But if someone takes *japa* to be an end in itself, of course he will be free of other thoughts but he will be a prisoner of this *japa* which is as good as a thought. His mind will remain as burdened and tense as ever. There is no difference between a mind teeming with thoughts and another filled with the chanting of Rama or Ave Maria. They are equally tense and restless. It is possible a thought-filled mind can achieve something worthwhile in the workaday world; a few of his thoughts may be found useful. But as far as the chanting-filled mind is concerned, it is completely a waste. But this man will say what helped to free him from wasteful thoughts is something valuable, and he is not going to part with it. This man is carrying a boat on his head.

To give *japa* the place of a *yajna* or sacrificial ritual has a deep secret, it is meaningful. When Krishna calls it a *yajna*, a sacrificial ritual, he means to say that *japa* is also like fire, which first burns its fuel and then burns itself. And it is meaningful only when it burns itself.

So we can use a word, a mantra, a seed word, as a means to cast away other words from our minds. But ultimately we have to throw away the mantra itself. If we get attached to the mantra, if we cling to it, then it will cease to be *japa*; it will turn instead into a kind of hypnotic trap, you will be a prisoner of its hypnosis. If you become obsessed with *japa*, you will go berserk. There are people who get so fixated with *japa* that they begin to derive an infantile kind of gratification from it, and then they can never be able to part with it. Then it becomes pathological.

Japa has to be used with awareness. If you are a witness while chanting a name or a mantra, if you know that while chanting goes on at the mental level, you remain a witness to it, then you are making a right use of *japa*. And it is only then that some day you will be able to go beyond it. And then *japa* becomes a *yajna*, a fire which first burns its fuel and then burns itself. And when you are empty, utterly empty, silent, you attain to meditation, you attain to *samadhi* or superconsciousness.

For this reason Krishna gives both knowledge and *japa* the status of *yajna*, because *yajna* happens around fire. And fire is immensely significant. If you understand the significance of fire, you will understand what *jnan yajna* or *japa-yajna* is. The truth is: one who is ready to burn his ego, his "I", who is

ready to totally efface himself, is ready for *yajna*. He alone is deserving of *yajna* who is capable of making an offering of himself into the fire of knowledge. And then all other *yajnas* fade into insignificance before this great *yajna*, which I call the *yajna* of life.

QUESTIONER: KRISHNA SAYS A MAN OF WISDOM, WHO GIVES UP ATTACHMENT TO THE FRUIT OF ACTION, IS RELEASED FROM THE BONDAGE OF BIRTH AND DEATH AND BECOMES ONE WITH THE ULTIMATE. HOW IS IT THAT KRISHNA BELIEVES THAT LIFE IS A BONDAGE? YOU DON'T BELIEVE SO, YOU SAY THIS VERY LIFE IS FREEDOM, THIS VERY WORLD THE NIRVANA. PLEASE EXPLAIN.

Krishna says a wise man gives up attachment to the fruits of action and attains to freedom from the bondage of birth and death. The whole thing needs to be understood in depth.

Firstly, Krishna does not talk about one's release from action itself, he emphasizes release from attachment to the fruits of action. He does not ask you to give up action and become inactive; he only urges you not to do something with a motive, with an eye on the results of the action. There is a meaningful difference between action and the fruit of action. It is in the interest of action itself, to make action real and total, that all wise men urge you to give up your desire for its result. Action without attachment to its fruit is what forms the heart of Krishna's teaching.

I would like to go deeply into this important matter of action without attachment to its fruits, be cause it is really arduous. Ordinarily, if you give up your desire for the fruit of action, you will give up action itself. If someone tells you to do something, but not to expect any result from it, you will say, "It is sheer madness to suggest such a thing. Why should anyone do something if he does not want to achieve a result? Everyone works with a motive to achieve something, be it bread, or money, or fame. If there is no motive to work, why should one work at all?"

This phrase "freedom from attachment to the fruit of action" has put many interpreters of Krishna in difficulty. These interpreters were themselves at a loss to understand or accept Krishna's emphasis on renunciation of the fruits of action. So they found a clever way to circumvent the real meaning of Krishna's teaching and bring in "the fruit of action" by the back door. They said one who relinquishes attachment to the result of one's labor attains to *moksha*, liberation. So the fruit of action was back in the form of liberation

What is after all this "fruit of action"? We then say, "If you do this you will achieve that," or "If you do this you will not achieve that." This is what we mean by the term "fruit of action." It is the same if you say that one attains to liberation if he gives up his attachment to the fruit of action. In my view, however, these interpreters have been very unjust to Krishna. They have betrayed him.

When Krishna says "A wise man, who gives up attachment to the fruit of action is released from the bondage of birth and death," he is not providing an incentive to desireless action. An action with an incentive can never be desireless, because what is incentive but a desire for result? Krishna's "release from bondage" is a consequence which follows desireless action as its shadow.

Krishna does not say that those who want to be free from the bondage of birth should give up attachment to the fruit of their action. If he says so, he is providing a motive, he is contradicting himself. No, he only says that freedom or liberation is a con sequence of desireless action, not its motive. One who desires liberation or freedom can never come to it, because desiring is the barrier. So the question is: How to work without attachment to result?

To understand this thing rightly, it is first necessary to know that there are two kinds of action in our life. One of these is what we do today in order to achieve something tomorrow as a result. Such an action is future-oriented; future is leading you into action. Just as an animal is dragged by a rope tied to its neck, so our future is dragging us into action. I do something with an eye on the future when my action of today will yield some result for me. While action takes plaice in the present, its fruit lies in the future. And the future is unknown and uncertain. Future means that which is not in existence, which is only a hope, a dream, an expectation. In that hope we are being dragged like cattle by our future.

The Sanskrit word for animal is *pashu*, which is meaningful. *Pashu* is derived from *pash* which means bondage. Hence *pashu* is one who is a captive, a slave. In that sense we are all animals, because we are captives of the future, we live in future hopes. The reins of our life are in the hands of the future. Man always lives today in the hope of tomorrow. And likewise he will live tomorrow in the hope of the day after, because when tomorrow comes, it will come as today. So he never lives really, he goes on postponing living for the future.

And he will never live as long as he lives on hope for the future. His whole life will pass away unlived and unfulfilled. At the time of his death he will say with great remorse, "All my life I only desired to live, but I could not really live." And his greatest sorrow at the time of death will be that the future is no more, there is no hope of achieving result in the future. If there was a future and a hope beyond death, he would have no regrets. That is why a dying man wants to know if there is life after death. In reality he wants to know if there is any chance of reaping a harvest of hopes in the future, because it was only hopes that he had sown in the soil of his life.

He had wasted all his todays in the hope of a tomorrow that never came. And on the last day of his life he faces a cul-de-sac beyond which there is no tomorrow, and no hope of any fruits of action. That is the despair of a future-oriented life.

There is another kind of action which is not future-oriented, which is not done with a motive to achieve some future result, which is not based on any ideas and patterns. Such an action is natural and spontaneous; it arises from the depths of our being. It springs from what I am, not from what I want to become. You are passing down a street when you come across an umbrella dropped unaware by a person walking ahead of you. You pick up the umbrella and hand it to the owner without any fuss. You don't look around for a press reporter or a photographer to report to the public your great act of selfless service to a fellow traveler. You don't even expect a "thank you" from the person concerned, nor hope for any results in the future. This is what I call a natural and spontaneous act.

But if the owner of the umbrella goes his way without thanking you, and if you feel even slightly hurt thinking how ungrateful the man is, then your action is no more natural and spontaneous, it is not without motive. Maybe you were not aware of your expectation of a thank you when you picked up the umbrella and handed it to him, but it was very much there in your unconscious. An expectation even of a thank you destroys the spontaneity and purity of action; it is no more free of attachment to its fruits. Then it is a contaminated act, contaminated with the desire for result.

If action is total in itself, if it is self-fulfilling, a love's labor -- if it has no other expectation outside of it, then it is what Krishna and I call action without attachment to its fruits. This action is complete in itself like a circle it has no expectations for the future. It is an end unto itself. In that case you will feel thankful to the other person -- say the man with the umbrella -- for giving you an opportunity to act totally, to do something without desire for results.

A future-oriented mind is full of desires for achieving results in the future, and its action is always fragmentary and partial. But when there is no such desire for results, when the action is without any motive, such an action fills you with tremendous joy and bliss. In my vision action without attachment to its fruits is so complete, so total, that there is nothing beyond it. It is its own fruit, it is its own end result. It is fulfilling in the moment. Such an action is its own reward, there is nothing outside of it.

Jesus is passing through a village and he comes across a field full of lilies. He stops near it and says to his disciples, "Do you see these lilies?" The disciples look at the flowers, but they really do not look because looking through eyes alone is not enough, one has to look with his whole being. So Jesus says again, "Do you see these flowers?"

The disciples say to him, "What is there to see? They are lilies as other lilies are. They are nothing different." Jesus then tells them, "It seems you are not looking, look again. How beautiful they are! King Solomon in all his grandeur and glory is not that beautiful."

The disciples are surprised to hear their Master compare the lilies with King Solomon, who happened to be the wealthiest king of their times. There was, they thought, no point in comparing an ordinary flower with the wealthiest king of the world. So noticing their confusion and bewilderment, Jesus again says, "Look at them again and look with attention. They are ordinary flowers, but they are so beautiful that they outshine even King Solomon with all his grandeur and glory."

One of the disciples asks why they are so beautiful. Jesus says, "These lilies are blossoming here and now; they live and act in the moment. They don't do anything out of hope for the future, whereas Solomon lives for the future and in the future. And this tension between the present and the future makes everything tense, sick and ugly. These flowers have no idea of tomorrow; they are fulfilled in the moment. This small piece of land on which they are growing is enough for them, they don't crave a larger field. The wind that is passing through them, making them sway, is everything for them. The sun that is shedding light on them is more than everything they desire. These bees humming around them give them the joy of the world.

"They are contented in being what they are; just being is enough, and they don't want to become anything else. Not that another moment will not come for them. It will come, and it will come of its own

accord. And when it comes they will welcome it and live it as totally as they are living this existing moment. Not that the lilies will not bear fruit, they will, but it will be another action complete in itself and it will arise from their existential moment. That is why they are so beautiful."

We believe everything happens according to our desires and expectations. We are like that crazy woman of a fable I love to tell again and again.

This crazy old woman had lived her whole life in a certain village, but one fine morning she left the village in anger, cursing the inhabitants with foul words. When the people enquired why she was leaving the village she said, "I go because of the torments that you have inflicted on me so long. But you will know what my going means to you from tomorrow. You will learn the lesson of your life."

The villagers were surprised at the threat the old woman made. They asked, "What is that lesson you are going to teach us?"

She said, "I am taking with me my cock at whose crowing the sun rose here every morning. Now the sun will rise in another village where I am going."

And the story says when the old woman reached another village and her cock crowed and the sun rose, she said to herself, "The idiots of that village must be weeping bitter tears, because the sun is now rising here, and they are in the dark forever."

The old woman's logic is flawless. Her cock crowed and the sun rose in the village where she had lived before. And when she went to another village and the sun rose with her cock's crow, there was no doubt left in her mind that sunrise depended on her cock's crow. But no cocks become victims of such illusions, only their masters. Cocks know they crow when the sun rises, but their masters think otherwise.
This fable reflects human mind.

The future comes on its own; it is already on the way. We cannot stop it from coming; we cannot prevent tomorrow from becoming today. Let man do his work and do it completely; that is enough. There is nothing beyond or outside of the act. We need not worry about tomorrow, which will come for itself.

The act must be total; this is the whole of Krishna's teaching. By total action he means, once you have done your thing you are finished with it; there is nothing more to be done about it. And if something remains to be done, even if you have to wait in expectancy for its result, then the act is not total. Your act is complete in itself when you don't look forward to some reward, some recognition or even appreciation.

For this reason Krishna says, "Leave the fruits of labor to God." By God he does not mean there is some accountant-cum-controller general sitting some where in the heavens who will take care of it on your behalf. Leaving it to God means: please do your work and leave it at that, leave it to existence.

Existence is like a mountain which echoes every sound that is uttered around it. It is like some one telling us, sitting here among the hills, to make a sound and leave it to the hills to echo it. We don't have to wait prayerfully for the echo, it will come on its own.

If one worries about what the echo is going to be, he will not be able to create a sound properly. And then it is possible the hills won't echo it. To produce an echo a proper sound, a sound of a particular volume is needed. This is how the desire for a result, the tension caused by desire and expectation does not allow you to do your work rightly.

People who are anxious for results often miss the moment of action itself, because the moment of action is now and here, while the result lies in some future. So those whose eyes are set on the future are bound to miss the present. If you are concerned with the result, if the result is what is important to you, then the action itself becomes meaningless. Then you don't love your work, you love only the result. Then you don't give your whole heart and mind to action -- you do it reluctantly, haphazardly.

If your attention is focused on the future -- and you are where your attention is -- then you can not be totally in the present. And action lies in the present. And that which is done inattentively cannot be deep and total; it cannot be blissful.

Krishna's vision of action without attachment to results is clear. He tells you to be totally in the present, in the moment. He tells you not to divide yourself between the present and the future. Not even a fraction of your attention should be passed on to the future. Then only you can act wholly and joyously, and then only will your action be total.

Desire for results is a distraction from action, so give up your attachment to results and be totally in action.

Leave future to the future, to existence, and be totally in what you are doing now and here. Then you

will also be total in the future when that future comes. Otherwise your habit of being fragmentary will pursue you throughout. Be whole in the now and you will be whole in the future, you will always be whole. And this wholeness, not your desire, will bear fruit. So you can trustfully leave the matter of fruit in the hands of God or existence or whatsoever you like to call it.

I would like to explain it in a different way. Unless we make action our joy, unless we love what we do, unless we do something for the love of it, we cannot be free of our attachment to the future, to the result. And unless our action flows from our being, our blissfulness, like a stream flows from its source, we cannot be totally into it; we will always be pulled by the future.

Do you think a stream is flowing towards some future? Do you think a river is running to the sea? You are mistaken if you think so. It is another matter that the river reaches the ocean -- but it is certainly not flowing for the sake of the ocean. A river flows for the love of flowing, it is really its abundant energy that is flowing. And this energy, this force, this strength of a river comes from its source, its original source.

The Ganges flows with the strength of the Gangotri; it is the Gangotri flowing through the Ganges. Of course she reaches the sea, but it is just a by product, it is inconsequential. In her whole journey the Ganges has nothing to do with the ocean; she is not even aware that she is going to the ocean. It is her own abundant energy that makes her flow and dance and sing and celebrate.

The Ganges dances not only when she reaches the shore of the ocean, she dances on every shore, on every bank. She dances through hills and valleys, through green forests and dry deserts, through cities and villages, through happiness and misery, through human beings and animals. She dances and rejoices wherever she happens to be. And if she reaches the ocean it is just a consequence which she had neither desired nor expected. It is the culmination of her life's journey; it is existence's echo, its answer to her.

Life is a play of energy; like a river it moves with its own energy. Krishna says man should live so that his action stems from his own energy, from its innermost source. In my view there is only one difference between a householder and a sannyasin: a house holder lives for tomorrow, he is future-oriented; a sannyasin lives and flowers now and here. He derives his strength from his today. For him today, now is enough unto itself. And when a sannyasin's tomorrow comes, it will come in the form of his today, and he will live it the way he lives his today.

There is a significant episode In the life of Mohammed. Mohammed is a rare kind of sannyasin, and I would like to see many more sannyasins like him in the world.

Every day his lovers bring all kinds of gifts for him. Someone brings sweets, another brings clothes, and another money. Mohammed shares everything with his visitors and others, and if something is left over by the evening he asks his wife to distribute it among the needy.

By the evening Mohammed again becomes a pauper, a fakir. When sometimes his wife suggests that something should be saved for tomorrow, Mohammed says, "Tomorrow will come as today, and it will care for itself." If his wife still grumbles he says to her, "Do you think I am an atheist that I should care for tomorrow? Caring for tomorrow is what I call atheism. Worrying for tomorrow means I don't trust existence, who has provided everything for today. I trust existence will provide for our tomorrow too. Worrying about tomorrow is lack of trust in existence, in the cosmic energy. And after all, what carl we do? What worth is our own effort?"

Mohammed insists that his wife give away everything that is left over saying, "With trust in our hearts we will wait for tomorrow. I am a theist, and if I save for tomorrow God will say, 'Mohammed, don't you have even this much trust in me?'"

This is the way Mohammed lives all through his life. Then he becomes critically ill, and one evening his physicians declare that he is not going to survive the coming night. So his wife, thinking she should save something for any emergency that may arise that night, saves five dinars and hides the money under her pillow.

As midnight comes Mohammed becomes restless, tossing and turning in his bed. He is surprised at this strange kind of suffering. At last he uncovers his face and tells his wife, "It seems tonight Mohammed is no more a pauper; you seem to have saved something for this night."

His wife was surprised and asked, "How could you know it?"

Mohammed answers, "Looking at your face tonight I can see you are not calm and peaceful as you always are. For sure there is some money in the house. Those who are worried become acquisitive and acquisitive people become worried. It is a vicious circle, So take out what you have saved and distribute it so that I can die in peace. Remember, this is my last night. I don't want to spoil it and appear before God with a guilty conscience."

His wife hurriedly takes out the five dinars from under her pillow, and says to Mohammed, "But there is no one out there to receive this money, it is midnight."
Mohammed says, "Just call out and someone will come."

And someone, a beggar really appears at the door. Mohammed says to his wife, "Just see, if someone comes to take in the dead of night, someone else can come to give as well." With these words he drew the shawl over his face and sank into eternal sleep. This was his last act -- to cover his face with the shawl.

It seems the five dinars were blocking Mohammed's passage to eternity. They were too much load on the heart of a true sannyasin like him.

If each day, each moment, each act is complete, it will be followed by a complete tomorrow. Tomorrow always comes, but if you complete your today your tomorrow will be new and fresh, not old and stale. It will not be frustrating.

But if you leave your today incomplete with expectations for tomorrow, it will frustrate you and your expectations, and you will be miserable on top of it.

The future will never conform to your expectations, because the future is immense and your hopes and desires are petty, trivial. The immense, the infinite cannot be controlled and manipulated by the trivial. A drop cannot decide the course of a river the river goes its own way irrespective of what the drop wants.

But if a drop has its own desires and expectations if it wants to go upstream, or go right or left, then it will suffer and suffer immeasurably. This is man's misery; it is hopes and dreams that turn into his frustration and despair.

One who lives each moment totally knows no anxiety and no frustration; he is contented and blissful and fulfilled.

Let each of your actions, no matter whether you are peeling a potato or composing a poem, be complete in itself. Leave the result to God. If you do so, Krishna says, you will be released from the bondage that comes in the form of birth. Krishna does not say that birth is a bondage. He only says that one who is full of expectations, who is attached to the fruits of action is always in need of tomorrow, future, future life.

One who lives in desires, in hopes and expectations anxiously seeks a new birth after his death; he cannot escape rebirth. And for such a person birth becomes a bondage; it can never become his freedom. Because such a person is not really interested in life and living, he is interested in his expectations, in the results he expects from it. For him birth is just an opportunity for achieving some results.

And for such a person death is going to be very painful, because death will put an end to all the desires and demands he lived for. Naturally when he is born again he will find his birth to be his bondage. Birth is bondage for one who does not know the life that is freedom. In fact desiring is bondage, craving and attachment to result is bondage.

To live and know life totally is freedom. And for one who knows this life there is no birth and death. He is released from both birth and death. Krishna has said only the half truth; it is a half-truth to say that one is released from the fetters of birth. To complete it, I say he is released from death as well. He is released from both birth and death.

This does not mean that birth and death are bondage. In ignorance, for an ignorant person birth and death appear to be bondage; they bind him. For a wise man, one who knows the truth, birth and death cease to be, he is in freedom. In fact, bondage and freedom are states of mind. While the ignorant mind experiences bondage, the mind of the wise is free. Krishna does not condemn birth as such, but the way we are, birth feels like imprisonment to us.

We are a strange people, who turn even love into a bondage. I receive any number of wedding invitations from time to time. Someone's daughter is going to be married; another friend's son is being married. They invariably write in their invitation letters that their daughter or son is going to be "bound with the fetters of love." We turn even love, which is utter freedom, into shackles.

Love is freedom, so the right way to say it is that someone is going to be set free in love. But we say and do the opposite, we turn love into an imprisonment. Not that love is imprisonment, but we make it into one. The way we are, even death looks like captivity to us. The way we are, we turn life itself into a concentration camp.

On the other hand, he who lives in the present, in the moment, who lives without expectations and attachments and does his work without hope for reward or fear of punishment, whose action is like inaction and whose inaction is like action, who turns his whole life into a play -- he turns even bondage into freedom. For such a person, action is freedom, love is freedom, living is freedom, life is freedom, and even death is freedom. For him everything is freedom.

It all depends on the way we are; we carry both our slavery and freedom within us. If one begins to live without desire for the fruits of action, if he becomes responsible to himself and to existence, if he trusts life, then life for him will cease to be a bondage -- it will be a blessing, a benediction. Such a person attains to a life of freedom he is free while he is living in this world. Such a life is possible here and now. And it depends on us.

I have heard that a rebel sage -- a sage is always a rebel -- was thrown into prison for his irrepressible love of freedom. He was going around the country singing songs of rebellion. He was a Sufi sage and his captor was a Caliph who was both the religious and temporal head of Mohammedanism. The sage was put in shackles from his neck downward, but he continued to sing his songs of freedom.

One day the Caliph came to see him and enquired if he had any troubles. The sage asked, "What troubles? I am a royal guest, your guest; what troubles can I have? I am utterly happy. I live in a hut and you have put me in a palace. Thank you!"

The Caliph was amazed. He asked, "Are you joking?"

The Sufi said, "I say so because I have turned life itself into a joke."

Then the Caliph came with a down-to-earth question: "Are the chains on your hands and feet heavy and painful?"

The Sufi looked at his chains and said, "These chains are far away from me; there is a great distance between me and these chains. You may be under the illusion that you have imprisoned me, but you can only imprison my body, you cannot imprison my freedom. You cannot turn freedom into prison because I know how to turn prison into freedom."

It all depends on us, on how we see things. Seeing is foundational. The Sufi told the Caliph, "There is a great distance between me and the chains on me. You cannot imprison my freedom."

Mansoor, another Sufi rebel, was executed. And the manner of his execution was very cruel and brutal. One by one, his limbs, even his eyes were severed from his body. Hundreds of thousands of people had gathered to witness the event. As his hands and feet were being cut off, Mansoor was laughing and his laughter went on getting louder as his body shrunk in size. Someone from among the spectators shouted, "Are you crazy, Mansoor? Is this a time to laugh?"

Mansoor said, "I am really laughing at you, because you think you are killing me. You are badly mistaken, you are really killing someone else. Don't forget that Mansoor is laughing when you are killing him in such an inhuman manner. How could it be possible? Let alone killing him, you cannot even touch Mansoor. The one you are killing is not Mansoor. Mansoor is the one who is laughing."

These words of Mansoor infuriated his executioners, his enemies, and they said to him haughtily, "Now we want to see how you laugh!" and they cut his tongue. Then Mansoor's eyes began laughing. Someone among the spectators mocked at the executioners. "Even after you have removed his tongue his eyes are laughing." And the executioners gouged out his two eyes. But then Mansoor's face, every fiber of his being was laughing. Spectators told them, "You cannot stop his laugh; see, his whole being is laughing." They had spared nothing, not a single part of his body, and yet he was laughing.

Our life becomes what we are psychologically and spiritually, our death becomes what we are in our mind and spirit. If we are free, our birth, our life, our death, everything becomes free. And similarly if we are in bondage, then everything we do or don't do binds us. Then action binds, love binds, life binds, even death binds. Then even God binds.

In fact, we are our own makers.

QUESTIONER. YOU HAVE SAID THAT A MAN IS SIXTY PERCENT MALE AND FORTY PERCENT FEMALE, AND A WOMAN IS SIXTY PERCENT FEMALE AND FORTY PERCENT MALE. IN CASE THE RATIO IS ALTERED AND EQUALIZED, DO YOU THINK MALE AND FEMALE ENERGIES WILL NEUTRALIZE AND STERILIZE EACH OTHER? AND HOW IS IT GOD HAS BEEN CALLED ARDHANARISHWARA, HALF MAN AND HALF WOMAN?

I did not say that the proportion of male and female energy is fixed at sixty and forty percent. It can vary; it can be seventy and thirty, even ninety and ten. But in case it is fifty-fifty, it makes a man or woman asexual. Then he or she is out of the dialectics of sex, then he or she is neutral or impotent.

It is significant that in Sanskrit the word *brahman* or the supreme energy or God, is categorized as neuter gender. Is *brahman* male or female? No, it is neutral. What has been called omnipotent has been

indicated in language as without gender. How can the supreme be male or female? That would make *brahman* partial. No, the ultimate being is impartial. This impartiality is possible only if the proportion of male and female energy is fifty-fifty.

The concept of *ardhanarishwara* is the symbol of *brahman*, the supreme, because the proportion of male and female in *brahman* is fifty-fifty. *Brahman* is both man and woman, or it is neither. If God were all male, then there would be no way for the female species to be. And if God were all female, then there would not be a male species on the earth. It is both together and therefore it is capable of creating both the species -- male and female.

And as long as we are man and woman, we are two separate fragments of God, broken away from him. That is why man and woman attract each other; this mutual attraction stems from their desire to be united and one. Separately they are half and incomplete. And everything incomplete strives to complete itself; that is the way of life.

Not only our concept of *ardhanarishwara* is unique, even the statue of *ardhanarishwara* that we have created is rare in the known history of mankind. There are many beautiful statues around the world. But the *ardhanarishwara* depicts a great psychological truth -- it is simply incomparable. This statue, this ancient symbol is a blend of male and female energies, because the statue is half male and half female. One of its sides is feminine and the other is masculine, or you can say it is a blending or the combination of the two. It can also be said to be beyond the two.

As I said, God is the median, the golden mean. Jesus has used a weird phrase, "eunuchs of God" to point to the same phenomenon. He says those who want to find God should become eunuchs of God, which really sounds outlandish. But)esus is right; those who want to find God should become like God: neither male nor female. And if you look attentively at men like Buddha and Krishna, who reflect godliness on this earth at its highest, you will find that they too are neither male nor female. Seen in their full glory and grandeur they are both or neither, or a blending of the two. In a way they reflect the transcendental sex, they have gone beyond the duality of the sexes.

As far as we are concerned, we are dual -- both male and female in different proportions.

You want to know why some people are born eunuchs who are neither men nor women, people who may be called a third sex. The reason is the same. If the child in its embryonic form in the mother's womb has both male and female elements in equal proportion, then he cannot grow into one sex clearly. Then the two equal elements will neutralize each other and the person will be a eunuch.

From time to time cases of sex-change have been reported. Usually their news is suppressed. It has happened that a young man slowly changed into a young woman and vice versa. It was thought to be accidental, a freak of nature. But now medical science knows how it happens, and is virtually in a position even to effect such changes clinically.

In the recent past a very sensational case came before a court of law in London. The case was that a young man and young woman were duly married as husband and wife. After they lived as husband and wife for a few years, the woman's sex underwent a change and she became a man. The crux of the com plaint was that the woman was never a woman, she was a man and that she deceived the young man by disguising her true sex.

The judges were in real difficulty to come to a correct judgment. The wife pleaded that she was always a woman and that the change came later. At the time of the hearing of this case even medical science was not clear about the matter. In the course of the last twenty-five or thirty years many cases of sex change have come to light and physicians accept that it is possible. And science is busy exploring this area with the help of such cases.

If the difference between one's male and female elements is very small or marginal -- say it is fifty-one to forty-nine, then a change of sex can take place any time. It is just a question of chemical changes taking place in one's physiology. And with the discovery of hormones and synthetic hormones, the day is not far off when medical science will bring about this change clinically.

Now it is not necessary that a man or woman should suffer the boredom of being man or woman for good. He or she can have a change any time they want. It is just a matter of manipulating the quantity of certain body chemicals and hormones. Soon we will see that a man turns into a woman and a woman into man if they choose to. In fact, there is not much difference between man and woman; the difference is rather quantitative.

The concept of God as *ardhanarishwara* says that the primeval source of creation is neither male nor female or it is both. But I don't say that a eunuch or an impotent person is nearer God as a result. I don't say

so.

It is true, God is both man and woman, but this man or woman is not impotent. This difference has to be kept in mind: while God is both male and female, the eunuch is neither; he is a negation of both. While God is the presence, the affirmation of yin and yang, the eunuch is their absence, their negation. Therefore the statue of *ardhanarishwara* is part male and part female. If it were a eunuch we could have depicted it as such. God represents positivity; the eunuch is utter negativity. The eunuch has no individuality and for this reason there is no end to his misery. Jesus does not say that we should become eunuchs to attain to God, all he means to say is that we should neither remain men nor women, and then we will be both together.

QUESTIONER: WHY DO JAINA SCRIPTURES SAY THAT THERE IS NO LIBERATION FOR WOMEN?

This question will change the context of our discussion and therefore I would deal with it briefly and then we will sit for meditation.

You ask why the Jaina scriptures say that women cannot attain to freedom. The reason is that Jaina scriptures are the handiwork of the male mind. The truth is, the whole of Jaina discipline is male-oriented, it is aggressive. Therefore Jaina scriptures cannot think how women, who represent passive energy can attain to liberation. But devotees of Krishna think otherwise. If you ask one of them about it he will immediately say women alone can attain to it, no one except them can. The male mind is simply incapable of reaching God, according to Krishna's philosophy. Even male devotees of Krishna turn into feminine minds so they can fall in love with Krishna.

There is a beautiful anecdote in the life of Meera, the renowned devotee of Krishna. When she went to Vrindavan, Krishna's birthplace, she was prevented from entering the temple on the grounds that she was a woman and women were not allowed in that temple. She was told the chief priest of the temple was under a vow not to look upon a woman -- he had never seen a woman since he had taken charge of the temple. Meera strongly protested, and what she said is significant. She said, "As far as I know there is only one man in all the universe and he is Krishna. How can there be another man in the form of the priest of this temple? I wonder how he continues to be a man and a Krishna devotee too!"

When this message from Meera was conveyed to the chief priest he was taken aback, speechless, and he rushed to the temple gate where Meera was being held. He threw the gates of the temple wide open and asked her forgiveness. He said to Meera, "I am grateful to you for reminding me of my relationship with my Lord."

Krishna stands for the feminine mind, the trusting mind, the surrendering mind.

But Mahavira represents the male mind, the aggressive mind, the conquering mind. Therefore he cannot think women as women can achieve liberation. So the Jaina tradition believes that a woman seeker will have to be born as a man before she attains to complete freedom. If there were only one spiritual path in the world, the path of Mahavira, then there would be no way for any woman to seek God. It is exclusively meant for the male mind, the aggressive mind.

Similarly a male mind can have no way with Krishna; his is the path of love and trust and surrender.

These are the two psychological archetypes in the world, and everything depends on these archetypes. I will take up the rest of the question tomorrow.

Krishna: The Man and His Philosophy

Chapter #20
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QUESTIONER: WHAT IS THE SUBTLE DIFFERENCE, IF ANY, BETWEEN MAHAVIRA'S TRANSCENDENCE OF ATTACHMENT, CHRIST'S HOLY INDIFFERENCE, BUDDHA'S INDIFFERENCE AND KRISHNA'S NON-ATTACHMENT? AND IN WHAT WAY ARE THEY THE SAME?

There is a good deal of similarity between Christ's concept of neutrality, Buddha's idea of indifference, Mahavira's transcendence of attachment, and Krishna's non-attachment. These are the ways of looking at and meeting the world. But there are some basic differences too. While their end-points are similar, their approaches are very different. while their ultimate goal is the same, they differ much in the ways and means they use to achieve their ends.

There is deep similarity between what Christ calls neutrality or non-alignment with the world at large, and what Buddha calls indifference to it. As the world is, with all its strange goings-on, its contradictions and conflicts, its struggles and trials, a seeker on the spiritual path will do well to keep a distance from it. But remember, neutrality can never be blissful; deep down it makes one sad and dull and drab. Therefore Jesus looks sad; even if he attains to some bliss he comes to it by way of his sadness. And his whole path is dull and dreary; he cannot walk it singing and dancing. Neutrality is bound to turn into sadness; Jesus cannot help it.

If I don't choose life, if I reject it completely, if I say I take neither this nor that, then I will soon stop flowing, I will stagnate. If a river refuses to move in any of the directions -- east, west, north or south -- it will cease to flow, it will stagnate. It will turn into a closed pool.

It is true that a stagnant pool of water too will reach the ocean, but not in the way the river reaches it. It will first have to turn into vapor and then into clouds and then descend on the ocean in the form of rains. It will not have the joys of a river, pushing its way to the ocean singing, dancing, celebrating.

A pool of dead water, a pond, dries up under the scorching sun, becomes vapor, clouds, and then reaches the ocean through a detour. It is deprived of the delight, beauty and ecstasy a river has. Such a pool of water is nothing more than a pond of listlessness and boredom.

Jesus is like a wandering cloud -- somber and sad -- not like a river, rejoicing, exulting, singing.

There is something common to the lifestyles of Jesus and Buddha, but the difference between them is as great. Buddha is very different from Jesus. While Jesus' neutrality looks sad, Buddha's indifference is silent, peaceful and quiet. Buddha is never sad, he is quiet, serene and silent. If he lacks the dance of Krishna, and the secret bliss of Mahavira, he is also free of the sadness of Jesus; he is utterly settled in his peace, his silence.

Buddha is not neutral like Jesus; he has attained to indifference, which is much different from neutrality. He has come to know that everything in life, as we know it, is meaningless, so nothing now is going to disturb his peace. Every alternative, every choice in life is the same for him. So his stillness, his peace, his calm is total.

Jesus is only neutral; every choice, every alternative is not the same for him. Jesus will say this is right and that is wrong; although he is non-aligned with the opposites, he is not that choiceless. Buddha has attained to absolute choicelessness. For him nothing is good or bad, right or wrong, black or white. For him summer and winter, day and night, pleasure and pain, laughter and tears are the same. For him, choosing is wrong and only choicelessness is right.

Jesus, in spite of his neutrality, his holy indifference," takes a whip in his hand and drives away the money-changers from the temple of Jerusalem. He overturns their boards and whips them. In the great synagogue of the Jews, the priests indulge in usury when people come from all Over the country for the annual festival. Their rates of interest are exorbitant, and so it is a way of exploiting the poor and the helpless. It is a way of draining the wealth and labor of the people, while it makes the temple of Jerusalem the richest establishment in the country. So Jesus upturns their tables and beats them.

Jesus is indifferent, yet he chooses. He advocates neutrality in worldly matters, but if there is something

wrong he immediately stands up against it. He is not choiceless.

We cannot imagine Buddha with a whip in his hands; he is utterly choiceless. And because of his choicelessness he has attained to a silence that is profound and immense. So silence has become central to Buddha's life and teaching.

Look at a statue of Buddha, silence surrounds it, peace permeates it, serenity emanates from it. Silence has become embodied in Buddha; peace has come home with him. Nothing can disturb his peace, his silence. Even the pond is disturbed by the passing breeze, by the rays of the sun which turn it into vapor and carry it to the sea. Buddha is so still that he has no desire whatsoever to move to the ocean of eternity; he says the ocean will have to come to him if it wants. Even to think of the ocean is now a strain for him.

For this reason Buddha refuses to answer questions about the transcendental. Is there God? What is liberation? What happens after death? Questions like these Buddha never entertains; he gently laughs them aside saying, "Don't ask such questions that have to do with the distant future; they will distract you from the immediate present, which is of the highest. The thought of the distant future will give rise to the desire to travel to it, and to reach it. And this desire will create restlessness. I am utterly contented with what I am, where I am. I have nowhere to go; I have nothing to choose and find."

So Buddha is not only indifferent to this world, he is also indifferent to the other world of God and nirvana. Jesus is indifferent to this world, but he is not indifferent to the other, to God. He has for sure chosen God against the world.

But Buddha says, "Even to find God you will have to pass through the swamp of hopes and fears, attachments and jealousies. Why should a river yearn to reach the sea? What is she going to achieve if she finds the sea? There is not much difference between the two except that there is a lot more water in the sea than in the river." Buddha then says, "Whatever I am, I am; I am utterly contented, I am in perfect peace." So his indifference has no objective, no goal whatsoever to achieve. Look at Buddha's face, his eyes; there is not a trace of agitation in them. They are as silent as silence itself. It is like a still lake where not even a ripple rises.

Naturally Buddha's peace is negative; it can have neither Krishna's outspoken bliss nor Mahavira's subtle joy. It is true that a man of such tremendous silence, who has no desires whatsoever -- not even the desire to find the ultimate -- will attain to bliss without asking. But this bliss will be his inner treasure, this lamp of bliss will shine in his interiority, while his whole external milieu will be one of utter peace and silence. His halo will reflect only harmony, stillness and order. Bliss will form his base and peace will make his summit.

One cannot think of Buddha and movement together; he is so relaxed and rested. Looking at his statue you cannot imagine that this man has ever risen from his seat and walked a few steps or said a word. Buddha is a statue of stillness. In him all movements, all activities, all commotions, all strivings have come to a standstill. He is peace itself.

Buddha represents cessation of all tensions, of all desires, including the desire for liberation. If someone says to him he wants to find freedom, Buddha will say, "Are you crazy? Where is freedom?" If someone says he wants to discover his self, his soul, Buddha will say, "There is nothing like a soul." In fact, Buddha will say, "So long as there is the desire to find something, you can never find. Desiring takes you nowhere except to sorrow and suffering. Cease seeking and you will find."

But Buddha does not say in words that "You will find"; he keeps silent on this point. He is aware that the moment he talks about finding freedom or something, you will begin to desire it and run after it. So he negates everything -- God, soul, freedom, peace -- everything. So long as there is something positive before you, you will want to find it and so long as you strive to find something you cannot find it. It is paradoxical, but it is true. It is only in utter stillness, in absolute silence, in total emptiness -- where all movement ceases -- that truth, *nirvana*, or whatever you call it, comes into being.

Desiring, which is *tanaha* in Buddha's language, keeps you running and restless. So desiring is the problem of problems for Buddha. And indifference, *upeksha* is the solution, the key that releases you from the bondage of desiring. So Buddha says over and over, "Don't choose, don't seek, don't run, don't make something into a goal, because there is nothing like a goal, a destination. Everything is now and here."

Jesus has a goal, a destination. This is why, while he talks of holy indifference toward the world, he cannot be indifferent to God. Indifference to God cannot be holy in the eyes of Jesus, he will call it unholy indifference.

Buddha is indifferent to everything; his indifference is complete. If you ask him how it is that there is nothing to find -- neither the world, nor God, nor soul, he will say, "What we see before our eyes is not real,

it is only a collage, an assemblage, something put together. It is something like a chariot which is nothing but a collection of four wheels and back seats, rods and ropes, and a horse that carries it. If you remove all the parts one by one and put them aside, the chariot will simply disappear.

"Like the chariot you are a collage, the whole world is a collage, a collection, a composition of things, sights and sounds. And when the collage falls apart, then all that remains in its place is nothingness, emptiness. This nothingness, this emptiness is the reality, the truth which is worth attaining." Buddha calls it *nirvana* -- the ultimate state of extinction, nothingness, which cannot be put into words. So Buddha does not say it in words, he says it with his being, his interiority, his silence.

For this reason only men and women of deep intelligence and understanding can walk with Buddha. Those who are greedy and goal-oriented, who are out to achieve something -- either gold or God -- will simply run away from him. They will say, "This man Buddha is no good, he has nothing to give but peace. And what use is peace? We want heaven, we seek God, we yearn for MOKSHA." And Buddha will simply laugh at them, because he knows that what they call God or soul or moksha is attained only in the immensity of peace, of silence.

So one cannot make God into a goal. That is why Buddha consistently denies God, because if he accepts, you will immediately turn this into a goal, into an object of desire. And one who runs after a goal cannot be peaceful, he cannot be silent. So you can understand why Buddha insists on indifference, it is only indifference that can lead you into peace, into the silence where all journeying ends.

Mahavira's transcendence of attachment ac. cords with Buddha's indifference to some extent, because he too stands for indifference toward the world. In the same way Mahavira agrees with Jesus to an extent because he, like Jesus, stands for liberation. Mahavira is not choiceless in regard to the goal of freedom. Mahavira will argue that without liberation, peace is irrelevant; without freedom there is no difference between peace and lack of peace. Then restless ness is as good as peace and silence.

Mahavira says that someone gives up a thing so he can gain something else in its place. If there is nothing to be gained the question of renunciation does not arise. So Mahavira is not indifferent to *moksha*, or freedom. His transcendence of attachment is a means to help you go beyond the contradictions and conflicts of the world; so it is only an instrument of achievement.

Buddha's indifference is total. It has no goals to achieve, it is not goal oriented. Or you can say Buddha's indifference is a means to non-achievement, where you lose and go on losing till there is nothing but utter emptiness before you. And this emptiness is what reality or truth is in the eyes of Buddha. So in a sense Buddha's sannyas, his renunciation is complete, because it seeks nothing, not even God or *nirvana*.

Mahavira's sannyas is not that complete, be cause it has freedom as its goal. Mahavira thinks sannyas is irrelevant without a goal -- the goal of freedom. Mahavira's reasoning is very scientific; he believes in causality, the law of cause and effect. According to him everything in this world is subject to the law of cause and effect. So he will not agree with Buddha that one should attain to peace for nothing, because there is a reason why one loses his peace and then seeks it once again.

Mahavira will not consent to Krishna's choiceless acceptance of that which is. If one accepts everything as it is, he cannot attain to his self, his soul, his individuality. Then one will simply vegetate and disintegrate. According to Mahavira, discrimination is essential to the attainment of the self, of individuality.

To be oneself one must know how to discriminate between good and bad, right and wrong, virtue and vice. Discrimination is wisdom, which teaches you not only to know the black from the white, but also to choose one against the other. He says both attachment and aversion are wrong, and one who drops them attains to the state of *veetrag*, which is transcendence of attachment and aversion. And this transcendence is the door to *moksha* or liberation.

Therefore Mahavira is not only peaceful, but blissful too. The light of liberation not only illuminates his interiority, it also surrounds his exteriority. If you put Mahavira and Buddha together, you will notice that while Buddha's silence seems to be passive, Mahavira's silence is positive and dynamic. Together with peace a kind of blissfulness radiates around Mahavira.

But if you put Mahavira and Krishna together Mahavira's bliss will look a shade paler than Krishna's. While Mahavira's bliss looks quiet and self-contained, Krishna's is eloquent and aggressive. Krishna can dance; you cannot think of Mahavira dancing. To discover his dance one will have to look deep into his stillness, silence and bliss; it is engrained in every breath, every fiber of his being. But he cannot dance as Krishna dances; his dance is embedded in his being, it is hidden, indirect. So while Mahavira's transcendence outwardly radiates his bliss, Buddha's indifference reflects only silence and nothing else.

And this indifference is well reflected in their statues. Mahavira's statue reflects extroversion; bliss emanates from it. Buddha's statue reflects introversion; he seems to have completely withdrawn himself from the without. Nothing seems to be going out from him. Buddha's being looks as if it is a non-being.

Mahavira on the other hand seems to have come to his fullness; his being is complete. That is why he denies the existence of God, but cannot deny the existence of the soul. He says there is no God; God cannot be, because he himself is God. There cannot be yet another God, two Gods. Therefore he declares the self. the soul is God; each one of us is God.

There is no God other than us. In utter ecstasy Mahavira declares that he is God, there is no one above him. He contends that if there be another God, a superlord over him, then he can never be free. Then there is no way for anyone to be free in this world; then freedom is a myth.

If there is God, a governing principle, running the whole show, then there is no meaning whatsoever in freedom; then freedom is dependent on God. And a dependent freedom is a contradiction in terms. If someday God decides to withdraw one's freedom and send him back into the world, he can't do a thing. Freedom, which is the highest value, can only exist if there is no God; freedom and God cannot go together. Therefore Mahavira emphatically denies God and declares the supremacy, the sovereignty of every soul. According to Mahavira, the soul itself is God. So his bliss is clear and expressive, which is a reflection of his transcendence.

Mahavira is in agreement with Buddha so far as choicelessness is concerned; there can be no choice between attachment and aversion. But he does not accept the other part of Buddha's thesis -- that there is no choice between even the world and *moksha*, freedom. Mahavira clearly chooses freedom against the world. And in this respect he is in accord with Jesus; he is closer to Jesus' neutrality. But since his God lives in some heaven, Jesus can be happy only after his death, when he will meet him in heaven. Mahavira has no God outside himself; he has found the highest, the supreme being within himself, and he is blissful now and here. So it sounds reasonable that while Jesus is sad, Mahavira is not.

Krishna's *anasakti*, non-attachment, in its turn has some similarity with Mahavira's transcendence, Buddha's indifference and Jesus' neutrality, but it has some basic differences too. It would not be wrong to say that Krishna's *anasakti* is transcendence, indifference and neutrality rolled into one, plus something more.

Krishna's non-attachment is different from Buddha's *upeksha*, or indifference. Krishna says indifference is a kind of attachment, inverted attachment. If I meet you in passing and don't look at you, it will be indifference on my part. But if looking at you is attachment then non-looking is equally attachment -- attachment in reverse gear.

And furthermore, Krishna asks, "How can anyone be indifferent? Indifferent to what? If the whole world is nothing but the manifestation of God, then one is indifferent to God himself." And then Krishna raises another question: "How can one who is indifferent be free of ego? To be attached or to be indifferent one needs ego. If I am attached to God and indifferent to the world, it is my ego which is operating in both cases." So Krishna does not use a condemnatory term like indifference.

Similarly Krishna is against neutrality. How can we be neutral about anything when God is not neutral? He is utterly involved in everything that there is. Neutrality in life is unnatural and impossible, according to Krishna. We are in the midst of life, we are life. It is life and nothing but life all over. Then how can we afford to keep ourselves aloof from life and be neutral about it? The Sanskrit word for neutrality is *tatasthata*, which means to leave the mainstream and stand on the bank. But so far as life is concerned, it is mainstream all over without any banks; how can we stand on the non existent bank of life? Wherever we are, we are in the mainstream of life, we are in the thick of life. So to be on the bank, to be neutral is an impossibility. Krishna cannot be neutral and he cannot be indifferent.

Krishna does not accept Mahavira's concept of transcendence of attachment or aversion. He says if attachment and aversion are wrong then there is no reason for them to exist, but they do exist.

Looking at it in another way, we can say there are two forces in the world: one is the force of good or God, and the other is the force of evil or the devil. This is how Zoroastrians and Christians and Mohammedans all believe in the existence of both God and the devil. They think that if there is evil in the world then it has to be segregated from God, who represents goodness and goodness alone. God can never be the source of evil; he represents light, he cannot be the source of darkness. Neither Zarathustra nor Jesus nor Mohammed could think of God being associated with evil in any way. So they had to find a separate place for the devil, and they assigned an independent role to him.

Krishna strongly contends this assumption. He asks: if there is evil and it is separate, is it so with the

consent of God or without his consent? Does evil, in order to be, need the support of God, or not? If there is an independent authority of evil, called the devil, it means it is an authority parallel to the authority of God. Then there are two independent and sovereign authorities in the universe, and there is no question of good or ever winning over evil or evil being defeated by good. Why should an independent and all-powerful devil ever yield? In that case there are really two Gods, independent of each other.

The concept of there being two independent Gods or parallel authorities in the universe is not only ridiculous but impossible. Krishna rejects this concept outright. He says there is only one sovereign force, one primal energy in the universe, and everything that is arises from this single primeval source. It is the same energy that brings forth a healthy fruit and a diseased fruit on the branches of a tree. It is not necessary to have separate sources of energy or power for the two -- the healthy fruit and the sick one.

It is the same mind that gives rise to both good and evil, virtue and vice; two separate minds are not required. Both good and evil are different transformations of one and the same energy. Day and night, light and darkness are emanations of the same force. Therefore Krishna is against denial, renunciation of any of the dualities. He is all for acceptance, total acceptance of both. Life, as it is, has to be accepted and lived choicelessly and totally. That is what Krishna's *anasakti* or non-attachment means.

Krishna's *anasakti* does not mean choice of one against the other. It does not mean that you choose to be attached to virtue against vice, or to be attached to vice against virtue. No, neither attachment nor aversion -- no choice whatsoever. He stands for acceptance of life as it is, total acceptance. He stands for surrender to life as it is, and this surrender has to be total. *Anasakti* means that I am not at all separate, I am one with the whole existence. And if existence and I are one, who will choose whom? I am like a wave in the ocean and I just float with it.

However, Krishna's *anasakti* has some similarity with Buddha's indifference, Mahavira's transcendence and Christ's holy indifference. Krishna can have the peace of Buddha because he has nothing more to achieve, he has achieved everything there is. He can attain to Mahavira's transcendence, because his bliss like Mahavira's is illimitable. He can, like Christ, declare the immanence of God -- not because there is someone sitting on a throne somewhere, but because whatever there is in the universe is God, godly; there is nothing other than God.

Krishna's non-attachment is absolute surrender of the ego, total cessation of the "I".

It is just to know that I am not, only God is. And once I know that what is, is, there is no way but to accept it in its totality. Then there is nothing to be done or undone, altered or modified. Krishna sees himself as a wave in the ocean; he has no choice whatsoever. Then the question of attachment or aversion does not arise. If you understand it rightly, Krishna's *anasakti* is not a state of mind, it is really cessation of all states of mind, of mind itself. It is to be one with existence, with the whole.

Through this royal road of unity with the whole, Krishna arrives exactly where Mahavira, Buddha and Jesus arrive through their narrow paths and bypaths. They have chosen narrow short-cuts or footpaths for themselves, while Krishna goes for the highway. Both the footpath and highway take you to your destination, and they have their own advantages and disadvantages. And it depends on what we choose.

There are people who love to walk on unkempt footpaths which are narrow and lonely, which very few people choose to traverse, which are rough and hard and which present challenges at every step, on every crossing. It is like going through a dense forest where paths are difficult to find and follow. There are others who don't like narrow and deserted pathways, who don't want to go as lonely travelers, who enjoy going pleasantly with large groups of fellow-travelers, who want to share their happiness with others. Such people will naturally choose highways, great thoroughfares which have been used by hundreds of thousands of people.

Wayfarers on narrow and unknown paths can very well walk sadly if they like, but travelers on highways cannot afford to be sad. If they are sad they will be pushed out of the highways, they will be cast away. One has to go singing and dancing through highways where thousands and thousands move together; one can't go his own way there.

Travelers on footpaths can walk quietly, but one cannot escape the noise and tumult of the multitude if he chooses a highway for his journey. He will have to face the high winds of restlessness and uneasiness, which will in the long run usher him into peace and quietness. Those who choose to move off the beaten paths can have the joy of being alone and individual, but those on the highways have to share in the pleasures and pains of all others. There is this much difference between the two.

Krishna is a multidimensional, a multi-splendored person, and the highway is his choice.

The truth is, there is no one path, and no ready-made path to God. There are as many paths as there are

people in the world. No two persons are alike, or in the same state of being. So each one of us will have to begin his journey just where he is and find his way to God all alone. Everyone will have to go his own way, in his individual way. Of course, all roads lead to the same destination, which is one and only one. Whether you follow the path of neutrality or indifference or transcendence or bliss, the goal remains the same.

While paths and roads are many, the goal is the same. And everyone should choose the way that is in tune with his lifestyle or type. Instead of debating endlessly on what is a right path or a wrong path, which is a waste of time and energy, one should carefully choose the path that accords with his individuality, his self-nature. That is all.

QUESTIONER: YOU EXPLAINED TO US KRISHNA'S CHOICELESSNESS. THE GEETA, HOWEVER, SAYS THAT ONE WHO DEPARTS FROM THIS WORLD WHEN THE SUN IS ON HIS NORTHWARD PATH ATTAINS TO LIBERATION. BUT WHAT ABOUT THE ONE WHO DIES WHEN THE SUN IS ON HIS SOUTHWARD PATH? AND HOW DOES KRISHNA'S STHITAPRAJNA, ONE WHO IS SETTLED IN HIS INTELLIGENCE, COMPARE WITH HIS DEVOTEE WHO IS ON THE PATH OF LOVE? KRISHNA DEFINES STHITAPRAJNA AS ONE WHO REMAINS UNPERTURBED AND STEADY IN THE MIDST OF BOTH HAPPINESS AND PAIN. BUT THIS STATE CAN ALSO LEAD TO UTTER INSENSITIVITY. AND WILL YOU CALL IT HUMAN IF SOMEBODY DOES NOT TAKE PLEASURE AS PLEASURE AND PAIN AS PAIN?

This statement of Krishna's is very profound and meaningful. He says *sthitaprajna* is one who remains unperturbed and steady in the midst of both happiness and misery. And your question is equally relevant: that if someone does not feel happy in happiness and miserable in misery will it not destroy his sensitivity?

There are two ways of remaining unperturbed in the midst of happiness and suffering. One way is to kill your sensitivity. Then you will cease to be happy in happiness and miserable in misery. If your tongue is burned you will cease to taste both the sweet and sour. If your eyes are blinded you will know neither light nor darkness. A deaf person is insensitive to every kind of sound -- pleasant and unpleasant. Insensitivity is the simplest way of achieving evenness of mind in both pleasure and pain.

And it is not surprising that by and large Krishna's followers have chosen the way of insensitivity. Most of those who are known as sannyasins, renunciates or recluses, do nothing but systematically destroy their sensitivity so they become dead to the experience of pleasure and pain, happiness and misery. But this is a travesty of what Krishna really means.

Krishna's meaning is very different. He says a *sthitaprajna* remains unperturbed in pleasure and pain -- he does not say he is insensitive to them. He means to say that a wise man goes beyond happiness and sorrow, he transcends them -- not by killing his sensitivity but by attaining to a higher state of consciousness, to superconsciousness. An unconscious person, one under the influence of drugs, is insensitive to pain and pleasure but he cannot be said to have transcended them. He has rather fallen below the normal state of consciousness. In that way every dead person is insensitive. Transcendence is entirely different.

And I interpret this aphorism of Krishna's very differently. In my view, Krishna's way of transcending happiness and sorrow is different and unique. If someone experiences happiness fully, if he is utterly sensitive to pleasure, if he lives it so totally that no. thing remains to be lived, he will soon transcend it. Then he will be unperturbed and steady in every situation of pleasure and happiness.

Similarly if someone experiences pain and misery totally, if he goes into it with all his being, without trying to escape it in the least, he too will go beyond pain; he will never again be disturbed by suffering. Krishna does not ask you to kill your sensitivity; on the contrary, he wants you to heighten your sensitivity to its utmost, so it becomes total. Krishna stands for sensitivity, and total sensitivity at that.

Let us understand it in another way. What do I mean by total sensitivity? For example, someone insults me and I am pained. If I know, if I think that I am in pain, it means that I am not fully in pain. I am yet keeping some distance from pain. In that case I say I am in pain, I don't say I am pained. Even when I say that I am pained, I am not totally in pain, I am still keeping a distance from my pain. I never say that I am pain itself. And unless I know and say it truly, the distance between pain and me will remain. The truth is that when I am pained, I am not separate from pain, I am pain itself. The distance that I keep from pain is my way of resisting it, escaping it, not meeting it totally.

This thing needs to be understood in depth. We divide everything in life, and this is not a right thing to do. Life is really indivisible. When I say to someone "I love you," the statement is linguistically correct, but

existentially it is all wrong. When I am in love with someone I really become love itself in respect to that person. Then I am wholly love; no part of me remains outside of love. Even if there is a fragment in me that knows or says I am in love, it means I am not totally in love. And if I am partially in love I am not in love at all.

Love cannot be fragmentary, partial; either I love or I don't. Fragmented love is not love; fragmented happiness is not happiness. But the way we are, we divide everything into fragments. And that is our problem, that is our misery. When one says he is happy, know well that he has ceased to be happy. Happiness might have visited him without his know. ing, and he might have been really happy in that split second. But the moment he comes to know he is happy is the moment when happiness has left him. Who is the one who knows he is happy? It is certainly the unhappy part of his being which knows and recognizes happiness. To know happiness some unhappiness is always needed.

If one is integrated and total in himself, then there will be no one to know or say that he is happy or unhappy. Then he will not be happy, he will be happiness itself. Then he will not be unhappy, he will be unhappiness itself. Then and only then his sensitivity will be alive and total. Then sensitivity will be at its highest, at its peak.

In such a state of total sensitivity, every fiber of my being, my total being will be happy or unhappy, loving or hating, quiet or restless. Then there will be no one to be disturbed about it, or even to know it. If I am totally in happiness or unhappiness, if I am happiness or unhappiness itself, then I don't evaluate it or compare it. I don't identify myself with it or condemn it, I don't cling to it or resist it. Then I don't even name it.

When sensitivity is total, the question of being agitated or disturbed does not arise. Then there is no reason why I should not be settled in my intelligence, steadied in my wisdom.

A friend visited me the other day and said that he was very worried about his addiction to smoking. I told him, "It seems you have divided yourself into two parts, one of which is addicted to smoking and the other addicted to worrying. Otherwise how is it possible that you smoke and worry together? You either smoke or worry. But since you smoke and worry together, it is obvious there are two 'yous', two selves in you -- one of whom goes on smoking and another who keeps repenting it, condemning it, cursing it. And the problem is, the one that smokes will continue to smoke till the end of life and the other part of you will continue to repent all along the line. The repenter will go on taking vows and pledges again and again to quit smoking, and the smoker will go on breaking those vows and pledges with impunity one after another.

So I said to him, "You should do only one thing: either smoke without repenting, or repent without smoking. If you do both things together you will always be in hell. If you smoke, become a total smoker, don't be a partial one. Be totally involved in smoking without sparing an iota of your being. Don't allow even a small fragment of your being to stand aloof like a judge condemning smoking or justifying it."

And then I said, "If you can become integrated and whole in smoking, then a day will come when the whole man in you can quit smoking, and quit it effortlessly and completely. The one who smokes totally can quit smoking as totally. He will never live perpetually in conflict whether to smoke or not to smoke; to be or not to be. And he will enjoy both smoking and non-smoking."

A fragmented person is neither here nor there. He is neither fish, flesh nor good red herring he is perpetually in conflict, in misery, in hell. He is miserable when he smokes, because his other part condemns him as a sinner. And when he quits smoking, the smoker in him asserts, saying he is missing a great pleasure and luxury. There is no need for this man's misery; he is disturbed, restless and miserable in every condition. Whatever he does he cannot escape conflict, restlessness and misery. He can never be unperturbed and steady.

He alone can be unperturbed and steady who is integrated and total. Because then there is no part of him left to be disturbed and unsteady. One who is complete, who is total, who becomes one with any and every situation that comes his way, such a person ceases to be a witness; he transcends witnessing. Witnessing is a means, not an end. Krishna is not a witness, although he exhorts Arjuna to be a witness. Krishna is total, he has arrived. Now there is no alienation between the subject and the object, between the observer and the observed. Now there is only observing, a process of observation. And this observation is total

The witness, the observer, divides the world into subject and object, into the witness and the witnessed. Therefore as long as there is a witness, duality will continue. Witnessing is the last frontier of the dual world, after which the non-dual begins. But one cannot reach the non dual without being a witness. To be a witness means that I now give up dividing the world into many. Instead I will divide it into two -- the witness and the witnessed. And when I have reduced the many fragments of the world to two, it will not be

difficult to come to the complete unity of existence when duality will disappear, when the observer and the observed will become one and the same. If one succeeds in becoming a witness he will soon have glimpses of the one without the other, when there is neither the witness not the witnessed, but only witnessing.

For example, if I love someone there is one who loves and another who is loved. But if love is real, then moments will come when both the lover and the loved one will disappear, and only the energy of love will abide between the two, connecting them. There will be moments when lovers disappear and only love remains. These are the moments of adwait, the non-dual, moments of unity -- the one without the other.

In the same way there are moments of unity in witnessing too, when subject and object disappear and only the witnessing consciousness remains, like an ocean of energy bridging two formless entities -- the witness and the witnessed -- like two distant sea-shores. The near shore is called the "I" and the distant shore the "thou", one is the observer and the other the observed. Such moments will come and go.

And when this state achieves its fullness it will abide forever, and then even witnessing will disappear. Then one is settled in intelligence, steadied in wisdom; one is whole. He is the awakened one,

Krishna is not a witness. Of course he asks Arjuna to become a witness, but he is all the time aware that witnessing is only a means, a transitory phase. So he also talks of moments when even witnessing will cease to be. Krishna explains both to Arjuna -- the means and the end, the path and the goal. And when he speaks about being unperturbed and steady, he does not speak about the means but the end, the goal itself -- although most interpreters of the Geeta think that he is talking about the means, the witness. They think if someone remains a witness in happiness and pain without experiencing it, without indulging it, he will attain to the state that is unperturbed and steady.

But in my view, this is a wrong approach. If someone only witnesses without living it, this witnessing will become a kind of tension, disturbance, restlessness for him. Then he will always be on the defensive, trying to protect himself from happiness and pain.

To be undisturbed, to be relaxed and peaceful, it is essential that one is not at all conscious of happiness and pain. If one is conscious it means a kind of disturbance is happening, a kind of agitation is alive and there is a separation between the two -- the observer and the observed. This consciousness, this separation is subtle, but it is there. So long as one continues to know this is happiness and that is pain, he is not integrated and whole. And he is not settled and steady in himself; he has not attained to equilibrium and peace and wisdom. He is not a *sthitaprajna*.

To me, the state of unperturbed and steady intelligence and the way to it are altogether different. My approach is one of total involvement in the experiencing of pleasure and pain, love and hate, or whatever it is. I don't want you to be a distant watcher, a mere spectator. I want you to be an actor, fully involved in your role, in your acting, I want you to be totally one with it.

All duality, every division between the actor and the act, between the experiencer and the experienced, the observer and the observed, has to disappear. I say that if a river drowns you it is because you are separate from the river. If you become one with the river, if you become the river itself, then the question of being drowned by the river does not arise. Then how can the river drown you? Who will drown? And by whom? And who will shout for help? Then you are one with the moment -- totally one. If you can be totally one with the moment at hand you will have learned the art of being one with another moment that is on its way. Then you will be one with every coming moment.

And then a miracle will happen; both pleasure and pain will chasten you, enrich you, add to your beauty and grandeur. Then both happiness and misery will be your friends and they will have equal share in making you. And when your time to leave this world will come, you will thank both in tremendous gratefulness.

The truth is that it is not only light that creates you, darkness has an equal hand in your creation. Not only happiness enriches you, pain and suffering have an equal share in building your richness. Not only life is a moment of rejoicing and celebration, death also is a great moment of bliss and festivity.

It is possible only if you can live each moment totally, if you can squeeze out every drop of juice the moment possesses. Then you will not be able to say that happiness is friendly and pain is inimical. No, then you will gratefully accept that happiness and misery are like your own two legs on which you walk, and that now they are together available to you. Then you will realize how you have tried impossibly all your life to walk on one leg alone -- the leg of happiness.

It is interesting to know that when you raise your right leg you are wholly with your tight leg, and when you raise your left leg you are completely with the left leg. In the same way you have to be whole when you speak, and you have to be whole when you are silent.

Disorder begins when we choose. And when the chooser is separate the world of choices is unending. Therefore witnessing is not a very lofty stage of being, it is just in the middle. It is, however, a higher thing than the doer, because a doer cannot take a jump into the non-dual -- the one without the other.

Witnessing is like a jumping board from where a plunge into the rivet of oneness becomes possible. But in one respect the doer and the witness are alike: they are holding on to the rivet's bank, neither of them is in the river yet. It is true that while the doer is away from the rivet, the witness is at a point close to it from where he can easily take a jump. But as long as they are out of the rivet, they are on the same land, in the same trap -- the trap of duality. Only after a leap into the rivet can you be out of duality, you can be one with the one.

When Krishna talks about an unperturbed and steady state, he really talks about *adwait*, the non dual state, where there is no one to be disturbed. So I hold that Krishna's vision does not violate sensitivity; on the contrary, it is the attainment of total sensitivity.

So fat as Krishna's reference in the GEETA to the northward and southward movement of the sun is concerned, I think it has been grossly misconstrued always. It has nothing to do with the sun who makes our days and moves northward and southward the year round, and who presides over our solar system. It is not that one dying during the sun's northward move. ment attains to liberation and another dying during his southward trip misses it. The whole thing has nothing to do with our planet and the sun; it is a different matter altogether. It is really a symbolic statement, a metaphor.

Like the sun on the outside, there is an inner sun, a sun of consciousness inside us which has its own ways and spheres of movement. And as we divide our earth into northern and southern hemispheres, so we divide our inner sky into similar hemispheres. Inside us too there is a movement of the sun, or light or truth or whatever you call it, and a network of centers which can compare with the stellar system on the outside.

If in this inner world a particular space is lighted at the time of one's death, he attains to liberation, otherwise not. This subject is important, but needs to be explained at length, so it is better to take it up another time. For the present, it is enough to know that Krishna's reference to the sun's movement in the Geeta is not concerned with the outer sun.

Each one of us, in our interiority, is a miniature universe with our own inner suns and moons and stars and their movements. It has its own spatial movement of light or consciousness or truth or whatever you call it. The Geeta says that if someone dies when his inner sun is on its northward movement he is freed from the cycle of birth and death. It is like we say that water turns into vapor when it is heated to one hundred degrees temperature. Short of a hundred degrees -- even at ninety-nine degrees -- water remains water.

To understand it we will have to go into the whole matter of inner bodies and their centers. So I leave it here for the present.

QUESTIONER: A COMPARATIVE STUDY OF A STHITAPRAJNA, ONE SETTLED IN HIS INTELLIGENCE, AND A DEVOTEE, REMAINS TO BE MADE BY YOU.

You want to understand how a *sthitaprajna* compares with a devotee, a *bhakta*. A *sthitaprajna* is one who has ceased to be a devotee and becomes Bhagwan, God himself. And a devotee is one who is on his way to becoming God. So while a devotee is one who is on the path, a *sthitaprajna* is one who has already arrived. In other words, devotion is the path and steadied intelligence or wisdom is the destination. One who has arrived at the goal is called a *sthitaprajna*, and a traveler to this goal is called a devotee.

As such there are many similarities between an awakened man, a wise man and a devotee, because the path and the goal are inescapably united. A goal, a destination is nothing other than completion of the path; when the path ends the goal arrives. There is a lot in common between a devotee and a man of settled intelligence, because one who is on the path is also on his way to the goal; there is just a small distance between the two.

It is only a matter of some distance, some time, which a devotee has to cover so he becomes a sthitaprajna. It is always the traveler who arrives at the goal; so the difference is one of journey and destination. The devotee is journeying; the *sthitaprajna*, the wise man has arrived. The aspirations and expectations of a devotee turn into the achievement of the enlightened, the awakened one -- the traveler turned *sthitaprajna*, wise man. They are inextricably linked with each other.

The last stage of a devotee's journey is the stage of his disappearance as a devotee and his emergence as

God. And so long as a devotee does not become God himself, he will be thirsty, he will be discontented. Even if a meeting between them takes place and they are in the embrace of each other, the devotee is not going to be satiated and satisfied,

No matter how intimate an embrace is, a subtle separation remains between two lovers. Even if I squeeze you tightly in my embrace, a distance, a separation will be there. This distance can disappear only when two lovers disappear as egos and merge into each other and become totally one. Otherwise every distance is a distance, whether it is a distance of an inch or of a million miles. Even if you reduce the distance to a thousandth part of an inch, it re mains a distance nonetheless.

So a devotee cannot be satisfied even if he remains locked in God's embrace. He can be fulfilled only when he disappears as a devotee and becomes God himself.

This is the sorrow and pain of every lover. No matter how close and intimate he is with his loved one, he remains discontented and unhappy. His problem is that unless he becomes one with his beloved, not only physically but spiritually, at the level of love, of being -- there is no way for him to be satisfied and happy. And this is really, really difficult. To be one at the level of love and being is one of the hardest things to achieve.

This is not going to happen even if two lovers remain tied to each other like faggots for the fire. And the irony is, the nearer they are to each other, the greater their disillusionment and misery. When there was a distance between them they had hoped for the heavenly happiness and joy that would come when they became close to each other. But when they are really close, even closest to each other, they feel disillusioned, almost cheated by their own hopes.

Nothing is lacking in their relationship, in their intimacy and trust, yet the hoped-for happiness remains a distant dream. Then the lovers begin to fret and fume at each other, they begin to suspect each other. Each of them thinks that while he is doing his best, the other has his reservations, or is deceiving him. Now they are besieged by worries and anxieties that they never had before. But the real reason is that unless lovers become totally one, they can never be content and happy.

For this reason I say the lovers of today are devotees of tomorrow; they have no way but to turn to devotion. When they know for themselves that it is impossible to be one with an embodied person, they will turn to God, who is bodiless, because it is quite possible to be really one with him. So sooner or later every lover is going to turn into a devotee, and every word of love is going to turn into a prayer.

This is how it should be. Otherwise there is no escape from the torture and misery of love. A lover who refuses to be a devotee is bound to be in everlasting anguish. Ironically, while his longings are those of a devotee, he is trying to fulfill them through ordinary love. His aspirations are running in one direction and his efforts in another, and so frustration is inevitable. He so longs to be one with another that nothing should come in between them, not even the thought of "I" and "thou". But he has chosen a wrong medium for the fulfillment of his longings.

No two persons can come so close to each other that the thought of "I" and "thou" cannot come in between them. It is impossible. Only two non-persons, non egos, can achieve this unity and oneness. And since God is a non-person, a devotee can be one with him the day he ceases to be a person, an ego. As long as a devotee remains a separate entity, fusion with God is impossible.

God is not an entity as a devotee is; God's being is like non-being, his presence is like an absence. This aspect of God is significant! and needs to be understood rightly.

We always ask, all devotees have asked why God does not manifest himself. We forget that if he becomes manifest, meeting with him in the sense of fusion, unity, oneness, will be impossible. Such fusion is possible only with the unmanifest. Devotees have always said to God, "Where are you hiding? Why don't you manifest yourself?" This is an utterly wrong question. If he really becomes manifest, then a great wall will rise up between the seeker and the sought, and oneness will be simply impossible.

Because he is unmanifest, a merger with God is possible. Because he is invisible and infinite like the sky, the devotee can drown himself in his being, which is as good as non-being. He is visible nowhere, and so he is everywhere. If he becomes visible, union will be impossible,

Eckhart, a seer of extraordinary vision, has expressed his thanks to God in a strange way. He says to God, "Your compassion is infinite that you are so invisible no one can see you, no one can find and meet you. One reaches for you everywhere and you are nowhere to be found. And this is your singular compassion for man, because this way you teach him a lesson. The lesson is that unless a person becomes as invisible as you are, unless he becomes a non-being, an absence like you, union with you is impossible." God is formless, and so when a devotee becomes as formless, when he becomes a non-entity, an absence, he

becomes one with the ultimate.

If there is any obstruction in the way of meet. ing and merging, it is from the side of the devotee, not from God.

A *sthitaprajna* is a devotee who has disappeared, who has become nothing. Now he does not even cry for God, because there is no one who will cry. Now he does not pray, because who will pray to whom? Or we can say, in the words of Kabir, that whatever he does now is worship, whatever he says is prayer. We can say it both ways: he is nothingness and he is all. A *sthitaprajna* is a man who has become God-like.

A devotee is one who has set himself on God's path, who is a pilgrim, but he yet remains a man; all his hopes and aspirations are those of a man. Meera's songs are a case in point. She cries for God, she dances for God. Her songs are superb in the sense that they are so human. Her cries are the cries of a lover, a devotee. She says, "I have made a beautiful bed for you, please come and grace it. I have opened the door and I have been waiting long for you." These are all human feelings. So a devotee is one who is yet human aspiring to be God, to melt in him, be lost in him.

A *sthitaprajna*, one steadied in his intelligence, has ceased to be a man, an ego. He has ceased to be a pilgrim; he has stopped all movements. He is not going anywhere. Now the question of going anywhere does not arise; he is where he is. Now he knows God is everywhere and only God is. He knows God is eternal, he is eternity itself. But unless we become as invisible as he is, unless we become nobodies, we cannot find him. Jesus says, "He who saved himself will be lost; he who loses himself will be saved." The *sthitaprajna* has lost himself, and he is saved, he has arrived.

A devotee is only an aspirant, a seeker. So he is yet an ego, his ego is intact. By and by, his ego will be burnt in the fire of experience and understanding. Kabir says, "As I wandered around searching for God I lost myself." This is the miracle of the spiritual search: the day one loses himself the search is complete. As soon as the seeker disappears, God, the sought, appears.

In fact, the seeker is the sought. Lao Tzu's words in this context are of tremendous significance. He says, "Seek and you will not find. Do not seek and you will find, because Tao is here and now." One really misses God or truth or whatever you call it, just because he seeks him. How can you seek something which is here and now? Seeking means that what you seek is not here, it is there, somewhere else. Because of seeking you drift away from reality.

Someone goes to Kashi, another goes to Mecca, some others go to Gaya, Jerusalem and Kailas; one can even come to Manali. But they are all deviating, drifting away from reality or truth, which is here and now. But so long as a seeker goes on seeking and searching, he also goes on losing himself. And the day he is dead tired, the day he loses himself completely and falls down to the ground, he finds he is in reality; It does not matter whether he falls down in Manali or Mecca, in Kashi or Jerusalem, in Girnar or Gaya -- wherever he falls he finds him present. God is ever-present, he is present everywhere, but our own presence prevents us from meeting him. The moment the seeker becomes absent, God or truth is present. God is always present, he is eternally present.

The devotee is one who is present, who is an ego. The *sthitaprajna* is not, he is absent as an ego, a self.

It has to be clearly understood: so long as the devotee is present, God is absent. For this reason the devotee creates a substitute God, a proxy God. He makes a statue of God, or he builds a temple of God; this is proxy. But this is not going to help, because it is the devotee's own creation, it is his own projection. Soon he will be fed up and disillusioned with such games. How can a God of his own making satisfy him? He will realize the unreality of the whole game; he will throw away the statue, the proxy, and he will now seek for the real.

But reality comes into being only when I die as an ego, when I am not. Reality has a single condition: that I should disappear. My being is the wall; my non being is the door.

This is the difference between a *sthitaprajna* and a devotee. While a devotee is a wall, the *sthitaprajna* has become a door. In fact we are all walls, but a devotee is a wall with a difference. While we are comfortably settled in our position as walls, the devotee has begun to move away from the wall to the door.

QUESTIONER: PLEASE EXPLAIN FULLY KRISHNA'S REVOLUTIONARY CONCEPT OF SEX. WHAT WAS THE SECRET OF HIS TREMENDOUS SEX APPEAL FOR WOMEN THAT THOUSANDS OF THEM WERE MAD AFTER HIM AND FELT SATIATED AND FULFILLED BY HIM? BESIDES, YOU SAID THAT FULLNESS OF LOVE LEADS TO CESSATION OF SEX. IF SO, HOW IS IT THEN POSSIBLE FOR ONE TO ENTER INTO SEX AFTER ACHIEVING FULLNESS OF LOVE AND THE HIGHEST STATE OF SAMADHI OR

We have already gone into the matter at length, and so I will answer this question only briefly.

Krishna's attraction for thousands of women can be compared to a stream of water that leaves the mountains and rushes to the plains and settles in some lake. You never ask why water from the mountains rushes down to the lake. If you ask, the answer will be: because a lake is a lake and it is the way of water to collect in a lake. Water leaves the high mountains and collects in lowly lakes because mountains cannot hold it -- the lake can. It is in the nature of water to seek hollows and lakes where it can reside restfully.

Similarly it is in woman's nature to seek man; she can feel at home only by being with man. And it is in man's nature to seek woman; he can feel at home only by being with woman. It is his or her nature, as everything else in life has its own nature. As fire burns, water flows downward, so man seeks woman and woman seeks man.

In fact, they don't seek the other, they seek their own completion, their own fulfillment. To put it rightly, man is the one who seeks himself in woman and woman is the one who seeks herself in man. In themselves man and woman are incomplete and discontented. And unless they meet and merge into each other, they can never be complete and content. For this reason they constantly seek each other, and they feel frustrated when this search is frustrated; they have to go through untold pain and suffering. When this search is thwarted for any reason, it amounts to a violation of nature. And it causes both man and woman severe anxiety, misery and anguish.

The fundamental reason for Krishna's tremendous appeal for woman is that he is a complete man, a total man. The more complete a man, the greater his appeal for woman. In the same way the more complete a woman, the greater her attraction for man. Completion of manhood has found its full expression in Krishna.

As a complete man Mahavira is not less than Krishna; he is as complete as Krishna. But Mahavira's whole discipline consists in going beyond the law of physical nature, transcending the world of yin and yang. It is strange that in spite of this, there are thirty thousand nuns and only ten thousand monks among his disciples -- three women for one man. It simply means Mahavira has great attraction for women. The ratio of women and men among his renunciates is three to one.

It is significant that one whose whole discipline aims at transcendence of sex, who negates his own male nature and refuses to accept the femininity of woman, who treats the whole matter of sex as mundane, as unspiritual, who puts the spiritual quest far beyond these worldly pursuits should continue to attract women in such a big way. The irony is that women are prohibited from touching Mahavira or even sitting in his close proximity, and yet they are so mad after him.

By the way, I should say this aspect of Mahavira's life and teaching has never been looked at in this way. It should be. Let alone his thirty thousand female disciples, if we probe deep into the psyche of his ten thousand male disciples, we will find an element of femininity in their nature. It cannot be other, wise. It is not necessary that every man has a male mind and every woman a female mind.

The mind is not always in harmony with the body, or it is in much less harmony than we think. It has often been seen that while one has a male body, his mind has a feminine inclination. If ever it is possible to investigate the minds of Mahavira's monks, then we will know they were predominantly feminine in nature. It is bound to be so. Mahavira -- or anyone for that matter -- who is the epitome of masculinity, cannot attract you unless there is a strong woman inside you. Attraction is like two-way traffic. Mahavira's attraction does only half the job, the other half comes from the one who is attracted.

In this respect Krishna's position is uncommon and rare. Krishna has not renounced the world or anything; he accepts life in its totality. It is not that women can be near him only as nuns and ascetics or can only watch him from a distance. No, they can freely dance and sing with Krishna; they can make maharaas, a prodigious dance with him in the center. So it is not at all surprising that thousands of women have gathered round him. It is so natural, so simple.

So is Buddha a complete man. There is an extraordinary story associated with his life. When after his enlightenment he turns the wheel of Dhamma, he declares that he will not initiate women into his commune, his sangha. He does so because the danger inherent in admitting women is obvious. The danger is that around a luminous man like Buddha, women can flock like moths and they can overwhelm the *sangha* merely with the weight of their numbers.

It is not necessary that women will come to him just for spiritual growth. Buddha's charisma, his masculine attraction will have a big hand in drawing them to him. it is not that the large number of gopis, cowmaids, who surround Krishna are there for God realization; Krishna is enough of an attraction for them.

To be with such a complete man is a bliss in itself. For them he is nothing less than God. And because Krishna is choiceless, he is not in the least concerned why they come to him; he accepts them unconditionally. But Buddha is not that choiceless; he has his constraints and conditions for admitting anyone into his fold.

So Buddha stubbornly refuses women admission in his commune, and he resists every pressure brought to bear upon him on behalf of women who strongly protest his decision. It is only after intense pleadings and pressure from the women that Buddha yields to their demand to be initiated into his fold. It is understandable why Buddha long remains unyielding to their numerous entreaties for being initiated. He knows that ninety-nine women out of a hundred will come to him not for Buddhahood but for Buddha himself. It is so obvious, that Buddha goes on resisting till a woman comes and finally disarms him. This woman is rare, as rare as Buddha, and the story is beautiful.

One morning a woman named Krisha Gautami comes to Buddha and says to him, "Why are we women being deprived of Buddhahood? You are not coming to this world once again to redeem us. What is our crime? Is it a crime to be born as women? And remember, all the guilt, all the responsibility for depriving women of this gift of Buddhahood will lie singly at your door." This Krisha Gautami is the hundredth woman -- the one who comes for Buddhahood, not for Buddha. And so Buddha has to yield to Krisha Gautami. She leaves Buddha defenseless.

She says to him in very clear words, "I come to you, not for you, but for the rarest gift of Buddhahood that you bring to this earth. It happens once in millennia. Why should it be the sole preservation of men alone? Why should women be deprived of this blessing just because they are women? This is the most unkind and harshest of punishments that you can inflict on them; in a way you are punishing womanhood. And it seems you too are partial, you too pick and choose; it seems not even a Buddha is choiceless."

Buddha yields to Krisha Gautami; he initiates her as his first woman disciple. And then the gate is thrown wide open for women. And the story of Mahavira repeats itself: women disciples come to predominate over men disciples in the same ratio of three to one.

Even today more women visit temples and *buddha-viharas* and *gurudwaras* than men do. Unless statues of women Buddhas and incarnations and *tirthankaras* adorn these temples, men will continue to keep away from them, because ninety-nine always go for natural reasons; only the hundredth goes there for the trans-natural reason.

With Krishna the matter of men and women is as simple as two and two make four. Krishna has no difficulty whatsoever with women; he accepts them as naturally as anything. Krishna takes life and everything about life playfully and in its totality. He accepts a woman being a woman just as he accepts himself being a man. The truth is that Krishna has never said a word of disrespect for woman, even inadvertently.

Jesus can be found guilty of being disrespectful to women; so can Mahavira and Buddha, because they are trying to eliminate their male nature and go beyond it. They have nothing to do with women. Mahavira, Buddha, and Jesus want to wipe out the sexual part, the biological part of their beings, and so they are aware if they allow women to be around them the women will come in their way. Surrounded by women, their male nature will begin to assert itself, because women provide nourishment to manhood.

Curiously enough, women gather round Mahavira, Buddha and Jesus, who are not favorably inclined to them. Jesus is withdrawn and sad and is said to have never laughed. But those who take down his dead body from the cross are all women, not men. The most beautiful woman of her times, Mary Magdalene, is one of them. All his male disciples have escaped. Only three women are there to take care of his dead body. And Jesus never said a word of respect for women.

And Mahavira says that woman cannot achieve moksha or liberation unless she is reborn as a man. Buddha refuses to initiate them into his religion. And when Krishna Gautami persuades him to admit them in his sangha he makes a strange statement. He says, "My religion was going to last five thousand years, but now that women have entered it will last only five hundred years."

QUESTIONER: THERE IS TRUTH IN THIS STATEMENT.

This is not the question. This is not the question at all. There is a relative truth in this statement; it is true from the side of Buddha. It is true from his side, because his path -- or for that matter, Mahavira's path -- is

not meant for women. Women don't have much scope on Buddha's path, which is male-oriented. Nonetheless women rush to them because they are so charismatic. So Buddha's statement is relatively true in the context of his path, but it is not an absolute truth.

There is no difficulty for women in achieving *moksha*; they can achieve it as much as men can, but certainly their path will be different. They cannot make it on the path of the Jaina *tirthankara*. It is like there are two pathways for going to a mountain, one of which is straight, steep and short with a sign on the entrance: Not For Women. And another is long, circular and flat with a sign at the beginning: For Women. This much is the difference.

So the statement that women cannot achieve liberation is true in the context of Mahavira's path or Buddha's for that matter. If some woman insists on treading these male-oriented paths, she will surely have to wait for another incarnation as a man.

Mahavira's path is particularly steep and precipitous and hard, and there are good reasons for it. One important reason is that you have to go it alone, there is neither God nor any companion to lean on in times of difficulty. And the psychological make-up of a woman is such that she needs someone's shoulder -- even a false shoulder -- to lean on when in difficulty. She has a sense of assurance when a shoulder is available to lean on, a hand to hold. This is the way she is.

But man's way is different; he loves to be on his own. Dependence on others is alien to his nature; it fills him with self-pity. When a woman puts her hand in the hand of a man she feels assurance, strength, and dignity. Left alone she pities herself and feels forlorn and miserable.

QUESTIONER: GANDHI USED TO WALK LEANING ON TWO WOMEN -- ONE ON EACH SIDE.

It is a different thing altogether, and I would like to discuss it later. This particular aspect of Gandhi, walking with feminine support, deserves special consideration. He is perhaps the first man to do so. No man in the past had walked leaning on the shoulders of women.

QUESTIONER: WAS IT BECAUSE HE WAS OLD?

No, not because he was old. Even when ke was not old he walked that way. This gesture of Gandhi's is symbolic and significant. In this country where woman has always been leaning on man, where she is taken to be the weaker sex, where she is treated as a second-class citizen in society, Gandhi is the first person to go against this long-established tradition.

Gandhi, by leaning on the shoulders of two women, declares that the woman is not the weaker sex, she is as strong as man and man can equally lean on her shoulders. It is a step against an old tradition; it is a protest. It is nothing more than a protest.

However, Gandhi does not look right when he walks leaning on women, nor do the two women feel good about it. They must be feeling awkward, heavy and crushed under Gandhi's weight -- physical and psychological. In fact, it looks unnatural and ugly, because it goes contrary to the nature of both man and woman.

Gandhi does not seem to have a right under standing of their nature and relationship. He is just opposing an old tradition -- but this is a different thing. It also shows how poor is Gandhi's understand ing of male and female minds.

I don't think Gandhi's remedy has done any good for the community of women. He turned any number of women into men, which has done them immense harm. Woman cannot be made into man; she has her own way of being. Leaning comes naturally to her. What is significant when she leans on a man is that not only she feels honored but the man feels equally honored. It is a matter of give and take: by leaning on man she makes man lean on her. He is a very poor and miserable man on whom no woman has ever leaned.

So as far as Mahavira, Buddha and Jesus are concerned, the negation of biology forms part of their spiritual discipline. But Krishna's vision is altogether different. He accepts the whole of life without discrimination; biology or sex is as much acceptable to him as soul or God. Body, mind and soul are equally welcome; one is no less significant than the other; nothing is denied.

In Krishna's eyes he who denies, who says no, is more or less an atheist. In fact, to deny, to say no is atheism. Denial is the way of the atheist; it makes no difference whether he denies matter or God, body or soul, hunger or sex. He who denies sex or the body is as much an atheist as one who denies the soul. Similarly, acceptance, yes-saying is the way of theism.

So in my view, neither Mahavira nor Buddha nor Jesus is as complete a theist as Krishna is; he is really a total yes sayer. There is not an ounce of denial or condemnation of anything in Krishna's life. Total acceptance is his way. Whatever is, has a place in existence. Krishna's trust in existence is indomitable, invincible. And it is rare too.

It is not accidental that thousands and thousands of women surround Krishna. And there is no reason for this other than what I have just mentioned. If they gather round Mahavira they have to keep a formal distance from him, they have to observe some formality, certain conventions with him. They cannot hug him; it would be considered highly impolite and improper. Neither Mahavira will tolerate it nor will the women concerned feel happy about it. They may even feel humiliated.

QUESTIONER: WHY CAN'T MAHAVIRA TOLERATE IT?

Mahavira will not tolerate it in the sense that he will not accept it, he will not respond to it, he will remain unmoving like a rock. He will refuse a woman's hug with his whole being. He will not say in words, "Don't touch me," but the woman will know it; she will feel as if she is hugging a piece of rock.

A woman will not feel humiliation if you ask her not to touch you, but she will really feel hurt if you don't respond to her hug. Not that Mahavira has any disrespect for women, but the way he is he cannot do otherwise, he cannot take hugs and embraces from women. Therefore women have to keep a respectful distance from him; they can never be on intimate terms with him. There is a limit, a boundary line beyond which they cannot come near him.

It is entirely different with Krishna; even if a woman wants to keep a distance from him she cannot. He is so open, so receptive, so accepting, and so charismatic that no woman can resist him. Once a woman goes to him she will be pulled by him, she will soon be as close to him as is physically possible. Krishna is like an open invitation of love; he is like a clarion call of friendship, intimacy and love. He is, in this respect, the antithesis of Mahavira who, as I said, will be as still as a rock if someone goes to embrace him.

Emerson has said about Henry Thoreau that if someone shook hands with him he had the feeling that he had a dried up stem of a tree in his hands. In response to someone's hand he just extended his hand without a word or warmth or feeling, as if it was a dead hand. He was so stoical, indifferent to emotions of joy and grief. Henry Thoreau can well be paired off with Mahavira.

Krishna is the opposite of Thoreau; even if you are at a distance from Krishna, you will feel he is touching you, calling you, he is on the verge of embracing you. His whole being is so sweet, so inviting, so magnetic, so musical, that it is no wonder thousands of women become his gopis, girlfriends. It is utterly natural in his context. And it is all spontaneous.

You further ask if it is possible for Krishna to enter into sex, if he can make love. Nothing is impossible for Krishna. For us sex is a problem, not for Krishna. It is strange that we ask if Krishna has a sex life; we never ask if flowers have sex. We never ask if birds and animals indulge in sexual intercourse. The whole world is immersed in sex; it is all a play of sex abounding. The whole of existence is engrossed in love-making. And we never ask why.

But when it comes to man we raise our eyebrows immediately, and we ask how can Krishna have sex? For man as he is, tense and anxious, full of condemnation for life, drowned in self-pity, even an act like sex -- which is utterly inbuilt and natural and simple -- has become a most tangled problem. He has made such a simple, innocent gift of existence into a hornets' nest. He has made sex a prisoner of principles and doctrines.

What is the meaning of the sex act or sexual intercourse? It simply means coming together of two bodies in as intimate contact with each other as nature has ordained. Sex is two bodies coming together in biological intimacy with each other in the way nature wants it to be. It is nothing more or less. Sex is the ultimate intimacy between two beings, male and female, at the level of nature. Beyond it nature has no reach. Beyond it the jurisdiction of God begins.

Krishna gives nature all its due; he accepts the biological intimacy provided by nature as gracefully as

he accepts unity with God or the soul. He says nature belongs to God, it is all within God. For Krishna, sex is not at all a problem; it is a simple fact of life.

We find it so difficult to understand how one can take sex so simply, innocently. For us it has ceased to be a fact of life; we have made it into a seemingly intractable problem of life. Thank God we have not yet done so with many other simple things of life, but who knows the way we are, if we will not do it tomorrow?

Tomorrow we can say that to open one's eyes is a sin. And then we will ask if Krishna opens his eyes too. Tomorrow we can turn even such a simple thing as the opening and closing of eyelids into a philosophical problem, a matter of theology and doctrinaire debate. Then we will endlessly ask what to do or not to do with our eyes, just as now we ask about sex.

In my view Krishna's life is utterly uninhibited, unconstrained, unlimited; he does not admit constraints and limitations. And that is his beauty and grandeur, his uniqueness. For him all constraints, all limitations are bondage; for him real freedom is freedom from constraints and limitations. Unconstraint is his freedom.

But Krishna's meaning of unconstraint is different from ours. By unconstraint we mean violation of constraints; for Krishna it is just absence of constraints, limitations. If you bear this in mind, you will have no difficulty in understanding Krishna's life in the context of sex, or anything for that matter. Sex is not a problem for him as it is for us; we keep thinking and re-thinking endlessly about it. For him sex is just biological. If sex happens it happens, if it does not, it does not.

So far as we are concerned, sex has become much more psychological, cerebral, than biological; it is much more in our minds than it is in its own right place -- the sex center.

Psychologists say that modern man has sex on the brain. Krishna does not have to think about sex; we do. We think when we enter into sex and we think even when we don't. Krishna does not have to think and come to a decision about it, it is not at all a matter of mentation for him. If a moment of love arrives which calls for sex, Krishna is available to it. It is just a happening. If it does not happen, Krishna does not crave for or care about it. For him sex is just sex; he neither justifies it nor condemns it.

Justification or condemnation is our education, our opinion, our prejudice. It has nothing to do with the fact of sex, which is pure biology. That which is, is; it is neither good nor bad. And Krishna accepts that which is and even that which is not.

I repeat: Krishna's meaning of acceptance is not the same as ours. When we accept something we do so against our denial of it; we do so by suppressing our denial. The denial is there but we suppress the denying part of our mind and somehow manage to accept it. This acceptance is fragmentary, it is done reluctantly. It is acceptance with reservations, with some ulterior motive. For us it is never unconditional and total acceptance. When Krishna accepts he just accepts, there is not a trace of denial in it.

For this very reason it has been tremendously difficult to understand Krishna. It is easy to understand Mahavira, Buddha, Jesus and Mohammed, but Krishna is one person in the whole world who is the most difficult to understand. That is why we have done Krishna the greatest injustice, and we have done it with impunity.

Most of our ideas, concepts, and thoughts come from Mahavira, Buddha, Jesus and Mohammed. All our moral tenets and dogmas, all our values of good and evil, virtue and vice -- all our ideals and high-sounding principles -- have been determined by men like Manu, Mohammed and Confucius. So it is easy to understand them, because we are, in the world of thoughts, their creatures. Krishna has no hand in creating us that way. The truth is that Krishna refuses to circumscribe life with ideas and ideals, doctrines and dogmas, because life is larger than all ideas and ideals put together. Life is illimitable, infinite. Ideas are for life; life is not for them. Life is the ultimate value. So Krishna says that which is, is right.

Because of this, Krishna has been widely misunderstood. Even if we try to understand him, we see him through the eyes of Manu and Moses, Christ and Confucius. And all these people are conventional. They have their constraints and limitations, while Krishna is utterly unconventional, without any constraints and limitations.

Krishna does not accept any limitations on himself. He says, "If you want to understand me, remove all kinds of glasses from your eyes, and see me with your bare eyes " It is very arduous to see something with bare eyes, with clarity, to see something as it is without judging it. But as long as you see Krishna through the eyes of others you ate bound to find fault with him. But these faults will come from your glasses, not from Krishna. Put aside your prejudices and Krishna is the most simple and natural, innocent and authentic person ever. Then his life is an open book, he has really nothing to hide. He is naturalness embodied; he is innocence personified.

It can be asked why there has been no woman yet as natural and innocent as Krishna. At least one should be there who, like Krishna, could attract thousands of men toward her. There has been none so fat. Why?

It is not enough to say that women have been suppressed down the ages, that they have been denied liberty and freedom in a male-dominated world. In this context this argument is irrelevant and absurd. Everyone can have as much freedom as he or she needs, otherwise he or she will refuse to live. So the reason why there has not been a single woman as natural as Krishna -- and there is no likelihood of her coming into being for another thousand or more years -- is quite different. The reason is that the whole biological make-up of woman is intrinsically monogamous; she is dependent on one man psychologically, emotionally.

QUESTIONER: LIKE CLEOPATRA?

No, I will take it later. Woman is by nature monogamous; she can lean on a single person for her whole life. Her mind is made that way. I don't say that she will always be so, it is not necessary.

On the other hand man is polygamous by nature; he cannot remain tied to one woman. Living with one woman, a man is invariably bored; living with one man a woman is not so bored. A woman longs to live with a man she loves for life after life; she often prays for the same man to be her life-partner in her life after death.

The institution of monogamy -- togetherness of one man and one woman -- is woman's gift to society, not man's. She has always insisted that a man or woman should have only one spouse. And this insistence is justifiable both on biological and psychological grounds. It is always woman who has to depend on, to lean on man, and she cannot be dependent on many men. That would create uncertainty and unreliability.

For instance, a creeper can lean on or e tree alone, it cannot lean on many. But a tree can accommodate more than one creeper, and it will be the richer for it. Similarly many women can lean on one man, and he will be the richer for it.

As I said, the reason for a woman's preference for depending on one man and not more is both psychological and biological, but on well-grounded reasoning it can be said that it is more biological than psycho logical. Woman alone has to bear and rear children and will need someone to care for them and for their future. And if there is more than one person in this position there will be confusion and difficulties. That is why I say that it will take a thousand or more years for women to get rid of the idea of monogamy.

With the growth of scientific knowledge it is quite possible in the future when woman will not be required to carry children in her womb; soon laboratories will take over this job from the mother. And the day woman is free of child-bearing she can be as natural and spontaneous as Krishna is.

This matter of being natural and spontaneous is crucial to humanity and its future. This is the only way for us to free ourselves from the age-old clutches of gnawing anxiety and anguish. Most of our stress and strain stems from our struggle against our own nature. All our anxieties and miseries arise from our fight with ourselves. Ever since man has gone against himself he has been perpetually in pain and misery, anxiety and anguish. And the tragedy is that while we can easily fight with ourselves, we can never win against ourselves. In fighting with ourselves we can only be defeated and destroyed.

Once in a long while, someone, a Mahavira, a Gorakh, wins in a fight with himself. It is rare. But in emulation of this tare person, millions fight with themselves only to end up in defeat and despair.

In my vision, one in a million can succeed on the path of Mahavira, but unfortunately a vast majority of seekers choose this path. On the other hand while ninety-nine out of a hundred can succeed on Krishna's path, rarely one takes to it. As I said, the paths of Mahavira, Buddha and Jesus are narrow and hard, because one has to go the whole way fighting with himself. So one in a million succeeds. On the other hand, Krishna's highway is wide and easy, but very few choose it.

It seems man has by and by lost his capacity for being natural; to be unnatural has become natural for him. It seems he has forgotten altogether what it is to be healthy and whole. So a thorough re-thinking on his part is the need of the hour. And as I see it such a re-thinking is already on its way.

After Freud, Krishna is going to be more and more relevant for our future. For the first time -- because of Freud -- man has come to realize the utter importance of naturalness and spontaneity in life. Now a social milieu is coming into being in which acceptance of a simple and natural being will be easier. Man as he is

will be accepted and allowed to grow the way he is.

Up to now, almost every culture has rejected man as he is and insisted on the creation of an imaginary ideal man -- man as he should be. The ideal has been all-important and man has all along been urged to struggle to reach that ideal, that utopia.

Freud is the forerunner of a worldwide intellectual awakening, an upsurge, a renaissance, a cultural revolution which has come to realize that man has utterly failed in his efforts to reach utopia and that he has suffered immeasurably in its pursuit. If once in a while someone reaches utopia, he is the exception, not the rule. And the exception proves the rule. So for the first time after Freud, honest thinking is being done which seeks to understand man as he is. What we have to really understand is that which is, not that which should be. What is, not what should be is the crux.

For instance, every wife wants that her husband should not be interested in any other woman. This desire, which is natural for a woman, runs counter to the male nature which is basically polygamous. The problem is that if social laws and conventions are laid in obedience to the male nature, women will suffer, and if they are laid to conform to feminine nature, men will be unhappy. And the core of the problem is that neither can be happy if one of them is miserable. But until now we have followed this zigzag course alternately and as a result the whole of mankind has perpetually been in misery and anguish.

So the only way out is that both man and woman try to understand and know each other as they basically ate. When a husband gets interested in some woman, let the wife understand that this is in the nature of man, and she need not suffer on this score. Similarly when a wife is depressed and unhappy about her husband taking interest in other women, let the husband understand her with love and sympathy instead of flying into a rage over it. If we want to create a humanity free from anxiety and anguish, there is no way but to go into and understand the basic nature of man and woman to its very roots.

And if we have to change our nature, its roots will need to be changed -- moral teachings and moralist discipline will never go deeper than the surface of the problem. The woman will continue to be jealous as long as she is economically dependent on man. She will be jealous so long as she has to bear the burden of children alone, so long as she remains a second-class citizen, an inferior human being.

When the society gives her a place of equality with man, when she is economically on her own, when she does not suffer from the biological handicap of bearing and rearing children alone, she will not take a day longer to drop jealousy. And then she too will take interest in other men besides her husband. Then she will not insist on monogamy.

It was not possible in the past, but now that man's understanding of himself has grown, a transformation of both the individual and the group is quite feasible. All of our old order was based on the needs of man, not on the understanding of his nature. We made laws according to the needs of our society, not according to needs of human nature. But after Freud, a revolution is taking place in man's mind, and I believe the return of Krishna is in the offing.

And Krishna will return through the door of Freud, who has prepared the ground. But a lot more remains to be done; Freud is only the beginning. The ball has been set rolling however. In the coming future, more and more people will be inspired by Krishna's life and philosophy. His way of life, his affirmation of life, his naturalness and spontaneity, his openness and authenticity are going to have increasing impact on our life and time.

I think we have failed to create a healthy world following Mahavira, Buddha, Jesus and Confucius. So a venturesome experiment to pattern the world after Krishna will be worthwhile. And I think it will be much better than the one we have created so far. In the past we did everything to make the exception into a rule, and we failed miserably. It is time we base our rule on the rule itself.

I repeat: Base your rule on the rule.

Chapter title: Choose the Flute or Perish

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QUESTIONER: SPEAKING IN THE CONTEXT OF KRISHNA AND JESUS, YOU OBSERVED, "THE CIVILIZATION THAT BEGAN WITH THE CROSS HAD TO END UP IN AN ATOMIC WAR, AND THEREFORE THE MODERN CIVILIZATION IS FACED WITH A CHOICE BETWEEN THE CROSS AND THE FLUTE." BUT EH QUESTION IS THAT THE CIVILIZATION THAT BEGAN WITH THE FLUTE ALSO ENDED UP IN A WAR -- THE WAR OF MAHABHARAT. PLEASE EXPLAIN THE ANOMALY.

The cross is the symbol of death. It is okay as an emblem of the grave, but it is dangerous to accept it as a symbol of life. But many so-called religious people have treated human life and body as no more than a grave, and it is going to result in a disaster.

A man bearing a crucifix on his breast declares that life is not acceptable to him; he is worshipping death really. For him life is a curse, not a blessing. Christianity -- I don't mean Jesus -- believes that man is born in sin, that life is the original sin. According to them, what we think of as life is not God's gift, but a form of punishment inflicted on man.

This kind of thinking is essentially masochistic, pessimistic, morbid. Standing near a rosebush a pessimist takes note of every thorn, but he ignores the flowers altogether. Looking at day and night, a pessimist sees two dark nights sandwiching a short day instead of seeing two bright days enclosing a brief dark night. Such a mind gathers together all the hurt and pain of life and completely forgets its delights and pleasures.

In fact, paying too much attention to the miseries of life is the sign of a diseased mind, a neurotic and deranged mind. Of course a philosophy of life that affirms and emphasizes sorrow and suffering is bound to be negative and nihilistic. And this is what the cross represents.

Had he not been crucified, Jesus would have never made such a powerful impact on the world. In all probability the world would have forgotten him. His crucifixion became the foundation of Christianity.

Today nearly a billion people all over the world are within the fold of Christianity. I don't take this to be the triumph of Christ, it is undoubtedly the victory of the cross. Jesus hanging on the cross became a great attraction for our miserable and diseased minds. Our lives are virtually on the cross; we are ridden with anxiety, sorrow and suffering. We are a people who collect only hurt and pain, as some people collect used stamps. We all have our stockpiles of miseries; we don't have any remembrance of having any happy moments in life.

Krishna is absolutely the opposite type of individual, and his flute as a symbol is just the opposite of the cross. There is no sense in putting a flute on a grave; it needs throbbing lips and supple fingers to play it. It needs a singing and dancing heart, a soul brimming with joy and bliss to hold it. And I think it is time man makes a clear choice between the cross of Jesus and the flute of Krishna.

It is not that life is without its hurts and pains; it cannot be. But if a person brings his focus only to the hurt and pain and goes on accumulating them, he will soon cease to meet with any happy moments in life. It is not that there is no happiness in life; it has its fair share of happiness too. And if someone trains his attention on happiness alone and goes on gathering it, he will eventually cease to come across painful moments in life.

Life consists of both pleasure and pain, happiness and misery. And it depends on us what we choose to see and take. My own understanding is that if someone sees rightly and loves rose flowers, then soon the thorns on the rosebush will disappear from his sight. Eyes attuned to the beauty and fragrance of the flower don't take notice of the thorns. Not that the thorns disappear from the bush; they become part and parcel of the grandeur of the roses, and one sees them as something protecting the roses. They are really to protect the

flowers, not to hurt anyone.

But if someone sees only thorns he will miss the flowers. He will say, "How can there be any flowers in the midst of so many piercing thorns and thistles?" He cannot even think of flowers where thorns abound. For him thorns become the truth and flowers disappear like dreams. But for a lover of flowers, thorns become illusory and flowers the truth.

It depends on man, what he chooses; he is free to choose. There is a saying of Sartre's which is strange but close to truth. He says, "Man is condemned to be free." It seems freedom is an imposition on us, inflicted on us. It seems we can choose every thing except freedom -- because we are free to choose or not to choose it. Never had anyone described freedom as something inflicted on man.

Man is free, and this freedom affirms his being God. But he can choose anything -- even not being God. Similarly, he is free to choose pain and misery. Life will be pure suffering for one who makes suffering his choice. We become that which we choose to become. In fact, we see what we want to see; we find what we want to find; we receive what we ask for. So if you seek suffering you are going to have it, without fail.

The irony is that if someone opts for suffering he does not suffer alone, he makes many others suffer with him. And this is where immorality comes into being. Unhappiness is a contagious disease: a single unhappy person can be the cause of the unhappiness of thousands. It is impossible that an unhappy man can make another happy. How can he give happiness to another when he refuses to take it for himself. Remember, we can share with others only that which we have, not what we don't have.

One who has turned his life into a bundle of hurts and wounds is going to be the cause of much suffering in the lives of many people around him. Since suffering has become his life's breath, wherever he goes he will carry the germs of suffering with him. So an unhappy man does not suffer alone, he shares his sorrow with everybody he comes in contact with. Walking or sitting, speaking or silent, active or inactive, he emits and transmits the vibes of unhappiness like nuclear fallout all around him. An unhappy person really adds to the unhappiness of the whole world.

Remember, when you choose unhappiness, you are not choosing it for yourself alone, but for the whole world as such.

As I said, it is man's preference for pain and suffering which the cross symbolizes. And that has led him to the doorstep of war -- a war that is going to be a total war. For the first time, mankind is on the brink of committing global suicide. But he has asked for it by opting for misery.

We know very well that sometimes individuals driven up the wall commit suicide in despair. But for the first time a situation for collective suicide has arisen, when the whole of mankind has become so miserable that it is going to commit global hara-kiri.

It seems war has become our way of life, and the mounting number of wars are nothing but our mounting steps to collective death and destruction. And this destruction is the cumulative effect of mankind's choice of suffering. Really, war is of our own choosing, it does not descend out of the blue.

And when we court suffering religiously, when we accept it as something religious, then no thing remains to be chosen irreligiously. When we turn sorrow into a religion, then there is nothing like irreligion on the earth. Sorrow is really enshrined when it is made part of religion.

A whole milieu of unhappiness and misery was created around the cross. I don't say it was created around Jesus, because Jesus is not necessarily connected with the cross; he could very well do without the cross. The fact is, that Christianity was created not by Jesus, but by the people who crucified him.

I always say Christianity was not founded by Jesus; its real founders were those Jewish theologians and priests who crucified him. Christianity comes from the cross, not Christ. Poor Jesus was simply hanged on the cross -- so he is secondary. First comes the cross in relation to the religion founded after his name. In fact, it should be called "crossianity," not Christianity. It is the cross that occupies the place of honor in the hearts and minds of people whose life is every day on the cross.

Man as he is, is in suffering; he is perpetually on the cross. It is not much different whether it is the cross of the family or of relationships, of friendships or of enmities, of religions or of nationalities. For man, life is a cross that he has to carry on his shoulders from the cradle to the grave. For him, life is really a curse, a sin, not a blessing. And the cross became increasingly important to him, and he clung to it. In fact, Christianity is a worldwide conglomeration of all such pessimistic and miserable people.

It is relevant to note that the last two world wars were mostly fought by Christian countries. A few non-Christian countries that were involved in these wars were dragged into them by their imperialist masters, who were all Christians.

Japan was the only non-Christian country that willingly joined the war as an aggressor. But Japan has

ceased to be an eastern country except geographically; it is now virtually a part of the western world. And Japan has a long tradition of suicide which in Japanese is called *hara-kiri*. A Japanese kills himself on very small excuses; his wife has died, or he has committed an act of misdemeanor and he thinks he is finished with life. Then there is no way for him but to end his life -- as if there is no hope of his redemption.

According to this thinking, a tree should commit hara-kiri when its flowers wither -- who knows if new flowers will open the next morning? The Japanese don't have even this much hope and patience in their hearts. So the last two world wars were fought by peoples who have been traditionally associated with the cross and the custom of hara-kiri.

If the Third World War happens, it will spell the destruction of mankind; it will be a case of collective crucifixion of the human race. So what began with the crucifixion of a single individual is going to end in the collective crucifixion -- the crucifixion of the entire race of *homo sapiens*. I don't say that Jesus is responsible for it; the responsibility belongs to those who hanged him on the cross.

I also don't say that people rallied round the cross because they were influenced by Jesus; the contrary is the truth. They came to Jesus because they were influenced by the cross. But it is undeniably true that a civilization based on crossianism, on sado-masochism, was destined to lead mankind to self-destruction. Actually there is no sense in accepting the cross and worshipping it. Even if life bears a cross, it is in our hands to replace the cross with a flower.

In my view, Krishna's flute is exactly the opposite of the cross. And it is important to know that while it is others who hang Jesus on the cross, they really impose it on him; Krishna chooses the flute for himself. It is necessary to bear in mind that while the flute is intrinsic to Krishna and his life -- it symbolizes him -- the cross is extrinsic to Christ; it does not represent him. It is others, the Jewish priests and the Roman governor, who force the cross on Christ.

Krishna plays the flute for the love of it. Nobody has forced it on him; he has chosen it for himself. I see Krishna's flute symbolizing life's benediction and man's gratefulness to life for this blessing. Krishna has made his choice for happiness, for bliss. In fact, when life is so good and great, Krishna cannot but choose to be happy, and he says it with the flute.

And just as an unhappy person does not suffer alone, he makes many others unhappy, similarly a happy person becomes the source of happiness for countless numbers of people. So when Krishna plays his flute, its melody, its bliss, does not remain con fined to him, it gladdens all those whose hearts come to hear it. And it is as it should be.

If you happen to pass by a cross with Jesus hanging on it, you will immediately be depressed and sad. On the other hand, seeing Krishna dancing in ecstasy on the banks of the river Yamuna will fill your heart with delight and joy. Pleasure and pain, happiness and unhappiness are contagious; they are communicable from one to another; they spread and escalate like wildfire.

So the one who decides to be unhappy is condemning the whole world to be unhappy; he might as well say he has decided to punish the whole earth by choosing to be unhappy. And the person who decides to be happy is going to bless the whole to be happy, he is going to add to the song and music of life all over this planet. Therefore a happy person is a religious person; and an unhappy person is utterly irreligious.

I call the man religious who brings happiness to himself and to others. For me, nothing except happiness, blissfulness, is a religious quality. In this sense Krishna is truly a religious person, whose whole being exudes nothing but happiness and bliss. And such a person can bless the whole of mankind, he is a living blessing to the world.

But you ask why did the war of the Mahabharat happen in a civilization that had accepted the flute as its symbol? I say, this happened in spite of Krishna's flute. Krishna is not the cause of the Mahabharat. There is no relationship whatsoever between the flute and war. But there exists a logical relationship between the cross and war.

The Mahabharat took place in spite of Krishna and his flute. It simply means we are so attached to sorrow, so steeped in misery that even Krishna's flute fails to bring a ray of hope and joy to our hearts. The flute continued to play, and we plunged into the vortex of war. The flute could not change our sado-masochistic minds; Krishna's flute could not become our flute too.

It is interesting to know how difficult it is for someone to share in another's happiness. It is so easy to share in another's sorrow. You can easily cry with someone crying, but it is so hard to laugh with some one laughing. You can easily sympathize with one whose house has been burned down, but it is arduous to participate in the joys of one who has built himself a beautiful new house. And it is not without some fundamental reasons.

It is easy to come close to Jesus' cross, because it strikes a note of empathy in our hearts, which are already filled with pain and misery. On the other hand Krishna's flute will fill our hearts with envy and we will escape from him. Krishna's bliss will bring up envy in us; it will not find an empathic response from our hearts.

Conversely, the cross will not make us jealous; it will certainly bring up our empathy. The happiness of another creates jealousy, and jealousy turns into misery. So to participate in another's happiness is really arduous.

It needs extraordinary intelligence to participate in another's happiness. To share in the joys of another, to make them one's own is a rare quality; it is of the highest. But to share in another's sorrow is not that difficult. It is so because we are ourselves burdened with sorrow and suffering; we are already in misery. So we have no difficulty in identifying ourselves with the suffering of others. But if someone is happy we fail to connect with him for the simple reason that we don't know what happiness is, we are only unhappy in ourselves.

I repeat, the Mahabharat happens in spite of the flute. It is interesting to note that after the advent of the cross it takes two thousand years for war to grow to its present dimensions of a massive war enveloping the whole earth, but the Mahabharat takes place even when Krishna is playing his flute.

The truth is that the flute and its message is not rightly understood and appreciated. It fails to make an impression on the sado-masochistic minds of the people.

Another thing worth considering in this context is that Krishna participates personally in the war. You cannot think of Jesus joining a war of any kind. If someone suggests to him to do so, he will say, "Have you gone mad? Don't you know what I teach?" Jesus has said, "The prophets of the past have said that if someone gouges out your one eye you should take out his both, but I tell you if someone slaps you on the tight cheek, turn to him the other one too. And I tell you if someone takes your shirt, let him have your coat as well. And if someone asks you to carry his bag one mile, go with him two miles -- maybe out of shyness he does not ask for more than a mile." Now this person cannot be goaded into fighting a war.

It looks somewhat paradoxical and complex that while Jesus refuses even to resist evil, Krishna feels no compunction in leading a destructive war like the Mahabharat. But the reason is obvious. For Jesus, life is so miserable and meaningless that it is not worth fighting for. For Krishna, on the other hand, life is so blissful that even a war can be risked for it.

I would like to go into this matter rather deeply, because it is significant for us and our times.

For Jesus, life as it is is so utterly miserable and meaningless that a slap or two on the cheek will not add to its pile of miseries. It can be said that his cup of suffering is so full that any more suffering will not make a difference. So he turns his other cheek to you so you don't have to take the trouble of turning it yourself. He is already so miserable that you cannot make him any more miserable.

For this reason, Jesus cannot be persuaded to take part in war. He alone can agree to fight who declares that life is a blessing and not a curse, that life is bliss and not suffering. He will stake everything to defend the joy and bliss of life. He will do anything for the sake of life.

Not only Jesus, even Mahavira and Buddha will not say yes to war. Only Krishna is capable of doing it. If there is any other person in the world of spiritualism and religion who can come near Krishna in this respect, it is Mohammed. At some level, at some depth Mohammed is closer to Krishna than others, although he cannot be fully with Krishna.

Whosoever feels that there is something precious and worthwhile in life which needs to be preserved, to be fought for -- he will join hands with Krishna. For those who think otherwise, who see nothing in life worth preserving, the question simply does not arise.

But remember, Krishna is not a warmonger. He is not a hawk, as some pacifists would like to call him. He is a supporter of life, he stands by life, and he will fight for it if need be. If the great values of life -- without which life would cease to be life -- are in peril, Krishna will not hesitate to defend them with missiles. Not that he relishes violence or war, but if it becomes unavoidable he will not shirk the responsibility.

That is why, from the beginning, he does everything to avoid the Mahabharat. He leaves no stone unturned to avert war and save life and peace. But when all his efforts for peace fail, he realizes that the recalcitrant forces of death and destruction -- forces that are against righteousness and religion -- are not amenable to an honorable peace. He readies himself to fight on behalf of life and religion.

As I see it, life and religion are not two different things for Krishna. And therefore he can fight as naturally as he can dance. It is remarkable that a man like Krishna, even when he goes to the battlefield, is

happy and joyful; he never loses his bliss. And men like Jesus are sad even as they keep a distance from the battlefield. Krishna can be blissful even on the battlefield, because war comes to him as part of life; it cannot be segregated from life.

As I said earlier, Krishna does not divide life into black and white, good and evil, as the moralists and monks do. He does not subscribe to the view that war is purely evil. He says that nothing is good or evil under all circumstances. There are occasions when poison can work like nectar and nectar can work like poison. There are moments when blessings turn into curses and curses into blessings.

Nothing is certain for all time and space, under all circumstances. The same thing can be good in one time and bad in another; it is really determined by the moment at hand. Nothing can be predetermined and prejudged. If someone does so. he is in for troubles in life, because life is a flux where everything changes from moment to moment. So Krishna lives in the moment; nothing is predetermined for him.

For long, Krishna does his best to avert war, but when he finds that it is inescapable he accepts it without hesitation. He does not want that one should go to war with a heavy heart, he does not believe in doing anything reluctantly in fact. If war becomes inescapable he will go to it with all his heart and mind.

With all his heart he tries to avert it, and when he fails, he goes to war whole-heartedly. In the beginning of war, as you know, he has no mind to take any active part in it. He tells Arjuna that he will not use his particular weapon -- *sudarshan* -- on the battlefield, he will only work as Arjuna's charioteer. But then a moment comes when he takes the *sudarshan* in his hand and becomes an active participant in the war.

As I said, Krishna lives in the moment; he lives moment to moment. In fact, every blissful person lives in the moment; that is, he lives in a timeless space.

But those who choose unhappiness and are pessimistic and miserable cannot afford to live in the moment; they live in time, they have a time-continuum. They have a long span of time -- not chronological but psychological -- which extends both to the past and the future. And it is this time-continuum that makes for their abiding misery and anguish. They carry with them the heavy load of all the miseries of the dead past -- which is no more, and all the imagi-nable miseries of the endless future -- which is yet to come. So of course they feel crushed under the dead weight of their psychological pain and agony.

On the other hand, a man of bliss does not accept the existence of any other time except the present, the living moment. He has no past and no future; for him the whole of existence is squeezed into the moment, in the now. For him the moment is eternity itself, and he journeys from one moment through another. He dies totally to the past -- which is not. And he does not take into account the future -- which is yet to come. For him both past and future are non-existential. Such a person is fully responsible to this moment. To be open to the living moment is his way of life, his joy, his bliss.

A masochist, a seeker of pain and misery, is utterly blind to the present, to the moment. He is closed in himself, like a cocoon; he is not responsive to that which is. If you take him to a rosebush and say to him, "Hey, man! Look at these blossoms, how enchanting they are!" he will say, "What worth is this beauty which is going to wither away by the evening?" Speak to him about the splendor of youth and his reaction will be, "It is nothing; soon it will pass into old age and to the grave." About happiness he will say, "It is nothing more than a mirage, an illusion; the more you chase it, the more distant it becomes. I am not going to be deceived by it." His mind is always set on time, the future; he never lives in the moment.

A hedonist, on the other hand, lives totally in the moment. He is finished with his past, and so he does not think of the future either, which is psychologically nothing but a projection of the past. Coming to a garden in bloom, the blissful person will be totally with the riot of colors, he will dance and sing with the dancing flowers. And he will tell the pessimist, "Why should I worry about the evening which is not yet here, when even these flowers which are going to wither away are not the least concerned about it? Look at them, how festive they are!"

And the wonder of wonders is that when the evening comes, the man of bliss celebrates the withering of the flowers with the same enthusiasm with which he had celebrated their blossoming in the morning. Who says that only blooming flowers are enchanting? The withering ones are as beautiful to look at! They are as beautiful as they were in the morning, but our sorrow-filled eyes fail to perceive that beauty.

Who says only sunrise is beautiful? Sunset is not a whit less beautiful. Who says only children are beautiful and not the old people? Old age has its own beauty, its own grace. When a person like Ravindranath or Walt Whitman, really grows into old age, his beauty is immeasurable.

Looking at Walt Whitman in his old age, one feels to have come across a beauty that cannot be surpassed. In fact, if childhood has a beauty of its own, youth and old age each have some distinctive beauty which is no less fascinating. When one's hair becomes snow-white, when one is about to complete his life's

journey, when one is loose and relaxed, he radiates a beauty and grace that you find in the sunset. But a pessimist cannot know it.

I repeat: a Krishna lives in the moment. The journey of bliss is the journey of the moment. It is really wrong to call it a journey, because you cannot travel in the moment; you can only drown in it. You can travel in time, but in the moment you can only sink deeper and deeper.

The way of the moment is vertical, it is not horizontal. The moment has only depth, and no length at all; whereas time has only length, and no depth at all. Therefore one who sinks into the moment transcends time, he goes beyond time. One who reaches the timeless, achieves the eternal. So Krishna is in the moment and eternity together. The moment is eternity itself.

But one who lives in time can never know the eternal, because time is a series, a continuity; it stretches from the dead past to an unborn and unknown future. Time is tension, time is anxiety and misery. One who lives in time does not live really, because all the time he is either brooding over his past, which is gone forever, or he is worrying about a future which is yet to be born. When it is morning he is thinking of the evening; when he is alive he is worrying about death. The moment he meets a loved one, he begins to grieve over the separation that is going to happen in some future.

Krishna is accused of breaking promises he makes from time to time. A moment comes in the battle of Mahabharat when he takes up arms, his sudarshan chakra, although he had given his word that he would not take an active part in the fighting, he would only act as Arjuna's charioteer.

In answer to the charge, Krishna would say, "The one who made the promise is no more, nor is the moment which had brought forth the promise." He will ask, "Where is the Ganges that was there at the time my promise was being made? Where are the flowers that had bloomed at that moment? Where are those clouds that had glided through the sky when I had given the assurance in question? Everything has changed, everything has moved away since then. How can you bind me with that moment which too is gone? I am now existing in the moment that is before me, and I am responding to it totally."

Krishna does not apologize for the so-called breach of promise, nor does he regret it. He never repents; he never recants. He is true to the moment.

What do I mean when I say he is true to the moment? He is so utterly true to the existing moment that even if it confronts him with an unthought-of eventuality he goes into it without flinching and as totally as ever.

Of course, he will seem, at times, to be some what unfaithful to us, to the conventional society, because he does not keep his promises. That is the difficulty with a person like Krishna who is true to existence. Such a person cannot be as true to the society he lives in -- because while the society lives in time, he lives in the timeless, in eternity. The society has a past and a future to care for, while Krishna has none. He is free, absolutely free,

A young man came to Rinzai, a celebrated Zen sage who lived in the mountains. The young man said to Rinzai, "I am in search of truth, and it is this search that has brought me to you from a long distance."

Rinzai said to him, "Leave aside this matte of truth for the present. I want to know something else from you since you are coming from Peking. Can you say what is the price of rice in Peking?"

The youth was flabbergasted to hear such a question from a great Master like Rinzai, who supposedly had nothing to do with such mundane matters as the price of rice in Peking. He had made a long and arduous journey in search of the highest. He had never imagined that a great sage like Rinzai would talk about such a petty thing in place of truth.

So the young man said to Rinzai, "Excuse me, sir, for my impertinence. But I say it so you don't ask any more questions like the one before me. I don't carry any past with me, I leave behind me the paths that I travel, burn the bridges that I cross, pull down the stairs that I climb. I die to the past totally, even to the minutes just gone by."

"Then sit down." said Rinzai patting the youth's back. "Now we will talk about truth. I brought up the question of the price of rice only to know if you yet carry your past with you. Had you remembered the price of rice in Peking when you left it, I would have flatly refused to talk about truth. One who clings to his past cannot come to truth, because truth is always now and here, it is in the moment. Truth has nothing to do with the past nor with the future. Truth is really timeless, and one who lives in the past can never be in the present. Truth and time don't walk together."

The Mahabharat happens in spite of Krishna. And yet Krishna becomes a participant in the war, because

a partisan of bliss can become a partisan of war too. And Krishna believes that war is as much part of life as peace is. One cannot be without the other. And war will be with us as long as life exists on this earth. Maybe, the character of war will change, its structure and shape will vary, its plane, strategy, and style will be different, but war will continue.

It is impossible that war will ever disappear from the earth. It can only disappear from the earth if man himself disappears from here. Or it can disappear if man becomes perfect. Unless the human race as a whole reaches its perfection, or becomes extinct as a species, there is no way to abolish war. Man as he is cannot do without war. War has always been with us; it is with us now, and it is going to be with us in the future. Then what is the problem in regard to war.

Krishna's answer to this question is, war should be righteous, it should be waged for the highest values of life like freedom and truth.

In the same way, peace needs to be righteous. Remember, some kinds of peace can be unrighteous, irreligious, and war can be made to uphold religion and truth.

The pacifist thinks that peace is always righteous, and the warmonger thinks that war is right in every case. Krishna is neither a partisan of peace nor of war; he really has no "isms." He is not bound to any ideology, he is liquid like water. He is never stagnant, he is always moving with life. He is not solid and immobile like a rock; he is fluid like air. So he says, "Peace can be evil too."

For example, a pacifist who is religiously committed to peace is passing a street where someone is being robbed. He can say that he has nothing to do with others' feuds and strifes, and he refuses to interfere in the matter, going peacefully on his way. This peace is irreligious, because it is indirectly helping someone rob another person who may be innocent and helpless. It is not necessary that peace is right in every case. Men like Bertrand Russell think that peace is always right, it is inviolable. But he is only being dogmatic about peace.

Sometimes cowardice and impotence can take shelter behind the facade of peace. Krishna tells Arjuna again and again, "Give up faint-heartedness, O Arjuna. I had never thought that you could be as unmanly and impotent as your words reveal you to be. When war faces you, war that forces of unrighteousness have unleashed, it does not become you to talk like a coward. Where is your manliness, your skill?"

Peace is not necessarily righteous, nor is war unrighteous. It depends on the conditions that bring the forces of peace and war into play. But then you can say that warmongers are right in claiming that war is righteous. They can claim so, and nobody can prevent them. Life is very complex. But they will find it increasingly difficult to make such a claim if understanding grows among the people of what religion is.

Let me explain to you what religion and irreligion are according to Krishna. That which helps life grow, flower and dance ecstatically is religion. And that which impedes life's growth, which distorts and stifles life's flowering, which smothers life's joy and festivity is irreligion. Irreligion is what blocks and suffocates life; religion is what helps it to come to its fulfillment.

QUESTIONER: WHO HAS EVER UNDERSTOOD AND IMBIBED KRISHNA RIGHTLY? WHAT SHOULD ONE DO TO IMBIBE HIM? CAN YOU GIVE AN OUTLINE OF HUMAN CIVILIZATION AND CULTURE PATTERNED ON. KRISHNA'S LIFE AND TEACHINGS?

How can one imbibe another? How can one take after Krishna or anyone else? And why? Is it incumbent on me to imbibe another, become like another? I can only imbibe and be myself, not Krishna.

Krishna does not pattern himself after another. He imbibes himself and remains himself. Why should another try to pattern himself after Krishna, to be like him? It is enough that I imbibe myself and am totally myself. No, to imbibe another, to be like another, is the worst kind of corruption, and it is the greatest injustice that someone can do to himself.

The whole idea of imitation is mistaken and wrong. I have my own soul which should come to its full flowering. What will happen to it, to my own soul if I imbibe another and copy him? It is true, I can impose another's personality on myself, which can overpower me, but what will happen to me, to my own being? I owe a responsibility to myself, and if I become like someone else I will be betraying myself.

No, it is enough if one understands Krishna. Trying to be like him is utterly uncalled for. Understanding is enough. And one should understand him, not with a view to imbibe and imitate him, to be his carbon-copy, but to understand himself and be himself.

You certainly have to know how a person like Krishna is fulfilled and also know the laws of this fulfillment. You certainly have to understand how Krishna attains to his naturalness and spontaneity, so that you can come to your own naturalness and spontaneity. Krishna's life can give you a cue, a clue to know yourself and come to yourself. If Krishna can flower, why not you? If Krishna's self-nature can blossom, why should you go on withering and wasting as you do? If Krishna can laugh and sing and dance, why should you continue to shed tears and be miserable?

It is not that you will dance the way Krishna dances. Your dance will be different, it will be your own; you will uncover your own innate dance. You don't have to copy Krishna's dance, you have only to know the law that helped him to find his dance and be fulfilled. Krishna's life can help you in self discovery, which is of the highest. Self discovery, and not assimilation or imitation, is what you have to seek. And Krishna's life can be of tremendous help in this adventure.

So the first thing to know is that no one can be your ideal, not even Krishna. And you need not follow and imitate another, Krishna included.

It is true that any number of people have wasted their lives following and imitating others. In reality, no one can wholly succeed in becoming like another; it is impossible. You can impose another's personality on yourself, wear his mask and look like him, but you cannot make your very soul into him. Do what you can, you cannot succeed; at best you can enact him, but it will not be more than acting. Being cannot be borrowed; it is always one's own. In spite of all efforts, you will remain what you innately are.

Imitation is dangerous in many ways. To imitate someone you have to suppress yourself, suppress your individuality, your self-nature. And this suppression can be so deep that you will lose all con tact with yourself -- which is the worst thing that can happen to any individual. Although you will yet survive at your innermost core as yourself, you will now be far removed from yourself. That is the problem.

Millions of people down the ages have tried to imitate Krishna, Buddha, Christ and others, but none has succeeded so far. Success is impossible. Five thousand years have passed since Krishna happened, but there has not been a second Krishna in all history. Twenty-five hundred years have passed after Buddha, and there has not yet been another Buddha. Nor has there been another Zarathustra, Jesus, or Mohammed.

Whosoever tries to imitate others is destined to court failure. It is really worse than failure, it is disaster, it is suicide. Even as suicide it is the worst kind. In ordinary suicide, as we know, only one's physical form is destroyed. In this suicide the very soul is sought to be destroyed. So all followers, all disciples, all imitators are suicidal.

Many people try to imitate Krishna, and in the process they not only injure themselves but they also injure Krishna. If you copy Krishna, you will, with all your efforts, make yourself a caricature of him. And this thing will not only distort you, but it will also distort Krishna's image. You will imitate him in your own way, and to that extent you will distort him, you will adulterate him.

So you are not only insulting and abusing yourself, but you are also insulting and abusing Krishna. So this imitation is really outrageous. All theologians, all priests -- whether they follow Krishna or Christ -- are guilty of this crime. And they all tell the same story -- the story of man's failure to be himself, the story of man's attempts at suicide.

But we cannot say the same thing about Meera and Chaitanya. They are a class by themselves, and they are certainly no imitators. Through understanding Krishna's ways of expressing himself, his self nature, Meera and Chaitanya express themselves as they are; they reveal their own distinctive self natures. They don't impose Krishna on themselves, nor do they ape his lifestyle, his demeanor, his songs and dances. They sing their own songs; they dance their own dances.

So Meera remains Meera and Chaitanya re mains Chaitanya. Of course they carry with them their love of Krishna, and as this love grows Chaitanya and Meera disappear as egos. As this love grows even Krishna disappears and only love remains. If you ask Chaitanya if he is Chaitanya or Krishna in that moment, he will say, "I really don't know who I am; I even don't know if I am." In this moment even the "I" disappears, and only an "am-ness" remains. This is pure existence. And this achievement of Chaitanya is the flowering and fruition of his own self-nature. There is nothing of imitation about it,

We are all prone to imitate others. And there is a good reason for it. Imitation is like ready-made garments: buy and wear garments. You don't have to do a thing, not even to wait for them. It suits our easygoing minds which want everything gratuitously.

To explore ant find one's own innate being is arduous, to imitate Krishna is easy enough. It takes time to be oneself, but imitation comes in handy, Self nature, self-fulfillment, has to be earned, borrow ing is effortless, convenient.

But this pursuit of convenience is disastrous; it really lands one into the very vortex of sorrow and misery. So never commit the mistake of imitating others; it is utterly disastrous. It is calamitous.

I call him a religious person who goes on a voyage of self-discovery, who really discovers himself. In this adventure of self-discovery, understanding Krishna or Mahavira, Buddha or Jesus, can be helpful. Because in understanding others we lay the foundation of self-knowledge which is central to spiritualism. Instead of knowing oneself directly, it is easier to know through knowing others, because others provide you with a distance, a perspective to know.

Because there is a lack of distance between the knower and the known, direct self-knowledge is really arduous. So in understanding oneself, the other is helpful. But when you go to understand another -- Krishna, Buddha or Mahavira -- remember, he is only a means to self understanding and self discovery. He is not your goal.

You might have observed on many occasions that when somebody comes to consult you about a complex problem of his own, you advise him so competently. But when it comes to your own problem, even a simple problem, you begin to shake in your shoes.

What is the matter? You are considered to be a very wise man by many who rush to you in their hours of difficulty for your sage advice, and you have the reputation of solving many of their problems. But when you are yourself in a mess you rush to others -- perhaps to those very people you have helped -- for their advice. The reason is that you are so close to your problem, you are so involved in it, that you can't have the perspective to correctly figure it out.

It is comparatively easy to understand others and if we see others as a medium for self-understanding then the lives of men like Krishna and Buddha are of immense value. Then as we grow in self-understanding, Krishna and Christ, Mahavira and Buddha will drop by the wayside and we will be left with ourselves in our utter purity.

This purity of the self, this virginity, this un spoiled innocence is what matters. And attainment of this innocence, purity, is freedom. This ultimate purity or aloneness is called *nirvana* or ultimate liberation. This primeval innocence is called Krishna consciousness or God or what you will.

One who reaches this supreme state of being with the help of Krishna will say that he has attained to Krishna. This is a way of repaying an old debt that he owes to Krishna, this is a way of expressing one's gratitude to him. One who attains to this ultimate state with the help of Buddha, will say that he has attained Buddhahood. He is only expressing his gratitude to one whose life and teachings helped him in his arduous journey of self-discovery.

Ultimately, every seeker -- whether he walks with Krishna or Christ -- discovers himself. He cannot discover the other, because the other is not. The day I find myself, when I know who I am, the other, the "thou" ceases to be. But I will need some name to describe my experience, and certainly I will use one which helped me in coming to myself, in coming home.

One last thing, and then we will sit for meditation.

QUESTIONER: A PART OF THE QUESTION YET REMAINS TO BE ANSWERED. PLEASE GIVE US AN OUTLINE OF HUMAN CIVILIZATION AND CULTURE PATTERNED ON KRISHNA'S LIFE AND TEACHING.

It will need a lengthy answer. All these days, however, I have been doing the same thing -- drawing an outline of human civilization reflecting Krishna's vision. Yet I would like to say a few things in this regard.

Human civilization, according to Krishna's vision, will be life-affirmative and natural in the first place. This is my vision too, that affirmation of life and nature should be the cornerstone of human civilization if it wants to be healthy and holistic. Such a civilization will be dedicated to the moment, to bliss and to celebration.

This civilization will refuse to be life negative, renunciatory, masochistic and time-oriented. It will reject all fragmentation of life. Life will be accepted as a blessing, and there will be no division whatsoever, between life and God.

This civilization will declare that life is God, and there is no other God in opposition to life or separate from life. That life itself is God will be the overall truth of man. This man will declare there is no creator other than creation; creativity itself is God.

This summing up will be clear to you if you take it in the context of the whole discussion we have had

here for these ten days. During these days I said many things, some of which might have pleased you and some others which might have displeased you. But remember, both pleasant and unpleasant feelings come in the way of right understanding. Without trying to understand, we gullibly accept that which is pleasant and reject off-hand all that is unpleasant. I don't want you either to accept or to reject; all I want is that you should understand simply, effortlessly, and naturally.

I don't want that you should collect my words and take them home. That will not be worthwhile. What is worthwhile then? If in the course of listening to my words, some understanding, some wisdom has dawned on you -- and it that understanding, that wisdom is really worthwhile, then it will go with you naturally, effortlessly.

It is like you visit a garden full of flowers and fragrance, and when you leave it, the garden is left behind but some of its fragrance goes with you -- clinging in your nostrils, in your hair, in your clothes. So leave the flowers of words behind and take their essence, if *you* have gathered it, with you.

My words are as useless as all words are, but if in your encounter with them something has clicked in your being it is certainly of great significance.

My words, or any words for that matter, can have significance if you listen to them with an open mind, an unprejudiced and empty mind, without judging them, without identifying with them or condemning them. They can give rise to some understanding of wisdom in you if you listen without saying, "This is right and that is wrong. That is what I believe too, and that is what is against my belief."

If you think that I am for Krishna and against Mahavira or whoever is your favorite, you will only earn unhappiness, and not understanding. But I will not be responsible for your sorrow; nor will Krishna or Mahavira. The responsibility will be entirely yours. Even if you happily think that I am in support of Krishna, who is your favored *avatara* or incarnation of God, you have missed me, you will remain as ignorant as you were when you came here.

I have nothing to do with Krishna: I am neither for him nor against him. I have unfolded his life and teachings exactly as I see them, and I am not concerned with what you think about it.

And remember, I live in the moment, I live moment to moment; I am not at all predictable or dependable. From what I say today one should not and cannot infer what I am going to say tomorrow. What I say today is exactly how I see it today. And what I will say tomorrow will be exactly how I see it tomorrow. And what you understand while listening to me today or any day is not important. But if this listening adds to your understanding, your intelligence, it has done its work. Understanding is important, all-important.

I hope these ten days have helped you grow in understanding, in clarity, and in some degree opened you to the sun of life and truth. I don't say by what name -- Krishna or Buddha or Christ -- you should call him when that sun of understanding comes to you.

I say this much: that if your mind is uncluttered and empty, if your heart is vulnerable and your perception is clear, there is no doubt whatsoever that the sun will rise and you will see light, you will be illumined. What you will call it will depend on you. The sun will not come saying, "I am so and so"; he is really without a name.

But remember, he alone has an open heart mind who lives with understanding, who lives in understanding, who lives without ideas and ideals, concepts and beliefs, creeds, doctrines and dogmas. He alone is vulnerable to life and truth who is not a partisan of some belief-system like Hinduism Catholicism or communism.

In fact, ideas and concepts, doctrines and dogmas are meant for those who have no intelligence and understanding of their own. They go to the market of ready-made ideologies and philosophies and buy them from theologians, priests and philosophers by mortgaging their own minds. Understanding is like a river -- fluid and alive and flowing. All philosophies and theologies, all doctrines and dogmas are like stagnating pools of water, dead and stinking.

So if you have listened to me through the screen of your thoughts and beliefs -- it makes no difference whether you are their partisans or enemies -- you have not listened to me at all. Then you will never understand that which I have said.

The last thing that I have to say is this: I have nothing to do with Krishna; I have no relationship with him. I am not for him or against him; neither have I intention of converting you into his partisans or enemies. I have used Krishna exactly as a painter uses a canvas. The painter has nothing more to do with the canvas than to express himself through some colors daubed on it. I too had a few colors to spread on Krishna's canvas, and I am finished with it. Even Mahavira's or Buddha's canvas would have served my

purpose.

And it is not necessary for me that I should use the same kind of colors on every canvas; nor am I committed to create the same kind of portraits on every canvas. I am free to express myself the way I am, and in the way I choose to express. If I am a real painter, I will create a different kind of painting, even a contradictory painting, each time I take paint and brush in my hands. He is only an imitator who repeats the same work again and again.

It is not necessary that you should cling rigidly to my statements. It is enough that you understand them and move ahead of them, You should leave the statements and live with their understanding, their essence.

If you do so you will not ever be in danger of clinging to my words. It will do me no harm if you cling to them, but it will certainly harm you immensely, because when one clings to some person or idea or thing, he immediately loses himself. And when one is free of all clingings and attachments, when one is utterly empty, he is immediately filled with himself, with the eternal, or God, or call it what you will.

It is with this hope that I talked to you these few days sitting in the lap of the Himalayas. I am grateful to you for having listened to me with such love, patience and peace, and I bow to God sitting inside each one of you.

Krishna: The Man and His Philosophy

Chapter #22
Chapter title: Sannyas is of the Highest

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September 28, 1970 was a memorable day. At Manali in the Himalayas, Osho initiated His first group of sannyasins. This event was followed by this special evening discourse, on the significance of Neo Sannyas.

To me, sannyas does not mean renunciation; it means a journey to joy bliss. To me, sannyas is not any kind of negation; it is a positive attainment. But up to now, the world over, sannyas has been seen in a very negative sense, in the sense of giving up, of renouncing. I, for one, see sannyas as something positive and affirmative, something to be achieved, to be treasured.

It is true that when someone carrying base stones as his treasure comes upon a set of precious stones, he immediately drops the baser ones from his hands. He drops the baser stones only to make room for the newfound precious stones. It is not renunciation. It is just as you throw away the sweepings from your house to keep it neat and clean. And you don't call it renunciation, do you? You call it renunciation when you give up something you value, and you maintain an account of your renunciations. So far, sannyas has been seen in terms of such a reckoning of all that you give up -- be it family or money or whatever.

I look at sannyas from an entirely different angle, the angle of positive achievement. Undoubtedly there is a fundamental difference between the two view, points. If sannyas, as I see it, is an acquisition, an achievement, then it cannot mean opposition to life, breaking away from life. In fact, sannyas is an attain. ment of the highest in life; it is life's finest fulfillment.

And if sannyas is a fulfillment, it cannot be sad and somber, it should be a thing of festivity and joy.

Then sannyas cannot be a shrinking of life; rather, it should mean a life that is ever expanding and deepening, a life abundant. Up to now we have called him a sannyasin who withdraws from the world, from everything, who breaks away from life and encloses himself in a cocoon. I, however, call him a sannyasin who does not run away from the world, who is not shrunken and enclosed, who relates with everything, who is open and expansive.

Sannyas has other implications too. A sannyas that withdraws from life turns into a bondage, into a prison; it cannot be freedom. And a sannyas that negates freedom is really not sannyas. Freedom, ultimate freedom is the very soul of sannyas. For me, sannyas has no limitations, no inhibitions, no rules and regulations. For me, sannyas does not accept any imposition, any regimentation, any discipline. For me, sannyas is the flowering of man's ultimate freedom, rooted in his intelligence, his wisdom.

I call him a sannyasin who has the courage to live In utter freedom, and who accepts no bondage, no organization, no discipline whatsoever. This free. dom, however, does not mean license; it does not mean that a sannyasin becomes licentious. The truth is that it is always a man in bondage, a slave, who turns licentious. One who is independent and free can never be licentious; there is no way for him to be so.

That is how I am going to separate the sannyas of the future from the sannyas of the past. And I think that the institution of sannyas, as it has been up to now, is on its deathbed; it is as good as dead. It has no future whatsoever. But sannyas in its essence, has to be preserved. It is such a precious attain ment of mankind that we cannot afford to lose it. Sannyas is that rarest of flowers that blooms once in a great while. But it is likely that it will wither away for want of proper caring. And it will certainly die if it remains tied to its old patterns.

Therefore, sannyas has to be invested with a new meaning, a new concept. Sannyas has to live; k is the most profound, the most precious treasure that mankind has. But how to save it, preserve it, is the question. I would like to share with you my vision on this score.

Firstly, it is a long time that sannyas has remained isolated from the world, and consequently it has been doubly harmed. A sannyasin living completely cut off from the world, living in utter isolation from the world, becomes poor, and his poverty is very deep and subtle, because the wealth of all our life's experiences lies in the world, not outside. All our experiences of pain and pleasure, attachment and detachment, hate and love, enmity and friendship, war and peace, come from the world itself. So when a man breaks away from the world, he becomes a hothouse plant, he ceases to be a flower that blooms under the sun and the open sky. By now, sannyas has become a hothouse plant. And such a sannyas cannot live any longer.

Sannyas cannot be grown in hothouses. To grow and blossom, the plant of sannyas needs an open sky. It needs the light of day and the darkness of night; it needs rains, winds and storms. It needs everything there is between the earth and the sky. A sannyasin needs to go through the whole gamut of challenges and dangers. By isolating him from the world we have harmed the sannyasin enormously, be cause his inner richness has diminished so much

It is amusing that those who are ordinarily called good people don't have that richness of life their opposites have; they lack the richness of experience. For this reason, novelists think it is difficult to write a story around the life of a good person, that his life is flat and almost eventless. Curiously enough, a bad person makes a good story; he is a must for a story, even for history. What more can we say of a good man than this, that he has been good from the cradle to the grave?

Isolating him from the world, we deprive the sannyasin of experience; he remains very poor in experience. Of course, isolation gives him a sort of security, but it makes him poor and lackluster.

I want to unite the sannyasin with the world. I want sannyasins who world on farms and in factories, in offices and shops right in the marketplace. I don't want sannyasins who escape from the world; I don't want them to be renegades from life. I want them to live as sannyasins in the very thick of the world, to live with the crowd amid its din and bustle. Sannyas will have verve and vitality if the sannyasin remains a sannyasin in the very thick of the world.

In the past, if a woman wanted to be a sannyasin, she had to leave her husband, her children, her family; she had to run away from the life of the world. If a man wanted to take sannyas he had to leave his wife, his children, his family, his whole world, and escape to a monastery Or a cave in the mountains. For me, such a sannyas has no meaning whatsoever. I hold that after taking sannyas, a man or woman should not run away from the world, but should remain where he or she is and let sannyas flower right there.

You can ask how someone will manage his sannyas living in the world. What will he do as a husband, as a father, as a shopkeeper, as a master, as a servant? As a sannyasin how will he manage his thousand and

one relationships in the world? -- because life is a web of relationships. In the past he just ran away from the world, where he was called upon to shoulder any number of responsibilities, and this escape made everything so easy and convenient for him. Sitting in a cave or a monastery, he had no responsibilities. no worries; he led a secluded and shrunken life. What kind of a sannyas will it be which is not required to renounce anything? Will sannyas without renunciation mean anything?

Recently an actor came to visit me. He is a new entrant into the film world. He asked for my autograph with a message for him. So I wrote in his book: "Act as if it is real life and live as if it is acting."

To me, the sannyasin is one who lives life like an actor. If someone wants to blossom in sannyas living in the thick of the world, he should cease to be a doer and become an actor, become a witness. He should live in the thick of life, play his role, and at the same time be a witness to it, but in no way should he be deeply involved in his role, be attached to it, He should cross the river in a way that his feet remain untouched by the water. It is, however, difficult to cross a river without letting the water touch your feet, but it is quite possible to live in the world without getting involved in it, without being tied to it.

In this connection it is necessary to under stand what play acting is. The miracle is that the more your life becomes play acting, the more orderly, natural and carefree it becomes. If a woman, as a mother, learns a small truth, that although the child she is bringing up has been borne by her, yet he does not belong to her alone, that she has been no more than a passage for him to come into this world, that he really belongs to that unknown source from which he came, which will sustain him through his life and to which he will return in the end, then that mother will cease to be a doer; she will really become a play actor and a witness.

Conduct an experiment sometime. Decide that for twenty four hours you are going to do every, thing as acting. If someone insults you, you will not really be angry, you will only act as if you are angry, And likewise, if someone praises you, you will not really be flattered, you will only act as though you are flattered. An experiment like this, just for twenty-four hours, will bring astonishing results for you; it will open new doors to life and living for you. You will then realize to your surprise that you have gone through any amount of unnecessary pain and misery in life by being a doer; they could have easily been avoided if you had been an actor instead. When you go to bed after this experiment in play acting, you will have a deep sleep such as you have never known. Once you cease to be a doer, all your tensions and anxieties will disappear. Your miseries will just evaporate, because all your miseries and agonies come from your being a doer in life.

I want to take sannyas to every hamlet and every home. Only then can sannyas survive. We need millions of sannyasins; just a handful won't do. And millions can take sannyas only if sannyas is positive and life affirmative. We cannot have many sannyasins if you cut sannyas off from the world. Who will feed them? Who will provide them with clothes and shelter? Sannyas of the old kind, which was a haven for idlers and recluses, cannot produce the millions of sannyasins that we need. Those days are gone when society bore the brunt of a vast army of recluses. Moreover, sannyasins of the old kind have to be dependent on society, and as a result they became extremely poor physically and spiritually. Consequently, they cannot be as effective and influential as they should be. Sannyas on a massive scale is not possible if we cling to its old ways.

If sannyas has to be effective on a large scale throughout the world -- which is so very necessary -- and if sannyas has to be meaningful and blissful, then there is no choice but to allow a sannyas that will not be required to break away from society and grow in isolation. Now a sannyasin should remain wherever he is, acting his role in society and being a witness to it.

So I want to unite sannyas with the family, with the workshop and with the market. It will be a unique and beautiful world, if we can make one where a shopkeeper will be a sannyasin. Naturally, such a shopkeeper will find it difficult to resort to dishonest means in business. A shopkeeper who is just acting his role as shopkeeper, and who is also a witness to it, cannot afford to be dishonest. We will change the world radically if we have sannyasins as doctors, lawyers, clerks and office assistants.

A sannyasin living segregated from society is a poor sannyasin, and the society is poorer for him too, because he is one of its best products. When such a person leaves the society to become a sannyasin the society becomes lusterless.

A worldwide campaign for positive sannyas has therefore become urgent. It is very necessary to have sannyasins in every home, in every field and factory across the earth. A sannyasin should be a father or a mother, a wife or a husband; he will remain where be is as a sannyasin. Only his outlook on life will change; now life for him will be no more than a drama, a play. Life for him will be a celebration and not a task, a duty, a drag. And with celebration everything will change.

I have yet another kind of sannyas in my vision which I would like to share with you. It is the vision of short-term sannyas. I don't want a person to take a vow of lifelong sannyas. In fact, any kind of vow or commitment for the future is dangerous, because we are not the masters of the future. It is utterly wrong to think we are. We have to allow the future to take its course, and we should be ready to accept whatever it brings to us. One who has become a witness cannot decide for the future; only a doer does so. One who thinks that he is a doer can vow that he will remain a sannyasin for his whole life, but a real witness will say, "I don't know what tomorrow is going to be. I will accept it as it comes and be a witness to it too. I cannot decide for tomorrow."

In the past, sannyas was much handicapped by the concept of lifelong sannyas: once a sannyasin, always a sannyasin. We closed the gate of society forever once one entered sannyas. Maybe a person takes sannyas in a particular state of mind, and after some time, when he finds himself in a different state of mind, wants to return to the world -- but he cannot do so because the house of sannyas has only an entrance, it has no exit at all. You can enter sannyas, but once in it you cannot leave. And this single rule has turned sannyas into a prison. Even heaven will turn into hell if there is no exit.

You can say that sannyas has no hard and fast rule like this. That is true, but the fact that society looks down upon one who leaves sannyas is a stronger prohibition than any rule. We have an ingenious device to prevent a sannyasin from going back to the world again. When someone takes sannyas we make a big event of it, give him a farewell with great fanfare, with a band and flowers and eulogies. The poor sannyasin does not know that this is a clever way to say goodbye to him forever. He is not aware that if ever he returns to society he will be received by the same people with sticks instead of flowers.

This is a very dangerous convention. Because of it, any number of people are prevented from participating in the great bliss that sannyas can bring them. It becomes too difficult for them to make a decision for lifelong sannyas, which is indeed a very hard decision. Besides, we don't have the right to commit ourselves to anything for our whole lives.

In my vision, short-term sannyas is the right way. You can leave it any time you like, because it is you who take it. It is your decision, no one else can decide for you. Sannyas is entirely a personal, individual choice, others don't matter in any way. I am free to take sannyas today and leave it tomorrow, provided I don't expect any reward for it from others in the form of their praise and acclamation.

We have made sannyas a very serious affair, and that is why only serious people -- who are really sick people -- take to it. It is now necessary to turn sannyas into a non-serious thing, a play. It should be entirely for your joy that you enter sannyas for a while and then leave it or remain in it forever. Others should have no say in the matter. If the vision of short-term sannyas becomes prevalent, if people are allowed to enter sannyas even for a few months from time to time, millions of people can enjoy this blessing. It will really be a great thing.

There was a Sufi *fakir* known for his wisdom. The king of his country came to visit him. The king said, "I am thirsty for God; I want to see God. Please help me."

The *fakir* asked him to visit him the next day, and the king came again. The *fakir* told him, "Now you have to live with me for a week. Take this begging bowl in your hand and go every day into the adjoining villages to beg alms from house to house. After begging, return to this place, where you will get your meals and a place to rest. And then on the eighth day we will discuss God."

The king was in a fix. He had to go begging in his own kingdom, from his own subjects, which seemed such an arduous and embarrassing task. So he asked for the FAKIR'S permission to go begging outside his kingdom, but the *fakir* refused him with a curt warning, "If you cannot go begging, it is better you return to your palace right now, and never come to me again to talk about God." After some hesitation the king ultimately decided to live with the *fakir* for a week. And for a week he was on the streets of his own city with a beggar's bowl in his hand, visiting the houses of his own subjects, asking for alms.

After seven days the *fakir* sent for him and said, "Now you can ask about God."

The king said, "I now have nothing to ask. I had never dreamed I would find God only after a week's begging." Then the *fakir* asked what had happened in the course of the begging. The king said, "Just a week's begging destroyed my ego; it is now nowhere. I had never thought that I would attain as a beggar what I had never had as a king."

The moment humility is born, the door to the divine opens.

It would be a great experience if someone takes sannyas for a month or two every year and then returns to his householder's world. This experience will enrich his life in a great way; it will go with him for the rest of his life. And if a person, in his sixty or seventy years' life, takes short-term sannyas -- say twenty times --

he will not need to be a sannyasin again; he will be a sannyasin as he is. Therefore I think that every man and woman should have the opportunity of sannyas in his or her life.

A few things more and then you can put your questions.

Up to now every kind of sannyasin in the world has belonged to some religion, to this or that religion. And this has done immense harm to both sannyas and religion. It is utterly absurd that a sannyasin should belong to some sectarian religion; a sannyasin at least should belong to religion alone, and not to this or that religion. He should not be a Christian, or a Hindu, or a Jaina; he should be a sannyasin of "religion", with no adjective attached to it. He should be the one who, in the words of Krishna, gives up all religions and takes shelter in the only religion there is. Religion, like truth, is one; it cannot be many. And it will be great if we can give birth to a sannyas that belongs to religion and not to religions, not to communal and sectarian religions. The sannyasin of true religion can be a guest everywhere, whether it is in a temple or a church or a mosque, none will be alien to him.

Another thing to bear in mind is the role of the Master, the guru, in sannyas. Up to now sannyas has been tethered to a Master who initiates someone into it. But sannyas is not something which anyone can give you as a gift; it has to be received directly from the divine. Who else but God can initiate you into sannyas? When someone comes and asks me to initiate him into sannyas, I tell him, "How can I initiate you into sannyas? Only God can initiate you. I can only be a witness to your being initiated. Get initiated by the divine, the supreme being, and I will bear witness that I was present when you were initiated into sannyas. My function is confined to being a witness, nothing more." A sannyas tied to the Master is bound to become sectarian. It cannot liberate you; instead it will put you in bondage. Such a sannyas is worthless.

There are going to be three categories of sannyasins. One of them will consist of those who will take short-term sannyas, say tor two or three months. They will meditate and go through some kind of spiritual discipline at some secluded place and then return to their old lives. The second category will be of those who will take sannyas, but remain wherever they are. They will continue to be in their occupations as before, but they will now be actors and not doers, and they will also be witnesses to life and living.

And the third category w ill consist of sannyasins who will go deep into the bliss and ecstasy of sannyas that the question of their return to their old world will not arise. They will bear no such responsibilities as will make it necessary for them to be tied to their families; nobody will depend on them and no one will be hurt by their withdrawal from society. The last category of sannyasins will live in meditation and carry the message of meditation to those who are thirsty for it.

It seems to me that never before was the world in such dire need of meditation as it is today. And if we fail to make a large portion of mankind deeply involved in meditation, there is little hope for man's survival on this earth any longer; he will simply disappear from the earth. There is already so much neurosis and insanity in the world, there is so much political madness all around, that the hope for mankind remaining alive grows dimmer and dimmer with the passing of each day. And the sands of time are running out fast. So it is urgent for millions of men and women all over the world to become meditative in the short time that we have; otherwise man, with all his civilization, is going to perish. Even if he survives physically, all that is good and great in him will perish.

Therefore a very large band of young men and young women who have yet no responsibilities on their shoulders is needed. And we will include in this band those old people who have laid down their responsibilities and are free. This band of young and old together will first learn meditation, and then they will carry the torch of meditation to every nook and comer of the earth.

The meditation that I teach is so simple, so scientific, that if a hundred people take to it, seventy of them are going to make it. There is no condition that you are qualified to do it; that you do it is all that is needed. Besides, you are not required to owe allegiance to any religion, any scripture, or to have faith and belief as a pre-condition to meditation. As you are right now, you can join it and do it and go deeply into it. It is such a simple and scientific technique that you are not required to have faith in it. All that is required of you is that you take it as a hypothetical experiment, as you do a scientific experiment, to see how it works. And I assure you it works; you will make it.

I feel that meditation can he spread throughout the world as a chain-reaction. If a person decides to learn meditation himself and then, within a week of his learning it, initiates another person into it, we will cover the whole earth with meditation within ten years. No greater effort is needed. Then all the lofty things of life that man is heir to, but has lost, call be restored to him in ten years. And then there is no reason why Krishna should not play his flute amongst us once again, why Christ should not come again and again, why Buddha should not get enlightened under the bo-tree over and over again. Not that the same old Krishna or Buddha

will he born again, but that in us we have the potentialities of that meditation which can flower into a Krishna, a Buddha, a Christ over and over again.

It is for this reason that I have decided to be a witness to your being initiated into sannyas. I will be a witness for friends who are ready to join one of the three categories of sannyasins that I have mentioned. I will not he their Master, but only a witness to their initiation into sannyas. In fact, sannyas will be a matter of a direct relationship between them and God.

There is going to be no ritual for initiation into sannyas, so that one does not have any difficulty in leaving it when he feels like it. And sannyas will not be a serious affair; so you need not be worried on this score. It should be such a simple and natural thing that if, one morning getting out of bed, a person feels like taking sannyas, he should not have to face any difficulty in the matter. There will be no difficulty, because it is not going to be a lifelong commitment. If the following morning he feels like quitting it, he can do so as easily. He is his sole judge and master; others have nothing to do with it.

I have explained to you how I envisage this neo-sannyas. Now you can ask a few questions that arise in your minds.

QUESTIONER: WHAT IS THE MEANING OF WEARING ORANGE CLOTHES AS A SANNYASIN?

It is true that wearing a particular kind of clothes does not make one a sannyasin, but it is also true that sannyasins do wear some particular kind of clothes. Clothes don't make for sannyas, but that does not mean that a sannyasin cannot have his own clothes. He can. Clothes are not that important, but they are not that unimportant either.

What clothes you wear has meaning. And why you wear clothes has meaning too. Someone wears loose clothes and someone else prefers tight ones. There is not much of a difference between loose and tight clothes, but it does say something about the mental makeup of the people who wear them. Why does someone choose loose garments for himself while another chooses tight ones? If a person is quiet and peaceful he will go in for loose clothing, he won't like tight ones. On the other hand, tight clothing is preferred by one who is disturbed, hot-tempered and sexual. Loose clothes are not good for fighting. That is why soldiers all over the world have tight-fitting outfits; they cannot be given loose uniforms. The job of a soldier is such that he needs to be tight and smart. His clothes really should be so tight that he is always ready for action, that he feels he can jump out of his body whenever he is required to do so. But a monk, a meditator, a sannyasin, needs loose and light clothes.

Orange clothes have their own utility. Not that one cannot be a sannyasin without being in an ochre robe, but the ochre robe does have its due place in sannyas.

And those who discovered it, after long search and experiment, had a good many reasons to commend the ochre color for sannyas.

We will come to know the significance of different colors if we make some small experiments with them. Our difficulty is that we never make such experiments. Take seven glass bottles of different colors -- there are seven colors in all -- and fill them with water from the same river and leave them for a while under the sun. You will be amazed to find that the colors of the glass have affected the quality of the water, each in its own way. There are now seven kinds of water in those bottles. The water in the yellow bottle will deteriorate in no time, while the water in the red bottle will remain pure for a long time.

You can ask, "What does the color of a bottle do?" The color of the glass affects the rays of the sun in its own particular manner when they pass through it. While the yellow color accepts a particular kind of ray, the red one accepts another kind, and the water inside the bottles is affected by those rays in a big way. The rays of the sun serve as food and nourishment for the water.

Experiments and research conducted over thousands of years led to the discovery of ochre clothes for sannyas, and it has yielded rich results. Physicists know well the function of colors. They know that the color of your clothes keeps the same color away from it. We think just the opposite; we think that a piece of red cloth is red, but it is not so. For instance, when the rays of the sun, which have seven colors, fall on a particular object and the object appears to you as red, it means that the said object has absorbed all the colors of the sun except the red one; it has kept the red away. And that is why you see the object as red. And if some object appears to you to be blue, it means that the object has repelled the blue color. So when this blue of the rays of the sun reaches your eyes, you see the object as blue in color. So whatever color you

have on your body, it will not allow the same kind of color to enter you.

Ochre was selected as the color of sannyas after a great deal of investigation and experiment. The color red arouses many kinds of sexuality in a human being, because it is very strong and vital. On entering a human body it provokes its sexuality. For this reason people living in hot countries are more sexual than others. The hotter a country's climate, the more sexual its people.

It is not accidental that a book on sexology like the KAMASUTRA was not written in a country with a cold climate. It is the same with TALES OF THE ARABIAN NIGHTS; it is the product of a tropical climate. People living in tropical climates are more sexual because of the sun. Therefore people who were working on sannyas from many directions thought that sexuality could be calmed if the red color were kept away from sannyasins' bodies -- hence ochre was selected.

You can ask why ochre was selected and not red. Pure red could well have been selected; it would have been more effective in calming sexuality. But there was a difficulty in choosing red, true out-and-out red; it would have totally prevented red from entering the body. But the body needs some amount of red rays to keep fit, so it would have been bad for the health to keep red totally away from the body.

There is yet another reason we did not opt for pure red. Even the sight of the pure red is harsh and harmful; we had to be wary that the color of sannyas should be such that it did not hurt others. Sannyas takes care of everybody and everything. You put a piece of red cloth in front of a bull and see how furious he becomes. The red hits the bull's eyes hard; he cannot take it.

You will be surprised to know that people who work on color psychology in the West have arrived a very strange conclusions. A lot of work on colors is in progress in the West; large scale research is under way. And they have found many new uses of colors. An owner of a department store in America had a study done on the colors on cans and containers of goods he sold. It was amazing to find that even the color influenced the sale of goods in a big way. A researcher kept constant watch on the customers -- mostly women do the shopping just to see how they were attracted to various colors. It was found that while the yellow attracted only twenty percent of the customers, red attracted eighty percent. The sale of the same article increased fourfold when the color of its container was changed from yellow to red. Red attracts women like anything, and it is not surprising that this color has been the most popular among women all over the world.

So the selection of ochre for sannyas is meaningful. Ochre is a shade of red; it is less bright, less offensive. While it retains all the advantages of red, it discards its disadvantages. It diminishes sexuality as much as red does; at the same time it does not harm you in the way red does.

There are many other advantages of the ochre, but it will not he possible to go into them all here. It would be a lengthy subject if we were to go into colors in detail. But a few things can be discussed.

Ochre is the color of the sunrise. When the sun is just emerging on the eastern horizon, when the first light of dawn begins to show itself, its color is exactly ochre. When you enter meditation, the first light that you see is ochre, and the ultimate light of meditation is blue. Meditation begins with ochre and ends with blue; it reaches its peak with blue. Ochre is the index of the beginning of meditation; a sannyasin encounters this color on entering meditation. So in the course of the whole day the color of his own clothes reminds him of meditation again and again. An association is established between the two, clothes and meditation. Ochre helps him in going into meditation, which is an integral part of the life of a sannyasin.

If you want to remember you have to buy a particular thing from the market you make a knot in your handkerchief or in any other part of your clothing so it reminds you in time. There is obviously no connection whatsoever between a knot and something to be purchased from the market, but when you reach the market the first thing that comes to mind is the knot, and in association with it, the thing to be bought. The knot becomes associated with it; it becomes a kind of conditioning.

Pavlov's experiment in this respect has become famous. He put a piece of bread before a dog and rang a bell at the same time. The sight of the bread immediately made the dog salivate. Pavlov continued this practice of putting the bread before the dog and ringing the bell for a full fifteen days, after which he stopped putting the bread but continued to ring the bell. But he found to his surprise that the dog still salivated just at the sound of the bell. What has happened to this dog? An association between the sound of the bell and the secretion of saliva has been established, and this association has created a conditioned reflex. Now the sound of the bell is enough to remind the dog of the bread that came with the bell.

We live our whole life in this way; we live like Pavlov's dog. All our behavior is nothing but a bunch of conditioned reflexes, and the irony is that most of our reflexes are wrong.

If, while he is walking, eating or taking a bath, his clothes repeatedly remind a sannyasin of the first

color of the meditative experience, then the ochre color has served a great purpose. It is a kind of conditioning, a knot to remind him over and over again that meditation is his way. But this does not mean that one cannot be a sannyasin without the ochre robe. Sannyas is such a lofty thing that it cannot be confined to garments. But garments are not altogether useless; they are very meaningful.
I would like millions of people to be seen in ochre all over the world.

QUESTIONER: WHAT IS THE DIFFERENCE BETWEEN A SEER AND A SANNYASIN? CAN'T ONE BE A SEEKER WITHOUT BEING A SANNYASIN?

One cannot be a seeker without being a sannyasin, because to be a seeker is the beginning of sannyas. A seeker is one who is seeking sannyas. What else can a seeker do except seek sannyas, except practice and perfect sannyas? He has to gradually transcend the pains and pleasures of the world and attain to bliss. He has to transcend the doer and attain to witnessing. He has to go beyond his ego and attain to emptiness. He has to transcend matter and be one with God. All these things are collectively known as sannyas.

Being a seeker means he is starting on a journey to sannyas. A seeker is a beginner on the path of sannyas, and a *siddha*, an adept, is one who has fulfilled his sannyas. The whole of seeking is directed towards sannyas. A seeker is one who is in search of sannyas.

But always remember what my sannyas means. It is a journey to positive achievement, to achievement of the immense, the infinite.

QUESTIONER: WHAT WOULD BE THE DAILY ROUTINE, THE DISCIPLINE OF YOUR SANNYASIN?

You ask what the daily routine of my sannyasin would be. It is not a question of my sannyasin. How can anyone be my sannyasin? He or she will be just a sannyasin. And what would be his routine, his schedule of daily life, his discipline?

If we try to impose a fixed daily routine on a sannyasin, it is bound to harm him instead of doing any good. Someone asked a Zen sage, "What is your everyday routine?"

The sage said, "When I am sleepy I sleep, and when I wake up I am awake. When I am hungry I eat and I don't eat when I am not hungry." And the sage is right. A sannyasin is one who does not impose something on himself, who takes life as it is and lives it very naturally, spontaneously, moment to moment

We are a strange people. When we feel like sleeping we resist it, and when we cannot sleep we chant mantras and try to get to sleep somehow. We eat when we are not hungry, and we don't eat when we are hungry, because we have a fixed schedule of eating according to the clock. That is how we destroy the inner harmony of our body, and that is why we are in a mess.

A sannyasin will live in accord with the wisdom of the body. He will sleep when he feels sleepy, and he will wake up when his sleep is over. He will not wake up in what the Hindus call the *brahmamuhurta*, the divine hour, the hour before dawn. Whenever he wakes up will be his *brahmamuhurta*. He will say, "When God brings me out of sleep, I call it my BRAHMAMUHURTA." He will live naturally, easily, spontaneously.

That is why I cannot give you a routine, a discipline of living. You will be in trouble, you will suffer if I impose any discipline on you, because I will determine it the way it suits me, and my way of life can never be yours. If I tell you to wake up every morning at three o'clock, maybe waking up at three is blissful for me, but it will ruin your health.

Everybody's physical organism is unique and different, but we are not aware of it. People say that modern women are very lazy, that they keep sleeping and their husbands make the morning tea for them, but that is how it should be. The inner organism of woman is such that her body clock is always behind man's by two hours. If a man leaves his bed at five in the morning, a woman should leave hers at seven.

A lot of study and research has been done in this respect, and the findings are very surprising. It has been found that in the course of every twenty-four hours our body temperature goes down for two hours, and it usually happens in the latter part of the night. You might have noticed that nearabout four in the morning you usually feel cold. This cold is caused by the fall in your body temperature, and not by any

change in the weather. And this period of the fall in temperature is different for everybody. For me it might occur between three and five and for another between five and seven. And it is in these two hours of low body temperature that one goes into deep sleep each day.

Over the last five years ten thousand people in America were put under observation while they were sleeping, and it was confirmed that this time of deep sleep is different for everybody. So your time of going to bed and leaving it cannot be determined in a collective way. It has to be left to each individual to find out from personal observation what time is most suitable for him to rest and sleep. And the criterion is that a good night's sleep should keep you fresh and energetic for the whole of the following day.

Even the duration of one's sleep has to be determined individually. For someone, five hours sleep can be sufficient, while another person might need seven hours sleep each day. And there are a few people who do with just three hours sleep and it goes well with them. But this person who completes his sleep in three hours can prove to be dangerous for others. He will think himself a pious person and call all those who sleep long hours idlers and good-for-nothings. He will sermonize that three o'clock is the best time to get out of bed, and say that those who don't conform to this rule will go to hell. Beware of such people

There can be no hard and fast rule for things like this. We cannot have set laws about what to wear, about what to eat and how much to eat, about when to sleep and how long to sleep. We can discuss these things in a general manner, but It would not be proper to set rules about them. Everyone should find his own discipline, his own way of living; it should be entirely an individual decision. And this much freedom you must have, that you decide your own way of living. Others don't do it, but a sannyasin should. He should insist on this freedom to be the way he is, and to live in the way that is joyful and blissful for him. In this respect he has also to bear in mind that he does not live in a way that impinges on the freedom and happiness of others. And this is enough.

I repeat that we can broadly discuss the question of a daily routine and a discipline for a sannyasin, but we cannot lay down strict rules about them.

There is a person who is addicted to smoking. The whole world is against him, and yet he goes on smoking. Physicians tell him that smoking will ruin his health, and he says he knows it, yet he cannot quit. What is the matter with this person? Is it that he lacks something necessary for him and smoking provides it? An investigation on smoking done recently in Mexico came to a very strange finding. It says that people who are mad about smoking are those whose bodies lack nicotine. These people are seeking nicotine through tobacco, tea and coffee. But smoking is being condemned as something immoral. But what is immoral in taking some smoke in and out? It is of course senseless, but it is never immoral. He is not harming anyone except himself. It is an innocent stupidity and nothing more. Maybe it is his need; maybe he lacks something which he is fulfilling through smoking. He would be better to discover and know his problem.

Our knowledge of the human body is very poor. It is poor in spite of so much development in medical science. We have yet to understand the body fully, its needs. its problems. And because of this the body has to tackle its problems on its own. If it lacks nicotine it makes you smoke. And once you take to smoking you are in the clutches of habit and you become helpless. It is not that everyone smokes for lack of nicotine, nine out of ten smokers simply take to smoking out of imitation, And then it becomes a mechanical habit, they become prisoners of a habit.

However, no routine, no discipline can be imposed from the outside. It is not possible, nor is it desirable to prescribe a general code for the daily life of sannyasins, as to when they should leave their beds and what they should eat. Of course, some broad guidelines can be given. What is essential is that whatever a sannyasin does, he does it with awareness; whatever he does, he does it keeping his own good and the good of others in view. And whatever he does is right if it promotes his health, his peace and his happiness. And if, on the other hand, it harms his health and happiness, he should shun it.

In the matter of food, he should take care that his food is fresh, light and health giving. He should avoid unnecessary violence in eating; he should not eat anything that is obtained by killing and maiming living beings. In brief, health should be your prime consideration in the selection of food.

Another important thing in respect to food is to learn and develop a sense of taste in eating. And it depends more on the art of eating than on the food itself. On the basis of such broad hints about food one should draw up his menu in accord with his own individuality.

Others can't give you a discipline; it is just absurd. In fact, everybody is the architect of his own destiny. Being initiated into sannyas means that a man chooses to be his own master, that he will make his own decisions, that it is his right to conduct himself in his own way. You can say that a sannyasin is liable to err

if he makes his own decisions. Let him err; he will suffer for his mistakes. Why should you worry about it? If he does things rightly he will be happy, and if he does them wrongly he will suffer. It is wrong to take undue interest in what others do and how they do it. It is really immoral to interfere in another's life. Who are you to come in his way? One should come in another's way only if his mistakes begin to harm others; otherwise, he should not be interfered with. He can make mistakes and learn from his mistakes.

A sannyasin is one who lives with discrimination, with wisdom, who is always investigating what it is that brings happiness and what it is that causes pain, and who, through his own experiences, learns what is good for him. He is on a journey to his bliss; you need not worry about him.

Sometimes I am amazed to see that others become more worried than a sannyasin himself that he does not err. It is just silly. These self-appointed judges are always prying into the lives of sannyasins -- whether they wake up in *brahmamuhurta* or not, whether they sleep in the daytime or not. But who are they? Why should they be after others?

But it is not without reason they do so. These are the ways to persecute and torture others; it is so pleasurable to them. They often say that they respect the unerring sannyasin, which is another way of dominating him. If the sannyasin wants to have their respect, he will have to obey their rules and live in the way they would like him to live. There is yet another danger to the sannyasin from these self appointed judges. To earn their respect he will turn into a hypocrite; he will publicly show that he follows their rules of conduct while privately he will go on living outside those rules.

I am not going to allow a sannyasin to be a hypocrite. I hold hypocrisy as the worst sin ever. And the only way to save him from turning into a hypocrite is to abstain from imposing any discipline on him and to leave him free to live in the way that comes naturally to him; otherwise he is bound to be a hypocrite. This is how we have made hypocrites of all the old sannyasins the world over. And so they are in a mess. There is a class of monks in India who cannot take a bath, because people around them are always watching tO see if they bathe themselves. They have thus forced them to remain covered with dirt and filth. In return they give them respect. So these monks have sacrificed cleanliness for the sake of respectability. But whenever they find an opportunity, whenever they are away from the watchful eyes of their followers, they hurriedly dip their towels in water and sponge their bodies. And then they suffer guilt and self-condemnation.

Recently a gentleman came to me and said, "I have heard that a certain Jaina nun, who often visits you, uses toothpaste. Is it not deplorable?"

I told him, "Have you gone mad? Whether a nun uses toothpaste or not is none of your concern. Do you sell toothpaste? What have you to do with it?"

In reply he said, "The use of the toothbrush is prohibited in our community."

"Then don't use it if your community does not permit it," I told him. This gentleman himself uses a toothbrush and toothpaste with impunity, but a nun of his community cannot. This is the price she has to pay for the respect she receives from the community.

I will ask my sannyasin, who I think is a true sannyasin, not to expect respectability from the society, because this expectation will create bondage for him. There are dishonest people all around and they will immediately entrap you and make you their prisoner. They will say, "Since we respect you, since we touch your feet, you will have to fulfill certain conditions of ours, you will have to obey our laws."

In fact, a sannyasin is one who says, "I don't care for your society, for your laws, for your conditions. Now I have started caring for myself, so you need not be concerned about me."

A sannyasin's own wisdom sheds light on his path.

QUESTIONER: YOU SAID THAT SANNYAS IS A BLISSFUL PHENOMENON; IT IS NOT RENUNCIATION. IN MY VIEW, THE FIRST SHANKARACHARYA WAS A SANNYASIN OF BLISS, AND IN THAT SENSE HE CAN BE TAKEN FOR YOUR SANNYASIN. PLEASE EXPLAIN. ALSO EXPLAIN WHY YOU LAY SO MUCH STRESS ON PLAY-ACTING. AND CAN A BUSINESSMAN, WHO TAKES TO YOUR SANNYAS, PLAY-ACT AS A BLACK MARKETEER? AND LASTLY, WHY DON'T YOU USE THE OCHRE COLOR FOR YOUR CLOTHES WHEN YOU PRESCRIBE IT FOR YOUR SANNYASINS?

You ask, "It is okay if a sannyasin play-acts as a businessman, but can he play-act in the same way as a black marketeer?

If he does, it would not be that harmful. He would have indulged in black marketing if he were not a sannyasin, so it would not be that harmful if he also play-acts as a black marketeer. But I think that a person

who has the courage to take sannyas, and who is going to make a great experiment in his life, and who is ready to play act as a businessman, will not play-act as a black marketeer. Because to indulge in black marketing one will have to be a doer; play-acting is not enough. The more evil you want to indulge in, the more of a doer you have to be, because evil is painful. To go into it, you will need to be involved in it, to be deeply committed to it. You cannot play act stabbing a man with a knife, because another man's life will be at stake, and play-acting at real stabbing is meaningless.

If you understand the idea of play-acting you will know that even if a sannyasin indulges in black marketing he will not be harming anybody, because if he remains a black marketeer as a sannyasin, it means that he has been a black marketeer and would have remained one if he had not taken sannyas. Therefore you need not be unnecessarily concerned about it. The greater possibility is that one who is inspired with the thought of sannyas will not play-act as a black marketeer; he cannot. The wisdom of sannyas, its awareness, will guide him and his actions. He will play-act only at that which is worth doing, which is his responsibility and which he cannot shirk without putting those he is responsible for in great difficulty. He will not do more than that. Play-acting will be confined to that which is utterly necessary and which he must do. Unnecessary things will drop by themselves.

You also want to know why I don't wear ochre clothes. I don't use ochre knowingly. Firstly, it is so because in my case sannyas happened long before I knew the ochre robe was necessary for sannyas to happen. And it became meaningless after sannyas had already happened; there was no reason for me to use ochre clothes then. Secondly, if I wear ochre clothes and then I ask you to do so, that would mean I am anxious to impose my kind of clothes on you. I have, however, no wish to impose myself on anybody in any manner. I don't want you to imitate the way I live, the way I function. If I wear ochre clothes and then commend them to you, it would perhaps mean I am attached to them and therefore I admire them. But because I don't use them, it is obvious that I don't have any attachment to them and commend them purely for objective and scientific reasons. Since I don't use them I can be objective and impartial about them.

You say that it was out of bliss that Shankaracharya took sannyas. I don't accept this suggestion. Shankaracharya is very negative towards the world. His negativity is so deep that he is always trying to prove that the world is mere illusion. To assert over and over again that the world is false, that it is illusory, that it is not, evidently means he is in great difficulty with this world. It offends him so much he cannot do without denying it, without calling it dream stuff. Shankar's negativity is much too deep.

Of course, Shankar talks of bliss, but there is a fundamental difference between my bliss and his. He talks of a bliss which is attained after renouncing this world, which comes after shedding the illusion and attaining the supreme. But I talk of a bliss which is attained through the acceptance of all, of the whole, of this world and God together. I am for total acceptance of all that is. And there is no place for negativity in my vision; I am absolutely against renunciation. Shankar's bliss lies in the renunciation of the world; his bliss is limited. For me bliss is so immense, so infinite, that it includes the world and God and everything else in it. For me bliss never negates anything.

The last thing. When I said, "my sannyasin" it was not a slip of the tongue. My tongue is strange, it rarely slips. The first time one friend referred to someone as my sannyasin I asked him not to. But I said it for a reason: that a sannyasin cannot be mine or anybody else's. But when I use the term "my sannyasin" the second time, it was certainly not a slip of my tongue. No sannyasin belongs to me, but I can belong to all sannyasins whose witness I have consented to be. And I have a special relationship with the sannyasins of bliss I have been talking about. I don't expect them to be attached to me; I have no expectation from them that they should relate with me in any manner. But I do have a relationship with them, because I see in them the future of sannyas. It is only through the kind of sannyasin they are that there is hope for sannyas in the future.

QUESTIONER: YOU SAID THAT SANNYAS IS A DIRECT RELATIONSHIP BETWEEN A SANNYASIN AND GOD, AND THAT YOU ARE JUST A WITNESS TO IT. BUT THEN THE QUESTION ARISES IF YOUR WITNESSING WILL NOT CREATE A KIND OF DISTRUST IN SANNYAS. PLEASE EXPLAIN.

You are right when you ask: If sannyas is a matter between you and God, what is the use of my being witness to it?

There is no use if you really understand that sannyas is a matter between you and God, but the very fact

that you have come to me says there is no relationship between you and God yet. At least you are not aware of it; otherwise you would not have wandered to this distant place.
Then I am going to be your witness.

QUESTIONER: DON'T YOU THINK THAT INITIATION INTO SANNYAS WILL LEAD TO THE FORMATION OF A SECT AROUND YOU?

You think it will lead to the formation of a sect. No, it will not. To form a sect certain things are essential. To form a sect one needs a Master, a scripture, a doctrine and an adjective for the sect. Besides these, one also needs a blind, dogmatic belief that one's doctrine alone is right and everything else is utterly wrong. None of these things are here.

The sannyasin of my vision is not going to have any adjective like the rest of the sannyasins, who are either Hindus, Christians or Buddhists. And a sect cannot be formed without such an adjective; it is extremely difficult. I call a man a sannyasin who does not have a religion, who does not belong to any religion. And you cannot organize a sect without a religion. I call a man a sannyasin who has no scripture like the GEETA or the Bible, and who does not belong to a temple, church or *gurudwara*. And without them a sect becomes impossible,

It should be our great endeavor to see that no sect is born, because nothing has harmed religion as much as these sects have. Sects have done more harm to religion than irreligion itself. In fact, a genuine coin is always harmed by its counterfeits; nothing else can harm it so much. Similarly, if ever true religion is harmed, it is harmed only by pseudo religions. And a tremendous awareness is needed to avoid this danger.

A sect is not going to emerge in the wake of our efforts, because no one is my disciple and I am no one's guru or Master. And if I am offering to be a witness to some people taking sannyas, it is because, right now, they cannot connect with God directly. And I ask them to be on their own and not to disturb me any longer when they become directly connected with the supreme. I don't want unnecessary troubles, I have no axe to grind. It is great if you can relate with existence on your own; nothing is greater than this. Then the question of someone being a witness does not arise. And it is of the highest.

QUESTIONER: IS THERE A SPECIAL SIGNIFICANCE IN CHANGING ONE'S NAME AND WEARING A MALA GIVEN BY YOU?

Yes, it has significance, great significance. The change of name has great significance for a sannyasin. It is an index, a symbol. Everything in our life is symbolic. You have a name; you are identified with this name. This name has become your symbol; it is identified with your individuality. Your name has an association with everything that you have been before yesterday. Changing the name of a sannyasin means we disconnect him from his old identity, from his old associations. We say to him, now you are not the same as you were before yesterday. Now you are starting on a new journey with a new name, a new identity.

Since ancient times they have had a small ceremony at the time of one's initiation into sannyas. It is a kind of cremation ceremony. Exactly as we bathe a dead body and shave its head before putting it on the pyre, a candidate for sannyas was bathed and shaved and then put on a pyre of wood. People stood around the pyre, like witnesses at his initiation, telling him, "Let all that you have been before now be burned in the fire, and what will emerge from this pyre will be an altogether new you. You ate now reborn, you are now a *dwija*, a twice-born."

It was a ritual, a symbolic ritual. And because it was symbolic you can think there would be no harm if you did not go through this ritual. You can do without it provided you have a deep understanding of the thing. With deep understanding we need no rituals whatsoever. But where is that understanding?

The change of name is helpful in breaking your old identity. With the changed name you suddenly come to know that you are not the same person now. Every time, while you are on the road, somebody calls you by your new name, not by the old one, vou will be startled to learn that vou have ceased to have your old identity. Every day your identification with your old life will wither; every day a new man will come into being in his place. You will be reminded again and again that you are now on a new journey. The change of name is useful for this purpose.

Secondly, you want to know about the mala and its meaning. Nothing in this universe is meaningless. It is different if something loses its meaning through long usage. Everything wears out and becomes dirty after being in currency for a long time. The same has happened with the mala. But it is meaningful.

There are one hundred and eight beads in a mala. Do you know what this number stands for? There are one hundred and eight techniques of meditation, ways of meditation, and this mala will be with you to remind you of the hundred and eight possible paths to meditation. And if you and I continue to be related I am going to acquaint you with all the different techniques of meditation.

The hundred and eight beads of the mala represent all the techniques of meditation there are.

And when a witness like me gives this mala to an initiate into sannyas, he only tells him through this symbol that while he has explained only one path to the unknown to him, there are really many others, as many as one hundred and seven. So don't be in a hurry to say that people who are on paths other than yours are wrong. And always remember that there are countless paths, all of which lead to the divine.

At the bottom of the mala hangs a large bead which says that whatever path you follow you will reach, because all paths lead to the one, to the ultimate one. So all the beads, including the large one, are symbolic and meaningful.

When someone in our family marries a woman and brings her home as his wife, we change the name of the woman. Why? Just to break her identity with the past. She comes from another family where she was born and brought up, where she was educated and conditioned in their ways of life. Her whole past is associated with her name, so we change her name after she joins her new family. Thus a new journey of her life begins. Thus she is asked to forget her past, her old associations and conditionings and begin her life anew in a new family, a new environ ment, a new world. Now, around her new name a new crystallization will take place.

Whether it is a mala or a new name -- there are many such things -- they are very meaningful for the journey of sannyas. Unfortunately they have fallen in disrepute through long use, and that is why I speak against them over and over again. I criticize the uselessness to which they have been reduced. You cannot understand my difficulty in this matter My difficulty is that I know how useful they are and how useless they have become. So I will continue to speak both for and against them. That is my difficulty and destiny, and I would like you to understand it.

I will continue to speak against many things, because they have been rendered useless. And yet through different ways I will do everything to resurrect them, because I, for one, know their basic significance, and their basic significance has to be saved. So both processes will go together. For this reason, will lose many of my friends, and many of them will turn into my enemies. But this will go on, and there is no way to stop it,

If some traditionalist will come to me and talk about the importance of the mala, I am going to simply decry it.

I have been amazed to see that I have criticized the mala in the presence of the top sannyasins of this country and none of them had a word to say in its favor. I expected them to say some good things about it, but they could not, although each of them had a mala around his neck and almost worshipped it. Since there is no one who can say something in its favor I will have to do it myself. There is no other way.

The Long, the Short and the All

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YOU ASK WHAT MY MESSAGE IS? It is a brief one indeed: those who are awake are alive; those who are asleep miss everything.

NO MAN IS GIVEN MANHOOD READY-MADE. He has to build it by himself. This is both a blessing and a bane. It is a blessing because there is always the possibility he will die without ever having become a man.

MAN DOES NOT BECOME GOD BY DEVELOPING HIMSELF. If he were able to open himself fully, he would know he is already God himself, here and now. As I see it, the complete revelation of the self is the only development there is.

IT IS NO EXAGGERATION TO SAY THAT WE HAVE FORGOTTEN OURSELVES. Have we not forgotten our own births? Then what else can one say about a life that rests on a foundation of self-forgetfulness? Isn't such a life really just a dream?

What, if any, is the difference between dreaming and being awake? In a dream the dreamer is completely forgotten. The dream overwhelms him, it happens right in front of him, but he is not present in the dream. In fact, his absence itself is his sleep because the moment he is present he is neither asleep nor dreaming.

Then what shall we call this so-called life of ours? It is certainly not wakefulness because we cannot remember our selves. So is it a dream too? Yes, my friend, this too is a dream. As long as there is insensibility towards the self, like is but an empty dream.

GURDJIEFF HAS SAID THAT MAN IS A MACHINE. In all his activities man is nothing but a passive participant. His actions are unconscious, unaware. They are really reactions. A mans may love, hate and feel anger, but these are simply expressions of unconscious and mechanical forces at work within him. He is really only an agent through which nature works. He has no conscious vitality of his own. What we can call real life only begins when a man rises above this mechanical state of existence.

A young man came to see me yesterday. He asked, "How shall I conduct my life so I will never have cause to repent anything in the future?"

I replied, "There is only one answer to your question -- discover real life. What you know as life is not life at all."

For one who has not yet attained to life the question of using it correctly has no meaning whatsoever. Not attaining real life is to misuse life: attaining it is to use it correctly. The absence of real life causes the need for repentance; living an authentic life results in bliss. What can a man accomplish when his real life is still dormant within him?

A man who is asleep is not one, but many. He is a crowd. Mahavira has said that man has many minds. It is true. Not one, but many individuals exist inside us. And a crowd cannot decide anything. A crowd

cannot make a judgment; a crowd cannot determine anything. To accomplish anything at all it is imperative the soul in each one of us becomes activated, becomes awakened. We must become one, instead of the disorderly crowd we are at present. We must become conscious of our own individuality. Only then will reactions be replaced by actions. Jung has termed this the individual's attainment of his center.

When a man is asleep, unawakened, all of his efforts are futile. There is no sense of direction in such a man. What one part of him creates, another destroys. It is like yoking bullocks to the four sides of a cart, putting the reins into the hands of a sleeping driver and still hoping to get somewhere. The life of the ordinary man is just like this. He thinks he is getting somewhere but he is not really moving at all. Such a man achieves nothing: he simply exhausts his energies.

Mankind must realize that what it has mistaken for life is nothing but a slow form of suicide. Death begins with birth. Death is part of the process of birth; it is not something that happens accidentally. Birth and death are the two poles of life. But there is a greater life, beyond birth, and we must either attain to it or perish.

It must be remembered that whatever occurs at the end of some event was also present in the beginning. The end is simply the beginning in its manifest form. And if like has two poles, then it follows it also has two directions -- the possibility of life and the possibility of death. Stagnancy is death; consciousness is life. And man is a combination of these two things. He may be a machine, but there is an element in him that is able to comprehend this fact about himself. If he pursues this understanding he attains to life.

The existence of my consciousness gives me the knowledge that I am. And it is this realization itself that lights the path of existence, that illumines the path to life. The ray of light may be dim, it may be obscure, but still it is visible. And its existence is tremendously significant. That faint ray of light in the darkness is a sign, an indication that there is a possibility of reaching light. That ray of light gives me hope that the sun exists. Cannot the sun be known by a sunbeam? That ray of awareness in man points the way to his enlightenment. This slight indication of consciousness is man's greatest possibility, his greatest asset. Nothing more valuable than that exists in him. If he follows it, he can reach the self, his soul; if he pursues it he can reach existence. This is the way to life, to the greater life, to God.

Man only has two options; there is no third direction open to him. From this initial spark of consciousness he can move forward to enlightenment or he can regress into a coma. The mechanical and repetitive circle of ordinary life does not automatically proceed towards the peak, towards enlightenment. It is an eternal law that without effort one falls back. Death comes without being invited, but life waits for an invitation.

This ray of knowledge exists in everyone, and one can only move ahead by its light. As a man begins to move inward the dimensions of knowledge begin to unfold before him and he begins to rise above his stagnant, dormant state. And as he becomes more and more familiar with his newfound, growing consciousness, something solid and deep within him begins to take shape, begins to crystallize. It is this process that leads to the individuality worthy of the name man.

IT IS TRUE THAT MAN IS NOT AN ANIMAL, but is it correct to say that man has become man? His being an animal may be a past event, but his becoming a man is still a future possibility. We seem to be somewhere in the middle. This is our only affliction, our only tension, our only distress.

Only those who are dissatisfied with their miserable existences and make an effort to do something about them can become men. Manhood is not acquired automatically, you have to give birth to it within yourself. But to become a man you have to realize that simply not being an animal doesn't necessarily make you a man. You cannot be satisfied with what you are. Only a deep and fervent dissatisfaction with yourself will become your evolution.

RELIGIOUS LEADERS make much of the teaching "Know thyself". But where does this "self" exist? Isn't one's self just the shadow of the universal self? So why should I say to you "Know thyself"? I simply repeat over and over -- know, know, know! Know what is!

IT MAKES NO DIFFERENCE IF NO ONE RECOGNIZES ME in the darkness that envelops the path of life but just think of the terrible consequence if I fail to know myself. Many people are not as keen to know themselves as they are to be known by others. That is why life is becoming shrouded deeper and deeper in darkness. How can you shed light around you if you don't know yourself at all?

The prayer of a man of knowledge is, "I will accept death readily -- unknown to the world, unrecognized

by my fellow men and uncrowned with success -- but at least let me know myself."

That single ray of light is enough to lead a man to God. The light of a single man who has the knowledge of the self is more valuable than the light of a million suns.

YOU WANT TO KNOW HOW TO REALIZE THE SELF? First of all, come to know the non-self. Know what is not the self and understand it completely. Finally, nothing will remain; eventually, everything that is not the self will disappear. That is the self. That emptiness is the self. Only emptiness is really full.

WHAT IS THIS THING CALLED CONSCIOUSNESS? The mind is not consciousness. When the movement of the mind has totally ceased there is another stirring -- and this I call consciousness. Only when the mind becomes empty does consciousness manifest itself. The mind is the instrument, the medium. When it becomes involved with the activities of the ego it ceases to be a medium of consciousness because it is otherwise engaged. To become acquainted with consciousness is to bid farewell to the machinations of the mind.

The mind is like a servant who has usurped his master's place in the master's absence. Will such a servant ever desire the master's return? He will never be able to welcome the returning master with sincerity. He will put up every possible obstacle he can to delay the master's return. And the most basic obstruction will be his contention that he himself is the master and no one else. He will simply deny that any other master exists.

Generally the mind does exactly the same thing. This is how it becomes a barrier; this is how it hinders the advent of consciousness.

If you wish to move towards consciousness learn to let your mind relax. Allow it to remain free of activity; allow it to be empty; allow it to disengage itself from its involvements.

The cessation of the activity of the mind marks the first stirring of consciousness. And the death of the mind heralds the birth of consciousness.

IT IS CERTAINLY VERY DIFFICULT to conquer one's self, but it is impossible to conquer anything but the self. And remember, the man who conquers the self can easily achieve victory over everything else in life as well. In life there is only one conquest and only one defeat. The defeat is of the self, by the self; the conquest too is of the self, by the self.

THE GREATEST FREEDOM is the freedom of one's self from oneself. We usually remain unaware of the fact that we are our own tightest chains and the heaviest burdens on our own shoulders.

KNOWLEDGE SAYS "I AND EMPTINESS" and in that emptiness it becomes God himself. Ignorance says "I am everything: I am God" and in this fantasy of being God it remains empty. What knowledge realized, ignorance deludes itself into thinking it has realized. What knowledge knows, ignorance can only admit to, can only accept. What ignorance proclaims, it never becomes.

TO KNOW EXISTENCE, you have to transform the self into a mirror. The shadows of your thoughts distort your mind. But as thoughts subside and the mind becomes empty the mirror that is capable of reflecting the truth is suddenly there.

NOTHING IS SIMPLER THAN GREATNESS. Simplicity itself is greatness.

TO REALIZE EXISTENCE one has to come face-to-face with non-existence first. Only when a man is encompassed by non-existence does he realize that existence can be known, can be recognized, can be loved. Only when a man is surrounded by the vast ocean of non-existence can he have the intense experience of existence itself. For the very same reason, those who thirst for the fullness of truth must first move into the realm of the void, into inner emptiness.

I am reminded of something that happened one evening. I was in a remote village and as evening approached a clay lamp was lit in the hut where I was staying. Since darkness had not yet settled in, at first it appeared as if the flame of the lamp were hardly flickering at all. Had the lamp had any consciousness it would have seen at once that it really had not light of its own at all. And had the mid-day sun been blazing down the lamp would not even have known it was burning. But as darkness approached the lamp gradually

began to spread its brilliance about the room, and as the darkness thickened the light grew brighter and brighter. As the moon came up, I continued to observe the growing life, the burgeoning vitality in the flame of the lamp. If the lamp knew itself now it would have believed it was no less than the sun.

This little incident sparked a thought in me. The flame and the lamp hadn't changed at all; the change had been in the darkness. As the background of darkness grew in intensity, the brilliance of the lamp manifested itself more and more clearly. The darkness was a friend to the lamp: the darkness had helped it assert itself completely.

This is also true of the self.

When the self is enveloped by existence it is not apparent at all, but when the mind becomes completely empty the full glory of the self shines forth. It is only through the door of non-existence, through the gateway of emptiness, that one can gain access to existence, to life itself.

A SET OF ETHICS CANNOT BE RELIGION, but religion is certainly ethical. A moral code is nothing more than an outline, a set of rules to be imitated, to be practiced. It is a disciplinary measure imposed from outside. This is why a moralist is never free, why he becomes more and more mechanical, more and more dependent on his code. His consciousness does not awaken but falls into deeper and deeper sleep. And eventually he becomes nothing more than a sluggish lump.

Like the moralist, the immoral man is also just a slave to his habits. The immoral man follows the dictates of his own nature and the moral man follows those of society. They both live by external guidelines; they are both dependent.

The only activity that is truly independent is the search for the self. And only the man who realizes that self attains real freedom. Freedom is only possible when there has been the experience of the self. How can any kind of real freedom be possible unless the existence of the self is known, unless a man knows who he really is?

From this experience of the self a new kind of discipline arises in a man. It is not imposed externally; it is natural, self-inspired. It comes from within. And the kind of morality that springs forth then is a different thing altogether. It is not the labored imitation of any prescribed set of rules but the spontaneous manifestation of one's inner being. The morality that exists after this is not geared to acquiring anything, it exists for distribution, for the sharing of what has been acquired.

REMEMBER ONE TRUTH ALL YOUR LIFE -- to deceive another is eventually to deceive yourself. Whatever you do to someone else always comes back to you.

WHAT IS GOOD CONDUCT? Conduct behind which evil intentions, preconceived opinions or selfish motives lurk is certainly not good conduct. Such conduct is both impure and imcomplete. It is impure because other things are mixed up in it; it is incomplete because something outside must be added to it to complete it.

Good conduct in complete in itself. It needs no future event to complete it. Good conduct is blissful on its own; its very birth is its bliss. Bliss is inherent in the very existence of good conduct -- not in any future fruition, not in any outward achievement.

Once in a lonely forest I came across a man playing the flute. There was no one there to hear him. I had lost my way in the woods and the music of his flute had guided me to the spot where he sat. "Why are you playing your flute in this solitary spot?" I asked him.

"Just to play my flute," he replied. "That is what makes me happy."

Good conduct is an action that is self-inspired; it is not a reaction to something external. A reaction is something that is done in return, and we make the mistake of looking on reactions as our own actions. Between action and reaction there is a gulf as wide as that between heaven and earth.

Our misunderstanding lies in the fact that activity is involved in both, in reaction as well as in action. But not only are they different, they are diametrically opposed to each other. An action that occurs within an individual as the result of a stimulus from his outer environment is a reaction; that which is inspired by his inner self is the real action.

Reactions imprison us because they are externally inspired; actions free us because they are manifestation of our selves. Reaction is dependence; action is independent. Reactions carry a kind of framework with them and there is always an aspect of helplessness involved, but actions are spontaneous expressions of the soul. Reactions are always redundant, always unnecessary; actions are always fresh, new

and full of life.

Being firmly established in action, in pure and complete activity, is good conduct. Reaction is a sort of falling from grace because it is mechanical. In action, on the other hand, there is growth and upward development because it comes from feeling, because it is conscious.

THERE IS NO GREATER AFFLICTION than trying to become what you are not. Although this desire has no end to it and offers no fulfillment whatsoever, the majority of people do succeed in their attempts to appear different from what they are.

Recognize your own nature, realize who you really are. Living according to your own nature is heavenly bliss.

A VERY SMALL LAMP CAN DISPEL TH DARKNESS in a house that has been shut up for years. And in the same way the tiniest ray of self-understanding can erase the ignorance that has been accumulating for hundreds of births.

IN THE SEARCH OF LIFE nothing is more fatal than self-satisfaction. Those who are satisfied with themselves are not alive at all. The only man who keeps moving ahead in the direction of truth is the man who is dissatisfied with himself. Remember, real virtue is constant rebellion against self-satisfaction.

ON A GRAVESTONE IT READ, "Here lies a man who did nothing in between the great deeds he dreamed of undertaking and the small tasks he hated to perform"

Of course, this is only written on one tombstone, but ought it not to be engraved on many others as well? Isn't this the sum-total of the lives of many men? And I wish to ask you a pointed and personal question, "Isn't this the epitaph you would like to see on your gravestone as well?"

IS THERE ANYONE WHO CAN DECEIVE US as much as we deceive ourselves? We are our own worst enemies. If you see the truth in this then you should realize that, if you wish, you can also become your own best friend. Religion begins in you when you make friends with yourself.

DO WE NOT USE DIFFERENT YARDSTICKS to measure ourselves and to measure others?

A Christian of my acquaintance told his son the good news that a group of Hindus has embraced Christianity. "It is a sign of God's great mercy," he said, "that so many Hindus have shown such good sense."

"But father," his son reminded him, "you did not mention good sense at all when that Christian friend of yours became a Hindu!"

The man was furious, "Don't even mention that rebel's name to me!" he shouted in anger.

The man who leaves one's fold is considered an out and out turncoat, but those who join one's fold are thought to be men of good sense!

Because of this double standard of measurement we see the tiny speck in our neighbor's eye while the mountain in our own escapes our notice altogether. Is this proper? Is this a healthy attitude? It is not up to me to ask you, but it is for you to put the question to yourself.

On the path of religion the man with two yardsticks will never be transformed. Because of his double standards he cannot even see the truth of his own life. And this unfamiliarity with himself stands in the way of any transformation. Using two yardsticks is a characteristic of an unrighteous, irreligious mind. When you measure yourself you have to use the same standards you apply in measuring others. The man who does not possess even this much impartiality will never pass through the revolution of the soul.

I DO NOT ASK YOU TO BELIEVE IN OTHERS. That is only the result of a lack of belief in yourself.

MAN HAS TO STRUGGLE AGAINST THE EGO; he has to fight with the "I". He has to start a revolution against the ego. To remain surrounded by the ego is to be trapped in the world. To move out of the ego is to live in God. In fact, man is God himself.

DO NOT TRY TO RUN AWAY FROM YOUR EGO, from your "I". It is impossible to run away from it because wherever you go it will be there with you. Rather than trying to run away from it, dive into it with

all your energy. The deeper a man goes into hes egoism the more and more he realizes that it has no real existence at all.

YOU WANT YOUR LIFE TO BE HELL? Then I will tell you about a very easy and totally infallible way to achieve it. It is a method that had been tried and tested by thousands of people for thousands and thousands of years. There is no possibility of error; it is to build your life about "I".

Egoism is the simplest and most direst path to misery. And those who stray from this path will not be able to attain sorrow no matter how hard they try. Without this method no one will ever arrive at misery, because this is misery itself. Without knowing this secret no one will ever reach hell. This is hell itself.

THERE IS NO HELL EXCEPT EGOISM. Egoism kindles the fires of hell. Get rid of your ego and there is no hell.

PRIDE NEVER ALLOWS THE FLOWER OF KNOWLEDGE TO BLOOM and a knowledge that is not humble is nothing but delusion. A pompous display of knowledge loudly proclaims that it has all been borrowed.

I KNEW A MAN WHO HAD NEVER COMMITTED AN ERROR in his life and I once asked him his secret. He said, "I was afraid to make a mistake, so I never did anything. That is how I avoided making any mistakes in my life."

When I heard this I began to laugh. Somewhat affronted, he asked, "Why are you laughing?"

I answered, "What greater mistake can there be than not doing anything because you might make a mistake?"

To fear mistakes is to fear life. You have to be ready to make mistakes. The only thing is not to make the same mistake again. Only the man who avoids old mistakes but is not afraid to make new ones, lives and learns. And he is also the only one who ever wins too.

WHAT EXISTS CAN FADE INTO NOTHINGNESS and what is done can be undone. If a man can become entangled in worldly activity, he can become liberated from it as well. His dependence can become his freedom.

IT IS FOOLISHNESS TO EXPECT PEACE from something you have been longing to possess, from something you have been hankering to own. Even if you obtain your heart's delight it cannot help but be transitory. When the mind that yearns is itself a transient thing then how can any object it cherishes be everlasting?

THE GATES OF BLISS ARE CLOSE AT HAND. But if you set out with violence and hatred in your heart you will find yourself standing at the door of hell, even though you were searching for heaven. The path you take is the important thing. On its own, ambition leads nowhere at all.

THERE IS AN INVISIBLE INNER FIRE that burns unceasingly, that constantly scorches a man. It is the fire of greed. Greed burns like a torch held aloft in a gust of wind. The man lets himself be scorched by the flame and then puts the blame on the wind.

WHERE IS IGNORANCE TO BE FOUND? In the ego. That is where lust has taken root.

LUST is endlessly painful because it is insatiable.

PURSUING YOUR LECHEROUS FANTASIES is a wild-goose chase. It is diving into a wasteland of dreams; it is living a frigid life that only ends in a frozen death. The man who is ruled by sexual fantasies dies a thousand and one deaths in his lifetime, but the man who is ready to court death in a fight against these daydreams will find himself sitting at the deathbed of death itself.

THE PLEASURE OF THE SENSES are like delicate flowers -- they fade if you handle them roughly. In your quest for the imperishable pleasure you have to rise far above the body and the senses.

WHAT IS SIN? Sin is denying your own divinity. There is no virtue greater than constant awareness of your own godliness.

SO NOW YOU HAVE FORSAKEN EVIL? That's fine. Now renounce good as well. Your vanity will remain with you as long as you have a hold on either.

WHAT A WONDERFUL CREATURE MAN IS! Side by side within him exist a mound of filth and rubbish and a precious storehouse of gold. What he chooses to dig into rests entirely in his own hands.

DON'T BE AFRAID. You will never be free of the person you fear. He will always pursue you. Your defeat is always in proportion to your fear.

TO BE VICTORIOUS YOU HAVE TO WAGE WAR. But most people plan their victories even before they go into battle. As I see it, these are the people who are always defeated in the end.

LIVING IN THE WORLD BUT NOT BELONGING TO THE WORLD is renunciation. But renunciation has often been compared to the three monkeys -- one shades his eyes to escape the evil sights of the world, one caps his ears to shut out evil sounds and the third covers his mouth to avoid evil speech. For monkeys this kind of thing may be forgivable, but as far as man is concerned it is ridiculous.

Running away from the world in fear is not freedom from the world, it is a subtle but very deep bondage. Don't run from the world; just be aware of yourself. If you try to run away even greater fear will grip you; if you stay aware you will find safety. Only fearlessness that has been acquired through knowledge will give you freedom.

FREEDOM is the form of the soul. If a man has will his dependence can bee wiped out in a moment. A man's freedom is in proportion to his will.

ARE YOU AWARE that no man has ever been deceived by others as much as he has been deceived by himself?

THE TIME AND EFFORT SPENT IN SEEKING the truth, in seeking the self, is never spent in vain. It eventually turns out to be the only time and effort you have never wasted

THE ONLY UNBRIDGEABLE GULF that can exist between one's self and truth is cowardice.

GET TO KNOW THE "I" TOTALLY, in its fullness, because you have to get rid of it. Egoism is the source of darkness, yet it disappears the second a ray of light creeps in.

IF THERE IS DARKNESS inside no outer light will do any good whatsoever.

NOT LONG AGO I HAD A DREAM in which someone slipped and fell into a ravine in the mountains. A crowd gathered around him. They teased him and laughed in derision at his weakness in falling. A priest told him he must forsake the weakness that caused his fall, and a social reformer told him he should be punished, saying that people who fall must be made an example for others.

I observe all of this in my dream and it bothers me that no one is trying to help him up. Somehow I squeeze through the crowd and reach him. When I try to lift him I see that he is already dead. The the crowd disperses. Perhaps they have gone off in search of someone else who has fallen. The priest leaves too. Perhaps some other fallen man may be awaiting his advice on some other path. The social reformer moves away as well. Someone else may have fallen somewhere and he does not want to deny himself the chance to punish someone and to see him reform. Finally, I am the only person left near the dead man. His arms and legs look so frail and weak I find it difficult to believe he has ever been able to walk anywhere. It is not his fall but the fact that he has journeyed into the mountains at all that seems a miracle to me.

In this state of dismay I awakened from my dream. And now I see that it was not just a dream after all. All of humanity is in the same condition.

WHY IS LIFE SO PURPOSELESS, so meaningless, so mechanical, so sluggish? Why is it so insipid, so boring? It is because we have lost a great power, the sense of wonder. Wonder has vanished. Man has murdered wonder; his so-called knowledge has sounded the death knell on wonder.

We are under the illusion we know everything. We think we know the reason behind every secret, behind every miracle. And naturally, the man who has an explanation for each and every phenomenon under the sun will not consider anything a miracle. To a mind that is filled with so-called knowledge nothing remains unknown. And where nothing is unknown there is no wonder. There are no miracles where there is no sense of wonder. There is no charm; there is no joy. But this is the bliss of life; this is the very point of life.

I urge you to discard this so-called knowledge. It is dead. It is a thing of the past, an obstacle that stands between you and the miraculous unknown. Let it go and allow the unknown in. Awareness of the unknown is wonder. It is also the doorway to God, to the greatest unknown.
What is known if the world; what is unknown is God.

THAT WHICH ALWAYS EXISTS in the present is truth. And that which is closest to you is ultimate truth. Seek to understand that which is closest, not that which is afar. How can a man who is ignorant of what is near know what is far away from him? For him who understands what is close at had nothing remains distant at all.

ONE MOONLIT NIGHT I stood alone on the bank of a river silently gazing at the sky. Suddenly I heard a sound, and turning, I saw a young monk standing beside me. He was weeping. I asked him to sit with me and for some time we sat quietly together, my hand resting on his shoulder. There was nothing I could say to him yet my silence seemed to bring him consolation. I have no idea how long we sat there like that but at last he spoke. "I want to see God," he said. "Tell me, does he exist or not? Am I just chasing a dream?"

What could I say? I drew him closer to me "I know no other God than love," ran through my mind. "Anyone who ignores love in his search for God will surely miss. Anyone who seeks any other temple than the temple of love is simply moving further and further away from God." These were my thoughts. But still I said nothing.

"Please say something to me," he implored. "I have sought you out with great expectation. Can you show me God?"

What was there I could say to him? I kissed his tear-filled eyes, drenched in hope, overflowing with the fervor of his desire to see God. But is God something external, something one can see?"

Finally I spoke, "That very question you have put to me was also asked of Shree Ramana," I told him. "He replied that God could not be seen, but that if a man wanted to, he could become God. I say the same thing.

"It is meaningless to say you want to find God. How can you find something you have never lost? How can you find that which you yourself are? The one thing you cannot see if your self. And the idea of visualizing God as an external being simply separates him from the self. God is your self; he is your soul -- and so you will never be able to see him. And my friend, if you do see God then know well, he is just a figment of your imagination. The human mind is capable of giving form to all its fantasies, but when you lose yourself in these creations of your mind you move further and further away from God, away from truth itself."

I am reminded of this incident because you also want to see God. You have come to hear me for that reason and so I must say something about it to you as well.

In the past I myself sought God in the same way, but I have since come to realize the futility of this kind of search. I realized that it was because of my ignorance of my self that I was unable to know truth, unable to know God. You have to know your self before you can know truth. And once the self is known you realize there is nothing more to be known. The door to truth is unlocked by the key of self-realization. Truth pervades existence, and the self is the door.

The man who is unable to discover his self, who cannot find something so close at hand, won't be able to find anything off in the distance neither. Seeking some remote goal is an attempt to avoid that which is near. And this pursuit of worldly things begins as an effort to escape oneself, which is the same thing as trying to escape from God. All quests, except the investigation of one's own inner being, are attempts to escape from

one's self.

What exists inside us? Inside there is darkness, loneliness, emptiness. And aren't you just running in circles, looking for shelter from this darkness, from this loneliness, from this emptiness? But escapism only results in suffering, nothing more. Any man who tries to avoid his self will find nothing anywhere else. All pursuits, except this inquiry into the self, lead nowhere.

There are only two alternatives -- escape from the self or awakening to the self. To escape, one needs an outer goal; to awaken, one must be totally disillusioned with everything on the outside.

As long as your God remains external he is your illusion, your hallucination. Man has invented this God to escape from the self. So the first thing I wish to say to you is that there is no need to search for God, for truth, for liberation, for emancipation. You must investigate the investigator himself. That investigation alone will ultimately lead to God, to truth, to liberation. No search, other than the search for the self, can be termed religious.

The terms "self" and "self-realization" are very mis-leading. How can one know one's self? To know something, duality is required. So how can one know something if there are not two separate things involved? How is visualization possible; how is realization possible? Both knowledge and perception belong to the world of duality, and where there is oneness they lose their meanings, their credibility.

As an act, "self-realization" is an impossibility; the term is self-contradictory. And yet I also say to know the self. Socrates said the same thing, and so did Buddha, so did Mahavira, so did Christ, so did Krishna. Even so, you must realize that what it is that can be known is not the self, but the non-self. That can be known. The self is the perceiver, the one who realizes; it can never be the object perceived.

So, you ask, how can the self be known? Since only the object can be known, how can the knower be known? Where there is knowledge there is both subject and object, there is both the knower and the object that is known. And isn't trying to know the knower like trying to see your eye with your eye? Have you ever noticed a dog trying unsuccessfully to catch its own tail? The tail moves away from him as quickly as he tries to grab it. He can never catch it; it is impossible. In the same way, you cannot make the self the object of knowledge. I cannot know myself in the way I can know everything else. Self-knowledge is so simple, and yet it is so complicated, so difficult. Self-knowledge is not the same kind of knowledge with which we are familiar. Not at all. It is not a relationship between the knower and an object. It is supreme knowledge, because after it there remains nothing else to be known. We can also call it supreme ignorance, because there is really nothing to be known. Objective knowledge is the relation between the subject and the object; self-knowledge is the absence of both subject and object. When this happens, only pure knowledge remains, unqualified.

It is through knowledge that all worldly objects are known. Through knowledge the object is known, but the one who knows is separate from the object. And our understanding of material things is this very relationship between subject and object.

Where there is neither subject nor object -- without an object the subject no longer exists -- there is knowledge of the self. Self-knowledge is the purest state of knowledge there is. We call this state self-knowledge because, as Buddha explained it, neither self nor non-self exists in this state.

To most people the word "self" suggests ego. But this is not the case. As long as the ego exists, there can be no self-knowledge.

But how can one attain to this knowledge? Where is the path to be found?

I was once a guest in a house that had so many things in it there was hardly any room to move about. The house was large, but because it was so overcrowded it seemed quite small. In fact, the house was really invisible. A house is the empty space enclosed by the walls, not the walls themselves. The space is the house; it is that space in which we live.

During the evening the host complained that there was no room in his house. He asked how he could make more space. I laughed and told him there was all kinds of room in his house. It was there; he had just filled it with things. If he got rid of some things, I told him, he would see how much space he really had.

The process of self-knowledge is not unlike this.

"I" is always there. Whether awake or asleep, whether sitting or walking, whether in pleasure or in pain, "I" is there. Whether one is knowledgeable or ignorant, "I" is present. No one doubts the fact that he exists, that he is. A man can doubt everything else in the world but he cannot doubt his own existence. Descartes has said, "Even if I doubt, I am there. Who else is there to doubt besides me?"

But who am I? What is this "I"? Who am I" I do not doubt my existence; I do not doubt that I am able to know, that I possess consciousness, perception. There is a possibility that what I know may be false, may be

fantasy, but my capacity to know is real.

Let us consider these two facts. First there is the fact of your existence, and secondly, there is the fact that the ability to know exists within you. You can set out on your search on the basis of these two facts alone.

You know that you are, but you do not know who you are. So what is to be done? You must first investigate your capacity to know. You have no other alternative. Knowledge is a tremendously powerful force, but it is hidden by objects, by the things you know through it. Over and over again, in the same way one thought gives way to another, one object is replaced by another. No sooner has your knowledge been freed from one object than it is trapped by another.

But if this knowledge were freed from objects, if it simply existed without anything outer on which to focus, then what would happen? In such a void, where there was nothing to comprehend, wouldn't knowledge then turn towards itself, wouldn't knowledge then know itself? When knowledge is freed from any object it settles on itself. When it is not tied to any object it is pure. That purity, that emptiness itself is what self-knowledge is. When one's consciousness is without object, without thought, without focus, this experience is what we call self-realization.

In this realization neither ego nor object exists. Nor is there any word for this experience. Lao Tzu has said, "Whatsoever you may say about truth, it becomes a lie as soon as you have uttered it." Yet, is there anything man has said more about than truth? When we say it is indescribable we are also describing it. Knowledge is beyond words, but as with love there is an urge to talk about its bliss, its light, its freedom. However incomplete the comparisons may be, however unsatisfying the answers to your questions may be, every man who knows wants to say something, even if it is only to explain to you that he wished to say something but cannot. The problem is that these statements, these suggestions about truth can create great misunderstandings.

The man who searches for the self as one searches for an ordinary object is on the wrong path. The self cannot be the object of knowledge. The self is not an object at all. It cannot be aimed at, like some target, for it is the intrinsic nature of the seeker himself. The investigation and the investigator are one and the same. Only those who do not search for anything else can search for the self. Only those who empty themselves of all knowledge can come to know the self. And when all searching has finally been abandoned, one's consciousness reaches its natural state, the state in which it has always been.

Once someone asked Buddha what he gained by meditation. Buddha replied, "Nothing. I have lost much, but have gained nothing. I have lost my passion, my thoughts, my struggles and my desires, and I have only gained what I have always been since time immemorial."

You cannot lose your innate nature. You cannot lose God.

And what about truth? Truth is without beginning, without end. To find your intrinsic nature you have to erase all that is untrue from your consciousness. You only know what is true when you have lost everything that can be lost. The truth is attained when you have lost your dreams.

Let me say it again -- the truth is attained when you have lost your dreams. When all your dreams have gone, what remains is your self. That alone is truth. That alone is freedom.

YOU CANNOT BECOME A ROSE. But that is no reason for you to become a thorn. You cannot become a twinkling star in the sky, but do you have to become the dark cloud that covers its light? Let me tell you a little secret -- the man who does not become a thorn becomes a flower, and the man who does not become a dark cloud becomes the shining star itself.

"WHO AM I?" YOU ASK. Rather, ask yourself "Where am I?" Search for "I". Look for it in yourself. When you are unable to find this "I" anywhere you will realize who you are. The secret of who you are lies in the annihilation of "I"

A MAN'S LIFE IS REALLY COUNTED BY HIS ACTIONS, not by his years. Thoughts give birth to actions. And actions are deeper than breath. The breath just drags the years along in its wake. Feeling and emotions are even deeper than thoughts, but there is an unfathomable depth that is even more profound than any of these things. And that is a man's soul. The man who goes deeper and deeper into himself rises higher and higher in life. The proportion is the same. A tree that aspires to touch the sky must first fix its roots very deep in the earth.

I cannot walk the path to truth for you. Nor can anyone else. You have to undertake that journey for

yourself. Know this and know it well, otherwise you will spend your precious life in vain. The path of life is shrouded in darkness and no other light but the light of self-understanding can illumine your way. You are your own darkness and you can also be your own light. No one else but you can envelop you in darkness, so how can you expect anyone else to be a light for you?

WHAT SHALL I SAY ABOUT DHARMA, ABOUT RELIGION? Whatever I say will not be religion. That which is beyond words cannot be expressed through speech.

Don't mistake the scriptures for religion; they contain only words. Words divide. Words have divided humanity. The walls that exist between men are not of stone, they are built of words. And the same wall of words stands between man and truth. Anything that has separated man from truth has separated him from everything. Words are mantras that have hypnotized us into straying from our authentic natures, from our real selves.

The man who is unfamiliar with himself is far from the truth. This is because the understanding of one's self is the nearest thing there is to truth. Everything else is distant, far removed. Words hide the self as the waves camouflage the ocean; the turmoil of words shrouds the inner music as smoke smothers a fire.

We spend our lives caught up in exploration of the outer shell, ignoring the man within. I look inside myself. I see words -- thoughts, memories, images, dreams -- words. The real me is buried beneath this layer of words. Is this it? Is this all? Or is there something else within me, beyond this cloud-cover of words? Everything depends on your answer to this question. If the answer comes from words, from thoughts, then you will never know DHARMA, you will never know what religion is. Thought is its own limitation.

Generally, in the search for the self, this is where people turn back. They run up against this invisible wall and retrace their steps. It is very frustrating. It is like digging a well and only finding more rocks, more and more stones. But to be confronted by this layer of stones, of words, is quite natural. This on only an outer layer, only a veil.

To find the self you have to pierce this veil. You must move on until you arrive face to face with the naked truth. You must keep on digging through the layers of words until you hit the well of wordlessness. You must brush away the dust of thoughts until the mirror of the self is reflected. This is not easy. You not only have to remove your clothes, you also have to strip away your skin. This is penance, this is real atonement.

Have you ever peeled an onion? You have to peel yourself like that. After the layers and layers of peel have been removed the essence remains. That is you authentic being. That is you.

You have to drive all thoughts away; you have to know to recognize, to understand everything that is not you. You have to dive deep.

And there is to be no choosing between good and bad. These are intellectual evaluations and do not lead beyond thought. This is the difference between morality and religion. Morality is the selection of what is good, as opposed to what is bad. In religion, there is no selection; religion is beyond all choice.

When there is nothing left to choose, all that remains is one's self. When a man becomes free of choice, thought evaporates. And only awareness remains. There is no object any more, there is only consciousness. At this point the wisdom that has always been latent in you manifests itself, and the gates of religion are thrown open to you.

I invite you to meet your self. What the scriptures cannot give you is already within you. What no one else can give you, you can attain yourself. The truth is realized as soon as you go beyond words.

MAN IS A JOURNEY, a journey to the infinite. Nietzsche has said, "Man's greatness is this: he is the bridge, not the destination." I say the same thing.

WHEN I LOOK INTO MYSELF do you know what I realize? I realize that salvation is nearer to me than the ground under my feet.

THE PHYSICAL BODY IS A SACRED TEMPLE. Instead of fighting with it, go inside; the path to God lies through it. The body is a place of holy pilgrimage; God has chosen it as his abode. The true seeker after spiritual perfection acknowledges his body, cooperates with it in gratitude and directs all its energies towards the ultimate merger with the universal soul.

The Long, the Short and the All

Chapter #2
Chapter title: Truth and science

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THE EXPERIENCE OF TRUTH is neither a thought nor a feeling. It is a vibrating and a throbbing of all the vital components of your entire being. It is not in you; you are in it. It is your whole being, not just an experience that is happening to you. It is in you yourself, but it is larger than you because the whole of existence is included in it as well.

YOU ASK ME FOR A DEFINITION OF TRUTH? There is no definition of truth. How can one's self define one's self? Pilate asked Christ, "What is truth?" and Christ simply looked at him and remained silent. Truth has no words, no sounds. Truth is an experience of the extreme depths of the self. It is total identification with what is.

TRUTH IS NOT THE OPPOSITE OF UNTRUTH. The opposite of untruth is still untruth. All extremes are untruths. Truth is the mean between extremes. In other words, truth transcends all extremes.

AS I SEE IT, mankind has lost all sense of direction. And this has happened because man has chosen investigation of the physical world over exploration of his own inner being. Nothing should be more important to a man than himself. His first and fundamental inquiry should be into himself.

Unless a man knows himself all his knowledge lacks authenticity. In the hands of an ignorant man nothing can be creative, but even ignorance can become a creative tool in the hands of a knowledgeable one. If a man can understand himself, can master himself, only then will his other achievements have real merit. Unless this happens he is simply digging his own grave.

That's what we are doing. We are digging our own graves. Previous civilizations were destroyed by external attack; ours is threatened by a great internal danger. If the civilization of the twentieth century is annihilated, it will be by suicide. This is what we will have to call it, if there is anyone left to call it anything. It is possible this final war may never be written into human history. It will take place outside history's ken, because it will destroy all of humanity. Those who came before us made history, we are preparing to unmake it.

We are in control of infinite material power, but we know nothing of the depths of the human heart, we know nothing of the poison and the nectar that lies hidden there, side by side. We know the atomic structure of matter but nothing of the atomic structure of the soul. And this is our great misfortune. We have achieved power, but no peace, no enlightenment.

There is great power in the hands of the unenlightened, of the unawakened. But these are the people who should not be allowed to possess power; if it is misused, power can wreak great evil. Our whole search has been for power. And this is man's mistake. He is in danger from his own achievements, from his own successes. The world's great thinkers and scientists should be made aware of the pitfalls of this preoccupation with the question of power. It is just this sort of blind, thoughtless investigation that has brought us to the brink of the present crisis. The aim should be peace, not power. And if the aim becomes peace, then the focus will be on the mystery of man himself, not into the secrets of nature. There has been

much research and exploration into unconscious matter, but the time has come when we must concentrate on man himself, on his mind.

The science of the future will be the science of man, not the science of matter. This change musts occur before it is too late. Those scientists who are committed to the investigation of the inanimate are orthodox men, with minds bound by tradition and convention. Men of awareness must come forth to alter the direction of scientific research. Science must strive for knowledge of man himself.

In their efforts to master the material world modern scientists have attained results unprecedented in human history; there is no reason they cannot be equally successful in achieving the same insight into man. Man can be known. He can be mastered; he can be transformed. I see no reason to be discouraged. We can come to know ourselves, and on this knowledge we can build a totally new consciousness.

A new man can be born; a new life can begin. This has been attempted by various religions in the past, but to see it through, to perfect it, a scientific approach is needed. What religion has begun, science can complete.

In relation to the world of matter, the attitudes of conventional science and orthodox religion have always been dissimilar. In fact, religion has not been concerned with matter at all. In this area, science reigns supreme. But this does not mean religion has nothing of value to contribute. Traditional science must be abandoned and science and religion must join forces. Only this kind of marriage can save mankind. What we have acquired through our knowledge of matter is nothing compared to what we will gain by knowledge of the self. In the past, religion has only made it possible for this knowledge to be possessed by a very select few, with a scientific approach, this knowledge can be available to all.

In the human mind there are latent powers and infinite possibilities as yet undeveloped. And the reason mankind is so miserable is because of the confused state of these untapped energies. When the mind of a man is in chaos, his individual confusion automatically multiplies by the time it merges with the collective consciousness, by the time it mixes with the universal mind. Society is much more than the sum-total of its individuals -- it is its individuals, multiplied; it is the expanded effect of our personal interrelations. You must remember that whatever happens in each individual will be reflected in society in a greatly magnified form. The cause of all war, the roots of all social degeneration are within the individual human minds. If we are to change society we have to change the men who exist within it; if there is to be a new base for society we have to offer a new kind of life to the individual.

I said earlier that both poison and nectar exist within the hearts of men. The confusion of energy is the poison; the control of energy is the nectar. And the way in which a man's life can be transformed into harmony and bliss is through yoga.

The ideas and actions that go against this inner harmony are sin; those that help create it, that help nourish it, are virtues. When a man is out of tune with life he lives in a state of anarchy, and a mind that knows no harmony is in hell. When this harmony is sublime a man is in heaven. And when an individual becomes one with the harmony within him, his outer actions reflect his accord with the universe. Whatever is within us is what flows from us; it is what we give out. It is also what we receive.

We must create a science that can fill the inner world of man with glowing health and celestial music -- not for any future kingdom of heaven, but for this world, for life on this planet. If this life is bountiful, why worry about any other! One's imagination is only fired by visions of another world as an escape from this one. Authentic religion has nothing to do with other worlds, with other lives. But that is what has happened to this world. Religion's concern for the other world has been detrimental to mankind because it has taken his attention away from this one.

Religion, philosophy and the scriptures have not been concerned with the physical world at all, not as science has been. Matter has been conquered, but the man for whom this has been done has been completely ignored. Man must come first. Man must become the center of both science and religion.

Science must disengage itself from matter; religion, from the other world. This rejection of their individual attachments will be their point of meeting. This will give birth to the greatest event in human history; this will give birth to a great creative energy. This union alone will save mankind. There is no other way.

From this joining, from this coupling, the science of man will come into being for the very first time. The life, the future of mankind depends on this. On this alone.

TRUTH LIBERATES. But the truth that liberates is manifested in the very breath of one's being. The strongest chains of all are borrowed truths. Nothing in the world is more untrue than these.

I SEE A LIE AS A PILE OF STRAW. It has no might whatsoever. The tiniest spark of truth can reduce it to ashes.

BELIEF AND NON-BELIEF ARE CLOSELY RELATED. There is really no difference between them at all. Their bodies may be different, but their souls are the same. And the man who seeks truth must beware of both of them. One is a well and the other is a ditch. Both are fine if you wish to fall, but if you want to move on towards truth you have to take the in-between path. The mind becomes liberated only after it frees itself from the two, from belief as well as from non-belief. Only the man who is neither a theist nor an atheist, neither a believer nor a non-believer, can undertake the journey to truth.

IN A SMALL VILLAGE one moonless night everyone was fast asleep when the sound of weeping and crying suddenly broke the stillness. It awakened everyone, and the villagers confused and shaken, ran towards the small hut from which the shouting came. From within they heard, "Fire! I am on fire! My house has caught fire!"

Some of the villagers immediately ran to fetch buckets of water, but on closer examination and to their great amazement they could find no sign of fire anywhere in the vicinity of the hut. There did not even seem to be a lamp burning inside. Someone brought a lantern and they pushed open the door and crowded into the hut. They found the old woman there, still yelling, "Fire! I am on fire! My house has caught fire!"

"Have you gone mad?" they shouted back at her. "Where is the fire? Show us where it is and we'll put it out."

The old woman's shouting stopped and she began to laugh instead. "I am not mad," she said, "But you are. You have all gathered here to put out a fire that has broken out in your own houses. Go back to your own homes and look for the fire there. The fire I am shouting about has broken out within me and you will not be able to extinguish it. Only knowing myself can put out this fire. If the fire had been outside you could have doused it, but what I am shouting about is the inner fire."

And once again she began weeping and wailing that her house had caught on fire and that she was burning up inside.

I was in that village on that particular night -- and all of you were there too. You may have forgotten the incident but I have not. I saw you all returning to your houses, upset by the old woman's behavior, annoyed that she had disturbed your sleep. When you arose next morning you had forgotten all about it. Actually one could say the whole world has forgotten that incident, since that village is also the dwelling place of the entire human race.

You all went back to sleep but I could not. That old woman shook me out of my sleep once and for all, because when I looked inside to find that invisible fire I found nothing at all. I did see, though, that my sleep had been only a dream, only an illusion, and that the illusion itself was the fire of which she spoke.

Most people's lives are simply consumed in flames because of this illusion, because of this ignorance of the reality of life. But that ignorance itself is only an illusion, and it is this illusion that causes you pain, that makes you miserable. But you cannot see the fire, and so you go back to sleep, back to your dreams. Dreams are good companions of sleep, but they make it difficult for you to awaken. Dreams are, in fact, fuel for this fire of illusion.

Painful dreams may make you uncomfortable, but then you simply turn over. You tolerate bad dreams in expectation of nice ones. But the absence of painful dreams does not guarantee pleasant ones. It just makes you hope for better dreams to come. But pleasure and pain are yoked together; they are like a pair of bullocks pulling the cart of dreams. And so a man wastes his life in sleep, in dreams. And one who is asleep cannot be called alive.

This is the very old and very painful story of humanity. It is as old as creation. But whenever a man says that he is on fire people say he is mad. They ask where the fire is and then rush to him with buckets of water to put it out. But the fire is not on the outside, and so those whose eyes are only accustomed to looking outwardly cannot find it. And how can outer water extinguish inner fire anyway?

Whether the fire is visible or not, every individual feels at some point that his life is consuming him. And where there is fire, there is flame -- whether we can see it or not. Its existence does not depend on our sight.

The truth is that the fire only exists because we cannot see it. It's very existence is due to our unawareness. It lives only in our ignorance. But when a man feels the heat of the flame he thinks he is

burning up and instead of looking for the cause of the fire he rushes madly about in search of water. This quest for water is also an illusion. Everyone is running here and there in search of water -- be it in the form of wealth, fame or salvation.

Water is outer, and to find it requires an outward approach. But this outer race only adds fuel to the flames; it only stimulates the fire. Any outer search only fans the flames and as one is running about looking for water on the outside the flames get higher and higher, the inner fire grows hotter and hotter. It is just a vicious circle. But even this vicious circle is also an illusion. And you can never find the water you are looking for. All the wells are illusory too. How can any outer effort extinguish this inner fire?

The man who thinks he has found water and the man who cannot find any at all really share the same defeat. Illusion and real success can never exist together. One's lack of success is really fuel for the fire of illusion.

When Alexander the Great died, millions of people came to pay homage. And they found, much against tradition, that his hands were visible. In almost every country it is customary to place the hands inside the coffin. When people asked about it they were told Alexander has expressly wished his hands be visible so that people could see that he too had left the world empty-handed. A great conqueror like Alexander also leaves the world with nothing is his hands! How nice it would be if every corpse's empty hands were exposed so mankind could witness again and again the truth that worldly possessions have nothing to do with life at all.

Nothing outward can ever extinguish the inner fire. No outer happiness can ever cure inner pain. No amount of outer light can ever dispel the inner darkness. But up to now all attempts to remove this inner darkness have been made by outward approaches. And it is this very effort that has given birth to science.

I am not against science. On the contrary. I am a great friend of science. But I wish to assert that science can never bring peace, joy or anything of real value to mankind. It can provide comforts, however, but all these comforts do is help us forget our misery for a while. Within a very short time we get used to them. We soon take them for granted and then we are miserable once again. All they do is suppress mankind's misery, not cure it. And then we seek new answers in even greater comforts. It is an endless merry-go-round. It causes neuroses, agony, misery, and ultimately culminates in madness.

Science is relative only insofar as life on the physical level is concerned. And really, scientific knowledge is quite essential, because it can help to improve things on the physical plane. Pain is felt on the outside, for example, and an outer remedy may appear to work, but in actual fact pain is not the source of human agony at all. Pain is simply the outer boundary of an inner agony, and the center of that agony is one's own inner conflict. Outward remedies may help us to escape from pain but they can never cure it. And because of the numbing effect of these outer remedies, the inner conflict goes on increasing.

The higher the outward trappings of happiness the deeper is one's inner poverty. It is not at all surprising that Buddha and Mahavira, in the midst of their worldly riches, felt their inner poverty so keenly.

Because of the great riches science has brought mankind, people are gradually waking up to the fact that outer wealth does not guarantee inner peace and freedom.The advances of science have slowly shattered this age-old conviction. The progress of science has not only shown man the benefits of science, it has also bared its faults. Science is not as useless as the orthodox religious leaders used to believe, nor is it as infallible as its blind supporters once thought it was. Whenever this kind of blind faith exists, things are never perceived as they really are.

Faith has always been a great blindfold. Blind faith smothers facts with ready-made formulas, clouds the truth with cut and dried theories. Shrouding a fact in theories is running away from the fact itself. Looking squarely at facts as they are is to widen one's vision, and what one learns then does not constrict life but liberates it from all narrow-mindedness. By viewing life through this haze of preconceptions, humanity has reduced itself to a crippled and stagnant state. Man cannot view life as a whole. He has never looked at life except through the veil of his own subjective selection; he has never seen life as it is, in its perfection, in its unity.

Religion has denied the outer in many ways, and in reaction others have denied the existence of an inner being. Science has done this. And so religion and science have long been each other's rivals. But this competition has not really been between religion and science, it has been a war of one mental state with another, of one human tendency with another.

The human mind is motivated by its predispositions; it swings from one state to another like the pendulum of a clock. One mental state simply gives birth to another, but the truth is not to be found in any of these conditions. No condition can be perfect; it is not in its nature to be perfect. Reality only exists in

between these mental states, in between these conditions. Reality is only present when all conditions have dissolved, when all is still. Reality is only to be found in the absence of conditions.

Life is neither inner nor outer. Life is both. If a man concentrates on the inner, then he sees only the center and loses sight of the periphery. But how can there be a center without a circumference? The center only exists because the circumference exists. And if a man only concentrates on the circumference then the center is lost to him. And how can there be a circumference without a center? Life is both. Life is never just inner or outer, never one particular state on its own.

Science is research on the circumference, into man's environment, religion is an inner inquiry, focused on the self. Science is concerned with the material world; religion is concerned with God. And though exploration of the outer and the quest for the inner may at first appear to contradict each other, they are really just two faces in the search for one total truth. The controversy only exists in man's imagination. Life is whole, total. Only the perversity of human nature has created this division.

Life is the totality of inner and outer. The breath one inhales is the breath one exhales. The in-breath and the out-breath are just the two sides of the same coin. And what is air? Is air outer or inner? It is neither and it is both. From a subjective point of view we can call it inner; from an objective standpoint we can call it outer. But as far as breathing is concerned it is both. It is all relative. And life is the same. If you look at life from one angle it is an inner phenomenon; if you look at it from another, it is outer. Science is the objective angle; religion, the subjective.

The reality of life can only be perceived by one who can view life from both perspectives, by one who is outwardly and inwardly calm, tranquil and still. Only the man who is free of opinions and preconceived ideas can see the unity and integrity of life. No one can ever experience the totality of life as long as he is bound by concepts and fixed ideas, because this fragmenting of life creates space for the ego.

Where there are no points of view, no concepts, no ideas, there is no ego, no "I". Then what is, simply is. That is truth. Truth is not a viewpoint; truth manifests itself when all viewpoints have dissolved. And where no changing circumstances exist, reality exists. And that is truth. The realization of truth is the only water that can extinguish the flames of life's frustrations.

When a man identifies himself with objects, with possessions, he divides his heart. He is in inner conflict and he is in outer conflict. But people always find themselves caught up in this duality. This duality, this split, is caused by identification of the self with something outer, and it is because of this identification that the duality exists. It is another vicious circle. But we all live with and suffer this dichotomy. And the man who is able to look at his life objectively will find that the tension arising from this feeling of duality just keeps on increasing, because the wheel of identification keeps revolving by its own momentum.

Science has a beginning -- it begins with the circumference of life -- but is has no end. And so it keeps moving further and further away from the center. Science is a single pointed quest. It is simply a means; it is not an end in itself. It sets out in search but can never attain a final goal.

Religion is an inner state. But it is not really a state. Religion is inner peace and emptiness, but the roots of all states, of all human conditions are only found on the periphery.

Religion is an inner search. But the word "search" is not really accurate, because this search is effortless.

Religion is inner watchfulness. But the observer, the act of observing and the observed only exist as long as there is duality, as long as man is centered on the circumference. The heart makes no such distinctions.

Science is technology. So can religion also be called technology? No, religion is not technology at all. What exists on the outside can be explained by technological terms, but what exists at the inner core is beyond all explanation. In fact science starts where explanation begins -- on the outside.

Science is words; religion is silence. Because the circumference consists totally of expression, of manifestations, science exists in words; because the inner is unknown, invisible, silent, religion needs no words at all. Science is like a tree; religion is the seed.

Science can be known; religion cannot be known, a man can be religious and can live in religion. Science is knowledge, but a religion has to be lived. And so science can be taught, but religion can never be a subject for any kind of instruction.

Science is the search for the known; religion is the discovery of the unknown. Science aims to widen the scope of human happiness within the world, while the aim of religion is for one's individual identity to dissolve into the unknown. That is the reason there are so many different sciences, but only one religion. Silence is progressive; religion is unchanging and eternal.

To seek security by looking for happiness on the circumference is to move even further away from the

reality of one's being. Yet the great mystery of life is that when a man moves closer to his center, closer to reality, he becomes happy on the circumference. But the process is such that when he reaches his center the circumference disappears, happiness and all. This happens because his center, his self, dissolves as well. When worldly happiness ceases to exist as well. The center only exists because the outer exists. Their existences are relative.

As it approaches the center the circumference grows smaller and smaller until it is finally reduced to the point where it coincides with the center completely. And then the identity of both is lost. This point of meeting is the door to truth. It is neither the center nor the circumference, but a state wherein the seer and the seen, the observer and the observed, become one.

This is why I say that science can be at odds with religion, but that religion can never instigate any kind of argument with science. The outer can be at odds with the inner, but this is not possible for the inner. The inner knows no outside at all. The son may be at odds with the mother, but for the mother her son's existence is her own.

Religion cannot be in opposition to science; if it is, then it is not real religion. Nor can religion stand against the world. The world may oppose religion but the opposite can simply never happen. Religion is absolutely non-controversial.

Religion is a song of a freedom; where there is, controversy or antagonism there is bondage. And where there is controversy there is no peace. There is only fire.

So that old woman was quite justified in shouting, "My house is burning. I am on fire." This is why she laughed when people came running with pails of water -- just like scientists who go on searching for outer remedies. She must be still laughing because the world is still in the same dilemma today. At this very moment the world's quandary is the same. This is the same moonless night.

Right now the villagers are being awakened from their slumber but not out of their lifelong hypnotic sleep. Right now they are rushing about with buckets of water. Right now they are asking, "Where is the fire? We cannot see it. Show it to us and we will put it out. We have buckets of water to throw on it."

Every night the same thing happens over and over again. But the fire is inner and the water is outer. So how can that fire be extinguished? The fire blazes higher and higher every day and humanity continues to be consumed in its flames.

There is a possibility that the fire may one day reach a crescendo and that humanity may finally surrender itself to it. Another possibility is that as the fire reaches its climax, mankind may finally see the truth, may finally be transformed, may finally achieve wisdom. But remember, science can never extinguish that inner fire. So far, with all its inventions and innovations, science has only succeeded in fanning the flames.

And what has science really done for humanity? Great effort and much research have brought science to its present state, but the inner fire continues. All the miraculous discoveries of science have simply given man great power, reinforced the circumference, added more fuel to the already-blazing fire.

Would you find it strange if the tremendous strength science has placed in the hands of the ignorant finally proves to be man's downfall? As I see it, the last two world wars have just been rehearsals for the eventual and total destruction of humanity. Approximately one hundred million people lost their lives in these two wars. And yet preparations for warfare still continue. The Third World War will be the final one. I do not mean that mankind will wage war no more, I simply mean there will be no one left to attack, no one left to defend.

This desire for self-destruction that mankind continues to display is not without cause. Man's outward quest has not brought him anything satisfying or substantial, and perhaps this may be the underlying reason behind his desire for the total destruction of the world.

Despite everything he has at his disposal man is exactly where he has always been. His life is empty, aimless. It was only at the hour of his death that Alexander the Great realized his hands were empty, and by having them visible in his coffin he wanted to help his people understand the mystery of death. Could it be that because man has had a glimpse of death he wants to destroy himself? Could it be he wants to save God the trouble? When one's hands are empty and one's soul is shallow what is the meaning of life, what is the aim of life, what is the purpose of life?

A man's life is pointless because he does not know life at all. And there is no question that what he knows as life is pointless. It is not worth living at all. If a man lives his life without paying any attention to the inner, by looking for solutions to his misery outside, his life is bound to become purposeless. This is because the only things that are left for him are material things, objects. If a man seeks security in material

things at the expense of the inner he causes his own sickness, misery, poverty and frustration -- and ultimately invites his own death.

And the man who simply denies the outer world and looks for security in the inner is equally helpless. He creates mental conflict for himself at a sub-conscious level and is also deprived on inner peace and freedom. Only a man who lives in love and beauty can really reach his inner core. Denying the outer only brings sorrow and frustration and the resulting conflict carries inertia and stagnation along with it. This kind of subjective conflict only strengthens the ego. And when this happens it is impossible to attain to one's innermost being.

Life is a unity, a merger of both subject and object. Life is the rhythm of subject and object. Where suppression, domination or tension exist, there is no life. Life only exists in peace, serenity and simplicity. And these only grow our of awareness -- awareness towards life, awareness of what really is. Awareness is the lack of ignorance; awareness is consciousness. In a state of total awareness there is a constant flow from the object on the circumference to the subject in the center. And then there is the kind of quest that is neither subjective nor objective. This is an authentic quest.

That is why I say over and over again that ignorance, unconsciousness and unawareness are a fire in which life is being consumed, and that understanding, consciousness and awareness bring about a totality in which one's life is transformed into bliss. The very energy that consumes a life of ignorance is transformed into bliss through awareness. There is nothing worse than ignorance and unawareness, but if a man lives in awareness every power he has becomes blissful. Energy is neutral, impartial. How energy is used depends totally on the individual.

To a really religious mind, the inability of science to achieve fulfillment on its own is not a source of frustration. It can be turned into a medium for inner contentment. It can help make the world a paradise. The union of science and religion can give birth to an entirely new vista, to a totally new dimension for mankind.

A king once said to an ascetic, "I have heard that sleeping too much can be harmful, but still I sleep a great deal. What is your opinion?"

The ascetic replied, "It is bad for good people to sleep too much, but it is good for bad people to sleep a great deal. The more active bad people are the more they work to bring frustration to the world."

Where there is inner peace activity is always constructive, but where there is inner conflict, dullness and lethargy are good things.

In the hands of the righteous, science can be a means to achieve great good, but how can one justify the existence of science when it is in the hands of monsters? When power is coupled with understanding the result is bliss -- but the combination of power and ignorance is certain to end in disaster. And humanity is caught up in just such a sorry state of affairs. Science has given man power, but where is the right understanding to enable mankind to use this power properly? There will be disaster if peace is not achieved. It is only in peace that man moves on energetic, creative and constructive, paths. But now all we have is outer creativity and inner frustration. The mathematics is simple; the combination is very dangerous indeed.

A mind that is frustrated and disturbed only derives pleasure from torturing others. An unhappy and discontented mind values nothing more than this kind of perverted pleasure. We can only give that which we possess. As unhappy man feels even more unhappy when he sees others who are content. His only desire is to see that others are as discontent as he. This is what has been happening; this is what is happening.

Science has put great power into the hands of ignorant and frustrated men, and this power itself will most likely be responsible for the total destruction of life on this planet. Such men have been and are in positions where they control the possibility of global destruction. If mankind becomes engaged in this kind of holocaust can it be said to be accidental? Aren't we all involved? Aren't we all heading in the same direction? Where are all man's efforts invested? What are we living and dying for? Is it only to invite death, to invite mass suicide?

In the past, so-called religious people used to meditate to escape life. Now science has provided new avenues for people of all walks of life to escape life collectively and instantaneously! Who would want to miss such a golden opportunity?

We are all co-conspirators, fellow-comrades in this march towards planetary suicide. And even those who talk of peace are ready to destroy each other. They are even prepared to forfeit their own lives for peace. And they talk of the great sacrifices they are willing to make to protect the world! They are also enemies of peace, they are also partners in this inevitable annihilation of the human race.

Do I mean by this that all of humanity has gone mad? Perhaps. But this statement is not quite accurate

because it may create the impression that man, at one time, was in his right senses! If the truth be known, man is now as he was before, as he has always been. The only difference is in the power he possesses today. In the past that power was not his. And it is this newfound power that has brought all his hidden frustrations to the surface. Power and prestige do not necessarily result in madness, but under the aegis of power a man's hidden madness finds the opportunity to show its true colors. And all man's frustrations are surfacing.

We should be grateful to science for such a tremendous breakthrough. All man's facades have been stripped away and now he stands there, naked and insecure. He is in a dilemma. But at such a crucial point he can either perish or awaken into a new way of life.

To come face to face with reality and to remain oblivious to its is to bring any further evolution of life to a standstill. Mankind previously labored under some very false and dangerous notions, but it is better to face the facts now than to indulge in more intellectual escapism. False notions are not only harmful to others but to one's self as well. And it is because of this self-deception that man has been unable, in the past, to break through the barriers that hemmed him in. The time has now come when man can see his frustrations clearly. The time has now come when, whatever the disease, a way can be found to overcome it. In a short period in human history, in three thousand years, there have been approximately fifteen thousand wars. Five wars every year! Is this not perverse? And these wars were all supposedly fought for peace! The span between wars cannot be called peace; it has only been a breather to allow for the preparation of the next war! If this is not pathological, then what is? Does mankind live just for war?

Because of science this disease has reached its climax. There is no doubt about it. But the disease must go. If mankind wants to survive it must rid itself of this affliction no matter how close it may be to its heart. The older an infirmity is and the more used to it one becomes, the more pleasant it seems. This particular disease is hereditary. it has become habitual. The older something is, the more solid its claim, the more one will defend it -- and the sickness of war is as old as man himself. It is deeply and firmly rooted in the culture of mankind.

I would like to tell you a little story. It is absolutely untrue, but what it has to say is very true.

After the Second World War was over, God was quite perturbed about what he had seen -- man's treatment of man in particular. But his concern reached a peak one day when a messenger arrived to inform him that mankind was preparing for a third global war. The perversity of human nature brought tears to his eyes. And so he invited the representatives of three major powers -- Great Britain, the United States and the Soviet Union -- to call on him. When they arrived God said to them, "Have I heard correctly? Are you preparing for a Third World War? Did you learn nothing from the second?"

Had I been there I would I have pointed out to God that mankind is always learning its lesson. For the Second World War, man learned his lesson. For the Second World War, man learned his lesson from the first! And for the third, they have already acquired all the knowledge they need from the second! But I was not there. However I am here, and I am telling you exactly what I would have said to God.

But, being God, he said with divine benevolence, "I will give each of you anything your heart desires on the condition that you avoid this suicidal war. The Second World War was quite sufficient. I have already repented enough about creating mankind, and I would be grateful if you would harass me no further in my old age. Haven't you noticed that after I created mankind I didn't create anything else."

Had I been there I would have said, "You are quite right, God. As they say on earth; once bitten, twice shy." But I was not there.

The American representative said, "Almighty Father, we have no great desire at all. We have but one trivial wish. If that is fulfilled there will be no need for another war as far as we are concerned.

God seemed quite pleased at this. But when the American ambassador added, "Our only wish, trivial as it is, is that there should be no trace left of Russia on the face of the earth." God was unhappier than he had ever been since creating man.

Mankind seems to want complete revenge on his creator! Then God turned to the Russian, "Comrade," the Russian spokesman said, "first of all I would like to point out that we don't believe in you at all. Our great nation forgot about you years ago. We have annihilated every trace of you from our world. But we are prepared to revive worship in you; we are prepared to allow you once again into the devastated and dilapidated churches, synagogues, and mosques, but you will have to do something for us in exchange. We would like to have America wiped off the face of the world map. If you feel you are not in a position to do this, don't worry. It may take us a bit of time, but even without your help we are quite prepared to do it on our own. We may survive or we may not survive. That is unimportant. We will do it anyway. We will do it for the common welfare of all men. The future of humanity lies in the destruction of America."

And then God raised his tear-filled eyes to the British ambassador. Can you possibly imagine what the Englishman said? No, probably not. He said, "Oh Lord, we have no desire of our own at all. All our wishes would automatically be fulfilled if the desire of both our friends were satisfied at one and the same time." Such is the state of affairs!

Is this really such an untrue story? Can any story be more factual than this?

This incident is not only about these three countries. All nations have the same notions. Where nationality exists, war exists. THe very concept of nationality ultimately results in war. And this is not only true of nations. The situation between individuals is the same. If this kind of perversity is not already present between men, then how can it possible exist between countries? The individual is a part of everything that happens to the whole human race. Whether a collective action is one of love or one of hatred, the source is always individual.

If the entire world were blanketed with clouds of hatred one would only have to look into the heart of each individual to find the source of the personal anger, ambition, pain, misery and hate that have combined to form those clouds. When one man stands against another in hatred or in violence the effect multiplies. t spreads all over. It becomes like a shadow of death, encompassing the earth. And the totality if this hatred and violence is far greater than the sum-total of individual hatreds, of individual acts of aggression.

But what has happened with hate can also happen with love. There is the possibility of a love that can be many times greater than the total contributed by each individual. That love is God. But what we have now is a monster, hatred itself. You can call that Satan. But remember neither God nor Satan is separate from the totality, from the whole. They are nothing but human creations. What is good in man is God. What is beautiful in him is paradise; what is evil in him is hell.

A man constructs his own world. What I am is my contribution to the world. And by that very offering I become a participant in the creation of the world, in the creation of my environment. In that respect every man is a creator. It is essential to understand that each individual is a contributor to the ugliness of the world, that each individual is equally responsible for whatever happens in the world, be it violence, anger, hatred or total annihilation by war. The responsibility for this condition rests on each and every pair of shoulders. Everyone is responsible. No matter how unimportant he may be, every man is responsible for every war, even the most major catastrophe. The collection of individuals is what constitutes a society. What else is society? The individual himself is society.

Man is drunk with ambition. Everyone would like to be something other than he is. But in this race to become something he forgets what he really is. To be something more than one is, is impossible. What is not in the seed cannot be in the tree, yet every individual is in search of what he is not. And this is the very cause of the illness of society. It is this desire that results in violence and anarchy.

For his natural evolution man requires nothing from outside. No searching, no tampering, no outer interference whatsoever is necessary. Man is gifted with a silent mysterious and natural evolution. But this evolution is so natural that even the results of this growth are not visible on the outside.

In the process of trying to become what he is not, a man expends great effort -- but in the end he accomplishes nothing at all. Tension, struggle and unhappiness are the results of this attempt to be what one is not.

When a man remains simply as he is there is no struggle, no conflict. Such a man is simply what he is. He is not in any kind of competition with anyone. There is no trace of any other personality in him; nothing has been imposed on him from outside. His heart is free of tension, free of competitiveness -- and be evolves naturally. In this way, he stops expending has energies in pointless struggle and competition and becomes a great, natural reservoir of energy. It is this very stockpile of energy that directs his innate evolution. And then there is no tension in him whatsoever.

An individual who spends his life comparing himself to others does not live his life at all. Life is an inner phenomenon. It is not to be discovered by forgetting about oneself. When a man compares himself with others he feels envy, anger and aggression. That is not life; it is a living death. And it is unavoidable that a world populated by walking corpses has become as ugly as this one is now.

When a man tries to live with all this ambition and competitiveness he is unable to find any inner peace, and in the deeper levels of his subconscious mind the conflicts and frustrations continue to multiply. And eventually, out of his despair, he begins to take revenge. He becomes destructive. The reaction of one who is unable to understand himself is destruction. The lack of self-understanding manifests itself as destruction, violence.

This is why I say that a world based on ambition can never be non-violent, whether a man's ambition is

for this world or for the other world. Wherever there is ambition there is aggression. Ambition itself is violence. And science has placed immense power in the hands of ambitious people. Destruction is inevitable unless religion can erase ambition from the hearts and minds of men.

Why is there all this ambition? Where does it come from?

Ambition is the result of an inferiority complex. Inside himself every individual feels weak, ineffectual. Inside he feels shallow and empty, as if he is nothing. He feels a kind of non-existence, an emptiness. And it is this emptiness he is trying to escape.

In reality he is not running towards something, he is trying to escape from something. But it is impossible to escape from one place without fixing one's sights on another -- and that is why he focuses on material objects. The root cause of man's escapism is his inner emptiness, but outwardly it takes the form of trying to attain something, of trying to reach somewhere else. In fact he is running to escape from his self.

But to accept this as a fact is to expose our own escapism and so we indulge ourselves in theories about freedom from the wheel of birth and death. This self-deception is very deep-rooted and unless one breaks this chain of deceit he will never free himself from ambition.

If a man fails at one ambition he simply selects another, if he fails in the world he will create an ambition for God. A businessman who cannot free himself of worldly ambitions becomes a sannyasin -- but it is the same ambition in a new garb. And is not ambition itself also an illusion?

The birth of religion in a man's life only takes place at the moment he begins to look at and understand the reasons he is trying to escape. Realizing that the root of ambition lies in trying to escape one's inner emptiness opens a new vista in a man's life. Thinking one can flee from one's inner emptiness is just another illusion, but being aware of one's inner emptiness is religion. Escapism is illusion; awareness is religion.

The man who tries to escape finds the inner emptiness quite shallow, but the man who lives in awareness finds no shallowness there at all. What appears as shallow in one's ignorance becomes deep, whole and profound in awareness. Trying to escape means increasing this feeling of shallowness because you move further away from your self. And the further you go the more shallow you will feel. The degree of this feeling is your distance from your self. Remember, a man is as ineffectual as his ego is strong.

A man's sense of emptiness increases as he tries to escape from his self -- and the basic cause of this attempt to escape is fear. To escape is to accept your fear; to escape makes your fear secure. And whatever you accept, whatever brings you a sense of security ends up dominating you. As you try to escape, your fear does not decrease; on the contrary, it increases. Your fear grows to the same extent you lack understanding of your self. You feel more and more shallow, and this ultimately becomes very painful.

The man who does not try to escape from the self and who becomes aware of the self finds he has entered a whole new world. He does not feel shallow at all. He does not find his life empty. His whole life is one of unfathomable love and joy.

The man who is aware of the self finds no shallowness within himself whatsoever. He finds God there. There is no shallowness in the self. Shallowness is only to be found in one's ignorance of the self. If your are unaware, that unawareness itself is your feeling of shallowness; if you are aware, there is no shallowness-just like there is no darkness in the presence of the sun.

The moment you become aware nothing like shallowness exists. The moment you become the sun there is nothing like darkness to be found anywhere. I say this after having become the sun; I say this after having been filled with the totality. Come, look at my hands. Are they not full? You too are the sun. Your hands are also full.

But you are asleep. Your eyes are closed. Because of your slumber you do not see that your hands are already full, and so try to fill them you spend your life in dreams. But I ask you, how can you fill hands that are not empty? How can you fill an inner emptiness that is already full? This is why all your efforts are futile. And this futility, this failure, is the cause of all human agony.

A man who is in mental anguish wants to torture others. One who suffers wants to share his suffering with others. A man can only share what he possesses. It is impossible to live without sharing what you have. Flowers share their fragrance because fragrance is what they are; stars share their light because they are light themselves. A man shares his suffering if suffering is what he is.

But man can also share joy, because man can also become joy. And religion is the road to unimaginable joy. Religion is awareness of the self, and one who is aware of his self finds there is not shallowness in him at all. He is filled with unfathomable joy, because now nothing remains to be achieved. In the self, one finds that whatever is worth achieving is already there.

The self is not shallow. The self is the fullness of joy. To be aware is to share one's joy with others. The

heart that scatters the fragrance of joy is a religious heart.

In the hands and hearts of truly religious people, science and its power could be a truly glorious thing. Such a collaboration, such a merger of science and religion has long been awaited. Are you prepared to support that union? Each man must be a vehicle. Each individual must become an instrument. Such a partnership can bring a period of great glory to the earth. It is not an era that has been and gone, it is an era that is yet to come.

THERE IS A WORLD OF DIFFERENCE between the experience of truth and an interpretation of truth. When you try to interpret truth you stand outside; when you experience truth you are completely inside it, in total communion with it. This is why it is impossible for those who have had the experience of truth to define it. If a man can give you some explanation of truth it is a sign he has never experienced it. People ask me what truth is. But what can I say? I have to remain silent.

WHAT IS TRUTH? Is it a creed, a cult, an organization, a scripture, a word?
No.
A creed is dead and truth is life itself.

Truth is not a cult. There is no path leading to truth. How can a path that is known lead to the unknown?

Truth is not an organized religion either. Truth is an experience that transcends time. It is extremely individualistic, totally personal. How can it be confined in the limited circle of time?

Truth is not a a word, not a sound. Sounds are born and die out, but truth exists forever.
Then what is it?

You will never find truth in the language of who, what, where, when or why. Truth simply exists, and what is just is. Truth cannot be thought about or pondered over but it can be lived. All thought and deliberation are obstacles to being in truth.

In the cadence of music, in the fullness of love, in the beauty of nature the individual virtually disappears -- and what exists then is truth.

The individual himself is untruth; the non-individual is truth. The "I" is untruth; God is truth.

WHAT SO-CALLED SPIRITUAL MEN CALL RENUNCIATION is ignorance to me. How can there be any renunciation where there is no knowledge. There can only be detachment where there is still hidden attachment; there can only be virtue where there is still sin. And these only exist in ignorance.

The man of knowledge is free from the entanglements of attachment and detachment both. In that state of realization there is no conflict between attachment and detachment whatsoever. This is the state of oneness, of non-duality, of the realization of truth -- and there are no worldly pleasure, there is no renunciation. This is the state of absolute truth, of pure existence.

Ignorance lives and breathes in duality. And in this state the mind wanders from one extreme to the other. If a man drops enjoyment then renunciation steps in. But what is this renunciation? Isn't it just the opposite of attachment? And what is detachment? Isn't it simply the other side of attachment, just escaping from the world in the opposite direction? But don't forget, this kind of man becomes just as entangled by whatever it is he is trying to escape from. Detachment is just another kind of slavery. But it is not independence, not by any stretch of the imagination.

Independence is not attained by opposing untruth or by running away from falseness in life. Independence lies in the knowledge of truth. And it is truth and truth alone that makes us free.

IF YOU DO NOT CONSIDER the truth worthy enough to be lived then it is improper of you to consider it worthy of being honored.

FOR THE ACQUISITION OF PERFECT KNOWLEDGE nothing is more essential than a mind that is humble and free. But as rule the mind is neither humble nor free. It is usually afflicted with egoistic pride and tightly hemmed in by obsessions and feelings of prejudice. Egoism constricts it from within and obsessions and prejudices restrict it from without. And imprisoned thusly, the human intellect gradually loses its capacity to rip open the seal that covers truth.

Someone once asked Albert Einstein, "What is the most important principle in scientific investigation?" Do you know what Einstein replied? Even in his wildest dreams the questioner could never have imagined the reply he was given, Einstein said, "The absence of egoism."

Without a doubt, the key to perfect knowledge is the absence of egoism. Egoism is ignorance. The mind that is filled with the notion of "I" has almost no room left to welcome truth as its guest. If it were free from this-I-ness there would be lots of room for truth. The house of the heart is too small for two to obtain adequate accommodation. Kabir was not at all wrong when he said the path to God was narrow.

The ego is an avid collector of obsessions and prejudices. Can you think of an easier way to appear wise in one's ignorance? The ego gathers bits and pieces of knowledge for its own growth, for its own further development. It steadfastly holds on to its own notions and pet ideas as a way to protect itself.

You will notice that any intellectual discussion very quickly evolves into a battle of egos. It doesn't take very long before it's MY truth, MY religion, MY scriptures, MY God, and not just truth, religion, scriptures, God. The ego thrives on this kind of thing; its whole existence is centered in these kinds of notions. How can truth be present when "I" asserts itself? How can there be any religion there? How can perfect knowledge find any room? To the extent "I" is present, truth is absent. In his sort of situation the ego simply accepts the precepts and words of the scripture as truth and remains quite content with itself.

But there is always an element of fear in this contentment. There is always the possibility, always the suspicion that what has simply been accepted as true may turn out to be untrue. And this is why the ego proclaims a belief it has accepted as its own; it is done in order to solidify its own belief. It is even prepared to die for its sake. It is even afraid to listen to anything contradictory, because at any time some fact may come to light that could prove the truth it has accepted is really false. Under these conditions the egoist neither wants to listen nor to think. He wants to retain his complacency; he wants to continue in the blind belief he has already accepted.

For a man who wants to search for truth this attitude is fatal. No one has ever found truth at the price of cheap contentment. To reach truth complacency has to go. One's aim should be truth, not this pseudo satisfaction. When truth is attained real satisfaction follows in its wake like a shadow.

The man who girds his loins and sets out to find truth at any cost also attains satisfaction, but the man who wants satisfaction first is denied access to truth. And eventually he also loses the satisfaction he thought he had found.

SOMEONE ONCE ASKED A VENERABLE SAGE, "Is there any advice no one has ever given? Is there any teaching no one has ever taught?" The old man replied, "There certainly is. There is one teaching that has never been taught and one bit of advice that has never been given."

The man began to ask, "Can you tell me what it is?" when the sage laughed and added, "But it is not an object you can see, or a thought you can put into words."

Truth cannot be taught through any word. Understand well that any truth that can be taught through words is not truth at all. Truth can be known but it cannot be uttered. To know truth you have to become wordless, silent empty. How can something that is known in emptiness be put into words?

I HAVE HEARD THAT WHEN ADAM AND EVE WERE EXPELLED FROM THE GARDEN OF EDEN, the firs words Adam uttered were,, "Eve, we are going through a period of great revolution!" Even if those were not his exact words, the idea certainly crossed his mind. He was about to enter a world that was totally alien; he was being forced to leave the known for the unknown. And it was only natural he should feel like that. This idea has been expressed by men of every age, because the procession of life is always from the known to the unknown.

One must leave the known to discover the unknown. Lacking the courage to leave the known behind is stopping at the door of the unknown itself. Staying with the known indicates the absence of knowledge, because until a man has perfected himself he will always have to bid farewell to what he has known, to the familiar. It is a passing through darkness. But it is necessary. The sun must set to allow a new sun to rise. The process is difficult -- but there is no birth without pain.

At this point in time we are going through an unprecedented revolution in human consciousness, an upheaval unlike any that has ever taken place before. There has always been change, sometimes to a great degree, sometimes to a lesser degree, because unless there is change there is no life. But every once in a while this eternal process of change reaches a zenith -- and then there is a real revolution.

The twentieth century has brought mankind to such a peak, and his consciousness is now ready to evolve, to turn in a totally new direction. It is probable we will have to travel along entirely new paths from, and what we know, what we are acquainted with, will disappear. The principles and values by which we have lived are no longer applicable; the grip of tradition is weakening. This is in preparation for a great

change. We are being uprooted from the past; we are awaiting transplanting into the future.

Through all of this I see man knocking at unfamiliar doors, trying to fathom the mysteries of his existence. The well-trodden paths that led in repetitive circles have been abandoned and people are trying to light the darkness of the future. These are all very good signs and they fill me with hope. These efforts herald the good news that the consciousness of mankind wants too scale new heights, wants to set a course in a new, uphill direction.

We are close to some new stage in man's evolution. Man will be different from what he has been before. Those who have eyes to see, can see what is coming; those who have ears to hear, can hear what is coming. When seeds break apart and the tiny sprouts poke through the ground in search of the sun there is a feeling of agitation, a kind of anxiousness. And there is a similar sense of expectancy within us, a restlessness. It is nothing to worry about. This state of confusion is part of the period of transition. To turn back in fear now is suicide. Life only moves forward; it is not possible to go back. As darkness is deepest before dawn, the pain and confusion are worse, at their most intense, just before birth.

The reason behind this restlessness, behind this revolution of consciousness, behind this possibility of a new age, is science. Science has opened our eyes; it has shaken us out of our slumber. It has shattered many of our most cherished dreams; it has shown us our own nakedness; it has awakened us from the darkest night. Science has given man maturity and has taken away his childhood. Its inventions and the conclusions it has drawn from its experiments have freed us from traditional concepts, have liberated us from conventional patterns of thinking. We were living in falseness, because thinking that is not free is not real thinking at all. We were enmeshed in the blind faith of centuries past as if caught in the web of a spider. Science has broken these bonds and now it is possible for mankind to proceed towards understanding, discrimination and awareness.

Science has also freed man from the slavery of faith. The era that has just ended can be called the age of faith; the coming period will be the age of awareness. This progression from blind faith to discrimination is science's greatest gift to mankind. It is not a change in faith that we have been given, but freedom from faith itself. In the past beliefs changed -- new faiths simply replaced the old -- but through science, something is happening today that is completely new, that has never happened before; the old beliefs have been shattered, and they have yet to be replaced. This emptiness, this vacuum, is unprecedented in human history. It is not that faith has changed focus, but that it is disappearing altogether. A consciousness that has nothing at all to do with faith or with belief is coming into being.

In changing one's faith, nothing basically different happens. One belief is simply replaced by another just as man shifts the weight of a coffin from one shoulder to the other. The tendency to believe is important, it is this propensity of his for belief that is the real factor. Science has not given man a new faith, it has broken this habit completely.

This tendency to believe leads men to follow blindly; it makes a man stick to his prejudices. A mind that is stuck in prejudice cannot know the truth. To acquire knowledge, a man must be totally free from bias. One who simply believes in something possesses no knowledge, and his very belief itself is a kind of slavery. For a man to realize the truth his consciousness must be free. It is discrimination, and not belief, that leads a man to truth.

For the awakening of discrimination in a man, there is no greater obstacle than belief. Remember, a man who believes never investigates. Doubt, not faith, leads to investigation. All knowledge is born out of doubt. And do not think that doubt is only lack of belief. Lack of belief is nothing more that the negative aspect of belief itself.

To embark on a real search for truth a man needs a mind that is not only free but one that is also full of doubt. The scientist questions accepted knowledge, and it is his doubt that paves the way for further investigation. As science discards prevailing beliefs it proceeds towards the truth. Science has no use for belief or for disbelief; science is free from such prejudices. It accepts nothing but that knowledge which has been acquired through experiment. It is neither theistic nor atheistic; it has no preconceived ideas. It has no belief of its own to prove. Science is non-sectarian; its findings are universal.

When a man sets out with preconceived notions, no matter what he is investigating, the result is always sectarianism, never truth. The only thing that is universal is truth itself. This is the reason there are so many religions, each opposed to the other, but only one science. When religion is based on pure discrimination and not on beliefs, it will be one as well. Beliefs can be many; real discrimination is one. Lies can be many; truth is one.

The essence of religion in the past was faith. And faith entails the acceptance of precepts without any

kind of verification at all. If a man had no faith he was considered irreligious, because faith was looked upon as the shadow of religion. The essence of atheism, the opposite of religion, was lack of belief. This is only the other side of faith; as opposed to acceptance it involves rejection, but without any verification either. Without faith, neither atheism nor theism could have existed. Mankind has always swung between these two extremes, between these two polarities. But now, science has given us a third option. It is now possible to be neither atheistic nor theistic, now possible to be absolutely free of belief. Now, mankind can free itself from those so-called principles that have been hammered into its unconscious through generations of tradition, through centuries of teaching.

The various societies and the different schools of thought always imprint their ideas on young minds in the most formative years. Whether parents are Hindu, Jain, Buddhist, Christian or Mohammedan, all implant their views in the minds of their children. And by constant repetition these ideas become firmly ingrained in the unconscious minds of these youngsters. This negates any opportunity for free thinking. The same approach is used to promote atheism, to spread communism.

This indoctrination of innocent children is one of the greatest crimes against the human race. The young mind is stuffed with ideas, imprisoned by them. When he grows up a man is like a train on a track; he only appears to be functioning of his own accord. He is only under the illusion that his ideas are his own.

This kind of ideological indoctrination simply allows people to relate to each other within the framework of their own beliefs. This is tremendously detrimental; this stands in the way of the development of a man's free and uninhibited consciousness. It results in a kind of mental slavery. Like a bullock turning a waterwheel, a man moves within the boundaries of his own beliefs and is unable to think for himself.

One's latent power of thought only develops when one's mind it totally free. And this alone can lead to truth.

Science has been of great benefit to mankind by its attack on the static belief-mentality. It has laid the foundation for mental freedom. And this will give rise to a new religion, to one based on discrimination and not on belief, to one whose essence will be knowledge and not faith. Religion will become the science of consciousness.

Authentic religion has always been scientific. The experiences of Mahavira, of Buddha, of Christ, of Patanjali of Lao Tzu were all based on experimentation, on investigations conducted with discrimination, with awareness. Belief followed, but there was no belief in their beginnings. Their experiments were based on knowledge; faith ensued. The truth they propounded was their experience itself, the essential and unique experience. Their words may have differed, but the essence of their truth is the same. Truth cannot differ from person to person.

This science of religion has always remained in the hands of a few enlightened beings; it has never spread to be masses. The religion of the people has always been fettered by blind belief. But now, the advances of science are finally eradicating this blindness, and this is to the great good fortune of true religion. The fire of science will purify religion, and religion in turn will enlighten human consciousness. A religion based on wisdom and discrimination can lead mankind to superhuman consciousness. The consciousness of man can only rise above itself in this way. And when a man rises above himself he becomes one with God.

TRUTH CAN ONLY BE REALIZED. It cannot be explained or understood.

The Long, the Short and the All

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WHAT IS THE AIM OF RELIGION? It is to awaken the slumbering superman in the ordinary man. This and this alone is religion's goal.

YOU ASK FOR PROOF OF THE EXISTENCE OF GOD? Isn't the existence of consciousness sufficient proof? Doesn't a drop of water prove there is an ocean?

AT DAWN I watched the sparkling drops of dew gently and lovingly settling on the petals of the flowers. They made not a sound. When one's heart is ready God also descends like the tiny drops of dew. You have no inkling of his coming until he manifests himself before you.

IF YOU WISH TO KNOW GOD the path is silence. Whatsoever is said about God becomes untrue because it has been said in the first place.

TO WHICH RELIGION DO I BELONG? To none. Only in the sense of virtue, piety, justice, fairness, simplicity and the like qualities has religion any real existence, but in so-called religious cults and sects it does not exist at all. And it is the very existence of these cults and sects that have obstructed the manifestation of real religion in the world. To give birth to a true religious spirit all cults must disappear. That is why I do not belong to any particular religion, to any sect or cult.

The man who aspires to real virtue need not belong to any religion. The organized religions really only exist to encourage the evil that lives and flourishes in the wake of religion. Evil may have some cause for anxiety when it encounters virtue, but the existence of today's religions must make it positively jubilant. I do not belong to any religion because I have no wish to join Satan's party.

I have heard that Satan and his disciples had for some time been keeping their eyes on a man who was engaged in the quest for truth. They were understandably anxious and had been watching him closely. One morning, however, the disciples rushed to Satan to inform him that the man had attained truth. They were quite upset.

Satan consoled them, saying, "Don't worry. Just wait until this news spreads from city to city; People will flock to this man; they will take the truth he has attained and frame it in codes and creeds, and then they will organize themselves into a sect; You have nothing to worry about at all."

RELIGION IS A PATH. No path can be traveled just by knowing about it. You can only travel a path by walking it.

THE GREATEST RESPECT a man can show religion is to live it, to use it. The man who only talks about it but does not live it betrays his non-belief in his own words and thoughts.

A RELIGIOUS LIFE IS NOT AN IMPRACTICAL ONE. Nor is a virtuous life.

The truth of religion can only be known to the degree it is lived. Unless it is lived it cannot be known. Living it is knowing it. To those who imagine they can know religion without living it, a religious life may appear impractical, but unless they live it they will never be able to understand it.

When a man is walking in the darkness the lamp be carries only lights a few feet in front of him. Only as he walks along is the path ahead of him illumined. The path of religion is the same. But if the man with the lamp stops and says to himself, "This is such a tiny limp. Its light is so weak, the way is so long and the night is so dark," is it any wonder it seems impractical to him to continue on his way by the light of his lamp?

IT IS VERY EASY TO DIE FOR RELIGION but very difficult to live for it. Actually, it is always easy to die for some cause. All that is needed is a kind of madness. Dying happens in a moment, so even a single moment of insanity is quite enough. But to live, awareness and wakefulness are essential.

Only those who live for religion know religion. Those who martyr themselves for religion do not know

it at all.

WHATEVER DRIVE THERE IS IN A MAN'S LIFE, whatever evolution there is, whatever touch of glory there is, only comes as a result of daredevil courage. What I mean by daredevil courage is accepting life's invitation to insecurity, possessing a love for the new and the unknown, finding joy in risking one's all. The man who is not prepared to take risks may exist but he is not alive.

And what is the greatest way to apply one's daredevil courage? It is to seek God, to seek the universal soul. Nothing is more insecure that the path to God. There is nothing stranger, nothing more unfamiliar, nothing more unknowable. What bigger stake, what riskier gamble, what more perilous adventure can there be than seeking the universal soul? I say unequivocably that daredevil courage is the greatest of qualities, the greatest of virtues. The man who lacks it is not meant for religion and religion is not meant for him.

YOU HAVE TO FORSAKE BOTH GOOD AND BAD TO REALIZE GOD. Only then will your consciousness rise above differences and establish itself in oneness.

THERE IS ONE MAN I have known for many years. He used to chase money; now he pursues religion. But the race is the same. The only difference is that before he was a businessman and now he is an ascetic who has renounced everything. Whenever I hear of things like this I am surprised. In the depths, is not his desire to reach God the same as his former desire to amass riches?

The ways of greed are very subtle, and is not the desire to realize God the ultimate development of greed? Man's greed is boundless; he is even greedy for salvation. But the fact remains that a man can never become liberated as long as his mind desire to acquire anything at all. The desire to acquire is the fundamental obstacle that stands in the way of liberation. And how can someone who is not free know God? What a man knows when he is liberated is God!

WHAT CONNECTION DO "I" AND "MINE" HAVE WITH TRUTH? Or with religion? How can truth be MY truth? How can religion be MY religion? Truth cannot be MY truth; MY truth cannot be truth.

ARE YOU SO POOR THAT YOU HAVE NO RELIGION? Worldly poverty is not such a big thing, but having no religion is real poverty. In spite of his gold and riches a man can be poor, but if he has the treasure of religion he can never be a pauper. The greatest thing that can happen to a man is not his worldly success, not his building of empires -- it is nothing of this sort -- it is his setting out in search of the wealth that lies hidden within him. That riches is religion. Outer wealth is nothing but soiled banknotes; inner wealth is the only real virtue. Those who seek worldly wealth are really seeking poverty but those who are seeking virtue are searching for real riches.

WHAT IS THE MEANING OF RELIGION? Religion is moving from the mud to the lotus. Wherever there is mud, the lotus is there as well. But what a difference there is between them!

RELIGION IS NOT A FORMLESS CONCEPT. Religion is a concrete activity. It is not a thought, it is an experience. Living your life so that whatever causes you misery should not befall others is religion.

I DREAMED THE DAY OF JUDGEMENT HAD COME. Everyone rose from his grave to be questioned. The inquiry was conducted by God himself. Standing next to me was a pundit, a scholar I knew quite well. He had a very carefree attitude. He knew the Gita, the Vedas, the Upanishads, the whole lot. He felt he could pass any examination in religion. But as God moved down the line be became less and less sure of himself and more and more anxious. He turned to me and cried, "This is too unjust! Nothing whatsoever is being asked about the scriptures! God is only asking about life! But I know what I'll do. You know what I'll say? I shall say I know nothing but the scriptures, that I have spent my whole life trying to know them."

Scriptures and dogmas are like dry leaves. There is no sap in them. Nor can there ever be. Only the tree of the self produces green leaves and blossoms that are full of life.

ON MY SEARCH I FOUND NO GREATER SCRIPTURE THAN SILENCE. When I had dug through all the scriptures I realized how futile they all were and that silence was the only thing that had any point to

it whatsoever.

IF THE TRUTH IS NOT KNOWN to you the knowledge of the scriptures is useless. If the truth is known to you the knowledge of the scriptures is also useless.

IT IS COMPLETELY RIDICULOUS TO DELVE INTO THE SCRIPTURES in the hope of realizing truth. The scriptures may well have grown out of truth, but they have never been known to generate the experience of truth in anyone. People are so silly -- they shelter the blackest ignorance in a living heart and dig among dead words trying to unearth the truth!

WORDS, SCRIPTURES, CREEDS AND CULTS conspire to keep the soul tied to the shore of slavery. And the man who is moored by the rope of slavery is denied the freedom of the limitless ocean. To sail the open sea you have to untie yourself from the shore. To attain freedom you have to break your chains. To catch a fish, anglers put a lump of dough on a hook and the fish is tempted by the dough and caught. The hook of mental slavery is baited with the dough of promised security.

It is always on the hook of security that people lose their freedom. This is one of the oldest conspiracies. And people who are not vigilant, who are not alert to this web of intrigue will never attain to that life and that bliss that go hand in hand with freedom of consciousness. Life and bliss are both hidden in that freedom.

Nothing is of greater value than freedom. No other experience or acquisition can compare. This is because it is only through freedom that truth can be realized. Whoever is opposed to the freedom of man's soul is an enemy of mankind.

The temptation of security is freedom's principal foe. An excessive desire for security becomes a prison for one's soul. This mad craving for security feeds the blindly-accepted superstitions and traditions that can so easily fetter the mind. And even when a man is able to drop these things a vague kind of fear seizes him. The familiar ground shifts and quakes under him and he has no choice but to walk on strange paths.

This is why all vampires, be they political leaders or the priests of the religions, never want to see a man's heart free of fear. Fear and fear alone is the mainstay of their extortion activities. It is out of fear that people cling to what is well known, to the most popular beliefs, even if they are untrue. A man with an eye on his own safety does not dare stray a single inch from the accepted traditions and recognized values of the masses, even though these things may be founded on ignorance and blind belief. This fear ultimately dulls and deadens his capacity to think. It is safer; thinking will lead him to rebellion.

As long as this web of extortion envelops man and this well planned and carefully executed conspiracy to destroy his individuality goes on, the only important thought a man can have must be how to achieve his freedom. Political and economic slavery is nothing in comparison to the slavery that chains an individual's consciousness to words and scriptures in the name of truth. This slavery is subtle; it cannot be seen or felt. It goes so deep that the individual accepts it in his very marrow.

I oppose this slavery. Because of it, millions and millions of souls have been deprived of the dazzling brilliance of truth. Their hearts have not known freedom. And without that freedom a man is deprived of the bliss and harmony that is his own birthright. A subservient mind can never encounter God. God is brilliance itself; the servile mind is the blackest night.

If you wish to hear the sweet voice of God then turn a deaf ear to the verbiage of the world. Those who are deaf to the external world hear him clearly, those who are blind to mundane things see him distinctly and those who are lame and crippled in the earthly sense keep pace with him easily.

DO NOT KEEP RELIGION IN YOUR MOUTH. Let it go to your belly; let it be absorbed into your blood. You will never fill your belly if you keep a piece of bread in your mouth.

PEOPLE WORSHIP WORDS AND THINK THEY ARE TRUTH. They mistake a milestone for their destination and settle down beside it. Isn't man's great lethargy at the root of this self-deception? Only a lazy and insensitive man could accept empty words as truth and think of a stone idol as God.

I WATCH YOU REPEATING MANTRAS and incantations, muttering words you have memorized from the scriptures, and my heart is filled with sympathy for you. What are you doing? Do you take this drugging, this self-forgetfulness, this soul-destroying slumber for some kind of religious practice?

This chanting of mantras and the repetition of words will drown the mind in a pleasant kind of sleepiness but please do not confuse this drowsiness with meditation. There is a very wide gulf between sleep and meditation. In this sleep of self-forgetfulness you may have some sort of experiences, but these experiences are nothing but dreams. Your mind is a master at creating dreams. The may be highly pleasing to you, very satisfying to you, but they are not real just because they make you feel good.

But most people are not looking for truth at all, they are only seeking satisfaction. And so it is very easy to get caught up is any kind of illusion. The mind that is seeking satisfaction is likely to be satisfied with any sort of intoxication, with any kind of self-forgetfulness. This self-forgetfulness can easily be attained through so-called mantras, through recitation of the scriptures, through concentration. Repeating anything over and over again can subdue your consciousness.

Religion is not concerned with self-forgetfulness or with stupefaction. Not at all. Religion is the state of total sensitivity, of remembering the soul completely, of absolute wakefulness.

SALVATION IS NEITHER ACHIEVED BY PRAYER NOR BY WORSHIP. It is not even achieved by faith in religious teachings. Salvation is attained by leading a peaceful life. To remain peaceful in thoughts and deed is prayer and worship. It is also the only spiritual discipline that is necessary.

IF I STEP INTO A RIVER to bathe I leave my clothes on the bank. And the man who wants to wash himself clean in God must leave all of his clothes on the bank as well -- all of the apparel that masks his individuality, all of the garments that hide his personality. Only those who are stark naked have access to that great ocean -- only those who have nothing left at all. But blessed are they who can leave everything behind them. By doing so they receive much more than the sum-total of all.

HOW CAN YOU DESIRE NIRVANA OR MOKSHA? Nothing is more impossible that the desire for *nirvana*, than the desire for emancipation, because *nirvana* is the state where there is not desire at all. And if desire is the absence of liberation, if it is your unliberated state itself, then how can you desire *moksha*? But there are people who desire *moksha*. So it is only natural that their so-called spiritual renunciation becomes a form of bondage and chains them even more securely to the world.

moksha is attained naturally, without asking, without desiring, when the futility of desire is known, when desire is recognized as misery, when the bondage of desire is understood in the subtlest of its subtle forms. When the pointlessness of the race is understood, the race finishes. An understanding of what the pursuit of desire is all about is enough to be liberated from it. And then what remains is *moksha*.

AREN'T WE ALL JUST LIKE FLOUNDERING, FLAILING FISH that have been caught in a fishermans's net? It seems to me. And yet this is no reason to feel desperate, because I also see something else -- not only are we the fish, we are the net and the fisherman as well. And there is the door to freedom. We ourselves are the creators of all our bondages, of all our miseries. They are the creations of our own minds. And now, from this truth, don't you see the possibilities of salvation

WHAT IS RELIGION? If you wish to know religion you will have to forget about religions. Unless you can ignore religions you will never know religion.

AM I TO PROCLAIM GOD TO YOU? Is he not proclaimed all around you? Isn't nature itself God's clearest and loudest proclamation?

LOOK AT THE GANGES. It rushes to the ocean from the mountain peaks. It is the symbol of a righteous life because it has only one aim throughout its whole journey, and that is to unite with the ocean. It wants to lose itself, to lose its individuality in the universal sea. Its bliss lies in its merger with the ocean. And there, there is no difference, no loneliness; there, there are no petty boundaries. There it is complete. There it has attained its fullness. As long as it still exists as the Ganges it is incomplete.

Become like the Ganges. Seek an ocean. Let there be a single aim in life: the vast ocean; let there be one passion, one zeal: the limitless ocean; let there be a single song in your heart: the boundless ocean. And then just keep flowing.

If the currents of your being are impatient for the ocean your feet will find the path. The river's search for the ocean is its search to lose itself, because this is the only way it will truly find itself. In this single

precept all spirituality, all religion and all yoga are united. This is the only bliss, the only truth that man can attain.

I AM THE POOREST OF THE POOR. There is nothing I can call mine. Even I myself am not mine. Whatever there is belongs to God. God himself is all. But the moment I realized my utter poverty it vanished completely. I am now God too, for "I" am no longer there God alone exists. What is this search for God? It is the search for one's lost home. In this world man is but a homeless wanderer, a stranger in a foreign land.

WHEN I LOOK INTO YOUR EYES MY HEART WEEPS at the agony and disillusionment I see in them. What have you done to yourselves? Man is born with such possibilities, and see how he dies! He perishes with nothing! His consciousness has the potential of scaling the peaks of divinity and he simply wanders about aimlessly in the valley of the animals. You never experience that perfect happiness that is your birthright; your lives are heavy with the weight of darkness.

Man is in agony because he has not developed his potential, because he has not achieved that which is in his nature to achieve. Education can be the means, the medium for allowing that which is contained in the soul of man to manifest itself.

Socrates once said, "I am like a midwife. I will bring out what is hidden in you." This is a tremendously apt definition of education. Fortune and misfortune are both hidden in man; nectar and poison exist in him; God and the animal both dwell in him. And this gives man the glorious freedom to choose whatever it is he wishes to become. The right kind of education will be the one that shows his the path to godliness.

But it must be remembered that when a man does not strive towards the achievement of a better life he automatically sinks to a level even lower than that of the animal. The fact that a man has been born is enough to achieve this kind of fall. It is always easy to slide down; it requires work and constant application of oneself to rise. It takes effort, courage, determination. Rising upwards is an art, the greatest art in life.

The aim of an authentic education must be to teach this art, to teach the art of becoming one with God. The goal of education must be life itself, not merely providing instruction in how to earn a livelihood. In itself this means nothing. It is often mistaken as the aim of education, but this is tantamount to saying that man does not eat to live but lives to eat. Yet, considering the status of modern eduction this kind of conclusion is unavoidable.

Is this the only failing of the present form of education? If I were to say so, it would be the same as saying that everything is just fine in the body of a dead man except that life is absent. Today's system of education is just such a body. It is totally without life. The means of a man's livelihood is only the existence of his body, and education will only be alive when it teaches life itself.

To teach life is to teach knowledge of the self. A man may know everything else, but if he is unaware of the existence of his self then all of his knowledge is negated. Of what use is knowledge that does not have the self as its center? The illumination of the whole world is useless if the self is in darkness.

To begin this ascent to consciousness, the first step must be in the direction of self-knowledge. The extent to which a man begins to know himself is the extent to which his animality declines. The perfection of self-knowledge a man in God. Only in that attainment is there fulfillment.

Each man carries the seed of that supreme development, of that ultimate perfection within him. And unless those seeds are fertilized he will remain barren. His situation is not unlike that of seeds sown in the earth. Only when they are watered and cultivated do they sprout; only then do they poke through the soil and reach the light of the sun. And the sense of anxiousness, the feeling of restlessness that exists between the sowing and the harvest is an excellent sign, because only after restlessness can there be peace. And education can intensify, can sharpen this wonderful time of restlessness in young people.

When education moves towards real knowledge and real peace, a new man and a new humanity will be born. Our future depends on this. The fate of mankind is in the hands of education. If man is to be saved from himself it is essential he be reshaped, re-created. If this does not happen the animal in man will destroy him. The only escape from this nightmare is for mankind to establish itself in God.

I AM AGAINST THAT KIND OF EDUCATION THAT TRIES TO SHAPE AN INDIVIDUAL IN A PREDETERMINED MOLD. That kind of education does not sharpen one's individuality, it blunts it. I do not favor an education that is based on temptations or on the fear of punishment either. What is more poisonous than fear! I also condemn outer disciplines. What are they except preparations for slavery?

DO NOT TIE YOURSELF TO DISCIPLINES. Real discipline happens when discrimination awakens in you. Then you are liberated. It can never happen if you tie yourself to anything.

HOW CAN I FIND THE WORDS to tell you how much our present so-called educational system distresses me! Knowledge that is taught destroys one's ability to think. The power to think is crushed under the burden of acquired thoughts. The memory may be trained but the springs of real knowledge are never set free. And then the trained memory gives the illusion of knowledge.

The individual who has been educated under this so-called system must learn to think from a whole new standpoint. He has to unlearn everything he has learned thus far. I had to do this. But it had to be done. It was the only way I could look at life through my own eyes.

I had to forget everything I had learned, everything I had been taught. To attain my own vision, I had to get rid of all those second-hand points of view. To think my own thoughts I had to free myself from all the borrowed ideas that had been pumped into me.

If you want to learn to walk you have to stop leaning on someone else's shoulder. And only when you stop looking through someone else's eyes will your own eyes open. Remember, the man who sees life through the eyes of another is even more blind than the man who is born without sight at all.

THE AIM OF EDUCATION IS TO BRING OUT WHAT LIES HIDDEN IN THE INDIVIDUAL. Education is not some external ideal, not some outer imposition, it is a revelation of one's inner being.

I WOULD LIKE TO TELL YOU about something that happened to a *fakir* I know. He was a very lonely man. One night he met God in a dream. Much to his surprise has saw that God's loneliness was even greater than his. He said to God, "Are you alone too? But so many people believe in you! Where are they all?"

God replied with serenity, "I am always alone. This is why only a man who is also alone can see me. And as far as those who believe in me are concerned, as far as those so-called religious people are concerned, when have they ever been with me? A few are with Ram; a few are with Krishna. Some are with Mohammed; some are with Mahavira. But none of them is with me. I am always alone. And only a man who is not with anyone else, who is with himself, is with me."

The *fakir* awoke in great bewilderment and rushed to see me. He woke me up, told me of his dream, and asked, "What does it mean?"

I said, "If it had only been a dream I would interpret it for you, but it is a fact. Since when does a fact require interpretation? Be aware; just look at it. Those who are attached to any ism, be they Hindu, Mohammedan, Christian or Buddhist, are not religious. Religion is one; only where there is oneness there is religion. To a real religious mind, all these human divisions are false. In the state where one experiences God there are no cults.

"What are the scriptures? What are all the religious organizations? How can you put such boundaries on the boundless? Where are ideologies to be found in that state of inner silence?

In that void, where are the temples? Where are the mosques in that emptiness? Rid yourself of all of these things -- and what remains is God."

Before I say anything on the topic of "religion and education" I wish to clarify one point. When I use the word "religion" I do not mean the organized religions. To be religious is different from being Hindu or Mohammedan. Being traditional is being non-religious. It is, in fact, a great barrier to being religious. As long as a man is Hindu or Moslem it is impossible for him to be religious. Those who talk about religion and education and wish to unite them are speaking of Hindu, Mohammedan or Christian when they use the word "religion". This kind of religious education will never result in authentic religion. It will simply make man more irreligious. Mankind has been given this kind of education for the last four or five thousand years but it has neither improved mankind nor brought about any radical change in our society.

More violence, injustice and bloodshed have been perpetuated in the names of Hindu, Mohammedan and Christian than in any other. You may find it hard to understand that the heretics, the non-believers in these religions are not responsible for very great sins at all. It is the theists, those who follow these religions who have committed the truly great sins. Heretics never burn temples or murder for religion, but those who belong to these religions are responsible for incredible massacres. It is those who claim to be religious who have divided humanity.

Words, ideologies, creeds and codes of conduct have set man against man. Ism and organizations have brought chaos and misery to the world. Humanity has been divided, and man's mind has become exceedingly narrow. Continuing to impart such an education in the name of religion is a very dangerous practice and will be even more so in the future. Such an education is not religious at all. Nor can it ever be. Those who have been educated in this manner prove my point. This ideological instruction has given birth to violence, anger and hatred. It has stunted the hearts and minds of men.

So in the first place, I wish to say that by "religious education" I do not mean instruction by any religious organization -- not in its likes and dislikes, not in its dogmas, not in its so-called spiritual know-how. If we want to marry religion and education we have to divorce ourselves from the concepts of Hindu, Mohammedan, Christian. Only then can religion and education become a unit, a single entity. Organizations should have no relation with education whatsoever especially those who do so under the guise of religion.

In this context it is preferable to remain non-religious. For the non-religious man there is at least a chance of his becoming religious, but the heart and mind of the so-called religious man are always closed. A man whose mind is closed can never be religious. To discover truth you need a mind that is always kept open, a mind that is completely free.

If you want to find a civilization in the true sense of that word, that civilization can neither be Hindu nor Mohammedan, neither eastern nor western. Such a civilization will have to be total. It will have to be of every individual, of the whole of humanity. Such a civilization cannot be aligned to any particular sect, because so long as there is any division in humanity, any categorization at all, mankind will never be free of frustration or war.

It is very difficult to create such a civilization as long as there is a wall between me and you. As long as there are walls between individuals how can we create a society that can live in love and joy?

The society we have created thus far can certainly not be called a society of love. Fifteen thousand wars have been waged on the earth in three thousand years. In three thousand years, fifteen thousand wars! How hard this is even to imagine! And fifteen thousand wars cannot have been fought in three thousand years without some cause.

What is the meaning of this ratio, five wars a year? It means that in the last three thousand years there has only been a small span of three hundred years in which there have been no wars. But that period of three hundred years was not continuous. Between wars we have only had short lapses -- one day here, two days there, a week, ten days. And these brief intervals add up to three hundred years. Three thousand years of war and three hundred years of peace! And it isn't even correct to call those three hundred years peace. At the most they have been a truce. And whatever peace we have today is as unreal. What we call peace is nothing more than the preparation for the next war.

I divide the history of man's evolution into two stages -- war, and the preparation for war. We have never had peace. And it is this kind of human behavior that is responsible for the disintegration of mankind.

Who has divided mankind? Who, I ask? Have not the religions done it? Haven't ideologies, codes of conduct and organizations split man asunder? Hasn't the whole petty concept of nations and nationalities separated man from man? But religion is the worst culprit.

All controversy has some identifications with a particular sect inherent in it. And these sects may be religious or political. No matter which, their existence causes controversy and controversy ultimately results in war. Today, Russian communism and American democracy are the new religions.

But I ask if it is not possible to stop this discrimination, to end this division in humanity. Can it not all be traced to our personal ideologies and to our private dreams? Do you think it is right that there should be "my ideas" and "your ideas" when all they do is corrupt the hearts and minds of us both? Up to now this is what has happened.

No organization based on religious and national preferences can ever be any organization of brotherly love. They are, in fact, organizations of brotherly hate. You must be aware that anyone can be made to join an organization if the poison of hatred sufficiently pollutes the general atmosphere. Adolf Hitler said somewhere that to unite a community it was necessary to create hatred for another community. Not only did he say this, he put it into action and found the formula to be very effective indeed. And any revolutionary who has ever wanted to create chaos on earth has found it as true and as applicable as Hitler did.

You can unite Mohammedans by shouting "Islam is in danger" and Hindus will really if they hear the same cry about Hinduism. Danger produces fear, and whatever makes a man afraid becomes the object of

his hatred. It is his way of reacting to the fear. All organizations and alliances are based on some aspect of his fear and hatred.

All religions say they want to foster love in the world, but since they want individual organizational unity they must ultimately take shelter in hatred. And so they only pay lip service to love. Their hatred of each other is the backbone of each and every one of them.

The religion I am talking about is not an organization at all. It is meditation. It is a *sadhana*; it is the journey to self-realization itself. It is an experience, an individual experience. It has nothing whatsoever to do with amassing large groups of followers. The experience of religion is a totally individual one.

All these organizations we call religions are based on hatred. But what possible relation can there ever be between hatred and religion? Whatever makes me hate you cannot be called religion. Only something that allows love to flow between you and me can be called religion. How can anything that divides man from man ever unite man with God? But what we call religion does just this -- it separates us from each other.

Although the religions all talk about love and say they stand for unity and brotherhood, it is all just hot air. No matter what they have said to date, it has simply resulted in hatred and hostility. Christianity preaches the gospel of love, but no other cult can possibly compete with Christianity in numbers of lives destroyed. Islam is supposed to be a religion of peace and tranquility, but do you know of any other sect that has created more unrest in the world? Perhaps they believe fine sentiments are a good way to cancel out evil deeds!

If a man would like to kill people, then it becomes quite easy to do so in the name of love. And if one wants to indulge in violence it is a simple matter to strike out in defense of nonviolence. If I wished to take your life I could easily convince myself that it would be for your own good because you are going to die anyway. You are going to die one day so why should I feel like a criminal? You would never complain about it to anyone. Man is a very logical animal and can always find a rational excuse for anything he does or wants to do.

Perhaps Satan has led man to believe, from the beginning, that if there is any bad work to be done all he need do is find a good banner under which to do it. The worse the deed, the better the slogan he requires.

Those organizations that exist under the banner of religion have no relation whatsoever with God, with love, with prayer or, indeed, with religion. Mutual hatred and envy hold them together. Otherwise how could there possibly be so much desecration of mosques, burning of temples, smashing of idols and killing of people? How can all this happen? But it has happened, it is happening and it will continue to happen. If this is religion, then it is beyond me to imagine what irreligion is!

A traditional attitude is not religious. If the truth be known, it is the shadow of irreligiousness. That is why the first requirement for a religious education must be total freedom from all organized religions.

So-called religious people say they want their children to learn to live together in harmony, but they insist this be learned under the mantle of their own particular religion. Why is this so? Is it because they are so very interested in religion? No, they are definitely not interested in religion at all. Their concern is only for their own religion. And this kind of self-interest is completely irreligious because anything that has to be identified as "mine" or "yours" is not religion. Religion is only present when there is no "mine' or "yours'. And that is the beginning of the wisdom that leads to God.

Whenever religion is taught by so-called religious people there is always a selfish motive underneath. This selfishness has very deep and ancient roots. And these very roots themselves are responsible for may different kinds of exploitation.

The younger generation, however, is capable of effecting a radical change in society if it is able to free itself from the vicious circle of its conditioning. This revolution must be one of total deconditioning. Such a revolution will have far-reaching and adverse effects on those who thrive on the promotion of conflict between men. And those whose livelihood depends on perpetuating this vicious circle of the organized religions will find themselves unemployed. Then the selfishness and exploitation that are based on the differences between men and carried on under the fatherly eye of religion will be greatly undermined.

Under the pretext of religious education the older generation endeavors to pass along all its blind faiths and its ignorance, all its illnesses and its enmity to young people. And that very transmission itself brings great satisfaction to the ego. It is this very ego that does not allow a man to break through the barriers of his conditioning. In the process of human evolution there is no greater obstacle than the ego.

There is only evolution where there is revolution. But the older generation cannot accept the fact that evolution comes through revolution. It prefers the status quo; it wants to keep its old faiths, its old

disciplines, its comfortable submissiveness. It wants to hold the younger generation down so that all of its creative energy is destroyed, so that the energy that is capable of discarding the old, and creating the new has no chance to grow. This is cold-blooded murder. But it is done invisibly, in secret. Perhaps they are not even aware of what they are doing; perhaps their actions are completely unconscious. Their fathers and their fathers' fathers have done the same thing; they have behaved as unconsciously towards their children. This vicious circle is a very ancient one indeed. But it must be brought to a Halt! This is the very thing that prevents the union of truth and religion.

What is the basis of this vicious circle? Parents plant the seeds of their own beliefs in their children before the young people have a chance to mature. And for a preconditioned mind to think for itself, to think new thoughts, is an almost impossible task. Faith and creativity exist in opposite dimensions. Faith is blindness; creativity is self-understanding. And children are deprived of any possibility of understanding themselves by this parental imposition of ready-made answers. And it is in support of something this sinister that so-called religious people are anxious to impart "religious education" to their children. This is a great misfortune. There is no greater sin than the destruction of creativity. But parents are always committing this crime and it is one of the basic reasons why real religion does not exist in the world today.

Children have to be taught how to think, not how to believe; they need to be helped to understand themselves, not to have blind faith in someone else's ideas. And only when religion is based on self-knowledge and not of blind faith can it be united with education. And the result will be sheer bliss! When tested with right-thinking and self-understanding, and not simply accepted blindly, even scientific facts can also bring a man bliss!

Did you know that a man who just believes what he is told eventually becomes incapable of any kind of creativity whatsoever, and that all he sees around him then wherever he looks, is frustration? And these are the people who want to educate their children with ready-made formulas so they do not appear stupid! It is so easy for these people to believe they are right. And if someone awakens and realizes the significance and magnitude of this vast network of deceptions, then what do they do to him? They do the same thing to him they did to Socrates and to Christ.

When you consider the question of religious education, it is essential you ask yourselves whether you are not, in fact, bringing darkness to these young minds under the illusion you are bringing them light. Cut and dried concepts have corrupted the vision of many in the name of sight. Any kind of belief is ignorance; any kind of belief is darkness.

Children must be saved from these blind beliefs, but they can only be saved if they are given clarity of mind. They must be helped to think clearly; they must be helped to think creatively. Do not give them thoughts, give them the ability to think. Giving them thoughts means you are giving them your thoughts, but giving them a chance to be creative is giving them something that is their own. That energy is what must be generated. That energy, that energy of creativity, is enough to bring your children lives that are new, fresh and real.

Thinking is the way. Beliefs bring nothing but frustration. That is why I say that a man who is conditioned by beliefs cannot think freely. One who is a Hindu cannot be really creative; one who is a Jain cannot be creative; one who is a communist cannot be creative. His belief itself is his conditioning.

Because thinking can destroy his beliefs, a believer chooses not to think. And this becomes his security. But all this security is, is a denial of himself. Do you not see that belief is an obstacle to creative thinking?

This murder of your minds is being carried out both consciously and unconsciously. A Hindu father wants his son to be a Hindu and a Mohammedan father wants his son to be a Mohammedan, yet this is all decided when the child is an infant and incapable of thinking for himself. But this kind of corruption is only possible during that period; to accomplish this in later years is very difficult indeed. When the ability to think exists, deception is impossible.

A man's capacity for rational understanding becomes his self-awareness. It is no wonder that so-called religious people are opposed to such reasoning, to such understanding. If the truth be known, they are not even in favor of intelligence. Wherever there is intelligence, creativity and reason, there is revolution. And revolution means the quest for a new way of life. Revolution means leaving the known in search of the unknown. Revolution means breaking through the barriers that separate every older generation from every younger one.

As I see it, revolution is the nucleus of a religious mind. There is no greater revolution than religion. Religion is a life-transforming process. It is the most radical transformation there is. So, religious education cannot be an education in dullness, in ignorance -- it must be an education in profound and creative

thinking. A religious education must spark deep reasoning abilities; it must foster creative intelligence.

An innocent child should not be burdened with pat answers or conditioned in ways that go against his basic intelligence, he should be encouraged along paths that will allow his intrinsic intelligence to function freely, actively and with constant awareness. He should be helped to reach a point where it is impossible for him to be conditioned by anything or anyone at all. Only such a mind can be capable of joy, of love. This is what truth is.

Freedom is the path to truth. So allow children to be free. Awaken a sense of freedom in them. Help them to be alert to all possible enslavement of their hearts and minds. This and this alone is what real religious eduction is.

The various religions, however, do not impart this type of education. What they do is exactly the opposite. They provide an education in slavery. This is not an education in creativity, it is an attempt to promote the worship of belief. It is not an education in intelligence, it is an education in ignorance. It is founded on blindness and not on self-understanding.

Why are all the religions so afraid of creativity? Their fear is definitely not without foundation.There are many fundamental reasons, but the most important one is that if there is too much creative thought many religious organizations will not be able to survive for very long. Religion will endure of course, but religious organizations would be in certain danger.

Any move towards effortless creative thinking is a move in the direction of truth. Just as the rivers flow naturally towards the sea, creativity moves towards the totality. And there in the totality, only truth remains unidentified with anything and unattached to anything.

There cannot be any paths to truth -- the truth is one. There is no separate truth for Hindus and Christians, but when their so-called truths are based on blind faith there is no possibility of their having any common denominator whatsoever. Beliefs are obstructions to creativity. Beliefs are imprisoned within their own narrow limitations and because they are static and do not move towards the totality they can never attain oneness. It is because they are confined within such rigid and private structures that there are so many different beliefs in the world.

Thinking is creativity; belief is conditioning. Thinking is self-revolution; belief is self-programming. A thought may start out from any point but it ultimately leads to deeper realms, towards the center, towards the truth; a belief simply blocks the way to God.

I have heard that there is even a Jain geography! And this type of foolishness exists in other religions as well. Can there even be a separate geography? If it is based on a belief, yes -- then it is possible. Where there is no creative thinking there is fantasy, blind faith and gullibility -- and these things all differ from individual to individual.

The truth is one, but each man's imagination is different. No two person's desires are the same; no two people dream the same dream. The truth that exists within the self is universal. It is not someone's dream, not someone's projection, not someone's interpretation.

To perceive truth one needs enormous capacity; one needs a wide-open mind that is constantly alert. The creative totality can only be perceived by a man with great clarity of mind. That is why I say over and over again that if you want your children to know the truth you must give them the chance to think creatively. Stop conditioning them with beliefs; allow them to understand things for themselves. Creativity will become their capacity for life; creativity will become their wisdom. That capacity and that wisdom will lead them to the uncharted sea of truth.

Did you know that Aristotles, that a man of his stature has written that women have less teeth than men! How could he write such a thing? Was there no woman around so he could count her teeth? Although there was no scarcity of women, he simply accepted the traditional belief and saw no reason to check things out for himself. And he even had two wives of his own! All he had to do was ask either the first Mrs. Aristotle or the second Mrs. Aristotle to open her mouth so he could count her teeth! But he never bothered. He never doubted tradition. He simply accepted the belief that women have less teeth than men. If the truth be known, the male ego is not prepared to accept that women can be equal to men in any respect, not even in the number of teeth! And when a man like Aristotle did not doubt a popular belief then who else would.

Doubt is the beginning of discovery. Real doubt is the first step on the path to the discovery of truth. And that is the beginning of an authentic religious education. Doubt, not faith, is the real foundation of religion. Doubt is the beginning; faith is the end. Doubt is the search; faith is the fulfillment.

The man who sets out in doubt ultimately reaches God, but the man who starts out in faith reaches nowhere at all. He has put the cart before the horse. You can only begin at the beginning. How can you

begin at the end? Where there is no doubt there is no thinking, where there is no thinking there is no understanding, and where there is no understanding there is no truth.

Religious organizations teach belief, not doubt. They teach how to follow not who to explore. But an authentic religion will teach how to doubt, how to think, how to discover.

Real perception only comes through self-discovery, and that very discovery itself brings about that radical transformation we know as truth. Truth is discovery, constant discovery. It is a continuing revolution in creative inventiveness. Truth cannot be passed from one hand to another; it can only come from one's own direct experience. Truth cannot be borrowed; it is the result of one's own effort.

Any activity directed towards the discovery of truth is part of a religious education. But as long as religion is hung up on belief, there is virtually no hope for religious education at all. You can call it religious education if you wish, but all it will really be will be Hindu education, Christian education, Mohammedan education. This kind of education is not a religious education at all. This is an education in narrow-mindedness; it is definitely not the way to become broad-minded.

Anyone who has been given this kind of education cannot help but be prejudiced. His intelligence has not been freed; it has become stale, stagnant. He has grown old in heart and mind. To make any kind of discovery a mind that is young and fresh is needed. And a man who is free of prejudices is always young. A man who is free form ideologies and preconceived ideas is forever fresh. A biased mind ages quickly, and a man is conditioned to the same extent he is prejudiced. This kind of mind is not religious but the man who is free from all these ready-made theories and structures lives in religion, in a flow of natural creativity, in self-understanding.

A man's ideologies grow out of his identification with his environment, but these are simply outward expressions. Like dust covers a mirror, ideologies veil one's consciousness. The mirror of consciousness must not be coated with the dust of stock answers, blind beliefs and preconceived ideas, it must be clear.

An authentic education in religion and in meditation gives birth to an aspiration for freedom. Religion is the way to free the intelligence from all of its complexes. But the religion that is offered in the marketplace is not real religion at all, and before religion can enter the domain of education it must free itself from virtually all other involvements. Only then it can bring a new creativity and intelligence to the younger generation.

Young people have to learn to live in religion. It has to become part of their daily lives, and until this comes to pass their lives will remain crippled, twisted and out of harmony.

If we think only in terms of our outer environment, our inner being will remain unknown, undiscovered. As long as our attention is towards material things alone we are deprived of God. This a costly affair, this forsaking of diamonds for pebbles. Of what value are outer comforts when you compare them with the inner experience? Can you compare worldly pleasure with the unfathomable joy of God, with the bliss of the unknown? You have to come to know the heart, the core of your being. The heart and soul of all your activities must become the discovery of your inner being. As long as this urge towards inner discovery is missing in you, your life will never be total.

I do not want to see religion and education joined together in name only; I want to see the core of life become the focal point of education as well. And the unknown is the foundation. Unless a man is in communion with the unknown, with God, there is neither meaning nor significance to his life. And how can there be any joy in a life that is empty of all meaning? There is joy in life only when there is meaning to life.

Science is the discovery of things useful to life; religion is the discovery of the significance of life itself. Science is incomplete on its own, and religion is as incomplete. There can only be perfection and joy in the union, in the combined virtues of the two. The same it true of religion and education.

One universe exists outside man. But that is not all. A universe exists within him too. One is the goal of objective research; the other, of inward discovery. But subjective discovery must not be ignored at the expense of objective research. If this happens we will have power but we will have no peace, we will have outer comforts but no inner serenity. And what is the point of possessing worldly riches at the cost of inner peace? This kind of success is tantamount to defeat and failure.

There was once a holy woman named Rabiya. One morning someone called to her from outside her hut, "Rabiya, come out! The sunrise is so beautiful. The morning is exquisite. Come out!"

Rabiya replied, "My friend, I invite you to come in. In here I am looking at the creator of that very sun, of that very morning you are admiring outside. Shouldn't you be inside too? I have seen the outer beauty. Have you never seen the beauty that is inside?"

One world is the objective one. It is very beautiful indeed, and anyone who wants to pit mankind against

the outer world has no intelligence whatsoever. This outer world is tremendously beautiful, and those who reject its splendors without understanding are against the welfare of humanity. The beauty of the outer world is beyond question, but there is a world inside that is infused with a beauty that has no limit. The man who stops at the outer world has stopped halfway.

Such a man has been in a hurry to settle down; he has confused the means with the end. He has mistaken the door for the palace and is standing on the staircase. He must be shaken up; he must be awakened. He has to be directed towards the goal so he can continue on his way.

Children must be given a sense of the same goal so they won't stop somewhere en route. It must be the aim of a religious education to help children understand the goal so their lives don't grind to a halt at the half-way mark.

It is absolutely essential to understand that learning is only concerned with the exploration and discovery of the outer world. On its own, objective research is incomplete. The concentration of education must be on subjectivity, on inner discovery. But the search of religion as we know it is not subjective at all. The religions may talk a lot about the inner, but their talk is empty, unless. Their temples are outside, their mosques are outside, their idols are outside, their scriptures are outside, their ideologies are outside, and every day we see them fighting over external things. Their whole insistence is on the outer. These so-called religions do not lead mankind towards any sort of subjective exploration whatsoever.

One morning a Negro approached a clergyman standing at the door of his church and asked permission to enter. Now how can a man with black skin enter a church that belongs to men with white skin? The very people who talk about subjectivity all the time never fail to notice whether a mans skin is black or white! And those who go on and on about God in this country are also very aware of whether a man is a Brahmin or an untouchable!

The priest said, "My friend, what would you do in church? So long as your mind is impure or restless, what good will it do you to go in?"

Times have changed and along with them, the priest has changed his way of putting things. In the past he simply would have obstructed the man, saying, "Begone. Your sort is not allowed here." But times have changed and he has had to change his tone. But his heart has not changed. He stills manages to keep those he considers undesirable out. He did not say "You are untouchable and unchaste, so go away" but he did say, "My friend, what good will it do you? So long as your mind is impure and not at rest, how will you understand God? Go and purify your mind first." This is what he said to the Negro. But if a man with white skin had come to the church he would have said nothing at all. As if having white skin guaranteed peace of mind!

That innocent black man withdrew. The clergyman must have rejoiced. He must have thought the man would never attain peace of mind in a million years, and so would never come back again. The Negro never did come again in fact -- but he did attain tranquility.

A year rolled by and one day the priest saw the Negro walking down the street in front of the church. He looked totally different. He radiated a divine glory and was surrounded by a celestial glow. The priest thought he was going to try to come into the church again, and the idea upset him greatly. But his fears were groundless. The Negro continued down the street without so much as a glance in the direction of the church. The priest could not contain himself. He ran after him and asked, "Where have you been? I have not seen you around here in quite some time."

The Negro laughed and said, "My friend, thank you. I followed your advice. For the past year I have been trying to attain peace of mind so that I might come to church. But last night God himself appeared to me in a dream and said, "Why do you want to go to church? To see me? Let me tell you, I have been trying to get in myself for the past ten years. If the priest won"t let me in, he'll never allow you to enter!"

I would like to say that not only has God been unable to get into that particular church. He has never been allowed into any! Any church or temple built by man cannot be greater than man. And those man-made churches and temples are so small and insignificant there isn't enough room for God! A temple built by someone whose mind is not a temple itself is of no use whatsoever.

One who has never experienced God within will never find him somewhere outside. God makes his first appearance to a man within the man himself. And that first appearance is total. There is no outer way to reach the totality; the inner is the only route.

One's self is the closest thing to God; instead of searching for him far and wide one has to discover him within. If a man cannot find something so close, how can he expect to find anything that is far away? God is not experienced in the temples; God is experienced within. Because of this, the religions of the temples and

mosques can never be united with education. Nor should they. Their influence is just more insistence on the outer, and any insistence on the objective world is an obstacle blocking the way to inner discovery.

I feel like laughing when I hear them talking in the universities about the education imparted by religious organizations in the temples. Doesn't man learn anything at all from history? Haven't we already seen what the religions of the temples and mosques can accomplish and cannot accomplish?

There is no need for any kind of outward religious formalities or rites whatsoever. If they were only useless there would be no problem, but they are really very harmful. Religion is not to be found in any kind of externalization, and so any type of outward ritual is a non-religious act. This should be as easy to understand as two plus two equals four.

There is also a real temple of God, but it cannot be built from bricks and mortar. A temple built of stone can be Hindu, Christian, Jain or Buddhist, but it cannot belong to God. Something that is the private property of some organization cannot belong to God as well. There cannot by any structure to God's temple because he is whole, total. God's temple can only be the temple of consciousness. That temple is not in the sky or on the earth, it is in the soul itself. And it does not have to be built. God's temple is already there. It need only be unveiled.

So for an education to be integrated with religion, it cannot have anything to do with the religions of the temples and mosques. It must only be associated with that religion that can unveil the temple hidden within the self.

What exists within is what has to be understood, because to understand that can bring about a revolution in one' life. To understand truth means to effect a radical transformation in one's life. An education which does not uncover the inner truth, which does not discover God, is not only incomplete but also very dangerous. And it is this incompleteness itself that is the root cause of the failure of today's educational system.

The education of the young man who has just completed his university training these days is thoroughly incomplete. He is absolutely unaware of what throbs at the core of his being, at the heart of life itself. He has no understanding of truth or of beauty; he is totally unacquainted with love. He enters the world with certain trivial facts he has learned and these are all he has to live with, all he has to live by. This kind of a life never brings him peace, and his consciousness gradually becomes suffocated by a sense of purposelessness, of superficiality, of futility. The living creativity that is life is lost in a desert of pointlessness -- and his reaction to this is anger and frustration towards the world in general. This is what happens to a non-religious mind.

A religious mind, on the other hand, is filled with bliss and with a sense of benediction. A religious mind is grateful to all. But this only happens when a man is total, when his whole being pulsates with joy. This joy and this feeling of totality are only available to the man who has understood his self, who has come to know his inner being. Until it merges with religion there can never be such a thing as real education, because the consciousness of one's inner being is the foundation of life itself. To understand this, to be open to this is indispensable if a man is to live his life to the full. Religion is the education of the inner man.

So what should we teach? Should we teach what is contained in the scriptures? Should we teach codes of moral conduct? Should we tell our children our ideas about God, about the soul, about heaven, about hell, about salvation? No, absolutely not. Such an education will not be a religious education at all. Such an education can never lead a man inside. Such an education is first passing along one's own prejudices; such an education is simply memorizing words and trite phrases. All this does is give birth to misconceptions which in themselves are even more dangerous than ignorance.

Wisdom only comes from self-understanding. Knowledge that is acquired from others is not wisdom. Knowledge acquired from others is simply the illusion of wisdom. This illusion only acts as a veil over one's own ignorance and shuts the door on creative discovery forever. To understand one's ignorance is a truly beautiful thing, because it leads a man to the discovery of his own creativity. But to accept acquired knowledge as gospel is very dangerous indeed. The contentment that borrowed knowledge brings is a barrier that can stop a man from making any further attempts at discovery.

I once visited an orphanage where some hundred children lived. The administrator informed me they also gave the children a religious education, and so to show me he began putting questions to the youngsters.

"Is there a God?" he asked.

The children answered, "Yes, there is a God."

"And where is he?" the administrator inquired.

The children pointed their fingers towards the sky.
"And where is the soul?"
The children said, "Here" and put their hands on their chests.

I watched the whole thing. The administrator and the teachers were very pleased with themselves. They said to me "You may also ask something."
I asked one small child, "Where is your heart?"

He looked around, a bit confused, and then said, "They haven't taught us that yet."

Can you call this religious education: Is the repetition of memorized answers what education is? Wouldn't the world have become religious long ago if it were that easy? I informed the administrator and the teachers that the education they were giving those children was not a religious education at all, that all they were doing was training the children to become parrots. If an individual learns to memorize certain things and to repeat them mechanically his intelligence suffers greatly. And then when life faces him with a challenge, the type of challenge that could be a doorway to the discovery of truth, he will repeat what he has memorized and be quite satisfied with it.

"Your teaching techniques are murdering their sense of inquiry," I said. "They know neither the soul nor God and this putting their hands on their chests and pointing to the sky to show where they are, is a complete sham. And you say you are giving them a religious education!

"But isn't your own understanding the same as that of a child's?" I asked. "Aren't you just repeating what someone has told you?"
And they began looking around in confusion, just like that child.

From generation to generation we continue to pass the same empty words along -- and we call them knowledge. Can truth be taught? Can truth be memorized? Is truth something to be repeated by rote?

In the material world, these techniques can be of some use, just as symbols are effective in indicating knowledge man has acquired about the objective world. But as far as God is concerned, symbols are meaningless, valueless, God's dimension is not one of symbols; it is the realm of understanding alone. It is the dimension of direct perception. One can be there, can live there -- but this cannot be taught. When one is there, both teaching and learning become play, just like being on a stage.

Can anyone learn love? If a man thinks he has learned love somewhere then it is not love at all, it is just an act. This is the reason that all acquired knowledge about God and dogmas is so phony; this is the reason worship and prayer have become so false. If love cannot be learned, how can one learn how to pray? Prayer is a deeper aspect of love. And if a man cannot learn about love, then how is there the remotest possibility he can be taught to understand God? The fulfillment of love itself is God.

The truth is unknown, and with what is known -- with rules, codes of conduct, words -- one cannot reach the truth. To enter into the unknown a man must leave all he knows behind him. Freeing oneself from the known is the beginning of facing the unknown. Unlearning all one knows is better than receiving a so-called religious education. In this case, forgetting is better than remembering. Nothing more should be imprinted on one's consciousness; what has to happen is that everything already written there must be erased.

When the consciousness is freed of words it becomes the mirror to truth. One's consciousness must not be allowed to become a storehouse of ideologies, it must be made the very mirror of truth itself. Only then will religious education become less education, in the ordinary sense of the word, and more an active *sadhana*, more a direct journey to truth itself. Preparing a man for this *sadhana* is what a religious education is.

An education in religion is not like an academic education, and so no examination is possible. The test of religious education is life itself; life is its examination.

After completing their university educations three young men were preparing to return to their homes. They were examined in all their subjects, but not in religion. They had been surprised at not being examined in religion; they had simply been given passing grades.

When they left the school, night was beginning to fall. As they walked along they came across a thorny branch that had fallen onto the road from a nearby tree. The first youth jumped over the branch, the second skirted it, then the third picked it up and placed it safely out of the way.

The others asked, "What are you bothering with that for? It's getting dark and we should hurry if we want to be out of the forest before it's pitch black."

"That is exactly why I'm removing the branch." he said. "If anyone else comes along in the darkness he won't be able to see it and might step on the thorns."

At this point their teacher stepped out from behind the tree. To the third youth he said, "My son, you

may go. You have passed your religious examination." He led the other two back to school to complete their educations.

Can there be any other examination for life except life itself? Religion is life itself. Those who think they are educated, simply because they have passed some exam are living in illusion. Where examinations end one's real education begins, because the end of schooling is the beginning of life.

Then what is to be done about religious education? The seed of religion exists in everyone. Truth exists in each of us; life exists in each of us. An environment that allows the evolution of that seed must be created and barriers that stand in the way of its development must be removed. If this can be accomplished, then with its own spontaneous and inherent capacity for life the seed will find its true course. For its natural evolution no effort is required at all. And that instinctive activity itself is what life is all about. When a man evolves naturally his life will be full of joy, full of beauty, full of love.

All we must do is to create the correct environment and let life take its natural course. This will be a real religious education. Educational institutions are quite capable of providing the kind of atmosphere necessary to allow religion to find its own natural and spontaneous route. And as well, circumstances can be created to remove all the barriers that stand in the way of this natural evolution of religion.

To create this opportunity there are three fundamental requirements. The first element is courage. An individual needs tremendous courage. The first requirement on the road to the discovery of truth, in the search for God, is courage. To discover God a man needs more courage than he does to climb the Himalayas or to plumb the depths of the ocean. There is no loftier deed, no effort more profound than the discovery of God.

But so-called religious people are usually not courageous at all. In fact, their religiousness is generally an escape from their cowardice. Both religion and God are masks to hide their fear. A mind that is afraid can never be religious.

To be religious fearlessness is essential. Courage grows out of fearlessness, so the first thing is not to teach fear, not to teach children any kind of fear at all! And the second thing is to instill a sense of fearlessness in them. Fearlessness is such a glorious thing. It is so radiant, so tremendous! Real religion can only be built on a foundation of fearlessness.

The so-called religions exploit men through fear, and it is because of this and this alone that religion is in the state it is in today. It has not been able to transcend the material world at all. Can there ever be any kind of transcendence when fear is so deep? Whenever I go to a temple, to a mosque or to a church, I see people huddled together in fear. Their prayers are nothing more than reactions to their fear, and the God before whom they kneel is nothing more than a personification of that fear. A man runs to God in times of crisis because that is when he is most afraid. And at the end of his life a man rushes headlong to God because death terrifies him even more than anything else.

Go to a temple and look. Visit a church. You will only see people there who are either approaching death or who are already dead. Such fear should not be taught. We should teach fearlessness instead. Only then will religion become the religion of the living.

Why are you so afraid to teach fearlessness? One of your fears is that young people will deny God. But this only frightens you because your God is based in fear.

What is wrong with denying God? I say it is wrong just to accept him, I am so keen on fearlessness that I say it is fine to deny God -- if we do not know him ourselves. Where there is no denial there is no fearlessness. And unless a man denies what is false for him how can he ever discover what is true?

As I see it, an atheism that has arisen out of a man's fearlessness is just the other side of theism; it is a fundamental factor in the growth of theism. How can a man who has not been an atheist ever become a theist? It is much more difficult to be a theist than to be an atheist. But if a man is afraid of atheism then his theism is totally false; then he is a theist simply because he is afraid of being an theist. And of what value is his theism?

I prefer an atheism based on fearlessness to a theism based on fear because there can never be real religion where fear exists. A religion is only creative when fearlessness exists. Passing through atheism is a joy; it makes one's being more vital, more energetic. If a man becomes a theist without first having gone through a period of atheism his theism is empty. The atheist will always be there, hidden in the deeper regions of his mind. But if one passes through atheism completely he is free of it forever.

Atheism is denial. If a society is against God and against religion, then in that society it will be atheism to believe in God. The denial of what is generally accepted and believed is atheism. This period of denial is very useful, a very valuable stage in the maturing process of an individual. One who has not passed through

this period of denial will always remain immature. And maturity only comes through one's own personal experience, though one's own fearlessness, through one's courage to experience life.

What is the greatest courage? The greatest courage is to deny what is false for you. If you are not convinced that God exists then do not accept his existence. Though someone may try his utmost to convince you, may tempt you with heaven or threaten you will hell, do not let yourself be convinced if you are not sure. It is better to lose heaven and prepare for hell than to be afraid. It is ruinous to be afraid. Only a man who possesses great courage is capable of discovering the truth.

What does a man who is afraid do? Such a man is ready to accept anything and everything because of his fear. In a theist society he becomes a theist; in Soviet Russia he becomes an atheist. He is dead, a shadow of the society. He cannot be called alive. Only fearlessness can bring an individual's creativity to the fore.

A few people came to see me yesterday. They said, "We believe in the eternity of the soul," but their faces betrayed their fear of death.

I said, "Don't you just believe this because you are afraid of death? Those who are afraid of death always feel consoled when they are told the soul is eternal."

What I said to them makes no difference whatsoever. And it makes no difference whether the soul is eternal or not. The question is whether one who is afraid of death can ever discover or understand life! Fearlessness is the most essential factor on the path to the discovery of truth.

And I want to say to you as well that those who are the most afraid of death are those who have the greatest faith in the eternity of the soul. Their faith is equal to their fear. Are such people ready to open their eyes and face the facts? The truth can never be experienced unless one is fearless.

Yes, the soul is eternal, but this is not the belief of a frightened mind, it is an experience of consciousness. A frightened mind does not want the truth, it wants to escape into whatever makes it feel secure. A mind full of fear does not really want to know truth, it wants consolation. And such a man will grab onto any belief which gives him the security and consolation he is looking for.

But how can beliefs, persuasions or past experiences give any security or consolation? There is no security except in truth. Only in truth is there contentment and peace. To discover the truth one needs a mind that is free from this desire for false security and well-being. This is why I say infinite courage is the greatest religious virtue.

A priest was giving a sermon on courage to a group of children and the youngsters asked for an example. He said, "Suppose twelve children are staying in a hill-station. It is a very chilly night. All the children are tired from their journey and ready to go to bed. Eleven of the twelve children jump into bed and snuggle down into the blankets immediately, but despite the cold one child kneels down to say his prayers. To me, this is courage. Don't you find this courageous?

One child spoke up. "Suppose there were twelve priests in the inn," he said, "and eleven kneeled down in prayer. And suppose the twelfth priest covered himself with a blanket and jumped into bed. Wouldn't this be courage too?"

I have no idea how that priest handled that young boy's question, but I do know that just too be oneself takes great courage. To stand on one's own, free of the crowd, is courage. To help a child to be as he is, is to give him courage. Courage is confidence in oneself, in one's self. Courage is self-confidence.

Along with courage, give children understanding, give them self-awareness. This is the second fundamental requirement of education. If there is no understanding, then courage can be dangerous on its own. Then, instead of helping a child to become self-confident, courage can pervert him, make him egoistic. Courage is an energy; understanding is vision. Courage is a force; understanding is sight.

Have you heard the story of the lame man and the blind man? Once the forest they were in caught fire and they were both trapped. Naturally each of them wanted to escape the flames. The blind man could run but he could not see. And since the forest was on fire what chance would he have anyway? The lame man could see but he could not run. So of what use was his sight? There was no way he could run from the fire! But they found the solution and they both escaped death. The blind man carried the lame man on his shoulders.

This is not only a tale of the blind and the halt, it is also a story of courage and understanding. If a man wants to rescue himself from the fire of ignorance, from the burning forest of this environment, he needs courage that is guided by understanding.

Most people live their lives in ignorance. Man is asleep, in a deep hypnotic sleep. He is in the deep sleep of self-forgetfulness. Becoming conscious, becoming aware of one's self, rouses one from this sleep -- and

self-understanding is born. Children must be educated in awareness. They must become aware of their whole beings. And they must be helped to develop self-understanding.

Generally, all of our conscious activities are outer ones. We are only aware of what goes on outside. But that very energy can be directed inside, towards the self, towards an awareness of one's self. This understanding results in an awareness that awakens a man from the sleep of ignorance to the reality of his own being.

Nothing that is perpetuated in the name of religion, be it hymns or prayers, brings any kind of self-understanding of awareness whatsoever. These things bring nothing but self-forgetfulness. The contentedness a man feels through this kind of religious activity is akin to the enjoyment he gets from a good night's sleep, like the happiness he feels when he's had a few drinks.

Educational institutions are the perfect places to begin instilling awareness in young people. And the awareness must be all-encompassing, on all levels -- on the physical level, on the mental level and at the level of the child's inner being, at the level of his soul. If everything is done in awareness, done with understanding, life can be filled with consciousness. Alertness to each and every aspect of a child's mental creativity will bring total awareness and understanding to his life. Constant awareness of one's inner being results in self-awareness and self-knowledge.

The third fundamental requirement in a religious education is stillness, silence, tranquility. Words are the most offenders. Words disturb the mind; they make it tense. The mind is always thinking. It thinks and thinks and thinks. It is never at peace.

By stillness I mean peace of mind. Being in a state of stillness and watchfulness generates freshness, youthfulness. In a state of stillness, of total silence, the mind becomes crystal clear. It becomes a mirror in which truth is reflected.

Tell me, what can a disturbed mind understand? What can such a mind ever discover? Such a mind becomes so caught up in its own machinations it has no interest in exploring any new avenues whatsoever.

The discovery of truth requires a mind that is totally still, completely calm, empty of thoughts. This mental state is meditation. And children can be easily directed towards this calm and quiet state of mind, towards meditation. The mind has a natural tendency towards tranquility, and intrinsic attraction towards silence.

The mind must be totally calm. It must be as peaceful as a man is when he is simply floating on the waves -- not swimming, simply floating on the waves. Just floating. No movement at all. And this action of complete inactivity will lead a man to a silence he has never known before. And in that peace, in that silence, the mystery and the joy of life appear before him. It is then he perceives the truth.

In fact, truth has always been there. Because of his frustrations it was invisible to him. In silence, in total peace, his self is revealed.

Religious education then is an education in courage, understanding and peace. Religious education is an eduction in fearlessness, in awareness, in stillness, in thoughtlessness. And without a doubt, such an education can be the foundation of a new generation, the foundation of a new humanity.

I hope you will meditate upon what have said to you today. I do not want you just to believe what I have said, I would like you to meditate on my words, to experience them for yourselves. You only require an attitude that is free of prejudice; you only need to test what I have said by your own experimentation.
When tested in the fire of self-experience, the truth becomes pure gold.

I HAVE FORGOTTEN WHAT I HAVE LEARNED, I have realized the only thing worth learning but it is something that cannot be taught. In order to realize the truth are your ready to forget everything you have ever learned about it? If your answer is "yes" then come, the door of truth is open for you.

The Long, the Short and the All

Chapter #4
Chapter title: Thought and vision

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I KNOW ONLY TWO TYPES OF MEN -- those who have turned their backs on truth and those who have opened their eyes to truth. There are no other types of men.

THE POWER OF THOUGHT IS AS GREAT AS THE POWER OF ELECTRICITY. We have understood the power of electricity, but most of us know nothing at all about the power of thought. And those who do know it cannot use it, because to use the power of thought you have to transform yourself at your very roots.

TRY TO THINK of things about which you are unable to think at all -- and you move outside the sphere of thinking. Doing this is entering the circumference of the self.

THE DOOR TO TRUTH, IMMORTALITY AND ETERNITY is neither a languishing love nor an unquenchable thirst nor an insatiable passion. In fact, neither the mind nor anything of the mind is the pathway that leads to truth. Truth exists where the mind has no access whatsoever.

THERE IS NO GREATER POWER than the power of thought. Thought is the essence of individuality. The flow of a man's life is centered in thought; all that is manifested within him is expressed through thought. It is thought that separates man from the animal.

It must be remembered, however, that there is a great difference between possessing the power of thought and being overpowered by thought. Not only is there difference, there are also contradictions involved. When a man in overpowered by thought he becomes incapable of thinking. Being overpowered by thought can reduce a man's mind to madness, which is nothing more than a disordered stated of thinking. It is possible that the roots of all madness lie deep in the evolution of this kind of thinking on a global scale. Under the chaotic burden of thought the spontaneous and natural ability too think is stifled, the inspiration to think is killed. And this tumult of thoughts is mistaken for the actual power to think.

The error of confusing one's thoughts with one's capacity to think is the basis of human ignorance. Collecting ideas is no proof of one's ability to think. But what it can do, though, is compensate for one's inability to think. There is no easier way to satisfy one's ego than with false knowledge acquired in ignorance. The greater the lack of thinking-power a man senses in himself, the more he is inclined to hide it with the thoughts of others. It is hard work to acquire the ability to think for oneself, but it is as easy to amass the ideas of others as it is to collect shells on the seashore.

Although the power to think is innate within us most of our thoughts belong to other people. Developing one's power to think involves an inner search; borrowing the thoughts of others necessitates looking outside oneself. This is why I say there are two different approaches, two contradictory journeys.

The man who is preoccupied with the study of knowledge negates his own ability to think. Real knowledge cannot be acquired outside oneself. Only knowledge that grows out of one's own consciousness is genuine.

When a man attempts to hide his ignorance, he does not eradicate it. Nor does he attain knowledge. It would be much better were he to face his ignorance in all its nakedness and try to understand it. Isn't knowledge that is acquired in an attempt to conceal one's ignorance more detrimental than ignorance itself? Surely a foe disguised as a friend is more dangerous than an out and out enemy! Knowledge that is not born out of oneself is the enemy. It is false knowledge.

Why do we want knowledge that is false? Why do we chase dreams? Nothing happens without cause, and in this case the ego is the culprit. To hide our ignorance we want instant knowledge, right away, and so we accumulate the ideas of others. The ego's drive is strong, and this is what pushes people into memorizing scriptures, into blindly accepting all sort of doctrines. False knowledge makes the ego feel stronger. The

awareness of one's ignorance breeds humility; the illusion of being knowledgeable enhances the ego.

To acquire real knowledge it is essential to annihilate the ego. The core of the ego is possessiveness; it has no real existence, no real center of its own at all. Being in the state of non-possessiveness means the extermination of the ego, and so it wants to possess as much as it possibly can. As long as the mind has this tendency towards acquisition it cannot know itself. Its frantic race after knowledge does not allow it the time to come to know itself. Whether this race after status, fame, religion, knowledge, renunciation or the nature of the soul is irrelevant, because wherever there is desire of any kind there is ego. And where there is ego there is ignorance.

The quest for knowledge is the same as the search for wealth. Wealth may be a gross possession and thought may be subtle, but all outer possessions are simply indications of inner poverty. It is this feeling of inner poverty that dives a man to explore the external.

And this is mankind's basis mistake. This outward search negates any possibility for him to draw any real conclusions. Because of his inner poverty a man hankers for outer riches, and this creates a disharmony in him that is tremendously disruptive. It is also completely futile. Outer prosperity can never eradicate inner poverty. There is no relation between the two whatsoever. The poverty is inner, and if we want prosperity we must look within for that as well. Only knowledge that comes form within can dispel ignorance.

Do you want wealth or do you just want to appear wealthy? Do you want knowledge or do you just want to hide your ignorance? All outer wrappings are deceptive, yet you cannot really deceive yourself in this way. As soon as you realize the truth of what you are doing to yourself, a basic and radical change in your outlook takes place. If you see the reality of your ignorance, don't run away from it. What will you achieve by this attempt to escape? What is the point of all this hiding behind doctrines and scriptures? What purpose will you serve by trying to cloud your self in a haze of borrowed ideas? This is no remedy. All it does, under the pretense of treatment, is worsen the disease. A quack doctor can be more dangerous than the illness he diagnoses, and the medicines he prescribes can set off a whole new chain of diseases. Wanting to stuff your self with a whole lot of ideas just for the sake of knowledge is like falling prey to the promises of some cure-all medicine. And being bound to the scriptures for the sake of freeing yourself from your ignorance will only lead to greater bondage. Truth does not exist in words; truth is inherent in the self.

To attain truth it is necessary to free yourself from all doctrines, from all formal structures. The realization of truth only happens when one is totally free. Attachment is a sign of dependence; it indicates a lack of confidence in oneself. Faith in others and none in oneself is a form of slavery. Only the man who is free from faith in others is really free. Faith in priests, in sects or in scriptures means you are dependent; faith in words or in creeds is dependence too. I tell you, only real freedom leads to truth. You have to discard all thoughts and all beliefs you have acquired from others, no matter from whom.

It is part of a man's natural growth for him to come to realize his ignorance. And once he realizes it, he must never forget it. This tendency to forget is self-deception; it is an attempt to brighten the dark emptiness, and those who suffer from a sense of inferiority hanker after status, strength and power. They are like lame men longing to accomplish great feats of physical prowess.

Hitler was a concrete example of this age-old truth; the greater a man's fear of death, the greater is the violence that develops in him. By killing others, he feels he has risen above death. Exploitation and war only exist because people with disturbed minds are trying to escape from the madness in themselves, and society is stagnating because we are not even able to see the magnitude of our mental unrest.

This race after power and possessions is a fatal disease. The illness is not external, but internal, and so man cannot escape from it. His ignorance of it simply makes him run all the faster. But this cancer is within. And running away from it only intensifies it. This course ultimately leads to madness. Insanity is the natural result of any attempt to accomplish the impossible.

It is impossible to escape from one's self, and to make the tension bearable, a man needs intoxicants -- be they wine, women and song, the repetition of mantras, prayer or worship. The desire of wealth, for power and knowledge is the desire to forget the self. And to do this a really strong wine is needed. Some turn to religion, and for them it becomes a powerful opiate. This is the reason, in the so-called affluent societies, for the upsurge of interest in religion. But it is still a race. The basic question is not how to change the direction of the race, but how to finish it completely.

The philosopher escapes through thought, the artist through his creation, the politician through power, the wealthy through riches, the ascetic through renunciation and the devotee through God. But the truth can only be realized by the man who does not try to escape from his self at all. Think about this. Isn't the desire

to amass things, to collect things, to own things, just trying to escape from one's self? And learning is the same. Studying other's ideas is simply another attempt to conceal one's own inner ignorance. I am in favor of the power of thought, but I am not in favor of thoughts at all. No thought touches the core of an individual. Nor does any kind of wealth. All wealth is external. Wealth cannot reach the soul. It can simply create an illusion of riches.

Last night I met a man who said, "I am a beggar." His eyes and his words both betrayed his poverty, but yet I laughed. "Why do you call yourself a beggar?" I asked. "You may have no money, but is that reason enough to call yourself poor? I know people of great wealth, yet they are really poor. If you call yourself poor for lack of money alone, you are mistaken. As far as the deeper poverty is concerned, all men are poor, all men are beggars."

One who does not know the truth of the self is poor. He is a beggar. And one who is unfamiliar with his inner being is ignorant. Remember, fine clothes do not mean prosperity and knowledge is not gained by cloaking oneself with great thoughts. One thing just conceals your poverty and the other simply hides your ignorance. For those with deeper insight, lordly garments are a manifestation of poverty and grandiose thoughts are a sign of ignorance. Consider this for yourself. Are you not depriving yourself of truth? Is anything worth attaining at he cost of your self, at the expense of your soul?

Once I stayed with a *maharajah* and I asked him, "Are you under the illusion you are a king?" "Illusion!" he said. "I know I am a king!" He said it with deep conviction and I felt great compassion for him. Every day I meet learned men and find they have nothing but the illusion of knowledge. I also meet monks and find them living in the illusion they are ascetics. The illusion of knowledge is created by thoughts. The illusion of kingship is created by a title and illusion of asceticism is created by renunciation. If one has outer wealth but is inwardly poor, how can one become an ascetic simply by giving up one's riches? There is no truth to be found in possessiveness, nor is there any to be found in the renunciation of possessions either. Truth lies in the awareness of what is hidden beyond both.

Knowledge is not to be found in thought or in the absence of thought. Knowledge is to be found where the seer is, where the one who witnesses both thought and no-thought exists. Thoughts are only memory, and we mistake the training of the memory for knowledge. The memory simply provides answers to external questions and we incorrectly assume this is thinking.

Do you understand the difference between thought and memory? Memory is totally of the past. It is a dead collection of past experiences. Then where are the answers to the questions of life to be found? Life is a riddle, a puzzle, because the old solutions are incapable of solving new problems. There is no relation whatsoever between the old solutions you have accumulated and the fresh problems that arise from day to day. And so the mind loses touch with life, and so a man ages and dies long before his physical body actually perishes. To investigate truth you need a mind that is never too old to face the mysteries of life. When a mind is tied to the past it loses its freshness, its inspiration, its power of thought. It becomes closed to life. The possibility of pure unbiased thought only exists when one's mind is not bound to the memory, when it is not tied to the so-called knowledge that has taken the form of memory.

Looking at life though the memory is viewing the present through the veil of the past. Only when the mind is freed from this slavery does it attain the capacity of real perception. And real perception leads to real knowledge. If your vision is pure, the latent power of self-knowledge awakens within you. Your vision is freed from the past as soon as you liberate yourself from the burden of the memory and focus on the present.

Never mistake memory for knowledge. Memory is just a mechanical process, just an aid to thinking. The invention of computers has shown clearly that memory is a mechanical thing. Given the appropriate knowledge, given the correct facts, these machines provide the correct answers. There is no margin of error whatsoever. We feed our minds in the same way -- with the Gita, with the Koran, with the Bible, with the words of Mahavira, of Buddha, of Mohammed and even with the daily newspapers -- but the memory can only printout what has been put into it. The memory cannot think of its own accord. It is important, but its role should not be misunderstood. It should not be taken for what it is not. Real thought is always original; memory is always mechanical.

Thought born of memory is neither original nor alive. Knowledge, on the other hand, it totally different. Knowledge is not a mechanical process, it comes out of conscious awareness. And because the nature of knowledge is such, it cannot be produced by machines. Wisdom is never mechanical, but learning is. And the most stagnant of minds belongs to the so-called learned man. This type of mind provides the answers to questions even before they arise. This is nothing more than a repetitive process, relying on faith rather than

on initiative. Thought that is dependent on memory needs faith to stand on, and faith, in turn, is supported by repetition which depends on memory. It is a vicious circle.

Only this morning I met a so-called learned man who had memorized the entire Gita. He has read it over and over for the last forty years and now he recited it night and day and whether the occasion calls for it or not. People avoid him because of his learning. He is restless and argumentative. He does no see this about himself and yet he is filled with ideas on how to bring peace to the world. He is typical of such a mind -- mechanical, rather than creative. Such people become slaves to doctrines and it is in this way that the scriptures become sources of sectarianism and violence. How is it possible for the words of Buddha, Christ, Mahavira and Zoroaster to separate one man from another? How is it possible for their words to become the basis of hostility and violence? It happens when their words are exploited and twisted by uncreative minds.

A learned mind is stale, and although the problems of life change continuously, the solutions these minds have to offer do not. They are totally uncreative. If the world moves on to Marx this kind of mind will remain with Manu, and when the world moves beyond Marx this kind of mind will stay with him. Whether he looks to the Bible or to *Das Kapital*, an unoriginal man needs the reassurance of some kind of scripture. Doctrines and ideologies are more important to him than real life. The mature intellect will approach the problem from a fresh angle, from a new point of view, and not from some preconceived position, but the so-called learned man cannot imagine there could be any mistake in the scriptures. Out of his lack of wisdom this kind of man says the error must be in life. He is like a tailor who blames your body when something he has made for you does not fit.

Because of the great burden of scriptures and traditions that have been passed down from generation to generation for thousands of years, mankind has become incapable of solving anything. Man's mind has become paralyzed. And not only are we unable to find answers to our problems, we are not even able to see where the roots of these problems lie.

Man must rise above his memory; he must awaken his power of thought. To accomplish this you must reduce the profusion of thoughts you have accumulated to the absolute minimum. Your memory must not be allowed to be a dead weight any longer. You must learn not to view your problems through the veil of memory but to look at them directly, as they are, each in its present context. It is fatal to put the scriptures between you and life, between life and yourself. The more direct your contact with the self is, the greater your capacity to understand your problems will be. To solve a problem you must live it. No doctrine will help because the solution is hidden in the problem itself. It can only be uncovered by a totally unprejudiced mind.

The power of thinking will only begin to stir in you when you free yourself from the ideologies of others. You only learn to think by thinking for yourself. Then a new power will awaken in your inner being; then, a new and unfamiliar energy will manifest itself in you. It will be as if a blind man is suddenly able to see, as if a house that as been in darkness is suddenly brilliant with light.

When the power of thought awakens in your inner heart it is filled with light. And with this illumination, comes bliss. When this light exists, within you, no obstacle is hidden from you. In the light of pure thought the misery of your life becomes a symphony.

I URGE YOU to light the lamp of free-thinking in your life. Do not become anyone's slave by accepting his thoughts. Truth belongs to him who is his own master.

THOUGHT CANNOT TRAVEL BEYOND THE KNOWN. No matter how high it may soar it is impossible for it to cross the frontiers of the known. Thought is the source of all that is known and the extent of the known is its whole existence. Thought is the essence of one's past experiences and the memory is its abode. But the memory is dead; it is of the past. And thought is also lifeless. Although the truth is unknown, it is what life really is. And this is why thought can never lead a man to truth.

Thought is forbidden to enter the realm of the living, to enter into the unknown. Fish may be able to survive out of water for a few moments, but it is not possible for thought to take even one single step beyond the circle of dead memories that orbit the known.

IN INTELLECTUAL PURSUITS the power of thought exists, but not experience. Experience happens in the heart, in the most vital part of a man's being. Thoughts that are not based on experience are dead. But lifeless words and notions are continuously reverberating in our heads and we are staggering under the burden of their weight. They do not free us; they enslave us.

Experience that is of the heart is essential for freedom; it is imperative if we are to shake off this heavy load. This is why I tell you not to look for the meaning of truth, not to look for some interpretation of truth, but to seek the experience of truth itself. Seek life. Dive into the depths of truth, become totally immersed in it and then you will be free from untruth. The intellect only allows you to float on the surface; the heart submerges you completely. The heart, not the intellect, is the way to liberation.

WHAT IS IT THAT I SPEAK? Words? No, not at all. Those who only hear the words do not understand what I am saying. Are we pondering great thoughts. No, not at all. We are not pondering any kind of thoughts. In fact, we are not engaged in deliberation of any sort. Not at all. What we are doing is seeking a certain side of life, a particular aspect of existence. We are seeking an entry into pure existence itself.

Besides the idea of comprehension, the word "understanding" also carries with it the concept of entry, of penetration -- and life can only be understood if one can penetrate into it. Life can only be understood by going through the doorway of love, not down the empty halls of thought and deliberation. Life has to be lived.

Am I making you understand my words? But if you do not understand them, don't worry. Worry will be a block; it will stand in the way of your comprehension. Just stop for a moment and see what I am saying.

Look at the flowers that blossom on the *gulmohr* tree outside. Do you ponder over them or do you just see them? Do you hear the cuckoo calling? Do you think about it or do you simply hear it's song? Just listen to me and see what I say.

It is not deliberation, but sharp and penetrating vision that will lead you to an understanding of my words. Deliberation drowns in words; vision pierces through silence. Deliberation ponders in vain; vision unfolds meaning. Vision is a much deeper understanding, because it is free from the binding process of deliberation. Deliberation involves time and action, but in realization, in inner vision, neither time nor activity is present at all.

Inner vision is the crowning of understanding; it is understanding developed to the optimum. Have you not seen this in moments when you have experienced beauty, love, bliss? Isn't it only deep and profound awareness that is present is you at those moments? Aren't those the moments thoughts have bid you farewell? Truth, beauty, happiness -- whatever is authentic in life -- can only be known in silence, in waveless thoughtlessness, and never in the billows and breakers of thought.

Where are you going? What you are seeking is close at hand. If you keep on walking to find what is near you will be going astray. Stop and look. To realize what is so close it is enough just to stop and look.

DOESN'T THE INTELLECT KNOW ANYTHING AT ALL? No, it certainly does not. All the intellect can do is explain; it can only comment. As far as the outer world is concerned, the senses perceive and the intellect clarifies; in relation to the inner world, it is the heart that perceives and the intellect that explains.

The intellectuals who accept the intellect as the knower are mistaken. Through the intellect nothing at all has ever been known. It is not the way to knowledge. But because of the illusion that it is the route it has become an obstacle, a hindrance in finding the true path.

Then what, you ask, is the reality of the intellect? The answer lies in not allowing your intellect to become a hindrance. When your intellect does not stand between you and life, between your self and life, an open and understanding attitude is created in you. And this becomes the eye of truth.

I AM OPPOSED TO SUPERSTITION AND TO BLIND BELIEF, in fact, all belief is blind. If a man hold beliefs his power of discrimination never sharpens, never becomes a flame.

If a healthy child is made to walk on crutches when he is young his legs will never function properly when he grows older. He will be lame. And the same kind of habitual dependence on belief cripples the intellect. Can there be a greater affliction in a man's life than an infirm intellect? But this is what belief causes.

No society or nation ever really wants its citizens to develop their faculties of thinking. All tyrants and oppressors who hold the reins of administration face great danger if men develop their abilities to think. Then there is the possibility of revolution, there is always the fear that men may begin to search for the truth. Organized societies, the so-called religions and all kingdoms have been built on foundations of untruths.

The moment a baby is born a collective effort is made to chain him to servile dependency on various

beliefs. This is all the educational systems have ever done, and yet they say their aim is to liberate man. But what really happens is that a shrewd and subtle mental slavery slowly overtakes the mind of the individual. This system does not teach people how to think, it simply pumps them full of beliefs. It does not encourage doubt, it does not allow rebellion, and the products of such an educational system are usually unable to think for themselves.

An active, vital quest for truth springs out of doubt, not out of belief. In the quest for truth there is no greater support, no stronger impetus than a healthy sense of doubt. Faith is not the beginning of the search for truth; faith is the outcome. Doubt characterizes the beginning. Any well-planned investigation begins with doubt and ends with faith. The badly planned investigation starts on faith and is both conducted and concluded in doubt. This kind of faith cannot be founded in reality.

How can any faith founded on belief be real? Only perfect knowledge gives birth to real faith. Perfect knowledge and real faith go together. Belief is ignorance; true faith is perfect knowledge. Belief is a faith that is borrowed; belief is a faith that has been thrust upon you, thrown over you, superimposed.

A faith you have to work at is just a belief. Only that faith that awakens within you, that faith that comes to you naturally and on it own through the illumination of perfect knowledge can be called true faith. You don't have to go looking for that faith somewhere. You don't have to learn it, it comes of itself. What you do have to learn is doubt, the right kind of doubt. The right kind of doubt is the beginning of the process of attaining true faith.

Doubt is not disbelief. Disbelief is merely the negative aspect of belief. If one's doubt is only disbelief, it is both unhealthy and incomplete. Doubt is neither belief nor disbelief, it is unbounded inquisitiveness. It is the irrepressible desire to know. It is the urge to attain knowledge; it is unceasing investigation. It is the firm resolve not to stop anywhere before reaching the truth, before reaching the truth that comes out of your own experience.

As I see it, both belief and disbelief are impediments on the search for truth. Doubt is the only way to achieve truth. Only doubt can ultimately lead a man to truth.

There was one a man who was in search of the truth. After years of wandering he came to a holy man who lived in a cave crammed with volume upon volume of sacred books. The topics they covered were infinite. Everywhere one looked were scriptures, scriptures and more scriptures. The sage said to him, "All the knowledge of the universe is preserved in these books. These volumes, full of mysteries and secrets, have been collected and are being kept here only for those who come in search of truth. Each seeker can take away with him one book of his choice. Which of the scriptures would you like to have?"

The young man looked over the endless pile of books, thought for a moment and said, "Please give me the volume that supplies everything all the others profess to contain."

When he heard this the old man laughed. He said, "Of course I do have such a text, but it is rare that anyone asks for it." Then he gave him a volume entitled, "Scripture of the Greatest Doubt"

I would also like to give everyone the same book, because this is the only one that can free the seeker from the chaotic muddle of all the other scriptures and lead him to the eternal truth.

I NOTICED A LUTE IN ONE HOUSE I visited and it struck me how much the lute and the human mind resemble each other. The mind is an instrument too; it can produce either harmonious or discordant notes. But whatever note you mind produces you are responsible for it. So make you mind an instrument of harmony and truth. Keep your mind open and keep it in tune. Keep it free from the ego. Nothing produces a more discordant note than the ego.

Only the man who is filled with the inner music can approach truth. It is not the man who intellectualizes about point and counterpoint but the man who is a full symphony unto himself who will find his way to truth

I DO NOT SPEAK TO YOU OF LIGHT, of illumination, because that is not the question. The question is one of vision. With vision, light exists; without it, there is no light at all. You cannot perceive what is beyond your vision, and so the issue is not one of knowing existence but of your capacity for knowledge. Your perception of existence is proportionate to the extent to which your knowledge is awakened.

Someone asked me earlier whether the soul existed or not. I answered, "If you have eyes to see it the soul exists; otherwise, it does not."

Normally, you are only able to perceive the objective reality. Your senses are only attuned to that. Through the medium of the body, it is not possible to know anything apart from the body, it is not possible

to know anything apart form the body itself. The soul is beyond the body; its essence is totally different. The soul must be approached another way.

Religion is the way to know the soul, the way to know the self. Religion is the disciplining of one's inner eye, of the inner vision that enables you to see beyond the objective world, that allows you to surpass you physical existence. Religion is not thinking, however; it is an experience that requires practice to attain.

Thought is always related to the senses; all thoughts are grasped through the senses. The inspiration for thoughts comes from without, not from within. Thoughts belong to others, not the self. The culmination of thought is science, and like science, thought is always centered on objective things.

Thought can never lead beyond the objective world. By its own very nature any possibility for thought to perceive the soul is negated, because all thought is born of and experienced through the senses. What exists beyond the senses does not enter into the realm of thought at all. This is why any thought that attempts to describe or depict the soul seems both illogical and incoherent when given utterance.

Religion is beyond logic; it is beyond both thought and the senses. And with religion comes coherence.

Religion is not an experience that comes through thought, it is an awakening into thoughtless consciousness. The terminal point of a thought is an object; the ultimate perception of a consciousness devoid of objects is the soul. All thoughts that pertain to the soul are, therefore, futile. The only path which is meaningful is the path that leads to thoughtlessness.

The state of being awakened, of discrimination and of intelligence, exists beyond thought, but the man who is preoccupied with thought is not aware of this at all. Thoughts smother the underlying reality as smoke envelops a fire, and so the individual remains ignorant of the real nature of existence.

Thought is the domain of the multitude; the real fire of knowledge is uniquely personal. Thought is not knowledge, but if it did not exist we would be blind -- and the blind man is neither aware of darkness nor of light.

A monk once explained light at great length to a blind man, but the man would not accept what the monk said at all. He was right to disagree, and as far as thinking goes his arguments were coherent. To him what he could not see did not exist. Most people possess this same kind of logic. The blind man was a thinker and his disagreement was in absolute accord with the rules of thought. The monk finally said to the man's friends, "Why have you brought him to me? He needs medical treatment more than he needs explanations about light!"

I say the same thing. If you have vision then you can see light, then you can know yourself.

What you perceive is the truth of you, although it may not necessarily be the only truth. Truth is infinite, yet it is perceptible. Thought is your limit; the senses are your limit -- and what you can know through them is limited. To know the limitless you must rise above them.

What you will perceive when you go beyond thought is the infinite, limitless and timeless soul. The soul is known through meditation, through the science of yoga. When the currents of the mind dissolve and your vision perceives the inner light, your life is transformed. Then there is no question as to whether the soul exists or not, for then you know, then you have realized it for yourself. Then you are beyond thought; then you experience knowledge.

The ultimate is achieved through emptiness, and emptiness is attained by remaining an impartial and inactive witness to the processes of thought in your mind. These processes are the life of the mind, the essence of the mind, and you must free yourself from their bondage.

Impartiality, inactivity and thoughtlessness are attained through meditation. You only have to see, to watch; there is nothing to choose, nothing to be decided. But this kind of perception requires great effort. The habit of activity has become so strong in you that the simple task of not doing anything has become tremendously difficult.

If you concentrate your vision on a single point thoughts begin to disappear, just as the drops of dew on the grass evaporate in the warmth of the morning sun. The heat of your concentrated observation is enough to dissipate thought. This is the point where emptiness begins, where man begins to attain vision, where he begins to perceive his soul.

One dark night I was sitting by myself. No one was with me; there were no thoughts within. I was totally passive, simply looking, with no point of focus. My vision was without object, without any reason behind it. I was engaged in experiencing perception itself. Someone passed by and asked me what I was doing. What could I say? I was not doing anything. I was just there, alone. But that is the beginning of emptiness. This is the point where you pass the physical world by and the realization of God begins in you.

I teach emptiness, I teach dissolution, I teach death, I teach this so that you may become prefect, so that

you may become immortal. It may come as a surprise to you, but a man gains life through death. Those who cling to life lose it. The man who worries about perfection achieves nothing, but the man who frees himself from worry by becoming empty attains perfection.

A raindrop cannot become the ocean by holding itself aloof from the other drops. Its ego is the hindrance, the obstacle. By standing on its own the drop can never amount to anything; all that can happen is that it will be reduced to nothing. The ocean does not keep it out, its only obstacle is its own desire for individuality. Its walls and boundaries are its alone. It wants to merge with the ocean but it does not want to lose its own existence, it does not want to cease being a drop. This is the problem. And the problem for man is the same. It is impossible for the drop to remain an entity unto itself and become the ocean at the same time. Man's case is the same. An individual cannot remain an individual and still become one with God.

When the ego dissolves, the soul is attained. The soul is so near, so very close at hand, and yet we are so unnecessarily and foolishly concerned with the ego. The ego has to be destroyed; we have to remove these walls, these boundaries, with our own hands. Then and then alone can we become part of the infinite and limitless truth.

Those who do not possess the courage to do this can never become religious. Becoming religious is the bravest thing possible for a man because it means the annihilation of his ego. Religion is not for cowards. It is not for those who are tempted by heaven or afraid of hell. These enticements and fears belong to the ego alone. The ego must be destroyed. The individual has to die. Only a fearless and courageous man can embrace the infinite realization of truth.

YOU WANT TO KNOW THE TRUTH and yet you allow the dust of thoughts to accumulate in your mind. The mind is like a mirror. Wipe it clean. Then you will see the truth standing in front of you. Then you will see that the truth has always been there, right in front of your eyes.

THE TINIEST SPECK OF DUST IN ONE'S EYE CAN HIDE THE BIGGEST MOUNTAIN, and the closing of a fragile eyelid can shut off the world from one's vision. For sight, for pure sight, there must be no obstacle between the seer and the seen. But when there is an obstruction, the closer it is to one's eye the bigger it looms. And a similar thing happens spiritually. It is something that is very, very close to the seer himself that keeps him from being able to see the truth. And what, you ask, is the closest thing to the seer? It is "I". The sense of "I" is the nearest, closest thing. Is it any wonder it becomes an obstacle between you and the truth?

A MAN'S OUTWARD APPEARANCE is a reflection of what he is inside. The outer is painted with the colours of the inner. If everything within is blissful, everything is beautiful outside; if there is misery inside, everything outside is ugly. A man only sees himself everywhere he looks. If you are in hell, know that you have caused it to be so -- but know too that it is within your power to be in heaven as well.

IF YOU WANT TO KNOW GOD you have to merge with him, you have to become one with him. This may seem paradoxical to you, because how can you become one with God when you do not know him at all. And how can you ever get to know him if you have to become one with him to know him? The whole thing certainly appears paradoxical indeed! But to unscramble this puzzle is to understand clearly and correctly the entire base of all spiritual practices.

Once I came upon an artist who was painting a sunset. "When you paint," I asked him, "What is the first thing you do?"
"I become one with the scene I am about to paint," he replied.

"How do you do this?" I inquired. "How is it possible to become one with this sunset for example?"
He said, "The moment a man forgets himself he becomes one with everything.

The artist put it very well. God is all that exists; the totality of existence is God. And to become one with existence, there is no other obstruction than yourself, than your "I".

God is only there when the "I" is absent. This is knowing God; this is living in God. To really know something you have to live it. God can only be known from within, never from the outside, and so you have to become one with him, you have to lose yourself in him.

When you are separate from God and look around you, what you see is the world. You may not see it, but that is God too. But when you look at the world from inside that merger, everything you see is a manifestation of God.

The outer vision of truth is the world; the inner vision of truth is God himself.

WHAT IS THE REAL PROOF THAT GOD EXISTS? As far as God is concerned the language of proof is completely inapplicable. No thought, no argument no proof can rise to the level of God. In thought, argument and proof, "I" exists, and wherever "I" is, God is not.

Kabir was right when he said God's street was so narrow that two could not walk along it at the same time. Love is the name of that street. Love is where I live, where I exist, where I am -- and that is where there is no ego, where "I" is not.

It is only in this state that the blinders fall away from one's consciousness and the vision of God becomes possible. That vision itself is the proof. What other proof of love do you need than being in love? There is no other proof of God's existence than being in him.

But all kinds of proofs have been put forward in the past and many more will be advanced in the future. Those who are unable to love talk about love and those who have no eyes are the ones who discuss vision. There is only deliberation and discussion about God where there is no sight to see him, where there is no heart to experience him. And it matters not whether the arguments are for God or against him. The pros and cons do not make one iota of difference. The theist and the atheist are just two sides of the same coin. Neither has any vision.

This lack of sight is the central bone of contention. Whether a blind man accepts or does not accept the existence of light makes no difference whatsoever. The only thing that has any significance for him is the realization that he is blind, because it is only through that understanding that he will begin to search for sight. He doesn't have to concern himself with light, it is sight he needs. When sight is present, so is light. And if there is no sight, how will you prove to him there is light? If there is no sight there is no proof of Gods existence either.

So do not ask for proof that light exists, simply understand that you have no sight. And do not ask for proof of God either. Simply know that what is, is unknown to you and that you are in ignorance. The light may by unknown but your own blindness can be known. God is unknown but your own ignorance can be known.

Now, I ask you, what do you hope to achieve by thinking about the unknown? No thought can move beyond the limits of the known; it only runs on the track of the known, in the groove of the known. The unknown can never be known this way. The unknown only comes when the known gives way and makes room for it. The advent of the unknown is dependent of the removal of the known. Only when the known says farewell does the unknown appear on the threshold of one's consciousness. It does not come through discussion; only when there is no discussion does it come. It only sprouts in a soil that is free of deliberation.

This barren land of discussion and deliberation is your blindness, and busying yourself in it pointless cultivation is your unconsciousness. Only when all discussion and deliberation have vanished and you consciousness is totally alert do you attain the sight that allows you a glimpse of the light called God.

To me, a man shows his earnest desire to know the truth not by talking about light but by treating the blindness of his self. Religion is the cure for the blindness of the self.

What is the irrefutable proof of God? Eyes. What I myself saw when I gained my sight was that only God exists, that nothing else exists. What I thought in my blindness was that everything else existed but that God did not.

THE MOMENT YOU REALIZE the divinity within you, you begin to see visions of God everywhere you look. You only see on the outside what is within you. If you do not see God everywhere, then realize you have not yet sought him within.

IN ORDER TO DISPEL ONE ILLUSION DO NOT CREATE ANOTHER. It is foolish to move into a new dream to rid yourself of an old one. Do not try to conceive of God; do not create concepts of him. Let all your inventions go and just open your eyes. What you see in front of you is God. That alone is God.

TRUTH IS LIKE THE FIRMAMENT -- endless, beginningless, boundless. Is there a door for entering the sky? Then how can there be one for entering truth? But if one's eyes are closed, then there is no sky. And the same is true of truth. The opening of your eyes is the entrance to truth; closing your eyes is shutting the door.

I DO NOT LIVE IN A DIFFERENT WORLD. I live in the same world everyone else lives in. But my way of looking at life has changed totally. And this change is a change in the world itself, because what we see is what we are.

Our vision is our world; our vision is our life. Our vision creates the world around us. If life appears miserable to you, know well that the misery is yours, that it is your creation. Try to alter your vision, not life. Transforming your vision is transforming yourself.

Everything depends on you, on the self within you. Hell and heaven live in the self; worldliness and salvation abide there too. The self is unchangeable, it remains the same forever, but one point of view looks at is as a prison while another sees it as the essence of salvation.

When life is viewed from the standpoint of the ego it becomes hell, because the ego is in opposition to everything, to everybody. I can remain "I" as long as I want to, but only by remaining different from and opposed to the rest of existence.The effort to become "I" is an attempt to flight with the all. And it only results in anxiety and distress. It leads to the fear of destruction, to the dread of death. It is no wonder misery is the only result of achieving this rigid "I", of attaining this stubborn and impossible unreality.

But the word can also be looked at from the viewpoint of egolessness, "I" conflicts with the all; "non-I" is the assimilation of everything. And only that absorption is real because existence is unseverable, undivisible.

All bits and pieces and divisions are only the products of man's fantasy. If "I am", I am only a piece, only a part; if "I am not", I am absorbed into the undivided whole. Being a part is slavery; being whole is freedom. As long as "I am", I am in misery, because the very existence of "I" is an eternal duel with life, a battle to the death. But when "I am not", I am in bliss. Non-being is infinite peace.

When consciousness is liberated from "I" it is released from all traditions, freed from all conditionings. Separating the self from "I" is merging with God.

I DO NOT CONSIDER THOUGHTFUL MEDITATION, the idea of meditation upon something by thinking about it, as true meditation. True meditation is thoughtless, because thoughtlessness itself is what meditation is. Where there is neither thought nor deliberation there is meditation. There are no thoughts in deep sleep either, so to say that meditation is only the absence of thoughts is not quite accurate. This is a negative approach, and meditation is not the negative aspect of anything. On the contrary, meditation is a positive presence. It is the positive presence of sensitivity, of awareness, of understanding. Only complete wakefulness, only total consciousness is meditation. And perfect, consciousness is only possible when one is completely free of thoughts.

YOU WISH TO MEDITATE? Then while you meditate, bear in mind that nothing lies before you and that nothing lies behind you. Let the past perish and let the future go. Empty your memory and empty your imagination. There will be no time; there will only be emptiness. And during this moment of emptiness you will know you are in meditation. This moment of meditation is a moment of eternity as well.

YOU ASK WHAT IT IS THAT IS KNOWN IN THE ECSTASY OF Samadhi? Nothing. As long as something remains to be known you are not in SAMADHI. SAMADHI is union with existence. Not even a hair's breadth of separation remains to be known.

TRUTH IS ONE -- but splitting existence into two is the most deep-rooted of all mankind's blind beliefs. What exists is one; there is not two. Nature versus God, body versus soul, animate versus inanimate -- these differentiations have no place whatsoever in existence.

But it is because of these seeming differences that the arguments of the materialist and the spiritualist carry weight. Existence is one, yet its manifestations are many, in its diversity, it is also one. In each and every part the undivided whole exists. But discussion and deliberation give rise to differentiation because they only look at the surface and do not plumb the depths. They look at things from the outside; they do not penetrate within.

In any discussion the personality of the speaker also has to be taken into consideration. When the speaker believes himself to be separate from existence, this very feeling prevents him from entering into existence. To enter into existence the ability to merge is essential; to penetrate deeply, oneness is needed. But he can never attain this unless he loses himself. And he cannot lose himself unless he gives up all his

thoughts and all his ideas, because he is only the shadow of his thoughts. He has no existence of his own; he is only a collection of thoughts. But what he wants to do is preserve his identity, not lose it. And he can only do this by diving into more thoughts, into more discussion. And as he deliberates on truth he moves further and further away from truth itself.

It is this discussing of truth, this deliberating on truth that creates the chasm between truth and one's self. In that perception that comes when the mind is empty of thoughts neither the soul exists, nor the body, nor God, nor nature -- but there is something that cannot be given a name. For the sake of convenience, let me call it the universal soul. That unknown, nameless, undivided unity is truth. When you try to think about it, it appears in different pieces -- but when you are free from thoughts it manifests in its undivided form. That is its original form; that is its real face. Deliberation breaks it asunder to look at it.

Deliberation is an analytical process and the nature of analysis requires that something be dissected, that something be broken into pieces before it can be looked at.

The man who is integrated, synthesized, simply looks at it as it is. There is no action involved in his looking; he is just looking. His gaze is a perfect mirror and truth is reflected in it exactly as it is. In the mirror of a synthesized consciousness there is no one single trace of duality.

That unknown entity that I have called the universal soul is body *and* soul, both God and nature. These are all just notes of a single melody. All is life. Nothing is dead; nothing is inanimate. Death is nowhere to be found. The waves surge up in the ocean of life and then they fall back, and then they merge. They are there when they crest and there when they ebb. In both conditions they exist, because the ocean exists.

Individuals die because there really is no such entity as an individual. Theism perishes because it really does not exist. Whatever has no real existence perishes, but what exists, exists always. This is not just my idea; this is not just my thought -- this is what I see. And anyone who avoids thoughts and opinions, who remains silent and calm and empty and aware will have exactly the same vision.

If you look at the world through analytical eyes you will see duality, you will see division, but if you look at it directly and clearly, with nothing in your eyes but pure sight, you will see that it is one.

A consciousness that is empty of thoughts is in meditation, and meditation is the doorway to truth. This is my invitation to you, an invitation to move into the miraculous world of meditation.

YOU ASK ME WHAT TO DO TO MEDITATE. I say not to do anything at all. Just be quiet and be aware of your breathing. Consciously watch your breath. Witness the incoming and the outgoing of your breath. Don't make it a strenuous activity, just watch it in quiet, peaceful restful awareness. Then in a totally natural way and without knowing how, you will find you are experiencing a sensation that is tremendously pleasant. You will not be aware of how or when you entered that state, but suddenly you, will be somewhere you have never been before. This, in fact, is the very place your consciousness has been forever.

THERE ARE TWO WAYS TO INVESTIGATE TRUTH. One way is by thinking; the other, by realization.

The path of thought is a circular one. You go round and round, but you never once to the end. This is a false, illusory direction; it only leads to division, to sectarianism. A thought, an ideology, is nothing more than an intellectual proposition, whereas the realization of truth is the experience of the whole vital force of life itself. All sects depend on logic and that is why they have no stability at all. Truth is unchanging, and the attainment of truth establishes a man once and for all in existence, in the eternal, in God.

The path of thought is a borrowed one; you proceed along a road paved with the ideas of others. Through argument and through different combinations of these secondhand thoughts you create the illusion of originality. Realization alone is original because realization is born within one's self. The known cannot lead to the unknown. Truth is unknown, and so familiar thoughts can never become stepping-stones to truth. Only by leaving thought behind can you pass through the doorway to truth. The perception of truth cannot happen in thought, it can happen only in the clear stream of thoughtless consciousness.

Man collects experiences through his senses. All of these experiences belong to the outer world, because the senses only know that which is external. The senses have no access to one's inner being. It is these outer experiences that give rise to thought. On the level of scientific exploration thought can be very constructive, tremendously helpful, but in the search for inner truth thought is totally useless. Thought is bound to the senses; it cannot touch the consciousness at one's inner core.

It is of great importance to remember that thoughts are external. They cover the self rather than help reveal it. And the greater a man's accumulation of ideas is, the more difficult it will be for him to attain to

his self.

A man who does not know the self can never know truth. To reach the truth there is no other way, there is no other alternative. Being caught up in intellectual speculation about truth is like being a blind man and constantly thinking about light. His thinking will lead nowhere; light is something to be seen, not thought about. He needs medical treatment, not the ideas of some philosopher. Thought is the malady; realization is the medicine. The question is not one of light, but rather of vision.

This is exactly how thinking and meditation stand in relation to one another. Thought is the pondering and analysis of light by a blind man; meditation is attaining the sight to see the truth. And yoga is the science of meditation.

As I see it, meditation is a state of mind, a state of emptiness and of perfect wakefulness and awareness. When the mind is empty of objects and fully awakened to the seer himself one has attained to the state of meditation.

Meditation is the ability to see the truth. Our minds are generally cluttered with objects -- with thoughts about things, with reactions to outer stimuli -- and this creates a wall that shuts us out, that separates us from our selves. The consciousness of man is hidden by his intellect, just as the clouds obscure the light of the sun.

Man is free to close the door to his own inner being if he so desires. But someone who is capable of chaining himself can also free himself. There are two sides to freedom, just as the power to create always hides the power to destroy. It is important to keep this truth in mind.

The man who spires to attain the truth, to know the self, must attack on two fronts. He must mount an offensive for wakefulness; he must launch a drive for emptiness. When the two fronts meet he is in meditation.

To awaken, one must discard not only unconsciousness but also personal pride in one's thoughts and in one's deeds. All thinking and all activity must take place in a totally conscious state. And through constant practice the witness is eventually born within the self. One's latent wisdom begins to stir and with it, the consciousness of true knowledge. This comes from a steady and continuous battle against the lethargy of the mind. And finally, even in sleep, awareness is ever present. This is the first line of attack.

The second thrust is for emptiness. The inherent peace of the mind must be protected from the restlessness and agitation caused by the constant flow of thoughts and ideas. One must become like a man walking in the night, protecting his candle from the wind.

Each of these onslaughts complements the other; the launching of one assists the other. The birth of consciousness helps lead to emptiness; the beginning of emptiness helps the growth of one's consciousness. It is difficult to say which of the two is the more important.

When both consciousness and emptiness ripen, when they both reach fruition, the mind passes through a revolution that is virtually impossible to imagine or to describe. No other change in a man's life is greater than this one. This revolution is so basic, so fundamental, that his whole life is transformed. The closest I can come to putting it into words is to say that it is like a blind man's sudden achievement of sight. Through this incredible experience of indescribable light a man becomes established within his self.

Through this revolution a man comes to realize the bliss, the consciousness and the reality of his existence. Death dissolves; he perceives immortality. Darkness disappears; he realizes truth. Only after this experience does real life begin. Up to this point a man experiences life only in a very limited way.

A FRIEND SAID TO ME "WOULDN'T IT BE WONDERFUL IF WE COULD TRANSFORM THE WORLD?"
I replied, "It would be very nice, but where is this world? I look for it but cannot find it. I seek the world and only see the reflection of myself. Leave the world alone. Let us transform ourselves instead. When we do that, the world will be transformed. What else is the world but that deep inner connection we are all a part of, that we all share?

THE REALIZATION OF TRUTH IS A DIFFICULT PROCESS because it has to be sought and it has to be lived. But it is very easy to accept what the scriptures say about truth; the scriptures only have to be believed. To realize truth you need open-eyed discrimination; for the other, blind belief will do quite nicely. It is for this reason that the scriptures are obstacles that stand in the way of realizing truth.

Where blind belief exists there can never be any sort of discrimination whatsoever. And remember well, all beliefs are blind. How can blind eyes perceive the truth? Blind eyes are the closed doors of

consciousness and truth only knocks at that door where an impartial and unbiased mind stands ready to bid it welcome.

Are you ready to become impartial? Are you brave enough to free yourself of beliefs? Are the doors of your heart open to truth? If you answer "yes", I tell you that nothing will be easier for you than the realization of truth. It is only in your mind that it seems difficult. Your beliefs your convictions, the values you have accepted have complicated everything.

THE MAN WHO IS ABLE TO SWEEP AWAY THE WEB OF THESE COMPLICATIONS will find truth standing before him. It has always been there. Your eyes were just too cloudy to see it.

EVERY HOUSE IS FULL OF MIRRORS. But have you noticed that a little bit of truth, a little bit of love or a kind act brings a fresh beauty to your eyes, to your face, to your whole being? If not, you are as blind as a bat. You have been wasting your time in front of the mirror. Smash all your mirrors to smithereens then; you have no idea how to use a mirror at all.

MAN IS SUFFERING. Our whole age is suffering. What is the reason for this? You don't have to look very far for the answer. We know so very much, but we have no direct experience at all. Only the brain is intact; the heart has dwindled into nothing. And no true realization ever comes by knowledge alone; it comes through experience. The eyes that light the path of life are not connected to the brain, their link is to the heart. And if your heart is blind, then darkness is all you can expect in life.

IS THIS DISAPPOINTMENT I SEE IN YOUR EYES? Do you know that when disappointment shows in one's eyes it means the fire in one's heart has gone out, that one has become stagnant and dull. Disappointment is a great sin; it restrains the energy of life, it keeps it from moving upwards. Not only is it sin, it is suicide, because the man who is not striving for a better life is moving like an automaton towards death. It is an eternal law that one who does not rise falls back, that one who does not move ahead is pushed backwards.

Whenever I see someone falling I know he has stopped trying to scale the peaks of life. Rising to the summit of life is a positive action; falling back, plunging into the dark valleys is the negative aspect of not striving onwards and upwards. When I see such disappointment in your eyes it is only natural my heart fills with sorrow, love and compassion, because this kind of disillusionment with life is the beginning of the descent into the valley of death.

Like a sunflower, hope turns towards the sun. Disappointment lives in darkness. The disillusioned man is unaware of the great potential that is latent with him; he forgets what he is, what he can become. Like a seed that lies in the earth, unaware of what life has in store for it, the situation of the man who is engrossed in his disappointment with life is the same. Today, everyone is in this same predicament.

Nietzsche has said "God is dead", but I do not find this as disturbing as the death of hope, for as long as hope exists there is a possibility for men to find God. If hope does not exist, whether there is a God or not is irrelevant. It is the impetus of hope that sets a man off on his journey into the unknown, and it is hope alone that gives him the inspiration that can awaken his sleeping energies and activate his dormant consciousness.

What should I say about hope? Should I say that hope is theism? Should I say that hope is the source of all growth? But more important, where is hope to be found? I look for the fires of hope everywhere; all I find are the ashes of disillusionment. If you have no hope how can you live? Without it you are not really alive at all.

Pardon me for saying so, but you are all dead. You have not lived yet. You may have been born but you are not yet up to life. Birth is not life. You may have been born, but you have to attain life personally. You have to achieve it on your own.

Birth may be cancelled out by death, but death cannot destroy life. Life is neither birth nor death. Life exists before birth; life exists beyond death. Only the man who knows this will be able to rise above his fear and misery. But how can someone who is cloaked in disillusionment realize this? Such a man simply perishes from the tension of birth and death.

Life is just a possibility; it requires effort, a spiritual SADHANA to transform it into a reality. And one's SADHANA, one's journey to truth, is not born out of disappointment. Disappointment is barren; nothing whatsoever is born out of it. This is why I say it is suicidal. It is incapable of manifesting any sort of creative power whatsoever.

All you have to do is stand up. Just get up on our feet and throw off this mantle of disillusionment.You have allowed it to envelop you all by yourself. You only have to decide to be rid of it and then throw it off. You and only you are responsible for its existence.

A man becomes his thought. What he thinks creates him. Man is the architect of his own fate. The constant repetition of some thought or idea will eventually consolidate into an actual situation, so remember, whatever you are is what you have wanted to be. You have thought about it; you have hankered after it. Search you memory and you will see the truth of what I am saying to you. When you see the truth you will also find the key to changing yourself. Once you have his key it will not be difficult to throw away the thoughts and ideas you have borrowed. It will even be easier than taking off your clothes, because these ideas you have accumulated are illusory, they only exist in your own imagination.

We imprison ourselves in our own ideas. And we do this all by ourselves. But what exists deep inside you has always been free. It has been free since time immemorial. And can you conceive of any greater prison than that of disillusionment? I cannot. What stone walls cannot accomplish, disappointment can. It is possible to break down walls of stone, but disillusionment even destroys a man's desire to be free.

Break these chains! They can be broken; that is why I am asking you to smash them. They are not real, and all it takes is your resolve to shatter them forever. Just as darkness disappears the moment you light a lamp; the unreal in you dissolves as soon as determination awakens in you. The light that pervades one's consciousness when the shackles of disillusionment have been cast off is what I mean by hope.

Disillusionment is a self-imposed condition; hope is the innate nature of the self. Disillusionment is a veil over one's mind; hope is a manifestation of one's spirit. If it were not, then the constant movement of life towards development and growth would not exist at all. A seed is anxious to sprout because somewhere in it hope exists.All of life wants to flower; whatever exists contains within it the desire for its own fruit.

Without hope how can there be any desire for perfection in the perfect? Without hope how is the journey to God possible at all? When I see a bonfire reaching towards the heavens I see hope in the flames. The light of hope shines in the eyes of children, in the eyes of animals, in the songs of birds. Whatever lives, lives in hope; whatever is dead has died in disillusionment.

If you observe young children who have not yet been spoiled by society, education and civilization, you will see three distinct threads of the life force in them. You will find hope; you will find curiosity; you find faith. These qualities are natural; they have not been acquired. These things exist within us, but they can be lost. Yet you cannot really lose them entirely because the essence of nature can never be destroyed. Nature can only be hidden, veiled. Whatever is unnatural can be nothing more than a cover, it can never be the inner essence itself.

This is why I urge you to throw off your clothes and see who you are in your nakedness. Clothes are bondage, and one thing is for certain -- God is not swaddled in tight-fitting clothes. How wonderful if would be if you would remove your clothes! But remember, I am not speaking of clothes that are fashioned from threads of cotton. I am talking of clothes woven from the iron chains of negative ideas. These are your bondage. Whoever discards them can attain to that pure nakedness in which Mahavira lived and of which he spoke.

You have to become naked to know the truth, to know your self, to become established in the very nature of your self. But you will have to discard the mantel of disillusionment first. Your other clothes can only be removed after you have shed this heavy cloak.

If you falter or hesitate at the idea of attaining God then you had better realize that the poison of disillusionment exists somewhere within you. This is what makes you negligent and lethargic. Negligence may cost you the final goal of life.

Before God and other than God there can be no goal to life. Let this understanding resound throughout your entire being. Let it sink deeply into you that there is no peace in life except in God, that perfection is to be found in God alone. The man who drops out of life before reaching God has insulted himself. He has given up before becoming what he could have been.

The greater your sense of determination, the higher your sights, the deeper is the awakening of the energies latent within the self. The height of your achievement is in proportion to the power of your energies. Look at the trees that touch the sky. Their roots go deep into the ground. If you are bestirred by hope and by the desire to touch the sky then the dormant powers lying in the innermost recesses of your being are awakened.

The height of your aspiration is the depth of your power. Setting your sights low is demeaning your self -- but if you must beg, at least beg for God. What you ultimately wish to become must be your dictate from

the very beginning, because the beginning itself is part and parcel of the final attainment.

I know that you are constantly surrounded by situations that go against you, that prevent you from rising to God -- but remember, all those who have ever attained to God were also encircled by similar circumstances. Do not use situations as excuses, because the excuse, not the situation, is the real hindrance.

No matter how unfavorable circumstances may be they cannot be real obstacles between you and God. It is impossible. It is like saying it is too dark to light a lamp. The darkness is never that black nor are conditions that unfavorable that they can prevent you from reaching the light. The only obstacle is your own disillusionment. Really, there is no obstacle but you.

Do not attach too much importance to what is here today. It will be gone tomorrow. Something that changes from moment to moment is of very little value. The flow of situations is like the current of a river.

Concentrate on something solid, like a rock in the middle of the stream. That is your consciousness; that is your soul. That is you in your natural state. Everything else changes but that is unchangeable. Catch hold of that point of immobility because you are drifting in the winds, you are being tossed about by the waves.

You must locate the solid base of your being. Focus on it; zero in on it in your mind. As soon as you focus on this firm foundation your disappointment turns to hope and the darkness is transformed into light. Remember, whosoever knocks at the door of the soul with a heart full of hope and confidence, with strength and determination, with love and prayer, is never unsuccessful. He is never turned away. Such a man cannot help but find God.

On the road to sin, success is as impossible as failure is on the path to God. If sin brings you success it is only as illusion; if you seem to fail on your way to God it is only a test. God's door is never closed. Your eyes may be closed -- but you have only closed them in your disappointment. Throw away this disappointment, this disillusionment, and see what stands before you. Isn't it the sun you have been searching for? Isn't it the beloved you have always longed for?

Christ has said, "Ask and you shall receive. Knock, and the door shall be opened unto you." This was true before Christ as well. And it will be true in the future. Most men stand at God's door with their eyes closed. Blessed are those who open their eyes and knock.

OPEN YOUR EYES AND LOOK AROUND YOU CAREFULLY. Don't you see constant change wherever you look? Whatever your eyes behold is part of the perpetual current of life. The man who wants to build a storehouse for his treasures in the midst of a rushing river is not in his right senses.

TRUTH IS NOT SOMETHING YOU CREATE. It cannot be created at all. The only thing you can create is untruth. It is possible to see the truth, but not to create it. Truth is always present. You only needs eyes to see it.

The Long, the Short and the All

Chapter #5
Chapter title: Life and death

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WHEREVER I LOOK I SEE THE THRILL OF LIFE, the pulse of life. Everything is throbbing with life. Even the tiniest atom vibrates with the love of life. All around you the dance of life goes on;

everywhere the symphony of existence is playing. Even if you can neither see it nor hear it, the delightful, exhilarating rhythm of life is there!

Isn't this life we see around us God himself? Any God that is aloof from life, that is apart from life, is dead, unreal. Life is the only truth.

God does not indulge himself in the play of creation sitting somewhere far off in the distance. Life is one perpetual process of evolution, and this continuing creation of life is God himself.

EVEN FOR LIFE'S LONGEST JOURNEY you only need the courage to take one step. No one can take more than one step at a time. Even a journey of thousands and thousands of miles begins with one step and ends with one step.

LIFE IS HERE, NOW, TODAY. Tomorrow is far off. Tomorrow is infinitely far away. And that is why it never comes. Live today. The man who really lives always lives today. Today is life and tomorrow is death. If you want to live, then live today -- but if you only want to die, then you will find tomorrow very useful.

YOU ONLY LIVE LIFE WHEN YOU TOUCH YOUR ULTIMATE DEPTHS. Otherwise, you simply exist. The difference between just existing and living life is as great as the difference between living and dying.

I WISH EVERYONE WOULD LIVE AS IF THE EYES OF THE WORLD WERE UPON HIM. Whether we know it or not, nothing is hidden, no matter how deep it may be. No man can ever really be aloof or apart from the whole. The echo of everything that arises in him reaches everyone else. His life is part and parcel of the life that flows around him.

I LOVE BEAUTY -- THE BEAUTY THAT LIES DEEP BENEATH THE BODY. The body, with its beautiful thoughts and its beautiful sensations, is only the protective frontier, but there is also the deep and perfect beauty of inner emptiness, free of thought, free of sensation. So do not stop at the body. Stopping is death. Wade through the deep water. You will only find pebbles and shells on the shore. You have to go far out to sea to dive for pearls.

THE ATTAINMENT OF KNOWLEDGE is not an end to the mystery of life. In fact, it is only when one has acquired knowledge that the true mystery is revealed. And then, only mystery remains. Knowledge is the understanding of mystery. The acceptance of mystery, the communion with mystery; knowledge is the bliss of a life with mystery, of a life in mystery, of a life through mystery. When the self has dissolved and only mystery remains you have entered into the sacred precincts of the universal soul. There is no greater mystery than this dissolution of the self, because when the individual self disappears the pure existence of the absolute self is manifest in its indescribable glory and total grandeur.

WHAT SHOULD I SAY TO YOU TODAY? Should I talk to you about life? Perhaps I will. Perhaps it would be appropriate, because although you are alive you have no relation with life whatsoever. This may appear to be a contradictory statement, but not only is it possible to say this to you, this is really the way things are. You are alive but you have forgotten about life. Perhaps you are too involved in living to remember life.

Whenever I look at a tree I wonder if it is aware of its roots. But even man knows nothing of his roots. And unless he does, unless a man possesses this knowledge, how can he have any real relation to life? Life exists in roots, in invisible roots; the essence of the visible is rooted in the invisible. In every living thing, the source of the visible is in the invisible. And unless you are aware of this you will go through your life without any relation to its true essence whatsoever.

To be related to life the simple fact that you have been born is not enough. Birth is nothing more than a platform, a stage upon which the experience of life that is latent within you can unfold. Birth is only the beginning. But there are many, many people who stop here, who never progress beyond the starting point. They mistake it for the target itself. This is what generally happens.

There are only very few people who are able to distinguish the difference between the starting point and the finish line. Others, perhaps may be able to differentiate between the two but do not live their lives

accordingly. Their differentiation is purely intellectual, and it must be remembered that intellectual perception is not pure perception at all. It is only when perception comes out of a deeper understanding, out of a great sensitivity to life that it is fruitful. This understanding comes from an intense feeling for life and from the depths of one's heart. It transforms a man; it renews him.

The intellect labors under the illusion it possesses knowledge, but this so-called knowledge is nothing more than the borrowed thoughts of others. Intellectual perception is basically quite superficial. It is like the waves that ride the ocean -- fickle, changeable, without stability or endurance. They come and they go, but in the depths the ocean is unchanged, unaffected by them. The intellect is to understanding as waves are to the ocean.

Awareness of the self, awareness of the difference between being born and living life, must come form the heart rather than from the intellect. Birth is simply the beginning; it is not the be-all, not the end-all. And the man who mistakes birth for life will automatically accept death as the culmination point of life as well. This is an illusion, just a natural outgrowth of having accepted the initial misconception. And those who misunderstand birth will also be afraid of death.

What we know as life is really a living death. The man who is not aware that he is separate from his body is not alive in the real sense of the word. The man who does not know that he existed before the birth of his body and will exist after its death is not alive at all. The phenomenon of life is an unbroken one, yet such a man will not even be able to experience fully the life that is his between this birth and this death.

Birth is an external event; life is inner. Birth is the world; life is God. Birth is only the gateway to life. But unless a man makes an effort to realize this, birth, for him, becomes the gateway to death and nothing more. Death is just a development of birth.

Only consciousness and awareness lead to life. This is what *sadhana* is; this is what the journey to self-realization is. This is what religion is.

I look at old people and I look at young people. From the standpoint of birth and death there is a difference between them, but as far as life is concerned there is none whatsoever. Life is outside the realm of time. Birth and death occur within time and the advancement of age happens within time, but they are not developments of life itself. Age and life are two totally different things.

To attain to life it is necessary to move outside time. Do you know what time is? Time is change. In the material world nothing is static. Not one single atom in the physical world is stable. Only the self is stable. There is something in the self that is beyond change. And the existence of the self is also beyond time. Entering into this unchanging existence is awakening to life.

Search for life. If you don't, death will claim you. Every moment it comes nearer and nearer. After birth, each moment brings you closer to death's victory. And no matter what you do, unless you decide to live a real life this victory is already decided. Property, power, fame -- all these count for nothing in the wake of death's triumph. The realization of the existence of the self is the only thing that is outside death, because the self alone exists outside time. Living in the realm of time is rushing towards death.

I see everyone running towards the jaws of death. Stop and think about the direction you are moving in. Someone dies every day and yet each of you still remains a disinterested spectator. If you were aware of the truth you would recognize your own death in his. The same thing is going to happen to you. Really, it is already happening. What you have mistake for life is actually a gradual death. But the process of dying is so slow that you do not recognize it until your face to face with it.

A subtle insight is required to see this slow motion advance of death and to recognize the situation of the self in the scheme of things. And the desire to attain to life is born only when a man realized the precarious position his self is in. When he sees the self being enveloped by the fires of death he is like a man who wants to escape from a burning house. Then he develops an intense and acute thirst to live. This wish to live is the greatest fortune that can befall a man because this desire leads to his penetration of the deeper layers of life.

Do you have this desire in you? Does your heart want to reach the unknown, to move beyond the known? If not, then know well that your eyes are closed and that your blindness will lead you nowhere but into the hands of death.

Awaken while there is still time. Open your eyes. Look. Death is all around you. But in your self, outside the world and outside time, there is nectar to be found. The man who reaches to that divine nectar will not encounter death anywhere. To him death is just an illusion and only life is real.

Christ said. "Man cannot live by bread alone." He spoke truly; bread is not enough. This does not mean that a man is able to live without bread. He cannot. But he cannot live on bread and on nothing else. It is

impossible to live without bread, but to live solely on bread is equally impossible.

Bread is to man as roots are to plants. The roots do not exist for themselves; they are for producing fruit, for creating flowers. If fruit and flowers do not grow then the existence of the roots has been in vain. And although fruit and flowers cannot be produced without the roots, the fruit and the flowers are not produced for the roots. The lowly is needed to create the lofty. The lowly serves its purpose through the very evolution that creates the higher form.

Man needs bread in order that he may live and satisfy his hunger for truth, for the beauty of life. Bread is needed to satisfy hungers even greater than the hunger for bread. But if there is no greater hunger the bread has existed in vain. Bread does not exist for bread alone.

On its own it has no value. Its purpose is served when it transcends its own existence. Its purpose lies in those values of life that are far above and beyond it.

A sadhu used to come to see me and would always tell me he was thinking about immortality. I used to tell him it was just not possible to think about immortality, because whatsoever falls within the sphere of thinking simply cannot be immortal. Thought is mortal. How can it have any contact with immortality. I used to tell him he would be better off to think about mortality, to search for death and to come to know it.

Facing death squarely is what leads the soul to immortality. But we are frightened of death; we prefer to ponder immortality. Doesn't all this thinking and talk about immortality come out of our fear of death: And how can a mind that is terrified of death succeed in attaining immortality?

If the truth be known, there is no fear of death -- death is in fear. Death is unknown and unfamiliar, and I find it difficult to understand where the fear comes from. You need to be familiar with something to be afraid of it. It is not possible to fear the unknown, but fear of losing the known, of losing the familiar is possible. Fear of death is not really fearing death, it is fearing the loss of what you know as life. And when this fear solidifies it is transformed into death.

That is why I advised the SADHU to search for death, why I tell everyone the same thing. And this is the only quest that bears fruit. At the end of that search it is not death that is achieved, but immortality itself.

WHY IS THERE SO MUCH MISERY IN MAN'S LIFE? It is because man's life is a medley of notes, but there is no noteless medley. It is because there is always the Pandemonium of thoughts, but never any thoughtless silence. It is because there is the constant turmoil of emotions but no simple affection, free of fantasies. It is because man is always racing hither and thither in countless directions, but there is never any pause with no wish to go anywhere at all. It is because his life is an open market place of activity, but there is never any isolation, never any being alone, never any inactivity. And lastly, it is because his ego is always predominant and his soul is completely suppressed.

LEARN HOW TO SURRENDER YOURSELF TO TRUTH. Unless you surrender yourself the truth cannot be realized. The seed has to crumble and disintegrate before it can become a seedling, green and full of life. Learn to die if you want to live.

I HAD A DREAM IN WHICH I SAW SOME OF MY DEAD ACQUAINTANCES ONCE AGAIN. They were all wearing the same clothes they had died in, they were all obsessed with the same thoughts, opinions and prejudices with which they had died. Since they had died everything in life had changed, but they had not changed one bit. I mentioned this to them and they laughed. "The dead never change," they said. "We remain fixed in the world of the dead. Our principles are eternal. It is only life that is affected by and afflicted with the disease of change."

"There are people who never change in life as well," I said. "Their principles are also eternal and they shut their eyes to change as well. But aren't there at least a few here who change too?'

In one voice they answered, "No. No. No. How can that happen here? No one is alive here. Such a thing may happen in life because many people are already dead long before they actually die."

DID I HEAR YOU SAY LIFE IS MISERABLE? No, my friend, life is only what you make it. As long as you do not make it blissful, life will never be blissful for you. Life is an opportunity; it is a blank check. You fill it in by living it; you make it full by living fully. Life is not handed to man. He builds his life by living it day by day. Life is a self-creation. No man is responsible for anyone but himself.

WE WERE SEATED BESIDE A MOUNTAIN STREAM and just below us was a pool in which fish swam about. There was a sandbar nearby, full of shells and conches. I took some of these in my hand and said to those with me, "Look. There are many unborn creatures in these shells. When they are strong enough to break out of these shells they will be born. Are there not similar unborn creatures within us. Are we not covered with hard coatings, just like these shells? Aren't our egoistic selves just like these shells? And can't we too give birth to that unborn existence within us by breaking out of the shell of the ego?

"It is the "I" that is against the birth of that new life," I said, "and it knows only too well how to protect itself. It protects itself by worldly possessions, by status, position and fame. And in more subtle forms it protects itself by religion, society, ideals, values and the like. It will do anything to survive, to flourish and prosper. But remember, the stronger it grows the less chance that yet-unborn life hidden inside has.

"The ruthlessness and hardness of the ego can kill the unborn soul that is there, in the womb of your self. The ego has to die for the soul to be born."

LIFE IS FRUSTRATION BECAUSE WE OURSELVES HAVE IMPRISONED IT WITHIN THE EGO. If life is liberated from the four walls of the ego it transforms itself into bliss. Life does not exist in "I"; nor does it exist in "you". It is a never ending current that flows between the two.

One's life is a conversation with the whole. But we have turned it into a debate. And that is why there is so much misery, so much affliction; that is why there is anxiety and death. All of this is the result of imprisoning our consciousness within the confines of the ego. Because of this, life has been retarded. It has been rendered insensitive, deathlike, without ups or downs. It has become our bondage, our prison.

We are like the germinating sprout trapped within the hard casing of the seed. As soon as the outer shell breaks open the sprout stirs and begins its upward journey from its dark underground prison towards the sun. The voyage for which it exists begins.

Man is the sprout that is imprisoned within the shell of the ego. This shell is very hard to break through; it affords us the solace of security. But instead of trying to crack it open we go on strengthening it, nourishing it. And the stronger and more solid it becomes the more the inner sprout becomes weak and lifeless. So under the illusion we are making our life safer, more secure, we are losing life itself.

I have heard about an emperor who, in his desire to protect himself, built a palace that had no doors. He installed himself inside and had the passage he used to enter sealed off. Hidden within, he was completely safe from any enemy; in his doorless palace he was totally secure. But the moment he was completely closed within he realized that it offered whim no security at all, but certain death. The palace itself became his tomb.

Out of his concern for his security a man turns his ego into a house without doors. And it eventually becomes his own tomb as well.

Life is not separating oneself from existence, life is merging with it. This is why I tell you that if you want to realize life, that if you aspire to the bliss of freedom you have to drop this madness for security. That alone is the basis of the vicious circle that, under the pretence of protecting life, eventually kills it. Life is insecure. Life only exists in insecurity. Security is sluggishness. And what more can security bring you than death?

The man who is ready to live in insecurity can break through the shell of egoism, and then the sprout that is his life can make its way to God.

LIFE LEADS US INTO DEEP WATERS -- not to drown us, but to cleanse us. But those who are frightened of being drowned simply sink in life's ocean in vain. Who has ever drowned in life? I know of no one at all. It is those who huddle on the shore in fear who drown.

TO CREATE BEAUTY YOU HAVE TO LOSE YOURSELF IN BEAUTY, YOU HAVE TO BECOME ONE WITH BEAUTY. Only then can beauty be known. If you heard an artist say. "I don't know beauty but I create it," you would say he was mad. Is this not true in regard to good conduct as well?

How can you live a life of truth, how can you practice truth without knowing it, without becoming one with truth? Our actions only reflect what goes on in our consciousness. Isn't that so? If an artist who does not know beauty but dreams of painting beauty is considered mad, then that person who does not know truth but tries to put is into practice in his life is equally mad.

The creation of beauty is the outcome of the experience of beauty and a truthful life is an outgrowth of the experience of truth. Living a truthful life is not a stairway to the experience of truth, a truthful life is the

manifestation of the experience of truth. A so-called life of truth that a man leads without the actual experience of truth is not only untrue, it is worse than untrue because it creates a false idea of truth, it allows him a fantasy of truth. And that is fatal.

WHAT DO YOU LIVE FOR? If you can tell me this I will know what you are all about. Your life is determined by the direction in which you move. Your life is your own creation. You build your own life; what you build is you. You are the stone, the sculptor and the chisel. No art is as complex as the art of life, and it is to escape from the work and discipline necessary to mold it that some people deny life completely. Their lives are like rocks, blindly shaped by the shocks and tremors and steady erosion of the current of life. And they never feel anything at all. This is a life of misery; this is a life of affliction and pain. This is a living death.

I WAS STAYING WITH SOME FRIENDS AND THEIR CHILDREN WERE GETTING READY TO TAKE PART IN A RACE. They asked me, "Babaji, what it the secret of winning a race?" "Courage," I answered. And then I quickly added, "Be sure to remember this even in life's race. In the race of life there is not greater secret than courage."

ONCE I STAYED IN A HOUSE THAT HAD NO WINDOWS. It was quite an old building. I said to the landlord, "Your house is like man's mind. There are no windows in it either. You have made no arrangements for fresh air, for the light of the open sky."
He replied, "This building is very old."
I said, "Man's mind is pretty old too."

Being old seems to mean the end of openness to life. Being closed is death. It is a preparation for being entombed forever. But couldn't you just tear down a wall and let the light in? Is what is within the walls not supposed to be in touch with what is outside them? Are the walls so precious that it is too costly to pull them down to reach the sky? The person who is encircled by walls will never know the real panorama of life.

What a terrible fate, being cut off from the sky by these old walls! How self-destructive it is, being isolated from the soul by this old mind!

THE PHYSICAL BODY GROWS OLD NATURALLY, but be careful your mind does not grow old along with it. It is a sure sign that you have successfully completed life's pilgrimage if your mind has kept the perfect simplicity of a newborn child when your body has arrived at the threshold of death.

DO NOT SEEK NIRVANA AS OPPOSED TO LIFE. Rather, make life itself *nirvana*. This is what those who know do. Do not strive for salvation but let all your actions bring salvation to you. I assure you this is possible. I speak from my own experience. The day this becomes possible for you, your life will become as rich as the most beautiful flower -- and as filled with fragrance.

LIFE IS NOT A PROBLEM to be solved from outside. The solution to life is only found by living it.

WHAT A WONDROUS WORLD THIS IS! Those who appear to live are not alive at all. A life that is entangled in dreams of passion is not a real life at all. I also see that those they say are dead are not dead at all. The soul knows no death.

WHAT DO MY EYES TELL ME? They tell me that all men are asleep, whether it is night or whether it is day. Those who are presumed to be awake are really asleep. For a real awakening, man's inner consciousness must be activated. Only then will man's sleep, both physical and spiritual, come to an end.

Consciousness is life; sleep is a form of death. Consciousness is the light of awareness that fills the heart; sleep is the darkness that is ridden with misery, pain and remorse. If this is how you feel, know well that you are in darkness. But you must understand that you are asleep, you must understand this state before you can awaken from it. To appreciate the desire for freedom you must first experience imprisonment.

I ask everyone to look inside, to be introspective. If you have any inclination whatsoever to escape form your inner mind, from your inner feelings, it is just an attempt to flee from the darkness you have encountered there. I meet people every day and have the opportunity to study many of them at length. One

thing is common to them all, and that is suffering. Everyone is caught in a net of deep misery, entangled in a web of intense anxiety. Everyone seems to be choked by a sense of suffocation. Is it the same with you? Do you have the same feeling of claustrophobia as well?

Everywhere I look I see a lack of purpose; there is an atmosphere of boredom and of frustration all around. Is this what life is about? Are you satisfied with this? Have you not had enough yet? Is this life? or is this death?

Life is a totally different proposition altogether. It is a whole other experience -- one you are not familiar with at all. I tell you this for a reason, because I too once mistook this so-called life for the real thing. This is a natural mistake, because unless your are aware that there is an alternative you will accept what you know as life. This is not a conscious mistake, it is an error of ignorance. But the tiniest thought about the self, the most minute attention to one's inner being can eradicate this ignorance. You should not accept whatsoever is presented to you, for this is blind, unconscious reacting. Thought is conscious, and so it can destroy all illusions.

Thought is diametrically opposed to belief, which is completely unconscious. So to attain to a life that is real it is necessary to follow the path of thinking, not the cul de sac of belief. Belief is blind acceptance; thought is alert investigation. Those who accept everything blindly have no incentive whatsoever to move ahead. The greatest hurdle on the path to knowledge is this tendency to believe. Belief is the only real barrier that stands in the way of freedom of thought. The chains of belief impede progress. Do not get caught in this trap. You will only attain to a life that is authentic through your own investigation.

Do not be satisfied with life as it is. It is not real. It has no meaning, no validity. It is only an episode, just a part of the overall evolution of life.

I have heard a story of an old man who wanted to choose an heir before this death, and so he decided to put his two sons to a test. He gave each of them some wheat seeds, said he would be away for a while on a pilgrimage and told them to look after the seeds carefully. The first son stored the seeds is in an underground cellar; the second son planted them. Some years later, when the old man returned, he found that the seeds he had given the first son had rotted away while the second son's seeds had increased a thousandfold.

Life is also like this. Life is like a seed; its potential is latent, hidden within it. Only the man who realizes this potential can become the master of his inner being.

Each of us has the opportunity to grow. And reaching the greatest level of attainment possible, reaching the highest peak there is, is becoming real.

Have you ever noticed flowers? One morning, in a garden full of beautiful flowers, I said to some friends who were with me, "These flowers are so lovely, so healthy and fragrant, because they have become what they were meant to be." The flowers had attained their intrinsic perfection; their potential had been fulfilled.

This is possible for man too.

Life is like a flute -- hollow and empty within, but possessing infinite slumbering possibilities for beautiful music. The music that pours from the flute depends on how you play it.

DO NOT CENTER YOUR LIFE AROUND THE FUTURE. Life exists here, in the now. The future is hidden in the present, and the man who loses today loses all his tomorrows. Aren't all tomorrow's flowers hidden in the seeds you plant today?

A FRIEND DIED AT A VERY YOUNG AGE. He was just a youth, but his life had been pure and beautiful, quiet and harmonious. Someone remarked, "What a tragic shame! Dying at such a young age!"

I said, "No, do not say this. It is quite possible that a long life may not be a worthwhile one at all, but a life that has been pure is profound and long and vast. In terms of hours and minutes you may not be able to agree, but this simply proves the inefficiency and limitations of our yardsticks.

I DIE EVERY DAY. In fact, I die every moment. This is the secret of life, of a long life. The man who carries the weight of the past dies from bearing the burden of the dead.

HAVE YOU EVER SEEN GOOD MEN DYING or bad men living? Just as bad men never truly live, good men never really die.

HAVEN'T YOU INVENTED GOD because the fear of death perplexes you so? Nothing is more untrue than a concept of God based on fear.

LIGHT TRAVELS IN A STRAIGHT LINE. Truth and religion also travel in straight lines. If your life does not travel in a straight line then be aware your life is traveling the path of darkness, evil and untruth.

WHERE DOES THIS MAD RACE AFTER WEALTH, FAME, KNOWLEDGE OR RENUNCIATION TAKE A MAN? Where does the headlong rush of the ambitious mind lead? When I think about this I am reminded of a dream I have never been able to forget.

In this dream, which came to me a number of times, there was a long ladder with its upper rungs completely lost in the clouds. It seemed to be a ladder that led to the sky. Urged by an irrepressible desire to reach the sky, I began to climb. But it was very difficult; each rung required great effort. My breathing grew strained and perspiration poured from my forehead. But my desire to reach the sky was so great that I went on climbing. Soon there was a feeling of suffocation and it seemed as if my heart would give out. But all at once I realized that I was not the only climber, that mine was not the only ladder. There was an infinite number of ladders and endless numbers of people were climbing upwards. I experienced a surge of great rivalry and I began to climb even faster. This mad race, this using of all our strength to keep climbing continued until it eventually faded into the end of the dream.
That is always the same.

I finally reached the last rung. There is no rung beyond, and turning around, I see that there is no ladder either. And then the fall, the descent from that great height begins. It is even more painful that the climb. Death seems inevitable. And sure enough, it is my death. And the shock of that death invariably awakens me.

But that dream shows me a great truth, and since the first time I have had it life has seemed nothing more to me than an extension of that dream. In every dream is there not some kind of vision of the mad rush in which mankind is involved? Doesn't every mad scramble end in death? But then, ask yourself what "death" means. Doesn't it just mean there is no higher rung on the ladder? Death is the end of rushing. It is an end to the future; it is the impossibility of any further possibilities. The rushing, racing mind leads a man to great heights, and what is death but the fall from those heights?

Whenever there is a mad race of any kind, death invariably steps in. It makes no difference whether the goal is wealth or religion or enjoyment or renunciation. Wherever there is rushing there is dreaming, but where there is no rushing, racing mind, there is truth. And there is life too -- the life that has no death.

THERE WAS A TIME WHEN DEATH WAS STALKING ME. Because I was afraid it was always lying in ambush for me. But the day I stepped forward to embrace it, it was not there at all. Death is in the fear of death; accepting the fact of death is salvation from its jaws. Fear is death; fearlessness is freedom from death. Like a shadow, death pursues those who flee it, but if you turn and face it, it vanishes. To welcome death before it comes to you is to escape from death forever.

IT IS NOT UP TO ME HOW I WILL DIE. It is not left to we to choose. But how I live is certainly my decision. Death is the completion of life and, precisely for that reason, by choosing how to live I also choose how to die. One's death is an indication of one's life. The seeds a man sows in his life come into flower during his death.

LIFE IS ONLY FOR THOSE WHO KNOW how to die in a fight for life.

IF A MAN DOES NOT FEEL THE EXISTENCE OF THE SELF at a time of crisis, then he is not alive at all. Somehow he manages to live and somehow he manages to die, but he has not yet begun to ponder the existence of his self. Thinking about life is what eventually awakens a man to the truth of death. One's death becomes a real possibility at a time of crisis. A crisis ushers in the search for the self. It marks the beginning of a man's quest in the direction of truth. It is the moment of transition from death to immorality.

This is why I ask if you have ever had a crisis in your life. If you haven't, then how do you hope to set out on the search of truth? It is necessary for a man's consciousness to meet with a crisis. A crisis if a face to face encounter with the possibility of the end of your self. It is out of this that the desire to attain immortality is generated and the campaign to achieve it is set into motion. No one has ever set out in search

of life unless he has first looked into the eyes of death. Nor can he ever do so.

Life is a quest, but until death is faced this pursuit does not become a quest for life. Unless this happens a man goes on chasing insignificant things and simply dies in vain. He is completely caught up in trivialities and so death comes in search of him. But the moment he has a glimpse of death it is such an unprecedented crisis for him that the race after inanities comes to an abrupt halt. This shock shakes him out of his dreams, out of his drowsiness. It becomes impossible for him to sleep any longer. This hour, this hour of crisis awakens him to life. And then his consciousness becomes engaged in surmounting death.

This is why I till you to seek our death. Go find it. It is better you go in search of it than to have death come looking for you. Nothing is of more everlasting importance than this.

YOU ASK ME WHAT THE GREATEST VIRTUE IN LIFE IS -- and I say it is courage. Without courage there is no freedom; without freedom there is no truth; without truth there is no virtue. Courage is to the edifice of life what the cornerstone is to a building.

YOUR HAVE TO WADE THROUGH DEATH TO CONQUER DEATH. The man who becomes conscious of death defeats it and attains immortality.

I WOULD LIKE TO ASK YOU WHAT YOU ARE LIVING FOR. Is there a goal or an ideal for which you are prepared to lay down your life? If your answer is negative then know for certain that you are already dead. The tremendous and powerful energy of a life of purpose is only awakened and kept alive by an ideal for which you are prepared to court death with a smile. You only win life by staking your life.

MAN IS ALL CAUGHT UP IN PROBLEMS. And as a result, society is also entangled in problems. The problems of the world are the same as those of the individual.

How is it that man is always faced with some sort of problem? It is not that the individual has a problem, the individual himself is the problem. His individualistic consciousness itself is the problem. His egoistic consciousness itself is the problem. But if, from "I am" you remove the "I" and are left with the experience of "am" then the problem vanishes, then the solution is knocking at the door.

In reality, life is simply existence; it is just the natural flow of the current of existence. "I" is an attempt to halt that flow, "I" is a man-made dam impeding that natural current.

Look for the "I" in yourself. It is nowhere to be found. There is life, there is being, but there is no "I". And yet we build our entire lives on the "I". No wonder we are unable to find any peace in life. Our religions, our civilizations -- all are built on the foundation of "I". Isn't it natural then that religion and civilization only generate worry, tension, bewilderment and madness? No matter what is erected on the foundation of "I" it is unsound, unsafe.

It is only the life built on "I" that transmigrates, that is reborn. It is only "I" that is born and dies. Only dreams are born and disappear. What exists cannot have birth or death. It merely exists. It exists and exists and exists.

Forget that "I". Just let it go. Wake up to existence. And live in it.

The "I" will not allow you to awaken to life. It will not allow you to live in existence. It lingers in the past or in the future, but life is the eternal present. Life is always here and now.

The man who shakes off "I" and awakens to the present realizes that the nectar of life, that the truth, beauty and harmony of life surrounds him from all sides, from all quarters, from within and without -- just as a fish is encompassed by the sea.

MAN DOES NOT KNOW WHAT LIFE IS. And if he cannot even understand life then there is virtually no possibility of his ever knowing death. As long as the meaning of life is unknown, as long as it remains an enigma to us death can never be understood.

The truth is, our ignorance of life causes death. To those who have known the meaning of life the word "death" does not exist at all -- because death has never happened, does not happen, can never happen.

Some words in man's language are totally false. In some of them there is not one iota of truth. "Death" falls into his category. It is a totally false word; it is a word that is completely untrue. Death never happens. Yet we see people dying every day. We are surrounded by death on all sides. Every village and every town has its cemetery, and many a corpse must have been burned on the very ground upon which we tread every day. The plots of land upon which we have built our houses must surely have been the cremation grounds of

bygone days. Millions and millions of people are born and die every day, and although it may surprise you I venture to say there is no word more false that "death" in the languages of mankind.

There was once a Mohammedan *fakir* who lived in Tibet. One day a man came to him to ask the meaning of life and death. The *fakir* burst out laughing. He said, "If you wish to ask me about life, then you may certainly do so. But as far as death is concerned, I have never come across it. I am not acquainted with it at all. If you want to ask about death then ask someone who lives a dead kind of life. Or ask someone who is already dead. I am life itself and I can only tell you about life and its meaning. I know nothing at all about death."

There is a similar tale about darkness.

Once darkness complained to God about the sun. He said, "God, your sun persecutes me constantly. I am so fed up with it. Form the moment the morning dawns he follows me throughout the day. I admit he leaves me alone in the evening but he even does that reluctantly. What have I done to deserve this? What offense have I committed that he pursues me like this? He is after me the whole day. And even with a little rest at night I am unable to recover from the exhaustion of the day. The the first thing I know it is morning again and the sun is knocking at my door, and I have to start running again to escape his persecution. This has been going on since the beginning and now I am worn out, at the end of my tether. Please, Almighty God, take the sun to task. Please grant me this wish!';

God sent for the sun. When the sun appeared before him, God asked, "Why do you chase darkness? What harm has darkness done to you? Do you have a complaint to lodge against him? What is the reason for this hostility?"

Unruffled, the sun replied, "Darkness? I have been revolving around the universe since time immemorial and so far I have never run across darkness. I do not know him at all. Who is darkness? If you will call him here I will certainly ask his forgiveness. I will also be able to meet him. Then I will avoid offending him in future and will be able to say out of his way."

Aeons have passed and this incident is still in God's file, unsolved. God has been unable to bring darkness into the presence of the sun and will never be able to do so. This problem can never be resolved. How can darkness ever be summoned into the presence of the sun? Darkness has no power of its own. Darkness has no individual existence; it has no separate entity of its own. Darkness is just the absence of light -- so how can the absence of the sun be called into the presence of the sun? It is not possible. Darkness cannot be brought before the sun.

But forget about the suns, the immense sun, for the moment -- it is not even possible to bring darkness into presence of the tiniest lamp. Darkness can never enter the lamp's circle of light. How can darkness come in where light is present? And how can death exist where there is life? Either life does not exist or there is nothing like death at all. Both cannot exist side by side.

We are alive and yet we do not know what life is. It is because of our lack of knowledge about life that we think death happens. Death is a kind of ignorance. And ignorance about life inevitably results in death. If we could only know the life within us! A single ray of the knowledge of out inner life would remove our everlasting ignorance about death forever. It would dispel our blind belief that we can die, that we have died before, that we will die again. But we do not know the light that we are, the light that is our selves, and we are afraid of the darkness, afraid of something that is totally alien to us. We never encounter the light that is us, that is our very being, our soul, our life, our power -- and yet we fear the darkness that is not within us at all.

Man is not death; man is the nectar of the gods. But we do not even lift our eyes to see the cup that is held out to us. We never probe into life, never take a single step towards uncovering its meaning. We remain strangers to life and approach death in terror.

The major question is not one of life and death, it is one of life alone. I was asked to speak on life and death. But this is impossible. There is only life. Death does not exist. If one understands life then there is only life. But if life remains unknown there is only death. Life and death never exist together, like two aspects of a problem. We either know that we are life and then death does not exist, or we do not know that we are life and then only death exists. They cannot exist together. But we are all afraid of death. And this clearly shows we have not understood the meaning of life. Fear of death only betrays one's ignorance of life.

What flows in and out of us every moment, through every pore, through every breath, is completely unknown to us. And this means that man is in a deep slumber, because it is only when one is fast asleep, that it is possible to forget one's self. This means man is in a deep coma. It boils down to the fact that the full power of man's spirit is not awake, but lost in some kind of faint. When he is asleep man is not aware of

anything. He does not know who he is, what he is, where he has come from. In the darkness of sleep everything is lost. Man even forgets his own existence. It is only when he has awakened that he knows he has been asleep.

Some kind of hypnotic sleep of the spirit seems to have paralyzed man and has made it impossible for him to grasp the true meaning of life. But we refuse to accept this as a fact. We will even question the sanity of such a theory and will insist that we do know life because we are alive, because we move about, because we stand, sit sleep. But look, a drunkard also moves about, breaths, sleeps, opens and closes his eyes, speaks. And so does a madman. Both the drunkard and the madman are alive yet you cannot say that the drunkard is in his right senses or that the madman is conscious.

An emperors's procession was moving down a road. As one crossroad a man began hurling stones and insults. The emperor's soldiers immediately took him into custody and threw him into prison. But while the man was throwing rocks and shouting abuses the emperor had simply laughed. His soldiers had been quite surprised and his chief minister had asked, "My Lord, why are you laughing?"

The emperor had replied, "I don't think that man knows what he's doing. He must be drunk. In any case, bring him to me tomorrow morning."

The man was accordingly brought before the monarch the next morning. The emperor inquired, "Why did you insult me and throw stones at me yesterday?"

Very subdued, the man said, "My Lord, what are you saying? Me? Abusing you? Impossible! If I insulted you I could not have been myself. I was drunk and not in my right senses. It was not the real me at all, Really, Your Majesty, I have no idea what I said at all."

We are not ourselves either. We walk, talk, love hate and wage war -- all in sleep. If someone from another planet were to see us he would most certainly conclude that the whole human race was is some kind of deep sleep. In three thousand years mankind has fought some fifteen thousand wars. Does this sound like a humanity that is wide awake and aware of itself?

From the moment he is born until be breaths his last the whole story of a man's life is one of death, anxiety, sorrow and pain. Not a single moment of real happiness does he experience. What joy is, what delight is, remains totally unknown to him. A man lives his whole life without a single glimpse of joy. You cannot say such a man is in his right senses. Worry, suffering, sorrow, despair and madness seem to be the story of his life. But we do not notice this because all around us everyone else is asleep too.

Once in a while a conscious, wide-awake man is born, and those who are asleep cannot tolerate him. They lose their tempers and they kill him. We crucified Jesus Christ because he was awake. People in deep sleep cannot bear the presence of such a man. He is a symbol of disrespect to those who are not awake. Such men disturb our sleep, and so we give a cup of poison to a Socrates. We behave toward conscious, awakened men as madmen would were they to find a sane man in their midst.

A friend of mine went insane and was locked up in an asylum. In his madness he drank a whole bottle of a disinfectant he found in a cleaning cupboard. As a result he had such intense attacks of diarrhea and vomiting that within two weeks his whole body was transformed. The madness left him and be became well again. He had been confined to the madhouse for six months, and although his sanity returned at this point -- after he had been there only three months -- they kept him there the full term.

When he was finally sent home he told me of the incredible agony he had had to bear during the last three months of his stay. He said. "While I was mad myself I noticed nothing. We were all mad, insane. But as soon as I was cured I asked myself where I was. I would be asleep and two huge men would sit on my chest. I would be walking and someone would push me from behind. When I was insane I never noticed things like that at all. In my condition I didn't even realize that everyone around me was mad."

We move among people who are spiritually asleep and so we fail to realize that we ourselves are also asleep. We destroy those who are spiritually awake because such men disturb and plague us. We cannot possibly understand the full meaning of life because all around us everyone is asleep. We only know the physical form of life; we never try to move inside the spiritual.

Knowing only the physical is akin to a man mistaking the outer wall of a palace for the palace itself, like a man who sleeps on the outer parapet and thinks he is sleeping in the *maharajah's* bedroom. Those whose whole understanding of life centers around the body are just like that ignorant man. They bed down on the parapet and think they are guests in the palace. We are the same. We only know the outer aspect of the body; we know nothing of the inner. We only know the outer circle of the body; we know nothing of what is inside, of the spirit. We do not even know the interior of the parapet, let alone the inside of the palace, and we think the outer portion of the wall that surrounds it is the palace itself.

We only know the body from the outside. We have never tried to enter it and to see it from within. If you and I are sitting inside this room we are seeing it from inside but a man who is wandering around outside is only able to see the exterior of this house. Similarly, man is unable to see his body from inside. He only knows it from outside. What we know is just an outer covering, a sort of outer garment draped over the body. It is like the outside wall of a house. The real owner of the house is sitting inside, and unfortunately we have never had the occasion to meet him. We do not even know the inside wall of the house, so there is no question whatsoever of knowing the owner. He is deep inside, at the very center of the house.

This understanding of life from outside is what causes the experience we call death. The day this experience we call life begins to slip from a man's hands and his consciousness begins to shrink away from the body and to move inside, anyone looking on from the outside will say the man is dead. And the man himself will feel that he is dying because his consciousness will begin to move inside, to move away from what he has known as life. His consciousness starts to leave behind the surface existence he thought of as life. And this preparation for the new journey makes his spirit cry out because everything he knew as life is being engulfed, swallowed up. People on the outside will take him for dead, and in this moment of supreme transformation even the man himself thinks he is dying or that he is dead and will be gone forever.

This body is not our authentic being. Our true inner being is of an absolutely different nature; our real essence is a complete contradiction of our bodily existence. For example, a seed has a hard outer shell to protect the fragile, living seedling inside. The outer covering is not the living sprout and the man who mistakes the outer wrapping for the inner seed will never come to know the real fountain of life that is encased inside the shell. He will only see the outer shell and the essence of life that is inside will never have the chance to spring forth. The fact is that when the seed sprouts the outer shell has to disappear. It has to break open, to fall apart and vanish into the earth. It is really only when the outer wrapping, when the external wall of the seed is gone that the true nature of the seed manifests itself.

Our physical body is just an outer wrapping. The consciousness of life is inner; the awakening of the spirit is from inside. We perish because we mistake the superficial, outer shell for the seed itself. And so the seed never has the chance to sprout, never has the chance to break through into the light. But when his seed is allowed to crack through its shell a man can grow into a fully developed tree. Until that happens man is just a seed, just a potentiality -- but when that does happen, when man experiences the light of spiritual awakening, his seedling rises upward like a tree and man becomes a solid reality. Some call this reality the soul; some call it God.

Man is the seed of God, but how can a seed know the fullness of its realized potential? Only the tree can feel the complete, total experience of full development; only the tree can know the immense joy of that fulfillment. The seed can never know that tender, green leaves will adorn it as a tree. It can never know that the rays of the rising sun will dance on its leaves and that the gentle breezes will sing through its branches. It can never understand how the soul of the tree will swell with the ecstasy of life. How can the seed know that flowers will grace the tree's branches, surpassing even the beauty of the stars that twinkle in the sky? How can the seed understand the joy of birds nesting in the tree's branches, singing their songs of happiness? And the peaceful shade the tree will give to weary travelers, the seed can never know. The seed is unconscious of all this joy, of all this satisfaction. It cannot even dream of these delights, These are only possible when the seed becomes a tree.

Man cannot grasp the meaning of life because he has confined all his efforts to perfecting the seed alone. He can only know life when the tree has risen out of the tiny seed. And quite apart from being ignorant of the tree that grows out of the seed of life, we neither know, remember or are willing to believe that anything separated and distinct from the physical body exists. Man has concentrated all his attempts to perfect himself on the seed alone. He has gone this far and no further. But realizing the true nature of life by experiencing what is inside is a question of the utmost importance.

I asked one tree, "Where is your life?" It replied, "In the roots you cannot see." The life of the tree springs from these invisible roots. The visible tree draws its life from that which is invisible. But man assumes, takes for granted, that the outer manifestations, that the leaves and the flowers are the tree's life, and conveniently disregards the fact that its roots are buried deep in the earth. And it is from these hidden roots that the life of the tree springs forth. In the same way man pays no attention to his inner self, to the spring of his own life. Rather, he deliberately ignores it. He does not remember that what he really is hidden inside him. Truth, power, all the force all the abilities of his life are there inside. What is apparent on the outside are merely outer manifestations. The authentic being is inside. The soul is the innermost shrine of

life.

Those who view life's outer manifestations as life itself are troubled throughout their stay on earth by a continuous fear of death. Even though they live and breath, they are like corpses. They live in the constant fear that death will confront them at any moment. Such people weep over the passing of others and worry about themselves because every death they witness becomes a harbinger of their own. The death of a dear one is a vivid and painful reminder of their own impending end. Actually their horror is not at the death of others at all but at the thought of their own fast approaching death. And so they shudder. They are stricken with terror and suffer great mental anguish.

It is a such times that a man begins to think great thoughts and makes grand assumptions about the imperishability and immortality of the soul. It is then he sees himself as an infinitesimal part of God. But this is all nonsense, ridiculous prattle by which a man endeavors to deceive himself and to escaped from the truth. And terrified by the mere idea of death, such a man tries to console and strengthen his feeble mind by repeating over and over to himself his theories about the immortality of the soul. He falsely tries to convince himself that he will not have to die. After all, he tells himself, the soul is deathless. But on the inside his is still afraid.

One who really knows the soul is immortal does not go on repeating some theory of immortality -- he simply knows it to be true. Those who quake in their boots ar the thought of death create a dangerous illusion for themselves with their theorizing because they have not really grasped the true meaning of life. But these people keep on talking about the immortality of the soul, and it is really a difficult task to distinguish between those who truly and sincerely believe what they are saying and those who are only trying to console themselves out of their fear of death. Somehow this misfortune only seems to take place in this country.

In India, more than anywhere else in the world, one can find the greatest number of people who honestly believe in the soul's immortality as well as the greatest number who are afraid of death.

For those who know that the soul never perishes, that the soul is an everlasting truth, death has ceased to exist and so their fear of death has ended forever. No one can kill these people; no one can end their lives. And there is another important fact to note -- not only can no one kill them, they cannot kill anyone else either. They should not harbor any illusion they can kill, because the existence of death is no longer a reality for them.

But those who preach the immortality of the soul over and over again are nonetheless afraid of death. Not only do they spout the doctrine of the eternal soul, they loudly support the principle of non-violence as well. They do not advocate this because they are not prepared not to kill anyone, but so that no one will step forward and kill them . The world, they say, should follow the principle of non-violence. Outwardly they profess it is bad to kill, but in fact they are afraid they may become someone else's prey. But if they really come to know death does not exist, they there will be no fear of killing or of being killed, and then all this talk will cease to have any meaning or importance whatsoever.

In BHAGAVAD GITA, which Krishna himself expounded to Arjuna on the battlefield of Kurukshetra, he told Arjuna not to be afraid at the prospect of killing his relatives. Krishna explained, "Those who are standing before you have lived many times before. You were there; I was also there. We have all existed before. We have lived many lives and we will live many more lives to come. Nothing in this world perishes and so there need be no fear of dying or of being killed. There is no death and so there can be no destruction. The question is of living one's own life. As far as life is concerned, those who are afraid of dying or of being killed are impotent. Those who can neither kill nor die do not know the truth of immortality -- that what is cannot die, cannot be destroyed."

What a world it will be when everyone realizes the soul is eternal, indestructible! That will be the day when the whole fear of death vanishes forever and, with it, the empty threats of destruction that are now so effective. That day wars will disappear. But not before. As long as man thinks he can kill or be killed war will never cease in this world. Until then war will continue, unhampered, whether it is Mahatma Gandhi or Buddha or Mahavira who preaches non-violence. Millions of lessons in non-violence can be taught throughout the world, but they will be ineffectual until mankind realizes in the innermost depths of his being that what he is, is divine and therefore deathless. War will never stop in this world until them.

And to not think that those who carry swords in their hands are brave. A sword may well be evidence of a man's inner cowardice. The status of those holding swords in their hands are monuments to cowards. The truly brave need no swords, because they know talk of death is simply the prattling of a child. Yet how man propagates this marvelous self-deception! Out of his fear he tries to show his defiance of something he does

not understand.

In his heart of hearts each man knows he will have to die because death is in the order of things. If he looks inside he sees that his body grows weaker and weaker every day, the youth is fading and giving way to old age. The body is slipping through is fingers, and yet he goes on preaching that the soul is deathless, eternal. He tries to bolster his faith and muster his courage by telling himself again and again not to be nervous, not to be afraid. He knows for certain death exists, but the great saints and sages have confirmed that the soul is immortal, everlasting. People who are afraid of death and hold forth on the soul's immortality are the ones who throng about these sages.

I am not trying to say that the soul is not immortal, but I do wish to assert that this theory of the soul's immortality is just a theory, propounded by those who are afraid of death. To realize the immortality of the soul for yourself is quiet a different thing from simply putting a theory into words. Only those who have experimented with dying, who have sacrificed themselves during their lifetimes can fathom the depths of the soul's immortality. This is the only way to know the eternity of the soul.

This statement needs further explanation.

What actually happens in death? At death the spirit, that glow of life that spreads over the external form, begins to shrink away from the outer shell and to move back to its origin, to its source.

If we slowly and gradually lower the wick of a lamp, the light that has spread throughout the room will diminish and it will become darker. If we continues to lower the wick still more the flame will become smaller and smaller and will move closer to the lamp itself and we will finally be enveloped in total darkness.

In the same way, the light of life, the spirit of life which has permeated every nook and cranny of the physical body, begins to shrink, slowly and imperceptibly, until it finally returns to its origin. And then it becomes the seed, the atom for its journey into a new and fresh life.

It is shrinking that makes a man realize that death is approaching, that he is dying, that what he thought was life is slipping away from him. His hands and feet grow numb, his breathing becomes difficult, his eyes no longer see and his ears no longer hear the sound of life. His limbs, his senses, his entire body functioned because of this unseen but potent connection with the spirit. And now the spirit is returning to its origin. The body is only a physical entity and now that the spirit has departed, it becomes dead, lifeless.

The master of the house is going to leave his abode, and so the house is becoming forlorn and gloomy. At this crucial moment of death a man feels himself going. He feels he is drowning, that he is finished forever. This sense of drowning; of dying, of everything ending, brings on such a flood of nervousness, anxiety and anguish that in his suffering he deprives himself of the experience of death.

It requires great peace of mind to know death, to acknowledge it. We have died so many times. So many times we have left this mortal frame, but every time we suffer this mental agony and so miss the experience. And the ultimated knowledge eludes us, remains inaccessible to us.

Every time death has ever knocked at our door, every time we have ever encountered it we have not been able to see it. At the time of death it is not possible to know it, but there can be a planned death through yoga. What happens in meditation is that what automatically and naturally occurs in death is precipitated by certain activities and efforts of the meditator. He shrinks his whole life-force and directs it inside. Since the effort is his own and only an experiment, he suffers no anxiety. He simply endeavors to redirect his life-force inside. And he accomplishes this in a tranquil frame of mind. Then he is able to understand that the body and the spirit are two different things.

The electric bulb is quite distinct from the electricity that illuminates it. The bulb is lifeless, a piece of matter, and when the electric current is withdrawn there is no spark, no light, no current flowing through it. The human body is nothing more than a light bulb. Life is the electricity, the energy which keeps the physical body alive, glowing with vitality.

In the culmination of meditation, in SAMADHI, the meditator dies of his own free will he realizes the truth -- that his inner self is separate form his physical body. Once this ultimate truth dawns on him, death ends for him and then he understand life. The real experience of life and the end of death happen together, because as soon as death ends for a man he understands the fullness of life. This is really saying the same thing in two different ways.

This is why I look upon religion as the art of dying. But you may say you have also heard me call it the art of living. Yes, I do say both things. And I say them in the same breath because only one who knows how to die knows how to live life as it should be lived. And so, religion is both the art of dying and the art of living.

If you really want to understand the true meaning of life and death, then you must, by your own effort, learn the art of withdrawing your life-force from the exterior body and focusing it on your inner self. Only then will you be able to grasp the true meaning, the real significance of life and dearth. And remember, this energy can be controlled and redirected quite easily. It is not a difficult task at all. This energy is motivated by your own will and can move outwards or inwards as you direct it. This energy is the offspring of your will.

Make up your mind to do this and for half an hour every day concentrate on diverting your life-force to your inner being. If you make up your mind to dive, to drown in yourself, and you withdraw your energies from the outside you will achieve what you wish. But this requires consistent, daily practice. Then you will find that your energy, your life-force has begun to move inward. You will feel that the physical body has relinquished its hold on you and that it is quite separate from you.

If you follow this technique continuously for three months, you will find one day that your body is lying outside of you, separated from you. This you can see. At first this is perceived from inside, but after more practice, after the application of more courage you can bring the inner spirit out and from the outside you can see your own body lying outside you, quite separated from you.

Let me tell you about a remarkable experience that happened to me. Up to now I have never mentioned it anywhere. I have suddenly recalled it, so please listen carefully.

Some twelve or thirteen years ago I had the habit of meditating at night while sitting in a tree. When ever I meditated on the ground I felt that my body was the more powerful, that it had the upper hand. This is perhaps because the body is made of earth. The fact that yogis go to mountain peaks or high up in the Himalayas to meditate is certainly not without reason. It is definitely based on scientific principles. The greater the distance between the body and the earth, the less the force of the physical body is and the greater the power of the inner force becomes. That is why I used to climb a tall tree to meditate for hours every night.

One particular night I became so lost in deep meditation that I did not notice when my body fell out of the tree. I looked around me with mistrust when I finally notice my body lying on the ground. I was quite surprised. How it had happened that I was still sitting in a tree and my body was lying on the ground I could not comprehend at all. It was a very strange experience. A bright line, a glittering silver cord running from the navel of my body was joined to me where I was perched in the tree above. I was at a loss to understand this or to foresee what would happen next. I was worried how I could return to the body.

How long this experience lasted I do not know. But nothing like this had ever happened to me before. That day, for the first time, I saw my own body from outside and since then the idea that my life was merely the physical existence of my body has finished for me. From that day on death also ceased to exist for me. That day I experienced that the body and the spirit are two different things, quite separate form each other. This was the most important moment in my realization of the spirit that dwells within every human body. It is really very difficult to say how long that experience lasted.

As morning dawned two women carrying milk cans from some nearby village passed and noticed my body lying there. From the top of the tree where I was sitting I saw them looking at my body. They approached the body and sat down beside it. They touched my forehead with the palms of their hands and in a moment, as if by some tremendous force of attraction, I returned to my body and opened my eyes.
After that experience I had another.

I began to see that a woman could create an electrical charge in a man's body and that a man could do the same thing in the body of a woman. I pondered over the touch of the woman on my forehead and my instantaneous return to the body -- how and why had this happened.

Many more experiences of this sort happened to me and then I understood why those Indian yogis who experiment in the realms of SAMADHI and death enlist the aid of women. If, in deep and profound SAMADHI, the spiritual self has left the man's physical body it cannot return without the help and cooperation of a woman. In the same way, if it has left a woman's body it cannot return without the assistance of a man. As soon as the bodies of a man and a woman come into contact a current is established, an electric circle is completed, and at that very instant the departed spirit returns.

I experienced this phenomenon six times within the next six months. And during that eventful half year I felt my life span lessen by ten years. That is to say, if I had been supposed to live seventy years I would now, because of those experiences, live only sixty. And the experiences of these six months were extraordinary! The hair on my chest even turned white! Yet I failed to grasp the full meaning of what had happened.

After much thought I finally realized that whatever connection or link there is between the physical body and the spiritual being had been interrupted, that the natural adjustment between them had been broken. And then I understood why Shankaracharya died at the age of thirty-three and Swami Vivekananda at thirty-six. Their deaths took on a different meaning for me. If there is a disruption between the two, between the visible body and the invisible spirit, it is difficult for the body to remain alive.

I also understood Ramakrishna Paramahansa's being afflicted with so many diseases, and saw that Shree Ramana Maharshi's dying of cancer was not due to physical causes but this break in the adjustment between body and spirt.

People seem to think yogis and sages are hale and hearty but the opposite is true. In fact most yogis die young, and when they are alive they are usually unwell because the adjustment has been disturbed and a discord has been created as a result. Once the spirit escapes the body and leaves it, it can never re-enter the body properly, never as fully as before. Of course then there is no need, no reason for a proper re-entry of the spirit into the yogi's physical body.

Determination -- strong and unfailing determination -- can force the energy to turn in, to direct itself inside. The thought, the desire to go in, to return to the center can definitely enable you to reach to the source. The urge must be so intense that it permeates every fiber of your being, every breath you take. And then it may happen any time. One day, in a flash, you may reach your innermost core and perceive your body from within.

What they say in yoga about veins and arteries is not in agreement with the science of physiology because it has no connection with this science. If you study physiology you will find that the veins and arteries yoga talks about have nothing to do with this science at all. The are perceived from inside. And where are the seven *chakras* they describe in yoga? They are not to be found in the body because we try to locate them from outside.

There exists a specific science that deals with the body from inside -- an inner physiology. It is a very subtle science and it acquaints you with a number of separate and distinct circuits and centers which cannot be found when the body is viewed from the outside. These centers are fields of energy formed where the body contacts the inner soul.

The most important of the fields of contact is the navel. If your are driving a car and there is about to be an accident -- or even if you are nervous -- you will notice that first thing to be affected is your navel. In the upheaval of precipitated by an impending disaster the navel becomes very perturbed because it is the most intimate contact between the physical body and the inner soul. The prospect of approaching death will even throw the circuits out of balance and they will lose their harmony with the centers of the entire body.

There is an internal arrangement by which the inner body and the outer physical body retain their mutual contact. The *chakras*, talked about so much in yoga, are the energy fields of these points of contact.

To get to know your body from within is like getting to know an entirely different world, a world about which we have never before had knowledge or information. Medical science knows nothing of this inner body at all, nor will it ever be able to fathom it.

Once the complete realization that the inner self is distinct and different from the outer body happens, death ceases to exist. When there is no death one can very easily leave the shell of the body and view things as a disinterested spectator.

The way to probe into the facts of life and death is not by thinking about philosophy or the scriptures -- and those who pursue these avenues will uncover nothing worthwhile. My approach is existential, because this way you can really understand that you are life and that you have no death. This truth can be entered into, experienced as fact, lived. But those who use thinking in their attempt to unravel the meaning of life and death will never achieve anything, will never arrive at any kind of result -- even if they spend their whole lives immersed in such thoughts.

We can only think about what we know. You will be utterly lost trying to think about something that is unknown to you. How can you think about something that is unknown to you. How can you think about something which you have no idea, no knowledge whatsoever? How is it possible? You only know life. You do not know death. So what is there to think about as far as death is concerned? How can you formulate ideas about something you do not know at all? How can you even imagine it?

Whatever theories the philosophers have evolved about life and death have no value at all. Whatever is written in the books of philosophy about life and death is only indulgence in thoughts, mere theorizing -- and totally worthless. Only what yoga says about life and death holds true, and all other theories are just word games.

Yoga approached the mystery of life and death from the existential point of view, with an experimentalist's eye. The immortality of the soul is not just a theory, not an ideology -- it is the real experience of certain people. And only actual experience can solve the riddle of life and death. As soon as one achieves this experience, it clearly dawns upon one's consciousness that only life exists, that there is no such thing as death at all.

All the same, you will say, death does happen in this world. But the crux of the whole matter is that we only leave behind the house in which we have dwelt and proceed to another. We simply move to another house. Each house has its limitations as well as its strengths. It is like a machine that wears out and so we have to leave it behind.

If science succeeds in the experiments it has undertaken the human body can be made to survive for one hundred, two hundred, even three hundred years -- but the mere continuance of the physical body will not be proof there is no soul. The soul must change residences frequently, and this will only show that science has been able to repair the old house. No scientist should indulge in the fantasy that because he can preserve the human body for five hundred or a thousand years that there is no soul, no eternal flame in man. This prolonging of life through advanced scientific research will only go to prove that this machine, this body which the soul must abandon because it has become worn out, can be repaired and so need not be discarded.

If the heart can be replaced, if new limbs can be supplied, if new eyes can be provided, then there is no need for the soul to change bodies. If a new heart can be implanted, new hands and feet substituted, then the soul need not relinquish the old body. Now the old house will do. But by no stretch of the imagination does this prove the soul does not exist.

Science may also produce a test tube baby, but then scientists will be under illusion that they have created life itself. I would like to clear up this misconception here and now. Even the existence of a test tube baby would prove nothing of the sort. Such an assumption on the part of the scientist would be completely erroneous.

What happens when a man and woman meet? They do not give birth to the soul. They simply create a situation, an opportunity for the soul to enter. The mingling together of the mother's and father's seeds allow the soul to find a suitable abode. Test tube conception may well furnish such an occasion but it will provide no proof that the soul can also be created in the laboratory. The mother's womb is also a mechanism, but it is a natural mechanism and not a mechanical contrivance.

In it laboratories science may succeed in reproducing, in a test tube, the same chemical combination that comes about when the sperm of the man mixes with the ovum of a woman at the time of the conception of a child. Through research into the chemical essences which prepare the sperm and the ovum for the entrance of the soul in the natural process, they may be successful. And just as soul enters the woman as soon as the opportunity has been created in the womb, the soul will enter the test tube if the correct conditions are fulfilled. This will not mean science has created a soul, it will simply mean the soul has found a suitable opportunity for its entry into life.

Birth consists of two stages -- the physical preparation of the infant's body in the mother's womb and the descent of the soul into it. But the future must seem very dark and gloomy for the soul because scientific research keeps trying to convince mankind it does not exist at all. This will not disprove the existence of the soul, it will only weaken man's determination to go inside himself. If test tube babies are created and man comes to doubt the existence of the soul because of them, he will stop all attempts to explore the depths of his inner being. This will be a great tragedy that will come to pass in the next fifty years. During the past fifty years of scientific research the groundwork for this catastrophe has already been laid.

Up to the present, disease, suffering, privation and poverty have populated the earth. People have had no food to eat, no proper clothes to wear and their life spans have been much shorter than they are now. From all points of view, people have been poor, very poor indeed. But as far as belief in the existence of the soul is concerned there has never been such a multitude of poor and totally destitute people as there are today. And this can be attributed to the growing disbelief in the soul, to the idea that there is nothing inside man. If this becomes the general conviction, there will never be any question of man moving inside himself. The future may well be one that is black and full of pitfalls.

Some people must come forth, from every corner of the world, to gain this inner experience for themselves. They must step forward to declare to the world that man is not a mere physical being, but something much more, much more valuable, much more lasting. But these declarations cannot simply be the repetition of the principles expounded in the Gita, the Koran or the Bible, they must be emphatic declarations of life. They must be ringing statements saying that whatever man may be he is not just his

physical form, not just his bodily existence. Such affirmations must be spontaneous; they must come from a man's own direct experience of the soul that dwells inside the human body, the soul that gives it the spark of life, the soul without which the body is useless. Then perhaps we may be able to save mankind from impending ruin.

Otherwise, as it becomes more advanced, science will undoubtedly reduce the live, breathing human being to a mere robot. And when the day comes that mankind has become totally and utterly convinced that there is nothing inside him and that there is no such thing as a soul, then all the accesses, all the approaches to the inner soul will be closed. And what will happen then is anyone's guess!

Even today most people's inner doors are locked, but every once in a while a courageous person breaks through the solid inner wall and rushes inside -- a person like Mahavira, Gautam Buddha, Christ or Lao Tzu. These men penetrated their inner beings and gained first-hand experience of the soul. But the possibility of this kind of happening decreases day by day.

Perhaps after two thousand years or so man may be able to state with complete conviction that there is nothing like life, but only death -- and this will be absolutely contradictory to what I say today; that there is no death, that there is only life. The seeds of that which will be believed two thousand years hence have already been sown in the minds of the general populace today. After all what does Marx preach? He says there is matter but no soul, that there is matter but no God. And that what we think of as God is only a by-product of matter. God, Marx says, is born out of matter. He puts forth the hypothesis that only death exists, and not life. He says the soul does not exist, that matter only matter exists and therefore there is no such thing as life. You may not know it, but the preachings of Marx have influenced many many people.

There have always been people who have denied the existence of the soul or God or whatsoever you choose to call it, but until now there has been no religion or cult of these non-believers. Marx has given the world its first cult of this nature. There have been world famous atheists like Charvak, Brihaspati and Epicurus, but there has never been a distinct organization or church. Marx is the first atheist who has an organized religion, and surprisingly enough, half of the world stands within it s precincts today. And in the coming fifty years the remaining half of the world will follow in their footsteps.

That the soul exists is an indisputable fact, but the doors to it are closing more and more and so we are neither able to know it nor to attain to it. Life also exists, but the possibilities of realizing it are slowly becoming less and less. We are therefor unable to know life as it really is. But before the doors are locked tight those who have even a little amount of courage and a little bit of enterprise should begin to experiment upon themselves They should try to enter their inner beings, to experience the inner flame, the true light for themselves. If only a hundred or so persons with this experience existed, they would be able to drive away the darkness of ignorance from millions of people. A small lamp is able to provide light for many.

If only one man in a village has known the immortality and eternity of the soul, the whole atmosphere, the whole life of the village will be completely transformed. The villagers will come to view life with a new perspective. A tiny flower blossoms and spreads its fragrance far and wide. In the same way, a man who has gained the true knowledge of the soul's existence can guide and purify the souls of his fellow villagers.

But our country is overflowing with *sadhus* and others who shout at the top of their lungs about the immortality of the soul. They preach their belief in the soul and profess their experience of its existence. Believe me, there is a huge crowd, a very long queue of such *sadhus*! But then why is there so much baseness and immorality in our nation! This is all fake, all a thorough deception, the *sadhu* circus!*sadhus* and so-called holy men are spread over the entire length and breadth of this country, but they are just performing, simply deceiving the public. It is just not possible that the moral and spiritual life of this country could sink as low as it has if the vast host who claim the soul exists eternally really knew what they were saying.

And those who say that it is the common man who has lowered the moral character of the world are absolutely wrong. The ordinary man has always been the same as he is today. At one point the level of morality in the world was high but only because a few great men had attained to spiritual realization. The man in the street has not changed at all. A few were able to pull themselves out of the mass and raised the general social conscience along with them. Such men gave others the incentive to elevate their own standards. And if the world has fallen to its present state morally and spiritually, these *sadhus* and *mahatmas*, these hypocrites who profess to know religion and who preach so-called religion, are entirely responsible. The ordinary man is not responsible at all. The responsibility has never been his. He wasn't at fault before; he isn't to blame now.

If you want to change the world for the better then stop all this meaningless talk and moral sermonizing

about reforming each and every individual. If the world it truly to be transformed, a small number of people will have to undergo very intensive spiritual ordeals and exercises. Many are not required. If only one hundred persons in a country attain to self-realization, the spiritual life of the country will be automatically uplifted.

I agreed to speak on this subject in the earnest hope that some courageous man might step forward and ask for initiation into this inner journey. I would have extended my heartiest welcome to him. I would have told him that I am always ready to help a man to go inside and to give him a glimpse of the eternal soul that resides in his body. If you are ready, come forward and I will show you what life is, what death is.

The ultimated experience is of God. The ordinary man's experience is confined to the physical body, the yogi's to the invisible body and the experience of the self-realized man is of God himself.

God is one; physical bodies are many. The invisible body is the causal body, and energy that is invisible to the mortal eye is constantly flowing from it into the physical body.

Electric current can illuminate many light bulbs. The light, the electricity is one, but it spreads its power throughout many bulbs. The physical appearance of the bulbs may differ, but the current is one -- just as the spirit is one.

The consciousness, the spirit within us is one, but it has two facets -- one is the invisible body, and the other is the outer physical body. Man's experience is centered around the exterior body alone, and as a result of this imbalance he suffers. He is in agony, in pain; his life is full of darkness, full of utter darkness.

Some men are able to reach only as far as the invisible body, and then they believe there are a number of souls, as many as there are individuals. But those who transcend the invisible body confirm out of their own experience and without a shadow of a doubt that God is one, that the soul is one, that *brahman* is one.

As such, there is no contradiction in either of my statements although they may look contrary to each other on the surface. When I speak about the entry of the soul I mean that particular soul whose invisible body has not yet been discarded. This is the main basis for the assertion that the soul, which is destined for the glory of ultimate liberty, is not bound by the shackles of birth and death, that it is completely free from the cycle of birth and death. The soul experiences neither birth nor death because it is never born and it never dies.

When the invisible body perishes there is no longer any birth or any death because it is this invisible body that is the cause of each death and each resulting new birth. The invisible body is the sum total, in seed from, of all our thoughts, desires and aspirations, of all our longings and cravings, of all our knowledge and study, of all our experiments and experiences. It is this invisible body which leads us on new travels, to fresh births. But the man whose thoughts and dreams have ended, whose desires and yearnings have finished, whose emotions and feelings have vanished has no place to go. There is no longer any reason for him to go anywhere. And so no cause remains for him to be reborn.

There is a very strange and puzzling incident that occurred in the life of Shree Ramakrishna Paramahansa. Those who knew him well, who knew him as a man who had attained to the highest pinnacle of *samadhi*, were astonished by his great love for good food. He would often get very excited and become quite anxious about his food and many a time he walked straight into the kitchen and asked his wife, Sharada, "What's the matter? It's getting very late. Are you cooking any special delicacy today?

Sharada Devi would only look at him in consternation, in her innermost heart she did not approve of this habit of his at all. He even went to the extreme of walking out of the middle of spiritual discussions to go to the kitchen to find out what was being prepared especially for him and to see what kind of snacks he could lay his hands on. Sharada would ask, "What are you doing here? What will people think? You have left a serious conversation about *brahman* to come down to the kitchen to ask about something as mundane as food!"

Ramakrishna would just smile and say nothing.

At times even his disciples would point out that people were saying all sorts of things about him because of this particular idiosyncrasy of his. They said people would lose faith in him, that they would wonder how a man who was so attached to a worldly thing like food and so devoted to eating could impart knowledge, could show the path to light.

One day Sharada lost her temper and told him off. She said the way she saw it, his love for food was such a compulsion that it was beyond his power to control it. In a very calm and quiet tone he explained, "Sharada, you don't understand. One day I will lose interest in food. Remember that day and mark it well. I will die exactly three days after."

Totally puzzled, Sharada asked, "What do you mean?"

Ramakrishna answered, "All my desires are gone. All my longings, all my cravings have vanished. All my thoughts have been destroyed. But I wish to remain in this world a little longer, for the good of humanity. And that is why I am consciously holding on to one straw, to desire. When all the chains that more a boat have been broken loose but one -- the one that keeps the boat attached to the dock -- the ship will sail off into the limitless ocean towards its ultimate destination if ever that last chain breaks. I am holding on purposely. That is the main reason I take so much interest in food."

No one grasped the full significance of his explanation. But three days before his death Sharada entered his room with a plate of food in her hand. When he saw the plate he closed his eyes and turned his back on his wife. That very moment Sharada remembered what he had said to her several days before. The plate dropped from her hands and she began to weep loudly at her husband's impending death, the death he had predicted would take place exactly three days after he lost interest in food. Ramakrishna Paramahansa stayed alive by holding on to one very small desire, and as soon as that desire also vanished no chain remained to hold him in the world. When that small desire vanished, the insignificant support which caused his physical body to survive also vanished.

Those *teerthankaras* we regard as living incarnations of God, those we look up to as sons of God also remain alive on the basis of one desire alone. They want that desire to persist so they can survive in their physical bodies for the good of mankind. The day that last desire vanishes, their worldly existence ends and their journey to eternity begins. After that there is no life and no death for them, nothing more to be counted, nothing more to be enumerated. That is why those who know and have experienced the reality of the soul say that God is one, that *brahman* is one.

But it is really pointless to use the number "one" unless at least two exist. If the numbers two and three do not exist, then the number one cannot exist either. To speak of the number one is only helpful if we know two, three, four. Then there is a link between the numbers. Therefore, those who have gained true knowledge do not say that *brahman* is one. They say that *brahman* is not two, that he is not dual. It is an amazing statement. They say that God is not dual and cannot be counted in numbers. No measure exists to evaluate God. Even when we say "God is one" we make the mistake of stating his existence with a number. And this is completely erroneous.

Forget about reaching God for a moment. At present you are only conscious of your physical body, and it is many-sided, with endless facets. If you try to enter your physical body you will come upon another body, an invisible one. If you succeed in going beyond this invisible body you will find your self face to face with something that is not a body, that is nothing physical, that is something you can only feel, sense. This is the soul.

Nothing I have said today contains any contradictions whatsoever.

A friend has asked me if the soul, when it leaves one body, can enter another that is dead. Yes, it can -- but there is no point, no sense to its entering a corpse. That body died because the soul that resided in it could not remain in that particular body any longer. And since that body has become useless for the soul that was in it, then what is the point in a soul leaving another body to occupy this dead one?

Yes, it is possible for the soul to enter another body. But the question of how to enter another's body is of no importance at all when you do not even know how the soul that resides in your own body came there. What is the earthly good of wasting our precious time in a futile discussion about entering the body of another when you do not even know how your soul has entered your own? You do not even know your soul lives in your body. You cannot even see your soul. You have no idea how to separate your soul from your body.

Although there is no reason for entering another's body, yet from a scientific point of view it can be said that it is possible for the soul to enter another body -- because your body is not really yours and neither is anyone else's body his. All bodies are alien to the soul.

When the soul enters the mother's womb it enters a body. That body is very tiny, just an atom, but it is a physical body all the same. That tiny atom in the mother's womb is hiding the physical body which will become fully grown in time. After fifty years, your hair will begin to grey -- and this potentiality is also hidden in that minute atom. In seed form, that atom contains the color of your eyes, whether your hair will be curly or straight, whether your hands will be long or not, whether you will be healthy or prone to illness, and all the other aspects of physical appearance. That atom is a tiny body and it is into that atom in the womb of the mother that the soul enters. The soul enters that atom according to the particular condition or construction of that atom in that particular situation.

The main reason for the deterioration of mankind is that married couples do not create opportunities for

higher souls to be born. The situations that are being created invite the entry of lower souls.

It is not necessary that the soul should find an opportunity to take birth in a new body immediately after death of the old one. In general, most of the souls which are neither very high nor very low seek out new bodies to enter within thirteen days. The lower souls have to wait longer because low bodies are difficult to find. These lower souls are known as ghosts and demons. Very high souls also have to wait because they do not often get the right opportunity to enter proper bodies. These high souls are known to us as godly spirits.

In olden days the number of ghosts was much smaller and the number of godly spirits was much greater. In the modern world the number of ghosts is increasing and the number of divine spirits is decreasing. The opportunities for the birth of divine souls lessen every day. And it isn't possible to see ghosts today, because those who have been waiting to enter bodies have already done so. It isn't necessary to see them either. Look at the common man and you get an idea of what these ghostly souls are like. In his actions and behavior man resembles the lower spirits and ghosts so much these days. And our faith in God is slowly vanishing. How can we believe in godliness, in divinity, when we never encounter godly men in this world?

There were times when gods were as much a reality as anything else in our lives. The saints who recorded the Vedas speak of divine, heavenly spirits, and I do not feel they only spoke out of their imaginations. They spoke of godly spirits who talked to them, who sang songs to them, who laughed with them, who walked with them upon this earth, and whose presence they felt close by, all around them. Our contact with such divine spirits has been totally destroyed. And the cause of the destruction is that there are no men among us who can form a bridge between men and the gods. There are no men who can declare their existence to the world, who can describe their form and appearance to mankind. And the responsibility for the disappearance of such men can chiefly be laid at the door of our matrimonial system. It has become incredibly ugly and grossly perverted.

The first and foremost reason for this is that we have discouraged marriage for love in India for hundreds of years. All our marriages are finalized without taking the factor of love into account. A marriage that deliberately ignores the importance of love cannot possibly result in a mutual inner bond, in an harmonious blending of the hearts of husband and wife. This is only possible through mutual love.

Neither harmony, nor oneness, nor heavenly music can exist between two people who are bound together in a purely material marriage. And out of such a marriage there is no opportunity created for the birth of a higher soul. Whatever love there is, is just the result of staying together and is nothing more than worldly attachment. The love of such a couple is not from the innermost depths. It does not touch the tender cords of their inner hearts, the ties that unite the two into one. And so children that are born out of such marriages can never be the children of love. The children themselves can never have the higher qualities, the attributes of love, kindness or understanding. On the contrary, they are more like ghosts and demons. Contrary to divine or godly lives, they will lead lives of sin, contempt and violence.

One small thing changes the whole picture, however, if the foundation of the union is based on personalities that live in harmony and beauty, amazing changes take place.

You probably have no idea why the woman is more beautiful than the man, why there is a shapeliness, a roundness to her person. Why isn't this to be found in a man? Perhaps you do not know that there is a music, an inner dance in the personality of the woman that is not evident in a man. The reason is so small, so minute, so insignificant you will never guess it. And this tiny reason accounts for such great differences in their personalities.

When the child is conceived in the mother's womb there are twenty-four female atoms and twenty-four male atoms present. If all of these masculine and feminine atoms mix together then the first cell that develops is composed of these forty-eight atoms. The life that evolves out of these forty-eight atoms is that of a baby girl and after birth she will grow into a woman. Each side of this body consists of twenty-four atoms. In this body there is perfect balance.

The male cell consists of forty-seven atom, twenty-four on one side and twenty-three on the other. And so there is imbalance. Because of this there is also discord in the masculine personality. The harmony is broken.

The atoms in the feminine personality are in complete balance and therefore she is beautiful and shapely, full of art and poetry, aglow with a sense of and an appreciation for the aesthetic. In the body of a man there is one less atom. The atoms a baby boy receives from the mother number twenty-four; those he receives from his father, twenty-three. This slight imbalance in the number of atoms causes him to remain discontented throughout his life. His discontent is always intense. What to do, what not to do, why to do this, why not to do that, this worry, that dissatisfaction -- these are the things that plague a man all his life.

And this discontent comes form this imbalance in his atomic structure. One atom less results in this personality imbalance.

Contrary to this, a woman's personality is in complete harmony, and so there is concord, a continuous music to her life. This had given women beauty but has not allowed them to progress, not permitted them to develop themselves significantly. The reason for this is that a personality that is in balance does not develop, but stagnates.

The imbalance in man's personality is why he is so active, why he is able to progress. He climbs Mount Everest, he forges rivers, he scales mountains, he reaches the moon, he yearns for the planets, he writes important books, he creates poetry. And it is man who gives religion to the world.

A woman will not achieve any of these things. She will not reach the moon and the planets, she will not write profound books or present religious principles to the world. The balance that exists in her personality does not give her that intense desire, that deep urge to achieve things beyond the ordinary routine of life. The absence of one tiny atom in man's personality has enabled him to develop all of science, all of culture for the benefit of mankind, but the balance in a woman's personality has proven to be a handicap and stagnated her progress.

I am saying these things to you because they are biological facts and the scientists will have to agree with me. And if such a small difference in the makeup of men and women can have such repercussions, how much more difference will the bigger discrepancies cause?

The characteristic of the child who is conceived when a man and woman meet depends on the mutual love and respect that exist between the father and mother, on the sacredness of the feelings they hold for one another and on the oneness of their hearts and spirits. How high and how divine the soul is that is attracted to them depends on their approach to each other during their joining. If they come together in a holy and prayerful attitude a divine soul will choose to enter the womb. Higher consciousnesses will be pleased to house themselves in such bodies.

With the passing of time humanity is becoming poorer, growing weaker and more and more unhappy. And the main cause of this deterioration in the human race is the ugliness that prevails in marriage. Unless we accept the sanctity of the marital state and begin to look upon it from a spiritual point of view there will be no future change in mankind.

To a very great extent, the blame for the frailty and misery of humanity, especially here in India, can be laid at the feet of those who condemn the institutions of marriage and family life in favor of lives of asceticism. They have condemned family life and have paid no more attention to it. But I would like to state that the path of asceticism does not necessarily lead to God. Very few ordinary people reach God this way. Most men reach their goal through happy marriages and family lives. This is a much easier way than that of asceticism -- and enough thought has been given to this way of reaching God.

Up to the present, religion, for the most part, has praised this path and looked down on family life. But religion has unfortunately not provided proper directions as far as marriage and family life are concerned. If religion had fully grasped the true meaning and importance of the role of the family in the development of mankind, we would have already give ample consideration to the process of birth and to the quality of the soul being invited to enter the body of the child that is destined to see the light of the world. If real religion can be properly preached, if everyone is given the opportunity to learn the true meaning, the underlying truths, the noble thought and deep feelings of religions principles, then in the next twenty years a whole new generation will have a completely fresh and new perspective on life.

The man who indulges in sex without considering the life to be born out of that physical union, without extending a loving invitation to a spirit to enter the body of his child, is really committing a great sin. That man is guilty of sin even if his children are born within the state of matrimony. If he has not, with a prayerful and devotional attitude to God, invited a spirit to enter the child he and his wife are conceiving, he is guilty, a condemned man. The type of soul that enters the woman's body ultimately decides the future.

We pay great attention to our children's clothes, to their fads, to their education, to their health -- but we totally ignore their souls. This will never result in the creation of a sound race of humans on this planet.

So, it is of much more importance to discover how your soul has entered your body, rather than how a soul can enter someone else's.

In somewhat the same vein, another friend has asked whether we can know anything of our previous births. Yes it is certainly possible to know about one's previous births, but when you know nothing about his life it is very difficult to know about past ones. It is possible to be conscious of previous births because whatever has happened to you whatever has been imprinted on your unconscious cannot be really erased.

Deep down in your unconscious mind whatever has happened to you is always present. Whatever you have known you do not forget.

If I ask you what you did on January 1, 1950, you may not be able to recall anything. You will say you cannot remember anything and you will be very definite about it. But if you are hypnotized -- and this can be done very easily -- you will be able to relate the detailed happenings of January 1, 1950, as if that whole day were passing before your eyes. You will be able to recall that the cup of tea you had that morning had a little less sugar in it than usual, and you will also be able to tell me who served you that tea. You would also be able to say the man stank of sweat. You would even be able to remember the smallest things like the fact that a shoe you wore on that day was pinching your foot. In a hypnotized state your memories can be brought to the surface.

I have done a lot of research into these things and those who want to know about their past lives can be taken back to them. But first you will have to go back in this life, to the moment you were conceived in the womb of your mother. Only after this can you be taken back to the memories of a previous life.

But remember, nature has arranged things this way, has arranged for these memories to be lost in oblivion. Quite apart from the memories of past lives, if you even recall the detailed happenings of one month in you life they will haunt you and you will go mad. If during the night you remembered everything that happened to you throughout the day, you would go insane. And so nature has arranged it so that you are only allowed as much memory as your mind can easily digest without any strain. All remaining memories are buried in the dark valley of the past.

Just as you have a place in your house where you store unwanted things, the memory also has a hidden, unconscious storehouse where things that are not necessary for you to remember are stored. In the memory's storeroom recollections of countless lives are to be found. They have been collecting there for ages and ages. But if anyone, without proper understanding, unknowingly enters that storeroom of memories he will go mad that very moment. The collection of memories is that stupendous!

One woman I know wanted to probe into her past lives and began experimenting at my place. I explained to her she had to be fully prepared to shoulder the responsibility for anything that might happen. I told her that the knowledge of her past lives would shatter her peace of mind and leave her worried and anxious. But she said she would not get upset at all. She said that the past was over and couldn't see why knowledge of it should create problems for her in the present. And so she continued her experiments.

She was a learned and courageous college professor, and with my guidance she went into very deep meditation. Gradually the curtain of her memory began to lift and the day she entered a past life she came running to me. She was trembling from head to toes and tears poured down her cheeks. She cried and shouted that she wanted to forget what she had seen about her past life. She also refused to go back any further into the past.

I calmly asked her why she now wanted to close her eyes to her past when she had been so interested before, when she had meditated so much for this very reason. She became very upset and said it would be better if I knew nothing about it at all. Finally she admitted that in her past life she had been a prostitute, a *devadasi* in a temple in the southern part of the country. "I enjoyed sex with countless men," she said, "I gave my body to them. I was prey to their desire and lust. I thought I was loyal to my husband, true to him in body and soul, but knowing my past has thoroughly disillusioned me. I don't want to remember that awful past of mine at all!"

I told her that it is easy to remember, but not so easy to forget. To forget the past is very, very difficult indeed.

To enter one's past is possible, but those who want to do it must follow certain methods. The greatest contribution of Mahavira and Gautam Buddha to humanity is not their principle of non-violence, but the knowledge of the art of entering past lives. They are the first men who stressed that anyone who wants to know reality of this soul must also explore the past.

When a man learns the truth about his past he will know when he is repeating the same thoughts and actions as he has done in past lives and will then realize the futility of those thoughts and actions. Then he will be a completely changed man. Then he will realize his madness, his foolishness, because he will come to know that in past lives he has earned millions, built palaces, attained to high posts, attained knowledge, reached honored positions in society and many times has sat on the thrones of Delhi. And how may times, how many hundreds and hundreds of times has he done the same things again and again in his present life! Every life has been a story of failure and this life will be just the same, just as unsuccessful. As soon as this realization dawns upon him fully, his quest for wealth, power and position will cease.

In this way, knowledge of his past lives can stop a man's insane pursuit of wealth and statue. Men will know how many women they have taken to bed in their past lives and women will know how many men they have slept with, and both will know they are doing the same things again -- living lives of lust and enjoyment once more. But even with all this past indulgence in physical and material pleasures neither men nor women have found satisfaction or contentment.

The irony of it all is that in this life they want to do the same things -- indulge in sensual pleasures, think about sleeping with this woman, about sleeping with that man. And this has happened millions of times in the past. But once the futility of all this has been understood through knowledge of past lives, the same things will not be repeated. If after all of this repetition, failure is the only outcome, then doing them again in this life makes no sense whatsoever.

To remember their past lives, both Mahavira and Buddha engaged in deep mediation. And once any man passes through the scenes of his past lives and remembers his behavior and actions in those lives he is thoroughly changed, completely transformed.

And so I can reply to my friend's question by saying that it is both easy and possible to recall the memories of past lives. But how can a man have the courage and boldness to face his past lives when he drinks wine to forget the worries and anxieties of this one! He drinks, he plays cards, he goes to the cinema, he gambles -- only to forget the present. He drinks wine at night so that the worries of the day can be lost in the oblivion of forgetfulness. How can a man who doesn't have the guts to remember the happenings of the day, who seeks forgetfulness in wine and women, have the daring to review his countless past lives and expect to find the courage to bear that knowledge?

All the religions have condemned wine and spirits. Our ignorant leaders state that the religions prohibit liquor because it debases the individual's character, because money that is needed for the family is squandered on liquor and because when a man is drunk he quarrels and fights with his friends. This is wrong. This argument in favor of prohibition is simply superficial. Religions have forbidden the drinking of spirits because the man who drinks is only trying to forget himself in alcohol can never know his soul. To know one's soul one has to try to understand oneself. This is the main reason wine and meditation are opposed to each other.

It is generally taken for granted that drunkards are bad people. I know some drunkards and I also know people who never touch alcohol. Through thousands of my own experiences I say that the drunkard is a better human being than the one who does not drink. I have found a deep sense of kindness and humanity in drunkards that is missing in the man who abstains from drink. I have found that those whom the world brands as drunkards are more humble in their behavior, kinder in their attitude to their fellow men than those who do not drink. Those who do not drink definitely are more conceited and more full of selfpride than those who do.

Bat these are not the grounds upon which religions have based their condemnation of liquor, and the preaching of our present day leaders that this is the basis of religion's attitude is absolutely untrue.

Religion has supported the prohibition of alcohol on the grounds that those who drink forget themselves and lose the necessary courage to recall the past. Setting memories aside for a moment, there is also the fact that he haphazard way of life of the man who drinks ultimately dulls his senses. But in any case, how can one who is trying to forget the present ever have the courage to probe into his past? And if one does not recall the events of his past life, how can he hope to remold the present one in a proper manner? Then it will just be the same old story of blind repetitiveness that has gone on and on through countless lives.

The same thoughts and actions recur again and again, endlessly. You will be reborn again and again and will repeat the same foolish things you have done so many times before. And there will be no end to these recurrences unless you are able to dive into your past lives. This tedious chain of events is pointless, because you will be reborn again and do exactly the same things you have done before. It will be a never ending circle. This is why human life is compared to a revolving wheel, going around and around over and over again.

God knows what the thinkers and ideologists of our country had is their minds when they embossed the wheel on our national flag! Perhaps they did not realize the full significance of what they are doing. Ashoka the Great had the wheel carved on his pillars and STUPAS with the express purpose of helping mankind realize that life is like a wheel that keeps revolving around itself. In the wheel of life everything returns to the same point and from that point begins circling again. The wheel represents life, revolving, circling again and again. It is nothing but a dreary repetition. But every time we forget and so we go on repeating the same old things with fresh desire and new enthusiasm.

A young man who approaches a young girl to show his love, to show his longing, does not know how many times and to how many young women he has made the same kind of approaches in his past lives. And when he gives expression to his tender feelings in this life he thinks he is doing it for the first time, and that it is the most important event in his life. But if he becomes conscious that his seemingly important incident of first love has happened countless times before in countless lives he will see the futility of it. He will feel just like a man who has seen the same movie thirty or forty times.

If you see a film today you enjoy it. If you are made to go see it again tomorrow you may tolerate it. If you are asked to see it again on the third day you will want to avoid it because it will be boring for you. But if you are forced, say by the police to see the same film for fifteen days running, on the sixteenth day you will want to kill yourself. You will have reached a point where you cannot tolerate the repetition of the film one more time.

But, if you are given opium after seeing the film each time you will forget what you have seen before and you will be able to watch the same movie again and again. Not only would you be able to watch it, you would enjoy it every time you saw it.

When a man discards this body after he dies, the door to all the memories connected with this body and contained in it is permanently shut -- and a whole new drama begins all over in the new body. Although it is a new drama it is the same old plot. It is a repetition of the same old story, of the same happenings, of the same goings-on. If the past is remembered somehow, you will realize that it is the same tiresome film you have seen so many times before, that the dialogue is the same, that you have heard that song sung countless times before -- and then it will be beyond your powers of endurance to put up with the repetitiveness any more. So after the memories of past lives parade before you in a passing panorama a wish to discard all that is of this world arises in you. It is because of this that the remembrance of past lives generates a sense of the futility of worldly things

Nowadays this sense of futility does not happen to many people, because no one has the desire to probe into the secret memories of past lives. If any of my friends wish to carry on experiments of this nature I am willing to guide them I give my word that at a signal from any of them I am ready for such experimentation. If anyone comes forward it will make me very happy.

Only yesterday I received a few letters from friends saying they were ready, that they were waiting to be called. Now that the call has come I trust they are prepared to come forward. I am ready to guide them on the path of exploration into the past. I will accompany them as far as they want to go. At this stage of the world's progress and development, we badly need people who possess this ability. If only a few men can attain to this knowledge I am certain we can remove the darkness that is so quickly enveloping the whole world.

Two experiments, totally different from each other, have been carried on in India during the last fifty years. One experiment was Gandhi's; the other, Shree Aurobibdo's.

Gandhi tried to elevate the personal character and integrity of each individual, of every human being. And it seemed for a while that Gandhi was succeeding -- but he failed completely. Those whom Gandhi thought he had uplifted proved to be no more than images painted on clay, pictures that lose their luster and color if a little rain falls on them. The past twenty years have shown that the light of Gandhi's vision has faded into nothingness.

His followers stand naked in Delhi with none of the coloring or intensity Gandhi endeavored to impart to them. Before the honors of high office rained down of them their faces showed dignity and conviction. Their snow-white hand-woven *khadi* garments were dazzling in their purity; the *khadi* caps seemed as if they could lift an empire out of the dust and turn it into something solid, into something beneficial for a suffering people. But today those same *khadi* caps, once regarded as symbols of purity, have fallen so low into the dust that they deserve to be burned in the public squares. Now they are totally bourgeois; now they are emblems of red-tapism and corruption. Gandhi's experiment failed miserably. But experiments like this have been carried on in our country many many times. Even long before Gandhi.

Shree Aurobindo conducted an experiment in which he achieved almost no success and ultimately failed -- but the direction he pursued was quite right and correct. His aim was to uplift a few souls so that they would be able to beckon others to their level, so that their very presence on earth would be a sublime invitation to other men. He felt that if it were possible to elevate even one man's soul; on high that the souls of all humanity would rise along with it; his conviction was that the level of all souls would be raised in this way. He felt this is possible, but only because he saw no other alternative.

Mankind has sunk so low at present that if one man cares enough to try to change the entire human race

it is likely he himself will be corrupted. You know quite well that public benefactors can turn into public pickpockets within a few days, and instead of benefiting the common man they harm him. They want to improve the lot of the people, they want to serve them, but within a few days they themselves turn out to be the ones who need improving! No, Aurobindo's idea was impossible. It could not happen.

Perhaps you are not aware that the history of spirituality shows that during certain time periods the spiritual level of man reaches unimaginable heights. Twenty five hundred years ago Gautam Buddha was born in India; Prabuddha Katyayana, Makkhali Goshal and Sanjaya Vittaliputra were also born in this country. Socrates, Plato and Aristotle were born in Greece and Lao Tzu, Confucius and Chuang Tzu were born in China. Twenty-five hundred years ago some ten or fifteen men out of the entire population of the world, some ten or fifteen men of towering stature appeared on the scene and in that century the spiritual standard on this planet rose so high it almost touched the sky. It seemed as if the golden age of the world had come. Never had there been such powerful, enlightened and sublime souls before.

Fifty thousand people followed Mahavira and thousands of Buddha's *bhikkhus* showed the path of righteousness and enlightenment to a suffering humanity. The very dust was transformed whenever Buddha and his retinue of ten thousand *bhikkhus* appeared in a village. In whatever village those ten thousand performed their collective prayers it seemed as if darkness had been driven away and the whole village was illumined with a spiritual, celestial glow. At every stopping place they left an awakening of spirituality in their path. It was as if all the flowers bloomed at once. Nothing like this had ever happened before. Some rose on high, and following them, others looked up and responded to their summons.

Unless there is some cause to turn one's vision on high, no one ever raises his eyes. If there is nothing to attract your vision upwards you will never look at all. Yet there seems to be so much to look downwards for!

When a man focuses downwards he keeps going lower and lower until he has a big safe to keep his money in and owns a Cadillac. By looking downwards, you achieve material prosperity. See how low Delhi is! It is almost in hell. And whosoever wants to go to Delhi will have to stoop lower and lower! There is nothing to be seen above, but there is so much below to attract your attention.

Even if you want to raise your vision upwards you cannot see anyone there because there is no one to be seen. What a misfortune there are no souls above to whom you could be attracted! What a shame there is no one to call on you with insistence, no one whose presence makes you feel ashamed and generates an urge in your heart to be like him!

You could be that light, that nectar yourself. You could be Buddha, you could be Mahavira, you could be Krishna, you could be Christ. Once this idea enters your mind, once the thought is planted in you that you could be like them the upward journey of your soul commences. But there must be higher souls to whom you can turn for inspiration. Remember, the soul is never stagnant. It is always moving -- up or down, higher or lower. Spiritual consciousness does not make rest stops. Life is one continuous flux. And spiritually, man MUST move upwards!

In his last moments Vivekananda said he had been calling for one hundred people to come forward to work with him, but that they had not come and that he was dying a very unhappy and disappointed man. Vivekananda was convinced that he could have changed the world if those hundred men had come forward. But they never came. And Vivekananda died.

I have decided not to call but to go to the villages and search out those hundred men. I will look deep into their eyes to fathom the depths of their souls. And if they do not heed my call I will bring them forward by force, by compulsion. If I am able to bring together one hundred such men I assure you that the souls of those hundred men will stand out like Mount Everest, casting their brilliance on an erring mankind and leading it to the right path.

Those who accept my challenge and have the strength and courage to walk that difficult path with me must remember that the path is not only difficult, it is also unknown. It is like a tremendously vast sea, and we have no map, no chart of its depths. But the man who has the courage to enter the deep water should realize that he only has that strength and power because God himself has called on him. Otherwise he would never be so brave. In Egypt it was believed that when a man called on God for strength and guidance it was because God has already called on him and that there would have been no call otherwise.

Those who have this inner urge have a responsibility towards mankind. And today it is of the utmost urgency to go to the four corners of the world, to sound the call for men to step forward to sacrifice their whole lives to reaching the heights of spirituality and enlightenment.

All life's truths, all the experiences which were real at one time are now turning into blatant lies. All the

heights that were once reached are now becoming myth, fantasy. They are becoming legends, fairy tales. After another hundred or two hundred years, people will not even know that Buddha or Christ were actually born and really lived in this world. They will think that tales of their lives are only made-up stories from the past.

Someone has already written a book in the West wherein he as openly stated that Christ never existed, that the story of his life is nothing but a drama. In his book he also says that people eventually forgot that is was a drama and began to believe in it as a real historical fact.

At present in India we enact the RAM-LEELA pageant because we believe Ram lived and walked upon this earth -- but future generations will say that RAM-LEELA was really just written by someone and that the idea was eventually created amongst the people that Ram actually existed. They will think that Ram was just a character in a drama. And it is only natural that people of the future will think like this, that RAM-LEELA was nothing but a pageant, nothing but a drama enacted generation after generation. When personalities like Buddha, Christ or Ram are nowhere to be found, how can people ever believe that men of such outstanding knowledge and wisdom and stupendous spirituality ever lived, ever walked in this ordinary mundane world?

The workings of man's mind are rather odd. He can never believe that anyone higher than him can ever exist. He can never readjust his thinking to accept the idea that a higher being than himself can live and breathe on this earth. On the contrary, his mind is always bent upon looking on himself as the highest and loftiest of all.

A man will only accept the existence of a being superior to himself under great pressure, and even then he will seek loop-holes in the other's character so that he can prove to himself the other man is really of a very low level of consciousness. Whether the defects he imagines he sees in the other give him any inner satisfaction is doubtful, but outwardly he will try very hard to prove the other is lower than him. And as soon as he is able to find the slightest flaw he will immediately shout to the world that his former idol has fallen, that the man no longer holds the same place in his heart because he has uncovered failings in his character. The search is always for shortcomings. And if he is unable to find such a flaw then he will either make one up or take for granted that one must exist; then he can have the false satisfaction of feeling he has been right.

And so, with the passage of time, mankind will gradually refuse to accept the possibility of the existence of superior beings, because there will be no signs of their ever having lived. After all, how long can idols of stone declare to the world that Buddha and Mahavira actually existed and lived wonderful lives of utter simplicity and lofty spirituality? How long can the world of the Bible bear witness to the fact that Christ really existed and walked this earth in all his glory? How many years can the BHAGAVAD GITA go on telling the world that Krishna was born as a human being and that in human voice he expounded the Gita to Arjuna on the battlefield of Kurukshetra? No, it is not possible for too many years!

It is just not possible for future generations to maintain their faith through words alone, through scriptures alone. We need something substantial to support our faith. We need men like Christ, like Krishna, like Buddha, like Mahavira. If we are unable to have such men among us, mankind will have to face the calamity of a very dark age indeed, one full of ignorance and misery. And so there is hardly any prospect at all for the future.

I am throwing out a great challenge to those who feel they have something good to offer humanity. I intend to wander through as many villages as necessary, and if I encounter eyes that can serve as lights for others, or eyes in which I feel I can kindle the burning flame of conviction, I will take those people with me and I will work on them. I will make them able. I will impart to them all the faculties necessary to enable them to hold high the torch and illumine the dark path men tread to a brighter future, to a future full of knowledge and light.

As for myself I am fully prepared, I do not intend to die like Vivekananada saying I spent my life searching for a hundred men and could not find them.

HOW CAN I SPEAK WHEN THE MOUNTAINS ARE SILENT? How can I talk to you when the sky says nothing? How can I say anything when God himself does not speak? Still I speak to you, but it is only so that you may hear their silence.

An artist will use a black background to heighten the effect of a bright blue -- and I am using the same device. I am speaking to enable you to understand the language of silence. Words are only meaningful because they represent the gestures of silence. Speech is only meaningful when it leads to tranquility, and

life is only significant if it prepares you to face death.

The Long, the Short and the All

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When I roam the lofty mountains I feel like my soul is raised on high and covered like the peaks in never melting caps of snow. And when I descend into the valleys I feel deep and profound like them and my heart fills with mysterious shadows. The same thing happens at the edge of the sea. There I merge with the surging waves; they pound and roar within me. When I gaze at the sky I expand. I become boundless, unlimited. When I look at the stars, silence permeates me; when I see a flower the ecstasy of beauty overwhelms me. When I hear a bird singing, it's song is an echo of my own inner voice, and when I look into the eyes of an animal I see no difference between them and my own. Gradually my separate existence has been effaced and only God remains. So where shall I look for God now? How shall I seek him? Only he is; I am not.

I was in the hills, and what they wanted to tell me was transmitted through their silence. The trees, the lakes, the rivers, the brooks, the moon and the stars were all speaking to me in the language of silence. And I understood. The words of God were clear to me, I could only hear him when I became silent. Not before.

What shall I say to you? Listen to the stars in the sky. I wish to say the same thing their silent, dancing lights are saying. I wish to say that whatever is, is beyond the power of speech, beyond the reach of hearing.

Creation springs from love. It is nourished by love. It moves towards love and eventually merges with love. And you ask me why I say love is God! This is why.

I watch mankind moving from one perversion to another. It is as if some fiber essential to life has been destroyed within him -- and within his civilization as well. Not only the individual, all the society is living within a framework that has become perverted and twisted. Its discordant notes echo throughout the world and the harmony that a sound culture creates is nowhere to be heard.

No instrument is as out of tune as man. And just as a stone causes ripples across the surface of a lake, the perversity of one man can agitate the whole of humanity. A man may be an individual but his roots are in the corporate body of mankind. Each man's infection is tremendously contagious.

What is the diseases that afflicts our century? Many diseases have been isolated, but I wish to point to one in particular that, in my opinion, is at the root of all other afflictions. Whenever a man is overcome by this fundamental illness he turns to suicidal destruction. What name shall I give this disease? It is not easy to name it. The best I can do is to call it the drying up of the well of love in the human heart.

Everyone is afflicted with this absence of love. Our hearts are not functioning at all. There can be no greater misfortune in a man's life than the absence of love, because without love his relationship with life is severed. It is love that connects us to the whole.

Without love a man stands alone, separated from the core of existence. Without love everyone is a lone

entity, lacking any connection with others of his kind. Today, man finds himself totally alone. We are all shot off from each other, trapped within ourselves. This is like being in the grave. Even though he is alive, man is a corpse.

Do you see the truth is what I am saying? Are you alive? Do you feel the flow of love in your veins? If you do not feel that flow, if the throbbing of love in your heart has ceased, then you should understand well that you are not really alive at all.

Once I was on a journey and someone asked me which word in a man's vocabulary was the most valuable. My reply was, "Love". The man was surprised. He said he had expected me to answer "soul" or "God". I laughed and said "Love is God."

Raising on the ray of love one can enter the enlightened kingdom of God. It is better to say that love is God than to say that truth is God, because the harmony, the beauty, the vitality and the bliss that are part of love are not part of truth. Truth is to be known; love is to be felt as well as known. The growth and perfection of love lead to the ultimate merger with God.

The greatest poverty of all is the absence of love. The man who has not developed the capacity to love lives in a private hell of his own. A man who is filled with love is in heaven. You can look at man as a wonderful and unique plant, a plant that is capable of producing both nectar and poison. If a man lives by hate he reaps a harvest of poison; if he lives by love he gathers blossoms laden with nectar.

If I mold my life and live it with the well-being of all men in mind, that is love. Love results from the awareness that you are not separate, not different from anything else in existence. I am in you; you are in me. This love is religious.

The doors of love only open for the person who is prepared to let his ego go. To surrender one's ego for someone else is love; to surrender one's ego for all is divine love.

Love is not sexual passion. Those who mistake sex for love remain empty of love. Sex is only a passing manifestation of love. It is part of nature's mechanism, a method of procreation. Love exists on a higher plane, and as love grows, sex dissipates. The energy that has been manifested in sex is transformed into love.

Love is the creative refinement of sex energy. And so, when love reaches perfection, the absence of sex automatically follows. A life of love, an abstinence from physical pleasures is called brahmacharya, and anyone who wishes to be free from sex must develop his capacity to love. Freedom from sex cannot be achieved through supersession. Liberation from sex is only possible through love.

I have said that love is God. This is the ultimate truth. But let me say as well that love also exists within the family unit. This is the first step on the journey to love, and the ultimate can never happen if the beginning has been absent. Love is responsible for the existence of the family and when the family unit moves apart and its members spread out into society, love increases and grows. When a man's family has finally grown to incorporate all of mankind, his love becomes one with God.

Without love man is an individual, an ego. He has no family; he has no link with other people. This is gradual death. Life, on the other hand, is interrelation.

Love surpasses the duality of the ego. This alone is truth. The man who thirsts for truth must first develop his capacity to love -- to the point where the difference between the lover and the beloved disappears and only love remains.

When the light of love is freed from the duality of lover and the beloved, when it is freed from the haze of seer and seen, when only the light of pure love shines brightly, that is freedom and liberation.
I urge all men to strive for that supreme freedom.

Do not say that you have been in prayer because that indicates you can also be out of prayer. The man who is out of prayer at any point can never have been in prayer at all. Prayer is not an activity you can move in and out of. Prayer is the perfection and the fullness of love.

To live is to live in God. To live in truth is also to live in love. But those who remember God have forgotten about truth, and those who remember truth have overlooked love. It would be better if they had forgotten God and remembered truth -- but it would be even better if they had forgotten about truth and were prepared to live lives of love. Wherever love is to be found, truth steps in of its own accord. And where truth is, God is too.

Every day I watch you going to the temples. I see you poring over the scriptures, day in and day out.

And this worries me. I have never seen you show any appreciation of nature. If you cannot see God in nature, how can you possibly see him somewhere else? Open your heart and let nature's sweet music resound within you. Welcome nature; enthrone nature in your heart of hearts. Before long you will recognise that your guest is God himself.

It is utter foolishness to oppose nature. You will never attain God by opposing nature. God is hidden in nature.

You must never fight with nature; you must learn to allow its mysteries to unfold for you. Nature is a veil to be lifted. Nature is part of God; it is his manifestation. He is deeply embedded in nature; it is his home.

If you quarrel with nature you will never move close to God; rather, you will move further and further away from him. But we have always been taught to fight with nature; we have always been told that God is against nature. The spiritual poverty of man is the result of this conflict.

Man has been told to seek God by fighting his nature -- but God is in his nature and his nature is in God. There is no God separate or aloof from nature. God and nature intermingle.

In their antagonistic attitude to nature educational systems have stolen from man the ladder that leads him to God. Nature is the bridge. You don't stop on a bridge, you use a bridge to cross over. You don't quarrel with a bridge that leads to your destination. And there is no other route.

You have to love nature; you have to love it with all your heart. Love is the only force that can throw open the gates to God. But you have been told that nature is a bondage, a prison, sinful. These terrible and wrong teachings have infested man's mind with poison, spoiling any love for nature, preventing any possibility for perfect knowledge.

It is essential a man bring nature back into his life before he attempts to invite God into it. A love of nature eventually transforms itself into a prayer unto God. Man is not to free himself from nature, he is to find his own freedom in nature itself.

"Does God exist?" you ask. it is not at all proper to ask a question like this because you don't even know what the word "God" means. "God" means "whole". The whole of existence itself is God. God is not a separate entity. he is not some individual, some power. What exists is God. And even this is not the proper way to say it. It is more accurate to say that existence itself is God. Even in saying "God exists" there is redundance.

Questioning the existence of God is questioning the existence of existence. The existence of all other things is obvious, but this is not the case with God. And this is because he is existence himself. The power, the energy that exists in all things may also be apparent, but this is not so with God. He himself is that power.

How can the totality be known in the same way the component parts can? God cannot be something I can know, because I am in him too.

Yet it is possible to be one with God, to sink into him. In fact, we already are one with him; we have already drowned in him. You realize this when you lose your "I". Knowing this is knowing him.

This is why I say that love itself is knowing God. God can only be known in love because in love the "I" disappears. You will never find love where "I" exists. Love is only there when "I" is not.

There is a parable about a lump of salt who went to visit the sea. It met the sea and it came to know the sea, but it did not return. To know the sea it became the sea itself. The only way it could know the sea was by becoming the sea. The only way a man can know God is by becoming God.

A friend of mine was very unhappy. When I saw him weeping I led him outside and said, ;"Look at the stars!" At first the tears kept welling up in his eyes, sparkling like the stars themselves but his misery soon subsided.

"How is it,' he asked me, "that my heart threw off its burden when I looked at the stars? How is it my misery vanished when I looked at the sky?"

"It is misery to be removed from God," I replied. "It is sorrow to be alienated from nature. It is anguish to be separated from the soul." That same evening someone asked me, "What is the greatest pleasure in the world?"

I answered, "To be in the world and yet not of the world. The only way to guarantee happiness in your life is to have your feet firmly planted on the earth and your heart firmly planted in God."

DON'T WE EVENTUALLY GET TIRED OF OUR PLEASURES? And doesn't a pleasure we are tired of become a bore, a pain? But have you ever noticed a man tiring of those pleasure he gives to other people? No, such a thing has never happened. Let me tell you a secret; only the pleasure we give to others becomes bliss. And there is no end to bliss. Bliss is the nectar of life. It is eternal, endless.

I REMEMBER THE DAYS WHEN MY MIND WAS IN DARKNESS, when nothing was clear inside me at all. One thing in particular I recall about those days was that I did not feel love for anyone, I did not even love myself.

But when I came to the experience of meditation, I felt as though a million dormant springs of love had suddenly begun to bubble up in me. This love was not focused, not directed to anyone in particular, it was just a flow, fluid and forceful. It flowed from me as light streams from a lamp, as fragrance pours from flowers. In the wonderful moment of my awakening I realized that love was the real manifestation of my nature, of man's nature.

Love has no direction; it is not aimed at anyone. Love is a manifestation of the soul, of one's self.

Before this experience happened to me I believed love meant being attached to someone. Now I realize that love and attachment are two completely different things. Attachment is the absence of love. Attachment is the opposite of hatred, and hatred it can easily become. They are a pair, attachment and hatred. They are mutually interchangeable.

The opposite of hatred is not love. Not at all. And love is quite different from attachment too. Love is a completely new dimension. It is the absence of both attachment and hatred, yet it is not negative. Love is the positive existence of some higher power. This power, this energy, flows from the self towards all things -- not because it is attracted by them, but because love is emitted by the self. Because love is the perfume of the self.

When I came to know love I also came to understand non-violence. And my understanding came from my experience of the self and not from any scriptures. This realization of my self provided the answer to everything. If love is a relationship it is attachment; if love is unrelated, uninspired, unattached, it is non-violence.

An ascetic once asked me how he could attain the love I talked about so much. I told him, "Love cannot be attained directly. First attain wisdom, and then love will come of its own accord. "Wisdom is the important thing. Love follows automatically.

It is impossible to achieve knowledge without attaining non-violence at the same time. And so non-violence is the real test of a man's knowledge. Non-violence is the ultimate accountability; it is the ultimate criterion. A man's religion can be called pure only after it has been forged in this furnace. The individual man's search for wisdom is the same as the basic inquiry of religion.

When knowledge is freed from attachments it is transformed into wisdom. When all objects, when all points of focus disappear, knowledge knows itself. Knowledge of the self by the self is wisdom. No duality exists in this awakening; there is only pure knowledge. And this illumination of knowledge by itself is the greatest revolution possible in human consciousness. A man becomes truly related to himself, to his being, only through this revolution. Then and only then is the real purpose and meaning of life revealed to him.

This revolution is attained through meditation. Meditation is the way to attain wisdom. Meditation is the means; wisdom, the end. And love is the result of having successfully achieved that goal.

Man's mind is constantly filled with objective things, with outer objects. And one's knowledge is always surrounded by objects, by ideas, by one thing and another. You have to free knowledge from this bondage to objects. Meditation is the way to attain this freedom.

When one is asleep one is free, but one is also unconsciousness. The mind is absorbed within itself. This state is its nature. The Hindi word for this state is SUPTI. It comes from SWA meaning "the self" and APTI, "to enter". In deep sleep one enters into the self.

The states of deep sleep and of meditation are similar to one another except in one important respect. Meditation is a state of perfect consciousness and awareness, whereas sleep is a state of unconsciousness. In deep sleep one has a feeling of harmony with the world. In mediation there is complete oneness and identification with the universal consciousness.

Remember, sleep is not a state of mediation. Many psychologists think that when the mind is empty, that when there is no object in the consciousness, that one is in the state of sleep. This is a mistake; this is the result of thinking without experimentation. When the consciousness is asleep it may be free from

attachment to objects, but this does not necessarily mean it is empty of them. To set one's consciousness free requires so much work and such conscious effort that it becomes impossible to sleep afterwards. Then, only pure consciousness remains.

There are three stages in the process of mediation; detachment from the objects in the mind, awareness of the thought currents of the mind and finally, retention of the understanding of the mind. With detachment from the objects of the mind, their impressions stop forming; with awareness of the currents of the mind there is gradual slowing down of their development. Only when these two stages have been achieved and one is able to retain the understanding of the mind is there the possibility of self-realization.

The point of origin of a thing is also its point of dissolution. No matter what something's origins are, its dissolution is innate within it. It is inherent in its very nature. Meditation is the dissolved state of mind. Just as the waves ultimately disappear into the ocean, the mind dissolves into the universal consciousness.

The center of the mind is the ego. When the mind dissolves the ego is released and what remains, is experienced, is the soul.

People ask me what non-violence is every day. My answer is that non-violence is knowledge of the self. If you come to know yourself you will know the essence of man. This awareness gives birth to love, and it is impossible for love to inflict pain. This is non-violence.

The ego is at the core of one's ignorance of the self. All violence is born there; it is born within the ego. A man feels that he is everything and that the rest of the world exists for him alone. He sees himself as the center, as the focal point for all existence. The exploitation that is born of this egoism is what violence is.

Love is the center of self-knowledge. And when the ago dissolves, love is perfected.

There are only two states of consciousness that exist -- the state of the ego and the state of love. The ego is the narrow state, the seed-form, the atomic stage; love is all encompassing, love is God. The center of the ego is I; the ego exists for itself. The nectar of love is the universe. Love exists for all.

The ego is exploitation; love is service. And the service that flows from love, freely and spontaneously, is non-violence.

BEGIN TO MEDITATE. Practice it faithfully so that your life can be filled with the light of wisdom. And when there is light within you, love will flow from you and spread itself far and wide. Love is the highest flowering of spiritual growth, of spiritual attainment. Those who die without experiencing love have perished without experiencing life.

If you have not known love, you have not known anything at all -- because love is God.

IT IS UNNECESSARY TO GO IN SEARCH OF GOD. Just live a life of godliness; just show your godliness in every action. In fact, godliness must become your very breath, for only then will you realize God.

ONCE I STOOD BY THE SEA AND ASKED MYSELF why all the rivers flowed into the ocean. But I knew the answer; even a child does. It is because the ocean is lower than the land through which the rivers flow. The thought filled my mind with dancing beams of light. Blessed is the man who is lowly, who is humble, because God showers down on him the riches of his glory.

YOU WISH TO SERVE? Remember, a man who is drowning in a vast ocean cannot save another who is floundering in the same sea.

I WAS STANDING BY THE BANK OF A RIVER. It was a small stream and in the gathering dusk the young girls from the village were hurrying home with their earthen jars filled with water. I had observed that they had to stoop down to fill their jars from the river. One also has to know the art of stooping to fill one's jar at the fountain of life.

But how to bend is something man seems to keep forgetting. His ego will not let him bend. And so all love, all prayer, is slowly vanishing from life. In fact, anything of any real significance seems to be disappearing. Life has become a kind of struggle instead of the beauty and harmony it ought to be. But strife is the only thing that can endure where the mysterious art of bending has been lost. It could not be considered at all surprising if rigid and unbounded egoism cause unbearable pain in a world where the warm hearted art of yielding to each other is unknown and unrecognized.

Yielding links the individual to the group. Being unable to yield separates a man from the universal

existence. Of course this giving way must be natural and spontaneous or else it only serves to puff up the ego. Any yielding that is done deliberately is not real and behind it, in some recess of the mind, an element of resistance persists. When it springs from the intellect it is not genuine; it is not vital, not complete. And furthermore, this kind of giving way ends up causing remorse because the ego is wounded. It is an action that has gone against the ego and, in revenge the ego indulges itself in self-pity.

Only when the human heart is devoid of egoism can it yield naturally and perfectly. And this yielding will be as natural and as complete in every detail as the bending of the tiny blades of greass in the wind. They have no hostility towards the breeze; they have no egos. The day a man is able to assimilate this natural bending, this spontaneous yielding into his being, the mysterious secret of God will be revealed to him.

A certain young man once said to a FAKIR, "In the past there were people who saw God with their own eyes. How is it such people do not exist today?"

The venerable gentleman replied, "Because no one is prepared to stoop so low!" To drink one's fill at God's fountain you must stoop down. How can those who stand on the bank with their noses held haughtily in the air ever fill their jars with water?

I KNOW THAT YOU ARE IN SEARCH OF BLISS, but how can you find bliss by searching for it? Bliss is available to those who distribute bliss, to those who spread bliss around. If you wish for bliss then give bliss. Do not desire; give. Only by giving will it come to you; only by sharing will it shower on you. God's ways are strange. Do not stand at the threshold of bliss like a beggar; go there like an emperor. Haven't you noticed that all doors are closed to a beggar. And who is a beggar anyway? A beggar is a man who begs, who pleads, who supplicates. And who is an emperor? An emperor is a man who gives. So I urge you -- give, give, give. Give with no strings attached. Then you will see that what you have given is returned to you a thousand times over. Everything comes back to you. Your only asset is the echo of your own liberal gift. Do you ever recall receiving anything without having given something first?

A RELATIVE OF A FRIEND OF MINE WAS ILL and he took her a bouquet of fresh flowers from his garden. When he returned from the hospital I noticed the fragrance of the flowers still lingered on his hands. I observed the same thing in many other ways. Whatever we give, its perfume or its foul odor always lingers on. Those who wish to live in fragrance only give fragrance.

WHENEVER I THINK OF MANKIND I am reminded of the thousands of eyes into which I have looked. It pains me to think of them because I remember what I have seen in them. What I hoped to see was never what I saw. I was looking for happiness and found misery; I was looking for light and found darkness; I was looking for God and I found corruption. What has happened to man?

Man's life is not real. Where there is neither peace nor harmony, nor energy nor bliss, how can we call it life? How can we call chaos life? This cannot be called life at all. A more apt description would be to call it an agonizing dream, an unconscious hallucination, an endless chain of misery. It only ends in death. And most people die before they have ever lived at all. It is one thing to be born -- all men are born -- but very, very few attain life.

The only man who really attains life is the man who experiences God in himself and in all of humanity. Without his realization we are but lifeless bodies, unaware of the timeless beginnings of life, unaware of the vital currents of life. Without this consciousness one's life can never be blissful. Man's ignorance of himself, of his self, is his misery.

When a man has achieved self-knowledge his heart is filled with light. And unless this happens, his being is in total darkness. When a man reaches to his self, to his soul, he becomes divine, but if he does not, he becomes less than the animal. Those who are unable to feel any truth in themselves apart from that of the body can never attain this godly existence, this divine life. When a man experiences the light of life beyond the physical body, only then does his upward path of God begin, and then everything he has seen or experienced in nature becomes transformed into God.

If restlessness, misery, agony, darkness or unconsciousness exist within us, the infection spreads from the inner to the outer and envelops us completely. One's interior condition governs one's outer conduct; it is but a reflection of the inner. Whatever we are on the inside pervades all of our external relationships. In one's thoughts, one's speech, one's behavior, the inner being is externalized.

In this very way, the inner feelings of each and every individual ultimately add up to and create the

society in which we live. If you find poison in a society, the seeds of this poison are hidden in the individuals who comprise it. If a society wishes for nectar, then these are the seeds that will have to be sown in the hearts of its citizens. If men's hearts are filled with happiness, then society, the result of their mutual relations will reflect this love, friendship and compassion.

If there is a harmony within a man, this symmetry will be apparent on the outside and the melody of his inner symphony will spread far and wide. But if there is misery within, if there is weeping and wailing, then the same discord will echo in his conduct. This is only natural. The only man who is full of love is the man who has attained happiness within himself.

Love is moral; the absence of love is immoral. The deeper a man goes into love, the higher he reaches to God. The less a man loves, the lower his spiritual state is. Love is the basis of a pure and moral life. As Christ said, "Love is God."

Someone once asked St. Augustine, "What should I do how can I live so that I commit no sin?" St. Augustine replied, "Love. Just love. And then whatever you do will be right and moral."

Love. In this one word everything that enables man to rise to God is contained. But it is important to remember that you can only love when you are happy inside. Love cannot be tacked on from the outside. It is not a garment you can wear. Love is your soul. It has to be discovered, uncovered. It is not imposed, it is manifested.

Love is not an action. It is a state of consciousness. It is only real when it has become your nature, and only then can it become the basis for a divine life, for a life in God.

You must also remember that a moral life, in the absence of this spontaneous inner manifestation of love, is not capable of leading you to God. This kind of morality lacks validity. It is always based on one thing or another, like fear or attraction, and it makes no difference whether the foundation of this morality is spiritual or material.

A man who leads a pure or a moral life because he is attracted to heaven or afraid of hell is neither moral nor pure. He is not really moral at all. Morality is unconditional; there is no question of loss or of gain. Moral behavior grows out of the combination of happiness and love. If it springs from any other source it is false. Just as light streams from the sun, purity and morality flow from inner happiness.

A strange incident comes to mind. One day Rabiya was seen running through the bazaar carrying a torch in one hand and a pitcher of water in the other. People stopped her and asked, "Where are you running with these things in your hands?" She answered, "I am going to burn heaven and douse the flames of hell. I am going to destroy the obstacles that block your path to God."
I agree with Rabiya. I would like to eradicate both heaven and hell as well.

A truly moral life has never been based on fear or on allurement. Nor can it ever be. If it is, it is an illusion of morality. And this leads to self-deception, not to self-development. The evolution of mankind's knowledge to date has shown the falsity of lives based on this so-called morality. And as a result, the immorality of mankind has been exposed in all its nakedness.

The old concepts of heaven and hell are now disappearing, and along with them, the attraction and fear men once had for them. A great responsibility now rests on the shoulders of the present generation, on our shoulders. We have to find a new basis for moral living. This foundation has always been there but it is up to us to reveal it, to uncover it.

The inner beings of Mahavira, of Buddha, of Christ and of Krishna were not based on false ethics, on a pseudo morality. They lived in love, knowledge and happiness, but not through fear or because of enticements. We must revive the morality that is grounded in love. Without this, there is no possibility for a moral man in the future. Morality based on fear is dead. And if the flame of love is not rekindled, man will have no choice but to become immoral. You cannot force a man to be moral, just as you cannot force an intelligent man to accept some belief blindly. The only path for man to follow is the path of love. It is through love that purity and morality will be reborn. But love in man will only happen when happiness is born in the self. And so the real question is of attaining the experience of inner happiness. If there is happiness within, if there is self-realization, love will grow. One who does not have the total experience of the self cannot achieve happiness. Happiness comes from being established in the self. And so self-knowledge spreads from his being. What a man has seen within his self he then sees in all. As soon as one knows the self one knows the whole of existence, the totality of all. And when one sees oneself in every living thing, love is born.

There is no greater revolution than the revolution of love. There is no greater purity, no greater attainment. The man who attains love attains life.

I HAD A BATH IN THE GANGES AND WASHED THE DUST FROM MY BODY. I said to the friends who were with me. "You know, there is another Ganges. If you bathe in it your soul will be cleansed."
"Which Ganges is that?" they asked.
I answered, "The Ganges of love."

I SAW YOU WORSHIPPING GOD and heard you praying to him, and now you tell me I must say something to you about God. What shall I say to you? I will say this much; a prayer that comes from the heart, without sound and words, is better than a prayer that is all sound and words but has no heart in it. But prayers are always just words, and it is precisely for this reason prayers never become love and worship is always lifeless.

How can you reach God with this deathlike worship? How can God's doors be thrown open in answer to these loveless prayers? If God were a stone perhaps these prayers would reach him. I grant you that God is present in stones, but he is not a stone himself. Only those who approach him with love and vitality are able to meet him face to face.

IF YOU NURTURE THE POISON OF HATRED WITHIN YOUR HEART YOU CAN NEVER EXPECT THE FLOWERS OF BLISS TO BLOOM IN YOUR LIFE. They need love to blossom. When the nectar of love is sprinkled in profusion, the flowers of bliss grow tall, spreading their fragrance on the four winds.

IF THE TASK YOU ARE ENGAGED IN NEITHER THRILLS YOU NOR PLEASES OTHERS, would you like to know why? You evidently feel it is a burden that has been imposed on you. Only a job that is undertaken and carried out with joy will bring you pleasure.

GIVE. Give. Give. Spread kindness all around. Render service wherever it is needed. And give love in abundance. He who gives will receive.

SO YOU ARE IN SEARCH OF BLISS? Then get ready to shower bliss on everyone you meet. The world is just an echo -- whatever you do comes back to you. The man who rains well-being on others finds himself drenched in blessings that pour down on him from everywhere. And words of abuse are repaid with still viler insults. Never expect love form those at whom you throw stones, and if you stick thorns in others expect nothing more than a rich harvest of nettles. It is an eternal law that hatred begets hatred and love begets love.

THERE ARE FRIENDS WHO HURL INSULTS AT ME AND THEN GO AWAY. My heart is genuinely grateful to them for through the abuses I can feel my love flowing towards them, and it spreads a peace that is not of this world throughout my entire being.

I USED TO THINK A GREAT DEAL ABOUT NON-VIOLENCE, but everything I ever heard about it seemed so superficial. It touched my intellect but not my heart. And slowly I understood why. The non-violence everyone talked about was negative. The negative can never go deeper than the intellect; to touch life something positive is needed, If by non-violence one means nothing more than the renunciation of violence then it can never have any relation to real renunciation, something positive as well as something negative.

It is the negative character of the term "non-violence" that has made it so deceptive. The word is negative, but the experience to which it refers is a positive one. Non-violence is an experience of pure love, of a love that is not attached to anything at all. A love that is free of attachment is not focused; it is not directed to someone in particular, but to anyone and everyone. In fact, it is not really directed at all; it simply is. Unattached love is non-violence.

The aim of non-violence is to transform man's nature though love. Being non-violent is not renouncing violence, it is expressing love. And when love is there, violence automatically drops away with no effort at all. If a man feels he loves and yet has to make an effort to rid himself of violence then his love is not real at all. Darkness disappears at the advent of light; if it doesn't then you can be sure it isn't light which has come.

Love is enough. The very existence of love is the non-existence of violence.

What is love anyway? Generally, what is known as love is really attachment. It is a means of escaping oneself through someone else. This kind of love acts as an intoxicant. It does not free someone from misery, it merely stupefies him, makes it bearable. This kind of love I call the relationship form. It is not really love at all. It is an illusion of love that grows out of one's own wretchedness.

Misery can lead the consciousness of man in two directions -- he can try to forget about it or he can do something to relieve it. Through the first approach a man may feel some happiness, some pleasure, but it is transitory because it is not possible to forget about the underlying unhappiness for long. What is popularly known as love is exactly this sort of thing -- a state of intoxication, of infatuation, of forgetfulness. It springs out of one's misery and is nothing more than a way to forget it.

The love I speak of as non-violence is the outcome of real happiness. It does not alleviate one's misery, it only happens when one's misery is gone. It is not intoxication, but wakefulness.

The consciousness which chooses the second direction, relief from misery, moves towards the essence of authentic love. When a man is happy inside, love flowers in him. In fact happiness in the inside becomes love on the outside. They are two aspects of the same feeling. Happiness is at the center; love is on the circumference.

This love does not require a relationship for its expression, it is the innate nature of the self. As light pours from the sun, love flows from the self. It has no relation with the outside world at all, nor does it aspire to any. It is totally free. This love I call non-violence.

If a man is in misery he is in a violent state; if he is happy he is non-violent. No one ever commits non-violence. It is not an action. It is existential; it refers to being. It is not a change in one's self. The important question is no what I do, it is what I am.

Everyone must ask himself whether he is miserable of happy. Everything depends on one's answer to this basic inquiry. But we have to look beyond outward appearances. One must strip oneself naked to perceive the reality, to look clearly, to see without self-deception. But when a man lifts the veils that covers his self he only sees darkness and misery. He becomes afraid. He wants to run, to hide. But those who mask their misery out of fear will never attain happiness. Misery is to be removed, not hidden. And to remove misery, it has to be exposed. This perception is penance; this insight is atonement. Disguising one's misery leads to the world; perceiving one's misery leads to the soul.

What we know as life is nothing more than an illusion, an hallucination. Success is our measure for life. We say a man has made a success of his life when ha has succeeded in forgetting his underlying misery though the intoxication of wealth, of fame or of position. But the real truth of the matter is something totally different. These kinds of people have not attained to life at all, they have lost it. By forgetting their misery they are committing suicide.

Becoming aware of one's misery is planting the seed of understanding in the soul. Misery contains the essence of awakening within it. One who does not try to escape from himself will awaken into a new consciousness, fresh and unprecedented. He will become the witness to an inner revolution that will transform him entirely. Within himself he will see the darkness dissolving and he will discover that light pervades his entire consciousness. In this light he will come to know himself for the first time. Then he will realize for the first time, who he is.

When a man can feel the urge of awareness beginning to pierce through his misery, himself-awakening has begun. Only those who face the extremes of their misery finally transcend it. To know the truth requires this kind of courage.

Knowing who I am is knowing the truth. And then all the pain is gone. Misery is nothing but ignorance of one's self. When the self is discovered, one lives in consciousness and bliss. This is BRAHMAN; this is God, To know the self, to know God, is to know the truth. To know the truth is to attain happiness. When truth is attained, love and happiness flower in one's inner being. Happiness within becomes non-violence without.

Non-violence is a result of the experience of truth. And then the fragrance of non-violence spreads from one's being on the four winds.

LOVE IS FREEDOM. Even the bonds of love are freedom. The man who binds himself with the infinite bonds of infinite love becomes free. So I say, don't seek freedom -- seek love.

More times than not the search for freedom leads to the chain of egoism, but he search for love cannot even begin before the ego has been destroyed. The search for love means the death of the ego, and the

annihilation of the ego is freedom itself.

The ego dreams of possessing the world. It is afraid of death so it even begins to dream of triumphing over salvation. The ego exists in the race for worldly things and it will also continue to exist in the race for spiritual salvation. The man who does not understand this will fall into the valley of self-deception.

The slavery and bondage of this world coexist with the ego. Isn't the ego slavery itself? Isn't the ego the birthplace of all bondage? I ask, how can the seeds of salvation root in that soil?

What can be more absurd, more stupid, than the desire of the egoist for salvation? For salvation, it is not the ego that has to be liberated, it is we ourselves who have to be freed from the ego. That is why egoists are not afraid of renunciation, of self-sacrifice, of religion, of perfect knowledge, of salvation -- but are afraid of love.

The ego can escape in renunciation, in self-sacrifice or in the hope of salvation, but it cannot escape in love. Love is not the ego's salvation. It can never be. Love is complete and total liberation from the ego. Forever.

SOMEWHERE DOSTOJEVSKY HAS A CHARACTER SAY, "I wish to assure you that my love for mankind is increasing every day, but at the same time my love for my associates is decreasing."

How easy it is love mankind but how difficult it is to love men! And perhaps the less a man loves his fellow men the more he loves mankind! We do not love ourselves and so this attitude suits us quite well. This is how we escape our duty to love ourselves and how we avoid any remorse that could rise out of this self-deception. This is the self-same reason those who profess to love humanity are always so hard-hearted, so ruthless and cruel. Mass murder can be carried out with no compunction whatsoever in the name of this love and concern for humanity.

I have no wish to placate you with false, hollow and worthless words exhorting you to love mankind. The so-called religions have said these things to you for generations. I am here to urge you to love real men, to love your fellow beings -- not mankind but the men who live and work around you. Humanity is just a word; mankind is just a label. You cannot find humanity or mankind anywhere. And so humanity is easy to love because the only thing you have to do is mouth a few platitudes.

The problem centers around real men, around men like you, around men who walk on the earth beside you. To love them is nothing short of penance; it is a great atonement. To love them is a great spiritual discipline; it is a noble task indeed. To love them you have to go through a revolution that shakes you to your very roots. It is to such a love that I call you. This alone is what real religion is all about.

I ONCE SAID SOMEWHERE THAT I WAS AN EMPEROR and someone asked, "Where is your crown?"

I replied, "It is not on my head but in my heart. It is not made of precious stones but of virtuous thoughts and deeds. It does not glitter with diamonds and emeralds but sparkles with the lights of knowledge, peace and love. Any emperor who wants to wear this crown has to become a beggar first."

HAVEN'T YOU NOTICED how often we search in far of places for what is really close at hand? This is the case with happiness. Understand where happiness exists. That is where you will find it, not where you are seeking it.

A PAIR OF TRAVELERS TOOK SHELTER for a few days in a very squalid hut. One of them grumbled and complained about the dirt and the mess, while the other man immediately set about cleaning the place. He found immense satisfaction in this labor of love. The same hut made one man quite miserable and another very happy.

Is there a greater satisfaction to be found in life than undertaking a task with love? Is there anything more gratifying than serving others? No, nothing at all if you seek lasting pleasure in life try to make your worldly abode as clean and tidy as possible and leave it more beautiful that you found it for those who come after. You will always find happiness in the creation of beauty

WHAT HAS HAPPENED TO MANKIND? It always surprises me how we manage to keep on living despite so much misery, despite such a general sense of futility, despite such utter boredom.

When I look into the soul of man I see only darkness; when I ponder his existence I find nothing but death. Man is alive but has no concept of life at all. Life has become a burden to him. Without beauty,

peace, happiness and illumination, life is life in name only. Have we totally forgotten how to live? The animals, birds, and even the plants seem to exist in greater harmony with each other than man is able to do.

Some say the prosperity of mankind is increasing by leaps and bounds. God save us from this kind of prosperity! This is not prosperity, it is just a cover-up for our poverty for our weaknesses. Prosperity and power are ways to escape from one's self. It fills my heart with sorrow and pain when I see the inner poverty and anguish that lies beneath the mantle of this so-called prosperity.

Anyone who gives this the slightest thought will easily realize that material affluence is only a way to conceal inner poverty. Those who suffer from a sense of inferiority are the ones who hanker after position and wealth. To escape from his inner being, form what he really is, a man tries to project another being, another personality on the outside. What a man pretends to be outwardly is generally the opposite of what he is really like. This is why the proud appear to be humble, the sensual become celibate, the poor seek affluence and the wealthy talk of renunciation. It is foolishness to say the prosperity of mankind has increased; the reverse is what has actually happened.

The richer a man becomes on the outside, the poorer he becomes on the inside. In his race for outer riches he totally forgets about the attainment of inner wealth. A man really grows, really develops when his consciousness rises to the heights of beauty, harmony and truth.

I would like to know wether you are satisfied with material things or whether you want to develop your consciousness. The man who is satisfied with he outside world will always be basically unhappy. This kind of life is simply one of convenience. Convenience is only the absence of trouble, whereas real satisfaction is the attainment of happiness.

What does your heart say? What is the greatest desire of your life? Have you ever asked yourself these questions? If not, then let me ask you now. If you were to ask me I would reply that I wish to attain to that state where nothing further remains to be attained. Is this not the answer that pulsates in your innermost soul as well? I do not ask this question of you alone, I have also asked it of thousands and thousands of others.

It is my observation that all human hearts are the same and that their ultimate desire is also the same. This soul wants happiness, perfect and pure happiness, because only then will all desires end. As long as desire exists misery exists, because with desire there can be no peace.

The total absence of desire brings happiness. It also brings freedom and liberation, because whenever something is lacking there are both limits and dependency. Only when nothing at all is lacking is there the possibility of total freedom. Freedom brings happiness. And happiness is salvation.

The desire for total happiness and for ultimate freedom lies dormant in everyone. It is in the form of a seed. It is like a seed that contains a tree within it. In the same way, the fulfillment of man's ultimate desire is hidden in his very nature. In its perfectly developed state, it is our nature to be happy, to be free. Our real nature is the only thing that is true, and only perfecting it can bring complete satisfaction.

The man who does not seek to fulfill his own nature mistakenly thinks prosperity will alleviate his misery. But material wealth can never fill his inner emptiness. And so, even when a man attains everything possible in the world he still feels that he has missed out on something. His innermost being remains empty. As Buddha once said, "Desire is difficult to fulfill."

It is strange that no matter what a man may attain he is never satisfied, that even after he has accomplished his goal he yearns for still greater achievements. And so the poverty of beggars and emperors is the same. At this level, there is no difference between them at all.

No matter what gains a man makes in the outer world they are unstable. They can be lost, destroyed at any time and in the end death claims them. So it is not surprising that one's inner heart is never fulfilled by these sorts of things, by things that can so easily be taken away. This kind of prosperity will never give a man a sense of security, no matter how strenuously he pursues it. What really happens is that a man has to provide security for the things he has acquired.

It must be clearly understood that outward power and prosperity can never eradicate one's sense of want, one's insecurity or one's fear. Self-deception is the only way to camouflage these feelings. Prosperity is an intoxicant; it hides the reality of life. And this type of forgetfulness is far worse than poverty itself because it prevents a man from doing anything to rid himself of his real poverty.

Poverty is an intoxicant; it hides the reality of life. And this type of forgetfulness is far worse than poverty itself because it prevents a man from doing anything to rid himself of his real poverty. Poverty is not caused by the absence of any material object, nor by the lack of power or prosperity, because even if one becomes rich and powerful it is still there. Do you not see the poverty of those who seem to have everything. Have your burdens ever been lightened by your material possessions?

My friends, there is a great difference between prosperity and the illusion of prosperity. All external wealth, power and security are but shadows of the real riches that exist within you. The basic reason for this feeling of poverty is not the non-attainment of anything external, it comes from having turned away from the self. And so this feeling cannot be eradicated by anything outer, it can only be erased from within.

The nature of the self is bliss. It is not a quality of the self, it is its very essence. Happiness is not a relationship with the self, the self is bliss itself. They are just two names for the same truth.

What we call the self is bliss from the experiential point of view, so be careful not to confuse what you know as happiness with real happiness. Real happiness is the self itself. When this has been attained the search for all else ceases. Achieving a false kind of happiness only intensifies the search, and the fear of losing this so-called happiness disturbs one's peace of mind. Water that increases one's thirst is not really water at all. Christ said. "Come ,let me lead you to the well whose water will quench your thirst forever."

We continuously mistake pleasure for happiness. Pleasure is only a shadow, only the reflection of happiness. But most people exist in the illusion that his phantom of happiness is what life is all about. And naturally they are ultimately disillusioned. It is like mistaking the reflection of the moon itself and trying to grab hold of it. The deeper a man dives into a lake to find the moon the further and further away he goes from the real moon.

And in the same way, in their search for pleasure, people move further and further away form happiness. This path only leads to misery. Do you see the truth in what I am saying? Surely your own life must bear witness to the fact that the race after pleasure only leads to unhappiness. But this is quite natural. A reflection is outwardly identical to the original, but it is not the real thing at all.

All pleasures hold out the promise of happiness and give one the assurance that they are happiness itself -- but pleasure is only the shadow of happiness. Accepting pleasure as happiness can only result in failure and in feelings of remorse. How can I catch you by trying to grab your shadow? And even if I did catch your shadow, what would I have in my hands?

Let me also remind you that a reflection is always opposite to what it is reflecting. If I stand in front of a mirror my reflected image is exactly opposite to the way I am really standing. And this is also true of pleasure. It is just the reflection of happiness. Happiness is an inner quality; pleasure is an outer manifestation, only existing in the material world.

Only happiness is bliss. Continue your pursuit of pleasure and you will discover for your selves the truth of what I am saying. All pleasure ends in misery.

But what something becomes at the end it was at the beginning as well. Because your vision does no penetrate deeply enough, what you should be able to perceive at the beginning is only apparent to you at the end. It is just not possible that what is revealed at the end of some event was not also present at the outset. The end is but a development of the beginnings. What was hidden in the beginning is manifest at the end.

But you see things in reverse order -- if, indeed, you see anything at all. Over and over again you keep on following paths that lead you to misery, pain and remorse. Why does man do the same things over and over again when he ends up in misery every time? Why? Perhaps it is because he sees no other path before him. That is why I say your sight is dim and distorted; that is why I question whether you have any sight at all.

There are very few people who actually use their eyes. Everyone has two eyes, but in spite of them most people are blind. The man who does no see within himself has not yet used his eyes. Only the man who has seen the self can really say he has used his eyes. If a man is not able to see his self, will he ever really be able to see anything?

My friends, your ability to see only begins when you see the self. When a man has seen his self he begins to move in the direction of happiness. He turns towards pleasure no longer. And others can feel this change in him. The direction of pleasure is from one's self towards the world; the direction of happiness, from the world towards the self.

VIRTUE IS HAPPINESS.

ONE DAY A FRIEND AND I WERE WALKING through a field when we noticed some farmers sowing seeds and singing merrily at their work. Their songs delighted me, but my friend with me was very gloomy. He was planning to become a sannyasin.

"Come," I said, "let's go watch the farmers sowing and listen to their songs."

I speak the truth when I tell you that the whole of existence is one vast field. And those who wish to sow the seeds of love, truth and sacrifice must remember that the farmer never sows seeds with tears in his eyes. Only sorrow and misery are sown with tears; and the harvest will also be of tears. The way to sow seeds is to the accompaniment of joyful songs. The attitude with which the seeds are sown permeates them.

Taking sannyas with a downcast heart will only lead to sorrow. Real sannyas is born out of joy and hope.

THE YOUNG SON OF A FRIEND OF MINE asked his father, "When will I be big enough to do what I want to all the time?"

His father replied, "My dear son, I don't know. I have never seen anyone get that big."

I was also there and I said, "I know the secret. I know how it is possible to grow big enough to do what you always want to do. The way to do this is to love whatsoever you do. That is getting big."

I ONCE MET A HAPPY MAN and discovered the secret of his happiness. He did not worry about finding work that suited his tastes but knew how to love the tasks that fell to his lot.

WHAT CAN I GIVE TO YOU? Shall I present you with precious a gem? No, after all it is only a stone. A beautiful flower? No, I won't give you a flower that will fade away. I shall give you the overflowing love form my own heart. It is not hard like stone or transient like a flower. The love form a man's heart is the perfume of God. It is the divine music that thrills the listener to his very core.

THE REALIZATION OF TRUTH, THE KNOWLEDGE OF THE SOUL, is not a matter for intellectual discussion or mental deliberation. Only those who remain worthy and receptive through constant effort will be able to comprehend truth.

Our knowledge of the physical world is limited by our capacity to know, but truth is not limited to the extent of our knowledge at all. You must have noticed that no matter what you come to know, something else always remains to be known. The frontiers of truth are always beyond the scope of our knowledge. It does not necessarily follow that what we know is true; truth is much too vast for the reach of our comprehension. It is incomplete, imperfect. The man who thinks the limits of his knowledge and those of truth are the same, gets stuck there; he is not able to move ahead any further.

Even as far as the objective world is concerned our knowledge is restricted. It is limited to what we perceive through our senses. To a blind man there is no such thing as light in his world. You will never find anyone with a true concept of light in a community of blind men. They can never completely understand darkness either, because the experience of light is an essential factor in understanding darkness, in comprehending the absence of light. If a man is deaf, sound is a total stranger to him. The only part of existence that is revealed to us is that which is intelligent to our senses.

Our world is relative to our abilities of perception. But we cannot truly say that this is all the real world is. The frontiers of the world we experience and those of the real world are not the same at all. We restrict our world to ourselves.

Many worlds exist within this one world. There are as many worlds as there are individuals in each of the different species. And on an even more minute level of examination, there are as many worlds as there are living organisms. In this one world the number of individual worlds is countless because the number of beings who know, perceive and experience are countless as well. The universe is subdivided into as many imaginary worlds as there are separate cogs in a wheel. On a lower level than man there are quite a large number of animals whose sense faculties are far inferior to those of men. We know that many of them cannot see or hear. Some cannot taste; some cannot smell. These creatures do not have the total experience of sight, sound, touch, taste and smell that man has. The realm of a man's experience extends only as far as his senses allow, and it would be sheer ignorance to try to restrict the real world to that which our limited knowledge is able to perceive.

Had we been blessed with more senses we would most likely have extended our world of experience still further. This is what the inventions of science have allowed us to do. I only bring this up to illustrate that our knowledge is relative to our capacity to know, to the abilities of our senses to grasp and to understand things.

What is true of the visible world is also true of the invisible one. Whenever people ask me, "Does the soul exist?" I reply with this question, "Do you have the ability to experience the soul, to know God?" The

real question is one of your ability, not of the existence or non-existence of God. If you have the capacity, then you will surely experience those truths that are now beyond your reach; as long as you do not possess that ability those truths will always appear false to you. If some unknown fear forces you to accept certain things they are not real truths at all. Real truth only comes form your own experience.

Twenty-five centuries ago a seeker after truth fell at the feet of Buddha, beseeching his guidance, "How do you see truth?" he asked. "What I have seen," Buddha replied, "will not help you much. Your sight is not developed enough to see the truth. Whatsoever I say you will misunderstand, because you cannot realize the reality of what you have not yet experienced.

"Once I was in a village," Buddha continued, "and they brought a blind man to me. They asked me to convince him of the existence of light. I told them their request was utter foolishness since the man lacked the instrument of vision, since he had no sight. I told them they should take him to a doctor who could treat his eyes.

"Where there are eyes to see, there is light."

I say the same thing to you. You need not be concerned with truth; your concern should be with whether or not you have the sight necessary to see beyond the objective world.

You only see matter, and whatever exists beyond the world of matter is outside the range of your experience completely. Its vibrations its waves, its impulses fail to have any impact on you. When you meet a friend your contact with him is confined to his physical being. You do not come into contact with his soul. When you look at a tree in your yard, your perception stops at its outer physical limits; you have no access to its inner soul. Why is this? It is because a man who has had no close contact with his own soul, who has had no experience of the vital energy that exists within it, cannot hope to recognize or realize the presence of the universal soul that pervades all things.

The question is not one of God, of truth or of light, it is one of visions. In my view, religion is more a remedy than a subject for deliberation.

If we goad our slumbering energies into action then fresh vistas of experience will open up before us and we will have at our disposal the knowledge of those things that give real meaning, direction and purpose to life. As one's sensitivity becomes finer and one's receptivity grows keener the world of matter recedes into the background, the tangible world falls away. Finally a point is reached when the universe ceases to appear as an object of perception on a gross level and only the pure and unclouded vision of God, of the universal soul remains. But to achieve this you have to ready yourself. The farmer cultivates the soil before he sows the seeds, and those who seek the realization of God must prepare their soil as well. They must tune themselves within to hear the outer symphony that permeates all of existence.

Because our eyes perceive it, the sun is visible to us. The sun makes an impression on us because we have the necessary organ of sight and the necessary capacity for receptivity. When I speak to you may voice enters you and produces a responsive echo because you have a sense organ that enables sound to reach you.

God never ceases to exist, not even for a single moment. Our breath is his; even our limits are his -- but you do not realize it because you bar his entrance with you own hands.

There are three stages in the process of keeping this entrance open, three vital keys that can bring about your merger with God. I am going to talk about them now. I shall tell you how to generate that power in yourself by which the gross dissolves and the subtle comes into view, by which material objects vanish and the universal soul becomes visible. The keys I am going to talk about will take you from the visible to the invisible, form the gross to the subtle, form the world, to God.

The first key is self-love. You have to love yourself. This love has to be unhampered and unconditional. The man who cannot love himself is incapable of loving others. Without love it is impossible to move beyond the physical, beyond the world. The power of love is the only power in man that is not of this world. The door to God can only be opened by the key of love.

Let me interject a note of caution here. You may find it strange to hear me advocating love of oneself since the traditional scriptures are so against it. Directly or indirectly, the precepts and injunctions lain down by the scriptures promote self-hostility. I ask, is it possible to suppress the self without being hostile and antagonistic towards it? The temple of righteousness and virtue has been built on this very conflict within oneself. On the struggle between loving one's self and hating one's self. No one should be surprised to find that his life, if he has based it on this kind of thing, has turned out to be grotesque and uninspired.

The beauty that is life will never reach fruition through self-conflict, because such a man is simply draining his energies, simply wasting those powers which could have made his life a success had they been used correctly. Such a man ties his hands behind his back and then tries to make them fight with each other.

Who will conquer whom? Neither success nor defeat is possible. All that is possible is struggle, the eventual depletion of one's energies and ultimately death. And since all of a man's faculties are conspiring together to bring about his self-destruction his life becomes odious to him. He feels lethargic; everything seems futile. Beauty, truth and bliss can only be attained if a man is engaged in the creative cultivation of this self.

And sermons on the suppression of the self will never produce any note of inner harmony either. They only generate discord and lead to misery, to anxiety, to cares and woes.

The person who is fraught with inner conflict, who fights with himself, who splits himself into friend and foe, who makes enemies of some of his faculties and pits others against them, actually creates a living hell for himself. And the saddest thing of all is that this kind of life is what has been considered a religious life, what has been praised as a life of virtue!

In my view, a life of virtue is a totally different state of affairs. It is not a life of inner conflict but one of inner peace, inner harmony, inner music. It is not a life of self hatred, it is a life of concord, a life of integration. And those who wish to attain to the innate harmony of the soul have to lay the foundation for this at the very beginning. Starting out on a basis of conflict, no one can ever hope to achieve a state of bliss that is devoid of conflict. It is just not possible. In the beginning, the end is already present.

Remember, the first stage is infinitely more important than the final one. God is the perfection of harmony, and if you wish to merge with that divine symphony it is essential you have some semblance of accord, some note of harmony within you to begin with. And how is this note of harmony to be produced? It will never be achieved by self-reproach or self-hostility. It can only be produced by loving yourself. The most basic prerequisites for a life of spiritual endeavor are love of oneself and inner harmony.

This will most likely confuse you. You have often been advised to suppress things inside you but I assure you that there is nothing whatsoever in you that requires suppression or uprooting. There are certain drives within every man that should be harnessed -- not eradicated; there are certain forces that must be awakened, that must be loved -- not suppressed. They only need to be controlled and directed along their proper course. But anyone who looks upon these drives with hostility will never succeed in transforming them. A man of understanding is even able to transform poison into nectar but one who has no understanding will turn nectar into poison for certain. To me, understanding is nectar; the lack of it, poison.

You must have noticed that we use decaying things as fertilizers, things with foul odors. A short while ago someone gave me a bouquet of fresh flowers. How fragrant they are! But when their perfume first stirred my heart I also remembered the source of their fragrance. As it traveled through the seeds and the stems of the plants that produced these exquisite blossoms, the foul smell of manure had been transformed into this enchanting aroma. If you simply heap manure all over your yard the stench will corrupt the whole atmosphere. But if you spread it on your garden the air around your house will smell of sweetness. What you call a foul smell is only the undeveloped form of what you call fragrance. They are not hostile to each other. A discordant bar of music is nothing but the undeveloped and disarranged form of the same notes that can blend so easily and harmoniously into a beautiful piece of music.

Nothing in life deserves to be smashed or annihilated, but there is much in life that should be transformed, that should be purified, that should be elevated.

There are certain energies in man which are neutral by nature. They are neither favorable nor adverse, neither good nor bad. They are simply neutral. The way in which we use them gives them their form.

One's sexual potentiality, the thrust of passion -- against which so-called spiritual leaders have waged unending war of aeons -- is neutral. It is a potential. It is this energy, when transformed that evolves into divine energy, into a godly force. It is the primordial creative power.

What happens with your sex energy depends on how you use it. What it can become does not depend on it alone, but on your understanding and on how you live your life. Have you not observed that it becomes *brahmacharya*, the state of celibacy when it is transformed? *bramhacharya* is not hostile to passion; *brahmacharya* is the purification, the transcendence, the sublimation of passion. In the same way, the energy that manifests itself in violence becomes peace, serenity and tranquility. It is only a question of transformation.

In life, the process of creation is of far greater importance than the process of destruction. If you can comprehend this fact clearly then the notion of struggling with yourself or of being hostile to yourself will almost never arise in you. The creation of an integrated self is only possible in an atmosphere of self-love.

I would also like to add that the physical body should not be excluded from this love. Give the body abundant love and it becomes alive vital; its slumbering potential is awakened. But please remember I am not speaking of debauchery or of abstinence. Neither the debauchee nor the abstainer loves his body in the

way I mean.

The debauchee shows his contempt for his body through his lack of self-restraint. Out of his disdain for his body he is inclined to abuse it. The abstainer has recoiled to the other extreme, but he is equally hostile to the body. Of course, the two have gone in different directions. The abstainer harasses his body in the name of self-control, in the name of renunciation; the other harasses his in the name of licentiousness. But neither feels any thankfulness to the body; neither has any love for the body. One of the characteristic features of a healthy mental equilibrium is a positive and a loving attitude towards the body. harassing the body in any way is an indication of a mind that is unhealthy, of a mind that is sick.

It all boils down to the fact that there are two kinds of mental infirmities that can plague a man. One is unrestrained enjoyment; the other, thoughtless renunciation. This is why the libertine can so easily make an about-face and dive into renunciation so fully. What a shame he cannot just stop in the middle! It is very unfortunate it is so easy to proceed from one illness to another.

These unbalanced people have taught us much. They have taught us that the body is an enemy, that we have to fight with it. And the religions have become obsessed with the body because of these harmful teachings. But this is to be expected; to be opposed to the body requires focusing a great deal of attention on it.

I say that if you wish to go beyond the body, to rise above the body, do not fight with it, do not allow any hostility towards it to grow in you. Love your body. Seek its friendship. The body is not your enemy; it is an instrument, a wonderful tool to be used. You have to stretch out the hand of friendship to anything you wish to use. And above all else you have to extend a friendly hand towards your own body. It is a marvelous example of God's expertise as a skilled craftsman. It is a ladder laden with secrets that can lead you to God.

Only a mad man fights with a ladder instead of climbing its rungs, but unfortunately we live in a world of such madmen. Beware of them. It is very difficult to assess the havoc they have wrought amongst us.

You have no idea of the thousands of secrets that lie hidden in this body that has been naturally bestowed upon you. If you were able to learn the secrets of your own body alone you would possess the key to the endless mystery of the universal soul. This body is so small and yet how many wonderful mysteries it conceals! The mind is hidden in the body. The soul is hidden in the mind. God is hidden in the soul.

A certain sage was about to die. He took his leave of his disciples and devotees and then stood up, folded his hands and said, "Oh, my beloved body, it is you who led me to God. I thank you for it. Without you I would not have accomplished anything, and yet I subjected you to untold sufferings, to pain, to work for which I gave you nothing in return. I am deeply indebted to you, for the help you gave me was endless. At this hour of farewell I beg your pardon. For all my action against you, for all my forgetfulness towards you, I humbly ask you to excuse me. But for you it would have been impossible for me to reach God!"

You have to see your body in this way. Such an attitude of thankfulness, this kind of loving zeal is necessary. The sage said, "Oh, my beloved body!" And these words bestir a wonderful feeling if bliss within me. Would not he same kind of sympathy and understanding for your body also brighten your life? May I inquire if you have ever looked upon your body with such an overflow of love and sympathy? Have you ever felt blessed by its acts of service? Have you ever told it of your gratitude? If not, what great ingratitude! What an unbecoming oversight! What discourtesy you have shown it!

Your attitude towards the body must be one of deep understanding and sympathy. You must have enough awareness to look upon it with friendliness and to protect it. It is your fellow traveler on a long, uphill journey; it shares your joys and your sorrows. It is an instrument, a means, a ladder. And so to me it is impossible for any man with even a single iota of sense to be cruel to it, to enter into any sort of conflict with it whatsoever.

As ill luck would have it, there have been and still are in the world many men of distorted vision whose high handedness, violence, unrelenting suppression and harassments of their own bodies have provoked such feelings of sadness and remorse in us that we have eventually sounded the fervent prayer, "Oh, God, save mankind from such spirituality!" Activities of such magnitude, of such seriousness, only go to show the total lack of intelligence in such men. But unfortunately their evil influences still linger on, still haunt mankind even today. Let us all keep away form such sick and perverted sermonizers. These kinds of pulpiteers do not deserve to be revered, they need to be healed. I certainly hope we will be able to cure them one day.

As I have explained before, this hostility to the body is a reaction to the resulting weakness, dissatisfaction and sense of failure that comes from unrestrained sensual indulgence. And so you blame your innocent body for your own sinfulness. I appeal to you to remain alert to any kind of pain inflicting

self-denials based on this hostility to the physical body. Because you have played havoc with your body, you may find yourself tempted by various forms of self-discipline.

If a man sees another man's wealth and grows jealous or another's beauty and becomes envious and plucks out his eyes because of it, I would call him a mad man. Your eyes don't tell you to become anything at all. The eyes are simply ready to carry out your bidding and obey in the manner in which you care to use them. The physical body is your slave; it is your full-time servant. Wherever you wish to take it, it will follow you. If you want to go to hell it is ready to go to hell. If you want to go to heaven it is ready to follow you there. The real question is not of the body, it is of your volition.

Don't ever forget that the physical body just tags along in the wake of the will. You would be committing a great mistake if you were to torture and victimize or even to destroy the body instead of modifying your will. Harassment to the body is a form of violence, and I do not approve of violence, either to the self or to the body, I advocate self-love; I know of nothing more foolish than self-violence.

What I mean by self-love has nothing whatsoever to do with being egocentric. An individual who is centered in the ego never loves himself; if he loved himself he would be free of the ego. And nothing is more diabolical, dispiriting or disheartening than egoism. The ego centered man is the type who indulges in self-violence in the garb of a holy man, because there is no better way for the ego to attain such a great measure of nourishment and satisfaction than this. This is why you always find a kind of haughtiness and superiority in so-called models or virtue, self-styled saints and half-blown sages. They are egotistical because they believe they are saints; they believe that are saints because they are egotistical.

In the vast universe God has created it is just not possible for anything to be unfriendly or hostile to you. It is a different matter, however, how you use, do not use or misuse things. A man of understanding will turn a rock lying on the ground into a stepping stone while a man without understanding will make it a stumbling block. It is the way in which you look at things that matters in life. If one's vision is distorted it makes a tremendous difference. And if you start out by looking upon the physical body with hostility do not be surprised if it eventually turns against you and lets you down. Set out with the idea the body is your friend and it will be your friend forever.

If this hostility disappears, if this grudge against the body is dropped a great load is taken off the self. You are relieved of tension; you feel peaceful, at rest. Experiment with this yourselves. Remember that the body is only a medium, only a vehicle. On its own it does not lead you anywhere. Feel no ill will towards it. if you look upon it without bias or prejudice you will find that your heart will be naturally filled with thankful love and gratitude for the countless services it has silently rendered you for so long.

But do not stop with the body. Go deeper still. The physical body in only the starting point of our journey towards love of the self. If you move deeper you will encounter the mind. You have to love it too; you have to seek its friendship as well. Man is normally only aware of these two levels of his being -- the body and the mind -- but if you wish to rise above them or go deeper than them you have to learn how to use them.

Without a doubt, the campaign against the mind has been carried on with even greater intensity than the one against the body. Form spiritual quarters the mind has been the central target for attack. We must free ourselves from this barrage of hostility. The mind is a power, an energy, and like all others is a divine power. It is a highly developed, very subtle energy. Criticizing it, being hostile to it, or abusing it are actions of sheer stupidity, fraught with fatal consequences.

You must realize that even today man it not completely acquainted with all of the mind's mysteries. He really does not know how to use his mental energies at all. At present the mind is more or less in the position electricity once was. There was a time when electricity was only a destructive agent, but today it is being employed in colossal creative projects. When man understands his own mental powers in their entirety, it will usher in the most creative and blessed age in human history.

The mind is a reservoir of limitless potential, but those who oppose the mind are clashing with their own potentialities and seeking annihilation at their own hands. They criticize and oppose the mind, they say, because of its unsteadiness, because of the fickleness of its nature. But fickleness is a sign of life! Only those who are afraid of life and eagerly awaiting death welcome sluggishness and unchangeability. They see peace and quiet in these things. But let me warn you; the peace that grows out of lethargy is quite unreal and sluggishness of mind is very self-destructive. What appears to be peace is nothing but the silence and desolation of the cemetery. The restlessness of life is infinitely preferable to the stillness of the graveyard. It is not the forced quiet that comes from suppressing the mind but the serene peace that evolves on its own out of a total understanding of the mind that is worthwhile, that is worth achieving. Only such a peace leads

to greater heights. A deathlike silence leads to the earthly, to the material, and not to God.

You need a lively peacefulness, an active silence. Only something that is vital and alive can be a doorway to a life that is sublime. This is why I do not approve of suppressing the mind or of any effort to subdue its fickleness as a way to attain peace. Never allow yourselves to sink into such a mire of stupidity and stagnation. There is already enough sluggishness in the world. Please be kind enough not to add to it any further. I am for a mind that is both lively and peaceful at the same time. And as I pointed out earlier, the only peace of mind that can be alive and vital is the one you acquire without losing the mind's fickleness. Perhaps "mobility" would be a better word than fickleness. Nevertheless if you wish to go somewhere a calm lake is useless; a rushing river flowing towards the sea is what you need.

With mobility of mind a man can reach the universal soul, he can reach God himself. So never be sorry your mind is fickle. Never censure it for this; never look upon it as an enemy because of this. Rather, be thankful. Bat for the mind's fickleness, but for the mind's mobility you would have become a stagnant pool long ago. If your mind were not fickle you would have ended up siting atop some rubbish heap somewhere absorbed in some intellectual exercise. If the mind were not fickle, the greedy would hanker forever after the objects of their greed, the deluded after the objects of their delusion, the sensual after the objects of their sensuality. And then the path to God would be closed to them forever. It is because the mind is fickle it is able to keep eliminating all its false gods and to keep moving ahead. Since the mind is mobile it does not allow us to remain stationary, to become stale; it goads us on and on.

There is a great and mysterious secret behind this fickleness of the mind and I wish to share it with you; unless and until the mind finds a final resting place that suits it, it will never allow you any peace, any rest. That is why it is fickle. And the mind's final resting place is in God. That is when it sheds its fickleness, never before. See just how kind and benevolent your mind is to you! If it were not so changeable you would get stuck in some kind of worldly trap and would then shelve forever all your attempts to reach God. Do not criticize or abuse your mind for its fickleness. Accept its changeability as a great favor and learn how to utilize it.

Remember, if your mind cannot remain steady, if it fails to stay fixed on something it is due to an error on your part, to a transgression for which you must accept the blame. That is why the mind does not want to remain in that situation, in that space. For example, you try your utmost to concentrate but the mind refuses to cooperate. That is your mistake. By its very nature the mind is inconstant. It is trying to tell you this, to remind you of this. But instead of taking the hint you treat the mind as your enemy!

Let me tell you a tale I have heard.

Once upon a time, when Egypt was ruled by a great pharaoh, an equally great saint lived in a small Egyptian village. He was highly respected, even by the pharaoh himself.

One day, without warning, the pharaoh paid the holy man a visit. He had come to invite the sage to his palace. When the pharaoh arrived at the hut he found that the sage had gone out. Although one of his young disciples was present he did not recognise the pharaoh because of the simple garments he was wearing.

The young man invited the pharaoh to sit down on the ridge at the edge of the field while he went into the village to fetch the holy man. Not only did the pharaoh refuse to sit, he began to pace up and down. Noticing this, the disciple suggested he might prefer to sit under a shady tree. The pharaoh still would not sit down, but continued to pace up and down under the tree. A little puzzled, the disciple then invited the pharaoh to go into the sage's hut and sit there. Still the visitor would not oblige him. He entered the hut be continued pacing back and forth.

The young man went to fetch the holy man in a very perplexed state of mind. On the way back he told his Master of the very odd behavior of the visitor from the city. "My son," the sage said, "he is our pharaoh. Neither in nor around the hut is there a place to sit that befits his status. That is why he is pacing up and down.

Your mind is restless for exactly the same reasons. It cannot find a place worthy enough to be its eternal abode. It is your duty to find it a throne that befits its dignity. But instead of doing this, you fight with it because of its fickleness, you argue with it because it keeps pacing up and down. Have you ever thought about the places to sit you have offered it? Can you really expect it to sit in one of those? My friends, the mind is doing you a favor by it fickleness. You may continue to ask it to sit down an all sorts of places, but it will not sit down. The mind cannot and will not sit anywhere but in God. That is its throne. That is its unlimited generosity to you

Don't forget that the so-called fickleness of your mind is really of great help to you. Understand well that if you cannot get it to settle in one place it is because that place is unworthy of it. I might also add that

any success you may have in pinning it down in a place unworthy of it amounts to nothing at all. No sooner do your succeed in forcing it to sit somewhere than it gets up and runs off somewhere else after a while. This drifting here and there, this fluttering hither and thither, you will continue until it reaches its point of ultimate rest. And that point of ultimate rest is God.

Many people say the ability to concentrate the mind is essential if one aspires to the realization of God, but I say that once God is realized the mind will then have the necessary concentration. People say the mind has to be kept fixed so that God can be realized, but I say that where God is realized is the point where the mind becomes still, where the mind comes to rest.

The mind rushes naturally towards what ever promises it pleasure and never towards something that may cause it pain, but the moment the prospect of pleasure disappears the mind drops its objective and veers off towards something else. This is why you will never find the mind focused on any one object in particular.

For example, get ten thousand rupees together. At first the mind will figure pleasure awaits it here -- but the very next moment it moves on. It has hardly sat down before it is disillusioned. Amass ten *lakhs*, ten times ten thousand rupees, and you will again experience the same disillusionment. Even ten billion rupee notes covering you from head to toe will not make any difference at all.

You cannot curb the mind's rambling tendency to keep rushing as I said before, towards the place that affords it a hint of pleasure. But as soon as the prospect evaporates it flees. It is only the tiniest bit constant as long as the spell of promised pleasure lasts. But the day it gets a glimpse of real pleasure, of the pleasure that never ends, it drops its wanderlust completely and is filled with absolute peace, with total stillness. Therefore I will never advice you to try to enforce any fixedness to mind whatsoever. A forced steadiness causes sluggishness and leads to stagnation rather than to the attainment of the ultimate goal.

When that final goal is reached, the mind becomes steadfast and remains steadfast on its own. Unfortunately, this fact has been misunderstood. It has given rise to the notion that the ability to kept the mind still is necessary if one is ever to reach the journey's end. This is as silly as putting the cart before the horse. The fact that your eyes remain closed when you are asleep does not necessarily guarantee you will fall asleep every time you close your eyes.

My advice to you is to steer you mind in the direction from which the perfume of real pleasure comes, to lead your mind slowly and lovingly towards the abode of absolute happiness. Set your mind on real bliss and the mind is sure to follow. But use no force, or compulsion -- not even out of forgetfulness. Contrary to what you might expect, force will only provoke resistance. What you prohibit becomes inviting; what you forbid becomes attractive. If you show any inclination to refrain from doing something the mind will take to it with added gusto. This is natural; this is the way the mind is. It is your ignorance of this simple fact that involves you in so many things that normally you could easily avoid.

The fundamental thing to remember is that the mind is not your enemy. Don't suppress its tendencies, but understand them and guide them with love, with common sense. Only that which is worthwhile can survive in the light of reason, in the clarity of common sense.

An unforgettable rule of existence is contained in the phrase *"amor vincit omnia"* -- love conquers all. Never think for a second you can vanquish anyone by hatred. It never happens. It is impossible to overcome those you hate, those you consider your enemies. You can only conquer those you love. So if you wish to master your mind you must love it. Only the path of love leads to victory. There is no other way.

So the first key, the first golden rule, is to love yourself. Let transformation, not suppression, be your guiding light. Allow no split within yourself. Marshal all your faculties into one single effort -- into love.

All unity, all unification, is born out of love. If you are filled with an abundance of love for what you are, good or bad; if all hate and slander disappear from your mind; if you cease opposing yourself; if you stop finding yourself noble or contemptible and fall in love with all that you are, with you in your totality -- then one compact and indivisible personality will form within you. This is what the formation of a personality is. Love is a cementing force. It amalgamates all the heterogeneous elements into one.

When all your different faculties have joined together into one unified whole a great and wonderful energy is created within you. The energy that was split, that was divided, that flowed in different directions and was simply wasted away becomes immense. It becomes astronomical in its synthesized form.

The wondrous achievement of this newfound energy, the outcome of this fusion, is that it has the capacity to transform things that you have always been unable to overcome in spite of constant effort, in spite of never ending struggle. The moment you love those insignificant things, be they failings you saw in yourself or whatever, they are transformed. This unification of personality is the foundation of

self-transformation.

If you wish to improve yourself, to develop yourself, to uplift yourself, then you must become a single and unified whole. The man who is split into several pieces wastes all his energy pitting one piece against the other. He drains himself trying to control the pieces, trying to maintain the balance of power between them. There is no energy left over for the transformation of the self, for its purification. Only the man who loves himself and who is able to attain and retain this undivided and unsplit unity can build up that surplus energy needed for self-transformation.

Now we come to the second key you need to enable you to fly to God. As we have seen the first key is love of oneself -- and the second key is love of others. You will never succeed in your progress towards the love that leads to God unless you have abundant goodwill, unbounded love, overflowing kindness and a heart filled with grace towards all living things.

Jesus Christ said, "When you go into church for your daily prayer and kneel down and raise your hands unto the Lord, if you remember that your neighbor is angry with you, first go to him and show him love. Leave God there and go to your neighbor. Love him and beg his pardon. Make peace with him first. How can he who has not yet succeeded in making peace with men succeed in making peace with himself and with the Lord?"

There is no way the person who refuses to love on the human plane can expect to be able to raise his prayer to the level of God.

A sage living in a certain village was one approached by a devotee who expressed the desire to realize God. He asked the holy man what he should do. Looking him up and down and probably getting a very complete picture of him, the sage said, "Well, my son, tell me first of all whether you love anyone. Then I may be able to give you some assistance."

The devotee, under the impression that earthly love was an automatic disqualification for those seeking God, said that he did not love anyone and that his sole purpose in life was to realize God. The holy man said, "My son, think well. Search your heart. Don't you love your wife, your children, your family or your friends?"

The devotee was emphatic, "No. I don't love anyone at all. I only wish to realize God."

The sage said nothing, but tears began to well up is his eyes. Surprised, the devotee said, "Master, why are you crying? Why don't you say something to me?"

The sage replied, "My son, if only you loved someone I could transform that into the love of God. But there is no love in you. And love leads to God; love is the direct route to heaven."

In the name of religion you have all been taught not to love anyone else! The teachings of these so-called religious people have just been food for your egos. These injunctions not to love anyone but God will never take you to him; love is the power that is closest to God himself.

Why are people afraid of love? Are they afraid it may tie them down? But love is only constricting when you are unable to continue radiating it, when you are unable to keep on giving more and more. It is the inadequacy of your love that is the binding factor, not love itself. A love that is insufficient, that is neither fill nor frank and honest, can become a bondage. Only a shrinking love can chain one person to another. A love that is full to the brim, that is always expanding and increasing, breaks through all barriers and begins to overflow. When love really ripens it knows no frontiers; it assumes the unlimited vastness of the sky.

And so I tell you, let your love increase and multiply. Widen the sphere of your love. Place no restrictions on it; make no conditions for it. Let it expand day by day; let it flow over, above and beyond the person you love. Let it stop nowhere; let there be no halting of its course.

It is the fear that love may get stuck somewhere on its journey to God that makes so-called spiritual people wary of love. But if the flow of my love gets stopped somewhere it is my own fault, not that of love. There is no excuse for any hostility towards love whatsoever. If you blame something on love, the fault is really your own. If a man is coarse or narrow-minded his love cannot help but be static, and if he is antagonistic towards love for this reason then he becomes still meaner, even more narrow-minded. What little fullness and richness love possesses is being lost because of these parochial attitudes held buy our so-called religious leaders.

As I see it, we have to increase our love, to let ourselves become submerged in it. If you try to hoard love all you will save is your ego, so expand your love, spread it around. When you toss a pebble into a pond it may sink, but the ripples extend in ever-widening circles from shore to shore. Love is the same. Love produces waves of throbbing vibrations until those ripples of love reach the shore where God is. This kind of love is deep and fervent prayer.

I will never be the one to suggest you should hate your parents or your wife and children or anyone or anything at all. In fact, you must love them so much that they will not be able to contain it within themselves, that it is received in overflowing abundance. Let you love spread everywhere, flooding everything, so that nothing can hold it, so that nothing can contain it. Let your aim be to generate so much love that no one but God can tolerate it. Only the unlimited can sustain the unlimited. No finite receptacle can hold the infinite. A love that is unbounded will fill it, flow over it, flow beyond it. It will be given more than its share, but it will be far beyond its expectations, far more than it can hold.

As far as you are concerned love can never become a hindrance. Love can only be an obstacle if it becomes stuck somewhere. A love that has become stuck is not real love; it is lust, sensual attachment. And expanding, growing love, on the other hand, is deep prayer.

Never forget that a love that comes to a standstill somewhere turns into self-deception, lust, enslavement -- but the love that rolls on like the waves in the ocean is no less than a fervent prayer, no less than God himself, no less than the benediction of ultimate and absolute salvation. If your love does not halt on its way, but marches on, it sets you free. Let there be no end to its onward march until the last man in the world has been brought into its fold, into that communion with the universal soul.

Let me repeat a few things to impress them upon you. I advocate love of oneself and I advocate love of others. Also never ever think of love as unholy or evil, and take care your love does not get stuck somewhere en route to God. This stopping is unholy; this stopping in unloving.

Those who look upon love as profane and view it in a narrow-minded way never try to understand that the love they are condemning is simply love that has been restricted, that has been impeded on its way to God. But the more love is restricted the shabbier it becomes. And the man who withholds his love from others becomes completely cornered in his ego. He gets stuck in the ego -- hung up on the I-ness and my-ness of life. In this whole, vast universe the two poles that are the furthest apart are the center of the ego and the abode of God. Stopping, or even pausing at "I" leads to hell.

There is no end to the pain and misery of the egoistic man, because all the doors to bliss are closed to him. And only love can open them. All the doors to beauty and harmony are closed to him too. And only love can open them as well. Love is the mysterious and secret key to the abode of truth, beauty and goodness. Whatever is fine and good and perfect in life can only be revealed by using this wonderful key. It is the ego that locks the door.

There is one door, however, that egoism can open -- the door of hell. That is the only door it can open.

Remember, except for these two there are no other keys. And no man can hold both keys in his hands at the same time. It is a matter of divine law that a man can only have one key in his possession at one time. The man who is willing to let one go is the only man who can have the other.

Not only does the key of love open the hearts of men, it also opens the hearts of everything under the sun -- of every rock, of every plant, of every animal, of God himself. Luther Burbank, the celebrated American botanist, is remembered throughout the world for something the profundity of his love wrought in the vegetable kingdom. He was able to make plants accede to his requests.

Once he said to some cacti "My friends, you need not be afraid of anyone. You don't need these thorns to protect you. Isn't the great love I have for you enough to protect you?

In the end the cacti listened to him. And as a token of their love those thorny desert plants brought forth a whole new variety totally devoid of thorns. Whenever anyone asked him how he had achieved this impossible feat he would reply, "With love."

I also wish to assure you that even the impossible is possible through love. Man cannot conceive a greater impossibility than God, and yet he too yields to love. Love is never an impossibility. Love is such a very simply thing. Love is present in everyone. It only needs to be developed; it only needs to grow.

Although the seeds of love have been sown in all men it is only the very fortunate who live to enjoy the flowers of love. Why is this? It is because we never allow the seeds of love to germinate. We seek love but are not willing to give it. Love grows when it is offered, not when it is sought.

Remember, love is an unconditional offering. The man who is capable of giving love receives it in abundance. And giving love freely also creates the capacity to accept it. The giving of love is what qualifies a man to receive it. The measure of love a man is given is commensurate with the amount of love he offers. This is the way greater and greater depths of love are achieved until ones very breath is gradually transformed into love -- into full wholesome and perfect love.

The beginning of the perfection of a man's love can always be traced to his readiness to give love and never to any impassioned demand for it. Dictatorial demands for love will never enable anyone to begin

perfecting his love. Love's state is imperial, not beggarly. Those who insist on love never receive it, and this failure, which is so dispiriting to them, gradually renders them incapable of giving love as well. And as this inability to give love increases, love becomes even harder and harder for them to obtain.

Please remember that love means giving without any desire for return, without any desire for getting anything back, without any sort of demand at all. You have to free your love from any expectation of return whatsoever. In the affairs of love there can never be any kind of commercial transaction. The pleasure of love, the bliss of love, the fullness of love lies in giving, and not in obtaining something in exchange. The giving must be so abundant and so spontaneous that the question of receiving something in return does not cross your mind at all.

That is why the person who gives his love is always under an obligation to the one who accepts it. It is only through the act of giving love unconditionally, as an all-embracing gift with no strings attached, that you will grow the wings that take you to God.

Let us spread our wings of love and soar upwards into the vast firmament of God. When your wings of love are fully spread the idea that some things belong to you and some things belong to others, the awareness of mine and yours, disappears -- and what remains is consciousness, the very being of God himself.

In the absence of love man wanders in the desert of egoism, amidst the thorny shrubs of hatred, violence and anger. Once your wings of love have grown there is no need to remain stuck on this sandy, desolate terrain. Then your flight to the wonderful world of beauty, to the limitless, inexhaustible and perfect beauty becomes so easy. So let us be filled with love, with love towards all, with love unconditional. Standing or sitting, sleeping or walking, be submerged in love. Love is the very breath of our existence; love is the waves that surge in your heart.

Now you have reached the precincts of the sacred temple of God, so there is no longer any need to visit ordinary temples. Temples with idols of stone can neither claim perfection nor reality. And is it surprising that the hearts of those who frequent these temples of stone are hard and rock-like? I do not doubt that sermons and discussions on God take place within these temples, but what is disseminated from them is nothing but hatred -- hatred and violence disguised in the gaudy apparel of false love.

I tell you in all truth that you should recognise no other temple that the temple of love. It is God's only temple. I fear these other temples have been designed to prevent men from reaching the temple of love. Satan himself must have had a hand is this!

Love itself is the only temple. And love itself is the most sacred of scriptures. "The man who has a smattering of the language of love," says Kabir, "is the real scholar." Certainly nothing remains to be learned if one has learned all about love. The mastery of love is the mastery of learning. And the man who hasn't learned the art of loving is totally ignorant. No knowledge, no feeling, no experience is superior to that of love. The eye of love reads what is written on leaves, carved on stones or hidden in the waves. The signature, the autograph of God is everywhere!

Of what real use are the works of mortals? What can we gain from the words of ordinary men? Where will they lead us? The words of man cannot take us above and beyond man, that is for certain. To go beyond man we must leave man behind. In fact, man's words, his scriptures, his principles are all obstacles on the path to God. You have to read, to learn, to comprehend what is God's reach to him. And the word of God is written in love. One has to learn the language of man to read what man has written, to read his SHASTRAS, his scriptures, but to read God's book you have to learn God's language. And God's language is love. If you wish to attain to God's language learn the art of love.

God's entire creation surrounds you. Look at it your eyes will not fail you. But if there is no love in you, you will neither be able to see it nor to know it. A great and mysterious miracle takes place when you begin to look around with the eye of love. What you saw before fades away and what had escaped your notice comes into view. Then nothing is left but the form of God, nothing but manifestations of the divine.

What the scholar loses, the lover attains; what learning misses, love achieves. For the scholar who has a smattering of love's language, however, it is a different matter. Nevertheless, entering into the depths of life is impossible without love. On its own, knowledge tends to get lost because it always circles things, it always takes the long way around. And it is also a misconception to think that knowledge can annihilate the distance between man and God. Only through love can this distance disappear. Knowledge goes no deeper than the physical body, but love does not stop before it reaches the soul. And knowledge that is divorced from love is incomplete, not really real at all. Only knowledge that is contained in love is real knowledge.

What shall I say about the importance of love? What shall I say about how to realise it? Is one to repeat

the word "love" as a mantra, over and over and over again like some zealots do with the names of Ram and of Krishna? Will repeating the word help you to attain love? Never. Mere repetition of some word will never achieve anything. Love must be lived; it must become part and parcel of your very being. Your life will only be purposeful, meaningful, when the vitality of love throbs through every moment of it.

Be alert to the energy of love; let it awaken within you. Let no opportunity to love ever find it slumbering inside you. Let no call to love ever go unheeded. Let you love provide a fitting reply to every challenge, and even when non comes from any quarter, let your love continue to flow as light streams from a lamp, as perfume pours from a flower. A steady and unbroken current of love should always radiate from you being.

Always keep the fire of love blazing high within and you will find there are no obstacles in your way. By its constant flow even the gentlest little stream erodes the biggest boulder and so clears the path before it. And can anyone deny that there are enormous stumbling blocks on the path of love? There are huge obstacles in love's path for certain, but the power of love is boundless and more than equal to any barriers. Just let the limitless energy of your love flow on unceasingly; let it be always active, always on the move. Love goes about its business slowly and silently but with a quiet efficiency that eventually wares huge rocks down into particles of sand. A lot of fuss is a sign of weakness; powerful forces function silently. And how silent and free from fuss is the creative activity of God!

Give love the chance to transform your very roots. Love's potion can give you a new life, a life that will never end. This is why love is unafraid even in the face of death. Love knows no death at all.

In 1857, when the Indians revolted against their rulers, the English put to the spear a sage who had been silent for years. They took him to be a spy, an agitator. The sage laughed as the spear entered his body and spoke his first words in years. He said, "TAT-TWAM-ASI"; he said, "thou too are that." The soldier who speared him was "that" too; he was the universal soul as well. Even at the moment of his death he embraced his murdered with the glow of deep love and profound prayer in his eyes. He had long before discarded words and selfishness and had filled his being with pure love. Otherwise, how could love have gushed from his when the spear penetrated his flesh? During all the years when his heart seemed mute to all outward appearances it was only filling up with love. It had become a veritable fountain of love and it made it impossible for him to look upon his murderer as an enemy. He only saw the beloved in him. Love had transformed an enemy into a friend and death into salvation.

Love can change darkness into light or poison into nectar. Can you conceive of a miracle more stupendous than the miracle of love? Love transforms everything because it transforms one's very vision. Vision is a creative force. What we see is our world; our world is what our eyes perceive. If there is love in one's eyes, love is all around. But if there is no love, then there is not even God. Instead, wherever we look we see only enemies.

Early one morning a traveler approached a village. He ran into an old man on the outskirts and inquired, "Sir, tell me, what sort of people are the villagers who live here? I have left my own village and am considering settling here."

The old man looked the stranger over and said, "First, may I ask you what kind of people have lived in the village you have just left?"

As soon as he heard this question the stranger become very red in the face and quite angry. "The very thought of those people fills me with rage," he said. "Please don't mention those wretched people to me at all. It is because of them that I had to leave the village. You won't find such wicked people anywhere else in the world."

The old man said, "Then brother, I am sorry, but the villagers here are no better. You will only find wicked people here as well. Perhaps you had better go and live in some other village."

The first man had hardly left when another stranger approached the old man with the same question. "Sir, what sort of people are the villagers that live here?" he asked. "I think I should like to stay here, I had to leave my own village."

The old man replied, "Before I answer you question I would like to know what kind of people live in the village you have just left."

The man replied, "Although I have never met such nice people anywhere else I had to leave the village for some compelling personal reasons." As he spoke these words, loving tears rolled down his cheeks at the memory of his former home.

The old man quickly said, "You are welcome to live in this village, my son. You will find the people here even nicer than those you have left behind. There are many, many good people here." And after a pause

the old man added, "No matter which village you go to you will be warmly welcomed. In every village you will find good people, nice people. The world is what your eyes perceive."

The world in nothing; it is nothing but your eyes. If your eyes are full of love you will see only hearts throbbing with love everywhere you look. And when you see the whole world pulsating with love know well that is the hour of your realization, the hour of your realization of the divine of God.

Reaching the door of God does not mean that Ram will be waiting for you in cloud-covered splendor, armed with bows and arrows. It does not mean that Krishna will be standing there, piping a tune of celestial welcome on his divine flute. Attaining God does not mean that some elderly gentleman with a long white beard will be sitting there at a switchboard controlling the universe. Approaching God means attaining that experience where the universe ceases to be a separate object and you merge with the universal soul, where the object vanishes and only the energy, the force, the power remains. It means the attainment of supreme bliss. It means the attainment of truth, of beauty, of eternity.

God is not a person; he is an experience. God is bliss, a limitless ocean of bliss. But before you can merge into that ocean you first have to generate a preliminary realization of the ocean within yourself.

Of the three keys that can lead you to God I have already spoken of the first two. The first is self-love; the second, love of others. Let us now talk about the third key, the love of God himself. To attain this third key, you have to go beyond the other two. The second is a step beyond the first, and the third is a step beyond both.

The first step involves admitting "I am". Although it is not a reality, it is nonetheless a fact. And to the ignorant it is a more important fact than anything else. The knowledge of "I am" may be a means to your awakening, but it can never be a means of escape.Those who try to flee from it will always find it close on their heels. Can you ever really run away form your shadow? You know you can't. The more you try to escape it the faster it pursues you.

Simply accept the fact of the ego, the fact of "I am" and get involved in the search of love. As love grows in you egoism first begins to diminish and then if finally fades away completely. If the man accepts that his shadow exists and just steps into the light of the sun he automatically frees himself from his own shadow and from the shadow of all sorts of other things. Egoism is to love as shadows are to light. The impenetrable darkness of egoism disappears in the all-illuminating light of love.

It is the existence of "I" that gives rise to "him"; only when I am "I" are others "others". In the light of love both the awareness of "I" and the awareness of "the other" disappear. And in the end only love remains; then there is neither "I" nor "you" nor "other" -- there is only love. This is the state of love I call the love of God. This love is not directed towards anyone in particular, not from or for or on behalf of anyone or anything in particular. It simply is. This pure and simple love I call the love of God.

What are the implications of this love of God? It means the disappearance of that illusion that has been present for so long, the idea that "I am something", that "I am what I am". This is entirely untrue, utterly unreal. You really are not, not at all. You have no personal existence whatsoever.

Consider the phenomenon of breathing, for example. Breath is drawn into your body and then expelled. If you think that it is you who is breathing, you are wrong. One day the air that goes out simply does not come back in -- so how can you say you are breathing? If you think you are living, that you are doing this living, you are wrong. The day life withdraws from you, you are unable to remain here even for a single moment. If you think you are born your are worn. If you think you die, you are wrong. You have never been born, nor will you ever die. Your breath is not yours, nor do you have any control over it.

Neither life nor death are yours. Some mysterious drama is being enacted within you. Someone is at play inside you. Someone speaks through you; someone expresses through you. Someone is born within you; someone dies within you. You are a playground, a playing field where players come and go. You are just a flute though which someone plays beautiful music.

"I am no more than a hollow piece of bamboo." said Kabir, "and the songs of love directed to God are all his." The man who realizes this understands. The man who has used the two keys I have already mentioned will be able to comprehend this easily and will be able to realize that there is no such thing as individuality in this world. Whatsoever exists, exists together -- collectively, jointly. Nothing exists in isolation.

The breath you think of as yours has already been the breath of millions and millions of others; this air I am now exhaling will become the breath of millions and millions yet to come into this world. The billions of cells that make up my physical body have once been part and parcel of billions of other bodies. How can I call this body mine? When I leave this body these cells will help formulate the bodies of countless others.

Even before you leave the body it undergoes change every moment, discarding old cells, forming new ones. And the new cell that enter your body are the old cells that have come from others. This body of mine has already belonged to thousands of men, to millions of animals, to billions of other living organisms and will, in the future, constitute millions more bodies just the same. How can I say it is mine?

The mind is not separate either. The component parts of the mind come and go just like those of the body. There is nothing that is mind there is nothing that is yours. Adopting this attitude is the first step in developing love for God.

When a man actually realizes that nothing is his, when this attitude goes deep since nothing is his he begins to feel that he does not exist at all. As long as you have the idea that you possess something the delusion that you are persists and so you begin to want things. You measure your greatness by the size of your house; you measure your greatness by the elevated post you occupy; you measure your greatness by the extent of all your property; you measure your greatness by the power you wield. Why? I-ness increases in proportion to one's possessions. I-ness grows right along with my-ness. The frontiers of I-ness and "my-ness" coincide. And so if the illusion of my-ness is eliminated, the basis for I-ness disappears. If nothing is mine, if I have nothing, what am "I" left with then? Then where is "I"? With my-ness gone, I-ness is left empty-handed.

People often ask me whether I am suggesting they simply drop everything and run away to rid themselves of I-ness, of the illusion of "I". My usual reply is that it is not a question of renouncing or of not renouncing what one possesses, but that the crux of the matter lies in one's attitude towards one's possessions. Even if you lay aside everything you own the attitude of my-ness can easily continue. That is why so-called renouncers keep a careful account of what they have renounced and measure the growth of their renunciation by the value of the things they have given up. One holy man once told me, "I have thrown away hundreds of thousands of rupees." I asked his when he had done this. He replied, "About thirty years ago." When I heard this I was quite amused and said. "You don't seem to have gained much by your action; other wise, in thirty years you should have forgotten about all those *lakhs* of rupees."

The question is not one of renunciation, but one of realization. Unless realization has happened to you, even your renunciation may feed your ego, may puff it up even more. It is the assumption that things are yours that is wrong; there is nothing wrong with using things that exist.

There are two types of misguided approaches as far as this question is concerned. One way of looking at things is that of the hedonist. He says. "These are mine. I will enjoy them." The other viewpoint is that of the renouncer. He says, "These are mine. I will let them go." But both approaches begin with "these are mine." The man of real knowledge takes a third stance. He says, "Whatever is is God's." Things are neither yours nor mine. Even we ourselves are not ours. I really am not; your really are not; The ego is illusion. Everything is simply happening, and I am only part of that process."

If one can achieve and maintain this third attitude then life becomes as natural and as easily accessible as water and air. Such a life is a life of love. And such a life is a life of sacrifice, because love of God means letting the ego go.

Malukdas has said that the birds do not work, that the python does not hunt for a job, and yet God provides for them in abundance. But people have misunderstood these words. They say Malukdas is telling us not to do anything. This is not the correct interpretation at all. Birds work. They work from sunrise to sunset. They build nests; they search for grain. What Malukdas means is that the birds are not conscious of themselves, that when "I am" is not there the desire to acquire disappears.

The attitude of "These are mine" must vanish, and when this is gone the love of God develops. When this development has reached fulfillment and the feeling of "I am not" has been generated, then the revolution about which I have been speaking takes place.

There is a Sufi song that tells the tale of a lover who knocks at his beloved's door. "Who is there?" is asked from within. His answer is, "It is I, your lover." There is no reply. He knocks again, saying , "please answer." After a long pause he hears, "Go away, There is not enough room in his house for two." He leaves.

Years pass. Summers and winters and rainy seasons come and go; countless moons rise and countless moons set. Finally he returns and knocks at the door once again. The same question comes from within. This time he answers "You alone." The song says the door swings open then.

Had I composed the song I would have thought the time had not yet come for the door to open. The awareness of "you" still indicates the existence of "I". I would have told the young man to go away once again, and the song would go on a little longer.

When the lover says "You alone" silence would prevail once more. He would wait a while and then say,

"Let the door be opened now. It is not me any longer, only you alone are." From the inside the voice would say, "He who is conscious of one is still conscious of two. He who remembers you still remembers "I". In this room there is only room for one." The lover would go away.

Days would dissolve into years, but still he would not return, because he would now have no idea that he was to go anywhere at all. He would have no idea he was supposed to return to his beloved. Finally the young lady herself would go to him and say, "My love, come! The door is open."

Just as "I" vanishes, "you" also vanishes -- and what remains is God.

Where "I" and "you" disappear is the starting point of the beginningless and endless existence. It is a limitless ocean of consciousness; it is the being of God himself. You can know it; you can live in it. You are in it. You stand in it already, you live in it already -- but you do not realize it. You do not feel it within you; you do not recognize it outside you. You are too full of "I". Relieve yourself of this burden. The man who is empty of "I" is the only man who is really full. Get rid of your I-ness. Eliminate it completely.

It is to this end that I have spoken of the three keys, of the three rungs on the ladder to God. When you merge into love you dive into the fullness of the void, into the fullness of emptiness. Move ahead step by step. Get lost in love drop by drop. And at the last, lose yourself in love as a raindrop loses itself in the ocean. Are you not aware that when it loses itself the tiny raindrop becomes the vast and boundless ocean?

ACCEPT LIFE. It is the gracious gift of God. Never fight with life; never flee from it. Love life. There is no greater conquest possible than the victory of love.

LIFE IS A SINGLE ENTITY. The realization of this oneness in its entirety is love.

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JANAK ASKED:
"OH LORD, HOW DOES ONE ATTAIN WISDOM? AND HOW DOES LIBERATION HAPPEN? AND HOW IS NONATTACHMENT ATTAINED? PLEASE TELL ME THIS."
ASHTAVAKRA REPLIED:
"OH BELOVED, IF YOU WANT LIBERATION THEN RENOUNCE THE VISHAYAS, THE PASSIONS AS VISHA, POISON, AND TAKE FORGIVENESS, INNOCENCE, COMPASSION, CONTENTMENT, AND TRUTH AS NECTAR. YOU ARE NEITHER EARTH, NOR AIR, NOR FIRE, NOR WATER, NOR ETHER. TO ATTAIN LIBERATION, KNOW YOURSELF AS THE WITNESS, CONSCIOUS OF ALL THESE.
"IF YOU CAN SEPARATE YOURSELF FROM THE PHYSICAL BODY, AND REST IN CONSCIOUSNESS, THEN THIS VERY MOMENT YOU WILL BE HAPPY, AT PEACE, AND FREE OF BONDAGE.
"YOU ARE NOT A BRAHMIN OR OTHER CASTE, YOU ARE NOT IN ANY OF THE FOUR STAGES OF LIFE, YOU ARE NOT PERCEIVED BY THE EYES OR OTHER SENSES. UNATTACHED AND WITHOUT FORM, YOU ARE THE WITNESS OF THE WHOLE UNIVERSE. KNOW THIS AND BE HAPPY.
"OH EXPANSIVE ONE, RELIGION AND ATHEISM, HAPPINESS AND MISERY -- ALL ARE OF THE MIND, THEY ARE NOT FOR YOU. YOU ARE NOT THE DOER NOR THE ENJOYER. YOU HAVE ALWAYS BEEN LIBERATED."

We are embarking on a rare journey. Man has many scriptures, but none comparable to the Gita of Ashtavakra. Before it the Vedas pale, the Upanishads speak with a weak voice. Even the Bhagavad Gita does not have the majesty found in the Ashtavakra Samhita -- it is simply unparalleled.

The most important thing is that neither society nor politics nor any other institution of human life has had any influence on the sayings of Ashtavakra. They are such a pure expression -- transcending emotion, transcending time and death -- there is nothing comparable. Perhaps this is why Ashtavakra's Gita, the ASHTAVAKRA SAMHITA, has not had much impact.

Krishna's Bhagavad Gita has been very influential. The first reason is that Krishna's Gita is a synthesis. He is more concerned with synthesis than with truth. The desire for synthesis is so strong that if necessary Krishna doesn't mind sacrificing the truth a little.

Krishna's Gita is a hodgepodge containing everything; hence it suits everyone, because there is something in it for everyone. It is difficult to find any tradition whose voice is not found in the Gita. It is difficult to find anyone who does not take solace from the Gita. But for such people Ashtavakra's Gita will prove very difficult.

Ashtavakra is not for synthesis -- he is a man of truth. He speaks the truth just as it is, without any artifice or coloring. He is not concerned about the listener, he does not care whether his listener will understand or not. Such a pure expression of truth has never happened anywhere before, nor has it ever happened again.

People love Krishna's Gita because it is very easy to extract one's own meaning from it. Krishna's Gita is poetic: in it two plus two can equal five, two plus two can also equal three. No such tricks are possible with Ashtavakra. With him two plus two are exactly four. Ashtavakra's statements are statements of pure mathematics. There isn't the least possibility for poetic licence here. He says things as they are, without any sort of compromise.

Reading Krishna's Gita a devotee extracts something of which he can make a belief, because Krishna spoke on bhakti, devotion. The karma yogi extracts his belief because Krishna has spoken on karma yoga, the Yoga of action. The believer in knowledge finds what he wants because Krishna has spoken on knowledge as well. Somewhere Krishna calls bhakti the ultimate, somewhere else he calls knowledge the ultimate, again elsewhere he calls karma yoga the ultimate.

Krishna's statements are very political. He was a politician, a perfect politician. Just to say he was a politician is not right; he was a shrewd politician, a real diplomat. In his statements he considered and included many things. This is why the Gita suits everyone, why there are thousands of commentaries on the Gita. No one is concerned with Ashtavakra, because to accept Ashtavakra you are going to have to drop yourself -- unconditionally. You cannot bring yourself along. Only if you stay behind can you come near him. With Krishna you can bring yourself along. With Krishna there is no need to transform yourself. With Krishna you can fit just as you are.

Hence the founders of each tradition have written commentaries on Krishna's Gita -- Shankara, Ramanuja, Nimbarak, Vallabha -- everyone. Each has extracted his own meaning. Krishna has said things in such a way as to allow multiple meanings; hence I call his Gita poetic. You can draw out any meaning you

like from a poem.

Krishna's statements are like clouds surrounding you in the rainy season: you see in them whatever you want. Someone may see an elephant's trunk, someone sees the whole body of Ganesha, the elephant god. Someone may not see anything. He will say, "What nonsense you talk! They are clouds, vapor -- how is it you see forms in them?"

In the West, psychoanalysts use the ink blot test: just pour an ink stain onto blotting paper and ask the person to say what he sees in it. The person looks carefully and sees something or other. There is nothing there, only an ink stain on blotting paper -- randomly thrown, not thrown with any design, just poured from the bottle. But the person looking at it finds something or other. What he finds is in his mind, he has projected it.

You must have seen lines made by rain falling on a wall. Sometimes a man's face is seen, sometimes a horse's face is seen. You project onto it what you want to see. In the dark of night, clothes hanging on a line seem like ghosts.

Krishna's Gita is just like this -- you will be able to see whatever is in your mind. So Shankara sees knowledge, Ramanuja sees bhakti, Tilak sees action -- and each returns home in a cheerful mood thinking that what Krishna says is the same as his belief.

Emerson has written that once a neighbor came and borrowed the works of Plato from him. Plato lived two thousand years ago and is one of the world's rare, unique thinkers. Weeks later Emerson reminded him, "If you've read the books please return them." When the neighbor returned them Emerson asked, "How did you like them?"

The man said, "This man Plato's thoughts are in complete agreement with mine. I felt many times: how has this man come to know my thoughts?" Plato lived two thousand years earlier and this fellow suspects that Plato has stolen his thoughts!

This kind of suspicion often arises with Krishna too. Centuries have passed and commentaries on Krishna keep on coming. Each century finds its own meaning, each person finds his own meaning. Krishna's Gita is like an ink blot... it is the statement of the perfect politician.

You cannot extract any beliefs from Ashtavakra's Gita. Only if you drop yourself as you move into it, will Ashtavakra's Gita become clear to you.

Ashtavakra's message is crystal clear. You won't be able to add even a small bit of your own interpretation to it. Hence people have not written commentaries on Ashtavakra's Gita. There is no scope for writing a commentary; there is no way to distort or twist it. Your mind has no chance to add anything. Ashtavakra has given such an expression that no one has been able to add or take anything from it, even though centuries have passed. It is not easy to give such a perfect expression. Such skill with words is very difficult to come by.

This is why I say we are starting off on a rare journey.

Politicians have no interest in Ashtavakra. Not Tilak, not Aurobindo, not Gandhi, not Vinoba: none of them has any interest, because with Astavakra they cannot go on playing their own games. Tilak's interest was to inspire nationalism. He wanted the whole country to get involved in action -- and Krishna's Gita was helpful. Krishna is ready to lend a shoulder to anyone. Whosoever wants to steady themselves on his shoulder and shoot their bullets -- Krishna is ready. The shoulder is his, you can take the opportunity to hide behind it. And shooting from behind his shoulder makes even bullets appear significant.

Ashtavakra doesn't allow anyone to even rest their hand on his shoulder. So Gandhi is not interested, Tilak is not interested, Aurobindo, Vinoba have nothing to do with him, because they cannot impose anything. There is no room for politics -- Ashtavakra is not a political being.

This is the first thing you need to keep in mind... such crystal clarity, an expression like an open sky with no cloud in sight, you cannot see any forms. Only when you drop all forms, become disidentified with all forms and get connected with the formless, will you be able to comprehend Ashtavakra. If you really want to understand Ashtavakra you will have to descend into the depths of meditation. No commentary, no interpretation will be of any help.

And for meditation Ashtavakra does not ask us to sit and chant "Ram, Ram." He says that anything you *do* will not be meditation. How can there be meditation when there is a doer? As long as there is doing, there is illusion. As long as the doer is present, the ego is present. Ashtavakra says becoming a witness is meditation. Then the doer disappears; you remain only as watcher, nothing but the observer. When you are nothing but the observer then only is there *darshan*, seeing; then only is there meditation, then only is there wisdom.

Before we enter the sutras, it is necessary to understand a few things about Ashtavakra. Not much is known as he was neither a social nor political man, so no historical record exists. Only a few incidents are known -- and they are just wondrous, hardly believable. But if you understand them deeply the significance will be revealed.

The first incident happened before Ashtavakra was born. Nothing is known of what came afterwards but this is an incident while he was still in the womb. His father, who was a great scholar, would recite the Vedas every day while Ashtavakra listened from the womb. One day a voice came from the womb saying, "Stop it! This is all nonsense. There is no wisdom whatsoever in this. Mere words -- just a collection of words. Is wisdom found in scriptures? Wisdom is within oneself. Is truth found in words? Truth is within oneself."

Naturally his father was enraged. First of all he was a father and on top of that a scholar. And his son hidden in the womb was saying such things! Not even born yet! He exploded in anger, became engulfed in fire: The father's ego had been hit. And a scholar's ego... he was a great pundit, a great debater, knowledgeable in scriptures....

In anger he uttered a curse: When born, the boy would be deformed; his limbs would be bent in eight parts. Hence his name: Ashtavakra means one whose body has eight bends. He was born crippled in eight places; eight places hunchbacked like a camel. In a rage his father deformed his son's body.

There are other stories like this....

It is said that Buddha was born standing up. His mother was standing under a tree; she gave birth standing and he was born standing up. He didn't fall to the ground but started walking! He took seven paces and on the eighth he stopped and proclaimed the four noble truths -- that life is suffering....! He took just seven steps on earth and proclaimed that life is suffering, that it is possible to be free from suffering, that there is a way to become free of suffering, that there is a state free of suffering -- the state of nirvana.

About Lao Tzu the story is that he was born old, that he was born eighty years old, that he remained in the womb eighty years. Since he had no desire to do anything, he had no desire to leave the womb. Since he had no wants, he didn't want to come into the world either. When he was born he had white hair, an old man of eighty years!

Zarathustra's story is that he burst out laughing as soon as he was born.

But Ashtavakra has defeated them all. These are all events after birth; Ashtavakra made his full statement before he was even born!

These stories are significant. These stories contain the essence, the essential treasure of the life of these masters.

Buddha's story contains the essence of what he taught his whole life.... Buddha taught the eightfold path, so he took seven steps and stopped on the eighth. There are eight parts in all; the last step is that of right samadhi, and only in that state of samadhi is the whole truth of life known. So he proclaimed the four noble truths.

Lao Tzu was born old. People live eighty years, still they don't have the understanding Lao Tzu had at birth. Do you see people becoming intelligent just by getting old? Getting old and becoming intelligent are not synonymous. At a ripe old age even hair can ripen to pure white.

Lao Tzu's story simply says that if there is urgency, intensity in one's life, then what might take eighty years can happen in one moment. If one's understanding is intense it can happen in one moment and without pure intelligence it does not happen even in eighty years.

Zarathustra laughed right at birth. Zarathustra's religion is the only religion in the world that can be called a laughing religion... very earthy, a religion of the earth. That is why people of other religions don't see Parsees as being religious. They see them dancing, singing, happy -- Zarathustra's religion is a laughing religion, a life-affirming religion, not life negative. There is no place for renunciation in it. Have you ever seen a Parsi sadhu? -- stark naked, having renounced all, standing in the hot sun, sitting facing a fire like a Hindu sannyasin? No, the Parsee religion has no interest in torturing and causing trouble to the body. Zarathustra's whole message is this: if you can realize godliness through laughing, then why realize it crying? When you can reach to the temple dancing, why unnecessarily sow thorns on your path? When you can go with flowers, then why follow ways of pain and misery? It is right, the legend is right, that at birth Zarathustra was laughing.

Don't look for historical facts in these stories. It is not that they happened this way -- but there is a very profound meaning in these stories.

You have a seed: when you look at the seed you can find no indication of the flowers that will grow from it. There is not even a clue of what it can be. Will it be a lotus -- blossoming in the water but remaining untouched by it, dancing in the rays of the sun? And the sun too may become jealous, of its beauty, of its tenderness, of its incomparable glory and grace. Its perfume will fly into the sky. Looking at the seed this cannot be known. Looking at the seed one cannot even imagine, cannot even guess. But one day it happens.

So we can think in two ways. Either we can hold tight to the seed and say, "What is not visible in the seed cannot happen in the lotus either. It is an illusion, it is a trick, it is a lie." This is the standpoint of those we call rational, skeptics. They say what is not visible in the seed cannot be present in the flower -- something is wrong. Hence a skeptical person cannot believe a Buddha, cannot accept a Mahavir, cannot embrace a Jesus, because he says he already knows them.

When Jesus came to his village he was very surprised -- the people of the village didn't bother about him at all. Jesus has said a prophet is never respected in his own country. What is the reason? Why won't the village respect its prophet? The village people have seen him as the son of the carpenter Joseph, saw him carrying wood, saw him planing wood, saw him sawing wood, saw him bathed in sweat, saw him playing and fighting in the streets. The people of the village have known him since childhood, have seen him there as a seed. How is it possible that he suddenly becomes the son of God! No, those who saw the seed cannot accept the flower. They say there must be some fraud, some cheating; this man is a hypocrite.

Buddha returned to his village. And the father -- what the whole world could see, the father could not see. The world was experiencing an illumination, the news was spreading far and wide, people began coming from distant countries. But when Buddha came back to his home after twelve years, his father said, "I can still forgive you. Though what you did was wrong, you tormented us, you have certainly done a crime, I have a father's heart -- I will forgive you. The doors are open for you. Throw away this begging bowl, remove these monk's clothes. None of this will do here. Come back -- this kingdom is yours. I have become old; who is going to look after it? Much childishness has gone on, now stop all this play!"

Buddha said, "Please look at me. The one who left has not returned. Someone else has come, the one who was born in your house has not come back. Someone else is here, the seed has returned as a flower. Look deeply."

The father said, "You are going to teach me? I have known you since the day you were born! Go and deceive others; go and lecture other people and delude them -- you cannot deceive me. I repeat again, I know you perfectly well -- don't try to teach me. I am willing to forgive you."

Buddha said, "You say you know me? I didn't even know myself before. Only recently have the rays of light descended and I have come to know myself. Excuse me, but I have to say that the one you saw is not me. Whatever you saw is not me. You saw the outer shell, but did you look inside me? I was born out of you but you did not create me. I came via you as traveller comes via a certain route, but what do the traveller and the road have to do with each other? Suppose that tomorrow the road says 'I know you, your being has come from me' -- just as you are saying.

"I existed before you. I have been on this journey for many lives. I certainly passed through you, as I have passed through others. Others too have been my father, others too have been my mother. But my being is completely separate."

It is very difficult, extremely difficult: If you saw the seed you cannot believe the flower is in front of you.

One way of looking is that of the distrustful, the rational, the skeptical. They say, "We know the seed so this flower is not possible. We know the mud: how can a lotus come from it? It is all false -- a dream, an illusion. He must have fallen into a kind of hypnosis. Someone deceived him; some magic, some spell...."

This is one way. The other is the way of trust -- of the lover, the devotee, of the heart filled with empathy. He sees the flower and from the flower begins traveling backwards. He says, "When the flower has become so fragrant, when such radiance appears in the flower, when there is such beauty in the flower, when such fresh innocence is seen in the flower, then certainly it must also have been present in the seed -- because it is not possible that what is present in the flower was not already in the seed."

It is not that these stories actually happened. Those who saw flowers bloom in Ashtavakra concluded that what has happened today must have also been present yesterday -- it was hidden, screened, behind a veil. What is here in the end, must have been present at the beginning also. What is seen at the moment of death must also have been present at the moment of birth; otherwise how could it arise?

So one way is to look backwards from the flower, and the other is to look forward from the seed. If you look carefully their essence is the same, their foundation is the same, but what a difference: like between

earth and sky! The one who knows the seed says, "How can what is not in the seed be in the flower?" This is his argument. The one who knows the flower says the same thing. He says, "What is in the flower should be in the seed too." They have the same argument. But each has a different way of looking.

It is a great hindrance. I have been asked, "In your childhood many people studied with you -- in school, in college -- but they are not to be seen here." How can they be? -- it is a great hindrance for them. They cannot believe what they see, it is tremendously difficult for them.

Just yesterday somebody sent me a newspaper from Raipur. Shri Harishankar Parsai has written an article against me. He knows me, knows me from my college days. He is the leading Hindi satirical writer. I respect his writing. In the article he writes, "There must be some wrong with the atmosphere of Jabalpur. Here only swindlers and charlatans are born -- like Osho, Mahesh Yogi and Mundra."

He listed three names. I must thank him that at least I am number one on his list! He considers me this worthy. He didn't completely push me out of his mind. It is not that he has completely forgotten me. But his difficulty is natural, clear and simple. I can understand his point. It is impossible -- he saw the seed; how can he trust the flower? And those who have seen the flower have difficulty trusting in the seed.

So the life story of all great men can be written from two angles. Those who are against him begin the journey from his childhood. Those who are for him begin the journey from the end and go backwards to childhood. Both are in a way right. But those who start with childhood and move towards the end will miss the truth. Their right approach is suicidal. Those who travel from the end and move backwards are blessed. They will get much with no effort... much that those thinking the first, the skeptics way, will not get.

Now not only am I wrong, but because of me the very air of Jabalpur is wrong! There must be something wrong in the environment. But I want to tell him that Jabalpur has no power over me, whether the environment is good or bad. I don't have much connection with Jabalpur; I was only there for a few years. Mahesh Yogi was also there a few years; he also has no connection.

Both of us are connected with another place. The people of that place are so sleepy that even now they don't know anything about us. Mahesh Yogi and my places of birth are very near to each other; Both of us were born near Gadarvada. He was born in Chichli, I was born in Kuchwada. If the environment is bad, it must be there. Gadarvada should be suffering for it, or receiving the blessing -- Jabalpur should not be dragged into this.

But what arguments the mind creates!

Whoever hears Ashtavakra's story will immediately cry "False, impossible!" Of course those who wrote this story know that no one ever speaks from the womb. They are only saying that what finally appears must have been present in the womb. The voice that later blossomed must have been present in some deep place in the womb; otherwise from where did it blossom, from where did it come? Do things just come out of the void?

There is a reason behind everything. We may not be able to see it but it must have been present. All these stories indicate this.

The second incident known about Ashtavakra happened when he was twelve years old. Only these two incidents are known. The third is his Ashtavakra Gita, or as some call it, the Ashtavakra Samhita. When Ashtavakra was twelve years old, Janak hosted a huge debating conference. Janak was an emperor, and he invited the pundits of the whole country to debate on the scriptures. He had one thousand cows placed at the palace gate and had the horns of the cows plated with gold and decorated with jewels. He proclaimed, "Whoever is victorious, shall take possession of these cows."

It was a great debate. Ashtavakra's father also participated. As dusk was falling, the message came to Ashtavakra that his father was losing. He had already defeated all the others, but he was about to be defeated by a pundit named Vandin. Receiving this message Ashtavakra went to the palace.

The hall was decorated. The debate was in its final stage and the decisive moment was fast approaching. His father's defeat was a complete forgone conclusion -- he was on the very edge of defeat.

The pundits saw Ashtavakra as he entered the royal court. They were all learned scholars. His body was bent and deformed in eight places: he had just to move and anyone would start laughing. His very movement was a laughing matter.

The whole meeting broke into laughter. Ashtavakra also roared with laughter. Janak asked, "Everyone else is laughing. I can understand why they laugh, but why did you laugh, my son?"

Ashtavakra said, "I am laughing because truth is being decided in this conference of butchers" -- the man must have been extraordinary. "What are all these skinners doing here?"

A deep silence fell over the meeting. Butchers? Skinners?
The king asked, "What do you mean?"

Ashtavakra said, "It is simple and straightforward: They only see skin, they don't see me. It is difficult to find a man more pure and simple than me, but they don't see this; they see a bent and deformed body. They are skinners, they judge by the skin. Your Majesty, in the curve of a temple is the sky curved? When a pot is smashed, is the sky smashed? The sky is beyond change. My body is twisted, but I am not. Look at the one within. You can't find anything more straight and pure."

It was a very startling declaration. There must have been pin-drop silence. Janak was impressed, astounded: "Absolutely right, why had he gathered a crowd of skinners there?" He became repentant, he felt guilty that he too had laughed.

That day the king couldn't manage to say anything, but the following day when he was out on his morning ride he saw Ashtavakra on the way. Janak dismounted from his horse and fell at his feet. The day before, in front of everyone, he couldn't find the courage. The day before he had said, "Why do you laugh, my son?" Ashtavakra was a boy of twelve years, and Janak had considered his age. This day he didn't notice the age. This day he got down from his horse and fell at Ashtavakra's feet, spread-eagled in prostration.

He said, "Please visit the palace, and satisfy my eagerness for the truth. Oh lord, be so gracious as to come to my home. I have understood! I couldn't sleep the whole night. You spoke truly: what depth of understanding have those who recognize only the body? They are debating the being, but attraction and repulsion for the body still arise; hate and attraction still arise. They are looking at death while talking of the deathless! I'm blessed that you came and disturbed me, that you broke my sleep. Please come to the palace!"

Janak had the palace decorated magnificently. He welcomed Ashtavakra and seated him on a golden throne -- this twelve year old Ashtavakra. Then he put his questions to him. The first sutra is Janak's inquiry. Janak asked and Ashtavakra explained. Beyond this, nothing is known about Ashtavakra. And there is no need to know more, it is more than enough! Diamonds are not many; only pebbles and rocks are so common. A single diamond is enough.

These are two small incidents. One before birth: a voice from the womb with the proclamation, "What madness have you fallen into? Confused by scriptures... by words? Wake up! This is not wisdom, this is all borrowed. It is all snares of the mind, not experience. There isn't the slightest bit of reality in it. How long are you going to delude yourself?"

And the second incident: the pundits in the palace laughing and Ashtavakra's saying that in life there are two visions: one is to see being and the other is to see skin.
Butchers see skin, the wise see being.

Have you noticed? A shoemaker doesn't look at your face, he sees only your shoes. Actually a shoemaker can know everything about you just by looking at your shoes: How your economic situation is, if you are successful or a failure; how your luck is.... The condition of the shoes tells him. Your autobiography is written on your shoes -- the shoemaker can read it. If the shoes are shiny, if the shoes are clean and new, the shoemaker is happy to meet you. For him your shoes are the proof of your being. A tailor looks at clothes. Seeing how you dress he understands your situation. All have their own narrow vision.

Only one full of his own being sees being. He has no fixed vision. He has only seeing, darshan.

One more small incident -- it is not about Ashtavakra but about Ramakrishna and Vivekananda, but Ashtavakra is involved in it.... After this we will enter the sutras.

When Vivekananda came to Ramakrishna his name was still Narendranath -- later on Ramakrishna named him Vivekananda. When he came to Ramakrishna he was extremely argumentative, an atheist, a rationalist. He wanted proof for everything.

There are some things that have no proof -- it cannot be helped. There is no proof for godliness: it is, and yet there is no proof. There is no proof for love. It is, and yet there is no proof. There is no proof for beauty. It is, and yet there is no proof.

If I say, "Look how beautiful these ironwood trees are," and you say, "I don't see any beauty -- Trees are just trees. Prove it!," it will be difficult. How can one prove they are beautiful? To be beautiful you need a sense of beauty -- there is no other way. You need eyes -- there is no other way. It is reported that Majnu said, "To know Laila you will need the eyes of Majnu." It is true; to see Laila there is no other way.

The king of his area called Majnu and said. "You are mad! I know your Laila -- an ordinary girl, jet black -- nothing special. I feel sorry for you, so here are twelve girls from my palace -- they are the most beautiful women of the country. You can chose any one you like. Seeing you cry, my heart also cries. "

Majnu looked at them and said, "There is no Laila among them. They cannot even be compared to Laila, they are not even worth the dust of her feet."
The king said, "Majnu, you are mad...!"

Majnu said, "That may be so, but I must tell you one thing: to see Laila you will need the eyes of Majnu."

Majnu is right. To see the beauty of trees you need an eye for art -- there is no other proof. If one wants to know love, one will need the heart of a lover -- there is no other proof. And godliness is the collective name of all the beauty, all the love and all the truth of this universe. For it an unwavering consciousness is needed, a witnessing is needed... where no word remains, no thought remains, no wave arises... where no mental dust remains and the mirror of consciousness is perfectly pure. What proof?
Vivekananda told Ramakrishna, "I want proof. If God exists then prove it!"

Ramakrishna looked at Vivekananda. This youth had great promise, great potential; much was ready to happen within him. There was a great treasure with which Vivekananda was unacquainted. Ramakrishna looked into, peered into, the past lives of this youth. Vivekananda had come carrying a great treasure, a great treasure of integrity, but it was suppressed under his logic. Seeing this, a cry of anguish and compassion must have risen from Ramakrishna's heart. He said, "Forget all this. We'll talk about proof and such things later on. I have become a little old, I have difficulty reading; you are young, you eyes are still strong -- read from the book lying there." It was the Ashtavakra Gita. "Read a little out loud to me."

It is said that Vivekananda saw nothing wrong in this, this fellow was not requesting anything special. He read three or four sutras and every cell began trembling. He started to panic and he said, "I cannot read on."

Ramakrishna insisted, " Go ahead and read. What harm can there be in it? How can this book hurt you? You are young, your eyes are still fresh, and I am old, it is hard for me to read. I must hear this book -- read it out to me."

It is said that Vivekananda kept on reading aloud from the book -- and disappeared in meditation. Ramakrishna had seen great potential in this youth, a very promising potential, like that of a bodhisattva who one day or other is destined to become a buddha. Sooner or later, no matter how much he wanders, he is approaching buddhahood.

Why did Ramakrishna ask that he read the Ashtavakra Gita out loud to him? Because there is no purer statement of truth.
If these words penetrate you, they will start awakening your sleeping soul.

These words will thrill you. These words will fill you with ecstasy. These words will shock you.
With these words the revolution can take place.

I have not chosen the Ashtavakra Gita just like that. Nor could I have chosen it earlier -- I have chosen it after a long wait, after much consideration. There was a time when I talked on Krishna's Gita because there was a crowd around me. For a crowd the Ashtavakra Gita has no meaning. With great effort I have got rid of the crowd.
Now there are a few Vivekanandas here.
Now I want to talk to those who have great potential.

I will work with those few on whom work can bring results. Now I will cut diamonds. This chisel is not to be destroyed on pebbles and stones. This why I have chosen the Ashtavakra Gita: I have chosen it because you are ready.

The first sutra....

Janak asked: "Oh lord, how does one attain wisdom? And how does liberation happen? And how is nonattachment attained? Please tell me this."

Tell me, Oh lord! Explain it to me.

To a boy of twelve King Janak says, "Oh lord! Bhagwan! Please explain! Give some understanding to an unknowing person like me! Awaken an ignorant person like me."
Three questions are asked....

"How does one attain wisdom?" Naturally, we might wonder: Why does he need to ask? There are books filled with these things. Janak also knew this.

What books are filled with is not wisdom. It is simply the dust wisdom leaves behind -- ash. When the flame of wisdom burns, ash is left behind. Ash goes on accumulating, and it becomes scripture. The Vedas

are ash; once they were burning coals. Vedic sages burnt them in their souls and ash was left behind. Then the ashes were collected, compiled and systematically organized.

It is like people collecting the ashes and bones when a man's body has been burnt. They call these "flowers." People are very strange! They never called the man a flower when he was alive, but after burning him they collect his bones saying that they have collected the flowers. Then they preserve them, keep them in a casket. While the man was living they never respected him as a flower; while he was living they never even looked at him as a flower. When he dies -- man is insane! -- they call his bones, his ashes, flowers.

In the same way when a Buddha is alive you do not listen. When a Mahavir walks among you, you get angry. It seems that this man is destroying your dreams or is interfering with your sleep: "Is this any time to be woken up? Just as my dreams have started coming true, just as success is entering my life, just as my chances are getting better, as the arrow is hitting the target -- now this fellow comes and says everything is meaningless! Just as I win the elections and the way is open to get into power, this great man comes along, and says it is all a dream, it has no meaning, that death will come and take everything. Don't talk like this! When death comes we will see, but don't even bring up such things now."

But when Mahavir dies or Buddha dies we collect all their ashes. We create the Dhammapada, we create the Vedas, out of them, and then we offer flowers of worship.

Janak also knew that the scriptures are filled just with information. But he asked, "How does one attain wisdom?" -- because no matter how much you know, wisdom is not attained. You can go on gathering more and more knowledge, learn the scriptures by heart, become parrots, memorize each and every sutra, let the complete Vedas be imprinted in your memory -- but still there will be no wisdom.

"How does one attain wisdom? How does liberation happen?" He asks because what you call wisdom, knowledge, binds you instead -- how can this be liberation? Wisdom is that which liberates you. Jesus has said, "The truth shall make you free." Wisdom is that which liberates you -- this is the criterion of truth. Pundits don't appear to be liberated, they look enslaved. They talk about liberation but they don't look free. They seem to be bound with a thousand fetters.

Have you ever observed: your so-called religious people seem to be more enslaved than you. You may have a little freedom, but your saints are more stuck than you. They are just blind followers of tradition. They cannot move freely, they cannot sit freely, they cannot live freely.

A few days ago a message came to me from some Jaina *sadhvis*, Jaina nuns, saying they want to meet me, but their disciples do not allow them to come. This is a very strange situation! A sadhvi means one who no longer bothers about society, one who has started a journey into the unknown wilderness, one who has said, "Now I have no need of either your respect or your honor." But the nuns and monks say, "The disciples do not allow us to come." They say, "Don't even think of going there. If you go there we will close our doors on you." What kind of seeker are they? This is just dependency, slavery. This is completely backwards. It means that instead of the sadvi transforming the disciple, the disciple is transforming the sadvi.

A friend came and told me that a Jaina sadhvi reads my books, but only in secret. She also tries to listen to my tapes, but again secretly. And if by chance anyone mentions my name in her presence, she sits there pretending she has never heard of me. Is this liberation?

Janak asked, "How does liberation happen? What is liberation? Explain to me the wisdom which liberates."

Freedom is man's most important longing. Achieve everything, but if you are still unfree, it hurts. Attain everything, but if freedom is not attained, you have not attained anything. Man wants the open sky, unbounded. This is man's innermost longing, most secret longing -- for a space where there are no limits, no barriers. You may call it the longing to become divine or call it the longing for *moksha*, liberation.

In Sanskrit we have chosen the right word, moksha. Such a lovely word does not exist in any other language. There are words like heaven, paradise, but those words don't have the melody of moksha. Moksha has a unique music. It simply means a freedom so ultimate that it has no barrier; a freedom so pure it is unlimited.

Janak asked, "And how does liberation happen? And how is nonattachment attained? Oh lord, please tell me this."

Ashtavakra must have looked carefully at Janak -- because this is the first thing a master does when someone inquires. He observes attentively: from what source is this inquiry arising? Why has the questioner asked something? The master's answer can be significant only if he understands clearly why the question is asked.

Remember, a person who has attained truth -- a master -- does not answer your question. He answers you.

He doesn't bother much about what you ask, he is more concerned with why you have asked, what is behind the question, the complex hidden in the unconscious, what desire is actually hiding behind the screen of your question.

There are four types of people in the world: the wise, the seeker, the ignorant, the idiot. And there are four types of inquiry. The first inquiry is wordless -- the inquiry of the wise, the *gyani*, the one who knows. Actually the inquiry of the wise is not an inquiry at all. He knows -- nothing is left to be known. He has reached; the mind has become clear, become calm. He has come home, he has come to a state of relaxation.

So a gyani's inquiry is not an inquiry at all. This does not mean that a gyani is not ready to learn. A gyani becomes simple, like a small child -- he is always ready to learn. The more you learn, the more readiness to learn increases. The more you become simple and innocent, the more you open to learning. Winds come and find your doors open. The sun comes and doesn't need to knock on your door. Existence comes and finds you always available.

A gyani does not collect knowledge, he simply has the capacity to know. Understand this well, because it will be useful for you. Gyani simply means one who is open totally to learning, who has no prejudice, who has no buffers against learning, who has no pre-planned system or structure for knowing. A gyani means a dhyani, one who is meditative.

Ashtavakra must have observed carefully, looked into Janak and seen this person is not a gyani, he has not attained meditation; otherwise his inquiry would be silent, there would be no words in it.

There is an incident in Buddha's life.... A fakir came to meet him; a lone ascetic came to see him, a wanderer. He came and said to Buddha: "I have no words capable of asking, I have no skill to bring what I want to ask into words. You know it already. Understand and say whatever is right for me." This is the inquiry of one who knows.

Buddha was sitting silently. He didn't say a thing. After a short time it seemed as if something happened! The man had been looking at Buddha, and now his eyes started overflowing with tears. He bowed at Buddha's feet and said, "Thank you! I am really fortunate -- you gave me what I came here for." He got up and left. His face was radiating an aura of unique splendor. He went dancing.

The disciples around Buddha were confused. Ananda asked, "Bante, Bhagwan! It is a mystery. First this man says, 'I don't know how to ask, I don't know in which words to ask, I don't even know what I have come to ask. But you know everything. Look at me, say whatever is needed for me.' First, this man is a mystery. Is this any way to inquire? If you don't know what to ask, then why ask at all? How can you ask? Incredible!

"But the matter doesn't end here. You were sitting silently, and you went on sitting silently. We have never seen you sit so mute. If someone asks, you answer. Sometimes it happens that someone doesn't ask and still you answer. Your compassion is always flowing. What happened that suddenly you were silent and your eyes closed? And then what alchemy happened that the man began being transformed? We saw him changing. We saw him undergoing a complete mutation. We saw ecstasy coming over him. He has gone dancing, flowing with tears, overwhelmed, ecstatic. He bowed at your feet. His fragrance has touched us too. What has happened? You didn't utter a word; how did he hear? And we are with you for so many days, for years. Is your compassion less towards us? Why don't we receive the grace you gave him?"

But remember, you get as much as you are able to receive.

Buddha said, "Listen. Horses. . .." He talks to Ananda about horses, because Ananda was a warrior. He was a cousin of Buddha and from an early age was very fond of horses. He was a rider. He was a famous rider, a great competitor.

"Listen, Ananda," Buddha said, "There are four types of horses. One type will not budge an inch even if you whip it -- the most worthless of all horses. The more you whip them the more they stubbornly resist. They stand still -- as stubborn as a *hatha yogi*. If you whip them, you only provoke resistance.

"Then there is a second type of horse. If you whip them they move. If you don't whip them they won't move. At least they are better than the first.

"And there is a third type of horse. Just crack the whip -- to strike them is not necessary. Just crack the whip, the sound is enough. They are more aristocratic -- and better than the second kind.

"Then, Ananda, you must know those horses which run just by seeing the shadow of the whip. You don't even need to crack it. That man was that kind of horse: the shadow was enough."

Ashtavakra must have looked carefully.

When you come to ask me something, you yourself are a question, more important than what you ask.

Sometimes you may also feel that I have answered a question you didn't ask. And perhaps you may even feel I have avoided your question, side stepped it and answered something else. But for me your inner need is always more important, what you ask is not important -- because you yourself don't really know what you are asking, why you are asking. The answer is being given only for your need; nothing of the answer is decided by your question.

Ashtavakra must have seen that Janak is not a gyani. Is he ignorant then? No, he is not ignorant either... because the ignorant person is arrogant, he stands proudly erect. He doesn't even know how to bow down -- and this man has bowed at his feet, stretched himself full length at the feet of a twelve year old boy. This is impossible for the ignorant. The ignorant thinks he already knows -- who is going to explain anything to him? If an ignorant person does ask, he asks just to prove you wrong, because the ignorant presumes he already knows and wants to see whether you know or not. The ignorant person asks to test you.

Ashtavakra must have thought, "No, Janak's eyes are very clear. Even though he's an emperor he asked me, an unknown, unfamiliar boy of twelve years, 'Oh lord! Please explain to me....' No he is humble, he is not ignorant. Is he an idiot then? Idiots never ask. Idiots don't have any idea that there are any problems in life."

There is a similarity between idiots and enlightened ones. For the enlightened ones no problem remains; for idiots no problem has yet arisen. Enlightened ones have gone beyond problems; the idiots have not yet entered them. Idiots are so unconscious, how can they ask questions? Will an idiot ask, What is wisdom? Will an idiot ask, What is liberation? Will an idiot ask, What is nonattachment? Impossible.

And if an idiot does ask, he will ask how to fulfill his passions. If an idiot asks, he will ask how to live here a few more days. Liberation? No, an idiot asks how to make his chains golden, how to inlay his chains with diamonds. If an idiot asks, he will ask such things. Wisdom? An idiot does not imagine that wisdom can exist. He cannot accept even the possibility. He will say, "What is wisdom?" An idiot lives like a beast.

No, Janak is not an idiot either. He is a *mumukshu*, a seeker of truth. The word mumukshu needs to be understood. Mumukshu is the desire for liberation, the desire for moksha.

Still he has not reached liberation: he is not a gyani. He is not standing with his back towards liberation: he is not an idiot. He is not sitting stuck to any traditional ideas about liberation: he is not ignorant either. He is a mumukshu. Mumukshu means that his inquiry is simple and straightforward. It is neither corrupted by idiocy nor twisted by ignorant preconceptions. His inquiry is pure -- he asks with an innocent mind.

Ashtavakra replied, "Oh Beloved, if you want liberation then renounce the vishayas the passions as *visha*, poison and take forgiveness, innocence, compassion, contentment and truth as nectar."

"If you want liberation then renounce the *vishayas*, the passions as *visha*, poison." The word vishaya is very meaningful. It is derived from visha, poison. The meaning of visha is a substance which, if one eats it, one will die. The meaning of vishaya is that which, if we consume it, we die again and again. With passions we die again and again. With food we die again and again; with ambitions, anger, hatred, burning jealousy -- consuming these, we go on dying again and again. We have died again and again because of these.

Up until now, have we known living in life? We have known only death. Our life until now... where is the flaming torch of life? There is only the smoke of death. From birth to death we are gradually dying. Are we living? We die every single day. What we call life is a continual process of dying. We don't know life yet: how can we live? The body goes on weakening every day, strength goes on decreasing every day. Enjoyment and passion go on sucking our energy every day, go on aging us. Passions and desires are like holes, and our energy, our being, goes on flowing out through them. In the end our pail is empty -- this is what we call death.

Have you ever seen? -- if you throw a bucket full of holes into a well, as long as it is submerged in water it seems to be full. Pull on the rope and lift it out of the water and already it has started emptying. It creates a great noise. Is this what you call life? Falling streams of water -- is this what you call life? And as the bucket draws closer to your hands, it becomes more and more empty. When it reaches your hands it is empty... not a single drop of water. This is how our life is.

When a child is not born yet, he seems to be full. Just born, he starts emptying. The first day of birth is the first day of his dying. He starts emptying: one day dead, two days dead, three days dead. What you call your birthday would be better called your deathday -- it would be nearer the truth. You have been dying for one year and you say a birthday has come. You have been dying for fifty years and you say you have lived for fifty years: "Let's celebrate my golden anniversary." But you died for fifty years. Death is drawing nearer and life is receding further and further: the bucket is emptying. Do you base your thinking about life on what is receding or do you base it on what is drawing nearer? What kind of inverted arithmetic is this?

We are dying every day, death keeps creeping closer.

Ashtavakra says passions are poisonous, because by indulging them we simply die. We never get any life from them.

"Oh Beloved, if you want liberation then renounce the *vishayas*, the passions as *visha*, poison, and take forgiveness, innocence, compassion, contentment and truth as nectar."

Nectar means that which gives life, that which gives immortality, ambrosia -- when one has found it, one will never die again.

Then forgiveness. Anger is poison -- forgiveness is ambrosia.

Innocence. Deviousness is poison. Simplicity -- innocence is nectar.

Compassion. Hardheartedness, cruelty, is poison -- kindness, compassion, is nectar.

Contentment. The worm of discontent goes on eating up everything. The worm of discontent sits in the heart like a cancer. It goes on penetrating into it, it goes on spreading poison.

Contentment. Satisfaction with what is, no desire for what is not. What is, is more than enough. That it is, is more than enough. Open your eyes a little and see.

No one need impose contentment upon life. If you look attentively you will find that what you get is always more than what you need. You go on receiving what you want, you have always got what you want. If you wanted unhappiness you got unhappiness. If you wanted happiness you got happiness. If you wanted something wrong you got something wrong. Your desires have shaped your life.

Desire is the seed, and life is its harvest.

For life after life you have been getting what you desire. Many times you think you desire one thing but receive something else. Then the error is not in what you desire, you have only chosen a wrong word for what you desire. For example, you want success and get failure. You say you failed because what you wanted was success. But he who desired success had already accepted failure. Within, he has become afraid of failure. Because of failure he desires success. And whenever he wishes for success, the idea of failure comes; the idea of failure goes on becoming stronger. Sometimes he succeeds, but he is certain to spend his journey through life in failure after failure. The mood of failure goes on deepening. It deepens so much that one day it manifests. Then you complain that you wanted success. But in wanting success, you have wished for failure.

Lao Tzu has said, "Wish for success and you will fail. If you really want success, never wish for it. Then no one can make you a failure."

You say you wanted respect, but you are getting insults. A person who wants respect has no respect for himself, yet he wants respect from others. He who has no respect for himself wants others to cover it, to hide his lack of respect. This desire for respect is the sign that within, you feel disrespect for yourself. You have the feeling that you are nothing. Others should make you into something, should put you on a throne, should raise banners for you, should hoist flags in your name -- others should do something! You are a beggar. You have already insulted yourself when you wanted respect. And this insult goes on deepening.

Lao Tzu says, "No one can insult me because I don't want respect." This is what receiving respect is.

Lao Tzu says, "No one can defeat me because I have dropped the very idea of winning. How can you defeat me? You can only defeat one who wants to win." It is a strange fact.

In this world those who do not desire respect receive it. Those who do not want success get it, because those who do not want success already accept that they are successful: what more success do you want? You are already honored by the being within you: what more do you want? Existence has already given you respect by giving birth to you: who else's respect do you want? Existence has given you enough glory. It gave you life. It has blessed you with eyes -- open them and see these green trees, the flowers, the birds. It has given you ears -- listen to music, to the splashing of a water fall. It has given awareness so you can become a buddha: what more do you want? You have already been honored. Existence has certified you: who are you asking, like a beggar, for a certificate? Those who beg a certificate from you?

It is a very hilarious situation, two beggars face to face begging from each other. How can you get anything? Both are beggars. From who are you asking respect? Who are you standing in front of? You are insulting yourself this way. And the insult will deepen.

Contentment means: Look at what you have!

Open your eyes a little and see what you've already got.

This is an extremely valuable key Ashtavakra is giving. It will slowly become clear to you. Ashtavakra's

view is very revolutionary, very unique. His revolution is from the very root.

"Take contentment and truth as nectar" -- because one who lives in falsehood will go on becoming more false. One who tells lies, lives in lies, will naturally be surrounded by lies. His connection to life will be shattered, his roots will be cut.

Do you want roots in existence? Those roots are possible only through truth. You can be linked to existence only through authenticity and truth. Do you want to be cut off from existence? Then create a smoke screen of lies, make great clouds of lies around you. The more you become false the farther away you will be from existence.

"You are neither earth, nor air, nor fire, nor water, nor ether. To attain liberation, know yourself as the witness, conscious of all these."

These statements are so immediate, not even an introduction. Ashtavakra has hardly uttered two sentences and meditation comes in; he begins to talk about samadhi, about deep meditation. One who knows has nothing except samadhi to share. He said two sentences first because if he had immediately started talking about samadhi, perhaps you would have been too startled to understand. But two sentences -- and immediately he is talking about samadhi.

Ashtavakra does not even take seven steps. Buddha took seven steps and on the eighth step, samadhi. Ashtavakra brings up samadhi on the very first step.

"You are neither earth, nor air, nor fire, nor water, nor ether." Let yourself relax into this truth. "To attain liberation, know yourself as the witness, conscious of all these."

The witness is the key.
There is no more valuable key than this.

Be the observer. Whatever happens, let it happen. There is no need to interfere with it. The body is composed of earth, air, fire, water and ether. You are the lamp within by which all these -- earth, air fire, water, ether -- are illuminated. You are the observer. Go deeply into this.

"Know yourself as the witness."

This is the most important sutra in existence. Be a witness. Wisdom will happen through it. Nonattachment will happen through it. Liberation will happen through it. The questions were three but the answer is one.

"If you can separate yourself from the physical body, and rest in consciousness, then this very moment you will be happy, at peace, and free of bondage."

"This very moment"! This is why I say it is a revolution from the very roots. Patanjali is not so courageous as to say, "This very moment." Patanjali says, "Practice discipline within and without. Practice control of breathing, turning inwards and yoga postures. Purify. This will take innumerable lives -- then enlightenment...."

Mahavir says, "Practice the five great vows. And when innumerable lives have passed, deconditioning will happen, purification will happen. Then one will cut the bonds of karma."

Listen to Ashtavakra: "If you can separate yourself from the physical body, and rest in consciousness, then this very moment you will be happy, at peace, and free of bondage."

Right here, right now, this very moment. "If you can separate yourself from the physical body, and rest in consciousness." If you begin to see the fact, "I am not the body, I am not the doer and enjoyer: I am that one hidden within me who sees all.... When childhood came it saw childhood, when youth came it saw youth, when old age came it saw old age. Childhood did not stay, so I cannot be childhood. It came and passed, still I am. Youth did not stay, so I cannot be youth. It came and passed, still I am. Old age came, and it is also going, so I cannot be old age. How can I be that which comes and goes? I am always. The one to whom childhood comes, to whom youth comes, to whom old age comes... to whom thousands of things have come and gone. I am that one eternal, everlasting."

Like railway stations they go on changing: childhood, youth, old age, birth. The traveller keeps moving.

You never think you have become one with train stations. Coming to Poona station you do not think you are Poona. When you reach Manmad you don't think you are Manmad. You know that Poona has come and gone, Manmad has come and gone. You are a traveller. You are the observer that saw Poona: Poona came; who saw Manmad: Manmad came. You are the one who sees.
The first thing, separate what is happening from the observer.

"... separate yourself from the physical body, and rest in consciousness..." There is nothing else worth doing. Just as Lao Tzu's key sutra is surrender, Ashtavakra's key sutra is rest, relaxation. There is nothing to do.

People come to me and ask how to do meditation. The very question they ask is wrong. They ask a wrong question so I tell them just to do it. What should I do? I tell them, "Do -- something or other has to be done." You are itching to do something; that itch needs to be satisfied. If it itches, what to do? -- it can't be left unscratched. But gradually, just keeping them busy doing, I tire them out. Then they say, "Relieve us of this. How long are we to go on doing this?" I say, "I was ready from the beginning, but you needed time to understand. Now relax!"
The ultimate meaning of meditation is rest.

"... rest in consciousness...." He who lets his consciousness stop in relaxation, he who rests only in being.... There is nothing to do because you already have what you are seeking, because you have never lost what you are seeking. It is not possible to lose it -- it is your very nature. You are Brahma. Analhaq -- you are truth. What place are you seeking, where are you running to? In search of yourself, where are you running? Stop. Relax. Godliness is not attained by running, because it is hidden inside the runner. Godliness is not attained by doing anything, because it is hidden in the doer. To experience godliness nothing needs to be done -- you are it.

Hence Ashtavakra says "Rest in consciousness." Relax, let yourself unwind. Let go of this tension. Where are you going? There is nowhere to go, there is nowhere to reach to. "... and rest in consciousness," then right now, "this very moment you will be happy, at peace, and free of bondage."
The statement is unique. There is no other scripture comparable to it.

"You are not a brahmin or other caste, you are not in any of the four stages of life, you are not perceived by the eyes or other senses. Unattached and without form, you are the witness of the whole universe. Know this and be happy."

How can a brahmin write a commentary on this? "You are not a brahmin or other caste..." How can a Hindu take this scripture to heart? His whole religion is based on caste and stages of life. And from the very beginning Ashtavakra is cutting the roots of these beliefs. He says you are not a brahmin, not a low caste sudra, not a kshatriya warrior -- this is all nonsense. These are all projections. This is all the play of politics and society. You are simply Brahma, not a brahmin, not a kshatriya, not a sudra. "You are not a brahmin or other caste, you are not in any of the four stages of life...." And you are not a brahmacharya student, or a householder, or at the stage before sannyas -- you are not in any of the four stages of life. You are the observer, the witness who is inside passing through all these situations.

The Hindus cannot claim the Ashtavakra Gita as theirs, the Ashtavakra Gita is everyone's. If there were Muslims, Hindus and Christians in Ashtavakra's time, he would have said, "You are not a Hindu, not a Christian, not a Muslim." Who will build a temple for Ashtavakra? Who will champion his scripture? Who will claim him?... because he is denying everyone. It is a direct declaration of truth.

"Unattached and without form, you are the witness of the whole universe. Know this and be happy."

Ashtavakra does not say after you have known this you will become happy. Listen to the statement carefully. Ashtavakra says, "Know this and be happy."

"You are not a brahmin or other caste, you are not in any of the four stages of life, you are not perceived by the eyes or other senses. Unattached and without form, you are the witness of the whole universe. Know this and be happy."

Be happy. Be happy right now. Janak asks: How can one be happy? How can liberation happen? How can wisdom happen?

Ashtavakra says it can happen right now. There is no need to delay even a single moment. There is no reason to leave it for tomorrow, no need to postpone it. This happening does not occur in the future, it happens now or never. When it happens it happens right now, because there is no time except now. Where is the future? When it comes, it comes as now.

So those who have become enlightened, have become enlightened in the now. Do not leave it for some other time -- that is the cunning of the mind. The mind argues: "How can it happen so fast? Get ready first."

People come to meet me and they say, "We will take sannyas. We'll take it some day." Some day! They will never take it. If it is put off, it is put off forever. "Some day" never comes. If you are going to take it, take it now. There is no other time than now. Life is now, liberation is now. Ignorance is now, knowing is now. Sleep is now, awakening can happen now. Why some day?

It is difficult for the mind, the mind says, you will have to make preparations. The mind argues, "How can anything happen without preparations? When a person wants a certificate from the university, it takes years. For a doctorate it takes twenty to twenty-five years. Working year after year finally one attains his doctorate. How can it happen right now?"

Ashtavakra knows this. If you want to have a store, you can't open it right now. You will have to collect everything, arrange things, bring the goods, construct the store, attract customers, send out advertising -- it will take years! In this world nothing happens right now. It happens in orderly steps, and this is good. Ashtavakra knows this, I know it too. But there is one phenomenon in this world which takes place right now. It is godliness. Godliness is not your shop, nor your examination hall, not your university. Godliness does not happen in steps, it has already happened. It is merely a question of opening your eyes. The sun has already emerged. The sun is not waiting for your eyes, saying that until your eyes open he won't come out. The sun is already out. Light is spread all over. His music is resounding day and night. The sound of "AUM" is vibrating in all directions. The unstruck music is echoing everywhere. Open your ears! Open your eyes!

How much time does it take to open your eyes? It takes even less time to attain godliness. It takes a moment for the eyelid to blink. The Hindi word for moment means the time it takes to blink an eye. But it does not take even that much time to attain godliness.

"... you are the witness of the whole universe. Know this and be happy." Be happy right now.
Ashtavakra's religion is not by installments. It is cash in hand, hard cash.

"Oh expansive one, religion and atheism, happiness and misery, all are of the mind, they are not for you. You are not the doer nor the enjoyer. You have always been liberated."

Enlightenment is our inherent nature. Wisdom is our inner nature. Godliness is our way of being. It is our center. It is the fragrance of our life, our being.

Ashtavakra says, "Oh expansive one, oh bringer of joy, oh luxurious magnificence, religion and atheism, happiness and misery, all are of the mind. These are all waves of thought." You have done evil or good, committed sin or done good deeds, built a temple or given alms -- all this is of the mind.

"You are not the doer nor the enjoyer. You have always been liberated."

You are eternally free, you have always been free.
Liberation is not a happening which we have to work for.
Liberation has already happened in our being.

The whole existence is made of freedom. Every particle of it, every pore of it is made of liberation. Freedom is the material from which the whole existence is produced. Freedom is its very nature.

This declaration -- just understand it and the transformation takes place. There is nothing to do except understand it. If it descends into you, if you listen with your whole mind, it is enough.

I would like to say "Enough for today." Make a total effort to understand Ashtavakra. In Ashtavakra there is no place for doing. So don't think some method which you can do is going to emerge. Ashtavakra does not suggest anything to do. Listen in repose. Nothing is going to happen by doing.

So don't bring a scratch pad or book to take notes in when a sutra comes. Don't write it down to do later. Doing doesn't work here. Listen with no concern for the future. Just listen. Just sit quietly with me and listen. Listen to me in relaxation. Just listening... listening, you can become enlightened.

This is why Mahavir said that a *shravaka* is a seeker who can be enlightened just by listening! A shravaka means one who becomes liberated just by listening. A sadhu means one who cannot become liberated by listening. He is a little less intelligent -- he has to practice something. The shadow of the whip is not enough for him. This horse belongs to a slightly lower class: the whip cracks, then it moves a little. Or beat it and it moves a little.
The shadow is enough.
Listen -- the shadow of the whip will become apparent.

With Ashtavakra one thing has to be remembered: There is nothing to do. You can listen joyfully. You don't have to extract anything from it to try out later. Whatever happens will happen from listening.
Right listening is the key.

"This very moment you will be happy, at peace and free of bondage."

Be liberated right now. Be enlightened this very moment. Nobody is stopping you, nothing is preventing you. There is no need to budge an inch. Be enlightened right where you are, because you are free already. Awaken and be enlightened.

"Unattached and without form, you are the witness of the whole universe. Know this and be happy."

Be happy. There is no need to wait a single moment. It is a leap, a quantum leap. With Ashtavakra there are no steps. It is not a gradual evolution but sudden. It can happen this very moment.
Hari Om Tat Sat.
Enough for today.

The Mahageeta, Vol 1

Chapter #2
Chapter title: Strangers in a Strange Land

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The first question:

BELOVED OSHO, WHILE LISTENING TO THE DISCOURSE YESTERDAY, I FELT I WAS NOT OF THIS EARTH, BUT WAS A SMALL PARTICLE OF LIGHT IN THE FREE AND INFINITE SKY. AFTER DISCOURSE, AN EXPERIENCE OF LIGHTNESS AND ALONENESS CONTINUED AND I WANTED TO KEEP WANDERING IN THIS SKY. I DO NOT KNOW WHAT KNOWLEDGE, KARMA, AND DEVOTION ARE, BUT IN ALONENESS I WISH TO REMAIN IMMERSED IN THIS STATE. STILL, THE FEELING SOMETIMES ARISES THAT THIS MAY BE MADNESS, THAT THIS MAY BE A TRICK OF THE EGO. KINDLY SHED LIGHT ON MY PATH.

We are on this earth, but in fact we cannot be on this earth, and we are not. We feel it: we are strangers to this earth. We have made a home in our body, but our body is not our home.

It is as if someone settles abroad and forgets his homeland. Suddenly in the market one day he meets someone who reminds him of home, who speaks his own language. For a moment the foreign country will vanish and his homeland will be present.

This is the significance of scriptures.

This is the real purpose of the words of the masters.

After listening to them, for a moment we are no longer here. We go where we belong. We flow in their music. The situations which had completely involved us vanish, and that which was very far away comes near.

Ashtavakra's words are absolutely unique. Hearing them, it will happen again and again: again and again you will feel you are not on this earth but have become part of the sky -- because these words are of the sky. These words come from the homeland, come from that from which source we all come, the source to which we must return. Without going back to it we will never find peace.

Where we are is like an inn, not a home. No matter how much we may insist it is a home, still an inn remains an inn. Try to explain it away, to forget it; it makes no difference. The thorn goes on pricking us, the memory keeps on coming. And sometime, if we happen to encounter such a truth that pulls us, and like a magnet would show us another world, then we feel we are not part of this earth. It is good: "While listening to the discourse yesterday, I felt that I was not of this earth." There is no one who is of this earth. We appear to be of it, we feel as if we are: in reality we exist in the sky. Our nature is of the sky.

Being means the inner sky.

Body means the earth, the body is made of earth. You are made of sky.

These two have met within you.

You are the horizon where the earth seems to be meeting the sky. But has it ever met it? Far away the horizon appears -- sky touching earth. Start walking towards it, expecting to reach it in a minute or two. Continue walking for life after life -- you will never reach a place where the sky touches the earth. It is only a mirage. It always appears that you can touch it a little further on, just a little further.

The horizon does not exist, it only appears to. It is the same inside us as with the outer horizon. Inside no contact ever happens either. How will being touch body? How will the mortal meet the immortal? Milk mixes with water -- both are of the earth. But how will being merge with body? Their basic quality is different. However near they come, they cannot touch. They may be forever near, still they cannot touch, they cannot meet. It is only our assumption, our concept -- the horizon exists only as our idea.

If you allow Ashtavakra's statements to penetrate your heart like arrows, they will awaken and remind you. They will arouse that long forgotten memory. For a moment the sky will open, the clouds will break, and your life will be filled with sunlight.

It may be difficult: the experience goes against our whole way of life. It will cause discomfort. And you did not disperse the clouds within, they were dispersed by the words of a master -- the clouds will gather again. Before you reach home, again the clouds will surround you. You won't drop your habits so quickly. Again the clouds will gather, and you will be more uneasy. You will doubt. Was it not a dream that you saw? Was it not some kind of projection? Was it not a trick of the ego, of the mind? Perhaps you fell into a kind of madness?

Naturally, the weight of your habits is heavy, very old. Darkness is ancient -- it doesn't exist, still it is ancient. Whenever rays of sunlight burst in, they are fresh -- absolutely new, freshly bathed. You see them for a moment, and again you are lost in darkness. Your darkness has a very long history. When you weigh these two, doubt arises about sunlight but not about darkness. Darkness should be doubted. Instead sunlight is doubted because its rays are new, and darkness is very old. Darkness is like a tradition coming down from century to century. The rays of light have just arrived -- fresh, new. So new, how can they be trusted?

"I felt I was not of this earth." There is no one who is of this earth. We cannot be of this earth. To think otherwise is our belief, our projection. It seems so, but it is not the truth.

"... And I felt I was a small particle of light in the infinite sky." This is the beginning, "a small particle of light in the infinite sky." You will soon feel, "I am the infinite sky." This is the start.

Right now we are not ready to be completely absorbed in the infinite sky. And if we feel the flight coming, the storm coming, that winds are carrying us away, still we keep separate and save ourselves. "... a

particle of light." You are no longer darkness, you have become a particle of light. But the difference from the sky is still there; the division remains, a gap remains. The ultimate will happen the day you become the sky. The particle of light is also separate. The day you become integrated, one, on that day you will feel "I am the vast empty sky."

That's how we express it in language: "I am empty sky." But how is it possible as long as "I" is there? If "I" is, then the sky remains separate. When the feeling of empty sky comes, then "I" will be gone, only empty sky will remain.

People say *aham brahmasmi* -- I am God, I am Brahma. But when Brahma is, how can "I" remain? Only Brahma remains, not I. But there is no other way to express it.

Language is for people who are asleep. Language belongs to those who have settled in a strange country but consider it their homeland.

Silence is for those who know.

Language is for the ignorant.

So as soon as you say anything, just saying it truth becomes untruth. "Aham brahmasmi" -- I am Brahma, I am the sky. Say it, it becomes a lie. Only sky is. But to say, "Only sky is" is not the whole truth, because "only" indicates that there must be something more; otherwise why the emphasis on "only"? "Sky is"? There is difficulty even in saying this because "is" can become "is not."

We say, "The house is." Some day it will cease to be, it may fall down, become a ruin. We say, "The man is." Some day the man will die. The sky is not like this, that sometimes it is and sometimes not. The sky always is, so to say "Sky is" is a repetition. The very nature of the sky is to be. So why repeat "is"? It is correct to say "is" for those things which some day cease to exist. A man is. One day he was not, today he is, and tomorrow again he will not be. Our "is" exists between two "nots."

The isness of the sky was yesterday, is today and will also be tomorrow. What is the meaning of "is" between two "ises"? "Is" has meaning between two "is nots." So to say "Sky is" is also a repetition. Let us say, "sky." But when we say sky, when we make a word, even then it is wrong. Just to say sky means there is something which is different from it, separate from it; otherwise what is the need of a word? If there is only one, there is no need to say one. One is meaningful only when two is, three is, four is -- where there are numbers. Why say sky?

This is why wisdom is silent. It is impossible to bring the ultimate wisdom into words.

But we are fortunate that rare individuals like Ashtavakra have made untiring, impossible efforts. As much as it is possible they have made the effort to bring the fragrance of truth into words.

And note: few have been as successful as Ashtavakra in their attempt. Many have attempted to bring the truth into words -- all were defeated. Defeat is certain. But if you look among the defeated, the least defeated is Ashtavakra. He is the most successful. If you listen rightly you will be reminded of your home.

It is auspicious that you felt you were a particle of light. Prepare to be lost. One day you will feel that the particle of light is also lost, and only sky remains. Then drunkenness will completely overwhelm you. Then you will drown in the wine of truth. Then you will dance. Then you will experience the full taste of nectar.

"After discourse, an experience of lightness and aloneness continued. I wanted to keep wandering in this sky." Here we make a small mistake. When we have any pleasant experience, we want it again and again. How weak man's mind is! It is full of desires, full of greed; temptations go on arising. It wants to repeat whatever is pleasant. But remember one thing: repetition is already wrong. As soon as you wish "Let it happen again" it can never take place, because the first time it occurred it was not from your desire. It happened by itself, it was not your act.

This is where Ashtavakra puts the whole emphasis: truth happens. It is not an act, it is a happening. It happened to you while listening. What were you doing? Listening means you weren't doing anything. You were sitting feeling empty. You were silent, you were alert, you were awake, you were not asleep. Good! But what were you doing? You were simply a receiver. Your mind was mirrorlike -- what came before it was reflected, what was said was heard. You were not adding anything to it. If you were adding anything it would never have happened. You were not making commentaries. You were not in your mind saying, "Yes, this is right, that is wrong. I agree with it, I disagree. It is according to the scriptures," or "It is not." You were not making logical statements about it. If you had been lost in logic, this happening would never have taken place.

The one who has asked -- Swami Om Prakash Sarasvati -- I know him. His mind is far away from logic, far away from doubts and arguments. Those days are gone. He may have made logical arguments once, may

have raised doubts. Now he has ripened from the experiences of life. Now that childishness is not in the mind. This is why it could happen. He was simply listening, sitting, not doing anything -- he just went on sitting and it happened.

It happened the first time without your doing anything. If you want it to happen a second time, this will create a disturbance. Desiring was not the cause of its happening. So when such a rare happening takes place, do not desire. When it happens, accept it joyously. When it doesn't happen don't complain, do not ask for it. Ask and you will miss. In asking is a demand, an insistence: "It should happen. It happened once, why doesn't it happen now?"

This occurs every day. When people come here to meditate, in the beginning they are fresh and new. They have no experience, so it happens. This is very surprising. You must comprehend this -- it will help you understand Ashtavakra better. This is my daily experience. When people come new and fresh and they have no experience of meditation, it happens. It happens and they are filled with joy -- but the very experience creates difficulty. Then expectations begin: what happened today should happen tomorrow; not just happen, but happen stronger. But it doesn't happen again and they approach me, crying. They say, "What happened? Have we made some mistake? It happened once, but now it's not."

"This is your mistake," I tell them. "When it first happened you were not expecting anything; now you are. Now the mind is no longer innocent. Your expectation has contaminated it. Now you are not genuine, you are not open -- asking has closed the doors. Expectation has arisen, and this expectation spoils everything. Now desire is aroused, greed enters."

This happens every day. People who have meditated a long time go on trying many methods but drop into meditation only with great difficulty. Their experience becomes a barrier. Sometimes someone just comes, flowing with the vibe... he had never even thought about meditation. A friend was coming, so he thought "Let's go see what it is." He came out of curiosity -- no desire, no spiritual searching, no efforts toward meditation -- he just came. Something was triggered inside when he saw others meditating and he joined them. Then it happened! He was surprised: "I didn't come for meditation, but meditation happened." Now the problems start. Now, when he comes again there is expectation. The mind is interested: it must happen again. There is greed, a desire for repetition. The mind has come in and the whole process is disturbed.

It happens only when there is no mind.

Remember, mind is the desire for repetition.

Let the pleasant happen again, let the unpleasant never repeat -- this is the mind. The mind chooses: let this happen and that not happen. Let it happen again and again like this, but never like that -- this is the mind.

When you begin to flow with life: whatever happens, okay; what doesn't, okay.... Suffering comes, it is accepted. Suffering comes, there is no resistance. Happiness comes, it is accepted. Happiness comes, there is no excitement. When there is calmness, in both happiness and suffering, an equanimity starts arising. Then happiness and suffering begin to appear very similar -- because no choice is left. Now it is out of our hands. What happens happens.

We go on watching -- this is what Ashtavakra calls *sakshi-bhav*, witnessing. And he says if witnessing is attained, everything is attained. Inside, sakshi-bhav awakens the witness, outside it brings equanimity.

Equanimity is the shadow of witnessing.

Or if you achieve equanimity, witnessing comes. These two go together. They are the two feet or the two wings of the same phenomenon.

"I wanted to keep wandering in this sky." Be alert. Don't give the mind a chance to destroy the moments of meditation. This same mind has already destroyed your life. It has spoiled all of your relationships. This mind has made your whole life dry like a desert. Where many flowers could have blossomed there are only thorns. Do not bring this mind with you on your inward journey. Say good-bye to it and take your leave. Lovingly, bid it farewell. Tell it, "It is enough. Now I won't demand anything. Whatever happens I will be awake, I will be watching."

As soon as you demand, you can no longer be a witness. You become identified as the one who enjoys and suffers. Then meditation vanishes. To be identified means you are saying: "I am the one who enjoyed this, it made me happy."

"I do not know what knowledge, karma, and devotion are, but in aloneness I wish to remain immersed in this state." Throw this wish away, and you will slip into the same state. Not only in aloneness but in the crowd you will slip into it. Even if you are in the market you will remain immersed. This state has nothing

to do with aloneness or the crowd, the market or the temple, the masses or isolation. This state is related to your mind becoming quiet, to its being in equilibrium. This happening will take place wherever there is peace, equanimity. But do not demand it, otherwise the very demanding becomes uneasiness, creates tension.

Ashtavakra says, "Right here, right now." A demand is always for tomorrow. It cannot be here and now. The nature of demanding is that it is not in the present. It jumps. Demanding means: "Let it happen -- tomorrow, after an hour, in a moment, let it happen." A demand cannot be right now. Time is required. It may be very short, but time is required. And the future does not exist. The future means what is not. The present means what is. The present and demanding are not related.

When you are in the present you will find there is no demanding. And then the happening takes place. When there is no wish for it, it will happen abundantly.

Understand this double bind well. Become familiar with every aspect of it. The day you don't demand anything is the day everything will happen. The day you aren't running like a madman after godliness, it will come after you. The day you don't show any eagerness for meditation, when there is no tension within you, that day you will be filled, overflowing with meditation.

Meditation does not come from outside. What is left inside you when you are not tense is called meditation. That which remains when there is no desire within you is called meditation.

It is a lake. Waves arise, then sudden gusts of wind. The surface of the lake is covered with storm and winds; everything goes topsy-turvy. The moon is in the sky, full; but no reflection is made because the surface is shimmering. How can it be a mirror? The moon's reflection is broken into a thousand pieces -- like silver spread over the whole lake, but no image is made.

The lake becomes quiet. Have the waves gone somewhere? Did the waves come from somewhere else? They are from the lake. Now they have gone back to sleep, hey have returned to the lake. The lake has regained its stillness. The moon, which was scattered like silver all over the surface of the lake, is now gathered in one place. The image becomes clear.

As soon as there are no waves on the lake of your mind, desiring waves, demanding waves, waves of, "This should be so and that should not be so," when there are no waves on the lake of the mind, then truth is reflected as it is. Then how can the beauty of the moon within you be described? How can its ecstasy be told? A river of ecstasy showers. One meets the inner beloved. Then there is a honeymoon, only a honeymoon.

But if you desire it, you will miss.

And I know this desire looks completely natural. But this is a great hurdle. So much joy comes in such moments, how can you avoid desiring? It is human. I don't say that you have made a big mistake, unworthy of a human being. It is an absolutely human error. When for a moment the window opens and the vast sky flows into you, when for a moment darkness vanishes and rays of light descend it is impossible, almost impossible, not to wish for more. But the impossible will have to be learned. Learn it today, learn it tomorrow or learn it the day after, but it will have to be learnt. The sooner you learn it the better. Become ready right now and it happens immediately. There is no need to wait even a moment.

"... I wish to remain immersed in this state." This state will come. It has nothing to do with your mind, so leave your mind behind. Whenever it sneaks in, you have to tell it again and again, "Excuse me, but you have meddled more than enough! You have messed up the world, now don't mess up the divine too. You have spoiled all of life's happiness. Now happiness is coming from the inner depths; at least don't spoil this." Remain alert and say good-bye to the mind.

Gradually, increasingly, such moments will be coming.

They will come through your experience. Whenever mind is not, immediately the window opens again. Again the stream of heavenly joy flows, again the light descends. Again you are radiant, intoxicated. Again you drown in nectar.

When this happens again and again, it will become clear. You will become skilful at keeping the mind away from you. When it happens, let it happen. When it does not happen, wait quietly for it. It will come. That which has come once will come again and again -- just do not wish for it. Do not come in between at all. Do not create any hindrance.

"Still, the feeling sometimes arises that this may be madness...." Such feelings will arise in the intellect, because it cannot believe that bliss is possible. Intellect is absolutely at home with unhappiness. It has totally accepted unhappiness because it has given birth to it. Who will not accept their own offspring? So the intellect says, "If there is unhappiness, it is absolutely right. But ultimate happiness? Certainly there

must be some mistake. Does it ever happen? It must be imagination. You saw a dream, you were lost in some daydream. You went into hypnosis. Certainly you have gone mad." The intellect will often say such things. Don't listen to it. Don't pay any attention to it. If you give attention to it, the experiences will stop. Those doors and windows will never open again.

Remember one thing: Bliss is the definition of truth.

Wherever you find joy, know it is the truth. That is why we have called God, Sat-chit-anand -- truth, consciousness, bliss. Anand is the ultimate definition for him. Bliss is above even truth, even above consciousness -- truth, consciousness, bliss. Truth is a lower step, consciousness is a lower step, bliss is ultimate. Wherever bliss flows, wherever you find ecstasy -- don't worry at all, you are near the truth.

It is like someone nearing a garden. The breeze becomes cooler; he begins to hear the singing of birds, he begins to feel a coolness. The garden is not yet visible, yet these signs tell him that he is on the right path, he is nearing the garden. Similarly, as you start approaching truth springs of bliss well up. The mind begins to cool down, you begin to be in equilibrium, patience begins increasing, happiness increases. An exultation overwhelms you -- uncaused. No cause can be found. You haven't won the lottery or made a big business profit, nor been offered a prestigious job. Or it may happen that you lost the job you had, you lost what was in your hands, your business went bankrupt -- but there is an uncaused exultation that goes on dancing within, never stopping. The intellect will say, "Have you gone mad? These are the signs of madness!"

This is a very strange world. Here, only the mad look happy. This is why the intellect says you must have gone mad. Have you ever seen anyone here cheerful and happy besides madmen? There are thousands of reasons to be happy, but still man is not happy. He may have a big palace, wealth, all sorts of comforts; still he is not happy. This world is a world of miserable people, the majority are miserable. So if you begin to laugh without cause here, people will say you are mad. And if you say, "This laughing comes for no reason, its waves arise within, it just spreads," people will say, "Enough! His mind is disturbed."

But if you pull a long face, look so dejected that seeing your face even ghosts are frightened, then you are fine, then you are okay here: no problem, everything goes smoothly for you. You are a man just like any other man. You are human the way human beings should be. But when you start smiling, start laughing, start humming songs, when you begin dancing at the side of the road -- then certainly you have gone mad.

This is the way we have denied God. If he should come here, we would put him away in a madhouse. Perhaps this is why he doesn't come. He is afraid of coming....

Imagine: if you met Krishna on the street, playing on his flute, wearing his peacock feather crown, his yellow silks, his girlfriends dancing all around -- what would you do? Run immediately to the police station, reporting: "There's trouble on the road. What's going on there? That kind of thing is not supposed to happen!" You would throw him in jail.

Bliss has been boycotted.

We have banished joy from our lives. We sit embracing unhappiness. Here, a pessimistic man appears intelligent, a cheerful man appears insane. Our whole criterion is upside down. It is natural: if all of a sudden what you had considered intelligent throughout your life begins disappearing, begins slipping away; if the foundation of your so-called intelligence begins shaking, and suddenly you start seeing joy everywhere, and remember "without cause".... This is what insanity means, happy without cause -- no cause at all. You are sitting alone and you start smiling. Enough, you've gone mad, because we have seen only mad people sitting like that.

Understand: the insane and the *paramahansas*, enlightened ones, are a little similar. The insane laugh and are happy; they have lost their intelligence. Paramahansas also laugh and are happy; they have gone beyond intellect. Both laugh -- an insane person because he has fallen below, a paramahansa because he has gone beyond intellect. There is this small similarity between the two. The insane and the paramahansa have one thing in common: both have lost the intellect. One has forsaken it consciously, the other in unconsciousness. Hence the difference is vast, as different as earth and sky, and yet there is this similarity. So sometimes you see a paramahansa as a mad person and sometimes a mad person as a paramahansa. Mistakes go on happening.

In the West there are many people locked up in asylums who are not insane. Recently a great revolution has begun there. Some psychologists, notably R.D.Laing and his co-workers, have started a movement. They claim that many in asylums are not insane. If these people had been born in the East they would have been respected as paramahansas. R.D. Laing does not know that the opposite happens in the East -- here many madmen are taken for paramahansas. But to err is human. Here in the East are many madmen who are

understood to be paramahansas. These mistakes happen because the boundaries of these two touch. This confusion is natural.

Make it a point that if joy is increasing, no need to worry. But joy can increase due to insanity also. Then what is a safe criterion for it? This is the criterion: if your joy is increasing and at the same time you are not causing anybody's unhappiness to increase, then continue untroubled. Your joy should not be dependent on violence towards anyone, on aggression towards anyone, or on making anyone unhappy. Then there is no reason to be afraid of going mad. Even if you are going mad, it is a good sign, it is right. Go into it with no hesitation.

You need to be concerned only when you begin to harm somebody. Nobody is bothered by your dance. But if somebody is sleeping and you play your drum over his head and start dancing?... Dance, there's no problem in it. Chant your prayers, that's fine. But if in the middle of the night you set up a mike and start non-stop *kirtan* singing, then you are really mad -- although in India no one would call you mad because you are singing devotional songs. Many madmen do this. They say, "We are performing a non-stop kirtan -- twenty-four hours straight. Whether you sleep or not is your problem. And if you object to our program, you are irreligious."

See that your joy is not violent. This is sufficient. Your joy should be your own. Don't disturb anybody else's life with it. Let your flowers bloom, but in blooming, don't let anyone be pricked by its thorns. If you always make sure of this, then you are moving in the right direction. When you feel that now others are being disturbed by your behavior, be careful -- you are not moving towards enlightenment but are on the path to insanity.

Nobody is disturbed by Om Prakash. You can proceed without hesitation, fearlessly.

Yesterday I was reading a poem: "All that was beautiful, lovable, desirable; what was good, refined, new, true and real, I picked and brought, presenting my offerings. But what happened? It all withered where it was placed. Dried out. Wilted. Not a thing did he lift a hand to take, though somewhere it is written he would accept.... But what I gave, received, drank, knocked over, what I poured out, spilled, what I uncovered, covered, what I unloaded, what I loaded up -- all that was recorded. Then I saw that it all fell into the same sacrificial fire and at that moment I felt, Oh! I am released, I have made it across! Alright, I accept it, my head has spun away in craziness."

The man has made it -- from his head spinning away. You may go on offering very select things to God, the very best -- but nothing will come of it until you offer your head.

Listen again: "All that was beautiful, lovable, desirable; what was good, refined, new, true and real I picked and brought, presenting my offerings. But what happened? It all withered where it was placed. Dried out. Wilted. Not a thing did he lift a hand to take...."

Find the most beautiful and bring it, find the most valuable, offer the Kohinoor diamond -- all will pale into insignificance. Pick flowers, lotuses, roses, offer them -- all will wilt. Only one thing is accepted here: your head, your ego, your intellect, your mind. These are different names for exactly the same thing. You must offer yourself here.

"... and at that moment I felt, Oh! I am released, I made it across! Okay, I accept it, my head has spun away crazily."

Om Prakash, people will tell you the same thing: you have gone mad. Let them say so! Don't worry about what they say. When people call you crazy they are trying to save their own heads, nothing else. When they say you are crazy, they are saying, "Keep away from us, don't come near us! Don't sing these songs to us, don't bring this laughter to our doors, don't show us your wine-filled eyes, don't bring us this message." They will feel threatened.

They have this same music within. They have a veena lying within them, waiting many lives for someone to caress its strings. But they are afraid, insecure. They have built much and become settled in this phony world. Now they fear being uprooted.

I was in Allahabad, and a friend was sitting right in front of me, listening to me. Millions of people have sat before me and listened, but there are very few who have listened with as much feeling as he was listening. Streams of tears were flowing down his face.

Suddenly, he got up in the middle of the lecture and left the hall. I was a little surprised and I asked the organizer what happened. It turned out that the man was very famous -- I hadn't known. He was a literary man, a poet, a writer.

The organizer went to his house and inquired.... The man told him, "Forgive me -- I was becoming disturbed. After twenty minutes I thought, It is better to run away from here. If I stay a little longer,

something or other will happen. This man is already cuckoo -- he will drive me mad. I will come, but not now. I will certainly come again, but give me a little time. I could not sleep for two nights, and what he said is echoing in my mind. No, at present I have so much work. Now my children are young, I have a house and family to look after, but I will certainly come. Go and please tell him I shall certainly come -- but not now."

When someone says you are cuckoo, he is only trying to protect himself. By deciding you are mad he means he is repressing his attraction. He also has an irrepressible longing within him. Who has not sought God? Who has no thirst for bliss? Who is not longing for truth? Such a person has never existed. Those you call atheists are people who have become frightened. They say, "No, there is no God" -- because if they don't deny him, they will have to seek him.

It is my own experience that there is a deeper desire for truth in an atheist than in a believer. He is afraid of going to a temple, but you are not. You are not afraid because the desire in you is not so strong that it will drive you mad. You go to the temple as if you were going to your shop. You go in and out of the temple but you are not affected at all.

An atheist is a person who knows that if he enters the temple he will not be able to return. If he enters he will not return the same as he entered. So there is just one escape; he says, "God does not exist -- religion is all hypocrisy." In this way he saves himself, persuading himself, "There is no God, so why go to the temple? There is no God, why get into all this mess? Why meditate? Why pray?"

As I see it, the atheist is inwardly trying to save himself. I have not yet seen a real, authentic atheist. How can man be an atheist? An atheist means a person who tries to live in "no." How can anyone live in no? How can anyone live in atheism?

To live one needs yes.

Do flowers ever bloom in no? Yes is needed. Acceptance is needed. The more acceptance of life, the more flowers bloom in it. But you are afraid flowers will bloom beyond your capacity, that the flowers will be so abundant that you will not be able to contain it....

Last night a young man told me, "Help! This experience is becoming uncontrollable. I am so elated, it seems I will burst. The ecstasy is too great, I cannot contain it. The vessel of my heart is so small. Help me! It is carrying me away. All my limits are being smashed. And I am afraid if I flow along with it there will be no return."

Losing control -- this is the fear. Ego can readily live with unhappiness; control is not lost in unhappiness. No matter how much you weep in misery, you remain the master. Control is lost in joy, the limits are shattered. Limits are never broken in misery. Even in hell limits are never broken. If you fall into hell you remain strong inside. Limits are broken in heaven -- there, control is lost. And where control is lost, ego is lost. Where control is lost, the grip of intellect is lost, the power of reasoning is lost.

This is what is happening. Don't be afraid. The moment of being carried away comes near you. But that current has never carried anyone away unless they have gone mad.

"I am searching for a song not yet on my lips, which would dance in my veins, boiling like lava. I am searching for a fire that will vibrate each and every cell with joy and reduce me to scattered threads, weave me into a fine net so I become transparent. I am in searching for a fragrance to make me weightless, so I can float on the air and quiver in the soft shower of a light rain in the slatey sky of the darkening evening. I am searching for a flashy color...."

Om Prakash, I have given you this flashy color; these orange clothes are the flashy color. Go on flowing, transcending limits. Float beyond intellect. Let go of control. Control means the doer -- leave control aside. If there is a doer, it can only be existence. Do not compete with existence, do not become its adversary. Don't fight with it. Surrender, flow with its stream. You will float.

Those who drown are carried afloat -- those who try to swim are drowned.

The second question:

> BELOVED OSHO, IT HAS ALWAYS BEEN THE OBSERVATION OF SEEKERS THAT THE REALIZATION OF GODLINESS IS A VERY ARDUOUS PHENOMENON. BUT ENLIGHTENED ONES LIKE YOU ALWAYS EMPHASIZE THAT IT CAN HAPPEN RIGHT HERE, RIGHT NOW. IS SAYING THIS AGAIN AND AGAIN A PROVOCATION? AND A METHOD OR DEVICE TO AROUSE THIRST IN US?

It is the truth.

It is not a method, not a device.

Your asking this is a method and device to save yourself. The mind is not ready to accept that godliness can be attained here and now. Why can't it accept it? It can't accept it because if he is available here and now and we are not attaining him, then what could be causing this? How can we explain it? If he can be attained here and now, why are we not attaining him? A great uneasiness arises: it can be attained here and now, but we are not attaining. How to explain it? It becomes a great frustration. To relieve the frustration you say he can be achieved but that you need to be worthy.

Intellect always manages to find a way. Whatever complication arises, the mind finds a solution. It says, "The way has to be sought, worthiness has to be sought, you will have to become purified: then you will attain. And if Ashtavakra says he can be achieved here and now, certainly he must have a reason for it. He says it so we will start making intense effort. But we will have to make efforts."

Mind is very clever.

Ashtavakra's statement is absolutely clear. Godliness can be found here and now, because it is not an achievement, it is your nature. His whole emphasis is simple: You are it. The very idea of attaining is wrong. When we say godliness can be attained here and now, it simply means it is already attained. Just open your eyes and see!

The very language of attaining is wrong. In attaining it seems that you and existence are separate. You are the seeker and it is the objective to be sought. You are the traveler and it is the destination. No, that it can be attained here and now simply means you are that which you are seeking.

Know thyself.

Open your eyes and see -- or close your eyes and see.

But see!

It is a matter of insight, not of worthiness.

Worthiness means that even godliness is a business deal. When you go to the market something is sold for a thousand rupees, something for one hundred thousand rupees, something for a million rupees. Everything has its price. Worthiness means that godliness also has its price. Whoever pays the price by proving his worth will get it. You want to make even godliness a commodity in the market: "Renounce, do austerities, then you will attain it. Pay the price and you will get it. Where can you get it for free?" You drag godliness into a shop, seal it in a box, stick on a price tag, and put it on the shelf. You say, "Do this many fasts, that many meditations, this much austerity; stand in the sun, suffer cold and heat, then you will attain it."

Have you ever thought what you are saying? You are saying that realizing godliness is related to your doing something. Whatever you do will be your doing, and your doing cannot be greater than you. Your austerity will be yours -- as low as you are, as dirty as you are. Your austerity cannot be greater than you. And whatever you attain through your austerity will be limited, finite, because through the finite only the finite can be obtained, not the infinite. Through austerity you will find a projection of your mind, not God.

Ashtavakra says God already is.

He is the one throbbing within you.

He is the one breathing within you, the one who is born, the one who will pass away. He is eternally manifesting himself in infinite forms -- here as a tree, there as a bird, somewhere else as a man. God is! There is nothing else except him. The recognition of this truth, the remembrance of this truth....

I have heard that once an emperor was very upset with his son and sent him into exile. Because he was an emperor's son, the boy didn't know how to do anything. He had never done anything else -- he could only beg. When an emperor is no longer an emperor, begging is the only thing he can do.

He began begging. Twenty years passed and he completely forgot: can anyone begging twenty years remember he is an emperor? Impossible. It is difficult, it would make begging difficult. It is better to forget it. So he forgot; otherwise how could he beg? An emperor and begging! Door to door, holding his begging bowl, standing in front of hotels and restaurants begging, asking for leftovers? An emperor! He had to forget the emperor. It had to be wiped out of his memory. It was finished, that chapter was closed. It was like a dream, like a story he had read long ago or a movie he had once seen. What did it have to do with him?

Twenty years later when the emperor, the father, became old, he got upset -- he had only one son and that son would be the ruler. He said to his ministers, "Go and find him. And wherever he is bring him back. Tell him his father has pardoned him. It is not a question of pardoning or not pardoning: I am dying. Who will look after the kingdom? It is better that it stay in the hands of my own blood rather than go to someone else. However he may be, good or bad, bring him back."

The ministers found the prince standing in front of a dining hall with his broken bowl, begging for money. He was naked. He had no shoes on his feet. It was mid-afternoon, in the heat of summer, a hot wind blowing. His feet were burning and he was begging for a little money to buy shoes. He had a little change in his bowl.

The chariot came and stopped. The minister got down and fell at his feet-he was the future emperor. As the minister touched his feet, in a flash it happened, it all came back. For twenty years he had not remembered that he was an emperor. Now to remember he had no need to sit and think, contemplate, do austerities, meditate. No, within one second, not even a second -- in a moment the transformation happened.

The man became something else. He was still a beggar, impoverished. He was still naked, still he had no shoes on his feet. He threw away his begging bowl and told the ministers to arrange for his bath and make arrangements for proper clothing. He stepped forward and mounted his chariot. His glory was a sight to see. He was still the same, but his face was majestic, his eyes were shining, there was a splendor all around. He was an emperor. The memory returned. His father had sent the invitation.

It is just like this.

When Ashtavakra says here and now, he is saying the same: however long you have traveled -- twenty years, even twenty lives.... You have been in exile, you have begged long, you have totally forgotten. The memory is sound asleep -- it had to be put to sleep. If the memory were not asleep, begging would have been impossible. You wandered from door to door with a begging bowl. Ashtavakra is saying, "The invitation has arrived. Wake up! You are not a beggar! You are the son of an emperor!"

If someone listens rightly, the happening takes place just by listening. This is the greatness, the glory of the Ashtavakra Gita. There is no insistence on doing anything. Just listen, just let the truth reach your heart. Don't come in the way, just be receptive. Just listen, let the arrow reach your heart. Its impact is enough. The forgetfulness of many many lives will break open, the memory will come back: you are God. Hence he says right here, right now.

Don't find excuses. You say, perhaps this is a method, a device, to increase urgency, to increase intensity in people.

This question is from Swami Yoga Chinmaya. With Chinmaya... in Chinmaya's intellect there is too much effort, striving, asceticism. His understanding is like an ordinary Yogi's. Ashtavakra's statements are not for the ordinary yogi. They are for the extraordinary, the intelligent -- those who can awaken just by listening. Chinmaya is a bit of a HATHA Yogi -- he moves only after a thorough beating. He cannot move just by seeing the whip, just by seeing the shadow of the whip.

Don't laugh, because most people are just like Chinmaya. Don't think that your laughing proves that you are different than Chinmaya. Chinmaya at least got up the courage to ask -- you didn't even ask. This is the only difference. You are just like him. If you haven't become God by the time the Ashtavakra Gita discourses are over, then know: there is no difference, you are just like him. But if while listening you wake up and become God, then just the shadow of the whip has worked.

"It has always been the observation of seekers that the realization of God is a very arduous phenomenon." The seeker is off track from the very beginning. The very meaning of seeker assumes that God has to be sought, that he has lost God somewhere. The seeker accepts that he has lost the divine somewhere. What a strange idea. He has lost God? How can you lose him?

People come to me saying they want to seek God. I say, "Alright, seek! But where did you lose him? When?" They say, "We don't know anything about that." Look into it first. It may be that you have not lost him at all. Sometimes it happens that your glasses are on your nose and looking through them you are searching for them. Could it not be that God is on your nose and you are searching for the same god? This *is* how it is. The seeker is fundamentally mistaken. He has accepted that he has lost the divine, or has not yet found him, that God is somewhere far away and has to be found.

The divine is never found by seeking. By searching and searching one learns that there is nothing in seeking. While searching, one day the very seeking drops away. As soon as the seeking drops God is found.

Buddha sought for six years, searched totally. Where can you find a greater seeker than him? Wherever he heard that someone had attained knowledge, he went there. He put his head at their feet. He did whatever the gurus, the teachers, told him. Even the teachers tired of him. Teachers never tire of students who don't follow their instructions. They are never tired of them because they can always say, "You are not following instructions. That's why nothing is happening. What can we do?" A teacher is relaxed when you don't obey him -- he can always say that you didn't obey. If you had obeyed it would have happened.

But with Buddha the teachers were in trouble. Buddha did whatever the gurus said. Buddha always

managed to do even more than what they said. Finally the gurus told him with folded hands, "Look, go somewhere else. Whatever we have to say, we have said." Buddha said, "But nothing has happened through it." They said, "Nothing has happened to us either. We cannot hide it from you. Just go somewhere else."

Faced with such an authentic man even the gurus could not be deceptive. After searching intensely in every direction, at last Buddha saw that seeking is futile, it is not found by seeking. The world already had no meaning for him; spirituality also became meaningless. Worldly pleasures had no meaning for him. The day he left the palace they had become meaningless for him, so he left. Yoga also became meaningless. Nothing left in pleasure, nothing left in Yoga. What to do now? Now there was nothing left to be done -- it was no longer possible to be a doer.

Understand this sutra correctly. Neither worldly pleasure nor Yoga remains, neither the world nor heaven. There is no space left for the doer. If there is something to do the doer can remain. Nothing was left to do, and that very night it happened.

That evening sitting under the bodhi tree, there was nothing to do. Buddha was thrown into confusion. When he dropped the world, he grabbed hold of Yoga: when he dropped indulging he jumped into spiritualism. There was something to do -- the mind remained busy. Now the mind had no space. The mind-bird began fluttering -- no space! The mind needs space. The ego needs the nourishment of doing, it needs duties. If there is something to do the ego can survive. There was nothing left to do. Think about it a little. A deep indifference was born in him, what Ashtavakra calls nonattachment.

A Y is not detached, because a yogi seeks new pleasure: a yogi seeks spiritual pleasure. He is not indifferent, he still has the desire to enjoy. He couldn't find it in the world, so he searches in God -- but the search continues. It is not found here, so he looks there. It is not found outside, so he looks inside. But the search continues. Neither the hedonist nor the Yogi is indifferent to pleasure. Yes, they search differently for pleasure. One goes outside, one goes inside, but they both go somewhere.

That night there was nowhere for Buddha to go, neither inside nor outside. Just imagine that night, bring it to life. Feel how that night must have been. For the first time he attained rest, that which Ashtavakra says -- the rest in consciousness out of which one attains the truth. That day relaxation happened.

As long as there is something to do, effort continues. As long as there is something to do, tension continues. Now there was no question of tension. The body was completely exhausted, the mind was completely exhausted. Buddha collapsed under that tree and fell asleep. At dawn when his eyes opened, they opened the way everyone's eyes should open. At dawn when he opened his eyes, those eyes opened for the first time. Those eyes that had been closed for centuries opened.

At dawn when he opened his eyes, the last star of the morning was fading. He watched as the last star disappeared outside. Outside the last morning star dissolved -- inside the last trace of the mind also disappeared. There was nothing, no one left inside. There was absolute silence, a void, a great void, space.

It is said Buddha remained sitting that way for seven days -- like a statue, without the slightest movement. They say the gods became worried and descended from heaven. Brahma, creator of the universe, descended and fell at the feet of Buddha saying, "Please speak! Such a phenomenon occurs only once in centuries, and then too with great difficulty. Please say something. We are eager to hear what has happened!"

Hindus are very angry that in Buddhist stories Brahma is made to fall at the feet of Buddha. But the story is perfectly right... because gods may be living in heaven but they don't live beyond the sky. Today the phenomenon has happened that an individual has gone beyond desire. Now there is no one higher than Buddha. Buddhahood is the ultimate. Even gods are lower. They still have the desire for heaven and heavenly pleasures.

That is why there are stories that Indra's throne begins to shake when he hears that some competitor is coming, some sage is going deep in meditation. Indra becomes nervous, his throne starts shaking. It is the same story as with the throne in Delhi. Call it Indra's throne or Indira's, it is the same, there is no great difference. A challenger is coming: competition, anxiety, fear....

Buddha attained by non-doing. What happened in Buddha's life must have happened in Ashtavakra's life too. We do not have any story about it, no one has written it, but certainly it must have happened because whatever Ashtavakra says is just this: "You have done a lot of running -- now stop. God is not attained by running, he is attained by stopping. You have sought enough, now drop the search. You cannot find truth by seeking because truth is hidden in the one who is seeking. Why are you running here and there?"

Kabir says, "The musk is in the navel -- that fragrance is your own." But when fragrance emanates from the navel of a musk deer, he goes mad. He starts running here and there, searching. Where does this scent

come from? Who has produced this perfume? Where does it come from?

... Because whatever fragrance the deer knows comes from outside: sometimes from flowers, sometimes from something else, but always from outside. Today the fragrance comes from within, but still he thinks it must come from outside. He starts running. And the musk is in his own navel, that fragrance is his own!

God resides within you. As long as you seek him outside -- in Yoga, in hedonism... it is useless.

An ordinary Yogi takes you out of indulgence, Ashtavakra takes you out of indulgence and Yoga both -- beyond Yoga, beyond hedonism. Hence you will find that the worldly man has an ego, but have you seen the ego of a Yogi? A worldly man gets angry. Have you heard the curse of a saint? A worldly man walks vainly with his head high, waving his flag. Have you seen the flags, the elephants, the pomp of the Yogis? An ordinary man proclaims his wealth, announces his achievements. Have you seen the Yogis boasting they have such-and-such powers, such-and-such abilities? But these things are all one and the same, there is no difference in them.

Unless Yoga is transcended, unless a person is completely free of the idea "I am the doer," nothing has happened. You have only changed color. You are a chameleon, you simply changed color. But only the color changed, not you.

"It has always been the observation of seekers that the realization of God is a very arduous phenomenon." In a sense this is true. If you insist on reaching by running hard then what can anyone do? If you want to touch your nose by reaching around your head, go ahead and do it. Certainly when you touch your nose from the far side you will feel that touching one's nose is a very arduous phenomenon. This is because of *you*, not because of your nose.

If you stand on your head and try to walk, it is difficult to walk even five or ten steps. Then if you say that walking is an arduous phenomenon you are not lying; what you say is right. But you are standing on your head. For those who stand on their feet walking is not a difficult thing.

You fast, overheat yourself in front of a fire, unnecessarily trouble your body, torture it, do a thousand kinds of idiocies -- and then you say that to realize God is a very arduous phenomenon. What you say is right. What you could have reached easily, naturally, you are reaching by becoming unnatural, so you find it difficult. Your way of reaching is wrong. But why does man choose the impossible? It has to be understood. What is the joy of walking on your head when you have feet? There is pleasure in walking on the head. It is the pleasure of the ego.

Mulla Nasruddin was fishing in a lake. I watched for a while. I went on watching but he was not getting even a bite. It seemed there were no fish in the lake. I asked him, "Nasruddin, it seems there are no fish in this lake. How long are you going to sit here? That other lake is nearby -- why don't you go over there and fish? Here there is not a fisherman to be seen; all the fishermen are over there."

Nasruddin said, "What is the point in catching fish there? There are so many fish in that lake that there is no place for them to swim. If you catch fish there, so what? If you catch fish here, it is something!"

The impossible is attractive. The more impossible it is, the more the ego is strengthened by doing it. It is something if you catch fish here. What is the point if you do what everyone else is doing? Everyone walks on their feet. If you do the same, what fun is it? Walk on your head.

As I see it, there is no connection between arduousness and God. Arduousness is connected to the ego. The ego enjoys doing arduous things. Everyone does things the easy way. What's the point? If you tell someone that you walk on your feet, people will say, "Have you gone mad? Everyone does." But if you walk on your head your name will be printed in the newspapers. People will start coming to you, they will bow their heads at your feet. You have achieved something: you are walking on your head!

Ego is worshiped when you do something impossible -- like when Edmund Hillary climbed Mount Everest, the whole world came to know about it. If you climb a small hill near Poona and plant your flag on it, and say, "No reporter is coming, no photographer is coming -- what is the matter? Why this discrimination? They made so much noise over Hillary, his name is set down now in history, and nothing is happening with me. He planted a flag -- I am doing the same thing!" But to climb Everest is difficult. For fifty to sixty years people tried to climb it. Then one man finally succeeded. That's why.

Eventually a road will be made. Sooner or later buses will start going there. Everest cannot keep itself safe from man for long now -- when one man has reached its summit, a whole chain begins. Recently a woman reached there too. When even women reach, what is left in reaching it? Eventually everyone will be going. Within a short time there will be hotels and buses and everything else. If you go when buses have started going and plant a flag, saying, "This is the place where Hillary placed his flag. But I am being discriminated against, favoritism is being shown against me"....

Ego enjoys difficulties. Man makes many things harder so his ego can be fulfilled. We make many things difficult: the more difficult we make it the more juicy it becomes. Arduousness is not in realizing God -- arduousness is juice for the ego.

What you say is right: "It has always been the observation of seekers that the realization of God is a very arduous phenomenon." These seekers are all egoistic. And when have seekers realized God? It has happened when seeking dropped away. You realize God only when seeking drops away, when you are not going anywhere -- just sitting, at rest, in ultimate rest. It happens when the pilgrimage disappears into the void.

People usually think that if they realize God the pilgrimage will end. But it is exactly the opposite. If you drop the journey, God will be realized immediately. People think, "When we reach the destination we will relax." The situation is otherwise: if you relax, you reach the destination.

Relaxation is the key to meditation and samadhi. Effort is the key to the ego.

That's why you will find that the more effort-oriented a religion is, the more egoistic the monks of that religion are. A Jaina monk is more egoistic than a Hindu monk. A Jaina monk says, "A Hindu monk? So what? Anybody can become one. A Jaina monk? It is a difficult thing -- only one meal a day, many many fasts, all kinds of arduous practices...."

Again, among Jainas there are Digambar monks and Shvetambar monks. The Digambar monks say, "What is there to Shvetambar monks? They wear clothes. The real monks are Digambaras." Nowhere will you ever find the ego shining more than in a Digambar monk. His body will be dried out, just a skeleton -- because of so much fasting, naked living, suffering in sun and fire -- but his ego will be aflame. His conceit will be that of a Hillary.

There are at the most twenty Digambar monks in India, five or six thousand Shvetambar monks, and five million Hindu monks. And if it is in my power I will make the whole world sannyasin. So there can be no ego in becoming my sannyasin. ... Because I don't say do this and do that. It is a very simple matter: put on orange clothes and you are a sannyasin!

If sannyas becomes easy then where is juice for the ego?

People come to me. They say I should make special arrangements for giving sannyas. Special arrangements for sannyas! They are right. This is what happens when a Jaina initiation takes place. Loud music is played, a horse is brought in, there is a lot of festivity. It seems as if something great is happening, somebody is being enthroned. Sannyas has become like a royal throne. People start praising, applauding this great happening. And I give sannyas so silently that no one knows -- I give it even by mail. I do not know who the fellow is, nor does he know who has given it. It is good.

As I see it, sannyas should be simple.

As I see it God is realized in relaxation, not by ego. It is not a doing, not a seeking.

God is already attained.

Be a little lighter, be a little more peaceful, just stop.

Suddenly you will find he was always here.

The last question:

> BELOVED OSHO, IN OUR BODY THERE ARE SOME TWENTY BILLION CELLS, AND CHEMICAL REACTIONS GO ON CONTINUOUSLY. WHEN YOU OR ASHTAVAKRA SAY, "BE A WITNESS," WHO ARE YOU ADDRESSING? IF YOU ARE ADDRESSING THE BRAIN CELLS, IT IS MEANINGLESS, BECAUSE MIND IS TRANSIENT. IF YOU ARE TRYING TO WAKE UP THE SOUL THEN IT IS MEANINGLESS, AS THE SOUL IS ALREADY AWAKE. IT IS FOOLISH TO AWAKEN IT AND SAY "KNOW THYSELF." AREN'T YOU THROWING PEOPLE INTO ILLUSION? AND IF PEOPLE CEASE RESPONDING TO PLEASURE AND PAIN, WON'T THEY BECOME LIKE PLANTS AND ANIMALS?

Who is it that is saying there are twenty billion cells in the body? Certainly it is not the cells. One cell cannot keep track of all the other cells -- there are billions of cells in the body. Who is saying this? Who asks this? Who found this out? There is definitely someone inside you quite separate from the cells, who counts and says there are twenty billion cells.

"In our body there are some twenty billion cells, and chemical reactions go on continuously. When you or Ashtavakra say, "Be a witness," who are you addressing?" That one, who says there are twenty billion cells.

"If you are addressing the brain cells, it is meaningless, because mind is transient." No, we are not addressing the brain cells, we are talking to you. Ashtavakra is addressing you. He is not such an idiot as to address your brain cells, it is you he is talking to. Your being is beyond your cells. The fact is, you use the cells. It is like a driver sitting at the wheel of a car. The car is running, moving fast, moving at one hundred miles per hour. Still the driver inside is not the car. If a policeman pulls him over and he asks the policeman, "Who are you addressing? The motor? -- the motor is propelling the car. Who are you addressing? The petrol? -- the petrol makes it run. The wheels? -- they spin fast."

What would the patrolman say? The same as I say to you: "I want to talk to you. It's you I pulled over."

"If you are trying to wake up the soul then it is meaningless, as the soul is already awake. It is foolish to awaken it and say "Know thyself."

You are absolutely right: the soul is already awake. There is no way to wake it up. Nor are we trying to do that.

The situation is something like this. You lie down and knowingly fake sleep; you are lying awake with your eyes closed. It is very easy to rouse the sleeping: shake him a little or throw water in his face and he will wake up. But the man who is lying awake with eyes closed pretending to sleep, how will you rouse him? Throw water; it won't do any good. Shake him, move him; he will roll over and keep on sleeping. Call his name; he hears but does not respond. This is your condition.

It is meaningless to rouse the awakened, but the awakened is pretending to sleep; hence the need to awaken.

We are not waking up any sleeper, because the soul cannot sleep. It is the body that sleeps, and the body can be awakened. There is no meaning in awakening a soul that is already awake. You are absolutely right, you are speaking with great wisdom -- but it must be borrowed. If it came from your own understanding you would never have asked.

Ashtavakra or I, we are awakening the one who is already awake but has forgotten that he is awake; who is awake but goes on pretending to sleep; who is playing at sleeping. And this is why there are difficulties in awakening anyone, great difficulties.

"Are you not throwing people into illusion?" Do you think people are not already in illusion? If they are not, then definitely I am throwing them into illusion. But if they are not in illusion, how can they be thrown into it? Can all these buddhas be thrown into illusion? And if people are in illusion, what I am doing is an effort to bring them out. However you are, I reverse it.

If you think you are in illusion, this is an attempt to awaken you. And if you think that you are already awakened, this is an attempt to throw you into illusion.

But who can throw you into illusion if you are already awakened? Remember, no one but you can throw you into illusion, and no one but you can awaken you. Someone can attempt to wake you up, but unless you cooperate you will not wake up -- because this is not a sleep which can be broken. You are faking it. Your cooperation is necessary. Cooperation means discipleship. Cooperation means that you go to someone who can awaken you. You tell him, "It has become an old habit to deceive myself -- please help me to come out of this habit."

A young woman came to me and told me she was in the habit of taking an addictive drug. She wanted to stop it. She wanted badly to get off the drug, so eager to be finished with it some way. But the drug addiction had gone deep into the cells of her body. When she did not take the drug, there was such severe pain and discomfort throughout the body that she couldn't sleep, couldn't get up, couldn't sit down, so she had to take it. And if she took it, she became depressed by the mess she was in. She had come to me to get off the drug, asking for my hand in support. This is the situation, this is your condition.

Your practice of remaining asleep life after life has deeply affected you. You are an awakened one under the illusion that he is asleep, a king considering himself a beggar. He has believed it for so many lives that now his own habit....

Nothing will happen only from listening. You can listen to me, but nothing will happen through it -- until you make it your own, until you accept it. No one but you can awaken you; otherwise one enlightened one would have been enough. He could have shouted loudly and awakened everyone. He could have beaten on his drums and awakened everyone.

If a hundred people are sleeping here, one person is enough to awaken them. Actually, no one is needed; an alarm clock can awaken them. One man can come and beat a drum and all will get up, or strike a bell and all will get up. But why couldn't this happen when Buddha was here, when Mahavir was, Ashtavakra was, Krishna was, Christ was, Zarathustra was, when Lao Tzu was here? Why couldn't they have rung a bell

loudly and awakened the entire earth? They rang the bell loud and long. If anyone were really sleeping they would have awakened -- but here people are faking sleep. They lie with their eyes closed. They hear the bell and they think, "Go on ringing it. We'll see who's going to wake us up!"

When you want to wake up you will.

I cannot throw you into illusion. You are already in illusion: what more illusion can you be thrown into? Do you think you can be led further astray? Do you think there is still somewhere you can be misled? Can you fall down further than this? Is there any place left to fall? Can the greed in you be increased an inch? Can the anger in you be increased even one gram? Can desires which overwhelm you be stronger still? You are standing at the end of the line. He who should be first stands last. He who should be a king stands like a beggar. You cannot go lower -- there is no way to fall further.

There is no possibility for you to be more deluded. Even if someone wants to, he cannot do it to you. Yes, the most anyone can do is switch your illusion. If you are bored with one illusion, he'll give you another. And that is what the sadhus go on doing.

You start feeling out of sorts with worldly illusions, you feel bored, you have lived in them too much. Now nothing is real -- you have seen it all. Now they create a spiritual illusion. They say, "Come enjoy heaven: do good deeds, renounce, do austerities, enjoy heavenly maidens. You have enjoyed and suffered much, but for nothing. Here you drink wine in small measure, mere handfuls; there, in the walled heavenly garden, springs of wine are flowing. You can drown in wine. What is here? In heaven there are golden palaces, trees of diamonds and jewels. Sit under the wish-fulfilling tree and ask for anything you want. You have suffered too much here." But this is a new illusion.

I am not giving you any new illusion. I simply suggest: you have seen enough illusion, now wake up a little.

How can witnessing be illusion? Think about it.

I simply ask you to be a witness.

Whatever is, I ask you to watch it. If I asked you to do something, illusion would arise. If I asked you to give up this and do that, illusion would arise. I simply suggest that whatever you are doing; whoever you are, a yogi or a Zorba; whatever you are, Hindu or Muslim; wherever you are, in a temple or mosque -- wake up, watch with alertness. How can there be illusion in being aware? For an awakened person there is no possibility of being in illusion. Dreams come in sleep, how can they come when one is wide awake?

"And if people cease responding to pleasure and pain will they not become like plants and animals?"

First, who told you that plants and animals are worse off than you? You just take it for granted. You should ask trees and plants. Ask animals as well... look into the eyes of animals. This also is man's ego -- that he thinks he is above animals. And the strange thing is animals have never been asked to offer testimony. You have made a one-sided decision, you have decided by yourself. If animals were writing books like your scriptures it would be written in them that man is the animal beyond cure.

I have heard that among monkeys it is said that man is a fallen monkey. Darwin says man has evolved from monkeys, but who is Darwin to decide? You should listen to the monkeys too. Both parties need to be heard. Monkeys say man is fallen. And what they say is understandable. Monkeys are above, up in the trees, and you are on the ground below: you are fallen. Monkeys are up above, you are below.

Challenge any monkey to a fight, and see: has strength increased or decreased? Just see if you can leap from one tree to another -- your bones will break. Is competence evolving or disappearing? Who told you that you are superior? Or did you just take it for granted?

It is just ridiculous. One disease among the many diseases man has is to believe he is superior. If you ask men, they think they are superior to women -- without even asking women. Women's testimony has never been taken. There was never any vote on it. Men wrote the scriptures, expressing what was in their minds, and women were prohibited from reading, so they couldn't object. If she had known how to read, the pundit's wife would have harassed him for what he wrote. So women were prevented from reading: women should not read the Vedas, should not do this, should not do that.... These male chauvinists went right to the limit: they said women cannot even be liberated. First they will have to be born as men, to come into life in a male body; then they can get enlightened.

Then ask among men. The white man considers himself superior to the black man. But ask the black man....

I have heard that an Englishman went to an African jungle to hunt, taking a black guide with him. They got lost in the jungle and then they saw a tribe of about a hundred savages with spears coming at them. The Englishman freaked out! He told his black guide, "Our lives are in danger!" The black said, "Our lives?

Leave me out of this! Just take care of yourself. Why should my life be in danger?" The white man thinks he is superior, the black thinks he is superior. Ask the Chinese. It is written in Chinese books that the English are monkeys. They do not even count them as human.

This disease exists throughout the whole world. It has gone very deep in man. He goes on deciding things without consulting the other party. This is all the play of the ego. If you just look, leaving aside your ego, you will find that all are manifestations of God -- animals, birds, plants, man, everything. Sometimes God wants to be green, so he is green. Sometimes he wants to manifest in the song of birds, and he does. Sometimes he wants to become man so he becomes man. There is no stratification here, no hierarchy, no one above or below. All are simultaneously the infinite waves of God. In a small wave, it is he, in a big wave it is he, in a white wave it is he, in a black wave it is he, in grass it is he, in trees touching the sky it is he.

The religious vision says God is whatever exists this very moment. In God how can anything be further ahead or behind? This would be very difficult. For something to be lower, something to be higher would be very difficult. There is only one. If you look as a witness, you will see all is one.

So the first thing is don't ask, "If people cease responding to pleasure and pain will they not become like plants and animals?" If they do it is not a loss. Would there be some loss if Hitler became an animal or a plant? Yes, millions of people would be saved from death; no other harm would be done. What danger if Nadirshah became a tiger? He would have been satisfied with killing five or ten people, killing only for food. As a man he covered the earth with corpses for no reason at all.

This much is certain -- animals have not yet invented anything like the atom bomb. Animals use their claws to kill, a very ancient way. And they kill only for food. Man is the only animal who kills with no intention of eating. Man goes to the jungle to hunt birds and animals, and says it his recreation, his sport. But if a lion attacks him, it is not recreation. He does not say, "The lion is just playing -- let him do it. It is his recreation." You kill for sport? No animal kills for sport.

Another significant point is that no other animal kills his own kind. No lion kills other lions. No monkey murders other monkeys. Man is the only animal who kills his own kind. Ants don't kill ants. Elephants don't kill elephants. Dogs don't kill dogs. They quarrel and fight but they don't kill, they don't murder. Men are the only animal who murder one another.

What is it in man that you are so worried about losing? What would be lost? Trees and plants are beautiful, animals are very innocent. But I am not asking you to be like trees or plants or animals; I am only saying, "Drop the ego."

And the second thing is, I have never said to cease responding to pleasure and pain. Ashtavakra has not said that either. To maintain an equanimity in happiness and pain does not mean ceasing to respond to pleasure and pain. To maintain an equanimity in pleasure and pain means only this: "I will remain a witness. If pain comes I will observe it; if happiness comes, I will observe it."

This does not mean if you prick Buddha with a thorn he will not feel pain. If you prick Buddha with a thorn he will feel more pain than you do because he is more sensitive than you are. You have become stone-like, while Buddha is like a delicate lotus. When you prick Buddha with a thorn he feels more pain than you do. But the pain is in the body. Knowing this, Buddha remains standing apart. He watches -- pain is happening. He knows pain is happening, still he does not identify himself with pain. He knows, "I am the knower, by inner nature, the knower."

Ashtavakra does not ask you to cease responding. He doesn't say that if your house catches fire don't run out; remain seated and you will become a buddha. He says that while running away know that the house is burning, but you are not burning. And even if your body is burning, know that the body is burning, not you. He does not mean you should allow your body to be burnt -- take your body away from the fire. He does not say to cause any hardship to the body.

To be unresponsive means to become stone-like, lifeless. The Buddha is not a stone. Have you ever met anyone more compassionate than Buddha? Ashtavakra could not have been a stone -- a river of love flowed through him. The sensitivity of those whom springs of love flow through has increased, not decreased. A great compassion descended through him. ... But you can misinterpret it.

And whoever has asked the question seems to have some kind of scriptural intellect, a bit too much garbage in the intellect. He has read a little, heard a little, gathered a little information -- now it churns around in him, not allowing him to listen, not allowing him to see. It goes on distorting things.

"The pilgrims all stopped. Water within is half-jelled, outside it's frozen solid. On one side unfathomable quicksand to the neck, on the other an oceanic flood. Wild winds are blowing, the jungles

have all bowed down, the pilgrims have all stopped. Closed doors, through open windows eyes go on looking out. On the face of the sun there are infinite black rods, like arrows of dusk. Silent behind their masks all are frightened, overawed seeing this. The pilgrims have all stopped."

How long will you go on hiding behind these masks, these facades of intellectualism, of scholarship, of scriptural knowledge? How long will you hide behind these layers of thought? Push them aside and awaken the pure consciousness within you. Watch like a seer, not as a thinker. Thinker means one in whom the mind process has started.

So, if you want to understand Ashtavakra you can understand only as consciousness, pure consciousness. If you fall into thought you will not be able to understand Ashtavakra. You will miss. Ashtavakra is not a philosopher, Ashtavakra is not a thinker.

Ashtavakra is a messenger, a messenger of consciousness, of witnessing. Pure witnessing, just watching. If there is unhappiness, observe it. If there is happiness, observe it. In unhappiness don't become identified with unhappiness. In happiness don't become identified with happiness. Let both come, let both go. Night has come, observe it. Day has come, observe it. At night, don't think you have become night. In the day, don't think you have become the day.

Remain detached, beyond, transcendent, above, far away. Be identified with only one thing: you are the observer, you are the witness.

Hari Om Tat Sat

The Mahageeta, Vol 1

Chapter #3
Chapter title: The Lifting of the Veil

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Ashtavakra said,

"YOU ARE THE ONE OBSERVER OF ALL, AND IN REALITY ALWAYS FREE. YOUR BONDAGE IS THIS: YOU SEE THE OTHER -- NOT YOURSELF -- AS THE OBSERVER.

" 'I AM THE DOER,' THUS HAS THE BLACK SERPENT OF EGO BITTEN YOU. 'I AM NOT THE DOER,' DRINK THIS NECTAR OF TRUST AND BE HAPPY.

" 'I AM THE ONE PURE KNOWING,' THUS HAVING BURNT THE FOREST OF YOUR IGNORANCE WITH THIS FIRE OF CERTAINTY AND BEING BEYOND SORROW, BE HAPPY.

"THIS IMAGINARY WORLD IS PROJECTED LIKE A SNAKE ON A ROPE. KNOWING THIS YOU ARE BLISS, ULTIMATE BLISS, THUS WANDER HAPPILY. HE WHO CONSIDERS HIMSELF FREE IS FREE, AND HE WHO CONSIDERS HIMSELF BOUND IS BOUND; BECAUSE IN THIS WORLD THE PROVERB IS TRUE: 'AS YOU THINK SO YOU ARE'.

"ATMA IS THE WITNESS, ALL-PERVADING, PERFECT, ONE, FREE, CONSCIOUS, FREE FROM DOING, NONATTACHED, DESIRELESS, PEACEFUL. BECAUSE OF ILLUSION, IT LOOKS LIKE THE WORLD.

" 'I AM AN INDIVIDUALLY PROJECTED LIFE,' DROP THIS ILLUSION AND ALSO THE FEELING OF INNER AND OUTER, AND AWAKEN IN THE THOUGHT THAT YOU ARE THE UNCHANGING, CONSCIOUS,

NON-DUAL ATMA."

The first sutra: Ashtavakra said, "You are the one observer of all, and in reality always free. Your bondage is this: you see the other -- not yourself -- as the observer."

This sutra is extremely important. Understand each and every word correctly. "You are the one observer of all, and in reality always free." Ordinarily we perceive our lives through the eyes of others. We use the eyes of others like a mirror. We forget the observer and become the observed.

And it is natural. A child is born: he does not know anything of himself. Only by looking into the eyes of others will he know who he is. You cannot see your own face, you will have to look in a mirror. When you look at yourself in the mirror you become the observed, you are no longer the observer. How much do you know of yourself? As much as the mirror reveals.

The mother says, "My child is beautiful"; so the child thinks he is beautiful. The teacher in school says, "You are intelligent," and you begin to believe yourself intelligent. If someone insults you, if someone condemns you, its tone penetrates you deeply. That is why our knowledge of ourselves seems to be so confused -- because it is made of many voices, of many conflicting voices. Someone says, "You are beautiful," and someone else says, "You? Beautiful? Look at your face in a mirror!" Both voices are taken in -- duality is created. Someone says, "You are very intelligent, and someone else says, "I have never seen such an idiot!" Both voices are taken in, both are collected. A great uneasiness arises, a deep split is created.

This is why you are not certain about who you are. You have collected such a crowd of opinions. You have looked in so many mirrors, and each one has given you a different message. Mirrors have no message about you, their message is about themselves.

You must have seen mirrors in which you become tall, mirrors in which you become fat, mirrors in which you become extremely beautiful, mirrors in which you become extremely ugly, you become an Ashtavakra. The reflection in the mirror is not of you. The reflection is the mirror's nature.

Conflicting opinions go on accumulating. You begin to believe that you are this accumulation of conflicting opinions. That is why you are always shaking, always afraid. How deep, this fear of public opinion! "What if people think bad of me? What if they should think me a fool? What if they think I am immoral?" We become worried because we have shaped our being according to others.

Gurdjieff used to tell his disciples, "If you want to know your soul, you will have to leave other people alone." He was right. For centuries masters have been saying this. If you want to know yourself you will have to stop looking for your image in the eyes of others.

As I see it many seekers, explorers of truth left society not because it is impossible to know truth while remaining in society, but because it is very difficult to know one's own face correctly while living in society. Here people go on giving feedback as to who you are. Whether you ask or not, images of who you go on pouring in from all sides. And by and by we begin to live by these images.

I have heard: a politician died, and no sooner had he died, than his wife -- who had died two years earlier -- welcomed him at the gate of the other world. But the politician said, I won't enter yet. Let me go to the national burning ground along with my bier."

The wife said, "What is the use now? The body is lying there -- it is clay."

He replied, "It is not clay. Let me see how many people have come to bid me good-bye."

The politician and his wife began to walk with the procession. No one could see them, but they could see.... There was a huge crowd. There were news reporters and photographers. Flags had been lowered. Flowers were heaped on the bier, which came on a military truck. Great respect was being demonstrated. There were guns in front and behind the bier, and soldiers accompanied the procession. The politician was deeply moved.

The wife asked, "Why are you so happy?"

He said, "If I had known that so many people would come when I died, I would have died earlier. I should have died much earlier; why did I wait so many years? But I lived so that such a large crowd would come when I died."

People live for the crowd, people die for the crowd.

What others say has become so important that you do not even ask who you are. You collect cuttings of what others say and make your self-image. This image is bound to be very unsteady, because people's minds go on changing. Not only do people's minds go on changing, their reasons also go on changing.

Somebody comes to you and says, "You are a very virtuous person." This is nothing but flattery. Who considers you a virtuous person? No one here considers anyone besides himself virtuous. Just think about

yourself: Do you consider anyone else virtuous? Sometimes you have to say it. There are needs, life problems, and you have to assert a lie as the truth, call an evil man good, praise an ugly person as beautiful. You have to resort to flattery. This is exactly why flattery is so valued.

Why do people fall into the snare of flattery? Even if you tell the most idiotic person that he is a genius, he does not deny it, because he has no idea about himself. He listens to whatever you say, he becomes whatever you say.

So reasons go on changing. One says beautiful, one says ugly. One says good another says bad -- this goes on accumulating. And on the basis of these opposing opinions you fashion your being. You are riding on a bullock cart that has bullocks pulling it in all directions, and the cart tries to move in every direction at once. Your very bones get tired. You are only dragged. You reach nowhere, you cannot move.

Today's first sutra says: "You are the one observer of all, and in reality always free."
The individual is the observer, not the observed.

There are three types of people. Those who have become objects to be seen, performers -- they are in the deepest darkness.... Second are those who have become spectators. They are a little better than the first, but there is not much difference. Third are those who have become the observer. It is good to understand these three distinctly.

When you become the observed, you become a thing; you have lost your soul. It is difficult to find a soul in a political leader. It is difficult to find a soul in an actor. He has become an object to be seen, he lives to be an object to be seen. His whole effort is to impress people: how to look good, how to look beautiful, how to look the best. It is not an effort to be the best, but an effort to appear the best. One who becomes the observed becomes a hypocrite. He covers his face with a mask. He presents a good outward show but is rotting inside.

Second are those who have become spectators. They are the vast crowd. Naturally the first type of people needs the second type; otherwise, how can people become performers? Someone becomes a politician, he gets a crowd to clap for him. There is great harmony between them. A leader needs followers. If someone is dancing, spectators are needed. If someone sings, listeners are needed; hence some busy themselves as performers and some remain spectators. Spectators are the vast crowd.

Western psychologists are very worried because people are becoming mere spectators. They go to the movies, switch on the radio, or sit in front of the television for hours. In America the average person spends about six hours a day watching television. If there is a football game, they watch it; a wrestling match, they watch it; a baseball game or the Olympics, they watch that. Now they have become mere spectators, spectators standing at the side of the road: the procession of life passes and you go on watching.

There are some who have joined the procession. That is harder. There is much competition. To join the procession is not so easy. A lot of fighting and aggression are required. But spectators are also needed to watch the procession. They stand on the sides and watch. If they are not there, the procession too will disappear.

Imagine, if followers did not come, what would happen to the leaders? Alone shouting, "Let our flag fly high!," they would look like great idiots, they would look insane. But spectators are needed, a crowd is needed; then even madness looks right. Imagine a cricket match is going on and no one comes to watch it. The match will be dead. The juice in the match is not in the match itself, it is in the thousands of people who gather to watch it.

Man is wonderful! He even goes to see horse races. The whole of Koregaon Park is full of horse-race enthusiasts. It is very strange -- no horse would go to watch men run. Horses run and men come to see it. Man has fallen even below horses.

Life is spent watching, just watching. Spectators.... You do not love, you watch love-making in films. You do not dance, you watch someone else dance. You do not sing, you listen to someone else sing. Is it surprising if your life becomes impotent, if all life-energy is lost? There is no movement, no flow of energy in your life. You sit like a corpse. Your sole function is to go on watching. Someone goes on showing, you go on watching. These two types are abundant in the world, one bound to the other.

Psychologists say there are two poles to each illness. There are people psychologists call masochists; they torture themselves. And there is another type which psychologists call sadists; they take delight in torturing others. Both are needed. So, when these two get together, it becomes a scene of great merriment.

Psychologists say you can't find a better couple than where the husband is a sadist and the wife a masochist. The woman enjoys torturing herself, the husband enjoys torturing others -- a wedding made in heaven! One is blind, the other a leper -- well suited, a perfect fit. Every illness has two polarities. The

performer and the spectator are two poles of the same disease. Usually women like to be watched and men like to be spectators. In the language of psychology women are exhibitionists. Their whole interest is in ostentatious display.

Once Mulla Nasruddin was swatting flies. There were too many around and his wife had asked him to get rid of them. He was standing near the mirror swatting them. He said, "Look at these two she-flies sitting here."

The wife remarked, "This is too much! -- how do you know whether they are male or female?"

He replied, "They have been on the mirror for the last hour -- they must be female. What would a male do on the mirror?"

Women cannot live without a mirror. When they see a mirror it pulls them like a magnet. Their whole life is spent in front of it: trying on clothes and dresses, trying on jewelry and adorning themselves. And the surprising thing is that when the woman goes out, totally dressed up, if someone pinches her she becomes angry! If no one harasses her then too she is unhappy -- because so much preparation was made to be provocative, to provoke harassment. Otherwise, what was the need? Women do not bother to dress up in front their husbands. They remain perfect hags in front of their husbands because with him, chasing and seduction have long stopped. But if she has to go out, she will take a lot of time to prepare. She will have spectators, she will be on stage.

Psychologists say man is a voyeur. His whole focus is in viewing, his whole interest is to see. Woman is not interested in seeing, she is interested in exhibiting herself. That is why a man-woman pair fit each other. Both sides of the illness are there simultaneously. And both states are unhealthy.

Ashtavakra says man's nature is to be a seer, an observer; it is neither to be a performer nor a spectator.

Never confuse these two again. Many times I have seen people make this mistake: they think they have become the observer when they have become a spectator. There is a very fundamental distinction between these two words. The dictionary may not show the difference. There spectator and observer may have the same meaning. But in the dictionary of life there is a great difference.

A spectator is one whose eyes are on others.

And the observer is one whose eyes are on himself.

When the eyes are on the object you are a spectator, when the eyes are on the seer you are an observer. It is a revolutionary distinction, very fundamental. When your eyes stop on the object and you forget yourself, then you are a spectator. When all objects of vision have departed, when you, and only you, are there -- only awakening remains, only alertness remains -- then you are an observer.

When you are a spectator, you become completely oblivious. You forget yourself completely, your attention gets stuck there. You go to the movies and for three hours you forget yourself, you don't even remember who you are. You forget all worries and anxieties. This is why crowds rush there. There is so much worry, anxiety, trouble in living -- a method of forgetting is needed. People become completely one pointed. Only at the movies is their total attention is focused. They see... actually there is nothing on the screen, just shadows go on flickering, but people are all attention. They forget their illness, their anxieties, their old age, and even if death comes they will forget that.

But remember, you have not become an observer in the theater; you have become a spectator. You have forgotten yourself, you have no memory of who you are. You have lost all memory of the energy of seeing which is within you. You have stopped at the object in front of you, you are totally drowned in it.

To be a spectator is a kind of self-forgetting. And to be an observer means now all objects of observation have disappeared. The screen is empty, now no film moves on it. No thoughts remain, no words remain; the screen becomes absolutely empty, blank and shining, white. Nothing left to see, only the seer remains. And now you take a plunge into the seer. You become the observer.

Performers and spectators: humanity is divided between these two. Very rarely an observer is born -- an Ashtavakra, a Krishna, a Mahavir, a Buddha.... Very rarely someone is awakened and becomes the observer. "You are the one observer of all...."

And the beauty of this sutra is that no sooner do you become an observer than you know that the observer is only one, not many. Objects are many, spectators are many. It is the nature of objects and spectators to be many: it is a web of lies. The observer is only one. For instance the moon is out, a full moon. In rivers and puddles, in pools and ponds, in the ocean, in streams -- everywhere it is reflected. If you wander the earth counting all the reflections there will be trillions. The moon is one, reflections innumerable. The observer is one, performers are many, spectators are many. They are only reflections, they are shadows.

When a person becomes free from being a performer or a spectator, has no desire to exhibit and be seen, and has no desire to see, when he knows that the trap of seeing and showing is false -- no longer interested he attains nonattachment, freedom from desire. Now there is no desire for anyone to say you are beautiful, you are good, you are virtuous. Even if you inwardly wish people to think you virtuous, then know that you are still caught in the same old web. If you wish in your heart that people know you are religious, then you are still caught in the same web. The world is still with you. It has assumed another shape, taken a new mode, but the same old trap continues. The same old pattern continues.

What will you get by seeing? You have seen so much. What did you get? What will you get by exhibiting? Who can give you something real for your display?

Putting aside these two, putting aside this duality and plunging into the observer, one finds that there is only one. This full moon is only one. In these pools, puddles, ponds, lakes it looked numerous. They were separate mirrors, so there seemed to be many moons.

I have heard that a king built a whole palace with mirrors. He put mirror after mirror inside and it became a looking-glass palace. Once, a dog -- the king's own dog -- was shut in at night. He was left inside by mistake. You can understand that dog's condition -- it is the same as man's condition. He looked all around and saw nothing but dogs. A dog in every mirror. He barked -- he freaked out!

When a man is afraid he wants to make others afraid. He thinks perhaps his fear will be less if others are also frightened.

The dog barked, but naturally as there were only mirrors there, in mirror after mirror dogs barked back. The sound returned to him -- it was his own echo. He barked all night, ran, charged the mirrors, and became covered in his own blood. No one else was there, he was alone. He was found dead in the morning. There were blood stains all over the place. His story is the story of man.

There is no other here. The other does not exist.

Whoever is, is unique.

Here one is. But this will not be understood until you have caught hold of that one within you.

"You are the one observer of all, and in reality you are always free." Ashtavakra says: "... in reality free." Do not think this just a fantasy. Man is very strange: he thinks the world is real and these statements of truth, just fantasies. He considers unhappiness to be real, and if a ray of happiness descends he considers it a dream, a deception.

People come to me and they say, "We feel great joy, but the doubt arises that perhaps it is an illusion." They have lived in misery for so many lives that they have lost the confidence that there can also be joy. Joy begins to seem impossible. They are so used to weeping, so used to unhappiness, so familiar with the thorns of life that they do not trust their eyes when they see flowers. They think, "This must be a dream -- an unreal sky flower; it cannot be, it should not exist."

That is why Ashtavakra says: "... in reality free." One is not bound. Bondage is impossible, because only God is, only one is. There is nothing that binds, nor anything to be bound. "... In reality always free." This is why a man like Ashtavakra says, if you wish you can be free this very moment -- because you are already free. There is nothing preventing freedom, there was never any bondage -- you only believed you were bound.

"Your bondage is this: you see the other -- not yourself -- as the observer." There is only one bondage: you consider the other, and not yourself, as the observer. And there is only one liberation: to know yourself as the observer.

Begin trying this experiment. You are looking.... You are sitting near a tree, you are looking at it. Then gradually, continuing to look at the tree, begin to see that one who is looking at the tree -- just a little adjustment. Ordinarily the arrow of consciousness moves towards the tree. Let this arrow move in both directions. Let it bear fruit in both directions -- it should see the tree and at the same time try to see the one who is seeing. Do not forget the seer.

Catch the seer more and more. You will miss again and again -- it is an old habit of many lives. You will miss, but try to catch the one who sees again and again. And as the seer comes into your grasp, sometimes only for a moment -- in that moment you will feel an emergence of unknown peace. A blessing has rained down. An auspicious ray has descended. If it happens like that for a moment, in that moment you will enjoy the ecstasy of liberation. And this ecstasy will transform the flavor of your life, change the flow of your life. Words are not able to change your life stream, scriptures do not transform.

Experience transforms, the taste transforms.

You are listening to me here.... One can listen in two ways. While listening, if your attention is fixed

only on what I am saying, and you forget yourself, then you are not an observer, not a listener, not witnessing what you hear. Your attention gets stuck on me and you become a spectator. You can become a spectator not only with the eyes, but with the ears also. Whenever your attention gets stuck on the object you become a spectator.

While listening, listen to me and at the same time keep looking at that one too, catch hold of him, keep touching him -- that one who is listening.

Certainly you are listening, I am speaking. But don't notice only the speaker, keep track of the listener too. Remember him again and again continuously. Gradually you will find that the moments you were in touch with the listener are the only moments you heard me; the rest is useless. When you listen in touch with the one who is listening then you will hear exactly what I am saying. And when you listen out of touch with the one who is listening then who knows what all you will hear; something neither Ashtavakra nor I have said. Then your mind will weave all sorts of webs. You are unconscious: in unconsciousness how can you understand words of consciousness?

These are statements of consciousness. These are words of another world. When you listen in sleep, you will weave dreams around these words. You will spoil the color of these statements. You will cover them over with cow dung mix. You will stretch their meanings in your own way. You will comment on them, and in your very commentary these very unique words will become corpses. Your hands will touch only Ashtavakra's corpse -- you will miss the living Ashtavakra, because to touch the living Ashtavakra you will have to touch your observer. There is the living Ashtavakra.

Think about it. You are listening to me. As you go on listening, listen also to the one who is listening. Let the arrow be double: towards me and towards you also. There is no harm if you forget me, but you should not be forgotten. And a moment comes when neither you remain nor I remain... a moment of such deep peace, when two do not remain, only one remains. You are the one speaking, you are the one listening. You are the one seeing, you are the one being seen. This is the moment that Ashtavakra is indicating: "... the one observer of all, and in reality always free."

Bondage is dreamlike. Tonight you will sleep in Poona, but during your sleep you may be in Calcutta, you may be in Delhi, in Kathmandu -- you may be anywhere. When you wake up in the morning you will find yourself again in Poona. If you went to Kathmandu in your dreams, to return you won't need to travel by air, nor catch a train, nor come back by foot. You won't need to travel at all. In the morning your eyes will open, and you will find yourself in Poona. In the morning you will find that you never went anywhere. You went somewhere in your dreams but is going somewhere in dreams really going?

"Your bondage is this: you see the other -- not yourself -- as the observer." There is only one bondage: we are not conscious of ourselves, we are not conscious of our observer.

This is one meaning of the sutra; another meaning is also worth considering. Whosoever has written on Ashtavakra has usually given it a different meaning so it is necessary to understand the other meaning too. The second meaning is also right. Both together are right.

"Your bondage is this: that you see the other -- not yourself -- as the observer."

You are listening to me; you think the ears are listening. You are looking at me; you think the eyes are looking. How will the eyes see? If you think the eyes are the observer you are mistaken. The one who sees is behind the eyes. The one who hears is behind the ears. If you touch my hand, you will think your hand is touching my hand. It is wrong. The one who touches is hidden within the hand; how will the hand touch?

If you die tomorrow the corpse will be lying there. People will sit holding the hand but there won't be any touch. The corpse will be lying there, the eyes will still be open; it will look like everything is being seen but nothing will be seen. The corpse will be lying there... there may be music, a band playing, sound waves strike the ears, vibrations will reach you, but nothing will be heard. He who used to hear, he who saw, he who touched, he who tasted -- that one has gone.

The sense organs do not bring experience, someone hidden behind the sense organs....

The other meaning of the sutra is to know yourself as the observer not as the body, not as the eyes, the ears, the sense organs. Know only the inner consciousness as the observer. " 'I am the doer,' thus has the black serpent of ego bitten you. 'I am not the doer,' drink this immortal nectar of trust and be happy."

" 'I am the doer,' thus has the black serpent of ego bitten you." Our belief is everything. We have fallen into dreams of belief. We become whatever we believe about ourselves. This idea is very thought-provoking. This is the very essence of the eastern experience: Whatever we have believed about ourselves, we become.

If you ever see a hypnotist giving a demonstration, you will be amazed. If he hypnotizes a man, then

under hypnosis tells him, "You are a woman -- stand up and walk," the man starts walking like a woman. It is very difficult for a man to walk like a woman. For that, a certain body structure is needed. To walk like a woman a belly with an empty space for the womb is needed; otherwise one cannot walk like a woman. Or one can do it only after long practice. But when a hypnotist puts a man to sleep and tells him under hypnosis, "Stand up! You are a woman, not a man -- walk!," he walks like a woman.

Or he may hand him an onion and say, "Here's an apple -- go ahead eat it." He eats the onion. And if you ask him how it tastes he says it is very good! He doesn't even suspect that it is an onion -- he can't smell it.

Hypnotists have experienced this, and by now it is scientific fact. There has been much experimentation in it. Lift the hand of an unconscious, hypnotized person and put an ordinary rock in it. Tell him it is a hot coal, and he will throw it away with a jerk, shouting, "I am burnt!" It would be okay if it only went this far, but a blister forms on his hand!

You must have heard of people who walk on fire. This too is a deep state of hypnosis. If you believe you won't be burnt, the fire doesn't burn you. It is a matter of belief. If there is the slightest doubt, there will be trouble -- you will be burnt. There have been many incidents where people have felt courageous and simply walked on fire: "When so many people are walking, then we can too." But if the worm of doubt is inside anyone, he is burnt.

An experiment was done on this at Oxford University. Some Buddhist monks from Sri Lanka were invited to fire-walk. Every year on the Buddha Full Moon they walk on fire in remembrance of the Buddha. This is absolutely right. To walk on fire in remembrance of the Buddha is right because Buddha's whole teaching is that you are not the body. If we are not the body, then how can fire burn us? In the Gita Krishna has said, "Neither fire can burn you nor weapons pierce you." So, many monks walk on fire on the Buddha Full Moon in Sri Lanka.

Some of them were invited to Oxford and they walked on fire there too. While they were fire-walking at Oxford one monk was burnt. About twenty monks walked -- one was burnt. It was looked into, to find out how it happened. The monk had come only to see England, he had no trust that he could walk on fire. His intention was something else, he had come only as a tourist; he only wanted to see England. And he thought, "These nineteen people are not getting burnt -- why should I burn?" But inside there was a worm of doubt and he was burnt.

There was another incident that same night. A professor, an Oxford University professor, was sitting watching. He had never seen, had never heard about fire-walking. He watched and felt so much trust that he got up and started walking on fire. He was not a Buddhist, not religious -- he didn't know anything. He just watched so many people walking and he felt -- the feeling came from such depths, the trust became so strong that he got up in deep ecstasy and began dancing on the coals.

The monks were shocked because they had the idea that Buddha was protecting them. This man was no Buddhist. He was English, and he wasn't even religious. He didn't go to church so Jesus wouldn't bother about him. He had nothing to do with Buddha, he had no master at all... just trust.

In deep trust, trust fulfills itself.

" 'I am the doer,' thus has the black serpent of ego bitten you. 'I am not the doer,' drink this nectar of trust and be happy." Listen to this statement: Ashtavakra says again and again, "Be happy." He is saying it can happen this very moment!

"I am the doer." This is our projection and we create our ego in accordance with this projection. The doer means the ego. "I am the doer" -- we create the ego out of this, so the bigger the doer, the bigger the ego. If you have never done anything special, how can you have a big ego? You have built a big house -- your ego becomes as big as the house. You have created a great empire so the limits of your ego extend to its limits. Because of this, some mad people have set out to conquer the world. Try to conquer the world? Who has ever conquered it? People come and go -- who has been able to conquer the world?

But people try to conquer it, making claims that their ego is so vast, it is bigger than the whole world: "I will surround it. I will make the borders, I will define the whole universe." Alexander and Napoleon, Tamerlane and Nadir Shah -- all mad people -- attempted to conquer the world. This desire to conquer the whole world is the desire of the ego.

You may have seen someone... when he became a minister or chief minister, do you see his stride? Then when he is out of office look at him: out of office he gets into such a bad state. The man is the same, but his strength is lost. The poison of the ego which gave him that quickness, gave him that high, which brought a lightness to his step, which kept his head high and his back straight -- this is all lost. What happened? A moment before he looked so powerful, the next moment he has become so feeble. Once they are out of

office politicians do not live long. They remain strong as long as they are winning elections, but as soon as they are defeated they lose strength.

Psychologists say people die earlier if they retire than if they hadn't. There is a difference of ten years, more or less. A man who would have lived to be eighty, if he is retired at sixty he dies at seventy. The single cause of early death is that he is no longer in power; no more a collector, a commissioner, a police inspector or even a constable or school teacher. A school teacher too has his arrogance. He has a realm of his own: he holds sway over thirty or forty boys. He keeps them in submission -- he is emperor of the classroom.

It is reported that when Aurangzeb put his father in prison, his father told him, "I don't feel at home here. Can you do something for me? -- send me thirty or forty young boys so I can open a school."

It is said that Aurangzeb remarked, "My father may be in jail but the old pride of being an emperor remains. Now he will have dominion over just thirty or forty boys."

Even the most insignificant school teacher is king in the world of thirty or forty children. The mightiest kings never have so much power over their subjects. When the teacher says, "Stand up!" they stand up and when he says, "Sit down!" they sit down. All are in his hands.

Just a school teacher, a collector, a deputy collector, a cabinet minister, anyone whatsoever: as soon as he retires he becomes weak. No one greets him on the streets anymore. He doesn't seem to have any purpose anywhere. He seems to be superfluous, as if thrown onto the rubbish heap, or put in the junk yard. Now he is not needed anywhere. Wherever he goes people endure his presence, but from their expressions he understands them to be saying, "Just move on. Why have you come here anyway? Excuse us -- now let us do our work."

The same people who used to flatter him, avoid him. Those people who used to massage his feet have disappeared. Suddenly the balloon of his ego is shrinking, as if the balloon has burst; air has escaped, it is punctured. He begins to shrink. There doesn't seem to be any reason in living. The wish to die starts coming to him. He begins to think of dying because now life has no meaning.

People die sooner after retirement because the whole strength and juice of their lives was in the area of their work. Somebody was a head clerk, so he had five or ten clerks he used to torture. It doesn't matter who you are -- even if you were just a peon, you have your pride. When you enter an office, look at the peon sitting there. He sits in the hall on his stool, but look at his arrogance when he says, "Stop! Wait!"

Mulla Nasruddin was working as a policeman and he stopped a woman for speeding. He quickly pulled out his papers and started writing. The woman said, "Listen, don't waste your time writing -- the mayor knows me." But he went on writing. The woman said, "Did you hear or not? The chief minister knows me too." But he just went on writing. Finally the woman placed her last stakes. She said, "Can you hear or not? Indira Gandhi knows me too."

Mulla said, "Stop talking nonsense. Do you know Mulla Nasruddin?"

The woman replied, "Which Mulla Nasruddin is that? What do you mean?"

He said, "My name is Mulla Nasruddin. If I know you then something is possible. Whosoever else knows you... even if God himself knows you, this report is going to be written and you will be prosecuted." Everyone has his pride. The policeman too has his arrogance; he has his own world, his own realm. If you are caught inside it he will harass you.

The ego lives within the boundaries of what you can do. You can see that an egotistical person feels very helpless in saying yes.

Examine yourself carefully. I am not giving you a yardstick with which to check others. Use it for self-analysis. To say no gives pleasure because one feels powerful in saying no.

When a child asks if he can go and play outside his mother says no: "No!" There is no harm in playing outside. If the child cannot play outside where can he play? And the mother also knows he is going to -- he will raise an uproar, he too will show his strength. There will be a clash of wills and politics will be used. He will scream and shout; he will throw things. Then she will say, "Go and play outside!" But when she is the one saying, "Go and play outside," it is okay. Then he goes, obeying her orders.

Mulla Nasruddin's son was creating an uproar and Mulla told him again and again, "Sit down and be quiet! Do as I say. Sit down and shut up." But the boy was not listening. What son listens? Finally, becoming angry, Mulla said, "Make as much mischief as you like. Now let's see if you disobey my orders. Now it is my order: Make trouble! Now let's see if you disobey my orders."

"No" comes easily. You keep it ready on your tongue. Look carefully: ninety times out of a hundred there is no need to say no, but you don't miss any opportunity to say it. When you get a chance to say no you seize it immediately. You feel helpless when you have to say yes. You feel insignificant when you have to

say yes. To say yes means you have no power.

Therefore the very egotistical become atheists. To be an atheist means they have said the final no. They have said that even God is not, forget about anyone else. An atheist has made the final, the ultimate denial. The theist has accepted the ultimate, he has said yes, God is. To say God is means, "I am not." And to say no to God means, "Only I am. No one is above me, no one is beyond me. No one can set limits on me."

Our doing gives strength to our ego. Keep this sutra of Ashtavakra in mind: " 'I am the doer,' thus has the black serpent of ego bitten you." You are uselessly disturbed and miserable. This misery is not coming from somewhere outside -- we ourselves have created the unhappiness we suffer. The bigger the ego, the greater the misery. Ego is a wound, and the slightest puff of air gives pain.

It is impossible to make an egoless person miserable. And it is impossible to make an egoist happy. The egoist has made a decision not to be happy -- because happiness comes from a mood of yes, from a mood of acceptance. Happiness comes from realizing, "I am nothing -- I am a drop in the ocean. A drop of the ocean -- and only the ocean is. What is my being?" To same extent that one's experience of non-being deepens, showers of happiness begin to flood over a you. He who becomes void is filled, he who stands proudly is made void. " 'I am not the doer,' drink this nectar of trust and be happy."

"I am not the doer'" -- Ashtavakra calls this feeling immortal nectar. " 'I am not the doer.'" This is ambrosia.

You should understand another meaning also. Only ego dies, you never die; hence ego is death, poison. The day you know there is no such thing as ego, there is only God inside of you: all is his one expanse, it is his one ray, his one drop. Then there is no death for you, then you are immortal.

With God you are deathless. With yourself you are going to die. With yourself you are alone -- against the world, against existence. You are engaged in an impossible battle in which defeat is certain. With God everything is with you. In him defeat is impossible, victory is assured. Take all with you when you start the journey. When it can happen by cooperation, why struggle? When it can be attained by bowing down, why try to take it by fighting? When it can be attained by simplicity, by innocence, why uselessly cause trouble?

" 'I am not the doer,' drink this nectar of trust and be happy." Janak has asked, "How can I be happy? How can happiness happen? How can liberation be attained?" Ashtavakra is not giving any methods. He does not say do this or that. He says look in this way, let your looking be like this. It is all a matter of looking. If you are unhappy it is rooted in wrong looking. You want to be happy, then right looking....

"... Drink this nectar of trust and be happy." This definition of trust needs to be understood. Distrust means you do not accept that you are one with the whole. From this, doubt arises. How can there be distrust if you accept you are one with the whole? Wherever existence takes you, it is good. We didn't come here through our own wish, we don't go through our own wish. We don't know why we are born nor do we know why we die. Before birth no one asked us whether we wanted to be born. Before death no one will ask us whether we want to die.

Everything is happening here. Who asks us? Why should we uselessly bring ourselves into it? We shall disappear again into that one from whom life has emerged. And God has given life, how can we distrust him? How can we distrust the source from which this beautiful life has emerged? He in whom these flowers bloom, these lotuses bloom; he behind this moon and stars, this man, these animals and birds. Here there is so much song, so much music, so much love -- why should we distrust him?

Trust means we do not consider ourselves separate, we are not foreigners. We know that we are one with this existence. With the very declaration of this oneness life is showered with happiness. "... Drink this nectar of trust and be happy." Be happy right now. "... Drink this nectar of trust and be happy." Be happy this very moment.

" 'I am the one pure knowing,' thus having burnt the forest of your ignorance with this fire of certainty and being beyond sorrow, be happy." Go beyond misery right now. All unhappiness disappears when you realize this, that "I am pure knowing, I am only the witness, I am only the observer."

The disease of ego is the only disease. I have heard, once Mulla Nasruddin participated in a poetry festival in Delhi. When the festival was over the master of ceremonies distributed the prizes to the poets. Mulla was not pleased -- he expected a bigger prize than he got. He was very angry and he said, "Do you know who I am? I am the Kalidas of Poona!"

The master of ceremony must have been clever. He said, "That's great. But tell us which neighborhood in Poona you are the Kalidas of?" Each neighborhood has its Kalidas, each street its Tagore. Each person thinks he is unique, that he is incomparably brilliant.

In Arabia there is a saying that when God makes a man, he whispers in his ear, "Never has a better man

than you existed." And he says it to everybody. This joke is very deep. And every person lives with this idea in his head, "No man greater than me has ever existed, I am the highest being ever created. Who cares whether anyone believes me or not? -- that is their problem. But I am the highest in creation."

A man who lives with this conceit makes himself miserable. Expectations that can never be fulfilled arise from this false idea. His expectations are infinite -- but life is very small. One who lives in expectations is bound to be unhappy.

There is an art to live this life in a quite different way -- void of expectations, without demanding anything, filled with gratitude for whatever one has, in thankfulness. This is the technique of one who trusts. What you have is so much... but only when you see it.

I have heard: a man went to the river to end his life. A Sufi fakir was sitting on the riverbank and he asked, "What are you doing?"

The man was just about to jump in. He said, "Don't stop me. It's too much! This life is nothing, everything is meaningless. I never got anything I wanted, I always got what I wanted to avoid. God is against me, so why should I continue this life?"

The fakir said, "Wait, stay one more day -- then you can die. What's the rush? You say you don't have anything?"

The man replied, "Nothing at all. If I had anything, why would I come to take my life?"

The fakir said, "Come with me. The king of this place is my friend." The fakir took him to the king and he whispered something in the king's ear. The king said, "I can offer you a million rupees." The man heard only this, he couldn't hear what the fakir had whispered. The king said, "I can give you a million rupees."

The fakir went to the man and whispered in his ear, "The king is ready to buy both your eyes for a million rupees: will you sell them?"

The man said, "What do you mean? I? Sell my eyes! For a million rupees! Even if he offers ten million I am not going to part with them."

The fakir again consulted the king, and then he said, "Okay, he can give you eleven million."

The man said, "Drop the whole idea. I am not doing this kind of business. Why should I sell my eyes?"

The fakir asked, "Will you sell your ears? How about your nose? The king is ready to purchase any part of your body, and at whatever price you ask."

The man said, "No. I won't participate in this business. Why should I sell anything?"

The fakir said, "Look, you are not ready to sell your eyes even for eleven million rupees, and last night you were going to kill yourself. You said you didn't have a thing."

We cannot see what we have. Just think about these eyes. What a miracle! The eye is made from skin, it is a part of the skin, but the eye can see. How crystal clear it is! The impossible has become possible. These ears can hear music, the sweet songs of birds, the murmuring of breezes, the roar of the ocean. These ears are made from skin and bones. Look at this miracle.

You are! This is such a great miracle. Can you imagine a greater miracle? In this body of flesh, bones and blood the lamp of consciousness is burning. Just assess the value of this lamp of consciousness.

No, you have no eyes for it. You say you need a job paying a hundred rupees, but you get one at ninety rupees and you are ready to commit suicide. Or you wanted to be a minister, but you could only become a deputy minister so now you are suicidal. Or you wanted to have a big house but you got a small one and it seems life has no meaning. Or you go bankrupt, your bank account empties, and you say "Why go on living?" Or you loved a woman and couldn't get her, or loved a man and couldn't get him. Now you want to die.

The more you desire, the more unhappy you are. The more you see how much you receive without desiring, the more indescribable gifts will shower on you, uncaused. What do you deserve? What have you done to deserve the life you have been given? What have you done that you can dance in the sun's rays for a moment or talk with the moon and stars? On what basis? What claim can you make?

On what basis do you claim the right to touch gentle breezes, and to sing sweetly, to be bubbling with joy, or to be able to meditate? What have you done for these gifts? All this has come to you -- pure grace -- and still you are miserable. Still you are complaining, still you are sad. Certainly this disease of the ego is consuming us. Everyone is infected with it.

I have heard about a family who all worked in the movies. Once the father went to the family doctor and said, "Doctor Sahab, my son is suffering from a contagious disease, scarlet fever, and he thinks that it is from kissing the maid."

"Don't worry," the doctor advised. "In youth, blood is passionate."

"You don't understand Doctor," the man said, becoming more uneasy. "The fact is I also kissed the girl later."

"Then things are certainly getting complicated," the doctor agreed.

"But there are more complications Doctor Sahab. After that I also kissed my wife, twice."

Hearing this, the doctor jumped up from his chair crying, "Then we are finished! I must have caught this infection too" -- because he had kissed the man's wife. A disease like this goes on spreading.

Ego is a contagious disease. When a child is born, he has no ego. He is absolutely egoless, innocent. He is an open book in which nothing is written -- a blank book. Then letters are gradually inscribed, then the ego is gradually created. Parents, family, society, school, university: all go on strengthening the ego. All our methods of education, our culture, our society and civilization give birth to this one disease, give birth to the ego. Then this ego pursues us like a ghost our whole life.

If you want to know the real meaning of religion, it is this: religion is nothing but the medicine for the disease given to you by society, culture, and civilization.

Religion is anti-society, anti-culture, anti-civilization. Religion is rebellion. Religion is revolution.

The whole meaning of the religious revolution is to drop what has been given to you by others, to drop what has been taught by others. Do not cling to it: it is your misery, it is your hell. Besides ego there are no burdens in your life. Besides ego there are no fetters, no chains.

" 'I am the one pure knowing,'" thus having burnt the forest of your ignorance with this fire of certainty and being beyond sorrow, be happy."

Ego means mixing one's consciousness with something else. A man says, "I am intelligent"; now he has added ego to his intelligence. His consciousness becomes contaminated.

Have you noticed? When someone adds water to milk, we say the milk has become contaminated. If he says no, he has added only the purest water, still you would say it is contaminated. Whether the water was pure or impure is not the question: water was added. It does not make any difference that you added pure water; the milk has still become contaminated. If you look a little closer, you will see that not only has the milk become impure, but the water has also become impure. Separately, water and milk were pure; mixed, both are contaminated. Confusion arises from the mixing of opposites, from the mixing of different types.

No sooner is consciousness added to something different that itself.... You say you are intelligent. Intellect is a mechanism -- use it. Do not become an intellectual. This is real intelligence -- not becoming an intellectual. When you say you are intelligent, then the difficulty has started -- water in the milk. Then it doesn't make any difference how pure your intelligence is: when you say you are a person of character, water is added to milk. It doesn't make any difference how pure your character is: bad character or good character, both have egos.

I have heard an old story: in Russian during the time of the czars three criminals were imprisoned in Siberia. The three always argued among themselves who was the greatest criminal and they also argued who would be jailed the longest. This usually happens in jail -- people inflate their crimes when they talk. It is not only you that talk of a greater bank balance than you have. When a guest comes you borrow furniture from your neighbors and carpets to spread on your floor. It is not only you who deceives others. You are not the only one who seeing others begins reciting "Hari Ram, Hari Ram." Or when someone comes you spend a longer time praying and ring the worship bells louder. But when no one comes you finish everything quickly. It is not that you are the only one doing this. If a guest is in the house, you go to the temple to give an impression that you are religious. In jail, prisoners do the same thing.

Those three prisoners used to argue among themselves. One day the first prisoner said, "When I was sent to prison in Siberia, when I reached this jail, there were no motor cars."

The second one said, "So what's so great about that? When I was jailed, there weren't even bullock carts."

The third said, "Bullock cart? What's a bullock cart?"

They were trying to prove who had been jailed the longest. Ego exists there too.

I have heard, a new criminal arrived at a jail. There was an old gangster already in the cell he was sent to. The gangster asked him, "How long are you going to stay?"

He replied: "I was sentenced for twenty years."

He said, "Then stay near the door. You will be leaving early. Set up your bed just by the door."

Criminals have egos too. In doing wrong one inflates one's ego; in doing good one also inflates it. But in both conditions consciousness is contaminated.

Ashtavakra says, "I am pure knowing. I am neither intelligent nor of great character, nor characterless; I

am neither beautiful or ugly; I am neither old nor young; neither white nor black; neither Hindu nor Muslim; neither brahmin nor sudra. I have no identification -- I am the one who sees all of these."

When you light a lamp in your house, its light falls on the table, on the chair, on the wall, on the wall clock, on the furniture, on the cabinet, on the carpet, on the floor, on the ceiling -- it falls on all. If you are there, it falls on you too. But the flame is neither the wall nor the roof, nor the floor, nor the table or chair. Everything is illumined by its light, but the light is separate.

Pure consciousness is your light, is your awareness. The light of that awareness falls on your intellect, on your body, on your actions -- but you are not any of these. As long as you identify yourself with anything, ego will arise. Ego is the identification of consciousness with some other thing. As soon as you drop all identification -- you say I am only pure knowing, I am pure awareness, I am purely a buddha -- then you begin to return to your home. The moment of liberation is coming closer.

Ashtavakra says, " 'I am the one pure knowing,' thus having burnt with this fire of certainty...." What is this certainty, this trust?

This trust will not take happen through listening.

This certainty will not happen through intellectual understanding -- you have understood it many times, and still you forget it again and again.

This certainty comes from experience.

If you experiment a little, trust will come. When experience comes, trust comes. And when trust comes, the revolution happens.

"... Having burnt the forest of your ignorance with this fire of certainty and being beyond sorrow, be happy.... This imaginary world is projected like a snake on a rope. Knowing this you are bliss, ultimate bliss, thus wander happily."

There is no reason for unhappiness here. You uselessly live in a bad dream and go on getting disturbed. In nightmares, have you noticed? -- someone sleeps with his hand on his chest, but in his sleep he thinks a ghost is sitting on him. He put his own hand on his chest, it is his own weight but in sleep that weight creates an illusion. Or in putting his own pillow over his chest, it seems that a mountain has fallen on him. He tries to scream and shout -- the scream won't even come out. He wants to move his hands and feet -- his hands and feet won't move. He falls into such a panic. And when his sleep is broken, he finds that he is drenched in sweat. When sleep is broken, when he wakes up, he understands there was no enemy, no mountain has fallen on him. He had put his own pillow on his chest, he had put his own hand on his chest. His heart is still pumping wildly, as if he has run for miles. The dream is broken, but its effects still continue. The sufferings we call worldly sufferings are only misunderstandings of our awareness.

"This imaginary world is projected like a snake on a rope." Some time you must have seen a piece of rope lying on the road in the dark, and immediately the idea of a snake comes. When the idea comes, a snake is projected onto the rope. You run, you scream and shout. You might even fall over while running and break a limb. Later on you will find out that it was only a rope. But what use is that now? -- the limb is broken. But if you have even a small lamp of awareness, a little light, then even in the darkest night you can see that a rope is a rope, not a snake.

In this very awareness bliss and ultimate bliss are born, "... Thus wander happily." You have the key -- you have the light. You have kept the light covered wastefully. Take the cover off! Kabir has said, "Open the curtain of the veil." Push aside the curtains of thought, of passion, of expectation, of fantasies, of dreams. These are the veils. Push them aside. Look with unveiled eyes.

People sit veiled head to foot, and because of those veils they cannot see anything. They are pushed here and there, and they fall into ditches.

"This imaginary world is projected like a snake on a rope. Knowing this you are bliss, ultimate bliss, thus wander happily." Understand this knowing; grasp it, be acquainted with it. Then move happily. This existence is ultimate bliss. This existence doesn't know unhappiness. Unhappiness is your creation.

It is difficult to understand this. We live in such misery, how can we believe that misery does not exist? The one who ran when he saw a piece of rope won't believe there is no snake. The one who was sleeping with a pillow on his chest and thinks that a mountain has fallen on him cannot believe in that moment that a mountain has not fallen on him. This is our situation.

What can we do?

Move a little from the observed toward the observer.

See everything, but do not forget the one who sees.

Hear everything, but do not forget the one who hears.

Do everything, but remember you are not the doer.

Buddha used to say, "Move on the path and remember that within no one is moving. Within, all is unmoving." And this is how it is. Have you seen the wheels of a moving vehicle? The axle remains still, while the wheels move. In the same way the wheel of life moves, but the axle remains still. You are the axle.

"He who considers himself free is free, and he who considers himself bound is bound, because in this world the proverb is true: 'As you think so you are.'"

This is a significant sutra: "He who considers himself free is free...." He who knows that he is free is free. For freedom nothing else has to be done. Just to know that you are free is enough. Freedom will not come from your doing, freedom comes from your knowing. Freedom is not the result of action, it is the fruit of knowing. "He who considers himself free is free, and he who considers himself bound is bound...." He who thinks, "I am in chains," is in chains. He who thinks, "I am liberated," is liberated.

Try it and see. For one day decide that during these twenty-four hours it is true: you are free. Try remaining free for twenty-four hours. You will be surprised, you won't believe it yourself. If you think you are free, there is no one to enslave you, and you are free. If you think you are enslaved, then everything binds you.

I had a friend, he was a professor with me. During the Holi festival he drank bhang -- a hemp drink -- and created a disturbance in the street, he made a scene. He was a very gentle and simple man. There is danger in a gentle person; such a person has much repressed within. He was not a troublemaker. Even his name was Bholeram, "simple hearted." He was honest and simple. There is a danger in such a nice man -- he should avoid things like bhang. The bhang washed off his superficially sweet temperament and all the repressions lying beneath, which had been unexpressed his whole life, came out. He went out in the street and raised an uproar and created trouble. He harassed some woman and was arrested and locked up at the police station. And he was an English professor!

At around two in the morning, someone came and informed me that my friend had been arrested and he wanted me to get him out before morning, otherwise it would be a big mess. With difficulty we got him released just before dawn. We got him out, but he was so upset -- such a nice man -- he was so disturbed that everything became impossible. For three months he suffered much. Whenever a policeman appeared on the road he would hide, thinking, "He is coming to arrest me." We lived together in one room. If he heard a police whistle at night, he would dive under the bed. I would ask what he was doing: he would say they were after him.

Eventually his condition deteriorated so much that he could not sleep, nor would he allow me to sleep. He would say, "Wake up! Did you hear? -- those people.... There are voices in the air. Those people are sending out messages on the radio, inquiring where Bholeram is!"

I would say, "Bholeram, go to sleep."

He would reply, "How can I go to sleep? My life is in danger! They will arrest me. They are keeping a file against me."

Finally, I was so harassed and not seeing any way out.... He stopped going to the college, he took leave and stayed at home. Around the clock he had this one obsession, becoming what psychologists call paranoid. He created everything out of his fear, his paranoia.

He was a good man, and I had never thought that this could happen. But now I experienced what imagination man is capable of. "The walls," he would say, "have ears. People are listening everywhere!" If he saw anyone walking near the house then he thought he must be looking for him. If anyone was standing around laughing, he must be laughing at Bholeram. If people were talking among themselves they were conspiring against him. The whole world was against him.

I could see no other way, there was only one possibility: I had a friend who was a police inspector. I explained everything to him and asked him to come one day with Bholeram's file.

He said, "If there were a file on him I would bring it, but there is no file, not even a record. This man has never done anything, he took bhang once and created some sort of scene. The matter is finished -- there should not be any fuss about it now."

I told him, "Bring any file, even fill it with blank papers, but it should be thick because he says it is a big thick file. And remember, it should have Bholeram's name printed on it. Don't worry about it, just give him two or three slaps, and put him in handcuffs too. Refuse to let him go until I give you a ten thousand rupee bribe. Then too, only 'perhaps' he should be released." The police came, bringing everything with them. They slapped him two or three times and Bholeram was very happy to get slapped. He said to me, "Look! Is

it happening like I told you it would or not? Here is the file: 'Bholeram' is written in big letters on it. Tell me, where have all your wise explanations gone now? Now this.... I am in handcuffs! Bholeram is finished! "

But in a way he was happy, and at the same time miserable. He was crying, but he was happy to see that his projection proved right. Man is so insane! If your projection of suffering proves right, your ego gets satisfied, you are proved right. He felt that everyone else was proved wrong, that all those who were trying to advise him were not right; finally, he alone proved right.

With great difficulty I pleaded and persuaded the inspector. I had already told him not to agree with what I would say too soon; otherwise Bholeram would suspect that we were in conspiracy.

The inspector said, "It cannot be done. He should be sentenced for life." He continued talking like this and looked at me to see how he was doing. With great difficulty I finally persuaded him, and with folded hands I requested him to accept the bundles of bills as a bribe. Then he burnt the file in front of us. From that day Bholeram was free of fear -- he was okay now. The whole episode ended there.

This is your situation, more or less.

He who considers himself free is free, and he who considers himself bound is bound, because in this world the proverb is true: 'As you think so you are'.

What happens is what you have thought. You thinking has created your world. Change your thoughts. Wake up! See in a new way. Everything will remain as it is, only your way of seeing, of thinking, of knowing will change -- then everything will change.

"He who considers himself free is free, and he who considers himself bound is bound, because in this world the proverb is true: 'As you think so you are.'

" 'As you think so you are.' "

"Atma is the witness, all-pervading, perfect, one, free, conscious, free from doing, alone, desireless, peaceful. Because of illusion, it looks like the world.

"... the witness, all-pervading, perfect.... " Listen to these words. Ashtavakra says you are perfect. You don't need to become perfect. Nothing can be added to you. However you are, you are complete. You don't need any improvement. You don't have to climb any ladder -- There is nothing above you. You are perfect; you are God, all-pervading; the witness; one -- free, consciousness. You are free from doing, alone. No one binds you. You have no companion, you are alone; you are in supreme aloneness. You are desireless.

You don't have to become all these.

This is the difference in Ashtavakra's message.

If you listen to Mahavir, he says you have to become these things. Ashtavakra says you already are. This is a great difference, no small difference. Mahavir says you have to be nonattached, you have to become desireless, you have to become perfect, you have to become all-pervading, you have to become the witness. Ashtavakra says you are all these, you just have to wake up. You have to open your eyes and see.

Ashtavakra's Yoga is a very natural Yoga. As Kabir says, "Oh Sadhu, the natural samadhi is best."

" 'I am an individually projected life,' drop this illusion and also the feeling of inner and outer, and awaken in the thought that you are the unchanging, conscious, non-dual atma." What you have believed until now are nothing but reflected projections. It is only your belief, your opinion. Moreover, people around you share the same beliefs. In this way your opinions are strengthened. Ultimately man borrows his opinions. You learn from others. Man imitates. All are unhappy here, so you also become unhappy.

There was a rare buddha in Japan: Hotei. As soon as he was enlightened, as soon as he woke up he began laughing. And he continued laughing his whole life, traveling from village to village. In Japan they call him "The Laughing Buddha." He would stand in the middle of the marketplace and laugh. And his name spread far and wide. People use to wait for Hotei's arrival. He had no other message than standing in the middle of the marketplace and laughing. A crowd would collect and they too would begin laughing.

People used to ask him, "Please tell us something more."

He would reply, "What more is there to say? You are unnecessarily crying. You need a fool to make you laugh. This is my only message: Laugh! There is nothing missing, just have a good belly laugh. The whole existence is laughing: you are unnecessarily crying. Your crying is absolutely private. The whole existence is laughing: the moon and stars, flowers and birds all are laughing, you go on crying. Open you eyes and laugh! I have no other message."

He laughed, and went on wandering from village to village. It is said he made all of Japan laugh. And people gradually began to get glimpses from laughing and laughing with him. It was his meditation, his very samadhi. People began to experience that they could laugh, they could be happy -- without any cause.

The very search for causes is wrong. As long as you look for a reason before you laugh, you will never laugh. If you think you will be happy when there is a reason for it, then you will never be happy. Looking for reasons one becomes more and more unhappy. Cause belongs to suffering, happiness is your nature. Cause has to be created, suffering has to be created. Happiness is. Happiness is already present. Just let happiness manifest. This is what Ashtavakra says again and again: "... Thus wander happily. ... Being beyond sorrow, be happy. ... Drink this nectar of trust and be happy."

Man is perfect, he is one, he is free.

His projections are the only barrier.

" 'I am an individually projected life,' drop this illusion and also the feeling of inner and outer, and awaken in the thought that you are the unchanging, conscious, non-dual atma." Becoming free of the feeling of outer and inner... Your being is neither outside or inside. Outside and inside are only mind distinctions. Being is outside, being is inside -- All outside and inside are in being. Only being is.

"... Drop... the feeling of inner and outer, and awaken in the thought that you are the unchanging, conscious, non-dual atma."

This translation is not right. The original sutra is: "... Drop... the feeling of inner and outer, and awaken in the feeling that you are the unchanging, conscious, non-dual atma." "Thought" is not a correct translation. "Awaken in the feeling that you are the unchanging atma."

Know that you are, feel that you are. Awaken to such a feeling. Thought is again becoming intellectual. Thought makes it only superficial. It cannot come from the head, it can only come from the heart. This experience is like love, not like mathematics. It is not like logic, it is like a song, whose singing goes on sinking deeper and deeper, and touching the innermost life energy makes it vibrate.

"... Awaken in the feeling that you are the unchanging atma." You are not this revolving wheel of live, you are the axle in the middle. The axle is unmoving.

As long as you think you are on the earth, you are on the earth. But the moment you are ready, the moment you dare to fly into the sky, that is the very moment you can start flying.

"Clouds hugging the earth floating petal upon petal. I fly up beyond the clouds, a marvelous world opens before me. Asleep in some vast dream, I wake up. Where does the ocean of time fly away? Fish aflash in pulsating streams I had buried in frozen waters of the blind valley. I drown into the foamy twilight. The sun encircled for miles by red red rings, rainbow spilling over onto my wings. Springs of color bursting here, bursting there! Somewhere an unmoving river, somewhere bridges flowing over. Stream upon stream restless, impatient. The earth melting away and flowing into the sky. Village after village of white cement jungle. From whose endless breathing are these trees sprouting? The sky made into another earth. Clouds hugging the earth floating petal upon petal I fly up beyond the clouds. A marvelous world opens before me. Asleep in some vast dream, I wake up."

Wake up!

You have seen plenty of dreams -- now wake up.

Awakening is the key.

Nothing else is to be done -- not any sadhana, not any Yoga, not any yoga postures. Just wake up.

Hari Om Tat Sat.

The Mahageeta, Vol 1

Chapter #4
Chapter title: Meditation: The Only Medicine

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[NOTE: This discourse is in the process of being edited for publication. It is for reference use only.]

The first question:

BELOVED OSHO, WHAT IS THE RELATIONSHIP BETWEEN MEDITATION AND WITNESSING? IN WHAT WAY ARE MIND AND EGO DISSOLVED BY THEM? IS SURRENDER POSSIBLE WITHOUT ATTAINING COMPLETE EGOLESSNESS? TO WHAT EXTENT ARE ORANGE CLOTHES AND THE MALA HELPFUL FOR MEDITATION AND WITNESSING? ALSO PLEASE EXPLAIN THE DIFFERENCE BETWEEN WITNESSING, WAKEFULNESS AND RIGHT REMEMBERING.

Human life can be divided into four circles.

The first circle is of action, the world of doing. It is the outermost. Moving within a little we come to the world of thought. Move a little further in we come to the world of feeling, devotion, love. Moving still further within we reach the center -- the world of the witness.

The witness is our nature, because there is no way to go beyond it. No one ever has, and no one ever can. To become the witness of the witness is impossible. The witness is simply the witness. You cannot go deeper than it. It is our foundation. Our house is built on the foundation of witnessing -- built of feeling, of thought, of action.

This is why there are three Yogas: Karma Yoga, Gyan Yoga, Bhakti Yoga -- the Yogas of action, knowledge and devotion. These are the three methods of meditation. Through these three one can make efforts to reach the witness.

The Yoga of action means action plus meditation. Karma Yoga is the effort to go directly from doing to witnessing.

Meditation is the process and witnessing is the goal.

You have asked, "What is the relationship between meditation and witnessing?" Meditation is the path, witnessing is the destination.

Witnessing is the culmination of meditation.

And meditation is the beginning of witnessing.

A Karma Yogi is one who adds meditation to doing, who links meditation to the world of action -- action plus meditation.

Then Gyan Yogi is one who adds meditation to thought. He links meditation to the world of thought. He begins to think meditatively. A new practice is added: whatever one does is done with awareness. When the state of thought plus meditation is established the journey towards witnessing begins.

Meditation is a change of direction.

Whatever meditation is joined to becomes a vehicle for moving towards witnessing.

And the third path is Bhakti Yoga -- adding meditation to emotion, a deep joining of meditation and emotion, the whirlpool of meditation and feeling! While feeling become meditative.

Through these three paths one can approach the witness. But the method that brings you is meditation, the fundamental thing is meditation. It is just like a doctor giving you medicine, saying to take it with honey, and you say you don't eat honey, you are a Jaina. Then he says to take it with milk, and you say you cannot drink milk because milk is a form of blood, you are a strict Quaker -- you don't drink milk, it is like eating meat. So the doctor says take it with water. But the medicine is the same -- honey, milk or water, it doesn't make any difference. They are only to help swallow the medicine, to get it down the throat. Medicine won't go down by itself.

Meditation is medicine.

There are three types of people in the world. Some people cannot live without doing. Their whole life flow is in working. If they try to sit quietly, they cannot; they have to do something or other. There is energy, flowing energy. There is no harm in this. But ? The master says try swallowing the medicine of

meditation with activity. You can't stop doing but you can add meditation to doing. You say, "I can't sit a single moment without doing something. I just can't. Sitting is not within my power, it's not my nature."

Psychologists call them extroverts: they are always occupied, they need to do something or other. Until they fall down exhausted and sleep it is not natural for them to stop working. Activity is their nature.

The master says, "Good. Do it riding on action. Make this your horse. Mix your medicine with this and swallow it. The real question is the medicine. Start working meditatively. Whatever you do, don't do it unconsciously, do it with awareness. Stay awake while doing."

Then there are some who say doing has no attraction for them, but thoughts come rushing in waves. They are thinkers-they have no juice for doing. They have no interest in the outer, but great waves arise within, a great tempest. And they cannot be inside for a single moment without thoughts. They say, "If we sit silently more thoughts come. When we sit silently more thoughts than usual come. Just mention worship, prayer, meditation, and a great deluge of thoughts -- -armies -- come in wave after wave and drown us. What should we do?"

The master says, "Drink meditation mixed in with your thoughts. Don't stop your thoughts, but when thoughts come observe them. Don't get lost in them, stand a little apart, at a distance. Calmly watching your thoughts, you will gradually attain witnessing. Add meditation to your thoughts."

Then there are some who say, "We have no trouble with thoughts, no trouble with doing. We have an excess of feeling. Tears flow, the heart is overwhelmed, drowning -- in love, in affection, in trust, in devotion."

The master says, "Make this your medicine, add meditation to this. Let tears flow -- flow filled with meditation. Let the thrill be there, but filled with meditation. The essence is meditation."

These differences between bhakti, karma and gyan are not differences in medicine. The medicine is one. You can see this in Ashtavakra. Ashtavakra says take a direct leap. Swallow the medicine straight. He says what use are these practices?

That is why Ashtavakra is not a Gyan Yogi or a Bhakti Yogi or Karma Yogi. He says to drop straight into witnessing. These crutches are no use -- this medicine can be swallowed directly. Drop these crutches, drop these vehicles -- you can run directly. You can be the witness directly.

As far as Ashtavakra is concerned the witness and meditation are not different. But as far as other methods are concerned, the witness and meditation are different. Meditation is the process and witnessing is the destination.

For Ashtavakra the path and destination are one. So he can say to be blissful right now. One whose path and goal are different cannot say "right now." He will say, "Move! The journey is long; climb, then you will reach the mountain." Ashtavakra says, "Open your eyes: you are sitting on the mountain! Where are you going? How to go anywhere?"

Ashtavakra's sutra is extremely revolutionary.

Neither gyan, nor bhakti, nor karma -- none of these have reached to his height. It is pure witnessing. Look at it like this: the medicine doesn't even need to be swallowed, understanding is enough, awareness is enough. There is no need for help -- you are already there. But it happens that people are incapable of understanding it.

A Sufi story.... A man went in search of truth. The first religious man he met was sitting under a tree, just outside his own village. He asked, "I am searching for a true master. Please tell me the characteristics of a true master." The fakir told him the characteristics. His description was very simple. He said, "You'll find him sitting under such and such a tree, sitting in such and such posture, his hands making such and such gestures -- that is enough to know he is the true master."

The seeker started searching. It is said that thirty years passed while he wandered the whole earth. He visited many places, but never met the master. He met many masters, but none were true masters. He returned to his own village completely exhausted. As he was returning he was surprised, he couldn't believe it: that old man was seated under the same tree, and now he could see that this was the very tree that the old man had spoken of "... he will be sitting under such and such a tree....." And his posture was exactly as he had described. "It was the same posture he was sitting in thirty years ago -- was I blind? The exact expression on his face, the exact gestures....!"

He fell at his feet saying, "Why didn't you tell me in the first place? Why did you misdirect me for these thirty years? Why didn't you tell me that you are the true master?"

The old man said, "I told you, but you were not ready to listen. You were not able to come home without wandering away. You had to knock on the doors of a thousand houses to come to your own home, only then

could you return. I said it, I said everything -- beneath such and such a tree. I was describing this very tree, the posture I was sitting in, but you were too fast, you couldn't hear correctly, you were in a hurry. You were going somewhere to search. Searching was very important for you, the truth was not so important.

"But you have come! I was feeling tired, sitting continuously in this posture for you. You were wandering for thirty years, but think of me sitting under this tree! I knew some day you would come, but what if I had already passed away? I waited for you -- you have come! You had to wander for thirty years, but that's your own fault. The master was always here."

It happens many times in our life that we cannot see what is near, and what is far attracts us. The distant drum sounds sweeter, we are pulled by distant dreams.

Ashtavakra says that you are what you are seeking.

And you are it right here, right now.

What Krishnamurti has been telling people is exactly Ashtavakra's message. No one understood Ashtavakra, nor has anyone understood Krishnamurti. And your so-called saints and sannyasins are very angry because Krishnamurti says there is no need for meditation. He is absolutely right -- no need for devotion, no need for action, no need for knowledge. Ordinary sadhus and saints become very nervous: "No need whatsoever? He is misleading people!" It is these sadhus who mislead.

Krishnamurti is straightforwardly giving Ashtavakra's message. He is saying there is no need because there is only a need if you have lost something. Just get up and shake off the dust! Splash a little cold water on your eyes; what more is needed?

In Ashtavakra's vision witnessing and meditation are one, because the goal and the path are one. But for all other paths and religious schools meditation is a method; witnessing, its final fruit.

"In what way are mental blocks and ego dissolved by them?"

Mind and ego are not dissolved by witnessing: in witnessing you find out that they never existed. They can be dissolved only if they exist.

It is like this: you are sitting in a dark room and think there is a ghost. It is only your shirt hanging there but you are scared, and in fright your imagination adds hands and feet to it. He is standing there frightening you! Someone says light a lamp, and you ask how will lighting a lamp make ghosts go away. But lighting a lamp does drive away the ghost because there isn't one there! If there were, lighting a lamp wouldn't drive it away. What has a lamp got to do with scaring away ghosts? If there were a ghost a lamp would not drive him away. But he doesn't exist, he is illusory -- that's why he goes away.

You suffer from thousands of diseases which are not there. This is why the ash from some sadhu will cure you, not because ash has driven out your illness. Are you mad? Has ash ever cured a disease? If so, the whole science of medicine would be useless. Ash cannot cure illness, it only gets rid of the idea that you were ill.

I have heard a story about a doctor -- he himself told it to me. He was living near the Bastar tribal area and a tribal man came to him from deep within Bastar. The doctor was visiting a village, a tribal village. This man was sick, but the doctor had nothing to write with; there was no pen or paper in the village. He found a cloth and wrote the name of the medicine on it with a piece of rock, and told him, "Take it with milk for a whole month, and you will be fine." The man came back after a month. He was completely okay -- healthy, robust. The doctor asked, "Did the medicine work?

He said, "It worked great. Now write on one more cloth for me."

The doctor asked, "What do you mean?"

He said, "The cloth is finished. I drank it all up! Such great medicine."

He had come to him completely cured! Now it wouldn't be right for the doctor to explain anything; that would be inappropriate. He told me, "Since he was cured I didn't say anything: medicine is what makes you well. Why should I confuse him by telling him, 'You idiot, I just wrote out the name of the medicine, but you never bought it!' He drank the prescription, but it worked." The disease must have been false, imaginary.

Psychologists say ninety out of a hundred illnesses are imaginary. And as understanding increases it is possible that ninety-nine percent are imaginary. One day perhaps one hundred percent diseases will be found to be imaginary.

This is why the world has so many medical systems that work. Use western medicine and the patient gets well. Use Ayurveda or Homeopathy or the Greek-Islamic system, or Naturopathy -- the patient is cured. Even a charm or talisman will cure him.

It is surprising. If he were really sick then only one particular method would work to cure the disease,

every method could not work. There is no disease. It is only what you believe in: someone believes in western medicine so it works.... And the doctor's name is more important than the medicine. Have you ever noticed that when you return from seeing a great doctor, your pockets empty from paying such huge fees, you are already half cured? If this same doctor wrote you free prescriptions it wouldn't have any effect on you. The fees you have paid out do more than his medicine. Once you have the idea that he is a great doctor -- the greatest -- it is enough.

You ask, "In what way are mind and ego dissolved by them?" They are not dissolved. If they existed, they would be dissolved. In witnessing you find out, "Idiot, you are needlessly lost! Your own imagination has projected mirages -- it was all imagination." They don't dissolve. In witnessing you become alert and find out that they never existed.

"Is surrender possible without attaining to complete egolessness?" This is a significant question. The questioner asks, "Is surrender possible without attaining to complete egolessness?" But the questioner's mind is being tricky -- perhaps unconsciously. He has added "complete" to "egolessness," but not to "surrender." Without complete egolessness, complete surrender is not possible. As much ego as you drop, that much surrender is possible. If you drop fifty percent of your ego then fifty percent surrender is possible. Are dropping the ego and surrender two different things? They are two ways of saying the same thing.

You say that without completely dropping the ego then surrender is not possible, that complete surrender is not possible. Don't deceive yourself. What is the need of surrender when the ego is completely dropped? And when will it drop? How will it drop?

Surrender is possible to the extent that the ego drops. Don't wait for completeness: do as much as you can. Do that much and the next step becomes available.

It is like a man traveling on a dark night. He has a small candle in his hand that shines light only four paces ahead. If the man says, "How can one travel ten miles with this? Four paces of light and ten miles of darkness -- I will get lost." Then we tell him, "Don't worry, take four paces, and when you have taken four paces the light goes ahead four more paces. You don't need ten miles of light for walking. Four paces is enough."

How much ego.... Let go of one drop, then let go of another. In letting go of one drop the opportunity to let go of the next drop comes. Walk four paces, and the light goes four paces ahead. Don't make the excuse that you will surrender only when the ego is completely dropped. Then you will never do it. You have made your protection very carefully. You surrender as much as your ego drops -- it is true. Then drop as much as you can -- gather as much surrender as you can. Perhaps the taste of if will make you more ready; its bliss, its ecstasy will give you more courage. Courage comes from tasting.

A man can say,"Until I have completely learnt swimming I will not go in the water." He is right; his calculation is right, his logic is correct. "What if I go in the water without learning, and drown? Why get into so much trouble? First learn to swim perfectly." But where will you learn it perfectly? On your bed? Where will you completely learn swimming? You have to go in the water.

But no one is telling you to plunge into the ocean -- go in at the edge, go in up to your neck, go in only as far as your courage tells you. Learn to swim there and gradually your courage will increase. You can go a foot deeper each time, until you are able to swim in the full depth of the ocean. Once you know swimming... and to know it you will have go in. Stay near the shore. I am not saying to jump straight off a mountain into a deep river. Stay near the shore, make friends with the water. Become acquainted with the water, move your arms and legs.

What is swimming? The skillful thrashing about of your arms and legs. Everyone knows how to thrash around. Even if you throw someone who has never swum before into the water he will start thrashing around. The difference between this and a swimmer is only of a little skill; there is no difference in what they are doing. The person who has never swum before is also throwing his hands and feet about but he has no trust in the water, no trust in himself. He is afraid he is going to drown. That fear will drown him -- water has never drowned anyone.

You may have seen that a dead body floats to the surface, a corpse will float on water. Ask the corpse, "What trick did you learn? When you were alive you drowned; dead, you are afloat!" The corpse is not afraid: how can the river drown it? It is not the nature of water to drown anything, water lifts things up. This is why in water weight decreases. In water you can lift up and carry a man who is heavier than you. In water you can lift a huge rock. The weight of things is less in water. Just as the earth has gravitation, the earth pulls down, water raises upward. Water has the nature of raising things. If you are drowning you are causing it, water has never drowned anyone. Don't unknowingly blame the water. Water has never drowned anyone.

Ask a scientist: he also will say that it is a miracle that a man can drown, because water uplifts. You drown in your freak-out. You scream and shout, you open your mouth, you drink in water and take on more weight -- and you drown. You cause your own death. A swimmer learns only this: Water uplifts! His trust in water becomes stronger. He understands that weight decreases in water. Our weight in water is much less than on land.

You must have seen when you throw a bucket into a well that while the bucket is filling and is in the water it is weightless. Start pulling it up and it becomes heavy. The water supports you; how can it drown you? A learner slowly, slowly becomes acquainted with this fact. Trust arises. Trust comes that water is not an enemy but a friend. It won't drown you.

A skilled swimmer doesn't thrash his arms, doesn't move them but can remain on the surface -- like a lotus flower. He is a man just like you; there is no difference except that trust has arisen in him. He trusts himself, he trusts the water -- a friendship has arisen between them.

It happens the same way in surrender. In surrender the fear is that you may drown, so you want to climb out onto the bank. I am not telling you to surrender one hundred degrees -- one degree will do. Doing it gradually you will come to know, the taste will grow, juice will arise, the energy will flower.

You will be surprised how much has been wasted due to the ego, how much comes from a tiny bit of surrender. New doors open -- doors of light. New breezes flow in your being... a new thrill, a new spirit. All is fresh. You will see life for the first time. For the first time you remove the smoke-screen from your eyes. The presence of God will begin manifesting itself. Surrender, and god comes near. Because you begin to be erased, god begins to manifest.

Is existence far away? You don't see it because of your heavy ego. You don't see it because your eyes are filled with ego. Become capable of seeing it with your naked eye. Gradually courage will increase -- trust, self-confidence. You will surrender more and more. One day you will take the total leap. One day you will say "Enough!" Up until now you have wasted yourself in trying to save yourself. One day you will understand and let go, then you will let yourself drown and be saved.

Blessed are those who are ready to be drowned, because no one can drown them. Unfortunate are they who are saved because they are already drowned -- if not today, tomorrow their boat will crash and be broken up.

And there is one more thing to consider about ego and surrender. Mind is very clever -- it finds excuses. Mind says, "So who is first? Is dropping the ego first or is surrender first? Should I surrender so the ego drops, or should I drop the ego so surrender happens?"

When you go to the market to buy eggs you don't ask, "Which is first, the chicken or the egg?" If you ask this you will never return home with your eggs. You just buy your eggs and come without first making sure which is first -- the chicken or the egg.

Many people have debated it. The question of the chicken or the egg is very ancient. Which comes first? It is very difficult to find an answer. As soon as you say the egg comes first, difficulties begin, because the egg must have come from a chicken -- so the chicken comes first. As soon as you say the chicken came first, again the problem arises because how will the chicken come without an egg? It is a circle. The question is misleading. The question is misleading because the chicken and the egg are not two.

The chicken and the egg are two stages of the same thing. You raise a question by putting one ahead of the other, making them two. The chicken is a form of the egg -- the completely manifested form. The egg is a form of the chicken -- the unmanifested form -- like seed and tree.

Egolessness and surrender are just like this.

Which comes first? -- don't waste time arguing. If you bring up the chicken you have brought up the egg. If you bring up the egg you have brought up the chicken. If one comes, the other comes along with it, wherever you begin from. If you can drop the ego, start by dropping the ego. If you can't drop the ego then start by surrendering. If you surrender, the ego drops. I am not saying it will completely drop; it will drop as much as you surrender. If surrendering appears difficult then drop the ego. Surrender will come as much as you drop the ego.

There are two kinds of religion. One is the religion of egolessness, the other is the religion of surrender. One type of religion gives emphasis to the chicken, the other to the egg. Both are correct because when there is one, the other comes by itself.

For instance both Mahavira's religion and Buddha's religion have no place for surrender; they say just drop the ego. Where will you surrender? There is no God in front of whom you can surrender. Mahavir says, "No shelter, no divine feet: there is no place you can go to surrender. To whose feet can you go? Go

without surrender, just drop the ego."

Hindus, Muslims, Christians -- these are religions of surrender. They don't say much about dropping the ego, they say, "Surrender to God. Find shelter somewhere, feet where you can bow your head -- the ego will go by itself."

Both are right because they are two sides of the same coin. If you take the "heads" side of the coin home or the "tails" side home what difference does it make? -- the coin will come home. They are two sides of one coin. But you have to start somewhere. Don't just sit around figuring it out.

"To what extent are orange clothes, and the mala helpful for meditation and witnessing?" If you are ready, everything can be helpful. If you are ready a path can be made from very small things.

It is said that when Rama was building his bridge across the ocean to Sri Lanka the squirrels brought tiny stones and grains of sand. They too had a hand in it, they too helped build the bridge. There were others who brought huge rocks. The small squirrels did what they could.

Don't expect much from changing the color of your clothes, because if everything were changed just by changing one's clothes it would be very easy. Don't expect that just by putting a mala around your neck much will happen, transformation will happen. Transformation is not so cheap. But also don't think it is only a squirrel's job; what can it do? Rama thanked the squirrels too.

These small devices are helpful too. Helpful like this: you return abruptly to your village in orange clothes. The whole village will look at you in amazement. You will not be able to sit in that village the way you used to. You will not be able to remain hidden in that village the way you used to. You will bring an individuality to the village. Everyone will ask what happened. Everyone will remind you that something has happened. Each one will question you. Each one will awaken your remembering. Each one will give you an opportunity, reminding you again and again to become the witness.

One friend took sannyas and when he began weeping -- a simple person. And he said, "There is just one problem: I am a wine drinker, and certainly you will ask me to drop it."

I said, "I never ask anyone to drop anything. Drink, but drink meditatively."

He said, "What do you mean? I can drink wine even as a sannyasin?"

I said, "It's up to you. I have given you sannyas; now you explore it."

He came back a month later, saying, "You tricked me! I was standing in the tavern when a man came and touched my feet, saying, 'What are you doing here, Swamiji?' I ran away from there, saying to myself, "A swamiji in the tavern?"

He told me, "You tricked me. Now I am afraid to even go towards the tavern. What if someone does something like touch my feet or bow down to me? Now it's fifteen days since I've been there." A remembering happened. Mindfulness was awakened! In these orange clothes you won't be able to get angry the same way you did up until yesterday. Something will tug on you. Something will tell you to just forget it. It feels very awkward in these orange clothes.

I give you orange clothes just to provoke a little harassment, nothing else. If you are a thief you won't be able to remain a thief so easily. If you are mad for money, greedy, then your greed will not have the same strength. If you are in politics, running after the prestige of political office, you will suddenly find it is meaningless. These small clothes will become very symbolic. They have no significance of their own, but when you dress yourself in them you gradually find that what was a very small thing -- the seed was very small -- has gradually become big, has gradually changed everything. It will change your activity, it will change your habits, it will change your style of moving. There will be a new grace in your life. People's expectation of you will change. Peoples eyes will look at you differently.

Changing your name you will become disconnected from your old name. Changing the clothes you will become free of your old pattern. This mala around your neck will go on reminding you of me. It will become a bridge between you and me -- you will not be able to forget me so easily. And people will start setting you apart. And their separating you apart will be a great help in your being a witness.

But I am not saying that just by doing this everything will happen: just change the clothes, put on the mala and know it is over, the journey is complete. It all depends on you. These are like signposts, like milestones on the side of the road on which is written "Twelve miles," "Fifty miles," "One hundred miles to Delhi." The stone doesn't have much significance. Milestone or not, if it is one hundred miles to Delhi it is one hundred miles. But these lines written on stone are encouraging, these arrow signs make the traveller lighter. He says, "Okay only one hundred miles to go, twenty-five miles to go, fifty miles to go."

In Switzerland in place of milestones they have put "minutestones." If you stop you car on some mountainous place you will be surprised looking at the post how far the last station was -- thirty minutes

away. The next station -- fifteen minutes away. It is a meaningful indication -- if Swiss people are skillful at making watches it is no great surprise. Their awareness of time is very deep. They don't write miles, they write time: "Fifteen minutes' distance"! It conveys how deep the awareness of time is in these people.

If you wear orange clothes it conveys something about you. Everything conveys a message. How you sit, how you move, how you look -- everything conveys something about you.

We never dress soldiers in loose clothes, no one in the world does. If they were dressed in loose clothes they would be defeated. Dressing soldiers like that could prove dangerous. We dress soldiers in tight cloths, so tight that they always feel uncomfortable and they want to just jump out of them.

Tight clothes arouse fighting instincts. Sitting in tight clothes one is always ready to fight. Wearing loose clothes one is a little relaxed. Only an emperor wears loose clothes, or a sannyasin or fakir. Have you ever noticed that when you climb stairs wearing loose cloths, you go one step at a time; wearing tight clothes you take them two at a time. Wearing tight clothes you are filled with anger. If anyone says some small thing you are upset. In loose clothes you remain relaxed.

Small things make a difference. Life is made of small things. The bridge of life is constructed with tiny little stones brought by the squirrels. What you eat, what you wear, how you rise and sit -- ultimately all these have their effect. You are the combination of all these. Here a man is walking along wearing flashy, gaudy, colorful clothes -- it conveys a message. A woman is walking along wearing vulgar, obscene, clothes that show off her curves -- it conveys a message. A man is wearing plain and simple clothes, loose, comfortable -- a message is conveyed about him.

Psychologists says that if you quietly observe someone for half an hour -- how he wears his clothes, how he gets up, how he sits, how he looks -- you will learn so many things about the man you won't be able to believe it. Our every way of moving, every gesture, is ours. We are changed by a change in gesture; our gestures change because of a change in us.

... So these are just signs. These will be with you. These will go on directing you. These will give you a little help in keeping alert.

"And please explain the difference between witnessing, wakefulness and right remembering." There is no difference; these are all synonyms. They have been used by different traditions. Krishnamurti uses "wakefulness," Buddha has used "right remembering," "mindfulness"; Ashtavakra, the Upanishads, the Gita, all use "witnessing." The difference is only of tradition, but they all indicate the same direction.

The second question:

> BELOVED OSHO, DURING YOUR FIRST DISCOURSE ON THE MAHAGITA MANY PEOPLE WERE WEEPING STREAMS OF TEARS. WHAT DOES THIS MEAN? ARE THOSE WHO WERE CRYING WEAK HEARTED OR IS IT THE POWER OF YOUR VOICE? PLEASE THROW SOME LIGHT ON THIS.

One thing is certain: the questioner is a hard-hearted man. He sees only weakness in tears. It is clear that tears have dried up in the questioner's eyes, the eyes have become barren like a desert. Flowers don't bloom in them -- tears are flowers of the eyes.

The questioner's feelings have died. The questioner's heart has become blocked. The questioner lives only through intellect. He has given the final rites for his dead feelings. He must be living in thoughts. Love and compassion, the regard for life, romance, bliss -- he must have rejected the possibility of these. No current seems to flow. His heart must be dried up like a desert. So the first thing that came to him is that people crying here are weak hearted.

Who told you that crying is a sign of weakness? Meera wept unrestrainedly; cascades of tears flowed from Chaitanya's eyes. No, they are not a sign of weakness, they are an indication of feeling, an indication of the strength of feeling. And remember feeling is deeper than thinking. As I said earlier, first is the level of activity, then the level of thought, then feeling, then the witnessing center.
Feeling is the closest to the witness.

Devotion is the closest to God -- action is very far away. The journey is very long from there. Thought too is far away. It too is a long journey. Devotion is very near.

Remember, tears are not necessarily caused by unhappiness, although people are acquainted with only one kind of tears -- those of unhappiness. Tears also flow in compassion, tears also flow in joy; tears flow in giving thanks, in gratitude. Tears are only a sign that something is happening inside that is difficult to

contain -- unhappiness or joy. Something is happening inside that is so abundant that it starts to overflow. And if it is sadness -- sadness so deep that it is difficult to contain inside, it will flow in tears. Tears are a discharge. Or if joy becomes too full tears of joy will flow. Tears are an outlet.

Tears are not necessarily connected with sadness or joy -- they are connected with over-abundance. Whatever becomes excessive tears will absorb and wash away. So an over-abundance must have happened inside those who are crying, some sweet pain must have penetrated their heart. They must have heard the murmuring of the unknown. A ray of the far unknown must have touched the heart. Something must have descended into their darkness. An arrow must have filled the heart with anguish and ecstasy -- they could not stop their tears.

There is no relationship between this and the power of my words, because you also were listening. If it were only the power of my speaking then even you would have cried, everyone would have cried. No, it is related more to the heartfulness of the listeners than to my speaking. Those who could cry, cried. And crying is a great power.

Humanity has lost a very unique capacity -- men especially have lost it. Women have saved it a little, women are fortunate. The tear glands in human eyes are the same in man and woman; nature has made tear glands identically. The intention of nature is clear: the eyes of both are made for crying. But the male ego has slowly, slowly controlled everything. Gradually men have begun to think that crying is feminine, only women cry. Men have lost much from this -- they lost devotion, they lost feeling, they lost joy, they lost gratefulness. From this they lost the greatness of suffering, because suffering also purifies, cleanses.

This is why a great calamity has entered men's life. You will be surprised that worldwide twice as many men go mad as women. And this number would greatly increase if wars were stopped, because men release their madness in war, release it in great quantity. If wars were completely stopped for one hundred years, it is feared that ninety percent of all men would go mad.

Men commit suicide more than women -- double the number. The common belief is otherwise, you think that more women commit suicide. They talk about it, but they don't do it. They take pills or something and sleep, but they take the pills in a calculated way. So women make more suicide attempts, but unsuccessfully. They are calculative in her attempts. Actually women don't want to commit suicide -- suicide is only a way to express their complaint. They are saying that this life is not worth living, a better style of living is needed. A woman who commits suicide is telling you that you have become so stone hearted that you won't pay any attention to her unless she is ready to kill herself. She is only attracting your attention.

This is very unseemly -- that she has to use dying as the means to attract your attention. Man has certainly become exceptionally hard, has become stonelike.

Women don't want to die, they want to live. When too much trouble comes on the path of life -- there is no one who listens, no one who pays attention -- they use suicide as a method to make you pay attention. But when men commit suicide they succeed. Men commit suicide in insanity.

More men are mentally ill. Why? There are many reasons, one among them is tears. Psychologists say men must learn how to cry again. Not to cry is not a strength. What you call strength is callousness. Strength is not so hard, strength is gentle. You have seen streams falling down the mountains, cataracts falling -- gentle water. Rock is very hard. Rock certainly thinks it is strong, flowing water is weak. But finally the flowing water is victorious, the rock is reduced to sand and carried away.

God is with the gentle. God is the power of the powerless.

A flower has bloomed and near it is a rock. Of course the rock appears strong, the flower weak. But have you ever seen the flower's power -- the power of life? Who bows down to a rock? You don't take a stone to offer to God's feet. Do you think the stone is very strong so you give it to your beloved? No, you won't do this. You pick flowers, and give them to someone. A flower has strength. A flower has majesty. Tenderness is its strength. Its blossoming is its strength; music, fragrance is its strength. Its weakness is its strength. It opens in the morning, and wilts by the evening -- this is its strength. But it blooms. A rock never blooms, it just is. A rock is dead. The flower is alive -- it will die because it has lived. A rock will never die, because it is already dead.

Become tender. Call tears back again. Let them fill your eyes with song and poetry; otherwise you will remain deprived of many things. Your god will remain rational, not the heart's experience; only a theory, not a taste and an experience of truth.

Those who let tears flow are fortunate -- they are strong. They don't care what you say, they don't bother what other people say. When someone is crying totally he is not concerned with criticism. Strength is

needed to cry without your being concerned and saying, "What will people say?" Let them talk! A bad reputation? -- let it be. "Leave me to cry my heart out."

When a man cries, wails like a baby, then think of his strength. He is not bothering about all of you. He is not worried, like others, about what people say: "Me a university professor and crying? If a student should see...!" Or, "Such a big businessman and crying? If a customer should see...!" Or, "Such a strong husband and crying? My wife is nearby, and she will be after me when we go home." Or, "I am a father and crying, and if my son sees, if the babies see.... Control yourself!"

Your ego holds back, controls. Egoless, you would cry. Ego always keeps itself under control. Egoless you flow, there is a flow in you.

"They burn themselves and go out, once out they can't be kindled. The fire of love, O Rahim, goes out but again rekindles."

Coals burn -- "They burn themselves and go out" -- but a moment comes when they go out, then you will not be able to burn them again. Has anyone ever succeeded in making ash into burning coals again?

"They burn themselves and go out, once out they can't be kindled." Once they are out they will never burn. "The fire of love, O Rahim...." But of those whose heart has been wounded by love's arrow, what does Rahim say? "The fire of love, O Rahim, goes out but again rekindles." It burns again and again, goes out again and again and can still be relit.

The fire of love is eternal, immortal.

Those who listen to me with love will be able to cry. Those who listen to me only with the intellect will take from me a few conclusions, some knowledge. They will take ashes -- not live coals of love. They will take ashes that can never be relit. Remember, they have gone out. As soon as I have said them to you they go out. When you receive intellectually it is ash, when you receive through the heart it is a burning coal.

In those in whom the coal of love is born, it will burn, then go out, then burn again. It will cause you much anguish. It will cleanse you. It will bring a total transformation of your life.

If you can open your heart and cry, it means the burning coals of love have reached you. If you cannot cry it has reached only the intellect. A little ash will be collected. You will become somewhat knowledgeable, you will become quite skillful at explaining to others, you will become accomplished in debate, in arguing. But the main point will have been missed. Where you could have taken live coals you returned only with ashes. Even if you call it holy ash it won't make any difference -- ash is ash.

"The fire is lit, the song of pain arises from my heart; in the pain of your love I have a fiery tongue. With the help of intellect I wander the road; I've become dust of a passing caravan. The fire is lit, the song of pain arises from my heart...." Those tears were tears of the heart catching fire.

When you see someone crying go and sit near him. That is a moment of divine satsang -- it is not to be missed. If you cannot cry, at least you can go and sit next to someone who is crying. You can take his hand in yours, and perhaps you too can catch the infection.

"The fire is lit, the song of pain arises from my heart...."

Let the fire be lit! These orange cloths are a symbol of fire. They are a symbol of the fire of love.

"In the pain of your love I have a fiery tongue." And when anguish arises within your heart, the feeling of virah -- divine longing -- arises, then there is fire in every breath, a tongue of fire "... In the pain of your love I have a fiery tongue."

"With the help of intellect I wander the road...." With the help of intellect I have gone astray. "With the help of intellect I wander the road; I've become the dust of a passing caravan." And because of intellect my situation has become like the dust left behind when the caravan has passed. I have become dust. Nothing besides dust ever sticks to the hands of intellect.

"With the help of intellect I wander the road; I've become the dust of a passing caravan. The heart is its own light, O Krishnamohan; limits are broken, I am a shoreless ocean. The heart is its own light, O Krishnamohan...."

If love has struck, if the arrow has struck the heart, if the coals of fire have bloomed....

"The heart is its own light, O Krishnamohan; limits are broken, I am a shoreless ocean." In that moment boundaries are broken -- you become unbounded. Tears are your first step towards the infinite. Tears indicate that you are melting, your fixed boundaries have melted a little; you have become soft, you have become warm, you have dropped your cold intellect a little. A fire is lit, heat is arising. These tears are not cold. These tears are very hot. And these tears bring news of your melting. Just as when snow melts, when your ego begins melting inside, tears flow.

"When filled with desire each breath was speaking fire; now love has descended: my tongue is lost."

When you were full of intellect, full of desires, full of thoughts of a million and one things, the tongue was sharp and fast.

"When filled with desire each breath was speaking fire; now love has descended: my tongue is lost." Those tears are indications of a state beyond language. When something happens and there is no way to express it, if you don't cry what will you do? When the tongue becomes incapable of speaking, the eyes say it with tears. When the intellect becomes incapable of speech, one says it by dancing.

Meera danced. Something happened that she couldn't find word to express. "Tying the ankle bells Meera enters the dance...." She wept, wept continuously. Something happened that was impossible to express in words, words seemed very confined. Only tears could say it -- she said it with tears.

No, don't keep this idea that these people are weak. These people are strong. Their strength is of tenderness. Their strength is not of fighting and violence, their strength is of the heart. If you consider these people weak you will never cry. I emphasize again and again, don't think these people are weak. Be envious of them. Look in again and ask: "What happened that I am unable to cry?

A person filled with feeling is the closest to his own center. And the closer someone comes to himself, the more he experiences anguish. The further you are from home the easier it is to forget it. As soon as the home is near, memories of it come stronger. You sit, completely forgetting God. The word God falls on your ears, but it creates no stir. You hear it, but it is just a word.

God is not just a word. The question is not merely of hearing. "God" will give a jolt to those who have a little fire of life within -- the very word will give a shock.

"If you love me from the heart, then why do you make me cry?" The *bhakta*, the devotee is always complaining to God:

"If you love me from the heart, then why do you make me cry? In this deep darkness of your light, why steal your eyes away from mine? You came close, yet never too close. Why not call me closer? You live around me -- for what? You come around me -- for what?"

If you have heard me rightly then many times you will feel God is very near.

"You live around me -- for what? You come around me -- for what? You came close, yet never too close. Why not call me closer? If you love me from the heart, then why do you make me cry? In this deep darkness of your light, why steal your eyes away from mine?"

One who goes deep into feelings comes so near to God that he begins to experience the heat of God's flame. Eyes begin to meet eyes. Boundaries begin to cross over each other. They begin to transcend each others' borders.

What is being said here is not mere talk, it is to transform you. It is not talking just for talking's sake, it is to change you completely -- from the very roots.

The third question:

Beloved OsHO, CULTURE IS CREATED OUT OF RELIGION PLUS CONCEPT, OR CONCEPT PLUS RELIGION. AND SOCIETY AND ITS TRADITIONS ARE MADE FROM CULTURE. YOUR RESPECTED SELF HAS SAID THAT RELIGION IS AGAINST EVERYTHING. IF RELIGION REMAINS OPPOSED TO EVERYTHING THEN IS IT NOT POSSIBLE THAT IT WILL CREATE ANARCHY, CHAOS? PLEASE EXPLAIN TO ME.

The meaning you understand of religion, of dharma, is not right. It is not a concept, religion is not an idea. The word dharma comes from a root meaning that which gives support to everything, which holds everything. It is not a concept but that which supports everything. That which supports this vastness, this moon, these stars, this sun, these trees and birds, man and the endless expanse of existence -- what supports this is dharma.

Religion is not related to concepts. Your concept may be Hindu, someone's may be Muslim, someone's Christian -- but it is not related to religion. These are concepts, these are intellectual ideas. Religion is the name of that essential truth which maintains everything, without which everything would be dispersed. That which joins all, which is the totality of all, which bridges all -- this!

It is like making a garland of flowers. Here is a heap of flowers and there a garland. What is the difference? The pile is chaotic. No flower is connected with any other flower, all the flowers are disconnected. The garland is strung on a thread. The thread is not visible, it is hidden in the flowers, but it joins one flower to another.

This whole existence is strung on a thread called religion. This which joins us to trees, the moon and

stars, which joins stones and pebbles to the sun, which joins everything, which is the connection of all -- this is religion.

Culture is not created from religion. Culture is made from cultural conditioning. Religion is known when all conditionings have been renounced. Sannyas means renouncing conditioning.

Hindu culture is different; Muslim culture, Buddhist culture, Jain culture -- all are different, separate. There are thousands of cultures in the world because there are thousands of conditionings. Someone faces East when he prays, someone turns to the West to pray -- this is conditioning. Someone wears these clothes, someone those; someone eats this kind of food, someone eats that kind of food -- this is all conditioning.

Cultures will remain on earth, and they should remain because the greater the diversity, the more beautiful is the earth. I don't want the world to have only one culture -- that would be idiotic, very dull and boring. Hindu culture is needed on the earth; Muslim, Christian, Buddhist, Jain, Chinese, Russian -- thousands of cultures are needed because variety makes life beautiful. Many types of flowers are needed in a garden. Just one type of flower will make the garden monotonous.

Cultures must be numerous -- they are numerous and they should remain so. But religion should be one, because religion is one. There is no other possibility.

So I call Hinduism a culture, I call Islam a culture -- not a religion. It is good, cultures are beautiful. Make mosques in their unique style, temples in a different architecture. Temples are beautiful, mosques too are beautiful. I would not want only temples on the earth and that mosques should disappear -- beauty would be greatly diminished. I would not want only Sanskrit to remain with us and Arabic to disappear -- beauty would be much diminished. I would not want only the Koran to remain with us, and the Vedas, the Gita and Upanishads to disappear -- the earth would become very poor.

The Koran is beautiful. It is a rare literary masterpiece, it is poetry of great height -- but it has nothing to do with religion. The Vedas are lovely, a rare proclamation of the earth's aspirations to touch the sky. The Upanishads are very sweet. A sweeter expression has never been given. They should not be lost. All these should remain -- but as culture.

Religion is one. Religion is that which connects us all -- Hindus, Muslims and Christians too. Religion is that which connects animals, men, plants -- everything. That which flows green in plants, as the bloodstream in man; which moves inside you as breath, which is present inside you as the witness. Religion connects everything.

Don't think of religion as a synonym for culture. Religion has nothing to do with culture. There can be culture in Russia, where there is no religion. There is culture in China, where there is no religion now. There can be an atheistic culture, as well as a theistic one. Religion has nothing to do with culture. Religion is not concerned with your day-to-day lifestyle. Religion is concerned with your being. Religion is your pure existence, your nature. Culture is your outer shell, your etiquette, your behavior in everything concerned with these -- how to stand, how to speak, what to say, what not to say....

Tradition never becomes religion. Religion is not tradition. Religion is the timeless, eternal truth. Man makes traditions -- religion already is. Traditions are man's creation, they have been invented by man. Religion precedes man, man has been made by religion. Understand this difference.

Never mistakenly assume that tradition can be religion. And a religious person can never become traditional. Jesus had to be crucified, Mansoor had to be murdered, Socrates had to be poisoned -- because a religious person can never be orthodox. A religious person is a great revolution. He is a continual declaration of the eternal, of the timeless. Whenever anyone proclaims the eternal and the timeless, the orthodox, the straight conformists, freak out. They become very nervous. They say he will bring chaos, anarchy.

There is chaos now. What you call order, governance -- what nonsensical order is this? This whole life is full of struggle, full of so many crimes. This whole life is filled with suffering -- and still you are afraid of chaos! What is in your life except hell? What fragrance of happiness is there? Which flower of bliss blooms? What flute is playing in your life? It is just a heap of ashes. Still you say chaos will come.

So a religious person can be rebellious, but not an anarchist. Understand this.

A religious person is the truly orderly person because he has made a connection with the infinite. He is joined to the deepest root of life. How can he be chaotic? Yes, he can lose his connection with you, be a little outside of your established patterns, your order. He is related to the ultimate. He has become disconnected with the false -- he is connected to the raw truth. He has broken off from the rotten and become connected with the brand-new, the ever-new.

Your culture and society are like plastic flowers. The life of a religious person is like a living flower.

Plastic flowers look like flowers, but in reality they are not. They seem to be, they look like them at a distance, but they are false.

If you tell the truth just because the conditioning to tell the truth has been forced on you, then your truth isn't worth a penny. If you don't eat meat because you were born in a Jaina family and the conditioning that eating meat is a sin has been forced on you -- you are so deeply conditioned that just seeing meat you become nauseous -- then don't think you are religious. It is just conditioning.

A person born in a Jaina household is frightened by meat, becomes nauseous when he sees it -- not just seeing it, he is afraid of the very word meat. Anything that can be associated with meat will nauseate him, even a blood red tomato will frighten him -- this is only conditioning. If this person were born in a meat-eating household he would enjoy eating meat, because there the conditioning would be to eat meat; here, eating meat is not the conditioning.

Conditioning is your bondage. I am not telling you to start eating meat. I am saying to allow that manifestation of consciousness to come inside you as it came inside Mahavir. It was not conditioning. It was his own experience that to trouble anyone else is ultimately to trouble oneself, because we are all one, joined together. It is like someone slapping his own cheek. Sooner or later what we do to someone else it going to return to us. This experience became so deep for Mahavir, this awareness became so manifest to him, that he stopped causing suffering to others. He stopped eating meat not because he was taught that eating meat is a sin, he stopped eating meat through witnessing. This is religion.

If you were born in a Jaina household and don't eat meat, it is only conditioning. This is a plastic flower, not a real flower. Send this Jaina to America, and in two to four years he will start eating meat. Seeing meat eaten everywhere, at first he will be disturbed, at first he will turn up his nose, but gradually he will get used to it. Then seeing others eating meat at the same table gradually his nose, his nostrils will accept the smell of meat.

Then the influence of another conditioning begins. There everyone says, "If you don't eat meat you will become weak. Listen! How will you perform in the Olympics without eating meat? You won't be able to win a single gold medal. Gold medal? -- you won't even win a bronze one. Look at your condition. You have remained enslaved for a thousand years, what strength do you have? What is your life expectancy? How many thousands of diseases do you suffer from?"

Certainly the life expectancy in meat-eating countries has reached more that eighty years; the average is eighty to eighty-five. Soon it will be one hundred. Here we are stuck at around thirty or thirty-five.

"... How many Nobel prizes have you won? If vegetarianism purifies the intelligence then you should be winning all the Nobel prizes. Intelligence doesn't appear to have become highly developed. And remember these Rabindranath Tagores who won the Nobel prize were not vegetarians. Has a single Jaina won a Noble prize? What's the matter? -- they have been vegetarian for two thousand years, and in two thousand years your intelligence still hasn't become pure?"

So meat-eaters have arguments. They say, "Your intelligence becomes weak because you don't get the right proteins, the right vitamins, enough energy. Your body is weakening -- you will not live long. Your strength is decreasing."

In America one hears every day, sees in the papers, that some ninety year old man has married. You are shocked. You say, "What kind of insanity is this?" But a ninety year old man gets married because he is still capable of sex. It is proof of strength. A ninety year old man fathers a child too. It is proof of strength.

As soon as someone goes and lives in the West, he hears these arguments and sees the these proofs and sees the vast prosperity of its culture. Gradually he forgets....

If Mahavir had to go to the West he would not eat meat. He is a natural flowering. He would say, "Okay, I will live two or four years less -- what's the harm? What is the use of living longer? What will you do living longer? You will eat up a few more animals -- what else? If anyone had asked Mahavir he would have said, "Look behind you a little; if you live one hundred years then look back at the long line of birds and animals you have eaten. You have eaten a whole cremation ground! You have eaten a whole population. Heaps of bones are lying all around you. One man eats so many animals in his life -- thousands of birds and animals will pile up. Just think of how many lives you have destroyed. For what? Just to live? Why live more? -- to destroy more animals?"

If someone were to tell Mahavir that he would become weak then he would say, "What will I do with strength? Am I to hurt someone? Am I to kill someone? Am I going to war?"

If someone were to say to Mahavir, "Look, you have been enslaved for one thousand years," he would say, "There are two positions: either become a master of someone or a slave." Mahavir would say, "It is

better to become a slave than a master -- at least you won't torture anyone, you will be tortured. It is better to be deceived than to be a deceiver -- at least you didn't deceive anyone. It is better to be a victim of theft than to be a thief."

If someone were to tell Mahavir, "Look, you didn't win any Nobel prizes," he would say, "What will I do with a Nobel prize? It is a toy... good for children to jump around and play with. What can I do with it? I have come to earn some other prize. That prize is given only by the divine, no one else can give it. That prize is of the ecstasy of witnessing. It is of sat-chit-anand, truth-consciousness-bliss. You keep your Nobel prize. Give it to children to play with. It is a toy."

There is no prize in this world comparable to the prize of inner bliss. If the body is gone, youth disappears, money is spent; all is gone but the inner nectar is saved, then all is saved. He who loses the inner loses all. He who saves the inner, saves all.

But usually when a Jaina goes to the West he returns corrupted. Why? He was already corrupted -- a paper flower, it was false, made through conditioning.

Understand the difference between culture and religion. Religion is your inner nature and culture is what you have been taught by others. No matter how carefully someone teaches, anything learned from others will not liberate you, it will enslave you. So when I say religion is rebellion, revolt, I mean rebellion against tradition, rebellion against conditioning, rebellion against spiritual slavery.

But a religious person cannot be an anarchist. If a religious person is anarchistic who here will be disciplined? A religious person will become highly disciplined. But his discipline will have a different flavor. It flows outward from the inside. It is not imposed by anyone else. It is spontaneous. It is like a spring of inner energy bursting open. It is like a river flowing with the energy of the water, no one is pushing it.

It is as if someone has tied a cord around your neck and you are dragged along, and someone is whipping you from behind to keep you moving.

The man who lives in culture is forcefully dragged along, dragged against his will. A religious person is dancing. Even when he approaches death he goes dancing. You are dragged even in life. You always experience that you are under compulsion. You always experience that you are missing something that others enjoy, others have all the fun.

People come to me saying, "We are simple and virtuous straight-forward people. There is such injustice in the world. The cheats enjoy everything, thieves and criminals have everything."

I tell them, "The very idea arising in you that they are enjoying indicates you are not simple, not virtuous, not straight-forward. You are just like them, only you are less courageous. You also want to have fun like them, but you must pay the price for that and you are afraid to pay. You too are a thief, but one needs courage to steal and your courage is gone. You too want to cheat and make a pile of money, but one could be caught cheating, arrested, so you stop. If you are assured that no one will catch you, that there is no one to catch you, there is no fear of being arrested -- you will immediately become a thief.

A religious person feels compassion for those who cheat because he feels, "These poor people are missing ultimate bliss. They are missing my experience."

A religious person does not envy the irreligious, he feels compassion. He cries inwardly that these poor people will lose everything in collecting a few scraps of gold and silver. They will be finished while making their mud houses, their sand castles. They wander in trivia where an experience of the eternal is possible. He is compassionate. There is no question of jealousy, because he has something more vast. And because of this vastness there is a discipline in his life. There is no higher discipline than this discipline.

A religious person is rebellious, but not undisciplined. His discipline is his own, it is inner. His discipline is self-discipline.

And what you call organized, what you call order -- what has that order given? War, violence, vice, hatred, hostility. What has it given?

"An earth burns for clouds, love is born for those who writhe in pain. If a friend asks for your life, no problem; life has been given to the enemies. Sinners have always shunned me, I have sinned for the good people. Whenever I find a problem, all masks on; I have given life for problems. I always germinate a crowd of dreams for this unoccupied barren city. What world of robbers have I come into? Here one cuts off his hand for bracelets. This is the result of my life: I have sold my eyes for something worth seeing, for darshan."

What is here? Even eyes are being sold -- in the hope of having darshan. The soul is being sold in the hope of attaining God. What have you attained here? Where is order here? What could be more disorderly

than this? Hate in every direction, hostility, strangling competition, envy, jealousy. No one is anyone's friend, all are enemies one of another. Here nothing is attained -- what is it you are calling order?

Order is possible only when there is joy in life. Joy brings an order. Order comes as a shadow of joy.

Remember, an unhappy man can be an anarchist. A happy man cannot be disorderly -- an unhappy man will be an anarchist. What has he got? He becomes eager to break and destroy. He who has gained nothing from life will begin breaking and destroying in frustration. He who has received from life, who is fortunate -- how will he destroy it?

This order, this facade of order -- don't take it as order. It is the conspiracy of the politicians. And those that you understand to be your leaders, those that you understand to be your guides are brigands. These are the very ones stealing from you.

"Now to find a new support? Too self-serving this support from the bank." Now even to take the support of the bank doesn't feel right.

"Now to find a new support? Too self-serving this support from the bank. Those who understand it is support stand in its shade, but the walls may suddenly collapse. Surely some magic happened today, jingling was coming from the ruins. It is no wonder if the limits of hope have broken; the swords are out of their sheaths. What will happen on the boat, no word; sails from a sandstorm. What will happen on the boat, no word; sails from a sandstorm. Thousands of helpless sighs are buried here -- these graves are not only a heap of stones. Sails from a sandstorm...."

Here the ones you understand to be helpers are exploiting you. And those you think are your leaders are sitting on your chest. Have you noticed? When someone gets into office he starts talking law and order. And out of power a politician begins talking revolution; just with his being out of power the question of revolt arises. Then everything is wrong, everything should be changed. And just coming into power the question of law and order arises.... Everything is good, change is dangerous. Now it is necessary to be disciplined.

Everywhere in the world it has always been like this. Politicians only have lust for power, they are not concerned with order or revolt. Yes, when they are not keeping order, when the power is not in their hands, then they say everything is wrong; then a revolution is needed. And as soon as they come to power, revolution isn't needed any more because the work of the revolution is complete. Its work was this -- to bring him to power -- the job is done. Then whoever mentions revolution is an enemy.

And those that speak of revolution also have nothing to do with it. It is an amazing thing to watch -- it is happening every day, and still man does not become alert. All revolutionaries become counter-revolutionary when they come to power. And all ousted politicians become revolutionaries as soon as they step down from office. Political office has great magic! Sitting in office -- order, because now order is in your favor. Stepping down -- revolution; now revolution is in your favor.

A religious person has nothing to do with order, nothing to do with revolution. A religious person is concerned with self-discipline. A religious person wants to wake up. With the help of outer things you have sought long, order could not be created. Now wake up! Seek on your own. Be a light unto yourself. You have traveled long with the help of outer lamps, and gone astray -- only astray, falling into ditches and ruins, being injured.

Light your own lamp, and move on your own.

No one outside can give you order. Create your own order. Let your life be filled with discipline from within.

Hari Om Tat Sat.

The Mahageeta, Vol 1

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Ashtavakra said;

"O SON, LONG HAVE YOU BEEN CAUGHT IN THE NOOSE OF BODY-CONSCIOUSNESS. CUT THIS NOOSE WITH THE SWORD OF KNOWING 'I AM AWARENESS' AND BE HAPPY. THAT WHICH IS BORN, REMAINS, INCREASES, CHANGES, DETERIORATES AND PERISHES: YOU ARE NOT THAT. YOU ARE ALONE, VOID OF ACTION, SELF-ILLUMINATED AND INNOCENT. YOUR BONDAGE IS THIS: THAT YOU PRACTICE SAMADHI.
"THIS UNIVERSE IS PERMEATED BY YOU, IT IS STRUNG ON THE THREAD OF YOU. IN REALITY YOU ARE PURE CONSCIOUSNESS BY NATURE, DO NOT BECOME SMALL-MINDED. YOU ARE UNCONCERNED, UNCHANGING, VOID OF FORM, OF COOL DISPOSITION, FATHOMLESS INTELLIGENCE, UNPERTURBED. THUS HAVE FAITH ONLY IN CONSCIOUSNESS.
"KNOW THAT WHICH HAS FORM IS FALSE, AND KNOW THE FORMLESS AS UNCHANGEABLE AND EVERLASTING. FROM THIS TEACHING OF THE TRUTH IT IS NOT POSSIBLE TO BE BORN IN THE WORLD AGAIN. JUST AS A MIRROR IS THE SAME INSIDE AND OUTSIDE THE IMAGE REFLECTED IN IT, GOD IS THE SAME INSIDE AND OUTSIDE THIS BODY. JUST AS THE ONE ALL-PERVADING SKY IS THE SAME INSIDE AND OUTSIDE A POT, THE ETERNAL EVERLASTING BRAHMA IS THE SAME IN ALL THINGS."

The first sutra: Ashtavakra said, "O son, long have you been caught in the noose of body-consciousness. Cut this noose with the sword of knowing 'I am awareness' and be happy."

In Ashtavakra's vision -- and this is the purest vision, the ultimate vision -- bondage is only a belief, bondage is not real.

There is an episode in Ramakrishna's life.... For his whole life he had been worshipping Mother Kali, but at the very end he began to feel, "It is duality; the experience of oneness has still not happened. It is lovely, delightful, but two still remains two." Someone loves a woman, someone loves money, someone politics; he loved Ma Kali -- but love still was divided in two. Still the ultimate nonduality hadn't happened and he was in anguish. He began looking out for a nondualist, a Vedantist -- for some person to come who could show him the path.

A paramahansa named Totapuri was passing. Ramakrishna invited him to stop with him and asked, "Help me to have darshan of the one."

Totapuri said, "What's difficult in that? You believe there are two, so there are two. Drop the belief!"

Ramakrishna replied, "But dropping this belief is very difficult -- I have lived with it my whole life. When I close my eyes the image of Kali is standing there. I drown in that nectar. I forget that I am to become one; as soon as I close my eyes there are two. When I try to meditate, it becomes dual. Help me out of this!"

So Totapuri said, "Try this: when the image of Kali is before you, pick up a sword and cut her in two." Ramakrishna said, "Where will I find a sword?"

What Totapuri said is the same as what is said in Ashtavakra's sutra. Totapuri said, "From where did you bring this Kali image? -- bring a sword from the same place. She too is imaginary. She too is an embellishment of your imagination. Through nurturing it for your whole life, through continuously projecting it for your whole life, it has become crystalized. It is just imagination. Not everyone sees Kali when they close their eyes."

After years of effort a Christian closes his eyes, and Christ comes to him. A devotee of Krishna closes his eyes and Krishna comes to him. A lover of Buddha closes his eyes and Buddha comes to him. A lover of Mahavira closes his eyes and Mahavira comes to him. Christ doesn't come to a Jaina, Mahavira doesn't come to a Christian: only the image you project will come. Ramakrishna's effort was with Kali, and the image became almost solid. It became so real from constant repetition, from continuous remembering, that

it seemed Kali was standing in from of him. No one was standing there.
Consciousness is alone. There is no second here, no other.
"Just close your eyes," Totapuri said, "raise the sword and strike."

Ramakrishna closed his eyes, but as soon as he closed them his courage vanished. Raising his sword to strike Kali! -- the devotee has to raise his sword and strike God -- it was too hard.

To renounce the world is very easy. What is worth holding onto in the world? But when you have established an image deep in the mind, when you have created poetry in the mind, when the mind's dream has become manifest, then it is very difficult to renounce it. The world is like a nightmare. A dream of devotion, a dream of feeling is not a nightmare, it is a very sweet dream. How to drop it? how to break it?

Tears would start flowing from his eyes and he became ecstatic... his body would begin shaking. But he didn't raise his sword -- he would completely forget about it.

Finally Totapuri said, "I've wasted many days here. It's no good. Either you do it or I'm going to leave. Don't waste my time. Enough of this nonsense now!" That day Totapuri brought a piece of glass with him, and he said, "When you begin to be absorbed in delight, I will cut your forehead with this piece of glass. When I cut your forehead, inside gather courage, raise your sword and cut Kali in two. This is the last chance -- I am not staying any longer."

Totapuri's threat of leaving... and it is difficult to find such a master. Totapuri must have been a man like Ashtavakra. Ramakrishna closed his eyes and Kali's image appeared to him. He was about to bliss out -- tears were ready to flow from his eyes, overwhelmed, joy was coming -- he was about to become ecstatic when Totapuri held his forehead and, where the third eye chakra is, made a cut from top to bottom with the piece of glass. Blood began to stream from the cut, and this time Ramakrishna found courage. He raised the sword and cut Kali in two pieces. When Kali fell apart he became nondual: the wave dissolved in the ocean, the river fell into the ocean. It is said that he stayed immersed for six days in this ultimate silence. He was neither hungry nor thirsty -- there was no consciousness of the outside, no awareness. All was forgotten. And when he opened his eyes six days later, the first thing he said was, "The last barrier has fallen!"

This first sutra says, "O son, long have you been caught in the noose of body-consciousness." You have started believing this noose is your being. "I am the body, I am the body, I am the body!" -- you have repeated this, life after life. From this repetition we have become the body. But we are not the body. This is our misperception, this is our habit. This is our self-hypnosis, and we have believed it so deeply we have become it.

There is another episode in Ramakrishna's life.... He did the sadhanas, the spiritual practices, of all religions. He is the only person in the history of mankind who tried to attain the truth through paths of all religions. Ordinarily a person reaches by one path. When you have reached the summit of the mountain, who bothers about other paths? Do you walk the other trails up it then? Who cares? -- you have reached. The trail you came on, you came on; what's the use of walking all the others? But Ramakrishna reached to the summit of the mountain again and again, then descended. He climbed by a second path, then by a third path. He is the first person who practiced the sadhanas of all religions and attained to the same peak through all religions.

Many have talked about synthesis -- Ramakrishna is the first to create a science of synthesis. Many people have said that all religions are true, but it has just been talk. Ramakrishna made it a reality. He gave it the strength of experience, he proved it with his life. When he was doing Islamic sadhana he became a real Muslim fakir. He forgot Ramakrishna and began chanting, "Allahoo... Allahoo." He began listening to the verses of the Koran and lived right on the steps of the mosque. If he came near a temple he didn't even lift his eyes, let alone bow in greeting. He had forgotten about Kali.

In Bengal there is a sect, the *sakhis*. When Ramakrishna practiced the sadhana of the Sakhi sect.... The Sakhis believe that God alone is male, everyone else is female -- Krishna is God, everyone one else is his sakhi, his girlfriend -- so in the Sakhi tradition men also consider themselves women. But what happened in Ramakrishna's life had never happened in the life of any follower of the Sakhi tradition. A man can believe on the surface he is a woman, but he remains a man inside, he knows that he is a man. Members of the Sakhi sect take an idol of Krishna to bed with them -- this is their husband. But what difference does it make?

But when Ramakrishna did this sadhana something unprecedented happened -- scientists too will be surprised that such a thing happened.... He did the sadhana of the Sakhis for six months and after three months his breasts started to swell, his voice changed, he began walking like a woman, and his voice became sweet like a woman's. His breasts were growing, becoming the breasts of a woman's; the male structure of his body began to change.

This much is possible, because man too has breasts though undeveloped -- women's are developed. So it is possible that undeveloped breasts become developed, the seed does exist. Up to this point nothing great has happened. Many men's breasts become enlarged -- this is not such a great surprise. But when six months were nearly over he started menstruating. This was a miracle! To menstruate is completely against the science of the body. This had never happened to any man.

What happened during these six months? The belief "I am a woman" -- this idea became so strong, this feeling echoed so deep in his being, in every pore.... In every cell of the body it echoed: "I am a woman." No opposing feeling remained, he completely forgot about being a man; then it happened.

Ashtavakra is saying we are not bodies; it is just that we believed we were and we became bodies. Whatever we believed we became. The world is our belief. And the moment we drop beliefs we can immediately be transformed. To drop it, nothing real has to be changed, only an idea must be dropped. If we were really the body, transformation would be very difficult. We are not really the body. In reality we are hidden inside the body as consciousness -- the witness, the observer.

"O son, long have you been caught in the noose of body-consciousness. Cut this noose with the sword of knowing 'I am consciousness' and be happy." Raise the sword of awareness. "I am consciousness" -- raise this sword of understanding, chop away the idea that "I am the body," and you are happy.

All suffering is of the body. Birth, illness, old age, death -- all are of the body, and when there is identification with the body there is identification with all the pains of the body. When the body is worn out then we think "I have become worn out." When the body becomes ill we think "I have become ill." When the body approaches death we are frightened that we are dying. Beliefs... only beliefs.

I have heard that one night Mulla Nasruddin and his wife were lying in bed.... They had no children, and the wife was very eager to have a child. As they were about to fall asleep the wife said, "Listen, if we have a child where will we put him to sleep? -- because there is only one bed."

So Mulla slid a little towards the side, saying "We will put him right here between us."

And the wife said, "And then if we have a second?"

Mulla slid over a little more saying, "We can put him here also." Miserly fellow!

The wife said, "And if a third comes?"

Mulla slid over more and was just going to say "Put him right here," when he fell off the bed with a crash. His leg was broken. The neighbors gathered hearing all the noise -- he was crying loudly -- and they asked, "What happened?"

He said, "This child -- who does not yet exist -- broke my leg. And when a nonexistent child can cause so much trouble, what to say of a real one! Excuse me, but I don't want any children. This experience is enough!"

Sometimes... no, not sometimes, usually we live like this -- believing. We follow our belief, and when we follow our belief real consequences come, even if the belief is false. No child was there but a real leg was broken. The effect of the false can be real. If the false is believed deeply enough, its consequences will actually begin to happen.

Psychologists say many of the various experiences of our world are more belief than reality. A psychologist was doing experiments at Harvard University. In one, he sealed up a big bottle, carefully packed it and brought it to his classroom. Fifty students were there. He put the bottle on the table and told the students, "There is ammonia gas in this bottle. I want to do an experiment to find out how much time it takes for the smell of this gas to spread when I take the lid off. So when the smell reaches you raise your hand. As soon as you detect it raise your hand. I want to find out how many seconds it takes to reach the last row."

The students sat attentively. He opened the bottle. As soon as he opened it he quickly covered his nose with a handkerchief -- ammonia gas! He stood aside. Before two seconds had passed someone in the first row raised his hand, then a second, then a third. Then a hand came up in the second row, then the third row. In fifteen seconds the ammonia gas reached the whole class -- and there wasn't any ammonia in the bottle! The bottle was empty.

An idea -- so consequences happened. They believed it, it happened. When he said there wasn't any ammonia gas, the students said, "Whether there was or not we smelled it." The smell was projected. It was ss if the smell came from within -- there was nothing outside. They thought, so it came.

I have heard, a man was sick in the hospital and a nurse brought juice for him, orange juice. Just before she brought the juice another nurse had given him a bottle to put his urine sample in -- for testing. He enjoyed practical jokes, so he poured the orange juice into the bottle and put it aside. When the nurse came

to take the bottle she was startled that it had such a strange color. The man said, "You are surprised too -- its color is rather strange. Okay, let me recycle it through the body one more time, that will fix the color" -- and he lifted the bottle to his mouth and drank the contents. They say the nurse passed out and fell over: she thought the man was drinking urine. And he had said, "... I will pass it through my body one more time and the color will be corrected, it will be put right." What kind of man is this? But it was only orange juice. If she had known it was orange juice she would not have passed out. But her becoming unconscious was real, though it came from belief.

In life you can find thousands of such incidents around you where belief has done something, where belief becomes actualized.

"I am the body" -- we have believed this for many lives, and believing it we have become the body. Believing it we have become small. Believing it we have become limited. Ashtavakra's fundamental premise is that this is self-hypnosis, auto-hypnosis. You have not become the body, you cannot become the body. There is no way to do it -- how can you become what you are not? What you are, you are right now; you only have to cut away false beliefs.

"Cut this noose with the sword of knowing 'I am awareness' and be happy." Right now awaken in joy... because all our miseries are parasites of the belief that we are the body. Buddha also dies, but does not suffer at death. Ramakrishna dies, but does not suffer at death. Raman dies, but does not suffer at death.

When Raman died he had cancer. The doctors were very surprised: it was a a very difficult illness and it caused much suffering but Raman remained the same as ever, as if the illness made no difference. It made no change at all. The doctors were disturbed. It was not possible; how could it happen? Death was at the door and the man was relaxed, unwavering. We can understand the discomfort of the doctors: so much suffering but the man was calm, unwavering. We can understand their discomfort, their reasoning, because the body appears to be all to us. One who knows that "I am not the body... death is coming but it is the death of the body. And pain is coming, that too comes to the body...." A new consciousness has manifested that stands back and watches. And this distance between the body and consciousness is as the distance between earth and sky. There is no greater distance than this. In your inner world the most distant things in existence are meeting. You are the horizon where earth and sky meet.

"That which is born, remains, increases, changes, deteriorates and perishes: you are not that." That which observes all of this.... You have seen childhood, and you also saw childhood depart: if you were your childhood then who could remember now that there was childhood? You would have disappeared with childhood. You have seen youth: you saw it come, you saw it go. If you were youth then who remembers now? You would have gone with youth. You watched youth come, you watched it go -- obviously you are other than youth. It is such a simple thing, such a clear thing. You have seen suffering, seen pain arise, seen the clouds of pain gathering around you -- and you have seen suffering depart. You have seen unhappiness, you have seen happiness. A thorn has pierced your skin, you observed pain. The thorn is removed, and now there is no pain. You saw it -- you are the seer. You stand beyond. You cannot be touched, no event can touch you. You are a lotus floating on water.

"You are alone, void of action, self-illuminated and innocent. Your bondage is this: that you practice samadhi." This is an amazing, revolutionary statement. It is impossible to find such a revolutionary statement in any scripture of the world. When you understand it completely a deep gratitude arises.

Patanjali has said, "Yoga is the stopping of chitta-vritti -- projections of the mind." In Yoga it is an accepted idea that until the mind stops projecting a person cannot know himself. When all mental projections become quiet, a person can know himself.

Ashtavakra is speaking against Patanjali's sutra. Ashtavakra is saying, "You are alone, void of action, self-illuminated and innocent. Your bondage is this: that you practice samadhi." Samadhi cannot be practiced, samadhi cannot be prepared for, because samadhi is your nature. Mental projections are lower states. Trying to stop them is like entering a dark house and trying to fight with darkness.

Understand this. Bring your swords, spears, staffs and start fighting with darkness; call soldiers, strong men and start pushing darkness out. Will you ever be victorious? As a definition it is accurate -- the absence of darkness is light. But understand this definition. It is true that the absence of darkness is light. It is true that the quieting of mental projections is Yoga, but don't take it the other way. The absence of darkness is light, but don't start trying to get rid of darkness. The actual situation is just the reverse: the presence of light is the absence of darkness. Light a lamp and darkness disappears by itself. Darkness does not exist -- darkness is only an absence.

Patanjali says to calm the projections of the mind and you will know your being. Ashtavakra says know

your being, and projections of the mind will become quiet. Without knowing your being, projections cannot be stilled. Mental projections arise because the being is not known. If you think you are the body, desires of the body arise. If you think you are the mind, desires of the mind arise. The desires of whatever you identify with will shadow you, will reflect in you. The color of whatever you sit next to reflects on you.

It is like placing a colored stone next to a crystal: the colors of the stone will shine on the crystal. Put it with a red stone and the crystal appears red. Put it with a blue stone and the crystal appears blue. This is from the proximity. The crystal doesn't become blue, it only seems to.

Darkness only seems to be, it is not. The nonexistence of light is called darkness. Darkness has no reality of its own, no existence of its own. Don't start fighting with darkness.

Yoga and Ashtavakra's vision are opposite. Hence I say if you want to understand Ashtavakra, you should try to understand Krishnamurti -- Krishnamurti is a modern edition of Ashtavakra. What Krishnamurti says in a modern idiom, in today's language, is the essence of Ashtavakra's message. The followers of Krishnamurti think he is saying something new. There is nothing new to be said, whatever can be said has already been said. Whatever facets life can have, have all been explored somewhere. Man has been seeking from time immemorial. There is nothing new to be said under the sun; only the language changes, the packaging changes, the clothes change. New ideas change according to the times, but what Krishnamurti is saying is exactly this.

Ashtavakra's language is very ancient, Krishnamurti's language is very modern. But those who can understand a little will see that they say the same thing.

Krishnamurti says that Yoga is not needed, meditation is not needed, mantras and ascetics are not needed. All of these are practices. Practice has to be done for what is not our nature. What practice can be done to find our inner nature? Drop all practices, look into yourself and your nature will become manifest.

"You are alone, void of action, self-illuminated and innocent." Look at this declaration. Ashtavakra says you are innocent. Don't even think yourself a sinner. Let the sadhus and priests say thousands of times that you are a sinner, to cleanse yourself of sins, to repent, that you have done bad karma -- become released from it. Remember Ashtavakra's sutra: You are free of action, how can you do anything?

Ashtavakra says there are six life waves. These six waves are hunger and thirst, sadness and happiness, birth and death. Hunger and thirst are waves of the body. If there is no body there is neither hunger nor thirst. These are needs of the body. When the body is healthy hunger increases. When the body is ill hunger decreases. If the body is out in the sun, thirst increases because sweat will evaporate. There is more thirst in hot weather, less thirst in cold. These are needs of the body, these are waves of the body. Hunger and thirst are of the body; sadness and happiness are of the mind.

When someone leaves you there is unhappiness because the mind grabs hold, makes attachments. When you meet someone, a beloved, there is happiness. When a beloved leaves, unhappiness. When you meet a disagreeable person, unhappiness; when the disagreeable leaves, happiness. This the play of the mind, the play of affection and disgust, the play of attraction and repulsion.

Inside one in whom mind has ceased to exist there is no sadness, no happiness. These are waves of the mind.

And birth-death... birth and death are waves of life energy. At birth breathing starts; at death breathing stops. As soon as a baby is born the doctor is concerned that he should start breathing, start crying -- crying, because to cry he will need to breath. In the spasms of crying the breath passages will open. In the spasms of crying the closed lungs will start functioning. If the child doesn't start crying within a few seconds the doctor will hang him upside down and spank him, forcing the breath to start. Breathing is birth. Breathing means the process of life. When a man dies, breathing is finished, the process of life stops. This goes on moment to moment. As the breath comes in, life comes in. As the breath goes out, life goes out.

Birth and death are happening every second. Every incoming breath is life. Every outgoing breath is death. So life and death are happening every moment. These are waves of life energy.

Ashtavakra says these are the six waves and you are beyond these six waves, you are the observer of these.

Buddha based his whole system of meditation on the breath. Buddha said one technique is enough: go on watching the incoming and outgoing breath. What will happen from watching the breath come and go? Slowly, as you see that the outgoing breath has gone out and that the incoming breath has come in, you will find a short gap in between where the breath stops, where it neither goes out nor comes in. Between each half breath there is a momentary gap -- where breath does not flow, does not move, does not stir. It goes out, stops for a moment, then comes in. It comes in, stops for a moment, then goes out. You will begin to see a

gap. In this very gap you will find that you are: this coming and going of the breath is the play of life force. And if you become capable of watching the coming and going of the breath, then the seer is separate from the breath, is other than the breath.

Our body is the outermost circumference, mind is a circle within, and life, a circle deeper within. It is possible for the body to be crippled, broken, destroyed, and still man goes on living. The mind can be split, insane, idiotic, and still man goes on living. But without breath man will not live. Remove a man's entire brain, still he will go on living -- lying in a coma, but still alive. Limbs can be cut off so only breathing remains, man goes on living. If the breath stops, even if everything else is okay, the man will die. These are the six waves, and the observer is beyond these six.

"You are alone." No one is your companion. The body is not your companion, the breath is not your companion, thoughts are not your companions. You are alone. There is no companion within -- what to say of outside! Husband-wife, family, friends, beloveds: none are companions. There is none who is near, none who is related. To be near is only an outer phenomena. From within no union can be made with anyone.

"You are alone, void of action." Don't even raise the question of your karmas, your acts. If you should ask Ashtavakra, "You say one can be liberated right now, so what will happen to the fruits of our actions? What will happen to the sins of lifetimes? How to get released from them?," Ashtavakra will say, "You have never done them. Out of hunger the body may have done something. Out of vital energy life may have done something. Out of its own needs the mind may done something. You have never done anything. You are ever aloof, in non-doing. Doing has never happened through you; you are the observer of all actions. Liberation is possible right now."

Consider it: if we have to destroy the whole web of actions, we can never become liberated. It is impossible. We have done so many acts over infinite time -- just estimate how many. If we have to be released from all these actions then the release will take an infinite time, and during this infinite time you won't be sitting idle, you will do something, so acts will again accumulate. This chain will be endless. This chain will never finish, it will never come to any conclusion.

Ashtavakra says that if, to be free you have to become free of actions, then liberation can never happen. But liberation does happen. You cannot become free -- you are free. The existence of liberation is the proof that the being has never done any act. You are not a sinner, you are not a saint; you are not virtuous, not unvirtuous. There is no hell anywhere, there is no heaven. You have never done anything; you have only seen dreams, you only thought you were doing. You were sleeping within -- the body was doing. Those bodies that did things are long gone: how can the fruit of their actions be yours? You were sleeping inside -- the mind acted. The mind that acted is disappearing every second.

I have heard that a former maharaja saw that his drawing room was dirty. He scolded his servant, Junko, saying, "There are spider webs all over the drawing room. What have you been doing all day long?"

Junko said, "Some spider must have made those webs -- I have been dozing in my room."

You were dozing inside, some spider must have made the webs! The body spun webs, the mind spun webs, the life energy spun webs -- you were sleeping. Wake up! Awakening you find that you never did anything. Even if you wanted to do something you couldn't do it. Your nature is inaction. Non-doing is your natural state.

"You are alone, void of action, self-illuminated and innocent." Did you hear this proclamation? You are innocent! Throw away what the pandits and priests have taught you! You are innocent. Their teaching has been very harmful, they have made you a sinner. They have taught you in a thousand ways that you are bad... they have filled you with humiliation and guilt. You are innocent, you have committed no wrong.

"Your bondage is this: that you practice samadhi." Look at this revolutionary statement! "Your bondage is this: that you practice samadhi" -- you are making efforts for samadhi to come to fruit, for meditation to flower, for liberation to happen: practices, rites, rituals.... "Your bondage is this: that you practice samadhi." This is your bondage. Raise the sword of awareness and sever it!

Now these two will become clear to you: the path of Yoga and the path of awareness are completely different. The ancient name for the path of awareness is *sankhya*. Sankhya means awareness, Yoga means sadhana, techniques. Sankhya means simply wake up, nothing needs to be done. Yoga means there is much to be done before awakening will happen. In Yoga there are means; in sankhya there are only ends. There is no path, only the destination, because you have never left the destination to go anywhere else, you have just been sitting in your inner temple. You don't have to come back -- just know that you have never gone anywhere.

"You are alone, void of action, self-illuminated and innocent. Your bondage is this: that you practice

samadhi." You are bound only by this, that you are seeking liberation. The search for liberation creates new bondage.

A man is enslaved by the world, then he freaks out and begins to seek liberation. Here he renounces house and home, renounces his family, renounces business and money; then he is enslaved in a new bondage -- he becomes a monk. New restrictions, how to move and sit, how to eat and drink -- he creates a new slavery.

Have you observed that a monk's condition is like that of a prisoner. A monk is not free, because a monk thinks first he has to accept restrictions to become free. This is a hilarious idea! For liberation first one has to accept restrictions! To be free no restrictions are needed.

Krishnamurti has a book, The First and Last Freedom. It is the most up-to-date expression of Ashtavakra. If you are to be free then become free on the very first step. Don't think you will become free in the end. You can be free only on the first step, not on the second. On the first step if you make preparations for freedom, these very preparations will create bonds. Then to get rid of these new bonds you will have to make new preparations. These preparations will again make new bonds. You will get rid of one and be bound by the next. You will escape from the ditch and fall in the well.

Look how married people and sannyasins are both bound. Their slaveries are different, but the distinction is nothing. It seems that whatever you do will enslave you unless the basic stupidity is broken.

I have heard that someone's woman had run away, so he went to look for her. Searching everywhere he reached the jungle and there a sadhu was sitting under a tree. The man asked, "Have you seen my woman going this way? She has run away from home. I am terribly upset."

The sadhu asked, "What is her name?"

He said, "Her name is Trouble."

The sadhu said, "Trouble! You have given her a great name. All women are trouble, but only you have actually given the name. So what is your name?" The sadhu was eager to know -- this man seemed to be very clever with names.

He said, "My name is Foolish."

The sadhu started laughing. He said, "You drop this search. Wherever you sit 'Troubles' will come. You don't need to go anywhere. You being 'Foolish' is enough. Troubles will find you."

When someone renounces the world and escapes, this renunciation does not destroy his weak mindedness, his foolishness, his stupidity. He takes this stupidity and sits in the temple making new bondages. That stupidity weaves new webs. First enslaved by the world, now enslaved by sannyas, he cannot remain without bondage.

Freedom is on the first step. There is no planning it. Planning means to be bound in plans. Make preparations and you are enslaved in preparations. Then this will have to be renounced. How long is it going to go on? It will be endless.

I have heard, a man was afraid to enter a graveyard. His house was on the other side of the graveyard, so he had to cross it every day. He was so afraid that he wouldn't come out of his house at night; by dusk he would return home, trembling. Finally a sadhu took pity on him. He told him, "Stop worrying about it and take this charm. Always keep this charm tied to your wrist; then no ghost or spirit can bother you."

It worked. By tying the charm on his wrist his fear of ghosts disappeared. But now a new fear caught hold of him: What if the charm got lost? Naturally, that charm had protected him from ghosts... now he would cross the graveyard in the middle of the night with no fear. There had never been ghosts there -- it was only his own fear. The charm released him from that fear, but he was caught in a new fear, of losing the charm. He took the charm with him when he went to bathe, checking again and again to see that he had it. He was terrified now that while he slept at night someone would open the charm, someone would steal it. The charm became his life.

The fear continued in the same way -- if not of ghosts then of losing the charm. Now if someone substitutes something else for the charm, what difference will it make? -- this man is not going to change his fearfulness. It is not a question of ghosts, it is a question of fear. So you can push fear around from one place to another. Lots of people go on playing this kind of volleyball. Throwing the ball from here to there, from there to here, they just go on throwing and playing. And meanwhile life passes by.

Ashtavakra says practicing for samadhi is the cause of bondage. If you are to be free, then declare your freedom, don't go on getting ready. So I say, look at this revolutionary statement. This statement is rare, it is incomparable.

Ashtavakra says to declare your freedom here and now. Don't prepare for it. Don't say that first you must

get ready, and then... because the preparations will enslave you. Then how to drop the preparations? One disease is dropped, another disease is taken up. This is just switching shoulders.

You have seen people carrying a body on a stretcher to the burning grounds: they go on switching shoulders. Tired of carrying the weight on one shoulder, they shift to the other shoulder. They get a few minute's relief; then the other shoulder starts to hurt, and again they switch. You are doing this life after life. You only find a short relief from this, you never find the ultimate rest from it.

Drop this carrying of dead bodies. Make your declaration. If you want freedom, then in a second, in a fraction of a second, it can be declared.

People ask me why I give sannyas to each and everyone. I say that everyone is entitled to it -- it is only a question of declaring it. There is nothing else needed, it only has to be declared. This declaration has to be enthroned in your heart, that "I am a sannyasin," and you have become a sannyasin, that "I am enlightened," and you are enlightened. Your declaration is your life.

Find the courage to declare. Why make small declarations? Proclaim: "Aham Brahmasmi -- I am Brahma!" -- and you have become the ultimate.

In the next sutra Ashtavakra says, "This universe is permeated by you, it is strung on the thread of you. In reality you are pure consciousness by nature, do not be small-minded." Why be involved with trivial things? Sometimes you are involved with, "This house is mine, this body is mine, this money is mine, this business is mine...." What trivial things the mind gets involved in!

"THIS UNIVERSE IS PERMEATED BY YOU, IT IS STRUNG ON THE THREAD OF YOU. IN REALITY...." This whole existence is infused by you. The whole expanse of Brahma is permeated by you. "... you are pure consciousness by nature, do not be small-minded." Why make small claims? Make a great proclamation. Proclaim this, "I am pure consciousness, I am pure intelligence!" "Do not be small-minded."

We have made such trivial claims, and we become what we declare. In this, India's contribution to the world is unique because India has made the world's greatest proclamations. Mansoor proclaimed in the Muslim world, "Anal Haq! -- I am the truth." They murdered him. They said, "This man is making too great a claim. "I am the truth" -- only God can say that. How can man say it?" But we didn't murder Ashtavakra, nor did we murder the seers of the Upanishads who said, "Aham Brahmasmi -- I am Brahma," because we understood one thing, that man becomes the proclamation he makes.

Why make a small claim? When the evolution of your life is dependent on your claim, then claim the most expansive, claim the infinite, the omnipresent, make the divine proclamation. Why be satisfied with anything less? Why be miserly? You are miserly in your very declaration. Then make your miserly claim and you will become it.

Say yes to the small, you will become small. Say yes to the infinite and you will become infinite. Your belief is your life.

"You are unconcerned, unchanging, void of form, fathomless intelligence, of cool disposition, unperturbed. Thus have faith only in consciousness." This one conviction is enough. Not practice -- faith, conviction. Not practice -- trust. This much faith is sufficient -- that you are pure consciousness. This is the greatest magic in the world.

Psychologists say that when you tell someone again and again that he is unintelligent, he becomes unintelligent. People aren't as stupid as they look. They are the supreme being. They have been called stupid, told they are stupid. It has been repeated by so many people and they have listened so many times that they have become idiots. They could have become buddhas, but they have become idiots, buddhoos.

Psychologists say that if you meet someone in good health on the street and say to him, "Oh! What happened to you? Your face looks yellow. You seem to have a fever. Let me feel your pulse... you are sick! Your legs seem to be shivering," at first he will deny it, because he hadn't thought until a moment before.... He will say, "No, no! I am completely fine. What are you talking about?"

You may say,"Okay, suit yourself." Then a little later another person comes to him saying, "Wait! Your face has gone completely pale. What's the matter?" Now he won't be able to say so boldly that he is completely fine.

He will say, "Yes, I'm feeling a little out of sorts." He will begin accepting it. His courage will start slipping.

Then a third man comes and starts the same talk. Now he will return home feeling, "My condition is very bad. Now there is no sense in going to the market."

You may have heard a story like this: once a brahmin bought a goat and was taking it home. Three or four thieves saw him and thought the goat could be snatched away from him. But the brahmin was strong

and to steal from him would be no easy job, so they decided to try diplomacy, a little trickery.

One came up to him on the road saying, "Well done! How much did you pay for the dog?"

That man, that brahmin said, "Dog! Are you blind? Or only mad? It is a goat! I am bringing her from the market. I paid fifty rupees for her."

The thief said, "It's up to you, but you know... seeing a brahmin carrying a dog on his shoulders.... Dear brother, to me it looks like a dog. Could there be some mistake?"

The brahmin went on his way, wondering what kind of man was that! But he fingered the feet of the goat just to check, saying to himself, "It *is* a goat." Another of the gang was waiting across the road. He called over to the brahmin, "What a fine dog you bought!"

Now the brahmin hadn't the courage to insist it was not a dog: who knows maybe it was a dog -- two men could not be wrong. Still he said, "No no, it's not a dog." But it was weaker now. He said it, but the foundations inside were shaken. He said, "No, no it's a goat."

The man said, "It's a goat? You call this a goat? Then, respected brahmin, the definition of goat needs to be changed! If you call this a goat then what will you call a dog? But it's up to you. You are a scholarly man; you can change it if you want. It's just a name. Perhaps you say dog, perhaps you say goat -- a dog it remains. Nothing changes just by calling it a goat."

The man went away. The brahmin put the goat down and looked: it was definitely a goat... a goat like any other goat. He rubbed his eyes and splashed them with water from a roadside tap. He was nearing his own neighborhood: if people saw a brahmin carrying a dog on his shoulders it would be a blow against worship in the temple and against scholarship. People paid for his worship -- they would stop paying, they would think him mad.... Again he thoroughly inspected the animal, making sure it was a goat. But what was with those two guys?

Again he shouldered the goat and started off, but now he moved a little nervously. What if anyone else saw him? Then he came across the third fellow. He exclaimed, "What a fine dog! Where did you get it? I too have wanted to have a dog for a long time."

The brahmin said, "Friend, you just take it! If you want a dog, take it. It is really a dog. A friend gave it to me, you please relieve me of it." And he ran home before anyone could find out that he had bought a dog.

This is how man lives. You have become what you believe. And there are many cheats and scoundrels all around -- you have been led to believe all kinds of things. They have their own motives. The priest wants to convince you that you are a sinner, because if you are not a sinner how will he continue to pray for you? It is in his interest that a goat be taken for a dog. A pundit... if you are not ignorant what will become of his scholarship? How will he run his business? A religious teacher... if he explains to you that you are inactive, free of doing, that you have never committed sin -- then what need is there of him?

It is as if you go to a doctor and he explains that you are not sick, that you have never been sick, you cannot be sick, health is your nature -- then the doctor is committing suicide. What will happen to his business? In robust health go to a doctor, go when you are not at all sick; then too you will find that he discovers some problem. Go and try it. Go in absolutely top form, when you are not sick at all; just go and do it, tell the doctor that you just want him to do a check-up. It is not easy to find a doctor who will say you are not ill.

Mulla Nasruddin's son became a doctor. I asked Mulla, "How' is your son's practice?" He said, "Things are going very well indeed." I asked how he figured that things were going well. He said, "Things are going so well that many times he tells patients that they are not sick. Only a great doctor can say it, one whose practice is going well. It's going so good that now he doesn't want to be bothered, he doesn't have time." Mulla said, "This is how I know its going well. Many times he tells people there is nothing wrong with them!"

There are many businesses -- they have their own interests. Thousands of businesses are riding on your back -- pundits, priests, religious teachers. They need you to be a sinner, it is necessary that you have done evil. If not, what will happen to those who explain how to be released from bad karma? What will happen to those messiahs who come to save you? If Ashtavakra is right then all messiahs are useless. Then there is no need for your release -- you are saved, you are liberated.

Ashtavakra has no such profession. Ashtavakra doesn't want to do business with you. He speaks straightforwardly, he is giving crystal clear truths: "You are unconcerned, unchanging, void of form, of cool disposition, fathomless intelligence, unperturbed. Thus have faith only in consciousness."

Only one conviction is needed: "I am the witness." It is enough. Such a self-confident person is religious. There is no need for any other conviction. There is no need for faith in God, no need for faith in

heaven and hell, no need for faith in the law of karma. One faith is enough, and that faith is that you are the witness, unchanging. And as soon as you have this conviction you find yourself becoming unchanging, steady.

A psychologist did an experiment. He divided a class in two, half the children here, half there -- in separate rooms. He told the first group, "This problem is very difficult, none of you will be able to solve it." He wrote an equation on the board and said, "It is not within your capacity. It is so difficult that even the students of the next class couldn't do it. But I am doing an experiment: I want to know if anyone among you can come close to solving it. If anyone can find a method, or make two or three steps in the right direction.... But it is impossible!" He repeated again and again, "It is impossible. Still you try."

He went into the other room with the rest of the students from the same class. He wrote the same equation on the board and said, "This problem is so easy it is unlikely that any of you will be unable to solve it. Children in the lower class have solved it too. So I am not giving you this as any kind of examination, it is so easy you are bound to solve it. I only want to know if there is anyone in the class who will have any difficulty with it."

The question was the same, the class was the same, but there was a great difference in the results. In the first group only three out of fifteen students could solve it. In second group twelve out of fifteen students solved it; only three could not. Such a big difference. The same question! The deciding factor was the attitude with which the problem was presented.

Ashtavakra does not say that religion is arduous, Ashtavakra says it is very easy. Those who say it is difficult, make it difficult. Those who say it is almost impossible, a razor's edge -- they are frightening you. They say it is like climbing the Himalayas, only rare beings can climb -- then you drop the idea, thinking, "I am not such a rare being. It is beyond me. Let the rare ones climb, I am not going to get into this trouble. I applaud these rare beings -- they can go ahead! But I am a simple person; just leave me in this ditch."

Ashtavakra says it is very easy. It is so easy, you don't need to do anything, just observing with alertness is enough.

This in the highest declaration of man's genius.

It is to make man aware of the highest possibility of human life.

Religion is the ultimate miracle of man's genius.

In contrast, politics is the most inferior expression of human intelligence, religion is the superiormost.

Once a politician fell seriously ill. The doctor advised, "Don't do any mental work for two or three months."

The politician asked, "Doctor, do you have any objection to my doing a bit of politics?"

The doctor replied, "No, none at all. Do as much politics as you want, just don't do any mental work."

The brain doesn't function at all in politics. In politics there is violence, not intelligence. There is grabbing, scrambling, struggling, not peace. There is no rest, only restlessness. There is ambition for greatness, jealousy, aggression -- there is no soul.

Religion is nonaggression, nonviolence, freedom from competition. It is not struggle, it is surrender. Nothing needs to be taken from anyone else. One declares what he has. When we have so much, what need is there to steal from others? Only those who don't know themselves can steal. They are fighting over bits and pieces when God is enthroned inside. Dying over bits and pieces while the ultimate expanse is present within. The ocean is present, and they crave droplets!

Only those who don't know themselves can be in politics.

And when I say politics, I don't mean only those who are in political parties. By politics I mean all those people who are struggling in some way: struggling for money, money politics; struggling for power, power politics; struggling for renunciation, the politics of renunciates.

Among renunciates there is great rivalry that no other renunciate should get ahead. An Olympics goes on among the renunciates, that no mahatma becomes too big. One mahatma will go out to defeat another. If the Olympics are ever hosted by India, there should also be an event for the competition of mahatmas.

But wherever there is competition, there is politics. The basis sutra of politics is, "What I don't have, someone else has; I can seize it and make it mine." But what you take from others, how can it become yours? How will stolen goods become yours? What has been seized will be taken away. If not today, tomorrow someone else will take it from you. And if no one succeeds in taking it from you, death will surely take it. Only that which you don't have to take from anyone else is yours. Then even death will not be able take it.

Yours is what you had before you were born, what you will still have after death.

Seek that one.

And to search for that one, Ashtavakra says you don't need to practice: only be alert, only witness.

Many times you feel you are running unnecessarily, but how to stop? It is not that you haven't felt it is a meaningless rat-race. You have, but how to stop? And the training for the rat-race is very deep. You have forgotten how to stop -- your legs are in the habit of running, the mind is in the habit of running. Your training is such that you can't sit. Training for sitting has disappeared.

"A complaint came to my lips but who to tell it to that it won't be meaningless. Swallowing the pain, I keep moving along, refusing to sit, refusing defeat."

And people still think it is defeat to just sit. If they sit they think they are defeated. If they sit they think it is escapism, running away! If they just sit the passing thousands will look with condemnation... so people keep moving.

"Complaints that all is useless come often to the mind, but who to tell? Who will understand? Here everyone is like you. No one tells anyone. People go on moving, each hiding his own wound."

"A complaint came to my lips but who to tell it to that it won't be meaningless." If you meet an Ashtavakra or a Buddha it is meaningful to say it. Here who can you tell?

"Swallowing the pain, I keep moving along...." People swallow the pain and move on. "Refusing to sit, refusing defeat."

And this becomes the idea of the ego: "Sitting defeated means... finished, gone under, dead. Keep going, keep doing something or other. Keep trying to accomplish something or other. If not you will be lost."

And those who just sit attain. Those who stop attain.

God is not attained by running, he is attained by stopping.

Ashtavakra says attain in ultimate ease.

Just sit sometimes. Find some time, only to sit, not doing anything. Zen monks have a meditation technique: Zazen. Zazen means just sitting not doing a thing. It is a very deep method of meditation. To call it a method is not right, because there is no method, just sit not doing anything. Zen says the same as Ashtavakra is saying: Sit down! Sit for a while and relax. Leave this turmoil for a while. Leave all ambition a little while. Leave the mind's running around, leave its rat-race. Simply sit a while, and sink into yourself.

A light will gradually begin spreading inside of you. Perhaps you won't see it at first. It is like returning home in the bright afternoon sun, at first the house seems dark inside. The eyes are used to the sun. Sit a little while, and the eyes will adjust, and the room becomes lit. Slowly, slowly light comes into the room. It is the same inside. You have been going out, going out for lives, so it seems dark inside. The first time you go in nothing will be visible... nothing but darkness. Don't freak out. Sit... let the eyes get adjusted to the inside. The pupils of those eyes have been used to bright sun.

Have you ever thought, in the sun the pupil of the eye becomes small. If you look in a mirror right after being in the sun the pupil will appear very small because so much sunlight cannot be taken in, it is more than enough, so the pupil contracts. Contracting is automatic. Then when you come into the dark the pupil has to expand, the pupil has to enlarge. After sitting in darkness for a while, again look in the mirror and you will find the pupil has become enlarged.

For the third eye it happens exactly the same as with the outer eyes. To look outside the pupil should be small; to look within the pupil should be large. There has been a long and ancient training. To destroy that training no new practice is needed -- just go on sitting.

People ask, "What will we do sitting? Just give us 'ram-ram,' some mantra to chant, we will repeat it -- give us something to do." People say, "We want crutches, we want help." As soon as you practice, bondage starts. Just sit! By sitting I don't mean sitting down; you can remain standing, you can lay down also. Sitting means don't do anything, in twenty-four hours just spend some time in non-doing. Become free of action. Remain empty. Let what is happening happen. The world is flowing by, let it flow. It is moving, let it move. Sounds come, let them come. A train starts out, a plane flies over, there is noise -- let it be, you go on sitting. Don't concentrate -- you just sit. Samadhi will gradually start becoming strong inside of you. You will suddenly understand what Ashtavakra means -- what it means to be free of practice and rituals.

"Know that which has form is false, and know the formless as unchangeable and everlasting. Learning this truth it is not possible to be born in the world again."

Then you are what the Buddha has called anagamin -- a person who never returns after death. We come back because of our desires, we come because of our politics; we come back because of desires and hopes. One who dies knowing, "I am the knower," doesn't enter again. He is released from this useless wheel -- from coming and going.

"Know that which has form is false, and know the formless as unchangeable and everlasting. Learning this truth it is not possible to be born in the world again."

"Know that which has form is false...." Within us what has form is illusory, what has no form is the truth. Look at a whirlpool sometime. What is a whirlpool but waves arising in water? When it becomes calm, where has it gone? There was no whirlpool, it was just a wave in the water, it was just a shape that arose in the water. Likewise, we are just waves of the divine. When the wave is gone, nothing is left behind. Not even ash is left, not a trace remains. It is like writing on water, it disappears as you write -- in the same way all that happens in our life are only waves.

"Just as a mirror is the same inside and outside the image reflected in it, God is the same inside and outside this body." You have seen that when you stand in front of a mirror it makes a reflection. Does something happen in the mirror? A reflection made means that nothing happens. Move aside and the reflection is gone -- the mirror remains just as it was. Your reflection is made by your coming before it; step aside and it is gone. But in the mirror nothing is made and nothing moves aside. The mirror remains in its own nature.

This sutra of Ashtavakra says: stand before a mirror, a reflection is made in the mirror, but is a reflection really made? It seems to be. But don't be fooled by the reflection. Many are fooled by reflections.

And this sutra says that reflective mirrors are surrounding you; outside, inside, mirrors are reflecting in mirrors, and there is nothing at all. In just the same way God exists inside and outside of this body. God is within, God is without, God is above, God is below, God is in the west, God is in the east, God is in the south, God is in the north -- in every direction that same one. We are small whirlpools, small waves rising in that vast ocean.

Don't get confused by thinking of yourself as a wave -- think of yourself as the ocean. Just this much difference in belie: it is the difference between slavery and freedom. See yourself as a wave and you are bound, see yourself as the ocean and you are liberated.

"Just as the one all-pervading sky is the same inside and outside a pot, the eternal everlasting Brahma is the same in all things."

"Just as the one all-pervading sky is the same inside and outside a pot...." Consider a pot: it is the same sky inside the pot, the same sky outside. You may smash the pot but the sky is not smashed. You can make a pot but it doesn't distort the sky. No matter how the pot is shaped -- crooked or round -- the sky takes no form. We are all vessels of clay, earthen pots. It is the same outside, the same inside: don't place too much value on the thin wall of clay. This wall of clay makes you into a vessel -- don't be too tightly identified with it. If you believe you are this wall of clay, you will go on being made into pots of clay, your belief will pull you back here again and again.

No one else brings you into the world. Your fixation that you are a pot brings you back. Once you know that you are the emptiness inside the pot.... Lao Tzu's statement is meaningful. Lao Tzu says, "What is the meaning of the sides of the pot? The real meaning is in the emptiness inside the pot. If you fill it with water, the water fills the space, not the sides. When you make a house, do you call the walls the house? That is not right. The empty space left inside is the house. You live in this, you don't live in the walls. The walls are only a boundary. In reality we live in the sky. We all exist as digambaras, sky-clad. What difference do the walls make? We remain in the sky, inner or outer. Today the wall exists, tomorrow it will fall -- the sky always exists.

If you mistakenly take the house as the walls, take the pot as layers of clay and take yourself as a body, it will be the same bondage. Just a small mistake in reading the sutra of life and everything goes wrong; a very small mistake....

Once Mulla Nasruddin boarded a bus. Absorbed in thought he took a seat and lit a cigarette.

"It is clearly written that smoking is forbidden on the bus," the conductor angrily said. "Didn't you read it? Don't you know how to read?"

"I read it but there is so much written in the bus. Which of them should I do?" Nasruddin said. "Look at this: it says here, 'Always wear Handloom Saris!'"

One need only be a little careful to avoid such mistakes. The body is very close -- to read the language of the body is very easy. And the body is so close that its shadow falls on the inner mirror and is reflected. You are in the body, but you are not the body. The body is yours, you are not the body's. The body is your means, you are the end. Use the body, don't lose your mastership. Though living in the body, remain beyond the body -- like a lotus in the water.

Hari Om Tat Sat.

The Mahageeta, Vol 1

Chapter #6
Chapter title: The Touchstone of Truth

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The first question:

BELOVED OSHO, THROUGH STUDYING TEXTS LIKE VEDANTA AND THE ASHTAVAKRA GEETA, I HAVE LEARNT THAT WHATEVER IS WORTH ATTAINING HAS ALREADY BEEN ATTAINED. MAKING EFFORTS FOR IT IS GOING ASTRAY. I HAVE DEEPENED THIS CONVICTION, SO WHY HAS SELF-REALIZATION NOT HAPPENED? PLEASE SHOW ME THE PATH.

Never think that what you understand from scriptures is your own understanding. Never think what you understand from words has become your own experience.

Hearing Ashtavakra, many people will feel, "Far out, everything is already attained." But it is not attained this way. What connection is there between your listening to Ashtavakra and attaining? It has already happened: this must be your own experience. The recognition, the blessing, must be yours, it is not an intellectual conclusion.

Intellect will quickly accept it. What could be easier than, "It has already happened. Good, our troubles are over. Now there is no need to search, no need to meditate, no need to worship or pray -- it has already happened."

Intellect is ready to accept -- not because it has grasped the truth. It accepts because the difficulties of the path can be dropped, efforts of sadhana dropped, and the need to continue meditating is dropped. Soon you look around and find that you have not attained. If it could happen merely by the intellect grasping it, there could be spiritual universities. There is no university of spiritual study. It is not attained from scriptures, it is attained by your own spontaneous inspired wisdom.

Listen to Ashtavakra, but don't be in a hurry to believe. Your greed makes you hurry. Your greed will tell you, "This is very handy. We already have the treasure, so the whole botheration of attaining is over. Now there is nowhere to go, now there is nothing to do."

You always wanted to attain without effort. But remember the desire to attain is still there behind all this: attain without doing! Previously you thought of striving to attain; now you think of attaining without exertion -- but the desire to attain is still there. This is why the question arises of why has self-realization not yet happened.

For one who has understood: "Forget about self-realization, what's the use?" If you had understood Ashtavakra, no other question could arise. The question "Self-realization has not happened" indicates that while accepting what Ashtavakra says, you are watching from the corner of your eye: is it attained yet or

not? Your eye is still focused on attaining.

People come to me and I tell them, "Meditation cannot go deep as long as you continue desiring. As long as you expect to attain something -- bliss, God, atma -- meditation will not go deep, because thinking of attaining is greed. It is ambition, it is politics. It is not yet religion." They say, "Okay, we'll meditate without thinking about it, but we will attain, won't we?"

There is no difference. They are ready to stop desiring because, "You say this is the way to attain, so we won't think of it -- but still, we will attain it, won't we?"

You are not able to rid yourself of greed. Hearing Ashtavakra many people will very quickly accept that it has happened. If it could happen so quickly... and it is not that there is any barrier to it happening. The barrier is the foolishness of your desiring. The happening is so near!

Ashtavakra is right -- it has already happened. But only when all desire for attaining disappears then this, "It has happened already," will be understood. Then you will know from your totality that it is attained. But at the moment it is just an intellectual diversion: "If a great master like Ashtavakra said it, it must be right." You are hurrying to believe. Your belief is impotent. Without doubting you have quickly accepted it.

In this country the habit has disappeared of doubting anything stated in scriptures. If it is in the scriptures it must be right.

One day Mulla Nasruddin came carrying a very handsome umbrella. I asked him, "Where did you get it? Such fine umbrellas are not made here."

He said, "My sister sent a gift."

I said, "Nasruddin! You have always said that you don't have any sisters."

He replied, "It is true."

Then I said, "Yet this gift is sent by your sister...?"

He said, "If you don't believe me: here, it is written on the handle, 'A gift for my beloved brother, from your sister.' I was coming out of a restaurant and these letters on the umbrella -- I thought it seems I do have a sister. When it is written it has to be believed. And perhaps there is some sister or cousin.... And religious people have always said you should take every woman except your wife as your mother or sister."

When something is published -- and in the scriptures... belief in the written word is very strong. When you tell someone something, he asks where it was this published. If you say where he will believe what you said. It is as if there is some power in writing. Say how ancient it is -- people will accept it. It is as if truth is somehow related to age. Who said it? Ashtavakra? Buddha? Mahavir? -- then it must be right.

From your side you haven't made any effort to wake up -- not a tiny bit. Someone said it, you believed it -- and such convenience: you have attained without doing anything!

Krishnamurti's followers have been listening for forty years -- exactly the same people more or less. They have attained nothing. Sometimes one of them comes to me saying, "I know that everything is already attained, but why hasn't it happened? I listen to Krishnamurti, I understand that everything is already attained."

These people are greedy. They hoped that instead of having to make any effort they should get it free. They have not heard Krishnamurti nor understood Ashtavakra. They have heard their greed. They have heard through their greed. Then they interpret in their own way.

A friend has asked, "Doing meditations seems irrelevant now. Five meditations a day -- and this lecture series on Ashtavakra going on.... It seems stupid."

It is so easy to drop meditation -- so hard to do it. What Ashtavakra attained was not attained through doing, and yet it was not attained without doing anything.

Try to understand, this is a subtle point.

I have told you Buddha attained when he dropped all doing. But first he did everything. Six years of untiring effort, he gave everything to it. By giving everything, he experienced that nothing can be attained by doing. It wasn't by reading Ashtavakra... even though the Ashtavakra Gita was available in Buddha's time. He could have studied it -- there was no need for six years of effort. He made an untiring effort for six years, and in the midst of this effort he found out it is not attained by effort. He didn't leave a single stone unturned, proving to himself that it couldn't be attained by inner effort. There was no desire left inside. He did everything, and he saw that he didn't attain. His effort became so crystallized that in this crystallization, doing dropped. Then it happened.

I say unto you, the state of non-doing will come when you have done everything. Don't hurry, otherwise what little meditation you are already doing will be lost, what little prayer you are doing will be lost. Ashtavakra remains far away and the little progress you were making on the journey will stop too.

Before stopping one needs to run totally. Though one does not attain by running, this knowing will be crystallized by it. One day effort will drop, but not from mere intellectual understanding. When every cell, every atom understands it is useless -- this is the moment it happens.

Ashtavakra is right in saying that practice is bondage.

But only one who practices will find out.

I am telling you this because I have practiced and found it is a dead end. I am telling you this because I have practiced sadhana and found that no sadhana leads one to the sadhya, to the goal. I meditated and found that no meditation brings one to samadhi.

When this becomes your deep experience, and one day that moment comes when it boils at one hundred degrees, when you have given everything.... Holding back nothing -- you have thrown yourself totally into the fire, the effort has become total, the inner fire is total, the sadhana is total; now existence cannot tell you that you have held anything back, all is given -- that day, in that crystallization, in that state of ignited consciousness suddenly everything is burnt to ash. All sadhana, all practices, all meditation, all renunciation -- suddenly you wake up and find, "Oh! What I was seeking was already attained!"

But if it could happen just by reading Ashtavakra then it would be very convenient. What is hard about reading Ashtavakra? The sutra is so clear and simple. Remember, to understand simple things is the most difficult thing in the world. And the difficulty comes from within you. You hope you won't have to do anything. It is very hard for people to accept the need to meditate.

This is the acid test -- the Ashtavakra Gita. Those who hear Ashtavakra and continue meditating have understood. Those who hear Ashtavakra and stop meditating have not understood Ashtavakra and they lose their meditation too.

Practice, and you will find out that practice is a dead end. This is the final phase of practicing. Don't be in too much of a hurry.

"Through the study of texts like Vedanta and the Ashtavakra Geeta, I have learnt...." Has anyone ever known through study? Has anyone known through memorizing texts? Has anyone ever known through learning scriptures, learning words? This is not knowing; it is information, knowing about. You can say this information is known: "What is worth attaining is already attained." But when you realize it, everything is finished.

You were informed, you got excited, and it sprouted in greed! Your greed said, "Look, I have been meaninglessly making efforts. Ashtavakra says 'without doing anything,' so I will sit without doing anything." So you sit doing nothing. After a while you observe, "The happening has not happened yet. Why this delay? And Ashtavakra said right now!" You sit looking at the clock, "Five seconds have past, five minutes have past, an hour is almost over -- and Ashtavakra said immediately! Right now! There is no need for even a second to pass!" You start thinking he was lying, your trust is broken.

This is not knowing, it is information. Always remember the difference between information and knowing. Information means borrowed. Someone else has known, and listening to him you have become informed. This is information. Knowing is an experience. No one else can know for you; it cannot be borrowed.

I have known -- your knowing will not happen from this. My knowing will be mine, your knowing will be yours. Yes, if you collect my words it will be information. Through information one can become a scholar but not a wise man. Knowledge about wisdom can be collected, but not the liberation of wisdom. A whole system of words can be created, but not the beauty of truth. The words will hem you in more, will enslave you more. So you will find scholars very restricted. Where is the open sky? Knowing that what is worth attaining is already attained -- if you know it then what is left to ask?

"... Making efforts is going astray." If you know this then what else is there to ask? "I have deepened this conviction." Either there is conviction or there is not; there is no way to deepen it. How can you deepen it? If there is faith there is faith; if there isn't there isn't -- how will you deepen it? What method is there for making faith deepen? Will you suppress your doubts? Will you sit on top of your doubts? What will you do? Will you falsify your doubts? When the mind raises questions will you ignore them?

Inside, the worm of doubt will be gnawing. It will say, "Now listen, is anything attained without doing anything? Has anything ever happened just by sitting? Things happen by doing; does anything happen by sitting idle? Can you get anything for free? What nonsense are you getting into? What illusion are you suffering from? Get up, move, run; otherwise life will run out -- life is already running out! Don't waste time sitting here like an idiot."

These doubts will arise: what will you do with them? Will you suppress them? Will you falsify them?

Will you say you don't want to hear about it? Will you throw them into the unconscious? Will you hide them inside, in your basement? Will you avoid looking them in the face?

What will you do to deepen your faith? You will do something like this -- you will repress in some way. This faith will be false; disbelief will be smouldering beneath it. This faith is superficial. Above is a threadbare covering; underneath, the coals of disbelief, of doubt. Soon they will burn up your faith. This faith is of no use, you cannot deepen it. Faith is, or faith is not.

It is like someone drawing a circle. If he draws half a circle will you call it a circle? Can half a circle be called a circle? It is an arc, not a circle. It can be called a circle only if it is complete. An incomplete circle is not a circle. Incomplete trust is not trust, because incomplete trust means that distrust is also present. In the empty arc, what will happen? There will be doubt. Doubt and trust cannot move together. It would be like one foot going east, the other foot going west -- you won't get anywhere. It would be like riding in two boats, one going to this shore and one going to that shore -- where will you go?

The journeys of doubt and trust are quite separate. You are riding in two boats. What is the meaning of incomplete trust? Does half faith mean half disbelief is also present? If trust exists it is complete, otherwise it exists not.

And remember one important fact: whenever the higher is mixed with the lower, the lower does not lose anything, but the higher does. When you mix the higher with the lower there is no harm to the lower, but the higher is harmed.

A feast is prepared, fine foods are set out. Throw just a small handful of dirt on it. You could say it is a vast feast, what can a small handful of dirt do? But a small handful of dirt destroys the whole feast. The whole feast cannot destroy even this small handful of dirt.

Throw a rock at a flower and nothing happens to the rock, but the flower will be destroyed. The rock is lower, lifeless. The flower is glorious, full of life. The flower is of the sky, the rock is of the earth. The flower is the poetry of life. When the flower and rock collide the flower is completely crushed, the rocked completely unscratched.

One drop of poison is enough. Remember, doubt is lower. If the rock of doubt falls on the flower of trust, the flower will be flattened and die, the flower will be murdered. Do not think that trust will transform the rock. The rock will destroy the flower.

Either faith is or it is not -- there are not two possibilities. When faith exists, it encompasses your whole life, it spreads into every cell. Faith is expansive. But such a faith does not come from the scriptures, it cannot come. Such a faith comes from live experience. It comes when you read the scripture of life, not from reading Ashtavakra.

Understand Ashtavakra, but don't think this understanding is wisdom. Understand Ashtavakra and preserve this inside yourself, put it away. You have received a touchstone. You didn't receive wisdom, but an analyst's experience. And when you do attain wisdom, you can easily test it with the touchstone of Ashtavakra.

The touchstone is not gold. When you go to a goldsmith you see he has a black testing stone. This black stone is not gold. When he receives gold, the goldsmith rubs it on this black stone to find out if it is gold or not.

When you have understood Ashtavakra's words carefully keep them, pack them away and when your experience of life comes you can test it. Ashtavakra's touchstone will be helpful then. You will be able to know what has happened. You will have the language to understand it. You will have a method to understand it. Ashtavakra will be your witness.

This is the way I take the scriptures. The scriptures are witnesses. The path of truth is unknown. You need witnesses on that unknown path. When you first come face to face with truth, truth will be so vast that you will tremble, you will be unable to grasp it. You will shake to your very roots. There will be fear that you could go mad.

Imagine what will happen to a man who has been searching for a treasure for lifetimes and suddenly he finds that the treasure is buried where he is standing -- won't he go mad? "This seeking for many lives was a waste! The treasure is buried right under my feet!"

Just imagine. It will be a tremendous shock for this man: "So many years I have wasted! This whole time has been a meaningless effort, a nightmare. What I have been seeking was waiting inside." Won't a man go mad from such a shock? At that time Ashtavakra's sweet words will soothe you. At that time the Vedanta, Buddha, the Upanishads, the Bible, the Koran, Buddha, will stand as your witnesses. In that situation you will be unable to comprehend the new experiences that are happening to you. In aloneness it is

very difficult.

I am speaking on the scriptures -- not because by hearing the scriptures you will become wise. I am speaking on them so that as you move on the path of meditation -- if not today, then tomorrow it will happen, it has to happen -- when the happening takes place it need not be that gold is in front of you and you cannot comprehend.

I am giving you a touchstone.

Test your experiences on these touchstones.

Ashtavakra is the most precise touchstone. Don't have faith in Ashtavakra, use Ashtavakra as a touchstone for your own experiences. Make Ashtavakra a witness.

Jesus said to his disciples, "I will be your witness when you arrive." But his disciples misunderstood. The disciples understood that when they died and reach God's heaven, then Jesus would bear witness that they were his disciples; "Let them come in -- these are mine, they are Christians. Be especially compassionate to them. Let more blessings shower on them."

But what Jesus meant is something completely different. Jesus said, "when you arrive I will be your witness" -- this did not mean that Jesus would be standing there, but that what Jesus had said would be there as a touchstone. When your experience happens, immediately you can test it and unravel the knot. As it is, you have wandered around for so long in untruth, your eyes have become used to it. The shock of truth should not break you apart, should not drive you insane.

Remember, many seekers of truth have gone mad. Many seekers of truth have gone mad just as they neared the stage of becoming enlightened, they became deranged, because the happening is so vast, it is inconceivable, unbelievable. It is as if the whole sky has crashed on you.

Your pot is small and the infinite is raining in your pot. You will be shattered -- you won't be able to contain it. You are face to face with the sun and your eyes will be dazzled and then go dark. The sun is before you and all is darkness, your eyes will shut. At that moment you can use Ashtavakra's statements to understand the sun. At that time, the voice of Ashtavakra that has been lying in your unconscious will immediately speak. The sutras of the Upanishads will start resounding, the Gita will echo, the Koran will echo -- its verses will come forth! Their fragrance will assure you that you have come home, there is nothing to freak out about; this vastness is you.

Ashtavakra says that you are expansive, you are vast. You are omnipresent. You are void of action, uncorrupted. You are the ultimate reality. These statements will immediately give an explanation.

Merely having faith in them, merely holding on to them, will lead you nowhere. And greed is waiting within you, saying self-realization has not happened.

"To control desire, a continuous stream spreads out from the snake charmer's pipe. Dense, impenetrable desire quivers in response...."

Listen to it again: "To control desire, a continuous stream spreads out from the snake charmer's pipe. Dense, impenetrable desire quivers in response like a cobra whose coil is motionless, while the hood dances to and fro."

You want to become free of desire, but still you spread out a net of desire. You want to be completely clean and pure but still you do it by means of greed, still desire goes on quivering.

See how an alone, uncrowded desire quivers. The snake's coil is motionless, now only the hood dances to and fro.

You have gone to attain God, but your way of attaining is the same as for attaining money. You go to seek God but your desire, your passion is the same as the one who is after material things. Your madness is the same as the madness of one who wants to attain the world. The object of desire has changed, but the desire has not changed.

Listening to Ashtavakra your desire says: "Wow, this is great! I never knew that what I am seeking is already attained. So now I will just sit." Then you will wait: "Did it happen yet? did it happen yet? did it happen yet?..." Desire goes on quivering. "Did it happen yet?" -- you haven't understood.

Listen to Ashtavakra again. Ashtavakra says it is already attained. But how can you hear it, how can you understand it? -- your desire goes on quivering. Until you have chased after your desires, until you have seen the worthlessness of chasing after them, run and fallen down and scraped yourself, you won't be able to understand. Only through the experience of desire does desire become worthless. Exhausted it falls down broken -- in this moment of desirelessness you will understand that what you have been seeking has already happened.

Otherwise you repeat like a parrot. It doesn't make the slightest difference if you are a Hindu parrot or a

Muslim parrot or a Jaina, a Christian, a Buddhist -- a parrot is a parrot. A parrot may recite The Bible, a parrot may recite the Koran. A parrot is a parrot, he will go on repeating.

"Inside the temple all bathed and rubbed down, in full voice, engrossed, throats open in loud tones, extremely well practiced they go on chanting Ram-Ram. Inside themselves they are all deaf-mutes, repeating meaninglessly without understanding, dwarfs. But outside the most childish, the most loudmouthed."

Look in the temples! "Inside the temple, all bathed and rubbed down, in full voice, engrossed...." People seem so innocent in the temples. Look in the market at the same faces that you see in the temples. Their coverings appeared different in the temples. "... Throats open in loud tones, extremely well practiced...." You must have seen people taking up a rosary and chanting. Wrapped in a blanket printed with Ram-ram, with sandal paste on the forehead -- what a spotless, radiant image! When you meet the same man in the market, in the crowds, you won't be able to recognize him. People have different faces: they wear one face in the market, they wear another face in the temple.

"... Engrossed, throats open in loud tones, extremely well practiced they go on chanting Ram-Ram. Inside themselves they are all deaf-mutes, repeating meaninglessly without understanding, dwarfs. But outside the most childish, the most loudmouthed." Information can make you a parrot, can give you a big mouth. It can give you the illusion of being religious, can give deceptions. But don't think it is wisdom. And on the basis of information the conviction that you put forward will be sitting on doubt, riding on the shoulders of doubt. This conviction cannot take you to the door of truth. Don't put much faith in this conviction -- it is worthless.

Faith must come from your own experience. Faith must come from the pure formlessness of your own meditation.

The second question:

> BELOVED OSHO, WHILE OUT WALKING AT DUSK, I FELT SUDDENLY YOUR WHOLE LECTURE OF YESTERDAY MORNING BEGAN ECHOING IN EVERY CELL OF MY BODY. I WAS LOOKING AS A SPECTATOR AT THE SPLENDOR OF SCENES GOING BY, WHEN THE MEMORY OF THE OBSERVER AROSE. THIS PLAY OF THE OBSERVER WENT ON FOR SOME TIME, THEN MY LEGS BEGAN WOBBLING AND TO KEEP FROM FALLING I SAT DOWN AT THE SIDE OF THE ROAD. AND THEN NEITHER SCENE NOR SPECTATOR REMAINED, NOR EVEN THE OBSERVER. EVERYTHING DISAPPEARED BUT STILL SOMETHING WAS -- SOMETIMES DARK, SOMETIMES LIGHT, PLAYING HIDE AND SEEK. BUT SINCE THEN ANXIETY HAS INCREASED AND I CANNOT UNDERSTAND ALL THIS.

This is just what I was saying. If a small glimpse of the truth comes to you, you will be upset, you won't be able to understand. Not understanding it, a deep uneasiness will take hold of you; madness too can overtake you.

This is why I speak on these scriptures. This is why I go on explaining every day, so that the information will remain in your unconscious, and when the happening takes place you can figure it out, you can clearly define what happened. Otherwise how will you comprehend it? You won't have the language, the words; you will have no way to understand it, no measuring stick, no scales -- how will you weigh it? You will have no touchstone. How can you appraise it?

You have said: "... Your whole lecture of yesterday morning began echoing in every cell of my body. I was looking as a spectator at the splendor of scenes going by, when the memory of the observer arose. This play of the observer went on for some time, then my legs began wobbling and to keep from falling I sat down at the side of the road."

Certainly this happens. When you first become aware of the observer, you wobble. Your whole life totters, because your whole life is set up without the observer. This new happening will shatter everything. It is like a blind man whose eyes suddenly open: do you think he will be able to walk down the road? He will stagger. Blind for forty, fifty years, he felt his way along with the help of his cane. In his blindness he gradually developed the ability to walk in the dark. He became skillful. He interpreted sounds around him. He got to know the turns in the roads. He had learned the art of seeing with his ears. For fifty years everything had been going well.

This life of the blind -- which you cannot even imagine -- bereft of light, color, beauty, shape; it depends

only on the medium of sound.... He has only one language: sound. He has created his whole life on this basis. If on the way to the market in the morning suddenly his eyes open, think of what will happen. His whole world will come crashing down. His world of sound will go completely topsy-turvy.

This event will be so strong -- the eyes opening, seeing peoples' faces, seeing colors, the rays of the sun, sunlight and shadow, this crowd; so many people, buses, cars, bicycles -- he will completely freak out! It will be such a great shock to his life: Will the small world he has made with the help of sound disappear, be wiped out, die, be trampled under? He will sit down on the spot trembling, he may stagger and fall. Perhaps he will not be able to make it home... maybe he will faint.

And this example is nothing. When the observer makes its entrance into your life, when just one ray of the observer comes, then this example is nothing -- the event is so much bigger. The inner eye is opening. You have created your world without the inner eye and when the inner eye suddenly opens it makes your whole world wrong. You will remain speechless in amazement.

You have asked rightly and asked from experience. Consider the two types of questions. One is theoretical -- it has no great value. But this question comes out of experience. If there were no experience this question could not have arisen. If these legs had not staggered, this question would not have arisen. This question is from direct experience.

"... The memory of the observer arose." Ashtavakra's words must have reverberated. An echo must have remained of what I had said in the morning. Its fragrance must have arisen in you, a few threads of what I said must have become entangled in you.

"... The memory of the observer arose. This play of the observer went on for some time...." Perhaps it was only a moment. A moment of the observer seems very long, because the observer is beyond time. Here only a second passes on your watch; there, as the observer, it seems centuries have passed. This watch is of no use there. This watch is not made for the inner eye.

"This play of the observer went on for some time, but then my legs began wobbling and I sat down at the side of the road to keep from falling." This wobbling indicates that it happened. The questioner has not asked a question from his listening or reading -- something transpired. "And then neither scene nor spectator remained, nor even the observer." In that wobbling everything dispersed, everything disappeared. In such moments confusion arises if there has been no gradual preparation. If we are unable to assimilate it drop by drop, if it happens all of a sudden, there can be an explosion.

"Everything disappeared but still something was." Certainly something was. Actually everything was for the first time. Everything of yours ended, your little house of straw fell down. The sky, the moon and stars -- the ultimate remained. The boundaries, the lines you had drawn all disappeared -- cloudless sky remained. Your conditioning of living in a confined shell was shaken. You were frightened by this wobbling and sat down at the roadside. Certainly something was. The experience makes one speechless. One cannot grasp: what was it, who was it?

Have you noticed? -- sometimes something suddenly wakes you up when you were deep asleep. At five a.m. you were sound asleep, at the hour of deepest sleep, and something suddenly awakens you. Some noise, some firecracker goes off in the street, a car crashes into your door: some noise that immediately wakes you up. Instantly! You jump immediately from sleep to wakefulness. You come like an arrow from the depths of sleep. Usually when we come out of deep sleep we come very slowly. First deep sleep drops away, then dreams gradually start floating, then we remain in dreams for a while.

You can remember your morning dreams, but you do not recall the night dreams, because the morning dreams are very light and exactly half way between sleep and waking up. Then gradually dreams disappear. Then there is half broken sleep. Then sun and shadow play a little hide and seek with your eyes: you are one moment awake, one moment again asleep; you roll over as if awake.... In between you hear your wife making tea, a dish falls, the milkman comes, someone passes by on the street, the servant knocks, the kids are getting ready for school. Then you roll over again and start falling into the depths. In this way you very gradually come to the surface. Then you open your eyes.

But if something happens suddenly, you come like an arrow from the depths straight to awakening. Your eyes open and you wonder: Where am I? Who am I? For a moment nothing is clear.

This must have happened to all of you at some time or other: you wonder, Who am I? Even your name and address will be gone. Where am I? This too will be unclear. It is as if you have suddenly come to some alien world. It lasts only a moment then you come back together, because this shock isn't such a great shock. And then too you are used to it -- it happens every day. You get up every morning: you return from the world of dreams into the world of wakefulness. This routine is old, yet sometimes when it happens suddenly

you are startled and frightened.

When the real awakening happens you will be completely speechless. You won't have any idea what is happening. Everything will become calm and silent.

But it was good. "... Neither scene nor spectator remained, not even the observer remained. Everything disappeared but still something was." It is to help you to comprehend this "something" that I speak on scriptures -- so you become capable of interpreting it. You can give meaning to this "something," you can identify it, you can define it. If not, it can drown you. You will be carried away in a flood, you won't have any place to stand. Hence I go on saying so many things.

"Everything disappeared but still something was. Sometimes dark, sometimes light playing hide and seek. But since then anxiety has increased and I cannot understand all this."

Put it away, keep what I say to you. Make a jewelled box for it. Don't take it as wisdom but only as information. Consciously make a box for it. Then gradually you will find, as experiences begin happening, that my words arise from your unconscious, and make clear and comprehensible the experiences that happen. I will be your witness.

But if you argue with me as you listen I cannot become your witness -- you listen and you are creating some kind of internal struggle against me, refuting me. If you are not listening sympathetically, lovingly, but go on debating, then I cannot be your witness because then when you put something in your box it won't be mine, it will be yours.

Last night a psychologist from Australia took sannyas. I told him, "You are welcome here even if you don't take sannyas. But then you will not become my guest. You are welcomed. But if you take sannyas you are welcome here and you will also become my guest."

People ask me, "Will your love for us be less if we don't take sannyas?" My love for you will remain total. Be welcome! But the moment you take sannyas you become my guest also. And there is a great difference. Without taking sannyas you listen from a distance. Taking sannyas you come close.

Without your taking sannyas your intellect goes on analyzing, goes on shifting whatever I say. Whatever fits with your mind you keep, whatever does not fit you throw out. And the possibility is that what doesn't fit with you is what will be useful for you. Whatever agrees with your mind cannot transform you. If it agrees with you it means that it is in harmony with your past. What doesn't fit with your past can spark a revolution within. What doesn't fit with you can transform. Whatever totally fits you will strengthen you as you are, not transform you. You go on selecting -- you think you are intelligent.

Intelligent people sometimes do very idiotic things. They sit here selecting. They go on choosing. They hold on to things that fit their prejudice, and make no connection with anything that is against their prejudice. But I repeat to you that what doesn't seem to fit you will some day be useful. Now you don't have any way to understand it, because you don't have any experience of it. But still I say unto you, keep it with you. When the experience comes some day, then suddenly it will arise from your unconscious and clarify everything. Then you will not remain speechless, the amazement will not break you apart. And you need not be frightened and uneasy.

"High above what the wind sang and the cedars echoed, what was shining on the snow peaks, what spilled over from the evening sky, who received all this? The one who extended his hand, desiring to attract it? Oh, it has descended into my already given heart. It overflows in my accepted tears. It came unknown, unrecognized. It has manifested itself by means of all these and me. It has permeated itself. Alone where it is resplendent, eyes are helplessly lowered. Not only sounds, the echoing of the infinite silence is also lost there."

Hear me -- with deep tears! Hear me -- with the heart. Hear me -- with love. Not with intellect, not with logic. This is the meaning of trust and faith.

"High above what the wind sang and the cedars echoed, what was shining on the snow peaks, what spilled over from the evening sky, who received all this? The one who extended his hand, desiring to attract it?" No! Whenever the hand of desire is extended, it shrinks. The hand of desire can only contain alms, not an empire. A heart opened by love is needed to contain an empire. A begging, desiring bowl will not do.

"... who received all this? The one who extended his hand, desiring to attract it?"

You can listen to me in such a way that you take what fits your prejudices and put it in your bag. Then you come to me extending your begging bowl. Desire is a beggar. You can take a little, but what you take are just scraps of bread fallen from the table. You could not become a guest. Sannyas will make you a guest. "Oh, it has descended into my already given heart. It overflows in my accepted tears. It came unknown, unrecognized. It has manifested itself by means of all these and me. It has permeated itself. Alone where it

is resplendent, eyes are helplessly lowered."

Where eyes bow down.... "Not only sounds, the echoing of the infinite silence is also lost there." Get ready for this. Fill the heart with love for this. Learn to listen with sympathy. And keep in a treasure box what I am saying to you. Then you will not suffer. Then when the unacquainted, the unknown descends, you can understand it. You will be able to understand its hidden music. You will not drown or be frightened by its silence, you will be liberated; otherwise it seems like death.

If God comes without your understanding, if you have no means to understand him, it will feel like death, that you are finished. If you have a little understanding, some preparation, you have learnt something from a master, have sat in his presence, then God is liberation; otherwise he seems to be death. And once you have freaked out, you will stop going in that direction. Once you have been so frightened, every cell of your body will tremble. You will go everywhere except where there is such fear. Where your arms and legs tremble, where you have to sit at the side of the road, where everything goes dark and all seems to be lost; something unknown, unacquainted remains and you are just freaked out -- you won't go back there.

In one of Rabindranath Tagore's poems he says, "I searched for God for many lives... searched but never found. Sometimes I got a glimpse of him among the most distant stars. I kept hoping, kept looking. Then one day by a lucky accident I reached his door. There was a sign: 'This is God's house.' I climbed the steps -- in one leap the journey of many lives was complete. Benediction!

"My hand was on the doorbell chain when a fear overcame me: 'What if I meet him? Then? What will I do? My whole work has been to seek God. I live in this hope -- it is my life's journey. So if I meet God it will be death. What will happen to my life, my journey? Then where will I go, what will I attain, what will I seek? Then nothing will remain.' So in fright I let go of the chain, slowly let go of it so there would be no noise, so that he would not open the door. I took my shoes in my hand and fled, and since then I have been fleeing."

"Still I go on seeking" -- the poem continues -- "even now I am seeking God, though I know where his house is. I seek him everywhere except there, because seeking is my life. I keep myself from going near it. I go anywhere except towards that house. I turn away from it. I ask everywhere else, 'Where is God?' -- and all along I know where God is."

As I see it, many people have come close to that house many times in their endless seeking, but freaked out. Freaked out and forgot everything; only that fright they cannot forget. This is why people are not readily attracted to meditation. People are scared, and avoid even talking about things like meditation. They make formal use of the word God, but they never let themselves go in a deep search for him. They go to the temple, the mosque -- it is a social formality, a convention, a custom. They go because they are supposed to, but they never let the temple, the mosque, be established in their heart. They won't take on such danger. They keep God far away. And there is a reason for it -- somewhere hidden deep in their memory is an experience of fear. Sometime they must have faltered in front of that door.

If the friend who has had this experience does not understand it correctly he will start being frightened. Sitting down freaked out in the street, all limbs trembling, heart pounding wildly, breath coming in gulps, everything every which-way -- it is better to stay away from such meditation! It is trouble. It is okay if you come back, but if you don't come back? If you go on sitting at the roadside people will think you are crazy. It is okay for an hour or two; more, and the police will come. More, and the neighbors will take you away, or send you to the hospital to find out what happened. The medics will start giving injections, concerned that you have lost consciousness, that there may be a brain injury.

A friend has written -- a sannyasin -- that he left here dancing, ecstatic. His family had never seen him dancing and ecstatic. When he danced and was blissed out at home they thought he was insane. They came running, caught him, sat him down, and asked what happened.

He said, "Nothing happened to me. I am very happy, in bliss." The more he spoke of spiritual truths the more his family were sure something was wrong. They took him from the house and forced him to enter a hospital.

A letter has come from him. He says, "I am lying here in the hospital laughing. This is great fun. When I was sad no one took me for medical help. Now I am happy people have brought me to the hospital. I am watching this drama. But they think I am insane. And the more they think I am mad the more I laugh! The more I laugh the more they think I am mad!"

It is good that you have asked. Don't be frightened. This experience will gradually quieten down. Witness it. This happening is natural.

The fourth question:

BELOVED OSHO, WE ARE PART AND PARCEL OF GOD, AND INDESTRUCTIBLE TOO. PLEASE EXPLAIN WHEN, WHY AND HOW THIS PART GOT SEPARATED FROM THE ROOT? AND REUNITING THE PART TO THE ROOT -- IS IT POSSIBLE THERE IS A UNION THAT CANNOT BE SEPARATED? IF IT IS POSSIBLE THEN PLEASE JOIN THIS PART TO THE ROOT SO THAT I DON'T HAVE TO BE FRIGHTENED IN THIS CHAOS AGAIN AND AGAIN.

Do you see the difference? The last question came from experience. This question is academic.

"We are part and parcel of God, and indestructible too." Do you know this? You have heard it, you have read it -- and as it gives your ego satisfaction, you believed it. What could give the ego more satisfaction than saying we are part of God... we are God, we are Brahma, we are indestructible! This is what you want. This is the search of the ego. This is your deepest desire -- that you should become indestructible, a part of God, one who is Brahma, the lord of the whole universe.

"We are part and parcel of God, and indestructible too." Do you know this? If you know this there is no need to ask. If you don't know then writing it is meaningless: asking the question is enough.

"Please explain when, why and how this part got separated from the root?" This is a scholarly question. When? -- you want date and time. What will you do with it? If I tell you the date what difference can it make? If I give the year and time, that exactly at six a.m. on such and such a day -- what change will that make? What transformation will it bring to your life? What will you attain?

"... When, why and how this part got separated?" If you know you are a part of God then you know you have never been separated. You have had a dream of separation. You have never been separated -- how can a part be separated? The part exists only with the whole. You have forgotten. You cannot be separated but you can forget. There is no way to separate. We are that which exists. Even though we can forget, still we can remember -- the whole difference is of forgetting and remembering.

"... When, why and how this part got separated from the root?" If you were separate I could tell you when, why and how. You are not separate. Asleep at night, you dream you are a horse. In the morning you ask, "Why, how, when did I become a horse? It is very difficult -- why did I become a horse?" The first thing is that you never became a horse. If you had, would there be anyone left to ask? Horses don't ask questions. You were never a horse, you only dreamt it. In the morning you wake up saying, "What a dream I had!" Remember, you were not a horse even when you were watching the dream, and even though you may have been completely absorbed in feeling you were a horse. This is Ashtavakra's basic teaching.

Ashtavakra says that you become that with which you identify your "I." Body consciousness -- you become a body. You say you are a body and you are a body. Brahma consciousness -- say you are Brahma and you are Brahma. You become that with which you identify your "I." In your dream you were identified with a horse -- you became a horse. Now you are identified with a body, you become a man. But you never really do, you are always what you are -- just the same. There is never any change in your nature.

This kind of question has no meaning. Don't waste time in asking such questions. And those who answer questions like these are even more idiotic than you.

There is an anecdote about the Zen monk, Bokoju. One morning he woke up and immediately called his chief disciple, telling him, "Listen, I have had a dream. Can you analyze it for me?"

The disciple said, "Wait! I will bring a little water. First wash your face."

He brought a pot full of water and helped the master wash his face and hands. While he was doing that another disciple was passing by. The master said, "Listen, I had this dream. Will you analyze it for me?"

He said, "Just wait... it is better I bring a cup of tea for you" -- and he brought him a cup of tea.

The master had a good belly laugh. He said, "If you had analyzed my dream I would have beaten you and thrown you out!"

What analysis can a dream have? Now you have seen it, you are awake, now drop the whole circus!

The disciples gave the correct answer. It was a test, their examination -- the moment of testing had come. One disciple brought water to wash the master's hands and face. "The dream is gone, now be finished with it! What more analysis? -- the dream was a dream, it is finished. What analysis? The truth can be analyzed, but a dream? Can the false be analyzed? Can what never happened be analyzed? It is enough to know it was a dream; now wash your face. Now you have come back, just come out of it."

The other youth also did well, bringing a cup to tea: "You've washed your face, but it seems there is still a little sleep left. Enjoy a cup of tea and you will be completely awake."

This is what I am telling you: "Wash your face, drink your tea! You were never separate -- there is no way to be separate."

Then you ask, "And re-uniting the part to the root -- is it possible there is a union that cannot be separated?" When you are not separate, to talk about union is nonsense. This is why Ashtavakra says practice for liberation prevents liberation. What is he saying? He is saying, "You want a method to unite you with that from which you have never been separate? Does madness have no limit? This very method will prevent union."

Think a little. If you never left your house then efforts to return home will prevent you from waking up.

A drunk returned home one night. He had drunk too much. He managed to knock on the door but didn't know that it was his own house. His mother opened the door. He said, "My dear old woman, can you tell me where my house is?"

The old woman replied, "You are my son, I am your mother, idiot! This is your home."

He said, "Don't try to fool me. Don't confuse me. I am sure my house is somewhere around here, but where?"

The neighbors gathered around and they tried to persuade him. But it is no use arguing with drunks. One who argues with drunkards is also drunk. They told him, "This is your house!" They began proving it, showing him proof: "Look at this," "Look at that." They didn't understand that this man is drunk -- what proof is needed for anything? Who knows all that he is seeing? Something you cannot imagine. He is not seeing what you see, he is in some other world. He doesn't even recognize his own mother; can he recognize his home? He does not recognize himself; can he recognize anyone else?

Another drunk came along. He arrived with his bullock cart all hitched up. He said, "Climb on my bullock cart, I will take you home."

The drunk said, "This man seems to be right. I've found my guru! These others are all idiots: I ask them where my house is and they just go on repeating that this is my house. What, am I blind? This man is a perfect master."

Remember: if you ask wrong questions you will fall into the snares of wrong masters. Once you ask a wrong question you will meet someone or other who will give you a wrong answer. This is the law of life. Ask and someone is waiting to answer. The fact is that even if you don't ask, someone is ready to answer. They are looking for you. When you ask a question like this you only put yourself in trouble.

"And reuniting...." You were never separated, you never left -- how can you be reunited? And you ask "Is it possible there is a union that cannot be separated?" What if union happens but somehow it separates again? These things all look real because we don't remember who we are. If God is separate then all these things are true.

God is our nature, but we can forget our nature. This too is our inner nature, that we can forget our nature.

A friend has asked, "If the atma is uncorrupted, freedom, and infinite energy, supreme independence, then how does desire arise?" This too is the independence of our being -- that if it wants to desire it can desire. If our being could not desire it would be dependent. Think about it. This world is your freedom. You wanted it, so it happened. Your desire is free. If you wish, it ceases right now. If you wish, it is back immediately.

So I cannot say to you there is a union that cannot be broken. You have never been separated, but your being's ultimate freedom is that when it wants, it can forget something, and when it wants it can remember. If this possibility did not exist, the being would be confined, its freedom would be limited. Something would be projected on it; it would have characteristics.

There was a philosopher in the West, Diderot. He proved that God is not omnipotent, not all powerful. He gave arguments that seem to be right. For example, he says, "Can God make two plus two equal five?" It seemed difficult for even God to make two plus two equal five. So how could he be omnipotent? Two plus two equal four. "Can God make a triangle a rectangle? How can he do it? If he makes it a rectangle, it will no longer be a triangle. If it remains a triangle, then he couldn't make a rectangle out of it, so God is limited."

Diderot gave a shock to the Christian idea of God. But if Diderot knew the Indian ideas he would have been in difficulty. They say that this is the whole trouble -- that God has the freedom to make two plus two equal five, two plus two equal three. This is what we call maya, illusion -- it can make two plus two equal five, two plus two equal three. When two plus two equals four we are out of maya.

Here triangles look like rectangles. Here great deceptions go on. Here someone understands something,

someone else understands something else. Only what actually is, that is unknown to anyone. This much is certain, that two plus two will be anything, but not four. This is what we call maya.

We have called maya the power of God. Have you ever thought what this means? We call maya the power of God: it means God has the power even to deceive himself. If not, he would be limited. What sort of God would he be if he couldn't dream? Then he would be limited because he is incapable of dreaming. No, God can see dreams.

You are dreaming. You are God seeing dreams. He can wake up, he can dream -- and this ability is yours. Hence when you want you can dream, and when you want you can wake up. This is your choice: if you want to stay awake, you can remain awake; if you want to stay in dreams, you can continue dreaming.

Man's freedom is unrestrained.

The power of your being is unrestrained.

Truth and dream -- they are the ultimate's two streams. Everything is contained in these two streams.

You ask is reuniting possible? First, don't say "reunite." If you say "remember," it will be the right word. And you ask, "... THAT CANNOT BE SEPARATED...." I cannot guarantee it, because it depends on you, it is your choice. If you want to renounce, to forget, then no one can stop you. If you want to remember, no one can stop you. And don't be troubled by this. Take it as a blessing that your freedom is so great that even when you want to forget God there is no objection. God does not harass you at all. If you want to oppose him, there is no objection. He still remains with you. When you want to go against him, he still goes on giving you energy.

The Sufi monk, Hassan, has written, "One night I asked God, 'Who is the most religious person in the village?' God told me it is my next door neighbor."

Hassan had never even thought about him. He was a simple, straightforward man. No one thinks about simple folk. Thinking is about troublemakers. His neighbor was a simple fellow, living quietly. An ordinary man, in his own joy -- nothing to do with anyone else. No one had taken any notice of him. Hassan said to himself, "This man is the most virtuous?"

The next morning he inspected him carefully and found what radiance the man had. The next night he asked God, "Now, another question. It is good what you said. I will worship this man, I will bow down to him -- he has become my guru. Now tell me one more thing: Who is the worst man in this village? -- so I can avoid him."

God said, "The same neighbor."

Hassan said, "This is really confusing!"

God replied, "What can I do? Last night he was in a beautiful mood, now he is in a lousy mood. I cannot do anything. I cannot say what state he will be in by the morning. He could be in a good mood again."

Your being is ultimate freedom. Nothing limits it. This ultimate freedom we call moksha, liberation. Moksha includes the freedom to forget. If you want to forget no one can stop you. What liberation would it be if you weren't free to come out of it when you wanted to?

I have heard, a Catholic priest died and when he reached heaven he was surprised to see many people bound in chains and irons. He said, "What's going on? Chains and irons in heaven?"

He was told, "They want to return -- they are Americans, and they want to go back to America. They say it is more fun there. They had to be put in irons because it would be a scandal for heaven. They say, 'We don't want to stay in heaven, we'd rather return to America. It is juicier there. We have better women than these heavenly damsels. Liquor? -- we have better liquor. Buildings? -- they are taller than this. What's with all these ancient buildings?'

The buildings in heaven are old-fashioned now. They are completely out of date. The architects and engineers designed them 25,000 years ago and they are still standing. "They say they want to return to America. We had to chain them. If they run away and make it back to America it will be a great disgrace for heaven. How will anyone want to come here?"

But what heaven is this, where you can be put in irons? Hell would be better; at least there aren't chains. Remember this: heaven is independence. Moksha is freedom. Liberation is where you are independent. And this is the ultimate experience. It is ultimate and unconditional; there can be no conditions on it.

If some liberated soul has the feeling to return to the world, no one can stop him. Liberated ones won't return, this is another matter. But if a liberated being wanted to return no one could stop him. And who would stop him? And if someone can stop a liberated being, then what liberation is this?

If you start leaving heaven and someone says, "Stop! You can't leave. This is heaven, where are you going?" -- heaven is finished that very moment. I am not saying that liberated beings return. I am saying that

no one can stop them. Hence I cannot give you a guarantee. If you want to return, what can I do? If you want to avoid God, what can I do? I can only make a declaration of your total freedom.

"If it is possible then please join this part to the root...." Your hope is very cheap. You are saying that you don't really want to be joined, someone else should take the trouble to do it. How can this be? Union can happen only if you want it... only if it is your desire, your will, your yearning, your thirst.... No one else can unite you. There is no way freedom can be forced -- neither outer nor inner. You go by your own choice.

And if I manage somehow to join you, you will still escape, because a happening brought from outside cannot be connected with your being. It will be forced. It is not possible; otherwise one enlightened person could enlighten the whole world. One enlightened one would be enough. He would liberate everyone, unite everyone with God. Are enlightened ones lacking in compassion? No they are not, but nothing can be done against your wish. And if you wish it, it can happen right now, this very moment. Be happy! Right now!

And this desire you have, that someone else should unite you with God -- this is your means of returning to the world. Any desire for the other is a way of returning to the world. Someone else should make you happy, should love you, should respect you -- now these old habits are saying someone should liberate you, should unite you with God... but someone else. How long are you going to remain weak, powerless, impotent? When will you awaken to your own power? When will you declare your virility? When will you stand on your own two feet? Sometimes you lean on your wife's shoulders, sometimes on the government's shoulders, sometimes on politicians' shoulders....

I have heard that near Delhi some laborers were sent to do some work on the street. They arrived there only to find they had forgotten their picks, they hadn't brought their picks and shovels. They phoned the engineer to say they had come without their tools, and to send them right away.

He said, "I'll send them. until then you'll have to manage by leaning on each other's shoulders."

This is what laborers do. To rest they lean on their picks and shovels. The engineer said, "I'll send them as fast as I can, but in the meantime you'll just have to lean on each other's shoulders."

We are leaning, we go on changing shoulders. Then we drop all this and lean on the guru's shoulders. Now some guru should take us across, take us beyond.

When will you make your own declaration, your individual proclamation? With your own declaration comes the potential of your own being to flower, to blossom. How long are you going to be dependent? How long are you going to insist on being a beggar? Are you going to attain god as alms too? Wake up from this sleep.

"... so that I don't have to be frightened in this chaos again and again." You wanted to enter this chaos, so you entered. And the strange thing is, if you are put in solitude you will be frightened there too. Who is stopping you? Run away to the Himalayas, sit in isolation: there you will fear aloneness and you will come running back to this chaos. We remain in this chaos because we are afraid to remain alone, we cannot live alone. And we feel bad in the crowd. It is very difficult: we cannot live alone, we cannot live in the crowd.

Have you noticed what happens when you are left alone? What happens when you are alone in the forest on a dark night? What happens? Does bliss come? The chaos seems better. "If I could only meet someone, talk to someone...." Alone, you become very afraid of dying. Alone, you feel death. When you dissolve into God you will be completely alone. There are not two gods here -- there is only one. Dissolve and you are alone. Dissolving into God you don't remain you, God does not remain God -- only one remains. This is why the preparation of meditation is needed, so you start enjoying the taste of being alone. Before entering into ultimate aloneness, let the joy of aloneness begin, let its melody play, its song resound. Start enjoying aloneness; then you can drop into ultimate aloneness. It is a training so you can endure the experience of God.

If you ask me I will say that meditation is not a method to attain God; God can be attained without meditation too. Meditation is a training to endure God. Meditation gives you the capacity to withstand. When you enter ultimate aloneness you will be completely alone. No radio, no television, no newspaper -- no friend, no club, no society -- nothing at all. You will be completely alone. Prepare for that aloneness.

I am ready to take you out of this chaos, but are you ready? When you sit alone your head starts creating this same chaos. The friends that renounce their homes start talking to themselves. In their head they start talking to the wife they left behind. The whole crowd is collected again. Webs of imagination are woven. You cannot remain alone; hence you return again and again. You do not return to the world without cause. You return on your own accord. You want this chaos, hence you return.

"The life of man is nothing at all. The matter is this: it doesn't matter at all." "The life of man is nothing

at all... man's life is not life. Life belongs to the whole. "The matter is this: it doesn't matter at all"... man is just meaningless.

Yesterday, Mulla Nasruddin's falling off the bed -- just meaningless. He was making space for a child that doesn't exist when he fell and broke his leg.

There was a case in court in which two men had been fighting. The judge asked what happened. Both of them hesitated. They said, "What can we say? If we say what happened we will be very embarrassed. You give whatever punishment is needed."

He said, "I still want to know what happened. Who should I punish?"

They looked at each other saying, "You tell him." When the judge started getting angry, and said, "Are you going to tell me or not?" they were forced to speak, and they said, "This is the situation: we are friends, and we were sitting in the sand on the river bank. This friend said he was going to buy a buffalo. I said, 'Don't buy a buffalo because I am buying a field, and if your buffalo comes into my field then our life-long friendship will be spoiled.'

"He said, 'Get lost! Because you are buying a field I shouldn't buy a buffalo? Don't buy a field then! And a buffalo is a buffalo -- if it gets in it gets in. I'm not going to spend my whole day chasing after him. And what is the value of this friendship? -- that just because my buffalo enters your field you make such a fuss about it?'

"I too mounted my throne and said, 'Good, I will show you my field, show me the buffalo you bought.' Then with a stick I drew a field in the sand -- and this idiot made his stick drawing of a buffalo enter! We quarreled, we came to blows. What can we say to you? Give us the punishment. We are embarrassed to say anything more."

"The life of man is nothing at all. The matter is this: it's no matter at all. You have given man everything such that man's person is nothing at all. Except this joy of heart and liver the messengers of pleasure are nothing at all. The /kaynat of beauty is everything, the /kaynat of love is nothing at all. Man changes clothing: this life-death /mayaat is nothing at all."

Man goes on changing his clothes. Neither life is anything, nor death is anything. "Man changes clothing: this life-death /mayaat is nothing at all. The life of man is nothing at all. The matter is this: it's no matter at all." If you understand this, that you are a matter which doesn't matter, then you have understood everything.

The last question:

> BELOVED OSHO, FOR AGES I HAVE WANTED TO ASK: PLEASE, TELL ME, WHAT SHOULD I ASK?
> ACCEPT MY PRANAM, MY BOWING SALUTATION.

Dulari has asked. It is absolutely true: I have known her for years, and she has never asked anything. Very few people have never asked. This is the first time, and still she doesn't ask anything: "For ages I have wanted to ask: please, you tell me, what should I ask?

The real question of life is such that it cannot be asked. A question you can ask is not worth asking. What you cannot ask -- that is worth asking. The real question of life cannot be put into words. Life questions can only be said with eyes thirsting for rain, eyes filled with the longing to know.

I know Dulari. She has never asked, but I have heard her question. And her question is not hers, because what you are able to ask is yours. What you are unable to ask is everyone's.

The same question is inside every one of us. And this question is: all this is happening, all is going on but still nothing seems real. All this running around, this hubbub -- but nothing makes any sense. So much is attained and lost; still nothing is attained, nothing is lost. This vast journey birth after birth where no destination is visible. We are -- why? What is this being of ours? Where are we going, and what is going on? What is our purpose? What is the meaning of this music?

This existential question is inside everyone: What is the purpose of existence? And in words there is no answer. A question that cannot be asked in words, cannot have an answer in words. That which is inside us -- call it the witness, observer, river of life, consciousness, whatever name you like. It is nameless so give it any name you want -- God, liberation, nirvana, being, non-being, whatever you like -- fullness, emptiness, whatever; it is nameless within -- submerge yourself in this. By your just dropping into it questions start gradually disappearing.

I am not saying you will find answers -- the questions just dissolve. And when the questions dissolve your very consciousness becomes the answer. I am not saying you get an answer. When you become questionless the joy of life, the great auspicious blessing comes raining down. You dance, you shout and sing. Samadhi has flowered. Then you don't ask anything -- there is nothing to ask. Then life is not a question, life is a mystery. It is not a problem to be solved, but a mystery to be lived, to be danced, to be sung. A mystery to be celebrated.

Go in. Beyond the body, beyond the mind, beyond emotions -- go in deeper and deeper! "Life long I could not find out, What is affection? Where is love? And where do the flowers spread their perfume?" A fragrance seems to be arising -- where does it come from? Life is, its shadow falls here, but where is its root? Reflections are shimmering, but where is the original? Echoes reverberate in the mountains, but where is the original sound? "Life long I could not find out, What is affection? Where is love? And where do the flowers spread their perfume? A bride of sighs I met and for my grief a laugh. Life long I could not find out, What is fragrance? Where is the pollen? And where do the clouds rain?"

But the clouds rain -- in your deepest interiority. Flowers give off their perfume -- in your innermost center. The fragrance is in the musk deer's navel. This fragrance that surrounds you and has become a question -- where does it arise? This fragrance is yours, it is no one else's. If you look for it outside it will become a mirage, it will spread the net of maya, taking you on an endless journey. The day you look within, the door of the temple opens. That day you will reach to your fragrant center. Love is there, divinity is there.

The mind gets caught up outside. Mind says, "I'll go inside, but a little later on." "Supported by some desire, I stand long alone on the bank of the river, keeping silent. It is a pleasant evening, seems a gathering of the happy. This weightless twilight overwhelms my thinking. I am reminded, this is the evening of my life. It looks stupid but in life, hopelessness too clings to some hope. Cry out a little longer, O heart! Receive the embrace of the charmed twilight with a smile, there is still plenty of time before night falls."

Mind goes on suggesting, a little more, a little longer -- just forget yourself in dreams. Go on running after mirages a little more. Such beautiful dreams! And there is still plenty of time before death comes.

People think we will take sannyas, we will pray, we will meditate -- in old age, when death has come and stands at the door. When one foot is already in the grave we will lift the other foot for meditation. "Cry out a little longer, O heart! Receive the embrace of the charmed twilight with a smile, there is still plenty of time before night falls."

We go on postponing. Night is drawing near. There isn't plenty of time, night has already fallen. Many times we have wasted this birth, this life. We are waiting for death -- and death comes before meditation has come. One more life spoiled, one more chance wasted. Don't let it happen this time. This time don't postpone. This fragrance is your own. This life is hidden within you. The veil has to be opened within you.

Don't ask questions without. No answer is going to come from there. Enter within, from where the question arises. Don't bother if the question is unclear. Enter this unclear half-light of questioning. Gradually enter inside this faint dusky light.

Seek that place where questions arise. Don't bother much what the question is -- just watch where are they coming from. Find that place, that deep place, within yourself where the seeds of questioning sprout, where questions take leaf. There is the root, there you will find the answer.

"The answer" does not mean you will find some fixed answer, some conclusion. The answer means you will experience blessedness, gratefulness, life. Where life is not a problem, where it becomes a celebration.

"A screaming silence in which voiced burning desires burn up, are dissolved. From this your rhythm pulsates, your season is known. A screaming silence in which voiced burning desires burn up, are dissolved."

No, there is a silence within, a peace in which all the fire of desiring is gradually lost and becomes calm. "From this your rhythm pulsates...." Then no melody is heard only the rhythm echoes -- a rhythm without words, without tone. Pure rhythm reverberates. "From this your rhythm pulsates, your season is known." Here the truth of life manifests: "your season is known."

"A black roundish night in which form, statues, icons are all melted down and fade away. A deep sleep beyond dreams, beyond forms, sacred: within it extend your hand and immediately draw him near and embrace him!"

God is hidden within you. Go in a little. Leave your idols, your thoughts, icons, beliefs... soap bubbles of the mind! Enter the depths. Where there are no waves, no words, where silence is. Where ultimate silence takes voice. Where only silence resounds. "From this your rhythm pulsates, your season is known."

Enter there. "You extend your hand and immediately draw him near and embrace him!"

This is the meeting, the union.

What you seek is hidden within you. The question you are searching for, its answer is hidden within you. Wake up! Celebrate it right now! All of Ashtavakra's sutras give this one message: it is not to be attained, it is already attained. Wake up and celebrate.

Hari Om Tat Sat.

The Mahageeta, Vol 1

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Janak said,

"AMAZING. I AM INNOCENCE, I AM PEACE, I AM AWARENESS, I AM BEYOND NATURE, I HAVE BEEN FOOLED BY ILLUSION ALL THIS TIME!
"JUST AS I ALONE ILLUMINE THIS BODY, DO I ILLUMINE THE UNIVERSE TOO? EITHER THIS WHOLE UNIVERSE IS MINE OR NOTHING AT ALL.
"AMAZING, HAVING RENOUNCED THE BODY AND THE UNIVERSE, NOW THRU THE SKILL OF YOUR TEACHING I SEE ONLY GOD.
"JUST AS WAVES, FOAM, AND BUBBLES ARE NOT OTHER THAN WATER, SO IS THIS UNIVERSE EMANATING FROM THE ATMA NOT OTHER THAN ATMA.
"JUST AS CLOTH WHEN ANALYZED IS NOTHING BUT THREAD, THIS WORLD WHEN ANALYZED IS NOTHING BUT ATMA.
"JUST AS SUGAR PRODUCED FROM SUGARCANE JUICE IS WHOLLY PERVADED BY IT, THE UNIVERSE PRODUCED FROM ME IS PERMEATED BY ME THROUGH AND THROUGH.
"FROM IGNORANCE OF THE ATMA THE WORLD APPEARS, FROM KNOWING ATMA IT DOES NOT APPEAR. FROM IGNORANCE OF THE ROPE A SNAKE APPEARS, FROM KNOWING THE ROPE IT DOES NOT APPEAR."

In darkness like a sudden flash of light, or like a blind man suddenly seeing -- this is what happened to Janak. He saw what he had never seen before. He heard what he had never heard before. His heart was filled with a new rhythm, a new zest. His spirit had a new vision. Certainly Janak was ready and available.

When it rains on mountains, mountains remain empty, because they are already full. When it rains on lakes, the empty lakes fill up.

One who is empty is available, the filled are unavailable.

Ego makes one stone like. Egolessness gives one spaciousness, emptiness.

Janak must have been an empty vessel. Wonder, awe immediately arose. He heard the call and was awakened. The call was hardly given when he heard. The shadow of the whip was enough: there was no need to crack it, and no question at all of whipping.

Ashtavakra is very fortunate in having such a worthy listener as Janak.

There is no other master in all of human history that has been as fortunate as Ashtavakra. It is very rare to find a disciple like Janak -- who awakens with just the slightest hint, as if he was just waiting, as if a small puff of wind was enough to break his sleep. The sleep was not deep, not loaded with many dreams, just about to break. The pre-dawn had arrived, dawn was fast approaching.

There is a story in the Buddhist Jataka Tales that when Buddha was enlightened he remained silent for seven days. Buddha thought, "Those who will understand me, will understand me without my speaking anyway, and those who will not understand will not understand, no matter how much I explain. So what's the use? Why should I speak? Why uselessly exert myself? Anything can awaken those who are ready to awaken. For them there is no need to call out or shout. A bird will sing his song, a breeze will pass through the trees -- it will be enough."

... And that has happened. Lao Tzu was sitting under a tree when a dry leaf fell from the tree: he attained total awareness watching the dry leaf falling from the tree. The dry leaf became his master. He just watched everything -- in that dry leaf he saw his birth, he saw his death. In the death of that dry leaf, everything died. One day he too would fall like a dry leaf -- everything was finished.

It was the same for Buddha. He was shocked, seeing a sick old man on the road. And when he saw a corpse he asked, "What has happened to this man?"

His chariot driver said, "The same will happen to you, and to everyone else. One day death will come."

Buddha said, "Then turn the chariot around and take me home. Now there is nowhere to go. If death is approaching, life has no meaning."

You have seen corpses being carried down the road for burning. You also have stood at the road side and felt sympathy for a moment. You might say, "This poor guy has died. What a tragedy! He was still young, he left behind his young wife and kids. How tragic!"

You had pity for the dead person -- you didn't feel any pity for yourself. The dying person brought the message of your death. Today he goes carried out on a stretcher; tomorrow or the next day you will be loaded up and carried out. Just as you are standing at the roadside feeling sympathy for him, other people will also be standing along the road feeling sympathy for you. You will be so helpless that you won't even be able to thank them. The dead body you see going down the road is yours.

If you have the eyes, the vision, the depth, a profound awareness, then you will know that when one man dies, the whole humanity dies and life becomes meaningless.

Buddha renounced everything and went away. But when he became enlightened he thought that whoever is going to wake up, will wake up anyway without anyone awakening him. For him any excuse will be enough.

It is said that a Zen nun was carrying water back from the well when her pole broke and the pots crashed to the ground. It was a full moon night, the moon was reflected in the water pots. Shouldering the pole with the pots hanging from it, while she was returning to the ashram she was watching the reflection of the moon in the pots. The pots fell, and she stood there in shock. The pots fell, water flowed out -- the moon too flowed out.

It is said enlightenment occurred then and there. Samadhi happened. She returned dancing. She had seen that this world is nothing more than a reflection. Whatever we go on making here will break any moment. All these moons will vanish. All these beautiful poems will disappear. These charming faces will all vanish. They are all reflections on water. She saw this -- all was finished.

Buddha thought, "What's the use? Who will I speak to? Those who are going to wake up will wake up sooner or later without me; it is only a question of a little time. And those who don't want to wake up, even if I scream and shout, they will just roll over and go back to sleep. If they open their eyes they will look angry and ask, "Why are you disturbing my sleep? Don't you have anything better to do? Can't you let those who want to sleep, sleep in peace? I was sleeping soundly and you come along to wake me up?"

You tell someone to wake you up early and when he wakes you, you are angry. You had told him, "I have to catch a train -- get me up early, at four o'clock." But when he wakes you up you are ready to kill him!

Immanuel Kant was a great German thinker. He would get up every day at three o'clock in the morning. He followed the clock, followed the very hands of the clock. It is said that when he went to the university to teach, people along the way set their watches by him -- because for years, thirty years continuously, he would set out at exactly the same minute, the same second.

But when it was very cold he would tell his servant, "No matter what happens, you have to get me up at

three a.m. Even if I hit you and fight back, don't pay any attention. You also hit me, but get me up." This was such a big hassle that servants didn't last long with him. Awakened at three a.m. he would be very angry. If he wasn't awakened, he would be angry when he awoke in the morning. And it wasn't just that he was angry, they would actually come to blows. He had told the servant, "Don't worry about it -- you have to get me up at three. Even if you have to drag me out of bed, you have to get me out of bed at three. Don't worry about what I do, don't listen to what I say at that time, because I am asleep then. There is no need to listen to me." There are people like this too!

Buddha thought, "What's the use? -- those who want to sleep will go on sleeping in spite of my shouting, and those ready to wake up will wake up even without me shouting." He remained silent for seven days. Then the gods pleaded with him: "What are you doing? Only rarely does anyone attain buddhahood. The earth is craving water, thirsty people are yearning: the clouds have formed, now they have to rain. You are silent? Let the rain pour! The flower has bloomed, let the fragrance be spread. Let the rivers of juice flow. Many have been thirsting for lives.

"We have listened to your argument -- we have been continuously watching your mind for these seven days. You say there are people who will wake up without your speaking, and there are people who will not wake up no matter how much you speak. Is this why you remain silent? We come to you after thinking for a long time about it: Are there not some who are standing between these two? You cannot neglect them. If someone awakens them they will wake up. If no one awakens them they will continue sleeping life after life. Consider these few. Ninety-nine percent will be those you mention, but consider that one percent who are standing exactly on the edge. If someone tries to awaken them they will wake up, and if no one awakens them, they will go on sleeping."

Buddha could not refute their plea, so he had to speak. The gods convinced him. He ate his words. Buddha's point was right, and the gods' idea was also right.

There are three types of listeners. One, who you try waking again and again but you can't wake them up. This kind of people are the vast majority. They hear but they don't listen. They look but they don't see. They understand but make their own interpretations -- patching up and whitewashing everything. They understand but still they hold on to their misunderstanding. They have a deep vested interest in misunderstanding. They are afraid to give up their old, familiar beliefs. There is a second type of listener in the middle. If someone makes an effort -- a Buddha, an Ashtavakra, a Krishna -- they will wake up. Arjuna was this kind of listener. Krishna had to work hard. Krishna had to work long and hard on him. The Gita was born out of this effort. At the very end Arjuna felt, "My illusions are far away, my doubts have fallen, I come to surrender at your feet, I have seen!" But this was after a great struggle had taken place, a great conflict. And there is an even more superior listener -- like Janak -- who hears when it has hardly been spoken. Just as Ashtavakra started to speak, Janak started seeing. Today's sutras are Janak's words. So quickly, immediately, Janak realized what Ashtavakra was saying was absolutely right. The blow struck home. So I say, rains fall, but sometimes the ground they rain on is stony: it is raining but seeds will not sprout. And sometimes it rains on ground that is a bit rocky: seeds sprout, but not as many as could. And sometimes it rains on ground that is completely ready, that is fertile and has no rocks -- there is a great harvest. Janak is that type of soil. A hint was enough. It is worth trying to understand Janak's state, because you will be somewhere among these three. And it depends on you, where you insist on placing yourself in these three.

You can be just an ordinary person who insists on not listening, who has vowed to fight against the truth; who, listening, hears something else; who interprets as he listens, who as he listens goes on projecting other things he has heard onto it... colors it, distorts it, hears whatever he wants. You do not hear what is being said. You hear what you want to hear.

I have heard that one day Mulla Nasruddin's wife came home in a rage and said to Mulla that beggars are big cheats.

"Why, what happened?" Nasruddin asked.

"Listen, a beggar had a sign hung around his neck which said 'Blind from birth.' I took pity on him and took ten paise from my purse and dropped it in his begging bowl. When he heard he said, 'Oh beautiful woman, may God make you happy.' Now you tell me how could he know that I am beautiful?"

Mulla Nasruddin started to laugh and said, "Then he is really blind and blind since birth." Then Mulla added, "I am not the only one blind, there is one more blind man; otherwise, if he had eyes how could he say that you are beautiful?"

The wife says one thing, Mulla hears something else. Mulla hears what he wants to hear.

Remember, this goes on happening twenty four hours a day. You go on hearing what you want to hear, never thinking whether what you hear is just yours or if it was actually said.

Mulla was working somewhere and the boss told him, "You are not doing good work, Nasruddin. I am forced to hire someone else now."

Nasruddin said, "You certainly should, boss -- there is work here for two men."

The boss is saying, "I am going to sack you and hire another man." Mulla is saying, "There is enough work for two -- you must hire someone."

Step back and think one more time about what you hear: is it what was said? If an individual becomes capable of hearing correctly, he becomes the second type of listener. He rises above the third, the lowest type. The third adds his own interpretations to what he hears. The third type only hears himself, hears his own echoes. His vision is not clear -- he distorts everything.

The second type of listener hears what is being said. The second type of listener will take a little time, because even in hearing what has been said, courage to translate it into action it is still lacking. But if he has heard, courage will come, because it is impossible to remain for long in the false after hearing the truth. Once truth is seen, then no matter how old a habit is, it will have to be dropped.

When you find out that two plus two equal four, then no matter how old your conditioning is that two plus two equal five, it will have to drop. Once you know where the door is, it is impossible to try getting out through the wall. Now it will not be possible to go on beating your head on the wall. When the truth is understood, sooner or later enough courage will come so that one takes the jump and transforms himself.

Then there is the first type of listener. If you have both understanding and courage you will become the first type of listener. The first type of listener means that understanding and courage happen simultaneously -- understanding arises and courage is ready. There is no gap between understanding and courage. It is not that today one understands and tomorrow has courage, that one understands this lifetime and in the next life finds courage. One understands and courage is right here. One understands this very moment and this very moment there is courage. Then a spontaneous happening occurs. Then the sun suddenly rises.

Janak is the first type of listener.

One more thing related to this has to be understood. Janak is an emperor. He has everything... he has more than he needs. He has enjoyed the world. The revolution of consciousness easily happens in the life of a man who has experienced the world, because that life experience tells him, "What I have known as life is meaningless." Half the work is done by life: through experiencing life he knows that it is meaningless. Questions began arising in his mind: where is more life? Is there another life? Where is true life?

But someone who has not enjoyed the world, has only wanted to enjoy, hasn't got anything but has only wanted to get -- for him there will be tremendous difficulties. So don't be surprised if all of India's great masters, all the great seers -- whether Jaina or Buddhist or Hindu -- if they were all princes, don't be surprised. It is not accidental. It is an indication that one becomes free of the world through enjoying it.

An emperor can see that there is nothing in wealth because he has a mass of wealth but inside nothingness, emptiness. He has a harem of beautiful women and nothing inside himself. He has beautiful palaces, yet inside all is desolation, a desert. When one has all, it starts to be clear that there is nothing in any of it. When one has nothing he lives in hopes.

It is difficult to get rid of hopes because there is no way that hopes can be checked against reality. The poor man thinks he will live happily if he gets money tomorrow. The rich man already has wealth: there is no way for him to hope. Hence when a society becomes prosperous it become religious.

Don't be surprised if the winds of religion have begun to blow strongly in America. This has always happened. When India was wealthy -- as it surely was in the days of Ashtavakra; it was wealthy in the days of Buddha, it was wealthy in the days of Mahavira.... When India was at the peak of its prosperity it reached the great heights of Yoga. It took the ultimate flight into spirituality, because then people saw that there is nothing in wealth: "We have everything and still nothing has meaning." If a country is poor then it is very hard.

I am not saying that a poor man cannot become liberated. A poor man can achieve liberation, a poor man can become religious. But a poor society cannot become religious. An individual can be an exception, but he will need great intensity.

Think about it. If you have money, you can see that money is worthless -- it is very easy. If you don't have money it is difficult, very difficult, to see that money is worthless. How can you see the worthlessness of what you don't have? If you have gold in your hand then you can test if it is real gold or false. If you don't have gold in your hand, if it is only in your dream, no analysis can be made of it. Only real gold can be

analysed.

The poor man's religion cannot be real religion. When a poor man goes to the temple he asks for money, he asks for power, he asks for employment. If he is sick he prays to become well. If his son does not have a job he prays that he can find work. The temple remains just an employment exchange. No fragrance of love or prayer arises even in the temple. He needed to go to the hospital, instead he has come to the temple. He needed to go to the employment office, instead he has come to the temple.

The poor man goes on begging in the temple for what he doesn't get in his life. What we lack in our lives is what we ask for.

But if you have everything, or if you are intelligent enough -- if there is such genius in you that you can awaken through understanding alone and can see that when you have everything, even that what have you got?... Others have money, what happened to them? If you don't have it yourself, then you need the intelligence to see: what has happened to those who live in palaces? Are there waves of joy in their eyes? Is there a dance in their feet? Is the fragrance of God around them? If if hasn't happened to them, how will it happen to you? But this understanding is quite difficult.

Most people cannot see that money is worthless even when they do have it -- so to think of seeing it when one doesn't have money.... It can happen, there is a possibility, but a remote possibility. It is easy for Buddha to be awakened, it is easy for Janak to be awakened, it is easy for Arjuna to be awakened too. But it is very difficult for Kabir, it is very difficult for Dadu, for Sahajo. It is very difficult for Jesus, for Mohammed... because they had nothing. And yet they woke up.

The desire for what we don't have is all around us. This desire goes on catching us. Last night I was reading a poem: "I want to live one life more -- for this: in it maybe I could meet a companion who knows how to love. Who would get up in the morning smiling at me, look at me pouring out heart and soul. Who, afternoons in the midst of her various chores would feel sad without me, would pass her day in waiting, who in the evening would give such welcome, /Ram kar le with complete affection, complete comfort /relief /raahat, releasing me from life and death, putting me permanently in her debt.

"I yearn for such a companion, who in my joy would be near with the lamp of faithful love, and in my suffering would be near with the pearls of her warm tears, who when there is no money at home, wouldn't be upset, when the journey is difficult wouldn't wrinkle her brow. Perhaps in the next life I will meet a companion who knows how to love.

"For this, I want to live one life more."

What we don't get -- someone didn't meet a lover, someone didn't find wealth, someone didn't become famous... so we want to live one more life. We have lived infinite lives, but every time something or other remains, some trivia or other remains incomplete, something or other -- and for this another life, and yet another life.

Desires have no end. Needs are very few, desires have no limit. Man goes on living with the support of these hopes and desires. Remember, money does not enslave you; the desire for money enslaves you. Position does not bind you; the desire for position binds you. Fame does not bind you; the desire for fame binds you.

Janak had everything. He had seen everything. It was as if he was just waiting for someone to give a hint and he would awaken. All hopes and dreams had become worthless. His sleep was about to be broken.

So I say, Ashtavakra was blessed with a great disciple.

Janak said, "Amazing. I am innocence, I am peace, I am awareness, I am beyond nature. I have been fooled by illusion all this time!"

The rays of light started descending. "I am innocence." How amazing!

Hearing Ashtavakra say you are innocent, nothing sticks to you -- as soon as he heard it the light reached his very depths, piercing straight like a needle.

"Amazing. I am innocence, I am peace, I am awareness, I am beyond nature." "Amazing -- what are you saying? I am innocence? I am peace? I am awareness? I am beyond nature? Amazing that I have been fooled by illusion all this time!"

Janak was shocked. What he heard he had never heard before. What he saw in Ashtavakra he had never seen before. The ears had not heard, the eyes had not seen -- something unprecedented was revealed. Ashtavakra had become luminous. In his radiance, in his circle of radiance, in his aura, Janak was wonder-struck, "Amazing, now I am becoming aware that nothing can stick to me!" He simply couldn't believe it, couldn't accept it.

Truth is so unbelievable because we have believed the false for so many long lives. Think: when a blind man's eyes suddenly open will he be able to believe that there is light, that there is color, these thousands of colors; these rainbows, these flowers, these trees, this moon and stars? Immediately when his eyes open the blind man will say, "It is amazing! I could not even think that all this is, but it is! I had never even dreamt of it!"

Forget about light, the blind man doesn't even know darkness. Ordinarily you think that a blind man lives in darkness, but you are mistaken. Eyes are needed to see darkness too. You see darkness when you close your eyes because you see light when your eyes are open. But one whose eyes have never opened doesn't know darkness either. Forget light, he is not even acquainted with darkness. There is no way a blind man can even dream of rainbows. But if he gains eyesight and sees, this whole world seems incredible; he cannot believe it.

Janak also experienced a shock. He was spellbound. He was filled with wonder and awe. He said, "Amazing. I am innocence."

We have always considered ourselves guilty, and the priests have always said that we are sinners. The pundits and priests have always preached that we should wash away our sins. No one has ever said that you are innocent, that your innocence is such that there is no way to destroy it, that a million sins cannot make you a sinner. All sins you have committed are only dreams you have seen -- just wake up and they will be gone. Neither virtue nor sin is yours, because the very doing is not yours, because you are not the doer -- you are only the observer, the witness.

"I am innocence." In wonder Janak said, "I am peace" -- because he has known only turmoil. Have you ever known peace? You will usually say yes. But if you look deeply you will find that what you call peace is only a short gap between two periods of turmoil. The English expression "cold war" is very good. Between two wars, a cold war goes on. Between two hot wars a cold war, but war goes on. The first world war was over, the second world war began. Many years passed, some twenty years, but those twenty years were of cold war. The conflict continued, war preparations continued. Yes, the conflict is not manifest now, it is internal, it is underground, kept beneath the surface.

There is cold war right now in the world, war preparations are going on. Soldiers are in training. Bombs are being made. Rifles are being polished, swords are being sharpened. This is cold war. War continues. It will become ignited any day, any day war can break out.

What you call peace is "cold turmoil." Whenever it warms up it will be "hot turmoil." Between two periods of turmoil a little time passes which you call peace. It is not peace, it is only cold turmoil. The mercury hasn't risen much, the heat is not extreme -- you can control this much. But you haven't known peace. Can peace exist between two periods of turmoil? And can peace exist between two wars?

For the one who knows peace, his turmoil is finished forever. You haven't known peace, you have heard the word. Turmoil is your experience, peace is your aspiration, peace is your hope.

Janak says, "I am peace, I am awareness" because he has known only unconsciousness. Whatever you are doing is unaware, as if done in your sleep. If someone questions you thoroughly you will not be able to answer a single thing. If someone asks you why you fell in love with this woman you will say, "I don't know, I just fell -- it happened just like that." Is this an answer? For something like love this is the answer? -- that it happened, that it just happened? Love at first sight! Love happened just seeing the other! Do you know where within you this love arose from? How it came? You know nothing about it. Still you want this love to bring happiness to you.

You do not know where this love comes from, from which unconscious layer it arises... where its seed is, where it sprouts from. Still you say your life will be made happy by this love! It doesn't give happiness; it gives unhappiness, conflict, enmity, jealousy. You suffer; then you say, "What happened? This love turned out to be all false." You were in a state of unconsciousness from the very beginning.

You are running -- money must be earned. If someone asks you why, perhaps you can give some trivial answer. You say how will one live without money? But there are people who have plenty to live on and they continue running. And you are certain that the day you have amassed that much you will be able to stop, but you won't; you will keep on running.

When Andrew Carnegie died he left behind a billion dollars, and he was still earning more at the time of his death. Two days before he died his secretary asked, "Are you satisfied? A billion dollars!"

He replied, "Satisfied? I am dying in great distress, because I had planned to earn ten billion dollars."

For one who has planned to earn ten billion, one billion... it is a deficit of nine billion dollars. Look at his deficit! You are looking at one billion. One billion is not worth two cents to him. One billion has no

value anymore. You cannot eat one billion dollars, you cannot drink it -- it is useless. But once this running has started, it goes on and on.

Ask yourself why you are running. You don't have any answer. You are unconscious -- you don't know why you are running. You don't know where you are going, why you are going. If you don't go what will you do? Stop? -- but how to stop? Stop? -- stop for what? You don't know anything about stopping either.

Man goes on living as if he is intoxicated, drugged. The various dimensions of our life are not in our hands. We are completely unconscious.

Gurdjieff used to say we are more or less sleep-walking. Our eyes are open, true, but our sleep is not broken. Our eyes are full of sleep. Something happens, we go on doing, something goes on -- why? We are afraid to ask why, because we have no answer. Raising such questions makes us uneasy.

Janak said, "Amazing. I am innocence, I am peace, I am awareness." And not only this, you are telling me, 'You are beyond nature. Beyond nature! You are not the body, you are not the mind. You are not this which is seen. You are not the observed. You are the observer, always beyond. Beyond nature, you are always transcendental.'"

Understand it. This is Ashtavakra's basic device, his basic method -- if it can be called a method -- be beyond nature!

Whatsoever I see is not me. Whatever comes as experience is not me. Because whatever I see I am beyond. I am the one who is seeing. I am not the one who is seen. Whatever becomes my experience I am beyond because I am the observer of the experience: how can I be the experience? Hence I am not the body, not the mind, not emotion; not Hindu, not Muslim, not Christian, not Brahmin, not low caste; not a child, not a youth, not an old man; not beautiful, not ugly; not intelligent, not an idiot -- I am not anyone at all. I transcend the whole of nature!

This ray of light entered in Janak's heart. He was filled with awe, he was surprised, shocked. His eyes opened for the first time.

AMAZING... I HAVE BEEN FOOLED BY ILLUSION ALL THIS TIME!

Whatever I had built, whatever I had loved, whatever beautiful dreams I had, it was all slumbering in ignorance. They were nothing but dreams! They were just ideas arising in sleep, with no reality whatsoever.

AMAZING... I HAVE BEEN FOOLED BY ILLUSION ALL THIS TIME!

You have shocked me! You have shaken me. All the palaces that I had built have fallen down. And this whole empire that I had created was all a projection of my ignorance.

Try to understand: if you can listen the same will happen. If you can listen, exactly the same will happen to you. Your doing and arranging will all become meaningless. Success or failure, all will become meaningless.

Mulla Nasruddin was talking in his sleep. He opened his eyes and said to his wife, "Quick! Bring my glasses!"

His wife said, "What will you do with your glasses in bed in the middle of the night?"

He said, "Don't waste time, bring my glasses quick. I am looking at a beautiful woman in my dream. I want my glasses to see her more clearly. The dream is a little hazy, blurred."

You go on trying to make your dreams true: somehow let the dream come true! You don't want anyone to say your dream is a dream: you will get angry. We haven't poisoned mystics for nothing, haven't stoned them just for nothing. They made us very angry. We were seeing dreams and they started shaking us. We were in a deep sleep and they started waking us up. Without asking us they started destroying our sleep, started ringing the alarm. Naturally, we are angry.

But if you listen you will be grateful, you will feel eternally grateful.

Remember, in Krishna's Geeta when Krishna is speaking, Arjuna goes on raising questions. In Ashtavakra's Geeta when Ashtavakra speaks, Janak doesn't raise any question. Janak only expressed his gratefulness. Janak simply received what was said. Janak only said you shocked me, you awakened me! There is nothing to ask. Janak began to experience: I AM INNOCENCE, I AM PEACE, I AM AWARENESS, I AM BEYOND NATURE.

It seems impossible to us, it happened so fast! It seems to us it should take some time. We are very surprised: it happened so quickly, with such suddenness.

There are many such accounts in the lives of Zen masters. Now books on Zen have begun to spread in the East, in the West, in every direction, and reading them people are very amazed. Because there are thousands of stories where a monk awakens in a single moment and attains enlightenment. We don't believe it. We do great practices but enlightenment doesn't happen. We make efforts but still meditation doesn't happen. We sit chanting, sit in torturous practices, but the heart remains listless. And this Janak awakened in one moment!

... sometimes it does happen. It depends on your capacity. The less your receptivity, the longer it takes. Delay is not because of enlightenment. It can happen right now, as Ashtavakra says again and again, "Be happy! Be happy right now! Be liberated! Be free right now! This very moment!"

It is happening right now, any delay is because of our receptivity. We have no capacity to receive. Whatever time it takes is to remove the stones that have come in between. The spring can flow right now, the spring is ready, the spring is bubbling. The spring is waiting for the stones to be removed so it can be off, running to the sea! But it will depend on how many rocks lie in between, how many boulders lie in between. It takes no time for the spring to come out -- its route is not closed, it is open, waiting. Sometimes the spring will burst forth, sometimes a little digging is needed somewhere. Sometimes there may be big boulders that need dynamite. But in all three cases, whether the spring bursts open now or after a while or after many lives -- the spring was always present. The obstruction was not of the spring bursting forth, the obstruction is caused by the rocks lying over it. There must have been no rocks at all on Janak's consciousness -- thankfulness arose, gratefulness was proclaimed. He began to dance! He became ecstatic.

JUST AS I ALONE ILLUMINE THIS BODY, DO I ILLUMINE THE UNIVERSE TOO? EITHER THIS WHOLE UNIVERSE IS MINE OR NOTHING AT ALL.

This is trust. Arjuna has no trust. Arjuna denies. Arjuna raises question after question. Arjuna has a thousand doubts. Arjuna questions first from this angle, then from that. Janak did not ask anything. This is why I call this song the Mahageeta, the great song. Arjuna's lack of trust is destroyed in the end, ultimately he returns home. Janak has no distrust. It is as if he was standing at the door of his home and someone shook him saying, "Janak, you are standing at your home, there is no place to go."

And he said, OH! JUST AS I ALONE ILLUMINE THIS BODY, DO I ILLUMINE THE UNIVERSE TOO?

Ashtavakra said your ultimate being -- witnessing, is not only yours, it is not only your center, it is the center of the entire creation. On the surface we are separate, on the inside we are completely one. Outwardly we are separate, when we go in we are one. Just as waves are separate on the surface of the ocean, but in the depths of the ocean all are one. On the surface one wave is small, another is big; one wave is beautiful, another is ugly; one wave is dirty, another is clean -- on the surface they are very distinct. But in the depth of the ocean, all are joined. One who remembers the center loses his individuality, he ceases to be an individual.

So Janak says, "JUST AS I ALONE ILLUMINE THIS BODY, DO I ILLUMINE THE UNIVERSE TOO? What are you saying? It is unbelievable!"

Last night a young man came to me and said, "I don't believe what happened in meditation." Right! When something happens, this is how it happens, it is not believable. We put our faith in little things, in trivia. When the vast happens how can we believe it?

When god is standing before you, you will be filled with awe, stunned and speechless.

There was a great mystic in the West, Tertullian. His words are... someone asked him, "Is there any proof of god?"

He said, "There is only one proof: god is because he is absurd. God is because he is unbelievable. God is because he is impossible."

Tertullian is saying something very unique. "God is because he is absurd! The world makes sense, god is absurd. The trivial is possible, the vast is impossible. But the impossible also happens," Tertullian says. Accept the impossible and the impossible also happens. When it happens it is completely unbelievable. All

of your roots will be ripped out, how can you believe it? When it happens you will not be, so who will believe it? When it happens you will be scattered to the winds.

Until now you have existed as darkness. When the sun comes out, you will vanish.

Janak is saying, EITHER THIS WHOLE UNIVERSE IS MINE OR NOTHING AT ALL. These are the only two possibilities. Any position in between these is illusory. Either the whole universe is mine because I am a part of god, because I am god, because I am the center of the whole universe, because my witness is the witness of the whole universe. So either the whole universe is mine -- this is one possibility. Or I have nothing at all, because I don't even exist. In witnessing I no longer exist, only witnessing remains. Who will make the claim that all is mine when the claimant no longer exists?

So Janak says there are two possibilities. These are the two expressions of religion -- either fullness or emptiness. Krishna chose fullness. The Upanishads chose fullness. Everything comes out of that fullness, but that fullness remains full. Everything merges into that fullness, but that fullness neither increases nor decreases.

The Upanishads, Krishna, Hindus, and Sufis all chose fullness. Buddha chose emptiness. The statement Janak has made says that either everything is mine, I am perfect fullness, I am the absolute Brahma -- or nothing at all is mine, I am the ultimate emptiness, I am the void! The truth is both of these together.

Buddha's statement is incomplete. Krishna's statement is also incomplete. The whole truth is included in Janak's statement. Janak says both can be said. Why? Because if I am the the center of the entire universe, the entire universe is mine. But when I am the center of the entire universe then I am no longer I. My I-ness has dropped long back. It is left behind like a cloud of dust. The traveller moves ahead, the dust remains behind. Then, what can be mine? Then nothing is mine.

EITHER THIS WHOLE UNIVERSE IS MINE OR NOTHING AT ALL.
AMAZING, HAVING RENOUNCED THE BODY AND THE UNIVERSE, NOW THROUGH THE SKILL OF YOUR TEACHING I SEE ONLY GOD.
AMAZING, HAVING RENOUNCED THE BODY AND THE UNIVERSE...

A wonder it is that my body is gone and with the body the whole world is gone. Let go happened! Renunciation is not to be done. Renunciation is a state of consciousness. Let go is not a doing. If someone says he has renounced, it is no renunciation. He has made let go into another worldly experience. If someone says, "I am a renunciate", he doesn't know anything about renunciation. Because as long as there is 'I' how can there be renunciation?

Let go does not mean abandoning things. Let go means waking up and seeing that nothing is mine, how can I drop it? What to drop? If I had a hold of it, I could let go. If I had it, I could let go.

When you get up in the morning you don't say, okay now I'm going to renounce my dreams. Waking up in the morning you don't say, "At night I dreamt I was an emperor, there were great gold palaces, diamond studded ornaments, my kingdom spread far and wide, I had beautiful sons and queen" -- waking up in the morning you don't say, now I renounce all these. If you say it you will look insane. If you get up in the morning and march through the village beating a drum proclaiming, "I have renounced all -- my kingdom, money, luxury, queen, princes: I leave everything" -- people will be startled.
They will say, "What kingdom? We never knew you had a kingdom?"
You will reply, "At night I dreamt..."

People will laugh and say you have gone mad. A dream kingdom need not be renounced.

So the key of realization is this: when you see that the world is nothing, what need is there to renounce?

But there are people who keep track of how much they have renounced. A friend came to see me. His wife was also with him. This friend was known for his charity. His wife said, "Perhaps you aren't acquainted with my husband, he is a very charitable, he has given one hundred thousand rupees in charity."

Immediately the husband put his hand on his wife's saying, "Not one hundred, but one hundred and ten thousand."

This is not charity, this is calculation. This is trade. Every cent is kept track of. If he should ever meet god, he will grab him by the throat saying, "I have given one hundred and ten thousand, tell me what you are giving in exchange?" He gave it because the scriptures say if you give one here, there you will receive millionfold. Who is going to pass up such a deal? Millionfold! Did you hear the interest rate? Have you seen business like this? Even gamblers are not such great gamblers! Gambling you don't get a millionfold. It is

pure gambling. Give one hundred thousand in the hope that it will be returned millionfold. This is just an extension of your greed.

And calculating one hundred thousand... the value of these rupees is not yet gone. Before the rupees were kept in the safe, now in place of the safe, a record is kept of how much has been renounced. But the dream is not broken.

There is a very ancient Chinese story: an emperor had only one son. That son was on his death-bed. The physicians had given up saying we cannot do anything to save him. He will not survive. It is not possible to save him. There was no cure for the disease. It was a matter of just one or two days, he will die any moment. The father stayed awake all night sitting at his bedside. It was time to say good-by. Tears were flowing from his eyes. Sitting and sitting, at about three in the morning the father began to doze. While he slept he saw a dream of a great empire that he was lord over. He had twelve sons -- all very handsome, young, talented, intelligent, great fighters, warriors! There was no one comparable in the whole world. He had a vast horde of wealth. Unlimited. He was a world ruler -- his rule extending over the whole earth. He was seeing this dream when the son breathed his last. His wife screamed and started crying. He opened his eyes. He was completely shocked. He sat dumbfounded. Because just a moment before there was another kingdom, twelve sons, great wealth -- it was all gone. And here this son has died! He remained completely lost. His wife worried whether his mind was damaged, because he had had great affection for his son, and not a single tear was coming to his eyes. When the son was living he had cried over him, now the son has died and the father is not crying? His wife shook him and said, "Has something happened to you? Why don't you cry?"

He said, " Who should I cry for? There were twelve, they died. There was a great empire, it has gone. Should I cry for them or should I cry for this one? I am thinking who should I cry for? Just as twelve are gone, thirteen are gone.

"Everything is finished" he said. "That was a dream and this too is a dream. When I was seeing that dream, I had completely forgotten this son. This kingdom... everything was forgotten. When that dream broke I remembered you. Tonight I will sleep and again I will forget you. So it comes and goes, now it is, now it is not: and now both dreams are gone. Now I have awakened from dreaming. Now I won't be roaming about in dreams. It is enough, the time has come. The fruit has ripened, it is time for it to fall!"

Janak says, "AMAZING, HAVING RENOUNCED THE BODY AND THE UNIVERSE..." Let go happened! He has not moved even an inch, he is where he is, in that same palace, where he had invited Ashtavakra, mounted him on the throne -- he was sitting there in front of Ashtavakra. He hadn't gone anywhere, the kingdom went on, the wealth of the court was there, the guards were at the door, the servants kept the fans moving. Everything continued just exactly as it was, the treasury was in its place. But Janak says, "Amazing, let go happened!"

A renunciation of the inner. A renunciation that is inner, a renunciation that is conscious.

AMAZING, HAVING RENOUNCED THE BODY AND THE UNIVERSE, NOW THROUGH THE SKILL OF YOUR TEACHING...

And by what skill has it happened, that the leaf is hardly shaken and the transformation happens? That not a tiny incision is made and the surgery is complete! With what expertise! What is this teaching of yours? Now I am seeing the divine, the world is no longer to be seen. My whole vision is transformed!

It is a tremendously significant sutra: You stay right where you are, you remain just as you are -- the transformation can happen. There is no need to flee to the Himalayas. Sannyas is not escaping, not running away. Everything remains just as it was -- the wife, the children, house and home. No one has heard a single word about it -- and the revolution happens. It is an inner matter. You will be surprised, what is this that has happened? Now the wife will not seem to be yours, the son won't seem to be yours, the house will not seem to be yours. You will still live there, but now you will live like a guest. The home is the same but it has become a place for an overnight stay. All is the same. You will work; you go to your shop, your office; you will work -- but now no worry catches hold of you.

Once you see that that everything here is just a play, a great drama, the revolution happens.

An actor was asking me, "Tell me how I can become more skillful in acting?"

So I said, "There is only one sutra. Those people who want to be skillful in life, for them the sutra is they should take life as acting. And those who want to be skillful in acting, for them the sutra is to take

acting as real life. There is no other key. If an actor takes his acting as real life, he becomes skillful. Then he takes the drama as real life.

You will be impressed by an actor whose skill has become so deep that for him the unreal is the real. If an actor is not able to see the make-believe as the real he cannot be a great actor. He will remain outside, he will not be able to get into his part. He will do his work very distantly. But you will find that his spirit has not entered it. He has not disappeared into it.

An actor completely forgets himself in his acting. When he plays Rama, he completely forgets, and he becomes Rama. When his Sita is stolen away, he doesn't think, "What has this got to do with me anyway. This whole play will be over in a little while, we'll each go home, why cry for nothing? Why ask the trees where my Sita has gone? Why scream and shout? What's the use? Do I have any Sita? And there is no Sita here, another man is playing Sita. I have nothing to do with him." If he does not lose himself in it he cannot be a great actor. Skill in acting is taking the acting as life, taking it as completely real. His very own Sita is lost. Those tears are not false. They are real. He cries as if he has lost his beloved. He fights the same way. His acting is real life.

If you want to live skillfully, take your life as acting. This too is a drama. Sooner or later the curtain will fall. Sooner or later everyone will depart. The stage may be vast, but it's still a stage no matter how vast. Don't make your home here. Stay here just as in a caravansarai. It is a waiting room. All are in a queue here. Death comes here and people go on departing. You are going to depart. There is no need to sink roots here: one who does will suffer.

The person who does not sink roots in this world is a sannyasin. One who doesn't get rooted here, whose feet don't become planted is a sannyasin. One who is always ready to move on.... One is a sannyasin if he is a nomad, a Gypsy, a *khana-badosh*.

This word 'khana-badosh' is very good. It means one who carries his house is on his shoulders. 'Khana' means house, 'badosh' means on the shoulders -- one whose house in on his shoulders. The 'khana-badosh' is a sannyasin. At most pitch a tent, don't make a house here. A tent can be struck at any time, without a moment's delay. A caravansarai!

It is told about the Sufi, Ibrahim.... Earlier he was the emperor of Balkh. One night while he was sleeping in his palace he heard someone walking on the roof. He asked, "What ill-mannered fool is walking on the roof in the middle of the night? Who are you?"

He answered, "I am not ill-mannered, my camel is lost. I am looking for her."

Ibrahim started to laugh. He said, "Madman! You are mad! Can a lost camel be found on the roof? Think about it, how will a camel get up on the roof?"

A voice came from above: "Before calling others ill-mannered and mad, think about yourself. Is happiness found in wealth, or luxury, or wine and song? If happiness is found in wealth, in luxury, in wine and song then camels can also be found on the roofs."

Ibrahim was startled. It was the middle of the night but he got up, ran. He sent his men running to catch hold of him: that fellow seems to know something. But by then the man had slipped away. Ibrahim sent men around the capital to find out who the fellow was. He seems to be an enlightened fakir. What did he say? For what purpose did he say it?

Ibrahim could not sleep the rest of the night. While he was holding court the next morning, he was in a melancholic mood. The words had struck hard. He must have been someone like Janak. He was hit by the truth of what had been said. If this man is mad, am I intelligent? Who has found happiness in this world? I am also searching for it. Happiness is not found in this world and if it is, a camel can also be found. Then the impossible does happen, there is no problem. But who is that fellow? How did he get up on the roof? How did he escape, where did he go?

He sat lost in thought. He was holding court. Court was open, business was being discussed, but today his mind was not there. His mind had flown away somewhere. The bird of his mind had already flown off to some other world. As if renunciation had already happened! Just a small incident -- as if Ashtavakra himself had climbed up on his roof and spoken.

Just then he noticed there was trouble at the door. A man wanted to come in and was telling the courtier he wanted to stay in this caravansarai. And the guard was saying, "You are mad, this is not a sarai, this is the palace of the emperor. There are many sarais in the city, go and stay there."

But the man was saying, "I will stay right here. I have stayed here before, it is a sarai. Tell someone else this nonsense, you can't fool me."

Suddenly, hearing his voice, Ibrahim realized that this is the same voice and this is the same man. He

said, "Bring him in, don't chase him away."

He was brought in. Ibrahim asked, "What are you saying? What kind of arrogance is this? This is my palace. You call it a sarai? This is an insult."

He said, "Whether it is insult or praise, I ask one thing: I have come here before, but then, someone else was sitting on this throne. Who was he?"

Ibrahim replied, "That was my father."

And the fakir said, "And before that I had come, another man was here."

So he replied, "That was my father's father."

So he said, "This is why I call it a sarai. People sit here then depart, they come and go. How long will you sit here? When I come again, I will find someone else sitting here. Hence I call it a sarai. This is not a home. A home is a place where once you stay, you stay. Where no one can drive you away, where it is not possible to be driven out."

Ibrahim, it is said, descended from the throne and said to that fakir, "I bow down to you. This is a sarai. You stay here, I am going. What's the use of staying in a sarai?

Ibrahim left the palace. He must have been capable, ready.

Janak says, "In one moment I saw that I renounced this world of the body. I became a sannyasin. With what skill did you do this? What is this teaching you gave? What skillfulness you have! What art you have!"

AMAZING, HAVING RENOUNCED THE BODY AND THE UNIVERSE, NOW THROUGH THE SKILL OF YOUR TEACHING...

-- what skill! What a master I have met.

I SEE ONLY GOD.

... now I see only the divine. I don't see anything else. Now all this appears only as manifestations of the divine, just his waves.

JUST AS WAVES, FOAM, AND BUBBLES ARE NOT OTHER THAN WATER, SO IS THIS UNIVERSE EMANATING FROM THE ATMA, NOT OTHER THAN ATMA.

Just as waves arise in water, bubbles form, foam appears -- and they are not separate from the water. They arise from it, they disappear back into it. In the same way there is nothing here that is separate from the divine. All are his bubbles. All are his foam. All are his waves. They arise in him, they dissolve back into him.

JUST AS WAVES, FOAM, AND BUBBLES ARE NOT OTHER THAN WATER

... we are just like this. I start to see this, lord.

Janak is saying to Ashtavakra that I am seeing it directly. This is not a statement of a philosopher. This is an experience, an expression arising from a deep experience which I am seeing.

You also take a look! It is just a matter of a small change of vision. What is called a change of gestalt in the West. The word gestalt is very meaningful. Sometime you must have seen a picture published in children's books. A single picture such that if you look carefully, sometimes you will see an old woman, sometimes you will see a young woman. As you go on watching it begins alternating, sometimes the old woman appears, sometimes the young woman appears. Both are made from the same lines. But one thing -- you will be surprised, it is something you might never have thought about -- you cannot see both of them at the same time. Even though you have seen them both. In that same picture you have seen the old woman, you have seen the young woman. You know now that both are in that picture. Still you cannot see them simultaneously. When you see the young woman, the old woman disappears. When you see the old woman, the young woman disappears. Because the same lines are being used for both. In German this is called gestalt.

The meaning of gestalt is: by looking in one way it has one appearance, by looking in another way it has another appearance. It is the same thing, but the way you look changes the whole meaning.

The world is the same. When the ignorant looks at it he sees an infinite variety of things: one gestalt, one way to see. And when a wise man looks at it the infinite variety disappears -- the myriad forms disappear. A single vast expanse is seen.

Janak says, "I SEE ONLY GOD. I see one divineness.

These green trees are his greenery. In these flowers it is he flowering in color. In the fragrance of the flowers it is he frolicking with the wind. It is he drawing together as clouds gathering in the sky. Inside you it is he who is sleeping. Inside Ashtavakra and Buddha it is he who is awake. It is he who is the denseness of the stone's deep sleep. In mankind it is he who is a little startled, a little awakening has begun: but it is he.

All forms are his form. Upside down it is he, right side up it is he. From the human viewpoint trees are upside down.

A few days ago I was reading a book on plant life. I was surprised, but it seemed to be right. This scientist had written that the heads of trees are buried in the ground. Because the trees take their food from the ground, their mouths are in the earth. They eat and drink water from the earth, so their mouths are in the earth. And their feet are in the sky -- they are doing head stands. They seem to be very ancient yogis.

The scientist is attempting to prove that we can slowly understand the whole evolution of man on this basis. Then there are earthworms, there are fish -- they are level. They are horizontal, parallel to the earth. Their tails and mouths make a straight horizontal line. They have evolved somewhat beyond trees. Then there are dogs, cats, tigers, cheetahs -- their heads are a little raised. There is a little change from the horizontal, the head is raised a little. The angle has changed. Then there are monkeys, they can sit. They more or less make a ninety degree angle with the earth, but they cannot stand. They are sitting men, trees are men doing head stands. Then there is man, he stands up straight, he makes a right angle: completely the reverse of trees. The head is above, the feet are below.

It seems a beautiful idea to me. All are the play of the one. Sometimes the one is standing upside down, sometimes standing right side up, sometimes lying down; sometimes sleeping, sometimes awake. Sometimes lost in misery, sometimes in happiness. Sometimes in turmoil, sometimes at peace -- but the waves are all of the one.

JUST AS WAVES, FOAM, AND BUBBLES ARE NOT OTHER THAN WATER, IN THE SAME WAY THERE IS NOTHING SEPARATE FROM BEING.

All are one inseparable whole.

See it, don't just listen! It is a question of changing the gestalt. It can be seen in one glance. It is a single glimpse. If you look deeply you will find that everything slowly merges into one and disappears. A vast ocean is putting forth waves. This experience will not last long, because for it to last your capacity needs to be developed. But if it can be seen even for a moment that this vastness is putting forth waves, and we are all his waves; that one sun is radiating, and we are all its rays; that one music is sounding here, and we are all its notes, then transformation happens. Gradually that experience of one moment will permeate your being forever.

You can catch hold of it if you want, or you can miss. Janak caught hold of it.

I awoke at night. Behind the reed mat of darkness I felt I suddenly heard the whispering of the eternal silence -- low, secret-sweet, in finest lyric. And the song it recited to me: "Irrepressible! You still haven't waken up? And all this a free flowing stream, splendor flowing in all directions. Luckless! How many times has your cup filled? Unseen, its overflow spilled out."

This is not the first time you hear these words. You have already heard them many times. You are very ancient. It could well be that you have heard them from Ashtavakra. There are certainly some among you who have heard him. Some have heard Buddha, some Krishna, some Jesus, some Mohammed, some Lao-Tzu, some Zarathustra. On this earth there have continuously been such men, you have passed near all of them and gathered here. So many lamps have been lit, it is impossible that the light of some lamp has not come to your eyes. Your cup has been filled many times.

"Luckless! How many times has your cup filled? Unseen, its overflow spilled out."

Your cup goes on being filled but still it remains empty. You are unable to contain it.

And the song it recited to me: "Irrepressible! You still haven't waken up? And all this a free flowing

stream, splendor flowing in all directions."

... and morning is approaching. Many times morning has come and many suns have come out, but you go on sitting holding tight to your darkness. If you let go of this accursed darkness it will be gone.

Janak says, I see only one. I have been dissolved into that one. That one has dissolved in me.

The Vedas say the one who renounces -- a sannyasin -- is greater than the Vedas. His brilliance outshines the world. He resides in the lord of the universe, the lord of the universe resides in him.

The Vedas say the one who renounces -- a sannyasin -- is greater than the Vedas. -- higher even than the Vedas, because

He resides in the lord of the universe, the lord of the universe resides in him.

In that moment Janak's consciousness was not separate, it became one. He himself was startled.

JUST AS CLOTH WHEN ANALYZED IS NOTHING BUT THREAD, THIS WORLD WHEN ANALYZED IS NOTHING BUT ATMA.

Looking wakefully, discriminately, looking consciously... if you look carefully at cloth what will you find? You'll find only woven threads. One thread going this way, one thread going that way -- cloth is made by weaving them like this again and again. Cloth is a mesh of threads. But the strange thing is although you can't wear threads, you can wear cloth. If you collect a heap of thread you can't put it on. Although cloth is a collection of thread, it is only a difference of arrangement. Weaving threads across each other cloth is made. Then you can cover yourself with cloth. But what is the difference? It is still thread. What difference does it make how you arrange them?

Janak is saying that existence sometimes becomes green in a tree, sometimes becomes red in a rose flower, sometimes it is water, sometimes is hills and mountains, sometimes moon and stars. These are all different manifestations of consciousness. Cloth is woven from thread, and you can weave many kinds of cloth from it. Fine thin cloth to wear in hot weather, thick to wear in the cold. You can weave all kinds of cloth from it: beautiful and ugly, for the rich and for the poor. You can create thousands of types of cloth from it.

Scientists say that the whole universe is made of one energy. Their name for energy is electricity. What difference does the name make? But one thing scientists agree with is that the whole universe is made of one thing. It is the myriad forms of that one thing. Just as various gold ornaments, are all made of gold -- if they are melted down only gold will be left. The forms are various, but what the form is made of is identical.

JUST AS CLOTH WHEN ANALYZED IS NOTHING BUT THREAD, THIS WORLD WHEN ANALYZED IS NOTHING BUT ATMA. Just as cloth is only thread, exactly the same, this existence is woven from being.

And certainly it is better to say being than to say electricity. Because electricity is inert. And there is no possibility that consciousness can come from electricity. And if it is possible for consciousness to come from electricity then it is meaningless to call electricity electricity. Because what can come from it, must be hidden in it. Consciousness is visible. Consciousness has become manifest. And what is manifest must also be hidden in the roots, otherwise how did it appear? You planted a mango seed, a mango tree appeared. Mangoes grew on it. You planted a neem seed, and a neem tree appeared. Tiny neem pods started growing on it.

That which appears, that which bears fruit was already in the seed. Consciousness is visible in the world, consciousness does appear, various forms of consciousness appear -- so consciousness must be hidden in the basic constituent of existence. Hence to say electricity is not right, it is more appropriate to say being. Say being-electricity, but consciousness must be included in it. Whatever we see all around us must be hidden in the root.

JUST AS CLOTH WHEN ANALYZED IS NOTHING BUT THREAD, THIS WORLD WHEN ANALYZED IS NOTHING BUT ATMA.
JUST AS SUGAR PRODUCED FROM SUGARCANE JUICE IS WHOLLY PERVADED BY IT, THE UNIVERSE PRODUCED FROM ME IS PERMEATED BY ME THROUGH AND THROUGH.

Just as when you extract sugar from sugarcane, the sugarcane juice permeates the sugar, in the same way the divine permeates all consciousness, the divine permeates me, the divine permeates you, and you permeate the divine.

FROM IGNORANCE OF THE ATMA THE WORLD APPEARS,

Try to understand this. It is very significant. FROM IGNORANCE OF THE ATMA THE WORLD APPEARS, FROM KNOWING ATMA IT DOES NOT APPEAR. The gestalt changes, the way of seeing changes.

FROM IGNORANCE OF THE ROPE A SNAKE APPEARS, FROM KNOWING THE ROPE IT DOES NOT APPEAR.

In the darkness of night you see a rope and get scared thinking it is a snake. You run away. You bring sticks and start to beat it. Then someone brings a lamp and the sticks fall from your hands, the fear vanishes. In the light you see it is not a snake, it is a rope. The snake existed only because you could not see the rope as a rope. There was no snake -- it was only a projection.

The world exists only because being is not seen as being. When one knows himself, his world disappears. This does not mean that doors and walls, mountains and rocks disappear. No these will be there but they will all be merged into the one. These will all be various waves, foam, bubbles of the one.

The world is finished for the one who knows himself. The world cannot be finished for the one who does not know himself. You will not be able to know yourself by dropping the world. But by knowing yourself the world drops.

There are two approaches to renunciation. One approach says that by renouncing the world you can know yourself. The other approach says know yourself and the world has already dropped. The first approach is wrong. By abandoning the world you cannot know yourself. Because abandoning the world also goes on creating the illusion of the world.

Try to understand a little. A rope is lying on the ground but you see a snake. If someone meets you and says, "Just drop the idea of a snake and you will see the rope."

You will say, "How can the idea of a snake be dropped? I see a snake, I don't see a rope." If you take courage by chanting Ram-Ram and somehow stand erectly, saying, "Okay, it is not a snake, it is a rope, it is a rope, it is a rope." Still you will know inside yourself, "It is a snake, who is fooling who? Don't go near it, to avoid any trouble." You will escape. You will say, "It is a rope. I believe it is a rope, but why go close to it?"

The one who escapes from the world -- he says the world is maya, but still he escapes -- question him a little, "If it is maya, then why are you escaping? If it doesn't exist then why are you escaping? What is it you drop and leave behind?

He says money is just dirt. Then why is he so afraid of money? Then why be frightened? If money is dirt and he is not afraid of dirt then why is he afraid of money? It is dirt, if he only sees dirt, it is okay. If money is lying there, okay; if not, okay. Sometimes dirt is needed, so man uses dirt too. If money is needed, use money. But now it is all dreamlike, like play money.

The second approach is deeper and nearer to the truth, that if you light a lamp and see the rope as a rope then the world is gone, the snake is gone.

FROM IGNORANCE OF THE ATMA THE WORLD APPEARS, FROM KNOWING ATMA IT DOES NOT APPEAR. IF YOU LOOK AT THE BEING, THE WORLD IS NOT VISIBLE. LOOK AT THE WORLD AND BEING IS NOT VISIBLE. OF THE TWO ONLY ONE IS SEEN, BOTH CANNOT BE SEEN SIMULTANEOUSLY. IF YOU SEE THE WORLD, THEN YOU DON'T SEE YOUR BEING. WHEN YOU START SEEING YOUR BEING THE WORLD IS NOT VISIBLE. THERE IS NO WAY WHATSOEVER THAT BOTH CAN BE SEEN SIMULTANEOUSLY.

It is as if you are sitting in a room and you see nothing but darkness. Then you bring light to look more closely at the darkness, so you can see it more clearly in the light, then you won't see anything. When you

bring light darkness is not visible. If you want to see darkness then don't make the mistake of bringing light. If you don't want to see darkness then bring light. Because darkness and light cannot be seen simultaneously. Why can't they be seen simultaneously? Because darkness is the absence of light. When light is present, how can its absence also be there?

This world is the absence of knowing your being. When the dawn of knowing your being comes, the world disappears. Everything stays just as it is and still nothing remains as it is. Everything just as it is -- and everything is transformed.

People ask me, "You give sannyas but you don't tell people to leave the home, leave the wife, leave the children."

I answer, "I don't tell them to leave anything, I tell them to be centered, be centered in their being, so that they can see what is. What is cannot be dropped. What is not need not be dropped."

We see what we want to see. A case was being heard in court. The judge asked Mulla Nasruddin, "How did you recognize your own buffalo from among these hundreds of identical looking water buffalos?"

Nasruddin replied, "What great difficulty is in this, master? In your court hundreds of lawyers in black coats are standing around, but still I can recognize my own lawyer can't I?"

He is saying that we can recognize what we want to recognize. A man also recognizes his own buffalo although buffalos look alike -- just like lawyers.

What we want to know, we come to know. What we want to recognize, we come to recognize. Our intention becomes the reality of our life.

If you want to awaken from this world, don't wrestle with it. If you want to awaken from this world, just make efforts within to wake up.

Mulla Nasruddin and his wife took their jubilant babe in arms along with them to see a dance program. The doorman warned them saying, "Nasruddin, if the child cries during the program, you will have to leave the hall. If you want we can return the cost of your tickets, but you will not be allowed to sit again, so be aware."

About halfway through the program Nasruddin asked his wife, "How do you like the dance?"
"It's absolutely lousy!" his misses answered.
So he said, "Then what are you waiting for, give the baby a good pinch."

When you know the world is absolutely useless then don't wait. Give yourself a good pinch. Shake yourself inside, awaken yourself. Your awakening is all that is needed. Awakening is the great mantra -- the only mantra.
Hari Om Tat Sat!

The Mahageeta, Vol 1

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The first question

IT FEELS TO ME THAT MY BODY IS LIKE A CAGE OR BOTTLE, IN WHICH A VERY POWERFUL LION IS IMPRISONED AND HE HAS BEEN SLEEPING THERE FOR MANY LIVES, BUT NOW HE HAS BEEN AWAKENED BY YOUR HARASSMENT. HE IS HUNGRY AND VERY IMPATIENT TO BE FREED FROM THE CAGE. MANY TIMES DURING THE DAY HE BECOMES ENRAGED AND ROARS, HE LEAPS UP ROARING. EVERY CELL OF MY BODY TREMBLES FROM THIS ROARING AND LEAPING UP, AND THE FOREHEAD AND UPPER PART OF THE HEAD BEGIN TO BURST WITH ENERGY. AFTER THIS I FALL DEEP INTO AN EXTRAORDINARY INTOXICATION AND ECSTASY. THEN THE LION BECOMES A LITTLE QUIET, SHAKES, WALKS SLOWLY AND GOES ON GROWLING. AND THEN IN KIRTAN OR IN REMEMBERING YOU HE DANCES ECSTATICALLY. PLEASE EXPLAIN WHAT IS GOING ON?

Yoga Chinmaya has asked.

... what is happening is good. It is happening just as it should. Don't be frightened by it. Let it happen. Help it in every way. A unique process has begun, whose final crescendo is liberation.

We are certainly imprisoned in the body -- a lion locked up in a cage. Confined for such a long time that the lion has forgotten his own roar. Confined for such a long time that the lion has started thinking the cage is his home. No only this, he has started thinking, "I am the cage. I am the body!"

A hit is needed. That's why you are with me, so I can hit -- and you wake up.

These words that I say to you are not mere words. Think of them as arrows. They will pierce you. Sometimes you will be angry with me too. Because everything was moving along peacefully, comfortably and suddenly there is confusion. But there is no other way to wake you up, you will have to pass through pain.

When energy rises within, the body will not be able to bear it. The body has not been made to endure it. The capacity of the body is very small. The energy is vast. As if one wants to enclose the whole sky in a small courtyard... so when the energy awakens many disturbances will arise in the body. The head will be splitting with pain.

And sometimes it happens that even after enlightenment disturbances continue in the body. It is completely natural before enlightenment, because the body is not ready. It is as if you put one thousand candles of electricity into an electric line that has the capacity to carry one hundred candles -- it will rattle and catch fire! It is just the same when the energy which had been sound asleep within you awakens -- it manifests and your body is not ready for it. Your body is ready to accept your being a beggar, it cannot accept your being an emperor. The body has limits, you have no limits. ... it will be jolted, storms will arise. Before enlightenment happens, before samadhi, these shocks are completely natural. And sometimes it happens that samadhi happens and the shocks continue coming, the storms continue, because the body was not able to get ready.

This is what happened in Krishnamurti's case. The process continued forty years after attaining the ultimate. The body could not absorb the shock. Krishnamurti will wake up in the middle of the night shouting and screaming. He starts to growl -- really growling. And for forty years he has had a headache that doesn't go away, it comes and goes but it never totally leaves him. Sometimes the pain is so strong that it feels his head will burst.

From the standpoint of the body, these last forty years have been years of great difficulty for Krishnamurti. Sometimes it happens this way. But usually the body becomes ready as samadhi happens. But with Krishnamurti the body could not adjust because samadhi had been forced. The thinkers that brought Krishnamurti up, those Theosophists worked hard, made untiring efforts to bring on samadhi. Their aspiration was to give birth to a world teacher. The world needs it -- if a Buddha can be incarnated....

If Krishnamurti had worked only by his own efforts, perhaps he would have needed one or two more births. But then this problem would not have arisen. The worked was forced: what needed two lifetimes to happen, happened instantly. It happened but the body could not get ready. It happened suddenly when the body was not ready. So there have been forty years of physical suffering. Even now Krishnamurti growls at night and wakes up again and again from his sleep. The energy won't let him sleep. He screams!

It seems amazing that a person who has achieved the ultimate should scream at night. But the cause is clear. An enlightenment that should have taken two lifetimes to happen, was forced too quickly. Because of this the body was not ready and the process continues. It has happened but this process continues. He has

reached home but the body remains behind, still being dragged along. The being has reached home, the body has not reached. The pain and suffering of this dragging continues.

Don't be frightened by what's happening. These are the first indications of samadhi, the first steps of samadhi. Take them as auspicious, accept them happily. If you are ready to accept them as blessings, then very soon they will slowly become quiet. And as soon as the body begins to accept, begins to cooperate, the readiness and capacity of the body increase.

You have called out to the infinite, so you will have to become infinite. You have challenged the vastness, so you will have to become vast.

There is a very unique story in the Old Testament -- the story of Jacob. Jacob was seeking god. He distributed all his wealth. He sent all his beloved friends, his wife, his children, his servants -- he sent them all far away. He was waiting for god on the deserted bank of a river. God arrived.

But it was very strange -- Jacob started wrestling with god. Does anyone wrestle with god? But Jacob started struggling with god. It is said that they fought the whole night. As morning approached, as dawn was about to come Jacob was defeated. When god was about to leave him, Jacob fell at god's feet and said, "Please give me your blessing."

God said, "What is your name?"

Jacob told him his name.

God said, "Today you have become Israel" -- the name that the Jews are known by -- "From today on you are Israel. Now you are no longer Jacob, Jacob has died." -- just as I change your name when I give you sannyas initiation. The old is gone.

God told Jacob: "Jacob has died, from now on you are Israel."

This story is from the Old Testament. There is no other story of someone fighting with god. But there is a great truth in this story. When that ultimate energy descends, what happens is almost like a fight. And when the ultimate experience happens and you are defeated by the divine and the body is vanquished and you accept defeat -- then your final initiation happens. In that moment divine blessings shower on you. Then you are new. That is when you taste the nectar of the eternal for the first time.

Yoga Chinmaya is almost there where Jacob must have been. It is difficult to say how long the night may be. It is hard to say how long the struggle will last. No prediction can be made. But this struggle is auspicious.

Cooperate with this energy. This lion inside that wants freedom -- it is you. This energy that wants to rise towards the head, that wants to go from the sex center to the crown chakra, that wants to create a path -- it is you. For many lives it has been subdued and lying coiled up, now it is starting to raise its hood. You are fortunate, you are lucky. With this you are approaching the final blessing. Your real transformation will happen.

Krishnamurti has written in his notebook, whenever my head is splitting, when at night I cannot sleep and the screaming and shouting come and something inside me growls -- after all this is over a unique experience comes. After this a great peace descends. Blessings shower in every direction. Everywhere lotuses and more lotuses are blooming.

Exactly this is starting to happen to Chinmaya. It is good.

AFTER THIS I FALL DEEP INTO AN EXTRAORDINARY INTOXICATION AND ECSTASY.

When the energy arises after it has had its struggle, and the body becomes a little ready, then a new ecstasy will come: there is growth. You have come up a little. You have transcended a little. You have come out of the prison a little, you have found open sky. You will be fulfilled. You will dance, you will dance for joy.

THEN THE LION BECOMES A LITTLE QUIET, SHAKES, WALKS SLOWLY AND GOES ON GROWLING. AND THEN IN KIRTAN OR IN REMEMBERING YOU HE DANCES ECSTATICALLY.

The lion wants to dance. There isn't room enough to dance in the body. More space is needed for dancing -- what space is available in the body? Dance can only happen outside of the body. This is why if you dance totally you will find you no longer remain a body. In the ultimate grace of dance, at the ultimate height, you are out of the body. The body goes on turning, goes on moving rhythmically but you are outside, you are no longer inside.

This is why I have invariably included dance in my methods of meditation, because there is nothing more miraculous for meditation than dancing. If you dance fully, it you dance totally, then in that dance your being comes out of the body. The body will go on moving in rhythm but you will experience that you are out of the body. And then your real dance begins: below, the body will go on dancing; above, you will dance. The body on the earth, you in the sky! The body in the earthly, you in the celestial. The body will dance the dance of matter, you will dance the dance of consciousness. You will become *nataraj*, the king of the dance.

You ask, "PLEASE EXPLAIN WHAT IS GOING ON?

The unprecedented is happening, the wondrous is happening, the rare is happening! What is happening is not to be explained, it is to be experienced. Whatever I say will not help you understand this experience, at the most it can help you become capable of accepting it more easily. Accept it with joy. Do not repress it.

Naturally the idea will come to suppress it thinking, "What madness is this, I am growling like a lion? What is this roaring? People will think I am mad!"

So naturally the idea will come to suppress it, to hide it -- don't let anyone know. What will they say?

Don't worry. Don't bother about what anyone says. If people say you are mad, then go mad! Has anyone become enlightened without going mad? Give your attention to your interiority. If bliss is coming from this, if ecstasy is coming, if wine is raining then don't worry. This world has nothing so valuable as this to give to you. So don't make any compromise with the world. Don't sell an inch of your being, even if in exchange you will get the whole universe as your kingdom.

Jesus has said, what use is it if you gain the whole world but lose your own soul? If you save your soul, even if you lose the whole world you have everything.

Have courage, be daring. Let your trust, your faith in yourself grow. Soon your body will start gradually accepting it. Then the roaring will disappear. Then only dance will remain. Then the lion will not suffer, because the lion will have found a path: when he wants to go out he can go out, when he wants to come in he can come in. Then this body is no longer a jail, then this body becomes a place to relax. When you want to come in, come inside; when you want to go out, go outside.

When you can go out and in as easily as you come and go from your house... it is cool, you feel cold, you go outside and sit in the sunshine. Then the sunshine increases, the sun climbs high, it starts getting hot, you start sweating -- you get up and come in. Just as you come and go from your house, then the house is not a prison -- if you are sitting in prison you don't have the possibility to come out or go in whenever your heart feels like it. In jail you are a prisoner, at home you are a master. When your lion can dance outside, can fly in the sky, can play with the moon and stars -- then there is no problem. Then there is no fight with the body. Then the body is a place for relaxation. When you get tired you can return inside and rest. Then there is no enmity with the body either. Then the body is a temple.

The second question:

YESTERDAY YOU SAID THAT YOU ARE ALWAYS WITH US, AND WHEN WE TAKE SANNYAS WE ALSO START BEING WITH YOU. I DO NOT REMEMBER ANY MOMENT WHEN I TOOK SANNYAS: NEITHER WHEN, NOR WHERE. YOU JUST GAVE IT. EVEN NOW HAVE I COME NEAR YOU? I DIDN'T KNOW ANYTHING ABOUT SANNYAS THEN, NOR DO I KNOW ANYTHING NOW. MASTER, HOW CAN I BECOME A REAL SANNYASIN? HOW CAN I COME CLOSER TO YOU? WHAT WORTHINESS DO I HAVE? WHAT TRUST AND SURRENDER HAVE I GOT?

It has happened many times that I have given initiation to people who have no idea about sannyas. I have given sannyas to those who have not come to take sannyas. I have initiated those who have never thought of sannyas even in their wildest dreams. Because I don't look only at your mind, I look at the many things repressed in your unconscious.

Last night a young woman came. I didn't even ask her. I said to her, "Close your eyes and take sannyas." I didn't even ask if she wants to take sannyas. She closed her eyes and accepted initiation. Ordinarily one would be surprised if asked to take sannyas and want to think it over. Some people think of taking sannyas for months, for years. Some have kept on thinking about it and died before taking it. She graciously received it. On a conscious level she doesn't know anything about it.

But we are not new here -- we are very ancient! This girl has been seeking for many lives. She carries treasures of meditation. Just seeing this treasure I said, "Close your eyes and go inside." I told her, "I am not

going to ask you whether you want to take sannyas or not. There is no need to ask."

I gave Dayal sannyas in the same way. This question is from Dayal. I didn't ask Dayal, Dayal also didn't know.

What do you know about yourself! You don't know where you came from. You don't know about the treasures you have gathered. You don't know what you have been doing these many many lives. You don't know what you have found in your search and what remains incomplete. Every time death has come and rubbed out everything that you have done. There are many among you who have taken sannyas many times -- every time death came and erased everything. And you don't have the ability to recall it.

Understand it like this, you had been creating something... you had been painting a picture, when death came and it remained incomplete. Death came and you forgot. You were born again. Then even if you get a message about that incomplete painting -- even if that incomplete painting is put in front of you, you won't remember. Because in this life you had never even thought of yourself as a painter And if I tell you, "Finish the painting, it has been left incomplete, you had made it with great hopes, you had created it with a very deep thirst -- now just go ahead and finish it. Death had come in between and it was left incomplete."

You will say, "I don't know anything, you can have me take up the brush but I don't even know how to hold it. You can put the colors in front of me and I will paint but I don't know anything about how to paint." Still, I tell you to start, and just by starting the memory will come. Just take the brush in your hand and perhaps you will be reminded.

It happened in the Second World War, a soldier was wounded and fell. He lost his memory. He had received a blow to the head. His memory cells got messed up. He forgot. He forgot -- even his own name. He forgot who he was. And he was unconscious when he was taken from the battlefield. His identification had fallen off somewhere, his number too had fallen. It was a great problem. When he came to his senses he didn't know his number, he didn't know his name, he didn't know his rank. The psychologists worked hard. They tried in every way to remind him but couldn't find out anything. The man had gone completely blank. As if all connection with his memory had suddenly broken off. Someone suggested that now there was only one way: have him taken all around England. He was a soldier in the British army. If he was taken around England, perhaps when he came near his own village he would remember.

So he was taken around England on the trains. Two men took him around. The train stopped at every station and they brought him down. He stood and stared. They got tired. England is a small country, so it wasn't very difficult to take him everywhere. In the end at a very small station where the train didn't usually stop, but for some reason it did this time, the man got off, read the sign on the station and said, "This is my village!" He began to run. He forgot that there were two men with him. The two men began running after him. He ran out of the station and into the village. ... he remembered everything. He remembered the lanes and paths. He didn't even ask anyone. Passing through the lanes and bypaths he arrived in front of his house. He said, "Oh! This is my house, this is my name. This is my name plate hanging here." He remembered everything. Just one hit and his whole memory came back again. Forgetfulness disappeared, the memory cells came back together again.

So sometimes I give sannyas as I gave it to Dayal in the hope that if I send you around in orange clothes, perhaps you will remember that you have previously moved in orange clothes too. If I say: "Dance!" Perhaps while you are dancing, one day you will arrive at that psychological space, where you will remember your dancing of past lives. I say, "Meditate." While you are meditating perhaps some door in the unconscious will open and a flood of memories will come.

This is why I go on speaking -- sometimes on the Geeta, sometimes on Ashtavakra, sometimes on Zarathustra, sometimes on Buddha, sometimes on Jesus, sometimes on Krishna -- who knows which words will stir your heart. Who knows which words will become a key to your inner depths. Who knows which words will awaken you from your slumber. I go on trying everything. My effort is simply to create a continuity, a harmony, a connectivity with what deaths have broken and scattered. With this continuity your destiny will start unfolding in front of you. Many times you have made the house, it was abandoned again and again.

Hence Dayal is right, I DO NOT REMEMBER ANY MOMENT WHEN I TOOK SANNYAS... He didn't take it, I gave it.

... NEITHER WHEN NOR WHERE. YOU JUST GAVE IT. EVEN NOW HAVE I COME NEAR YOU?

You will come near me, when you reach yourself. There is no other way to come near me. Reach

yourself and you have reached me. Know yourself and you have known me. You don't need to make any outer pilgrimage towards me -- descend deeper and deeper within.

I DIDN'T KNOW ANYTHING ABOUT SANNYAS THEN, NOR DO I KNOW ANYTHING NOW.

... it will happen, soon you will know. I DIDN'T KNOW ANYTHING ... THEN, NOR DO I KNOW ANYTHING NOW. -- this is true. But this attitude is good where you think, where you know, that you don't know. Unfortunate are they who don't know but think they know. You are in the right state. This is the attitude of the innocent mind, "I don't know." You are empty, you can be filled. There are some who don't know anything -- and their number is vast -- but they think they know. Through this wrong idea, they miss even what they could have known.

Knowledge prevents -- prevents you from real knowing. If you know that you are ignorant, then you are moving in the right direction. The ultimate happens only in such innocence of mind. To know that I don't know, is the first step towards knowing.

WHAT WORTHINESS DO I HAVE? WHAT TRUST AND SURRENDER HAVE I GOT?

This feeling arises in a worthy person's heart, "What worthiness do I have?" The unworthy think, "Who is as worthy as I am?"

This feeling of humility itself is worthiness, that what do I deserve, what surrender, what trust do I have? This is the indication of trust. The seed is present, one just needs to wait: at the appropriate time, in the appropriate season, it will sprout, the transformation will happen.

And this journey is a rare journey. This journey is a journey of the unknown, of the unknowable.

This hiding behind the veils of continuing silence. It is in vain that now I have become one who knows the secret.

In the madness of you I lost my peace. In your pain I have become a flame filled with joy.

In the hands of time I have been so bent that I who was once an arrow, have now become a bow.

No companion, no guide for this journey. What path is this I have set out on?

I have found great joy in self-oblivion. Being lost, I have become the very beacon of the goal.

This goal is such that it is reached by losing yourself. As long as you exist, you will not arrive, when you disappear you reach.

I have found great joy in self-oblivion.

... when you are not, when your ego has gone, when self-forgetfulness comes...

I have found great joy in self-oblivion. Being lost, I have become the very beacon of the goal.

As I have disappeared, I have arrived.

This path is the path of obliteration.

So if you feel, 'Where is my worthiness to surrender,' you have started to be effaced, self-oblivion is arising. If you feel that WHAT TRUST... HAVE I GOT? then self-effacement starts coming, you start being obliterated.

Sannyas means to be obliterated, so existence can be.

No companion, no guide for this journey.

This is a journey of great aloneness.

No companion, no guide for this journey.

There isn't any companion, no one to guide the path. Finally, the master too has to be dropped, because there is no space. Kabir says, "The path of love is very narrow, there two can never pass!" Where is space enough that three can exist? Not even two can exist. The disciple, the master, the divine; they are three! There, not even two can exist. There, the master is dropped, you also are dropped. There, only the divine remains.

No companion, no guide for this journey. What is this path I have set out on?

Sannyas is a very unknown journey. A journey of great courage, of great daring! Those who are ready to accept the risk of going into the unknown -- it is for them. It is not for the clever, those who calculate everything. It is not mathematics, it is a leap of love.

The third question:

YOU SAID THAT, "YOU ARE LIBERATED HERE AND NOW, THIS VERY MOMENT." BUT HOW CAN I GET FREE OF THIS "I"?

If you ask 'how' you have missed. You didn't get it. This is Ashtavakra's whole message: practicing... 'How' means practicing. 'How' means by what method, by which rites and rituals. If you ask 'how' you have missed. Then you cannot understand Ashtavakra. Then you should go knock on Patanjali's door: he will tell you 'how.' If you are insistent upon this 'how,' then Patanjali will be your path. He will tell you to do outer discipline, inner discipline, control, breath control, turning inwards, concentration, meditation, samadhi. He will make it so extensive that even you will say: "O Maharaj, make it a little less. Tell me some easy method. This is too long, it will take many lives."

Most yogis are only practicing outer discipline. They never reach even to inner discipline. Most yogis die still trying to master asanas -- yoga postures. Where is concentration, where is meditation? There are so many yoga postures it seems impossible to ever complete the training in them. At the very most those who seek deeply reach to concentration. And the real happening can occur only in samadhi. And even samadhi Patanjali divides in two: samadhi with distinctions and samadhi without differentiation. He goes on dividing, he goes on making more and more steps. He makes steps all the way from the earth to the sky.

If 'how', if practicing, appeals to you, then ask Patanjali. Even though in the end Patanjali also says drop everything, enough of this 'doing'. But there are some people that cannot stop doing, so they will have to do.

Think of it like this: there is a child in the house making noise and causing mischief. You tell him, "Sit quietly," but even if he sits, he will be bubbling over. His hands and feet will wriggle, his head will shake -- he wants to do something, he is bursting with energy. This is no way to get him to sit still. It is dangerous. There can be an explosion. This way he is going to do something or other. It is better you tell him, "Go and run around the house seven times." Then he will come back huffing and puffing and sit quietly on his own. You won't even have to say be quiet. He will sit quietly on the very chair that he could not sit quietly on before.

Patanjali is for those who cannot become quiet directly. He says, "Run seven rounds. Run long and hard. Distort and twist your body, stand on your head, do this, do that."

Doing these practices finally you will ask one day, "O Maharaj, I am tired of this doing!"

He will say, "You should have said so in the very beginning, then both of us would have been saved from all this botheration. Now go and sit quietly!"

Man wants to do. Because without doing -- it just doesn't fit your logic that anything can happen without doing. Ashtavakra is beyond your logic. Ashtavakra says you are liberated! But you still misunderstand. You say, ..."YOU ARE LIBERATED HERE AND NOW, THIS VERY MOMENT." BUT HOW CAN I GET FREE OF THIS "I"?

Ashtavakra says that 'how' exists when one thinks he is unfree. First you have accepted that you are bound: "Now how can I get free?" Ashtavakra says there are no chains -- only the illusion of chains. But you will still say, "How can I get free of this illusion?" You still don't get it. Illusion means that which is not: free of what? Just watching, just being wakeful -- you are free.

If you get involved in methods, you will be in great difficulty.

Every method proves false, and finally life itself proves too short.

If you get stuck in methods you will find that not just this life but many lives are not enough. Methods are many. Life after life you have gone on practicing them. You put faith in doing because doing inflates your ego.

Ashtavakra is saying don't do anything. The whole is the only doer. What is happening is happening, just become one with it. Don't even ask: "How to get free of this I?" If this 'I' is happening let it happen, who are you to try to get free of it? You can also accept it: good, if this is happening, then this is what is happening. You didn't create it. Do you remember having created it? You didn't cast its mould. You didn't bring it. How will you drop what you didn't bring? How will you destroy what you didn't cast? You ask, "What can we do?" You have two eyes and a nose, you also have an ego. You have received all of these. Nothing is in your hands.

Whatever exists is good. If 'I' exists, that too is good. Don't complain even a little about it. In this attitude of no complaint, in this total acceptance, you will suddenly find the 'I' is gone! Because the 'I' is created from doing. When you do something the 'I' is created.

Now you are asking something new, "How can I destroy this 'I'?" The one who destroys will become the

'I'. You will not be able to escape. This is why a humble man also has an ego -- and sometimes it is bigger than in an egoist.

Have you seen the ego of the humble? He says. "I am just the dust at your feet." But look into his eyes -- what is it he is saying? If you say, "You are absolutely right, I knew already that you are just the dust at my feet," then he will start fighting. He is not saying it for you to agree with it. He is saying it so you will say, "You are such a humble man... you are very kind to give us your darshan." He is saying it so you will refute it saying, "You and dust at my feet? No, you are pure gold. You are the very spire of the temple." The more you say high, he will say no, just the dust. But when he says he is the dust, if you agree, "You are absolutely right, everyone thinks that you are just the dust at their feet," then he will never even look at you again. It was not humility -- it was ego in a new color, ego dressed in new clothes, ego dressed in humility.

So if you try to drop the 'I', the one who is dropping it will create a new 'I'. Man goes on changing costumes. The clothes change but you remain the same.

Try to understand what Ashtavakra is saying. Don't be too quick to ask what to do, how to get rid of this ego. Don't be in a hurry to do. Relax and take a little time to understand. Ashtavakra is saying, "Understand how this 'I' is created -- it is created by doing, it is created from striving and effort, it is created from success. So wherever you make efforts, it will be created. Then one thing becomes clear that if you want to be free of ego, then don't make efforts, don't try. Accept whatever is, just like it is. In this acceptance you will find the ego has disappeared as if it had never existed, because the element that was giving it energy has slipped out, the foundation has fallen down so the house cannot stand long.

And if the feeling of being the doer falls away, then all of life's diseases fall away. Otherwise there are many traps in life. Running after money is also the running of the doer. Running after power is also the running of the doer. Running after fame is also the running of the doer. You want to show something to the world.

Many people come to me saying, "Tell us a way to show something to this world." What is it you want to show? They say, "No, it's just we want to make a name for ourselves. We will be going but our name should remain behind!" What's the use of your name remaining? No one else is interested in your name. When you yourself are gone who is going to bother? When you couldn't be saved from death, will your name be saved from dying? You cannot be kept alive, how can this name which is only an indication be saved? Who bothers about your name? And so what if your name does remain? It will be hidden away in some old books, it will be grieving there. Alexander's name, Napoleon's name -- so what?

But no, we have been taught these diseases since childhood. Since childhood we have been told, "Do something before you die. Don't die without doing anything. If you can, do something good, if not, do something bad, but make a name for yourself." People say, "So what if you get a bad name, at least your name is known. If you don't find the right way, then do something crazy, but make a name for yourself!"

People are so crazy that they go to the mountains and inscribe their names in stone. They go visit an ancient castle and scribble their name on the walls. And the man writing his name doesn't see that he is rubbing out another name to write his: someone else will come and rub his out and write over it. You have erased someone else's, you are writing over the top of others writing -- and in big letters. If someone else comes they will write in even bigger letters. What madness have you fallen into?

Many are the frivolous longings woven by snares of dream, many are the trampled down passions arisen with a brilliance.

The joy of beauty, love's drunkenness, the greatness of name, the pride of wealth, for man on this earth many are the spread out snares of illusion.

Each to his own destiny and each to his own nature, many are those trampled by happiness, many are those made rich by sorrow.

Many are the famines that have passed, but when have such hard times come?.

Treasure of the heart is found little, though treasure is found aplenty. Many are the wealthy I saw whose hearts were paupers.

How many scenes are latent in the depths of unconsciousness? The world of consciousness is one, the nether worlds of unconsciousness are many.

"How many scenes are latent in the depths of unconsciousness?" This is our unconscious, in it so many scenes are hidden -- scene after scene, curtains behind curtains, stories within stories! This is our unconscious, there are so many hells hidden in it -- of wealth, of power, of fame, of dreams -- the snares are set!

How many scenes are latent in the depths of unconsciousness? The world of consciousness is one, the

nether worlds of unconsciousness are many.

But one who becomes aware, his world is one, his nature is one, his being is one, his flavor is one!

Buddha has said, "Wherever you taste the ocean it is salty -- likewise if you taste me I am everywhere fully conscious. I have only one flavor: consciousness."

This same is the flavor of Ashtavakra. Not the doer, not the one who enjoys and suffers -- the witness.

So don't ask 'how'? Because with how the doer comes in, the enjoyer comes in -- then you miss, you miss Ashtavakra's message. Ashtavakra is saying, "Whatever is, observe it. Be a witness. Just watch. If there is ego then watch ego. What else to do? Only watch -- and by watching the transformation happens."

Do you understand? It is a little subtle, but not so subtle that you can't understand it. It is straight forward also. Ashtavakra is saying just observe and when you observe the doer disappears, only the witness remains. With the doer gone everything that got energy from the doer, got strength from it will fall away. Without the doer how can one run after money, run after power? Without the doer where is the ego? These will all fall away by themselves.

Master just one thing -- the witness. There is nothing else to be done. Everything else happens by itself. Everything else goes on and on, always. Why should you uselessly get in the way?

I have heard, an elephant was crossing over a bridge. The bridge started shaking under his weight. A fly was sitting on his trunk. When they both got to the other side, the fly said, "Son! We really shook that bridge."

The elephant said, "Sweetie, until you spoke I didn't even know you existed."

You think you are shaking the bridge but it is not you who is shaking the bridge, it is life energy. You are like a fly that sits on top of life energy and says, "Son! Look how I have shaken it!"

This ego is just sitting on top of you. Everything is happening from your limitless energy. It is the energy of existence, you don't have anything to do with it. This same breathes in you, awakens in you, sleeps in you. You stand proudly in between. This much is certain, it doesn't take objection to your pride. At least the elephant objected. The elephant said, "Sweetie, I didn't even know you were sitting on top of me." At least the elephant said this much. Existence doesn't even say this much. Existence is silent. If you stand proudly, it lets you. If you lay claim to its work, it lets you. If you say you are doing what you have not done, then too it doesn't intrude and say, "No, I am doing it." It has no I, how can it tell you I am doing it? So illusion goes on and on.

But look closely, open your eyes a little and see: you are not doing anything. Everything is happening by itself!

This is the incomparable concept of destiny, the unparalleled concept of fate: everything is happening by itself. Wrong people have given it incorrect meanings. Otherwise fate means merely... If you understand the idea of fate rightly, you will remain a witness and there will be nothing else to do. But people don't become a witness of fate, they become lazy. They don't become non-doers, they become idlers.

There is a difference between non-doing and idleness. Idleness is lazy, indolent, dead. Non-doing is full of energy -- one doesn't think I am doing: "... existence is doing! I am only watching. This play is going on, I am observing."

Man is very tricky. He uses even the most beautiful truths in the ugliest way. Fate is a very beautiful truth. It means that everything goes on by itself, you are not doing anything. All is destined. What will be, will be. What is to be, is. What was to happen, has happened. You can sit quietly on the bank and watch the play. There is no need for you to jump into the middle of it. Your running back and forth doesn't make any difference. What is to happen is happening. What will be, will be. Then you become a witness.

The idea of fate was devised to take you towards witnessing. People have not gone towards witnessing. People sit idling. They say, "When what is to be is happening, then good, why should we do anything? Fate means we have no power to do, why should we do?" Before they said they will show the world, now they say, there is nothing in doing! But the feeling of the doer hasn't gone, it remains standing in the same place.

If you understand Ashtavakra, then there is no method, there is no practice: Ashtavakra says practice is bondage, methods are bondage, doing itself is bondage.

The fourth question:

THROUGH YOUR GRACE I CAN SEE THE SKY. I EXPERIENCE LIGHT AND BECOME ONE WITH THE INNER CURRENT ALSO. BUT WHEN SEX OVERTAKES ME, I WANT TO DROWN IN THAT JUST AS MUCH AS IN MEDITATION. PLEASE EXPLAIN THIS CONDITION OF MINE?

The first thing: be a witness of sex too. Don't be the controller of it. Don't try to forcibly bring it under control, remain a witness of it too. Just as you are a witness of everything else, remain a witness of sex too.

It is difficult, because you have been taught for centuries that sex is sin. That concept of sin has been fixed in your mind.

Sin does not exist in this universe -- there is only godliness. Drop that idea. In this universe there is only one -- it pervades all -- it is godliness. It is in the tiniest of the tiny, in the most vast of the vast. It is in the lowest, in the highest. It is in sex, it is in samadhi too. There is no sin here.

This does not mean that I am suggesting that you remain stuck in sex. I am only saying: understand it too as a form of godliness. There are other forms. Perhaps the first level of his forms is sex. And there is a small taste of samadhi reflected in sexual experience, hence so much attraction. When greater samadhis start to happen, the attraction will disappear by itself.

The friend has asked that getting absorbed in meditation, I... BECOME ONE WITH THE FLOW WITHIN. BUT WHEN SEX OVERTAKES ME, I WANT TO DROWN IN THAT JUST AS MUCH... Drown! There is no need to stop. Just remain a witness as you go on drowning. Go on observing that you are going under. Go on observing that sex has encircled you. In fact the word sex brings condemnation into the mind. Think of it this way: a kind of godliness has encircled, this divine energy has encircled, this divine nature has encircled, the divine maya has encircled. But don't use the word sex -- the old associations connected with the word are wrong -- they make it appear like sin. Then it will be difficult to remain a witness -- either you will become unconscious or you will control. To be a witness is neither to go unconscious nor to control -- it is to stand firm between these two. On this side you fall in a ditch, on the other you fall in the well -- remain in between, master this, then samadhi.

Both are easy: it is perfectly easy to go unconscious in sex, to completely forget what is going on, to get intoxicated is easy. To control sex, to force it to stop, to prevent yourself is also easy. But in both you miss. The one who indulges misses, the celibate misses too. The real brahmacharya happens when you stand in the middle between these two, then you are only watching. Then you will find that sex arises in the body and reverberates in the body; in the mind a shadow briefly falls and departs. You remain standing far away. How can sexual desire be in you? How can any desire be in you? You are nothing but the observer.

And it usually happens that when meditation starts going well, sexual desire becomes stronger. Understand this because it happens to most people. When meditation is going well, when you start relaxing into the rhythm of your life, tension is less, then the suppression you have been forcing on sex for many lives will be gone. Then the repressed desire will arise like a volcano. Hence if sexual desire increases with meditation, don't worry, it is a good sign, indicating that meditation is progressing well. Meditation is doing good work. Meditation is getting rid of your tensions, removing your control, getting rid of your repressions. Meditation is taking you towards your naturalness.

First meditation will make you natural and then it will bring you to godliness. Because it is impossible to bring what is not yet natural, to its deeper nature. What is not yet natural, cannot reach the divine. So meditation first brings you to nature, then brings you to the divine. Nature is god's outer covering. If you are not in tune with it, how can you be in tune with the innermost godliness? Nature is the steps of the temple. If you don't climb the steps, then how will you enter into the inner sanctum of the temple?

If you can understand what I am saying then don't suppress any more. Now quietly accept it. What this existence shows to you will be good. Existence is presenting it, so it must be good. Neither control, nor become the one who decides, nor stand back saying this is good and that is bad -- I want to do this and don't want to do that. You simply observe.

A life is descending like the sun, the candle of desires too is melting down, slowly slowly the fire is burning itself out. Longings are settling down, the floods are ebbing to a stop, passion is ebbing to a stop, the reign of silence is deepening, the fire is burning itself out.

It is going well. But before the fire goes out it will flare up one last time. You can ask the physicians -- before dying a man becomes completely healthy for a little while. All symptoms disappear. One who was lying on the bed like a corpse sits up, opens his eyes and looks fresh. A little before dying all symptoms disappear because life is making its last leap, life energy comes up once again.

You have seen how an earthen lamp when it is going out flares up one last time. As the last oil burns out, it drinks the last drop of oil and flares up. It is its last burst of flame. Before the dawn you have seen how dark the night is. It is the last burst of darkness.

It is the same when you go deep in meditation, you will find when the fire is about to go out, then the last burst of flame.... Sex energy arises.

A life is descending like the sun, the candle of desires too is melting down...
... the lamp of desires is melting, life is going out.

... slowly slowly the fire is burning itself out. Longings are cooling down, the floods are ebbing to a stop... -- the flow of life is stopping.

... passion is ebbing to a stop, the reign of silence is deepening... -- the juiciness of meditation is increasing. -- the juiciness of silence is deepening.
the reign of silence is deepening, the fire is burning itself out.

In this state a burst of flame will flare up at any moment. Such a blaze is flaring up in you. Observe it. Do not suppress it, otherwise it will move into you again. You are very close to getting free of it, don't suppress it, otherwise the bondage will start again. What has been suppressed will flare up again and again. Whatever you have forced down will come again and again. Let it go, let it come out, let it flow out.
However high it flares up, you go on watching peacefully.
It will not interfere with your meditation.
You continue witnessing.

The fifth question

:YOU SAID DON'T FALL INTO ANY BONDAGE, BE AT PEACE AND HAPPY. IS NOT SANNYAS ALSO BONDAGE? AND ARE NOT METHODS, DEVICES AND PRACTICE ALSO BONDAGE? PLEASE EXPLAIN.

If you have understood, then don't ask. If you ask then you have not understood. If you have understood not to get into any bondage and to be at peace and happy, then just by understanding you will become happy and at peace. Then where did this question come from? Do serene and happy people ask questions? All questions arise from discomfort, from suffering, from misery. If you are still asking questions, then you are not yet at peace, you will need sannyas initiation. If you become serene then what need is there of sannyas? You have become a sannyasin! But don't deceive yourself. If you don't have the courage to take sannyas, don't use Ashtavakra as an excuse. Yes, if you have attained peace there is no need for sannyas. It is in search of peace that one takes sannyas.

If you have become happy, if you think you have become happy, if you have become as worthy as Janak, then the matter is finished. But then this question would not have arisen. Janak did not ask questions, Janak said, "Amazing, master! Then I am liberated! It is surprising how I had fallen under the spell of maya until right now!" If you are ready like Janak you would say, "I am blessed! Then I am liberated! How had I fallen under the spell of maya until right now!" You wouldn't be asking this question.

The truth is, you have the desire to take sannyas in your mind, but not the courage. Listening to Ashtavakra you thought, it is good to know that sannyas is bondage, now there is no need to get into it. Will you drop your other bondages or only the bondage of sannyas? And you are not yet a sannyasi -- there is no way to drop what you don't even have. What other enslavements will you drop? Will you leave your wife? Your home? Your money? Your power? Your mind? The doer? Will you drop your ego? What else will you drop from what you actually have? Certainly it is possible for you to drop what you have. Let sannyasins ask this question, those that have become sannyasins. You have not yet taken sannyas. It would be understandable if a sannyasin asked if now he should drop sannyas. He has sannyas, you don't have sannyas. How will you drop what you don't have? Ask about what you do have. Ask whether you should renounce your house and home.

Hearing everything that Ashtavakra is saying, is this all you could understand, that sannyas initiation is bondage? Is nothing else is bondage?

Man is cunning. The mind is deceptive. The mind is very calculative. It says, "If I can extract the meaning I want it is very good, then I can avoid trouble. I was very hesitant about taking it, it is good I have met Ashtavakra on the way. He has explained well, he has put me right, now there is no need to make the mistake of taking sannyas."
Will you learn anything else from Ashtavakra?

People come to me saying, "Shall we drop meditation now? -- because Ashtavakra says there is bondage in meditation." Will you drop wealth, will you drop power? Or only meditation...! And meditation hasn't

happened yet, but you will drop it? If meditation has happened and you ask, shall I drop it, I will say drop it. But one who is meditating will never ask about dropping, he is beyond dropping and holding onto. He will understand Ashtavakra, he will be blissful, filled with joy. He will say, "Great, it is absolutely true. In meditation meditation itself is dropping away. In sannyas bondages are dropping by themselves. Sannyas is no bondage. It is only a device for dropping all bondage. In the end it too will drop."

Understand it like this. You get a thorn in your foot, then you use another thorn as a needle to take the first one out. The second thorn is also a thorn, but it is useful in removing the first thorn. Then you throw both of them away. You don't keep the second thorn thinking it has done a great kindness in removing the first thorn. Or thinking how very loving it is, you don't put the second thorn back into the same place where the first thorn was stuck!

Sannyas is a needle. The thorn of the world is stuck in you, this is a way to take it out. If you can pull it out without a needle, that's even better. What could be more auspicious than your understanding Ashtavakra? Then there would be no need for sannyas. But make sure you aren't deceiving yourself! If it is deception, then be courageous and jump into sannyas. And that moment will also come, when you will be worthy of dropping sannyas too.

But what is there to drop? When you understand, then there is nothing to drop -- everything has fallen away. This is what Janak has said, "O Lord, this body has also dropped." Janak is still in the body, the body hasn't fallen away, but Janak says, "This body has also dropped! This whole world has dropped! Everything has dropped! I am completely unattached, beyond emotions! What great skill in your teaching! What an art! Nothing has happened, I have not left the palace, not left the world, not left the body -- and I have left everything!"

The day you understand it, there is nothing to drop -- not the world and not sannyas. The very idea of dropping comes only to the man who thinks there is something to hold onto.

Renunciation is just a shadow of indulgence. The renunciate is a worldly person standing on his head. When the world goes, renunciation also goes. These two live together and leave together. This is why you see the worldly at the feet of the renunciates! They are together. The renunciate does half the job, the worldly does the other half -- they are joined together. The worldly cannot live without the renunciate, the renunciate cannot live without the worldly. Have you seen this conspiracy!

A man came to me, saying I want to learn to meditate. He was a sannyasi -- an old fashioned sannyasi. So I said, "Good, come to the morning meditation."

He said, "That is a little difficult."

I said, "Why, what's difficult in that?"

He said, "The difficulty is, I cannot come without this man who has come with me, because he keeps the money, I don't touch money. He has to go somewhere else in the morning, so I won't be able to come tomorrow morning."

This is just hilarious! If you need money, what difference does it make whether it is in your pocket or in someone else's? And this becomes another bondage -- the one who keeps the money in his pocket is better off than you, at least he can go wherever he wants. It is a peculiar situation: unless this man comes along, you cannot come because you need to have money for the taxi -- but you don't touch money! So you are having this man sin for you? Commit your own sins. This is great fun -- you will ride in the taxi and he will go to hell for it! Have a little compassion on him. This is the great connection of the worldly and the yogi!

All your renunciates live bound to worldly people. And your worldly people also live bound to renunciates, because they touch the feet of the renunciates thinking, "Today I am not a renunciate, but at least I touch the feet of one. I get some satisfaction of having done something! If not today, then tomorrow I too will become a renunciate. But right now I worship him."

If you ask Jainas where they are going they say they are going to serve the sadhu. Serving him they think, it is gain -- earning some merit. There the sadhu sits, looking down the road to see when the worldly is coming. Here the worldly are looking, when will the sadhu come to town. Worldly and sadhus, two sides of the same coin.

Think a little. If the worldly quit going to the sadhus, how many sadhus will there be? They will all start running away. Who will organize, who will make arrangements? They will all go. But the worldly go on taking care of the sadhus, the sadhus go on taking care of the worldly. It is mutual.

The real wise man can be neither a renunciate nor indulgent. He knows only that I am the witness. Now what difference does it make whether the money is in his pocket or in someone else's pocket? He is the witness. ... if it is, he is a witness; if it is not, he is a witness. Poor, he is a witness; rich he is a witness. In

witnessing what difference is there between poverty and wealth? Do you think that if a beggar becomes a witness, that his witnessing will be a little less, and an emperor becomes a witness, his witnessing will be a little more? Can witnessing ever be less or more? Poor or rich, healthy or unhealthy, well-read or illiterate, beautiful or ugly, famous or infamous -- it makes no difference. Witnessing is a treasure that is equal inside everyone, there is no less or more to it.

We can be a witness of every circumstance -- success, failure; respect, disrespect.

Be a witness, this is all Ashtavakra is saying. But if you find it is difficult to be a witness and you want to use some method, then use a method, don't be afraid. Continuing to use the method will help you become capable of becoming the witness of the method too. This is why I say, meditate, and don't worry about it. Because I know, not meditating you will never come to witnessing, not meditating you will only continue thinking. So the choice is not between meditation and witnessing, the choice is between thinking and meditation.

Do you understand what I am saying? If you don't meditate -- you have heard Ashtavakra -- Ashtavakra said that meditation and methods are bondage (and he is absolutely right, one hundred percent correct!) so you quit meditating. What will you do? Will you become a witness now? You will go on repeating the same old rotten thoughts. It is so hilarious: because of Ashtavakra you have fallen deeper into the world. This ladder is for you to climb up. You have started using it to descend. The same steps!

I tell you to meditate. Because the alternatives before you are meditation and thinking: right now witnessing is not an alternative for you. Yes, if you continue to meditate your thoughts will be finished, a new choice will present itself. Now you can choose: witnessing or meditation? Then you can choose witnessing, and meditation can be dropped.

But if you decide not to take sannyas now you will remain indulgent. The choice is between sannyas and the world now. I say take sannyas now. And one day the moment will come when the choice is no longer between the world and sannyas. The world is gone, sannyas remains. Then the choice is between ultimate sannyas and sannyas. Then I will tell you, forget about sannyas, now merge yourself into ultimate sannyas. Yes, if you can go immediately, like Janak, then I am not going to object! Be joyous! Be happy! If you can't then no one else can decide. If you are not able to be happy, you will have to decide what you need to do.

You can turn truth into untruth, and you can even turn flowers into thorns -- it all depends on you.

Don't run eyes closed in the sunlight, my naive heart! The routes are all unknown. On the way you meet thorns and rocks. Just smelling a delicate fragrance, don't believe there are only flowers.

Remember, take your steps carefully. The step you take shouldn't be chosen just by the sweetness of a delicate fragrance.

On the way you meet thorns and rocks. Just smelling a delicate fragrance, don't believe there are only flowers.

When a delicate fragrance comes to you, be careful that it is not just your projection. That it is not just your greed. That it is not just your fear. That it is not just your weakness that your are projecting. And don't be led astray by that sweet soft smell.

It appears very easy -- not to do anything. It seems easy when you hear it, but when you come to doing 'not doing anything', then there is nothing harder. Hearing about witnessing it seems so simple, that there is nothing to do, you only have to watch. When you come to do it you will find, "Oh! This is tremendously hard!"

Try this: sit down with your watch in front of you. The second hand makes its round in one minute. Look at the second hand, witness it's movement and try to go on witnessing it. You will find it moves two to four seconds -- and the witness is gone! Some other thought has come. You forgot. You will be shocked that the second hand has slipped on ahead. Then you will be a witness for two to four seconds, and forget again. In completing one minute you will lose it two, four or ten times. You cannot remain a witness for even one minute, so there is no question now of the witness. Now you can choose thinking or meditation. Then eventually choosing between meditation and witnessing will become possible.

You ask about sannyas, sannyas is only feeling that you want to be with me. It is not a commitment. You are not bound to me. I do not give you any discipline. I give no rules of conduct. I don't tell you when to get up, what to eat, what to drink; what to do, what not to do. I only tell you to be a witness. I only tell you my hand is available, take my hand in yours. Perhaps taking a few steps with me, you will also catch my disease. This disease is contagious. Move a little distance with Buddha and you will be dyed a little by his color. You won't be able to prevent it. A little of his fragrance will begin to emanate from you too. If you pass through a garden, the fragrance of the flowers gets into your clothes -- even if you didn't touch the

flowers!

Sannyas is showing a little courage to move with me, having a feeling to be with me. It is falling in love with me. The whole idea behind this love is that I am making arrangements for you to be free. Move with me, I want to give you the fragrance of liberation.

I am a puppet of breath. I am tied to old age. And to death I am given over. But there is this thing called love, you know! By him, I have been liberated. The club of time eternal, a weight impossible to bear, is balanced by one fun-filled childlike moment.

What are you?

I am a puppet of breath. I am tied to old age. And to death I am given over.

Birth and death, this is all that you are. Breath comes in and goes out and in between there is a brief tale, a short drama. If there is anything here that can take you beyond death and birth --

But there is this thing called love, you know! By him, I have been liberated.

If love happens between life and death...

Sannyas means to fall in love with me, nothing more than this. This is enough, this is the definition. If you are in love with me and are ready to move with me a little way, then moving that little way will take you a great distance.

And everything else is superficial: changing the color of your clothes, wearing the mala. These are only to awaken courage and to help you remember your being. These are only outer beginnings, then much happens inside. Those you see dyed in these orange clothes, don't look only at their clothes, take a look into their hearts too -- there you will find a new stream of love beginning to arise.

But there is this thing called love, you know! By him, I have been liberated.

Let me rain over you. Even if you are stone right now, don't worry, this stream of water will cut through your rock.

When the ray of light showered on me, I said, "I am as hard as diamond, a stone eternal."

The ray said, "Is it so? You are the very one I have been searching for. I will create a temple out of you. From your interiority I will carve a statue of light." Dumbfounded. The ray cuddled me in her deep love.

When the ray of light showered on me, I said, "I am as hard as diamond, a stone eternal."

You also say this to me, "No, you cannot change us, we are stone, very ancient, we have taken a vow not to be transformed."

But I say unto you:

The ray said, "Is it so? You are the very one I have been searching for. I will create a temple out of you. From your interiority I will carve a statue of light." Dumbfounded. The ray cuddled me in her deep love.

These orange clothes are only an indication of my love -- of your love towards me, of my love towards you. This is a love tie.

The last question:

> O SWEET BELOVED, ACCEPT MY GRATITUDE. GIVE THESE TEARS THEIR DESTINATION. YOU HAVE FILLED THIS BEGGING BOWL, BUT STILL I AM AS EMPTY AS EVER, BLANK UNWRITTEN. OH SWEET BELOVED -- OUR FRIEND -- THIS HEAD, LIKE THE FRUIT FOR OFFERING, IS AT YOUR FEET.

Jaya has asked.

Jaya has been close to me for many years. She has a heart exactly like that of Meera. In her heart a song just like Meera's is waiting. In her heart a dance just like Meera's is hidden. When it appears, she will manifest her greatness, then another Meera will appear: an awaiting for the right moment, any time the ray of light will descend and chase away the darkness. And she is courageous -- this is why a prediction can be made that it will happen.

But is it not this very mist the ongoing gift in which your cloudlike compassion is showering day and night. Once in a while a shadow glanced. The ultimate language. Possible name. Abode of compassion. This seed mantra, this basic thread, this the only measure of depth, this our grateful bowing down. How deep is thy mist covered cistern -- how tiny are our hands.

Facing the divine our hands always appear small! The cup of our palms is so small.

How deep is thy mist covered cistern -- how tiny are our hands.

Whoever has love in their heart, always feels how small his hands are.
Jaya has asked:

O SWEET BELOVED, ACCEPT MY GRATITUDE. GIVE THESE TEARS THEIR DESTINATION. YOU HAVE FILLED THIS BEGGING BOWL, BUT STILL I AM AS EMPTY AS EVER, BLANK UNWRITTEN.

This is a filling such that one becomes more and more empty. This is a filling of emptiness. This is filling up with emptiness. My effort is to make you blank. If you have become blank then I have succeeded. If you remain full then I have failed. When you become absolutely blank and nothing more remains inside of you -- no trace, no word, no rubbish -- in this emptiness the divine manifests.
I want to say to Jaya:

Go, o soul go, virgin girl, become a bride, His companion. Now that great void is thy only path and destination. Protector of grains and water, lord of light and religion. He alone will make you joyous, thrilled. O, soul! You are chosen. O united one. O wedded one thy wedding with the great void is celebrated.

"... thy wedding with the great void is celebrated." This being empty, this being blank -- is to celebrate your wedding with the great silence. Dancing, letting that ecstasy manifest, singing, ecstatic -- you have to lose yourself!

There is only one way of being -- disappearing. The moment you become totally empty, immediately the divine descends in its totality. You are the only barrier. So don't be afraid! When you become blank, you have achieved all.

A story from Maharashtra: once Eknath wrote a letter to Nivrittinath. He sent blank paper, nothing written on it. Nivrittinath read it very thoroughly -- a blank sheet of paper with nothing to read on it. He really got into it, reading it again, and again, and again! Muktibai was sitting nearby, he gave it to her and she read it. Her tears started flowing! She was completely gone! Other people were present, they started saying, "This is sheer madness! First, Eknath is mad sending a blank sheet of paper. A letter means to write something! Then this Nivrittinath is mad that he is reading it, not just once but time and again. Then strangest of all, this Muktibai, she is completely gone and her tears start flowing!"

All scriptures are blank paper! And if you learn how to read blank paper, then you know how to read all scriptures -- Vedas, Koran, Guru Granth, Gita, Upanishads, Bible, Dhammapada. One who can read blank paper achieves everything.

My whole effort here, is that you become like blank sheets. I am trying to obliterate you, because you are the only barrier.

O beloved soul, young girl naive and virgin thy wedding with the great void is celebrated.

Hari Om Tat Sat

The Mahageeta, Vol 1

Chapter #9
Chapter title: None

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JANAK SAID:
LIGHT IS MY VERY NATURE. I AM NOT OTHER THAN IT. WHEN THE UNIVERSE ILLUMINATES ITSELF, THEN IT IS VERILY I THAT SHINE.
AMAZING THAT THROUGH IGNORANCE THE IMAGINARY UNIVERSE APPEARS IN ME, JUST AS SILVER APPEARS IN MOTHER OF PEARL, A SNAKE IN A ROPE, OR A MIRAGE IN THE RAYS OF THE SUN.
JUST AS A POT DISSOLVES INTO CLAY, A WAVE INTO WATER, OR A BRACELET INTO GOLD, THE UNIVERSE WHICH HAS EMANATED FROM ME/IS BORN OUT OF ME WILL DISSOLVE INTO ME.
AMAZING AM I, I BOW DOWN TO MYSELF. WHEN THE WHOLE WORLD SHALL PERISH FROM BRAHMA TO THE VERY CLUMPS OF GRASS I SHALL NOT PERISH. IMPERISHABLE AM I.
AMAZING AM I, I BOW DOWN TO MYSELF. THOUGH EMBODIED, I AM THAT ONE WHO NEITHER GOES ANYWHERE NOR COMES FROM ANYWHERE BUT ABIDES PERVADING BEYOND ENCIRCLING THE UNIVERSE.
AMAZING AM I, I BOW DOWN TO MYSELF. NONE HERE IS AS CAPABLE AS I, WHO HAVE BEEN SUPPORTING THE UNIVERSE FOR AN ETERNITY WITHOUT EVEN TOUCHING IT WITH THE /A BODY.
AMAZING AM I, I BOW DOWN TO MYSELF. I HAVE NOTHING AT ALL OR I HAVE ALL THAT IS ENCOMPASSED IN SPEECH OR THOUGHT.

Religion is experience, not thinking. Thought cannot be even the shadow of religion. And one who is entangled in thoughts will always remain far away from religion. No one is further away from religion than a thinker.

Just as love is an experience, this existence is also an experience. And if you want to experience it, it is possible only with one's totality.

The process of thinking is a small fragment of man -- and a very superficial one. It has no depth. It is not part of the interiority, not of the center, it is on the periphery. Even if thinking stops man can live. And now thinking machines have been developed. They make it very clear that a machine too can think. It is no special glory of man.

Aristotle and thinkers like him have called man the thinking animal, the rational animal. This definition should be changed, because now computers can think -- and with greater efficiency, with greater skill than man. Man makes mistakes but with computers there is no possibility of error.

Man's greatness is not in his thinking. Man's greatness is in his experience.

Just as when you taste something, the taste is not just a thought. ... it happened! It happened in your very cells. You are immersed in the joy of tasting.

When you drink wine, the effects of drinking are not only in your thoughts, your limbs begin wobbling.

Have you seen a drunkard walking? The wine has reached to his very cells! It is visible in his stride, in his eyes, it is visible in every move, it doesn't just show in his thoughts, but encompasses his totality.

Religion is like wine -- one who drinks it will know. One who drinks it and becomes delighted, will experience it.

Janak's words were uttered in a moment filled with this wine. If you consider them without tasting there is a possibility of misunderstanding and his meaning will seem something quite different. Then you will add your own interpretations.

For example when Krishna says in the Gita, "Drop everything Arjuna and surrender at my feet."

When you read it you will feel this declaration is very egotistic: "Drop everything Arjuna and come to my feet." To 'my' feet!

Then the meaning you give to this 'my' will be yours, not Krishna's. In Krishna no I remains. It is just a reference. It is only a symbol. For you the symbol is much more. In your illusion the symbol has become the truth. For Krishna it is merely practical, not indicating anything more.

You have seen, if someone spits on the national flag it will cause a fight, it will result in bloodshed, it can cause a war. "He spit on the national flag!" But have you ever thought that the national flag is a symbol of the nation and you spit on the nation every day, but nobody starts fighting. Nobody starts a fight if you spit on the earth. Whenever you spit you are spitting on the nation -- wherever you spit. Nobody starts a fight if you spit on the nation. The symbol of the nation, merely an indication, just an ordinary piece of cloth

-- but if someone spits on it then even war can happen.

Man gives great importance to symbols -- more importance than they have. In his blindness man lives in symbols.

When Krishna uses the word 'I' it is only practical. He has to speak so he uses it. He wants to communicate so he uses it. But after speaking there is no 'I'. If you look into Krishna's eyes you will not find any 'I', only ultimate silence is there, only emptiness. The 'I' has disappeared. This is why Krishna can easily say, "Come, come to my feet!" When he says to come to my feet, we feel it is very egotistical, because we interpret 'I' as we know it.

These words of Janak will surprise you even more. These statements are unique on this earth. Krishna had at least said, "Come to *my* feet." These assertions of Janak are such that you will not believe them.

Janak says in them, "Amazing, my nature! Amazing, my light! Surprising! What am I? I go to my own feet! I bow down to myself!" It will shock you.

In these statements Janak bows down to himself; the other no longer remains. He says again and again, AMAZING AM I, I BOW DOWN TO MYSELF.

IMPERISHABLE AM I -- "I am so filled with awe, I myself am in wonder. I bow down to myself, because all will perish, but still I will remain. From brahma to the smallest atoms all will be destroyed, but still I will remain. I bow down to myself. Who is skilled like me? I am in the world and yet unattached, in the water like a lotus leaf. I bow down to myself."

Mankind has never heard such a declaration: "I bow down to my very self." You will think, "This is ultimate egotism. It would be alright if he said it to others, but he is touching his own feet...!"

It is told about Ramakrishna that an artist came and painted his portrait. When he brought the completed portrait, the devotees of Ramakrishna felt very strange because Ramakrishna looked at the picture and started to touch the feet in it. It was his own picture. He began to bow down to it. A devotee said, "Paramahansa, are you going mad? This is your own picture."

Ramakrishna said, "It's good you reminded me, I was seeing a picture of samadhi. It must have been painted while I was in samadhi. It's good you remind, otherwise people will think I am crazy. I was just starting to pay my respects to samadhi. This is a picture of samadhi, not of me."

But those that saw it must have understand that the man has gone mad. Touching the feet of his own picture! Bowing his head to his own picture! What can be more insane? This is the last word in egotism, there can be no heights of ego beyond this.

Janak is making these statements in ecstasy. The taste has arisen. He has become oblivious. If he could dance he would dance like Meera. If he could sing like Chaitanya he would sing. If he could play flute like Krishna he would play on his flute.

Each individual has his own unique possibilities of expression. Janak was an emperor, a cultured man, a well educated person, brilliant, the essence of brilliance -- his statements are worthy of being written in gold letters in the history of man. To understand these words, put aside your own interpretations.

Some day I'm going to look into this world, the life of man is a window into wisdom.

What kind of thing is this intellect which stops my joyful heart in every activity, which interferes with everything.

Creating beauty with meaning is the inspiration of a poet. Getting entangled in words is the art of the mere rhymester.

What kind of thing is this intellect which stops my joyful heart in every activity, which interferes with everything.

Whenever waves arise in the heart, intellect immediately stops them. Whenever some feeling goes deep, intellect immediately starts meddling.

What kind of thing is this intellect which stops my joyful heart in every activity, which interferes with everything.

Put this intellect aside a little -- just for a little while, just for a moment. In these moments the clouds will scatter and the sun will be seen. If you cannot put this intellect aside it will go on interfering. It is in the habit of questioning. Its nature is to interfere. Its juice is in meddling.

And religion comes through the heart, those waves will be spoiled. The mind will influence them and they will be lost. Your understanding will be completely wrong.

Creating beauty with meaning is the inspiration of a poet.

A real poet, a seer, a sage, gives all his attention to meaning --

Creating beauty with meaning is the inspiration of a poet. -- the flowers of meaning that blossom in

his imagination, to the fragrance of meaning.
Getting entangled in words is the art of the mere rhymester.

But one who is just rhyming verses gets entangled in words. He is not a poet. The rhyme maker just goes on joining words to words. He has no use for meaning, getting words to fit together is enough.

Intellect is a rhyme maker, a rhymester. The secret of meaning, the mystery of meaning is hidden in the heart. You will be able to listen only when you put aside the mind.

I have heard that Mulla Nasruddin went into a cloth shop and asked about a particular cloth, "Brother, what is the price of this cloth?"
The shopkeeper said, "Mulla, its five rupees per meter."
Mulla said, "Will you give it for four and a half rupees?"

The shopkeeper said, "Sir, even to take it home will cost me four and a half."
So Mulla said, "Good, that's fine. I'll just take it home."
Man goes on putting his own interpretations on things.
A patient asked a dentist, "Can you pull a tooth without pain?"

The dentist said, "Not always. Just yesterday I dislocated my wrist while twisting on someone's tooth."

The dentist has his own pain. The one who came to have a tooth pulled has other worries, his own pain.

Mulla Nasruddin was given a job somewhere. The boss said, "When you were given this job you said that you never got tired and now you are sleeping with your feet stretched out on the desk."
Mulla said, "Boss, this is the secret of my not getting tired."

We go on interpreting our own way. And as long as we go on interpreting, the meaning of the sutras will not be apparent. A special art is needed to read sutras. To read sutras a mind free of projections is needed, a mind emptied of projections. Reading sutras don't be in a hurry to interpret: the capacity of listening, of tasting, of relishing joyfully and patiently is needed.
Listen to these sutras:

> LIGHT IS MY VERY NATURE. I AM NOT OTHER THAN LIGHT. WHEN THE UNIVERSE IS ILLUMINATED, IT IS ILLUMINATED BY MY LIGHT ONLY.

Janak says this whole universe is illuminated by my light.

Certainly this light Janak is talking about cannot be the light of the 'I'. This light can only be a light void of I. Hence don't look at the language, don't be a rhyme maker, don't let the intellect meddle. The meaning is plain and simple, don't twist and distort it.

LIGHT IS MY VERY NATURE. If one is to speak, one has to speak this way, because language belongs to the ignorant. The enlightened have no language. If two enlightened ones meet they remain silent, what is there to say? There is neither language, nor anything to say; neither any subject to speak on, nor the language to say it in.

It is told that when Farid and Kabir met, they remained silent for two days. They took each others hands in their own, they embraced each other, tears flowed in streams, they began swaying in great ecstasy.

Their disciples freaked out. The disciples had a great expectation that, "If they speak together it will shower on us too. If they say something we can also hear it. If we catch even a single word, it will give meaning to life."

But they didn't speak. Two days passed. Those two days became very long. The disciples were waiting while Kabir and Farid sat silently. Finally, when they had left, when Kabir had seen Farid off, Farid's disciples asked, " What happened? Why didn't you speak? Ordinarily you are always speaking. If we ask anything you speak. And we had brought you together with Kabir in the hope that there would be some talk between you, some juice would flow, so that we unfortunate ones could also drink a little of it. We brought the two banks together so that if the Ganges flows we can bathe in it, but the Ganges didn't flow. What happened?"

Farid explained, "There was nothing to be said between Kabir and me, nor any language to say it in. Neither anything to ask, nor anything to say. Much was present there, a current was flowing, the Ganges flowed but not in words, in silence."

Kabir's disciples asked him the same thing, "What happened? Why did you become silent? It seemed as if you have always been a deaf-mute!"

Kabir said, "Idiots! If I speak in front of Farid I prove myself ignorant. Whoever speaks proves ignorant.

Where not speaking will do, there is no question of speaking. Where a needle can do the job, only a madman raises a sword. It was already happening without speaking. An immense stream was flowing. Didn't you see how the tears were flowing, what ecstasy there was?"

Words are not needed between two enlightened ones. Between two unenlightened ones there are words heaped upon words, but without any meaning. Between two enlightened ones there are meanings within meanings, but without any words. Between an enlightened one and an unenlightened one there are both words and meaning. For dialogue an enlightened one and an unenlightened one are needed.

Between two unenlightened there will be argument. Dialogue is not possible, conversation is not possible: only clashing of minds is possible.

Between two enlightened ones there is no verbal conversation. In some deeper world their centers are meeting. Union is happening, what need is there of conversation? Without speaking it is communicated, without talking about it darshan happens.

The possibility of dialogue exists between an unenlightened and an enlightened person. If the enlightened one is ready to speak and the unenlightened is ready to listen, then dialogue is possible.

In one sense the meaning of sutras from scriptures is always paradoxical. Because what the scripture says cannot be said, it is an attempt to say the unsayable. It is a great kindness that innumerable enlightened ones have tried to say that which cannot be said. They have wanted us to lift our eyes where we have long forgotten to lift them. They have given us a little vision of the sky. We crawl and wriggle along on the ground, we have stopped raising our heads.

It is said that when Mansoor was captured and hung on the cross he began to laugh. A crowd of one hundred thousand had gathered and someone asked, "Mansoor, why are you laughing?"

Mansoor said, "I am laughing because, yes, it is good that I have been crucified, at least you have raised your eyes a little bit!"

He was hung on a cross so people had to turn their faces up to see. So Mansoor said, "At least -- even by this excuse -- you had to raise your eyes towards the sky. Hence I am happy -- this crucifixion was right. Perhaps looking up at me you will see what it is hidden within me. Perhaps in this moment of death, from the impact of this death, your thought processes will stop and for a moment the sky will open and you will have a vision of that one that I am."

LIGHT IS MY VERY NATURE. I AM NOT OTHER THAN LIGHT. I am not separate from light.

This inner source of light is achieved when the 'I' has gone. But how can one say it? When it is to be described then the 'I' has to be brought in again.

WHEN THE UNIVERSE IS ILLUMINATED IT IS ILLUMINATED BY MY LIGHT ONLY.

Certainly Janak is not talking here about the person named Janak. That person has disappeared, that individual wave is gone -- only the ocean remains. This ocean is everyone's. This declaration of Janak's is not only about himself, it is also about you. It is about everyone who has ever been, it as about everyone who will ever be. This proclamation is for the whole existence.

Learn to be obliterated, then the taste of this will start coming. And when the taste comes declarations like this will arise from you too. It is difficult to stop them.

Mansoor knew that if he makes this sort of statement -- "Anal Haq -- I am the truth, I am the divine existence" -- then he will be crucified. The Muslim crowd will not be able to tolerate him. This crowd of blind people will not be able to see him. Still he proclaimed. His friends told him not to make such claims, these proclamations will be dangerous. Mansoor also knew that it will be dangerous, but he could not stop such declarations.

When the flower blossoms its fragrance will have to be shared. When the lamp is lit, its light will have to spread. Then whatever happens, happens.

One of Rahim's sayings is:

Welfare /khair, murder, coughing, happiness, hate, love, intoxication: Rahim says try to repress they remain unrepressed, the whole world will know.

There are some things that cannot be suppressed. Drinking ordinary wine how can you suppress its effects?

It usually happens that the more a drinker tries to hide his drunkenness the more it shows. Have you ever noticed a drunkard trying hard to prevent anyone from knowing? He speaks very cautiously, and this is what

gives him away. He tries to walk with great care and this is what makes him stagger. He wants to show his alertness so no one will know.

Mulla Nasruddin came home drunk one night. As he was returning he thought hard how to keep his wife from knowing. What should he do? He thought let me read the Koran. Has anyone heard of a drunk reading from the Koran? If I read the Koran then it will be clear that I am not drunk. Have drunkards ever read the Koran?

He got home, lit a lamp and sat reading the Koran. Finally his wife came and gave him a good jerk, saying "Stop this nonsense! What are you doing sitting here with this suitcase open?"

How can a drunkard find the Koran? He took the suitcase, opened it and started reading.

It is impossible to conceal it. And when ordinary wine cannot be hidden how can divine wine be hidden? Ecstasy will be reflected in the eyes. The eyes will become intoxicated. The flavor of another world will color one's speech. The speech will become rainbow-like, expanding all seven colors. Speaking ordinary prose becomes pure poetry. Talk and it sounds just like a song. Move and it feels like a dance. No, it cannot be hidden.

Welfare /khair, murder, coughing, happiness, hate, love, intoxication: Rahim says try to repress they remain unrepressed, the whole world will know.

It goes on being revealed.

Revelation is the nature of truth. As soon as truth happens within you your declaration starts unknowingly being disclosed.

Janak did not say these words after thinking it over: he would have hesitated to say them if he had thought about it. He had just brought Ashtavakra there, Asthavakra said a few things and Janak's enlightenment happened! He would have held back if he considered it intellectually, thinking, "What will Ashtavakra think: an ignorant man like me saying such things? This is appropriate only to realized ones. Does it ever happen so quickly? Just hearing about it it happens? Has it ever happened this way? It takes time, it takes many lives, it is a very arduous journey. It is like walking on the edge of a sword." He would have remembered all this and thought to himself, "Don't make such a far reaching declaration!"

But I want to remind you that this declaration is happening by itself. It is not right to say that Janak is speaking, it will be more correct to say it is being said through Janak.

AMAZING THAT THROUGH IGNORANCE THE IMAGINARY UNIVERSE APPEARS IN ME, JUST AS SILVER APPEARS IN MOTHER OF PEARL, A SNAKE IN A ROPE, OR A MIRAGE IN THE RAYS OF THE SUN.

... just like the illusion of silver appearing in mother of pearl, like the projection in the dark of a snake on a rope and like the illusion of an oasis in a desert appearing because of the sun's rays, like this mirages are born.

Amazing! The happening happened so suddenly, it happened so forcefully -- his enlightenment happened so quickly that Janak cannot contain it. He is filled with awe. As if a small child has entered into the world of fairies and everything captivates him and everything is beyond belief.

Tertullian has said: "As long as I had not seen god, there was disbelief. And when I saw god, then too there was disbelief."

He disciples asked: "We don't understand. We have heard that when one sees god then faith comes?"

Tertullian said, "As long as one has not seen there is disbelief -- how can god exist? Impossible! How can there be faith without experience? And when the experience of god happens then one cannot believe that so much bliss is possible! So much light! So much nectar! It still seems impossible. When it hasn't happened it seems impossible, and when it happens it seems even more absurd."

Janak is in exactly the same state:

"Amazing! Everything is just imagined. Only I am true, only the witness is true everything else is illusory, everything else is maya?"

THE UNIVERSE WHICH HAS EMANATED FROM ME WILL DISSOLVE INTO ME, JUST AS A POT DISSOLVES INTO CLAY, A WAVE INTO WATER, OR A BRACELET INTO GOLD.

Do you see the transformation? Janak's human form is disappearing and his existential form is manifesting.

Swami Ramteerth went to America. He was an ecstatic person. Someone asked him who created the universe? He must have been in ecstasy, it must have been a moment of samadhi -- he said, "I did." In America no one is going to listen to such a thing. Here it is alright, in India it's accepted, even this kind of expression is accepted. It became a great sensation there.

People asked, "Are you in your senses? You made the moon and stars?"

Ram said, "I made them. I set them in motion, and they have been moving ever since."

To understand this statement is difficult. And it is not surprising if his American listeners couldn't understand. It is natural. This statement is not Ram's or if it is it is the real Rama's -- not Ramteerth's. At this moment Ramteerth is not speaking as a wave, he is speaking as the ocean. He is peaking as the eternal, the immortal, not speaking as the momentary. Not speaking as a man limited and defined by body and mind -- speaking as the one beyond body and mind, undefinable, unknown. It is Rama speaking through Ram, not Ramteerth himself. This declaration is from existence itself.

But it is very difficult, very hard to accept it.

Ram returned to India... he had gone on a pilgrimage to the source of the Ganges. He had been bathing in the Ganges and he jumped into it from a mountain. He left behind a short note that said, "Now Ram goes to meet his original form. The call has come, now I cannot stay in this body. The universe has called me!"

The newspapers printed the news that he had committed suicide. It is true, the newspapers were also right. He jumped into the river and committed suicide. But if anyone asked Ram he would say, "You say I committed suicide? I only broke the bounds and became one with the universe. I removed the barrier in between. I have not died. I was as if dead, now I have become alive, now I am one with the universe. Now that small stream of life has become the ocean. I let go of the limitaton, not of life itself. Now I have achieved real life, by letting go of the limitation."

Hence it is necessary to remember this always that when samadhi becomes stronger inside of you, when the clouds of samadhi gather within you, the rain is not of your ego, your I-ness. That rain comes from beyond you, it transcends you.

In this moment Janak's personality is going.

THE UNIVERSE WHICH HAS EMANATED FROM ME WILL DISSOLVE INTO ME JUST AS A POT DISSOLVES INTO CLAY, A WAVE INTO WATER, OR A BRACELET INTO GOLD.

When there was nothing god was, when there will be nothing god will be. I am drowned in being, if I were not then what would be?

'I am drowned in being' ... we will say Ramteerth committed suicide. Ramteerth will say, "'I am drowned in being' ... it was when I drowned in the Ganges that for the first time I existed. As long as 'I' was, I was drowned."

When there was nothing god was, when there will be nothing god will be. I am drowned in being, if I were not then what would be?

' -- god will be.' Existence is!

This I, this limitation of being -- when someone removes it as if taking off his clothes, he sees the truth.

Like a snake sloughing off its old skin as it slides along -- this is exactly how it happened to Janak. Ashtavakra was there as a catalyst.

Scientists have discovered catalytic agents. They say that some substances don't take an active part in certain reactions, but without their presence the reaction will not take place.

You have seen lightning flashing in the rains. Scientists say that water is made from combining oxygen with hydrogen, but hydrogen and oxygen will combine only when lightning is present. If lightning is not present they will not react. Still lightning does not take any part in it, lightning does not get involved in bringing hydrogen and oxygen together -- only its presence.... Scientists call this kind of presence a catalytic agent.

The master is a catalytic agent. He doesn't do anything but without his presence nothing will happen. In his presence something happens, although he doesn't do anything. Just his presence... understand it like this: his energy surrounds you. Engulfed in this energy field, strength arises in you -- the strength is yours. Songs start exploding -- the songs are yours. Declarations start to happen -- the declarations are yours. But without

the presence of the master perhaps they would not happen.

The presence of Ashtavakra worked as a catalytic agent. Janak must have been reminded of his forgotten home seeing Ashtavakra's gentle, silent, highest state. Looking deep into those eyes, seeing that infinite expanse he must have recalled his own lost and forgotten potential. Hearing Ashtavakra's words -- soaked in truth, soaked in experience -- his own taste must have been aroused.

I have heard about a man who raised a lion as a pet. He brought it home it was a tiny cub whose eyes were yet to open. The lion had never eaten meat, had never tasted blood. He was a vegetarian lion. He ate vegetables and bread. He didn't have any idea... He had no reason to know. But one day the man was sitting in his chair when he scratched his leg and a little blood oozed out. The lion was sitting nearby. Sitting there he licked up the blood with his tongue. It was enough! In one moment, he changed. The lion roared. There was violence in that roar. Until then he was a perfect Jaina -- suddenly he became a lion. Until then he was a vegetarian, and he made only the sounds of a pure vegetarian. Although he still had not not eaten any meat -- only tasting a few drops of blood -- but he was reminded. The dormant capacity of being a lion that had been sleeping in every cell awoke. Something woke up. Something started stretching its limbs. The one who was asleep opened his eyes. He stood up growling. Soon he started attacking. It became impossible to keep him at home. He had to be set loose in the jungle. He had been asleep for so long -- that was the first time he remembered who he was.

Under Ashtavakra's influence Janak remembered who he was. If Janak was saying these words after thinking about it beforehand he would not have spoken, he would have hesitated. Is this something easy to say:

> THE UNIVERSE WHICH HAS EMANATED FROM ME WILL DISSOLVE INTO ME JUST AS A POT DISSOLVES INTO CLAY, A WAVE INTO WATER, OR A BRACELET INTO GOLD.

Under Ashtavakra's influence, in Ashtavakra's presence he awoke. The lion that had been sleeping for lives, began to roar! He remembered his own nature, he remembered his being. This is the meaning of satsang.

Great importance has been given to satsang in the East. In Western languages there is no equivalent word for it, because the West does not understand the significance of satsang.

The meaning of satsang is simply sitting near one who has known, and the taste becomes infectious. Getting absorbed in the waves of someone who has known, the forgotten waves sleeping within you are activated, they begin vibrating.

The meaning of satsang is simply seeing one who has gone beyond you, seeing that he has gone ahead, a challenge is provoked within you. You also have to go! Then it is difficult to stop.

The meaning of satsang is not so much listening to the master's words, as it is drinking the presence of the master, as it is letting the master come deep inside, it is vibrating in one rhythm with the master.

The master is living in a certain vibe. When you are near the master his vibration provokes the same kind of vibration in you. And even if only for a short while, you too enter into another world, the gestalt changes. Your way of looking at things changes. For a little while you look through the eyes of the master, hearing through the ears of the master.

I want to make it clear to you, that although Janak said these words, still these words are Ashtavakra's. It says "Janak said," but I want to remind you it is really "Ashtavakra said." The presence of Ashtavakra and what Ashtavakra had said to him became so strong that Janak was gone, Janak was washed away in the flood, his abode is gone without a trace, that house had collapsed. Someone else has started speaking:

> THE UNIVERSE WHICH HAS EMANATED FROM ME WILL DISSOLVE INTO ME JUST AS A POT DISSOLVES INTO CLAY, A WAVE INTO WATER, OR A BRACELET INTO GOLD.

I am that wander-loose traveller, yet I am my own destination. What shall I gain from existence? I myself am the culmination of existence.

"I am that wander-loose traveller..." I am a pilgrim gone far astray, a traveller, who has lost himself, "... yet I am my own destination." I don't know it but I am my own destination. The destination is not somewhere outside. I have gone astray because I have not closed my eyes and looked inside. Otherwise

there is no need to wander. I have gone astttray because I have not closed my eyes and looked inside. I have gone astray because I have not made any effort to know myself. And where I am searching for the goal, the goal cannot be possible.

"... that wander-loose traveller, yet I am my own destination." This is the reason for straying: the goal is inside and we are looking outside. The lamp is burning within, but the the light falls without. Seeing the light that falls without, we start running, thinking that the source of light is also outside. The light that falls outside is our own. The fragrance that comes outside is the fragrance that we have given off, it is reflected, it is an echo. We are running after this echo.

There is a Greek story, about Narcissus. A very beautiful young man. He got into great difficulty. He was sitting on the shore of a lake -- a calm, beautiful lake without any waves. He saw his reflection in it. He was became infatuated with his own reflection. He fell in love with it. He became so mad that he never left that place. He forgot hunger and thirst. He became Majnu and took his own reflection as his beloved Laila. The reflection was beautiful, again and again he went into the lake to catch hold of it. But when he went in the lake was disturbed, waves arose and the reflection disappeared. Again he would sit on the bank. When the lake became calm it would appear again. It is said he went mad. He died on the shore of that lake.

He must have seen the narcissus plant. It is a Western plant, found on the banks of rivers. It has been named in memory of Narcissus. It grows on the bank of a river and looks at its reflection, goes on looking at its own flowers in the water.

But everyone is a Narcissus. What we are seeking is within us. But where we are searching there are only reflections, only echoes. There is no way to find anything in echoes. We must turn towards the original source.

I am that wander-loose traveller, yet I am my own destination. What shall I gain from existence? -- what have I got to do with life?

I myself am the essence of existence.

I myself am the conclusion of life. I don't have anything to get from or give to life. I am not searching for some meaning in life -- I am myself the meaning of life. I am the conclusion of life, the epitome of life. I am its ultimate flower, its final stage, its highest peak.

But one who is searching for meaning in life continuously experiences meaningless. This has happened in the modern world -- meaning has disappeared. People say what meaning is there in living? Such a disaster has never happened before. It is not that there were not intelligent people before -- there were very intelligent people, it is difficult to find anyone to compare them with. There were people like Buddha, Zarathustra, Lao Tzu, Ashtavakra. What greater peak of intelligence can there be? What great brilliance can there be? But none of them ever said there is no meaning in life. Intelligent people in the modern age -- whether it is Sartre or Camus or Kafka -- all say there is no meaning in life. Meaningless, perverse, a tale told by an idiot. The meaningless babble of an idiot. Incoherent prattle! "A tale told by an idiot full of noise and fury signifying nothing!" No meaning, no substance, just useless nonsense -- this is life!

What happened? Why has life suddenly become meaningless? Is it not that we are looking for meaning in the wrong direction? Because Krishna says that life is immensely meaningful. Krishna says that life is filled with ultimate meaning and brilliant light. And Buddha says that ultimate peace, ultimate bliss are hidden in life. Ashtavakra says that life is pure godliness. There must be some mistake, we must be missing something. Somehow we are searching in the wrong direction.

What have I gotten from existence? I myself am the culmination of existence.

When we search outside, life seems meaningless. When we search within, life becomes full of meaning: we ourselves are the meaning of life.

AMAZING AM I, I BOW DOWN TO MYSELF. WHEN THE WHOLE WORLD PERISHES FROM BRAHMA DOWN TO THE VERY CLUMPS OF GRASS I SHALL NOT PERISH. IMPERISHABLE AM I.

Such a wonderful statement had never been uttered before, nor has it been said since. Do you see how wonderful this statement is: "I bow down to myself!" Certainly this is not Janak's statement. This is an expression of the ultimate happening that has taken place. This is the voice of one in samadhi. This is music of samadhi.

I BOW DOWN TO MYSELF. WHEN THE WHOLE WORLD PERISHES FROM BRAHMA DOWN TO THE

VERY CLUMPS OF GRASS I SHALL NOT PERISH.

All shall be destroyed, I will not be destroyed. All are born, all die -- I am not born, I will not die. I am amazed. I myself am in awe! I BOW DOWN TO MYSELF. WHEN THE WHOLE WORLD PERISHES FROM BRAHMA DOWN TO THE VERY CLUMPS OF GRASS... their time comes and goes. They are all events, waves happening in time. I am the witness! I watch them being created and destroyed. They are an acting, a play, a drama happening before my very eyes. They are illuminated by the light of my eyes and absorbed back into it.

... Brahma too! Those who you worship in the temple -- Brahma, Vishnu, Shiva -- they come and go. There is only one thing in the universe that does not come and go. It is you -- you freed from yourself. And when you are free of yourself, you find you have bowed down at your own feet! You find existence totally revealed within you. You find that what you were searching for had always been present inside of you, waiting.

AMAZING AM I, I BOW DOWN TO MYSELF.
AMAZING AM I, I BOW DOWN TO MYSELF. ALTHOUGH I HAVE A BODY, I AM ONE.

Two appear, but still I am non-dual. This appearance of two is only on the outside, like seeing the branches of a tree. If you count the branches there are many. If you come down the tree to the trunk they all become one. It is just the same in the world, many are seen but coming back to the source, they become one. It is the expanse of the one.

AMAZING AM I, I BOW DOWN TO MYSELF. ALTHOUGH I HAVE A BODY, I AM ONE. I NEITHER GO ANYWHERE NOR COME FROM ANYWHERE BUT EXIST SURROUNDING THE UNIVERSE.

Listen! Janak is saying that I exist surrounding the world, I have encircled the world. I am the definition of the world. I am unlimited. The world is inside of me.

Usually we see ourselves as inside the world. This is an unparalleled transformation. The whole gestalt has changed.

Janak says the world exists inside of me. Like clouds arising in the sky and disappearing, whole ages arise and dissolve in me. I am formless, I am the witness, I am only the observer, I am surrounding all.

Understand it like this: when you were a child then one form was contained in your sky -- childhood. Then you became a young man, and that form disappeared and another cloud surrounded you. You assumed a new form, you became a young man. When you were a child you didn't have any idea of sex. Even if someone explained you would be unable to understand. When you became young, new desires arose, desire put on new clothes, new colors flowered, your life took on a new style. Then you started getting old. Youth also left. The noise and clamor of youth also went. Desires too washed away. Now you are surprised, that you went down into those desires. Now you are shocked to think that you were such an idiot, that you were so foolish.

One day or another every old man -- if he has really succeeded in seeing life a little -- is filled with surprise at, "What kinds of things I was running after -- money, power, infatuations, women or men, running after all sorts of things. What all was I chasing after? I really chased around like that? I cannot believe that I could be in such dreams."

In Arabia there is a saying that if a young man cannot cry he is not truly young and if an old man cannot laugh he is not truly old. A young man who cannot cry he is not truly young because one who cannot cry, who cannot let tears flow, his feelings are blunted, there are no waves of feeling, no enjoyment. One who cannot suffer in misery is not young, he is stone-hearted. His heart has not flowered, it is still unflowered. And an old man that cannot laugh -- at this whole life and at himself -- what idiocy! What foolishness! -- then he is not truly old. An old man is one who can laugh at all this idiocy -- his own and everyone else's and say what great foolishness! People are running like mad -- after those things that have no significance. Now he can see there is no real value.

Sometimes you are young, sometimes you are old. Sometimes clouds take one form, then another, and yet another. But have you ever thought that inside you are one? The one who had seen childhood is the

same one who saw youth. The one who saw youth is the same one who saw old age. You are the observer. The one who stands back and sees is exactly the same. When you sleep at night your observer watches dreams. When there are no dreams, only deep sleep, dreamless sleep -- then your observer watches dreamless sleep, what a good deep sleep...! This is why sometimes when you wake up in the morning you say what a deep sleep you had. Who observed it? If you were totally asleep, no seer left inside of you, then who saw it? Who knew? Who found out? Who is saying it? Getting up in the morning who says last night I slept very deeply? If you were sound asleep then who is the one who knows? Certainly someone remains awake inside of you, in some corner a lamp goes on burning and seeing that sleep is deep, very restful, very delightful, very peaceful, without a wave of dreaming, no tension, no thought! Someone goes on seeing. In the morning the seer says last night sleep was very deep. If the night was full of dreams then you say in the morning, "I spent the night dreaming, who knows how many bad dreams I had." Certainly the seer was not lost in dreams. Certainly the seer did not become a dream. The seer remained standing apart.

Then in the day you see the world with open eyes. At your business you are a businessman. With your friend you are a friend, with your enemy you are an enemy. You come home -- with your wife you are a husband, with your son you are a father, with your father you are a son. Thousands and thousands of forms...! You see all this. But you are the seer beyond all these. Sometimes you see success, sometimes failure; sometimes illness, sometimes health; sometimes good days, sometimes bad days -- but one thing is fixed, these all come and go: you neither come nor go.

AMAZING AM I, I BOW DOWN TO MYSELF. ALTHOUGH I HAVE A BODY, I AM THAT ONE. I NEITHER GO ANYWHERE NOR COME FROM ANYWHERE...

... neither going nor coming. Just being. This just being is your nature.

BUT EXISTS SURROUNDING THE UNIVERSE. -- and I have included the universe in me. This is your world. This world is inside of you, you are not inside of it. You are the master of it, you are not its slave. The very moment you decide to, you can spread your wings and fly away! If you are inside of it, it is of your own choice, no one has forced you. If you remember this much then there is no problem. Then if you accept any limitation of your own free will, bondage is no longer bondage. Then whatever you choose, whatever you want to do you can do. But never forget one thing, that you are not the doer, the doer is again a form. You are are not the enjoyer, the enjoyer is a form. You are the witness. This is your very immortality.

In the East the goal of our greatest seeking has been to find that which is beyond time, not bound by time. What is created and falls deteriorates in the flow of time is a reflection. Only what stands beyond time as a witness is true.

AMAZING AM I, I BOW DOWN TO MYSELF. NONE HERE IS AS CAPABLE AS I...

Do you hear? Janak is saying no one is as capable as I am!

... WHO HAVE BEEN UPHOLDING THE UNIVERSE FOR AN ETERNITY WITHOUT EVEN TOUCHING IT WITH THE BODY.

This is art, skillfulness.

"Who is as skillful as I? As capable as I? I haven't touched the body, I have never touched it!" There is no way to touch it because your nature and the nature of the body are so different that touching is not possible, touching cannot happen. You are simply the witness, you can only see. The body is the observed, it can only be seen. You and the body cannot meet. You exist in the body, the body exists in you -- but without touching -- as if at an infinite distance! Their natures are so different that you cannot mix them.

You can mix milk with water, but you cannot mix water with oil. Their natures are different. Water will mix with milk because milk is water in the first place, more than ninety percent water. Hence water will mix with milk. But you cannot mix water with oil, they just won't mix. They cannot mix. Their natures are

different.

Still it can be that perhaps scientists will find some method of mixing oil and water, because no matter how different they are, both are matter. But there is no way to mix the conscious and the inert, because the inert is matter and the conscious is not matter. There is no way to mix the observer and the observed. The observer remains the observer, and the observed remains the observed.

Hence Janak says I am filled with wonder, I have become wonder itself! What is this capacity of mine, I have done so many actions and still I am unattached. I have enjoyed so much but still no trace of attachment pulls on me!

As if you are writing on water, you go on writing and nothing is written -- with the witness you go on doing things, enjoying things but nothing is written, everything disappears like lines on water. You don't manage to write and already they disappear.

NONE HERE IS AS CAPABLE AS I, WHO HAVE BEEN UPHOLDING THE UNIVERSE FOR AN ETERNITY WITHOUT EVEN TOUCHING IT WITH THE BODY.

He resides as master in thy heart. He is not separate from than thy heart. A thousand times it seems He is separate from thee, but never consider Him separate.

We can go on telling ourselves we are united with the body but we cannot be united. And we can go on telling ourselves we are separate from the divine but we cannot be separated. And we understand only when we understand both of these together. As long as you think you are united with the body, on the other side you will also think your connection with the divine is broken. The day day you know you are joined to the divine. The day you will know: Oh! Wonder of wonders I had never been united with the body!
He resides as master in thy heart. He is not separate from thy heart.

That highest truth resides in your heart. 'He resides as master in thy heart.' He has built his house there. 'He is not other than thy heart.'

A thousand times it seems He is separate from thee, but never consider Him as separate.

No matter how much you are feeling that you are separate, don't consider yourself separate, because there is no way to be separate. There is no possibility of being separate from the divine and there is no way to one with the world. Although we have been doing this which is not possible for life after life. The day you wake up -- and certainly you will awaken one day, because if one is asleep, how long can he go on sleeping? Because awakening is the nature of a sleeper -- that's what falling asleep means. Sleep gives the indication that one can wake up, that awakening is his potential. How can one who cannot awaken fall asleep? Only one who can awaken can fall asleep.

You will wake up one day or another. When you wake up you too will feel: "NONE HERE IS AS CAPABLE AS I, WHO HAVE BEEN UPHOLDING THE UNIVERSE FOR AN ETERNITY WITHOUT EVEN TOUCHING IT WITH THE BODY. And I have upheld this universe, no one else is supporting it. I have not touched it and still I am supporting it.

Zen masters say cross the river but remember the water cannot touch you. They are saying that if you understand what witnessing is, then you will cross the river but the water will touch the body, it cannot touch you. You will go on witnessing.

Learn to be a witness in ordinary life. Make a little effort. Sometimes when you are walking, walk in such a way that you are not walking, only the body is walking. You "NEITHER GO ANYWHERE NOR COME FROM ANYWHERE. Watch yourself walking on the road and be a witness. While eating at the dinner table -- watch yourself eating, the body is eating, the hand picks up a bite, brings it to the mouth, you stand silently watching. Watch yourself making love, watch yourself being angry. In happiness watch, in suffering watch. Slowly slowly you help and support the witness. One day the declaration will happen within you too, the ultimate rain will come, nectar will spring forth. It is your right, it is your birthright, the right of your inherent nature. Whenever you want to you can declare it.

AMAZING AM I, I BOW DOWN TO MYSELF. I HAVE NOTHING AT ALL OR I HAVE ALL THAT IS ENCOMPASSED IN SPEECH OR THOUGHT.

Janak is saying in one sense nothing is mine because I am not. I no longer exist, how can 'mine' exist?

So in one sense nothing is mine and in another sense everything is mine. As I am no longer, only existence remaining in me, god remains and everything belongs to it. This paradox has happened, where it seems nothing is mine and everything is mine.

AMAZING AM I, I BOW DOWN TO MYSELF. I HAVE NOTHING AT ALL OR I HAVE ALL THAT IS ENCOMPASSED IN SPEECH OR THOUGHT.

Whatever is visible to the eyes, whatever experience comes through the senses is not mine because I am the observer. But as soon as I became the observer, I found out that all is mine, because I am the center of the whole existence.

The observer is not your individual form. The observer is your universal form. As an enjoyer we are all separate, as the doer we are all separate but as the observer we are one. My observer and your observer are not separate. My observer and your observer are one. Your observer and Ashtavakra's observer are not separate. Your observer and Ashtavakra's are one. Your observer and Buddha's observer are not separate. The day you become an observer is the day you become Buddha, Ashtavakra, Krishna, the day you become all. When you become an observer you become the center of the universe. You disappear from this side, you are fulfilled from that side. You lose this small 'I', this small droplet -- and gain the infinite ocean.

These sutras are the sutras of worshipping your own being. These sutras are saying that you yourself are the devotee, you yourself are the divine. These sutras say you are the one worthy of adoration and you are the adorer. These sutras are saying that both are present inside of you: allow them to meet! These sutras are saying something very unique: bend down at your own feet, lose yourself within yourself, drown inside yourself! Your devotee and your bhagwan are inside of you. Let the union happen there! Let the fusion happen! The revolution will happen, when inside you your devotee and your bhagwan meet and become one. Neither bhagwan nor devotee will remain. Something will remain -- without form, without qualities, beyond limit, beyond death, beyond time, beyond measure! Duality will disappear, non-duality will remain.

The first glimpses of these non-dual moments are what we call meditation. When these non-dual moments start becoming stable it is what we call samadhi with distinctions. And when this non-dual moment becomes permanent, becomes so stable that there is no way it can be dismissed -- this is what we call samadhi without distinctions.

This can happen in two ways. Either just by awareness -- as it happened to Janak: merely through understanding. But great intelligence is needed, sharp intelligence is needed, great intensity is needed. A very sharp edged awareness is needed within you. It can happen immediately. If you find this happening, good. If you find this is not happening then don't sit repeating these sutras. It will not happen from repeating them. These sutras are such that if it happens while listening, then it happens; if listening you miss, then even if you repeat them a million times it won't happen. Because it does not to happen through repetition. The sharpness of your brain does not come through repetition; through repetition its edge is lost.

One way is if it happens when you hear these sutras. If it happens it happens, you cannot do anything. If it doesn't happen then slowly slowly you will have to start with meditation, from meditation to samadhi with distinctions, from samadhi with distinctions to samadhi without distinctions -- you will have to make the journey. If the leap happens then good, if not you will have to go down the steps. If the leap happens, it happens. It can happen to some. Every miracle is possible because you are a miracle of miracles. There is nothing impossible in it. Sitting here listening to me the leap can happen to someone. If you don't come in between, if you keep yourself separate, if you put away your intellect like taking off your shoes and clothes and putting them away, if you become pure naked consciousness before me -- this leap can happen. It can happen to you as it happened to Janak. If it happens, good. Then there is no method in it. You won't be able to ask how to prepare for it to happen.

If you ask about preparations it doesn't happen. Then there is another way. Then Patanjali is your path, then Mahavir or Buddha. Then Ashtavakra is not your path. This is why the Ashtavakra Gita goes on lying in darkness. Such urgency, such intensity, such brilliance is rare. This can happen with one who has prepared himself for many lives. But it happens! Only to one or two in a hundred, but it happens. There are many historical accounts of some insignificant event transforming someone.

I have heard of one sadhu in Bengal. He was a clerk at the court, the head clerk, then he was retired. Rajababu was his name. He was Bengali so of course he was a small official, a babu. His age was more than sixty. One morning he went out walking. It was early morning, the sun had not yet risen. Behind closed

doors some woman in her hut was waking somebody. It must have been her son or brother -- she was waking somebody up. She said, "Rajababu get up, it is very late!." Rajababu was just going out with his walking stick in hand, going out for his morning walk. Suddenly in this predawn moment, the sun was just about to rise, pink was spread across the sky, the birds were starting to sing, the whole of nature was full of wakefulness -- it happened!

The woman was waking up someone else, she hadn't even said anything to this Rajababu. She didn't even know that this Rajababu was passing by. He was going out walking, she was saying to someone inside, "Rajababu get up, it is morning, it is very late. Get up will you, how long are you going to go on sleeping?" He heard. It happened. He didn't return home. He kept going. He reached the forest. His family found out. They came looking and found him in the forest. They asked, "What happened?"

He started laughing! He said, "It is enough! Rajababu woke up, now you can go!"
They said, "What do you mean? What are you saying?"

He said, "Now there is nothing to say, nothing to hear. It is already too late. /bahut der vaise hi ho gaii thii. I have understood. It was dawn, all of nature was awakening -- in this awakening I also woke up! Some woman was saying get up, it is very late. Her words struck home."

This woman was not Ashtavakra, she herself was not awakened. So sometimes it happens, if your intelligence is crystallized, if your fruit has ripened, then one puff of wind... Or if no wind blows sometimes ripe fruit falls by itself. If it happens it happens! But if it doesn't don't be dishearted, don't be sad. If it is not sudden then it can be step by step. Sometimes it does happen suddenly -- as an exception. So Ashtavakra's Gita is an exception. There is no method in it. There is no path.

In Japan there are two schools of Zen. One school is sudden enlightenment. What they say is the same as what Ashtavakra says. The master doesn't teach anything. He comes and sits. If he is in the mood he says something. If it happens, it happens.

Once an emperor invited a Zen master to his palace. The master came and mounted the dais. The emperor had been very eagerly awaiting him. He sat before him like a disciple. After sitting a short dais on the throne the master looked left and right, pounded the table with his fist, stood up and left!

The emperor was surprised and wondered what had happened. He asked his vizier. The minister said, "I know him. He has never given a more significant commentary than this. But if you get it you get it, it you don't get it you don't get it."

The emperor said, "This is a commentary! Beating three times on the table with his fist and leaving -- this is it?"

The vizier said he tried to wake us up and left. Wake up if you can. "Rajababu, get up, morning was come." He sounded the alarm and left.

The vizier said, "I have heard other discourses of this master, but he has never given a more potent, a more wakefulness provoking discourse than this. But don't worry, because I have heard many times and I have not awakened. You have only heard your first discourse. Keep on listening, perhaps it will happen."

It is an instantaneous event, it is not related by cause and effect. It is completely new, it has no connection with your past -- if it happens it happens. This is not a scientific experiment like heating water up to one hundred degrees and it becomes steam. This event is such that sometimes steam happens without heating the water. It has no scientific explanation.

Ashtavakra is beyond science. If you have a scientific mind and you say, "How can it happen that way? It can happen by doing something." Then follow your scientific mind. Then ask Buddha the eight-fold-path. Then ask Patanjali about his yoga. Then there are methods. This is not yoga, this a the pure expression of what Indian philosophy calls sankhya.

It is not that Ashtavakra can awaken many. If a Janak or two awakens it is miracle enough! That Janak awoke is more than enough. And there is no mention anywhere of Ashtavakra awakening anyone else.

Buddha awakened many. Even now Patanjali goes on awakening people. Ashtavakra only awakened one person. It is hard to say if he awakened even this one. Janak was ready to be awakened, Ashtavakra was only an instrument. Not a cause -- a catalyst.

With the devices of sudden enlightenment the master is only a catalyst. He will try -- if it happens it happens. It is not a science. If is doesn't happen don't be dishearted. Don't follow a master with the expectation that it will happen to you. It will happen to some! Whoever it doesn't happen to will at least have their thirst aroused. They can search for a method, they can move with a method.

The rule can only be with methods. It it happens without methods it is an exception, it is outside the rule.

So listen attentively here. If it happens be blessed, it doesn't don't be dishearted.
Hari Om Tat Sat.

The Mahageeta, Vol 1

Chapter #10
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The first question:

YESTERDAY YOU SAID THAT SUDDEN ENLIGHTENMENT IS NOT BOUND BY THE LAW OF CAUSE AND EFFECT, BUT IF NOTHING IS HAPHAZARD IN EXISTENCE, NOTHING HAPPENS ACCIDENTALLY, THEN HOW CAN THE HIGHEST EXPERIENCE LIKE ENLIGHTENMENT HAPPEN THIS WAY?

It is true that in existence nothing happens without cause, but existence itself is uncaused. Existence has no cause. Enlightenment means existence. Everything else happens, existence does not happen -- it is. There has never been a moment when it was not. There will never be a moment when it will not be. Everything else happens, man happens, trees happen, birds and animals happen. Existence does not happen -- existence is. Enlightenment doesn't happen. Enlightenment is not an event, otherwise if it happened uncaused, it would be an accident. Enlightenment does not happen, enlightenment is your nature, you are enlightenment. This is why it can happen suddenly, and can happen without cause.

You have asked, "... HOW CAN THE HIGHEST EXPERIENCE LIKE ENLIGHTENMENT HAPPEN THIS WAY?" Because it is the highest. Everything lower occurs by causation. If samadhi occurs by causation like other things, then it becomes lower and ordinary. Heat water to one hundred degrees and it becomes steam -- if in the same way if you do one hundred degrees of ascetic practice and samadhi occurs, then it will be captured in a scientific laboratory and very soon there will not be any way to save religion: because whatever happens with a cause comes into the grasp of science. Whatever has a cause will fall within the limits of science.

Religion remains religion because enlightenment is uncaused. Science will never be able to contain it. Whatever is caused will eventually become science. Only one thing will remain that will never become science, that is existence itself. Because existence is uncaused, it simply is. Science has no explanation for it. How can there be a cause for this vastness, for the whole? Because everything that is, is included in it, there is nothing outside of it.

This is why samadhi does not happen, because it is not limited -- it is vast.

You have asked, "... THE HIGHEST EXPERIENCE LIKE ENLIGHTENMENT..." It is the highest precisely because it does not depend on your limited law of cause and effect. Do this many virtuous acts and

samadhi will happen; give that much charity and samadhi will happen; renounce so much and samadhi will happen -- then samadhi would follow your calculations, would come into the account books, it would not keep its height. It happens uncaused.

This is why the devotees say it happens as grace. It does not happen through your making it happen. It showers on you -- suddenly, as a gift, as grace.

Then what is the result of our struggle and efforts? If you can understand Ashtavakra then any effort will be useless, then you are practicing rites and rituals uselessly. There is no need to practice, understanding is enough. Just understand that only existence is and let go of the search. Understand this: what we are is joined at the roots, hence running around doing and efforts to unite must be be dropped -- and the union will happen. The union will happen -- not from effort to unite but from dropping the effort to unite. Efforts to unite increase the gap -- the more you long for union, the more the distance grows. The more you seek the more you are lost because what you go to seek is not to be sought. It happens by waking up and looking: it is present, it is standing at the door. It is manifest within the temple, manifest within you. It has never abandoned you for a moment, never been separate for a moment. You remain lost by searching for what is not separate, what you have never been parted from, what you cannot be separated from.

Only one result is possible from your practices: you will become tired, your whole effort will reach a place one day where you are fed up with effort. In that moment of boredom you let go and immediately you see how mad you have been.

Yesterday I was reading someone's autobiography. He has written that he had travelled to a foreign city and got lost there. He did not understand the language. He became very nervous. And in his nervousness he forgot the name of his hotel, and forgot the phone number too. Then his panic increased: now how will he inquire? He was looking with great anxiety as he walked along the road, looking for someone who could understand his language. It was an eastern country, in the far east, and this American! He was looking to see if any white skinned person appeared, who will understand his speech, or if he could find a store with an English sign board, so he can go ask there. He was walking along looking with such intensity, sweating, that he did not hear that a police car was coming behind him sounding the horn again and again. The police had begun to suspect that the man was lost. He heard the horn only after two minutes. He stopped in shock. The police got out and said, "Are you in your senses or not? We have been sounding the horn for two minutes, we suspected you might be lost, come ride in the car."

He said, "This is strange! I was searching ahead for someone who can guide me, and the guide was behind me. But I was so absorbed in my search that I didn't hear the horn sounding behind me. I didn't even look back."

What you are seeking is following you. Of course existence does not blow a horn, nor call out to you, because calling out will be a violation of your freedom. It whispers, it secretly says something in your ear. But you are so occupied, when do you listen to this whispering? You are so full of noise, so much reflecting for and against is moving in your mind, you are so involved in seeking...!

Swami Ramteerth has told a small story: a lover went away to a far land. He did not return. His beloved kept watching the road she became tired, waiting and waiting. He wrote letters, saying again and again, I am coming now, I am coming soon, this month, next month. Years began to pass and finally the beloved got upset. There is a limit to waiting. She travelled to the distant city where her beloved was. She inquired the way and arrived at his house. The door was open. It was evening, the sun had set. She stopped at the door looking inside. For many days she had not seen her lover. He was sitting before her, but he was absorbed in deep concentration, he was writing something. He was so absorbed that the beloved felt to wait a little, not to interfere with him, who knows what threads of thought might be lost. He was so overwhelmed with emotion that tears were flowing from his eyes. He was writing something and kept right on writing. An hour passed, two hours passed. Then he lifted his eyes and saw: he couldn't believe it, he was shocked. He had been writing a letter to his beloved. He was writing a letter to this one who had sat two hours in front of him. And she was waiting for him to lift his eyes. He couldn't believe it, he thought, "It must be hallucination, it is an illusion, perhaps a sort of auto-hypnosis. I had such abundance of feeling for the beloved, perhaps that is why she is appearing like a dream. Is it not an illusion?" He rubbed his eyes. His beloved began to laugh. She said, "What are you thinking? Do you think I am a mirage?"

He started trembling. He said, "But how did you come? I was writing a letter to you. Mad one -- why didn't you stop me? You were in front of me while I was writing you a letter."

Existence is here in front of us and we are praying to become one with it -- Oh lord where art thou? Tears are pouring from our eyes but because of our wall of tears we don't see what is in front of us. We are searching for it. We miss only because of our search.

Ashtavakra's words are very clear. He says, "Stop this letter writing. Stop this practicing."

Samadhi doesn't happen. Yes, if samadhi were also a happening then it would happen as cause and effect. If it happened by cause and effect it would become an item in the market. Samadhi is virgin, untouched, it is not sold in the market.

Have you ever noticed that your market-oriented mind also brings enlightenment into the market. You think that if you do this much you will be enlightened... as if it is a business deal. If you do good deeds you will attain god himself. Your so-called religious people go on telling you this: do good deeds if you want to attain god. As if to attain god one has to do something. As if god will never be attained without doing anything. As if one must pay the price to buy god. Do this many good deeds, this much ascetic practice, this much meditation, this much reciting of prayers -- then you will attain. You have brought him to market. You have made him an item for sale. Customers will buy him. Those who have virtue will buy. Those without virtue will be denied him. One needs the coin of virtue. If the coins of virtue jingle one attains him.

Ashtavakra is saying, what madness you are suggesting! -- god will be attained by virtue? -- then it has become a business transaction. You will attain god from prayer? -- then you have bought him. What happened to his grace? And if something is received through a cause, when the cause disappears it will also disappear. That which is attained through a cause will be lost when the cause is destroyed.

You have accumulated wealth, you worked hard, you competed well in the market and you earned money. But do you think this earned money will last? Thieves can steal it. A thief means one who is more ready to stake his life than you. A businessman makes efforts, but the thief stakes his very life. He thinks, "I am ready to die and kill, but I will take it." So he steals it.

What is attained through a cause can be lost. Enlightenment is attained without cause. But our ego does not believe it. Our ego says, receiving it without cause means that those that didn't do anything will also attain? It is very difficult to swallow that those that didn't do anything will also receive.

Arup is sitting here in front laughing. Yesterday he told to me he has no feeling to do anything. I said okay dissolve into non-doing. Is there any need to do anything for enlightenment? Although I say it, it is hard to believe. Because our mind says, without doing? One cannot get ordinary things without doing -- you won't get a house, a car, a business, wealth, power, you won't get fame -- enlightenment happens without doing? You don't believe it. One has to do. There must be some trick to it. This non-doing also has to be done. This is why we make up such expressions as 'non-doing in doing', 'doing in non-doing' -- but we insist on doing. Doing in non-doing -- do things in this way, but keep on doing. Has anyone attained without doing?

Ashtavakra is saying the same thing that I am telling you: it is already attained. The very language of attainment is wrong. Distance is part of the very language of attaining. As if existence is separate. If it is separate can you live for a single moment? How can you live separate from existence? Separate from existence your condition will be like a fish out of water. Yet a fish can be separated from the ocean. Because there are places other than the ocean, but how can you be separated from existence? It is and only it is, everywhere it is this, every place is in this. Where can you be separated? Where will you go? Does existence have any shore? It is an unending ocean. There is no way to move outside of it.

Ashtavakra is saying you have never gone away from enlightenment, hence it can happen uncaused. If it is not lost then it can be attained uncaused.

Enlightenment is not an event -- it is your nature. But, does it ever happen that grace showers without doing?

We have become very poor. Poor through our experience of life. Here nothing is attained without doing, so we have become very narrow minded. We cannot think that enlightenment could be attained without doing. Our poverty cannot even imagine it.

But we are not poor. This is why Janak says, "Oh! I am amazed! I bow down to myself." I bow down to myself means both the devotee and god are within me. To say 'both' is not right, there is only one within me, mistakenly I think he is a devotee. When I realize this error, I know him as god.

Think of it this way: you take two chairs and put them in a room, then you put in two more chairs and mistakenly count them up getting five. But in the room there are only four. If you mistakenly count five, or six, or fifty, the number of chairs in the room does not become five. Chairs are four whether you count three

or you count five. Only you know about your three or five, it doesn't make any difference to the chairs, they are still exactly four.

Your thinking to seek god is your three or five. God is already attained, the chairs are exactly four. Whenever you find the right calculation will you think, "Oh, there were five chairs, now they have become four." Will you think this way? No, you will think, "I was very mistaken, there were always four, I had counted five. The error was only in addition."

The error is not existential -- the error is only in memory. The error is not existential, the error is only in your arithmetic. The error is in your understanding.

This is why Ashtavakra says there is no question of doing. To make these five chairs into four one doesn't have to take one out. Or if you counted three you don't need to bring one in from outside to make four -- there are four chairs already. It is only an error of addition. Add it correctly. So when the addition is correct, then will you think that without cause three chairs became four? Without cause five chairs became four? No, you will laugh. You will think, it was not a question of becoming, they already were, the error was only in thinking. The error was only mental, not existential.

If you take yourself to be a devotee -- it is a error in addition. This is why Janak can say, "Oh! I bow down to myself! What an idiot I have been! How amazing that I had gone astray in my own illusions! I did not know what always was, but knew what has never been! I saw a snake in a rope! I saw silver in mother of pearl! I saw water in the net of light rays, an illusion of an oasis! I saw what was not! 'What is' was hidden in this hallucination, this maya, and I did not see it."

Enlightenment is the highest experience, because it does not happen. Enlightenment is the highest experience because it is beyond cause and effect. Enlightenment has already happened. The moment you become ready, the moment you take courage and are ready to drop your poverty of mind, the moment you are ready to drop your ego -- that very moment it will happen. It is not dependent on your ascetics, it is not dependent on your prayer -- don't remain lost in ascetics and prayer.

Once I was a guest in a house. The whole house was full of books. I asked is it a big library? My host said, "It is not a library, I have been writing the name of Rama in all these books. This is what I have been doing my whole life. I buy books and write Rama-Rama-Rama-Rama all day long. I must have written it many millions of times. Perhaps you can tell me how much virtue it is?"

"What virtue it is? It may well be sin... So many notebooks could have been used by school children, you have ruined them -- you are asking about virtue? Has your brain quit functioning? -- from writing Rama-Rama in notebooks..."

He was very shocked because other religious people had visited him, they had said you are very virtuous. You have written Rama so many times, you have counted the beads of your rosary so many times, you have have remembered Rama so much -- just by remembering once, one reaches heaven and you have done this many! He was angry with me, he never invited me again: what use is this man who says it is sin? He was very shocked. He said, you are hurting my religious feelings.

I do not hurt your religious feelings, I am only asking, what madness this is? What is the meaning of writing Rama-Rama? Let the one who is writing know himself, he is Rama. How did He get involved in writing Rama-Rama? Tell me, if Rama is captured, sat down and told to drop his bow and arrow, and to take up a pen and write Rama-Rama -- without going off in search of Sita: will it be sin or virtue? And the historical Rama if he is a gentleman, he would agree, thinking this man is after me. If I don't write he will feel hurt, so Rama sits writing Rama-Rama -- then you have destroyed his life.

When you are writing, it is also Rama writing. Who is it who is writing? Come to know that one. Who is it that is repeating Rama-Rama? Where is this repeating arising? Descend to that depth. Ashtavakra says you will find Rama there.

The second question:

> YESTERDAY YOU SAID DON'T ALLOW THE ELEPHANT DRIVER'S HOOK OF THE INTELLECT TO RIDE OVER THE FEELINGS OF THE HEART. BUT OSHO I FIND YOUR DISCOURSES ABSOLUTELY LOGICAL. IS THE MIND NOURISHED BY THE ENJOYMENT OF ARGUMENT? IS IT NOT A DANGER FOR ME THAT THE ARGUMENT-NURTURED MIND WILL TAKE CONTROL OF THE HEART AND SUPPRESS THE EXPERIENCE OF FEELINGS? PLEASE SHOW ME THE PATH.

What I am saying is certainly logical, but not just logical -- something more too. I speak logically for you, and something more is for me. If I do not speak logically you won't be able to understand. And if I do not say that which is beyond logic, I would not speak at all: what would be the use of speaking?

When I am talking, speaking to you two are present: you and I. There is both a speaker and a listener.

If it was up to me I would speak In transcendence of logic, I would completely drop arguments, but then you would think I am insane. Then you wouldn't understand anything, you would feel it is just noise with no meaning.

I speak logically to fit with your pattern of logical thinking. But if this is all you understand, then your visit here has been useless.

It is like filling a spoon with medicine and pouring it in your mouth -- we don't pour the spoon. With the spoon of logic I go on pouring what is beyond logic. Don't swallow the spoon, otherwise you will be in trouble. Use the spoon. Drink the liquid that is on the spoon. Logic is a spoon, logic is a help, because right now you don't have enough courage to listen to that which is beyond logic. If you want to hear what is beyond logic then listening to the songs of birds will be the same as listening to the song of Ashtavakra. They are beyond logic. The whispering noise of wind passing through the trees, the rustling of dry leaves blowing on the path, the sound of running water, the thundering of clouds -- they are all beyond logic. Ashtavakra is speaking to you from all eight directions, from all sides! But you will not understand anything. How long can you listen to this chirping of birds? You will say it is nonsense. To listen a little is okay but there is no meaning in this chirping. That which is beyond logic is like the chirping of birds, I make a bridge of logic so it can reach to you. If you hold on to the bridge and forget the destination, if you catch the words and forget that which was delivered by the words, then you are collecting pebbles where you could have filled your bag with diamonds and jewels.

The friend has asked, "... YOU SAID DON'T ALLOW THE ELEPHANT DRIVER'S HOOK OF THE INTELLECT TO RIDE OVER THE FEELINGS OF THE HEART.

Certainly. Understand with the intellect but let the heart be the master. Make the intellect a slave and mount the heart on the throne of the master. The servant has sat on the throne too long. You are not living for the intellect, you live for the heart. This is why fulfillment never comes from the mind. No matter how great a mathematician you become, will the heart ever become peaceful? And no matter how great a logical thinker you become, will fulfillment ever arise? And no matter how many scriptures you gather, will this become samadhi? The heart asks for love, the heart asks for prayer. The final demand of the heart is for samadhi: bring samadhi, bring samadhi! At the most intellect can bring logical arguments for samadhi, can bring theories about samadhi. But what can theories do?

Someone is sitting hungry and you give him a cook book, saying everything is written here, read it and enjoy! And he reads it because he is so hungry he hopes it can help. Discussions of the finest tasting foods -- recipes of how to fix, how to prepare them -- but what can this do? He asks, "What help is a cook book? I need food." The hungry need food. The thirsty need water.

You can write and give a thirsty man... he is thirsty and you write down H2O, the formula for water. He will sit with the paper, what will happen? It is just the same as people sitting reciting Rama-Rama. All mantras are like H2O. Certainly water is made by uniting oxygen and hydrogen, but thirst is not quenched by writing H2O on paper.

Understand with logic, but drink with the heart. Use logic but understand it is only useful, don't think it is all. Let the heart be the master. And remember don't let the intellect interfere in love and prayer, in worship and offerings, in meditation and samadhi. The more helpful it can be, the better. This is why I speak to you using logic, so I can persuade and convince your intellect, convince you to come two steps towards the heart. If you get just a little taste you will be engrossed in its joy. Then you yourself will drop worrying about the intellect. When the real taste comes, who cares about the words?

BUT OSHO I FIND YOUR DISCOURSES ABSOLUTELY LOGICAL.

They are logical. My whole effort is to make what I say to you logical so that you are ready to walk with me. Once you are convinced, you have fallen in a ditch I will take away your return tracks. Once you are convinced, once our hands come together, then there is no worry. Once your hand has come into my hand you will not remain out of my hands for long. First I grab the wrist, then the fore arm, then... one is just lost!

So I make the first contact with logic because that is where you live. Contact can be made there, that's

where you are. This is why atheists also come to me. Atheists can accept me too. Atheists have no arguments with me because I speak the language of atheists. But it is a trap. The language is a snare. It is like going fishing and putting bait on the hook. It is bait. If one wants to avoid the hook, he has to avoid the bait, because once the bait is in the mouth one finds out it is a hook.

Logic is bait, the beyond is the hook. I persuade you. To give you bitter medicine I sugar-coat the pill. Man's state is like that of very small children,. Enjoying sugar he swallows bitter medicine -- you can even swallow poison. But if what is beyond logic is put directly before you, you will start running away: "No, my mind does not believe this." So I want to convince your intellect. But if you stop there and think that the intellect is convinced, if you go home now -- then you missed the point. Then it as if you have taken the sugar coating off the medicine, eaten it, and thrown away the medicine.

IS THE MIND NOURISHED BY THE ENJOYMENT OF ARGUMENT?

It depends on you. If you hear nothing but logic, then the mind will be nourished. But between arguments if you allow a little of the non-logical, the irrefutable, just a drop at a time, then that drop in your brain will create the revolution of the heart.

It depends on you. There are some people who hear nothing but logical arguments. Whatever is outside of logic they push aside. Then they have not come close to me -- coming here and not coming here are equal. They return exactly as they came -- they go strengthened in their beliefs. They have chosen by what fits their thinking, chosen their own understanding. They have chosen what fits with their understanding. What doesn't fit they drop. What doesn't fit with your understanding will become a burning coal of transformation inside of you. What fits with your understanding will strengthen you as you are: your illness, your worry, your anxiety will become stronger -- your ego will be strengthened.

So be a little skillful. This is why Janak says to Ashtavakra: "What skill, that I saw in an instant! What dexterity I have, what ability!" Remember that skillfulness, remember that ability.

It depends on you. When I am speaking here, the speaking is my responsibility, but the listening depends on you. After speaking I have no control over what I have said. As soon as I speak it is out of my hands -- a released arrow. Then it is up to you where it will land, where it will strike home. Will you let it strike you or will you save yourself? Will it land in the intellect? -- then you will go back a bigger scholar, strengthened in your debating skill, more skillful in argument. But you missed. If you let it strike the heart you will be more blissful, you will be filled with gratefulness. Then the door of blessedness opens. Then the possibility of grace increases. Then you have come towards the immortal a little. You have taken two steps towards the final destination.

Don't return as a scholar. Return as a lover. Kabir says: "Two letters and a half in love, who studies them is learning." Don't forget these letters of love.

Listen to my arguments, be persuaded by my arguments -- but as a means. The end is that one day you gather courage and take the jump into that which is beyond logic. By means of logic I will take you as far as your intellect can go. Then a frontier will come, then a border is reached, then the responsibility is yours. You can stand at the border and look -- at your past and at your future. Then you will see -- backwards into the intellect you have come through, and ahead towards the potential that is opening. The future is of the heart.

No one has ever attained the real wealth of life through thinking -- someone may have attained through meditation, through witnessing, through love, through prayer, through the juice of devotion. Then it is in your hands if you want to remain a barren desert, it is up to you, you are your own master. But once I have brought you to the edge where you begin to see beautiful forests, greenery, valleys and passes and mountains, snow-capped peaks. Let me show this to you once, then it is up to you. Then if you want to go back, go back. But then you will know that you are returning by your own choice. Then the responsibility is yours.

So I take your logic up the the point where you get your first glimpse of the golden peaks, where you see the open sky for the first time, then that glimpse will start following you. Then it will hover around inside of you. Then the call will call out louder and louder. Then slowly slowly the drip-drip-drip that was falling, will begin pouring as a great current. You will not be able to save yourself, because once you get even a small glimpse of the heart, the intellect is just rubbish. Before the glimpse this rubbish seems to be diamonds and jewels.

IS IT NOT A DANGER FOR ME THAT THE ARGUMENT-NURTURED MIND WILL TAKE CONTROL OF THE HEART AND SUPPRESS THE EXPERIENCE OF FEELINGS?

It is a danger. Be alert. If we want it to, a stone lying on the path can be a block and we can stop right there. And if we wish the stone can be made into a step to climb and go beyond. It depends on you whether you make the logic-nurtured mind a block or a step. Those that have made it a step have embarked on a great journey. Those who have made it a barrier have remained small ponds.

An atheist is a pond. One who trusts is a river flowing to the ocean. An atheist stagnates. As soon as water is stopped from flowing it starts stagnating. Water stays clean when it flows. But to flow the ocean is needed. If not, why flow? For flowing, enlightenment is needed. If not, why flow? -- otherwise there is nothing more to be attained, nothing more to become, whatever has already happened is enough...

Remember there are two kinds of people in the world, the world can be divided into two types. One type is those who are never satisfied with outside things: we have this house, we need another one; we have this much money, more is needed; this woman is with me, another kind of woman is needed. He is never satisfied with outer things, but he has no dissatisfaction with the inner. One who has no inner dissatisfaction, just outer dissatisfactions. This is the worldly man. Then there is the second type of person. He is satisfied whatsoever is outside, but who is not satisfied within. There is a fire blazing inside of him -- a divine discontent. He lives in continuous process, in continuous change, in continuous transformation.

Let skill with reasoning be helpful in your inner revolution, in your transformation -- remember this. Where logic becomes a rock and a barrier to your transformation, drop logic, don't drop the transformation.
I am saying that ultimately the choice is in your hands.

One was to go beyond the level of intellect. And love was to go beyond the object of devotion.

What to say about where I started from, O companion, I didn't even know where I had to go.

The intellect doesn't know anything about where it has to go. This is why intellect never goes anywhere. It goes around in circles like a bullock grinding grain. You have seen a bullock with blinders over his eyes, going around and around. With blinders over his eyes he feels he is moving, that he is going somewhere, that something is happening.

Have you observed how you go around and around? The same morning, the same moving around, the same day's work, the same evening, the same night, again the same morning, again the same evening.
A whole life spent like this:
again morning, again evening.
You go on circling around and around like a bullock grinding grain.

What to say about where I started from, O companion, I didn't even know where I had to go.

One was to go beyond the level of intellect. And love was to go beyond the object of devotion.

When you rise a little above the level of intellect, you rise into the sky, leaving the earth behind. Limits drop, the infinite begins. Bondage drops, one has a small glimpse of liberation.

"Love was to go beyond the object of devotion." Then a moment also comes -- first you move from intellect towards the heart -- then a moment comes when you go deeper than the heart. "Love was to go beyond the object of devotion." Then love becomes free from the object of love. Then the devotee is liberated from god. Then the worshipper is liberated from worship.

So first move with logic towards love and then move with love towards silence. That great silence is our home.

You are in the mind, you are to be in the heart. I begin with intellect to bring you towards the heart. But I don't allow one who has arrived in the heart to sit still. I tell him: Keep moving, keep moving.

Each new moment as fresh as the old. Like a familiar love-song, filling thy breast, go on planting string upon string! And each string such that the melody of the completed ragini never becomes empty.

A new step has to be taken into the unknown, the unfamiliar. Don't remain stuck with the familiar.

Have you ever thought what intellect means? -- the collection of what you know. What does it mean? -- just the accumulation of your past. In the intellect whatever you have heard, read, studied or experienced is accumulated. Whatever has already happened is accumulated. The intellect has no idea of what is about to happen. The intellect is of the past -- finished, dead! The intellect is dead ashes! If you are stuck in intellect, you go on wandering the byways of the past, go on moving in the known. Movement is into the unknown. There is no movement in the known, it is just going round and round like a bullock grinding grain.

The heart means: the unknown, the unfamiliar, an adventure. Who knows what will happen? It is not certain because it has never been known, so how can it be certain? The map is not in your hands, it is an

unknown journey. There are no mile posts, or police on the path to tell you the way.

But a person who makes a journey towards the unknown makes a journey towards enlightenment. Enlightenment is the most unknown happening in this world -- even when we know it, we still don't know it. It always remains unknown, go on knowing, go on knowing, still it remains unknown. The more you know the more it feels there is more left to know. The challenge becomes greater and greater. Peak after peak goes on emerging. While ascending one peak it seems the goal is reached, when you arrive at the top more peaks appear ahead. One doorway is entered and new doors appear in front of us.

This is why we call enlightenment an unending mystery. Mystery means that which we know but still are unable to know. This is why we say enlightenment is never attained by intellect. Because intellect can only know that which it has finished knowing, enlightenment is never finished.

So don't miss with the mind, don't remain bound with the dead past. If you tie a dead body to yourself, you will understand what the mind is. Tie a corpse to your body and you will be unable to move around. That corpse is rotting, is decaying and has become a burden. Intellect is a corpse, the heart is a new sprout -- life's new sprout. And one has to go even beyond the heart.

Each new moment as fresh as the old. Like a familiar love-song, filling thy breast, go on planting string upon string! And each string such that the melody of the completed ragini never becomes empty.
Move afresh with each new step.

And keep the breast open for every available possibility -- welcoming! Keep the heart ready. Don't hold back when the unknown calls. Do not hesitate when the unfamiliar beckons. When the unknowable knocks on the door, don't be frightened, move with it. This is the characteristic of a religious person.

The third question:

PRAISES TO YOU! IN A THOUSAND LIVES I COULD NOT ACHIEVE AS MUCH AS YOU HAVE SPONTANEOUSLY GIVEN ME. PLEASE ACCEPT ME AS YOUR DISCIPLE!

... you have taken it? Then you have become a disciple.

Becoming a disciple is not dependent on my acceptance. Becoming a disciple is dependent on your acceptance. A disciple means one who is ready to learn. A disciple means one who is ready to bow down, to fill his begging bowl. A disciple means one eager to listen in humility, eager to contemplate deeply and quietly, eager to meditate.

You have become a disciple. If you took it, then by your very taking you have become a disciple.

Being a disciple is not dependent on my agreement. What can I do if I accept you but you don't take it? What can I do if I don't accept you but you go ahead and take it anyway?

Discipleship is your freedom. If is not anyone's charity. Discipleship is your privilege, your dignity. There is no need for any papers to prove it.

This is why Eklavya could sit alone in the forest. See how he didn't worry about Dronacharya's refusing him. The master simply refused, but the disciple was ready, insisting on becoming a disciple. So what can the master do? One day the master discovered that the disciple had defeated him. Eklavya had made an earthen image and set it up to practice archery in front of. He obeyed it and touched its feet.

When Drona heard that Eklavya had become very adept, he went to see. He was surprised. Not just surprised, he became frightened. He was upset because Eklavya had become so well-practiced that Arjuna paled in comparison.

Drona may not have been much of a master, but Eklavya was a very great disciple. Drona must have been an ordinary master -- most common. Not worthy to be called a master. He must have been skilled, well-versed, but had nothing at all of the quality of a master. First he had refused because Eklavya was a shudra -- an untouchable. Is this something for a master to do? Does a master still see any distinction between brahman and shudra? No, he must have been a businessman, with his mind on the market. How can a master of kshatriya warriors accept a shudra? He must have been very afraid of society. He must have been a pillar of the society and lived within its restraints. He must have been narrow minded.

The day Drona refused Eklavya saying he was a shudra was the day Drona himself became a shudra. Such foolishness.

But Eklavya was wonderful. He didn't bother that the master had refused. In his heart he had accepted him as the master -- it was finished. Even the refusal of the master did not destroy his respect for him. He

must have been a rare disciple!

And then the ultimate deception: when Eklavya's is skill was known he became famous. Drona was shaken because he wanted his disciple Arjuna to be known to the world. Eklavya was also his own disciple, but without his assent. The master felt at a loss. The one he had taught with heart and soul, had put all his efforts into, he had become just pale before this man -- who had only made a crude clay statue with his own hands and had attained great skill practicing in front of it. Drona requested his thumb.

It is very strange -- he was not ready to give instruction to him, but he has come to ask for the gift for instructing him! But Eklavya must have been an amazing disciple: he did not refuse to give the gift to the man who had refused to initiate him. A disciple like Eklavya is a real disciple. He immediately cut off his thumb and gave it to Dronacharya. Dronacharya had asked for the thumb of the right hand -- it was cunning politics to have him cut off his thumb: then Eklavya's archery would be useless. This Drona certainly must have been cruel, evil natured person. Far from being a master, it is not easy to call him human. What a low trick he played! And played it on such a simple-hearted disciple. And still Hindus consider Drona a master, go on calling him guru. Do you become one who knows the infinite Brahma just by being born a brahman?

Eklavya was a real brahman and Drona just a shudra. His mentality is lowly. This brahman Eklavya cut off his thumb, he didn't hesitate a bit. He didn't even say, "What are you asking? When I asked for instruction you refused to give it. I have not learned anything from you." No, although the whole affair was wrong, it never even occurred to him.

He said, "I have learned from you. What difference does it make that you refused me? I have learned this art from you. You went on refusing, but still I learned from you. Look, I have made your statue, so I am indebted to you. You ask for a thumb, even if you ask for my life I would give it. He gave him his thumb."

To be a disciple depends on you. It is not a question of anyone's agreement or disagreement.

If you feel that you have received much, then it has happened. Let this feeling go on deepening. Don't lose the feeling of being a disciple and your growth will be tremendous. You will go on and on receiving. Discipleship is the art of learning.

The fourth question:

> I HAD HEARD THAT WINE IS BITTER AND BURNS THE BREAST, BUT THE TASTE OF YOUR WINE IS SOMETHING ELSE.

Then the wine you are familiar with is not real wine, because wine is neither bitter nor burns the breast. And what burns the breast and is bitter is fake wine, not real wine. This is the first time you have come to know the taste of wine. Don't bother with false wine any more. You have entered the tavern for the first time. Now make your heart a vessel and drink to your heart's content, because this drinking will bring transformation. This wine will not bring forgetfulness, this wine will bring remembrance. Is what makes you unconscious really wine? Wine is that which brings you consciousness. This wine will wake you up. This wine will acquaint you with the one who sits hidden inside of you. This wine will make you 'you'.

Outwardly you may seem to others to be a drunkard -- don't worry. Perhaps people outside will misunderstand your ecstasy and think it is insanity or unconsciousness -- you needn't bother: the real test is within you. If your consciousness is growing you needn't bother, let the world understand whatever it wants to.

Some lines of Majaz:

As messiah-hood comes into my words, people say that I am unwell.
I will know well the secrets, I am a seeker of that thing called love.
My world is love and only love, I am fed up with the wiliness of intellect.
Yes, that vice which both Hafiz and Omar Khayam had; I too am a little guilty of it.
[What is life, the sin of Adam? If life is, then I am guilty.]

Messiah-hood comes into my words, people say that I am unwell.

People said that Jesus too was just sick, only with great reluctance did they call him messiah. People also called Socrates insane, and they poisoned him. People never thought Mansoor was intelligent, otherwise why did they execute him? And I have told you the story of Ashtavakra: his very father got so angry that he cursed him saying that his body would be deformed in eight place. Jesus was on the earth for

thirty-three years before he was crucified. Socrates was already old when was poisoned. Stones were thrown at Mahavira and Buddha, it is true -- but consider Ashtavakra: he was not even born and he was cursed. He was still in the womb and he was deformed for life. And if someone else had done it, it would be forgivable -- but his very father did it. The one who was the cause of his life got angry.

The message of enlightenment does not fit with people. The truth troubles people. An ecstatic person fills people with anxiety. If you are unhappy no one is disturbed, just enjoy being unhappy. People say, open your heart and suffer, there's no harm -- this is exactly how it should be. If you laugh people become anxious. Laughing is not acceptable. People suspect that you are mad. Does a sensible person ever laugh? Do you ever see a wise man laughing? Do you see intelligent people dancing or singing a song? An intelligent person is serious, his face is long, his mood is sad. We call them great saints, great mahatmas: the more sick a person is the greater a saint he becomes. If someone sits like a corpse, sick, poverty stricken -- people say, what asceticism. What renunciation!

I had gone to a village. Some people brought a saint to meet me. They said "He is very miraculous, he only rarely eats, he rarely sleeps. He is very quiet, he speaks very little. And his asceticism is so powerful that his face has become like pure gold."

When they brought him I said, "Why have you tortured this man? He is sick, his face is not like gold, he is merely starving and thirsty -- his face has become yellow because he is anemic. ... you think he is religious? And how can he speak? He doesn't have energy to speak. This man seems to be a little idiotic. There is no fire in his eyes, no individuality, no joy. How can there be? He doesn't sleep properly, nor eat and drink properly. And you are worshipping him? He is only interested in your worshipping him for what he is doing. He does it for your worship."

Stop worshipping them for a while and you will find that ninety-nine out of one hundred of your mahatmas disappear -- disappear the very night you stop worshipping. They do all kinds of idiotic things because of your worship. They do whatever you want them to do. If you say pull out your hairs one by one, they pull out their hair. If you say be naked, they stand naked. If you say starve yourself, they starve themselves. In return you have to do only one thing: to respect them, to give strength to their egos.

The real religion is always a laughing religion. The real religion is always healthy, fulfilled, affirming life. The real religion is like flowers, there is no sadness there. People understand sadness as peace! Sadness is not peace. Peace sings joyously. Peace is very vibrant. Peace is a great drunkard -- your feet become unsteady. Ecstasy surrounds you. You walk on the earth, yet you are not walking on the earth, you are moving in the sky. As if you are spreading your wings, just ready to fly off.

It is good -- if you have tasted my wine, you have tasted the real wine -- now there will be no need of going to any other tavern.

I will know well the secrets, I am a seeker of that thing called love.

Keep just one thirst -- of that thing called love. Ask for only one thing -- for that which is called love.

... I am a seeker of that thing called love.

My world is love and only love...

And let your whole world and your whole being be filled with love, it is enough.

... I am fed up with the wiliness of intellect.

And be finished with the disturbances of the mind, descend into the protection of love.

My world is love and only love, I am fed up with the wiliness of intellect.

Yes, that vice which both Hafiz and Omar Khayam had; I too am a little guilty of it.

"Yes, that vice which both Hafiz and Omar Khayam had" -- Omar Khayam has not been understood. A great injustice has been done to him. One day in Bombay I saw the sign for a bar, it read: Omar Khayam -- a great injustice has been done to him. Fitzgerald was very mistaken when he translated his poetry into English. Fitzgerald did not understand Omar Khayam. He could not understand because to understand Omar Khayam one needs to experience the ecstasy of the Sufis, the samadhi of the Sufis. Omar Khayam was a Sufi mystic. He is one of those rare people who have reached: in the same category as Buddha and Ashtavakra, Krishna and Zarathustra. The wine he speaks of is divine wine. The beauty he speaks of is divine beauty. But Fitzgerald did not understand. With his western mind he understood wine means wine. He translated and Fitzgerald's translation became very famous. The translation is very beautiful, its poetry is very beautiful. Certainly Fitzgerald is a great poet. But he could not understand. The special character of the Sufis was lost in his poetry. And Omar Khayam became known through Fitzgerald. So everything about Omar Khayam is mistaken. Omar Khayam never drank wine, never went to any tavern. But he certainly drank that wine, which makes all other wines pale. He went into that tavern which we call the temple, which

we call the temple of god.

Yes, that vice which both Hafiz and Omar Khayam had; I too am a little guilty of it.

Majaz, who has written these lines, also misunderstood Omar Khayam. He also understood that wine means wine. Majaz died drinking. Majaz died in his youth from drinking that wine that you say burns the heart and is bitter and strong. Majaz died drinking it in his youth. He died pathetically, a very terrible death.

Don't misunderstand the wine that I am talking about as something else. Don't make the same mistake with me that was made with Omar Khayam. It is possible.

I say unto you, enjoy life with the witnessing consciousness. But you want to drop the witness. You catch only 'enjoy'. Enjoy life but if you enjoy it without remaining the witness, you didn't enjoy it. Real enjoyment is only when you remain a witness. Drink wine but if consciousness is lost you didn't drink it. You have drunk real wine only if consciousness grows as you drink. There is no other wine than samadhi.

As I see it, the attraction for alcohol will continue in man until the attraction for samadhi grows. People will go on drinking fake wine until real wine is available to them. False coins will pass until the real coin is available. Governments throughout the world try to stop the consumption of wine, but it doesn't happen. They have always been trying to do it. Religious people have been advising governments to enact prohibition. They fast and do this and that: alcohol consumption must be stopped. But no one has succeeded with prohibition. Under various names and by differing means man goes on seeking intoxicating substances.

As I see it, prohibition is beyond the power of governments to enforce. But if the wine of samadhi begins to spread, if the real coin appears on the earth, the false will stop. If we make temples into taverns and there starts to be joy and songs and bliss and celebration there, and if we live by healthy principles, instead of wrong ones and let life become a blessing -- then alcohol will disappear on its own.

Man drinks wine because of misery. If misery decreases, wine will decrease. Man drinks alcohol to forget himself, because there are so many worries, so many problems, so much misery -- If we don't forget them then what will we do? If worry, unhappiness, and misery are decreased, alcohol consumption will decrease.

And I have seen a rare thing happen. Many times drunkards have come and taken sannyas from me. They got caught by mistake. They came thinking that this man does not prohibit anything, to drink or not to drink, to eat or not to eat this or that -- there's no harm in trying... They were very happy. They say, "We totally agree with what you say, no one has ever said it before." But as their meditation deepens, as the color of sannyas deepens, their feet quit taking them to the tavern, another tavern begins to call them.

After meditating for six months one drinker told me, "Previously I drank because I was unhappy, then I would forget the unhappiness. Now I am a little happy, and if I drink happiness is forgotten. Now it has become a problem. No one wants to forget unhappiness. What have you done?"

I said, "Now you choose."

He said, "Now if I drink my meditation goes bad. Otherwise the slow gentle current of meditation flows inside, a faint cool breeze goes on flowing. If I drink wine then the flow of meditation is disturbed for two to four days. Then I can nurse it back only with difficulty. Now it has become a problem."

I told him, "You decide, now the choices are before you. If you want to drop meditation, drop meditation. If you want to drop alcohol, drop alcohol. They don't go together, but if you want to have both, then try both."

He said, "Now it is difficult because the juice of meditation that is flowing, is so sacred and it is taking me to such heights: I had never imagined that a sinner like me could ever have such experiences! I do not talk about this to anyone except you because if I say it to anyone else they think I am a drunkard, I must have drunk too much. They tell me to sober up, speak soberly. If I tell them of my inner experience they think that I have drunk too much. They don't believe it. Even my wife won't believe it. She says, 'Stop talking nonsense. This is not a question of spirituality... you have drunk too much.' I tell her I have not touched a drop for a whole month.

"So you are the only one I can tell," the drunkard said, "Only you understand. And now it is difficult to drop meditation."

See life from a positive viewpoint. If you start being happy then the things that you grabbed onto because of your misery will drop by themselves. If meditation comes then wine will drop. If meditation comes, then meat-eating will drop. If meditation comes then slowly slowly sex energy begins to be transformed into brahmacharya. Just let meditation come.

I say unto you, drink the wine of meditation. I say unto you, enter the tavern of samadhi and join the assembly of wine drinkers.

Let me live this one moment of happiness. Let me sew this torn blanket of dreams. Such a rain cloud will never cast its shadow again. Let me drink, if not from a cup, then from the eyes.

Drink this satsang -- "... if not from a cup, then from the eyes." Drink this satsang, return drunk from this satsang. But in this drunkenness don't let your awareness be lost. Be ecstatic but burn the inner lamp of awareness.

Let me drink, if not from a cup, then from the eyes.

The fifth question:

ARE BELIEF AND AUTO-SUGGESTION ONE AND THE SAME THING? WHAT IS THE DIFFERENCE BETWEEN BELIEF AND INNER-NATURE OR AWARENESS?
WAS THE MOTHER KALI OF RAMAKRISHNA PARAMAHANSA PURELY HIS BELIEF, HIS PROJECTION, OR DOES SHE HAVE HER OWN REALITY?
IS DIALOGUE NOT POSSIBLE WITH THE SUPERNATURAL OR GOD?

Belief and auto-suggestion are the same thing. Auto-suggestion is the scientific name for belief. There is no difference between them.

However inner nature and belief are very different. Inner nature is that which becomes manifest when all beliefs have been dropped. When all thoughts and all beliefs have disappeared from your mind, you experience your inner nature. Inner nature is not to be made a belief.

Once a sannyasi was a guest at my house. He would sit morning and evening chanting "aham brahmasmi -- I am the ultimate. I am not the body, not the mind, I am the ultimate." I listened to this for two or three days. I said, " If you are, you are. Why repeat it again and again? If you are not, what will repeating it do? It is possible to create an illusion by repeating it over and over. By repeating I am the ultimate the illusion can happen that one has become the ultimate, but this illusion is not the inner experience of one's nature. If you know that you are the ultimate then why do you repeat it? If a man is on the road repeating that I am a man, I am a man, then everyone will suspect that something is not right. People will say, "Stop, is something wrong with you! Why are you repeating? If it is true, the matter is finished. Do you have some doubt about it?"

Is 'I am the ultimate' something to be repeated? It is a declaration once and for all. It is a declaration of realization that arises only once. After that the matter is finished. It is not a mantra. A mantra is only a suggestion. The meaning of the words of a mantra are only a suggestion. This is why we call people who give advice, who give suggestions 'mantris' -- ministers. A mantra repeats a suggestion again and again. From repeating again and again an impression is made in the mind. And because of that impression we begin to project illusions.

WAS THE MOTHER KALI OF RAMAKRISHNA PARAMAHANSA PURELY HIS BELIEF, HIS PROJECTION, OR DOES SHE HAVE HER OWN REALITY?

It was pure projection -- just his belief. There is no Kali anywhere, nor any virgin Mary. They are all projections of the mind. And all projections have to drop. This is why when Ramakrishna's projection of Kali dropped he said the last barrier has fallen. It was his own projection. And when Ramakrishna raised a sword to behead his projection of Kali, do you think blood came out? Nothing came out. The projection was false, the sword was also false: two false things crashing into each other and nothing else.

IS DIALOGUE NOT POSSIBLE WITH THE SUPERNATURAL OR GOD?

No! Whatever dialogue you have will be your imagination. Because as long as you exist there is no god. And when god is you are not -- how can there be any dialogue? Two are needed for dialogue. If you and god stand face to face then dialogue is possible. As long as you are, where is god? And when god is where are you?

Kabir says, "The lane of love is very narrow, there two can never pass." In that lane two do not fit, only one remains, how can there be dialogue? Two are required for dialogue, a minimum of two.

So whoever you are talking to is your imagination, it is not the real blessedness. When blessedness happens, dialogue does not happen: resonance happens not dialogue... what the seers of the East have called 'the unstruck sound' happens. A sound of humming -- but that vibration happens only in oneness, with no exchange of words with any other. It is the arising of the sound of om. But it is not talking to any other, the other no longer remains.

No devotee has ever seen god. As long as god is seen, the devotee is also present. Then it is still an imaginary vision. This is why a Christian meets Jesus, a Jaina meets Mahavira, a Hindu meets Rama. Have you ever heard of a Hindu meeting Jesus? -- somehow accidently meeting Jesus on the road -- they never meet him. It is not their projection, how can they meet him? Have you ever heard of a Christian sitting in meditation and Bhagwan Buddha appears to him? It never happens. How can it happen? How can a seed not planted by belief enter the imagination? Whatever your belief is, it will be developed by your imagination.

Ashtavakra's sutra is this: be free of all projections, all beliefs, all imagination, all interpretations, all practices and rituals. Practices and rituals are always bondage. When no one remains within you -- no devotee, no god -- a silence manifests. In that silence a shower of bliss falls days and night. In that moment how can there be dialogue, how can there be debate? No, all dialogue is of the imagination.

Sometimes night surrounds me, sometimes I summon the day. Sometimes a radiance seeks me, sometimes I give off rays of light. How shall I know when the voice of being is coming forth and how when the mind is speaking?

I tell you the recognition is simple: as long as something is spoken, it is the mind speaking. As long as something is visible, the mind is visible. When nothing is seen, nothing speaks -- then what remains is no-mind, is samadhi. As long as their is experience there is mind. This is why the expression 'the experience of god' is not correct, because experience is always of the mind. Experience is always of duality, of two. How can there be experience when only non-duality remains? This is why the expression 'spiritual experience' is not correct. Spirituality is where all experience has ended.

Or you can go on playing games. It is a game of hide and seek, of sunlight and shadow.

Should you become a bowing in trust, I will become sweet smelling sandalwood. If you should be the sacred idol, I will present my life as offering.

When you were the pearl hidden in the oyster, I became the ocean's tide. If you come raining down as purest droplets, I will drink a thousand seasons of rains.

The hopes of a handful of dreams, searching for the meaning of life. If you become the lamp of good luck, I will light the flame of life.

Silent longing, and eager desire are unveiling the language of the eyes. Should you set foot on the earth, I will feed you, O swan, with pearls.

I am deceived like a musk deer, rocking in a cradle of illusion. If you set out your heart as a lamp, I will become a thousand adorations.

But this is all the play of imagination. If you want to play, play. It is a delightful play of imagination, very lovely, very juicy -- but it is the play of imagination. Do not pretend it is truth. Truth is when there is no I, no thou. Truth is when the two are gone, duality is gone. Only one remains: Ek Omkar Satnam -- the sound of om is the truth.

The last question:

> OSHO! TRILLIONS OF BOWS TO YOU! ON SACRED MOUNT ABU, I WAS BLESSED TO COME TO THE PROTECTION OF YOUR BLESSED HAND. SINCE THEN THERE IS NO CALCULATING HOW MUCH I HAVE LOST, HOW MUCH I HAVE GAINED. MY LIFE HAS BECOME COMPLETELY ENRICHED. NO QUESTION COMES, SO I AM MAKING ONE UP.
> THE CAMP IS OVER TODAY AND I AM ANXIOUS TO HEAR TWO WORDS FROM YOU. PLEASE, JUST DROP TWO FLOWERS INTO MY BEGGAR'S BOWL TODAY.

..why two, let it be three:
Hari-Om Tat Sat!

Meditation: The Art of Ecstasy

Talks given from 1970
Original in Hindi
20 Chapters
Year published: 1980

1st edition called "The Dynamics Of Meditation". Book has 20 chapters, but the last is a summary of meditation techniques.

Meditation: The Art of Ecstasy

Chapter Preface
Chapter title: Meditation: The Art of Celebration

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We train a child to focus his mind, to concentrate, because without concentration he will not be able to cope with life. Life requires it; the mind must be able to concentrate. But the moment the mind becomes able to concentrate, it becomes less aware. Awareness means a mind that is conscious but not focused. Awareness is a consciousness of all that is happening.

Concentration is a choice. It excludes all except its object of concentration; it is a narrowing. If you are walking on the street, you will have to narrow your consciousness in order to walk. You cannot ordinarily be aware of all that is happening because if you are aware of everything that is happening you will become unfocused. So concentration is a need. Concentration of the mind is a need in order to live--to survive and exist. That is why every culture, in its own way, tries to narrow the mind of the child.

Children, as they are, are never focused; their consciousness is open from all sides. Everything is coming in, nothing is being excluded. The child is open to every sensation, every sensation is included in his consciousness.

And so much is coming in! That is why he is so wavering, so unstable. A child's unconditioned mind is a flux--a flux of sensations--but he will not be able to survive with this type of mind. He must learn how to narrow his mind, to concentrate.

The moment you narrow the mind you become particularly conscious of one thing and simultaneously unconscious of so many other things. The more narrowed the mind is, the more successful it will be. You will become a specialist, you will become an expert, but the whole thing will consist of knowing more and more about less and less.

The narrowing is an existential necessity; no one is responsible for it. As life exists, it is needed, but it is not enough. It is utilitarian, but just to survive is not enough; just to be utilitarian is not enough. So when you become utilitarian and the consciousness is narrowed, you deny your mind much of which it was capable. You are not using the total mind, you are using a very small part of it.
And the remaining -- the major portion -- will become unconscious.

In fact, there is no boundary between conscious and unconscious. These are not two minds. "Conscious mind" means that part of the mind that has been used in the narrowing process. "Unconscious mind" means

that portion that has been neglected, ignored, closed. This creates a division, a split. The greater portion of your mind becomes alien to you. You become alienated from your own self; you become a stranger to your own totality.

A small part is being identified as your self and the rest is lost. But the remaining unconscious part is always there as unused potentiality, unused possibilities, unlived adventures. This unconscious mind--this potential, this unused mind--will always be in a fight with the conscious mind; that is why there is always a conflict within.

Everyone is in conflict because of this split between the unconscious and the conscious. But only if the potential, the unconscious, is allowed to flower can you feel the bliss of existence; otherwise not.

If the major portion of your potentialities remains unfulfilled, your life will be a frustration. That is why the more utilitarian a person is, the less he is fulfilled, the less he is blissful. The more utilitarian the approach-- the more one is in business life--the less he is living, the less he is ecstatic. The part of the mind that cannot be made useful in the utilitarian world has been denied.

The utilitarian life is necessary but at a great cost: you have lost the festivity of life. Life becomes a festivity, a celebration, if all your potentialities come to a flowering; then life is a ceremony. That is why I always say that religion means transforming life into a celebration. The dimension of religion is the dimension of the festive, the nonutilitarian.

The utilitarian mind must not be taken as the whole. The remaining, the greater--the whole mind--should not be sacrificed to it. The utilitarian mind must not become the end. It will have to remain there, but as a means. The other--the remaining, the greater, the potential--must become the end. That is what I mean by a religious approach.

With a nonreligious approach, the businesslike mind, the utilitarian, becomes the end. When this becomes the end, there is no possibility of the unconscious actualizing the potential; the unconscious will be denied. If the utilitarian becomes the end, it means that the servant is playing the role of the master.

Intelligence, the narrowing of the mind, is a means toward survival, but not toward life. Survival is not life.

Survival is a necessity--to exist in the material world is a necessity--but the end is always to come to a flowering of the potential, of all that is meant by you. If you are fulfilled completely, if nothing remains inside in seed form, if everything becomes actual, if you are a flowering, then and only then can you feel the bliss, the ecstasy of life.

The denied part of you, the unconscious part, can become active and creative only if you add a new dimension to your life--the dimension of the festive, the dimension of play.

So meditation is not a work, it is a play. Praying is not a business, it is a play. Meditation is not something to be done to achieve some goal--peace, bliss--but something to be enjoyed as an end in itself.

The festive dimension is the most important thing to be understood--and we have lost it totally. By festive, I mean the capacity to enjoy, moment to moment, all that comes to you.

We have become so conditioned and habits have become so mechanical that even when there is no business to be done, our minds are businesslike. When no narrowing is needed, you are narrowed. Even when you are playing, you are not playing, you are not enjoying it. Even when you are playing cards, you are not enjoying it. You play for the victory and then the play becomes a work; then what is going on is not important, only the result.

In business the result is important. In festivity, the act is important. If you can make any act significant in itself, then you become festive and you can celebrate it.

Whenever you are in celebration, the limits, the narrowing limits are broken. They are not needed, they are thrown. You come out of your straitjacket, the narrowing jacket of concentration. Now you are not choosing; everything that comes, you allow. And the moment you allow the total existence to come in, you become one with it. There is a communion.

This communion--this celebration, this choiceless awareness, this nonbusinesslike attitude--I call meditation.

The festivity is in the moment, in the act, not in the bothering about the results, not in achieving something.

There is nothing to be achieved, so you can enjoy that which is here and now.

You can explain it in this way: I am talking to you; if I am concerned about the result, then the talk becomes a business, it becomes a work. But if I talk to you without any expectations, without any desire about the result, then the talk becomes a play. The very act, in itself, is the end. Then narrowing is not

needed. I can play with the words, I can play with the thoughts. I can play with your question, I can play with my answer; then it is not serious, then it is lighthearted.

And if you are listening to me without thinking about getting something out of it, then you can be relaxed; then you can allow me to be in communion with you and your consciousness will not be narrowed. Then it is open-- playing, enjoying.

Any moment can be a business moment, any moment can be a meditative moment; the difference is in the attitude. If it is choiceless, if you are playing with it, it is meditative.

There are social needs and there are existential needs that are to be fulfilled. I will not say, "Do not condition children." If you leave them totally unconditioned, they will be barbaric. They will not be able to exist. Survival needs conditioning but survival is not the end, so you must be able to put your conditioning on and take it off--just like clothes. You can put them on, go out and do your business, and then come home and take them off. Then you are.

If you are not identified with your clothes, with your conditioning, if you do not say, for example, "I am my mind," it is not difficult; then you can change easily. But you become identified with your conditioning. You say, "My conditioning is me," and all that is not your conditioning is denied. You think, "All that is not conditioned is not me, the unconscious is not me; I am the conscious, the focused mind." This identification is dangerous. This should not be. A proper education is not conditioned, but is conditioned with the condition that conditioning is a utilitarian need; you must be able to take it on and off.

When it is needed you put it on, and when you do not need it you can take it off. Until it is possible to educate human beings so that they do not become identified with their conditionings, human beings are not really human beings.

They are robots -- conditioned, narrowed.

To understand this is to become aware of that part of the mind, the greater part, which has been denied light. And to become aware of it is to become aware that you are not the conscious mind. The conscious mind is just a part. "I" am both, and the greater part is unconditioned. But it is always there, waiting.

My definition of meditation is that it is simply an effort to jump into the unconscious. You cannot jump by calculation because all calculation is of the conscious and the conscious mind will not allow it. It will caution: "You will go mad. Do not do it."

The conscious mind is always afraid of the unconscious because if the unconscious emerges, all that is calm and clear in the conscious will be swept away. Then everything will be dark, as in a forest.

It is like this: you have made a garden, a garden with a boundary. Very little ground has been cleared, but you have planted some flowers and everything is okay--ordered, clear.

Only, the forest is always nearby. It is unruly, uncontrollable, and the garden is in constant fear of it. At any moment the forest can enter and then the garden will disappear.

In the same way, you have cultivated a part of your mind.

You have made everything clear. But the unconscious is always around, and the conscious mind is always in fear of it. The conscious mind says, "Don't go into the unconscious.

Don't look at it, don't think about it."

The path of the unconscious is dark and unknown. To reason, it will look irrational; to logic, it will look illogical. So if you think in order to go into meditation, you will never go--because the thinking part will not allow you to.

This becomes a dilemma. You cannot do anything without thinking, and with thinking you cannot go into meditation.

What to do? Even if you think, "I am not going to think," this is also thinking. It is the thinking part of the mind that is saying, "I shall not allow thinking."

Meditation cannot be done by thinking; this is the dilemma--the greatest dilemma. Every seeker will have to come to this dilemma; somewhere, sometime, the dilemma will be there. Those who know say, "Jump! Do not think!" But you cannot do anything without thinking. That is why unnecessary devices have been created--I say unnecessary devices, because if you jump without thinking, no device is needed.

But you cannot jump without thinking, so a device is needed.

You can think about the device, your thinking mind can be put at ease about the device, but not about meditation.

Meditation will be a jump into the unknown. You can work with a device and the device will automatically push you into the unknown. The device is necessary only because of the training of the mind;

otherwise, it is not needed.

Once you have jumped you will say, "The device was not necessary, it was not needed." But this is a retrospective knowing; you will know afterward that the device was not needed. That is what Krishnamurti is saying: "No device is needed; no method is needed." The Zen teachers are saying, "No effort is needed; it is effortless." But this is absurd for one who has not crossed the barrier. And one is mainly talking with those who have not crossed the barrier.

So I say that a device is artificial. It is just a trick to put your rational mind at ease so that you can be pushed into the unknown.

That is why I use vigorous methods. The more vigorous the method, the less your calculative mind will be needed. The more vigorous it becomes, the more total, because vitality is not only of the mind--it is of the body, of the emotions.

It is of your full being.

Sufi dervishes have used dance as a technique, as a device. If you go into dance you cannot remain intellectual, because dance is an arduous phenomenon; your whole being is needed in it. And a moment is bound to come when dance will become mindless. The more vital, the more vigorous, the more you are in it, the less reason will be there. So dance was devised as a technique to push. At some point you will not be dancing, but the dance will take over, will take you over; you will be swept away to the unknown source.

Zen teachers have used the koan method. Koans are puzzles that by their very nature are absurd. They cannot be solved by reason; you cannot think about them. Ostensibly, it looks as if something can be thought about them; that is the catch. It seems as if something can be thought about koans, so you begin to think. Your rational mind is put at ease; something has been given to it to be solved. But the thing given to it is something that cannot be solved. The very nature of it is such that it cannot be solved because the very nature of it is absurd.

There are hundreds of puzzles. The teacher will say, "Think about a soundless sound." Verbally, it seems as though it can be thought about. If you try hard, somehow, somewhere, a soundless sound can be found; it may be possible. Then, at a certain point--and that point cannot be predicted; it is not the same for everyone--the mind just goes flat. It is not there. You are, but the mind, with all its conditioning, is gone. You are just like a child.

Conditioning is not there, you are just conscious; the narrowing concentration is not there. Now you know that the device was not necessary--but this is an afterthought, it should not be said beforehand.

No method is causal; no method is the cause of meditation. That is why so many methods are possible. Every method is just a device, but every religion says that its method is the way and no other method will do. They all think in terms of causality.

By heating water, the water evaporates. Heat is the cause: without the heat, the water will not evaporate. This is causal. Heat is a necessity that must precede evaporation. But meditation is not causal, so any method is possible. Every method is just a device; it is just creating a situation for the happening; it is not causing it.

For example, beyond the boundary of this room is the unbound, open sky. You have never seen it. I can talk with you about the sky, about the freshness, about the sea, about all that is beyond this room, but you have not seen it. You do not know about it. You just laugh; you think I am making it up. You say, "It is all fantastic. You are a dreamer." I cannot convince you to go outside because everything that I can talk about is meaningless to you.

Then I say, "The house is on fire!" This is meaningful to you; this is something that you can understand.

Now I do not have to give you any explanations. I just run; you follow me. The house is not on fire, but the moment you are outside you don't have to ask me why I lied. The meaning is there; the sky is there. Now you thank me. Any lie will do. The lie was just a device; it was just a device to bring you outside. It did not cause the outside to be there.

Every religion is based on a lie device. All methods are lies; they just create a situation, they are not causal. New devices can be created; new religions can be created. Old devices become flat, an old lie becomes flat, and new ones are needed. You have been told so many times that the house is on fire when it is not, that the lie has become useless.

Now someone has to create a new device.

If something is the cause of something else, it is never useless. But an old device is always useless; new

devices are needed. That is why every new prophet will have to struggle with the old prophets. He is doing the same work that they are doing, but he will have to oppose their teachings because he will have to deny old devices that have become flat and meaningless.

All the great ones--Buddha, Christ, Mahavira--have, out of compassion, created great lies just to push you out of the house. If you can be pushed out of your mind through any device, that is all that is needed. Your mind is the imprisonment, your mind is fatal; it is the slavery.

As I have said, this dilemma is bound to happen--the nature of life is such. You will have to learn to narrow the mind. This narrowing will be helpful when you move outward, but it will be fatal inside. It will be utilitarian with others; it will be suicidal with oneself.

You have to exist with others and with yourself. Any life that is one-sided is crippled. You must exist among others with a conditioned mind, but you must exist with yourself with a totally unconditioned consciousness. Society creates a narrowed consciousness, but consciousness itself means expansion; it is unlimited. Both are needs, and both should be fulfilled.

I call a person wise who can fulfill both needs. Either extreme is unwise; either extreme is harmful. So live in the world with the mind, with your conditioning, but live with yourself without mind, without training. Use your mind as a means, do not make it an end; come out of it the moment you have the opportunity. The moment you are alone, come out of it, take it off. Then celebrate the moment; celebrate the existence itself, being itself.

Just to be is such a great celebration if you know how to take the conditioning off. This "taking off" you will learn through Dynamic Meditation. It will not be caused; it will come to you uncaused. Meditation will create a situation in which you will come to the unknown; by and by you will be pushed from your habitual, mechanical, robotlike personality. Be courageous: practice Dynamic Meditation vigorously and all else will follow. It will not be your doing, it will be a happening.

You cannot bring the divine, but you can hinder its coming. You cannot bring the sun into the house, but you can close the door. Negatively, mind can do much; positively, nothing. Everything positive is a gift, everything positive is a blessing; it comes to you, while everything negative is your own doing.

Meditation, and all meditation devices, can do one thing: push you away from your negative hindrances. It can bring you out of the imprisonment that is the mind, and when you have come out you will laugh. It was so easy to come out, it was right there. Only one step was needed. But we go on in a circle and the one step is always missed... the one step that can bring you to the center.

You go on in a circle on the periphery, repeating the same thing; somewhere the continuity must be broken. That is all that can be done by any meditation method. If the continuity is broken, if you become discontinuous with your past, then that very moment is the explosion! In that very moment you are centered, centered in your being, and then you know all that has always been yours, all that has just been awaiting you.

Meditation: The Art of Ecstasy

Chapter #1
Chapter title: Yoga: the Growth of Consciousness

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The purpose of life is to become conscious. It is not only the purpose of yoga; the very evolution of life itself is to become more and more conscious. But yoga means something still more.

The evolution of life is to become more and more conscious, but the consciousness is always other oriented: you are conscious of some thing, some object. Yoga means to be evolving in the dimension where there is no object and only consciousness remains. Yoga is the method of evolving toward pure consciousness; not being conscious of *something*, but being consciousness itself.

When you are conscious of something, you are not conscious of being conscious. Your consciousness has become focused on something; your attention is not at the source of consciousness itself. In yoga the effort is to become conscious of both the object and the source. The consciousness becomes double arrowed. You must be aware of the object, and you must be simultaneously aware of the subject. Consciousness must become a double arrowed bridge. The subject must not be lost, it must not become forgotten when you are focused on the object.

This is the first step in yoga. The second step is to drop both the subject and the object and just be conscious. This pure consciousness is the aim of yoga.

Even without yoga man grows toward becoming more and more conscious, but yoga adds something, contributes something, to this evolution of consciousness. It changes many things and transforms many things. The first transformation is a double-arrowed awareness, remembering yourself at the very moment that there is something else to be conscious of.

The dilemma is this: either you are conscious of some object or you are unconscious. If there are no outside objects, you fall into a sleep; objects are needed in order for you to be conscious. When you are totally unoccupied you feel sleepy -- you need some object to be conscious of -- but when you have too many objects to be conscious of, you may feel a certain sleeplessness. That is why a person who is too obsessed with thoughts cannot go into sleep. Objects continue to be there, thoughts continue to be there. He cannot become unconscious; thoughts go on demanding his attention. And this is how we exist.

With new objects you become more conscious. That is why there is a lust for the new, a longing for the new. The old becomes boring. The moment you have lived with some object for a while, you become unconscious of it. You have accepted it, now your attention is not needed; you become bored. For example, you may not have been conscious of your wife for years because you have taken her for granted. You no longer see her face, you can't remember the color of her eyes; for years you have not really been attentive. Only when she dies will you again become aware that she was there. That is why wives and husbands become bored. Any object that is not calling your attention continuously creates boredom.

In the same way, a *mantra*, a repeated sound vibration, causes deep sleep. When a particular mantra is being repeated continuously, you are bored. There is nothing mysterious about it. Constantly repeating a particular word bores you, you cannot live with it anymore. Now you will begin to feel sleepy, you will go into a sort of sleep; you will become unconscious. The whole method of hypnosis, in fact, depends upon boredom. If your mind can be bored with something then you go into a sleep, sleep can be induced.

Our whole consciousness depends on new objects. That is why there is so much longing for the new -- for new sensations, a new dress, a new house -- for anything that is new, even if it is not better. With something different, you feel a sudden upsurge of consciousness.

Because life is an evolution of consciousness -- this is good. As far as life is concerned, it is good. If a society is longing for new sensations, life progresses, but if it settles down with the old, not asking for the new, it becomes dead; consciousness cannot evolve.

For example, in the East we try to be content with things as they are. This creates a boredom because nothing is ever new. Then for centuries everything goes on continuously as it is. You are just bored. Of course, you can sleep better -- the West cannot sleep; insomnia is bound to exist when you are constantly asking for the new -- but there is no evolution. And these are the two things that seem to happen: either the whole society becomes sleepy and dead, as has happened in the East, or else the society becomes sleepless, as has happened in the West.

Neither is good. You need a mind that can be aware even when there are no new objects. Really, you need a consciousness that is not bound with the new, not bound with the object. If it is bound with the object, it is going to be bound with the new. You need a consciousness that is not bound with the object at all, which is beyond object. Then you have freedom: you can go to sleep when you like, and you can be awake when you like; no object is needed to help you. You become free, really free, from the objective world.

The moment you are beyond object you go beyond subject also, because they both exist co-jointly. Really, subjectivity and objectivity are two poles of one thing. When there is an object you are a subject, but if you can be aware without the object, there is no subject, no self.

This is to be understood very deeply: when the object is lost and you can be conscious without objects -- just conscious -- then the subject is also lost. It cannot remain there. It cannot! Both are lost, and there is simply consciousness, unbounded consciousness. Now there are no boundaries. Neither the object is the boundary nor the subject.

Buddha used to say that when you are in meditation there is no self, no *atman*, because the very awareness of one's self isolates you from everything else. If you are still there, objects are still there. "I am," but "I" cannot exist in total loneliness; "I" exists in relationship with the outside world. "I" is a *relata*. Then the self, the "I am," is just something inside you that exists in relationship to something outside. But if the outside is not there this inside dissolves; then there is simple, spontaneous consciousness.

This is what yoga is for, this is what yoga means. Yoga is the science of freeing yourself from subject and object boundaries, and unless you are free from these boundaries, you will fall into either the unbalance of the East or the unbalance of the West.

If you want contentment, peace of mind, silence, sleep, then it is good to remain with the same objects continuously. For centuries and centuries there should be no visible change. Then you are at ease, you can sleep better, but this is nothing spiritual; you lose much. The very urge to grow is lost, the very urge for adventure is lost, the very urge to inquire and to find is lost. Really, you begin to vegetate, you become stagnant.

If you change this, then you become dynamic but also diseased: you become dynamic but tense, dynamic but mad. You begin to find the new, to inquire for the new, but you are in a whirlwind. The new begins to happen, but you are lost.

If you lose your objectivity, you become too subjective and dreamy, but if you become too obsessed with objects, you lose the subjective. Both situations are unbalanced. The East has tried one; the West has tried the other.

And now the East is turning Western and the West is turning Eastern. In the East the attraction is for Western technology, Western science, Western rationalism. Einstein, Aristotle, and Russell have taken hold of the Eastern mind, while in the West quite the opposite is happening: Buddha, zen and yoga have become more significant. This is a miracle. The East is turning communist, Marxist, materialist, and the West is beginning to think in terms of expanding consciousness -- meditation, spirituality, ecstasy. The wheel can turn and we can change our burdens. It will be illuminating for a moment, but then the whole nonsense will begin again.

The East has failed in one way and the West has failed in another way, because they both tried denying one part of the mind. You have to transcend both parts and not be concerned with one while denying the other. Mind is a totality; you can either transcend it totally or you cannot transcend it. If you go on denying one part, the denied part will take its revenge. And, really, the denied part in the East is taking its revenge in the East, and the denied part in the West is taking its revenge in the West.

You can never go beyond the denied; it is there, and it goes on gathering more and more strength. The very moment when the part you have accepted succeeds is the moment of failure. Nothing fails like success. With any partial success -- with the success of one part of you -- you are bound to go into deeper failure. That which you have gained becomes unconscious and that which you have lost comes into awareness.

Absence is felt more. If you lose a tooth, your tongue becomes aware of the absence and goes to the absent tooth. It has never gone there before -- never -- but now you can't stop it; it continually moves to the vacant place to feel the tooth that is not there.

In the same way, when one part of the mind succeeds, you become aware of the failure of the other part -- the part that could have been and is not. Now the East has become conscious of the foolishness of not being scientific: it is the reason why we are poor, it is the reason why we are "no one." This absence is being felt now and the East has begun to turn Western, while the West is feeling its own foolishness, its lack of integration.

Yoga means a *total* science of man. It is not simply religion. It is the total science of man, the total transcendence of all the parts. And when you transcend parts, you become whole. The whole is not just an accumulation of the parts; it is not a mechanical thing in which all the parts are put in alignment and then there is a whole. No, it is more than a mechanical thing; it is like something artistic.

You can divide a poem into words but then the words mean nothing, and when the whole is there, it is more than words; it has its own identity. It has gaps as well as words, and sometimes gaps are more meaningful than words. A poem becomes poetry only when it says something that has not really been said,

when something about it transcends all the parts. If you divide and analyze it, then you have only the parts, and the transcendental flower that was really the thing is lost.

So consciousness is a wholeness. By denying a part you lose something -- something that was really significant. And you gain nothing; you gain only extremes. Every extreme becomes a disease, every extreme becomes an illness inside, then you go on and on in turmoil; there is an inner anarchy.

Yoga is the science of transcending anarchy, the science of making your consciousness whole -- and you become whole only when you transcend parts. So yoga is neither religion nor science. It is both. Or, it transcends both. You can say it is a scientific religion or a religious science. That is why yoga can be used by anyone belonging to any religion; it can be used by anyone with any type of mind.

In India, all the religions that have developed have very different -- in fact, antagonistic -- philosophies, concepts, perceptions. They have nothing in common. Between Hinduism and Jainism there is nothing in common; between Hinduism and Buddhism there is nothing in common. There is only one common thing that none of these religions can deny: yoga.

Buddha says, "There is no body, there is no soul," but he cannot say, "There is no yoga." Mahavira says, "There is no body, but there is a soul," but he cannot say, "There is no yoga." Hinduism says, "There is body, there is soul -- and there is yoga." Yoga remains constant. Even Christianity cannot deny it; even Mohammedanism cannot deny it.

In fact, even someone who is totally atheistically oriented cannot deny yoga because yoga doesn't make it a precondition to believe in God. Yoga has no preconditions; yoga is absolutely experiential. When the concept of God is mentioned -- and in the most ancient yoga books it was never mentioned at all -- it is mentioned only as a method. It can be used as a hypothesis -- if it is helpful to someone it can be used -- but it is not an absolute condition. That is why Buddha can be a yogi without God, without the Vedas, without any belief. Without any faith, any so-called faith, he can be a yogi.

So for theists, or even for an atheist, yoga can become a common ground. It can become a bridge between science and religion. It is rational and irrational simultaneously. The methodology is totally rational, but through the methodology you move deep into the mystery of the irrational. The whole process is so rational -- every step is so rational, so scientific, it is so logical -- that you just have to do it and everything else follows.

Jung mentions that in the nineteenth century no Westerner concerned with psychology could conceive of anything beyond the conscious mind or below the conscious mind, because mind *means* consciousness. So how can there be an unconscious mind? It is absurd, non-scientific. Then, in the twentieth century, as science learned more about the unconscious, a theory of the unconscious mind developed. Then, when they went even deeper, they had to accept the idea of a *collective* unconscious, not only an individual one. It looked absurd -- mind means something individual, so how could there be a collective mind -- but now they have even accepted the concept of the collective mind.

These are the first three divisions of Buddhist psychology, of Buddhist yoga -- the first three. Then Buddha goes on dividing into one hundred and sixty more divisions. Jung says, "Before we denied these three, now we accept them. It may be that others also exist. We have only to proceed step by step, we have only to go into it further." Jung's approach is very rational, one deeply rooted in the West.

With yoga, you have to proceed rationally, but only in order to jump into the irrational. The end is bound to be irrational. That which you can understand -- the rational -- cannot be the source because it is finite. The source must be greater than you. The source from which you have come, from which everything has come, the whole universe has come -- and where it goes down and disappears again -- must be more than this. The manifestation must be less than the source. A rational mind can feel and understand the manifested, but the unmanifested remains behind.

Yoga does not insist that one must be rational. It says, "It is rational to conceive of something irrational. It is rational, really, to conceive of the boundaries of the rational." A true, authentic mind always knows the limitations of reason, always knows that reason ends somewhere. Anyone who is authentically rational has to come to a point where the irrational is felt. If you proceed with reason toward the ultimate, the boundary will be felt.

Einstein felt it; Wittgenstein felt it. Wittgenstein's TRACTATUS is one of the most rational books ever written; he is one of the most rationalistic minds. He goes on talking about existence in a very logical way, a very rational way. His expressions -- words, language, everything -- is rational, but then he says, "There are some things about which, there is a point beyond which, nothing can be said, and I must remain silent about it." Then he writes, "That which *cannot* be said *must not* be said."

The whole edifice falls: the whole edifice! Wittgenstein was trying to be rational about the entire phenomenon of life and existence, and then suddenly a point comes and he says, "Now, beyond this point, nothing can be said." This says something -- something very significant. Something is there now and nothing can be said about it. Now there is a point that cannot be defined, where all definitions simply fall down.

Whenever there has been an authentic, logical mind, it comes to this point. Einstein died a mystic -- and more of a mystic than your so-called mystics, because if you are a mystic without ever having tried to follow the path of reason you can never be deep in mysticism. You have not really known the boundaries. I have seen mystics who go on talking about God as a logical concept, as an argument. There have been Christian mystics who have been trying to "prove" God. What nonsense! If even God can be proved, you leave nothing unproved, and the unproved is the source.

One who has experienced something of the divine will not try to prove it because the very effort to prove shows that one has never been in contact with the original source of life -- which is unprovable, which cannot be proved. The whole cannot be proved by the part. For example, my hand cannot prove my existence. My hand cannot be more than me; it cannot cover me. It is foolishness to try. But if the hand can cover itself completely, it is more than enough; the moment the hand knows itself, it also knows that it is rooted in something more, that it is constantly one with something more. It is there because that "more" is also there.

If I die, my hand will also die; it only existed because of me. The whole remains unproved; only the parts are known. We cannot prove the whole, but we can feel it; the hand cannot prove me, but the hand can feel me. It can go deep inside itself, and when it reaches the depths, it is me.

The so-called mystics who are annoyed with reason are not real mystics. A real mystic is never annoyed with reason; he can play with it. And he can play with reason because he knows reason cannot destroy the mystery of life. So-called mystics and religious people who are afraid of reason, of logic, of argument, are really afraid of themselves. Any argument against them may create inner doubts; it may help their inner doubts to emerge. They are afraid of themselves.

The Christian mystic Tertullian says, "I believe in God because I cannot prove him; I believe in God because it is impossible to believe." This is how a real mystic will feel: "It is impossible; that is why I believe." If it is possible, then there is no need to believe. It becomes just a concept, an ordinary concept.

This is what mystics have always meant by faith, by belief. It is not something intellectual, it is not a concept; it is a jump into the impossible. But you can only jump into the mysterious from the edge of reason, never before. How can you do it before? You can jump only when you have stretched reason to its logical extremes. You have come to a point that reason cannot go beyond, and the beyond remains. Now you know that reason cannot take a single step further and yet the "further" remains. Even if you decide to remain with reason, a boundary is created. You know that existence is beyond the boundary of reason, so even if you do not go beyond this boundary, you become a mystic. Even if you do not take the jump you become a mystic because you have known something, you have encountered something that was not rational at all.

All that reason can know you have known. Now something is encountered that reason cannot know. If you take the jump, you have to leave reason behind; you cannot take the jump with reason itself. This is what faith is. Faith is not against reason; it is beyond it. It is not antirational; it is irrational.

Yoga is the method of bringing you to the extreme limit of reason -- and not only a method to bring you to the extreme, but also a method to take the jump.

How to take the jump? Einstein, for example, would have flowered like a Buddha if he had known something about meditative methods. He was just on the verge, many times in his life he came to the point from which a jump was possible. But again and again he missed: he was entangled, again, in reason. And in the end, he was frustrated by his whole life of reason.

The same thing could have happened with Buddha. He also had a very rational mind, but there was something possible for him, a method that could be used. Not only does reason have its methods, irrationality also has methods. Reason has its own methods; irrationality has its own methods.

Yoga is ultimately concerned with irrational methods; only in the beginning can rational methods be used. They are just to persuade you, to push you, to persuade your reason to move toward the limit. And if you have come to the limit, you will take the ultimate jump.

Gurdjieff worked with a certain group on some deep, irrational methods. He was working with a group

of seekers and using a particular irrational method. He used to call it a Stop Exercise. For example, you would be with him and suddenly he would say, "Stop!" Then everyone had to stop *as he is* -- totally stop. If the hand was in a certain place, the hand must stop there. If the eyes were open, they would have to remain open; if the mouth was open -- you were just about to say something -- the mouth would have to remain as it was. No movement!

This method begins with the body. If there is no movement in the body, suddenly there is no movement in the mind. The two are associated: you cannot move your body without some inner movement of the mind, and you cannot stop your body totally without stopping the inner movement of the mind. Body and mind are not two things; they are one energy. The energy is more dense in the body than it is in the mind; the density differs, the frequency of the wavelength differs, but it is the same wave, the same flow of energy.

Seekers were practicing this Stop Exercise continually for one month. One day Gurdjieff was in his tent and three seekers were walking through a dry canal that was on the grounds. It was a dry canal; no water was flowing in it. Suddenly, from his tent, Gurdjieff cried, "Stop!" Everyone on the bank of the canal stopped. The three who were in the canal also stopped. It was dry, so there was no problem.

Then suddenly there was an onrush of water. Someone had opened the water supply and water rushed into the canal. When it had come up to the necks of the three, one of them jumped out of the canal thinking, "Gurdjieff does not know what is happening. He is in his tent and he is unaware of the fact that water has come into the canal." The man thought, "I must jump out. Now it is irrational to be here," and he jumped out.

The other two remained in the canal as the water became higher and higher. Finally it reached their noses and the second man thought, "This is the limit! I have not come here to die. I have come here to know eternal life, not to lose this one," and he jumped out of the canal.

The third man remained. The same problem faced him, too, but he decided to remain because Gurdjieff had said that this was an irrational exercise and if it was done with reason, the whole thing would be destroyed. He thought, "Okay, I accept death, but I cannot stop this exercise," and he remained there.

Now water was flowing above his head. Gurdjieff jumped out of his tent and into the canal and brought him out. He was just on the verge of death. But when he revived, he was a transformed man. He was not the same one who was standing and doing the exercise; he was transformed totally. He had known something; he had taken the jump.

Where is the limit? If you continue with reason, you may miss. You go on falling back. Sometimes one has to suddenly take a step that leads you beyond. That step becomes a transformation; the division is transcended. Whether you say that this division is between the conscious and the unconscious, between reason and nonreason, science and religion, or East and West -- division must be transcended. That is what yoga is: a transcendence. Then you can come back to reason, but you will be transformed. You can even reason things out, but *you* will be beyond reason.

Meditation: The Art of Ecstasy

Chapter #2
Chapter title: Non-Doing Through Doing

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Meditation is always passive; the very essence of it is passive. It cannot be active because the very nature of it is non-doing. If you are doing something, your very doing disturbs the whole thing; your very

doing, your very "activeness," creates the disturbance.

Non-doing is meditation, but when I say non-doing is meditation I do not mean that you need not do anything. Even to achieve this non-doing, one has to do much. But this doing is not meditation. It is only a stepping stone, only a jumping board. All "doing" is just a jumping board, not meditation.

You are just on the door, on the steps.... The door is non-doing, but to reach the non-doing state of mind one has to do much. But one should not confuse this doing with meditation.

Life energy works in contradictions. Life exists as a dialectic: it is not a simple movement. It is not flowing like a river, it is dialectical. With each move life creates its own opposite and through the struggle with the opposite, it moves forward. With each new movement the thesis creates the antithesis. And this goes on continuously: thesis creating antithesis, being merged with antithesis, and becoming a synthesis that then becomes the new thesis; then again, there is the antithesis.

By a dialectical movement, I mean it is not a simple straight movement; it is a movement divided unto itself, dividing itself, creating the opposite, then meeting with the opposite again. Then, again, dividing into the opposite. And the same thing applies to meditation, because it is the deepest thing in life.

If I say to you, "Just relax," it is impossible because you do not know what to do. So many pseudo teachers of relaxation continue saying, "Just relax. Don't do anything; just relax." Then what are you going to do? You can just lie down, but that is not relaxation. The whole inner turmoil remains, and now a new conflict is there - to relax. Something over and above is added. The whole nonsense is there, the whole turmoil is there, with something added - to relax. A new tension is now added to all the old tensions.

So a person who is trying to live a relaxed life is the most tense person possible. He is bound to be because he has not understood the dialectical flow of life. He is thinking that life is a straight flow; you can just tell yourself to relax and you will relax.

It is not possible. So if you come to me, I will never tell you to just relax. First be tense, as utterly tense as possible. Be tense totally! First let your complete organism be tense, and go on being tense to the optimum, to your fullest possibility. And then, suddenly, you will feel a relaxation setting in. You have done whatsoever you could do, now the life energy will create the opposite.

You have brought tension to a peak. Now there is nothing further; you cannot go on. The whole energy has been devoted to tension, but you cannot continue with this tension indefinitely; it has to dissolve. Soon it will begin to dissolve; now be a witness to it.

Through being tense you have come to the verge, to the jumping point; that is why you cannot continue. If you continue further, you may just burst and die. The optimum point has been reached, now the life energy will relax by itself.

It relaxes. Now be aware and see this relaxation setting in. Each limb of the body, each muscle of the body, each nerve of the body is just going to innocently relax without anything being done on your part. You are not doing anything to relax it; it is relaxing. You will begin to feel many points in the organism relaxing. The whole organism will just be a crowd of relaxing points. Just be aware.

This awareness is meditation. But it is a nondoing; you are not doing anything because being aware is not an act. It is not an act at all; it is your nature, a very intrinsic quality of your being. You are awareness. It is your unawareness that is your achievement, and you have achieved it with much effort.

So to me, meditation has two steps: first, the active, which is not really meditation at all, and second, the completely nonactive, the passive awareness that is really meditation. Awareness is always passive, and the moment you become active you lose your awareness. It is possible to be active and aware only when awareness has come to such a point that now there is no need of meditation to achieve it, or to know it, or to feel it.

When meditation has become useless, you simply throw meditation. Now you are aware. Only then can you be both aware and active, otherwise not. As long as meditation is still needed, you will not be able to be aware during activity. But when even meditation is not needed....

If you have become meditation, you will no longer need it. Then you can be active, but even in that activity you are always the passive onlooker. Now you are never the actor: you are always a witnessing consciousness.

Consciousness is passive... and meditation is bound to be passive, because it is just a door to consciousness, perfect consciousness. So when people talk about "active" meditation, they are wrong. Meditation is passivity. You may need some activity, some doing, to get to it - that can be understood - but this is not because meditation itself is active. Rather, it is because you have been active through so many

lives, activity has become so much a part and parcel of your mind, that you will even need activity to reach nonactivity. You have been so involved in activity that you cannot just drop it. So persons like Krishnamurti may continue to say, "Just drop it," but then you will continue to ask how to drop it. He will say, "Do not ask how. I am saying: just drop it! There is no 'how' to it. There is no need for any 'how'."

And he is right in a way. Passive awareness or passive meditation has no "how" about it. It cannot have, because if there is any "how" then it cannot be passive. But he is wrong, too, because he has not taken the listener into account. He is talking about himself.

Meditation is without any "how," without any technology, without any technique. So Krishnamurti is absolutely correct, but the listener has not been taken into account. The listener has nothing but activity in him; to him everything is activity. So when you say, "Meditation is passive, nonactive, choiceless; you can just be in it. There is no need of any effort; it is effortless," you are just speaking a language that the listener is unable to understand. He understands the linguistic part of it - that is what makes it so difficult. He says, "Intellectually, I understand completely. Whatever you are saying is completely understood." But he is unable to understand the meaning.

There is nothing mysterious about Krishnamurti's teachings. He is one of the least mystical teachers. Nothing is mysterious; everything is obviously clear, exact, analyzed, logical, rational, so anyone can understand it. And this has become one of the greatest barriers because the listener thinks he understands. He understands the linguistic part but he does not understand the language of passivity.

He understands what is being said to him - the words. He listens to them, he understands them, he knows the meaning of those words. He correlates; a whole correlated picture comes to his mind. What is being said is understood; there is an intellectual communication. But he does not understand the language of passivity. He cannot understand. From where he is, he cannot understand. He can understand only the language of action, activity.

So I have to talk about activity. And I have to lead you through activity to the point where you can just jump into nonactivity. The activity must come to an extreme point, to a verge point, where it becomes impossible for you to be active - because if activity is still possible, you will continue.

Your activity must be exhausted. Whatever you can do, you must be allowed to do. Whatsoever you can do you must be pushed to do it to the very point where you, yourself, cry, "Now I cannot do anything; everything has been done. Now nothing is possible; no effort is possible. I am exhausted."

Then I say, "Now, just drop!" This dropping can be communicated. You are on the verge, you are ready to drop; now you can understand the language of passivity. Before this, you could not understand. You were too full of activity.

You have never been to the extreme point of activity. Things can be dropped only from the extreme, never from the middle. You cannot drop it. You can drop sex - if you have been totally in it, you can just drop it; otherwise not. You can drop everything that you have gone to the very limit of, where there is no further to go and no reason to go backward. You can drop it because you have known it totally.

When you have known something totally, it becomes boring to you. You may want to go into it further, but if there is no further to go, then you will just "stop dead." There is no going back, and there is no possibility of going on further; you are at the point where everything ends. Then you can just drop, you can be passive. And the moment you are passive, meditation happens; it flowers, it comes to you. It is a "dropping dead" into passivity.

So to me, it is effort that leads to no effort; it is action that leads to no action; it is mind that leads to meditation; it is this very material world that leads to enlightenment. Life is a dialectical process; its opposite is death. It is to be used, you cannot just drop it.

Use it, and you will be thrown into the opposite. And be aware: when you are thrown on the waves, be aware. It is easy. When you come from a tense climax to the point of relaxation, it is very easy to be aware, very easy. It is not difficult then because to be aware you have to just be passive, just be witnessing.

Even the effort of witnessing should not be there; it is not needed. You are so exhausted through activity that you will feel, "Damn it all - enough!" Then meditation is, and you are not. And once tasted, the taste is never lost again. It remains with you wherever you move, wherever you go.

It remains with you. Then it will penetrate your activities also. There will be activity, and there, in the very center of your being, there will be a passive silence. On the circumference, the whole world; in the center, the Brahman. On the circumference, every activity; in the center, only silence. But a very pregnant

silence, not a dead silence, because out of this silence everything is born, even the activity.

Out of this silence, every creativity comes; it is very pregnant. So whenever I say "silence," I do not mean the silence of a cemetery, the silence of a house when no one is there. No, I mean the silence of a seed, the silence of a mother's womb, the silence of the roots underground. There is much hidden potentiality that will be coming soon.

Activity will be there but now the actor is no more, the doer is no more. This is the search; this is the seeking.

There are two antagonistic traditions: yoga and SAMKHYA. Yoga says that nothing can be achieved without effort. The whole of yoga, the whole of Patanjali's yoga, *raja* yoga, is nothing but effort. And this has been the main current, because effort can be understood by many. Activity can be understood, so yoga has been the main current. But sometimes there have been freaks who say, "Nothing is to be done." A Nagarjuna, a Krishnamurti, a Huang Po - some freaks! They say, "Nothing is to be done. Do not do anything. Do not ask about the method." This is the tradition of samkhya.

There are really only two religions in the world: yoga and samkhya. But samkhya has always appealed only to a very few individuals here and there, so it is not talked about much. That is why Krishnamurti appears to be very novel and original. He is not, but he seems to be because samkhya is so unknown.

Only yoga is known. There are ashrams and training centers and yogis all over the world. Yoga is known: the tradition of effort. And samkhya is not known at all. Krishnamurti has not said a single word that is new, but because we are not familiar with the tradition of samkhya, it appears to be new. Only because of our blissful ignorance are there revolutionaries.

Samkhya means knowledge, knowing. Samkhya says, "Only knowing is enough; only awareness is enough."

But these two traditions are just dialectical. To me, they are not opposed. To me, they are dialectical and a synthesis is possible. That synthesis I call effortlessness through effort: yoga through samkhya and samkhya through yoga - non-doing through doing. In this age, neither of these two opposite, dialectical traditions, by itself, will help. You can use yoga to achieve samkhya - and you will *have* to use yoga to achieve samkhya.

If you can understand Hegelian dialectics, this whole thing will be clear to you. The concept of dialectical movement has not been used by anyone since Marx, and he used it in a very non-Hegelian way. He used it for material evolution, for society, for classes, to show how society progresses through classes, through class struggle. Marx said, "Hegel was standing on his head, and I have put him on his legs again."

But, actually, the contrary is the case. Hegel was standing on his legs; Marx put him on his head. And because of Marx, the very pregnant concept of dialectics became contaminated with communism. But the concept is very beautiful, very meaningful; it has much depth in it. Hegel says, "The progress of an idea, the progress of consciousness, is dialectical. Consciousness progresses through dialectics."

I say any life force progresses through dialectics and meditation is the deepest phenomenon happening, the explosion of the life force. It is deeper than an atomic explosion because in an atomic explosion only a particle of matter explodes, but in meditation a living cell, a living existence, a living being, explodes.

This explosion comes through dialectics. So use action, and remember non-action. You will have to do much, but remember that all this doing is just to achieve the state in which nothing is done.

Samkhya and yoga both appear simple. Krishnamurti is not difficult; neither is Vivekananda. They are simple, because they have chosen one part of the dialectics; then they appear very consistent. Krishnamurti is very consistent, absolutely consistent. In forty years of talking he has not uttered a single inconsistent word because he has chosen a part of the whole process, the opposite of which is denied. Vivekananda is also consistent: he has chosen the other part.

I may look very inconsistent. Or, you can say, I am only consistent in my inconsistencies. Use dialectics: relax through tension - meditate through action.

That is why I talk about fasting. It is an action, a very deep action. Taking food is not so great an activity as not taking it. You take it, and then you forget about it; it is not much of an activity. But if you are not taking food, it is a big act; you cannot forget it. The whole body remembers it; each single cell demands it. The whole body gets in a turmoil. It is very active - active to the very core. It is not passive.

Dancing is not passive, it is very active. In the end you become movement; the body is forgotten, only movement remains. Really, dancing is a most unearthly thing, a most unearthly art, because it is just rhythm in movement. It is absolutely immaterial so you cannot hold on to it. You can hold on to the dancer, but

never to the dancing. It just withers in the cosmos. It is there, and then it is not there; it is not here, and then suddenly it is here - it comes out of nothing and it is here - it comes out of nothing and then, again, goes into nothing.

A dancer is sitting here; there is no dancing in him. But if a poet is sitting here, poetry may be in him; poetry can exist in the poet. A painter is here: in a very subtle way, painting is present. Before he paints, painting is there. But with a dancer nothing is present, and if it is present, then he is simply a technician and not a dancer. The movement is a new phenomenon coming in. The dancer becomes just a vehicle: the movement takes over.

One of the greatest dancers of this century was Nijinsky, and in the end he just went mad. He may have been the greatest dancer in all of history, but the movement became so much for him that the dancer was lost in it. In his last years he was unable to control it. He could begin dancing at any moment, anywhere, and when he was dancing, no one could say when it would end. It might even continue the whole night.

When friends asked him, "What has become of you? You begin, and then there is no end," Nijinsky said, "'I' am only in the beginning. Then something takes over and 'I' am no more - and who dances, I do not know."

He went mad. He was in a madhouse; he died in a madhouse.

Take any activity and go to the limit where there is either madness or meditation. Lukewarm search will not do.

Meditation: The Art of Ecstasy

Chapter #3
Chapter title: "Chaotic" Meditation

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QUESTION: IT IS AN INTERESTING COINCIDENCE THAT YOUR MEDITATION TECHNIQUE OF RELEASE THROUGH INTENSE CHAOTIC BREATHING EVOLVED AT THE SAME TIME THAT CERTAIN CHAOTIC THERAPY TECHNIQUES WERE HAPPENING IN THE WEST, SUCH AS R.D.LAING'S THEORY THAT SCHIZOPHRENIA IS NOT SOMETHING TO BE FOUGHT, BUT SOMETHING TO BE EXPERIENCED VOLUNTARILY. LAING HAS SAID THAT YOU CANNOT BE SANE UNTIL YOU HAVE BEEN NON-SANE OR INSANE. THEN THERE IS WILHELM REICH'S USE OF SEXUAL ENERGY TO RELEASE BODY BLOCKS THAT COINCIDE WITH NEUROSIS; THIS TECHNIQUE WAS THE INSPIRATION FOR THE THERAPY WHICH IS CALLED BIO-ENERGETICS, AS WELL AS THE PRIMAL SCREAM THERAPY. IS THERE A SIGNIFICANCE IN THIS COINCIDENCE?

Man as such is neurotic. It is not that just a few men are neurotic, but humanity is neurotic. It is not a question of correction for a few persons, it is a question of curing humanity as such. Neurosis is the "normal" condition. As you are born, you are born neurotic. There are reasons for it. Understand the reasons which make man "normally neurotic."

The neurosis is inborn. The first reason is that man is the only animal which is born not totally evolved in the womb. Every human birth is immature. Except for man, every animal is born mature; the mother is not really very much needed. The human child is totally helpless. Without mother, without family, without

parents there, he cannot survive. He is born unmatured.

Scientists say the nine months is only half the necessary period. The human child needs eighteen months in the womb. But there are problems: women cannot carry a child for eighteen months. Thus, every birth is abortive. This happens because man is the only animal who is standing on two feet, erect. The womb, the human body, was not made for an erect posture. This erect posture creates problems, and the child has to be born before he is really mature and ready to be born. That gives a neurotic beginning - an unevolved child.

Secondly, even if the situation could be changed, there would be problems. And some day we will be able to change it. When we are able to give a scientifically created womb to the future humanity, then only will we be able to change it. But even then there will be problems. The second problem, which goes even deeper than physiology, is a psychological one. No animal is cultured, but man is cultured. He has to pass through training, conditioning. He is not allowed just to be whatsoever he is, he has to be moulded into a particular pattern. That pattern creates neurosis.

You are not allowed to be yourself. The society gives you a pattern, a mold. You are cultured into a certain shape and form. That means repression. The remaining part of your being is repressed. Only a fragment is allowed to be expressed. This creates a division, a schizophrenic. A fragment of your mind is allowed to be expressed at the cost of the whole. The major part is not allowed to be expressed. It is not even allowed to be alive. It must move into the darker corners of your being.

But it remains there, and then there is a constant conflict. The fragment that society allows and the major part which society doesn't allow are in tension, in conflict - in constant internal conflict. So you are against yourself: that is the neurosis.

No man is for himself; every man is against himself. Man *is* against himself. That is how society cultures you, cultivates you, conditions you. This repression has many implications. You can never be at ease because your major part is not even allowed to exist, not even allowed to be conscious. The major part of your being is in bondage. And remember that a fragment can never be free. Can you make a branch of a tree free while the whole tree is in slavery? The fragment is basically part of the whole, so even the fragment enjoys only a very illusionary freedom. And the part that is suppressed goes on fighting for expression.

Life needs expression, life is expression. If you do not allow life, then you are creating, accumulating, explosive forces. They will explode and you will go to bits. This division in you is schizophrenia. So every man is schizophrenic, divided - divided against himself. He cannot be at ease; he cannot be silent; he cannot be blissful. Hell is always there, and unless you become whole, you cannot be freed from this hell.

So if you understand me, man as such is schizophrenic, neurotic. So something has to be done which releases this neurosis, brings your divided parts nearer. The unexpressed has to be expressed, and this constant repression of your mind, of the conscious upon the unconscious, has to be withdrawn.

All the old meditation techniques do not take this into consideration; that is why they have been failures. Meditation techniques have been in existence for a long time; they have been known throughout history, but a Buddha, a Jesus, a Mahavira, have all been failures. I don't mean that they themselves didn't realize. They realized, but they were exceptions, and exceptions only prove rules. Buddha was enlightened, but he couldn't help the greater portion of humanity to be enlightened. He was simply an exception.

Why could religion not be a great help? The reason is this: we have been taking man for granted, and we were teaching meditative techniques to help man as he is. But all these techniques can help only to a certain extent, and only on the surface. The inner division remains; you have not done anything to dissolve it.

For example, there are zen techniques, and Mahesh Yogi's transcendental meditation, and other techniques. They can help you to a certain extent. They can calm you down, your surface can become more peaceful, but nothing happens to your inner being. It cannot! And, in a way, that surface calm is dangerous because in one way or another you will explode again. Basically nothing has happened. You have simply trained your conscious mind to be in a more still state.

You can still your mind easily through mantras, through constant chanting, through many things. Anything which creates an inner boredom will help you to calm down. For example, if you constantly repeat "Ram Ram Ram," this constant repetition creates a certain sleepiness, a boredom, and your mind begins to fall into sleep. You can feel that sleepiness as calmness, as stillness, but it is not. Really, it is a sort of dullness. But you can tolerate your life more through it; at least on the surface you will feel more contented. But the forces, the neurotic forces, will go on boiling within; any day they will disrupt the surface, and you will fall down dead.

These methods are conciliatory, and very few people can be helped through them. And those who can be

helped through them can be helped without any technique. Those are exceptions - fortunate ones who are not born neurotic. Many things are implied in that, but as a rule humanity is not so fortunate.

So my emphasis is first to dissolve your inner division, to make you one - a unity. Unless you are one, nothing can be done. The first thing is how to dissolve your neurosis.

So my technique accepts your neurosis as it is and tries to release it. My technique basically starts with catharsis. Whatever is hidden must be released. You must not go on repressing; rather, choose expression as the path. Do not condemn yourself. Accept what you are because every condemnation creates division.

Just by condemning nothing is destroyed. If you say sex is bad, you condemn it, but you cannot destroy it. Just by condemning it, it is not destroyed. Rather, it may become a more dangerous force, because when repressed, it may struggle to be expressed. And if you go on struggling with it, not allowing it, it will become perverted. Repression will make you more sexual, and the sex energy will struggle and will try to come out in any way, in any form.

All the perversions, all over the world - homosexuality or sado-masochist perversions are basically byproducts of so-called religions, particularly christianity: because the more they repress, the more the energy has to find paths of its own. Natural sex is beautiful; perverted sex is just ugliness. Natural sex can be made hallowed and holy, but perverted sex cannot be made holy because it is twice removed from the original source.

Sex is there: do not condemn it. Accept it. Do not create a division in your being, between parts of your being. Anger is there: accept it. Greed is there, or whatsoever: accept it. I do not mean be greedy. Rather on the contrary, the moment you accept you go beyond, because acceptance creates a unity, and when you are united within you have the energy to go beyond.

When you are divided within, your energy is fighting with itself; it cannot be used for any transformation. So let there be an acceptance of what you are - not condemnation. Whatsoever you have been doing up until now is just repressing. That all has to be released. If you become consciously neurotic, one day you will come to a point where you are no more neurotic.

This may seem paradoxical, but those who repress their neurosis become more and more neurotic, while those who express it consciously throw it out. So unless you become consciously insane, you can never become sane. R.D.Laing is right. He is one of the most sensitive men in the West. He says, "Allow yourself to be insane." You *are* insane, so something has to be done about it. What I say is to become conscious of it. What do old traditions say? They say "Repress it; do not allow it to come out, otherwise you will become insane. I say allow it to come out; that is the only way toward sanity. Release it! Inside, it will become poisonous. Throw it out, remove it from your system totally. Expression is what is moral. And to do this catharsis, you have to approach it in a very systematic, methodical way because it is becoming mad with a method - consciously mad.

You have to do two things: remain conscious of what you are doing, and then do not suppress anything. In our minds consciousness means suppression. That is the problem. The moment you become conscious of certain things in yourself, you start suppressing them. This is the discipline and this has to be learned: to be conscious and nonsuppressive; on the contrary, to be conscious and expressive.

You are feeling miserable: what will you do? Either you will try some escape so that you can forget, or you will try something which brings you out of your misery, or something which calms you down. Whatsoever you do will be a subtle repression, and the misery will be accumulated and it will remain in your system. The more it remains there, the more poisonous it becomes; the longer, the more poisonous. It is not only in your mind. It moves into your body, into your blood, into your bones, into your physiology. It creates many diseases.

At least fifty percent of diseases are mental and have their origin in the mind. And this statistic I am giving is a very conservative statistic - fifty percent. Those who work with mind and body, they know that ninety percent of diseases are mind-created. So the more you repress your energies, the more diseased you will become in mind and body - both. You have to go inside yourself with a deep transforming method.

My system of Dynamic Meditation starts with breathing, because breathing has deep roots in the being. You may not have observed that breathing is very special in many ways. Your body has two types of systems. One system is voluntary, another system is nonvoluntary. I can move my hand voluntarily, but I cannot influence my blood circulation. That is nonvoluntary. Your body is made of these two types of systems - the voluntary and the nonvoluntary. You can do something with it: you can take deep breaths; you

can take slow breaths. You can change the rhythm; you can even stop breathing for a few minutes or a few seconds. But it is still in between. You cannot stop it forever. It is a link between the voluntary and nonvoluntary systems of your body.

If you can change your breathing, you can change many things with it. If you can observe your breathing minutely, you can detect in yourself many things. When you are angry you have a different rhythm of breathing; when you are in love, a totally different rhythm comes to you. When you are relaxed you breathe differently; when you are tense you breathe differently. You cannot breathe the way you do when you are relaxed and be angry at the same time. That is impossible.

When you are sexually aroused, your breathing changes. If you do not allow the breathing to change, your sexual arousal will drop automatically. That means that breathing is deeply related to your mental state. If you change your breathing, you can change the state of your mind. Or, if you change the state of your mind, breathing will change.

So I start with breathing, and I suggest chaotic breathing for ten minutes in the beginning of the technique. And by chaotic breathing I mean just taking the breath in and throwing it out without any rhythm - without any rhythm. Just taking it in and throwing it out, as much as you can.

This chaotic breathing is to create a chaos within your repressed system. Whatever you are, you are with a certain type of breathing. A child breathes in a different way, and when the child becomes sexually aware, or is made aware by parents or society, he starts to breathe again in a different way. If you are sexually afraid, you cannot breathe deeply because every deep breath hits the sex center. So if you are sexually afraid, you cannot take deep breaths. And we make the child sexually afraid. If a child is touching or playing with his sex organs, we will stop him. When you stop him, his breath will become shallow. He cannot breathe deeply; he has become afraid. In fear, you cannot take deep breaths; fear creates shallow breathing.

This chaotic breathing is to destroy all your systems of the past. Whatsoever you have made out of yourself, it is to destroy it. This creates a chaos within you, because unless a chaos is created you cannot release your repressed emotions; and those emotions have now moved into the body.

Ten minutes of chaotic breathing is wonderful. But it must be chaotic. It is not a type of *pranayama*, yogic breathing; it is simply creating chaos through breathing. And it creates chaos for many reasons.

Deep, fast breathing gives you more oxygen. The more oxygen in the body, the more alive you become, the more animal-like. Animals are alive and man is half-dead, half-alive. You have to be made into an animal again; only then can something higher develop in you. You are false, and if you are only half-alive nothing can be done with you.

So this chaotic breathing will make you like an animal: alive, vibrating, vital - with more oxygen in your blood, more energy in your cells. Your body cells become more alive and this oxygenation helps to create body electricity, or you can call it bioenergy. When there is electricity in the body you can move deep within, beyond yourself, because this electricity will work within you. As you are, you are just dead, or half-dead. ... Because even to be completely dead is good. Something complete is always good, but this half-deadness is bad.

The body has its own electrical sources. If you hammer them with more breathing and more oxygen, they begin to flow. And if you become really alive then you are no more a body. When you are alive you feel yourself as energy, not matter. You feel yourself to be a body because you are half dead. That is why you feel so much weight. That half-deadness gives you weight and a feeling of being pulled down by gravity. You feel you have to carry yourself somehow. You are just heavy. This heaviness is because of your half-deadness. The more alive you become, then the more energy flows in your system, and the less you will feel yourself physically. You will feel more like energy and less like matter.

And whenever it happens that you are more alive, in those moments you are not body oriented. If sex has so much appeal, one of the reasons is that if you are really in the act, totally moving, totally alive, then you are no longer a body - just energy. To feel this energy is very necessary if you are to move further.

Then my second step is a catharsis. I tell you to be consciously insane, and whatever comes to your mind - whatever - allow it expression and cooperate with it. No resistance, just a flow of emotions....

If you want to scream, then scream; cooperate with it. A deep scream, a total scream in which your whole being becomes involved, is very therapeutic, deeply therapeutic. Many things, many diseases, will be released just by the scream. If the scream becomes total, then your whole being is in it. Allow yourself expression through crying, dancing, weeping, jumping, "freaking out," as they say. This second step is also

for ten minutes, and within a few days you will come to feel what it is.

In the beginning it may be just forced, an effort, or it may even be just acting. We have become so false that nothing real or authentic can be done by us. We have not laughed, we have not cried, we have not screamed authentically; everything is just a facade, a mask. So when you start to do it, in the beginning it may be forced. It may need effort, there may be just acting, but do not bother about it, go on. Soon you will touch those sources where you have repressed many things. You will touch those sources, and once they are broken you will feel unburdened; a new life will come to you, a new birth will take place. This unburdening is basic, and without it there can be no meditation for man as he is. I am not talking about the exceptions; they are irrelevant.

With this second step, when things are thrown out you become vacant. And this is what is meant by emptiness - to be empty of all repressions. Then in this emptiness something can be done.

Then in the third step I use the sound HOO. Many sounds have been used in the past; each sound has something specific to do. For example, Hindus have been using the sound AUM. It may be very familiar to you, but I won't suggest aum. It never goes deeper than the heart. It just touches the heart and moves back; it cannot go deeper.

Sufis have used hoo, and if you say hoo loudly, it goes deep to the sex center. So this sound is used just as a hammering within. When you have become vacant and empty, only then can this sound move within you. The movement of the sound is possible only when you are empty. If you are filled with repressions nothing will happen. And sometimes it is even dangerous to use any mantra or sound when you are filled with repressions, because each repression will change the sound inside, and the ultimate result may be something of which you never dreamed, never expected, never wished for, because each layer of repression will change the path of the sound. You need a vacant mind; only then can a mantra be used.

So I never suggest a mantra to anyone as he is. There were certain mantras in old India that were used only by sannyasins, never by householders. They were never allowed to be used by householders because householders have a different system within. That sound hoo could disturb them. So only a sannyasin was allowed to use certain sounds.

In the old days, particularly in Tibet, whenever a mantra was given to a sannyasin he had to touch a flower, a live flower on a branch. And if the flower became dead, dulled by his touch, only then was the mantra given to him because that mantra was going to create a subtle death within him. It should not be used by a householder because then death will start hovering around him. It should not be done without first doing the first two steps. It should *never* be done without them. If you are neurotic and the neurosis is not released, then if you do "hoo," you will become more neurotic. So *only* in the third step, for ten minutes, is this "hoo" to be used - as loudly as possible. Bring your total energy to it. This is a hammering. When you are empty, this hoo goes deep down and hits the sex center.

The sex center can be hit in two ways. The first is naturally. Whenever you are attracted to a member of the opposite sex, the sex center is hit from without. And really that hit is also a subtle vibration. A man is attracted to a woman or a woman is attracted to a man. Why are they attracted? What is there in a man and what is there in a woman? A positive or negative electricity hits them, a subtle vibration: it is a sound, really. You may have observed in birds that they use sound for sex appeal. All their singing is sexual; they are repeatedly hitting each other with particular sounds. These sounds hit the sex centers of birds of the opposite sex.

Subtle vibrations of electricity are hitting you from without. When your sex center is hit from without, your energy begins to flow out That causes reproduction, birth: someone else will be born out of you.

This "hoo" is hitting the same center of energy from within; and when the sex center is hit from within, the energy starts to flow within. This inner flow of energy changes you completely. You become transformed; you give birth to yourself.

You are transformed only when your energy moves in a totally opposite direction. Right now it is flowing out, but then it begins to flow within; now it is flowing down, but then it flows upward. This upward flow of energy is what is known as KUNDALINI. You will feel it in your spine - actually flowing - and the higher it moves, the higher you will move with it. And when this energy reaches to your head center, to the last, the seventh center, you are the highest man possible - what Gurdjieff calls "man number seven."

You are "man number one" when your energy is just at the sex center. When some energy comes to your heart center, you are "man number two," the man of emotion. When some energy moves to the intellect, you

are "man number three," a man of the intellect. These are ordinary men - all neurotic in their own ways. Someone is emotionally neurotic, someone is bodily neurotic, someone is intellectually neurotic. These three men are just ordinary men.

"Man number four" is one who is trying to move his energy within: the man who is meditating, the man who is making efforts to dissolve his neurosis, divisions and schizophrenia. This is "man number four." And as this energy moves upwards and inwards, a higher man is created in you. That higher man will be less neurotic, less schizophrenic, more sane.

Then a moment comes when that energy is released from your last center into the cosmos. You become a superman, or then you are no longer man. And when that moment comes, when you are no longer man, only then are you no longer mad.

Man is bound to be mad somehow or other because he is not a being; he is, rather, a facade. Man is not an end; rather, he is a process - something midway. He is no longer animal, and he is still not that which he was meant to be. He is just a midway thing, a phase. That creates neurosis.

You are no longer an animal. With all the animality within you, you are no more an animal. The animal is there, but you are no more animal. The animal goes on pulling you down. There is nothing bad in it; the animal cannot do anything else. It goes on pulling you down to the sex center, and you move around it continously. But that is your first center, not your ultimate possibility. Your ultimate possibility is the superman - going beyond humanity, transcending man. That goes on pulling you upwards.

These two pulls create schizophrenia. So one moment you are pulled to the higher and you are like a saint, and the next moment you are behaving like an animal; you are pulled down. Now the mind becomes confused. You cannot be an animal wholeheartedly because of the higher possibility. The seed is there and it goes on hitting you and challenging you. So you cannot be at ease with the animal, but you cannot remove the animal. It is there, it is your heritage. So you divide yourself in two. You place the animal part of you in the unconscious, and consciously you identify yourself with your higher possibility, which you are not.

This higher possibility is the ideal, the end. Consciously you identify with the end, unconsciously you remain with the beginning. These two points create conflict. So unless you go beyond man, you cannot go beyond madness. Man *is* madness.

In the third step I use hoo as a vehicle to bring your energy upward. These first three steps are cathartic. Really, they are not meditation but just the preparation for it. They are a getting ready to take the jump, not the jump itself.

The fourth step is the jump. In the fourth step I tell you just to be a witness - a conscious alertness; not doing anything, but just remaining a witness, just remaining with yourself; not doing *anything* - no movement, no desire, no becoming, but just remaining then and there, silently witnessing whatsoever is happening....

That remaining in the center, in yourself, is possible because of the first three steps. Unless these three are done you cannot remain with yourself. You can go on talking about it, thinking about it, dreaming about it, but it will not happen because you are not ready.

These first three steps will make you ready to remain with the moment, they will make you aware. That is meditation, and in that meditation something happens that is beyond words. And once it happens you will never be the same again; it is impossible. It is a growth. It is not simply an experience, it is a growth.

And that is the difference between false techniques and real techniques. With false techniques you can have an experience, remember, then you will fall back again. It was just a glimpse; it was not a growth. So with LSD this can happen: you will have a glimpse. With other techniques this can happen: you can have a glimpse, you can have an experience, but again you will fall down because you have not grown. The experience has happened to *you*; you have not happened to the experience. You have not grown. When you grow, you cannot fall down.

If a child dreams that he has become a young man, he can have a glimpse of being a young man, but it is a dream. The dream will be broken and he will be a child again because it was not a growth. But if you have grown and become a young man, you cannot fall down and become a child; it is a real growth. So this is the criterion to judge whether a method, a technique, has been real or false.

There are false techniques that are easier to do; they never lead you anywhere. And if you are just after experiences you will fall prey to any false technique. A real technique is not concerned with experiences as such; a real technique is concerned with real growth. Experiences happen; that is irrelevant. My concern is with growth, not with experiences. Experiences will be there as just part and parcel of the growth, but I am

not concerned....

You must grow to become one, to become whole, to become sane. And this sanity cannot be forced upon you. It is being forced by society so you remain insane within and the sanity is just a facade.

I am not going to force sanity upon you. Rather, I am going to bring out your insanity. When it is pulled out completely, thrown into the wind, sanity will happen to you. You will grow.

And you ask why this coincidence, because in the West also many techniques are being developed just similar to what I am saying. But they are just similar, not the same. There are many differences. But it has become now very much an emergency situation. The whole world is in the grip of a long postponed insanity. We have been postponing and postponing, and now the last point, the evaporation point, has come.

There are now only two possibilities: one is that humanity may commit a collective suicide, because this insanity can no more be accumulated. Religions have helped, moralists have helped, teachers have helped, the so-called great men have helped, to make man more and more insane. And now the last point has come where we may commit a collective suicide through atom bombs or hydrogen bombs or something else.

Man as such cannot be tolerated on the earth now. He has become intolerable. And with him, he is murdering the whole earth. Not only is he suicidal, he has become murderous; he is killing everything. Man is killing everything on the earth. There is nothing alive that he likes now; only dead things appeal to him. And the deader the better, because then you can possess them, manipulate them.

So he is killing nature and everything on earth. He cannot be tolerated, and his own inner insanity is bringing him to the evaporating point. Because of this, the time is coming nearer and nearer. And all over the world, those who think and those who feel and those who know, they are searching for methods, they are devising methods, to help humanity to transcend madness. That is the only way.

Either man will commit suicide or man will take a jump into higher realms of being. If this transformation is not going to come, then nothing can be done: man will commit suicide. That is why all over the world spiritual energies are gathering, spiritual forces are joining together, many esoteric groups are working. And sometimes it may not be so obvious but deep down in the very center of the human mind. Languages differ, ways differ, approaches differ, but everywhere there is a groping for something which can become an alchemy to change humanity.

And you ask about Wilhelm Reich's use of sexual energy to release body blocks that coincide with neurosis: I am wholly in agreement with Wilhelm Reich's approach. Really, sex is the problem; all other problems are byproducts. And unless man comes to a deep understanding of sex energy it is impossible to help him.

It is very difficult because a basic mechanism has been used to make man a slave. You cannot make a man a slave unless you make him feel guilty. Guilt is the trick to enslave anyone. First make him guilty. And you can make anyone guilty only with something that is so natural that he cannot go beyond it easily. And sex is the most natural thing because it is the source of life.

You are born of sex. Your every body cell is a sex cell, all your energy is sex energy. So if religions teach that sex is bad, sex is sin, they have condemned you completely. And not only have they condemned you, now you will condemn yourself. Now you cannot go beyond it and you cannot leave it, and now it is a sin. You are divided; you start fighting with yourself. And the more this guilt can be created in you - over the concept that sex is something unholy - the more neurotic you will become.

But when you are neurotic, you can be possessed. Priests can possess you, kings can possess you. But if you are not neurotic, you will not go to priests. Then there is no need. You go because you are afraid of a certain energy which is there, and the priests say they know the way how to help you. So first they create the guilt; then they say that now they are going to help you. Then they can exploit you. A society which is sexually free and at ease with sex will not go to temples, to mosques, to churches - no! It is impossible! If you are at ease with your sex, then this so-called religion cannot continue business. Then you are not guilty, so what is the need to go anywhere?

And sex can give you such deep contentment! That too can become a problem. If you are contented, then you are not hankering after any heaven or something beyond life. Then you are here and now - so contented. Then you need not go ask someone about life after death. Then life is here.

So sex was used as an exploitative thing. And kings can use you only if you suppress your sex, because suppressed sex becomes violence. You cannot create soldiers, you cannot create militaries, you cannot create wars if you do not suppress sex. A suppressed man is always in the mood to fight. That is the only way to release his sex.

So kings, emperors, they cannot allow soldiers to have a sex life. And if American soldiers prove everywhere to be failures, the reason is only this: they cannot succeed anywhere with sexstarved people. Americans can never succeed, because sexstarved soldiers are mad; you cannot fight with them. So whenever a society becomes affluent, easygoing, it is defeated easily. Anyone can defeat it. A higher civilization is always defeated by a lower civilization.

India was defeated continuously because of her higher civilization. People were more at ease, not in the mood to fight, they were enjoying life. Those who are not enjoying life, they are ready to fight. If life is beautiful, you can bless everyone. If your life is in difficulty, in turmoil, you can kill, you can become destructive. So hippies are right when they say, "Make love, not war." They are very consistent. If you make love, wars will become impossible. And if you cannot love, then the energy will move another way. It has to move. Then it will move toward wars.

So Wilhem Reich was right, absolutely right, that sex is the problem and all other problems are just byproducts of it, branches of it. And if you go on tackling branches, nothing can happen. Nothing can happen unless you tackle the roots. This is my understanding also - not only mine, but the whole understanding of tantra.

But tantra was always supressed. It was never allowed to exist anywhere visibly. Tantra had to go underground, because whenever a tantra teacher was there and he would say these things, he was killed - because the whole society is based on something he was destroying.

So Wilhelm Reich was attacked in every way. It was forcibly declared that he was mad. They put him into prison, and he died an unknown man. And this century has not given birth to a parallel genius. He was a modern tantrika, and there was an esoteric group that was helping him. But it was difficult. It is very difficult to bring truths to humanity, because humanity is based on lies.

Humanity is neurotic. It is suffering because of its lies. But everyone thinks these are truths. The moment you say you are suffering because of a particular lie, society will kill you because then you are taking away the whole foundation. Society wants that one should not suffer and also that its lies should not be challenged. But that is not possible, so you cannot be helped.

This is my experience: every day I come across people, and they come and they say they are searching for God. The more I analyze them, the more I find that sex is the problem. But if I say that sex is the problem, it is insulting to them, ego-deflating. And sex *is* the problem. Unless it is solved, no search for God is possible.

This is my attitude: unless you are at ease with the earth you cannot enter heaven. Be at ease with the earth, be at ease with your body, be at ease with your energies. Only then can you become masters. Only then can you "persuade" your energies. And they cannot be fought, they can only be persuaded. You cannot force them. A master is one who can persuade his earthly energies to move upwards.

So I take sex as the basic problem. And if your sex problem is solved, you are a different man or a different woman, because then all the perversions simply are no more. You have resolved the base. And when sex is solved and it is not a problem for you, not a fight, when you have deeply accepted it and said a deep yes to it, then you can transform it - because that is the energy which is alive in you. When you are dead, that energy will go on and on, more and more. You are just a wave in a sex ocean: the ocean continues, and the waves go on, die and disappear. The ocean continues. Sex is the BRAHMAN. If you go deep into sex, then it is the very life. If you forget it, then you remain on the surface. Then it is ugly. If you do not fight with it or sink into it, but drop into it, dissolve into it, melt into it, when you allow sex to become life, then suddenly it is transformed into love. That is how the mechanism automatically works. If you fight it, sex becomes hate. So those who are filled with hatred are those who are fighting with their sex.

If you do not fight it, if you accept it and melt into it, it becomes love. So love and hate are two faces of sex. If it is perverted, it becomes hate. If accepted deeply, it will become love. And you can create love out of your sex energies. If those energies transform into love, then you are at ease in the world, at home with the earth. That at-homeness is basic.

And this is the beauty: if you accept sex, you will not reject anything else. That is why there is so much emphasis on it. If you reject sex, you will have to reject many things. Sex is the root rejection. If you reject sex, you will reject many things. Food will be rejected, then clothes will be rejected, then everything will be rejected. It is a long sequence, and in that sequence you will have to reject and reject, because the whole life is sexual. If you reject sex you will go on and on rejecting, and ultimately you will reject life. Then suicide is the only thing worth doing because even to take a breath is sexual. It goes to your sex cells and gives them life. To be alive is to be sexual. If you are against sex, then you will be against everything. And a

person who is against everything is bound to be neurotic, mad, and you cannot help him.

I am for everything, and everything can be hallowed - can be made sacred. You must know the technique, you must know the tantra, you must know the way how to make everything sacred. Every poison can become an elixir, it depends on you. And my whole approach is to help you, to give you a method through which you can change your life energies. It is a deeply scientific approach.

You ask: "I WOULD ALSO LIKE TO ASK HOW DO THE PEOPLE WHO FOLLOW YOU, THE SANNYASINS, FUNCTION IN THIS NEUROTIC WORLD NOW THAT THEY ARE PRACTICING SOMETHING ELSE THAT IS SUPPOSED TO BRING THEM OUT OF THEIR INNER NEUROSIS?"

If you are sane, then there is no problem. You can move in this neurotic world very easily - if you are sane. If you are insane, then it is a problem.

Ordinarily, it may look very difficult to be non-neurotic in a neurotic world. It is difficult in a way. If you get too serious, it is very difficult. If you start fighting with insane men and you start fighting with everything they have created, it will be difficult. But you can fight only if you are still insane. Otherwise you will laugh; there is no need to fight. There is no need to fight! You will laugh!

Then you will act. A wise man is an actor; he is not serious because there is no need to be serious. You know that all around you are madmen, so there is no need to be serious with them. You can act, and only if you act can you help them.

There is a proposal of R.D.Laing's that doctors in asylums for the mad should not be there as doctors but as madmen. That means they should act. Then they will be more helpful because there will be more affinity; as doctors, they are against the mad. They should remain in the asylum as madmen. No one should know that they are doctors; then they can help more. This proposal is absolutely worth trying. I am working that way already!

You must act, and a man must be cunning. When I say "cunning," I mean this: he must act.

Gurdjieff used to say a wise man must be sly. He must act; otherwise he cannot help. He must not be too serious like Krishnamurti. That seriousness gives unnecessary sadness to you. And then anger comes, because a serious person is angry against everyone. There is no need. If you already know that someone is insane, there is no need. So help them. You can, but be a madman among them. Do not fight them. This is the way of the wise man.

There are many teachers that propose that they are teachers, and perhaps many are false teachers. How can a real seeker distinguish a real teacher from one who is involved with his own ego power?

It is difficult, very difficult; in a way impossible. But there is no need either. You need not try to distinguish, you need not try! Even a false teacher will help you to know falsity. Do not worry too much about distinguishing. If you happen to be with a false teacher, be with him as wholeheartedly as possible. You will know, and when you know you will have grown, and then no other false teacher will be able to catch you.

And life is known only through experience. I cannot give you any criteria to judge whether someone is a false teacher or someone is a true one because all the criteria can be used by those false teachers also. And they have used all. And sometimes it happens - rather, it has happened more often than not - that you will find it difficult to judge a real teacher, because a real teacher will not bother about your criteria. But a false teacher will always move according to the criteria.

If the society says that a real teacher will be an ascetic one, then anyone can manage to be ascetic, it is not difficult. So anything can be managed. And a seeker is not even aware of himself, so how can he judge? But there is no need. If this is made a basic need - first to judge whether a teacher is real or not - then you will never proceed because this first thing cannot be fulfilled. You will remain where you are. So I say move. If you happen to be with a false teacher, good: move with him; live with him. Whatsoever he teaches, try it. You will come to know through your own experience that the man was false. But do not go against him. There is no need. He has trained you for a particular thing. You have known something which is good to know - what falsity is. Now you will be more aware. So go on moving, go on moving!

Everything in life is a learning. Make everything a learning and do not try to be wise before experience; you cannot be. Experience will show you more. And the real search is not for a real teacher, the real search is for a "real seeker." So you will become a real seeker through your search. And false or real, all teachers will help you.

Everyone helps if you are ready to take the help. So do not think of the other, whether the teacher is real

or not. Your search must be real and authentic; that is all. If yours is a real, authentic search, no false teacher can deceive you. And if otherwise, there is no way. So remain authentic with your search. Those teachers will fall down by themselves.

You say: "AMONG YOUR FOLLOWERS THERE ARE MANY WESTERNERS. IN RELATION TO WHAT YOU SAY ABOUT SEX, I HAVE THE IMPRESSION THAT THERE IS A GREAT DEAL OF SEXUAL REPRESSION HERE IN INDIA. ISN'T IT THAT YOU ATTRACT SO MANY WESTERNERS BECAUSE OF YOUR VIEWS ON RELEASING SUPPRESSIONS? SO YOU FIND THAT THE INDIAN MENTALITY CANNOT RESPOND TO WHAT YOU ARE SAYING AS EASILY AS THE WESTERNERS CAN?"

Humanity, deep down, is not so divided. East and West are just surface distinctions. And in a way, ostensibly it will appear that whatsoever I am saying will be more appealing to the Western mind than to the Eastern mind. But deeply, it is not so.

The Eastern mind is more repressed, obviously. It has moved along in a very deep repression. But the Western mind today has moved to the opposite pole. I am standing somewhere in between and the distance is the same.

For the Easterner to travel to me, the distance is the same as it is for the Westerner to travel to me, because I am neither Eastern nor Western: I am beyond both. So as I see it, if a Western seeker comes to me, in the beginning, in the beginning only, he feels at ease with me. Whatsoever I say appeals to him, because now the whole trend in the West, the modern trend, is anti-repressive.

But this is the way of the mind - that it always moves to the opposite pole, the opposite extreme. The modern trend is against tradition, but you can make a tradition out of being against tradition, and they have made it so. It is a nonconformist attitude, but nonconformism can become a conformist attitude.

For example, a hippie is a nonconformist to the establishment, but now hippies have their own establishment, and if you do not have their style of hair, you cannot be accepted. So what to do? Anti-tradition has become a tradition. Rebelliousness can become an orthodoxy and it has become so. They have moved to the opposite pole.

So when they come to me in the beginning, my thoughts appeal to them. But I am not anti-traditionalist. I am neither anti nor for. So when they start moving with me, then troubles arise. With the Western seeker, in the beginning he is very easily attracted to me. But the more I work with him and on him, the more he struggles. With the Easterner it is very difficult in the beginning for him to be attracted to me, but once he is attracted then there is no trouble. Do you understand me? It is difficult for the Eastern mind to be attracted to me, because whatsoever I say just shocks him. But once he can tolerate the shock, then things will happen more easily. There are reasons.

The Eastern mind lives with tradition, totally accepting it. He suffers many things because of it, but the deep acceptance is there. Whenever I say something, he is shocked and he will move away from me. But if he comes to me, that deep acceptance of tradition is shifted toward me. He will accept me, and then the work becomes very easy. When the Westerner comes to me, he is attracted by my thoughts. But when I work with him, he cannot even accept me, he cannot follow any discipline. He cannot do anything consistently, systematically. So that creates problems. It is easy to attract Westerners with my views, but difficult to work with them. It is difficult to attract Easterners, but easy to work with them once they are attracted. So on the whole, it is the same. On the whole there is not much difference.

Meditation: The Art of Ecstasy

Chapter #4
Chapter title: Dynamic Meditation or, Silent Meditation

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QUESTION: DYNAMIC MEDITATION IS VERY ACTIVE, VERY STRENUOUS.CAN ONE NOT GO INTO MEDITATION JUST BY SITTING SILENTLY?

You can go into meditation just by sitting, but then be *just* sitting; do not do anything else. If you can be just sitting, it becomes meditation. Be completely in the sitting; nonmovement should be your only movement. In fact, the word *zen* comes from the word *zazen*, which means, just sitting, doing nothing. If you can just sit, doing nothing with your body and nothing with your mind, it becomes meditation; but it is difficult.

You can sit very easily when you are doing something else but the moment you are just sitting and doing nothing, it becomes a problem. Every fiber of the body begins to move inside; every vein, every muscle, begins to move. You will begin to feel a subtle trembling; you will be aware of many points in the body of which you have never been aware before. And the more you try to just sit, the more movement you will feel inside you. So sitting can be used only if you have done other things first.

You can just walk, that is easier. You can just dance, that is even easier. And after you have been doing other things that are easier, then you can sit. Sitting in a buddha posture is the last thing to do really; it should never be done in the beginning. Only after you have begun to feel identified totally with movement can you begin to feel totally identified with nonmovement.

So I never tell people to begin with just sitting. Begin from where beginning is easy, otherwise you will begin to feel many things unnecessarily -- things that are not there.

If you begin with sitting, you will feel much disturbance inside. The more you try to just sit, the more disturbance will be felt; you will become aware only of your insane mind and nothing else. It will create depression, you will feel frustrated. You will not feel blissful; rather, you will begin to feel that you are insane. And sometimes you may really go insane.

If you make a sincere effort to "just sit," you may really go insane. Only because people do not really try sincerely does insanity not happen more often. With a sitting posture you begin to know so much madness inside you that if you are sincere and continue it, you may really go insane. It has happened before, so many times; so I never suggest anything that can create frustration, depression, sadness -- anything that will allow you to be too aware of your insanity. You may not be ready to be aware of all the insanity that is inside you; you must be allowed to get to know certain things gradually. Knowledge is not always good; it must unfold itself slowly as your capacity to absorb it grows.

I begin with your insanity, not with a sitting posture; I allow your insanity. If you dance madly, the opposite happens within you. With a mad dance, you begin to be aware of a silent point within you; with sitting silently, you begin to be aware of madness. The opposite is always the point of awareness. With your dancing madly, chaotically, with crying, with chaotic breathing, I allow your madness. Then you begin to be aware of a subtle point, a deep point inside you which is silent and still, in contrast to the madness on the periphery. You will feel very blissful; at your center there is an inner silence. But if you are just sitting, then the inner one is the mad one; you are silent on the outside, but inside you are mad.

If you begin with something active -- something positive, alive, moving -- it will be better; then you will begin to feel an inner stillness growing. The more it grows, the more it will be possible for you to use a sitting posture or a lying posture -- the more silent meditation will be possible. But by then things will be different, totally different.

A meditation technique that begins with movement, action, helps you in other ways, also. It becomes a catharsis. When you are just sitting, you are frustrated; your mind wants to move and you are just sitting. Every muscle turns, every nerve turns. You are trying to force something upon yourself that is not natural for you; then you have divided yourself into the one who is forcing and the one who is being forced. And really, the part that is being forced and suppressed is the more authentic part; it is a more major part of your

mind than the part that is suppressing, and the major part is bound to win.

That which you are suppressing is really to be thrown, not suppressed. It has become an accumulation within you because you have been constantly suppressing it. The whole upbringing, the civilization, the education, is suppressive. You have been suppressing much that could have been thrown very easily with a different education, with a more conscious education, with a more aware parenthood. With a better awareness of the inner mechanism of the mind, the culture could have allowed you to throw many things.

For example, when a child is angry we tell him, "Do not be angry." He begins to suppress anger. By and by, what was a momentary happening becomes permanent. Now he will not act angry, but he will remain angry. We have accumulated so much anger from what were just momentary things; no one can be angry continuously unless anger has been suppressed. Anger is a momentary thing that comes and goes: if it is expressed, then you are no longer angry. So with me, I would allow the child to be angry more authentically. Be angry, but be deep in it; do not suppress it.

Of course, there will be problems. If we say, "Be angry," then you are going to be angry at someone. But a child can be molded; he can be given a pillow and told, "Be angry with the pillow. Be violent with the pillow." From the very beginning, a child can be brought up in a way in which the anger is just deviated. Some object can be given to him: he can go on throwing the object until his anger goes. Within minutes, within seconds, he will have dissipated his anger and there will be no accumulation of it.

You have accumulated anger, sex, violence, greed, everything! Now this accumulation is a madness within you. It is there, inside you. If you begin with any suppressive meditation -- for example, with just sitting -- you are suppressing all of this, you are not allowing it to be released. So I begin with a catharsis. First, let the suppressions be thrown into the air; and when you can throw your anger into the air, you have become mature.

If I cannot be loving alone, if I can be loving only with someone I love, then, really, I am not mature yet. Then I am depending on someone even to be loving; someone must be there, then I can be loving. Then that loving can only be a very superficial thing; it is not my nature. If I am alone in the room I am not loving at all, so the loving quality has not gone deep; it has not become a part of my being.

You become more and more mature when you are less and less dependent. If you can be angry alone, you are more mature. You do not need any object to be angry. So I make a catharsis in the beginning a must. You must throw everything into the sky, into the open space, without being conscious of any object.

Be angry without the person with whom you would like to be angry. Weep without finding any cause; laugh, just laugh, without anything to laugh at. Then you can just throw the whole accumulated thing -- you can just throw it. And once you know the way, you are unburdened of the whole past.

Within moments you can be unburdened of the whole life -- of lives even. If you are ready to throw everything, if you can allow your madness to come out, within moments there is a deep cleansing. Now you are cleansed: fresh, innocent -- you are a child again. Now, in your innocence, sitting meditation can be done -- just sitting, or just lying or anything -- because now there is no mad one inside to disturb the sitting.

Cleansing must be the first thing -- a catharsis -- otherwise, with breathing exercises, with just sitting, with practicing *asanas*, yogic postures, you are just suppressing something. And a very strange thing happens: when you have allowed everything to be thrown out, sitting will just happen, asanas will just happen -- it will be spontaneous.

You may not have known anything about yoga asanas but you begin to do them. Now these postures are authentic, real. They bring much transformation inside your body because now the body itself is doing them, you are not forcing them. For example, when someone has thrown many things out, he may begin to try to stand on his head. He may have never learned to do *shirshasan*, the headstand, but now his whole body is trying to do it. This is a very inner thing now; it comes from his inner body wisdom, not from his mind's intellectual, cerebral information. If his body insists, "Go and stand on your head!" and he allows it, he will feel very refreshed, very changed by it.

You may do any posture, but I allow these postures only when they come by themselves. Someone can sit down and be silent in *siddhasan* or in any other posture, but *this* siddhasan is something quite different; the quality differs. He is *trying* to be silent in sitting -- but this is a happening, there is no suppression, there is no effort; it is just how your body feels. Your total being feels to sit. In this sitting there is no divided mind, no suppression. This sitting becomes a flowering.

You must have seen statues of Buddha sitting on a flower, a lotus flower. The lotus is just symbolic; it is symbolic of what is happening inside Buddha. When "just sitting" happens from the inside, you feel just like the opening of a flower. Nothing is being suppressed from the outside; rather, there is a growth, an opening

from the inside; something inside opens and flowers. You can imitate Buddha's posture, but you cannot imitate the flower. You can sit completely buddhalike -- even more buddhalike than Buddha -- but the inside flowering will not be there. It cannot be imitated.

You can use tricks. You can use breathing rhythms that can force you to be still, to suppress your mind. Breath can be used very suppressively because with every rhythm of breath a particular mood arises in your mind. Not that other moods disappear; they just go into hiding.

You can force anything on yourself. If you want to be angry, just breathe the rhythm that happens in anger. Actors do it, when they want to express anger they change their breathing rhythm; the breathing rhythm must become the same as when there is anger. By making the rhythm fast they begin to feel anger, the anger part of the mind comes up.

So breathing rhythm can be used to suppress the mind, to suppress anything in the mind. But it is not good, it is not a flowering. The other way is better; when your mind changes and then, as a consequence, your breath changes; the change comes first from the mind.

So I use breathing rhythm as a sign. A person who remains at ease with himself constantly remains in the same breathing rhythm; it never changes because of the mind. It will change because of the body -- if you are running it will change -- but it never changes because of the mind.

So tantra has used many, many breathing rhythms as secret keys. They even allow sexual intercourse as a meditation, but they allow it only when your breathing rhythm remains constant in intercourse, otherwise not. If the mind is involved, then the breathing rhythm cannot remain the same, and if the breathing rhythm remains the same, the mind is not involved at all. If the mind is not involved even in such a deep biological thing as sexual intercourse, then the mind will not be involved in anything else.

But you can force. You can sit and force a particular rhythm on your body, you can create a fallacious buddhalike posture, but you will just be dead. You will become dull, stupid. It has happened to so many monks, so many *sadhus*; they just become stupid. Their eyes have no light of intelligence; their faces are just idiotic, with no inner light, no inner flame. Because they are so afraid of any inner movement, they have suppressed everything -- including intelligence. Intelligence is a movement, one of the most subtle movements, so if all inner movement is suppressed, intelligence will be affected.

Awareness is not a static thing. Awareness, too, is movement -- a dynamic flow. So if you start from the outside, if you force yourself to sit like a statue, you are killing much. First be concerned with catharsis, with cleaning out your mind, throwing everything out, so that you become empty and vacant -- just a passage for something from the beyond to enter. Then sitting becomes helpful, silence becomes helpful, but not before.

To me, silence in itself is not something worthwhile. You can create a silence that is a dead silence. Silence must be alive, dynamic. If you "create" silence, you will become more stupid, more dull, more dead; but this is easier in a way, and so many people are doing it now. The whole culture is so suppressive that it is easier to suppress yourself still more. Then you do not have to take any risks, then you do not have to take a jump.

People come to me and say, "Tell us a meditation technique that we can practice silently." Why this fear? Everyone has a madhouse inside and still they say, "Tell us a technique that we can do silently." With a silent technique you can only become more and more mad -- silently -- and nothing else.

The doors of your madhouse must be opened! Don't be afraid of what others will say. A person who is concerned about what others think can never go inward. He will be too busy worrying about what others are saying, what they are thinking.

If you just sit silently, closing your eyes, everything will be okay; your wife or your husband will say that you have become a very good person. Everyone wants you to be dead; even mothers want their children to be dead -- obedient, silent. The whole society wants you to be dead. So-called good men are really dead men.

So don't be concerned with what others think, don't be concerned about the image that others may have of you. Begin with catharsis and then something good can flower within you. It will have a different quality, a different beauty, altogether different; it will be authentic.

When silence comes to you, when it descends on you, it is not a false thing. You have not been cultivating it; it comes to you; it happens to you. You begin to feel it growing inside you just like a mother begins to feel a child growing. A deep silence is growing inside you; you become pregnant with it. Only then is there transformation; otherwise it is just self-deception. And one can deceive oneself for lives and lives -- the capacity to do so is infinite.

QUESTION: BUT DOESN'T MEDITATION MEAN AKARMA, NO ACTIVITY?

The fourth stage of Dynamic Meditation is just *akarma*, no activity, but the first three stages are active. The first, second, and third stages are of intense activity. In the first stage, your vital body, your breathing, is in intense movement, in extreme activity. By being in extreme activity in your vital body, in your *prana-sharira*, in your breathing, the second step becomes possible: you become intensely active in your physical body. And in the third stage, after being totally active physiologically, it becomes possible to be active in the mental body.

So in three bodies -- the physical, vital, and mental -- you create a climax of activity, a climax of tension. You become more and more tense. Your whole existence becomes a whirlwind, a whirlpool. The more intense it becomes, the greater the possibility of being relaxed in the fourth stage.

The fourth stage is total relaxation. It is not a practiced relaxation because, really, no one can practice relaxation. Relaxation can come only as a byproduct, as a shadow of intense activity. To practice relaxation is a contradiction in terms; every practice is a practice of tension. Relaxation means nondoing -- and you cannot practice nondoing, you can only come to it, you can only arrive at it. Only by intense activity is a situation created within you that takes you into a "letting go."

So the fourth stage is akarma. You are not doing anything: now you *are*. You just exist in it; there is nothing that you are doing. If something is going on it has just happened. If there is something going on it is through nature, it is not done by you. As far as you are concerned, activity has ceased completely; there is no activity.

In this no-action state, in this akarmic state, the cosmic and the individual come nearer. They become intimate, they lose their identities, they overlap each other. Something penetrates you from the cosmic and something of you penetrates into the cosmic; the boundaries become flexible and liquid. Sometimes there is no boundary and you feel an absence of consciousness -- there are no limits, no end and no beginning. And sometimes the boundaries begin to crystallize around you.

This situation goes on flickering back and forth. Sometimes there are boundaries and sometimes there are not. But the more relaxation is there, the more the boundaries will be lost. Then a moment comes that can never be predicted; a moment comes that is a moment of happening, uncaused and unconditioned. Finally a moment comes when you have lost the boundaries and you never regain them again. Then there begins to exist a human being without boundaries, a mind without frontiers, a consciousness without any limitations. That is the cosmic, that is the divine, that is wholeness.

Meditation: The Art of Ecstasy

Chapter #5
Chapter title: Moving Deeply into the Known

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I do not believe in fixed methods. I use methods just to push you into a very chaotic consciousness, because the first thing to be done with you, as you are, is to disturb your whole pattern. You have become

solid, rigid; you must become more and more liquid and flowing. And unless you become flowing, riverlike, you can never know the divine, because it is not a thing, it is an event.

You cannot seek the divine, it cannot be sought after, because you can seek only that which you know already. Seeking means desiring and you cannot seek something that is unknown. How can you seek something that you have not known at all? The very urge to seek comes only after you have tasted something, known something -- even a glimpse. So the divine cannot be sought. But when I say the divine cannot be sought, I do not mean that it cannot be found. It cannot be sought, but it can be found.

The more you seek it, the less will be the possibility to find it. Seek, and you will not find at all, because the very seeking, the *very* seeking, becomes the barrier. So do not seek something that is not known to you; rather, go deep into that which is known to you. Do not long for the unknown; go deep into the known. And if you go deep into the known, you will stumble upon the doors to the unknown, because the known is really the door to the unknown. So go deep.

For example, you cannot seek the divine, but if you have loved, then you have known love; so go deep into love. And as you go deep into love, somewhere, the lover and the beloved are not there and the divine appears.

So rather than seek the divine, it is better to go into that which is actual to you, that which is known to you, near to you. Do not go far; begin from the near. We are so anxious to go far that we never take the first step, which can be taken from the near. We ask for the last step first, but you cannot take the last step in the beginning. The first must be taken first; the first is here and now, but we are concerned with there and then.

Seeking means seeking in time. Seeking is a postponement, a deep postponement, because seeking is always in the future; it can never be in the present. How can you seek here and now? There is no space. You can *be* here and now, but you cannot seek. So the very mind that seeks creates time, because time is needed; only then can you seek.

That is why those who are seeking *moksha*, liberation, absolute liberation, have had to create the concept of transmigration. More time is needed. One life is not enough, many lives are needed. Only then, within this expanse of time, this space that time creates, can you move. If you have to find the absolute, one moment is not enough; and of course, one life is also not enough.

Time is really a byproduct of desiring. The more you desire, the more time you need. You can deal with this in two ways: one is to conceive of life after life, time not ending at all. This is one way, the Eastern way, to create more space for the desire. Another is the Western way: to be more conscious of time and to do many things in the allotted time period. There is one life: there is no possibility of further lives, this life is all, so you have to do many things -- many, many things. You have to accommodate so many desires in the allotted period. And this is why the West has become so conscious of time; in fact, time consciousness is one of the most common aspects of the Western mind.

But either way, whenever you desire, you create time. Time is a fourth dimension of space, it is a sort of space. Without time your desires cannot move, so any desire creates time and future; and then you can postpone the present moment, which is not really time but existence.

So it is better to go deep into what is known to you, what is life to you. Go deep in it; whatever it may be, go deep in it. Do not be on the surface, go into it to its ultimate depth. And the moment you begin to go deep, fall deep, you come to a different dimension. It is not a going into the future, it is going deep into the present, into this very moment.

For example, you are hearing me. You can hear very superficially, then only your ears are involved; that is the first layer of hearing. You can say, "Of course I am listening," but only the ears are hearing, only the body mechanism; your mind may be somewhere else. But if you can go deep, you can listen very intently and the mind is also involved; then you are going deeper into this very moment. But even if your mind is involved, your being may not be involved. If you are thinking about what I am saying, the mind is involved, but there are still deeper depths. Your being may not be here at all; there may be unconscious currents because of which you are not here. You can go even deeper; that means that the being is involved. Then you are just vacant, not even thinking about it. Your mechanism is here, your mind is here, your being is here -- all focused. Then you go deep.

So whatever you are doing at the moment, go deep in it. The more deep you are in it, the nearer you will be to the unknown. And the unknown is not something opposite to the known; it is something hidden in the known. The known is just a screen.

So do not go into the future; do not seek. Just be here -- and *be*. In seeking you spread yourself out, but in being you are intense, and that intensity, that total intensity in the moment, brings you to a certain

crystallization. In that total, intense moment, you *are*. That being, that happening of being, becomes the door; and you have found it without seeking; you can get it without even seeking.
So I say: Do not seek it, and find!

All the devices and all the methods I use are just to make you more and more intense here and now, to help you to forget the past and the future. Any movement of your body or mind can be used as a jumping board: the emphasis is that you jump in the here and now.

Even dancing can be used, but then be just the dancing, not the dancer. The moment the dancer comes in, dancing is destroyed. The seeker has come in, the time-oriented has come in; now the movement is divided, dancing has become superficial, and you have gone far away.

When you are dancing, then *be* dancing, do not be the dancer, and the moment comes when you are just the movement, when there is no division. This nondivided consciousness is meditation.

And you can use anything. If you are eating then eating can become a meditation -- if there is no eater. If you are walking then walking can become a meditation -- if there is no walker. If you are loving then love can become a deep meditation -- if there is no lover, the lover disappears. Love with a lover becomes poisonous, but love without the lover becomes divine and something of the unknown suddenly opens.

We are divided and then we act. The actor is there: that is the problem. Why is the actor there? He is there because of desiring, expectations, past memories, future longing. The actor is there -- he is the whole accumulated past and the whole projected future. The actor misses only one thing: the moment, the present. And everything is there in the moment -- everything of the past, everything of the future. This very moment is just wasted, and this very moment is life. Everything else is just an action of the past or a dream of the future -- it is nothing but dreams.

You have a very big, very great accumulation, but it is dead. The actor is the dead point in you. It is rich with many ornaments of the past, much longing for the future; it looks very rich, but it is dead. And the present moment is just a naked, atomic thing, very poor, poor in the sense that there is no accumulation of the past and no projecting into the future. It is just a naked, bare existential moment. It looks poor, but it is the only life possible. It is alive! And to be alive and poor is the only richness, while to be dead and rich is the only poverty. That is why it happens that a beggar such as a Buddha or a Christ was the richest possibility but a Midas is the poorest happening in the world.

In meditation only happenings can help, not fake methods. That is why there has always been so much insistence on a living teacher. Books are bound to be fake; they cannot change you, they cannot be in touch with you, they cannot move you. Doctrines cannot be alive, they are bound to be dead, so the East has always insisted on the phenomenon of a teacher, of a master. And the insistence is really for this: that only a master can be liquid, he can change anything. With him, even methods can be no methods, while with scriptures, traditions, even no methods becomes methods, because the moment something is written, it is dead.

Something is said: it is dead. A master is needed for continuously disturbing his own past assertions so that nowhere does "fixedness" come in. The liquidity of the phenomenon must be there; only then, happenings can happen.

So to me, a group that is working in meditation is a group that is doing something in the present moment, not seeking anything. And the present doing may be just trivial. An onlooker, an outsider, may not even be aware of what is being done; he may even think that the meditators have gone mad. They may be jumping and crying, weeping and laughing; they may be doing anything. They may be just sitting silently, or they may be creating mad noises, but whatever they are doing, they are doing it without a doer. Really, they are allowing it to happen, not doing it; they are open to it.

In the beginning it is difficult. You do not want anything to happen without you because you want to be the master. Nothing should happen of which you are not the master and the controller. So in the beginning it is difficult. But, by and by, the more you feel the freedom that comes with the death of your controlling mind -- the freshness that comes the moment you have relaxed controlling -- the more you can laugh. And then, at a particular point, you begin to feel that the mind is the destructive thing in you, that the owner -- the possessor, the controller -- is your bondage.

You won't become aware of this by watching someone else but just by feeling it, step by step. Then, in a sudden explosion, *you* are not there: the doer has disappeared and the doing alone remains. With that comes freedom, with that comes awareness, with that you become totally aware. Rather, now you are only

awareness.

This is what I mean by meditation -- not seeking, not seeking for something, but just going deep inside, in the present. And anything can be used for it, anything is as good as anything else. If you understand it, then anything can be used as a meditational object or as meditation. That is why I tell you to do Dynamic Meditation and be in a deep silence, in the happening.

QUESTION: IN HATHA YOGA THERE IS AN EXERCISE IN WHICH ONE TENSES EVERY MUSCLE IN THE BODY AND THEN RELEASES THE TENSION AND BECOMES RELAXED. IS THIS SIMILAR TO WHAT HAPPENS IN DYNAMIC MEDITATION?

Relaxation is basically existential. You cannot relax if, existentially, your attitude toward life is tense. Then, even if you try to relax, it is impossible. In fact, to try to relax is absurd; effort, as such, is inimical to relaxation. You cannot relax; you can only *be* relaxed.

Your very presence is inimical to relaxation. Relaxation means that you are absent, and through no effort on your part can you be absent. Each and every effort will strengthen your presence; it is bound to strengthen it. Whatever you do will be your act, you will be strengthened through it, you will be more condensed through it, you will be more crystallized.

In this sense, you cannot relax. Relaxation can come to you only when you are not. Your very doing will become a part of the ego, your very effort will be a continuity of yourself.

You are relaxed in the moment when you are not. Your very being is the tension; you cannot exist without tension -- you *are* the tension.

Tension begins with a desire for that which is not. It is a tension between the past and the future. You are like a bridge between two things, and whenever two things are connected, tension will be there. Man is a bridge -- a bridge of desires -- but it is a rainbow bridge, not a steel bridge; it can evaporate.

When I say relaxation is existential, I mean by this: understand the tension; don't do anything with it, just understand it.

You can understand tension, but you cannot understand relaxation; that is impossible. You can only understand tension, so understand what it is, how it is, from where it comes; how it exists, by what means it exists. Understand tension totally, and the minute you understand it, a moment is created in which there is no tension. Then it is not only the body which is relaxed, the whole being is relaxed.

To relax the body is really not very difficult, but it has become more difficult with the advance of civilization because the contact with the body is lost. We do not exist in the body; our existence has become basically cerebral, mental.

You do not even love with your body, you love with your mind; the body follows just like a dead weight. When you touch someone, it is not the body you touch; the sensitivity is not there. The mind touches, but since minds cannot really touch, two bodies meet, but there is no communion. The bodies are dead, so you can embrace, but it is only two dead bodies embracing. They come near, but they are not really near. Nearness can only be there if you exist in the body, if you are inside the body.

We are outside our bodies, just like ghosts; around and around, but never inside. The more man has become civilized, the less he is in contact with his own body. The contact is lost; that is why the body is tense.

Body has its own automatic mechanism to relax. The body is tired, it is on the bed, but because you are not there, it cannot relax. You must be in it, otherwise, the automatic mechanism becomes ineffective; it cannot work without your presence. It needs you; it cannot go to sleep by itself. Sleep is lost, relaxation is lost, because the contact with the body is lost.

You are not in your body, so your body cannot function adequately; it cannot function with its own wisdom. It has a genetic, inborn wisdom of centuries, but because you are not in it, there is tension. Otherwise, the physical body is basically automatic, it works automatically. You only have to be there; your presence is needed, then it starts working.

Our minds are also full of tension. They need not be; the mind is tense because you are always creating confusion. For example, a person who is thinking about sex is creating confusion because sex is not something to be thought about; the mind center is not made for that. Sex has its own center, but you are

doing the work of the sex center through your mind. Even when you are in love you think about it, you do not feel it; the feeling center is not working.

The more civilized man is, the more the center of the intellect is overburdened; other centers are not working, not functioning. This, too, creates a tension because a center that *should* work, and has a particular energy to work with, is left without anything to do. It then creates its own tensions, it becomes overburdened by its own unused energy.

The mind center is overburdened by work. It is being made to feel, which it cannot do. Mind cannot feel; it can only think. The categories of thinking are quite different from the categories of feeling, and not only different, but diametrically opposite. The logic of the heart is not the logic of the mind.

Love has its own way of thinking, but it is not a mental way, so mind has to do things that it is not meant to do. It becomes overburdened and there is tension. The situation is like this: the father is doing the work of the child, and the child is doing the work of the father. This is the sort of confusion that is created by a mental existence. If every center does its own work, there is relaxation.

Mind is not the only center. Because we function as if it is, we have destroyed the whole silence, the whole relaxed attitude, the whole tuning of humanity with the universe. Mind has to work. It has a function, but a very limited one; it is overburdened. Your whole education is concerned with only one center. You are being educated as if you have only one center: the mind, the mathematical, the rational.

Life is not only rational; on the contrary, the greater part of life is irrational. Reason is just like a small lighted island in the vast, dark, and mysterious ocean of irrationality. And this island is rooted in the ocean of mystery -- the great ocean of mystery.

This lighted part is just a part. It is not the whole and must not be taken as the whole, otherwise tension will be the result. The mysterious will take its revenge; the irrational will take its revenge.

You can see the results of this in the West. The West has overdone, overworked, one center -- the rational -- and now the irrational is taking revenge. Revenge is there; it is disrupting the whole order -- the anarchic, the undisciplined, the rebellious, the illogical, are erupting. It may be in music, painting, or anything. The irrational is taking its revenge and the established order is being put in its place.

Reason is not the totality. When it is made to be so, the whole culture becomes tense. The same laws that apply to the individual apply to the whole culture, to the whole society. These laws must be understood, and the very understanding will begin to effect a change in you: the very understanding will become a transformation.

Body has become tense because you are not in it, and mind has become tense because you have overburdened it. But your spiritual being is never tense. I divide you into body, mind and spirit as a method only. You are not divided -- these boundaries do not, in fact, exist -- but in order to help you to understand things, the division will be useful.

The spiritual realm is never tense, but you are not in contact with it. A person who is not even in contact with his body can never be in contact with the spirit because it is a deeper realm. If you are not even in contact with your outer boundaries, you cannot be in contact with your inner centers.

The third realm, the spiritual, is relaxed; even this minute it is relaxed. In fact, it would be more accurate to say that the spiritual realm is the realm of relaxation. There is no tension there because the reasons for tension cannot exist in the third realm. You cannot exist without the third realm. You can be forgetful of it, but you can never be without it because you *are* it. It is your being; it is pure existence.

You are not aware of the spiritual because you have so much tension in the body, so much tension in the mind. But if you are not tense in the physical and mental realms, you will automatically know the bliss of the spiritual, the relaxation of the spiritual. It comes to you; it has been waiting for you. Your whole attention is so absorbed by the physical and the mental that there is no attention left to divert to the spiritual. Only if the body and the mind are not tense can you delve into the spiritual, can you know the bliss of it. The spiritual is never tense; it cannot be. There is no spiritual tension, only bodily tension, only mental tension.

Bodily tension has been created by those who, in the name of religion, have been preaching anti-body attitudes. In the West, Christianity has been emphatically antagonistic toward the body. A false division, a gulf, has been created between you and your body; then your total attitude becomes tension creating. You cannot eat in a relaxed way, you cannot sleep in a relaxed way; every bodily act becomes a tension. The body is the enemy, but you cannot exist without it. You must remain with it, you must live with your enemy, so there is constant tension; you can never relax.

Body is not your enemy, nor is it in any way unfriendly or even indifferent to you. The very existence of the body is bliss. And the moment you take the body as a gift, as a divine gift, you will come back to the body. You will love it, you will feel it -- and subtle are the ways of its feeling.

You cannot feel another's body if you have not felt your own, you cannot love another's body if you have not loved your own; it is impossible. You cannot care for another person's body if you have not cared for your own -- and no one cares! You may say that you care, but I insist: no one cares. Even if you seem to care, you do not really care. You are caring for some other reason -- for the opinion of others, for the look in someone else's eyes; you never care for your body for yourself. You do not love your body, and if you cannot love it, you cannot be in it.

Love your body and you will feel a relaxation such as you have never felt before. Love is relaxing. When there is love, there is relaxation. If you love someone -- if, between you and him or you and her, there is love -- then with love comes the music of relaxation. Then relaxation is there.

When you are relaxed with someone, that is the only sign of love. If you cannot be relaxed with someone, you are not in love; the other, the enemy, is always there. That is why Sartre has said, "The other is hell." Hell is there for Sartre, it is bound to be. When there is no love flowing between the two, the other is hell, but if there is love flowing in between, the other is heaven. So whether the other is heaven or hell depends on whether there is love flowing in between.

Whenever you are in love, a silence comes. Language is lost; words become meaningless. You have much to say and nothing to say at the same time. The silence will envelop you, and in that silence, love flowers. You are relaxed. There is no future in love, there is no past; only when love has died is there a past. You only remember a dead love, a living love is never remembered; it is living, there is no gap to remember it; there is no space to remember it. Love is in the present; there is no future and no past.

If you love someone, you do not have to pretend. Then you can be what you are. You can put off your mask and be relaxed. When you are not in love, you have to wear a mask. You are tense every moment because the other is there; you have to pretend, you have to be on guard. You have to be either aggressive or defensive: it is a fight, a battle -- you cannot be relaxed.

The bliss of love is more or less the bliss of relaxation. You feel relaxed, you can be what you are, you can be nude in a sense, as you are. You need not be bothered about yourself, you need not pretend. You can be open, vulnerable, and in that opening, you are relaxed.

This same phenomenon happens if you love your body; you become relaxed, you care about it. It is not wrong, it is not narcissistic to be in love with your own body. In fact, it is the first step toward spirituality.

That is why Dynamic Meditation begins with the body. Through vigorous breathing the mind expands, the consciousness expands; the whole body becomes a vibrating, living existence. Now the jump will be easier. Now you can jump; thinking will be less of a barrier. You have become a child again: jumping, vibrating, alive. The conditioning, the mental conditioning, is not there.

Your body is not so conditioned as your mind. Remember this: your mind is conditioned, but your body is still a part of nature. All religions and religious thinkers -- who have been basically cerebral -- are against the body because with the body, with the senses, the mind and its conditioning are lost. That is why they have all been afraid of sex. With sex, the conditioned mind is lost; you again become part of the greater biological sphere, the biosphere; you become one with it.

Mind is always against sex, because sex is the only thing in ordinary life that can rebel against the mind. You have controlled the whole thing; only one thing remains uncontrolled. So mind is very much against sex because it is the only remaining link between the body and you. If it can be denied completely, then you can become totally cerebral and you are not a body at all.

The fear of sex is basically the fear of the body, because with sex the whole body becomes vibrating, vital, living. The moment sex takes over the body, the whole mind is pushed back; it is not there. Breathing takes it over; the breathing becomes vigorous, vital.

That is why I begin my meditation with breathing. With breathing, you begin to feel your whole body, every corner of it; the body is flooded; you become one with it. Now it is possible for you to take a jump.

The jump that is taken in sex is a very small jump, while the jump that is taken in meditation is a very great jump. In sex, you "jump" into someone else. Before that jump you need to be one with your body, and in that jump you need to expand still more -- to another's body. Your consciousness spreads beyond your body. In meditation you jump from your body to the whole body of the universe; you become one with it.

The second step of Dynamic Meditation is cathartic. Not only will you be one with your body, but all

the tensions that have been accumulated in the body must be thrown out. The body must become light, unburdened, so the movements are to be vigorous, as vigorous as possible. Then the same thing that is possible in dervish dancing, in sufi dancing, becomes possible. If your movements are vital and vigorous, a moment will come when you will lose control. And that moment is needed. You must not be in control because your control is the barrier, *you* are the barrier. Your controlling faculty -- your mind -- is the barrier.

Go on moving. Of course, *you* will have to begin, but a moment will come when you will be taken over; you will feel that the control is lost. You are on the brink, now you can take the jump. Now you have again become a child. You have come back; all the conditioning is thrown. You do not care for anything; you do not care for what others think. Now everything that has been put into you by society is thrown; you have become just a dancing particle in the universe.

When you have thrown everything in the second stage of Dynamic Meditation, only then is the third stage possible. Your identity will be lost, your image will be broken, because whatever you know about yourself is not about yourself but only a labeling. You have been told you are this or that, and you have become identified with it. But with vigorous movement, with the cosmic dance, all identifications will be lost. You will be, for the first time, as you must have been when you were born. And with this new birth you will be a new person.

Meditation: The Art of Ecstasy

Chapter #6
Chapter title: Kundalini: The Awakening of the Life Force

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No theoretical knowledge ever helps and no anatomical visualization of kundalini is really meaningful for meditation. When I say this I do not mean that there is nothing like kundalini or chakras. Kundalini is there, chakras are there, but no knowledge helps in any way. Rather, it can hinder. It can become a barrier for so many reasons.

One reason is that any knowledge about kundalini or about esoteric paths of bioenergy -- the inner paths of *elan vital* -- is generalized. It differs from individual to individual; the root is not going to be the same. With A it will be different, with B it will be different, with C it will be different. Your inner life has an individuality, so when you acquire something through theoretical knowledge it is not going to help -- it may hinder -- because it is not about you. It cannot be about you. You will only know about yourself when you go within.

There are chakras, but the number differs with each individual. One may have seven, one may have nine; one may have more, one may have less. That is the reason why so many different traditions have developed. Buddhists talk of nine chakras, Hindus talk of seven, Tibetans talk of four -- and they are all right!

The root of kundalini, the passage through which kundalini passes, is also different with each individual. The more you go in, the more individual you are. For instance, in your body your face is the most individual part, and in the face the eyes are even more individual. The face is more alive than any other part of the body; that is why it takes on an individuality. You may not have noticed that with a particular age -- particularly with sexual maturity -- your face begins to assume a shape that will continue, more or less, for

the whole life. Before sexual maturity the face changes much, but with sexual maturity your individuality is fixed and given a pattern, and now the face will be more or less the same.

The eyes are even more alive than the face, and they are so individual that every moment they change. Unless one attains enlightenment, the eyes are never fixed. Enlightenment is another kind of maturity.

With sexual maturity the face becomes fixed, but there is another maturity where the eyes become fixed. You cannot see any change in Buddha's eyes: his body will grow old, he will die, but his eyes will continue to be the same. That has been one of the indications. When someone attains nirvana, the eyes are the only door by which outsiders can know whether the man has really attained it. Now the eyes never change. Everything changes, but the eyes remain the same. Eyes are expressive of the inner world.

But kundalini is still deeper.

No theoretical knowledge is helpful. When you have some theoretical knowledge, you begin to impose it on yourself. You begin to visualize things to be the way you have been taught, but they may not correspond to your individual situation. Then much confusion is created.

One has to feel the chakras, not know *about* them. You have to feel; you have to send feelers inside yourself. Only when you feel your chakras, and your kundalini and its passage, is it helpful; otherwise, it is not helpful. In fact, knowledge has been very destructive as far as the inner world is concerned. The more knowledge gained, the less the possibility of feeling the real, the authentic, things.

You begin to impose what you know upon yourself. If someone says, "Here is the chakra, here is the center," then you begin to visualize your chakra at that spot; and it may not be there at all. Then you will create imaginary chakras. You can create; the mind has the capacity. You can create imaginary chakras, and then, because of your imagination, a flow will begin that will not be kundalini but will be simple imagination -- a completely illusory, dreamlike phenomenon.

Once you can visualize centers and can create an imaginary kundalini, then you can create everything. Then imaginary experiences will follow, and you will develop a very false world inside you. The world that is without is illusory, but not so illusory as the one you can create inside.

All that is within is not necessarily real or true, because imagination is also within, dreams are also within. The mind has a faculty -- a very powerful faculty -- to dream, to create illusions, to project. That is why it is good to proceed in meditation completely unaware of kundalini, of chakras. If you stumble upon them, then it is good. You may come to feel something; only then, ask. You may begin to feel a chakra working, but let the feeling come first. You may feel energy rising up, but let the feeling come first. Do not imagine, do not think about it, do not make any intellectual effort to understand beforehand; no pre-notion is needed. Not only is it not needed, but it is positively harmful.

And another thing: kundalini and the chakras do not belong to your anatomy, to your physiology. Chakras and kundalini belong to your subtle body, to your *sukshma sharira*, not to this body, the gross body. Of course, there are corresponding spots. The chakras are part of your sukshma sharira, but your physiology and anatomy have spots that correspond to them. If you feel an inner chakra, only then can you feel the corresponding spot; otherwise you can dissect the whole body, but nothing like chakras will be found.

All the talk and all the so-called evidence and all the scientific claims that your gross body has something like kundalini and chakras is nonsense, absolute nonsense. There are corresponding spots, but those spots can only be felt when you feel the real chakras. With the dissection of your gross body nothing can be found; there is nothing. So the question is not of anatomy.

One thing more: it is not necessary to pass through chakras. It is not necessary; one can just bypass them. It is also not necessary that you will feel kundalini before enlightenment. The phenomenon is very different from what you may think. Kundalini is not felt because it is rising; kundalini is only felt if you do not have a very clear passage. If the passage is completely clear-cut, then the energy flows but you cannot feel it.

You feel it when there is something there that resists the flow. If the energy flows upward and you have blocks in the passage, only then do you feel it. So the person who feels more kundalini is really blocked: there are many blocks in the passage, so the kundalini cannot flow.

When there is resistance, then the kundalini is felt. You cannot feel energy directly unless there is resistance. If I move my hand and there is no resistance, the movement will not be felt. The movement is felt because the air resists, but it is not felt as much as when a stone resists; then I will feel the movement more. And in a vacuum I will not feel the movement at all -- so it is relative.

Buddha never talked about kundalini. It is not that there was no kundalini in his body, but the passage

was so clear that there was no resistance. Thus, he never felt it. Mahavira never talked about kundalini. Because of this, a very false notion was created, and then Jainas, who followed Mahavira, thought that kundalini was all nonsense, that there was nothing like it. Thus, because Mahavira himself did not feel kundalini, twenty-five centuries of Jaina tradition has continued to deny it, claiming it does not exist. But Mahavira's reason for not talking about it was very different. Because there were no blocks in his body, he never felt it.

So it is not necessary for you to feel kundalini. You may not feel it at all. And if you do not feel kundalini, then you will bypass chakras, because the working of the chakras is needed only to break the blocks. Otherwise, they are not needed.

When there is a block, and the kundalini is blocked, then the nearby chakra begins to move because of the blocked kundalini. It becomes dynamic. The chakra begins to move because of the blocked kundalini and it moves so fast that, because of the movement, a particular energy is created which breaks the block.

If the passage is clear no chakra is needed, and you will never feel anything. Really, the existence of chakras is just to help you. If kundalini is blocked, then the help is just nearby. Some chakra will take the energy that is being blocked. If the energy cannot move further it will fall back. Before it falls back the chakra will absorb the energy completely, and the kundalini will move in the chakra. Through movement the energy becomes more vital, it becomes more alive, and when it again comes to the block it can break it. So it is just an arrangement, a help.

If kundalini moves and there are no blocks, then you will never feel any chakras. That is why someone may feel nine chakras, someone else may feel ten chakras, and someone else may feel only three or four, or one, or none. It depends. In actual fact, there are infinite chakras and at every movement, every step of the kundalini, a chakra is by the side to help. If the help is needed, it can be given.

That is why I insist that a theoretical acquaintance is not helpful. And meditation as such is not really concerned with kundalini at all. If kundalini comes, that is another thing -- but meditation has nothing to do with it. Meditation can be explained without even mentioning kundalini; there is no need. And by mentioning kundalini it creates even more conflicts to explain the thing. Meditation can be explained directly; you need not bother about chakras, you begin with meditation. If the passage is blocked you may come to feel kundalini, and chakras will be there, but that is completely nonvoluntary. You must remember that it is nonvoluntary; your volition is not needed at all.

The deeper the path, the more nonvoluntary. I can move my hand -- this is a voluntary path -- but I cannot move my blood. I can try. Years and years of training can make a person capable of making blood circulation voluntary -- hatha yoga can do that; it has been done, it is not impossible, but it is futile. Thirty years of training just to control the movement of the blood is meaningless and stupid because with the control comes nothing. The blood circulation is nonvoluntary; your will is not needed. You take food and the moment it goes in, your will is not needed: the body machinery, the body mechanism, has taken over, and it goes on doing whatever is needed. Your sleep is not voluntary, your birth is not voluntary, your death is not voluntary. These are nonvoluntary mechanisms.

Kundalini is still deeper, deeper than your death, deeper than your birth, deeper than your blood, because kundalini is a circulation of your second body. Blood is the circulation of your physiological body; kundalini is the circulation of your etheric body. It is absolutely nonvoluntary; even a hatha yogi cannot do anything with it voluntarily.

One has to go into meditation, then the energy begins to move. The part that is to be done by you is meditation. If you are deep in it, then the inner energy begins to move upward, and you will feel the change of flow. It will be felt in so many ways: even physiologically the change can be known.

For example, ordinarily, biologically, it is a sign of good health for your feet to be warm and your head to be cool. Biologically it is a healthy sign. When the reverse occurs -- the feet become cool and the head becomes warm -- a person is ill. But the same thing happens when the kundalini flows upward: the feet become cool.

Really, the warmth in the feet is nothing but sex energy flowing downward. The moment the vital energy, the kundalini, begins to flow upward, sex energy follows. It begins to flow upward: the feet become cool and the head becomes warm. Biologically it is better for the feet to be warmer than the head, but spiritually it is healthier for the feet to be cooler because this is a sign that the energy is flowing upward.

Many diseases may begin to occur once the energy begins to flow upward, because biologically you have disturbed the whole organism. Buddha died very ill, Mahavira died very ill, Raman Maharshi died with cancer; Ramakrishna died with cancer. And the reason is that the whole biological system is disturbed.

Many other reasons are given, but they are nonsense.

Jainas have created many stories because they could not conceive that Mahavira could have been ill. For me, the contrary is the case: I cannot conceive how he could have been completely healthy. He couldn't be, because this was going to be his last birth, and the whole biological system had to break down. A system that had been continuous for millennia had to break down. He could not be healthy; in the end he had to be very ill. And he was! But it was very difficult for his followers to conceive that Mahavira was ill.

There was only one explanation for illness in those days. If you were suffering from a particular disease, it meant your karmas your past deeds, had been bad. If Mahavira was suffering from a disease, then it would have meant that he was still under his karmic influence. This could not be so, so an ingenious story was invented: that Goshalak, a competitor of Mahavira, was using evil forces against him. But this was not the case at all.

The biological, natural flow is downward; the spiritual flow is upward. And the whole organism is meant for the downward flow.

You may begin to feel many changes in the body, but the first changes will come in the subtle body. Meditation is just the means to create a bridge from the gross to the subtle. When I say "meditation" I mean only that: if you can jump out of your gross body -- that is what is meant by meditation. But to take this jump you will need the help of your gross body; you will have to use it as a stepping stone.

From any extreme point, you can take the jump. Fasting has been used to take one to an extreme. With long, continuous fasting, you come to the verge. The human body can ordinarily sustain a ninety-day fast, but then, the moment the body is completely exhausted, the moment the reservoir that has been accumulated for emergencies has been depleted -- at that moment, one of two things is possible. If you do nothing, death may occur, but if you use this moment for meditation, the jump may occur.

If you do not do anything, if you just go on fasting, death may occur. Then it will be a suicide. Mahavira, who experimented more deeply with fasting than anyone else in the whole history of human evolution, is the only man who allowed his followers a spiritual suicide. He called it *santhara*: that on-the-verge point when both things are possible. In a single moment, you may either die or you can jump. If you use some technique, you can jump; then, Mahavira says, it is not a suicide, but a very great spiritual explosion. Mahavira was the only man -- the only one -- who has said that if you have the courage, even suicide can be used for your spiritual progress.

From any verge point the jump is possible. Sufis have used dancing. A moment comes in dancing when you begin to feel unearthly. With a real Sufi dancer, even the audience begins to feel unearthly. Through body movements, rhythmic movements, the dancer soon begins to feel that he is different from the body, separate from the body. One has to begin the movement but soon a nonvoluntary mechanism of the body takes over.

You begin, but if the end is also yours then the dancing was just ordinary dancing. But if you begin and by the end you feel as if somewhere in between the dancing was taken over by a nonvoluntary mechanism, then it has become a dervish dance. You move so fast that the body shakes and becomes nonvoluntary.

That is the point where you can go crazy or you can jump. You may go mad, because a nonvoluntary mechanism has taken over your body movement. It is beyond your control: you cannot do anything. You may just go mad and never be able to come back again from this nonvoluntary movement. This is the point where there is either madness or, if you know the technique to jump, meditation.

That is why Sufis have always been known as mad people. They have been known as mad! Ordinarily, they are mad. There is also a sect in Bengal that is just like the Sufis: Baul fakirs. They move from village to village dancing and singing. The very word *baul* means *bawla*, mad. They are people who are mad.

Madness happens many times, but if you know the technique, then meditation can happen. It always happens on the verge; that is why mystics have always used the term "the sword's edge." Either madness may happen or meditation may happen, and every method uses your body as a sword's edge from which either one or the other is possible.

Then what is the technique to jump into meditation? I have talked about two: fasting and dancing. All techniques of meditation are to push you to the verge where you can take the jump, but the jump itself can be taken only through a very simple, very nonmethodical method.

If you can be aware at the very moment when fasting has led you to the precipice of death, if you can be aware at the moment when death is going to set in, if you can be aware, then there is no death. And not only is there no death this time, then there is no death forever. You have jumped! When the moment is so intense that you know in one second it will be beyond you, when you know that should a second be lost you will

not be able to come back again, be aware -- and then jump. Awareness is the method. And because awareness is the method, zen people say that there is no method. Awareness is not a method at all. That is why Krishnamurti will go on saying that there is no method.

Of course, awareness is not really a method at all; but I still call it a method because if you cannot be aware, then at the exact moment that the jump is possible, you will be lost. So if someone says, "Only awareness will do," that may be true for one out of ten thousand people, but that one will be one who has come to the point where either madness is possible or death is possible. He has come to that point anyway.

And with the others, the majority of people, just talking about awareness will not do. First, they must be trained. To be aware in ordinary situations will not do. And you cannot be aware in ordinary situations. The mind's stupidity has such a long history -- the lethargy of it, the laziness of it, the unconsciousness of it, has been going on for so long, that just by hearing Krishnamurti or me or anyone else you can never hope to be aware. And it will be difficult to be aware of those same things that you have done without awareness so many times.

You have come to your office completely unaware that you have been moving: you have turned, you have walked, you have opened the door. For your whole life you have been doing it. Now it has become a nonvoluntary mechanism; it has been removed from your consciousness completely.

Then Krishnamurti says, "Be aware when you are walking." But you have been walking without ever being aware. The habit has set in so deeply, it has become a part of the bones and blood; now it is very difficult.

You can only be aware in emergencies, in sudden emergencies. Someone puts a gun on your chest: you can be aware because it is a situation that you have never practiced. But if you are familiar with the situation, you will not be aware at all.

Fasting is to create an emergency, and such an emergency as you have never known. So one who has been practicing fasting may not be helped through it; he will need longer periods to fast. Or, if you have never danced, you can be helped easily through dancing; but if you are an expert dancer, Sufi dervish dancing will not do. It will not do at all because you are so perfect, so efficient, and efficiency means that the thing is now being done by the nonvoluntary part of the mind. Efficiency always means that.

That is why one hundred and twelve methods of meditation have been developed. One may not do for you; another may. And the one which will be most helpful is the one which is completely unknown to you. If you have never been trained in a particular method at all, then an emergency is created very soon. And in that emergency, be aware!

So be concerned with meditation and not with kundalini. And when you are aware, things will begin to happen in you. For the first time you will become aware of an inner world that is greater, vaster, more extensive than the universe; energies unknown, completely unknown, will begin to flow in you. Phenomena never heard of, never imagined or dreamed of, will begin to happen. But with each person they differ, so it is good not to talk about them.

They differ; that is why the old traditional emphasis on a guru is there. Scriptures will not do; only the guru will do. And gurus have always been against the scriptures, although the scriptures talk about gurus and praise gurus. The very concept of the guru is in opposition to the scriptures. The well known proverb *Guru bin gnana nahee* -- without the guru there will be no knowledge -- does not really mean that without the guru there will be no knowledge. It means that with only the scriptures there is no knowledge.

A living guru is needed, not a dead book. A book cannot know what type of individual you are. A book is always generalized, it cannot be particular; that is impossible, the very possibility is not there. Only a living person can be aware of your needs, of things which are going to happen to you.

This is really very paradoxical: scriptures talk about gurus -- *Guru bin gnana nahee*, no knowledge without the guru -- but gurus are symbolically against scriptures. The very concept that the guru will give you knowledge does not mean that he will provide knowledge. Rather, it means that only a living person can be of any help. Why? Because he can know the individual.

No book can know the individual. Books are meant for no one in particular, they are meant for everyone. And when a method is to be given, your individuality has to be taken into account very, very exactly, scientifically. This knowledge that the guru has to transfer has always been transferred secretly, privately, from guru to disciple.

Why the secrecy? Secrecy is the only means for transference of knowledge. The disciple is ordered not to talk about it to anyone. The mind wants to talk. If you know something, it is very difficult to keep it a

secret; this is one of the most difficult things, but it has always been the way of the gurus, the way of the teachers. They will give you something with the condition that it is not to be talked about. Why -- why this secrecy?

So many people say that truth needs no secrecy, it needs no privacy. This is nonsense. Truth needs more privacy than nontruth because it can prove fatal to just anybody; it can prove dangerous. It has been given to a particular individual; it is meant only for him and for no one else. He should not give it to anyone else until he himself comes to the point where his individuality is lost. This must be understood.

A guru is a person whose individuality is lost. Only then can he look deeply into your individuality. If he himself is an individual, he can interpret you, but he will never be able to know you. For example, if I am here and I say something about you, it is I who am talking about you. It is not about you; rather, it is about me. I cannot help you because I cannot really know you at all. Whenever I know you, it is in a roundabout way, by knowing myself.

This point of *my being here* must disappear. I must be just an absence. Only then can I go deep inside you without any interpretation; only then can I know you as you are, not according to me. And only then can I help. Hence, the secrecy.

So it is good not to talk about kundalini and chakras. Only meditation is to be taught and to be listened to and to be understood. Then, everything else will just follow.

Kundalini is not itself a life force. Rather, it is a particular passage for the life force, a way. But the life force can take other ways also, so it is not necessary to pass through kundalini. It is possible that one may reach enlightenment without passing through kundalini -- but kundalini is the easiest passage, the shortest one.

If the life force passes through kundalini, then the *brahma randhra* will be the terminal point. But if the life force takes another route -- and infinite routes are possible -- then the brahma randhra will not be the terminus. So the flowering of the brahma randhra is only a possibility, a potentiality, if the life force passes through kundalini.

There are yogas that will not even mention kundalini; then there is nothing like the brahma randhra. But this is the easiest route, so ordinarily ninety percent of the persons who realize pass through kundalini.

Kundalini and the chakras are not located in the physical body. They belong to the etheric body, but they have corresponding points within the physical body. It is like when you feel love and you put your hand on your heart. Nothing like "love" is there, but your heart, your physical heart, is a corresponding point. When you put your hand on your heart, you are putting your hand at the chakra that belongs to the etheric body, and this point is approximately parallel to your physical heart.

Kundalini is part of the etheric body, so whatever you achieve as progress on the path of kundalini does not die with your physical body; it goes with you. Whatever is achieved will remain with you because it is not a part of your physical body. If it were a part of your physical body, then with each death it would be lost and you would have to begin from the very beginning. But if someone reaches the third chakra, this progress will remain with him in his next life. It will go with him; it is stored in the etheric body.

When I say that the life energy goes through kundalini, I mean kundalini as a passage -- the whole passage connecting the seven chakras. These chakras are not in the physical body, so everything that can be said about kundalini is being said about the etheric body.

When the life force passes through kundalini, the chakras will begin to vibrate and flower. The moment energy comes to them, they become alive. It is just like when hydro-electricity is created; the force and pressure of the water rotate the dynamo. If there were no pressure and no water, the dynamo would stop; it would not work. The dynamo rotates because of the pressure. In the same way, the chakras are there, but they are dead until the moment the life force penetrates them; only then do they begin to rotate.

That is why they are called chakras. "Chakra" is not exactly translated by the word center, because center means something static and chakra means something moving. So the right translation would be wheel, not center; or, a dynamic center, or a rotating center, a moving center.

Chakras are centers until the life force comes to them. The moment the life force comes to them, they begin to be chakras. Now they are not centers, they are wheels, rotating. And each wheel, by rotating, creates a new sort of energy. This energy is used again to rotate further chakras. So as the life force passes through each chakra, it becomes more vital, more alive.

Kundalini is the passage through which the life force moves. The life force is located in the sex center,

stored in the sex center, the *muladhar*. It can be used as sex energy; then it generates a particular life, a biological life. Then too it creates movements, then too it creates more energy; but this is biological. If this same energy moves upward, the passage of kundalini is opened.

The sex center, the muladhar, is the first to open. It can open either toward biological generation or it can open toward spiritual generation. The muladhar has two openings, a lower one and an upper one. In the passage of kundalini, the highest center is the *sahasrar*, of which the brahma randhra is the middle point. The opening of the brahma randhra is one way toward self realization.

Other ways are also possible in which the passage of kundalini is not used, but they are more arduous. In these other methods there is no question of kundalini, then there is no movement through this passage. There are Hindu methods: raja yoga, mantra yoga, and all the many techniques of tantra. There are Christian methods, Buddhist methods, zen methods, taoist methods. They are not concerned with kundalini awakening; that passage is not used. They use other passages, passages that do not even belong to the etheric body. Astral passages can be used. The astral body, the third body, has its own passage. The mental body, the fourth body, has its own passage. All of the seven bodies have their own passages.

There are many yogas that have nothing to do with kundalini. Only hatha yoga uses kundalini as a passage. But it is the most scientific and the least difficult. It is an easier step-by-step method for gradual awakening than the other yogas.

Even if the kundalini passage is not used, there are sometimes sudden awakenings of the kundalini. Sometimes things happen that are beyond your capacity, sometimes things happen that you cannot conceive; then you are completely shattered. Other passages have their own preparations. Tantric or occult methods are not kundalini yoga. Kundalini yoga is only one of so many methods, but it is better to be concerned with just one.

The Dynamic Meditation method that I am using is concerned with kundalini. It is easier to work with kundalini because it is the second body that you are concerned with. The more deeply you go -- with the third or the fourth body -- the more difficult it becomes. The second body is the nearest one to your physical body, and there are corresponding points in your physical body, so it is easier.

If you work with the third body, the corresponding points are in the second body. If you work with the fourth, the corresponding points are in the third. Then your physical body is not concerned; you cannot feel anything at all in your physical body. But with kundalini you can feel each step accurately, and you know where you are. Then you are more confident. With the other methods you will have to learn techniques that will help you to feel the corresponding points in the second body or in the third body, and that takes its own time.

The other methods will deny kundalini, but their denial is not correct; they deny it because they are not concerned with it. Kundalini has its own methodology; if you are working with a zen method, you should not be concerned with kundalini.

But sometimes, even in working with another method, kundalini comes, because the seven bodies penetrate one another; they are interlinked. So if you are working with the astral body, the third body, the second body may begin to work. It may get a spark from the third.

The opposite is not possible. If you are working with the second body, the third body will not get ignited because the second is lower than the third. But if you are working with the third, you are creating energy that can come to the second without any effort on your part. Energy flows to lower fields. Your second body is lower than the third, so energy generated in the third may sometimes flow to it.

Kundalini may be felt through other methods, but those who teach methods that are not concerned with kundalini will not allow you to pay attention to it. If you pay attention to it, more and more energy will come; the whole method that was not concerned with kundalini will be shattered. They do not know anything about kundalini, so they do not know how to work with it.

Teachers of other methods will deny kundalini completely. They will say it is nonsense; they will say it is imagination; they will say you are just projecting: "Do not be concerned with it, do not be attentive to it." And if you are not attentive to it and you go on working on the third body, by and by the kundalini will stop. Energy will no longer come to the second body. Then it is better.

So if you are concerned with any method, be concerned with it totally. Don't be involved in any other method, don't even think about any other method, because then it will become confusing. And the passage of kundalini is *so* subtle and so unknown that confusion will be harmful.

My method of Dynamic Meditation is concerned with kundalini. Even if you just go on watching your

breath, it will be helpful to kundalini because breath, accompanied by *prana*, the life energy, is concerned with the etheric body, the second body. It, too, is not concerned with your physical body. It is being taken from your physical body, it is being drawn from your physical body, but your physical body is just the door.

Prana is concerned with the etheric body. The lungs are doing the breathing, but doing it for the etheric body. Your physical body, the first body, is working for the etheric, the second body. In the same way, the etheric works for the astral, the third body, and the astral works for the mental, the fourth body.

Your physical body is the door for the second body. The second body is so subtle that it cannot be concerned with the material world directly, so first your physical body transmutes every material into vital forms; then these can become food for the second body.

Everything taken from the senses gets transformed into vital forms; this then becomes food for the second body. Then the second body transforms this into even more subtle forms, and this becomes food for the third body.

It is like this: you cannot eat mud, but in vegetables the elements of the mud are transformed; then it can be eaten. The vegetable world transforms the mud into a living, subtle form; now you can take it in. You cannot eat grass; a cow does it for you. It goes into the cow, and the cow transforms it into milk; then you can take it, you can drink the milk.

Just like this your first body takes matter into it, transforming it into vital forms; then the second body takes it. Breath is being taken by your lungs: the lungs are machines, working for the second body. If the second body dies, the lungs remain all right, but there is no breathing; breath has gone. The second body is the master of the first body, and the third body is the master of the second body. Every lower body is a servant to the upper one.

So awareness of breathing is helpful in kundalini practice. It generates energy; it conserves energy and helps the life force to go upward.

My whole method is concerned with kundalini. Once the method has been grasped, everything can be done by it. Now, nothing more is needed.

The last chakra, the sahasrar, can be reached through any method. Sahasrar and brahma randhra are the names given to the seventh chakra in kundalini yoga. If you do not work on kundalini, if you work on the third body, then too you will reach this point, but it will not be known as brahma randhra, and the first six chakras will not be there. You have gone through another passage, so the milestones will be different, but the end will be the same. All the seven bodies are connected with the seventh chakra, so from anywhere one can reach it.

One must not be concerned with two passages, with two methods; otherwise, confusion will be created and the inner energy will be diverted into two channels. Any method should channel the whole energy into one dimension. That is what my method of Dynamic Meditation does, and that is why it begins with ten minutes of deep, fast breathing.

QUESTION: IS THE FEELING OF KUNDALINI SIMILAR TO THE MOVEMENT OF A SERPENT?

No, it is different. There may be a person who has never seen a snake. If his kundalini awakens, he cannot conceive of it as "serpent power"; it is impossible because the symbol is not there. Then he will feel it in different ways. This has to be understood.

In the West they cannot conceive of kundalini as serpent power because the serpent is not a reality in their ordinary lives. It was in ancient India: the serpent was your neighbor, your day-to-day neighbor; and it was one of the most powerful things perceived, with the most beautiful movements. So the serpent symbol was chosen to represent the phenomenon of kundalini. But elsewhere the serpent cannot be the symbol; it becomes unnatural. Snakes are not known; then you cannot conceive of it, you cannot even imagine it.

Symbols are there and they are meaningful as far as your personality is concerned, but a particular symbol is meaningful only if it is real to you, only if it fits into your mental makeup.

QUESTION: IS KUNDALINI A PSYCHIC PHENOMENON?

When you ask, "Is it psychic?" the fear is there that if it is psychic it is unreal. The psychic has its own reality. Psychic means another realm of reality: the nonmaterial. In the mind, reality and materiality have become synonymous, but they are not; reality is much greater than materiality. Materiality is only one dimension of reality. Even a dream has its own reality. It is nonmaterial, but it is not unreal; it is psychic, but do not take it as unreal. It is just another dimension of reality.

Even a thought has its own reality, though it is not material. Everything has its own reality, and there are realms of reality and grades of reality and different dimensions of reality. But in our minds materiality has become the only reality, so when we say "psychic," when we say "mental," the thing is condemned as unreal.

I am saying that kundalini is symbolic, it is psychic; the reality is psychic. But the symbol is something that you have given to it; it is not inherent in it.

The phenomenon is psychic. Something rises in you; there is a very forceful rising. Something goes from below toward your mind. It is a forceful penetration; you feel it, but whenever you are to express it, a symbol comes. Even if you begin to understand it, you use a symbol. And you do not only use a symbol when you express the phenomenon to others: you yourself cannot understand it without any symbol.

When we say "rising," this too is a symbol. When we say "four," this too is a symbol. When we say "up" and "down," these are symbols; in reality nothing is up and nothing is down. In reality there are existential feelings, but no symbols by which to understand and express these feelings. So when you understand, a metaphor comes in. You say, "It is just like a serpent." Then it becomes just like a serpent. It assumes the form of your symbol; it begins to look like your conception. You mold it into a particular pattern, otherwise you cannot understand it.

When it comes to your mind that something has begun to open and flower, you will have to conceive of what is happening in some way. The moment thought comes in, thought brings its own category. So you will say "flowering," you will say "opening," you will say "penetration." The thing itself can be understood through so many metaphors. The metaphor depends on you, it depends on your mind. And what it depends on, depends on so many things -- for example, your life experiences.

Two hundred, three hundred years from now, it is possible that there will be no snakes on earth, because man kills everything that proves antagonistic to him. Then "snake" will just be a historical word, a word in books; it will not be a reality. It is not even a reality to most of the world today. Then the force will be lost; the beauty will not be there. The symbol will be dead, and you will have to conceive of kundalini in a new way.

It may become an upsurge of electricity. "Electricity" will be more congenial, more appropriate to the mind than "snake." It may become just like a jet going upward, a rocket going to the moon. The speed will be more appropriate; it will be like a jet. If you can feel it, and your whole mind can conceive of it just like a jet, it will become just like a jet. The reality is something else, but the metaphor is given by you; you have chosen it because of your experiences, because it is meaningful to you.

Because yoga developed in an agricultural society, it has agricultural symbols: a flower, a snake, etcetera -- but they are just symbols. Buddha did not even talk about kundalini, but if he had, he would not have talked about serpent power; nor would Mahavira have talked about it. They came from royal families: the symbols that were congenial to other people were not congenial to them. They used other symbols.

Buddha and Mahavira came from royal palaces. The snake was not a reality there. But to the peasants it was a great reality, one could not remain unacquainted with it. And it was dangerous too; one had to be aware of it. But to Buddha and Mahavira it was not a reality at all.

Buddha could not talk of snakes; he talked of flowers. Flowers were known to him, more known to him than to anybody else. He had seen many flowers, but only living ones. The palace gardeners were instructed by his father to see that no dying flower would be seen by him, Gautama. He was to see only young flowers, so the whole night the gardens were prepared for him. In the morning when he came, not a dead leaf, not a dead flower, could be seen, only flowers coming to life.

So flowering was a reality to him in a way in which it is not to us. Then when he came to his realization, he spoke about it as a process of flowers and flowers, opening and opening. The reality is something else, but the metaphor comes from Buddha.

These metaphors are not unreal, they are not just poetry. They correspond to your nature; you belong to them, they belong to you. The denial of symbols has proved drastic and dangerous. You have denied and denied everything that is not materially real, and rituals and symbols have taken their revenge; they come

back again, they get through. They are there in your clothes, in your temples, in your poetries, your deeds. The symbols will have their revenge, they will come back. They cannot be denied because they belong to your nature.

The human mind cannot think in relative, purely abstract, terms. It cannot. Reality cannot be conceived of in terms of pure mathematics: we can only conceive of it in symbols. The connection with symbols is basic to the human character. In fact, it is only the human mind that creates symbols; animals cannot create them.

A symbol is a living picture. Whenever something inward happens you have to use outward symbols. Whenever you begin to feel something, the symbol comes automatically, and the moment the symbol comes the force is molded into that particular symbol. In this way, kundalini becomes just like a snake: it becomes a serpent. You will feel it and see it, and it will be even more alive than a living snake. You will feel the kundalini as a snake because you cannot feel an abstraction. You cannot!

We have created idols of God because we cannot perceive an abstraction. God becomes meaningless as an abstraction; he becomes just mathematical. We know that the word god is not God, but we have to use the word. The word is a symbol. We know that the word god is a symbol, a term, and not actually God, but we will have to use it. And this is the paradox: when you know that something is not a fact, but also know that it is not a fiction, that it is a necessity, and a real one, then you must transcend the symbol. Then you must be beyond it, and you must know the beyond also.

But the mind cannot conceive of the beyond, and the mind is the only instrument you have. Through it, every conception must come to you. So you will feel the symbol: it will become real. And to another person another symbol may become as real as your symbol has become to you; then there is controversy. To every person his symbol is authentic, real. But we are obsessed with concrete reality. It must be real to us, otherwise it cannot be real.

We can say, "This tape recorder is real," because it is real to us all; it has an objective reality. But yoga is concerned with subjective reality. Subjective reality is not as real as objective reality, but it is real in its own way.

The obsession with the objective must go. Subjective reality is as real as objective reality, but the moment you conceive of it, you give it a fragrance of your own. You give it a name of your own, you give it a metaphor of your own. And this way of perceiving it is bound to be individual: even if someone experiences the same thing, the records will differ. Even two snakes will differ, because the metaphor has come from two different individuals.

So these metaphors -- that the feeling of kundalini is like the movement of a serpent -- are just symbolic, but they correspond with reality. The same movement is there; the subtle movement, just like a snake, is there. The force is there, the golden appearance is there -- and all of this corresponds to the symbol of the snake. So if that symbol is congenial to you, it is all right.

But it may not be congenial; so never say to anybody that what has happened to you is bound to happen to him. Never say that to anyone. It may be, or it may not be. The symbol is appropriate for you, it may not be for him. If this much can be understood, there is no reason for dissension.

Differences have come about because of symbols. A Mohammed cannot conceive of a Buddha's symbol. It is impossible! The environments of the two were so different. Even the word god can be a burden if it is not conceived of as a symbol that corresponds to your individuality.

For example, Mohammed could not conceive of God as compassion. Compassion did not exist anywhere in his environment. Everything was so terrifying, so dangerous, that God had to be conceived of differently. Crossing from one country to the next, slaughtering, the people in Mohammed's environment could not conceive of a God that was not cruel. An uncruel God, a compassionate God, would have been unreal to them because the concept wouldn't have corresponded to their reality.

To a Hindu, God is seen through the environment. The nature is beautiful, the soil is fertile; the race is deeply rooted in the earth. Everything is flowing and flowing in a particular direction, and the movement is very slow, just like the Ganges. It is not terrifying and dangerous. So the Hindu god is bound to be a Krishna, dancing and playing on his flute. This image comes from the environment and from the racial mind and its experiences.

Everything subjective is bound to be translated, but whatever name and symbol we give to it is not unreal. It is real to us. So one must defend one's own symbol, but one must not impose one's own symbol on others. One must say, "Even if all the others are against this symbol, it is congenial to me; it comes to me

naturally and spontaneously. God comes to me in this way; I do not know how he comes to others."

So there have been many ways to indicate these things, thousands and thousands of ways. But when I say it is subjective, psychic, I do not mean it is just a name. It is not just a name: to you it is a reality. It comes to you in this way and it cannot come to you otherwise. If we do not confuse materiality with reality, and do not confuse objectivity with reality, then everything will become clear. But if you confuse them, then things become difficult to understand.

Meditation: The Art of Ecstasy

Chapter #7
Chapter title: Enlightenment: An Endless Beginning

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Meditation is going inward. And the journey is endless, endless in the sense that the door opens and goes on opening until the door itself becomes the universe. Meditation flowers, and it goes on flowering until the flowering itself becomes the cosmos. The journey is endless: it begins, but it never ends.

There are no degrees of enlightenment. Once it is, it is there. It is just like jumping into an ocean of feeling. You jump, you become one with it, like a drop dropping into the ocean becomes one with it. But that doesn't mean that you have known the whole ocean.

The moment is total: the moment of dropping the ego - the moment of ego elimination, the moment of egolessness - is total; it is complete. As far as you are concerned, it is perfect. But as far as the ocean is concerned, as far as the divine is concerned, it is just a beginning, and there will be no end to it.

One thing to remember: ignorance has no beginning, but it has an end. You cannot know from what point your ignorance begins; you always find it there; you are always in the midst of it. You never know the beginning: there is no beginning.

Ignorance has no beginning, but it ends. Enlightenment has a beginning, but it never ends. And both of these become one; they both are one. The beginning of enlightenment and the end of ignorance is a single point. It is one point, a dangerous point with two faces: one face looking toward beginningless ignorance and the other face looking at the beginning of endless enlightenment.

So you reach enlightenment, but yet you never reach it. You come to it, you drop into it, you become one with it, but still a vast unknown remains. And that is the beauty of it; that is the mystery of it.

If everything was known in enlightenment, there would be no mystery. If everything became known, the whole thing would become ugly; then there would be no mystery, everything would be dead. So enlightenment is not "knowing" in this sense; it is not knowing as a suicide, it is knowing in the sense that it is an opening into greater mysteries. "Knowing" then means that you have known the mystery, you have become aware of the mystery. It is not that you have solved it: it is not that there is a mathematical formula and now everything is known. Rather, the knowing of enlightenment means that you have come to a point where the mystery has become ultimate. You have known that this is the ultimate mystery; you have known it as a mystery, now it has become so mysterious that you cannot hope to solve it. Now you leave all hope.

But it is not despair, it is not hopelessness; it is just understanding the nature of the mystery. The mystery is such that it is insoluble; the mystery is such that the very effort to solve it is absurd. The mystery is such that to try to solve it through the intellect is meaningless: you have come to the limit of your thinking. Now there is no thinking at all, and knowing begins.

But this is something very different from the knowing of science. The very word science means knowing, but knowing in the sense of making a mystery demystified. Religious knowing means something quite the contrary. It is not demystifying reality; rather, all that was known before becomes mysterious again, even ordinary things about which you were confident, absolutely confident, that you knew. Now even that gate is lost. Everything, in a way, becomes gateless - endless and unsolvable.

Knowing must be conceived of in this sense: it is participating in the exclusive mystery of existence; it is saying yes to the mystery of life. The intellect - intellectual theory - is not there now; you are face to face with it. It is an existential encounter - not through the mind, but through you, the totality of you. Now you feel it from everywhere: from your body, from your eyes, from your hands, from your heart. The total personality comes in contact with the total mystery.

This is just a beginning. And the end will never be, because the end would mean demystifying it. This is the beginning of enlightenment. There is no end to it, but this is the beginning. You can conceive of the end of ignorance, but there will be no end to this enlightened state of mind. Now you have jumped into a bottomless abyss.

You can conceive of it from so many points of view. If one comes to this state of mind through kundalini it will be an endless flowering. The one thousand petals of the sahasrar do not mean exactly one thousand: the "one thousand" simply means the greatest number - it is symbolic. This means that the petals of kundalini that are flowering are endless; they will go on opening and opening and opening. So you will know the first opening, but the last will never be there because there is no limit to it. One can come to this point through kundalini or one can come to it through other ways. Kundalini is not indispensable.

Those who reach enlightenment by other paths come to this same point, but the name will be different, the symbol will be different. You will conceive of it differently because what is happening cannot be described, and what is being described is not exactly what is happening. The description is an allegory, the description is metaphoric. You can say it is like the flowering of a flower - though there is no flower at all. But the feeling is just as if you are a flower that is beginning to open; the same feeling of opening is there. But someone else can conceive of it differently. He can say, "It is like the opening of a door - a door that leads to the infinite, a door which goes on opening." So one can use anything.

Tantra uses sex symbols. They can use them! They say, "It is a meeting, an endless union." When tantra says, "It is just like *maithuna*, intercourse, what is meant is: a meeting of individuals with the infinite - but endless, eternal. It can be conceived of in this way, but any conception is bound to be just a metaphor. It is symbolic; it is bound to be. But when I say symbolic, I do not mean that a symbol has no meaning.

A symbol has meaning as far as your individuality is concerned because you conceived of it in this way. You cannot conceive of it otherwise. A person who has not loved flowers, who has not known flowering, who has passed by flowers but remained unacquainted with them, whose whole life is not concerned with the realm of flowering, cannot feel it as a flowering. But if you feel it as a flowering, it means so many things; it means that the symbol is natural to you, it corresponds somehow to your personality.

QUESTION: HOW DOES ONE FEEL AFTER THE SAHASRAR BEGINS TO OPEN?

After the sahasrar opens, there should be no feeling but inner silence and void. The feeling will be acute in the beginning - when you feel it for the first time it will be very acute - but the more you know it, the less acute it will become. The more you become one with it, the more it will lose its acuteness. Then a moment comes - and it must come - when you will not feel it at all.

Feeling is always of the new. You feel that which is strange; you do not feel that which is not strange. The strangeness is felt. If it becomes one with you and you have known it, you won't feel it, but that doesn't mean that it will not be there. It will be there, even more than before. It will go on intensifying more and more, but the feeling will be there less and less. And the moment will come when there will be no feeling; there will be no sense of "otherness," so the feeling will not be there.

When the flowering of the sahasrar comes for the first time, it is something other than you. It is unknown to you and you are unacquainted with it. It is something penetrating into you, or you are penetrating into it. There is a gap between you and it, but the gap will gradually drop and you will become one with it. Now you will not see it as something happening to you; you will become the happening. It will go on expanding and you will become one with it.

Then you will not feel it. You will notice it, but will not feel it any more than you feel your breathing. You feel your breathing only when something new, or wrong, has happened to you; otherwise you do not feel it. You do not even feel your body unless some disease has crept in, unless you are ill. If you are completely healthy, you do not feel it: you just have it. Really, your body is more alive when you are healthy, but you do not feel it. You need not feel it; you are one with it.

QUESTION: WHAT HAPPENS TO RELIGIOUS VISIONS AND OTHER MANIFESTATIONS OF DEEP MEDITATION WHEN THE SAHASRAR OPENS?

All these things will drop. All pictures will drop - visions, everything, will drop, because these things come only in the beginning. They are good signs, but they will drop away.

Before the opening of the sahasrar comes, many visions will come to you. These are not unreal; visions are real, but with the opening of the sahasrar there will be no more visions. They will not come because this "flowering experience" is the peak experience for the mind, it is the last experience for the mind; beyond this, there will be no mind.

All that is happening beforehand is happening to the mind, but the moment you transcend mind, there will be nothing. When the mind ceases, there will be neither *mudras* - outward expressions of psychic transformation - nor visions; neither flowers nor serpents. There will be nothing at all, because beyond mind there is no metaphor. Beyond mind the reality is so pure that there is no otherness; beyond mind the reality is so total that it cannot be divided into the experiencer and the experienced.

Within the mind, everything is divided into two. You experience something - you may call it anything; the name doesn't matter - but the division between the experiencer and the experienced, the knower and the known, remains. The duality remains.

But these visions are good signs because they come only in the last stages. They come only when the mind is to drop; they come only when the mind is to die. Particular mudras and visions are symbolic only, symbolic in the sense that they indicate a coming death for the mind. When the mind dies there will be nothing left. Or, everything will be left, but the divisions between the experiencer and the experienced will not be there.

Mudras, visions - particularly visions - are experiences; they indicate certain stages. It is just like when you say, "I was dreaming": we can take it for granted that you were asleep because dreaming indicates sleep. And if you say, "I was daydreaming," then too you have dropped into a sort of sleep, because dreaming is possible only when the mind, the conscious mind, has gone to sleep. So dreaming is indicative of sleep: in the same way, mudras and visions are indicative of a particular state.

You may see visions of certain figures - you can identify them - and these figures, too, will be different for different individuals. The figure of Shiva cannot come to a Christian mind. It cannot; there is no possibility of it coming, but Jesus will come. That will be the last vision for a Christian mind, and it is very valuable.

The last vision to be seen is of a central religious figure. This central figure will be the last vision. To a Christian - and by Christian I mean one who has imbibed the language of Christianity, the symbols of Christianity, one whose Christianity has entered his blood and bones from his very childhood - the figure of Jesus on the cross will be the last. The knower, the experiencer, is still present, but at the very end there will be the savior. It has been experienced; you cannot deny it. In the last moment of the mind - of the dying mind - in the end, Jesus is there.

But to a Jaina, Jesus cannot come; to a Buddhist, Jesus cannot come. To a Buddhist, the figure of Buddha will be there. The moment the sahasrar opens - with the opening of the sahasrar, Buddha will be there. That is why Buddha is visualized on a flower. The flower was never placed there for the real Buddha - under his feet the flower was not there - but the flower is placed there in statues because statues are not real replicas of Gautam Buddha. They are the representation of the last vision to come into the mind. When the mind drops into the eternal, Buddha is seen in this way: on the flower.

That is why Vishnu is placed on a flower. This flower is symbolic of the sahasrar, and Vishnu is the last figure to be seen by a Hindu mind. Buddha, Vishnu, Jesus, are archetypes - what Jung calls archetypes.

The mind cannot conceive of anything abstractly, so the last effort of the mind to understand reality will be through the symbol that has been most important to it. This peak experience of the mind is the mind's

last experience. The peak is always the end; the peak means the beginning of the end. The peak is the death, so the opening of the sahasrar is the peak experience of the mind, the utmost that is possible with the mind, the last that is possible with the mind. The last figure - the centralmost figure, the deepest one, the archetype - will come. And it will be real. When I say "vision," many will deny that it is real. They will say that it cannot be real because they think the word vision means illusionary, but it will be more real than reality itself. Even if the whole world denies it, you will not be ready to accept the denial. You will say, "It is more real to me than the whole world. A stone is not so real as the figure I have seen. It is real; it is perfectly real." But the reality is subjective; the reality is colored by your mind. The experience is real but the metaphor is given by you, so Christians will give one metaphor, Buddhists will give another, Hindus will give another.

QUESTION: DOES TRANSCENDENCE COME WITH THE OPENING OF THE SAHASRAR?

No, transcendence is beyond the opening. But enlightenment has two connotations. One, the dying mind - the ending mind, the mind that is going to die, the mind that has come to its peak, the mind that has come to its last - conceives of the enlightenment. But a barrier has come and now the mind will not go beyond this. The mind knows that it is ending, and with its ending the mind also knows the end of suffering; the mind also knows the end of division; the mind also knows the end of the conflict that was there. All this ends and the mind conceives of this as enlightenment, but it is still the mind that is conceiving of it. So this is enlightenment conceived of by the mind.

When the mind has gone, then the real enlightenment comes. Now you have transcended, but you cannot talk about it, you cannot say anything about it. That is why Lao Tzu says, "All that can be said cannot be true. That which can be said will not be true, and the truth cannot be said. Only this much can be said, and only this much is true."

And this is the last statement of the mind. This last statement has meaning, much meaning, but it is not transcendental. The meaning is still a limitation of the mind; it is still mental, it is still conceived of through the mind.

It is just like a flame, a flame in a lamp that is just going to die. Darkness is descending; the darkness is coming, it is encircling nearer and nearer, and the flame is dying, the flame has come to the very end of its existence. It says, "Now there is darkness," and it goes out of existence. Now the darkness has become full and complete. But the last statement of the dying flame was known by the flame: the darkness was not complete because the flame was there, the light was there. The darkness was conceived of by the light.

The light cannot really conceive of darkness; the light can only conceive of its own limitations, and beyond that is darkness. The darkness was coming nearer and nearer and the light was going to die. It could make its last statement, "I am going to die," and then the darkness was there. The darkness had been coming and coming and coming; then the light made its last statement and dropped, and the darkness was complete. So the statement was true, but not the truth.

There is a difference between true and truth. Truth is not a statement. The flame has gone and darkness is there; this is truth. Now there is no statement: darkness is there. The statement was true, it was not untrue. It was true: darkness was coming, enclosing, encircling. But still, the statement was made by light, and a statement made by light about darkness can, at the most, be true - not truth.

When the mind is not there, the truth is known: when the mind is not, the truth is. And when the mind is, you can be more true, but not truth; you can be less untrue, but not truth. The last statement that the mind can make will be the least untrue, but that is all that can be said.

So between enlightenment as conceived of by the mind and enlightenment as such, there is much difference, though it is not great. With a dying flame, there is not a single moment before it will die. Then the flame dies, and simultaneously the darkness comes. There is not a single moment between the two conditions, but the difference between them is great.

A dying mind will see visions in the end - visions of that which is coming. But these will be visions conceived of through metaphors, pictures, archetypes. The mind cannot conceive of anything else; the mind is trained in symbols, nothing else. There are religious symbols, artistic symbols, aesthetic, mathematical, and scientific symbols, but these are all symbols. This is how the mind is trained.

A Christian will see Jesus, but a mathematician who is dying, a mind that has been trained

nonreligiously, may see nothing in the last moment but a mathematical formula. It may be a zero or it may be a symbol of infinity, but it will not be Jesus, not be Buddha. And a Picasso dying may just see an abstract flow of colors at the last moment. That will be the divine to him; he cannot conceive of the divine otherwise.

So the end of the mind is the end of symbols, and at the end the mind will use the most significant symbol that it knows. And after that, because there is no mind, there will be no symbols.

This is one reason why neither Buddha nor Mahavira talked about symbols. They said that there was no use talking about them since they are all below enlightenment. Buddha would not talk about symbols, and because of this he said that there were eleven questions that should not be asked to him. It was declared that no one should ask these eleven questions; and they should not be asked because they could not be truly answered: a metaphor would have to be used.

Buddha used to say, "I would not like to use any metaphor. But if you ask and I do not reply, you will not feel good. It will not be gentlemanly; it will not be courteous. So, please, do not ask these questions. If I reply to you it will be courteous, but untrue; so do not put me in this dilemma. As far as the truth is concerned, I cannot use a symbol; I can use symbols only to approximate non-truth or approximate truth."

So there will be persons who will not use any metaphors, any visions. They will deny everything, because truth conceived of by the mind cannot be enlightenment itself; these are two different things. The conceptions of the mind will go when the mind goes, and then enlightenment will be there, but without mind.

So the enlightened personality is without mind - a no-mind personality, living, but without any conceptions; doing, but not thinking about it; loving, but without the concept of love; breathing, but without any meditation. So living will be moment to moment and one with the total, but mind will not be there in between. The mind divides, and now there will be no division.

Meditation: The Art of Ecstasy

Chapter #8
Chapter title: Initiation to a Master: The Ultimate Technique

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Man exists as if in sleep. Man is asleep. Whatever is known as waking is also a sleep. Initiation means to be in intimate contact with one who is awakened. Unless you are in intimate contact with one who is awakened it is impossible to come out of your sleep, because the mind is even capable of dreaming that it is awake. The mind can dream that now there is no more sleep.

When I say that man is asleep, this has to be understood. We are dreaming continually, twenty-four hours a day. In the night we are closed to the outward world, dreaming inside. In the day our senses are opened toward the outside world, but the dream continues inside. Close your eyes for a moment, and you can again be in a dream; it is a continuity inside. You are aware of the outside world, but that awareness is not without the dreaming mind; it is imposed on the dreaming mind, but inside the dream continues. That is why we are not seeing what is real even when we are supposedly awake. We impose our dreams on reality. We never see what is; we always see our projections.

If I look at you and there is a dream in me, you will become an object of projection. I will project my dream on you, and whatever I understand about you will be mixed with my dream, with my projection.

When I love you, you appear to me something quite different; when I do not love you, you appear to me completely different. You are not the same because I have just used you as a screen and projected my dreaming mind on you.

When I love you, the dream is different, so you appear different. When I do not love you, you are the same - the screen is the same, but the projection is different; now I am using you as a screen for another dream of mine. Again the dream can change. Again I can love you; then you will appear different to me. We never see what is; we are always seeing our own dream projected on what is.

I am not the same to each one of you: each one projects onto me something else. I am one only as far as I myself am concerned. And if I myself am dreaming, then even for me I am different each moment, because for each moment my interpretation will differ. But if I am awakened, then I am the same. Buddha said that the test of an enlightened one is that he is always the same, just like the sea water: anywhere, everywhere, it is salty.

You have around yourself a filmy enclosure of projections, ideas, notions, conceptions, interpretations. You are a projector going on and on, projecting things that are nowhere, only inside you, and the whole becomes a screen; so you can never be aware, by yourself, that you are in a deep sleep.

There was a Sufi saint, Hijira. An angel appeared in his dream and told him that he should save as much water as possible from the well, because the following morning all the water in the world was going to be poisoned by the devil and everyone who would drink it would become mad.

So the whole night the fakir saved as much water as possible. And the phenomenon really happened: everyone became mad the next morning. But no one knew the whole city had become mad. Only the fakir was not mad, but the whole city talked as if he had gone mad. He knew what had happened, but no one believed him, so he went on drinking his water and remained alone.

But he could not continue that way; the whole city was living in an altogether different world. No one listened to him, and finally there was a rumor that he would be caught and sent to prison. They said that he was mad.

One morning they came to get hold of him. Either he would be treated as if he was ill, or he would have to go to prison, but he could not be allowed freedom: he had become absolutely mad. What he said could not be understood; he spoke a different language.

The fakir was at a loss to understand. He tried to help the others to remember their past, but they had forgotten everything. They did not know anything of the past, anything about what existed before that maddening morning. They could not understand; the fakir had become incomprehensible to them.

They surrounded his house and caught hold of him. Then the fakir said, "Give me one moment more. I shall treat myself." He ran to the common well, drank the water, and became all right. Now the whole city was happy: the fakir was okay now; now he was not mad. Really, he had gone mad, but now he was part and parcel of a common world.

If everyone else is asleep, you will never even be aware that you are asleep. If everyone is mad and you are mad, you will never be aware of it.

By initiation it is meant that you have surrendered to someone who is awakened. You say, "I do not understand, I cannot understand. I am part of the world that is mad and asleep. I am dreaming all the time." This feeling can come even from a sleepy person, because the sleep is not always deep. It wavers, becoming very deep at times and then coming up and becoming very shallow. Just like ordinary sleep is a fluctuation of so many levels, so many planes, the metaphysical sleep that I am talking about also fluctuates. Sometimes you are just on the border line, very near to the Buddha; then you can understand something of what Buddha is talking about, what he is saying. It will never be exactly what was said, but at least you have had a glimpse of the truth.

So a person who is on the border of metaphysical sleep will want to be initiated. He can hear something, he can understand something, he sees something. Everything is as if in a mist, but still, he feels something; so he can approach a person who is awakened and surrender himself. This much can be done by a sleepy person. This surrendering means he understands that something quite different from his sleep is happening. Somewhere he feels it. He cannot know it correctly, but he feels it.

Whenever a buddha passes, those who are on the border line of sleep can recognize that there is something different about this man. He behaves differently, he speaks differently, he lives differently, he walks differently; something has happened to him. Those who are on the border line can feel it; but they are

asleep, and this borderline awareness is not permanent. They may fall back into sleep at any moment.

So before they fall into a deeper unconsciousness, they can surrender to the awakened one. This is initiation from the side of the initiated. He says, "I cannot do anything myself. I am helpless, and I know that if I do not surrender this moment, I may again go into deep sleep. Then it will be impossible to surrender." So there are moments that cannot be lost, and one who loses those moments may not be able to get them again for centuries, for lifetimes, because it is not in one's hands when one will come again to the border line. It happens for so many reasons that are beyond your control.

On the part of the initiated, initiation is a total letting go: a complete trust, a complete surrender. It can never be partial. If you surrender partially, you are not surrendering, you are deceiving yourself. There can be no partial surrender, because in partial surrender you are withholding something, and that withholding may push you again into a deep sleep. That nonsurrendering part will prove fatal; any moment you may again be in deep sleep.

Surrender is always total. That is why trust was required and always will be required in initiation. Trust is required as a total condition, as a total requirement. And the moment you surrender totally, things begin to change; now you cannot go back to your dream life. This surrendering shatters the whole projection, the whole projecting mind, because this projecting mind is tethered to the ego, it cannot live without the ego. The ego is the main center of it, the base. If you surrender, you have surrendered the very base. You have given up completely.

Initiation is just a person who is asleep asking for help to be awakened. He surrenders to one who is awake. It is very simple; the thing is not very complex. When you go to a Buddha, to a Jesus, or to a Mohammed and surrender yourself, what you are surrendering is your sleep, your dreams. You cannot surrender anything more, because you are nothing more. You surrender this; your sleep, your dreaming, your whole nonsense of the past you surrender.

So from the initiated it is a surrendering of the past, and from the one who initiates you it is a responsibility for the future. He becomes responsible - and only he can be responsible; you can never be responsible. How can one who is asleep be responsible? Responsibility comes with awakening.

This is really a fundamental law of life: one who is asleep is not responsible even for himself, and one who is awakened is responsible even for others. If you come to him and surrender to him, then he becomes particularly responsible for you. So Krishna could say to Arjuna, "Leave everything. Come to me; surrender at my feet," and Jesus could say, "I am the truth, I am the door, I am the gate. Come to me, pass through me. I will be the witness on the last day of your judgment. I will answer for you."

This is all analogical. Every day is the day of judgment, and every moment is the moment of judgment. There is not going to be any last day. These are just the terms that could be understood by the people to whom Jesus was speaking. He was saying, "I will be responsible for you, and I will answer for you when the divine asks. I will be there as a witness. Surrender to me; I will be your witness."

This is a great responsibility. No one who is asleep can take it because even to be responsible for yourself becomes difficult in sleep. You can be responsible for others only when you no longer need to be responsible for yourself, when you are unburdened completely, when you are no more. So only one who is no more can initiate you; otherwise, no one can initiate you. No particular individual can initiate anyone, and if that happens - and it happens so many times, it is happening every day; those who are themselves asleep initiate others who are asleep, the blind leading the blind, both fall into the ditch.

No one who is asleep can initiate anyone, but the ego wants to initiate. This egoistic attitude has proved fatal and very dangerous. The whole initiation, the whole mystery of it, the whole beauty of it, became ugly because of those who were not entitled to initiate. Only one who has no ego inside, who has no sleep inside, who has no dream inside, can initiate; otherwise, initiation is the greatest sin.

In the old days, to take initiation was not easy; it was the most difficult thing. One had to wait for years to be initiated; even for his whole life one might wait. This waiting was a testing ground, it was a discipline.

For example, Sufis would only initiate you when you had waited for a particular period. You had to wait, without questioning, for the moment when the teacher himself would say that it was time. The teacher might be a shoemaker. If you wanted to be initiated, you would have to help him for years in shoemaking. And not even the relevance of the shoemaking could be questioned. So for five years you would just be waiting, helping the teacher in shoemaking. He would never talk of prayer or meditation, he would never talk of anything except shoemaking. You have waited for five years... but this is a meditation. And it is no ordinary meditation; you would be cleansed through it.

This simple waiting, this unquestioned waiting, would make the ground ready for complete surrender.

Only after a long waiting could initiation happen, but then surrender was easy and the master could take responsibility for the disciple.

Now the whole thing has become different. No one is ready to wait. We have become so time conscious that we cannot wait for a single moment. And because of this time consciousness, initiation has become impossible. You cannot be initiated. You run past Buddha and you ask him, "Will you initiate me?" You are running; you meet Buddha on the street while running. Even during this utterance of four or five words you have been running.

This whole running of the modern mind is because of the fear of death. For the first time man is so fearful of death, because for the first time man has become absolutely unaware of the deathless. We are only conscious of the body that is going to die; we are not conscious of the inner consciousness that is deathless.

In ancient days there were people who were conscious of the deathless, and because of their consciousness, their deathlessness, they created an atmosphere in which there was no hurry. Then initiation was easy. Then waiting was easy; then surrender was easy. Then for the master to assume responsibility for the disciple was easy. These things have all become difficult now, but still, there is no alternative: initiation is needed.

If you are in a hurry, I will give initiation to you in your running state, because otherwise there will be no initiation. I cannot ask you to wait as a precondition. I must initiate you first and then prolong your waiting in so many ways; through so many devices, I will persuade you to wait. If I tell you first, "Wait five years and then I will initiate you," you cannot wait, but if I initiate you this very moment then I will be able to create devices for your waiting.

So let it be like this; it makes no difference, the process will be the same. Because you cannot wait, I change; I will allow you to wait afterward. I will create so many devices, so many techniques just to make you wait. Because you cannot wait unoccupied, I will create techniques for you, I will give you something to play with. You can play with these techniques; it will become a waiting. Then you will be ready for a second initiation, which would have been the first in the old days. The first initiation is a formal one; the second one will be informal, it will be like a happening. You will not ask me, I will not give you. It will happen -- in the innermost being it will happen. And you will know it when it happens.

Surrender from the disciple, responsibility from the master: that is the bridge. And whenever you are able to surrender, the master will come. The master is there. Masters have always been in existence. The world has never lacked masters, it has always lacked disciples. But no master can begin anything unless someone surrenders. So whenever you have a moment to surrender, do not lose it. Even if you do not find anyone to whom to surrender, then just surrender to existence. But whenever there is a moment to surrender, do not lose it, because then you are on the border line, you are in between sleep and waking. Just surrender!

If you can find someone to whom to surrender that is good, but if you cannot find anyone, just surrender to the universe, and the master will appear, he will come. He comes whenever there is surrender. You become vacant, you become empty, and the spiritual force rushes toward you and fills you.

So always remember that whenever you feel like surrendering, do not lose the moment. It may not come again or it may come only after centuries and lives have been unnecessarily wasted. Whenever the moment comes, just surrender.

Surrender to the divine, to anything -- even to a tree -- because the real thing is not to whom you surrender: the real thing is surrendering. Surrender to a tree, and the tree will become a master to you. Surrender to a stone, and the stone will become a god. The real thing is surrendering. And whenever there is surrendering, one always appears who becomes responsible for you. This is what is meant by initiation.

Meditation: The Art of Ecstasy

Chapter #9
Chapter title: Sannyas: Dying to the Past

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To me, sannyas is not something very serious. Life itself is not very serious, and one who is serious is always dead. Life is just an overflowing energy without any purpose, so to me, sannyas is to lead life purposelessly. Live life as a play and not as a work. If you can take this whole life just as a play, you are a sannyasin; then you have renounced. Renunciation is not leaving the world, but changing the attitude.

That is why I can initiate anyone into sannyas. To me, initiation itself is a play. And I will not ask for any qualifications -- whether you are qualified or not -- because qualifications are asked when something serious is done. Just by existing everyone is qualified enough to play, and even if he is unqualified to be a sannyasin it makes no difference, because the whole thing is just a play.

So I will not ask for any qualifications. And my sannyas does not involve any obligation either. The moment you are a sannyasin, or a sannyasini, you are totally at freedom. It means that you have taken a decision, and this is the last decision: to live in indecision, to live in freedom.

The moment you are initiated into sannyas, you are initiated into an uncharted, unplanned future. Now you are not tethered by the past; you are free to live. So a sannyasin, to me, is a person who decides to live to the utmost, to the optimum, to the maximum. Moment to moment you live; moment to moment you act. Each moment is complete in itself. You do not decide how to act; the moment comes to you, and you act. There is no predetermination; there is no preplan.

Sannyas means living moment to moment, with no commitments to the past. If I give you a mala and if I give you new clothes, this is only for your remembrance: to remind you that now you do not have to make any decisions, now you are no longer the old. When this awareness becomes so deep that you do not need to remember it, then throw the robe, then throw the mala. But not until the awareness becomes so deep that now, even in sleep, you know that you are a sannyasin. So a new name, a new robe, a mala -- these are just devices to help you; to help you toward freedom, to help you toward total being, to help you toward total action.

Sannyas means that you have come to realize that you are a seed, a potentiality. Now you have taken the decision to grow; and this is the last decision. To decide to grow is a great renunciation -- renunciation of the security of the seed, renunciation of the "wholeness" of the seed. But this security is at a very great cost. The seed is dead; it is only potentially living. Unless it becomes a tree, unless it grows, it is dead -- only potentially living. And as far as I know, human beings, unless they decide to grow, unless they take a jump into the unknown, are like seeds: dead, closed.

To be a sannyasin is to take a decision to grow, to take a decision to move into the unknown, to take a decision to live in indecision. It is a jump into the unknown. It is not a religion and it is not bound to any religion; it is religiousness itself.

QUESTION: AT FIRST SIGHT, SANNYAS APPEARS TO BE SOMETHING THAT LIMITS ONE'S ACTIVITIES. WHY DOES ONE HAVE TO CHANGE ONE'S CLOTHES TO RED? WHY SHOULD ONE HAVE TO CHANGE HIS APPEARANCE, SINCE SANNYAS IS SOMETHING THAT IS WITHIN RATHER THAN WITHOUT?

Sannyas is not negative. The very word denotes negativity, but it is not a pure negativity. It means to leave something, but it is only leaving something because you have gained something else. Something has to be left. It is not that leaving anything is meaningful in itself, but that it creates a space for something new to come in. Negativity is just creating a space -- and if you are to grow, you need space.

As we are, we have no space within; we are so filled with unnecessary things and thoughts. Sannyas, in its negative aspect, means just creating a space -- throwing aside the trivial, the useless, the meaningless, so you can grow inside.

Growth is decay, but growth is positive also. And I say emphatically that sannyas is positive. Negativity is just the clearing: it is just clearing the ground for the growth to come in. Negativity is only something

without, something outside, and the growth is inside. The positivity is at the center, and the negativity is at the periphery.

And, really, nothing can exist that is simply negative or simply positive. That is impossible, because these are two polarities. Existence exists in between: these are the two banks between which existence flows. No river can exist with one bank, and neither can existence. When emphasis is given to only one side or to one bank or to one pole, it becomes fallacious. But when you accept the total, then there is no emphasis on anything. You just accept the two polarities, and then you grow within; and you use both of them as a dialectic within which to move.

Sannyas is understood as being negative. Its connotation has become negative because you have to begin with the negative, you have to begin from the periphery. This must be understood because sannyas is inner: something is to grow on the inside, so why must you begin from the outside? When you have to grow inside, why not begin from the inside?

But you cannot begin from the inside, because as you are you are on the periphery, on the outside. You have to begin from the point where you are; you cannot begin from somewhere where you are not.

For example, health is something inner; it grows. But you are diseased and ill, so we have to begin with your disease, not with your health; we have to negate the disease. By negating disease we are only creating space for the health to grow in; but the beginning is negative.

Medical science has no definition of health. They cannot have it; all that they can have is a definition of what disease is and a science of how to negate it. Health remains indefinable, and disease is negatively defined because you have to begin with disease; you cannot begin with health. When there is health you need not begin at all.

So if you have the inner space you do not need sannyas. Sannyas is to negate the samsara, the world -- the disease. When I say samsara, I do not mean that the world is diseased; rather, I mean the world that you have created around you. Everyone is living in a world of his own making.

I do not deny the world that exists outside. It cannot be denied; it is there. But you have a fantasy world, a dream world around you, and that dream world has become you. The periphery has become your center and you have forgotten the center completely. So when one begins, one has to deny this dreaming world, since this denial is the beginning. This becomes negative, and sannyas then appears to be negative. We give it a negative connotation because it means to negate this dream world. So sannyas is really medicinal: it is just a medicine to deny the disease. When the disease is negated, the possibility arises for the inner to grow. So sannyas is just to create a situation.

You must understand clearly that when I say "to deny the world," I do not mean the world that exists, but rather the world that every individual creates around him. Because of this dream world we cannot know the world that really exists; this constant dreaming becomes a barrier. It becomes a double barrier: you cannot go inside -- there is something existential there; you cannot go outside -- there is something existential there also. You are stuck to your dreaming mind and you cannot proceed either way.

A miracle happens when this dreaming barrier is annihilated. There is no longer any disease. You begin to exist in two worlds simultaneously, only now they are no longer two because the barrier was the thing that divided them. You become existential inside, and you become existential outside. So this is why a negative approach is chosen.

How does this -- the taking of sannyas -- affect your behavior? There are two possibilities: one is to change your behavior consciously, and the other is to change your consciousness consciously. Behavior is nothing but consciousness expressed, but if you start with behavior, you may continue with the old consciousness. You can adjust any new behavior to the old consciousness, and then behavior changes outwardly, but nothing really changes.

For example, your consciousness can continue to be violent, but you can be nonviolent in your behavior. You can be nonviolent in your behavior, but your consciousness continues to be the same as it was when your behavior was violent. Now you begin to suppress your consciousness. You have to suppress it because you have to pose a behavior that is not in the consciousness. The consciousness has to be suppressed, and when you suppress consciousness, you create the unconscious in yourself.

When you begin to behave in ways that your consciousness is not ready to behave in, then you are denying part of your consciousness, putting it off. This part becomes your unconscious, and it becomes more powerful than your consciousness because you have to continue denying your behavior. You become false; a false personality is created. This false personality exists only up to the point where the unconscious exists. So if you try to change your behavior directly, you will become less and less conscious and more and

more unconscious.

A person who has become completely behavior oriented will just be automatic. Only the very small consciousness that is needed to work automatically will be there; otherwise, the whole mind will become unconscious. And this unconscious mind is the disease of your consciousness.

You can begin by changing your behavior as more or less "ethical" persons ordinarily do. The so-called religions begin with changing your behavior. But I do not begin with changing your behavior; I begin with changing your consciousness, because really, consciousness *is* the behavior. That is the behavior. This outward behavior is meaningless. So begin with changing your consciousness.

That is why my emphasis is on meditation and not on behavior. Meditation changes your consciousness. First, it destroys the barrier between your conscious and unconscious. You become more fluid, you begin to move in a less fixed way; you become one with your consciousness. So meditation first has to destroy the barrier inside; and the destruction of the barrier means the expansion of your consciousness.

You must become more conscious. So the first thing is to be more conscious in whatsoever you are doing. I am not interested in the content of your doing, but with the consciousness of your doing. Be more conscious in doing it.

For example, if you are violent, the so-called moralists and religious people will say, "Be nonviolent, cultivate nonviolence." I will not say this. I will say: Be violent, but now be consciously violent. Do not change your behavior. Be conscious about your violence and you will find that you cannot be consciously violent, because the more you become conscious, the less is the possibility of being violent.

Violence has a built-in process; it can exist only when you are not aware. Your very awareness changes the whole thing: you cannot be violent if you are aware. Unawareness is a must for violence to exist, or for anger or for sex, or for anything that one wants to change in the behavior.

The greater the built-in mechanism, the more you are unaware of what you are doing and the more you can do things that are evil. When I say a thing is evil, I do not mean the content of it. I say a thing is evil when it creates unconsciousness unnecessarily: that is my definition. I do not say violence is bad because you will kill someone. I say violence is bad because you cannot be violent without unconsciousness. That unconsciousness is the evil, because that unconsciousness is the background, the basis, of all ignorance, of all dreams, of all illusions, of all the nonsense that we can create. Evil is nothing more than an unconscious mind.

So for one who is a sannyasin -- for one who has taken sannyas -- I emphasize that you do whatever you are doing. Do not change your behavior, change your consciousness. Do whatever you are doing consciously. Be angry -- anger is no cause for worry -- but be angry consciously. This consciousness becomes transformation and your whole behavior is changed; you cannot remain the same. And now this change is not just a change in behavior; it becomes a change of your being also, not only of your doing.

You do not have to create a false personality, a mask. You can be completely at ease with yourself. But this "being at ease with yourself" can come only when you have become totally conscious. Tension is there because you are living with masks: you are violent and you have to be nonviolent; you are angry and you have to be nonangry; you are sexual and you have to be nonsexual. This creates tensions, this creates anxieties. This is the anguish, the whole anguish; you have to be something which you are not, so you are bound to be in a deep anxiety constantly. This "being something which you are not" is withering and dissipating your whole life energy in tensions, in conflicts. Really, conflict is never with someone else; it is always with yourself.

So I emphasize being at ease with yourself. And you can only be at ease when your behavior is conscious. So be conscious; meditate and be conscious in your behavior. Then things will begin to change without your knowing it. You will be different because of your different consciousness.

You ask why I emphasize the changing of dress, the changing of name -- these outward things. They are so outward, the most outward things.

As I know man to be, as man exists, he *is* clothes. As man is, clothes are very significant. You give a military uniform to a person and his very face changes, his very attitude; something different arises within him. Look at a policeman when he is in civilian dress and when he is in his uniform; he is not the same man at all. Why? Outward things create a change inside because you are nothing but the outside. There is no such thing as "inside" right now.

Gurdjieff used to say a very meaningful thing: that as you are now, you have no soul. He was both right

and wrong. You have a soul, but you do not know about it. You are the outside, and so clothes are very meaningful. Because of clothes a person becomes beautiful and because of clothes a person becomes ugly. Because of clothes he becomes respected; because of clothes he is not respected. A judge has to wear certain clothes -- a supreme court justice has to use a particular robe -- and no one asks why. With that robe he is a supreme court justice; without that robe he is no one.

This is how man is. When I look at a man he is more his clothes than his mind. And this is as it should be, because we belong to the body, we are identified with the body. This identification with the body becomes an identification with the clothes.

If I ask a man to wear a woman's dress and walk down the street, do you think that this is just going to be a change of clothes? It is not! Firstly, he will not be ready to do it. No man will be ready to do it. Why this unreadiness, why this resistance? It is only a change of clothes, and clothes are neither male nor female. How can clothes be male or female? But in fact, clothes are not simply clothes; psychologically they have become identified as either male or female. What type of minds do we have that even clothes have gender?

If you move in female dress, you will feel feminine. Your gestures will be different, your walking will be different, your eyes will be different; your very awareness of what is happening on the street will be different. You will be aware of things that you have never been aware of before even though you may have walked down the same street your whole life. Because everything about you will be different, others will look at you differently -- and you will react differently to their looking. You won't be the same person.

So when I say that clothes are our outside, they only appear to be outside; they have gone deeply inward, they have penetrated inside. So I emphasize a change of clothes. A readiness to change the clothes is a readiness to throw the old mind, which was associated with the clothes. A readiness to make this change is a readiness to change your identity.

When someone resists the change in clothes I know why he is resisting. He goes on asking, "Why do you emphasize the clothes?" But I am not emphasizing them; he is emphasizing them. He keeps saying, "Why must you emphasize the clothes? They are just the outside. What is the difference if I continue wearing my old things?"

I am not emphasizing the clothes at all; *he* is emphasizing them. And he is not even aware that he is resisting. Then I ask him, "Why are you resisting?" If someone comes to me and is not at all resistant, I may not even ask him to change his clothes. If I ask him to change his clothes and he says "Okay," then I may not tell him to change his clothes, because he is not identified with clothes really.

So I may tell you to change your clothes: to use a particular type of robe, a particular color. The moment you change your clothes, *you* change; sometimes you are this color, sometimes that color. If I just ask you to change your type of clothes without specifying any particular color, that may not be a change at all because you have changed your type of clothing so continuously. So the change can happen only with an unchanging robe; then there is really a change. If I give you an unchanging robe, then the change in you can happen.

Why do we change clothes really? It is a deep thing, not just an outward one. Why are we bored with one style, one color, one type of cloth? Why are we bored? The mind is always asking for something new, something different. We go on asking how to stop our mind from running continually and yet we go on always feeding it the new. We go on asking how to stop our constant, wavering mind -- how to bring it to a standstill, how to be silent -- but we go on feeding it in subtle ways. We go on changing clothes, we go on changing things -- we go on changing everything. We are bored with anything that remains constant, but the more the mind is fed changes, the more the mind is fed.

With a nonchanging robe, for the first time your mind has to fight daily, every moment, with the identity that it wants to change. And if you are at ease with a nonchanging robe, soon you will be at ease with a nonchanging world. This is just a beginning. The more you are at ease with something nonchanging, the more the mind will be able to stop.

So the emphasis is to become more and more at ease with the nonchanging; only then can you come to the eternal. With a mind that is asking for constant change, how can you come to the eternal? You have to begin with the nonchanging.

Somewhere, with this nonchanging of your clothes, you will become unaware of clothes. When you use the same robe and the same color, you will soon become unaware of clothing. Moving on the streets you will become unaware of the clothing shops; your consciousness of these things will just drop, because it is the mind that notices them. And if your mind is again looking at clothes and at the shops, be aware of it. What is your mind asking for?

We feel this constant changing of clothes to be something beautiful, but in a nonchanging robe you can attain a graceful beauty that can never be attained with a changing robe. With a changing robe you are hiding ugliness, nothing else, but with a nonchanging robe everything about you as you are is revealed.

When you change your clothes, others become aware of your clothes. That is why everyone always asks about your new clothes. But when you are constantly in one robe, no one asks about your clothes; the asking drops. Then one looks at you, not at your clothes.

This is a fact that every woman knows. If she wears ornaments and nice clothes, you become aware of the ornaments and clothes and forget the woman. This is hiding. Clothes are not expressers, but hiders. And the more precious the ornament the more deeply you can hide, because others become more attentive to the ornament.

With a diamond on my finger, my finger is hidden. The diamond has so much appeal and the luster of it somehow becomes associated with my finger, but it is not part of the finger at all. A bare or naked finger is exposed as it is. If it is beautiful, then it is beautiful; if it is ugly, then it is ugly.

A person who is not hiding his ugliness has a beauty of his own. A person who is not hiding anything has a certain grace, and this grace comes only when you are totally naked. When you are at ease a certain grace comes, and even an ugly face becomes beautiful. But with hiding, even a beautiful face becomes ugly.

To me, beauty is to be as you really are: to be as you are and totally relaxed in it. If you are ugly, you are ugly and at ease with it; then a subtle beauty begins to come to your face. With relaxation and ease, a subtle flow begins to manifest. It is not coming from the diamond; now it is coming from your inner self.

One who is not at ease with himself cannot be at ease with anyone else. And one who does not love himself, who is hiding himself, cannot be loved by anyone else. He is deceiving others, and others are deceiving him. Then we never really meet; only faces are meeting -- far-off faces. I have come with a made-up face, and you have also come with a made-up face. I am hiding myself and you are hiding yourself. Two faces are meeting in this room, but nowhere is there an encounter, nowhere is there an authentic meeting and communion between these faces.

But why do you change your faces? You change them because if you do not, you will not pay enough attention to the face that you are showing and the real may be exposed. That is why a beloved is someone altogether different when she becomes your wife. She is not the same now because she cannot put on a new face. She is so much with you that the real is bound to show up. In the morning she will be just as she is -- and now she is ugly. On the beach you were just fascinated, but in the morning, in bed, after the whole night, she will be just as she is. And once you have known your wife in the morning when she is just getting out of bed, you have known her ugly face. But her face is not ugly because *she* is ugly; it is ugly because now nothing is hidden. You see everything, she sees everything.

So when I say that a sannyasin should remain in one robe, this means to be free from the changing clothes and the changing identities; to remain as you are and to be expressive as you are -- to just accept yourself. The moment you accept yourself, others will begin to accept you -- but that is irrelevant. Whether they accept you or not, it is irrelevant. If you think about people accepting you, then you will create another false face. There is nothing to think about: it just happens.

So I change the name, I change the clothes, just to help a person who is living on the periphery.

Meditation: The Art of Ecstasy

Chapter #10
Chapter title: Total Desire: The Path to Desirelessness

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Death is more important than life. Life is just the trivial, just the superficial; death is deeper. Through death you grow to the real life, and through life you only reach death and nothing else.

Whatever we say and mean by life is just a journey toward death. If you can understand that your whole life is just a journey and nothing else, then you are less interested in life and more interested in death. And once someone becomes more interested in death, he can go deep into the very depths of life; otherwise, he is just going to remain on the surface.

But we are not interested in death at all: rather, we escape the facts, we are continuously escaping the facts. Death is there, and every moment we are dying. Death is not something far away, it is here and now: we are dying. But while we are dying we go on being concerned about life. This concern with life, this over concern with life, is just an escape, just a fear. Death is there, deep inside -- growing.

Change the emphasis, turn your attention around. If you become concerned with death, your life comes to be revealed to you for the first time, because the moment you become at ease with death you have gained a life that cannot die. The moment you have known death, you have known that life which is eternal.

Death is the door from the superficial life, the so-called life, the trivial. There *is* a door. If you pass through the door you reach another life -- deeper, eternal, without death, deathless. So from so-called life, which is really nothing but dying, one has to pass through the door of death; only then does one achieve a life that is really existential and active -- without death in it.

But one should pass this door very consciously. We have been dying so many times, but whenever someone dies he becomes unconscious; you are so afraid of death that the moment death comes to you, you become unconscious. You pass through the door in an unconscious state of mind. Then you are born again, and the whole nonsense begins again, and again you are not concerned with death.

One who is concerned with death rather than with life begins to pass the door consciously. This is what is meant by meditation: to pass the door of death consciously. To die consciously *is* meditation. But you cannot wait for death; you need not, because death is always there: it is a door that exists inside you. It is not something that is going to happen in the future, it is not something outside of you that you have to reach, it is inside you, a door.

The moment you accept the fact of death and begin to feel it, to live it, to be aware of it, you begin to drop through the inner door. The door opens, and through the door of death you begin to have glimpses of an eternal life. Only through death can one have glimpses of eternal life; there is no other way. So really, all that is known as meditation is just a voluntary death, just a deepening inside, a drowning inside, a sinking inside; just a going away from the surface toward the depths.

Of course, the depths are dark. The moment you leave the surface you will feel you are dying, because you have identified the surface of life with yourself. It is not that the surface waves are just surface waves; you have become identified with them, you *are* the surface. So when you leave the surface, it is not only that you leave the surface; you leave yourself, your identity -- the past, the mind, the memory. All that you were, you have to leave; that is why meditation appears to be a death. You are dying, and only if you are ready to die this voluntary death -- to go deep beyond yourself, to leave the self and transcend the surface -- do you come to the reality, which is eternal.

So for one who is ready to die, this very readiness becomes the transcendence; this very readiness is the religiousness. When we say someone is worldly, it means he is more concerned with life than with death. Rather, that he is absolutely concerned with life and not at all concerned with death. A worldly person is one to whom death comes in the end; and when it comes, he is unconscious.

A religious man is one who is dying every moment. Death is not in the end; it is the very process of life. A religious man is one who is more concerned with death than with life, because he feels that whatever is known as life is going to be taken away. It is being taken away; every moment you are losing it. Life is just like sand in an hourglass: every moment the sand is being lost, and you cannot do anything about it. The process is natural; nothing can be done, it is irreversible.

Time is something which cannot be retained, which cannot be prevented, which cannot be reversed. It is one-dimensional: there is no going back. And ultimately the very process of time *is* death, because you are losing time, you are dying. One day all the sand is lost and you are empty -- just an empty self with no time left. So you die.

Be more concerned with death -- and time. It is right here and now, by the corner -- present every moment. Once you begin to look for it, you become aware of it. It is here, you were just overlooking the fact; not even overlooking the fact, escaping it. So enter into death, jump into it. This is the arduousness of meditation, this is the austerity of it: one has to jump into death.

To go on loving life is a deep lust, and to be ready to die somehow looks unnatural. Of course, death is one of the most natural things, but it looks unnatural to be ready to die.

This is how the paradox, how the dialectics of existence works: if you are ready to die, this very readiness makes you undying; but if you are not ready to die, this very unreadiness, this overattachment and lust for living, makes you a dying phenomenon.

When we assume any attitude, we always reach the opposite. This is the deep dialectics of existence. The expected never comes; the longed-for is never achieved; the desire is never fulfilled. The more you desire it, the more you lose it. Whatever the dimension may be, it makes no difference; the law remains the same. If you ask too much of anything, by the very asking you lose it.

If someone asks for love he will not get love, because the very asking makes him unlovely, ugly; the very fact of asking becomes the barrier. No one can love you if you are asking for love. No one can love you. You can be loved only when there is no asking; the very fact of not asking makes you beautiful, makes you relaxed.

It is just like when you close your fist and you lose the air that was in the open fist. In an open fist all the air is there, but the moment you close your fist, in the very closing you are losing the air. You may think that when you have closed your fist you will have possessed the air, but the moment you try to possess it you lose it. With an open fist all the air is there and you are the master. With a closed fist you are the loser: you have lost everything; you have no air in your hand at all.

And the more closed the fist, the less is the possibility of air being there. But this is how the mind works, this is the absurdity of the mind; if you feel that the air is not there, you close your fist even more. Logic says, "Close it better; you have lost all the air. You have lost it because you did not close your fist so well. You have not really closed your fist as you should; somewhere you are at fault. You have closed your fist wrong; that is why air has escaped. So close it more, close it more," and in the very closing you are losing. But this is how it happens.

If I love someone, I become possessive; I begin to close in. The more I close in, the more love is lost. The mind says, "Arrange to be even closer," and it makes more arrangements, but somewhere there is a leakage. That is why love is being lost. The more I close in, the more I lose. Only with an open hand can love be possessed; only with an open hand, only with a nonclosing mind, can love become a flowering. And this happens with everything.

If you love life too much, you become closed; you become like a dead person even while you are alive. So a person who is filled with lust for life is a dead person; he is already dead, just a corpse. The more he feels to be just a corpse, the more he yearns to be alive -- but he does not know the dialectics. The very longing is poisonous. A person who does not long for life at all -- a person like Buddha, with no lust for life -- lives ardently. He flowers into aliveness perfectly, totally.

The day Buddha died someone said to him, "Now you are dying. We will be missing you so much, for ages and ages, for lives and lives."

Buddha said, "But I died a long time ago. For forty years I have not been aware that I am alive. The day I achieved knowing, enlightenment, I died."

But he was *so* alive! And he was really alive only after he "died." The day he achieved inner enlightenment he died outwardly, but then he became very alive. Then he was so relaxed and so spontaneous. Then he was without fear -- without fear of death.

Fear of death is the only fear. It may take any shape, but that is the basic fear. Once you are ready -- once you have died -- there is no fear. And only in a nonfearing existence can life come to its total flowering.

Even then, death comes; Buddha dies. But death happens only to us, not to him, because one who has passed death's door has an eternal continuity, a timeless continuity.

So do not be concerned with life at all, not even your own life. And if you are not interested in life, then you cannot desire even death, because desire *is* life. If you become interested in, and desirous of, death, you are again desiring life -- because you cannot desire death really. To desire death is an impossibility. How can you desire death? Desire itself means life.

So when I say, "Do not be interested in life too much," I do not mean, "Be interested in death." When I

say, "Do not be interested in life," then you become aware of a fact... which is death. But you cannot desire it; it is not a desire really.

When I talk about an open fist, it will be good to understand: you have to close your fist, but you do not have to open it. Opening is not an effort at all; you just do not close it, and it opens. Opening is not an effort; it is not something positive that has to be done. In fact, if you are making an effort to open your fist it will just be a closing in reverse. It may look like an opening, but it is simply the reverse of closing.

Real opening only means no closing -- simply no closing; it is a negative phenomenon. If you are not closing your fist, then the fist is open. Now, even if it is closed it is open. The internal closing has dropped, so even if it is closed now -- half-closed or whatever -- it is open, because the internal closing is not there.

In the same way, a life that is not desiring is not desiring the opposite. Nondesiring is not the opposite of desiring. If it is the opposite, then you have begun to desire again. Rather, nondesiring is just the absence of desiring.

You must *feel* the distinction. When we say "nondesiring" in words, it becomes the opposite. But nondesiring is not the opposite of desiring; it is simply the absence of desiring, not the opposite. If you make it the opposite, you begin to desire again -- you are desiring nondesire -- and when this happens, you are back in the same circle.

But this is what happens. A person who has become frustrated in life begins to desire death. It again becomes a desire. He is not desiring death; he is desiring something else other than his life. So even a person who is filled with a lust for life can commit suicide, but this suicide is not nondesiring; it is really desiring something else. This is a very interesting point, one of the ultimate points of the whole search. If you turn to the opposite thing, then you are in the wheel again, in the vicious circle again. And you will never be out of it. But this happens.

A person renounces life, goes to the forest, or in search of the divine, or in search of liberation or whatever. But now again desire is there. He has simply changed the object of desire, not desire itself. The object now is not wealth; it has become God. The object is not this world; it has become that world. But the object remains; the desiring is the same, the thirst is the same -- and the tension and the anguish will be the same. The whole process will simply be repeated again with a new object. You can go on changing the objects of your desire for lives and lives, but you will remain the same because the desiring will be the same.

So when I say "nondesiring," I mean the absence of desiring: not the futility of the object, but the futility of desiring itself. It is not the realization that this world is nonsense, because then you will desire the other world. It is not that life is useless so now you must desire death, annihilation, cessation, nirvana. No, I mean the futility of desiring itself. The very desiring drops. No object is replaced, substituted; desire just becomes absent. And this absence, this very absence, becomes life eternal.

But that is a happening: it is not because of your desire. It is a spontaneous outcome of nondesiring, it is not a consequential result. This happens... but you cannot make this happening your desire. If you do, you miss the point.

When the hand is open, the fist is open, all the air is there and you are the master of it all. But if you want to open your fist in order to become the master of the air, you will not be able to open it, because the very effort, in an inner sense, will be a closing. This mastery of the air is not really a result of your effort, but rather, a natural happening when there is no effort.

If I simply try not to possess you so that love can flower, this "trying not to possess" will become an effort. An effort can only possess: even in nonpossession it will be a possession; I will constantly be aware that I do not possess you. In essence I am saying, "Love me more because I am not trying to possess you." Then I wonder why the love is not coming.

Someone was here. He had been making every effort toward meditation for at least ten years, but was reaching nowhere. I told him, "You have made enough effort -- sincerely, seriously. Now do not make any effort. Just sit down, without any effort."

Then he asked me, "Can I reach meditation with this method, with 'no effort'?"

I told him, "If you are still asking for the result, then a very subtle effort will continuously be there. You will not be just sitting; you cannot just sit if there are any desires. The desire will be a subtle movement in you, and the movement will continue. You may be sitting like a stone or like a buddha, but still within the stone will be moving. Desire is movement."

You cannot remain just sitting if there is a desire. It may appear as if you are, everyone may say that you are just sitting, but you cannot be just sitting; you can just sit only when desiring is absent. To "just sit" is

not a new desire, just an absence; all desiring has become a futility.

You are not frustrated with life because of objects. Religious people go on telling others that there is nothing in women, there is nothing in the world, there is nothing in sex, there is nothing in power. But these are all objects. They are still saying there is nothing in these objects: they are not saying there is nothing in desiring itself.

You can change objects and you can create new objects of desire. Even eternal life can become an object; again, the circle sets in -- the fact of desiring. You have desired everything, you have desired too much.

If you can feel this very fact of desiring -- that desiring is futile, meaningless -- then you will not create another object to desire; then desiring ceases. Become aware of it and it ceases. Then there is an absence, and this absence is silent because there is no desire.

With desire you cannot be silent; desire is the real noise. Even if you have no thoughts -- if you have a controlled mind and you can stop thinking -- a deeper desire will continue, because you are stopping this very thinking only to achieve something. A subtle noise will be there. Somewhere inside someone will be looking and asking whether the desired something has been achieved or not. "Thoughts have been stopped. Where is divine realization, where is God, where is enlightenment?" But desiring itself will become futile if you can become aware of this.

The whole trick of the mind is that you always become aware that some object has become futile. Then you change the object, and in changing the object the desire continues to take hold of your consciousness. It always happens that when this house becomes useless then another house becomes attractive; when this man becomes unattractive, repulsive, then another man becomes attractive. This goes on; and the moment you become aware of the futility of what you are desiring, the mind goes on to some other objects.

When this happens, the gap is lost. When something becomes futile, useless, unattractive, remain in the gap.... Be aware of whether the object has become futile or whether it is desiring itself that is futile. And if you can feel the very futility of desire, suddenly something drops in you. Suddenly you are transformed to a new level of consciousness. This is a nothingness, an absence, a negativity; no new circle begins.

In this moment, you are out of the wheel of samsara, the world. But you cannot make it an object of your desire to be out of the wheel. Do you feel the distinction? You *cannot* make desirelessness an object.

QUESTION: WASN'T BUDDHA'S DESIRE FOR REALIZATION A DESIRE?

Yes, it was a desire; Buddha had the desire. When Buddha said, "I will not leave this place. I am not going to leave unless I achieve enlightenment," it was a desire. And with this desire, a vicious circle set in. Even for Buddha it set in.

Buddha could not achieve enlightenment for a long time because of this desire. Because of it, he searched and searched for six years. He did everything that was possible to be done, that could be done. He did everything, but he did not get even an inch nearer; he remained the same, even more frustrated. He had left the world, renounced everything for the sake of realization, and nothing had come of it. For six years continuously every effort was made, but nothing came of it.

Then one day, near Bodh Gaya, he came to take a bath in the Niranjana -- the river there. He was so weak because of so much fasting that he could not come out of the river. He just remained there by the root of a tree. He was so weak that he could not step out of the river. The thought came to his mind that if he had become so weak that he could not even cross a small river, then how could he cross the greater ocean of existence? So on that particular day, even the desire to achieve realization became futile. He said, "Enough!"

He came out of the water and sat under a tree, the bodhi tree. That particular night the very desiring to achieve became futile. He had desired the world and found that it was just a dream, and not only a dream -- a nightmare. For six years continuously he had desired enlightenment, and that too proved to be only a dream. And not only a dream: it proved to be an even deeper nightmare.

He was completely frustrated; there was nothing left to desire. He had known the world very well -- he had known it *very* well -- and he could not go back to it; there was nothing for him there. He had known the effort of so-called religions, of all the religions that were prominent in India; he had practiced all of their techniques, and nothing had come of it. There was nothing else to try now, no motivation remained, so he

just dropped down on the ground near the bodhi tree and for the whole night he remained there -- without any desire. There was nothing left to desire; desiring itself had become futile.

In the morning, when he awakened, the last star was setting. He looked at the star and for the first time in his life his eyes were without any mist, because he was without any desire. The last star was setting, and as the star set, something in him withered with it: the self, because the self cannot exist without desiring. And he became enlightened.

This enlightenment came at a moment when there was no desire. And it had been prevented by six years of desiring. Really, the phenomenon happens only when you are out of the circle. So even Buddha, because of desiring enlightenment, had to wander uselessly for six years. This moment of transformation -- this jumping out of the circle, out of the wheel of life -- only comes, only happens, when there is no desire. Buddha said, "I achieved it when there was no achieving mind; I found it when there was no search. This happened only when there was no effort."

This, again, becomes a very difficult thing to understand, because with the mind we cannot understand anything which is effortless. Mind means effort. The mind can tackle anything, can maneuver anything which can be "done," but the mind cannot ever conceive of something which "happens," and cannot be done. The faculty of the mind is to do something; it is an instrument for doing. The very faculty of mind is to achieve something, to gain some desire.

Just as it is impossible to hear with the eyes or to see with the hands, it is impossible for the mind to conceive or to feel that which happens when you are not doing anything. The mind has no memory of such a thing. It knows only things that can be done and that cannot be done; it knows only things in which it succeeds and in which it fails. But it has not known anything which happens when nothing is done. So what to do?

Start with a desire. That desire is not going to lead you to the point of the happening, but that desire can lead you to the futility of that desire. One has to begin with desire; it is impossible to begin with no desire. If you could begin with no desire, then the happening would happen this very moment; then no technique, no method, would be needed. If you could begin with no desire, this very moment it happens. But that is impossible.

You cannot begin with no desiring. The mind will make this nondesiring also a desired object. The mind will say, "Okay, I will try not to desire." It will say, "Really, it looks fascinating. I will try to do something so that this no desiring happens." But the mind is bound to have some desire. It can begin only with desire, but it may not end in desire.

One has to begin with desiring something that cannot be achieved by desiring. But if you are aware of this fact -- if you are aware of the fact that you are desiring something that cannot be desired -- it helps. This awareness of the fact helps; now, any moment, you can take the jump. And when you take the jump, there will be no desiring.

You have desired the world; now desire the divine. That is how one has to begin. The beginning is wrong, but you have to begin that way because of this built-in process of the mind. This is the only way to change it.

For example, I tell you that you cannot go through the wall to get to the outside; you have to go through the door. And when I say, through the door, "door" means only the place where there is no wall. So when I say you have to go through the "no wall" to the outside, it is because you cannot go through the wall. The wall cannot be the door, and if you try to get out through the wall you will be frustrated.

But you have not known anything like a door. You have never been outside, so how can you know that there is a door? You have always been in this room -- the room of the mind, the room of desires. You have always been in this room, so you have known only this wall, you have not known the door. Even if the door is there, it has appeared to you as a part of the wall; it has been a wall to you. Unless you open it, you cannot know it is a door.

So I say to you, "You cannot go outside through the wall. You cannot do anything with a wall; it will not lead you outside. You need the door." But you do not know anything about the door; you know only the wall. Even the door appears to you to be part of the wall. Then what is to be done?

I say, "Try from anywhere, but begin." You will be frustrated. You will go around the whole room, try every nook and corner -- everywhere. You will be frustrated because the wall cannot open, but the door is somewhere, and you may stumble upon it. That is the only way: begin with the wall, because that is the only beginning possible. Begin with the wall, and you will stumble upon the door. It is a fact that there is a door, that the door is not a wall, and that you cannot pass through the wall, you have to pass through the door.

This very fact will make the stumbling easier. Really, whenever you are frustrated with the wall, the door becomes more of a possibility, more of a potential. Your search becomes deeper through this.

Mind is desiring. The mind cannot do anything without desire. You cannot transcend the mind through desiring, because the mind *is* the desiring. So the mind has to desire even that which is found only when there is no desire. But begin with the wall. Know desire, and you will stumble upon the door. Even Buddha had to begin with a desire, but no one told him -- the fact was not known to him -- that the door opens only when there is no desire.

As I understand it, struggling with desire is the disease. Giving up the struggle is the freedom. That is the only real death: when you just give up. If you can just lie down and die with no struggle to live, without even an indication of struggle, that death can become a realization. If you just lie down and accept -- with no movement inside, with no desire, with no help to be found, with no way to be sought -- if you just lie down and accept, that acceptance will be a great thing.

It is not so easy. Even if you are lying down, the struggle is still there. You may be exhausted: that is another thing. That is not acceptance, that is not readiness; somewhere in the mind you are still struggling. But, really, to lie down and die with no struggle makes death become ecstasy. Death becomes samadhi; death becomes realization. And then you say, "Of course!"

You may not have the desire to go out of this room. The desire to come out can come only in two ways. The first is that somehow you have had a glimpse of something of the outside from a hole in the wall or from the window -- somewhere you have had a glimpse; or, somehow, in some mysterious way, in some moment, the door opened and you had a glimpse. This happens and goes on happening: in some mysterious moment the door opens for just a single moment like a flash of light and then closes again. You have tasted something of the outside; now the desire comes.

The desire comes: you are in the dark and there is a sudden flash of light. In a moment, in a single, simultaneous moment, everything becomes clear; the darkness is not there. And then again the darkness is there; everything is lost, but now you cannot be the same again. This has become part of your experience.

In some moments of silence, in some moments of love, in some moments of suffering, in some moments of sudden accidents, the door suddenly opens and you have a taste. These things cannot be arranged; they are accidents. They *cannot* be arranged. When someone is in love, a door opens for a moment; this opening is really a happening. In deep love, somehow your desire ceases. The very moment is enough; there is no desire for the future. If I love someone, then in that very moment of love the mind is not. This moment is eternity. For me, now, in this moment, there is no future -- I am not concerned with the future at all -- and there is no past. I am not bothered about it. The whole thought process has stopped at this moment of existence. Everything has stopped, and suddenly, in this nondesiring moment, a door opens.

So love has many glimpses of the divine. If you have really been in love, even for a moment, then you cannot remain "in this room" for long. Then you have tasted something that is of the beyond.

But again the mind begins to play tricks. It says, "This moment has happened because of this person whom I love. I must possess this person forever, otherwise this thing will not happen again." And the more you possess, the more you become concerned with the future. Then this moment will not come again. Even with this same person it is not going to come again, because with expectation the mind is again tense. The moment happened when there were no expectations. And then the lovers go on condemning each other -- "You are not loving me as much as you did before" -- because the moment is not happening.

This moment, this glimpse, is not in anyone's hand, and the lover cannot do anything about it. Whatever he tries to do will just be a destruction of the whole thing. He cannot do, because it was not his doing at all; it was just a spontaneous phenomenon. It happened, and the door opened.

It can happen in many ways. Someone you love has died and the death has struck like a dagger in your mind. The past and future are separated: death has become like a dagger in you. The whole past has stopped and, in your deep suffering, there is no future; everything stops. You may get a taste of the divine, of the "outside." But then your mind again begins to play tricks. It begins to weep, it begins to do something; it begins to think that "I am feeling suffering because someone has died." It becomes concerned with the other.

But if, at the moment of death, you can remain just in the moment, then it sometimes happens; then you can glimpse something of the beyond. In some accident, it can happen. In a motor accident, it can happen. Things stop suddenly. Time stops. You cannot desire because there is no time/space to desire in. Your car is falling from a height; as it falls, you cannot remember the past, you cannot desire for the future. The

moment has become all. In this moment, it can happen.

So there are two ways through which the desire to go beyond is created. The first is that somehow you have had a taste of the beyond. But this cannot be planned: you have it or you don't have it. Still, once you have had this taste you begin to desire it. The desire can become a hindrance -- it *becomes* a hindrance -- but still, that is how things begin; first you have to desire nondesiring.

Or it happens in another way. The other way is that you have no taste of the beyond -- none! You have not known the beyond at all, but this room has become a suffering; you cannot tolerate it anymore. You do not know the beyond at all, but whatever it may be, you are ready to choose it, even though it is unknown, because this room, this very room, has become a misery, a hell. You do not know what is beyond -- whether there is anything or not, whether the beyond exists or not -- but you cannot remain in this room anymore; this room has become a suffering, a hell. Then you try -- then you begin to desire the unknown, the beyond. Then again there is desire: the desire to escape from here. But you have to begin with a desire for that which cannot be desired, for that which cannot be attained by desiring.

Remember this fact continuously: go on doing whatever you are doing, constantly remembering that by doing alone it cannot be achieved. And there are so many methods to help you to do this. One is to remember that you cannot get it; only God can give it to you. This is simply a way to make you aware that your efforts are meaningless; only grace will do it. This is one way. It is just saying the same thing in a more metaphorical way, in a language that can be understood more easily: that you cannot do anything.

But that does not mean that you are not to do anything. You should do everything -- but remember, it is not going to happen simply by your doing. Something happens to you, something unknown; grace descends upon you. Your efforts will make you more receptive to the grace, that's all; but it is not as a direct result of your efforts that grace descends upon you.

This is how religious people have been trying to express this same phenomenon. A Buddha, or a type with a mind like Buddha's, will express it more scientifically. Buddha would not have used the word grace, because he would have said that you will even long for grace, desire grace. One can even desire grace, and go to the temple and cry and weep and ask for divine grace. So Buddha said, "It will not work. There is no such thing as grace. When you are in a nondesiring state of mind, it happens."

So it depends. It depends! It may be meaningful for someone as long as he understands that grace cannot be asked for, cannot be requested, cannot be demanded, cannot be persuaded -- because if you can persuade then it is not grace; it has become part of your effort. Nothing can be done about grace; you just have to wait. If you can understand that grace comes only in waiting and you do not have to do anything, then go on doing anything and everything, knowing very well that nothing is going to happen by your doing -- it will happen only in a nondoing moment. Then, the very concept of grace can be helpful. But if you begin to ask for grace and pray for grace, it will not happen at all. Then it is better to remember that we are in a vicious circle which has to be broken from somewhere.

Begin by desiring, begin by doing. Remember constantly the fact that it cannot be done, and go on doing.

Take an example: you are not feeling sleep descending on you. What to do? -- sleep is not coming. Really, you cannot do anything, because the very doing will be a disturbance. If you do something then, because of the doing sleep will not come. Sleep needs a nondoing mind; it descends upon you only when you are not doing anything. But tell a person who is sleepless not to do anything and sleep will come, and then his very lying in the bed will be a tension. "Not to do anything" will become a doing. Tell him, "Relax and sleep will come," and he will try to relax, but it will be an effort and with effort there is no relaxation. Then what to do?

I use another method. I tell him to do everything he can do to bring sleep. "Do anything you want to do: jump, run, whatever you like. Do everything you can do." I tell him, "It is not going to come by your doing -- but do!"

The very doing soon becomes futile. He runs, he goes on doing many automatic problems, he solves puzzles, he repeats mantras, he goes on doing -- and I say, "Do it wholeheartedly." I know very well that the happening is not going to come about by his doing, but then the doing will be exhausted and he will feel that it is just nonsense. In that moment, when doing has become futile, suddenly he will be asleep. This sleep has not come because of his doing at all, but the doing has helped in a way; it has helped because it made him aware that it was futile.

So go on desiring, doing something for the beyond, constantly remembering it is not going to come by

your effort. But do not stop these efforts, because your efforts are going to help in a way. They will make you so frustrated with the very fact of desiring that suddenly you will sit down and you will be just sitting, not doing, and the thing happens! And there is the jump -- the explosion.

So I do something very contradictory: I know that with no technique can it be possible, and still I go on devising techniques. I know that you cannot do anything, and still I insist, "Do something!"
Do you understand me?

Meditation: The Art of Ecstasy

Chapter #11
Chapter title: What is the Soul?

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QUESTION: WHAT IS IT THAT YOU CALL ATMAN, SOUL? IS THIS SOUL CONSCIOUSNESS ITSELF OR IS IT SOMETHING INDIVIDUAL?

Really, no matter what we call it, we will miss it. Any conceptualization is going to miss the real -- *any* conceptualization -- so whatever has been known as the self, the soul, the atman, is not the real thing. It cannot be. All those who have defined it, have defined it with a condition: that they are trying something that is absurd. That which cannot be said they are saying; that which cannot be defined they are defining; that which cannot be known they are making a theory about.
There have been three attitudes about it.

First, there have been the mystics, the knowers, who have remained totally silent about it. They will not give any definition; they say definition is futile. Then there has been another group of mystics -- the largest group -- that says, "Even an effort that is futile can be helpful. Sometimes even untrue theory leads to truth, sometimes even wrongs may become rights, sometimes even a false step may lead you to a right end. It may look false at the moment, or in the end it may even prove false, but still, false devices can help."

This second group feels that by remaining silent you are still saying something, that nothing can be said. And this second type of mystic has a point. Definitions belong to them. Then there is a third type who has been neither silent nor who has defined. They have just denied the whole thing in order that you will not be at all obsessed with it.

Buddha belongs to this third type. If you ask him whether there is a soul, whether there is God, whether there is an existence beyond life, he will just deny it. Even on the verge of death when someone asked him, "Will you be, beyond death?" he denied it.

He said, "No! I will not be. I will drop out of existence just like a flame that goes out." You can't ask where the flame is when it goes out; it just ceases. That is why Buddha says that nirvana means "cessation of the flame," not just moksha, not just liberation. Buddha says, "This is liberation: to cease completely. To be is to be somewhere, somehow, in slavery." This is the third type.

These three types all quarrel, because one who speaks is bound to feel that those who have remained silent are not compassionate enough, that they should have said something for those who cannot understand silence. And those who have defined, have defined in so many ways that there are quarrels about it:

quarreling is bound to be there.

All definitions are devices. One can define in any way; Mahavira defines in one way and Shankara is going to define in another way, because all definitions are equally false or true. It makes no difference. How one defines depends on the type of person he is. There are so many definitions, and those definitions have become so many religions, so many philosophical systems. They have made man's mind so confused by now that really it sometimes appears that those who have remained silent were more compassionate. Definitions have become conflicts. One definition cannot allow the other, otherwise it contradicts itself.

Mahavira tried to say that every definition has some truth in it, but only some; then something remains false about every definition. But it was impossible for Mahavira to have a big following because if you do not define clearly, the confused mind becomes even more confused. If you say, "Every path is right," then you are saying, "There is no path," and one who has come to find the path is just bewildered. You cannot get any help from me if I say, "Every path is right: wherever you go, you go to the divine. Go anywhere, do anything, everything has some truth." It is true, but still it is not helpful.

If you define in a particular way and make the definition absolute, all other definitions become false. Because Shankara has to define things exactly he may say, "Buddha is not right, he is wrong." But if Buddha is made to appear wrong, it just creates confusion. How can a Buddha be wrong? How can a Christ be wrong? Is only Shankara right? Then there are conflicts.

Even the third attitude, the Buddhist attitude of denying, has not helped. It has not helped because by denying the very search is lost, and without the search there is no need of denying. Very few people are capable of understanding what total cessation is. The lust for life is so deep-rooted that we are even reaching for a god who is a part of our lust for life: we are searching for more life, really. Even if we are searching for moksha, we are not searching for total death. We want to be there somehow.

Buddha had been asked, and asked continuously for forty years, only one question: "If we are to cease completely, then why this whole effort? It seems meaningless! Just to cease? Just to not be? Why this whole effort?" And yet people around Buddha felt that he had not ceased; really, he had become more -- that was the feeling. Buddha had become something more, but still he went on denying and denying.

How can you define something that cannot be defined? But you will either have to be silent or you will have to define it.

As for me, I do not fall into any of these three groups; that is why I cannot be consistent. Each of these three types can be consistent, but I am not concerned with the concept of soul at all. I am always concerned with the questioner, the one who has asked. How can he be helped? If I think that he can be helped through positive faith, then I proclaim it; if I feel that he can be helped by silence, then I remain silent; if I feel he can be helped by definition, then I give the definition. To me, everything is just a device. There is nothing serious about it: it is just a device.

A definition may not be true; in fact, if I have to make it meaningful to you, it cannot be true really. You have not known what soul is; you have not known what this explosion is which we call Brahman, the divine. You do not know the meaning, you know only the words. Words that you have not experienced are just meaningless sounds. You can create the sound "god," but unless you have known God it is just a sound.

"Heart" is a meaningful word, "cow" is a meaningful word, because you have yourself experienced what they mean. But "god" is just a word for you, "soul" is just a word. If I have to help you, I can help you only with a false definition, because you have no experience of God, no experience of the soul. And unless I can define it by something you know, a definition will be useless.

For a person who has never known a flower but has known a diamond, I must define flowers through diamonds. There is no other way. A flower has nothing to do with diamonds, but still, something can be indicated through it. I can say, "Flowers are living diamonds: *living* diamonds!" The whole thing is false -- diamonds are irrelevant -- but if I say, "Flowers are living diamonds, growing diamonds," I create a desire in you to experience them. A definition is there only to help you to move to the experience. All definitions are like that.

If you have not known diamonds, if you have not known anything positive for me to define through, then I have to define through negatives. If you do not have any positive feeling for anything, I will define through negatives. I will say, "The misery that you have is not part of the soul. The *dukkha*, the anguish that you are, is not part of the soul." I have to define negatively in terms of something with which you are crippled, from which you are dying; in terms of something with which you are burdened, which has become just a hell to you. I have to define negatively by saying, "It will not be this, it will be just the opposite."

So with me it depends. It depends. I have no absolute answers, I have only devices -- only psychological answers. And the answer does not depend on me, it depends on you: because of you I have to give a particular answer.

That is why I cannot be a guru -- never! Buddha can become one but I never can. Because you are so inconsistent, every individual is so different, how can I become consistent? I cannot. And I cannot create a sect, because for this consistency is very much needed. If you want to create a sect you must be consistent, foolishly consistent; you must deny all inconsistencies. They are there but you must deny them, otherwise you cannot attract followers. So I am less a guru and more like a psychiatrist -- plus something. To me, *you* are meaningful. If you can understand this, then something more can be said.

By "consciousness" I mean a movement toward total aliveness. You are never totally alive; sometimes you are more alive -- that you know -- and sometimes you are less alive. And when you are more alive you feel happy. Happiness is nothing but an interpretation of your greater aliveness. If you love someone, then you become more alive with him, and that greater aliveness gives you the feeling of happiness. Then you go on projecting the reasons for your happiness onto someone else.

When you encounter nature you are more alive, when you are on a mountain you become more alive, and when you are just living with machines you are less alive, because of the whole association. With trees you become more alive because you have once been trees. Deep down we are just walking trees -- with roots in the air, not in the earth. And when you face the ocean you feel more alive because the first life was born in the ocean. In fact, in our bodies we still have the same composition of water as the ocean, the same salt quantity as the ocean has.

When you are with a woman, if you are of the opposite sex, you begin to feel more alive than with a man. With a man you feel less alive because nothing is pulling you out. You are enclosed, the opposite energy pulls you out; the flame flickers, you can be more alive. And whenever you begin to feel more alive, you begin to feel happy.

When we use the word soul, we mean total aliveness; total aliveness not with someone else but with yourself; total aliveness with no outward causes. The ocean is not there and you become oceanic; the sky is not there and you become the whole space; the beloved is not there and you are just love, nothing else.

What I mean is that you begin to be alive independently. There is no dependence on anything or anyone: you are liberated. And with this liberation, this inner liberation, your happiness cannot be lost. It is total aliveness, it is total consciousness. It cannot be lost.

With this total aliveness many things happen that cannot really be understood unless they have happened. But tentatively I can give you this definition of the soul as being totally conscious, totally alive, totally blissful, without being bound by anything. If you begin to love, or if you can be happy without a reason, then you are soul, not a body. Why then?

By body I mean the part of your soul that always exists in relation to the outside existence. You begin to feel sad when some cause for sadness is there, or you begin to feel good when some cause for happiness is there, but you never feel yourself without something else being there. That feeling, that state when nothing is there, but you are in your total aliveness, in your total consciousness, is the soul.

But this is a tentative definition. It just indicates; it doesn't define, it just shows. Much is there, but it is just a finger pointing to the moon. Never mistake the finger for the moon. The finger is not the moon, it is just an indication. Forget the finger and look at the moon. But all definitions are like that.

You ask whether the soul is individual. It is a meaningless question, but it is pertinent because of you. It is like a question that a blind man would ask.

A blind man moves with his staff. He cannot move without it: he searches and gropes in the dark with it. If we talk to him about operating on his eyes to heal them so he can see, the blind man can ask, very pertinently, "When I have my eyes will I still be able to grope in the dark with my staff?"

If we say, "You will not need your staff," he cannot believe it. He will say, "Without my staff I cannot exist, I cannot live. What you are saying is not acceptable. I cannot conceive of it. Without my staff, I am not. So what will become of my staff? First you tell me!"

Really, this individuality is like the blind man's staff. You are groping in the dark with an ego because you have no soul; this ego, this "I," is just a groping because you do not have eyes. The moment you have become totally alive, the ego is just lost. It was part of your blindness, part of your nonaliveness or partial aliveness, part of your unconsciousness, part of your ignorance. It just drops.

It is not that you are individual or you are not individual; both things become irrelevant. Individuality is not relevant, but questions continue because the source of questioning remains the same.

When Maulingaputta came to Buddha for the first time he asked many questions. Buddha said, "Are you asking in order to solve the questions or are you only asking to get answers?"

Maulingaputta said, "I have come to ask you, and you have begun to ask me! Let me ponder over it, I must think about it." He thought about it and the second day he said, "Really, I have come to solve them."

Buddha said to him, "Have you asked these same questions to anyone else as well?"

Maulingaputta said, "I have asked everyone continuously for thirty years."

Buddha said, "By asking for thirty years you must have got many answers -- many, many. But have any proved to be *the* answer?"

Maulingaputta said, "None!"

Then Buddha said, "I will not give you any answers. In thirty years of questioning many answers have been given; I can add some more but that is not going to help. So I will give you the solution, not the answer."

Maulingaputta said, "Okay, give it to me."

But Buddha said, "It cannot be given by me, it has to be grown in you. So remain for one year with me silently. Not a single question will be allowed. Be totally silent, be with me, and after one year you can ask; then I will give you the answer."

Sariputta, the chief disciple of Buddha, was sitting nearby under a tree. He began to laugh. Maulingaputta asked, "Why is Sariputta laughing? What is there to laugh about?"

Sariputta said, "Ask right now if you have to ask; do not wait for one year. We have been fooled -- this happened to me too -- because after one year we never ask. If you have remained totally silent for a year, then the very source of questioning drops. And this man is deceptive! This man is very deceptive," Sariputta said. "After one year he will not give you any answers."

So Buddha said, "I will remain with my promise, Sariputta. I have remained with my promise with you, too. It is not my fault that you do not ask."

One year went by and Maulingaputta remained silent: silently doing meditation and becoming more and more silent outwardly and inwardly. Then he became a silent pool, with no vibrations, no waves. He forgot that the year had passed. The day that he was to ask had come but he himself forgot.

Buddha said, "There used to be a man called Maulingaputta here. Where is he? He has to ask some question. The year has passed, the day has come, so he must come to me." There were ten thousand monks there and everyone tried to find out who Maulingaputta was. And Maulingaputta also tried to find out where he was!

Buddha called to him and said, "Why are you looking around? You are the man. And I have to fulfill my promise, so you ask and I will give you the answer."

Maulingaputta said, "The one who was asking is dead; that is why I was looking around to see who this man Maulingaputta is. I too have heard his name, but he is long since gone."

The original source must be transformed, otherwise we go on asking; and there are persons who will be supplying you with answers. You feel good in asking, they feel good in answering, but what goes on is only a mutual deception.

Meditation: The Art of Ecstasy

Chapter #12
Chapter title: LSD and Meditation

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Audio: No
Video: No

QUESTION: CAN LSD BE USED AS A HELP IN MEDITATION?

LSD can be used as a help, but the help is very dangerous; it is not so easy. If you use a mantra, even that can become difficult to throw, but if you use acid, LSD it will be even more difficult to throw.

The moment you are on an LSD trip you are not in control. Chemistry takes control and you are not the master, and once you are not the master it is difficult to regain that position. The chemical is not the slave now, *you* are the slave. Now how to control it is not going to be your choice. Once you take LSD as a help you are making a slave of the master and your whole body chemistry will be affected by it.

Your body will begin to crave LSD. Now the craving will not just be of the mind as it is when you get attached to a mantra. When you use acid as a help, the craving becomes part of the body; the LSD goes to the very cells of the body. It changes them. Your inner chemical structure becomes different. Then all the body cells begin to crave acid and it will be difficult to drop it.

LSD can be used to bring you to meditation only if your body has been prepared for it. So if you ask if it can be used in the West, I will say that it is not for the West at all. It can be used only in the East -- if the body is totally prepared for it. Yoga has used it, tantra has used it, there are schools of tantra and yoga that have used LSD as a help, but then they prepare your body first. There is a long process of purification of the body. Your body becomes so pure and you become such a great master of it that even chemistry cannot become your master now. So yoga allows it, but in a very specific way.

First your body must be purified chemically. Then you will be in such control of the body that even your body chemistry can be controlled. For example, there are certain yogic exercises: if you take poison, through a particular yogic exercise you can order your blood not to mix with it and the poison will pass through the body and come out in the urine without having mixed with the blood at all. If you can do this, if you can control your body chemistry, then you can use anything, because you have remained the master.

In tantra, particularly in "leftist" tantra, they use alcohol to help meditation. It looks absurd; it is not. The seeker will take alcohol in a particular quantity and then will try to be alert. Consciousness must not be lost. By and by the quantity of alcohol will be raised, but the consciousness must remain alert. The person has taken alcohol, it has been absorbed in the body, but the mind remains above it; consciousness is not lost. Then the quantity of alcohol is raised higher and higher. Through this practice a point comes when any amount of alcohol can be given and the mind remains alert. Only then can LSD be a help.

In the West there are no practices to purify the body or to increase consciousness through changes in body chemistry. Acid is taken without any preparation in the West. It is not going to help; rather, on the contrary, it may destroy the whole mind.

There are many problems. Once you have been on an LSD trip you have a glimpse of something you have never known, something you have never felt. If you begin to practice meditation it is a long process, but LSD is not a process. You take it and the process is over; then the body begins to work. Meditation is a long process -- you have to do it for years, only then will the results be forthcoming. And when you have experienced a shortcut, it will be difficult to follow a long process. The mind will crave to return to using the drugs. So it is difficult to meditate once you have known a glimpse through chemistry; to undertake something that is a long process will be difficult. Meditation needs more stamina, more trust, more waiting, and it will be difficult because now you can compare.

Secondly, any method is bad if you are not in control all the time. When you are meditating you can stop at any moment. If you want to stop, you can stop this very moment; you can come out of it. You cannot stop an LSD trip: once you have taken LSD you have to complete the circle. Now you are not the master.

Anything that makes a slave of you is ultimately not going to help spiritually, because spirituality basically means to be the master of oneself. So I wouldn't suggest shortcuts. I am not against LSD, I may sometimes be for it, but then a long preliminary preparation is necessary. Then you will be the master. But then LSD is not a shortcut. It will take even longer than meditation. Hatha yoga takes years to prepare a body -- twenty years, twenty-five years, then a body is ready; now you can use any chemical help and it will

not be destructive to your being. But then the process is far longer.

Then LSD can be used; I am in favor of it then. If you are prepared to take twenty years to prepare the body in order to take LSD, then it is not destructive. But the same thing can be done in two years with meditation. Because the body is more gross, mastery is more difficult. The mind is more subtle so mastery is easier. The body is further away from your being, so there is a greater gap; with the mind the gap is shorter.

In India the primitive method to prepare the body to be ready for meditation was hatha yoga. It took so long a time to prepare the body that sometimes hatha yoga had to invent methods to prolong life so that hatha yoga could be continued. It was such a long process that sixty years might not be enough, seventy years might not be enough. And there is a problem: if the mastery is not achieved in this life then in the next life you have to begin from abc because you have a new body. The whole effort has been lost. You do not have a new mind in your next life, the old mind continues, so whatever is attained through the mind remains with you, but whatever is attained through the body is lost with every death. So hatha yoga had to invent methods to prolong life for two hundred to three hundred years so that mastery could be attained.

If the mastery is of the mind then you can change the body, but the preparedness of the body belongs to the body alone. Hatha yoga invented many methods so that the process could be completed, but then even greater methods were discovered: how to control the mind directly -- raja yoga. With these methods the body can be a little helpful, but there is no need to be too concerned with it. So hatha yoga adepts have said that LSD can be used, but raja yoga cannot say LSD can be used, because raja yoga has no methodology to prepare the body. Direct meditation is used.

Sometimes it happens -- only sometimes, rarely -- that if you have a glimpse through LSD and do not become addicted to it, that glimpse may become a thirst in you to seek something further. So to try it once is good, but it becomes difficult to know where to stop and how to stop. The first trip is good, to be on it once is good; you become aware of a different world and then you begin to seek, you begin to search, because of it -- but then it becomes difficult to stop. This is the problem. If you can stop, then to take LSD once is good. But that "if" is a great one.

Mulla Nasruddin used to say that he never took more than one glass of wine. Many friends objected to his statement because they had seen him taking one glass after another. He said, "The second glass is taken by the first; 'I' take only one. The second is taken by the first and the third by the second. Then I am not the master. I am master only for the first, so how can I say that I take more than one? 'I' take only one -- always only one!"

With the first you are the master; with the second you are not. The first will try to take a second, and then it will go on continuously; then it is no longer in your hands. To begin anything is easy because you are the master, but to end anything is difficult because then you are not the master.

So I am not against LSD, and if I am against it, it is conditional. This is the condition: if you can remain the master, then okay. Use anything, but remain the master. And if you cannot remain the master, then do not enter into a dangerous road at all. Do not enter at all; it will be better.

Meditation: The Art of Ecstasy

Chapter #13
Chapter title: Intuition: A Non-Explanation

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Video: No

QUESTION: CAN INTUITION BE EXPLAINED SCIENTIFICALLY? IS IT A PHENOMENON OF THE MIND?

Intuition cannot be explained scientifically because the very phenomenon is unscientific and irrational. The very phenomenon of intuition is irrational. In language it looks okay to ask, "Can intuition be explained?" It means: can intuition be reduced to intellect? But intuition means something beyond the intellect, something not of the intellect, something coming from someplace where intellect is totally unaware. So intellect can feel it, but it cannot explain it.

The leap can be felt because there is a gap. Intuition can be felt by the intellect -- it can be noted down that something has happened -- but it cannot be explained, because explanation means causality. Explanation means: from where does it come? why does it come? what is the cause? And it comes from somewhere else, not from the intellect itself, so there is no intellectual cause; there is no reason, no link, no continuity in the intellect.

For example, Mohammed was an illiterate person. No one knew about him; no one ever felt that such a great thing as the Koran could come out of him. There was not a single act, not a single thought, that was special about him; he was just an ordinary man -- absolutely ordinary. No one ever felt that something extraordinary was possible in him. Then, suddenly, this parable is recorded:

An angel appeared to Mohammed and said, "Read!"

Mohammed said to him, "How can I read? I do not know how; I cannot read, I am illiterate."

The angel repeated again, "Read!"

Mohammed again said, "But how can I read? I do not know anything about reading."

Then the angel said, "Read! By the grace of God, you will be able." And Mohammed began to read. This is intuition.

He returned to his house trembling, trembling because he could not conceive of what had happened. He could read -- and he had read something inconceivable. The first *ayat* of the Koran had been given to him. He could not understand it because nothing in his whole past related to it. He could not feel the meaning of it; he had become the vehicle for something that was unrelated to his past, absolutely unrelated. Something from the unknown had penetrated him. It might have been related to something else, to someone else, but it did not relate to Mohammed at all. This is the penetration.

He came into his house trembling, he felt feverish; he just went on thinking, "What has happened?" He was unable to understand what had happened, and for three days he was in deep fever, trembling, because there was no cause for what had occurred. He could not even gather the courage to say something to anyone. He was an illiterate: who was going to believe him? He himself could not believe what had happened; it was unbelievable.

After three days of deep fever, coma, unconsciousness, he gathered the courage to tell his wife, but only under the condition that she not tell anyone else. "It seems that I have gone mad," he said. But his wife was older than he was and more learned. She was forty and Mohammed was twenty-six; she was a rich woman, a rich widow. She felt that something real had happened, and she was Mohammed's first convert.

Only then could Mohammed get up the nerve to speak to some friends and relatives. Whenever he would speak he would tremble, perspire, because what was happening was inconceivable. That is why Mohammed insisted -- and this became a tenet, a foundational tenet of Islam -- that "I am not divine; I am nothing special. I am not extraordinary, I am just a vehicle."

This is what is meant by surrender and nothing else -- nothing else! The postman just delivers the message to you; you yourself cannot even understand it.

This is intuition. It is a different realm of happening that is not related to the intellect at all, although it can penetrate the intellect. It must be understood that a higher reality can penetrate a lower reality, but the lower cannot penetrate the higher. So intuition can penetrate intellect because it is higher, but intellect cannot penetrate intuition because it is lower. It is just like your mind can penetrate your body, but your body cannot penetrate the mind. Your being can penetrate the mind, but the mind cannot penetrate the being. That is why, if you are going into the being, you have to separate yourself from body and mind, both. They cannot penetrate a higher phenomenon.

As you go into a higher reality, the lower world of happenings has to be dropped. There is no explanation of the higher in the lower, because the very terms of explanation are not existential there; they are meaningless. But the intellect can feel the gap, it can know the gap, it can come to feel that "something

has happened which is beyond me." If even this much can be done, the intellect has done much.

But intellect can also reject. That is what is meant by a faithful mind or a faithless mind. If you feel that what cannot be explained by the intellect is not, then you are a nonbeliever. Then you will continue in this lower existence -- tethered to it. Then you disallow mystery, then you disallow intuition to speak to you; this is what a rationalist mind means. The rationalist will not even see that something from beyond has come.

Mohammed was chosen. There were scholars around, many scholars, but Mohammed, a very illiterate person, was chosen because he was faithful. The higher could penetrate; he could allow the higher to enter into him. If you are rationally trained, you will not allow the higher; you will deny it, you will say, "It cannot be. It must be my imagination; it must be my dream. Unless I can prove it rationally, I will not accept it."

A rational mind becomes closed, closed within the boundaries of reasoning, and intuition cannot penetrate. But you can use the intellect without being closed; then you can use reason as an instrument, but you remain open, you are receptive to the higher. If something comes, you are receptive. Then you can use your intellect as a help: it notes down that "something has happened that is beyond me." It can help you to understand this gap.

Beyond that, intellect can be used for expression -- not for explanation, for expression. A buddha is totally non-explanatory; he is expressive, but non-explanatory. All the Upanishads are expressive without any explanations. They say, "This is such, this is so; this is what is happening. If you want, come in; do not stand outside. No explanation is possible from the inside to the outside, so come in. Become an insider." Even if you come inside, things will not be explained to you; you will come to know and feel them. Intellect can try to understand, but it is bound to be a failure. The higher cannot be reduced to the lower.

QUESTION: DOESN'T INTUITION COME TO ONE THROUGH THOUGHT WAVES THAT ARE JUST LIKE RADIO WAVES?

This, again, will be very difficult to explain. If intuition comes through some kind of waves, then sooner or later the intellect will be able to explain it.

It comes without any medium; that is the point. It comes without a vehicle! It travels without any vehicle, that is why it is a jump, that is why it is a leap. If some waves are there and it comes to you through those waves, then it is not a jump, it is not a leap.

It is a jump from one point to another point, with no interconnection between the two; that is why it is a jump. If I come to you step by step, it is not a jump; only if I come to you without any steps is it a jump. And a real jump is even deeper: it means that something exists on point A and then it exists on point B, and between the two there is no existence. That is a real jump.

Intuition is a jump. It is not something coming to you; that is a linguistic error. It is not something coming to you: it is something happening to you, not coming to you -- something happening to you without any causality anywhere, without any source anywhere. This sudden happening means intuition. If it is not sudden, not completely discontinuous with what went before, then reason will discover the path. It will take time, but it can be done. If some X-rays, some waves or anything are carrying it to you, reason will be capable of knowing and understanding and controlling it. Then any day an instrument can be developed -- just like radio or TV -- in which intuitions can be received.

If intuition comes through rays or waves, then we can make an instrument to receive them. Then Mohammed is not needed. But as I see it, Mohammed *will* be needed. No instrument can pick up intuition because it is not a wave phenomenon. It is not a phenomenon at all; it is just a leap from nothing to being.

Intuition means just that. That is why reason denies it. Reason denies it because reason is incapable of encountering it; reason can only encounter phenomena that can be divided into cause and effect.

According to reason there are two realms of existence: the known and the unknown. And the unknown means that which is not yet known, but someday *will* be known. But religion says that there are three realms: the known, the unknown, and the unknowable. By the unknowable religion means that which can never be known.

Intellect is involved with the known and the unknown, not with the unknowable, and intuition works with the unknowable, with that which cannot be known. It is not just a question of time before it will be

known; "unknowability" is its intrinsic quality. It is not that your instruments are not fine enough or your logic not up to date or your mathematics primitive -- that is not the question. The intrinsic quality of the unknowable is unknowability; it will always exist as the unknowable. This is the realm of intuition.

When something from the unknowable comes to be known, it is a jump. It is a jump! There is no interlink, there is no passage, there is no going from one point to another point. But it seems inconceivable, so when I say, "You can feel it, but you cannot understand it," when I say such things, I know very well that I am uttering nonsense. Nonsense only means "that which cannot be understood by our senses." And mind is a sense, the most subtle, and wisdom is a sense.

Intuition is possible because the unknowable is there. Science denies the existence of the divine because it says, "There is only one division: the known and the unknown. If there is any God, we will discover him through laboratory methods. If he exists, science will discover him."

Religion, on the other hand, says, "Whatever you do, something in the very foundation of existence will remain unknowable -- a mystery." And if religion is not right then I think that science is going to destroy the whole meaning of life. If there is no mystery, the whole meaning of life is destroyed and the whole beauty is destroyed. The unknowable is the beauty, the meaning, the aspiration, the goal. Because of the unknowable, life means something. When everything is known, then everything is flat. You will be fed up, bored. The unknowable is the secret; it is life itself.

I will say this: that reason is an effort to know the unknown and intuition is the happening of the unknowable. To penetrate the unknowable is possible, but to explain it is not. The feeling is possible; the explanation is not.

The more you try to explain it the more closed you will become, so do not try. Let reason work in its own field, but remember continuously that there are deeper realms. There are deeper reasons which reason cannot understand, higher reasons that reason is incapable of conceiving.

Meditation: The Art of Ecstasy

Chapter #14
Chapter title: Consciousness, Witnessing & Awareness

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Video: No

QUESTION: WHAT IS THE DIFFERENCE BETWEEN AWARENESS AND WITNESSING?

There is much difference between awareness and witnessing. Witnessing is still an act; you are doing it, the ego is there. So the phenomenon of witnessing is divided between the subject and the object.

Witnessing is a relationship between subject and object. Awareness is absolutely devoid of any subjectivity or objectivity. There is no one who is witnessing in awareness; there is no one who is being witnessed. Awareness is a total act, integrated; the subject and the object are not related in it; they are dissolved. So awareness doesn't mean that anyone is aware, nor does it mean that anything is being attended to.

Awareness is total -- total subjectivity and total objectivity as a single phenomenon -- while in witnessing a duality exists between subject and object. Awareness is nondoing; witnessing implies a doer.

But through witnessing awareness is possible, because witnessing means that it is a conscious act; it is an act, but conscious. You can do something and be unconscious -- our ordinary activity is unconscious activity -- but if you become conscious in it, it becomes witnessing. So from ordinary unconscious activity to awareness there is a gap that can be filled by witnessing.

Witnessing is a technique, a method toward awareness. It is not awareness, but, as compared to ordinary activity, unconscious activity, it is a higher step. Something has changed: activity has become conscious, unconsciousness has been replaced by consciousness. But something more still has to be changed. That is, the activity has to be replaced by inactivity. That will be the second step.

It is difficult to jump from ordinary, unconscious action into awareness. It is possible but arduous, so a step in between is helpful. If one begins by witnessing conscious activity, then the jump becomes easier -- the jump into awareness without any conscious object, without any conscious subject, without any conscious activity at all. This doesn't mean that awareness isn't consciousness; it is pure consciousness, but no one is conscious about it.

There is still a difference between consciousness and awareness. Consciousness is a quality of your mind, but it is not your total mind. Your mind can be both conscious and unconscious, but when you transcend your mind, there is no unconsciousness and no corresponding consciousness. There is awareness.

Awareness means that the total mind has become aware. Now the old mind is not there, but there is the quality of being conscious. Awareness has become the totality; the mind itself is now part of the awareness. We cannot say that the mind is aware; we can only meaningfully say that the mind is conscious. Awareness means transcendence of the mind, so it is not the mind that is aware. It is only through transcendence of the mind, through going beyond mind, that awareness becomes possible.

Consciousness is a quality of the mind, awareness is the transcendence; it is going beyond the mind. Mind, as such, is the medium of duality, so consciousness can never transcend duality. It is always conscious of something, and there is always someone who is conscious. So consciousness is part and parcel of the mind, and mind, as such, is the source of all duality, of all divisions, whether they are between subject and object, activity or inactivity, consciousness or unconsciousness. Every type of duality is mental. Awareness is nondual, so awareness means the state of no mind.

Then what is the relationship between consciousness and witnessing? Witnessing is a state, and consciousness is a means toward witnessing. If you begin to be conscious, you achieve witnessing. If you begin to be conscious of your acts, conscious of your day-to-day happenings, conscious of everything that surrounds you, then you begin to witness.

Witnessing comes as a consequence of consciousness. You cannot practice witnessing; you can only practice consciousness. Witnessing comes as a consequence, as a shadow, as a result, as a byproduct. The more you become conscious, the more you go into witnessing, the more you come to be a witness. So consciousness is a method to achieve witnessing. And the second step is that witnessing will become a method to achieve awareness.

So these are the three steps: consciousness, witnessing, awareness. But where we exist is the lowest rank: that is, in unconscious activity. Unconscious activity is the state of our minds.

Through consciousness you can achieve witnessing, and through witnessing you can achieve awareness, and through awareness you can achieve "no achievement." Through awareness you can achieve all that is already achieved. After awareness there is nothing; awareness is the end.

Awareness is the end of spiritual progress; unawareness is the beginning. Unawareness means a state of material existence. So unawareness and unconsciousness are not both the same. Unawareness means matter. Matter is not unconscious; it is unaware.

Animal existence is an unconscious existence; human existence is a mind phenomenon -- ninety-nine percent unconscious and one percent conscious. This one percent consciousness means you are one percent conscious of your ninety-nine percent unconsciousness. But if you become conscious of your own consciousness, then the one percent will go on increasing, and the ninety-nine percent unconsciousness will go on decreasing.

If you become one hundred percent conscious, you become a witness, a *sakshi*. If you become a sakshi, you have come to the jumping point from where the jump into awareness becomes possible. In awareness you lose the witness and only witnessing remains: you lose the doer, you lose the subjectivity, you lose the egocentric consciousness. Then consciousness remains, without the ego. The circumference remains without the center.

This circumference without the center is awareness. Consciousness without any center, without any

source, without any motivation, without any source from which it comes -- a "no source" consciousness -- is awareness.

So you move from the unaware existence that is matter, *prakriti*, towards awareness. You may call it the divine, the godly, or whatever you choose to call it. Between matter and the divine, the difference is always of consciousness.

Meditation: The Art of Ecstasy

Chapter #15
Chapter title: The Difference between Satori & Samadhi

Archive code: 7000000
ShortTitle: ARTOF15
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Video: No

QUESTION: WHAT IS THE DIFFERENCE IN EXPERIENCE BETWEEN SATORI -- IN ZEN, A GLIMPSE OF ENLIGHTENMENT -- AND SAMADHI, COSMIC CONSCIOUSNESS?

Samadhi begins as a gap, but it never ends. A gap always begins and ends -- it has boundaries: a beginning and an end -- but samadhi begins as a gap and then is everlasting. There is no end to it. So if the happening comes as a gap and there is no end, it is samadhi, but if it is a complete gap -- with a beginning and an end -- then it is satori, and that is different. If it is just a glimpse, just a gap, and the gap is again lost, if something is bracketed and the bracket is complete -- you peep into it and come back, you jump into it and come back -- if something happens and it is again lost, it is satori. It is a glimpse, a glimpse of samadhi, but not samadhi.

Samadhi means the beginning of knowing, without any end.

In India we have no word that corresponds to satori, so sometimes, when the gap is great, one can misunderstand satori as samadhi. But it never is; it is just a glimpse. You have come to the cosmic and looked into it, and then everything is gone again. Of course, you will not be the same; now you will never be the same again. Something has penetrated into you, something has been added to you, you can never be the same again. But still, that which has changed you is not with you. It is just a remembrance, a memory. It is only a glimpse.

If you can remember it -- if you can say, "I have known the moment" -- it is only a glimpse, because the moment samadhi has happened, you will not be there to remember it. Then you can never say, "I have known it," because with the knowing the knower is lost. Only with the glimpse the knower remains.

So the knower can keep this glimpse as a memory -- he can cherish it, long for it, desire it, again endeavor to experience it -- but *he* is still there. The one who has had a glimpse, the one who has looked is there. It has become a memory; and now this memory will haunt you, will follow you, and will demand the phenomenon again and again.

The moment samadhi has happened, you are not there to remember it. Samadhi never becomes a part of memory because the one who was is no more. As they say in zen, "The old man is no more and the new one has come..." and these two have never met, so there is no possibility of there being any memory. The old has gone and the new has come, and there has been no meeting between the two, because the new can come only when the old has gone. Then it is not a memory; there is no haunting and no hankering after it, there is

no longing for it. Then, as you are, you are at ease and there is nothing to desire.

It is not that you have killed the desire -- no! It is desirelessness in the sense that the one who could desire is no more. It is not a state of no desire; it is desirelessness, because the one who could desire is no more. Then there is no longing, there is no future, because the future is created through our longings; it is a projection of our desires.

If there is no desire, there is no future. And if there is no future, there is no need of the past, because the past is always a background against which, or through which, the future is longed for.

If there is no future, if you know that this very moment you are going to die, there is no need to remember the past. Then there is no need to even remember your name, because the name has a meaning only if there is a future. It may be needed; but if there is no future, you just burn all your bridges of the past. There is no need of them; the past has become absolutely meaningless. It is only against the future or for the future that the past is meaningful.

The moment samadhi has happened, the future becomes nonexistential. It is not; only the present moment is. It is the only time, there is not even any past. The past has dropped and the future also, and a single, momentary existence becomes the total existence. You are in it, but not as an entity that is different from it. You cannot be different because you only become different from the total existence due to your past or your future. The past and future crystallized around you is the only barrier between you and the present moment that is happening. So when samadhi happens there is no past and no future. Then it is not that you are in the present, but you *are* the present, you become the present.

Samadhi is not a glimpse, samadhi is a death. But satori is a glimpse, not a death. And satori is possible through so many ways. An aesthetic experience can be a possible source for satori; music can be a possible source for satori; love can be a possible source for satori. In any intense moment in which the past becomes meaningless, in any intense moment when you are existing in the present -- a moment of either love or music or poetic feeling, or of any aesthetic phenomenon in which the past doesn't interfere, in which there is no desire for the future -- satori becomes possible. But this is just a glimpse. This glimpse is meaningful, because through satori you can feel for the first time what samadhi can mean. The first taste, or the first distinct perfume of samadhi, comes through satori.

So satori is helpful; but anything that is helpful can be a hindrance if you cling to it and you feel that it is everything. Satori has a bliss that can fool you; it has a bliss of its own. Because you have not known samadhi, this is the ultimate that comes to you, and you cling to it. But if you cling to it, you can change that which was helpful, that which was friendly, into something that becomes a barrier and an enemy. So one must be aware of the possible danger of satori. If you are aware of this, then the experience of satori will be helpful.

A single, momentary glimpse is something that can never be known by any other means. No one can explain it; no words, no communication, can even be a hint to it. Satori is meaningful, but just as a glimpse, as a breakthrough, as a single, momentary breakthrough into the existence, into the abyss. You have not even known the moment, you have not even become aware of it before it becomes closed to you. Just a click of the camera -- a click, and everything is lost. Then a hankering will be created; you will risk everything for that moment. But do not long for it, do not desire it; let it sleep in the memory. Do not make a problem out of it; just forget it. If you can forget it and do not cling to it, these moments will come to you more and more, the glimpses will be coming to you more and more.

A demanding mind becomes closed, and the glimpse is shut off. It always comes when you are not aware of it, when you are not looking for it -- when you are relaxed, when you are not even thinking about it, when you are not even meditating. Even when you are meditating the glimpse becomes impossible, but when you are not meditating, when you are just in a moment of let-go -- not even doing anything, not even waiting for anything -- in that relaxed moment, satori happens.

It will begin to happen more and more, but do not think about it; do not long for it. And never mistake it for samadhi.

QUESTION: WHAT KIND OF PREPARATIONS ARE NECESSARY TO EXPERIENCE SATORI?

Satori becomes possible for a great number of people, because sometimes it needs no preparations; sometimes it happens by chance. The situation is created, but unknowingly. There are so many people who

have known it. They may not know it as satori, may not have interpreted it as satori, but they have known it. A great surging love can create it.

Even through chemical drugs, satori is possible. It is possible through mescaline, LSD, marijuana, because through a chemical change the mind can expand enough so that there is a glimpse. After all, all of us have chemical bodies -- the mind and the body are chemical units -- so through chemistry, too, the glimpse can be possible.

Sometimes a sudden danger can penetrate you so much that the glimpse becomes possible; sometimes a great shock can bring you so much into the moment that the glimpse becomes possible. And for those who have some aesthetic sensibility, who have a poetic heart, who have a feeling attitude toward reality, not an intellectual attitude, the glimpse can be possible.

For a rational, logical, intellectual personality, the glimpse is impossible. Sometimes it can happen to an intellectual person, but only through some intense, intellectual tension -- when suddenly the tension is relaxed. It happened for Archimedes. He was in satori when he came out into the street naked from his bathtub, and began to cry, "Eureka, I've found it!" It was a sudden release of the constant tension he had concerning a problem. The problem was solved, so the tension that existed because of the problem was suddenly completely released. He ran out naked into the streets and cried, "Eureka, I've found it!"

For an intellectual person, if a great problem that has demanded his total mind and brought him to the peak of intellectual tension is suddenly solved, it can bring him to a moment of satori. But for aesthetic minds it is easier.

QUESTION: YOU MEAN EVEN INTELLECTUAL TENSION CAN BE A WAY TO ACHIEVE SATORI?

It may be, it may not be. If you become intellectually tense during this discussion and the tension is not brought to the extreme, it will be a hindrance. But if you become totally tense and then suddenly something is understood, that understanding will be a release and satori can happen.

Or, if this discussion is not at all tense, if we are just chitchatting -- totally relaxed, totally nonserious -- even this discussion can be an aesthetic experience. It is not only that flowers are aesthetic; even words can be. It is not only that trees are aesthetic; human beings can also be. It is not only when you are watching clouds floating by that satori becomes possible; even if you participate in a dialogue it becomes possible. But either a relaxed participation is needed or a very tense participation. You can either be relaxed to begin with or relaxation can come to you because your tension has been brought to a peak and then released. When either happens, even a dialogue, a discussion, can become a source of satori. Anything can become a source of satori; it depends on you. It never depends on anything else. You are just passing through a street: a child is laughing and satori can happen.

There is a haiku that tells a story something like this: a monk is crossing a street and a very ordinary flower is peeking out from a wall -- a very ordinary flower, a day-to-day flower, which is everywhere. He looks at it. It is the first time he has ever really looked at it, because it is so ordinary, so obvious. It is always to be found somewhere, so he never bothered to really look at it before. He looks into it -- and satori happens.

An ordinary flower is never looked at. It is so common that you forget it. So the monk has never really seen this flower before. For the first time in his life he has *seen* it, and the event became phenomenal. This first meeting with the flower, with this very ordinary flower, becomes unique. Now he feels sorry for it. It has always been there waiting for him, but he has never looked at it. He feels sorry for it, asks its pardon... and the thing happens.

The flower is there, and the monk is standing there dancing. Someone asks, "What are you doing?"

He says, "I have seen something uncommon in a very common flower. The flower was always waiting; I never looked at it before -- but today a meeting has happened." The flower is not common now. The monk has penetrated into it, and the flower has penetrated into the monk.

An ordinary thing, even a pebble, can be a source. For a child a pebble is a source, but for us it is not a source because it has become so familiar. Anything uncommon, anything rare, anything that has come into your sight for the first time, can be a source for satori, and if you are available -- if you are there, if your presence is there -- the phenomenon can happen.

Satori happens to almost everyone. It may not be interpreted as such, you may not have known it to be

satori, but it happens. And this happening is the cause of all spiritual seeking; otherwise spiritual seeking would not be possible. How can you be in search of something of which you have not even had a glimpse? First something must have come to you, some ray must have come to you -- a touch, a breeze -- something must have come to you that has become the quest.

A spiritual quest is only possible if something has happened to you without your knowing. It may be in love, it may be in music, it may be in nature, it may be in friendship -- it may be in any communion. Something has happened to you that has been a source of bliss and it is now just a remembering, a memory. It may not even be a conscious memory; it may be unconscious. It may be waiting like a seed somewhere deep within you. This seed will become the source of a quest, and you will go on searching for something that you do not know. What are you searching for? You do not know. But still, somewhere, even unknown to you, some experience, some blissful moment, has become part and parcel of your mind. It has become a seed, and now that seed is working its way through and you are in quest of something which you cannot name, which you cannot explain.

What are you seeking? If a spiritual person is sincere and honest he cannot say, "I am seeking God," because he does not know whether God is or not. And the word god is absolutely meaningless unless you have known. So you cannot seek God or *moksha*, liberation -- you cannot. A sincere seeker will have to fall back upon himself. The seeking is not for something outward, it is for something inward. Somewhere something is known which has been glimpsed at, which has become the seed, and which is compelling you, pushing you, toward something unknown.

Spiritual seeking is not a pulling from without; it is a push from within. It is always a push. And if it is a pull, the seeking is insincere, unauthentic; then it is nothing but a search for a new sort of gratification, a new turn to your desires. Spiritual seeking is always a push toward something deep inside you of which you have had a glimpse. You have not interpreted it; you have not known it consciously. It may be a childhood memory of satori that is deep down in the unconscious. It may be a blissful moment of satori in your mother's womb, a blissful existence with no worry, with no tension, with a completely relaxed state of mind. It may be a deep, unconscious feeling, a feeling that you have not known consciously, that is pushing you.

Psychologists agree that the whole concept of spiritual seeking comes from the blissful experience in the mother's womb. It is so blissful, so dark; there is not even a single ray of tension. With the first glimpse of light, tension begins to be felt, but the darkness is absolute relaxation. There is no worry, nothing to do. You do not even have to breathe; your mother breathes for you. You exist exactly as it is interpreted that one exists when moksha is achieved. Everything just is, and to be is blissful. Nothing has to be done to achieve this state; it just is.

So it may be that there is a deep, unconscious seed inside you that has experienced total relaxation. It may be some childhood experience of aesthetic blissfulness, a childhood satori. Every childhood is satori-full, but we have lost it. Paradise is lost, and Adam is thrown out of paradise. But the remembrance is there, the unknown remembrance that pushes you on.

Samadhi is different from this. You have not known samadhi, but through satori there is the promise that something greater is possible. Satori becomes a promise that leads you toward samadhi.

QUESTION: WHAT SHOULD WE DO TO ACHIEVE IT?

You should not do anything. Only one thing: you must be aware, you must not resist; there must not be any resistance to it. But there is resistance; that is why there is suffering. There is an unconscious resistance. If something begins to happen to the brahma randhra, it just begins to make ego death come nearer. It seems so painful that there is inner resistance. This resistance can take two forms: either you will stop doing meditation or you will ask what can be done to transcend it, to go beyond it.

Nothing should be done. This asking, too, is a sort of resistance. Let it do what it is doing. Just be aware and accept it totally. Be with it; let it do whatever it is doing, and be cooperative with it.

QUESTION: SHOULD I JUST BE A WITNESS TO IT?

Don't be just a witness, because to be just a witness to this process will create barriers. Do not be a witness. Be cooperative with it; be one with it. Just cooperate with it, totally surrender to it -- surrender yourself to it -- and say to it, "Do anything, do whatsoever is needed," and you just be cooperative.

Do not resist it and do not be attentive to it, because even your attention will be a resistance. Just be with it and let it do whatever is needed. You cannot know what is needed and you cannot plan what is to be done. You can only surrender to it and let it do whatever is necessary. The brahma randhra has its own wisdom, every center has its own wisdom, and if we become attentive to it a disturbance will be created.

The moment you become aware of any of the inner workings of your body you create a disturbance because you create tension. The whole working of the body, the inner working, is unconscious. For example, once you have taken your food you must not be attentive to it; you must let your body do whatever it likes. If you become attentive to your stomach, then you will disturb it; the whole working will become disturbed and the whole stomach will be diseased.

Likewise, when the brahma randhra is working, do not be attentive to it, because your attention will work against it, you will work against it. You will be face to face with it, and this facing, this encountering, will be a disturbance; then the process will be unnecessarily prolonged. So starting from tomorrow, just be with it, move with it, suffer with it, and let it do whatever it wants to do. You must be totally surrendered, wholly given to it. This surrender is *akarma*, nonactivity. It is more akarma than being attentive, because your attention is karma, action; it is an activity.

So just be with whatever is happening. It is not that by being with it you will not be aware, but only that you will not be attentive. You will be aware and that is different. While being with it there will be awareness, a diffused awareness. You will be knowing all the time that something is happening, but now you will be with it, and there will be no contradiction between your awareness and the happening.

QUESTION: WILL MEDITATION LEAD TO SAMADHI?

In the beginning effort will be needed. Unless you are beyond the mind, effort will be needed. Once you are beyond the mind there is no need of effort, and if it is still needed that means you are not beyond the mind. A bliss that needs effort is of the mind. A bliss that does not need any effort has become natural, it is of the being; then it is just like breathing. No effort is needed -- not only no effort, but no alertness is needed. It continues. Now it is not something added to you; it *is* you. Then it becomes samadhi.

Dhyan, meditation is effort; samadhi is effortlessness. Meditation is effort; ecstasy is effortlessness. Then you do not need to do anything about it. That is why I say that unless you come to a point where meditation becomes useless, you have not achieved the goal. The path must become useless. If you have achieved the goal, if you have come to the goal, the path is useless.

Meditation: The Art of Ecstasy

Chapter #16
Chapter title: Sexual Energy & the Awakening of the Kundalini

Archive code: 7000000
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Audio: No
Video: No

QUESTION: HOW DOES ONE OVERCOME THE PULL TOWARD SEX SO THAT THE KUNDALINI CAN GO UPWARD?

Energy has been going downward through the sex center continuously for many births, so when any energy is created it will first try to move downward. That is why meditation sometimes will create more sexuality in you than you have ever felt before. You will feel more sexual because you have generated more energy than you previously had. When you have conserved something, the old, habitual passage is ready to release it. The mechanism is ready, the old passage is ready. Your mind only knows one passage -- the lower one, the sexual passage -- so when you are meditating the first movement of your life energy will be downward. Just be aware of it.

Do not struggle with it; just be aware of it. Be aware of the habitual passage, be aware of sexual images; let them come. Be aware of them, but do not do anything about the situation; just be aware of it. The sexual passage cannot operate without your cooperation, but if you cooperate with it even for a single moment, it can start functioning. So do not cooperate with it: just be aware of it.

The mechanism of sex is so much a momentary phenomenon that it only functions momentarily; if you do not cooperate at the right moment, it stops. At the right moment your cooperation is needed, otherwise it cannot work. It is only a momentary mechanism, and if you do not cooperate with it, it will stop by itself.

Time and time again, energy is created through meditation. It continues to move downward, but now you are aware of it. The old passage is cut -- not suppressed. Energy is there and it needs to be released, but the lower door is closed: not suppressed -- closed. You have not cooperated with it, that's all. You have not positively suppressed it, you have only negatively not cooperated with it.

You have just been aware of what is happening to your mind, to your body. You are just aware; then energy is conserved. Then the quantity of the energy becomes more and more intense and an upward thrust becomes necessary. Now the energy will go upward; by its very force, a new passage will be thrown open.

When energy goes upward you will be more sexually attractive to others, because life energy going upward creates a great magnetic force. You will become more sexually attractive to others, so you will have to be aware of this. Now you will attract persons unknowingly, and the attraction will not only be physical; the attraction will be etheric.

Even a repulsive body, a nonattractive body, will become attractive with yoga. The attraction is etheric; and it is so magnetic that one has to be constantly aware of it, constantly aware. You will be attractive... and the opposite sex will be irresistably drawn to you. There are subtle vibrations that are created by your etheric body: you have to be aware of them. The type of attraction that will be felt by the opposite sex will differ -- it will take so many different forms -- but basically it will be sexual. At its root, it will be sexual.

But you can help these people. Even if they are attracted to you sexually, they have become attracted to a sexual energy that is moving upward. And they too are not ordinary sexual beings: upward-moving sexual energy has become an attraction, a magnet. So you can help them; if you do not become involved, then you can help them.

QUESTION: IN THE AWAKENING OF THE KUNDALINI, IN THE OPENING OF THE PASSAGE, ISN'T THERE AN INCREASE IN SEXUAL POWER?

The increase in sexual power and the opening of the kundalini passage are simultaneous -- not the same, but simultaneous. The increase in sexual power will be the thrust to open up the higher centers; so sexual power will increase. If you can be aware of it and not use it sexually -- if you do not allow it to be released sexually -- it will become so intense that the upward movement will begin.

First the energy will try its best to be released sexually, because that is its usual outlet, its usual center. So one must first be aware of one's downward "doors." Only awareness will close them; only noncooperation will close them. Sex is not so forceful as we feel it to be. It is forceful only momentarily: it is not a twenty-four-hour affair, it is a momentary challenge.

If you can be noncooperative and aware, it goes. And you will feel more happiness than when sexual energy is released from the downward passage. Conservation of energy is always blissful: wastage of energy is only a relief, it is not blissful. You have unburdened yourself; you have alleviated something that

was troubling you. Now you have become unburdened, but you have also become emptied.

The feeling of emptiness that is overtaking the whole Western mind is just because of sexual wastage. Life seems to be empty. Life is never empty, but it seems to be empty because you have been simply unburdening yourself, just relieving yourself. If something is conserved it becomes a richness: if your upward door is open and energy goes upward, not only do you feel relieved, not only is the straining point relieved, but it is not vacant. In a way it is fulfilled; it is overflowing.

The energy has gone upward, but the basic center has not become empty. It is overflowing, and the overflowing energy goes upward, up toward the brahma randhra. Then, near the brahma randhra, there is neither an upward movement nor a downward movement. Now the energy goes to the cosmic: it goes to the all; it goes to the brahman -- the ultimate reality. That is why the seventh chakra is known as the brahma randhra -- the door to the brahman, the door to the divine. Then there is no "up" and no "down." It will feel like something is penetrating, thrusting upward -- and a moment will come when one will feel as though that something is no longer there, that it has gone. Now it is overflowing into the passage.

The petals of the sahasrar are just a symbol for the feelings that occur when energy overflows. The overflowing is a flowering, just like a flower itself is an overflowing. You will feel that something has become a flower; the door is open, and it will go outward.

It will not be felt inwardly; it will be felt outwardly. Something has opened like a flower, like a flower with a thousand petals. It is just a feeling, but the feeling corresponds to the truth. The feeling is a translation and interpretation. The mind cannot conceive of it, but the feeling is just like a flowering. The closest, the nearest thing that we can say is that it is like a bud opening. It is felt like that. That is why we have conceived of the opening of the sahasrar as a thousand-petaled lotus.

So many petals -- so many! And they go on opening, they go on opening... the opening is endless. It is a fulfillment; it is a flowering of the human being. Then you become just like a tree, and everything that was in you has flowered.

Then all you can do is to offer this flower to the divine.

We have been offering flowers, but they are broken flowers. Only this flower can be a real offering.

Meditation: The Art of Ecstasy

Chapter #17
Chapter title: The Manifestations of Prana in the Seven Bodies

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QUESTION: WHAT IS PRANA AND HOW IS IT MANIFESTED IN EACH OF THE SEVEN BODIES?

Prana is energy -- the living energy in us, the life in us. This life manifests itself, as far as the physical body is concerned, as the incoming and the outgoing breath. These are two opposite things. We take them as one. We say "breathing" -- but breathing has two polarities: the incoming breath and the outgoing breath. Every energy has polarities, every energy exists in two opposite poles. It cannot exist otherwise. The opposite poles, with their tension and harmony, create energy -- just like magnetic poles.

The incoming breath is quite contrary to the outgoing, and the outgoing is quite contrary to the

incoming. In a single moment the incoming is just like birth and the outgoing is just like death. In a single moment both things are happening: when you take breath in, you are born; when you throw breath out, you die. In a single moment there is birth and death. This polarity is life energy coming up, going down.

In the physical body, life energy takes this manifestation. Life energy is born, and after seventy years it dies. That too is a greater manifestation of the same phenomenon: the incoming breath and the outgoing breath... the day and the night.

In all of the seven bodies -- the physical, the etheric, the astral, the mental, the spiritual, the cosmic, and the nirvanic, there will be a corresponding incoming and outgoing phenomenon. As far as the mental body is concerned, thought coming in and thought going out is the same kind of phenomenon as breath coming in and breath going out. Every moment a thought comes in your mind and a thought goes out.

Thought itself is energy. In the mental body the energy manifests as the coming of thought and the going of thought; in the physical body it manifests as breath coming and breath going. That is why you can change your thinking with breathing. There is a correspondence.

If you stop your breath from coming in, thought will be stopped from coming in. Stop your breath in your physical body and in the mental body thought will stop. And as the physical body becomes uneasy, your mental body will become uneasy. The physical body will long to breathe in; the mental body will long to take thought in.

Just as breath is taken in from the outside and the air exists outside you, likewise an ocean of thought exists outside you. Thought comes in, and thought goes out. Your breath can become my breath at another moment and your thought can become my thought. Every time you throw your breath out you are likewise throwing your thought out. Just as air exists, so thought exists; just as air can be contaminated, so thought can be contaminated; just as air can be impure, so thought can be impure.

The breath itself is not prana. Prana means the vital energy that manifests itself by these polarities of coming in and going out. The energy that takes the breath in is prana, not the breath itself. The energy that takes breath in, which asserts it, that energy that is taking the breath in and throwing it out, is prana.

The energy that takes thought in and throws thought out, that energy too is prana. In all of the seven bodies, this process exists. I am only talking now of the physical and the mental, because these two are known to us; we can understand them easily. But in every layer of your being the same thing exists.

Your second body, the etheric body, has its own incoming and outgoing process. You will feel this process in each of the seven bodies, but you will feel it to be just like the incoming breath and outgoing breath, because you are only acquainted with your physical body and its prana. Then you will always misunderstand.

Whenever any feeling comes to you of another body or its prana you will first understand it as the coming in and the going out of breath, because this is the only experience you know. You have only known this manifestation of prana, of vital energy. But on the etheric plane there is neither breath nor thought, but influence -- simply influence coming in and going out.

You come into contact with somebody without having known him before. He has not even talked with you, but something about him comes in. You have either taken him in or thrown him out. There is a subtle influence: you may call it love or you may call it hatred -- the attractive or the repulsive.

When you are repulsed or attracted, it is your second body. And every moment the process is going on; it never stops. You are always taking influences in and then throwing them out. The other pole will always be there. If you have loved someone, then in a certain moment you will be repulsed. If you have loved someone the breath has been taken in: now it will be thrown out and you will be repulsed.

So every moment of love will be followed by a moment of repulsion. The vital energy exists in polarities. It never exists at one pole. It cannot! And whenever you try to make it do so, you try the impossible.

You cannot love someone without hating him at some time. The hatred will be there because the vital force cannot exist at a single pole. It exists at opposite polarities, so a friend is bound to be an enemy -- and this will go on. This coming in and going out will happen up to the seventh body. No body can exist without this process -- this coming in and going out. It cannot, just as the physical body cannot exist without the incoming and outgoing breath.

As far as the physical body is concerned, we never take these two things as opposites, so we are not disturbed about it. Life makes no distinction between the incoming breath and the outgoing breath. There is no moral distinction. There is nothing to be chosen; both are the same. The phenomenon is natural.

But as far as the second body is concerned, hatred must not be there and love must be there. Then you

have begun to choose. You have begun to choose, and this choice will create disturbances. That is why the physical body is ordinarily more healthy than the second, the etheric, body. The etheric body is always in conflict because moral choosing has made a hell out of it.

When love comes to you, you feel a wellbeing, but when hatred comes to you, you feel diseased. But it is bound to come -- so a person who knows, a person who has understood the polarities, is not disappointed when it comes. A person who has known the polarities is at ease, at equilibrium. He knows it is bound to happen, so he neither tries to love when he is not loving nor does he create any hatred. Things come and go: he is not attracted to the incoming nor repulsed by the outgoing. He is just a witness. He says, "It is just like breath coming in and breath going out."

The Buddhist meditation method of Anapana-sati Yoga is concerned with this. It says to just be a witness to your incoming and outgoing breath. Just be a witness, and begin from the physical body. The other six bodies are not talked about in Anapana-sati because they will come by themselves, by and by.

The more you become acquainted with this polarity -- with this dying and living simultaneously, with this simultaneous birth and death -- the more you will become aware of the second body. Toward hatred, then, Buddha says, have *upeksha*. Be indifferent. Whether it is hatred or it is love, be indifferent. And do not be attached to anyone, because if you are attached, what will happen to the other pole? Then you will be at a "dis-ease." Disease will be there; you will not be at ease.

Buddha says, "The coming of the beloved one is welcomed, but the going of the beloved one is wept over. The meeting with the one who is repulsive is a misery, and the departing of a repulsive one is bliss. But if you go on dividing yourself into these polarities, you will be in hell, living in a hell."

If you just become a witness to these polarities, then you say, "This is a natural phenomenon. It is natural to the 'body' concerned" -- that is, one of the seven bodies. "The body exists because of this; otherwise, it cannot exist." And the moment you become aware of it, you transcend the body. If you transcend your first body, then you become aware of the second. If you transcend your second body, then you become aware of the third....

Witnessing is always beyond life and death. The breath coming in and the breath going out are two things, and if you become a witness, then you are neither. Then a third force has come into being. Now you are not the manifestations of prana in the physical body: now you *are* the prana, the witness. Now you see that life manifests on the physical level because of this polarity, and if this polarity stops the physical body will not be there, it cannot exist. It needs tension to exist -- this constant tension of coming and going, this constant tension of birth and death. It exists because of this. Every moment it moves between the two poles; otherwise, it would not exist.

In the second body, "love and hate" is the basic polarity. It is manifested in so many ways. The basic polarity is this liking and disliking, and every moment your liking becomes disliking and your disliking becomes liking -- every moment! But you never see it. When your liking becomes disliking, if you suppress your disliking and continue fooling yourself that you will go on liking the same things always, you are only fooling yourself doubly. And if you dislike something, you go on disliking it, never allowing yourself to see the moments when you have liked it. We suppress our love for our enemies, and we suppress our hatred for our friends. We are suppressing! We allow only one movement, only one pole, but because it comes back again, we are at ease. It returns, so we are at ease. But it is discontinuous; it is never continuous. It never can be.

The vital force manifests itself as like and dislike in the second body. But it is just like breath: there is no difference. Influence is the medium here; air is the medium in the physical body. The second body lives in an atmosphere of influences. It is not simply that someone comes in contact with you and you begin to like him. Even if no one comes in and you are alone in the room, you will be liking/disliking, liking/disliking. It will make no difference: the liking and disliking will go on alternating continuously.

It is through this polarity that the etheric body exists; it is its breath. If you become a witness to it, then you can just laugh. Then there is no enemy and no friend. Then you know it is just a natural phenomenon.

If you become aware and become a witness to the second body -- to the liking and disliking -- then you can know the third body. The third is the astral body. Just like the "influences" of the etheric body, the astral body has "magnetic forces." Its magnetism is its breath. One moment you are powerful and the next moment you are powerless; one moment you are hopeful and the next moment you are hopeless; one moment you are confident and the next moment you lose all your confidence. It is a coming in of magnetism to you and a going out of magnetism from you. There are moments when you can defy even God, and there are moments

when you fear even a shadow.

When the magnetic force is in you, when it is coming into you, you are great; when it has gone from you, you are just a nobody. And this is changing back and forth, just like day and night; the circle revolves, the wheel revolves. So even a person like Napoleon had his impotent moments and even a very cowardly person has his moments of bravery.

In judo there is a technique to know when a person is powerless. That is the moment to attack him. When he is powerful you are bound to be defeated, so you have to know the moment when his magnetic power is going out and attack him then, and you should incite him to attack you when your magnetic force is coming in.

This coming in and going out of the magnetic force corresponds to your breathing. That is why, when you have to do something difficult, you will hold your breath in. For example, if you are to lift a heavy stone, you cannot pick it up when the breath is going out. You cannot do it! But when the breath is coming in, or when the breath is held in, you can do it. Your breath corresponds to what is happening in the third body. So when the breath is going out -- unless the person has been trained to fool you -- that is the moment when his magnetic force is going out; that is the moment to attack. And this is the secret of judo. Even a stronger person than you can be defeated if you know the secret of when he is fearful and powerless. When the magnetic force is out of him, he is bound to be powerless.

The third body lives in a magnetic sphere, just like air. There are magnetic forces all around: you are breathing them in and breathing them out. But if you become aware of this magnetic force that is coming and going, then you are neither powerful nor powerless. You transcend both.

Then there is the fourth body, the mental body: thought pulling in and thought pulling out. But this "thought coming in" and "thought going out" has parallels, too. When thought comes to you while you breathe in, only in those moments is original thinking born. When you breathe out, those are moments of impotency; no original thought can be born in those moments. In moments when some original thought is there, the breathing will even stop. When some original thought is born, then the breath stops. It is only a corresponding phenomenon.

In the outgoing thought, nothing is born. It is simply dead. But if you become aware of thoughts coming in and thoughts going out, then you can know the fifth body.

Up to the fourth body things are not difficult to understand, because we have some experience which can become the basis to understand them. Beyond the fourth, things become very strange -- but still, something can be understood. And when you transcend the fourth body you will understand it more.

In the fifth body... how to say it? The atmosphere for the fifth body is life -- just as thought, as breath, as magnetic force, as love and hatred, are atmospheres for the lower bodies.

For the fifth body, life itself is the atmosphere. So in the fifth, the coming in is a moment of life, and the going out is a moment of death. With the fifth, you become aware that life is not something that is in you. It comes into you and goes out from you. Life itself is not in you; it simply comes in and goes out just like breath.

That is why breath and prana became synonymous -- because of the fifth body. In the fifth body, the word prana is meaningful. It is life that is coming and life that is going. And that is why the fear of death is constantly following us. You are always aware that death is nearby, waiting at the corner. It is always there, waiting. This feeling of death always waiting for you -- this feeling of insecurity, of death, of darkness -- is concerned with the fifth body. It is a very dark feeling, very vague, because you are not completely aware of it.

When you come to the fifth body and become aware of it, then you know that life and death both are just breaths to the fifth body -- coming in and going out. And when you become aware of this, then you know that you cannot die, because death is not an inherent phenomenon; nor is life. Both life and death are outward phenomena happening to you. You never have been alive, you never have been dead; you are something that completely transcends both. But this feeling of transcendence can only come when you become aware of the life force and the death force in the fifth body.

Freud said somewhere that he somehow had a glimpse of this. He was not an adept in yoga, otherwise he would have understood it. He called it "the will to die," and he said every man sometimes is longing for life and sometimes is longing for death. There are two opposing wills in men: a will to live and a will to die. To the Western mind it was absolutely absurd: how could these contradictory wills exist in one person? But Freud said that because suicide is possible, there must be a will to die.

No animal can commit suicide, because no animal can become aware of the fifth body. Animals cannot

commit suicide because they cannot become aware, they cannot know, that they are alive. To commit suicide, one thing is necessary: to be aware of life -- and they are not aware of life. But another thing is also necessary: to commit suicide you must also be unaware of death.

Animals cannot commit suicide because animals are not aware of life, but we can commit suicide because we are aware of life but not aware of death. If one becomes aware of death, then one cannot commit suicide. A buddha cannot commit suicide because it is unnecessary; it is nonsense. He knows that you cannot really kill yourself, you can only pretend to. Suicide is just a pose, because really you are neither alive nor dead.

Death is on the fifth plane, in the fifth body. It is a going out of a particular energy and a coming in of a particular energy. You are the one in which this coming and going happens. If you become identified with the first, you can commit the second. If you become identified with living, and if life becomes impossible, you can say, "I will commit suicide." This is the other aspect of your fifth body asserting itself. There is not a single human being who has not thought at some time to commit suicide... because death is the other side of life. This other side can become either suicide or murder: it can become either.

If you are obsessed with life, if you are so attached to it that you want to deny death completely, you can kill another. By killing another you satisfy your death wish: "the will to die." By this trick you satisfy it, and you think that now you will not have to die because someone else has died.

All those persons who have committed great murders -- Hitler, Mussolini -- are still very much afraid of death. They are always in fear of death, so they project this death on others. The person who can kill someone else feels that he is more powerful than death: he can kill others. In a "magical way," with a "magical formula," he thinks that because he can kill he transcends death, that a thing he can do to others cannot be done to him. This is a projection of death, but it can come back to you. If you kill so many persons that in the end you commit suicide, it is the projection coming back to you.

In the fifth body, with life and death coming to you -- with life coming and going -- one cannot be attached to anyone. If you are attached, you are not accepting the polarity in its totality, and you will become ill.

Up to the fourth body it was not so difficult, but to conceive of death and to accept it as another aspect of life is the most difficult act. To conceive of life and death as parallel -- as just the same, as two aspects of one thing -- is the most difficult act. But in the fifth, this is the polarity. This is pranic existence in the fifth.

With the sixth body, things become even more difficult, because the sixth is no longer life. For the sixth body... what to say? After the fifth, the "I" drops, the ego drops. Then there is no ego; you become one with the all. Now it is not your "anything" that comes in and goes out because the ego is not. Everything becomes cosmic, and because it becomes cosmic, the polarity takes the form of creation and destruction -- *srishti* and *pralaya*. That is why it becomes more difficult with the sixth: the atmosphere is "the creative force and the destructive force." In Hindu mythology they call these forces Brahma and Shiva.

Brahma is the deity of creation, Vishnu is the deity of maintenance, and Shiva is the deity of the great death -- of destruction or dissolution, where everything goes back to its original source. The sixth body is in that vast sphere of creativity and destructivity: the force of Brahma and the force of Shiva.

Every moment the creation comes to you, and every moment everything goes into dissolution. So when a yogi says, "I have seen the creation, and I have seen the pralaya, the end; I have seen the coming of the world into being and I have seen the returning of the world into nonbeing," he is talking about the sixth body. The ego is not there: everything that is coming in and going out is you. You become one with it.

A star is being born: it is your birth that is coming. And the star is going out: that is your going out. So they say in Hindu mythology that one creation is one breath of Brahma -- only one breath! It is the cosmic force breathing. When he, Brahma, breathes in, the creation comes into existence: a star is born, stars come out of chaos -- everything comes into existence. And when his breath goes out, everything goes out, everything ceases: a star dies... existence moves into nonexistence.

That is why I am saying that in the sixth body it is very difficult. The sixth is not egocentric; it becomes cosmic. And in the sixth body, everything about creation is known -- everything that all of the religions of the world talk about. When one talks about creation, he is talking about the sixth body and the knowledge concerned with it. And when one is talking of the great flood, the end, one is talking about the sixth body.

With the great flood of Judeo-Christian or Babylonian mythology, or Syrian mythology, or with the pralaya of the Hindus, there is one out breath -- that of the sixth body. This is a cosmic experience, not an individual one. This is a cosmic experience; you are not there!

The person who is in the sixth body -- who has reached to the sixth body -- will see everything that is dying as his own death. A Mahavira cannot kill an ant, not because of any principle of nonviolence, but because it is his death. Everything that dies is his death.

When you become aware of this, of the creation and the destruction -- of things coming into existence every moment and things going out of existence every moment -- the awareness is of the sixth body. Whenever a thing is going out of existence, something else is coming in: a sun is dying, another is being born somewhere else; this earth will die, another earth will come. We become attached even in the sixth body. "Humanity must not die!" -- but everything that is born must die, even humanity must die. Hydrogen bombs will be created to destroy it. And the moment we create hydrogen bombs, the very next moment we create a longing to go to another planet, because the bomb means that the earth is near its death. Before this earth dies, life will begin to evolve somewhere else.

The sixth body is the feeling of cosmic creation and destruction -- creation/destruction... the breath coming in/the breath going out. That is why "Brahma's breath" is used. Brahma is a sixth-body personality; you become Brahma in the sixth body. Really, you become aware of both Brahma and Shiva, the two polarities. And Vishnu is beyond the polarity. They form the *trimurti*, the trinity: Brahma, Vishnu, and Mahesh -- or Shiva.

This trinity is the trinity of witnessing. If you become aware of the Brahma and Shiva, the creator and the destroyer -- if you become aware of those two, then you know the third, which is Vishnu. Vishnu is your reality in the sixth body. That is why Vishnu became the most prominent of the three. Brahma is remembered, but although he is the god of creation, he is worshipped in perhaps only one or two temples. He must be worshipped, but he is not really worshipped.

Shiva is worshipped even more than Vishnu, because we fear death. The worship of him comes out of our fear of death. But hardly anyone worships Brahma, the god of creation, because there is nothing to be fearful of; you are already created, so you are not concerned with Brahma. That is why not a single great temple is dedicated to him. He is the creator, so every temple should be dedicated to him, but it is not.

Shiva has the greatest number of worshippers. He is everywhere, because so many temples were made as a dedication to him. Just a stone is enough to symbolize him; otherwise it would have been impossible to create so many idols of him. So just a stone is enough.... Just put a stone somewhere and Shiva is there. Because the mind is so fearful of death, you cannot escape from Shiva; he must be worshipped -- and he has been worshipped.

But Vishnu is the more substantial divinity. That is why Rama is an incarnation of Vishnu, Krishna is an incarnation of Vishnu, every *avatar* -- divine incarnation -- is an incarnation of Vishnu. And even Brahma and Shiva worship Vishnu. Brahma may be the creator, but he creates for Vishnu; Shiva may be the destroyer, but he destroys for Vishnu. These are the two breaths of Vishnu, the incoming and the outgoing: Brahma is the incoming breath and Shiva is the outgoing one. And Vishnu is the reality in the sixth body.

In the seventh body things become even more difficult. Buddha called the seventh body the *nirvana kaya*, the body of enlightenment, because the truth, the absolute, is in the seventh body. The seventh body is the last body, so there is not even creation and destruction but, rather, being and nonbeing. In the seventh, creation is always of something else, it is not of you. Creation will be of something else and destruction will be of something else, not of you, while being is of you, and nonbeing is of you.

In the seventh body, being and nonbeing -- existence and nonexistence -- are the two breaths. One should not be identified with either. All religions are started by those who have reached the seventh body; and at the end language can be stretched, at the most, to two words: being and nonbeing. Buddha speaks the language of nonbeing, of the outgoing breath, so he says, "Nothingness is the reality"; while Shankara speaks the language of being and says that the Brahman is the ultimate reality. Shankara uses positive terms because he chooses the incoming breath, and Buddha uses negative terms because he chooses the outgoing breath. But these are the only choices as far as language is concerned.

The third choice is the reality, which cannot be said. At the most we can say "absolute being" or "absolute nonbeing." This much can be said, because the seventh body is beyond this. Transcendence is still possible.

I can say something about this room if I go out. If I transcend this room and reach another room, I can recollect this one, I can say something about it. But if I go out of this room and fall into an abyss, then I cannot say anything about even this room. So far, with each body, a third point could be caught into words, symbolized, because the body beyond it was there. You could go there and look backward. But only up to

the seventh is this possible. Beyond the seventh body nothing can be said, because the seventh is the last body; beyond it is "bodilessness."

With the seventh, one has to choose being or nonbeing -- either the language of negation or the language of positivity. And there are only two choices. One is Buddha's choice: he says, "Nothing remains," and the other is Shankara's choice: he says, "Everything remains."

In the seven dimensions -- in the seven bodies -- as far as man is concerned and as far as the world is concerned, life energy manifests into multidimensional realms. Everywhere, wherever life is to be found, the incoming and the outgoing process will be there. Wherever life is, the process will be. Life cannot exist without this polarity.

So prana is energy, cosmic energy, and our first acquaintance with it is in the physical body. It manifests first as breath, and then it goes on manifesting as breath in other forms: influences, magnetism, thoughts, life, creation, being. It goes on, and if one becomes aware of it, one always transcends it to reach to a third point. The moment you reach this third point, you transcend that body and enter the next body. You enter the second body from the first, and so on.

If you go on transcending, up to the seventh there is still a body, but beyond the seventh there is bodilessness. Then you become pure. Then you are not divided; then there are no more polarities. Then it is *adwait*, not two: then it is oneness.

Meditation: The Art of Ecstasy

Chapter #18
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ANAPANA-SATI YOGA

A flower that has never known the sun and a flower that has encountered the sun are not the same. They cannot be. A flower that has never known the sunrise has never known the sun to rise within itself. It is dead; it is just a potentiality. It has never known its own spirit. But a flower that has seen the sun rise has also seen something arise within itself. It has known its own soul. Now the flower is not just a flower; it has known a deep, stirring innerness.

How can we create this innerness within ourselves? Buddha invented a method, one of the most powerful methods, for creating an inner sun of awareness. And not only for creating it: the method is such that it not only creates this inner awareness but simultaneously allows the awareness to penetrate to the very cells of the body, to the whole of one's being. The method that Buddha used is known as Anapana-sati Yoga -- the yoga of incoming and outgoing breath awareness.

We are breathing, but it is unconscious breathing. Breath is prana, breath is the elan vital -- the vitality, the very life -- and yet it is unconscious; you are not aware of it. And if you had to be aware of breathing in order to breathe, you would die. Sooner or later you would forget: you cannot continuously remember anything.

Breathing is a link between our voluntary and our involuntary systems. We can control our breathing to

a certain extent, we can even stop our breathing for a while, but we cannot stop it permanently. It goes on without us; it does not depend on us. Even if you are in a coma for months, you will go on breathing; it is an unconscious mechanism.

Buddha used breath as a vehicle to do two things simultaneously: one, to create consciousness, and another, to allow that consciousness to penetrate to the very cells of the body. He said, "Breathe consciously." This does not mean to do pranayama -- yogic breathing; it is just to make breath an object of awareness, without changing it.

There is no need to change your breath. Leave it as it is, natural; do not change it. But when you breathe in, breathe consciously; let your consciousness move with the ingoing breath. And when the breath goes out, let your consciousness move out with it.

Move with the breath. Let your attention be with the breath; flow with it. Do not forget even a single breath. Buddha is reported to have said that if you can be aware of your breath for even a single hour, you are already enlightened. But not a single breath should be missed.

One hour is enough. It looks like such a small fragment of time, but it is not. When you are trying to be aware, an hour can seem like a millennium, because ordinarily you cannot be aware for more than five or six seconds. Only a very alert person can be aware for even that long. Most of us miss every second. You may start by being aware as the breath is going in, but no sooner has it gone in when you are somewhere else. Suddenly you remember that the breath is going out. It has already gone out, but you were somewhere else.

To be conscious of the breath means that no thoughts can be allowed, because thoughts will distract your attention. Buddha never says, "Stop thinking." He says, "Breathe consciously." Automatically, thinking will stop; you cannot both think and breathe consciously. When a thought comes into your mind, your attention is withdrawn from the breathing. A single thought and you have become unconscious of the breathing process.

Buddha used this technique. It is a simple one, but a very vital one. He would say to his *bhikkhus*, his monks, "Do whatsoever you are doing, but do not forget a simple thing: remember the incoming and the outgoing breath. Move with it, flow with it."

The more you try to do it, the more you endeavor to do it, the more conscious you will become. It is arduous, it is difficult, but once you can do it, you will have become a different person, a different being in a different world.

This works in another way, too. When you consciously breathe in and out, by and by you come to your center, because your breath touches the very center of your being. Every moment that the breath goes in, it touches the center of your being.

Physiologically you think that breath is just for the purification of the blood, that it is just a bodily function. But if you begin to be aware of your breath, by and by you will go deeper than physiology. Then one day you will begin to feel your center, right near your navel.

This center can be felt only if you move with the breath continuously, because the nearer you reach to the center, the more difficult it will be to remain aware. You can start when the breath is going in. When it is just entering your nose, begin to be aware of it. The more inward it moves, the more difficult awareness will become. A thought will come, or some sound, or something will happen, and you will move away.

If you can go to the very center, for a brief moment breath stops and there is a gap. The breath goes in, the breath goes out: between the two there is a subtle gap. That gap is your center.

Only after practicing breath awareness for a long time -- when you are finally able to remain with the breath, to be aware of the breath -- will you become aware of the gap when there is no movement of breath; breath is neither coming in nor going out. In the subtle gap between breaths, you are at your center. So breath awareness was used by Buddha as a means of coming nearer and nearer to the center.

When you breathe out, remain conscious of the breath. Again there is a gap. There are two gaps: one gap after the breath has come in and before it goes out again, and another gap after the breath has gone out and before it comes in again. This second gap is more difficult to be aware of.

Between the incoming breath and the outgoing breath is your center. But there is another center, the cosmic center. You may call it "god." In the gap between when the breath goes out and when it comes in is the cosmic center. These two centers are not two different things. First you will become aware of your inner center, and then you will become aware of the outer center. Ultimately, you will come to know that both these centers are one. Then "out" and "in" will lose their meaning.

Buddha says, "Move consciously with the breath and you will create a center of awareness within you." Once this center is created, awareness begins to move to your very cells, because every cell needs oxygen, every cell breathes, so to speak.

Now scientists say that even the earth breathes. When the whole universe is breathing in, it expands; when the whole universe breathes out, it contracts. In old Hindu mythological scriptures, *puranas*, it is said that creation is Brahma's one breath -- incoming breath -- and destruction, *pralaya*, the end of the world, will be the outgoing breath. One breath is one creation.

In a very miniature way, in a very atomic way, the same thing is happening in you. And when your awareness becomes one with breathing, breathing takes your awareness to your very cells. Then your whole body becomes the universe. Really, then you have no material body at all. You are just awareness.

TWENTY-ONE-DAY EXPERIMENT IN SILENCE AND SECLUSION

It is helpful to practice breath awareness for twenty-one days in total seclusion and silence. Then, much will happen.

During the twenty-one-day experiment, practice Dynamic Meditation once a day and constant awareness of breathing for twenty-four hours a day. Do not read, do not write, do not think, because all these acts are of the mental body; they are not concerned with the etheric body.

You can go for a walk. This helps because walking is part of the etheric body; all manual actions are concerned with the *prana sharira*, the etheric body. The physical body does these things, but it is for the etheric body. Everything concerned with the etheric body should be done, and everything concerned with another body must not be done. You can also have a bath once or twice a day; it is concerned with the etheric body.

When you go for a walk, just walk. Do not do anything else; just be concerned with your walking. And while walking, keep your eyes half-closed. Half-closed eyes cannot see anything other than the path, and the path itself is so monotonous that it will not give you something new to think about.

You must remain in a monotonous world, just in one room, seeing the same floor. It must be so monotonous that you cannot think about it. Thinking needs stimuli; thinking needs new sensations. If your sensory system is constantly bored, there will be nothing outside of you to think about.

During the first week you may feel less need of sleep. Do not be concerned about it. Because you are not thinking, because you are not doing many of the things that you ordinarily do, you will need less sleep. And if you are constantly aware of your breathing, so much energy will be generated in you, you will become so vital, that you will not feel sleepy. So if sleep comes it is alright; if it doesn't come it is alright. If you do not sleep it will not be harmful.

There are many reasons why awareness of breath will create more energy in you. First, when you watch the breathing, the breathing becomes rhythmic. It will follow its own rhythm. A harmony will be created and the whole of the being will become musical. This "rhythmic-ness," this rhythm, conserves energy.

Ordinarily our breathing is not rhythmic; it is haphazard. This causes an unnecessary leakage of energy. Rhythm, harmony, creates a storage of energy. And because you are constantly aware, breath awareness itself begins to take only a minimal amount of energy. You are not doing anything; it is a nondoing. You are just aware.

The moment you begin to do something, even to think, doing has come in. Now energy will be wasted. If you move your body, doing has come in; energy will be wasted. Twenty-four hours of constant awareness means a minimal wastage of energy, so energy is conserved; you become a storehouse of energy. This energy will be used in kundalini.

Ordinarily, so much energy is wasted during the day that there is not enough energy left to raise kundalini. Not much energy is needed in order for the energy to move downward, but to raise energy upward you need a great storage of energy. Only then can the gates open upward; otherwise not. So those who have little energy left only have sex as an outlet for it.

We usually think of a sexual person as being very vital, but that is not so. A very vital person is not sexual, because when energy is overflowing it moves upward. Sexuality requires energy, but only a very small quantity of it. When there is very little energy it cannot move upward; then moving down, toward the sex center, is the only possibility.

Energy needs to move continually. It cannot be static; it must move. If it cannot move upward, it will

move downward; there is no choice then. But if it can move upward, then the downward passage will eventually stop by itself. It is not that you will stop energy from being released through the sex center, but it will stop by itself because the energy is moving upward.

If you are constantly watching your breath, all doing stops and energy is conserved. But there is another point to be made, and that is that the very observation -- the awareness, the alertness -- also helps the life force to become more vital within you. It is as if someone is watching you. If someone is watching you, you become more vital; laziness disappears.

That is why leaders feel vital. The crowd is always there to observe, and the very observation makes them vital. The moment the crowd has forgotten them -- no sooner are they forgotten than they are dead. The happiness of being a leader, of being a public man, a crowd-watched personality, is because of the feeling of vitality that comes through people's observation. The vitality does not come because of the observation itself, but because, with so many people observing you, you become more alert about yourself. And this alertness becomes vitality.

So when you become aware of your breathing, when you begin to observe yourself, the innermost source of vitality is touched. Therefore, if sleep is lost, do not become anxious about it. It is natural.

If there are upheavals in your mind -- if things come to your mind which you have never thought about before -- images, stories -- then, too, do not become anxious; just watch them. So much that is in the unconscious is being released; before it is thrown out, it must come to the conscious mind. If you suppress these things they will become unconscious again. On the other hand, if you are too concerned with them you will waste unnecessary energy. So just go on watching your breath, and at the periphery, in the background, go on watching indifferently everything that happens.

Just be indifferent to these things. Do not be concerned at all; just go on witnessing your breathing. You will be witnessing your breathing, but on the periphery things will be happening. Thoughts will be there, vibrations will be there, but only on the periphery -- not at the center. At the center you are just watching your breath.

So much will come to you: things that are absurd, illogical, unimaginable, inconceivable, fantastic, nightmarish. You must go on watching your breath. Let these things come and go; just be indifferent to them. It is as if you are going for a walk. The street is full of people. They pass by, but you are indifferent to them; you are not concerned with them. Then these images and fantasies will be released and, by the end of the first week, a new silence will come to you. The moment the unconscious is unburdened, there will be no more inner noise. Silence will come to you, a deep inner silence.

You may experience moments of depression. If a deep-rooted feeling of depression has been suppressed in the unconscious, it will come and overwhelm you. It will not be a thought, it will be a mood. Not only thoughts will be coming to you, but moods, too, will be coming. Sometimes you will feel exhilarated, sometimes you will feel depressed or bored, but be as indifferent to these moods as you are indifferent to thoughts. Let them come and go. They will go by themselves so do not be concerned with them. Moods, too, have been suppressed in the unconscious. During the twenty-one days of the experiment they will be released, and then you will experience something that you have never experienced before -- something new, something unknown.

Each individual will experience something different. There are many possibilities, but whatever happens, don't be afraid; there is no need to be. Even if you feel that you are dying, no matter how strong that feeling is, no matter how sure you are of it, accept it. Thoughts, feelings, moods, will be so acute, so real. Just accept them. If you feel that death is coming, then welcome it -- and go on watching your breath.

It is hard to be indifferent to feelings, but if you can be indifferent to your thoughts and moods, it will happen. You may feel as if death is coming: within a moment you will die -- there is no other possibility. There is nothing you can do about it, so accept it, welcome it; and the moment you have welcomed it, you have become indifferent to it. If you fight it, you distort everything.

You may feel as if death is coming, or you may feel that you have become ill. You have not become ill. The feeling of being ill, or of dying, is just part of your unconscious that is being released. Many illnesses will be felt that were unknown a moment before. Be indifferent to any illness and go on doing what you are doing: go on watching your breath. The breath must be watched no matter what you are thinking, no matter what you are feeling, no matter what is happening.

After the first week you will begin to have some psychic experiences. The body may become very big or very small. Sometimes it will disappear, it will evaporate, and you will be bodiless. Do not be afraid. There will be moments when you cannot find where your body is -- it is not -- and moments when you will see

your body lying or sitting at a distance away from you. Again, do not be afraid.

You may feel electrical shocks. Every time a new chakra is penetrated, there will be shocks and tremblings; the whole body will be in a turmoil. Do not resist; cooperate with these reactions. If you resist, you will be fighting against yourself. Shocks, trembling, a feeling of electricity, heat, cold -- anything felt on your chakras you must cooperate with. You yourself have invited it, so do not resist it. If you resist it, your energies will be in conflict, so cooperate with any psychic experiences that you may have.

Sometimes you may not feel that you are breathing. It is not that breath has stopped, but that it has become so natural, so silent, so rhythmic, that it is not felt. We only feel disease. When you have a headache, you feel that you have a head, but when there is no headache you don't feel your head. The head is there, but you cannot feel it. And in the same way, when our breathing is discordant, unnatural, we feel it, but when it has become natural it is not felt. It is not felt, but it is there.

As you continue to watch your breath, the breath will become more and more subtle. But awareness, too, will become more subtle, because you will be continuing to watch this subtle breath. And when there is no breath, you will be aware of this "no breathness," you will be aware of this harmony; then awareness will penetrate even more deeply. The more subtle the breath is, the more aware you will have to become so that you can be aware of it.

Go on being aware, and if you feel that there is no breath, then be aware of your "no breath." Do not try to breathe; just be aware of "no breathness." This will be a very blissful moment.

The more subtle the awareness, the more it goes into the etheric body. When you are watching your breath, first there is an awareness of your physical breath. You are aware of your physical body and the breathing mechanism. When the breath becomes subtle and harmonious, then you become aware of your etheric body. Then you may feel that now there is no breath, but the breath is still there. It may not be as much there as it was because your needs are not so great now, but it is still there.

You may have noticed that if you are in anger then you need more oxygen, and if you are not in anger you do not need so much. If you are in sexual passion you need more breath. So the quantity of breath will go down or up with your needs. If you are completely silent, then only a very small quantity of air will be enough -- just enough to be alive.

Just be aware of this situation. You were aware of breathing; now be aware of a situation where no breath is felt. Whatever happens, be aware of it. Awareness *must* be there. If nothing is felt, then you must be aware of your no-feeling. Nothing is being felt, but awareness must be there.

Do not go to sleep now, because this is the very moment for which you were longing. If you go to sleep, you have wasted the time that has been spent bringing you to this point. Now be aware of what is happening. There is no breath; be aware of it. In total stillness the breath is almost nonexistent. Very little is needed, and only that much comes to you. The quantity has fallen much and the harmony has risen much, so you do not feel it.

If you go on watching your breath and being indifferent to everything that is happening, then the third week will be a week of complete nothingness. It will be as if everything has died, as if everything has gone into nonexistence, and only nothingness remains.

Do not stop the experiment before the twenty-one days are over. After the first week you may want to stop it. Your mind may say, "This is nonsense. Leave." Do not listen to it. Just tell yourself once and for all that for twenty-one days there is nowhere else to go.

After the third week you may not want to leave. If your mind is so blissful that you do not want to disturb it, if only nothingness, blissfulness is there -- if you are just a vacuum -- then you can prolong the experiment for two or three or four more days. But do not break it before the twenty-one days are over.

Anything that you want to make a note of you must do after you have come out of seclusion, not before that. Then if you want to, sit down for a day or two and write down everything. But within these twenty-one days, nothing should be written. Do not even try to remember anything. All that has happened will be there, and will be clearer because the mind is not trying to remember it.

You can forget a thing if you have tried to remember it, but you cannot forget a thing that you have not tried to remember. Then it comes to you totally. And if it is not coming, it means it is useless -- so let it go.

Everything that is nonuseful remains with you. You try to remember much that is useless and do not understand that it is useless. But the mind works automatically: all that is worth remembering is always remembered. So do not try to remember anything; there is no need. You will remember whatever has happened to you. Whatever is worth remembering will be with you when the experiment is finished.

So go and begin it as soon as you can.

The unconscious is not really unconscious; rather, it is less conscious. So the difference between the conscious and the unconscious is a difference only of degree. They are not polar opposites; they are related, joined.

Because of our false system of logic we divide everything into polar opposites. Logic says either yes or no, either light or darkness; as far as logic goes there is nothing in between. But life is neither white nor black; rather, it is a great expanse of gray.

So when I say "conscious" and "unconscious," I do not mean that the two are in opposition to each other. For Freud, conscious is conscious and unconscious is unconscious -- it is the difference between black and white, between yes and no, between life and death. But when I say "unconscious" I mean "less conscious"; when I say "conscious" I mean "less unconscious"; they overlap each other.

How can we encounter the unconscious? As far as Freud is concerned the encounter is impossible. If you had asked Freud how to encounter the unconscious he would have said, "It is nonsense; you cannot encounter it. And if you encounter it, it is conscious, because encountering is a conscious phenomenon." But if you ask me how to encounter the unconscious I will say, "There are ways to encounter it." For me, the first thing to be noted is that unconscious simply means "less conscious." So if you grow more conscious, you can encounter it.

Secondly, conscious and unconscious are not fixed boundaries. They change every moment -- just like the pupil of your eye. If there is more light, the pupil is narrowed; if there is less light, it widens. It constantly creates an equilibrium with the light outside. And your consciousness is constantly changing in the same way. Really, to understand the phenomenon of consciousness by the analogy of the eye is very relevant, because consciousness is the inner eye, the eye of the soul. So, just like your eye, your consciousness is constantly expanding or shrinking.

For example, if you are angry you become more unconscious. Unconsciousness is now more widespread, and only a very small part of you remains conscious. Sometimes even that part is not there and you have become completely unconscious. On the other hand, in a sudden accident -- if you are on the road and suddenly you feel that an accident is going to occur; you are on the verge of death -- you become completely conscious, and there is no unconsciousness at all. Suddenly the whole mind is conscious. So this change is continuously taking place.

When I say conscious and unconscious, I do not mean that there are any fixed boundaries between the two. There are none; it is a fluctuating phenomenon. It depends on you whether you are less conscious or more conscious. You can create consciousness: you can train and discipline yourself for more consciousness or for less consciousness.

If you train yourself for less consciousness you will never be able to encounter the unconscious. Really, you will become incapable of encountering it. When someone takes drugs or an intoxicant, he is training his mind to be totally unconscious. When you go to sleep, or if you are hypnotized or you hypnotize yourself, you lose consciousness. There are many ways, and many of the ways that help you to be more unconscious are even known as religious practices. Anything that creates boredom creates unconsciousness.

There are many methods to help you to encounter the unconscious. I will suggest a simple exercise that will help you to encounter it.

At night, before you go to bed, close the doors of your room and put a big mirror in front of you. The room must be completely dark. Then put a small flame by the side of the mirror in such a way that the flame is not directly reflected in the mirror. Just your face should be reflected in the mirror, not the flame.

Stare constantly into your own eyes in the mirror. Do not blink. This is a forty-minute experiment, and within two or three days you will be able to keep your eyes from blinking for the whole forty minutes. Even if tears come, let them come, but still do not blink and go on staring into the eyes.

Within two or three days you will become aware of a very strange phenomenon: your face will begin to take on new shapes. You may even be scared. The face in the mirror will begin to change; sometimes a very different face will be there -- one which you have not known as yours. But all the faces that come to you belong to you. Now the subconscious mind is beginning to explode: these faces, these masks, are yours. And sometimes you may even see a face that belonged to you in a past life.

After one week of constant practice -- staring for forty minutes every night -- your face will be a

constant flux. Many faces will be coming and going constantly. After three weeks you will not be able to remember which one is your face. You will not be able to remember your own face, because you have seen so many different faces coming and going.

If you continue, then one day, after three weeks or so, the strangest thing will happen: suddenly there will be no face in the mirror! The mirror will be vacant. You are staring into emptiness; there will be no face there at all.

This is the moment! Close your eyes and encounter the unconscious. When there is no face in the mirror, just close the eyes. This is the most significant moment: close the eyes, look inside, and you will face the unconscious. You will be naked, completely naked -- as you are; all deceptions will fall.

This is your reality, but society has created so many layers in order that you will not be aware of it. And once you know yourself in your nakedness, your total nakedness, you will begin to be a different person. Then you cannot deceive yourself; now you know what you are.

Unless you know what you are you can never be transformed. Only this naked reality can be transformed. And, really, just the will to transform it will effect the transformation.

As you are, you cannot transform yourself. You can change one false face to another false face -- a thief can become a monk, a criminal can become a saint -- but these are not really transformations. Transformation means becoming that which you really are.

The moment you face the unconscious, encounter the unconscious, you are face to face with your reality, with your authentic being. The false societal being is not there: your name is not there, your form is not there, your face is not there. Only the naked reality of your nature is there, and with this naked reality transformation is possible.

This mirror-gazing technique is a very powerful method -- very powerful -- to know one's own abyss and to know one's own naked reality. And once you have known it, you have become the master of it. *tratak*

When doing tratak you are to stare continuously, without blinking, for thirty to forty minutes. Your whole consciousness must come to the eyes; you must become the eyes. Forget everything; forget the rest of your body, just be the eyes and continually stare without blinking.

When the whole of your consciousness is centered in the eyes you will come to a peak of tension, a climax of tension. Your eyes are the most delicate part of you, that is why they can become more tense than any other part. And with tension in the eyes, the whole mind will be tense; the eyes are just doors to the mind. When you become the eyes and the eyes reach a peak of tension, the mind, too, reaches a climax of tension. When you fall down from that climax you fall effortlessly into the abyss of relaxation. Tratak creates one of the most tense peaks possible in the consciousness. From that peak the opposite will happen spontaneously, relaxation will happen spontaneously.

When you are doing tratak, thinking will stop automatically. By and by your consciousness will become more centered in the eyes. You will just be aware; there will be no thinking. Eyes cannot think. When the whole consciousness is centered in the eyes, the mind has no energy left for thinking. There is no mind -- only the eyes exist -- so there is no thinking.

The moments when your eyes want to blink are the moments to watch out for. The mind is trying to get energy back to think; it is trying to divert consciousness away from the eyes and back to the mind. That is why constant staring, fixed staring, is needed. Even a single movement of the eyes gives energy to the mind, so do not move the eyes at all. Your gaze must remain absolutely fixed.

When you are staring with no movement of the eyes, the mind is also fixed; the mind moves with the eyes. Eyes are the doors: doors that belong to the inside mind and also to the outside world. If the eyes are totally fixed, the mind stops; it cannot move.

This technique begins from the eyes, because to begin from the mind is difficult. It is hard to control the mind but eyes are outer things, you can control them. So keep your gaze absolutely fixed, staring without blinking. When your eyes are still, your mind will become still.

MANTRA REPETITION

You can use a mantra to still the mind, to make the mind totally silent. You go on repeating some name: Rama, Krishna or Jesus. The mantra can help to make you unoccupied with other words, but once the mind has become silent and still, then this name -- Rama, Krishna, or Jesus -- will become a hindrance. It becomes a replacement, a substitute. All other words are thrown away, but then this word continues in a

crazy way. You become attached to it; you cannot drop it. It has become a habit, a deep occupation.

So begin with *japa*, mantra repitition, but then come to a state where japa is not needed and can be thrown. Use "Rama" to dispel all other words from the mind, but when all other words have been dispelled, do not retain this word. It is also a word, so throw it.

This throwing becomes difficult. One begins to feel guilty about discarding the mantra because it has helped so much. But now this help has become a hindrance. Throw it! Means must not become the end.

QUESTION: WHEN I MEDITATE I USUALLY REPEAT A MANTRA OR A NAMOKAR, BUT THE MIND REMAINS RESTLESS. HOW CAN ONE BEST OCCUPY ONE'S MIND WHILE MEDITATING?

The need to occupy time is the need of the nonmeditative mind, so you should first understand why you have this need. Why can't you be unoccupied, what is this need to be occupied constantly? Is it just an escape from yourself?

The moment you are unoccupied you have only yourself, you fall back on yourself. That is why you have to be occupied. This need to be occupied is just an escape, but this is a necessity for the nonmeditative mind.

The nonmeditative mind is constantly occupied with others. When others are not there, then what is to be done? You do not know how to be occupied by yourself. You are not even aware that you can live with yourself. You have always lived with others and others and others, so now, in meditation, when you are not with others and you are alone -- though it is not really being alone -- you begin to feel lonely. Loneliness is the absence of others; aloneness is the presence of oneself.

You begin to feel lonely, and you have to be filled with something. A namokar can do that; anything can do that. But unless you have a meditative mind, if you continue a namokar or any other repetition it is just a crutch and it has to be thrown.

If you are doing something of this sort, it is better to use a one-word mantra, such as rama or aum, than something long like a namokar. With one word you will feel less occupied than with many words, because with the changing of words, the mind also changes. With one word you will be bored, and boredom is good because then it is easy to drop the whole thing at some point. So rather than using a namokar, it is better to use one word, and if you can use a word that is meaningless it is still better, because even the meaning becomes a distraction.

When you have to throw something out, then you should be aware that you have to throw it. You must not be too attached to it. So use one word, one thing, something that is meaningless -- for example, hoo. It has no meaning. Aum is basically the same, but it has begun to have meaning now because we have been associating it with something divine.

The sound should be meaningless, just a meaningless word. It must not convey anything, because the moment something is conveyed the mind is fed. The mind is fed not by words but by meanings. So use some word like hoo; it is a meaningless sound.

And, really, hoo is more than a meaningless sound, because with hoo an inner tension is created. With the sound hoo something is being thrown out. So use a word that is throwing something out, which is throwing *you* out, not one which is giving you something.

Use hoo. With hoo you will feel that something is being thrown out. Use the word when the breath is going out and then make the incoming breath the gap. Balance it: hoo, then the incoming breath as the gap... then again, hoo. The word should be meaningless; it should be a sound rather than a word. And emphasize the outgoing breath. The word, the sound, has to be thrown in the end, so it should not be taken with the ingoing breath.

This is very subtle. Just throw the sound out as if you are throwing out some excreta, as if you are throwing something out of you; then it cannot become food. Remember always, and remember deeply, that anything which goes in with the ingoing breath becomes food -- anything, even a sound, becomes food -- and everything which goes out with the outgoing breath is excreta. It is just thrown out. So with the ingoing breath, always be vacant, empty; then you are not giving the mind any new food.

The mind is taking in subtle foods even with sounds, words, and meanings -- with everything. Experiment with this. When you are feeling sexual, when you are in a sexual fantasy, use this hoo with the outgoing breath. Within moments you will feel beyond sex, because something is being thrown out, a very

subtle thing is being thrown out. If you are angry then use this sound, and within seconds there will be no anger.

If you are feeling sexual and you use this same sound with the ingoing breath, you will feel more sexual. If you are feeling angry and you use this same hoo with the ingoing breath, you will feel more angry. Then you will become aware of how even a simple sound affects your mind, and how it affects it differently with the ingoing breath or the outgoing breath.

When you see someone beautiful, lovely, someone who is your beloved, and you want to touch her body, touch it with the outgoing breath and you will feel nothing; but touch her with the ingoing breath and you will feel a fascination. With the ingoing breath the touch becomes a food, but with the outgoing breath it is not a food at all. Take someone's hand in yours and only feel the hand with the ingoing breath. Let the outgoing breath be empty. Then you will know that touch is a food.

That is why a child who has been raised without a mother, or who has not been touched and fondled by his mother, is lacking something. He will never be able to love anyone if he has not been touched and fondled and cuddled by his mother, because that subtle touch is food for the child. It creates many things in him. If no one has touched him lovingly, he will not be able to love anyone, because he doesn't know what "food" is lacking, that some vital thing is lacking.

So I do not say not to touch a woman. I say, "Touch, but with the outgoing breath." And when the ingoing breath is coming, just be aware, be in the gap; do not feel the touch. Go on touching, but do not feel the touch.

Be aware of the sensation when the breath is going out and then you will be aware of the secret of breath -- why it has been called prana, the vital force. Breath is the most vital thing. If you eat your meal with an emphasis on the outgoing breath, then no matter how good the food is it will not be a food for your body. Even if you eat very much, there will be no nutrition if your emphasis is on the outgoing breath. So eat with the ingoing breath and let there be a gap when the breath is going out. Then, with a very small quantity of food, you can be more alive.

Remember this sound hoo with the outgoing breath. It destroys the restlessness of the mind. But this, too, is a crutch and soon, if you are doing meditation regularly, you will feel that there is no need for it. And not only is there no need, but it will become a disturbance, a positive disturbance.

To be unoccupied is one of the most beautiful things in the world, to be unoccupied is the greatest luxury. And if you can afford to be unoccupied, you will become an emperor. It is out of those moments when we are occupied that sometimes there will come a moment when we are unoccupied -- totally unoccupied. It is not only unnecessary to go on being occupied all the time; in the end it becomes harmful.

It is madness to destroy an unoccupied state, because that is the very moment that you enter into timelessness. With occupation you can never transcend time, with occupation you can never transcend space. But if you are unoccupied, totally unoccupied -- not even occupied with yourself, not even meditating: you just are -- that is the moment that is the peak moment of spiritual existence, of bliss. That is *satchitananda*.

The first part of the word is sat. It means existence; you are just existing. Then you become conscious of this existence -- not only conscious, you become consciousness, chit and existence both. Existence becomes consciousness... and bliss, ananda, follows.

It is not just a feeling; you *become* bliss, existence, and consciousness simultaneously. We use three words because we cannot express it in one word. You are all three simultaneously.

So look forward to the unoccupied moments. You can use crutches, such as a mantra, but do not be happy about it -- and know that ultimately they must be thrown.

A TECHNIQUE OF VISUALIZATION

Mind itself means projection, so unless you transcend the mind, whatever you come to experience is projection. Mind is the projecting mechanism. If you experience any visions of light, of bliss, even of the divine, these are all projections. Unless you come to a total stopping of the mind you are not beyond projections; you are projecting. When mind ceases, only then are you beyond the danger. When there is no experience, no visions, nothing objective -- the consciousness remaining as a pure mirror with nothing

reflected in it -- only then are you beyond the danger of projections.

Projections are of two types. One type of projection will lead you to more and more projection. It is a positive projection; you can never go beyond it. The other type of projection is negative. It is a projection, but it helps you to go beyond projections.

In meditation you use the projecting faculty of the mind as a negative effort. Negative projections are good: it is just like one thorn being pulled out by another thorn or one poison being destroyed by another poison. But you must be constantly aware that the danger remains until everything ceases, even these negative projections, even these visions. If you are experiencing something, I will not say it is meditation; it is still contemplation, it is still a thought process. However subtle, it is still thinking. When only consciousness remains with no thought -- just an unclouded, open sky -- when you cannot say what "I" am experiencing, this much can be said: I am.

The famous maxim of Descartes, "*Cogito ergo sum* -- I think; therefore, I am," in meditation becomes "*Sum ergo sum* -- I am; therefore, I am." This "I am-ness" precedes all thinking; you are before you think. Thinking comes later on; your being precedes it, so being cannot be inferred from thinking. You can be without thinking, but thinking cannot be without you, so thinking cannot be the basis upon which your existence can be proved.

Experiences, visions, anything felt objectively, is part of thinking. Meditation means total cessation of the mind, of thinking, but not of consciousness. If consciousness also ceases, you are not in meditation but in deep sleep; that is the difference between deep sleep and meditation.

In deep sleep projection also ceases. Thinking will not be there, but simultaneously, consciousness will also be absent. In meditation projections cease, thinking ceases, thoughts are no more there -- just like in deep sleep -- but there is consciousness. You are aware of this phenomenon: of total absence around you, of no objects around you. And when there are no objects to be known, felt and experienced, for the first time you begin to feel yourself. This is a nonobjective experience. It is not something that you experience; it is something you are.

So even if you feel the divine existence, it is a projection. These are negative projections. They help -- they help, in a way, to transcend -- but you must be aware that they are still projections, otherwise you will not go beyond them. That is why I say that if you feel you are encountering bliss you are still in the mind, because duality is there: the duality of the divine and the nondivine, the duality of bliss and nonbliss. When you really reach to the ultimate you cannot feel bliss, because nonbliss is impossible; you cannot feel the divine as divine because the nondivine is no more.

So remember this: mind is projection, and whatever you do with the mind is going to be a projection. You cannot do anything with the mind. The only thing is how to negate the mind, how to drop it totally, how to be mindlessly conscious. That is meditation. Only then can you know, can you come to know, that which is other than projection.

Whatever you know is projected by you. The object is just a screen: you go on projecting your ideas, your mind, upon it. So any method of meditation begins with projection -- with negative projection -- and ends with nonprojection. That is the nature of all meditation techniques, because you have to begin with the mind.

Even if you are going toward a state of no mind, you have to begin with the mind. If I am to go out of this room, I have to start by going into the room; the first step must be taken in the room. This creates confusion. If I am just going in a circle in the room, then I am walking in the room. If I am going out of the room, then again I have to walk in the room -- but in a different way. My eyes must be on the door and I must travel in a straight line, not in a circle.

Negative projection means walking straight out of the mind. But first, you have to take some steps within the mind.

For example, when I say "light," you have never really seen light. You have only seen lighted objects. Have you ever seen light itself? No one has seen it; no one can see it. You see a lighted house, a lighted chair, a lighted person, but you have not seen light itself. Even when you see the sun you are not seeing light. You are seeing the light returned.

You cannot see light itself. When light strikes something, comes back, is reflected, only then do you see the lighted object and because you can see the lighted object, you say there is light. When you do not see the lighted object, you say it is dark.

You cannot see pure light, so in meditation I use it as a first step -- as a negative projection. I tell you to begin to feel light without any object. Objects are dropped, there is just light. Begin to feel light without any

objects.... One thing has been dropped, the object, and without the object you cannot continue to see light for a long time. Sooner or later the light will drop, because you have to be focused on some object.

Then I tell you to feel bliss. You have never felt bliss without any object; whatever you know as happiness, bliss, is concerned with something. You have never known any moment of bliss that is unconcerned with anything. You may love someone and then feel blissful, but that someone is the object. You feel blissful when you listen to some music, but then that music is the object. Have you ever felt a blissful moment without any object? Never! So when I say to feel blissful without any object, it seems to be an impossibility. If you try to feel blissful without any object, sooner or later the bliss will stop, because it cannot exist by itself.

Then I say to feel divine presence. I never say, "Feel God," because then God becomes an object. Have you ever felt presence without someone being present there? It is always concerned with someone: if someone is there, then you begin to feel the presence.

I drop that someone totally. I simply say: feel the divine presence. This is a negative projection. It cannot continue for long because there is no ground to support it; sooner or later it will drop. First I drop objects, and then, by and by, projection itself will drop. That is the difference between positive and negative projection.

In positive projection the object is significant and the feeling follows, while in negative projection the feeling is important and the object is simply forgotten, as if I am taking the whole ground from under your feet. From within you, below you, from everywhere, the ground has been taken and you are left alone with your feeling. Now that feeling cannot exist; it will drop. If objects are not there, then the feelings that are directly connected to objects cannot continue any longer. For a while you can project them, then they will drop. And when they drop you alone remain there -- in your total aloneness. That point is the point of meditation; from there meditation begins. Now you are out of the room.

So meditation has a beginning in the mind, but that is not real meditation. Begin in the mind, so that you can move toward meditation, and when mind ceases and you are beyond it, then real meditation begins. We have to begin with the mind because we are in the mind. Even to go beyond it, one has to use it. So use the mind negatively, never positively, and then you will achieve meditation.

If you use the mind positively, then you will only create more and more projections. So whatever is known as "positive thinking" is absolutely anti-meditative. Negative thinking is meditative; negation is the method for meditation. Go on negating to the point where nothing remains to be negated, and only the negator remains; then you are in your purity, and then you know what is. Everything that is known before that is just the mind's imaginings, dreamings, projections.

TO DIE CONSCIOUSLY

Meditation means surrender, total letting go. As soon as someone surrenders himself he finds himself in the hands of divinity. If we cling to ourselves we cannot be one with the almighty. When the waves disappear, they become the ocean itself.

Let us try some experiments in order to understand what is meant by meditation.

Sit in such a way that no one touches you. Close your eyes slowly, and keep your body loose. Relax completely so that there is no strain, no tension in the body at all.

Now imagine that a river is flowing very fast, with tremendous force and sound, between two mountains. Observe it and dive in... but do not swim. Let your body float without any movement. Now you are moving with the river -- just floating. There is nowhere to reach, no destination, so there is no question of swimming. Feel as if a dry leaf is floating effortlessly in the river. Experience it clearly so that you can know what is meant by "surrender," by "total letting go."

If you have understood how to float, now discover how to die and how to be dissolved completely. Keep your eyes closed, let your body become loose and relax completely. Observe that a pyre is burning. There is a pile of woodsticks that have been set afire and the flames of the pyre seem to be reaching toward the sky. And remember one more thing: you are not just observing the burning pyre, you have been placed on it. All your friends and relatives are standing around.

It is better to experience this moment of death consciously, as one day or the other it is sure to come. With the flames growing higher and higher, feel that your body is burning. Within a short while the fire will be put out by itself. People will disperse and the cemetery will be empty and silent again. Feel it, and you

will see that everything has become quiet and nothing but the ashes remains. You have dissolved completely. Remember this experience of being dissolved, because meditation is also a kind of death.

Keep your eyes closed now and relax completely. You do not have to do anything. There is no necessity to do anything: before you were, things were as they are, and they will be the same even after you die.

Now feel that whatever is happening is happening. Feel the "suchness" of it. It is so: it can only be this way; there is no other way possible, so why resist? By "suchness" is meant "no resistance." There is no expectation that anything be other than what is. The grass is green, the sky is blue, the waves of the ocean roar, birds sing, crows are crowing.... There is no resistance from you because life is such. Suddenly a transformation takes place. What was normally considered to be a disturbance now seems to be amiable. You are not against anything; you are happy with everything as it is.

So the first thing you had to do was to float, rather than swim, in the ocean of existence. For one who is ready to float, the river itself takes him to the ocean. If we do not resist, life itself takes us to the divinity.

Secondly, you had to dissolve yourself, rather than save yourself, from death. What we want to save is sure to die, and what is going to be there eternally will be there without our effort. The one who is ready to die is able to open his doors to welcome the divinity, but if you keep your doors closed -- because of the fear of death -- you do so at the cost of not attaining divinity. Meditation is to die.

The last thing you had to experience was "suchness." Only an acceptance of both the flowers and the thorns can bring you peace. Peace, after all, is the fruit of total acceptance. Peace will come only to him who is ready to accept even the absence of peace.

So close your eyes, let your body be loose, and feel as if there is no life in the body. Feel as if your body is relaxing. Go on feeling this, and within a short time you will know that you are not the master of the body. Every cell, every nerve of the body will feel relaxed -- as if the body does not exist. Leave the body alone as if it is floating on the river. Let the river of life take you anywhere it wants to, and float upon it just like a dry leaf.

Now feel that your breath is gradually becoming quiet, silent. As your breathing becomes silent, you will feel that you are being dissolved. You will feel as if you are on the burning pyre, and you have been burnt completely. Not even ashes have remained.

Now feel the sound of the birds, the sun's rays, the waves of the ocean, and just be a witness to them -- receptive and yet aware, watchful. The body is relaxed, breathing is silent, and you are in "suchness"; you are just a witness to all this.

Gradually you will feel a transformation within, and then suddenly something will become silent inside. The mind has become silent and empty. Feel this: be a witness to it, and experience it. The river has taken away your floating body, the pyre had burnt it, and you have been a witness to it. In this nothingness, a blissfulness enters which we call divinity.

Breathe slowly two or three times now, and with each breath you will feel freshness, peace and a blissful pleasure. Now open your eyes slowly and come back from meditation.

Try to do this experiment nightly before going to bed and go to sleep right afterward. Gradually, your sleep will turn into meditation.

ENTERING SLEEP CONSCIOUSLY

The moment you are dropping into sleep is the moment to encounter the unconscious. You have been sleeping every day, but you have not encountered sleep yet. You have not seen it: what it is, how is comes, how to drop into it. You have not known anything about it. You have been going into sleep every night and awakening from sleep every morning, but you have not felt the moment when sleep comes, you have not felt what happens. So try this experiment, and after three months, suddenly, one day, you will enter sleep knowingly.

Drop on your bed, close your eyes, and then remember -- remember! -- that sleep is coming and you are to remain awake when it comes. This exercise is very arduous. The first day it will not happen, the next day it will not happen, but if you persist every day, constantly remembering that sleep is coming and you are not to allow it to come without being aware of it -- you must feel how sleep takes over, what it is -- then one

day sleep will be there and you will still be awake.

That very moment you become aware of your unconscious. And once you become aware of your unconscious, you will never be asleep again. Sleep will be there, but you will be awake; a center in you will go on knowing. All around you there will be sleep and the center will go on knowing.

When this center is knowing, dreams become impossible; and when dreams become impossible, daydreams also become impossible. Then you will be asleep in a different sense; a different quality happens because of the encounter.

WORDLESS COMMUNICATION WITH EXISTENCE

You are looking at a flower: look at the flower, feel the beauty of it, but do not use the word beauty, not even in the mind. Look at it: let it be absorbed in you, go deeply into it, but do not use words. Feel the beauty of it, but do not say, "It is beautiful" -- not even in the mind. Do not verbalize and gradually you will become capable of feeling the flower as beautiful without using the word. Really, it is not difficult; it is natural.

You feel first and then the word comes, but we are so habituated to words that there is no gap. The feeling is there, but you have not even felt it before suddenly a word comes. So create a gap: just feel the beauty of the flower, but do not use the word.

If you can disassociate words from feelings, you can disassociate feelings from existence. Then let the flower be there and you be there, as two presences, but do not allow the feeling to come in. Do not even feel now that the flower is beautiful. Let the flower be there and you be there, in a deep embrace, without any ripple of feeling. Then you will feel beauty without feeling; you will *be* the beauty of the flower. It will not be a feeling: you will *be* the flower. Then you have existentially felt something.

When you can do this, then you will feel that everything has gone: thoughts, words, feelings. And then you can feel -- existentially.

Nowhere To Go But In

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BELOVED OSHO,
BEFORE WE ASK ANYTHING WE WOULD LIKE TO OFFER OUR GRATITUDE AND GREETINGS TO YOU.
THE MYSTICS HAVE ALWAYS SAID THAT "THERE IS NOWHERE TO GO BUT IN." YOU ALSO SAY THE SAME. WE ARE FAMILIAR WITH THE WORDS, BUT OUR UNDERSTANDING OF IT DOES NOT GO BEYOND THE VERBAL LEVEL. COULD YOU PLEASE EXPLAIN THE DEEPER MEANING OF IT?

Understanding at the verbal level is not worth calling understanding. In the world of religion there is no greater deception than words. The words can be understood, there is no difficulty in that, but that which is hidden behind the words remains uncomprehended, and that is the real difficulty.

When the word is understood, but not that which lies behind the word, life becomes a great turmoil. We create the illusion of knowing when we do not know, and nothing is more dangerous than assuming that one knows when one does not.

Life begins at the point where knowing happens. Life is transformed through knowing. But if we live under the illusion that we know religion because we know the words, then our mind travels in one direction while our life travels in another, and often these directions are completely opposite. This is why hypocrisy comes to be a daily routine in the life of the so-called religious man.

The so-called religious man seems to be nothing but a hypocrite. He says one thing and lives another, and there is no harmony between what he says and what he lives. The origin of this lack of harmony is in the fact that he has substituted words for understanding.

Let us consider a few more points about this before dealing with the question. The moment we hear the words god, soul, enlightenment, we immediately think that we understand them because we know their meaning that is written in the dictionaries. We know the meaning of "enlightenment"; we know the meaning of "God"; we know the meaning of "soul"; but the verbal meaning is not the existential meaning. Just to say the word god, just to hear the word god, is not to know God. The word god is not in itself God. Even if the speaker of the word has known, he cannot pass on his knowing to you. Only the words will reach you, not his experience. The words will become part of your memory. Your memory will become full and dense, a load, and will become a scripture. You will fall in the illusion that you know God because you have heard the word, have read it, and its meaning is given in the dictionary.

But without reaching out to him, how can anyone know God? If it was so simple that God could be known just by referring to a dictionary, there would be no ignorant person left on this earth; everyone would have become a knower. If the etymology and grammar of the word liberation were the key to liberation, everybody would be free, no one would be in bondage. How simple it is to know a word!

So mind, because it is afraid of the journey, creates the illusion. That mind should be afraid of the journey is only natural, because it is going to be a journey into death for it. The one who will set out in search of God will lose himself. But in referring to a dictionary there is no worry about losing oneself, in reciting the scriptures there is no question of losing oneself. But one who seeks enlightenment will disappear, because no enlightenment, no liberation, is possible without disappearance. Basically, it is the 'I' who is the bondage. Then how is enlightenment possible until this 'I' is dissolved?

This 'I' is the wall between oneself and God. Until this wall falls, how can God be experienced? This journey is a journey of death. The seeker has set out to die. But only through dying is the ultimate life attained; only by losing oneself is one found. Because of this, mind is afraid... so it creates illusions and substitutes.

Understand well this law of substitution: to find substitutes is the greatest art of the mind. What is not found in life, mind provides it in dreams.

You are thirsty and fast asleep at night, you are dying of thirst. You will have to wake up. You will have

to interrupt your sleep to go and find some water. But no, it is then that mind creates a substitute -- you start dreaming of a fountain, and in your dream you approach the fountain and drink to your heart's content. No need to interrupt your sleep! Not until you wake up in the morning do you discover that the water was no water, the fountain was no fountain, and there was no quenching of your thirst: it was all illusion. But only after waking up do you come to know this. The sleep in the night continued undisturbed; mind found the substitute to keep it so.

Mind creates substitutes in life too, so that our sleep in life itself is not disturbed. If you are to know God, your sleep will be disturbed; it will come to an end. And we have a great vested interest in our sleep, because for lives upon lives we have treasured and cultivated only sleep, that is our only creation. And up to this very day our family, wife, friends, children, money and prestige are all part of our slumber. The moment our sleep ends, all this will disappear too. The whole edifice will disintegrate. If sleep ends, this whole world that we have thought as our world and all we have seen as ours, will disappear. When we wake up in the morning we cannot find the friends who inhabited our dreams. When we wake up in the morning we cannot find the palaces that crowded our dreams. After waking up, there is no way to find the treasures that were ours in the dream; they are gone, gone for ever.

All this we have created in our dream; hence the fear that the dream may be broken, our sleep may be broken. So we live an unconscious life. The name for this unconsciousness is mind. And wherever there is any fear of the sleep being broken, mind immediately creates a substitute. In knowing God our sleep will end, but in knowing the word god, there is no cause for our slumber to end. On the contrary, our sleep deepens and is fortified. If we go to seek God, the world will disappear. By reciting the word God, we make God also a part of the world.

This is why we build mosques and temples and gurudwaras. We construct the churches and temples next to our shops and homes in order to make them a part of the world. Christians, Hindus, Mohammedans, Sikhs, Jainas... we add these religious differences to our worldly turbulence -- as if there is not already enough trouble, enough politics; as if there is not already enough warfare, we add religious warfare, we fight in the name of religion. As it is, there is more than enough competition -- in the name of nations, for money, for prestige; but to these we add religious competition. We make even religion a part of the world. This is the art of the mind.

Have you observed one thing? You must all have had dreams in which you dreamt that you woke up and the dream was broken. The alarm has gone off, it is morning, you are awake, you get out of your bed, you stand up and the dream has ended -- but this was all part of the dream. But to know that you had only dreamed all this is not possible until you really wake up in the morning. And to dream that one is awake is the most dangerous dream of all, because this is the pinnacle of illusion. The deepest dream of all is when a man dreams in the midst of his worldliness that he is religious. Instead of going on the search for God, we create a phony God around ourselves. If we go in search of the real God, we will come to an end. To save ourselves we invent the false God.

Scriptures say God created the world. They may be right, but if we look at the gods around man -- they are all manmade. The image enshrined in the temple is made by you. And man is very clever: he bows and worships before the image he himself has made. He himself carves the image, he himself installs it in the temple, he converts stone into God, then kneels and prays before it. A great game! He offers worship and prayer to his toys, and returns home satisfied that he has been to the temple.

This whole web is created by words. So it is rightly asked why understanding the verbal meaning does not lead to realization. Actually, nothing is understood through the word; only a substitute for understanding is created. It appears that one has understood., and this appearance is bad. So the first thing to be understood is that there is no value in verbal understanding. It is just a way to hide our non-understanding. It is like covering our nakedness with clothing: our nakedness does not disappear -- inside we still remain naked. If we are clever we can even make our nudity even more obvious through the kind of clothes we wear and the way we wear them. A naked man, a naked woman, is never as nude as the illusion that can be created by wearing right clothes. Your words, your false understanding, will not eradicate your inner poverty, but only hide it.

And there are times when your false understanding is used in such a way that through your scholarliness only your foolishness is revealed more profoundly. The fool has a kind of innocence, a kind of simplicity about him. But a pundit? The foolishness of the pundit is very complex, very intricate. And if you have even a little insight into things you will see that it is difficult to find a bigger fool than the pundit. His foolishness shows in all directions. He has covered it well, but all that one covers only testifies that one is aware of it.

All that we cover is exhibited too, because all our covering declares that something has been covered, that something was there worth covering. The ignorant and uneducated man who has not covered himself has the nudity of a primitive native; his nudity is unselfconscious, he is nude without knowing that he is nude. But the foolishness of the pundit is like the nudity of a prostitute, who is decked out in an array of splendid garments, but all the covering is only to display the nudity beneath.

The very reason for covering something is the fear of its exposure. If you can understand that verbal understanding is no understanding at all, then the first step has been taken. If you can know that knowledge derived from the scriptures is not knowledge, then the first ray of knowledge has descended on you. And then it won't be difficult to put the scriptures away; then it won't be difficult to detach yourself from the web of words and come out of it. Right now it is difficult because if appears as if it is understanding. If we hold pebbles in our hand, and believe them to be diamonds, it is difficult to part with them -- not because of the stones, but because of our belief that they are diamonds. The moment one comes to recognize that they are stones, that seeing them as diamonds was an illusion, then where is the difficulty in dropping them? With the recognition that they are stones, one will not have to drop them, they will simply drop from our hands on their own.

Let the stones of words fall away, then meaning will arise. In the realm of religion, meaning does not arise from words, meaning arises from no-word. Remove words, and the stream of no-word flows.

The river that flows through Poona gets covered with leaves and vegetation; greenery spreads all over so that the water is not visible. Your mind is just like that. Remove the leaves, and there is the flowing river beneath. Remove the words, and the river of meaning is hidden beneath.

The story is not the same in all dimensions. When I say tree, you understand the meaning in an instant, and likewise when I say river or house or ocean, just hearing the word you catch the meaning. But when I say God or soul or enlightenment, you hear the word only; you do not know the meaning. I only have to say the word tree and you understand, because the tree is your experience too. The word indicates, and your own experience of it gives you understanding. I say ocean, and from your own experience you understand.

But imagine a man far away in the desert who has never seen the ocean, not even a picture of the ocean, and we say 'ocean' to him; now he has not the slightest idea what we mean. He hears the word, even tries to understand its meaning intellectually. We can even explain to him that just as this is a vast expanse of sand, so there is a vast expanse of water -- this gives him an idea, he forms a concept, but still the experience of the ocean by a man who has seen it standing on its shores, who has entered the ocean and swum in it, who has been surfing in it, cannot be matched by any concepts of this man from the desert.

When I say God, what does it mean to you? You have never stood on God's shore, you have never floated on his waves; neither have you been one with his waves, or dissolved into the music of his waves. You as a drop have remained as a drop. The drop is afraid that if it goes into the ocean, it will disappear. This fear is true, but it is also false. The drop will disappear certainly, but nothing is lost because in its very disappearance the drop will become the ocean. The small will be lost, and the greater will be attained. Nothing will be lost, and all will be gained. But the drop is not aware of what it will gain, it is only aware of what it will lose -- hence the fear.

Get rid of the words! Understanding that the words are of no value in this realm is the first step towards abandoning them. The words of sages cannot be explained in the schools. What the mystics have said cannot be related in any way with the universities. What the mystics have said has been compiled in the scriptures, but really it could not be compiled. The external, the shell, was compiled, but the inner essence was left behind. The outer lines were traced, but the inner, the soul, remained untouched.

This phrase, Nahin Ram Bin Thaon -- no refuge other than Rama -- is unique. In this one statement all the Vedas, all the Upanishads, all the Gitas are contained. If this one statement is understood, there remains no need to understand any Koran or Bible. This small statement is like atomic energy -- immense energy within a tiny atom!

And the saints who gave these atomic statements were not very educated people. It is a strange fact that the educated are often unable to attain to saintliness. Exceptions may be found, but as a rule the learned do not attain to saintliness, because those who are highly educated become so skilled in finding substitutes, and so expert at deceiving themselves, that they are never able to catch themselves red-handed at what they are doing. The uneducated -- Kabir, Dadu, Nanak -- enter very easily. They do not have too much load on them to be unloaded, there is no great wall to be demolished -- just a small push and everything falls down.

This statement is the essence of the life experience of such uneducated people. The statement is direct, the words present no difficulty: there is no shelter other than Rama; there is no other shade, no other refuge

than Rama.

Under what conditions does such an understanding dawn? We seek refuge and shelter in wealth. The language of the people all around me is that of money, they measure people by their money. How much you have is the weight of your soul. If you have nothing, you have no soul.

But wealth, in whatever currency, is external -- and you are within; whatever you have, there is no way to take it within. There is no way to take your safes inside; they will have to stay on the outside. Great kingdoms too will have to stay outside, there is no way to take them within. And you are always within, there is no way that you can be brought outside. This is why wealth and soul never meet. Soul means interiority, wealth means outer, always outer, and these are two lines that can never intersect each other. They simply do not meet anywhere, ever; there just exists no way of their meeting. Their dimensions are different, they are two different worlds.

But we measure a man by what he has -- how much education, how much status, how big a position, how much power! You are what you have -- this is our criterion. This criterion is utterly wrong. Because of this criterion, if someone asks us of our inner experience, "There is no other refuge but money" will be the essence of our answer. We even weigh the mystics in monetary terms. Had Mahavira been born in a poor family, Jainas were not going to recognize him as their tirthankara, their spiritual master. I say this with absolute certainty, because all twenty-four tirthankaras of the Jainas are sons of kings. It is worth considering that in thousands of years not a single person from a poor family became a tirthankara. Is it that only the sons of kings can become tirthankaras? Then the future is dark, because there are no kings now, so no one will become a tirthankara. Now this is a great difficulty.

Gautam Buddha is a tirthankara, a jina, he attained to Buddhahood, but the public mind would not have accepted him either had he not been the son of a king. Give birth to Rama and Krishna in poor families and you will see, they will not be acceptable as avataras. Our mind measures even the mystics in material terms. So if you look at the Jaina or Buddhist scriptures, the Jainas recount therein how big an empire Mahavira had. It was not in fact that big -- cannot be, because the kingdoms of those days were just small estates of landlords. There were some two thousand kings in India at that time, so how big can these kingdoms have been? It cannot be bigger than a small district of today. So, Mahavira's father was just an average landlord, he was not a great king. Had Mahavira not been born as his son, nobody would have mentioned him in history. But Jainas ascribe to him enormous wealth -- with such a big empire, so many horses, so many elephants and so on. The number of horses and elephants they recount, there could not have been enough space for them to even stand in his small kingdom. And so many gems and diamonds -- all bullshit!

But there is a hidden truth in all this, and that truth is that the mind of a Jaina does not want to agree to the idea that his tirthankara may come from a poor family. It is worth knowing this truth. "My tirthankara must have been a chakravartin, a world ruler. How could he come from an ordinary background?" Then the false aura of enormous wealth is created around him.

And when Mahavira speaks, listeners rush to occupy the seats which are spread thousands of miles around him, because if there are only ten or twenty listeners the tirthankara lacks greatness. No, the audience numbers billions and trillions. This is impossible though. Today it is possible because of modern technology, and hundreds of thousands of people can listen simultaneously. But in Mahavira's time this was not possible. Inevitably Mahavira spoke to small groups. But the Jaina mind cannot agree to this, because the value lies in numbers! How many people? We do not care at all about truth or falsehood.

The devotee and the enemy, they never care about truth. Devotion speaks falsely, exaggerates things. The enemy also tells lies and exaggerates. In love and in hate we forget everything. The river starts flowing unchecked, breaking all barriers of truth and lie. We do the same about Buddha, and the same about Rama or Krishna. What we attribute to them bears no relation to what they actually had or had not, it only indicates about our criterion: if they had nothing, we wouldn't accept them. We recognize the vastness of the soul by exaggerating material wealth! We measure Mahavira's renunciation by the wealth of the empire he abandoned. If he had nothing, we would not be able to call him a renouncer. How can one be a renouncer, if he has nothing? That even a beggar can be a renunciate is impossible in our way of thinking.

Renunciation has nothing to do with how much one has renounced, but with the spirit of renunciation. Suppose A has one cent and that is his total wealth, while B has ten million dollars. A renounces his one cent, and B renounces five million dollars of his fortune. According to you, B is a bigger renouncer, because you think in terms of one cent and five million dollars. But no, those who know say that A is the real renouncer because he gave up everything he had whereas B has not really renounced at all; he renounced only half of what he had. But still we need that single cent for the purpose of our calculations about

renunciation. If one who possesses nothing says he has renounced, we will not accept his statement. We will say, "You had nothing, so what have you renounced?"

Renunciation has no relation to what you had, it is an existential state of being. But how to measure that state? Money is our only standard measure, so renunciation is also measured by what one had. It is curious that we measure renunciation and indulgence in the same monetary terms. Money is our measure. Money is our only refuge! As long as money is our refuge, Rama cannot be our refuge. From what state of mind will arise: "Rama is the only refuge"? This only arises when the illusion of money disappears, when one discovers that money is worthless and that nothing is gained through gaining any amount of it.

Wealth is in conflict with Rama. It is a fight. Wealth is a device to avoid surrender. Wealth means, "I have the power myself, why should I surrender? Why should I go to anyone else's refuge, let people come to my refuge." Wealth is an arrangement for calling others to your refuge. This is why Jesus emphasizes so much that "those who are not poor cannot come to me."

Jesus says, "A camel may pass through the eye of a needle but the rich will not be able to enter the kingdom of God." This does not mean that those who are rich will be deprived of entry for ever. The question is not so much of the wealth but whether it is the wealth to which you attach the most value. It may be that you have nothing, you are a beggar, but if your values lie in the wealth, your life is structured towards wealth, the basis of your thinking is wealth, you calculate everything with wealth, then you may well be a poor man but you would not be able to enter the kingdom of God. Why? -- because one who believes in wealth believes in the ego. To take refuge in wealth is to take refuge in ego.

To take refuge in Rama, in God, means that one's refuge in ego has come to an end; it is the end of one's own will. The man who is full of what we call willpower will find this statement quite meaningless because he feels that, "I am my own power. My power comes from me; my success comes from me; wealth, position, prestige, all come because of me. I am the source of power; I will create wealth, expand the empire, increase my power; I will fight even death and will one day attain to the final victory." A worldly man means a man whose confidence is in his own ego.

To understand this is difficult because we attach great value to self -- confidence, we teach self-confidence, we tell every child: "Stand on your own two feet. Have confidence in yourself. Fight, resist, don't be afraid. Maintain the idea that you will win, then you will win. The very secret of competition, ambition, contest, is in keeping confidence in yourself. If you lose confidence in yourself you will waver and fall." We teach every one that, "You are immensely powerful, do not fear, fight, and if not today then tomorrow, all will come to your refuge."

The day this illusion shatters is the day one feels, "How can any power be mine, because I myself am not! 'I am' is nothing but an idea. I can be only if I can manage to remain separate from this whole existence. But if I have no air to breathe even for a few moments, I will come to an end; no sunrise and I will soon die. In this vast network of existence, even if a single little thing slips from somewhere -- all the bricks of the house, the house called me collapses. Of this whole cosmos I am just a small part, and not such as can be separated. The moment I become separate, I am not."

Just think about it. Separate yourself from existence, and what are you? Immediately you disappear. Your life current flows from the whole, the totality. Your breathing comes out of the whole, and goes back to it. You are born out of it, and in death you return to it. Everything comes from it and returns to it. There is a vast cycle of existence in which you revolve; your existence is not separate. Then with whom is the struggle? It can arise only if you are separate; then others are your competitors, your enemies.

Remember this: until one experiences Rama as the refuge, everyone in the world is an enemy; nobody is a friend. Even the one we call friend is just a hidden enemy; he too is in conflict with us. We are sitting here and there appears to be no struggle. But let the oxygen content of the atmosphere fall and we will all become competitors as to who inhales the oxygen! Scientists say that towards the end of this century the air will be so badly polluted that only the rich will be able to get oxygen. Ever since the advent of technology, our atmosphere is becoming more and more polluted. Oxygen is not going to remain a free commodity for long, because that too is limited. In big cities like New York and Bombay only the wealthy will be able to buy oxygen; the poor will have to exist on polluted air. Just as now the poor live on polluted water, in dirty dwellings, in filthy clothes, in the future they will have to live on polluted air -- because they will not be able to buy pure air. If this situation goes on worsening, only a few will survive -- those who can afford pure air; all the rest will die.

Even now, sitting here, just breathing we are in struggle. We are sitting, apparently peacefully, and there seems to be no struggle, no competition, but the competitor is there inside. Even friends are hidden enemies.

If you maintain a separateness, this whole world is your enemy and you have to protect your life by fighting it. Thinkers like Darwin could come up with theories like "survival of the fittest" because basically they consider everyone to be separate. Then life is a conflict, a chaos, and violence is its rule.

Destroying others is the only way to survive. Your death is my life; my death is your life.

In such a way of life, bliss is impossible. Where violence is the law, bliss is impossible. Where violence is the law, celebration is impossible. Where violence is the law, peace is impossible. Where every moment is a fight for survival, there is no way to attain the enlightened state of life. Where there is battle for every breath and a need to become the other's death, how can there be opportunity and room for rejoicing and celebration, and for gratitude? If I am separate -- as we all believe -- then enmity is all around, and how can you arrive at fearlessness amid such enmity?

The day this illusion of being separate drops, the feeling of I am-ness dissolves, the ego disappears; one instantly finds that one is a part -- a part of a living universe. That tree there, the cloud wandering in the sky, and I, are all expressions of the same one original source, and are born of the same spring of life. Differences are of the forms; the original source is one. This difference is of the shape, not of the soul. Shapes are different; the soul is one. Forms are different, but the formless stream of consciousness running through all is one.

I am not separate -- that is the meaning of the statement, "Rama is the only refuge." My will is no longer my law now. Surrender is the law of my life, now I bid farewell to struggle and begin floating -- that is the meaning of "Rama is the only refuge." Instantly, the whole universe becomes a friend.

But it is not really right to say this, because how can there be any friendship where there remains no enmity? The whole world becomes a family; there arises the recognition of the internal familyhood of all the forms in the world. Then I am within all, and all reside within me.This is what Hindus have been calling nonduality.

Don't get confused by the word Rama in the statement "Rama is the only refuge." It has nothing to do with the Hindu deity Rama, the son of Dasharatha. In this sutra, Rama means Allah, God, the absolute existence. Rama here means that phenomenon in which we are living, in which we are breathing and breathe, in whose existence is included our existence. Try to understand this. If this is true, if this experience of the mystics is true, that we are part of the whole, then there can be no such thing as death for us, because it is only persons who disappear; the whole remains forever. It was when I was not, and it will be when I am no more.

If I am separate, then my birth takes place and my death takes place, because separateness both has to be born and has to die also. But if I am not separate, then I was before my birth ; only my forms may have been different. I will remain after my death; my form can be any but there is no way to perish. If I am one with the whole, then life is eternal, with no beginnings and no ends, from infinity to infinity. The fear disappears, and then arises celebration in life. How can fearful hearts dance? Death is omnipresent, casting its shadow from all sides, lurking round every corner, following wherever you go.

The sense of separateness gives birth to death. If I am separate, then death is inevitable. If I am one with this vast oneness, death perishes. Or, to put it another way, the moment ego disappears, death disappears. As the will dissolves, there is no death and the deathless is born. This is why the mystics say that surrender is deathlessness. People search for nectar....

In the West there is the long tradition of the alchemists. In the East -- in India, in China -- people have been experimenting with metals and chemical formulae, in the hope of finding nectar, something which makes man immortal. But no chemical research will ever lead to nectar, because nectar is not a chemical; neither will it come from mercury, nor from gold dust, nor from pearls. No, none of these will help, because the very meaning of nectar is something else: it is not the product of a chemical process.

Nectar means surrender. Nectar means the disappearance of death; it is the death of death itself. As it is, your inner existential state is death. You may try to hide it and you may try to ignore it, but your inner existential state is death. Every moment you are shaken by death; every moment death is resonating within you. Your body is traveling fast towards its death. Each moment brings death a little nearer, and from all around death is watching you. You see an old man and you are reminded of death; you see a demolished house and the memory of death stirs in you; a withered flower is sufficient to bring the fragrance of death; a fountain has run dry -- again it is death looking at you. Look anywhere. Death prevails, and you are shaken by it. In this shaken state....

Kierkegaard, the Danish philosopher, was a great thinker of the West. He says that man's actual state is a trembling; man is shaken every moment. Some time or other just close your eyes and you will find that

there is nothing but fear inside. Because of this fear, you may pray to God -- but that too will be only an extension of your fear. The masses that kneel in the churches and mosques and temples are not bowing down to any God; they are bowing down out of the fear that exists inside them. God is merely a cover-up for the fear that prevails within; kneeling is just a symptom of the warrior who is losing on the battlefield. Inside is an intense trembling. Death is standing in front of them! Frightened, man kneels and wrings his hands, begging to be saved. And this we have formalized into prayer: we face God afraid, and tell him of the death that is pursuing us; we pray for relief, and beg him to save us from death!

I have heard, in Damascus there was a Sufi master. One morning his servant came to him and asked him for his horse. "I have not much time," the servant said. "I was in the market buying vegetables for you, and somebody put his hand on my shoulder; he was shrouded in black. 'Who are you?' I asked. 'Your death! Be prepared this evening, for I am coming,' was his answer."

The master laughed and said, "You may take my horse."

The servant left Damascus immediately, and fled to Samarra. When he had gone, the master went to the city and visited the marketplace. He saw Death lurking in the corner and asked him, "Why all this playing tricks? Why did you frighten my servant needlessly? If there was any message to be delivered, you should have brought it to me."

"I did not mean to frighten him," said Death; "it was a surprise to me when my hand reached out on its own and placed itself on his shoulder. I wondered how he came to be strolling around here, when my appointment with him this evening is in Samarra, which is far away. It was my own surprise that placed my hand on his shoulder."

The master laughed again. "But why do you laugh?" asked Death.

"When he asked me for my horse this morning, then too I laughed," replied the master, "and I felt sorry for him. I also felt that he must reach Samarra before nightfall, and walking all the way would wear him out, so I gave him my horse thinking that if he is going to Samarra his death is predestined there."

Run anywhere you like, but even if your horse is the fastest -- there is no escape. All the alchemists passed away. Many claimed to have discovered nectar, but none of them is alive; only their stories live on. Now scientists are repeating the same folly. What we know as chemistry also derives from alchemy, and it was the search for nectar that led eventually to the discovery of oxygen, hydrogen and so on in chemistry. Now, once again, science is proclaiming that something has to be done so that man can be saved from death; and scientists claim that something can be done. This belief that man can overcome death has prevailed since the beginning of time.

And certainly something can be done, but that has nothing to do with a laboratory; it is something that happens in the inner layers of one's being. As long as my own will remains, as long as I am there, death will surely be there. Only on the day when I am not will death cease to be, because the whole never dies; the vast existence never perishes. Waves come and go, but the ocean remains. As long as I am a wave I am going to die; once I am the ocean there is no way to die.

In this sutra, Rama symbolizes this vast ocean. It has no relation with the Hindu or the Christian or the Mohammedan. For Hindus, Rama is a very sweet word indicative of the universal reality. It does not refer to any person, to any historical figure. To surrender to Rama is to surrender to the whole by effacing oneself. I am not; only the vast expanse, the vastness, the ultimate reality, is -- and there is no other refuge than this. One who is searching for refuge elsewhere will go astray.

Life after life we have been wandering, searching for this refuge. A place of shelter is needed, a shade where one can rest. We have been searching for it through birth after birth, one road leading to another, but the shelter never comes. Many times overnight stops come but not the destination.

An overnight stop means one stops for a brief respite, then comes to know that this is not the destination, and so begins a new journey. Every journey links itself to a new journey, but the traveling itself does not come to an end. Only in Rama does the traveling come to an end.

This does not mean that afterwards you do not move anymore, that you do not flow anymore. No, you do move, you do flow because the flow of life goes on non-stop. But you are no more. The journey remains, but the traveler is no more. And the day the traveler disappears, how can worry continue? The day the traveler is not there, who will do the worrying? Then life is a festival, a celebration. Then life is a dance and a music, saturated with samadhi! As it is now, life is a worry, a restlessness, an inner turmoil. As it is now, life is a sadness.

Rama is the only refuge.

Certainly, there is no other refuge but Rama.

Anything more, Maitreyaji?

BELOVED OSHO,
SOME PEOPLE CAME TO KNOW THAT RAMA IS THE ONLY REFUGE BY ARRIVING THERE, BUT WE START FEELING THIS JUST BY LOOKING AT YOU. WHY IS THIS SO?

Yes, you can feel this provided you look -- but who looks? In order to look, a different kind of eyes is needed. There are times when, without your knowing, such eyes appear on their own; there are times when, without your knowing, you forget yourself. In those moments when you are absent, when you are not, the curtain in front of your eyes disappears. In those moments you catch a glimpse.

Seeing happens when there is no seer inside, because the seer is continuously distorting the vision. He has his biases, his theories, his concepts and so on. He is constantly disturbing the seeing, saying: "Look in this way," "See this," or "What you are seeing cannot be." The seer inside does not allow you to see. But sometimes the seer moves aside. This happens unaware, without your knowing. If you knew, you would not let it move aside; you would go holding on to it. Sometimes, listening to me, you simply forget that you are. Then for a moment the curtain moves away from the eyes and you can see. Sometimes, when you are sitting quietly by my side, my peace becomes dense within you too, because peace too is an element, just like the coolness of the air; it is not just your imagination.

You visit a garden; sitting there the cool breeze touches you and everything in you cools down to your very core. Peace is also a similar elemental force. If I am at peace, and if you can even sit quietly by my side, in a state of acceptance, then the peace which is within me will also penetrate you, will touch your nerves deep within and soothe you to your very core.

And seeing happens when the eyes are cool. Excited eyes cannot see anything. Excited eyes, filled with their own restlessness, are insane eyes. So whenever you are at peace, seeing happens. And for this to happen you do not necessarily have to come to me; I am just an excuse. If you can be at peace and in silence even sitting in your own aloneness, the same will happen. Even if listening to the birds you forget yourself, the same will happen, because the birds are also singing the same song: Rama is the only refuge.

This is not a matter of you alone; the whole existence is saying the very same thing. Except man the whole existence is living with Rama. Only man has gone off the track a little and gone astray. That is why except in man there is nowhere else any anguish; except in man there is nowhere else any insanity. The trees also are born and die, but no ego possesses them, so they are always in bliss. The birds too are born and die, but they are forever dancing and singing; nothing hinders their celebration!

Man has gone astray, and he has the potential to go astray because he is conscious. The birds are full of bliss, but they are not aware of their blissfulness. Man is unhappy because he is aware. If man can forget himself, he too will enter into bliss, just like the birds and the trees. There will be just one difference, which is also the ultimate difference: man will know that he is blissful.

It is this very potential of being aware that has led man into unhappiness, and it is the same potential that will take him into ultimate bliss as well. It can happen anywhere. You are sitting on the river bank; watch the flow -- forget yourself and let the flow go on. Don't even think about the flow, because thinking will bring you back in. Become as though absent, forget that you are, just let the flow go on. At once, as though out of nothingness, the bliss will fill you from within and without; thousands of flowers will blossom within you, and you will be able to see.

Seeing is possible, experiencing is possible, all that is needed is your absence; everything else is an excuse. Having invited you, I am sitting with you, talking to you. This talking is just an excuse. My talking to you is just a device -- a device that perhaps you may get engrossed in my talking while one thing leads to another and you may forget yourself. You may get so engrossed, perhaps you may not be able yet to be so engrossed with a river. Perhaps you have never really looked at the trees, have never really heard the birds; you are not acquainted with that language. But you are familiar with my language, you are familiar with the language of human beings. Perhaps you may get drowned, absorbed in this language; perhaps the poetry of this language may catch hold of you. In that moment, suddenly you will be able to see. Your eyes will be open, as if lightning flashed and all that was in darkness got illuminated.

Even if you see for only a single moment, you will never be the same again, because whatever is seen becomes part of your being. Whatever is seen calls you again and again. Whatever is seen becomes a

challenge to you, and the search begins for what you have seen.

Once you come to understand that my talking to you was only a device to open your eyes, then you can use even the sounds of birds for the same to happen; then they will become your master. Then you may look in the eyes of a cow and she will become your master. Then you can find a master anywhere.

If one knows how to be a disciple, the master is revealed everywhere. The real question is of discipleship. This is why Nanak called his disciples sikhs. 'Sikh' derives from shishya -- disciple. Learn to be a shishya, and the master is available everywhere; even a stone wall will become a master, even a rock will become a master. And if one does not know how to be a disciple, then even a master is no more than a stone wall. So once in a while such glimpses will come to you here. Preserve such a glimpse, nourish it within you, because there is nothing more valuable than this. And keep the search in the direction where you can get the same glimpses even in my absence. Soon, with constant search in that direction, the thread leading to these glimpses will be in your hand. And the thread is such that it cannot be explained; only by persisting with your experiences and searching will you understand it.

It is just like swimming. Ask any swimmer for the key to swimming, and he will be unable to tell you; even a top-class swimmer will find himself unable to explain it. Instead he will say, "Come, let's go into the water! Throw your arms and legs about, and slowly you will come to feel from your own inner experience what kind of hand and leg movement makes swimming happen." Slowly slowly the haphazard movements of hands and legs will become systematic. And swimming after all is nothing but a systematic thrashing about. If you throw a man who does not know how to swim into the water, he too will thrash his arms and legs about, but without any rhythm or system to it. If he drowns, it will not be because he did not know how to swim, it will be because he did not know the right kind of swimming. Thrashing his arms and legs about chaotically, he will trap himself into drowning.

The difference between a swimmer and this man is not that of thrashing the arms and legs, but of the movement being systematic or unsystematic. The system comes out of experience. By and by, you will move your arms and legs with more expertise, with less labor. When you become still more expert, probably you will not even move your arms and legs; you will be able to simply float on the water. You will cease all doing, the water itself will support you. It is not necessary to thrash your arms and legs; you will be afloat without any effort, just like a flower, like a lotus flower. Then you will not need to do anything. But this floating will happen only out of constant experience.

I am guiding you into a similar swimming experiment. Often you will catch a glimpse, and when you do, look after it; take it within and nurture it. Move with the care of a pregnant woman -- just as a pregnant woman moves cautiously with a baby in her womb. Let this seeing, this moment, become your pregnancy. Gradually, this moment will grow bigger; it will spread all over and you will disappear.

Certainly, being near to me, many times you will feel that Rama is the only refuge. But it can be so even without me, and that should be the target of your meditations.

Enough for today.

Nowhere To Go But In

Chapter #2
Chapter title: None

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BELOVED OSHO,
HEARING YOUR DISCOURSE ON 'RAMA THE ONLY REFUGE' I REMEMBERED YOUR DECLARATION IN THE ANANDSHILA MEDITATION CAMP: "I HAVE COME TO AWAKEN, NOT TO TEACH. SURRENDER AND I WILL TRANSFORM YOU. THIS IS MY PROMISE."
PLEASE EXPLAIN THIS IMMENSELY REASSURING STATEMENT TO US IN DETAIL. ALSO, PLEASE TELL US WHAT IS THE DIFFERENCE BETWEEN LEARNING AND AWAKENING, WHAT IS THE RELATION BETWEEN SURRENDER AND TRANSFORMATION?

There is a lot of difference between learning and awakening. Learning is very simple, awakening is arduous. For learning, awakening is not a precondition. Learning can happen even while asleep -- in fact everything we learn is learned in sleep, there is no need for the sleep to be disturbed!

Perhaps you know that for the past ten years Russian psychologists have been conducting experiments in teaching children who are asleep. This is a valuable experiment -- to let the child enjoy his night's sleep and yet be learning. Then there is no need for the child to attend school during the day; he can play, he can feel free. School is a day-prison and he will get rid of it. And the experiment is succeeding. The teaching machine is placed near the child's ear while the child sleeps, and instructions in mathematics, language, geography and so on are fed into his unconscious mind.

It has been observed that the disturbances present during an awake person's learning are missing when learning happens during sleep. Awake, the mind is distracted -- other things attract it. The child sitting in the classroom hears the birds singing outside and loses track of the lesson. Somebody walking past outside, or even just a sound is enough to distract him. But the mind of a sleeping child is undivided. And learning happens through the unconscious, not the conscious; all learning happens in what Freud calls the unconscious mind. This is why we have to repeat things that we are learning.

If you are learning a language you have to repeat words and their meanings over and over again, and through this repetition the new information is processed from your conscious into your unconscious. Recite a poem many times and you will be able to recite it by heart. Recite it just once, and it is forgotten. First the conscious mind reads and learns, and then, through further repetition, the new material sinks deeper and deeper into the lower strata of the unconscious where it is assimilated and becomes in time a part of the unconscious mind. We learn through the unconscious; when we sleep it is the conscious that sleeps, and our unconscious is awake. In sleep the interior mind is awake while the periphery of the mind sleeps. Learning in sleep is learning directly through the unconscious mind. I am recounting this experiment to you so that you can understand that learning can take place without one's being awake -- and may even be better.

Learning and awakening are quite different things. Learning is just a matter of memorizing; no knowing is needed. The knowing may be someone else's -- you can still learn.

This is how all our education operates. All education is borrowed knowledge, there is no concern for one's own experiencing. The libraries are full of books that will help you to learn about love. You can read them all and conduct great research programs, and can even write your own treatises on love; no loving is necessary in order to learn about love. Learning does not require that you experience.

To experience, waking up is necessary; and to experience the divine you will have to be fully awake -- it is the experience of complete awakening, it can happen only if you are perfectly awake. You can accumulate worldly knowledge in your sleep too, but to come to know truth is impossible in a sleeping state. These Russian scientists may succeed in imparting instruction to the sleeping, but there is nothing in this world that can turn a person into a sage in his sleep. At the most one can only ever be turned into a pundit.

Between sleep and erudition, there is no conflict; they are deeply related. But sleep and true knowing are great opposites facing each other, for the very meaning of true knowing is that there is no sleep left, no

unconsciousness left, only perfect wakefulness.

We live our lives in slumber; walking, talking, sitting, working, we slumber, unaware of what we are doing. Hungry, we gobble down a good meal. We have to work, so we spend our day in the office and go home in the evening. But these and our other activities are carried through by force of habit; no awakening is needed for them, they are all mechanical routines.

You maybe have heard about somnambulists who walk and do many other things in their sleep. Some of you probably walk in your sleep, because psychologists estimate that a minimum of five percent of adults are somnambulistic. They get up in the night, eyes open, while everything inside remains asleep. They leave their beds and walk around in the dark in a way that they might well be unable to do when awake. They wander through the house, picking their way around the furniture and finding many jobs to do.

It has frequently been observed that the families of such people think they have a ghost in the house; the simple fact is that the ghost creating all the disturbance is living in the family. He also does not remember, and in the morning he will deny any part in what he alone did during the night. He was as unaware of his actions as a drunkard wandering along a road.

Sometimes drunkards are so at home in their drunkenness that you may not recognize their condition. Sleepwalkers share this same ability to wander over great distances, and to perform tasks that can only be considered as miracles when a person is asleep. There are even people who have committed murder in their sleep, and then returned to bed; and of course, in the morning they have no knowledge of what they have done.

In New York in 1940 there was the case of a man who used to jump from the roof of his house to the roof of his neighbor's house in his sleep. Fifty stories high, and he would leap from one roof to another! People got to know about it, because punctually, on the stroke of one o'clock at night, he would make the leap, and the return leap, and go back to bed. Before long, crowds were gathering each night to watch his death-defying jump -- the distance from one roof to the other was excitingly great! Thus it happened that one night people began cheering as the man made his roof-top leap. They cheered so loudly that their noise brought the man out of his sleep. Now he was not in danger, because he had already finished his first jump, but the moment he awoke he was flooded with fear. Finding himself standing there on the roof, with the crowd below, and the noise, he was so terrified that in the return jump he fell to his death. The very thought that he had made such an impossible leap led him to his death. The jump that he had made so many times in his sleep was, to his conscious mind, impossible!

Learning can take place in a sleeping state. To be asleep means to live a life in which awareness has no place. You are doing something, but your mind is somewhere else. You are walking along the street, your body is there in the street, but your mind is having a conversation with your wife, or may already have reached the office ahead of your physical arrival there. Your mind is already making arrangements in the office while you are still walking along the street. Mind in one place, body in another, is the characteristic of lack of awareness. Mind accompanying body is the characteristic of awareness.

You are here, listening to me. In these moments of listening, if your hearing is all, if only your hearing remains and your mind wanders nowhere else but is here and now, if hearing is the only thing happening, as if the rest of the world has disappeared, as if nothing else remains. Here, I am the speaker, there, you are the listener and a bridge is created between us. Your mind does nothing else, it falls silent, utterly silent; it hears, only hears. When only hearing remains, you experience awareness. For the first time, you discover what meditation is.

Meditation means being in the moment, not leaving this moment. Someone asked Buddha, "How shall we meditate?"

Buddha replied, "Whatsoever you do, do it with awareness; this is meditation. Walking, walk attentively, as if walking is everything; eating, eat with awareness, as if eating is everything; rising, rise with awareness; sitting, sit with awareness; all your actions become conscious, your mind does not travel beyond this moment, it remains in the moment, settles in the moment -- this is meditation."

Meditation is not a separate process. Meditation is simply the name for life lived with awareness. Meditation is not an hour-a-day affair where you sit for one hour and then it is over till tomorrow. No, if twenty-three hours are empty of meditation and only one hour is meditative, then it is certain that the twenty-three hours will defeat the single hour. Non-meditation will win, meditation will lose. If you are living twenty-three hours a day without awareness, and only one hour with awareness, then you will never attain to the state of buddhahood. How can this single hour triumph over the other twenty-three hours?

There is something else that also has to be understood. How can one be aware for one hour if in the

remaining twenty-three hours one is not aware? How can you be healthy for one hour if you are sick the other twenty-three hours of the day? Health and sickness are the result of an internal flow. If you are healthy for twenty-three hours of the day, you will be healthy for all twenty-four hours, because the internal flow cannot suddenly be broken for just one of those hours. The current that is flowing goes on flowing.

Meditation cannot come about just because you visit a temple or mosque or gurudwara.. If you were not awake in the shop, in the marketplace, or at home, how can you all of a sudden be awake in the temple? Nothing is going to come about suddenly, when it is not part of an internal flowing. This is why Buddha has said that meditation can happen only if you are meditative for twenty-four hours a day.

So understand well that meditation is not just one of life's innumerable activities. It is not just one link in the chain of man's endless doings. It is like the thread on which all the flowers of a garland have been strung. Meditation is a lifestyle, not an activity. If one is meditative in everything one is doing, if the thread is running through each of the flowers, only then a garland is created. The thread is not even visible, it is hidden underneath the flowers. Nor can the meditator be seen; he is present, but hidden behind all the activities being done through him. An individual is awakened the day when he begins to live meditatively. While he lives nonmeditatively, he sleeps.

Someone asked Mahavira what was the definition of a sadhu. Nobody else has ever given the answer that Mahavira gave. He said, Asutta muni, sutta amuni -- the one who is not asleep is a sadhu, the one who is asleep is no sadhu".

Who is not asleep? The one whose every action is meditative is not asleep. Religion, liberation, is an experience that happens in such a wakeful consciousness.All other learning is of the mind asleep. This is why I say there is a big difference between awakening and learning.

My whole effort here is not for teaching you. The whole world is available to you for that. There are great universities, pundits everywhere, endless treatises and libraries in which you can learn. The world is vast and you can learn anywhere. There are countless teaching facilities available everywhere.

Moreover, there resides within you an intense ambition for learning, because through learning you become powerful. The more information you have, the higher your degree of expertise in a special subject, the more power you have. The more information you have, the more wealth you have.

Knowledge too is wealth. Some people amass wealth in bank vaults, others in their memory. And remember, the one who gathers wealth in his memory system is cleverer, because the bank can be broken; the financial position of the country can change, a communist revolution can happen. The bank vault is not really safe at all. Thieves, communists, the state, can snatch it away. The protection of the bank is unreliable. But to steal from the memory system is not so easy, though that too is happening now. Ways are being devised to make the theft from the memory system possible. Until now, the memory system never changed with a change of power in the state, but efforts are afoot to bring this about, too. In China and Korea, communists have performed great experiments in stealing or changing the memory of the population, because in the final analysis memory, though hidden within, is also wealth. To reach within the brain is a highly complex and subtle task for man, but nowadays this too has started to happen.

In the old books, in the ancient universities it was taught that to gather material wealth is unrealistic: it can be stolen. But to gather knowledge was considered realistic because knowledge cannot be stolen. Wealth will betaken away by death, knowledge can survive death. Hence the old Indian saying, that the dignity of a pundit is all-pervading; wherever he goes he will be respected. All this is now obsolete. We have found the means to break even into this internal vault. Brainwashing is being exhaustively investigated -- how to change the head by cleansing it of what it has.

It is the Chinese communists who have carried out great experiments -- very dangerous! Their targets were American prisoners of war in Korea. Their effort was to brainwash these young Americans. And the brain can indeed be washed, because memory is made up of signs, and just as the cassette of a tape recorder can be cleaned and re-recorded, so the memory can be cleared and recharged with new memories. Without his knowledge a Hindu can be turned into a Mohammedan Erase his Geeta, insert the Koran, and the Hindu is converted into a Mohammedan. In the same way a Mohammedan can be turned into a Hindu. Seeing their returning prisoners of war turned into communists, America was shocked. What was consciously impossible had been achieved. Carrying out their own investigations of these prisoners, they found that some meddling had been done, that ways had been found to break the memory.

Now in America too great experiments are afoot in this field. Skinner is a great thinker. He says that now it is not necessary to make people understand; now we have the means to change them. If anyone needs to be made "good" then his head can be changed accordingly. There is no need to tell him or to try to teach

or instruct him in morality. With the aid of chemicals, or with surgery, the brain can be changed. Electrodes can be inserted in the head, and the individual can be controlled. In the brain of each child an electrode can be fixed right at the moment of birth, without the knowledge of the parents -- what to say of the child! Through the electrode the whole life of the child can be controlled, yet the child will remain under the impression that his every act is his own. He will not feel that anyone is ordering him; he will feel as if whatever he is doing comes from his own free will, his own inner inspiration.

Through this research of Skinner and his colleagues, the greatest dark age of man's slavery is about to begin. Man may feel that what he is doing is his own doing, while the fact is that he is being controlled by some external agency -- from the capital, through the radio for example. His brain is responding to broadcast waves. Skinner says that even if a whole town has become troublesome, it can be brought to peace in a moment. If people are mutinous, they can be rendered obedient. If soldiers are sent off to war, they can be rendered fearless. It is simply a matter of erasing their awareness of death, and they will act without fear, as if there is no death. Now the means exist to erase, change, steal or renew memory. But this is only possible because memory is also a commodity.

There is only one phenomenon that cannot be annihilated by anybody, and that is awareness, inner wakefulness, inner consciousness. Buddha, Mahavira, Christ are not people with better memories than us, they are people of more awareness than us, a higher degree. Nothing can be taken away from them. We can murder them and cut their bodies into little pieces, but we cannot destroy their awareness, because awareness is not an outcome of any physical mechanism; awareness is the name given to the nature of our spiritual heart, to our inner center, to the core of our soul, or however we may choose to describe it. So awareness cannot be destroyed by anybody. Memory can be emptied and refilled. Memory is given to us from the outer world, hence it can be taken away. Awareness arises within, it does not come from the outside; hence it cannot be snatched away from us.

Except meditation, nothing else transcends death. Not knowledge but meditation alone can be our friend in the moment of death. Meditation alone liberates. Because of this, Hindus have always said that there is no liberation other than meditation. All other phenomena are bonds, and we are bound from all sides. Our morality is a bond, our knowledge is a bond. Only meditation liberates.

So when I said I am trying not to teach you but to awaken, my purpose was to say that I do not wish to strengthen your memory. There is no benefit to be gained even if your memory is increased. You will know a little more, that's all. Your store of information will increase, but this is not going to be of any real advantage. But with a greater awareness, with a deeper consciousness, a higher degree of wakefulness, a revolution can happen in your life.

The efforts for awakening are basically different from those for teaching. Teaching means to tell you something in words which you do not know. Awakening means to make you go through processes so you become that which you are not yet. If, sitting on a river bank, I tell you something about swimming, your information will be increased. If I push you into the river, then swimming itself will be born. Those who wish to make you a swimmer, have no other choice but to push you into the river. You begin to flail your arms and legs, and it is this flailing that is the beginning of swimming.

The experiments in meditation that I am constantly asking you to do are the efforts leading towards swimming. My emphasis is more on technique, less on information. The emphasis on information is only enough that you can be persuaded to do the technique.

If anybody asked Buddha, "Does God exist?", he used to remain silent. But if someone asked him, "Is there any device to find God?", he would immediately speak. If he was asked, "Please, tell us something about liberation", he would not speak. But if someone asked him, "How can I attain liberation?", he would at once begin to answer, as though he was just awaiting the question. At the very end of his life someone asked him, "What was the principle you wanted to teach us?" and Buddha replied, "Principles as such I did not want to teach. I just wanted to give you techniques with which you could come to know the ultimate principle."

Method and information are two different things. We can discuss food for hours at a time, but that is not going to satisfy anyone's hunger; actually it may increase. But if we prepare food, this will satisfy hunger. It does not matter that the food may not be of the highest quality. We may not be able to prepare delicious food at our very first attempt, yet this attempt will satisfy the hunger.

God is a hunger, a thirst within us. It cannot be satisfied by theories. No scriptures can quench this thirst; but if they can just intensify the thirst, they are doing enough. Just through preaching sermons, no master can ever quench this thirst, but if he can intensify it for you, that is a great blessing. And this is what

the master does; he does not quench your thirst, he intensifies it. He does not give you satisfaction, he makes you more dissatisfied. He does not leave you at rest, because rest is just death. He makes you more restless, and pushes you into an unknown journey of a mystical nature. He lights a fire in your being so that every pore of it can grow thirsty, every breath becomes dissatisfied, your whole life becomes transformed into a hunger. You become restless and perturbed until that hunger is satisfied.

When you are around a real master you develop an intense restlessness, while near a pseudo-master you merely receive information. The pseudo-master will convert you into a pundit, you will start knowing many things without really knowing them. Scriptures will settle in your heart, but you will have no contact with the truth. Contact with truth happens only when the thirst crystallizes to such an extent that you become thirst itself. When the thirst crystallizes so much that you don't even feel that you are thirsty, rather you feel that you are a thirst, that every fiber of your being is on fire -- and the moment every fiber of your being becomes aflame, the showers come. And that is the moment of revolution, of transformation. In that very moment you are in contact with truth.

Coming to a master you will receive pain -- pain because you are hungry, you are thirsty, you are unfulfilled, because you don't have that which you are yearning for. Near the master you will receive no consolation. In fact he will take away all your consolations. He will never tell you that everything is okay, that everything will be alright. The master is a revolution; he will disturb all your arrangements for sleep, and make you aware that nothing is alright, that everything is a mess, that whatever you have achieved so far is all rubbish, that you have not taken even the first step towards anything of value, that your hands are full of stones while you are clinging to the golden illusion that you are carrying diamonds.

He will take away everything you have. He will strip you bare. He will reduce you to a complete nothingness. And it is from this nothingness that your spiritual thirst will awaken. He will take away everything from you so that all your assurances are lost, so that your sense of security, all your illusory dreams and plans are shattered.

The master is an iconoclast. But it is not the idols in the temples that he destroys -- that is nothing but folly -- he shatters the image of yourself that is within you. You are not what you consider yourself to be. The serenity on your face is false. Your smile is nothing but a social behavior, an etiquette. When you say that everything is okay, it is a lie -- nothing is okay.

When someone greets you in the morning and asks, "How are you?" and you answer, "Fine!", it is mere words. You have never given it a second thought, how much truth there is in what you are saying. You don't have even the courage to give it a thought, you are afraid of doing that, because you know that nothing is fine, that what you are saying is only politeness, it is just being proper to say to others that everything is fine. But by and by, saying this to others for a long period of time, you yourself have started believing that everything is fine, and you have forgotten that nothing is fine.

Hence approaching a master is dangerous, risky. He will demolish all your illusions; and the fact is that you are nothing but a bundle of illusions. He will cut away all your satisfactions, and such a dissatisfaction will be born in you which will not disappear until you are one with the divine. Such a restlessness is born, such a yearning for the divine, which pricks your heart as though you are full of thorns within. Such an unease is born that there will be no recovery from it until you attain to the supreme health.

This is why only very courageous people go to a master. It will be right to say that only daredevils can approach a master. To approach a master is playing with fire. To approach a master is to set out on a voyage to another world, to travel from a world which is known into an unknown world, to which there is no map, and about which no information is available. It is not a business; it is a gamble, in which we put ourselves at stake without knowing what will happen.

It is these gamblers that I call seekers, sannyasins. They stake all that they know for that which they do not know. The sensible and thoughtful world around them behaves in an exactly contrary manner. Hence, the world always considers a sannyasin to be crazy. The world lives by the rule of business -- bid one dollar only if it is sure to return a dollar and a half. It is better, says the world, to have half a loaf of bread in your hand than to risk it for dreams of the whole loaf. It is better to hang on to what we have, rather than risk losing it to seek more in an uncertain future where we do not know whether we will receive anything at all.

Omar Khayyam, in his famous Rubaiyat, says: "Be not sparing with this life, drink your fill of all that is at hand, because you know not whether what you do not have exists at all. Enjoy this world -- no need to raise the question of the other. If it comes to us then we shall do it justice, but who knows whether it exists or not? Enjoy what you have -- body, senses, and the world. Drink it to the full!"

Enjoy what is at hand, and don't think of what is not -- this is the logic of the worldly individual. The

logic of the sannyasin is just the opposite. It says, "What I have is all rubbish, just stones and garbage. There isn't even anything of value that could be extracted from it. There is nothing to extract, and nothing of any interest can be derived from it. But the moment I leave it, the doors to the unknown open. And that is where joy abides!"

Only gamblers can play this game. This is why I often say that a business-minded man cannot be religious; a businessman lives by mathematics.

I have heard: once a businessman bought two lottery tickets for one dollar each. As it happened, he won the first prize -- a million dollars! Friends and well-wishers rushed to congratulate him, not surprisingly in festive mood; but they found him lying in bed, quite inconsolable.

"What's the matter?" they inquired, "You have won such a fabulous prize, and you are miserable?"

"Yes," he replied, "but I don't know why I should have bought this other ticket. Look at this one which won me a million dollars! But, alas, the other one is such a waste of one dollar!"

This is the attitude of the businessman; hence his inability to become religious.

You will be surprised to know that the great religious figures of this country were all born into kshatriya families -- the warrior caste. They were neither sons of brahmins -- the religious caste, nor of vaishyas -- the businessmen. Mahavira, Buddha, Parshvanatha, Neminatha, Krishna, Rama, all come from kshatriya families. A kshatriya can afford to be a gambler; his is a different style of mathematics. He thinks not in terms of interest, but in terms of staking. For him, to live or to die is\more like a leap.

No matter where he is in the world, the religious person is of a gambling nature. The gambler is a daredevil. The gambler is one who stakes what he has for that which he does not have, he wagers the real for the possible.

A poet may become religious, but a shopkeeper? -- Never! If a shopkeeper turns religious, he makes religion also a business. Religion does not change him, he changes the religion. He brings his ledgers and account books into the temples and the mosques, converting them into shops.

When I say, "I have come to awaken you, not to teach," I am saying that I want to demolish your commercial attitude. I want you to become daredevils, gamblers. Look at what you have with open eyes, and see the nothingness of it -- so that you can set out in search of that which you do not have.

The journey is difficult and it can be carried out only if you go with wakefulness. If you are sleepy, you will go astray. The chances of straying are enormous, because the expanse is enormous. The path for reaching is very narrow -- mystics say it is a razor's edge -- but for going astray is a vast expanse, bigger than this earth. The whole universe is there for your wandering.

Meditation is the razor's edge. The moment you try to meditate, you will understand why mystics have called it razor's edge: it is so minute, atomic, so easy to miss. For a moment meditation happens, and the very next moment you are again in the state of non-meditation. Some time or other try this experiment: take a watch in your hand and try to observe continuously the second hand. Find out how many seconds you can watch the moving hand without being distracted by thoughts. You will discover that three seconds is your limit, and that too with great difficulty. Even before three seconds have passed, your mind has wandered off somewhere -- on some wish-fulfilling fantasy or into some desirable state. The watch itself, not just the second hand, is forgotten. You will be appalled when you suddenly discover for how many seconds you have completely forgotten the second hand -- then you will understand why mystics refer to meditation as the razor's edge. Just a tiny movement, just for a moment, and you have missed it!

Yes, awareness, awakening, is arduous, but it is worth the difficulty. Compared to what you get, the difficulty is nothing. Everyone who has ever attained has declared that what they did was nothing, while what they gained was all. Hence they talk of attainment as the sacrament, prasad, the gift: it cannot be achieved through effort, it has no relation to what we do. It is as though we did a dollar's worth of work, and received a billion dollars in return. We have done nothing, and we receive all. There seems to be no cause-and-effect relationship between the work and the reward; hence the word prasad -- the gift. It was not attained through our effort; it was offered to us out of grace.

But while we are in it, it is difficult; and this is so because our investment in the sleep is great. Our great hopes, and the wildest fantasies of our dreams, are all contained in sleep, and if we break out of our slumber, all these hopes and dreams begin to collapse. You say to your wife, "I love you"; but when awareness fills you, you will have to say, "I have never loved you". You tell your children, "I am living for you"; but filled with awareness you will discover that it is not true. You are not living for your children, you are keeping them alive so that you can live on through them when you are dead. Your children are your desire; they are supposed to complete that which you were unable to do. You are trying to travel on their

shoulders into the future. Through them you are seeking immortality -- you may die, but your son will remain. Something of you, that is, will remain, something of yours will survive to carry on in the world.

People love to carve their names on stones: "This stone will remain, even though I am gone." If there is so much pleasure in carving one's name on stone, how much more in carving it on a living person? To die without becoming a father is considered a tragedy, to die without becoming a mother is an anguish, because you will leave no living trace behind you.

Your death will be complete, not a shadow of yours will remain. The flow of your current will no longer be continued. Hindus say that unless you leave some offspring behind you when you die, you have not paid your debt to your father.

It is a matter worth considering. Why is it that your debt to your father is paid only when you become a father? Because you are the medium through which your father is living on, and if you bring the flow to a stop, your father's life will continue no further. So make sure you leave a child behind you. A son is needed, and if all else fails, adopt one. No matter that the son is false -- that he is someone else's -- adopt anyway. Hindus have been so bound up in this attitude that they used to invite someone else to come and have intercourse with the wife if she and the husband had been unable to produce a child. This was not considered to be adultery. So important was it to have a son that the adultery was not seen as such. There was no immorality in it, because the paternal debt has to be paid.

Man longs to escape from death, and he makes his attempts in numerous ways. He builds mighty mansions and huge castles from the most durable stones he can find, and leaves his signature in fine monuments. One way or another he must leave his child in the world. And every father seeks to create the child in his own image. He never stops to consider, "What is so good in me that it is worth leaving my image behind, which is going to make the world more beautiful? It was ugly enough because of me, it was a weight, a dead weight, and now I want to leave my image behind me?"

And if the son deviates a little from the behavior of his father, the father gets disturbed, because it means that he won't be a true image, a true representative! So all parents repeat again and again to their children, "Look, kids, it's for your sake we are living!" But in the light of awareness they will see that they are rearing their children for their own sake. It is hardly surprising if children turn rebellious and take revenge in their youth -- because no one wants to live for the sake of somebody else, everyone wants to live for themselves. The desire of every living being is to give expansion to itself, not to anybody else. So in every son there is a deep hatred of the father.

One of the basic findings of Freud's research is that it is very difficult to find a son who is not, at root, his father's enemy. Superficially he behaves in an acceptable manner and may even respect his father, but deep down there is opposition. It is equally difficult to find a daughter who is not deep down her mother's enemy.

Gurdjieff used to say that if a person can be found who truly respects his parents, he should be treated as a saint, because it is very difficult to love one's parents. And if it happens... it can only happen because of complete awareness. In this wakeful state you come to recognize that your parents are living in a state of unawareness, and you see that this is not their fault, and then you start feeling compassion and kindness for them.

It is a natural symptom of unawareness to exploit and torture others -- and to disguise the torture as morality. When a father beats his child, you think he is doing it for the child's own good. With just a small amount of awareness you will come to see that the beating has in fact nothing to do with improving the child. What has happened is that somehow the child has hit the father's ego, scratched it; and because of this the father is enraged. He is beating the child because of the knock to his ego, but he says to him, "I am only doing this for your own good," and pretends that he is doing him a favor! Let awareness arise in you, and all these things will drop away!

When a man offers himself as a candidate in political elections, he says he is doing it so that he can serve the public. But no politician ever contests an election for the purpose of public service. True, he himself thinks that this is why he is standing. He is not just saying it, he actually believes it! He is deceiving not only you, but himself as well. "Without a position, how can I serve the public? How to serve without power?" This is his logic. But every servant, just at the moment of rising to power, is converted to lordship and ownership. He sets out with the idea of serving you, and ends up cutting your throat. He himself was under the impression that he was serving you, but somehow, massaging your legs, he progressed to your shoulders, and ended up cutting your throat, unsuspected by you or by himself. Awareness will reveal to him that his politics is not in fact about serving others; it is about expansion of the

ego, and the harnessing of others to his service.

When you serve, you serve only in order to receive the service of others. When you give, you give only so that you can grab what you want. All that you do is exploitation. You just employ high-sounding titles to conceal the truth. This is why I say that you have a great investment in unawareness.

On unawareness depend some of your greatest projects. So it is very difficult to break your unawareness. To break it means to understand that the world you have created around yourself is false, it is only self-deception. It is only a net woven of your own desires, ambitions, violence and jealousies.

It is not easy for anybody to see his whole life empty, and yet be unafraid. We get frightened!, so we shut our eyes, and convince ourselves that whatever is, is right. Let it be! -- there is no need to break it.

This is why meditation is so difficult. You are all ready to learn, but no one is ready to wake up. This is why I have to speak to you -- so that in your desire to learn you become attracted and come to me. It is a great temptation. You are tempted just as fish are tempted onto the hook with the help of bait!

Buddha also speaks, and Jesus too, knowing very well that speaking is just meaningless, that there is no point in it. But you are fish that would not come near without bait. To teach is like bait, and to awaken is the hook. It will hurt, it will make life difficult. It will bring an end to this life as you know it but will give birth to a new life. It is a rebirth.

Every rebirth is preceded by death. In awakening, you will have to die. You cannot continue, you will come to an end. And who is ready to die easily? But in learning, your continuity is unbroken. You remain the same -- maybe even improved, sharpened, cleaner. It is making you more sophisticated. The more you learn, the more cultured, civilized, educated, sabhya you seem to be.

Sabhya is a very sweet word. It means a man who is fit to sit in a sabha, a meeting. The more knowledge you have, the higher is your eligibility to be in a meeting. The more you know, the more sophisticated your ego becomes, just as the facets of a diamond are created by cutting and polishing so that it shines more. The uneducated man is like an uncut diamond. Only a jeweller can recognize an uncut diamond. An educated man is like a cut diamond; any fool can see the glitter and sparkle of it. You are all willing to learn because your ego will not only continue, but will actually become more polished, more refined. But you are not willing to become awakened, because awakening will bring you to an end, and the new will be born.

So I begin with teaching so that I can awaken you, but teaching is not the purpose. And if a person comes to me directly in order to be awakened, I do not try, even in the least, to teach.

In connection with this you need to understand about surrender. If I am teaching you, surrender is not needed; what you need is will. Only the person who has will and willpower can learn, because for learning concentration is essential. For learning, the narrower the channel of your mind, the better; because through a narrow mind things enter directly into the unconscious to become part of your memory. Hence all schools emphasize concentration -- it is necessary for learning. A thousand and one ways -- rewards as well as punishments -- have been devised to promote and improve concentration.

Through fear of punishment concentration is achieved. Will you ask anybody how to concentrate if someone is holding a knife against your chest? Your concentration will be total, you will forget everything else. The tune you were humming will disappear, the train of thought you were following will come to a halt. All your attention will be concentrated on this sharp point. Out of fear comes concentration. This is why students in schools, colleges and universities are made to live in fear. Very subtle ways of fear are used. If you fail in the examinations you will lose face, people will laugh at you. But this is not all, there is fear about the world too. If you go on failing like this, where do you stand in the world? How will you earn your living? Where will you find a home? You will be a nobody!

This fear has first to be deeply instilled. As the fear crystallizes, you begin to concentrate. This is why a student's concentration deepens as the exams approach; his fear has crystallized more, and his frightened mind deepens its concentration.

The opposite side of fear is reward. There is not much difference between punishment and reward. Reward is inverted fear. Attain the first place in exams and you will win a gold medal, your name will be publicized, honors will be showered on you, and all sorts of opportunities for high professional status and good jobs will come your way. To fulfil your ambitions will become easy. The ego will be further refined, and it will enjoy its prestige. Then comes the fear of not achieving the gold medal, and also the greed to achieve it.

All education is based either on greed or on fear.If you want to teach, you must frighten. Hence all these so-called gurus who want to teach you will first have to scare you. Hell was created for this purpose, and heaven too. There is neither heaven nor hell; they are nowhere to be found, except inside you. Geographical

exploration is pointless: dig as deep into the earth as you like, you will not find hell; nor will the rocket aimed toward the stars ever reach heaven. Outside yourself they are nowhere to be found. Heaven and hell are within you, they are extensions of greed and fear. The greed is for heaven, and the fear is of hell.

Religions understood that if you want to teach people, you have to frighten them or create greed in them. It is a strange contradiction that religions continuously exhort you to be free of fear and greed, and yet go on preaching of heaven and hell.

Rabiya was a Sufi mystic -- a woman. One day the townspeople watched her running through the town. In one hand she held a burning torch, and in the other a pot full of water. People used to consider her to be mad -- people have always treated mystics as mad; only these so-called mystics who have the same business mind that you have will not be regarded as mad. Only the one who is not much different from you will be treated as a saint. But between the saint and yourselves there has to be a fundamental difference! So people considered Rabiya mad, and her behavior today was excessive -- a flaming torch in one hand, and a water pot in the other!

In the marketplace people called to her, "Rabiya, where are you rushing off to and what is all this in your hands?"

She replied, "This flaming torch is to burn down your heaven, and this water is to drown your hell. Until your heaven and hell are annihilated, there is no way that you people can become religious."

How can one become religious without destroying fear and greed? But if you have to teach, then fear and greed are necessary. Through fear and greed the mind learns to concentrate, and only when the mind is concentrated can you learn.

If you want to awaken, concentration is not needed at all. In order to awaken, there is no need whatsoever for fear and greed. Greed and fear and concentration of the mind have to come to an end. This may be difficult for you to understand because concentration has been mistaken for meditation. Concentration is not meditation. Concentration is a state of tension. Meditation is a state of relaxation. Concentration is narrow, meditation is expansiveness. Meditation means that mind has come to rest; it is not flowing in any particular direction, it is not fixed on anything; it is simply at rest.

You are sitting under a tree. If you want to concentrate, then recite some mantra, some chant, or place a sacred article in your hands on which to concentrate your mind. This is nothing but an aspect of learning. This can produce power, because from the will issues power. But no peace will come from this; there is no relationship whatsoever between willpower and peace. Out of concentration only a Durvasa, the notorious Hindu saint, famous for his fits of anger, can be born.

Durvasa represents the last milestone on the highway of concentration, he is the ultimate in concentration; this is why if Durvasa curses you to death, there is no escape. You will die then and there, because Durvasa has concentrated his mind to such a degree that whatever he says will enter into your unconsciousness like an arrow, and once there it will become a suggestion. It will take root there, like a seed. If Durvasa cursed you to die, you cannot continue to live. You will have to obey him; so intense is his power of concentration that you will have to submit to it, and you will wither under his gaze. In the face of a Durvasa you will have no choice but to be afraid.

This is why I am unable to call Durvasa a sage. How can one whom we have to fear be a sage? The sage is one in the face of whom all our fears are dispelled. But the man of concentration is to be feared. Just a glance from a man of concentration and you will feel the tremor within you.

Rasputin in Russia was a Durvasa of this age. Wherever he cast his eyes he created danger and deep fear. Prince Yusupov, the man who assassinated him, closed his eyes while shooting because if Rasputin had managed just to look into his eyes he wouldn't have been able to use the pistol. Rasputin's eyes were so powerful that he could enter you with no hindrance. Blinking was a phenomenon unknown to Rasputin. If he turned his gaze to you, you would become uneasy. His unblinking eyes, and his concentration, accumulated for years, would arouse fear in you. Wherever he looked he created difficulty -- this much was certain. It was just through the power of his eyes that he had gained his place behind the czar's throne. The czar's young son was a hemophiliac; just a little cut, and he could bleed to death; a small wound, and nothing could stop the blood oozing away. But if Rasputin just looked into the young boy's eyes and said, "Stop!" the bleeding would stop.

At the time this was considered a great miracle. But researches in hypnosis say today that blood is also under the control of deeper levels of the mind. If I want to raise my hand the hand will move, it will be lifted up. And if a hand can be moved then blood can be stopped. The hand obeys, and what is a hand but bones and blood and tissues? When I want to walk my legs obey; when the whole of my body obeys me, why not

my blood as well? Only a little practice in concentration is needed.

While the child was in Rasputin's hands, he overpowered the whole of the royal family. If Rasputin were absent just for a day and the child began to bleed, no doctor would be of any help. Rasputin made a very strange forecast: he predicted that the power of the czar would cease to exist very soon after his -- Rasputin's -- death. Now, he made this statement of course so that the czar should protect him, and the czar indeed did his best. But within a year and a half of Rasputin's death, the three-hundred year old czarist empire came to an end.

As I understand it, Rasputin's words must have reached deep into the czar's heart. Rasputin was assassinated eighteen months before the Russian Revolution in 1917. With his assassination the czar's empire began to disintegrate. With each passing day the czar and his wife must have felt more and more the impossibility of continuing without Rasputin. How could the empire be run, even for a single day? All is destroyed, even as Rasputin is destroyed. The feeling must have gone very deep.

There is a superficial layer of history at which events can be viewed. On this superficial historical level, Lenin is the most important personality behind the Russian Revolution. But there is a deeper level of history, and at this level it is Rasputin who is the most important figure behind the revolution. It is because of Rasputin that the Russian Revolution could happen. This is psycho-history; its events are not visible on the surface; you can only see them from within.

If you are sitting under a tree and practicing concentration, power will arise in you. Power of any kind feeds and nourishes the ego. Hence you will always find that the sannyasins who practice concentration of mind are great egoists. Their each and every action is a great manifestation of their ego; whether they are talking, walking, sitting or doing something, all is full of ego. How can a man who is filled with his own ego be in tune with existence? It is impossible.

Meditation is a state exactly opposite to concentration. Meditation means that you are sitting under a tree, with your consciousness open to all directions. It is not running in any direction -- it is open to all. It is not running; it is steady and available to all. The bird's song will be heard, with no thought as to whether it is a cuckoo or some other bird. The moment thought enters, meditation disappears; with thoughts, concentration begins. The bird will sing, its song will echo in your inner emptiness because you are open and available, but there will be no ripple of thought; the sound will echo and disappear. A plane flies by overhead, and its roar too will echo and vanish. A train whistle blows; its sound echoes within you and fades away. The leaves will be falling from the trees, their sound echoing in your inner emptiness, but you won't be thinking, you will just be.

Meditation is the name of this being, of being without thought. And meditation is no narrow state of mind, it is no narrow-flowing river, it is an ocean. Concentration is like a river, actively flowing fast into a certain direction. Meditation is like the ocean, a vast expanse open to all directions, but not flowing anywhere. The river can be flooded; to the ocean, flooding is unknown. Rivers are running and narrow, a small amount of water fills them up -- just a little less water and they run dry. Concentration can be flooded and stormed with great power, and concentration can also run dry and become lifeless. Meditation is never flooded and never runs dry. It is steady within itself.

Wakefulness is attained through meditation and meditation is surrender. Concentration is attained through willpower, meditation through surrender. Surrender means abandoning oneself to the whole, becoming one with it.

Nahin Ram Bin Thaon -- become one with Rama who is everywhere present, become one with existence. Let your drop disappear into this! Let your separate identity go, because as long as you remain separate you cannot be open, the doors and the windows will have to be closed, a wall will have to be put up. Leave them all open. Let the breeze pass through you, without meeting any obstacle. Let the sounds pass through you, let there be no walls to hold them back. Let your self become an openness, an open sky. This will happen through surrender.

Surrender is one inner state; will is another. Will means conflict; surrender means no conflict. A man swimming in a river is a symbol of will; a man floating on the river is a symbol of surrender. The swimmer can drown, the floating man will never drown. Have you ever seen a corpse drowning? A living man will always fight. Even if he is floating he will be conscious of drowning; there will always be some resistance. But the corpse is utterly efficient; it is very meditative. It has no regard whatsoever for anything that may happen, and the result is that no river can drown it.

Doctors actually use this phenomenon for a test when making post-mortems of people found dead in water. If a corpse is dragged from a river and found to have water in its lungs, it indicates that the body was

alive when it entered the river. If there is no water in the lungs, then the person must have been dead before being put in the river, because a dead man does not fight with the river -- and the river therefore does not fight with him, but floats him like a flower upon its surface.

A meditative person is one who has died to his ego. Surrender means dissolving one's ego and saying to existence, now it is Your will, not mine. This is the very meaning of this sutra: that it is You, not I; that I surrender my ego to You. This ego, which I have so carefully preserved, which has brought me so much unhappiness, which I have carried through birth after birth until all my strength has gone; this ego, which has weighed me down and brought me nothing of any value, I am returning to You!

Surrender is this returning of the ego. Surrender is to live life without an I. Sitting, it is no longer I who sits; getting up, it is no longer I who gets up. One becomes only an instrument through which existence sits and existence gets up. It is existence who gets hungry, whose hunger gets satisfied; it is existence who gets thirsty and whose thirst gets quenched;let the "me" be moved aside.

Surrender does not just mean bowing down to someone's feet. Surrender means to live a life in which "I" is no longer formed, in which "I" is not created; in which existence works through you without hindrance.

Krishna's whole message to Arjuna in the Gita is just this, nothing else: allow yourself to disappear, and let existence be. If existence wants this war to happen, let it happen; if it wants it to stop, let it stop. You just become an instrument, a tool. Let the sword stay in your hand, but allow it to be in the hands of existence. Let there be nothing of yourself within you. Then there will be action, but no concern about its fruits -- because it is always the ego which looks for the fruits.

Action is a part of life energy. Action is nothing but the play of energy. The desire for the fruit is the desire of the ego. Ego asks, "What will be the fruit of my action?"

This is why small children are able to play. But as we grow up, the play ceases, because ego begins to ask, "What will I get from it? What about the fruit?" A small child is whirling around on his own, just whirling around and around, and we ask, "Why are you wasting your energy like that?"

Wasted, we say, because that much energy could have made some money, that much labor could have earned something. So we ask the child, "What are you getting out of what you are doing? What is to be gained?"

Ego always inquires after the advantage: what will be gained? People come to me and they ask, "What will be gained through meditation?" I tell them, "Nothing will be gained through meditation; on the contrary, you may lose what you already have!" Who has ever gained anything out of meditation? Everything is lost, and when everything of yours has disappeared, all that remains is God. This is moksha, liberation. Rama is everything. I am nothing!

But by Rama, do not understand the warrior, the archer, that Rama whose statues are standing in the temples. He is useless. You may drop everything at the feet of these temple statues but nothing will be dropped. Nobody ever really goes to the temple to offer; on the contrary, everyone goes there to beg. If a man bows down at Rama's feet, it is only to ask for something in return. He has come with a demand. He is only trying to persuade Rama.

"You are great and marvelous," he says, "you are the savior of the fallen!" He is just flattering; what he means is, "I want something; fulfill my demands!" He is just playing the game of greed on Rama.: if you do not fulfill those demands, all praises will cease, and condemnation will take its place.

But the Rama you can influence by your praise is not Rama, the Rama you can sway by your criticism is not Rama, the Rama who listens to your demands and caters for them is not Rama. He is just the webwork of your own desires; he is a statue of your own making. He is your toy. It is you who have installed him in the temple. The temple is just a part of your dream. No, I am not talking about that Rama.

I am talking about the Rama who is singing in the birds, who is swaying in the trees, murmuring in the fountains; I am talking about the Rama who is in the open sky, who is everywhere. I am not referring to a person, I am referring to the ultimate energy. If you have eyes to see, you will experience the expanse of energy everywhere. You will see the expanse of a supreme energy which manifests in various forms and then dissolves. All this vast play is Rama.

Hindus have chosen a beautiful word, Ramleela, to signify the drama of Rama's life. This is a sweet word, a tempting word. Leela means play -- children's play, which implies an abundance of energy. With so much energy, why just sit or lie around? Let us play! Only Hindus have the concept of play in their religion. Christians say, "God created the world." Creation seems to have a seriousness about it, creation seems to be loaded with some purpose behind it, some end in view, somewhere to reach.

Hindus say, "The world is God's play, leela." Leela means there is so much overflowing energy, just to

sit idle is impossible! So, God thought, "Let me play!" This is the reason why children cannot sit quietly. Ask the older ones, whose energy has faded, who find it difficult to walk; they will happily agree to sit quietly. But children bounce, overflowing with energy! They cannot sit! Even if you try to make them sit, they will start fidgeting. The energy is overflowing.

God is infinite energy, and we are his overflowing. The whole existence is his overflowing. It is all his abundance that is flowing. And he can never be exhausted. This energy that can never be emptied, is called Rama. And the day this Rama becomes your final refuge, the day you come to experience that there is nowhere else to go but within, you find that an overwhelming gratitude has arisen in your life. No gratitude can arise in life until this happens.

Enough for today.

Nowhere To Go But In

Chapter #3
Chapter title: None

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
OUR IMPULSES SEEM TO BE STRONGER THAN OUR UNDERSTANDING. WHEN WE LOOK WITH AWARENESS AT OUR OWN FEELINGS OF HATRED, JEALOUSY AND ANGER, THEY SEEM TO BE ARISING FROM THE NAVEL CENTER. THE WITNESSING AND RISING UP OF THE WAVES HAPPENS SIMULTANEOUSLY. PLEASE, TELL US WHY THESE WAVES ARISE FROM THE NAVEL CENTER? IS OUR UNCONSCIOUS RELATED TO THE NAVEL CENTER AND IS THERE A GREAT STORE OF THESE IMPULSES IN OUR UNCONSCIOUS, OR ARE THEY CREATED MOMENT-TO-MOMENT?

There is no division in the flow of consciousness. It is only as a result of repression that there is a division between the conscious and the unconscious. It is important to first see this rightly.

When a child is born, its consciousness is one, and undivided. There is neither a conscious mind nor an unconscious mind; there are no such divisions. But before long the process of compartmentalization begins -- because we will start teaching the child what is right and what is wrong, we will preach what is good and what is bad, what he should do and what he should not do. When we go on teaching the child, "You are not to do this, this is bad," what is the child to do? Nothing dies just because we categorize it as bad. We tell him that anger is bad. The child hears and understands, but the anger in him is not going to cease to exist just because we say it is bad -- because anger is a natural instinct. The child has not learned to feel anger, he is born with it; anger is as much a part of him as his body, his eyes, his hands.

Nature uses anger. Anger is energy. Without anger, the child will not survive. Anger will give him the

strength for struggle in his life, anger will give him strength to stand up against conflict anger will give him the drive. Anger is an unavoidable feature of his life's journey.

We say, "Sex is bad," but sex is not something that has been learned from the books and movies; otherwise, how would the birds and beasts learn it? They don't go to movies -- though our so-called saints blame the movies for spoiling people -- nor do they read sex literature, but sex is there. So the child is born with it. We say that sex is bad, and those people who say sex is bad have given birth to this child through their sex. Had there been no sex, the child would not be here. Each child is a living symbol of sex. Each and every cell of his body is constructed of particles of sex. His whole body is a crystallized form of sex. And we say it is bad! What is the child to do?

For the baby, nothing is bad and nothing is good... yet. He has not even thought about such things, we implant such thinking in him. And we are powerful. We reward him for doing what we call right, and punish him for what we call wrong. And it is not we alone who are labelling things as bad, the whole society all around is calling it wrong. The child is alone. He is very natural, but he is alone, weak, helpless; and he is dependent on those who are labelling our impulses as wrong. It is they who feed him and clothe him; they can beat him and punish him. What is the child to do?

If "wrong" could be brought to an end just by saying so, the child could bring his wrong impulses to an end. But no, it does not come to an end, so the child begins to repress it. Repression begins and whatever the parents and society call wrong, the child relegates it to the basement of his mind. And it is all this hidden away stuff that becomes the unconscious. This is how the unconscious is born.

Whatever is kept in the back cellar, the child has no wish to see, because if it is seen the child will become restless and troubled. So the child begins to create an inner blindness so that he cannot see the bad things in himself.

You may have noticed that at the first sign of fear, children close their eyes. Perhaps they think that if they cannot see, then the fear will go away. This is the logic of the ostrich. On seeing an enemy, the ostrich buries its head in the sand. This way it cannot see the enemy, so it thinks there is no enemy there. What is not seen, does not exist! Only what is seen, exists. What is the child to do? We have no idea of the child's dilemma. The things that he has been told are bad, are now hidden within himself; he stops looking at them, turns his back on them. It is this turning of the back that gives birth to the unconscious.

Thus, you will be surprised to know that you cannot go back into your memory earlier than when you were four years old. Go back and you will find that your memory stops at a certain point, and you cannot go beyond that point. Five years, four years, three for those who can look back furthest -- that's all. There it stops. Those three or four years at the beginning of your life you have completely wiped out. But if you are hypnotized and asked, those memories appear. It is not that the memory was really erased, but just that you have turned your back on it.

Why should you be unable to remember the first four years of your life? Psychologists have been very anxious to know. After all, you were conscious. The child less than four years old lives in a world of conscious experiencing; there are events happening, there are happinesses and unhappinesses happening. Why is their remembrance lost? The scientific finding of psychologists is that we turn our backs on that which makes us unhappy -- this is our way of getting rid of unhappiness. But everybody says that the childhood days were such happy days! Had they really been happy, those memories of the first four years would be available -- because we preserve the memories of happiness, it is the unhappiness that we tend to forget. Had childhood been happiness, it would have crystallized in our memory; we would never have lost sight of it. But it is not the whole of our childhood that we remember, and herein lies the reason why we have the idea that childhood was such happiness -- because the unhappiness is forgotten. Those four years that we have forgotten have become our unconscious.

It is or this reason that Freud and his followers, who have worked most deeply on the human mind, see it as their first task to restore the lost memories of childhood to their psychiatric patients. All psychoanalysis is the process of going back to the childhood memory. "Whatever your illness today," they say, "its root cause lies hidden in your childhood, and the illness cannot disappear until the cause is uprooted."

All that we have repressed during our childhood will follow us like a shadow throughout our life, influencing our personality and coloring all our actions. You may go mad when you are sixty; but the seed of your madness might be lying in those first four years. Over the years that seed has become a tree, but its roots are in the childhood. If we dig down to those roots and cut them away, the whole tree will die. Hence the preoccupation of psychoanalysis with childhood.

The unconscious is created out of repression. Repression is the child of nonacceptance. Your impulses

are lying hidden in your unconscious. Everything that is suppressed is very powerful. Society has labeled it bad because it is powerful. Because society is afraid that if it is not repressed, it is so powerful that it will shatter society to pieces, it will destroy it.

The most powerful of all is sex; hence it is sex to which society is most opposed. Society seeks the total suppression of sex, because as soon as one's sexual feelings are repressed, the person becomes a slave to the society. Look at a bullock and compare it with a bull. The bullock has been castrated, the bull's sexuality is intact. These two animals seem not to belong to the same species. The dignity, the grace, the power of a bull gives it such a different quality compared to the bullock. The bullock is lifeless, without passion -- but if we want to harness an animal to a cart, only a bullock will do; the bull is so powerful that his strength will make it impossible to control him. It is difficult to say where he will go. He will take the cart where he wants -- into ditches and hedges, into ups and downs, which the cart will never survive. It is not so with the weak, domesticated bullock.

Every child is born a bull; and society converts every child into a domesticated ox, because only then can his power be harnessed and yoked; only then can he be used. It is because we have converted the wild into the domesticated that life lacks interest, magnificence and grace; and we have been doing it for such a long time that we no longer know -- we have no idea -- what we are doing.

Society is afraid of what the new generation will do if every child is left completely free in sexual affairs. Will they still carry the burden of society? The fear is that they will not.Will they still be prepared to become school teachers? The fear is that they will not. Will they still work as clerks, sitting in offices all their lives? The fear is that they will not. Ultimately will the institution of the family be able to survive strong liberated sexual passion? The husband will be afraid: is the wife going to care for him? One feels fear with the idea of this much energy. Everything will be thrown into chaos, and anarchy will be the result.

Society's fear of energy runs very deep; hence the necessity to weaken the child. But the weakness is only superficial, just like the embers which stay alive and glowing from the inside, spreading their heat to the ashes. The topmost layer of your personality has become just like ashes. This is why you are so miserable and lusterless, smothered, because no one can be blissful and joyful without energy.

The experience of pure energy is bliss. William Blake, a great Western poet, said, :"Energy is delight."And where energy is on the wane, bliss is lost, weakness enters. Another name of weakness is lack of interest; and the whole of society is out to weaken you, and all that is lying buried inside you. Whatever was powerful and has been buried will drive you, push you, moment to moment.

So when you experiment with witnessing or meditation, on the one hand the witness will be there, and on the other hand the fiery waves will be rising up from the unconscious. Desires will be awakened, anger will be in an active state. There is no way to avoid it. Whatever is repressed will have to be witnessed; whatever is buried inside will have to be faced. Wherever we have made ourselves blind, we will have to create eyes. We will have to undo the things we were taught to do as children, and redo them in a totally different manner. We will have to return to that point in our childhood at which our energy was stolen. This is why all religiousness is nothing but reclaiming of childhood.

Jesus says,"Only those who are like children will enter the kingdom of heaven." Like children! -- that state of pure energy, uninterrupted and undivided, where there are no labels like conscious or unconscious, only a continuous flow of one undivided consciousness; where the madness of right and wrong is still unborn; where everything is accepted; where the child has not yet begun thinking, where no thinking abides -- this state will have to be regained.

Religion is a way of getting free of all the injustices perpetrated against you by society. Religion wants to return to you all that society has stolen from you.
This is why religion can never be social.

Religion is basically revolutionary and non-social. That is why whenever there is a religious person -- a Jesus, a Buddha, a Mahavira, a Krishna -- the society is always against them. Society never accepts a religious person, because rebellion is the basic stance of the religious man. His essential process is to demolish whatever injustice society has done to you -- wherever society has paralyzed you, stolen your energy from you, blocked the upsurge of your fountain of life -- and to free you utterly and completely.

So society is essentially anti-religion, and religion is essentially anti-society. And it may surprise you, because Hindus, Mohammedans, Christians, Jainas and Buddhists, are all social. Buddha is not social, Buddhists are. Mahavira is not social, Jainas are. It is again one of the society's tricks -- to absorb religion.

A sect is born when society manages to convert even a rebellious religiousness from a bull into a bullock. Just as it turns each rebellious child into a conforming child, when society manages to cut off the

revolutionary element of a religion. then it becomes a cult, it is no more a religion. Jesus is religious, Christianity is a cult. So Jesus is crucified by society -- it has no alternative but to crucify him -- and around his crucifixion the church is created and Jesus is worshipped. Now the revolutionary element is dead, and in place of Jesus, enters the pope.

Adi Shankaracharya, the Indian mystic, was likewise scorned and was the target of much abuse, but the present shankaracharyas of his monasteries receive great honor. Adi Shankaracharya was an unbounded flow of revolutionary energy, a Ganges rushing towards the ocean. He cannot be channeled like a canal. And these shankaracharyas today are like canals; you can lead them anywhere you like -- they have no freedom of their own.

Understand it well that religion is the greatest revolution possible in the world, because the goal of religion is to take you back to that original, innocent state of being in which you were born; it is to undo everything that society has done to you. Zen masters say, "Religion is discovering your original face." When you were born you had no inkling of life and death, right and wrong; neither was there fear or hatred, attachment or freedom, nor were you worldly or religious. At the moment of your birth you were like pure water, with not even a hint of any impurity. Religiousness is the name given to the regaining of that clarity, and religion is its process.

So when you become a witness to what is happening in you, all that society has taught you to repress will begin to rise, because witnessing means that the weight holding it all down is removed. Right now you are sitting on top of it, so everything remains suppressed. People come to me to tell me about the strange states arising out of their meditations. They expected meditation to bring them peace, and instead they find themselves facing inner tempests. They expected meditation to bring them satisfaction, and find themselves aflame with dissatisfaction. They thought anger would disappear, and find themselves, to their dismay, hot with anger!

In the beginning this is bound to happen. You have been sitting on the lid that covers your repressions, and you have been riding on that lid a long time, trying continuously to hold down everything beneath it. To become a witness means that you have finally jumped off the lid; now you will only stand aside and will not do anything. Now you will no longer repress, now you will just witness. So everything suppressed will arise, all the repressions will catch fire; you will find flames leaping where there were only ashes. All the anger and sex and turmoil will surge up, will surround you, but even in these moments you maintain your witnessing. It will not last for long, because it is just the explosion of the repressions. As these flames flare up, and fade, the fire below will begin to disappear; and as the smoke is dispelled into the vastness, you will find a clear, smokeless space within. A day comes when you find suddenly that you are standing alone, nothing is left to be seen. The witness is there, but there is nothing to be witnessed -- no anger, no sex, no hatred, no envy, no jealousy. But this will take time....

If you were dealing with the accumulated repressions of only one lifetime, it would be different. But these are the repressions of numerous lives. Nobody knows how many times you have been born, and how many societies have crushed you. And each time a different society, and all these societies destroying you in different ways... this is why you carry so many inner contradictions.

Once you were a Hindu, and you were taught that this is right and that is wrong. Then once you were a Mohammedan and you were taught exactly the opposite, that this is wrong and that is right. Once you were a Jaina, and once a Buddhist... the number of societies you have wandered through is endless. You have learned so many rights and so many wrongs, and they are so contradictory to each other that you are in deep inner conflict and great confusion. So many people have carved and shaped you that no single image of you has developed. So many images have been carved, and your stone would have looked so much more beautiful if it had been left untouched. The sculptors have made it deformed and ugly.

The process of witnessing will take time, and this will depend on the effort you put into witnessing, and also on how much is repressed within you. If your effort is really profound, things may happen very quickly. If the effort is only lukewarm, you may begin to feel the effects only after a few lives, or may never feel it at all. The time taken will depend on how intensely, how enthusiastically and how totally you give yourself to the effort to become grounded in witnessing. If your witnessing can be total, all the turmoils can come to an end in an instant! If you become the very awareness, if in the moment of awareness all your energy becomes awareness itself -- no doer remains at all, only the watcher -- then even in an instant such a seeing will burn up everything lying suppressed within you.

Have you heard the story of how Kamadeva, the divine embodiment of sex, went to tempt Shiva?

Shiva was sitting in meditation, and all around him Kamadeva was weaving the web of passion and sex.

The moment Shiva opened his one eye, Kamadeva's body was burnt utterly away. Since then he has no body, and is known as Ananga, the bodiless. Such a thing can happen to you, too. There will be no need to open even two eyes -- just one eye is sufficient, provided your whole being is flowing through it, provided you are able to see in your totality through that eye. Then whatever rubbish you are carrying within will be burned away and will cease to exist.

It is important to remember that anger, sex, jealousy, are all aspects of your body, they are not aspects of you. This is where lies the difference between society and religion. Society thinks of them as belonging to you yourself, and so engages itself in suppressing them. Religion recognizes that they are not part of your essential being, but are parts of your body. So religion sets out to awaken you. Society endeavors to repress you, religion endeavors to awaken you, because it is the understanding of religion that the more awakened you become, the more you will be free from passions. The society thinks that the more you are repressed and made to sleep, the more you will be relieved of passions. Society's insight is based on the experiences of mediocre people; people like Buddha do not create society.

People like Buddha are born into their aloneness.

There exist no societies of such people, hence, so far, none of the laws of society are intelligent. Society is made up of great crowds of fools, mobs of unintelligent people, and the laws are framed by them. It is as though the laws are made by blind men; and when a child is born with eyes, those blind men operate on the eyes of the child to blind him, saying, "This child is born with an accidental deformity. Eyes should not exist, but this child has eyes. Cut them out!" Or else they will teach the child to keep his eyes closed, because no one sees; and when no one sees, it is a crime to see. They will create in the child a sense of guilt about seeing, and teach him to regard it as a sin. "If you see you are a sinner, so be prepared for your eyes to be removed, or agree to keep them shut."

Society is made up of the blind. Those who have eyes have no society; they are born alone. Kabir said, "There are no crowds of mystics and they do not form a group." The mystic is all alone, because these heights are such that they can be attained only by individuals. The crowd cannot reach there. The heights are so difficult and arduous to climb that it is only once in a while that an individual makes it; the rest of the people are left behind. Society is made up of people who have no intelligence. But the fools also create the rules, and they live under the impression that they are intelligent. The first principle of the unintelligent is that you are the body, and nothing else but this body -- this is the first principle of the ignorant -- so whatever resides in your body is you. The first principle of the mystics, of those who know, is that you are not this body; you are other than the body and separate from it. Your being is altogether unique and unconnected with it. You are in the body, but you are not the body. The body is like a house and you are its resident. The body is like clothes and you are wearing it to hide yourself. The body is like an instrument to be used, or a chariot, and you are the charioteer.

So the first principle of the mystics is that you are separate from the body, and the first principle of the ignorant is that you are identical with the body. The whole trouble between the two is based on this. If you are not separate from the body, then whatever faults and shortcomings you have will have to be eliminated from your body. But these things do not get eliminated by your efforts, they only go into hiding. Once they are hidden, they create diseases; all manner of diseases arise.

Freud says that of all the diseases known to psychoanalysis, ninety percent are the product of sexual repression. And modern medical science says that a minimum of fifty percent of all diseases are of a psychological nature. You will be surprised to know that a minimum of three out of four individuals are troubled by one or another kind of psychological disease, and Freud says that of these, ninety percent are the result of sexual repression. As soon as sex is repressed, a climate of disease is created. It is as if a kettle is boiling, and you have sealed the lid down with a heavy weight and closed off all the outlets -- and all because you are inimical to steam! And underneath, the fire is still burning. Now the explosion is bound to happen.

Every day your body is active, every day you eat meals, and with every breath you take oxygen into your body. All this creates new blood cells and through all this sex is being born. The food provides the fire, your breathing assists the combustion, and the fire finds its expression in sex -- and that is what we are repressing. The stove is burning full, we keep on adding new fuel to the fire, and we have placed great stone weights on the lid of the kettle -- stone weights of religions, morality and social behaviour. Neither do you allow the steam to escape, nor the fuel intake to lessen. Then what is going to happen? Explosion! This man is in a diseased state; he will go mad. Madness means the explosion, madness means all norms and boundaries have been broken. The kettle is blown to pieces, the fuel is scattered everywhere, and the

contents of the kettle too!

So some so-called religious people -- who are not actually religious at all -- begin to remove the fuel instead of removing the weight from the lid of the kettle. They eat less food because they are afraid of sex.... because if the body is fed, then sex is going to be vitalized. It is food that provides the energy for sex -- so the saint fasts! Through fasting, no new energy is created, so there will be no explosion in the kettle. But the saint who is like this will be impotent and long-faced. It is unusual to find a blissful saint, a happy and smiling saint. He will be sad, old and serious, a stunted tree, because he only allows himself as much food as he needs to keep himself alive. A little more food than meets this basic need, and sex will stir in him.

Passion is abundance of energy, it is an expanding, it is your surplus energy involved in sex play. So the saint will take only the minimum food necessary. He will eat only once a day, and not enough, separating out the nutritious part alone. He will live on dry foods so that he absorbs no extra fuel. Now there will be no fire, only a mild, smoky warmth, enough to warm the contents of the kettle so that life can somehow continue, so that it does not altogether go cold. Naturally, this man is in the same situation as an oven with only smoke: the smoke produces a little warmth in the water, but there is no boiling, no steam, no music from the kettle.

Many Zen masters have sung the praises of this steam-music, and Russian poets have sung songs to it. It is a music to be heard in the early morning before the bustle of the day begins, when people are still in bed, when the birds have not yet spread their wings. Then you can listen to the murmur of the kettle. But without fuel this music will cease to play.

Hence, it is very difficult to find a saint humming with energy. His life force is weakened, he is almost dead; he walks, he sits, he moves around, but he is tired. He is tired even without doing anything; the flow of his life energy has stopped. There are other dangers, too, if the earth is full of such monks as these. A gloomy person cannot endure the bliss of others -- he wants everyone to be gloomy. And the gloomy person creates a sense of guilt in the minds of those who are smiling. The diseased man always look at the healthy ones with jealousy, and creates an atmosphere as if to be healthy is a sin.

It may surprise you to know that Leo Tolstoy, who was very favorable towards this diseased saintliness, has written that to be healthy is to be ill, and that if a man seeks to be spiritual he will have to drop the desire to be healthy. Instead, he must be ready to be sick, he must be ready for a pitiful lack of vitality, and for a generally wretched state of health.

So in the name of spirituality there are two possibilities available: either withdraw the fuel supply so that there is no fear of the steam being created, or go on adding weights on the kettle lid so that there is no fear that it will blow off. In one case the result is a dull person who is dead before he has died, and in the other a person doomed to go mad when the explosion finally happens. Those whom we call monks follow one or the other of these two paths of sickness.

But look at Buddha or Mahavira; they look neither sick nor insane. It is rare to find a body as beautiful as Mahavira's. His every cell is the incarnation of dance and bliss. Looking at an image of Mahavira it is hard to imagine that we could ever find a more beautiful body. But just look at the monks who are followers of Mahavira! The degree of emaciation will make you feel ill. They look really sick; there is none of the bloom of Mahavira in them. And how can there be ahimsa, nonviolence, where there is no blooming? A miserable man must be violent. He would like to see others as miserable as himself, and he cannot rest until he has made you all miserable. That is why these so-called holy men devise every means they can to bring others into misery. "Eat less," they teach. "Take the vow of celibacy." And if you don't, they look at you as though you are the greatest sinner in the world. You will feel hatred and condemnation from their eyes. But what this condemnation from the "holy" men really amounts to is the declaration that they have not found their own health, their lives are sick.

The true saint is an individual overflowing with infinite dance; he is a continuous music. Sitting near him, even if he is sitting still, doing nothing, you will feel that something is dancing in him. You will hear his poetry even when he is silent. If you have ears and you are around him when he is walking, you will hear the music of a dancer's bangles. In his every action you will discover the melody of his life's Veena. His whole being has become musical and artistic. Only then is life a festival, and only then can a man give thanks to existence.

How can a miserable saint be thankful? Even if he talks to God, he only complains. All he can say is, "What a life you have given! What a burden! Stop it!" The only thing he can possibly be full of is complaint; he cannot be full of gratitude. You can only thank if you have known the beautitude.

And witnessing is the path to beautitude. No withholding of fuel, because in the fuel is life. No

decreasing of energy, it has to be increased -- because energy is bliss, and God is just a name for the supreme energy. You cannot attain to it through de-energizing yourself. You can only experience God when your energy is growing to such abundance that it floods all your boundaries and barriers. You can attain it only when your energy is overflowing, flooding all the banks. How can a dry river reach the ocean? As the water becomes exhausted, puddles will appear obstructed by heaps of sand; everything will go dry. And if the river flows any further at all it will be only to form a few more such puddles -- if you withhold the fuel.

Enhance the energy of life! Let life-energy reach to its ocean -- and at that point there is no end to it, because the energy of life is infinite. With life-energy, excess is impossible. You cannot have too much energy, because no matter how much you have, you will discover that there is still more.

The river that is bound for the ocean has to have abundant water and abundant joy. A flowing force is needed so that it does not end in puddles but can maintain the flowing journey across all boundaries, immersing all that obstructs... and such a river one day will finally reach to the ocean.

If you are to reach the ocean, you will have to become the ocean to a certain extent, because only like can meet like. If God is infinite energy, then de-energized you cannot meet him. If he is vast, and you are depleted you cannot meet him. So at least to some extent become like him. If he is life, how can you journey to him as a corpse? Look around! He is dancing. Flowers are blossoming in him, melodies are pouring from him, and all around life is full of exultation.

We have a few festive days. Once a year we observe Holi, the festival of colours, painting ourselves and each other with bright colors. Once a year we celebrate Diwali, the festival of lights, and light many lamps in the darkness. But our life is dry and dull; and it is just because this is so that man has had to create festivals. The birds, the beasts, the plants, the rivers, the waterfalls -- they have neither Holi nor Diwali. It is because man is sick that he is satisfied with just one Diwali. One Diwali is just a consolation. So on that day the new clothes, the firecrackers, the lighted lamps -- and then we return to the same gloominess, the same prison, the same misery, the same anxiety.

When Holi comes, and we sing and dance, breaking all bounds and throwing off our normal codes of conduct. On that day we throw all our morality, rules and etiquette to the winds; for one day our river flows, breaking all disciplines. But do you think that a river that flows for one day of the year is going to reach the ocean? And even this one day is only an apology for the real flowing; it is just a mockery of our real selves!

Look at nature: there is Existence enjoying Holi every day, and celebrating Diwali daily. In nature the colors flow afresh every day, new flowers open each morning. Even before the old leaves fall, the new buds are bursting out and the new shoots are springing up. The festival does not stop even for a moment -- it is non-stop, every moment is Diwali. Such will be the life of a religious person. He will be festive each moment -- he is grateful that he is. His every breath is an expression of gratitude and benediction.

And this is a by product of witnessing. In witnessing there is to be no frugality with the fuel; you are not to be de-energized. And neither is the lid to be weighted down -- you are not to be turned insane either. It is not intended that you should explode into madness, be broken into chaotic pieces. Witnessing means seeing from a distance whatever is happening. This burning fuel is very beautiful; these rising flames have a magnificence, and this life which is manifesting itself like a fire, has a deep attractiveness. These songs of boiling water -- the humming, the bubbles, the foam, the rising steam -- it is all so beautiful! All this is accepted.

Remove the lid, let the steam. Let the fire burn and the steam fly free and you see all this from a distance, and an extraordinary truth reveals itself: that you are watching all this happen in the body. This fuel, this water, this steam, all are happening in the body. You are surrounded by it but you are beyond it.

The day you begin to see that you are beyond all that which is surrounding you each moment, you have transcended. From that day on you will no longer be disturbed by anger, you will not be troubled by sex. From that day, even if you enter into sex you will be standing at a distance, and now you will know that you are flowing with the supreme energy of existence. If existence wills that you should enter into sex, okay! Let it be done! And even if you are angry, after this day has come, then anger will be a playing, a game, an act. If it is necessary you will allow it; but not for a single moment will you be identified with it. You and the passion will remain separate.

To be in the world, but not of the world; to be in the body, but to not belong to the body; to pass through the river, but without getting wet -- this is the essence of witnessing.

A Zen master was bidding farewell to his disciple. He was telling the disciple to go into the world and tell others all that the master had taught him, to give them whatever the master had given him. Just as the disciple was descending the steps of his master's house to set off, the master added, "And when you cross

the river, see that your feet do not get wet."

The disciple was taken aback, and his agitation was evident. To cross the river without getting his feet wet? If the feet are not to get wet, then better to avoid the river! It can only be crossed if the feet are allowed to get wet -- so don't go to the river!

The master said, "It is better that you stay back. If you have not understood this small matter, then the time for your leaving has not yet come." The disciple asked him to explain. "This is not a matter to be explained," said the master. "You begin your meditations again. Practice witnessing again, because this is the meaning of witnessing."

This is the whole meaning of witnessing: go through the river, but don't get your feet wet! If you avoid the river, it is because you are weak. If your feet get wet, then you have gone astray. It is difficult, but as the witnessing begins to happen, so the complications begin to evaporate. You remain only the watcher, you do not become the doer. So watch the anger, watch the sex, watch the jealousy, and know well that you are the seeing, and not that which is being seen. Break your identification with the seen, and connect it with the seer.

As you start getting glimpses of it, you will slowly find that the world is running on its own energy. You need not support it, you are not needed. The body functions without you. The body feels hunger, demands food and itself puts it in. You are unnecessarily coming in between. The body feels the heat, and the body seeks out the shade of a tree. If you come in between, you do so unnecessarily. You were not needed. You could have just watched the body feeling the heat, watched the perspiration telling the body it was in trouble, and watched the body rising and moving into the shade. If you can just watch this body in trouble because of the heat, moving into the shade -- a witness to the scene, but not its doer -- then you are already liberated. There is no other liberation. And before long you will find that you are free of all that society repressed in you. But whatever is given by nature, from that there is no liberation.

Witnessing will relieve you of all that society has forcibly repressed in you, of all that is unnatural. But understand this well, that there is no freedom from that which is given by nature. If the disciple does not understand this he will be in difficulty, because he will think that freedom has still to happen from this and from that.

Remember, you can get rid of that which is given to you by others, but not that which you have brought with you. You will be able to leave that only on the day you depart from your body.

One who has found liberation from society and from its conditionings we call jivan mukta; one who is liberated while living, one who has no repressions left in him. But still nature must run its course in him, even now. The jivan mukta will still experience hunger -- and he must. In fact he will experience hunger in a way which is not possible to you, because everything in him has become so pure. The witness is pure in him and stands separate from him.

The hunger that you feel is not real hunger, and this is because you are not a witness. If you eat food at one o'clock every day, then just the clock showing one o'clock makes you hungry -- and it may be that the clock stopped in the night at one o'clock, and is showing one o'clock now when in fact it is only eleven o'clock in the morning! Just seeing this false indication of lunchtime, and hunger can arise. This hunger is false, and it is interesting to observe that this hunger will disappear if you just wait a little. Only false hunger can disappear. If this hunger were real, it would only grow in intensity. If you go to sleep at ten o'clock every night, then every night at ten o'clock you will feel sleepy. This drowsiness is false, mental. If for ten minutes you don't go to bed, and instead find something to do, the sleep will disappear, and you may stay awake the whole night. If it were real, it would have been more intense by ten-thirty, and still more by eleven; the sleepiness would have just grown more. But it is not real; it is your imagination, it is your identification.

So you cannot feel the kind of hunger that the enlightened one feels, nor can you experience the kind of sleep he experiences; even on the body level you cannot derive the same pleasure that he does. But whether it is pleasure or pain, sleep or no-sleep, or hunger or thirst, the enlightened one is standing detached -- that is his enlightenment. He allows the body to run on its own. He understands the fact that the body functions on its own, that there is simply no point in being the doer. Remove yourself, separate yourself a little, and just see whether the body continues on at its own or not! Your doing only creates problems. You create trouble by interfering and preventing the body from working with its own ease.

Whatever has been imposed by society will disappear in witnessing. Whatever is given by nature will be purified and cleansed, but will only disappear with the disappearance of the body. The jivan mukta is liberated only from the society, and when he becomes free of his body, that is the final liberation, the

supreme liberation. Then, free from nature also, he remains the pure witness.

The buddhas talk of two nirvanas, two enlightenments: nirvana and mahanirvana, the great nirvana. Nirvana happened to Gautam Buddha on that day when, at the age of forty, he came to know that he was a witness. Buddha lived for another forty years after entering this state of nirvana, experiencing hunger and thirst, needing to drink and to sleep at night; he continued to know the tiredness of the body after walking during the day, and knew both health and sickness. Then came mahanirvana -- the body also disappeared. First society disappears, then nature. And when society and nature both disappear, then pure brahman, pure soul, the absolute reality alone remains.

Let society disappear first. Sannyas is the declaration that now I have begun the work to free myself from society. This in itself is the meaning of sannyas. Sannyas does not mean that you have retired into the jungle to become a religious seeker -- because it is quite easy to take society into the jungle with you. Go to the jungle, and if you were a Hindu here and continue to regard yourself as a Hindu there also, then you are carrying into the jungle what you learned in society and have not left society at all.

Renouncing society does not mean running away from society. There is nowhere to run away to -- where will you run? Renouncing society means finding freedom from all that has been imposed by society. And that freedom from society's chains is to be found in the reclaiming of your childhood innocence. Become as fresh again as you were in childhood. To regain the lightness of a child is to be freed from society.

Your nirvana will happen on the day that you finally attain complete freedom from society. First you will begin to feel how nature and your self are separate. Society lies between the two, spanning the two like a bridge. That bridge will disappear. On one side you, on the other, nature; purush and prakriti, soul and nature -- and there is great juice in the game!

This game played by pure soul -- purush, the male, and pure nature, prakriti, the female -- is very juicy. It is this game that the Hindus have called in their mythology rasleela -- the game of purush and prakriti, of the soul and nature.

Look at Krishna playing with the gopis -- the thousands of beautiful women who were his lovers. That story is beautiful. Krishna, the soul, purush -- the male energy -- has become a pure witness, and all around him dance the gopis, seducing the one who cannot be seduced! The day the bridge disappears within you, there is no social link left.

And it is hard to find a more asocial being than Krishna. Hence no matter how much you worship Krishna, deep down you remain afraid of him. If you were to suddenly meet Krishna, you would be afraid to introduce him to your wife -- this man is dangerous! Nor would you want your children to have anything to do with him -- this man is a troublemaker! If is fine to worship him from a distance, but to be close to him is a different matter. Krishna has let go of society completely; he is totally asocial.

This story of the gopis dancing around him is the story of what happens when you shake off every last trace of society's impositions and become pure again like a child. This is why Krishna is mostly portrayed looking like a child. He lived to be eighty years old, but there are no paintings of Krishna as an old man, not because he never grew old -- he must certainly have done so because nature will have its way. His body must have become frail and bent, his teeth gone -- maybe he needed a walking stick to support himself. But to think of Krishna walking with the aid of a stick is inconceivable to us; we cannot allow ourselves such thoughts. It seems improper to think of Krishna's body as old and tired.

Yes, nature must have taken its course, but still purush, the spirit, must have remained constantly fresh and boyish, like newly-sprouting leaves. Hence artists, and poets like Surdas, all reflect in their lyrics and pictures the childhood of Krishna. This is the essential nature of the pure spirit. Krishnamurti calls this childlike state the unconditioned state -- free of all conditioning, free of society, free of the slightest trace of a line drawn in you by anyone else: unconditioned, undisturbed consciousness.

But the fact that you have disappeared into pure witnessing does not mean that nature stops at once. Nature continues her dance; she has her own momentum. If you are pedaling a bicycle and then stop, the bicycle will coast on for some distance under its own impetus. If you are pedaling uphill at the time, this distance will be very short, but if you are riding downhill you will be able to freewheel a long way. Hence, people who enter nirvana before they are thirty-five years old are like the cyclist who stops pedaling when he is traveling uphill. It is difficult for the bicycle to travel much further. Up to the age of thirty-five, life is an uphill climb. Thirty-five is the peak. Hence those who attain to knowing, nirvana, before they are thirty-five, do not live very long lives; nature's dance comes to a standstill very soon after that. Only with great difficulty can the dance of nature, of the body, be made to continue. The desire, the passions, that

previously provided the impetus have now ceased. The impetus to keep the body going can now come only from compassion, and this is not easy. So all those who become enlightened before they are thirty-five, like Shankaracharya and others, die young.

People who become enlightened after they are thirty-five, their bicycle continues running on its own momentum; life is now on a downhill course. So Mahavira and Buddha lived till they were eighty. Once life is traveling downhill, it can run for much longer without you pedaling. Even though you have become only a witness, the dance of the body goes on -- the hunger, the thirst -- but now you are standing at a distance. Before you were the doer; now you are the watcher. Up to now you were a participant, but now you are a witness, no longer bothered about the results, no longer trying to affect them. As long as you were a participant you lived with an inner anxiety about the result, the consequences. Now, whatever the outcome, there is no anxiety.

This is what Krishna says to Arjuna when he asks him to stop worrying about the outcome of the battle and to drop any desire for victory. He is asking Arjuna to be a witness, to simply watch whatever happens. Let nature -- prakriti -- take her course and do what she wants. You stand aside.

First every trace of society, its conditionings will disappear. Then nature, prakriti, will also come to a standstill. How long can the gopis keep on dancing? They will get tired.

The Sankya Sutras say that when purush -- the male manifestation of soul -- is able to witness, then prakriti -- the female manifestation of soul, nature -- puts all her talent into her dancing, trying to seduce, because she too feels unhappy at the thought of you being at a distance. Your becoming a witness and standing aside is bringing her game to an end, so she employs all her artistry to call you back again, to engage you again. But the sutras say that once you have begun witnessing nature, the dancer, she gets tired and eventually dances to a standstill. She drops all memories of you, and you are beyond her limits. Then is mahaparinirvana. Then there is no more birth. Now the soul is one with the vast ocean, gone in the fusion of is and is not. The soul is not, because now there is no center of ego, of I. The soul is, because there is no way for what is to die! The soul becomes one with the great centerless void. You as you are will not remain; only as the whole you will remain. This is the goal, this is what we seek.
Enough for today.

Nowhere To Go But In

Chapter #4
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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
GAUTAM BUDDHA BECAME ENLIGHTENED SITTING UNDER A TREE. YOU SAID ABOUT SOCRATES

THAT HE WAS STANDING UNDER A TREE AT THE MOMENT OF HIS ENLIGHTENMENT, AND A SIMILAR STORY IS TOLD OF KRISHNAMURTI. YOU YOURSELF LEFT YOUR HOUSE AND WENT UNDER A TREE ON THE NIGHT OF YOUR ENLIGHTENMENT. ARE TREES CONNECTED IN SOME ESOTERIC WAY WITH THE HAPPENING OF THE HAPPENING OF ENLIGHTENMENT? COULD YOU ALSO EXPLAIN THAT IF ENLIGHTENMENT IS A SUDDEN HAPPENING, HOW DID YOU COME TO RECEIVE THE INTIMATION OF ENLIGHTENMENT THAT PROMPTED YOU TO LEAVE YOUR HOUSE AND GO AND SIT UNDER A TREE?

Enlightenment is not related in any way to any external object. It cannot be; enlightenment is an inner happening. It happens in you, and it happens because of you. Even its not happening is because of you. That it has not happened so far is also because of you. No one else is responsible for your ignorance; likewise, no one and nothing else can be the cause of your enlightenment.

And remember, if anything could be a hindrance, then the same thing could also be a help. No tree is responsible for your unenlightenment. The bodhi tree is not a hindrance to Buddha's enlightenment, so it cannot be a catalyst either. The tree has no responsibility. What relationship can Buddha have with a tree? That buddhahood did not happen was due to Buddha, and that it did happen was also due to Buddha.

So first of all understand that this is a fundamental truth, because it is in the very nature of our minds to throw the responsibility on someone else. If something bad happens, we think it is because of someone or something other than ourselves; perhaps the stars, the planets, the constellations, or somebody else, or certain circumstances; and if something good happens, then too we think that its source is somewhere else other than ourselves.

There is a reason for this habit of mind. If the responsibility is someone else's, then your own responsibility is at an end, and the mind can rest. So some talk of fortune, others of destiny, others of God's will; some say that it will happen whenever it is destined. As a result, the question of you doing something, of you making an effort, of you moving in a certain direction, does not arise; it will happen when existence wills it. In fact except for your own will no one's will can either assist or oppose.

Still, the fact remains, Buddha came to his self-realization sitting under a tree, Socrates was standing against a tree at the time of his enlightenment, and Mahavira too was close to a tree. What could be the reason? It cannot all be dismissed as coincidence. The reason is just this, as I was telling you yesterday: the first, the outer layer of the individual, is of culture, society, conditioning. The second layer is of nature. And the third, the innermost layer, is the basic divine being.

So you can understand the phenomenon in this way: culture is the outer layer, nature is the deeper inner layer, and the being, the self, is the base. Or it can be seen in this way: the being, the self is the center, nature is the circumference, and covering the circumference is the web of conditionings. The tree is the symbol of nature. All these people going into the wilderness, casting off society and their conditioning -- take it as a symbol. All these people dropped their conditioning and went to the forest. The happening took place amid nature. It could not happen in the so called civilization; it happened somewhere that was free of man's imprint, where there was nothing that had been touched by man's rules and customs, where man's artificial web did not exist. Yes, the event happened under a tree, but the reason is not hidden in the tree. It is just that these people left society and went to nature.

Once in nature, these people disciplined themselves to withdraw from nature; they dropped nature also. You can leave civilization for the forest, but where will you go from the forest? Both nature and civilization are outer, external, so you can move from society to nature and from nature back to society. But if you have to drop both, then where will you go? On the outer there is nowhere left to go; the only way now is inwards. Leave society and go to the Himalayas; leave the Himalayas and return to society -- but both are on the outside. The one who has left society for nature, and now wants to go onwards from nature, will have to turn inwards.

So the first journey is from the so-called civilization to nature, and the second is from the outer to the inner. The enlightenment of these people took place in nature because the second journey can only begin from that place.

Nature is a stage between conditioning and being, and there is a need to rest awhile in that place. The myth that buddhas attain under trees reflects the stories of people who, having put aside the so-called civilization and their conditioning, have been at peace in nature. From this resting place begins another journey -- inwards. Buddhahood does not happen under a tree, it happens only within the self. The tree was just a stage on the way.

If you understand it in this way you will find it easier to travel through the difficulties of your own

journey. First your slate has to be cleared of all that man has written on it in the name of culture. When it is cleared, you find yourself under the tree, in nature. To come to nature means to enjoy pure childhood, to live in an innocent simplicity, empty of all calculation, of all the cleverness that society has given you. What arises then is flawless and sacred. Now you are neither good nor bad -- no tree is good or bad. You cannot make any distinction between trees -- that these are sacred trees and these are profane trees. If you are sitting under a tree and a fruit falls from the tree and injures your head, you don't say that the tree is wicked. Even if the whole tree falls on you and kills you, nobody will say the tree is a murderer, because the consciousness of trees is not yet divided into good and bad. Even if you die under a tree, it is only a matter of coincidence; the tree is not responsible, because it harbored no wish to kill you.

To enter into nature is to withdraw from the concept of good and bad, and to live in the realm of the pure and unhindered nature -- where there is no duality, where there is no choice, where whatever happens is accepted, where we float with no attempt to control. This is the tree, and it is under such a tree as this that we find the Buddha's enlightenment happening.

When man is relieved of the burden of humanity, he becomes light. You may not have considered this, but the peace that one finds on going to the mountains is not caused by the mountains, it comes from being free of mankind. You go for a walk on your own, there is no one else around, and suddenly a man comes into sight on the road. At that very moment you change, even the way you are walking changes, because now a new weight is on your mind: society has entered. Up to this moment you were all alone with the trees, the sky, the stars, there was nobody to oppress your mind, to decide whether what you are doing is right or wrong, whether your way of walking is as it should be or not. You were alone, wandering along amusing yourself, maybe smiling, humming a song perhaps, and in this aloneness you had become as a child. Maybe you were talking to yourself, gesticulating, making faces, dancing -- and suddenly a man appears on the road and everything changes. The childhood disappears, you come back to your calculating state of mind -- what will this man think? It is society that has entered in. Now your behavior will only be such as is acceptable to society; otherwise you may well be regarded as insane. Now you will walk in a fitting manner. Society and the social codes have all come back. The happiness which aloneness has to offer is the happiness of feeling free of society, because society is an ever-present prison, it encloses you wherever you go.

People come to me and say that they are beginning to catch a taste of bliss in deep meditation, but they do not allow themselves to go totally into it, because, "someone may be watching. We are afraid of what they may say about us, so we do not go fully into it." The very idea creates disturbance. The deciding factor is the other's eye, because he will not only see you, he will also judge whether you are right or wrong in what you are doing. The other will form an idea about you, or if he already has an idea about you, he will change it. Up to now he regarded you as a gentleman, a cultured man, a prestigious person, and if he sees you here, weeping and screaming, his opinion of you will change. And we live by other people's opinions, valuing their opinions of us because we have to live with them. Tomorrow you might need this person to do something for you, and he may not even allow you in his office. You may say hello to him and he will look the other way, afraid of what others will think of him -- that he has some relationship, some friendship with this person who is mad. Certainly this man may also have some madness in himself.

The fear of opinion is great, and society is a web of opinions all around us. One woman said to me, "I will come and watch the meditations, but I won't be able to join in, because there are a hundred or even two hundred spectators there, and many of them are my acquaintances."

The Western seekers who come here enter into meditation far more easily than you do. The reason is that none of their acquaintances are here; and as they have no dealings with you, they are not bothered by what you think of them. You would find it just as easy to enter into these meditations if you were in England or America, because that society is not yours, those people are nobodies as far as you are concerned. No matter what they see and think of you, how can it affect your interests?

But in the case of acquaintances, with whom you have to interact, with whom you have business and other interests, there is much fear. They may well affect your interests. And if your image changes in their eyes, you will find yourself getting uneasy, because you have no self-awareness. You have taken it for granted that you are that which others think you to be. If others say you are beautiful then you think you are beautiful. If others see you as being good and a nice guy, then that is how you see yourself. And if others regard you as mad, it won't be long before you start having doubts yourself, and finally one day even start believing you are mad.

Psychologists maintain that we retard the intellectual development of most children because we treat

them from their very childhood as though they are stupid. If you consistently tell a child that he is stupid and unintelligent, when can he learn to trust his intelligence? Never! And remember, it is you who are committing the sin of making him stupid. When the father tells the child he is stupid, when the schoolteachers tell him he is stupid over and over again, the child begins to think, "They must be right! If they all think so, then I must be stupid!" Then the child begins to prove them right, because his logic is that it is not good to oppose what so many people say. What so many people believe must be right! And whenever any situation proves him stupid, he will say to himself, "This was bound to happen, because I am stupid, just as everybody says."

Repeat any idea often enough, psychologists tell us, and eventually it will take root in the mind and affect your behavior accordingly. You have created your self-image out of all that society says about you. This identity of yours is borrowed, you are dependent on the views of others for this image. Only those who have discovered their own true identity, who have realized their own self, can be free of this pseudo-identity. Only one who knows himself can liberate himself from this borrowed self-image, and only in breaking the borrowed image can you know yourself.

This is why Mahavira and Buddha go to the forest -- it is not that the forests attract them, but that they are repelled by you. It is not that the mountains are calling, it is you that are driving them there! The mountains are lovely because they do not judge you. No mountain will regard you as insane if you dance ecstatically. Trees are like saints; they do not think about you, they form no opinion about you. You are sitting, that's fine; standing -- perfectly okay; weeping, laughing -- all okay! The tree accepts you as you are; the tree will not disturb your being in any way.

But man is very strange. Man cannot accept that there is any freedom of your being, that you have the right to be as you are. Man says, "I shall interfere, I am going to improve upon you." Everybody is engaged in molding everybody else. The husband is busy molding the wife, the wife is busy shaping the husband, the father is shaping the children, the children are also shaping the father. Everyone's eyes are like guards watching others. They are not just eyes but bayonets. And through them we are expressing our opinions, right or wrong. From all sides come the condemnations and praises. Caught in this web, it is difficult to find the self.

This is why people withdrew to the wilderness. This is why Buddha had to leave the palace. Remember, my emphasis is that it is not a question of leaving the palace, nor is the wilderness calling, but the web, the net of conditionings within us is so intricately connected with the palace that it will not break unless we leave the palace itself. And it will be surprising if it does break even on leaving the palace -- the fear is that it will follow you even when you have left the palace.

Buddha left his palace and traveled, and the kings of the neighboring states, wherever he would go, would come and say to him, "What are you doing here? If you have any problems with your father -- they were all friends of Buddha's father -- then my palace is open to you, and my daughter is available to marry you. You can rule half of my kingdom. This going to the forest doesn't suit you. It is not fitting for a prince to wander like a beggar. If you don't get on with your father, it doesn't matter, you are always welcome here. I am your father's friend, hence just like a father to you."

Buddha would laugh and say, "There is no quarrel between me and my father, and it is not about my leaving or not leaving the palace, it is about transforming myself. And if I cannot accomplish this in my father's palace, it will be far more difficult to transform my being in your palace. If I cannot transform myself among my own family, it will be utterly impossible among those who are not my friends and relatives." ... Because your own people may even excuse you in some matters, but why should those who are not connected to you?

For six years Buddha constantly received such invitations. When Buddha's father found out that his son was begging on the streets, he assumed that he had gone crazy. "We have everything he could ever need," he would say, "and none of our ancestors has ever been a beggar. We have always lived as the emperors we are. What kind of madness has happened to this boy?" In the eyes of his father Buddha must have looked insane, and to protect himself from these eyes Buddha needed to go to the forest. Had his father been able to accept him, had he been able to say, "This is the way he is, fine!" -- but it was not so!

The ways of being in this existence are infinite, and every soul has the right to become whatever it can, whatever it wants, whatever its potential is, whatever it is destined to be. The meaning of love is simply to allow the other to become all that he can; to allow the seed to become a tree and come to its flowering, without hindering it. Love does not require the lily to become a rose, or the rose to become a lotus. Love allows the lily to be a lily, nurturing it as a lily, watering it with care the way a lily needs to be watered, and

being careful not to create problems for it. This is what love is.

And it is evident that there is no love at all in this world. Had there been love in the palace, Buddha would not have needed to leave it -- because love accepts you as you are, love does not try to change you. The effort to change others is an expression of hatred and violence -- it is a kind of surgery: "I want to carve you like a stone, mold your features, shape your insides into my image of you. I will cut into you with hammer and chisel, telling you that you are wrong, until you turn out the way I want you to be." And everyone is trying to improve upon the other by adding their own bit of carving.

But there happens no improvement, only a bit more perversion, because every individual can become only that for which he has the potential. There is no way on earth to make him anything else, and whenever we attempt to do so, we will do him a twofold harm. He won't be able to become what he was born to become, and of course he can never become that which he carries no potential for. He will be crippled -- hung in the middle, neither on the earth nor in the stars. His destiny has been altered, and he is destined to fail to fulfill what his destiny has now become. This is why we are so stunted. This is why we live such ugly lives, and die ugly and half-formed, with our seeds never reaching to their flowering. This is the reason, too, why there are so few Buddhas and Mahaviras seen in the world.

Every man is born with the potential to become a Buddha, but there are so many people engaged in shaping him. It is said that too many cooks spoil the broth. So many people, so many artists and sculptors are after each individual that there is no way that this statue can be made; it will be destroyed. The mother wants to make the child something, the father wants to make him something else, the uncles want something else; the grandfather and the brothers want something still different; teachers are trying something different; politicians have some other designs on him. In their very effort to make something out of the child is his destruction.

We may offer our hand to help, but the other can become only that for which he carries the potential within himself. And this is tricky, because we only offer our help to exploit. Our help is a kind of bargain, requiring the other to agree with you. Even the father says to his son, "Unless you are prepared to listen to me, these doors are closed to you!" It is not out of love that these doors are open, the father is committing an act of violence with his bargain: "If you comply with my wishes, with the decisions of my ego -- if you agree to become what I want -- then this bread and butter is yours, then this house is yours. If you cannot become as I wish, then what is my relationship to you? If you want to become what you want, then stand on your own two feet!"

The quarrel that is perpetually going on between husband and wife everywhere in the world -- its roots lie in this kind of attitude. The wife cannot allow her husband his independence; she wants to govern every aspect of his behavior, his every line of action....

I have heard: a schoolteacher wrote a letter to the mother of one of the children in her class. It said, "I am fed up with trying to control your son. He is after every girl in the school. Already he has got half of them into trouble. I am finding it more and more difficult every day to control him -- I don't know what to do!"

The boy's mother wrote back, "When you find a way to control him, please do not hesitate to let me know, because I have the same problem with his father. So if you find a way to stop him harassing all the girls, please tell me, so that I can use it with his father. I have been trying for twelve years, without success!"

Every wife tries this her whole life and fails. They fail not because men are bad, but because no one can ever succeed in shaping another's behavior. And the husbands too are watching all the time. Such eyes cannot be full of love, because love accepts, love trusts. Trust is the sign of love. But the husband is sitting in his office worrying about the possibility of his wife laughing and chatting with some other man, because the husband cannot tolerate the idea that his wife should even smile when he is not with her. Without him, she should be constantly miserable. All husbands expect their wives to behave like a character in Kalidasa's poetry, receiving messages with clouds, pining for their husbands while becoming pale and fading away, and hardly noticing the existence of any other man in the world. Without him she is lost, as though for the woman there is only one possible source of pleasure -- her husband. All joy must come through him, as though the rest of the universe is empty.

This is neither trust nor love. It is just an attempt to mold the other to your own specifications, as if the other is an instrument, an object to be possessed and ornamented, rather than an individual with a soul.

This effort to change the other in every conceivable way is the trademark of society. And it is a trait that runs so deep that Buddha has to go to the forest. And where will he sit in the forest? Under a tree, of course!

This is why I say it is just coincidental. Buddha sits under the shadow of the tree to keep himself aloof from the society, because this fire of the society burns you out; this poison of the society kills you. Up to now we have been unable to create a society on the earth in which buddhahood can be nurtured. I will only call it really a society in which it is not necessary to go to the jungle to grow to one's buddhahood. Until that happens, know well that all we have is a pseudo-society, barbarians, a violent group of killers.

But the ways of cutting the throat are so subtle and refined that the one whose throat is being cut is also feeling glad of it. He lives under the impression that this is all being done to him in his own interests. For centuries it has been propagated that whatever society is doing is all in your own interest: Even if we kill you it is for your own good! And as others are doing to you, so are you doing to others. It is essential to move away from this mess; hence the event takes place in the wilderness.

But remember, once he has attained to buddhahood, Buddha returns to society. When his self-realization has happened, Mahavira returns to society. Little thought has been given to this subsequent happening. Why do they return? -- because now there is no danger. Now you cannot destroy the Buddha, neither by cutting his throat, nor in any other way. In his buddhahood he has attained something which cannot be annihilated. Now the immortal is part of Buddha's life, and its flowing through him is eternal. Now if you come close to Buddha, it is you who will be in difficulty, not the Buddha. In approaching him now it is you who is taking the risk. And Buddha is not trying to change you, but the very nature of being a buddha is such that in his presence you will change.

A master is not one who is seeking to change you. A master is one in whose proximity the change begins on its own. A master cannot be more than a catalytic agent, and if he is more, he is a charlatan. If he is making any direct effort to change you, he will also oppress you. If he praises you or condemns you, if he persuades you to agree, if he is annoyed when you don't agree and smiles when you agree, then he too is using the heaven-and-hell, greed-and-fear technique on you. Then he too will harass you, he too will destroy you. This is why most so-called masters are actually the enemies of their followers, and near the majority of such masters the disciples do not find new life-energy, they just rot and are destroyed.

It is only the master who is not anxious to transform you directly, who is not at all engaged in liberating you, who can liberate you. His presence transforms you indirectly. Being around him the changes begin to happen, just like the bud blossoming into a flower when the sun shines. If the bud does not open the sun feels no disappointment. It does not worry that its rays may not open the bud. And the bud opens anyway in the suns rays, blissful to be opened by the sun, thankful to be able to drink in the sunbeams. From lifetime to lifetime it has been the dream of every bud to dance in the rays of the sun.

The bud opens on its own, the sun is not forcibly opening it. Nor is the sun knocking at the doors of the birds' nests telling them that it is time to get up, that the early morning is no time to be sleeping. The birds have opened their eyes on their own. As the sun's rays creep over the horizon, the birds begin their morning chorus; their eyes open and their song begins. A moment of festivity has arrived and they are riding on it. Enjoying this festive moment is the birds' own doing. The sun does not act upon them in a direct way, but in its presence something is happening. The sun is not doing anything itself, but indirectly, in its very presence, something is happening. Even if the whole earth continues sleeping, even if not a single bud opens or a single bird begins its song, it will make no difference to the sun's delight. It is not that by noon the sun is going to feel disappointed, withdraw its rays and begin to shed tears, or wonder whether to rise at all the next day, whether to set out on the journey in the first place: "Why should I bother about these people who have rejected me?"

A master is like the sun. The disciples open in his presence, but there is no effort on his part. Whether they are saints or sinners, the disciples are all equal in his eyes. There is no praise for the saints and no condemnation for the sinners. Only in such a person is there a catalytic potential; only near such a person can something happen. When Buddha returns to society he is like the sun: things simply start happening in his presence, in his proximity.

We have given a name to this being in the presence of a master: satsang. Satsang means to be near the master. Also our unique Indian scripture is called Upanishad, which also means to sit near the master -- not doing anything, just being near the master, so that the rays from his unknown being can begin to open your bud. To use the verb "to open" in this way is a little inaccurate, because there is not really any action of opening going on. No, it is just that in his presence your bud suddenly starts to open. The master does not do anything, but much happens around him. Around the guru who does things, nothing happens.

A buddha returns to society. For him now there is no society. Up to now, before his buddhahood, society was; society was because it was destroying him. But now no one can destroy him, now he can return. The

poison of society is no longer poison for him; his destruction is now impossible. Even someone who comes to destroy the buddha will now gain something, he will share the buddha's love. He will receive a gift which will influence him for life after life.

The wisdom is attained in the forest, but it showers abundantly back in society. Not a single buddha has remained in the forest. If he stays in the forest, then buddhahood has not yet happened -- because the moment bliss happens, the longing to share it happens simultaneously. Understand this well; we want to give what we have. If we are unhappy we want to give unhappiness; if we are blissful we want to give bliss. And whatever we have it increases through sharing. When you give unhappiness your unhappiness increases; when you give bliss your bliss increases. Whatever you share increases. Sharing is the way to increase. So if you are intelligent you will not give unhappiness to others, because this will increase your own unhappiness. And you will not cast thorns on others' paths, because they are thorns on your own path -- sooner or later you will come across them. If you are wise you will never spread unhappiness, because you own unhappiness will increase in the giving, and in not giving it will fade away. If you are wise you will always share joy, because your joy will increase in the sharing, and if it is not shared it will die.

Sharing is the formula for growing. The miser only dies, he does not live. The miser is a dead man, a corpse. No celebration ever enters his life -- it cannot, because the celebration is born in giving, in sharing. This is why we give each other presents on festive days. Even if we have nothing to give, we at least offer the greetings, share the delight that is in our heart. All the holidays are days of sharing. The miser can never share, no delight ever enters his life. In this world it is hard to find a man more dead than a miser. Even the deadest of corpses is not as dead as a miser.

I have heard: a Scotsman died, and the doctor was called to confirm that he was dead. When the doctor arrived to examine the body he simply put his hand in the man's pocket, withdrew it and said, "This man is absolutely dead."

The people who were watching said, "This is a novel way of examining a dead body. We have seen many methods, but what is this?"

The doctor replied, "Put your hand in a Scotsman's pocket, and if there is a flicker of life in him he won't be able to lie there, not even if his pocket is empty!"

The Scotsman is the most miserly in Europe, so even if he were at his last breath he would stand up to prevent you from going through his pockets. The man is dead, for sure! No further examination is necessary.

The personality of a miser is shrunken. How can one who shrinks attain to Brahman, which means the supreme reality that is constantly expanding? Only one who is himself expanding can attain to Brahman. In attaining bliss he gives bliss to others. In attaining wisdom he gives wisdom to others.

You too are distributing what you have. If you have not attained wisdom you are distributing your ignorance. Of all the things given in this world, nothing is given as much as advice. So many are ignorant and everyone is advising! Because of this, ignorance expands ad infinitum. The ignorant person never cares whether he knows anything about the things on which he gives advice. Whether he knows is not the issue; the point is that he enjoys the sensation of knowledgeability that he gets through giving advice. The one who knows may hesitate to give advice, but not the ignorant man. Ask him any question and he is ready to answer it.

Ignorance is distributed; unhappiness, competitiveness and ambition are all distributed. In our abundant giving we spread around the germs of all these diseases, and in doing so we convert the world into a teeming madhouse. But the one who knows -- the blessed one, the man of consciousness, the man who has attained godliness -- he also gives, he also distributes, and all his giving can only take place in society. The happening of knowing may well take place under a bodhi tree, but the distribution of that knowing can only take place where you are.

All the awakened ones return to society, but they return only when society can no longer influence them in the least, when not a single trace of society can be imprinted onto them. Society can carve as many lines as it likes, but they will be like lines drawn on water; no sooner are they drawn than they disappear. Neither your praise nor your condemnation have any influence. All that you say to them is meaningless.

No, there is no esoteric relationship involved, so don't go on thinking that enlightenment can only take place when you are sitting under a tree. It can happen anywhere. The sky is as faultless as any tree. It can even happen under the roof of this house, because even the thatch on the roof is more innocent than a human being. Among rocks, under the open sky -- it can happen anywhere! The event of enlightenment has no causal relation with any tree, but many times it has happened under a tree because society is not yet mature

enough that it can itself be the bodhi tree for enlightenment to happen. Society is as yet crippled, impotent and diseased; hence... but you need not seek for any hidden or esoteric relationship!

BELOVED OSHO,
THERE IS A SANNYASIN OF YOURS WHO IS MY FRIEND. HE HAS BEEN IN YOUR DIVINE SATSANG FOR MANY YEARS. THE OTHER DAY, IN THE COURSE OF CONVERSATION, HE SAID TO ME, "I HAVE NOT YET LEARNED EVEN THE FIRST LESSON GIVEN BY OSHO!"
I SAID TO MYSELF, "THIS MAN IS TELLING MY OWN STORY!" IS THIS A SYMPTOM OF OUR FOOLISHNESS? OR IS THIS KIND OF LEARNING VERY HARD? OR IS IT THAT IN REALITY WE DON'T WANT TO LEARN THE LESSON?

They are all true together. It is a very hard kind of learning, because it is totally concerned with the unknown. And if you set out to learn that which you have never known, have never come across, which has never concerned you, and with which you are not at all acquainted, then whatever is said about it, it all disappears into the void. If even a tiny experience of the phenomenon were within you, then things said about the unknown would gather around that experience. But there is no such experience within you, and this is why all the talk disappears over your head. This science is about the unknown, and it does not relate in any way to anything known to you. If it did relate, then it would stick and crystallize somewhere within you. All these talks go by you in vain, without touching you, because you are unable to catch them.

And how are you going to catch them? They are in no way related to that with which you are trying to catch them. It is just like trying to catch air in your fist: you shape your fist to capture the air, but find that there is no air in it. And the interesting point about it is that as long as your fist remains open the air is in it, but as soon as you close your fist, the air disappears. What kind of logic will a person use who finds that the air disappears as he closes his fist? His logic will say, I could not close the fist in the right way, I was too slow, I should close the fist faster so that it is shut before the air can escape. His logic will look for the hole in the fist through which the air is maybe escaping. The facts are plain and simple, and we know they are wrong, but this is how logic works, this is the conclusion it will reach. Logic will never say that it is because you are closing the fist that the air escapes -- if you don't make a fist, the air will still be there.

But our intellect will say, "How can there be anything without something to hold it?" Money stays if it is held in a safe, if it is held in a closed fist. But on an open palm, money will not stay for a moment. Even the closed fist is no guarantee of its security, what to say about the open hand! Leave the key to the safe lying around for a single day and the money is gone.

The experience of life tells us, "Grab it fast, only then will it be yours." And so we don't know how to catch air, because there the opposite applies. There, if you open the hand, keep it loose, the air is yours. Make a fist and you have missed it. Air can't be locked up in safes, nor can there be any key. Air is the name of freedom, it has been flowing since eternity. And if by some means you manage to enclose it, it will become stale and dirty and the juice of life will disappear from it. In stale air there will be no oxygen; only nitrogen and other lifeless elements will remain. In the first place it is difficult to enclose air, and if you do enclose it you will lose that which made it worth enclosing, and only those elements that are worthless anyway will remain.

This is exactly the situation with the known. All that we know is related to the material and physical world, and everything else is unknown. In approaching the unknown we use the same means that we have used successfully in dealing with the known. Hence all that is successful in this world proves to be a failure in the other world. All that you have learned up to now was with the help of memory, but nothing of the other world can be learned through the use of memory; only through experience can anything be known. All that you have known up to now is worthless, limited, and can be put into words. That which I am telling you about is limitless, vast and beyond words.

People ask, "Please define God." This is such a foolish question! Only that which is finite can be defined. And definitions are always done by linking something with its opposite. If someone asks you, "What is life?" then immediately you will have to bring death in to define it. You will find yourself saying that life is that which is not death. If someone asks you, "What is light?" you will immediately have to bring in darkness, to say, "It is that which is not darkness." It is amazing that even the greatest dictionary is just like a child's plaything. Consult a dictionary and ask the meaning of matter, and it will say, "Not mind." Turn a few pages to find out what mind is, and it will say, "Not matter." Is this any kind of definition, where

the meaning can only be expressed with the help of its opposite? This is only a game, and it is very difficult to continue this game when you are dealing with God, because there is no opposite to God, so there is nothing that can be used to define God.

Your home has a boundary around it, it has its limits. But have you ever considered that this boundary is defined by your neighbor's home? If you are alone in the world, how will you determine the boundary? To define the limit, somebody else, the enemy, the opposite, is required. But there is no one other than God -- there is no one who can be called the other, there is no enemy. This is why God cannot be defined in terms of duality. Many people who come to me ask me, "What is the definition of God?" I tell them that there is no definition. Then they say, "Then the talk cannot proceed any further!" They are right! What is the sense in speaking about a word which cannot be defined? This is why modern Western thinkers say that god and other such words are meaningless.

For the past five decades in the West a great movement of philosophers and linguistic scholars has been giving birth to a new doctrine and developing a new sect. The foundation of their sect is linguistic analysis, the analysis of language, and they say, "As long as there is no definition pertaining to a word, we don't want to discuss it" -- because how will you discuss it? Until the meaning of the word is determined, discussion of it is meaningless. I will say something and you will understand something else, a third person will understand a third meaning and a fourth yet another. The experts in this type of linguistic analysis say that for millennia philosophy has been engaged in futile discussion. First a word must have a clear cut definition, and only then can we proceed further.

Then there is no possibility to grow into godliness, there is no possibility to grow into soul, love or meditation. All doors are closed. This is the difficulty. Whatever you know about this world is useless there; whatever methods you may have found useful in this world will be of no use there. This is what makes this learning so difficult.

And because of this difficulty it has been necessary to keep it secret for thousands of years; there is no other reason for the secrecy. If you are not going to be able to understand, what point is there in discussing it? You will have to be prepared and made ready first so that you can understand. Only when you are ready, only when you are worthy to receive, will you be able to understand -- only when you are standing at a place where the message that is beyond words can reach you. This learning is difficult.

And the second point, that man is stupid, is also true. That complicates the issue even further. The learning is difficult, and man is stupid. What do I mean by stupidity? To be stupid does not mean to be lacking in information, because even a scholar can be stupid just as an uneducated man can be far from stupid.

Stupidity is a covered state of mind -- covered with ego. Stupidity has nothing to do with how little information one has. If to be less informed is to be stupid, then Kabir is stupid -- and Buddha would have difficulty passing his matriculation. If Buddha could be brought back from his mahanirvana to sit his matriculation exams, he would surely fail. So this means that your children who are getting through matriculation are less stupid than Buddha!

Where will Jesus stand? Would he pass? And how will Mohammed get on? He could not even write! When the first verses of the Koran descended upon him, Mohammed's words were, "What are you doing? I don't even know how to write! How can I write down what you are telling me?" Then Mohammed heard the divine word saying, "Do not worry. If the experience comes to you, then writing will come to you as well. To those who are dumb, speech will come. The experience will flow. Don't be afraid!"

But Mohammed was terrified. "What is this work that is being done through me? I cannot write. I cannot even sign my name!" The word of the divine told him that his signature was unnecessary: "The Koran will not descend on one who is still interested in his own signature. Your signature is not required. Just silence your mind, and don't be afraid!"

Mohammed returned home and asked his wife to fetch him a blanket because he was feeling very feverish. His wife covered him with many blankets, and he lay there, his body trembling. His wife asked him, "How has this come on so suddenly? You were fine when you left here an hour ago. How is it that you are now in such a high fever?"

Mohammed said, "This fever is of a strange kind, as though my whole life is at stake. Some great work is being done through me for which I find myself utterly incapable. I will not be able to do it. It is totally beyond my capacities, but I can't prevent it. Somebody is flowing through me. This heat is not mine; this fever is not an ordinary fever, it is something else which I cannot even recognize, because this is the first time I have ever felt anything like it. How can I define it? It has never happened before, how can I

understand it? This is a divine fever. Just let me rest!"

For three days Mohammed was in a continuous fever, and when after three days he got up, his face was transformed, as if gold had passed through a fire. An ordinary, uneducated man had suddenly become a knower! What had happened? What was this great happening? Without this Mohammed was just simple, ordinary. That is why the Koran has none of the literary excellence of the Upanishads. When a Hindu begins to read the Koran he cannot see what is in it. He does not know that it was written by an uneducated man -- that the divine instrument was unlearned and illiterate; he could not be expected to write refined literature. But just because of this, the Koran has a quality which is absent from the Upanishads. It is the same quality as when an uneducated villager speaks; there is no literary finesse to his words, but he has an impact -- his language is born in life, not in books; it is not dead. It is not soft, but it is alive.

So among all the scriptures, the Koran has no equal in the whole world as far as living force is concerned. Its whole expression and style is rough, primitive, and it hits your head like a stone. Its impact is profound, coming directly from life experience. There is no tenderness, no poetry, no metaphors, no great fantasies; just straightforward village style -- but very clear. This is why there has never been any need for commentaries on the Koran. Commentary is out of the question; even the most uneducated can understand it.

The Gita needed thousands of commentaries, and still it is not understood; it is the language of sophisticated men. But the Koran can be understood directly. So commentaries on the Gita are many, and many people read them, but the Hindu religion could never spread the way Islam spread, like a wildfire. The Hindu religion could not touch the common mind; it is a pundit's religion, a religion for the learned. And the way a Mohammedan is ready to die for his religion, a Hindu is not. How can one die for something which has only entered the intellect and has not become your life? Islam has a much more profound impact because it enters into the heart itself.

And this descended onto Mohammed, whom we would call uneducated, uncivilized, illiterate. Jesus too is uneducated, the son of a carpenter, coming from a poor family. So in the Bible also there is no poetic glory, only simple statements, but they read like fire. Where will you find words like those of Jesus in the Bible?

When I say stupid I do not mean less informed. What I mean is that even if you know everything and do not know yourself, you are stupid. And if you do not know anything except yourself, you are a wise man. So here, knowledge has only one meaning: knowing the self. And as long as you know only your ego you will not be able to know yourself. 'I' is the only disturbance. This is why ego is stupidity -- the ultimate stupidity! Egolessness is knowledge. Certainly, man is stupid, and this science is difficult.

And the third thing you say is also true -- that you say you want to know, but in reality you don't want to know. Deep down you are not ready to know, you want to avoid knowing. What must be the reason for this complexity? To be engaged in knowing while you don't want to know -- why this contradiction?

It is a delicate issue and worth understanding. And unless you understand it, unless you understand your own duality, you cannot become nondual. I have the experience of knowing thousands of people who come close to me, all of them saying that they want to know. But of all those thousands there is hardly a single person who could truly be said to have that wish to know. Then why do they say it? Who are they deceiving? And what is the point of the deception? They are wasting all their time, all their life that should have been given to the pursuit of knowing. If they do not want to know, why not drop the whole matter? Why this duality? There are reasons for it.

The first reason that you do not want to know is because the life you are leading contains not only suffering, but also glimpses of happiness. You do not want to drop those glimpses of happiness, you only want to cast off the unhappiness. This creates a conflict. Understand it well.

Happiness and unhappiness are both there in your life. Happiness may be just a little, perhaps only a glimpse, a hope or even an illusion, but still it is there. And unhappiness is there as well. You want to get rid of the unhappiness, so you approach the one who knows because he offers you some possibility of relief from your unhappiness. But when you approach the man who knows he tells you to cast off the happiness as well as the unhappiness, because only then can knowing happen.

Really, this is where the difficulty lies. You don't want to cast off the happiness that is yours. You have only recently got married; the wife is beautiful, people have been congratulating you, expressing their delight that you are married and now you have the one you wanted. You want to preserve this happiness. The arrangement you are seeking is one in which the unhappiness of the world disappears but the happiness remains -- and this is impossible. No one has ever been able to manage this, nor ever will, because the

happiness and unhappiness of the world are two sides of the same coin. Either you retain the whole coin or you throw the whole coin away. You are trying the impossible and that is why you are divided within yourself. You want to leave one half and keep the other. But this life cannot be divided. Life is whole, to divide it is impossible.

When those who know talk of freedom and relief from unhappiness, of the way to bliss and ecstasy, you begin to think of your happiness. You think, "Yes, this is what our wish is, that our happiness should become ultimate." But the bliss of those who know and your happiness are two different things. The word bliss coming from a knower leads you into a false understanding. You think, "This is exactly what I want, the great happiness. Let us go and listen to the knower." And listening to him you find yourself in difficulty, because he tells you to leave the happiness as well as the unhappiness; leave them both, then the bliss will happen. And when he says so, logically it makes sense to you also.

Suppose your wife gives you happiness. Then from this same wife you will also get unhappiness. Only one who can give you happiness can give you unhappiness. One who cannot give you happiness cannot give you suffering either. Your neighbor's wife cannot give you suffering, and if she can, then know well that you are also finding some happiness in her, even if it is just by seeing her. And from the one who brings you happiness will also come suffering. If you go to pick roses you will also find thorns pricking you, because they are part of the roses. Your wife's smile is a flower to you when she is happy with you today. But tomorrow, when she is displeased and unhappy -- then what? Then her misery is going to be a thorn. You want your wife to be happy because that in turn makes you happy. But your wife cannot remain happy twenty-four hours of the day, day in, day out, because the ordinary flow of life swings between opposites.

Except for the supreme knower, no one can remain happy twenty-four hours a day. Just as there is day and night, so there is happiness and suffering, and similarly pleasure and dejection. If your wife is very happy, be prepared: misery is not far away! And if you are getting pleasure from her delight, then her misery is going to bring you suffering. You yourself cannot remain happy and peaceful all day long. The opposite will come. Just as the river flows between two banks, so do you flow between the dualities. A river cannot flow with only one bank, nor can you.

Buddhas flow without banks, they are like oceans. It is not that one bank has been dropped; both banks have been dropped. One who wants to drop only one of the banks will not be able to drop either. So it is your greed that brings you to those who know, and intellectually it is true that you understand their point. You know they are right when they say that as long as happiness is there, unhappiness will also remain. As long as you find happiness in life you will find unhappiness in death.

If you are getting prestige and position, and deriving pleasure in it... what happens when the position is lost? And these positions are going to be taken away, otherwise how will others get them? If they were not snatched away, then how did you get them? You only got the position because it was taken away from someone else. So the taking away and the getting will continue. If your position brings you happiness, then when it is taken from you you will contract and suffer. Today glory, tomorrow shame! Today people are singing your praises, tomorrow they will be criticizing you. They too cannot sing your praises forever -- they get tired. Criticism becomes necessary. And remember, one who has praised you a lot, he will have to put you down. He will grow tired of singing songs in your praise. When he sang them he selected all that was good in you and turned a blind eye to the bad. But how long can he avoid it? If not today then tomorrow he will have to see it. The more songs of praise he sings the more it will be revealed that he was lying.

This is the most remarkable thing -- take anything to its extreme and its opposite will immediately begin to come into view. It is as if you are saying about a man, "How beautiful, how extremely beautiful. No one was ever so beautiful!" Immediately that man's ugliness will begin to reveal itself to you, because you have gone to the extreme. Everybody is somewhere between beauty and ugliness; no one is entirely beauty and no one is entirely ugliness. If you go to the extreme and say, "No one was ever as beautiful as this," then that is the moment when you will begin to see all the ugliness. One who has been singing praises always gets ready to criticize. The one who has been criticizing, today or tomorrow he will sing songs of praise. One who befriends prepares for enmity, and the one who is your enemy either is your old friend or will become a friend before long.

So whatever has brought you happiness, today or tomorrow will bring you unhappiness. The point has been understood logically, intellectually -- not through the heart, only intellectually. So when you are near the sages you understand this clearly, but all your understanding evaporates as soon as you walk away from them. The emotional drives in you, the stupidity in your life, the ignorance, all revolt: "What is this you are

thinking? This way all your life will be a waste. If you throw away your happiness too, what is the point? Do something to save the happiness, just cut out the unhappiness!"

This is what the worldly man is doing -- saving the happiness and getting rid of the unhappiness. The sannyasin drops both. That is the difference between the sannyasin and the worldly man. The worldly man thinks, "There must be some way, somewhere, which saves the happiness and destroys the unhappiness." We call a sannyasin someone who has reached to the understanding that this is impossible, that this cannot be, that this is against the laws of nature and life.

Happiness and unhappiness both have to go; there is no way to keep one and lose the other. When this understanding crystallizes -- not in the head but in the heart -- when your every cell experiences the truth of this, in that very moment, for the first time, you will want to transform yourself -- not before that.

Once you really want to transform yourself, no stupidity can distract you. The day you want to transform yourself it is very easy to cast off the ego. It is just like a man carrying a heavy load on his head, feeling very burdened because the load is too heavy, but because he thinks that the load consists of gold bars it has to be carried. The moment someone lets him know that these are not gold bars, but only rocks, that is the moment when he will immediately drop the load.

The day you wish to transform yourself, the weight of your ego will feel like a weight of rocks, not of gold or precious diamonds, and in that very moment you will drop it. And when this stupidity drops then this science is not difficult. From that day on it becomes a very simple affair -- because how can it be difficult to enter into your own nature? How can it be difficult to find that which you always are?
Enough for today.

Nowhere To Go But In

Chapter #5
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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
SINCE YOU INITIATED ME INTO SANNYAS, I HAVE BEGUN TO FEAR YOU A LITTLE. BEFORE THAT THIS FEAR WAS NOT THERE, ALTHOUGH I HAVE BEEN FRIGHTENED THROUGHOUT MY ENTIRE LIFE. I KNOW TOO THAT THE FREEDOM AND LOVE I HAVE FOUND IN BEING CLOSE TO YOU WERE NOT AVAILABLE TO ME EVEN AROUND MY PARENTS. IF IN THE SHADOW OF YOUR OVERFLOWING LOVE I AM NOT GOING TO FIND FREEDOM FROM FEAR, THEN WHERE ELSE? HOW IS THIS FREEDOM FROM FEAR POSSIBLE?

Many points will have to be understood. Freedom from fear has no relation whatsoever to any other

person. The master cannot free the disciple from fear, because the fear is within you and the master is outside. What a master can do, at the most, is to create in you the illusion of freedom from fear -- but then he is not a real master. He may give you the feeling that the fear has disappeared but it can only be an idea, a belief. Courage, bravery, can be created externally, but not fearlessness.

Fearlessness means that there are no causes for fear within, and courage means that the causes for fear are present within, but from the outside you have made yourself strong, pulled yourself together somehow. There is not much difference between a courageous man and a coward. The coward is unable to hide his fear, while the man of courage is able to do so; this is all the difference there is between the two. The one whom we call courageous is also afraid inside, just as a coward is; and if the coward tries a few techniques he too can become courageous.

So your guru may make you courageous, but fearlessness can be attained only from within. Fearlessness cannot be imposed from the outside -- it is not like face paint or Brylcream; it is not a cosmetic, it is not makeup, it is an inner experience.

What I mean by inner experience is that fearlessness cannot be born in you until it is the realization of your inner being. The fear is there because we think that we are the body -- not only think, we are certain that we are the body. And the body is going to fall, the body is going to die: the destruction of the body is quite certain. When our destruction is a certainty, when death is inevitable, how can there be fearlessness? The fact of withering away makes us tremble. Death may look far away, yet it is very near. What does it matter whether it comes after seven days or seventy years? Death is standing there by your side all along. Nothing is as close to you as death. This realization of inevitable death makes one tremble.

So the master may make you forget this fact, he may make you understand that the soul is immortal, that you will never die, that no one ever dies. Even if you understand this doctrine, if you accept it and agree with it, still you may become only courageous, not fearless... because the doctrine has been given to you by someone else, it is not your own experience. Someone has told you. No matter how much you trust in it, your trust cannot be total. Total trust can only happen when it is your own experience.

So until you realize and experience that the soul is immortal, fearlessness will not happen. Near the pseudo-master courageousness will be born, but near the true master fear will be created in its real sense for the first time. So it is possible that this state of fearfulness has arisen in you -- that the fear has crystallized. This has to happen, it must, because whatever is within you, whatever has been repressed, will have to be expressed. Wherever you have been deceiving yourself, all your defensive walls will have to be brought down. You have to be revealed to yourself in all your nudity, and only after that can the journey proceed further. One who has set out on the journey of truth will first have to begin to recognize untruth, and the one who is traveling in the dimension of reality will first have to shatter untruths.

So all the consolations you have gathered around you, all the false truths you have made, and all the flowers that you have pasted onto your exterior and which have not come from within you, will all crumble in my presence; and as they fall your fear will grow. I am not interested in indoctrinating you on the deathlessness of the soul. Instead, you will have to confront the fact that your body is going to perish, that you are going to die, and that nothing is going to remain of all that which you think you are. You don't know anything of that which will remain. You will just die -- the full death, nobody can save you, neither the premise of deathlessness nor any master. No, nothing can save you -- to die is your nature.

So first your realization of death is to be intensified, and then your trembling will grow. A moment will come when you are nothing but fear itself, and every cell of your being is nothing but weeping. And when you see the fire of death burning your every cell, on the funeral pyre, that is when you will abandon your identification with the body, that is when your eyes will turn towards that which is deathless. Only the experience of the totality of fear will lead you to fearlessness.

Life is very complex. It may seem strange to you when I say that only if I take you deep into your fear will you be able to find fearlessness. To you it will appear to be the right thing that I should make you courageous, conceal your fear, and embroider your death in beautiful colors. If I say to you, "Death is your friend, death is the door to God," if I console you -- "Why are you afraid? You will never die, you have never died" -- all this will be very sweet to listen to, and you may feel that your fear is getting less, your trembling is ceasing, but you will remain stuck with the body, because you have no idea who you are. So whenever I say that you are deathless, you will relate it to all those falsehoods you are identified with; you will understand your ego to be deathless. Ego is not deathless. In fact nothing in the world is as full of death as the ego, nothing is more false than the ego. Ego in itself is dead.

So first of all I will bring you to a total trembling. You will feel that you are fear itself, all the passion of

your fear will be crystallized, you will be unable even to sleep in peace. You will continue to move around, but the trembling will be there all the same. You will see death all around you, as though the whole world is ready to kill you, to annihilate you; as if you have been thrown into an ocean when the waves are roaring and rushing towards you to swallow you up, and there is no shore in sight, no boat, no shelter, no one to hear you however much you scream -- all around you the roaring waves of the ocean, you, and death, and nothing else! In this intense realization of death happens the transformation when you for the first time jump out of the body, and the glimpse, the experience of soul takes place.

Near the master you will feel much pain at first; all the anguish of separation and the extreme of your agony. Only then will be born that contentment, that sense of the deathless, from which fearlessness grows.

Here a point has to be understood: often it is out of fear that we begin our search into religion, so our natural desire surfaces that somebody should minimize our fears. But it is not a question of minimizing the fear, it is a question of completely uprooting fear. It is not a question of adjustment with fear, it is a question of burning away fear utterly.

In this world we are only able to drop things when the pain becomes so unbearable that we cannot afford to keep them anymore. The identification you have with your body is not yet so intensely agonizing to you. So no matter how much the sages explain it to you, no matter that the mystics say, "You are not the body, drop the identification with it!" you just hear them saying it, but inside you are rigidly attached to your body. You may regularly repeat such statements as "I am not the body" -- you may have recited this many thousands of times -- but still you are convinced internally that you are the body. Any hurt to the body is a hurt to you. If the body is ill, you feel ill. You feel beautiful if your body is beautiful, and if you body is ugly, you feel ugly. When the body grows old, you grow old along with it. Naturally, when your body dies you will die. How ever much others say it, at the most we can create a false illusion around us, but without experiencing, the truth does not arise in us. So you have come here certainly with the intention of getting rid of some fear, but I will enhance your fear because that is the only way to destroy it.

One very basic point of the complexity of life is that when a disciple comes to a master, the motivation of the two is very different. And it should be so, because the disciple is standing in darkness, he is not yet aware what is good for him; at the most he thinks in that direction. The master is standing in the light; he knows what is good. So often you come to the master for some reason, and the master starts doing something else with you. You can regard this as a criterion: if your reason for coming to the master is also the reason of the master, and he starts working on it, then the master is also standing in darkness.

You have come to me because of fear. I know it. But my actions are not designed to minimize your fear, but to awaken your fearlessness. You have not even come to me to attain fearlessness. You came looking for courage, for bravery, so you can fight -- that's all. That will satisfy you. You are satisfied with such meager gifts. Your dissatisfaction does not run very deep. A drowning man will clutch at a blade of grass to save himself, and I know that blades of grass cannot save anybody. Perhaps you may drown because of the blade of grass, because one who takes the blade of grass for a boat will stop looking for the real boat. The one who has seen a false shore has lengthened his path to the real shore. I have no concern with the reasons for which you have come to me; I shall do only that which is right for your true welfare.

In the West recently, some psychological studies have been done on fasting, and a very strange fact has emerged, one that you would not have ever imagined. Man is so complex, he is never what you think! One of the question asked is, "Who are more successful in fasting, the introverts or the extroverts?" For thousands of years we have maintained that the introvert is more successful in fasting -- a great meditator, forgetting his meals and his hunger, deeply involved in Rama, the divine within, immersed in the religious experience and total in his prayer -- and that the one who cannot succeed in fasting is the extrovert, who breaks his fast when hunger afflicts him, is not deeply involved in Rama, has no faith, and is not religious. So all the religions of the world have used fasting as a way to make man religious. But the psychological evidence says just the opposite. It is the extrovert who succeeds in fasting, not the introvert. The extrovert, whose eyes are focused on the external, succeeds, while the introvert, whose eyes are focused on the internal, fails.

Try to understand this, because it applies to all the other facets of life. The extrovert lives externally. If a beautiful woman passes by and he sees her, his sexual feelings are aroused; if there is no beautiful woman around his sexual feelings are not aroused. If such a man goes to the wilderness and sits there, it will appear that sex has disappeared from his life. This is the extrovert -- the cause of his desire is external. If he smells the aroma of cooking coming from a hotel, the extrovert's hunger is aroused. If he goes to the temple where there are no smells of food, no sight of food, no talk of food, then he will find it easy to fast there.

The introvert lives from within. He feels hungry, then he goes to find food. The extrovert becomes hungry when he sees the food. The introvert gets interested and looks for a woman because he feels sexually aroused. The extrovert becomes aroused when he sees the woman. For the extrovert, the cause is outside, and because of this external stimulus his impulse, his inner flow, is aroused. The cause for the introvert is inside, and his behavior is governed only by the internal stimulus. The implications of this are that if you are an extrovert and you go to the temple to fast, your fasting will be successful. If you are an introvert, going to the temple will make no difference; even there you will feel hungry. Hunger is hunger -- how can sitting in the temple make any difference?

There is a Jewish festival called Yom Kippur. On the day of Yom Kippur the Jews go to the synagogue and stay there, fasting all day. Many of these fasters were observed in this scientific experiment, and it was found that those who were extrovert forgot their hunger.

The Jainas in this country do the same thing. During paryushana parva, the days of fasting, they go on sitting in their temples, discussing the scriptures. There is no food in sight, no talk of food, not even the smell of food, and they forget all about food -- their causes are external. But the introverts will be hungry at the appropriate times; reading the scriptures aloud will make no difference to them.

This then seems to be very strange, because what it means is that those who attain celibacy by going to the wilderness are extroverts. The same will not happen to the introverts by going to the wilderness. But the extrovert cannot become religious; one has to be introverted to become religious. If one has not even this little introvertedness that he can experience the hunger and thirst which are within, how can he possibly experience the soul? -- because the soul is even deeper within. How can you go inside when your hunger and thirst are influenced by outer things, and you are not even related to your own hunger and thirst?

The extrovert cannot become religious. But the extrovert is successful in the so-called religious world. The introvert can become religious, but he fails in the so-called religious world. This is very strange! This means that the flock that gathers together in the name of religion is a group of extroverts.

That the Jaina religion could not be developed was basically because of this. It is a group of extroverts with a big emphasis on fasting; introverts cannot succeed there, only the extroverts will. Look closely at the Jaina holy men -- the sadhus, the munis -- and you will find that they are all extroverts. This is why mysticism could not be born in the Jaina religion, because the mystic is an introvert. As a result the Jaina religion has remained nothing but dry mathematics, full of professionalism and superficial mathematical formulas -- what grade of celibacy, how many fasts observed, how little food eaten, what did you eat and what you didn't, how much sleep, what time you got up -- all just superficial calculation. Those who succeed in this are all extroverts. No internal music can be born in them.

Life is very complex and contradictory. The man who attains courage by suppressing fear seems to have found fearlessness, but in reality such a person can never attain to fearlessness. Only he who first experiences his inner fear totally, lives it, goes through it, transcends it, can attain to fearlessness. Only then fearlessness is born.

Fearlessness is not the opposite of fear, it is the absence of fear. Courageousness is the opposite of fear, the other extreme from fear. Fearlessness is the complete disappearance of fear, its absence. Courageousness can be very easily practiced, just a little discipline is needed. Even a man who is trembling with fear and afraid in the extreme can be turned into a soldier; all that is needed is a little discipline, a little adjustment, a little gathering of courage. The fear gets suppressed and moves into the unconscious. But to attain fearlessness is very, very difficult, because the fear will have to be destroyed from its very roots.

So remember, if your fear increases when you come to me, it is a good sign. Don't even try to become courageous -- it is because of that very effort that you are carrying your fear for life after life. Let yourself be in fear, as deeply in fear as the leaf of a tree that trembles in a storm. Don't stop yourself, and don't fight the fear, because if you fight you will suppress it and if you suppress it it will remain with you. Become one with the fear, understand that fear is your destiny; tremble, get frightened, don't try in the least to console yourself. Don't discipline, don't suppress, let the fear come, be overwhelmed by its onslaught -- become the fear! And soon you will find one day that the fear has come to an end, without your doing anything about it; without any discipline on your part the fear has ceased to exist. And the day you find that there is no trembling at all, when you find that not a single cell is influenced by fear, immediately you will also find that you are separate from the body, that there is a distance between your body and you, with no bridge in between.

Who is it who trembles? The body cannot tremble, because the body is just matter. The soul cannot tremble, because the soul is deathless. Who then trembles? It is the bridge of identification between body

and soul, it is this bridge that trembles. All trembling belongs to it, all fear belongs to it. It is this identification that says "I am the body," that shakes. It has to shake and tremble, because it is bridging a body that is dead with a soul that is deathless; the difference is so vast -- not an atom of similarity between the two -- that the bridge has to shake and tremble, and it will go on doing so!

It is neither you nor your body that trembles. It is neither you nor your body that dies. How can the body die when it is dead already? You are the deathless, there is no way for you to die! Then who dies? It is this bridge between the two that dies. We call that bridge ego, me, 'I'.

What is really happening when a man dies? The body is just as it was before death, not the slightest change has taken place; all the atoms, all the elements, everything is present. The soul is as it was -- there cannot be any change in the soul, it is eternal. Then how has this death happened?

This death is the breaking of the bridge between the two. The deathless was connected to the dead, and has become separated. Death is a disconnection, a separation of the two. The valley is in between, the bridge has disappeared. The bridge that joined the two has gone -- it is only the bridge that dies. But as long as you remain identified with the bridge you will go on shaking and trembling with fear.

My love will not make the fear disappear.

No love can make it disappear. But the day your fear disappears, love will certainly be born in you.

That day the fountain of love will start flowing from within you. Flowers of love are not possible in the life of a fear-stricken person; in such a person, knowingly or unknowingly, enmity and hatred prevail. How can someone full of fear love? One who is in fear sees enemies all around, how can he love an enemy? One whose destruction is coming from all directions, how can there be a moment of love in him?

Love arises when the fear inside disappears. And this love is unconditional. It is not related to any person, it is simply your state of being -- just as fear is your state now. You are not afraid because of somebody, nobody is frightening you; fear is just your state. When this state changes, the trembling will disappear and you will be still. In the stillness the state of love is born. Out of trembling comes fear, out of stillness comes love.

Love is an infinite stillness, a state of rootedness. Krishna has called this state of rootedness sthita-pragya. Love can only happen to one whose mind has come to a standstill, it trembles no more. In fear you tremble like the flame of a lamp in a storm. But the nature of your love is stillness, like the still flame of a lamp in a closed room where there is no draught. When you are still, love arises. And this love is not concerned with any particular person; it is not a question of whom to love, whom not to love. You are full of love, that's all. Even if you pick up a stone in your hand, your love flows towards that stone. If you raise your eyes to look at a tree, your love flows towards that tree. Whether you look at the ocean or the sky, or the river, or whoever comes near you or even does not come near you, and you are sitting all by yourself, love is constantly flowing from you, permeating everything, like the rays of a lamp shining out all around even though it may be burning alone. At this stage, love is simply your nature.

There are only two states of being: one is love, the other is fear. The companions of fear are anger, hatred, jealousy, competitiveness and envy. All the things we have called sins are the companions of fear. Love's companions are compassion, nonviolence, kindness. All those qualities that we have called virtues are the companions of love. And these are the only two states one can be in: fear, which means your identification with the body, and love, which means that you have known yourself as the soul.

So I am not talking of that love which goes on between husbands and wives or parents and children, because this love is really only a web of fear. Husband and wife are both afraid -- , both afraid and standing together. To have someone accompany you, even if they are afraid as well, seems to give you some courage; it feels as if you are not alone. The presence of another -- although they also are in fear -- gives us a sense, a false sense, that the fear is diminishing. Just the presence of someone else!

Walking along a road in the darkness of night you start whistling. Just hearing your own whistling gives you the sense that there is nothing to fear. Or you hum a song to yourself, and just listening to your own humming you feel as though somebody else is also present; or at least you forget that you are alone, that it is dark, that the road is very lonely. You slip into your humming and the street is forgotten. Husbands slip into wives, wives into husbands, parents into children, friends into friends, just to forget themselves..... Because as long as we can forget ourselves, we can forget the trembling that comes from our sense of death. -- Thus the fear remains hidden.

No, I am not talking of that love. I am talking of a love which is not related to anybody in any way, which is unassociated. This does not mean that you will run away from your wife, or keep the children at a distance, if this love is born in you. If this love is born in you, just your ideas of the wife as wife will

dissolve; the very idea that your son belongs to you will dissolve. The ideas will be replaced by an understanding that everyone belongs to the universe, that you are just instrumental; and your love will go on showering, day in, day out. Questions about who is worthy of your love and who is unworthy will all wither away. You will flow like a river, and whoever is thirsty will be able to fill his cup and take it away with him. Your giving will be unimpeded.

Your fear will not disappear because of my love. Yes, you may forget about it, drowning yourself in my love. But if you slip into forgetfulness, then my love is nothing more than an intoxication and this is damaging. So I am ever alert that your fears do not just hide themselves in my love. My love is love only when it exposes your fear. I am not interested in bandaging your wounds; my interest is that they disappear at their very roots. However long it takes and whatever labor is needed does not matter, but you should be free of wounds. And there is no hurry -- In a hurry you will probably try to hide the wounds, because to hide is easy, to just bandage is very convenient. Even medicines can be given to you so that you never feel the pain of the wounds.

Theories and scriptures are such medicines; it is because of them that you do not feel your pains. So pain is there, the wound is there, and real religion is interested neither in making you forget your pain, nor in making you hide it. Real religion's interest is in removing all your pains, all your unhappiness and all the rottenness of your life at the very roots, so that you are fully liberated.

BELOVED OSHO,
WHEN YOU SIT SILENTLY, WE ARE NOT ABLE TO TUNE INTO THAT SILENCE. BUT WHEN YOU ARE SPEAKING, WE ARE ABLE TO GET SOME GLIMPSES OF THE SILENCE BETWEEN THE WORDS, BETWEEN THE SENTENCES. BUT IT IS SO TEMPTING TO LISTEN TO THE MEANING OF YOUR WORDS, THAT THIS SILENCE KEEPS SLIPPING FROM OUR HANDS. SO COULD YOU PLEASE EXPLAIN TO US HOW WE SHOULD LISTEN TO YOU.

It will happen so, it is natural. When I am sitting silently, you are unable to sit silently. An endless internal current of thought flows within you; you are talking to yourselves. The habit of talking has become so deep, so solid like a rock, that you are unable to relax even for a single moment. If I remain completely silent, you will forget me, your inner current will become active, your old habit will catch hold of you and you will drown in your internal conversation. It is a monologue; you are all by yourself but you talk all the same. Also, it is difficult for you to see my silence, because we see only that for which a contrast is present in the background.

A psychologist was carrying out some research in a university. He made a small white dot on a big blackboard and asked the students, "What do you see?" Not a single one mentioned the big blackboard; they all said that they saw the white dot. It is the black background, the blackboard, that is making the white dot so prominently visible.

If I am sitting silently, that silence is singular, without any opposites. When someone makes a white mark on a white wall, the mark will not be visible. How could it be visible? -- The opposite is needed for that. If I am sitting silently, it is a white mark on a white wall; you will not see it, you will miss it.

When I am speaking, there is a silence between the words. The words I am speaking for you, while for me still the silence remains. Words are only the surface, internally I am in silence. There is no inner dialogue within me. When I am sitting alone, there is no talk going on inside. The speaking is for you; silence is my nature. So I am present in the gap between every two words; after one word ends and the next one has not begun yet, in this gap is my silence. Like two black lines on two sides, and between them a white line -- because of these two black lines, my silence in between will be more manifest for you. While I am sitting silently, the silence will not be so manifest to you, because we see only those things which are on a contrasting background.

If all the ugly people disappear from the world, who will be beautiful? If there is no noise in the world, how will you come to know peace? Again, because of the night, full of darkness, the light of the lamp is recognizable. Because death is, hence the taste of life is. Hate exists, hence the abundance of love. The thorns that stab make flowers all the more lovely. You see and experience because of the opposites.

So when I am speaking, there is empty space, a void, between the sounds of two words, and that empty space will become more manifest to you. But I can understand your dilemma as to what you should do -- whether you should understand the meaning of the words or the silence -- because if you concentrate on the

meaning of the words the silence slips away. For a moment, silence shines, but if you are full of the memory of the previous word you will miss the silence. If you are waiting for the next word you will miss the silence. If you listen to the words standing on either side of the silence, you will miss the mini-moment of silence; but if your attention is on the silence, the words will not be able to enter you. What should you do?

If you listen to your own advice, you will pay attention to the words. If you listen to my advice, don't bother about the words, just attend to the silence, because whatever I am saying is not in the words but in the silences. What I want to point out to you is not in the lines but in between the lines where there is space. And if I am using words at all, it is just like using the blackboard so that you can see the white dot. It is just to show you the white dot -- the blackboard as such has no meaning of its own. So when you are listening to me, don't bother yourself searching for the meaning; meaning will manifest itself out of the empty spaces, you will find the meaning in the silences. Listen to the words, but catch the silences. It is to the silences that you should attend. You will be connected to me only when one word has disappeared and the next one has not yet arrived -- there is the gap, there is the open door. So you don't worry much about what I am saying, just be involved in what I am not saying between the sayings -- find all the emptinesses, because only through emptiness will you enter me. And I also can enter you only through the emptinesses.

If I do not speak, you go on talking inside yourself, so you are unable to ride my silences. When I speak, your inner talk stops; you become occupied, so the inner stream shatters. You get interested in listening, so your inner dialogue breaks up. So there is one advantage of my speaking; it is not that I shall be able to convey to you what I want to convey, but that your own inner current of talking will be destroyed. I speak so that you do not talk, that's all!

But what I want to say to you is between the words, in the silences. Don't worry about what I am saying, let your attention settle down on the gaps in between the words, and supreme bliss will descend upon you. In that moment neither I shall remain, nor you; in that moment there will be neither speaker nor listener; in that moment the essence hidden within both will become one, will meet and merge. In that moment is a deep embrace, a conjunction of the two rivers. In that moment two consciousnesses throw away their limits and become infinite!

Your mind will ask you to listen to what I am saying, but the reality is that whatever is significant cannot be said. All words are empty in themselves, in themselves they have no value. Words are nothing but foam swirling on the surface. From a distance, the foam on the crests of the waves looks lovely, as though the wave in the ocean is approaching wearing a silver crown, as though flowers have bloomed on the waves -- an endless number of bright, white flowers -- but only from a distance. If you go to there and take the foam in your hands, you will find that it is only bubbles that disappear.

Words are nothing more than foam on the ocean of consciousness. And if the consciousness is deep, beautiful foam arises; if the consciousness is full of music inside, the foam too carries a music in it. If the life has come to an inner peace, a kind of poetry is born in the foam. What I speak is foam; if you experience a poetry in it, a beauty in it, understand that this is only an indication. Nothing will be gained by holding the foam in your fist or preserving it in a steel safe. Concern yourself with that emptiness from which the foam is arising, the depths from which it is coming. The words are the foam; in the emptiness is the ocean.

So, it is only when I am silent between two words that the doors of the temple are open. That is when you should enter. Your whole gestalt will have to be changed.

This word gestalt is worth understanding. It is a German word, used by a school of psychologists -- gestalt psychology. You must have come across a certain picture in children's books, of an old woman, and hidden in the same picture is a young woman too. If you look attentively you will be able to see the young woman, and if you continue to look, the young woman will change into the old woman. Both take shape from the same lines, but the thing that is so special about it is that both women cannot be seen simultaneously. You can see both; first you saw the old woman, then you saw the young one, so you are now acquainted with both, but whenever you look, you will see only one woman, even though you know that the other is present. So now there is no question of ignorance, of non-acquaintance; but still, when you look at the young woman you won't be able to find the old one, and when you find the old one, the young one will disappear. You know that both are there in the same lines, but both cannot be seen together. This phenomenon is the gestalt.

So when you hear my words, you won't be able to hear the silence; for that, the gestalt will have to change. When the whole of your consciousness is engaged in catching the words, you will be deprived of the silence; and when you catch my silences, you won't be able to catch the words. The old woman will not

be visible when you are looking at the young one; and when you catch sight of the old woman, you will lose sight of the young one. Both are present, but you will be able to find only one at a time. Your mind will ask to catch hold of the words, because mind lives only on words; words are its food. Mind grows larger through words, mind is enriched by words, the whole of mind's wealth is words; and if the word disappears, then mind disappears. Let the words go, and mind will go too. So mind will persuade you, "Catch hold of the words, they are valuable. Memorize every word, all truth is contained in them, don't miss even a single word, absorb them all!" This is what the mind will tell you -- this is what it has been telling you always.

You have learned the scriptures -- you may have learned the Gita, the Koran, the Bible by heart, and still you have not the faintest notion of truth. Even if my words penetrate you and crystallize within you, you will not experience a single trace of truth. I am not going to be able to succeed where the Gita and the Koran fail. No word can ever succeed. Your mind will drink in the words and be further strengthened by them. Don't listen to the mind.

If you listen to my advice, catch the emptinesses, drink in the silences. Do not bother about what I am saying -- I don't bother about what I am saying. I am not concerned today with what I said yesterday, and tomorrow I will not be concerned with what I am saying today. This creates a great difficulty for many friends. They say, "Yesterday you said one thing, today you are saying something else. Which one shall we follow?" I can understand their problem. They are catching hold of only the words. Speaking has no value at all for me, only the empty spaces in between all that I say are valuable. Yesterday I used one blackboard, today I am using another. The blackboard is not the thing that matters; it is the white mark on it that matters. Yesterday I opened the door to my emptiness through certain words, today I am opening it through different words. For me, what is relevant is that emptiness which comes between the words, whether the doors are made of wood or gold or silver, whether they are carved with leaves or flowers, whether they are simple or highly ornamental is all meaningless. All that matters is that open door, that empty space, through which you can enter into me and I into you.

One who listens to my words will find many inconsistencies in them; sometimes I say one thing, other times I say something different. Certainly they are right, there are inconsistencies, but that is not the point at all. For me the words are only instrumental to open the emptiness, and the one who looks for the emptiness will find that I am highly consistent. The emptiness that was opened yesterday is the same as the emptiness that is opened today, and it is the same that will be opened tomorrow too. The doors will change -- and they should change. There is a function in the changing of the doors. If I use the same words today that I used yesterday -- and even the day before yesterday -- and again if the same words are going to be used tomorrow and the day after, you will go to sleep and your internal talk will begin.

This is why people go to sleep when they are hearing the scriptures being narrated in the temples -- the Ramayana or the Mahabharata. There is a reason for it, and the reason is that they know the story already, there is nothing new worth listening to, so why stay awake? They know that Rama's Sita is stolen, they know that she is stolen by Ravana. They also know the end of the story -- that Sita is going to come back, that war is going to take place, that Rama is going to win the war -- everything is known. It has been heard so many times that now there is nothing worth hearing; and when there is nothing new to be heard, sleep overtakes you.

Repetition of the old invites sleep. Mothers know this, even if you don't. When they want to send their babies to sleep they sing them lullabies, and they sing the same lines over and over again. The baby hears it, and after a short time, hearing it again and again and again, he gets bored and goes to sleep.

The mantras that are given to you for meditation do the same thing. You are sitting, and you go on chanting, "Rama, Rama, Rama..." and the drone catches hold of you. How long can you go on listening to "Rama, Rama, Rama"? -- the same thing again and again. First you become bored, then the boredom takes you into drowsiness, and the drowsiness leads you into sleep. If I tell you the same thing in the same words every day, you will start dozing, and I am here trying to awaken you, not to send you to sleep. So I will go on changing the words every day. For me they are meaningless; there is no question of any consistency or inconsistency in them.

I am not interested at all in what I am saying. My interest is in the gaps which I leave between the words: those gaps are my invitation, and if you miss them, you have missed everything. You can learn all my words by heart; there is no sense in that, they will just add to your load. And already your load is ample; already you know much more than you need to know; already your knowledge is killing you. These words will add to your knowledgeability further; you will become a great wordspinner. You will be able to make others understand with your clever argumentation, you will be able to change others' attitudes, you will be

able to shatter their intellects. Nobody will be able to defeat you, but you will remain as you are -- sick, diseased, one who has not reached anywhere.

Wherever you find your mind has disappeared, wherever you find you have been able to hear the silence between words, those are the points where you need to dive deep; those are the junctures from where you go across to the other shore; those are the points from which all the boats sail for the other shore.

BELOVED OSHO,
WHENEVER WE ARE ASKING YOU QUESTIONS, WE FEEL INFINITELY DISTANT FROM YOU, AND WHEN YOU BEGIN TO SPEAK, WE REACH THROUGH YOUR GRACE TO UNFATHOMABLE DEPTHS. SOMETIMES, LISTENING TO YOU, HAPPINESS OVERFLOWS IN US, AND SOMETIMES WE ARE FLOODED WITH TEARS. SOMETIMES THIS HAPPENS, OTHER TIMES SOMETHING ELSE. SOMETIMES YOU BATTER US LIKE A TEMPEST, AND SOMETIMES YOU SHOWER ON US LIKE RAIN CLOUDS. WHAT IS ALL THIS?

Whenever you ask questions you will feel distant, because when you are asking questions your mind has to prepare itself for action -- you have to think and ask and so on. And when you are doing these things a distance will be created. Your mind is active then, and in this mental activity the meditation is lost. But when you simply listen your mind is defunct, there is nothing for it to do; you listen then with a kind of passivity in activity. When you ask there is an aggressiveness. Questioning is aggressive; there is an attack in it, a curiosity, an anxiety, the tension to know something. Questioning is an internal turbulence, and this creates distance. The moment your asking is over the mind is free to rest. Now there is nothing for you to do but listen.

Listening is not an action; nothing is required of you in order to listen. You have only to be here -- no effort, no endeavor is expected of you. You just sit silently and you will hear. And as you sit empty, hearing me, not doing anything, meditation takes over. And if your mind dissolves fully in what I am saying, if you forget even the very fact of being here and simply dissolve, then certainly you will find that you have entered into another world. You can enter this world any time, even without me; it is just a question of getting the knack.

The knack is that when you are not doing anything -- that is when you enter the other world. Then a new dimension opens that was unfamiliar up to now, in which the unknown approaches and the known disappears. If you feel when you are listening to me that you are transported to some other world, do not connect this fact to me; otherwise a dependency will arise. You will then become my slave, and this is the greatest hurdle in the spiritual field. You will be dependent on me, you will feel that your entry into the other world is because of me, and this is wrong. I am just instrumental. It is you who goes, it is you who falls back, but since your eyes are focused on me, the illusion is possible.

So perform this experiment at home as well, and when you are alone. You can do it sometimes with birds, sometimes with waterfalls, sometimes with the sound of the breeze that may be passing by, shaking the leaves of a tree. You can move into silence just as you do when you are near me. Sitting by a river, enter into that silence. Now, the river is not your master, it does not even know that you are sitting on its bank. The winds are not concerned with you; the rustle of the leaves does not happen for you. Sitting near the tree you simply hear the sounds, and in a moment you will be transported into the other world. Then you will know that to depend upon a master is to create a new world, a new bondage. You change your master and you are just changing the bondage -- leaving one prison to enter another. You arrange your next prison even before you have left the previous one.

If you become dependent on me, then this satsang, this divine communion, has proved destructive for you. If I become your only door of entry into the other world, then this door will also lead you only into prison, because without me you will be miserable. Then I am only a addiction. If the master becomes an addiction then the whole thing is meaningless.

So sitting silently, listening... it is such a person Mahavira called shravaka, the listener. One who has experienced the other world through listening is a shravaka. Mahavira says there are four types of ghats, or riverbanks, from where the journey to the other shore begins. One is the sadhu, the male seeker, the other is sadhvi, the female seeker; one is shravaka, the male listener, another is shravika, the female listener. Mahavira has said that some people reach to the other shore by practicing great austerity, some reach just by listening. Sadhus and sadhvis work hard, then they get a glimpse of the other shore, but shravakas and

shravikas enter the other world just by listening.

Krishnamurti constantly emphasizes "right listening," but right listening can also become a danger. It has its purpose -- it gives you the first glimpses. But don't make those glimpses the base of your life; rather try to get those glimpses in different situations, so that you can be free of the master. So sometimes standing near a tree, sometimes near a river, sometimes in the middle of the marketplace, listen to the sounds and be quiet. There too the same other world will open up for you.

When you ask a question, when you are wanting to ask, that questioning comes out of your inner restlessness; the questions disturb you and make your mind aggressive. Deep down a question is also a form of violence. But when you listen the mind becomes quiet, the tension subsides, the waves disappear; in that listening you enter the other world.

And yes, it's true -- sometimes I storm through you like a tempest, and other times I am like a leafy tree under which you can peacefully rest. Many times you need to be shaken up vigorously so that much in you which is stuck to you like rubbish can fall off. And many times you need to be sheltered, so that that which is newly born in you is able to develop properly. A gardener has to tend his plants according to the needs, sometimes watering them, sometimes pruning them, sometimes shaking down the old foliage, sometimes giving them props to rest on. Sometimes he puts the plants in the sun, and sometimes brings them back in the shade. You are like new plants coming into being, and you need many things. If you are sheltered all the time, you will be devitalized; if all you ever know is peace, you will become a corpse -- your liveliness will disappear, your festive spirit will fade away. Certainly, there will be peace in your life, but there will be no bliss; and peace without bliss is dead peace, the peace of the graveyard.

So you need challenges. You need tempests to fill you with life. You need the invitation from the beyond, so that you can be filled with enthusiasm to set out for a journey towards the infinite, so that you stay lively, so that your peace does not become your death. Otherwise you will become like those seekers who in their search for peace have become almost lifeless. They are like stone statues. No heart throbs within them, because they fear that the throbbing of the heart will disturb their peace. They breathe halfheartedly, in fear, for every proper breath has the possibility of creating trouble. They lead frightened lives, full of precautions to prevent anything going wrong. Their peace is very weak, very frightened, anything can shatter it. They are like those plants which have been kept only in the shade; to bring them into the sun now is a difficult thing, for they will fade away and die.

Can there be life in the shade alone? Shade and sunlight are needed. Sunshine brings life, but an excess of life will also creates insanity. If the energy becomes so much that you cannot bear it, you will go mad. So both are needed, and a rhythm has to be created between the two. You need to be jolted, and you need to be given rest too. You need to be left in the sun, and you need to be brought back into the shade -- because I do not want to lead you to a world of peace only, I want to lead you to a world of bliss.

Dancing peace is bliss! Festive, joyous, celebrating peace is bliss. Bliss is an activity which has inactivity at its center. Bliss is a dance in which the dancer disappears. The dancer is at peace, but the dance goes on! Bliss is such a leap that we touch the highest peaks, and yet we do not lose our contact with the earth.

It is easy to attain the part, to attain the whole is difficult. Worldly people covet life, and the so-called seekers strive after death. I want you to attain both simultaneously. Your ego must die utterly, and the divine in you must come totally to life. Let death be your left hand and life your right. Let your inhalation be life and your exhalation death. Be young, overflowing with energy, dancing like a tempest, and peaceful, silent, empty at the same time. Let the flute of Krishna sing between your lips, even as you sit in silence like Buddha under the bodhi tree. Let the flute not disturb you, and let your silence be no enemy to the flute.

The day the flute is on the lips of emptiness, the day music arises out of silence, that day you have come to know the ultimate meaning of life! That is the day of fruition; there is nothing beyond that!

Hence sometimes I shake you forcefully, so that you do not let the flute slip out of your hands, no matter what is happening. Sometimes I hold you in peace and relaxation, so that the emptiness that is to flow through the flute may be born.

The song of emptiness, the music of silence, a dancing bliss -- this is the aim.

Enough for today.

Nowhere To Go But In

Chapter #6
Chapter title: None

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
DIFFERENT RELIGIONS HAVE DIFFERENT MANTRAS, SUCH AS: OM NAMO SHIVAYA NAMO, ARIHANTA NAM, ALLAHU AKBAR, OM MANI PADME HUM. IN WHAT STATE OF BEING WERE SUCH GREAT MANTRAS BORN? HOW AND IN WHAT WAY ARE THEY RELATED TO OUR VARIOUS INNER CENTERS? HOW SHOULD A SEEKER SELECT A MAHAMANTRA MOST APPROPRIATE TO HIM?

A seeker's journey can proceed on two paths; one is of power, the other of peace. The journey into power is not the journey into truth, it is a journey into ego -- whether the power is derived from money, prestige, or from chanting mantras. To have the desire for power means that you have no desire for truth. Any power you acquire, whether it is of body, of mind or if it is so-called spiritual power, will only strengthen you, and the stronger you are, the further away from truth you are. The very fact of your power is the assertion of your ego in the face of truth. Your power will turn out to be a barrier. Your very power will in reality become your weakness in the realm of truth. So the more powerful you become according to yourself, the more impotent you become at the doors of truth.

Hence the search for power is not the search of a true seeker. But the seeker moves in that direction because what we seek in this world we start seeking also in the divine. Our aim, in fact, is to get in that world what we are unable to get here in this. So there is a continuity between our world and our moksha, liberation. What we sought after and could not achieve in the marketplace, the same we go in search of in the temple. The search is the same. What we sought in money and could not achieve, the same we seek in religion. The search as such remains the same, and the one who is searching has not changed at all. When you fail in one place, you simply try to succeed in another.

But why in the first place do you want to become powerful? This very desire of becoming is what makes you unhappy. When you disappear, bliss will happen. In your absence nectar is going to pour, but not a drop will be there as long as you are.

Mantras bestow power. Through chanting a mantra one gathers power; there is no doubt about this. Let us understand what a mantra does. A mantra concentrates the mind, bringing all the diffused rays of the mind together. Whatever mantra you use -- Allahu Akbar, or Om Namo Shivaya, or Om Mani Padme Hum, or just Ram, Ram, Ram -- it makes no difference. You can make up your own mantra if you want to, the words in a mantra have no significance at all. Words and meanings are not what mantras are about; the whole purpose of the mantra is to concentrate your mind. So any ordinary phrase, any meaningless word, can serve as a mantra.

When you chant a mantra, all the energy used in your thoughts is released to flow into the mantra. Only the mantra remains in your mind; all other avenues of thought are closed, all other outlets for your mental energy are shut off; there is nowhere else for it to flow. Normally when you are thinking, your energy flows in countless different currents; one thought travels north, another south, another east, another west. When you think you travel in many different directions. You are not one, you are not a unity; you are divided. But when you chant a mantra, all the energy begins to flow in one direction.

If we use a lens to converge the rays of the sun, fire can be created. The fire is hidden in the sunrays, but when they are separate, at the most some heat can be created, not fire. It is when they are concentrated together that the fire appears. In just the same way there is a great fire hidden in your mind, but as long as the rays of the mind are separate, only a little heat is there. Mantra is a method to concentrate the rays of your mind together. The moment this happens great heat, a tremendous amount of energy is created.

If you consistently practice a mantra, many phenomena relating to energy and power will begin to happen in your life, and they will provide great nourishment to your ego. Whatever you predict will come true, whatever you describe will happen exactly as you have said; if you curse it will come to pass; if you grant a wish it will come true, because so much energy and power is concentrated in you that your statements begin to materialize. The only reason for their materialization is that when a person can invest great power in the things he says, his words enter directly into the unconscious of the listener -- the arrow flies straight to the other's heart. And when anything reaches to the heart it starts taking effect.

Suppose you say to someone, "Tomorrow morning you will fall sick," and suppose, in saying this, it is the only thing in you -- a mantra; there is nothing else, no other line of thought, no distraction. If this sentence, "Tomorrow morning you will fall sick," becomes your mantra, your mind totally full with it, then the moment you say this to someone your words will strike to the core of his heart. Now he will be unable to sleep the whole night; he has seen your eyes, heard the tone of your voice, caught your gesture, and his mind is so impressed that there is no way for him to avoid what you have said to him. His mind will keep coming back to this mantra. In his dreams that night he will see you and hear your words, and although his mind will try to argue that nothing is going to happen -- "Why fear this man? Nothing is going to happen!" -- yet some force will drive him. He is repeating the mantra -- your mantra -- even in his fighting it. He is bound to fall sick by the morning! Half this sickness is your creation, and half his own.

You can do similar things in many different areas of life. Once your words begin to come true, your confidence will grow and you will feel ever more powerful. The more your words come true, the more you will feel yourself to be full of some divine power, some siddhi -- the power to do miracles. This confidence will strengthen your mantra, and the mantra will increase your confidence; slowly you will come to experience many powers. Yoga has named these experiences of power as siddhis. These siddhis are the greatest obstacle on the way to realization. Patanjali has mentioned them in the Yoga Sutras, so that one can keep clear of them. Never move in that direction; and if you have, then come back -- and the sooner the better, because all the time spent in their company is time wasted, and every time you travel further in that direction, the coming back becomes more and more difficult.

My own point is that the world means the search for power, the search for siddhis; "God" means the search for peace, the search for emptiness -- and in this search you slowly disappear and dissolve. But in pursuit of siddhis you will still be there in the end, and there will be no trace of godliness. In pursuit of peace, in the end, you will not remain; only godliness will remain. It is out of necessity that one of the two has to disappear, the two cannot exist simultaneously. You and God cannot coexist, it is impossible. When you are, God is not. When God is, you are not.

Yes, the power-trip into siddhis will strengthen you, and this is why those who practice the use of mantras seem to be so full of ego. The ego of the rich man does not even compare, nor that of the politician who prides himself on his position. And there is a good reason for this. Money can be snatched away, money can be stolen; what is the value of money? And one cannot rely too much on a political post. It is here today, tomorrow it may not be. But the power of a mantra is more reliable. No thief can steal it, no public opinion can change its status. The power of the mantra depends solely on your own mind, not on anyone else. So you can feel more powerful, more self-reliant, standing on your own two feet.

A seeker after siddhis has already gone astray, though there is going to be much in it to interest him -- the ego is always ready to be fascinated by such matters. An ant was coming towards you, and through willpower you altered its course; the ego is highly impressed by such feats, even though the act in itself is of no importance at all.

There is a woman in Russia who has been the subject of many scientific experiments. With her mental

powers she can move anything. She stands six feet from a table, concentrates her mind for fifteen minutes, and she can move the table either towards or away from herself. Every detail has been scientifically investigated, and it is now clear that there is no trick involved. What does the woman gain out of it? During the fifteen minutes of the experiment she loses two pounds in weight, and for a fortnight she is so weak that she has to rest in bed. The body loses two pounds in just a few minutes. When you send out your energy through mental concentration, your body loses that energy.

But still, this woman is deriving great pleasure from her accomplishment. Her whole life is disturbed by it, her home is a mess, her family is very upset. She is unable to care for her children, unable to look after her husband, but the show goes on because despite all this her ego is deriving immense satisfaction. Her photograph is published in the newspapers, scientists are coming to study her, and a miracle is taking place. But what is the point of this miracle? What is to be gained from all this? The table could be moved by hand, using the energy of just a few blood cells, instead of using the mind at the cost of two pounds in body weight and a fortnight of sickness and dis-ease!

Someone once approached Ramakrishna and said, "You are supposed to be a great master, but there are no signs of your great powers, your siddhis. My master can walk on water, he can walk across the river!"

"How much time did your master spend in learning this art?" asked Ramakrishna.

"It took him at least twenty years," was the reply. Ramakrishna said, "This is a sheer waste of time and life. I can cross the river -- it costs me two paisa. Twenty years to learn to do something that can be done in a few minutes for as little as two paisa! And if there is no boat you can swim."

But one can easily waste twenty years in learning to walk on the water. You also will feel tempted to do so. But of course, being able to cross the river is not the real motive at all. The real point is that the ego is going to rise high if you can walk on the water. Sitting in a boat does nothing for the ego, and swimming does little either -- after all just two paisa have been spent and only the river has been crossed. But to walk on water! -- this is great for the ego! This man has no interest in crossing the river, his interest is strengthening his ego.

Mantras are a source of power, and it is true that all the religions have devised mantras, because all religions fall from the search for peace to search for power. Mahavira sought for peace, but what have the Jainas who follow him to do with peace? Buddha sought to dissolve himself in the emptiness, but the Buddhists are interested in their safety and security, not in dissolving themselves. Those individuals around whom the religions are born had indeed attained to emptiness, but those who gather around them do not do so to become empty; they are interested in something else, they are interested in the opposite. Hence, those through whom religions are born and those into whose hands they fall are always enemies -- their desires are totally different. This is why all religions deteriorate.

The search for power brings religion into the confines of the world. And it makes no difference whether it is Jainism, Hinduism, Buddhism or Mohammedanism. As long as your interest is in the miracles, understand well that the quest for religion has not arisen in you yet. You are in awe when some sadhu, some baba, some holy man, creates ashes in the palm of his hand. What are you going to do with the ashes? There are plenty of ashes lying on the roads, or you can make ashes at home for little cost by burning coal. But if someone creates ashes in his palms, and this so impresses and delights you that you are moved to become his follower, then you are mad!

It is worth understanding the nature of this fascination. That nothing is going to change from this creation of ashes is something that you also know. But in the ashes you are looking for something else; your hope is that the one who can create ashes can also create diamonds. Through making ashes he has set fire to your desire. Your hope is that if he can create ashes he can also destroy your ills. If he can create ashes, then he can give you victory in the elections. This is why every politician in Delhi has his guru. Everyone, president and prime minister included, has to depend on some baba, some mahatma, who creates ashes and performs miracles.

Everyone who harbors desires is impressed by miracles. Look at the millionaires: every millionaire is touching the feet of this or that guru. He may be a millionaire, but the deeper truth is that he wants to be a billionaire! You bow down to the miracles because you have some desire, there is something you are hoping to gain for yourself. And of course, the miracle-maker feeds this hope in you and helps you cling to the belief that your dream can come true. People are unhappy, they face many difficulties -- sickness, unemployment, work going badly, some matter in the law court, and so on. Seeing the ashes being created out of nowhere, the hope is aroused: "If it pleases this baba, my misery can be made to disappear, and happiness can shower on me just as the ashes are showering!"

But happiness has never been able to shower just through someone else's dispensation. Bliss has never been born through someone other than you yourself. Centuries of history provide the evidence that no one other than you can give you bliss. But the mind has its own illusions; the mind seeks cheaper, easier ways.

It is a miracle that you have come here to listen to me. This is what I call a miracle... because no ashes are going to be created here, no miracle-making devices are going to be distributed. I am not going to cure you of your illnesses, nor will you win any elections through being here; in fact, none of your ambitions will be fulfilled. And yet you have come -- this is what I call a miracle! There is no logic in your coming to me, because nothing of all that you want is going to be given to you. On the contrary, through being here whatever you have may be taken away, until in the end you yourself dissolve. And yet you have come, and I have to agree that you must have some genuine spiritual quest: you have obviously not come in search of ashes, nor are you so insane as to try to walk on water!

The truth is that you are indeed bored with your world, and this boredom is real. Your anguish has run to the limits of this world, to where you want to enter a different world of spirituality. You want to break the continuity which has defined your journey up to now. You want to jump off it, you are not interested in moving in the same rut.

So I don't give you any mantra -- nor do I have any to give you, because a mantra is given when the search is for siddhis, for power and prosperity. I am not going to strengthen your mind; I am going to dissolve it. I will cut into it, and then wait for the layers to peel off one by one. Just as the layers of an onion are peeled off, so the layers of your mind will gradually drop away until finally the whole onion has disappeared. Nothing of the mind will remain, and you will have attained the emptiness. Buddha compared the mind to an onion, whose layers are peeled off one after another until the whole onion has disappeared. Only when mind has vanished completely do you appear in your true nature.

How to dissolve you, this is the great mantra. Concentration will make you more solid, meditation will dissolve you. Concentration focuses and solidifies all your energies, meditation makes your energies surrender to God. So God is not to be turned into a point of concentration; one has to surrender to him. The mind is not to be concentrated, it has to be dissolved into God. The two are very different matters. One has to dissolve, disappear, till the moment comes when one is not conscious of oneself. Such a moment will come that even if you search, you will not be able to find yourself. You will go within, and you will find that the house is empty. You will look in a mirror, and you will see in your eyes that there is no one within. There, in that dissolving, is nirvana.

So the reality is that religions have not given any mantra, it is the priests who have done so. The mantras are not given by the enlightened ones but by the priests. And the priests have nothing to do with religion. It is the priests who destroy religion, who make religion a part of the business world. The priest is the servant to your desires; he says yes to whatever you want. He reassures you and keeps your hope alive.

But real religion only begins when all your hopes come to an end; it begins only in utter hopelessness. If even a single ray of hope remains, it will keep you wandering in the world. If there is just the smallest possibility that tomorrow something may happen, you will go on waiting for tomorrow.

Let your hopelessness become so crystallized that all your dependence on tomorrow evaporates. Let your anguish run so deep that not a trace of hope is left alive. Where there is no hope, no tomorrow, there is no place for desires to arise, because desires arise on the foundation stone of hope.

Desire lives in tomorrow, not in today, because in today there is no room for it. In tomorrow, in the time to come, in the life to come -- this is where desire lives. It is the expanse of time that gives desire the room in which to live. This is why you always live in the tomorrow, never in the today. But living in this way, whether you chant mantras or go to the mosque or temple to pray, it is all false, because all your prayers are nothing but the offspring of your desires.

The prayer which is born in desire is a false prayer; your prayer is just to make some demand. The very word prarthana, prayer, is derived from a root meaning demand, and your visits to the temple are only to make your worldly demands. As long as you are demanding something from God, it is certain that you are not demanding God himself; that something is more to you than God himself. It is actually a miracle that you can ask God for petty things, because what this means is that these petty things are more important to you than God.

When Vivekananda came to Ramakrishna, his family was in a very impoverished state. His father, who was an impulsive worldly man, had died leaving many debts to be paid off, so that there was not even enough food in the house. If it somehow became possible to prepare a meal, there was never enough for the two -- Vivekananda and his mother. So Vivekananda would say to his mother that he was invited out by

some friend to eat with him; otherwise his mother would make him eat first and then go hungry herself. To convince her, he would leave the house, wander around the streets for a while, and then return, looking well pleased and belching! Of course he had not been invited to eat anywhere -- this performance was just to please his mother. He would tell her how good the meal was, how content he was after the meal.

When Ramakrishna came to know of this, he said to Vivekananda, "Are you such a fool? You come here every day, and it would be the easiest thing in the world for you to pray to Kali in the temple for what you need. Why make life so difficult for yourself?" Vivekananda could not refuse his master, and said, "If you tell me to pray for food, I will do so."

When Vivekananda went into the temple, Ramakrishna sat outside and waited. When, after a long time, Vivekananda reappeared from the temple with tears of joy and ecstasy flowing, Ramakrishna asked him, "Have you told the Great Mother of your need?"

Vivekananda said, "I forgot!"

"Is this a matter to be so easily forgotten?" asked Ramakrishna. "You are hungry, your mother is hungry, your home is threatened by the debts that have to be paid off -- and all you need do is tell Kali. Just a small hint is all that is necessary, and everything will be set in order. Go back!"

So Vivekananda disappeared into the temple again, and as before he was gone a long time. When he came out, his eyes were brimming with the tears of bliss. Ramakrishna said, "There you are, you see. You look so happy, it is obvious that you asked this time."

"No," said Vivekananda, "I forgot again!"

Three times this happened, and finally Vivekananda said, "It's no good! Every time I go to her I forget everything but her. She is the only thing I see. I even forget myself, so how to remember my problems? It is impossible!"

Ramakrishna was happy. "I set you this as a test," he said, "and that is why I kept sending you back into the temple. Because had you been able to ask, it would have meant that prayer was not possible, that true prayer had not happened in you yet."

A mind that can beg is the mind of a beggar. How can such a person enter into prayer? For him there are still bigger things to ask for than God.

A person who desires God himself cannot ask for anything else when he is facing him. He cannot even ask for God! Try to understand this, because the mind is very cunning and knows how to adopt the alternative viewpoint: "Okay, then I will not ask for anything, only for God himself." But in that too you are present, and again God is made smaller than you, because it is you who is going to get God. He is going to become your wealth. You are going to grasp him in your hands, and he will become just an extension of your possessions. You will give God a corner in your kingdom, while you remain the master.

Remember it: no one can ask for anything in God's presence. If you are asking for the world, it only shows that you are not standing in his presence. You are still making the trivial more significant than the vast, you are still taking the meaningless as meaningful, and your prayer is false. And neither can you ask for God, because standing in his presence the very asking disappears, asking becomes meaningless; the one who asks no longer exists.

So prayer is not an act. You cannot pray, because the one who prays is no longer there. Prayer is a state of ecstasy, a state of dissolution in which the doer disappears; you are no more there the way you always were. That is prayer.

I will not give you any mantras, and as long as I don't, no religion will be able to grow up around me. If I give you mantras then a religion can arise. If a mantra comes the temple follows. When the temple comes the priests follow -- and the whole net is spread, and the seed of it all is the mantra. If I give you a mantra it only means I am accepting your search for power, I am saying that your search is worthwhile. So I will not give you any mantra -- neither Namokar nor Omkar nor Mani Padme Hum -- because with your ego strengthened by mantras you will be dangerous.

You have come to me. So drop your mantras if you have any; don't fill yourself up with mantras. A mantra is a mind-game. Think about it: how will you recite a mantra if you are without a mind? If the mind is not, who will chant Namokar? Namokar is a thought process too. Somebody is humming a love song from some film he has seen because his mind is obsessed with sex and romance. It is this same energy and mind with which he can chant mantras if his mind gets entangled with religion. So whether it is a mantra or a film song, both are just thought-forms. And for me there is no question about which is pure and which is impure; all thoughts are impure -- thinking is impurity.

There is no such thing as a pure thought, cannot be, just as there cannot be a healthy sickness. If

sickness is the name of the state one is in, how can there be a healthy sickness? How can there be clean dirtiness, or do you think there can be? Thinking as such is impurity. The very existence of a thought wave makes consciousness impure, whether the thought is of sex or prayer, meditation or marketplace, it makes no basic difference. The presence of thought in the consciousness is impurity. There cannot be a holy thought, because holiness means thoughtlessness, the absence of thought.

Think of it this way: suppose you add water to milk; now water is pure, and milk also is pure, so should not the mixture of these two purities give us something doubly pure? But the milk cannot be called pure when we add water to it. It becomes impure, because the nature of water is different from the nature of milk. However pure the water, adding it to milk will not make the milk any purer; the purity of the water is irrelevant. And of course, it is not only the milk that becomes impure when the water is added; the water too becomes impure. You just don't notice this because you are paying attention only to the milk. The fact is that the water has also lost its purity. Two pure substances have been mixed with each other, and as a result both have become impure.

Thought, like consciousness, has its own nature, and the natures of the two are different from each other. So the meeting of the two will bring impurity into both. Thought in itself is pure, consciousness in itself is pure. For anything to be in itself is purity. To be in one's own nature is purity; to be otherwise is impurity. So no pure thought can purify consciousness, just as no pure water can purify milk. When the space within is thoughtless, when it contains no clouds -- not even the cloud of a mantra -- then, in that formlessness with which you are one, God is.

BELOVED OSHO,
YOU SEEM TO BE SAYING THAT THE SPIRITUAL SEARCH IS A MATTER OF BEING EITHER ON THIS SHORE OR ON THE OTHER -- THAT WE ARE EITHER IN THE RELIGIOUS OR IN THE IRRELIGIOUS, IN LIBERATION OR IN BONDAGE, IN RAMA OR IN RAVANA. PERHAPS THERE IS NO INTERMEDIATE STATE. IF IT IS SO, THEN WHAT IS THE RELATIONSHIP BETWEEN SEEKING AND SURRENDER?

Certainly there is no intermediate state -- there cannot be. Understand this well, because it is a bit subtle. The mind falls into a state of hopelessness if it accepts that there is no intermediate state. It is actually the mind that creates the intermediate state in order to give itself hope: "I may not be a Rama but at least I am not a Ravana either. I have gone already half the journey, I have come a long way. I may not yet have attained salvation, but at least I have left the material world. The supreme knowledge may not have happened, but I have already gathered a great deal of knowledge. Really I have only a small distance left to travel!"

But can knowledge be divided? Can it ever be that half knowledge has happened to you? Is half enlightenment possible? And if someone has become half enlightened, why would he carry the burden of half-unenlightenment with him? If half of someone's inner world is illuminated, is this half illumination not capable even of dispelling the darkness of the remaining half? How can one save half of a desire?

To inform you that progress is being made is one of the great tricks of the mind. In this way it keeps its hope alive. So the mind says, "We are climbing steadily, step by step; there are only a few steps left now, and there is no hurry, and nothing to fear. There is no cause for concern; so many steps have been climbed, and just these few left ahead will also be climbed."

Mind creates the steps, where in fact there are no steps. Mind invents degrees of attainment, where in fact no such thing is possible. Either a man has found wisdom and then ignorance cannot survive even to the smallest degree -- the idea of half is simply impossible: how can ignorance remain in the presence of wisdom? -- or a man is in ignorance. Then it is impossible for him to say, "A little wisdom has happened to me." That "little wisdom" would burn away all his ignorance.

Your entire house may be in darkness, but if you light a small lamp all that darkness will come to an end. It will not be necessary to put the whole house on fire in order to light it. Just a small lamp and there is light, and the darkness is gone. The presence of light is the end of darkness. And if it happens that some darkness remains -- that your lamp shines light only into a part of your darkness -- then be aware that your lamp is only imaginary, that you are convincing yourself that there is a lamp when in fact there is none. You are only dreaming, or it may be that you are looking at the painting of a lamp. An artist can create such a lifelike painting of a lamp that when you look at it you will think it is a lamp, with the flame flickering and

the aura around the flame. But you will never be able to dispel darkness with this lamp, it is false. Our knowledge is like this painting of a lamp, we have collected it all from the scriptures, it is only a painting. We have preserved it in a part of our minds while the darkness remains where it is. The knowledge that does not dissolve ignorance is borrowed knowledge, it is false, fictitious.

One can be either Rama or Ravana, but there is no way to be in between. Our trouble is that we know perfectly well that we are not Rama, but it is a big hurt to the ego and the mind does not want to agree to it. It is hard enough for the mind to say, "I am not Rama," and we cannot say, "I am Rama," because everybody knows we are not and they will just laugh at us. So, although we would love to equate ourselves with Rama, we cannot -- the difficulties are real in this case. But to liken ourselves to Ravana is equally impossible. So we choose the middle path and declare, "I am neither Rama nor Ravana, I am in between at present. Buddhahood and the supreme understanding have not happened to me yet, but neither am I an ignorant and foolish man."

This idea of being in the middle is very dangerous, because it does not allow you to discover where you really are. It is far better to know that you are a Ravana -- and what is wrong in Ravana that you are afraid of? If you understand the nature of Ravana, you will see that there is no such thing as being in the middle; at the most your choice is to be a lesser or a greater Ravana! Yes, you may be just a mini-Ravana -- you may be a drop rather than the whole ocean -- but what difference does this really make to your nature, to your consciousness? The ocean is salty, and a drop of the ocean is salty too.

Buddha said, "If you taste a single drop of the ocean you have tasted the whole ocean." Scientists say that if you analyze a drop of sea water you have analyzed the whole ocean. It is all contained within that single drop. The ocean is just a magnification of that drop; the drop is a microcosm of the ocean. So maybe you are a drop, rather than being the whole ocean, but the basic characteristic is the same in either case.

What makes it so difficult to admit to the Ravana in yourself? Just have a look and see what is in Ravana that is not in you. Ravana is mad after wealth, Ravana is obsessed with expanding his empire, Ravana lusts after women. If he is attracted to a woman it is totally irrelevant that she has her own life and lives with her own man. If Ravana is attracted, she must dwell in his palace. And Ravana is a great scholar; he knows the scriptures inside out.

Now if we really look into ourselves, which of these characteristics of Ravana is not to be found? Women are a constant attraction -- except for our own woman, to whom we are less and less attracted. We become slowly habituated to our own wife. For how long is a man really attracted to his own wife? The mind is bored with what it already has, so that the attraction to one's own wife dies altogether. No attraction remains in that which is available to us; our attraction is to that which is unavailable, and the more unavailable the more intense is our attraction.

It was because she was so utterly unavailable that Ravana was so fascinated by Rama's wife, Sita. Not that to steal her away -- which he did -- was difficult but to win her, to seduce her, this was impossibly difficult.This was the challenge. Her love for Rama was so total that Ravana could find not a single flaw through which to steal into her heart. So this became the challenge.

Is a man ever really attracted to a prostitute? His attraction is to the sati, the devoted woman. How can he be really attracted to the prostitute? He has only to show his wallet and she is available. Since she can be bought, what interest is there in her? But to buy Sita was impossible; hence Ravana's interest. There was no way to buy her, and no way to force an entry into her heart. And this is the reason why the Eastern woman is such an attraction -- far more so than the Western woman. Even Westerners find an attraction in the Eastern woman that is lacking in the Western woman. The latter may be more beautiful and her body may be better proportioned, but still she lacks the attractiveness of the ordinary Eastern woman -- because to enter into the heart of the Eastern woman is impossible. The challenge is great!

Ravana had no shortage of beautiful women, and it is possible he may well have had women more beautiful than Sita, but her devotion to Rama was so unique that it became a great challenge for Ravana to win her. You too experience the same sense of challenge all the time. Your interest is in the woman who is somebody else's. This is a characteristic of Ravana's consciousness -- to be interested in what the other has, rather than in what you have yourself.

Rama has no interest at all in other women; it is as if in Sita is contained for him the whole world. This is the nature of Rama's consciousness -- what you yourself have is all; what you have is the whole. You are in deep contentment, with no demand for what you do not have. In fact, you do not even see more than that which you have. In what you have, everything is contained, as though all the women in the world were contained in Sita's womanliness. For Rama, to be with Sita is to be with all women.

Ravana's consciousness, on the other hand, will not be satisfied until he has conquered all the women in the world, and there is no guarantee that he will be satisfied even then. Ravana has no reverence for the individual; the only things that he values are his own sensations -- selfishness is his creed.

Look how our sensitivity becomes blunted towards those with whom we live. Because we see them every day, we find nothing worth seeing in them; knowing them day in, day out, there remains nothing worth searching for in them; acquainted with the whole of their personality, everything comes to feel stale. This is the way of all the senses. Eat a certain food, and today it tastes delicious. Eat it again tomorrow and it is a little less appetizing. By the third day we are bored with it, and if we are presented with it for the fourth day we will throw the dish out! Yes, it is just the same with our sense of taste: the food is wonderful the first day, and by the fourth day we are throwing it out.

This is the way of the sense organs. They get bored with the old, and each day is a search for the new. What they want is sensation, and sensation is provided by the new. So all societies that are based in the sensual will function according to the formula: search for the new. Societies that are spiritually based will have the characteristic of contentment with the old. Consciousness seeks the eternal, senses seek the novel.

Rama has found the eternal in Sita -- he has sought that which never grows old, which need never be renewed, and which never knows boredom. Love, unlike sex, can never be boring, because love belongs to the heart, while sex belongs to the sense organs. So if sex is your center, then you need a new man or a new woman every day. Your taste is for novelty, because the body seeks fresh sensations every moment; it wants excitement and new challenges, whereas consciousness lives in the eternal. This is why love can be eternal.

Love has happened between Rama and Sita, but between Ravana and his wives the link is only sexual. And Ravana's desire for Sita indicates the lack of interest he now has in his own wives. This is the situation in which we are living, this is the state of our own consciousness. What we have is hell, what the other has is heaven! We say, "I shall not be able to rest until I get it," but the moment we possess it, it becomes worthless. Once it is mine, I lose interest in it; now I have to look for something else again. It is this perpetual quest after something else -- after the other -- that keeps us unhappy. This path offers no possibility of contentment.

Ravana is also obsessed with wealth. His city, Lanka, is called the golden city. Yet golden though it is, Ravana lusts after other kingdoms and other people's riches. Rama's Ayodhya is not made of gold as Lanka is, but still Rama has no interest in the cities and kingdoms of others. You, even if you are given a golden kingdom, will still be preoccupied with what others have. Even if you have palaces you will still be attracted by the cottages that belong to other people.

An individual with the consciousness of Rama, though he lives in a simple cottage, will be quite unattracted by palaces, because wherever Rama stays becomes for him a palace. But no matter where Ravana stays there will be no palace, only unhappiness, because Ravana only sees the palace that belongs to the other, the palace where he is not, the palace that has to be won.

We talk of Ravana's ten heads. If we ask psychologists about this, they will say that everybody has ten heads, because everybody has to keep many faces ready for use. Between morning and night we change our faces many times. Maybe you are not aware of this, maybe you have never really looked at what you are doing. In the presence of your subordinate you put on one face, and in the presence of your boss another. If you pay full attention, you will find that you change your face in an instant. You are wearing one face for the man who comes to you to ask about his work, and look at your face a moment later when you go to see the boss about your own work! Have a look at your expression in a mirror when you are on your way to ask someone for a loan, and see your face when someone comes to you asking for a loan! You will discover that the faces do not belong to the same person, they belong to two different people.

But don't stop at the number ten either -- don't take ten to be just ten. Ravana's ten heads are just an indication, a symbol. Ten is the last number in counting before repetition begins, hence the mention of ten. The actual number of faces you have runs into thousands, but all over the world counting ends at ten. Everything above ten is repetition; thus eleven means one over ten, and twelve means two over ten. Ten is the symbolic end because man began to work with numbers by counting on his ten fingers; above ten, repetition begins. So those ten faces of Ravana are to indicate the upper limits of counting -- there is really no end to the number of faces you have, and all day long you are changing them.

Rama has only one face, whether you meet him in happiness or in unhappiness, whether he is sitting in his palace or in the middle of the jungle; he does not wear different faces. And whoever comes to have but one face becomes Rama. To have but one face means to have become authentic, to show your true inner face, not to mask your truth on the outside, not to be influenced by circumstances, but to let your face reveal

your inner being. Rama's face remains the same whether you blame or praise him; no mere circumstance can manipulate his features now. His face has become stable, and the name of this stability is Rama.

It was very difficult to kill Ravana when the war came, because cutting off his head made no difference. If one head fell, another grew in its place, and the real head -- the real face -- was nowhere to be found. There is no sense in cutting off false faces, because new ones will always arise to replace them -- and anyway, they are not in fact faces at all. This is why Ravana's heads go on falling and new ones go on taking their place. If a false face is cut off, what difference can that make? No flesh and blood is to be found; it was only a thought, an image, in the first place, and if it is taken away, another immediately arises.

Ravana could not be killed unless his real face was known; to find his true face was the key. And you too, facing God as Ravana faced Rama, will be unable to dissolve because you will keep your true face hidden -- you will not let your real head be cut off. Many times you visit the temple and return home again still wearing your false face. Even if all these false faces are cut away, nothing will happen. Just watch how a man goes into the temple and bows down at the feet of God.... And if you observe carefully you will see how his pride is unmoved, his real face is untouched, protected by his false face. What is bowed down is his false face; the real face is still standing, looking all around asking everybody to look at him and acknowledge what a devotee he is -- unmatched in all the world.

I have heard of an emperor who used to pray very early in the morning. Because he was an emperor, and because it was a special time, it was his right to pray in the temple before anyone else. Five o'clock in the morning he was there in the temple, because if he came any later others would come to pray, and he would miss out on his privilege. So there he was, praying, "O Holy Father! I am a poor man and a great sinner, I am a humble nobody. Please grace me with your favor!"

Just at this moment he felt the presence of someone else in the temple. In the darkness he could see almost nothing, but listening carefully he was able to hear a murmuring coming from the steps nearby. There he found a man, bowing down, praying, "O Holy Father! I am a poor man, I am a nobody...."

"Who is this," roared the emperor, "declaring in my very presence that he is a nobody? Who is this who dares to call himself a nobody when I have declared just this? Who is this who calls himself -- as I have called myself -- a poor man? I shall make him eat his words!"

For this man to call himself egoless when the emperor is claiming it for himself is too much for the emperor's ego: To make such a statement is to prick at his ego. "How dare you claim my humility, my nothingness, my poverty!" says the emperor. "I am the greatest of the poor, the greatest among nobodies, and my supremacy must remain unchallenged!"

And so it is when you enter the temple. Your head bows down, but your ego remains erect. This bowing head is false, it has no value.

If you understand Ravana's mind, you will find that he is quite firmly established within you; and it is this same Ravana who tries to convince you, "True you are not Rama, but neither are you Ravana!" Pay no attention to his words. You have listened enough to him already, and it is that very listening that has brought you to the state you are in now. So if it is clear to you that you are not Rama, then be clear also that you are Ravana.

To accept this in yourself is the first step towards becoming Rama. To accept yourself as full of faults is the first, and the revolutionary step, towards virtue. The deep recognition, "I am in darkness," becomes the search for light. The real thirst for knowing is born in the awareness of your own ignorance.

And stop thinking in terms of in-betweens and half-ways: either you are on this side or you are on the other. And because there is no intermediate space between the two sides, when you leave this side you reach the other. There is no space in which to exist between ignorance and knowing. The disappearance of ignorance and the emergence of knowing are simultaneous events in just the same way that water becomes steam at a hundred degrees. There is no gap; we can never find a space in which the water has ceased to be water but has not yet become steam. No, either there is water or there is steam, but no in-between state exists. There is nothing like a river between the two shores in which you can float your boat. There is no river at all, just two shores. And as long as you are on this shore, you have not reached the other shore.

This has to be deeply understood. Don't fall into the ditch of the mind. Either light or darkness, either life or death -- no half-dead state! If one is alive, one is alive. We talk of being half dead, but how can anyone be half dead? It is a linguistic error. How can anyone be half alive? Even if a man is lying completely unconscious in a coma, he is still alive, totally alive, one hundred percent alive. We cannot call him half dead, any more than we can say that someone who is dead is half alive. If a man is dead, he is completely dead; if he is alive, he is completely alive. There is no gap, no empty space between life and

death.

See yourself as you really are, and you will find that Ravana is hidden within you. Allow yourself to experience this truth -- that you are a Ravana. That was exactly Ravana's error, that he could not admit to being Ravana; he lived under the impression that he was a sage and a great scholar who could master Rama in his understanding of the scriptures. He had learned the scriptures by heart, and, just like all the ignorant who seek for power, had become the master of great siddhis. The ignorant man will do anything for the sake of collecting siddhis, and Ravana was no exception. The story goes that Ravana cut his head off at the feet of Lord Shiva. The ignorant man is prepared even to go this far, he is ready to sacrifice anything to the greater glory of his ego. He is even prepared to die in order to perpetuate his ego.

Ravana's quest was for siddhis, for great powers, and mantras were his discipline. He was a great ascetic. Of Rama's disciplines and siddhis we know nothing, but of Ravana we are told that he performed great penances and was rewarded with great siddhis. In the end he so pleased the Lord Shiva that he became the master of supreme powers. And he possessed knowledgeability too. He possessed everything, so that it was natural for him to regard himself as Rama.

If compared in terms of powers, empires, gold or knowledge, Rama is just nobody. The picture of Rama going into the jungle is a portrait of nothingness. All that he has ever had is taken from him. Now he has nothing. He is in the jungle like a helpless nobody -- Ravana has everything, and so sees himself as Rama. If the only concern is power, this logic will prevail.

As long as you have not truly acknowledged the Ravana in you, not a single step has been taken in transforming your life. And the moment you begin to see that you are Ravana, the walls of Ravana's palace come crashing down, because nobody can remain a Ravana once he has become aware of it. Knowing that I am wicked, my wickedness cannot endure, because this knowing is a fire in which the wickedness is burned up and reduced to ashes. Wickedness can only survive if I convince myself that I am not wicked; if it may not be possible to say that I am virtuous, at least I may declare myself less evil than others and that I have come a long way on the path towards virtue.

A man died, and in his town it was the custom to say something in praise of the deceased before burying him. But this man had lived such a wicked life that not a single person could be found to honor him in his death. It was difficult to conceive of anyone as troublesome and degenerate as this man had been, and the whole village was just glad that finally he was dead. Even to greet him on the road had been to invite danger, and any kind of relationship with him meant trouble. Now his corpse was lying there in the graveyard, the villagers sitting around him, but not one of them was prepared to say a word in his praise. They were in a dilemma, because they did not want to go against the village tradition, but evening was approaching, and still no one would honor him.

The villagers were sick and tired of the whole affair; even in his death this man managed to cause trouble! Now the night was coming on. They could not bury him, and could not leave until he was buried. Finally one man got to his feet and said, "Compared to his other four brothers, this man was an angel. Compared to their wickedness, this man was a god!" The villagers buried the corpse and went home.

You too remain convinced that in comparison to others you are a god, that there are such evil people in the world, and you are not that evil. You may not be as good as Buddha or Rama, but certainly you are not as bad as Ravana, and the world is full of Ravanas. You are just somewhere in between. But no one is in between -- no one can ever be. And if you drop the illusion of being in the middle, your journey of transformation can begin.

Enough for today.

Nowhere To Go But In

Chapter #7
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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
YOU SAY THAT THE LOVE BETWEEN A LOVER AND HIS BELOVED CAN BE LASTING, BUT NOT THAT BETWEEN A HUSBAND AND WIFE. BUT YESTERDAY YOU DESCRIBED THE LOVE BETWEEN RAMA AND SITA AS SO TOTAL THAT THEY WERE CONTENT WITH EACH OTHER FOR THEIR WHOLE LIFE. IS THIS POSSIBLE? OR IS THIS THE EXCEPTION WHICH PROVES THE RULE? AND IF THIS IS POSSIBLE, HOW SO?
AND ANOTHER THING, YOU HAVE GIVEN SANNYAS TO MANY MARRIED COUPLES AS WELL AS TO LOVERS. HOW SHOULD THEY RECONCILE THEIR SEX AND MARRIED LIFE WITH THEIR SADHANA AND SANNYAS?
PLEASE GIVE US SOME GUIDANCE.

The relationship between Rama and Sita is of love, it is not a husband and wife relationship.

Marriage is possible in two ways. One is the arranged marriage, which is determined by the parents, the palm readers and the astrologers, the family and the society. The couple to be married is not consulted. This is called an arranged marriage. There is great safety and security in such a marriage, because when the elders decide something they calculate everything, they use their whole experience. They have known, learned and understood things in life, and they make their decision on that basis. The older people become shrewd. They use their shrewdness, their cunning and calculation to come to their decisions. They have seen significant things in life that the younger ones cannot see yet just because they are young. They have seen that feelings change quickly, that decisions taken in moments of deep emotions are forgotten when the mood changes and those lofty peaks of romance have faded into the distance. They know that we cannot live in our dreams for very long; eventually the dreams break down.

Romance is a dream -- a dream in which we see the other as a god. But our psychological state is such that this vision cannot last long. We see the other as a god, but only momentarily; then the vision disappears and we are left in pitch darkness. And the relationship that was created on the basis of that vision of a god in the other will wither away.

There are so many divorces in the West because there marriages are not arranged by society; instead the young people themselves decide. Out of every hundred marriages made this year, twenty-five will be divorces by the next year. The remaining seventy-five which continue as marriages seem to be continuing out of helplessness. They seem to be continuing because of some other reasons, not because of love. The children are there, the job is there, the fear of loneliness is there, it is difficult to divorce -- and it hurts their prestige to divorce. These are the reasons why they are held together.

So it is the marriages arranged by the society that are lasting, that is the first point. The reason this kind of marriage lasts is that there are no heights of love, but only a plain world of calculated moves where cunningness dominates over feelings. When society decides, it decides with the head, not with the heart. The heart cannot be relied upon, because it says yes one moment and no the next. Stability of the heart is available only to those who have attained samadhi, enlightenment.

The intellect has logic and mathematics, it has a stability that is available to everybody. That is why the intellect can be trained; there are schools and universities and examinations for it. But there are no schools for the heart, no universities, no examinations; the heart cannot be trained. The heart is like mercury; it cannot be caught hold of, except by those who have attained samadhi, who have dissolved. Those whose

egos completely disappear attain to samadhi. The love that arises from the heart living in samadhi is eternal, without end. But love such as this happens only once in a while, to a Rama, to a Sita. Society cannot be managed on the basis of this kind of love. If we try to make this love the basis, even more people will fall into trouble and misery.

So there exists a marriage arranged by society -- experience, calculation and know-how are all used for this kind of marriage. Things are more lasting in such an arrangement. True, the great heavenly heights are never touched, but at least the feet stay planted firmly on the ground. There will be no great showers of bliss, but at least a tiny trickle of happiness and unhappiness continues. And of those who desire showers of bliss, ninety-nine per cent get lost in the desert of misery. But those who are ready to come to terms with a little trickle of happiness and unhappiness, never reach to the heights of bliss, nor do they get lost in the desert of misery. They somehow strike a compromise with life. Happiness and unhappiness become like the two wheels on which their cart of life moves. What we call life is this cart moving on the wheels of little happinesses and unhappinesses.

The arranged marriage will be lasting and stable, knowing neither great happiness nor great unhappiness. Neither is it born out of love, nor will it collapse through the disappearance of love. Because it is not created out of love, the question of love disappearing does not arise at all. It is a social institution, based on the experience of thousands of years, and this experience gives the heart no chance; the whole matter is decided by the intellect.

Marriage is a decision of the intellect. Love is an entirely different matter. It has no relation whatsoever to the intellect; it is quite unconnected to thought. Just as meditation is thoughtlessness, so is love. And just as meditation cannot be managed by the intellect, so it is with love. In fact, meditation and love are two names of almost the same experience. When meditation happens through contact with another person, we call it love; and when love happens in a person without any contact with anybody else, we call it meditation. Love and meditation are two sides of the same coin. Meditation and love are names of the same door seen from two different places. Seen from the outside, the door is called love. Seen from the inside it is called meditation. It is just like a door labeled entrance on one side and exit on the other; the same door serves both purposes. So if you arrive at the door from the outside, the label is love, if you arrive from the inside, the label is meditation.

Meditation is becoming filled with love in your own aloneness, and love is the art of slipping into meditation with the other. In either case it is only rarely that someone reaches, because meditators are rare, and lovers are equally rare. The world is not run according to the laws of meditators, nor according to the laws of lovers. In fact, in the eyes of the world the meditator and the lover are both insane -- blind fools who understand nothing. Only intellect is considered to have eyes; the intellect thinks that it alone has eyes. It is quite oblivious to the fact that the heart can also have eyes, and even if it comes to know this it cannot trust the information, because the heart lives from moment to moment.

The heart is a spontaneous stream, maintaining no record of the happenings of yesterday and the day before. The intellect keeps track of all that has happened in the past, and every decision it takes in the present is based on the past. In deciding what is to be done today, it refers to the whole record of what it has come to know up until now in life. The heart has no such accumulated wealth; it is weightless, without past, without memory, so that whatever it decides is born impulsively, in this very moment. It does not think things out, it does not refer to the past, it does not seek advice from the voice of experience, it does not search though memory. Its response is fresh and new, born in this very moment. The heart is as fresh as the morning dew.

The intellect is always stale, and the heart is always fresh, like a new shoot on a tree in springtime. Intellect is always old and rotten -- just rubbish, just the ruins of the past. Heart is always here and now. So in the eyes of the intellect, the heart is mad and blind.

Lovers and meditators are not found in abundance, they cannot be. We agree that meditators are rare, but we are less inclined to agree that lovers are also few and far between -- we are all under the impression that we are lovers. But I am telling you that this is an illusion. Lovers are as rare as meditators, because love is also a meditational experience. Just as Buddha, Mahavira, Krishna and Christ were meditators who can be counted on the fingers, so Sita, Meera and Radha were lovers to be counted on the fingers.

You have mistaken sex for love, but it is not love; and the sex act to which you attribute such profound importance has no importance at all. It is simply a natural instinct, an impulse forced on you by nature to ensure that you are a good vehicle for reproduction. Seeds break open and grow into trees which again scatter their seeds. Birds sing their courting songs, attract mates, have intercourse, lay eggs and from them

produce young ones. This is all that you too are doing! You are no different in this respect from the birds, the fish, the trees; in your sexual activity there is no difference at all.

Sex is a natural event. Love is not natural, it is not of this world, it is a supernatural phenomenon. Love lies far beyond nature. Please take this in, and then try to understand.

The love of Rama and Sita is love; it is not marriage. If you have not read Valmiki's Ramayana -- the story of Rama -- you must read it. Tulsi and many others have written versions of the Ramayana after Valmiki, but all those Ramayanas have lost the purity of Valmiki's Ramayana. Valmiki's version is pure because he is not concerned about morality or religion. Valmiki narrates the Ramayana in the spirit of Rama himself. Tulsi, however, is too preoccupied with preserving Rama's image, so that whatever he feels to be detrimental to Rama's moral character he has left out. Tulsi has removed from the Ramayana every detail, however small, that might tarnish Rama's image. Tulsi is an idealist, Valmiki is a realist. You may find yourself troubled by many features of Valmiki's narrative, because so many of the events surrounding Rama and Sita will defy your imagination.

Rama comes to the city where Sita lives and, wandering in a garden, sees Sita and falls in love with her. This is inconceivable to us, this is the kind of thing that any vagrant boy might do -- to set eyes on a girl and immediately fall in love with her. Is this any way for a Rama to behave? But so it was! Love happened to Rama before marriage. Marriage came afterwards just as a supplement to love. To Sita too, love happened the moment she saw this young man. Their two hearts met -- the essential meeting had already happened -- before they married, before society played the part of the formal witness. My understanding is that after what had happened between the two, if Sita had to marry someone else, that would have been merely a superficial marriage. The freshness, the virginity of the meeting of these two hearts would not have been there in any other marriage. It would have been only a business transaction, something just on the body level.

This is why, even if Ravana would have been able to marry Sita, he could not have her; that event had already happened, her giving of herself had already happened. And likewise, had Rama married another woman, he would have missed the music of the meeting of two hearts; what was spontaneous and unplanned would not have been possible in any other marriage.

Rama and Sita have never been studied from this aspect, because love is something we do not study -- we want to avoid such things. Their falling in love with each other is the very first thing between Rama and Sita, and all that unfolds afterwards between them has to be understood in this light. If we ignore the fact that first and foremost they have fallen in love with each other, then many apparently meaningless issues arise in the lives of Rama and Sita, and to resolve these becomes very difficult.

A scholar came to me, a devotee of Krishna and opponent of Rama. This is just the way scholars behave: if he is a devotee of Krishna he will be opposed to Rama, and if he is devoted to Rama he will oppose Krishna. The scholar is always for one party and against the other. They have no heart which can understand, otherwise they would see that Rama and Krishna are one.

This scholar said to me, "Everything in Rama's life seems fine to me, except for his expulsion of Sita to the jungle on the basis of gossip spread by a worthless washerman. On the strength of hearsay and rumor, Rama sent his pregnant wife away from their home. This is a very unworthy act on Rama's part -- this shows that his love fell short. Rama may have been kingly and skilful in worldly matters, but he certainly is not a lover, because what kind of love is this?"

I don't think the scholar was able to understand my answer when I told him, "To me, this is one of those rare acts of love. Only a lover could do this." It was difficult for the scholar to catch my meaning. As I see it, Rama could send Sita off into the jungle only because the love between them was so deep that it would never cross Rama's mind to think that Sita might doubt his love for her. Their love is so unique that Sita could accept whatever happened without ever thinking that Rama would do her wrong. It is everybody but Sita who raises the question of impropriety. Even her sons Lav and Kush were caught up in the question; Lakshmana questioned it, but not Sita. Everyone who reads the Ramayana asks, "Why? What was the matter?" Only Sita has not raised the question; she accepts it.

To love someone is to accept that person totally, the way they are. It can be anything but wrong whatever that person does to me then. It is in the very nature of love that though the whole world may find fault, the lover sees no trace of it. The lover has already taken leave of the ego. Rama can send Sita into the jungle because it is not a sending -- it is his own going. Even this much discrimination is not left between them. If one is causing some trouble to the other, one thinks, one considers; but if one is putting oneself into trouble, there arises no question of thinking. To Rama, Sita is so much part of himself that even the thought

that there is something improper in sending her away did not occur to him. Sita leaves for the jungle just as Rama did one day when he was told to do so by his father. There is no questioning where there is love, there is only deep acceptance.

What has happened between Rama and Sita is nothing but a supreme incident of love. That they are husband and wife is secondary -- a social formality, a social conformity -- it is not irrelevant. In Sita's mind will never arise the thought of other men, in Rama's mind will never arise the thought of other women. The idea of other men or women arises only when there is no love. Only when there is no love, when we are not content, does the other attract us.

Love is a nonduality, with no question of any desire of the other. The day you are in love with someone, all women or all men are contained in your beloved. This woman is prakriti, the entire feminine energy of the universe; this man is purush, the entire male energy of the universe, and the whole world disappears for you. This is why there is such a hunger for love. And until such love is found there will be no fulfillment, no matter how many partners you change -- and you have already done that.

In the West they are in a great hurry, so they change their partners again and again in a single lifetime. Here, in the East, you are not in such a hurry -- you change partners in different lives. But the basic approach is the same. Here in this country we know that it is a long journey of lives upon lives, there is no hurry. One life, one wife; another life, another wife, another husband -- we have the convenience of changing this way.

Since Christianity asserts in the Western world that there is only one life, Westerners don't have the same convenient arrangement available that we have. They have to cram into a single life that which for you is spread across many lives. As a result, being so short of time they are in a hurry. For you there is ample time, so you are in no hurry, but basically there is no difference between the two.

Looking at a beautiful woman, for a moment you forget your wife -- she disappears. For a moment your mind is full of the smoke of desire and you long to enjoy this woman. You may try to blot out your desire by chanting "Rama, Rama," or by averting your eyes, or by hurrying on your way to work without looking back, but all this makes no difference. The desire is there, and will remain there, as long as love has not happened in your life.

And there are only two journeys available: either love has to happen or meditation has to happen. Individuals are of two types. One is the feminine type, for whom love happens first and meditation follows; for the male type, meditation happens first and love follows. These are the two possibilities. Let either one happen, and the other is bound to follow -- it is inevitable. Once the first step is taken, the second has to happen.

So if you are going to seek godliness in your life, then understand which is your way. There is no point in trying to meditate if your energy is in loving and meditation has no interest for you. Then it is better for you to try to immerse yourself in love -- and it is not going to make any difference whether that love is directed towards your wife or your children or your cow or even a tree. To whom your love is directed is of no importance; it is not a question of the other, but of the love process itself. It can happen even if you love a stone.

So don't think that all the stone statues you come across have always been devoid of meaning; many times love has happened there too, a devotee has found God through his love for these stones. The question is not of the stone outside, but of the heart within. If you really watch the devotee in his relationship with the stone statue, his behavior with it, you will come to see that you have not begun to relate like that even with living human beings. His involvement and his care for his stone statue are worth seeing. At dawn he awakens his statue, his beloved, ringing the bell at his door and saying: "Rise now, O Nand-kishore! The dawn has come." Not understanding what lies behind this madness, we can easily laugh at this devotee washing the face and cleaning the teeth of his beloved, raising him up and changing his clothes, and tending him with all the adoring love of a mother caring for her child, or a woman for her lover. And he is so totally absorbed in it. In these moments of loving humility the whole world disappears, the stone image becomes the whole of existence for this devotee. Only when food has been prepared and offered to his beloved will this devotee eat. In the afternoon heat he will close the door for his beloved, and at night -- when his beloved is tired -- he will lay him down and cover him with a mosquito net.

Our analysis of all this will be that it is madness, and if we ask a psychiatrist to look into the matter he will diagnose this fellow as a pathological case and label his activities as perversion. He will have to do so because psychology knows nothing whatsoever about the loving heart, the heart overflowing with love.

Who is loved is immaterial; the loved one is just an excuse. The real objective is that because of a

beloved, the river of love that has up to now been blocked within the lover may start flowing; the fountain that has for so long been covered over may spring up again; all the boulders that have obstructed the flow may be removed. The beloved acts just as an instrument to clear away these rocks. The fountain of love is within, and once it starts flowing you will clearly understand that it is not dependent on the beloved; it is your own nature, and it is you who have been preventing the flow of this fountain by blocking it with rocks. The presence of the beloved was a help; the rocks got cleared away and now the fountain of love flows without any limits.

If your path is love, then you must be prepared to be mad. Then who the love is for is not the question; the image of Krishna or the image of Jesus will do, or even an unsculptured piece of stone will do.

A man went to a fakir and said to him, "I want to find God."

The fakir replied, "The search is very difficult. To find God you will have to make a great leap; so first you begin by practicing small jumps."

The seeker asked, "How do I take a small jump?"

"Love someone," said the fakir. "Practice this small jump, and eventually you will be able to take the ultimate leap into God, in which you will be utterly dissolved into the infinite void, with no trace of you remaining. Those who come to look for you will not find even your ashes. That is the final jump, but you will have to wait a while before you are ready for that one. It requires great courage, so start with shorter jumps."

The seeker said, "But I love nobody! All I have been thinking so far is how to get rid of my wife and children so that I can seek God in earnest. And I have always avoided giving anybody even so much as a loving glance, because I was afraid that love will lead me into bondage".

Certainly, love becomes bondage -- if there is ego within you then love becomes bondage. But if there is no ego within, then who is there to be bound? Love becomes our bondage because the one who can be bound is present within. So when love begins to encircle us from all sides, then we begin to get uneasy within. In fact, as long as the "I" is there, love cannot be. All that we call love is only desire, longing, passion and attachment; as long as ego is there, all these bind one.

We have called passion pashvik -- animalistic. You are probably not aware of the meaning of this word. It comes from the word pashu, which means that which is tied; pash means the binding rope and pashvik means to be tied. Pashu does not mean only animal, it means anyone who is tied. And the only one who can be tied is the one who is internally tied. Lovers cannot bind or be bound; hence those who have known love have called it ultimate freedom. They say that love is liberation, because in love you dissolve, so who is there to be bound? Even if bonds are there they will merely hang in the void. Who is there to be bound? And if you try to put the void in bondage, you will end up putting knots in the rope itself, as there is no one to be found within.

So this seeker said to the fakir, "I have lived always in great fear of love, always avoiding it, because love is bondage. And what is this you are teaching me? To love? I have never loved anybody."

The fakir replied, "Think this over carefully, because to find anywhere a man who has never loved anybody is impossible -- no matter how much he may have tried to avoid it. Love is our nature. So close your eyes and try to remember."

The seeker thought long, and finally he said, "Well, if you are really asking me, I have to confess that I have a cow for whom I feel a little affection!"

"That will do," said the fakir. "This cow of yours will become your first lesson in jumping. Go and love your cow whole-heartedly. Let her occupy all your attention, let your every pore be possessed by her. Cow when you stand up, cow when you sit down, cow when you walk, cow when you talk -- let your whole being be filled with cow!"

"What madness are you teaching?" said the seeker. "What will people say? This is just insanity!"

"Yes," said the fakir, "love is always insanity. And God in the form of love showers only on those who are ready to be insane and ecstatic. So go now, and try this."

And it is said that through this cow alone this seeker found God. He never needed to return to the fakir to ask what jump to take next. Looking deep into the eyes of his cow, drowning in them again and again, he recognized the eye of God.

And certainly, cows have that eye. This is why Hindus have called the cow the mother. Eyes as innocent as those of the cow are hard to find anywhere else. Even human eyes are not so innocent. They are pure, they are as a cloudless sky. Try, some time, standing near a cow with your heart full of love, looking into her eyes, and immediately you will feel the love in the cow's heart arising, because the cow is not

conditioned by society, she has not been taught to be moral, she has no discrimination like "mine" and "not mine"; she has no calculating intellect weighing the pros and cons. The cow is pure heart, so if you have any heart within you she will immediately start transmitting waves of love towards you.

You will be surprised to know that there is great research going on now into the emotional life of plants. If you think the cow's love is remarkable, then what to say about plants? Just stand beside a plant lovingly, say the scientists involved in this work, and the plant will begin to transmit love waves to you.

One of these researchers has invented instruments which, if connected to a plant, plot a graph of the plant's palpitations, just as an electrocardiogram plots the beating of the heart. This scientist found that if a man who feels love for the plant stands nearby, touches and caresses it, feels happy to be near it, the plant's graph changes, and it can be seen from the changes that the plant is feeling happy. The moment the gardener approaches with cutters in his hand, the graph changes at once. Even though he has not actually used the cutters, and is only approaching, the plant's palpitations change. As the gardener begins to cut the plant, it is not only that particular plant's graph which changes, but the graphs of all the other plants nearby change too, because they too feel the trauma of the plant that is being cut.

This scientist was even more amazed to discover that the plants were disturbed not only by the cutting of other plants, their pain being reflected in the graph, but reacted also with pain when a chicken was killed close by. And he found that the matter went even further than this. If the man who cut the plant or killed the chicken approached again the next day, the graphs of the plants indicated their suffering; they are aware of the approach of a dangerous man. Even after months the graphs of these plants would express their anxiety at the approach of this man.

Plants are a far less developed life-form than animals, so you can imagine the love that you could share with a cow! Search deep into her eyes and she will become the door on the outside of which is written love, and on the inside, meditation.

If love is your path, if love is your thirst, your lifestyle, then love anybody. But go deeply and fully into it; only then is the transformation. If you seek to save yourself in any way from drowning deep into it, you will never be liberated.

If love holds no attraction for you -- and there are such people -- there is no need for you to feel discouraged. Then meditation is your path, and you should be alone and dive deep into yourself. If you cannot immerse yourself in the other, then sink into yourself. These are the only two possibilities; either you dissolve in yourself, or in the other.

Mahavira dissolves in himself, so he attests that there is no God. The meditator does not need God, because the meditator does not need the other as such. And God is other too, something other than you. So Mahavira says there is no need for God: Appa so paramappa -- the soul is God. The one hidden within is the soul, he says, and that soul is God, there is no other God.

This is not atheism; this is the statement of the meditator. Lovers get very disturbed by this because they think this man is an atheist. Meera will not be pleased if she hears Mahavira saying this. Sita will not be pleased. Chaitanya Mahaprabhu will say, "What is Mahavira saying? This man is an atheist!" But Mahavira is not an atheist; this is the theism of the meditator.

But when Meera is dancing, shedding tears of ecstasy, and singing, "Giridhar Gopal is my lover, my only love!" then hearing this it is Mahavira who will ask, "What madness is this? What attachment is this? What a mind game this is !" Mahavira will be unable to call it religion, because he knows nothing about it. It is the religion of the lover, it is the theism of the lover. The lover's theism will always seem to the meditator a little frenzied, a mad and weird thing. And the meditator's theism will always appear to the lover as atheism. This is why the Hindus have always regarded the Jainas, Buddhists and Charvakas as atheistic traditions.

Regarding the Charvakas as atheists is one thing, but they count the Jainas and the Buddhists in the same category. There is a reason for it. The reason is that the lovers cannot even comprehend how you can drown yourself in yourself. For the lover, this is like trying to pull yourself up by your shoelaces. How will you drown in yourself? The lover says that there must be something else to drown into, and that something else is God in whom one can truly drown. But the meditator says as long as the other is present, there is bound to remain a little tension. Worrying about the other, worshipping and thinking about the other, means that mind will continue to function. How will you drown while the other still exists? The very presence of the other will function as a little hindrance to drowning completely; only when the other has disappeared will you be able to really and totally drown into your own being. They are both right; they are talking about the two sides of the same door.

Between Rama and Sita has happened total love. No other discipline was needed, nothing else remained to be done; just love achieves all that can be achieved. This love was of such excellence that Hindus have put the name of Sita ahead of Rama's name and call them by one name -- Sitaram. Because Rama is after all a man, even his love will carry some shadow of meditation in it. Sita is a woman, and traces of love will be present even in her meditation. So the lovers reversed the order of the names themselves -- bringing Sita's name first.

It is only the Hindus who have done such a thing -- making the names of the lovers into one and putting the woman's name first, like Sitaram, Radhakrishna; it is because to Hindus all the deeper spaces of life have developed through the door of love. There have been meditators too, but they have fallen out of the mainstream of Hinduism. The main thread of the Hindu current is love. So although Buddha, Mahavira and Patanjali were also here, they were outside of the Hindu current; they could not be absorbed in the main thread. They are not the mainstream of this tradition, they are just incidental, small fountains springing up alongside. Whoever wants to understand Hindu thought will have to fully understand the alchemy of love.

What has happened between Rama and Sita can also happen between you and anybody. You do not need to waste time wondering where on earth to find Rama or Sita, or when, if ever, this great meeting is going to happen. If you think in this way you are falling into the wrong kind of logic from the very start. The fact is that whenever you love anyone you will find your Sita, you will find your Rama. After all, where is the lover who is going to be satisfied with a beloved who is less than a Sita, and where is the woman who wants her lover to be less than a Rama?

We have a saying, Pati paramatma -- the husband is God. Husbands may have taken advantage of it, it may have caused immense harm, women may have been exploited and suppressed due to it, but there is an element of basic truth in it. Whenever you love somebody, immediately the human being disappears and God appears. Love is like a chisel that carves through the stone, revealing the image hidden within it. The social norms that dominate you are like a curtain that is pushed aside by love; the lover unveils the curtain and beholds the eternal one who resides within you. That you are a man or a woman is only a matter of external form -- a formality. The lover draws aside that external form, and Sita becomes manifest. So you don't need to go all the way to the city of Ayodhya to find Sita, and nor do you need to go searching in the past. And it won't do to sit waiting for Rama; if love is there, then wherever casts its light, you will start seeing Rama there, or Sita will be manifest there.

Everyone has to find out the nature of his own thirst rightly. This is the most arduous part of the seeker's work -- to rightly understand his own thirst. Otherwise, no matter how much the lover goes on meditating, it will be useless; and all the meditator's attempts to be a lover will all be useless because a constant conflict from within will always be present. Taking Mahavira to a rasleela -- a celebration of singing and dancing -- will be pointless, because he will not be able to overcome his inner opposition to joining in. And if you tell Chaitanya Mahaprabhu to sit under a bodhi tree and close his eyes, all he will be able to think of will be his drums and cymbals. No, the bodhi tree is not for Chaitanya.

And between the two, I say unto you, there is no conflict. It is just a matter of one's own individual way. Whenever a consciousness reaches God, it is a virgin experience, it has never happened before. It is happening for the first time and the last time. It is the glory of existence that there is no repetition in it. And there is no way the ultimate experience of existence can ever be repeated. This experience is eternally unique and unparalleled for each individual.

Recognize your destiny first, see where your interest lies; then select your path of love or meditation accordingly. First experiment with love. If it does not work for you then start with meditation. Or, first experiment with meditation, and if it fails to bring any results then experiment with love. And if you feel you can't be sure which one to start with or you are confused about it, then first begin with love.

And there is no failure on this journey, because even if you fail on the path of meditation whatever you gained in experimenting will be helpful on the path of love. And the other way round is also true. Anything gained in your unsuccessful experiments on the path of love will be helpful to you on the path of meditation.

Nothing in existence goes in vain. In the process of creating God, no stone goes in vain; all stones get used. Even the rejected stones get used in building the house. And sometimes it so happens that it is the rejected stone that forms the foundation block of the house.

BELOVED OSHO,
SOMEWHERE IN YOUR DISCOURSES THERE IS A MENTION OF THE SAGE DURVASA AS AN

EXAMPLE OF ONE IN WHOM CONCENTRATION HAS TURNED ITSELF INTO A STATE OF INSANITY. BUT IN YOUR TRATAK MEDITATION, THE GAZING MEDITATION, CONCENTRATION SEEMS TO BE THE MAIN PROCESS. PLEASE, COULD YOU EXPLAIN THE DIFFERENCE BETWEEN THE TWO?

The traditional form and concept of Tratak is indeed that of concentration. And through concentration, as I told you, energy is generated and siddhis -- powers -- are developed; but that ultimate relaxation we are seeking, the meeting with God, does not happen. Concentration is a part and extension of the ego itself; through it you are not dissolved but strengthened. You are not melted but solidified like ice. Your powers increase, but not your bliss.

What I am calling Tratak is not an experiment in concentration, but an experiment in just looking. Understand the difference. Traditional Tratak means focusing the whole mind on a single point -- it may be the sun, or a statue, or a point. The mind is to be narrowed down, so it does not run here and there. The whole flow of mind is turned into one direction, keeping it flowing just towards one point so that the whole mind focuses on one point only, without any diffusion. The effort is in fixing the mind to the one point; catching hold of it, pulling it back whenever it strays.

But what I am calling Tratak is only for the name's sake. What I mean by tratak is that you become empty within, that you just look at me without any effort to force your mind towards me. You don't make any inner effort to look, you simply become empty and relaxed in this looking and then just look. You keep your unblinking eyes towards me, and through the eyes you do not have to come to me, I shall come to you through them. The eye is your door. But if you are too full inside, then there is no space. If you are empty within and your throne is unoccupied, then through the door of your empty eyes I can enter you.

In traditional tratak the seeker was bringing his consciousness to the point, but in this tratak the seeker is not going anywhere, he is just becoming empty within, and his eyes are open so that I can enter. This is basically different. And this process of just looking is very unique, because when you are just looking, you are not even trying to do tratak -- because even in that doing the looking will be contaminated, waves of thought will intrude on the mind. When you are just looking your eyes become as empty as the sky. When you make no effort to look but only look, you become still and free of tension within.

Sometimes, lying on the ground, just look at the sky. Don't think, and if there are clouds, don't look for images in them. Don't find horses and elephants in the clouds, don't think about anything; just look, as though your eye is simply the lens of a camera -- it can see but not think. You are lying there like a mirror, available to whatever is happening. All that happens in front of the mirror is reflected in it, but the mirror does not think about it; it does not think whether it is a black cloud or a white cloud, or whether it should have been like this or like that, or why there are clouds there, or if it is going to rain. No, don't think! Just look, just gaze, open-eyed. In a short while you will find that the outside sky has entered you, that the sky outside and the sky within you have merged to become the great sky. The thin wall that separates the two has disappeared, and now you will find no one inside. You will not even be able to find where is the within, where is the without. Where does within end and where does without begin? All boundaries have disappeared. You too are the sky.

Just like this is the experiment of my tratak. I am sitting here empty, you are sitting there full up; how can the meeting take place? I am here, eager to flow, but your pot there is kept upside down. I am here, ready to enter you through your every pore, but you have not left a single opening anywhere; you have built up a concrete wall all around you. You are fretting and crying within -- I hear how thirsty you are, I see the trouble you are in. Your search is deeply honest, but you are enclosed within the fences you have created around yourself. And your difficulty is that you have mistaken your prison for your home, and you think your chains are precious ornaments and you seek to protect them, afraid that somebody may rob you. You are so busy guarding them, you have created all kinds of protections. And the result is that you have no bigger enemy than yourself.

Yet your pain is real. Your unease and restlessness is not false. You want to come out, the intention and the desire are there, but what you do not see is that you hinder your escape yourself. You are like a man who wants to run but fetters his legs with chains, as if he thinks this will strengthen his legs and enable him to run better. You are engaged in so many activities that are directed against yourself. This really is man's suffering. He thinks what he is doing is for his own welfare, but it proves to be harmful. And until you see the truth of this there can be no end to your suffering.

It is of profound importance to understand that you alone are the creator of your sufferings, nobody else. You alone are responsible for it. You sow the seeds of your sufferings, but you think you are sowing seeds

of bliss. The seed is a closed cell, nothing is visible in it, neither bliss nor suffering. You sow it imagining it is a seed of bliss, but years later when it starts bearing fruit of suffering, you start wondering -- who is causing me all this suffering? The gap between the sowing of the seeds and the coming of the fruit is so great that you have completely forgotten that you yourself sowed the seeds. The time gap, and the fruit being so different from your expectations, prevent you from seeing that the fruits are coming from the seeds you sowed. You think that the seeds you sowed went to waste -- perhaps they rotted, perhaps they could not find the right soil -- and this suffering is the fruit of seeds which others cast in your way.

Just a century ago there were tribes in Africa who had no idea that the birth of a child and sexual intercourse were connected -- just a hundred years ago! And there is a reason why this was so, and why it was once the case all over the world. It is only after nine months of pregnancy that the child is born. The gap between conception and birth is so big that it is really difficult for a couple to intuitively connect their intercourse with the birth of their child. Now we know it, so it does not surprise us. And remember too that not every sexual intercourse leads to conception; maybe once in a hundred times it happens and then the birth of the child takes place nine months later. So among these African tribes, childbirth was attributed to other factors that were visible to witnesses, like sacrifices offered to the gods, or other kinds of worship, or a blessing bestowed by the witchdoctor, and so on. But it never occurred to them to regard sexual intercourse as the cause of the childbirth!

This is exactly the way in which the whole of humanity deals with its deeper issues. You don't even consider that you are sowing the seeds of your own sufferings. The time gap can be much longer than nine months, the seeds are even subtler than the seeds sown in the sex act, and the fruits may sometimes not appear for nine years or ninety years, because they are not all seasonal seeds. Some of the seeds of sorrow sown by you blossom quite quickly, when the rains come, and then disappear soon; but there are others which, like great cedar trees, grow slowly over the years until they stand vast against the sky, and it never occurs to you that this huge tree could have been born out of so small a seed.

But you alone are responsible. No one else is sowing seeds in your field -- no one can. It is not possible because nobody else has entry into your inner spaces. It is you who sow the seeds there and water them, you who nurture their growth, and harvest the fruit; because only you are there, alone.

If this realization crystallizes then the seeker is born in you. You begin to see clearly, you stop sowing poisonous seeds, and you start weeding out those that are already growing. Now your whole energy becomes involved in cultivating nectar, the elixir of bliss.

You have never known nectar, you have never tasted it. So you face a great difficulty, and one that is real. How can you rightly desire that which you have never known? How can you reap this crop about which you know nothing -- of which you have no experience? How can you seek, how can you invoke, how can you look for something which you have never come in contact with -- and where can you look for it?

You have experienced unhappiness and happiness too, but you have not experienced bliss. So, how will this search for bliss begin? You say that you are searching for bliss, but actually it is not so; what you consider bliss is nothing but an imagination of bigger happiness. You imagine bliss as a kind of great happiness. You think that the pleasure you get in sexual orgasm, perhaps the same pleasure multiplied a thousandfold is bliss. But it remains only multiplication -- an enlargement of your happiness.

Meeting your beloved brings you great happiness, and you think that meeting God will bring a similar happiness multiplied an infinite number of times. In your conception the difference is not of quality, only of quantity. For you, achieving the heavenly kingdom is an infinitely enriched and magnified version of the happiness one gets in achieving an earthly kingdom; again, the difference is only of quantity.

But I tell you, the difference is not of quantity at all. Bliss is something you have never known. You cannot weigh bliss in these little scales made for measuring happiness; you cannot know bliss through the dimension in which happiness exists. But the fact is that you are only searching for happiness, though you call it bliss -- that is the only difference. Hence the experiment with my tratak; it is to give you a taste of bliss.

Tratak is used here as a deep experiment in satsang, sitting with the master. When I ask you to become silent and empty, to simply look at me so that I can enter your being, it is to give you -- in my entering your being -- that first taste of bliss. That taste will intensify your efforts, that taste will tell you, for the first time, what a single drop of bliss can be. And knowing this, you will set out on your journey to the ocean of it. Then there will be no need for me to do anything. This taste itself will entice you and take you ahead -- then there is nothing that can stop you. Not all the forces in the world will be able to block your way. You will be able to cross even Himalayan obstacles.

Once your taste of bliss is aroused, all obstacles are trivial. But until your taste is awakened, you won't bother even to look although the ocean of bliss may be there just at your back door, because you have no reason to do so, your eyes are fixed only at where you have known the taste of happiness.

It is the experience of those who keep a tamed lion or tiger in their home as a pet that the danger begins the day the animal gets its first taste of meat. As long as he has been reared on vegetables and bread he will be content to be a vegetarian. I have heard about a hunter who kept a lion cub. He reared it on a pure vegetarian diet, never once giving it the taste of meat. But it so happened that one day the hunter was sitting in his garden with his lion beside him, and the hunter happened to have cut his leg. The lion licked the blood that was seeping from the cut, and this was enough for the difficulties to begin. The lion had tasted blood, and the hunter could no longer keep him as a pet.

Just to awaken a similar taste in you is my tratak. If you catch only a hint of the taste, if just a single ray of bliss flashes before your eyes, you will attain one day the whole of the sun. Let just the taste in a drop be recognized, and the ocean is not far away anymore.

This is the very meaning of satsang: that in the company of one who has known, you too catch the quest for knowing, that living close to one who has found life and light, your lamp also catches the flame. This is why the mystics have always said that this will not happen without a master. The reason is not that the master is going to teach you something and then it will happen; no, the reason is that the very taste will not happen without a master. It is not a matter of teaching -- that the master will give you precepts and rituals, or a map and formulae by which to find your way; it is not that he will give you a book and say, "This is your guidebook, abide by it!" No, this is not the meaning.

You can do without all of these things, because infinite are the paths leading to the infinite, from all directions. There is no need of any guidebook; beginning the journey from any place you will reach it. Maps will be just a useless burden, they have become a burden for so many. Some are carrying the Vedas, some the Bible, some the Gita in their heads. They could not set out without the map, but the map is so enormous that neither can they move with it!

No, the point of the master is that without him you will not know the taste. And you need no maps, you will reach without them, because there is no map for that which is everywhere.

The real point is the taste. The one who offers you the taste is the scripture; the one who offers you the taste is the master. Where you find the taste is the holy place. And once you have tasted even a single drop, suddenly you will find that this world has become meaningless. A new dimension of meaningfulness opens up, a new journey begins; the old dream shatters and the dawn of a new awakening begins.

The meaning of my tratak is that I may become your taste; that for a little while you allow me a little space in you, just a little opening, just a little light into your darkness -- and that will be enough. The traditional concept of tratak is not my concept. To me, tratak is an experiment in meditation, not in concentration.

Enough for today.

Nowhere To Go But In

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
BUDDHA USED TO TELL THE STORY OF A MAN WHO MET A TIGER IN THE JUNGLE. THE MAN RAN FOR HIS LIFE, AND THE TIGER CAME AFTER HIM. SUDDENLY THE MAN CAME TO A HUGE RAVINE AND FOUND HIMSELF STANDING AT THE TOP OF A SHEER CLIFF. IN DESPERATION -- THE TIGER HOT ON HIS HEELS -- THE MAN CLIMBED OVER THE EDGE OF THE CLIFF, AND CAUGHT HOLD OF THE ROOT OF A TREE SO THAT HE WAS JUST HANGING OVER THE ABYSS. ABOVE HIS HEAD WAS THE TIGER, PEERING OVER THE CLIFF'S EDGE AND WAITING. THE TREMBLING MAN LOOKED DOWN AND SAW YET ANOTHER TIGER WAITING FOR HIM AT THE FOOT OF THE CLIFF, AND WHEN HE GLANCED AT THE TREE ROOT TO WHICH HE WAS CLINGING, HE SAW THAT IT WAS BEING GNAWED AWAY BY TWO RATS -- A BLACK ONE AND A WHITE ONE! IN THIS SAME MOMENT THE MAN NOTICED A RIPE FRUIT GROWING THERE ON THE CLIFF. HE SOMEHOW MANAGED TO HANG ON TO THE ROOT WITH JUST ONE HAND AND PLUCKED THE FRUIT WITH THE OTHER. HOW SWEET AND DELICIOUS WAS THE TASTE OF THIS FRUIT!
OSHO, COULD YOU PLEASE EXPLAIN US THE MEANING OF THIS STORY?

The story is even older than Buddha, but the meaning that Buddha gave to it was entirely his own. Both his meaning and the older meaning are worth understanding. The story represents the essence of the Hindu thinking. But Buddha gave it a totally new meaning, and that gave the story a completely new dimension. The way Buddha defined the story is really unique.

So first we will look into the story from the Hindu point of view. That has it's own significance. And then we will also be able to see how the same symbol can become the basis for two different viewpoints. If our way of looking changes, then what we are looking at also changes. The world is in our vision, not in the objects themselves. The way the world is perceived depends entirely on the one who is looking at it.

The basis of Hindu thinking is that the world is maya -- illusion. The happinesses found in it are ephemeral, they are not real; one moment they are here, the next moment they are gone. Death will wipe clean the slate of life, and in fact it is doing so each moment. Those two rats, the black one and the white one, are day and night, they are eating away at the root of life. All the time we are living we are dying too; the death process begins with birth itself. No sooner is a child born than it begins to die -- the two rats have begun gnawing into its life. The infant's roots have hardly begun to develop, yet already their ending has begun. Here, life and death are together. Birth is one step, and death is the very next step -- so what we call our birthday is also our deathday. Yes, there may be a certain distance in between -- seventy years, or even one hundred years -- but the actual distance still involves only two steps.

Birth and death are truly of the same nature. Hindus say that whatever is born will die. So whoever can see deeply will see death within birth itself. Hence birth is not really a happy event -- or, if it is, then death is not to be mourned over. That you rejoice over birth and weep over death simply shows that you are blind.

Time is eating away at your roots, and with every moment that passes there is a little less of you. And Hindus say that there is no way to save yourself; nothing in the world can help you because the world is only an extension of death. No matter where you run, no matter where you hide, death will find you out. Mind thinks it will be able to find some way to be saved -- in some shelter, some security, some mountain in which to hide. So the mind creates walls made of wealth, prestige and position; or knowledge, science and technology, and thinks it is safe. Man thinks there will be some way to avoid death.

But the Hindu view is that there is no way to protect yourself against death, because death is the very nature of this world. Wherever you run, death will be at your heels. The tiger in the story is death. He is after you, and sometime -- today or tomorrow -- you will arrive at a place where there will be no path ahead of you, and you will have to stop running away. You have reached the impasse -- ahead of you is the abyss, and behind you is the tiger. And if you peer over the edge of the cliff you see death awaiting you there too. To jump off the cliff means certain death, just as the tiger means certain death, though there is still a ray of hope in the possibility of climbing down the cliff face. But then you see that another tiger awaits you at the foot of the cliff.....

Hindus say that life is surrounded by death -- all the escape routes are covered, there is no way out. You

can run if you want to, but it will not help; you will only exhaust yourself and reach a place where you will have to stop. And still man goes on trying! Death is there at the top of the cliff, and at the foot of the cliff, and a single slip of the hand means death. But still man tries -- and he will go on searching for a way out until the very last moment of his life. He will cling to the tree root, in itself not so strong because it is being chewed away by the two rats. But man's hope is such that he will seek aid even from a grassleaf, and find companionship even in a dream. Where nothing is possible, there too mind imagines and says that something will be possible. It is a characteristic of mind to go on hoping.

In the Rubaiyat of Omar Khayyam, the poet asks the sages, the wise ones, the knowledgeable ones: Why is it that this life, in which all seem to be unhappy, does not come to a stop? What makes it go on and on and on, although no one is happy? What is the secret?

There was no response from any source. So many scholars and learned people, but there was no answer. Then the poet asks the sky, since the sky has always been present. Everything else has changed -- people have come and gone, great civilizations have lived and died, and all this the sky has seen. There is no greater witness than the sky. So the poet asks the sky, "What is the secret of life? Why does it continue?" And a voice comes from the sky, "Because of hope!"

There may be an abundance of sufferings, but hope is even larger than all of them put together. Life does not continue of happiness -- happiness hardly exists at all. And if there was only suffering, then too life would break down, you would commit suicide. This is why every thinking person, at some point or other in his life, contemplates suicide; he considers closing the chapter on this life: "What is the point in every day just getting up in the morning and going to bed at night? The same meals, the same clothes, the same routine of work! There seems to be no purpose at all in constantly revolving on the same wheel. And if one is to die anyway in the end, what is so bad about dying right now? After thirty years or forty years of spinning on the same wheel one has to die, and if the abyss of death is going to engulf me anyway, why not surrender myself to it this very day? Why go through so much worry, anguish and turmoil in the meanwhile?"

So sometime or other, every sensitive person thinks of suicide. Only the stupid never think that this life is worth ending. But the thinkers, the sensitive ones, arrive many times at the point where they think of destroying themselves: "If it has to end, let it be by my own hand!"

So, suffering pervades life abundantly, with not even a trace of happiness anywhere, and yet hope says: "Tomorrow! What you cannot get today you will get tomorrow." So suicide has to wait, not because of the quality of life, but because of hope -- the hope that tomorrow the doors of heaven may open, the hope that the very next moment may bring the treasures of life. The next moment is so tempting! That is why we all live in tomorrow.

Mind is another name for hope in tomorrow. Death is hovering over our head, death is lurking beneath our feet, and we are hanging in between, clinging to roots that can give way at any moment -- and even if the roots don't break, our hands can hold on only for so long, they will soon grow tired. Yet still hope is there. Something can be done -- time is still there, and thus the hope continues. In such a moment of hope a fruit, a wild strawberry is seen, or some other kind of fruit, and everything is forgotten -- all the nightmarish situation you are surrounded by is forgotten.

Pleasure is ephemeral but it manages to make you forget everything else. It has a deep intoxication of its own. The taste will last only for a moment, but its unconsciousness is supreme. In that one moment it makes you forget the whole world -- all the sufferings, all the troubles of the journey, all the anguishes that are past, all the anguishes that are to come. It makes you forget them all. Pleasure is momentary but it obscures the whole truth, the whole reality of Brahman.

Hindus used this story to warn you not to get lost in momentary pleasures. Remain aware, don't try to forget death; no taste of any fruit can save you from death. Don't give life any opportunity to make you forget its reality -- neither through taste nor through greed. Don't let life be clouded by any of your senses.

Taste is only one of the senses. The same thing could have happened through any of them. The story could well have been that the man saw a beautiful woman, or a dancing peacock, or a spectacular sunrise, or a rainbow spread across the sky -- and in that moment everything was forgotten. Or the man might have suddenly caught the fragrance of an opening flower, forgetting everything as his nostrils filled with the waves of its sweet perfume. The story is only symbolic of how your senses can help you to forget. All the senses are in fact ready to go unconscious -- their interest is in unconsciousness. When you are aware, the senses are dead; when the senses are awake, you are unconscious. In your unconsciousness is the awakening of the senses, in the unconsciousness of the senses is your awakening. So one of the senses arose and the taste filled up the mind, and in that moment everything within went unconscious -- and in such a critical

situation, when death was hovering over the man!

Mahatma Gandhi has written the memoirs of his younger days, and in one of them is to be found the traumatic experience that affected his whole life. The trauma, as psychologists call it, influenced the entire shape of his future, weaving into his life a pattern that he was never able to erase. His father was dying, and the doctors had declared that this would be his last night, he could not last any longer; before the sun rose he would be dead. So naturally his son stayed with him through the night, knowing that each one of his father's breaths might be his last. And he was not staying with his father just out of a sense of duty, but in deep affection and reverence for him.

Midnight came, and one o'clock, and still Gandhi sat at his father's feet. His father was dozing now, and thoughts began to run through Gandhi's head: "The doctor is not a fortune-teller -- how can he know with absolute certainty that my father will not survive the night? This is just speculation on his part..." and so on. The mind opened its doors. And as his father continued sleeping, Gandhi's thoughts turned to his wife, who was sleeping in a nearby room. "What harm can there be if I slip out to see my wife, and make love with her, and then return?" So he left his sleeping father and went to his wife. And as he was making love with her, a knock came at the door, and a voice informed him that his father had passed away!

This was the trauma that permanently affected Gandhi. His whole insistence on celibacy is an offshoot of this experience. Gandhi's celibacy is not the celibacy of Mahavira. There is no bliss and gratitude in it; rather, it is a sick celibacy, full of pain and anguish -- a kind of repentance. This is worth understanding, because not all forms of celibacy are the same. It depends on from what it arises, why it arises.

Gandhi's celibacy is a repentance for not being with his father when he died. After that he could never approach his wife with the same innocent heart.He would be always haunted by the thought of his father's death, and by his sense of guilt: "What kind of a man am I, that my father was dying, yet still I could not be away from my wife for a single night!" Moreover, Gandhi's wife was nine months' pregnant at that time, and delivered a dead child about a week later. To have sex with a woman whose pregnancy is virtually full-term can be dangerous to the baby, and this led Gandhi to the further belief that it was his visit to his wife the night his father was dying that led to the death of his unborn child.

Just ten to fifteen years ago doctors were stating that this belief that intercourse during the last days of pregnancy could bring about the death of the baby was false and a superstition. But in the years since then, research has indicated that the belief may well be true, because when a woman is making love, her heart-rate increases, and when she reaches her orgasm, the amount of oxygen in her body changes dramatically. These disturbances can affect the supply of oxygen to the child in her womb. The unborn child is still very delicate, and the total effect of all this chaos may well be harmful to the child. Recently published research is saying that the superstition may be true, because the whole chemistry of the women's body changes at the moment of orgasm. The body perspires, the heart beats faster -- the whole body is as though caught in a sudden fever! And the unborn child is fragile, and utterly dependent on the mother. The child still cannot even breathe for himself -- the mother's breath is his breath, and in such a fierce tempest her breathing may be so disrupted that the infant's oxygen supply is cut off and it may die.

Gandhi was deeply troubled by what had happened. "My child died, my father died, and my sexual desires were such that I could not restrain myself even though my wife was at the peak of her pregnancy, and even though my father was dying!" It was thus that a deep feeling of repentance, guilt, hatred and condemnation of sex entered Gandhi's mind. But in that moment when the passion for his wife possessed his mind, he forgot the whole world. He forgot that his father was breathing his last, he forgot that his wife was in an advanced stage of pregnancy.

Whenever any desire catches hold of the mind, consciousness falls asleep. Or it can be said the other way round: whenever consciousness falls asleep, only then some desire catches hold of the mind. They are both interrelated. Taste is just symbolic; the opening of the door to any of the senses is the closing of the door to consciousness.

Hindus have told this story so that you don't get lost in the momentary and forget the eternal. Does the moment have the capacity to drown the eternal in forgetfulness? This has been a matter of great debate among Hindu thinkers. They ask, "How is it that maya -- the illusory -- can obscure Brahman, the ultimate reality? How is it that darkness, the unreal, can cover up the light? How is it that rootless ignorance set the supreme conscious and blissful soul wandering? How could this ever have happened? If maya is illusion, how have we remained lost because of it?"

This is exactly what has happened, and you will understand it if you understand this story. Brahman disappears in the same moment precisely that we disappear. Our sleep is its disappearance. It is just like

closing the eyes when the sun is rising. Compared to the sun, the eye has very little power, but even, in its powerlessness it can shut out the sun. Can the power of the eyelids be compared to that of the sun? They are so small, but they can shut out the sun! Close the eyes, and the sun disappears. You can face the Himalayas, but the moment you close your eyes, the Himalayas disappear. A tiny dust particle can cause the eyes to close -- a tiny particle can bring about the disappearance of the Himalayas!

Brahman is in its place, but for us it disappears when our eyes are closed. And all our sense organs are ways to make us go to sleep. The interest of the senses is in sleep, in unconsciousness. That is why there is such objection to tamas, the state of unconscious living.

Tamas means the attitude of sleepiness; it means the sleepy state, or unconscious living. Anything that draws you into tamas enhances the world for you. The moment the man in the story tasted the fruit was the moment of his drowning in tamas. Now his consciousness is covered up -- lost in taste. Except for taste everything disappeared for him -- Brahman, truth, the reality that is present all around; nothing could be seen by him any more. And it often happens that when life is pain and misery, we seek unconsciousness. This is why there is such a pull for alcohol all over the world. And no matter how much the preachers go on preaching against alcohol, it does not help people at all to stop drinking, because there is so much sorrow in his life, and the preachers' sermons do not in any way remove it. And the sorrow is so much that if a man cannot try to escape from it, what else is he supposed to do? He must either go beyond suffering, which becomes possible only once in a while for some buddha, or he must try to forget it, which is possible through alcohol. In fact all the numerous ways to get intoxicated do the same thing.

Any kind of sensuality is intoxication. When you see a beautiful woman or a beautiful man, for a moment you are in the grip of intoxication. And when I say this I don't mean it only symbolically; now psychologists and scientists are discovering that when you look at a beautiful woman or man, the balance of hormones in your body changes. There are glands which release intoxicants into your bloodstream -- so in looking at a beautiful woman, you become intoxicated. Hence it may happen that you go after her, forgetting the world and its codes of conduct, its laws and morality, and even attack her. In the law court you may maintain that you did not do anything -- and this too will be true. Your body was so overwhelmingly intoxicated from within you that you did not do anything, you were not the master of the act, it just happened on its own. You did not take a conscious decision to do it, the responsibility rests with the hormones, with your body's chemistry. Or, seeing money may drive you crazy, so much so that you may completely forget what you are doing.

Hindus used this story to indicate that even a moment of sensuality hides the eternal Brahman. But Buddha used the story quite differently. It will help if you understood some of the basic differences between Hindu and Buddhist thinking.

Hindus say that the moment is untrue, it is the eternal which is true. They say that the moment is only a dream, because "the moment" means that a moment ago it was not and a moment later it will not be. Hindu thought contends that if anything was not there the previous moment and will not be there the next moment, then its being now cannot be real. Something which was unreal at both ends, cannot be real in the middle. The real -- and this is the Hindu definition of truth -- is only that which is eternal; that which always is, always was, and always will be; that which cannot perish and cannot be destroyed.

But the Buddhist definition is different. Hindus are eternalists, Buddha is a momentist. Buddha says that it is the moment that is true. Nothing is permanent, nothing is eternal; permanence is only a thought, an invention, a hypothesis of the philosophers; the moment alone is real. Only that which is here and now is true, there is no other truth than the moment. Buddha's meaning is to guide us into the present. The real is here and now! This is what Buddha means by truth. There is no other time than the moment; it is always this moment that is available to us. Eternity is a concept, the moment is the reality.

What is so interesting about these two diametrically opposite points of view is that the end result of both of them is one and the same.

So let us come now to an understanding of the reality of the moment and this story as it is presented by Buddha.

Buddha says, you are running through a jungle, chased by a tiger. With death on your heels, you find yourself at the edge of a cliff, at the foot of which another tiger awaits you. Buddha does not wish to frighten you with all this. This, he says, is the very nature of life. In the Hindu explanation of the story, there is a shadow of fear in it -- it has to be so because only if you fear the world of maya will you set out in search of the Brahmans. But Buddha says, "Here there is no brahma to be sought. And this alone is, whether you call it maya or whatever else. It is a fact of life that death is following you. It is your mind that causes

the fear. Otherwise you will simply take it as the very nature of life, that either way death is there and we have arrived at the impasse of the cliff."

According to Buddha, you are always at the cliff's edge. There is never any road ahead. Movement is possible only if two moments are available. If there is only enough ground for you to stand on, where will be the road? For movement, space is needed. For the mind to move, time is needed. And this very moment is all.

So, where can you go? Where can you walk to? At the most you can be jumping up and down on the same spot, but there is no coming and going anywhere. According to Buddha, there is no journey. You are simply jogging on the spot! Buddha says you have only this moment, and in it your mind goes on jumping up and down. This is how it is that you are standing always with no road ahead anywhere. The day you see it you will stop; all your futile jumping up and down will cease.

The world is nothing but the futile jumping up and down of man's mind, and no solution comes out of it. Lives upon lives we have been doing this. Running so much, but never reaching anywhere! Walking so much, but arriving to no destination. And yet we never stop to look at what we have been doing all this time, to consider the possibility that we could have been jogging on the same spot. Otherwise one ought to reach somewhere after so much walking!

Man travels throughout his whole life, only to find himself exactly where he was at the moment of his birth. This whole journey seems to be a dream stuff. It is as though, asleep at night, you dreamt that you boarded a plane and flew to New York. This is a great journey to have made, involving all kinds of preparations and procedures; but when you wake up in the morning and find yourself at home in bed, then you say it was all a dream. Why do you say it was only a dream? Because you didn't really go anywhere. If you opened your eyes and found you were actually in New York, then you could not say it was all a dream. The very meaning of dreaming is that all the movement happens, and yet you go nowhere. Then, in the morning, you say, "It was only a dream." If you could be tricked, so that, having dreamed of flying to New York, you awoke in the morning to find that you were actually in New York, then you would be in a dilemma! Now you would not be able to call your dream a dream, because it would be reality!

Buddha says, "The real is that which, when you walk upon it, brings you to your destination. The unreal is that which will never bring you to your destination. The unreal is that which will never bring you anywhere, no matter how far you walk upon it." Only when your eyes are opened can you see that this long journey reaches nowhere, and that you have not moved at all! This is what Buddha means when he says that the world is a dream. Buddha also calls this world maya, illusion, but not in opposition to Brahman. For Buddha there is no Brahman at all -- only maya is. And it is worth understanding.

Buddha is saying that Brahman, too, is only a new hope of your mind. You think you have dropped hoping because you have given up your hopes in wealth and the world, but really you have only transferred them to Brahman. You have come to understand that the world is worthless and offers you nothing worth having, and all of a sudden everything that is worth having is there instead in Brahman.

Previously the world was to be achieved, now the Brahman is to be achieved, but your mind has not deviated from achieving. And Buddha says that as long as there is anything to be achieved the mind is still there.

This is why Buddha says, "Spare the Brahman! Don't bring him in, because you will turn him also into an object of your race of desires." Until yesterday you were going towards the marketplace, now you will go towards the temple, but the going continues. Until yesterday you were accumulating wealth -- counting the piles of money again and again everyday -- now you will accumulate virtue, but the accumulation continues. Virtue is as much of a wealth to you as money.

And remember, just as money is also a social recognition and virtue is also a social recognition. That one hundred rupee bill of yours is a one hundred rupee bill because the society recognizes that it is so. Tomorrow if the society says, the state declares, that one hundred rupee bills are invalid, its value is not even a paise then. What we call virtue is also nothing but society's recognition.

In India, to marry one woman is a virtue. If you marry four, you will be in trouble. So if a Hindu marries one woman it is a virtue, because without marriage you won't be free of paternal debt -- you will have no children so how can you be free of paternal debt? A Hindu marrying four women is a sin. If a Mohammedan marries four women, it is a virtue, there is no sin in it at all. The currency of four wives is recognized by Mohammedans, not by Hindus.

Virtue and sin are also currencies, they too are recognized by society. If you are alone in a jungle, what is a virtue and what is a sin there? And what will you make of your hundred rupee bill there? What is the

use of your one rupee bill there? In the jungle the hundred rupee bill is nothing but a piece of paper. Your virtue is a piece of paper there, your sin a a piece of paper there. Howsoever good a person you may be, you cannot earn any goodness in the forest. And how will you become good in the forest? There is no one there on whom you may bestow your kindness; there is no one there whom you may serve. How will you become bad there? There is no one there you may call names or murder. You are alone there so the sin and virtue have both disappeared. Sin and virtue are coins of the society.

So man first accumulates wealth, enlarges his bank balance; and with that too he announces only his ego: "Look how much wealth I have!" Then when he moves away from that,Buddha says, then he accumulates virtue; then he creates a bank balance of virtue. And remember, this is a matter of far more cleverness, because the ordinary bank balance may be left behind here, but the bank balance of virtue, it is hoped, will go along with you; death won't be able to separate you from that it.

I was in a town. A sect of Mohammedans in the town believes that when their priest writes down a slip showing how many virtuous deeds a person has done, how many donations he has given in charity, and puts his signature on it, then if this slip is kept with the man in his grave when he dies, the slip travels with him and he can show it to God as a testimonial of all his good deeds and virtues.

Buddha says, do not fall into such stupidity, because this God of yours will be nothing but an extension of your own business mentality, and your ego is neither disappearing because of this nor even getting any less. Now it is attaching itself to Brahman, now you will have to achieve Brahman at any cost. Now you won't be at rest until Brahman is in your hand, until you are able to declare, that "Look, I have not only conquered the world, I have also brought home Brahman with me."

Your 'I' does not allow you to see anything else but you. Your Brahman is confined with you, your wealth confined within you; your desire will be confined with you, your prayer is confined within you.

I have heard: A rich jew went to a Hassid mystic and said, "I want to pray, but however much I try my desires don't leave me alone. I want to give,I want to donate in charity, but even behind this charity my greed is present, my desire to gain is present. I can forfeit but that too is a bargain, hope to get something, a hope to get even more; then I can forfeit. And however much I close my eyes, I don't see any God. I remain full of my 'I'. What should I do? And what is the reason for all this trouble?"

The mystic said, " You come with me." Then he lead the rich man to a window. There is clear glass on the window; outside there are trees, birds, white herons flying in the sky; the sun is shining and a few clouds are also floating in the sky. He said, "Look outside. Do you see everything?"

The rich man said, "I see everything. The glass on the window is so clear and transparent."

Then the mystic took the man to another wall by which a mirror was hanging. He asked the man, "Do you see any difference between this glass and the previous one?"

The rich man stood in front of the mirror and nothing except his own figure was visible in the glass. "Both are glasses;" said the mystic, "what is the difference then?"

The rich man started laughing. He said, "I get it! The difference is of a thin silver layer. On that glass there is no silver layer, on this glass there is a silver layer on its back. Because of that layer nothing is seen through it, only my own figure is seen in it. I get it! A silver layer is all around me. This is why whenever I look, nothing, no God, no Brahman is seen; only I am seen."

This silver can be of many kinds. It can be worldly, it can be spiritual. But as long as there is any layer of desire on you -- and that is the silver -- you are surrounded by yourself.

Buddha made a profound declaration in the purest form ever on earth: that your Brahman is nothing but an extension of your own ego. And this is why Buddha also said that, there is no Brahman. Do not deduce by this that there is no Brahman. Because Buddha said there is no God, do not take this to mean -- otherwise it will be a mistake -- that Buddha denied God. When Buddha said there is no God, there is no Brahman, what he really was saying is that as far as your God, your Brahman is concerned, it is nothing more that you, it is your own game. It is a new door, a new extension, a new expansion to your own ego; there too you have set out to propagate only yourself.

This is why Buddha is so hard, because his compassion is great. He says: Neither there is any God nor any soul nor any liberation. There is nothing. Only this moment is everything. And if you come to understand Buddha's statement that this moment is everything, and there is no time ahead, no time behind -- no eternal, no timeless -- then where will you go? Where will be the space for your desires to run? All means have been taken away, all passages demolished, all bridges dismantled. You will be simply standing here.

Death exists in the past, according to Buddha, because death has to precede birth. Had you not died

first, how would you be born? Just as there is death after birth, so is it before birth. Death and birth are two sides of the same coin. You died in the past life, so you are born in this life. You are born in this life, so you will die again. No sooner do you die, than you will be born again. If death is one step, the other step is always present there. If birth is one step, the other step is always present there. So Buddha says: Death in the back, death in the front, in between is the birth. Between two deaths is a birth, between two births is a death. Wherever you are standing there is death on both sides -- in the front as well as in the back. This is the situation. You are hanging over cliffs and ravines, and suddenly you see a beehive -- in Buddha's story it is not a fruit, it is a beehive -- and a drop of honey is hanging from it which can fall any moment. Your eyes are caught with it, you have opened your mouth and you are waiting for it -- and then the drop falls and Buddha says you feel: How sweet! How tasty!

If you can forget both the deaths -- this is the meaning of Buddha's story. Your hands are growing weaker and weaker and your grip is loosening; if not today then tomorrow you will lose your grip on the roots you are hanging onto -- you can forget even all this and the taste in this moment can be so intense in you that nothing else remains in this moment but the taste. When you forget death, you forget yourself too. So when neither there is death, nor time, nor are you aware of the surroundings, this taste has become your enlightenment, this taste has become your meditation. And in this very moment you have become liberated; in this very moment you have known what Brahman is.

So for Buddha this story carries a very different meaning. For Buddha the very meaning of meditation is to live moment to moment, and to taste each moment with such totality that even the taster does not remain within -- because that too hinders the totality. If when the drop of honey falls in your mouth and you too are present in that moment, the tasting won't be total. No, only the taste remains, only the sweetness of the honey spreading in your mouth remains; your whole being becomes nothing but the sweetness of the honey. Nothing else remains there: no knower, no experiencer, no doer, nobody, only the sweetness of the honey goes on spreading -- in that moment is enlightenment.

So, Buddha says, each sense can become a door to enlightenment. According to Buddha the trouble is not in the senses, it is in the ego. If ego uses the senses, every sense becomes a bondage. And if the ego within has faded away, then every sense becomes a liberation.

These are very contradicting things, but the ultimate result of them both is one. Whatever feels right to you. I don't want to put you in confusion but it is necessary to tell you both the meanings of the story. Then you can yourself choose. If the first idea appeals to you, then the path of your life will be completely different. Then you will have to travel a different route. Call it the path of austerity, call it the path of will -- that is the path you will have to travel: the struggle. To denounce the senses one by one and to awaken oneself from each sense. Then absorption, merging, won't be your path; your path will be of struggle, of total will to protect and establish oneself. And the biggest difficulty that you will face in the end is that when you have gone past all the senses and no sense has any influence over you, you will find that this 'I' which has survived in its purest form, how to merge this into Brahman? Because in fighting with each sense your 'I' will go on becoming stronger and purer.

This is the why in the Hindu system of spiritual discipline the last problem that arises is that how is the ascetic to dissolve his ego? -- because the ego of an ascetic is very solidified. What has an ordinary worldly person got in the name of ego? But an ascetic has.....

Hindu spiritual discipline is very easy in the beginning stages, because fighting is always an easy thing. We are always to fight. We very much *want* to fight -- fight either with others or with ourselves. Violence comes easily. Chopping off, beating up, all these make sense. We are all eager to destroy. In destruction lies our interest. So asceticism deeply appeals to us. Seeing somebody lying in a bed of thorns you too stop to look, you too get filled with awe. Somebody is standing and has not sat down since years; seeing him your head bows down. Somebody is fasting, has not drunk even water for months; you feel like going and being lost at his feet. Asceticism appeals because it is like self-torture in order to destroy oneself. But the one who is destroying is himself getting crystalized within. The body will be destroyed but the ego will be strengthened.

Hindu spiritual discipline is very easy at the first step but very difficult at the last step, because the final jump will have become an accumulated thing. That ego which you preserved and practiced for so many days, ornamented, decorated, polished and purified it so much that it has become like a clear and solid crystal -- had you thrown it away on the very first day when it was like an uncut stone, then, perhaps there would have been no difficulty in throwing it away then. But now after so much asceticism you have purified it so much that there will be great difficulty in dropping it. So a Hindu seeker experiences great difficulty at

the final step -- how to drop this clear crystal in the feet of god?

Buddhist spiritual discipline is very difficult in the beginning -- because to make the taste of senses a meditation is an arduous task. The very nature of the senses is unconsciousness, and what is meant by meditation is consciousness. So, to indulge in the pleasure of senses unconsciously, to indulge so totally that no ego remains within, that no indulger remains, is arduous because the senses make us go to sleep; it is for the purpose of falling asleep that we take shelter in them. And Buddha says to stay awake from the very beginning, and that one has not to control the senses with the ego but the very ego itself has to be removed. This is why Buddha says neither is there any soul inside nor any I-ness -- There simply is none within. Only you as a chariot are; there is no other charioteer within you. Move on with this very understanding.

So the beginning is very arduous, but the end is easy -- Because whosoever will proceed with this understanding will not come to a day when all of a sudden he will have to throw away his enhanced ego into God. Such a man will slowly discover one day that the ego is no more there. His disappearance will be so easy. One day he will suddenly find that "I am not, only Brahman, the ultimate reality, is." This state Buddha has called *nirvana*.

But if we look at the system of spiritual discipline as a whole then both are the same. Whether it is difficulty in the beginning and easiness in the end, or easiness in the beginning and difficulty in the end, altogether both are the same thing. Both weigh equal.

Hence every seeker has to think for himself. If you want to walk with Buddha the difficulty is at the very beginning; if you want to walk with Shankara the difficulty is at the end. So it all depends on you. The difficulty itself is there, that you will have to cross over. It all depends on you -- on your own inclination, your own attitude, your own life, your own type of personality. Understand them clearly and proceed accordingly -- you will reach to the same place. Buddha calls it nirvana, Shankara calls it Brahman. Shankara takes you there through refining the eternal, Buddha takes you there through refining the moment.

This is why Buddha's thinking could not take roots in India because there was a long tradition of Hindu thinking here and Hindu thinking had opposed the moment so much that it was difficult to even conceive that one can attain to truth through the moment. And Hindu thinking had opposed and controlled the senses so much -- because the very definition Patanjali gave to yoga was: Chittavritti nirodhah, controlling the dispositions of the senses. This was nothing less than putting chitta, the mind, and vritti, the dispositions, into fight. There was a long tradition of it. Buddha's statements looked contradictory to this stream and it appeared as if they would shatter the whole edifice of Hindu thinking.

Hence Hindus saw in Buddha the kind of enemy they have not been able to see in anybody else. Hindus did not oppose Mahavira that much -- that is why Jainas could survive in India -- because Mahavira's spiritual discipline also is of will, of overcoming the senses. Its basic form is Hindu. Hence there is no basic gap between Jainas and Hindus. There may be differences in an ideological conversation but their structure of the personality is the same. This is why Jainas could survive in India, but it became impossible to let Buddhists survive. Buddha had to be uprooted. There was reason to uproot him: his view of the spiritual journey was absolutely contrary. That drop of honey that has dripped, one has to be dissolved in its taste so absolutely that the very drop of honey becomes Brahman. Here, in the Hindu concept, the drop of Honey represents the senses, is an illusion. In Buddha's concept, the very drop of honey is Brahman, the ultimate truth.

Both are right. And when I say both are right, this creates even greater difficulty. It is always easy to say one right and the other wrong, because the two look opposites. And the greatest art of religion is wherever you find opposites, don't be in a hurry to call one wrong. Religion is nothing but a name of the synthesis of the opposites. So don't be in a hurry. The mind wants to call the opposite wrong. According to mind only one of the two can be right -- how can both be right?

Life is much vaster than the mind. Mind is very narrow. In it, only one of the opposites can be right. In life, both can be right. Intellect is very small. There is no place in it to accommodate the opposites. Existence is vast, and in it are contained all opposites; there the opposites are side by side. The more your spiritual vision sharpens the more you will find that all opposites merge.

BELOVED OSHO,
YOU TELL US TO SURRENDER AND AT THE SAME TIME ASK US NOT TO CLING ONTO YOU. THE WAY WE ARE NOW, IT SEEMS IN THE NAME OF SURRENDER WE ARE CLINGING TO YOU. NOW IT SEEMS WE WILL DIE WITHOUT YOU.

You should die! That is the very meaning of surrender. One should not make efforts to survive. There is nothing wrong in dying, the entire wrong is in surviving. And what is there to be saved, for which we are always making attempts to save, save and save? What is there to be saved? If you look attentively, think calmly even for a moment, what have you got to be saved?

And when you see that you have nothing to be saved, the fear of dying will immediately disappear -- because who will die then? When there is nothing to be saved, then what is there to lose? The fear that something maybe lost is based in the illusion that you have something. And you never even open the door and look in your house to see if there is something there. Perhaps it is because of this fear that you may see there is nothing there that you don't look, because then you won't be able to create even this great fuss of saving, of surviving, that you keep creating all the time. Then you will look very helpless. You may not have a safe deposit but you keep a hubbub maintained lest a theft occurs. That too creates an impression that something is there.

What is the fear of dying? Why is there so much fear in it? What will be lost in your dying? This is one of the deepest questions a seeker should be asking within himself: "If I died, what will be the loss? What will happen because of my dying? If I become nonexistent, what is this uneasiness in accepting that state of nonexistence?" -- because there is no happiness in our existent state anyway. As I said earlier, there exists only a hope that perhaps someday there will be happiness.

Whatever you are, you are in pain and misery with it; wherever you are, you are in pain and misery in it -- and still you get anxious you may lose it!

No, just die! Dying is the greatest art. And it is the one who has learnt the art of dying who attains to the total celebration of life.

The moment you let go of yourself, the same moment all the life energies within you will be absorbed in an unique dance. As long as you are protecting yourself, the dance is not released because of the very protection. You are so much afraid that you cannot laugh. You are so much in fear that no flowers can bloom within you. You have gripped your own life with your own hands so tightly that your hands have become a death grip on your neck. You go on increasing the pressure lest you may die -- and this sense of dying you are feeling is because of your own hands. So a vicious circle is created.

A friend comes to me. He has a headache the whole day. So to get rid of the headache he drinks in the night. Because of the drinking, the headache next day begins early in the morning. Now what is to be done? When he meets me in the evening he says, "What to do? I will have to drink because there is this headache." And when he meets me in the morning he complains: "How to get rid of this drinking? It brings a headache."

This exactly is the situation of life. On one hand you create your own sufferings, on the other you want to be rid of the suffering. So what is this man's desire now? I told him, "Your desire is that the drinking should continue but there should be no headache?"

He said, "You exactly caught my idea. This is exactly my desire."And this cannot be.

Your desire too is similar, that you should also remain and liberation should also happen. This cannot be. In your dying is the liberation. In your surviving is the bondage. Because you are the bondage, your not being is the liberation.

Enough for today.

Nowhere To Go But In

Chapter #9
Chapter title: None

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
THERE IS A STORY FAMOUS IN THE UPANISHADS AND SOMETIMES MENTIONED BY YOU, OF TWO BIRDS, WHO LIVE TOGETHER ON THE SAME TREE. ONE EATS THE SWEET FRUITS OF THIS TREE, WHILE THE OTHER EATS NONE OF THE FRUITS AND REMAINS THERE WITNESSING. THE BIRD WHO REVELS IN EATING THE FRUITS EXPERIENCES MUCH MISERY IN HIS ATTACHMENT TO THEM, BUT WHEN HE FINALLY LOOKS UP AND SEES THE OTHER BIRD SITTING HIGH IN THE TREE -- AND SEES HIS GLORY -- HE TOO GOES BEYOND THE MISERY. WILL YOU PLEASE EXPLAIN THE SIGNIFICANCE OF THIS STORY TO US?

All the agony of life, all its anguish, and also the possibility of all the blessings of life that become available to the man who has attained samadhi are hidden in this story. In this anecdote are contained all the agony and the ecstasy possible to the man. Let us understand first the agony of life and then the ultimate bliss of life; then the meaning of this story will become clear on its own.

Asleep at night you dream that you have lost your way in a dark forest. You search and search, but you cannot find the path. You want to ask somebody the way, but there is nobody there. You are thirsty too, and hungry, but there is no trace of either any spring of water or any fruit as far as you can see. In deep agony you cry and weep so much so that you wake up. And in that waking, everything changes in an instant. Where there was sorrow, laughter prevails; and you start to smile, seeing that your agony was only a dream.

But how is it that the dream touched you so deeply? How is it that the dream felt to be so real? Why did you get so lost in the dream? Why could you not remember in the dream, that this was only a dream? Why did this awareness not arise in you that it was not real, that it was only your imagination? But no, your awareness did not arise, because even during your waking hours it is difficult to be a witness; how could you possibly be a witness in your sleep, in your dream? When even during our waking hours we become the doer, it is a matter of certainty that the same shall be the case in our dreams. And it is this becoming the doer that is our agony in life -- that is the whole trouble.

To be the doer means that we assume ourselves to be doing things that are happening on their own. Whatever is happening to our sense organs we assume it is happening to "me"; whatever is happening on the outside, we assume it is happening to our interiority. To be the doer means that where you are only a witness, where your presence is only that of a watcher, you have fallen into the illusion that you are actually a character in the drama you are watching. The one who lost his way in the dream is certainly not you, because you were asleep in bed the whole time! The one wandering in the forest is only a creation of your mind.

I have heard: a man's wife died. When she was alive she fettered him in every conceivable way, not allowing him the slightest possibility of movement. And the husband was very compliant. Rather than assert himself he would argue within, "Why make an issue of it?" and he just agreed with whatsoever his wife said. Before she died, his wife warned him never to so much as look at another woman; otherwise, she threatened him, she would return as a ghost to haunt him. The man was frightened -- and a frightened man is quite capable of conjuring up ghosts. The fear itself becomes the ghost.

For a few days after she had died the man controlled himself -- out of fear. And be aware: the control born of fear is no real control; most of your sadhus and holy men are maintaining control over themselves out of fear. They fear they may go to hell, that they may be caught by God in the act of doing something wrong and have to suffer the consequences, so they control themselves. Exactly like this was the control of this widower.

The control based on fear is not only unreal, it is also a great act of self-deception which keeps you from attaining to real control. But still, it can serve for a few days.

So this man managed -- but for how long could he maintain it? The desires within him began to argue, "Are you crazy? When she was alive you were afraid, and now even after her death you go on fearing her. Do you really think she can become a ghost? Do you really think it is in her hands to make that decision?"

So he found himself a woman and began to play the lover. That night, when he returned home, he found his wife sitting on the bed waiting for him. He began to tremble so violently with fear that he collapsed. His wife said, "I know where you have just come from!" and then proceeded to tell him the name and address of the woman he had spent the evening with, and every detail of what had passed between them. Now the man was in no doubt. Not only was his wife here as a ghost, but she could repeat to perfection every word he had whispered to his new love, and describe her house, her furniture, and her appearance exactly as they were. And this was only the beginning. Every night his dead wife would appear to torment him. He became very unhappy.

Eventually, in desperation, he went to visit a Zen Master, Nan-in.

When Nan-in heard the man's story he began to roar with laughter. "This wife who harasses you is not alive," he said, "but she is no different from those living wives who nag their husbands. All wives are ghosts, and all husbands too! Only the mind gives them the appearance of reality. In this world, whatever we give our minds to appears real, but the moment you withdraw your mind, that thing becomes unreal."

The widower complained to Nan-in that he had not come to listen to clever arguments and knowing words. "You don't know the trouble I am in," he said. "The moment I arrive home she is there waiting for me at the door, and my whole body trembles with fear. I was never as terrified of her when she was alive as I am now that she is dead. And I know that she is here too, listening to us, and if you tell me some trick to get rid of her, she will say to me tonight, 'So you have been to see Nan-in, haven't you, to try to get rid of me!' What can I do? I want you to tell me how I can get rid of her, but whatever you tell me, she would have heard it too and I am sure it won't work for me."

"Don't worry," said Nan-in, "I will show you a trick that will work anyway." There was a pile of seeds lying nearby that someone had presented to Nan-in. Nan-in took a handful, gave them to the widower, and said, "Take these home in your closed fist, and when your wife appears you let her say all she has to say. And then you ask her, 'How many seeds are there in my fist?' If she cannot tell you the right number, then you will know that your ghost is all nonsense."

The man ran home, and when his wife appeared, as usual she recounted to him everything that had passed "I know very well that you went to see Nan-in," she said, "and that he told you to ask me how many seeds are there in your fist. But your little trick won't work!"

At these words the man became terrified, but still he plucked up the courage to make this last attempt to be rid of her, and asked, "How many seeds are there then?" And the ghost disappeared!

Astonished, the man returned to Nan-in and asked him what the secret was.

"The secret," said Nan-in, "is that the ghost can only tell you that which is already known to your mind. If you do not know, the ghost cannot tell, because the ghost is only an extension of your mind. If you had counted the seeds in your fist, then your ghost would have been able to tell you the answer. That ghost was your own shadow, your own projection."

But we do fear ghosts -- are already afraid of them in fact. What Shankara means when he calls the world maya, illusion, is that this whole world is a ghost. The world is not, yet it seems to be. It is not, yet it seems to be. It is not and it is. But all its isness is poured into it by you. First you fill it with isness, and then you get caught up and bound by what you have created. You have the power to convert dreams into reality. You get lost in it, you simply forget that you are. Your body experiences hunger, and you think you are hungry. This is illusion. The body may be hungry, but you are never hungry. You cannot be hungry.

It is true you are very close to your body, there is virtually no gap between you and your body but still you are separate. The illusion of identification begins because you are standing too close to your body.

The old scriptures say that if you keep a piece of glass close to a sapphire, the glass also flashes blue. Of course it has not turned blue; it simply falls within the shadow of the sapphire's blueness. So it is with you and your body. You stand very close to it, but you are not it. But being so close, whatever happens to your body, the shadow of that happening falls on you. You say that you are hungry, but this is an illusion, and in this illusion the world of maya begins. It is the body that hungers, and you say it is you. It is the body that suffers, and you say it is you. When the body grows old, again you say that you have grown old. And when this body is on the verge of death, you say that you are on the verge of death. The mistake has begun.

If only if you could see that the body is hungry and you are seeing this and knowing this; if only you could see that the body is sick, that it is old, that it is on the verge of death and all this you are seeing and knowing as a witness.... You are the witness to all these happenings. The whole drama is enacted in the body, as though the body were a vast stage, and all the characters projections of the mind within that body. And you -- you view it all from a distance; you are the audience! There is in you a doer-ness, by which the world is created, and there is in you a witnessing too, through which Brahman is seen. Asleep you cannot remember this; even awake during the day you keep forgetting. The moment your body is hurt, you forget that it is the body, not you, who has been hurt, and that you have simply known the happening.

This is the essence of all sadhana, that the moment the doer takes up the space, wake up! Don't allow him to fill the space. Leave all the actions -- the desires, the hungers and thirsts -- to the body; let the body do the deeds, and you only keep the capacity to know with you, just the awareness, just the art of seeing.

This is why in India have called philosophy, darshan -- seeing. You just protect your ability to see. The moment you are able to see, you will find that all your dreams have disappeared -- the ghosts have vanished, the world is not, the dreams have dissolved. You have awakened!

This ultimate awakening we call buddhahood -- buddha means the awakened one -- and in this ultimate awakening we attain to the supreme bliss. Sleeping we attain only to agony and anxiety. There is only one agony, and that is to forget the reality of the self, and there is only one bliss -- to regain that reality. You can call it whatsoever sounds beautiful to you -- self-realization, Brahman-realization or samadhi or nirvana -- the essence is one.

This is a short anecdote from a Upanishad: there is a tree on which two birds are living. The tree has been since ancient times a symbol of life. Just as the tree reaches out of its seed, spreading its branches out and up towards the open sky, full of the hope and promise that it will touch the sky, so does life grow out from a tiny seed, sprouting with great desires and unending ambitions, to fill the whole sky and span the furthest horizons. The tree is of life, and on this life tree sit two birds. One tastes the fruit, indulging in its sweetness; the other only watches -- he never tastes, he never enters the field of action, he never becomes a doer. The indulging bird sits on the lower branches of the tree; the witnessing bird sits on the higher branches.

The end result of indulgence is always agony. One finds pleasure in it, but it is always interwoven with misery, because every pleasure brings its own unique misery. And while the pleasures last only momentarily, they leave behind a long trail of miseries. In finding a single pleasure we have to go through many sufferings. And if the pleasures are analyzed in detail they prove to be only illusory. Viewed closely, it is very doubtful whether what we have called our moments of pleasure were really so! Look back over your life, over forty, fifty, sixty years, and can you really find in all these sixty years a moment of true happiness?

Socrates used to say, "An unexamined life is not worth living." But if you examine your life,, you will be surprised to find that nothing in it can survive close scrutiny. Just turn back and look: where are the moments when you really found happiness? Yes, at first you may recall a few precious moments like when you fell in love for the first time. The memory is very blurred now, and you will have to wipe the dust off those recollections. But if you do this and recapture those moments, you will begin to tremble with the realization that those moments too only gave the illusion of happiness, not happiness itself. And the deeper into those memories you look, the more their so-called happiness will disappear.

Whoever truly reflects finds that life is empty. So the seeker always comes to the experience of his own emptiness. Only fools think that their lives are full. They go through life carrying bags full of stones, and believe them to be jewels. They have only to empty out their baggage and look at their contents to discover the utter barrenness of their lives. To the man who has not seen the emptiness, the door of religion is closed. A man only turns inwards when he finally sees that all his pleasure-seeking is in vain.

There is not a single moment of true happiness, and yet in attempting to find that moment we suffer so much unhappiness.

With great difficulty a man builds himself the house he really wants, and when he finally moves in, he asks where the happiness is -- and sets about finding something else with which to continue his search. If he has ten rupees, he devotes his energy to turning it into ten thousand rupees, and when he comes to rest and relax, his task accomplished, he cannot find any happiness in the ten thousand rupees that are now his. But even in this situation we do not allow our mind to really see this fact. It feels so dangerous to do so that we immediately commit ourselves to turning the ten thousand into ten million. This is the way the mind works -- and even if we make the ten million we will not be happy; instead we will be busy turning the ten million

into ten billion! And the last thing we have any intention of doing is leaving ourselves any space to be able to look back and assess what we are doing, to reflect and meditate on whether we have actually experienced any happiness in pursuing or achieving our goals.

If you face your desires, and all the efforts you have exerted in attempting to achieve them, you will be in trouble. Much effort is there in, but the gain is nil. There is no lack of effort on your part -- in fact there is so much of it that you have become completely lost in it! But you fear the examination -- and your fear is that you will have to see that your work has been in vain, that you have gained nothing. The fear of failure is indeed great.

I have heard, two beggars were chatting by the roadside. One of them, weeping and bemoaning the hardships of his life -- as beggars are apt to do whether they are poor beggars or rich ones -- was complaining to the other that his profession was doomed. "I'm not getting any work done -- no one wants to give, and half the time people treat me as though I'm invisible. I can't get people to notice me, and if they do, instead of giving me a few paise they are very generous with advice. The whole world is going to the dogs. The public seems to have no wish to show kindness or be charitable, or demonstrate any love for humanity. People are just out to make money, and unwilling to give even a single paise. I'm fed up! Traveling from one place to another, with nothing to show for my effort -- and even traveling is becoming an ordeal; shoved around by the crowds, thrown out of trains one station after another for having no ticket, and everywhere the police on my heels as though they have been appointed especially for this purpose. Life has become intolerable."

Listening to all this, the other beggar looked at him and asked, "Well, why don't you give it up then?"

"What!" replied the first one, with an air of indignation, "And accept that I am a failure?"

Where even the beggar is unwilling to accept his failure, how can you possibly do so? It is because the ego is unwilling to accept failure that it is not ready to look at life the way it really is, because to do so is to see the long trail of failures. Everything, without exception, has been a failure. There is no happiness at all but a big crowd of miseries.

This is the lifestyle of the first bird, the indulger. This is his way of life -- underneath everything a great agony prevails in him, a profound sorrow. And then in some moment he raises his head and looks at the other bird.

These two birds are so alike -- they are twins, born simultaneously, each in the form of the other. But the other -- the witnessing bird -- sits perfectly still in peace and bliss, with not a trace of unhappiness about him. He is the sun of bliss, perpetually rising, never setting

What is the secret of his bliss? It is that he is not a doer, he is not after pleasure and enjoyment. He simply sits there on his high branch, watching the games of those below. And when you are not on the merry-go-round, when you are not seeking indulgence, then the happiness may not be yours, but neither is the unhappiness. It is in desiring to make happiness your own that you inevitably make unhappiness yours. It is in saying farewell to happiness by remaining a witness to it that you bid all your unhappiness goodbye. Of course, we all want to bid farewell to unhappiness, but only to our unhappiness! The happiness we want to keep, and go on enjoying. So it is in the unhappiness that people want to be a witness.

Many unhappy people come to me, and tell me that they are witnessing to the best of their ability, but with no result. I tell them to stop witnessing when they are unhappy, and to start witnessing when they are happy. Only if you can successfully witness when you are feeling happy will you be able to witness your unhappiness. It is everybody's wish to be free from unhappiness -- this is in no way a religious penance. But when there is some happiness in your life, then is the time to just witness it, to remain aloof from it. And when your life is peaceful, then too you should try to sit alone and be detached.

If you are practicing meditation and some day the divine peace starts showering on you, immediately disidentify yourself from it. It will not be easy. People generally think that it is bodily indulgences one has to keep a distance from. No, indulgence with meditation is indulgence as well. Some day, dissolved in prayer, a fragrance spreads around you, as though a lotus has blossomed out of nowhere, or a lamp has suddenly begun to glow in darkness, and you are blissed out detach yourself in the same moment. You have to detach yourself not only from all the pleasures you find in women or good food or fine clothes -- even in good health -- but also from the happiness you find in meditation. Wherever you find happiness, become the witness, not the indulger.

Yes, then you have laid the foundation for changing your life. Suddenly you will find that unhappiness no longer touches you. Unhappiness can only touch the one who seeks happiness. To identify with happiness is to invite unhappiness. And you are all so eager to catch hold of happiness, although it is always

the unhappiness that comes into your grasp. You never think that whenever you embrace happiness it turns into unhappiness even as you hold it. You have never taken this into account. You are moving so fast in your search for new happinesses, you are in such a hurry that to take stock of the past is to you only wasting time.

Whenever some moment of happiness starts descending upon you, the dance bells start echoing deep within you, gather your awareness at once. This is the real meditation.

To remain aware in the midst of happiness is the real meditation, but it is not easy. You have struggled so long to find this bliss, and now, when bliss descends on you, you are being asked to separate yourself from it. And it is so rare! Thus it is that whenever I ask my sannyasins not to identify with whatever meditation brings them, they look at me as if to say "What! Abandon this hard-earned ecstasy?" And when I look into their eyes I see that what they really want to say is: "Not so soon! Allow me to enjoy this blessing for a little while, allow us to drown in it for a while! This is exactly what we came here looking for, and to ask you how we could extend it beyond the moment -- how we could make this happiness of a moment eternal. And you are asking us to let it go!"

But the fact is that I am asking you to separate yourselves from your bliss just because this is the very way to make it eternal! If you are unable to stand aloof from it, then what you have found will also disappear, and tomorrow will find you empty and unhappy once again. This is what happens to meditators. They find a little joy, and the next day they are miserable because they are unable to recapture it. Then they ask, "When is the happiness going to return? How can that door be opened again? Is there no trick that the door remains open and never closes again?" Now, this is the way into misery. Whoever seeks to capture happiness falls into unhappiness; whoever hankers for the repetition of the joys, whatever he had also disappears.

There is a saying of Jesus: 'Those who have it, it will be taken away from them; those who don't have it, it will be given to them. Keep it in your mind in relation to happiness. Any type of happiness is bound to fade away. So don't cling -- let the joys go, throw your happiness away lightly, then nobody will be able to take it from you. And in doing this you will find bliss over and over again. If you go on throwing it away whenever it comes to you, it will be yours a thousand and one times over.

A moment comes when you understand that happiness is an art of throwing away, and unhappiness is the art of holding on. The more you hold onto the more unhappy you are. The unhappiness of those who live in hell is that they are holding onto too many happinesses. The happinesses of those who live in heaven is that they have dropped their hold on all kinds of happiness. If you understand this, you will see that happiness is freedom, while unhappiness is dependency. This is why the ultimate bliss is called moksha -- liberation.

Moksha means absolute freedom, where everything has been dropped.

The bird sitting on the higher branch of the tree of life is sitting within you too. He is sitting on your tree. Sometimes, when you are a witness, when your consciousness moves away from the lower bird and becomes one with the higher one, you get a glimpse of him. You catch sight of the blue sky. The clouds have all disappeared. You may recognize it, you may not; you may understand what you have seen and you may not, but it is rare to find anyone who has never actually known a moment of witnessing. Whenever you have known such a moment, bliss has showered upon you, a gust of cool breeze has come and everything all around you has become alive.

Our experience as a doer is a twenty-four hour thing. Round the clock we are identified with the lower bird, and in so doing, suffer our unhappiness. Now the time has come to raise your eyes and look up at the bird on the higher branch. Since eternity he has been sitting on your tree, waiting for you to cast off your sorrowful state. But you don't look upwards, you just go on suffering. It seems that you really enjoy your unhappiness -- it actually seems that there is a certain happiness for you in remaining unhappy. You have some kind of an investment in your unhappiness. So you go on saying how much you wish to cast off your misery, but the fact of the matter is that you cling on to it. Even if you come to the people in whose presence you can easily throw off your misery, you don't come totally. Perhaps you leave your soul at home, and come only partially to meet them. You have some vested interest in your unhappiness.

I knew a woman who only complained about her husband whenever she came to see me. She complained about his gambling, his drinking, his laziness, his every action in fact -- complaining, endlessly complaining was all she knew. In her husband were contained all the vices, while she worked hard to keep the house in order and to look after him. And certainly, she was very overworked, because there was also a crippled daughter who was bed-ridden and needed assistance even just to eat her meals. With so many

burdens imposed upon herself, this woman was truly living the life of a martyr.

Whenever she came to see me she would come out with the same string of complaints against her husband, but when I looked deep into her eyes, it was obvious that she derived some joy from the whole situation. What was clear was that her husband's drinking and gambling habits gave her ego immense satisfaction -- because by comparison with her worthless husband, she had become a priceless diamond!

We live by comparisons. If the husband is the greatest, then his wife has to be ordinary. But in this case the woman was the shining star, and through her husband's dissipated way of life she found admiration and sympathy for herself throughout the town. Of course, she maintained to one and all that she was deeply distressed and unhappy, but actually the last thing she would want would be to find herself free of the situation in which she lived; because getting rid of the situation would also mean getting rid of all the praise and glory in which she reveled. The crippled girl too was only an instrument with which she could enhance her air of martyrdom -- "Just see how I tend her, comforting her in her sickness and meeting her every need!"

People love suffering because it gives them the opportunity to become martyrs. This lady was not really complaining, she was advertising her virtues. Eventually, the poor crippled girl died. With her death half the woman's sorrows should have disappeared. In fact she should have found much happiness in the girl's freedom from a life of suffering, and her own freedom from the cares and anxieties of looking after her. And when her husband finally ran away, this should have brought an end to all her remaining unhappiness. She often used to say to me he were to die, or leave forever, it would be a blessing. I don't want to have to see him!"

But when he did run off, never to return, her distress was even greater All the color drained from her face, and a deep melancholy settled over her life, as though her whole interest in life had disappeared -- which it had: her drinking and gambling husband provided the essence of her life. In her condemnation of his habits lay all the meaning, the purpose, the promise in her life. Now, with him gone, all that sustained her was gone. She was reduced to the stature of an ordinary woman. Now nobody sings her praises, nobody proclaims her long-suffering virtues. When I saw her last it was apparent that she would soon die, because the mechanism that kept her going is no longer there

Just consider a little how, whenever you talk about your unhappinesses, you are playing the martyr behind your words. See how you find happiness in your so-called distress. Man is such a clever decorator! He decorates even his sorrows, converting them into ornaments with his cunning workmanship. And then arises a new difficulty for him; how to cast off the decoration and ornamentation he has created. Had you not decorated your misery, you would have been able to cast it away long ago -- you would have walked out of your prison. But through your own devices you have mistaken your prison for your home. Only you are holding yourself in chains, but you have taken the chains for ornaments.

This is why the witnessing bird waits -- and probably laughs -- watching you suffering below and declaring to the world your great tragedies. And you know very well that that bird is laughing, sitting within you! Sometimes you catch a glimpse, inevitably, because he is your very nature. How can you be entirely oblivious to him? Sometime or other his image must arise in you. Some moment or other you must feel his peace and hear his harmony. In some unsuspecting moment of relaxation he will fill you. But you are avoiding him. You are so involved in being a doer that you are avoiding being a witness. Your enjoyment is in carrying the load of your misery -- and in advertising that you are doing so. Your unhappiness has not yet reached boiling point. When it does so you will finally raise your head and look upwards. And once you do so, it will be with amazement that you discover that all the unhappiness you have been suffering, life after life through countless births and deaths, amounts to no more than a nightmare. Your true nature has always been separate from that misery.

This is why Hindus say that you are the eternal bliss, the Brahman, that you have never committed a single sin nor perpetrated any evil act against anyone and cannot do so, because it is not in your nature to create unhappiness.

When Westerners translated the Upanishads they found it difficult to accept this doctrine, and wondered how these could possibly be called religious scriptures. They knew only one religion -- Christianity -- and the whole of Christian teaching is founded on guilt and sinfulness. You are the sinner, and your struggle is to redeem yourself from your sins. You have strayed, come back to the path. You have been thrown out of the kingdom of heaven, and your task is to please God by confessing all your sins and repenting, so that you can return.

Repentance is the very basis of Christianity, but these Upanishads declare that you have committed no

sins at all, and cannot do so even if you want to, because by the very nature of things you are not a doer. You can only dream that you have sinned, or are sinning, but you cannot commit the sin. And no matter how much you wish it, you cannot stray out of God's kingdom, because there is nothing else but his kingdom. You can be thrown out of this garden where we sit, but you cannot be thrown out of God's garden, because anywhere you might be thrown to will be his garden.

The Christian garden of Eden must have been very small; the Hindu garden of Eden is vast. Hinduism knows no space that is not part of the garden -- there is nowhere you could be sent to that is not his garden. Even if God wanted to cast you out, where could he send you? He alone is. So wherever you find yourself, you will still be in him! And he is as much in one place as he is in any other -- he cannot be more here and less there.

Understand this a little. Of everything else, there may be more or less -- the quantity may change -- but not of existence. If something is, then it is no more nor less than anything else. This is a tree, is green; another tree is yellow -- the colors differ. This bird here is small while another is large -- they differ in size. One man has a small intellect, another has a great intellect, and in this they differ. But the tree is, the bird is, the man is, the stone is, and there is no quantative difference in their isness.

Existence knows no small or large, more or less. In terms of existence, all things are equal. The stone exists as much as you do; your forms of existing may differ, but you each exist as much as the other. That existing, that isness, we call Brahman.

When the Upanishads first went to the West, it was very difficult for Westerners to accept them as religious writings. What kind of religion is this? they thought. They regarded the Upanishads as dangerous. If people believe that they have never sinned, and are incapable of sinning, then how will they confess? How will they repent? And without repentance, how will they enter the divine kingdom? And if the sinner accepts himself as Brahman, then what use will he have for the priest? What will the priest be able to preach? Who will he be able to save? Who will he be able to look after? The church will disappear!

It may surprise you to learn that the Hindu religion is the only religion that has no ministry, no ecclesiastical organization, no priesthood. In the Hindu temple you will find no one like the priest, and no management. It is a religion that proceeds on the basis of individual and personal understandings, and without any organizational structure. There is no governing of affairs; the religion functions through personal, intrinsic experience. The Hindu religion is like a flowing river. Christianity is like the railway train, running on tracks, everything managed and organized. The Hindu religion is an anarchy -- and religion can only be anarchic, because religion is not an empire; it is supreme freedom, and this is only possible in a situation of anarchy.

The statement that you have never done anything, and even if you want to you never will do anything, is very anarchic. It is saying that your existence is an ultimate purity. You don't have to strive for purity, because you have never been impure; you simply have to recognize your essential purity. This is why in India we are not searching for Brahman, all we are doing is trying to regain our memory of Brahman. This is what the mystics mean by smriti -- remembrance. This is all we need -- a remembering. Kabir calls it surati, which is nothing but the rounded form of the word smriti. It is just like an emperor's son who might be out begging, and suddenly he realizes what nonsense he is doing, and all begging will cease at once. With this single act of remembrance, the whole quality of his consciousness will change.

The day you have enough of your unhappiness and your interest in it drops, only then the change can happen in your life. And until you are interested in it, who am I to stop you from it? As long as you are interested in it, remain in your unhappiness. Nothing can happen out of hurrying; the fruit will only fall when it is ripe, and it is foolish to pick unripe fruit.

So if you are still interested in your unhappiness, immerse yourself in it, let it be your very destiny. Don't be in a hurry, don't drop your journey in the middle just because of hearing something from others; otherwise you will have to start again and complete the journey at some other time in the future. There is no way to bypass it. No growth can be a borrowed phenomenon in this world. So if you find that your interest is still in misery, then accept that this is so, and let your misery come to its climax so that you can be finished with it. If you have to drink poison, then drink it to the dregs and swallow it all so that when you drown in it you can surface again. Your difficulty is that neither do you move towards the nectar nor do you drink the poison fully; hence you are stuck in the middle. You want to drink the poison -- this really interests you! -- but you don't want the suffering it is going to bring you, and thus you go on trying to achieve the impossible -- to drink poison and feel as though you have drunk nectar! This is not going to come about, because this is not in the nature of things. If you drink nectar bliss is yours; if you take poison

misery is yours. So if your taste is for poison, then drink it till you can drink no more, so that your misery becomes complete, so that your misery makes you mature. Your anguish ripens you, your misery prepares you for the ultimate leap. A day will come when you will look upwards and find the other bird sitting there.

And remember this too, that the stories you have heard from others about this bird will be of no use to you -- you have to see it yourself. No matter how much the Upanishads tell you about it, still they are like looking at a painting of the Himalayas in which you can see the lofty snow-capped peaks glittering in the sun, but you cannot feel the cool serenity of them Those lines and colors on the canvas -- how can they even compare with all that one has known and experienced in being in the Himalayas? You can sit holding the painting close and imagine that you have reached the Himalayas and have found their kingdom of peace and happiness, but in doing so your journey will have come to an end before it has even begun; you will not even stir from your seat.

I have heard: there was once an ass who unfortunately acquired an education. Asses generally have good memory, and this one was brought up in Kashi which is a center of learning full of pundits, and thus it came about that this ass, living in such an atmosphere of scholarliness, soon became himself a pundit. He could recite the scriptures by heart.

You may have noticed that memory is a substitute for intelligence. People with high intelligence tend to be very forgetful, while stupid people, unable to sustain any performance of true intelligence, resort to the use of memory to manage their lives.

This ass had an excellent memory -- whatever he read he knew by heart, and he improved himself by listening to the conversations of the pundits and sitting at their feet. Eventually he came to know of marijuana -- or bhang, which is so prevalent in Kashi, and he was very enticed by the blissful, cosmic effects it seemed to have on those who took it. Those mind-blowing discussions! Those visions of Brahman! It became obvious to him that bhang was the gateway to Brahman; the way these pundits were affected was just as the scriptures described the great glory of Brahman! He decided he must go in search of bhang.

A few days later, passing an old bookshop, he came across a copy of the Encyclopedia Britannica. He flipped through its pages, and there was a picture of the very plant he was now seeking. He absorbed every detail of the picture, and armed now with the knowledge he needed, he was convinced that the whole glory of bhang was now his. After all, he had seen the behavior of the bhang addicts, and looked into their stoned eyes! He even knew what kind of conversation to hold. In fact, as far as was possible with words, he was already familiar with bhang. And now he even knew what it looked like, and all that remained was to find the plant. He would start his search right away.

On the banks of the Ganges he found a plant that looked just like the picture in the Encyclopedia Britannica. But how to be sure that it really was the same plant? The ass decided to consult the plant itself -- yes, this was the thing to do. As a matter of fact, the plant was not bhang at all; it was just a very common weed, quite useless -- a plant that gardeners pull up and throw out whenever they come across it.

The ass approached the plant: "My dear plant," he said, "are you the very plant, bhang, of which I am in deep search? The very same that is revered in the scriptures? I have seen your picture in the Britannica, and if my memory serves me right, you are the very same plant which I search!"

The plant was just an ordinary weed -- nobody had ever before shown it such attention, nobody had regarded it ever with such reverence and given it such a high status. True, its devotee was only an ass, but even the praise of an ass is welcome to the ego! The ego never cares who it is who praises; otherwise praise would disappear from the world. For a moment the plant shrank, delaying the passing of its moment of glory and having to confess that it was not the celebrated bhang plant. But suddenly, impelled by the rare opportunity -- a chance that would never come again -- the plant said, "Yes, I am the very same. It is I whom you seek!"

Immediately the ass performed all the rituals he had learnt from the bhang experts, and swallowed the plant. Where was the trance? The ass waited, but felt not even the flicker of expanding consciousness. He decided that he must not have studied enough, but decided to try acting like the bhang experts. He made himself wobble about on his legs, and even began giggling and pouring out meaningless words. But inside himself he was dubious. "I'm doing alright," he thought, "but this is all superficial. Maybe the Encyclopedia Britannica got its information wrong." Then he thought again: "Maybe the bhang experts are acting just as superficially as I am." And finally, after a long pause, he thought: "Maybe the plant fooled me."

He made every effort to convince himself that everything was going alright, but from within he knew that it was all false and nothing was alright.

You can devour all the scriptures and fill yourself up with the knowledge of Brahman, you can listen to

the Upanishads telling the story of the witnessing bird, you can learn all the parables by heart, you can even begin to behave as a sannyasin should, and learn to walk and talk as a sannyasin should, but deep within your own intuitive voice will go on insisting that something is wrong. Without your own experiencing of the self, without your own knowing of the self, everything is meaningless. Nothing will be understood by understanding the Upanishadic story. Only when your own inner story unfolds and you are able to see the other bird sitting on your tree of life, will you be able to understand the Upanishad, not before that.

Can you appreciate my difficulty? I explained this story to you knowing well you wouldn't understand it; knowing well that if you take my words to be your understanding, then the harm is done. But yet I explained the story so that at least you might know that this too is a possibility. Right now it is better that you don't accept that there is a witness sitting behind you. Who knows, the Upanishads may be wrong, Britannica may have published the wrong picture, the plant may be befooling you! Who knows?

So don't be in a hurry to assume understanding, because the one who believes quickly is deprived of the knowing. My whole effort is to create the understanding that it is a possibility. that whatever you are is not your whole being, something more is possible; that wherever you are standing, further movement is possible; that your journey is not at an end. That what you have attained is not all there is to be attained, there is something more too. Even if you get only a faint idea of it, there is no harm; in fact, the idea has to be only faint. I am talking to you in order to create this very idea in you. Once the idea has taken root in you, two possibilities are open for you. One is that you can go on reciting and memorizing this idea itself; then even without testing the real thing you can make your legs wobble and manage a reasonable trance within just a few days of practice. Of course, your ecstasy will be unreal, your wobbliness will be fake, and you have gone astray.

The other course is that it becomes clear to you that there is a possibility of something else that can open up; that this book is not yet completed, that there are still a few remaining chapters in it; that you have not yet explored your whole house, that there are still some basements unexplored which might contain the treasure -- this idea. But don't let this idea become your knowledge, let it become your life's search. Don't accept it and sit tight; don't make an intellectual exercise of it, rather let it lead you towards meditation and samadhi.

There are a few points that will help you in looking at the bird sitting on the upper branch of the tree. The first is that you are the first bird sitting on the lower branch. Get yourself acquainted thoroughly with this bird. Suffer its miseries to the fullest; experience its jealousies and its traumas totally. Let the sting of its thorns coming from all directions go deep in you so that their total pain surrounds your heart. And don't create false, intoxicating ways to forget it -- you have so many tricks! You say that you are suffering because of your karmas of previous lives, not because of the karmas of this life.

And why do you say this? What consolation you get out of it? One consolation do you get is that nothing can now be done about the karmas from previous lives. Whatever has happened has happened, and one has to suffer. But if I say that your suffering is caused by your doings in this life, then the matter is close at hand and something can be done. And if I say that it is just because of you becoming the doer in this very moment, then the matter becomes very difficult for you.

The Karma theory is useful -- it keeps the whole affair at a comfortable distance, it relegates everything to the past. No, you are not in misery because of karma, you are in misery because you are the doer. You were the doer in your previous lives, you are suffering for that; you are the doer in this life, you are suffering for that. But the reason for your suffering is not what you did, the reason is your identification with the doing. And this you can drop this very moment.

So, slowly slowly learn to be less of the doer. Instead of searching for that second bird, bring some changes in yourself right where you stand. Start being less of a doer and bring more emphasis on being a witness. In every situation, these two ways are open to you -- to become the doer or to become the witness. Try to become the witness.

Sitting here, I am speaking and you are listening. If you are only listening, then you have become the doer; the listening is your doing. If you become the witness, then as I speak you are listening, and you are aware of the act of listening as well. And if the witness in me is awake and the witness in you is awake, then there are four people here where there were only two -- one speaker and a witness to his speaking, one listener and a witness to his listening. So you listen as well as witness your listening. You can become the witness this very moment, nothing has to be arranged for it. You hear me speaking -- hearing is happening in your body and mind. Now watch this hearing happening! Stand behind the hearing and watch it happening. Even if you get a glimpse of it, you will find that your unhappiness disappears this very moment,

that all disharmony evaporates, that all tension vanishes.

So whenever the chance arises to become the doer or the witness, choose the witness. The doer in you is part of a long, old chain of conditioning, and it takes only a small lapse on your part for the doer to overtake. But nothing to worry about because no matter how deep the conditionings of the doer are in you, they are all false, illusory, and the false has no weight, no value, no matter how great its magnitude.

Though you may have forgotten, witnessing is your essential nature. For this reason it is not so very difficult to attain to the witness -- it can be reawakened. Whenever you are doing anything -- eating a meal, walking along the road, taking a bath -- let your emphasis be on watching not on the doing. Taking a shower, watch the body showering; eating, watch the body eating: and soon you will find that the witnessing bird in you has started fluttering its wings. Sensing the ruffling of it's feathers, you will become more and more aware of its presence on the tree. And as the sense of its presence grows in you, the presence of the lower bird will gradually disappear.

And let me tell you what the story does not: that finally one day, when your experience of witnessing is total, the lower bird -- the doer -- will disappear completely, and you will find that there is only one bird on the tree. For the ignorant too there is only one bird -- the doer; he cannot see the other one. For the awakened one too there is only one bird -- the witness; he cannot see the other one. The Upanishad talks of two birds to encompass the understanding of both, the ignorant and the awake. But in reality there are not two birds; for the ignorant there is one -- the doer, and for the knower there is one -- the witness. The reason that two birds are talked of in the Upanishad is because there the knower is talking to the ignorant. The knower is presenting his experience and the experience of the ignorant as well. Unless the experience of the ignorant is also taken into account, he won't begin the journey. A moment will come when you too will see that there is only one bird. And the day there remains only one bird, you have attained to the experience of advait -- nonduality. The name of that one bird is advait.

BELOVED OSHO,
IF INTELLECT IS SUCH AN OBSTACLE IN THE JOURNEY TOWARDS SELF-REALIZATION, IS NOT THEN TRAINING AND SHARPENING OF IT JUST USELESS? IS IT NOT POSSIBLE THAT BECAUSE OF THEIR INNOCENCE AND EXPRESSIVENESS, CHILDREN SHOULD BE HELPED TO MOVE INTO MEDITATION DIRECTLY, WITHOUT IMPARTING THEM ANY TRAINING IN THE INTELLECT?

It is worth consideration, it is significant, and the question naturally arises, that if intellect is such a big obstacle, why train it in the first place? Why not introduce children to meditation while they are still innocent and simple, instead of sending them to university? Instead of shaping their logic and thinking faculty, instead of educating them, why not drown them into meditation in their innocence and simplicity? If intellect is an obstacle, why help it grow? Why not get rid of it before developing it?

It would have been alright if intellect was only an obstacle. But an obstacle can also become a stepping-stone. You are walking on a pathway and there is a huge rock lying on the pathway. Now, this is an obstacle, and you may return from there thinking the pathway does not go anywhere further. But if you climb on the rock, a new pathway is revealed -- which is totally on a different level from the previous lower one. A new dimension opens up.

The unintelligent one will return from there taking the rock as an obstacle. The intelligent one will use the rock as a ladder. And intelligence, wisdom, is a totally different thing from what we call intellect.

Without training the intellect the children will remain like animals. It is not that they will become wise, not that they will become like Buddha, Mahavira, Krishna or Christ; they will remain like wild animals. Of course, they wouldn't have the obstacle, but they wouldn't have any means to climb up either. In itself, neither is the stone an obstacle, nor is the ladder a help.

So it is necessary that every child goes through the intellectual training. And the more beautiful this training, the sharper this training, the stronger, the bigger, the vaster this rock of intellect; the better because in the same proportion it is a means to rise to greater heights. The one who gets crushed under this rock is the pundit. The one who stands on top of this rock is the sage. And the one who, out of fear, does not even come close to the rock, is the ignorant.

The ignorant one's intellect was never trained; the pundit's intellect was trained but he could not go beyond it; the wise one's intellect was not only trained, he also managed to go beyond it.

Avoidance would not help; one has to go through and beyond. And whatsoever experience one goes

through, it intensifies one, it makes one luminous.

Buddha or Krishna are extraordinarily intelligent men. Mohammed was uneducated, but his intelligence is extraordinary. Just think about it: an uneducated man like Mohammed gave the Koran to the world which has stirred and impressed nearly one third of humanity. And today the words of the koran are still the code of life for a Mohammedan. This man may have been an illiterate, but the sharpness of his intelligence was unique. The codes he created are still effective and millions of hearts are thrilled and inspired by them. And the kind of system he provided in the koran is neither available in the Bible nor in the Upanishads nor in the Gita. In a sense, the Koran is a multidimensional book. It is not only religion, it is social science too; it is not only social science, it is political science too.

Mohammed tried to discipline life in a complete way and from all dimensions. From the trivia of life to the vastness of Brahman, the ultimate reality, he encompassed all in the Koran. This is why for the Islamic religion one scripture alone, the Koran, is sufficient. And this is also why Mohammedans say that God is one, and there is only one messenger of that one God. One messenger is enough. This man must have been very intelligent, no one can doubt his intelligence. He was uneducated, but being uneducated has nothing to do with having or not having intelligence. We see educated ones and find them without intelligence. What has education to do with intelligence? Intelligence is a name for squeezing the essence out of life experiences.

So the intellect of the child will have to be trained, his logic will have to be sharpened so that it becomes like a sword. And then whether he will cut himself with the sword, commit suicide, or save somebody's life, it all depends on his intelligence.

Logic is just a means. We can use it for destroying life -- then it is destructive; we can use it for creating life -- then it is creative. But one thing is certain: that just keeping children deprived of intellect will not make them intelligent. They would be innocent like animals but they would not be meditative like sages.

Many times it has happened that a child has been taken away to the forest by some wolf. About forty years ago, two such girls were found in the forests near Calcutta. Some ten years ago, another child who had been brought up by wolves was found in a forest near Lucknow. This child was quite grown up; he was nearly fourteen years of age. This child had never received any human education, he had never known any school, he had not known any human company; he was taken away by the wolves while he was still an infant in his cradle. So he grew up with the wolves. He was unable to even stand up on his two feet, because that too is a part of human training. Don't ever think that you are standing on your two feet just on your own; it has been taught to you.

The human body is structured to walk on all fours. No child walks on two feet after his birth, he walks on four; to walk on the two feet is a learning. If you ask scientists, physiologists, they say a very strange thing. They say that the human body can never be healthy like that of animals, because the human body was meant to walk on four legs, and he has messed up everything; he is walking on two legs, so the whole system is disturbed. It is like a car which was not designed for it going up a mountain; gravitational laws are disturbed -- because when you walk on the ground on all fours you are balanced, your weight is equally distributed on four, and your body is parallel to the gravitation, there is equal amount of gravitational force all along your spine and there is no trouble. But when you stand up on your two legs, everything is disturbed. The blood has to flow in the opposite direction, upward; the lungs have to work extra unnecessarily. All the time there is a struggle with the gravitation. The earth is pulling downwards. So if man dies of heart failure, there is no wonder in it. No animal dies of heart failure; heart weakness can not develop in animals and it can not be avoided in men. It is a miracle if it does not happen to some men; otherwise in general it is bound to happen, because all this reverse work of pumping the blood is being done continuously -- which is a must, but nature had not designed things this way.

So that boy could not walk on two feet, he only used to run on all fours. And his running was also not like that of human beings, it was like that of wolves. Also he used to eat raw meat like wolves. He was very powerful -- even eight strong men would find it difficult to hold and tie him down -- and he was almost a wolf. He may bite, snatch off a portion of your flesh -- ferocious! He had not become a meditative saint, all that he had become was a wild animal. And similar incidents have happened in the West also: children being brought up in the forests by animals so they were found as animals.

Then efforts were made to train this boy. For six months, all kinds of massages and electric treatments were given, and he could barely be made to stand upon his two feet, and just a little lapse and he would be back to his four -- because it is very troublesome to stand on two. You have no idea of the fun of standing on all fours, so you are standing on your two and suffering.

The boy was given a name. They got tired of teaching him and all he could learn and utter before dying was a single word: Rama. He would just tell his name. Within one and a half years he died. The scientists who were studying the boy say he died because of all this training, because he was nothing more than a child of some wild animal.

This also shows how much of a child's life we may simply be killing by sending them to school. We kill their joyousness, we kill their wildness. That is the whole trouble in the schools. A class of thirty children -- those thirty wild animals -- we hand over to one teacher. In his hands has fallen the task of making them civilized. This is why there is no other profession more boring that the profession of teaching. There is no other human being more distressed than a teacher. Their job is really a difficult one.

But these children will have to be educated; otherwise they will not be able to become human beings. Innocent they will be, but that innocence will be that of ignorance. A man is also innocent because of not knowing, but when he becomes innocent after knowing, then blooms the flower of life.

Training of the intellect is necessary; then transcendence of intellect is necessary. And how will you lose what you don't even have?

This is why I always say that if you want to know the poverty of Buddha and Mahavira, then you will have to accumulate the wealth of Buddha and Mahavira. You cannot know that poverty which Buddha knows; the joy of that poverty can only be experienced in coming out of a palace.

If you want to experience a consciousness like that of Krishna, then you will also have to look for an intellect like that of Krishna, because you can enjoy leaving only that which you have. How can you experience the peace Einstein will experience by dropping his intellect? That peace will be incomparable, because that will be the peace after the storm. Your storm has not come yet. The taste one feels in throwing the intellect aside after much intellectual gymnastics is like the taste of the pure health one feels after recovering from some sickness. Renunciation is a great bliss in the sense that the indulgence preceding it was a great misery.

Pass through the misery of intellect so that you can attain to the bliss of wisdom. Pass through the anguish of the world so that samadhi, the ultimate ecstasy, awakening into the divine, can be yours.
You will have to pass through the opposites, that is the way.
Enough for today.

Nowhere To Go But In

Chapter #10
Chapter title: None

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,

YOU HAVE SAID THAT EDUCATING THE INTELLECT OF THE CHILDREN IS A MUST. BUT SHOULD THEY ALSO SIMULTANEOUSLY BE TAUGHT MEDITATION? MANY SANNYASINS HAVE FAMILIES; WHAT SHOULD THEIR APPROACH BE WITH THEIR CHILDREN? WHERE SHOULD THE EMPHASIS BE? PLEASE THROW SOME LIGHT ON THIS.

The more the balance, the higher the possibility of happiness; the more the imbalance, the more the way to unhappiness is paved. Looked at in depth, imbalance is unhappiness, and balance is happiness. Balance is the greatest art; hence in this country we have called it *sanyama*. Sanyama means to be still in the exact middle of two opposites, to find the midpoint between two extremes. Mind's habit is to go towards the extremes; mind always wants to run from one end to the other, it never wants to stop in the middle.

If you are violent, your mind will take you to the limits of violence, and then when you are fed up it will take you in the opposite direction. One extreme of violence is to destroy the other, and the other extreme will be to start destroying yourself. First you were killing others, now you will start killing yourself -- - but you will not stop in the middle. Buddha has said that whenever a bhogi, the hedonist, gets fed up with indulgence, he becomes a yogi. Where he was mad after sensual pleasures, now he becomes eager to torment himself. Where he used to love the flowers lying in his path, now he spreads thorns on his path with his own hands. Where he used to love to savor the taste of good food, now he only eats food if it is tasteless. If he used to love possessions, now he lives without even clothes on his body.

Mind swings from one extreme to the other, just like the pendulum of a clock -- never stopping in the middle. If the pendulum stops in the middle, the clock will stop; only while it is swinging will the clock work. When you see the pendulum swinging to the left you think it is going to the left, but those who can see deeply know that in the very act of swinging to the left it is also gathering the momentum to swing to the right. And the farther to the left it goes, the farther to the right it will be able to go. Likewise when it swings to the right it is preparing for its next swing to the left.

There is something important to be understood in this phenomenon. When you go into love you are in the process of gathering the momentum to move into hating; when you swing towards indulgence you are collecting the energy to go into yoga. When you are dishonest you are gathering the energy to be honest. When you make donations you are preparing to exploit. One who looks deep into the mind will be able to see that because mind always moves into opposites, this movement from one extreme to the other is its natural state.

As long as the mind swings you will be unhappy; only the nature of your unhappiness may change. The hedonist has his unhappinesses, the renunciate has his unhappinesses. The hedonist cannot see the unhappinesses of the renunciate; he imagines only great happinesses of the renunciate. The renunciate can see what pleasures are possible for a hedonist. Both the sannyasin and the wordly people come to me. The wordly person always sees the sannyasins with greedy eye, that in what bliss he is living. And I know of sannyasins who have spent forty or fifty years in sannyas -- for all this time they have renounced everything -- and you have no idea of their unhappiness. They envy the wordly person, they think that wordly people are living in great pleasures and fun.

An old sannyasin, in his seventies, who was initiated into sannyas fifty years ago, asked me whether he had made a mistake becoming a sannyasin. He told me that he was haunted by the idea that he had made a mistake in renouncing the world without knowing it. "There seems to be happiness in this world that I left," he said, "but I have found no happiness here in the life I have lived. I set out in search of God, and in so doing lost touch with the world. But I have never found even the trace of God's footsteps."

It is hard to imagine the unhappiness of this sannyasin. He renounced with a hope, and his hope had never been fulfilled. He gambled everything he had in his hands for something that to this day has not come to him. Now life is slipping away; he is past seventy and lives with the feeling that he has missed both ways -- both the world and sannyas. It is only natural to feel so.

It is in the very nature of your mind to see unhappiness where you are. The hut-dwellers think that the happiness is in the palaces, while those with palaces declare that they never attained any happiness until they have left their palaces. Buddha and Mahavira were the sons of kings, and both renounced their royal way of life. Certainly they must have seen some happiness in simple living that the hut-dwellers themselves could not see. The opposite extreme is inviting to the mind, and moving to the opposite extreme means the mind will continue, the pendulum of mind will go on working.

Having looked into the past lives of many people, a remarkable phenomenon has become apparent to me. Those who were sannyasins in their previous life become great hedonists in this lifetime, and those who

were great hedonists in their previous life become sannyasins in this lifetime. This is a startling fact; logically it should be just the opposite. A sannyasin in your last life, then in the same continuation you should be a greater sannyasin in this life. It is a simple logic, it is mathematical, but the situation is just the reverse. When I look into a great hedonist's past life, it turns out that he had been a renunciate; his mind has touched one extreme and now in this lifetime it is touching the other extreme.

The normal thing will be that someone who was a man in his past life should be a man in this life too and someone who was a woman should again be a woman -- but it is not so. Often it happens that one who was a man in his previous life becomes a woman in this life, and the woman becomes a man. If you were a woman in your last life, a hope hovered around your mind, that it is the men who are enjoying, the women are only suffering. You were thus accumulating desire to be born a male in your next life. And though he may not admit it, man envies women and wishes to be female.

Women are more clearcut and thus ready to admit their desire to be born male, but men cannot so easily declare their longing to be female, because society is masculine and people will laugh at them. But deep down, men long to be women. They envy the beauty of the woman, her proportionate body, and they envy also the woman's capacity for happiness. Women are not as discontented as men. A woman can be happy even to receive just a little; a man will remain unhappy even though he is given plenty. A woman's demands are small; she can make of her little house and garden a whole kingdom. But the demands of man are enormous; he may win an empire the size of Alexander's , but still he will consider it not enough. Women go mad less than men; women commit suicide less than men. Women remain healthier, men are more sickly.

It is only man's idea that he is stronger than woman -- it is an idea. Ask the physicians and they will tell you that women are stronger. Yes, the strength that men have is more visible, but in fact they do not possess the strength that women have. This is why there are more widows in the world than there are widowers: the men die sooner. All over the world, on average, women live four years longer than men. If you are to live for seventy years, the possibility of your wife's lifespan is seventy-four. Woman falls sick less often, remains healthier, and her resistance to illness is greater than that of the man.

Just think, can a man go through nine months of pregnancy? Impossible, it is simply not within the capacity of his body. It is within the capacity of a woman's body to carry this load of new life for nine months, and even after nine months the pregnancy is not over; only the infant has come out of the womb -- then the pregnancy has to stretch outside.

So the man is jealous, the desire exists to become a woman; hence, often in the next life the sex changes. And it is the same with every facet of our life.

Mind can live only if it swings back and forth. If it becomes still, balanced, it disappears, and where mind disappears is enlightenment.

Now let us go into your question.

Certainly, children have to be educated in mathematics and in logic so that their brain becomes clear and capable, their genius grows. They are not to be left like animals. There is something in the lives of animals but a lot is missing. There is an innocence in the lives of animals, but it is of idiocy not of saintliness. There is a simplicity, but it is compulsive, not an attainment. Animals are simple because they cannot become cunning; a saint is simple, but not because he cannot become cunning but because he does not become. It is his own choice. And whatever is your own decision, only that puts soul in your life. Animals have souls, but not in the sense in which man has a soul, because man makes his own decisions. If you had not the capacity to be a thief, then what value is there in you non-stealing? If you had not the capacity to be angry, what meaning is there in your compassion? No, you are capable of doing the opposite but you are not doing it, and this very decision of yours not to do it, sharpens and polishes your soul, brings a radiance to it. So the innocence of the saint is needed, not that of the animals.

The child has to be educated so that he becomes aware of all the cunningnesses of man, so that he becomes acquainted with the entire troublesome world of man and experiences it. But if only this much is done, an unbalanced personality will be created; the intellect will be sharp, but his heart will be empty; mathematics will be clear to him, but love will be a mist. He will be able to destroy but he will not be able to create. He will be able to win but he will not be able to lose.

A man who only knows how to win is not a total man, because there are certain dimensions of life that are available only to the losers. The world is gained by those who know how to win, but the divine can only be attained by those who also know how to lose. Wealth may come to those who are the winners, but love is only for those who are losers. Defeat has its own victory. But mathematics and logic teach only how to win;

meditation teaches how to lose. Logic and mathematics offer us the skill to increase our wealth and possessions in the world and to expand our empire. Meditation is the art of expanding the kingdom of the soul, of expanding the consciousness so that it embraces the whole universe.

If only the child's intellect is educated he will be partially paralyzed; there will be no fullness, no totality in his life. One of his legs will always be crippled, and his life will be a limping. It is only because all others are lame too that no one recognizes the fact. Children have a game called lame race in which one of their legs is tied to another child's leg, so only one of their legs can run free. This is virtually the way our life is organized, so that we are running on one leg only. It is hardly surprising that we fail, collapse, break down!

Meditation is the second leg. We should teach children meditation as we start educating their intellect. Just as the child comes to understand science, he should come to understand religion simultaneously. As his head grows brighter let his heart also grow full of light. Let him not grow up only to know about, let him grow up also to be. Let it not be only his possessions that grow, let *him* grow too! Let not only his exterior expand, let his interiority also have a depth, just as the trees rise up in the sky but their roots go deep underground. The deeper the roots go underground the higher the tree rises in the sky.

As you are you are like a tree that has no roots: you spread high and wide, but you have no way inwards and within, and so you are trembling every moment. Just a slight gust of wind and you are afraid because you have no roots. If you had roots running deep into the earth, then you would invite storms and delight in them when they came. They would be a festival in your life at which you could dance, because in the storm lies the challenge, and only against a background of challenge can you come to know your being fully. So you would thank the storm and beg it to come more often. But as you are, just a breeze and you are afraid as if death has come. Instead of being grateful to God for sending the storm, you weep and cry: "Oh God, save me! Shelter me from this storm.!" And your fear is all because you have no roots.

The roots go inwards, and the deeper the roots go withinwards, the stronger your outer expansion will be. This makes meditation, in a sense, the opposite of intellectual development, just as the roots are in a sense opposite to the tree. The tree rises high, the roots go deep, and the directions in which they grow are opposite to each other. In this sense meditation is opposite to intellect, but in another sense the whole outward expansion of the tree is supported on its roots. They are not really in any opposition; the whole glory of intellect depends on meditation.

So Einstein cannot have an intellect like that of Buddha, because Buddha has not merely the outer intellectual web, but he also has an internal lit lamp of meditation. His intellect is illuminated by this internal lamp of meditation. So his intellect cannot do the wrongs that were possible for it to do, because the lamp of meditation will direct it, guide it. So the intellect cannot go astray, the horses of intellect will never run him into pitfalls, because the charioteer is present within. That conscious meditation is the inner master now.

Nurture both intellect and meditation in the child; give him roots, and give him the vast expanse of the sky. And remember that the balance between the two is very important; neither should grow out of proportion to the other. Only if you can do this have you fulfilled your parental commitment in the real sense; only then have you given birth to the child in the real sense. Otherwise, you gave the child his body, but his soul did not get any support from you. The birth of the body is a very ordinary matter. The birds and the animals all manage this much with no difficulty -- in it there is nothing special about you, in it there is no great attainment of yours.

And another point to remember is that in bringing light to your child's soul you are bringing light to your own. It cannot be otherwise. It is impossible to avoid catching light yourself while helping to bring it to the other. If you love your child, send him on the journey to the intellect, give him roots in meditation, you will suddenly find that in shaping him, you yourself are being shaped. When a sculptor makes efforts to enhance a sculpture, it is not only that the sculpture becomes beautiful; in the process the sculptor too goes on becoming more beautiful. It is impossible to give birth to beauty without becoming more beautiful yourself. It is impossible to give birth to a balance in someone without yourself getting balanced. If you are truly a father, then the birth of a son in your house will transform the whole of your life, because when you will try to shape your son as beautiful, healthy and peaceful, how can you not become peaceful too?

In fact you will have to create in yourself first all that you want to create in your son. A husband and wife can enjoy their carefree play with each other while they have no children, but with the birth of a child a new link has been added in their life, and now play alone is not enough. Now there is a deep responsibility in their lives, and it is a fascinating responsibility because it is full of love. This child will begin to transform both his mother and his father. If you really love your child, you will be changed. If you don't

love him you will go on screaming and shouting that the child is getting spoilt, the society all around is bad, everything is going bad. A child is never spoilt because of the society, he is spoilt because of you -- and you *are* the society. And the irony is that what you call society is simply the population of others' children. The father remains as he was before his child was born; the mother too remains the same. Somehow the child is born to you, but at heart you lack love for this child. And it is your love that can change the whole society!

Let it sink deep into you that whatever you create also creates you. The creator cannot be free of his creation. With the birth of a beautiful poem, a beautiful poet is also born. And if it does not happen so, then understand that the poem has not been born -- it has been borrowed, it is a purchase from the market. So whenever you find a poet who lacks the fragrance of his poetry, you can be certain that the poetry is not his.

In this country in ancient times we used to call a poet a *rishi*, -- a sage. We no longer say so because it is no longer appropriate. Rishi and poet were synonymous. Strange! Today the rishi and the poet are so different from each other; neither there is poetry in the rishis nor is there wisdom in the poets. They have both been lost somewhere.

Our ancient understanding was that whenever a man will become a poet, whenever poetry will be born out of him, then this birth of the poetry will change his whole inner energy, his whole consciousness -- because how can beauty be born out of any ugliness, if it really is a birth? But if you have adopted someone else's child, then it is a different matter. If you have taken someone else's poem, adding rhyme and making a few outward changes, then it is a different matter. Then you are not a poet, you are a rhymer, and however beautiful your rhyming may be it is shallow. This beauty is like a woman's makeup -- a deception managed through the use of lipstick and powder, etcetera. Face paint is alright in a stage play, but not for real life. A few showers and all the cosmetics will begin to wash away, and then the woman will look far uglier than she would ever have looked had she not painted her face in the first place, because now there will be holes in her beauty where the ugliness will show through.

The truth is that the woman who is really beautiful will fear to use face powder because its purpose is to mask ugliness rather than to create beauty. And wearing makeup, even a beautiful woman becomes ugly, because the false can never be beautiful. Even an ordinary, homely woman -- one who would never find herself in the limelight -- if she does not mask her features with vain cosmetics and create hypocrisy, then a kind of flame of beauty shines in her too, of simplicity, of freshness, at least of authenticity.

So the concept in India in the ancient days was that if poetry was born out of someone, if one became a poet, then that in itself makes him a *rishi* -- because the source of a beautiful poem must be a beautiful heart. If the Ganges is so loveable, then Gangotri -- the source of the Ganges -- has to be the most sacred. In fact we offer more worship to Gangotri than we do to the Ganges, because we feel that the birthplace of such a river must be greater than the river itself. Likewise, the poet must be more than his poetry. And if it is so, then no matter how many great poems come out of him, he will still remain more because he is the source. Such a poet will be a rishi.

The other way round is also true. Whoever attains to sagehood, he inevitably becomes a poet too. This is why, in Sanskrit, the words *kavi*, poet, and *rishi*, sage, are synonymous. This is not so in any other language in the world; only in Sanskrit are the words for poet and sage synonymous, and there is a deep significance in their equivalence.

Whenever any person becomes a rishi -- which means one who has attained to truth, to beauty, to his inner dignity; whose inner flame is lit, who has awakened, whose flowers have blossomed, who has reached his destiny, who has touched the supreme peak -- whenever this happens to any person, the birth of poetry from his being is a certainty. No, his poetry may not necessarily be in a verse form but whatever he does will be a poetry.

If you watch Buddha walking you will see poetry in his walk; if you look at the way he closes his eyes there is poetry in it. In his talking, in his keeping quiet, there is a poetry. His whole life has become a poetry. It is not necessary for Buddha to compose verses, fashion lyrics, paint paintings, or carve sculptures -- no, his very being now is full of poetry. In all he does you will find poetry. If he walks on sand you will even find poetry in his footprints -- it will be hard to find a more beautiful painting than these footprints of his on the sand. Yes, the poet will inevitably become a sage, and the sage a poet.

If you have really loved your child... love will like to make his child a god -- what else can love desire than this? Love will settle for nothing less, it cannot. If all you want is to make a doctor of your son, then you have not loved him yet. If all you want is to make a big shopkeeper of your son, then you have not yet known what love is. I am not saying that you should not help your son become a doctor or a shopkeeper -- he will have to become a doctor, or a shopkeeper, he will have to work -- but this should not be the parents'

ultimate longing about their child. It is just a halfway desire, a help along the way, but wherever there is love, it cannot be content with anything less than God. Your desire for the one you love will be that he becomes God-like and ultimately that he become God himself. Love is the alchemy of giving birth to God. Whatever settles for less than this is not love. It may be something else instead -- a worldly bargain, a business, an ambition for wealth, other interests, but not love. It is only when love is there that the possibility is born of giving birth to God.

So nurture meditation in your child as you nurture his intellect, and also nurture a balance between the two, and in doing so you will find that you have been transformed too without your knowing about it. Even before your child's light shines fully, you yourself will be shining. Suddenly you will discover that in the process of making your child you have made yourself.

And if the child is becoming spoilt it only means that you yourself are spoilt and that your love for the child is not so great that you are prepared to change yourself for his sake. So a very interesting thing happens: the father goes on doing the same things which he does not wish his children to do; the mother goes on doing the same things which she wishes her children not to do. But the children do not learn from your preachings, they learn from you. And children have very sharp and clear eyes; their eyes are not yet smeared with the dust of life. They can see through and through your words, they don't get caught up in them, they don't care for what you say. They look at you, and they know you at first hand. Their grasp is direct. This is why it is so difficult to tell lies to children -- because when you tell a lie it is not merely that is is being conveyed by the words alone; while telling a lie, your whole face declares your falsity. Your eyes say "False"; your hand which is touching your child says "False". And the child is very close to life; the adults may not perceive it but the child immediately knows your every vibe says that you are telling a lie. So it is very difficult to deceive the children unless you have corrupted them that far.

We do everything we can to corrupt our children, because until they are corrupted we live in doubt, afraid of them. As parents we teach our children not to tell lies, but all the time they see us telling lies. So what do they learn from this? Only one thing -- that you must teach your children not to be false, while being false yourself. This is the fact that the children catch, and so they too will teach their children not to tell lies and be liars themselves. This is what your parents did to you, and this is what you are doing to your children.

These children see that celibacy is being preached to them by their parents while they themselves are full of sex. And this the children see. They understand the pattern well, and they too will preach celibacy to their children. So the hypocrisy continues!

Our society is a vast web of hypocrisy, but we do not see it because we are born into it, just as the fish are not aware of the ocean because they are born into it. The hypocrisy runs so deep that if we do come to see it, we will become afraid and restless, seeing what is happening. But we don't look at what we are saying, we don't take note of what we are doing, or of what effect it is going to have.

We give our children an education of the intellect, but we don't educate them in meditation. Why? -- because we can hire the services of a teacher to train them intellectually; we can rent a teacher, and this is easy for us. Just send the children off to school, get them into university -- there they will find the teachers they need.

If you look carefully into the wishes of most parents you will find that they are sending their children to school not so that they will be educated, but just to spare themselves the trouble and disturbance of having the children at home. Every Sunday the disturbance stays back home. The schools are just devices to help parents avoid their children, and teachers are just paid servants, engaged to keep the children occupied with subject matter that is ninety-nine percent rubbish. The children learn things that need not be taught at all, and all they will do with it is forget it -- it is not essential for them. The teacher is just a kind of watchmen, standing, stick in hand, between the parents and their children. His task is to give the parents peace for five or six hours a day.

What kind of love is this that feels disturbed by the presence of children? This is not love. These children are accidental, these are accidents that have happened to you and now somehow have to be maintained. And why do you send them to school? It is not to shine their souls. You send them to school so that they can learn the whole system of hypocrisies of the society. You send them to school so that they come back home graduating in all the cunningness, calculativeness and the entire web of the society, so that they become skilled in its ways, become a member of the society. You are preparing them. Your ambitions have remained unfulfilled, you wanted to earn millions but failed; now you are preparing your son to fulfill it for you. If he fails his examinations you experience great anxiety, not because of what he may be feeling,

but because your ambitions start shaking: how is this boy going to achieve *your* ambition if he fails in school?

Your children are the extension of your ambitions, they are the hopes to your desires; you want to travel riding on their shoulders. So if your son brings home a good income, you are very pleased and proud of him. But if he comes home with nothing to show, no one welcomes him.

There is a very lovely parable that Jesus used to tell often to those around him, and it will be good for you to understand it, because Jesus lays a great emphasis on love.

The parable tells of a wealthy father who had two sons. The elder son was obedient to his father, the younger son was disobedient and rebellious. The first went on adding to the earnings of the family, while the second one went on frittering away the family wealth. In the end, the father decided to divide his wealth evenly between the two sons and separate them. The elder son stayed at home and used his share to increase the family's wealth, buying farms, orchards, and tending their land. The younger son left home the moment he was given his share, and it was not long before the news started reaching to the father that he had lost all he had in gambling and drinking and in the whorehouses. Hearing this, the father sent word to him to come back home. The young rake could not believe that his father could really wish him to return.

But this is the way it is with love -- it is not believable. When love happens in your life, you too will not believe in it. Hatred, yes -- this you can believe in, and cheating and stealing are thoroughly believable too. But love seems almost supernatural -- how can you believe in it? So it was with this young man; it was hard for him to believe in this father's love. But he was deeply in a troubled and tattered condition, and seeing what a poor beggar he had become, he decided to go back home. He thought even if they were only prepared to give him enough space to sleep, it was worth it -- anything was better than this beggar's life!

But when his father heard that he was on his way home he arranged a great celebration, he prepared a great feast and invited the whole village to it. His elder son was returning from work on the farm when he was met by a group of village people who said, "How strange this is, and how unfortunate you are! Here you stay, striving to serve your father and working hard to maintain the family's wealth and prestige, but the red carpet was never rolled out for you, the band was never asked to play to welcome you home, and never has there been a banquet arranged in your honor. And yet this vagabond brother of yours, having reduced his wealth to ashes, is now being celebrated on his return. Go and join the throng that has gathered to welcome him! The lamps are lit, the band is playing, and your father waits with many guests to greet your brother at the very entrance to the village!"

The elder brother was very distressed, and made his way home feeling dispirited and resentful, and this was how his father found him when he eventually entered, accompanied by the younger son. His father asked him why he looked so miserable, and the elder son replied, "Of course I am unhappy! Here I have lived, serving you devotedly, working for your sake and returning to you four times the wealth you gave me; but no one has ever welcomed me in this way. And now this vagabond returns, a ruined man, and you greet him with feasting and celebration!"

Then the father said a few things which are worth understanding. He said, "Love makes no distinction between the one who earns and the one who does not. And love feels assured about the ones who are close by and tries to bring those back close who have gone away. You are alright and already with me; there is nothing to be celebrated about you, my blessings are with you every moment of the day. But for the one who has wandered off a special welcome is needed; only then can he be assured of love!"

Jesus used to say it is just like a shepherd returning home in the evening with all his sheep, when he suddenly notices one is missing. He leaves a thousand sheep alone there in the dark of the jungle and goes back to search for the lost one. He is not concerned about those thousand sheep, his concern is only for the one that is missing, and when he finds it he goes back to the flock carrying the lost sheep on his shoulder.

Jesus used to say that love is not ambitious, and this is what I say to you too. Love has no demands. Love for your children will not seek to gain anything through them. As with finding God, love's reward is in finding the child, not in finding something through the child. The big question is not what the child does, rather what he is.

Yes, education can be imparted in school, but who will provide religion? We have developed schools of religion too but they are all pseudo, because there can be no school of religion. They are just shops run by pundits, and to these we send our children. And these pundits have no contact with religion; the life they lead is no different from yours. You keep one kind of shop, the pundit keeps a shop of religion. You are both shopkeepers! We send our children to him to learn patience, and he teaches -- as if religion is also some geography or history -- he teaches a lesson, makes the child learn it by heart. Then there are

examinations in religion too. Children pass the examination and come back home with certificates.

This is a deception. You cannot sit an examination in religion. Life itself is its total examination. And nobody can award a certificate of religion; only death will give this. It is death itself which at the time of your dying will give the certificate saying whether you are religious or not. If in the very moment of your death you are blissful you have passed; if you are unhappy in the moment of death you have failed.

Life -- life in its totality -- is education in religion, and death is its examination. Where is the pundit who can offer this? Where are the scriptures which can offer this? No scriptures will do, no pundit will do. And you yourself do not know what religion is, so how can you give it to the child? How can you give meditation to the child? You yourself have never known meditation, never tasted it. Whatsoever you wish to give your child, *you* have to have it first. If the father is wealthy he will give wealth to his son; if the father is a meditator he will give meditation to his son. But how can you give that which you don't have? If the father is loving he will give love; we can give only what we have.

People ask me -- sometimes a young man, sometimes a young woman -- whether it would be a good thing for them to have a baby. I say to them, "First go deep into meditation, then you can become parents; otherwise, what will you have to offer your child? And if you don't have meditation, the child's presence will reveal all your weakness and all your poverty, because you will find you have nothing to give. So it is better that you first go deep into meditation and then become parents, because then you will be able to fulfill the responsibility of parenthood -- and not as a duty, but blissfully."

Give your children meditation as well as thinking. Thinking will help them to be successful in the world, and meditation will help them towards success in the divine. Give them thought to sharpen their intellects, give them meditation to nurture the sacred in their hearts. The most important phenomenon in the world happens where sacredness of the heart meets the activeness of the intellect. In that meeting, activity and inactivity balance each other, the day and the night both cease to be, and you start catching glimpses of that which lies beyond both life and death.

BELOVED OSHO, IN THE PURANAS THERE IS A STORY THAT AT THE TIME OF ITS DISSOLUTION THE WHOLE UNIVERSE IS SUBMERGED UNDER WATER, EXCEPT FOR A LITTLE ISLAND. THERE, SITTING ON A BANYAN-LEAF, THE YOUNG CHILD MUKUNDA IS FOUND, SUCKING HIS BIG TOE -- AND FROM HIM THE WHOLE UNIVERSE IS CREATED AGAIN!
A SIMILAR DISSOLUTION TAKES PLACE IN THE DISCIPLE ALSO WHEN HE APPROACHES HIS MASTER AND AFTER THAT COMES HIS SPIRITUAL BIRTH. IS IT THIS HAPPENING THAT IS SYMBOLIZED BY THIS STORY?

Moment to moment your death happens, and moment to moment you are reborn. It is not that you are one day born, live a hundred years, and then die. No, you are dying every moment, and every moment you are born anew. Every moment the old finishes and the new begins. It is only a myth that the universe was at one time created and is one day going to dissolve. Right now the universe is being created and right now it is dissolving; this is a fact.

It is not that God created the universe sometime and then went to rest, as the Christians think -- that God created the world in six days and then took a rest on the seventh day, so the seventh day is a holiday. The creation was completed in six days, and then God went on holiday -- and he has been on holiday ever since! No, it is not so. Because you get tired, you think God must also need holidays. If God also gets tired, then he is not infinite -- his energy can be exhausted. If God also gets tired, then in that very moment the whole of creation will come to an end.

No, it is not that God once created the universe; he is creating it every moment. Creation is eternal. The universe is not a historical event, it is eternalness. Every moment the creation is going on. These plants are growing, buds are breaking into flowers, eggs are hatching, young birds are getting ready to fly -- each moment. Nothing is static. Nowhere in all the vastness of the universe is there ever a pause; there is no holiday, creation is an eternal celebration.

And what is true for the whole universe is true for you too because you are also a small image of the vast. You may be only a drop in the ocean , but still you are a drop, and in each moment you are also being created and dissolved. That which is the past has been dissolved, and that which is to come is being created: and between these two is your existence.

This story from the Puranas is very beautiful. As the universe dissolves, everything is destroyed except

for a child, an innocent -- Balkrishna or whatever name we want to give him. With him the whole of creation begins again. Its meaning is multidimensional; try to understand all the dimensions.

First, all the grownups, all the old ones die, only a small child remains. All the cunning and experienced disappear, all the clever and the wise are destroyed. Only an innocent child survives, who knows nothing, while all the pundits and scriptures and religions, all the monks and saints are annihilated. What would this mean?

There is a certain security in innocence which is missing in cleverness. Lao Tzu says that he once saw a bullock cart in which some people were riding, overturn. Two of the people were killed, and a third was half-dead, his limbs broken. But there was a fourth man who received no injuries at all. When the cart turned over he was thrown off and landed on his back in the road, and there he lay. Lao Tzu was surprised at the man's relaxed manner and approached him to find out how he was. The man, he discovered, was drunk. The three who were in their right senses were dead or injured, while the man so out of his senses that he was not even aware that the cart had capsized, suffered no injury. He was in such a state of unawareness that it made no difference to him whether he was in or out of the cart.

This is worth understanding. It is quite a usual scene to find drunkards lying in the roadway; for them, falling down is a normal occurrence. If you fall the way they do, you will find yourself in hospital with broken bones, but they are quite unharmed. It seems that there is an art here that is known only to the drunkard. There is, and the art is simply this -- that the drunkard is not conscious. When you are conscious and something happens, you try to defend yourself; if you are unaware there is no question of trying to defend yourself. In the moment that the accident happens, the aware person experiences fear and in trying to save himself he contracts his muscles.

When this cart overturned, three of the passengers were in a state of tension, fighting against gravity in an effort to save themselves. It is in that state of tension that the body gets damaged, and the bones broken. But for the drunkard there was no awareness of falling from the cart, so there was no fighting to save himself. He must have fallen as though he were not there, as though it was only a bag or bundle that had fallen, with no bones inside it to get broken. The drunkard fell as though there was nobody within him.

When there is no one inside seeking to save himself, no defender, then there is no resistance, no ego, no one to put on an air of bravado. Having no resistance, the drunkard simply fell; the others, resisting the fall, had to come to grief. People must have regarded this drunkard as being under the protection of God's grace. Lao Tzu says, "Only the drunkard is saved, the sober man breaks." The reason the drunkard is saved is that he is not aware of himself.

In this story everyone dies except for a small child. All who wanted to save themselves are destroyed; only a child survives. It often happens this way when a house is on fire -- the adults die, and a helpless baby survives. In their frantic efforts to escape, the adults find themselves trapped and burn to death, and it is only the baby, smiling contentedly in his cradle, who is saved. Many times this happens.

There is a mystery behind such happenings, and the mystery is that the child is not doing anything to protect himself. God protects those who do not seek to protect themselves. And those who are trying to protect themselves are fighting with God. It means they are saying, "I have no trust in you, I will have my own arrangement." But in the face of the dissolution of the universe our own efforts are not going to be of any use. Even now they do not work; it is only your illusion that you are protecting yourself. In this struggle of life, where dissolution is happening all around from one moment to the next, you too are being destroyed, because you are not like little children; otherwise you would be saved.

This story carries a still deeper meaning: all that is past has dissolved and the future has not yet arrived. Whenever it arrives it arrives in the present moment. In essence you have always been a child, but you carry the whole past with you. You know all the records, you keep the files, ledgers and accounts, you know the bank balance, what you did or what you did not do, what has happened and what did not happen. All this you carry in your memory -- and it does not exist anywhere *except* in your memory! Even the future you carry in your mind -- what is to be done and what is not to be done, whether the plans will materialize or not, how they will work out and how they will not -- all this vast network too you carry in your mind. And this too is nonexistent. In existence there is only pure present moment -- where all past has disappeared and the future has not yet come.

In this present moment, who are you? What is your experience and knowledge? In this moment you have no ledgers and records; in this present moment you are just like a small child, newly born in this very moment from the mother's womb, who has no answer even to the question, "Who are you?" and who knows

nothing, whose slate of the heart is clean, on which nothing has yet been written. This heart, clear of all writing, is the pure heart of the child.

So the meditator keeps becoming each moment as the heart of a child. Meditation means cleaning off the rubbish of the past, dissolving all you have learned in the past, cleansing and unlearning all that you have come to know, making it all unknown again, dissolving everything that you have gathered around you and becoming fresh, light, new again -- like a shoot on a tree. Let the dead leaves fall, and let this fall happen every moment, so that spring follows after every fall, new shoots come and you are completely fresh and new, untarnished by any signs of the past.

The meditator's experiment is to become in each and every moment so clean that not even a single trace of the old is to be found in him. From moment to moment, the meditator frees himself from the past, goes on dying to the past, and does not fall into the trap of creating his own future. There is no need to create the future, it will happen on its own. You don't need to trouble yourself about it -- it will happen without you. The sky is not asking you whether it is allowed to go on being, the moon and stars do not seek your consent and nor have the rivers asked your permission to go on flowing. Time, too, runs its course without asking you... so why should you bother?

Wipe away the past, let its dust not settle on you, and don't try to give birth to the future. It will be born of its own accord. Then you are free like a new-born child, innocent, and this innocence is meditation. And when the creation happens from within you, all your life energy becomes the creator's energy. Then you are the divine. The one who is pure and simple like a child is the divine. When you become clever, there and then you are worldly.

This can happen, it has happened. Buddha became such a new-born child, and Krishna too. It may strike you as very surprising that we have always painted Krishna, Buddha, Mahavira, Rama, without beards or mustaches. There are only two possibilities why this should be so. One is that in these particular beings there was a deficiency of male hormones, so that their features developed along feminine lines. But this might possibly have been true for one of them, because there is no reason why a man of feminine personality cannot become enlightened -- that presents no problems! But to paint not only Buddha and these others but all the twenty-four *tirthankaras* of the Jainas without beards or mustaches, and all the buddhas of not only the past but the future too -- like Maitreya who is yet to come -- suggests there must be some other reason. And it is not that buddhahood is opposed to beards and mustaches; the beard and mustache would have grown to all of them.

It is only in their portraits that they are depicted without them, and there is a meaning to this. It is our wish to show that in a certain way they never grew old. Yes, their bodies aged, their backs must have bent, but we know that their consciousness never became stale and old, that it remained always as fresh as a new-born child's. It is to proclaim this freshness that we wanted to portray their bodies too as fresh and new and young. The youth that we have painted in their features is not of the physical but of the consciousness.

Who is it who can be the bridge between the past that has disappeared and the future that has not yet happened, between the universe that has dissolved and the new that has not yet arisen? If we were writing this story, we would have chosen some old man -- a thinker, a pundit, a knower of the Vedas -- as the right one to begin the new universe with. But this story chooses to preserve a small child. The man who knows the Vedas cannot be innocent. The innocent person does not know the Vedas -- he *is* the Vedas.

The current of nature dissolves all that has grown old, all that is diseased with age, and creates the new. The divine's reckoning seems to be very strange, because it runs quite contrary to what scientists are currently thinking. Our scientists say that it is very uneconomical that the old should die, and new children be born. And this is true -- it is uneconomical, or economically dangerous, because the old man is a seventy-year investment, equipped with all we have taught him. He is educated, experienced, he has all the intellectual skills and now he is ready for death! A house has been constructed, and now it is ready to be demolished, and we are going to have to go through the same process, with all its problems, all over again.

Certainly, this is not economical. No government would allow this if it had the chance to do otherwise. It is only because nothing can be done about it that the situation is allowed to continue as it is; otherwise we would preserve the old, and prevent the birth of children. The way it is, it is just wastage. The new child will have to be taken through all the same activities again -- education, learning to read and write -- and through all his foolishness; and when he is again of value to us, his death will be approaching.

So our scientists are trying how to save the old people. In the other half of their task -- preventing childbirth -- they have succeeded. Birth control has been accomplished; fifty percent of the operation has been completed. Now they are working on the other half -- how to stop the old ones from dying. And some

of our old ones seem to be of great use. Look at Einstein. If only we could have prevented his death! Centuries will pass before a man like him is born again. If only we had been able to keep him for another hundred years! It is impossible to imagine what he might have achieved, because now, just when his intellect was really ripening, he had to go. If we could have saved him for another hundred years or so, many new things could have been constructed from that ripe intellect. How can the children make the contributions that Einstein would have made? So the great effort is on!

Do you know that thousands of people are paying to have their bodies preserved after they die, because the possibility exists that by the end of this century we will have mastered the technique of resurrecting the dead. In the United States there are several places where some corpses are preserved in deep freeze. It is very expensive, only millionaires can afford it; to preserve one corpse costs over a thousand dollars a day! People have founded trusts where all their money is gathered, and the trusts guarantee to preserve their bodies until science has succeeded in its task of restoring life to the dead. These people have made all these arrangements, hoping to be brought back to life within the next twenty or twenty-five years, by which time it is expected that we will have managed the technique.

If not today then tomorrow, science may be able to invent some trick. If children can be prevented from being born, then sooner or later the elderly can be prevented from dying. If birth control is possible, then death control is also possible; it is just the other side of the same thing. And the day we will be able to stop the old from dying, then total birth control will be imposed, because there cannot be enough space for both the old and the new. As it is, the old have to slip away to make room for the children. You should make it a point of awareness to observe, when a child is born into your home, you should become alert that some old man is nearing death. Otherwise, where is the space to come from? Every new breath demands space; the old man will have to move on.

It is important to see that the process of the divine is to remove the old, to destroy the completed and to bring in the incomplete; to make the old leaves fall and the new shoots sprout. The divine is in favor of the new and against the old; we favor the old and oppose the new. For us, the old is gold! And of the new, all we say is, "It is new -- how can we trust it?" This is why the older a scripture the more respectable for us; the older a religion the more precious for us. Hence all religions truthfully or untruthfully try to maintain that they are the oldest, that their scriptures are the ancientmost. We are so interested in the old. But existence is not -- existence is interested in the new. Existence says, "If it is old it should die. If it is new, then give it life!" It sees some excellence in the new that we are blind to; we only see excellence in the old.

What is our obsession with the old? That the old has experience, that the old knows, that the old has lived, it is ripe, while the new is inexperienced, does not know, is unripe, and has chances of going astray. But if we try to understand it from existence's side, the more experienced one is the more clever, cunning and prudent one is. And these qualities take him away from innocence and simplicity. And the doors of this existence are open to the heart that is simple, and existence showers bliss only on those who trust with such simplicity that there is not even a trace of doubt in their trust.

It is only childlike trust that gives birth to saintliness. The small child has total trust in you, there is not even the idea that he trusts, because this very idea comes to the one who doubts. It is the one whose mind has been touched by doubt who thinks that he has trust. The child's trust is so total that he is not even aware that he trusts; trust is his very nature.

This story is very beautiful. At the end of the universe when dissolution has happened, a little child is saved -- not by the scientists; it is God who is saving, not the scientist. And God is always in favor of the new. This is why I say, there is no more revolutionary principle than God in the universe. God is the greatest revolutionary in the world. "Let go the old, let the new come!" is the basic fundamental of revolution. The old is already dead, that's why it is old; the new is wholly alive, that is why it is new.

And if you can learn this art -- and this is the art I am calling meditation -- of never becoming old, then existence will always protect you. Then the day the universe comes to an end, then you too will be saved; the day great dissolution happens, then you too will be saved. Of course, enough land for you will have to be saved also. But the art of it is that you remain like a new-born child, you never become old. Yes, the body will become old and will even die, but still you don't become old. Let your soul remain new, like a new shoot, like a morning dewdrop, ever fresh, -- then existence will always provide you protection. The moment you become old, you have gone against existence, you have called for your own death. If you are always new you are deathless. Newness is deathlessness.

Enough for today.

Nowhere To Go But In

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
THE ZEN MASTER HOTEI USED TO TRAVEL AROUND WITH A BAG ON HIS SHOULDER, GIVING OUT SWEETS TO CHILDREN AND PLAYING WITH THEM. IF A ZEN DEVOTEE WERE TO MEET HIM ON THE ROAD, HOTEI WOULD SIMPLY BOW DOWN TO HIM AND SAY, "GIVE A PENNY!" AND IF HE WERE ASKED TO GO TO A TEMPLE TO GIVE A DISCOURSE, AGAIN HOTEI WOULD SAY THE SAME THING: "GIVE A PENNY!"
ONCE HE WAS PLAYING WITH SOME CHILDREN, AND ANOTHER ZEN MONK MET HIM AND ASKED, "WHAT IS THE MEANING OF ZEN?" IN SILENT ANSWER, HOTEI PUT HIS BAG ON THE GROUND. THE MONK THEN ASKED HIM, "WHAT IS THE ACHIEVEMENT OF ZEN?", AT WHICH THE SMILING BUDDHA PICKED HIS BAG UP AGAIN, PUT IT ON HIS SHOULDER, AND SET OFF.
THE OTHER MONK ALSO LATER BECAME A FAMOUS ZEN MASTER. CAN YOU PLEASE EXPLAIN WHAT THEIR MESSAGES WERE?

The statements of the mystics and their way of life are not based on any logical syllogism. There is no calculation in their lives, they are not conventionalists; their lives are a spontaneous throbbing. We can experience something in that throbbing, we can taste that throbbing, but that throbbing can never be defined logically or intellectually. So the first thing to be understood is that the life of a mystic is not run according to some moral code, scripture, tradition or structure. His life is not like a pond, it is like a flowing river. The life of a mystic does not happen through careful planning but through living moment-to-moment pulsations of consciousness in their totality.

We call a man evil whose life has a mold of evil-doing. He lives through a mold but the mold is that of evil-doing. He commits thefts and all kinds of dishonesty, he is treading the path of evil quite deliberately and calculatedly. His wickedness is his own decision; this lifestyle he has chosen of his own accord. We call a man virtuous who has made virtue his chosen lifestyle. Charity, kindness and good deeds have all been carefully considered by him, and are deemed appropriate to the style of life he has chosen. The lives of both the evil-doer and the virtuous man are bound by a mold.

There is a third kind of life, the life of the mystic, which is free from any mold. So the lives of two mystics will never be alike. They can only be similar when they are cast in the same mold -- like mass-produced Fiat cars. But two plants cannot be alike; really, even their two leaves cannot be alike. Not even two pebbles found anywhere on this vast planet can be the same as each other, because every pebble has come out of the infinite; it is not cast in a certain mold. This is why there is no repetition in existence.

Nothing is duplicated, everything is unique and unparalleled.

The mystic does not manipulate his actions according to either evil or virtue. He does not impose any system on his life. The mystic lives in a state of conscious anarchy. This point has to be understood very deeply, because you can live in anarchy without any awareness also. If you live in unconscious anarchy, anarchy but with unawareness, the result will be an evil man. You may have convinced yourself that you are living free of any mold, but no, your life *is* molded. If you live with unawareness, but according to some moral code and discipline and not anarchically, then you are a so-called virtuous man. But in anarchy, with no rules, no scriptures, no mold and with awareness -- as if awareness is the only scripture, as if to keep oneself awake is the only and suprememost regulation -- this is truly the routine of the life of the mystic. It is not proper to call it even a routine, because routine implies as if his actions are thought out. Whatever happens through living in wakefulness, that is the behavior of the mystic! Conscious behavior is godliness. So the lives of no two mystics will be alike; and if you seek to understand him, then start by looking at his life as a mystery.

There are two ways to understand. Imagine a flower has blossomed: now you can look at it as a scientist -- break it into pieces, separate the petals and parts, analyze it into its various chemicals and minerals, investigate the whole arrangement that led to this flower's particular form. This is the way of science, and it depends on breaking and analyzing. Every detail of the flower may be known, but in the process the flower will disappear, its beauty will disappear, because whatever this flower was lay in its totality. By breaking the petals and collecting the chemical constituents in different bottles, the flower's formula may be written down on paper -- but the flower itself will disappear. Its flowering, its freshness, its beauty, will all disappear. The flower that grew like the phrase of a divine melody, the flower that existed like a living gesture of the divine, has disappeared. Instead there is a formula on paper. This is science's way of understanding.

This is why science is not in any position to understand the soul -- because there is no way to break down the soul for analysis. Science can understand the body because the body can be dissected. It can know the body because the body's physical constituents can be separated -- how much water, how much oxygen, how much hydrogen, the different minerals and so on. But the soul is indivisible; it has no constituents, so it cannot be analyzed.

Science says that if something cannot be analyzed then it cannot be said to exist, since there is no way to understand it. There is no way to understand even that it is. Hence science can never accept the soul, unless the soul is willing to be broken into pieces, which is not the nature of the soul. So science can never accept God. It accepts the world, the creation, but not the creator, because only the creation can be defined. This is one way of understanding.

There is another way of understanding, and this belongs to the mystic -- not to the scientist, but to the sage. If you ask a mystic, "What is a flower?", the last thing he will do is break the flower, because then it will no longer be a flower. Whatever you may then come to know will not be what you were seeking in the first place. Its nature has changed. So the mystic will not even separate the flower from the tree, because cut from the tree the flower is an altogether different thing. The difference is of life and death. Growing on the tree the flower was alive; separated from the tree it is dead. It is exactly like the difference between you and your corpse. Just in plucking the flower, the mystic will say, you have altered its nature, and what you will now come to know about will be a dead thing. Your information will be about death, whereas your inquiry was about the living flower.

So the mystic will not even pluck the flower from the tree. Then what will he do? He will not even so much as touch the flower, because touch can only be external. Touching at the periphery we may find out whether the flower feels tender or rough, but how are we going to touch the soul within it? There is no way to touch the soul -- it is beyond touch. And the mystic's interest is not with the physical body of the flower, because the beauty of the flower lies not in its body but in the radiance emanating from its soul. So what will the mystic do?

He will meditate, he will sit near the flower. He will make no alterations to the flower, he will alter himself so that all his thoughts recede. He will not touch the flower at all; he will transform himself so that his heart becomes totally silent -- so silent that the flower can enter into him. He will have to lower all his defenses so that the flower too can let go of all its self-protecting devices. This is because when you make preparations for your security, the other does the same. When you build a wall around you the other does so too, out of fear; but when you remove your wall the other loses his fear.

The mystic will sit by the flower in loving meditation, allowing himself to dissolve into the flower and

the flower to dissolve into him. A moment will come when there will be neither mystic nor flower; the life current of each will merge into the other in complete harmony. Then the mystic will know what a flower is. Then he will say, "One who has known one flower has known the whole of the divine." This is the mystic's way of understanding.

This story recounts an episode from Hotei's life. He was such a unique being; to seek comparisons between Hotei and other saints is quite futile. No other mystic has lived the way he did. He spent his whole life walking from one village to another, never stopping anywhere; to settle was not his way.

Someone once asked Hotei to explain in a nutshell what meditation is. Hotei's answer was, "Walk on!" If you stop, he is saying, meditation is lost. As soon as you stop the mind is born. Where the river stops a pond is formed, and there is the beginning of stagnation. So Hotei says walk on, do not stop, walk on not to any destination; in the walking is the destination. There is nowhere to reach to; in flowing is the reaching -- just flow.

This is a perception based on a profound inner experience of Gautam Buddha. Buddha said that there are no things in the world, but only processes. You are not a person, you are a process. It is mainly for linguistic purposes that we convert everything into objects. We say that there is a river: ask Buddha and he will say there is no such thing as *is*; the river is in process, it is *becoming*. To say the river is implies stability, and the river is never in this state, it is always becoming. Again, we say that the tree *is*; language makes it appear as though everything is at rest, but every moment the tree is becoming. In the time it takes to say, "The tree is," an old leaf would have fallen, a new leaf would have sprouted, a flower would have fallen in the wind. The tree is not a static thing, it is a flowing, a process.

You too are a process. This is why Buddha says there is no soul in man. The moment we say soul it feels like a thing, some static thing. Buddha says man is a flow, a continuous current, something like the flame of a burning lamp. The flame can be seen, but it is not a static object, each moment it is changing, it goes on changing. Buddha says that except change nothing is eternal; the only permanence is change. And there are no things, only ongoing processes.

So this is the essence of meditation. As Hotei said, "Walk on!" Mind always wants stability, so it always looks for a destination and is prepared to call anything the destination so that it can stop there. One mind stops at money, another at success, and another somewhere else; the point is that it finds somewhere to stop and settle in. This is the mind's entire desire -- to find somewhere to settle down. The day you are free from this desire, the day you cease to ask for a destination, you have arrived. In that moment of arrival, all tension will vanish from your mind. If there is nowhere to get to, how can there be any tension?

Have you ever noticed how relaxed and free of tension you are going for a walk in the morning? Later you may walk along the same road, following the same direction, on your way to the shop or the office, but now there is tension. The road is the same, the direction is the same, you are the same, but now you are going somewhere, you have a destination. If you are late or don't get there for some reason, there will be problems, so now there is tension. But in the morning, although you walked the same road you were not heading anywhere. You strolled freely, lighthearted, and with no hurry. Whether you reached a certain place did not matter because you were not set to reach anywhere, and the route you took back home was not important. The happiness found in going for a walk is not available when you are going somewhere.

Playing too can give you great happiness. But you make a profession of your playing and you will no longer find the same happiness in it. Playing chess or cards, you are simply playing; winning or losing is all the same to you. Your interest is not in winning but in playing; then it is one thing. But if you are employed as a player it is entirely a different matter. Your playing is no longer play, it has become business. As soon as there is a motive, business enters; as soon as there is a goal to be reached, business has come in. Now this will be a little difficult to understand, because we think that if a man has given up his shop and gone to the Himalayas, he has left all business. But if there is still a motive in his mind, then he is still doing business. If he is thinking he will attain to the divine by sitting in the Himalayas, then he is just continuing his business. As long as there is some end result, on which his eyes are focused, his business continues.

If, on the other hand, he is blissful just sitting there in the mountains, irrespective of whether or not he finds the divine -- content if he does find, content if he does not -- then his sitting in the Himalayas has become a religious act, where the means has become the end, where being here is being at the destination.

This, to say it in other words, is supreme contentment. The meaning of contentment is where means is the goal. If you are discontented it is because the means and the goal are different for you. You are using the means to achieve some goal -- and our minds live in goals. So as long as you have any goals in your life -- even goals like salvation, God, peace and bliss -- as long as you have anything to attain, you will remain a

shopkeeper. And as long as this is so, your life can not have the grace that descends on the meditator's life.

Hotei says the meaning of meditation is: "Walk on!" Don't stop anywhere, simply go on. There is no question of progressing in any particular direction even. He is saying, "Float! Don't come to a halt, don't lose your flowing, don't become stagnant!" A pond gets dirty, a river never does. Even if you don't throw any garbage into a pond, still it will become rotten, because there is no flow; it is closed. A river cannot rot because it cleanses itself with its own flow. When you lead a life of business you are like a pond or a puddle; when you lead a life of meditation you are like a river.

Hotei never stayed in one place -- not because of any rule. This is a fact of great interest. Mahavira used to ask his disciples never to stay in one town for longer than three days. This is right. This direction has been given after deep thought, because three days is a kind of limit for the mind; from the fourth day attachment sets in. If you change your house, for three days you will feel strangeness, from the fourth day you will begin to feel that you belong there. This is why Hindus mourn for three days when someone dies. In fact, it is on the fourth day that the person who has died really departs.

Psychologists who have studied these phenomena confirm this three-day limit of the mind; if you want to form an attachment, they say, three days' company is needed. This is why Mahavira told his disciples not to stay anywhere for longer than three days -- so that this attachment does not begin, so that the river does not cease to flow. After three days all the passions will arise: the passion to fall into intimacy with somebody, the passion to fall into enmity with someone else; some people will appear to be good and others as bad; the mind will desire for a closeness with some and for a distance with some others. This is the beginning of the formation of a household.

But if you set out to make a rule of this you will miss the essence. Three days is not a rule; you can make an attachment in three seconds if attachment is what you are after. And if you don't want attachment, you can stay with someone for three lifetimes and still be free. The rules are a superficial device to help the unintelligent. If you are intelligent you will capture the essence.

This Hotei never halted in any town, he only passed through with his bag on his shoulder. Buddha and Krishna and Christ were never seen wandering with bags on their shoulders the way Hotei used to; and his bag contained sweets, toys, flowers, crackers -- just things for children. He must have been a very marvellous man!

To the mystics we are all only children, and our lifestyles childish. Even when we have grown up we go on playing with toys; it is only the color and shape of the toys that changes. Small children arrange the marriage of their boy and girl dolls, we arrange the marriage of living dolls -- sons and daughters. But if you have seen the excitement and the joy and the awe the children feel at the time of the marriage of their dolls... we don't feel any less at the time of marriage of our living dolls. We grownups do the same as our children are doing. Our games are enlarged, of course, but the seed is the same. And not only do we marry boys and girls, we arrange the marriage of even Rama and Sita. In the wedding procession we include images of Rama and Sita, and we act out their wedding. Even old people, the elderly participate in it. We are no different from our children! If our children's toys get broken they get very upset, and we find ourselves saying, "What a baby you are! Can't you see it's only a toy that has broken? Be thankful it isn't you!" But are our idols and effigies anything more than toys?

You will say, "But we have invested our effigies with divinity!" Do you think the child has not done this with his toy? In fact the child's consecration of his toy goes far deeper than yours, because the child is so innocent. You are cunning. You buy an idol, and in the presence of the priests and pundits, amid noisy brass bands, you declare your idol has now been invested with the divine! But deep down you know that this god is nothing but a purchased one, and that even then you haggled to get a bargain, and that the priests and all the whole show were only hired, and that neither they nor you had any feeling in it, it was all just a money game. And yet you will bow down in front of this "god" and sanctimoniously pray, "O Savior of sinners...." Amazing childishness!

At least children are straightforward in what they are doing, because their hearts are there in it; to them their toy has become alive. Not so with you -- your "god" has not come alive to you. And yet, if some enemy damages your idol, breaks its arm or leg, massacres will follow. If a Mohammedan smashes your idol, or if a Hindu sets fire to a mosque, knives will be drawn and there will be terrible bloodshed.

Man is childish. That there are toys in Hotei's bag is simply an announcement that you are all children. Hotei is saying, "What else can be given to you? You are not prepared to take anything else. You are only interested in toys and sweets and crackers -- that's all!"

Hotei can give you God too! He carries God in his bag as well, but you won't ask for him, you don't

desire him, and whatever you haven't asked for, whatever you have not desired, cannot be given to you. In fact, what you do ask for are very strange things. The contents of Hotei's bag are indicative of your mind; otherwise, he would not carry around this load.

People come to me, and they really astonish me with the things they want to ask me about. Someone comes because he has no job, someone comes because his illness is not getting cured, someone else comes to complain that there is no harmony between himself and his wife. Has there ever been harmony between a husband and wife? Has anyone ever been totally healthy? Does anyone ever get the job he wanted?

Hotei's bag contains the answers to your demands. Hotei travels from one village to another and goes on distributing things among the people. Children gather round him and he gives them toys and sweets. To go on walking and to go on giving is the foundation of godliness. This has to be understood.

The one who stops will be afraid of giving; only the one who walks on can give, because the one who stops has to gather possessions around himself. How can it be otherwise? If you want to settle down and have a home, how can you go on giving things away? You will have to save them. Only a wanderer can give things away..

You must have noticed that the nomadic tribes -- the Baluchis, the Bedouins -- can never get rich. A Baluchi can never be wealthy, it is impossible. No Baluchi can ever become a Henry Ford, no matter how hard he tries, because to become a Ford it is necessary to stop -- and the Baluchi goes on roaming. The one who keeps on roaming has to take with himself only as much as he can carry on his shoulders, no more. This Urdu word *khanabadosh* is a very sweet one; it means the one whose house is on his shoulders. *Khana* means the house, *badosh* means upon the shoulders. Now if you are going to carry your house on your shoulder, it cannot be a great palace; you will have to reduce it to the size of Hotei's bag, and the things you carry in that bag will be for giving to others, for distributing. If you are floating you will be giving; the two go together. But if you halt you will start collecting possessions.

This is why Jainas and Buddhists do not allow their monks to stay in ashrams. Jainas and Buddhists refrained from building ashrams because the state to which Hindu ashrams were reduced was a clear indication that if an ashram is created, the collecting of possessions will follow. So they told their monks to keep walking, to remain as *parivrajakas* -- homeless wanderers.

There are advantages and disadvantages to both. This is clear, that if a *monk* keeps on walking, he is not going to collect any possessions. But there is a disadvantage to this that had to be understood by the Jainas and Buddhists. Hotei is a *siddha* -- an enlightened one -- and in the case of a siddha it makes no difference whether he keeps on walking or stops somewhere. Even when a siddha stops somewhere, he does not really stop because the flow within him continues. The disadvantage is that if a seeker keeps on walking, he is never able to become a siddha. The whole trouble of keeping moving is so much that he finds no facility to sit, and sitting is as necessary for meditation as walking. A siddha is one who is sitting even in his walking, and who is walking even in his sitting; he is one who has united the opposites.

So meditation, yoga completely disappeared among Jainas and Buddhists. Ashrams were not built, so possessiveness was prevented, but that opportunity of deepening the meditation under the shelter of the ashram, of sitting free from worries somewhere and diving deep into the self, was also lost. So the daily routine of a Jaina monk, from morning to evening, is very businesslike. From morning till night there is work and work, with no opportunity for rest, with no facility for sitting. Before the time comes that one may rest, the Jaina seeker has to leave the village, move on again.

The advantage is that the Jaina and the Buddhist monks did not become hoarders of possessions, but the disadvantage is that they could not become meditators. Hindus created ashrams for the very purpose of helping people to attain to meditation. Once meditation is attained then there is no problem whether the siddha walks on or stays in one place -- then either will be natural to him.

Hotei goes on walking and giving away whatever is in his bag, but it is only children who gather around him. But you must not misunderstand this word children. There are children of all ages; some are five and some are fifty. Wherever he goes, Hotei is surrounded by the children of the village, and he distributes sweets from his bag among them. He also carries God in his bag, but no one asks for God And to anyone who approaches him, Hotei asks for a penny -- the smallest coin that exists. He never asks anyone for more than this.

There are many reasons why he asks for only the smallest unit of money. Even a single penny you will find it hard to give, because the act of giving is in itself so difficult for you. To you it seems that it is a pleasure to take and troublesome to give, but the truth is actually the opposite. The pleasure that could be had in giving is never found in taking. Whenever you have given, that giving has given you pleasure, and

whenever you have taken you have missed out on that pleasure. The point to understand here is this: if you think that Hotei is asking for a penny from everybody because he needs it, you are misunderstanding. He is asking you for a penny so that you can experience a little of the pleasure that comes only from giving.

Once it happened that a rich man went to see a mystic. He had brought with him a bag of five thousand gold coins to present to the mystic. He put down the bag of coins heavily at the mystic's door. The gold coins made a loud noise. This act was not accidental, although he thought it was. Our mind is very cunning. A housewife thinks a utensil fell from her hand accidentally, but it is not so. Today she is angry at the husband. She thinks it fell accidentally, the husband also thinks the same. But it is not accidental. The day things are not good between a husband and wife, six times more things fall that day, six times more things break, six times more noise is created. Every time the door is shut that day it is noisy; every time something is put down it is noisy. Perhaps if you asked the wife might say it is because of the strong wind -- but the wind was strong yesterday too, the day before yesterday too, it may remain strong tomorrow too. It is not because of the strong wind that this extra noise is happening. There is anger somewhere within which is manifesting itself in every possible way.

So when that rich man put down the bag of gold coins heavily on the ground he would not have been aware that he is doing so knowingly, but whenever one gives one wants to declare it. Our joy is not in giving but in enhancing the ego that one had given.

The mystic did not pay any attention. This rich man said, "I have brought five thousand gold coins to present to you."

With little interest the mystic said, "Alright, leave them here."

The rich man assumed that the mystic had not caught his words, or that he did not realize what five thousand gold coins looked like when they were spread out. He said in a loud voice, "Did you hear? Five thousand gold coins!"

The mystic said, "My ears are perfectly alright. You don't need to repeat what you said, I heard you the first time."

The rich man became very restless. "Not even a thankyou," he thought. Then he said, "Rich though I am, five thousand gold coins is much even for me!"

"Keep to the point!" replied the mystic. "What you really want is for me to thank you. Why prolong the discussion? Do you wish me to thank you? If you are not happy to give, how are my thanks going to give you any joy? You have already missed the moment of happiness: it was in the giving!"

If you were to meet Hotei on the road, he would ask you for one penny, and you too would think that he was asking for it because he needed it. He is simply offering you an opportunity to have a taste of the fragrance of the pleasure of giving. And it is the same with all the buddhas: if they come begging at your door, it is just to offer you a taste of the pleasure of giving.

The mystic said to the rich man, "If you really want me to understand something meaningful, then it is for *you* to thank *me* for giving you an opportunity to enjoy the happiness of giving. There is no question of asking for my thanks!"

Hotei asks for just one penny, and if some monk, seeker, sannyasin met him and asked him, "What is Zen? What is meditation? What is the secret of religion?" he would still say, "Give me a penny." He is saying that giving itself is the secret of meditation, and if you become capable of giving, then you will become capable of meditation.

The more we take, and the more we are interested in taking, the more the mind goes on being crowded with thoughts. This is why the rich man finds it so hard to sleep at night -- because his desire for taking keeps his wheel of thoughts spinning fast. Thinking is the desire to take -- a constant planning of how to get everything.

A sheep farmer went to see a psychiatrist because he couldn't sleep. The psychiatrist told him to count sheep till his mind became so bored that he fell asleep. A week later the man returned to the psychiatrist looking completely worn out, as though he had not slept at all since his last visit. The psychiatrist looked at him and said, "Why, whatever happened? Did counting sheep not work?"

"Oh yes," replied the patient, "it worked in a way that you could not have expected. Once I began counting I couldn't stop. It was so exciting to count so many sheep that my mind wouldn't stop -- and then shearing all those thousands of sheep, and so much wool! And selling all that wool in the market, and so

much money! I haven't felt sleepy at all in these last seven nights!"

Once there is an opportunity to get something, the mind goes mad. It immediately begins to work on plans: "What do I need to do, what must I not do, to make sure I get...?"

People come to me asking me to give them peace of mind. But until their interest in getting and taking becomes less there can be no peace of mind for them. If you understand it rightly you will see that greed *is* mind, and where there is no greed there is meditation. The more intense the greed the more calculating the mind has to do, and this means more thought waves and more inner disturbance. Where greed is absent there is no work for the mind to do. In asking for peace of mind you are providing the mind with work.

Mind is a computer, it lives on figures. As soon as you say, "A thousand rupees have to be made," the mind starts working on how to do it. But if you say to the mind, "No more getting, only giving," then its work is finished and the mind will go and rest. This is why the scriptures say that there is no greater sin than greed, and no higher virtue than charity. But understand this properly: it is because the charitable mind will become meditative that this is said.

So whenever anyone asks, "What is the meaning of meditation?" Hotei says, "Give me a coin." Giving is the meaning of meditation. And when the day comes that you are prepared to give everything, seeking to gain nothing, then you will receive everything.

One night a young man approached Jesus. His name was Nicodemus, and he was the richest man in the neighborhood where Jesus was staying that night. He woke Jesus up and said to him, "I am afraid to come and see you in the day time because I have a prestigious position among these people. As soon as I am associated with your name it will be a disaster for me." This was because Jesus was a wandering sannyasin; at times he would rest even among drunkards, and sometimes stay even at a prostitute's house -- he had no regard for respectability. So anyone who enjoyed social prestige had cause to be afraid to be associated with him; hence Nicodemus visited him under cover of darkness.

Jesus asked him, "What do you want of me?"

Nicodemus said, "I have come in search of peace. How can I be blissful? I am a religious man and a man of good character. I look at no other women than my wife, and all that is asked of me in the name of religion I fulfill rigorously. I go to the temple regularly, I observe all the religious rituals meticulously, I make the prescribed donations, I observe the fasts, I read the scriptures; nothing is missing in my character. I don't smoke, I don't drink, I don't gamble, I go to bed early and rise early in the morning. I do everything I should, but there is no bliss in my life."

Jesus said to him, "None of this can help you. Do this one thing: give away everything you have, then return to me."

Nicodemus said, "You are asking something very difficult of me."

He is a man of character; he does not drink, he does not smoke -- but this? This is difficult! Then Jesus said to him, "This character of yours has no value. You own so much, and you think that by giving away a few coins you are a man of charity. You have so much free time that you spend it playing chess and cards; and of course you go to the temple as well -- and you think this makes you religious. You have so much money, so much time, such an easy life, and your religion is merely a social convenience. Leave everything and come with me."

Nicodemus said, "Then I am going back. I am not capable of doing this!"

No, leaving is not possible for the mind; only clinging is possible. Mind is a process of clinging.

Hotei's statement, "Give a penny!" is the essence of meditation. It is not a question of a penny any more than it is a matter of giving a fortune or an empire. The question is of experiencing the bliss and celebration of giving, of experiencing the thankfulness to be found in giving. It does not matter whether there is anything to give, it matters that you are in an inner state of givingness. And likewise, there may be nothing to get but your inner state remains set on getting. If you can keep this in mind you have understood Hotei.

Hotei is certainly an awakened one -- always flowing, always moving, always sharing and giving to others the chance to enjoy the fragrance of giving. And when this other saint asked him about the secret of the fulfillment that is attained through religion, Hotei just dropped his bag on the ground. Then the saint asked him, "Is this all, or is there something else?" And by way of reply Hotei puts his bag back on his shoulder and sets off on his way. It is very important to understand this; it is a significant indication.

There is a Zen saying, "Before the search rivers are rivers and mountains are mountains. Then, during

the spiritual search, rivers are no longer rivers and mountains are no longer mountains. At the end of the search rivers are again rivers and mountains are again mountains. This is strange, and if you only look superficially at it you will not understand what it means. Before the seeking and at the end of the seeking is the same state. Yes, you are transformed at the end but the state is the same. During the time of seeking everything goes topsy turvy. Right now you are standing in this world, at the end of seeking you will be standing in the divine. But in the middle, between one and the other, everything is upset; now the rivers are not rivers. When you are established in the divine, then the rivers will be rivers; but in the middle, everything disappears, everything is disrupted -- the rivers do not remain rivers, the mountains do not remain mountains.

The worldly man is, in a way, settled. The mystic has arrived. But between the two is the seeker, in great difficulty. His difficulty is that he has taken one foot out of this world; his one foot is still in the world but the other foot is out searching for the divine. He hangs in the middle. In dropping his bag on the ground, Hotei symbolizes that the first step for a seeker is to drop the world, to drop the whole load, to dump the whole mind. The bag was the only thing that Hotei had. He had nothing else for demonstration so he simply dropped his bag, indicating that the seeker has first to throw all away. And the whole task of a siddha, a fulfilled one, is to pick up the bag again! But now it is no longer a load; previously it was. The seeker drops out of the world; the siddha -- the enlightened one -- comes back to the world. He becomes worldly again, but now he is in the world but the world is no longer in him. Earlier he was in the world and the world was in him as well.

Mahavira went into the jungle; for twelve years he was in silence, dropped language -- because language is society. When we speak we always speak to the other, and even if we talk to ourselves -- on our own -- the other will still be present in our imagination. So anyone who continues to use language will be in society. Silence is the jump out of the society. Even sitting in the middle of the marketplace, if you become silent society will disappear, because society *is* language. This is why there is no society among animals; they have no language. They have no state, no society, no police, no priest, nothing, because they have no language. Man has society because he has language. Scientists say that if there was no language, society would disappear. Think about it! If, for just twenty-four hours language were to disappear from the world, the whole of civilization would disappear, the whole culture -- nothing would be saved. It would be impossible to save anything, we would be just like wild animals. The whole civilization and culture is contained in language.

So Mahavira went to the jungle and the first thing he did was become silent... because unless language is dropped, it is impossible to be out of the society. It is easy to go to the jungle, but society will follow you there in the form of language.

Even when man is alone he talks to himself. He divides himself into two and talks by himself; there too he creates society and the talk begins.

In the aloneness of the jungle Mahavira became silent and stayed so for twelve years. Just as Hotei's bag was dropped, Mahavira cast off society. And when he attained to the supreme silence he returned to civilization. Just as Hotei's bag was dropped, so Mahavira had cast off society. Now, when all was known to him, he had nothing to fear from society. His return was nothing but Hotei putting his bag back on his shoulder and setting off again.

The seeker has to leave society; the siddha returns to society. The disciple has to unburden himself; the siddha carries the load. If the disciple goes on carrying his load he will never have the chance to become a siddha; and if a siddha is afraid to carry the load then know well that he has not attained enlightenment at all. For the disciple the load is a burden which is destroying him; for the siddha it is nothing, so there is no difficulty in carrying it. All the saints return to society. One day they leave and one day they return. These are the two steps towards siddhahood -- dropping the load and taking it up again.

All these points are revealed by Hotei in the form of very little, simple actions. But if you happen to meet Hotei on the road you won't recognize him; you will think he is just playing with toys. It is actually because of you that he is engaged in playing with toys. He is not at all preoccupied with them; his intention is simply to show you that you are still a child, wanting nothing more than candies and toys and crackers. You will see no difference between his begging and the begging which you can see all around you, but you will be mistaken. When Hotei asks you for a paisa he is teaching you giving.

Buddha became a beggar and created a phenomenon unique in the history of the world, and unique to India. Nowhere else has so much respect ever been shown to beggars as was shown in India after Buddha. Always and everywhere, begging is condemned -- by you too! If you meet a beggar you either avoid him or

rebuke him, and you come up with all sorts of rationalizations. These beggars are sprouting up everywhere and are going to be the ruin of society, and to give to a beggar is only to condone begging. But your arguments are not concerned with truth; they are simply your self-justifications for not giving anything. You are not really concerned about whether the population of beggars is on the increase. And even when you do give, it is only because you feel bound to do so. You give in order to get away from the beggar, or to show the people around that you have given.

Beggars are very skillful and astute. They don't bother to approach you when you are alone, but when you are in the company of others they bow down and touch your feet. They know that you don't give out of kindness or generosity, but because you know that the eyes of others are on you. Then you think, "Now, with so many people watching I had better give this beggar something; otherwise they will start calling me a miser." You avoid beggars, but not because you desire that there should be no more beggars. Actually you are helping to perpetuate begging -- our whole lifestyle is so designed as to create thousands of beggars.S No, you shun them because giving is such a fearful matter for you. The mind fears to give even a single paisa. You have only to hear the word giving, and it is as if you undergo some kind of death within.

But it was still a wonderful experiment that happened in India. The very name Buddha chose for his sannyasins, his disciples, was *bhikshus* -- beggars. Hindus call their sannyasins *swamis*; Jainas call their sannyasins *munis*. They all have their own implications. Muni means the one who has gone silent within; swami is the one who has become the master of his own being, who is no longer a slave to his senses. But Buddha called his disciples bhikshus -- beggars. The reason he did this is worth understanding; it contains a very precious idea. He said to his bhikshus, "You must go on begging so that through you every person learns to give."

The Buddha going out begging? Can you imagine it? Buddha standing at your door with his begging bowl? This could be a moment of such profound meditation for you if you were possessed of just a small amount of understanding. And if your heart is not full of giving when you are faced by a buddha -- if even then you go on protecting yourself, thinking how you can avoid direct contact with him by giving some useless thing -- then when will the moment of true giving ever arise in your life? If you avoid a buddha even in his presence, when will the experience of meditation ever arise in you? None of the names given to sannyasins is as profound and beautiful as that which Buddha gave to his.

Buddha was approaching a certain town. The king who lived there asked his chief minister, "Do you think it will be alright for me to go to the town's entrance to welcome Buddha?"

At this, the prime minister looked at his king and said, "Please accept my resignation!" He was an old minister, wise and experienced and quite indispensable; he was really running the whole show.

In great surprise the king asked, "What is the matter? I am only asking if it would be proper for me to go to welcome him."

The minister said, "Your very asking is enough to bring me to this decision. It is true that Buddha is a beggar, but it is deeply irreligious on the part of the king to doubt that he should go to welcome the Buddha The king is ignorant! This bhikshu, Buddha, was once himself a king; he had everything that you now have, and he renounced all of it."

The precious is not that which is grasped but that which is renounced. There is nothing valuable in the grasping mind; this mind that seeks to master everyone is ordinary, it is everybody's mind. The extraordinary mind is the one that renounces.

Hotei goes on and on asking. If he came to you, you would treat him as you treat a beggar. It is very difficult to treat him as divine; it is very difficult to see the siddha in a beggar. You may be able to see the beggar in an emperor, but it is not so easy to see the mystic in a beggar. And what is more, that Hotei should pick the bag up and put it on his shoulder again, having once put it down, goes against our whole concept of sannyas, which says, "Renunciation is all!"

But Hotei says this is only one side of the coin. Certainly, sannyas involves renunciation, but it is also necessary in the end to return to the world. The art of becoming a siddha is complete when you understand that you have to return to that which has been renounced. You moved away from it and now you have come to it again, but now the world cannot touch you.

BELOVED OSHO, WITH MEDITATION SENSITIVITY INCREASES, MAKING LIFE MORE DIFFICULT BECAUSE ONE'S REACTIONS ARE SO SHARP AND INTENSE, AND AT EVERY STEP IT FEELS AS THOUGH ONE'S VERY LIFE IS AT STAKE. HOW TO ATTAIN THE GOLDEN MEAN, THE BALANCE

POINT, IN THIS SITUATION?

Certainly sensitivity will increase with meditation, and this increase is going to add to your problems, because the very meaning of sensitivity is that every experience will be felt in its full intensity. A meditator will feel an insult much more keenly than a non-meditator. The prick of the thorn will be felt much more by the meditator than by the non-meditator, because the awareness of one who does not meditate is not clear, it is smoky. The more smoke there is around your awareness, the less intense will be your experience of anguish. Perhaps this is the very reason that we choose to live a life low in awareness -- just to reduce the intensity of our anguish. Ask any psychologist and he will tell you that every child, in the course of his childhood, has learned to lower his level of awareness.

Every child is born sensitive, and begins gradually to kill his own sensitivity, because to live sensitively is so difficult. When children are angry they behave as though they were mad; they go red in the face, their eyes flash fire, they throw their arms and legs about and jump up and down. Their whole being is on fire. The cause may be a very minor affair, but we miss the point completely. We make excuses for their behavior saying, "Don't worry, they are just children!" And to the children themselves we say, "You have to learn to control yourself. This is not the right way to behave." We teach them to blunt their sensitivity.

I was a guest at a friend's house. We went out in his car to visit someone, and his young son came with us. He drove with his son sitting beside him, and left him in the car when we went into the house. When we returned his son was still sitting there, but I had the feeling that something was wrong. I felt that he was in some kind of difficulty, as though he were trying to hold something together, to preserve something that would otherwise break into pieces. His hands were covering his face, and his head was held between his knees.

We drove home, and the moment he was out of the car the child began screaming and crying. I asked him what had happened. He said, "When you went inside I fell asleep and my head fell onto the steering wheel, and it hurt me very much. But Daddy told me that if I ever scream and cry when we are away from home he won't let me come with him again, so I had to hold it in!"

It was an hour before that he had banged his head, and the very moment he reached home he began screaming and crying. He had held on to his pain for an hour! This is what we teach our children: "You must suppress yourselves!"

The more we suppress the blunter becomes our sensitivity, and we invent devices so that we don't have to experience the trouble we are in, because otherwise we will have to do something about it. A boy is playing hockey on the playground. If he is hurt while he is playing he does not even notice it until the game is over. Then he becomes aware of his injury. But before that his mind is so engaged in the game that he does not feel his wound. This is how it is with you too. All day long, throughout your life, you are receiving wounds, but you don't notice them happening because your mind is preoccupied with your business, your work, this and that. But slowly, gradually, the whole of your individuality becomes covered in wounds.

When you begin meditating your childlike qualities re-emerge, your sensitivity grows fresh again and your experiencing runs deep. Whatever happens reaches to your depths, and this creates problems for you and for your family and friends, and these difficulties are beyond their understanding. They carry the expectation that meditation will make a person more peaceful -- and exactly the opposite happens. "Before he began meditating he was not a very angry man, but now that he meditates he is full of anger!" They think the meditating person should become like a corpse -- that even if you hit him he will not appear to feel it, he will just go on sitting and watching. And this is true! -- but it does not happen straight away, as soon as you start meditating. It is the final outcome of meditation.

In the beginning of meditation all the bandages that cover your wounds will fall away, and all the anger and greed beneath will surface. Everything will be felt more deeply, and all that you have been suppressing since your childhood will flare up with a burning force. You will feel devoid of peace. If you are ill you will feel more restless than ever, and when you experience pleasure your excitement will rise very high. Little things will make you feel so blissful that you want to dance, and equally little things will drive you into such darkness that you will want to commit suicide. When you begin meditating all this will happen.

What should the new meditator do? If you try to suppress these feelings when they arise, it will be difficult for you to make any progress in your meditation, because it is an unavoidable fact that to go deeper into meditation you will have to experience everything that happens in you in its totality. If sadness is there, then sadness is what you will have to experience. Only then will you be able to enjoy bliss in its totality. Unless you experience the world in its totality, you will not be able to experience the divine in its totality.

And because it is the world that has covered you, it is the marks the world has left on you that you are going to feel first. So remember, this sensitivity is not to be suppressed; it is to be deepened and intensified. This may make life difficult, but don't use this difficulty to make your scars even tougher than they already are.

Yes, the difficulties can be great, and what are you to do if this is the case? In the initial stages of meditation this may well be the case. So whenever you feel a certain sensation is becoming very intense, shut yourself in a room, remain silent and secluded, and let that sensation pass through you totally. Don't pour it out on others, because to pour it over others is to create a long chain of reactions. If it has to come, instead of pouring it out on others, pour it onto a pillow in your room. At first this will feel very strange -- to pour your anger onto a pillow. But after thousands of experiments, I can assure you that putting your anger on a pillow will give you as much satisfaction as throwing it at your husband or wife. And the pillow is not going to react! Moreover, you are not going to start a chain of karma by using a pillow. You need not fear that in your next life the pillow will make trouble for you, or that it will seek to take revenge on you later on for beating it! The pillow has attained supreme siddhahood!

The point I am making is that you are not to deprive your anger of its full expression. Allow it to its fullest extent. Throw it vigorously, totally. You may feel that your first two or three bouts of rage are a joke, but by the fourth you will find that your anger is full of life, and that it is coming up with all the strength you have in you. Beat, rage, swear, break, do whatever you want to do without restraint, and in a few days you will become an adept! You will be surprised to hear that in the West psychologists are making full use of this technique.

A very rich industrialist in Japan has erected a statue of himself outside his office. A very clever man! His psychologists counselled him to keep a statue of himself opposite his office. In his factory there are some ten thousand employees, and it has been announced to them that they should all feel free to maltreat the statue any way they choose! And it is an easy matter for anyone -- especially an employee -- to get angry. He does not need a reason. To have to serve someone else, to be someone's paid slave, is enough in itself to provoke anger. The workers, and even sometimes the managers, habitually abuse and mistreat the statue before they enter the factory, and this has had important results. What it has done is to create a psychological equality between the owner and his employees.

We all behave like this. Even today we still burn Ravana, and in doing so we experience a certain lightness. Imagine how light people must have felt when they first set fire to Ravana! We do the same thing. When we are overwhelmed with anger against Indira Gandhi or Bhutto or someone else, we make a likeness and carry it in a procession, beating it with our shoes and then burning it, and doing this gives us a certain lightness. The mind gets rid of its load and a feeling of satisfaction fills us.

So do at an individual level what you already do as a crowd. In your own room -- which you can convert into your meditation room -- keep a pillow. If you are angry with your husband, invoke your husband on the pillow just as a devotee invokes God in an idol, and then take out all your anger on the pillow. And don't leave the room until you have burnt out the whole of your anger. You will be amazed to find, if you really let your anger out totally, that when you leave the room you are full of kindness, love and affection for your husband. It is just like the peace that descends after a typhoon.

If you hurt your leg, go to the room and let yourself cry like a small child. If a sharp thorn has stabbed your leg, don't adopt the attitude that "I can't cry because I am a grown man." Be light like a child. There is not a man in existence who cannot weep, except the man who is dead. But since your childhood it has been preached to you that men do not cry. This is a strange state of affairs. Men and women possess the same glands and tear ducts in their eyes, but all over the world only women are free to weep. If nature had wished that men should not weep it would have provided men with less tear-ducts, or none at all. But nature has made no such discrimination between the sexes; nature evidently desires that man should also weep.

Weeping is a very strange experiment; it brings out your hidden fevers and wounds and eradicates them. This is why it is men rather than women who murder and assassinate. Women cathart their frustration daily by weeping, but men go on accumulating it, and when enough frustration has been accumulated its explosion is really dangerous. Women are less insane than men, and if men too can weep, they will not go insane. When you cannot weep at all you become clogged up inside, and when thousands of tears have gathered in you they become poisonous. So never think that that you are a grown man, or that your children and grandchildren are around, so how can you weep now? The presence of your grandchildren does not make any difference, except that it will help you to weep with still greater pleasure. If life is allowed to teach you anything, then learn this one point: not to suppress anything, but allow it to fall away through expression. And the second point: don't pour it onto anyone else, because there is no reason why you should

trouble anyone else. It can be thrown out when you are alone. This is what I call catharsis. Every meditator has to pass through catharsis. Just becoming peaceful is not going to suffice; the restlessness, the lack of peace, is all lurking there within you, and it will all have to be catharted -- thrown out.

Then a moment will arrive when there is no more anger in you, when there is no more restlessness within you; then your meditation will be natural. Then you will be able to relieve this pillow of its services. And you should put it to rest with great ceremony, because it has obliged and aided more than you know. But till then it is needed.

Sensitivity will increase, experiences will deepen, joy and sorrow will both make a deep impact on you. Their arrows will fly directly into your heart. Suppress, and you will find that your meditation comes to a dead end; pour your feelings onto others and your difficulties will multiply. So take refuge in your aloneness, and pour your feelings out. Catharsis is indispensable for meditation, and your meditation can be at its purest only when your catharsis has been total.

And pure meditation is enlightenment.

Catharsis goes hand-in-hand with meditation: only when meditation becomes enlightenment can the catharsis come to an end. For a siddha there is no catharsis because he does not accumulate anything; but for the seeker, for the sannyasin, it cannot be avoided.

Enough for today.

Nowhere To Go But In

Chapter #12
Chapter title: None

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
YESTERDAY YOU TOLD US NOT TO THROW OUT OUR ANGER AND HATRED AND OTHER EMOTIONS ONTO OTHERS. BUT ENTERING INTO MEDITATION, WHEN ALL THE SUPPRESSED SEXUAL ENERGY LEAPS UP, THE OTHER IS NECESSARY TO CATHART THIS ENERGY. AND WHEN THIS ENERGY MANIFESTS ITSELF IN ITS PRIMITIVE FORM LIKE THE WILD FORCE OF A TYPHOON, NEITHER CONTROL NOR WITNESSING HELP. IT ONLY DEMANDS FOR EXPRESSION. AND WITH SEX ARE ATTACHED ALL OUR MORAL VALUES. SO IF THERE IS NO DEEP ACCORD AND UNDERSTANDING BETWEEN HUSBAND AND WIFE, SHOULD THE SEEKER THEN LOOK FOR A SUITABLE PARTNER WITH WHOM TO GIVE THIS SEX-ENERGY ITS EXPRESSION? AND WILL THIS NOT CREATE MANY PROBLEMS?

Whether it is anger or sex or whatever other impulse, the need for the other is not a must. And whatever impulse will be released through the other, it creates a chain. You are angry, you expressed it upon the

other; that other too will react with anger, and that will create more anger in you. Where will this end? So whenever we connect with the other through any of the impulses, we are falling in an endless chain of troubles.

The very meaning of sannyas is that from now onwards I will not connect my emotions with the other. Now my emotions and impulses will be expressed and released only in aloneness. Only this limitless sky will be their receiver; now I will not give them to persons. The very meaning of giving them to the other is that I am creating a relationship, a chain. The other is also a human being, as weak and needy as I am, so there will be reactions in the other.

The other is not like the sky that will absorb you, assimilate you, without replying. He or she will undoubtedly echo you, and the chain reaction will go on and on. You have been doing this for life after life. Numerous webs you have created for yourself. With countless people you have expressed your anger, your greed, and with countless others you have created attachment and sexual relationships. All this load you have been carrying through many lives. There is only one way to abandon the load: stop relating your emotional impulses to others -- express them all in your aloneness. This needs to be understood; it is a difficult matter.

Perhaps you may understand to throw out your anger in your aloneness -- but what about sex? Even with anger it is difficult at first to cathart without having someone else there to be angry at. This is why I told you to use a pillow. It is only an aid, and has to be put aside after a while because it too becomes the other; but in the initial stages it is very useful. And if you can pour your anger onto a pillow, there is no reason why you should not be able to pour your loving feelings onto it. If you can beat a pillow, why can you not embrace it?

Even when you create a relationship of love or of anger with a person, still it is all a play of the mind. How can the other help? When you take someone in your embrace, what your hands hold is only flesh and bones. Is that any more valuable than a pillow? In the final analysis, how can flesh and bones and skin be regarded as more valuable than a pillow? It is just your idea that the other is present which makes it possible for you to spread your love over someone. What is the difference between hitting on somebody's head and hitting a pillow? You find a difference only because you assume that the other is there and the pillow is nobody. The only difference is that the other responds, and the pillow does not -- that's all!

If you embrace somebody with love and they return the embrace, you find it convenient to love that person, because the response is exciting and enlivens you. So a chain is created. As far as you are concerned, the problem with the pillow is that you remain alone. The pillow will not respond; you will have to create everything yourself. But this difficulty is not confined to sexual feelings, it applies equally to anger or to any other feeling. Within a short time -- just a few days -- you will not be hampered by this problem, and then you will laugh because you will come to see that all the people you have up to now embraced were really no more than pillows for you. They too were just mediums.

There are several difficulties in love becoming your meditation in your own aloneness. The difficulties are of conditionings. There are things you have been taught ever since you were a child, and they will create a hindrance. For example, if a man expresses his sexual passion on a pillow it is quite possible that he will ejaculate. So there is fear. You have been taught to regard the spilling of semen as dangerous. Since childhood you have been taught that even to let fall a single drop of semen is a great loss of life energy. Hindus believe that a single drop of semen is equivalent to forty days' meals! This is simply a lie. There is not even a trace of truth in it -- it is just a trick to frighten children, and sure enough, children become afraid.

But of course, the adults are also afraid. In a lifetime of seventy years, a normal man can easily have sex four thousand times, and with each ejaculation anything between ten million and a hundred million sperms are ejected from his body. So if each and every sperm were to find its way into the womb, the result could equal the population of the world. A single man and woman could produce four billion people! This semen is not accumulated within your body, it is not stored so that the balance of semen is reduced if some is consumed. It is constantly in the process of being created. As your body takes in food and oxygen the semen is created.

The findings of modern Western medical science will certainly astonish you; they are very different and opposite to what you have been told. They maintain that the more a man uses his semen, the longer his manhood remains. If a man stops using his semen, if he stops having intercourse, his semen will gradually disappear. Because as long as you are using the semen your whole organism will be involved in producing more. If the body no longer needs to be engaged in this process because you stop ejaculating semen, the

body's capacity to produce semen will gradually decline. This will look quite contradictory: the more one goes into intercourse the longer he remains capable of intercourse; the less one goes into intercourse the sooner his capacity to go into it is finished. So the Western doctors say that there is a higher probability of living a longer life if you continue having sex even up to your old age, your sixties and seventies -- even in your nineties! -- because then your body will remain fresh. If some semen leaves your body new semen is created, and the new semen is fresh, vigorous. The old semen grows stale and inert, and the body too falls into a state of inertia.

We always find it amazing when we read in the Western newspaper that such-and-such a ninety-year-old man is getting married. We cannot understand what fun there is in getting married at this age. But ninety years is not too old for a Western man to enjoy sex, and the only reason that this is so because in the West they have a different concept -- and one that is much closer to the truth -- about semen, than we have.

And this concept applies to all aspects of life. The body organs you want to keep in good condition, keep using them. If a man goes on walking right into his old age his legs will remain strong; it is only when he stops using them that they grow weak. If a man uses his head right up till his last breath, then his intelligence will remain as fresh as ever; but if he stops using it, then his brain will become inert.

The life of all organs depends on their usage, on their being active. The organs you use will stay functional longer, and the seminal organs are no exception. The law of the body is that the more you use it the longer it will live. But when you become afraid and stop using your body, then it begins to die. And there is a vicious circle in this, because the man who is afraid will use his body less, and so his body will become weaker. And because it is weak the man will become even more afraid and contract even further, until in the end he extinguishes his very life.

Fear stops us and by stopping we start dying. "Burn like a candle burning at both the ends!" says Rosa Luxemburg, a German woman. Use life fearlessly! Don't be afraid: you will burn longer; life is vast, there is plenty of oil in your lamp. But if you don't turn the wick up, if you stay afraid, you will flicker out!

The ancient cultures and civilizations all over the world have made people very afraid of semen. There are reasons for it. It is easy to enslave a person who has fears about his semen. You have caught him at his very roots. Semen is the root. If a man is full of guilt regarding sex, he cannot be powerful, he cannot rebel. His sense of guilt will keep him always down.

It is very easy to suppress a guilty person. Your country, your society, needs you to feel guilty. Whosoever is in power desires that every person born should grow up afraid, because afraid they can be mastered. But if a man grows up fearlessly he will break all bonds, all fixed paths, rebel, and live in freedom.

So from their very childhood we teach children not to lose semen; they should withhold and preserve it. About semen we teach them miserliness -- and this we call celibacy. This is not celibacy; miserliness is not celibacy, nor has the enforced prevention of ejaculation anything to do with celibacy. Celibacy is a blissful state which happens when you have entered into loving intercourse with the whole of existence, so that there is simply no need for physical intercourse with another person.

This is a little difficult to understand and it may create a kind of restlessness in you to hear it. A mystic is one who has entered into intercourse with the whole of existence. He hears a cuckoo singing, and his whole body is in a state of blissful orgasm. He sees a flower blooming and every cell of his body dances in sexual bliss. The sun rises in the morning, the moon shines out of the night sky, and every moment he is in orgasmic ecstasy. You have only this one sexual organ with which to enjoy sex, the mystic enjoys sex with every cell of his body.

There is a point to be understood in this context that may never have occurred to you. In the name of Shiva's statue we have created the *shivalinga* -- a phallic symbol of Shiva. Thus Shiva is represented as a phallus. This means Shiva has neither eyes nor hands nor legs -- that he is only the phallus. When the whole body becomes a genital organ, this is the final state of saintliness. It symbolically means that that person is making love with existence with his whole body. This intercourse is no longer a local phenomenon; it is not the meeting of one sexual organ with another, it is the meeting of existence with existence.

In the Shivalinga we have offered the world a concept that defies the imagination. Its meaning is quite clear, but even the Hindu refuses to see it. We are so afraid that we will never acknowledge its real meaning. We choose to be blind; we try to conceal the meaning.

Carl Gustav Jung, the great Western psychologist, came to travel in India. He went to see the temples at Puri, Konarak and Khajuraho. The pundit who was showing him around the temple at Konarak was very

agitated because of the statues of nude couples making love, and he was feeling very guilty. But Jung was completely fascinated. He was one of those rare individuals of this century who have penetrated very deep into human consciousness. And the deeper one penetrates in human consciousness, the more meaningful is the sexual intercourse, because there is nothing else that enters you as deeply as sex. Perhaps this is because ordinarily you are never in any deeper state than the state you are in at the time of sexual intercourse. Only on attaining *samadhi*, enlightenment, will you transcend sex, because only in samadhi will you attain a deeper state.

So Jung was ecstatic seeing these statues, but the pundit was very troubled that he should be showing his guest such an exhibition of obscenity.What would Westerners think of Indian civilization if Jung were to tell them what he had seen at Konarak? And it was not just this one particular pundit who thought this way; even Mahatma Gandhi used to say that Konarak and Khajuraho temples should be buried under the ground so that people did not get a poor impression of Indian culture. There was a time when there were people in this country who created Konarak and Khajuraho, and they were created under the guidance of saints and mystics... because they are temples. Then came happening such great mahatmas in our country who wished to bury them or tear them down. I cannot regard Mahatma Gandhi as a Hindu. He is a Christian; his outlook, his whole education, his concepts, are all Christian. Christians are very afraid of things like this. A Christian cannot even think that there could be a statue of sexual intercourse or a Shivalinga in a church.

As Jung was leaving this pundit mumbled, "Please excuse us! These perversions are the reflections of a few sick minds from the distant past; this is not our national character. And do not think that the things you have seen here are representative of our religion or philosophy. These are just the products of some perverted minds."

Jung has written in his memoirs, "I was astonished to come across statues of such depth and such significance!" But the modern day Hindu has such a view about them.... The Hindu has gone weak.

The Shivalinga symbolizes a state in which your whole body can experience sexual ecstasy through every fiber of it. And it is only then that you would be free of genital sex and would have attained to celibacy.

So celibacy is not renunciation of sexual enjoyment but the taste of ultimate enjoyment. The enjoyment becomes so absolute that to experience it you do not need to do anything separately. A breeze passes and your every cell is thrilled by its touch as when the lover is caressed by his beloved.

But we have frightened our children so much that the fear of sex stays with them and they never attain to the deep intercourse that is possible in sex. The miserliness remains with them, the fear of losing energy hovers over them. It is a fear that does not diminish even when one has become the father or mother of a dozen children. An atheist can have the fear of losing energy, but it should not be so with a theist. The whole concept of a theist is that he is connected to the infinite source of energy. So for an atheist to be miserly about his semen is understandable, but it is beyond understanding in the case of a theist.

You will find it very difficult to express your love in your aloneness because of this fear. But I say to you, drop your fear and express your love onto a pillow just as you have expressed your anger onto it. Don't worry about the outcome, don't be in a hurry to judge the outcome. It may happen that in the beginning you get so excited that you may ejaculate. Take that ejaculation as an offering in the feet of the divine. The energy went to the source it comes from; don't be fearful about it. Before long a moment will come in practicing this love meditation when there will be no ejaculation of semen. And as your meditation deepens and there is no ejaculation you will attain to a new experience -- that of orgasm without ejaculation, without losing energy, when your energy races madly within you and you are a typhoon of energy, you are a tide of energy, but you don't pour this tidal energy out of your body; rather this tide is assimilated within you, and becomes an inner dance.

Try to understand this difference rightly. One is the ordinary way of life -- what we call sexual enjoyment. A small tide catches hold of you, at the most a storm in a teacup! It is a local event related only to the genital organs. All the waves of energy arising anywhere in the body get centered at the genitals. And the tide passes in a few moments.... Yes, you were caught by a wind, you were swayed a little by it, but then all the energy was taken and thrown by the genitals. It is as though all the air were let out of a balloon; you become like a corpse and fall asleep. You have mistaken this momentary tide, which comes and is then lost, for sexual enjoyment, and it is not even the *abc* of sexual enjoyment.

Tantra's definition of sexual enjoyment is: Let your whole body be filled up with the tide, let your every cell vibrate with its thrill, so much so that in this state of trembling vibration you forget yourself utterly, you forget even that you exist -- only the dance remains, not the dancer; only the song remains not the singer.

Let your whole being become ecstatic, in deep meditation, and you will touch a height. And each day you will rise higher.

And remember, this experience of rising high is experienced by your whole body. The way you feel the thrill and awakening now is all localized as far as the genitals, but in the other experience your whole body will become a Shivalinga, the phallic symbol, and you will feel that the form of your body has dissolved.

The Shivalinga is not a poetry, it is an experience. When the tidal flood of energy fills your whole body and your each and every cell is thrilled, then you will see around you a circle of light in the shape of Shivalinga and you will experience the substance of your entire body disappearing into that lightform. Only an egg-shaped form of light will remain. No eyes, no nose, no hands... all will disappear. This is the shape of your soul -- this shining egg-shaped form.

The day you entered your mother's womb it was a shivalinga-shaped point of light that actually entered; the body you acquired afterwards in the womb. When you leave the body, death happens -- it has happened earlier also -- the body, your form, will be left lying behind here and shivalinga, the lustrous point of light, will arise from it and set out on a new journey. What happened at the moment of conception, and happens again when you die, happens also at the ultimate state of sexual intercourse.

But you were not conscious at the moment of your conception, and in the moment of your death you will again be unconscious. In the moment of this sex I am talking about -- and remember, this sex has nothing to do with the other, this has to do with your becoming a shivalinga of consciousness, breaking all barriers of the body within you -- you will for the first time experience the form of your own self. And the bliss this self-form experiences with the existence, Tantra has called sexual intercourse. This can happen in your aloneness as well as with someone else.

But I tell you, rather choose to experience it in your aloneness, because with the other the troubles are bound to erupt. If this happens in aloneness you have become liberated. Then if the same happens with the other also you will still know that it has nothing to do with the other; it is a free happening in itself. Light radiates from each and every pore, and within you the tide arises. And the difference is, there is no leaking of your energy in this total tide. How can it leak? The egg-shaped form prevents the leaking. There are no gaps in it from where your energy can leak. The energy starts moving in a circle, it does not leak. An inner circle is created and the energy begins to revolve in it until slowly slowly it merges back within you, it does not go out of you. It arises within you and it merges back in you like a tidal wave rising up in the ocean and merging back into it. Nothing is lost.

When for the first time you experience that the capability of orgasm touches the highest peak and merges back into you again, then your orgasm becomes stable in you, and then each moment you are in the ecstasy that a sexual person experiences just for a brief moment. This truly is the bliss of sainthood. The saints could drop sexual intercourse not because they had achieved control over semen; they could drop it because they had discovered the art of supreme intercourse. They have achieved a vast kingdom; they are no longer interested in rubbish and all the trouble that goes with it.

This is an achievement of the higher; the lower drops by itself. One who begins with dropping the lower, without having achieved the higher, falls into difficulty. The vast has not been found, and in dropping the lower he becomes very sad. This is why your so-called saints are unhappy, troubled, melancholy, defeated, and distressed, just existing somehow. From their eyes, from their bodies, the melody of the ultimate does not seem to be arising, and it does not appear that the veena of their hearts is making any music.

You also can become sad by going near them, you can also feel guilty going near them; going near them you can also feel that you are an absolute sinner. Going to them you can take some vows and penances on yourself, but you can never feel filled with inner gratitude and grace. You can attain some disease from them, but not ultimate health. What I call ultimate health is the moment when you are able to create a circle of your peak energy. This will happen only in aloneness.

And what I am telling you is full of dangers -- all significant things are full of danger. The things which cannot harm you cannot offer you any benefits either. The things which can benefit you are the things which can harm you as well. The doors of loss and gain always open equally.

So what I am telling you is full of danger. Because in it is hidden the door to ultimate bliss, it is also possible that your love in aloneness and filling yourself up with sexual energy may turn just into something like masturbation. Then you have fallen into the danger. And this certainly is a danger, and it is through making you afraid of this danger that society has brought you to a state where all fragrance of sex and love has disappeared from your life. I warn you of that danger. But this danger is only there when you do not enter into this experiment with awareness and start deceiving yourself. If you are not deceiving yourself

then this self-indulgence in aloneness, this raising of the whole lovemaking process within yourself, can become the supreme attainment.

There will be stages to it. At the first stage there is a possibility of ejaculation. For women, a masturbation like situation can arise. But don't be afraid of it, and don't pay much attention to it. Let your attention be focused on what is happening within you, and direct your energy towards the excitement of your whole body. Don't just keep it localized, let your whole body be taken over. Your whole body has to become a trembling, quaking tempest. No part of your body has to be kept from participating. Let every cell dance and share in the delight and joy. If you allow the whole body to participate, the centralization at the genitals will diffuse through your whole body.

Psychologists call this state Polymorphus, of the whole body. They say that a new-born child enjoys sexual pleasure with the whole body, but slowly slowly we localize this energy. The whole body is erotic; this is why children can derive so much pleasure just from sucking their thumbs. Just watch a child sucking his thumb and it appears as if he is enjoying sex! Look... you may not have ever really looked -- there are some things to which we keep ourselves blind. So look at a child sucking his thumb, and you will see that his whole body is vibrating with pleasure as if a joyous shriek is spreading all over his body. He has fallen into that erotic dance. But it is beyond your tolerance, and you pull immediately the thumb out of his mouth -- and you think you are teaching the child something.

Yes, you are teaching him one thing, and that is that his whole body does not remain erotic anymore. And the child's whole body is erotic. For him, the sex organ is not yet distinctive; his whole body is the state of the sex organ, so he can taste the thrill through any part of his body. Just turning over in his cradle he goes on tasting. Right now his whole body experiences the pleasure; soon we are going to convert this flowing river of delight into a canal. Then it will no longer flow all over the body, it will enter into the sex organ alone and from then on, all the moments of sexual happiness in his life will be localized -- and momentary -- at the genitals. Through the genitals the energy belonging to his whole body will be expelled, and his body will feel light.

The pleasure that we derive from sex is more a relief -- a relief from a weight -- than pleasure. The accumulation of energy creates tension, and when this energy is released you feel light. So often people use their sexuality as a drug to go to sleep. When your body is full of energy you feel restless and unable to sleep; once that energy has been discharged from the body you become light, tired, and you fall asleep. Other than this there is no great pleasure happening for you in the sexual act.

So when some monk argues that there is no pleasure in sex, you agree, because he is actually giving voice to your own experience. Or you nod agreement with him when he says, "Why indulge in this petty pleasure?" because for you sex is no more than a petty pleasure. It hardly seems to be giving any pleasure; it is not much more than a habit.

Habits have a certain trick to them. If, for example, a man is addicted to smoking cigarettes, he no longer gets much satisfaction out of smoking a cigarette; but if he does not smoke, he feels deprived and restless, he feels a craving for it. This is exactly the nature of habit. If you watch closely, you will see that if you do it you don't get anything from it, but if you don't do it you feel as if you are losing something. And this is just the way it is with sex for you: this too is only a habit, you just go on doing it. So when the priests and saints declare that there is nothing in it, you find yourself agreeing, because in your experience too there is no substance to your sexual act.

But I am telling you, if sex surges all over your body and becomes the Shivalinga.... It is a good idea if you keep a Shivalinga statue in the room you meditate in; no more important statue than Shivalinga was ever created on this earth. It embodies the shape of your soul, and it also secretly symbolizes that the energy of your soul can move in a circle within you. The day your energy moves in a circle within you and merges back in you, is the day when you don't lose energy and attain to bliss. And the more the energy goes on accumulating, the more bliss goes on growing. Soon a time comes when without losing anything, without staking anything, you are in bliss.

When bliss starts happening without any cause -- and this state of uncaused bliss is called *satchitanand* -- the intercourse with the whole existence begins. Your very being is a lovemaking, and even to breathe is orgasmic. You breathe in and you are filled with bliss; you breathe out and you are filled with bliss! You don't need any special arrangements for your bliss. Whatever is happening becomes your bliss. You are sitting in the sun, the rays falling on your face, and this becomes bliss -- and a bliss like sexual orgasm. All bliss in its very nature is like sexual orgasm.

We have created the image of Shiva as *ardhanarishwar*, half male and half female. This is a unique

phenomenon, and those who want to enter into the ultimate mystery of life will have to understand the personality of Shiva well. All other deities we have called *deva*,-god,-but Shiva we have called *mahadeva* -- the great god. We have not placed anyone higher than him. There are reasons for it. In the concept of Shiva we have hidden all the essence and keys of life.

Ardhanarishwar means that the day ultimate intercourse starts happening your own body becomes one half the wife and the other half the husband; half of your own energy is feminine and the other half masculine. It is just so, and the juice and attainment that happens between these two does not allow any dissipation of energy. If you ask any biologist today, he will agree. They say everybody is both male and female, is bisexual. And it should be so, because you are born out of the mating of a man and a woman. If you were to be created out of the mother alone, then you could be only female; or out of the father alone then you could be only male. But you are fifty percent of your mother and fifty percent of your father, you are half-half -- man *and* woman. You can be neither man nor woman; you are Ardhanarishwar!

Only recently has biology discovered the concept of Ardhanarishwar. We in the East established this concept at least fifty thousand years ago. And we did not discover this concept on the basis of biology, but on the basis of the experiences of yogis -- the meditators. When the yogi moves within he finds that he is both -- woman and man, yin and yang, matter and consciousness -- that both are meeting in him, that his inner man is merging in his inner woman and vice versa; that both are in a continual unhindered embrace, the circle has become complete. Psychologists too say that you are half man and half woman. If your conscious is male, then your unconscious is female; if your conscious is woman, then your unconscious is male -- and between the two a meeting is continually happening.

The world is created of duality, so you *have* to be the two. You are searching for the woman outside yourself because you do not know your inner woman; and you search for the man outside yourself because you do not know your inner man. And no man and no woman that you can find outside yourself will ever bring you fulfillment, because no man or woman as beautiful as the ones within you exist anywhere else. And you all have an inner blueprint of your inner being, and since birth you have been wandering around carrying that blueprint with you. So no matter how beautiful a woman you find, no matter how beautiful a man you find, after a short time you will begin to feel restless; you will begin to feel that there is no harmony.

All love affairs are unsuccessful, because to harmonize is almost impossible. If you find a woman who matches your inner blueprint, then perhaps there will be fulfillment. But you won't find such a woman! It is impossible, because any woman you find must come from some mother and father; she is created in *their* images, and the blueprint you carry is your own, born within your own heart. When you suddenly find yourself in love with someone, it only means that in this person you have found some echo of the image you carry in your heart. This is what makes it possible to fall in love at first sight -- the fact that you find in someone that which you most desire. You find in them a reflection of the inner man or woman you desire -- you find in them something of the person you are carrying within but searching outside.

In China there is an old story that when God first created man and woman, they were created together, joined together as a true couple -- they were Ardhanarishwar. But this caused much inconvenience, because whenever there was any work to be done, they had both to go, two bodies together. So they prayed, "Let us be separated to make our lives easier and more convenient!" So God separated them, but in being separated during lives upon lives on this vast earth, they lost each other. Love is nothing but the search for that lost twin, the Chinese say and there can only be fulfillment only when you find him or her.

The earth is so vast -- and four billion men and women to search among! Life after life the search continues. You are looking for your woman, she is looking for her man, and there is no fulfillment. It seems an impossible task. It will be sheer coincidence if you find your partner -- the one who can bring you fulfillment.

This is a lovely story... only a story, but very beautiful and meaningful. In my view that meeting will never happen until you turn your eyes inwards. The woman or man you are seeking is within you, and the art of creating that meeting of your inner man and woman is what yoga is. The day that meeting happens your energy never dissipates and celibacy is born. So my understanding of celibacy is not a concept of rejection or renunciation, it is a concept of ultimate indulgence.

It is the easiest thing in the world to misunderstand what I am saying. It is so easy to think that I am talking about *bhoga*, indulgence, rather than about yoga. This is why I am being criticized every day that all I am doing is preaching indulgence. And in a sense they are right: I *am* preaching indulgence -- but the ultimate indulgence. All of yoga, all of tantra, and all of religion preaches the same!

I call God the ultimate indulgence -- God is the experience of ultimate intercourse. Within oneself duality disappears, the duet comes to an end, nonduality has arisen. The embrace is of nonduality, where the two disappear and only the One remains. Such nonduality, such a union, can never be attained through the outer man or outer woman; the two will always remain. It is possible that you may for a moment forget the other, but only for a moment, and then the other will reappear. Even in the moments of intercourse you are you and your wife is your wife; somewhere you meet, somewhere you touch, but the union does not happen. So after every act of lovemaking you are left with a bitter taste, as if something has failed -- as if you were about to reach, but what you were reaching for disappeared. This is why the desire for intercourse is re-aroused again and again.

But no intercourse will fulfill you, because no intercourse can become samadhi; it only creates a hankering. The matter only comes to an end when the meeting of inner man and inner woman happens. Then all search outside is finished. Now there is no other, the duality has disappeared, and you are unified. Nonduality is an ultimate embrace, and such a person becomes like the Shivalinga -- a full circle within. A man who has entered self-communion, self-orgasm... such a person loses no energy.

Do you know that to lose energy sharp points are needed? The electricity of your body can be dissipated through your fingers, for example, but not through your head, because anything circular provides no exit for your energy, no place through which it can be dissipated. Energy can be discharged through the genitals; in fact, the genitals are the special arrangement for losing energy.

You have to understand that the body has two parts: one is from where the body takes energy in, the other is from where the body lets energy out. All the receiving parts are situated in the head; that is one end. This is why the head is round in shape; it is designed to take energy in, and not to lose it. You take in food through the mouth, air through the nose, light through the eyes, and sound through the ears. These are the receiving parts, receiving doors that allow things in but not out. At the other end, at the lower end of the body, are the organs for excreting and urinating, and here too are the genitals, which are also an exit point. So those who know have never regarded semen to be any more valuable than urine or excrements, and indeed it is so. Through it you let your energy out. At this end the body expels what it had collected. It wants to get rid of it, -- it is excretion.

The head is round, it accumulates; the genital organ is pointed, it dissipates. This is why nature has so arranged the genitals that when a man is sexually aroused it becomes erect and pointed -- because the more pointed, the faster will be the discharge of energy. In the case of the Shivalinga, which is round, there is no possibility of any energy dissipation. The energy can revolve at its periphery, it can go on racing round and round, but it cannot escape.

We have built round domes on the tops of temples so that the mantras chanted and prayers sung inside the temples do not escape but get echoed back onto the worshippers, showering on them and creating a circuit, a circle. This is the speciality of the temple and is not to be found in the mosque or the church. We created the temple exactly like the head, to gather and shower energy, so that anybody going under it gets suffused with energy, gathers strength. When the meeting of your inner man and woman happens, your head becomes like a temple.

If you understand rightly the architecture of the temple, you will see that it is created in the shape of the human body. Your body is rectangular; so is the temple. At the top of the temple is the headlike dome. When the yogi sits in *padmasana*, the lotus posture, he is exactly like a temple. It is this padmasana of the yogi that is the secret of temple architecture; exactly like it we have designed the temple, as a symbol, and just like this, in the moment of the inner meeting you will become a temple.

So don't be afraid of being alone. In the first stage it is possible you may ejaculate, but this is also nothing to be afraid of. After all, your semen is also given by God; you offered it back to him. Why be a miser? And don't hinder the process by putting your fear in the way; no need to be uneasy about it. What is yours anyway? If not today then tomorrow, this body will be gone, and with it the semen. Now where are you going to take it? It is interesting to note how the priests and monks tell us not to store up wealth because we will only have to leave it behind when we die, and yet they suggest that we accumulate our semen. For what? This too you will have to leave here; it is part of the body and you cannot take it with you -- you cannot take it anywhere!

So even if ejaculation happens, don't be afraid, and don't feel guilty about it, because the moment you feel guilty your meditation will be blocked. The semen was given by God and he took it! Thank him and move into your meditation. The ejaculations will soon come to an end -- they only happen because you have suppressed them forcibly. Once you have stopped suppressing the ejaculation will vanish, and before long

the moment will come when you will meet your beloved within.

So whether it is sex or anger or whatever impulse, the meditator has not to link it up with the other. This is the meaning of the world: the other is necessary for my impulses to be expressed. And the meaning of sannyas is: I alone am responsible for my impulses. This becoming alone is the very meaning of sannyas. And if you need the other for impulses, how are you ever going to enter into sannyas? Nor is there any need to leave home and go to the forest or to run away from your wife; all you need to do is to cast off your dependency on the other for your impulses. You alone become your own master. You can be just by yourself, the other is not necessary for you to be. This does not mean that you will not be able to love your wife any longer. You will certainly be able to love her, but now your love will be the gift of a free individual. It will have its own beauty, its own glory.

The love that you give now is given under obligation -- it is a feature of your dependency. This is why lovers are always in anger about each other. I know hundreds of couples, but I have not seen a single couple where each lover is not in anger with the other. There is a reason for this and it is only natural that it is so. It is because on whomsoever we are dependent, that person seems to be the master and we feel like a mere slave, -- and this is how they both feel, because both are dependent. There is no master, both are slaves! Enslaved to a slave -- because both depend on the other, and because of this dependency they exploit each other.

When controversy arises in the home, it is often the wife who wins -- whether she is right or wrong -- because the husband is dependent on her for sex. He is afraid that if he gets into arguments with her she will sexually reject him; and since he needs this sex, bargaining has to be done. So the husbands often lose! -and the wives know it. So the wives create trouble only on two occasions: either when he is at his meal or when he is feeling horny. These are the two things for which he is dependent on her; he is a slave to these two. So just as the husband sits at the dining table the wife raises the problems and the trouble begins. Now the husband is afraid -- somehow he must make sure that he can eat his meal in peace, so halfheartedly he says yes to whatever his wife is demanding.

Remember, food and sex have a connection. Food is necessary for your existence -- the existence of the individual; and sex is also a kind of food, food for the society. The husband is dependent on both. So even the mightiest of men in the world become soft and pliable in their homes. Even Napoleon was afraid of Josephine when he came home from the wars. Back home, the warfare, the battlefield and the bravery are all forgotten, because here one is dependent. Now he is dependent on Josephine; now he has to get something from her, and she may refuse him. Don't think it is only prostitutes who sell their bodies -- wives do just the same,... because this too is a bargaining: if you agree to such and such things you can have the body; if not you can't have the body. So husbands are constantly in anger over the wives and the wives are constantly in anger over the husband, because she too is as dependent on him over this matter.

Wherever there is dependency there will be anger, not love. Only when you are no longer dependent will you be able to love. The day you have become self-dependent in the dimension of love, you can be alone then and there will not be even a dent in your bliss. Yes, only from that day on you will be able to love, and only then will your wife cease to bother you, because now she will know that to nag you has no meaning, that manipulation will no longer work, because your dependency has come to an end.

As things are the home is the scene of great warfare, because we have to battle against the person on whom we feel dependent. It is a scene of perpetual conflict, a tug of war. To become a sannyasin does not mean that now you will no longer love; it means that now love will be your gift, not your dependency. Now you know how to give; now you will share, but this now is the gift of a free person. And you will ask for nothing in return; you will only give because giving is your joy now.

And if ever two individuals are able to give love to each other in such a way that giving is their joy and not any kind of dependency or bargaining, only that day will the phenomenon of husband and wife happen in this world. Everything else is just a formal institution. Only then some personalities occur like Rama and Sita, or Radhakrishna or Gaurishankar... Radhakrishna, Gaurishankar or Sitarama are not even remembered separately; it is not appropriate to remember them separately, they are no more separate. Between them there was not the slightest conflict, so they cannot be separated from each other.

Remember this: conflict separates, love unites. So there is not even a hyphen in Sitarama -- even that much separation is not right. So Gaurishankar, Radhakrishna and Sitarama have become singular names; it is not even right to call them a pair of names. Such an inner unity has taken birth.

If you do not get afraid and you can experience your love, your anger, your sex, on your own, you will become a free individual. And all the joys of life are for those who are free. And life showers all its

treasures on those who are free. It is entirely in your hands that you can own those treasures.

BELOVED OSHO, AFTER ALL, WHAT CAN WE ASK? YET YOU HAVE MADE US ASK QUESTIONS!

You may be unable to ask, you may find it difficult to ask, but in the mind that you have nothing else but questions can grow. This is a catharsis for you. I tell you to ask so that you get catharted. Mind asks. *you* may not find courage to ask, to expose your question, you may feel shy or afraid, but the mind constantly asks. Only questions grow in the mind, not answers. Mind is nothing but a system for giving birth to questions.

Mind raises questions about everything. So it is possible that you may not ask because it is not your way, because of your reserved nature, or your feeling that the question is trivial or irrelevant or absurd, not worth asking; or your feeling that you may look so ignorant asking such a simple question -- all these fears may prevent you from asking. But then you will only sit tight with the question suppressed within you, and these suppressed questions will go on haunting your mind constantly.

I am utterly against suppression in any form. There should be no suppression of your questions either, otherwise the question will haunt you through life after life. All that you suppress in yourself remains in you. Go on asking so that it is catharted out. Don't think that the answer I will give to your question will satisfy you: that is not going to happen. My answers are not going to bring your questioning to an end either; my answers are going to create thousands more questions in you! This is why I look at you after I have answered your question -- because the answer must have created new questions in you. Just in the time I have been answering your question you must have created thousands of new questions. No, my answer is never going to become your answer, it will only raise new questions in you.

Then why am I answering? To make you aware of certain things. Every answer will create further questions. Slowly slowly you will become aware -- you will come to experience certain things. The first thing you will experience is that the answer is not going to answer you -- for that you will have to search somewhere else. You will never find the answer from anyone else; you will have to search it for yourself. Even if the question gets solved intellectually, it does not bring the solution to *you*.

So this question-and-answer race, which is an intellectual race, leads nowhere. You will have to go on a race of the heart. So much asking, so much answering, and in the end you will see that far from getting less your confusion has grown more; that your questions have increased rather than becoming less. Only then, perhaps, you may become aware that the answer to the questions is not in answers; the answer to the questions is in meditation.

Answers are given from outside, meditation has to be cultivated from within. The answers to the questions are not in the scriptures. Because it is in the nature of mind to create questions, reading the scriptures will only generate more questions. The answer lies in getting free from your mind. Until the mind drops, the questioning will continue. You are in your minds, and so I ask you to go on asking. This is not going to solve anything for you directly, but an indirect solution can become available. Slowly slowly you will become aware that this asking and this answering are just games, that this is not going to help, that how long am I going to go on pushing these chess pieces around the board? And finally, one day, you will throw the whole chess set away!

In Japan there is a tradition: whenever someone comes to a Zen master, he brings his sitting mat with him. He unrolls the mat, sits on it, and asks his question. Then he has to leave his mat there, and each day, whenever he has a question to ask, he comes and sits on his mat and asks the question. This sometimes continues for years together. Then a day comes when he becomes tired of this asking and being answered, and he realizes that all this is just nonsense. He rolls up his mat, puts it under his arm, and leaves. The day he rolls up his mat, the master says, "Have you rolled up your mat? Good! My blessings to you!"

Rolling up the mat is symbolic of getting tired of asking questions and getting answers to them, of asking and listening. Now he stops both, and from that day his meditation begins.

So the day you will roll up your mat and start to run away, and I will stop you and tell you to ask me more questions, and you will say "No!" -- that is the day I shall bless you.

You want to ask, but are afraid to. So I tell you to ask, and I answer you so that you may ask more. You have to be made tired, you have to be made thoroughly tired; you have to be made so tired that you fall down and say, "That's enough! No more questions, no more answers!" In that moment the first ray of

meditation will descend on you. In that moment you will be tired of your mind, and you will be able to throw it into a corner and say, "Now I want experience, not answers; now I want the solution, not answers!" And the solution is only in samadhi.
Enough for today.

Nowhere To Go But In

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
YOU HAVE SAID THAT THERE IS NO WAY WE CAN MOVE IN ANY DIMENSION THAT GOES AGAINST NATURE. THE QUESTION THEN IS, SHOULD WE FLOAT OR SWIM IN THE OCEAN OF NATURE? SHOULD WE LIVE IN FRIENDSHIP OR IN ENMITY WITH NATURE, AND AT WHAT POINT IS THE VIOLATION OF NATURE? YOU ALSO HAVE EXPLAINED TO MOVE IN ACCORD WITH NATURE, TO FLOAT IN ITS RIVER, NOT TO SWIM.
WHAT WILL BE THE ALCHEMY OF NAHIN RAM BIN THAON -- RAMA THE ONLY REFUGE -- IN RELATION TO THIS? PLEASE TALK TO US ABOUT THIS.

There is no way to go against nature, because there is nothing at all that is not nature. All that is, is nature. There is no way to be in conflict with nature, because who is it who is going to be in conflict when there is nothing other than nature? But what is possible is to adopt a state of mind, an attitude, that says, "I am fighting with nature." This much is possible.

When you are swimming in the river then too you are not against nature, because swimming too is natural. And the river is not fighting you even when you are fighting her, so there is simply no way that you can be in enmity with nature. But you can hold the idea that you are fighting, and be obsessed with the madness of winning and losing. If you do this you will be in suffering. Nature will not be in any suffering because of it, nor will nature make it a point that you should change. Nature will just go on her own way until eternity, not pausing even for a single moment to ask you, "What is this you are doing?" She knows nothing of your fight, of your state of conflict. She is not even aware that you ever fought with her.

But if this idea takes root in your mind that you are fighting, that you have to win and not lose, then you will be in a state of trouble unnecessarily. This trouble too is natural. This too is nature, that if you fight then you will lose, win, think, become sad, and all that goes with it -- this too is nature.

In this world, everything is nature -- sadness, happiness, even ultimate bliss. It is all up to you. If you cling to some false concepts you will become sad, if you catch hold of simple, natural concepts you will

become happy, and if you drop all concepts you will be blissful. All this goes on within you.

Remember, when a thorn pricks your foot and gives you pain, the pain, the thorn and your body are all natural phenomena. And then when you pull out the thorn with your hand, the hand which is pulling the thorn out is natural; the happiness, the disappearance of pain that you feel after removing the thorn, that is natural -- there just isn't anything unnatural, cannot be. All natural means is that which *can* happen, that which *is* happening. Man's wandering is natural, his fall into ignorance is natural.

So the question is not of choosing between the natural and the unnatural, because everything is natural. But the suffering, the happiness, and bliss, all fall within the realm of nature. You are unhappy, and seeing this I tell you that it is possible to be happy; all you have to do is float, instead of swimming. And you also have the opportunity to become blissful; don't swim, and don't float -- just become one with the river. But all the three situations are natural.

Understand it in this way: when you are healthy you are natural, but when you are sick -- what then? Do you think that sickness is not natural? Then where does sickness come from? Sickness is as much a part of nature as health. But in sickness you find unhappiness, while in health you find happiness.

So now it is up to you to choose which path of nature you want to travel -- of suffering, of happiness, or of bliss. All three doors are open to you all the time, and on nature's part there is no pressure, no insistence, no punishment, no reward whichever door you choose. Nature is quite neutral in this matter, she is not going to push you one way or another. It is all left to you. This is why I say that when you are in suffering it is through your own choice. And if you are enjoying being unhappy, then nobody is stopping you, help yourself to as much as you want! But the difficulty is that you are being miserable about being in misery as well, and you are also not being alert that you are in it of your own choice.

So the first thing you have to understand is that nature is an indifferent flow, it has no preferences. But if you want to be unhappy you will have to live a certain kind of lifestyle -- of conflict, of fight, and of the desire for winning. And whoever will desire to win, he will be defeated, because how can a part, a tiny part win over the whole? For a drop there is no possibility of victory against the ocean; in the very fact of her being a drop is inscribed the defeat. How is it possible that a drop can conquer the ocean? Is there any way that you can be defeated by your hand? Even to fight against you the hand will require your energy. It is like a father wrestling with his child: it is just part of the father's fun that he can allow the child to be victorious; he can allow the child to climb on his chest and sit there like the winner. But this too the father will have to manage for the child. And though the child may be under the illusion that he is the winner, the father knows very well that there is no way for the child to win.

When you win it is the divine who is playing with you just as the father plays with the child. You cannot really win -- it is impossible, because the part cannot win against the whole. How can a fraction be greater than the total? No, there is no way, but at times you may feel that you are winning. This is nothing but the father managing his defeat at the hands of his child. It is his play. And if you have got caught up in wrong notions about it, you are going to be unhappy, because the play is not going to continue forever. Many times you are going to lose. The day you will realize that defeat is unavoidable, you will stop trying to win.

To renounce the desire to win is sannyas. And it is only the one who has renounced the desire to win who knows that Rama is the only refuge, that Rama is the final shelter; there is nowhere any way to go against Rama. This is like Ravana's defeat at the hands of Rama: in between there are several mini-victories for Ravana, there are several stopovers on the way when Ravana seems to be winning, when Ravana too starts feeling that he is winning and begins to hope that the final victory is also going to be his. But the final victory can never be Ravana's. No matter how long the game goes on, the final victory will be Rama's. Ravana will win many times during the game; Rama will win only once, but that will be final. The part may win many times in small games on the way, but in the final and decisive game it will be defeated.

The one who has come to understand this, has known and realized this, who has seen himself as the part, he gives up fighting. And the miracle is that the moment he gives up fighting he wins... because the moment you give up fighting, *you* cease to be, only Rama remains. It is through fighting that you save your 'I'. When you simply don't fight and just accept your defeat, you disappear -- the drop disappears and becomes the ocean. Now Rama's victory is actually your victory. Now you can never be defeated. Earlier you could never win, the victory was impossible, now the defeat is impossible; because now you are one with the whole. You are no longer a wave, you are the ocean now. Who can defeat you now?

Lao Tzu says, "The man who is set on winning will lose, and the man who has accepted defeat cannot be defeated." Over and over again Lao Tzu says that you cannot defeat him because he is already defeated. There is no way to fight against the defeated, so how can you defeat him?

The man who has accepted defeat is, in that accepting, a sannyasin, and some of the names we give to one who has accepted defeat mean the victor. The word jin for example -- one of the names given to Buddha and Mahavira. Jin means the one who has won. From this comes the word *jain* which is used for the followers of Mahavira, meaning those who have accepted jin, the victorious man, Mahavira.

But when does Mahavira win? In what moment does his victory take place? It happens precisely in the moment that he is not there. As long as you are there you will be defeated -- *you* are the very formula and the basis of your defeat! But the moment you are not, the victory has happened. Defeat has disappeared along with you; that which remains now is the ever-victorious element.

This is why we changed Mahavira's name. His original name was Vardhamana; this too is a beautiful and thought-provoking name. Vardhamana means the one who goes on expanding, winning. But as long as he was Vardhamana he knew only defeat. Vardhamana is a name for our expanding desires: they expand and expand unceasingly, no matter where they may reach to. Desire is like the horizon, always there to be reached for and always receding, no matter how far you travel. So Vardhamana was the name given to Mahavira by his father; the father had only ambition to give to his son. His desire for his son was only this: that everything should go on increasing and blossoming and becoming fruitful for ever.

So Vardhamana was Mahavira's name, and of course, as long as he remained Vardhamana he went on losing. But then came the day when Vardhamana dissolved, his ego disappeared, and Mahavira was born. To be Mahavira means the end of defeat. His courage has taken him to such a peak that none can ever defeat him now. But this courage was only born when Vardhamana dissolved. Disappearance of Vardhamana is the birth of Mahavira.

I remember an interesting incident related to all this that happened a few years ago. I was at a temple of Mahavira, and after a Jaina monk had spoken to the worshippers I was invited to speak. I said, "Vardhamana and Mahavira are two separate individuals and only when Vardhamana died was Mahavira born. As long as Vardhamana is there, there is no way that Mahavira can also be there. The man called Vardhamana is not Mahavira, and if you think that Vardhama's life is Mahavira's life, then you are under a great illusion."

The Jaina monk was very perturbed and agitated. He thought that someone utterly unacquainted with the Jaina scriptures had come to speak. He was so agitated that he stood up and interrupted, shouting, "No, no, what you are saying is utterly wrong. Vardhamana and Mahavira are one and the same person. And it seems that you know nothing of the Jaina scriptures."

I said, "I may or may not know Jaina scriptures, but I know jinahood. And in the light of jinahood, Vardhamana and Mahavira are two separate individuals. You only know what is written in the books, but I know that Vardhamana's life is not Mahavira's! Vardhamana went to the jungle specifically to dissolve Vardhamana. And the day the seed of Vardhamana broke, its shell fell off, Mahavira sprouted."

Even then this Jaina monk could not grasp the point. The intellect stuffed with concepts is incapable of understanding anything. Then he became so angry that I was saying such a topsy-turvy thing that he was completely out of his senses and lost all his awareness. In order to understand, some awareness is a must. Then those who know too much about the scriptures.... the dust of scriptures covers their eyes and it becomes impossible for them to see life as it really is.

I knew as well as he did that names Vardhamana and Mahavira belonged to the same man, but this is the most superficial level of understanding, and there is an inner discontinuity between the two. On the surface, yes, the names belong to the same man; and it is the man born as Vardhamana who will die as Mahavira. On the outer there is a continuity -- but in the inner? In the inner one chain has ended and a new chain has begun. In the inner, the man who was born has come to an end and a new experience, a new remembrance of the one who is never born and never dies has dawned, and that is Mahavira.

Understand this well. As long as you are, defeat is your destiny. The very notion of fighting is foolish. It is as if one is fighting with oneself: he is bound to lose. It is as if one is fighting with the current: he will lose. The day the understanding dawns that, Who is there to be fought against? that, There is no one else except me! that, It is only me all over and all around, and it is myself who is in the other too! that, I and you are not separate and divisible, the defeat comes to an end, but so do you the same moment!

When people don't like a particular doctor they say, "The patient's disease is not going to end until the patient dies." It may not be true there, but it is true about religion: the disease will not end till the patient dies, because the disease and the patient are two names of the same phenomenon. The disease will only end when you die because *you are* the disease. The whole search of all the religions may differ in their details but their essence is the same, and that is: how the individual can disappear so that the whole may take his

place, because only then is there supreme bliss. How can there be unhappiness if you are not there? The more strongly you are, the deeper is your suffering.

Understand this thoroughly, that suffering, happiness and bliss, everything is nature. If you are fighting, you receive suffering from nature. Not that nature gives you suffering; the suffering comes from your very fighting, suffering is the shadow of your fight. Like the gravitation of the earth... you may feel nothing of the pull of gravity when you are walking along, but if you are drunk, if you walk haphazardly, you will fall down and you may break your leg. This breaking of the leg is happening because of gravitation, the pull of the earth. All the time the earth is pulling you; whether you are bending over, horizontal or standing erect, it is pulling. Its pull has no concern with you. If you lean too much, fall down and hurt your leg, you will be in suffering, but you cannot say that it is the gravity which broke your leg or caused your suffering.

Gravitation is a law; it is how things are. In just the same way, if you try to walk through the wall you are going to get your head broken. Can you say that the wall broke your head? Often, this is exactly what people do say. But it is *you* who broke the head, the wall was simply standing there; if you had avoided walking into the wall, the wall was not going to walk over to hurt your head. Walk through the doorway and your head will not get broken! Walk through the wall and your head will be broken.

Anyone taking on the idea to fight against nature will get his head broken and cause himself to be unhappy. The one who offers nature no fight, who has surrendered, is walking through the doorway and will not get his head broken. He will even forget that he is. In him there is no conflict, and actually no surrender either, because even in surrender one still feels, "I am". No, neither is there willpower nor surrender; neither I am fighting nor am I giving up the fight, because how can I fight or give up when I am not there? Thus happens the supreme bliss. It is showering even now. The door is open but you are so busy fighting with the wall! You behave as though it is a law of nature to fight the wall! And mostly people are following this very law -- of fighting with the wall.

Have you ever noticed what happens to a bird when it flies into your room through the window? It tries so desperately to get out, it flies and bumps into each and every wall except the very window through which it entered. Now this is very interesting: what might this bird's logic be? One thing is , that if it has come in through the window, then the window is its way out. The way in is the way out, there is not going to be some other way. This too is certain, that if you could come in, you will be able to go out. But one needs to know how he came in...

This bird flies everywhere looking for the way out -- everywhere except the window, that is -- and the more he dashes about the room colliding with objects and injuring himself, the more frightened and nervous he becomes, and in his fear he cannot see the window. If you try to help him find the way out he becomes even more frightened, so much so that he may kill himself in his desperate efforts to escape. Often one feels like helping the bird to get out through the window, but even if you try, he won't go to the window.

This is precisely what happens to the disciples at the hands of many masters. The master pushes them to get out through the window, but because of this very pushing the disciples bump badly in to the walls.

The great master will not push you. His very task is to become as though he is not in the room at all -- and in this very presence of his absence you will be able to be relaxed and light. Nervousness increases because of the presence of the other and one is not able to get out, is behaving foolishly in front of the other. This creates even more anxiety, and this anxiety blinds you further. Then in such a feverish state you don't see anything at all and you behave like a blind man.

Then why does not this bird get out of the room through the same window it came in -- which is so logical? But this is exactly how we are behaving too. Certainly deep down somewhere the basis of our logic is the same as that of this bird's, and that logic is: "How can I get out through the same door by which I entered, when in and out seem to be opposites? If in and out are opposites, there must be another door!" But in fact in and out are not two; they are the two sides of the same reality.

One who understands will see that you leave by the same way through which you entered; there cannot be any other way out. Coming to me here from your home you followed a certain route, and that will be your way back home as well. Now the intellect can question, "How can you return to the house on a road which led you away from the house?" Here a small difference has to be taken into account. Coming here your face was towards me, your back towards your house; returning to your house, your face will be pointed towards the house and your back towards me. This will be the only difference. Except this you are the same, the house is the same, the road is the same. The place from where man enters into existence is the place where he returns to.

Yesterday you had asked about sexual desire. This is worth understanding in that context also. The child

in the mother's womb is actionless, devoid of sexual desire; he is in a state of no-sex. He is unaware of anything. When you are unaware of even yourself, how can you have the idea of indulgence? If there is an ego it desires indulgence, and if no indulgence is available, this ego becomes unhappy. But for the child in the womb there is as yet no question of indulgence, because the child is not yet separate, he is one with the mother. The state in which one exists in the womb is also the state of *moksha*, liberation.

The womb is a miniature form of the bliss called moksha. The child is one with the mother, one with his original source. The mother's breath is his breath, the mother's blood circulation is his blood circulation, the mother's heartbeat is his heartbeat. If the mother dies the child will die. As yet, the mother's life is his life; separation has not yet happened, the ego is not yet born, the child is still in the bliss of moksha. The same phenomenon happens in the attainment of supreme godliness; the whole of existence becomes the mother's womb. In the temples, the place where the statue of God or the deity is located is called *garbhgriha*, the womb chamber. The day the whole universe becomes a temple to you, that is the day you have re-entered the garbhgriha, the womb chamber. Then you are no longer the same as you used to be.

So those people who have imagined God in the female form rather than the male are closer to the truth. The concept of a male God is not right, because then he cannot be a womb. It is more appropriate to conceive of God in the form of a woman. It is only because of man's ego that God is commonly regarded as male. If we try to understand leaving ego aside then it is only appropriate to see God as a woman, because there should be space in God. In moksha is space -- the possible womb to which we can return. The concept of *jagat-janani, jagadamba* -- the mother of the world -- is closer to the truth. Where is the space in a man? Where will you go in him? There is no room in man, no womb in man. God becomes the womb, and you become a child again when your godliness is born.

So the first state is of no-sex. Try to understand its evolvement, because this is where the mystic is going to return to. The second step is auto-erotic: the child loves himself, plays with his own body, is blissful for no reason; there is no companion, he is having fun lying there on his own, smiling. Mothers think the child is enjoying recollections from his previous life. He is simply absorbed in auto-eroticism; he is the lover, and he himself is the beloved. Then there is the third step -- the homosexual phase. Now boys want to be with other boys, and girls with other girls; this is an age when boys are in harmony with boys and girls with girls -- when boys are in love with boys and girls with girls.

This is why childhood friendships can never be recaptured. The friendship of childhood is like the friendship of lovers; it will be there for the whole life. Never again will any friendship like childhood friendship happen, no taste of a similar friendship is to be had again in life. One will come across many people in life, many good people, relationships will happen, but at the most they will become acquaintances -- nothing like the childhood friendships, because that homosexual stage is not repeated again in life. Many people remain homosexuals, which only means that they did not grow up rightly.

In the West today it has become a very prevalent disease that many men are able only to love men, and many women to love only women. They have their own literature -- books, magazines -- and organizations. They fight the governments of their countries that they too should have the legal rights of marriage. Some countries like Denmark and Sweden have even legalized such a marriage; a man can marry a man, if they both want so. This homosexual stage is natural in childhood, but if it stays on with you into your adulthood it means retardedness has happened, it means that you have stopped on some rung of the ladder of growth -- you could not go any further. The third stage is homosexuality, and the fourth is heterosexuality, when love is felt for people of the opposite sex, when love is between man and woman.

These are the four stages. Now there are two alternatives in it: one is that one escapes into the jungle in conflict with the whole journey of sex; one fights with it, one suppresses it -- the so-called ascetic, the penitent. Such a man is not on a return journey, the circle is not being completed. In this way a nonindulgence is born that we usually see in sadhus and saints. But I call this a paralyzed nonindulgence; it is not real nonindulgence, because you have only gone out on your journey, you have not made the return journey, the circle is incomplete. And until the circle is complete the journey is not finished.

Everything in the universe is traveling a circular path; the moon, the stars, the earth, the sun, the life -- everything is circular in its motion. Existence does not believe in straight lines, it only recognizes circles. Everything should come back to the same point from where it began. This is the unique finding and glory of tantra.

Tantra says that nonindulgence is to be attained, but it is to be attained by returning back to the source. The fourth stage is heterosexual, sexual attraction and love towards the opposite sex, and the return journey begins from here. The stage preceding it is homosexual. All the religions of the world that have any

psychological understanding have made arrangements for this stage. The Buddhists have their *sangha*, the commune, where *bhikshus* and *bhikshunis* live quite separately, so that relations with the opposite sex are minimized; the bhikshus live together, and the bhikshunis together separately. Christians have their monasteries where the monks and nuns are kept apart. And there are some Catholic monasteries where people are only allowed to enter: once in, they never come out again. Those doors open only to let people in, not to let anybody out, so anyone who enters through these doors has dropped out of the world of relations with the opposite sex. Now he will live only with other males. He will have friendships of the same quality he had in the childhood. He is completing the circle.

One has to go even further back and become like a child again, in love with himself. Now the male and female both have disappeared; the sannyasin sitting in his cave is engrossed in himself. This state of meditation is auto-erotic, self-indulgent; it is being just like an infant who is blissful lying in his cradle. There is no need of the other for him to be blissful, his own being is enough bliss. This is the state of meditation.

But one has to go still further back, where even the awareness of self has to disappear. Now one has returned back to the womb. The name of this stage is samadhi -- enlightenment. Now one has become a child in the womb of existence, and is no longer aware even of himself. One has become innocent, one with the whole existence. The circle is completed, and once again the state of nonindulgence has blossomed -- this ultimate state I call celibacy, *brahmacharya*.

If you kept going ahead in a linear movement and after the fourth stage you turned into a celibate in the fifth state, this celibacy will be a repression and it will be perverted and there can be no beauty in it. There will be no trace of that glory in it which marks the child who is in the mother's womb.

Nonindulgence to self-indulgence to homosexuality to heterosexuality and then the return journey. And the day you complete the circle the supreme peace will descend on you, blessings will start showering on you from all directions. This man has come back home. This is what the Zen masters call coming back home: one has come back to the place one had started from. One has attained to the original source.

If you fight with the nature, that too is natural. If you surrender to nature, that too is natural. And if you let go of yourself, forget yourself altogether -- neither conflict, nor surrender -- that too is natural. It is all natural... because how can anything be unnatural? So the question is not of choosing between natural and unnatural, the question is of choosing between unhappiness, happiness and bliss. All three doors are open to you. Wherever you want to go, go consciously. If you want to be unhappy, then be unhappy consciously. Nobody is preventing you, and there is no dependency at all in this matter. For anyone who wants to be unhappy there are numerous ways to be so. But remember, you are arranging it yourself with your own hands; don't blame anyone else. If you want to have happiness, then have that; and if you are ready for bliss, then have bliss. But no one else here is to be blamed for your unhappiness and happiness, and neither can anyone else be thanked. You are living alone.

This is the concept that has been called the theory of *karma*. The whole essence of the theory of karma is that all that comes to you is of your own doing; neither does nature give you anything, nor does any God. You cultivate your own life, and from the seeds you sow grow the fruits you will harvest -- and this is all you have ever been doing.

The only thing worth looking into is that if your doings get you in trouble, it only means that you are going against nature. And if your doings bring you happiness and health, it means you are walking hand-in-hand with nature. To go against is unhappiness, to go with is happiness. But if you become blissful, you are neither with nor against nature, you are one with nature.
Oneness is bliss.

BELOVED OSHO, AS LONG AS WE ARE IDENTIFIED WITH THE BODY, WE DO NOT CARE FOR IT. INSTEAD WE USE IT AS A TOOL TO SATISFY THE EGO. BUT AS OUR IDENTIFICATION WITH THE BODY STARTS DIMINISHING, THERE ARISES SLOWLY A NEW ACQUAINTANCE, A NEW SENSE OF FRIENDSHIP WITH THE BODY. WHY THIS PARADOX?

As one starts becoming peaceful, all feelings of enmity begin to drop away. Enmity towards whom is also not the point; the very feeling of enmity begins to drop from within. A blissful person can have only the feelings of friendliness. As your meditation will deepen you will find that you have become friendly to everybody. Those who were yours are still yours, but those who were strangers have also become yours.

The ignorant person, no matter how much identified he may be, treats the body not as his own, and no matter how much he may be living in the body he lives in enmity with it. It does not matter how much you decorate your body, but from within you have an enmity with your body. You may not have recognized the fact but you are an enemy to your body. This enmity can be expressed in two ways. One way to express it is to use the body as a vehicle for indulgence... because then you are destroying the body and giving birth to all kinds of illnesses and sorrows in the body. So one way of manifesting enmity with the body is that of the indulgent person; he rots. The other way is of the renouncer. He does not destroy the body through indulgence, he tortures it. He makes the body sleep on a bed of thorns, he keeps it hungry, he whips it -- he tortures the body directly. The pleasure seeker tortures the body indirectly, but both torture the body and both are enemies to the body; neither is a friend.

One of the disciples of Buddha was Shrona. He was a prince who left home, renounced his palaces. He was a great pleasure seeker as a prince; he had made all arrangements in his palace for pleasure and indulgence. He had never walked on foot; even while walking up the staircase of his palace he would have naked women standing on either side on whose shoulders he could rest his hands. His whole life was music, dance and merriment, that's all. All day long he would sleep, and the whole night he would drink wine and spend in music and dance parties.

Then one day Buddha visited his town, and Shrona became his disciple. Buddha's followers were astonished and they said, "We never thought that Shrona would ever become a sannyasin. You have performed a miracle."

"No," said Buddha, "it is no miracle on my part, not in the least. Shrona was bound to become a sannyasin, because mind travels from one extreme to the other. Before long you will see his behaviors: your actions are nothing compared to what you will see from Shrona."

And that was the way it happened. Soon people saw that Shrona was the most ascetic among them. Buddha's bhikshus used to take one meal a day; Shrona would take one meal in two days. If other bhikshus would walk on the road, Shrona would walk on the rocky and thorny path. While other bhikshus kept at least one piece of cloth to cover themselves, Shrona would stay naked. Other bhikshus would rest under the shadow of some tree at noon, but Shron would be standing out in the sun.

"You see," said Buddha, "he was torturing his body before he became a bhikshu, and he is torturing it even now. Previously he was torturing it in the form of indulgences, now he is torturing it in the form of penances, but the torture, the enmity continues."

Within six months nothing remained of Shrona's beautiful body but dry bones, wrinkled and dried up, his eyes sunken, his feet full of wounds and blisters; nobody could have recognized that this was prince Shrona.

One night Buddha visited his hut and said to him, "Shrona, I hear that you were an expert at playing *veena* when you were a prince. I would like to ask you one thing: Will music still arise from the instrument if the strings are stretched too taut?"

Shrona replied, "Yes, music will still arise, but it will sound very shrill; and if the strings are really too taut they will snap and there will be no music."

Then Buddha asked him, "And if the strings are very slack -- what then?"

Shrona said, "Then too, music will not be born. Or if it will be, it will sound very dreary and lifeless. And if the strings are slackened enough there will be no music at all."

Buddha asked, "Then what is the law governing the birth of music from the instrument?"

Shrona said, "The strings should be stretched to a middle point -- not too tight, not too loose."

There is a point at which neither you can say they are too tight nor you can say they are too loose, and to discover that middle point is the musician's skill. Many people are able to play but it takes the skill of a great musician to find that middle point. When a musician starts with his instrument he takes such a long time tuning it; he sets it by hammering to change the tension, the combination of tensions, stretches or loosens the strings, and so on. He is seeking that middle point Shrona was referring to when he said, "Not too tight and not too loose" ... because only then will music be born.

Buddha stood up to leave and said to Shrona "Shrona, I just came to tell you that this law of music is the law of life too. The music of *samadhi* -- enlightenment -- will arise in life only when the strings are at the midpoint of their tension. Avoid extremes! It is easy to move from indulgence to renouncing, but you have to stop at the midpoint of the two and that is where the balance is."

So as the meditation will deepen, the mind will start coming to that midpoint. All enmities -- both kinds of enmity -- will drop, and a friendliness will be born. And this friendliness is not towards any particular

person, it simply arises within you, so wherever you will look you will feel friendship. You will look at the trees or at your friends or at the birds, and all around you will feel a friendship -- as though all are your companions, as though no one is in opposition to you. And really no one is. When *you* were in opposition, all were in opposition to you; but now, even if someone will oppose you, because of your meditation you will be able to see that this opposition too is there to benefit you. This is why Kabir says, "The man who reproaches you, arrange him a hut so he can live in your courtyard." Bring the man who reproaches you and let him live next to you; make him a guest, because his reproach is of assistance to you. Now you see friendship even in the one who reproaches you.

You will see the friendship of your body too, and then you will be able to thank it. A sannyasin is one who can thank his body too ... because it has not harmed you in any way, but rather has supported and been like a shadow to you. If you wanted to go to the whorehouse, your body took you there -- but it was you who wanted to go. But we are very strange people: we say this body is the enemy, it took us to the whorehouse! When you wanted to go to the temple, it took you to the temple... This body has followed you like a shadow, has accomplished what you wanted, and yet you blame it. When you commit a sin you say it is the body that is making you sin; when you are angry it is the body that is making you to do it. When you are overwhelmed by sexual desire, you say it is the body that is driving you into it.

Our habit of blaming the other is so old that when we cannot find anything else to blame, we impose it on the body. So if a sannyasin is condemning the body, understand well that he has not yet known the fragrance of sannyas; otherwise he would see that his body is a temple, a wonderful gift of nature. Nature has given you so much in this body, if only you could use of some of it. In the body is hidden not sexual desire alone, there are also other centers higher than the sex, which contain in them other dimensions. Your body also contains that *sahasrar* from where opens the door to samadhi. Your lowest center is that of sexual intercourse from where opens the door to nature. Your seventh center is that of meditation from where opens the door to the divine. In the body is hidden everything. So do not blame the body; the body opens the door you knock at.

But our habits are such that we do not want to blame ourselves, somebody else is needed to take the blame. And if you cannot find anybody, then you take it on your own poor body. The so-called religions have taught a lot of nastiness towards the body, and have made you an enemy of your body, and an idea has developed in you that you can be self-realized only through torturing your body. There can be no more foolish an idea than this. The spiritual man will not torture anybody, never mind torturing his own body. How can a torturer become spiritual? Torture is violence, brutality, sick. Torture is the nature of a sick mind. Don't torture, know this body.

So as meditation will arise in you, you will come to a new recognition of your body. For the first time you will see that the body is unique, very mysterious, with so many doors to it and a world full of unique mysteries hidden within it. You have not searched for its treasures at all. What you have searched for is what you have got. You are like a madman who is given a palace by someone and he is passing his life sitting on the outer steps, calling names when bothered by the sun and the rains, that what kind of house is this where you have to sit on the doorstep and suffer, where all the dust of the road comes over you, the passers-by go on throwing dirty words towards you?

Now this man is sitting on the doorstep, he has not even opened the door. He has not seen the beautiful rooms within, he has not known the restfulness that the palace has to offer him, he has not searched for the treasures of the palace; he is simply calling names sitting at the threshold with his back turned towards the palace. And the more he will go on calling names the more difficult it will be for him to turn his face to the palace, because whoever we blame, the stronger becomes our insistence on keeping our back towards him. If your enemy comes you don't look at him, you start looking somewhere else; you will turn your back to him. To turn your back on your enemy comes very naturally, and if your body is your enemy, then you ignore, you neglect this palace.

True, people travel the path to hell through this body, but they also travel to heaven through the body. The same ladder can be used to take you heavenwards or hellwards and the ladder does not ask you to climb upwards or downwards, this is entirely up to you. Even if a small glimpse of meditation starts happening to you, a deep sense of friendliness will arise in you towards your body, because you will discover that it is this very body that is making meditation possible. And the day samadhi happens, you will see that this too has become possible because of the body. A liberated individual is full of immense gratitude and thankfulness towards his body even at the time of his death.

Saint Francis was dying and at the very last moment he opened his eyes and said, "Thank you so much!

You have been my constant companion -- nobody else would have done so much. Whether I traveled to heaven or to hell, whether I did something good or bad, you have always been with me. How great is your compassion! Now that I am about to leave you forever, please accept my thanks."

The disciples standing around Saint Francis could not understand with whom he was holding this conversation. One of them asked him, "Are you out of your senses, or are you going mad because death is approaching? To whom are you talking? You are not looking at any of us, nor does your conversation appear to be addressed to us. And none of us has been with you in all the situations the way you just described, so it does not make sense anyway if the conversation was addressed to any of us -- so to whom are you talking? Are you talking to the void?"

Saint Francis said, "I am talking to my body. In my ignorance I have many times reproached and scolded it. Today I am offering my thanks to the body because there will be no opportunity again; this is the last chance for me to thank it and then I will be separated from the body forever. This body has gone through many troubles for me."

This will be the feeling of the meditator. Enmity will drop, friendship will crystallize, and a gratitude will be felt coming from all directions. It is the divine grace that is present in all the forms. This is why those who know have said that the body is a temple. It is the ignorant who have said that the body is an enemy. These ignorant people may even have written scriptures, but that makes no difference -- they are still ignorant! Those who know have always said this body is a gift from the divine, and the ignorant have always put the body and the divine against one other, as if unless you destroy your body you will never attain to the divine. If the divine was interested in destroying your body there was no need to create it in the first place. And even the divine is not without a body -- this whole nature is its body.

The whole nature is body of the divine; this is why the five elements of nature have gathered in your body too in a miniature form. Your body is a miniature form of the divine. Out there is a vast sun burning, some sixty thousand times the size of the earth, and having immense heat and flames. In your house is burning a small lamp -- very tiny, that can in no way be compared with the sun, but a flame *is* burning in it too. In this flame too is the same sun -- the same rays, the same light. You are a lamp; the form of the lamp is your body, and you are the flame. The divine is the supreme flame, and nature is the lamp for that flame. So when you die your flame will merge into the supreme flame, and your lamp will merge into the ultimate nature.

This game is unique, and this *leela*, the play, is fascinating! Don't move in it with the feeling of enmity. One who becomes inimical to it goes astray. One who becomes friends with it, nature opens all its mysteries to him. Only as a friend you will be able to know, to recognize what you have. Your eyes will be towards the door, you will open the door, and you will enter into the palace.

BELOVED OSHO, LORD BUDDHA KEPT ON DISCOURSING AND GIVING SERMONS CONTINUOUSLY FOR FORTY YEARS, YET IT IS SAID THAT HE NEVER SPOKE A SINGLE WORD. THE SAME WAY YOU ARE DISCOURSING AND GIVING SERMONS CONTINUOUSLY FOR THE PAST TWENTY YEARS AND IT CAN BE SAID THAT YOU DO NOT SPEAK EVEN A SINGLE WORD. IS IT TRUE?

It seems contradictory, but it is true. And remember, words are always contradictory. Speaking can be of many kinds. One of the kinds of speaking is that which has no concern at all with the listener. In this case speaking is just your disease: you speak because you cannot remain quiet, because there is much noise and turbulence going on in your head. By speaking you become light... so your speaking is only a catharsis. This is how we all are speaking, because we feel restless if we do not speak. In speaking the restlessness gets released. This is why once you have chattered enough you become light, and then you go home and have a good night's sleep. The day you do not get enough chance to chatter you will have trouble sleeping that night, because when you won't be able to chatter with the other you will have to chatter with yourself. So lying in your bed you will be chattering to yourself.

For you, speaking is a disease, a compulsion. It does not concern you what you are speaking. It is also not the question to you whether your speaking will do good or harm to anybody. You speak because you cannot stop yourself from speaking.

Sometimes standing aside, quietly listen to people's conversations. What are they talking about? What is the sense in their talking? But no, there is no question of any sense; they just go on branching off from one point to another. This brings a lightness to them. There is a restlessness within, and that restlessness is

released through talking. If it is not released then it will move in the thoughts and will become dreams, and if it is entirely prevented from finding an outlet, then you will go mad. Psychologists say that if a man is entirely prevented from all kinds of speaking for three months, he will go insane.

How does an insane person behave? What is the difference between an insane person and you? There is not much difference. It is very little, just of the quantity -- an inch this way or an inch that way and everything can go berserk. What is the difference? Just visit a madhouse some time and find out. The madman is talking all by himself, you don't talk all by yourself -- that is the only difference. But is this really true that you don't talk all by yourself? You do not talk aloud, you only talk within -- that is the only difference. But you too converse when you are alone. Walking along the road you make faces, you gesticulate, and even your lips move; and sometimes, if there is nobody else around -- say in your bathroom -- you talk out loud. There is nobody listening, you stand in front of the mirror enjoying a chat, and even making faces. Nowhere else do you enjoy the freedom you feel in your bathroom.

What difference is there between you and the madman? You are still conscious of other people, what they will think and say. The madman has parted company with this idea, he is no longer bothered with it. He talks for both the sides. A man who is not actually there sits by his side, and he is talking to him, responding from both the sides. But you too divide yourself into two and then go on questioning and answering. For you, conversation, talking, is a kind of catharsis in which your insanity gets released. Just as one takes the lid off a kettle and lets the steam out, exactly the same way in speaking you are taking the lid off your mind and letting the steam out. This lightens you.

This is not how Buddha is speaking. For Buddha speaking is not a form of catharsis. So if your speaking can be called speaking, then Buddha's cannot be, because the very nature of the two is different. Buddha is not speaking because he cannot remain silent. For Buddha it is easier to remain silent, speaking is torturous to him. For you it is difficult to remain silent, and very easy to speak. To remain silent is Buddha's nature and speaking is very difficult. For speaking he has to make effort. And when you are not there Buddha is not speaking to himself in his aloneness; he is silent, there is utter silence in him, there is no one there. So it is true in this sense that Buddha spoke for forty years and yet did not speak -- because Buddha's speaking is not a disease like yours. It is necessary to distinguish between the two.

The second thing is that there is a difference of basic quality between a speech that comes out of emptiness and a speech that oozes out of an internal crowding and mess. When the words come out of emptiness, their nature is that of silence. The music, the symphony in the words coming out of emptiness is that of wordlessness and silence. So if you listen attentively to a buddha you will fall into silence. If you go on listening attentively to a buddha you will enter into meditation, because what the buddha says is not the point, the essential nature and quality of what he says is emptiness. So with the words that emptiness also enters your heart. This is why listening to a buddha you will fall into meditation.

But listen to an ordinary man and you will become restless. The more you listen the greater your restlessness. And the ordinary man will go on talking endlessly. You would like to avoid him, to run away from him; you will say this man is boring you, and how to get rid of him? You know how you run away from people, how you say things like, "Excuse me please for now, I have some urgent work in the market." And remember, others get rid of you in the same manner. And whenever you say that a certain man is very boring, all that is meant is that he is stronger than you, that you are unable to bore him; he has caught hold of you. But there are also people who are weaker than you, and you are in your turn torturing them.

If you listen to the normal conversation of people along with their words, their stink will also enter you. It is bound to be so because words are physical phenomena. The words come to you carrying with themselves the vibes, the fragrance or the stink and the nature of the man who spoke them. This is why, if you have any understanding, you will not go to listen to wrong people. If you have any sense you will not move in the company of these insane people, because this friendship is dangerous. These insane people are not only themselves insane, they are throwing their insanity into you.

It happened once: An emperor in Arabia went mad. He was very fond of chess and it occupied his mind twenty-four hours a day. It was this obsession with chess that drove him mad. The doctors declared that there was only one way to cure the emperor, and that was that some greater chess player than the emperor should play with him for one whole year. Since the madman was an emperor there was no shortage of money, so the greatest chess player -- the Bobby Fisher of the times -- was called to the emperor's palace, and the two began playing.

Now this was a matter involving the emperor himself, so there was no question of the chess player refusing to play against him. But what kind of chess is one to play against a madman? After all, the madman

is a mad man -- he makes the moves any way he wants, he does not follow any rules! Sometimes he will simply overturn the chessboard, or at another moment he will bring the chessboard and want to play in the middle of the night. But by the time a year was over, the emperor became sane again and the other chess player went mad. It was bound to happen like this.

Sometime visit a madhouse: the doctor there seems to be crazier than the patients. The patients are mad without worries, but this poor man has to suffer the madness of so many of them. In treating all these mad people, the psychologists themselves reach to the same stage of madness.

The qualities travel through the words too. So an intelligent person will listen only to the words that are coming out of an inner emptiness, an inner peace, that are born in the inner depths. If the words are coming from an inner dis-ease, then close your ears -- it is better to be deaf to them. This will protect you. And likewise, don't look at the wrong -- because by looking at it, it is entering you. And don't touch the meaningless, because the very touch of it will affect you. But we are not aware of all this.

The words of Buddha are like no-words, because they arise out of an inner void. So it is rightly said that Buddha spoke for forty years without speaking at all.

One more last point to be understood is that in spite of his consistent speaking Buddha goes on saying that he has not been able to say what he wants to say. That is why he had to speak for forty years. It is a constant effort, just like an artist trying to create a certain painting which is not coming right and then he paints again, misses again and paints again. And this goes on till the very last moment, and he remains unsatisfied till the very last moment because he feels that he has not been able to paint what he wanted to paint; that that form cannot be painted, or it is formless and cannot be caught; or it is formless and is lost the moment you give it a form. It is like the sky: you close your fist and it is gone.

So Buddha says, "I speak, but I am unable to say it. I am unable to say what I wanted to say, and whatever I have said, you must not catch hold of it because it is not the truth. The truth cannot be spoken." In this sense also Buddha's speaking is like non-speaking. It is as though all the lines he drew he tore the paper off and threw it away.

In the West, there was a great Christian theologian -- Thomas Aquinas. He wrote a very beautiful book of Christian theology, Summa Theologiae. It is a huge book, almost an encyclopedia; Christians have no other book like this in which everything of Christian theology and practices has been explained. Thomas Aquinas was on his deathbed. He said to his disciples as the last thing that all these fifty volumes of Summa Theologiae are useless, "because I have been unable to say what I wanted to say. So don't believe in them; otherwise you will cling to them -- and the truth has never been in them. The truth is going with me, only the words are staying behind."

The words of Thomas Aquinas are priceless, every word is a treasure, a diamond. Yet Aquinas himself declared at the time of his death that they are all rubbish.

Buddha says, day after day, that whatever he is saying is all useless because truth cannot be said; that which is empty of all attributes cannot be expressed; there is no way to hold the sky in your fist. The moment freedom is captured in the word, it turns almost into slavery, the words become a prison. And yet Buddha goes on speaking. And he goes on speaking so that your chattering mind can come to some satisfaction, can come to rest through listening and listening. You won't receive the truth, but you will receive the closeness to Buddha, you will be in his satsang. Truth will not come to you in Buddha's words, but if he was sitting silently you would not go to him at all. It is only because Buddha speaks, you go to him.

So speaking is only an invitation to you, because this you can understand. But Buddha is giving you such an invitation in which your reason for going to him is different and his reason for calling you is different. Buddha attracts you by speaking, but his purpose is completely different. You have seen flowers: they spread their fragrance around -- but do you know the reason they spread the fragrance? Botanists say that flowers spread fragrance to attract butterflies. Attracted by the fragrance of the flowers, butterflies come and sit on them. The male particles in the pollen stick to the legs and wings of the butterflies and when they fly off and settle on a female plant, the pollen sticking to them falls into the female flower, and a seed is born.

To spread fragrance is not itself the purpose of the flower, the purpose is to spread the sperm for the seed. Buddha calls you close to himself through speaking. This speaking is only the fragrance of the flower. But you will go close to him and the buddhahood will stick to your very feet and wings. You cannot escape this happening. And once you have tasted buddhahood, you yourself will cast off all words. One day you yourself will declare that Buddha never spoke at all, it was all a great deception.

This is exactly my situation. I am speaking to you, but I am not speaking at all; I am using the word, and yet I have no relationship with the word at all. But since you have ended up in my net, the buddhahood will stick to your feet and wings, without your knowing about it. You have come with some other reason: perhaps you have come to listen, my words give you entertainment; perhaps your intellect gets satisfaction, perhaps your logic gets solace, or perhaps your collection of informations increases and your ego enjoys it. Perhaps you have come to me so that you can become an even bigger pundit than you are already....

All these or one of these may be your purpose in coming to me, but I have no concern with that. I have some other conspiracy, my intention is quite different. Why you have come is your concern, but if you ask me, I want to offer you the taste of such a life which cannot be expressed in words, but whose fragrance is unexpectedly caught sometimes in the moment of being with me.

Hence this is not a discourse, this is a satsang. Here I am not speaking, here I only *am*. And if you can connect with my being for a short while -- even for a single moment -- then you cannot be the same again whatsoever you were earlier. Your life cannot go backwards. Then a new world is born and the beginning of a new man has commenced.

Vardhamana can die and Mahavira can be born -- it is for this that I have called you. All this conspiracy of speaking is because you will not come without that. But speaking is not the purpose. And the same is true about all the masters -- be it Jesus Christ, Buddha or Mahavira.

There is a beautiful story about Mahavira. Jainas clung to it with rigidity, so they could never extract the essence of the story. The story is that Mahavira never spoke and yet the people heard him. Now this is a very strange affair. Mahavira did not speak and yet the people heard him? Mahavira did not speak in any language that can be heard by the ears. So his language was wordless, and yet people heard him -- those who were able to hear the wordless. If they too became wordless and sat by the side of Mahavira, they heard him.

And there is a further part to this story, and it too is of great significance. The story runs that even the wild animals of the forest heard him; the gods and deities from the sky too came to hear; the birds and the beasts too came to hear; the ghosts and spirits also gathered to hear. Jainas find it very difficult to explain how animals and birds will hear. Certainly, if Mahavira is speaking any language of words, even all human beings will not be able to understand him, what to say about birds and beasts.

Now if I am speaking Hindi, only those who understand Hindi are going to understand what I am saying. There are thousands of other languages in the world and those people cannot understand what I said. The question of birds and beasts understanding my statements does not even arise, because there is no language for them. But if Mahavira speaks in silence, then he can be understood by all. Then what difference is there? Then whether it is you listening, or a plant or a ghost or a heavenly deity or a dog, makes no difference. Silence is the language of the whole universe.

But let me tell you that Mahavira spoke; otherwise you would not be ready to go and sit silently near him. You are so addicted to words that wherever you hear them, you rush to them. So certainly when the words are from someone like Mahavira, there is a great sweetness in them. Listening to him you feel as though you are receiving nourishment from some very good food, as though some emptiness in you is being filled. Just out of this attraction you come. But coming to them, your ears, your mind will get engaged in their words, but your soul falls in satsang with them. And if something of buddhahood sticks even to your feet and wings, then the revolution. This revolution is the purpose.

Enough for today.

Nowhere To Go But In

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BELOVED OSHO,
KNOWING THE INADEQUACY OF WORDS, KABIR USES THEM IN AN INVERTED SENSE AS ONE MAY PLAY WITH AN INVERTED FLUTE. FOR EXAMPLE:
"EVERYONE KNOWS THAT THE SKY SHOWERS WITH RAIN
AND THE EARTH SOAKS.
BUT ONLY SOME RARE BEING UNDERSTANDS
THAT THE EARTH SHOWERS WITH RAIN
AND THE SKY SOAKS."
WHAT IS THE MEANING OF THIS?

Yes, the words of the mystics are ulatbansi, an inverted flute-playing. First you have to understand this inverted flute, ulatbansi -- it is a very mysterious and loving phrase to use. When someone plays the flute, there is the man who plays and the flute that is being played on. The inverted flute means that now the flute is playing and the one who plays on the flute is himself being played on. The reverse is happening. The one who should be playing is being played, and the flute which should be played on is now the player. The whole process is reversed.

Such a moment comes. If you know how to play the flute, you will have no difficulty understanding this. A moment comes when the flute player is so merged in playing that he does not experience anymore that he is playing the flute. The merger is so intense, the player is so submerged in the playing, that he starts feeling as if the flute is making music on its own. The doer disappears. And when the merger acquires the ultimate height or depth where it is so total that there is no way to go beyond it, then not only does one feel that he is not playing the flute and it is playing by itself, but one also starts to feel that the flute is playing him. The means becomes the end, the first becomes the last, the effect becomes the cause and the cause the effect -- everything becomes inverted.

This happens not only in flute-playing, this happening takes place in any dimension of life where the possibility of dissolving goes on intensifying. One day the dancer comes to know that he is not dancing; the dance is happening on its own. And then comes also the hour when the dancer knows that the dance is dancing him.

The very idea of being a doer -- that I am doing it -- is an illusion. This is why the mystics' whole life is an experience of the inverted flute.

Kabir's words are unique. It is difficult to find a mystic like Kabir in the history of the whole world, because he is raw, uneducated; whatever he says, it has no way of coming from the scriptures. He is quite unacquainted with the scriptures, he has no treasure of great value in words. The words he uses are of the marketplace, of the day-to-day use. But in those words he has poured everything, which even for the seers of the Upanishads has been difficult to pour in all their purest of word forms. His experience is that in the enlightened state the world becomes exactly opposite of what we had known it to be earlier.

It is as if you are standing on the bank of a lake or pond, looking at your reflection in the water. If you look only at your reflection you will feel as if your image is upside down -- the head on the bottom and the feet on top. If all other doors of your perception are closed and you are able only to see your reflection, you will experience it upside-down. Then suddenly one day you awaken, your eyes freed of the reflection, and you look at yourself. Then you fall in a great difficulty, because you will feel that everything has gone in reverse -- that your head is on the top and the feet are on the bottom.

Carl Gustav Jung's secretary has written some memoirs. She describes how vexed Jung used to become

sometimes over very small issues: just very minor points, and he would become extremely annoyed. One day it happened again that she made a small mistake and Jung became so annoyed over it. This time she too felt very hurt because it was such a trifling matter; the matter was such a negligible one, not worthy of getting angry about or of so much heat. So she was unhappy and sad and thought that she should leave this job. As she was about to take her leave of him that evening, he asked her to come into the garden with him. There in the garden, Jung did a headstand and said to her, "Come on, you know the headstand as well, and I want you also to stand on your head!"

She could not understand: What absurdity was this and what did he mean by it? But when a man like Jung says it there must be some meaning behind it. So she stood on her head, and then she began to laugh because the whole world looked upside-down. Jung smiled, and said goodbye to her.

Some time later the realization came to her that what was such a negligible matter to her may not be so for Jung. Just as everything appears inverted in a headstand, similarly what was a small matter in her view could be a great matter in Jung's view.

A mystic is someone who is standing in a kind of headstand. He has entered an opposite viewpoint to yours. All your conceptions and conventions he has inverted for himself. You value the material, and for him the material has no value at all. For you the body is all, for him the body is nothing. For you all the treasures are hidden in money; for him it is no more than rubbish. You are looking outwards, he is looking inwards. You are seeking the taste and the essence of life in others; he seeks for it within himself. He is in *shirshasana* -- he is standing upside-down. So your world will look upside-down to him, just as his world will look upside-down to you. This is the happening of inverted flute-playing. And whenever someone has seen the world from this inverted viewpoint, whatever he has seen has looked very paradoxical to you.

This song of Kabir's is one such melody played on the inverted flute. Everyone has seen nectar showering from the sky, but who has seen the earth showering the sky with nectar? We see the blessing in the falling rain -- we see something coming down below from above, but we cannot see that the earth is also giving something to the sky. Yet it must be so, because all of life's processes are made of both, giving and taking. To only receive is not possible, there must be some giving too. If there were only taking, the whole exchange of life would be brought to a halt. You breathe in and you have to breathe out. There is no way that you can only take, that you can only breathe in, and if you do not exhale then inhaling will become impossible. Thus the law of giving is implied in the law of taking.

The point to be understood is that the more you give the more you will be able to receive; the less you give the less you can receive. One can inhale only as deeply as one can exhale. The deeper the exhalation the deeper the inhalation. The giver is also receiving. Hence the Upanishadic statement that renunciation is indulgence: *ten tyakten bhunjithah*. Those who clung, missed. They alone tasted, who have renounced. If you are afraid to let out the breath you have inhaled in the fear that it may not come back in, you are dead. The fear is precisely that once you have let the breath out, will it return or not? What is the guarantee? And what control do you have over the breath that is gone out? If you hold the breath in under the fear that it may not come back again if allowed to go out, then you are going to die on the spot.

This is what we are doing in our lives. We catch hold but we don't let go, and because of not letting go we become lifeless. So it is fortunate that we have not applied our miserliness yet as far as breathing is concerned, otherwise we would have been dead. But in living we are lifeless because there we have taken clinging to be all there is. But life is a balance; in life, if you will take you will have to give also. You can take only if you give. Kabir says, "Empty out with both your hands." The more you empty out the more you will get filled up.

So the supreme formula hidden within these (inverted-flute) sayings is that the day you become utterly empty, the whole fills you. The secret of receiving lies in giving, the secret of enjoyment lies in the ability to renounce, and to dissolve yourself is to become the whole. But there *is* a balance between the two. Everything is in balance. We certainly are able to see when it rains down from the sky, the rains coming like nectar to the earth, but the earth is not only taking, it must be giving too. If the earth were not also giving, the skies would soon be empty of clouds and rain would be impossible. In fact, clouds are a gift of nature; every single leaf is releasing the water back. You don't see it ... that is another matter. But if you sit near a tree at sunset and look at the leaves, you can see them giving off water vapor.

All that the earth receives, it gives back. So the earth is not only a receiver, and if the earth rejoices in receiving rain-showers from the sky, the reverse also happens: the sky rejoices when the earth gives back. There is a love between the earth and the sky; they are playing in a deep embrace. This is why the old scriptures have called the earth woman, and the sky man -- there is a great embrace between the two, a vast

intercourse going on between the two. There is a giving and a taking, because love cannot sustain in only giving or in only taking. To walk, both legs are needed; to swim, both arms are needed; to fly, both wings are needed.

So we see the joy nature is in when it rains. Dry leaves have disappeared and the green is everywhere. Right now it is happening all around as the rainy season is beginning, and the sky is getting ready to pour. The trees have turned green in welcome, the flowers are blooming, birds are ecstatic and singing, the peacocks will dance -- the whole earth is welcoming. The earth had been waiting, everything was hot, its life shrunk, as if the earth was suffocating, big cracks in the soil here and there -- it was thirsty in all dimensions. And now when the clouds shower, there will be a contentment all over.

But this is only one side that the sky rains and the earth becomes happy. There is another side too, which perhaps you do not see. One whose eyes have opened, he sees the other side also. And a seer, a mystic means one whose eyes are open. He sees that the sky also becomes sad when the earth is ungiving. He sees the emptiness of the sky if the earth does not give and shrinks back. He sees that the sky goes through the same hardship and pain when the earth does not give, the same agony that the earth goes through when the sky does not give. So the earth also gives back.

The Ganges is flowing towards the ocean -- all the Gangeses are moving towards the ocean -- and what will the ocean do? It will absorb the Ganges and will give it back to the sky. Dark clouds will form again, will gather in the sky, the earth will again give a call, rains will again shower and the Ganges will flow towards the ocean again. It is a circle -- a circle of giving and taking. There is nowhere even a moment's disruption in this circle. The name of this circle is bliss, and unhappiness is what happens wherever this circle is broken.

But why is Kabir saying this? He is not interested in making statements about geographical phenomena, he is not declaring a truth about the earth and the sky, he is saying something about *you*. Within you too there is earth and there is sky. Your body is your earth, your soul is your sky -- what we have called *antarakash*, the inner sky -- and between the two a great transaction of giving and taking is going on. But often it so happens that your soul gives much to your body, your inner sky gives much to the earth within you, but your body is unable to give back. What your inner earth has to return gets lost somewhere in the desert of the world. That river does not reach the ocean; instead, it dries up somewhere in the desert. The give and take transaction within you has got disrupted somewhere. The circle of what scientists call ecology has broken down, and hence you are miserable.

If your body and soul get balanced in the give and take, then that rhythm that we call *samadhi*, enlightenment, will reverberate in you too. The day that giving and taking are equalized in you like the two sides of a balance holding steady with the pointer motionless, in the middle -- neither this pan is weightier nor that -- from that very moment the taste of the divine begins to descend on you.

But you are leaning on one side; you are leaning too much towards the body and away from the sky. Thus you take a lot from the sky but are unable to return anything. And this is your *samsara*: the world that you go on taking from the sky but do not return. Thus accumulation of material things increases but the soul is lost. You sell your soul for things and think perhaps they will make you blissful. So you may grow in importance, your empire may expand, you may have very great wealth -- but you are not even aware what a price you have paid for it. You have sold your self and accumulated rubbish. Your inner sky goes on becoming more and more empty. The clouds of this inner sky go on showering, but your nature returns nothing. The nectar flows only one way, nothing is returned, and eventually the circle is broken.

Unhappiness is the name of that broken circle. And if the break is complete, if there is not the slightest contact at the breaking point, that state is called hell. If this circle is maintained, that state is called heaven. And if this circle is so complete that the balance remains exactly in the middle, that state we call *moksha* -- liberation. Hell is the breakage of the circle into many parts, heaven is establishment of the circle, and liberation is such a perfection of the circle that there remains no room for its further perfection.

Kabir says that everyone has seen the nectar showering from the sky, but who has seen the nectar that the earth showers on the sky? Yet every moment the earth is showering it! These plants turned green, the flowers blooming, these songs of birds -- these are responses, answers. All this is not happening accidentally, it is earth's expression of thanks for what it has received. The breath that has come in is now going out. The same rhythm has to happen within you; your body too should be returning.

This is the difference between the worldly man and the sannyasin, the indulger and the renunciate. The indulger does not return anything back, the sannyasin does. The worldly man only collects; giving disappears from his life. He only bargains, not giving anything and only accumulating. The sannyasin is one

who gives as much as he receives; his account is always clear. The lifestyle of the worldly man is exploitive, is that of sucking. He takes from everywhere, but he does not wish to give anything. Perhaps he thinks this way he will have a lot, but in fact just the reverse happens: he has nothing in his hands, he dies emptyhanded.

The lifestyle of the sannyasin is that of balance. He gives back as much as he takes, he is never in debt. When he dies he is utterly debt-free; hence he will never need to return the world. If one dies in debt, one will have to come back again and again. The bigger your world, the longer and more torturous your life journeys will be, because you will have to keep returning until you have paid for everything that you have taken. Until that happens your case cannot be dismissed from the courtroom. Till that happens, you will have to keep on lightening the load you are carrying. The sannyasin is liberated, because he gave back all he had taken. The account is closed, in the account book there is no credit and no debit against his name. It is this state of being to which Kabir is indicating.

There is one more dimension of meaning to ulatbansi: that which is illogical, inconsistent, mysterious. There is a world of logic in which two and two always make four; there two and two never make five or three. But this world of logic exists only in man's mind, it is not so in life. Life is very illogical. In life, sometimes two and two make five, sometimes they make three also. This is the mystery.

By mystery is meant that it is impossible to predict in life. By mystery is meant that no matter how much we may come to know, there is always something more to be known, and this knowing is never completed. By mystery is also meant that no matter how much our knowing may grow, we are only able to touch the part, we are never able to touch the whole; the whole is always left beyond our grasp.

This is the difference between science and religion. Science believes that two and two always make four, and that life runs by some series of logic. But now even this concept of science is crumbling, because in the past fifty years the eyes of science have penetrated so deep that some facts have revealed themselves under which two and two do not always make four. So the new physicist is in a great restlessness. Ever since Einstein, physics has moved closer to spiritualism, and the physicists find themselves in great difficulty. All that old idea of certainty has come to an end. After the splitting of the atom a few mysteries fell into their hands. One of these mysteries concerned the three components of the atom -- the proton, the neutron and the electron. It turns out that these behave in a very illogical way: sometimes they appear to be waves, and other times they appear to be particles.

Now this is impossible! This is ulatbansi. If you make a point in your book with a pencil... now according to geometry a point is not a line... and then you see the point becoming a line, and the line becoming again a point, what will you say it is? A line means many points in succession, in other words if one point becomes many points, then only it can be a line. A point means a single point, a line means many points. So one becoming many and many becoming one again, this is the world of the Upanishads, this is the world of madmen like Kabir and Eckhart, and not of mathematicians like Einstein and Max Planck.

But these tiny particles of the atom behave like the mystics -- their behavior is very unpredictable. Sometimes it is seen as a particle, at others it behaves like a wave. So a new physics is born which had to abandon its concepts of certainty and accept the principle of uncertainty. This means our mathematics works only superficially; as we move into depths mathematics gets into difficulty.

The ulatbansis, the Koans of Kabir are saying that the world of mathematics created by you, the expanses of logic woven by you, are all fine superficially, work in the marketplace, but never try to take them into the depths of life, they do not apply there. This is how it happens that Kabir says, "I was wonderstruck when I saw the ocean on fire!" Now, can the ocean ever catch fire? If water can catch fire, then there cannot be anything like science in the world. Water extinguishes fire, how can it catch fire?

And then Kabir says, "I have seen another miracle: the fish left the ocean and climbed up a tree." Now, fishes do not climb trees. In the first place it is not possible for them to leave the ocean -- let alone tree-climbing! The fish is a creature of the water -- no legs, no wings, no claws, it can neither fly nor climb trees; water alone is its medium.

All these statements are statements to shatter mathematics. These are saying that your calculations are right as far as the surface is concerned, but inside is a world full of wonders, and Kabir came face to face with such wonders; only then he wrote these ulatbansis. Had Kabir been trained in Einstein's lab, he would speak the language of modern physics; but he happened to be an ordinary villager, simple, he had no idea of quantum physics. But he was aware of the ordinary facts of life, he knew that fishes do not climb trees. And the day they do -- or the ocean catches fire or the rains shower from the earth towards the sky instead of the other way round -- understand well that either we have gone mad, or the whole existence has gone mad, or

know that the laws and concepts we had created were all based not in our understanding but in our misunderstanding.

Mystics have often appeared to be mad. And the reason for them appearing mad has been just this, that you have not seen the wonders they have seen. For them, the old order has been completely uprooted and a chaos has taken its place. They have seen aspects of life that would destroy all order for you too if you were to see them.

Ulatbansi means that life cannot be solved with the help of mathematics. Ulatbansi means that whatever order you are creating, keep in it the place for its opposite too, because the opposite is also present. You will get into trouble if you ignore the opposite. And it always happens that the mind overlooks the opposite; we always like to catch hold of only one perspective. The mind is a great lover of order, so whatever is in its opposition we simply ignore it, we just deny its very existence. We create an orderliness.

For example, suppose you are in love with someone. Your mind will tell you that there is nothing except love for this person, only love. Now, mind is creating an orderliness which is false, because wherever there is love there is also hidden hatred. But the mind believes in mathematics, it says that if there is love then how can there be hatred? If there is trust, then how can there be mistrust? If there is day, then how can there be night? If there is life, then how can there be death? Mind is driven by mathematics, it denies the opposite. Discarding the opposites is a definition of mathematics.

But the opposite is not going to be discarded just because you discard it. Where birth is, death is hidden in it, no matter what suppositions you may care to make. So when a child is born we never remember the fact that he will die also, and if somebody mentions this fact at the time of a child's birth -- that there is no need for such music and celebration, such feasting and rejoicing -- we will be ready to fight with him, because what kind of predictions is he making? He is not making dark predictions in saying this; he is simply shattering our mathematics. Our mathematics believes it is a birth, "where is the question of death here?"

Birth and death are opposites, so we hide the opposite; we make the graveyard on the outskirts of the town. When a corpse is being carried to the graveyard, mothers call their children inside the house so that the death is not noticed. Death disturbs our mathematics... because the child is going to ask, "This man died, what does it mean?" And children are ignorant, they are not knowledgeable like you; they have not completely denied the opposite yet, it is still present in them. So the child is certainly going to ask if he will also die. It is hard to block his curiosity. If he sees someone dead, he is bound to ask how this happened. Do all people die? Will he too die? And in a mother's mathematics this does not fit that her child will also die. How can her son die? One who is just born he cannot die. No, there is no end to life. "All others will die, but not my son!"

There is a story in Buddha's life. The only son of a woman called Krisha Gautami died. Her husband had already died, and her son was everything to her. She was utterly attached to him, he was the very essence of her life. And then he too died. She was driven almost insane with grief, and began to wander from one house to another in her village, asking people to revive her son. Trying to console her, one villager said, "It is not in our power to do anything to help, but Buddha has arrived in the village; better you go to him. And any miracle may happen there he is Bhagwan, God, himself!"

So Krisha Gautami went and knelt at Buddha's feet, carrying her dead son. She put the corpse down at Buddha's feet and said, "Revive this child! I want nothing else. When Bhagwan himself is present in the village, why should I weep? And if you cannot do even this much, then you are not God as they say you are!"

Buddha's disciples were in suspense to see what would happen now. A great crowd had gathered, the whole village had gathered, and they all started waiting for the miracle.

Buddha said, "Gautami, you do one thing. Leave your son's dead body here -- I will certainly revive him -- but first you go look for a house in the village where nobody has ever died, and you bring me some mustard seeds from that house."

What will a drowning person not do? Even a blade of grass looks like a support to a drowning man. It did not cross Krisha Gautami's mind how she could find a house where nobody had ever died. In obsession, one gets blinded. She rushed, she knocked on each and every door in the village and asked, "I want a few mustard seeds, but the condition is nobody should have died ever in your house."

People said, "Gautami, have you gone mad? Where will you find a house where nobody has died? Wherever people are born, people die also. Birth and death are parts of one phenomenon."

But Gautami had no time to listen to this. She rushed on to the next house and the next. By the evening

she had been to all the houses in the village. By the evening when she was leaving the last house, her tears had dried away. A revolution had taken place in her personality. She went to Buddha, lifted up her son's body and carried it to the graveyard. After cremating the body she returned to Buddha and said, "Please initiate me. I am a sannyasin."

Buddha said, "Don't you have something to ask of me? What about the mustard seeds? What about the son?"

She said, "Let nothing more be said of this. It was my illusion to have forgotten that death is attached to birth. Now that I have remembered, there is no question concerning my son; the question now concerns Gautami. Before I die, I want to find out what this whole mystery is, this whole web all around us."

Death is certain, there is no way to escape it. But we try to keep death out of the town. Insanity has gone too far in the West, because in the absence of the theory of reincarnation there is more fear of death there than here in the East. We have some consolation that never mind, at least the soul will not die. Though soul is not our own knowing, yet there is some consolation, so never mind. There is someone within us: *nainam chhindanti shastrani*, no weapon can destroy it, no fire can consume it -- at least we have read this in the Gita, and that brings consolation. At the time of death only the body will die, we shall remain. And then there are lives after lives, it is a long journey; there is no hurry as there is infinite time available.

In the West the fear is much greater because Christianity has the theory of only one birth. So the West is trying in many ways to conceal the fact of death. The man dies, the woman dies, and big businesses are prospering there in the area of death too. They make up the face of the dead person, they make it look beautiful again, they dress the corpse in lovely clothes. By the time the corpse is put in its coffin, the body looks more beautiful than it had ever looked even when the person was alive. If it is a woman, the lips are painted with lipstick, the eyes decorated with eye shadow and mascara -- the face is made so beautiful as it never was even when alive. The flowers, the bouquets, the beautiful and costly coffin, and the procession to the graveyard -- it all appears as if nobody has died and it is some festivity that is going on. Now, this is all a deception -- not to the dead, there is no way to deceive the dead -- a deception to those who are alive. The fact of death is being concealed from them. Behind the wall of lipstick, the makeup, the face paint, death is being concealed.

The graveyard should be located in the heart of the town. And when someone dies, everyone -- even the one-day-old baby -- should be exposed to the corpse.

But your mathematics of life is one-sided. When you are loving, you believe, "How can I hate?" and this is where the trouble begins. You have denied hatred, and it lies buried deep within you. Most of the murders that happen throughout the world are committed by lovers against their partners. And remember, when two brothers fight, there is no other fight like that: the enmity with which they fight is unequaled. And what you call trust... when you turn against that person, it is difficult to find a worse enemy than you, a more untrusting person than you. You follow somebody, and any day you are going to go against the person. The only way to avoid all this is that you have not denied the opposite.

If you denied, difficulties will arise, because life does not pay any attention to your logic. If you can admit your hatred also for the person you love, then maybe your love will last longer. There is no danger then, because you are accepting life. Then your lover also knows that hatred will coexist. One will not only receive kisses and hugs from the person one loves but trouble, conflict, even violence, are going to follow. And the two coexist. If the lovers accept the coexistence of both, they accept life. Such a love can last forever.

But lovers also move with calculation. They abandon one; hatred simply does not exist for them. Can your wife even believe that she hates you too? She may demonstrate her hatred towards you twenty-four hours a day, but she will never admit to the fact. If you try to tell her she will refuse to hear you: "How could it possibly be?" she will say. The husband is divine. If you believe the husband to be divine, you will also see the devil in him. No matter how much you try to hide this fact, the devil will not disappear due to it. Yes, if you can accept him then there is a possibility that you can transcend the duality.

We have done this same thing in all the dimensions of life; we have denied the opposite. But life is duality, life is made of opposites. Your denial will not change this reality; only you will be more in difficulty because of it. These ulatbansis proclaim life's duality. You know one facet; these express the other -- and the other facet says that life is illogical. The opposite is always hidden in everything. What you see, its opposite is also there.

And the day you will be able to see the two together will also be the day you will be able to transcend them both. If you remain blind to the other, then that other will find a way to express itself -- if not today,

then tomorrow. But then you will see only this one, and forget the one that you were seeing before. The one who is a friend today becomes a foe tomorrow. Today you are seeing love, tomorrow you will see hatred; today you did not see the hatred, tomorrow you will not see the love. You have moved from one polarity to the other.

The one who sees them both simultaneously transcends them both. These ulatbansis herald the mystery of life. Mystery means no matter how much we try to decode it, we will not be able to. Now it is very mysterious that a fish should climb a tree; it is not happening so, this is never seen. It may happen in a dream or in the imagination; it may be true for a poet, but no scientist will ever agree to the possibility. But if we ask the scientist to investigate the phenomenon more deeply, the findings are strange. The scientists say that life for the first time began in the form of the fish -- so whoever climbs a tree was once a fish. You too were a fish once.

This is ancient news to the Hindus. This is why they accepted that their first incarnation of God was as a fish -- *matsyavatar*. Hindus are the only race.... If we look at their order of the ten incarnations of God, it matches exactly with Darwin's theory of evolution. Darwin says that life began in the ocean; the first Hindu incarnation is also in the ocean. Life began in the form of a fish, and Hindus' incarnation is called Matsya -- the fish. By and by, says Darwin, man evolved from the animal world.

But even today scientists are still looking for the missing link between animal and man. It must have taken millions of years for the animal to evolve into man. So there must be a middle link, and this link must have been half animal and half man, and it must have existed for thousands of years.

One of the Hindu incarnations of God is Narsimha, the man-lion, and this seems to be that middle link. Up to now scientists have not been able to find the middle link. Explorations go on all over the earth for a skeleton that resembles half man, half animal, so that the theory of evolution can be completed. Mathematically the theory is clear, that if man has evolved from animal there has to be a middle link which must have existed for thousands or even millions of years. So Hindus have this one incarnation, Narsimha, which is half man, half animal, and all the incarnations after Narsimha are full-fledged human beings. The Hindu incarnations range all the way from the fish to the supreme man, the buddha.

If we are able to see this long process in a single glance -- which we do not, we are too shortsighted -- then we would be able to see that the fishes have already climbed the tree. Not only have fishes climbed the tree, the fishes have become buddhas. What this means is that the highest is hidden in the lowest. When you look at the small, do not think it small, because within it resides the great. So bow down even to the smallest, for the divine resides within it. That pebble lying on the road can anytime become an idol in a shrine. So in passing it by or in treading on it, do so humbly, because any day if it becomes an idol you will have to worship it!

Here anybody we call a sinner can become the virtuous -- the fish has climbed the tree! Here anybody we have labeled as the lowest, the most contemptible, the meanest, can become the bearer of the supreme honor. Here a sinner becomes a saint; here a stone becomes the holy idol in the shrine. So between the micro and the macro, the small and the great, between nothing and everything, there is no basic difference. Fishes climb trees, water catches fire ... here opposites also happen. The one who accepts both, transcends both.

The sayings of all who have known these are ulatbansis. This is why there is a profound difference between the words of the mystics and the words of the philosophers. In the words of philosophers there is never ulatbansi, there is only a logical order. The philosopher is essentially a systematizer, he creates systems. Kant, Hegel, they all build an order, a palace of order. They make a little clearing in the forest and create a garden there. They keep the forest completely out, outside the walls.

In the forest there is no order, no measurement, no symmetry; there are no straight lines and no proportions, and the trees grow as and where they will. The philosopher clears the ground and then designs his garden, in which there is symmetry and proportion, there is order in everything, the pathways are with roads geometrically built and trees planted at equal distance from each other.

In Japan there are Zen monasteries, and there they use no symmetry in anything. If paths have to be made, they are kept nongeometric, as if they are paths in a forest. If they plant trees it is done in a manner so it does not look like a garden but like a forest.

There was a very famous Zen master who was an expert in gardening. The emperor appointed the master to teach his son gardening. Every day the son would go to the Master to learn from him. The emperor had hundreds of gardeners, and whatever the prince learned from his master he would pass on to these gardeners, and they would make the garden accordingly. The master had said to the prince that after

three years he would come to see his garden, and this would be the examination; there would be no other examination.

For three years the prince went on creating a beautiful garden, so beautiful that it had no parallel in the whole of Japan. Thousands of gardeners were engaged, and by the time three years had passed the garden was so exquisite that even the emperor was amazed, and he said to the son, "Such a garden has never been seen. There is no way you can be failed in the examination."

But the prince himself was less sure. "My master is a totally different kind of man," he said. "He is so unpredictable!"

Finally the master came. The emperor was present, all the court attended, and the prince of course was there. The garden glowed like a garden in paradise. But the master's face remained serious, without the trace of a smile. The emperor felt uneasy, and the prince was trembling in fear. The master visited every corner of the garden, but so far there was not a flicker of admiration visible on his face. Suddenly he asked for a basket.

The basket was brought, and the master ran out with it. He came back with the basket full of dry leaves and threw them on the garden pathway where they were further scattered all over by the wind.

The master said, "Your garden speaks so much of human interference that it cannot be called a true garden. There was not even a single dead leaf to be found anywhere. This is false and unnatural. You will have to work for three more years. Wherever there are green leaves there must be some dead leaves too. Wherever there is birth there is death. Wherever there is light there is darkness. No, I do not accept this garden. For three years now you must work to turn it into a jungle. No human touch should be visible, because the human touch means logic, mathematics, calculation. The garden must bear the impression of the divine, where there is no logic, no mathematics, no calculation -- where all is beyond understanding."

Ulatbansi means a beyond-understanding-ness. The philosopher makes a garden from which all the dead leaves have been removed. The mystic enters into a jungle where there are no points of reference, where there is every chance of going astray, where there is no map to help him find his way. Ulatbansis are news of the world of mystery which is mapless and beyond our understanding; they are like the koans of the Zen masters.

It is a pity that in India we did not use them like koans. Had we done so, it would have been very precious. Zen monks in Japan have used koans. Koans mean the same as ulatbansis, but they used koans in the context of meditation, which we have not done. When someone in search of truth approaches a Zen master, the master gives him an ulatbansi, which in Japan they call a koan. Koan means a riddle that cannot be solved; if it can be solved it is not a koan. Riddles that can be solved are riddles; the riddle that can in no way be solved is a koan.

For example, the Zen master will say, "Meditate on this. Clapping is done with both hands. If someone claps with one hand, what will the sound be of that one hand clapping? Go and meditate on this."

Now, how can there be a sound of one hand clapping? How can there be such a clap, and without the clap, how can there be a sound? So right from the start your mind -- this mind full of logic -- will say, "This is meaningless. Why waste time!" What this man is asking me to do is quite pointless. Nothing can come of it. It is like trying to squeeze oil out of sand."

So if you are too logical you will immediately leave and go home. Zen masters say that those who are so full of logic cannot enter the temple of the divine, so it is good if such a person gives up at the very first stage of the koan; for him there was no possibility of continuing on the path. But if you are not too logical, if you have some glimpses beyond logic in life, if you have wandered not only in the gardens but also in the jungle of life, if you have heard not only the words of man but also the songs of the birds and have seen life in its chaos, in its total lawless freedom, then you will settle in favor of the koan.

To agree is your first step. Even sitting with the koan in meditation, your mind will repeatedly ask, "Why are you pursuing this fruitless task? Can clapping ever happen with just one hand?" And if you still persist, then the mind will give you so many new suggestions: "Hit one hand against the wall, that will make a sound!" So you will go back to the master and say, "It is the sound that comes from hitting one hand on the wall."

The master will say, "You have made the wall the other hand. No, the other as such is not to be used. You are not to bring duality in; it has to be the sound of the nondual, of one hand alone."

Hindus call this the *anahat nad* -- the unstruck sound. If my two hands hit against each other, the sound that is born is called *ahat*; it is born out of striking. If one hand alone creates sound out of the void, that is called anahat nad, the unstruck sound. This is the sound you have to search for. Banging against the wall

will not do, waving your one hand fast through the air will not do. The other must simply in no way be present.

So the Zen seeker will go on searching, will go on meditating. Many times his mind will come up with suggestions, he will rush with that answer to the master, and the master will instantly reject it, because no mental suggestion is going to work. In a ceaseless struggle, nothing but struggle, an understanding will arise in the disciple; he will stop listening to the mind, because whatever is born out of the mind will involve the other, it will be an ahat phenomenon.

Mind is a duality, mind is a conflict. All its solutions are the sound of two hands clapping. Duality is the very essence of mind; mind is duality itself. So if you listen to the mind, it *will* put you into duality. But when the master goes on rejecting everything you come up with, when all solutions have become meaningless, the seeker will eventually stop listening to the mind -- even though the mind will continue to make suggestions.

It happened once that a seeker who was in continual meditation with his koan persisted in listening to his mind. Finally one day his master said to him, "How long are you going to keep this up? If you can't find the solution, it is better that you die!"

The next day the seeker came to the master and his mind said to him, "Yes, it is quite right. It is better to die if the solution cannot be found."

So as the master asked, "Have you brought the solution?" the disciple fell to the ground and closed his eyes. The master said, "Very good! If you have not brought the answer, death is better. But now tell me, after dying do you have the answer or not?"

The disciple opened one eye and said, "No, I don't have the answer."

The master said, "Get up! Corpses do not speak, nor do they open their eyes. Just get lost! You have only died because the mind said so. The mind is going to deceive in everything, and if you die following its advice even that death will be a false one."

Mind is the source of deceptions. All illusions stem out of it. Whoever listens to mind will have to accept the false. Mind is maya, the illusion. Both its life and its death are false. All its answers are meaningless. But if the seeker persists, does not get defeated by it, does not run away, if he stands fast, the mind will finally get tired and will fall down. The day the mind gives in and falls the unstruck sound is heard -- because that sound is humming within us perpetually. We have called it *omkar*.

So your Om is not a mantra that you sit down and go on chanting: Om, Om, Om, and something is going to happen out of it. That is a struck sound, blown from the throat through the striking of the lips. That Om is not what we have called Omkar. The Om that has to be recited is useless. Any achievement through the recital of Om is an achievement of the mind.

But when the mind drops, suddenly you hear Omkar. You do not recite Om, you hear Om. You are not the doer of it but only the listener. You hear the Om resonating within you. That resonance is not yours, it is not created by you; rather it is this resonance that is creating you. The flute became inverted. Now you are not blowing the flute, you are not creating the mantra, the mantra is creating you. Omkar is not an effort of yours, you yourself are the materialized form of Omkar. That perpetual sound of Om within you is creating you. You are not giving birth to that sound, but that sound is giving birth to you. So Om is not a mantra, it is your life. Om is not a thing that you can do, it is your source, your existence. Om is the sound of existence, the anahat nad, the unstruck sound.

The day mind drops, that unstruck sound is heard. And when that day comes you do not need to go and tell your master the answer. The moment you reach the master knows that the answer has come. Your face says it, your eyes say it, your walk says it. How could you ever hide such a great happening? Even an ordinary thing like pregnancy and the woman cannot hide it. Her walk changes, the radiance on her face and in her eyes changes. Her whole style changes.

When God enters your womb, when you hear the unstruck sound, how can you possibly hide it? In the same way that if someone had drunk the sun the light would radiate all over, flames of fire will arise, every cell of your body will be lighted similarly when you hear the unstruck sound, anahat nad. You don't have to go to tell your master. Therefore, as long as the disciple brings answers, all answers are wrong.

So you will have difficulty understanding the ways of the Zen masters. If you answer the Zen master it is wrong. If you don't answer him it is wrong. If you answer him he will beat you. He always keeps his Zen stick with him and says, "If you give me the answer I will beat you, if you do not give me the answer I will beat you"... because giving the answer means you have come with a readymade answer, not giving means you have come with your mind made up not to give any answer. But there is a third state, when you simply

do not know the answer. You are not aware of giving or not giving, you simply come to the master with no decision to answer or not to answer, you simply *are* the answer. It is contained in your very way of being. That day the master's stick....

Nan-in was leaving his master to go into a solitary meditation. The master called him and said, "Let me take this opportunity to beat you with my staff once more!"

Nan-in said, "What do you mean? Anyway you have beaten me so many times! My bones hurt at so many places from the beatings. Moreover you do not have any reason in this moment for beating me. I have not said a single thing, so there is no question of anything being wrong."

The master said, "You don't understand. When you return I shall no longer be able to beat you, because the hour is fast approaching... this is my last chance. If I leave you unbeaten this time, there will be no next time. When you return there will be no possibility left to beat you anymore, there will be no reason."

The moment comes within when the unstruck sound resounds, when the flute begins to play in the reverse way. Until this happens you had always thought that you are the doer, but now you understand that you are the instrument. Up to now you had thought that you sang the songs, now you know that the songs are sung through you. Up to now you had thought that *you* are, now you know that you are not, it is *he* who is, it is God who is. Everything inverts.

Kabir's ulatbansis could very well have been used like koans, but the Hindus missed; they could not make use of them. Had Kabir been born in Japan he would have ranked with the greatest of the awakened ones in the tradition of the Zen masters. The sole outcome of his having been born in India is that idiots in universities write Ph. D. theses on him, that is all. He is of no other use. The number of doctorates earned on Kabir is much higher than on anybody else, because a doctorate can be earned on each and every word of Kabir -- and the man himself was illiterate!

So you can see how far goes the intelligence of the educated ones: they are getting Ph. D's. by writing on a noneducated one! And then they become great scholars. Kabir would never have been able to get a Ph. D. Indeed, nobody would even have allowed him into the university. Out, keep your ulatbansis out, they would have told him. No, no one would have allowed him to even enter the university campus. But nobody stops to consider this, or to ponder over the fact that in India alone there are hundreds of Ph. D.'s who owe their doctorates to Kabir. Great pundits!

It is interesting to note that someone who could have transformed lives is used merely for attaining degrees. One who could have turned you into a Kabir helps you merely to be a professor in some university. You get a doctorate, some decoration in the name of degrees gets added to your name, your name gets published here and there. These people earning their Ph. D. by writing on the ulatbansis have no taste of the ulatbansi experience.

Kabir is one of the truly blessed individuals of this country, a remarkable being in many ways. Buddha and Mahavira are princes, highly cultured; what they got to know, what they got to be, they had all kinds of resources to help them to it. They had the best teachers, they lived on the best food and in the best environment, under the most favorable conditions.

Kabir comes from a simple, rustic background. There was no question of a kingdom for him, even his parents are not clearly known. It is not even clear whether he was a Hindu or a Mohammedan. He was an orphan, a beggar on the street. This small baby who was found by the roadside, he later became Kabir. No one knows who his parents were, where he came from -- he is just a vagabond! No facilities, no amenities, no way for him to get bored with the world....

For Buddha, yes, the possibility to be bored is there. When there is plenty of everything a boredom sets in, when the most beautiful women of all types are available, a detachment comes over you. So it is no speciality of Buddha, anybody in his place will get bored. In fact anybody who gets the luxuries that Buddha had, what else can happen to him except boredom? Buddha's father made sure to gather all the most beautiful women for his son, and the beautiful women became meaningless to him... because whatever one has enjoyed, whatever is freely available, becomes useless. The fascination with the beautiful women is caused by their unavailability. All the beauties of womanhood were there for Buddha, so naturally he lost interest. All the wealth he could ever desire was his, and it ceased to have any attraction for him. A kingdom was already there for him, so what was there left for him to achieve?

So if Buddha turned away from the world, it is very natural, very logical. Kabir had nothing, yet he turned away from the world. This is beyond logic. It needs a great genius of rare brilliance for it to happen. When there is no abundance of things to bore one and yet one gets bored, he has a deep capacity to see. When there is no wealth available to you and you come to see the fruitlessness of wealth, it needs a great

insight for it. If a beggar renounces the world, it can only mean that he has such clear vision that he can see even through that which is not his experience -- he can recognize that too. He could see through and through. Kabir came from the lowest class, from a background where revolution never happens. This is why Kabir is so unequaled.

Kabir can be compared with neither Buddha nor Mahavira, he can only be compared with Christ. The quality of rebellious individuality is the same in both of them. But India just swallowed him up. The reason is that the tradition of the pundits is so age old in India that the moment truth is born somewhere, the pundits pounce and grab hold of it. And the moment truth is in the hands of a pundit he corrupts it, he draws out of it some totally different meanings which have no connection at all. Kabir got caught by the pundits; pundits got busy interpreting his ulatbansis. No tradition of seekers could be formed after Kabir, rather a tradition of pundits has emerged.

The phenomenon has been missed; otherwise a similarly vast revolution could have been born through Kabir as the one that sprang from Jesus Christ. Both men are equally uneducated: Kabir was a weaver, and Jesus a carpenter -- and ulatbansis are present in the sayings of both of them. Jesus says, "Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth." These are the beatitudes of Jesus, these are his ulatbansis. The narrative style may be different, but whenever any mystic has experienced something his sayings are always paradoxical.

Whenever you come across a paradox, an ulatbansi, a koan, stop there. Don't be in a hurry to move on from there, because this is the place you can find some ray of truth. But whenever it looks like a well groomed and cleared out garden, so much so that it contains not a single dead leaf, run away from that place as fast as you can, because here lives a pundit, not a sage.

BELOVED OSHO,
THERE IS A SAYING IN SANSKRIT: ATI PARICHAYAT AVAGYO -- TOO MUCH ACQUAINTANCE WITH THE THINGS, PEOPLE AND EVENTS OF THIS WORLD BRINGS BOREDOM. BUT IN SO MUCH ACQUAINTANCE WITH YOU NOT ONLY THE BOREDOM DOES NOT SET IN BUT EVEN THE ACQUAINTANCE DOES NOT SEEM TO HAPPEN. ON THE CONTRARY, THE FEELING OF KNOWING YOU LESS AND LESS GROWS. WHAT IS THIS MYSTERY?

It is ulatbansi! As the acquaintance grows, boredom sets in; that is the law of the world. They grow in the same proportion, because acquaintance means no more curiosity -- whatever was worth knowing has become known. Acquaintance means, now nothing remains to be sought after, all is familiarized. So the race of the mind in the name of search, curiosity, eagerness, is demolished. This is what boredom means, that there is now no activity left with which the mind can keep itself occupied. This is the law of the world. And wherever something contrary is happening, you can be sure it is some phenomenon of beyond the world.

If your eagerness and curiosity also grow along with your familiarity with someone -- the more familiar you get the more attraction you feel, and the more you know the person the more reveals itself to be explored -- then this is the kind of person we call one who has attained to buddhahood, to nirvana, to liberation. You will never be able to exhaust such a person. And if you can, then he is also nothing but part of the world. You will never be able to come so close to such a person that there is no closer to come. The closer you come, more doors keep on opening, and there is no end to these doors. As you come closer, you will find that something more is always calling, something more has appeared for exploration -- and this never comes to an end.

So even if you can have a buddha for eternity, you will never become bored. Near a buddha there simply is no way to get bored, because the buddha has no limits that you can reach. If you keep a distance perhaps you may see limits, but as you come closer the limits will disappear and the limitless will manifest. A moment will come in which you can disappear, in which you can become part of the buddha's limitlessness, but you can never become bored.

Call this love, if you like, or meditation, or prayer -- where you never get bored and no amount of familiarity can be too much, where excess just does not exist.

There is a sutra in Buddhist scriptures that says excess of meditation is not possible. You cannot say that you meditated too much; there is no such state as excessive meditation. Meditation is always less than enough; no matter how much you meditate, it is less. Excess is simply impossible.

You are with me. If I am creating a world around me, then you will get bored -- if not today then tomorrow. If what I am giving you is of this world, then at some point you will become bored. But if what I am giving you comes from the beyond, you will never be bored. I may go on speaking to you every day, but if what I speak comes from the void, it will create only the void in you too. If what I speak arises out of the infinite, it will give birth only to the infinite in you too. Near me, by and by you will become like me.

There is no way for boredom to happen in satsang -- in sitting in communion with the master -- there is no excess, no matter how much you sit in communion. Drink any amount of nectar, there will be no end to your thirst. You will never be bored, you will never get satiated. And no matter how much you drink nectar, there is no state where you have drunk more than you need -- it will always be less. This is why we call God *anant*, the endless, and *aseem*, the boundless.

Even in meeting him you will discover that you have not really met; even in being close to him you will discover that you could not be totally close; a distance will always remain to be crossed.

This is why I always say that there is a beginning to spirituality but no end. There is a first step to this journey but there is no last step to it. You never arrive at the destination. The journey is endless. The journey itself is the destination!

Enough for today.

Nowhere To Go But In

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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
YOU HAVE WRITTEN IN A LETTER:
"DO NOT BE IN CONFUSION, DO NOT LOOK BACK. THE DOORS OF THE TEMPLE ARE OPEN WIDE! ONLY AFTER THOUSANDS OF YEARS DOES SUCH AN OPPORTUNITY DESCEND ON THE EARTH, AND KNOW WELL THAT THE DOORS OF THE TEMPLE ARE NOT GOING TO STAY OPEN FOREVER. THE OPPORTUNITY CAN EASILY BE MISSED. THIS IS WHY I AM CALLING YOU OVER AND OVER AGAIN: COME AND ENTER. I AM KNOCKING AT YOUR DOOR AGAIN AND AGAIN. AND I KNOCK BECAUSE IN SOME OTHER LIFE, IN SOME OTHER AGE, I HAD GIVEN THE PROMISE!"
PLEASE KINDLY MAKE THE MEANING OF YOUR MYSTERIOUS DECLARATION CLEAR TO US. ALSO PLEASE TELL US WHY SUCH AN OPPORTUNITY ARISES ONLY AFTER THOUSANDS OF YEARS, AND WHY IT COMES WITH THE COMING OF A BUDDHA AND GOES AWAY WITH HIS GOING. ALSO, WHY CAN WE NOT HEAR THESE WORDS OF A RAMA? WHY ARE WE UNABLE TO SEE HIM? AND FINALLY WHY IS IT THAT WE ARE UNABLE TO ENTER OUR OWN ULTIMATE INNER REFUGE?

A few things will have to be understood. The first is that to attain buddhahood is very difficult. To be awakened is almost to attain the impossible. Total awakening is a phenomenon that does not and cannot happen every day, because there is a deep attraction to the sleep and there is comfort in the sleep. In the sleep there is no responsibility. No matter how great the unhappiness, no matter how much the anguish, they are not felt because of the unconscious state of sleep.

Surgeons are very familiar with this phenomenon. Give the body a shot of morphine or some other anesthetic, and then you are able to endure any amount of pain. Your bones can be sawn off, your legs broken, internal parts of your body taken out, exchanged, but the pain is not felt. Unconsciousness is one way -- the deepest way -- of enduring pain. Numerous are the miseries, and we have discovered a way to endure them, and that is to keep ourselves unaware, unconscious.

As awareness will increase, so will the amount of unhappiness. With growing awareness we feel the prick of the thorn more deeply -- and we are already stabbed with thorns, with thousands of thorns. Buddhahood means the capacity to know the unhappiness of life in its totality; the courage to face all the pain without running away from it; no matter how big the hell in life, encountering it face to face, without turning your back to it. It is through encountering the hell that the doors to heaven open. Those who are not prepared to pass through hell will remain deprived of heaven.

We all want to go to heaven, but the road to heaven passes through hell and we do not want to travel on that road. So we have devised a simple trick: that is, even though we live in hell, at the very gates of hell, we go on dreaming of heaven. Because of those dreams the hell remains hidden, and in order to dream sleep is necessary.

So sleep has two uses: first, it does not let the pain of unhappiness be felt in its totality; secondly, it provides the facility to dream. This is why buddhahood is so difficult to attain. The sleep will have to be broken, and the dreams will be shattered the moment sleep is broken.

We have invested so much in our dreams, we have put so much at stake! Our dreams are the only sweetness of our lives. We have never known any happiness in reality; it is only in the dreams that we get some comfort, the whole treasure of happiness that we know is in our dreams. So when someone talks of shattering our dreams it does not please us. Even in our going to buddhas our motivation is that our dreams may come true. Even if we want liberation, that too is nothing but our last dream; that is our last hope of happiness. So we look for sleep, because in sleep dreams are possible, in sleep the miseries are not felt.

Now and then, maybe once in a thousand years, someone awakens. And whenever a single individual awakens, that door which is usually closed opens, even for those who are still asleep. Here we are so many people: suppose we are all asleep, then who will awaken us? If even one of us wakes up, the door opens up for the awakening of us all, because the one who is awake can awaken the sleeping ones, he can shake them to wake up.

It is another matter that you may still not wake up, you may turn over and go to sleep again, you may turn a deaf ear to it all. The awakened one's calls may get lost in your dreams, or even become part of your dreams. We have become so skilled in dreaming that we have no difficulty assimilating even the external realities into our dreams.

You go to bed at night and set the alarm because it is very urgent for you to be up early in the morning. Morning comes, the alarm goes off, and you start dreaming that bells are ringing in some temple. The sound of the alarm is coming from outside you, but you have taken it as a part of your dream -- and then the alarm is futile. Now you will not wake up, there is no need to -- you have forgotten all about the clock and all about the alarm. What was an external stimulus has now become a part of your internal dream. The mind is indeed wonderful, and its cunningness is great! It will create a dream in which bells are ringing; the sound of bells has been taken in, now there is no reason to wake up.

I have heard about a colonel who retired from military life. He called his orderly, whose name was Rama, and told him that he was to live with him. The colonel lived on his own, he had no wife or children, so he told Rama, "Your only duty will be to wake me up at four a.m. just as you have been doing all these years. For years you have come to me at four in the morning with the words, 'Wake up, sir, it's time for the parade.' All I want you to do from now on is to come to me at four in the morning and say, 'Wake up, sir, it's time for the parade.' And then I'll say to you, 'The parade can go to hell,' and I'll turn over and go back to sleep! This has been my lifelong desire which I have not been able to fulfill up to now. My whole life I wanted to skip the parade but could not do so. Now I am retired, so...."

Such is our mind. It wants to sleep, and when it is time to wake up, then we get even more pleasure from going on sleeping if we are given the chance. Now this colonel is insane, but he represents man truly. Now

he can go on sleeping uninterrupted, there is no need to keep the orderly any more for waking him up at four in the morning. But the real interest is in someone making the effort to wake him up and his turning over and going on sleeping and ignoring him. This satisfaction is not possible even in the natural uninterrupted sleep.

So when buddhahood happens to someone and he comes to shake you up from your sleep, your interest in sleeping actually deepens. You turn over and go on sleeping. Then you turn that buddha also into a part of your dreams. You start dreaming about him, you do not allow him to become your path leading you to awakening. You turn him also into a support to deepen your sleep.

But still the opportunity is there. Gurdjieff used to say, "How can you ever wake up unless someone else awakens you?" Your sleep is so deep that unless someone comes along and shakes you, no external element is going to find its way to you through the barrier of your slumbers. And you are so clever that the possibility is that the man who comes to awaken you, you will pull him too into sleep with yourself.

Still, there is one way, and Gurdjieff used to tell a story to illustrate it which is worth understanding. He used to say that ten people are traveling through a dense forest. They are afraid of the beasts prowling in the jungle, so they all do not go to sleep at the same time; one of the them is awake, and this man does not go to sleep without waking someone else. But at least one is always awake and he protects the rest of the nine who are sleeping, and before going to sleep this man will without fail awaken one of the sleeping ones to replace him. Gurdjieff used to call this schoolwork.

This is the very function of an ashram. It is a place where say one hundred people decide to wake up on their own, but the sleep they are in is deep and on his own one may forget the commitment. Our capacity for forgetting is immense!

I have heard: There was a man who was always forgetting things. No matter how determined he was to remember, he would just forget. So he consulted a psychologist. The psychologist advised him to keep a piece of string handy, and whenever he wanted to remember something, to tie the string around his finger or around his ear or to make a knot in his clothing. So the moment he caught sight of the knot he would be reminded.

Shortly after, the man wanted to remember something, so he found a piece of string and knotted it around his finger as the psychologist had suggested. But the man became even more carefree after tying the thread, because now he thought there is no way to forget. This made him forget even more easily.

At the end of the day the man returned home, had his dinner, and while he was reading the newspaper suddenly he noticed the string around his finger. But try as he might, he could not remember why he had tied the string. Now if one is forgetful one can forget anything -- but this time the man was determined to remember what it was that he had forgotten. "No matter how long it takes," he vowed to himself, "I shall not rest until I have remembered what it was! I shall sit and meditate, and if necessary I shall stay up all night long, but I must remember."

So he sat there in his chair, thinking and pondering and racking his brains until two o'clock in the morning -- and then he remembered. He remembered that he had tied the string round his finger to remind himself to go to bed early that night.

Yes, our capacity for forgetting is tremendous. In our alchemy of turning the truth into dreams we are very skillful.

When someone awakens, a door of possibility opens, an opportunity arises. An awakened one can break our dreams, he can create obstacles for us from just turning over and continuing the sleep. This is why Gurdjieff says that awakening is a collective process, a school's, an ashram's work, a process of a group of friends. To awaken on one's own is very arduous. Thus it was that Buddha pioneered the *maha-sangha* -- the great commune, where thousands of *bhikshus* came together. Even if just a single one of them could wake up, he would become a door to the others' awakening.

With the same purpose, Mahavira founded the organized tradition of *munis*, *sadhus* and *sadhvis*. Hindus established big, well-run ashrams, and the Christians developed precious monasteries. If just one person in the place awakens, he will be useful in awakening others; that single ray will seek to penetrate the darkness of many others living there. Still there is no guarantee that the darkness can be dispelled.

This is why I say that buddhahood happens only once in a while. Then the door opens for a short while. Then if you can stop yourself from turning over and going back to sleep; if you can resist your age-old habit of converting truth into dreams; if you can maintain a little remembrance; if you can see through the deception of what you think in your sleep are gains, and that misery is not destroyed by unconsciousness but only forgotten, you will have to wake up. If life is hell, you will have to see that it is so. It is through that

very vision of hell that your journey towards heaven will begin.

No one has ever reached anywhere by running away from it, and no one has ever been able to falsify the truth by closing their eyes to it. The logic of the ostrich is no logic at all -- the enemy does not disappear because you have buried your head in the sand. The escapists have never attained to any life-fulfillment. One will have to wake up. If there is struggle you will have to face it, if there is suffering you will have to live it. It is through this living and the process of waking up and awareness that you will come to the point where one transcends unhappiness.

To find a buddha is a rare fortune. Even that much good fortune is the result of your striving for many many lives -- if life after life even though you have dreamt you have dreamt of waking up. Life after life you have yearned for liberation -- you could not become liberated, you could not go beyond the world, that is another matter, you could not go beyond the world, but the seed of sannyas has been lying within you. The meaningless keeps hold of you, but once in a while you have seen the futility of it. Just as lightning flashes in a dark night and one gets a glimpse of everything, so have there been at some points of your life journey some flashes when you have seen that everything is meaningless. The meaningful has called you sometimes and this is why you have been able to earn the good fortune to come across a buddha. For many it is not possible to even think of it.

I have heard an ancient Buddhist story. On the day of Buddha's birth, in the same village, a girl was also born. She grew up with Buddha -- she was the same age, had similar life experiences, but she was deeply afraid of him. She avoided the roads that he frequented, and if she suddenly saw him on the road she would run away. Then Buddha renounced the world and left everything. She became even more afraid of him. Even before he became a *bhikshu* her fear of him was great; now she was terrified.

Then one day she happened to be returning from the market at dusk. There was no likelihood of meeting Buddha on that road, and he was not even in her thoughts, but suddenly he was there. Not until she was very close to him did she realize who it was, for she had never taken a good look at him -- it is not possible when there is fear. Then there she was, right in front of him. For the first time she looked at Buddha, and all her fear disappeared, and she was transformed.

Zen masters have always been asking seekers who that woman was. That woman is your shadow. She is not only born with Buddha, she is also born when you are born. Hindus call her maya, illusion. You and your maya never come face to face with each other. Neither does your maya ever take a good look at you nor do you ever look deeply at her. So the game goes on. If in that game you do come face to face with each other, it is not you who will melt away but the maya. It is only the shadow that disappears, not you. Hence the shadow is in fear, it runs away from wherever you are. Even if it follows you, it is only from the back, it never comes in front of you.

What we at present call life is no more than a shadow; there is no truth to be found in it at all. But when you come close to a buddha, to one who has attained buddhahood, you will have to confront your shadow. You will have to look deeply at your maya, the illusions; you will have to come face to face with your dreams. The day you look at your dreams rightly, your sleep will be over. You will avoid -- you will avoid even blessings. Our habit of being miserable has gone so deep that we find ourselves unable to bear ecstasy even if it is coming to us on its own accord.

There is an ancient Sufi story of a man who lived in the capital city of an empire and was known to the emperor. Whatever this man did would go wrong, and everything he undertook was to his loss; misfortune seemed to follow him wherever he went. Out of great curiosity the emperor consulted a fakir. "I have studied this man continuously," he told the fakir, "and there has not been a single hour of good fortune in his life. Is it predestined that he will meet only unhappiness in his life?"

The fakir said, "Ages old is this habit of his of enjoying unhappiness. He has perfected this through the effort of many lives."

This did not appeal to the emperor. He said, "I don't agree. I think that the reason this fellow's life is the way it is, is because he never found the right situation, the right company, the right milieu.

The fakir said, "Let us then experiment and see."

So one day the emperor arranged for a large pot of gold coins and precious jewels to be left on the road on which this man used to pass every evening. The place he chose to leave the pot of treasure was on a bridge over a river, and the public and the guards were alerted to make sure that no one but this man should be allowed to touch the pot or its contents. Only this man of ill fortune was to be allowed to pick up the treasure and take it away with him. He was to be regarded as the owner of the precious pot.

What happened was very strange! The fakir and the emperor both stood at the other end of the bridge to

watch. They saw the man approaching, and the emperor's heart was beating fast -- a matter of great principle was about to be resolved concerning man's nature and destiny. The emperor thought that anything can be achieved by man's effort and now for this man nothing much needs to be done. All that was needed was that the man pick up the pot full of immense treasures which was right in the middle of his path, carry it away -- no one is going to object to him -- and become super rich.

But as the man came closer, the emperor was astonished because the poor man was walking with closed eyes. He bumped into the pot, which fell over spilling some of the treasure out with a jingling noise. But the man avoiding the object he had bumped into, and kept walking steadily across the bridge with eyes still closed. As the man reached the other end of the bridge, the emperor, unable to restrain himself anymore, caught hold of the man and shouted at him, "You fool! Why have you got your eyes closed?"

The man replied, "All my life I have walked across this bridge with my eyes open, and today I suddenly decided to see whether I could walk across it with my eyes closed -- and I can! There was only one moment when I bumped into something, but otherwise it was easy. Now I know that it would be alright even if I were to go blind!"

The fakir said, "Look! Even if a buddha stands in your path, you may bump into him but you will pass him by. Then you will boast that you could even have walked past him. That will certainly be the day you have taken some stupid decision like this: I want to see if I can pass by this place with my eyes closed."

This is why I say that to miss is very easy. The opportunity is rare, and to miss it is very easy. These are two apparently opposite extremes, but if you understand them in the right perspective, the situation reverses; then to miss the opportunity is not so easy and to meet buddhahood is not so difficult. If you can understand the two things rightly, perhaps you may come across buddhas every day on the way. And if you meet a buddha even once, you will enter the door right away -- there is no reason for such a person to miss it.

I am taking you into all these experiments with meditation so that it becomes possible for you to recognize the buddha when the meeting happens; so that you do not turn your back on the door when it opens; so that you won't miss even if the door opens only for a single moment. Meditation will help you to recognize the master. Now this is a puzzle, because normally we approach the master in order to learn meditation. But I am telling you, without meditation you will never be able to recognize the master. Where will you look? Only meditation will make you capable of seeing the master. If you go to recognize the master through your thinking, you will miss.

Many people come to me, and I can clearly see that they are so full of their thoughts that no contact is possible between us; it is as if we are at thousands of miles distance. They have so many thoughts, and they weigh me only on the scales of their thoughts, they try to understand me only through thoughts, and they believe only in what their thoughts say to them.

You have never given a thought to how surrendered you are to your thoughts -- thoughts which have never delivered you anything else except misery. You never doubt your thoughts. People come to me and tell me that they are skeptics or rationalists, that they cannot trust; and I see the extremity of their trust in their own head -- this they never doubt! They have such profound faith in this head of theirs, the head which has never brought them a single drop of happiness, this head where no flowers have ever blossomed, only thorns. And they say they have no place for faith, that they doubt everything, that they think, and that they will not take any decision without thinking about it.

How have you come to this decision that what your head tells you is right? This decision you have certainly taken without any thinking, because anybody who has really thought has first of all abandoned faith in his head. The experience of life -- of countless numbers of lives -- tells you that this head has only made you wander.

Here I am, holding the door wide open, but if you are too full of thoughts you are going to miss. Your head is full of so many layers of thoughts that even the open door will appear to you as closed. After all you will depend on your intellect in order to understand and the falsity will come in; you are bound to devise one trick or the other.

You will understand buddhahood only when you stop thinking -- and that state of nonthinking is meditation. Only in the moment of meditation will the master be recognized; not through thinking, not through logic or calculations, but only by sitting silently, in peace, will he be recognized. Hence the old tradition of keeping silent for the first three or four years of being with a master. No questioning, no attention paid to the mind's frantic activity, keeping it still, just sitting in silence, waiting. It takes three to four years like this before the ages-old wavering of the mind subsides. When the inner turmoil stops, when the mind's race ceases, when the inner marketplace closes down as if for the night, then all goes quiet. This

process we have called *satsang*.

Satsang means going to someone and sitting there with him in silence. And the interesting point about this is that the big question is not whether the man with whom you sit is the right man or a wrong one; sitting silently with him will help you anyway. If he is wrong, you will come to see that he is wrong and you will be free of him. If he is right, you will come to see that he is right and you will enter into him.

Meditation opens the eyes, so there is no need to worry about whether the man with whom you are sitting in silence is right or wrong. It is irrelevant whether he is right or wrong; your sitting in silence is right.

See it this way: if even near the right man you go on thinking, you will miss. It is the thinking that makes you miss. If you sit in silence even near a wrong man, you will attain, because thoughtlessness opens the eyes. You will be able to see that this man is wrong. And remember, the one who is able to see what is wrong, is also able to see what is right. So even from sitting silently with a false master you will not come away emptyhanded. But remain bound up in your thoughts, and even from the true master you will return unfulfilled. Your thoughts are your prisons. No matter how hard I might work on your thoughts, it is not going to make much difference -- you will go on deriving your meanings, imposing your definitions.

Rabindranath Tagore wrote a poem about a great and ancient temple which had stood since time immemorial, and in it was a golden statue of the deity.

One night the high priest dreamt that the deity of the temple would arrive the next day. Such an event had never happened before; down the ages the deity had never visited the temple. The high priest himself could not believe it. Remember, it is the priests who have the least trust.

Ordinarily people think that the priest belongs to the temple, lives in the temple, so he must have the greatest faith, but I can assure you the priest has no faith at all. It is he who does everything for the temple deities -- washing and bathing them, lifting them up and laying them down. At times the statue slips and falls down from his hands, and it is helplessly unable to do anything in self-defense. The priests' observation is that this idol which cannot even protect itself, how can it possibly look after him? He knows the profession from the inside and he has no faith in it. It is the outsiders who have faith, those who do not know the inside secrets of the trade.

So this high priest had no trust in his dream, but still he was in a dilemma about whether to tell it to others or not. The temple was big, with a hundred priests, and he was afraid just in case it was true. "The world is so strange that sometimes even dreams come true," he thought, "and if in this case it turned out to be true, I will be in trouble." So he decided that he had better tell the other priests in spite of the possibility of becoming a laughingstock.

He gathered the priests together, and said to them, "I do not believe in it, it certainly is just a dream, but it is better that I share it with you. In this dream last night I saw our golden deity standing before me and telling me that he would be visiting the temple the following day."

All the priests burst out laughing. "At your age you have gone crazy!" they said. "Have you ever heard of a deity coming to the temple? This is just a dream!"

"Well," said the high priest, "you think it over. I cannot be held responsible anymore. Now you all decide what you want to do about it!"

So the priests considered the matter together. They also arrived at the conclusion that it was better to heed the dream, just to be on the safe side. "After all," they said, "even dreams sometimes come true. When all truths are like dreams, sometimes dreams can also become a truth. And what harm can there be in making preparations, even though we know that he is not going to come -- that no God ever comes? Still, let us prepare."

The temple was thoroughly washed and cleaned, the holy ornaments polished and decorated, the candles and lamps were lit, and the trays of sweet offerings set out. Then, full of doubt, the priests waited. But is there any waiting possible in doubt? They all knew that no one was to come, but still they decided to cook good food and sweet dishes. "If the God does not turn up, so what," they thought; "we will certainly have a good feast."

Then the evening came and went, the sun disappeared over the horizon, and they speculated: "Who will come now? If God was to come, he would come during the daytime. Why should he come at night?"

Then as night fell, they decided to shut the doors of the temple -- enough is enough! They shut the temple doors, fed themselves on the food they had prepared for God, turned off the lamps, and making sure that everything was put away neatly they began to ridicule themselves: "What kind of men are we? We spend the whole day washing and cleaning and preparing a feast -- and for what? It was all in vain! How

crazy are we, to listen to such dreams!" Then they went to bed.

Later that night, God's chariot arrived, its sounds were heard at the temple doors. The high priest, who was half asleep, half awake, felt that the deity has come. He shouted, "Does anybody hear the sound of the chariot at the gate?"

The other priests were angry to be disturbed yet again by the high priest. The whole day had been a hard work for them all, and now the high priest would not even let them sleep in peace. "Stop this nonsense!" they shouted back at him. "Is there something wrong with you? There is no chariot anywhere; what you hear is the rumblings of thunder!" And they went back to sleep.

Outside someone descended from the chariot, climbed the temple steps, and knocked on the doors. One of the priests heard the sound of the knocking and wondered.... The doubt was there anyway, the divided mind was arguing, "Maybe, who knows, the dream may yet be true."

Then another priest mumbled in his sleep, "Someone seems to be knocking."

The disturbance awoke the high priest again, and he chided the others, "This is really too much! Not only am I caught up by my dream, but all of you too! All you can hear is the wind hitting the door. Who is going to knock on the temple door in the middle of the night? Is God a thief that he would come in the middle of the night? He descends under the bright sun, in the full light, in the marketplace where everyone can see him. Enough of this disturbance! Now whatever happens you are not going to create a fuss. Just go back to sleep and let the rest of us sleep too."

In the morning the grief of the priests was great when they arose and opened the temple doors and they saw in the roadway the marks of the chariot wheels. And someone had come up the temple steps, his footprints were there -- but now there was nothing they could do except cry and weep. They had missed the opportunity.

Rabindranath gave this poem the title, The Missed Opportunity. The deity came, but the priests were asleep.

When I say I am knocking on your doors, if you are full of thoughts I can hear that you are interpreting: "It is just a rumble of thunder," or: "It is just a strong wind blowing," or: "It is just some illusion."

One young man came to me and said, "All that you say appeals to me very much. I am a psychology student and I like what you say so much that I start wondering if I am just hypnotized with you, if you have just hypnotized me! " Now his mind is telling him to run away from here, there is danger of being hypnotized here, and certainly there is nothing religious about hypnosis.

You listen to the points I make, if you are logical your mind says, "Yes, there is great logic in these points. But so what? Words are words, what am I going to do with these words? Eat them for dinner? Wear them as clothes? Use them as a shelter when it rains? Don't get hung up on the words! Don't astray from the realities of life."

Just two days ago a young sannyasin girl came to me and said, "My father is very worried. He says, 'How long are you going to go on with this meditation and sannyas? It's enough now, just go back and be a normal person again, live the way everyone else is living.'"

The way everyone else lives is what we mean by normal. Mad though their way of life may be, but the way everyone lives seem to be normal. Certainly when I knock on your door I am calling you to be something abnormal. I am beckoning you towards a life that others are not living, that you will live, that will be unique, new, unknown. It needs courage.

The mind persuades you. And until you can free yourself from this persuasion, until you can go beyond this persuasion, this circle will go on revolving through countless lifetimes. Don't interpret, simply look at the facts. Don't be lazy. It is already late enough; wake up! It is morning!

But for those who are asleep the night continues. Only those who are awake can see that the morning has come. And whatsoever I am saying to you, my emphasis is not on what I am saying, it is rather on shaking you, stirring you so that your sleep is broken. So many times I have to use what psychologists call shock treatment.... When someone is gone into extreme insanity, only the administration of electric shocks brings him back into sanity.

You too need strong electric shocks. Hence, many times I say things that give you a jolt, a shock. And this process that I have been calling meditation is exactly electric shock treatment. It will create so many tremors in you that you will become an earthquake -- and not until you are an earthquake will you break out of your sleep.

I have heard: One morning a man was being told by his wife how incredible a thunderstorm it was in the night... great rumblings of clouds, flashing lightning and thunderbolts. Several people had died -- and then

the earthquake to top it all.

The man said, "With all this going on, why didn't you wake me up? I would have liked to have seen it too!"

Some people can absorb even electric shocks; it does not wake them up. They need higher voltage. If you agree I will give you as high a voltage as you need. But even to make you agree I have to start slowly and with lower voltages; otherwise you would run away!

Zen masters walk around among their meditating disciples with their Zen sticks. If the master sees that a disciple is dozing -- and it is quite natural to doze off when you are sitting in meditation for seven or eight hours continuously in one posture -- he gives him a hit with the stick. But many times it has happened that the master's hit has awoken the disciple not only from his dozing, but from his great sleep. Many times the hit has been the moment of enlightenment.

When stories from the Zen tradition were first translated and made available in Western languages, many Westerners simply could not believe them: How is it possible that someone hits you with a stick on your head and you attain enlightenment? Is enlightenment so easy? And what relationship does enlightenment have with the hit of a staff? One attains to enlightenment through studying the Bible, the Koran, the Gita. How can it be attained through being hit on the head? And these stories of the Zen monks are very strange -- that he throws a disciple out of the window and the disciple becomes enlightened the moment he hits the ground! Or the disciple is just entering a room, his hand is on the door, the master slams the disciple's fingers shut in the door -- and in that moment the disciple attains to enlightenment.

There is a famous story about the Zen master, Bokuju. When he spoke he was in the habit of raising one finger. This raised finger was a symbol of *advait* -- nonduality. His disciples even joked about it behind his back; in their discussions they would raise a finger. All that was fine, it was innocent. There was a small boy in the service of the master -- bringing tea or water for him, arranging his sitting mat and so on. This boy had become an expert in raising the finger and imitating Bokuju. He would sit behind Bokuju while he was speaking, and when Bokuju raised his finger, he would raise one finger in imitation of the master. There he would raise one finger and gesticulate with it as though he was preaching to people.

Bokuju knew it all, because even that which happens at the back of a buddha is right in front of his eyes. There is no way to hide anything from him. And even if you think you have managed to hide from him, it is only because the buddha is choosing to keep you from knowing that he knows, that's all.

One day Bokuju was talking, and the boy was sitting behind him as usual. As Bokuju raised his finger, so the boy raised his. In one moment Bokuju took a knife from his pocket, turned, and sliced off the boy's raised finger! Everyone present was thrown into a state of shock. People were very afraid -- and the boy jumped up screaming as his finger fell off and the blood began to gush.

Bokuju caught hold of the boy, pulled him in front of him, and burst out laughing. At this the boy was at a loss -- he did not know whether to laugh or cry. For a moment he forgot that his finger had just been cut off. Then Bokuju raised his finger and asked the boy to do the same. The boy raised his missing finger, and it is said that in that moment he became enlightened!

These stories are very strange, defy all understanding, and may even seem very harsh. This Bokuju looks very wicked, to have cut off a boy's finger. But the shock of a finger getting chopped-off can break the sleep. And if a chopped off finger is the price one has to pay for shattering the sleep, it is well worth it! But only a Bokuju knows when is the right moment that it can happen. Only he knows when the layer of sleep is quite thin, when there is just slightest duality which will shatter in the shock. So the Zen master hits only when the layer of sleep is very thin; otherwise you will absorb even the shock. The finger will be gone but no one will wake up.

All meditation techniques are techniques to shake you, to jolt you awake. And I am always waiting for that moment when your layer will be so thin that just the merest indication will shatter it. And if you are able to open your eyes and look even once, the matter is over.

My speaking to you is nothing but persuading you, getting you to agree to a journey which is utterly unfamiliar to you, to a journey where you have no idea of the destination; where it is possible you may get lost, or it is also possible you may reach the destination. I am taking you in search of such a treasure which you have no idea of, and you will have to travel leaving that behind which *you* call treasure; hence your attachment is understandable. Every now and then you turn around and look back -- it is natural. That you want to take along with you very carefully even that which is worthless *is* natural.

Your sleep is natural, my shaking you is natural. I know it is difficult for your sleep to come to an end, but I also know that it can come to an end in a single moment. I am in search of the right moment to knock

at your door. If you keep on coming to me, if you prove to be stubborn, do not run away in the middle, how long will you be able to go on thinking? You will get tired of it; slowly slowly you will stop thinking. And when you stop thinking, your dreams will also drop. Any moment, when I find you are just sitting, you are not thinking, there are no thought waves clouding inside you -- a slight hit in that moment, a slight knocking, a soft gush of wind, even a dry leaf falling is enough and you will be awake.

You open your eyes and look just once, and the whole world turns different for you. You can never go back and be the same again. And this too is true that I am not going to be here forever, so you can miss the opportunity. You should not be too carefree, because this too usually deepens the sleep. You should be aware that any moment this door may close, so there should be no slackening of your intensity. You may lose me without having found. There is no way to loose me once you have found, but you may loose me without having found. This door may close before you have noticed it. You should keep this in mind so that you don't fall back to sleep without a care. At the moment the door is open. If you are peaceful you can see it, if you are silent you can enter.

The entire arrangement here is for just one thing: how to bring about your dissolution. The scriptures say that the master is death; that the master is he who becomes your death, and beyond that death is life eternal. Only the one who dissolves will attain to that life. So many times I may appear to you as your enemy also. I shatter your concepts; it is a device to kill you. I annihilate your thoughts; it is a device to kill you. I shatter your calculations of right and wrong; that too is a device to kill you. I not only change the color of your clothes, I not only change your name, I want to change your whole being; this too is a device to kill you. You have to be annihilated.

The moment you disappear, the divine appears within you then and there. You are a seed; if you dissolve, the sprout will shoot out. But you are clinging to the shell of the seed, you think perhaps it is your very life; if this is lost, you are lost. But the shell of the seed is not your life, your life is hidden within it; if the shell breaks, the seed will sprout. The shell is dead, the sprout will be alive. And don't be afraid of losing one seed; when you have become a tree, millions of seeds will sprout from you! But how to explain this to the seed? -- it is afraid of breaking.

Recently I was reading a book called The Secret Life of Plants. It is a remarkable book from the West which has just been published. It seems that the work that was pioneered by Sir Jagdish Chandra Basu is about to reach its climax in the West, with the revelation that plants have feelings just like people.

Just try this simple experiment and you will understand what I mean. Take three flower pots, and put an equal amount of the same soil and same manure in each. Then put in each one an equal number of seeds of any seasonal flower which comes to its blooming soon, say within five or six weeks. Make sure that the quantity and quality of seeds sown is identical for all three pots, and then mark the pots each with plus, minus and zero signs respectively, and keep them away from each other.

Now, for at least fifteen minutes each day, you go to the pot marked positive, and you talk very lovingly to the seeds: "Don't be afraid," you tell them. "Break, dissolve into the soil! You need not fear, soon you will sprout and a greater life will manifest. The open skies are ready to welcome you. There is nothing to fear -- the sun awaits you."

At first all this may seem crazy to you, but don't be worried, very soon your madness will bring results! Keep the pots at a distance of at least eight to ten feet from each other, so the suggestions given to the seeds of one pot are not heard by the seeds of the other pots. Just go on telling the positive seeds to have courage, to break open, to let the sprouting happen. Tell them, "I am here with you, and all is ready to welcome you!"

To the seeds in the pot marked negative you give food and water and sun and shade exactly the same as you do for the positive seeds. The only difference is that you talk to them differently. You talk negatively, and you say, "Don't bother to break open. You will die and there is going to be no sprouting, and for months the sun is hidden and the skies have prepared no welcome for you. Unnecessarily you will be in trouble, you will suffer and die. So look after yourselves and protect yourselves...."

And to the pot marked zero you give no suggestions -- you don't talk to the seeds in this pot at all.

Within four or five weeks you will see some big differences among the three pots. The seeds which you have welcomed will be the first to break open, and their shoots will grow fast. The second to sprout will be the seeds in the pot marked zero -- the seeds to whom you gave no suggestions at all. But they will take a longer time to sprout, their shoots will be smaller, lacking the joy and enthusiasm visible in the positive pot. And from the pot to which you gave only negative suggestions there will be virtually no sprouting at all. Even if one or two sprouts appear, they will be sickly and will be dead soon. You can do this little experiment yourselves and see.

I am doing the same on you. I have marked a positive sign on your pot and I am telling you, "Don't be afraid! Break, dissolve! The sun is ready, the sky welcomes you. I am sitting alongside you, don't be afraid. Come, rise and move on!" Even a child starts walking if his father just offers him a finger to hold onto. The child does not know how to walk, but it is his father's finger so he trusts.

And this is all. The master cannot do any more than this. He simply offers you his hand, and soon -- if you can trust -- you start walking. And before long you will find that you don't need the helping hand anymore. In fact, the child wants to let go of his father's hand -- it is natural. "Let me walk on my own," he demands. And the father who really loves his child will let go of the child's hand. He had, in the first place, held the child's hand so that the child can walk. The child was not an excuse for holding the hand; holding the hand was an excuse for the child.

The moment your seed starts breaking, the moment your sprouts start appearing and you no longer need my reassurance, I will withdraw my hand.

The master is quick to free the disciple from himself, but the freedom is only possible when you are willing to be bound in the first place. Otherwise, who will I free? If you were never bound to me, who will I free? If the child never held his father's hand, the question of letting go of it will not arise. But then the child will go on walking on all fours, like an animal.

I knock on your door, I reassure you and lead you out of fear and into trust that all that you will leave behind is rubbish and what you will gain is a treasure.

BELOVED OSHO,
YESTERDAY YOU EXPLAINED THAT DUALITY IS THE VERY NATURE OF THE MIND, AND THAT HERE THE OPPOSITE IS ALWAYS PRESENT. IT SEEMS THEN SURRENDER IS IMPOSSIBLE, BECAUSE IN SURRENDER TOO DOUBT, DISTRUST AND HATE WILL BE PRESENT. AND WE ARE NOTHING BUT MIND! HOW THEN CAN SURRENDER BEYOND DUALITY HAPPEN? OR IS IT THAT THE NECTAR OF SURRENDER SHOWERS SOMEWHERE BEYOND THE MIND AND ITS DROPLETS FILTERING THROUGH TRANSFORM THE MIND? PLEASE EXPLAIN.

Certainly, mind is duality. Mind cannot be total in anything, it will always be fragmented. When you love, it is part love and part hate. When you trust, it is part trust and part distrust. In your faith, half will be your doubt. Then what to do? How is one to surrender? Surrender the distrust as well! Don't offer only your trust, offer your distrust too! Don't say to the master, "I offer you only my trust"; tell him, "I am also offering you my lack of trust, my doubt. Now you take care of both my trust and my doubt. I *will* doubt, because it is in the very nature of my mind. But I am offering this doubt at your feet."

Tertullian was a famous Christian mystic, and every day he used to say a prayer to God that is worth understanding. Each morning he would pray: "I believe in you. Now you help my disbelief."

Doubt is there, and you will find yourself in trouble if you deny it. If you try to hide it you will create difficulties for yourself. If you try to convince yourself "No, I have learned to trust totally; now there is no element of distrust in me," when in fact there is distrust, a trap will be created.

You have to understand yourself thoroughly. Trust and distrust are both there. The good and the evil are both there. The good intentions and the bad intentions *are* there. Offer them both to the feet of the master and say to him, "They are both here; now you take care of them. It is clear that the doubt is also there in me, but I offer that too to you, and now you are responsible!"

If you are able to offer your doubt also, a new trust will be born in you that is beyond duality, because now you are not hiding the bad. And why do we hide the bad? We hide it because we don't want anybody to know that there is any bad in us. But if you hide from the master, then you did not expose yourself totally -- you concealed the ugliness and exposed the beauty; you showed what you thought was worth showing and you did not show that what you thought was not worth showing. In doing so you brought your marketplace behavior in with the master.

No, you have to put in front of him not only your flowers but your thorns as well. After all, what will you do with the thorns? The thorns are there, and the master knows it very well. When you say that your trust is total, that there is no doubt in you at all, the master knows that you are telling a lie. Maybe you don't know that you are telling a lie, but a lie it is -- for it is impossible in itself.

The day you say to the master, "Here is my trust, and here is my doubt, I lay them both at your feet. These are my wounds, and these my joys. I bring them both to you. Now I keep nothing from you, I stand

totally naked before you!" -- then the master knows that you are trustful, sincere. This is authenticity, and this is what it means to be authentic. And only through this authenticity can something valuable happen.

Mind is duality. So whenever you love somebody, tell the person that there is hate also in you. This is the very characteristic of a true lover, that he does not hide, that he reveals everything, that he does not differentiate between the good and evil. He exposes his mind completely and says: "This is my mind! It can give out a sweet fragrance, and it can stink as well. And I cannot assure that it will always give out only fragrance, because at times it stinks. So, sometimes I will doubt, sometimes I will fight against the master, sometimes I will condemn the master -- yes, all this is in me."

If you will let go of both sides as simply as this, you will transcend them both. There is no need at all to create a contradiction between your trust and your distrust; they both belong to you, so go and surrender both of them. If you keep nothing back, if you empty yourself completely, if you drop your duality in its totality and become nondual, that very moment you will find that you have transcended. Now you need neither trust nor distrust.

What happens in such a moment is the real surrender. Now there is no duality left; there are no longer two, there is only one. Now master and disciple no longer remain, now there is no longer the one who surrenders and the one to whom surrender is done; there remains only the happening of surrender. The master is one end the disciple the other, and between them this single expanse, just as there is a single life running between your right hand and your left hand.

A Zen master was on his deathbed. He called his chief disciple and said to him, "Listen: this is the scripture that I inherited from my master, who in turn inherited it from his master. And it has been preserved across seven generations. All that is significant is written in this scripture. The whole essence is contained in it, nothing else is needed. If this single scripture is preserved, the whole of religion is preserved. Guard it more than your life. I am handing it over to you because you are my successor."

The disciple didn't even look at the scripture and he said, "Whatever was worth receiving, I have received without the help of any scripture and whatever was worth knowing, I have come to know without the help of any scripture, so take your scripture with you! What am I going to do with it?"

But the master persisted, "These are my last moments -- don't raise an unnecessary argument. I am handing this over to you for your safekeeping because I trust you. Take it, and don't create trouble in my last moments!"

It was a winter's day and there was a fire burning in the room. The disciple took the scripture with one hand and threw it into the fire. He did not even bother to open it.

The master roared with laughter and said, "Yes, your trust is total! There was nothing in that scripture, it was a blank book. If you had so much as even glanced inside it, it would have meant that you had kept something back from me, that you doubted your knowing, that your attainment is not total yet."

It is a puzzling situation. The master would have been sad had the disciple taken the scripture; the master is happy because the disciple burnt the scripture. The master is trying to experience at the moment of his death whether the disciple had become completely one with him or not. "I know that this scripture is rubbish, so if he has become one with me he too will know it. I know that this scripture is just a blank, so if my disciple is one with me he too will know this. If the disciple is unable to know, it means there is still some hindrance between him and me. In this Zen tradition that scripture had been passed from master to disciple down seven generations, and each disciple had burnt it in his master's presence. The final examination was always the blank book.

Surrender is when the master and the disciple are absolutely one, totally. But when does this happen? When you become utterly naked, when you hide nothing from the master. Hiding in itself has only one meaning, that whoever this person is in front of me, I am in opposition to him, in enmity; there is fear about him, not love. What is there to hide from the master? And you will find no condemnation of you in the master's eyes after he has seen your evil, because he is seeing it even in your hiding it. So it makes no difference, you are unnecessarily showing your cleverness.

Mind is duality. So surrender the duality in its wholeness; surrender the mind, not its parts. Remember, surrendering half and saving half is no surrender at all. It is as though I have a gold coin and I try to give you one side of it and keep the other for me. This way the coin will remain only in my pocket, because the two sides are not going to be separated from each other. All I can do is show you one side and say, "Look, here it is, but then I will put the coin back in my pocket because I have to keep the other side. You will either have to give the whole coin or keep it all; half-half is no way.

Surrender means surrender of the mind. And mind is duality, so it is duality that has to be surrendered

completely, holding nothing back. The total self has to be revealed without any protection. That very moment the master and disciple disappear. The master has already disappeared long ago; in that moment the disciple also disappears -- only one remains. Two ends, but the air between the two is one. The same breeze waves these two leaves now. The two leaves may be separate, but the breeze is one. The two bodies may be separate, but the breeze of consciousness is one.
Enough for today.

Nowhere To Go But In

Chapter #16
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[NOTE: This is a translation from the Hindi discourses: Nahim Ram Bin Thaon. It is being edited for publication, and this version is for reference only.]

BELOVED OSHO,
YOUR WORDS INDICATE THAT THE COMING TEN YEARS ARE GOING TO BE FULL OF CRISIS AND DISASTER, AND ARE GOING TO BE DECISIVE FOR THE HUMAN RACE. YOUR ARRIVAL IS ALSO PERHAPS CONNECTED WITH THE FACT THAT MAN COMES TO MINIMUM HARM FROM THE IMMINENT TRAGEDY, AND MAXIMUM VALUES OF THE CULTURE AND RELIGION ARE SAVED. WOULD YOU PLEASE PROVIDE GUIDANCE TO US IN THIS AREA?

The history of mankind and man's consciousness do not travel in a straight line. In the West the idea prevails that man's evolution is linear; Darwin, Marx and many others share this view, but it is a notion that has no substance to it. The Eastern concept is that the evolution of life is circular, not linear. We are not progressing along a straight line, but moving round in a circle. This seems much more fitting.

A child is born, and with his birth the circle is begun. As he grows up and grows old the death happens at the same point where birth had begun -- the circle is complete. We do not see a straight-line progression in the journey from childhood to old age; it rises to a peak and then gradually descends. In nature the change of seasons follows a circular motion, not a straight line. Summer passes, then it comes again; the winter goes, then it comes again. Each season gives way to the next as though some giant wheel is turning. The sun, the earth, the moon and the stars all travel circular paths.

So the circle seems to be an essential feature of life. Human history too moves in circles: now the heights, now the depths, now the peaks of progress, and now the decline and fall, and so it goes on. But the journey ends where it begins, and it is at such a time, when life takes a leap in the circle, that a crisis happens.
Such a crisis is present today.

To understand this crisis, first two things have to be understood. One, just as life is cyclical, it is also

dialectical -- that is, nothing is singular, its opposite is always present with it. When the East is religious, the West goes intellectual; when the West becomes religious, the East goes intellectual. This East and West divides one wholeness into two parts. The East was religious in the past, today it is turning to intellectuality; the West was intellectual until very recently, and today it is becoming religious.

The greatest search in the West today is for meditation. People are coming from the West to the East in search of meditation, in search of peace. Whether it is possible to realize soul and God seems to have become their most important quest in life. And the people in the East laugh at them! Money is the real thing, and if anyone goes from the East to the West it is in search of science, not religion. People from the East are going West, but in search of universities, science, technology, nuclear physics, and so on. People from the West are coming East in the search of soul and the divine. Now this is a unique phenomenon that the West is willing to sit at the feet of the East if it can have religion, and the East is willing to sit at the feet of the West if it can have wealth!

It is a time of crisis, where the rotating wheel is ready to take a one hundred eighty degree turn. All that was up will come down, and all that was down will go up. All the values will be reversed: the spokes of the wheel that were up will go down and the ones that were down will come up. This is the hour of crisis. In it, all the old structures will go topsy-turvy and chaos will intensify. Such a chaos has already appeared. In it, all criteria of morality will crumble, all old concepts will be destroyed. What will happen to all the systems we have established up till now is just as if an earthquake comes and flat land turns into craters, hills turn flat and lakes into hills. In this last phase of the twentieth century, enormous dreadful changes are to take place.

And what is the real crisis? It is that the deep, essential treasure that the East has, it may lose it -- it is losing it. No matter how often you may recite the Gita every day, its value in your heart is lost. You may be going in search of a master, but it is to find health, to achieve success, to get the position in life you covet, to win the elections, and so on.

Two days ago a friend came here to see me. He said, "I had big businesses, but my eyes gradually became weaker and now I have lost them completely. As a result, I had to move away from my business. Will you please do something so that I can see again."

The man was over sixty. I said to him, "Now you should search for the inner eye. You can thank God your outer eyes are closed; now the whole energy can turn inwards. The energy that was looking out can now look in!"

But he did not like the idea. It was obvious from the expression on his face that he had not come to hear such things. I said to him, "Forget the business! You have made enough from it -- enough for the rest of your life. What will you get by earning more?"

"No," he replied, "it was a big business, and I had to hand it over to others."

Now even if the others ruined the business, it would not make any difference to this man. He has plenty; he can live well whatever happens to the business. He would listen to what I was saying but he did not even once nod in agreement. As he was leaving he said again, "Just give me your blessings that I shall be able to return to my business" -- as though the business is his very soul! Now, what does he want to achieve through businesses?

This is the situation of the East. Even when we go to a master, it is in search of things for which we should not go to a master at all. This is why millions gather around so-called masters who have miracle-making tricks. If a man can produce ashes out of thin air, thousands of people gather around him. They are convinced that if they can win his favor, he can make anything happen for them. After all, he makes miracles! Understand this well: when people start to gather around miracle workers, it is a sure sign that religion has been uprooted from their hearts. After all, what connection has religion with miracles?

Lin Chi was a Zen master. One day he was talking among his disciples when a man suddenly interrupted him: "Enough of words," said the man, "do you have any miracles to perform? I also had a master; he is no more, but he certainly was a man of religion. He used to stand on one bank of a river with a pen in his hand, while I stood on the other bank half a mile away holding a piece of paper. And he would use that pen to write on the paper I was holding! Now you, if you can, show me a miracle as wondrous as this!"

Lin Chi said, "Among us you will find no such miracles. We know only one miracle, and that is that we are content. Yes, this is our single miracle -- contentment! The only miracle we can offer is that whoever joins us also becomes content."

It is very unlikely that the man understood. How could contentment be regarded as a miracle? But I also tell you, contentment is the only miracle. And the East is all discontent -- with whatever wealth it has, with

whatever position and prestige it has, the East is discontented. India has also tested its atom bomb, and the whole Indian mind is so joyous, so happy as if this is some great achievement. You don't stop to consider the fact that even if you have nuclear energy, you will still remain a third-rate power in the world. You will still be only number six, you can never be the first among the nuclear powers; you will always be at the back of the line, a hanger on. What is there to be so pleased about?

But in the field where you can rank first, you are losing your standing. The field where no one in the world can compete with you, the place where India's tradition of thousands of years of work has put you -- you are losing your ground there. You are standing in a queue at sixth place, and you think it is something great! Do you think India can ever surpass America or Japan in material wealth? There you will always remain a beggar. Even the atomic explosion you have carried out is borrowed, and based on foreign aid. Tomorrow, if the foreign aid ceases, your nuclear program will come to a standstill. And it is utterly idiotic -- it is like a poor man selling his house to celebrate Diwali, the festival of lights, who sets off a few fireworks and is very pleased. The children in his house are dying of hunger and outside the house he has arranged a show of fireworks. These atomic explosions are mere fireworks but that is where our interests lie today.

We are eager for money, power, prestige, and when Westerners come to the East in search of religion, we laugh at them thinking they have gone mad. "What is wrong with them?" we want to know. In the West there is a different kind of worry: people arrive from the East to become engineers, doctors, nuclear physicists in the West, and the Westerners wonder: "So, their search is also for the materialistic!" And they feel disappointed: "What can we get from these people who are running to get help from us -- who have no food and shelter, whose minds are set only on material desires?"

This is the crisis -- that the East is losing what it has gathered over so many centuries, and the West is anxious to find that of which it has come to know only in the past few centuries. So what is the crisis in it? The crisis is that what the East already has will be lost and the West will have to start from ABC. This is a serious crisis, because it takes millions of years for religion to come to maturity.

Religion is no ordinary thing.

There are certain seasonal seeds which can be sown, just as it happens, and soon they start sprouting. The plant may mature in two weeks, the flowers may bloom in four weeks, and then maybe in eight weeks its life is over. All flowers of materialism are seasonal flowers. But religion is not a seasonal flower; it takes thousands of years for the seed of religion to sprout. Hundreds of buddhas are born and gone before the seed of religion sprouts; it is not a one-day affair that you will accomplish today. A very, very long experiment is able to transform consciousness just a little bit. So if at all the East has a little potential of religion, the hands of Mahavira, Buddha, Krishna, and Rama have contributed to it.

There is another point, which is that science can be given birth by even ordinary people; it requires no special soul for this just technical know-how is needed. And for this even soul is not needed, a computer will do it! No Einstein is necessary for the discoveries of the future. Just feed the computer with the appropriate information and it will discover all your new principles for you. Einstein is redundant! All the experimenting, all the inventing, can be done by computers, machines. Actually even now this is the case; your brain that discovers science is purely a mechanical part of your body -- a biocomputer.

But religion is your consciousness. Until there is a purity like that of Buddha, until there is an innocence like that of Mahavira, until there is a dancing heart rooted in self-realization like that of Krishna, you do not get even a glimpse of it. Scientific discoveries are made even walking on the plains, but for religion you have to touch the peaks of Everest; only then you attain it.

It takes thousands of years before the seed of religion goes deep enough and sprouts. And the experiment that was carried out in India was such that it not only sprouted, it flowered too. And you are ready to lose that immense treasure of flowers. And you will lose it, because you don't see anything in it, you have turned your back on it. You no longer see any meaning in it. And the West will have to start from ABC. If it starts on the journey of religion the West will have to start from the point where we started some five thousand years ago, at the time of the Vedas. And for the West to come to the point we reached it will take another five thousand years. But in the meantime the survival of man will become impossible.

This is why I say that there is a great responsibility in India's hands which is that what we have discovered -- the clues, the laws, the methods of entering human consciousness that we developed -- even if you want to abandon them, hand them over to someone before doing so. That is the least you must do. But remember, you can only hand over that which has happened within you. We can present the Gita to the West, but it will soon be rubbish, because the song itself is not in the Gita. There are words in the Gita, but

these have already been translated into most of the Western languages. That is not going to solve anything. But how can we give that which was in Krishna? The Gita is only the shadow of that, just an echo; how can we hand over that which had happened within Krishna? That can be transmitted only if Krishna goes on happening within us.

And this is my intention -- that a meditator is born within you. If India can give birth to even a few dozen meditators, who have the same light as that of Buddha's wisdom, then there is no harm. The question is not that religion should survive in India or in the West -- no, that is not the issue. The question is whether it will survive. On which soil the temple will be erected is not the issue -- all soil is alike. But you are ruining the temple. Even if Westerners carried it away, all they would find in their hands is the bricks and the cement, the ruin, the broken pieces. And even if the West erects a temple carefully, it will be suitable only for a museum; it won't be of life, it won't be alive. And that is what is happening. That temple will be dead. People will go to the museum and look at it, it will have no purpose more than that; life will have moved out of it.

Here you have a temple which has not fallen down yet. Those who have eyes, they still see it alive. But before long it will have fallen, because you are engaged in demolishing it, you are busy destroying it; you are removing the bricks of this temple and making staircases with it in your house. You have no idea what you are doing! You are selling the very god of the temple and filling your cash box with that money.

There is a reason for all this. Because the fish is born in the ocean, it cannot see the ocean. She is born in it, she is thoroughly acquainted with it; hence she forgets. The same way you are born in a temple, which you are unable to see, and you have forgotten it completely.

My whole effort is to enable you to start seeing that living temple. Either you must become the priest of that temple again -- which is natural for you -- or, if this is impossible, then you have to hand over the temple in alive condition to those in whom the longing for it has arisen, in whom the thirst for it has been born.

Before the temple of religion falls down, either you take charge of it, or the West takes charge of it, but it should not be allowed to crumble and become the showpiece of a museum. Through it the door to the possibility of man's survival will open. The race for money only annihilates, ambition just destroys, and leads in the end to insanity. No one has ever come to contentment through ambition. No matter how great the ambition in which you succeed, each success brings only more discontent. Even an Alexander dies weeping; he seems to have attained nothing, in spite of conquering the world. Only religion brings contentment. Contentment is a miracle. Even a beggar can be contented, while even an Alexander dies full of discontent.

Religion has some mysterious keys which open these doors of the heart that can shower nectar. It is these keys I am calling meditation. Through meditation, only one miracle is going to happen: you will become absolutely contented. But there is no greater mystery than this in the world! There is no greater mystery in the world than that of a person becoming contented.

Think about it. Just imagine for a little while that you have become contented, and what that moment will be like where not a single desire is arising, where your interest is not even in the very next moment, where you are totally here and now, as though all the flowers of the heart have opened and you are filled with their fragrance! And the fragrance is such that a gratitude is welling up within you and you can thank God; you can say that a single breath in this bliss is enough, life is fulfilled. Think about it, imagine this state of absolute gratefulness and fulfillment. A single moment of it and the agony of all your lives together was worth going through. This is why Lin Chi says, "We know only one miracle."

I have a friend who asks me, "Why do you not make ashes appear in your hands? Millions of people will gather." Maybe, but they would all be the wrong people. Millions might come, but they would be the wrong millions. And in the crowd of those millions even the few right ones who are near me will be lost, because the right ones who are with me won't be able to remain in the front row of those millions. That crowd will come in the front, because it will be a crowd of ambition-chasers and madmen. People who flock to the hand that makes ashes appear are mad, they should be in the mad houses -- they are sick. And once you have invited the sick, they will not let the healthy ones stick around.

It is a simple law of economics that counterfeit coins push the real coins out of the currency. If you are carrying a counterfeit one rupee note in your pocket, you want to use that one at the first opportunity and hang on to the real notes. So the false coins push the real coins out of circulation, because nobody uses the real ones if false ones are available. He uses the real ones only when it is not at all possible to use the false ones. And wherever the pretender appears, he pushes the real man in the back because he wants to move

fast, before he is found out.

Religion has no concern with the millions; its concern is only with the few. But remember this, that if even a single person becomes religious unknown rays of peace begin to descend into the lives of millions. Such a person becomes like a sun, giving forth light. Even if a single person becomes contented it creates a crack in the discontented madness of the world. One link in the chain of discontent breaks. Even if just one person becomes a buddha, the degree of madness among all the people is reduced, because a buddha's peace is contagious, buddhahood is contagious.

Even as diseases spread, and one man infected with a disease can infect the whole town with it, so is buddhahood. When even a single person attains to buddhahood, the whole earth changes its way of being. Its whole behavior, its whole way of life -- everything changes. If a buddha passes by your town, even if you were sleeping at the time, you will not remain the same. You cannot remain the same, even if you were asleep in your house at the time of his passing.

India today is a very discontented country, full of grief, and yet Westerners come here and experience peace through being among you. You will be astonished to learn that these travelers when they return to their countries write books and articles saying, "If you want to see man at peace, he is to be found in India."

Now this is very strange! One wonders what kind of peace they must be seeing in you, because there is certainly no peace within you. Nevertheless, so many buddhas have wandered amongst you that some shadow of them is left on you. You yourself are not aware of it. The shadow of the buddhas is left in your bones, in your flesh, in your tissues, without your knowing it, without any effort by you -- in fact, inspite of all your protests. It is like a man passing through a garden unintentionally and his clothes catching the fragrance of the flowers of which he may not be aware at all. It is even possible that he may be unable to smell that fragrance; his nose may be used to stink.

A man fell unconscious on the street. It was a hot day and he got sunstroke. A crowd of people gathered around him, trying to revive him. Someone took his shoe off and put it to the man's nose in the hope that this would bring him round, but to no avail.

The place was a perfume-sellers' market and a nearby shopkeeper hurried to the scene with a very precious perfume in his hand. "Give him this to sniff," he said; "it dispels unconsciousness."

The scent bottle was waved under the man's nose and immediately, even in the depths of his coma, the man began to writhe throwing his arms and legs this way and that as though he was choking.

A man who was standing in the crowd jumped forward and said, "Don't kill him! I know the man, and I know what he needs." The unconscious man was a fisherman and his empty fish basket was lying beside him. This man picked it up. "There are no fish in it now," he said, "but just sprinkle some water into it and the basket will be the perfect thing for him to smell. This fishy smell is perfume to him."

Sure enough, as soon as the fish basket was raised to the fisherman's nose, he took a deep breath, came back to his senses, and shouted, "You idiots, you were killing me!"

A man to whom the smell of fish is perfume will pass through a garden of flowers as though he is passing through a stink. This is exactly how you have passed by the buddhas. But still, without your knowledge and in spite of your opposition, the fragrance of the buddhas has permeated you. It is in your flesh and in your bones, and this is why people coming from the West see peace in you. You don't see it yourselves. They are in search of it, they have set out in search of the buddha, and in you, faintly, they see a ray.

But there is nothing in it for you to be proud about, it is not your virtue. You are unfortunate in the sense that where you could have been a buddha yourself, you are carrying around just a shadow of the buddha. And that shadow too your are ready to sell. If we have a buddha and the West wants to purchase him, we will take an atom bomb and give the buddha in exchange. After all, what can you do with a buddha? You can't fight wars with him, or plough fields, or run factories.

So this is the crisis: that the East has a temple already built which embodies in it the efforts of thousands of buddhas. The West has no such temple. But while the West is in search of it, you are in a coma. So either give this temple alive to the West.... Remember, the temple belongs to the one who is ready to pray; there is no hereditary right over a temple.

There was a church at Jabalpur that had stood closed for a long time. It was the church of a minority group and stood closed now. The priests had left when the British were leaving India and now lived in London. Some local Christians, who do not belong to that particular sect to which the church belonged, came to me to ask for my advice. They said, "We don't have a church. Do you think it would be alright for us to start using this church for our worship?"

I said, "A church belongs to the one who worships in it. So you start using it!"

They opened the lock, and began worshipping in the church. And I came and inaugurated it for them. But neither the police nor the court believes in this logic. I also had to go to court, because the vicar in London claimed that our action in opening the church was illegal -- that we had taken possession of another's wealth.

All I said to the court was, "I know only one thing: a temple, a place of worship, belongs to those who worship in it. Is there any other heredity of a temple? Can you possess a place of worship like a property? Is a temple a piece of real estate? Those who are sitting in London, those who locked this church up, cannot worship here. So which is better: a locked-up temple, or an unlocked temple in which people are worshipping?"

The magistrate said, "We are not here to discuss such tricky things. Our concern is with the law. This estate belongs to somebody else."

I said, "Your concern may be for the law; my concern is for the prayer. So what shall we do now?"

If India cannot look after this temple, then let it be handed over alive to those who are in search of it.

People ask me, "Why is it that so many foreigners are seen with you and so few Indians?" How can I help this? I am handing over the temple to them. The temple is yours, but you have stopped praying in it. And if this was a visible temple, there could be trouble in the courts; but this is an invisible temple and I will hand it over to them. Those who want to worship in it will take it away with them.

All that India has discovered has to reach alive to the West, or else India has to be reawakened, in which case there is no need to send it to the West. But it has to be saved! The heritage of Buddha, Krishna, Mahavira, Rama has to be saved. If it is lost it will again take five thousand years of hard work. To save it is precisely my effort!

BELOVED OSHO,
FOR A FORTNIGHT NOW AND FROM DIFFERENT DIMENSIONS YOU HAVE BEEN EXPANDING FOR US THAT RAMA IS THE ONLY REFUGE, THERE IS NOWHERE TO GO BUT IN, AND WE ARE DEEPLY GRATEFUL TO YOU.
FINALLY, WE BEG YOU ONCE AGAIN TO EXPLAIN TO US SOME MORE IN ORDER THAT WE CAN REMAIN WAKEFUL TO THE DISTINCTION BETWEEN THE ESSENTIAL AND THE NONESSENTIAL, AND OUR EXPERIENCE OF "RAMA IS THE ONLY REFUGE" REMAINS DEEP AND UNDETERRED IN US.

The understanding of the essential from the nonessential is the greatest treasure, but the mind will never be able to make this distinction. The mind itself is nonessential and that is the difficulty. So whatever your mind tells you is essential, you can be sure that it is nonessential. Don't listen to the mind! To not listen to the mind is the greatest asceticism for the seeker.

And whether you ask for it or not, whether you listen to it or not, the mind goes on giving you advice. The mind goes on and on repeating whatever it chooses, whatever it wants, and the trouble is that because of its sheer repetitiveness you listen to it. You are not so wakeful that you can avoid listening to that which is constantly repeated. If someone goes on and on offering you advice and counsel, that counsel eventually becomes your own. And the mind is very skillful in giving counsel! It tells you: This is essential. And what, according to the mind is essential?

Sensual enjoyment is essential; sex, beauty, taste, appearance -- these are of the essence. The mind's essence is bound to the senses: Whatever the senses enjoy, this is the essence. And all sensual pleasures lead you nowhere; they only consume you, they make you empty. All sensual pleasures are like scratching your scabies. If you never had scabies, it is worth experiencing -- somehow create scabies once and go through the experience. One feels great joy in scratching the scabies, and the more you scratch, a kind of sweetness takes you over. It seems as if a peak experience of some great happiness is just around the corner, and then you start scratching even more vigorously -- and suddenly a moment comes when the sweetness turns into bitterness and the whole thing becomes a bloody and painful experience.

Sensual pleasures are all sweetness in the beginning, and all pain in the end. All sensual pleasure is nothing but scratching of the scabies. But even if you have known the scratching, which brought only pain in the end, and blood oozed out leaving a wound behind, still when the scabies will itch again, your hands will be ready to scratch.

It is the mind's trick not to link the beginning with the end, to keep the cause disconnected from the

effect. Mind will never draw the conclusion that the wound that finally appeared was the result of the initial scratching. The mind which comes to this conclusion is bound to move into sannyas. The one who sees that all happinesses turn into sorrows, for him the world has become meaningless. This then is the formula : all happinesses -- all that the mind calls happinesses -- become sorrows in the end. Wherever the mind says there is happiness, unhappiness is born. Yes, superficially there is the resemblance of happiness, but as soon as you dig deeper you find unhappiness.

If you go on listening to the mind as you have been doing for lives upon lives, as you are doing this very moment, then the mind leads you into the rut of the same pleasures you have tried so many times before. But you never make the connection between the beginning and the end. You only have to connect the beginning with the end to see that all pleasures are nothing but sorrows in disguise.

Once you see this, you understand that pleasures are only invitations to unhappiness, brightly painted doors that lead you into hell. But the decoration of the door attracts you so strongly that you immediately enter the hell and are never able to figure out that it is the decorated door that brought you here.

The door to hell has to be gaily decorated and painted, otherwise who will enter? The door to heaven is utterly plain. So if you think that the door to heaven will be decorated you will never find your way to heaven. The gates of heaven are totally clear of decoration; they do not even bear a sign saying, "Welcome to heaven!"- not even this much, it is not needed. In fact it is the unreal that has to advertise, it is unhappiness that has to offer a welcome, it is hell that issues invitations!

There is a ghee -- purified butter -- shop in Varanasi called The Real Pure Ghee Shop, and a sign hangs outside it saying, "Our ghee is real and pure. Anyone proving it impure will be given a cash reward of five thousand rupees at once." And below it in large red letters is written, "Many times such prizes have been given!" This is to say, do not doubt in either way; the ghee is pure and the reward is also guaranteed.

The greater the unreality, the greater the show. The truth is so clear and simple, the untruth is such a complicated world. How will anyone go to hell if there is no perfume to entice, no one at the door to welcome?

I have heard: A man died and arrived at the crossroads between heaven and hell. He was a clever man, as men are, so he decided to find out as much as he could before choosing which way to go. He made inquiries of passing travelers about which place he should visit first, about whether it was possible to return, and so on. He was a man of great worldly experience, and he was of the firm opinion that one should find out as much as possible before setting out for any place. Eventually a passing deity said to him, "This is difficult! Come, I will show you both the places, and then you can choose."

First he took the man to heaven, and it was so quiet, so peaceful, that it looked gloomy to him. You come from such an intensely crowded marketplace -- which you have mistaken for real life -- that in utter peace you find only gloom. When you move into peace you feel sadness there. For this man heaven was like a graveyard, because the graveyard is the only place where we know a little peace; there is no other place where we can be in any peace. Only the graveyard is still carrying some peace with it; from the rest of life peace has long ago moved away. We have made life so restless that only in death do we have a little peace.

This man found heaven so depressing! no color, no music, no song, no dance, no celebration, no nothing -- just a deep quiet. He thought, "This is not appealing at all. But before I make up my mind I should see hell too." So, with the deity he went to hell also.

The people he saw in heaven were not smiling, not laughing; nowhere the sound of a good belly laughter. Yes, you will only find people roaring with laughter in hell, not in heaven, because people laugh to hide their unhappiness. Why should people laugh in a place of utter peace and happiness? So when you see a man roaring with laughter don't assume that he is in some great state of being. That laughter is concealing some great sorrow behind it; it is a trick, he is trying to forget himself, he is trying to amuse himself. This is why the more the unhappiness increases in the world the more the modes of recreation increase. Movies, television, radio, theatres, clubs -- all these are inventions of the unhappy man. If man is happy, why should he go to a club? He will be so happy and content just sitting in his courtyard that where is the question of his going anywhere else? Why should he bother with the radio? All its noise will only shatter the music that was surrounding him. Why should he strain his eyes watching television? The empty sky is enough -- more than enough! No, it is the sad man who invents contrivances for pleasure and amusement.

All was quiet in heaven. To this man, the people living there seemed sad. No one was even talking, no gossips anywhere -- there was not a single newspaper, because there was never any news. To have a news item there has to be some trouble happening. In hell the newspapers are published at every hour of the day -- and on beautiful paper. Nowhere else will you find newspapers like those, because it is hell of course

where things are happening!

The man said to the deity, "Take me to hell, so that I can decide where I want to go."

So they went to hell. Bands were playing there, great decorations were all around right from the entrance, everybody looked ecstatic, and the Devil was there to welcome them. In heaven there had been no trace of God's presence, and when the man had inquired after him he had been told, "We don't know. he may be. he may be in himself. We have no idea where he is. We only know ourselves. And one who knows oneself -- that is where God is as far as we can say." But in heaven, the man could find no trace of God. Here in hell the Devil himself, along with his subordinates, was at the doors to greet him and embrace the man heartily in welcome.

The man thought, "This is the place to live. But things are the wrong way around, the signboards seem to have changed places by some mistake. Where it said Heaven that place feels like hell, and where it says Hell, this seems to be heaven." So he said "I am coming here."

At these words the deity took his leave of the man, the doors closed behind him, and the Devil grabbed the man by the neck. "What are you doing?" the man cried.

"That was only the reception committee," said the Devil. "Now the real hell begins. All you have seen so far was just to make you feel welcome; now prepare yourself to meet the hell you read about in the scriptures. That area is our reception area, now come to the real hell." The man looked and saw the flames roaring beneath huge cauldrons into which people were being thrown.

This is the state of the senses too: a similar reception committee at the door -- and then the real hell begins.

If you want to distinguish the essential from the nonessential, then be aware, be alert to what the senses say is essential. This is the religious discipline. And wherever the senses say, "Here there is nothing essential," then stay there, don't run away from there; dig deep, and that is where you will find the essential.

When you sit in meditation your mind and your senses will say, "What are you doing? There is nothing of essence in it, why are you wasting your time?" You could have finished reading the newspaper in the meanwhile or you could have listened to the radio, you could have gossiped with your friends, or you could have gone to the restaurant. Why are you wasting your time like this?" Or your mind will say, "Come on, get up, start working! This much time you could have used for earning money. This time you could have converted into coins."

People come to me and they say, "There is no time for meditation." And these are the very people I have seen sitting and gossiping in the markets. Ask them what they are doing and they will tell you that they are chatting, chewing pan, smoking and passing the time! But if I ask them to meditate they say that they have no time. They are not aware that this "There is no time" is an understanding conveyed to them by their senses... because where senses are interested, they say, "Pass your time here, the very use of time is to pass it." And when they sit down to meditate, then their minds, their senses ask them, "Where is the time? Why are you wasting it? Who knows how much you might have earned in the meanwhile! And this way, just sitting, you will become like an idiot."

So whenever your mind and your senses tell you "There is nothing to be found here," beware. There is something there. Start digging, right there! This very digging is called spiritual discipline. And if this becomes the very structure and style of your life, that is called sannyas.

Where you find happiness at the door, there unhappiness will come later on. The one who is prepared to bear with unhappiness at the door attains to the very source of happiness. One who is ready to go through unhappiness in the beginning, he attains to the ultimate happiness.One who asks for happiness in the beginning, he attains to unhappiness.

The meaning of essential is: where unhappiness may come perhaps first, and happiness will follow. And the meaning of nonessential is: where happiness, or what appears to be happiness happens first, and unhappiness follows. The gateway to the essential is free of all pomp and ceremony, and hides heaven behind it. The nonessential gives you a big welcome with fireworks exploding and a festival of colors happening at the door, but the hell is hidden behind, the pain and misery are waiting for you in the backyard. Behind the thorns the flower is hiding, and behind the flower the thorns. It is what we gain in the end that stays with us, so it is he who keeps the end in mind who finds the essence. The one who only pays attention to the beginning wanders in the nonessential.

The long journey of wandering in the nonessential is our world. To take a leap from the nonessential to the essential is called moksha -- liberation -- or nirvana, or Rama, or whatever else you wish to call it. And the one who has seen that the senses are illusory, that they only cause us to wander, enters into the refuge of

Rama, saying, *nahin ram bin thaon* -- Rama is the only refuge. Right now you are in the refuge of your senses.

We should look at this from one more aspect. The senses are many; you can count at least five. But they do not end at five, because each of the senses has many forms, each of the senses is a crowd in itself. So one who takes refuge in the senses, the senses become fragmented because of many masters. Even two masters are enough trouble; imagine what will happen to you if there are many masters!

The Christians have an old story. God was testing Job for his trust, his sincerity, his surrender, so he took everything away from him, and Job did not complain at all. God took everything from Job except his wife, and there was not a shadow of complaint in Job's mind. Much thought has been given to this story concerning why God put Job to such a test -- and everything was taken away and Job made no complaint at all.

But one man asked a Hassidic master, "The other matters I can understand, but why did God not take Job's wife away from him as well? If God wanted to take everything away from Job, taking his wife as well would have perfected the test. So why not her too? It seems that in fact not everything was taken from him, something was left behind."

The Hassidic master gave a very remarkable reply. He said, "There is a mystery behind this that you don't know about, which is this. When God saw that even when he deprived Job of all that he had, Job remained true to God, and then everything returned to Job twice over. This was why God did not take his wife -- because he would have had to return two wives. And it is difficult enough to live with one wife; it would have been far harder for Job if he had to face two wives! Job had proved his trust, so why give him such an ordeal to face?" Two wives would break anybody in two; two wives means two masters.

Each and every sense is a master, and the result is that you are broken into many parts, you are converted into fragments, and all these fragments walk their separate ways. You become like a bullock cart to which the oxen are harnessed in every direction: each bullock tries to pull the cart in his direction. Sometimes one bullock drags the cart into a ditch, sometimes another; it is impossible to keep to the road. How can the cart be steered on to the road when its bullocks are harnessed in all directions? When one bullock pulls with all his strength, the others give up, or drag on no longer interested, and the cart begins to fall apart. You are never going to reach anywhere; you will just collapse and die where you are.

All your senses are pulling you towards themselves. The eyes say, "Come, in beauty is the real juice." The ears say, "Listen, there is no greater happiness than listening to this sound." And the taste buds and sex and smells are all calling you, are all pulling you in their direction. You feel the pull in every direction. Under such circumstances you live in a state of anguish. There is nothing fruitful in such a situation; just your bones are being pulled loose and stretched and broken, and you disappear without ever arriving anywhere. You never get to see any shore. This is the situation of your taking refuge in the senses. You have made the senses your only refuge and the reality is that one who chooses many masters goes insane.

Insanity is the ultimate state of sensual people, the madhouse is their final destination. If you do not end up there it only means that you were not total in what you were doing! If you remain lukewarm, stuck halfway, that is another matter, but if you move fully in accordance with your senses you are bound to reach the madhouse. That is its pure conclusion. If a worldly person does not go insane it only means that the person was worldly but not totally so, and so he remains hanging in the middle. The bullocks were pulling his cart their separate ways, but they were not being fed properly! Although the pushing and pulling went on, the cart somehow stuck to the road. There has been no journey, but somehow the cart kept on the road and did not fall in the ditch.

This is who we call a good man, one who is holding on to the road somehow, who feeds the senses a little only. The more you feed them the higher will be your pitch of madness. Therefore, the differences amongst the crowd of mad people around us are only of degrees and not of any basic nature. Some are a little more mad, some a little less; some are mad by fifty degrees, some by sixty degrees, and yet another by seventy degrees... and then there are those who are at ninety nine degrees, just waiting to cross the border! Yes, the differences are only of degree. Where there are many masters, insanity will be the outcome. Insanity is the state of being broken, shattered, into many pieces.

One master -- this is the meaning of taking refuge in Rama. The word Rama has nothing at all to do with Rama, the son of King Dasharatha. Rama means the Brahman, the divine residing within you.

You are Rama!

You are not body, you are soul.

If you are body, the senses will make you crazy. If you are soul, the senses will slowly surrender to this

soul.

This does not mean that the person who is surrendered to Rama is not going to eat, or see the beauty of the open sky; nor does it mean that his ears will not be delighted by music. But one revolutionary transformation has taken place: that his senses are surrendered to Rama, not that Rama is surrendered to the senses. His soul is not a slave to the senses, the senses are the servants of his soul.

And then a basic difference will take place. You will slowly notice that when your senses are your masters, the more sexual a music the more you enjoy it. But as your senses go on surrendering to Rama, gradually you will find that sexual music is no music at all. You will feel it just a disturbance, as discordant and disturbing as a kind of blow. This is why Western music feels like a hit. It feels as though it is upsetting you, jarring you, it does not give you a feeling of peace.As your senses will surrender towards the inner, your music will become a kirtan and bhajan, spirituality will enter your music. And then if any music disturbs your peace you will find it discordant to listen to.

A moment will come when you will only find music in the state of emptiness. Only then, when all is quiet around you, not a single sound, only then you will discover that the ultimate music is going on. Only then the ultimate sound, which we have called Omkar, the sound of Om... It is not a sound, it is not a sound struck on the strings of a veena -- because that too is a hit; there too we are hitting on the strings of the veena. Agreed you are hitting in a manner where there is a rhythm between the hits, but still it is a hit.

As the senses surrender towards the within, the music of the void will be experienced. Sex will fade away and love will arise. Sounds will be gone from the music, only the void will remain. Sexuality will be gone from the sex, only love will remain. And this will happen with all the senses. The eyes will slowly cease to be interested in the form, their interest will be in the formless. There will no longer be beauty for the eyes in the form; rather because of the form there will be a hindrance in seeing the beauty. If you can really see somebody, you will find that no matter how beautiful the person's body, it is because of the body that his beauty is blemished. No matter how beautiful the body, it cannot be truly beautiful. So because of the body the person's beauty is marred. Beauty will only be perfect when there is no body at all; then there will be nobody to hinder.

In China the mystics say that when a musician has scaled the heights and reached the peaks of music, he breaks his instrument, because now the instrument can only be an obstruction. When a sculptor surpasses all limits in carving figures, he throws away his tools, because he knows now that no matter what his chisels may carve it will not be truly beautiful, because chisels cannot shape the formless, they can only create form. And no matter how beautiful the form may be it will fall short, because form can never be perfect. It is always subject to further improvement -- and further and further, there is no end to improvement.

The formless is perfect. In it there is no room for improvement. Now your eyes will still see the beauty, but in the formless, not in the form. Now you will still enjoy the food, but what you are eating will be nonessential; the essential to you will be the life force hidden in the food. It is in this state that the seers of the Upanishads said: Annam Brahma -- food is God. You could not have even thought how food can be God: How can bread be God? And if you ask the pundits to explain, they start telling crap!

"Food is God" is the experience of that state when senses have surrendered to the soul within. Then you will see Rama even in bread; then bread will be only the outer shell and Rama will be the reality within it. Then bread will enter your body and later leave it, but Rama will remain within. Then all your senses will be experiencing Brahman in the world.

As long as you are still surrendered to the senses, you find the world even in God. The day you are surrendered to Rama, you will start seeing God even in what we call the world.

Nahin Ram Bin Thaon means your refuge is within you; you are running around carrying your destination within you. And you are unnecessarily searching for it here and there, and listening to your senses: How far have you not yet traveled, how many earths and stars and moons have you not visited. How many births, how many forms, how many shapes you have taken, you did what your senses asked you to do, but you have not arrived anywhere. How tired you are, yet you go on listening to the senses.

Because of my constant traveling, I wear ear plugs when I am sleeping in the train. Then all noises are cut off. The air conditioner goes on making noise, but I don't hear it. Also I catch cold very often, and when I catch cold my breathing becomes noisy. Then I have to remove the ear plugs, because then they start functioning like a stethoscope; the inner noise becomes so loud that it is impossible for me to sleep. So I remove the ear plugs, and then I start hearing the air conditioner and other noises. Now I do not hear the inner sound; although it still goes on, it does not reach me. Similar is the situation. As long as your senses are engaged in listening outside, the inner sound will not be heard. And the day the inner sound is heard, the

senses will become introverts; the outside will disappear for them.

There are two types of states you can be in. In the senses there is shelter; this is one state your mind can be in. Really, there is no shelter in the senses, no resting place. Not only is there no destination, there is not even any journey in the senses, they are all useless. Then you have a shelter in Rama. Rama is within you. You are Rama.

So when I am asking you to leave everything to Rama, I am asking you to leave everything to the inner. Let the outer come towards the inner, let it surrender towards the inner. Let the circumference surrender towards the center. This is the meaning of Rama the only refuge.

What you are doing is surrendering the center to the periphery. You are destroying the house for the sake of the fencing, you are demolishing the palace for the sake of the boundary walls around it. You are looking after the body and losing yourself completely.

Wake up! And the only thing meditation will do is it will close the outside for a brief while, so that the inner melody can also be heard. Once you hear that inner melody you will start running ecstatically towards it like a madman.

You must have heard how when Krishna plays on his flute, the gopis, his girl friends, become completely incapable of doing their housework. They lose all control, they leave their chores and run to him completely intoxicated. The story is just symbolic. The gopis are feminine -- they symbolize the senses. The senses are feminine.

The day the inner flute begins playing -- in fact the day it is heard, because it is constantly playing; you pay a little attention to it and it is heard -- that is it! All your senses forget all about the milking and churning, they forget the water pots, they drop their work and start running intoxicated towards it. This is the ultimate state, where the flute of the inner Krishna is playing, and all the senses start dancing around him. The periphery starts dancing round the center. We have called this state raas, this phenomenon of Krishna dancing and the gopis dancing around him.

You are in a reverse state; the gopis are running away and you are running after them! And remember, no gopi ever desires the one who runs after her. The moment you ran after a gopi she is gone after someone else; you have become worthless to her. The very fact of your running after reveals that you are not even your own master, so how can you be entitled to master others? A man running after the senses... even the senses realize how worthless you are. You have no substance, you are running after the insignificant.

Become conscious! Meditation will make you conscious. Meditation will change the dimension of your journey. And once you begin hearing the inner melody, the revolution has happened. Now the senses will be at their posts and will be healthy. Their dance will also continue -- because there is no disturbance of any kind from their dance -- but they will be on the periphery, at their respective places. They will move with you, they will be your shadow. And the one who found this inner Rama, this interiority, has nothing more to attain. Only then contentment happens, never before this.

Lin Chi is right when he says that the only miracle he is aware of is contentment. This is what I say to you: I have only one miracle, and that is contentment. And the day you will also be a little contented, you will know that all other miracles are only childish nonsense and belong to street jugglers. They are not signs of maturity.

Maturity longs for only one thing and that is such a contentment which lacks nothing; such a perfect contentment beyond which there remains nothing to be achieved; a contentment which is so total that every cell and every pore of your body overflows with the delight, the thankfulness and the gratitude towards the divine.

This can happen.All arrangements for it to happen are within you; just a slight rearranging is all that is needed. All the ingredients are present, only a small change has to be managed.. You have the flour, you have the water, and the oven is lit. All you have to do is make the dough, roll it into bread and let it bake, and the hunger will be satiated.But you sit there, with the flour and water and burning fire -- but weeping! You have everything, just a small re-organizing...

And this reorganizing is the spiritual discipline.

Enough for today.

The Perennial Path: The Art of Living

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The Perennial Path: The Art of Living

Chapter #1
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Violence is a disease of human beings, but it is not so for beasts. For beasts, it is their nature. There is no possibility of nonviolence at the level of beasts. That is why they haven't got any idea of violence. Violence is the disease which man bas inherited from beasts, and it is a disease obstructing his evolving consciousness. It can be said that one who is not willing to wipe out one's past, is refusing his evolution. If I continue to remain what I was yesterday, it means, my 'today' is wasted. If I wish to make progress, there is no other way for me but to go beyond my yesterday. The past must be transcended. The 'past' of man is his beasthood, and the 'future' leads him to god-hood. But one who does not transcend beasthood, cannot enter the temple of God. But one who desires to achieve the 'future' -- to attain God -- has to die everyday towards the past, become diseased. That disease is like this: suppose a child who has put on his clothes, refuses to cast them away even when he grows up. Change in clothes is quite necessary along with the growth of body. A child s clothes are all right for a child but they would be quite ill-suited, pain-giving and would be like a prison for a young person.

Beasthood is the 'past' of man. We all have travelled through that stage. This fact is confirmed by the scientists as well as the spiritualists. Darwin declared a few years ago that man has descended from beast. But thousands of years before Darwin, here in India, Mahavira, Buddha and Krishna have announced to the world that man's soul has evolved from beasts The last link of man was beast. Man-hood is a state of transit, he is like a bridge from where the beast passes and is transformed into godhood.

As we shall go deeper and deeper within, we shall experience that the past is very heavy because it is a known thing. It is not easy to be free from it, to get rid of it is not so easy. We begin to feel that we are our past. Millions of years ago when man was a caveman, was living in hollows of mountains, when there were no fire, and no means to light lamps, that fear of darkness at such times which entered man's mind is pursuing him even today. Today there is no fear from darkness outside, no cave is surrounded by darkness, and in spite of this, darkness remains a cause of fear even today. Fear due to darkness, which man's mind got millions of years ago, is not yet leaving its pursuit of man, it is still linked with him. I said this as an illustration. Exactly in the same way, violence is an impression carried by man from his life as a beast. Beast cannot live without committing violence. But we cannot live with violence. Man is not born with violence. But we see that man is not doing anything else but fighting for the last many thousand years. He is

not living, he is merely fighting; there would not be any exaggeration if we say man is living simply for the purpose of fighting. Fifteen thousand battles have been fought in the last three thousand years. This fact of thousands of battles is on a big scale, but we are quarrelling and fighting all twenty-four hours. At times we are fighting with enemies, at times with friends, at times for wealth and at times for fame. We fight for position and then our fight takes a political form. And when we fight for wealth, our greed takes the form of exploitation. At times we also fight without any cause, because the fighting habit in us makes us fight. When a person goes hunting, be fights without any cause. He is fighting and calls it a sport. Man searches out and develops such sports in which the fighting instinct is satisfied. If he cannot go into actual warfare, he would win to fight in a game of chess. In a deep sense, there is a strong longing to defeat others and an interest to fight with others in a game of chess.

Life is full of violence on all sides. Violence is a disease for man. Now, it is not inevitable, it may be inevitable for beasts. It should be borne in mind that no sooner is a new step of evolution taken than new responsibilities and new burdens are also taken. Every step in evolution is a step towards greater responsibility. Nonviolence has become his responsibility from the day man left beasthood and evolved as man, because the flower of manhood can never bloom in the midst of violence. His manhood can fully bloom only in the midst of love. That is why I said nonviolence is wholesomeness, violence is a disease. Perhaps there does not exist a more dangerous disease than violence.

The meaning of violence, is having such a mind which would remain restless without quarreling, which would not experience happiness without hurting somebody or making someone miserable. Naturally the mind which is eager to hurt others, or to which the only happiness is to make others miserable, can never become happy. In its depth, such a mind will be miserable. There is a profound rule that we give to others, which we have within us. We cannot give anything else. A sane person is one who has achieved symphony, similarity and rhythm within himself. The musical sound produced by the steps of Mahavira or Buddha is not found even on the faces of expert musicians sitting with Veena in their hands. That music is not of that kind which can come out from any Veena. It is the symphony of the soul within which spreads and flows out on all sides. The symphony in Buddha's gait, the rhythm in his movements and the sparkle in his eyes, are not to be found in any composed song, not in the tunes produced on instruments; but that rhythm is created from the depth of the soul on the dispersal of all inner conflicts. nonviolence is a music that is produced within. When the vital breath within is filled with music, life becomes completely harmonious; and when the vital breath is filled with disharmony, life becomes full of disease.

This English word 'disease' is very meaningful, it is made up of dis-ease. When ease within is lost, when all balance within is disturbed, all rhythm is destroyed. All the lines of the poem are scattered away. That condition is really a disease which is produced as a result of breaking of all the wires of a sitar. the body cannot be kept in a healthy condition for long when the mind within becomes diseased. The body always follows the vital breath as a shadow.

That is why I say violence is a disease. Nonviolence is freedom from disease. Nonviolence is a perfect state of health.

Just as the English word disease is meaningful so also is the Hindi word *swasthya*. The meaning of SWASTHYA is not only health, as the meaning of disease is not illness only. *Swasthya* means one who has stood in oneself, one who is fixed in oneself, one who is absorbed or immersed in oneself, one who has become one's self. One who has attained one's self where there is no 'other' so that there is no scope of any conflict. There are no different tunes, all the tunes have merged into oneself. Such a condition is called *swasthya*. Nonviolence is *swasthya* in this sense, and violence is a disease.

In its journey of millions of years, the human body has accumulated poisonous ganglions which are quite necessary for emergency. When he was an animal, a beast, they were necessary. Suppose a tiger attacks an animal, it should have that power to create extraordinary capacity to run away from it. It would practise to run fast, learn running, and then would be able to escape. It is a matter of emergency, it should immediately get that much madness which would enable it to run away leaving all consciousness; because it would be perhaps difficult for it to save itself if it is conscious. That is why in its journey of millions of years the body has developed poisonous ganglions which are automatically thrown into the blood when emergency arises, and becoming bewildered or mad one can run. In fear man trembles. This trembling is a chemical variation. In this way, many chemical changes take place in the body of a person afflicted by the sex urge. If you happen to see animals in their mad condition when excited by sex, you will realise that something of it is still there in human beings. No sooner are they in this condition that a peculiar kind of bad smell begins to emit from their bodies. Really speaking, beasts know it only then that their females are

ready for sexual intercourse, when that peculiar smell begins to emit from their bodies. At the moment of sexual intercourse, that peculiar smell begins to emit even from the bodies of men and women. Their bodies are passing through a sort of chemical change.

It is possible for us to cut some ganglions of man. We have seen a bullock and also seen a bull. There is no other difference between a bullock and a bull except for the removal of one ganglion. But what a difference between humility of the bullock and arrogance of the bull! The soul or spirit of the bullock did not develop, only his body became humble or pitiable. If some ganglions of human body are cut off, man would not be able to commit violence, but he would not also be nonviolent. These two are quite separate matters. Then man will be a humble, pitiable human being. Then he will be like an old person suffering from sex-desires but is unable to enter the world of sex. Such a person cannot evolve. Such a person, if created, will not oppose, will not rise in revolt. Slavery will be his soul. He will be non-rebellious. Violence remains there only in an important form. Violence will get accumulated there and go on whirling. There will be disease in the soul, the soul will be devoid of music harmony. But the body will be incapacitated even to send that musiclessness, absence of music -- to others. We can break this bulb, but its electric current will not be cut off due to the breaking of the bulb, but the current will not be seen. Electricity is shining through the medium of bulb but the bulb is not electricity. Violence is produced through the medium of ganglions but they are not violence. And one more thing which should be borne in mind is that when violence itself is taking leave of man's mind, the accumulated source of poison and exciting substances making man disharmonious, will now begin to create a new chemical revolution in man's life.

It is said about Mahavira that his perspiration did not emit bad smell. This may look like a got-up story, but it is not very unscientific. This is possible; it does not matter much whether sweet smell or bad smell was coming out from Mahavir's body, but the possibility is there that some day good smell can come out from man's body. The reason is that it is for the sweet smell to come from where bad smell can come. All sweet smells are nothing but the transformations of bad smells. Just as manure is thrown in gardens, and we get flowers which smell sweet. If you visit factories where various kinds of scents are prepared and which are sold in markets, you will know that sweet smell is due to transformation of bad smell. Nonviolence has its own sweet smell and violence has its own bad smell. Love has its own sweet smell, lust or passion has its own bad smell. Similarly truth has its own sweet smell while untruth or falsehood has its own bad smell. That is why I am not in favour of making or transforming man biologically nonviolent. If a person becomes nonviolent in the spiritual sense, his biology and also his 'body-chemistry' will be transformed and fragrance of sweet smell will start flowing from where there always emitted bad smell.

One more question is asked. Is violence disintegration of the mind into many parts from the point of view of psychic anatomy? Nonviolence is integration -- becoming whole -- of the mind.We also have mind, but it is not perhaps correct to speak about it in singular. We should say we have minds, not one mind. We are poly-psychic, not uni-psychic. We have not one mind, but we have many minds. Ordinarily we think that we have one mind only, but it is wrong. Every person has many minds. Now Jung and other psychologists say man is poly-psychic. But you will be surprised to know that Mahavira had performed the experiment of poly-psychic conditions of human mind for the first time twenty-five hundred years ago. Mahavira had declared that man is poly-psychic. That is why you decide today evening not to be angry tomorrow, and you become angry the next day. You think within yourself, "What a man am I? Only yesterday I decided not to be angry and I am angry today, then I repent, again I try to understand and again I become angry.

Man does not commit new mistakes everyday, he repeats the same mistakes again and again for which he has already repented thousands of times. What is the cause of this? In fact, they are two different minds, one that acts and the other that decides. They have no information of each other. There is no communication even between them. When you resolve 'I shall not be angry any more now' it is decided by a part of your mind which resolved this. For an illustration, let us say 'A' decides not to be angry, and then the next day he becomes angry with his wife, then it is 'B' who is angry. As soon as 'B' disappears, 'A' returns and repents that inspite of resolving not to be angry, why did I become angry? Again it happens that somebody's foot injury touches you a Little, and 'B' at once turns up in front of you and shows his temper immediately; at that time 'A' recedes to the background. Every moment change goes on taking place in your mind just as spokes on a cycle wheel go on revolving up and down. There are many such minds in your body.

Gurdjieff used to say often that he had heard about a house whose owner had gone on a long journey. The building was very large and there were many servants in it. Years passed but there was no information about the owner He had not yet returned and had sent no message either. Gradually the servants forgot there

was once an owner of that house. And servants desired to forget that there is all owner so they forgot this fact very quickly. And if a traveller passed by that palace and if he inquired about its owner from any servant, the servant would reply, 'I am'. But the neighbours were much confused because they met different persons at the door each time. There were a number of servants in the palace and each one claimed that he was the owner. All the people in the neighbourhood were puzzled as to the number of owners of that palace. Then the people of the town gathered together and found out the truth. All the servants were collected there, and it was found out there were many owners. Then a difficulty arose. All the servants began to quarrel. They declared 'We are the owners'. When the quarrel became serious an old servant said, 'Please pardon me, we are quarrelling uselessly. The owner of house has gone out, and we all are his servants. The owner has not yet returned though many days have passed and so we forgot him. And now it is not necessary to remember him. Perhaps he may not ever return. Then one day when the owner returned, And those twenty-five servants disappeared at once, that is they immediately became servants. Gurdjieff used to say this is the story of man's mind.

It is very interesting that we generally project our conflict outside. There is a thief within you. You are quarrelling and fighting with that thief, trying to suppress him not to commit theft. If a theft is committed in your neighbour's house and the thief is caught, you will beat the thief the most, because there is already a thief suppressed within you, to whom you had desired many times to punish but could not do so. Now you got a thief outside, so your thief (within you) which was projected outside. You will certainly punish him. A thief's presence is necessary to punish his. A pious person cannot beat a thief, because there is no cause for projection. Therefore those who are thieves would be condemning thieves all the time. Those who are rascals will be slandering the rascals. Those who are lustful will be censuring sex. We project that outside which is there within us. Bertrand Russell has said somewhere that when a person cries aloud that there goes a thief, catch him, a theft is committed, it is very bad, etc. then our first duty is to catch that person who is shouting, because such a person, if not today, will commit a theft in future.

Generally we plant our illnesses, our mental diseases on others. Therefore, it generally so happens that if a person is speaking ill of some other person, he is unable to show much about that other person but is showing much about himself. His act of speaking ill of others tells us what he is projecting. There is some conflict going on within him, which he is planting on another person. And so when there is no conflict going on within, the matter of planting it ceases at once.

Man's mind is fragmented. His violence is born in this very place. When man's mind begins to be nonviolent, it will become whole, unfragmented -- it will be one. And when the mind becomes one whole, then there are no different or opposite tunes, then there begins a dance of joy. In man's life, a flute of joy begins to chime and people reach God travelling on that road of flute of joy. They have not reached God by any other road, they cannot.

IMPACT OF VIOLENCE ON LIFE

Water from mountains flows downward trying to find out pits, ditches or lakes. Water runs downwards; then the same water, becoming well heated, is transformed into vapour and then begins to run towards the sky, begins to find heights, begins to ride on clouds, begins to travel towards the sun. It is the same water, it is the energy, but it is transformed; there comes a revolution. A violent mind is in search of ditches and pits. It flows downwards. It is heading for a fall. A nonviolent mind becomes very fine -- is transformed into vapour -- and starts to reach peaks of mountains. It is a journey toward, the sky. It is on a journey to the sun. It is a flight towards the highest. It is eager to go towards the direction of liberation and God. A violent mind is always in search of 'the other'. That 'other' is the abyss. A nonviolent mind is in search of the 'self'. When we are in search of the 'other', we shall experience as if we are on a downward journey. Why is it so?, because the 'other' is the abyss, 'the other' is the downfall, the 'other' the hell. Why is the 'other' a road leading to the downfall? Why? One thing becomes certain that we do not have any joy or tranquility with ourselves. We are in search of the 'other'. There is no joy within one's self.

Man becomes so miserable with himself as he does not become even with his enemy. Man does not get as bored even with the greatest of bores as he gets bored with himself, what is the meaning or cause of this? It is very interesting to see that no man wants himself as his companion. And he becomes very unhappy when some other person does not want him as his companion, though he has already rejected himself. He has already declared we cannot make himself his friend. You are not willing to sit alone with yourself even

for one hour. In case you are required to sit alone for the whole day, you become nervous, or you perhaps think of committing suicide, or you will be confused about what to do. It is very difficult to live with one's self, because he alone can live with himself who has achieved the highest of joy within. One who is full or misery within is anxious to live with another.

So I told you violence is unhappiness -- uneasiness within. That is why a violent mind is always in search of another, sometimes it is in search of a friend and sometimes in search of an enemy. And it does not take much time in doing so, as the friend can be made an enemy or an enemy can be made a friend very quickly. Man is always in search of another as he desires to save himself from himself. So I tell you the other is an abyss. One who desires to be saved from one's self, can never go on a higher journey. Is it possible that a person who is not willing to reach his 'self', can gather that much courage to reach God? Can a person who is not willing, touch the highest peak of supreme existence? That is why we are in search of another, and there will certainly be violence in us as long as we remain in search of another. Violence enslaves others.

There are many kinds of slavery. There are sweet kinds of slavery which are worse than bitter ones, because there is some honesty, some sincerity in bitter types. Sweet kinds of slavery are very dangerous, they are sugar coated. They have poison within and sugar outside. We have made all our relationships sugar coated and poison is kept within inside. The poison comes out as soon as a little of the coating is removed. Then we somehow repair the coating and carry on with our relationships. But this fact -- to be in search of others is a solid proof that we are unable to get that joy of being with ourselves. Then violence will start again and we shall be in search of another because we cannot live without him. We shall certainly make him a slave without whom we cannot live, we shall certainly possess him, we shall certainly be his master, we shall certainly claim ownership of him. And we shall destroy those -- kill those -- whose masters we become.

That mastership can be of any type, because all types of ownership kill and destroy. Ownership is a very subtle violence, it is a subtle murder. This ownership is the killing of somebody slowly. A religious teacher also can enslave somebody and kill him. There are many types of slavery. When we chain somebody, grip his neck tightly, become dependent on him, then we hang like a stone -- a weight -- on his neck. And this action of hanging is a downward journey. There is no end to this journey. It goes on spreading.

Ours is such a mind which remains in search of another. Such a mind journeys downwards. Its violence goes on increasing. Such a mind will assume many forms, it will have thousands of faces, it will have thousands of ways, it will suppress others, harass them, torture them. There can be very subtle and cunning ways and methods of torturing such as, a father can torture his son, a son can do so to his father, a mother can torture her son and the son can torture his mother. Psychologists say humanity has been doing this since long; it has been torturing one another, but we do not have any idea of it. This will continue to be so, so long as man is not pleased with his own self, so long as he is not ready to live with his own self, his journey begins with his own self. It leaves the outside and enters within because the other is always the outer, the other is always the without. He will certainly be out. As long as the search continues for the other, he (the other) will always be out, even though that 'other' be a wife, or a beloved, or a lover or even God. If anyone looks even at God as some other person then violence will continue and in that action there cannot be freedom from violence. That is why Mahavira rejected 'God of the outside' because he thought 'if God is the other', there would be a way for violence. So very few people understood why Mahavira rejected God. The ignorant thought Mahavira was an atheist, they thought Mahavira said so because God is perhaps non-existent.

Mahavira said 'There is no God except you.' The only reason for this statement is that if there is God as 'the other', the violent mind will make even God the means of going out and going downward.

Mahavira said, 'there is no God outside, we have to make a journey within. The soul within is God himself.' And as soon as one enters within, his journey to the highest peak begins. There are very great heights within, and there are very deep abysses outside. There are peaks as high as Gaurishanker within and there are depths as deep as the Pacific Ocean in the outer world. If any one goes deeper and deeper in the outer world he will go on falling in bottomless pits where there will be darkness, misery, death, torture and hell. And if any one climbs within, towards the Self, there will be great heights, there will be peaks of Kailash, there will be peaks of gold, there will be liberation -- *moksh*, there will be heaven. That journey is of within. When life force becomes violent, it degenerates, and when it becomes nonviolent, it is sublimated. In both the cases, life energy-life force -- is one and the same thing. When it flows in the world outside, it gives misery and brings pain and unhappiness, and when it travels within, it gives happiness and

brings happiness. If in any moment when you have experienced the highest joy, you must have known that you are absolutely alone. If in any moment when thrills of joy have spread in you, you must have experienced that you are within yourself. If in any moment when a single drop of the rain of joy had fallen within you, you must have experienced, I alone am here, no one else.' You must have always got miseries by being associated with others, and you must have always experienced happiness within yourself.

We also follow a golden deer when we desire happiness from another. No sooner do we believe that the golden deer is existing, than our fall begins. Our degeneration begins that very moment when we believe that the other can give us happiness. It is our experience of the whole life that we got nothing but unhappiness and miseries from the world outside. But the hope persists that happiness will one come day. But it has never been achieved. We always hope it will come in future, but looking at the past, can you say if it was ever achieved? Has anyone ever got happiness from the other? On the contrary, the fact is one gets as much unhappiness from him from whom one had expected to get as much happiness. That is why, that son whose marriage is arranged by his parents does not get that much unhappiness from his wife as the son who goes in for a love-marriage, gets from his wife. There is a greater possibility of getting dashed on the rock of love-marriage, because one whose marriage is performed after consulting horoscopes, etc. does not entertain high hopes of happiness. He will also get unhappiness but that will be in proportion to the hopes of happiness predicted according to the horoscope. We get that much unhappiness as much as we hope for happiness in life. Those who hope for much happiness are rewarded with much unhappiness. There is no way to give him unhappiness who does not hope for happiness.

Life-force becomes violent when it flows towards another. It flows towards miseries, it flows towards hell. We all are in search of our own hells. When life-force travels within, it becomes submitted. Life-force is the same. There are no different 'forces' in the world, only the directions are different. 'Forces-Powers' are not different in the world, the only difference is that of going up or Coming down. It is like your going down or climbing up the steps of a staircase of a temple. It can be like this: you and your friend are standing on the same staircase, your face is downwards and your friend's face is upwards. Then heaven and hell both will be there on the same staircase. Your neighbour whose face is upwards will be in heaven on the same step while your face which is downwards will be in hell on the same step. Therefore, know that there are no such geographical positions -- places like heaven and hell. Everything depends on which direction one's mind's attitude looks at. Violence is the decline and nonviolence is the upward movement of life-force.

NATURE OF VIOLENCE

Violence is a thing given to man by nature but it is not the nature of man. It is animal's nature, it is the nature of beasts. Man has passed-travelled-through this nature and so has carried all the experiences -- impressions of that animal life with him. Violence is like this: suppose a man is passing on a road and is covered with particles of dust and when he enters a palace, he refuses to remove those particles of dust saying they have come with me, they are a part of me. Those dust-particles are those things which have stuck on man's soul while passing through an animal life. They have become fixed but they are not the nature of man. Violence is natural far beasts, it is their nature because they have no choice in this matter. Violence is not natural for man because he has a choice in this matter. In fact, manhood to be human -- begins with this choice. Manhood begins with this decision. Manhood begins with this resolve. Man is standing at the cross roads. All beasts are on a unidimensional road. They can therefore have no choice.

Man can become violent or nonviolent as he wishes. This is man's freedom. Beasts haven't got it. It is the helplessness of a beast. That is why there is no difference between the nature of beasts and the fact of being beasts. There is no distance between the future and the past of a beast. There is no difference in being a beast and in the possibility of what it can be. The beast is what it can be. That which is possible, is actual. There is no distinction between the actuality and possibility of beasts. The whole matter is different in the case of man. Man can be different from what he is The actuality of man is not his possibility. He can be something else tomorrow from what he is really today. So we can't tell any dog that you are something less of a dog, but we can tell a man, you appear to be something less of a man. To tell any dog that you are something less of a dog is completely an absurd statement. It doesn't have any meaning. All dogs are complete dogs. There may be weak dogs, there may be strong ones also but there is no difference in their doghood. But there is a difference of degrees in manhood. We cannot tell any Krishna that there is no difference in manhood -- gentlemanliness -- between you and Hitler. We cannot tell any Buddha that there

is no difference between you and Ravana. It so happens at times, That we have to say about someone, there is hardly any gentlemanliness in him, and we have to say about some other person that there is not much of humanity in him that he can be called divine-god. Whenever we use the word God for some person, it means that there is so much humanity in them that it is found insufficient to call him man. What a man is, is not everything; much more can happen to him. There is a very great potentiality in him. His past is linked with his journey -- through beasthood, that condition is that of violence. And what he can be is his nonviolence.

The nature of man is that which it will be when it will evolve itself fully. The reality about man is what he has accumulated in his journey uptil now. That is why I say violence is acquired, nonviolence is the nature. So violence can be given up; but nonviolence can only be achieved, it cannot be given up. It is very necessary to understand this difference.

Every sinner has a future and every sinner has an opportunity to be a saint in future. We can tell every sinner honestly that he is a saint of the future. Every saint has a past and in every saint's past is the past of a sinner. We can tell every saint honestly that you were a sinner in the past, but then the saint has no further future. The saint means one who has achieved his entire nature, he has now become what he could have become. The flower has bloomed fully. A bud has a future. If a bud wishes to be a flower, it can become a flower. So when we tell a bud that it is your nature to be a flower, it doesn't mean we are talking of a fact, we simply talk of potentiality. When we tell a bud it is your nature to be a flower, it means, if you wish to be a flower, you can be a flower. Thus if man says violence is my nature, he is talking like the mistaken bud, which thinks that it can be a bud for ever. Violence is not the nature of man; it is the acquisition of his past, it is the impression of his past. Violence is man's conditioning which was unavoidable through the process of his evolution from beastly life. Beast is to be pardoned because violence is unavoidable in its life. Man cannot be pardoned, because violence is his choice; it is not inevitable when he chooses violence.

Violence is inevitable for beasts, it is a responsibility for man. It is a fact for beasts, for man it is merely a historical memory. It is the present for beasts, it is past for man. We have the choice in front of us. Man can take a decision to be nonviolent; he can take a decision to be violent also. That is why when a certain person takes a decision to be violent, no beast can compete with him. Really, no beast can be as violent as a man can be, because a beast is violent by nature while man becomes violent by planning. So, even after a through search among beasts, we cannot get such violent beasts as Chengez Khan, or Taimur, or Nadir, or Hitler. If we consult the history of beasts and ask them if they had parallel examples they would reply, 'We are very poor in that, we do not have any memory -- any record -- in this matter.' It is very interesting to know that no animal except man becomes atrocious towards its own fellow-members. No animal kills another animal of its class, does not commit violence towards it. This distinguishing feature is also there in the violence of animals.

Man is the only animal who kills other men. It is interesting to know that if an Indian wolf is left near a Pakistani wolf, it will not harm the other, but to keep an Indian near a Pakistani is full of danger. Language experts say this is perhaps due to difference in language. The opinion of the linguists seems to be true. They say, as both the wolves do not speak any language, the Pakistani wolf does not speak Urdu and the Indian wolf does not speak Hindi, so they do not know they are foreigners. But man from one province becomes a foreigner in another province. Gujaratis are foreigners in Marathi province, the Hindi speaking people are foreigners to those speaking Tamil. If what the linguists say is correct and I feel there is truth in it, we shall be compelled one day to make man speechless -- silent -- so as to make him a human being. Perhaps it would be difficult to create humanity without being speechless in the world.

Man is rational only in the sense that he rationalizes his follies, he is not rational in any other sense. Aristotle definitely said Man is a rational animal but the history of man uptil now does not prove it. History has disproved Aristotle. Man seems intelligent only in one thing and it is this, he is trying to rationalize his follies. Even when he kills someone he rationalizes his action. He says I shall have to kill him because he is a Mohammedan; he is a Hindu, he is not an Indian, he is a Pakistani etc. As if it is a sufficient cause for being killed to be a Pakistani or enough to kill a person if he is a Mohammedan.

Man finds out a cause to kill, such as this man is rich, he should be killed, this man is a communist, he should be killed. When old causes become worthless, new ones are being found out. New causes prove that old ones have become useless, they are not to be used now. Let us find out new ones. Uptil now we have killed many Hindus and Muslims, let us now make Hindus and Jains quarrel. If we do not succeed in Hindu-Jain quarrels, let us start dividing them into the rich and the poor. Let us have a class-war. Thus when man wants to commit violence, to kill, he conveniently finds out causes.

Animals never kill without a cause. I am telling you this that if we understand violence of man we shall see that man becomes violent without any cause. So violence is his choice and that is why no animal can become as cruel and violent as man can be. To be violent is simply the nature of animals, it is not its choice, that is why there can be a Nadirshah and there can be a Mahavira among mankind. Nonviolence is not the choice of animals. But man has to make a choice of nonviolence.

The Perennial Path: The Art of Living

Chapter #2
Chapter title: Source of violence in man

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There would not be any difference if a person sitting in his cave on a dark night of the last day of the dark half of the months keeps his eyes closed or open. There will be darkness even if the eyes are closed or open. But there would be difference if that person keeps on sitting with his eyes closed when morning comes, the sun is rising, the rays the of the sun are falling on the door of the cave and birds begin to sing. There was no difference when the eyes were closed or open in the darkness of night. And the darkness of the night was not responsible for that man's condition. The situation was that there was darkness. But when the sun has risen if the man keeps on sitting with his eyes closed and sees darkness, it will be his responsibility for seeing the darkness. If he wishes, he can open his eyes and be free from darkness.

The animal's life is like the dark night of the lost day of the dark half of the month. There is no possibility of self-knowledge in that condition.

Animals have no knowledge of self-existence, there is no alternative for them, there is no freedom to know themselves, there is no possibility for this. So it cannot be said that animals are responsible for self-ignorance. They are in a dark night and are not responsible for the darkness. That is why no fault can be attributed to them if they do not go in search of self-knowledge; but man has passed through that journey of animal world and has entered the world of consciousness where there is Sun's bright light, and if any man remains in darkness then no one but he alone is responsible for it.

lf we are ignorant of self-knowledge it is due to our eyes being closed. It is not our natural state, it is our choice. There is light on all sides. In the journey of his evolution, man is standing at that place from where he can know himself. In spite of this, if he does not know himself who else but him is responsible for it? This does not mean that man is the creator of self-ignorance. No, self-ignorance is there, but if man does not try to destroy it, then the responsibility is his. He is not the creator of self-ignorance, but can become its destroyer; does not try to become so, so the responsibility lies on his head. If man prefers to remain self-ignorant, it will be his decision, he has kept his eyes closed. There is now no dearth of light.

I just now remembered a very famous and rare statement of Sartre. Sartre's sentence is 'Man is condemned to be free'. Man is not free. He is helpless in this matter. Man has got all kinds of freedom except one choice and that is to choose not to choose'. He cannot choose at all 'not to choose'. Except this, he will have to make all other choices. That is why he cannot choose not to choose, because that also will be a choice. Man has to make choices every moment. Manhood has a journey. Man is outside the responsibility of God. Man is out of this circle from where he is free to make a choice. Now if I am ignorant of the knowledge of self it is my choice, and if I have the knowledge of self it is also my choice. If I am miserable

or happy it is my choice.

Man cannot be free from his responsibility. Now, as a human being, man's responsibility will go on increasing every moment. This responsibility is Man's dignity -- his prestige. It is also his humanity. Man's thoughts make his individuality, his decision is his destiny, his intention is his longing, it is his own creation. So now none should even mistakenly think, 'What can I do in what I am?.' As soon as he says 'what can I do?' he declares his inability to do it. One who refuses to choose, refuses also to be a human being. What is, is. After taking wine, man goes back to the animal world. After committing violence, he returns to the animal world. On becoming angry, he goes back to the animal world. So, if you look at a person filled with anger, you will see a human form only but not the soul of a man. If you look at angry eyes, you will not see man's eyes, but a different form of eyes. There comes a beast in his eyes which was hidden within. So when in anger or in becoming violent, man acts like a beast -- he cuts, he shouts, he hacks. Man's nails have now become very short as there was not much need of them. Wild beasts have got such nails which can drag out bones and flesh of their prey.

For millions of years man did not need to use his nails to drag out flesh and bones, so they became shorter and shorter. Then man had to manufacture knives, spears and swords. These are substitutes by which he does the work of beasts. His teeth are not such so as to cut the flesh and bring it out. So man made deadly weapons and other tools and bullets which can penetrate men's chests. All the weapons, tools and missiles invented by man are to substitute his lost past beasthood. They are supplementaries. We have not got what beasts have, so we have to make their substitutes, and they are undoubtedly better than those of beasts.

Has any beast got the atom bomb? Has any beast the means and contrivance to throw bombs hundreds of miles away? No, beasts have got only the nature-given tools. Making use of his intelligence, man has produced that thing which cannot be produced even by the mass of millions of animals. This action is man's own choice. The day on which any person sees clearly that it is his own responsibility for what he is, his transformation and evolution begin on that very day. The door to religion can never open in the life of that person who thinks, what I am, I am; nothing is in my control, I am helpless. The understanding of this fact that I am responsible for my destiny. I am the person to decide my fate, transforms man's life. So I said that man is responsible for his ignorance of self-knowledge. He is responsible in the sense that he can remove his ignorance but does not do so. He can be a free man but does not become free.

SUBLIMATION OF VYASANAS BY MEDITATION

The desire for violence, is not solitary. Suppression of many desires is also linked with it. The desire for violence is already there; there is a longing to commit violence, but there is no scope for it on many occasions. We wish to commit violence but are unable to do it, because our civilization, culture, way of life, circumstances and adverse situations come in our way. It is difficult to find out a person who has not, at one moment or another, thought of killing someone. It is also difficult to find a person who has not thought of at one moment or another to commit suicide. If the thought did not occur in the day time it might have occurred in a dream at the night. But all persons do not kill others and all persons do not commit suicide. They think and think, but due to adverse situations, murders and suicides do not take place. But when once the desire for violence rises in the mind and it is not possible to put it into practice, the desire persists and the force of the desire is checked outwardly. This goes on accumulating. The desire for violence remains within, and along with it, acts of violence not committed and also fresh desires to commit violence are collected together. The desires thus collected are not of one birth but of many births. We go on living, birth after birth, with this collection with us. Desires are with us, there is also a suppressed flow of longings with us.

Desire creates a new flow force on one side, on the other side, collection of old forces go on increasing and then there is a possibility of an explosion at any moment. It is therefore necessary to understand two things to be free from desire and from violence. Dissolution of desire for violence and also the dissolution of suppressed flow are equally essential. If the desire for violence goes away new forces of violence are not created in future. Mahavira has used a very fine word for catharsis. We call it purgation which is called catharsis by the western psychologists.

Mahavira has called it withering away. It is a wonderful word, means the falling of a thing. It is the scattering of a thing which has been collected. It means to separate a thing by throwing away dust particles collected on it. Many such forces of suppressed desires are lying collected within us. It is only in meditation

that catharsis of these forces can be done. There is no other way for the catharsis of man's suppressed forces. How is it done in meditation?

If you perform a small experiment when there is a desire in your mind to box someone, you will be much perplexed. i am not joking about that experiment. A big science laboratory in America is working on this experiment. There is Esalen Institute in California. There is a very great sage-Rishi in America at present. His name is Pearse. He puts bandages on the eyes of those who have a strong desire to commit violence in their minds. Then he keeps pillows in front of them and asks them to go on boxing the pillows as if they are enemies. He says, 'Beat him whom you wish to beat.' At first, the man laughs and says, 'how can I beat a pillow?' But there is no difference in beating another person and a pillow. It makes no difference in the poison produced in the blood while striking any person and striking a pillow. What is more in another person than in a pillow? So Pearse would ask his violent patient to strike the pillow. At first, the patient would laugh but Pearse asks him not to laugh and start striking. The patient would ask him if he (Pearse) was making fun of him. Pearse would say 'There is a little fun in it, but go on beating'. The patient would start beating the pillow and in a short time persons standing there would be surprised to see not only his speed in beating, not only his way of thrashing it, not only showing his enmity against the pillow but his tearing it into shreds, and biting it with his mouth. He would tear the pillow into many pieces. Those who underwent this experiment say the mind became very light after the experiment. The mind was never so light before.

What does Pearse say? He says when you have the violence let out with a purpose against someone, it is exhausted. Now show your violence against air, don't show it against any person, because there will be reaction if it is let out against someone. If I box someone, it will not be lost in the sky, the sky will not absorb it. The person whom I box will react. He may react today, or tomorrow or in future. He may wait but he will surely react. If I box someone and if he happens to be a person like Buddha or Mahavira he may not react, but as soon as I box him, there will be reaction and repentance in his mind also. Bear in mind, anger alone is not bad, repentance is equally bad.

Repentance is anger upside-down. In fact when a person repents, he does nothing else except to start the preparation to become angry. When a man repents and says, 'It was very bad, I became angry', he is trying to persuade himself 'I am not so bad a person; I acted wrongly once, but it is not very important.' Thus by repenting man tries to re-establish himself as a good man. He is re-establishing his old mind from his own viewpoint. and when he is thus re-established, he will be ready to box someone. Again there will be repentance and again a box. In this way the vicious circle of anger and repentance will go on revolving. So when we strike somebody, there follows not only repentance but there is also a preparation to reply to the attack from another person.

Thus violence would create a vicious circle, and it becomes difficult to come out of it. But when a person is striking a pillow, this does not happen. In striking a pillow, catharsis takes place. So, Pearse is asking us to strike a pillow, because the present world in which we live has become very objective. Mahavira flourished 2500 years ago. He would have said, 'Strike the air, where is the necessity of a pillow?' But we would object to it and ask, 'Strike the air? A pillow can be punished. At least, it looks like the back or the stomach of man. When we box or strike a pillow, we feel we have touched somebody. The pillow will also react, though a little.

In 2500 years after the death of Mahavira, the world has become objective. The meditation which Mahavira has talked about, does not require even a pillow. No pillow is necessary in the meditation about which I talk too. But it would perhaps be difficult in America to box-to-strike-without a pillow. There should be some object. If no human being is there, let there be a pillow. Mahavira would prohibit us to strike even a pillow. He would tell Pearse there is some -- a little -- violence committed in this action. One who strikes a pillow projects his enemy in that pillow. There is no enemy receiving the beating, but the striker is enjoying beating and is taking interest in it. This interest also will keep the flow of violence more or less going.

Complete catharsis of violence cannot take place in this method. So people having undergone the treatment in Pearse's laboratory, will return to him in about six months' time and will say, 'Violence has again accumulated in our minds.' Now they will again require a pillow and will have to strike it again.

The process of meditation asks us to leave aside anxiety of anything, one has to practise subjective violence. Objective violence means not to commit violence with ourselves, and subjective violence means simply to let go violence. Impulses of violence suppressed within a person's mind will disappear, when he is practising meditation, shouts aloud, boxes somebody, or jumps and dances. After an hour's experiment on

any day, you can experience this fact, that your suppressed impulses have disappeared and you having been lightened, have come out of your room. And on that day, you will not be able to be angry as easily as you had been yesterday. You will not be able to box anybody so easily as you had done always. The same reasons which made your eyes red-hot yesterday, will make them green like the water of a lake today. And you will begin to laugh at yourself, thinking that due to the violence which can be purged thus, you gave pain to others and created a vicious circle.

Once Mahavira was standing near a village, at that time some persons came there and beat him severely. Somebody pushed nails in his ears. He was just standing and looking. After some time, somebody asked him, 'Did you not say anything?' You should have said something, you should have at least asked them why they were beating you unnecessarily. Then Mahavira replied, 'they were not beating me unnecessarily, there must be some reason within them to beat me. It is possible, the reason may not be concerning me, but there must be some cause within them. And I also thought it is better they beat me, because if they beat someone else, they cannot go back without getting a proper reply. It is difficult to find out a better person than I to purge their violence on.' Mahavira behaved like a pillow with those persons.

Meditation is purgation, it is catharsis. Meditation means, let that which is taking place within, come out without any purpose. That process of coming out will not be on anybody, but it will be in a void. It is to be dedicated to the void.

Examine this by performing a small experiment when you become angry. Shut yourself up in a closed room and be angry. Be as angry as you can in that empty room. You will laugh a lot because the whole thing will look very absurd. You have always become angry with others, but when you examine it in solitude, you will find that it is becoming more difficult to be angry with others. On the first occasion you will laugh in solitude, and on the second occasion you will laugh on becoming angry with others. Keep a mirror in the room and be as angry as you can, and see how you look in it. Then you will realise that this kind of madness you cannot do even in solitude because it makes you laugh. And then imagine what kind of a picture you will create in the minds of a company of some people by becoming angry. If you wish to break the mirror, you may do so, and standing in that destruction, see what kind of poison there is within you. These poisons will be purged, it will be their catharsis. After this catharsis you will br able to see your violence. To be free from violence, it is inevitable to see violence.

VIOLENCE VIS-A-VIS SEXUAL ENJOYMENT

From the time of Rashabha to that of Parshva, religion had four slogans; or you can say, the chariot of religion had four wheels, or you can say religion had four legs. Religion was a four-wheeled vehicle. Mahavira added one more slogan, that of celibacy No predecessor of Mahavira up to Parshva made celibacy a religious slogan. It is a very interesting and a matter worth understanding. This will be found wonderful that thinkers and wise men from Rishabha to Parshva did not include celibacy in slogans of religion. Up to Parshva, it was thought that one who attained nonviolence would observe celibacy without any effort. It was thought so because sex itself is a very deep-subtle form of violence. Why is sex called violence? It is essential to understand four slogans in this connection, and it will also be proper to think about why Mahavira considered celibacy as a separate slogan.

Mahavira's name is very intimately connected with nonviolence. No other name is so much connected with it. But you will be surprised to know that Mahavira had to separate celibacy from nonviolence. The whole reason why he did this was -- that the persons whom Mahavira was addressing were unable to understand violence in its deepest sense, they could understand only the upper layer of nonviolence. As long as one understands nonviolence at the superficial level, one cannot realize that there is violence in sex also. When one understands the deep and subtle nature of nonviolence, one realizes that sexual desire is also one form of violence. But this point was not raised, was not discussed till the time of Parshva, because nonviolence was being understood in its deepest sense by the people. Why was it so?

There are two or three matters to be understood with regard to this. As I told you, when a person begins to love another, it is proved that he is unhappy. It is like this: when a person says he will get happiness from another person, it is decided that this person is miserable. It is impossible that a person who could not get happiness from himself, would get it from another person. He will get delusion, not happiness, he will get deception, not the truth; he can see dreams but will weep when he wakes up. The desire for another is a positive proof that one hasn't yet got the key to happiness. And there cannot be any sexual enjoyment

without the desire for another.

Sex is hidden in the desire for another so it is also violence, moreover it is also violence because the semen particles a person has got are all living full of life. A person is making use of these semen particles during sexual intercourse throughout his life. All those semen particles which go out die within two hours after sexual intercourse. And if a few semen particles enter a woman's ovary, they start on a journey of a new life and the rest of the particles die within two hours. Thus millions of semen particles die in one sexual intercourse. These semen particles are lives in seed form. Each particle has the potentiality of becoming an individual, a person. So there is already a massacre -- killing of millions of persons in one sexual intercourse. And this killing of millions of persons is violence.

It is essential to bear in mind the third point. Those who have understood nonviolence in its true and deep sense will say, the individual for whom there is a possibility of being born or the one whom you have given birth, is created by you to die. Really speaking, birth is the beginning of death. If birth is one end of life, the other end would be death. If a father is considered responsible for the birth of child, he is taking only half the responsibility. Whose responsibility will it be for death? If a mother takes the responsibility of birth, she is assuming only half the responsibility Whose responsibility will it be for the death? When the father or the mother assumes responsibility for the birth, it becomes a dishonest transaction. Then what about the responsibility for death?

Therefore, a fully nonviolent mind (or person) is unable to assume the responsibility of becoming a father or a mother. There is a deep reason for that. Such a mind is incapable of becoming the cause -- the instrument -- of anybody's death. To give birth to a child becomes the cause of death of that child. It makes no difference if death comes after seventy years. This time element makes no difference. So the whole thing comes to this: the semen particles which come out due to sexual intercourse and which die within two hours are sure to die, and those which are saved will also die after seventy or eighty years. Sexual enjoyment goes on producing death though it looks like giving birth. This is the sole deception of life, that 'death' is written on the back door of life. When you enter life, you get in looking at the gate of birth, but when you go out of life, you get out from the gate of death. This is the deception of life that 'happiness' is written on the first or the entrance door, and 'unhappiness' is written on the back door. You enter life in hope of happiness but when you get out, you are frustrated, perplexed and mad with unhappiness.

I have heard a funny story: A man in New York had collected many wonderful things and had kept them in a museum. The things were so attractive and wonderful that those who were going there to see them, kept on gazing at them and were not willing to go out from the museum. And as long as they did not get out other visitors wishing to buy tickets stood at the gate There was no question of their entrance. Then there was a great difficulty in managing the whole show. At last visitors inside were asked to go out because the visitors outside were continuously tapping on the door so that they might enter the hall. So the collector of curios found out a clever device to solve the difficulty. Perhaps he might have learnt this device of cleverness from nature. There were about ten to twelve halls in the museum. To guide visitors to go from one hall to another, a small board with an arrow was kept in each hall. There was a board with an inscription, 'There are other wonderful things', and an arrow pointing to the next hall. So this man played a trick and put the largest arrow on the board in the twelfth hall with an inscription, 'Please proceed further and see more wonderful things which you have never seen or heard about.' And when a person went out of this hall, he was directly put on a highway. Now it was impossible for him to turn back to the hall. There stood a watchman at the door. If one desired to enter the museum again, he had to buy a ticket and enter through the front door. From the day this board was placed there in the museum, there was no congestion because people were directly put on the highway in their curiosity to see wonderful things.

Once Lao Tse asked Confucious: 'Do you know of that age when people were so religious-minded that none talked about religion?' One has to talk about religion only in an irreligious society. Where is the need of talking about religion if people are religious-minded? No one else except a sick person talks about health. Generally the sick person himself becomes a doctor because he is discussing and talking about health and medicines. Such a person reads many magazines and pamphlets on health and books on Naturopathy. Sickness does not make the poor fellow so conscious as to forget it by discussing and talking about health. Similarly, an immoral society talks about morality; an amorous or sensual society talks about celibacy; a fallen society talks of their progress and a poor community talks about wealth. We discuss that matter which we haven't got. There was a lot of violence in the times of Mahavira, nonviolence was not understood in its

depth, so he was compelled to discuss celibacy separately. Only the discussion about nonviolence was considered enough by Rishabha, and perhaps it was not necessary even to discuss it in the times before Rishabha. When violence grips the mind tightly discussion about nonviolence starts immediately. So I said sex is a kind of violence and absence of sex is the blooming of nonviolence.

SYMPATHY AND EMPATHY

Sympathy has been looked upon as a very valuable attribute. It means you become unhappy and show your sorrow on seeing some one else unhappy. It also means 'to experience', that is to experience along with another. But the person who experiences unhappiness when the other is unhappy does never experience happiness when the other is happy. You show your feelings of sorrow and unhappiness if anybody's house catches fire, but you do not show happiness if some one else builds a big building. It is very important to understand this matter. What does this mean?

This means sympathy is a kind of deception. That sympathy is genuine when you experience unhappiness in the miseries of others and experience joy and happiness in the happiness of others. But we are able to experience or show unhappiness in another's unhappiness, though many a time we are unable to experience happiness in another's happiness. That is why, it will not be correct to say we are able to show sorrow when another is unhappy'. If we are able to be happy in the happiness of others, then and then only, would it be proper to show our sorrow in their unhappiness. On the contrary, we derive some pleasure in the unhappiness of others. We take some pleasure in another's difficulties. We become fully delighted in others' miseries. So when you go to show your sorrow in others' miseries, try to examine within you whether you derive some pleasure or not at that time.

In such a situation. one interesting thing is that you feel you are the person showing sympathy and the other is in a position to receive it. When that another person comes into the position of receiving sympathy he becomes a beggar and you become the donor effortlessly. When That person comes into the state of receiving your sympathy, you come into a patronising position and he becomes an humble or low person. And if you check up within your heart, you will find the presence of a kind of pleasure in showing your sorrow for his condition. You are sure to get it. And if you don't get it, you will be the person who can be completely happy in another's happiness. We become jealous of another's happiness, we are resentful. So, the other aspect of this matter tells us that we are unable to be unhappy in another's unhappiness, but we have been naming it 'sympathy'. I have been talking of this Kind of feeling which is generally known as sympathy. So I thought it proper to select another word empathy.

'Sympathy' is a false thing, it is deception And if we understand fully that if the sympathy of someone is genuine, that is, he experiences unhappiness in another's unhappiness and experiences happiness in another's happiness, even then it remains as violence, it cannot be nonviolence because as long as there is another, it cannot fulfil the conditions of nonviolence. Nonviolence is an experience of non-duality. It is the experience that apart from the other there is also I. It will certainly be violence if your experience of feeling unhappy on seeing another unhappy is false. And even if the feeling be true, I remain I and the other remains the other. The bridge between the two is not broken and there is no possibility of nonviolence. To know the other as the other is also violence. Why? Because I am living in ignorance as long as I consider the other as the other. In fact the other is not the other.

Empathy does not mean knowing that the other is becoming unhappy but it means I myself have become miserable. It is not knowing that the other has become happy, but it means I myself have become happy. It is not like this, that the moon is shining in the sky; but it is I too have been shining. It is not that the sun is rising but that I have risen. It is not that flowers have blossomed but it is I who have blossomed. Empathy means nonduality. Empathy means oneness. Nonviolence is oneness.

So, there are three states: one is false sympathy, which is violence, pure and simple; two, genuine sympathy which is a very subtle form of violence, and three, empathy which is nonviolence. It may be violence or a subtle form of violence; it may be genuine sympathy or false sympathy -- all these are happenings at the mental level. Empathy is a spiritual happening.

lt is never possible for us to be one on the mental level with someone else. My mind has a separate entity, your mind has a separate entity. My body has a distinct entity, your body has a distinct entity. It is not possible to have unity or oneness on a physical and mental level. Unity or oneness is possible only on the spiritual level, because we are already on the spiritual level. Just as the water in a pitcher sunk in water

is the same as the water outside the pitcher, there is only an earthen wall of the pitcher between them. If that wall is broken, the two waters would become one.

There is a wall of mind and body which prevents us from meeting the other, which stops us from becoming one with another. We all are like earthen pitchers in the ocean of consciousness. Pitcher will be distinct and separate but that which is in it is not separate. One who experiences nonviolence, knows the Self, knows also that even though pitchers may be separate, the thing within them is one and the same. That experiencing of 'one' is nonviolence. Therefore, it cannot be sympathy because the other is necessary in sympathy. The other is not eliminated from it.

Sympathy is that which is beyond the mind. It is not in the mind or below it, but it is above and beyond the mind. And this happening which takes place beyond the mind is spiritual. Me alone can call it spiritual who knows what is in an atom is also there in the Universe. He alone can call it spiritual who knows that a drop of water and an ocean are one. One who has known one drop perfectly well has got nothing more to know about the ocean. When a drop is known the whole ocean is known. He has known the ocean within all who has known the drop within himself. Then he does not die because there is nothing left. Then that ego, that 'I' has disappeared because no 'thou' is seen there. As long as there is 'thou', there is 'I'. The pair of 'thou and I' is always together. Martin Boehme's book I AND THOU IS a very valuable book. According to Martin Boehme's idea, all the relationships of life are the relationships of 'I and thou'. But there is yet another world which is beyond 'I and thou'. There is another world of real life which is not of relationships but is of life-energy, of God, where there are no I and thou.

Empathy is the highest peak of spirituality, and sympathy is our temporary worldly practice. This sympathy is generally 99 per cent false. We do not simply deceive others but deceive ourselves also. And even if it is one per cent genuine, 'I' and 'thou' still remain Pitchers do remain there. And perhaps we peep from one pitcher into another also. And even then we do not have any idea that there is that 'One' between the two pitchers, that 'one is flowing between the two'.

I call that element empathy where there remains 'One' only, where there is not other. You may call it nonduality, or Brahma, or God, you can call it what you like. You can call it existence also. Life attains its highest peaks, its peak experiences where there is 'One' only. When 'thou and I' have fallen off, one realises that relationship of 'thou and I' is surely violence.

Life is a continuous flow, it is an unbroken stream, it is one, but we are unable to experience that oneness, because we have bu;lt ramparts around us, we have built our own walls, we have surrounded us from all sides, we have created boundaries, in fact they are not there. They are made by us and they are temporary. These boundaries exist nowhere. If we ask a man of spiritual eminence he would say the same thing. The spiritual person would say so because he has experienced the expansion of the soul, and the scientist would say so because he tried to Find out all boundaries, but could not see them anywhere.

lf you ask a scientist 'where does your body end?' he would reply 'it is difficult to answer the question. Does it end at bones? No, it does not end in bones, because there is flesh on the bones. Does it end in flesh? It does not end there because there is the covering of skin on it. Does it end at the layer of the skin? It does not end there because the layer of atmosphere is necessary outside it. If that is not there, there would be no bones, and no flesh. Does it end at the atmosphere layer? No, the atmosphere layer ends at two hundred miles above the earth. And if this atmosphere layer does not get the sun s rays, it would be no more there. The sun is one hundred million miles away from the earth. So does my body end at the skin? One hundred million miles away? Even our sun would be cold if it does not continuously get rays of light from great sunS. Then the question is, where does my body end?

The scientist says, we have investigated all the so-called boundaries, but we did not find them. The spiritualist says, when we looked within, we saw the limitless. The scientist talks in negative language; he says, there are no boundaries. The spiritualist talks in positive language; he says it is limitless. Both the statements mean the same thing. Today, religion and science stand very near each other. All their pronouncements stand very near one another. The scientist cannot say where our body ends. This body ends there where the Universe might be over.

I call this experience Empathy, when the stars are not far off, but when they begin moving within me, when I am not far off from them and I begin to dance on their rays. And when the waves of the ocean are not far from me, they become my waves; and when I am not far from them, I become a part of them. And when the flowers of trees become my flowers, the dried leaves fallen on the ground become my leaves, then I am not aloof from all these things. There is no greater delusion than the feeling of aloofness. To have the feeling of separateness is the greatest illusion, but we go on entertaining it.

To entertain such a feeling is useful, as there would be difficulty if it is not entertained. I cannot call it my wealth which is yours. Taking away your clothes, I cannot convert them into my clothes. Following worldly behaviour, your shop is not my shop, your building is not my building, though you would say 'everything is yours' when I am a guest in your house, but the statement is not to be taken seriously. So our purpose is served. But life is beyond such temporary arrangements. Such arrangements make certain indications and the worldly intercourse goes on. But one who considers such arrangements, such worldly intercourse as life, remains outside the great mysteries of life. Doors of the great palace of life do not open for him, there is no music of life-flute for him, the voice of God is not heard by him. In his pursuit of utility, he misses the life which is nondual, boundless and endless. One has to seek that nonduality beyond utility. It is to be investigated beyond my suggestions. It is to be sought after till it is achieved. Its achievement is called empathy by me. It is the nonviolence, it is the love, it is the nonduality, it is the liberation.

NONVIOLENCE AND SOCIAL JUSTICE

Nonviolence is not social policy and law. If it is social tradition and law, it can never free itself from violence Nonviolence is not social, it is spiritual. If we make nonviolence a social law, then we may, some day, consider violence a necessity. And then it becomes such a disaster that violence will be considered necessary to protect nonviolence. Suppose a man commits violence against somebody, the court will commit violence -- punish him because he had committed violence. If a country -- a nation commits violence against another country, then the latter will react with violence against the former, because it is considered just to reply violence with violence.

To endure violence is injustice, and it is not proper to endure injustice. And the slogan of nonviolence, of which I am talking about is spiritual. And if we wish to discuss social nonviolence, there will always be a relative law of nonviolence also. It will accommodate both violence and nonviolence. These two will be mixed there, it will be like a Mixed Economy. Violence and nonviolence stand side by side here; only their aspects go on changing. Complete or total nonviolence is not possible on the social level. It is extremely difficult to achieve total nonviolence even on an individual level. It is not proper even to hope when we shall achieve it on a society level and a mass level. It is as improper as to hope for self-realisation on a society mass level .

It is not proper even to hope that all persons will achieve self-knowledge, because it is a matter of choice. If a person wishes to remain without self-knowledge, he cannot be compelled to achieve self-knowledge. There will always be freedom to achieve self-knowledge, there will be choice. We simply hope that gradually more and more persons may get self-knowledge, but there is one danger -- fear. I shall tell you about that also. He who achieves self-knowledge, cannot return to this society of ours. He does not return. There is no new birth for him, because desires, hope and wishes are necessary for a new birth. He whose desires have remained unfulfilled returns for a new birth in which he wishes to fulfil them.

If persons like Mahavira or Buddha return to one new birth, their one desire at least has remained unfulfilled and that was to tell others what they had known. That is also a desire in its true sense. If I have got something which I wish to tell others, I shall return. But that is also a desire, the final desire. But when that desire is crossed, how can one return? Those who achieve self-knowledge, disappear into the space. They become one with that great 'Cosmos', with that great 'Consciousness'. Those who do not achieve self-knowledge, return to the earth. That is why the society at times brings forth some flower of self-knowledge. Such a flower blossoms, fades away and its fragrance is lost in the sky, and then the society goes on as before. The society cannot be the knower of self-knowledge, it shall remain ignorant of that. But the flower of a self-realized person will go on blossoming, can go On blossoming and has been blossoming in the society ignorant of self-knowledge.

Nonviolence can never become a fact on the social level. Therefore those who have advocated nonviolence on the social level, have admitted the presence of violence; they will have to do so. Violence will continue. Then violence and nonviolence will be the two aspects of the society according to its necessity. There will be nonviolence when it is required, and there will be violence when i; is necessary and it will be adopted. When India was fighting for freedom, the freedom fighter was nonviolent. And when he got power, he became violent. It was possible to fight nonviolence for freedom because there was no scope to fight violently. But on achieving authority, the nonviolent fighter did not think of ruling nonviolently.

The English did not use their guns as much as these nonviolent people have done in this country. One

who considers nonviolence a matter of policy, or a convenience of the society, will become violent if necessity arises. It will be a matter of convenience for him whether to be violent or nonviolent. But Mahavira can never be made violent under any circumstances. To him nonviolence is not a social policy or principle, it is a spiritual truth. It is not a matter of convenience for him so that he can be whatever he likes. It is the great destiny for him. Everything can be sacrificed for nonviolence; even the self can be sacrificed. But it is possible only for an individual to be such a nonviolent person. And if a society ever commits a mistake of turning nonviolent, it will simply be come cowardly, but cannot be nonviolent.

If a society thinks that it shall follow Mahavira's nonviolence, then there will emerge a nonviolent society. A nonviolent society is not possible. Only individuals can be The followers of Mahavira's nonviolence. So the society which tries to be nonviolent thinking that it follows Mahavira's nonviolence will simply be a cowardly society, and it will proclaim its cowardice as nonviolence. It will go on calling its lack of daring to commit violence as nonviolence. But if we scratch its skin a little, we shall find streams of violence flowing within. A coward is also a great violent person but he is so only mentally. So bear in mind, a society cannot be nonviolent, I do say that it is never possible. It is very difficult, it is impossible. Only an individual can be nonviolent. The nonviolence which I am talking about is not a social truth, it is an individual achievement.

The Perennial Path: The Art of Living

Chapter #3
Chapter title: Material prosperity and nonpossessiveness

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Material prosperity is the basis of spiritual life, without which no building is constructed Foundations can be there without buildings. Some one may leave the foundation as it is after filling it to the top; then the building will not be there in spite of the foundation. Prosperity is the basis of the condition which is above passions and passionlessness. Without being materially prosperous none can realize the uselessness of prosperity; without getting wealth, none can know that nothing is achieved by wealth. The greatest gift of wealth is the disillusion about its worth. If one does not get wealth, one can never know the worthlessness of wealth. The distressed, the needy and the poor will find great difficulty in being free from the Lure of riches. How can one be free from that which one has not got. To be free from a thing, one should have it. One should have the thing first, then and Then only can one be free from it. That is why I always say an affluent society -- community -- can become religious and only prosperity takes a person beyond riches.

When I said in my previous discussion on nonpossessiveness that a few things make a person less attached and many things make him more attached, many friends might have felt there is some contradiction in these two statements. This doubt has been raised. To be free from a smaller bondage is very difficult, and it is possible to be free from a greater bondage. If chains are few, a person can endure them; but when they are many, a person would revolt. The poor man has so few chains that he has no idea of breaking them. And a rich person has many chains, so he gets the idea of breaking them. When things are multiplied, a person realizes that he has collected a useless load around him. The load which I thought, would give me freedom, did not free me but on the contrary I am simply burdened. I had thought the load would be such that it would help me rise to a higher level; but that rising up did not materialize but made it difficult for me to

walk. A greater bondage takes one nearer freedom.

Just as darkness increases before early morning, slavery increases before the coming possibility of freedom. An affluent person is in deep bondage, so he realises -- becomes conscious of what bondage is. We adjust ourselves to smaller kinds of bondage, we swallow them, we endure them. The greater the bondage, the harder it is to endure them. We endure small chains in the hope that they will be reduced in course of time -- in the near future. So the idea of renouncing whatever one has got does not occur to a poor person, because his efforts to obtain what he has not got continue. Now a rich person who has got all those things for which he was labouring all the time, realizes that he has really achieved nothing. On one side there is nothing left for him to obtain and looking from the other side, what he has achieved is nothing at all. Everything is collected in the world outside, but there is a total void within. These are moments which begin the spiritual life in an affluent person. This is his first ray. But I do not say that all affluent persons achieve this transformation -- revolutionary change. The majority of such affluent persons stop at the foundation, and they are not able to construct a building of revolution in their lives. But there are reasons for that also. Along with this, please understand that it is not that a poor person can never be a spiritual person. A poor person also is transformed into a spiritual individual, and there are reasons for it.

The first thing to be remembered is this; that there is no knowledge without experience. Experience alone is knowledge. The experience of wealth alone leads to liberation. Suppose a person, even in his poverty, has become spiritual in this life, then he must have got the experience of wealth during one of his many previous births. Otherwise, it is not possible to have knowledge without experience. Nobody can be free from the desire of wealth, the experience of wealth. How can we realise that a particular thing is worthless without knowing it first'? How can we come to a decision that a particular unhappiness is worth giving up without having first experiencing it? Whatever is unknown is to be feared; there is no scope for getting acquainted with it. If we wish to know our enemy it is necessary to be acquainted with him first. To know the wrong, one has to pass through it. Those who fall into pits on the roads and miss their way know the pits very well. There is an other way in our life to get knowledge. It is possible that what we call life is very short but the journey of life is very long.

Understand this happening thus: a person has undergone the experience of wealth in his previous births so thoroughly that even in poverty in this life, it is possible for him to jump into the spiritual world; otherwise there cannot be any other reason. On the contrary it is also possible that a man may get all the wealth he can in this life and yet be pitiable and poor. If a person, after having obtained enough of wealth, cannot free himself from it, then I would like to say that he who has obtained wealth in the true sense of the term is one who is able to be free from the desire for wealth. This is his testimony. He is wealthy who can renounce his wealth. And if he is able to do so, there is somewhere within him a poor pitiable man. If a person after having got plenty of wealth in this life, is not able to rouse thirst for religion, it only means that he has lived in such abject poverty and wretchedness in his past births that even with so much wealth in this life he is not able to remove that impression of wretchedness and poor condition. Poverty is still there within him. His experience of wealth is new for him. That experience is not transformed into knowledge. Knowledge takes place after passing through many experiences. Knowledge is the substance of experiences. Knowledge is the scent of many flowers of experiences. To such a person, this is his first experience of wealth. No sooner does the experience of wealth become knowledge than an individual begins to be free from the greed for wealth.

NONPOSSESSIVENESS THROUGH YOGA

An individual becomes free from longing only after experiencing them, because there is no other way of liberation except by experience. This mortal world is the gate of liberation, hell is the gate of heaven, and a prison is the gate of freedom. The amount of miseries which becomes our experience in this mortal world, becomes also the road leading us beyond this world. I also said that desires are never satisfied, they are circular. You may go on running after them, there is no end. You may run as much as you like, there is always a line left in front of you. You may run still further, the line remains unfinished. Desires never end, and just as an individual runs in a circle, this circle also never ends. No desire can ever be satisfied. But on the other hand I say an individual can be free from desires only by a deep experience of desires. Both these statements appear contradictory, but they are not. The individual is not satisfied by a deep experience. If he is satisfied, there is no need for him to be free.

His not being satisfied becomes the reason which leads him to freedom. He has already run thousands of times in that circle and sees where he is and yet there is no satisfaction. Such an experience a!one is the deep experience of desires. He runs much, he seeks much, he gets what he wants and yet remains empty-handed. He goes deep into this experience not once but many times, but his desire is not satisfied, on the contrary it so happens that he stops running and stands. He stands there because he says, 'I have run much on this road, I am running in a circle, I do not reach anywhere, I have reached nowhere'. Even after such a deep experience, if he thinks that if he runs a little more, perhaps he may reach his goal, then it must be understood that the experience is not so deep as to free him from the desire. But if he says, 'If I run one more round, I might get what is not yet got,' then it is to be understood that his experience is not yet complete. The meaning of a total experience is not the satisfaction of a desire, but its meaning is the satisfaction of the running. Now there is no more running.

The satisfaction of a desire is not freedom from the desire. The meaning of freedom from desire is to realize complete worthlessness -- uselessness -- of total desires. In order to see within our own house, we shall have to stop running about. In order to see' within ourselves we shall have to drop the journey outside. In order to see Him we shall have to turn our eyes back. In order to seek that which is in our hands, we shall have to stop trying to open the closed palms of others.

The depth of experience is not the satisfaction of longing. If longings can be satisfied Mahavira was a fool. If longing can be satisfied Buddha was mad. If longings can be satisfied Jesus should be given a test of psychoanalysis. Longings can never be satisfied. Buddha has said longing are difficult to be satisfied, they can never be over. But such an experience would take one out of longings. And that which is not obtained by longing is achieved by desirelessness. The experience is total only when passions and longings have become completely worthless and when the flower of nonpossessiveness blooms.

The flower of nonpossessiveness blooms within him whose passions have fallen down, whose desires have fallen down. Then such a person docs not run he stands. Then the 'house' will not be far, it is near his legs, it is underneath his legs. Then there is nothing to achieve in the world outside. The possessor himself becomes the possessed. The seeker becomes the 'sought'. He who is seeking within, finds that he was seeking himself only. But perhaps he was seeking in mirrors. He sought in many mirrors, but could not get anything. Now he leaves mirrors off and looks within himself and realizes that I can never be achieved in mirrors, because there is only the reflection in mirrors; I was only reflected in them, there was nobody in the mirrors, it was simply delusions of one 'virtual space'. It was a delusion of a false space. When an individual stands in the state of desirelessness, nothing is left to be achieved. He has achieved everything.

POSSESSOR AND POSSESSIONS

Seeds of slavery are hidden in the desire to be a possessor, a master, because we have to become His slave also whose possessor -- master -- we shall be. We have to become slaves because our mastery -- ownership -- depends upon Him whose possessor we become. When the ownership -- possession, depends upon someone else, then how can we be the owner of our possession. He becomes the owner on whom ownership depends. If I have ten slaves with me, I am the possessor of ten slaves, and my ownership depends only on having these ten slaves. If I lose these ten slaves, I lose my ownership also. The key of that possession is not with me, it is with the ten slaves. In a deep sense those ten slaves have become my masters, I cannot be the master if they are not there; and how is one to be the master of those without whom we cannot be masters? Knowingly or unknowingly we have become slaves of them; we have been chained by them and without them our ownership falls down. And the interesting thing is that a slave will also desire to be free because none desires to remain in bondage. So when the master dies, slaves are happy; but if a slave dies, the master weeps. Now think, who is the slave between the two? One who weeps or one who laughs?

The desire to be a possessor makes one a slave. He alone is the master in this world who does not wish to be the master of anyone. He alone can be the master who has not made anyone a slave, because it is not possible to end his ownership. His ownership is absolute -- is unhampered. And how can there be ownership if it is not absolute. Even things, inanimate objects, become our masters. They begin to rule us. The possessor becomes the possessed. He who looks after, takes care of things; forgets by and by that things were meant to serve him, and it does not strike him now when he started to serve them. He will not have that idea, because things had not come to this man, but he had gone to them. Only slaves go to their masters,

masters never go to them. It will get ownership if you go to it. Things never come to you but you go to them. Man is in search of things; things do not go in search of men.

You also might have heard the following story: A sanyasi came to a palace one night. His teacher had sent him there to learn knowledge from the King's court. Before he left for the king's court, the sanyasi asked his teacher how he could get knowledge from the palace of a king when he could not learn it from an Ashram -- from the world of penance. The guru, told him not to argue but to obey, and to ask the king there. When he reached the palace, he saw the courtiers drinking wine and the courtesans dancing. He said to himself, 'Where have I been caught in this trouble? I have been made a fool. The guru has played a big practical joke upon me. Perhaps he thinks of being free from me. But it is not proper now to return.' The king received the sanyasi with great feeling and pressed him to stay in the palace that night. The sanyasi replied that it was then meaningless to stop. The king said, 'You can return tomorrow after your bath and food.' The sanyasi stopped there, but he did not get sleep throughout the night. He thought, 'This is madness indeed. How can one get knowledge from a palace where wine is freely used, where courtesans are dancing. where wealth is displayed everywhere, where there is enjoyment and merriment? And I am a seeker of the highest knowledge, I have wasted this night.'

When he got up in the morning, the king invited him to take a dip in the river behind the palace. Both went to bathe. When they were bathing, they heard loud noises. The palace was on fire. The flames were going high up in the sky. The king asked the sanyasi, 'Do you see this'? The sanyasi came out immediately and shouted, 'What do you talk? What is there to see? My clothes are there on the bank, they may catch fire. Let me run.' But when he was running towards the bank, it struck him that the palace of the king is on fire and yet he was still standing in the water, and I am running to save my loin cloth kept on the bank. The fire has not yet reached the palace.'

He returned and fell on the feet of the king who was standing and laughing there. He asked, 'How is it that you are standing here even though your palace was on fire? I have not understood this. The king said, 'I could not have stood here if I had ever considered the palace as my palace. The palace is a palace, I am I. How can the palace be mine? When I was not born, the palace was there, it will be there even after I am no more. How can it be mine? You considered the loin cloth yours, and the palace mine so you ran after it.'

The question is not of things -- whom they belong to. The question is of man's aptitude, his behaviour, his attitude, his way of thinking and his way of life. Everything depends on how he lives. If he is attached to things, it doesn't make any difference whether the thing is a palace or a loin cloth. And if he is not attached to things, then also it makes no difference if he has a loin cloth with him or a palace. Man becomes a slave because of his own attitude and he can also be free by breaking it or changing it.

SPIRITUAL PROSPERITY AND MATERIAL PROSPERITY

Mahavira renounced everything and left. He renounced it not because it was prosperity, but because it was not prosperity there was nothing there worth holding. But it appears to us that he left the palace, he left diamonds and jewels, he left wealth but in fact, he renounced nothing but stones and such worthless things. These things appear to us as diamonds and jewels. Mahavira saw stones in diamonds and jewels. There is nothing but stones in such diamonds and jewels.

Those who have written the life of Mahavira have mentioned that he renounced so many diamonds, so many jewels, so many red precious stones and so many pearls. I told you the story of a king who lived in a palace but the palace was not in him. Mahavira could have lived there in the palace, but this matter changes from person to person. It depends upon the type of individual. Mahavira could not live there. Krishna could live, Janaka could live, Buddha could not. This is a personal matter and each individual has absolute freedom in this matter. The rules of one cannot be applied to another. It happened that was possible for Mahavira. The flower which could bloom in Mahavira bloomed. There is a peculiar joy in the blooming of that flower. To live in a palace and yet not be attached to it has its own joy. To live under a tree outside the palace, has its own joy. And there cannot be a comparison between the two. It will depend upon individuals. What joy was there for Mahavira when he, leaving everything, went away from the palace and began to live under a tree and wander about with a begging bowl from one town to another town? It is necessary to understand this because nonpossessiveness i5 a very valuable and deep matter. Mahavira thought this way, just as breathing in and out is normal and natural so also does the cycle of birth and death go on. 'This is the

characteristic of the highest trust in God.' Remember, it is of the highest trust.

Mahavira observed this rule that before starting in the morning for begging, at meditation he would accept the alms only on a particular condition being fulfilled, or else he would not accept it. Beggars never put conditions. Can there be any conditions for beggars? They beg without any pre-condition but Mahavira begged with his own condition, because he was not a beggar and the condition also related to the other person. It was not revealed to the other person so that he could make a suitable arrangement. He alone knew that condition.

For example, he started after making a condition in his mind in the morning that if a fair skinned one-eyed lady in black garments gave alms he should accept it else he should not accept anything. He did not know that town and he had reached there in the night. Now according to the condition, he would accept the alms given by a one-eyed fair-skinned woman in black garments; otherwise after wandering in the town he would return. He would say, God did not wish it, let it go, because he had not got any longing or wish of his own in his life. There is neither the wish to die nor to live. From his own side Mahavira had no lust for life. This is surrender to the highest power. Thus in *sannyas*, no action and no result, no labour and no reward.

Same things have separate meanings for different individuals, though they remain the same. And that is the thing of complete surrender to God. If we understand this, we should stop comparing. If we understand this, we should try to understand each individual in his totality as he is, without any comparison. The day we shall realize that there is only one beauty though flowers may be in thousands; there is one light only though there may be thousands of lamps; there may be thousands of types of seas but their water is uniformly saltish; the day on which this truth begins to be seen clearly, the individuals vanish; that leads to the realization of the original (basic) truth of the universe.

FROM DESIRELESSNESS AND NONPOSSESSIVENESS TO SALVATION

Nonpossessiveness can be a defence of poverty. It can be in opposition to progress. It can be an obstruction of life in the pursuit of prosperity. All matters would produce opposite contrary results if they are taken up in a wrong or mistaken way. All matters taken in a wrong manner, do not bring any advantage to life, but they harm the life; and there is always the possibility of understanding man in a wrong way and not as he is. I shall try to explain this by telling you a short story.

There was a town in which lived a very wealthy man. He was a miser. A temple was being built in that town. People went to him for contribution many times, but to no effect. New beggars who went to that town were informed by the old ones that they should not go to that rich man's house because none had got anything from that house. Even the poorest man had given his mite to the fund for the temple. So the town people thought that a list should be prepared showing the contribution of each man. Some had donated one thousand, some had donated ten thousands some had donated five rupees, and some had given one rupee. But there was not a single person who had not contributed something. With that list, the leaders, about fifty went to the house of the rich man. They thought they would return after getting something from him because he would certainly be impressed by seeing the list. If not impressed, a person would at least feel ashamed. They began reading aloud the names from the list, saying such and such a person, who is not so wealthy, donated rupees ten thousand, some other who is poor, gave rupees one thousand, some other person who is a daily wage earner gave rupees five. They were reading aloud and at the same time looking at that rich man to see what effect was being produced on him. That rich man was getting more and more eager to know the names and appeared much impressed.

Those people thought they would succeed in the mission. After hearing all the names, the rich man stood up at once. He said he was much impressed. The people thought they would not go empty-handed that day. They said, 'when you are so much impressed, give us your contribution.' That wealthy man spoke, 'you have wrongly understood the meaning of my being impressed. 1 am impressed, so I think of planning to go round the town to beg for alms from tomorrow. It is a great mistake not to beg for alms in a town where all persons are willing to give alms. I have been much impressed.'

It is said the Jains could never achieve the height of Mahavira, the Christians could not reach The height of Christ, the Buddhists could not reach the height of Buddha. There is a reason why the followers of Mahavira could not reach the height of Mahavira. A follower can never get to the height, because he who follows another is in fact losing his self. In going after, in following someone else, one kills oneself. To

follow another, we have to cut ourselves. To put on another's clothes, we have either to shorten or lengthen ourselves. To adopt another's self-individuality we have to suppress ourselves. A follower can never reach the height, because one who has decided to be a follower has decided to commit suicide. I do not advise you to become the follower of Mahavira. It is enough to understand Mahavira, let other things go. If possible, be yourself. There is no way for you to become Mahavira or Jesus. This does not mean that you cannot reach, that height to which Jesus reached. You also can reach, but can reach only if you become yourself. The person who tries to be the carbon copy cannot get the clarity of the original. It is all right if it is a second copy. 2500 years have passed since Mahavira's death. In these 2500 years, thousands of copies have been taken out, and you stand after them. Lakhs of copies have been taken out on this carbon. Now nothing is understood from these copies, but you go on as if you have understood, you go on following. A follower can never be a spiritual person.

The renunciation of Mahavira, his nakedness were natural. Another person can be naked only by making an effort and when he does so, his nakedness will be that of the circus. It cannot be of *sannyas*. It will only be a borrowed thing; it will be a matter thrust upon by someone else. At the most he can act as Mahavira, he cannot be Mahavira.

Those who follow Jesus, Buddha, Krishna or Rama are simply acting. They have refused to have an authentic real self. There is one thing worth remembering. God has given the right to each person to be his own self, and he who lets go this right gives up the greatest girt Or God. Such a person is an atheist, such a person says to God, you have thrown a very great responsibility on me, I was not for it, let me follow somebody. I cannot be an engine, I am fit lo be only a carriage which remains attached to the engine and whose shunting is being done here and there. Such a person will anyhow pass his life. Each person created is born to be himself; he is incomparable, he is unique. No person was created like him in this world in the past, and will not be created in future. God is not a mediocre creator. He is not an ordinary creator who would create the same person a second time. He creates new persons everyday.

I have heard a story, that someone bought a picture of Piccaso for a million rupees. That man asked Piccaso's wife if the picture was authentic. Piccaso's wife replied, 'Don't worry, you may purchase it, because this picture was done by Piccaso in front of me.' The picture was purchased. That man went to inform Piccaso about the purchase. He said that he had purchased the picture for a million rupees. He had taken the picture with him. Piccaso saw it and said that it was not the original. It was not authentic. That man was puzzled, he became nervous. He had paid one million rupees and Piccaso declared it was not the original. The man said 'What do you say? Your wife assured me that the picture was made in front of her.' His wife was present there. She said, 'What do you say, have you forgotten it? You have done this picture, I was present there.' Piccaso replied that he himself had done it, there was no doubt about it, but it was not authentic. Now the matter was more confounded. If it was done by Piccaso, why was it not authentic? Then the purchaser said, 'Are you joking?' Piccaso replied that he was not joking. The picture was certainly done by him. But that picture was done by him previously also, so this was simply its copy. It is not the original. This idea of mine I have already exhibited once.

But God does not repeat an idea or a picture which He has created once. Buddha was created once, the matter ended there. Mahavira was created once, the matter ended there. You will not be able to find out even one single piece of stone similar to any other in the whole world, then what to talk of man. If you tear off one leaf from a tree and try to find another like the first one, you will not be able to get it, the question of man is much bigger compared to this. Man is the evolution of a very complex consciousness. In this world, each individual is the highest, the top, and no man has a right to follow another. This doesn't mean that he should not try and understand Mahavira. In fact even the follower never understands. It is not even necessary for the follower to understand. In fact, one who wants to ;follow, does so to save the trouble of understanding. One who doesn't follow anybody will have to work to understand. But others who have experienced music, produced it in the lives of others also: others have touched the wire of life, others also have ignited lamps of knowledge, of wisdom; the sweet smell of the self has arisen in the lives of others also, and the dance of God has taken place in the lives of others also. He is trying to understand them, not to follow them, but with a view that seeing those evolved, developed, flowers the thirst of his own bud may also blossom and may be eager to become a flower. And he does this with a view that listening to the 'Veenas' of others, the wires of his own 'Veena' may also be stirred and his 'Veena' may be eager to sing songs.

Life does not mean to follow another, but it is the unfolding of one's self. It is not a process of becoming like another, but to be one's own self. He who accepts this challenge of becoming like himself, will not be

the follower but will reach that height where Mahavira had reached, will reach that place of liberation, that *nirvana* where Buddha had gone after his *samadhi*. Everybody can enter the kingdom of God. I again repeat the final truth. One has to offer flowers of one's own self at the alter of God. There is no other way but that.

The Perennial Path: The Art of Living

Chapter #4
Chapter title: Nonstealing

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Life is a network of interconnected relationships. An individual is required to be interrelated. Even an interrelationship is a relationship between two individuals. But two individuals are necessary for a relationship to establish. So life when seen from outside is interrelated; but along with it life is also interrelated from within. If that individual is not there, all the interrelationships become false. Love is a relationship but the individuality of the lover is most necessary, and if that individuality is a borrowed one, it is not an individuality. Individuality is always one's own, it cannot be borrowed. Otherwise it is a deception. That borrowed one is a put on face to show others. Under that face, there is nobody. It has no individuality, neither of life-zest, or originality. What we ordinarily call an individual is, in &ct, not an individual but a personality. That what we ordinarily call an individual is not original, but it is a collection of clothes which are put on. It is like an onion. If someone goes on removing the layers of an onion, it appears he will get the onion after each layer. But he gets only layers and never the onion. Similarly we are like a bundle in which all borrowed things have been collected. No matter how deep we go in this borrowed individuality we shall get nothing at the end. If there is no soul, no originality, the whole life becomes a false thing.

The biggest stealing in life is copying or, following. If an individual is only interested in becoming like someone else, he becomes a thief in the real sense of the term. When a person takes upon himself the personality of someone else, it is an imitation, and he ceases to be original. His authentic originality is lost. This does not mean that we should not accept ideas coming from others or stop relating with others. We should certainly be connected with others, but we should preserve our individuality -- the 'self'. Currents of thoughts come from others to be accepted.

Accept them by all means, and not only as currents, but you should be yourself -- above and beyond them always. There should stand 'someone' who is aloof and untouched, behind those currents. And he who is so saved from all exchange, is really outside, untouched by exchange. There is a word in the English language called 'Ecstasy'. We have a word called *samadhi*, Those who translate *samadhi* into English, use the word 'Ecstasy' for *samadhi*. 'Ecstasy 'means to stand outside. The meaning of 'Ecstasy' is to remain out and yet being in all the currents of life constantly.

Together with being amidst the worldly life, that which remains within us away from the world, is our originality, this is becoming oneself. If we are totally immersed in life and there is nothing left with us except our outer relationships, then it means we have lost our soul. The meaning of the soul -- self -- is this that there should be everything and yet there is something within, which is untouched and aloof from the outer world. While you are walking on the road, there should be something within you which does not walk. When you are angry, there should be someone within you who sees that anger. When you are eating your

food, there should be someone within you who does not eat but who if aware that the food is being eaten. At every moment in this interrelated net of life, if we can save that 'someone' within us, that 'someone' who is saved, who is 'the remaining' is our original self. One who does not own this 'original self', that person has no right to be called a man, a human being. He has no soul, he has lost it.

Very, very few persons among us have a soul in this context. We are simply a collection of layers, a collection of clothes, there is nothing else beneath them. I call this also stealing. It is stealing. To steal someone's wealth is not a big stealing, but to assume someone's personality is a very great stealing. To steal someone's clothes is not a very big theft but to lose ourself in trying to imitate someone else is a very great stealing. I don't say that to take someone's house by force is not stealing. but it is not as big as losing our 'self', being a shadow of someone else.

I have heard a story that some God was displeased with a certain man, and he cursed him. It was a strange curse. That man would lose his shadow from that day onwards. The man laughed when he heard this, and said, 'What use is the shadow to me? When I am saved, how will t he absence of my shadow effect me? I have never cared uptil now whether I have a shadow or not. Are you not mad in cursing me thus? And if you are really displeased, this is no great curse.' Hearing this the God laughed. The God was wiser than that man. The man returned to his town laughing and thinking that the God was crazy. What did he lose by losing his shadow? But when he went to the town he realised the God was not mad because he got into great trouble. Whoever saw that that man had no shadow, was afraid of him and ran away from him. His wife closed the doors against him. His father said, 'Get out of here, don't ever come before me. What are you? Are you a ghost, a spirit?' His friends shut their doors when They saw him. Customers stopped going to his shop.

When he was walking on a road, people called their children indoors. He had no shadow. It became difficult for him to live in the town. Finally the town people who had never heard of a person without a shadow, thought he was very dangerous, and drove him out of the town. Then he realized how much he had lost by losing his shadow. But let us leave this man alone, we are simply shadows. We have lost the soul-self. It is very difficult to assess, to comprehend how much we have lost.

That man only lost his shadow, and ran into such a great difficulty. But we have lost our soul. If a shadow is lost, others will know about it, but if the soul is lost, only the self can know about it, others cannot know about it, because losing of the soul is not an outside incident. So to understand correctly the meaning of nonstealing one should constantly ask oneself: 'Have I got anything with me which I can call my own -- my originality; which I had brought with my birth and which I have not learnt in life? Have I got anything which was my own even before the birth?'

If you remember this thing which is with you, and which was with you even before birth, then you can understand that there will remain something with you even after your death. But if you think that that is all that you have got after birth then death will snatch away everything. But if you ha;e got at least something before birth, which you feel is not learnt during;ng life time, nor is it taken or obtained from life, but the nature you were born with, them there is no cause for you to be afraid of death, because death cannot snatch away that which you have not obtained from life.

But we are all afraid of death, not because it is fearful, but because there is nothing in us, what we life, which can be saved -- which can remain with us from death. All that we have obtained from life and others, death will snatch away. It may be fame, wealth, knowledge or personality. That which we have accumulated from others, what we have stolen. Such stealing is not detected in the courts. It is related to that Great Law called religion. It is in the Court of God where this stealing is detected.

Have we got any such thing which we can call 'unlearnt', or not obtained from anyone? If not so, the life which we live is one of stealing. A revolution begins to take place in my life if even once I remember that I have no property which is my own. Therefore, don't think you haven't stolen even a *cowrie* don't think you haven t stolen anything from someone else's house. What relation has such a theft with religion? Such a theft has relation only with man -- concerned with a special kind of theft which is beyond the grips of law, which cannot be decided by courts, which is beyond the scope of judges. Religion is concerned with that stealing which is related to dignity and honour, which is a theft of individuality, it is a theft of faces; and all of us live with stolen -- borrowed -- faces. The way we live we are not ourselves but someone else.

I had said in this context that nonstealing is the road for achieving one's own individuality, man's soul, and stealing is the highway to losing man's soul. This stealing can manifest itself at the sentimental level, the thought level, the body-physical level. Even our walk our gait, we learn from others. We do not even think in our own way, we learn even to think from others. We do not even feel in our own way, we learn,

even how to feel from others.

For example, take the case of a man who reads newspaper in the morning, and talks about some news or the other the whole day with others. It does not even strike him that what he is talking about contains nothing of his own. He reads the Gita, and then goes on repeating it throughout his life, and never looks back to see that there is nothing of his own in what he speaks. All our activities, namely, speaking, thinking, moving here and there, etc. are learnt from others. There cannot be rains of joy in such a life. We cannot find a drop of nectar in such a life. Such a person is like a dry desert, because streams always flow where there is greenery.

One who lives on borrowed springs, lives like a person who considers others' buildings as his own, considers others' eyes as his own, considers others' thoughts as his own and takes himself to be a man of discretion, and who collects bits of information from the scriptures and thinks he has got knowledge. Such a person lives in a delusion and passes his whole life uselessly. We waste it in such a manner. But if this question, 'Am I not a thief' comes before us once, then this question will dog us for ever. And if this question begins to dog us, we shall often see that the act of laughing which I was doing now was learnt by me from the lips of someone else, we shall also see that the tears I was shedding were not true ones, and also my action of bowing to others did not contain the soft sound of my sincerity, and my love-making had not at all love in it, I had learnt it from some drama, and also my love talk with my beloved was simply a repetition of a dialogue heard in a certain film. Leave it alone, if this question comes before a man's life, man will begin to be free from stealing, if not today, tomorrow. His individuality begins to evolve, he begins to laugh in his own way.

If people in this world laugh, shed tears and think in their own individual fashion, the world will be a fine place to live in. Then the world can be really vigorous and full of life. At present it is not full of life, it is a collection of dead bodies, where we live as if dead and yet are ignorant about it, because there are dead bodies like us on all sides. We have read the morning newspapers, the neighbour has also read them, he is repeating the news, we also do the same. We have read the KORAN, he has also read it. He repeats from the KORAN, we also do the same. He also has learnt from where we have learnt it. Our opinions agree with his opinions, and it seems everything is going on well. But nothing goes on well. There would not have been so much unhappiness if life was going on all right. If a person realizes the 'self', that realization would be quite enough even if there is nothing left in his life. Even if nothing is left, his joy cannot be snatched away. Everything can be snatched away from him except his joy because there is no greater joy than the self. When a flower is blooming in its full splendour, then the sweet smell of joy emanates on all sides. The full bloom of flower is its joy. Life becomes full of 'Ecstasy' when the flower of individuality is fully evolved. He becomes fully satisfied, and he shines in the feeling of his fulfilment. Otherwise a man can have everything; wealth, position, fame but if he has no individuality of his own, he is nothing. He is absolutely empty within.

There are great discussions about the word 'emptiness' going on in the west today. It is being talked about by thinkers like Sartre, Camus, Marshall, Dicidagor. They say that we have become empty; there is absolutely nothing within us. We are just like empty containers and boxes. Why do they say all this when they have so much wealth, more than the world ever had before. They have the power and the capacity to reach the moon; they have weapons that could destroy the whole world in no time. So what is this emptiness within? The cause is that everything is outside; nothing is within. There is no individuality, there is no soul. Everything is there, there is the capacity to reach the Moon but the strength to get to one's self is not there. Wealth is plentiful, but to be one's self is not there at all. There the places are very large, but the people residing in them are very small, insignificant.

This state of affairs is the result of steal ng. The west shall have to learn nonstealing .n order to destroy the emptiness. People like Marshall, Camus and Sartre will have to unlearn, will have to find out the rules to arouse the individuality. This nonstealing is the Mantra-slogan to achieve individuality, and stealing is the slogan to lose it.

Mahavira is not a thief, it is difficult to meet a greater nonstealing person than Mahavira. But Mahavira is not a Jain, he is 'Jin'. It is proper to understand the difference in meaning between the words 'Jin' and 'Jain' He is a 'Jin' who has conquered the self. He is a Jain who follows the conqueror. Gautam Buddha is not a thief, it is difficult to find a greater nonstealing person than Buddha. But Gautam Buddha is the Buddha; he is not a Buddha, he is the Buddha, i.e. an awakened or enlightened soul -- who is a realized soul. And he, who follows the awakened one, is a Bauddha.

Similarly Jesus is not a thief, Jesus is Christ. Christ means one who was crucified on a gibbet and

achieved 'that' which is achieved by the destruction of the 'I' -- The ego. But Jesus is not a Christian. A Christian is one who follows him who got himself crucified on a gibbet. There is a great difference between the two. The neck of Jesus was hanging on a gibbet, while a small cross is hanging on the neck of a Christian. So it means crosses do not hang on necks but necks hang on gibbets or crosses. Jesus goes up the gibbet, he is Christ. But a Christian hangs a small golden cross around his neck. Remember, a cross is not made of gold, a gibbet is not made of gold. If gibbets were made of gold, what would be the metal for thrones. And bear in mind that gibbets are not hung down from the neck, but necks are hanged on gibbets, and so Christians are thieves.

Mohammed has a special individuality and Musalman has his own. If Mohammed is the world, it is a matter of rejoicing and happiness and beauty; but if a Musalman is there in the world, it is dangerous. If Mahavira is there in the world he is welcome but if a Jain were there in the world it is dangerous. Buddha his his own speciality, he has a special fragrance; but the one who believes in Buddha has a bad smell, he is not fragrant. And this has some cause. The first is, as soon as a person decides that he will follow someone else, it means he is willing to lose his own individuality. There is no meaning in following someone else. In fact, to follow someone else means that The follower wants to save himself from the realities of life. One who does not wish to be a Jin, becomes a Jain, one who does not wish to be Buddha, becomes a Buddha. One who dares not be a Christ, becomes a Christian. He know, there is nothing special or particular to do in being a Christian, but to try to be a Christ is to throw life in danger. What is there to do in being a Jain? It requires a great penance in becoming a Jin. In becoming a Jain, one has simply to follow the Jins. And to follow is to play. And in becoming a Jin one has not to follow, just to work hard for fulfilment -- to practice for *sadhna*. And *sadhna* means difficulty, hard labour and firm determination. In fact, he who does not wish to work hard to achieve fulfilment of his own self, plays a game to deceive his mind and resorts to some kind of worship. He who does not desire to achieve his individuality, begins to play the game of following someone else. No one can achieve one's individuality by following another, the other is always the other. I may follow another and roam the whole earth, yet I cannot reach within. And if I want to reach within I will have to cease wandering. To follow always means to walk on the outer side and the outer side is following.

Mahavira does not go after anybody, Jesus does not go after somebody, Krishna does not go after anybody. It is interesting to know that innumerable people go after those who have not followed anybody. Buddha follows none but thousands follow him. If we wish to learn from Buddha himself, we have to learn that we should not go after anyone. If we desire to learn something from Mahavira, we should learn that nothing is going to be worthwhile, by worshipping somebody. Mahavira is not in favour of worshipping anyone. If we want to learn something from Jesus, we should bear this fact in mind that God can be t realized even without becoming a Christian. Jesus was not a Christian. If you wish to learn something from Muhammad, we should learn this very firmly that God has nothing to do with Musalmans. Muhammad was not a Musalman. Muhammad who is not a Musalman can meet god. They who are followed by the whole world, do not follow anybody, and we follow them because we hope we may also get that thing which they achieved. They achieved because they went within themselves, and we wish to achieve that by following someone To follow is to go out. Therefore, I consider all forms of following as stealing and this type of following did not produce any civilization or culture. An adverse effect has been created by this concept of following in every civilization, as all these followers do nothing but fight and murder. The church, the temple, the masjid and the gurudwara have become the centres and the means to fight one another. Man's history is full of religious wars. These followers, believing in following Muhammad and Mahavira, Krishna and Christ could not evolve any system of becoming Krishna or Christ, but they exhibited great skills in annihilating one another. There are many kinds of killing. Some jump into the battlefield with sword in hand, and some others go out fighting with swords of thoughts and principles. The Jains try to falsify the principles of the Musalmans, the Musalmans try to pervert the principles of the Hindus, the Hindus misrepresent the principles of the Christians, and the Christians falsify the principles of the Bauddhas. And when they get tired or are not content by fighting with principles, they draw out swords to do so.

Man should have been greatly pleased in having Buddha, Mahavira and Christ among mankind but on the contrary much troubles have been created because of them. Bertrand Russell has written something: 'What harm would have been there if God had not sent Jesus here?' At least there would have been no Christians. In the middle ages the Christians covered the whole of Europe with dead bodies. So a famous man like Bertrand Russell had to pray thus, 'What harm was there if God had not sent Jesus here?' The world would have been a quieter place by not sending this one man. At least the fighter, the murderer would not have been a Christian. This is something important to think about. The world did not become a bad

place owing to the birth of Jesus, because his 'coming' should have increased the fragrance in the world. The world should have been lucky by the birth of Jesus. But It did not turn out to be so, because his birth gave rise to the birth of Christians. Whatever is enjoined by Jesus, is destroyed by the Christians. Jesus says, Love thy neighbour as thyself.' But the Christian keeps his sword sharp for his neighbour. Mohammed says, there is only one God, and all are His children, but the Musalman goes out to kill His children. The Hindu says, everything is Brahma -- God, and in spite of this he conveniently forgets this great maxim of the Vedanta when he has to touch a Shudra, the low born. The world was fortunate in having Jesus, Krishna, Mahavira, Buddha, and Confucius, but floods of disaster and chaos follow them, institutions which become instruments for fighting are created. Armies of the followers get together and religion is turned into politics. Religion becomes an organized institution as soon as It falls into the hands of the followers, and then it is turned into politics. Religion is not an organized institution, it is a principle. But when the followers create an organized institution for it, the institution assumes importance, and those who are not a part of that institution are looked upon as enemies. Then those who are in the institution are considered as 'ours' and those who are out of it are looked upon as 'others' 'aliens'. Thus each religion goes on dividing man into various divisions. There are some three hundred religions on this earth. Man is divided into three hundred divisions. Religion is for uniting people and not for dividing them. Who does this division? Is Mahavira doing It. Is Muhammad doing it? Only one out of the two can be the truth, either Mahavira himself is the author of this division or jesus. Either Muhammad is the author of this division or the Musalmans. Either Jesus is a trouble maker or the Christians.

Mahavira, Jesus and Muhammad were the great messengers of peace. But something else happens when their followers create organized institutions after their death. It is very interesting to understand this scientific maxim about the follower. Generally those who oppose that principles become its followers. Mahavira renounced everything but people with plenty of everything, go bow and fall at his feet. Most voracious eaters, who think of food all the twenty-four hours are the first to be impressed by him. Mahavira stands naked, while thousands of followers of Jainism run cloth shops across this country. Is Mahavira's nakednesss responsible for this, is something to wonder about. Jesus said if anyone slaps you on one cheek, turn your other cheek, if anybody snatches your coat, give him your shirt too, if someone asks you to carry his load for one mile, carry it for two miles. It is no wonder how the Christians plundered the whole world. The beievers of Christ spread slavery in the whole world, they will not only snatch your coat but lake away your shirt too. Jesus could not have imagined all this, but such kind of people flocked around him the most.

The fact is that opposite forces are also attracted by each other. Pleasure-seekers always gather around a person who has renounced everything. This is how everything gets perverted. Jains pervert what Mahavira said, the Christians destroy what Jesus said, and Muslims do the same about Muhammad. That is why all the followers should disappear. Muhammad should be there, his spirit, fragrance should be there, but there should be no followers in between. People should understand what Mahavira said but no one should say that I am his follower. The follower only defiles the great principles of what he follows.

A while ago I was reading a short story. A child was talking to his father. He read a proverb from his book which said that a man is known by the company he keeps. The boy asked his father 'Is this true?' The father said that it was. Then the boy wanted to know if there was friendship between one good person and another bad person who would be known by whom? The bad person is with the good one; so should we consider him a good person? Or the good person is with a bad one, so should we consider him a bad person? Now who should be known by whom? The father was perplexed.

Jesus is known through the Christians, so it has became difficult to know Jesus rightly. Mahavira is known through the Jains, so it has become difficult to know Mahavira. If the followers are removed, the great teachers' flowers will blossom in perfect beauty, his lamps can shine to the utmost. We shall be the possessors of the wealth of the whole world. At present the believer in Mahavira thinks that Muhammad is not his wealth, and he who believes in Muhammad thinks that he has no relationship with Buddha. He is somebody else's estate, not his. If at any time, there are no followers in this world, each individual will be the owner of the heritage of the whole world. In such circumstances, Socrates will be mine, Muhammad will be mine, Mahavira will be mine, and we shall be more prosperous, and a true civilization will take birth. The civilization of man will take place on that day when everything in the world will be ours. Think about this, I shall give one more illustration to explain this.

If there are twenty-five different schools of thought in the field of science, will science progress or will it be destroyed? If the followers of Newton make their own circle, and the followers of Einstein make another circle and if the followers of Newton declare that they do not believe in Einstein because he has said

some opposite things which do not agree with what our teacher has said, then there will be many such schools of thought in science. Now there have been nearly fifty famous scientists during the last two or three hundred years, and if there were such fifty different circles, will science progress or die? Science could make advances because there is no such circle in the field of science. Whatever the scientists have given to the world is the common heritage of all mankind. And religion could not create any civilization because there are many different religions or circles. There are nearly three hundred such circles at present in the world, how can we expect or hope to create a true religion? These circles should be destroyed.

Mahavira saw truth from one angle of vision. Buddha saw the same Truth from another angle of vision, Muhammad saw it from a third angle of vision, and Christ explained the same Truth from a fourth angle of vision. All this is man's heritage and if all these are united together, and we become their inheritors, then true civilisation will take place in the world. A religious mind will be produced only when the whole heritage becomes ours. Today, we have only a sectarian mind, a religious mind is not there into the world. When a truly religious man comes into the world, he i5 immediately surrounded by sectarian people, and they destroy and pervert it in a few years, what that person achieved by working for it throughout his life. Mahavira belongs to none, Buddha belongs to none, they belong to all. None is their master, none can claim them, or you can say all can claim it. If such a situation takes place, then religion will become a science. Religion is certainly a science, and according to me, it is the supreme science, but as yet it has to achieve that status. When religion becomes a science, our life will be refined and progressive. At present it is only founded on sects. Who is responsible for this? The follower is responsible for this. And if the follower had achieved something by doing all this mischief, we would have been satisfied. But it took him nowhere, because he forgot all the basic principles. Each individual will have to try himself to find 'it' out, and he has to travel within for it. He who goes after another can lose himself, cannot achieve the self.

Acharyaji, while giving the illustration of an onion you said every individual has many faces, many visages, which tare stolen, and these visages will always be there in all circumstances. Only a distinction will have to be made between a true good face and a false bad face. I hate somebody but when he comes to see me. I smile and welcome him. This is my false face which I show to him, but along with this action I have a great sorrow in my heart and yet I smile, then this face of mine will be a visage -- a false face. You have understood what death is, you have known the secret of death and you are leading your life, this also is a kind of visage -- mask. You have acquired victory over truth and untruth and you are proclaiming the truth, this is also a kind of visage. I may add one more example, a flute having a hole in it attracts people by its tunes. Is not that a visage of the flute? The ornaments for the ankles with small stones within their hollow, produce a musical sound. Is not that musical sound the visage of that ornament? If this is a fact, a distinction will have to be made, and so I request you to explain this distinction between the two. Along with this request I have one more question to ask. If life is a grand interconnected relationship, individualities will be created in many forms and ways. How can you call this separateness or individuality a false face? When a child is born, it comes into this world bringing with it impressions of a series of births. It got love from its mother, got affectionate treatment, got knowledge to understand the language from the teacher, got inspiration to think and got experience from wherever he roamed in this world. Wilt this acquired experience be looked upon as stealing? If it is looked upon as stealing, the individuality will be cut apart and made separate. How can he create his own individuality as long as he does not accept any of the experiences got from other persons and does not turn them as his own impressions?

I think, the meaning of mask has not been correctly understood. Your face is not your mask. When in a play You put on another face on your face, for example, the face of Ravana, then that borrowed face is a mask. Your own face is not a mask but when you put on another false face whose roots are nowhere within you, with which your life has no relation, which is simply hanging on a string from the ears, which has no bridge connection with the throbbing of the heart, Then and only then is it a mask. The face is not a mask. It is a false face. So understand its correct meaning. But it is not necessary that a false face should be a paper or a plastic face. You are successful in producing many such false faces on your face. As you said, it is a mask when I smile and welcome a person whom I hate from the bottom of my heart, and such a false face is very harmful. Such a mask seems useful, its utility is seen. In this way he stops himself from showing or exhibiting his hatred. But the hatred does not disappear. The danger is that I shall certainly cheat that man, and slowly I also begin to cheat myself; and the oft-repeated smile will go on suppressing my hatred within and a day will come when I shall forget that I am hating. I shall be smiling and at the same time my feeling of hatred will remain hidden within me. If a religious person experiences the feeling of hatred, he has two remedies for it. Either he does now experience the feeling of hatred and so he smiles, or if he experiences

that feeling of hatred, he should at least not smile. He should exhibit that hatred on his face. Such a behaviour has two advantages. If he exihibits hatred on his face, he shall have to bear the harm which is the result of expressing hatred. The experience of pain due to hatred which he has to bear will become the cause of changing that hatred, otherwise why should he change? The harm done to life by hatred, will be the cause of changing it. This fact will compel him to think that he should change or remove his hatred because the feeling of hatred leads him to hell.

But we exhibit smiles and try to create a heaven outside, but a hell is being created within. Then what is the way to destroy that hell? The pain of that hell which is not experienced fully by us and which is hidden within is beyond destruction. There is one interesting thing here. By smiling, you think you welcomed another person, though there was hatred within you. But when this is the case, smiles become full of poison and another person can clearly see that it is a mask-smiling face. It is very difficult to curb the hatred coming out from within. It certainly shows itself. it is manifested through the lips, through the eyes, by our way of getting up and sitting down and by all our activities. So, false smiling only suppresses hatred, we cannot establish any communication, or give any satisfaction to others by it. If you are angry with somebody, say so clearly that you are angry. If you get angry, and suffer the pangs of becoming angry, then in the near future this fire of anger will be the means to take you out of anger. Otherwise there will be anger within, and a smile outside, and once that anger builds up inside it will burn you. The false smile will spread out, without any result. When there is full individuality, full sincerity behind our smiling, then its touch afflicts another person's heart. The whole life should laugh along with that smile. When all the hair on the body laugh, it contains the boon of nectar in it.

A religious person talks of removing this mask which we often use, so nonstealing means to tear off such masks. It is difficult. That is why religion means penance. To stand in The hot sun does not mean religious penance. The meaning of religious penance is to have the courage of withstanding all types of heat in life. When vou are angry, admit that you are angry, and when there is hatred, say that you are full oF hatred. At least be sincere, be honest. Say what it is. Experience its pain, live that experience. You will burn your hand by living in this manner. And the burnt hand will be the cause of stopping that pain next time. The person with whom you were angry and said so, the person to whom you showed your hatred and also said so, that person will be convinced that you have also love in you when you laugh and love him the next day.

Everything becomes doubtful in the life of a person whose hatred is false, whose laughter is false, and whose anger is also false. If a wife curbs and conceals her anger when she is angry with her husband it would be very difficult to trust her even when she smiled because she hasn't got an authentic individuality of her own. If the hatred is false how can love be true. How can one trust the tears of a false smile? Then the whole life of such a person is a story of falsehood. Religion is rebellion, and it is in opposition to insincerity. It is a challenge to be sincere, to be faithful against insincerity, against faithlessness. Religion says, weep if there are tears, laugh if there is smiling pleasure. If a person is faithful to his feelings, he cannot entertain hatred for a long time. There are reasons for it. Such a person cannot entertain anger for many days. There are reasons for it. Faithfulness and sincerity have so much strength that it is difficult to plant thorns of anger and hatred in the life of a person whose faithfulness has been completely destroyed and where insincerity has been rejected. Faithlessness -- insincerity is the seed in which anything can be planted. When that seed is broken all the rest of things begin to fall down themselves.

This sincerity, which means a man is true to himself, cannot entertain anger for a long time, because such a person will soon see that to be angry means to give pain to himself. Somewhere Buddha has said jocularly, 'I laugh much when I see a person becoming angry, because such a person punishes himself for the others' fault.' Such a person says I am angry because that man abused me. Another person has abused. It is another person's fault but he punishes himself. No fire goes inside the skin or bones, but the fire of anger even burns the soul, burns everything within. It turns everything into ashes within. When a person draws back his hand after putting it into the fire, how does he dare to put his hand into the fire of anger? He does so because he has not thoroughly seen that he is putting his hand in the fire of anger. When he puts his hand in the fire of anger, he pretends as if he is touching flowers. He is burning within with hatred, but keeps a smile on his lips. If he sees deep within, he will find that his hands are burning with the fire of anger.

If a person does not laugh a false laugh and tries to understand sincerely his weeping, his miseries and pain, he will see this fire burning soon. There is no greater fool than the one who entertains hatred even after seeing, understanding what anger is, what hatred is. So when I said, you steal when you put on a mask, I do not mean to say that when you are smiling, it is a mask. That smiling will be a mask only when there is no

smiling within but it is all outward. That weeping would be a mask when there are no tears within, they are in the eyes only. Your greeting someone will be a mask when you say within 'what a calamity, this man has come!' and outwardly you say, 'A guest is to be considered as a God, you are most welcome, please be seated.' In such circumstances, the guest is certainly dishonoured, God is also disregarded. Always say what is there in your heart. Tell the truth. It will be very difficult. This difficulty must arise, because only after it arises, will there be liberation from falsehood mask. If you want to tell the guest who has come to your house, 'you have put us through great inconvenience, you do not look at all like a God', you will find it rather difficult. But by enduring this difficulty, the guest will soon appear a God to you, because he who can be so frank-hearted, can also look upon the guest as God. But a cunning person who says in his mind, 'How has this bad man come to my house!' and outwardly says 'you are a God, you are most welcome, your arrival has filled his house with joy', can never regard the guest as God. This man is behaving so fraudulently with himself that this cunningness will make him crooked, complex and dishonest.

Thus we are amassing cunningness and crookedness throughout our lives, and everything about us is false and untrue. A religious person declares that he will give up this sort of crookedness, he will be innocent, frank-hearted. He will be what he is. He will show himself as he is. Then masks disappear and the true face of a person begins to appear. All have their original -- true -- faces, but we have covered them with so many masks that we ourselves do not know which is the real face. When you stand before a mirror and are pleased to see your face, there will be ninety-nine chances out of a hundred of that face also being a mask. We are not what we are even in a mirror. We wish to be seen as what we imagine we are. That is why a person stands before a mirror with a complete make-up.

I have heard about a woman who was ugly. She would break a mirror if someone held it before her. She would say, 'From where did you bring such a bad mirror? It makes my face absolutely ugly.' 'The mirror is bad.' We also like to break all the mirrors, but we are not prepared to change our faces. But the face is not changed by breaking the mirror, life is not changed by breaking mirrors. What I mean by a mask is that we should not put on false faces upon our real face. It does not mean that we shall not change faces in our life, because we shall change them every day throughout life, but those changed faces should be yours. When there is darkness in life, tears will certainly come in our eyes. If a friend dies tomorrow, tear, will certainly come, and if a friend, separated for a long time, meets us tomorrow, our hearts will certainly throb with delight and we might begin to sing and dance. Our face should change every moment, it should be responsive, but that face should be yours. I do not say that you should maintain only one face throughout. If you do so, it would be a face of stone.

I have heard, somebody approached an American millionaire for alms. The man asked for a small gift, but that millionaire said, 'I have formulated a rule for giving alms and gifts. One of my eyes is artificial -- it is made of stone and the other is real. And I only reward that person who can point out the artificial e)e, but nobody has been successful in this test uptil now. You can try ' That man looked into the eyes and said, 'Your left eye is artificial.' The millionaire said, 'You have surprised me, how did you know it?' The man replied, 'Your left eye shows some mercy, so I thought this must be stone. Faces may change but they cannot be expressionless. Only the faces of dead people can be without any expression, those of living cannot be so.

If you observe children's faces, you will see that they change as quickly as the blasts of wind. And if you examine the faces of older people, you will see that they have become stony. The meaning of old faces is that everything is fixed there. There is no liquidity there. When I say do not change faces, I do not mean to say that you should make your face expressionless. I am simply asking not to put on false faces. It should be your own face; it will change every moment. It should respond to every mood and express itself as the situation demands it. It must be so. Life is responsive, so the face should have liquidity, but the face must be yours. Liquidity should be yours. There will be a change every moment, as everything in life is changing every moment. There is nothing fixed here, everything is undergoing change. So life is like the swinging leaves of a tree. All are shaking all the time. Nothing is steady except change in life. Change is the only thing in life which does not change.

Heraclaites has said, you cannot step twice in the same river. Even in one moment you cannot step twice. Life is like a river in which everything will go on changing. But the thing which is going to change should be yours, that face should be yours, it should be authentic. You may go on changing if you are you. Change is life and if you can remember during these changes that there is someone within who sees these changes you will attain 'SAMADHI' -- the highest form of meditation. The face should be yours, and you should also be the witness standing behind this flow of changes and observing them. When the moon is

rising, eyes are smiling, when there is a dark night, eyes weep, when flowers smell, the mind is dancing, when they fall down you are sorry, when dear ones meet there is joy, and when they separate there is pain -- there should be 'someone' behind you observing all these changes. But the face should be yours which he is observing.

What is there for him to see in a false, plastic face? He does not change. When you assume a false, artificial face, you have to change your face, that is, you remove one and put on another. But when your own face changes, it becomes a new one in the new circumstances and a new flow of life. The face is the same, but the new responses of life, the new reactions of life make it new. But then if 'someone' within, being awakened observes, the changing face becomes meaningful, and the unchanging witness looks like Brahma, the Highest. And then you go beyond yourself and, when anyone goes beyond one's self, one enters God.

You have said it is a subtle stealing to put on an individuality and a face from outside and they lead to hypocrisy and irreligion: but now-a-days it is seen that many new Sannyasis are gathering round you and without any special preparation and maturity you go on admitting them in the new sannyasa way of life. Are you not harming religion to a great extent by acting in this manner? Please explain this.

The first thing is this. If anyone tries to be like me, I shall stop him. I shall tell him it is suicide to try to be like me. But if a person begins a journey to try to be like himself, I will wish him all the luck. I have no objection in becoming a witness for those sannyasis who wish I should become a witness on their journey to God. But I am not their Guru or Master. Nobody is my pupil, I am simply a witness. I do not have any objection to becoming a witness if anyone starts to follow the path of sannyasa in front of me, but I would object strongly if anyone approaches me to become my pupil. If anyone wants to follow me, I shall stop him. But it is impossible for me not to give my good wishes to him who is starting on his own journey to God. There is no reason to believe the sannyasis whom you see around here trying to imitate me. I do not wear red or ochre clothes. I do not have any 'MALA' around my neck.

Now you tell me, I am accepting, approving the sannyasa of anyone without taking into consideration his or her fitness. When God Himself has accepted U5 all without any conditions, who am I then not to accept them? And there is only one fitness to be a sannyasi and that is, the person concerned accepts with total humility his 'unfitness'. There is no other test of fitness except this. If somebody says, 'I am a fit person. Please give me sannyasa,' I will immediately fold my hands (a sign of saying 'excuse me') because there is on need for a fit person to be a sannyasi. And one who thinks himself fit, will not attain sannyasa because sannyasa is the power of humility -- humbleness. It blooms in humility. He who goes before God with a certificate of fitness will, find perhaps doors closed against him. The doors will open for him who stands at the doors with tears in his eyes and will say, I am an unfit person. I have no qualification to ask you to open the doors, and yet I am trying, I have a great desire, I have a sort of madness, I have hunger, a keen desire to see you.

It is enough for me when a person comes to me and expresses his/her desire to be a sannyasi. I never examine the fitness of that person. Is not his desire to be a sannyasi enough? Are not his keen thirst and prayers -- request to be a sannyasi enough? And what is the test of fitness? What can a person do except show his thirst or his prayers. What can a person do except completely surrender? But is any qualification, any certificate required for surrender? A person with qualifications cannot surrender, because he thinks he has a right. But only those who are fully aware of their unfitness can surrender.

The doors of God are always open for them who are helpless, unfit, lowly, and unqualified, whose hearts are full of prayer. But those who are fit, certified, and qualified, hold degrees of Kashi, are experts in the knowledge of the *shastras* are compact with penance, and who have a list of fasts observed by them, are full of pride and vanity. There is no other greater 'unfitness' -- disqualification then pride. All who consider themselves fit are full of pride. Only those who consider themselves unfit are able to go on a journey of humbleness, so I cannot inquire about their fitness. Moreover I am not their Guru who can inquire about their fitness. They have come to me only with a view to make me their witness. I shall tell you two or three more things about this.

According to me Sannyas is a direct relationship between an individual and God. There cannot be any intermediary. Sannyas is a direct surrender by an individual. When God is present on all sides, there is no need for anyone to be an intermediary between them. If a person wants to surrender to God he can do so. An unfit person begins to be fit by surrendering himself to God. Moreover, the beginning of fitness qualifications takes place by the determination, surrender, and prayers of the unfit. A Sannyasi is not a realized person, to be a sannyasi is simply to make a firm determination to start on a journey to become a

realized person. A Sannyasi is simply the first point of that holy journey, it is not the end. It is only the blessed beginning, it is the milestone on that road, it is not the destination. Why should he walk who has already reached the destination. And how can he who has not reached the destination show that he has reached it? The first step towards that destination will be taken when a person consider himself unfit, and when it is taken, it should be considered a great qualification. When a person dares take the first step, he shows great determination.

I look at sannyas from a special point of view. According to me Sannyas is only the remembering of the fact that I now dedicate myself to God. Now I dedicate myself in search of truth. I am bold enough to say that I shall try to live like a religious minded person. These red ochre coloured clothes which you see are for remembering, that now I am not that which I was till yesterday. Nobody can become a sannyasi by merely changing clothes, but a sannyasi can change his clothes. None can become a sannyasi by putting a *mala* on his neck, but a sannyasi can put on a *mala* and can use it. The *mala* on the neck is suggestive of the transformation in his life. When you go shopping in a market you tie a knot at the end of a handkerchief or a garment. As soon as you touch the knot, you are at once reminded of the thing to be bought. The knot is not the thing, and it is also not certain that the person who tied the knot would positively bring the thing. And yet he can forget the thing. He ties the knot and on ninety occasions out of a hundred, he brings the thing due to the knot. These clothes, this *mala*, are only outward changes, they are not sannyas. It is just like tying a knot which means that the person has started on a journey to sannyas. This is a remembering, a reminder which may remain in one's consciousness and be very helpful too.

The Perennial Path: The Art of Living

Chapter #5
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Nonviolence, nonpossessiveness, nonstealing, desirelessness and awareness are the fundamental vows of the art of sannyas. Sannyas like life is an art. Only those who are experts in the art of life can achieve sannyas. The art of sannyas goes beyond life. Only those who can experience life in its totality are able to enter sannyas. It is the next step of life. God is that building which is reached by ascending the ladder of *samsar* -- worldly life. So the first point I would like to make clear is that there is no opposition -- no contrast between the *samsar* and the sannyas. They are the two camps of the same journey. Sannyas evolves and blooms in the *samsar* itself. There is no enmity between the sannyas and *samsar*, on the contrary the sannyas is the fruit of deep and wide experience of the *samsar*. In fact the experience of sannyas is directly proportionate to the experience of *samsar*. Only those who do not under stand life, those who cannot go deep into the experiences of life, remain away from sannyas.

According to my view the flowers of sannyas blooms in the midst of *samsar*, and goes beyond, sannyas means going beyond *samsar*. In his search for happiness, a person finds that he is going deeper and deeper into unhappiness. While wishing or longing for peace he finds dis-quietude. While running after riches, he sees that poverty within becomes more solid. His eyes open and he begins to look beyond the *samsar* in his life. Some people have told me that they find this subject difficult to understand and it goes high above their heads. My advice is to raise your heads. That would enable your raised eyes to look into the world of

samsar and those talks would enter your heart. These matters are bound to be complex and difficult, they cannot be easy because their final fruit in nothing but unhappiness, their final result is nothing but ignorance, their final essence is nothing but darkness. The thing appears in one form, our delusion creates something else, and the truth is yet something else -- other than that. But we live as if we are lost in the *samsar*, so we do not even have the idea that there can be any other truth than this.

I have heard that a man went to see the French Novelist Balzac. He began to talk with Balzac about the characters in his novels. While discussing the characters in the novels, the talk shifted to the topics of political leaders and politics. Balzac kept on talking for some time and then said, 'Excuse me, let us come back to reality again.' And he began again to talk about the characters of his novels. To Balzac, characters of his novels were a reality, and the living characters on the stage of life were unreal. He said, 'leave alone these unreal talks, we should come back to our talk of realities.'

Balzac is a novelist, to him characters in his novels are lore true -- to life. We are unable to see any other untruth except this *samsar*, in which we stand so deeply immersed. Howsoever the *samsar* becomes an unreal thing to those who, having raised their eyes, have seen it. The eyes directed in search of 'that' is called sannyas.

Being fed up, the sannyas is on the verge of disappearing from the world. It has not been able to stand the shocks of *samsar* and now stands alienated. The societies institutions and the order which had kept it alive and nurtured it are also in the process of disappearing. If the sannyas cannot accept or adjust to the new circumstances, too will not be spared. If we fail to give a new dimension -- a new meaning to sannyas. This century will be perhaps the last one for the sannyasis, so it is very important in my view to save the sannyasis. It is the deepest fragrance of life -- the greatest truth of life. It has become necessary to link it with the samsar. Now sannyasis cannot rive outside the *samsar*. Now it shall have to live in he midst of *samsar*, in the market-place, in the shop, in the office. Only then will it be spared

Now he cannot live as an unproductive member of the society. He has to be an integral part of life around him. He cannot leave or run away from the *samsar* to attain sannyas. Sannyas is where there is full fragrance of life. It is a joy to be amidst the deep struggles of life. The fragrance of sannyas is only tested when its flowers bloom amidst the foul smell of life. Once we get to understand and know exactly what sannyas is, then there is no need to leave or escape from home, family, wife, children, work etc. The sannyasi who does this is always weak. He has to transform himself where he is. It is not the circumstances that matter but the mental attitude. Transformation comes from within and not outside. It is related to his personal individuality.

Artegaveyasti has narrated a small incident. It is said that a certain individual was on the point of death in his house. The wife is beating her breast and weeping aloud. A doctor is standing near the bed. That man is a respectable and a famous person. A press reporter is standing there -- ready to send the news of his death to the paper. Along with the reporter a painter is also there. He wants to see a person dying. He wants to draw a painting of death. The wife is weeping aloud. The doctor is standing dejected, crestfallen. For him, it is a professional defeat. He could not save this man. The reporter is ready with his pen and diary, to note down the time of death and then to hasten to the Press-Office. The painter is standing and thinking and observing.

Only one thing is happening in that room. One man is about to die, but it is not the same thing for the wife, the doctor, the reporter and the painter. Four different things are taking place. To the wife, it is not simply the dying of somebody -- she herself is dying, for the wife this is not any scene which is happening outside. It is pertaining to her very life. Now she can never be the same again. Something of hers will die -- perish, forever, in which no new sprouts will perhaps ever come out. She is completely in-one-with this scene. To the doctor, there is no death -- feeling within to him somebody is dying. But he is sorry because he could not succeed in saving him. To the wife, something is dying in her heart, to the doctor, some action of dying is going on in his brain. He is thinking if some other medicines had been given, the patient would have been saved. Have I made an error in his diagnosis. What should I do if another patient suffering from this very disease is on his death-bed.

The doctor's heart is not at all affected by the death of the patient, but much activity is going on in his brain. There is not that much activity in the reporter's brain. He is frequently consulting his watch to note down the time of death and then to inform the office. There is nothing else going on in his brain. He is just waiting for death. For the painter whether the man is dying or not dying has no relation at all. He is studying the darkness covering the face of that man. He is expecting to observe the last flickering light of life which will be seen at the moment of death on the face of that man. He is seeing the oncoming darkness in the

room. He is observing the shadow of death which has gripped that room from all the four sides. To him the event of death of a person is a play of colours. He is examining colours, as he wants to draw a painting of death. He is totally an outsider, he has no other concern in this event. It does not make any difference to him whether this man dies, it makes no difference to him if that wife dies or that doctor dies or that reporter dies. He is engrossed in catching the beauty of the colours of death, he has no relation whatsoever with death. There is only one situation but it has four different mental attitudes. There could be even four thousand. Life is the same for a person of mundane existence as well as for a sannyasi but mental attitudes are different. The sannyasi is trying to look at life from different view points different angles of vision. The mental attitude of a man of the world is quite different.

The *samsar* and the sannyas are two different mental attitudes, therefore, it is not necessary to run away from situations. It is a matter of great wonder how situations change when the mental attitude changes. This includes a hanging mind which may also embrace a change of situations. These changes are neither clear nor visible to the mind of a sannyas. He has a firm faith in this state. But a *samsar* believes that if the situation alters everything is altered and is ever caught in the mundane existence of life. I wish to tell you that sannyas is such a thing which ought to be saved. That West has given us science, it is the contribution of the West for mankind. The East has given us sannyas, it is a contribution of the East for the *samsar*.

As said earlier, sannyas is almost becoming extinct along with its supporting bodies. Tibet the home of the sannyasi is no more. It has to be revived again (not in the Press monasteries or in the Himalayas) but where the wordly life is -- shops, factories, universities, etc. It has to come into the society from within its cores. An individual remains where he is but his mental attitude towards life is motivated by the five vows. The order of things is the same but his mentality is transforming amidst all the old associations. This is achieved through penance -- a difficult task -- but a wonderful and a profound experience.

The sannyas like love cannot become an institution. Institutions are made for security. Sannyas is a personal experience, like love it blooms and spreads. In an institution it is devoid of all its beauty, interest and mystery. An institution becomes like a prison for the sannyasi if he cannot return to the *samsar* if he so desires. But the state of sannyas is ones personal decision, one has the freedom to experience it fully and courageously and without any regrets. I know hundreds of sannyasis who are miserable because they cannot return to the *samsar*. I wish to emphasize on this state of the sannyasa. Just as science is the gift of the West to the world, sannyas is the great gift from the East, along with the greatest individuals of Asia like -- Buddha, Mahavira, Christ and Muhammed.

The word Asia originates from the word 'Asu' of the Babylonian language which is almost six thousand years old. 'Asu' means the place from where the sun rises. It is opposite of the word 'Aresh' (Assariyan), from which the word 'Europe' originates. It means the place where the sunsets. The world got science and scientists from the land of the setting sun, where there is a quarrel with darkness and there is activity to go into the depth of objects and search for material progress. While sannyas is born out of the search for nonmaterial, where there is movement to understand the depths about God and love of light. Sannyas is a personal decision. It is one's own understanding with one's inner vision. There is no pressure from any side. If he can go in, he can also return.

In my opinion it is not right for every individual to take a life time vow of sannyas. What I think is right today may appear wrong tomorrow. Everything in this world is periodical. A person enters sannyas to know what it is, if he finds it interesting he will continue to be a sannyasi, if not, there is no need for him to remain one just because of his decision. He will loose faith in the beauty of the sannyas. Every person has a right to learn from his errors. When he cannot learn from his errors ho continues to plant ignorance instead of knowledge-wisdom in his life. The decision of a life long sannyas may contribute to make a sannyasi a more ignorant person than a man of knowledge.

There are two countries in the world where there is a separate arrangement for periodical renunciation. A life-long renunciation and a periodical one are prevalent in Burma and Thailand. Any person can take a vow of sannyas for three months in a year. So you will meet lakhs of people in Burma who have adopted sannyas, some for three months, some for six months, some for a year, and some for two or four years. Such a person enters the world of sannyas for a fixed period. If a person during his experience of forty years of life, has been a sannyasi for ten or twelve months, he will be different from a person who has never entered the order of sannyas. If a person becomes a sannyasi even for one month in a year, he will not return as the same person as he was, because the next eleven months will be quite different for him. A person leads his whole life according to his inner self. I think-believe-it is not necessary to take a vow for the whole life, it will be a fortunate thing if it becomes a life-long event. It is the grace of God if it spreads for the whole life.

Even the desire to take the decision for a moment is enough. The decision for today is sufficient.

The next important point is that the sannyas is beyond the realms of religion. It is not necessary to be a Muslim, a Hindu or a Christian. It is a sannyasis own personal choice whether he reads the Gita, or the Koran or the Bible or whether he goes to the masjid, a church or a temple.

On becoming a sannyasi one belongs to no religious sect. All religions and sects are one for him. In fact, they all belong to him. If we can bring forth such a sannyasi in the world who is beyond all religious sects, we can easily lead this world on to a truly religious path. This would interlink man with man. So many problems of this world would just disappear. Say if he we had one or two lakhs of such sannyasis we can take the greatest step to destroy the feelings of hatred and enmity between men and nations in this world.

I like to divide this kind of sannyas into three divisions which will be easy for you to understand. Number one, those who wish to lead their life as they are leading it at present, should continue to stay there and become sannyasis. They have simply to make an announcement of their decision to the world and to themselves. But this should not make an iota of change in the place where they are. They only have to change themselves.

There are many old people who come to me and tell me that they have too many problems in their house. They do not have any kind of communication in their families. The younger generation has no interest in the old people. All the links between them have been broken.

In the older-times there was an arrangement in the country when all the old people used to go to the ashramas. After the break-up of the arrangement there was a lack of understanding between the successive generations. Now according to this system all people over the age of seventy were sent to the forests and those old sannyasis taught the children who were sent there. Thus a link was forged between the two. And the old 'used to give what they had known and learnt during their long lives to these children.

There are many things which cannot be learnt in the universities; they can only be learnt through experience. One can acquire knowledge in colleges but not wisdom. Wisdom is acquired through the kicks, pushings and the conflicts of life. Now this situation where the older and the youngest generation used to mix, where the setting sun and the rising sun used to meet and the setting sun used to impart what it had acquired during its journey to the rising sun, is no more. The results -- effect -- of such a situation have been frightful. The distance between generations has widened. There is no dialogue -- no discussion -- between the old and the young. Children do not understand old men's language nor do the old understand children's language. The old are dissatisfied with the children and the children laugh at the old, and that is the sign of their dissatisfaction. If there is no proportion -- comparative value in life, if generations stand against one another as enemies, then life becomes an anarchy. The whole harmony is lost in such a life.

In my opinion, there should be one kind of sannyasis who live at home taking care of all the duties and responsibilities. Many among them may soon reach the stage where they do not have these responsibilities either. Then there are those who have no responsibilities and become a burden in the house and start indulging in useless chores .around. It is most necessary for these kind to go to the world of ashramas, where they could practice *sadhana* -- devotion and meditation. They would also educate the children who go to them occasionally from the nearby places. These ashramas would function somewhat like universities.

There could also be another class of people who have no interest in worldly life. May be the chain of past events brings them to this point. Life for them has lost all its purpose and meaning. To push such people into the worldly life is like initiating a person who is about to get married into the life of sannyas by force. A person with an inborn fragrance of sannyas should most necessarily live in an .ashram where his life would be more productive. There they could run a farm or a hospital and be self-sufficient.

Those who cannot adjust to any of these should take some time off or a holiday every once in a while. Even God rested and become a sannyasi on the seventh day after creating the world. This holiday should be spent in an ashram as a sannyasi. When its over he can go back to his work. This will alter his whole angle of vision. In this manner the sannyas becomes very meaningful, and can be saved from becoming extinct. Or else it will suffer the same fate as Buddha in China, where every idea of Buddha has been replaced by Mao. The joy and compassion in the life of Buddha, and the nectar in each of his utterances are absolutely incomparable to Mao's life and words. There is no comparison or a relation between the two. But this is happening and it can spread in the whole world.

If some one wishes that the ancient tradition -- ideas about Sannyas should be adhered to, then the flower of religion will soon fade away in this world. It is necessary to give birth to a new ideology about Sannyas if we wish to protect the flower of religion in this world.

Now a question arises: If nonstealing means nonfollowing, why have all prophets, religious leaders etc. created organisations for their followers? For example why did Mahavira create four-fold organization of *sadhu-sadhvi* and *shravak-shravaki*? In reply I shall say that meanings of words undergo a great change in course of years. Some words which had a particular meaning 2,500 years ago, do not have the same meaning today. And great errors are made due to this. A big change has taken place between what Mahavira called a *sangh* and what we understand by it today. Mahavira did not name any institution a sangh. He called that assembly a sangh which had similar-minded people in it and who experienced a uniform type of joyous music. In Mahavira's concept of the sangh their was a spirit of companionship and harmony among the people in their search for truth, as fellow travellers. The meaning of sangh, according to Mahavira, is not an organisation. The word 'sangh,' does not mean an association, a club, a coming together, because an association is always established in opposition to something else. A *sangathan* -- an association -- is always made to oppose something else. The sangathan is always made to protect oneself; or to attack someone else. Mahavira had neither to protect himself nor had he to attack somebody. So the sangh did not have that meaning which we have.

On the other hand the Mussalman, for example, might say, 'Unite because Islam is in danger.' Or the Hindu would say, 'Let us unite because Hinduism is in danger.' India may call, 'Be united because China is preparing to invade us.' Pakistan might relay 'Be united because India is our enemy, and is our neighbour.' This is sangathan, and it invariably concerns either an attack or protection. For Mahavira, it has quite another meaning. By sangh Mahavira meant a communion; an assembly of like-minded seekers of truth, fellow travellers. There is no 'organisation' in it, no outside machinery for its management. It is like a meeting of four music lovers of a town who sit for the night to entertain each other. Someone plays the tambourines, someone else plays the harmonium. This is no sangh, it is simply an assembly of like-minded people. There may be four people in the town who practice meditation sitting in a room. They are dedicating themselves to God. This is not a sangh. This is not against anybody, nor is it in favour of anybody. This is only an assembly. To Mahavira, a sangh was a communion, an assembly of such persons who are on the journey in search of Truth. Such a sangh can be useful, not in the sense of a sangathan, but as an assembly -- meeting ground. This assembly can be very useful because our whole life is linked with all things around us. If in a town, ten lovers of music come together and sing songs, it will bring them more joy and pleasure.

I have heard that if a Sitar is played in an empty room and there is another Sitar lying in a corner, an expert Sitarplayer can make the wires of that other Sitar jingle. Only one is played but its sound vibrations will touch the wires of the idle Sitar and make it jingle. If ten people come together and practise meditation and if one of those people goes deep into his meditation, his awakened vibrations will rouse the dormant vibrations of the others. Therefore, a community meditation has its own usefulness, a community practice of devotion has its own usefulness, a community prayer has its own usefulness. A community effort becomes very useful and meaningful for us who are weak-minded.

The sanghs of Mahavira, brought together people who had love in their hearts. It is very different from say a couple of thieves who get together and plan something which is going to harm somebody. Such unions-sangh of rogues only pollute and darken the society. What we need more today, is the getting together of good people, who simply meet for the joy of meeting. Earlier, the temples or the masjids were the places where such people met. They sent out pure and holy vibrations of love. But today even such places have become professional organisations. But all that is best is produced by the best people like Mahavira, and it is unfortunate that people could not save it. They try to save it in its purest form but things change. There is a reason for this. Mahavira lived for eighty years. What he has given falls into our hands, who are not Mahaviras, and who have no relation at all, no knowledge at all of that highest consciousness (of Mahavira). Things will turn out as we shall fashion them.

I have heard that Moses had a flute, and he used to go to a mountain sometimes to play it. Hearing it, the shepherds passing by that road stopped to hear the music. Deer of the forest stopped moving, birds became silent, and they surrounded him. After the death of Moses, shepherds who had heard the music of that divine flute kept it under a tree and began to worship it. It was a bamboo flute. Only a generation or two had lapsed when people began to say, 'what is there in this simple bamboo flute? There should be something worth more to it to worship it.' They gave it a golden covering so that people could worship it. After a generation or two people said, 'what is there in this simple gold flute?' So they bought diamonds and jewels and

covered it with them. But now no sound could be produced from that flute. After sometime an expert musician was passing by that road, and he said to some one, 'I have heard that the flute of Moses is being worshipped somewhere here. I wish to have a *darshan* -- a look -- of that flute.' When he went there, the flute was not there. It was covered with golden plaster and diamonds and jewels. He blew it from both ends. There was not even a hole in it for the sound to come out.

Mahavira's flute is also transformed like that, Buddha's flute is also altered like that, and we treat the flute of Jesus also in the same manner. Those who possess it make it ugly. The responsibility for this ugliness is not Mahaviras or Buddhas or Krishnas. The ugliness is entirely due to us it is our responsibility. Therefore, if an individual like Mahavira takes birth today, he shall have to speak against Mahavira himself. The reason to speak against Mahavira is that it is necessary to destroy that image of Mahavira which has been made by you. If some expert musician returns he will have to speak against that flute because it is not the flute of Moses. If Jesus would return, he would have to speak against Jesus, because even Jesus would not be able to recognise himself because of the transformation done to his image by us. He would doubt whether he had ever come on this earth, whether that was his image.

Everything is distorted when it is handled by man, but there is no wag out of it. We should tell the lovers of Moses who collect round him not to worship the flute but to learn to play the flute. It does not matter if they can't play like Moses, one thing will be certain that it will not get covered with gold and jewels. Then they can at least claim that it is not the worship of the flute but it is of the music coming out from it. This music can be produced only when the flute is hollow. If gold is filled in it, no music can come out of it.

Instead of only worshipping Mahavira and Buddha, if we contemplated upon their great achievement we would perhaps be able to stop distorting their true images. But are busy performing pujas. Pujas cause distortions. We not only kill what we worship but we cover it up with our own images and ideas, weave our own stories around them. The original thing slowly turns into ashes and loses all its individuality. This is all very unfortunate and we are helpless with our long established habits. Almost everybody in the world has got 'Moses' flute' with him, but no tune is corning out of it. Buddha used to tell the people, 'Don't worship me.' Mahavira says 'You yourself are God'. The man who is telling others, 'You yourself are God,' is emphasising the fact 'Don't worship me.' That man says 'you yourself are that whom you worship. It is not necessary for you to worship someone else.' Mahavira says, 'Be independent, leave aside all dependence, because whom are you depending upon? You are that yourself what you search.'

This is the cause for all the fundamental mistakes of man. Uptil now man has succeeded and Buddha and Mahavira are defeated. One does not know whether this sort of position will change in future or not, but efforts to change it should continue. Now the individual who brings the message of God should fight against those past errors of man. It cannot be said (definitely) that man will believe in that message, because nothing could be asserted definitely and yet efforts should continue.

Now the final point about this question is that no matter how much gold or jewels cover Moses' flute today or no matter how many errors man has committed till now, we shall be able to find out Moses' flute hidden within.

If we remove all that has been attributed to Mahavira by his followers, remove all the smearings, if we cast away all the clothes that have been put on Buddha by his followers, we will see that real truth there even today. These outer coverings of 2,500 years have no value today. You need to search Buddha and Mahavira within yourself. And bear in mind, as long as I do not reach my inner Mahavira, I cannot know any Mahavira outside. As long as I do not reach Krishna within me, no Krishna will have any meaning for me. As long as Buddha is not awakened in me, not a word of Buddha can be word of my language. If we find out our 'self', we find all selves.

IS LEARNING STEALING?

One may go to them who have knowledge, but should not accept what they say or know. Scrutinise properly what they know. You should not be a blind believer. Don't get fixed in what they know, keep your eyes open and investigate. Inspiration from others does not mean to accept from others. If you approach Mahavira, and get inspired by him, it does not mean that you should begin crying like Mahavira. Having approached Mahavira, inspiration would mean this: if this light -- knowledge -- wisdom could take birth in Mahavira, why could it not take its birth in me also? This is the challenge. In English, the word is inspiration. It is very important. It is necessary to pay attention to the 'In' in it. But we always take

inspiration from others. Thus the word is misunderstood. 'Inspiration' means inner impulse. The other can be an instrument in this. The other cannot become a support. The other can be a challenge, he cannot become a rule. A lighted-lamp can become a source of information for an extinguished lamp which can also burn, because it has a wick and it has oil. And if this burning lamp does not become a source of inspiration for the extinguished-lamp and simply becomes an object of worship and following, then even if the extinguished lamp sits with its head bowed down at the feet of the burning lamp for infinite time, nothing will come out of it.

Inspiration means a challenge. Wherever 'that' is seen it should be a -- challenge an inspiration -- for him who should say 'Why is "that" not happening within me? Why should not that happen within me which has happened for one individual in this world?' all the means are present there. This heart is there which should become Mira's songs. This intellect is there, it should become wisdom. This body is there wherein many people have attained God. These eyes are there, with which not only the objects can be seen but also that which is unseen can be perceived. These ears are there, which not only hears the music outside but also the inner one which Kabir had heard. Why can't I not hear the inner music if Kabir could hear it?'

The meaning of *prerana* is this: Go to all, search in all directions, see them who have reached the highest peaks, see them also who have achieved the depths, and see under your feet where you are standing. You can also go to those heights and those depths. That's all, there is in the meaning of the word 'Inspiration'. If you see more than this in its meaning, it will not be 'Inspiration', then it will be a following, it will be copying, and then you are blind, you are not a person with eyes. It is, of course, very essential for us not to be blind. A blind person cannot search God. He will be always groping about following somebody and wandering here and there.

Now can you achieve truth following someone? Truth is with me, let a blow fall on you. Let it be from anybody -- it may be from Mahavira or Buddha or Krishna or Christ, let it fall on you. Accept the challenge from where you get it and thank the person -- the giver for this challenge. But learn not that which you have seen, learn that which is possible within you. Understand the difference between the two. Don't learn that from others which has taken place within them. Only learn this much that whatever has taken place within them has the same potentialities in me too. That is also my seed. It is possible within me. Keep a seed near a big tree. The seed is not in a position to know that such a big tree is lying hidden within me. But if the seed sees that tree and asks it 'Have you always been such a big tree?' The tree would reply, 'I was a seed once and exactly like you. I had also asked the same question. They all replied, we were as sweet and as small as you are now. All this greatness was hidden within. It has only manifested itself now.'

The seed now has got a challenge, Now it will break open. But it cannot be exactly like that adjoining tree. It will only be what it *can* be. It is possible that another tree is lying hidden in that seed. If you remember this much, inspiration is not harmful, then it becomes helpful and fruitful. When inspiration comes from within then it becomes an inspiration. It is an inner stroke. When it is roused from a sleeping condition within by receiving a blow from a thing outside, then we know for the first time that we can also be this. This remembering is known as Inspiration. In this meaning one will have to learn, will be constantly learning. But learning and believing are quite separate things. Only ho believes who desires to learn, one who will not believe, will be searching and searching, and will continue not to believe till he has not achieved. When he starts in search of something, his search will not be a search of believing but it will be of knowing.

The meaning of learning is not faith or blind belief, it means 'to find out'. The meaning of learning is curiosity. It is a journey. It is the beginning, not the end. But we remain inactive after learning a thing. We say we have learnt from the Gita. What happens by learning from the Gita? You can learn Gita, but you cannot be Krishna by learning it. Nothing will happen even if you memorised the whole of it. One thing is quite certain that Krishna did not memorise it, and if he were asked to repeat it, he would have made many mistakes. Gita is a spontaneous flow, it is not a memory. It is a stream which has emanated from Krishna. And what are you doing? You are pouring it inside out. No, after reading Krishna's Gita you should be filled with the keen desire to wait for that day when Gita will sprout from your heart and flow out. When will that day come when my soul also becomes the divine Gita, when will it be the celestial song? You should be filled with this remembering only. Leave Krishna alone, leave his Gita alone, and start to search your own Gita.

One thing is certain, why should it not sprout from me when it can spring out from Krishna? God is not the patrimony of anybody. If Krishna could get the divine Gita can also get it. If it arose from the musical instruments of his soul, it can also arise from the musical instruments of my soul. But what about us? We

are doing something quite different. We understand that to learn Gita is to memorise it. The meaning of learning the Gita is simply this: Now we have received a challenge. We will not be at ease until Gita does not take birth from within us. There will be no ease till every word of our speech does not become the word of God. You may learn it -- cram it. It is easy to learn-memorise-Gita. To commit Gita to memory is a child's work (very easy), and the less intelligent a person, the easier and quicker is it for him to memorise it.

We should know what is right learning? We have to learn something else besides simple learning. We have to learn *that happening* which is known by the name of Krishna. We do not want to learn what has come out of Krishna's mouth. What we have to learn is that -- my seed can also sprout just as the seed is within Krishna sprouted, blossomed and became a tree. We have to learn-to-know and have that keen desire to break the seed. What we have to learn from Krishna is the madness, the obstinacy, the firm determination to break that seed. It can be learnt from Buddha and Christ also. It can be learnt from thousands of ways. And he who is eager to learn will be reminded even by flowers blossoming into a tree. One is reminded of Him by the shining stars in the sky, by the streams sprouting from the earth. We are reminded of Him by all and from all.

Once a Sufi saint was passing through a town. It was evening and a child was going to a temple with a lamp. The saint stopped him and asked, 'How did the light come in this lamp? Have you lighted the lamp?' The child replied 'I lighted it, but I don't know from where the light came.' Then the child blew off the light and said, 'It has disappeared in front of you.' 'And now tell me where has the light gone away? Has it not gone in front of you? Then I will also show where it has gone. That saint fell at the feet of the child and said that he would not ask any wrong question from that day, because it was foolishness to ask a question which he could not answer. He further requested the child to pardon him and declared that even he did not know where the light had gone. And then said, 'Leave the lamp alone. You did well in reminding me. I do not even know where the light burning within my lamp (body) comes from. I do not know where it will disappear when it is extinguished in my lamp. Let me first inquire know -- about my own lamp -- self -- and then I shall search about this earthen lamp.' He learnt something from this event.

There was an old woman living in the Ashrama of a Jain Sadhu. She told the Sadhu, 'The event (realisation) is not happening yet. Teach me something more, something else. She had learnt all the main principles, had learnt the shastras (scripture), but the fulfilment did not come. So she urged the sadhu to teach her more and more. The sadhu said, 'you yourself don't learn "That" which is being taught on all sides.' After sometime, she was sitting under a tree and a dry leaf fell from the tree. This was enough for her, she began to dance and shout in the Ashrama what she had learnt. The people asked, 'Which shastra did you learn from? Please teach us, others are also ready here to learn.' She replied, 'I did not learn from any shastra, I saw a dry leaf falling from a tree and my desire was fulfilled.' But the people said, 'Oh mad woman, we have also seen many dried leaves falling from the trees, how did that effect you?' She said, 'No sooner did a dry leaf fall from the tree something within me also fell down, and I understood, if not today, tomorrow I shall also fall down just like this dried leaf. Then why should I be so still, so proud when I have to fall down like a dried leaf? I saw the dry leaf rocking in the air pushed to the East and the West. The air was kicking it. It began to wander about the road. Not only this day, but the day which I call tomorrow it will be reduced to ashes and it will be pushed here and there by the currents of the wind. I will roam about like the dried leaf. From today "I" am not there. I have learnt this from the dried leaf.'

Its meaning is to keep ones eyes open and to accept challenges. Challenges come from all sides. A father gets them from his son. A son can gets them from his father. They can be got from a stranger while walking on a road. They can he had from the neighbour. They can be got from anybody. We require a mind eager to learn and the true meaning of learning. We understand learning as memorising. Our learning is intellectual. Learning words, learning principles, memorising. When one is truly learning, he learns with every small hair on the body, by every breath, by every small particle of his life, with each throbbing of his heart. When the total individuality is prepared to learn, even a very small challenge thrills us and the dormant life -- energy is aroused. We have to prepare ourselves for this condition. And those who are busy learning in an useless manner, have no time left, no interest left, and no place left in their mind. Everything is full. If you stand before God someday and ask Him why you could not learn -- know him, He would not say that you did not know enough so you could not know him

We would say that you learnt so much that there is no place left for you to learn Me. We have learnt

much, but that which is worth learning has been left out. We do not understand a challenge. We do not learn to recognise a challenge.

Religion is a challenge. If you learn to recognise a challenge, you will get a challenge from anywhere. There are no royal roads -- for it. There are no hard and fast ways for it. The essence of life could break from anywhere. Life can take hold of you from anywhere Keep the doors of mind open. Keep on learning while walking on a road, while sleeping, while getting up and sitting. Keep on accepting challenges. You may receive a deep blow some day and the Veena of your heart will begin to vibrate.

Generally we react, we retaliate. If someone abuses us, we w ant to abuse him back. We do not want to abuse. Something causes us to abuse and we become slaves of someone. If I was to make you angry only a slight push is required to arouse it. The thing which can be produced in us by others is a sign of slavery. Reaction is slavery. Someone praises us we are greatly pleased. Someone censures us we feel dejected and lost. We by ourselves are nothing at all, we are what the opinion is about us. To know what the people say about us, we preserve the newspaper cuttings with us. It should be considered a matter of great grace, we do not stick them on our clothes. All the time we are simply reacting. We do that, which others cause us to do. We are not individuals. We begin to become individuals only when we begin to respond.

Response is experiencing feeling. There is a great difference in response and reaction. Take an example. A person abuses you, there will always be the desire in you to abuse back. But if you respond it would be different. A person abuses you, if you pity him you say to yourself. 'Poor man! I do not know, what causes him to abuse this way' -- this is a response. You have not acted because of his abuses. You have continued to act according to your own views. The action which is stimulated in you is not a mechanical result of his abuses, it is a conscious answer in return. It is a conscious response. There is a great difference between these two actions. When we switch on an electric button, the fan begins to revolve. The fan does not think whether to revolve or not to revolve. When the button is pressed, it goes on working, again the button is pressed, it stops working; similarly when you are abused -- the button is pressed -- you become angry. You are praised -- the button is pressed -- anger vanishes. So think, are you an individual or a machine? Your behaviour is mechanical. Reaction is mechanical. Response is a sign of consciousness. Response a very great thing.

When Jesus was to be crucified by the people, he was asked to pray to God at the last moment of his life, then Jesus prayed to God to pardon those people as they did not know what they were doing. This is response. This is a conscious reply. If a person is to be crucified he cannot generally show this type of reaction. His reaction would be to abuse his executioners, to curse them, to curse them to destruction. He would pray, 'Oh God, these people are crucifying your dear son, burn them, throw them all in hell.' This would be his reaction. This is mechanical. Jesus said, 'Pardon them because they know not what they are doing.' This is response.

Therefore the individual who wishes to enter the world of *sadhana* -- practice for fulfilment-wants to go on the path of the sannyas, should be constantly aware of his actions, whether he is reacting or responding. While walking on a road you get pushed by another person, you should stop for a moment. What is the hurry to react? You should stop for a moment and see whether the answer you were about to give was mechanical or full of consciousness. You will find yourself in difficulty. Then you will not be able to give a mechanical answer. It is possible, you will laugh and proceed further on your way, you may not answer. But such behaviour will also be your answer. But we do not even give this much chance to ourselves. On one side, the button is pressed, on the other side sex is excited. You get a push and the result is anger. Somebody praised us and immediately we get a swollen head.

There is an interesting joke about Bertrand Russell. It is said, the words, 'Oh God' came out from his mouth at the time of his death. A priest was standing near the bed. He was very surprised. He was afraid to come there because Bertrand Russell did not believe in God, so it was not possible to ask Russell to pray or confess. He was standing there in a nervous condition, but when he heard the words 'Oh God' from Russell's mouth at the time of death, he got a little bold, and asked him, 'Do you believe in God?' Then Bertrand Russell opened his eyes and asked the priest who he was. He replied that he was a priest, and was afraid as to how he could ask him to repent or confess as he did not believe in God. Russell then told him, 'It is not proper to ask a guest who has come to my house to go back, so I shall confess, I shall repent.' And then Russell said, 'Oh God, if there is a God, please forgive my soul, if there is something like my soul.' Then the priest said, 'What are you doing?' Then Russell replied, 'I cannot do anything without thinking about it. I do not know if God exists or not, I do not know if there is soul or not. At the most I can use 'If' in my

statement. 'If God is there, please forgive this Bertrand Russell if Bertrand Russell is there.' This man is not showing any reaction even towards death. He makes a response even towards death. He is not nervous even at the moment of his death.

I have a friend. He is an old thinker, and a learned man. He always attends Krishnamurti's lectures. Once he told me, 'Rama, Om, Mantras, all such things have not disappeared from my mind ' I asked him, 'Are you definite about this?' He replied, 'They have totally gone away. There is no place left in my mind for all such things. I neither sing devotional songs nor repeat God's name, because He has no name, there cannot be any song about Him. I listen to Krishnamurti's lectures. I have understood his view completely.' I thought the man very good, but when he asserts so forcefully that he has understood Krishnamurti completely, there must be some doubt within him. Again I said 'It is good you have understood Krishnamurti's arguments '

After a couple of days he had a heart attack. His son sent me a word that he was very nervous and that I should go and see him. I went there. His eyes were closed and he was repeating Rama, Rama. I shook him and asked 'What ar you doing' He opened his eyes and said, 'I don't know. When I felt death was approaching, my mind said, let Krishnamurti go and then it was out of my control. Then 'Rama' began to come out my mouth. I am *now* uttering that word, it is coming out by itself. It is simply happening.' The words Rama, Rama were coming out due to nervousness. This is called reaction. This man believes in God but he is reacting. While Bertrand Russell does not believe in God and yet he is responding.

I believe Bertrand Russell can achieve God someday This man will never achieve God. The statement -- if there is any soul, if there is any God he should pardon me -- is a great statement full of consciousness. Indeed a very great conscious statement. A person who uses 'If' even in relation to the Soul, who uses 'If' even in relation to God at the time of his death, gives a positive suggestion of himself being a man of consciousness. He is not nervous. He is not afraid of death. He is standing there completely prepared along with death. This is response. If you remember this difference between the two, you will be able to save yourself from reaction and will proceed towards response. And consciousness is produced -- created in your life when you begin to respond consciously in your life. Such an individual full of consciousness will be able to achieve God someday.

The Perennial Path: The Art of Living

Chapter #6
Chapter title: Self energy from sex energy

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Life can be viewed in two ways in all its layers. Life has two aspects -- one is material, and the other is spiritual. It is necessary to examine sex also from these two directions. One aspect of sex is biological which is linked with the body and its particles. The other is of energy, of soul which is linked with the mind by consciousness. So it is necessary to comprehend the two words first. The first is biological energy which is related to life cells which constitute man's body. These life-cells are a part of the body.

This biological portion which we call semen or sex energy or call it by any name can be seen with our naked eyes. But there is another aspect which is linked with lt, and which can be called self energy or energy. We can call it sex energy or self energy. It is like an magnet. In a magnet there is a piece of iron which is seen by us and there is also a magnetic field on all its sides which is not seen. But if we keep iron

pieces round it, the magnetic power draws them towards it. There is a field in which that power works. This iron piece will remain as an iron piece even if it loses its magnetic power. There will not be any difference in the weight of that piece, there will not be any difference even in its constitution, there will not be any difference in its form, but It will have one fundamental difference in it, and that is, there will no magnetic power in it, the power of attraction will have gone. I told you this as an illustration.

The soul is a magnetic field. The body is seen, but only the force of the soul is seen, just the effects of attraction are seen. This earth is seen but the power of its gravitation which is attracting us all the time is not seen. If the earth frees us, we cannot remain even for a moment on this earth. The greatest difficulty for the space travellers comes when their space ship leaves the 200 miles magnetic field of the earth, and enters the space where there is no gravitation. Then they can wander here and there in their spaceship like the currents of wind. If their belts are removed from their chairs, they will be just like gas filled balloons which touch the ceiling of the house. This earth is attracting us, but we do not know about it because it is not a thing which can be seen. What is seen is the earth; what is not seen is its gravitation. What is seen is the body, what is not seen is its gravitation. What is seen is the body what is not seen are the mind and the soul. Same way, it is necessary to understand the two aspects of sex energy. What is seen are the life-biological cells, and what is not seen is their sex energy. If this fact is not understood correctly, it will be difficult to understand its further details.

Great experiments have been performed on sex energy in the country. This country has a very long history dating from pre-historic days, because we have got such statues from Harappa and Mohenjodaro which tell us about the highly developed systems of Yoga. Statues of Harappa are nearly 7000 years old. In this long history of 7000 years, many rare experiments were made on sex energy, but we go wrong in interpreting and understanding them. We run into difficulties because we take the sex energy as the biological energy. The Yogis of this country have said that sex energy can rise above from below. But the scientists say that when we dissect the body we see that even the semen particles of a yogi are lying there in the body, where they are found in the body of an ordinary man. Semen is not seen rising .above. It does not travel up, it cannot travel up. But we are not able to understand the process of the rising of that sex energy. It is not the question of semen particles but that energy which is linked with semen particles and is not seen but which can travel upwards. And when a person is having sexual intercourse, his biological particles -- semen -- leave his body and along with them, his sex energy vanishes in the sky. And sex particles travel to give birth to a new life.

Two events take place at the time of sexual intercourse -- one is biological and the other is psychic. On the biological level the semen travel in search of their opposite particles to give birth to a new life. On the psychic level (which the yoga investigates) at the time of the sexual intercourse, mental energy is released. It simply vanishes into space, and there are ways and methods of raising this mental energy. In no way can this be confused with the biological aspect of the semen travel. They have no means to reach upto *sahasrar* and *astitva* -- the highest points on the top. What goes up is the energy, the magnetic force -- when this magnetic force comes down, then the semen becomes active.

A child is born with all its sexual inheritance. A female child is born with all the cells which she is going to use in her life. A girl one day old has about three lakh particles -- very minute eggs. Out of these about two hundred at the most will take life and reach the womb. From amongst them twenty at the most become active and can fertilise. Till the age of thirteen or fourteen all this was dormant. Then when the brain is fully developed it sends down the sex energy and activates the sexual functions.

On the other hand when a woman reaches the age of forty or fifty, the biological function of sex are finished for her. It is not necessary that her psychic energy will also go down. A woman of seventy can have sexual desires but now sex has no biological meaning. Even in a man who is ninety, his sexual energy can go down from his mind to body. Though his body is not fit from the biological point of view, his mind can still harass him thinking of sexual pleasures.

This sex energy is infinite. Mahavira has named it infinite semen -- infinite energy. In fact Mahavira got his name from this. He called it infinite *veerya*, not in the sense of biological energy (semen), infinite *veerya* means that sex energy which continuously goes down from the mind to the body, and in turn comes to the mind from the soul. These are its steps, without which it cannot go down. If the mind in the middle is torn off all connections between the soul and body it v ill be broken off. The power which I call sex energy here is the same in the Yoga and the Tantra (i.e. a religious treatise containing mystical formulas to attain supernatural powers), it is not a biological sex energy.

This sex energy can again rise above. If this sex energy begins to move upwards even in an old man, his

life would become as innocent and simple as that of a small child. That old innocence will again shine in his eyes. That innocence and simplicity which are found in a child will return in his personality. Perhaps even more than that. The simplicity of a child is full of danger because it is going to pass away. Under a child's simplicity, there is a live volcano ready to burst. It will burst in a short time. But if the sex energy of an old man returns, his life will be full of innocence. This is saintliness. This innocence is saintliness.

This sex energy is directed by the mind, and is the firm resolve of the mind. It does not flow downwards without the orders of the mind. If the mind can control the flow of this sexual energy it can also control his sexual desires accordingly. If he allows it to flow more, it will increase and vice versa.

During the last twenty years in America, the maturity age of boys and girls has gone down by two years. Where earlier the girls used to be mature at the age of 13, now it happens at the age of 11. This is because the American mind has pressurized the sexual energy too much from all sides. It is the most natural course of events and circumstances. It can descend from 11 to 9, it can also go down to 7 or 5. In America everything has been turned into a sex symbol. Sex is being exploited to sell anything from cars to cigarettes with pictures of half naked women. All this has a terrible effect on the mind, it starts giving out those orders two years earlier which it should have given two years later. This is a premature order and its results are bound to be dangerous.

Earlier something quiet contrary to this used to happen In this country, we had been successful to keep young boys and girls aloof from the world of sex till the age of twenty -five. The whole framework was different. The mind had the will to control this energy. It was achieved by certain physical exercises and asanas and by the practice of certain kinds of meditation, contemplation and determination. If an individual can stop the sex energy from going down till the age of 25, he derives more pleasure, and in future he enters the world of sex and he can compare the two states very easily. He will now realise that there is a fundamental difference between the joy when he had not entered the world of sex and the joy after entering the sex world. Therefore, he who has lived a life of celibacy upto the age of 75, will begin to go towards the world of sannyas after the age of 50 years, because he has the means of comparison.

Talking about the joys of celibacy makes no sense to anybody today because people have experienced only one kind of sexual bliss. Sexlessness is not a part of his experience. The unfortunate thing about this is, once the energy has started to flow down, it becomes difficult to make it flow upwards. Tracks are made. If you upset a glass of water on the floor, the water will flow away leaving a track behind it. In the heat that water would evaporate. No water will be left on that ground. But a dried up track will remain on that place. If you again throw water on that floor there is a 99 per cent chance that the water will flow on that dried up track.

It is natural to follow the path of least resistance. There is desire to flow in that direction where there is the least amount of difficulty. When an immature mind enters the World of sex, the life energy, according to the rule of least resistance, show eagerness to flow on that path. And it experiences pain and uneasiness in the mind as long as it does not flow away. When it flows out, the mind is relaxed. It feels as if it has become light and has been freed from a burden. But once the path to take us up is obtained, then we experience this freedom constantly. It is necessary to understand three things in relation to how the mind can divert the sex energy upwards.

The first thing to understand is that anything which can go down can also go up. A scientific principle can explain this. In fact the thing which has a possibility to go down, will certainly also have the possibility to go up. The road by which we travel down can also take us up. The road is the same. Simply the direction is changed. Life expands on two dimensions. If water flows down from a mountain, it can also be sent to the height of the mountain, because the water can be lifted up by performing contrary experiments of the rule by which it flows downwards. The sex energy goes down. It is natural. If any person wants to take it upwards, it will not be easy or natural. This will not be done naturally, it will be done by firm resolve. It will be done by man's efforts, his keen desire, his longing and labour. Man will have to labour hard in this case, because he will have to swim against the natural current. It is not at all necessary to swim if you wish to go down the river, towards the sea. All you have to do is to float keeping your hands and legs still. The river itself will take you towards the sea. But if you wish to go to the source of the river, to the place of its birth, you will have to swim, to work hard. Because now there will be a conflict with the natural flow of the river.

Those who wish to go up, lead a higher life, should understand the next point. They will need a firm resolve and the way will be full of conflicts. One can go up and the joys of the journey are beyond words. The happiness one gets on the downward journey is momentary. While flowing downwards what the sex energy brings is happiness, pleasure, while what it brings moving upwards is extreme joy. You collect

energy in going up. You make a reservoir. The reservoir can be infinite. It goes on increasing everyday. When happiness begins to decrease, unhappiness begins to increase. Therefore, there is always a black shadow of unhappiness standing behind every happiness, and there is the bright world of joy progressing towards joy behind every joy. There is no shadow of unhappiness behind joy. Joy accumulates because it increases every day, and there is the possibility of its infinite storage.

Another point I told you about is resolve and conflict. Here it will be useful to understand what resolve means and how that energy can rise up with resolve. I shall give two or three illustrations by which you can understand it fully.

The Musalmans observe Roja fast, the Jains and the Hindus and the Christians also observe fast. Yesterday a friend was asking me the meaning of observing fasts. What happens by remaining hungry? The people who started these practices were not fools. The necessity of food in a man s life is the greatest of all needs, it is the most necessary thing for survival. To get food a man can give up love, or a mother can cut her child. During the Bengal famine many mothers sold their children. A husband can kill his wife, can sell her, and a wife can throw away her husband. At the time of death when the last moment comes to save oneself, the instinct for survival is very forceful because everything can be done again, but not the saving of one's life. A woman can find a second husband, a son can be born again, but one cannot get oneself again. Therefore to get food is the greatest desire for survival.

Suppose a man is kept hungry, he will think of food all the twenty-four hours. Every small hair on his body will demand food. While awake or in a dream, he will be asking for food. Some place inside is empty. A biological gap has been created within. The body demands food and he is busy at that time in praying to God. The body is crying aloud for food, and he is praying aloud to God. In two or three day's time, the body's keen desire for food will be converted into thirst for God.

The demand of the body is for food and if the body does not yield to it and goes on determining that not food, but God is required, then within four or six days the body within will begin to cry aloud for God instead of food. A transformation has taken place. Energy which was demanding food is now demanding God. Thus the strong resolve for food is now turned towards God. This is a great transformation. Determination means transformation of powers. When the mind demands sex, when it demands the other, the opposite, a woman demands a man, and a man demands a woman, when the mind wants to flow towards the other, then we shall have to transform the flow. We shall have to adopt the opposite system, so that this yearning of the mind becomes the yearning of God of liberation. It is necessary to keep two or three things in mind.

As soon as the mind desires sexual pleasure, the body be8ins to make preparations for it. From the sex centre the ganglion begins pulsating another demand. The sex centre becomes projected outside. The science of Tantra says, if the sex centre can be made to project inwards and can be drawn within (which is known as sex-mudra), you will within two moments find that the body has ceased its demand for sex. But the demand was made and the energy for it was already awakened. It is possible to take this energy upwards. No sooner do we think about sex that our mind begins to flow towards the genital organs. One has to draw the genital organs inwards. All the doors going out from the genital organs will be closed.

When the energy has already been awakened, we should close our eyes at that time. Having closed the eyes begin to look at the head from within, just as you see a ceiling from within a room. By constant practice you will find within a month that something from below has begun to rise up. This will be, in fact, your experience that something has started to rise above, something is going up. Some call it kundalini, some give in another name. It is necessary to pay attention to two points here. One is the *muladhar* and other is the upper centre *sahstradhar*.

Sahastradhar is our centre at the top level and *muladhar* is our centre at the lowest level. *Muladhar* is contracted inwards. The energy created in it tries to find a way out. Now we should direct our mind to the higher direction or upper direction, because that path is open. The energy of the body starts flowing towards that direction in which the mind is directed. This is a small process in the transformation. If you experiment with this, celibacy will be achieved without suppression.

This is not suppression, it is sublimation. Suppression means that the upward path -- door is not opened and the door at the lower level is being guarded by you -- is being kept under check. Then the result would be troubled madness. If the path is there for the energy to flow out, there will no suppression, but only sublimation. The energy will begin to flow above from below. Perform the experiment and grasp its meaning. This is not theoretical neither is it intellectual or scientific. This is a thing experienced by millions of people and it is an easy experiment. And when the flowers of joy and bliss begin to blossom in the upper

parts of the brain, sex will begin to disappear from your life. It will go away slowly and there will be the birth of a new energy, a new vigour, a new light and a new life.

The physiologist is not concerned with it at all. If we dissect the body, the energy which is rising up will not be seen. It is like the magnetic field. Even if you tear under the bones, it will not be found anywhere. No clue of it can be found. It is not the physical pain. It is psychic. It takes place in the mind and on the body level. But the change takes place. On the downward march of that energy, the semen particles of the body begin to flow outward. And if it does not flow downwards, the semen particles will also cease flowing outwards.

The body will be well protected but this experiment is not meant for the protection of the body. The body is limited by age and it will pass away. It will not affect the age in anyway. The great happening is the psychic energy. It is concerned with psychic energy. The individual begins to expand, to spread, to be enormous in proportion to the psychic energy he possesses. That person can announce, 'I am the Brahmin', on that day on which not a single particle of the psychic energy flows downwards. The statement, 'I am the Brahmin', is not a logical conclusion. It is an existential conclusion. It is an individual experience. When you are connected with the 'Omnipotence' (virat), you feel you are not an individual but the omnipotence. But this experience of the omnipotence is only by the preservation of that enormous (VIRAT) energy. And this preservation is impossible till the sex energy does not flow upwards.

IT IS NOW AND HERE

Life is now and here, it is in each moment, but man's mind is thinking of the past and of the future. When the thinking of this mind relates to sex, then the mind is thinking of those sexual experiences which have already taken place in the past or is imagining of those ones which will happen, are likely to happen, or of those which he is longing for. And when the mind is thus occupied -- is lost thinking of the past and the future, the physical semen particles are not destroyed but the psychic energy I talked about gets destroyed. The semen particles will certainly get destroyed in actual sexual intercourse, but the psychic energy gets destroyed even while thinking, so he who thinks of sex even in ideas or imagination, directs his energy downwards, this happens even by imagination even by thoughts. By only ruminating on those sexual pleasures he has experienced or those ones he will have not a particle of energy will be lost by the body. But this much ruminating is enough to destroy psychic energy. The mental-psychic energy is bound to be destroyed. It is the real energy.

By sexual intercourse, only some particles of the body are lost but by this mental sex, enormous mental energy is lost. If not today, tomorrow (in future) the body will be destroyed completely. The body is not worth thinking about, but the main, important question is of mental energy which remains with you in your next birth. Therefore, I said he who lives from moment to moment not thinking of the sexual pleasures of the past or of the future, really lives from moment to moment. He preserves his mental energy.

There is one more interesting thing to remember, The person who worries less about the past and the future, and worries about that which is in front of him, plunges himself deep into it and lives in it, has less of tensions in his life. The lesser the tension, more the necessity for sex because then sex begins to work as relief. Therefore a person is as sexed as he is worried. Just as it is in modern Europe and America. Their whole life is full of sex if it is full of cares and anxieties. The necessity for sex will be far less in a life free of cares and anxieties. The person who does one thing at a time, like when he is digging a pit in his garden, he remains busy in it only, when he is eating, he is engrossed in eating, when he is sleeping, he is doing that only, does not contract himself, does not have an over-loaded mind; then the necessity for Using his energy is reduced everyday. I said this because of two reasons -- by thinking, sex energy of the mind is destroyed. Tension gets accumulated in getting engrossed with the past and future. And when tensions get accumulated, the body loses its energy. The relaxation experienced by lessening the energy, looks like rest. We think relaxation -- weariness is rest. When we lie down completely exhausted, we think we get rest.

One more point, thinking about sex is harmful than sex itself. Sex can be easy and natural but thinking about it too often is unnatural, is a perversion. After examining the experience of thousands of people, the psychoanalysts tell us that man is taking too much interest in mental sex and he does not derive any pleasure from the actual sex activity. The sex that is going on in the mind seems more interesting and colourful. If sex is thus perverted in the mind, confusion will be created within us. To think about sex is not the function of the mind. The intelligence of the person who uses his mind to do the work of sex centre becomes

depraved -- is spoilt. Gurdjieff used to say so. The intelligence is bound to get spoilt, because the functions of these two are different. It is like th s: If a person tries to take food with his ear, his ear will certainly be spoilt, and food will not reach the stomach. Both will be harassed.

There is a centre for everything in man's body. The mind is not a centre of sex. The ganglion is the centre of sex. Let the ganglion do its work, and the mind Its otherwise the mind-consciousness -- will be obsessed by that work. Man looks obsessed already. He is looking at naked photos, and the ganglion has no relation at all with naked photos. It has no eyes. He is looking at naked photos and thinking about them in the mind. He is planning and dreaming of coloured pictures. All these gather together and create confusion of the centres within. The mind will begin the work of the ganglion, but the ganglion cannot do me work of the mind. The intelligence will be spoilt, the mind will be confused and shattered. Ninety per cent of the people in a lunatic asylum are there because their mind tries the functions of sex centre. If we investigate, we shall find that ninety per cent of the people who are mad, outside the lunatic asylums, are there due to the reasons of sex. If we look at their poems, their photos, their novels, their films, we shall find that they are coloured with sex. This is nothing but madness. If animals could know about us, they would laugh at the condition of man. And if they read our poems, even if they are the poems of Kalidas, they will be much puzzled and think what necessity there is, what meaning there is of these poems. If they see our pictures, even if they are by Picasso, they will fail to understand their purpose and meaning. What is the necessity of painting -- showing the breasts of women so much? What is the purpose? Certainly man has become amd. He has become mad because he is taking the work of the sex centre from his intellect. So there is no time left for the intellect to do that work which it could have done.

The intellect can travel towards God but it is doing the work of the sex-centre. Conscience can experience the highest life, it is roaming about only in the pictures of sex. Live in the present, and let that much sex which comes for a moment come, do not be afraid of it, but remember also what I told you about the sublimation of sex, then that energy will begin its upward journey. No such blessedness is experienced in life, which is experienced in that upward journey.

PARADOX OF TOTAL ACTION

When the action is total, energy does not diminish. When I said so, I meant that action is not total when we are split, divided and in conflict. When I am split within, my action is incomplete -- not total. As for example, you met me and I embraced you. If at the time of embracing, one portion of my mind tells me, why are you doing this. This is not proper, don't do it, and at the same time, the other portion tells me, I will do it, it is very good; then I am quarrelling with two parts. I shall embrace you with one half, and I shall be trying to push you away with the other half. I am doing two contrary actions at the same time. In doing these two opposite actions, my mental energy within will be diminished, but had I embraced somebody with all my heart without any tinge of opposition in it, there is no cause for the energy to diminish. On the contrary, this total embrace will fill me with more energy, will fill me with extra joy.

Energy is diminished in conflict. Inner conflict, inner duality causes the loss of energy. Howsoever noble the work may be, if there is conflict within, energy is bound to diminish, as you are fighting with yourself within It is like my building a house, in which I put a brick with one hand and remove it with the other hand. Thus my energy will be lost and the building will never be constructed. All of us are thus split up in self-contradictory parts. Whatever we do is confronted with an opposition outside. If we love someone we hate him also. If we make friends with someone, we make an enemy of him also. If we flatter someone, we also arrange to disrespect him from another side. Thus we are double minded all the time. Therefore, every person becomes bankrupt slowly, his inner energy diminishes. The person dies fighting against himself.

If you examine the truth in this. you will understand this fact. When you start to do any work and If you are fully engrossed in it, you will always come out more fresh and energetic. And, on the contrary, if you do that work halfheartedly, you will come out tired and shattered from that work. So, those who are able to do their work whole heartedly, like a painter totally engrossed in his painting, in preparing his picture, never pets tired. They return from their work completely refreshed and pleased. But if you employ this same painter, on a fixed salary to make pictures, then he returns home completely tired because his mind is not there in the job totally. So no sooner does a part of our mind stand against us that our energy begins to diminish.

What I mean by a total act is not intended for one particular work, but it applies to all jobs you are doing. Do even routine jobs -- duties like eating and bathing totally. While taking a bath, only that act of bathing should be with you; your mind, at the moment, should not think or do anything else. If you are totally engaged in bathing, not only the body but your soul too will take a bath. After the bath you will realise that you have gained something. But it is possible when you are taking a bath, your legs are on the road and your mind is there in the office, and you are on the run, then the bath has no interest and joy in it. That bath will be split up -- divided activity. You simply throw water on your body and run for another activity. In finishing a job thus, you waste your energy, this happens from moment to moment, it *is* happening for twenty-four hours. You are Lying on the bed but you haven't slept. You can get rest only if the action of sleeping is total. You are simply Lying and dreaming. You are Lying and thinking. You are Lying and changing sides. Thousands of thoughts enter your head. You are thinking of what you did today and also of what you will do tomorrow. When this is the condition, you get up from your bed completely exhausted and weary. Even sleep will not be able to give you rest, because you are not total in that sleep.

One of the most puzzling problems of the world is about the future of sleep. It is decreasing day by day. It is going to decrease -- to disappear, because you sleep only if you sleep totally. But we are split personalities for all the twenty-four hours, how is it possible to be collected -- united -- total -- in sleep when we are split up in all other things. Night is one of the pair. Day and night. It is linked with day. We shall be in that condition in sleep at night in which we have passed the day. The next will also be the extension of today. The life becomes completely shattered. We cannot live in a normal way.

A friend was brought before me recently. Those who brought him told me that this person has tried to commit suicide five times till now. I said, he seems to be a very wonderful man, it seems he is making incomplete efforts. It is difFicult to believe that a person is still living if he had tried to commit suicide five times. Where was the need to die, to commit suicide, if you are living totally. This man has already tried to die five times. I told him, 'you should be ashamed of yourself, now don t make any more attempts. Five times is quite enough.' But what is the meaning of this -- a person who tried to commit suicide five times and failed?

Its meaning is that a portion of his personality must have been trying to save himself, and he must have attempted to die also, otherwise who can stop another person from dying? How can there be honesty in living when it is not there in dying? When there is no honesty even in dying, there cannot be any honesty in living. Life will be a total dishonesty. Therefore, I told that person he should be ashamed of himself. He should have died at the very first attempt. And he was brought before me when he tried to die for the sixth time. I told him not to try anymore, he would be much censured.

He was very surprised as he had thought that I would persuade him not to commit suicide. He told me, 'What type of a man are you? Everyone whom I was taken to persuaded me and told me it was a very bad thing.' I said, I do not call it a bad thing, I say to do anything halfheartedly -- incomplete -- is bad. If you want to do a thing, do it totally. That man continued to stare at me for some time, then said, I do no wish to commit suicide, I also want to live but I want to live on my conditions. If they are not accepted I will commit suicide. So he wants to live and also wants to live on his own conditions. If he lives, he lives as if dead, and when he dies, he will die a miserable death all the while wishing to live. He who can not live fully, cannot die fully. He will be a shattered person.

We all belong to this category. There is not much difference in all of us. We are doing the same thing. We do not love the person whom we say we love because in the morning we think of a divorce. Then again, we seek to be pardoned by him then, in the afternoon, we regret it. Thus we beg pardon in the evening and think of divorce in the morning.

I was putting up at a house. There the husband and wife had kept their divorce application ready, only it was not signed. I had seen it with my own eyes. The husband told me many times that the situation becomes so bad that he thinks of putting his signature on it. He was fully prepared for it. I told him there is no harm if you sign it but to keep the application ready is very dangerous. Is there any meaning in calling -- claiming that woman as wife whom you are prepared to divorce? There is no meaning at all. She is still your wife. He said that this application has been kept ready for the last seven years. There is nothing new in it.

This conflict of living half-heartedly causes the wastage of energy. I shall tell you a small story to explain my point. I have heard there was a very famous swordsman in Japan. There was no one in Japan who could be compared with him in swordsmanship. The fame of his skills reached many far off countries. One day he learnt that his watchman had fallen in love with his wife. He arrested both of them. The knight told the watchman, my mind tells me to cut your throat, but you have also made love to mg wife, so it would

be proper for us to fight in a duel with swords in our hands. He who is saved at the end will be the master of my wife.

The watchman said, why do you wish to play this game, you may cut my throat even without a fight -- a duel. My throat will be cut anyway because I do not know how to handle a sword, and there is hardly any other man in this world as good a swordsman as you are. Why do you make fun of me by giving me a chance to fight you with a sword? But that knight said, 'that would tarnish my fair name.' It would be said that I cut your throat without giving you an opportunity to challenge me, so take your sword and come to the field. There was no other alternative for the watchman. The poor fellow took a sword, went to the field nervously.

The whole town was gathered there. They knew that the poor fellow would be killed because it was difficult to ward off even one stroke of that knight because he was such an expert swordsman. But the whole position was reversed. It so happened that when that watchman started to fight with the sword the knight began to lose courage. He lost courage because he (the watchman) began to wield his sword in an awkward manner. He did not know how to wield the sword. Secondly, it was found difficult to fight against him because the watchman wielded his sword in an unbelievable totality, as it was a question of life and death for him. And the fight was a play for the knight. He thought he would cut the watchman's throat in no time, but for the watchman, it was a question of life and death. He became an altogether different watchman while wielding his sword. The knight knelt before him and begged his pardon, and asked him how he was wielding the sword so nicely. It was with great difficulty that the watchman could be stopped. The watchman cut down a nearby tree with his sword. The knight turned on one side and knelt, but the energy which had been excited in the watchman did not stop working until he had cut down the tree.

Then, when he was asked what had happened to him, how he got that much energy, he replied that when death was certain, he should wield the sword totally before death. There was no escape from it. He at once became integrated for the first time in his life. He thought death was. in front of him and this was the last chance for him to do what he could do. He had neither the idea of the past nor of the future, nor of the wife, nor of his beloved. Then, gradually he even forgot how and where his hand and the sword were moving. He did not even hear the shouts of the people when they were shouting aloud.

The man had been total in his action. That knight said he learnt that day that the greatest cleverness is total action. He had acquired great skills but he was not total, because to wield a sword was an art for him. He used to think of himself as a separate entity while wielding the sword and was all the time careful not to get hurt. Then the watchman said, there was no question for me to be saved or not to be saved, I thought of only showing you how the sword was to be wielded.

What I mean by total action is this, that this sword wielder, a complete novice, at once became an expert. Why? Because he had achieved yogic heights which means total use of energy. When a person is totally one with himself he achieves this, he becomes integrated. Then there is no division within. When such a person makes love, he only makes love, when he is angry, he is totally angry when there is an enemy in front, he thinks of him only as an enemy. When a person is busy totally in any work, he does not lose his energy. And it is very interesting to note that when a person is totally engrossed in any activity, gradually it becomes impossible for him to be angry, as the anger burns up completely, and is completely scorched out and then it is difficult for hatred to remain within.

We have anger in us as long as we do all our activities halfheartedly. When our actions become total, power of love blooms in our life. When our actions are total, prayers become our longing of life. The day on which the mission of our entire life is over. God alone remains a sacred hymn, a truth for us. When that integration -- that oneness -- is produced within, we also see integration -- oneness outside. As long as there is duality within, there is duality outside too.

I have heard a story. Jesus was passing through a town. It was night, and a man in the cemetery was beating his ,chest, and was scratching his body with stones and bleeding. Jesus approached that man and asked why he was doing that. The man replied, I am only doing what the whole world is doing, and again began to scratch. Blood was flowing out. He was beating his head Jesus asked, what is your name, O mad man. The man replied, my name is Legion. I do not have one name. I have thousands of names.

Jesus used to tell this story often, that one man told me he had a thousand names, because I am a thousand persons, I am not one person. There are a thousands of persons within us also. We also have a thousand names. Someone is trying to protect himself, another wishes to beat someone, the third wishes to make love, and the fourth wishes to murder someone, another wishes to live, another wishes to construct a stone structure on his tomb, another is entering God's temple. Someone tells within us, everything is

falsehood, everything is untrue, there is no such person as God. On one side, our one personality is ringing the bell of the temple and at the same time another personality is laughing at it within, and is asking himself, what is this mad thing you are doing? Nothing will be achieved by ringing that bell. Another personality is turning the beads of a *mala* and at the same time, is running a shop within himself. That person was right when he said my name is Legion. I have a thousand names. What name shall I give you? I am not one person. I am a thousand different persons. Possessing a thousand names within us causes destruction -- fritters away of our energy. If those thousand people become one, an integrated person, our energy will be preserved. Whatever you do, do it totally, with all your heart. And when the work is over, something within you will begin to get accumulated, to be integrated.

Gurdjieff used to say totality is crystallization. When a person does any activity totally, many things within him get crystallized. That crystallization -- that integration gives birth to individuality. It is the birth of Man. I explained this with the intention that you should experiment with it, should understand it, should check it so that it can be clearly fixed in your mind.

FOOD AND SUBLIMATION OF SEX ENERGY

The word *aahar* has a very deep connotation. It is deeper in meaning than diet. Let us first understand the word *aahar*, than we shall talk a little more on it.

Food is whatever we take in from outside. If we look at a beautiful flower with our eyes, the activity is food. Eyes are taking the food of beauty. When we hear with ears, we are eating music as food. Ears are eating noises as food. The hand is eating the food of touch when it touches somebody's body. The smell of something touches the nose, then the nose is eating its food. Thus the whole body is taking food, every small hair is taking breath in, is coming in contact with some other object. Our whole body is a food-machine. All our organs are doing the work of taking the outer world within us. But only food we eat is understood as *aahar* by us, this is our mistaken view.

It is necessary to understand the entire field of food for the sublimation of sex energy, because it is possible the food you have eaten may help in raising the sex energy up instead of pushing it down. But eyes may have seen such scenes or ears may have heard such noises, or the body may have touched such objects which may push the sex energy downwards, so it is necessary to examine all the sides of food, to see the meaning of food from all points of view. We take food with eyes, nose, mouth, with a touch of even the minutest hair on our body. We are eating for all the twenty-four hours. Many things from the outside world are entering within us, and there will be some results of the things that have entered. Naturally what we are accumulating in our body does some activity. If a person has taken wine, his individuality will change, his whole personality will be in a swoon. He will do that activity which is possible in a swoon. Whatever we eat will positively produce results. Its results will continue to come.

The renowned musician of India, Pandit Omkar Nath had gone to Italy, where he was invited to a dinner by Mussolini, who was then in power there. When they were having their dinner Mussolini asked Omkar Nath if it was true that when Krishna played his flute people almost went mad and flocked around him. He found it hard to believe that even deer came out to listen to the music and the peacocks danced.

Pandit Omkar Nath replied, I am not Krishna so I cannot play upon the flute, but I know a little about the elements of music, so I shall show this to you by an experiment. Mussolini said, it would do. But there were no musical instruments in the dining hall. Only spoons and forks were there. Omkar Nath took a spoon and a fork and began to play on china vessels. Mussolini has written in his autobiography that he became unconscious in a few moments. My head began to droop often and fall on the table, and he continued to play so vehemently that my head began to rise and fall to the rhythm. My head began to bleed and cried out for the music to stop. I was unable to stop my head making rhythmical movements. Then that musician stopped playing. Mussolini declared that he had no idea that music would produce such an effect within him that he could not stop his head movements. He has said in his autobiography, 'My body was out of my control, I could not control my head, and I felt I would die now. The greater the effort on my part, the greater was the dashing of my head on the table.' Omkar Nath said it was nothing. It is not proper for me to give any opinion on Krishna, but if this is possible, that also is possible.

Islam banned music, not because it necessarily pushes the sex energy downward, but because 99 per cent of the types of music prevalent then was such that it took sex energy downward. There is hardly one per cent of music saved in this world which can take the sex energy upwards. Even that one per cent is

being lost, and there does not seem a way to save it. The dancing of the sufi saints is like that. It sends the on-lookers into meditation. Gurdjieff organized a company of sufi saints, experts in Mendicant dance, and wandered all over Europe and America with that company and asked people simply to see the dance and not to do anything. It was a band of thirty persons. They used to dance before a crowd which used to go into meditation on simply seeing their movements. The movements used to enter their hearts and corresponding movements were produced within their bodies. Whatever was seen outside produced corresponding shapes within and they begin to roll all over. The rhythm -- the gait and the sound -- which the dancing saints create, becomes the rhythm, gait and sound of the onlookers slowly and slowly. A certain dance begins within and a transformation in their energy takes place.

The objects we see with the eyes, the sound we hear with the ears, the things we taste with the mouth, the smell we take with the nose, are all interrelated. We had hung bells in temples. Every bell has no special meaning. Some special bells can be of use. The Tibetans have a special kind of bell, which, some of you might have seen. It is not like a hanging bell. It is like a vessel. And a short round stick is to be turned round and round in it and then to be struck to produce a sound. It is like a bucket which is struck with a short round stick. After the stroke is made with the stick on the bell, a peculiar sound is produced. A humming sound is heard -- 'Om Mani Padme Hoo'.

This complete Tibetan Mantra comes out from it. This Mantra-slogan continues to hum in the temple. There is some meaning behind it. This Mantra goes within our body and excites some wheels in our body and the power of those wheels begin to rise up. The word 'Om' and its humming are meant to take energy upwards. Not only 'Om' but the 'Amin' of the Musalmans, and the 'Amen' of the Christians are the forms of 'Om'. The English words omniscient, omnipresent and omnipotence are derived from 'Om'. Omniscient means one who has seen the 'Om'. The 'Om' means a very huge Brahma. Omnipresent means one who is with 'Om', Omnipotent means when one who becomes as powerful as 'Om'. He is now full with the seed of energy like God. This word 'Om' has A, U and M, has three fundamental sounds in it. If these sounds are systematically repeated, hummed they seem to raise the energy upward. There are sounds opposite to these which, if they strike, make the energy go down. So if you see the twist dance, you will find within a short time that twisting begins within you. Some energy begins to swerve within you.

All the advanced systems of dancing and music in the modern world are exploiting the sex instinct of man, so the question *aahar* -- 'food' is very important. The 'food' we take will produce results positively, we cannot be spared from its results, because our entire life-machinery is psycho-chemical. Those chemicals are working all the time. There will be results of what we eat, of what we drink. There are certain types of food which make man more sexual.

There is a special kind of jelly in honeycombs. You perhaps know that there is only one queen-bee among the bees which alone lays eggs, all others are she-bees and work only as labourers. There is nothing like sex in their lives. Many experiments were undertaken to study why there was no sex-life in these bees. After all they are females, and they possess a complete sex-machinery and yet there is no sex in them. The wonderful result which was found out was this that only the queen-bee eats the jelly which is collected by bees. All the rest get it for only three days after their birth, after that they don't get it. The whole mystery is in that jelly.

Many crazy people made experiments with i for rejuvenation. People prepared creams from that jelly so that lakhs of women may use it, apply the cream on their faces to make them beautiful. That jelly contains special vitamins, and it produces extraordinary sexuality. It is difficult to estimate the sexuality of that queen-bee. She gives birth to two thousand eggs everyday and continues to do so everyday. So much sexuality is produced in her by the jelly.

We now know that the discovery of hormones has clearly proved that if female hormones be injected in a male, his body will be transformed in a few days. And if male hormones be injected in a female body, her female body will be transformed into a male body in a few days. Some women begin to get moustaches ordinarily between forty-five and fifty years of age. The reason for this is that the female hormones become less and the male hormones, lying in the body begin to assert itself, so a moustache begins to appear After fifty years of age women's voice begins to be like that of men. The only reason for this is that the ratio between male hormones and female hormones is broken. Female hormones decreased and male hormones increased in their ratio, so the change in voice was caused.

All these are chemical matters and changes much of which depends on the kind of food we eat. If the food we take contains intoxicating ingredients or ingredients that cause unconsciousness, they will cause the body energy and sex energy to flow downward. If there are stimulants activisers in the food, they will cause

sex energy to flow downwards. And if there are tranquilizers in our food, they shall tranquilize the mind, they will help the energy to travel upwards. This is a very important subject, so we should understand its principles. We should always avoid that food which contains intoxicating ingredients, or that which cause unconsciousness or drunkenness, or makes our body and mind heavy. The food, we take should be the kind which cannot make our body heavy or excited, produce drunkenness or unconsciousness, or makes one lazy or sleepy. Such food is helpful for a *sadhak* -- a devotee of religious path -- and makes a way for his upward journey. If the food is of an opposite kind, the Sadhak's upward journey would become difficult. Even by taking wrong food, a Sadhak can go on to his upward journey but there would be meaningless hardships in his way.

When I talk about food, this point should be borne in mind, a Sadhak who wishes to raise his sex energy would not read everything, would not see everything, would not hear everything which is exciting and intoxicating. He would consider that music worthless which is exciting and that music useful, meaningful which is soothing. Films which you see are generally exciting, they raise every minute hair of the body. Then you are eating wrong food. Detective stories, stories full of murders and blood are all exciting. If you observe the audience in a film you will notice all the people tense in their seats, they almost stop breathing when they see some exciting scene on the screen. And when that exciting scene is over, they will again relax in their seats.

It would be as easy for the sex energy to flow downwards as a person sits erect leaving his relaxing position. But we see everything while walking on the road without caring for them. It is neither necessary nor proper for any one to see everything or to read everything. A person has to make a choice every time, every moment. He should take that in which he can raise his life. And even if he wants to degrade his life, let him do it after thinking over it consciously. But we fritter here and there like blind people. We throw one hand up and the other down. In the morning we go to a church and in the evening visit a theatre. We ring the church bell in the morning and then go to a night club to see a dance. Thus we divide our life with our own hands. Thus we stretch our life at both ends. The result is we reach nowhere.

There should be a firm decision in life. If you wish to lower yourself, do go and return after touching the bottom. But then also, there should be some order, some effort. Then give up talking about the upward journey.

Then don't look at the church even mistakenly, and don't turn your steps to a temple, don't have anything to do with the Gita, save yourself from the Sadhus, forget that they are in this world, forget about Buddha, Mahavira or Krishna, because they are not the right sort of people. They will be hurdles in your way. You want to go to hell, so catch your train and Stick to it vigorously.

But man is very strange, he keeps one leg on the train to hell and the other on the train to heaven. And he reaches nowhere. This whole life becomes a drudgery, a burden for him. He drags his life from one place to another. Man is such a bullock-cart where bullocks are yoked at both the ends. They pull in opposite directions. Sometimes one bullock pulls towards the heaven's side and then he becomes sorry that he missed the hell. Let me pull a little towards that side. Then he goes a little towards hell and again repents that he might miss heaven.

Thus the whole life is wasted and he reaches nowhere. In the end the structure of the cart gets loosened and the bullocks die. Then again a new birth, a new world, a new life, and we begin the same course of life due to our old habits. So decide first where you wish to go, what you wish to be, what you wish to achieve, what is your aim, what is your direction, what is your decision. And then begin to act accordingly. Change your eyes, ears, mouth hands and everything else. Then make such contacts which lead you to God. Listen to that which thrills your heart and raises it upwards. Eat that which lifts life to a higher level and makes you light. Only see that which becomes a guide, a lamp in your eyes and removes darkness from your path. Then everything will change.

We use certain kinds of frangrance in the temples, because when a person is deep in meditation, he is filled with the same fragrance and it enhances his experience.

Yesterday a friend asked why I selected red ochre coloured clothes for sannyas. There is a reason for it. As the mind goes on becoming quiet, the light within the heart begins to expand. It is of a red ochre colour. The red ochre coloured clothes continue to excite the colour within, this is the purpose of selecting this colour. While rising, putting on clothes, sitting, sleeping etc. the sannyasi sees the colour, so it is likely that the dormant colour within him may get excited and he may experience a new sunrise in his meditation. It is like the spreading of reddishness as soon as the sun rises.

The whole eastern side becomes reddish though the sun has not yet come up. Birds have begun to sing

songs the morning cool breeze begins to blow on all sides. Such a phenomenon takes place within him in meditation at a certain fortunate moment. Seeing that colour within, somebody had selected this colour for sannyasis for life outside. Other colours are also selected, they are those seen within. They are selected for certain reasons. The Musalman Fakirs selected green colour because that colour is also seen within. The Buddhists had selected yellow colour. That colour is also seen within. Once the Theosophical Society searched for a shade of indigo which Colonel Alcot saw while he was meditating, to find out that colour he sent out agents to various markets of the world, because Colonel Alcot wanted that colour for the use of Sadhakas. Many shades of indigo were available but Alcot rejected them all. At last, after two Or three years of further attempts they got one colour from a market in Italy which was approved by Alcot.

On seeing that colour, which Alcot had seen, vibrations of excitement can be produced within another's heart also. The red ochre is the colour of sunrise and that colour spreads within when life within is awukened. On the upward journey we have even to select the right colour, sound, smell, taste, touch etc. We are all confused because we make unrestricted and incoherent selections, which are like boarding broken boats, so that life is frittered away and we reach nowhere.

The Perennial Path: The Art of Living

Chapter #7
Chapter title: Tantric path to super energy

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Tantra is a philosophy of nonduality. It accepts life in its totality -- even the wicked, the inauspicious, the darkness. Tantra accepts them not with a view to treat darkness as darkness or to treat bad as bad or to treat inauspicious as inauspicious, but because there is a possibility of transforming inauspicious into auspicious. There can be light by cleansing darkness. What we call matter is in its deepest sense, nothing else but God? Tantra is nonduality. It is the acceptance of that One only. That which is bad is also one form of that One. That which is inauspicious is also a form of that One. There is no condemnation of anything in Tantra.

G.M.S. Torrel has written one book, GRADES OF SIGNIFICANCE which means steps of greatness. According to Tantra, differences that are found in life, are the differences in the importance of steps. Even the first step is a part of the final step. If the first step is removed, there are no means to reach the last step of the temple. The ugly roots hidden in the ground are the life-giving source of the flowers blooming in the sky. If these ugly roots hidden in darkness are cut, there is no possibility of those flowers blooming in the sky. The unshapely stones buried in the foundation of the temple, take care of the golden-pitcher at the top of the temple. If they are removed, the golden-pitcher would fall down.

Tantra accepts life in its totality. So, it is necessary to understand this thing first, because Tantra has developed the science of transforming sex energy on this principle. According to Tantra, sex energy is the earthly, material form of its divine form. Sex energy is the first step to attain the Brahma. It doesn't mean that the Tantra wants man to be immersed in sex energy. It means that we have to start our upward journey from where we stand. And if the land where we are standing is not linked with that land where we wish to reach, then there is no meaning in the journey.

Man is standing in sex energy. He is there all the time. The place form where we are born from nature, is

the centre of sex. Nature has made us stand there. Any journey shall have to start from this centre. And we can start our journey from this centre on either side. One is that which is generally tried by people but are not able to accomplish ever. This is that position with which we begin to fight. We become enemies of that place where we are standing, that is, we become enemies of ourselves, and divide ourselves in two parts. One part is that which we censure, which in fact, is ourselves. And the other is that part which we admire, and which we are not at the moment, but the one we wish to be. And when an individual divides himself thus in two parts, it should be understood that he is that which he is rejecting and he is not that which he is accepting. His whole life will now enter a very absurd conflict. He will wish to believe what he is not, and will reject what he is. Such persons can only be confused and agitated. Tantra says there is such an inner conflict in man's life.

If a person wants to attain Brahmacharya -- celibacy he cannot get to it by fighting against it. Tantra declares we cannot reach anywhere by fighting against ourselves. What will we fight? Whom will we fight with? We are one whole -- undivided entity. To fight means to divide ourselves into two parts. In this manner an individual will be torn and divided into two parts. A split personality will be created. Thus many parts will lie scattered within us. Tantra proclaims that even sex is to be transformed. Celibacy is the power of sex and it is to be taken to celibacy. That same power of sex which runs towards others, is to be taken to self. That same power of sex which desires the company of another, is to be made anxious to reach the depths of the self. That power of sex which is after low kind of happiness is to be turned towards *virat*, the gigantic -- towards endless Bliss -- the Eternal -- the Salvation liberation. This point of view of Tantra I call the nonduality.

The dualistic nature of conflict is always fighting itself The boy fights the Atman, God against nature and sex is pitched in against meditation. This state can never see the truth. Tantric view is that this fighting is meaningless. What is really required is transformation. This is in total agreement with the fundamental principles of modern science which states that energy cannot be destroyed. We can only transform that which is hidden in any particle -- give it another form, shape, life etc. But whatever energy it has, cannot be destroyed.

We can see the same thing this way too -- Nothing is created and nothing is destroyed. It is like a seed that transforms into a tree. The seed is never destroyed only its hidden energy transforms and grows into a tree. The tree dies after some time but leaves behind thousands of seeds with potential energies. The seed is not destroyed, it is transformed, because there is a tree now where there was a seed formerly. Celibacy does not mean the destruction of sex, now celibacy is there where there was sex yesterday. Where the nausea of sex energy was running out yesterday, there the same energy is transformed today into celibacy and is running within. The energy which had an outward flow till yesterday, has an inward flow today. The energy which was running from the centre to the circumference, is now running from the circumference to the centre. But it is the same energy. It is not destroyed. Tantra has proclaimed this much before the modern science could understand it.

Tantra says, never commit the folly of destroying energy, otherwise you yourself will be shattered, frittered away and you will not be able to destroy the energy. Therefore those who fight against sex cannot attain celibacy, they pervert themselves instead. Really speaking, we know neither to keep enmity nor friendship. We do not know how to stand between the two. Either we make friends like a mad man or make enemies like a mad man. But our madness remains for ever. We are never able to look at the subject from a detached, neutral point of view.

Tantra says, the first principle is to look at sex from a detached point of view. Do not consider sex as a friend or a foe; consider it as a thing to be enjoyed and not as a thing to be renounced or to be given up. Consider sex as a pure energy. Friendship and enmity are two points of view, they are not facts. The only fact is that it is energy which goes on flowing and spreading outwards, which demands another person, which demands an opposite. No sooner do you look at it as energy than your whole view-point is changed; because then you are neither anxious to enjoy it nor to renounce it. One who is anxious to give it up is a defeated exhausted and a harassed pleasure seeker. He is certainly a pleasure lover who now talks of renunciation. But it is not certain how long a person nauseated with pleasure can maintain his renunciation. One who is fed up with pleasure will also be fed up with renunciation. How can you save yourself from renunciation if you are fed up with pleasure? Renunciation is the other side of that same pleasure, it is like the other side of the coin. If you are fed up with one side, you will certainly be fed up with the other. It is essential to understand this point clearly because it is absolutely necessary to understand the transformation of sex energy.

The sex activity has two sides, as every other activity has two sides. For example, if you are hungry, you are anxious to eat, you may risk your life to get food. When you have taken your food, you completely forget about it. And if you have eaten more than necessary, you have to vomit the food cut for which you had become mad. A kind of disgust and a loathsome feeling is created in you for that very food for which you were prepared to risk everything. Every feeling of the mind has two sides -- hunger and thirst -- the condition of thirst and the condition to satisfy the thirst. Similarly when sex desire demands satisfaction, man becomes confused and runs after it like a mad person. Then sex takes the person to a climax, where energy is simply consumed, and the person returns and sinks into a deep pit of dejection. And now in that pit of dejection he is thinking Or the disadvantages of sexual pleasure.

It is difficult to meet a sex-lover who does not think of renouncing sexual pleasures after enjoying them. The idea to give it up is due to the repentance resulting from sexual enjoyment. Renouncing is misery due to the waste of energy. All sex seekers, after satisfying the urge, experience feelings of renunciation, dejection, disregard and hatred. When the husband turns his back towards his wife and goes to sleep, that act of turning the back is very significant. The wife understands the implication of this. She always weeps behind the back because she thinks this man was mad a moment before and now the same person has turned his back. This person is now so dejected, exhausted and harassed that, it seems, he is not going to indulge in it again. In about twenty-four hours or forty-eight hours according to his strength and age, the person is again seized by that sex desire, again his mind will be ready for sexual pleasure and he will totally forget the past repentance.

Renunciation and pleasure are two sides of one coin. Every person is moving to and fro in the pendulum of renunciation and pleasure during the twenty-four hours. Some people stick to pleasure only and pass their time in seeking it. And some others hold to the other side of the coin, namely, repentance and take shelter in ashramas. So a person who has run away to an ashrama or a monastery will experience everyday the rising of sex currents in his mind. The demand will continue to come from the other side which is supposed to be given up but which is, in fact, only suppressed. It is possible to link both the sides of the coin, as it is never possible to give up one side entirely. At the most we can lower one side and raise the other. Both sides of the coin remain in the hand.

The person who renounces always experiences the attraction of pleasures and so always speaks against or criticizes it. He is not trying to convince you, but is trying to console himself. The hermits have really abused and criticized pleasure -- sexual pleasure. There must be the attraction for pleasures in his mind, otherwise there is no reason for abuses of this kind. If he had sincerely given up pleasure he would not find any interest in abusing it.

Why does the pleasure-seeker praise? He praises in order to remove his sorrow and repentance. He is trying to persuade himself that repentance has no meaning. He believes that it was a momentary weakness, there was attraction, there is heaven. He is admiring pleasures with a view to wash out his regrets and so sings false praises. Praising is never true. In contrast to this, the hermit is denouncing pleasures. He is trying to falsify the memories of happiness derived at the moment of enjoying sexual pleasure. He says to himself, this is all false, it is absolutely hell. The mind gives him memories of heaven and calls them hell, thus he tries to destroy those memories, but both are trying suppression. The pleasure seeker is suppressing renunciation and the recluse is suppressing pleasure. Both these are suppressive minds. The is important to bear in mind.

Generally we call a recluse a man who suppresses himself but we do not call a pleasure seeker the same. This is a mistaken view. The recluse also practises suppression he suppresses pleasures. The pleasure seeker also does so, he suppresses his repentances, his renunciations. Both are suppressed. Tantra teaches us not to suppress but to observe, to know and to recognize. Save yourself from the duality of both of them. This duality is false.

Neither admire nor censure, because if you admire now, you are sure to censure after some time. The circle of admiration followed by censure and censure followed by admiration is revolving round and round just as day is followed by night and night is followed by day. Tantra says, to understand its meaninglessness and see that the energy is neutral. It is neither good nor bad. It is neither worth renunciation nor enjoyment. If a person, saving himself from this duality, can see his life energy, what would be the result?

According to Tantra when a person sees life energy just as energy without any valuation, without any estimate, it stops at once. It neither moves forward nor does it go backward. Only we cause it move. By admiration, we push it outward and by censure we take it inward. We have seen the pendulum of a clock moving to and fro, but you may not have thought of the principle that while going towards the left side, the

pendulum gains the energy-power to go to the right, and when it moves towards the right, it is accumulating energy to go to the left. This is how it moves to and fro. When you are praising and complimenting your sex energy, you are also at the same time preparing yourself to censure it and when you are censuring it, you are preparing yourself to admire it. This idea of reverse effect will not be comprehended all at once. It is called the Law of Reverse Effect. Opposite kinds of energy are getting collected in man's mind.

A Jewish saint Hasid has written a book. It was a revolutionary book, so the orthodox jews were dead set against it. Hasid gave the book to one of his devotees and asked him to give the book as a gift to the most religious man among the jews. That devotee was very confused. He said, 'I don't know, how he would react.' Hasid told him not to react to what the religious man said or did but just observe him and see how he behaves. He should only be a witness so that he could bring back the correct information. The devotee went there as a witness. It was evening and the Rabbi was sitting in his garden with his wife. The devotee gave the book and said, Saint Hasid has sent this gift for you. On hearing the name, Rabbi lifted the book and threw lit away angrily and asked him to keep it away from his house. For a moment the devotee felt something should be done, something should be said, but he was asked not to see his behaviour, not to react, but only to observe as a witness. He just stood there. Then the Rabbi's wife said, 'Why be angry, there are thousands of books on the racks keep this also there and if you wish to throw it away, do it after some time. There is no necessity of hurting this man's feelings so much.' The devotee wanted to thank the wife of the Rabbi, but again he remembered he was sent there merely as a witness. It was not proper for him to do anything. He went on watching.

After some time he asked if he could go. Both the Rabbi and his wife said, you have said nothing at all. He replies, I am sent here merely as a witness. I have to report what has happened here. But before I go away I would certainly like to tell you that this is the first occasion in my life in which I acted as a mere witness, and this is also the first occasion in my life when I am laughing at my whole life. Alas! I wish I had been such a witness throughout my life. Then he returned. Then he was asked by Hasid about what had taken place at the Rabbi's house. He described what he had seen. The saint Hasid asked, 'Did you not react in any way?' The devotee replied in the negative. Then Hasid asked, 'What do you think about this now? What would have happened if you had reacted at that time?' He said, 'If I had reacted then, I would have considered him an enemy and his wife a friend. But as I have behaved as a witness, I can now tell that there is a possibility of the Rabbi becoming a friend, if not today, tomorrow (in future), but I have no hope about his wife becoming a friend. Hasid asked the reason. The devotee said, Rabbi threw away the book so angrily and violently that he shall have to read the book because he will repent, if not now, in the very near future. But his wife said with a very cool mind, 'keep it in the library, there are thousands of other books, this will also lie there.' So there is no hope of her reading it. So I can say that his wife is certainly our enemy. Rabbi can become a friend. Hasid began to laugh and said, you have understood the principle of the pendulum of the clock.

According to Tantra we have to understand sex energy as the sole witness And when a person becomes a witness, energy neither goes out nor goes within, it stops, it becomes steady. No sooner docs it become steady than transformation take place. I shall tell you about another very interesting principle.

Nothing remains still in this world. Nothing can remain motionless in this world. Everything in this world will either go out or come within, it will either go forward or go backward. There is no motionlessness in this world, nothing can remain still here. If energy becomes still, goes neither in nor out, then for a moment it would appear that energy has become still and its outward flow has stopped. Be a witness thus and you will find that energy has started to flow within. Energy is a living thing, it cannot be stopped, it shall certainly go somewhere. If it does not flow downwards, it will flow upwards.

Tantra says man has to make an effort to take it out, but to take ;t within man has to be effortless. One has to make many efforts to take it out because it is unnatural to be in, while no effort is necessary to take it within. There is only one way to take it within and that is, to give up the efforts which take it outwards. But both the pleasure seeker and the renouncer fight against it outside. One pushes energy outward, the other draws it within. He pushes it out as much as he draws it within. Energy tries to go within as much as it is pushed out. Just as a ball dashed against a wall returns to you, similarly our conflict with energy leads us to absurdities.

Tantra says, standstill, be a witness, observe but don't take a decision, don't comment, don't take sides, no praise, no censure. Standstill. Observe it once only. And as soon as you standstill for a moment, you will immediately know the next moment that it has started to flow within.

The flow out means to flow downwards. And to flow within means to flow upwards. In this inner

journey, the words 'within and upward' are synonymous. Similarly, the words 'out and downward' are synonymous in this *sadhana*. As soon as energy hows within, inner sexual intercourse begins which is a unique subject in the wonderous art of Tantra. One is called *sambhog* when a person practices with another person, it is a sexual pleasure which is a relation established with one's opposite sex.

But when the journey begins within, a relation is established with one's own inner centres. When one ganglion comes in contact with another ganglion, sexual intercourse takes p(ace. They are two circles. But when the ganglion begins to flow towards the higher circle, two circles meet again but it is a meeting of inner circles. And the inner sexual union begins. There are seven such circles, and as energy reaches to each circle, one experiences joy and deeper joy till it reaches its climax at the seventh and the highest circle and explodes. Then this energy is one with the highest -- *brahma*.

Tantra calls this 'The great happiness, joy' because it is not right to call it only happiness or joy. What is called 'happiness' is that which we have experienced by meeting the other, even though we can never meet the other. Separation takes place as soon as we meet the other satisfactorily. Tearing off begins when the meeting is not complete. Energies separate as soon as the meeting takes place. Therefore, there is only a desire to meet the other, but the meeting does not take place. Soon as it takes place it ends. But in the 'inner happening', there is no question of breaking -- ending. The meeting is very deep, it gets to be permanent. This flow of 'The great happiness' is the transformation of sex-energy.

So it is necessary to be a witness. There should neither be feelings of friendship nor enmity, towards sex. Only a natural feeling. It is necessary to be expectant and patient at this natural moment -- this moment of standing still. Because the experience of sexual intercourse in our life is momentary. It is the experience of a thousandth part of a moment. Before that moment is over the mind comes back in revolt -- in repulsion. So, at that moment when you are standing still, the mind has a tendency to return to its old habits. When the energy begins to flow towards the centres within the mind breaks away from its old habits. Now every moment is lengthened but if the mind returns to its old habits of momentary pleasure it will be pulled back, that is why it is most essential to have patience. Standstill and go deeper and deeper within. This important experience is like death and one is often afraid and nervous.

Sexual intercourse has a deep relation with death. If you go deep you will see that sex and death are similar. A bit in a man also dies during each sexual intercourse. His life energy gets diminished. If we examine the lives of some animals, it is very surprising to find that some animals die at the end of the sexual intercourse. We shall also and by studying some of the animals that there is not much difference between the animal and human sex behaviour. The only difference is the time-gap. The African spider eats its mate while mating. But that does not stop the spider from being aggressive and lose energy due to her passivity. More energy is lost in aggressiveness. Man begins first, he commits aggression. Woman does not commit aggression. She receives it only. It should be said, she simply defends herself, she protects herself.

Her energy decreases less proportionately than that of a man. Pleasure to an extent lies in losing energy. Therefore, a woman does not get as much pleasure as a man gets. According to the statistics of a survey conducted by some woman over a period of ten years 70 percent of women never experience the climax in a sexual intercourse. Children are born but it is difficult for women to get the experience of the falling out of sex energy. I said that both lose energy; but that does not mean that someone can become strong by suppressing his energy forcibly. If energy is suppressed forcibly, energy is lost in the act of suppression. That suppressed energy will find a release sooner or later. It will flow out in dreams and is wasted. Suppressed energy perverts and creates more difficulties.

I am not advocating suppression. I am only telling you there are other ways of channelizing this energy. If you can see that way once, you will realize how much energy you have lost because you have no idea about its positive achievements. We can make comparisons only when we know about it.

As long as you have not known the direction of profit, how can yon compare? What is your account? What is your standard of measurement? You have suffered only loss in your life. You have no means to compare. Comparison will begin on that day when sex energy begins to nOw towards the direction of profit upwards. To measure this loss, there should be something on the plus side of the balance. All experiences in life are relative. Therefore grasp my point of view when you experience even a particle of profit in your life. Otherwise how can you realize what you have lost. If you got a little more happiness even for a moment in your period of loss, you feel you have gained and if you have got less happiness even for a moment in your period of loss you feel you have lost.

If you experience longevity in any sexual intercourse, friendship while entertaining enmity with it.

On the one hand we abuse sex and on the other we go on enjoying it. Thus that pendulum goes on

moving. He who wishes to raise sex energy up, should know that sex energy is also the energy of God, therefore both censure and enjoyment are meaningless. To know it is meaningful and fruitful. To keep it living is fruitful. As soon as sex energy begins to run within, the emptiness which is experienced within, is filled in -- there comes fulfilment. An individual can then say now I am completely full, there is no emptiness within.

DOES SEX SAP ENERGY?

Common beliefs are only what is known from the empirical experience. We believe in a thing as we wish to believe in it. Whatever we wish to believe in is manufactured as truth. Man is less rational but more rationalising. It is not that he thinks with great intelligence, but the fact is he gives a shape of intelligence to that which he thinks about. It is easier to do so. We wish to run away from knowing rightly about sexual intercourse, sex, sex-energy and rationalise them to suit our view. When we like it we call it healthy and do the opposite when we want to reject it.

Man has always adopted different views of the same thing at different times. What was dead till yesterday is made alive today.

Intelligent people of every age always support the common belief to be recognized as intelligent. Common belief is the belief to satisfy -- to persuade the mind into believing. It is a medical fact too and not very difficult to understand. During the intercourse, breathing is faster, the blood pressure increases and there is exhaustion at the end of it. He has to wait till his energies are restored to do it again, normally after twenty-four to forty-eight hours.

It is necessary to grasp what I say when I tell you that both man and woman lose their energy. Regarding this there is some misunderstanding about women because women are of passive sex. She also loses energy but she is not mating. Similarly, man diso dies bit by bit during the sexual intercourse believing like the spider that it is not happening to him.

Every man thinks that he is an exception. When a person dies on a road, it does not strike us, we shall also die one day. We simply say, the poor man died. It does not strike us, we also are 'that poor'. The death of that man should be a warning to us. The relationship -- sex and death -- is very deep. So the repentance which one experiences at the end of an intercourse, is, really speaking, the repentance of death to a certain extent. Man dies to a small extent. Now he is not that which he was before the intercourse. Something is lost, something is annihilated, something is broken off The life energy is weakened. That is why when energy reaches the inner circles or the first circle for the first time, one is very much afraid and feels as if he is dying. Even so in the depths of meditation one is troubled by the fear of death. One feels he is dying, but should be prepared to overcome it at that time. When you welcome death it becomes as pleasing as the sexual intercourse. You should similarly be ready to meet death at the first moment of inner sexual intercourse. He who is ready to die at that moment, at once realizes that he is entering the region of nectar.

In the outer world, each sexual intercourse leads to death In the inner world each sexual intercourse leads to nectar. It is that which Kabir is preaching to the Sadhus. The rain of nectar is coming from the palate. The inner sexual union is like the birth of a child, but it is not borne by two partners it is like giving a new birth to oneself. This person is what we describe as twice born -- he who has achieved a new birth by bringing his life energy to the inner circles.

All the births in the outer world are followed by death, and all the inner births are followed by nectar. If this process, described in the Tantra is understood properly, it is not at all difficult to take sex energy to celibacy. But it is difficult to fully comprehend this point of view of the Tantra, because there is a feeling of enmity towards sex energy deep within all of us. We do not become enemies by having feelings of enmity. On the contrary, we enter into deep you think you are benefited, and, on the contrary, if you do not experience longevity in a sexual intercourse, you think you have lost. We make comparisons between these two. But when the energy rises up for the first time in life, then, you realise, all the harm done, not only in this birth but in endless births of the past. We cannot have this experience till we have got the experience of the opposite. There is loss of energy after the intercourse, but the body is like a machine and replaces the lost energy.

A small experiment was performed at California University in the USA. Thirty young men were starved for thirty days. After three days, their sex attraction and sex appeal began to die out. One psychologist saw that magazines showing naked photographs were lying idle now. After seven days, the photographs were

kept in front of them but they did not look at them. After ten days they wanted to discuss sex with them. They were just not interested. After fifteen days they lost all interest in sex. All sorts of stimulants were given to them but they sat there as if they had no concern with all those things What has happened? In fact, the body does not supply any energy. There is now no interest in the mind. It was only after three days of their taking food that they showed interest in sex.

The body does not die by fasting but the energy decreases. The body returns the energy to you within twenty-four hours. So you feel that nothing is wasted. These are all biological functions of life but life goes beyond all those routines. We can move higher only after we break out of this vicious circle and stop wasting our energy in these circles. We get to know about it after we have experienced the positive aspects of this energy.

VIOLENCE AND SEXUAL DESIRE

It is impossible to have a sexual intercourse without violence even if Mahavira or Buddha or Krishna is born out of it. It may be less but that is a different thing. Violence will certainly be there. No birth is possible without violence. Therefore longing for birth is also violence. If Mahavira was desirous, even to a small extent in his previous birth, he will be born. Mahavira is also accused of that violence. His parents are certainly guilty of violence and Mahavira also shares in that violence because he was eager to take birth. Parents only create a situation. Therefore when this violence on the part of Mahavira is over, he cannot be born again after that.

There is a very interesting story about Mahavira. It applies to all Jain Tirthankars -- religious teachers. The Jain-tradition says to belong to Tirthankar clan-family is also a bondage. To be a Tirthankar is also due to the Law of Karma (Action). It is the last bondage. It is a chain of gold, but a chain all the same. A Tirthankar also takes birth because of some deep and final lust. He takes birth because he is eager to give others what he knows. Such a lust is the desire for a new life. That is a Tirthankar bondage.

The birth, the lust of becoming a teacher is also violence. Whoever desires a birth -- he may be Mahavira or he may be Krishna -- will have to pass through violence. And when this violence is over the births of men like Mahavira will be over. Then there is no way to come back. The last desire to come back is finished. There is violence in my birth, in your birth, and in Mahavira

birth. That violence will be in proportion to the intensity of the desire to be born. Birth cannot take place without this violence. It is necessary to understand that birth is violence, life is violence, death is violence. We cannot live without violence.

It does not make any difference if a person eats meat or eats vegetables only. There is life in vegetables, so he commits violence. He will certainly drink water. There is life in water too. A person has to breathe so the;e is life in breath also. I utter one word, lips open once, and shut once, but lakhs of bacteria die in that single operation. Violence will be there. It is another matter that Mahavira committed less violence, but he is certainly not out of it. There will be violence while walking, stepping forward, breathing, standing and sitting.

So our entire life is swimming in the ocean of violence. We are the fish in that ocean. While we live, total nonviolence is not possible. An attempt to achieve total nonviolence is worthwhile. But if I go on decreasing violence throughout my life, if I go on diminishing my desire for violence, if I go on taking less and less interest in violence, I shall reach the point of my last breath, this will be my last act of violence. And when that happens there will be no new beginning of my first breath after that. Then the matter ends for me.

Buddha talked of two kinds of *nirvana*. He said, when I achieved supreme knowledge under the Bodhi tree, it was *nirvana*, but now it is going to be *maha nirvana*. It will take place with my last breath. There was a gap of forty years between the achievement of Supreme Knowledge and the final breath. In the case of Mahavira it was a gap of nearly forty to forty-two years. There was violence before these forty-two years. But the point of view was changed. The violence which was there before Mahaviras arrival, was not known as such, but after his arrival it was known as violence. The former one was done unconsciously, now it is conscious, so it is minimum.

Mahavira does not commit violence of his own accord. Only that much violence is committed which is absolutely necessary to live. Even there he tries to commit as little violence as possible. He sleeps on one side. He does take food, but he can go on with one meal, he takes it once only. Then he takes food once in

two days. He does not eat meat, but takes only vegetables. He prefers dried vegetables and dried fruit to green ones, because to pick up green vegetables and fruit would be to give pain to them. Dried up things fall themselves, but there are innumerable lives in them also. They will certainly be killed.

Whatever violence was committed by Mahavira after achieving Supreme Knowledge, was committed through sheer helplessness. The final breath will also be in that helplessness. There will be supreme liberation after the last breath. Then the journey will be entirely different. Then there will be life without the body. It will be the life of pure Atma. Only the pure Atma is nonviolent.

All things in the world are impure. Impurity can be more or less. There is nothing absolute in this world. There remains at least some imperfection in that which we call the most perfect. In this world even Rama, however great he may be, has some 'Ravana' left in him. In this world, however great Ravana may be, there will always be some 'Rama' within him. Really speaking, the very presence of some 'Rama' within Ravana, shows the possibility of his evolution. And the presence of some 'Ravana' within Rama indicates the possibility of his birth.

There will be a sinner within the greatest of saints and there will be a saint within the greatest sinner. But he is a saint who knows this little 'sinner' and accepts him as a necessary evil. He believes this as unavoidable, a part of life. If any saint says that he is perfect in this world he is a bit mistaken. He refuses to see some portion of his individuality -- some portion within him. It cannot be refused. It is impossible not to be a sinner if we live along with sinners in this world.

KNOWLEDGE AND SEXUAL INDULGENCE

Ordinarily the action of giving birth happens between two persons devoid of knowledge. People like Buddha and Mahavira will not be willing to be instrumental in conception. There are two reasons for it: one is, they can be prepared and willing to send some one on the journey of birth and death. They cannot be the cause for that. In fact persons like Buddha and Mahavira are eager to send us all to that place of no return, from where there is no birth again.

They are the individuals who are eager to free us from birth and death. We wish to bring someone on the earth while they wish to free someone from this earth. Mahavira and Buddha also wish to give birth some to place which is termed *moksha*. They wish to send us there where there is neither body, miseries nor anguish. They also are on the run to give you a new life, but they are not eager to give you a body. I shall narrate an event In the life ot Buddha which will explain this polnt to you.

Buddha returns home after a period of twelve years. He had run away when Rahul was only one day old. He was now 12 years old. His mother was naturally dlspleased with Buddha and had told many things against Buddha to Rahul. She had thus well prepared her son to quarrel with Buddha in case he came to their palace. When Buddha came, she told her son to ask that beggar -- his father -- what legacy he had left for his son. She further asked Rahul to say. 'You had given birth to a son, now give him provisions for his journey of life.'

It was a cruel joke. Without informing her Buddha had left her. Her anger was certainly natural. Buddha asked Anand, 'Where is my begging bowl?' Hand over my begging bowl to Rahul and initiate him into Sannyas.' Hearing this Yashodhara began to weep. She said, 'Why are you doing this?' Buddha replied, 'I can give that Supreme Treasure to my son in legacy which I have achleved. I wish to give my son that Supreme Bliss which I have found.'

Rahul was initiated into Sannyas. A young boy of twelve became a Sannyasi. Buddha's father told hlm, 'You left home and now you are removing him too, he is the only star of our eyes. Who would be the master of this kingdom?' Buddha replied, 'I have brought with me knowledge of another great kingdom. This kingdom is very small, and it would be unfail to leave that kingdom for this small kingdom. I have come with the knowledge of that great kingdom and I make him the great monarch -- lmperial Monarch of that great kingdom.

Being very unhappy, the father asked Buddha to initiate them also. Buddha said, 'What can be more auspicious than this?' He initiated his father also. Then Yashodhara began to cry aloud, 'Why do you leave me alone here? Initiate me also.' Buddha said, 'What more good omen can there be than this?' Then the whole family was initiated.

An individual like Buddha gives birth to someone in some other Kingdom of life. So people like Buddha and Mahavira after the attainment of Supreme Knowledge, will not be willing to bring any Atma in the

prison of a body. There is a prison in each of us all. People living in prisons have no idea of the world outside, of fiowers, of the sun, of the moon and stars, of the open sky, and of birds fiying in the sky. They are born there.

Then a day comes when a prisoner, having climbed the wall of the prison, looks at the open sky, the mooa and stars, the sun, birds etc. His wife tells him, 'Look, other people are producing children, will you not do so?' That man will reply, 'I do not wish to give birth to any child in this prison. I do not want my child to live in a prison. If I wish to give birth to a child, I shall produce him -- give him birth in the journey to the open sky, but who will umderstand this in jail? These prisoners will tell me, have you gone mad, return to our home. Our home means our jail, our cell.'

No matter how much that man may try to persuade those prisoners that the moon, the sun, flowers will be all there in the open, but it will be all in vain. They will understand nothing as they haven't seen the sun, the moon and flowers. They have seen nothing but darkness and chains. Just as we are asking now, they will also ask if any person, once having sat on the walls, can return and give birth to children? Or can only those persons who have never climbed the walls, give birth to children?

Our question is exactly like that. We do not know anything about this world, that thing, that great life which people like Buddha and Mahavira are seeing. We are imprisoned in this small body, and we wander and toil fcr this prison throughout life. We consider this a great life, an important life and think of giving births to other Atmas. While Buddha and Mahavira are busy in sending the evil souls away from here, in liberating them.

There is a fundamental differencc in our vision and their vision, in our dimension and their dimension. And therefore we do not understand them. An individual who has attained the highest knowledge cannot give birth to others. He cannot do so because he cannot take the responsibility of throwing someone in prison. He can give birth. He can give birth to a person in another, gigantic world, life of liberation, in that greatest freedom. But that birth is not the birth of a physical body, it is the birth of *atma*.

It is a birth that cannot be seen. It is the birth of the unseen; not of the known but of the unknown. Mahavira and Buddha have given many such births. Mahavira had around him 50 thousand Sannyasis. Is Mahavira anything less than a father to them? Buddha had thousands of Sannyasis. Is Buddha anything less than a father to them? In lact, he was much more than a father. What have their parents given to them in comparison to what he has given them? But only they can know what they got. We have our own difficulties, we know nothing, that is why we have such doubts -- questions. Thercfore it will be proper if we also try to understand such questions fully.

The Perennial Path: The Art of Living

Chapter #8
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A person wishes to go into the depths of an ocean after tying himself with chains to the shore. He wants to go deep into the depths of the ocean and also wants to know what difficulties, hurdles, he will have to face. We shall have to tell him that his first problem is that he is clinging to the chains on the shore. The second one is to learn to swim to save himself, instead of directly going into the depths of the ocean. The

third hurdle would be the experience of the depth which is like death. As he goes down he will start losing himself. And there is only death when you reach the final depth.

The world is all around us. And we have tied ourselves to many things in the world. This strong hold is the greatest hurdle on our way to the depths of the self. Buddha used to tell his Bhikshus -- Sannyasis -- that life is a great deception and he who comprehends the meaning of this maxim, loses his grip of life. So try to understand this first maxim -- life is a deception. Things are not that which they appear to be. Here what we hope for is never fulfilled. We try to find happiness and we get unhappiness. We try to find life and get death. We want fame and nothing remains in our hands except infamy. We try to get riches, but the inner poverty goes on increasing. We desire for success and the whole life is a long story of failures. We start for victory and return defeated.

It is essential to understand this deception of the entire life. If a *sadhak* who is desirous of going within himself realizes that life is a great deception, then the hold of life on him will be loosened -- will go away. His hand on the chain fastened at the shore will be free at once, We know this but we do not see it, we ignore it. We want to see, to persuade ourselves, that life is not deception. We desire to deceive ourselves thus.

Life is only a tool. Life for some is awakening and for the other it is a sleep. It is like mistaking a rope for a snake in the darkness while walking on the road. There is no desire to see the rope as a snake, but I can see it as a snake. The rope is merely a cause. I plant a snake in it. Then I run away sweating. In fact there is no snake, but it is there in me. It is not right to say the rope deceived me, but it is my projection on the rope which deceived me. I go near it examine it, the rope is distinctly seen and my fear vanishes immediately. It is therefore necessary to see life in its true perspective and forms.

When a child is born, it cries, and we all celebrate the birth by playing music and are happy. It is a mistake. When Zoraster was born he had laughed. No child till then had laughed at the time of his birth. Ever since then it was asked as to why Zoraster had laughed at the time of his birth. This question has not yet been answered, but I think Zoraster must have laughed at the people around him who were very happy and singing.

Every birth is sure to be followed by death. Zoraster must have laughed at those people who have held a snake tightly thinking it to be a piece of rope. He must have laughed at those people who look at life superficially and did not go deep into the meaning of life. We also take life only at its face value (superficially) because the *atma* of life is not seen by us. In spite of that life shows its face to us, but then we close our eyes. Life wants to be manifest but we refuse to see it.

An old person -- a friend of mine -- lost his son. He was crying and was very sad. When I went to his house he asked how could it happen that he had lost his young son? I replied, ask how did it happen, that you a man eighty years old, have not died till now. Death is nothing to wonder about. You can wonder about everything else but death is the only certain thing in the world. Everything is happening, everything can happen, everything changes, but only death stands steady like the polar star.

Life is insecure. The whole scheme of life is full of insecurity. There is insecurity throughout, but we go on giving feeling fully secure. We believe that everything is all right. It is doubtful if anything is all right. But man's mind continues to deceive itself. He goes on saying everything is all right, where there is nothing right, where the ground under the feet is more slippery everyday. Where nothing but death seems to be approaching, man says everything is okay.

Buddha used to advise his *bikshus* -- Sannyasis -- to go to the cremation ground to see what life is But when we go to a cremation ground we only waste our time talking about the death of someone who had passed away. We return talking about his death how unexpected it was etc. We never worry or think that each death is a pre-warning to our own death. If we can see life in its true colours, our grip on life, infatuation for life decreases automatically.

We have purposely kept these cremation grounds on the boundaries of the towns so that they may not be seen by us. We beautify them so that we may hide death among the Rowers. We construct this entire structure of life as a great deception. That is the reason when I tell you, he who desirer, to go within unconsciousness, who desires to touch those depths within, shall have to loosen his grip on the world outside.

So the first thing to remember is that things are not what they appear to be in this world. Have you an account of the times you desired for happiness and an account of achievements. We do not do that kind of arithmetic. Every evening man tallies his account to see how much he has earned and how much he has lost during the day. But we never tally the accounts of what we have gained and how much we have lost in our

life on any day in the evening.

If we go no pondering over this every evening for some days, we shall find it very difficult to entertain hopes of happiness for the future. And when it becomes absolutely impossible for a person to hope for happiness then his journey within begins. As long as we hope to find happiness from the world outside, the inner journey never begins. So the first thing to remember is that life is a deception. But this deception is broken at the last moment when there is nothing left to do.

Is it broken at the last moment. Generally it so happens that we repeat those old desires, make future hopes. stronger within, continue to hope for future happiness, and so death becomes the cause for a new birth and the same old circle which was completed by the death, begins again.

When a Sadhak approached Mahavira or Buddha they used to ask him to enter into remembering of his past births. Mahavira called this remembering *jate smarana* -- self remembering. New Sadhaks used to say that past births have no meaning for us, we want to be calm -- devoid of cares and anxieties, we wish to know the Atma, we wish to be liberated. Then Mahavira used lo reply: you cannot get that you cannot know them.

The first thing to do is that you should see your past birth. They could not understand what would happen by looking into their past births. But Mahavira used to take them through the process of knowing their past births. The process took some time but they could reach that state of remembering in deep meditation. Mahavira used to ask them what they saw. On hearing their replies Mahavira used to ask them: Don't you wish to get all these in this life?'

We forget our past births. That is why we go on repeating what we had done yesterday. Man is so absurd that even if he remembers his past birth, it is not certain that he may change. You remember you had been angry yesterday, and you also remember what you got. But you get angry again and you will be angry tomorrow also. You desired for happiness yesterday, what did you get? You remember it well. And yet you will wish it today. You will do so tomorrow also. You have desired it everyday and have got unhappiness instead, and yet it seems man has endless courage to deceive himself.

Everyday you are pierced with thorns, and never get flowers, but the search for flowers goes on. Perhaps he is afraid to see life in its true colours so that he may not have to change. But he who wants to enter the world of *sadhna*, of devotion, penance, awareness, in consciousness should remember the first slogan for all the twenty-four hours. As soon as he gets up in the morning he should remember that he awoke yesterday, the day before yesterday, fifty years have passed waking thus, and also remember if the same desires of yesterday have also caught him today.

Don't do anything, simply remember. Don't swear that I shall not do what I did yesterday. The swearing means you did not realize your mistake of yesterday. You did not benefit by them, so you had to swear. Remember your yesterday fully well. Don't say, I shall not do it again. Don't say I shall not be angry now. Say only this much 'yesterday I had been angry.' Remember only that. I had repented yesterday and also the day before yesterday.

Don't take any decision on that matter today. It would be impossible to be angry if yesterday's remembering shadows you. To run after happiness would be looked upon as madness. The hope that something can be obtained from another person will decrease. And your hold on life will loosen day by day, and your fist will open. You entry within begins as soon as your grip on life loosens. So this slogan that life is a deception should be kept in mind always.

The second maxim to remember is that the body is sure to die. Norman Brown has written a book entitled LOVES BODY. I think I should write a book entitled DEATH'S BODY. This body is simply the preparation for death. Nothing but death is to be had from this body. When we consider the world a deception, our grip on the world outside will be loosened. We have such a tight grip on our body that it seems to be everything to us.

He who thinks the body is everything cannot go within. He has caught the chain on the shore of the body very tightly. He shall have to give it up and let loose the boat. Don't think that this body will die and I am immortal. Don't entertain the desire to be immortal, you should know this much that when the body dies you are nowhere. If you say I am immortal, the Atma is immortal, the body will die, then you cannot go within. These are superficial words picked up by you. You have heard these words from the Gita and the Upanishad. These words are from the Koran and the Bible, not yours.

These words will stop you at the intellectual level -- a barrier which has to be broken to go within. I shall discuss this point in the third maxim. It is enough if you remember that the body is to perish, and please don't link the second maxim -- The Atma is immortal -- because you don't know anything about it.

You can know it, but when you will know it, it will not be necessary to repeat it. At present, know this much that the body is to die and there is no difficulty in knowing this.

The body is perishable, this is a living fact -- the experience of the entire human race. It is not necessary to believe in somebody to accept this fact. This body was a child, it has become young, it is getting old, it is on the path of death. Every step it takes leads towards death. It lives in a gradual death-process. People are wrong when they say so and so died at the age of seventy. The process of dying is completed in seventy years. Nobody dies at that moment.

The process of dying is going from the moment of birth. Just as water is changed into vapour at 100 degrees though that change starts from the first degree, what we call life is only the commencement of death. It will be easy to loosen the grip on the body if this remembering about the body deepens. When you get up in the morning, look at your body thoughtfully and know that the body is to perish. When you go to bed at night, then also look at it thoughtfully and know that the body is to die. While taking a bath or taking your food, look at the body thoughtfully and remember that the body is to die. Repeat this several times during your daily activities. If this remembering like the turning of beads of a rosary enters your inner self, your attachment to the body will be broken in no time. Our identity within the body -- 'I' is shattered as soon as this is realised. It must be shattered, it must be wiped out. That identity must be broken. This is the chain tying the body .

Now the third maxim. We can never learn the truth by what we call the mind, the intellect or the thought. Man has produced thousands of philosophies, has established innumerable principles in the holy books. No one knows how many systems have been found out to show what life is. But philosophies have failed, they could not find the right answer.

Bertrand Russell has noted in his autobiography that when he went to the university to study philosophy as a young man, he had expected that he would get answers and solutions of at least the essential problems of life. Philosophy means that which should contain answers to those doubts and those questions which ariss in man's life. After his experience of 90 years, Russell has written that he was old enough then to say that he only got new questions from the study of philosophy, but could not get answers. Every answer which he considered true due to his foolishness became the source of other questions, he got nothing but that.

Philosophy was defeated by reasoning -- intellect, so no new book on philosophy is being written nowadays. Now the students, experts in philosophy in all the universities of the world do not establish new principles. They are now trying only to prove that old philosophies were wrong. So a vacuum is created. Philosophy has no solutions -- answers. Religions -- *shastras* have given answers, but they are memorized not understood. Intellect tries to be satisfied with them but it has never been satisfied. As long as true knowledge is not obtained, there will be no contentment in life.

Faith cannot give contentment. Our intellect is full of faiths. Someone is a Christian, someone is a Hindu, someone is a Musalman, someone is a Jain, someone is a Buddhist. These are all characteristics of people who live in intellect. Truth is not found in intellect and it cannot be found there, because Truth existed when there was no intellect and it will be there even when there is no intellect.

Truth cannot be compared to the intellect. Man's brain is like a small computer. Now computers better then the brain are being manufactured but no computer can claim that it can give the truth. A computer can only give that information for which it has been programmed. The intellect is also not more than a computer. It is a natural computer. The intellect is repeating what it has accumulated. When I ask you, 'Is God there?', the reply which you give is not your reply, it is the reply given simply by your intellect, and the intellect re-echoing back what it has accumulated.

If you are born in a Jain family you would say. 'What God?' There is no God. The Atma is everything. If you are born in a Hindu family you would reply, 'Yes, God is there.' And if you are born in a communist family, you would say, 'There is no God, it is all chatter.' All these are computerized answers, all these are accumulated by the intellect and are repeated. The intellect only reproduces, it docs not know anything. It has not known anything -- neither religion, nor philosophy, nor science.

While thinking about science, it seems that science has acquired much knowledge. This is a great illusion because what Newton knew is disproved by Einstein. And what Einstein knew is being disproved by the next generation. No scientist in this world can die with the satisfaction that what he knew was the Truth. He can say that his untruth is more appealing than the previous one. The future generation may disprove that. This is how big statements are made. He says this is the approximate truth.

Are there approximate truths anywhere in the world? The thing should be either true or untrue. When a thing is approximately true it means it is untrue. What would it mean if I say I love you approximately. It

means nothing. On the contrary it would be better if I tell you that I hate you, because it would be a truth. The word approximate love has no meaning. Either there is love or it is not there. Things do not happen in approximation in this world.

Science declares approximate truths, but every such truth becomes questionable everyday. A hundred years ago science declared quite confidently that there is matter. It was found out and is known during the last hundred years that there is no matter. Before hundred years science said matter is a fact -- Truth. God is not truth.

Today the scientist says we do not know. God may be there, we have not been able to disprove him. It is now established that there is no matter. Now they say there is only energy. It is difficult to say how long they will continue to do so. All the principles of man are found wanting. Truth is very great. Truth is always found great -- unattainable.

So a *sadhak* should always bear in mind not to confuse truth with beliefs of his mind. The mind has no truth, it has only notions of truth, principles of truth. He only knows words as truths. The mind has the word 'God', but it has no idea of God at all. The mind is crowded with words. The mind deceives man with words. Deceptions about the world outside are broken quickly, deceptions about the body do not take much time to break, but to break the deceptions of the mind takes a long time. Therefore a Sadhak should always remember that what the mind says is the imagination of the mind. They are beliefs of the mind, not truths.

The mind does not know the truth, and it cannot have it. If this third maxim is borne in mind it will be devoid of principles by and by, will be free from *shastras*, and free itself from philosophy, religion and ism is gradually. If these three things happen an individual jumps immediately into his unconscious mind. He goes deep within himself. Attachments get broken, and transformations begin as soon as he enters the unconscious mind. We come into contact with the deep surface of life for the first time. We experience life from within for the first time.

Unconsciousness is the first stage. Three things are to be kept in mind about unconsciousness. Unconsciousness has its own body. This is composed of atoms cf actions of all his past births. It is his own body of the unconscious. In modern times psychologists like Jung, Freud and Adler talk about the unconscious, but they have no experience of the unconscious as a Sadhak has.

The unconscious has been made use of as a principle to understand the conscious. But those who have known the unconscious as a sadhak does, say the body which the unconscious has got is made up of atoms -- of actions. The actions of the past innumerable births have their own body. Having entered the unconscious an individual will have to remember that this subtle body of actions is not 'I', this will also perish. This body of mine which is made up of tangible objects, dies in every life-birth. But the body made up of actions dies only once at the time of liberation, it also his to die. We shall have to remember the same point about the inner body in the unconscious which we have kept in mind for the outer body. Both have the same ideas, thoughts, imaginations and desires. The unconscious body is made up of past births, and the unconscious mind is the storehouse of memories of past births. Everything is lying; hidden in it.

There is one wonderful law about the mind, it never forgets anything which it has memorized even once. You might say it does not seem so. We forget many things. It only appears to be so. You cannot forget. It can be remembered. It is only in a disorganised condition. Sometimes a person tells you that he had your name on the tip of th tongue, but could not remember it at the moment. What is the meaning of these two contradictory statements? If you have it on the tip of the tongue, please say it. In fact, he remembers two things. He remembers that he had it on the tip of the tongue -- he knew it -- but for the present he does not get it. After some time he goes to the garden, is digging a pit, is smoking or doing some other work. And he speaks out, yes, I now remember the name.

Exactly in the same way when you enter into the unconscious all the memories of the past births come to the surface but that is also in the mind. If you remember that this is a also in the mind, and I shall not be able to achieve truth by this mind, then take the second jump. That second jump will be in the collective unconscious. When you jump into collective unconscious from the unconscious, then you can see another person passing in front of you and you will know that he is going to murder someone. You will know what his intentions are. You pre-see all that is going to happen. In that depth we are linked with the unconscious of all. It is a huge and a very deep experience. The whole world begins to appear as one from within, the whole living world is open before you. The whole living world appears as if it is ours. But this is not the ultimate -- you still have to jump further. In this condition, the body of actions of all the people, become his body, and man almost experiences, feels that he is like God. This is the reason why many people declare, 'I am God, I am the incarnation of God.'

He who enters the collective consciousness, cannot deceive you. He feels he is God, because he begins to feel, experience everything of the consciousness of all as his own. But it is not the final stage. In this stage, the conscious of all, the conscious actions of all, look like has own, so Meher Baba can say, I have absorbed Gandhi in me after his death. When Nehru died he said the same thing. People will consider him a clever imposter. This will look like a deception from the stage where we live. But he experiences that because he experiences the unconscious mind of all people as his own. He feels whoever dies is absorbed in him.

All bodies, the body of actions of all, is now my body. All thoughts are now my thoughts, but even in this stage, the 'I' is present. Therefore Meher Baba says, 'I am the incarnation of God.' But the supreme achievement is not possible as long as there is 'I' present. And even in this stage if we can remember these maxims that this God-like body of mine is also a body, this divine-mind is also a mind then there is another jump and the individual goes into cosmic unconscious. And in that state of cosmic unconscious he can say, I am the *brahma* -- the Supreme Being.

He then experiences these moon and stars revolving within himself as Swami Ram Tirth always said, 'The moon and the stars, revolve within me, the sun rises within me.' To a psychologist, this man may appear a neurotic or a psychotic. His brain is deranged he moon and stars are always in the outer world, how can they be within. There is truth in what the psychologist says. He is right as far as his understanding goes, but he hasn't got the experience which people like Ramtirth have. People like Ramtirth have expounded upto cosmic-body. The endless boundaries of the universe are now their boundaries, so they will experience all revolvings within themselves. Such an individual can say, 'I see the world being created and being destroyed, I see the moon and stars taking births and dying.' The memories of such a person begin to come from the cosmic theory.

The people who have talked about the birth of the universe, are mostly those who have experienced cosmic unconscious. When God created the world, when the earth was created, when the moon and stars were created. But the experiences of these individuals are authentic, but not ultimate. If an individual even in this cosmic unconscious, can remember these maxims, he will know that this body also is the body of that huge Brahma. If the body is small -- six feet only -- or it expands to endless miles, there would be no difference.

It makes no difference if the thoughts are mine or of the Supreme Brahma. There is only a difference in degrees. If that can be remembered at this stage, then there is the fourth jump and the individual enters *mahanirvana*. The mind is completely wiped out there, the 'I' disappears, the individual here does not say even this, I am the Brahma. he does not say, I am God, he does not even say, I am the Atman. So Buddha found it very difficult to explain this, because he says, there is no Atma, there is no God, there is no Brahma. He says, what remains is, is now the question

Only a void vacuum remains, which has no limits, in which there are no currents of thought, no centre and no ego. Only the void remains. It should be said nothing is saved, nothing remains. That which is the losing of everything is the achieving of everything. It is the Supreme, it is the final. Beyond it? There is no way beyond it, because there is no beyond. The jump from the cosmic unconscious is into the void, into the Supreme, into the Truth, into *mahanirvana*, into the *moksha*. You can call it whatever you will.

The chief difficulties are three -- hopes of happiness in the world outside, hope for death in the world of body, and hope for truth in the world of mind. These difficulties or hurdles return at every stage, but you are not much concerned with them. If you go beyond these three hurdles, God will give you three new hurdles. If you cross them, there will be new hurdles in the deeper stage. Hurdles will be the same, only their form and their stage will go on changing. They will pursue you till the end. When no hurdles remain, when you experience, nothing remains now, then and only then should you know that you have known Him. But to know Him, one has to wipe out oneself completely, totally. One has to wipe out oneself on body-level, soul-level, God-level, and Brahma-level. I will finish this topic by quoting Jesus. Jesus said, Blessed are those who are bold enough to wipe themselves out, because they alone can achieve Him, and they are unfortunate who are busy in saving themselves because those who save themselves will lose everything.

These are the three maxims. Start your journey from where you are, and the journey forward will open of its own accord. You will have to practise these three maxims always till something is left and also till nothing remains. You also do not remain and the maxim also vanishes. There is an occasion to say everything but is there reason enough to say, like Meher Baba that 'I am God.' There may not be any reason to say, like Ramtirth, that the moon and stars are revolving in me: you may hive no opportunity to say 'I am the Brahma.

To whom do you want to say this? When all words become void, when speech falls down, all individuality is lost, then what remains is the Supreme, the ultimate, it is the search of all religions, it is the thirst of all life, it is the search of all Atmas. That is the nectar. As long as there is shape, there is death, wh re there is shapelessness there is nectar, it is bliss. There is unhappiness as long as long as there is another, and where there is no other, there is bliss, it is absolute peace. As long as there is 'I' there is worry and when there is no 'I', there is peace. The *sat* (Truth), the *chit* (the mind), and *anand* (Bliss) are there. They are not just words, but they have been experienced; not only in speech but in knowing, not in show but in being. To know *sat*, *chit* and *anand* is to become one with it.

SADHANA OR TOTAL AWARENESS

It will be useful to understand these three words -- witness, awareness, and total acceptability for the *sadhana* or practice of awareness. The witness is the first step. To witness means to pass through life as a witness. It means I shall live like an onlooker, a seer, a witness in my life. If you abuse me, I should not feel or experience that you abused me or I was abused. You abuse him who is 'I'. If you hurt me with a stone, I should not feel so I threw the stone and I was hurt, but I should feel you threw the stone and this person was hurt.

I should always stand at the third corner of the triangle. I should always jump to the third corner. If my house catches fire I should feel my house is on fire, I should feel that his house is burning and I am looking at it. The commencement of Sadhana for a witness is to separate life into three parts. We do it in two parts. I am here and you are there. You are the abuser, I am the receiver. That's all, there are only two ways, the third is not there. In being a witness, we add the third person. I should always be a third person and not a second person, under all circumstances.

As this third corner becomes clearer both the other corners seem fit to be laughed at -- the person who abuses and the person who was abused. Ram was in New York. So the people threw stones at him, some abused him. Having returned to his room he told his friends. Ram was caught in a great difficulty today, people began to abuse him and some people threw stones at him, It was great fun. Those friends said, 'What are you saying? You yourself were abused.' Ram replied, 'How can they abuse me? because I myself do not know my name, how can they know it? They were abusing Ram. The friends asked him was he not Ram? Ram replied, if I were Ram, I would have returned much afflicted and unhappy. I was standing and watching some people abusing and poor Ram taking it. I was telling myself today Ram got caught in a great difficulty.

Now this third person is made to manifest itself. To be a witness is the first step for a Sadhak. It is easy. 'The witness' is the easiest word of all the three words. Always try to see it. When you are eating your food, see that the food is being eaten. The person whom you know as 'I' till now is eating. Now wait at a corner of the table and see. You are not eating, food is being eaten.
Somebody is eating and you are watching it.

As this manifests itself, your interest in life becomes less and less, because a witness cannot act harassed, only the doer gets harassed. When you think I am eating my food, you can be made unhappy. When you say, I am making love, you can be troubled. But when you say, one person is making love and other being loved, you are the third person witnessing it, then you cannot be troubled. You are not anxious worried. If you remember to act as a witness five to ten times a day, you will stop dreaming at night because he dreams who remains a doer throughout the day, he remains the doer during the night also.

How can the habit of doing -- being a doer -- the whole day be given up at once during the night? If a person runs a shop during the day, he also does the same at night. If I am quarreling in a court the whole day, T stand up in the court at night also. He who remains a doer during the day, becomes a doer during the night also. Contrary to this, one who is a witness during the day also becomes a witness during the night.

Now this is a very interesting thing -- if you become a witness during the day, your shop will not stop functioning. But the shop within you will be closed, because a shop in a dream is not a real shop, it is only an idea. When you become a witness. it disappears. The shop outside will go on working but the shop of the dreams will disappear. There is no possibility of cares and worries when you become a witness. So, cares and worries go on increasing in that country in the same proportiOn as the idea that I am the doer is increasingly prevalent.

Today America is the most worried country, because the notion that I am doing is the strongest there.

Whatever is done, 'I' is always standing behind it. There were not too many cares and worries in the past in the ancient world. The reason is not this that the people were travelling in bullock-carts and not in airplanes. It was altogether different. Why were there less worries in the past?

The third corner of a witness along with the doer was there in the past, and they always tried to develop this idea. He saw things were happening, I am not doing them. He used to look at it in many ways. At times he would say, God is doing it. This was his one way of saying, I am not the doer. At times, he would say, fate is doing it. At times, he would say what is written is happening. This was also his way of saying, I am not the doer.

We are mad people. We misunderstood their ways so completely that the idea why they said so was forgotten completely and we caught only what they said -- words -- very vehemently.

Even now we believe in fate. But we still run to a palmist or an astrologer to show our palm and to find out ways and means to perform some sacrificial worship etc. so that the fate may change. All these words were simply used to denote the real notion behind them of the third corner of being a witness, of not being a doer. That is why Krishna can tell Arjun, fight, why do you worry and think that you ar fighting. I am fighting. And Krishna further tells him, kill them, why do you worry and think you are killing, because they whom you think you are going to kill, have been already killed before. Arjun doesn't understand this statement of Krishna, because he had considered himself as the doer of the deed. He says, how can I kill my dear ones. They are mine, no, I cannot kill them. His worries are those of a doer.

If you wish to understand the essence of Gita, it is contained in two words. Arjun is in a delusion of being a doer, and Krishna goes on persuading him all the time to be a witness. There is nothing to understand in Gita. Krishna goes on repeating, you are simply an observer, a seer, and not a doer. All this has been already finished previously. This is just a way of telling him, you are not the doer. Forget this completely. This illusion alone will defeat you and will throw you in deception. This delusion is keeping you worried, keeping you infatuated.

The witness is the first step of the Sadhak. It is not the easiest, but compared to other higher steps it is certainly easy. But if you practise a little, it is not all that difficult. While swimming in a river observe how the others swim. While walking on the road, observe how others walk. This is not difficult. You will get a spark sometimes. And as soon as you get the spark-experience of the third corner, you will, all of a sudden, see that the whole world is changed. Everything will be changed, things will now have a different colour. The whole world is as we look at it. When the vision is changed, the world is changed.

The second step of Sadhana is awareness. It goes deeper than the act of being a witness. While in the act of witnessing, we take two people, you and I, and in that act stand apart from oneself as a third person. We divide the world into three parts in being a witness. We make a triangle. In awareness, no such division is made. We live in awareness. While walking, one is aware that one is walking, one is doing it consciously.

Mostly what happens is that all our actions are performed by habit. When you turn towards your home, you do it automatically like a machine. When you see your wife you smile, and it is a recorded smile but you smile out of sheer habit. It is only a defence measure all performed unconsciously. So if you observe properly you will notice that we do not meet at all, we only go on repeating the same old things like a record. We meet when we relate to each other in full consciousness.

In this state of full consciousness one is always totally aware of every action being performed. One is always aware of what is being done. It may be eating, talking anything. In being a witness, the third point manifests itself, and he who becomes a witness, will find awareness easy, because a witness has got to be aware to be a witness. One does not stand aloof. Whatever is happening, is happening in the light of awareness burning within. Even if I raise my foot, I do it consciously. Even a word is uttered in a state of full consciousness. If I say yes, I mean to say yes. I have said that consciously. And if I say no, I mean to say no. I have certainly said so with awareness.

In this state of awareness everything that is meaningless in life stops because nobody can do anything worthless and meaningless while being aware of it The web of meaningless things in life which we spin like a spider and often get ourselves caught, is at once broken. If I tell a lie, and to maintain that lie throughout life, you go on telling other lies, you forget the original lie, the net goes on spreading and step by step you move into it thoughtlessly. We walk on those roads where we did not wish to go. We make such connections which we did not wish to make. We perform such actions which we had never wished for. Then the whole life becomes perplexed and shattered. Awareness means I am totally aware of what I am doing at the time of doing it. After having experimented with it you will realize and experience that peace which you never new before.

The third maxim of *tathata* -- total acceptability is still mere difficult. If one can master awareness, he can master total acceptability. *Tathata* means suchness what is is. There are no complaints, and I am pleased. In the case of a witness, I am the observer of whatever happens. In awareness we are fully awakened. In total acceptability, we are pleased with whatever there is, whether it is misery, death, a meeting with a loved person or annuity etc. There is no rejection, there is tranquility. *Tathata* is the supreme belief in God. He is not a believer who says I believe in God. He is not a believer, who says I have trust in God. He is a believer who does not complain. He says, whatever is, is all right. Every breath is full of willingness. Total acceptability is the throbbing of his heart.

Voltaire has written somewhere, Oh God, we might accept you some day but are not able to accept your world. There are some who accept the world but are not able to accept God. We all accept happiness but who would accept unhappiness? And as long as it is not accepted unhappiness will remain. This is perhaps the importance of unhappiness in the evolution of spiritual life. Whatever the scheme of life holds, has to be accepted, this total acceptance brings rains of bliss. Anybody accepts flowers, but the real question is of accepting thorns. Everybody accepts life, embraces it, the question is of accepting death.

Tathata means total acceptability. Such an acceptability can take place when one is totally aware. It is possible only after being a witness. When such an acceptability is fixed in the heart of anyone, the dance of endless bliss begins in his lire. The music of that flute, which is void, begins to play in his life. That dance which has no rhythm to it, enters his life. That smell which has no flower, begins to come in his life. But total acceptability is a very difficult thing to achieve.

A mendicant was passing under a tree. A man hit him with a stick, but in his nervousness his stick fell down and he ran away. That mendicant returned, and took his stick, went to a shop nearby and told the shopkeeper to keep that stick with him, and to return to that poor man if he comes back in search of it. The shopkeeper said, 'What a kind man you are. He has struck you with the stick.' The mendicant replied, Once when I was passing a under tree, a branch of the tree fell on me, and I accepted it. This man must at least be better than the tree.'

For example if you are sailing in a boat in a river another empty boat comes from another side and bumps against your boat, and you say nothing. You accept this and sail further. But if a man is sitting in that boat, there would be a quarrel. You will pardon that boat but you will not pardon the man. You pardoned the boat because you accepted it, because there was no other way for you not to accept it. You could not pardon the man because it was found difficult to accept him.

When both the situations -- whether an empty boat bumps or a boat with a sailor bumps against your boat -- are one and the same to you. That is total acceptability. Even if there is the least amount of difference in your attitude you miss total acceptability. If one person throws flowers at you and another person throws stones at you, and if you accept both the situations, you make no distinction between the two, then there is total acceptability. Then you have no desire of having a different thing than that which is happening in this world. You are pleased with this entire, huge, endless universe where waves are moving in the ocean, tempests of wind are rising, flowers are growing on trees, stars are moving in the sky, someone is abusing and someone is singing songs. You accept the whole as it is. Tathata is the third maxim for a Sadhak.

To reach the state of full of awareness, one has to begin with being a witness and finish with total acceptability. At first separate yourself an as observer from being a doer, combine your knowledge with your action and then like your acceptability with the whole. Awareness becomes stronger and goes deeper slowly by following these three steps. Buddha is called *tathata*. He liked this name very much, whenever he passed through a village he said that *tathata* is passing. It means one who has achieved the mental attitude of total acceptability. Thus came thus gone. Just as the swans fly over a lake, and cast their shadows and are gone, neither the swans nor the lake know about these reflections. There is no desire to do anything other than what is happening. Whatever happened, just happened, no account is kept, there is no hope for success or failure, no frustration is entertained and no victory is considered.

Tathata is an individuality is emptiness -- in a void. It should be said, it is a living void within. It is a void which is surrounded by bones, flesh and tissues. He is a *tathata* who becomes like this void. He reaches the fourth stage. To be a *tathata* is to jump from collective unconsciousness to cosmic unconsciousness. In the condition of a witness, we go from the outer world, and the individual enters the unconscious. In awareness, the individual goes beyond unconscious, and enters collective unconscious. In collective unconscious the individual has to practise to be a *tathata*, then he enters the cosmic unconscious. There is no Sadhna left after cosmic unconscious. There is no Sadhana in *tathata*. In this stage, everything

in life goes on by itself, no effort is needed to work it up. The effort to go within is no longer there, what one was within is lost. *Tathata* is the achievement to sink deep down the abyss of life. Religion is the door. Yoga is the process of going up to that door. And *tathata* is the presiding God in that temple.

THE DOER AND THE SLEEPER

An unawakened -- sleeping -- person is not a doer. Things are happening to him, but he thinks I am doing. The awakened person also is not a doer but thinks I am not the doer. This is the only difference. There is no difference in their actions but there is difference in their attitude -- knowing -- of their performance. The awakened also walks, the unawakened also walks. An individual full of awareness walks with the knowledge of, 'I am not', and a person without awareness walks full of ego -- full of pride. This is the difference.

The crystallization of an awakened person happens when an individual takes birth in such a person. Jung also says the same thing which Gurdjieff says, when a person is a awake within, his individuality becomes stronger. So, it is natural to raise a question whether the individualization of an awakened person becomes strong or dies out. Is it transformed into ego or does it go away? This is merely the difference in language, nothing more. I call that as the birth of void -- emptiness which Gurdjieff calls crystallization. Really speaking 'an individual is born for the first time by being 'void', because by becoming void, he achieved that *virat* -- huge individual. By becoming void, by losing individuality, a person becomes 'an individual' for the first time, but this is difficult to understand.

This is one of those contradictions of religion we fail to understand. When a drop of water falls into the ocean, someone can say the drop is lost, where is it now? And someone else can also say that the drop has become the ocean. Someone can say, the drop is lost, it is non-existent, it has become void. Someone can say the drop has become the ocean. It was nothing before, but it has become the ocean now for the first time. These are the negative and positive ways of speaking. Gurdjieff and Jung call this individuation, crystalization. The person has become an individual for the first time like the drop has become the ocean now. Mahavira calls it the Atma. It means the same. Shankara calls it Brahma -- it is the same thing. All these are positive terms. Only Buddha used negative terms. He said, 'Anatma' which is non-Atma. It does not become Atma, has perished. There is now no Atma, no Brahma and what remains now has no words.

He says the drop is not there, now let this subject go. When you say that drop has become the ocean you give it a boundary. Buddha says, when you use positive words, there will always be a boundary, man's mind runs after the positive very quickly. If man is asked to lose himself, he would ask, 'why should I lose myself; what would be the result'? And if you reply, you will be God, he will understand it quickly. If you say you will be Brahma, he will understand it quickly. That is why, Buddha's teaching did not take firm roots in this country. We are used to a positive language.

In the history of mankind, Buddha used negative language to a large extent for the first time. And the fact is only negative statements can be made with regard to Supreme Truth, because all positive statements will form boundaries. That is why the Upanishads say, Not that, not that. It is a negative statement. It says, not this, not that. If you say that Brahma is like this, then it is not this, and if you say Brahma is like that, then it is not that also. Buddha also uses negative language. Buddha says, it is nothing -- void. This is why the word he used is *nirvana*. That word is very significant and meaningful. The extinguishing of a lamp is *nirvana*. There is a lamp, if you blow it, it will be extinguished. If we ask, where has the light gone? We shall say it is gone -- lost. Or if you want to say, you can say that the light has become all, it has been one with all, now it has no limits.

Buddha or all those who want to be precise talk in negative terms. It is not that Mahavira did not know this or Shankara did not know this. But people are eager to know if the drop of water is willing to be lost, if it is willing to merge into the ocean; it will be willing only when it knows that there is no harm in being lost. The drop will go away but it will become the ocean. But the drop says if any drop falls into the ocean with an infatuation to become the ocean, it will not be able to become the ocean because this desire -- infatuation will keep it as a drop of water. This avarice, this desire, will keep its individuality tied down from all sides.

That is why I used the word 'void'. Supreme has no limits at all. The individual simply vanishes. Gurdjieff says crystallization, I will say total decrystallization, total surrender, nothing is left, swans have flown away, and no reflection remains now on the lake. The drop is not lost, the light of the lamp is put out. And inspite of searching it in the endless space, no trace of it is found. All the same, it is up to you to make

the choice of words. If your mind is afraid of negative terms, make use of positive words. He alone achieves perfection who is willing to jump into the river. He who is willing to be 'void' is entitled to be perfect.

The Perfect Way

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The Perfect Way

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I see man engulfed in deep darkness. He has become like a house whose lamp has been snuffed out on a dark night. Something in him has been extinguished. But a lamp that has been extinguished can be relit.

I see as well that man has lost all direction. He has become like a boat that has lost its way on the high seas. He has forgotten where he wants to go and what he wants to be. But the memory of what has been forgotten can be re-awakened in him.

Although there is darkness there is no cause for despair. The deeper the darkness, the closer the dawn. In the offing I see a spiritual regeneration for the whole world. A new man is about to be born and we are in the throes of his birth. But this regeneration needs the cooperation of each of us. It is to happen through us and through us alone. We cannot afford to be mere spectators. We must all prepare for this rebirth within ourselves.

The approach of that new day, of that dawning, will only happen if we fill ourselves with light. It is up to us to turn that possibility into a reality. We are all bricks of the edifice of tomorrow and we are the rays of light out of which the future sun will be born. We are creators not just spectators. The need, however, is not only for the creation of the future, it is for the creation of the present itself, it is for the creation of ourselves. It is by creating himself that man creates humanity. The individual is the component of society and both evolution and revolution can take place through him. You are that component.

This is why I want to call you. I want to awaken you from your slumber. Don't you see that your lives have become quite meaningless and useless, totally boring? Life has lost all meaning, all purpose. But this is natural. Without light in man's heart there cannot be any meaning in his life. There cannot be any joy in his life when there is no light in his inner being.

The fact that we find ourselves superfluous and overburdened today is not because life in itself is useless. Life is one endless fulfillment. But we have forgotten the path that leads to that destination, to that

fulfillment. We simply exist and have nothing to do with life. This is not living, it is just waiting for death. And how can waiting for death be anything but boring? How can it be a joy?

I have come here to tell you this: there is a way to awaken from this bad dream you have mistaken for life. The path has always been there. The path that leads from darkness into light is eternal. It is there for certain, but we have turned our faces from it. I want you to turn your faces towards it. This path is *dharma*, religion. It is the means of rekindling the light in man; it is giving direction to man's drifting boat. Mahavira has said for those being swept away by the rapid current of the world, with its old age and its death, that religion is the only island of safety, the anchor, the destination and the refuge.

Are you thirsty for the light that fills life with joy? Do you want to attain the truth that gives man immortality? If so, I invite you. Accept my invitation -- for joy, for light, for deathlessness. It is simply a matter of opening your eyes. And then you will inhabit a new world of light. You don't have to do anything else, you just have to open your eyes. You just have to wake up and look.

Nothing in man has really been extinguished nor has he really lost direction, but if his eyes are closed the darkness spreads everywhere and all sense of direction is lost. By shutting his eyes a man loses everything; by opening them he becomes a king.

I am calling to awaken you from your dream of downfall to the majesty of an emperor. I wish to transform your defeat into victory, your darkness into light, your death into immortality. Are you ready to embark upon this voyage with me.?

Before we begin our work please accept my love. It is the only thing with which I can welcome you to the loneliness and seclusion of these hills. I have nothing else to give you. I want to share with you the infinite love the presence of God has created in me. I wish to distribute it. And the wonder of it is that the more I share it, the more it grows! Real wealth increases with distribution but the wealth that decreases by sharing is not real wealth at all. Will you then accept my love? I see acceptance in your eyes and that they are overflowing with love in response.

Love begets love and hate begets hate. Whatever we give you it returned in kind. This is an eternal law. So whatever you desire is what you should give unto the world. You cannot receive flowers in exchange for thorns.

I see flowers of love and peace blooming in your eyes, and I am deeply gratified. Now there are not so many different people here. Love unites and transforms the many into one. Physical bodies are separate and will continue to be so, but there is something behind these bodies that brings people together and unites them in love. It is only when this unity is attained that anything can be said and that anything can be understood. Communication is only possible in love and in love alone.

We have gathered in this lonely place so that I can tell you something and so that you can listen to me. This telling and this listening are only possible on the level of love. The doors of the heart open only to love. And remember it is only when you hear with the heart and not with the head that you can really hear anything. You may ask, "Does the heart hear as well?" but I say that whenever there is hearing it is the heart alone that hears. So far the head has never heard anything. The head is stone deaf. And this is also true of speaking. Only when words come from the heart are they meaningful. Only words that come from the heart have the fragrance of fresh flowers; otherwise they are not only stale and faded but are like artificial flowers, made of paper.

I shall pour out my heart to you and if your hearts allow me to enter there will be meeting and communication. It is at this moment of communion that the thing words are powerless to express is communicated. Many unsaid things can also be heard like this, and that which cannot be put into words, that which is between the lines can also be communicated. Words are very impotent symbols but if listened to in total peace of mind and in silence they become powerful. This is what I call hearing with the heart.

But even when we are listening to someone we are full of thoughts about ourselves. And that is false listening. Then you are not true listeners. You are under the illusion you are hearing but as a matter of fact you are not. For right-hearing it is necessary for the mind to be in a state of perfect, silent watchfulness. You should simply listen and not do anything else. Only then can you hear and understand. And that understanding becomes a light and brings about a transformation in you. Without this state of mind you do not listen to anyone, you just go on listening to yourself. The tumult raging within you absorbs you. And when you are so engrossed nothing can be communicated to you. You seem to be seeing but you do not see; you seem to be hearing but you do not hear.

Christ also said, "Those who have eyes to see, let them see. Those who have ears to hear, let them hear." Did those to whom he spoke not have eyes and ears? Of course they had eyes and ears, but the mere

presence of eyes and ears is not enough for seeing and for hearing. Something else is necessary and without it the existence or non-existence of eyes and ears is irrelevant. That something else is inner silence and watchful awareness. It is only when these qualities are there that the doors of the mind are open and that something can be said and heard.

I expect this kind of hearing from you during the period of this SADHANA Camp. Once you have mastered the art it becomes your lifelong companion. It alone can rid you of trivial preoccupation. It can awaken you to the great, mysterious world outside and you will begin to experience the eternal light of consciousness. That is what is behind the tumult of the mind.

Right-seeing and right-hearing are not only a necessity for this SADHANA Camp but are the foundation of all right-living. Just as everything is clearly reflected in a lake that is totally calm, without ripples, that which is the truth, that which is God will be reflected in you when you become calm and still like the lake.

I see such silence and calm coming to you and I see your eyes inviting me to say what it is I wish to say. They are urging me to share the truths I have seen that have moved my soul. Your hearts are eager and impatient to hear about them. Seeing that you are so willing and ready to hear me, my heart is impelled to pour itself out to you. In these peaceful surroundings, when your minds are perfectly calm as well, I shall certainly be able to say what it is I wish to say to all of you. It often happens that I must refrain from speaking when I see deaf hearts before me. Doesn't light remain outside when it find the doors of your house closed? In the same way I often stand outside many a house. But it is a good sign that your doors are open. It is a good beginning.

We shall start the five-day program of this *Sadhana* Camp tomorrow morning and by way of introduction I would now like to say a few things.

For one's *sadhana*, for the realization of truth, the mind has to be prepared in the way one prepares the soil for the cultivation of flowers. And so, I would like you to bear a few maxims in mind.

The first maxim is: live in the present. During the Camp do not be carried away by your habit of thinking about the past and the future. If you allow yourself to be carried away, the living moment, the really important thing will be wasted and will pass away uselessly. Neither the past nor the future exists. The past in only memory; the future, imagination. Only the present is real and alive. And if the truth is to be known it can only be known through the present.

During the Camp, please keep yourselves aloof from the past as well as from the future. Accept that they do not exist. Only the moment you are in exists. Only the moment in which you are exists and nothing else. You have to live in it and to live it completely. Sleep as soundly tonight as if your whole past has been cut adrift. Die to the past. And in the morning get up as a new man, because it is a new morning. Let him who went to bed not awaken. Let him go to sleep for good. Let him who is ever-new and ever-fresh arise.

To live in the present, keep remembering -- and stay on guard twenty-four hours every day to see that mechanical thinking about the past and future does not start up again. Watching is enough. If you watch, it won't start up again. Watching and awareness break the habit.

The second maxim is: live naturally. Man's entire behavior is artificial and the result of conditioning. We always wrap ourselves in a phony mantle and because of this covering we gradually forget our real being. Shed this false skin and throw it away. We have not gathered here to stage a drama but to know and to see ourselves as we really are. Just as actors in a play remove their costumes and make up and put them aside after the performance, in these five day, you must remove your false masks and set them aside. Let that which is fundamental and natural in you come out -- and live in it. One's *sadhana*, one's path, developes only through simple and natural living. During the days of this Sadhana Camp be aware that you hold no position, have no profession, have no status. Divest yourself of all these masks. You are simply you, quite an ordinary human being with no name, no status, no class, no family, no caste -- a nameless person, a very ordinary individual. You have to learn to live like this because in reality this is what you are.

The third maxim is: live alone. One's sadhana is born in complete aloneness, when one is all alone. But generally man is never alone. He is always surrounded by others. And if there is no crowd around him on the outside, he is in the midst of a crowd inside. This crowd has to be dispersed.

Inside, do not allow things to crowd in on you. And the same is true for the outside -- live by yourself as if you are all alone at this Camp. You don't have to maintain relations with anyone else. In the midst of these countless relationships you have forgotten yourselves. All these relationships -- enemy or friend, father or son, wife or husband -- have so engulfed you that within yourself you can neither find nor know your own being.

Have you ever tried to imagine what you are, away from these relationships of yours? Have you ever

discarded the garb of these relationships and seen yourself quite separate from them? Remove yourself from all these relationships and know that you are not the son of your father and mother, not the husband of your wife, not the father of your children, not the friend of your friends, not the enemy of your enemies -- and what remains is your real being. What remains in you is your self. During these days you have to live alone in that being.

By following these maxims you will be able to reach the state of mind that is an absolute necessity for carrying on your sadhana and for attaining peace and the realization of truth. As well as these three maxims, I wish to explain to you the two kinds of meditation we will begin tomorrow.

The first meditation is for the morning. During this meditation you must hold your spine erect, close your eyes and keep your neck straight. Your lips should be closed and your tongue should touch the palate. Breathe slowly but deeply. Concentrate your attention on the navel. Be aware of the tremor felt at the navel because of the breathing. This is all you have to do. This calms the mind and stills thoughts. From this emptiness you ultimately go inside.

The second meditation is for the night. Spread your body on the floor and let the limbs relax completely. Close your eyes and for about two minutes suggest to yourself that the body is relaxing. Gradually the body will become relaxed. Then for two minutes suggest that your breathing is becoming tranquil. The breathing will become quiet. Finally, for another two minutes suggest that thoughts are coming to a halt. This willed auto-suggestion leads to complete relaxation and emptiness. When the mind has become perfectly calm, be totally awake in your inner being and be a witness to the tranquility. This witnessing will lead you to your self.

You must practice these two meditations. But as a matter of fact they are really artificial devices and you are not to stick to them. With their help the mind's restlessness dissolves. And just as we no longer need a ladder after climbing, one day we have to give up these devices as well. Meditation attains perfection the moment it becomes unnecessary. This very stage is *samadhi*.

Now the night is well advanced and the sky is filled with stars. The trees and the valleys have gone to sleep. Let us also go to sleep now. How quiet and silent it all is! Let us also merge into this peacefulness. In deep sleep, in dreamless sleep we go to the very place where God dwells. This is the spontaneous, non-conscious samadhi that nature has bestowed upon us. With the help of this Sadhana Camp we can also reach the same destination. But then we will be conscious and aware. This is the difference and it is a great difference indeed. In 6the former we are asleep; in the latter we are wide awake.

Let us now retire into sleep with the hope that we will attain samadhi. When our hopes are accompanied by determination and right-endeavor they are bound to be fulfilled.
May God guide us along the path. This is my only prayer.

The Perfect Way

Chapter #2
Chapter title: The First Morning

4 June 1964 am

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It is a delight to see you. In this solitary place you have come together to realize God, to find the truth, to know your own selves. But may I ask you a question? Is what you are seeking separate from you> You

can search for someone who is away but how can you seek that which is your own self> Your own self cannot be sought in the sense in which everything else is sought because in this case there is no difference between the one who is seeking and the one who is being sought. You can seek out the world but you cannot seek your self. He who goes out in search of his self goes farther away from his self. It is important to understand this fact fully. Only then the search may be possible. If you want the material things of the world you have to look outside yourself, but if you want to find your self you have to be composed, unruffled, and to abandon all seeking. What you really are can only be seen in perfect calm and emptiness.

Remember that a search is also an excitement, a tension, that it is a desire and a passion as well. But the soul cannot be realized through passion. This is the difficulty. Passion indicates that one desires to become something or to attain something, while the soul is already there within one. The soul is what I, myself, am. Passion and the soul lie in the opposite directions. They are opposite dimensions.

Therefore understand fully that the soul can be realized but it cannot be the object of desire. There cannot be any desire as such for the soul. All desire is worldly; no-desire is spiritual. It is desire and passion that make up the world. Whether this passion or desire is for money or for religion, for authority or for the realization of God, for worldly pleasures or for the liberation of *moksha*, it makes no difference. All passion is ignorance and bondage.

I do not ask you to desire the soul. I only ask you to comprehend the nature of desire. The understanding of passion frees one from passion because it reveals its painful character. The knowledge of pain is freedom from pain. Nobody, having known pain, can want it. And when there is no desire, when the mind is neither disturbed by passion nor searching for anything, then at that very moment, at that calm and tranquil moment you experience your real authentic being. The soul declares itself when passion disappears.

Therefore my friends, I ask you not to hanker after the soul but to understand desire itself and to rid yourselves of it. Then you will know and will realize the *atman*, the soul.

What is religion? Religion, *dharma*, has nothing to do with thoughts or with thinking. It has to do with no-thinking. Thinking is philosophy. It gives you results or conclusions but does not bring you satisfaction. *Dharma* is contentment. The process of logic is the doorway to thought while samadhi is the gateway to contentment.

Samadhi is the result of *shunya* and *chaitanya*, of emptiness and consciousness. The mind must be empty but watchful, and in that state of tranquility the door to truth opens. Truth is realized only out of emptiness and one's whole life is subsequently transformed.

We reach the stage of samadhi through meditation, but what is generally understood as meditation is not true meditation. It too is thinking. Possibly the thoughts relate to the soul or to God but they are still thoughts. To what the thoughts relate makes no difference. In reality all thoughts pertain to another, to an outsider. They relate to what is not the self, to the material. There cannot be thought about the self because for thought to exist, two are needed. Therefore thought cannot take you beyond duality. If one is to realize this unity, to live in the self and to know it, then meditation, not thinking, is the way.

Thought and meditation are in diametrically opposite directions. The former moves outward; the latter, inward. Thought is the way to know the other; meditation, the way to know the self. But thought is generally taken for meditation. This is a very serious and widespread mistake and I want to caution you against this fundamental error. Meditation means becoming actionless. Meditation is not action but a state of being. It is being steady in one's own self.

In action we come into contact with the outside world; in inaction, with ourselves. When we are not doing anything we become aware of what we are, but we are constantly involved in different activities and do not know ourselves. We do not even remember that we exist. We are deeply preoccupied. At least the body rests but the mind does not rest at all. Awake, we think;p asleep, we dream. Engrossed in these constant preoccupations and activities, we simply forget ourselves. In the press of our own affairs we lose ourselves. How strange this is! But it is a fact. We have become lost, not in the crowds of other people, but in our own thoughts, in our own dreams, in our own preoccupations and activities. We have become lost in ourselves. Meditation is the way to extricate ourselves from this self-created crowd, from this mental wanderlust.

By its nature meditation cannot involve any action. It is no-action. It is a term for an unoccupied mind. This is what I teach. It may look rather odd to say that I teach no-action and to say that we have gathered here to practice no-action but the language of man is very poor and very limited. Designed to express action only, it is never able to express the soul. How can what is fashioned for speech express silence? The world "meditation" suggests that it is some sort of action but it is by no means action of any kind. It would be

wrong of me to say I was "practicing" meditation; it would be correct to say I was "in" meditation. It is just like love. I am in love, but love cannot be manufactured. Hence I say meditation is a state of mind. It is of prime importance to be clear about this at the outset.

We have not gathered here to do anything but have come to experience that state where we simply are, where no action takes place, where there is no smoke to suggest action and only the burning flame of being remains, where only the self remains, where even the thought that "I am" no longer remains, where simply "being" remains. This is shunya, emptiness. This is the point where we see not the world, but truth. It is in this void, in this emptiness that the wall that keeps you from knowing your self topples, that the curtains of thought rise and wisdom dawns. At this point you do not think, you know. Then there is vision; then there is realization.

But the words "vision" and "realization" are not quite appropriate because here there is no difference between the knower and the known, no difference between the subject and the object. Here there is neither the known nor the knower, simply knowing. In this context no word is suitable. "No-word" is the only appropriate word. If anyone asks me about this state I remain silent -- or you might say I convey my answer through my silence.

Meditation is no-action. Action is something we may or may not do according to our wishes. But there is a difference between one's nature and one's actions. One's nature is not action, it is neither doing nor non-doing. For example, understanding and sight are parts of our nature, parts of our being. Even if we do nothing they will still be there. Nature is constantly present in us and only that which is constant and continuous can be called natural. Nature is not something of our making, it is our foundation. It is ourselves. We do not create it, it is an intrinsic cohesion. We call it dharma. Dharma means our nature; it means pure existence.

This constant and continuous nature of ours is suppressed by the scattered direction of our actions. Just as the sea is covered by waves and the sun by clouds, we are covered by our own actions. The layer of activities on the surface hides that which is deep inside. Insignificant waves hide from our view the unfathomable depths of the ocean. How strange it is that the mighty is suppressed by the trivial, that a speck in the eye renders mountains invisible! But the sea does not cease to exist because of the waves. It is the soul of the waves and is present in them as well. Those who know even recognize it in the waves, but those who do not know must wait until the waves subside. They can only look at the ocean after the waves disperse.

We have to dive into this ocean, into nature itself. We have to forget about the waves and jump into the sea. We have to know our own depths where there is the sea without waves, where there is being without becoming.

This world of waveless and motionless knowing is always present in us but we are not aware of it. We have turned our faces away from it -- we look outside, we look at things, we look at the world. But bear one thing in mind -- we are looking, and what is seen is of the world. But the one who sees is not the world, it is the self.

If sight is related to the object that is seen it is thought; if sight is free from the object that is seen and turns towards the seer himself it is meditation. Do you follow my distinction between thought and meditation? Seeing is present in both thought and meditation but in the former it is objective and in the latter it is subjective. But whether we are in thought or in meditation, whether we are in action or in no-action, seeing is a constant factor. Awake, we see the world; asleep, we see dreams; in samadhi, we see our selves -- but in each of these conditions there is seeing. Seeing is constant and continuous. It is our nature. It is never absent no matter what the condition.

Seeing is even present in fainting. After we come out of a faint we say, "I don't know anything. I don't know where I was." Please do not think this is ignorance. This is also knowledge. If seeing had been totally absent, the knowledge of "I don't know anything" would not have been possible, and in that case the time that passed by in the faint would not have existed for you. It would not have been part of your experience; it would not have left any trace on your memory. But you know you were in a state where you were not aware of anything. This too is knowledge. And seeing is also present here. The memory has not recorded any internal or external phenomena during this period, but our seeing has definitely noted, has definitely experienced this gap, this interval. And this experience of the interval, of the gap in the recording of events is later known to the memory as well. Similarly, during sleep even when there are no dreams, seeing is always present. When we awaken in the morning we are able to say we had such a sound sleep that we did not even dream. This condition too has been observed.

You must realize from all of this that conditions change, that the content of consciousness changes, but that seeing does not change. Everything in the realm of our experience changes; all things are in a flux. Seeing and seeing alone is ever-present. The seer alone is the witness to all this change, to all this fluidity. To know this constant and eternal seer is to know one's self. All else is alien, the other. All else is *samsara*, the world.

This seer or witness cannot be attained or realized by any action, by any kind of worship or adoration, by any *mantra* or technique, because he is the witness of all these things as well. He is different and apart from all these things. Whatever can be seen or whatever can be done is different from and other than the witness. He cannot be realized by action but by no-action; not by effort but by stillness. He will be realized only when there is no activity, when there is no object to be seen, when only the seer or witness remains, when only seeing remains. When we are seeing but nothing is being seen, when we know but nothing is being known, then in this consciousness-devoid-of-content the knower of all is known. When there is no object to be seen the curtain in front of the seer drops away, and when there is no object to be known knowledge becomes aware of itself. When there are no waves we can see the ocean; when there are no clouds we can see the blue sky.

This ocean and this sky are there in everyone and if you wish to know this sky, this space, you can. There is a path that leads there and it is present in everyone, available to everyone. And each one knows how to walk on this path. But we only know how to walk on it in one direction. Have you ever thought of the fact that a road cannot lead in one direction only? Inevitably each road travels in two directions, in two opposite directions. Otherwise it is not a road; it cannot exist. The road that has brought you here to the seclusion of these hills is the same road that will take you back. There is only one road for coming as well as for going. The same road will serve both purposes. The road will be the same but the direction will not be the same.

The road that leads to samsara, to the world, is the same as the road that leads to the self. Only the direction is different. What has been in front of you for so long will now be behind you and you will have to direct your sight to what was at your back. The road is the same. We must simply turn, do an about-face. We must turn our backs on what we were facing and face that which was at our backs.

Please ask yourself where your face is turned now. What are you seeing? In what direction is the current of your vision, of your consciousness, flowing? Experience it. Observe it. You will find it is flowing outwardly. All your thoughts are about the world outside. All the time you are thinking about external things, about the world outside. When your eyes are open you see outside; when they are closed you see the same outside -- because the forms and images of outside things that are imprinted on the mind rise up and surround us even when our eyes are closed. There is a world of objects outside and inside us there is another world of thoughts, the echo of outside things. Although it is inside this other world it is also outside, because the "I", the ego, is outside as well. The witness also sees the "I", the ego, so therefore that too is outside.

We are surrounded by objects and by thoughts, but you will see on deeper consideration that being encircled by objects is no hinderance on the path of self-realization, while being surrounded by thoughts is an obstacle. Can objects encircle the soul? Objects can only encircle objects. The soul is surrounded by thoughts. The current of vision, of consciousness, flows towards thoughts. Thoughts and thoughts alone are in front of us everywhere and our sight is curtained by them.

We must turn our faces from thoughts towards thoughtlessness. But this change of direction is revolutionary! How can it be done? First we must know how thoughts are born and only then can we stop them from coming into being. Generally so-called seekers begin to suppress thoughts before they understand how they are born. Some of them my go crazy trying but none of them; will ever be free of thoughts. The suppression of thoughts does not help because new thoughts arise every moment. They are like those giants of mythology who, when one head was lopped off, grew ten more.

I do not ask you to destroy thoughts because they die of their own accord every moment. Thoughts are very short-lived; no thought endures for long. A particular thought does not last long but the thought-process does. Thoughts die one after another but the flow of thoughts persists. No sooner does one thought die than another takes its place. This process takes place very quickly and this is the problem. It is not the death of a thought but its quick rebirth that is the real problem. Therefore I do not ask you to kill thoughts. I want you to understand the process of their birth and how you can rid yourselves of this process. One who comprehends the process of the birth of thoughts can easily be freed from it. But one who does not understand the process goes on creating fresh thoughts and at the same time tries to resist them. Instead of

thoughts coming to an end, the consequence is that the person fighting them breaks down himself.

Again I repeat: thoughts are not the problem but the birth of thoughts is the problem. How they are born is the problem. If we can stop their coming into being, if we can exercise thought birth-control, the thoughts that have already been born will disappear in a moment. Thoughts die out every second but their total destruction does not happen because new thoughts spring up incessantly.

I say it is not that we have to destroy thoughts but that we have to stop their coming into being. Stopping their birth is as good as their destruction. We all know that the mind is fickle. But what does this mean? It means that no thought endures for long. It is born and it passes away. If we can only stop its birth we will be saved from the violence involved in killing it and it will die of its own accord.

How is thought born? The conception and birth of a thought is the result of our reaction to the outside world. There is a world of events and objects outside and our reaction to this world is alone responsible for the birth of thoughts. I look at a flower. Looking is not thinking and if I simply go on looking no thought will be created. But if as soon as I look at it I say, "It is a very beautiful flower," a thought has been born. If on the other hand I continue looking at the flower I will experience and enjoy its beauty, but no thought will be born. But as soon as we have an experience we begin to express it in words. With this expression of experience through the symbols of words, thought comes into being.

This reaction, this habit of expressing experience in words smothers the experience, the realization, the vision, with thoughts. The experience is suppressed, the vision is suppressed and only words are left floating in the mind. These very words are our thoughts. These thoughts are very short-lived so before one thought dies away we transform another experience into thoughts. This process continues throughout our lifetimes. And we are so filled with words and so overwhelmed by them that we lose ourselves in them. To give up the habit of wrapping our vision and our experiences in words is to control the birth of thoughts. Please understand this.

I am looking at you, and if I just keep on looking at you without expressing it in words, what will happen? As you are now you cannot even imagine what will happen. There will be a great revolution, the likes of which has never been seen before. Words get in the way and stop that revolution from taking place. The birth of thoughts hinders that revolution. If I keep on looking at you and do not give it any expression in words, if I simply keep on looking I will find during the process that a wonderful and divine grace descends upon me and that a quality of emptiness, of the void, is spreading all around. And in this emptiness, in this absence of words, the direction of consciousness takes a new turning and then I do not see only you but even the one who watches over us all gradually begins to appear. There is a new awakening on the horizon of our consciousness, as if we are waking from a dream, and our minds are filled with pure light and infinite peace.

In the final analysis I wish to say that in this Sadhana Camp we must make this one experiment -- and that is not to allow our vision to be smothered by words. i call this the experiment of right-mindfulness. You must remember, you must stay aware so that words are not formulated. It is possible to stop words evolving because they are just a habit of ours after all. A newborn child views the world without the intermediary of words. This is pure, direct vision. Later he gradually forms the habit of using words because words are helpful and useful in his external life and in the world outside. But what is useful in the outer life becomes an impediment in knowing the inner life. It is because of this that even the old must reawaken in themselves a child's capacity of pure vision in order that they may know their selves. They knew the world with the help of words and now they must come to know their selves with the help of the void, of emptiness.

What are we to do in this experiment? We will sit quietly, keeping the body relaxed and the spine erect. We will stop all movement of the body. We will breathe slowly and deeply and without any excitement. We will silently observe our own breathing and we will listen to any sounds falling on our ears from outside. We will not react in any way; we will not give them a second's thought. We will let go into a state of mind where, without the interference of words, we will simply be a witness. We will stand at a distance and watch whatever is taking place. Don't try to concentrate at all. Simply be quiet and watch whatever is happening. Listen. Just close your eyes and listen. Listen quietly in silence. Listen to the chirping off the sparrows, to the swaying of the trees in the wind, to the cry of a child, to the sound of the water wheel at the well. Simply listen. And do nothing else.

First, within yourself, you will experience a throbbing of the breath and a beating of the heart -- and then a new kind of quiet and peace will descend upon you. You will find that although there is noise outside there is silence inside. You will find you have entered a new dimension of peace. Then you will find that there are no thoughts, that only pure consciousness remains. And in this medium of emptiness your attention

turns towards the place that is your real abode. From the outside you turn towards your home.

Your vision has led you inwards. Simply keep watching. Watch your thoughts, your breath and the movement at the navel. No reaction. The result will be something that is not a creation of the mind, that is not of your creation at all. This is in fact your being, your existence. This is the cohesion that sustains us all. It reveals itself unto us and then one's own self, the biggest surprise of all, appears.

I recall a tale. A *sadhu*, a seeker, was once standing on a hill. It was early morning and the sun was beginning to shine. Some friends were out for a walk. They saw the sadhu, standing all alone. They asked each other, "What can this sadhu be doing here?" One of them said, "Perhaps his cow often gets lost in the jungle and he is standing on the hill looking for her." The other friends did not agree. Another said, "From the way he is standing, he does not seem to be looking for something. He rather seems to be waiting for somebody, perhaps a friend who accompanied him and has been left behind somewhere." But the others did not agree with this either. A third one said, "He is neither searching for any one nor waiting for anyone. He is absorbed in the contemplation of God."

They could not agree so they approached the sadhu himself to clarify the situation. The first one asked, "Are you looking for your lost cow?" The sadhu replied, "No." another asked, "Are you waiting for someone then?" To this he answered, "No." The third one asked, "Are you contemplating God?" Again the sadhu replied in the negative. All the three were amazed. Together, they asked him, "Then what are you doing here?" the sadhu said, "I am doing nothing. I am just standing. I am just being."

We have to exist this simply. We have to do nothing. We have to give up everything and just be. Then something that cannot be put into words will happen. The experience that will come to pass cannot be expressed in words. It is the epitome of experiences. It is the realization of the truth, of one's self, of God.

The Perfect Way

Chapter #3
Chapter title: The First Evening

4 June 1964 pm

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THE FIRST QUESTION: IS THERE A CONFLICT BETWEEN RELIGION AND SCIENCE?

No. The knowledge of science is incomplete. It is as if there were light all over the world while in your own house there was darkness. With such imperfect knowledge, without the knowledge of one's self, life simply turns into misery. For life to be crowned with peace, contentment and fulfillment, it is not enough to know material things alone. That way one may find prosperity but not fulfillment. That way one may have possessions but one will not have light. And without light, without knowledge, possessions become a bondage, a noose of one's own making with which to hang oneself.

One who knows only the world is imperfect and imperfection leads to misery. By knowing the world one gains power. And science is a search for knowledge and power. Hasn't science put the secret keys to limitless power into mankind's hands already? But nothing worthwhile has come out of this attainment of that power. Without a doubt man has power but he does not have peace. Peace is to be had by knowing God, not material things. This search for God is religion.

Power without peace is self-destructive. The knowledge of material things without the knowledge of the self means power in the hands of the ignorant. Nothing good can come of it. The conflict that has prevailed between science and religion has so far had disastrous results. Those who have only researched the realm of science have become powerful but they are restless and unhappy. And those who have only done research in religion have no doubt attained peace but they are weak and poor. Thus the sadhana, the search that has been carried on so far is imperfect, partial. So far there has never been a full and complete sadhana for truth.

I want to see power and peace in their perfection. I want a synthesis, a harmony of religion and science. This will give birth to the perfect individual, to the perfect culture, to a people rich in inner values and in outer achievements. The individual is neither the body nor the soul but a combination of the two. Therefore anything based on any one of these alone is incomplete.

THE SECOND QUESTION: WHAT IS YOUR OPINION ABOUT RENOUNCING WORLDLY LIFE? IS SANNYAS, BECOMING A SEEKER, ONLY POSSIBLE IF ONE RENOUNCES THE WORLD?

There is no conflict between the world and *sannyas*. It is not the world but ignorance that one must renounce. Giving up the world is not sannyas. The awakening of knowledge, of self-knowledge, is sannyas. This awakening leads to a renunciation, not of the world, but of attachment to it. The world stays where it is and as it is but we are transformed. Our outlook is transformed. This transformation is very fundamental. In this awakened state we do not have to give up anything. What is useless and superfluous automatically drops like the ripened fruit from a tree. Just as darkness disappears at the coming of light, at the dawn of knowledge impurities pass away and what remains thereafter is sannyas.

Sannyas has nothing to do with the world. It has to do with the self. It is the purification of the self. It is just like the purification of alloyed gold.

Looking at life from the standpoint of self-ignorance is samsara, worldliness; looking at life from the standpoint of self-knowledge is sannyas. There fore whenever anyone says to me that he has "taken" sannyas it seems false to me. This "taking" of sannyas creates the impression it is an antagonistic act against the world. Is sannyas something that can be taken? Can anyone say he has "taken" knowledge? And will any knowledge taken like that be worth its salt? Taken-sannyas is not real sannyas. You cannot put on a mask of truth. Truth has to be awakened.

Sannyas is born. It comes through knowledge. And in that knowledge we go on being transformed. When our knowledge is transformed our outlook is changed and our behavior is transformed automatically. The world stays where it is and sannyas is gradually born within us. Sannyas is the knowledge that "I am not the body"; it is the knowledge that "I am the soul". When this knowledge dawns, ignorance and attachment drop away. The world was there outside and it will still continue to be there. But inside there will be the absence of attachment for it. In other words, there will be no world, no samsara inside.

To try to cling to the outside world is ignorance and to try to renounce it is also ignorance because in both these states you continue to be related to it. Attachment to the world and disgust for it are both ignorance. Both are relationships with the world. The absence of this relationship is freedom, freedom both from attachment and from aversion. It is not just aversion or disgust. This absence of attachment and aversion I call sannyas.

Freedom from both attachment and aversion is attained through knowledge. Attachment is a kind of ignorance and the reaction one has to being fed up with attachment is aversion. This reaction too is ignorance. In the first case a person runs towards the world; in the second case, away from it. In both cases he runs. But little does he know that the joy of the one enshrined within us is not to be attained by running after the world or by running away from it but by being firmly lodged in one's own self. We must neither run towards the world nor from it. We have to move within, to our real selves.

Remember, we must move into our selves. This coming into one's self is impossible with attachment or with aversion. It is only possible by one's becoming a witness to the inherent conflict between attachment and aversion. There is one within us who is the witness to both our attachments and our aversions. We have to know him, he who is simply a witness. By knowing him we automatically attain freedom from both attachment and aversion. Knowing him is the natural result of self-knowledge.

THE THIRD QUESTION: DO YOU THINK RENUNCIATION OF HOME AND FAMILY IS USELESS?

I remember a maxim of Mahavira's. He said, "Attachment is possession." He did not say that possession was attachment. Why? Because of our ignorance, because of our foolishness, we are attached to worldly objects. Inside we are empty and we therefore want to fill ourselves with outward objects in order to delude ourselves into believing we are important entities. If one gives up attachment under these conditions and ignorance remains, can one really get rid of attachment? One will be rid of things but not of attachment. It will still be there.

If one leaves his home for an ashram, the attachment to the ashram will take the place of his attachment to his home. If one leaves his family to join a sect he will be as attached to the sect as he was to his family. Attachment is on the inside and it will express itself under any new conditions. Therefore those who know have advised renunciation of desire and of ignorance, not of material objects. Once knowledge dawns the things that are of no use do not even have to be abandoned, they automatically drop away.

THE FOURTH QUESTION: SHOULD WE CONCENTRATE OUR MINDS IN ORDER TO ATTAIN THOUGHTLESSNESS?

I do not ask you to concentrate. Concentration is a kind of coercion, a kind of tension. If one concentrates on some idea, on some form or image or on some word, it will neither lead to thoughtlessness nor to the awakening of consciousness but to an unconscious state of mental stupor. It is like auto-hypnosis. Forced concentration leads to unconsciousness. And it is an error to mistake this unconsciousness for samadhi. Samadhi is neither a state of unconsciousness nor of stupor, samadhi is the realization of perfect consciousness. Samadhi is the combination of thoughtlessness and perfect consciousness.

THE FIFTH QUESTION: HOW ARE WE TO WATCH THE PROCESSES OF INHALING AND EXHALING IN MEDITATION?

Hold the spine erect. Do not allow it to bend. The body is in a state of natural balance when the backbone is held erect. In that position the gravitational pull of the earth has a uniform effect on the body and it is easy to free oneself from its attraction. When the force of gravity is at its minimum the body does not interfere in one's becoming empty, in one's becoming devoid of thoughts. Hold the backbone erect, without tension or rigidity in the body. Allow the body to relax as if it were hung on the spine like a piece of cloth on a peg.

Relax the body completely and then breathe slowly and deeply. The inhaling and the exhaling will move the naval center up and down. Continue to watch this movement. It isn't necessary to concentrate on it, just watch it. Be a witness to it. Bear in mind I am not advocating concentration. I am advising simple watchfulness and awareness. Breathe as children do -- their chests do not move; their stomachs move. This is the natural process of inhalation and exhalation. As a result of this natural breathing, peace descends upon us, becoming deeper and deeper.

Because of the disturbed and tense condition of our minds we have gradually lost the ability to breathe deeply and fully. By the time we have grown to adolescence, superficial and artificial breathing has become a habit. You have undoubtedly noticed that the more your mind is disturbed, the less your breathing is natural and rhythmical. Breathe in a natural way -- rhythmically, effortlessly. The harmony of natural breathing helps dispel mental restlessness.

THE SIXTH QUESTION: WHY DO YOU ADVISE US TO OBSERVE THE BREATHING PROCESS?

I do so because breathing, inhaling and exhaling, is the bridge between the body and the soul. The soul resides in the body through breathing and because of breathing. By becoming aware of one's breath, by

direct knowledge of breathing, a person gradually experiences that he is not the body.

I am the body but I am not the body alone. It is my abode but not my foundation. As the direct realization of breathing goes deeper, one experiences the presence, the proximity of the one who is not the body. For a moment one sees clearly that the self is not the body. Then you will see the three layers, the three sheaths of your personality -- the body, the breath and the soul. The body is the shell; the breath is the bridge, the connecting link; the soul, the self, is the foundation.

The role of the breath on the path to self-realization is a most important one because breathing is the central point. On one side we have the body; on the other, the soul. We already exist on the physical level but what we yearn for is to be within the realm of the soul. But before this can be done it is essential to move onto the plateau of *prana*, of the breath. Only then can one enter the kingdom of the spirit.

Watching at the level of the breath, one can look both ways. From here, the paths leading to the body and to the soul become clear. Although the road is one and the same, the two directions stand out clearly. And the result is that a step towards the inner, towards the realm of the soul, becomes more of a possibility. I hope you now understand why I stress breathing so much.

THE SEVENTH QUESTION: WHY DO YOU SAY THAT DHYANA, MEDITATION, IS NO-ACTION? IS IT NOT AN ACT AS WELL?

Look here, please. My fist is closed. To close my fist I must make a positive action. Closing is an action. But when I wish to open it, what must I do? I don't have to do anything to open it. If I simply drop the effort of closing the fist it will open automatically and the hand will return to its natural and normal state. Therefore I won't call opening one's fist an action. It is no-action, or if you like you can call it negative action. But that makes no difference; it is the same thing. I won't argue with words. Please understand what I am telling you. Please understand the real significance of it.

By calling meditation "no-action", I wish to indicate that you should not regard meditation as a task or an activity. Meditation is free from such occupations. It is a natural state and you cannot change it into any kind of mental tension. If meditation becomes a mental tension it will neither lead you to your natural state nor to mental peace. Tension is a sort of restlessness and if one wants to attain peace one should start out by becoming quiet. If there is neither peace nor quiet at the first stage there will certainly be none at the last. The final stage is just the culmination of the first.

I see people going to temples and I see them worshipping their gods. I also see them sitting in meditation. But for all of them it is an activity, a sort of tense restlessness, and it is sheer folly for them to expect all this activity to yield the flowers and fruit of serenity. If you want peace, if you wish to be peaceful it is essential that you start out in peace this very moment.

I want to say this to you as well: do not search for truth. There is ego in searching and it is the ego that is the obstacle. Just lose yourself. Lose your identity. Simply stop being yourself. It is only when the ego, the "I", ceases to be that the one who is really you is seen. It is only when the feeling of ego, of "I-ness" disappears that reality is seen. Only by losing oneself does one attain one's self. Just as new life sprouts from a seed only when the seed breaks apart and ceases to be, the shoot of immortality springs up only when the seed, the "I", the sheath of the soul also breaks apart and ceases to be. Please remember this precept: to attain your self you have to cease to be. Immortality can be had at the cost of death. A raindrop becomes the ocean when it loses itself in the ocean.

You are the soul but if you search for it within yourself you will find nothing but desire. Our whole lives are desire -- the desire to become something, to attain something. Everyone wants to become somebody, to attain something. The race goes on every moment of our lives. Nobody wants to stay where he is. Everybody wants to be where he is not. Desire is a vague dissatisfaction with what one is or with what one has, and a blind longing for what one is not or for what one does not have. There is no finish to this mad race because as soon as one gets something it becomes useless and then desire begins encircling what one does not yet have. Desire is always for the unachieved.

Desire is like the horizon. The more you try to approach it the farther it pulls away from you. This happens because the horizon simply does not exist. It is just an appearance, an illusion. It is not real. If it were real it would come closer to you as you neared it; if it were unreal it would disappear at your approach. If it is neither real nor unreal, if it is an appearance, a dream, an illusion, a figment of the imagination, it will

remain as distant as before, no matter how hard you try to get close to it.

Untruth is the opposite of truth. The world of illusion, *maya*, is not truth's opposite but its veil, its cover. Desire is not the opposite of the soul, of the *atman*, but its veil, its cover. It is a fog, a smoke that hides our being, that hides our existence. We chase after what we are not and as a consequence we cannot see what we are. Desire is the curtain that has fallen on the soul and because of this it is impossible for us to know our souls. Because we constantly want to become something else we cannot realize our very own beings.

If this race, this desire to become something else ceases even for a moment the one who exists, who is, becomes visible -- just as the sun becomes visible even if the sky is cloudless only for a moment. The absence of this race I call *dhyana*, meditation. And what a sense of wonder one experiences at the moment one knows what really is! Then everything one ever desired is attained. The vision of the soul is the total satisfaction of desire because there, nothing is lacking.

Thought is a sign of ignorance. In knowledge there is no thought; there is direct vision. The path of thought will never take you to knowledge. Consciousness, free of thought, is the door to knowledge. Knowledge is not an achievement, it is a discovery. We don't have to achieve it, we have to discover it. It is ever-present within us. We have to dig it out as we dig out a well. The springs of fresh water lie deeply buried under the earth, under rocks and stones. As soon as these are removed the spring will burst forth.

I see piles of rocks and the stones of thought lying in the springbed of knowledge. As soon as these are removed we will have an unbroken stream of consciousness. Dig a well within yourselves. Remove the layers of thought with the spade of meditation. And by right-mindfulness and constant awareness render thought lifeless. Wipe it out of existence. What you will know then will be knowledge. Where there are no thoughts, where consciousness is not hidden by the smoke of ideas you will find knowledge.

I am not asking you to go into solitude. I ask you to create solitude within yourselves. A mere change of location won't help; a change of attitude is necessary. It is not the environment but our mental attitude that is the central and most important point. A man may go into solitude but if there is no solitude within him he will even be surrounded by a crowd in his lonely retreat, for the crowd within him will be there as well.

My friends, the crowd is not outside, it is within you. You are surrounded by a crowd within so how will running away from the crowd outside help? The crowd that is with you now will go with you into your solitude. Running away from the crowd is useless. The crowd of desires within must be removed. Therefore don't seek solitude somewhere else. Just be solitary within. Don't go into seclusion but create desirelessness within. The moment you realize this, peace, bliss and ecstasy will permeate you. And at this moment of moments you will realize there never has been any crowd, nor has there ever been any outside world. Everything was within you! The creator and the creations are not separate from each other. They are, in truth, one and the same. It must have been at such a blissful moment that the mystic of the Upanishads exclaimed "*Aham brahmasmi* -- I am he, the creator, I am God."

The dust of the ages lies heaped on our minds. Old customs, old traditions and superstitions have enveloped us, just as a ruined or deserted house is full of spiders' webs and inhabited by the birds of darkness. In the same way we are stuffed with thoughts borrowed from others. And these borrowed thoughts about truth and about God are great obstacles. They keep us from knowing the truth. And so the search for the self, the search that can awaken our sleeping consciousness never starts in us.

Before one can know truth oneself it is necessary to rid oneself of the knowledge borrowed from others. This is not knowledge, it is simply information. Brush off all this information taken from others and from old traditions, like you would brush dust off your hat. Then you will have a clear look, and the curtain between the truth and yourself will be there no more. The crowd of thoughts stands between them like a wall.

There is a world of difference between knowing about the truth and knowing the truth itself. Knowing about the truth is slavery to dead, borrowed knowledge; knowing the truth itself is the free expanse of the sky of self-realization. One takes away your ability to fly; the other gives you wings that can take you to God.

It is because of this that I am speaking to you about the void, about emptiness. Emptiness removes the burden of thought. Just as a man must leave his burden on the plain before climbing the mountain, one must be free from the burden of thought before setting out on the expedition to truth. The lighter a mountaineer becomes the higher he will be able to climb. In the same way, one who wants to climb the mountain of truth will scale heights in direct proportion to his burdenlessness, to his emptiness. Those who aspire to the peak, to the supreme being, must reach that ultimate emptiness where being becomes non-being. The apex of perfection happens in the profound depths of emptiness and the music of existence comes out of the silence

of non-existence -- and then one knows that *nirvana* itself is the realization of *brahma*, of the creator, of God.

Since truth is unknown how can it be known by thought? Thought too is known. The effort is altogether absurd. There is no path leading from the known to the unknown. The known cannot take us to the unknown. It is unthinkable. It is impossible. The known can only move within the circle of the known. No matter how hard I think within the realm of the known there is no possibility of going beyond it or of moving out of it. I will no doubt move but it will be in a circle, like a bullock turning a waterwheel. I will cover the same ground again and again without going anywhere. So far nobody has ever been able to reach the truth by thinking. Those who have reached that destination have come some other way. I do not consider Mahavira, Lao Tzu, Buddha or Jesus as thinkers. None of their attainments was the result of thinking. Then how did they reach their goal? It was not by walking along the path of thought but by taking a jump away from it. You cannot reach the unknown walking along the beaten path of the known. You have to leave that path and take a jump into the unknown.

Please understand the significance of the word "jump". Get to know this "jump" well. You too have to take it. You are at the level of thought. You are standing in thought, you are living in thought and you have to take a jump from there into the realm of thoughtlessness. You have to jump into a world where there is nothing but silence. You will have to jump from sound into silence. Will just thinking about this jump take you there? Are you going to think about how to take the jump? No, you will be yoking yourself once again to the wheel of thought and that won't take you anywhere.

Don't think -- wake up! Watch the process of thought. Look at how it moves in circles. Simply watch. And while you are watching you will find, at some propitious moment, that you have taken the jump without any effort and that you are in the unplumbed depths of emptiness. The moment you leave the shore of the known you will find that your boat sails smoothly on the ocean of the unknown.

And what a joy it is to sail like this, to sail the ocean of the unknown! How can I describe it? Your restlessness does not allow you to see. Eyes that are filled with tears cannot see. And whether they are filled with tears of joy or tears of sorrow makes no difference. Eyes that are filled with anything cannot see the truth. To see the truth, eyes that are empty are needed. Only an eye that is like a mirror, with nothing in it, can see the one that is everything.

I will tell you about an incident that happened in a village. Someone asked me how to find God. I replied with a question, asking him if he had already found himself since he had now set out to find God. We want to know God but we don't know our own selves! We don't even know what is closest to us! No being, no existence is closer to us than the self -- so ignorance must first be attached and defeated at this point. One who is ignorant about his own self cannot attain knowledge on any other level.

The flame of knowledge first begins to burn in man's inner being. It is the east of knowledge and the sun of knowledge rises there. If there is darkness there you can be certain there cannot be light anywhere else. Know yourself, not God. This ray of light will ultimately grow into the sun. It is by knowing one's self that one realizes that there is *sat-chit-anand*, that there is being, consciousness and bliss, but that there is no "I", no ego. That very realization is the realization of God.

Man is a soul shrouded by an ego. And this is ignorance. A soul that is rid of the ego is God. And this is knowledge. Where are you going in search of your soul? In any of ten directions it is nowhere to be found. But there is one more direction, an eleventh. Do you know it? I will show you this direction.

You yourself are that eleventh direction and you can find this direction if you stop looking in the other ten. The eleventh direction is not like the other ten. In reality it is not a direction at all. It is no-direction, the negation of direction. It takes you where you have never left. It is your own entity, your own natural state. All of the ten directions go outward. The world is their creation. The ten directions are the world. They are the distance. But the one that knows all of these directions and moves in them is certainly separate from them, certainly different from them -- otherwise he could neither know them nor move amongst them. He moves and at the same time does not move. If he is not firmly established in his own being he is unable to move, because at the center of all his movement there is motionlessness, because at the center of his revolving wheel there is fixedness. Have you ever noticed the wheels of a carriage? The wheels are only able to move because the axle is stationary. There is always a fixed thing holding and sustaining any movement. Life is unstable and transitory but the soul is permanent and stable. The soul is the eleventh direction. One does not have to go anywhere in search of it. Drop all searching and see who resides in you. Wake up to the one who is. This is possible by giving up the search. It is not possible by running but it is possible by stopping.

Stop and look. These two words are the crux of religion, the guides on one's sadhana and the whole key of *yoga*. Stop and look, and the eleventh direction opens up before you. Through it you enter the inner space. The inner space is the soul. I see that you are all running after something but all this running ends in nothing but a fall. Don't you see people falling every day? Isn't that the result of all running? Doesn't all running end in death? But those who know this truth at the outset are saved from that disaster at the finish.

I want you to stop and look. Will you do it? In the midst of your frantic running do you hear my call? Stop and look at who is running. Stop and look at who is seeking. Stop and look at the "I", at the self. As soon as the fever of running subsides all ten directions vanish and only that one direction, that no-direction, remains. It takes you to the root, to the source, to the fountain of supreme knowledge.

A sadhu once asked people what they were like before they were born. If you meed that sadhu what will you say to him? Do you know what you were like before you were born? Do you know what you will be like after your death? If you learn to stop and look, you can know. You can know the one that was before birth, the one that will be after death and the one that is inside now at this very moment. It is just a matter of turning around a little and looking. Stop and look.

I invite you to travel with me into this wonderful world.

Stop and look.

The Perfect Way

Chapter #4

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My friends, we must not fight with ourselves, we must know ourselves. All of the inconsistencies and self-contradictions that have developed in us because of our ignorance about the self will evaporate in the light of self-knowledge -- just like the dew that falls on the grass disappears with the rising of the sun.

I quite understand your curiosity and your eagerness for knowledge. You are eager to know and to understand the truth. You want to unfold the mystery of life so that you can attain its fullness. But what we now call life is not really life at all. It can just as well be called a long, drawn-out process of dying. It is true that you cannot attain life without knowing it. Birth is one thing and life is quite another. There is a vast difference between just managing to stay alive and the consummation of life. The difference is as great as that between death and immortality. Death is the inevitable end of life, while the perfecting of one's life is crowned by a life that is divine.

For those who wish to lead a divine life, who want to know God and truth, it seems to me there are two kinds of approach. One is the approach of morality; the other, of religion. Morality and religion are not usually viewed as two different paths. They are regarded as two successive steps on the same ladder. It is generally believed that for a man to become religious he must first become moral. But this is not my view.

I will tell you what I have known. I do not find that a moral man is essentially a religious man although a religious man is invariably moral. One does not become religious merely by becoming moral, nor is morality the starting-point, the basis of religion. On the contrary, morality is the result of becoming religious. The flowers of morality bloom on the plant of religion. Morality is the expression of a religious life. I look upon religion and morality as two different paths -- not only different but opposite to each other.

Morality, discipline, means the purification of conduct, the purification of behavior. It is an attempt to change man's personality on the periphery. This periphery of the personality is the result of our dealings with others. It is one's behavior, one's relations with others. How I behave or act with others is my behavior. Behavior is a relationship.

I am not alone; I am surrounded by people on all sides. And since I am in a society, I come into contact with and have relations with someone or other every moment of my life. These inter-relationships seem to be what our lives are. And the goodness or badness of my behavior depends on whether my relationships are good or bad.

We are taught good conduct. We are told it is necessary because of society, that it is a social necessity. But society has nothing to do with you, with your simple, natural personality. From that point of view, society would lose nothing if you ceased to exist. It is only when you are related to someone or to something that you become important to society. It is not you but your dealings with others that are important to society. It is not you but your behavior that is significant. It is therefore not surprising that good conduct is the aim of the education transmitted by society. To society, man is his conduct and nothing more.

But this education in good conduct, this morality society teaches creates an illusion. It has created a very fundamental illusion. It is only natural that those who are eager to realize God and to attain religion believe it is necessary to become virtuous to attain truth and righteousness. It is natural that they believe the realization of God is only possible through right-conduct and that one must acquire virtue before the advent of truth. It is natural that they believe the realization of religion and truth will develop out of a life of morality alone, that morality is the base and religion the peak, that morality is the seed and religion the fruit, that morality is the cause and religion the effect. This line of thinking seems to be very clear and correct but I want to tell you that this apparently simple and clear line of thinking is totally misleading and it gives a perverted view of the true facts. The truth of the matter is something quite different.

As a matter of fact, the teaching of morality cannot make a man moral, let alone religious. it can merely make man social and being social is wrongly taken for being moral. Mere good behavior does not make a man moral. That transformation requires an inner purification. Without transforming your inner being you cannot change your conduct. To try to change the periphery without changing the center is a pipe dream. The effort is not only futile, it is harmful. It is suicidal. It is nothing but forcing affliction on oneself.

No doubt this suppression satisfies the needs of society but the individual cracks under it and is shattered. It creates a rift, a duality in him. His personality loses its natural simplicity and he suffers from the conflict within himself. It is a continuous struggle, an eternal internal fight that can never end in victory. This is satisfying the needs of society at the cost of the individual. I call this social violence.

Whatever man expresses through his behavior is unimportant. The really important things are the inner causes that lead to that behavior. Behavior is an indication of the inner spirit, it is not the root. Behavior is the outward expression of the inner spirit. Only ignorant people try to change the outward expression without changing the cause of that expression.

This kind of sadhana is useless; it can never bear fruit. It is like the behavior of a man who tries to destroy a tree by cutting off its branches. Such an action, instead of destroying the tree is more likely to promote its growth. The life of a tree is not in its branches, it is in its roots, in the invisible roots buried in the earth. It is the latent hopes and desires of the roots that have taken the form of the tree and its branches. How will cutting the branches help? If you really want to bring about a revolution in life you must go to the roots. The roots of man's behavior are in his inner being. Behavior follows the inner being. The inner being does not follow one's behavior. Therefore any effort to change behavior inevitably takes the form of suppression. And can suppression bring about any transformation?

What is suppression anyway.? Suppression is not allowing spontaneous feelings to grow in the inner being and not allowing their expression; it is forcibly bringing up and expressing what is not really there.

But where will what we suppress go? Will we be free of it? How can we achieve freedom by suppression? The suppressed feelings will continue to be there within us, but they will now have to find deeper, darker and more unconscious recesses in which to live. They will enter still deeper regions. They will hide themselves where even our awareness of suppression will not be able to locate them. But the roots that have gone deep will continue to sprout, the branches will blossom and bear fruit, and then there will be such a conflict between our conscious and unconscious minds that the ultimate result will be madness.

Madness is the natural outcome of a civilization based on this kind of false, hollow morality. Therefore madness increases with the advance of civilization and the time may come when our whole civilization will

end in madness. The last two great wars were this kind of madness and we are heading towards a third, perhaps the final conflict.

The explosions that happen in a man's personal life and those that occur in society -- violence, rape, immorality, brutality -- are all the results of suppression. A man cannot lead a moral and natural life because of suppressions and one day he simply succumbs to the tension. No doubt those who resort to hypocrisy save themselves from this inner conflict. They pretend to be what they are not. They are free from any inner conflict because they are always acting out some role.

Hypocrisy too is born out of morality based on suppression. It is a means of keeping oneself free of inner conflict. As I have already said, in our so-called moral lives we do not allow spontaneous feelings to grow and to be expressed but we express feelings that are not really there. The first of the two processes leads to suppression; the second, to hypocrisy. Ultimately, the first process turns you into a madman; the second, into a hypocrite. Neither of these results is any good; neither is worthy of you. Unfortunately, our civilization only offers these two alternatives. But there is a third alternative as well: living the life of an animal. The criminal is born out of this alternative. If we wish to save ourselves from this, from becoming animals, then in our civilization we only have two alternatives.

Becoming an animal means complete surrender to unconscious instincts. This too is impossible because what has become conscious in man cannot become unconscious again. We seek this very unconsciousness when we get drunk. The search for intoxicants is an indication of our desire to become animals. Only when he is thoroughly drunk and unconscious is man in conformity with nature, with the animal. But this is tantamount to death. This is serious and deserves our very careful consideration.

How does a man become an animal when he is drunk and why does he seek intoxication in order to become an animal? It is indicative of the fact that consciousness in man is not part of the animal world or of nature but is a part of the Godhead. it is a possibility of the soul. It is a seed, not to be destroyed but to be nurtured. On its full growth depend freedom, liberation and bliss.

Then what shall we do? Civilization gives us three alternatives: that of the animal, of the madman and of the hypocrite. By any change is there a fourth alternative?

Yes, there is a fourth alternative. I call it religion. It is the path of intelligence and intuition, not of bestiality, madness or hypocrisy. it is not the path of indulgence, suppression or role-playing, it is the way of real life and of knowledge.

It bears the fruit of good conduct and it eliminates the animal in man; it does not suppress unconscious passions but frees man from their grip; it does not lead to the pretense of good conduct but to real living. It is not merely assuming a mask or any outward behavior, it is the transformation of the inner being. It is not social but personal satisfaction. It does not change our relationships but transforms our very selves. Relationships automatically change as a consequence. It brings about a revolution in one's being, where one resides within oneself. Then everything around is automatically transformed.

Morality is social; religion, entirely personal. Morality is behavior; religion, the inner being. Morality is the periphery; religion, the center. Morality is personality; religion, the soul. Religion does not follow on the tail of morality but morality invariably follows religion. Morality cannot even succeed in making a man moral, so how then can it make him religious? Morality begins with suppression, with piling things on oneself, whereas religion starts with knowledge.

In life we find evil, impurity and untruth. We must find their roots. Where and how is evil born? Where is the center from which these poisons come and make one's behavior venomous? Even when one thinks of virtue, of good, why does evil drive away all these thoughts and engulf one, surrounding one's life, permeating one's conduct? Why does passion always re-route one's thoughts?

We must be observant and find this out for ourselves. Conclusions borrowed from others do not help because it is during the process of observation, during self-observation, and by this observation alone that the power and energy to disintegrate and destroy the very source that begets and sustains evil is generated. In itself this continuous observation is a sadhana because it is not just a method of knowing evil but of eliminating it as well. By observing the "I" inside, by becoming awake and watchful towards it, light reaches the dark recesses within. And this light not only illuminates the roots of one's conduct, it begins to transform them.

Always bear this maxim in mind: observation not only brings knowledge, it transforms as well. Actually, observation brings knowledge and knowledge causes transformation. Knowledge itself is transformation, the transformation of one's whole existence. It is just like digging away the earth to locate the roots of a tree and to expose them to the light. Not only will this enable me to know the roots well, but

by bringing the roots out of the darkness and by separating them from the earth I can bring about their destruction as well. And while I keep on watching the roots of the tree, the branches will wither away.

Observation can bring about the destruction of the roots of passion. They cannot bear the light. Evil cannot bear knowledge. When Socrates said, "Knowledge is virtue," he most likely meant to convey this very thing. I too say the very same thing: knowledge is virtue; ignorance is evil. Light is morality; darkness, immorality.

Observation, the constant observation of oneself, of the mind's unconscious tendencies, awakens the consciousness and allows it to penetrate into the unconscious mind. The unconscious enters the conscious through the door of stupor, ignorance, intoxication and carelessness, and is able to dominate it. We have seen that animalistic tendencies develop out of attachment. Anger and lust grab hold of us only when we are unconscious and then we look for intoxicants to help satisfy our animal instincts.

Consciousness enters the unconscious mind through the overcoming of stupor, through vigilance, watchfulness and awareness, and it establishes its authority there. To the degree watchfulness and awareness grow in us and to the degree right-mindfulness and observation of our tendencies, acts, passions and desires develop in us, it is to that same extent that consciousness fills us. And those drives and outbursts of passion, those blind, unconscious impulses disappear because they can only exist in a condition of sleep, insensibility and delusion. They cannot exist in a state of consciousness.

Bear in mind that nobody has ever done anything wrong while in his right senses, while conscious. All sin is born out of attachment. it is attachment itself. To my mind, attachment alone is sinful. Observation banishes attachment. Therefore it is important for you to see what observation is and how it can be brought about.

What is self-observation then? I sit quietly, just as I explained yesterday when we spoke of the experiment in right-mindfulness, and I observe whatever happens within me. There is a world of thought and passions inside. I observe that world. I keep on looking at it just as a man standing on the shore looks at the waves in the sea. Krishnamurti has called this "choiceless awareness". It is completely detached observation.

Detachment means I make neither choice nor decision. I do not label any passion or desire as good or bad. I do not make any judgment between good and evil, between virtue and vice. I simply observe. I simply become a witness, standing aloof and apart, as if I have no interest other than knowing and watching. The moment a purpose creeps in, the moment a choice or a judgment comes in, observation comes to an end. Then I am not observing; then I have begun to think.

Please try to understand the difference between thinking and observation. In this process we are not to think. Thinking is the action of the conscious within the conscious, while observation is the penetration of the unconscious by the conscious. As soon as thinking comes in, one begins to make a distinction between good and evil, and suppression starts in a subtle way. The unconscious then closes its doors and the knowledge of its mysteries is hidden from us. The unconscious reveals its secrets not to thought but to observation, because in the absence of suppression the impulses and tendencies of the unconscious rise up naturally, spontaneously, in their total nakedness and reality, and it is then no longer necessary to hide those impulses, tendencies and passions. The unconscious stands before us in its nakedness, completely uncovered. And what terror it causes! How frightened a man is when he sees the naked form that resides deep in his own self! He feels like closing his eyes to it. He feels like abandoning this observation of the depths and returning to the worldly plane.

This is the time when a man's courage and tranquility are put to the test. This, I would say, is the moment of atonement. Those who pass through this moment with courage and calmness become masters of knowledge and a wonderful mystery unfolds before them. They have a direct view of the roots of passion and they enter the very heart of the unconscious. And this entry brings them a kind of supernatural freedom.

From meditation to observation, from observation to knowledge, from knowledge to freedom -- this is the path. This is the path of religion, of yoga. I want you to understand this path and to walk along it. Then you will know the alchemy of the transformation f conduct by inner revolution. Then you will realize that religion, not morality, is the fundamental thing and that morality flows out of religion. it is not morality but religion that is the sadhana to be practiced. Morality follows in the wake of religion like the track so the wheel s of a bullock-cart follow the cart. If this becomes clear to you, you will see a very great truth, and a great illusion will be dispersed.

I look at the transformation of mankind from the standpoint of this inner revolution, of this penetration of the unconscious by the conscious. On the basis of this knowledge a new man can be brought into being

and the foundations of a new culture and a new humanity can be laid. Such a man, one that has been awakened by self-knowledge, is naturally moral. He does not have to cultivate morality. Neither is it the result of his actions nor of his endeavors. it radiates from him as light radiates from a lamp. His good conduct is not based on opposition to his unconscious mind but comes out of the fullness of his inner being. He does everything with his total being. There is neither duality nor multiplicity in him, but unity. Such a man is integrated; such a man is free of duality.

And the divine music one hears when one has gone beyond all conflicts and shackles is neither of this world nor of this space. There is a timeless symphony, a blissful note, that reverberates in us at that moment of peace, innocence and freedom from all discord. The very rhythm of this music brings one in tune with the infinite.

To me, this realization is God.

The Perfect Way

Chapter #5
Chapter title: The Second Evening

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THE FIRST QUESTION: DO YOU THINK IT IS A BAD THING TO BE MORAL?

No. I do not consider it bad to be moral but I do consider the illusion of being moral bad. It gets in the way of real morality.

False morality is an outer coating, a covering. It serves no purpose other than satisfying hypocrisy and in my view there is no greater immoral state of mind than that of hypocrisy and egoism. False morality makes a show of humility and of freedom from egoism, but beneath it the ego is nourished and flourishes. Do you not see the truth of what I am saying in the so-called *sadhus* and saints in this country? This so-called morality, adopted, cultivated and achieved by effort is nothing but acting, in my view. Often things in a man's inner mind are just the opposite. What appears on the surface is absent inside. There are flowers above and thorns below. And this continuous battle between behavior and the inner being, this unbridgeable gap between consciousness and unconsciousness divides and disintegrates a man's personality. In such a man there is no harmony. And where there is neither harmony nor music there is no joy. In my view, a real moral life is an expression of joy.

Morality is an articulation of joy, a spontaneous expression. When joy flows from one's inner being it is expressed outside in good conduct, in morality. The fragrance of bliss that emanates from such a man is truly the goodness of life.

Therefore I ask you to create harmony, not conflict. Please try to see this truth. Do not just listen to what I say but try to live it. Then you will see how with our own hands we have thrown our lives into an anarchy of conflict and inner duality -- lives we could have transformed into one continuous and beautiful dance to the divine music.

Morality comes of its own accord just as flowers appear on a tree. It is not an accomplishment. The seeds of meditation are sown and then the crop of morality is harvested. Morality is not something to be

attained by effort. It is something that is accomplished, achieved, through meditation. From meditation, peace, harmony and beauty flow. And he who is peaceful within himself is incapable of making others restless. He who has music within him will find the echo of his own music reverberating from everyone around him, and he who has beauty within him will find that his behavior causes all ugliness to disappear. Is not all of this, in itself, morality?

THE SECOND QUESTION: YOU SAY THAT MORALITY IS A SOCIAL UTILITY. IS IT QUITE USELESS TO THE INDIVIDUAL?

Morality or moral behavior is simply utilitarian as far as society is concerned but for the individual it is not a utility, it is a joy. Therefore, society's needs are satisfied even by pseudo-morality but this is not good enough for the individual. That you behave well towards others is good enough for society but it is not good enough for you. You must be able to see even this -- whether you are good inside yourself or not. Society is concerned with your personality, not with your inner being. But for you the personality is nothing more than apparel. You begin where this covering leaves off. Apart from and behind this mask of personality is your real being. And this is where real morality is born.

A society created by false morality is called a civilization, while a society consisting of men who have attained the reality of life is called a culture. This is the distinction between civilization and culture. Civilization is a utility; culture, inner harmony and joy.

Today we have civilization but no culture. yet we can create this culture if we all make an effort together. Civilization comes out of purifying our dealings with other people; culture, out of purifying ourselves, out of becoming virtuous. Civilization is the body; culture, the soul. Only those who are firmly rooted in their souls can create a culture.

THE THIRD QUESTION: ISN'T RELIGION SOCIAL? IS IT TOTALLY PERSONAL?

Yes, religion is an absolutely personal matter. Society has no soul, no center of consciousness as such. Society is simply the product of our inter-relationships. It is the individual who has a soul and therefore religion must be individual as well. Religion is not one of my relationships, it is my being. The discovery of one's true nature, of one's real being, and its subsequent expression is religion.

Religion, *dharma*, is self-knowledge. Since religion is not social, one's *sadhana*, one's practicing of religion, does not relate to a group, but one's religious experience does cast its light on the group, on society. Although the practice of religion is personal it also has its effect on society. When a man is filled with inner light his behavior is also permeated with it. The inner being is individual, personal, but behavior is social.

A *sadhana* can never be collective, for one has to come to know one's self not in the company of others, b;ut alone, all alone. Plotinus put it well: "It is the flight of the alone to the alone." It is quite true. The flight is indeed very lonely, companionless. But the joy that comes from the flight infects others and they are also moved. What is attained in loneliness, in the aloneness of one's self, spreads its fragrance on the four winds.

THE FOURTH QUESTION: WHAT IS GOD?

God is not a person, he is an experience. The vision, the experience one has of the universe after the dissolution of the ego, is what I call God. There is no particular type of experience of God, rather, the experience of perfect and universal love is God. It has no center; it is all existence. All existence is its center. It is incorrect to talk of the experience of God but you can say the experience of perfect love is God.

Love is the relationship between two persons. When this same relationship exists between an individual and existence I call it God. The ultimate stage, the flowering of love, is God. And I am reminded here of a saying of Christ's: "God is love".

When the "I" disappears, what remains is love. When the walls surrounding the ego crumble, what remains is love. And love itself is God. It is therefore impossible to know god but it is possible to become

God.

THE FIFTH QUESTION: YOU SAID THAT THIS LIFE WE LIVE IS NOT LIFE AT ALL, BUT A LONG DRAWN-OUT PROCESS OF DYING. WHAT DO YOU MEAN TO CONVEY BY THIS?

It is quite true that what we call life is not life. If it really were life how could it end in death? Life and death are two contradictory things so how then can death be the fulfillment of life? Death is the end of birth, not of life.

And because death comes at the end don't think it only starts at the end. It is present in birth itself. It starts the very day one is born. After birth we die every moment. When this process of dying has been completed we call it death. What was in birth as a seed appears at the end in its fully-ripened form. Therefore nothing after death is for sure, but death is for certain. It is certain because it arrives with birth itself. Birth is just another name for death; it is the seed of death. Let this be carefully understood. You begin dying the day you are born. That is why I say that life as we know it is not life but a long process of slow, gradual dying.

Because we are familiar with this gradual dying and not with life, we are always busy trying to save ourselves form it. All our plans and activities are aimed at some sort of security and self-defense. And what are we doing? Aren't we busy defending ourselves against death all the time? Men also become religious for the same reason, in defense. It is because of this that they take to religion when they sense death drawing near. For the most part, the religion of old men is of this type. I do not call this real religiousness. It is just an aspect of the fear of death. It is the last safety-measure. Real religiousness does not come out of fear but out of the experience of life.

We should be aware that whatever we know at present is nothing but death -- and this knowledge of death leads to immortality. The body dies; it is dying each moment. By watching the body, by waking up to an awareness of this mortal vessel we begin to experience that which is not the body. To know that which is not the body, to know the soul, is to know life in its reality because the soul was never born and therefore it never dies. The truth existed before your birth and it will continue to exist even after your death. This is life. Life is not a span between birth and death -- on the contrary, birth and death are just so many incidents that take place during its course.

During meditation, when the mind is quiet and empty, something that is different and apart from the body can be seen. It cannot be seen when the mind is restless just as one cannot look into the depths of a lake when there are ripples on the surface. And so because of the continuous current of thought-waves rippling on the mind, what is hidden under them remains hidden -- and we take the surface for the whole truth. The body, which is only one's residence, seems to be all and everything. It creates the illusion that the body is one's being, one's life. You consider your totality as limited to the body and nothing more. This identification with the body, this illusion of being one with the body does not allow us to know our real selves, and we look upon the gradual process of dying that is taking place over a period of time as life. This is the same kind of mistake you would make if you looked upon the construction and destruction of your house as your own birth and death.

This darkness disappears with the advent of mental peace. The illusion created by this mental unrest is dispelled by tranquility. What was hidden by the waves is revealed by wavelessness. And then for the first time we know the inhabitant of this body. As soon as we know him, death stops being anything more than casting off of old clothes, and birth, a putting on a new ones. And then there is a being who needs no clothes. The only man I call alive is one who knows this kind of life. Those who look upon the body as their being are all still dead. Their real lives are yet to begin. They are in a dream, asleep, in a faint.

Without waking from this dream, without waking from this delusion that the body is his being a man will never be able to know his own self, his essence, his mainstay, his life. The world is full of the dead, full of the living dead, and the majority of people die without ever having lived. They are worn out trying to defend themselves against death and they never come to know who is within, immortal, beyond death.

THE SIXTH QUESTION: I GATHER FROM YOUR WORDS THAT I AM DEAD. WHAT SHOULD I DO TO BECOME ALIVE?

My friend, if you think so only because of my words it is of no value. Forget what I have said and what others have said and then look again. You have to see it yourself. That vision itself will become a path leading you to life. Then you won't have to ask, "What should I do to become alive?"

He who comes to realize that he is dead, that his existence and his personality have been dead all along, will at the same time begin to see that which is not dead. But in order for you to see this your mental restlessness must be cast off. Seeing, *darshan*, is only possible when the mind is quiet, empty, free of passion. At present there are only thoughts. There is no seeing, no DARSHAN Thinking what I have said to you7 is correct is also a thought in itself. This thought will not help at all.

Thinking cannot uncover truth because all thoughts are borrowed. All thoughts belong to others. They just hide the truth all the more. Have you ever realized that all your thoughts are borrowed from others, that they really belong to others? You have amassed counterfeit capital. Do not depend on it because it is not capital at all. Castles built on this kind of capital are like the ones you build in dreams. They are not even as real as houses of cards.

I do not want to make you think. I do not want to fill you with borrowed things. I don't want you to think but to awaken. I want you to give up thinking and see. And then see what happens. Advance from thinking to seeing. This alone will lead you to the truth and to the real capital, to the real wealth that is your own. How this process of seeing-without-thinking removes the curtain from the mystery cannot be known without actually doing it yourself.

Remember, there is no valuable experience in the world others can give you. Whatsoever can be given is never valuable. Nor can an experience ever be given. Material things can be given, taken, exchanged, but there is no way to barter live experiences. In the nature of experience, neither Mahavira, nor Buddha, nor Krishna, nor Christ can give you anything. And those who cling to thinking and accept their thoughts as the truth are the ones who are deprived of the truth. it is the truth he realizes by himself and not something he borrows from others that liberates a man.

Memorizing the GITA, the KORAN or the Bible will serve no purpose. It will not bring you knowledge. On the contrary, it will smother your own capacity for self-knowledge and you will never be able to stand face-to-face with truth. The worlds you have memorized from the *shastras*, from the scriptures, will always come between you and the truth. They will create fog and dust and it will be impossible for you to see what really is. We must remove everything that stands between us and the truth.

To know the truth no help is required from thought. Strip everything away and then you will open up. Then there will be an opening through which truth will enter you and transform you. Give up thinking and see. Open the door and see. This is all I have to say.

THE SEVENTH QUESTION: DO YOU THINK THE STUDY OF THE SHASTRAS IS UNNECESSARY THEN?

What purpose will the study of the *shastras*, of the scriptures, serve? You can't attain knowledge that way. It will just train your memory. You can learn a few things, but learning and knowing are two quite different things. You learn about God, about truth, about the soul. You will be able to give ready-made replies to questions about them. But there is no difference between that and what the parrot in your house repeats every morning -- what it has been taught to say. Truth is not to be found in the scriptures. It is in the self, in your self.

The *shastras* are only words and they are meaningful only if one has realized truth within oneself. Otherwise they are not only useless, they are harmful. Truth cannot be known by learning the shastras but if you know the truth the shastras can certainly be known.

But what do I see before me? People are studying the shastras instead of the truth and are satisfied with the knowledge they have gained from these studies. What hollow and false satisfaction! Does it not suggest that we really do not want to know the truth, that we only want people to believe we know the truth? anyone who really wants to know the truth is never satisfied with mere words. Have you ever heard of a man's thirst being quenched by the word "water"? And if it were quenched by a simple word, wouldn't that indicate there really hadn't been any thirst there at all?

If the shastras could teach us one thing, that the truth cannot be realized through them, it would be

enough. This is their only use. If the word could only tell us that the word is useless it would serve its purpose. It would be enough if the shastras did not bring us contentment but created discontent for us, and if instead of giving us knowledge they made us aware of our ignorance.

I too am speaking words, and this is how the shastras came to be. If you just cling to the words my whole effort will be useless. No matter how many of them you memorize, they will serve no purpose. These too will imprison your mind and then you will wander in your self-made, word-made prison all of your life. We are all locked in prisons of our own making. If you want to know the truth, break out of this prison of words, tear down the walls and burn the throne of information to ashes. From these ashes knowledge will be born and in a free consciousness you will see truth. Truth will come sooner or later but you must make room for it in yourself. If you throw words out, truth will occupy the space that has been vacated.

THE EIGHTH QUESTION: CAN'T MAN EVER CONQUER HIMSELF BY SUPPRESSION AND BY FIGHTING WITH HIMSELF?

What do you mean by the words "suppression" and "fighting with himself"? Don't they mean that the individual will be dividing himself? He will be fighting with himself. This means he will attack and defend at the same time. He will be both friend and enemy. His energy will be used by both sides. This will never lead to victory, it will only weaken him and shatter his strength. Imagine what will happen if I make my two hands fight with each other. The same will happen if I fight with myself. Such a fight is sheer foolishness.

My friend, you don't have to fight with yourself, you have to know yourself. The contradictions and the self-conflicts that have been born in us out of ignorance will disappear in the light of self-knowledge, just as the drops of dew on the greass evaporate as the sun rises in the morning. Victory over oneself comes through knowledge and not out of conflict, for there is nobody to defeat. There is no other, only ignorance. And if there is ignorance? What is there to defeat in ignorance? It vanishes the moment knowledge comes. Ignorance is just a negative approach, the absence of knowledge. He who fights with ignorance fights with a shadow. He is walking the path of failure from the very beginning.

This concept of self-war for self-conquest comes from the reflection of conflicts between enemies in the world outside. We want to commit violence in our inner world just as we commit violence against our enemies in the outer world. What madness is this! Even in the outside world violence has never conquered anyone. Conquering and defeating are two very different things.

But in the inner world we cannot even use violence to defeat our so-called enemy because there is no such person to be defeated. Self-knowledge is not the result of conflict, it is the result of knowing. So I say: don't fight, know. Forget war and choose knowledge.

And let this be your maxim: discover and know yourself. Let there be nothing in you that is unknown to you. Do not leave a single corner dark and uninspected. if you become familiar with all your inner rooms, that knowledge will become self-conquest.

We are all aware that in dark houses, in corners and in cellars inaccessible to sunlight and to fresh air, snakes, scorpions and bats make their abode, and if the owners of these houses spend their lives outside them, never entering them, is it surprising or unnatural that their houses are reduced to such miserable states? This is what has happened to us. We are also the owners of such houses and we have even forgotten where the doors to enter them are. Because of our continued absence and the lack of light, they have become the shelters of our enemies.

THE NINTH QUESTION: YOU SAY THAT THE SUPPRESSION OF ONE'S PASSIONS IS HARMFUL. DO YOU THEN MEAN TO SAY THAT INDULGING THEM IS THE PROPER COURSE?

I preach neither suppression nor indulgence. I preach the knowledge of suppression and indulgence. Suppression and indulgence are both ignorance, both are injurious. Suppression is just a reaction to indulgence. It is only the inverted form of the other. It is only indulgence placed upside down. It is not too different from suppression. It is the same thing standing on its head.

Someone told me about a sadhu who used to turn his face away from money. Is turning one's face away much different from one's mouth watering at the sight of money? The same thing will happen if you try to

run away from greed. Greed will not cease to be, it will take another form. And the big problem is that in this other form it will be as strong as ever -- and more secure because now it is invisible to you. Therefore it will remain intact. In addition the illusion of greedlessness will have entered. This is like inviting two enemies in while trying to drive one out.

I want all of you here to know lust and to know anger. You are not to fight with them nor are you to follow them blindly. You should be vigilant. You should observe them and become well-acquainted with all their shapes, strengths and skills.

Have you ever noticed that anger disappears when you watch it? But you immediately begin to indulge it or to suppress it. Whatever the case, you don't observe it. It remains unseen and unknown. This is where we make our mistake, and indulgence and suppression both contribute to this error.

Apart from these two, there is a third alternative as well, and I would like to suggest it to you. It is to see and to observe your tendencies -- not to do anything with them, simply to watch them. Once the eye begins to see them clearly and steadily you will find they drop away and disappear. They cannot stand to look you in the eye. Their existence is only possible in a state of illusion, and in one's watchful consciousness they become lifeless and die. Our delusion, our non-observation of them is their existence. They are like insects who live only in darkness. As soon as there is light they die away.

I also want to tell you that how other people see me is of no consequence. How I see myself is the important thing. But we are in the habit of seeing ourselves through other people's eyes and we forget that there is a direct and immediate way to see ourselves. This is the real way to see. It is direct. However, we crete false images of ourselves and wear masks to deceive others, and then we base our opinion of ourselves on how others see us!

This process of self-deception is with us throughout our lives. It becomes one of the primary obstacles on the path of self-realization. We must break through this barrier. At the outset it is necessary to break through all the self-deceptions, to know what you are like, to know yourself in your total nakedness, because only after this has been done can any real steps be taken in the direction of self-realization.

A man cannot enter the realm of truth as long as he has false conceptions about himself and as long as the delusion persists that the role-playing personality is the real self. Before we can know God, the almighty, the truth or our real beings, we must reduce to ashes the imaginary personality with which we have covered ourselves. This mask of deception does not allow us to live real lives; it does not allow us to rise above the artificial lives we are acting out. Those who wish to walk the path of life must awaken from the false dreams in which they are living.

Don't you ever feel you are acting, performing in a drama? Don't you ever feel you are one thing on the inside and quite another on the outside? In sane moments, when you are yourself, doesn't the awareness of this deception ever trouble you? If such questions do occur to you and do trouble you, this very fact can take you out of the drama, can take you from the stage to the solid ground, to *terra firma*, where you don't act out a role but are your own selves.

One must ask oneself this question: "Am I really the one I have been thinking I am?" This question must echo in the very depths of your being. It must rise in your depths with such acuteness and such awareness that there will be no room for you to even consider it might be an illusion.

This question, this inquiry, this introspection brings about such a fresh awakening of consciousness in us that we feel we have been shaken out of sleep. Then we begin to see that the castles we built have been built in a dream, that the boats in which we have been sailing were made of paper. Your whole life begins to seem unreal, as if it were not yours but someone else's. In fact, it is not yours, but part of some drama you have been acting out -- a drama in which education, training, culture, tradition and society have cast you. But this drama does not have its roots in you.

We are hardly men. We are mere scarecrows, without any roots, without any foundation, like characters in a fairy tale, in a dream, with no existence in reality. I see you lost and moving in this dream. All your actions are done in sleep. All your activities are in sleep. But you can always awaken from this sleep. This is the difference between sleep and death. You can awaken from the former but not from the latter. No matter how deep your sleep, there is always the possibility of awakening. Sleep has this potentiality hidden within it.

If you come face-to-face with yourself many illusions will be shattered, just as a man who considers himself very handsome is disillusioned when he stands before a mirror for the very first time. Just as there is a mirror for looking at the body, there is a mirror for looking at the self. I am talking about this mirror. Self-observation is this mirror.

Do you really want to see the truth about yourself? Do you want to meet the person that is really you? And knowing there is the chance of seeing yourself in all your nakedness, do you not feel afraid? Such fear is quite natural. It is because of this fear that we constantly conjure up new dreams about ourselves and try to forget who we really are. But these dreams cannot be your companions; you cannot get anywhere with their help. They simply waste time and you lose the priceless opportunity that can lead you home.

You must wonder why I insist so much on your seeing this nakedness, the ugliness and emptiness of yourselves. Wouldn't it be better to leave unseen what is unfit to be seen? And isn't it nice, isn't it a good idea to decorate what is ugly with jewelry and to cover what isn't worth seeing with curtains? Generally this is exactly what we do. This is the common custom. But this habit is very harmful because the wounds we hide o not heal. On the contrary they become all the more infected and dangerous. And then the ugliness we have covered up is not removed but enters the inner currents of our personality. We go on sprinkling artificial perfume on the surface while foul odors prevail inside. And a time comes when perfume no longer helps and the inner odor or sickness begins to smell, when jewelry no longer helps and the underlying ugliness stands out.

I am not for sprinkling perfume; I am for eradicating foul smells. I am not for covering ugliness with jewelry and flowers; I am for doing away with ugliness and for awakening the beauty and music inside. In their absence everything else is pointless. All our efforts are useless. It is like trying to get oil by pressing sand.

And so I ask you to uncover what is hidden in yourself. Uncover yourself and know your self. Do not run away from yourself. And escaping from yourself is not possible. Where will you go? What will you achieve by running away? No matter where you go *you* will be with you. You can transform yourself but you cannot run away from yourself.

The first link in this chain of transformation is self-observation. And the wonder of wonders is that when one knows ugliness one is freed from it! To know the fear of the self is to be free from that fear; to know hatred is to be free from hatred. They are there because we do not look at them. They are after us because we are trying to run away from them. The moment we stop they will also stop -- just as our shadow runs with us when we are running and stops when we stop.

And if we can look at these things the whole situation will be immediately transformed. What we thought were ghosts and spirits were merely shadows! Because we were running these ghosts and spirits ran after us -- and this made us run even more! The moment we stop running they become lifeless; as soon as we look at them they cease to exist. They are just shadows. And surely shadows can't do anything! There was the shadow of ugliness, so to cover it we clothed and decorated it with flowers. And thus we created an illusion. Now, when we see it was just a shadow and nothing else and that it is no longer necessary to clothe it, we are freed from the shadow and we realize that it has always been a shadow that was there. And this very realization gives us a vision of beauty, of the most beautiful.

I have had this vision. I stopped running away from shadows and that gave me the strength to look beyond them. And what I saw there, that truth, transformed everything. Truth transforms everything. Its very presence is a revolution. Therefore I say to you not to be afraid. See what is really there and don't look for shelter in dreams and imagination. The man who dares to give up these shelters is sheltered by truth.

This morning someone asked me what was meant by direct knowledge of oneself. Direct knowledge of yourself means not accepting other people's opinions about you. See for yourself what is there inside, what is hidden in your thoughts, in your passions, in your actions, in your hopes, in your desires. Look at these things directly, just as one looks at a new place after reaching one's destination. Look at yourself as one looks at an unfamiliar person, at a stranger. This will do you a lot of good. More than anything else it will shatter to pieces the graven image you have created of yourself in your mind. The shattering of this idol has been smashed and you pass from the land of dreams into the land of reality.

Before we can become truthful and good, we must first dispel the illusions of truth and goodness that we have created to hide the untruth and evil in ourselves. These illusions were self-deceptions anyway. Nobody creates a fictitious image and personality for himself for nothing. It is done out of necessity. It is done in order to save oneself from humiliation in one's own eyes. When a man glimpses the animal that resides in him, the very presence of the animal torments him and he feels humiliated in himself.

There are two ways to save yourself from this humiliation: either the animal has to disappear or you just have to forget about it. In order for it to disappear you must pass through a *sadhana*, a discipline. But it is very easy to forget the animal. It is a very simple thing. Imagination alone can do the trick. We create a false image of ourselves and with the help of this image the animal is suppressed. But it does not disappear. It

becomes active behind this image. This image only has an outward appearance because at the back of it lies the animal. Don't you see that in real life this image is losing out, is being defeated every day? This is only natural. The animal inside is the real thing and so it defeats all our efforts. Every day the imaginary is defeated by it.

Yet despite this, you keep your images alive and well cared for. And all the time you are busy trying to find ways to prove to others and to yourselves that they are real -- through your charities, your sacrifices, your acts of compassion and of service, through all of your so-called moral actions. Aren't all of these just looking for evidence? aren't these all just attempts to prove the images are real? But all of this is to no avail. The image you have constructed of yourself is still dead. it will remain lifeless; there is no possibility that life will enter it.

I ask you to free yourselves from this dead weight. Let this false, dead companion go, and know and understand the one who is real. Setting up a false image will block the path, but observing the animal within you and freeing yourselves from this deception will show you the way.

Last night I passed a field where I saw mockups of men. Sticks had been put up and had been dressed in shirts. On the top, as heads, were earthen jars. In the darkness the birds and the animals took them to be watchmen and were frightened away. I looked at the scarecrows and also looked at the people with me. Then I said, "Let us look within ourselves to see if we too aren't scarecrows." At this my companions began to laugh. But I saw that their laughter was completely false.

Everything about us has become false -- our whole lives, our dealings, our laughter, our tears. Everything has become false. We are exhausted with the weight of this false hood. And although this falsehood is so heavy we do not throw it off because we are even more afraid of what lies behind the falsehood. We are afraid to go in there, for nowhere is the one we always thought of as ourselves to be found. On the contrary, the one whose presence we have always scorned in others will be found there in full bloom. Our fear does not allow us to discover our selves.

For one's sadhana, for self-realization, fearlessness is the first order of the day. The man who cannot dare isn't even able to go into himself. Far greater daring is needed to go into oneself than the daring required to walk along a lonely rocky path on a dark night, because as soon as a man enters himself all the sweet dreams about himself he has cherished for so long are shattered and he finds himself face-to-face with the ugliest and most sordid of sins -- sins from which he thought he was totally free.

But when he who dares to discover himself moves into the dark lanes and valleys within himself, into places long abandoned, he finds that he has embarked upon a new life. With this daring plunge into the darkness he embarks on a journey which ultimately leads to the attainment of light -- the goal he has been seeking for many lives, the goal that always eluded him because he dared not walk into the darkness.

Darkness has enveloped and hidden the light just like a heap of ashes hides a spark of fire. As soon as we penetrate the darkness the light is seen. Therefore I say to you: if you want the light do not be afraid of the darkness. The man who is afraid of darkness will never find the light. The path to light passes through darkness. As a matter of fact, this daring entry into the darkness is itself transformed into the light within. Thanks to this daring, he who has been so far asleep, awakes.

I perceive that you don't want to attain self-knowledge but are afraid of yourself as you really are. You like to hear words like "*sat-chit-anand* -- being-consciousness-bliss", words like "eternal" and "pure". But this is because they help you forget what your really are -- the complete antithesis of *sat-chit-anand*.

But you want to feed your egos. And that is why sinners crowd around *sadhus*, because the talk they hear there is about the purity of the soul and about being one with *brahma* and it's very pleasing to them. They feel sorry when they hear the sermons, the suppress their sense of inferiority and are then once again able to stand erect in front of themselves. They begin to feel it is quite easy and quite harmless to sin, since the soul is pure and is not affected by it! Believing that your soul is pure and untouched does not put an end to sin. It is only a very deep self-deception. It is the last trick of the human mind. By merely believing there is no darkness you do not have light.

An ideology that teaches one to believe that sin does not exist and that the soul is not involved in sin is very dangerous. It is just a means of forgetting one's sinful condition. It does not lead to the extinct6ion of sin but to forgetting about sin. And forgetting about sin is worse than the existence of sin. Are you able to see your sins? Being aware of them is good, beneficial. But being unable to see them, being ignorant of them is harmful, because when they have been seen they begin to goad us, to prick at us to transform ourselves. Awareness of sin brings about change and the full consciousness of sin brings about instantaneous transformation.

Therefore please don't get involved in talk about the purity of the soul, enlightenment and so on. The soul has nothing to do with belief. It is something to be realized directly when the sin-ridden personality has been cast off and when the seeker, breaking through the layers of darkness, enters his own secret, innermost, center of light. It is a direct realization. It is not something that can be imagined.

Any imaginary concept of it is probably going to be very harmful. I can become a hindrance and can stand in the way of attaining the light, because if you believe there is no darkness, there is no question of your being able to remove something you do not believe exists. And if the soul commits neither good nor evil, then what is the point of rising above them? These meaningless statements and questions of our so-called philosophers have thrown many people into worlds of delusion. This poison has spread far and wide and because of it, we think of ourselves as God. And at the same time it would be difficult, on this earth, to find greater sinners than us!

Don't forget, also, that all this self-glorification and talk about the purity of the soul is really directed towards ignoring the existence of sin. It is very difficult for those who fall into the trap of this talk to get out of it later. It is easy to become free from sin but it is very difficult to escape the clutches of this dangerous kind of philosophy.

The fact that the soul is pure is neither a theory nor a principle, it is a direct realization. And any discussion about it is useless. It is just like creating an illusion in the mind of a sick man that his sickness does not exist. If the sick man accepts this as gospel, the result won't be recovery but certain death.

Those who know do not discuss realization. They talk about the sadhana, the path that leads to realization. It is not the realization but the sadhana that should be considered. Realization is bound to follow the sadhana. It is useless to think about it. And if anyone takes realization for granted his sadhana will become impossible for him.

And yet look how easy it is to take realization-without-sadhana for granted! This way one begins to feel the joy of freedom from sin without actually being rid of it, and in the deep spell of illusion beggars begin to feel the joy of emperors. What a joy it must be for beggars to be told they're emperors! It is no wonder that those who tell them so are respected and that they worship them by falling at their feet. There cannot be an easier and cheaper liberation from poverty and sin! This phony philosophy gives you a very easy freedom but sadhana requires great effort on your part.

I hope you are not caught int he trap of any philosophy or philosopher. I hope you have not resorted to any such short cut. The easiest and cheapest way is just to believe that the soul is pure and enlightened, that the soul is Brahma itself and that there is nothing to be done by you -- and of course, that whatever you happen to be doing at the time is the best thing because nothing needs to be given up.

Don't forget that even truth can be abused, and even the most noble truth can be used to hide the meanest ones. This has happened in the past and it happens every day. Cowardice can be hidden by non-violence, sin can be hidden under the philosophy of the purity and enlightenment of the soul, and no-action under the garb of *sannyas*.

I want to warn you against these dangers. If you aren't wary of them you cannot make much progress in the direction of the self. Don't seek shelter in any philosophical lean-to to try to get away from the sin and darkness that have enshrouded you. Know them. Become familiar with them. They are there. Don't forget they exist. Even though they are like dreams, they are still there. And don't think that dreams don't exist. Even a dream has an existence. It can also overwhelm us, disturb us. Saying "It was just a dream" leads nowhere. There is no other solution than waking up. But if he likes, a man can even dream he has woken up. A false philosophy, a philosophy-without-sadhana does the very same thing. It does not awaken you, it simply causes a dream of awakening. This is a dream within a dream. Haven't you had dreams where you have seen yourself as awake?

Merely believing and saying that there is nos in, no darkness, serves no purpose. It is only an expression of your desire, not of the truth. it is our desire that there should be no sin, no darkness, but desiring alone is not enough. It is important. And gradually these philosophers begin to believe the dreams of accomplishment, just like a beggar who wants to be a king will ultimately start dreaming he has become one. They are always wishing for it and they finally imagine they have achieved what they wanted, but in actuality they have not achieved anything. And so it is easy to forget defeat. And they have a sigh of satisfaction in their sleep because they've achieved in a dream what they could not in reality.

I hope you are not seeking such satisfaction here. If so, you have come to the wrong person. I cannot give you any dreams. I cannot give you any basis for self-deception. I am a dream-breaker and I want to wake you from your slumber.

Awakening is painful, without a doubt, but it is the only penance. This penance, this pain, begins with your awareness of your actual sinful condition, of the reality of the sorry state of the self. You are unable to harbor any more illusions. You know what reality is, as it is. This will cause unhappiness and this will cause pain because it will destroy the sweet dreams in which you see yourselves as emperors. The emperor will disappear and the beggar will stand in the light; beauty will vanish and ugliness will appear; good will evaporate and evil will materialize; the animal in you will stand before you in all his nakedness.

This is all necessary, very necessary. It is imperative to pass through this agony. It is inevitable because it is the travail of childbirth. And it is only after this, after we have seen the animal face-to-face, that we will begin to know clearly the one who is not the animal.

A man who sees the animal face-to-face becomes different from the animal. This recognition of the animal within breaks his identification with it. The observation separates the observer from the observed. And then the seed of awakening is sown, which when fully developed, flowers into self-realization.

Running away from sin, from darkness and from the animal is not sadhana but an escape from it. It is an escape from reality. It is like the ostrich hiding its head in the sand and feeling secure in the thought that since it cannot see the enemy, the enemy does not exist. How nice it would be if this were true! But it isn't. Not seeing an enemy doesn't mean he does not exist. On the contrary, he becomes more dangerous that way. You will be an easier prey with your eyes closed. In the presence of an enemy our eyes should be open all the wider, since knowledge of the enemy is in our interest.

Ignorance can do us nothing but harm. It is for this reason I ask you to discover your dark side fully and to observe it. Take off all your clothes and see what you are. Set aside all your principles and theories and see what you are. Lift your head out of the sand and look.

The very opening of your eyes, this very looking is a transformation, the beginning of a new life. With the opening of your eyes a change begins and whatsoever you do thereafter takes you towards the truth. Breaking through the layers of darkness, you walk into the light; sweeping away the webs of sin, you attain god; striking the fatal blow at ignorance, you reach the soul.

This is the right path for one's sadhana, for one's journey to self-realization. And before this no dreams need be dreamed -- no dreams about the soul and God, no dreams about *sat-chit-anand* and *brahma*. This is like living in a fool's paradise while the real paradise is being lost. You too can reach that state of perfection, *sat-chit-anand*, by the path of action, by *karma*, by dispelling ignorance and darkness.

Last night someone asked me what *satsang* was. I answered that satsang meant the company of one's self, of the truth, and that the truth was not to be found outside. Neither *guru*, nor teachers, nor shastras can give it to you. It is inside you and if you wish to attain it, seek your own company. Be with yourself. But we are always in the company of someone or other, and never at all on our own.

Eckhart was once sitting all alone under a grove of trees in a lonely field. A friend who was passing by saw him sitting there. He went up to him and said, "I saw you sitting all alone and I thought I would keep you company and so I have come over to join you." do you know what Eckhart replied? He said, "I was with myself, but you have come and now I am all alone."

Are you ever in your own company like this? This is satsang. This is prayer. This is meditation. When I am all alone within myself and when there is no thought, no thought of anyone, I am in the company of my self. When the outer world is absent, inside there is the company of one's self. In that companionlessness and solitude, in your pure being the truth is realized because in your innermost being you yourself are that truth.

It is therefore a question of being religious, not of appearing religious. Whenever anyone asks me about being religious the first question I ask him is, "do you want to appear religious or to become religious?" The two paths are quite different. Being religious is a sadhana, a process of self-realization; appearing religious is just self-adornment. The garbs of the sadhus and saints, their stereotyped, conventional robes, their books, the marks on their foreheads and on their bodies -- all these are for appearing religious. If you too want to appear religious like this it is very easy.

But remember, appearing is for others, becoming is for oneself. I am not as others know me from the outside. I am that which I know myself to be from the inside. If I appear to you to be in tune with myself, self-composed, does it hold any value for you? In reality, the value only has to do with my own being.

Religious qualities can also be worn, like religious clothes. People wear them like ornaments for decoration. And this is all the more dangerous. Man's behavior can be of two kinds, like genuine flowers or like paper flowers. The first come from the very life and sap of the plant; the others have no life in them. They don't bloom into flowers and their petals have to be pasted together.

When we have a fever and the body is running a temperature, we don't try to get rid of the fever by bringing down the temperature. We try to reduce the fever and this brings the temperature back to normal. Temperature is nothing but a symptom of the fever, not a disease in itself. It is only an indication, it is not the enemy. What would you call a doctor who began to battle with temperature?

This same lack of sanity can be found in religious life. Outward indications are mistaken for the enemy and, taking the symptoms for the disease, we begin to fight. This does not help to eliminate the disease. One the contrary it is the patient, the diseased, who will surely be eliminated.

Egoism, untruth, violence, lust, greed, passion are all indications, all symptoms. They are the temperature. They are not the diseases. Our fight is not to be directed against them but through them we need only learn there is a culprit within. This culprit is ignorance of th self. It is this ignorance of the self that is expressed in a variety of ways, like egoism, lust, fear, anger, violence, lies and so on. And since these are mere indication, just expressions, they cannot be done away with by striking at them.

Then what do we have to do? Do we have to try to hide them by exhibiting the artificial flowers of truth, non-violence, benevolence, bravery? You as well must have decorated yourselves with such flowers at some point. Beware. Be sure you are not deceived by them, even though you may have succeeded in misleading others.

The question is not to get rid of untruth, violence and fear, but to rise above this ignorance of the self. They are all there because of this ignorance. Without it they cannot exist. If there is no ignorance of the self all these will automatically disappear and their places will as automatically be taken by truth, humility, desirelessness, freedom from anger, non-violence, non-possessiveness. They too are signs. They are indications of self knowledge.

The Perfect Way

Chapter #6
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I am unable to give you the truth. If anyone says he is capable of giving it to you, you can be certain he has begun by giving you an untruth. No one has the capacity to give the truth. This is no comment on the capacity of the giver, it only shows that truth is a living thing. It is not an inanimate object that can be given or taken away. It is a living experience one must obtain by oneself.

Dead objects can be transferred from one person to another, but not experiences. Can I transfer to you the love, the experience of love that I have had? Can I give you the beauty and the music I have encountered? How I wish I could give you the joy I have experienced in such an extraordinary way in this ordinary-looking body of mine! But there is not way to do so. I feel restless and tormented about it but I can do nothing. This is such helplessness!

A friend of mine was born blind. How I wished I could transfer my sight to him but it wasn't possible. Perhaps one day it may be possible because eyes are parts of the body and may be capable of being transplanted. But the sight that sees the truth can never be transferred no matter how strongly one might wish it. It belongs to the soul, not to the body.

Whatever is achieved in the world of the self is only achieved through self-effort. In the world of the

soul, no debt, no borrowing, no depending on others is possible. Nobody can walk there on borrowed legs. There is no refuge there apart from one's self. To attain to truth you must be your own refuge. This is the inescapable condition.

It is because of this that I said I am incapable of giving you the truth. Only words can be communicated, words that are lifeless and dead -- and the truth always remains behind. And this communication of words is not real communicating at all. That which is alive -- their meaning, their soul, the experience that is their essence -- does not go with them. They are like empty cartridges, like bullets without gunpowder. They are like dead bodies, corpses. They can only be a burden to you; they can never liberate you. With words you only carry the corpse of truth. There is no heartbeat of truth in a corpse.

As I said, truth cannot be given. But I can be of some assistance in helping you set down this load you are carrying on your back. It is a burden you have been carrying for ages and it has become very heavy, unbearable. You must be freed from this burden of words. Just as a traveler becomes covered with dust while walking along the road it is natural that the dust of words and thoughts gathers on one during the journey through life. But you have to brush this dust off.

Words are dead things; they are not the truth. Nobody's words are the truth. Do not collect them. Collecting them is harmful. The pilgrimage to truth cannot be made carrying this weight. Just as a climber must lay down his pack before scaling a mountain to seek the heights, one who has embarked on the journey to truth had better lay down the burden of words. Only a consciousness free of words is able to attain the lofty heights of truth.

I teach only one kind of non-possessiveness, the non-possession of words and thought. Their dead weight is making your journey very difficult. Chuang Tzu has said, "The net is for catching fish. Catch the fish and throw away the net." But we are such bad fishermen that we have become entangled in the nets and have forgotten about the fish. Look on your heads. You are carrying boats on your heads nad you have forgotten you are to sail in them.

Words are symbols. They are sign-pointers. They themselves are not the truth. Understand the significance of the signs and then throw them away. Collecting signs is no different from collecting corpses.

Words are like fingers pointing to the moon. A man who concentrates all his attention on the fingers misses the moon. The fingers serve their purpose if they lead you away from them. But on the contrary, they draw you to themselves, then they become not only useless but truly harmful.

Haven't the words you have learned about truth become a source of misfortune to you already? Have they not separated you from one another, man from man? Aren't all the stupidities and cruelties perpetrated in the name of religion because of words? Aren't all those sects known as the various religions just based on the differences of words?

Truth is one and can only be one, but words are many, just like the moon is one while the fingers pointing to her may be a thousand and one. Those who have held on to one or more of the countless words that point to the truth are responsible for the many religious sects. These religions have not arisen from truth but from words. Truth is one. Religion too is one. Those who discard words attain to this religion alone and to this truth alone. It is without equal.

Therefore I don't want to add to your burden of words by more talk. You are already breaking down under this heavy load of words. I see clearly that your necks are bent under their weight.

Those who have known the truth do not open their mouths at all. Their lips are sealed. Not a word is to be heard from them. Aren't they saying enough this way? Aren't they suggesting that truth lies in silence, that silence itself is truth? But we are unable to understand their language. We cannot understand anything without words. Our understanding is limited to words and so they speak to us through the medium of words. They tell us in words about that which cannot be communicated in words. It is their compassion that leads them to attempt this impossible feat, and because of our ignorance we try to catch hold of their every word. Words coupled with ignorance form a sect -- and once again we are deprived of truth and true religion is as distant from us as ever.

You must rise above words. Only then will you know what is behind the words. Words only fill our memories. Knowledge does not come from them. And please don't mistake memory for knowledge. Know once and for all that memory is nothing more than a record of the past. It is learning, not knowledge.

Someone asked Ramana Maharshi what he should do to know the truth. He replied, "Forget everything that you know." If only you could forget all you know! Out of this forgetting would emerge the innocence and simplicity in which the truth and the self are known.

When words and thoughts formed out of words do not crowd your consciousness light finds and entry at

that free moment. It shines through and you attain to knowledge. You have to open the windows and doors of consciousness. And the walls now surrounding the consciousness have to be pulled down as well. Then you will encounter the light that is your true nature. In truth, to meet the sky one has to become like the sky -- empty, free, boundless. Thoughts do not allow this to happen. They surround you like clouds. These clouds must be dispersed. How can I then spread more clouds of thought over your mind?

What I am telling you, what I want to tell you but am unable to do is not a thought or an idea as such -- it is an experience, a direct realization. Were it simply a thought I wanted to communicate I could have communicated it to you -- and had the experience been of the outside world, some word or other would have communicated it. But this experience is not of the outside world. It is the experience of one who experiences everything. It is the knowledge of the knower. And there lies the difficulty.

In accepted knowledge, the knower and the known are separate, the seer and the seen are distinct, but in the realization of the self they are not separate. There, the knower, the known and knowledge are all one. And so here, words become quite useless. They are not meant to be used in this context. To use them like this is to stretch them beyond their capacity, beyond their potentiality. No wonder they become crippled and lifeless in this tug-of-war. And although they give an indication of the body, of the outer form of truth, they cannot touch the heart of truth. The truth will be known only when words are not present.

How can words express the truth? That which is attained in a state of thoughtlessness cannot be held earthbound by thought. Is there a way to tie down the sky? and can we call it the sky if it can be tied down? But why don't we think of truth in this way? Is truth any less boundless or infinite than the sky?

If the sky were packed in bundles and put on sale in the market nobody would come forward to buy. But we do try to purchase truth! Truth, God amd *moksha* are all on sale in the market. And the vendors are not to blame. They only supply the demands of the buyers. And as long as there are buyers, as long as there are customers for truth it won't be possible to close down the shops that offer ready-made truth. All the organizations and all the sects operated in the name of religion have turned into shops. you buy ready-made truth in them. Not only are ready-made clothes available in the market, ready-made truth is also on sale there. I cannot give you ready-made truth. Ready-made truth simply does not exist.

I remember a story. A *guru*, a teacher, once asked a disciple a question about truth. The latter replied and the guru said, "Yes, that is right." The next day the guru asked the same question. The disciple said he had already replied to it on the previous day. The guru asked him to answer once again. The disciple repeated what he had said the previous day, whereupon the guru said, "No! No!" The disciple was surprised and said to his guru, "Yesterday you said 'Yes, that is right', so how is it you say 'no' today?" do you know what the guru answered? He said, "Yesterday it was 'yes', today it is 'no'."

What is the point of this story? do you get it? The point is that the disciple's answer had become stereotyped, it was imprisoned in a fixed pattern. It had lost its life; it was dead. It had become a part of the memory. it was no9t knowledge. Our memories are full f such dead answers and that which lives cannot surface because of all the corpses.

My friends, you have to awaken experience, not memory. Memory is a dead weight; experience is living liberation. It is impossible to conceive the experience of truth beforehand. Truth cannot be imprisoned by any terminology or by any rigid definition perpetrated by some philosophy, religion or ideology. We must not expect the truth to conform to any ideology or to any school of thought. Any effort to confine it to any pattern will be futile.

It is not that we have to imprison truth, but on the contrary, that we have to liberate ourselves. The way to truth is not to confine it, the way is to discover ourselves. Do not imprison truth; unshackle yourself. This is the only way to attain. The realization of truth is only possible through experience. It cannot be known by any other means than self-realization or self-experience. Experience and experience alone is the deciding factor.

Once I was by a waterfall. I drank its water and found it to be sweet. This also applies to truth. Drink and know. It has a kind of taste you can only know by drinking it.

Truth is not a product of your knowledge. It is not one of your creations. You do not manufacture it. Nobody does; nobody can. It is already there. You can't buy it anywhere, it is already there. The moment you open your eyes it becomes visible; the moment you shut them it becomes invisible. It is just like light. You don't have to buy it. You just have to open your eyes and then the truth emerges in all its innocence, in its perfect purity, in the fulness of its being -- and it transforms you. For this to be possible it is essential you do not deform yourself with worn-out and borrowed thoughts and that you do not accept the leftovers of others. You must know that life has no room for stale or dead things.

What then shall I say to you? I shall not speak about truth. Then what shall I speak about? I shall speak to you about how truth may be known. I shall not speak to you about light but will tell you how you can open your eyes and see the light. I won't say what I am seeing but I will say how I am seeing it. That alone can be told. And it is to your great good fortune that at least this much can be said without harmful effects.

Religion, true religion, does not concern itself with the doctrine of truth, but rather with the method of knowing truth. Therefore I shall not say anything about truth. I do not want to unveil it before you see it yourself. I wish to take you to the place where you can know it yourself, to the point where you can have a look at it, to that boiling point where your ignorance will evaporate and you will encounter the flame of the fire that is your self.

Now let us talk about that process. Those who aspire to walk along the path to truth find two doors open to them: one of them is thinking about truth; the other, following a sadhana for attainment of truth. One is the path of logic; the other, of *yoga*. One is the way of contemplation of the truth; the other, the way of discipline leading to its attainment. But in my view, there is only one door. To me the other does not exist, it simply appears to. This other door is just an illusion.

The path of thinking about truth is not a real path. It is a false and illusory door and because of it many get lost. Through the door of thought, by thinking about truth, you will never get anywhere. This way leads you astray without a doubt, but it does not take you anywhere either, not to any destination as such. Even after walking along this path for a very long time you will find you are standing int he very same place at which you started. It is only a beginning; there is no end to it. And the beginning of a walk that has no end can only be a dream.

Thinking about the truth, what will you do? How will you think about the truth? You cannot think about something that is not known. How will a thought think about the unknown? Its scope is only in the realm of the known. Thinking can pose problems, it cannot solve them. Anyone who pursues thinking will find himself lost in chaos and his mind will end up in a kind of madness. That many a thinker went crazy is no accident. This is the culmination of thinking, its ultimate destination. The way of thinking is not a way to attain truth at all.

Shall I tell you a story, a wonderful story?

Once upon a time a man set out in search of the end of the world. After a long journey, after an almost endless pilgrimage he arrived at a temple where the words "This is the end of the world" were written. He was very surprised and couldn't believe what he saw there. He continued on and within a short time reached the place where the world came to an end. A deep abyss lay before him, fathomless, empty. He looked down into it. There was absolutely nothing there. His breath came in gasps and his head began to reel. He turned and ran. And never again did he return to look at the abyss.

This is a story about the end of thinking. If we think about the truth we will continue thinking and thinking and thinking and we will reach a point where further thinking becomes impossible. This is the end of thinking. There will be a space, an abysmally deep emptiness in front of us and our minds will refuse to take one more step.

Such a moment comes in the process of thought if we carry thinking through to the end. It is inevitable. And if you still feel there is something more to think about, take it from me that you have not yet reached the end. When there is nothing more to think about, absolutely nothing, and no further step is possible, know that the end is real, that you have arrived at the temple where the world ends.

If the man who reached the end fo the world had asked me what to do, can you imagine what advice I would have given him? I would not have advised him to run away. I would have told him that since he had journeyed so far it would be better to take one more step, the last and the most important step. I would have asked him to jump boldly into the abyss, into the empty space, into the void before him. I would have told him that only this one last step was necessary, and I would have asked him to keep in mind that where the world ends the kingdom of God begins.

There is no point more important than the point where the world ends because it is the point where the realm of god begins. The vision of God begins when thinking comes to an end. Where thinking ends truth is realized. You have to let thought go and jump into thoughtlessness. From words you must jump into the void, into emptiness. This is the way. This is bravery. This is penance. This is sadhana.

If at this point you see a vision of Brahma, Vishnu and Mahesha, be aware that you are still thinking. if you see Mahavira, Buddha or Krishna, be aware that you are still dreaming dreams. Then you have not reached the real end. The true end is the one where there is nothing to be thought of, nothing to be seen, nothing to be known. Only your emptiness remains. In fact, you are not there either. Only the void,

nothingness, is there.

You are standing at the end of the world. Your mind will want to go back. it will want to do so with all its might. At this moment courage is needed and you have to take one more step. One more step, one jump is enough. And everything is transformed. Then there is no more thinking. Then there is realization. And then you know.

You know when you drop all knowing; you see when you give up all looking. And when you cease to be in every way, then for the first time you really are. Sadhana is a jump into the valley of death. But that is the only way to realize immortality. it is not thinking, but a jump out of thinking that is necessary. And that jump out of thinking is meditation. Every day I say this very thing. Thoughts are the waves on the ocean of consciousness. They are like transient bubbles, disappearing almost before they are formed. They indicate a troubled and agitated surface, but what is to be found in them is not to be found in the depths below. Staying with the bubbles and the waves is remaining in shallow water. All thoughts are shallow. No thought can be deep, just as there cannot be waves in the depths of the sea. Waves are possible only on the surface and thoughts too are just the play on the surface of consciousness. The ocean is not in the waves, the waves are in the ocean. There cannot be any waves without an ocean but there can be an ocean without waves. There cannot be any thoughts without consciousness but there can be consciousness without thoughts.

Consciousness is the source, the spring. If you wish to know it you must go beyond the waves. You must transcend the waves. You can't just keep sitting on the seashore. Kabir has said, "I went in search, but foolishly kept sitting on the shore." Please don't sit on the shore like Kabir. You have to go beyond the shore. The shore is only there so you can jump into the sea.

And it is also possible that a man may not remain standing on the shore but will remain floating on the waves. In my view, this is the shore as well. Whatever stops you from diving in and drowning is the shore. People swimming in thought are like this. They are under the illusion they have left the shore but in actual fact they haven't. To fathom the sea they also have to leave the waves behind.

When Mahavira passed away, he left a message for his beloved disciple Gautama who was absent at the time. He said, "Tell Gautama that he has crossed the river quite nicely, but ask him why he is now holding fast to the shore. Tell him to leave that behind as well." To what shore was Mahavira referring? I am also speaking fo the same shore. It is the shore of thinking; it is the shore of one who is swimming in thoughts.

Truth is attained by diving, not by swimming. Swimming happens on the surface; diving takes you to the unfathomable depths. You have to plunge from the shore of thoughts into the depths of the void. There is a lovely couplet from Bihar: "Those half-drowned got fully-drowned; those fully-drowned crossed the ocean."

What do you intend to do then? If you want to cross the ocean, then the courage to drown yourself is an absolute necessity. I teach you the very act of drowning yourself so that you can cross the ocean, so that you can be what you really are.

The Perfect Way

Chapter #7
Chapter title: The third Evening

6 June 1964 pm

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THE FIRST QUESTION: ACCORDING TO YOU, NOBODY IS ABLE TO IMPART THE TRUTH. IS WHAT YOU SAY NOT TRUE THEN?

What I am telling you is only an indication and should not be regarded as true in itself. Truth is far removed from indication. It is not the indicator you have to see, but where it directs you. While you are looking in that direction what you will perceive is the truth. There is no way to speak that truth. No sooner has it been uttered than it becomes false. The truth can never be expressed; however, it can become one's experience.

THE SECOND QUESTION: YOU SUGGEST THAT WE BECOME FULLY-MERGED, THAT WE DROWN. HOW CAN WE DO THIS?

I tell you from my own experience that there is no easier path than merging with one's own self. The only thing one has to do is stop seeking for the support of anything on the surface of the mind. By catching hold of thoughts you cannot drown and because of their support you remain on the surface.

We are in the habit of catching hold of thoughts. As soon as one thought passes on we catch hold of another -- but we never enter the gap between two successive thoughts. This gap itself is the channel to drowning in the depths. Do not move in thoughts -- go deep down between them in the gaps.

How can this be done? It can be done by awareness, by observing the stream of thoughts. Just as a man standing on the side of a road watches the people passing by, you should observe your thoughts. They are simply pedestrians, passing by on the road of the mind within you. Just watch them. Don't form judgment about any of them. If you can observe them with detachment, the fist that has been gripping them opens automatically and you will find yourself standing, not in thoughts, but in the interval, in the gap between them. But the gap has no foundation so it isn't possible just to stand there. Simply by being there you drown.

And this drowning itself is the real support because it is through this that you reach the being you really are. One who seeks support in the realm of thoughts is really suspended in the air without support -- but he who throws away all crutches attains the support of his own self.

THE THIRD QUESTION: I WANT TO CONQUER MY MIND BUT IT SEEMS IMPOSSIBLE. YET YOU SAY IT IS VERY EASY. HOW DO I DO IT?

In the very idea of conquest I see the seed of the impossibility of conquest. And it is this very thing that does not allow man to conquer anything. If you want to conquer your own shadow will you be able to? As soon as you know the shadow to be a shadow you have won it over. The shadow isn't to be conquered, it is just to be known. And what is true of the shadow is also true of the mind. I ask you to know the mind, not to conquer it.

Someone once said to Buddha, "My mind is very restless. Will you please show me the way to calm it?" Buddha posed a question in reply: "Where is your mind? Bring it to me and I will calm it." The man said, "That is the difficulty. It eludes all my attempts to catch it."

If I had been in Buddha's place I would have said, "Do not try to catch it, let it go. Your very desire to catch it6 is its restlessness. Can you ever catch a shadow?"

Do you know what else Buddha said? He said, "Look at me. I have calmed it have I not?"

If you can only watch your mind and not try to catch it or to conquer it you will find it is no more to be found. In the old days they used to ask, when they were trying to saddle-break a horse, whether it was better to tire the horse out or to tighten the reins. There were also these two methods for conquering the mind, for bringing it under control. But I would not prescribe either of these two methods.

In the first place, I would ask you to see if there really is a horse at all. You are out to exhaust, harness and saddle something that does not exist at all. Both efforts are useless because there is no horse. The horse is the shadow of your ignorance. When you awaken, there is neither horse nor mind to conquer, neither horse nor mind to bring under control.

THE FOURTH QUESTION: YOU ALSO ASK US NOT TO HOLD ON TO THOUGHTS. DOES THIS APPLY TO GOOD THOUGHTS AS WELL?

If you want to know your real being you must rid yourself of both good and evil and become empty, without content. Thoughts, both of good and of evil, are all acquired things. They come from outside: they pour in from the outside. Your real being is hidden under there, under this load of chains. It is necessary to break these chains. It makes no difference whether the chains are of iron or of gold.

Whatsoever comes from without is an acquired thing, an acquisition -- but inside us there is a state of pure consciousness where no outside impressions can enter. The soul comes into its own only in the absence of all one's outer trappings, of all one's outer conditionings. To discover your soul you must have an unconditioned mind. But we are full of thoughts and those who are religious are even fuller, always adding to the pile with thoughts about religion. And this is what is understood by "being religious"! Being full of the scriptures is considered being religious. This is absolutely wrong.

A teacher once said to one of his learned disciples, "Everything else is fine, but there is still one defect in you." The disciple thought about it for a long time but was unable to find any defect in his behavior so he asked the teacher about it. The teacher replied, "You have altogether too much religion in you. This is the only defect that remains in you but it is by no means insignificant."

How can there be too much religion? There can be too many religious scriptures, too much religious thought and the mind becomes so burdened that it cannot fly off into the sky of truth.

I ask you to be empty. Rid yourself completely of all thoughts, of all impressions and then see what happens in that emptiness. The greatest miracle of life takes place in that emptiness, in that void. The void brings you face-to-face with your self. There is no greater miracle than this! As soon as you stand face-to-face with yourself you stand face-to-face with God.

THE FIRST QUESTION: I AM AN IDOL-WORSHIPPER, BUT FROM YOUR POINT OF VIEW THERE SEEMS TO BE NO NEED FOR AN IDOL. WOULD YOU ADVISE ME TO GIVE IT UP?

I do not ask you to give up anything or to take on anything. I am simply calling to you to wake up. If when you wake up, your dreams are over, it will be another story. Behavior changes along with levels of consciousness. When children grow up they automatically stop playing with dolls. They don't make any effort to give it up, it stops automatically.

There once lived a *sadhu* on the outskirts of a village. He lived alone in a hut without doors. There was nothing in the house that made doors necessary. One day some soldiers happened by. They went into the hut and asked for water. One of them asked the sadhu why, since he was a sadhu, there wasn't a single idol of God anywhere in the hut. The sadhu replied, "The hut is very small. Do you see room for two?"

The soldiers were amused at the sadhu's words, and the next day they brought him a statue of God as a gift. But the sadhu said, "I don't need any image of God because he himself has been living here for a long time. And 'I' have been lost. Don't you see there isn't room for two here?" The soldiers saw he was pointing to his heart. That was his hut.

God is formless. And so, his presence is formless; it has no shape. Consciousness cannot have shape either. It is boundless. It is beginningless and endless because that which just is, has neither beginning nor end.

How foolish we are, making these images. We worship idols we have made of ourselves. Man has created an image of God based on his own for4m and so, in this way, he ends up worshipping himself. This is the height of self-deception, egoism and ignorance.

God is not to be worshipped. God is to be lived. You have to install God in your life and not in the temple. You have to make every possible effort to allow god to come into your heart and to be in your every breath. For this, the disappearance of the "I" is essential. At present that "I" occupies your heart and pervades every moment of your life. And as long as that "I" is within you it is impossible for God to enter. In one of his songs Kabir has said that the lane of love was very narrow and that it was impossible for two to walk along it at the same time.

One night I read until very late by the light of a lamp. When I turned off the lamp I was amazed. The full

moon was shining outside but the light of my tiny lamp had prevented the moonlight from entering my room. No sooner was my lamp extinguished than the nectar of the moon permeated my room. That day I cam to realize that as long as the light of "I" shone within me, the light of God had to wait outside.

The extinction of "I", *nirvana, samadhi*, are all terms for the coming of God. They are synonymous. Therefore please don't construct any images of God, just destroy the image of "I". Its very absence will be the presence of God.

How easy it is then to realize truth! But things that appear easy and simple are always found to be difficult. That is so because whatever is easy and simple is quickly forgotten for the same reason. We remain occupied by things that are far away and lose sight of the things that are near. We remain occupied with the other and forget the one that is our self.

Doesn't it often happen in the theater that the audience becomes so involved in the play going on in front of them that they forget themselves? This happens in life too. Life is also a giant stage and we have become so engrossed in what is being acted out on the stage that we have forgotten the audience, the seer, the self. In order to attain truth, to attain yourself, you only have to do one thing -- you only have to wake up, to realize you are at a play and nothing else.

I see that you are always encircled by a kind of restlessness that is expressed in your behavior whether you are sitting, standing, walking or sleeping. It is there in every action, great or small. Don't you feel it yourself? Have you never noticed that whatsoever you do, you do it with a restless mind?

You have to bring a halt to this barrage of restlessness and create a zone of silence. Only against a background of silence will you be able to experience the joy and the music that are ever-present in you -- but you are unable to hear it and to live in it because of the uproar and turmoil within yourselves. My friends, the outer turmoil is no disturbance at all. If you are at peace within it is as if the outer turmoil is not. But we are restless within ourselves. And this is the only difficulty.

Someone asked me this morning, "What should we do to have peace within?" I said, "look at the flowers. Look how they open. Look at the streams. Look at how they flow." Do you see any restlessness there? How peacefully it all goes on! There is no restlessness anywhere except in man.

You can live like the flowers too. Live like this and experience yourself as part of nature. The belief of the "I", that it is separate, has created all this restlessness and tension. Rid yourself completely of the "I" before you act, before you do anything. Then you will find divine peace spreading throughout you.

When the wind is blowing be as if you are the wind and when it rains feel that you are the rain too and then see how profound the peace gradually becomes. With the sky be the sky, with darkness be darkness and with light be light. Do not keep aloof. Let the drop that you are fall into the ocean. And then you will know that which is beauty, music and truth.

If I walk I must be conscious that I am walking; if I stand up I must be conscious that I am standing up. No act of the body or of the mind should occur in unconsciousness, in a half-sleep. If in this way you awaken and live your life with awareness, your mind will become pure, faultless, transparent.

Through such aware living and behavior, meditation pervades each activity of one's life. Its inner flow accompanies us night and day. It calms us. It purifies our actions and makes us men of virtue. Bear in mind that a man who is awake and aware in his ever action, physical or mental, can do no wrong to others. Evil deeds can only be committed in unconsciousness, in a state of delusion. They can very easily be avoided in a wakeful and conscious state.

I call *samadhi*, the culmination of meditation, "the great death", and in fact that is what it is. Through ordinary death you will die -- but you will be reborn because with that death your self will not cease to be. The self will take a new birth and pass through yet another death. Ordinary death is not a real death because it is followed by rebirth, and this is again followed by death. And this cycle continues on and on until samadhi, until the great death comes and frees us from the cycle of births and deaths.

Samadhi is the great death, for it is in samadhi that the "I" ceases to be, and along with it the cycle of births and deaths ceases to be as well. What remains then is life. Through the great death of samadhi one attains life immortal, where there is neither birth nor death. Immortality has neither beginning nor end. It is this great death we call *moksha*, emancipation, *nirvana*, *brahma*.

I also ask that you consider *dhyana*, meditation, as rest and not as activity. "No-action" means this very thing. It is perfect rest, a total halt to all actions. And when all the actions have been reduced to nothingness and the pulsations of the mind have become still, then in that restful state something begins to emerge that cannot be taught by all the religions of the world put together. Only when there are no actions can that

which is no-action, that which is the center and the life of all actions, be seen. Only then can the doer be seen.

Sarahapada has said, "O mind, go and rest -- somewhere where the sun and the moon do not reach and where even the air does not dare to enter." Such a place is within you and nobody but you can enter. That is your *atman*, your soul.

Your body on the other hand extends to a point where others do have access. The limit of the world's entry into you is the boundary of your body. The world can enter it because it is a part of the world, of *samsara*. The senses are the doors through which the world enters. The mind is a hodgepodge of impressions that have entered you like this.

That which is beyond the body, beyond the mind and the senses is the soul, *atman*. Without attaining that soul life is useless, because without knowing and attaining it all knowledge and achievements are worthless.

I do not consider samsara and nirvana, the world and emancipation, as two different things. The distinction that exists between them has nothing to do with their natures. it is not an objective distinction. The distinction is not between them, it is in your way of looking at them. Samsara and nirvana are not two different entities. Samsara and nirvana are your two ways of looking at the one reality. The reality is only one but the ways of looking at it are two. Seen from the standpoint of knowledge it appears to be one thing; seen from the standpoint of ignorance, another. What appears as samsara in ignorance becomes nirvana in knowledge. What is ignorance in the world is knowledge in God. Therefore the question is how to change the internal world, not the external one. If you change, everything else changes. You are both samsara and nirvana.

The truth cannot be had at any price. It cannot be obtained from others in exchange for something. it is the fruit of self-development.

Emperor Bimbasara once went to Mahavira and said, "I want to attain truth. I am willing to give anything I possess but I must have the truth that rids man of all sorrow." Mahavira saw that the ruler wanted to conquer truth in the same way he had conquered the world, that he even wanted to buy the truth. So understanding that it was ego that spoke, Mahavira said to Bimbasara, "Excellency, first go to Punya shravak, a citizen of your empire, and get from him the fruit of his meditation. That will make your journey to emancipation and truth easier."

Bimbasara went to Punya Shravak and said, I have come to ask something. I want to buy the fruit of your meditation. I will pay whatever price you require."

On hearing the emperor's request, Punya shravak replied, "My Lord, meditation means serenity. It means keeping the mind free from temptation and hatred and remaining steady in one's self. How can this be given by one person to another? You want to buy it but this is impossible. You will have to acquire it yourself."

There is no other way. The truth cannot be purchased. It can neither be obtained as a gift nor by begging. And it cannot be conquered by attack. Attacking truth is not the way to attain it. Violence is an expression of ego and where the ego is truth cannot exist. To attain truth you have to reduce yourself to zero. Truth comes through the door of the void, of emptiness. It doesn't come through the attack of the ego but through sensitivity and the receptivity of emptiness. Don't attack truth -- prepare an opening in yourself for it to come in.

Hui-neng said that there was a way to attain truth: cultivation through no-cultivation. No-cultivation is laid down as a condition in order to avoid the use of force in cultivation. This is inaction, this no-cultivation. It is not attaining but emptying -- but it is the way to attain truth. The extent to which you empty yourself is the extent to which you attain.

Where does rainwater go? It doesn't stay on the hills but runs into the empty ditches. The nature of truth is similar to the nature of water. If you want to attain truth empty yourself completely. As soon as you are empty the truth will fill that empty place with itself.

Truth is within you. It is within me. You don't have to go anywhere else to look for it. You just have to dig it out of yourselves as you dig wells for water. You have to dig the well of the soul. And meditation is the spade for digging that well. With the spade of meditation we must dig out the earth of the outside world that covers our nature -- and then the one we are seeking is near. He is hidden in the seeker himself.

The Perfect Way

Chapter #8
Chapter title: The Fourth Morning

7 June 1964 am

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I am indeed very happy to see all of you! I can feel the depth of your desire, of your thirst to know the truth. I see it in your eyes and feel it in every breath you take. And as your hearts throb for the attainment of truth my heart throbs as well! I am deeply touched by your thirst for knowledge. It is such a delight! It is so beautiful! There is nothing sweeter or more beautiful on earth than the desire to know the truth.

In this moment of joy what shall I say to you? What shall I say to you in this moment of your quest, as you await my words? It is only in moments like this that we realize how insignificant and obscure words are -- just how meaningless and powerless they really are. When there is nothing particularly worth saying they are able to convey it; when there is something profound to say they are miserably inadequate. This is only natural because the realization of truth, the experience of bliss and the vision of beauty are so subtle and ethereal that no earthly form can be attributed to them. And as soon as one attempts to ascribe a form to them the experiences become dead and meaningless, and then the living experience does not come into our hands alive, it is its corpse that comes. The spirit is left behind and whatever the words refer to is no longer true.

Then what should I say? Would it have been better not to have said anything, for you not to have heard anything at all? How nice it would have been if we had remained calm and quiet, speechless and silent, and it you could have awakened and seen something in that silence, something that truly is. In that case I would have saved myself from speaking and you from listening and yet the truth would have been conveyed because the eternal truth is within everyone. The music you are searching for resounds and every moment in the depths of your being, and the moments when you are searching for truth, even if they are silent, are transformed into prayer. Both thirsting for god and waiting silently are prayers.

What man is seeking is within his own self. What you have gathered here to ask me about and to know from me is always within you. You have never lost it. Nor can you ever lose it. It is your existence, your being. I is the one treasure that can never be lost because you yourself are that treasure. But we are all looking for it, searching for the very thing that can never be lost. What a contradiction in terms!

I remember a wonderful sermon but I do not recall when or by whom it was given.

One evening there was to be a very big gathering in a temple and so a large number of monks had assembled. After a long wait the speaker arrived. As he stood up to speak someone in the audience asked a question, "What is truth?" An alert and expectant silence filled the room. It was known that the speaker knew the answer and consequently every one of his words was considered to be important. But do you know what he said? He said, and very loudly, "O monks!" The silence resounded with the two words and every eye was on him. All were silent, watchful. But the speaker spoke no more. His speech was over; he had finished his sermon.

Do you understand what he said? Had he said anything? In my view he had said everything. Whatsoever was worth saying had been covered by his two words. I too want to say the same thing. I will say the same thing. It is the only thing that deserves to be said, that something words cannot convey.

Then what did he say? He said, "Don't look for truth anywhere outside. Ask nobody about it. If it exists at all, it exists in you. otherwise it does not exist at all." So when he was asked about truth he said

absolutely nothing about it. He simply called to the congregation. he called to them as you would awaken someone from sleep. This is the only answer to the inquiry about truth.

To awaken is to attain truth. There is no other way. You are asleep and therefore you cannot see what is standing by your side, you cannot see what you really are. And in your dreams you wander far and wide in search of it, in search of something that is already there in you, in the seeker himself. You are like musk-deer wandering in search of musk.

But no matter how hard you try to find that which lives in you, you will not be able to find it. It cannot be attained by searching. Outside things can be attained by searching but one cannot attain one's self with this kind of quest. The truth is not found by searching, it is found by waking up. And that is why the speaker called out to the assembly and spoke no further. And for this same reason Mahavira, Buddha, Krishna and Christ have all been calling to you. This is not speaking, but calling. This is not a sermon, but an address, a call.

I do not intend to speak either, I intend to call. Will you hear me? Will you allow me to disturb your sleep and shatter your dreams? It may well be that your dreams are sweet and gratifying, but it is the sweet and gratifying dreams that are harmful because they will not let you wake up but make the intoxication of sleep all the more intense.

I want you to witness the joy I am experiencing as the result of my awakening. And so I have decided to call you. I will not speak to you either, I will simply call you. Pardon me if my call disturbs your sleep and disperses the fog of your dreams. I am helpless. Without shattering your dreams nothing can be said about the truth. We are enveloped in sleep and as long as this sleep continues all our actions are useless. So long as you are asleep whatever you know is nothing but dreams.

The first thing to do is to awaken from this sleep. Everything else will come later. Nothing is to be done before this. Don't attach any importance to the thoughts you think or to your actions during this sleep. Just look on them as happenings in a dream. While your own self is unknown to you it is impossible to do anything that is right, in the real sense of that word. Your knowledge, your conduct, everything is bound to be false. &Your faith, your beliefs, your convictions will all be blind. Whatsoever path you follow, it will not lead to the truth. But there is no question of walking a path at present. Do you walk along a path asleep? It is only a dream about walking.

The ignorance of the self is the sleep I am talking about to you. It is necessary to awaken from it. In order to wake up from this sleep it is also necessary to understand the factors that stand between you as you are and this awakening. Before knowing religion you should first know what religion isn't and also understand what you are holding on to as religion. Instead of awakening you this religion is more likely to be like a sleeping pill.

Karl Marx called religion an opiate, a drug containing opium to put you to sleep. Religion is definitely not an opiate but what is generally mistaken for religion is. Marx was wrong to brand religion as an opiate and you too are wrong. What you have done is mistake an opiate for religion. Therefore, it is essential to know which is religion and which is the opiate.

Let's first consider what religion is not and then we will experience what religion is. Thinking about irreligion is enough to see what religion isn't but for religion thought is not enough. To achieve religion you have to pass through a sadhana.

First of all I want to mention one thing. If you really wish to reach some level in religion or in religious life, you must begin by not taking any belief or idea for granted. If you wish to know the truth do not hold on to any preconceived notions about it. You must approach truth in perfect calm and emptiness, and without any dogmas. Preconceived notions and biases dim and distort your vision. What you know then is not the truth but a projection of your own thinking. That way, truth does not descend in you. On the contrary, you impose yourself on truth.

Hold no theory or particular view about truth. Use your own judgment. Only then will you know what is true. Otherwise you won't be able to get out of the web of the mind. What you know won't be knowledge, it will be imagination.

Man's imagination has unlimited power and this imagination is the wall between you and the truth. If you make up your mind about God, the truth and the soul beforehand, your mind will stick to that decision and will lead you to believe that you have really known something. But as a matter of fact you have known nothing and are wandering in the realm of imagination. This is not a vision of truth but a dream.

You know very well that your mind has an infinite capacity for dreaming. Our desires show us things that do not exist at all. They create mirages, and then that which truly is becomes hidden and that which is

not becomes apparent.

But you will say that dreaming only happens in sleep. It is true that dreams happen in sleep, but sleep can also be induced and in one sense you can even be asleep while you are awake. Don't you day dream?

So if one continuously has a particular idea of God and, awake or asleep, fills himself with that image, he can most definitely project that image and have a direct vision of it. It is an intensified daydream. There is actually nothing in front of the eyes, but what has been nourished and nurtured behind the eyes has come up before him. This is a projection; this is how dreams are seen.

And visions of truth based on preconceived ideas become possible as well -- and in this very fashion. A devotee of Christ has a vision of Christ, a follower of Krishna sees Krishna and someone else's disciples sees someone else. By no means is this the vision or realization of God or of truth. This is a projection of one's imagination because there cannot be two truths, two gods. Truth is one and realization is one, and one who would know truth must give up his countless concepts and imaginings. I am not asking you to give up your concepts in favor of one concept in particular, I am asking you to give up all concepts. These very concepts have given birth to many creeds and dogmas, and because of this, innumerable creeds exist but there is no religion.

To know the truth all theories about it have to be forsaken. Only those who are in a state beyond all prejudices and partialities, in a state of total innocence and independence can know it. Where there is neither concept, nor notion, nor expectation, is where and where alone the truth can be realized. As a matter of fact, the effort to realize the truth is not the effort to realize the truth but the effort to rid ourselves of the state of dreaming.

What is the realization of truth? It is simply freedom from hallucinations. This freedom is the realization of truth. Since we are lost in dreams, what is always present appears to be absent, despite its continuous presence.

Truth exists because truth always is. it does not have to be brought from anywhere. It is ever-present. But we are not present. We are lost in the wilderness of our dreams. No, it is not the truth we have to bring to ourselves, we have to bring ourselves to the truth. It is possible, not by seeing dreams and visions about God, but by doing away with all the dreams and visions -- and waking up.

Therefore I say that the truth does not need imagination, but realization. The realization of the mind free from all imagination is the realization of the mind in a state of truth. We see the world when the mind is divided, when it is in a state of duality. We see the truth when the mind is an undivided entity, a unity.

All concepts and all beliefs are conjecture and therefore not gateways to the truth. They are obstacles and lead nowhere. On the contrary, they block your path. The path of truth does not lie through them but beyond them.

Please don't adopt any idea or concept, or form any conviction or belief about truth, because the belief you form will become an experience. And that experience is not real but mental, imaginary. These experiences are not spiritual. All beliefs about the truth that are formed in ignorance are false. Do not think about what truth is and what it is like. All such thoughts are blind. It is like a blind man trying to imagine light. Poor thing! How can he conceive what light is! Without eyesight he cannot conceive anything about light. Whatever he may think will be fundamentally wrong. He cannot even imagine darkness accurately, let alone light. One needs eyes to see darkness as well.

What can a man without eyesight do then? I would say to him, "Don't think about light. Treat your eyes." It isn't thinking but treatment that can be helpful. But what do I see? I see him being given sermons, I see the philosophy of light being explained to him. But nobody bothers about treatment for the eyes.

And what is more surprising is that those who are sermonizing on the subject of light have never seen the light themselves! They too know about light, but they have not known light. I say this because if they had known light they would have realized the futility of all sermons and would have focused their concern and sympathy on the treatment for blindness. If the eyesight is cured, light is experienced automatically. What is required for sight is always present. If there is sight, there is light.

"Sight" and "light" are words that can lead in very different directions. Thinking about light leads to philosophy. It is the direction of thinking alone. It does not lead to experience; it is merely thought. There is a lot of walking but no destination is ever reached. There are many conclusions but none that can solve our problems. This is only natural. Even the most perfect thought about water cannot quench one's thirst the slightest bit. The way to quench one's thirst is quite different.

The path, the *sadhana*, is not the way of thinking, it is the treatment of sight. I have said that thinking about light is philosophy and now I want to say that vision through sight is religion. You can reach

intellectual conclusions by thinking, while a *sadhana* gives you spiritual vision, spiritual experiences. The former is like thinking about water; the latter, like quenching one's thirst. The former is a problem; the latter, a solution.

I ask everyone this question: "Do you want to know light or to know about light?" and you -- do you want to know truth or do you want to know about truth? Do you want to know about water or do you want to quench your thirst? Your answer to these questions will decide whether you are thirsty for knowledge or whether you just want to collect information.

And don't forget that these are opposite directions. One leads to the ultimate dissolution of the ego; the other, to its peak. One makes you innocent while the other makes you complex. Knowledge destroys the ego whereas information pumps it up and inflates it all the more. All collecting, all acquiring fills the ego, and for this reason the ego is always on the lookout for more.

Thoughts are also acquisitions, although quite subtle ones. Thought also feeds the ego. The hypocrisy you find among scholars is neither spontaneous nor accidental, it is the natural outcome of thought.

Thoughts are acquired. They crowd in from the outside world, they are not born within. They are not of the soul but they are its wall sin a way. From outside, information about light can be given to a blind man but the sensation of light has to be produced in him from within. One is acquisition and energy is the difference between information and knowledge. Acquisition comes from outside; energy, from inside.

But acquisition gives the illusion of energy. This illusion is quite strong and it nourishes the ego. Egoism is not energy, it is an illusion of energy. It is non-energy in fact, because one tiny spark of truth can destroy it, can evaporate it. It is for this reason that one's true energy is entirely free of egoism.

I hope you have been able to follow the distinction between learning and wisdom. It is imperative you understand it. False knowledge is an even greater hindrance on the path of self-realization than ignorance. False knowledge is the impression of "I know" when you really do not know . Such a false impression can easily grow out of the acquisition of others' thoughts, from learning, from schooling. This false impression also comes out of a knowledge of the scriptures, of a knowledge of words. And because of this knowledge of words men seem to think they have realized the truth.

Words become part of the memory. They form into questions and each question carries an automatic reply. One's sense of discrimination is lost in and dominated by the borrowed ideas and, before a man can look for any reply from within, the thick layer of borrowed words and ideas pops out a ready-made answer. In this way we can't work out the problem, we are robbed of its solution. If a problem is mine it is my solution alone that is required. No borrowed or secondhand solution can be of any help.

One can neither borrow life nor the solutions to its problems. The solution to a problem does not come from outside. It is inherent in the problem. The solution evolves out of the problem. If the problem is within, the truth cannot be outside. And the truth cannot be learned therefore. It has to be laid bare. You have to discover it. It isn't through training but by realization alone that the truth can be known. And this is the fundamental difference between the one who has learned the scriptures and the one who has realized the soul. It is enough to be well versed in the scriptures as far as this world is concerned but not so in the realm of the spirit. In that sphere, it is far less than even the starting point.

You can only have information about that is not you, about the world, about the world of matter. Of these things you cannot have knowledge. Whatsoever pertains to outside can only be known from outside. You may be very close to it but it will still be far away. However tiny the distance between us might be, it will never end. It will always be there. So we can only become familiar with things that are non-us but we can never have knowledge about them. We can know about something but the something itself we cannot know.

The total elimination of distance is the prerequisite of all knowledge. Only then can you enter your inner being. But what is distant can never be anything but distant. It can only be otherwise if there is no distance in reality. Distance can be eliminated only if it is illusory. If it is real, its elimination is not possible.

There is one and only one being not distant from me. It is impossible for this being to be distant from me. I am that being. Yes, it is my own self. Of that being alone, is real knowledge possible. The distance from this being is just an illusion because how can there be any distance from oneself? I alone am the center of my self and it is here I have my inner portal, my inner abode and the abiding throne of perfection. Knowledge of this alone is possible.

I also want to remind you of another fact: we cannot know the world, we can only make its acquaintance and gather information about it. But of the self, only knowledge is possible. So there can be no information about the self, about *atman* -- only knowledge of the soul is possible. That is why, in the case of objects, in

the case of material things, in non-us things, it is enough to be expert in the *shastras*, in the scriptures, but in the case of the self it is not enough.

Science is a *shastra*; religion is not. Science is a *shastra*; religion is not. Science is information about objects while religion is knowledge of the self. Science is a *shastra*, a scripture; religion is a *sadhana*, the path to realization.

I am not preaching a sermon. That approach is totally fruitless. What is required is not a sermon but treatment. I do not intend to expound on any doctrines pertaining to truth. They are altogether useless. However, what is of value is the method by which one can see truth. This method serves as a treatment for the illness and because of it the eyes open. Then you don't have to think about light, you see it straightaway. When sight is absent you have to think, but when there is sight, thinking will be out of the question. In blindness, thinking does the work of the eyes, but as soon as sight is restored thinking becomes unnecessary.

In my viewpoint, thought is not a sign of knowledge but of ignorance. Knowledge is a state of thoughtlessness. It is not thinking, it is insight. And this insight is not possible through any dogma about truth. Dogmas merely reduce things to intellectual acquisitions and they become parts of the memory. They can never become parts of knowledge.

Dogmas can be taught but they cannot change one's real personality. Like clothing, they effect a change on the outer level but the inner being remains what it was. The spirit remains untouched by them and the veil, the cover, takes on a new form and a new color. If you are this way, wisdom cannot descend upon you. On the contrary, you will fall into the ditch of hypocrisy.

There is a great gulf between a man's being and knowledge. He is one thing and what he knows is quite another thing. His personality is split in two. There is both conflict and duality between his inner being and his outer shell. And the natural result of this is hypocrisy. Such a man begins to present himself as someone who is not really there in him, and begins to hide the one who is. This acting is irreligious. It not only ruins the lives of others but one's own life as well. This is self-deception but it passes for being religious.

The intellectual teachings of dogmas, of doctrines, can only do this much: they can change the outer wrapping for a spiritual revolution some other approach is necessary. The approach should not be one of doctrine but of *sadhana*, of walking the path of self-realization. It is not the approach of sermons but of treatment. It is not the approach of thinking about truth but of opening the eyes to truth.

Religion is the method of opening the eyes. If your eyes open the vision of God becomes easy. But doctrines will not open your eyes. On the contrary, those who are deluded by them forget that their eyes are closed and that the truths they discuss have not been seen by them with their own eyes but by the eyes of others. The truth seen by another is like a meal eaten by another. It has no purpose whatsoever for anyone else.

The realization of truth is wholly private and personal and is by no means transferable. It can neither be received nor given. It has to be attained by oneself. It cannot be stolen or accepted in charity. It is not a piece of property, it is one's own self. Truth is not property, it is one's own self and it is therefore non-transferable. So far no one has ever given it to anyone. Nor will anybody in the future ever be able to give it to anyone because the moment it is given it ceases to be the truth, it becomes an object. An object can be given or taken. Truth has to be attained within oneself, by oneself. It is subjective. In fact, it is not really to be attained -- one has to become it. It is your own being, your own existence.

So where does the question of learning truth come in? It must be discovered. Learning only forms layers over the self. All outside teachings only cover truth. Whatever comes from outside can only cover. Covering is the only thing possible from outside. And the garments of thought continue to cover the self more and more. Strip off these garments and be naked. Throw all these garment away. In order to know your self you have to unlearn, not learn. When all the outside guests have gone you will know the one who is not a guest, but the host.

The truth cannot be taught but the method of knowing truth can. Today, no one speaks of this method. Although there is a lot of talk about truth, there is no talk about the method of realizing the truth. There can be no greater mistake than this. It is clinging to the body and missing life. As a result of this there are countless religions, but no religion with a capital R.

The numerous sects that masquerade under the name of religions are not religion at all. There can only be one religion. There can be no adjective to describe it. It is without any qualifying term. *Dharma* means dharma -- religion means religion. In my language you can't say "this dharma", "that dharma". Where there is "this" and "that" there is no religion.

These sects have come into being because of the many doctrines and theories about truth and they will

continue to exist as long as people demand theories and doctrines. Doctrines consist of words and sects form around these very words. The words become causes of conflict, feeding animosities and petty hates. These words divide man from man. and how strange it is! The people believe that the very words that divide man from man will unite man with God! That which divides man from man cannot possibly unite him with God, with truth, nor with his self.

This splitting up of religion into sects can be traced to various doctrines, to words, to beliefs, to opinions. All of this is based on ignorance and not on knowledge. Truth has no sect. All sects evolve out of doctrines. As soon as a man knows the truth he is free from sects and at that very moment he enters religion -- a religion that is neither Hindu nor Jain, Christian nor Mohammedan, but simply religion -- unqualified, nothing but light, nothing but consciousness. Religion is truly the realization of one's self.

A sect is not religious. What does organization have to do with religion? All organizations are political or social; they are all worldly. They are based on fear of one another and where there is fear there is hatred. They come into existence not out of truth, but for security. Be it a nation, a society or a sect, all are born out of fear, and the satisfaction of what is born out of fear lies in causing fear in others.

All sects are exactly like this. They do not intend to make anyone religious, they want to increase their numbers. Numbers are power and guarantees of security. They are both self-protection and the capacity to attack. Sects have been like this all along. They are still like this and will continue to be the same. They haven't united man and religion, they've torn him away from it.

Dharma, religion, is not a social phenomenon, it is purely and simply the most personal transformation. It has nothing to do with others; it is concerned with one's own self alone. It isn't concerned with what a man does with others but what he does with himself. Dharma is concerned with how you behave with yourself in your total isolation and loneliness.

What are you in your total isolation? That is what you must know -- who you are. Only the knowledge of your being will lead you to religion. There is no other way to lead someone to religion. No temple, no mosque, no church can take me to the place where I am. You don't have to climb any outside stairs to get there. All temples are outside. All temples are part of samsara, of the world, and you cannot reach the self through their doors. No journey in the outer world can be a pilgrimage to truth, to the holy place. That place is within, where one has the experience of religion and where the mystery, joy and beauty of life are discovered. Without these everything is miserable; everything is useless, meaningless.

In order to know the self you have to go inside, not outside. But all man's senses take him outwards. They all move outside. His eyes look outwards, his hands spread outwards, his legs move outwards and even his mind reflects and echoes external phenomena. And this is why he has erected idols, images of god, and has created temples to truth. It is so his eyes can see God and his feet can make a pilgrimage to truth! We have created this self-deception ourselves; we have taken this cup of poison with our own hands. And now we waste away our lives nad spend them in stupor, brought about by this poison and self-deception.

To suit the convenience of our senses we have visualized religion as being outside ourselves and so have directed our sight outwards. But you have to go behind the scenes to know dharma, to know religion. Your knowledge and consciousness of the world comes through the medium of the senses. You cannot possibly know the self by the same route. It is not possible to know the one who knows, to know the one who is knowledge, like another person or an object can be known. The seer, the power to see, cannot be looked at like an ordinary object. Knowledge can neither be transferred nor degraded into an object. And the whole problem is because this simple fact has not been understood. People search for god as if he were an external object. How stupid this is! God is not to be searched for, he is hidden in the seeker himself.

Truth is within you. It is within me. And it is not that it will be within you tomorrow, it is in you here and now, at this very moment. I am. My being itself is my truth. And whatever I see may not be the truth, it may all be a dream. I see dreams too and while I see them they seem to be true. You may all be a dream for me. It may well be that I am in a dream and you are not present here at all. But the seer cannot be false. He cannot be in a dream because if he were he would not be able to see that it is a dream. A dream cannot see a dream. Untruth cannot know untruth. Seeing a dream requires someone who is not a dream himself. Even to see untruth a true seer is necessary. Therefore I say I am the truth. Truth is my being. I don't have to go anywhere in search of it.

You only have to dig out the truth from within yourself. Just as you dig out a well, you have to dig truth out. There are always a few layers of stones and earth covering the spring of water, but as soon as you remove those layers the spring is freed. In the same way your self is pressed down by layers of other things, of things that belong to non-self. You only have to break through these layers and what you have been

searching for through countless past lives is attained.

So far you have been unable to attain the truth because you have been searching for it far and wide, while as a matter of fact it has always been very near. It is really the one who is searching. You must dig out the well of your soul. And meditation is the means to that end. With the spade of meditation you have to remove the layers of earth, the layers of otherness that have piled up on the self. It is the only remedy, the only treatment. This is what I intend to talk about.

First of all, it is necessary to know what it is that has covered up your own being, your very nature. What is it that hides you from yourself? Can't you see it? Can't you see what the covering is? When you go inside what do you find?

Hume has said, "whenever I have gone inside I have been unable to find anything but thoughts." Hume did not locate any soul, nor will you find yours in this way. Hume saw only the covering layers and came back; he went only as far as the shell and returned. It is only when you break the shell open that you will see what is inside. This is just like a man who goes to a lake and seeing the surface covered with moss and leaves returns to say there is no lake at all. Generally this is what happens. We go inside every day, see the covering of thoughts and return. Thoughts always surround the self and you know nothing but thoughts. Thoughts are your world and he who lives in thoughts alone is a worldly man. To know anything beyond thought is the beginning of becoming religious. To know the state of thoughtlessness, to know what is beyond thought is to enter the domain of religion.

It may be that your thoughts are not about this world but are about the soul, about God, and you may be under the illusion that you are religious. I want to smash this illusion of yours. All thoughts are a covering, an outer shell. They are all desires, passions, because they are external, directed outwardly. There can be no thinking about the self. There is knowledge but not thought about the self. Thoughts are a covering, a shell.

Thoughtlessness removes the covering. Thoughtlessness is meditation. When there is no thinking, it is then we come to know the one hidden by our thoughts. When there are no clouds the blue sky comes into view. My friends, there is a sky within you as well. Remove the cloud of thoughts so it can be seen, so it can be known. This is possible. When the mind is at rest and there are no thoughts in it, then in the silence, in that deep thoughtlessness, in the total absence of thought, truth is seen.

What can we do to bring this about? We must do a very simple thing but you will find it very difficult because you have become very complex. What is possible for a new born baby is impossible for you. The child simply looks and does not think. He just sees. And just seeing is wonderful. This is the secret, the key that can unlock the gate of truth.

I am seeing you. I am just seeing you. Do you follow me? I am just seeing you; I am not thinking. And then an unprecedented calm, a living silence descends upon me and then everything is seen and everything is heard but nothing within is disturbed. There is no reaction inside; there are no thoughts. There is only *darshan*, only seeing.

Right-awareness is the method of meditation. You have to see, only to see what is without and what is within. There are objects without, thoughts within. You have to look at them without any purpose whatsoever. There is no purpose, just seeing. You are a witness, a detached witness, and you are simply seeing. This observing, this watchfulness, gradually leads you into peace, into emptiness, into the void, into thoughtlessness. Try it and you will know. As thoughts dissolve, consciousness awakens and comes to life. Just casually stop a while -- anywhere, anytime. Just look and listen and be a witness to the world and to yourself. Don't think. Just be a witness and see what happens. Then let this witnessing spread. let is pervade all your physical and mental activities. Allow it to be with you always. If there is witnessing your ego will cease to be and you will see, will realize what you really are. The "I" will die and the self will be attained.

In this sadhana of witnessing, in this observing of one's mental state, an easy transformation, an easy change over, takes place between what is being witnessed and the one that is the witness. As you observe your thoughts you get glimpses of the one that is observing. And then one day the seer appears in all his majesty and glory and all your poverty and wretchedness come to an end.

This is not a sadhana one can practice only once in a while and still attain liberation. This is to be practiced continuously, night and day. As one practices witnessing, as one moves more into the state of witnessing, that state becomes more stable and begins to be present all the time. Gradually it begins to be with you all the time, both awake and asleep. It even begins to be present in sleep. And when this happens, when it begins to be present even in sleep you can be certain it has gone deep within, that it has spread its roots far and wide. Today you are asleep even when you are awake. Tomorrow you will be awake even when you are asleep.

This witnessing dissolves thoughts by awakening us from our dreams and from our sleep. The waves dissolve in a mind free from thoughts and dreams. The mind becomes calm, waveless, without a tremor, just as the sea is calm when there are no waves, just as the flame of a lamp does not flicker when there are no breezes blowing into the house. It is in such a state that God is known, the one who is the self, who is me, who is truth. And then the gates to the palace of God open.

This gate, this entrance, does not lie in the shastras, in words -- it lies int he self. That is why I say not to dig elsewhere but to dig within yourself. Don't go anywhere else. Go into yourself. I have explained to you how to go in.

From your serenity and the sparkle in your eyes I conclude you have understood what I have had to say. But this understanding alone is not enough. It is not understanding but spiritual experience alone that can become the foundation of a life of truth. Walk a bit in the direction I have indicated and see. Just proceed a little in that direction and see. Even if you only walk a little you will have gone a long way because when you move towards the truth, when you near it, you come under the influence of its pull -- and then you do not walk at all, you are simply drawn to it.

And finally, remember that a man who keeps walking will reach his destination one day. No step taken in God's direction is in vain. I bear witness to this truth. How I want you too to realize this truth even for a moment so you can bear witness to it as well! It is so near to you. it is just a matter of your awakening. The sun is already up. You only have to open your eyes to see it.

I invite you to open your eyes. Will you hear my call and open your eyes? The decision is yours and yours alone. To open or not to open?

The Perfect Way

Chapter #9
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[THE FIRST QUESTION IS MISSING]

The truth cannot be known before you actually realize it. And knowing something about truth is quite different from knowing truth. Whatever you know about truth, it is bound to be untrue. It is untrue because in the absence of personal experience it simply cannot be understood. It is untrue, not from the point of view of the speaker, but from that of the listener.

If I say anything about truth will you understand it in the same way in which I say it? It isn't possible because to understand something in exactly the same way you would have to be the same as me and in the same situation. By the time what I say reaches you it becomes untrue. This happens because I can only speak words and their interpretation has to come from you. The meaning will come from you and will therefore not be different from you. The words will be mine; the meaning and interpretation, yours.

That meaning or interpretation cannot be anything more than you are at present nor can it be beyond your present experience. Do you think you read Krishna when you read the GITA If you do, you are greatly mistaken. My friend, you are only reading yourself in the GITA -- otherwise how could there be so many interpretations of, and commentaries on, the GITA In every shastra, in every scripture, we see our own image and each religion is nothing more than a mirror.

Before knowing truth only words can be known, not the truth. Those words will be from others, from the holy books, from the *avatars* and *teerthankaras*, from the enlightened ones, but the meanings and interpretations will be yours. Your "I" will be in them. Isn't this the reason there is so much antagonism and that there are so many differences between the so-called religions? Could any opposition or antagonism exist between Buddha and Christ? The difference of interpretation, the opposition, the antagonism is between you and me and we just carry it all on in their names.

Religion comes from those who know the truth and sects are organized by those who simply hear and believe. And so there are numerous sects -- but there is only one religion. The experience of knowing the truth is unique and the experience is identical for all. But this is not the case with belief. Knowledge is one, unique, but beliefs are as numerous as there are persons who believe.

Religion is the outcome of *darshan*, of the vision of truth, but religions are the outcome of not seeing the truth. Religion is founded by those who know but religions are organized by those who do not know -- and even with their well-meant efforts, religion becomes irreligion. Throughout his whole history man has been a victim of this curse, of this contradiction in terms.

THE SECOND QUESTION: AREN'T WE ABLE TO THINK ABOUT TRUTH WITHOUT FORMING SOME CONCEPT ABOUT IT?

I am not asking you to think at all. Thinking can never go beyond what you know, and if you do not know truth how can you possibly think about it? Thinking always stays within the boundaries of your experience. It is just brooding about knowing. Thinking is never creative, it is merely repetitive. What is unknown cannot be known by thinking. If you want to know the unknown you must get out of what you know. To enter the unknown you have to leave the shores of the known.

It is therefore better not to form any concept about truth at all. That concept will be totally untrue, a lifeless word without a living meaning. That word may be respected by tradition, revered by thousands, upheld by the shastras, but for your it will have no value at all. It is one thing to see the broken image of truth through the narrow and limited framework of that word, and quite another when frameworks fall away and you have a look at the whole expanse of the sky.

The sky is not hemmed in by anything. Nor is the truth contained by anything. All frameworks are manmade; all concepts are manmade. If you want to know the truth step out of your frameworks. Forget words and thoughts and so-called knowledge and leave the known so the unknown can come in. And give up all manmade concepts. Then you will know the one who is nobody's creation, but the basis of all creation itself.

THE THIRD QUESTION: HOW CAN WE POSSIBLY KNOW TRUTH WITHOUT THE HELP OF THE SHASTRAS? ISN'T IT ONLY THROUGH THEM WE CAN KNOW TRUTH?

Do you mean to say that if all the scriptures, all the shastras, were destroyed that truth would also be destroyed with them? Is truth dependent on the shastras or are the shastras dependent on truth? My friend, the truth has never been attained by means of the shastras. On the contrary, the shastras were obtained, were revealed after the truth had been realized. It is not the shastras that are of value, it is the truth which is of value. The fundamental thing is the truth, not the shastras. And if truth could be attained through the shastras it would be a very cheap truth indeed. You could attain it without making any change in yourself.

But the shastras can only fill your memory, they cannot give you knowledge of the self. And in the direction of truth a trained memory doesn't help at all. For truth, you have to pay the price of self-transformation. The shastras can make you a *pundit*, a scholar, but they cannot give you knowledge. The shastras can give birth to more shastras though. This is only natural. The material can only produce the material. But how can knowledge come out of this? Knowledge is a form of consciousness. It cannot be born out of unconscious matter. The shastras are without life, without consciousness. This is not so for the truth. The shastras can only enrich the unconscious, lifeless memory. Conscious knowledge cannot be attained through them but can only be attained by going into oneself.

You ask how the truth can be known without the help of the shastras. To this I ask how can you know

the truth as long as you confine yourself to the shastras? It is a false notion that truth can be obtained from someone else, from the shastras or from a guru, because this does not allow you to search for it within yourself. This idea is a big obstacle. This is also a search in *samsara*, in the world. Bear in mind that the shastras are part of the world as well. Whatever is outside is the world. The truth is there, inside and not outside -- within, where the self is. The self is the real shastra. It is also the only real *guru*. By entering the self, truth is attained.

THE FOURTH QUESTION: IS WHAT INTELLECT SUGGESTS TO BE THE TRUTH NOT TRUE?

Intellect is thinking. Intellect is not knowledge. Thinking is groping in the dark, it is not knowing. The truth cannot be thought -- it is seen, realized. It is not realized through the intellect but is realized when the intellect is quiet and empty. This state of inner knowledge is intuition. Intuition is not thinking, it is insight. To one who wants to see truth, intuition is like acquisition of sight to a blind man. No one ever gets anywhere by thinking. It is an endless groping. A blind man may grope for years but will he be able to attain light? Just as there is no relation between groping and light, there is none between thinking and truth. They are altogether different dimensions.

THE FIFTH QUESTION: DO YOU NOT CONSIDER A VISION OF KRISHNA OR OF CHRIST A SPIRITUAL EXPERIENCE?

No, this is not a spiritual experience. No vision is a spiritual experience because on that plane all experiences are psychological. As long as there is the vision or realization of someone else it cannot be the realization of the self. Even in such experiences you are still outside yourselves, you have still not come into your selves. That coming into one's self takes place when there are no outer experiences. When consciousness is not related to any object it settles spontaneously on the self. Only a consciousness without object can settle on the self.

Outside myself I am surrounded by two worlds, the world of matter and the world of the mind. Both of these are outside me. Not only is matter outside, the mind is outside as well. Because the mind is inside the body it creates the illusion of being inner, but the mind is not within. The self is inner, behind the mind, beyond the mind.

We do not mistake physical experiences for spiritual experiences, but our psychological experiences do create the illusion of being spiritual because the mental images we see are different from those of the world we know and we also see them after we have closed our eyes. But among mental experiences we do not think of dreams as spiritual experiences even though they too only appear when we shut our eyes and even though awakening, contact with the outside world, puts an end to them.

There are certain mental experiences that create the illusion of being real and spiritual. These are mental projections. The mind has the capacity to hypnotize itself to such a degree that it can see the dreams it sees with the eyes closed even after th eyes have been opened. This happens in a kind of waking sleep. Thus we see God as we want to -- Krishna or Christ. Such visions are only mental projections in which we don't see what really is but whomsoever it is we wish to see. These experiences are neither spiritual nor divine. They are simply psychological experiences and are caused by self-hypnosis.

THE SIXTH QUESTION: HOW CAN GOD BE SEEN THEN?

Here, the word "seen" is misleading. It leads one to suppose there is someone to be seen, and the word "God" itself creates the illusion of a person, a personality. There is no person life God. There is godliness; there is a force. There is no person, but a force. God is an infinite ocean of energy, an infinite ocean of consciousness. He manifests himself in all forms. As the creator, god is not separate; he himself is the creation. He himself is creative reality. He is life.

Being surrounded by the ego creates the illusion of being different, of being separate from life. This is

your distance, your separation from God. And in actual fact, no distance or separation is possible -- the very illusion of "I" is the distance. This separation is because of ignorance. In fact, ignorance is the separation. As such there is not real separation at all.

The infinite, boundless, creative life-force that is realized with the dissolution of the ego is God. The experience one has after the death of "I", after the extinction of the ego is the true vision of God. And then what do I see? Nowhere do I see "I"; nowhere do I see "that", the "other". That which is in the waves of the ocean is in me; that which is in the new spring blossoms is in me; that which is in autumn's falling leaves is in me. Nowhere am I separate from the cosmic being. I am in it; I am it. This is the true vision of God. A seer has said, "*Tattvamasi svetaketu* -- thou art that." The day you feel and experience this you have realized God. Whatever falls short of this or is different from this is all imagination.

What is the vision of God if it is not the identification of the self with him? What is the vision of the ocean for a raindrop? It can only lose its identity and become the ocean itself! As long as it is a raindrop the ocean is different from it, very far away from it, but once it loses its identity, its entity, it has become one with the ocean. In truth, the drop has become the ocean.

Do you search for God? Seek the attainment fo godliness. The path of this search is the same as the raindrop's in its search for the ocean.

THE SEVENTH QUESTION: I HAVE FAITH IN GOD BUT YOU SAY FAITH IS HARMFUL. SHOULD I GIVE UP MY FAITH?

Isn't the answer to your question to be found in the question itself? What value is a faith one can hold on to or let go as one wishes? It is just a blind mental concept which clearly has no worth at all. That is blind faith and the less blindness you have in life the better.

I do not ask you to believe, I ask you to know. Only a state of mind that one has reached by knowledge, by realization, has any value. You can term it right-belief if you wish, but it is not belief, it is knowledge. Don't believe in some vague truism. Search for truth. Seek it out. But don't hold on to any belief or concept. This is a sign of weakness of the mind. It is lethargy; it is a lack of caring. It is an injurious way to save yourself from the work of seeing your self.

Blind faith is an escape from *sadhan*, from the effort for self-realization. In a sense it is nothing short of suicide because once one falls into this culvert one becomes incapable of climbing the peak of truth. These paths lead you in two opposite directions. One is the ditch you fall into; the other, the lofty summit you have to climb.

Faith is an easy thing because a man is not required to do anything. In that sense, knowledge is not so easy. Knowledge is the complete transformation of life. Faith is the outer apparel; knowledge, the inner revolution. Rather than allowing you to reach the peak of atonement towards which your spirit is striving, a simple faith can easily throw you back into the slumber of blind belief. Religion is not faith but unfortunately, religions are. What is religion to me does not coincide with what the concepts of the world's religions appear to be. On that score Karl Marx was right to brand religions as opiates but profoundly wrong to say so about real religion!

You have been told to have faith in the shastras, faith in the words of God, faith in the teachers. I do not say so at all. I say: have faith in yourself. It is only by knowing your self that you will be able to know what the shastras have said, what god has said. For one who has no faith in himself, following any other faith will be in vain. Can you stand on someone else's feet? Buddha said, "Be your own lamp. Be your own refuge. There is no proper refuge but the refuge of one's own self." And I say the same thing.

One night a certain *sadhu* was bidding farewell to another sadhu who had been his guest when the latter said, "The night is very dark. How can I see to go?" The host lit a lamp and gave it to his guest. But as the guest was going down the staircase the host blew out the lamp. The place was enveloped in darkness again. Then the host said, "My lamp will not be able to light your path. For that you must have a lamp of your own." The guest understood the sadhu's advice and this understanding become such a lamp on the path of his own life that it could never be extinguished again.

Sadhana is not just a part of life, it has to permeate the whole of one's life -- standing, sitting, speaking, laughing. It has to be there all the time and only then does it become spontaneous. Religion does not consist of any particular act, worship or prayer either. It is a way of living in which everything in life becomes

worship and prayer. It is not a ritual, it is a way of life. In this religion, it is not one's acts that are religious, it is the individual who is religious. No behavior is religious, life is religious.

Only by being free from the bondage of the ego, of the "I", can consciousness rise above the individual and become one with the totality. Just as an earthen jar separates water from the ocean, the clay pot of the ego keeps the individual away from the truth.

What is this ego, this "I",? Have you ever searched for it in yourself? It only exists because you have never looked for it. When I myself tried to find it I found that it did not exist. In some quiet moment go deep into yourself and look. You won't find the "I" anywhere. The "I" does not exist. It is a mere illusion that we have ushered into existence because of its social utility. Just as you have a name, you have your ego too. Both are utilities, of value from the practical point of view, but they are not real. That which is in you has neither name nor ego.

There is no such thing as entering into *nirvana*, into *moksha*, into liberation, into the soul, into the *atman*. How can you enter a place you have never left? So what happens then? As I said, there is no such thing as an entry into nirvana, but what happens is that the world we were in dissolves like a dream and we find ourselves in our selves. As such, this experience is not at all like an entering, it is more like finding yourself on your bed at the abrupt termination of a journey you were taking in a dream. Since you haven't gone anywhere there is no question of returning; since you haven't lost anything, talk of achieving something is meaningless. You are only dreaming a dream; your traveling and searching are in a dream. You don't have to go anywhere or find anything. All you have to do is awaken.

The realization of the truth is always perfect, always complete. And that experience, that attainment, is not gradual. It is not evolution, it is revolution. Does anyone awaken from a dream progressively, gradually? Either there is a dream or there is no dream. There is no middle stage.

Yes, the sadhana may take a long time but the realization of truth takes place like a flash of lightening -- in a moment and in all its totality. Realization does not take any time to happen as such, because whatever happens over a period of time is always gradual, progressive. The sadhana occurs in and occupies a span of time, but realization does not take any time at all. It is beyond time.

For the realization of the truth, a sadhana of goodness and renunciation is not enough. This is a partial sadhana. For the realization of truth it is essential to rise above both good and evil, love and hate, above both *samsara* and moksha, the world and emancipation. That state, in our language, is called *veetaragata*, the state beyond both attachment and detachment. *Veetaraga chaitanya*, desireless consciousness, is the state where there is neither love nor hate, neither good nor evil, but where there is only pure chaitanya, pure consciousness, steadfastness in the self. The realization of truth only happens in this state.

You must cultivate an unconcerned and watchful mind. You must weave that mental state into yourself like the very breath that is interwoven throughout your life both night and day. You should be unconcerned and watchful in every activity, practicing no-action in action -- just as an actor is quite aware that he is acting when he plays a role. He does not become concerned with the character and lose his consciousness in it. Although acting, he remains detached. You have to become like that and remain like that.

If a man is watchful while engaged in activity it is not difficult for him to remain unconcerned. It is the natural consequence of observation. I am walking on a road. If I observe the act of walking fully, I will feel that I am walking and at the same time that I am not walking. Walking is being done on the physical plane but there is no walking on the level of consciousness. You will feel the same while eating or while doing other things. There will be one point in you which will remain just a witness. It will neither be the doer nor the enjoyer. The deeper the experience of this witnessing becomes, the more the feelings of happiness and of sorrow will gradually dissolve -- and then you will realize that absolute and pure consciousness that is *atman*, your self.

What is the mind? It is both the collector and the collection of whatever is perceived by the senses. Anyone who considers the mind as his self has mistaken the servant for the master. And if you want to realize your real self you will have to give up what you know and will have to follow one who knows. Your mind is only what you know about; the self is the means by which you know all.

The witness, the knower is the self. This self is different from birth and death, different from *maya* and moksha, from illusion and liberation. It is only a witness, a witness to all things -- to light, to darkness, to the world, to nirvana. The self is beyond all dualities.

As soon as a person knows this witness he becomes like a lotus -- separate from the mud of which it was born and detached from the water in which it lives. Such a man is calm and composed in all life's varied situations -- in pleasure and in pain, in honor and in humiliation -- because he is only a witness. Whatever

happens, happens. But it does not happen to him, it happens in front of him. He witnesses. He becomes just like a mirror. A mirror reflects thousands of images but no mark is left behind.

An old sadhu came to the shore of a river with a young companion. The young man asked, "How shall we cross this river?" The old man replied, "In such a way that your feet don't get wet." The young man heard him and like a flash of lightning something became very clear and evident to him. The river had come and gone but the mysterious maxim had penetrated deeply into his heart. It became the guiding principle of his life. He learned to cross the river so his feet did not get wet!

You should become like this young man -- like the man who eats and yet fasts, like the man who is in the midst of a crowd and yet alone, like the man who is sleeping and yet awake -- for only such a man attains liberation in the world and finds God in every stone.

Someone has said that the mind should not contain the world and the world should not occupy the mind. This is the tenet to be followed. And if the first half of the maxim if perfected, the second half follows automatically. The first half is the cause; the latter, its effect. But those who begin with the second half make an error. So therefore I say only this much of the maxim: don't let the mind contain the world. What follows this is not a maxim, it is the consequence. If the mind does not contain the world, the world will never occupy the mind. That which is not contained by the mind can never occupy it.

In samadhi there is no object to the known, therefore the state of samadhi cannot be called knowledge. It certainly isn't knowledge in the ordinary sense but at the same time it isn't ignorance either. There is nothing there with which to know. It is different from both knowledge and ignorance. It is neither knowing nor not-knowing any object for there is no object at all. There is only subjectivity. There is only the one who knows. There is no knowledge of any object, there is just pure knowledge -- consciousness empty of content.

Someone once asked a sadhu, "What is meditation?" He replied, "To be in that which is near is *dhyana*, meditation."

What is near you? Except for your self, isn't everything apart from you? You alone are near your self. But you are forever leaving yourself and are always far away from it. You are always somewhere in the neighborhood. To be in the self and not in the neighborhood is meditation. When you are nowhere and your mind too is nowhere, even then you are somewhere. That somewhere is meditation.

When I am nowhere I am in my self. That is not being in the neighborhood; that is not being away. That is inwardness; that is intimacy. Only by being there can one awaken to the truth. You have lost everything by being in the neighborhood but it can all be regained by being in your self.

I do not ask you to renounce the world, I ask you to transform yourself. By denying the world you will not change, but if you change, the world will cease to exist for you. True religion is not world-rejecting, it is self-transforming. Don't think of the world but of your outlook in relation to the world. You have to change that. Because of it, there is the world and there is bondage. Once the outlook is changed, the whole creation changes. There is no fault in samsara, in the world. The fault lies in you and your outlook.

Yoga is the science of the transformation of life, of self-transformation. Through self-analysis physical science reaches the atom and atomic energy but yoga reaches the spirit and spiritual energy. Through the former, the mystery hidden in matter is discovered; through the latter, the world hidden in the self is revealed.

But yoga is more important than science because there is nothing in this universe more important than the self. Man is out of balance because he knows a lot about matter but nothing about his self. He has learned how to dive into the unfathomable depths of the ocean and how to fly to amazing heights but has forgotten how to retire into his self. This is a suicidal state. This is our misery exactly. Yoga can restore this balance and therefore the teaching of yoga is a necessity.

Only through yoga can the birth of a new man, in the true sense, take place -- and only then can the foundations of a new humanity be laid. Science has conquered matter and now man has to conquer himself. His conquest of matter has made it imperative that he now know and conquer himself. Otherwise, his mastery of the unlimited power of matter, of atomic power, will cause his own destruction because power in the hands of the ignorant is always fatal.

If science falls into the hands of the ignorant, the combination of science and ignorance is bound to be destructive -- but if science is in the hands of those with knowledge it will lead to the birth of an unprecedented creative energy that will transform the world into heaven.

Therefore I say to you that the future and the destiny of man are now in the hands of yoga. Yoga is the science of the future, for it is the science of man.

The Perfect Way

Chapter #10
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One and only one moment of determination, of *sankalpa*, of complete determination is enough, whereas a whole life without it is nothing. Remember it is not time but determination that is the important thing. The achievements of the world are accomplished in the realm of time and those of truth in the realm of determination. Sankalpa, determination, must live in your *sadhana*.

So what shall I say to you today? We shall be separating tonight and I see that your hearts are already heavy at the prospect. It has only been five days since we all came together here in this lonely spot. Who thought of departure then?

But don't forget that parting is inherent in coming together. They are two sides of the same coin. Although they appear to be different they always go together. Because they show up separately and on different occasions we are deluded into the false belief that they are not connected. But if you go a little deeper you will find that meeting is itself a parting, that happiness is also grief and that even birth itself is death. Indeed there is hardly any difference between coming and going -- or rather, there is no difference at all. It is the same in life. You have hardly come when the process of going begins, and what appears to our minds to be staying on is merely a preparation for leaving.

Really, what is the distance between birth and death? The distance between them can be endless. If life, if this distance between birth and death, becomes a pursuit for self-realization, this distance can have no end to it at all. If life becomes a sadhana, a journey to self-realization, death can become moksha, liberation. While there is not much distance between birth and death, the span between moksha and death is infinite. That distance is as great as the one between body and soul, between a dream and the truth. That distance is much greater than all other distances put together. No two points are greater apart than moksha and death.

The illusion that "I am the body" is death; the realization that "I am the soul" is liberation, salvation, moksha. And your life is an opportunity for the realization of truth. If this opportunity for the realization of truth. If this opportunity is used properly and not wasted in vain, the distance between birth and death becomes infinite.

As well, there can be a great distance between your coming here and your departure -- a tremendous distance, in just the few days we have spent here. Isn't it possible you will not be the same when you return as when you came? Isn't it possible you may return as entirely new and changed people?

If you want it, this revolution or transformation can take place in a moment. Five days are too many. If even five previous births have been too few, why talk of five days? Just one moment of will, of complete determination is enough. A whole life without determination is nothing.

Remember that determination and time are the important things. The achievements of the world are made in time; those of truth, in determination. It is the intensity of sankalpa, of determination, that gives a fathomless depth and an infinite expanse to a moment. As a matter of fact, in the intensity of sankalpa time ceases to exist and only eternity remains.

Determination is the door to liberate you from time and unite you with eternity. let your determination be deep and intense. Let it pervade your every breath. Let it be in your memory, asleep or awake. Only

through it can a new birth take place, a birth which knows no death. This is real birth. There is a birth, the birth of the physical body, that inevitably ends in death but I deo not call this real birth. How can something that ends in death be the beginning of life?

But there is another birth that does not end in death. It is the real birth. Its fulfillment is in immortality. It was for this birth I invited you here, and to this birth I have been calling you for the past few days. We gathered here for that very birth. But merely coming together here is of no value. If you become whole, if you become one and call from the thirst of your own being, then the determination of your entire being will take you into the presence of truth. The truth is very near but you need determination, you need will to approach it. The thirst for truth is there in you but determination is necessary as well. This thirst becomes a sadhana only when it goes hand-in-hand with determination.

What does "determination" mean?

A man once asked a *fakir* the way to attain God. The fakir looked into his eyes and saw thirst. The fakir was on his way to the river so he asked the man to accompany him and promised to show him the way to attain God after they'd bathed.

They arrived at the river, as soon as the man plunged into the water the fakir grabbed the man's head and pushed it down into the water with great force. The man began to struggle to free himself from the fakir's grip. his life was in danger. He was much weaker than the fakir but his latent strength gradually began to stir and soon it became impossible for the fakir to hold him down. The man pushed himself to the limit and was eventually able to get out of the river. He was shocked. The fakir was laughing loudly and he could not understand his behavior.

After the man had calmed down the fakir asked him, "when you were under the water what desires did you have in your mind?" The man replied, "Desires! there weren't desires, there was just one desire -- to get a breath of air." the fakir said, "This is the secret of attaining God. This is determination. And your determination awakened all your latent powers."

In a real moment of intense determination great strength is generated -- and a man can leave the world and enter truth. By determination alone one can pass from the world into truth; by determination alone one can awaken from the dream to the truth.

At this time, at the hour of our parting, I want to remind you of this: determination is needed. And what else? Determination is needed, plus continuity in your sadhana. Your sadhana must be continuous. Have you ever seen a waterfall coming down from the mountains? It is a continuous stream of water that can even break huge rocks. If a man constantly endeavors to break the rocks of ignorance, those rocks that seemed impossible to break in the beginning will one day turn to dust. And then the man will find his way.

The path is there to be found, without a doubt, but don't try to locate one that's ready-made. You have to find it yourself, by your own efforts. And what dignity this brings a man! How much to our credit it is that we attain truth by our own efforts! Mahavira wanted to convey this when he spoke of truth attained by labor.

The truth is not alms given in charity, it is an achievement. You need determination, continuous effort and one more thing: infinite patience. Truth is infinite, endless, and therefore in waiting for it infinite patience is necessary. God appears only after endless waiting. Those who have no patience cannot attain God. I wanted to remind you of this as well.

Finally, I am reminded of a story I will pass along to you. Although quite imaginary, it is perfectly true.

An angel passed a spot where an old sadhu was sitting. The sadhu said to the angel, "Please ask God how long it will take for me to attain moksha, to achieve liberation." Near the old sadhu a very young, newly-initiated *sannyasin* was living. He was sitting under a *banyan* tree. The angel also asked the young sannyasin if he wanted him to ask God about his moksha as well. But the sannyasin did not say a word. He was quiet, calm and silent.

After some time the angel returned. He said to the old sadhu, "I asked God about your moksha. He says it will take three more births." The old man grew furious and his eyes became bloodshot. He threw away his rosary and said, "Three more births! It's atrocious!"

Then the angel went to the young man and said to him, "I also asked God about you. He said you will have to practice your sadhana for as many births as there are leaves on the banyan tree under which you are sitting." The young sannyasin felt very happy and his eyes filled with tears of joy. He jumped up and began to dance. "In that case I have attained! There are so many trees in this world and so many leaves on each of them! and if I will attain God in only as many births as there are leaves on this small banyan tree then I have almost attained him."

This is how the crop of truth is harvested. And do you know the end of this story? The young sannyasin kept on dancing and dancing and that very moment he became free and attained to God. That moment of tranquil and infinite love and patience was everything. That very moment was emancipation. This I call infinite patience. And he who has infinite patience achieves everything here and now. This mental attitude itself is the final attainment. Are you willing to wait this long? With this question I bid you farewell.

May God give you strength so that the river of your life can reach the ocean of truth. This is both my wish and my prayer.

Philosophy of Non-Violence

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Fearlessness is the first condition for the life of spiritualism. One who cannot take courage to that, cannot dive deep into his own self. The courage which is required for going alone in dark nights, in darkness and in unknown and fierce path, a greater courage than that is required to go into the self, because it breaks the sweet dreams which one has built up about his own self and because as one has to face such ugly and condemnable sins from which one has taken himself to he entirely free.

Look at yourself after removing all your clothes. Look what you are after removing all your doctrines.

Take your face out of the sands and see.... This opening of eyes.... to see that way is a change.... a beginning of a new life. The change begins as soon as the eyes open and whatever we do after that leads us to truth.

We are to walk to the light removing the layers of darkness, to walk to the Lord removing the layers of sin, to attain the self by destroying ignorance. This is the right path of spiritualism. We are not to dream before that... We are not to dream of the self and the God..... We are not to dream of the Brahman which is the existence the knowledge and the bliss.....

These all are the ways of an ostrich for hiding his face in the sand... This is not the way of human exertion. This is the false satisfaction of those who are devoid of power for exertion.

I peep into your eyes. I see there a torture, an intense pain and a deep sorrow. I find in them not the light and cheer of life, but a thick darkness and disappointment, which is opposed to life. I find there not the music of individuality but a sorrowful tune of disorder. All beauty, all tunefulness, all proportions have been shattered. Perhaps to call ourselves as individuals may also be incorrect. To be an individual, we require a focus, a definite organization; that is not there. We are in a state of disorder in the absence of that individuality, organization and focus.

Man has broken down. Something very valuable in him has been lost and shattered. It looks as though we are the remnants of a broken order. That order could be seen in Mahavira, Buddha and Christ. They were individuals because they were not a disorderly cluster of broken tunes; they were music; because they were not the blind race full of self-contradictions; they had a definite motion and direction.

Life gets into motion in happiness after finding its focus and direction. To attain the individuality, and the tunefulness hidden in it, is like opening the gates of real life. Before that, life is not a reality but only a possibility; it is a future.

The tragedy of the split of man's individuality has occurred all over the world. We have broken away and got separated from our own selves. It is like a circle which has lost its centre and of which only the circumference remains. We are running on the circumference of life, will keep running, and then fall down; and even for a moment we will not know what is called rest and peace. Our condition is like that of the bullock yoked in an oil-expeller.

Life is not the circumference alone; it is also the centre. Without knowing this, all efforts, all motions are ultimately useless, meaningless. In the absence of this knowledge, all streams of labour take to the ocean of misery. There are only actions on the circumference of life; the power is not there. I, my existence, my being is not there. In my proved existence I am absent on the surface. I cannot be found on the surface of action. What I am can be found far deeper and in other depths. Without knowing that depth, without establishing a relation in a very familiar way with the inner self, life is an illusion; it is a tiresome journey. Without establishing relation with this self and this power, life cannot get transformed into a pleasure-trip.

I am reminded of an uprooted tree. When I think about the man, the tree automatically comes to my mind. I do not know why, I cannot think of man as different from the tree. Perhaps because of the roots, this similarity surrounds my mind. If an individual gets uprooted from the centre of his existence, he looks like an uprooted tree. He who does not know his own form is losing roots in his existence. How surprising it is that we are getting unfamiliar with our own selves, as if that side is not worth knowing, as if that is no side at all! If per chance, it meets us, if suddenly we meet the self, then we will have to become speechless on seeing the one that meets; it will in no case be possible to recognize it. Our roots have lost ground from the self, from our own nature. We are present but not in ourselves. We know everyone else, but are unfamiliar and strangers to ourselves. On the outside, knowledge has increased, but inside ignorance has become thicker. 'Darkness under the lamp' has become a true saying. Power has been gained but peace has been lost. There has been expansion, but no depth has been gained.We have been surrounded by imbalance and partiality. As though a tree has grown larger on the outside but hollow in its roots; the man has also met a similar fate. This has given birth to pain, sadness and sorrow. The shadow of disappointment and of the coming death persists, just as it so happens when the roots of a tree become loose in the earth. Man too has his roots and his earth; this truth has to be re-announced. This very basic truth has been forgotten. Because of this oblivion, we are gradually losing our roots by ourselves. We are busy in a continuous process of suicide. This loss of roots is continually taking us to the deepest of pain, sorrow and death.

I find individual after individual circumscribed by unhappiness; and it may be remembered that if one individual is unhappy, he becomes the cause of unhappiness for many others. If I am unhappy I will inevitably become the cause of unhappiness for others. Whatever I am, is revealed in my behaviour; this is only natural, because in my relations, I put and pour my own self; anything else is not possible. In my relations, my own picture and my own tunes are there. I am myself reflected and resounding in them. I am myself present there. If therefore, I am unhappy, if I am in pain, then unhappiness alone will flow from me and spread out. As in a tank, ripples start from a small centre and spread out to long distances, similarly the ripples that gain life from my individual centre do not remain limited to me alone; their echoes can be heard far, far away. What happens in an individual, spreads out in the atmosphere very quickly. Between the individual and the universal, there are no set boundaries. They are connected and co-communicative in several ways.

If I am unhappy, I will also give unhappiness to others. Even if I do not wish, it will keep on flowing from me every moment. That is helplessness, because I can give only what I possess. I cannot give what I

do not have even if I wish. In our relations, we give our own selves, not our wishes. Not merely my wishes, but my goodness is necessary. It is not the dream, it is the reality which can be received or given. Therefore, many people are unable to give happiness, peace or love to others in spite of their wish. Their good intentions are beyond doubt, but that is not enough. Their dreams are, no doubt, beautiful; but in the world of reality their effect is not more than the effect of lines drawn on water. They can be used for literature, but not for life. We wish to impart happiness -- and who would not like to do so -- but we can give only unhappiness and misery. We want to give love, but what we are able to give does not produce even a distant tune of love; and then what an emptiness, failure and futility do we experience. How lost and defeated everything looks. In these moments of defeat, all sense of direction is lost, all purposefulness is lost, all meaning is lost, what is left behind is the misery of loneliness. as if we have been left all alone iII the world. In these moments, we can realise our own powerlessness and helplessness.

The results of good intentions and dreams are not favourable because reality is against them. The river of life does not reach the ocean of meaningfulness and success; it seems to be disappearing and drying up in the desert of uselessness and dissatisfaction. If in this state of realisation of the meaninglessness of mind there is the slightest awakening, then a very deep-seated illusion can be broken; and in the light emanating from the breaking of that illusion the individual can be awakened to the basic truth of life. In the light of that awakening, it can be seen that the meaninglessness is not born from the inner reality of life; it is both from the unreal conviction that what is not possessed by the self can also be given to someone else; from the ignorance that the fragrance which is not in me can also be diffused. This ignorance is very deep-rooted. Those who are devoid of love, want to give love; those who are devoid of pleasure want to distribute pleasure; the poor get afflicted and agitated with the dreams of distributing riches.

I find that what is not will the self cannot be given either. No logic or evidence is necessary to prove it. It is clear and self-evident like the sun; perhaps it is clearer than the sun itself, because even if the eyes are not there this can be seen. But this is only one side of the coin; there is the other side also. That is more invisible. Sometimes it is so surprising that what is so close and easy to know can be forgotten by us. Perhaps what is very clear and very close stops being visible because of its very nearness.

The other side is that what is not with the self cannot be obtained from others. It is of course not possible to give what is not in the self; it is also not possible to receive it. Whatever can be received from others should be available in the self before it can be received. Then alone there can be amnity and receptivity for it. I can accept only what I am. I have the doors and the power to attract that alone. We see how from the same earth different plants absorb different forms, colours and smells. Whatever is natural in them also comes to them. Whatever they are, they also receive. This is the law; this is the eternal scheme. In order to get love, it is necessary to be full of love. I He who is full of hatred, invites only hatred. He who has filled himself with poison invites only a flow of poison towards him from the whole world. The like call for and are thirsty for the like; so also the persons of the same class. He who wants nectar will have to get filled with nectar. He who wants God will have to awaken his God in himself. Whatever you want you should become. Whomsoever you want to meet, you should become like him. In order to be happy, it is necessary to have happiness in you. It is necessary to become happiness itself. Happiness alone can welcome and accept happiness. Do not we observe that a miserable mind can search out miseries even where they hardly exist? The tortured one finds out torture. The depressed one finds out depression. In fact, they select with what they have affinity. Whatsoever is inside is selected; and the same is thrown out and installed in others. whatever we are, we search out. The world and its conditions are a mirror in which, from different angles and in different forms, we can see ourselves.

Whatever I give, is myself. Whatever I receive is also myself. Except my own self, I have no existence and no experience. It is not possible to go outside it. That is the world, that is salvation, that is pain and that is pleasure; that is violence and that is non-violence; that is poison and that is nectar.

I am reminded of a discussion held on the gate of a temple. The flag of the temple was fluttering in the morning breeze. Seeing that flag flying, in the golden rays of the sun, to monks were discussing between themselves whether the stir was in the flag or in the wind. A third monk passing near by, said: "Friend, the stir is in the mind."

True! All agitation is in the mind and of the mind.

If I do not forget, Mahavir, who said: This soul is the enemy; the self itself is the friend."

The pure development of soul is non-violence; the impure development of the soul is violence. That is not an indication of behaviour but mainly of the spirit. There is lot of consideration given to purity of behaviour. That grasp and reach, as I see, is wrong. We have to achieve the purity of spirit rather than that

of behaviour. Behaviour can change on its own. It is the follower of spirit. If the knowledge is changed, behaviour also changes. Knowledge is the base and the centre; behaviour is the reflection of the same. The former is the life; behaviour has its throb. Socrates has said: "Knowledge itself is character". The meaning of knowledge is not the 'information' or learnedness; the meaning of knowledge is: realization received from the perception of intellect, spirit and existence. This knowledge, this awakening, is the revolution of the intellect itself. The so-called knowledge, born from the collected thoughts, is unable to bring about this revolution, because in reality that is no knowledge at all. That is neither genuine nor does it belong to the self; that is all borrowed. That is taken out from some body else's experience; and is, therefore, dead and lifeless. The experience of the self becomes dead when it changes hands. There is no way of transferring it alive and living. Not the truth, but only the words that can reach. The knowledge that is based merely on those words can surely increase the burden; but salvation is not attained through it.

The knowledge which I have been calling revolution is not collected from others, it is awakened within the self. That is not imported; that is to be awakened; that has to be discovered within the self. After its awakening, conduct is not to be directed; it follows; and it comes, just as our shadow follows. The Agamas refer to this knowledge and say: [Hindi script] (first knowledge; then compassion). First knowledge; then non-violence and then conduct.

This is the way to change the circumference from the change of centre. This is the correct way. He who acts against it, makes a basic mistake. He wants to substitute the living by the dead; he wants to substitute the big by the small; he wants to substitute the root by the branches. Such a person sows the seeds of his failure right from the beginning.

Let this golden rule be remembered: that the self cannot be converted through conduct; it is the conduct that is converted by the self. Correct knowledge is the basis of correct conduct. Therefore, Hari Bhadra has said: "The soul is non-violence and the same is violence; because non-violence comes into play through the vigilance of the soul and violence follows negligence. Soul alone is non-violence; "soul also commits violence. This is certain. He who is vigilant is non-violent; the other one is violent".

If I am awakened within myself, vigilant and conscious, then my conduct is 'non-violent.

If I am established within myself, steady-minded and drowned in God, then my movement on the circumference of life is 'nonviolence'.

Non-violence is the manifestation of the awakened mind on the surface of the world.

Non-violence is the spread of happiness from a consciousness which is established in bliss. As light spreads from a lamp, similarly non-violence spreads from the consciousness which has attained bliss. That light is not for the sake of somebody; that is natural and auto-matic; that is the nature of bliss.

I have read in the life of a saint. Somebody told him: Satan must be hated and he replied: 'This is very difficult, because hatred now no longer exists in me; now there is only love, whether it be the satan or God. Except that, there is nothing in me to give to others. I may not even be able to differentiate between the two, because the eye of love has never been able to differentiate.'

When I hear that showing compassion to others is non-violence, I am very much surprised. What different ways can ego find for self-satisfaction! Its inventive power is wonderful! Non-violence has, in truth, no relation to any such thing. That is light born out of the soul. On whomsoever it falls, they might experience love and compassion; but it is not motivated by that object.

I also hear that non-violence should be practised, as if that also is an action which could or could not be performed. At times, how useless and misinformed apparently beautiful discourses can be! We can understand that, on hearing such things. Love is not an action;, that is a state of the self. Love is not done; it just happens; that is not a relation, that is a good feeling.

If there is the slightest feeling in me that I love, the love is not real. When love or bliss becomes my nature, then the experience of its presence, the experience that I love, indicates a difference between the action and the nature. If that difference is present, then love is artificial. Existence is not real, and that love is not love. When love manifests from the entire existence, the entire individuality, then after that there is nobody who knows it. Then there is no lover; there is only love.

I understand non-violence to mean love. That is the pure and perfect experience of love. The negative expression of non-violence has been used only to remove the feeling of relationship in love. In that negativeness there is no denial of love; there is denial only of love being a relation. Love is not a relation; it is a state. The word non-violence has been used to emphasize this truth. But those who start considering it as absence of love, make a big mistake. It is not the absence of love; it is the absence of only those elements which do not allow love to become perfect and pure. That is, no doubt, an absence of those elements which

do not allow it to rise from the state of relationship to the nature of the self. That is the absence of love and hatred, attachment and non-attachment. Rising above these bonds, love becomes devoid of attachment.
I call love-without-attachment as 'non-violence'.
Non-violence is love and, therefore, it is not negative.

The word non-violence, is negative, but non-violence itself is not negative. That state of feeling is very positive. Nothing can be more positive than that. What can be more living and positive than love?

Violence in which there is absence of love is negative; because that is against nature. I do not want the lack of love or violence towards myself; nobody else wants it. Everyone is thirsty for love. Why no one has the thirst for the opposite of love?

I feel that we love, and can love, only our own selves; and if we can understand our own desire, then in that desire we can find hidden pointers to our own hidden self.
I want love; that is to say my own self is love.
I want bliss; that means my own self is bliss.
I want immortality; that means my own self is immortal.
I want godliness; that means my own self is God.

And it has to be remembered that I want, all others want. How similar are our wants! Then do not our similar wants pronounce the similarity of ourselves?

What is sitting inside the self and the non-self is not different. The ambition of this unseparable consciousness is not the opposite of love or non-violence. Therefore, I said that violence is negative, because that is opposed to nature; and what is negative is destructive. Non-love is a destructive force; that is the maid-servant of death. He who moves from that direction goes down deeper and deeper into destruction, death and darkness. That is death, because that is a move against the nature of the self.
Non-violence is the announcement of life; love is life.

There is prohibition against the negativeness of violence in the word non-violence and I have heard that two negatives make a positive. Perhaps, in the word non-violence there is an indication of the same positiveness. Then the cover of the word is meaningless. The living re which is hidden underneath the ashes of the word has to be understood. That fire is the fire of love, and love is creative. The opposite of love I have called destructive; love I call creative. In life, love alone is the source of creation. It is because of the origin and manifestation of positiveness and creativeness of love that Christ has been able to describe love as God, and God as love. Truly, it is difficult to search out any manifestation of creativeness better and more demonstrative than love.

I find that if this constructiveness and self-strength of non-violence is not keep in view then it just becomes a prohibition of violence. Non-indulgence in violence alone is not non-violence. Non-violence is much more than that. Absence of enmity is not love; love is much more than that. Absence of enmity is not love; love is much more than that. If this difference is not borne in mind then attainment of non-violence is just converted into prohibition of violence. and renunciation of violence. The results of this are killing. The attitude of negativeness and prohibition does not provide broadness to life; it gives narrowness, stagnation and bondage. The individual does not grow; he becomes narrower. Thereby the magnificent life does not grow into the Brahma; it gets narrowed down to the small and to self-conceit. It could have become a river and reached the ocean, but it starts drying up as a tank. To awaken non-violence is like becoming a river; getting involved in mere renunciation of violence is like becoming a tank. Achievement of the negative does not take to prosperity, beauty and perfection; it takes to ugliness and deformity. That path is to be abandoned; not to be sought and followed. Just as a person aspiring for health might consider mere prevention of disease as health, similarly is this mistake. Health is not merely the non-existence of sickness; it is also the awakening of the power of life; it is the awakening and realization of the sleeping and basic powers of life. Even a dead person can be saved from sickness; but he cannot be given health. By escaping diseases one can keep himself alive; but it is different to find health and life.

It is very useful to remember this science of keeping good health in relation to religion. A monk was a guest in a monastery. A welcome function was arranged in his honour. The head of the monastery, during the course of his introduction to it and its residents, said: "We do not commit violence. We do not use intoxicants. We do not gather wealth." In the same tone he mentioned several other things which the monks would not do. That guest kept listening to all those for a long time and in the end he asked: "I have understood what you do not do; now kindly tell me what you do?"

Surely, I also want to ask the same thing. I also want to remind you about this very valuable difference between 'not doing' and 'doing.'

Whoever has understood non-violence, or from that point of view the religion, in the language of 'not doing' has fallen into a very basic mistake. What Schweitzer called prohibitions in life, becomes his daily routine. His relations with the objects of life are completely broken. He loses the ladder for attainment and becomes busy in 'losing' and 'not doing'; and the biggest surprise is that, in spite of this constant effort and persistence, he cannot lose what he wants to give up. What he renounces through struggle, continues to be with him in some mysterious way. He can hardly rest when he find that what he had left far behind have all returned to him. The currents that he suppresses appear to be gaining speed and he does not know why. The desires with he is at war, whose heads he cuts off from the body and throws away, stand surrounding him again and again, with thousand heads, to his utter surprise!

Neither violence, anger nor lust can be made to disappear through suppression alone. These currents do not end through negation and opposition. That way they become still more subtle and act on the deeper surfaces of the mind. What Freud has called the 'subconscious mind' becomes their field of activity through suppression. After passing through this state of suppression and opposition, the individual cannot become free; he certainly becomes confused.

In fact, in the world of experiences of life nothing has ever been achieved through negation nor can anything be achieved; neither anything has ever be renounced, nor can it ever be renounced. That is not the way of finding or renouncing anything. In reality before renouncing anything it has to be found. Finding of the good itself becomes a renunciation of the bad. On finding the gems one does not have to open his fist to throw off the pebbles; it opens automatically.

I look at all renunciation in the same way. It is nothing more than making room to receive the good when it comes. It is not the forerunner of knowledge, it is the follower; just as the wheels of a cart leave behind their traces without any effort, similar is the case of arrival of renunciation. That is a natural reflection of knowledge.

I call violence, irreligion and ignorance as negative in the same way as darkness is negative. Darkness has no existence of its own. It has no importance in itself. It is not a power; it is a want. It is not the existence of self; it is the non-existence of light; it is the absence of light. What shall we do if in this room there is darkness and we want to remove it? Can it be thrown out through struggle or by push? Can the darkness be killed as a result of a direct war waged against it? Friend, this will never be! That way the darkness cannot, but those attempting to remove it, might be destroyed. The way to remove darkness is not to destroy it but to switch on light. It is impossible to destroy through negation what does not have its own existence. The non-existent can neither be brought in, nor removed. it is not possible even to take away darkness somewhere. Only the existent can be brought in and removed. With the non-existent, there can be no direct action; with that all behaviour is invisible. All dealings with that can take place through the medium of what it is the negative.

Non-violence, love, bliss and God, are all positive and concrete. They have their existence. They are not negatives or merely absence of others. They exist in themselves. Therefore, the absence of something does not form their existence; although when they come, violence, pain, ignorance, etc. run away like darkness. Perhaps it is wrong even to say that the darkness disappears; because it has never been there. In fact, on arrival of light, the truth, that it was not there and is not there, becomes clear.

Now it can be stated that non-violence is not the renunciation of violence but is awakening of the self. It is not a salvation from pain; it is establishment in bliss. It is not renunciation but attainment; even though after its coming, violence may disappear, pain may stop and the great renunciation may follow.

If non-violence is to be achieved, the soul will have to be discovered. Non-violence is a result of the same discovery. It can be cultivated. Krishnamurthy has asked: "Can love also be cultivated?" Surely, the cultivated love cannot be love. It is either there or is not there. There is no third alternative. If it flows automatically, it is all right; otherwise it is violence; it is mere acting. What is superimposed with thought and effort is untrue. The true non-violence flows from the intellect, just as heat flows from fire. What becomes manifest in action through superimposition is not in the inner-self, it cannot be there. Contradiction of the conduct and the innser self causes a constant struggle within. What is won has to be won over again and again; but the victory is never complete; it cannot be. In fact, the circumference can never win over the centre; the conduct can never win over ht inner-self. The flow of change is the other way about, it is not from the circumference to the centre but from the centre to the circumference. the inner-self passes through a revolution and there is a change in conduct. The conduct, brought about by effort, can never be natural. It cannot be more than habit. Its value is not more than that. It can never become the nature. There is no question of making what is nature. Habit is created; nature is not created. One has to reveal it.

Friend, nature is not born, it is there. It has merely to be revealed. It has only to be uncovered; just as some one sleeps and he has to be wakened up; the same has to be done with nature.

I saw a well being dug up; and then I remembered that nature had also to be dug up just like that. The sources of water were there but they were covered. They were anxious to flow and burst forth, but they were obstructed; and when the layers of the obstructing mud were removed they started flowing so nicely. Something similar is true about the nature. There also is a constant desire for flowing, developing and flowering. A little digging is necessary; then life flows out on an entirely new plane. What was not available even after attempts till yesterday becomes available so naturally. What could not be given up till yesterday even after several attempts cannot now be found even after a search. To know this process of the change of life is religion. Alchemist was in search of this alone. He was in search of a chemical which could convert iron into gold. Life as it is, is iron; life as it can be is gold.

And if we look at it a little more closely, iron is merely the cover, the cloth; gold is always present inside.

Good conduct and non-violence are the revelation of nature; they are the uncovering of the face. Mahavira accepted them in the same meaning. Whatever exists in the self, that alone is available to non-violence. That action which is merely a conduct and not a natural product of character does not take to the Brahma; it takes to the deeper layers of self-conceit. From that ego gains strength. It gets fed from all directions and becomes powerful. The deep pride that we find in the so-called saints and renouncers is not something sudden. At the root of it, there is the conduct resulting from forced efforts and the habit which has developed through efforts. This cultivated character becomes the source of development of pride, just like earned money. Character also assumes the form of collections and wealth.

In fact, whatever is earned and collected puffs up the ego; because collection takes the form of the victory of ego. How surprising it is that the collected renunciation also takes the form of the collections and the collected humility also has ego? Do not you often observe in the heads, bowed in so-called humility, the heads raised in pride?

I met a monk once and he told me: I have spurned property worth lakhs of rupees. I was surely surprised to hear it. Then I asked him: "When did you do this"? He said, with a sense of achievement about thirty years ago." After meeting him, and on my return, I was thinking that what was renounced had not taken him out of pride. One day, he must have been proud of the fact that he possessed lakhs; today he was proud that he had spurned them!

Renunciation is all right if it comes naturally, but if it is attempted and done, it is not all right; and this is true in respect of all aspirations in relation to religion. The paths of pride are very subtle; they are very mysterious; and pride call be found even in those places where its presence cannot be suspected and where outwardly it is not at all visible. Its thicker forms are visible, and therefore they are not so dangerous; but the subtler forms are very dangerous because they are not normally visible, and therefore they lead to lot of self-deception. The pride of being religious, renouncing, learned and non-violent belongs to the latter form.

Good conduct is the inspiration of religious knowledge and those who get puffed up with the so-called transplanted good conduct become devoid of that supernatural inspiration of religion where even the shadow of pride cannot enter. Just as the dew-drops disappear in the sunshine similarly in the light of self-realization, pride evaporates. That is a companion of ignorance and darkness. Its life and breath are made of it. The the absence of ignorance, its life is not possible.

Ignorance is pride; knowledge is freedom from pride. conduct of ignorance goes with self-conceit; conduct of knowledge goes with God. Egoistic conduct is violence; Godly conduct is non-violence.

The feeling of self-conceit drags to violence. That feeling is offensive. All violence turns around that axis. In ignorance, conceit prevails on the self. The soul gets drowned in it. What really does not exist appears to be there. This conceit stands separated and in opposition to the 'Power of the world'. Then it has to engage itself in constant self-defence. Constant extinction surrounds it. A feeling of unsafety keeps him company for twenty-four hours. That is a boat of paper which can drown any moment. It is a house of cards and any stir of the air can shatter it. This fear is the birth of violence. In its original mental form violence is fear itself. This fear can develop from self-defence to offence. In truth, even offence is another form of self-defence. Perhaps, Machiavelli has said: "Offence is the best form of defence". If fear remains confined to self-defence alone then ultimately it leads to cowardice. The same fear looks like bravery when it becomes offensive. But whether it is cowardice or the so-called bravery, fear is present in both; and that is the motive power for both. Those who wield the sword, as also those who keep themselves in hiding, are both moved by fear.

It is necessary to know what fear is, because he who is afraid can never be non-violent; and if a man-in-fear tries to be non-violent, he becomes merely a coward, not non-violent. History and experience offer many and powerful proofs of this. The basis of non-violence is fearlessness. In the absence of fearlessness, non-violence is not possible. Mahavira and Buddha have considered fearlessness as an essential pre-requisite for non-violence.

I find that the entire consciousness of man is surrounded by, and is made of fear. It is always present on some surface of his mind. This fear, whatever be the form of its manifestation, is basically the fear of death. Death surrounds all through life. It is drawing near at all moments. It can come at any moment and from any direction. From this death, which is possible at any time, fear is only natural. For one thing, it is absolutely unfamiliar; and then the man is absolutely helpless before it. Fear is natural from the unknown and the unfamiliar. Life, even if it be intolerable, is at least familiar. Death carries into the unknown. This unknown gives fear; and then we have no control over it. We cannot do anything with it. This helplessness destroys our ego from its very roots. The ego, whose development we had taken for life, appears to be breaking and destroyed. That alone was our being; that alone were we; and therefore death appears to be the end of our life. What are we? Body and mind and the ego resulting from the union of both; but the flames of death appear to turn them into ashes. On the other side, and beyond them, nothing appears to remain. Why then should man not feel afraid? How should he console himself? In such state, fear is natural; and to save himself from this fear, man becomes ready to do anything from this fear alone, several forms of violence take birth. Therefore, I say that fear itself is violence, and fearlessness is non-violence. To be free from violence, one has to be free from fear; to be free from fear, one has to be free from death; to be free from death, one has to know oneself.

I know others; but I do not know myself. How surprising it is? Can there be anything more surprising than that?

How mysterious it is that I am familiar with the outside and unfamiliar with the inner self!

this ignorance of the self alone is the cause of all pain, bad conduct and non-salvation.

The power of knowledge is in me; otherwise how could I know others or the exterior? That is intact in me. If I am awake, it is there; if I sleep, it is there; if I dream, it is there; if I sleep without dreams, it is there I know the states of being awake, being in sleep, being in dream and being in sound sleep. I can see them. I know them. I know them, because what is intact in me is my own form. There is nothing intact in me except knowledge. In fact, I am not separate from knowledge. I am knowledge itself. This knowledge is my existence, my soul.

Because I am knowledge I know others; because I am knowledge I can know myself.

The knowledge that I do not know myself is in itself a big step towards self-knowledge.

Because I see others, I know them. If I do not see others, if that 'something else' is removed from the mind, then what will remain will be only the self.

The self cannot be seen. To see the self is to see someone else. the self is the seer; it is the one who sees. It cannot be converted into the object of sight. Therefore, the self is also not visible; and when nothing is visible then what remains is the 'self'.

The experience of the pure consciousness is the experience of the self.

I am surrounded by others; therefore, I ask how to remove others in order to attain self-realization. They are always surrounding me.

The 'other' disappears as soon as you close your eyes. Therefore it is no problem.

What is to be considered is the real problem. The reflections and the impressions of the 'others' Which are left on the mind and which surround us are the problem. Because we are absorbed in them, we cannot know the self which knows them too. Because of those thoughts our consciousness remains hidden. There is awakening in that which is an eye-witness to the flow of thoughts. There is awakening in the eye-witness and the same has to be awakened. This is the problem.

From the conscious perception of thought; from the proper awakening of it, we experience the gap between the flow of thought and the inner flow. This gap gradually becomes wider. By merely seeing the thought by merely becoming its seer, without any suppression or struggle, it gets realised. The sight of the flow of thought takes to negation of thought and beyond the thought.

Negation of thought is concentration. Experience of God in the negation of thought is meditation. Meditation is the sight of truth. The experience of meditation is the truth. The conduct of meditation is non-violence.

In meditation it appears that what is visible is in1mortal. The illusion of death is gone. With death fear

also disappears and fearlessness is born.
From fearlessness non-violence flows.

One reaches the state of meditation through the self. But on reaching that state, the self and the non-self disappear. That difference was due to thought. Meditation is beyond difference and dualism. It has no difference, no twos. Just as the lamp-thread burns the lamp -- oil and ultimately also burns up itself, similarly the self, after getting free from the non-self, becomes free itself. the salvation of the self is also salvation from the self.

Meditation is god incarnate. From realization of God, godly conduct emanates. The centre of godly conduct truth and its circumference is non-violence. In meditation, there grow the flowers of truth and fragrance of non-violence.

It is necessary to know in complete nakedness, after breaking false conceptions about the self what I am and who I am, because steps can be taken in the real direction of any practice in life only after that. A man cannot enter in the realm of truth... by remaining under the illusion of taking the mock individuality to be real, and by retaining false conceptions about himself. We will have to put to fire the imaginary individuality which we have taken over ourselves.... before we know God or the existence of the self or the truth. The skin of hypocrisy does not allow us to rise to the real life from the unreal dramatic life. It is necessary to awaken from this shadow drama if we desire to walk on the path of truth.

Don't you feel that you are simply acting? Don't you ever feel that you are something else inside and something else outside? Doesn't the awareness of this hypocrisy torment you in an awakened moment? If there is an urgent desire and an impelling force in you to know the truth these alone can take you out of the unreal stage to the background where you do not merely play a dramatic role but where you are your own true self.

Revolution in Education

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I would like to tell you a few things which I see about teachers and the society. Perhaps there will be no agreement between the way you think and the way I think. Perhaps I may be opposing the positions taken in the current code of education. I am neither an educationist nor a social reformer. It is my good fortune that I can talk about some fundamental aspects of education and society.

The possibility of any truth about education dawning on educationists should be taken as almost nil. They have been thinking for the last five thousand years, but the present condition of education, its structure, and the type of man that is produced, is so totally wrong that it is natural that only unhealthy and confused leaders are born out of it all. The thinking that is done by the sociologists is also sick and unhealthy; otherwise human beings, their life and their thinking, would have been quite different. Since I am neither an educationist nor a sociologist, it is possible that I can tell you things which can be seen only by looking at the problems directly.

For those for whom the scriptures are important, the solutions become more important than the problems. Since I do not know the code of education I can talk directly about the problems.

The very first thing I would like to say is that the present relationship between the teacher and the society has proved dangerous. What is that relationship? The relationship is that the teacher is a slave and the society is the master or owner. What work does the society ask from the teacher? Society wants the teacher to inculcate the old jealousies, old enmities and old thoughts coming down from the past thousands of years into the minds of young children. Those old people, who are as good as dead or dying, want to bequeath, pass on, such things through the teacher into the minds of new generations. It is very surprising that the society demands this type of work from the teacher and the teacher continues to do such work.

This is a great disgrace for the teachers. The disgrace is that the diseases from which the past century suffered are passed on to the current century, through the teacher, as needed by the society. This is needed because the old structure, the vested interests connected with that structure, and the blind beliefs established in that structure, do not want to die. They want to continue to live within the society.

Because of the job done by the teacher, he is respected. Without flattering the teacher and without respecting the teacher, it is not possible to ask for this work from him. That is why it is said that the teacher is a guru, respectable, and his advice must be listened to. Why? -- because the society wants to bequeath its whole pattern of beliefs to its children through the teacher.

The Hindu father wants to make his son a Hindu, and a Mohammedan father wants to make his son a Mohammedan before he dies. The Hindu father also wants to bequeath to his children the dispute with the Mohammedans. Who will do this? The teacher will do it. The old generation wants to impose its blind beliefs on the new generation. Its scriptures, its priests and everything else is to be imposed. It gets this work done through the teacher, but what is the result?

The result is that material wealth is increasing in the world, but mental faculties do not develop. As long as there is that great burden of old thoughts on the minds of the children, their mental faculties cannot develop. In a small child there is the burden of a culture five thousand years old. The very life of that child is crushed under that burden. Because of this, the flame of consciousness cannot be lit and the individuality of the child cannot develop.

The material wealth increases because whatever is left by the parents is increased or improved upon by their children. But their mental faculties cannot develop because the children are conditioned in that respect. The child adds, without any hesitation, one more floor onto the building bequeathed to him. He is pleased to do it. And the father is also pleased that his son has added one more floor. But if anyone improves upon the ideas already narrated in the Gita, then those who have inherited Mahavira's, Buddha's, Krishna's and Rama's ideas, will be in great difficulty -- for them it is necessary to live within the precincts of the mental structure bequeathed. No new structure can be built. Efforts have continuously been made for thousands of years so that the son does not surpass his father in regard to mental development. There are many devices and contrivances for that.

So, material wealth increases in this world, but mental poverty also increases along with it. There are many dangers when the mind is small and the material wealth is greater. Just as we progress in material wealth and leave our forefathers behind, similarly we should leave them behind in mental and spiritual

development also. In doing so, it is no insult to our parents, it is respectful. The right type of father is one who lovingly desires that his children leave him behind in every respect. But it is dangerous if the father does not want his child to go ahead of him in any field. So far, the teacher has helped the father in not allowing the child to go ahead.

It is madness to feel that if we begin to think further than Krishna or Mahavira or Mohammed, it will be an insult to the latter. Because of this, the whole education has remained past-oriented, instead of being future-oriented.

Any developmental, creative activity is always future-oriented.

Our whole education is past-oriented. All our doctrines, ideas and ideals are taken from the past. The past is that which is dead and gone. We are trying to impose things which are thousands of years old on the minds of our children. Not only do we impose the ideas, but we call a child ideal who proves himself a good follower of the old beliefs. Who is praising such a child? This is being done by the teacher, and that is how the leaders of society, religions and the state are exploiting the teacher.

The teacher is made to believe that he is the disseminator of knowledge. He is not the disseminator of knowledge; he is the preserver and maintainer of the status quo, of the knowledge that has developed in the past, and he is an obstacle to the knowledge that *can* develop. He does not allow anything to leave the parameter of the past. As a result, we continue to do many types of foolish things. Those old things are not allowed to die. The politician has also understood this, and he is also exploiting the teacher. What is surprising is that the teacher is not aware of this exploitation done in the name of service to the society. How many kinds of exploitation are being done!

Once I went to address a congregation of teachers. It was Teachers' Day. I asked them: If a teacher becomes a president of a country, what is the honor bestowed on the teacher? In a teacher becoming a president, what teacher is honored? According to me, if a president of a country becomes a teacher, then I would definitely understand that the teacher is honored.

If a president of a country feels that his job is useless and he feels that it is a joy to be a teacher, if he wants to be a teacher and becomes one, we will definitely understand that the teacher is being honored. But if a teacher becomes a president of a country, the honor goes to the politician, not to the teacher. If a teacher feels honored when he becomes a president of a country, is there anything wrong in a teacher wanting to be a headmaster or school inspector or an education minister? There is honor where there is position. There is position where there is the state. Our whole structure of thinking is such that the state is above everything; so the politician is above everything and everything else is below.

The politician, knowingly or unknowingly, makes his thoughts and ideas enter into the minds of children through the teacher. The priest is also doing the same thing. In the name of religious education this is going on, and every religion goes on trying to make their beliefs and tenets, right or wrong, enter into the minds of children. This is being done at such an unripe age, when the children cannot think. There is no greater crime perpetrated on humanity.

What crime can be greater than making the child believe that what is in the Koran is the truth, or what is in the Gita is the truth; or if there is God it is Mahavira, Krishna or Mohammed? To put all such things into the mind of a child who is innocent, ignorant and unacquainted with the world, is a worse crime than anything else.

Recently there was the question of the independence of India, so the politicians said that the teachers and the students must both participate in the independence movement. When these politicians came into power, they said the students and teachers must keep away from politics. The communists and socialists say, "No, it is not necessary for the students to keep away from politics. Both the teachers and students must participate in politics." If the communists come into power tomorrow, they will say that now there is no necessity for them to take part in politics. Whatsoever is in the interest of the politicians in power becomes right, and an attempt is made to make the teachers and students believe it to be right.

According to me, one can become a teacher in the right sense only if he has within him a powerful, burning flame of rebellion.

A teacher who has no such flame of rebellion within him will become an agent of some policy, some interest -- be it of society, be it of religion, or be it of politics. Every teacher must have that burning fire of rebellion, of thinking and of reflecting. But have we got that fire of independent thinking? If not, are we anything more than shopkeepers?

To be a teacher is a great thing. What is the meaning of being a teacher? Do we ever think about it?

You may be teaching the children, as is taught all over the world, that they should love others. But have

you ever thought that the whole structure of your education is built not on love but on competition? You claim to teach love, but the whole arrangement is to teach competition. Where there is competition there can be no love. Competition is a form of envy, a sort of burning sensation, jealousy. What are you teaching?

When one child comes first in a class, the other child is told that he is lagging behind and this fellow has come first. You are teaching him to flatter, to compete and get ahead. You are teaching ego, telling them that one who has come first is higher, and one who is behind is lower. In books you tell them to be humble and loving, whereas your whole arrangement teaches them to hate, to envy and come first. One who comes first is being awarded gold medals and merit certificates; he is being garlanded and photographed, and others, who are behind, are insulted by the system.

When you are insulting the one who is behind are you not goading his ego to push him to the forefront? When the one who has come first is being honored, are you not boosting his ego? So when the children are thus trained in ego, jealousy and competition, how can they love? Love is that which allows the loved ones to go ahead. Love always means to remain always last.

I will tell you a small anecdote to make this clearer. There were three Sufi saints who were to be hanged until dead. So-called religious people are always against real saints. While they were waiting to be hanged, they were sitting in a row. The hangman would call out the names, one after the other, and would hang them.

The hangman cried out the name, "Nuri," that he should come forward.

But the person whose name was Nuri did not get up; instead another person got up and said, "You hang me first."

The hangman said, "Your name is not Nuri. Why are you in a hurry to die?"

The one who had come forward replied, "I have loved Nuri and I have understood that when it is a question of dying, to come forward, and when it is a question of living, to remain behind. I would like to die before my friend dies. If it is a question of living, my friend should live longer than me."

Love speaks like this. What does competition say? Competition tells you to stay behind while dying and go on ahead when it is a question of living. Can the world be a better place to live in when the poison of competition and ambition is being poured into the minds of children? When a child is keen to go ahead of others and others are wanting to leave him behind, then, after being educated for twenty years, what will he do in life? He will do what he has been taught.

Every person is pulling the other down. From the peon to the president, everyone is pulling the others down. In this process, if a peon somehow becomes a president, we tell him it is a matter of great pride and dignity for him. Actually there is no greater violence than that of pushing oneself ahead by pulling others back. But we are teaching this violence and calling it education.

In a world based on this violence, if there are continuous wars it is no wonder! If in a world based on this education, when palaces are being built near huts, what is the wonder if people living in a palace are pleased at seeing people living in huts die? So there are poor people and there are others who have so much more and still do not know what to do with it. This is all due to the present education, and the teacher is also responsible for this. For this world which is created by such education the teacher is responsible. He has become an instrument for exploitation. In the name of giving education to the children, the teacher has become an instrument in the hands of the vested interests.

If this is education, then it will be better to stop educating completely. Perhaps that way a man will be better off. An uneducated man living in a forest will be a better man because he has more love and less competition, more heart and less mind.

We call this education! We teach children just the contrary of what we expect them to do; our whole structure teaches contradictory things. What do we teach? We teach sympathy and generosity. But how can a competitive mind be generous and sympathetic? If there is sympathy in the mind of a competitor, how can he compete? The competitive mind will always be hard, violent and non-generous -- he has to be. Our system is such that we don't realize that one who is pushing himself forward by pulling others back is a violent man. He is violent, and we are making him ready for violence. This way the factories of education are increasing. We call them schools and universities -- this is a sheer lie.

These are factories where sick minds are created, and such sick minds are leading the world into a ditch. Violence is increasing and competition is increasing. Everyone's hand is at everyone else's throat.

Those who are sitting before me will ask: On whose throats have we kept our hands? But if you look deeply, you will find that everybody's hand is at the throat of someone else, and that everybody's hand is in the pocket of someone else. How long will this continue? Where will it stop? From where are these

hydrogen bombs and atom bombs coming? From competition and rivalry! It makes no difference whether this rivalry is between two individuals or two nations. It makes no difference who is doing it -- whether it is Russia or America -- there is competition and one has to get ahead.

If you are making an atom bomb, we shall make a hydrogen bomb, a super hydrogen bomb, but we cannot remain behind. We are not taught to remain behind. If you kill ten people, we will kill twenty. If you are destroying one country, we will destroy two countries. It means that we are ready to destroy everything, but we cannot remain behind.

Who is creating this situation? It is all due to our education. But we are blind and we are not able to see the problem. We are teaching children not to be greedy and fearful; but what are we actually doing to them? -- we are teaching them greed and fear all the time.

In the old days there was the fear of hell and the reward of heaven. It has been taught for thousands of years. There is the fear that I may go to hell; there is greed that somehow I should reach the heaven. Wherever there is reward and punishment there will be greed and fear. But what do we teach our children? What is the method of our teaching? The only method is to teach greed and fear. Either we punish them, or tempt them by offering gold medals, a good reputation, a better post, or a high status in society.

In the days when I was a student, there was a saying: If you study well you will be made a baron, a ruler, a president. We create such temptations in the minds of children. Have we ever taught them to live a life of peace and joy? No. We have taught them to live life by rising to higher positions. We have taught them how to earn more money and have better clothes. We have taught them to be more and more greedy, because that is called success. Is there any place for those who are unsuccessful?

In this system of education there is no place for unsuccessful people. We are just creating the fever of success, and so it is only natural that one who wants to succeed in the world does what he can do. Success hides all wrong doings. How a man rises to become a president from the position of a peon is no more in question once he has become a president. No one bothers how he has become a president, by what means, by what treacheries, by what lies and by what tricks. There is no need to ask how he became a president. Neither anybody will ask, nor is there any question of asking. Once a man becomes successful all sins cease to be. Success is the only goal. Then why should I not succeed by telling lies and by becoming dishonest? If I try to tell the truth and I become unsuccessful, then what else shall I do?

Thus we have made success the center of life; and when lying and dishonesty increase, we become very unhappy. As long as success is the only standard of evaluation, there will be lies, dishonesty and thefts. They cannot be removed, because what can be done if one is able to succeed only through dishonesty and stealing? Everything else is subordinated to success when success is the only value. We go on shouting and crying that dishonesty is increasing. It is bound to increase, because that is the fruit of all that we have been teaching for five thousand years.

Success is not of any value. Success is not a matter of great respect or honor. A man must be fulfilled, not successful. It is better if a man becomes unsuccessful in a good cause rather than becoming successful in a bad cause. Respect should be given to good deeds, not to success. But success has become a value and the whole of life is revolving around that center.

An education commission was set up recently. Its chairman said, "We are teaching our children to speak the truth. We are explaining this in many ways, but children continue to tell lies, many times."

I asked the chairman whether he would like his son to be a scavenger of the roads or a peon in a school, "or would you like your son to also become a chairman of a commission or an overseas ambassador, rising slowly step by step to the very top? If he became a scavenger, wouldn't you be disturbed?"
He said, "It would definitely disturb me!"

Then I said, "If that is going to trouble you, do you really want your son to be truthful and honest?"

As long as a peon is not respected, and as long as a president is respected, there can be no honesty in the world, because a peon cannot continue to remain a peon. Life is not so long that he can just sit idly by in an expectation of success, taking shelter in truth alone. If untruth brings success, who is mad enough not to resort to untruth! The whole situation is such that not only you, but even the god made by you and the paradise created by you, respect only the successful people. If a peon dies, he is potentially fit for hell. No president ever goes to hell -- they go directly to heaven!

We will have to destroy the centrality of success. If you really want to do something for your children and if you love your children, remove the centrality of success and create a center around fulfillment. If you have any love for mankind and if you really want to establish a new world, a new culture and a new man, you will have to give up and destroy your old foolishness and think how a rebellion can be created from

within. Now everything is wrong, so the wrong man is created.

A teacher must fundamentally be a great rebel in this world; then only can he lead the new generation on. But the teacher is the greatest traditionalist and goes on repeating the old crap. The teachers do not change. Have you heard of a teacher full of rebellion? He is the most orthodox and traditional person, and therefore more dangerous. The society does not receive its well-being from him.

What sort of rebellion do I expect from the teacher? Should he burn houses, derail the trains, or burn the buses? No. Don't let him take me wrongly. I only say that his approach towards his values -- our values -- should have a spirit of rebellion and that he should think clearly as to what exactly is going wrong.

When we tell a child that he is a donkey or foolish or an idiot because somebody is far ahead of him, think if what you are saying is right. Can there be two persons equal in this world? Is it really possible that the one whom you are calling a donkey can become like the other who is standing ahead of him? Has it ever been possible? Everyone is just as he is; there can be no question of any comparison. There should be no comparison and no evaluation with others.

A small stone is small, and a big one is big. There is a small plant and a big plant. A grass leaf is a grass leaf and a roseflower is a roseflower: as far as nature is concerned, it is not displeased with the grass leaf and pleased with the roseflower. It gives life to the grass leaf with as much happiness as it gives life to the roseflower. If you put aside the human mind, between a grass leaf and a roseflower, which is bigger and which is smaller? Nothing is bigger or smaller! Is the blade of grass lower than a pine tree? If that were so, God would have destroyed the blade of grass and only pine trees would have remained in the world. But the values fixed by man are wrong.

I would like to tell you some deeper things in this connection. First is this; remember that as long as we continue to compare one man with the other we will always remain on the wrong path. That wrong path is that we are creating a desire in man to be like someone else; and the fact is that no one has been or can be like any other man.

Rama died many many years ago, and Christ also died many years ago. Why is there no other Christ born, although thousands of Christians are busy twenty-four hours a day trying to become a Christ? Thousands try to become a Rama; thousands of Jainas and Buddhists try to become a Mahavira or a Buddha, but why has not even one become like them? Does this not open your eyes? I am not talking about the Rama of Ramleela -- please do not think that I am talking about such a Rama, playing the role in a drama. Some people pose as a Mahavira by becoming naked. I am not talking about such a Rama or a Mahavira.

In your whole life have you ever seen one man exactly like any other? In the whole world not even one pebble can be found equal to another. Here everything is unique and unparalleled. As long as we do not respect the uniqueness of every individual, rivalry, competition, murders and violence will remain. Until then, everyone will try to get ahead through dishonesty, and will try to be like someone else. If this happens, what sort of results do we expect?

Will the flowers in a garden become mad? If great teachers go and explain to them that the jasmine flower should be like the champa, or the champa should become a jasmine, which is very beautiful, will that happen? No, because the flowers are not mad like men. A flower is not so foolish as man to get involved in such thoughts. The flower will not listen to such talks of teachers, philosophers, idealists or so-called religious people.

If the flowers listen to such talks, what will happen to the garden where the jasmine tries to become a champa? In that garden flowers will not grow, all the plants will become withered. Why? -- because however much the jasmine tries to become a champa, it cannot. It is not its nature. In its effort to become a champa, the jasmine will not even become a jasmine, which it was destined to be.

This has been the great misfortune of man. The greatest misfortune or curse for man has been that he is desiring to become like someone else. Who is teaching this? Who has set up this conspiracy? It is only our education for thousands of years that is responsible. Now, if these old pictures of Rama and Buddha become glamorless, then the teacher will want you to become like a Gandhi or a Vinoba Bhave -- to become like anyone else, but never to make the mistake of becoming your own self, because you are useless. It was Gandhi who was born for a purpose: is it then that God has made a mistake in creating you? If God was wise enough he would have created just ten or fifteen fixed types of people like Rama or Buddha; or if he was even wiser -- like most religious people are -- then he would have created just a single type for all the people. What would happen then?

Just think of this world, where five billion people are like Rama. What will happen to this world? The

whole world will commit suicide within fifteen minutes. Life will be so full of boredom, seeing Rama everywhere, that it will die. If all bushes produce only roseflowers, what will happen? Roseflowers will not be worth looking at -- no need to see them at all.

It is not without significance that every person has his own individuality. It is a matter of great pride that you are different from others. There is nothing higher or lower; everyone simply is. Everyone is in his own space; therefore all types of valuations are wrong. But we have been teaching these wrong things.

What I mean by rebellion is that we should think and reflect deeply on what we are teaching our children. Are we actually poisoning their minds? Poison can also be administered with love -- and teachers and parents are doing just that. This must now be stopped.

There have been religious revolutions in this world. People of one religion have accepted another religion. Sometimes they have changed the religion under somebody's advice, and sometimes by seeing a sword pointed at their chest, but that makes no difference. If a Hindu becomes a Mohammedan, or a Mohammedan becomes a Christian, the man remains the same. Religious revolutions have not made any difference.

There have been political revolutions. One ruler is thrown out and another has occupied his throne. One who was occupying one piece of land has gone, and one who was staying on the neighboring land has occupied it. One whose skin was white was removed, and one with black skin has taken his place. The inner ruler remains the same.

There have been economic revolutions in this world. The capitalists have been removed and the laborers have occupied their place. But just by occupying that place has the laborer become a capitalist? No, capitalism has gone and professional managers have come in. They also have become as dangerous as the capitalist exploiters. Nothing has changed -- classes have continued. In the beginning there were two classes: rich and poor. Now there is a class to which money is distributed and there is a class which distributes the money. Whosoever has enough power remains in power, and those who are powerless are those who are not in power. New classes are formed but classes have remained.

Whatever experiments have been made so far in four or five thousand years for the welfare of humanity have all been failures. Up to now this one experiment has not been made, and that is the revolution in education.

It is for the teacher to make such an experiment. I feel that he can bring about a great revolution. The political, economic or religious revolutions have not as much value as the educational revolution can have. But who can bring about such a revolution? It can be done by those rebellious people who can think and question what they have been doing so far.

One thing should be clear in their minds, that whatsoever they have been doing so far is wrong because the results are wrong. We have to think: From where has the present man come? From where has the present society been born? All these wars, all this violence that goes on, this suffering, anguish, helplessness and poverty in the world -- where are all these coming from? Certainly there is some fundamental mistake in the education that we are imparting. So think and wake up. But you must be busy with some other calculations.... There are conferences of teachers held, and it is complained that students have no discipline, and they deliberate as to how the students can be disciplined. Be compassionate; let the students be completely undisciplined -- because we know the results of the discipline imposed for five thousand years. Students have been under discipline for thousands of years, and what has happened?

What is the meaning of teaching discipline? It means that whatever the teacher says should be taken as right. It means if the teacher sits on a platform, the student should sit on the ground; and when you meet the teacher, greet him with folded hands in salutation, or it is even better if you touch his feet. Do not even doubt what the teacher says. Go in the direction he asks. If he asks you to sit, sit; if he asks you to stand up, stand up. This is the type of discipline so far. But it is a conspiracy to kill man so that no consciousness, no awareness and no wisdom remains in that man.

What do they do in military training? They make the recruit take exercises for three or four years. All sorts of foolish things are taught: turning right and turning left. Let them go on doing as ordered so that their intelligence is destroyed. What will happen by telling a man to turn right or left? How long can his mind remain unaffected? If he refuses to turn right or left, you punish him. Within a few days his intelligence will be destroyed and his human qualities will also die. If you tell him to turn right, he turns like a machine. If you tell him to kill someone, he kills. He has ceased to be a man, he has become a machine. Is this called discipline? And we wish that there should be this discipline in children also. So we give the children cadet training, teach them to be soldiers, teach them how to hold guns and kill.

I do not think man has even understood during these five thousand years what these things imply. Discipline means that a man becomes dead through it. The more disciplined a man is, the more dead he is.

Then do I tell you to ask your students to rebel and jump up and fight in schools, or that they should not allow others to learn? No, I am not saying this. I am telling you to love the children. Think about and wish for their welfare and well-being. Because of this love and desire for their good, the discipline which is not imposed will begin to emerge, the discipline which is born of the very intelligence of the children. Love a child and see if it brings discipline in him. This discipline is not the one that comes by turning left and right, but from the very mind, heart and soul of the child. Try to awaken his intelligence and thinking.

Do not say that your's is the only truth. Do you know what truth is? But every man says that what he says is the truth. It makes no difference if you are born thirty years earlier. Just because someone is born thirty years after you, do you know the truth more than him? It is possible that he may have less false knowledge than you because he does not know as much, and that you have accumulated all sorts of nonsense and false things in your head. But you feel that you are wiser because you are older by thirty years. You have the power to punish so you want to discipline him.

This world will be far better if nobody tries to discipline the other. Love -- love is your guide. Live a love-full life. Always think good of the child and think what you can do, and how you can do it, for the good of the child. It is impossible that that love and that desire for his well-being will not bring discipline in him and will not bring respect for you.

There will be a difference though. Now the situation is that the more conscious a child, the more undisciplined he is; and the more of an idiot a child is, the more disciplined he will be. What I am trying to tell you is that if discipline comes through the medium of love, then there will be no discipline in idiots, but the more alert and conscious a child is, the greater will be the discipline that will arise in him. Now only dull children who have neither any life nor any inspiration have discipline. Those who have consciousness and the ability to think are undisciplined. If there is love, things will be reversed. The discipline of idiots has no value. The discipline that comes of consciousness has value because a conscious discipline means it is born out of thinking and it can refuse the wrong demands of discipline.

If the youth of India and Pakistan were disciplined through their own consciousness, is it possible that the authorities of Pakistan could ask the Pakistani youth to go and kill the Indian people? Or could any Indian politician ask the Indian youth to go and kill Pakistani people? They will immediately ask the politicians to stop such foolish talk. They will say, "This is an unintelligent idea and we cannot do it." But at present, the idiots have been taught discipline and if they are asked to kill they do, because for them discipline is the truth.

The politicians and priests have preached discipline in this world. Because these authorities have no intelligence, no rebellion and no thinking power, they try to turn the whole world into a military camp. Through many many ways they try to make sure that nobody creates any trouble.

You may or may not know, but many methods have been devised. In Russia, they have made machines which, if there is any rebellion in the mind, any ability to think, they brainwash it away -- because a rebellious person is dangerous. He can speak against the government and he can provoke the people against wrong things. Earlier, different tools of discipline had been in use, but they were not totally effective. Now they have found these new methods of putting right the minds of those about whom they have suspicions. These are dangerous trends, all over the world -- more dangerous than the atom and hydrogen bombs.

But will the teachers cooperate in such things? I would like to leave this question for your discussion: Are you in agreement with this world? Are you in agreement with man as he is today? In agreement with the wars, violence and dishonesty? If not, think and find out what has gone wrong in the education that is given. It is obvious that whatsoever is being given is wrong.

If a teacher is rebellious, and if his view of life is thoughtful and wise, he is beneficial to the society. He can be helpful in creating better and better societies in the future. If he is not, he will only fill the minds of new children with old rubbish. He has been doing this for a long time. There has to be a revolution, a big revolution, whereby the old educational structures are destroyed and new structures with new values are created. In that new structure there is no value in success and in ambition, and being first or last is not a matter of respect or insult. There has to be no comparison of one person with the other. There should be love and an effort to develop children through love. It is possible to develop a new and marvellous world full of absolute fragrance.

I have told you these few things with a view to awakening a few people from their sleep. But there are many whose sleep is so deep that they feel I am disturbing them in their sleep. However, if only a few

awaken and open their eyes, perhaps from whatsoever I have told you, they may find a few useful things.

I do not say that whatsoever I have said is right and the truth, because that is what the old teacher claims. I have only conveyed to you my viewpoint. It may be wrong, there may not be an iota of truth in it, and so I do not insist upon your agreeing with me or believing in me. I only ask you to think on these matters. Think, and if you find anything right in what I have said, it will no longer be mine, it will be the result of your thinking. You will not become my followers; you will have found it out of your own wisdom and it will be yours.

Please think about these few things. Presently the world needs so many shocks for it to be awakened, so that some thinking is born. We are almost asleep, as good as dead. And everything just goes on passing by. I hope you get some shocks from several directions, so that you open your eyes and begin to think.

The greatest responsibility of the teachers is to save themselves from politicians, to save themselves from presidents and prime ministers. All the problems in the world are because of them. Do not let a politician take birth in children. But politicians create the ambition to come first. Once you are number one, where else will you go? Number one is to be found in politics. In the newspapers you will find only their photographs and names printed daily.

Let there be no competition among children. Develop love and joy towards life, not competition and rivalry -- because one who fights with others, slowly, slowly is finished; and one who seeks his own bliss, not rivalry in life, becomes a beautiful flower full of fragrance and beauty. May God help you in having this wisdom, in having this rebellious spirit.

I am full of gratitude for your listening to me in silence. I greet the divine residing within you. Please accept my greeting.

Revolution in Education

Chapter #2
Chapter title: Towards the Birth of a New Man

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This discourse was given to a congregation of teachers and students published in booklet of same name.

I am very pleased to be present among you. Certainly, on this occasion, I would like to share some of my heartfelt views with you.

It is painful to see the present condition of education. Birth of a free and healthy man is not possible in a condition where, in the name of education, all sorts of slaveries are nourished.

The root causes for the ugliness and crippledness humanity is caught in are hidden in our education. The present education has cut man off from nature certainly, but has not been able to give birth to any refinement, to any culture. Instead it has given birth to unnatural life. Every generation goes on imposing this unnaturalness on the next generation. And when this unnaturalness is considered refinement and culture, no wonder if even this act of imposition takes the color of a virtuous deed. When a sin masks itself

as virtue, it becomes very dangerous.

That is why exploitation hides itself behind service, violence puts on the garb of nonviolence and unnaturalness wears the mask of refinement. It is not without reason that irreligion resides in the temples of religion. Irreligion never presents itself direct and naked. So it is always appropriate that mere clothing should not be relied upon. It is necessary to uncover things and see them as they are.

I would like to look at education, exposing it. I hope you will not feel bad about it. I am helpless, it is necessary to do so. To see the real soul of education it is necessary to remove its so-called clothing, because in extremely beautiful clothes, certainly some ugly, unhealthy soul is residing; otherwise the life of human beings would not have been so full of hate, violence, and irreligiousness.

When we find bitter, poisonous fruits on the tree of life, does it not remind us of our having sown the wrong seeds? If the seeds are right, how can wrong fruits be grown? What else does the fact of the tree being full of poisonous fruits indicate? If the man is found wrong, certainly the education is not right.

It is possible that you may not have been thinking on similar lines to me, and my thoughts may not match with yours, but I do not want you to agree with me; all I request is that you listen to me. Only that much is enough. It is enough to listen to the truth, silently. It is only untruth that insists on being believed. Truth brings results just by its being listened to.

Listening rightly to the truth becomes its acceptance.

My views may be different or in opposition to the educational scriptures. I am neither an educationist nor a sociologist. That is, however, fortunate for me, because the more one knows the scriptures, the more difficult it becomes to know life. Scriptures are always an obstacle in knowing the truth. In a mind full of scriptures, contemplation ceases to be. Is not an unburdened, fair, unbiased mind necessary for contemplation? Scriptures and principles create sides. Then it is not possible to have an unbiased and innocent view about life and its problems of life.

For those to whom scriptures are more important, solutions become more important than the problems. Such a man starts viewing the problems in the context of his solutions, instead of looking for solutions in the context of the problems. It creates such an idiotic situation, where problems do not get solved but increase. The whole history of man is its evidence.

Why is man's thinking and doing so different and contradictory? It is the result of solutions based on the scriptures, and principles being imposed on life. Solutions have not come out of problems, they have been imposed on problems. Solutions are on the outside and problems are inside. Solutions are in the intellect, problems pertain to life. This inner conflict has become suicidal.

This insanity that has been going on within the civilization has now reached an explosive state. The whole human race is fear-stricken by this potential explosion. But what can you achieve by being fearful? What is needed is not to be fearful, but to understand and recognize the whole situation with courage.

I will not bring scriptures in between, because I do not want to be blinded by solutions. I would like to draw your attention to the facts which can be seen only by looking directly at the problems. Is it not possible to see life directly? Is it not possible that we see life directly as the first man would have seen it? Can our mind not see life simply, naturally, and freely?

I consider this to be the most basic problem confronting education. It is not good if education makes the mind of a person burdened, complicated and old. A burdened and old mind deprives a person of the knowledge, joy and beauty of life. For experiencing the knowledge, joy and beauty of life, a young mind is required. The body is bound to become old, but not the mind; mind can always remain young. The mind can remain young till the very last moment of death, and only such a mind can know the mysteries of life and death. Only such a mind is a religious mind.

But the present education makes the mind old. It does not awaken the mind but fills it, and so it becomes old. By being filled with all sorts of thoughts, the mind becomes old, burdened and tired. Feeding thoughts means feeding the memory. It does not spark thinking or intelligence. Memory is not intelligence. Memory is mechanical. Intelligence is consciousness.

Thoughts are not to be given to you but to be awakened in you. Where thinking is awakened, the mind is always young. Where the mind is young, life is a constant challenge. There the doors of consciousness are and the fresh morning breeze comes in, the light of the rising sun comes in. When a person becomes imprisoned by the thoughts and words of others, his own ability to fly in the sky of truth is destroyed.

But what does education do? Does it teach how to think or is it satisfied only with feeding dead, borrowed thoughts? What other power makes one more alive than the power of thinking? But also nothing makes one more lifeless and rigid than learning others' thoughts. Accumulation of others' thoughts brings

idiocy. By accumulation of thoughts, thinking and intelligence are not born. Too much emphasis on mechanical memory in the birth of thinking and intelligence, is fatal. Enough opportunities for thinking and use of intelligence should be made available if they are to grow. Doubt instead of belief is to be taught if thinking and intelligence are to grow.

Belief and trust bind you, whereas doubt liberates. But by doubt I do not mean distrust. Distrust is only the negative form of trust or belief. Neither trust nor distrust but doubt is required. Trust and distrust are both the death of doubt. And where there is no liberating intensity of doubt, there is neither any search for the truth nor its attainment.

The intensity of doubt becomes the search. Doubt is thirst, doubt is longing. It is in the fire of doubt that the life force is stirred and thinking is born. The pain of doubt is the birth pain of thinking. One who escapes that pain is deprived of the birth of thinking.

Do we doubt? Do we doubt the fundamental meanings and values of life? If not, then certainly our education has been wrong somewhere. There can be no other base for right education except right doubt. If there is no doubt, how can there be any search? If there is no doubt, how will there be any discontentment? If there is no doubt, how will your being long for knowing and attaining the truth? That is why we have all become shallow puddles of contentment, and our souls have not remained rivers constantly running in search of the ocean.

Who has created this rigidity? It is certainly created by our education and teachers. Through the medium of teachers the mind of man has been chained, subtly, in slaveries. This subtle exploitation is very old. Reasons for the exploitation are many -- religions, priests, the governments, the vested interests of the society, the rich and the politicians.

The politician has never liked that people should have any ability to think, because where there is thinking there are seeds of rebellion. Thinking is basically rebellious, because thinking is never blind, it has its own eyes. Thinking cannot be swayed this way and that; it cannot be made to accept or do everything you wish. It cannot be made a blind follower.

That is why politicians are never in favor of thinking; they are in favor of faith. Faith is blind. If a man is blind he can be exploited. If a man is blind he can be made to harm his own interests. A man's blindness makes him a victim of all sorts of exploitation, so faith is taught and trust is taught. This is what religions have done. This is what politicians have done. Politicians are afraid of people's ability to think. If thinking arises, there will be no castes and no classes. Monetary exploitation is also not possible. It is also not possible to explain away the exploitation as the result of past lives.

Along with thinking will come a revolution at all levels and in all relationships, and then neither the politicians nor the boundaries of nations can survive. No wall keeping apart man from man can survive. So capitalist politicians as well as communist politicians, both are afraid of thinking. It is for protection against this fear that the present education system is devised the way it is. This so-called education is a part of a big conspiracy which has been continuing for hundreds of years. Earlier the priests were dominating it, now the politicians are dominating.

In the absence of thinking a powerful individual cannot be created because the very foundation for creating the individuality is missing. What is the foundation stone of individuality? Is it not the capacity for independent thinking? But this capacity gets destroyed before its birth. The Gita is taught, the Koran is taught, The Bible is taught, Das Kapital and the Communist Manifesto are taught, and thinking in accordance to their structure is taught. What can be more false than this type of thinking? Blind repetitiveness is taught and this they call thinking.

Where there is a given base, a structure, belief or faith, thinking is impossible. For thinking, mind must be free of all structures. If education gives preconceived structures to the mind, it is not proper. Education should provide such alertness and cautiousness that the mind does not get set in preconceived structures. Education should provide such an understanding that the mind does not become a slave to conditionings and also so that independent thinking ability can arise. If proper attention is given, this can definitely be done. Seeds for independent thinking are already there in every person. In the proper climate these seeds can sprout.

Who does not love freedom? Who does not desire his own independent thinking and intelligence? But where the whole educational system is devised for enslaving man rather than securing his freedom the situation is different. In that case it is a real wonder that a few individuals are able to save themselves from being machines in spite of having passed through that educational structure meant for slavery. There is no greater achievement than that of saving one's individuality even after passing through such educational

structures.

Universities have attained to peaks in their efficiency in destroying the original geniuses. More emphasis is laid on discipline, only to take away the freedom of man. The lack of intelligence is being made up by discipline. If there is intelligence, discipline is born by itself in the life of a person. It is not necessary to *learn* discipline, it comes of its own accord.

But where intelligence is not encouraged, one has to depend on the imposed discipline. Such discipline is bound to be false because it is not arising from within one's own self and because its roots are not there in one's own intelligence. The conscience of the individual is always smoldering from within in opposition to imposed discipline. As a reaction to such a discipline, licentiousness is born. Licentiousness is always a reaction to slavery. It is the unavoidable echo of slavery.

Consciousness full of freedom can never be licentious. If a man is to be saved from the disease of licentiousness, his soul must receive the atmosphere of total freedom. However, we know only two alternatives -- either slavery or licentiousness. We have not yet become ready for freedom.

Discipline imposed by others is also a slavery. This kind of discipline is falling apart everywhere, and this has created anxiety. This sort of discipline is bound to fall apart -- it *should* fall apart; reasons supporting its existence are wrong. Its death is hidden within it. This discipline is hiding suppressed chaos within it. And whatsoever is suppressed forcefully is bound to explode one day.

Such a discipline, while it exists, takes away the bliss and naturalness of man's consciousness, and when it falls apart it leaves the person as a ruin. Discipline imposed from outside is never in the interest of any man.

Education should be free of the outside imposition of discipline; it should awaken the dormant intelligence of individuals. Such intelligence becomes self-discipline. In such a life there is neither suppression nor heaviness. Such a life is simple and natural like flowers. When life is progressing through the light of one's own intelligence, there is no possibility of chaos and licentiousness. Where there is no suppression, there is no possibility of an explosion of chaos and licentiousness.

I am asking, can't we make man free? There appears to be the fear of licentiousness in giving freedom. This is so because we have always suppressed man in slaveries, and his soul has been always struggling to be free from slaveries. Whenever it has been possible it has broken the shackles. But in the attempt to break them, the soul becomes so full of bitterness, stiffness and opposition that it becomes licentiousness, rather than becoming free. Freedom is creative, licentiousness is destructive. But if we want to avoid licentiousness, there is no other way but to allow freedom.

Education can definitely lay foundations which can make man free. We do not want a disciplined man any more, we want a man who is rooted in freedom and intelligence. In him there is hope and there is a future.

What have the methods of discipline achieved? Discipline has given stupidity and lifelessness to man. A disciplined person is bound to be rigid. The more rigid he is, the more disciplined he will be. You see how disciplined machines are! Intelligence cannot always say yes; it should also know how to say no. In your yes there will be meaning and value only if you know when to say no. But discipline never teaches saying no; it always expects to be told yes. If a disciplined man is asked to shoot, he has to shoot. It is only because of such education that war, violence and all sorts of stupidities have been going on in the world, and they still continue.

Do we not want to break this vicious circle? Will this teaching of discipline stop only after the nuclear war? But after the nuclear war there will be no such necessity because there will neither exist the discipline-giver nor the disciplined. For the future of humanity there is more danger from the disciplined people than anybody else, because they know only how to obey commands. Those obedient people are ready even to use nuclear weapons. This world would have been totally different had intelligence been taught instead of discipline, had thinking been taught instead of obedience.

Education is not meant for teaching discipline, but for developing one's own intelligence. Whatever discipline results from intelligence, that alone can bring goodness and benediction, because such discipline cannot be exploited. It cannot be made an instrument for violence and war in the hands of priests and politicians. On the strength of such a discipline Hindus cannot be made to fight with Mohammedans, nor can the havoc of death be launched in the name of imaginary and false boundaries of nations. In the name of discipline and obedience, what wrongdoings have not been ordered?

As things are now the society is making the teachers do the work of disciplining the new generation. The teacher has been an instrument for many types of exploitations. He is instrumental in spreading many

diseases. Perhaps he is not aware of this, because the teacher himself is the victim of similar education.

Every generation passes on, by way of inheritance, its jealousies, enmities, stupidities to the new generation through the teacher. It gives its diseases and insensibilities along with its experiences and knowledge. It is more insistent and cautious about giving its diseases than its experiences and knowledge, because its enmities and its blind beliefs are its ego gratifications. A Hindu father teaches his children to be a Hindu, a Jaina teaches his children to be a Jaina and a Mohammedan father teaches his children to be a Mohammedan. He wants to hand over to his children the poisons of the life-negative sects he was brought up in.

Through many educational mediums this poison is being spread. Because of such poisonous teaching humanity is not able to become one, and our eyes are not drawn towards that religion which is one and can only be one. Similarly, nationalism is taught, and national egos are strengthened. Every nation is prepared, and made to stand in opposition to the other nations. As a result violence grows and the fire of war continuously burns.

Where there is ego, there is war and violence. There are many such other diseases, viruses which are spread by the teachers among innocent children. This is one of the most ugly crimes committed against man. If the teacher is very alert, only then can he prevent himself from participating in this crime.

Those who are powerful in society do not want any change in the social structure, because their power, interest and exploiting capacity depend on it. The teacher inculcates the structure into the young minds of the children. He goes on binding every new generation to the old traditions. He does not teach any rebelliousness to children. And where there is no rebelliousness, there is no growth.

What is the duty of a teacher?

His duty is to teach rebelliousness.

The day education will be rebellious a new, absolutely new humanity will be born.

What is the meaning of rebellion? It means a revolution of values. Certainly the values of life are wrong; otherwise why should there be so much disturbance, meaninglessness and confusion in the life of man? This ugliness, this violence, this jealousy and irreligiousness, are they all without any reason? No, the values of life are wrong and these are its natural outcome. The values of life will have to be changed. Man needs new values. And for that, preparation for a great rebellion is necessary.

The teacher will have to wake up from his sleep. Excepting the teacher there is no other Bhagiratha -- Indian mythological figure -- who can bring down on earth the Ganges of rebellion from heaven. But the teacher is in great illusions. The society may well starve him by not paying him enough, but the society shows great respect for him. The teacher has always been respected and honored. His ego is nourished by being told that a teacher deserves respect and honor. That is how he is kept in delusion. Thus he is being used to cast new generations into old molds. The teacher is exploited by being treated with great respect. The society does not give respect to the teacher for nothing. In exchange for the respect given, society cheaply takes very costly work from the teacher. I ask you, are the teachers aware of this?

The history of man is full of stupidities. Blind beliefs and false knowledge have erected their camps everywhere. But the teacher does not allow new generations to be free of these chains. He has been the servant of the past and thus has proved to be an enemy of the future. Is it fair that the burden of the past should be on our heads? Let the past be the ground under our feet, but it should not become a burden on our heads. For building the future a mind free of the past is a necessity.

Let experiences of the past add to man's knowledge, but not bind him, because he has to go far beyond them. The past is the beginning of his journey, not the end. He has to proceed forward, from where the past generation has left him. Every generation has to defeat the past generation in every aspect -- not only in the material aspect, but in the mental and religious aspects also. Certainly the ego of the past generation is hurt because of this. And because of this ego the past generation does not like to see any development and progress that surpasses it.

Perhaps the ego and jealousy of the individuals infects the whole generation. All the founders of religions have claimed that there will be no other exponents of their religion. Every paigambara or messiah has said that he is the ultimate. Each has proclaimed himself to be omniscient. In this way they have closed all the doors for the development of knowledge in the future. The golden era is always in the past; in the future there is a fall and degeneration.

It is very harmful to tie man to the pegs of the past. But the old generation always wants to impose its scriptures and principles on the new generation. This has been happening for hundreds of years. As a result, the soul of man could not develop as much as it might have. It did not acquire the maturity which it could

have acquired. It is buried under the rocks of the past, and the burden is so heavy that it cannot climb higher.

The purpose of education is to unburden the soul of man, because only weightless souls can rise to the peaks of godliness. The burden of dead conditionings does not allow the seed of consciousness to sprout, and the seed gets destroyed slowly, buried as it is in the ground. It is not possible for the seed of one's individuality to sprout without being unburdened from the past. If the grip of the past is loose, only then man can make progress. The past is a ladder which has to be climbed and left behind. Carrying it on your head is not wise.

In this world material wealth is increasing, because every new generation takes it to more distant horizons than the past generation, but spiritual wealth is not increasing because our minds are very shackled to the past. The son does not hesitate to build a new house where his father had made one. But some deep fear prevents us from developing the inheritance that is left behind by Rama, Krishna, Buddha, Mahavira or Christ. This fear is a taught one, this fear is an imposed one.

A commentary on the Gita can be written, but thinking beyond the Gita is not allowed. And it is considered that there can be nothing beyond the Koran. This attitude has made man very crippled and spiritually poor. If the son becomes more prosperous or goes ahead of his father, it is welcome; it is not disrespectful or insulting to the father. In fact this *is* the respect, and it is a matter of pride for the father.

Every generation should prepare the new generation in such a way that the old generation is left far behind in every way. The desire to keep the new generation tied to the old generation, and to restrict its movement within the boundaries of the old, is a sick desire and is not indicative of a healthy mind. It is necessary to reflect upon the fact that the current educational system has been cooperating in drawing these boundary lines.

I am unable to understand this madness. My love tells me only this, that all those who are born in the world after me should surpass me in every way; that they should build such a new world that we could not have even imagined; that their souls should be brighter and their thinking purer; that their eyes may encounter those truths which we could not, and their feet travel on unknown paths which were not known to us even in our dreams. Love can wish and pray for only this. I would not like to bind my children by my knowledge or by my experiences; I would like to make them free.

Love always frees. Love that binds is not love, but violence.

Education should be future-oriented, not past-oriented. Then only is development possible. Any creative process can only be future-oriented.

Is it not right then that we teach love and respect for the future? There has been too much meaningless worship of the past. Is it not right that now there should be prayers in our heart for the future sunrises? But we are tied to the past. The past means that which is gone and is nowhere except in the memory. But all our principles, our concepts and our ideals are taken from the past. This way the dead are ruling over the living. Respect for the dead is one thing, but to be ruled by the dead is another thing. However, because of the past ruling over us, even healthy respect for it does not become possible. A constant resistance against the domination of the past keeps accumulating within.

Heartful respect for the past is possible only when the past is not governing us. That respect will be very soulful. In that respect there will be a gratitude and grace. That gratitude will not bind us, but will make us feel more unburdened and weightless. Without any effort our heart is full of gratitude towards those who allow us freedom. Gratitude towards those who bind is not natural and is not possible.

Education is termed as the propagation of knowledge. It certainly should be the propagator of knowledge -- but if education is propagating bondages, it cannot be a propagator of knowledge. Knowledge is where the mind is free. Where the mind is in bondage, how can there be knowledge? Knowledge itself is liberation.

Education teaches fear. Education teaches greed. Education teaches jealousy and competition. Education initiates the fever of ambition. How can such education be the propagator of knowledge? How can such education be liberating? It is a propagator of deadly diseases. Friends, this is not the propagation of knowledge, but the propagation of ignorance.

When I look, I find that there is no more dreadful a disease than fear. What else is there in life to be feared more than fear itself? Fear paralyses the very being of a person. Fear destroys the whole capacity for rebellion. Fear makes any change impossible. Fear binds one to the known, and the journey to the unknown is completely stopped, although whatever is worth knowing and achieving in life is all unknown.

God is unknown. Truth is unknown. Beauty is unknown. Love is unknown. But the fearful mind always clings to the known. It does not go beyond the drawn line. It treads upon the beaten track. It never leaves the

laid-out tracks. The fearful person becomes mechanical and he is no better than a drudge. Religions teach fear -- fear of hell, fear of sins and fear of punishment. Society teaches fear -- fear of dishonor. Education teaches fear -- fear of failure.

Simultaneously there is greed attached -- greed for heaven, greed for fruits of virtue; greed for respect, position, reputation, success and rewards. All greed is the other side of the coin of fear. In the present system the consciousness of a person becomes full of fear and greed. The fire of jealousy and competition is aroused. The fever of ambition is created. It is no wonder if, in all these circular motions, life is wasted.

Such education is dangerous. Such religions are dangerous. Education is that which teaches fearlessness, stabilizes one in non-greed, gives energy to rebel, gives courage to accept the challenge of the unknown. Education should not teach jealousy and competition, but love; it should not encourage the insane drive of ambition, but natural and self-inspired growth. But this can happen only if we accept the uniqueness of everyone's individuality.

Comparison of one with the other is a fundamental mistake. Comparison creates competition. Neither anyone is ahead nor anyone is behind; nobody is below and nobody is above. Everyone is that which he is, and everyone has to be that. The teaching of ideals does not allow this. Children are told to be like Rama, to be like Buddha, to be like Gandhi. What can be more erroneous than this? Can anybody become like somebody else, or has anybody ever been able to become like somebody else? It is not possible to become Rama. Yes, one can become the Rama of the drama of Ramaleela....

That is why there is so much hypocrisy in the world. Hypocrisy is the shadow of ideals. As long as ideals are imposed, there will be hypocrisy. If hypocrisy is to be uprooted, ideals will have to be dropped. In fact, no man is born to be like anyone else. Everybody has to be just himself. Everyone has to let that seed which is hidden within him grow into a tree.

When education accepts the truth of everybody's unique and unparalleled individuality, that will be the beginning of a great revolution. Then we will not impose any structure on anybody else, but we will help what is dormant in their seed to manifest. Because of ideals a lot of violence has been taking place and we did not allow an opportunity to a person to be what he can be. In an attempt to be someone else, not only does a person not become that other person, he is not able to be what he could have been.

I very humbly would like to request you to let everyone be what he is born to be. A rose is a rose and a jasmine is a jasmine. Neither anyone is higher nor anyone is lower. The rose cannot be a jasmine and the jasmine cannot be a rose. This valuation of big and small, higher and lower, is false and absurd. Destroy these valuations. A poet is not greater than a cobbler, and the politician is also not higher than anyone. A teacher does not become higher by becoming a president.

Life is a cooperation and in it everyone has a place and everyone is necessary and unavoidable. Don't you see the insanity of ambitiousness the whole world has fallen into because of attaching reputation to position and to functions? It is sheer foolishness that a rose be taught to become a jasmine, and a grass leaf be provoked to become a lotus. What is meaningful is that the roseflower blooms to its fullness and the grass leaf blooms to its fullness, that their petals may not remain undeveloped and their fragrance may not remain unreleased.

There is no other bliss in life except that one blooms to one's full potential. That is the right direction for the work of education.

Neither is there any need to teach ideals, nor is there any need to teach people to follow anyone. All efforts should be centered towards one aim: that people can realize the fulfillment of their individuality. Then only will it be possible to be free of ambition and the fever of jealousy. Then only will a society be created which can achieve equality and peace. Only a society which is free from ambition can be classless and without exploitation.

Can there be no such education, which is not based on ambition? Is mathematics and music learned for the purpose of leaving other classmates behind? Is it not possible to learn mathematics for the love of mathematics, and music for the love of music? As I see it, music can be learned and its depth experienced only if there is love for music, not by being a competitor to anyone else.

Would a competitive mind know music? Competition itself is a disharmony. Music is known by those who have sunk deep into music, not by those who have run in competition. There is an opposition between running and diving deep. Running is full of tension, sinking deep is relaxation. Running is feverish; it takes you out of yourself. To dive deep is healthy, because by diving deep within, one settles in the ultimate depths of his own self. Learning is the art of diving deep. What teaches you only how to run, I call that wrong learning.

Once I went to a meeting of teachers. It was a Teachers' Day celebration. There I asked them, "What is there to respect in a teacher's becoming a president? Is the teacher lower and the president higher? If it is so, then there is no dignity of education or the teacher; the dignity is given to the politician and politics. Yes, if a president gives up his position and becomes a teacher it can be a matter of dignity for the teacher."

As long as we keep the politician higher, we are teaching politics to children. The politicians always say that the students and teachers should keep out of politics. But the higher status of politicians arouses expectations in others. No wonder the teachers dream of being minister of education or vice-president or president, and if they are running about to fulfill their dreams it is natural. Then there is nothing wrong if other teachers are busy in trying to secure honors for the whole teaching community.

Education has to rid itself from ambition. Ambition is politics. It is due to ambition that politics has acquired a seat on a high pedestal. Where there is position, there is respect. Where there is power, there is position. Where there is a ruler, there is power. Because of this race violence is born in life. The ambitious mind is a violent mind. Lessons of nonviolence are given, and at the same time, ambition is also taught. What greater stupidity can there be?

Nonviolence is love. Ambition is competition. Love always feels like remaining behind. Competition always wants to be ahead of all. Christ has said, "Blessed are those who are capable of being the last." I would like those whom I love to stand ahead of me, and if I love all, I shall enjoy standing last in the queue. But competition is just the reverse of love. It is jealousy, hatred and violence. It always wants to stand ahead of all, in every way.

This race of keeping ahead begins in educational institutions and ends in the grave. The same race is there in individuals. The same race is there in nations. Wars are the final result of this very race. Why does this race exist? What is it rooted in? Its root is in the ego. The ego is taught and the ego is nourished.

The ego is being taught and encouraged in small children. Their simple, innocent minds are made poisonous by the ego. They are also encouraged to stand first. Gold medals, merit certificates and prizes are being given. This nourished ego pursues them throughout their lives like a ghost and does not allow them to relax till the last moment of their death. Sermons are given about humbleness, but what is taught in real practice is ego.

Will it not be the luckiest day in the history of man when we stop teaching ego to the children? Not ego, but love is to be taught. There is love only when there is no ego. For this the whole system of education will have to be totally changed. Categories like first and last will have to be dropped. Examinations will have to be eradicated. In their place, those values of life will have to be established which emerge from the acceptance of an egoless and loving life as the highest life-philosophy.

When love replaces ambition, truth is established in the place of success automatically. Where success is the only value of life, there cannot be truth. The central importance given to success has really killed truth. No, being successful is not all there is to life. Mere success is not a value in itself. It is more valuable and dignified to be unsuccessful in a good project than to be successful in doing a wrong thing. It is better to be unsuccessful in love than to be successful in competition. Is it not more valuable to be unsuccessful in religiousness than to be successful in amassing wealth?

I do not see the value of life only in being successful. I see the value of life in truth, in goodness, in beauty. But as long as success is the only measure, the soul of man cannot move towards truth, goodness and beauty. For truth, goodness and beauty to prevail, even failure will have to have its place in life. One should be able to see that in that direction even failure has dignity. It is a victory even to be defeated for truth, because in your courage to accept even defeat for the sake of truth, your soul is strengthened and it is able to touch those high peaks which are shining bright with the light of God.

Victory and defeat are meaningless. The meaning is in the front -- on which front there is victory or defeat. Is it the front of truth or untruth, love or hate, humane or inhumane activities? I say blessed are those who give up victory on the path of untruth and embrace defeat on the path of truth, because that way they are victorious even in their defeat and attain to the deathless even in their death.

But all this is possible only if there is a revolution in the system of education and the values given to victory and defeat, which have for centuries troubled man, are taken away.

The greatest offense that is committed towards the truth, happens when we insist upon imposing traditional thinking on the children. This insistence is very dangerous. Belief or disbelief, in respect to the soul and God, are imposed on children. The Gita, the Koran, Krishna and Mahavira are imposed on children. Because of this, the quest for knowing the truth never arises in them. They are unable to develop and have their own questions. The question of finding their own solutions does not even arise. They go on

repeating the readymade solutions their whole life. Their condition is like parrots. Repetition is not reflection, repetition is mechanical. Truth cannot be received from others, it has to be searched for and attained by everyone for himself.

Is it not fair that inquisitiveness in children be encouraged, that they should not be shackled with readymade solutions? They should be helped in developing their own questions; borrowed answers should not be dumped on them. If education can only send them out on the great journey of discovering the truth of life, its work is over.

In my view, the teacher is one who arouses the dormant questioning in children, awakens inquisitiveness and makes children fearless and courageous enough to find solutions for themselves. One can be a teacher in this sense only if he himself is free from prejudices and biases.

That is why becoming a teacher needs endeavor full of devotion. A soul with awareness, rebelliousness and alertness is required for becoming a teacher. A teacher in whom the fire of rebellion is missing will become, knowingly or unknowingly, a broker for some vested interest -- some morality, some religion or some politics. Such a teacher will impose his beliefs and biases, of which he himself is a prisoner, on the children.

If a teacher is free, then only can he be a messenger of freedom to his students. That is why I said that to be a teacher is a great endeavor full of devotion. It is a great rebellion. Within the teacher there should be a burning flame of thinking, contemplation and rebellion. He has to destroy many things so that he can create. He has to obliterate many things to enable himself to do something new. He has to put fire to the heaps of rubbish accumulated over many generations, and he has to cut the useless weeds and grass that have grown and clear the ground of mind so that the flowers of love and beauty can be grown there.

This is a great responsibility. If the teacher is able to fulfill this requirement, only then a new man and new humanity can take birth.

Revolution in Education

Chapter #3
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This discourse was given before students under the title: Youth and Rebellion.

I am pleased at the prospect of speaking to the youth and the students. The first thing about the youth that comes to my mind is what today I would like to say to you in detail.

For the old the past exists; that is already gone, and their whole world is behind them. Children imagine about and desire for the future; old people think and worry about the past. For the youth, there is neither past nor future; for them there is only the present. If you are young, you can really be so only through your ability to live in the present. If in your mind there are thoughts about the past, you have begun to grow old. If imagination about the future still goes on in your mind, you are still a child.

Youth is a balancing midpoint, when the mind is in a state where there is no past and no future. When we rightly live in the present, the mind is young, fresh and alive. The truth is that nothing else exists except the present. The past and the future do not exist. Only the present moment exists.

How many are there who live in the present moment? I call one who lives in the present moment youthful. One who has attained to the ability to live in the present moment has a young mind; it is neither old nor childish. But what happens mostly is that people directly move from childhood to old age; very few attain to youth. One does not necessarily pass through youthfulness. However, the interesting thing is that one who really becomes youthful does not become old, because one who knows the secret of being a youth does not need to become old. The body will become old, it will age and pass away, but the mind will remain constantly young and sharp.

So the first thing I would say to you is not to think of yourself as young just because your age is between that of a child and of old people. Just because of your age you do not become a youth. Being a youth is a very deep happening. I shall tell you a few things in that connection.

I am told you are students. That too I don't see, because if there were students in the world, there would be a lot of knowledge; students go on increasing but not knowledge. Ignorance is increasing. Students are increasing, universities are increasing, but the world is becoming worse and worse. If knowledge was increasing, then the world would really be better.

It would be really surprising if someone took me to a garden and said, "I have grown so many plants and flowers. Flowers go on blossoming, but there is also an increasing stink, instead of any fragrance." We would have to ask then, "How are these flowers and plants grown that the stink is increasing?"

Universities are increasing and books are increasing. I am told there are five thousand books published every week in the world. Books and students go on increasing in quantity, education is increasing, but the world is becoming worse. In this world if wars are becoming more violent, hatred is becoming more widespread, jealousy and envy are on the increase, there must be something basically wrong. For this situation the responsibility really rests on those who are connected with education -- the teacher and the students.

During the last five thousand years there have been many revolutions -- economic and political -- but so far there has been no fundamental revolution in education. It is worth deliberating on now whether there is any possibility of a revolution in man's culture without any revolution in education. It is not possible, because education creates a structure of your mind from which it becomes almost impossible for you to be free. A student is studying for fifteen to twenty years, during which time the structure of his mind will be fixed. Afterwards it is very difficult to be free from that structure unless a person is adventurous and courageous.

Is there something wrong with that structure which is educating us? Certainly it must be wrong, because the outcome is wrong -- and it is the outcome which decides if something is right or wrong. The children who come out duly educated, also come out as perverted human beings.

I do not mean to tell you that the ancient form of education was better and that we should return to that. All that is nonsense; in life there is nothing like going back. In the past also the educational system was not basically right. If it had been, the present wrong system would not have come out of it. It was wrong in the past, it is wrong now. Wrong only comes out of wrong.

I will tell you what actually has gone wrong.

The center around which our education is moving is wrong. The whole problem has arisen due to the wrong center -- which is ambition. Our whole educational system is revolving around ambition. What is being taught to us? We are taught ambition. We are taught a race to get ahead of everyone. Even in a small child learning in kindergarten we are creating an anxiety about coming first in the class. There is no greater anxiety than this in the world. The only anxiety is how to get ahead of all, leaving everyone else behind.

The small child going to school is full of anxiety. He will be rewarded if he comes first; he will be insulted if he comes second. If he fails he will be humiliated; if he succeeds he will be rewarded and respected by teachers and parents. We are creating competition in him. Competition is a kind of fever. When you are feverish there is a rise of energy. You can run faster, you can use bad language faster, you can do things which ordinarily you would not be able to do. In fever there is a kind of intensity and speed.

The whole educational system is based on this fever of getting ahead of everyone. The ego of the children is aroused; they become eager to come first. They work hard, with all their strength. But for what? Only because there is competition to come first. This fever of competition gets hold of children. Even after they come out of the field of education that fever persists.

They want to build a bigger house, have a bigger shop, reach a higher position. From being a junior clerk, they want to be the head clerk; from being a master, they want to be a headmaster; from being a deputy minister, they want to become a minister. Somebody wants to be the president of the country, or to be something else. A sort of mad race for being something or the other takes hold of them for their whole life. In this mad race the whole peace, energy and capability in their lives gets destroyed.

What do they achieve in the end? In the end, they reach nowhere. Wherever they reach, they will find someone ahead of them. And as long as there is someone ahead, they will have no peace. There has been nobody in the world so far who has experienced being ahead of everybody; there is always someone in front. The world is big and we are standing in a circle. In a circle who is ahead and who is behind? Everyone is ahead of everyone else. And then the race goes on and on and on. So far in the world nobody has got ahead of everybody. But we are still teaching children to come first; we are teaching madness. They will remain in the race throughout their life and will waste it.

Our whole education is based on jealousy and envy. We go on saying to people, "Do not be envious, violent and jealous," but our whole education is rooted in jealousy. We point to one child and say to the other, "See how intelligent he is, and how dull you are. Be like him!" Thus we are creating envy and jealousy.

What are we creating in the mind of this child? We are pouring the poison of envy into him. We do not love this child. This poison will flow through his veins, through his mind, for his whole life. The child will always want to be ahead of everyone -- and the joke of it all is that nobody ever has been ahead of all, and there is no joy in being ahead. What has joy to do with being ahead of somebody? What relation can peace have to being ahead of somebody? No, this is a fundamentally wrong teaching.

This ambition, and the educational system revolving round that center of ambition, is wrong. If we want to create a new world we will have to change this center and create some new center.

What can the new center be?

I would like to tell you that competition cannot be and should not be the center of education.

The center of education should be love.

What do I mean by love? If we want to learn music -- and we are so many sitting here -- and if in our effort to learn music we try not to allow anybody to get ahead of us in music... can we learn music in such haste and fever? If we fall into that race to remain ahead so that nobody insults or disgraces us, so that nobody proves that we are unsuccessful and we are nobody, can we learn music? Will this be love of music or love of ego? If it is love of ego, then music cannot be learned. Can we learn music while loving the ego?

For learning, humility is required. Our educational system teaches ego, not humility. Teachers are all displeased and complaining that there is no humility in the students. How can the teachers expect humility? When we teach students to be ahead of everyone, we are teaching them ego. How can there be humility in them? It is a fallacy to expect that. When they stand ahead of others, their humility is destroyed and they are full of ego. Those suffering from ego cannot learn music, cannot learn anything.

To learn anything, humility is required. To learn, egolessness is required. But we are not encouraging egolessness. We are, as it were, firing their ego by telling them, "You have to come first and secure a gold medal in university. You have to be a Bharat-Ratna" -- the highest title conferred on an individual by the president of India -- "You have to be the president"; "You have to be this and that!" The fire of envy is created in their mind -- their ego is encouraged. How can they learn music? How can they learn mathematics? How can they learn the essentials of life? For learning anything, a nonambitious, non-competitive mind is required.

Yes, there is another basis for learning music. That is love of music, not competition with the knower of music. Not competition with a fellow student, but love, sincerity and delight in the subject to be learned is required. It is better that we teach love for mathematics, rather than competition with others learning mathematics. It is better that we create love for music, rather than competition with others who are learning music. Music can be learned because of the love for music. Everything can be learned when we love that thing; then only is it possible to learn. But we are not taught what love is. Our education has nothing to do with love.

So what actually happens is that if you have studied literature in the university, after coming from the university you do not continue to learn literature, because it has harassed you and bored you a lot. If you have learned poetry in the university, your love and joy for poetry in life will have already been destroyed. It is destroyed because it was studied during the race of the egos, studied only to pass the examination and studied to come first. No love for poetry was really created. Therefore, in fact, it happens that our education

destroys our genius.

Emerson once said something in honoring the first young graduate of his town -- he was asked to say a few words in praise of that graduate. Emerson said, "Well, let me first understand and evaluate that young man. After that I can say something." After a month he attended a gathering to honor that young boy. Emerson told the gathering, "I have liked this young man, I am all praise for him. But why do I say so? I say so because in spite of his having a university education, he has been able to preserve his genius. I praise him for that."

The state of education is like that. They are really marvellous people who have come out of the intricacies of the university without losing their genius. Ordinarily it is destroyed, it gets destroyed.

The whole foundational structure of education is basically wrong. Then education can only be of competition, rivalry, and ambition, which naturally creates a world full of ambitious fights, battles and conflicts. These children will grow up tomorrow and will fight. They will fight as a crowd, as a society, as a cult, or as a nation, because they have to be ahead of everyone. They will fight for their country.

All countries of the world are fighting. Why are they fighting? -- because the children have been taught nothing else but fighting. They have not been taught love, they have been taught jealousy and envy. Two world wars were fought recently in which about one hundred million people were killed. There must be something wrong with the education. What sort of education is this, which enables the killing of millions of people over five to ten years? What sort of students have come out of the universities? How diseased are their minds? How is it possible that wars continue to be fought in this world every day and the universities also continue to grow?

If the education is true and the universities are real, wars must disappear from the world. There would be no wars -- because how can an educated person fight? Can a cultured, civilized person fight? Can he kill? -- not one or two persons but millions of people? But that is what we are doing. A well educated student will fight and go to wars! He cannot be aware of the strategies that cause war, because in him only the seeds of war have been sown. The seeds to fight with everyone else have been sown in him. In fact he will be interested in war, he will be happy fighting.

You may have observed that when there is war you feel happy. It certainly is a diseased state of mind. When there is war there is brightness on the faces of people; people appear to be enthusiastic and cheerful. When India is fighting with Pakistan, or when India is fighting with China, or when anywhere else such stupidity is being committed, how cheerful people appear to be! Their nights and days are filled with a freshness. They read newspapers from the early morning, listen to the news and go on discussing the events. Just watch their faces. It is as if some event of great happiness has happened! People have been prepared for fighting. They have no other interest but fighting for all the twenty-four hours of the day.

When passing by and seeing two persons fighting, hundreds of people will form a crowd watching the fight, putting aside many necessary, important things needing to be attended to. What madness! Watching two persons fighting is a sign of a perverted mind,.it is not a sign of a cultured mind. To be interested in seeing two persons fight is a sign of an ugly mind. But people throughout the whole world are doing this. It is true for every country. Our mind is prepared for that.

When one person is defeated and the other has won, we garland the one who has won and disregard the one who is defeated. This is a sign of a perverted mind. This is a sign of a violent and a wicked mind. After all, what is so great that makes you garland a winner and disregard the one who is defeated? Don't you see the diseased mind of the person doing this? Should there be love and sympathy for the man who is defeated or not? Or should we become full of respect for the winner?

If the education was right, love and respect towards the defeated would arise. One would feel amazed upon seeing this person who wanted to win, who wanted to defeat someone. What a violent attitude this man must have! There is violence in defeating someone, there is hatred in defeating someone. The very effort to defeat someone is a proof of a perverted mind, proof of a diseased mind. But we always respect the one who wins, we disregard the one who is defeated. Why? -- because we ourselves want to win. We are supporters of those who have won because we also want to win. In our mind also the same interest in winning is working. We are also interested in sitting on the chest of another person, so we garland the one who succeeds and forget the one who has fallen; there is no value in a defeated person. This is fundamentally wrong.

Try to understand why there is ambition within us. What is the reason for our running so madly? The reason is that the more a person is suffering from inferiority, the more ambitious he becomes. The more inferiority you experience, the more you feel that you are nothing, the more you will become ambitious.

Why? Through ambition, you want to prove yourself in the eyes of the world and in your own eyes, so that nobody makes the mistake of considering you inferior.

I will tell you a small story to help you understand. You may have heard the name of Tamerlane -- he fought and defeated a small country. The king of that country was Baijal; he was arrested and brought before Tamerlane, duly handcuffed. Defeated, Baijal stood in front of Tamerlane, who was sitting on a throne with his advisers and soldiers standing by.

Tamerlane began to laugh. It was natural that Baijal should get angry; Baijal, though defeated, was a king. He lifted his head proudly and told Tamerlane not to be foolish. "He who laughs at others' defeat has some day to shed tears at his own defeat."

But Tamerlane said, "I am not laughing at your defeat. I am not so foolish as to laugh over such a small victory. I am laughing at the fact that I am a lame man and you are a man with one eye. How strange God is, that he gives kingships to lame and one-eyed men!"

If I were present at that time I would have told Tamerlane that nobody else asks for kingships except for those who are lame and blind. No wise person would like to become a king. No wise person would like to become a politician. No wise person would want to sit on the chest of another person. No wise person would like to bring someone else down to his feet or be his owner. All these things are desired by the diseased and inferior man residing within us.

The mental states of inferiority and weaknesses within us -- the lameness and blindness -- want to be hidden. We are running to hide them and to prove that the whole world is wrong, that we are alright. We have proved our might, and we are trying to prove to others that we are not weak or wanting. This is the race of the inferior mind.

The education based on ambition is, at its root, based on violence. Ambition is not a dignity to the personality; it is an inferiority of the personality. Everybody in the world is afraid of being nobody. Everybody wants to have a name, to be a VIP. Everyone wants to have a position, a good reputation and a house of his own. Who is creating this madness? It is created by our education.

The education is right which can say that you are enough as you are; that you do not have to be anything else, you are enough as you are. Explore all your possibilities and experience the joy of it. Do not be in a race with anyone. It is not necessary; there is no reason for doing so.

If education can make every person aware that one is enough as one is, and can enable him to experience the bliss of it, if education can make facilities available for the full growth of what one has -- facilities for growth, not for ambition; facilities for love, not for competition; facilities for self-awakening and consciousness, not for conflict with others -- then such education will be able to bring about a fundamental revolution in the world. As long as education is not able to do this, it is not in the interest of man; on the contrary it is harmful to man, it poisons the human mind.

Whatsoever we have is enough. What is lacking in anyone? If a person does not become ambitious, the world is not lacking in anything. If a person does not become diseased with the madness of ambition he has everything. But he is not able to see that. How can he see? We only see what others have. One who is ambitious always sees what others have, he is not able to see what he has. It is interesting to note that if tomorrow he is able to get what others have, he will cease to see that too. Again, he will begin to see what others have.

Just think and see if it is true or not. You have two eyes, two hands, two legs; you are breathing; you have a body -- it is a great wealth with which you can create a great many things.

There was a king who was very disturbed and uneasy, and he thought of committing suicide. He got on his horse and rode towards the jungle. There he saw a young shepherd playing on his flute, and nearby his sheep were grazing. There was such magic in the tune of his flute that the king stopped his horse and told that young man, "You are playing your flute with such joy and abandon that you seem to have been given a kingdom!"

That young man replied, "Kindly pray to God that whatever may be my sins he should never give me a kingdom!"

The king said, "You are mad! What is your fear of a kingdom?"

The young man said, "A man is a king while he has no kingdom. No sooner does he acquire a kingdom then he becomes a slave."

So far nobody has seen a king who is really a king, although many who had nothing have been seen by the world who were real kings, whose joy and bliss knew no bounds, and who created such music in themselves that that music can still be heard even after thousands of years. The world has not seen any

music and bliss arising from within any king. His clothes are shining, but his soul is deeply rusted. His crown is shining, but there is no light in his head -- there cannot be ever. What he chooses shows that there can be no inner light. If he had that inner light he would not have been madly wanting to decorate his head with gold.

One who has a golden head never cares for wearing a gold crown on his head. Who is mad enough to drag stones around? But those who have no golden head have their head filled with a lot of rubbish, and a gold crown hides that rubbish.

So that young man said, "Pardon me, and please pray to God that he may not make me a king, ever."

The king was puzzled. He said, "I see that you are wearing torn clothes and your work is to graze your sheep. What is the secret of your joy?"

The young man said, "The secret of happiness is not related to what you have, but in how you are using what you have." He further said, "I have eyes -- I see the beauty of nature and become delighted. I have sheep -- I love them and my heart is full of joy. What is lacking for me? I have healthy hands and feet, I am earning my daily bread. Night and day I am near the moon and stars, the jungle and the hills. What is lacking? Yes, I am lacking in one thing: the anxiety of kings. I have a deep sleep at night."

The king said, "What you are saying is right. Go back to the town and tell the people that you met me and tell them that I have agreed with you on what you are saying about happiness, and that I had come to the forest to commit suicide. I pray to God he may never give you a kingdom."

I also pray to God that nobody should ever think of having a kingdom. Whosoever gets the idea of having a kingdom becomes sick and diseased; his life is being destroyed. But still we are all running a race to have kingdoms. It does not matter what you want to become: as long as you are running after becoming something, you are in the race to become a king. It may be just a small kingdom, but that makes no difference.

The fundamental thing is to recognize what you have within and rejoice in it, to tend the potentiality of it with love. If you can do that, your life can be full of joy. Everyone's life can be full of joy; everything depends on how we use what we have -- just as the shepherd said.

I will tell you another story. There were two hermits in Japan. It was the rainy season, the rains had just begun, and one evening when they came back home, they saw that half of their hut was destroyed; the winds had blown away the roof. One of the hermits was very angry with God. He complained, "The heavy, rainy season has set in, clouds have gathered and half of our hut is destroyed. What will happen to us now? How shall we live?" And it is in such moments that doubt arises if God really exists or not. "The big palaces of sinful people are intact, and God is not thinking of blowing away their palaces, but he blows away the huts of us poor people."

But the other hermit was praying with folded hands and eyes closed, telling God, "You are so kind. Who can trust cyclones? Our whole hut could have been blown away -- it is you who have saved the half of it. Such care of us hermits! We are highly obliged and feel such a sense of gratitude towards you."

The next night that hermit wrote a song: "Until now we had not known that joy which people with half a roof have. Last night we were sleeping under half of the roof, and the moon was so beautiful seen from the other, roofless half of the hut. Whenever our eyes opened during the night we saw the stars too and fell peacefully back into sleep. This morning when I got up I was full of a joy, unknown before. Had God given me the hint, even in a dream, I would have removed half of the roof myself much earlier. There was no need for the cyclone to be bothered about it. But I was not aware of it."

Everything depends on how we take things and with what attitude we accept what we have. Our current education creates wrong attitudes from the very beginning. What is created is not an acceptance of things but a race for things. We think of what others are having -- we are never aware of what we have. In such a situation, life begins on a wrong track. Then only death is able to free us from this misery; nothing else helps. This is the result of wrong education.

Right education will teach us how to develop what we have in ourselves -- but comparison, never. As soon as comparison enters the mind, the problems begin. But our present atmosphere supports comparison.

The birthday of a cobbler is never celebrated by anyone, but the birthday of a politician is celebrated. Why? What significance is there in a politician? What are the reasons? What good deeds has the politician done for the world that you are so obsessed? None. It is just because he has a high position, is occupying a high chair, that his birthday is celebrated. We have compared things in a wrong way.

You may have heard about Abraham Lincoln. His father was a cobbler and Abraham became a president of America. Many people must have become very unhappy at a cobbler's son becoming a president. The

same would be the feeling if it happened in our country. So, when he stood up for his first speech in the senate, it was beyond the tolerance of one member. It was beyond the tolerance of others too, but those who were a little more cultured remained sitting silently, suppressing their dislike. That one member stood up and addressing the president said, "Don't assume any airs while making a speech -- your father used to stitch shoes."

Ordinarily people feel it is a lowly occupation to stitch shoes, although everyone wears shoes. Wearing them is not bad, it is stitching them that is bad! This world is really in a mess. If stitching shoes is inferior, then wearing them should be more so. What sort of madness is this!

What did Lincoln say in reply? He seems to have been a man of deep thinking. He said, "I know. As far as I can remember, my father used to stitch the best of shoes. You have reminded me of my father at the right moment. I recollect that the family of the gentleman who has reminded me has been wearing shoes stitched by my father. May I ask if my father ever stitched shoes that were not right? Were they weak, badly shaped, or did they wear out faster than they should? I remember he was stitching shoes with such joy that whosoever bought from him was very pleased with them. It will be difficult for me to be as good a president as my father was a cobbler."

If the right education was available, the prestige which becomes associated with positions, professions and things would disappear. There should be no stigma attached to making shoes, in baking bread or making bricks or building a house. Nobody is higher or lower -- they are all participating together in helping the same life.

Everything is needed in life. People making or cleaning roads are needed, and people preparing bricks are needed, as much as people ruling a country. Nobody is inferior, nobody is lower. There is no status for anyone; everybody together is creating a life of interdependence. Life is a cooperation. Nobody is higher in it, nobody is lower in it. The peon is not in any way inferior to the president. As long as these ideas of inferiority and superiority remain, there can be no peace for the human mind... because then the peon would want to be the president -- it is natural -- or if that is not possible, he would want his son to be a president. It is natural, he would want that.

The day on which our education does not associate the dignity of a person with his position or nature of work, the day on which we accept the importance of all work equally, for the benefit of life as a whole, we shall understand that the value of a cobbler and tailor is as much as that of a musician. The question is of how good and of what quality is the work one is doing, not *what* one is doing.

Kabir was a weaver, weaving cloth. People asked him to stop doing such work; it was not befitting a saint. He said, "If it befits a saint to wear clothes, why should it not befit him to make the clothes? The only difference there can be is that earlier when I was making cloth, I was thinking how I can get a greater price for what I was making from the customers. But it does not become a saint to charge more. Now when I am making cloth, I think of how to give a better quality of cloth at a lesser cost. I am making stronger cloth with joy, and I feel as much joy selling to a customer as I would feel if God himself came to buy my cloth!"

He would go to the market dancing, and ask as to which god was going to accept his labor and prayer. He touched the feet of the person who bought his cloth, saying, "Oh God, wear the cloth carefully. I have woven it with great care and love, prayerfully and laboriously."

But is it wrong to weave cloth? Is it wrong to be a weaver? Nothing is wrong in life; everything, every work is required for life. There should be no status or position attached to any work. But our education is totally wrong. The peon in a school has no dignity. If that is really so, would any child like to be a peon?

It depends on the youth to change the outlook and bring about a revolution. Till then, thinking in terms of inferiority and superiority is going to continue.

A few days ago I was invited -- probably by mistake on the part of the organizers -- to give a talk on Teachers' Day. They said it is a great honor for teachers that a teacher has become a president. I said, "That is wrong. The teacher's honor is in being a good teacher, not in becoming a president. If all the teachers start running in the race to become a president, it will be a calamity." But that race is on. If they cannot become the president, they will want to be a state education minister or a vice-chancellor or something else.

It is altogether wrong. The respect and honor of a teacher is in being a good teacher. If a good teacher starts trying to become a president, it is not an honor for the teacher. One can understand a president giving up his position and becoming a teacher, but not vice versa. Why? -- because what comparison is there between a teacher and a politician? Becoming a politician is a fall for a teacher. It will be a growth for a politician if he becomes a teacher. Being a teacher is the simplest profession, a noble livelihood. It is a very fundamental basis for life. Teaching is not just a profession, it is a joy, a service, a creation, a devotion in

itself. Anyone leaving it for something else will not be and should not be respected. But in our mind, politics and position have become very important. We are very strange people: a person sitting on a small stool becomes small!

A person I know narrated an incident. There was a magistrate in Madras, a British magistrate. He must have been a little idiosyncratic -- though it is a little difficult to decide who is not idiosyncratic at all, one way or another. He was sitting in a sort of courtroom. Whenever anyone came to meet him, he would order a particular type of seat for him.

He kept seven different types of seats in another room. According to status, position, wealth, he would order a seat to be brought in. A small stool was meant for an ordinary person, who might have to be allowed to sit. A poor person need not sit; he can say whatever he wants to while standing in front of the magistrate. After the small stool, there was the number two stool, a little better; then, third, a chair, stronger than a stool; then a better chair, and so on and so forth, up to number seven.

One day a person came who appeared to be poor. At first the magistrate thought of asking him to speak while standing, but on entering he said, "I am a land-tenancy holder in a particular town." The magistrate asked his peon to bring number two. The peon went outside and while he was bringing the number two seat in, the man said, "I was awarded the title of 'Rai Bahadur' by the government." On hearing that the magistrate asked his peon to bring the number four seat. As the peon was hurrying with the number four seat, the visitor said, "... And I recently donated a couple of million rupees to the War Fund." The magistrate shouted his modified order to the peon for seat number six, when the visitor interrupted, "Why do you harass the peon? Call for the number seven seat, because I have still to tell you more about myself by way of introduction. So better just call for the number seven seat."

We may laugh at such an idiosyncratic person, but we are all like him. In our mind there is respect for a president, for a prime minister or for a governor. Do we have any love and respect for just a man as such -- just empty, without any name, position, title or certificate, and whose pockets are also empty? If we do not have any respect for just a man, then remember that we have respect for nobody at all; what we have is respect for chairs, big and small.

But all this is what education teaches us. It is all rubbish, only worth burning. The whole educational arrangement is wrong. It is necessary to lay new foundations. Those new foundations will be that we should be taught love, not competition. We should be taught respect for a human being as such, not respect for position or money. It is necessary that respect should not be associated with the nature of a person's work. An attitude should be created where the whole life is considered a joint contribution of all people. Then with such a mental frame we can understand what the potential of an individual is, without any comparisons and evaluations.

As I told you earlier this morning, there is no necessity to compare, because every individual is unique in himself. It is not necessary to say that you are weaker than a certain man, or more intelligent or less handsome than a certain man. All such comparisons are dangerous and violent. The whole problem arises from that. Every person should be accepted as he is and his potential allowed to develop.

A rose is a rose, and a jasmine a jasmine. One tree will be tall and another short. A small grass flower is there -- but it has its own dignity and joy. What is mysterious and significant is that that grass flower should fully blossom, not remain half-way on its journey. It need not be compared with a roseflower. The roseflower has its own delight in flowering, and the grass flower has its own. A small bird sings its song and a big bird sings its own. It is not a question of who has sung a better song, but the question is whether one could sing fully to one's heart's content. There is no comparison of one with the other.

Every individual is a unique creation of God, and we must accept him as such. We should keep in mind that our whole education, culture and civilization should draw out whatsoever is hidden and awaiting growth, and should not let anything remain dormant. This should happen, not in any haste, not with any dubious approach or competition, but through love and joy.

When all the potentialities of a person develop in their fullness and flower, he is full of joy. Then he has flowered; he is fragrant and peaceful. Such a person can search for truth and God and can know and experience truth. Only one who is peaceful in life can enter deeper into life. Whoever is in competition and disturbed will have no peace. Whosoever is peaceful, who accepts himself, who is joyful and fragrant due to his own flowering, will slowly receive automatically the messages of godliness; he will start experiencing godliness all around. A miserable man can never know God. When all the doors of bliss open within, only then begins the experiencing of God.

So the ultimate aim of education should be such as to lead every man to the total fulfillment of his soul

and its experience. But at present the situation is such that a person is not able to experience happiness and peace in the world. God remains a faraway journey and destination. Because of this, because of his endless problems, man goes to the temple, puts money in the donation boxes, bows down to the priest. This is all useless. To save himself from tension, he seeks the help of God. When he is defeated in the elections, he seeks the help of God and gets amulets prepared, or takes tips from so-called religious priests to win at the racecourse.

Somebody was asking me yesterday if I give tips to win on the racecourse or not. All sadhus and sannyasins in our country do this. I said, "I am a very ordinary man, neither a sadhu nor a hermit; how can I give any such tips?" But there are great sadhus, sannyasins and mahatmas who can do that. Or if you come across God, he can help you. I am helpless. But all these kinds of things go on -- tips about horses and how to win elections. Those sadhus and mahatmas wander around Delhi because all the defeated and the winners both then touch their feet.

Tense, fearful, defeated and miserable people go to seek solace from religion. Such a religion becomes false. The very reason why these people go there is irreligious. Only a person who has pacified his mind in every way, whose mind has no struggles and knows no conflicts, whose mind is full of love and respect, who is compassionate to all and not envious, can reach anywhere near religion. One day God himself knocks at his door and puts a hand on his shoulder. Religious teaching does not mean repeating the Gita or the Koran. It is because of them that there is so much irreligion in the world.

The religious teaching should create a mind which is noncompetitive, nonjealous, nonviolent, loving and compassionate. Such a religious education will not make a man a Hindu or a Jaina or a Mohammedan. These are madnesses, they are diseases. No healthy and centered person can be a Hindu or a Mohammedan; he can only be religious.

I have told you a few things. If you try to understand your individuality against this background -- and think a little about whether you should really be competitive and envious or seek the path of peace, love and joy, and awaken some inner potential in yourself which releases the fragrance of bliss -- only then can you be a student in the right sense. Now, when the university is not right, the educational system is not right, where will we look for a solution? The teachers are not right, the educational system is not right; who will do this work?

The youth can do it. In them there are sparks of rebellion although in India the spark has almost died out. For thousands of years the youth have not been born here. There is no spirit of rebellion here, only ashes. But still, if there is any hope, it is only with the young people. If the young people rebel against the whole educational apparatus and system, and get ready to shatter all these structures, then if not today, tomorrow, the warmongering world can be ended; the world which believes in nations can be ended. These borders, India and Pakistan, all these idiocies can be ended; these walls between Hindus and Jainas can be ended. One human culture can take birth.

But it all depends on the youth. They will have to become rebellious. The burden of a great revolution rests on the shoulders of the youth. Perhaps human history has never before seen such a significant moment when there is such a great responsibility on the youth.

Just think, can this responsibility be taken up by us? If we can take up the responsibility, man can be saved. If not, then things are already too rotten, the matter is over. Then it is just a question of passing on the information, making the announcement that man is dead. It will not be long before all preparations for the death of man are complete. Any time we can be finished. Some fifty thousand atom and hydrogen bombs are ready to destroy the earth. They are far too many for the job -- they can destroy seven such earths.

What will happen? Even if we kill each person seven times, still we have made more arrangements than needed for it. If just one politician's mind goes mad -- and their minds are half-mad -- any moment he can take down the whole humanity with him.

Who will save it? On whom does the responsibility rest?

You may not have expected that I would talk to you and to your Center about such things. You may have thought I would tell you some methods to pass examinations, to succeed, to get ahead of others, to reach higher positions. No, I will not do that. Enough has been told to you about these things. We are suffering tremendously because of that.

I pray you do not succeed, but that you be real human beings. Success is not a value. I pray you do not reach any positions of power, but that you reach your inner being, where there is something worthwhile. I pray you do not compete with anyone, but awaken the potential of loving your own individuality. I pray that

you too can become a brick in the creation of a new culture -- this is what I wish for you.

I am very grateful to you for having listened to me so silently, with such love. I offer my salutations to that new man that is residing within us all. Please accept my salutations to that god.

Revolution in Education

Chapter #4
Chapter title: Education and Religion

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There was a fakir who was very alone. He saw God in his dream and found that *he* was even more alone. The fakir was puzzled and asked God, "Why are you also so alone? You have many devotees -- where are they?"

On hearing this, God said, "I have always been alone, and hence only those who become absolutely alone are able to experience me. As for the second query, the so-called devotees and religious people have never been with me. Somebody is with Rama, somebody is with Krishna and somebody is with Mohammed or Mahavira. None of them is with me -- I am always alone. And therefore, one who is not with anyone and is all alone, is with me."

Shaken, the fakir awoke from the dream in the middle of the night and came running to me. He woke me and asked, "What is the meaning of such a dream?"

I said, "If it was a dream, I would have found some meaning, but this was the truth. Is it necessary to find the meaning of truth? Open your eyes and see. Those who are Hindus, Mohammedans, Buddhists or Christians because of an inherited religion are not religious. Religion can only be one. The boundaries created by man are not true for a religious mind. How can there be any cult, any scripture or any group, in experiencing truth? Where can there be a boundary for the boundless? How can there be a principle for the wordless? Where can you find a temple or a mosque in the void? What remains ultimately is God."

Before I tell you anything about education and religion, it is necessary to tell you that by religion I don't mean religions. To be religious is very different from being a Hindu or a Mohammedan. To follow any cult is not to be religious at all. On the contrary, that is the biggest obstacle to being religious. As long as somebody is a Hindu or a Mohammedan, it is not possible for him to be religious.

All those who are thinking about education and religion, and want to connect religion with education -- to them religion means Hindu, Mohammedan or Christian. Such religious teaching will not only not bring religiousness, but will make a man more irreligious. For five thousand years such education has been given, but it has not been able to create a better man or a better society. But more bloodshed, violence and irreligiousness has happened in the name of Hinduism, Mohammedanism or Christianity than anything else.

It is very surprising to find that the atheists -- who do not believe in any religion -- have not been responsible for such ugly crimes. Great crimes are committed by theists. Atheists have neither burned any temples nor have killed people; it is theists who have killed people. It is only theists who have divided man from man. Those who think themselves religious have created walls between one man and another. Words, doctrines and scriptures have made one man an enemy of another. Cults and 'isms' have dug insurmountable ditches and imprisoned humanity in small, self-created islands.

It is very dangerous to continue this type of education in the name of religion. Such education is neither

religious, nor ever has been religious, nor can be religious in the future, because those to whom such things were taught have failed to be good human beings. The conflicts that have arisen due to these teachings have filled the whole mind of man with violence, anger and hate.

So the first thing that I want to tell you is that by education in religion I don't mean education in any cult, its beliefs and doctrines. If we want to connect education and religion we will have to break the relationship of religion with the words Hindu, Mohammedan or Christian. There should be no relation of any cults with education. Rather, it would be better to be irreligious, because the possibility of an irreligious man becoming religious is always there, but the mind of a so-called religious man is closed forever. One whose mind is closed cannot become religious. To have an open and free mind is a must in the search for truth.

If a religious civilization has to be created it will be neither Hindu nor Mohammedan; it will neither be of the East nor of the West. Such a civilization will belong to the whole man, will belong to all and be for all. It cannot belong to any section or division, because as long as we divide humanity we will not be free from rivalries and wars. As long as there are walls dividing man from man, how can we create a society which will live in love and bliss? Whichever society has been created so far has not been based on love.

During three thousand years, fifteen thousand wars have been fought. Fifteen thousand wars in three thousand years? How unpleasant even to think about it. So many wars cannot be fought for no reason. Five wars every year -- what does it indicate? There is only a small span of three hundred years during which there was no war. These three hundred years are not in one stretch, but are made up of sometimes one day, sometimes two days, sometimes ten days of no war. Altogether there were three hundred years of peace. Three hundred years of peace and three thousand years of war? Certainly such peace cannot be true; it must be peace only in name. Even the period of peace is false: actually what we call the days of peace are the days spent in preparing for another war.

I am dividing the history of man in two parts -- one, the period of war and the other, the period of preparations for war. We have really not known any period of peace. In creating this situation, the division of humanity into many parts is basically responsible. And who has divided humanity? Is it not the religions, ideologies, doctrines and cults that have divided it? Is it not the nations, nationalities and confinements of ideologies that have divided it? It is mainly the religions that have divided humanity.

Behind all the quarrels and conflicts there are isms. Whether those isms are religious or political, they create conflict, and conflict ultimately leads to wars. Even today Soviet communism and American democracy have broken into two religions. It has become like a war between two religions. But I ask if it is not possible to stop the division of humanity which is done on the basis of thoughts. Is it right that for an insubstantial thing like thought, we should kill human beings? Is it right that your thought and my thought should make our hearts enemies of one another?

But so far this is all that has happened. And up till now unions formed in the names of nations and religions have not been unions of our love, but unions of our hatred. So you know that if the poison of hatred is spread forcefully, anyone can be made to unite. Adolf Hitler has said somewhere that if any race has to be united, it is necessary to create hatred for some other race. He not only said this, but he also did it and found it effective.

All mischief-mongers making this earth poisonous have found this method effective. By the slogan "Mohammedanism in danger," Mohammedans can be made to unite, and by the slogan "Hinduism in danger," Hindus can be made to unite. Danger creates fear, and there is hatred towards those of whom we are afraid. Thus all unions and organizations are based on hatred and fear. So while all religions talk of love because they need unity, they ultimately take only the help of hatred. Then love becomes only idle talk and hatred becomes the foundation.

So the religion I am talking about is not any union or organization, it is a spiritual endeavor. It is an experience of the individual, it is not interested in collecting a crowd. In fact, religious experience is basically individualistic.

And all our organizations are founded on some hatred. What relation can hatred have with religion? Whatsoever creates hatred between you and me cannot be religion. Only whatsoever creates love between you and me can be religion. Remember, whatsoever divides man from man, how can it ever join man with God? It is not possible. But what we call religion divides us. Though the so-called religions talk about love, talk about unity among all and talk about brotherhood, it is puzzling that the talk remains only talk, and whatsoever they do spreads enmity and hatred. Christianity talks about love, but nobody else has killed as many people as Christians have. Mohammedanism is a religion of peace, but who else has succeeded more

in bringing unrest?

Perhaps good things become instrumental in hiding bad things. If you want to kill people, you can do so easily in the name of love. If one wants to be violent, one can easily be violent in protecting nonviolence. If I want to kill you, I can easily do so for your own good -- because in that case you will die but I will not be considered guilty. Then you will die, you will be killed and you will not complain.

It is said that man is an intellectual animal, so naturally, everything he wants to do he finds an intellectual way to do it. The devil has perhaps advised him to select a good slogan for doing a bad thing. The more evil a deed is, the better should be the slogan.

The organizations created in the name of religion have neither any relationship with God nor with love or prayer or religion. It is only your hatred and jealousy that are organized; otherwise, how is it possible that mosques are broken, temples are burned, idols are destroyed and people are killed? But this is happening and has been happening for a long time. If this is religion, my question is: What is irreligion then? Fanaticism is not religion. It is only the hidden form of irreligion.

So the first condition for education in religion is freedom of religion from all sects.

But the so-called religious people are giving nothing but sectarian poison to children in the name of religion. Why do they want to do it? Are they really interested in religion? No, they are interested in "their" religion. Such interest itself is irreligious. Whenever religion becomes yours or mine, it ceases to be a religion. Wherever there is no mine or thine, there is the beginning that leads to the divine.

In the interest shown by the so-called religious people for religious education, there are selfish motives which have deep and ancient roots on which many types of exploitations depend. If the new generations escape from the prisons in which they are kept, a fundamental revolution is possible in the life of a society. Such a revolution will have multiple results in that all types of vested interests will be hurt, and those who are living by making man fight with man will lose their livelihood. All those who have made religious intrigues their profession will also become unemployed. Then it will not be possible to protect class exploitation and class interests, to exploit by dividing -- because so far only so-called religions have devised such protection in many forms.

In the name of religious education the old generation wants to pass on to the new generations their ignorance, blind faith, fanaticism, diseases and enmities. Their ego is satisfied in that way. This ego does not allow man to be free from unhealthy thought patterns. There is no bigger obstacle than this on the way to development. Development is possible only where there is rebellion.

The old generation's ego cannot accept any rebellion because it craves faithfulness, obedience and discipline. It educates the new generations for that. It wants to kill all that potential of the new generation which can inspire it to reject the old and set out to discover the new. But this foeticide is perpetrated in a very indirect way. Perhaps these people themselves are not aware fully of what is happening; it is an unconscious process. Their forefathers and teachers also had done the same thing to them. Unknowingly they continue to do the same thing to their children and pupils.

This vicious circle is ancient, but it has to be broken because it is not allowing life to unite with the truth of religion. Where is the center of this vicious circle? The central concept is: before the small children begin to think, seeds of belief have to be sown in them, because the mind full of belief is incapable of thinking.

The directions of belief and thinking are opposite. Belief is blindness; thinking is finding one's own eyes. By being blinded with belief, the children are deprived of their eyes forever. It is for such a harmful purpose that so-called religious people are so keen to give religious education. This keenness is not good. Actually there is no greater sin than killing the capacity to think. But parents have been constantly committing the same sin with their children, and this is the basic reason why the birth of true religion has not taken place.

Thinking is to be taught, not belief.

Right reasoning is to be taught, not trust.

Then only will religion cease to be blind faith and become a supreme science. With such a science, education can have a beneficial relationship. It is not by blind faith, but by testing the scientific truths on the touchstone of discriminatory thinking that man can be benefited.

Are you not aware that people living in the darkness of belief slowly become incapable of coming into the light of thinking? Their eyes become incapable of seeing anything but darkness. And they are training their children in this darkness so that they do not need to accept that they are blind themselves. It is convenient this way -- to believe that they are right. Whenever some child is able to save his eyes, in spite of this collective conspiracy, it is well known what they do with him. They do what they have done with

Socrates and with Christ.

So while thinking about imparting education in religion, it is necessary to make sure that we are not planning to teach darkness in the name of light. So far, in the name of being given eyes, people are deprived of eyes. All beliefs are nothing but ignorance and darkness, so it is necessary to save children from beliefs.

It is possible to save children only if they are made capable of sharp and deep thinking. So develop the power of thinking in them. Don't give them thoughts, but give them the power to think. Giving thoughts is as good as giving beliefs. Given thoughts will be yours; the power of thinking will be their own. Only the full development of the power of thinking can make children capable of discovering the truth of life. Thinking is the path -- belief is going astray.

So I say that whoever is bound in belief can never think. Neither a Hindu, nor a Jaina, nor a communist, can think; his belief is his bondage. Since thinking may destroy his beliefs, he prefers not to think. It may become his protective amulet, but in fact such an amulet is nothing but suicide.

Is not belief the murder of thinking? But this murder is committed knowingly or unknowingly. A Hindu father wants to make his son a Hindu, and a Mohammedan father wants to make his son a Mohammedan -- that too when the child is very small and incapable of thinking and understanding. Such a wrong thing can only be done at an unripe age; it is difficult to do so afterwards. Once the power of thinking and logic has arisen it is not possible to throw dust in his eyes. The ability to think protects the individual, so it is no wonder if so-called religious people are against reasoning. Actually, they are against intelligence as such, because where there is logic, thinking and intelligence, there is rebellion.

Rebellion means looking for new ways of life.

Rebellion means a journey from the known to the unknown.

Rebellion means transcendence of the boundary lines the past generation leaves the new one with.

According to me, the ability to rebel is the soul of a religious mind, because there is no greater revolution than religion. Religion is the transformation of life from its roots.

So it is not possible for education in religion to be education in blindness and beliefs. It can only be education for deeper and deeper thinking. It is the sharpest logic. It is luminous intelligence. So innocent children should not be tied down with unintelligent beliefs and concepts; rather, their intelligence should be given such sharpness and depth that it will enable them to keep their thinking conscious and free, and they will never be willing to sell it at any cost. Only such free consciousness can open the doors to truth.

In fact freedom is the door to truth.

So give freedom to children and create respect for freedom in their minds. Make them cautious and aware of all types of slaveries of consciousness and mind. Real education in religion can only be this.

But the teaching of religions is not such; it is just the opposite. It is only a training in slavery, because it is supportive of belief and not thinking. It is in favor of blindness, rather than eyes. It is based on following others and not on one's own consciousness.

Why are religions so afraid of thinking? Certainly the fear is not without any reason. The most important and solid reason is this, that if the thinking is conscious and active, many religions cannot last for too long. Religiousness will be there but the existence of religions will certainly be in danger, because the natural flow of thinking is towards universal truth. Just as the rivers flow towards the ocean, all thinking flows towards universality. Only the truth that abides after impartial investigation finally remains. And truth cannot be more than one, it is always one.

Because science followed right thinking, the arithmetic of Hindus and Christians is not separate. On the basis of belief it would not be possible that arithmetic be one. The pools of belief do not flow; they are closed unto themselves. Since they cannot flow towards the ocean, they can never reach to that which is one. Their very confinement in themselves makes them many.

Thinking is a flow -- belief is stagnation.

Thinking is a constant transcendence of oneself.

Belief is to be imprisoned in oneself.

So from wheresoever thinking begins, in the end it leads to the central and ultimate truth. Belief prevents one from reaching that far.

I have heard that there existed a geography of the Jainas. Such funny things happen with religions! Can geography also be separate? Yes, if belief is the basis, it can be. Where there is no thinking, there is only fantasy, following and blind faith. And these can be separate for every individual. Truth is one, but the dreams of every person can be different. Even if two persons want to, they cannot have the same dream together.

Truth is always the same for all because it is residing in one's self. It is not imagination, a dream or an inference of any individual. One must deserve first to know the truth. To be able to see it, one must have healthy and open eyes. Such eyes are obtained only in perfect thinking and in the light of intelligence.

That is why I am repeatedly saying that if you want to give truth to children, give them the capacity to think. Make them free from just belief and give them intelligence. The awakened energy of thinking will make them capable of seeing and it will become their seeing. That alone will lead them to the ocean of truth, which is one and nondual.

Do you know that a person like Aristotle has written that women have fewer teeth than men? How could he write this? Did he not have a woman available to enable him to count her teeth? There is no dearth of women. But he just accepted a current belief, so there remained no question of any investigation. He himself had not one but two wives; he could have asked one of them to open her mouth for him to count her teeth. But no, when he did not doubt the current belief, how could he think? He just agreed to the blind belief of males that women have fewer teeth than men. In fact the male ego is never ready to accept that women can be equal to men in anything whatsoever, even if the matter is just of teeth! If a person of the stature of Aristotle did not doubt, who else can? -- though doubt is in fact the beginning of all search.

The very first step to be taught in the search for truth is right doubt. A good beginning of religious education should be that. The real foundation of religion is doubt, not trust.

Doubt is the beginning, trust is the end.

Doubt is the search, trust is the achievement.

So whosoever begins with doubt, sometime or other does reach trust. But one who begins from trust reaches nowhere. There is no question of his reaching, because he has attached the bullocks behind the cart. Beginning is possible only with that which is the beginning. How can an end be the beginning? Where there is no doubt, there is no thinking. Where there is no thinking, there is no intelligence. Where there is no intelligence, there is no truth.

Religions have taught belief -- neither doubt nor search.

Religion will teach one to doubt, to think and to search. Only whatsoever is obtained by one's own search is self-transforming, and is the truth.

Truth is a continuous search. It is an investigation with extreme awareness. Truth cannot be transferred by one to the other, it has to be searched for by one's own self. Truth cannot be borrowed; it is the fruition of one's own efforts. Education in religion is a preparation for such a search.

So as long as religion is related to belief, there can be no education in religion. It may be called education in religion but it will be only Hindu, Mohammedan or Christian. Such education is not religious, because people educated like this become narrow-minded. That way heartfulness cannot arise. Such people are full of prejudices. Their intelligence does not become free, but it dies. Such people become old in the mind, whereas for any search the mind must be fresh and young.

Only those who are impartial are young. Only those are young who have not allowed their consciousness to be imprisoned in conditioning. The conditioned mind becomes old, and the more conditioned it is, the more idiotic. Conditioning is not religion. Only the consciousness which is free of all conditioning can enter into religion.

Religion is your nature, your own self. Conditioning comes from outside; it is an outsider. Just as dust covers the mirror, conditioning covers consciousness. To cover the mirror of consciousness with traditions, conditionings, orthodoxies, beliefs and ideals in the name of religion is not to be allowed: it has to remain free of them. The real education and search for religion makes one proceed in the direction of freedom. Religion is the only means that frees the mind of all complexes, but the religion that is sold in the market cannot do that work.

So before religion enters education, it will have to give up its old clothes and abode. It can become the soul of new generations only by itself acquiring a new soul.

Religion is certainly to be brought into our lives. Without it our life is very handicapped, incomplete and unbalanced. If we continue to think of the outer only, the inner will remain empty. If our eyes are focussed only on matter, we will remain deprived of God. That will be a costly bargain, because we will be losing diamonds and taking stones instead. What is the outer compared to the inner? What is the wealth of the world compared to the wealth of God? We have to know that which is the very life and center of all, and we have to make its search our central concern, because the search for the center can never be completed without making the search central.

So I do not want religion just to be related to education, because that is insufficient. I want to see

religion become the center of all education, because it is essential that the center of life be the center of education too. Life does not end just at what is visible; in reality, the invisible is its basis. Without being acquainted with the invisible, there will be no purpose or meaning in life. Where there is no meaning, how can there be any bliss? Bliss is the attainment of meaningfulness.

Religion is a search for meaning, and science is a search for utility. Both religion and science are incomplete. In the synthesis and balance of the two is the benediction and wholeness.

One world is outside man, but that is not all; there is another world within man. And the search outside is ultimately for the within. While searching for the outer, the inner is not to be forgotten, because in the search for the outer you gain strength, but you do not gain peace; you gain wealth, but you lose your soul. What is the value of the whole world if you lose your soul? Your victory is a defeat.

There was a Sufi saint, Rabiya. One morning her friend asked her to come out of her hut. He said, "A beautiful sun is rising in the sky and the morning is pleasant."

Rabiya replied, "My dear friend, I invite you to come within, because I am seeing within the creator of that sun and the morning. Is it not better that you come inside? I have seen the outer beauty very well, but you are perhaps unacquainted with what is inside."

There is one world outside. Certainly it is beautiful. Those who want to set man against the outer world are ignorant. Those who are condemning this outer world are against the good of man. The outer world is really beautiful, but there is another inner world which is limitlessly more beautiful. One who stops at the outer world stops at the incomplete. He has made camp very early; he has misunderstood the road to be the destination. He has mistaken the door for the palace and has stopped at the entrance. He has to be awakened and alerted. His eyes have to be drawn towards the destination. Once that is done he himself will continue his journey further.

The aim of education in religion is to see that children remain always aware of this destination and don't stop midway. It is necessary to know that science is a search only into that which is outside. The outer search alone is incomplete. Education must be related with the inner search.

But the religions that we know do not go in search of the inner. They talk about the inner, but they are lying, because their temples and mosques are built outside and their idols are also outside. Their scriptures are outside, their doctrines are outside, and they are seen fighting over these outer things. Their insistence is only on the outer, so they cannot take man into his inner abode.

A negro went to a church one morning and requested the priest of the church to allow him to enter. But how can a man with black skin enter into a church of people with white skin? These people who talk about the inner also see the color of the skin. These people who talk of God also see whether a man is a brahmin or a sudra. The priest of the church said, "Friend, what will you do, coming inside the church? As long as your mind is not pure and peaceful, what can you do by coming into the church?"

Because the times have changed, the priest has changed his language also. Before he used to say, "Go away, nigger. How can you enter here?" He has changed his language, but his heart has not changed; even now he does not allow the black man in. But he did not say, "You are a sudra and therefore impious, so go away!" He said, "Friend, what will you do by coming in? How will you know God till your mind is pure and peaceful? So first go and purify your mind."

But he had not said such a thing to any people with white skin... as if they had all attained peace of mind. The simple negro went away. The priest must have laughed within. He may have thought that now the negro will not come back, because he cannot purify his mind. In fact, the black man did not come back, not because his mind could not become peaceful, but because his mind had become peaceful.

Many days passed by... about a year passed. Then one day the priest saw that black man passing near the church. He had become a different man altogether. In his eyes there was some light of the other world. Around him it was as if there was an aura of peace and music. The priest thought perhaps he was coming into the church. He was a little afraid too, but his fear was baseless; the negro did not even look at the church but went on straight ahead.

Then the priest ran after him and stopping him, asked, "Friend, you did not come back again?"

The negro laughed and said, "My friend and guide, I thank you very much. I have passed the whole year according to your advice. I was expecting to become peaceful so that I could come into the church. But last night in my dream I saw God, who told me, 'You madman! Why did you want go to that church to meet me? For the last ten years I myself have been trying to enter the church, but the priest does not allow me to do so. Where I have not been able to enter, it is impossible that you will be allowed!'"

I can tell you that God has not only not been able to enter that church, he has not been able to enter any

church or temple -- because churches and temples built by men have not been bigger than man; these temples are so small that there is no place for God in them. In reality, those whose minds are themselves not temples can build only meaningless temples. Those who have not found him within cannot find him on the outside.

The divine first manifests within oneself, and then manifests everywhere. Except one's own self, there is neither any path nor bridge to the whole. One's own self is the nearest to oneself, so it is better to search within before you search without. One who cannot find the divine in the nearby, cannot find it in the faraway. The divine has been known and can be known only in the heart, not in the temples. So the temples and the mosques cannot and should not be connected with education. Insistence upon such a connection is for the outer. All such outer phenomena become obstacles for going within.

When I hear talk about building temples in universities, I laugh. I wonder if man is learning *anything* from history. Do we not know what the religions of temples and mosques have done? No, there is no necessity for outside rituals of religions. It would be tolerable if such rituals were only useless, but they are disastrous. There is no religion in the outer, so it is irreligious to give any value to the outer. It is very necessary to be as clear about this truth as one is about the fact that two plus two makes four.

There is a temple of God, but it is not made of stones and bricks. Whatsoever is made of stones and bricks can be of a Hindu, a Christian, a Jaina or a Buddhist, but not of God. Whatsoever belongs to somebody just for that reason does not belong to God. His temple can have no limits because he is limitless. His temple can have no epithet because he is the whole. Certainly, such a temple can be only of consciousness. Such a temple is not there in the sky, it is in the soul. It has not to be made, it is there forever; it has only to be uncovered.

So a religion related to education cannot be one that builds temples and mosques. It can be a religion that uncovers the temple hidden within the self. Whatsoever is residing within is to be known, because knowing that becomes a fundamental revolution in life.

Knowing the truth becomes the transformation of life.

The education which does not uncover the inner truth or God is incomplete and dangerous.

The reason for the failure of education until today is its incompleteness. The young man who comes out of the university is very inadequate. What is central to life is not known to him. He is not acquainted with whatever is of truth, goodness, and beauty in life. He comes out having learned the trivial, and lives in that for his whole life.

Such a life does not bring any bliss, and slowly a meaninglessness and emptiness and futility begins to surround the mind. The flow of life gets lost in this desert of meaninglessness, and as a result a sort of blind anger towards everything is left. I call this anger an outcome of an irreligious mind. The outcome of a religious mind is a sense of gratitude and benediction; it is a gratefulness towards the whole. But this can happen only when life is blissful and total. Such bliss and totality is not possible till one knows oneself.

So right education cannot be religionless, because knowing and being acquainted with the foundation of life -- consciousness, the interiority, the soul -- is a must in bringing life to its fulfillment.

What is religion? The education of man's interiority is religion. What shall we teach then? Should we teach scriptures and religious principles? Or should we tell the children that there is a God, there is a soul, heaven, hell and liberation? No, not at all. No such education is the education of religion. Such education does not lead man to his interiority. Such education makes a man prejudiced. Such education is only the teaching of words. It gives birth to false knowledge, which is even more dangerous than ignorance.

Knowledge is only that which comes from self-experience. Knowledge learned from others is not knowledge but an illusion of knowledge. Such illusion hides ignorance, and the search for knowledge stops. A clear awareness about one's ignorance is good because it leads one towards the search for knowledge. It is very dangerous to think knowledge learned from others is real knowledge, because the satisfaction that one gets through that binds one's feet and obstructs the journey ahead.

I went once to an orphanage -- there were about a hundred children. The organizers told me that they are also giving education in religion to the children. Then they asked the children a few questions. They were asked if there is a God. They replied "Yes, there is a God." They were asked, "Where is God?" They pointed towards the sky in reply. They were asked, "Where is the soul?" They kept their hands on their hearts and said, "Here."

I was watching this drama. The organizers were very happy. They told me to ask them some questions. I asked one child, "Where is the heart?" That child began to look hither and thither and said, "This has not been taught to us." Can education in religion be like this? And can repeating what is taught be called

knowing? If it was such a simple matter the world would have become religious long ago.

I told the organizers of that orphanage that whatsoever they were teaching the children is not religion at all. On the contrary, the children will become parrotlike for their whole life. A person who learns to repeat things mechanically paralyzes his intelligence. When questions arise in life that could lead him to the search for truth, his learning will make him repeat what was learned and be quiet. Your teaching will kill their inquisitiveness. They do not know either God or the soul. The hands were so false that pointed towards their hearts! Do you call this teaching of falsehood education in religion?

I asked the organizers whether their knowledge of self was also like that of the children; whether they were also only repeating what was taught to them. They also looked here and there, like the child whom I had asked where his heart was. Generation after generation we go on teaching empty words and consider it knowledge. Can truth ever be taught? Can truth be repeated?

In the world of matter there is value for what is taught, because about whatsoever is outside no knowledge other than information is possible. But in the world of consciousness information has neither any meaning nor value because the world of consciousness is of experience, not of information.

It is possible to experience; one can be and live in such experience, but it cannot be taught. Learning it can only be like acting. Can anyone learn to love? If one can love after learning it, it will only be acting love. If love cannot be learned, how can prayer be learned? So everything learned about God -- principles, worship and prayer -- has become only acting. Prayer is a deeper form of love. When love cannot be learned, how can God be learned? The totality of love is God.

Truth is unknown, so through principles, scriptures and words which are known, one cannot reach the truth. For entering into the unknown, whatsoever is known has to be given up. On our becoming free of what is known, the unknown manifests before us. So religion is more of an unlearning than a learning. Religion consists more of forgetting than of remembering. We do not have to write anything on the mind; instead, all that is written has to be wiped out, because as soon as the mind becomes wordless, it becomes a mirror for knowing the truth. We do not have to make the mind a storehouse of doctrines but a mirror of truth. Then the meaning of education in religion will be more of a seeking than indoctrination.

Preparation for religious seeking is the only education in religion. Education in religion is not like the education in other subjects, so there can be no examination in it. Its examination will be in life; life itself is its examination.

Except life itself, what other examination can there be of life? And religion is life itself.

So those who think that by passing examinations they have become educated are mistaken. Actually, where the examinations are completed the real education begins, because from then on life begins.

Then what should we do for education in religion?

The seed of religion is there in everybody because life is there in everybody. We should create opportunities for the growth of that seed, and remove the obstacles on the path of that growth. If this can be done, the seed sprouts on its own, out of its own strength, out of its own longing for life; it does not have to manufacture sprouts. The sprout becomes a full-fledged plant, the plant becomes full of leaves, flowers and fruits. We only provide an opportunity, and all else follows by itself.

How can there be an education in religion? The schools can provide the atmosphere and opportunity for the seed of religion to sprout. The schools can help remove the obstacles to its growth. In doing this, there are three very vital elements.

The first element is courage. One must have irrepressible courage. Courage is the basic requirement in the search for truth and for climbing to God. Courage is needed to climb the Himalayas and to reach the depths of the Pacific, but in the search for God, greater and deeper courage is necessary because there is no higher peak and no deeper ocean than God. But the so-called religious people are not courageous. In fact their religiousness is a mask for their cowardliness. There is fear behind their religion and God. I would like to tell you that a fearful mind can never be religious, because fearlessness is the very life of religion. Courage arises from fearlessness.

So the first thing is not to teach fear of any type, or of anything.

The second is to educate in fearlessness. What a great strength, luminosity and light fearlessness is! It is on the rock of fearlessness that the temple of religion is built.

But our so-called religions are exploiting fear, and so to date it has not been possible to build the temple of religion. Can temples be built on the quicksand of fear? Even if they are, how long can they last? When I go to temples, mosques and churches, I find that people trembling with fear have gathered there. Their prayers are embodied forms of their fears, and the God in front of whom they kneel down is the very

projection of their fear. So man runs towards God during difficulties, because he is more fearful at that time. In old age man runs towards God because his approaching death makes him very fearful. Go to the temples and churches: you will find only such people who are nearing death or who are as good as dead.

We do not want to teach fear. Fearlessness is to be taught, only then can religion be for alive people. What is the fear of teaching fearlessness? There is one fear -- that a young man may deny God. This fear is there because our very concept of God is based in fear. But what is wrong in denying such a God? In fact, accepting such a God is wrong.

I would like fearlessness to grow to such an extent where even that God whom we have not known can be denied. Where there is no denial of untruth, there is no fearlessness. Where there is no denial of untruth, how can there be the search for truth?

According to me, the atheism arising out of fearlessness is nothing but the other side of theism. Such atheism is a must, it becomes a ladder to theism. One who cannot even be an atheist, how can he be a theist? Theism is more difficult than atheism. One who is afraid of becoming an atheist will be a false theist. He becomes a theist out of fear of becoming an atheist. Of what value can such theism be?

I respect an atheism based on fearlessness more than a theism rooted in fear, because where there is fear, there can be no religion, and where there is fearlessness, there is the door to religion. It is an experience, a joy to pass through an atheism born out of fearlessness. Through it the soul definitely becomes more strengthened. One who becomes a theist before becoming an atheist is a false theist because the inner atheist continues to hide within. One who has lived through his atheist within, transcends it and becomes free of it.

Atheism means the period of non-acceptance. If the society is against God and religion, then to deny that too is atheism. Passing through non-acceptance of things widely accepted and believed is atheism. For the maturity of the individual such a period is very valuable and beneficial. One who does not pass through it remains immature forever. This passing through non-acceptance is possible only if one has courage and fearlessness.

What is the greatest courage? Non-acceptance of false knowledge is the greatest courage.

If you do not know that "God is," do not just believe it. However much someone may pressure you, allure you by promising heaven, or make you afraid by cursing you to go to hell, do not ever agree to believe in what you do not know. Better to give up heaven or be ready to go to hell, but it is not right to be fearful. Only one who has such courage is capable of discovering the truth. What can a fearful mind do? It is ready to believe anything only because of its fear. In a theist society such a mind becomes a theist. If he is in Soviet Russia he will become an atheist. He is just a dead limb of the society, he is not a living individual, because life in an individual comes only out of fearlessness.

One man met me just yesterday. He said he believes in the immortality of the soul -- and all over his face, fear of death was written. I asked him if his belief was because of the fear of death, because those who are afraid of death feel great solace in being told that the soul is immortal.

On hearing that, he became a little troubled and asked, "Isn't the soul immortal then?"

I said, "It is not a question of the mortality or immortality of the soul. The question is whether a person who is afraid of death can ever know or search for the soul. Fearlessness is very necessary in the search for truth."

I want to say the same to you: A man believes in the immortality of the soul in the same proportion as he is afraid of death. The belief is as strong as is the fear. Can such a man ever be ready to open his eyes to the truths of life? The path to truth passes from nowhere else but fearlessness.

The immortality of the soul is not the belief of a fearful mind but a reality encountered by a totally fearless consciousness.

A fearful mind does not seek the truth but seeks security. A fearful mind does not seek the truth but seeks consolation. Then he catches hold of any belief that gives him security and consolation. What security and consolation can concepts and beliefs provide? Except in truth there is no security, contentment and peace. In order to realize truth, it is necessary that the mind have the courage to give up false securities and consolations.

So I call courage the greatest religious virtue.

A teacher, a priest, was teaching some children about courage, and the children asked him to give an example. The teacher said, "Let us assume that twelve children were staying in one room in a resthouse in the mountains. The night was very cold. When these children were going to bed after a tiring day, eleven of them drew their blankets over themselves and slept. But there was one boy who knelt down in one corner of the room to say his night prayer. I call this courage. Isn't that boy courageous?"

Just then one boy stood up and said, "Let us assume that there are twelve priests staying in a resthouse. If eleven priests kneel down in prayer before sleep, and if one priest draws his blanket over himself and sleeps, is he not courageous?"

I do not know through what embarrassment that priest had to pass. I also do not know how he escaped the predicament created by the children. But I definitely know one thing -- that the ability to be one's own self is courage. The ability to be a man free from the crowd is courage.

To make a person his individual self is to give him courage. Confidence in one's own self is courage. Courage is self-confidence.

Along with courage, teach awareness. This is the second important element in education in religion.

If there is no awareness, mere courage can be dangerous, because instead of becoming self-confidence it can become insane ego. Courage is power, but awareness is the eye. One can walk with courage but only with awareness can one see where one is going.

You may have heard the story of a blind man and a lame man. There was fire in a jungle, and the blind man and the lame man had to save their lives. The blind man could run but could not see. In a jungle that has caught fire, it is as good as inviting death if one who has no eyes begins to run. The lame man could see but could not run. What is the value of eyes that have no legs? Then they thought of a way out and saved their lives. What was the method? Very simple. The blind man carried the lame man on his shoulders.

This story is not of a blind man and a lame man -- it is a story of courage and awareness. If one has to save his life in a jungle of ignorance that is on fire, it is necessary to make awareness sit on the shoulders of courage.

Ordinarily, a man lives unconsciously, as if in sleep. That sleep is of self-forgetfulness. That sleep can be broken by becoming conscious and aware through self-remembrance. The children can be educated in the direction of self-remembrance, right remembrance of one's own self, and self-awareness.

The arrow of consciousness is ordinarily pointing outwards. We are aware only about whatsoever is outside us; but that arrow of consciousness can be pointed towards one's own self also. What we experience then is our very being. Becoming aware of that is the happening which leads one from the sleepy life of darkness to the awakened life of light.

The prayers, devotional songs and music going on in the name of religion do not bring any self-remembrance in us, rather they bring self-forgetfulness. The happiness of such people is that of unconsciousness and sleep. These are all mental intoxicants.

I call full consciousness and awareness the search for religion. A university can become a foundation for, and provide an opportunity for, learning awareness. Awareness at the level of body, mind and soul can be taught. Doing everything with awareness slowly fills one's life with consciousness. The endeavor to remain aware and be a witness to every mental activity has the capacity to make one's mind awake in an unprecedented way. At the same time, remaining aware each moment of what one is becomes self-realization in the end.

The third step is silence.

Words, words and words fill one's mind with too much tension and restlessness. Thinking, thinking and thinking, the mind loses all its relaxedness. Silence means relaxation of the mind. It is by knowing silence and living it that the mind always remains fresh and youthful. In total silence the mind becomes a mirror in which truth reflects.

What can a restless mind know? What can it search? It is so involved in itself that it cannot look in any other direction. Deep peace, total silence and the totally relaxed state of a thoughtless mind are required for knowing the truth. Such a state of mind is meditation.

Children can be led into the direction of a restful mind. To leave the mind totally relaxed and free is the fundamental rule for mind-rest. It is like floating in a river, not swimming; similarly, floating on the waves of mind, not swimming at all, an effortless effort takes one into a deep peacefulness which is not otherwise known to man.

Whatsoever meaning and joy is hidden within life, it all uncovers itself in such peacefulness. Whatever is the truth of life is also attained. In fact, it was already the case but we were not aware of it because of our restlessness, and in peace it is uncovered and comes face to face with you.

The education in religion is education in courage, awareness and peace. The education in religion is education in fearlessness, awareness and thoughtless silence. Such an education can definitely become the foundation stone for a new humanity.

I hope you will think over what I have said. You do not have to believe what I have said, you have to

think and contemplate on it. You have to give unbiased thinking to it. You have to test it on the touchstone of experiment. From every fire test, the truth comes out more refined.

Revolution in Education

Chapter #5
Chapter title: Knowledge is That Which Liberates

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Sa Vidya Ya Vimuktaye. Knowledge is that which liberates.

This morning I would like to say a few things to you on this subject. This is a marvellous saying. It is the most original definition of knowledge. This is the definition of knowledge as well as its criterion. But perhaps you may not know the other side of the situation. We are not liberated. Whatsoever we have learned cannot have been right knowledge, it must be false knowledge. Our life has not known what liberation is, so the schools in which we have studied must not have been schools but anti-schools, because the very test and definition of knowledge is that it helps us in our life to attain the bliss of liberation.

What shall we call that knowledge which has not given that joy? In the whole world knowledge goes on increasing, schools, colleges and universities go on increasing, but man does not seem to have been liberated. Instead man goes on becoming more bound and conditioned and falling further downwards.

Then could it be that we have made some fundamental mistake? Could it be that this increasing knowledge is false knowledge? I would like to say to you that it *is* false knowledge. I have no doubt about it. I am certain that what we are propounding as knowledge in the world is false knowledge, because the soul of man does not seem to be becoming free through it, but instead it is enslaving and imprisoning man. The consciousness of man does not become elevated by it but seems to be falling down. The life force of man does not seem to be progressing towards divinity, but is falling downwards towards animality.

Can we call people educated this way really educated? With good intentions we are working ceaselessly to spread this education. Good people are making great efforts to increase the numbers of schools, colleges and hostels so that man becomes educated. But the experience of the last two thousand years tells a different story.

On the one hand, knowledge increases; on the other, man seems to be deteriorating. On one hand education increases; on the other the quality of life seems to be degenerating. On the one side man's intellect is developing; on the other side man's soul seems to be falling apart. There is something fundamentally wrong. Something from the very beginning has gone wrong with our movement and direction, so in whatever direction we move it does not bring any bliss.

In the world today there is more learning, more education and more universities than during any previous century, but there is also more misery, pain and lack of peace than in any previous century. Man's life is more ruined by the current education. With high hopes and good intentions we are educating our children. We have our great dreams and desires for our children's growth but in educating them we find that they have fallen low. Before our very eyes we see this happening, yet we increasingly go on creating the same type of education, colleges and hostels. It is difficult to conceive that there can be anyone more blind and foolish than man. Man has not learned anything from his past experiences, he has not learned any lessons.

I am reminded of a small event. Buddha had arrived in a town -- there was a poor cobbler named Sudas in that town. When Sudas got up in the morning, he saw in the lake behind his hut a lotus flower in full bloom, unseasonally; this was not the season for the lotus to blossom. Sudas thought, "If I take this flower to the market today, I am certain to find a customer who will buy it for one rupee. It is an unseasonal flower -- somebody will certainly buy it." He plucked the flower and started off for the market, thinking, "I shall really be blessed if I get one rupee."

While he was on the road he saw the chariot of the richest man of the town passing by. Seeing the lotus, the rich man stopped the chariot and asked Sudas at what price he would sell. Sudas could not quote the price he wanted -- one rupee -- but instead said it was unseasonal and that the rich man might pay what he thought right. The rich man said, "I am giving you five hundred gold coins -- do not sell it to anyone else."

While the rich man was saying this, the commander-in-chief of the king pulled up on his horse and stopped and addressed Sudas: "I will purchase the flower for ten times the price the rich man is offering."

Sudas said, "Have you people gone mad?" The rich man was paying five hundred gold coins and the commander was ready to pay ten times that price! While he was saying this the chariot of the king came and the king said, "The flower is purchased by me, for ten times the price agreed to by the commander."

Sudas was surprised. What has happened to these people! He said, "I was not expecting even one rupee for this flower and you people are ready to pay such a high price? What is the reason?"

The king said, "You are not aware: Buddha arrived in the town and we are going to receive him. I myself would like to offer this unseasonal flower to Buddha, because he would not imagine that today someone could offer such a lotus flower at his feet! Who would not want to have such an opportunity to offer a rare flower?"

Sudas said, "In that case, there is no question of selling this flower; I myself shall offer the flower to Buddha."

The king tried to persuade him not to, saying, "Have you gone mad, Sudas?" Up till now Sudas was thinking that the rich man, the commander and the king had gone mad. Now all the three said, "Sudas, don't be mad! The poverty of your past and future generations will be destroyed by selling the flower."

Sudas said, "The poverty of all my lives is destroyed now -- I myself shall offer the flower."

Sudas started walking towards the end of the town, where Buddha was expected to enter. The king, the commander and the rich man all reached there far ahead of Sudas. They informed Buddha of this most astonishing thing that had happened: "Today the poorest cobbler of the town refused to sell his lotus flower for any price. He wanted to offer it himself at your feet."

Sudas came and offered the flower at the feet of Buddha, and Buddha asked him, "Oh, mad Sudas, why didn't you sell the flower? It would have made life comfortable for your many future generations."

Sudas replied, "My lord, money cannot be higher than love. The soul cannot be sold for rupees. As long as it was just a flower, I wanted to sell it. But the moment I thought of your feet, there was no question of selling; I myself could offer it. Poor people too can love. Poor people too can respect. Poor people too can trust. Poor people too have a soul. Please accept the flower!"

Buddha then addressed his disciples and said, "Though Sudas is not literate, he is really learned, educated. He does not know how to read and write, but still he is really learned."

One of the disciples asked Buddha, "What do you mean by 'really learned'?"

Buddha replied, "Whosoever is aware of the higher values in life and who can give up lower values for higher ones, is really learned. Sudas has rejected money for the sake of love."

Can we call people of today "really learned," who reject love for money? Can we call people of today educated whose whole education is destroying higher values and embracing lower values? Can we call those learned who are always ready to give up the supreme for the petty, who are ready to sell the soul for the body, who have no higher value than money, for whom there is no other journey in life than reaching a position of power, and those in whose life and mind the meaningful receives less attention than the meaningless?

Can such learning liberate? No, it cannot. We are making our children engineers, doctors, mathematicians and chemists. But that is not education, that is only a means and method to earn a livelihood; it is only an arrangement for earning in a better way. We are sending our children to Europe and America for further education, and one may think one has done something very great in doing so. But we are only teaching them to earn their bread more efficiently -- nothing more than that. We are not educating them nor establishing any connection with education, because education means a birth of real and higher values in life.

What will the birth of real and higher values in life mean? If there is such a birth, man will become liberated, man will become full of bliss. The more life moves towards higher values, the more the bonds go on falling.

What are the bonds? What are the shackles? They are of lower values.

What is liberation? A journey to the heights, going higher and higher, transcending oneself day after day. A journey to loftier heights is real learning, knowledge. Do we teach transcendence of oneself? No, we teach selfishness, exploitation, hoarding for one's own self. We teach how to somehow fulfill our desires and expectations more proficiently, and we think we are giving our children real learning. Nothing can be more meaningless than this idea.

In one old seer's school, three students were declared successful in their final examination. However, their teacher was telling them every now and then that the last examination was still to be taken. The last day of school arrived. They were given their degrees; the convocation ceremony was over and their final examination was still not taken. The students kept quiet; perhaps the teacher had forgotten. They packed their books, clothes and bedding, and went to their teacher in the evening to receive his last blessings before departure and then left him.

On their way they were thinking of the last examination. It was late in the evening and they had to reach the next village before nightfall. The road was rough and passed through a jungle; it was getting dark and there were wild animals in the area. They saw a narrow path through a thicket covered with lots of thorns.

One of the students jumped over the thorns. The second student went down the side road and bypassed the thorns. The third student put down his belongings and slowly started collecting the thorns and throwing them out of the way.

His friends told the third one, "Are you mad? -- darkness is descending, we have to reach the village fast. There is no time to pick up the thorns. We have no time -- come quickly!"

The third one replied, "If it was daytime there would be no danger; whoever passed would see the thorns. But after we pass by it will be so dark that the thorns will not be seen. If knowing this we pass by without thinking about those who may follow, our education will be meaningless. I will clear away the thorns -- you can go on."

Meanwhile, the seer who was hiding in the bush jumped out. He himself had put the thorns on the path. It was their final examination. The seer said the other two students who had already crossed the thorns should go back to the school -- they had failed in the last examination. Only the third student, who cleared away the thorns, cleared the final examination too.

One who has known how to remove the thorns in life is really educated, learned. One who would clear the thorns for others will one day spread flowers on the road for them. But the one who sees the thorns on the path and, ignoring them, passes by, is bound someday to spread thorns on others' paths.

The last examination is always of love. Love is always the ultimate value. The supreme heights in life are those of love. The Everest, the highest peak of life, is the peak of love.

Is our education teaching love? Our education is not even aware of love. Our education teaches ego instead. Ego and love are two opposite values. Where there is ego, there is no love. Where there is love, there is no ego. Current education teaches ego, and from the very childhood we make all arrangements to sharpen the ego.

A child enters his elementary class and we ask him to come first. One who comes first is rewarded. Those who come last are not rewarded and are ignored. If there are thirty students in a class, only one of them can come first. The happiness of one boy is being based on the misery and frustration of the remaining twenty-nine. This is the education we are providing.

One who has come first is happy and joyful, not because he came first but because he has left the rest behind. We are teaching violence. Violence has only one meaning: it means nothing other than experiencing happiness in others' misery. One is not free of violence just by drinking germless water or just by not eating food at night. The meaning of violence is just this: being happy in others' misery.

And what else do we teach our children than to feel happy in others' misery? If there is only one student in a class, he will come first, but he will not be happy. But if there are thirty students in the class and if he comes first, he will be happy for having left the twenty-nine behind. If there are three thousand students and he comes first, his happiness is greater. If there are three lakh students, his happiness and joy will know no bounds. In becoming a president of a country, leaving behind the rest of the population of that country, one becomes very elated. That is why politics is violence -- because it is a race to come first.

Religion is just a different direction. Knowledge is just a different direction.

Jesus Christ says: Blessed are those who are able to come last.... It is strange. Either Jesus Christ is mad or all of us are mad -- us who run schools, impart knowledge and are teachers.... We are teaching: Blessed are those who are capable of coming first.

The race for coming first cannot liberate anyone. There are some basic reasons for this. The first thing is, one who joins that race remains in conflict and in tension; he has begun to fight. He is creating enmities with others. One who creates enmity cannot remain free from it; he is bound to it. Only he who is a friend to all can become liberated. And only he who is not in competition with anybody can become a friend to all.

What else is the meaning of friendship except, "I am not in competition." What else is the meaning of enmity except, "I am in competition. Either you win or I win. These are the only alternatives: either I or you, but both cannot win."

We are teaching competition. From their very childhood, we add the poison of competition, violence and ambition to the minds of children. And then we assume that these are schools. No, these are anti-schools, centers of anti-learning. These institutions pervert the mind of man and make him insane. Here inferiority is taught, and man then runs through his whole life like a madman. It makes no difference then whether the race is for money, position or power; but we teach a race, the fever of race. Fevers never make one healthy.

I have heard: Once, a dog living in Varanasi thought of going to Delhi. When so many people are running to Delhi, it is not surprising that a dog also should get the idea of going to Delhi. Times have changed. There was a time when people were going from Delhi to Varanasi ; now people from Varanasi want to go to Delhi. The dogs of Varanasi decided to send their representative, their leader to Delhi. They sent a message to the dogs of Delhi to receive him, to make his reservation in the Circuit House there and to tell them that it would take a month for him to reach there by foot. The dog must have been of the Indian mind, traveling like the sages of olden days, always on foot.

The dogs in Delhi were waiting to receive the leader. They were accustomed to receiving leaders anyway; it was their daily routine. And now a leader from their own species was coming, so they had planned a big reception. But it so happened that that dog reached Delhi in seven days. The dogs in Delhi were very surprised. They had seen leaders coming, but never so fast that one reached Delhi in seven days. Reaching Delhi takes a long time; by the time life is about to end people reach there. That is why Delhi becomes their graveyard. But this dog reached there in seven days... smarter than human beings!

He was asked, "How come you reached here in seven days?"

The dog replied, "Don't ask. Our own friends, our own kinfolk have done this! Where the Varanasi dogs saw me off, soon the dogs of the other village ran after me, chasing me. Where they left me alone, at the borders of another village, the dogs of this third village began chasing me. I did not get any time to rest and recoup anywhere, could not stop anywhere. I have come running non-stop to Delhi!" While telling them this, he fell down and died. Whosoever runs non-stop enters death, not life. But the dog completed his journey -- he had the passion to run to Delhi and there were dogs all around to make him run!

We are doing the same thing to our children: "Go to Delhi!" All the people around you go on chasing you; your parents chase you in childhood, and your wife when you are an adult. When you are old, your children are after you, "Go on! Go to Delhi! It is necessary to reach Delhi -- there is no meaning in life without that."

This is the type of fever we create in the minds of children. This fever of ambition is so high that the child runs like mad. This is what we call the speed of life. Can this speed liberate you? No, it can lead you to death but not to liberation. Most of us only die in this process, we don't become liberated. The path of liberation is different.

Only that education will liberate which is free of ambition and which does not create any ambition. But we think that if there is no ambition, how can a man make any progress?

The first important thing to remember is that just getting ahead has no value in itself. Another thing to remember is that there are other ways of making progress: one way is getting ahead of others, the other way is getting ahead of one's own self. I should go further ahead than I was yesterday. This is my competition with my own self, not with others. I should not remain where the last sunset left me; when there is a new sunrise I should surpass myself, transcend my own self.

Such education can liberate. It teaches you the art of transcending your own self. The education which teaches you the art of competition with others can never liberate.

It is important to understand that those who are waiting to leave others behind run all their life, reaching nowhere, because there is always someone or other running ahead who has to be left behind. But if one is

busy in transcending one's own self, one day he reaches where nothing remains to be transcended. Mahavira reaches there, Buddha reaches there, Christ and Krishna reach there. There one reaches the supreme state of transcending one's own self. The name of this supreme state is the experience of godhood, the supreme experience, liberation, beyond which there is no further movement or reaching.

Where is that ultimate goal? The name of that ultimate goal is liberation, moksha. When a person transcends himself in every respect, nothing remains to be transcended, then liberation happens. But those who remain busy in getting ahead of others never reach the ultimate point in transcendence. Why? Because "the others" are many. It is neither easy nor possible to be ahead of everyone -- no man has been able to do that so far. There are a few mysteries, because of which nobody has ever been able to do that. Have you heard of anybody who would have claimed that he is first, that nobody is ahead of him? No Napoleon, no Sikandar, no Nehru, can dare to say that there is nobody ahead of him. Nobody can dare to say that.

There was a scientist named Peare who was experimenting on some insects called dung beetles. These insects are wonderful -- they always follow their leader. As long as the leader continues to crawl along, the others also continue to do so; none stop. They too have this human habit. Several types of insects suffer from many of the human diseases -- like following the leader.

Peare took a round plate and put ten or fifteen insects on it. The insects started going round and round it with their leader. The plate was round, so the path was never ending. Until the insect leader stopped, the other insects could not stop -- and when the followers are continuing to crawl after him, how can the leader stop? It will be embarrassing for him. So the leader keeps going, all the other insects keep going. Alexanders and Napoleons carry on, the followers carry on. If the leader stops, the other insects will call him unsuccessful, making it necessary to choose another leader. If the follower insects stop, the leader calls them cowards!

In the end, the insects started dying of exhaustion, one after the other. They could not understand that there was no end to their journey, because the journey was going round and round.

If we look at man carefully, no one has reached to the end of this journey ever. This only shows that our journey is also going on on some circular path, round and round and round. Still there is always someone ahead of us and someone behind us. That time never comes when one is ahead of all, or is behind all -- and thus the journey continues till one tires and dies. Not only those insects of Peare but man too dies because of a similar exhaustion of a circular journey. The other travelers move you out of the way and continue their journey. But no one looks at the fallen ones closely, to see if he is also traveling to a similar end. Up until today, no man has ever been successful in the journey of competition. He will never be. That journey has no end to it -- it goes on in circles.

But there is another journey of transcending one's own self, always rising higher and beyond one's own self. It has no relationship with anyone else. I call education that which does not teach getting ahead of others, but teaches to go ahead of and transcend one's own self. The day a man is initiated in learning to transcend his own self, completely new doors of happiness open before him, hitherto unknown to him. On the other hand, for the man who is initiated in learning to get ahead of others, new ways to misery, tension, pain and restlessness go on appearing in his life.

Remember it well: to force the other behind is to give the other pain. And one who causes pain to others can never attain to bliss, because whatsoever we give to others, that is what comes back to us. Life is wonderful in the sense that we hear the echoes of everything that we give to it.

I had once gone to the hills, to where there was an echo point. Whatsoever noise was created there, it used to echo back and forth seven times. One friend created the sound of a barking dog which multiplied seven times and came back, causing the hills to echo with the sound of several barking dogs. It was very disturbing. I asked that friend if it would not be better instead to sing a song. If he did not want to sing, he could create the sound of a cuckoo; it is not necessary to bark like a dog. The friend then sang a song which filled the hills all around with the lovely, echoing, song.

I told my friend that the whole of life is like an echo point which returns abuses if abuses are spoken, and returns a song if a song is sung. It returns thorns if thorns are thrown, returns flowers if flowers are showered.

Life is a great center of echoes. Whatsoever we do comes back to us. If we are teaching how to make others unhappy, sad or defeated, it will all come back to us, and it will be the only wealth with us at the end of our life. How can such wealth bring liberation nearer? It will bring only hell, unhappiness, pain and bondage nearer.

It is surprising that if we spread thorns on someone's path, this act is burdensome, but if we spread

flowers it is not a burdensome act. Burdensome means, when the thorns return to us they bring misery and pain, but when flowers come back, there is no cause for misery and pain.

Blavatsky traveled all over the world. She had a strange habit: she would carry a handbag in which she kept flower seeds; and wherever she went, whether by train or by car, she was throwing the seeds out on either side. People asked her why she was doing this. She said, "It is time for the rainy season; the water will fall on the seeds and they will sprout and grow into plants. Flowers will come. It will be very beautiful."

People said that even if the flowers blossomed, what did it matter to her? -- she was not going to pass along the same road again. She said, "I see flowers all around which have grown from seeds thrown by others and I am delighted. I owe a debt to those who sowed those seeds. By throwing these seeds I am paying back the debt. I imagine that others who pass by this road some time will be delighted, even though I may not pass here again. Even in my imagination I feel delighted at that happy prospect and I feel overwhelmed."

Have you ever imagined somebody being delighted because of something done by you? Even if you can understand by imagining it that somebody may be delighted because of you, or that somebody's heart may glow because of you, that is enough.

What liberates ultimately is education. What leads a man nearer to his soul, nearer to the truth, is education. And who will help you in this? The other? No, nobody else can do this for you. Each day you have to purify your inner gold in fire and let the impurities burn so only the pure gold remains. One has to rise above one's own self continuously. The education that teaches this process becomes liberating.

I have told you a few things. I will tell you one more thing and complete my talk. Whatsoever misery, darkness, hatred and violence are born in this world of man are due to understanding false knowledge to be knowledge. If we really want to transform the life of man, a clear distinction between false knowledge and real knowledge will have to be made. Whatsoever teaches the means and methods of earning a livelihood is false knowledge. Whatsoever teaches life -- not livelihood but life -- is knowledge.

So we should have false schools as well as real schools. False schools should be those where one can learn methods of earning a livelihood -- because without bread man cannot live. But by bread alone man cannot live either. As it is now, we are calling false schools, real schools. Not only that, we even associate such beautiful people's names with them, such as that of Mahavira. We name a school, "Mahavira Vidyalaya"; Mahavira School. So far there is not a single school on the earth worthy to be named after people like Mahavira. That will take time. Right now all schools are those of ordinary men; not one school of Mahavira is here. But it can be so; if we work, it can be so.

I pray to God, and to you, that some day there can be schools of Mahavira, of Buddha, of Christ -- of those who knew, of those who lived life and attained to Life.

I am grateful to you for having listened to me with love and silence, and I salute the divine residing within you. Accept my salutations.

Revolution in Education

Chapter #6
Chapter title: Fire of Rebellion

12 February 1969 pm in Alembic Colony, Baroda

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This discourse was given before teachers under the title: The Birth of New India!

Zarathustra was coming down a hill. He was rushing downwards as if he had heard some very important news from down the hill. He reached the plains, running and panting for breath. He asked the people in the market, "Have you heard the news?"

People asked, "What news?"

Zarathustra said, "Such a big event has happened and you do not know! Did you not know that the God has died?"

People were very puzzled. Zarathustra then felt that perhaps he had come too early, because the news had not yet reached the people.

I was reading this story and I felt no important news ever reaches us. Those who bring such news all feel that they have come before their time, too early.

I would also like to ask you, "Have you have heard that India has died?" Perhaps you will be shocked at this news. You may not have known it. Thousands of years have passed since; perhaps that is why you don't feel it. Perhaps the news is so old and so many events have occurred since, that you do not even remember having heard the news. But I want to tell you that India died long ago.

Iqbal has sung, "There is something about it (India), that its existence does not end." While I was reading this song I felt that first its existence has to have been, to end. If existence has already ended, what remains to be ended? If a man is living, he can die. If a man has intellect, he can be mad. If there is no intellect, man cannot go mad. If a man is healthy, he can fall ill. But if one has no health, how can there be illness?

Could it be that the real reason for the non-ending of India's existence is that it has long before ceased? Now nothing has remained with us to end! I begin my talk with this news.

This country has died thousands of years ago. It is necessary for this country to search for a new life, a new soul. Certainly the teacher could have been of help in the search, but so far he has not been. Up till now the teacher has not proved to be the torch-bearer of our life. Up till now he has remained the agent of the old dead society. The teacher has remained the instrument and the medium for pouring into the mind of the new generation the customs of the old, dead, rotten society of the past.

The teacher can become the medium and the instrument for the birth of a new world, a new life and a new man, but he has not become so far. Let us understand this truth about the teacher first.

Till today what has been the work of a teacher? What work has the society taken from the teacher? Society says that we are taking the work of teaching and educating our children from the teacher. But on looking deeply it is found that the society also takes the work of passing on all the old diseases, blind beliefs and false knowledge into the minds of new generations, through the teacher. The society does not tolerate a teacher who is revolutionary, because the day the teachers become revolutionary a new society will be born. The teachers becoming revolutionaries can become the basic cause for the change of the whole society. That is why an attempt has always been made not to allow the teacher to become a reactionary and retrogressive. He is given a lot of respect, it is true, but society gives that respect to the teacher only while no ray of rebellion is seen in him. If a ray of rebellion is seen in him, the society begins to be strangle his throat.

You may be surprised to know that from the world of teachers, no revolutionary thoughts, no new vision, no new views have ever arisen. The society has always tried to keep the teacher from becoming a revolutionary because it is one of the largest and the most powerful groups of people, and in its hands are the minds and souls of the new generation. If the teacher becomes a revolutionary it will cause a break between the old and the new society, because it is the teacher who hands over the old society into the hands of new society. The teacher is the middle link through which the past enters into the future. The teacher can do a lot, but perhaps he does not even have any such idea as being the forerunner of a revolution.

Up till now the teacher has put all his energies only into adjusting the mind of the new generation to that of the old generations. He has tried to implant the beliefs and attitudes of the old society into the minds of the new generation so that those old ideas reach into the bloodstream of the new generation. The old society

respects and honors the teacher just because he is the basis for saving the past. The day the teacher would be rebellious, a new society can be born every day, and the new generation can raise its eyes towards a new life.

But the teacher is not rebellious. In my view, a teacher who is not rebellious is not a teacher at all, and he loses the right to be a teacher. How can a teacher be a teacher who is not rebellious? Without being rebellious, the eyes do not open in the direction of knowledge. Without being rebellious, the soul of man does not come out of its shell. Without being rebellious, one cannot remain in step with life.

Can an education, a knowledge which does not give birth to the independent soul of man ever be called an education, a knowledge? It can be a burden, it can be just information, it can be learning -- but education, never. Education should become the discovery of the soul, but it has not happened like that. The teacher has not yet acquired the attitude of a rebel. That is why the old, rotten society continues to live. What has already died remains alive in some form or the other.

In India this has become the most unfortunate happening of all. India has not even changed its old clothes; the question of changing its soul is very remote. The whole history of India is the history of non-rebelliousness. No revolution has taken place, no transformation has happened. When a society does not pass through revolutions, its life remains no longer a flowing stream but becomes a closed puddle which rots and stinks. It is just full of mud and stink because of lack of flow. There is a life like a river running towards the unknown ocean, passing through hills and valleys and crossing unknown plains. One life is like that of a river flowing towards the ocean, and there is another life like that of a pond, closed within itself, not moving anywhere.

The life of the Indian society has become like that of a pond, not that of a river. In one way the life of a pond is very secure: nowhere to go, no problems of the road, no straying away on unknown paths; no crossing of the hills, no dreams of the unknown ocean about which there can be no certainty to reach. The life of the pond has its own happiness, having a well-enclosed, carefree, fixed space. India is enjoying the happiness of the pond, not facing the struggle of a river. We have become so accustomed to this happiness that for thousands of years we have stopped taking any risks. Remember, the society which ceases to take risks, will slowly diminish the lighted flame of its life. The inner flame remains powerful only in facing risks.

Nietzsche kept a signboard on his table. Only two words were written on it. Whenever anyone asked him what was the essence of his life, he would point out to that signboard on which was written "Live dangerously." The reality is that it is in living dangerously that life is felt. Living a protected life, one never experiences life. That is why those who live in graves live very safe. There is no danger. The life of a pond is a life of avoiding all dangers, but it stinks, becomes dirty and dries up.

India has been living a secured life for centuries; has created its own cocoon and lives within it. We do not want to enter the expanses of this world and we do not want to travel to the moon and stars. We are bound to our homes. We are more like trees whose roots are bound to the land, than like man. We do not move from our places. Every son takes over his father's place, generation after generation. Repetition continues. Men continue to change, but the society remains the same.

If a man who lived a thousand years ago came to a village in India today, he would not find any difference; everything is the same as it was in his own time. We feel very happy about this, and we say, our leaders say, "Rome has died, the Greece and Egypt of old have died. Where is Assyria and where is Babylon? But we are still here." We respect our static situation greatly. It is not something to be respected, it is very insulting. This staticness clearly tells that we have become incapable of any change. We have lost that capacity for change. We are like a stone lying near a roseflower. The roseflower blossoms in the morning, dances in the light of the sun, tries to rise towards the sky, withers by the evening and falls down. But the stone that was lying nearby in the morning is lying the same in the evening as it was in the morning. The stone must be thinking to itself, "Look! the flower withered away, but I am the same as I was earlier. Many flowers have come and are gone, but I remain." The stone must be admiring itself, but the stone does not know the joy of being a flower. The stone does not know the thrill of change. It does not know that living, flowering, withering and falling to the ground has its own meaning and mystery. The stone does not know that only those wither who flower; only those fall who rise. It also does not know that only those die who live. If you want to avoid dying, avoid living. If you want to avoid falling, never rise up. If you are afraid of withering, do not ever blossom. But what does the poor stone know?

I have heard: One morning in a garden, a strange event happened. There were small grass flowers that had grown, well protected by the protruding stones of a stone wall. Sheltered by the wall, those flowers

never knew storms nor the light of the sun. They were living a sheltered life, not knowing the rains, nor the stars that twinkled in the night, but they were very safe, there was no danger for them.

One of the grass flowers lost his head and one day peeped out. He saw a roseflower rising upwards towards the sky. A desire arose in that grass flower, "Can I not be a roseflower? Cannot I rise upwards?" In the night he prayed to God to make him a roseflower. God told him that he should not be mad, that he was so well-protected, that the roseflower blossoms in the morning and withers in the evening and falls, whereas when he blossoms he lives on for weeks on end, he does not wither easily.

The grass flower replied, "That I understood. We stay blossoming because we don't *really* blossom in the first place. And the grass flower is not so juicy from the very beginning, so we don't wither away easily. No, I want to blossom like a roseflower, I want to have velvety petals like the roseflower. I do not want to live under the shadow of this stone wall, I want to rise up in the open sky -- even for a moment, but I want to rise."

The grass flower was adamant. The neighboring grass flowers also tried to persuade it, saying, "Have you gone mad? Such a thing has never been done in our family and tradition. This is an old custom, we just live here, buried in the stones. Even our forefathers never thought of going out in the open sky, nor did their forefathers. It is not written in our scriptures. What madness! It seems you have gone crazy! You are spoiled by the company of others. Remain within your limits. It is dangerous to step out of this place. You will die. Don't you see how much trouble roseflowers have to endure? The day before there was a storm and all the roseflowers were lying flat on the ground. One day when it was raining, all the rose petals were found weeping. If there are high-speed winds, the rosebush gets shaken to its very roots. We remain safe and happy.

The grass flower, however, did not agree. It said, "No, even for a day, but I want to be a roseflower." And when one does not agree, what can God do? God can do something only when one agrees. If you don't agree, he is helpless. So in the morning the grass flower became the roseflower. Soon the sun rose, the clouds gathered in the sky, and a strong wind began to blow. All those grass flowers began to shout at the new roseflower from below: "Oh you crazy flower! Now you will die! For a moment's happiness you lost your permanent comfort. Just for a moment, just to be a roseflower, you gave up your safety!"

Soon after, thundering rains came with very strong winds. The thin stems of the roseflower started moving this way and that, and the rose petals began to fall. Even the leaves fell off. After some time the roots of the rosebush, wet and weak, became uprooted and it fell over. While it was dying, a grass flower bent down and said, "You fool! Now have you come to your senses or not? For the sake of a moment's experience under the sky, how much didn't you suffer!"

The dying roseflower replied, "Friends, what I have known during these few moments, I never knew during a long life under the shadow of the stones. Rising for a moment towards the sky, struggling against the storm... maybe for a moment, but to stand facing the sun under an open sky! That struggle with the storm with my delicate branches! A few moments of blossoming -- but *really* blossoming! The joy I experienced, the juice I felt -- I am full of gratitude to God! And shame on you that you will never know what life is and what it means to struggle and live during a storm! You will live behind your safety wall and die there. Your life is unlived."

I don't know if this really happened or not, but it seems in the life of the people of India this has happened. We are living under the shadow of security. We have become so fond of security that any courage to move in dangers is absolutely destroyed. And then of course, whatever is old feels familiar and safe. Unfamiliar feels unsafe, unknown frightens. Unfamiliar paths create fear in us. So we have made a path and like a drudge we go round and round over it for thousands of years. Our teachers also initiate the new generation into the same old path on which our forefathers used to move.

No, that way the new India cannot take birth. The teachers of India will have to courageously take steps to break this situation and raise the consciousness of the people. Certainly there are dangers in dealing with the unknown, but why be afraid of danger? It is better to face the danger of the unknown rather than be secure with what is known, because in dealing with the unknown there is an interest in life; there arises energy to live and there is a challenge in life.

If the teachers of India decide to free the new generation from moving on the old fixed paths, it is possible for the soul of India to be born -- otherwise not. They should decide to encourage the new generation to take up challenges and cut new paths, climb the mountains and cross the oceans and go into space. But we are in the habit of preventing children even from going into darkness, telling them that the night has come. We prevent them from jumping into the river which is flooded, from jumping into the sea.

We say, "Where is the necessity to climb Everest?" Everest is the highest crest of the Indian Himalayas, which since the past one hundred years people from the West have been trying to climb. Many have died in the attempt, and we are laughing at them, sitting secure in our caves. We tell them, "Why do you climb? Are you mad? What is there on top except ice?"

We, however, do not know that the children of those communities that are prevented from climbing the hills, the very soul of those communities is prevented from rising to new heights, and it prevents their souls also from rising.

Thousands of children climb the Alps. Every year during their holidays many of them die in their attempt to climb the Alps. But knowing this full well, their parents and teachers do not stop them, just giving them the statistics of deaths last year. Where there is youth, there will be enterprise and climbing.

Hundreds of boys and girls cross the English Channel, whereas we have lost the courage to cross even a small rivulet. First we try to find how deep it is, whether our forefathers have ever crossed it or not. If our ancestors never crossed it, we are not going to do that because we only follow in their footprints. We cannot take any initiative. Why put our easy life in danger? Our personalities are so fearful that we cling to the corpses. There is no way the new can be born. If we get rid of the old, only then the new is born.

The most important task the teacher has to do is to make India free from its clinging to the old. The teacher should know that he is guilty if he ever tries to create infatuation for the old in children. He has to prepare the children for inviting the new, for being aware of the new, for embracing the new. Prepare the children to be attracted by the unknown and to listen to the call of the unknown.

American children are thinking of living on the moon, but Indian children do not do anything more than watch the drama of "Ramleela." Rama was beautiful and Ramleela is also beautiful, but how long will we continue to watch it? Even Rama would be feeling very much harassed by now as to, "Why are these people after me year after year to enact the same drama?" There will be other Ramas in the future, don't we need to care about that? Many other Ramleelas are going to be played, not only on this earth but on the moon and Mars, and other stars as well.

But for us everything has happened in the past. Nothing is to happen in future -- all our work is over. The god of history has closed the doors and gone ahead. Now there is no more history. Now only one work remains to be done and that is to ruminate over past history. Just as the buffaloes go on ruminating while sitting chewing grass, we also go on ruminating over past history. Don't we have to create anything new, don't we have to give birth to the future, and don't we have to be anything new? Don't we have some dreams in our heart to create a new tomorrow? And don't we want to create some place where none of our forefathers has even set foot? What is the purpose and meaning of our life if we only have to walk in the footsteps of our forefathers?

We have to decide to walk on the paths where our forefathers never set foot. We will see such visions which our forefathers never saw, we will undertake voyages which have never been undertaken, we will walk on virgin lands where so far nobody has ever walked.

But no, our very aspirations have died. We go on looking for the old trodden paths and continue to walk on them. Hence, in India the new is not taking birth. If the new is not born, life becomes sad. Life has become sad. Every man is sad, tired and defeated. Every man is praying to God for only one thing: to make him free from the chain of rebirth. Somehow one wants to get rid of this life: where is liberation? Every living man goes on asking where is salvation, where is emancipation? We have made life so wretched that except for praying to get rid of it, nothing else seems relevant.

The whole country has become very sad. It is bound to be sad. By staying in the old for long, the mind becomes sad. When a calendar is hanging in our house, we tear off the past date every day. Likewise, every day the old must be discarded so that the new that is hidden behind can appear. In the mind of India, a new date never appears. The calendar is thousands of years old. There are so many old dates in it that the new dates cannot be found, not even with great effort. We have never thrown away the old calendar. We have to do that, so that new dates can be seen.

When we see the birth of the new, our soul dances with joy to welcome the new. A life of dance and cheer spreads all over, because there is great interest in knowing the unknown. The familiar becomes known, no interest remains for it. India has become interestless and hence it has died. Interest is a characteristic of life.

If we want India to revive, the teacher has to do a most important work. Perhaps there is no other more important work than this, and nobody else can do it either. No other section of the society can bring about this revolution. It is the teacher who has to be clear in his mind not to allow new children to be dominated

by the old. Before that can happen, sow new seeds in them. Before their mind starts being burdened with the old, make them listen to the music of the new. Before their minds become dulled by old tunes, let the tunes of new songs reach them, so that they are stirred up and engaged in the search for the new.

It is necessary to save the children of India from their parents. It may sound peculiar but it is so. Who will do this? Parents go on casting their children in their own image. Till they complete this job they do not die. When the parents feel that their son has now reached the same development as they had, the parents pass on. Every generation is doing this. The old molds are ready for casting; every new child is being cast into the old molds. Who will prevent this? Who will protect children from their parents? If this is not done, this country cannot take a new birth.

The teacher can save the children from parents. But the teacher is not aware, the teacher is not conscious. He has become the agent of parents, he is working for them. Parents give him a salary so that he can cooperate in molding the children as they like. That is why this has become a vicious circle. How to break it? Someone should take the courage to do it. Difficulties will be there, because the society does not respect such a person, but somebody will have to bear the consequences; otherwise this country cannot take birth.

Excepting the teacher, I do not see anyone else fit for the job. It is wrong to expect this from politicians; it is wrong to expect anything from them. For politicians, if good days arrive, mental treatment will have to be arranged; that much is alright, but nothing else can be expected from them. If the politicians from all the capital cities are arrested and they are sent away for treatment, the world will be different. But it is very unlikely that something can happen through them. Perhaps if people from the planet Mars arrive, something can be done. But there is no hope from our politicians, because they are the agents of all our diseases and they are exploiting our diseases. They have made our weaknesses stepping stones to climb into positions of power. Nothing good is to be expected from them. For them our weaknesses are their ladders, our diseases are their paths, and our ignorance, blind beliefs and foolishnesses are their stepping stones.

Who else can help then? Sadhus and sannyasins? No. Once upon a time they were revolutionaries. That time is gone. Now sadhu-sannyasins are not revolutionaries. Once there was a time there were people like Buddha, Mahavira, Christ and Shankara. Those days are gone. Now sadhu-sannyasins are servants of the society. The society gives them meals and they go on praising the society. Their condition is no better than this. Nothing can be expected of them.

There is only one class of people which has not yet bothered to do anything. That is the educated class of teachers. It is quite a big class and has immense power. Its greatest power is that the new generation is in its hands. Before the new generation changes for the worse, the teachers can give a new direction, new awareness to the new generation. There is a tremendous power in their hands about which they are not aware. If the new principles of transforming life are brought to the minds of the students, the whole country can be transformed within twenty years, because in twenty years the old generation makes way for the new generation to come. The accumulated filth of thousands of years can be removed just within twenty years. But this can only be done by the teacher and no one else.

So first the teacher should become aware that he is committing a crime if he is communicating the old diseases into the new generations. Old generations were afflicted by Hindu-Muslim labels. If a teacher is teaching the children under his guidance that "You are a Hindu," or "You are a Muslim," he is committing a great offence. He must teach the new generation that "You are all human beings, not Muslims and not Hindus." Then a new country will be born. If the old generation teaches that "You are a brahmin," or "You are a sudra," and if the teacher also confirms it, then he is the agent of the old generation. He will then continue the diseases, he cannot stop them.

It is enough to be a human being. If the new generation can understand this, the diseases of thousands of years can be destroyed within twenty years. Nothing can prevent this change. But the teacher is not aware and conscious about what he is doing.

We are infatuated with the old. The children should give up this infatuation with the old. In fact children are not interested in the old, they are very keen to know new things, but we are forcibly making them accept the old. Every day they must be taught the new. Courage, enterprise, risk-taking is the one virtue which, if it is inculcated into the minds of the future generations of India by the teachers -- the work will be over.

But in the structure that is devised so far, the child becomes impotent because he is confused; he does not know what to do. The teacher does not know what to do and what not to do. The people in the society who are supposed to think of the subject also do not know what to do. There is restlessness, but no clear path is visible. It has to be properly thought out, what can be done, what is possible.

I feel that we have a golden opportunity in our hands today, because there is more rebellious spirit in the minds of Indian children than any time before in the history so far. If the teacher can give proper direction to these rebellious children, the old rubbish can be put to the fire. From this energy of rebellion the new can take birth.

But the teacher is unable to understand even the potential of this rebellion that is born in children. He is not able to utilize this potential energy. In fact the teacher himself is afraid of it and he is trying to destroy this rebellion of the children from all sides. He does not know that he is committing a mistake.

The rebellion of the children is not to be destroyed, but it has to be given the right direction. This spirit of rebellion that has come in them, the soul that is born -- which at present is throwing stones, breaking windows and chairs -- this wonderful capacity to destroy that has arisen in them, can be directed to some worthy destruction. If we do not direct this energy properly, their anger will be wasted on destroying the wrong things. Breaking chairs and windows won't help in any way, but this courage to break chairs is welcome. With that courage the Hindu-Muslim fanaticism can be broken, the brahmin-sudra stupidity can be stopped, the foolish walls created between man and woman can be removed. The rotten morality can be exposed and a new, more healthy, more scientific morality can be given birth.

The capacity to break has arrived -- but the teacher is afraid of it. He thinks that this ability to destroy is bad. Furniture is being broken, windows are being broken -- but I say to you that the children do not know what to break, that is why they are breaking chairs. If the teacher explains to them what is to be broken, then they will never break chairs; they will start breaking what needs to be broken. But the teacher is afraid. He says, "Do not break anything. Be disciplined."

However, you do not know that it is a great thing to break discipline. Discipline has a value, indiscipline has a value too. Discipline is valuable to maintain the society as it is. But when the society is to be changed, discipline is of no use, indiscipline becomes valuable. This is the time for change.

Utilize the indiscipline that is there in children. Whatsoever is rotten can be destroyed with the help of these children. What has become a great burden like rock on the life of man should be changed. The teacher can do it because he is very near and intimate to them. But he too is unable to understand the children and does not know what is happening.

It is a good sign that this rebellious spirit is aroused in children. If the teacher can become aware of his revolutionary role and can understand that the burning torch of revolution is in his hands, perhaps these children will love their teacher as they have never loved before. The teacher then will be a collaborator in making a golden future for the children as he never was before.

I have put before the teacher friends these few questions. What I am saying does not necessarily have to be right; it may all be wrong, so it is not necessary for you to believe it. But please think and meditate on whatsoever I have said.

It is necessary to give birth to a dialogue in the whole country, that the teachers begin to think, and they talk to the children, they try to understand them and then come to some decisions. Then I am very hopeful. A lot can be done. The situation is ripe, the opportunity is waiting, the whole climate is there; it is a God given opportunity and it is in our hands to utilize this great energy of transition. Or, would you rather just sit back and watch what is going on and condemn it as bad and not do anything? Would you rather be a spectator? Would you prove to be only a spectator in the life of the coming society? Then every day you will go to school and while you teach the children that two plus two is four, or teach them the ABC's, the politicians will go on preparing atom bombs. While you teach them arithmetic and the geography of the earth, the politicians will continue the preparations for destroying the very earth itself.

No, this cannot be tolerated any more. Teach that two plus two makes four -- but that is not the only work of a teacher. He should become the creator of a revolution too, then only does he become a teacher. He has to remain awake to everything that is happening around life. He has to be conscious of the new sprouts that have shot forth in children. He also has to be concerned about his own role in life.

India has good teachers, but they are asleep. India has a very intelligent group of teachers, but they are not revolutionary. India has a long line of sincere teachers and teachers full of morality, but their sincerity and morality is retrogressive and reactionary. He is not a revolutionary and that is why he is watching helplessly. He feels there is nothing in his hands; he has only remained an instrument of the society.

In the whole world, India included, the politicians have cut off the teachers from the lifestream. Politicians tell the teachers that they should not worry about the quality of life and about politics; they must do their work within the four walls of the school. The politician is very clever. He knows that if the teacher starts actively thinking about life, he has so much power in his hands that he will transform the whole

society. So, cleverly and cunningly he has kept the teacher away from and separate from life as a whole.

The politicians have persuaded the teachers to feel that they are not concerned with life as such, that their great work is to teach the children that two plus two makes four and show them on the map where Timbuktu is, unmindful of whether Timbuktu actually exists! Now the possibility of saving humanity is becoming less and less, and if the teacher continues to watch silently this situation, I am not prepared to call him a teacher. The teacher has a great responsibility. The teacher is a midwife for the new generation.

Socrates has defined the teacher as one who works as a midwife in giving birth to the new soul. Socrates has said it rightly. He was one of the most wonderful teachers of the world. He has rightly said that the teacher has to work just like a midwife and assist in giving birth to a new soul. If you are not becoming, we are not becoming that midwife, we have no right to call ourselves teachers.

I have made a few humble suggestions here. I am grateful for your having heard me so silently and peacefully. Finally, I salute the divine residing within all of you. Accept my salutations.

Revolution in Education

Chapter #7
Chapter title: Total Education

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Of the misfortunes that have befallen mankind, the greatest are the ones which we have been regarding as blessings. Because of regarding them as benedictions, as blessings, it has not been possible to avoid those misfortunes, or to change them, and nothing has been done to be free of them; rather, on the contrary, we have been watering them at their roots. As a result, born out of this is the man who is in front of us, and created out of it is the society which is all around us.

What has been going on in the name of education I consider the greatest of all those misfortunes. Certainly you will be surprised to hear this, because education is thought to be a blessing. But are you aware that education has not given man balance and health? On the contrary, it has taken away all the balance from human life. And it was bound to be so, because there are some basic mistakes in what we have so far been thinking education to be.

The first basic mistake is that we have taken man to be only intellect. There can be nothing more false and wrong than this. Man is not intellect alone and the education being given is only of the intellect. The rest of the man remains untouched and incomplete; the rest of the man remains undeveloped, only the intellect develops. It is just as if someone's whole body shrinks and wastes, only his head goes on becoming bigger. That man will be only an ugliness, and that man will be unable to walk. It will be difficult for him to live, because his big head will not be in balance with the rest of his body. And this is exactly what has happened in the name of education.

We decided that man is only intellect, and then for the past three thousand years we have been doing everything only to develop man's intellect. The intellect has developed but the rest of the man is left far

behind; the rest of the man is left three thousand years behind, and his intellect has gone three thousand years ahead. The tension, the gap that is created between the two is what is killing us. This has given birth to an inverted crippledness.

A man has all parts of his body intact and only his eyes are missing; then we say one part of his body is crippled, undeveloped. If a man has all his parts but his two legs, we call him crippled. An opposite type of crippledness is also possible of which we are not aware -- a man having only two legs and nothing else. This man is an inverted cripple.

Education has not made man healthy, it has crippled him. Only his intellect has developed and all the remaining parts of his body have remained undeveloped. The intellect has become bigger and bigger, and his connection with all the sources of life have been cut off.

What do we teach? What do we give in the name of education? Do we offer any education of life? Do we give any education in living? Do we teach the art of life? Not at all. We teach some words; we teach some mathematics, some language, some chemistry or physics, some history or geography. But what do we really teach through all this teaching? Just some words.

Words are not life. Words have their utility in living life, but mere education of words is not the education of life. Then what happens is that there is a great pile of words.... An educated man ends up having no other wealth than that of words. He is as idiotic as any uneducated person. There is only one difference between them, and that is that in addition the educated man falls into the illusion that he is not an idiot. He remains just as ignorant about all other dimensions of life as any tribal man from the jungles. He has no understanding whatsoever about the art of living, he has no idea of the paths along which to live life. He has no acquaintance with life at all. What do libraries and books have to do with life? There is no need to commit the mistake of thinking that one who is familiar with a classroom is familiar with life. And it is necessary to keep in mind that life may not even give a clay medal to one who has won a gold medal in the university.

The education of words, mere accumulation of words, mere wealth of words, certainly becomes a weight on the brain but neither does it make the brain free, nor alive, nor thoughtful, nor does it provide any originality in looking at life, nor does it give the art of living or teach ways of living. So far, this is what we have been calling education! The sick, insane and ill man we see today is the result of this education.

Do you know that as his education grows, man goes on becoming more perverted? The uneducated man had a kind of balance and health which is missing in the educated man. The aboriginals of the forests had a kind of beauty, a kind of music, a bliss. There was a meaning and purpose in their life which is missing in the educated man.

It is really amazing. Are we becoming educated at the cost of losing bliss? Is our capability and fitness to experience bliss declining? Are we breaking contact with the roots of our life? If we look at the educated man with unbiased eyes -- which is difficult because we are also educated men, so it is with great difficulty that we are able to see an educated man's diseases. Where there is the same disease prevalent all over the place, it is very difficult to recognize it.

We are all educated, not only educated but we are also the educators; we are the people who spread and impart that same education. It will be very difficult for us to see... very difficult for us to think that what we are spreading is not making man healthy. But those who have eyes and those who have not lost their entire intelligence in going through this education -- those people may be able to see a few things.

America is the most educated country, but the largest number of mad people is also in America. Is there some relationship between the two, or is it just accidental? The countries which are becoming more and more educated, the mental tension of their people is growing in the same proportions. Are we aware of these statistics or not? The more educated a country becomes, the more cases of suicide it has. In America itself, every day some 1.5 to 3 million people seek treatment for mental ailments. These are government statistics, and we know well that government statistics are never correct. If 1.5 to 3 million people are seeking mental treatment every day, then we know that it is not because of some individual difficulty, rather some collective disease is entering man's mind.

In New York thirty percent of people cannot sleep at night without taking sleeping pills. And the scientific investigations and researches there say that within fifty years not a single man there will be able to sleep without taking sleeping pills. Are these the symptoms of a progressing man? And what to say about New York -- even Bombay will not stay behind for too long. We are also standing shoulder to shoulder in this progress, in this race; India will not stay behind. India, which has been the world teacher in every field, will not stop before becoming the world teacher in madness as well. We cannot avoid it; we are moving fast

in this direction. Our leaders are making every effort so that we are not left behind.

The black shadow of mental tension and restlessness that has descended on the West -- what is the reason for its birth? The people who have tried to make the West educated during the past three hundred years, they are the good people with good intentions whose hands are behind it. Perhaps they did not know about the total nature of life; perhaps they had the notion that man will become happy if his intellect alone can be developed. Certainly intellectuality should grow, intellect should grow, but in proportion to all the limbs of life, in a balance. It should grow hand in hand with health, with heart, with being. If it grows alone, it is bound to create danger.

Intellect has no heart. The life, the world created by intellect will also be heartless. Intellect has mathematics, not love. Intellect has calculations and statistics, not feelings. Intellect thinks in terms of figures and logic -- life reaches beyond logic and figures and mathematics.

Life is very mysterious; no mathematics is able to explain it. No figures, no statistics are able to solve life. But intellect does not accept the existence of any mystery; intellect thinks everything is simple and straight like two plus two making four. It is this non-mysterious, heartless approach of intellect towards life which has given life a mechanicalness. Every day man goes on becoming more and more machine-like. But when a man becomes like a machine, we call him efficient, skilled.

A machine is always more efficient than man. And if our emphasis remains only on the efficiency of the man, one day man will become efficient like machines but will have lost his soul. Man commits mistakes, machines don't. We are trying for a man who does not commit mistakes, who is absolutely efficient, who moves on the unfaltering lines of mathematics.

Moving on the unfaltering lines of mathematics is like a train running on the railway tracks. But the rivers of life do not run on tracks, they run on unknown, unfamiliar paths. The river of life has a freedom which cannot be contained in the fixed structures of intellect -- but this is what we have been trying to do till today.

So the first thing I want to say to you is that education of only intellect is not intelligent and wise. There are other aspects of life too, and they are more significant than the intellect, because man does not live by intellect. The sources of man's living are much deeper than the intellect. Neither do we love through intellect, nor do we get angry through intellect, nor do we hate through intellect. Neither do we recognize beauty through intellect, nor do we read song and poetry through intellect, nor are any deeper experiences of life attained through intellect. It is not surprising if the education of mere intellect deprives and cuts life off from all the deeper experiences. But we have been imparting an education only of intellect.

This education has given birth to a very unbalanced man. This unbalanced man goes on doing just anything; just anything is happening through him, any trouble. And these troubles are absolutely bound to happen, because when a man becomes unbalanced from within, his outside behavior also becomes unbalanced. Then there is no movement, no clear goal, no music, no rhythm in his life. This is the first of our misfortunes -- that we have understood education as the education of mere intellect -- not of a total life. The education of a total life will have other meanings.

In my vision, too much weight of intellect completely stops a few things from growing within man. We start sending five-year-olds to school. Their intellect comes under such a load that their bodies, their hearts, their feelings -- all capacities in their life for deriving bliss and enjoyment -- get destroyed. All juices of life are taken away by the intellect and the rest of the life dries up.

These children grow up heartless, without feeling, empty of any love, machine-like. Their value is only one: how much higher position they can reach, how much salary they bring back home, how efficiently they work. Is man born for this? Is man born only for this, that he gets a bigger salary or sits on a higher chair? Or does man come in life to search for some other wealth of bliss? But in order to search for that wealth, it is necessary to develop some other things.

In my view -- it will appear very strange to you when I say this today -- until the whole of mankind comes to this decision, if not today then tomorrow, that there should be no weight on the child's intellect up to the age of twelve or fourteen years of age.... The weight on the child's intellect should come only after fourteen years of age. Up to fourteen years of age, all efforts should be made for the growth of the child's body and feelings.

The first fourteen years in the child's life are the most formative years. As the child attains sexual maturity, only after that is the right development of his intellect easy and appropriate. Before that, there are other precious parts of his life which should develop. The child's health should develop, the child's feelings should develop, the child's capacity to love should develop, because the child whose capacity to love does

not grow in childhood, even if he grows to old age there will not be any growth of love in him.

Childhood is the most pleasant and amazing opportunity for love to grow in children. But we waste and destroy that time in teaching them mathematics and teaching them geography and the foolishnesses of history. What is the purpose of it all? If the child does not know much of geography, there is no great harm in it, and if the child does not learn the names of mad people like Akbar and Napoleon and Alexander, it makes no difference at all. If the child does not learn the statistics of which people have killed how many people, that makes no difference. And to teach them the nonsense of which emperor was born in what year and died in what year -- neither is there any meaning nor any significance in it. But all those moments in the child's life which were for developing love get wasted in teaching him all these stupidities.

Are you aware that all your love after childhood becomes false and empty and deceptive? There is a basic difference between the love you felt for someone in your childhood and the love you felt for someone when you had become adult. That sacredness of childhood love, once it is lost -- if that innocence is once lost -- to regain it in life becomes very arduous almost impossible.

The whole capacity of childhood should be devoted to the development of love, not to the development of intellect, because the palace of life that is erected on the foundations of childhood love, only that can attain to bliss. Bliss has no relationship whatsoever with intellect. But we put intellect in the very foundation, then the building that arises is not a temple but a factory. If man's life is to be made into a factory, the building should arise on the foundation of intellect. And if man's life is to be made into a temple, the foundations should be laid in love.

All of childhood should be given to the development of the heart, all efforts should be made for the development of the heart. And for the development of the heart quite different opportunities are to be sought, not the opportunities we seek in the schools and colleges. For the development of the heart it is necessary that the child be under the open sky, near the trees, under the shelter of the moon and stars, at the river banks and sea shores, in contact with the soil, the earth. The closer the child to the vast, the more love will grow in him, and the sense and meaning of beauty will develop.

The crime that is being done against small children sitting within closed walls in front of blackboards -- the sin that is happening this way, someday, if not today then tomorrow, mankind will take account of it and we all will be declared guilty.

Before they have hardly gathered any consciousness, in the name of education we imprison children within closed rooms and walls, in prisons. And what do we teach them there? What values of life do we teach them there? Then the wonderful moments of childhood, when the contact with life could have been established, are lost.

Rabindranath has written, "I was being imprisoned in the schools. The birds would be singing songs outside and I had to go on looking at the blackboard. The sounds of the birds would be wonderful, but I had to listen just to the monotonous voice of the teacher and learn geography. If my ears and my being reached out to the birds, I had to undergo punishment."

Then, when Rabindranath started his school for the first time in Shantiniketan, who would give their children to him to spoil? Rabindranath himself could not get any degree in any university. Fortunate was he; otherwise the world would have been deprived of a great poet. Blessed was he that his parents could not succeed and took him out of the school. Had his parents been successful the world would have suffered a great loss. And how many losses this world has suffered throughout the history of man cannot be assessed because there is no way to know how many Rabindranaths would have been lost in the schools.

When Rabindranath opened his school for the first time, who would send his children there to be spoiled? If I open a school, would you send your children? No, you would not. Who would send their children to be spoiled? But still there were some such children of Rabindranath's friends whom it was not possible to spoil anymore -- they were sent to Rabindranath's school. They were at the extreme border, now there was no hope for them to be spoiled any further. Ramanand Chatterji, the editor of MODERN REVIEW, had also sent his son; he was fed up with him.

Any children who have even a little intelligence, parents certainly get troubled with them. Parents like non-intelligent, idiotic children, without any genius, very much, because they sit down wherever they ask them to sit down, and stand up when they ask them to stand up. They neither have any soul of their own, nor any being of their own.

So Ramanand also had sent his son. After three months Ramanand went to see what the condition was there, how the school was run. He had no hopes that the school would be running, but what he saw there amazed him even more. Rabindranath was sitting under a big tree, some ten to fifteen children sitting

around him, and study was going on. Coming closer Ramanand discovered that ten to fifteen were sitting under the tree, and ten to fifteen were sitting up in the tree. What kind of class was this?

To Rabindranath he said, "I had my doubts in the very beginning! What is going on? Is this a class? I feel sad to see this -- the boys sitting up in the tree."

Rabindranath said, "I also feel sad: the fruits have ripened, and I am amazed at the children who are sitting under the tree! I also feel sad. I have become old; otherwise I also would have been in the top of the tree. The fruits have ripened, the winds have brought the fragrance of the fruits, the tree is calling, and if children don't climb it, who else will? The tree has sent the invitation -- these children who are sitting under the tree have already become old. They are not receiving the invitation; the message is not reaching their nostrils that the fruits have ripened. The tree is giving the call to come! Sad will be those who have become old and unable to climb, but these children have not yet grown old! This is what I was thinking, sitting here. Have these children already become old? Have they not felt the challenge of the tree? Have they not received the message?"

We make the children old in their very childhood. And then if the youth, the freshness disappears from life, who is responsible? As I see it, too much misconduct is happening, too much oppression is happening. Much wrong is happening.

The moments of childhood are so wondrous that they will never again come back into life. The matters of mathematics and accounts can be taken care of later on -- the whole of life is lying ahead -- but some precious matters of life can be passed on only in the childhood, which can never be passed on later.

The children who do not become close to nature, those children will not be able to become close to God either -- this we must understand -- because nature is the door to God. Those who have not experienced in the childhood the one who is present there -- that presence of God there, under the sky, in the sun, on the sands of the ocean, near the trees -- will worship in the temples until their old age, will bow down in front of the stone statues, will learn the GITA, the KORAN and THE BIBLE by heart; but they can have no connection with God whatsoever. They have already missed the very door, they have already wandered off the very path.

The first necessary thing to know about right education is that we should be able to provide children closeness to nature, not bringing them close to the man-made houses but to all that is created by the energy of life, because it is through this that they will be able to come close to God; it is through this that they will be able to come to love; it is through this that they will be able to understand the secrets of prayer and then their life will arise out of that.... Love should come to them first, mathematics later, because no mathematics can deceive a man who has learnt love.

Somebody asked Saint Augustine, "What shall we do that no evil is done by us?"

Saint Augustine said, "Do not ask this. I know only one thing, that if you know love, then whatever you will do it cannot be evil."

Augustine said not to bother about how not to do evil; that is not the question. If there is no love within you, then whatever you do will be evil; and if there is love within you, then whatever you do it cannot be evil.

But what education of love, what initiation in love have we given? What certificates of love have we conferred? And then if in three thousand years man has become completely loveless, murderous and violent, who is responsible for it? None other than our education can be held responsible for it.

But the teachers need not feel offended by this, because putting this responsibility on education means I am giving lots of honor to education; I am saying education is the center of life. Hence the teacher should be ready to bear the main responsibility; tomorrow the main honor too can be his. Tomorrow, if life is transformed, it is education which will receive the honor. And today if life has become polluted and poisoned, then the educationist should be prepared to accept the main charge and responsibility also. This is indicative of education being central. What I am saying is very respectful -- that education is central. Neither the politicians nor the religious leaders are as responsible as the teacher is.

But the coming world will also only bestow honor on the teacher if he is able to lay down some basis for changing life. If you are not able to change it, tomorrow, children themselves will start changing it.

A friend of mine has just returned from a trip to Holland and Belgium. He told me that the high-school boys and girls there have started refusing to study any further. They have big youth centers, they have big unions, and what they say is, What will come out of studying any further? They ask their parents, "You are very educated and what has happened in your lives? So why unnecessarily force us through the same machine, passing through which you have not attained anything?" And parents have no answer for it.

If your children also ask you what you have attained by being educated, what answer have you got? Will you show them your coffers? Will you show them your big houses? Will you show them your chairs you have obtained in Delhi? What will you show to the children? Do you have anything you have attained by being educated? Can you say with great certainty, "My self-confidence is great"? Can you say with great certainty, "My gratitude towards life has grown"? Can you say, "I have become blessed"? You cannot.

So children *are* going to ask you, if not today then tomorrow, and if you don't have the answer, I must tell you children are going to refuse to go to your factories of education. They have already started refusing in highly educated countries, and their refusal is right. But before they refuse, can't we change our whole way of thinking about life?

Up to the age of sexual maturity, until the child has ripened from the point of view of sex -- be it a boy or a girl -- till then the central education of the child's life should be of love and heart -- because later the whole of life will come out of that. The child will become a wife or a husband, the child will become a mother or a father -- all the emotional relationships of their lives then will be the relationships of love and heart, not of mathematics or geography or history.

No mother can become a better mother because of studying history; nor can a father become a better father by studying geography. Something else is needed that can give birth to a better mother, a better father; something else is needed that can give birth to a better wife, a better husband. Today, neither are there mothers in the world nor fathers, neither wives nor husbands: there are pseudo-relationships in these names. Have you ever looked at the person you call your wife? It is possible that you may have loved someone you don't call your wife, but never the person you call your wife.

The person a wife calls husband -- has she ever loved him, respected him? Has her being ever loved him, prayed for him? Has she ever taken any step to make his life rich and musical? Not at all. Rather, his wife scatters as many thorns for him as possible, or creates as many obstacles as possible. And the husbands also do the same, parents also do the same. They say that they love their children; but we have not known love -- how will we love children?

If we were loving our children, there could not have been so many wars in the world. Who is the parent who will send his children to war? If we were loving our children the world could not have become so ugly. If we were loving our children, I go as far as to say, we would not have given birth to children... because which loving parent will be ready to give birth to their children in this ugly and dirty world? They will excuse themselves, saying, "How to bring our children into such a world? Tomorrow, when we face them, we will feel so ashamed in front of them that we gave birth to them in this world. How to send them out into this ugly world full of immorality and darkness?" Parents would have refused to give birth to children if they had love in their hearts.

But no, they go on giving birth to children. They have no concern at all for the children. They go on raising their children; they go on raising their children as the fodder for the guns and the cannons. They go on getting their children butchered in the cause of everchanging names and new tricks -- in the name of India, in the name of Pakistan, in the name of China, in the name of communism, in the name of democracy. Parents are ever ready to get their children murdered in the name of any big slogan. These names and slogans are too big for them -- the children are too small!

If in this world there was love in the hearts of parents for their children, a different world would have been born in which there could be no wars -- because every child is some mother's child, some father's son. Who would have agreed to send their children to war? We would have said, "Let Pakistan perish, let India perish, but the children cannot go to war! Whether China is saved or not, whether Russia is saved or not, whether America remains or not, no mother is ready to send her son to war. The wars would have vanished from the world, as well as politics, politicians and nations. But nobody loves their sons, we simply do not know love. We simply have no acquaintance with love. We simply have not come across love. The moments that could have been the moments of meeting with love we have wasted in learning numerous useless things.

So in my view, the foundation of education should be love, not intellect. Intellect is only a means. If there is love within, then the intellect becomes just a means to spread and develop love. And if there is no love within, then the intellect becomes a means for spreading lovelessness.

Truman gave the order to drop the atom bomb on Hiroshima. Next morning, I have heard, the journalists surrounded Truman and asked, "Could you sleep peacefully last night?"

Truman said, "Very peacefully. As I heard that Hiroshima and Nagasaki had been turned into ashes, and that Japan would surrender, immediately I went to sleep peacefully for the first time."

None of those journalists even asked, "One hundred and twenty thousand people have been killed and you could sleep peacefully? Are you a human being or something else?" But that man's name is: True man, the real man!

Our education is giving birth to just such true men, in whom there is no humanness, in whom there is no energy for life, no compassion; who have no waterfall of love. Those who have no waterfalls of love can be computers; they can be machines for calculations, not human beings. The first symptom of a human being is the love in him. The greater the love, the greater the man. The greater the love, the greater that man's closeness to God.

Therefore I want to say only one basic thing: The first steps of education need to be the steps of love. And in order to take the steps in love closed walls are not needed but the open sky, birds, trees and stars and the moon. The basic education should not be of geography but of beauty. Basic education should not be of science but of art. Basic education should not be of tension but of relaxation and peace.

If we can arrange the education of children up to fourteen years of age this way, then later on it is difficult to spoil these children, then they can be sent to any school or any university whatsoever. Then they can be taught anything, there will be no danger from it in any way. If a sword is put in the hands of these people, there will be no harm from that sword. If an atom bomb is given to them, there will be no harm done through it. Then even the greatest of power in the hands of love becomes creative.

Science has discovered the greatest power for man, but education has not been able to give him a loving heart. Great power is dangerous in the hands of those who have no love.

Nadirshah was coming towards India. He asked an astrologer if to sleep too much was very bad: "I sleep too much. Is it really a bad thing to sleep for too long?"

The astrologer said, "No, if people like you sleep twenty-four hours a day it is much better. If bad people fall asleep forever, it is better. Good people's waking is good and bad people's sleeping is good."

It is said that Nadirshah had that man beheaded. But he had said a very true thing. It has remained an old custom to behead truth-sayers. He had said the right thing: it is good if the bad man sleeps, and it is good if the good man is awake.

Similarly, I say, a loving man being powerful is good; a loveless man being impotent, powerless, is good. If power is in the hands of loving persons, then life grows; and if power is in the hands of a loveless person, then life will become only a graveyard and nothing else -- and this is what we have been doing. It is necessary to contemplate on this.

I have come to request and urge the teachers only this -- that they think; that they think about how the heart can be developed. And if it is necessary -- and it feels to me this way -- if for a hundred years all the colleges and universities of the world are closed down and man's mind is left completely uneducated, then too there will be no harm compared to the harm that is going to happen in continuing the current education for the coming hundred years.

Man was uneducated for thousands of years. Those people, those uneducated people also have known bliss, known song, known love. They too created a world. In their lives there was also happiness and smiles -- more than in us, much more than in us. We have lost everything.

It is necessary to bring back man's naturalness.

I do not say that education should be abolished, I am saying that the foundation of education should be changed. And if only this education is to continue, if there is no other alternative, if this education is the only alternative, then I say let this whole education be stopped and man go back to the jungles. Then too we will not lose anything.

But I feel there *is* an alternative. Education can be made total. And if only one thing gets added to it: if its foundations become that of love, of feeling, of heart, of compassion and kindness, if we develop man's heart first and then his intellect, if the heart leads and the intellect becomes its follower, then this education can become the right education.

I have not lost hope. If I had lost hope I would not say these things to you. I say these things to the teachers in the hope that they will think. There is a great power in their hands. Today or tomorrow the world will hold them responsible if something goes wrong. It is appropriate to reflect before that happens.

If I come back again among you, I will be able to talk to you about how to impart the education of love. Today, if only your attention can be drawn to it, if only this much attention can be drawn to the fact that the house of education based on the foundations of intellect can make a factory but not a temple, I will consider my talk complete. If the temple of life is to be created, the foundation will have to be laid upon love.

Childhood -- the period up to fourteen years of age -- is a wonderful opportunity for the growth of love.

If we miss at that time, we miss it forever. Then there remains no way that we can bring about any change in it. And to bring about a change during the childhood, nothing is needed to be done -- the streams of love were eager to flow. We knowingly stopped them, we did not allow them to flow. If we can only become an opportunity for their streams of love to flow, we will be able to give birth to a totally new kind of man. And a new man is absolutely needed.

Neither making more and new hydrogen and atom bombs is needed as much, nor is it needed as much that we build sputniks and spaceships to reach to the stars and the moon, nor is it needed as much that we measure the depths of the oceans, nor is it needed as much that we build very big factories, bridges and highways. All these will be useless if man goes wrong. They will all be useless.

At this time, there is only one urgent issue and that is: How do we create the right man? Man is wrong: how to create the right man? Think in this direction.

I said these few things to you, you listened to me with such love and silence -- I am very grateful. Finally, I offer my salutations to the god residing within all of you, but which you are unaware of. Please accept my salutations.

Revolution in Education

Chapter #8
Chapter title: The Light of Disbelief

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Just as an individual becomes old, the society also becomes old. Just as an individual dies, the society dies and civilizations also die, but no individual can refuse to become old or refuse to die. But a society, a civilization, can refuse to become old and to die if it so desires, although the society which refuses to die will cease to have a new life. It is easy to refuse to die, but if a new life is not available a sort of dead life begins.

The civilization of this country has long since ceased to have a new birth. We are as we have been for thousands of years. Even if there are a few changes, they have come from outside; changes have not happened from within ourselves. If we have progressed it is due to our being pushed by others, not to our own inner push. We have moved ahead out of compulsion, but our soul is shackled to our past.

Our society is as good as dead. Since ages sprouts of new life have ceased to grow. But we are neither unhappy nor anxious because of this; indeed we feel happy and fortunate because of it. We go on continuously claiming that there are no scriptures older than ours, that no temples are older than ours. We never feel concerned for the fact that all this fuss about our being ancient is the proof of our having ceased to have a new life.

Those who are capable of being new let the old disappear; those who are unable to have a new life go on praising the old and go on telling old stories. They go on carrying old names and old scriptures in their

heads. But this is all dead weight and results in destroying the soul and dignity of the country. Therefore there is no sadder community than ours on this earth. Our sadness is like that of some old ruined society; our mind has been like some old building, old and dilapidated, full of layers of dust and rubbish.

Where the streams of life cease to flow, the life becomes sad, stinks and becomes dirty. If we dam the flow of a river, the water will become dirty and stinking. It is not only that the streets of our town are full of filth and dirt, but the condition of the whole country has become like those streets. The streets of the town look dirty, but the streets of the mind cannot even be seen. A day may come when we shall clean the streets -- if not today then tomorrow -- but since the streets of the mind cannot be seen, who can clean them? The outer roads may soon become clean, but the inner roads will remain dirty. Just by the outer roads becoming clean, nothing of the inner can change. In our country many new things are coming and we are becoming modern. New children are being born daily, but our mind continues to remain old. It is thousands of years old, not just ordinarily old.

If we study the rules and regulations of our society, we will find that we have not made any progress since Manu Maharaj. Manu happened about three thousand five hundred years ago, and the Shudra that was given birth by Manu is still living. Even today the talk of making a Shudra free of his stigma is considered revolutionary. If the talk of removing the stigma of a Shudra is still considered revolutionary, it means that the Shudra is still very strong and very much feared by the higher castes. How can a rule made by somebody three and a half thousand years ago, continue to live, and cannot be removed?

It is not known at what point of time in our history we decided that a man lives according to his fate. Man has changed the whole world, including those things that were considered predestined; the longevity of man is increased, the fatal diseases have been cured, many other things have been changed -- but India continues to live according to its fate. Our attitude towards destiny has not changed. Even today we can see a student studying in a university, showing the lines of his palm to an astrologer sitting on the footpath, and paying twenty - five paise! What will happen to this country if a university student still shows the lines of his palm...? Sometimes he denies this fatalism, but at the time of his examination he can be found standing in front of the Hanuman Temple with folded hands.

Our mind is very old. Our exterior is becoming new. Our mode of clothing has become as new as it is anywhere in the whole world, but our inner being is old. Our equipment has become new -- not because of us, but because of the pulls and pushes of others, unavoidably, out of compulsion. But in the inner life, where there can be no pushes from the outside, where nobody is persuading us, we continue to remain old.

I was staying in Calcutta with a doctor who had passed his F.R.C.S. examination in England. He was very famous in Calcutta. One evening, when he was taking me to a meeting and when we had come out under the porch of the building, his daughter sneezed. The doctor asked me to stop awhile because of this sneezing: it is considered a bad omen.

I asked, "What relationship could there be between my going out and her sneezing? Why should the sneezing prevent me from going?"

He said he knew the causes of sneezing, but still where was the harm in waiting for a minute or two?

I said it was not a question of my waiting due to her sneezing, but that the belief in this superstition stops the whole country's soul from beginning some work. This belief is dangerous. Waiting for a minute or even for an hour is not the question; the question is of our thinking and believing in such a superstition in the twentieth century. When a doctor believes it, it becomes highly objectionable.

But our ways of thinking have become so rigid that we do not change. In fact we have ceased to think - for thousands of years we have been taught *not* to think. A person who thinks is not considered good, because he is creating a spirit of rebellion. Those who do not think are like sheep rather than men, following one after the other: the only reason for their walking is that the one in front of them is walking. The whole crowd is continuing to walk that way.

If some Indian begins to think and asks, "Why are you walking like this?" the reply will be, "My father also walked like this." This is not only our humiliation, but it is the humiliation of our forefathers also. Even if we regress for a thousand years the reply will be the same. Because this was being done then we are continuing to do like this.

Now people know how rain happens. Rain has never come as a result of doing religious sacrifices, nor can it ever come, but we are still trying to get rain through religious sacrifices! The whole world knows that if water is not coming from the tap, no religious sacrifice can bring it. How much more difficult to get rain from the sky. If well water has dried up, it is not possible to get water in the well through a religious sacrifice. The sky is far away -- how can we make it rain? But people in India are still trying to get rain from

the sky through religious practices! However, through scientific means there *are* countries who get rain from the clouds and who can drive away the clouds if they do not want the rain.

But we can do such things only if our old ideas can be removed. We think it is only necessary to do incantations in the presence of the holy fire; we think only by throwing rice, wheat, *ghee* etc in the fire -- things which are in short supply -- more such things can be had. This has never been possible. Otherwise, we have done so many religious sacrifices that India should have been the richest society in the world. We have not heard that America ever did any religious sacrifices, but a lot of wealth rained from the sky there. Perhaps in Russia, they would send such believers in sacrifices to mental hospitals. And we? we go on doing such sacrifices since the last five thousand years, but nobody is ready to question our madness. If now the government of Gujarat does not allow such sacrifices, destroying grains, it is not because the government believes that the sacrifices are wrong or sinful or irreligious, but because the government does not have enough wheat to fulfill the commitments of rationing. The government does not allow burning wheat in the sacrificial fire just because of the commitments of rationing. The government should say that even if we do have enough wheat, we will not allow such sacrifices. But that much courage the government does not have; therefore they say, "We do not have enough wheat to fulfill the rationing commitments."

But the people doing such sacrifices are clever. They say, "We will do sacrifices without wheat - but sacrifices cannot stop. We will do incantations and put something else in the fire instead, but sacrifices will continue." Those who are against such sacrifices do not give convincing arguments; they do not challenge them to justify such things in a laboratory. How can world peace be achieved through such religious sacrifices? One person is restless: can he attain peace through a sacrifice? Go to a mental hospital: prove that a madman can be cured through a sacrifice. Where the whole world has become crazy, can it become peaceful by your sacrifices? Nothing is clear. The greatest damage is not done because of wastage of wheat; as long as we remain involved in the wrong remedies, right solutions cannot be found.

If people believe that by tying an amulet diseases can be cured, medical science cannot be developed. The damage is not caused by the amulet as such -- maybe one man may die or ten men may die -- but the greatest damage will be the nondevelopment of medical science. Medical science can be developed if we really look for the causes of the disease -- from where and why the disease arises. We can develop medical science through scientific means, not by asking an exorcist or a charmer or a scholar of scriptures. To cure the disease, we must know the causes of the disease and destroy those causes.

In America, Sweden, Switzerland, and other first world countries, the percentage of killer diseases has been reduced so much that one can say that man was never so healthy before. The longevity has increased. In Russia during the 1917 revolution, the average age of a Russian was twenty-three years! We can say that after every year they added one more year to their life. In Sweden and Switzerland the average life expectancy is eighty-two years. The scientists and thinkers there say that if we wish there is not much difficulty in giving man an average life span of one hundred years. When that one hundred years becomes the average, you can find an old man aged two hundred and fifty years. In our country, where the average age is only thirty years, we can find an old man of ninety years -- three times the average -- so it should be easy to find an old man of three hundred years if the average age rises up to one hundred. At this time in Russia there are over one thousand people who are a hundred and fifty years old.

The whole world is changing everything, but in India the traditional structures are decisive. We go on saying that we are short of wheat and clothes and we say it in such a way that we look helpless. We are starving and naked since the last five thousand years -- but our way of living is such that we may continue to remain so for a further five thousand years. In this the fault is not that of our land or the sky, but of our wrong way of thinking.

In 1940, Russia burnt wheat instead of coal in their trains, because they found that coal was more valuable than wheat. Wheat can be grown every year, but for coal to form in mines takes lakhs of years. Therefore coal must be burnt economically. Now in this world, in one country people burn wheat in their train engines and in another country people do not have enough wheat for their bellies! In such a situation, one is forced to wonder what is the matter.

... And it is not the case that America was rich from the beginning; the wealth has been created there during the last fifty or sixty years. Otherwise they were as poor as we are. And remember, in America, the American Indians, the natives, are still poor. The richness is not just due to the land in America.

One German thinker, Count Keyserling, returned after visiting India. In his book he has made a strange observation. When I was reading it I was surprised. He has written that India is a rich country where poor people live! I was thinking, "How can this be? If the country is rich, how can the people remain poor, and if

the people are poor, how can the country be called rich?." Then I realized that he was just being ironical. He was just trying to say that the people *can* become rich, but the intelligence, the mind and the thinking of the people living there is for remaining poor. They cannot become rich. If this country can get people like the Americans to live here, this country will become richer than America. We have everything, except the thinking mind. Our habits for thousands of years have been not of thinking, but of avoiding thinking. When it is a question of thinking, we would rather avoid thinking! If we have a problem we will go straight to the temple, but will not think of a solution for a problem.

Recently I was in Bihar. Thousands of famines have happened in Bihar since the time of Buddha, but the people of Bihar have done nothing. There is a lot of water underground in Bihar, but they do not dig wells. Every year they are waiting for the famine and begging for help to go on living. They do nothing! When the famine comes, they accept it and beg. When there is famine, the leaders of the whole country begin to ask for donations and help. When the famine is over, nobody bothers. The same situation continues, there will be no change.

One eminent economist wrote a book called 1975. He has announced in that book that between 1975 and 1980 there will be a great famine in this country, when ten to twenty *crores* of people may die. He has forecast a great famine in India the like of which has not been recorded in the history of the world. But we will read this and continue to live as before. We shall see when the year 1978 comes. We will pray to God, make big religious sacrifices. God is always on our side! If God is not on our side, at least the sadhus and saints, the agents of God, are on our side. We will again pray to them. We are always praying to them, and they are always misguiding us. They will again go on telling us the same things as they have done thousands of times before, without any results. But we are not ready to think! Whenever calamity comes, the same teachers come and we go on only asking them! We have never thought of applying our own minds to the situation.

Now we will have to think; otherwise, in the near future we will not only be poor and hungry but our soul will also become poor and hungry. It can also happen that compared to those who have gone before, our soul and consciousness can fall backwards. If we continue to live like this it is very possible that there will be no difference between us and the primitives living in the jungle. During the next fifty years we may reach the condition where the present difference between us and the primitives will be the difference between America, Russia, Europe and ourselves.

Even now the whole world is afraid of us, because they see that the vastness of our begging country is so much that it is very difficult to satisfy the needs. Now they are also not ready to do anything. Twenty years ago they had thought that if they helped us, everything would be alright. But with their help we only continued to increase our population. We are aggravating our problems. Now for them the situation will become very unhappy, if the poor Eastern countries, especially countries like India, go on increasing their population, and if they go on living without adequate food and clothing -- because it is difficult to tolerate such great misery and poverty in one part of the earth, when the other part is rolling in riches.

... But what are we doing?

If we look at the problems of our life all around, if we take a newspaper and read, I do not think we are even thinking about any of the big problems of our country. What are we thinking? We are arguing about the water of the river Narmada: does it belong to Madhya Pradesh or Gujarat? It is very difficult to find as foolish people as us. Our newspapers are full of controversies regarding a district remaining in Mysore or Maharashtra! Bullets will rain on innocent people! Our problems are not problems but diseases. We are not trying to solve the problems of life that are facing us. When these problems catch hold of us, we cry and weep; then there is only one remedy and that is to pray to God! When we could do something, when we had time to solve the problems, we wasted our time in controversies, and when we become helpless later we have no alternative except to pray to God.

Remember that even God does not listen to those who only pray. He listens to those who work so hard that even God feels that something should be done. If there is a God anywhere, he helps those who help themselves.

Swami Rama had gone to Japan. There was an old German aged ninety traveling on the same boat. At that age he was learning the Chinese language. It is difficult to learn Chinese; perhaps there is no other language on earth as difficult as Chinese. The reason for this is that the Chinese language has no alphabet; it is a pictorial language, there is a picture for every word. If you desire to express a quarrel or a fight there is no word for it, but there is a picture showing two women sitting under one roof which means quarrel. Thus at least a lakh of words will have to be learnt just to have an ordinary acquaintance with the Chinese

language. That man aged ninety trying to learn Chinese! - is he mad? Ramatirtha was wondering what could have happened to that old man. When he was studying since sunrise, he was not aware when sunset happened; when it was dark and when his old eyes were tired, he would return to his cabin.

After about three days Ramatirtha asked him if he ever heard that it takes about ten years to learn the Chinese language. He asked him what was his age. The old man replied, "God may be keeping count of my age; I have no time to waste knowing such futile things."

Ramatirtha said, "It is okay, but it will take ten years to learn and the possibility of your surviving ten years is small."

The old man said, "My experience of ninety years tells me that I have survived ninety years though I could have died any day; I have deceived death for ninety years. Because I have not died so far, I can live still more. But may I ask what is *your* age?"

Ramatirtha was very much embarrassed, because he was only thirty. He told him he was thirty years old. Then the old man said, "My son, I would like to tell you why your country has become old. You are not doing anything in your country except awaiting death. You are bound to become old."

I feel that if there is a God somewhere, he will be merciful to this old man who is so persevering. If there is no God we don't think of him; but if there is a God, he must be considering giving him a longer life. I heard later that he had lived fifteen more years. Not only did he learn the Chinese language and not only did he read Chinese books, he left behind a book written by him in the Chinese language! Ramatirtha died after only two years, but that old man lived a life of a hundred and five years. I believe that his liveliness played a valuable role in making him live longer. God should help him live longer -- if there is a God somewhere -- because he was struggling so much for life.

Elsewhere in the world people have converted deserts into green farms, and in India our farms are slowly getting converted into deserts. In many places God made everything grow where nothing ever grew before. Where there was no rainfall he let rivers flow abundantly; he made many things happen where nothing had ever happened. Where there were sand dunes yesterday, where man had never entered, he created beautiful townships. Therefore, if God is there somewhere, he must be listening to the prayers of the working people.

Our idle prayers are not listened to -- to this day, nowhere are such prayers listened to, but still we go on making idle prayers. No, such idlers are never heard and can never be heard. But we are not willing to think, we have given up thinking. Our children also do not think. We just go on walking like a crowd of blind people. Is this right?

I am asking this question everywhere in this country, whether this is right and proper that we go on walking like blind people. Should we make some decisions or not regarding our life? Should we strive or not to make our life better?

But no, we have reached such conclusions that the question of making our life better does not arise. We have invented such explanations for our present condition of life which tell us that there is no need to think, there is no need to work, and there is no need to change anything. If somebody is poor, we say he is poor due to his fate; if somebody is rich, we say he is rich due to his fate. Then we should conclude that all unlucky people are born in India, and God is very pleased with America, and he allows all lucky people to take birth there. If somebody is poor, we say he must have done some wrong deeds in past lives; if somebody is rich, we say he must have done good deeds in his past lives. Does it mean that God considers this country to be hell, and goes on sending all sinful people here? It should mean therefore that all sinful people are born in India and all virtuous people are born somewhere else. Does it look right that all sinful people should be born here?

No. Such conclusions are wrong. We have to think about eradicating poverty. We have not yet done so. We have invented only one explanation: that a person remains poor due to his past deeds. Now there is no need to think, the matter is over. Now you try to improve your next life. You cannot do anything in this life about your past life, because of which you are now suffering. Thus past is past; about the future, what can we do now? Therefore today we have not to do anything, not to think anything. In this way we have saved ourselves from doing anything today!

We will have to give up such suicidal thinking. I do not say that what I am telling you is right; I am only saying this, that whatsoever anybody may say, nothing is going to be right just by anybody saying it. All of us will have to be ready to discuss and deliberate together. Every question will have to be raised again and again. All these questions should be put before the whole country. We should not let future generations be brought up in the same belief system. We have believed in everything for a long time; we have now to

activate the process of thinking.

Our method of teaching in schools and colleges is such that when the students come back after their education, they do not have the capacity to think. When they come out after learning science, the structure of their mind continues to remain old. They catch hold of science like blind people; they are not aware of the fact that to catch hold of science like blind people is dangerous, because science is changing daily. When we come out of universities, or while we are still studying in universities, science continues to change. It is no use catching hold of science like blind people. One has to go on thinking and contemplating so that one can do something directly to solve the problems of life.

If in such a big country as ours the process of thinking becomes free, perhaps we shall be capable of changing our life in all directions. There is no necessity for us to remain poor. It is our ignorance that keeps us poor. Now we do not have to suffer from so many diseases; it is only our ignorance that has kept us sick. There is no necessity to make this earth such a hell. Science has opened up such great possibilities that if we think properly we can make this earth a heaven, with the help of new knowledge.

But this is not happening, because our minds are old and the structure is absolutely closed. All minds are closed, just as if a person closes all the doors and windows of his house and sits hiding within. He opens neither a door nor a window; neither sun rays enter nor fresh air comes. He is decaying inside and dying. We are closed in the same way.

No. Our mind must be open in all directions. We should be able to doubt the Gita, we should be able to doubt Ramayana; then our mind will be open and free. Then we will begin to think. But we say Mahavira was omniscient; whatsoever he has known is true for all time. Whatsoever is written in the scriptures about the moon is right - even the Shankaracharya says such things! He says that in the first place actually nobody has stepped on the moon, it is all false rumors; secondly, even if they have reached the moon, it is not the same moon referred to in our scriptures. That moon is far far away. Just see to what extent we have closed our minds!

One old woman came and asked me, "Have you heard what the Shankaracharya has said?"

I said, "I have heard, and if our country is sane enough, mental treatment of such people will have to be done. "

That old woman said, "What are you saying? He is our world teacher. Whatsoever he says should be right."

I said, "It appears right to you. It will continue to appear right to you, because your mind is as closed as his."

But this will not do any more. If not today, then tomorrow they will be proved mad, along with the whole groups of their followers. But we go on and on unchanged!

Very recently I was in Patna, where I was sitting with the Shankaracharya on the same podium. The Shakaracharya said that it is not necessary to educate women. Why? - because Hinduism has given so much respect to women that there is no necessity to educate them! He said one more interesting thing, and everybody continued to listen to him without protest. He also said that in the West, if a woman wants to be a doctor she has to study medicine; our Hindu religion is so great that if a woman gets married to a doctor, everyone calls her 'doctorani'! There is not so much necessity to learn. And the women who were sitting in front of the dais clapped and praised the Shankaracharya. They were very pleased to know how easy it is to become a doctorani in India. It is not necessary to learn medicine, it is enough to become a doctor's wife! If we are thinking this way, are we thinking or not thinking at all?

We are listening to such things and continue to listen to such things! We are doing such things that the whole world laughs at us. The whole world wonders what has happened to this country. Perhaps because the whole country has ceased to think for a long time, its mind has got rusted. It happens. If you stop walking for a long time or if you bind your feet for two years, your legs will not be able to walk. In this the legs are not at fault. If for two years a man remains in darkness and closes his eyes, his eyes will not be able to see light; seeing light, the eyes will close. The eyes will lose their capacity to see. The light will become frightening. If a race or a society or a man ceases to think for thousands of years, the ability to think is also lost.

Whatsoever we do continues to be carried on; whatsoever we do, the edge sharpens. In whatsoever we continue to do we become more proficient and the skill gets developed. Whatsoever we do not do remains undeveloped. We have ceased to think, so our thinking has got rusted; therefore we are not able to think about anything. We are standing in the stream of life helpless, powerless, and getting pushed and pulled. If slavery comes we become slaves, if independence comes we will become independent. The independence is

also taken for granted, like the slavery. Nothing happens within us. If tomorrow slavery comes we will again become slaves. We are not worried. If we fall sick we accept it; if we become poor it is okay; if there is famine and we die it is okay; if there are floods it is okay. Whatsoever comes we accept.

Are we human beings, or have we become like machines that whatsoever happens we allow it to happen and go on just looking at it? Have we got no challenges in life, have we no intention of changing our lives? Have we lost our soul within? We are talking about soul continuously -- it seems soul is something available readymade in the market that we can just go and buy. Or did we just read the scriptures and get the soul? Or repeating "Rama Naama," did we get the soul? The soul is available only to those who continue to fight against the whole ugliness of life, all the miseries, ignorance and darkness of life. Soul is the fruit of struggle and strife.

Those who lose truth have only stories to tell. If you meet a poor man he will only be talking about money; if you meet a sick person he will be talking about health. Nobody talks about health except those who are sick. A healthy man just lives; when does he have time even to talk? Does a sick person ever sit quietly and talk about health? He reads a book on naturopathy to know what health is, how to become healthy, what is the definition of health. Once health is lost it takes time to again understand the meaning of health. A healthy person *lives* health -- has he time to read about health? When one loses his soul he goes on talking about soul everywhere. When God is lost there begins talk about God. One talks about whatsoever is lost.

But since we go on talking a lot about the soul there is a feeling that we are knowers of the soul. No, we are not knowers of the soul at all; we have not done anything towards knowing the soul. We have neither thought about it nor have we struggled for it. When we have not accepted any challenge for it, how will the soul be born? We have never called out for it. We just go on talking about the soul.

I will tell you an event and finish my talk.

A friend of mine sent me a pamphlet from America. In that pamphlet there was an amusing article. In that article jokes about many races of the world were told. It was written that if you make an Englishman drunk he will become silent; you cannot make him speak a word. Actually in reality an Englishman is always silent. If you happen to travel with an Englishman in a train he will not even recognize your presence; even if you are together for twenty-four hours he will remain silent. He is like a man closed into himself: he will not talk to you. But when you make him drunk this quality of keeping quiet will be enhanced and he will not talk at all. If a Frenchman is made drunk he will begin to sing and dance, as is the case in life: he goes on singing and dancing. If a Danish man is made drunk he will become voracious by attacking food. As he is, when a Danish man sits for taking meals, it is not easy to move him away from the dining table.

In the same way jokes about all races were written in that article, but there was no mention of Indians. My friend therefore asked me, "What will happen if an Indian is made drunk?"

I replied that the answer is well known: if an Indian is made drunk he will begin to preach about the soul and God. Actually, due to his poverty an Indian cannot easily get liquor, so he has to talk about the soul and god even without liquor. We Indians are a talkative community; we have stopped living and doing because we have ceased to think.

Thinking is the most distinctive quality of man, the most foundational quality. Thinking is supportive of the very life of man. Only because of his ability to think is man different from animals. If man ceases to think he will become like an animal. The condition in India is very much like that. If you go to a small village you will find the people sleeping just where a cow is standing, where a buffalo or a bullock is tied to a pole. The man is just sleeping with them. If you look deeply you will see a great similarity between man and animal. They are staying together, and go on living together quietly. And people calling the cow "mother" certainly are not expected to be different from the offspring of a cow!

By giving up thinking we have given up the path of endeavor for humanity as a whole. We are just standing like animals. No development is happening, no progress -- nowhere to go, we are standing silently, static and dead. This should not continue for long. It is not right to continue like that anymore. Let us change this. To break this habit a crowd is not necessary. Once every person begins to think for himself, all around thousands of things will begin to happen. When you begin to think, you will throw away an amulet that was tied on you foolishly. If you begin to think, you will ask if quarrels about a temple and a mosque can ever arise among good human beings? You will ask only if you think -- hundreds of questions will arise if you think. And when questions arise, answers will have to be found. If you do not get answers you will have to be ready to give up that which is wrong. If you get answers, what is right will be in your hands.

Thinking is arduous, a difficult process. Thinking is not very convenient. Not to think is very convenient. If somebody is thinking for us, we just believe in him; we have nothing more to do. We are in the habit of having all our work -- our thinking -- done by others... and we are using the work of those who lived long long ago. Ages have passed since Krishna. That poor Krishna may have done the thinking; we just carry on with what he had thought! We read the Gita; our great saints are looking into the Gita for answers. When some question arises in life we open the Gita and look into it. Has Krishna completed all thinking for us? And our work is only to continue to live on that borrowed thinking? If we do not begin to think we will not be able to create the Krishna within us. By listening to the Gita, Krishna will not be born. Only those who are able to think as quickly and clearly as Krishna will be able to give birth to Krishna-consciousness.

I am telling you this in the hope that perhaps this hammering may activate the process of thinking within you. I do not want you to believe in what I say. Those who want you to believe in them are not strengthening your thinking process, but are cutting the roots of all thinking. Do not believe any such talk. We have been believing in the talks of such people since lifetimes. Search within yourselves now. Make a firm decision in life: If I have no thought of my own, my life is uselessly spent. Before death at least I should have some thinking about myself, so that when I am brought before God I should be able to say that I had thought like this or that; I had lived according to my thinking; that my life was not just a borrowed life. Otherwise, if we come before God as we are now, there will be nothing else but the talk borrowed all along.

God may ask you, "What is your own? Have you yourself thought of anything? Have you lived your life? How much consciousness have you developed ?"

We would then have to reply, "No, we were only reading the Gita and the Ramayana, and we were believing in priests and were following the mahatmas. Where is the necessity for us to think? There are many mahatmas in our country; they are doing our work."

God will say that he had questioned those mahatmas also; they had replied that they were following some earlier mahatmas!

You have always been following someone. Why have you never thought for yourself? Those who do not think for themselves can never be themselves; they do not develop their being. Such persons cannot become individuals. One who has escaped being an individual, can he ever be religious? How will he know the truth? How can he gain admittance into the temple of God? The first condition for getting admitted into God's temple is to be an individual. You will have to take something of your own to offer. God will ask you to surrender: you must have something of your own to surrender.

What have we got to surrender? Ask this question to yourselves. Search within and think, and perhaps you may find the answer. In this country, if only a few people begin to think the state of being old and archaic may drop, a new soul may take birth. The inertia will go away and consciousness may begin to develop. If that happens, perhaps we shall be able to stand on this earth on our own legs. Others have already set their feet on the moon and have come back, whereas our feet are shaky even on this earth, afraid of falling down. Others have already stood firmly on the moon -- but what about us? We are not even able to stand on this earth! This does not become us. But we are clever: we do not see our condition, but go on repeating our old talk about being the world teachers. We claim that we are the leaders of the world, that the whole world is looking at us for guidance! Nobody is looking towards anybody; everybody is looking towards himself. Do not be in any such delusion that the whole world is looking towards you. Nobody has time to either look at you, nor is there any such necessity. Nobody is waiting for you to get knowledge.

Our present condition shows that we are under deep layers of ignorance. Who is going to come to you for knowledge? Is there any evidence about your ability to guide? Can those who are begging for their daily bread, ever give anything? Let us not deceive ourselves. Let us not lie to ourselves. Let us understand our condition and think.

I am addressing this to the new generation, to the young children, to the youth and the students. Do not just believe in the talks of your parents and teachers, but think for yourself. If you think they are right, you may agree; otherwise, fight. Do not just believe.

In the Sorbonne University in France, the students have written a few words on the front of a building. Efforts have been made to remove that writing. The students however have refused to remove that unique writing. It is written there: "Professors, you have become old." The writing is very prominent and many efforts were made to remove it. The professors quarreled with the students, but the students said, "Every professor should pass by and read that he has become old, and he should kindly bear in mind that he should

not make any attempt to make the students old."
Therefore, think a little....

I am grateful to you for having heard me peacefully, with so much love. Finally, I bow down to the God residing within all of you. Accept my greetings.

Revolution in Education

Chapter #9
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DO YOU THINK IT IS NECESSARY TO GIVE A NEW TYPE OF EDUCATION SO THAT PEOPLE MAY UNDERSTAND DIFFERENTIATIONS? CAN OBJECTIVITY AND SUBJECTIVITY BE SEPARATED? DO YOU THINK IT IS POSSIBLE TO GIVE SUCH RIGHT EDUCATION?

Yes, it is necessary to have such a civilization which does not teach distinctions from the very childhood and which may lead to the understanding of oneness. The reality is that from the beginning there are no distinctions in the mind of a child. Distinctions are taught by us. It is true to such an extent that a child is not able to distinguish between a dream and reality.

A child weeps in the morning after seeing a dream at night. He is weeping for a toy which he saw in a dream; he is asking for that toy. The child is not able to distinguish between what he sees in a dream and what he sees when he is awake. His seeing is without any distinction. A person addresses his father as "father," but a child who hears this will also address that person as "father." For the child it is difficult to understand that that person was not his father. He does not know whether he is a Hindu or a Mohammedan; he does not know anything. He is still in the world of oneness, but that oneness is full of ignorance.

A saint ultimately enters into the same world of oneness, but then his oneness is full of knowing. Whosoever is ignorant can be divided; we cannot divide the oneness of the saint, because his oneness is born out of his knowing. Children are born out of oneness, but they are taught distinctions; it is necessary to teach them some distinctions; it is useful for living. It is necessary to teach what is poison and what is nectar, it is necessary to know where there is a door and where there is a wall. It is also necessary to teach where is harm and where there is safety -- these distinctions have to be taught.

But it is necessary to see that behind all this teaching of distinctions there should develop continuously a sense of oneness in his mind -- meaning he should remain aware of the fact that sometimes poison acts like nectar and sometimes what is taken to be nectar acts like poison. He should be able to understand that there are times when a man recovers when poison is administered and there are times when nectar taken in excess may kill the person. When a child grows up some distinctions will have to be taught, but the child's

awareness should also develop to understand that all the distinctions are just functional, that the distinctions are made looking to the limitations of man. Within him a current of oneness should continuously flow. He should be aware of the fact that all things are united from within.

The impact of our life on the child should be such that he visualizes life in its oneness. He should not feel that inner and outer, subjective and objective are two things -- he should feel life as a whole. He should understand that he is the same person when he is eating and when he is praying; that his prayer is connected in some deep way with his eating, it cannot be separate. The child should become aware of this inner principle, and it is not difficult for a child, who in reality feels that he is the same person, to become aware who eats and who prays. But he becomes confused when he sees that his father becomes a different person when he eats, a different person when he is sitting in his shop, and a third person when he is praying. When he comes home he becomes a different person, and when he is facing a servant he becomes yet another person. The child is not able to understand this.

A child is being told that he should respect his father because he is old. The child then wants to respect the old servant also, because if old age is a matter for respect, then the old servant should also get respect. Such behavior on the child's part is beyond our understanding. We then tell the child to respect his old father, not the old servant. Then we are creating a distinction.

But this distinction is not just limited to one between a father and a servant; it creates two faces within him: one to be shown to the father and the other to be shown to the servant. The child learns that he has to stand in a temple one way and sit in the shop in a different way. One has to be clever in the shop and simple in the temple. This way we are teaching him divisions. Slowly all these distinctive impressions, layer after layer, will get built in and the child will take these distinctions as conclusive in his life.

Actually the system of education should be such that from the very childhood, right from the parents and school to the university, he remains aware of the fact that every thing is connected; he should remain aware that something is connecting even two opposites from within. One thing should be very clear in his mind: that he is undivided and whole; that there can be no two things like inner and outer; that "whosoever I am from outside, I am the same from within." Then only will there be born in him an integrated individual, an individuality which is not divisible.

Our society has a system that builds up personality but does not create any individuality. Society creates a personality, but does not make an individual. Personality does not mean one whole individual but an individual divided into many parts -- he has many masks from outside, a separate mask meant for each different individual. He can change the mask according to the need. There is not one individual within him who remains the same in all states, conditions and situations, the same inside and outside, the same in a temple and in a shop.

We are doing the same thing always: we consider aims, goals and ends as of primary importance. This has put man into many difficulties. The first thing that is to be understood is that the goal is somewhere in the future and we are in the present. Wherever we are we will be in the present and our goals will always be in the future. The goal can never be in the present, we can never be in the future; whenever we are, we are in the present, we can never be in the future. Therefore we are creating such a tension in our mind which cannot be resolved. We are creating such a mad anxiety in a person which cannot be removed. His goal is always in the future and he is in the today. There can be no meeting between today and tomorrow, because when tomorrow comes it will become today and the goal will shift to the tomorrow. In such a situation the person will live unchanged throughout his life and his idea of the goal will continue to torture him and harass him.

If a man is violent he will remain violent, but the goal will be nonviolence. He will say that sometime he will become nonviolent: if not in this life, in the next he will become nonviolent. But he will continue to remain violent because he has to live today and nonviolence can happen tomorrow; thus the nonviolence that is going to happen tomorrow will remain to be achieved tomorrow. He will go on postponing.

Thus there is one beauty in a goal: that whatsoever is important in the life of man, he will look for a trick to postpone it. He will say, "It is not possible to be nonviolent today; I am violent now Slowly therefore I shall endeavor, meditate, pray, do yoga, take sannyas. If not in this life, in the next life, or in still another life -- sometime I will become nonviolent. It is not a small thing, that it can happen just today!"

A convenient excuse therefore is found to postpone till tomorrow. Now that the goal has been postponed till tomorrow, I shall remain the same as I am today. What can I do? It is not my fault, the goal is not achievable today. Therefore I shall remain as violent as I am. This means that a man who is violent will

remain violent; nonviolence will be the goal and he will engrave in his temple the words: "Nonviolence is the supreme religion. This is the only religion which is to be achieved."

Our old Tirthankaras have achieved this in the past; we have now to achieve the same. It is written in the story about Mahavira, that he achieved nonviolence by toiling for it birth after birth for many births. Therefore that nonviolence is the future goal -- "but now I am violent." What I want to emphasize is that this goal-oriented outlook allows you to postpone things, and that is very dangerous.

Another thing that happens as a result of a goal-oriented outlook is that it creates suppression in the mind of a person and creates a sort of torture due to one's remaining violent. He wants to be nonviolent -- what can he do? Should he suppress violence, should he pretend being nonviolent -- what can be the way out? Since I am violent, even after my pretending nonviolence, my violence is going to continue. It is therefore very interesting to note that in becoming nonviolent I shall use violence. If I have to be nonviolent I will run away from my wife; it does not matter if due to my action my wife dies of starvation and the children begin to beg in the streets -- in the process I am becoming nonviolent. The irony of the situation is that this violent behavior of mine is only with the goal of becoming nonviolent, and therefore it matters little....

There was one famous Jaina sadhu. After leaving his wife in his town, he stayed for twenty years in Varanasi. He received news about his wife's death through a telegram. On reading the telegram he exclaimed, "Good, the botheration is over!" In his biography it is written that he was such a great ascetic that even on the death of his wife he did not express any unhappiness He only said, "Good, the botheration is over!"

Somebody had come to give me his biography. I told that man, "It is a matter of great astonishment to me that when he had given up his wife twenty years ago, where was the question of any botheration? There must have been no botheration whatsoever: he had left her twenty years before. What botheration can be there from a wife that was abandoned? On her death, if that ascetic thought that his wife was a botheration, that must be due to his awaiting her death all these twenty years. This man is violent, which means he could even have killed her. In fact, it was an attempt to kill her when he ran away leaving her dying -- and now after twenty years he talks about "botheration." That man was of a very violent nature, because even at her moment of death he had no feeling of compassion, pain, or sensation of unhappiness. What he said was full of violence, and during these twenty years he had been practising nothing but violence.

What else can a poor violent person do in trying to be nonviolent? He can only make use of violence. He will be violent towards others and towards himself also. It becomes problematic when we become violent to others: we know and others also know that we are violent, but when we become violent to ourselves we do not understand that we are violent. If a man goes on a long fast we do not think he is doing any violence. But when I catch hold of a person, lock him up in a room, do not give him any food, and keep him starving for a number of days, the whole town will come to know that I am a very violent person, starving a locked-up man for such a long time. But if I lock myself in a room and do not take any food for twenty days I will be considered a great ascetic person. In both the situations I am doing the same thing. The only difference is that in one case I am being violent to another person and in the other case I am being violent to myself. The illusion arises because the doer in one case, and the person on whom something is done in the other case, are not two different persons.

Another thing I would like to tell you is that whatsoever a violent person may do to become nonviolent, can only be violent. He cannot become nonviolent that way. Therefore I say that the question is not of nonviolence being a supreme religion, but of who you are and what you are doing. Let this be understood properly. If I am doing violence, let it go deep within me that I am violent, and let that violent nature of mine become clearer and go deeper in my awareness, and let me realise that I am violent from morning till evening; let me realise that when I am walking on the road there is violence in my walk also. Violence is not such that it happens only when one puts a knife into somebody's chest.

It is thought by people of very poor intelligence that only when you put a knife into another person's chest does it become violence. The violence of staring at a person in a particular way can become more violent than putting a knife in his chest. Violence can happen even if you do not look at somebody at all. It is not only a question of seeing violently: if you are passing on a road and if I pass by without looking at you, as if you are just a small fry, as if you are a nonentity.... Big leaders walk that way on the road. They are walking as if people walking around them are just worms.

DO YOU THINK THAT OUR NEW EDUCATION AND EDUCATIONAL INSTITUTIONS WILL EVER BE ABLE

First, try to understand what I am telling you. It is more valuable that you become fully aware of the fact that you are violent. It is not a question of achieving nonviolence: one has to realise what one is now, today, this moment. If I can rightly see that I am violent for all the twenty-four hours.... It is not that you become sometimes violent and sometimes nonviolent; there is a continuity in your being. Whatsoever you are, you remain the same for almost twenty-four hours -- sometimes appearing a little less violent, sometimes appearing a little more violent; sometimes manifestly violent, sometimes violent in disguise. Nevertheless you do remain what you are. A violent person will remain violent in all his doing. Even when he is praying, if you can look within his heart, he will be found to be violent. Even when he is giving charity, if you can look within his mind, he will be doing violence. While giving charity somebody's poverty is not a matter of importance for him, but when he is giving charity it is he who is giving, who is important, not the one who is receiving it. While giving charity also his ego is getting nourished. Whatsoever that violent person does will be violent.

Therefore what I want to tell you is that it is not necessary to make nonviolence a goal. It was an old trick, but it has failed. It has caused great harm. What is necessary is to know what I am, know it and recognize it. What am I today? What am I now? If my recognition of this becomes quite clear, I do not have to do anything else. The more clearly I see that violence is existing every moment in me, the deeper will be my understanding.

The moment I see violence as violence, violence will become impossible. Violence will disappear. My sitting, standing, eating, drinking, walking, speaking, meeting -- everything, all my gestures will change. I will not have to change it; I will not change anything, keeping nonviolence as a goal before me. I should just recognize that violence exists in me, and the transformation will happen. It is understanding that changes. Just as the changes happen, I will know that violence is disappearing. When violence disappears, what remains is nonviolence. It means that nonviolence is not a goal which is to be reached tomorrow. If today violence disappears from my mind, then today nonviolence is achieved -- this very moment.

Nonviolence is neither to be brought from anywhere, nor to be reached. Nonviolence is not a matter of any gap in time, that I will reach within ten years or after trying for ten births; it is not a goal. If my violence disappears today I am nonviolent today. How can this violence disappear? It cannot disappear through any violent means. If one thinks that by going on a fast he can become nonviolent.... Fasting itself is a violent means, a torture, suicidal. By fasting, neither violence can disappear, nor can nonviolence happen. A person may say, "I shall stand on my head or remain lying on a bed of thorns" -- all these are violent means. Through them one cannot become nonviolent. Then the question arises: What can be the means for achieving nonviolence?

The first thing: Understanding is the first means. There is no other nonviolent method in this world as good as understanding -- because for one whose understanding increases, violence becomes impossible. Understanding is so nonviolent that violence is impossible. Once you are able to see that this is violence, it disappears. The moment of your seeing becomes the moment of its disappearing. Nothing more has to be done.

Now the question you have raised about the present education system -- whether it will be able to do something.

The present education system cannot do anything, because the whole system of education today is devised keeping goals in mind. We are teaching goals to children. We are teaching children not to steal -- non-stealing is the goal. That goal is somewhere in the future: today the children steal. Today the teacher is stealing, the father is stealing, the mother is also stealing, the town is stealing, the whole world is stealing. And everybody is teaching non-stealing, to give up stealing. The child also takes a vow to give up stealing, but the moment this vow is being taken, at that very moment the stealing is accepted; stealing will continue -- because the child says, he will give up stealing. What is promised for tomorrow becomes a lie; nothing is to be done today. Today stealing is to be done, has to be done -- but it will have to be given up, that is the goal of man. Talking about the goals in the life of man is a highly dishonest thing.

Now we need a new system of education wherein a child is not just told not to tell any lies, but he should be told to just remain aware when he is telling a lie. There is no necessity to be afraid or to run away, but only to know that you are telling a lie. The fact that the child has become aware, due to your assistance, of the act of lying, is enough. We do not have to tell them anything more. We do not have to tell them not to tell a lie or to give up lying; that question does not arise. A child's sensitivity should increase so much that it

knows instantly that it has told a lie. It should not happen that the child tells a lie but does not know that it has told a lie. But such things are happening in our life! Man is not able to understand things.

You meet a man passing on the road and you just ask him, "How are you?"... and then you inquire if he had seen a particular person. He says he saw him only yesterday. That particular man was not there in the town at all. That man who had replied had nothing to do with the person about whom the inquiry was made. He was not aware that he was telling a lie. He had no interest in telling a lie. But he was perhaps not aware about what he was speaking or why he was speaking. But there must be some reason why he was speaking. Neither was he aware of those reasons nor had he any idea of them.

I had a professor. Whenever I talked about any book, he would immediately say, "Oh! It is very good, I have read about that book!" After a few days I began to doubt, because if he had read that book he never mentioned it in the class. It seemed there was not a single book which he had not read.

One day when I met him, I gave him a false name of a nonexistent writer. I told him there was a Russian philosopher named Bornokov.... He said, "Oh yes! His book is very good. I have read his book -- but I have read it about twenty years ago!"

I then immediately told him that there was no such author born twenty years ago or even twenty crores of years ago. When there was no such author, there could be no question of his writing a book. "I asked the question only because I felt that you had not read a certain book, but you were simply saying that you had read it. It was painful for you to accept that there could be any book which you might not have read!"

Such is the ego, creating problems. But he was not aware. He was so much accustomed to speak that way that it would be wrong to say that he was knowingly telling a lie. This had become his nature, a part of his blood -- lies come out of it.

Therefore there is no question of teaching someone not to tell lies. The question is of awakening him so that whenever he tells a lie he would know that he has told a lie. I believe that it is slowly becoming impossible to tell lies knowingly -- because slowly one realises the absurdity, the foolishness, the ignorance and the folly of telling lies and slowly one sees the harm that is caused. One also realises that one lie leads to another and another. We get so much entangled that it becomes difficult to get out.

Another interesting fact is that in telling lies we are not only harming others, but we are harming ourselves much more, because slowly we become incapable of knowing the truth itself. From a humane angle, I feel, such a person becomes so much weakened that we cannot imagine. A person who tells lies does not believe that any one can ever speak the truth. He is not able to trust anyone, he cannot make anyone his friend. He cannot ever take any matter in its natural way. His potential of being a man will remain weak. If we can understand where this habit of telling lies may lead us to, and what is happening within us or what fruits we may reap or what we are doing to others, then we will not tell lies anytime.

Another interesting thing is that though we are teaching others not to tell lies, we never teach why anyone ever tells a lie. On the one hand the educationist teaches not to tell lies, but on the other hand he also goes on teaching those very things due to which one is tempted to tell a lie. For example, the fundamental reason for telling a lie is fear. If we desire that there should be no falsehoods we must destroy the fear. But the teacher has a cane in his hands and threatens that if any one tells a lie he will break his head. Now this teacher also does not know what he is doing. On the one hand he is instilling fear in the mind of the child, and on the other hand he says that if the child tells a lie he will break his head. That fear will compel the child to tell a lie. If the child was playing some game with other children and came late to the school, the child would say he had gone to bring medicine for his father. He is telling this because of the fear of the cane. The teacher teaches that if the child tells a lie he will be punished. The teacher does not understand that while telling a lie is wrong, threatening with the cane is also wrong.

If the teacher wants that his students should not tell lies, then fear must be removed from the field of education. Let the children become fearless. Make them so full of courage that they will be ready to face any calamity laughingly, but will not tolerate the embarrassment of telling a lie.

I have read one novel. It is a wonderful story. There is one character in it who kills an absolute stranger with a knife all of a sudden. Two people were taking a sunbath on the beach, when suddenly one got up and thrust a knife in the other's back. He had not even seen the face of that stranger, because the stranger was lying on his belly. When he was brought before the court he explained that he was feeling that in his whole life he had done nothing; his whole life so far had passed off uselessly, without any events. His name never appeared in the newspapers. So while he was taking a sunbath he felt that if he thrusts a knife in that back shining under the sun, his name will be printed in the newspapers and there would be a lot of talk about him. He said, "I have therefore done something. I am also feeling the thrill. I have stabbed him for the thrill of it,

there is no other reason."

Nobody believed the story. The court also could not believe it, because nobody in this world had done anything like it before. The court therefore threatened that he would be given capital punishment.

That man replied, "The story is only this, there is nothing more; the court may do what it thinks fit." Now for this some witnesses had to be found, because as it was nobody was prepared to believe in the story of killing somebody without any reason.

One witness reported that when his mother had died he was found in a theater the same night. In the morning his mother died and the same night he was seeing a show in a theater. The court asked him if he was seeing a show in a theater the same night his mother had died, and he replied, "Yes, I was seeing the show, because I thought that my mother had already died, and now whenever I would go to a theater it would be only after my mother's death; there was no other alternative. Now, how can I go to a theater *before* her death? I can now only go after her death. My going to a theater is going to happen only after this event of her death. Whether it happens after one day or two days or three days, what difference will it make? If people can go to a theater only before their mother's death, all theaters will have to be closed down. Whose mother does not die? Everybody's mother dies someday."

The court felt that the person was very dangerous: he can see a show in a theater on the very night of the day his mother died! He had explained that he had taken the ticket earlier, prior to her death. Even then the court felt that, "How can it be possible to see a show on that night?" That man continued to argue that hereafter, whenever he would see a show, it would be only after her death. That man did not deny seeing the show.

Another person had asked him, "You must have been very sad when your mother died?" That man gave evidence in the court; he replied, "Yes, I was very sad. The previous night I had to sit near her death bed and I was not able to sleep the whole night."

The court was also told that that man was very dangerous because he was telling the truth. He had also said, "At first I was very unhappy, at her death, but afterwards I became more unhappy, because I had not been able to sleep the whole night. My mother had already died. Whatever sadness I had to experience, I did experience. Now why should I spoil another night?"

For the court, this was not at all believable. The magistrate in the court expected that at least he should not have spoken all that he did so truthfully. He was talking like an idiot. He was telling so much truth that nobody in this world would believe it -- because the whole world is just existing on falsehood.

Tears came into the eyes of the magistrate. He said, "I have not seen a person like this before. He goes on telling that at first he was sad due to his mother's death, but a few hours later he felt that he need not spoil the night after her death. Now, what he was telling was the truth. What can I do in this matter?"

Actually, on the one hand we are teaching not to tell lies and on the other hand we are instilling fear in man about the consequences of telling lies. If we want to lead a man towards truth and if we desire to show him how joyful it is to tell the truth, we will have to create new values. We will have to teach fearlessness and we will have to accept the truth straight, as it is. Truth is very cruel; though the world asks everybody to speak the truth, the world is not ready for truth, because truth is very cruel, harsh and merciless.

When some person comes to your house, at first you feel a little upset, but you welcome him saying, "It is very fortunate for us that you came." That man also knows that there was nothing to feel fortunate about in his coming. When you go to his house he also welcomes you the same way, knowing full well the embarrassment he is experiencing.

We have created a false world around us. In this world, speaking truth is our goal and the whole structure is built on falsehood. We will not accept the truth. Can a man tell his wife while walking on a road, "That woman passing by is very beautiful and I like her very much"? Actually, while walking on the road, a woman can and will look beautiful -- but can he say this to his wife? ... And our whole social structure is advising us to speak the truth.

It will be a beautiful world in which we are able to make our children accept the truth. We should be able to convince our daughters that it is not necessary that only she should be liked; when she becomes a wife it is possible that the husband may like someone else. It would be a wonderful day, and a very loving one at that, when the husband would be able to say that some other woman is looking very beautiful.... And if the wife would be able to hear this and remain compassionate in this situation, then only she is a wife; then only there is love between them. Tomorrow the wife can also say....

One such event happened. Four years ago a woman came to me in Bombay. She told me that she was in great difficulty. The difficulty was that her husband loved her very much, there was no end to his love, but

she was not able to love him at all. Her love was still with the man she loved before her marriage -- it was so even today. That man was staying in Africa. She was not able to meet him after the marriage because he came to Bombay for three or four days only every four to six years.

She said, "My husband loves me so much that it is becoming burdensome to me. It would be better if my husband does not love me. I am not able to love him, because that man's face is still very much in my mind till now. Now I do not have anything to do with that man; there is no point, no question about him. Now I am very much sorry for my husband, but what can I do?" And she started weeping bitterly.

I told her to tell the whole thing to her husband. That way she would become very light. She replied, "What will my husband think? He has loved me so much, and now twenty years have passed since our marriage. It is not any recent event -- but my mind is still the same, involved with that man!"

I again tried to explain to her and convinced her that it would be a matter of great love for her to do so. I had also told her that I knew her husband well and that he was coming to me. She was very much afraid. At last she agreed to tell the whole story... and she told him.

After that she met me when I had gone to Bombay again. She said, "Something very astonishing happened. I never expected it. After my telling him the whole story, from that very day his love towards me became wonderful and immense. We were never so close before and I became very light after telling him. Afterwards, when that man came from Africa, my husband called him and made him stay in our house. He was there with us for seven days and during those seven days my husband tried to leave us alone together as much as possible, to sit, to talk and to meet. However, within these seven days that man went right out of my mind, and what had not happened during these twenty years happened within seven days due to my husband's wholehearted effort to let us live near each other.

"My husband began to remain away from the house as much as possible. As a result, that man's image left my mind, because all that I had imagined about that man.... He was a very ordinary man... and I saw in my husband what I never could before, because I never tried -- his great love that had remained steadfast all along. That love is now clear to me."

If we cannot teach the real meaning of telling the truth.... And I am sure the phenomenon that happened in her life could never have happened if she had not told the truth. It could not have happened while that layer of falsehood remained intact. That man left her mind for ever, that matter was finished, and what is more -- the most important and most significant thing that happened -- that wonderful husband came very close to her. That man gone, things became so clear that a wall that had existed between her and her husband was destroyed. There was no feeling of guilt, no wound, no secrets in between them. Everything became light. Only when we hide things do they become a burden.

Therefore I feel that our whole system is based on falsehood in that we do not give any room to truth, but we have made truth our goal. All our arrangements are like that. All arrangements are based on violence, but the goal is of nonviolence. The whole arrangement is dishonest, but we go on talking about honesty. Ultimately what has happened is that the greater the dishonesty there is in the mind, the greater is the illusion of honesty.

Those words "honesty is religion" written on our doors can enable perpetration of a bigger dishonesty. It means that honesty will be used for committing dishonesty. But we are not aware of this. This has happened due to our setting the goals to be achieved in the future.

I would like a system of education in which the goal is day-to-day living. There is nothing like future: whatsoever I am living today is all and everything. We should create such an atmosphere in the educational institutions which will help us to understand, to recognize and to know, that howsoever harsh the truth may be, we should respect only those who speak the truth. However indifferent and cruel the truth may appear, the truth only must be respected. From the very first day of our education, all the efforts should be directed towards increasing our recognition and knowledge of what truth is. We should know how to expose the falsehood and should know why we should expose the falsehood. Our endeavour should be to increase the respect and dignity of truth. Geography, mathematics, chemistry and physics are not as important as the meditative awareness.

The meditative mind will be helpful in understanding the games of our mind, and, the transformation happens in the same proportion as the depth of our understanding increases. Understanding is the only instrument and there is no other instrument better than that.

Sun of Consciousness

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Sun of Consciousness

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My Beloved Ones,

Last year, in a world conference of biologists, the president of the British Biological Association, Badkun(?), gave a statement. I want to begin today's talk with that statement. He said a very significant thing in that statement. He said that the evolution of human life is not the addition of anything new to it, but the falling down of some old hindrances. In the evolution of man, nothing gets added, only what is hidden in man becomes manifest. Only the hindrances, in between, get put aside. If you compare man and animal, the man has nothing more than the animal; rather he has less. The hindrances that animals have, have fallen off in the man and what is dormant in animals has manifested in the man.

Between a seed and its flower, the flower does not have anything more than the seed, rather it has less. It appears very contradictory but this is the truth. The hindrances that were in the seed, have dropped and the flower has manifested.

Compared to the animals, the plants have more hindrances in them. If they fall away, the plants will become animals. If the hindrances of animals fall away, the animals will become man. If the hindrances of man drop, then whatever is left, is called God. If all hindrances drop, all that is dormant becomes manifest completely, then whatever name we want to give to that energy soul, God or anything or even if we do not want to give it a name, that will do. Man has yet hindrances in him and hence there is possibility of his growth. Badkun has nothing to do with spirituality but his statement is exactly like that; that twenty five centuries ago Buddha gave after his enlightenment.

The day Buddha was enlightened, people asked him,"What have you attained?" Buddha said, "I have attained nothing, what was already within me has become manifest, has become known to me. I have

attained nothing, what I was already and I was asleep to it I have awakened to it." Buddha also said,"I want to say to you even this that there was ignorance and it is lost, there was nonsense and it is lost and what I have attained, now I can say that I already had it, only I was unaware of it.

There is no difference in the statements of Badkun and Buddha. But Badkun's statement is given in reference to species that are behind man, and Buddha's statement has been given in reference to the Individual who has gone ahead of man. The process of meditation does not take you to some new world it only introduces you to the world where you have been for lives upon lives. The process of meditation does not add anything to you, it only takes away what is wrong; cuts it away, sheds it off.

Someone was saying to a sculptor that you have made this statue very beautiful. The sculptor said, "I have not made it. I was only passing through that way and the statue in this stone called me. I have only cut away the unwanted parts of the stone that were there and the statue has appeared. I have not added anything, I have only lessened something.

If one cuts away the wrong which is in man, becomes what is hidden in him manifests. God is nothing different from to man. It is the name of the energy hidden in the man. But as we are, there is a lot of clay mixed with the gold. If the clay is removed, the gold becomes manifest.

So about meditation, the first thing that I have to say to you is that what you will be in the last moments of your growth in meditation, that you already are, here and now. Meditation will not add anything to you but it will remove some things. It will cut away some wrong from you. It will destroy somethings that are not wanted and what is significant, that will get the opportunity to manifest totally. Nothing new will be added, only old hindrances will be dropped. The experiments that we are going to do in these four days in order to drop these hindrances, they are very vital, very alive experiments. And all those who will be ready to do it honestly, for them results are certain to happen. It will be good to understand what I mean by the word "honesty".

What I mean by "honesty" is that those who will really experiment; for them the result is certain. Only those will have no results who would not do it. And the results cannot be expected of them either. I am not asking of you any other ability. No, no other qualification is needed. Only one qualification is required, that what I am going to say to you during these four days, you will do it. And what I am going to say for you to do, it is not difficult, it is simple. Even small children can do it. Hence you need not think that it may be so difficult that you are unable to do it. No, if there will be any difficulty, that can be only in being insincere to yourself, it cannot be in the technique itself. Even a small child who understands language can do it. So I explain to you the experiment. It's very simple.

All significant things are simple. It is the insignificant things that are complex and difficult. All truths are simple, it is the untruth that is complex.

But we are strange people! If something seems very complex and difficult we think it must be some very profound truth, some very deep truth. It is not so. All truths of life are as simple as two and two make four. Only untruths are difficult. The untruth has to be difficult, because if it is simple it will be caught that it is untrue. The untruth has to move into circles and through cunningness so that it cannot be found to be untruth. Truth stands just straight and naked. As it is, so it is. There's no need for it to hide or change faces. This is why all the difficult things that have been said in the world are generally untruths. All the true things that have been said in the world, are generally simple and straightforward. Be it Upanishads, be it Geeta, be it Koran, be it Bible or be it the words of Buddha or Mahavira, they are simple like two and two making four.

This experiment that I am to tell you is very simple. It brings amazing results. In this experiment there are four stages of ten minutes each. In the first three stages, you are to do something and in the fourth stage, you do not have to do anything. You have only to wait for God's energy to do something. In the first stage, the experiment involves ten minutes of fast breathing. For ten minutes you have to breathe in such a manner as a blacksmith's bellows blows. You have to breathe as fast as you can, the breathing has to hit as deeply as possible. Breathing has to be used like bellows. Firstly, the life-energy dormant within us awakens when breathing hits hard. Perhaps you may not be knowing that in our bodies not only in our body, the energy which is dormant in all forms of life, is nothing but a form of electricity. The energy with which our bodies are functioning is also a form of electricity. This organic electricity is the life-energy. The more oxygen this electricity gets, the more intensely it awakens. This is why people have died without oxygen, but even if one is just on the verge of death and oxygen is given to him he can be kept alive for some time at least.

In these ten minutes, you have to inhale with such force that all the air inside your body goes out and fresh air of the outside goes in. The proportion of oxygen in your body has to be changed. It changes on its

own. And the hit of the breathing has to be so forceful that energy which is asleep in the body starts awakening. Within five minutes of this experiment, in the bodies of at least sixty percent people vibrations will begin. You will feel it very clearly that something has begun vibrating and rising upwards. Yoga has called it Kundalini. If we ask science it will call it body-electricity. It will say this is the electricity of body.

There is a man in America with whose body-electricity very amazing experiments have been done. His body electricity is more than what is usual. He did some special experiments on breathing and then he took a five watt bulb in his hand which became lit. In Sweden, there is one woman still alive, no one can touch her. She could not be married because in touching her, one gets the same shock as one gets from the electricity. These few people have specially extra electricity in their bodies and there may be some chemical differences, hence the results are so strong. But there is electricity in everyone's body. Now on the very first day you will see the results on sixty percent people. It can happen to hundred percent people there is no reason why it cannot. But forty percent people, generally, do not participate and keep standing behind. This has been my observation and therefore I am talking of sixty percent. But I will say to each of you to be amongst the sixty percent and not amongst forty percent.

Only after five minutes, you will feel something in your body has begun vibrating and rising up. You will feel that the body is getting filled with a new energy. By the time you have completed ten minutes of this experiment, you will be in an electrified state. The whole body will become a flow of energy. Naturally it will have its effects. When there will be forceful vibrations in the body, the body will start shaking, moving, dancing.

The second stage of the experiment is also of ten minutes in which one has to allow the body totally to shake, dance or do anything that it wants to do. Its results are cathartic. We have suppressed our bodies in a thousand and one ways. We have also suppressed our minds in many many ways. The person who wants to go in meditation, has first to be free of these suppressions. We have suppressed anger. We have suppressed desires. We have suppressed worries. There are thousand and one things we have suppressed in our minds. When we wanted to weep, we have not wept; when we wanted to laugh, we have not laughed; when we wanted to shout, we have not shouted; when we wanted to dance, we have not danced. All that we have kept suppressed. There are thousand and one kinds of suppressions in the mind as well as in the body. Unless those repressions are dropped, mind cannot be light enough to be in meditation. Hence in the second ten minutes, you have to cooperate fully with the body and allow it total freedom. If the body wants to dance, allow it to dance totally; if the body wants to shout, allow it to shout totally; if the body wants to cry, allow it to cry totally. Whatever the body wants to do -- only with your body, not with others' bodies - whatever it wants to do, allow it total freedom and cooperation.

About sixty percent people will suddenly find a lot happening within themselves. To most of the people it will happen on its own, no problem for them; but the friends who feel that nothing is happening to them on its own, it is only because they are so strong in their suppressions that the layer in between is not allowing them to reach inside. I will say to them not to bother about it. It is not happening to them, even then whatever they can do, they should do for the ten minutes. If they can manage to dance, they should keep dancing. It is not a question of any method, rhythm or technique. If they can shout, they should remain shouting. Tomorrow itself, they will find that there is a breakthrough and from there has started to come out all bitterness spontaneously. The effects of these ten minutes are very deep. After these ten minutes of dancing, shanting, shaking, laughing you will become so light as perhaps you have never been before in your life.

The electricity that awakens in your body in the first stage will help you in dancing, shouting, crying and laughing. You also have to cooperate from your side and whatever comes from within has to be totally allowed to happen. If your hands are shaking even a little bit, you make them shake totally so that whatever impulses are suppressed in them get released, catharted. Through this experiment so much can happen in these four days which cannot happen even in four years through any other common experiment.

After the second stage your body will feel weightless, as if it has become absolutely light, as if it can fly. Twofold things will be felt. After the first stage, the body will be felt to be full of energy. After the second stage, energy will be full there but the body would have become weightless and light. After the second stage, you will clearly feel it that there is no body but only an energy.

In this second stage, an amazing phenomenon will be experienced by those who have really been total with the experiment and that is, for the first time they will start feeling that body is separate and I am separate. If you let go of your body totally, your identity [with the body] will be broken. This can happen today. The only condition is that you cooperate with it totally, that you prevent nothing on your part. You

are not to think that when you will dance or shout what will someone else say. Whatever is happening from inside you, you let it happen, you do not worry about it. And then in this ten minutes, what you have always heard and read that body and you are separate will become part of your experience. You will see the dancing body separate from you, you will become a witness that the body is weeping. You will be able to see very clearly that someone else is laughing and I am witnessing. This realization is a necessary door for taking one deep into meditation. Without this, no one can be in meditation.

In the third stage when this experience would have happened in the second stage that the body is separate and I am separate, there will arise a natural question then as to who am I? Up til now I thought that I was the body, I was the breathing, now body and breathing are appearing separate from me -- then who am I? In this third stage we will ask within ourselves - who am I?

In the first ten minutes fast and wild breathing, in the second ten minutes absolute cooperation with the body, and in the third ten minutes, the intense query: 'Who am I?' You have to ask within yourselves so vigorously that from toe to head, only one question starts echoing:'Who am I?' And the waves of electricity that must have been awakened by now, will catch your question and will start echoing in the vibrations of the whole body -' who am I?' You have to ask so quickly that there is no space between two 'who am I?'s. You have to ask it with such force that there is no time, energy or convenience left for thinking anything else. So, for ten minutes only one question remains. After five minutes of intense questioning inside, to many friends it would have taken over loudly on the outside. There is nothing to be worried about it.

In the beginning, 'who am I?' is to be asked within. If it starts coming outside, as a shouting, let it come out. Nothing to worry about. In thirty minutes your body will be tired, your vitality will be tired, your mind-energy will be tired. These three stages will make the three forces tired. And in the thirty minutes you have to reach to such a climax of tension, you have to do all this in thirty minutes so vigorously that now even if you want to shout, you would not be able to, you would remain silent. If you go on asking 'who am I?' slowly like a dead man then that momentum would not be created which is essential. The water has to be boiled to 100 degrees to evaporate into vapor. It does not evaporate at 98 degrees, nor at 99 degrees. You cannot say to God that just for one degree why this stubbornness. It has come to 99 degrees, please make it vapor, it is a matter of only one degree. It has come upto 99 degrees, why are you being so miserly just for one degree? But such things make no difference. The water will evaporate into vapor only at 100 degrees. If you stop even at 99 degrees, evaporating into vapor is a far away thing, the water will gradually become cold again.

Exactly like this, in each individual there is a point of climax from where the upward movement of life energies begins, from where the revolution begins, from where the mutation begins. If you do not reach to that 100 degrees point, where man dissolves and God begins, you will fall back to zero and the whole effort will be wasted. It will have no meaning. Hence I will ask you that whatever I am saying, do it honestly and see. See what it can do. Experiment for four days and see it for yourself. Those who will experiment honestly, will attain to trust. Trust is not required beforehand. You need not believe that what I am saying will surely happen. You accept only this much that this man is saying something, let us experiment and see. If something happens, fine, if nothing happens, know that it was wrong. But if you did, the happening is as certain as the water evaporating at 100 degrees. Nobody needs to believe in it; water does not boil by any belief; you may be a non-believer, an atheist, it makes no difference; you boil the water and it will turn into vapor at 100 degrees.

The meditation I am talking about, is totally a scientific phenomenon. You may be an atheist, you may be a non-believer, you may be denying soul, you may be denying religion -- no problem, there is no need to believe anything. You experiment and you will find inner changes happening through that experiment.
Trust is the outcome of meditation, not a pre-requirement to it.

Let me say a few things more before you stand up for the experiment. Those who may be sick or weak, they are to do the experiment sitting, all the rest will do the experiment standing. Standing, the results are quicker, sitting, the results are not that quick. All will stand up leaving enough space around. There is plenty of space here. So that if you are dancing, you do not collide with anybody. But if one may collide, do not be bothered by it.

There are two more things. Before the experiment begins, I will ask you to close your eyes and they are to remain closed for forty minutes. This will be your first firm resolve. This has to be fulfilled honestly. Even if you open the eyes once, you lose. The energy that would have accumulated within you, will be wasted. The Major part of our inner energy dissipates through our eyes. Hence eyes have to be kept completely closed for forty minutes. Until not give the suggestion, you are not to open your eyes. There will

be shouting, crying, dancing around you and within you, you need not bother. There may arise a desire to look, because the child within us does not die so soon. This inside child does not die as fast as one's body changes; he may desire to know what the next man is doing. For that purpose, I have called for a film crew. It will be ready today only, so we will show it at night and you can see completely who is doing what. So your curiosity will be satisfied. Hence you will not worry right now as to who is doing what. That you will be able to see in the film.

Onlookers are not allowed to be here. If someone is here only to see, he should go outside the campus, or he may go far in the back, but no one will be here as a onlooker. Anyone who is not participating in the meditation experiment, has to leave. His presence will be a disturbance to all our friends. He has to leave. When you are meditating, the whole atmosphere is charged, and even one non-participant standing in the middle harms and breaks the chain of energy. Such a person is not needed here. Hence those who do not want to participate, will not stand here, they will leave quietly. Remove all the chairs from here, because someone may stumble on them and fall over. You get off the chairs and put them away.

Sun of Consciousness

Chapter #2
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Yoga has nothing to do with Islam, Hinduism, Jainism or any other religion. But Jesus or Mohammed or Zarathustra or Buddha or Mahavira or anyone who has realized the truth, has not realized it without passing through Yoga. Except for Yoga, there is no way for life to rise to the state of inner paradise. The so-called religions are nothing but belief systems. Yoga is a systematic methodology of scientific experiments done in the search for the truth of life, and not for belief systems.

Hence, the first thing that I would like to say to you is that Yoga is a science, not a belief. For experiencing Yoga, one need not have faith of any kind. To experiment with yoga, superstitious belief of any kind is not needed. An atheist can enter into its experiments as much as a theist can. Yoga does not bother whether you are an atheist or a theist.

Science does not depend on your concepts. On the contrary, you have to change your concepts because of science. Science does not expect you to have any kind of prior reasoning or any accepted beliefs, it only expects you to experiment. Science says, do and see. Because scientific truths are real truths, they do not need any faith whatsoever. Two and two make four, it is not an assumption. And if someone does not accept it, he will be in trouble himself -- it is not that the truth of two and two making four will be in trouble.

Science does not begin with assumptions, it begins with investigation. In the same way, Yoga does not begin with assumptions, it begins with search, quest and investigation. Hence, all that is required is the capability to experiment. Only the capacity to experiment is needed; only courage to search is needed, nothing else.

When I say Yoga is a science, I would like to talk to you about some sutras that are the fundamental basis for the science of Yoga. These sutras have nothing to do with any religion, because without them no religion can stay alive. These sutras do not need the support of any religion, but without their support religion cannot exist even for a moment.

The first sutra of Yoga is that life is energy.

For a long time science did not agree with this, but now it does. For a long time science used to think that the universe is matter. But those who declared thousands of years before the discoveries of science that matter is an untruth, a lie, an illusion -- did not mean that it does not exist -- by illusion they meant that it is not as it appears, or it does not appear to be what it is.

But in the last thirty years, science in its every single step has been in accord with Yoga. In the eighteenth century, the declaration of the scientists was that God is dead, soul has no existence, matter is all that there is. But in the past thirty years, the situation is reversed. Science has had to say that matter does not exist, it only appears to exist; energy alone is the truth. It is due to the fast movement of the energy that matter appears to be.

The walls are visible, and if someone tries to pass through them, his head will get broken -- how to say then that the walls are illusions? They are clearly visible. There is ground underneath your feet. If there is not then how are you standing on it? No, science is not saying in this sense that matter does not exist. Science says so in the sense that things are not as they are appear to us. If we run an electric fan very fast, its three blades will stop appearing to be three because the blades will run so fast that the empty space between the blades will be filled before it can be noticed by our eyes. If the fan is run very fast, separate blades will not be seen, only a circle will be noticed that is revolving. You won't be able to count and say how many blades there are. If the fan can be run even faster, you cannot throw a stone through the gaps. The stone will fall back on the thrower's side. If the fan can be run even faster, as fast as atoms are moving, then you will be able to sit on the fan comfortably. Neither will you feel the gaps nor will you fall, nor will you notice that underneath you the blades are running. Because the time taken by the blade to fill the gap will be less than the time taken by your brain to register the gap. Before your feet can inform your brain that a blade has left a gap behind, the next blade comes and fills the gap. Thus if the gap can be bridged before it really exists for you, you can happily stand on it.

In the same way we are standing on surfaces. The electrons in the atoms are revolving at such tremendous speed that things seem to be static. But nothing in existence is static, the objects that seem to be static, are all moving. Had there been only objects moving, even then there would be no difficulty. But as science went on breaking things down, it came to know that after the atom there remains no matter -- only energy particles, electric particles remain. Even to call them particles is not right, because particle again gives the idea of matter. Hence a new word 'quanta' had to be coined in the English language. Quanta means particles and no-particle at the same time -- particle and a wave simultaneously. There can only be waves of electricity, not particles. Energy can have only waves, not particles. But because of our old language we go on calling them particles. There is nothing like a particle. In the eyes of science, the whole universe is an expansion of energy, electrical energy. And this is the first sutra of Yoga: Life is energy.

The second sutra of Yoga is: There are two dimensions of energy, one is existence, the other nonexistence.

Energy can be in existence as well as in nonexistence. When energy is in nonexistence, the universe turns into a void. When energy is in existence, the universe comes into creation. Yoga understands that anything that 'is', becomes 'is not'. Whatsoever 'is', ends up as 'is not'. Whatsoever has a birth, has a death. Whatsoever has existence, has nonexistence too. Whatsoever is seen can also become unseen. Yoga understands that in this universe everything has double dimensions. In this universe, nothing is uni-dimensional. We cannot say that a man was born and he did not die. Howsoever much we may prolong his life span, we will have to come back to the same question -- he must have died at some point or he will die some time. It is impossible to even conceive that one pole of something is birth and the other pole would not be death. It may be far away, far far away, the distance may seem to be endless, but the other pole is a must. Every pole must have its opposite pole just as a coin must have two sides. It seems simply impossible that there can be a coin having only one side. It cannot be. The second side has to be, because for one side to be, the other side is absolutely a must.

The second sutra of the science of Yoga is: Everything is two-dimensional. One dimension is of existence, th e second dimension is of nonexistence. The universe is, it can also become 'is-not'. We are, we can also become 'are not'. All that is, can become 'is-not'. By 'is-not' you do not take the meaning that it will

exist in some other forms. No, it may simply become nonexistent. Existence is one side, nonexistence the other. It seems difficult to conceive how existence can come out of nonexistence. How can existence become nonexistence? But if we look at life all around us, we will realize that each moment what is not, will be, and what is -- that will move into 'is-not'.

Our sun is becoming colder and colder every day. Its rays are getting lost into the void. Scientists say that it can remain hot for four million years more. In four million years, all its rays will have dissipated into the endless space, then it will also become void. If the rays can disappear into the void, they must also be arising from the void, otherwise how will the void come into existence? Science says our sun is dying, but other suns are being born in some other place. From where are they being born? They are being born out of the void.

The Vedas talk about a time when there was nothing; Upanishads also say there was a time when nothing existed and the Bible also talks of the time when there was nothing. Out of that nothingness is born all isness and the isness goes on disappearing into nothingness each moment. If we take the whole existence as one, then too we will have to accept a nonexistence beneath it.

So, the second sutra of Yoga is: Every existence has its nonexistence attached to it.

Energy has two dimensions -- existence and nonexistence. Energy can 'be' and it also can 'not be'. Hence Yoga's understanding is that creation is only one side, the other side is annihilation. It is not that all this will exist for ever! It will disappear, it will be destroyed. It will go on becoming again and again. For instance, if you break a seed and look into it, there is no trace of any tree there. No matter how much you search, you will not find any trace of a tree. But the tree certainly comes from this small seed. You have never thought about what is not found in the seed. Where does the tree come from then? And such a huge tree was hidden in such a small seed! And then after giving birth to seeds that tree dissolves. Exactly like this, the whole existence comes into being and then dissolves. Energy comes into existence and then merges into nonexistence.

It is very difficult to catch hold of nonexistence. Existence is of course visible to us. Hence, according to Yoga, those who accept only existence, those who understand that existence is all, are seeing only the play. And to know only the play is ignorance.

Ignorance does not mean that one does not know. Ignorance means, one knows only the play. Knowing as such is there. Even if one knows that he does not know, then too the knowing is there. So the knowing is in all of us. So, ignorance does not mean not knowing. The most ignorant of all also knows some things. The meaning of ignorance according to Yoga is to know only half.

And remember, half truth is worse than untruth. Because it is possible to be free of untruth, but to be free from half truth is very difficult. It appears to be the truth and it is not. If it is wholly the untruth, purely the untruth, then it won't take time to be free from it. But if it is a half truth, it is very difficult to be free from it.

There is one more reason, a thing like truth cannot be divided into halves. In dividing it into halves it dies. Can you divide your love into half? Can you say "I love you half" to somebody? Either you love or you do not love, but half love is not possible. Can you say, "I do half stealing?" Maybe you steal half a rupee, but the stealing of half a rupee is also full stealing, and the stealing of half a paisa is also full stealing. Half stealing cannot be done. Half of a thing can be stolen but the stealing cannot be half.
The very meaning of half is that you are in illusion.

Yoga says that those who see only the existence are grasping only the half. And he who grasps only the half, lives in illusion, lives in ignorance. No, the other side is also there. A man who says, "I am born but don't want to die," is clinging to the half. He will suffer; he will live in ignorance. And no matter what he may do, death is bound to come because the other half cannot be parted with. If you have accepted birth, death is the other half of it, it is together. A man who says I will choose only pleasures, not the pains, is falling into a fallacy. Yoga says, the moment you choose only the half, you fall into error. Suffering is only the other side of pleasure, it is the half part. Hence, one who wants to be peaceful will have to be restless also. There is no way out.

Yoga says, to avoid one half is ignorance. They are together. But we do not see the whole. What is seen by us first, we hold on to it and go on denying the other side without understanding that when I have held onto half, the other half is waiting behind. It is just waiting for an opportunity. It will appear soon. Yoga says: Energy has two dimensions and one who understands both the dimensions, moves into Yoga. One who holds onto half, becomes a non-yogi, an indulger.
One who holds onto half, we call an indulger. One who holds the whole, we call a yogi.

Yoga means the whole. Yoga means addition, union. In the language of mathematics also, Yoga means total. In the language of spirituality also Yoga means integrated, the total, the whole, entire.

We don't call one an indulger who is an enemy to Yoga. We call one an indulger who holds onto half, one who lives considering the half as the whole. A Yogi has come to know the whole, hence he holds onto nothing.

It is very interesting that the holders are always half-holders; one who has come to know the total, simply does not hold onto anything. One who has seen that birth and death are one, now why would he hold onto birth? And also why would he hold onto death, when he knows that death is part of birth. If you know that pleasure and pain are not separate, why hold onto pleasure? Why hold onto pain also when you know pain is associated with pleasure? In fact, the one who knows that pleasure and pain are two sides of the same coin, they are not two things, they are two dimensions of one thing, is a yogi. Hence a yogi goes beyond clinging.

It is useful to understand the second sutra rightly. Energy has two forms and we go on making efforts to cling to one form. Someone clings to youth and then suffers old age. He is not aware that the old age is the other part of youth. In fact, youth means a state that is growing old. Youth means a journey to old age. And remember, an old man does not become older so rapidly as a young man does.

Youth means energy to become old. Old means the spent out energy of youth, finished energy of youth. They are two sides of one coin. One is the front door of the house, the other is the back door.

Theists and atheists cling to half of all the dualities of life -- birth and death, pleasure and pain, existence and nonexistence. Hence as Yoga sees it, both are ignorant. The theist says: God is. A theist cannot even think that God can also be nonexistent. But the theist is very weak because he is putting God outside the law. Laws are applicable to all alike. If there is God, his nonexistence will also be there. The atheist is clinging to its other part. He says God does not exist. But anything which is not, can also happen. And to deny it so strongly indicates the fear that maybe He is. Otherwise there is no need to deny. When a theist insists that God does exist and he is ready to fight for it, then he is also showing his fear that Gad may not exist. Otherwise why does it matter! If someone says there is no God, let him say it. A Theist is ready to fight because he is holding onto one part of God. It is one and the same thing whether you accept birth or you accept God's existence but the other part is being denied. Yoga accepts both existence and nonexistence, that they are not separate.

Hence the yogi accepts atheists also because the latter has half the truth, accepts theists also because the theist also carries half the truth. And half truths are more dangerous than untruths. The second sutra is: Expansion of energy between the duality.

Between darkness and light there is expansion of only one thing, not two. But it seems to us as if there are two things. If you ask a scientist, he will deny the existence of two. What we call darkness, is nothing but less light. And what we call light, is nothing but less darkness. The difference is in the proportion. Hence there are birds that can see in the dark. For you, it is dark. For them, it is not dark. Why? Their eyes are capable of catching ever such faint light. And it is not only that it is difficult to catch faint light, your eyes are not capable of catching the light even when it is very bright. If very bright light is thrown onto your eyes, they will go blind instead of seeing. There is a range of seeing also. Below it, there is darkness, above it there is darkness because the range is small where we can see the light. But the darkness is also a proportion of light. The difference is not qualitative but quantitative. There is no difference in the quality, the difference is in quantity only.

Have you ever thought of heat and cold? We think they are two things. No, they are not two. It will be very easy to understand with heat and cold. But we will say they are two things; heat gives us heat -- then how can we accept that they are one? When we sit in the shade, how can we accept that the shade is the heat of the sun? No, I am not saying that you should accept that they are one and stop sitting in the shade. All I am saying is that what you call shade is nothing but a lesser amount of heat. And what you call blazing heat is nothing but a lesser amount of coolness.

Sometimes try an experiment, make one of your hands warm by keeping it near a stove and the other hand cold by keeping it on ice and then dip both the hands into a bucket full of water. Then you will be in a great difficulty to say whether the water in the bucket is hot or cold! One hand will say it is cold, the other hand will say it is hot. Water in the same bucket cannot have two temperatures. And your hands are giving two lots of information. The hand which is cold will feel the water to be hot and the hand which is hot will feel the water to be cold. Coolness and heat are relative.

The second sutra of Yoga is: Birth and death, existence and nonexistence, darkness and light, childhood

and old age, pleasure and pain, cold and heat are all relative terms. They are two names of the one thing.

If you understand this second sutra well, then many things will become easy to understand. The other side of everything is always there. Whenever you choose one side of a thing, keep it in mind, you have also chosen its other side. When you say to someone with love, "Now I have met you and would not like to be separated from you ever," then understand correctly that separation is already present in your meeting and it is going to happen. In fact, even at the time of meeting, lovers say, "I am very much afraid of losing you." They are aware of the existence of the other side, otherwise right now when it is time to meet, where is the question of separation? When we are meeting, we are just meeting. But no, at the very time of meeting, separation is also present like a shadow. When you make someone a friend, understand that one more potential enemy is born. It is certain that unless you make someone a friend, he cannot be turned into an enemy. So far no way has been found to turn someone directly into an enemy. To become an enemy one has to go through the process of being a friend. Even to become an enemy, the route passes via being a friend. Yoga says, know that the enemy is standing behind like a shadow.

In every desire in life, if you keep remembrance of its opposite too, the clinging will disappear. If an enemy knocks at your door, you will be able to see also the friend that has come with him. It always does come. The friend is the shadow of the enemy. The enemy never comes without it.

So, for one who has entered into Yoga, if happiness comes, he simply allows it to come, he does not give it a big welcome, because he knows what it has brought hidden behind it. And when misery comes, then he welcomes that too because he knows what is coming next, behind it. He maintains his equilibrium and that is the understanding that everything is inevitably connected with its opposite. Nothing exists without its opposite. One has implanted the seeds of hatred in the same person one has loved. Whosoever we have met, we have met only to figure out ways to part. Whosoever we made ours, we only created means and facilities to become alien. In asking for renown, one only sows the seeds for his dishonour. In winning, one only invites the defeat.

Lao Tzu once told his friends that he could not be defeated by anyone in his life. Naturally his friends kept quiet. Then they asked him to tell the secret to them also why no one could defeat him because they also did not want to be defeated by anyone. But Lao Tzu started laughing loudly and he said, "I will not tell the sutra to wrong people." They asked, "How are we wrong? You must tell us how we too may not be defeated." Lao Tzu said, "You are bound to be defeated because one who does not want to be defeated, has already invited defeat. This is my sutra that no one could ever defeat me, because I never wanted to win. One who wants to win, he will be defeated."

Lao Tzu was passing through a forest, along with his disciples. The whole forest was being cut. Thousands of carpenters were cutting the trees but there was one tree that was standing. No one touched it. Lao Tzu said, "Go and ask that tree what is the secret of its being safe. Does it somehow know the sutra of Yoga? Does it know Tao? When the whole forest is being cut, then why is only this tree not cut?" Since Lao Tzu had told them to, the disciples went, but they were in a fix as to what to ask of a tree? They walked around the tree but how to ask the tree? It was true, not a single leaf was picked, not a single branch was cut. Its branches were spread to such a distance that one thousand bullock carts could halt beneath it. The shadow was too thick. Then they thought, why not ask these carpenters who are cutting so many trees. They asked the carpenters, "What is the secret of this tree's being safe? Why are you not cutting it?" The carpenters told them that that tree was strange. Its wood was so cross-wise that it could not be made into furniture. The disciples of Lao Tzu said -- "At least this tree can be used as fire-wood?" The carpenters said, "This tree is so strange, it emits so much smoke that it cannot be made into fire-wood." They said, "This tree is useless. To cut it is a waste of energy." The disciples returned and told Lao Tzu, "The secret is that the tree is useless. The wood is not straight and also it emits much smoke. Even the leaves are not useful as any medicine. Even animals do not eat these leaves. This tree is absolutely useless." Lao Tzu told them, "Blessed is this tree. Its branches did not try to become straight and hence they are saved from being cut. The trees that are making efforts to become straight... can you see? They are being cut. The leaves of this tree have not tried to become something, did not try to become tasteful, and hence they are, and are in total bliss. Lao Tzu said, "This is my method too. No one could ever defeat me because I did not want to win. For ever and ever I am defeated and hence it is difficult to defeat me.

Once Lao Tzu said, "One man, hearing that Lao Tzu could not be defeated by anyone, challenged me in a village." Lao Tzu was staying in the village. He must have said to someone that he could never be defeated by anyone. The news spread in the village. Some wrestler considered it to be a challenge! He came

in front of Lao Tzu's door and challenged him saying, "I will defeat you." Lao Tzu said, "You cannot defeat me". The wrestler said, "I will defeat you now." A crowd gathered there. The wrestler put on his wrestling gear, remembered his deity and he came to fight. But Lao Tzu fell flat in front of him and said to him, "Come, sit on me." The wrestler said, "What kind of man are you? The interest in defeating you is gone." Lao Tzu said, "I had already said that no one could defeat me up till now because I have already accepted the defeat. I don't want to win. Come and sit on my chest and make it public by beating a drum that you have defeated me. The wrestler said, "It is useless to sit on such a man." The wrestler touched the feet of Lao Tzu and left for his home. He said fighting was useless.

Yoga says, it is futile to choose between the dualities.

Yoga says do not make a choice between what is always seen as two in life. They are one and the same. It is only a deception. Face value is one thing, at the back something else. Existence and nonexistence, birth and death, happiness and misery, good and bad, moral and immoral, monk and thief, religion and irreligion, are all the expansion of only one thing. Understand them but do not choose.

By understanding them, one transcends.

The second sutra of Yoga is: There is duality in energy -- existence and nonexistence. And where peaks of energy rise, the valleys of energy also get created. Where existence gets created, nonexistence is also present. Where there is creation, there is destruction also.

Hence this country did not think of the concept of creation alone, but thought of destruction as part of it. Creation accompanied by destruction, existence accompanied by nonexistence. All things that exist, move to nonexistence. And that which has become nonexistence, is moving back to exist.

Have you seen waves on the ocean? The wave that has risen up, is on its way down. And the ebb that is formed next to it, is on the way up. Each moment, everything is entering into its opposite. All things are entering into their opposites. One who has seen this, his wishes, desires and his longings all simply disappear. He does not renounce the desires, they simply disappear because desire is nothing but a choice.

Yoga's third sutra...

I told you that existence has two forms. Energy -- the first sutra. Second -- energy has two forms -- non-existence and existence. And the third sutra -- existence has two forms. One we call conscious, the other we call unconscious. But they are two forms, not two separate things. Those whom we call religious people, take it to be two things. They assume that consciousness is separate and unconsciousness is separate, body is separate and the soul is separate. But there is no such separateness. If you understand rightly, the part of soul that is within the grasp of the senses, is called the body and the part of body that is not in the grasp of the senses, is known as soul.

Consciousness and unconsciousness are two aspects of existence. A stone is lying there. It exists but it is unconscious. You are standing near it. You also exist. There is no difference in existence, both exist but one is conscious and the other is unconscious. But a stone can become conscious and you can become stone. They are convertible. That's why you eat wheat and it becomes blood. That's why iron goes into your body and becomes alive. If we take out all the material from the body of a man and put it on a table, then it is not going to cost more than five rupees. A little iron, aluminium, phosphorus, copper, will come out. The major part is water. Hardly five rupees worth of material can be found in man's body. But within the body of the man, there is something more, things have become conscious. If your hand is hurt, it feels the pain and if the same hand had not been part of the body earlier, it would not have felt the pain. Tomorrow again it won't be part of your body.

Under the place where you are sitting, at least ten people must have been buried. The people that have lived on the whole earth, are so many that wherever we are standing, on that small place of one square foot, at least ten people's bodies have turned into dust. All the ten were alive at sometime -- today they are lying like dust below your feet. Today you are alive, but for how long? Tomorrow, you will also lie like dust.

Consciousness and unconsciousness are two aspects of the existence. There are not two existences, but two forms of one existence. Hence they are convertible. Hence unconsciousness can come out of consciousness, unconscious can move into the conscious. It's happening every day. We are doing it every day. Every day we are eating unconscious material as our food and it goes on becoming conscious inside us and every day all kinds of excreta comes out of our bodies and goes on becoming part of the unconscious. So at the one end man is consciousness and at the other end he is unconsciousness. And as he takes the unconscious in, it turns into the conscious within.

Consciousness and unconsciousness are also not two things. There has been a great misunderstanding about it also. Atheists say that only unconsciousness exists, but they find great difficulty in explaining this.

They feel difficulty because if there is only unconsciousness then from where does consciousness come? Then, an atheist like Marx has to say that it is a by-product. Consciousness is not any real thing. This has happened as a result of meeting and merging of the matter. It is not a thing, but an event. Charvak has to say that man's consciousness is like a betel man who makes betel by mixing lime, catechu etc. on the betel leaf and when you chew it, red color is produced. That red color is neither in the lime, nor in catechu, nor in the betel leaf, but it is produced by mixing all the three. That is the result of the close contact of all, that is a by-product, that is a cumulative by-product. It is like a case of wine. If you take all the ingredients separately that constitute the wine, you won't get intoxicated. But when we take them collectively as the wine, they intoxicate.

So, the language of an atheist, whether it is Charvak or Marx, is different. In fact their difficulty is that consciousness is visible but how to explain it? They have only one way. They say that unconscious things when mixed together, produce consciousness. But it is a very unscientific statement and does not feel right from the mouth of Marx who claims to be a scientist. Because anything which is born out of a thing, must be somewhere hidden in it, otherwise it cannot be born. If red color comes from betel, agreed, it was not in each thing separately but the red color was hidden in all of them, and it became apparent through them, but it was not visible separately. If we drink oxygen and hydrogen separately, the thirst cannot be quenched. Neither hydrogen contains water, nor does oxygen contain it but if both are mixed together, water will be formed and then the thirst will be quenched. From where does this water came? This water was within the oxygen and the hydrogen but could be apparent only when the two meet.

You are sitting alone in a room. I enter your room and we both start talking. Now this conversation does not descend from the sky, this was within me and within you. But if you talk alone in the room, people will think you to be mad. As I arrived, no one takes you to be mad; now it becomes convenient to express ourselves.

Anything that manifests, is hidden in the same thing from which it manifests. Hence the claims of atheists that consciousness is simply born out of matter, it does not exist, it did not exist, is extremely unscientific. Yoga is not ready to accept them. Theists talk just the opposite. Their difficulty is also the same, they are complimentaries to each other. They say matter does not exist, nothing is unconscious, all that is, is just God. The question arises that all that is seen all around, from where does it come? So, Shankara says it is illusion, it does not exist, it too is a phenomenon, a pseudo existence, it actually does not exist.

The difficulty is the same for a theist as well as for an atheist. The difficulty is how to explain the other part. Because the other part also exists. Hence the difficulty. Hence all kinds of arguments had to be invented. But they are never able to prove anything through their arguments.

Yoga says, both do exist. Hence Yoga does not involve itself in any round about logic. It says, both do exist. And it also says that both are not two, otherwise there will be trouble for the synthesis of the two. Both are two aspects of one thing, for instance, like my two hands, left and right. They appear as two, but for me they are not two. They appear two in you -- they seem to be two. For me, only one energy is spread in both. It is interesting -- if I want to I can make both hands fight! And both are only one energy.

Consciousness and unconsciousness are only one existence -- they are two ends of only one existence. Consciousness can become unconscious, unconsciousness becomes the base for the conscious. This is the third sutra of Yoga.

It is essential to understand the sutras because it is on these sutras that the whole structure of all the practices of Yoga are based. The existence of the conscious and the unconscious is now accepted by science. Now science uses a new word: 'psychosomatic'. Previously, it was thought that diseases were of two kinds, physical and mental. One disease is mental and one is physical, because mind is separate and body is separate. Now medical science uses a new term -- psychosomatic or somatic-psychic. Now medical science says, no disease is purely mental, nor purely physical. Disease is psychosomatic. Both are the ends of the same.

If your mind becomes sick, your body also becomes sick. And if your body falls sick, your mind also becomes sick. When I make you drink wine, then I don't make your mind drink. The wine goes in your stomach, it goes in your liver. The wine does not go in your mind. But as soon as wine goes into the body, mind starts talking nonsense. It should not, but it does. The wine has gone into the body but its effects reach the mind. And when the mind is sick, worried and depressed, the body immediately becomes sad and sick. If a disease is inserted in the mind, the body follows it.

About ten or twelve years ago, America had to make a law called the Anti-Hypnotic Act. A law had to

be made against hypnotism, because a strange thing happened in the hostel of a small college. Four boys were reading a book on hypnotism in which it was written that whatever mind agrees to assume, it happens. The four decided to see it through experiment and they made their fifth associate lie down and as was described in the book, they gave suggestions to him to become unconscious. After switching off the light of the room, these four boys repeated loudly to the boy for ten minutes: You are becoming unconscious, you are becoming unconscious, you are becoming unconscious. That boy went into deep sleep within ten minutes and became unconscious. When they pierced a pin into his hand the same remained unnoticed and when they put clay in his mouth and told him that he was eating sweets he ate it tastefully like a sweet. Then they became more curious. They took the boy up and asked him to dance, telling him that he was a dancer and he started dancing. And they told him that he had become mad and he became mad. Then they asked him the last thing. They told the boy that he was dead, and he died! That is why a law had to be made that now nobody can hypnotize anyone without prior permission from the government except while doing research in the university or in some hospital or doing some experiment under a doctor's supervision. It is not that anybody can hypnotize anybody. Now that boy did die. They told the boy repeatedly to become alive but there was no one to hear, he had already died.

This incident of 1952 surprised the whole world. When some astrologer tells you that you will die on a certain day, you may die. Not because the astrologer is saying the truth, no, it is not so. But if this thought settles down deep in the mind, then death can happen. By putting thought in the mind all types of diseases can be created and if the thought can be put in the mind, all types of diseases can be cured.

One man's house caught fire. He had been paralyzed for two years and could not get up. He was almost in delirium. When in the middle of the night the house caught fire, all the members of the family ran out. When they came out, they started to wonder what might have happened to the old man of the house because he was paralyzed and would not be able to come out. But at the same moment they saw that not only was the old man coming out but also he was carrying his little box with him. They were surprised because the man could not usually even get up. When he came and stood up amongst them, they asked, "You -- and walked!" Then the man said, "How can I walk?" He fell down then and there. The paralysis returned. What happened? This man had no paralysis. This man had only mental paralysis. His mind had caught paralysis, the body was following it.

The opposite can also happen that someone's body is really paralyzed. If his mind refuses, it will be difficult for the body to carry on the paralysis. Hence those who have strong will power can fight any kind of disease and those who have weak will power, can be troubled by any kind of disease.

Yoga says there are not two things in us like consciousness and unconsciousness. In us, there is only one existence and these are two polarities of it. Hence a man can be influenced from either pole.

In Tibet, there is an experiment known as Heat-Yoga. There are hundreds of monks who can remain sitting in the snow naked, snow is falling all around, snowy winds are blowing and their bodies sweat! What has happened to them?

These men are experimenting with the Yoga sutra. They have refused to accept in their minds that snow is falling. With eyes closed they are saying that snow is not falling. With their eyes closed, they are saying that the sun is burning and its heat is raining. And with eyes closed, they are saying "I am burning with the heat." And their bodies are following it, they are sweating.

In South India, there used to be a yogi named Brahma Yogi. He showed some experiment in three universities, Calcutta University, Rangoon University and Oxford. He used to drink any kind of poison and within half an hour he would throw it all out through urination. No poison af any kind could get mixed with his blood. All kinds of x-ray examinations were taken but it was difficult to understand what the matter was. That man used to say only this much, that I only know that I say to my mind that I will not accept the poison. So, this is my whole secret. But in Rangoon University he died after the experiment; the poison entered the blood. His will power was working only upto half an hour. Hence it was essential that he urinated within half an hour. After half an hour, even he used to become suspicious that poison may enter the blood. For half an hour, he could keep his will power strong. After half an hour he used to become doubtful. Doubt is a very strange thing. It overpowers even such a man who keeps the poison away from the blood for half an hour. He left Rangoon University by car and wanted to reach where he was staying. But the car failed on the way and he could not reach his place in thirty minutes, he reached it in forty-five minutes but in an unconscious state. That fifteen minutes became the cause of his death.

There have been hundreds of yogis who declared their control over blood circulation. You may cut any vein, anywhere, but the blood will follow the Yogi's orders to flow or stop flowing. It will be good if you also do some small experiments. Count your pulse and wait for five minutes. Only you have to be thinking in your mind that your pulse is becoming faster and faster. And after five minutes you will see that the pulse rate has increased. If you experiment for a long time, the pulse can be stopped also, even the heartbeat, more subtle parts can also be stopped; the blood circulation can also be stopped.

Body and mind are not two things. Body and mind are the expansion of only one thing, different parts of only one thing. The conscious and the unconscious are the expansion of one and the same thing. All experiments of Yoga are based on this sutra. Hence Yoga accepts that it can be started from anywhere. The journey can be started from the body or from the mind. The disease, the health, the beauty, the energy, the age, everything is influenced by the body as well as by the mind.

Bernard Shaw had chosen a village twenty miles away from London, to make his grave. A few days before dying, he went to live in that village. His friends asked what was the reason for choosing that village. Bernard Shaw told them that the reason for choosing that village was very strange. "If I tell you," he said, "you will laugh. But then there is no harm. Please do not laugh -- I will tell you the reason. One day I came to this village, just for a casual visit. I went up to the cemetery of the village by way of wandering. There I saw a stone on a grave and because of that I decided to stay in this village. On that stone in the memory of a dead man was engraved: 'This man was born in 1610 and died at an early age in 1710'." So, Bernard Shaw said, if one wants to live long, it is good to stay in that village in which people consider one hunded years to be an early age to die. He told it by way of joke, but Bernard Shaw lived a long life. It is difficult to say if he lived long due to that village, but he chose it because of that stone. This choice of his mind was certainly part of his desire to live longer.

It is not right to think that in the countries where the average age is low, people die because they have less age to live. In these countries, because of the low average age, our expectations about the span of life become smaller. Whenever we start growing old, soon we start thinking of dying. Soon we decide that now the time has come. In the countries where expectations of age are more, people do not decide to die so soon because the time has not yet come. So, if the thought of dying enters early, its results start happening. This country has become ready for dying. If mind is not ready to die, age can be lengthened for a pretty long time.

The whole thing depends on the fact that there are two parts to our existence -- conscious and unconscious. And the universe also has two parts -- conscious and unconscious. What we call matter is the unconscious part of the universe; what we call life, is the conscious part of the universe. There is no contradiction between the conscious and the unconscious. Both are connected with each other.

I told you that if someone puts his hand on the pulse, its rate will differ. Even when a doctor checks your pulse, there is fluctuation. Hence no doctor can ever check your pulse correctly. When a doctor touches the pulse, it gives a different reading because your expectation differs immediately and if it is a lady doctor, then the difference will be more. Your expectations cause disorder. Your expectations, your mind will move the tissues. Hence an intelligent doctor would take the pulse rate to be a few numbers less than what it is reading, because you must have raised a few numbers right now, which were actually not there. Our pulse is connected with us and hence it is influenced. But I am saying that in the outer world, the unconscious matter is visible to us -- that too is so much connected with our mind. The gardener who loves the flowers in his garden... can you think that his flowers will become bigger? You may say it is madness to talk that way. But if only gardeners said it, we could have considered it as madness. There is a small laboratory in Oxford University. Many experiments have been done in it on flowers and the results are amazing. One Christian monk said, "If I bless a seed, it will bring bigger flowers."

In that laboratory many experiments were conducted. From one and the same packet, some seeds were sown in one flowerpot and some were sown in another. One flowerpot was blessed by that monk. He stood in front of the flowerpot and said to God, "May its flowers be bigger, its seeds be larger, and may it sprout earlier." He did not bless the other flowerpot. And the scientists made all efforts to make sure that both flowerpots got similar facilities, similar water, similar sun, similar manure. The results were surprising. The blessed flowerpot seeds did sprout earlier, brought more flowers, and the flowers lived longer. Had it not happened with a few flowerpots, one could take it to be some trick but the experiment was done on several flowerpots and every time the result was the same. What could be the cause? Does man's mind influence the seeds also?

In fact, there is no wall between the conscious and unconscious.

And what is echoed in the heart, reaches all corners of the universe. And anything that echoes in any corner of the universe, reaches to the heart. We are all a togetherness.

Hence, the fourth sutra of Yoga... the rest of the sutras I will talk on tomorrow... the fourth sutra of Yoga says that in the universe nothing is unrelated. Everything is relative, the world is a family. Here all is joined together, here nothing is separate. Here man is related to stones, the moon and stars are related to the earth, our heartbeats are related to the moon and the stars, our thoughts are related to the waves of the ocean. The shining snow on the mountains is related to the dreams of our heart. Here nothing is separate. Here all is related, all is joined together. Here there is no way to be separate because there is no gap in between from where things can separate. To be separate is only an illusion.

Hence I tell you the fourth sutra of Yoga -- energy is united, energy is one family. Neither consciousness is separate from unconsciousness, nor existence is separate from nonexistence, nor matter is separate from mind, nor body is separate from soul, nor God is separate from the earth, nor from nature. The very word, the very word separate is false. All is united, all is together. The words united and together give wrong connotations because we use these words for the things which are separate. They are only one, just as an ocean has infinite waves, each wave is connected with the other. That wave is connected to endless shores which are not even visible to you.

Here all is connected. The sun is at a distance of one hundred million miles from the earth. If the sun becomes cold, we all die. We will not be able to ask, "What concern do we have with the sun which is one hundred million miles away? Let it become cold." We will not be able to burn the lamps of our houses. We will not be able to speak, even. All of us will be dead because you are getting all life energy from the sun. But this sun too is connected with other greater suns. Scientists say that they have counted about one hundred million suns up to now. And they are all connected together. This counting will never be complete because there are expanses beyond and beyond and beyond. It is endless. In this endless expanse, all is connected and joined together. A flower has blossomed and that too is connected to us. And there is a stone lying by the side of the road -- that too is connected to us. Once you have understood the voice of togetherness, not only the pulse will be influenced, even those things may be influenced which are not in your imagination at all.

Do an experiment with a needle. Fill a small glass with water and spread some oily substance over it -- a little purified butter or a little oil -- and float a small pin in it. Then for two minutes sit down and gaze at the glass. For two minutes your eyes are not to blink. And then say to that pin, "Left turn." You will be surprised that the needle will turn to the left. Say to it, "Right turn" and you will be surprised that the needle will turn to the right. And say, "Stop!" and it will stop and move to your suggestion.

I said 'needle' because you have little will power, otherwise even mountains can be moved. That's why a needle. But if a needle moves, there is no problem why a mountain cannot move because what is really the difference between a needle and a mountain? There is difference in quantity but no difference in the principle.

Yoga says we are all joined. Yoga says that when one man thinks something bad, then the people of the surrounding area are also affected by it. There is no need to express that thought. When one man thinks something good, then in the surrounding area some waves of good thoughts start spreading. There is no need to express the good thought. Suddenly, standing in front of someone, you feel a kind of peace descending. Suddenly, standing in front of someone, you feel restlessness arising. You are passing through some place and you feel that the mind has become light. You are passing through some place and you feel that the mind has become heavy. You sit in some house and you feel caught by fear. You sit in some house and you feel that the heart is cheerful. These are the effects of the waves coming from all around. These waves are surrounding you from all sides, they have touched you. Not that only you are touching these waves. It is happening all the time.

In the midst of the expanse of the whole, we are also a pile of energy. And all around everything is energetically active. The destiny of the whole universe is our collective destiny. This fourth sutra of Yoga means that to see oneself as separate is madness; to understand oneself as separate is stupid. To live thinking oneself as separate, is to carry weight on the head on one's own.

A short story and I complete my talk. Then I will talk to you tomorrow on the next sutras.

I have heard that a yogi boarded a train. He sat in a third class compartment. He put his box on his head and the bedding above the box and the umbrella above the bedding. And when neighboring passengers said, "What are you doing? Put your luggage down on the floor and sit comfortably." The yogi answered, "I have purchased a ticket only for me, therefore I think that putting more weight on the train will be immoral

Hence I keep the weight on my head." They said,"Have you gone mad? Even if you keep the weight on your head, the weight will be on the train. So, why are you putting weight on your head unnecessarily? Keep it on the floor and sit comfortably. The train is bound to carry the weight whether you keep it on your head or keep it on the floor." The yogi said, "I thought there are ignorant people in the train but I see that there are wise people here." They said, "We do not understand." Then the yogi said, "In life I have seen all people carrying the weight on their heads, the weight which could have been left on God. I have seen everyone carrying the burden of all the anxieties on one's head; mountains and mountains of worries that can be left for the moon and the stars, which could be carried by the wind. The whole universe could have carried it. I thought that in this compartment you all may get angry so I kept the luggage on my head. But you are wise enough!" And he said, "We are wise only in this compartment and we all are riding on the train of our life. There we keep all the burden on our heads. We have to keep it on our heads because except for ours on whose head will we keep it?"

Yoga says that the burden is not to be kept on one's head. Only those people's heads become heavy who do not know the truth that life is a togetherness, a unity. Breathing depends on the air. The heat of life depends on the sun. Life depends on the order of the creation. Death is the other side of birth. All that is happening on its own. We lift it up and keep it on our heads unnecessarily.

Yoga says if only we could see that we are not more than a bird on a big aeroplane.

In a river, two straws were floating. The river's flow was rapid and one straw was trying to fight against the river's current. He was trying to make a dam in the river to stop it. It was not making any difference, he was being carried along. He was only a straw. The river had no information that some straw has thought of making a dam. The river had not even the knowledge that some straw was fighting. How could the river know? The river was running towards the ocean. That straw was being carried along and was fighting. He had another companion straw who had left himself straight in the river and who was thinking that he was helping the river. He was thinking that the river was flowing rapidly with his help. It made no difference. The river got no help. Both straws could not make any difference to the river, neither the one who was fighting, nor the one who was helping. But it was making a difference to the straws. The one who was fighting was dying unnecessarily; the one who was flowing was dancing on the stream. Both were flowing -- one fighting, dying, distressed, and one rejoicing with delight.

But Yoga says, "Do not become either of the two straws because the illusion of each of them is connected with one side." Just think, the river is flowing, neither do you have to make it flow, nor do you have to stop it. And become part of the river. Do not remain straws, become waves. Then you will become weightless. Then there will be no weight.

The whole universe is a family of energy. In that, we are not more than a wave. All is connected. Hence what happens here, spreads all over, and what happens all over, also reaches here.

In this universe, whatever is happening, we are all participants in it. Sannyasin and politician, they are not separate. If anyone is a thief, I am responsible. It must be that my evil may have helped him to become a thief. And if anyone is a murderer, I am responsible. If anyone is a saint, I am responsible. It means there is no question of any responsibility because whatever is happening anywhere, I am a participant in it. And then there is no evil, then we are not alone.

In the West there is a new word -- 'alienated'. Everyone is feeling that I am alone, with no companion. At one time wives were under the illusion that husbands were companions. Now all illusions are breaking. The wife in not certain that her husband is a companion. The husband is not certain that his wife is a companion. When the husband is making love, even then it is not certain that in his mind he is not filling out the form for divorce. Nothing is certain. The son is not certain of the father. The father is not certain that his sons will be in his company for long. Nothing is certain. All is uncertain and everyone has become alone. Hence there is so much anxiety and so much boredom in the West. And everyone is escaping to the mountains and everyone is becoming mad. Here also the same is happening.

Yoga says it is ignorance if you think you are alone; it is nonsense. Every single individual is connected. The day one understands that I am one with the whole, immediately all the burden of his worries simply disappear. This is the fourth sutra.

I will talk to you of some more similar sutras. In reference to this, if you have any questions, you should write and give them in tomorrow. Someone has asked a question about meditation. I will talk about it when we sit for meditation.

One more thing I should tell you again about meditation: Mind is there and you witness it.

The friends who want to participate in the morning meditation... and I would like everybody to come,

because the sutras of Yoga which I am talking about are not for understanding through the intellect. We have to experiment with them. So, it is a must to come in the morning. In the evening I will talk to you and in the morning, we will experiment with the same thing. So, you listen in the evening and experiment in the morning, then the understanding will be complete. Otherwise understanding becomes half understanding and half understanding is worse than ignorance.

I feel grateful to you for listening to my talks with such love! Now I pay my respect to the divine sitting in each of you. Please accept my respect.

Sun of Consciousness

Chapter #3
Chapter title: Home -- Temple

18 October 1970 pm in Poona, India

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[Note: This is a translation from the Hindi Neo-Yoga Sutras, which is in the process of being edited. It is for research only.]

My Beloved Ones,

Yesterday, I talked of four sutras of Yoga. Today, I would like to talk to you on the fifth sutra. The fifth sutra of Yoga is: What is in the atom, is in the whole; what is in the micro, is in the macro; what is in the smallest, is in the biggest; what is in the drop, is in the ocean. Yoga has always declared this sutra, but science has only recently supported it. Nobody had even thought that an atom may be containing so much energy in it; that so much may be hidden in the smallest part, in the almost nothing, that everything could be blasted away.

The splitting of the atom has proved this insight of Yoga to be scientific. The atom is not even visible to the eyes but in the invisible atom is contained such a vast energy.

This explosion is possible. In man, the atom of the soul is not visible but enormous energy is hidden in it and an explosion of God is possible. This is the meaning of Yoga's declaration that in the micro is present the macro, that in every particle is present God.

Why might Yoga have emphasized this sutra?

Firstly, because this is the truth. And secondly because if once it is remembered that in the micro is hiding the macro, the way is paved for man to remember his own self potential. There is no reason for man to feel that he is small. There is no reason for even the smallest to feel small.

It is necessary at this point to keep in mind the opposite side also that even the vastest, the biggest does not need to be filled with ego because even the smallest possesses the same. If an ocean becomes full of ego, it is madness because what it has is also possessed by a small drop. There is no reason for even the tiniest to feel inferior and there is no reason for even the biggest to be full of ego. Neither inferiority has any meaning nor superiority has any meaning. They both are meaningless. This is the conclusion of this sutra.

Man wastes his life in the trap of only two things. Either he suffers from an inferiority complex or he suffers from a superiority complex.

Now Adler has made the word "inferiority complex" so popular. So, either man suffers from an

inferiority complex and constantly feels that he is nothing.... You may have heard the famous phrase of Omar Khayyam: "Dust unto dust"; that dust returns into dust and there is nothing else to it.

If inferiority complex gets hold of a man, he becomes sick in his very depths. If someone starts living as if he is nothing, his very survival becomes difficult. He is dead even while living. There are very few people who keep alive till their death; most people die earlier than their deaths. Generally it is that they are buried at the age of seventy, the dying has already happened much earlier. There are gaps of thirty years, forty years or even fifty years between the dying and the burying.

The day one finds he is feeling inferiority... and if you look at the immensity spread all around you, you are bound to feel inferiority. What is the status of a man? Nothing. He appears like a straw on the waves of the ocean. Neither he has any power nor any direction. So, if such an inferiority grips the mind, one's life becomes sad and dead even while living; it becomes ashes. Fire becomes dull. And if your own life is dull and extinguished inside, the flame of your own lamp is extinguished, what will you do even with the light of the sun? Sun carries no significance for you.

It is necessary to remember that the whole immensity exists within man; it is necessary to remember that the Divine exists within man, so that he does not become inferior. And the interesting thing is that in order to destroy his inferiority complex, man falls into the fantasies of a superiority complex. He starts finding ways to suppress the inferiority complex. When he feels inferior inside, he starts making wealth so that having amassed the wealth he may show the world and may feel himself too that not only am I not nothing, I am quite something. The inferiority complex rushes and man starts climbing thrones so that standing on the throne he may declare, "Who says I am nothing? I am something." Inferiority itself becomes the race for superiority. So, all the people who go in the mad race of becoming superior are necessarily suffering from an inferiority complex inside.

Adler has said many amazing things. His statements are significant. He has said that often those who come first in running races, are the people who limped in their childhood. And those who become very skillful in music are those who were a little hard of hearing in their childhood. And those who become presidents, prime ministers, are often those who sat on the back benches in school. Because of that hurt of inferiority they set out to prove to the world that they are something; they want to show that they are something. Hence, if a politician suffers from inferiority, there is nothing strange in it. A worm goes on eating him up inside that he is nothing. And it hurts the mind, it puts one in difficulty, causes him to run.

When Lenin sat on a chair, his legs did not reach the ground. The upper part of his body was long and his legs were short. When he sat on a chair, his legs could not normally touch the ground. Hitler was a man of very ordinary intelligence, an ordinary soldier in the army. And he was turned out from there also as unfit. Stalin was the son of a shoemaker, and Lincoln was also the son of a shoemaker.

If we take a look at the past of the politicians of the world, we will be simply surprised. The hurt of inferiority felt somewhere in their childhood has become their race. They started running madly. And as long as they did not climb some peak, they did not feel contented. By climbing the peak they showed to the world that they were something, but certainly in themselves they were nothing. Hence all positions, all riches, all fame, become meaningless to the one who aquires them. When he stands up on the throne, he finds that he is the same -- he has achieved the throne alright, but he has remained the same. And the worm of inferiority goes on eating him up. Hence even the biggest of positions do not bring any contentment. The race still remains there to go further ahead.

And when someone asked Alexander: "I have heard you want to conquer the whole world. But have you ever thought what you would do after conquering the world? Because there is only one world." Then, I have heard, Alexander became very sad and he said, "I haven't thought of that. You are right, if I conquer the whole world, what would I do next? Where is there another world?" Because even after conquering the whole world, there is no escape from the inferiority which must have gripped Alexander's mind. There is no escape even if there was another world and he conquered that too. It is the inverted inferiority complex which becomes a superiority complex.

So, a man who displays arrogance deserves pity because he suffers from inferiority. Just an accidental push from someone and he says: "Don't you know who I am?" The poor man is suffering from inferiority. One who gets angry for trivial matters, one whose ego gets hurt for every little thing -- someone is laughing on the way and he presumes that people are laughing at him -- know that he is suffering from an inferiority complex. This anguish throws him in the mad race of becoming superior.

Inferiority is a disease. Superiority which comes to suppress the inferiority is a greater disease. Many times, the medicine proves to be more dangerous than the disease itself. So, Yoga wants to remind us of the

other side also. It actually says that if there is any God, he too need not be filled with an ego that he is something, because that which he has, the smallest particle of dust has also. Hence, on one side, even small particles of dust need not feel inferior and on the other side, even God need not be caught up by superiority. And only when one is free of inferiority and superiority both does he gain balance. This declaration of Yoga is an effort to free man of his deep psychological disease. But it is not only an effort to cure the psychological disease, it is the truth also. Neither the small has any reason to weep nor the absolute has any reason to become egoist. Here, one who appears to be very big and one who appears to be very small, they all have similar treasure.

Jesus has told a small anecdote. One day a very rich man engaged some laborers in his garden. Then at noon time, some more laborers approached the rich man and they said they wanted work. The rich man engaged them also to work in the garden. When the sun was going down some more laborers came to the rich man and asked for work. The rich man engaged them also to work. Then just as the sun was about to set some other laborers came and the rich man engaged them too to work. Then the day was over and the wages were given to all the laborers for that day. The rich man gave equal wages to all of them. Those who had come in the morning, they stood up in anger. They said, "It is unjust. We have been working since morning. Some people came in the afternoon and a few came just when we were about to finish the work, and equal wages to all -- it is unjust!" The rich man asked, "What you have received, is that too little for your work?" They said, "No, that's more than enough for our work. But what about those who came so late ?" The rich man said, "In the kingdom of God, neither is anybody early nor anybody late, all are equal."

Yoga is saying the same thing. What it is saying is that even a particle of dust has no reason to grieve, and God himself has no reason to be filled with ego. In the play of this life, neither is anybody ahead nor anybody behind; neither is anybody big nor anybody small. Yoga shows the supreme in the trivial and the trivial in the supreme, shows the ocean in the drop and the drop in the ocean. This is the truth also, as I said. And now science too is saying very strange things.

When Rutherford first split the atom, a very strange experience came to light, which was that even the atom of least mass is similar to the solar world of the great suns. In the smallest atom there is a center and there are electrons that go on spinning around the center. The speed of this spinning is similar to the high speeds of the planets Earth and Mars and Jupiter going around the sun. And the energy hidden at the center of the atom is similar to that of the energy of the sun. It is as if a miniature solar family resides in the atom. The difference is of the quantity only, there is no difference in quality.

So, science has started saying what the oldest sutra of yoga says. Perhaps you remember it: "The macrocosm is in the microcosm." This is what the scientist Rutherford and his colleagues say. The whole cosmos is present in a tiny microcosm. That cosmos is in such a small form in the microcosm that even seeing it is not possible. It is only inferred that it is. It is only through inference that we know that it spins.

The difference is quantitative. It is like saying, the difference between two and four is the same as the difference between twenty and forty. The same is the difference between two hundred and four hundred. The same is the difference between twenty million and forty million. The proportion is the same between all the figures. Only the figures have expanded, the proportion remains the same. Exactly in the same manner, the difference between the macro and micro is that of proportion.

Understanding is truth one should keep in mind two things: an inferiority complex is madness, a superiority complex is greater madness. One should understand it well. It is madness to think of oneself as nothing, it is also madness to think of oneself as something.

Yoga says: Inferiority or superiority have no access to that which you are. You should know only this much -- that you are. This much is enough. Its other meaning is: do not compare yourself. There is no sense in it. Do not compare at all. There is no point in comparing. If you compare two and four to twenty and forty or twenty million and forty million, it makes no difference, they are equal; their proportion is equal. Hence, comparison is meaningless.

Hence yoga says: Do not compare a drop and the ocean because a drop is nothing but a small ocean. Also do not give any chance to the ocean to be full of ego because ocean is nothing but an expanded drop. The difference is only in their expanse.

Now scientists think that soon, perhaps by the end of this century, we will be able to reduce or increase the expanse of things.

I have heard a story of the twenty-first century that one man alights at a railway station. There appears to be no luggage with him, only something of the size of a matchbox was there near the berth where he had

been sitting. After getting down from the train, he started shouting for some twenty porters to come. A co-passenger said, "There seems to be no luggage with you. What would you do with twenty porters?" The man said, "All my luggage is in that matchbox." The co-passenger asked: "You need twenty porters for that? Can't you lift it?" The man opened the matchbox size thing and showed that there was a car kept inside it. All the others said, "This is a toy car for children to play with -- *you* can carry it." The man told them that it was not a toy car for children to play with, that it was a real car, just condensed so that it can be transported in a small space. "Once I reach home, it will be re-expanded."

Now scientists say that iron can be contracted more. As we contract the balloon, similarly iron can also be contracted and expanded because everything is a unity of atoms and there is enough space between the atoms; that space can be made smaller or larger. So it can happen that a complete railway train can be put into a small matchbox and then expanded again. The day this starts happening -- it has already been experimented on, and it will be in use on a larger scale in due course of time -- the day it starts happening, will there be any sense in comparing a drop with the ocean? The ocean can be condensed into a drop and a drop can be expanded to be an ocean. Man can be expanded to be God and God can be shrunk to be man. It has almost happened. Yoga has been saying for a long time that the difference between things is only of expanse, there is no other difference. Big and small are nothing but different expanses.

This is the fifth sutra and a very significant one, because once this is understood, where will your inferiority go? Where will your superiority go? Where will you keep it? Why would you carry the burden? You will simply throw it in one motion and go ahead on your path. And after that day if someone shows conceit, you will laugh and if someone pretends inferiority and wags his tail in front of you, then also you will laugh. You will say to the man wagging his tail not to labor unnecessarily. You will say to the arrogant, "Why are you giving trouble to your body? There is no need."

All things are in their place. All things have their own nature. And all nature is incomparable; there is no meaning in comparison at all. There is no purpose in it.

The sixth sutra of yoga: It is not that all that appears tiny is only a receiver, a beggar, and all that appears immensely vast is only a giver. It is not so. Giving and receiving, the beggar and the emperor are simultaneously there in all.

Recently, a French scientist Astron has developed a small instrument which is going to prove very revolutionary in the field of yoga. This instrument of Astron measures the amount of energy that is entering man each moment from the cosmos.

It is very interesting that when you are happy, this energy enters into you more and when you are sad, it enters less. This instrument of Astron is very precious. If you are sad, all your doors and windows are closed and shrunken -- less energy penetrates you. You also may have experienced that sadness causes shrinking. This is why a sad man says, "Do not talk to me, don't provoke me, let me sit in a corner, let me sleep in a corner, let me die." He closes the door, darkens the room. A Sad man shrinks. A Blissful man likes to share. A happy man becomes restless if he is alone; he runs away to someone to share his happiness.

We all know that when Buddha was unhappy, he went to the forest and when he became blissful, he returned to the town. When Mahavira was unhappy he went to the forest and when he became blissful, he returned to the town. Have you asked why a sad man goes to the forest? He shrinks, he is afraid of even meeting someone. A happy man flows like the current of a river, longs to share with all. Happiness would like to be shared, happiness is a sharing. Without sharing, happiness becomes heavy. Sadness wants to shrink -- hence a sad man remains alone. A happy man finds so many friends; a sad man becomes an island -- nobody likes even to stand near him. He also does not want anybody to stand near him. A happy man becomes a continent; a sad man becomes a small island, closed in himself, alone in himself, isolated.

The instrument of Astron shows that when a sad man stands in front of it, very little energy from the cosmos showers on him, but when a happy man comes, the energy from the cosmos is entering into him from all sides -- as if all the dams have broken and energy is overflowing into him from all sides. Yoga has been saying this for a long time. Yoga has been saying that the doors and the windows of man are in his own hands, for him to keep open for God or to keep closed.

Leibniz was a great mathematician. He used to say that man is a "monad". Monad is his word and it means windowless. Man is such a house which has no doors and no windows -- he is a closed house. And Leibniz used to say that even if you extend your hands in this closed house, they do not reach out, they reach only the walls of your own house. You simply do not reach out to the other. All men are closed in themselves. Normally a sad man is a "monad.". And it seems that Leibniz must have been a sad man or the people he knew and considered must have been sad people. Perhaps he never came across a yogi, a

meditator, because a yogi is entirely an opposite kind of man. If we coin any word as antonym to monad, it is the word 'opening'. Monad means windowless, doorless. If we coin some word for a yogi, we will have to say "wall-less". There arises no question of windows and doors, a yogi turns the whole house into a door. Hence he removes all the walls and comes under the open sky, so that the whole may shower directly upon him. Not just shower, it becomes one with him. Hence yoga's emphasis on peace, on bliss, on silence, on selfishness.

Now the instrument of Astron shows that when a man stands in silence, the quantity of showering energy increases and when he speaks, talks, thinks, then the quantity of energy decreases. When he stands peacefully the energy starts showering in plenty; when he stands restless and is tense, worried, then energy starts coming in less quantity. That is why yoga thought of silence or peace or bliss as paths to realize God because through them you become more open: all windows and doors become open. Gradually they fall off. Then walls too fall off. Then you have come under the open sky.

Astron's instrument not only records that energy is coming from without, it also records that each moment the energy is being responded to by the man; man too is releasing waves of energy each moment. We are not only receiving from God, we are giving also. And do not think only that if God does not exist, you cannot be there. The contrary is also true, if you are not there, God also cannot be there. Do not think that only the ocean gives water to the clouds, keep it in mind that clouds return the water to the ocean through rivers. The ocean not only gives, it takes also. The ocean not only takes, it gives also. And rivers not only receive, they give also. Wherever there is taking, there is giving also. And it is balanced, taking and giving is equal. If this balance is disturbed it is a mistake and life becomes complicated. Hence it is very necessary to understand this sixth sutra of yoga rightly.

I call that man a Yogi who returns as much as he takes and the account is always clear. When Kabir says at the time of his death, "I leave behind my cloak intact," it has some meaning in it. Its meaning is that taking and giving are all balanced and clear. There is neither any debit nor any credit in the account, everything is cleared, and thus I leave. There is no debt left. It is not that I have only taken and not given anything.

We all do take but are not able to give, are not able to share. If we are miserly even in taking, then in giving we are bound to be miserly. We do not even take with open mind, there also we keep the doors closed. Certainly there is great difficulty in giving.

As I said that more is received in happiness, similarly in happiness more is given also. In silence, more is received, in silence more is given too.

In fact, when someone becomes absolutely peaceful and silent, he becomes like echo-points you may have seen on mountains. You call out and the mountain immediately returns it. You speak in an empty temple, the sound reverberates, returns and showers back on you. Whatsoever comes to a man who has attained to emptiness, silence and meditation, is immediately echoed back. He is taking and giving each moment. There is no gap between his taking and giving. It is like the waves touching the shore and being returned at once while the ocean stands debt free each moment. As much as it takes, it gives back; whatever it takes, it gives back.

What I said is that Astron's instrument also shows how much energy is flowing out of you, how much energy-waves are going out of you. From a sad man, minimum energy waves go out. A sad man stands holding himself back. From a worried man, much less energy waves go out. A worried man's energy starts circling and buzzing within himself, like whirlpools in the water. He starts thinking the very same things again and again that he has thought thousands of times. He starts ruminating; he starts chewing the cud like a buffalo. She has eaten the food, then bringing it back she starts chewing, again she starts chewing, again and again and.... The chewing the cud of a buffalo has its use also because a buffalo eats much at once, then spends time chewing. But the chewing that a worried man does is entirely meaningless -- it has no meaning at all. He starts thinking the same thing millions of times. What does it mean? It means a sick whirlpool has formed within him. Now it is all beyond his control, now he has become obsessed. Now he is thinking the same thing a thousand times -- he also thinks that he is thinking unnecessarily, but he goes on thinking all the same. Energy has stopped flowing out, it has started spinning within him. Such a man will become sick, he will become sick in the spiritual sense.

Energy should come in and also go out. And it should have always the inner balance; taking in and giving out should be equal. Then the relationship which forms between man and God is beyond description. Then the relationship is straight, and then it is not that man is at the feet and God at the head. Then man becomes God and God becomes man. Then God becomes the devotee and the devotee becomes God. Then

all differences and gaps disappear because no taking and giving transactions remain unfinished. Even God cannot say anything forcefully, because whatever was taken, has been given back. There is nothing unfinished.

In unhappiness, in restlessness, in anxiety, we neither give nor do we take, we simply shrink and get closed and life-sources become dry. It is the same as a well which may say, "Now I will not take water from the ocean. Now I close all my streams that feed water to me. Also nobody needs to lower his bucket in me because now I will not give also." Naturally, one who stops taking will stop giving also, otherwise it will go on drying up. And one who stops giving will stop taking also, otherwise he will burst, he will not survive. Both the things will have to be done simultaneously. But remember, a well which will say to the ocean that now I do not take from you , and will say to the village-people that now I do not give to you, will only rot and stink and become dirty. Its freshness will be destroyed, its life will be lost.

We all have become such wells. In the eyes of Yoga, we are rotting wells, not the alive wells that take from the ocean and give it back to the ocean. Those who come to the well for water in their small pots are nothing but mediums for the ocean. They will send it back up to the ocean and the well will become fresher and fresher. Yoga's saying is amazing, that if one gives as much as he takes, then he is that much alive. The more one takes and the more one returns, in the same proportion one becomes the center of more life-energy, the more thrill, the more dance, the more intensity of life manifests in him. Consider Krishna or Buddha, Mahavira or Christ -- what is the reason that they seem to be full of such enormous life-energy? There is only one reason -- that they have no miserliness in taking, they have no miserliness in giving. They take also on a big scale, they give also on a big scale.

I would like to mention to you a phrase of Jesus... and Jesus is one of those few great Yogis on the earth who have left behind some precious sutras. Jesus' saying is: "It will be taken away from the one who protects. It will be taken away from the one who has little and more will be given to the one who has much."

He is saying a very contradictory thing. We would say what an injustice! Give to the one who has nothing. Why give to the one who already has enough? If we do not give to the one who has much, it is all right. But Jesus is talking about something of deeper significance. He is saying that the more energy one has the more he will be given; the less energy one has the less he will be given. The reason for not being given is that the person who has less is sitting with his doors and windows closed -- that's why he has less. He has been miserly in giving, that's why he has lost in taking also, he is worn out and he cannot take.

I have heard a story that a man in a village read in some book that money attracts money. He was a poor man, he had one rupee. He thought that if money attracts money I must go to some place where there is a lot of money so that I may keep my rupee near it and my rupee may pull to itself lots of rupees. He went to the city and reached the shop of a rich merchant. It was evening time and all the rupees from the sales were being counted. Sitting on the step of the shop the man started tinkling his rupee. He tinkled the rupee for quite a long time but no other rupee was drawn to it. Then he thought perhaps the distance was too much. So, he threw his rupee on the pile of the rich merchant's rupees. He waited for some time to see his rupee come back with other rupees. But it did not happen. Then he said to the merchant, "The book is incorrect -- please return my rupee." The merchant asked, "Which book?" He said, "I read in a book that money attracts money." The merchant said, "The book was right, the rupees have pulled the rupee, you go to your home. Mad man, can one rupee pull so many rupees! That book was right, money has pulled money. You go to your home now and never even by mistake say that the book was wrong." And that poor man never said again to anyone that the book was wrong because the book was proved to be right.

The miraculous principle of which Jesus is talking -- is that if you want to be full of the divine then be a giver of the divine; share and get, preserve and lose. If you save, you will lose. If you lose, you will get. The sutras seem to be contradictory but Yoga knows the reason for these sutras. The reason is, the more we empty ourselves, the more space we create for the divine. The more the divine descends in us, the more we are full of bliss caused by sharing it, emptying it, and we give in abundance.

Thus this sixth sutra says that here, one is neither solely a giver nor solely a receiver. Here, one is neither solely a beggar nor solely a king. And if one wants to be solely a king, he will be in difficulty. And if one wants to be solely a beggar, he will also be in difficulty. Here, beggar and king are within the same man. One hand gives and the other hand receives. And a hand will be able to receive only as much as the other hand has given, and the other hand will be able to give only as much as has been taken by the one hand.

Ah! Could we understand this, the whole structure of our lives would change. Then, we will not prove to be possessors of things, because one who holds onto things remains poor. The more strongly one holds, the

more poor one remains. One should know the art of renouncing. One should know the art of giving, because the art of giving is the only way of getting. The more empty we are, the more capable and worthy of receiving we become. Those who are empty, they will become full. Those who are already full of possessiveness, holding themselves, will remain empty. Lakes get filled, the mountains remain empty. It rains on the mountains too but the water does not stay on them, they are already full. The lakes are empty, so even if it does not rain on them, then too there is nothing to worry about, the water from the mountains comes to the lakes running and fills them. Lakes are empty, it is their secret.

If one goes on becoming empty, in every respect, one will go on becoming full. And if one goes on becoming full, in every respect one will go on becoming empty. Both are two sides of the same coin. And if someone goes on begging from the divine, remember one thing, he will not be able to make any contact with the divine. We have no contact because temples are our prayer houses where we only beg. There we are beggars. Our prayers become false because our prayers are the prayers of beggars who go there only to beg.

Remember, when we go to beg, we are not giving any value to the divine, we are giving value to the same things we want and ask for.

One man came to me and he said, "Previously I did not believe in God, but now I do." I asked him, "Have some of your demands been fulfilled?" He asked me how I knew. I told him, "Seeing your face it does not look as if you have traveled even a bit towards the divine. Certainly some demand has been fulfilled." He said, "Truly, my son could not get a job, so I prayed and gave an ultimatum to God that if my son does not get a job within one month, I will never believe in you. And my son got a job, so now I believe firmly."

Now for this man, his son's job is more valuable than God. If his son loses his job, God too will lose his place. He too will become useless. He too will have no meaning for this man. This man will go and kick him and ask him to leave the throne, enough is enough.

We go to God only with prayers to fulfill our demands. Remember, one who goes to God for giving, only his prayers carry meaning. One who goes to God for giving, only he connects. It is not that one who goes to give, does not get, he gets plenty. But it is the giver who gets. It is taken away from him who demands. This is why Jesus says, he who has less, it will be taken away from him. The moment one is ready to give, he becomes entitled to receive -- because for giving, the doors of the heart have to be opened. And it is through these doors that one gets. And one who is afraid of giving, has to keep the doors closed lest thieves may come, beggars may come, someone may beg at the doors. He has to keep all his windows and doors shut. His doors are closed and he demands from inside the house that give me this, give me that. Even if God comes to the door to give, the man does not open his door in the fear that who knows, some beggar may have come; someone may have come to beg.

I have heard that God jokes many times like this. He comes to someone's doors in the form of a beggar. Then recognition is complete that this man is not worthy of getting, because one who is not even capable of giving yet, cannot be worthy of receiving. Naturally, God cannot ask for wealth from you. Naturally, God cannot ask for a house from you, because the house is not yours. Tomorrow you will not be here and the house will be here. And the wealth is not yours, it is in your hands today; tomorrow it will be in somebody else's hands. God can ask for only one thing, and that is you -- only you are worth asking for. Hence Yoga says one who is ready to give oneself, becomes entitled to get all.

... Only if we can give ourselves, only if we can let go of ourselves, only if we can say: "Thy will be done, take me!"

There is a small memoir in the life of Vivekananda. When Vivekananda's father died, there was so much poverty in his home that often there was not enough food for both mother and son. So, Vivekananda would tell his mother, "Today I am invited to a friend's house, I will go there." In fact there was no invitation, no nothing, he would just roam around on the roads and later return home. Otherwise the food was so little that his mother would feed him and would remain hungry herself. So, he would return home with an empty stomach but happy and laughing saying loudly, "It was a wonderful meal! Such delicious food dishes were cooked!" He would enter the house talking of those food stuffs that were nowhere cooked for him, that he had not eaten anywhere.

When Ramakrishna came to know of this, he said, "How mad you are! Why don't you ask God and all will be taken care of." Vivekananda said that it will be too ordinary a thing to talk about eating and drinking

with God. Still Ramakrishna asked him to ask at least once and see. He sent Vivekananda inside the temple. One hour passed, one and a half hours passed, Vivekananda came out from the temple and was very blissful and estatic. He came out dancing. Ramakrishna asked, "Did you get it? Did you ask for it?" Vivekananda said, "Get what?" Ramakrishna said, "I had told you to put forward your demand. What makes you return so blissful?" Vivekananda said, "I forgot that completely "

This happened several times. Ramakrishna would send him in and when Vivekananda came out of the temple, he would inquire about it. Then Vivekananda would remember what he had been sent in for. Ramakrishna said, "Are you mad or something? Because while going inside, you promised me that you will ask." Vivekananda would say, "When I go in, there remains not even a faint memory that I have to ask God for something. On the contrary, a feeling of giving arises in me, that I should give myself to Him. And when I give myself, there is such bliss, so much of it that there is neither hunger, nor thirst, nor the need to ask" Vivekananda could not ask. It was not possible for him.

Until now no truly religious person has asked for anything from God. And those who have asked, it ought to be understood well that they have nothing to do with religion. The religious man has only given.

Jesus was crucified. On the night before the crucifixion, his frends said to him in the garden, "Tell God; ask him what you want." Jesus remained laughing. Then the morning came when he was to be crucified and his friends were telling him again and again that he should ask his God not to let it happen. But Jesus only laughed. Then he was hanged on the cross. Nails were being hammered in his hands when a voice came from his mouth, he let go and let himself be hung on the cross. Then it was not a cross, it had become a symbol of God. Now he could give himself. He hung on the cross.

Hanging on the cross became a symbol. And it is an extraordinary symbol that those who want to go to the divine, they should have the courage to hang themselves, their 'I', on the cross.

But man is dishonest; there is no end to his dishonesty. Christian priests are roaming around the whole world hanging golden crosses on their necks! Ask them whether the neck is hung on the cross or the cross is hung on the neck? But man is deceptive. Jesus got hanged on the cross, his followers are wandering around hanging a tiny cross on their necks. Even a cross can be turned into an ornament -- man is so dishonest! He forgets the very idea of giving, he forgets the very idea of effacing himself, he keeps remembrance only of getting!

Yoga says, one receives in the same proportion as one has given; and one gets the same thing that has been given. If you give life, you will get life; if you give yourself, you will get the self in its totality; if you give the ego, you will get the soul, if you give this non-significant personality, you will get the ultimate individuality, if you give this mortal body, you will get the immortal body. Whatever is given, the same will be received. And what could we have worth giving? We have a mortal body, a false ego, an idea that I am something -- this is all we have, this we will give. By giving this, the authentic -- my real being comes in return; I get my real and immortal body.

Hence, keep Yoga's sixth sutra well in your attention: giving itself is receiving; to efface oneself is to be, because here even a drop gives to the ocean. But when some drop gives itself to the ocean, have you ever observed? When the drop gives itself to the ocean, it attains the ocean, immediately the drop becomes the ocean!

Kabir has said a very marvellous thing. He has said that seeking and searching, finally I disappeared; it so happened that the drop had fallen into the ocean, now how can it be found? But after sometime Kabir wrote another phrase and told his friends, "Forget the previous phrase as some mistake has happened there."Now I say a more real thing to you, that the ocean has fallen into the drop. Had the drop fallen into the ocean, perhaps something could have been done to find the drop again, but now the ocean has fallen into the drop, now there is no way to find the drop. Now how can it be taken out?

When a drop falls into the ocean, it appears to us from the drop's side that it is falling into the ocean, but when it has fallen, then the drop realizes that it is the ocean that has actually fallen into it. When a man effaces himself, he feels that he is effacing himself, but as he is effaced, he immediately realizes that a meeting with the divine has happened -- it is not that I lost something, I gained.

One of Buddha's young disciples got enlightened and Buddha told him, "Now you have attained, go and show the path, the door, through which you entered to the people. Go and tell people about that temple where limitless bliss is resounding." That disciple said, "I was waiting for your order. I will leave today. I will share what has been attained." Buddha asked, "Where will you go, in which direction?" The disciple, whose name was Poorna said, "There is a dry part of Bihar called Sookha, that is where I will go -- so far no one has taken your message there." Buddha said, "Do not go there. I will not advise you to go there because

the people there are not good. In fact that is why so far no one has gone there." Poorna said, "What is the need for me to go to some place where people are good? Please only allow me to go to Sookha." Buddha said, "Let me ask you three questions, then you can go."

The first question I ask you is, "The people are wicked there, they are cruel, they are foolish. If they abuse you, what will happen to your mind?" Poorna said, "You know perfectly well what will happen to my mind. The same that would happen to your mind. My mind will say, "How good these people are that they only abuse, they do not beat me up. They could have beaten me up." Then Buddha said, "Poorna, know that they will also beat you. They are very bad people, they will beat you. When they beat you, then what will happen to your mind?" Poorna said, "The same that would happen to your mind. I will be thankful that existence is kind; these people are good that they do not kill me. They could have killed me." Buddha said, "Now let me ask the last question. If they do kill you, what will be your last thought while dying?" Poorna said, "You are asking in vain. You know very well that the same will happen to me as would happen to you in such a situation. While dying, I will go thanking them that these are good people, they releived me of this life in which some mistake was possible."

Buddha said, "You have become a religious man, you can go anywhere. Now the whole earth is paradise for you and all homes are temples and each eye is the eye of the divine. "Yoga lays the foundation for such a vision.

I will talk to you on more sutras tomorrow. Some questions have come, some more questions may come by tomorrow, then all questions can be answered together.

You listened to my talk with such love, I am grateful. Let me give you two pieces of information for the morning. Only those freinds should come in the morning who want to do the meditation; remember, only those who want to do the meditation. Do not come to watch. Nothing can be known by watching, only by doing can it be known. Also watching causes disturbance to the meditators. Those who come, should come after bathing, and silently they should come and take their seats here. Do not use words at all, so that the environment of the place can become helpful and conducive for going into meditation.

You listened to my talk with such love, I am grateful. I offer my salutations to the divine sitting within all of you, please accept my salutations.

Sun of Consciousness

Chapter #4
Chapter title: None

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[Note: This is a translation from the Hindi Neo-Yoga Sutras, which is in the process of being edited. It is for research only.]

My Beloved Ones,

I said to you in one sutra that life is energy and there are two dimensions of this energy -- existence and nonexistence. Then I said to you in another sutra that existence also has two dimensions -- unconscious and conscious. Now the seventh sutra... consciousness also has dimensions -- self conscious and self

unconscious; a consciousness that is aware of its being and a consciousness that is not aware of its being.

If we think of life as an immense tree, the life energy of the tree is one. Then the tree divides into two branches: existence and non existence. We have left out nonexistence, we have not discussed it, because it has no concern with yoga. Then existence also branches into two: conscious and unconscious. We have also left the unconscious out of the discussion because this too has no concern with you. Consciousness also branches into two; self conscious, and self unconscious. It is very important to understand the difference between the two in this seventh sutra. What I have said up to now was preparatory for the understanding of this seventh sutra on which I will talk to you today. From this sutra the process of yoga's discipline begins. Hence it is helpful to understand this sutra rightly.

There are plants, birds, animals; they are all conscious but they do not have the awareness of their consciousness. They are conscious and yet unconscious. They are there, life is there, consciousness is there, but they are not aware of their being. Then there is man, he too is the same as the animals, birds and plants but he is aware of his being. One more new dimension gets added to his consciousness, that he is self conscious too. He also knows that he is conscious. Only being conscious is not enough to be a man. This is a condition to be a man, that one is aware that one is conscious. This is the only difference between man and animal. Animals are also conscious but not aware of their consciousness.

If you try to remember your past you will only be able to remember upto the age of four or five years. Before that everything is dark for you. Nothing is remembered before the age of four. Certainly you were there up to the age of four also, but it seems you were not self conscious. This is why small children and animals seem to have a similar simplicity. There is no tension. Naturalness is seen in small children, in birds and in plants and trees. Perhaps up to the age four we also were not conscious that we are.

Then every day seven to eight hours are spent in sleep, in unconsciousness. If a man lives for sixty years, he sleeps away twenty years. So twenty years of life go in unconsciousness; there too you are not conscious. So many times you have slept, but can you tell how sleep comes, when it comes, and what it is? You cannot tell. As long as you keep awake at night, till then the sleep has not come and when it comes, you are already unconscious. Sleep always finds you unconscious. You are unconscious until the moment sleep leaves you. When in the morning sleep leaves you, consciousness comes.

When you say, "I slept for eight hours in the night," it does not mean that you are aware that you slept for eight hours. It only means that there is a gap of eight hours between the last moment when you were awake and the moment when you woke up again in the morning. This is how you know, otherwise in sleep you have gone back to the world of animals and plants. During the rest of the day when you think you are full of consciousness, even then you are full of consciousness only sometimes. One day just stand by and watch the people passing on the road -- you will feel that many of them are walking in sleep. Someone is talking to someone who is not there, someone is gesturing with his hands, someone is moving his lips. To whom are they talking? They are in some dream. Are they awake? Nobody seems to be there. With whom is this talk going on then? If you can abserve yourself, you will find that the whole time you are not aware. Awareness comes only sometimes. Suppose someone puts a knife on your chest, in those moments there is self awareness in you. In those moments you are full of awareness, otherwise not.

Try to understand with some examples. These are the roofs of these two houses. If a one foot wide wooden board is put across the roof of both the houses and you are asked to pass over it, perhaps none of you will be ready to walk over it. If the same wooden board is put on the ground and you are asked to pass over it, all of you -- the old, the children, the women -- all will pass over it and perhaps none will fall. The wooden board is the same, you are the same, then why do you refuse to walk over it when it is put across the roofs? And so many people walked over it when it was on the ground and no one had fallen, so where is the possibility of falling off it now? But no, what is the real difficulty? The difficulty is somewhere else. The difficulty is that while walking over it on the ground there is no need to be aware. You can walk in unawareness. But to pass over the roofs you will have to be aware. We know we have no awareness, hence the fear of falling which may kill us. On the ground we are not going to be killed even if we fall off.

Sometimes in moments of danger there is awareness; the rest of the time we are asleep. When death is close by, there is awareness. Normally we are not aware. That is why we do not like to change our habits because one has to become aware if habits are changed. Old habits do not need your awareness.

Look at a man, how he takes out the cigarette packet from his pocket, puts a cigarette in his lips and lights it with the match. If you watch with attention, you will find that he is completely unaware and doing all these things almost in sleep. He has no idea when he took the cigarette packet out, when he lit the cigarette and when he began puffing in and out.

If the world is full of enough consciousness, it will be difficult to find such stupid people who do the work of inhaling and exhaling smoke for hours. And if you ask someone for a cigarette he will say, I am not so mad that I inhale and exhale smoke. Not only that they are inhaling and exhaling smoke; the whole world protests, explains that it is harmful, it causes sickness, it will shorten your life. But they are so unconscious, their ears do not hear it.

America recently decided that on each cigarette packet should be written in red in capital letters: 'This is harmful to health.' The shopkeepers who sold cigarettes, the owners of the companies, the manufacturers, all raised so much hue and cry that they would run into a loss of billions. When I read all this, I said that these cigarette manufacturers do not know that people are so unconscious. How many days do they think they will read this warning written in red ink? And the same happened. For six months the sale of cigarettes decreased, but after six months it went back to the same level as before. And the warning is written on the packet in red... but the reader has to be there to read it. Once or twice someone reads it and then falls asleep again. That cigarette packet arrives, the warning is written on it but no one reads it. The sale of cigarettes has become normal again.

If it is written on something in red ink that it is poison, it is dangerous to drink it, will someone with consciousness drink it? It's difficult. It is clear what poison is. It is clear about everything that is bad. How many times have you decided that now you won't be possessed by anger! How many times have you decided? How many times have you not been able to fulfill it? Not even once has it been fulfilled, because then there would have been no need to decide again.

I was a guest in a house. The old man of the house told me that he took a vow of celibacy thrice. I was amazed. How could he take the vow of celibacy thrice? I asked him why he did not take it a fourth time. The old man said, "By taking it three times I experienced that it cannot be fulfilled and hence I did not take the vow a fourth time". It was not fulfilled the third time.

Everyday you get angry, everyday you take oath, and then next day, what happens when anger comes? Then there is not even a trace of oath left because there is no trace of you yourself as to where you are. One who had taken the oath is asleep. In the evening one man goes to sleep with the determination that he has to wake up at 4 o'clock the next day. The alarm bell rings in the morning and this same man turns over in his bed and says, "Leave it. I will do it from tomorrow." The same man gets up at seven o'clock and asks, "How did it happen? I had taken a certain oath to get up at four o'clock." But the one who had taken the oath is asleep. In the morning at seven o'clock he may again take the oath, but thew next day at four o'clock he will again miss it. Our whole life passes in this kind of sleepiness. If we look at our acts, we would not be able to say that we did them because if we were the doer, many of them could not possibly have been done.

All the courts of the world know that hundreds of criminals have stated in the courts, "I have not committed this murder," or "I have not done this theft." But the judges take it as a lie, the court takes it as a lie because there are witnesses, there is evidence, that the crime has happened. But I say to you that those criminals are not telling lies. When they stole, at that moment they were not in their senses. When they murdered, they were not in their senses. It is very difficult to commit a murder consciously. It is very difficult to steal consciously. According to me and according to yoga, a sin is that act of doing for which unconsciousness is a must. Sin means such an act which cannot be done without being unconscious. When you are unconscious then only you can sin. It is a compulsory condition.

Hence when we say to someone that he has acted like an animal, it does not mean that animals do such things. No animal does acts like man. No, acting like an animal has a very different meaning. It means just as the animals are self unconscious, as they are unaware of themselves, similarly man is also unaware of himself. It is in this sense, that the phrase 'animal-like act' is used. Otherwise no dog has ever acted like Hitler, nor any snake has ever behaved like a Genghis Khan. Has any animal done such bad things as the animal called man has done? No, no animal ever has. 'Animal-like' means only one thing -- that a man is doing something in self forgetfulness; that he is unconscious. That is why the courts do not agree to penalize small children who are below seven years like criminals because we assume that a child is not conscious yet. But can the court guarantee that a seventy year old man has become conscious? No, even a seventy year old man does not become conscious, we just presume that he has become. Because if we watch the actions of a seventy year old man, we will know that he too walks in his sleep in an unconscious state. In this life of seventy years, if someone is conscious for even seven minutes, this too is a high figure. Even seven minutes are too much. If in a man's lifetime of seventy years, there are even a few moments of consciousness, it is enough to make that man a Mahavira, a Buddha, a Krishna. But even a few moments are not there. We go on living unconsciously.

But I told you that 'man' begins only on that day when self consciousness begins. So, we are only potentialities to become man, we are not man; we are only opportunities to become man, we are not man. It is only the possibility in the seed form that we can become self conscious, but we have not become. This is why it has always been our difficulty that if there is a man like Buddha or Mahavira, how are we to call him 'man' -- we call him Bhagwan. The whole reason for calling him Bhagwan is that we call ourselves man whereas we are not man in the right sense. So now where to place these people? If we call them man, we will have to place them with us. So we find a new category: Bhagwan. It would be better if we call them man and call ourselves sub-human. We are on the way to become man, we have not yet become man. That will be right -- and this is true. But even in our lives sometimes we become conscious for a few moments. Those moments alone are the moments of bliss in our lives, because they give us a glimpse of our being; as if of a flash of lightning.

Yoga divides consciousness into two parts: self conscious and self unconscious. Those who are unconscious from the point of view of having a soul are self unconscious, all right, but even we who ought to be self conscious are animals in many ways -- trees and stones in many ways. A small proportion of us have become man; a very small portion. It is like putting a piece of ice in the water and only one tenth of it sticks out of the water, its nine parts remain drowned. We are like this. Our nine parts are drowned at the bottom, in the dark. Only one small part has come to the surface and become man.

Hence man has tremendous restlessness. Animals are not restless. No animal commits suicide. The day any animal commits suicide, know it well that that species will not remain animal for too long, it has already started becoming man. No animal commits suicide. That much anxiety does not get created that suicide becomes necessary. No animal laughs except man. If on the way you come across a buffalo laughing, you will never pass by that way again.

No animal laughs. What is the matter? No animal is so unhappy that he needs laughter to forget the unhappiness. Laughter is an arrangement to forget unhappiness.

That is why the more unhappiness increases in the world, the more types of recreation have to be invented. There is cinema, television, radio, dance, song. When they are all finished, man says, bring something more, because now he is much more bored. At present fifty percent energy of the whole world is busy only in providing means of recreation for humanity. And in this age those who are able to provide recreation for human beings have become the most important -- like actors. There is no other reason for their becoming important except that they are able to provide recreation for you sometimes. You are so miserable that if someone can provide you with a little recreation, he becomes important.

No animal laughs, because an animal is not so miserable that he needs laughter. Laughter is a safety valve -- just as any steam mechanism is provided with safety valves so that if steam becomes excessive the valve gives way to release the steam. Otherwise lives of everyone around will be in danger. So, laughter is a safety valve for man. When trouble gathers within, the laughter is a means to be free of it. This is why no animal laughs because there is not so much tension, because there is not so much anxiety, so much worry.

What is the anxiety of man?

Man's anxiety is that a part of him has become self conscious and the remaining part is lying in unconsciousness. His difficulty is the same as it would have been for Narsimhavatar, Hindu's man-lion incarnation of god whose body was half animal and half man. The difficulty in which a man-lion incarnation might have been is the same difficulty that we are all in. People ask me how such a thing as a man-lion incarnation is possible. I tell them that all human beings are man-lion incarnations. And if the division was half man, half lion, then also some sort of balance would have happened. But a very tiny part of the head -- not even the complete head -- has become man; the other part is still of animal. The whole of life is animal, of unconsciousness, just a little corner of the intellect has become conscious. It is like an enormous area being in darkness, and a tiny lamp burning in a corner around which we pass our lives. That tiny lamp also does not burn all the time, it is extinguished during sleep. And if there is someone whose lamp is not extinguished, then he extinguishes it by drinking alcohol, or through a thousand and one other intoxications. This is the reason one feels relief in drinking alcohol because the part that was causing a little restlessness because it had become man, gets also thown back below man. Thus the whole piece of ice is drowned in the water. Now you have moved back to the world of animals -- now there is nothing to worry about. This is why sleep gives you relief; in sleep you get drowned one hundred per cent. This is why you get up fresh in the morning. You are just coming back from the world of the animal, where there was no anxiety, where there was no difficulty. Now again man's world will begin. Twenty four hours this goes on happening.

So, when I say that man is self conscious all that I mean is that there is a possibility of becoming self conscious. With man, a small part has become self conscious. Yoga says if the whole of man becomes self conscious, he attains to meditation. If all his dark corners become full of light, man attains to Samadhi, enlightenment.

Self-knowledge will happen only when the entire house of your life becomes full of light. A little wick of a lamp is not going to do, the whole house needs the light of the sun so that its each and every corner becomes full of light. Otherwise you will always remain broken in two parts. The part that is full of light will decide that it will not let any snake come into the house, but what will it do about those dark parts where snakes are already living? And sooner or later when the snakes come out in the open in the lamp light, you will shout loudly that your vow has been broken, the oath that you had taken not to let any snake into the house has been broken.

When you swear that now you will not get angry again, you are swearing with that small part which is illuminated. You are not bothered about the nine parts that are still dark, that are drowned in darkness, where anger is even now brewing, getting ready. When you are taking an oath, even at that time in some corner in you, anger is brewing and your whole inner part must be feeling surprised at your vow. It is like a peon sitting outside a house who has no knowledge of the whole house but who goes on making decisions about the whole house. He has no idea at all of what is going on inside. In the dark parts, all the preparations are going on. You have taken an oath of celibacy but your sex centers are all drowned in darkness, no ray of your intelligence has reached up to them. So you have decided in a corner of your head that you are taking an oath of celibacy but your sex centers know nothing of this oath, they go on continuing their work. Sex will arise from there and it will overpower your intelligence because it is nine times stronger. Then you will weep and cry, take an oath again but will never understand that swearing an oath is useless. The real question is not that you take oaths from this small part, the real question is that you expand this small part so that your whole being becomes conscious. Then you will not need to take oaths.

This is why I say to you that Yoga does not ask anyone to take oaths, to take vows. Except ignorant and stupid persons, no one has taken vows in the world. There is no sense in vows. The real issue is something else. The real issue is that if your whole being becomes illuminated, then you will not need to take vows. But we go on taking vows! Against whom do you take vows? You take vows against your own dark parts, and you have no access at all to those dark parts. You cannot reach there. All your decisions remain in a corner of your skull. Even the whole skull is not illuminated.

Now scientists agree with this vision of Yoga that not even the whole brain of man is conscious. Now science supports it. This is why I am repeating again and again that Yoga is science, because the more present day science goes on discovering, the more the experiences and the insights of Yoga go on getting proved. Now scientists also say that half of man's brain is lying inactive; no work happens there, it is lying unused. This too is not about all -- it is about those who work the most with the brain. Those who work less with the brain, three quarters of their brain is lying unused, only one quarter of it is used. Even the most talented man uses only half his brain; half remains unused. In the case of the majority, even half of the brain is not in use, just one part of the half. And this quarter or half, this too is not used at it fullest capacity. Even the most talented person uses only fifteen percent of his capacity, the remaining eighty-five percent is unused. But leave that half, I am not talking about that. Of the part which is active, only fifteen percent of it is being used.

Now scientific data, evidence, research, all support the fact that only a tiny part of the human mind is active. And this part generally after eighteen years of age also becomes silent, does not work. Hence you have only as much intelligence as you have developed up to the age eighteen. There is no need to be under this illusion that when you become eighty years of age you may have more intelligence. There are very few people who develop their intelligence after eighteen years. Most of the people go on accumulating experience through the intelligence they had developed up to the age eighteen. The collection of experiences grow but not the intelligence. People go on experiencing through the limitation of that much intelligence. So an eighty year old man has many experiences, but his intelligence remains the same as when he was eighteen.

In the last world war, there has been an amazing experience in America. America can be said to be the most educated, the most developed country on the earth and that it uses intelligence more than any other country. In the last world war it was a great surprise when they made arrangements to recruit soldiers after measuring their intelligence. The results derived from the recruitment of hundreds of thousands of soldiers were that none of those soldiers had the mental age of more than thirteen years. Their average intelligence

was that of thirteen years of age -- as if everything had stopped for them at the age thirteen. Yoga has been saying it for very long that the total mind of man is not illuminated. If the complete mind of man becomes illuminated, amazing things start happening, what you call supernatural powers. Yoga calls them functions of those parts of the mind which are inactive -- nothing more than that.

For this also, now scientific evidences are gradually becoming available. In America there is a man called Ted Cerio. Some of those parts of the mind are active in him which generally are inactive. Now there are instruments to investigate which part of the mind is functioning. Different parts of mind function for different things. When you read, one part of the mind functions; when you weep, another part functions. When you laugh, yet another part functions. Similarily there are different parts activated when you sing a song or when you the play the veena or when you love. Even up to the extent that when you speak the Hindi language, it is another part that functions, and when you speak Marathi it is another part and yet another when you speak English. There are hundreds of thousands of centers in the brain which function for different things.

So some parts of Ted Cerio's mind are functioning which generally do not function. If he closes his eyes in America and is asked what is happening here in Poona in the grounds of Sanghavi's factory tonight, he will go on sitting with closed eyes for some fifteen minutes, then he will open his eyes -- he will not tell, he will only open his eyes and a camera will take a photograph of his eye and a picture of this gathering will be caught on the camera. Now if this was described in some two thousand year old book, we would say it was gossip. But this man is alive and all the universities of America have examined him, he demonstrates from place to place. The only difference between our photograph taken here and the one taken from his eyes will be as if one was a fainter copy of the other, that's all. The difference is not going to be more than this -- just a slightly fainter copy, that is all. His eye is catching our pictures though we are sitting at such a distance. So if Mahabharata says that Sanjaya was giving a running commentary to the blind Dhritrashtra of a battle in Kurnkshathra a hundred miles distant, there seems no problem in it. Eyes can see so far away. Eyes can see any distance, but for that some other areas of the mind need to be illuminated.

Take one example from Russia. Fyadov is a scientist in Russia. Leave aside America, Russia is an atheist country and is not prepared to accept soul or God up till now, but Fyadov has done great experiments sending telepathic messages up to one thousand miles -- not through any instrument but only by sending thought messages. Sitting in Moscow with closed eyes, he has sent messages up to Tiflis. Sitting in Moscow, he will think a message and it will be caught in Tiflis.

One day an experiment was done in Tiflis. In a garden in Tiflis a man came and took a seat on bench number 10. This man knew nothing, he was a traveller; tired, he had taken a seat to take a little rest in the noon time. He knew nothing of the experiment. The people hiding in the bushes informed Fyadov on wireless that a man was sitting on seat number 10. They said, "If you can make him sleep within five minutes by sending messages, then we will be convinced." Now Fyadov, sitting in Moscow, remained thinking in his mind for five minutes that the man sitting on seat number 10 should go to sleep. In five minutes the man went into deep sleep and started snoring. Naturally these hiding friends thought that he may be tired and weary, he may have slept on his own. Coincidence is possible. So they sent a message back that the man is sleeping, but if you can make him get up exactly in seven minutes times, then we will be convinced. Exactly after seven minutes, the man woke up from sleep. He looked around as if someone had called him. They came out of the bushes and asked the man "Who are you looking for?" The man said, "Someone has been constantly saying to me, 'Get up, wake up, now do not remain asleep. Exactly after seven minutes you have to get up.'" Now who was saying that? There was nobody there. The man was sitting thousands of miles away in Moscow.

If mind becomes fully awake, man becomes a discoverer of great powers. There are hundreds of other such potentialities in man's mind. Yoga used to call them: *siddhis*, spiritual powers. We may give them any name, it makes no difference. Our whole brain is also not awake. We look miserable and helpless; this is because of our remaining asleep. And this restlessness that remains in our lives is the restlessness of not being able to fully use the wealth that we have come with. Yoga says all these centers of the mind can be activated and this brain hidden in your skull is not your whole personality. Exactly such a big mind is hiding within the heart. The very information about it has ceased coming to us. Only once in a while there is a little glimpse of love in someone's life, then he remembers the centers that the heart has, otherwise there is no rememberance. And love goes on disappearing from our lives day by day. In the name of love, we have introduced many kinds of false coins which go on circulating in life. Even if the whole brain is developed, the heart has a its own brain, which remains completely untouched, because all our education is only for the

mind. So, a little bit of the brain develops, but for the heart there is no education, it does not develop at all. It remains undeveloped and man becomes too full of inner tension. Even heart and mind together do not constitute the whole man; man has more centers. Yoga divides man into seven centers. It says that man has the potential to develop his individuality at seven levels. These are gross levels, it is a gross division, there can be even more divisions.

Buddha has made nine divisions. He is one of the greatest yogis who ever walked on the earth. Patanjali has made seven divisions. Someone may make even more divisions, because there are hundreds of centers in man and each of them has its own capacities. And if all those capacities unfold completely and the whole man becomes conscious, then if in that state, man declares, AHIM BRAMASMI "I am the Brahma", there is no exaggeration in his statement. But sitting with books in their houses near a kerosine oil lamp, people have picked out phrases from the Brahma sutra, have found out great statements from the Upanishads and are saying: "Aham Brahmasmi!"

Kerosene oil won't do and the scriptures read with outside lamps can't be of any help. When the inner lamp burns and the inner light illuminates all the seven centers, then the scriptures that are revealed at that time, the Vedas that are experienced at that time, are not the Vedas written in any book, and the declaration of Aham Bramasmi that happens in that moment is not something that has come from any scripture. It is something arising from the entire being of oneself.

So, Yoga takes man as a scripture and in him lie many unread chapters -- unknown, unacquainted which we have never approached with light, about which we had no idea. It is like an emperor asleep in his palace who may have forgotten his treasures, his riches, and may be dreaming that he has become a beggar, that he is begging on the roads and no one is giving him even a piasa. And he is weeping and suffering and crying. We are almost in the state of such an emperor who does not know of all his wealth. If someone tells us we will not be able to trust. How can we trust that we have so much treasure? No, no! If someone asks that emperor in his dream, "How come you are begging? You are an emperor! That emperor will say, "Do not joke, give me a piasa and that will make sense to me."
Our condition is exactly like that.

Yoga says there are vast expansions of infinite treasures in us but all these treasures will become avaliable only by becoming self conscious. Except this, there is no other way.

Now let us understand this. All centers of our being awaken, become active through consciousness. The more consciousness reaches them, the more active they become. On whatsoever part consciousness gathers, that part becomes active. Small children are not aware of the sex center because it has not become active yet. After fourteen years of age, nature activates that center, then one starts becoming aware of it. When one starts becoming aware of it, the center starts becoming active. That is done by nature. So, if nature does not activate the sex center, you will never know that there is something like sex in your personality. The center will remain dormant, you will not notice it. How can you notice! But nature has to take work from that center for the continuation of life, hence it activates that center on its own, it does not leave it to you. It activates it in animals also, in plants also, in all forms of life, it activates it on its own.

It is the society who activates the mind center through education, through explanation, because otherwise it will be difficult to get life going. So it teaches mathematics, it teaches geography -- society teaches that much which makes life easy to carry on. Society gets some of your mind center activated, nature gets your sex center activated. All the other centers in between remain dormant, they never become active They are not needed by anybody. Society not only does not need them, rather it will not like that certain centers become active. For example, if somebody's love becomes very active, the society will not like it. The society will want the center of love not to become very active. The family will want the same. The wife will want her husband's love center not to become very active; the husband will want his wife's love center not to become very active. The mother will want this, the father will want this. There is reason for it. If the love center becomes completely active, then the barriers between whom to love, whom not to love start falling down. Then a mother cannot say, "Love only me." If the love center becomes very active, the child will start loving everybody. Then the mother's jealousy will try to stop him. A wife will not like it if her husband starts looking with love at anybody else -- her jealousy will prevent him. The whole society will try to prevent the love center from becoming active because the love center may become dangerous. Hence it will try to suppress it, to cut it. And there are other centers which the society will tolerate even less, for example this man Ted Cerio... if there are many people like that around in the world, the society will try to make laws against them.

Recently one such thing happend. There is a man called Tony in Indonesia. And one of the most

important happenings of this century is happening in the life of Tony in Indonesia, Asia. But the whole society, courts, law, all have stood up against him. Tony has done an experiment which is one of the deepest experiments -- that is of spiritual surgery. Everyone's mind cannot grasp these methods. Tony does surgery without any kind of instrument. For example, you have an appendix in your belly, he will put his both naked hands on your belly, close his eyes, pray to the divine and both his hands will enter your belly. The skin will give way without any instruments and both his hands will enter into your belly. And this has happened in front of dozens of medical scientists, doctors and surgeons. It has been filmed and shown around the world.

His hands will reach inside, his eyes will remain closed, he will catch hold of your appendix in your belly and will pull it out with his hands, snap it and put it outside. He will move both his hands over your stomach and your cut skin will be joined again. And after two days there will not be even a mark seen that the stomach was cut. Now such a man should be valued, but the government of Indonesia has filed a law suit against him and the medical association has filed a law suit in the Supreme Court there that this man has no license for surgery -- how can he be allowed to do surgery?

Is there any limit to human madness? Because he has no certificate from any medical college, no degree in surgery, they say, how can he be allowed to do surgery? And the courts are bound to give judgment against him because laws have always been blind. The government has prohibited that man from doing any surgery anywhere. This man has a group of twenty-five friends with him. They are all worshippers and meditators. When they are asked, they are unable to explain anything -- they say that they do not know anything: "We leave ourselves in the hands of the divine,.then whatsoever he makes us do, we do that; but *we* do nothing." But if this man is allowed to operate, what will happen to the medical profession? What will happen to surgeons? They are bound to make trouble against this man. They are bound to entrap this man for cheating; he is a poor man, a simple man. Being harrased by their trouble he will give up easily, saying, "I will not do anything -- I will ask for their forgiveness."

In this world, many times many miracles have happened and we have stopped them. We have always made arrangements that such things do not happen, because due to such things our whole establishment, all our institutions get into trouble. They are bound to get into trouble, because what will happen to them all? In the light of such things, what we call scientific outlook also becomes mediocre and meaningless because these things bring the news of even farther beyond. We become against people like Ted Cireo or Tony because we say that these things will shatter all our ?? If Ted Cireo can see the things inside another's house, then if not today, tomorrow we are going to worry. He can see our iron safe also. We will try to stop it. The society has been trying to suppress very valuable achievements of yoga. And naturally anything which is suppressed completely stops manifesting itself because we stop the opportunities and circumstances for them to manifest.

Right in front of me an incident happened and I felt how suprising it was! One friend used to come to me to meditate. His son who was studying Hindi in the third grade, also used to come with him. He asked me if it would be all right if the child sat near him. I told him it was all right -- it would be good. That friend was meditating and the child sitting near him also started meditating. The father could not go very deep but that small child went very deep. He was supposed to come four days later but he did not, he came after fifteen days very puzzled and he asked, "What have you done to the child? Please, change him back, we do not want that him to go into meditation." I asked him what had happened. He said many strange things had started happening. Leaving the child at home, he and his wife had locked the house from the outside and asked the child to play inside the house. They told him they were just going to visit a friend in the neighborhood. When they returned, the child was standing on the window sill and he said, "You told me a lie. You are coming from a movie. You have been to a matinee show." They had been to the matinee show of a movie but had bluffied the child. They were surprised. They asked, "How did you know?" The boy said, "When I was alone and there was nothing to do in the house, I sat in meditation and I saw you both seated in a cinema hall." So they said, "We do not want such things to develop in the child. We do not want him to learn meditation, that will create trouble." This is a dishonest father's mind.

It feels strange but it is so. If in your house also a child starts seeing such things, you will also say, "Enough. Stop all this." Because you too ask the child not to smoke and you smoke yourself. Tomorrow that child is bound to say, "What are you saying, dad? You ask me not to go to the cinema and you go yourself." Tomorrow that boy is bound to ask, "What are you saying? You have been doing everything that you prevented me from doing." So you will not allow talents to grow in the child. This is why the whole humanity has been conspiring against Yogic growth, which we are not aware of. We will try to suppress all these things and when the whole society suppresses it and will not give the opportunity for it to develop....

Just think a little, if all universities, all colleges and all schools are closed down, how many people in the world would know mathematics? If all education and teaching was stopped for two thousand years, after that one will start doubting that there can be so much intelligence in man that he could have aeroplanes flying -- that there can be so much intelligence that he could reach the moon! People will say, "How is it possible?" Even to build a bullock cart would be difficult -- building an aeroplane is a far away thing. The fact that man has reached to the moon today is the result of educating the mind for the past ten or twenty thousand years. If we had worked for ten or twenty thousand years on the centers mentioned by Yoga, it is not possible to even imagine where man could have reached. Sometimes someone reaches to those hights, but then we make him an object of worship and forget. But it is possible for all. There are many planes in man but they are drowned in the unconscious, hence, we have no idea of them.

Yoga divides man into seven planes, into seven centers. Infinite energy is dormant in these seven centers, just as the flower is closed in a bud. Seeing the bud we have no idea that there will be such a flower in it, that such a lotus will bloom -- a lotus with so many petals will manifest. The bud also remains closed. If someone has seen only the buds of the lotus and has never seen the flower, he cannot ever imagine that this bud can become a flower. All the centers that we have are closed like buds. If they blossom completely, we do not know all that could be hidden in them, how much fragrance, how much beauty, how much energy! Infinite energy is dormant at each center. If the buds blossom then it can manifest; if the buds do not blossom, it cannot manifest.

Have you ever observed the blossoming of lotus buds? When do they blossom? In the morning when the sun rises and the light has spread. The buds are closed in the darkness of night, they blossom in the morning along with the sun. Exactly like this, the day our sun of consciousness manifests on each center, each center's bud starts unfolding.

There is a sun inside also,.the sun of our consciousness.

After reaching it we may give it the name meditation or something else -- that does not matter, but there is a sun of consciousness within us. On whichever center its light falls, the bud of that center bursts forth into blossom and becomes a flower. And as soon as it becomes a flower, we find that the infinite energies that were dormant in us, start manifesting.

There are seven centers and each one can be unfolded, and each center has its own capabilities. And when all the seven centres unfold, man's doors and windows, of which I was talking yesterday, become open to the infinite. The individual becomes one with the infinite.

Consciousness, how is it that only consciousness can open up these centers? I would like to tell you some scientific facts about this too.

Until twenty or twenty-five years ago, scientists had no idea that consciousness can bring any change to anything. We do not see such things happening either. We have heard the stories of fakirs, of yogis, but they have become just stories. When the art of doing certain things is forgotten, they become stories -- it is natural. If the third world war happens and if a few great scientists of the world die it will be impossible to make atom bombs. At present only a dozen or two, not more than that, know the formula. If you killed the twenty-five scientists, atom bombs could not be made any more. Now there are twenty-five who know how to make it; ten years ago only fifteen knew. When Hiroshima was bombed, before that there were hardly four people in the world who knew. If these four persons had been killed, the atom bomb would become only a story, and if someone said it is not just a story it is true, we would say, make the atom bomb and show us. Then it would be difficult.

If the third world war happens, then as it has happened many times before, all science would be destroyed. Mahabharata happened and all the science and all the culture of that time was destroyed, only their stories have remained. We say they are all stories. They *are* stories now. If the third world war happens and the whole world gets destroyed, as is probable, then whenever the world is destroyed in wars, the most developed people of that world get destroyed first. If bombs are dropped in the third world war, Poona will not survive, Bombay will not survive, Delhi will not survive, London or New York will not survive. If anybody survives it may be some aboriginals hidden in the hills of Bastar, some people living in the mountains of Himachal Pradesh. Nobody will try to drop atom bombs there. It will be costlier also to search and locate these people and then drop atom bombs there. But all the developed centers of the world, universities, science centers, will all be destroyed. These will be destroyed first. And those who survive, these aboriginals, they too have seen railway trains, so they will go on telling stories to their children that there used to be railway trains. After two or three generations, the children will say that it cannot be. How can it be? Where is the proof? And there would be no proof left.

The same has happened with the art of Yoga. Many times the art develops, but then for many reasons it gets lost. The biggest reason of all is that we ourselves cannot tolerate it, because there are dangers in it. I was saying to you that consciousness makes a difference to things. It has always been a simple experiment in yoga to conclude that consciousness makes a difference to things. By becoming conscious it makes a difference. But science agrees with it now. If we look at a pebble, it makes no difference. What difference does it make? A pebble remains a pebble. No matter how much we concentrate our consciousness on it, the pebble remains a pebble. But since the discovery of electrons, scientists have come to know that when we try to look at electrons through microscopes, the movement of electrons wavers. In the same way as when you are taking a shower in your bathroom and you are in your most relaxed state, making faces and laughing in the mirror, oblivious of your age, then suddenly you realise that someone is peeping through the key hole and you become alert and you stop. If you were singing a film song, you start singing a devotional hymn, or start doing something else.

So, we can agree with this, that if you are looked at through the key hole, you change, but when scientists say that when electrons are looked at through a microscope their movement changes, then it is very surprising. It means observation brings change.

Yesterday I had talked to you about a Christian saint who blessed some seeds in a laboratory of Oxford Uiversity. One even more amazing thing happened while the saint was blessing one seed. He was wearing a cross around his neck when he bent over that seed with folded hands and prayed. When the seed was photographed, we were in for a great surprise. Inside the seed the photo of the cross also appeared. It is very surprising. When the saint bent to pray, the cross also reached near to the seed, but a picture of that cross inside the seed! How is this possible? Could his prayers, his attention over the seed, also convey the picture of the cross inside the seed? Is it that the seed also responded to the prayer? Is it that the seed accepted that monk whole heartedly?

Yoga has known for long that on whichever center we meditate inwardly, that center becomes active immediately. Its activity opens its buds which were closed, just as the morning sun wakes up the birds. And remember, you may have noticed it or you may not have, the birds start singing hours before the sun has actually arisen. As yet, the sun has only turned its face to come this way, it has not as yet come, it is only about to come, and the birds start singing, buds start blossoming. The sun is about to come -- it has not as yet come and the flowers started blossoming, the buds started smiling and the birds started singing. Your attention begins to go inside and your centers are activated. Just going inside, unique experiences start happening.

Now in these three days so many friends have come and told me of so many experiences. These experiences have always happened to meditators. Someone starts experiencing intense light within, some center releasing the light; someone starts experiencing some fragrance from within -- some center is releasing the fragrance. Someone starts hearing music. It is the sound of music emanating from some center. Different experiences start manifesting from within. The universe inside us is not smaller than the universe outside of us. Until now we have paid attention only to the outer, hence only outer things have become active. Until now we have not paid attention to the inner, otherwise in the inner everything also becomes active. I can tell you a few small experiments you can do so that you can understand that it can happen. You are going on a road, someone is walking ahead of you. Go on looking at the backside of his neck for a minute or two without blinking your eyes .It won't be more than two minutes before that man will have to turn and look at you. His center becomes activated; feeling uneasy he will immediately turn back to see what is happening. What is happening behind? You cannot find a man who does not look back if you gaze for two minutes like this, and if you may find such a person who does not, know well that you have come across a very valuable man.

Today choose some center in your own body and start bringing a little consciousness to it. If we are asked how would we feel if one of our hands is taken away, we would all say, "It won't be nice, it would be painful, but it won't be much of me taken away." But if we ask, "What if the head is taken away?" then we would say, "All would be gone." Because our whole identity is only with our head and that has become our whole being. Whatever is our wealth, our thought, our knowledge, whatever we have known about ourselves, all that is at the small center of our mind, it is not spread over the whole body.

You start meditating on any center within you. As I was telling you the experiment for outside, in the same way, only for five or six days, with closed eyes, bring your attention to your heart -- nothing more is to be done. Five minutes everyday and you will find that love has started increasing in your being. You will feel it, your neighbors will feel it, your family members will feel it. No need to tellanybody, you just go on

giving your attention quietly to it and you will find that people have started noticing the change in you and mention it to you. You have never been so loving.

On whichever center your consciousness goes to, that center becomes active. We have seven centers. Your consciousness can be taken to all these seven centres. If you take your consciousness there only then it goes there. This is the advantage of being self conscious and this is the danger also. If you do not take it there, it will not go there. And if you do not take it there, then there is no difference between a self unconscious animal and a man. If I say it this way that Yoga is a science of making man from animal, this definition is not an exaggeration. In Yoga, the meaning of animal is also very interesting. According to yoga, an animal is one who is in tied up -- like when a cow or a buffalow is tied with a rope. The rope is called *pash*, a tie, and the one who is tied with it is *pashu*, an animal.

Yoga says a man who is tied in the chains of unconsciousness is animal and one who has broken the chains of unconsciousness is man. Manushya, a man, means one who has completely become man, mind. And mind is the name of consciousness. Mind means consciousness, that which has become completely conscious. The English word man also comes from the *man* of Sanskrit. That which has completely become 'man', which means 'consciousness' is man. This is the seventh sutra of Yoga. A few more things in this connection and then I will talk to you tomorrow on the remaining sutras. It is essential to keep in mind a few things more.

As I said that man is conscious only sometimes, the rest of the time he is unconscious. The contrary also happens. What we consider to be unconscious all the time, also become conscious in some moments. For example, a plant also becomes conscious in some moments, a stone also becomes conscious in some moments, animals also become conscious in some moments. As man is conscious in some moments, similarly the backward species than man are conscious in some moments of life. But such incidents hardly happen and they are very rare. In the time of Buddha, it happened with the Bodhi tree.

For five hundred years after Buddha's death his statue was not made because Buddha had asked not to make statues. He said this Bodhi tree will do, and for five hundred years only the Bodhi tree was worshipped. After five hundred years Buddha's statues were made. There were many reasons -- one reason was that the moment Buddha became enlightened the tree under which he was sitting got resonated with enlightenment, became awake. It became a witness, it alone was the witness, no one else was present there, only the tree was present as as witness.

You will ask, "How did that tree became conscious?" A great sun like Buddha arose under that tree. No matter how much the tree might be asleep in its unconsciousness, a part of it also got awakened. It also witnessed the happening watchfully. Hence Buddha said, "This tree is my witness. Worship it and that's enough. It alone is a witness." This is the whole reason why buddhists have been trying to protect this Bodhi tree up until now, though they also do not know why they go on protecting it. Ashoka had sent one branch of this tree to Sri Lanka with his son and his daughter. That branch had taken roots in Sri Lanka. So when the Bodhi tree in India died, one branch of the tree in Shilanka was planted again in india. But that tree has been alive for twenty-five hundred years, it is a witness. The happening that took place in Buddha's consciousness also overwhelmed the tree, and waking from its deep sleep, it also saw what had happened.

It will be easy to understand it like this. If you ask some great musician, he will be able to explain it easily. If in an empty room we keep a veena and in the other corner some skilled musician plays on another veena, the first veena will begin to resonate with the music being played. The other veena's strings also begin to vibrate and dance.

A similar thing happened with the tree. It was such a great phenomenon that happened to Buddha that under the influence, the strings of the tree's inner veena also started vibrating. The tree also danced. The tree became a witness.

You may have heard the name of the physican called Lukman. In Lukman's life, there is an amazing reference and that is connected to the deeper roots of yoga. There is a story about Lukman; I say it's a story, though in fact it is history. The story is that Lukman would go and ask the trees, "What is your use?" He would go and ask the medicinal herbs, "What is your use?" And even now the people who do medical research are puzzled about how people discovered hundreds of thousands of medicinal herbs and their uses -- Ayuvedic, Greek and others -- because there is no evidence of any such big labs in old medical books. Even today we have not been able to find out about all the herbs and for which diseases they are useful, the work continues. But Lukman singlehandedly created the whole science. How could one man find out so much in one life?

The story of Lukman tells us something else. It tells us that Lukman used to go to each and every kind

of plant and tree, and sit near it in meditation. He would pray to the plant to tell him what its uses were and he would receive from the plant the answer in his heart and would start using that plant for that particular disease. And the plants that Lukman used, even now in labs they are proving to be right. Even plants can become awake near some Lukman, near some Buddha; even stones can become awake near some Yogi. But we human beings remain asleep. It is a very sad thing that near Buddha even a tree became awakened but thousands of people who came near him did not wake up, and returned back asleep. Perhaps trees are very innocent and that is why it resonated.

Man is very complicated, clever and cunning, does not resonate so soon. He investigates and checks everything before taking it. In this checking and testing he sometimes does succeed in getting the right price for an earthen pot which costs two pence but often loses cheques for millions of dollars.

People who are too clever sometimes fall into great deception. And if there is someone who takes every single step too cautiously... one thing is certain, that he cannot go on the pilgrimage to the divine, because that journey is of insecurity; the journey is so unknown, so unfamiliar and unaquainted with that people who are too clever will not manage. Many times, even ignorant people do enter the door and clever ones remain standing and thinking in front of it.

Tomorrow I will talk to you on the next sutra. If there are any related questions, you may ask them. Whatever questions were asked until now, slowly, slowly I have talked about them. A few may have been left, I will talk about them tomorrow. The friends who want to come in the morning for meditation should be freshly bathed, should come on time and sit silently. Tomorrow is the last day, no one should come just to watch, only those who want to experiment are invited.

You listened to my talks with such love and peace -- I am grateful for that. Now I pay my respects to the divine sitting in each of you, please accept my respects.

Sun of Consciousness

Chapter #5
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My Beloved Ones,

There are some questions. It will be helpful to understand some things in that regard.

A friend has said that some seekers have already been practicing the 'Kundalini Sadhana'. They are gaining much from this experiment, so should they continue it or not? Can there be any harm in it?

There is no question of harm. If you have already been doing something and you are gaining from that, then continue it with speed -- there will be only gain. There is nothing harmful anyway on the path of the divine.

Another friend has asked, and two or three more friends have asked the same thing -- how long will

weeping, shouting, laughing, dancing continue?

It can last from three weeks to three months. If you do the experiment rightly -- weeping, laughing and shouting will vanish in three weeks and you will go from the first to the fourth stage. The two stages in between will be dropped. Those who do not do it rightly, who do it slowly, for them it may take three weeks to three months, but it is not something that will go on forever, because once the problems of the mind are dropped, mind will dissolve on its own. The length of time will depend on how intensely you drop your problems. But if you do the experiment rightly, then usually all this quietens down in three months, then you will take one or two deep breaths and immediately you will enter into the fourth stage. But this will happen only when you do the two in between stages completely. If you are a little miserly, then it may take years. The point is to throw out from your inside completely.

Another few friends have said that weeping and crying will cause difficulty to family members, neighbors. In the beginning it will cause problems; for one day, two days, it will cause problems. You yourself go and make a request to them beforehand, saying, "I will do this for one hour, please forgive me for one hour." You tell them first, before they ask what you are doing. And because this experiment is altogether new, it will take a little time. Now if someone starts singing devotional songs loudly in the neighborhood, no one feels any difficulty. Someone starts saying Ram, Ram, loudly and you understand that he is meditating. In a year or two, thousands of people will do it in the world and people will understand that they are meditating. For those who will do it now, in the beginning there will be a little difficulty for them.

In the beginning there is always a little difficulty in doing something, but that is only a matter of a day or two. Even now, thousands of people have started doing it in this country. The people around you become curious for a day or two, but then they forget. And they will also see the changes in your being that will begin to take place within three weeks -- they will not see your weeping and crying only. And if you did the experiment honestly, your neighbors will not be able to escape from the experiment for very long; that experiment will start gripping them also. So do not take your weeping and crying to be very disturbing, rather that too will be favorable. When neighbors come to ask, explain the whole meditation to them and tell them that they also can come to participate tomorrow.

One more question is being asked daily, I would like to say something in that regard.

Quite recently in the Manali Camp, twenty people entered into a new kind of sannyas. Now every day the question is being asked, "What is that sannyas?"

A few things in brief. Firstly, in the future there is no possibility of the survival of sannyas as it was in the world until now -- it will not be able to survive. In Soviet Russia today, it is not possible to be a sannyasin; in China, now it is not possible to be a sannyasin. And wherever socialism is influential, sannyas will become impossible. Wherever the idea arises that anyone who does not do regular work has no right to eat, sannyas will become difficult.

In the coming fifty years, many traditions of sannyas will simply disappear from the world. In China there was a great Buddhist tradition of sannyas; it simply disappeared. Lamas are disappearing from Tibet, they cannot survive. In Russia also, there was a tradition of very old Christian fakirs, it is ruined. And sannyas will have difficulty in surviving anywhere in the world. Hence my own understanding is that a precious flower like sannyas should not be destroyed. The institution of sannyas may disappear but sannyas should not disappear.

So, there is only one way to save it, and that is that a sannyasin does not renounce and run away from life, but becomes a sannyasin in the midst of life. He should sit in the shop, do laborer's work, work in the office. He must not flee, his livelihood should not depend on the society. Wherever he is, whatever he is, he should become a sannyasin there. So these twenty people have been initiated in this direction. They will work in their offices, they will work in their schools, they will run their shops and will live the life of a sannyasin.

The result will be twofold. Firstly the result will be that a sannyasin will not seem to be an exploiter, it will not look as if he is dependent on anyone. It will also be advantageous to the sannyasin because the old tradition of sannyas which depends on society, makes the sannyasin a slave whether it is apparent or not. The sannyasin starts living in the slavery of the society. And those to whom we give bread, we buy their souls also. That is why a sannyasin should actually be a rebel but he cannot be because he has to spend time in the slavery of the people he gets his food from. He goes on saying only those things which are pleasant to you because you give him his bread.

Sannyas is a revolutionary event. For that it is essential that financially and psychologically a person

should be dependent on himself. First of all, I would like to make sannyas reach into each and every home.

Its other great result will be that it will not happen that the sannyasin renounces his home and runs away, and the advantages of sannyas that should come to the world are lost. When good people renounce the world, the world falls into the hands of bad people. This has been a loss to the world. In my understanding, if the flower of goodness has blossomed in someone's life, he should be sitting right in the center of the marketplace, so that his fragrance begins to spread in the market. Otherwise if he runs away, others who only spread a bad smell will be sitting there.

So there should be a sannyasin in each and every house. He may change his garb, he may put all his energies towards the divine, but he should not leave and run away. The housework which he was doing until yesterday, he should still go on doing, thinking himself to be a vehicle of the divine.

He should neither leave his wife, nor his home, nor his children. Now he should silently go on doing all this work thinking it to be the work of the divine. He should not remain a doer -- he should only remain a witness. With such sannyas I think thousands of people will become interested. Those who can never think of leaving home, even in *their* lives there will be bliss of sannyas and this life will also blossom. If sannyasins become available to us in the street, in the markets, in houses, in offices, their clothes, their remembrance, their climate, their behavior will affect the whole life.

From this point of view, whosoever have been asking again and again... if they are interested, can talk to me separately today between three and four -- whosoever has thought that sannyas can be a possibility in their life.

I have added a few more things to this sannyas. Firstly, I have called this sannyas 'periodical renunciation'. My understanding is that no one should make decisions for a whole life-time. Today you make a decision; maybe after six months you feel that it was a mistake, so there should be a path for you to return, otherwise even sannyas can become a burden. Once we give sannyas to someone, we expect that he should remain a sannyasin for his whole life. Maybe after a year he feels that he made a mistake, then he should have every right to return without condemnation. Hence this, which I have called sannyas, is periodical. Any day you want, you can quietly come back. There will be no binding on you for it.

The experiment of this kind of sannyas is in practice in Thailand and Burma and it has caused a difference in life in the life there. Every man, once in a while takes sannyas for a few days. If someone has some free time for two months in a year, he will take sannyas for two months and after living as a sannyasin forthat period, he goes back to the world and his home. The man is transformed. After living as a sannyasin for two months, a man cannot remain the same as he was. Everything in him is transformed. Again after a year or two, when it is convenient for him, he takes sannyas for two months.

That is why I have also added another way to it, that those who want to take sannyas for some limited period can do that and experiment. If their bliss becomes enhanced, they can lengthen the period and if they feel that it is not for them, they can quietly return. It has a twofold advantage. Sannyas will not be a bondage, sannyas is freedom -- hence it should not be a bondage. At the present our sannyasin becomes a prisoner in chains.

The first thing is that sannyas will not be a bondage, and the second thing is that sannyas will become available for everyone -- even if only for a short period. If a man during his life of seventy years becomes a sannyasin five times, for two months each time, he will be a different man at the time of his death. He cannot be the same man. The maximum number of people will get the opportunity to become a sannyasin, the maximum number of people will be able to experience the bliss and have a taste of sannyas. And it is my understanding that one who goes for sannyas once, will not return back. This not-returning back should not be as per rule, but it should be out of the bliss of sannyas, and the freedom to return should always be there. It is not good to talk much on this subject right now. The friends who may have a longing for sannyas can see me in the afternoon between three and four.

Perhaps some new friends may be here, so briefly I will repeat the process again. Then we will sit for the experiment of meditation.

This experiment of meditation is an experiment in will-power. You will get results according to how much will power you use. If you hold yourself back even a little, then there will be no results. You have to jump into it totally -- it cannot work if you save yourself. And the process is such that you can jump totally -- it is not difficult.

It has three stages. In the first stage you have to do intense breathing for ten minutes; you have to go on increasing it, intensifying it. You have to breathe in such a way that you remember nothing else -- only the breathing remains. For ten minutes you forget the whole world. And one who breathes vigorously will

forget. Only the act of breathing will be left in his consciousness. Inner and outer have to be engaged in breathing alone.

The second ten minutes are of catharsis. In the second ten minutes, dancing, jumping, crying, weeping, laughing, whatever starts coming to you, you have to do with total energy. For a few friends to whom it may not come on its own... they have to begin from their side... whatever they can think of to do -- if dancing comes then dancing; if crying comes then crying; and do not try, just start it. Yesterday some friends came and they said, "We try but it does not happen to us." There is no need to make an effort. For jumping, do you need to make some effort? Just do it. Do not bother about effort. The moment you begin, the current will be broken and it will become spontaneous. And within a day or two, you will find that it starts coming on its own. Many suppressions have been accumulated, many energies have accumulated in our minds; they must drop off.

Energy will be born in you, the whole body will be electrified, will begin to vibrate. To awaken this energy, for ten minutes you will be hammering with deep breathing. Kundalini will get awakened by it. Then, in the next ten minutes you will be experimenting with dropping the madness of the mind, so that no obstacle remains in the path of the Kundalini -- all obstacles should drop away, and the energy of Kundalini can go straight upwards. All the madness of the mind should drop away, otherwise the energy awakened by Kundalini is absorbed by the madness of the mind, it enters into the madness of the mind. Hence catharsis is essential; the throwing out of all the rubbish is essential.

Then in the third stage, the pure energy of Kundalini which will be left behind has to be transformed into inquiry. Hence in the third stage for ten minutes, 'who am I'? is to be asked.

Today is the last day, so do not ask it quietly within yourself -- for the entire ten minutes ask it with your total energy, shouting loudly. Ask it so intensely that there remains no space for any thought that there is anything else or any other world. Just drown in asking 'who am I'? If someone finds it more convenient to ask in Marathi instead of Hindi, they can ask in Marathi. That is not the prblem. If they find Marathi more convenient, then they should ask in Marathi. Any language which is deep in your heart -- ask in that language. You have to ask with total energy for ten minutes. In these thirty minutes you have to make yourself completely tired. Not even a little is to be kept back nor should you stop.

In the last ten minutes, you have to wait in silence. These ten minutes of silent waiting are real. Those thirty minutes are of preparation and these ten minutes are the real thing. In those ten minutes, deep energy, bliss, deep light and many kinds of experiences will start happening.

If you want, you may form groups of five or ten friends and do this experiment together so that the problems which each person comes across do not appear. Those five or ten friends should get together in one house and do the experiment there. Do it together for twenty-one days. Then sit and start doing it alone in your house. This shouting and weeping will gradually subside and silence will go on increasing. And within three months, a continuous current of peace and bliss will begin to flow in you and the divine will start appearing on all sides. It is not that you will find him standing somewhere. No, whatever will be seen, will begin to appear as a form of the divine itself.

Now get up for the experiment. Those friends who want to do it sitting, may sit behind me.

Sun of Consciousness

Chapter #6
Chapter title: The Sutra of Ultimate Life

20 October 1970 pm in Poona, India

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My Beloved Ones,

The eighth sutra of Yoga. In the seventh sutra I told you, that conscious life has two forms - self-conscious and self unconscious. The eighth sutra is: Yoga begins from self consciousness and ends in dissolution of self. To be self conscious is the way, to become free from self is the goal. To be full of consciousness for the self is meditation and finally only consciousness remains and the self disappears, that is enlightenment.

Those who do not know themselves, they are certainly backward, those who get stuck at themselves, they also lag behind. Just as if someone, after climbing the ladder, remains on the ladder then the climb becomes useless. One has to climb on the ladder and one also has to leave the ladder. If he stops on the way, then also he does not reach to the goal. One has to walk on the path and one also has to leave the path. Then one reaches the goal. The path can lead you upto the goal only if you are prepared to leave the path. And the path will become a barrier in reaching the goal if one insists on staying on it.

To be full of consciousness for the self is helpful in order to dissolve the self. But if self itself is held on to, then that which is helpful, the same becomes an obstacle. Perhaps it is most important to understand this sutra. It is our earnest desire to attain to ourselves but to dissolve oneself is a difficult thing. That is why many seekers reach the seventh sutra but are unable to enter into the eighth. Upto the seventh sutra there is no barrier to our ego. The journey upto the seventh sutra is ego-centered. Hence upto the seventh sutra if the seeker is asked to renounce wealth, he will renounce wealth. If he is asked to give up his family, he will renounce his family. If he is asked to give up fame, ambition, the throne, he will give up all that. But behind all this renounciation, the ego goes on becoming stronger.

He will be interested in meditation so that 'I' becomes more enhanced. He will be engaged in meditation so that I become something. He will search for the divine so that he does not remain without it. There is no difficulty, no obstacle to come upto the seventh sutra. The real problem is understanding the eighth sutra after the seventh sutra because the eighth sutra is of losing oneself, of dissolving oneself. Upto the seventh sutra one can attain great powers. Upto the seventh sutra boundless energy will be born but there will be no becoming one with the divine. Upto the seventh sutra one will meet oneself only.

Even meeting with oneself is not a small thing, it is very big. But it is big in the context of the last six sutras, in the context of the eighth sutra, it is not a big thing. Attaining to oneself is difficult. To know oneself totally is also very difficult, but it is much more difficult to lose and dissolve even oneself. If a person is imprisoned in a prison then the first condition for him to become free of the prison will be that he realises that he is in a prison. If he does not realise that he is in a prison then there is no way for him to get out of the prison. The first condition for him to get out of the prison will be to know that I am in a prison. The second condition would be to know the prison well, that what it really is? Where there is a wall? Where there is a way? Where there are windows? Where there is glass? Where there is the weak point from where it is possible to escape, where are the guards? The second sutra will be to become completely familiar with the prison, to be totally aware of the prison, only then it is possible to get rid of the prison.

Deep down inside man self is the prison, in the self ego is the only prison. It seems to be a small prison but it is big. It is full of great energies, full of great treasures, but still it is a prison. Out of it, is the vast expansion of existencewhere there is freedom, where there is liberation. First of all we are not aware of our own self, that which is so big. To get to know it gets completed upto the seventh sutra. And when you come to know it completely then there is danger, great danger, I will tell you about that danger. One who manages to get across that danger will be able to understand the seventh sutra. The moment you become aware that I am the master of so many treasures, so many jewels, so much wealth, the prison starts looking like an emperor's palace and not a prison anymore. Even if a prisoner comes to know that there are so many treasures in the prison, so much gold, so much wealth, if he comes to know about the treasures of the prison then probably he would also say no to the fact that this is a prison and say that this is an emperor's palace.

And perhaps this treasure only, will now become a barrier in his getting out of the prison. It is possible that the guards may not have been able to stop him, chains may not have stopped him, all the arrangements of the prison may not have stopped him from escaping but the treasures found by him in the prison can stop him.

The day we come to know about the whole treasure of our being, the entire power of our bliss, the danger is that we may forget that this self is a very small piece of land, it is a very small part of the vast infinite land. It is as if somebody has filled water in an earthen pot and dropped it into the ocean. The water which is inside the earthen pot is also of the ocean. But how can there be any comparison between the water of the ocean inside the earthen pot and the ocean outside the earthen pot!

We are also earthen pots. There is plenty inside. It is a part of the divine, a part of the ocean but how can it be compared with what is outside? The earthen pot has also to be broken one day. This self, this 'I', this ego is surrounding you. But the day you come to know the entire beauty of the self, that day the earthen pot becomes a pot made of gold. It becomes very difficult to break it. That is why many times strange kinds of egos are born in a seeker. Many times the last thing which stops the seeker on his path of meditation is that place where his 'I' becomes of gold, where he feels that I am the master of infinite energy, infinite knowledge, infinite power. This declaration becomes very deep declaration of his inner 'I'. Those who stop at this, stop at the seventh sutra. And this stopping is just as if a person after coming closer to his destination stops at the gate. He completes the whole journey but stops outside the destination. And this does happen. A person walks thousands of miles but as he comes clser to his destination, it becomes difficult to take even a single step. He is able to walk for miles, he is able to run till the destination is far away but as it starts coming closer, exhaustion starts taking over. It has happened quite often that just after coming outside their destinations, people have gone on to rest.

Many seekers get stuck at the seventh sutra. The eighth sutra is a jump. A big jump. The fact of attaining is not such a big thing, the fact of losing yourself is much bigger. Then the question arises in the mind why to lose oneself? If we are not there ourselves then whatever there will be what is its meaning, its purpose? If the self will not be there then what will be enlightenment, what will be the divine, what will be Yoga, what will be religion? Freedom can be dropped for the self. Freedom from the self is a very difficult thing. Freedom for the self is very easy, your mind feels that I should become free, liberated. But in freedom from the self, you get stuck. Mind is ready for that last jump. But Yoga has a way with which that last jump can be completed.

The most important search that starts for entering the eighth sutra after the seventh sutra is of 'Who am I?' The search for this starts. 'What am I?', you come to know till the seventh sutra. But 'Who am I?', you do not know till the seventh sutra. The search for 'Who am I?', becomes the eighth sutra. And the deeper we search, the more we find that my end is not here also, I am not only till here but beyond this also, beyond and beyond. The search goes on and on and all the boundaries get dissolved, and in the end you come to know that whatever there is, I am all that. The day you come to know that whatever there is I am all that, that day 'I' does not remain because only 'You' remains. No 'You' remains in the outside world. Everything is 'I'.

At the time of revolution in 1857, British soldiers had killed a sannyasin. He had been silent for thirty years. People had asked him, "Why are you becoming silent?" He had said, "What I want to say, I cannot say because words are incapable and what I can say, I don't want to say because it is futile." And then for thirty years he was silent. He used to wander around, naked, silent. Once in the night he was walking on the road and nearby there was a British camp. They caught him thinking him to be a detective. They asked him many times, "Who are you?". But whenever they asked him, "Who are you?, he laughed. He was in silence so he could not answer also. And who has been able to answer the question of "Who am I?" till now? And the answer has been impossible to give. When you find the answer, the answer is no more there.

So this puzzle has not been solved yet and will never be solved. When the seeker gets dissolved only then the answer is achieved. But then the answer no longer means anything. And till the seeker exists, the answer cannot be found. So the answer cannot be given because it has not been found.

He used to laugh heartily. The more he laughed, the more angry the soldiers got and in the end they plunged the bayonet in his chest. They thought that he was deceiving them. At the time of his death he did say two words- he broke his thirty years silence at the time of his death. And the breaking of his silence of thirty years was really strange. And the answer that he had given was even more strange, because the soldiers were asking him, "Who are you?" He did not give any answer to this. At the time of his death he opened his eyes and laughed again and he had used a great line from the Upanishad. He had said to the

British soldiers who had plunged the bayonet in him, "That art thou, white man, you are also that! They had asked, "Who are you?" He had replied at the time of his death, "You are also that."He had not said, "Whoever I am, you are also that." The rest he dropped, that is understood. He dropped saying I am also that because who will say, "I am that", there is no 'I' left. He had replied in a round-about-way. He said, "You are also that, That art thou."

Who knows, maybe the soldiers did not get the hint, it is difficult that they could have understood. "Who am I?" In the end, this search becomes in the disappearance of 'I'. The search for it can only be done after the seventh sutra, before that it is very difficult. It is easy after the seventh sutra. Now we can ask because now we are awake, now we are filled with light, we can ask, "Who am I?" And this question is the only religious question. You can never find its answer. It is not that you get the answer that you are god. Till you get this answer, understand that it is your mind answering. The scriptures you have read, they are answering. The words you have heard, they are answering. The doctrines that you have learnt, they are answering.

That eighth sutra does not get solved by scriptures, will not get solved by doctrines. So if your mind gives the answer to this eighth sutra that you are Brahma or what I said just now'That art thou', you must have also read it, then that is not the solution. You ask yourself, "Who am I?" and the mind says, "You are that", that is also not the solution. Till you can give the answer, you will not find the answer because you don't have the answer, you only have words. "Who am I?", this question should go so deep in you that the answer does not arise in you, only the question remains - only a silent question remains. Each breath starts asking, "Who am I?",every core starts asking, "Who am I?", every heartbeat starts asking, "Who am I?" - sitting, standing, walking, questioning or not questioning; only one question starts echoing in your mind, "Who am I?" And you don't find any answer. There is no answer because if you have the answer with you then there is no need to ask.

But all of us have answers, that is why in the eighth sutra all scriptures become barriers. All knowledge becomes a barrier. That which we call knowledge, all that we have learnt, understood, memorized, all becomes a barrier. Even the greatest words become barriers-Geeta, Kuran, Bible all become barriers. Whatever we have read, whatever we have learnt, all starts becoming a barrier in the eighth sutra because it is our memory which answers that I am this, I am this, I am this. All these answers have to be destroyed. These answers are not ours. Those who have given them, must have known before giving them, must have understood before giving them but these answers are not ours. This answer is not mine. This knowing is not mine, it is borrowed, it is stale.

Before this eighth sutra, a person will have to drop all knowledge and become totally ignorant. And one who is capable of becoming ignorant - this ignorant is of a completely different kind. Socrates has made a small, very beautiful distinction. And the people who have reached near the eighth sutra, Socrates is one of them. Some people of the village went to Socrates and said, "The Goddess of Delphi has declared that no one is wiser than Socrates." They said, "These are the words of the Goddess of Delphi that no one is wiser than Socrates! - what do you say?"Socrates said, "Somewhere or the other, there has been some mistake because I say to you that no one is more ignorant than Socrates." The people said, "This is a difficult situation. Now if we believe the Goddess of Delphi then we will have to believe Socrates also. And Socrates says that no one is more ignorant than Socrates. And if we believe Socrates that no one is more ignorant than Socrates then what about Delphi's words. Socrates has put us into difficulty."

Socrates said, "It is my job to put you into difficulty. I also faced many difficulties before it became possible for me to reach here." But they asked, "What should we believe?" Socrates said, "Go back and ask the Goddess of Delphi." They went back and asked the Goddess of Delphi, "Socrates says no one is more ignorant than me and you say that no one is wiser than him." The Goddess of Delphi said, "That is why, that is why I say that nobody is wiser than him because one who has come to know about one's own ignorance, he is standing at the door of knowledge." They came back and said to Socrates, "The Goddess says that is why. Now the puzzle has become more complicated. She says that Socrates can call himself ignorant because he is standing at the door of his destination." Socrates said, "Did you notice that when you came and told me I thought from where did the Goddess of Delphi get this wrong notion?"

But her words were very meaningful. In these words she had not said that Socrates is the wisest. She had said that no one was wiser than Socrates. She had said the negative. She had not said that he was the wisest.

So Socrates said, "You went back to the Goddess, I went to enquire in the village if there was anybody wiser than me or not? So I went and asked each and every person. They had answers to all the questions except they did not have the answer to the question, 'Who are you?' 'Who am I?', they did not have any

answer to this question. So I said to them that what kind of wise people are you? who still don't know who we are? what is the meaning of their knowing anything else? Those who have not yet been able to know who I am, what else will they be able to know? I went to each and every wise person and came back." And then he said, "The Goddess is very clever. She said that nobody is wiser than Socrates." The only meaning of this is that everybody is ignorant in the village but only Socrates is aware that he is ignorant. There is no other meaning. Nobody in the village has even this much knowledge.

Only the person who experiences his ignorance will be able to get across the seventh sutra. One who becomes aware that I don't know anything. Not even who I am. And when you come to know it deeply, intensely, then its pain is utterly exquisite. The pain of 'who am I' spreads into each and every core. Then it does not remain a question, then it does not remain an intellectual enquiry. Then it does not remain an existential question which has an answer somewhere. Then it becomes the craving of your being, the thirst of your being, then it becomes a continuous anticipation of your being. The being starts trembling with only one burning desire, to know:"Who am I?" And you don't find any answer anywhere, there is no answer anywhere. One who will get the answer from somewhere is deceiving himself. There is no answer anywhere.

When you do not find any answer anywhere and the question goes on hurting, drives you mad, destroys you inside; when the question remains only a question, even the hope of getting an answer fades away, the possibility of an answer fades away, the expectation of an answer also fades away; that you will find an answer when that possibility also fades away, only the question remains, rather it should be said that when the questioner and the queation become one, at that moment the question also disappears. You do not find an answer, the question is also dropped. Unquestioning, in that moment the person enters into the eighth sutra from the seventh sutra. At that moment he does not ask, "Who am I?", at that moment he says, "Tell me that which I am not." At that moment he asks, "Where I am not?"

Nanak went and slept outside the temple of Mecca. His feet were towards the holy stone of Mecca. The priests came and said, "Remove your feet. Idiot, you don't even know that you should not point your feet towards the holy stone. He points his feet towards the divine." Nanak said, "I am in a diliema. You point my feet in the direction where there is no divine. Grab my feet and point them where there is no divine." Those priests got into great difficulty. They did not dare to point Nanak's feet anywhere else because the divine is everywhere.

The day the very question "Who am I?" is dropped, that day there remains no concern anymore about "Who am I?" That day even if somebody questioned it, our only answer will be: "Who am I not? I am everything." That day the barrier of the wall of 'self' standing in between disappears. It crumbles. It is absolutely a wall of dreams. It is a wall of thoughts, a wall of memories, a wall of beliefs, you have believed that you are like this and this and that is why the wall is there. This wall crumbles. The moment it crumbles, the person becomes one with the infinite. Then the self- centered personality disappears.

It is not that you get destroyed. It is not that you are finished. No, you are still there, and with more totality. But you do not remain 'I', you become everything. Then you do not remain a wave, then you become the ocean. Then you do not remain a drop, you become the vastness. You die as 'I' but become like the divine. That is why nothing is lost by losing the 'I'. Just as nobody loses anything by waking up from a night's dream, in the same way nobody loses anything by waking up from the dream of 'I'. He gains something by waking up from a night's dream, some awakening. He also gains something by waking up from the dream of 'I', a divine life. The insignificant barrier breaks down. That meaningless cycle breaks. That dividing line of 'I' gets dissolved. There is no need for it now. It was needed till the seventh step, till the seventh sutra, it was needed. The journey till now has been completed with the help of this 'I'. If that 'I' is not there then that much journey cannot be completed. Lies also help in the journey, illusions also help in the journey. They cannot take you to the destination, they cannot go with you to the destination.

One Christian priest was imprisoned in a Russian jail for twenty years. He has written a very unique book "In God's Underground". He was a beautiful man that he called his prison which was a dark cell under the ground, "In God's Underground" and wrote a small book. That was also God's hidden house under the ground. He was imprisoned in a dark cell for twenty years. Food used to be thrown in once a day, but he did not hear anyone's voice. But after five-seven days suddenly somebody started knocking at the wall from next door. He tried to understand but what could he understand from the knocking. But he understood this much that there was another prisoner next door. Then for twenty years, they lived together with a wall in the middle. Then they slowly invented a language by knocking. one knock for A, two knocks for B, three for C-this kind of language they slowly developed. Then they got to know each other's name and started giving

messages to each other. Then they also started greeting each other after getting up in the morning. Then they started wishing good-night to each other at night. Then their communication gathered speed, a code was developed. If these two persons come out of the prison then will they still talk by knocking on the wall? No, they will not. They had to develop a sign language without which it was not possible to talk through the wall.

A person's 'I' is also a code language which has to be used all around the world where we are enclosed in our own walls, where we have to knock and talk to each other. So we name the other, we call somebody Ram, somebody Krishna, somebody something else and so on. All names are false. No child is born with a name, but without a name it would be very difficult to talk through walls. So Krishna means two knocks. Ram means three knocks. So we get acquainted with each other by knocking that if we knock three times then know that we are calling you. You are now Ram and you Krishna. We stick names on people, this is a code language, where there is no other way to talk through walls. We give everybody a name. If I want to call somebody then I say, "Ram, come here." I can also have a name. I have a name but if I call out my name then it would be very difficult to make out whether I am calling someone else or myself. That is why the code-language is two-sided. When I want to call myself then I say 'I' and when I want to call somebody else then I call out his name. When you also want to call yourself you also say 'I' and when you want to call someone else you call out their name.

Swami Ram went to America, he used to call himself Ram. He had stopped saying "I". Naturally if you break the code language, there will be difficulty. He used to call himself Ram. If somebody used to laugh on the way or somebody swore at him, he used to come back and say, "Today, Ram was in a great difficulty. Some people came-by and started swearing." So people who were unacquainted, in America used to ask, "What do you mean? What are you saying? Ram who?" Then he used to say, "This Ram." They were in great difficulty. Slowly they understood the code that this man calls himself Ram.

But whether we call ourselves 'Ram' or say 'I', give ourselves a name or use a pronoun, use 'I' -- we are born neither with 'I' nor with a name. Children come to know about 'you' first. Later on they come to know about 'I'. Children become 'thou'conscious first, first they come to know about others, 'I', they come to know later. When 'you' becomes very certain, that is why sometimes some children are heard saying, "He is hungry." Small children will say, "Who is hungry?", 'I' has not developed yet. 'I' has to develop.

In the communication of this life where each of us is enclosed in a circle of his own, in walls of his own, a code language has to be developed. 'I' is an indicator, is a hint towards whom even I don't know that who he is. Krishna, Ram are indicators towards whom even I don't know who he is. We are all standing on the other side of the wall. We are all like prisoners who go on knocking at our own walls. But life is like that, we do not understand this because we move carrying our cells, our walls with ourselves. 'Those prisoners are imprisoned, the walls are fixed at one place.'

Right from birth we carry our prisons with ourselves, that is why we never come to know that I am carrying my walls with me. A husband and wife, their whole life, go on talking in code language through two walls, which is understood only once in a while, and when it is not understood, then it is not understood. A father and son also talk, friends also talk but through walls. They knock saying something else, the other understands something else. He knocks in fear and they understand something else on the other side. But they forget one thing that both 'I' and 'you' are utilitarian words, not the truth. They have utility, but they are not the truth.

That is why the moment we start searching for 'I', we will find that 'I' is nowhere to be found. It is nowhere to be found. Just as the man whose name is Krishna, if he goes inside himself in search of Krishna, then would he find Krishna anywhere? That label is stuck outside the container. If you go searching for it inside, you will not find it anywhere. 'I' is also nowhere inside. They are utilitarian words, inventions of language but are not important. And till the seventh sutra, the seeker is not hindered by them, in fact they help him, because he comes till the seventh sutra in the search of 'I' only. Power for 'I', peace for 'I', freedom for 'I', the divine for 'I', he comes in search of these till the seventh sutra. Till the seventh 'I' is utilitarian not the truth. After the seventh 'I' starts becoming a barrier, its utility has gone waste now. At the eighth that code language has to be broken. There is pain when you break it at the eighth, because we did everything for this 'I', we lived for this 'I', we died for this 'I', just for this 'I' who knows how many times we took birth.

A fakir went to China from India. His name was Bodhidharma. The Emperor of China had come to welcome him. On the way to entering the kingdom, the Emperor who had come to welcome him, saw his chance and said to him, "I am very disturbed, please tell me some way." Bodhidharma said, "Come tomorrow morning at three o'clock and I will make you peaceful." That Emperor had asked that question to

many fakirs and they had given him different ways, but this man seemed to be strange. He said, "Come tomorrow morning at three o'clock and I will make you peaceful. He had his doubts also that this matter cannot be so easy. He had been disturbed his whole life, had tried many ways, but he did not attain peace. He said again to Bodhidharma, "Perhaps you do not know about my difficulty. Whatever wealth I need, I have attained it, but I cannot find peace. Whatever fasting fakirs told me to do, I did, but I cannot find peace. I have built lakhs of temples, but I cannot find peace. Whatever good deeds I was told to do, I did their double, but I cannot find peace."

That fakir said, "No more talk, come tomorrow morning at three o'clock and I will make you peaceful." He felt amazed. He thought, alright, we will see at three o'clock. Now he felt doubtful that whether it is even right to go to this man or not. He was coming down the stairs of the temple where Bodhidharma was staying, he had just reached the last step when Bodhidharma shouted and said, "Listen, bring "I" with you, otherwise who shall I make peaceful." He thought, "More madness!" He thought that when I will come then "I" will naturally be with me. Bodhidharma said, "Remember to bring it, don't leave it at home." In the night the Emperor thought about it many times that whether he should go or not but thought he had never encountered a man who said that he would make him peaceful.

In the morning, gathering all his courage, he came at three o'clock. He started climbing the stairs. He had not even climbed the first stair when Bodhidharma said, "Did you bring "I" with you or not?" Emperor Wu said, "Why are you joking with me, when I have come then what is the question of bringing "I" with me?" Bodhidharma said, "I ask deliberately -- I am here and I can see it but still my "I" is not with me now. That is why I asked whether you had brought it with you or not, otherwise who will I make peaceful?" Emperor Wu could not understand what Bodhidharma was saying. Then again Bodhidharma said, "Alright, now that you have come. And you say that you have brought it with you, then sit. Close your eyes and look for your "I", where it is and then get hold of it and give it to me so that I can make it peaceful.

He said to Bodhidharma, "I was doubtful last night only that I should not go. What are you talking about? Is "I" something that I can catch hold of and give to you?" Then Bodhidharma said, "Alright, if you cannot give it to me then at least you yourself can catch hold of it inside you?" The Emperor said, "I have never tried it." Bodhidharma said, "Then try it." The emperor is sitting there with his eyes closed and Bodhidharma is sitting in front of him with a big stick in his hand.

The emperor was feeling scared also. It is night, it is dark and he had come alone trusting that monk. Who knows, what he intends to do? Bodhidharma would sometimes move his head with the stick and say, "Search, don't miss any corner. Wherever you find it, grab it." Half an hour has passed, quarter of an hour has passed, an hour has passed, two hours have passed and that emperor has got lost somewhere! The morning sun started rising. Bodhidharma said, "Now should I take my bath and do other things? You have not been able to catch it till now?" The emperor opened his eyes and fell at Bodhidharma's feet. He said, "I had never noticed that there is no such thing as "I" inside. When I went to look, it was nowhere to be found. I looked into every nook and corner. Everywhere I looked, but "I" is nowhere to be found.

Then Bodhidharma, "Now whom should I make peaceful? I am sitting here with this stick in my hand for three hours." The emperor said, "Now it has become silent, because when "I" is not there, then what kind of disturbance can there be? These three hours were the hours of my silence only. As I started looking and as I started becoming aware that I am not achieving, something went on becoming silent. Now I can say that it was wrong to say that I was disturbed. 'I' itself was the disturbance. Bodhidharma said, "Go and beware of "I" in the future, don't cling on to it again.

Emperor Wu has got it written on his grave that I heard words of lakhs of sannyasins and saints, I heard thousands of scriptures, but I could not catch hold of the secret. And then after coming in contact with a strange fakir, I looked inside and all the secrets came out into the open. There was no 'I' which had to be made silent. There was no 'I' which had to be purified. There was no 'I' which had to fought with and conquered. There was no 'I' for which God and enlightenment had to be found. There was no 'I' there.

The eighth sutra is the sutra of looking for "I" and then losing the "I". The moment "I" is lost, everything is attained. "I" means that we are holding on to something against everybody. If we say "I" rightly, then "I" means a point of resistance.

We are holding on to this 'I' against everybody, in enmity with everybody. We have dropped everybody and caught hold of this "I". This "I" is just like the boundaries of countries -- India, Pakistan. If we go looking, then there is no boundary where India ends and Pakistan begins. There is no boundary anywhere, there is no boundary where India ends and China begins except in the minds of the politicians. These boundaries are nowhere. And it would have been alright if the politicians had any brains. There are no

boundaries except on the political maps. Go up, if you look from above from the sky, then there is no India, no Pakistan, no China, no Japan. There are no boundaries. If there is somebody on Mars and looking towards the earth then will he be able to see any boundaries?

When Yuri Gagarin went into the space for the first time, his countrymen were expecting that he would send some message from there, from the space, that he would shout 'Long live Soviet Russia', that he sould say something like that. But the first words that came out of Yuri Gagarin's mouth are worth understanding. "My Russia" did not come out of Yuri Gagarin's mouth, the words which came out of his mouth were "My World", "My Earth". Looking from such a great height, no country remained. Looking from such a great height, the whole earth had become one, the whole world had become one. The words that he said were, "My World! My Earth!" When he returned, Moscow asked him, "Why did'nt you say, 'My Russia?'" He said, "No Russia remained from there. All the boundaries were lost there!"

In the same way when one goes into the inner sky, the boundaries of "I" and "You" are lost there. They are also man's utilitarian boundaries drawn on a map. Just as my house makes a false boundary, my "I" also makes that false boundary. Just as my country makes a false boundary, my "I" also makes a false boundary. But these lies will work only till the seventh sutra, not after the seventh sutra. If you want to walk on the earth, if you want to walk horizontally, then Russia, India and Pakistan will walk, but if you want to make a vertical flight, then Russia, India will be lost. One who wants to rise high in the inner sky, his "I" and "You" all will be lost, and when "I" and "You" are lost then that which remains, the remaining is the divine. This is the eighth sutra.

And the ninth sutra is a small one, I will finish my talk after telling you about it.

The first sutra, I had said, was life energy. The ninth sutra is of yoga. Death is also energy. Death too is energy. It is not that only life is energy, death too is energy. It is not that only life is life, death too is life. And it is not that only life is worth liking, death too is very beautiful. It is not that only life is worth welcoming, death also needs an open door. And one who does not accept death will remain deprived of life. And one who accepts death will be entitled to the ultimate life.

Death too is energy, death too is divine, death too is god. It is the ultimate sutra of yoga. It is the last sutra. One who will be able to see death in the same way as life; it is like that, it is just a question of seeing it. And after the eighth sutra, it will be possible to see. The day you come to know that there is no "I", that day you will come to know, whose death? What kind of death? Who will die? Who can die? Till the people say that I will not die, I am immortal, my soul is immortal, till then understand that all that talk is just what they have heard. When someone says that there is no "I" and what is there is divine, then understand that this is something. I want to be immortal but I am not there. One who wants to become immortal is not there and one who is immortal, we do not know about it.

At the time of Ramakrishna's death, it had become clear three days before that Ramakrishna is taking leave now. So his wife Sharda became very worried and upset. Ramakrishna asked her, "Why do you cry? Because the one who is, is not going to die. And did you love this body known as me or did you love the one who is?" Sharda said, "I loved the one who is." Ramakrishna said, "Then drop the worry. Then, when he who is not dies, do not break your bangles." There was only one widow in India who did not break her bangles after her husband's death Then Ramakrishna died. Everybody else cried and wept but Sharda did not agree to break her bangles. She remained the same as she always was. Everybody said, "What are you doing? Ramakrishna is dead." She said, "One who has died was not there in the first place, and the one who was there, still is. These bangles are in this memory. Sharda remained a bride even after Ramakrishna's death. She never said that Ramakrishna is dead and whenever somebody asked she would say, "That body had become worn and torn, he has only changed clothes." In reality, only clothes are changed, only garbs are changed.

The day you come to know this -- you will know at the eighth sutra that I am not there, then who will die? Then where is death? Then there is no way to die. Then if someone cuts with a sword then who will be cut? He can only cut "I", who else? When there is no "I", then there is nobody to be cut. What Krishna said to Arjuna that neither anybody dies nor anybody kills -- its meaning is only this much that there is nobody. The shadows which are seen become small and large with the rising and setting of the sun. They are not there, they become small and large with the sun's shadow.

Gibran has written a story that a fox has come out in search of food. The sun is awake and is behind the fox. The fox's shadow falls very big like big tall trees. The fox thought today I will need a lot of food. I have such a big body. The fox does not have any mirror to see her body, she has only her shadow. And even in the mirror only the shadow will be visible, what else? And one who is standing on the other side of the

mirror, it is said by those who know, that he is also a shadow. She had seen her shadow, long shadow like the trees. She thought in her mind, "This is a great difficulty. Today I will have to search for bigger food. I will need at least a camel. She went on searching, then it was afternoon and the sun came overhead. The shadow shrank and became small. The fox looked down and said, "I am very hungry. Now even if I find something small, it will do. The shadow has shrunk. It has become small. But that fox believes the shadow to be its being.

What we call body, in a very deep dimension is not more than a shadow. A shadow materialized. A shadow, which has become visible because of the density of energy particles. The coming and going of that shadow. But till "I" is there, till then there is identity with that shadow.

The ninth sutra is, death too is life, death too is energy, death too is the divine. And one who knows death too as the divine attains to enlightenment. Enlightenment means, there is no death for such a person. Enlightenment means such death where there is no death.

I said to you these nine sutras of yoga. These nine sutras can be said in twelve dimensions, can be said in twelve different ways. I said in only one way. These nine sutras can be said in twelve different ways. And when you multiply twelve with nine it becomes one hundred and eight. The malas with one hundred and eight beads that you have seen in the necks of sannyasins are nothing more than a symbol of these nine sutras which can be said in twelve ways. And below those 108 beads you must have also seen the one hundred ninth part which is known as *sumeru*. Anybody starting from anywhere on these one hundred and eight ways will reach to that same ultimate one. I said these nine sutras of yoga to you only in one dimension. They can be said in twelve ways, thus making for 108 methods of meditation. One method of meditation is developed from each sutra. But from wherever one starts, he definitely reaches the same place. Even if somebody does not start from anywhere, then too, wherever he is standing, he is standing at the same place. The only difference is that he does not come to know where he is standing.

I have heard about one fakir that he used to just lie in the way of a pilgrimage. The pilgrims used to climb and go on the top of the mountain. They used to say to the fakir, "You go on lying there, go on lying there, shouldn't you climb up for the pilgrimage? So the fakir used to say, "Where you are going, I am already there." Then again while returning when somebody asked him, "Will you go on lying here or climb up and travel?" The fakir used to say, "From where you are coming, I am there." Those pilgrims would not understand and used to go away from there.

The day you come to know, after the journey, you find it very funny. Zen masters say that when you come to know you find it very funny. Zen masters have a saying that 'when you come to know then except for laughing while sipping a cup of tea, nothing remains.' When someone was asking Rinzai, "What is this? What kind of talk is this that we have heard that when you attain enlightenment then except for laughing and sipping tea, nothing remains?" Rinzai said, "Really, nothing remains, because when you come to know, then you also become aware that I was like this always. What I have found, I already had it and what I searched for, I had never lost it. But still you have to make such a long journey.

A small story and then I will complete my talk.

I have heard, just before his death, a billionaire became aware that he had never experienced bliss. He must have been fortunate. Some people become aware only after death. He became aware before death that he had not experienced bliss. Death was close-by. Astrologers said, "There are not many days left, be quick." He said, "I have been hurrying all my life but where is bliss? And now I have the means to buy it. I am ready to buy it at any cost." Those astrologers said, "That we do not know. We can only say that hurry because death is close-by. And if you come to know, then let us know also because we will also have to hurry, death is close-by. But he said, "But where should I look for it?" They said, "We don't know. You just go look for it, anywhere, just look for it.

He climbed his fastest horse. He put diamonds, jewels worth crores of rupees on his horse and then going to each and every village started shouting, "If somebody gives me a glimpse of bliss then I am ready to give him all this."

Then he reached a village, where there was a Sufi fakir. The people of the village said, "You have come to the right place. There is a man in this village who solves this kind of absurd problems." He said, "Absurd problems!" The people of that village said, "We have also learnt a few absurd things by being in his company. One thing we have learnt, it is quite absurd absurd because nobody can buy even a glimpse of bliss with money, bliss is very far away. But still you have come, you did right. You have come to the right place. There is such a man in this village.

That man was searched for. The villagers took the billionaire to him. That Sufi fakir, Nasruddin was

sitting under a tree. The sun was setting. The villagers said, "This is that man." That billionaire threw down his bag full of gold and diamonds, jewels, and said, "I am ready to give all this. There is wealth worth crores in it. I want a glimpse of bliss." That fakir looked at him from top to bottom. He said, "You want a true glimpse?" He said, "Yes, a true glimpse." He was able to utter only that much, when the fakir grabbed the bag and ran away. For a moment that rich man stood there dumb-founded and then started crying, "I am ruined, I am dead." But till then the fakir had gone far away into the darkness. The villagers knew that fakir, that he would do something absurd. They said, "We told you right in the beginning that this is the man who can answer absurd questions." The rich man said, "Is this an answer! Catch him!" The people ran. The rich man also ran. The village was known to that fakir. He started eluding them by running through the alleys. The whole village woke up. He eluded everybody just to wake up the whole village. Then the whole village was running. Then running he came to the same place, the tree under which the horse was standing. He threw the bag down from where he had picked it up and stood under the tree. The rich man, huffing, puffing, perspiring, reached there. He saw the bag, picked it up, hugged it and said to god, "A great thanks to you!" That fakir said from behind the tree, "Did you get a glimpse?" The rich man said, "Yes, I definitely did. I experienced great bliss." That fakir said, "So now get on your horse and go."

The thing that we own, until we lose that also, we do not know. The whole journey of this world is of losing that which we have to attain. What we already have, we are not aware of it till we lose it once. We have lost it, we will have to search for it. The day we find it then except for drinking tea and laughing, nothing will remain.

In China, when three saints attained to enlightenment, they started roaming in villages, laughing . And whenever somebody asked them, they laughed. One laughed, the second laughed, all three laughed, then the laughter would spread in the whole village, then people would gather at the crossroad and laugh. People asked them that why are you laughing, then they used to look at each other and laugh. And then a wave of laughter would spread everywhere. Then those three became famous in whole China as "Three laughing saints". Before dying they left a paper with this written on it, "We laugh at ourselves because what we were searching for, we already had, and we laugh at you that what you are searching for, you already have it.

These nine sutras I said to you in these four days. Not because your knowledge may increase. Not because you may become more knowledgeable. You are already very knowledgeable, you all are. Nothing will be achieved by making any addition to this knowledge of so many lives. I said these sutras to you, not to increase your knowledge, but to take away your knowledge from you. I have not said these sutras so that you may get some doctrines and become dependent on them. You already have many doctrines and many scriptures to depend on and if you had saved yourself from those, even then you might have been saved. You will not be saved by being dependent on these few words of mine.

All the doctrines, all the scriptures, all the words become a burden on your head and drown you.

I have not said these things so that you become dependent on them. I said these things to you so that you become aware of your helplessness. I have not said these things to you because I think that you may understand them by my telling them to you, I do not think that at all. I do not do such foolish things. If you had been able to understand just by my saying it then it would have been very easy, one man would have made you understand. And till now the whole world would have become wise. But Buddha became tired and died, Krishna became tired and died, Jesus became tired and died, Mahavir became tired and died, but the world's ignorance did not improve an inch. That is why I do not think that anything will happen now by understanding.

Then why did I say these things to you? I said these things to you so that even if you start doubting your intellect even a little bit, then it is enough. If you become a little doubtful and if you start doubting your intellect a little bit, then it is enough. I said these things to you so that you understand that understanding is not enough. Something else will have to be done. Nothing will happen just by living with understanding. The ignorance will be suppressed, it will not go away. To know is not enough. You will also have to do something. Actually without doing anything you do not get real understanding. The understanding that you get without doing anything is deceptive. And false coins can deceive you for real coins.

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HE IS ONE, HE IS OMKAR, THE SUPREME TRUTH.
HE IS THE CREATOR, BEYOND FEAR, BEYOND RANCOR.
HIS IS THE TIMELESS FORM.
NEVER BORN, SELF-CREATING.
HE IS ATTAINED BY THE GURU'S GRACE.
HE WAS TRUTH BEFORE THE AGES AND AS TIME RAN ITS COURSE.
NANAK SAYS, NOW IS HE TRUTH ETERNAL, AND FOREVER WILL HE BE.
WE CANNOT COMPREHEND HIM THOUGH WE THINK A MILLION TIMES;
NOR QUIET THE MIND BY SILENCE, HOWEVER LONG WE SIT;
NOR A MOUNTAIN OF BREAD APPEASE THE HUNGER OF THE SOUL;
NOR ONE HUNDRED THOUSAND FEATS OF MIND ACHIEVE UNITY WITH HIM.
HOW CAN TRUTH BE ATTAINED AND THE VEIL OF FALSEHOOD TORN?
NANAK SAYS, BY SUBMISSION TO THE DIVINE ORDER WHICH IS PREORDAINED.

It was a dark moonless night; the clouds were heavy with rain because it was the monsoon season. Suddenly thunder sounded and lightning flashed as a few rain drops started to fall. The village was asleep. Only Nanak was awake and the echo of his song filled the air.

Nanak's mother was worried because the night was more than half over and the lamp in his room was still burning. She could hear his voice as he sang. She could restrain herself no longer and knocked at his door, "Go to sleep now, my son. Soon it will be dawn." Nanak became silent. From the darkness sounded the call of the sparrowhawk. "Piyu, piyu, piyu!" it called.

"Listen, mother!" Nanak called out. "The sparrowhawk is calling to his beloved; how can I be silent, because I am competing with him? I will call my beloved as long as he calls his -- even longer, because his beloved is nearby, perhaps in the next tree! My beloved is so far away. I will have to sing for lives upon lives before my voice reaches him." Nanak resumed his song.

Nanak attained God by singing to him; Nanak's quest is very unusual -- his path was decorated with songs. The first thing to be realized is that Nanak practiced no austerities or meditation or yoga; he only sang, and singing, he arrived. He sang with all his heart and soul, so much so that his singing became meditation; his singing became his purification and his yoga.

Whenever a person performs any act with all his heart and soul, that act becomes the path. Endless meditation, if halfhearted, will take you nowhere; whereas just singing a simple song with all your being

merged in it, or dance a dance with the same total absorption and you will reach God. The question is not what you do, but how much of yourself you involved in the act.

Nanak's path to supreme realization, to godliness is scattered with song and flowers. Whatever he has said was said in verse. His path was full of melody and soft, filled with the flavor of ambrosia.

Kabir says: "My enchanted mind was so intoxicated that it drained the filled cup without caring to measure the quantity." So it was with Nanak: he drank without caring how much he drank; then he sang, and sang, and sang. And his songs are not those of an ordinary singer. They have sprung from within one who had known. There is the ring of truth, the reflection of God within them.

Now another thing about the *japuji*. The moonless night described at the beginning was an incident from Nanak's life when he was about sixteen or seventeen years of age. When the Japuji was conceived, Nanak was thirty years, six months and fifteen days old. The first incident refers to the days when he was still a seeker in quest of the beloved. The call to the beloved, the refrain, "Piyu, Piyu, Piyu ..." was still the sparrowhawk calling; he had not yet met the beloved.

The Japuji was his first proclamation after the union with the beloved. The sparrowhawk had found his beloved; the call of "Piyu, Piyu," was now over. The Japuji are the very first words uttered by Nanak after self-realization; therefore they hold a very special place in the sayings of Nanak. They are the latest news brought back from the kingdom of heaven.

The incident preceding the birth of the Japuji needs to be understood also. Nanak sat on the bank of the river in total darkness with his friend and follower, Mardana. Suddenly, without saying a word, he removed his clothes and walked into the river. Mardana called after him, "Where are you going? The night is so dark and cold!" Nanak went further and further; he plunged into the depths of the river. Mardana waited, thinking he would be out soon, but Nanak did not return.

Mardana waited for five minutes; when ten minutes had passed he became anxious. Where could he be? There was no sign of him. Mardana began to run along the shore calling to him, "Where are you? Answer me! Where are you?" He felt he heard a voice saying, "Be patient, be patient!" but there was no sign of Nanak.

Mardana ran back to the village and woke up everyone. It was the middle of the night, but a crowd collected at the riverside because everyone in the village loved Nanak. They all had some sense, a glimpse, of what Nanak was going to be. They had felt the fragrance of his presence, just as the bud gives off its fragrance before the flower has opened. All the village wept. They ran back and forth the whole length of the river bank but to no avail.

Three days passed. By now it was certain that Nanak had drowned. The people imagined that his body must have been carried away by the swift current and perhaps eaten by wild animals. The village was drowned in sorrow. Though everyone thought him dead, on the third night Nanak appeared from the river. The first words he spoke became the Japuji.

So goes the story -- and a story means that which is true and yet not true. It is true because it gives the essential truth; it is false in the sense that it is only symbolic. And it is evident that the more profound the subject matter, the greater the need for symbols.

When Nanak disappeared in the river, the story goes that he stood before the gate of God. He experienced God. There before his eyes stood the beloved he pined for, for whom he sang night and day. He who had become the thirst of his every heartbeat stood revealed before Nanak! All his desires were fulfilled. Then God spoke to him, "Now go back and give unto others what I have given unto you." The Japuji is Nanak's first offering after he returned from God.

Now, this is a story; what it symbolizes must be understood. First, unless you lose yourself completely, until you die, you cannot hope to meet God. Whether you lose yourself in a river or on a mountaintop is of little consequence; but you must die. Your annihilation becomes his being. As long as you are, he cannot be. You are the obstacle, the wall that separates you. This is the symbolic meaning of drowning in the river.

You too will have to lose yourself; you too will have to drown. Death is only completed after three days, because the ego does not give up easily. The three days in Nanak's story represent the time required for his ego to dissolve completely. Since the people could only see the ego and not the soul, they thought Nanak was dead.

Whenever a person becomes a *sannyasin* and sets out on the quest for God, the family members understand and give him up for dead. Now he is no longer the same person; the old links are broken, the past is no more, and the new has dawned. Between the old and the new is a vast gap; hence this symbol of three days before Nanak's reappearance.

The one who is lost invariably returns, but he returns as new. He who treads the path most certainly returns. While he was on the path he was thirsty, but when he returns he is a benefactor; he has left a beggar, he returns a king. Whoever follows the path carries his begging bowl; when he comes back he possesses infinite treasures.

The Japuji is the first gift from Nanak to the world.

To appear before God, to attain the beloved, are purely symbolic terms and not to be taken literally. There is no God sitting somewhere on high before whom you appear. But to speak of it, how else can it be expressed? When the ego is eradicated, when *you* disappear, whatever is before your eyes, is God himself. God is not a person -- God is an energy beyond form.

To stand before this formless energy means to see Him wherever you look, whatever you see. When the eyes open, everything is He. It only requires that you should cease to be and that your eyes be opened. Ego is like the mote in your eye; the minute it is removed, God stands revealed before you. And no sooner does God manifest, than you also become God, because there is nothing besides Him.

Nanak returned, but the Nanak who returned was also God Himself. Then each word uttered became so invaluable as to be beyond price, each word equal to the words of the Vedas.

Now let us try to understand the Japuji:

EK OMKAR SATNAM
HE IS ONE. HE IS OMKAR, THE SUPREME TRUTH.
HE IS THE CREATOR, BEYOND FEAR, BEYOND RANCOR.
HIS IS THE TIMELESS FORM.
NEVER BORN, SELF-CREATING.
HE IS ATTAINED BY THE GURU'S GRACE.

He is one: Ek Omkar Satnam.

In order to be visible to us, things must have many levels, many forms. That's why whenever we see, we see multiplicity. At the seashore we see only the waves, we never see the ocean. The fact is, however, only the ocean *is*, the waves are only superficial.

But we can see only the superficial because we have only external eyes. To see within requires internal eyes. As the eyes, so the sight. You cannot see deeper than your eyes. With your external eyes you see the waves and think you have seen the ocean. To know the ocean, you must leave the surface and dive below. So in the story Nanak did not remain on the surface, but dived deep into the river. Only then can you know.

Waves alone are not the ocean, and the ocean is much more than a mere collection of waves. The basic fact is that the wave that is now, after a moment no longer will be; nor did it exist a moment ago.

There was a Sufi fakir by the name of Junaid. His son, whom he loved dearly, was killed suddenly in an accident. Junaid went and buried him. His wife was astonished at his behavior. She expected him to go mad with grief at the death of the son he loved so dearly. And here was Junaid acting as if nothing had happened, as if the son had not died! When everyone had left, his wife asked him, "Aren't you sad at all? I was so worried you would break down, you loved him so much."

Junaid replied, "For a moment I was shocked but then I remembered that before, when this son was not born, I already was and I was quite happy. Now when the son is not, what is the reason for sorrow? I became as I was before. In between, the son came and went. When I was not unhappy before his birth, why should I be unhappy now to be without a son? What is the difference? In between was only a dream that is no longer."

What was formed and then destroyed, is now no more than a dream. Everything that comes and goes is a dream. Each wave is but a dream; the ocean is the reality. The waves are many, the ocean only one, but we see it as so many waves. Until we see the unity, the oneness of the ocean, we shall continue wandering.

There is one reality, truth is only one: Ek Omkar Satnam. And, says Nanak, the name of this one, is Omkar. All other names are given by man: Ram, Krishna, Allah. These are all symbols, and all created by man. There is only one name that is not given by man and that is Omkar, and Omkar means the sound of Om..

Why Omkar? -- because when words are lost and the mind becomes void, when the individual is immersed in the ocean, even then the strain of Omkar remains audible within him. It is not a man-made tune but the melody of existence. Omkar is the very being of existence; therefore Om has no meaning. Om is not a word but a resonance that is unique, having no source, no creation by anyone. It is the resonance of the

being of existence. It is like a waterfall: you sit beside a waterfall and you hear its song but the sound is created by the water hitting against the rocks. Sit by a river and listen to its sound; it is caused by the river striking against the banks.

We need to go deeper to understand things. Science tries to break down the whole of existence. What it first discovered was energy in the form of electricity, and then charged particles like the electron of which all of existence is made. Electricity is only a form of energy. If we ask a scientist what sound is made of, he will say that it is nothing but waves of electricity, waves of energy. So energy is at the root of everything. The sages say the same thing; they are in agreement with the scientists except for a slight difference of language. Sages have come to know that all existence is created out of sound, and sound is only an expression of energy. Existence, sound, energy -- all are one.

The approach of science is to analyze and break things down, to reach the conclusion. The sage's approach is absolutely different: through synthesis they have discovered the indivisibility of the self.

The wind rises creating a murmur in the branches of the tree, a collision of air against the leaves. When the musician plays a chord on an instrument, the sound is produced by a blow. All sound is produced by an impact, and an impact requires *two* -- the strings of the instrument and the fingers of the musician. Two are necessary to form any sound.

But God's name is beyond all separateness. His name is the resonance that remains when all dualities have faded and cease to exist. Within this indivisible whole you come across this resonance. When a person reaches the state of *samadhi*, Omkar resounds within him. He hears it resounding inside him and all around him; all creation seems to be vibrating with it.

He is struck with wonder when it first happens knowing that he is not creating the sound. He is doing nothing and yet this resonance is coming -- from where? Then he realizes that this sound is not created by any impact, any friction; it is the *anahat nad*, the frictionless sound, the unstruck sound.

Nanak says: Omkar alone is God's name. Nanak refers to name a great deal. Whenever Nanak speaks of His name -- "His name is the path," or "He who remembers his name attains" -- he is referring to Omkar, because Omkar is the only name that is not given to Him by man, but is His very own. None of the names given by man can carry you very far. If they do go some distance towards Him, it is only because of some slight shadow of Omkar within them.

For instance the word *ram*. When Ram is repeated over and over it begins to transport you a little, since the sound "m" in Ram is also the consonant in Om. Now if you keep repeating it for a long time, you will suddenly discover that the sound of Ram subtly changes into the resonance of Om, because as the repetition begins to quieten the mind, Omkar intrudes and penetrates Ram; Ram gradually fades and Om steps in. It is the experience of all the wise men that no matter with what name they started their journey, at the end it is always Om. As soon as you start to become quiet, Om steps in. Om is always there waiting; it only requires your becoming tranquil.

Says Nanak: "Ek Omkar Satnam."

The word *sat* needs to be understood. In Sanskrit there are two words: "sat" means beingness, existence, and *satya* means truth, validity. There is a great difference between the two, though both contain the same original root. Let us see the difference between them.

Satya is the quest of the philosopher. He seeks truth. What is the truth? It lies in the rules whereby two plus two always equals four, and never five or three. So satya is a mathematical formula, a man-made calculation, but it is not sat. It is logical truth but not existential reality.

You dream in the night. Dreams exist. They are sat/reality, but not satya/truth. Dreams *are* -- or else how would you see them? Their being is there but you cannot say they are true, because in the morning you find they have evaporated into nothingness. So there are happenings in life which are true but not existential. Then there are other occurrences that are existent but are not logically true. All mathematics is true but not existential; it is satya but not sat. Dreams are; they are existential, but they are not true.

God is both. He is sat as well as satya, existence as well as truth. Being both, He can neither be fully attained through science, which probes truth, nor through the arts, which explores existence. Both are incomplete in their search, because they are directed only towards one half of Him.

The quest of religion is entirely different from all other quests. It combines both sat and satya: it is in quest of that which is more authentic and true than any mathematical formula. It is in quest of that which is more existential, more empirical, than any poetic imagery. What religion seeks is both. Looking from any one angle, you will fail; from both directions, then only shall you attain.

So when Nanak says: "Ek Omkar Satnam," both sat and satya are contained in his expression. The name

of that supreme existence is as true as a mathematical formula and as real as any work of art; it is as beautiful as a dream and as correct as a scientific formula; it contains the emotions of the heart, and the knowledge and experience of the mind.

Where the mind and the heart meet, religion begins. If the mind overpowers the heart, science is born. If the heart overpowers the head, the realm of art is entered: poetry, music, song, painting, sculpture. But if head and heart are united, you enter into Omkar.

A religious person stands above the greatest scientist; he looks down on the greatest artist, because his search contains the essentials of both. Science and art are dualities; religion is the synthesis.

Nanak says:

"Ek Omkar Satnam.
He is one.
He is Omkar, the supreme truth.
He is the creator..."

To take them literally limits your understanding of Nanak's words. It will be a mistake.

One difficulty of the sage lies in the need to use words in general usage. He has to talk to you and so he must speak your language, but what he means to say is beyond words. Your language cannot contain it; it is very limited, whereas truth is very vast. It is just as if someone were trying to compress all the sky into his house, or to gather all the light within his palm. Yet he has to use your language.

It is because of words, because of language, that there are so many sects. For instance, Buddha was born two thousand years before Nanak and used the language of his time. Krishna was born yet another two thousand years before Buddha. His was quite a different kind of language because he belonged to a different country, a different climate, a different culture, and so it was with Mahavira and Jesus. The difference is one of language alone, and languages differ because of people; otherwise there is no real point of difference between the enlightened ones. Nanak made use of the language prevailing during his lifetime.

Nanak says, "He is the creator." But at once the thought arises: "If He is the creator, and we are the created, that establishes a difference between the two," but Nanak has denied duality in the very beginning, saying that "God is one." It is language that is responsible for all the obstacles, and these will increase as we proceed further into Nanak's words.

The first words uttered by Nanak after samadhi were: "Ek Omkar Satnam."

Now the fact is that the entire Sikh religion is contained in those three words. Everything else is merely an effort to teach you, to help you understand. Nanak's message was complete in these three words. Because it was not possible for ordinary people to understand the message directly, an effort had to be made to expand on it. Explanations are given out of your inability to understand; otherwise Nanak had said all he wanted to convey: "Ek Omkar Satnam." The mantra was complete. But for you it has no meaning yet. These three words alone cannot solve the mystery for you; then language must be used.

God is the creator. But realize that He does not stand apart from his creation. He is absorbed and one with all that He has created. This is why Nanak never separated the sannyasin from the householder. If the creator was separate from his creation, then you would drop all worldly activities in order to seek Him, abandoning the shop, the office, the marketplace. Nanak did not give up his worldly duties till the very end. As soon as he returned from his travels he would go to work in the fields. All his life he ploughed the fields. He named the village in which he settled, Kartarpur, which means the village of the creator.

God is the creator, but do not think He is separated form His creation. When man sculpts an idol and the idol is completed, the sculptor and the sculpture are no longer one; they are separate. And the sculpture will remain long after the sculptor is dead. If the image fractures, the sculptor is not also broken, because the two are separate. But there is no such distance between God and His creation.

What kind of relationship exists between God and His creation? It is like a dancer with his dance. When man dances can you separate him from his dance? Can he return home leaving the dance behind? If the dancer dies, the dance dies with him. When the dance stops, he is no longer the dancer. They are united. This is why since ancient times, Hindus have looked upon God as the dancer, "Nataraj." In this symbol the dancer and the dance are one.

The poet is no longer related to his poem, once it is finished. The sculptor is separated from his sculpture as soon as it is completed. A mother gives birth to a child, and they are separate; the father is always distinct from the child. But God is not distinct from His creation; He is contained in it. It would be more accurate to say: the creator is the creation, or the creator is nothing but creativity.

Discarding all idea of separateness Nanak says there is no need to renounce or run away from the world.

Wherever you are, He is. Nanak has given birth to a unique religion in which householder and sannyasin are one. He alone is entitled to call himself a Sikh who, being a householder is yet a sannyasin; who, being a sannyasin is still a householder.

You cannot become a Sikh merely by growing your hair or wearing a turban. It is difficult to be a Sikh. It is easy to be a householder or to be a sannyasin, but to be a Sikh you have to be both. You have to remain in the house -- but as if you are not there, as if you are in the Himalayas. Keep running the shop, but maintain the remembrance of His name ever throbbing within; you can count your cash but take His name along with it.

Before attaining samadhi, Nanak had many small glimpses of God -- what we call *satori*. The first occurred when Nanak was working in a grain shop where his job was to weigh wheat and other grains for the customers. One day as he measured, "One, two, three..." he reached the number thirteen. Now the number thirteen is *tera* in the Punjabi language. "Tera" also means "yours." When Nanak reached thirteen, tera, he lost all consciousness of the outside world because he was reminded of his beloved lord.

He would fill a measure and repeat "tera, thine, thou." Again and again he filled it..."tera" -- as if all numbers ended at tera. Tera became his mantra. The destination was reached; everything ended at tera for Nanak. People thought him mad and tried to stop him, but Nanak was in a different world altogether: "Tera! Tera! Tera!" He could not move past tera. There was nothing beyond it.

There are really only two halting places; one is I and the other is you. You start with I and finish at you.

Nanak is not against the mundane world. In fact he is in love with it, because to him the world and its creator are one. Love the world and through the world, love God; see Him through His own creation.

When Nanak came of age, his parents told him to get married. Nanak did not refuse, though people feared he would because his ways were so different from others since his childhood. His father was very much troubled on his account. He could never understand Nanak -- all these devotional songs and always in the company of holy men.

Once he sent him on a business trip to the adjoining village with twenty rupees to buy some goods for resale at a profit. Since the way of business is to buy cheaply and sell at a higher price, his father told him to buy something which would be profitable. Nanak made a few purchases. On the way back he came across a band of holy men who had not eaten for five days. Nanak pleaded with them to come to his village instead of sitting there expecting food to come to them.

"But that is the vow we have taken," they replied. "God will provide when He pleases. We are happy to abide by His will. Hunger is no problem to us."

Now Nanak thought to himself, "What can be more profitable and worthwhile than feeding these great holy men? I should distribute among them my food I have bought. Didn't my father say to do something profitable and worthwhile?"

So he gave away to the sadhus whatever he had brought from the village, though his companion, Bala, tried to stop him, and said, "Are you mad that you do that?"

Nanak insisted: "I am doing something worthwhile, as my father wished," and returned home very pleased with himself.

His ways were strange and his father was very angry. "What a fool you are. Is this how you make a profit? You will ruin me!"

Nanak answered, "What could be more profitable than this?"

But nobody else could see the profit either, much less Kale Mehta, Nanak's father. He could not see any good in this act. He was certain the boy had gone astray in the company of these holy men and lost his senses. He hoped marriage would make him more reasonable. People generally think that since the sannyasin renounces women and runs away, the way to keep a man in the world is to tie him to a woman. This trick did not work on him because Nanak was not against anything.

When his father told him to get married Nanak readily agreed. He married and had children, but this did not change his ways at all. There was no way to spoil this man, because he saw no difference between God and the world. How can such a person be defiled? If a man leaves wealth behind to become a sannyasin, you can tempt him just by giving him riches. If another has left a wife behind, give him a woman and in no time he falls. But how can you spoil a man who has left nothing? There is no way to bring about his downfall. Nanak cannot be corrupted.

My view of the sannyasin is similar to Nanak's, because he is a formidable sannyasin who cannot be corrupted. He who sits right in your world and yet is not of it can in no way be tempted.

This God Nanak refers to as the creator, the fearless, because fear is when the other is. An expression of

Jean Paul Sartre has become famous: "The other is hell." It describes your experience. How often do you want to escape from the other, as if he is the source of all your trouble? When the other is closer to you, the turbulence is less than when the other is more remote, stranger. But the other is always troublesome.

What is fear? Fear always involves the other: if someone can take something away from you it destroys your security. Then there is death and there is illness -- both are the other. Hell is being surrounded by the other; hell *is* the other.

But how can you escape the other? Should you run away to the Himalayas you will still not be alone. Sit under a tree; a crow's dropping falls on your head, and you are filled with anger towards the crow. There are the rains and the sun -- irritations everywhere. How will you escape the other who is present everywhere? The only way to escape the other is to seek the one; then no other remains. Then all fear fades away. There is no death, no illness; there are no inconveniences, because there is no other. Finally you are alone. Fear persists as long as the other remains the other for you.

Ek Omkar Satnam. Once this mantra has penetrated your being, where is fear? God has no fear. Whom should He fear? He is the only one, there is no one besides Him.

HE IS THE CREATOR, BEYOND FEAR, BEYOND RANCOR.
HIS IS THE TIMELESS FORM.
NEVER BORN...

Understand that time means change. If nothing changes you will not be aware of time. You cannot tell the time if the hands of the clock do not move. Things are changing constantly: the sun comes out and it is morning; then it is afternoon, then evening. First there is the infant, then the youth, then the old man. A healthy man becomes ill, an ill person becomes healthy; a rich man becomes a pauper, a pauper becomes a king. There is constant change. The river is forever flowing. Change is time.
Time means the distance between two changes.

Just imagine getting up one morning and no events occurring till evening. There are no changes: the sun stands still, the hands of the clock do not move, the leaves do not wither, you do not grow older -- everything is at a standstill. Then how will you know the time? There will be no time.

You are aware of time because you are surrounded by change. For God there is no time because He is eternal, perpetual, immortal. He is forever. For Him nothing is changing; everything is static. Change is the experience of sightless eyes that do not see things in their full perspective. If we could see things from the furthest vantage point all change drops away, and then time stops; it ceases to exist. For God all things are as they are; nothing changes, everything is static.

HIS IS THE TIMELESS FORM.
NEVER BORN, SELF-CREATING.

He is not born of someone. God has no father, no mother. All who are begotten by the process of procreation enter the world of change. You have to find within your own self the unborn one. This body is born, it will die. It is born by the conjunction of two bodies; it will disintegrate some day. When the bodies that gave birth to it have perished, how can something remain which is a component of the two?

But within this, there is also that which was never born but has nevertheless come with the embryo. It was there even before the formation of the foetus, and without it the body will one day return to no more than clay. The timeless has penetrated within this body; the body is no more than a piece of clothing to the timeless. That which is beyond time dwells within the time-bound. Only when you attain the timeless being within your own self will you be able to understand Nanak's words. You have to seek within yourself that which never changes, that which is changeless.

If you practice just sitting with your eyes closed, you will be unable to make out within yourself what age you are. You would feel yourself the same inside at the age of fifty as you felt at the age of five -- as if time has not passed for the world within you. Close your eyes and you will discover that nothing has changed inside.

What is changeless within is not born through the womb. You have come through your parents, but they are only the path for your coming; they do not bestow life on you. You have passed through them because

the requirements of your body were nourished by them, but what has entered into your body has come from beyond. The day you attain the unborn within you, you will know that God has no origin, no source, because God is the entirety; He is the aggregate of all things. God means the totality. How can the totality be born to a particular someone? There is nothing beyond totality for there to be a mother and father, so He is "Never born, self-creating."

The meaning of self-creating is that He exists by Himself and has no support except His own; He is self-begotten and has no origin. The day you glimpse, however briefly, this fact within yourself, you will be rid of all anxieties and worries. Why do you worry? Your worry always arises out of your dependence on things, because any support can be snatched away from you at any moment. Today you have wealth? It may be gone tomorrow. What will you do then if you consider you are rich because of your wealth, not because of yourself?

A sannyasin is rich by his own right; he is rich because of himself so you cannot rob him of his riches. What will you steal from Buddha or from Nanak? You cannot make them poorer by taking anything from them; you cannot add to their wealth nor subtract from it. Whatever Nanak is derives from being one with the supreme support. You have nothing to lean on.

The supreme being is not a separate entity. God is without support. The day you too are prepared to be without support, your union with God will take place.

This definition of God is not the philosopher's interpretation, but is valid for the seeker so that he may know the characteristics of God. If you want to attain God, you will have to make these characteristics your religious practice. You have to try to be God in a small way. As you gradually begin to become like Him, you will find a rhythm establishing itself and a resonance struck between you and God.

NEVER BORN, SELF-CREATING.
HE IS ATTAINED BY THE GURU'S GRACE.

Why does Nanak say "by the guru's grace"? Is not man's own labor enough? It is necessary to understand this very subtle point, because Nanak stresses the guru a great deal. Later Nanak says that without the guru God cannot be attained. What is the reason for this? If God is omnipresent why can't I meet Him directly? What is the need to bring in the guru?

Krishnamurti says there is no need of a guru at all. This idea appeals to the intellect and to reasoning. What need to introduce the guru since I am born of God, as is the guru? Mind does not approve of the guru; so a congregation of egoists revolve around Krishnamurti. What he says is perfectly correct, that there is no need of a guru -- provided you are capable of annihilating your ego yourself.

But it is as difficult to drop the ego yourself as it is to lift oneself up by your bootstraps. It is just like a dog trying to catch his tail. The quicker he turns, the further his trail swishes away. If, however, a person is competent enough, then Krishnamurti is absolutely right that no guru is necessary.

But here lie all the complications. No sooner have you somehow conquered your ego then you will say, "I have dropped my ego," and there you introduce a new form of ego even more dangerous than the old. The guru is needed so that this new ego is not born. Even as you say, "By the grace of the guru," you can convey by your behavior: "See how humble I am! No one can be more humble!" And now these new paths are etched out by the ego. Till yesterday you were proud of your wealth; today you are proud of its renunciation and your humility. The rope is burned but the twists remain. How is this arrogance to be destroyed? -- hence Nanak's emphasis on the guru.

There is no difficulty in attaining God directly, because He is present right in front of you. Wherever you go, there He is. But the one difficulty is that *you* stand within yourself, and how will you remove this interfering you? Hence, "THE GURU'S GRACE." The seeker may labor but the attainment will always be by the guru's grace. This concept of the guru's grace will not allow your ego to form. It will destroy the old ego and prevent the new from forming; otherwise, you rid yourself of one ailment and contract another.

A very funny situation has arisen. A crowd of egoists have collected around Krishnamurti, people who do not wish to bow before anyone. They are completely at ease since they don't have to touch anyone's feet; they bow to no one. They firmly believe that the guru is not required, they will arrive by themselves. And this itself is the difficulty.

If there were a person like Nanak or Ramakrishna around Krishnamurti then his message would have been effective, but the crowd around him consists of those very people who are unable to drop their egos --

the ones in most urgent need of a guru. This is the ultimate irony: all those around Krishnamurti need a guru. Those who surrounded Nanak were people who could have done without a guru.

Now, you might say this is all a riddle, but it is a fact that those around Nanak would have arrived even without a guru, because they were people ready and eager to accept the guru's gift; they were ready to renounce their own selves. The attainment comes without the guru, but the idea of the guru is effective in destroying the ego so that you are not filled with arrogance for whatever you accomplish. Otherwise you will boast, "I can stand on my head for three hours, and I meditate every morning!"

The wife of a Sikh gentleman once complained to me: "Things are getting out of control. My husband comes to see you, so please advise him."

"What is the matter?" I asked.

"He gets up at two in the morning and begins to recite the *japuji*. It is impossible for the rest of the family to sleep. If I complain he tells us that we should all get up and chant too! What should we do?"

I called the husband to me. "When do you recite the *japuji*?" I asked him.

"Early every morning, about two," he replied proudly.

"That is proving to be quite a nuisance to others," I said.

"That is their fault," he said. "They are lazy and indolent! -- they should all get up at that time. Besides, I'm doing them a service by reciting aloud so that the holy words can fall not only on the family's ears but the neighbor's as well."

"Take it easier with your practices," I advised him. "You can get up at four in the future." You have to bring down such a person by degrees, or else it is impossible to bring him down at all.

"Never!" he replied. "I never expected to hear such words from you. Do you want to rob me of my religion?" He couldn't believe his ears.

Now this was his arrogance -- that no one could recite the *japuji* like him. This alone is his obstacle. You may repeat the *japuji* all life long, but the real need is to destroy your arrogance.

Therefore Nanak says time and again, "Nothing can be attained by whatever you do, unless you eradicate your own self." This concept of the guru is a priceless alchemical device to annihilate the ego, because whatever you do, you just say, "It is all the grace of the guru." I am doing is the difficulty. If you can eradicate your I without any help, you do not need a guru. But it is one in a million who can do this; he is the exception for whom we need not make any rules or regulations.

It happens sometimes that some person drops his ego without the help of a guru, but it requires a very deep and profound understanding which you do not have. The understanding should be so deep that you can order your ego to stand before your eyes -- and by your mere looking, the ego *must* drop. Your eyes must be like the eyes of Shiva, through whose very glance the god of love turned to ashes. You should have such awareness. A Buddha, a Krishnamurti, surveys the ego with such intensity that it melts into nothingness. No other feeling then arises in its place; and they are not even aware of having done something, it just happens.

But you are not they. Whatever you do, a voice within constantly repeats : "I have done this, I have done that...." If you sing hymns, you are conscious that *you* are singing the hymns. If you meditate, the feeling within is: "I am meditating." With your prayer or your worship your ego is replenished and recreated every moment.

Let us leave these one-in-a-million exceptions aside, because they are bound to attain. For the millions of others there is only one way: whatever they do, whatever practice or ritual or repetition, the feeling should be that whatever results is due to the guru's grace.

He was truth before the ages began and as time ran its course.
Nanak says, Now is He truth eternal, and forever will He be.

There is a very old saying in India that during the *sat yuga*, the age of truth, the guru was not needed much, but in *kali yuga*, the age of darkness, which began about five years ago, the guru will be a necessity. What is the reason? The Sat Yuga was the period when people were very alert, full of awareness. In the Kali Yuga people are insensitive, slumbering, almost unconscious.

Therefore the religions of Buddha or Mahavira born in the Sat Yuga, are not of as much use in today's world as the religion of Nanak. Nanak's religion is the newest, though it too is now five hundred years old. We need another new religion, because those who heard Mahavira and Buddha were relatively more alert than us; they were also wiser, simpler and more artless. And even further back, the people who listened to Krishna were even more aware and alert.

As we move backward we find more innocence... just as when a person recounts his life backwards, he arrives at the period of his childhood. In infancy he is simple and innocent; in youth he begins to become complicated. It is difficult to conquer an old man filled with wisdom. He knows nothing and yet he feels he knows everything. He has been thrown about by life. Through his suffering he feels he is very experienced; he has gathered trash and he thinks he has collected diamonds.

The child is simple, innocent; he is the symbol of Sat Yuga. The old man is highly complicated, and his insensitivity increases day by day as death is drawing near -- he is the symbol of Kali Yuga. The child's consciousness is very fresh because the fountain of life is very close to him. He is like a wave just arisen from God. The old man is dirty, weighted down by dust, and about to fall back into God. The child is a fresh bud; the old man is a withered flower whose life breath is just about spent.

Kali Yuga means that period where the end is near. Life is now old. In Kali Yuga you cannot, under any circumstances, do without the guru because you will be constantly filled with ego. When each little thing that you do fills you with ego, how will you not be filled with arrogance when you do your spiritual practice? If you build a small house and pride yourself on it, fill your treasure chest and your conceit will know no bounds; and when you start on the quest for the supreme treasure your self-importance and vanity will be unfathomable.

Notice the contemptuous look of the man who goes to the temple or to the mosque towards those who do not. His eyes tell you: You sinners will rot and burn in hellfire! Look at me! I pray every day and I am saved." He recites, "Ram, Ram," and thinks the gates of heaven are open for him and all others will go to hell.

The greater your insensitivity, the more somnolent you are, the greater your need for a guru. Understand that. If you are fast asleep, how can you awaken yourself? Someone else will have to shake you. Even then the chances are that you will roll over and fall back asleep again.

HE WAS TRUTH BEFORE THE AGES BEGAN AND AS TIME RAN ITS COURSE.
NANAK SAYS, NOW IS HE TRUTH ETERNAL, AND FOREVER WILL HE BE.

This is the definition of satya, truth, and asatya, untruth. "Asatya" is that which never was, which now is, but again will fade into nothingness. It means that which is nonexistent at both ends and exists only in the middle. Take dreams for example: during the night as you slept, dreams existed; in the morning when you awake the dream is lost and then you say that dreams are untrue.

Once in the past your body did not exist, and one day again it will cease to be. Thus body is a falsity. Anger comes; a moment before it was not there, and after a while it shall again not be there. Anger is like a dream because it is not truth. Only that is true which is forever. If you can only grasp this thought and allow it to penetrate you deeply, your life will undergo a transformation. Don't be taken by things that are not. Seek only what is unchanging and unmoving.

Who it is within you who never changes, look only for him. All changes occur around him like the shaft of the wheel: it never moves but the wheel revolves around it and because of it. If you remove the shaft the wheel falls. All changes that take place occur around the eternal; the hub of the soul is static, while the wheel of the body revolves around it. No sooner does the hub disintegrate than the wheel falls apart.

Nanak says that God alone is the truth, that one alone, because He was beyond all beginning of things. He still is; He always will be; He is forever. All else is a dream. Let these words penetrate deep within you.

When anger comes or hatred or greed, repeat these words to yourself. Let it remind you of what is real, what is true. Remember, what wasn't before but which now is, can only be a dream and will fade away. There is no need to become too involved in it, but maintain the attitude of the witness. Gradually, all that was useless will fall away from you on its own because your connection with it has broken; and that which is useful, meaningful, will begin to take root within you. The eternal has begun to arise, the world has begun to fade away.

WE CANNOT COMPREHEND HIM THOUGH WE THINK A MILLION TIMES;
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NOW A MOUNTAIN OF BREAD APPEASE THE HUNGER OF THE SOUL;
NOR ONE HUNDRED THOUSAND FEATS OF MIND ACHIEVE UNITY WITH HIM.
HOW CAN TRUTH BE ATTAINED AND THE VEIL OF FALSEHOOD TORN?

NANAK SAYS, BY SUBMISSION TO THE DIVINE ORDER WHICH IS PREORDAINED.

This is a very valuable sutra. It is the quintessence of Nanak's teachings. With all our thinking we cannot think of God. We think a million times, yet we cannot think about Him. Nobody has ever arrived at Him by thought; in fact we have lost Him through excessive thinking. The more we think, the more we lose ourselves in thought.

God is not a concept, not a thought. He is not the settlement of an argument, not an outcome of the mind. God is truth. Thinking isn't relevant -- you have to *see*. By thinking you will only wander. You have to open your eyes, but if they are filled with thoughts and concepts, they will remain sightless. Only eyes without thoughts enable you to see.

It requires what Zen masters call no-mind, which Kabir names the *unmani* state, the state of no-mind. Buddha refers to it as the dissolution of the mind and Patanjali named it *nirvilkalpa samadhi*, the samadhi without thoughts. They are all describing the same state in which all doubts and debates end. This is what Nanak is referring to.

We cannot think of God even with infinite thoughts, although we think a million times. By keeping quiet we cannot attain this silence, although we can remain in continuous meditation. Why is it that with all our thoughts we are not able to conceive of Him? Why is it that we cannot attain silence by effort?

You will find that the harder you try, the more impossible it is to become silent. Certain things cannot be attained by effort. Sleep cannot be brought about by effort; the harder you try, the more difficult it becomes. The essence of sleep is the absence of all effort, then only does sleep come. Effort keeps you awake, but stretch out on the bed completely relaxed with all activities suspended and sleep comes. Similarly, how can you make yourself silent? You may force yourself to remain seated in a buddhalike posture while the mind keeps boiling within.

Nanak was a guest of a Mohammedan nabob. For Nanak there were no Hindus and no Mohammedans; the sage observes no sectarian boundaries. The nabob said to Nanak, "If you really mean what you say -- that there is no Hindu, no Mohammedan -- then come along with us to the mosque. Since today is Friday, let us pray together."

Nanak readily agreed, but he insisted, "I shall offer prayers only if you also pray." The nabob replied, "What a strange condition to set! That is exactly why I am going."

The news spread like wildfire through the village. Everyone gathered at the mosque. The Hindus were greatly upset, and the members of Nanak's family were particularly abusive; everyone thought Nanak was becoming a Mohammedan. In such a way do people burden others with their own fears.

Nanak reached the mosque and the prayers were begun. The nabob was very annoyed with Nanak because, whenever he turned around to look, he found Nanak still erect, neither bowing now offering prayers, but just standing like a statue. The nabob raced through his prayers as quickly as possible, because how can a person pray when he is angry? Finally he turned to Nanak and said, "You are a fraud. You are neither saint nor seeker! You promised to pray but you never did."

Nanak said, "I did promise, but have you forgotten the conditions? I said I would pray provided you also prayed. But you didn't, so how could I pray?"

"What are you saying? Are you in your right senses? There are so many witnesses here; everyone saw me offering prayers!"

"I can't believe these other witnesses because I was looking within you all the time. You were buying horses in Kabul."

The nabob was taken aback because that was exactly what he was doing. His favorite horse had died just that morning and he was still strongly affected by the loss of such a fine animal. His mind was preoccupied with how to reach Kabul as early as possible to buy another thoroughbred. To him a horse was a symbol of status and honor.

"And the priest who led the prayers," continued Nanak, "was busy gathering the harvest in his fields." The priest admitted that he was worried about his harvest that was ready to be reaped. "Now please tell me, did you offer your prayers so that I could offer mine?"

You force yourself to pray, you force yourself to worship, to meditate -- it is all meaningless. By bending the body into certain postures you cannot force the mind to follow suit. The cacophony of the mind continues, and in fact it becomes louder and more intense. When the body was engaged in some activity the energy was divided. Now when the body sits absolutely inactive, all the energy flows to the mind and the

thoughts spin at even greater speed!

This is why when people sit to meditate, the mind becomes more and more active... a real avalanche of thoughts cascading one upon the other! You sit to worship, but the marketplace still grips your thoughts. You go to the temple and ring the bells, but the mind races in other directions. Normally the mind is not so restless. You go to see a film and the mind is quiet and you feel at peace, but no sooner do you enter the temple or mosque or church it becomes its most restive. What is the reason? The theater is linked to your desires. In the movies all the things that you are filled with are brought out, all the rubbish, all the trash. It strikes a chord within you. In the temple what you hear touches nothing within, and hence the confusion.

Nanak is saying that by enforcing silence you will gain nothing, because you cannot attain *that* silence. Even if you remain in constant meditation, nothing is going to happen. The hunger cannot be appeased even by a mountain of bread, because this is not a hunger that can be appeased by bread. The hunger for meditation, the hunger for God, is not an ordinary hunger. Nothing of the world can appease it. This thirst is unique. It can only be quenched if God Himself descends on the seeker.

How can we become authentic, true? How can the veil of falsehood be destroyed? The answer, says Nanak, is to follow when God orders, according to His wish alone. Everything should be left in His hands; everything should be left to His will, to His design, and that alone will help.

HOW CAN TRUTH BE ATTAINED AND THE VEIL OF FALSEHOOD TORN?
NANAK SAYS, BY SUBMISSION TO THE DIVINE ORDER WHICH IS PRE-ORDAINED.

Nothing will happen by your doing. Whatever you do, it will be your doing. Even when you tell a truth, because it arises out of your false personality, it will be a falsehood. From where can you utter truth when you are absolutely false?

Nanak was a guest of Lalu, a poor carpenter. The rich landlord of the village was performing a religious sacrifice to which he had invited the whole village. He sent a special invitation to Nanak. When Nanak did not appear the landlord himself came to bring him along.

He said, "How can you refuse to come to my mansion and partake in such a feast? Everything is of the best and purest ingredients, and it is specially prepared by brahmins who have first bathed and performed their rituals. Can you refuse this food cooked with the water of the Ganges and prefer the meager meal of this lowly carpenter who is not even a brahmin?"

Nanak said, "If you insist, I will go with you," but he asked Lalu to follow him and bring his food.

It is said -- and this is a symbolic story -- that Nanak took Lalu's dry bread and squeezed. A stream of milk poured forth. With the other hand he squeezed the landlord's bread and a stream of blood came out.

Nanak said to the landlord, "You cannot hide your impurity. Whether you have your food cooked by brahmins, whether you clean each grain with the Ganges water, it makes no difference. Your whole life is one long tale of exploitation, deceit, theft and lies. Blood is hidden in every bite of your bread."

Whether blood actually came out of the bread or not is inconsequential, but the story deals with truth. Only if you are true in your very being, can you be truth. Otherwise who can remedy it?

Nanak says nothing will happen by your doing. You are dishonest, so dishonesty will creep into your truth also. Your truths will somehow be made to serve your dishonesty, and in such a way that it harms others. You will look for such truths that will pierce another person's heart. Before you harmed the world with your lies, now you harm the world with your truths. Whatever you do will be wrong if you are wrong.

What is the cure? Nanak says the only remedy is to leave everything to God: His will be done. Await His pleasure. Live the way He wants you to. Be whatever He wants you to. Go wherever He takes you. Let His command be your one and only spiritual practice. Brush aside hopes and desires, and fill yourself with wonder and gratitude. If He has brought you sorrow there must be a reason behind it, some meaning, some mystery. Do not complain but be filled with gratitude: "Come joy, come sorrow, keep me as Your will!" If He has kept you poor, welcome poverty; if He has made you rich, be grateful. In happiness or in sorrow let one tune play incessantly within you.: "I am happy the way You keep me. Your command is my life."

Suddenly you will find yourself tranquil. What did not happen through a thousand meditations begins merely by leaving all to His will; and it is bound to happen, because now there is no cause to worry.

What do you mean by "worry"? Worry arises whenever things are not happening as you wished them.

Your son lies dying; that should not happen, is your worry. You have gone bankrupt; this should not be is the anxiety. You are trying to impose your will on existence. Things should not have happened as they have happened, and things should not be happening as they are happening: this is your anxiety, and then you suffer because of it.

With all these troubles plaguing you, you sit down to meditate. What can you do but go on reaping your harvest or buying a horse in Kabul! Your anxieties infiltrate and take over your meditation. Then how can you possibly become tranquil? There is only one formula for this: *Accept whatever is*. If you grasp it, you have understood the entire quest of the East from Lao-Tzu to Nanak.

The ancient name for this is fate or destiny. The words have been spoiled as all words are through long usage, because the wrong kind of people use them and hence attribute wrong meanings. Now to insult someone as irresponsible or old-fashioned you accuse him of believing in fate. Nanak says, *By submission to the divine order which is preordained*. Everything should be left in His hands; everything should be left to His will, to His design, and that alone will help.

Think, take a chance, experiment a little; live as He wishes you to. Haven't you tried hard enough? Are you any better off than you were? You are perhaps more deformed, but certainly no *better* than what He made you. You have not even preserved, the innocence and simplicity that were yours in infancy. You have filled to capacity the book of your life with your scribbling. It stands spoiled, defiled, and what have you gained besides suffering, pain, tension and remorse?

Try to listen to Nanak's words and act on them for a few days. "Leave all unto Him," Nanak says -- no prayers, no mantra, no penance, no meditation, no resolutions. There is only one spiritual practice -- His wish. As soon as the thought is nourished deeply within you that all happens at His command, an intense peace, a gentle shower inside washes away all tension, all anxiety.

The West is filled with anxiety and tension. It is much more prevalent than in the East in spite of the East's backwardness, its poor and its diseased; there is not enough to eat or to cover the body, nor even a roof over everyone's head. The West has everything, and yet it is filled with such tension and anxiety that large numbers of people are on the verge of breaking down or require tranquilizers.

What is the reason? It is clear. The West has tried to force its own will on existence. The West has tried to have its own way. Western man has faith only in himself: We shall do everything for ourselves. There is no God! And he *has* done a great deal, but the man in him is almost lost as he is turning schizophrenic. He has performed wonders outside, but within himself everything has become sick and diseased.

If this verse penetrates you, nothing remains to be done. Just let things happen by themselves Do not swim, float. Do no fight with the river because it is not your enemy but your friend. Float! By fighting, you create enmity; when you swim against the current, the river opposes you. It is not the river but you who introduces the struggle. The river flows along its course; it is not even aware of you. Of your own will you begin swimming against the tide. You are asserting your will by going in the opposite direction, and that means you are nourishing and strengthening your ego.

His wish... and you become one with the current. Now wherever the river takes you is your destination. Wherever it takes you is the shore. If it drowns you, that is your destination. Then where is the anxiety, then where is the pain? You have cut off the very roots of suffering. What Nanak says is invaluable -- that all be left to God's will and command. Only by following the path he has etched out for you can everything happen.

Nanak has closed all doors on the ego: first, by emphasizing the guru's grace -- that whatever you attain through your effort is attained only by the guru's grace -- and then, that whatever happens, wherever the current of life takes you, is by His command. Then nothing remains to be done. Then it will not be long before you realize that:

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NOR QUIET THE MIND BY SILENCE, HOWEVER LONG WE SIT;
NOR A MOUNTAIN OF BREAD APPEASE THE HUNGER OF THE SOUL;
NOR ONE HUNDRED THOUSAND FEATS OF MIND ACHIEVE UNITY WITH HIM.
HOW CAN TRUTH BE ATTAINED AND THE VEIL OF FALSEHOOD TORN?
NANAK SAYS, BY SUBMISSION TO THE DIVINE ORDER, WHICH IS PREORDAINED.

The True Name, Vol 1

Chapter #2
Chapter title: The Weight of a Flower

22 November 1974 am in Chuang Tzu Auditorium

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BY DIVINE ORDER ALL FORM WAS CREATED,
BUT HIS ORDER CANNOT BE DESCRIBED.
DIVINE ORDER HAS CREATED ALL LIFE,
AND BY IT ALL GREATNESS BESTOWED;
BY DIVINE ORDER ARE SOME HIGH AND SOME LOW,
AND PAIN AND PLEASURE GRANTED;
BY HIS ORDER DO SOME ATTAIN SALVATION,
OR ENDLESSLY WANDER THROUGH CYCLES OF DEATH AND BIRTH.
ALL ARE SUBJECT TO HIS ORDER; NONE IS BEYOND HIS REACH.
NANAK SAYS, HE WHO UNDERSTANDS HIS ORDER BECOMES FREED FROM HIS SELF.
THOSE WHO KNOW POWER WILL SING OF HIS MIGHT.
KNOWING CHARITY, SOME SING OF HIS BOUNTY AS THE SIGN.
SOME SING OF HIS VIRTUES AND HIS GREATNESS.
SOME SING OF HIS KNOWLEDGE, WHEN SCHOLARSHIP IS THEIR BENT.
SOME SING THAT HE CREATES THE BODY AND TURNS IT BACK TO DUST.
SOME SING THAT THE LIFE HE TAKES WILL AGAIN BE REBORN.
SOME SING THAT HE IS FAR, FAR AWAY.
SOME SING THAT HE SEES ALL AND IS EVERYWHERE.
THERE IS NO END TO HIS ATTRIBUTES,
THOUGH A MILLION DESCRIBE HIM IN A MILLION WAYS.
THE GIVER GIVES ETERNALLY, THOUGH THE RECEIVER TIRES OF RECEIVING;
SINCE THE BEGINNING OF TIME HAVE THEY SUBSISTED ON HIS ENDLESS BOUNTY.
HE IS THE ORDAINER AND BY HIS ORDER DOES THE UNIVERSE TURN.
SAYS NANAK, HE IS WITHOUT A CARE, ENDLESSLY BLISSFUL.

There are two ways of living. One is the way of conflict, the other is the way of surrender. In conflict you feel that your will is different from the will of the whole. In surrender you feel that you are a part of the whole, with no question of your will being different or apart. If you are aloof and apart, conflict is natural and inevitable. If you are one with the whole, surrender is natural. Conflict brings tension, restlessness, worry, and anxiety. Surrender brings emptiness, peace, joy and finally the supreme knowledge.

The ego thrives on conflict and is destroyed in surrender. The worldly man is always in conflict; the religious man has given up all struggles and surrendered himself. Religion has nothing to do with your going to a church or a mosque or a Sikh temple. If your tendency is to fight, if you are struggling even with God, if you are trying to enforce your own will -- albeit through prayer or worship -- you are irreligious.

When you have no desire of your own, then His wish is your wish; if you have no separate goal of your own, wherever He takes you is your destination. When you are ready to move as He pleases, when you have no expectations of your own, when you make no decisions, then you cease swimming and begin to float.

Have you watched a hawk soaring high in the sky? When it has flown to a sufficient height, it stretches its wings wide and floats in the air. When your mind reaches that stage it is in a state of surrender. You need

no longer flap your wings, you merely float, weightless in His atmosphere. For all weight is caused by conflict; it is born through resistance. The more you fight the lower you fall. The more you abandon the fight, the lighter you become; and the lighter you are, the higher you soar. If you leave all conflict completely, you reach God's heights, which signifies being free of all burden, weightless. Ego is like a stone tied round your neck; the more you fight, the heavier it becomes.

Once Nanak happened to camp by the side of a well outside a village inhabited by Sufi fakirs. Early the next morning when the head of the Sufis came to know of Nanak's arrival, he sent Nanak a cup of milk filled to the brim. It was so full that not a drop could be added. Nanak broke a flower from a nearby shrub, put it in the cup and sent it back to the Sufi guru. The flower floated on the milk, because what weight has a flower? Nanak's disciple, Mardana, was puzzled and asked Nanak what all this meant.

Nanak explained: "The Sufi's message said there was no room, that the village is so full of sages that it can accommodate no more. My reply let him know that I shall ask for no extra space, because I am as light as the flower and shall float at the top!"

He who is unburdened is a sage. He who has weight is still ignorant and his weight can harm others until he is completely free of all burdens. Nonviolence occurs on its own. Love flowers on its own. No one can bring about love or implant compassion; if you become free of all burdens, it all happens on its own. As a shadow follows a man, so hatred, anger, malice and violence follow the man weighted down with anxiety. Love, compassion, pity, prayer follow in the wake of a weightless person. So the primary issue is to annihilate the ego within.

There is only one way to annihilate the ego. The Vedas have referred to it as *rit*; Lao Tzu calls it *tao*; Buddha has called it *dhamma*; Mahavira's word is *dharma*; Nanak refers to it as *hukum* -- divine order. He who conducts himself according to His command without making a single movement on his own, with no desires or feelings of his own, or need to introduce his own self, is alone the religious man.

And he who puts himself under His command attains all; there is nothing left to be attained. To obey His command is the gateway to His heart. To believe in oneself is to turn your back on God; obey His will, and you face Him again. You may lead your life with your back to the sun and you will never be able to shake off the darkness; no sooner do you turn your face towards the sun than the darkness of innumerable lives vanishes. The only way to stand before God is to leave your own will. To float is enough. There is no need to swim and carry a load unnecessarily. All defeats and all victories are diseases of your own ego.

Your condition is like that of the fly who sat on the hub of a huge chariot's wheel which raised an immense cloud of dust as it moved. The fly looked around and saw nothing but dust. It said to itself, "I am raising so much dust that I must be very big myself!" Whether you are successful or suffer defeat, it is all because of this dust. You are nothing more than the fly on the chariot wheel, so don't bring in your puny self by thinking it is you who is raising the dust. The dust is of His chariot, as is the journey.

You must have heard the story of the lizard. Once his friends invited him for a walk in the jungle. "I am sorry, I can't go," he answered, "because if I were to leave, who will support the ceiling of the king's palace? If the ceiling falls, the responsibility will be mine." The poor thing thinks so much depends on it! And if it is possible for a lizard to think so....

Then there was the old lady who owned a rooster that crowed every morning as the sun came out. The old woman became haughty and arrogant. She told the villagers to be careful of their manners towards her because if she went away to another place with her rooster, the sun would rise no more for them.

Now it was a fact that every day when the cock crowed the sun came out, but the villagers laughed and made fun of her. They told her she was out of her senses. Finally in anger the old woman left and went to another village. There also the cock crowed and the sun came out. She thought, "Now they will beat their breasts and cry. The rooster is no longer there to make the sun rise!"

Your arguments and the old woman's logic are very similar. It has never happened that the cock has crowed and the sun did not come out, yet you have it all backwards. But who can explain this to the old woman and make you understand too? When the old woman saw the sun come out in the new village she was certain that if it had risen there, it could be nowhere else.

Your intelligence and capacity to think is also so limited. God is not because of you; you are because of Him. Your breath flows from Him; not because of you. It is not you who prays; it is He who prays through

you.

If this feeling penetrates your understanding, Nanak's priceless words will become clear. Each word is a jewel.

BY DIVINE ORDER ALL FORM WAS CREATED,
BUT HIS ORDER CANNOT BE DESCRIBED.
DIVINE ORDER HAS CREATED ALL LIFE,
AND BY IT ALL GREATNESS BESTOWED.

Nanak uses the word *hukum*, which means the divine order or the cosmic law which governs all of existence. All life is born out of the divine order, and it is hukum that gives you greatness.

When you are successful, do not consider yourself the victor. Then you will not consider defeat as your defeat. It is He who is victorious, it is He who is defeated. All is His play. In fact the Hindus look upon the whole world as play. This signifies that it is He who wins and He who loses. He wins with one hand and loses with the other; however, the apparent winners and the losers, who are no more than a means, an implement, mistakenly consider themselves doers.

Krishna says to Arjuna in the Gita, "Don't bring yourself into things. It is He who does, and He who gets things done. It is He who has brought this battle about. He will kill those He wants to kill, He will save those He wants to save. Do not imagine that you are the killer or the savior." What Krishna has expressed in the whole Gita, Nanak has said in this sutra: It is He who has created the great and the small.

Let us ponder over this: if it is He who has created all things great and small, then no one is big, no one is small, because all are His creations. You make a small idol, you make a big idol, but you are the sculptor of both. When there is but one maker, what issue can there be which is big or small? Our trouble throughout life is that we think in terms of great and small. No matter how hard we try, we cannot become great enough to satisfy our ego.

As soon as you begin to see the hand of the formless within yourself, you immediately become great. The maker is one. He who makes the lowliest flower also creates the majestic pine tree that seems to touch the skies! If the hand behind both is one and the same, who is great and who is small? The victory is His, the defeat is His. We are just pawns in the chess game.

You must have heard many a devotee saying: "All that is good in me is Yours; all that is bad is mine." On the surface the devotee attributes all his virtues to God while holding himself responsible for all his shortcomings. This apparent humility is not genuine. Because if all the goodness is His, how can all the badness be yours? Genuine egolessness would give way completely at the feet of the Lord, keeping *nothing* for itself -- not even the bad. It is the ego in the garb of humility that holds back this little support for itself. However much you may insist, how can success be His and failure yours; goodness be His and evil yours? This talk is hollow; it holds no substance. Either both are His or both are yours.

There is a difference between true humility and false humility. False humility says: "I am only dust at your feet." When a person says that to you, look into his eyes and you will see that he expects you to say: "Oh, no! How can you say that? It is I who am dust at your feet." If however you accept his statement and say, "Yes, you are quite right. That is exactly what I think," then you have earned an enemy for life. He will never forgive you.

All praise is His, all blame His. We have no part in it. We are but the bamboo flute; let Him play on it as He will. It is still arrogance that says: "If there is any fault it is mine," because then the ego is still preserved. The I is such a disease: guard even a speck of it and the whole is saved. Either you let go of it completely or it remains completely, hidden safely within you.

Nanak says: all forms have arisen out of the divine order. It cannot be expressed in words. All that is most significant in life cannot be put into words. Divine order is the most significant. There is nothing beyond it. Words are adequate only for the purpose they ordinarily serve, to carry on our day-to-day life. But there is no way of expressing the extraordinary in words. There are many reasons for this.

Knowledge of the supernatural occurs only in silence. And what is experienced in silence, how can that be expressed in speech? Silence and speech are antithetical. When He is experienced within there are no words, only complete silence. How can you find in words what you have known in emptiness? The medium has changed. Emptiness is a different medium altogether -- the formless -- whereas words have shape and form. How can you give form to what is formless? This has been a problem for all who have known. How

can it be expressed? Imagine hearing a beautiful song and trying to explain it to a deaf person.

There is an old Sufi story: A deaf shepherd was grazing his sheep near a mountain. It was afternoon, long past the usual hour his wife brought his lunch and he was very hungry. As she had never been late before he began to worry whether she was taken ill or had met with an accident. The shepherd looked around and saw a woodcutter perched high on a tree. He reached up to him and said, "Brother, would you keep an eye on my lambs? I would like to run home and get my food."

Now, as it happened, the woodcutter also was deaf. He said, "On your way! I have no time to waste in idle gossip." The shepherd understood from his gestures that he had agreed to his request. He ran home as fast as he could and returned with his food. He counted his sheep and all was in order. He thought it would be nice to offer a gift to the woodcutter as a gesture of his gratitude and good will. Having a lame sheep which he would have to kill some day, he took it with him to where the woodcutter was.

Now when the woodcutter saw the shepherd with the lame lamb, he cried out in anger, "What? Do you mean to say I made her lame?"

The more the shepherd offered the lamb to him, the louder shouted the woodcutter. Now it happened that a horseback rider who had lost his way came upon the two. He meant to ask them the way but immediately the two of them caught hold of him. As luck would have it, the rider, who also was stone-deaf, had just stolen the horse and was riding away with it. When these two caught hold of him he thought they must be the owners of the horse. Meanwhile the shepherd asked him earnestly to explain to the woodcutter that he was presenting the lamb as a gift to him.

The woodcutter said, "Please tell this man I did not so much as look at his sheep, much less make this one lame!"

The horseman said, "You may take back the horse. I admit my guilt, please forgive me."

While all this confusion was going on a Sufi fakir happened to pass by. All three rushed at him, caught hold of his clothing and begged him to clear things up for them. The fakir had taken a lifelong vow of silence, and although he understood each of their problems, what was he to do? He looked deep and long into the eyes of the rider, who began to get restless. He thought this man was hypnotizing him. He became so frightened that he jumped on the horse and rode away.

Now the fakir turned and looked piercingly at the shepherd who also felt he was losing consciousness. He quickly gathered his sheep and went on his way. When the fakir turned to the third man, he was equally frightened.

The fakir's eyes were very powerful. Those who observe prolonged silence develop a unique luster in their eyes. All the energy accumulates and the eyes become the channel for expression. When the fakir looked at him deeply, he quickly tied his bundle of sticks and went off. The Sufi laughed and continued on his way. He had solved their problem without saying a word.

This is the difficulty that holy men experience, and there are not only three who are deaf; there are three billion deaf in this world! And each one makes his point but nobody listens; nobody hears anybody else. There is no dialogue in life, only debates and disputes. What is the saint to do then? He has developed the art of silence so there is no way to speak. Besides, however much he speaks, as in the case of the Sufi fakir, deaf men are never able to follow. He would only have added to the confusion. So he merely looked deep into their eyes.

The saint has always tried to solve your problems by looking deep into your eyes. He tries to pour into your eyes what is contained within himself. Therefore Nanak talks a great deal of the company of saints. He says, "Associate with holy men if you want to know what they have known. Keep the company of saints, because mere hearing and talking will not take you far." You will be told one thing, you will interpret it in another way _people are deaf. You will be shown something and you will see something else_people are blind. You will draw your own conclusions, give different meanings to the saint's words.

Nanak says the divine order cannot be expressed, yet hints can be given. These hints are not mere words, because the divine order cannot be contained in the words. These words are like milestones telling you that you are on the right path, that the destination lies ahead. Many cling to the milestones and go no further.

You can also do this. If you get up each morning and merely repeat the Japuji you will know the Japuji by heart and no more. You will be clinging to the milestone! Instead, travel the way the Japuji directs you to go. Understand it; don't cling to it. Travel you must, because religion is a journey, but to hold on to Japuji or the Koran or the Bible or the Gita is clinging to the milestones. Understand them, go forward and the

mystery will unravel itself!

BY DIVINE ORDER ALL FORM WAS CREATED,
BUT HIS ORDER CANNOT BE DESCRIBED.
DIVINE ORDER HAS CREATED ALL LIFE,
AND BY IT ALL GREATNESS BESTOWED.
BY DIVINE ORDER ARE SOME HIGH AND SOME LOW,
AND PAIN AND PLEASURE GRANTED.

Think a little: when you are unhappy, you hold the other responsible for your sufferings. If you must do this, hold the divine order responsible. When the husband is unhappy he blames his wife, when the wife is unhappy she lays the blame on her husband. The father holds the son responsible, the son rebukes the father. If you must hold someone responsible, let it be the divine order. You cannot settle for less.

It is most ironic that when you are in trouble you blame another, but when you are happy you take the credit entirely for yourself. What logic is this? -- happiness is on your own account, but your unhappiness you put on another's account! This is why you can neither overcome your sufferings nor unravel the secret of happiness, because you are wrong on both counts: neither is the other responsible for your sufferings nor are you responsible for your happiness. God alone is responsible for both. And if joy and sorrow come to you from the same hand, why make a difference between the two?

There was a Mohammedan king. He was very fond of a particular slave, and the slave worshipped his master. One day as they were going through a forest the king saw one lone fruit hanging from a tree. The king picked it and as was his habit, he gave some of it to the slave. When the slave tasted it he said, "Master, give me a little more."

The slave asked for more and more till there was hardly any left for the king. Yet he kept insisting and even tried to snatch what remained from the king's hands. The king quickly put the remaining bit in his mouth but spat it out immediately.

"Have you gone mad?" he shouted at the slave. "This fruit is poisonous and you stand there smiling at me! Why didn't you tell me?"

The slave fell at his master's feet as he said, "The hands that gave me the sweetest of fruits -- should I complain against those hands if they gave me but one bitter fruit?"

Notice that he ignored the fruits, but only took account of the hands.

The day this wisdom dawns on you, that it is through His hands alone that sorrow comes to you, then would you still look upon it as pain? You only know suffering *as* suffering because you do not see His hand behind it. The day you realize that both joy and sorrow are given by Him, they lose their impact. Then happiness will no longer raise you up nor sorrow produce pain. When joy and sorrow become equal to you, bliss appears to take their place. When the duality of joy and sorrow ceases, the indivisible descends and you are filled with bliss!

Do not hold anyone around you to blame -- neither husband nor wife, neither son nor daughter, neither friend nor foe. Let God be the owner of all responsibility. When joy comes or success, don't fill your ego. He is master of all success, the owner of any rewards, of all sweet fruits! If you leave everything to Him, joy and sorrow disappear and only bliss will remain.

BY DIVINE ORDER ARE SOME HIGH AND SOME LOW,
AND PAIN AND PLEASURE GRANTED.
BY HIS ORDER DO SOME ATTAIN SALVATION,
OR ENDLESSLY WANDER THROUGH CYCLES OF REBIRTHS.
ALL ARE SUBJECT TO HIS ORDER; NONE IS BEYOND HIS REACH.
NANAK SAYS, HE WHO UNDERSTANDS HIS ORDER BECOMES FREED FROM HIS SELF.

Once you understand the essential, that all is His, what remains of the I? There is no one left to say I. Understand that you desire to get rid of the ego when it causes you pain; yet the trouble is, it is the same ego through which you can experience happiness. That ego gives you pain is well known: when a person abuses you, your ego feels hurt and you want to be free of it.

People come and ask me how they can be freed from sorrow. They also say they know that it is the ego

that is the cause of all suffering. Then they ask how to get rid of the ego. I tell them: "*How* is not the question. If you really felt that the ego was the cause of all your ills, you would have abandoned it long ago. There is no need then to ask!"

But it is not so simple; you want to rid yourself of the ego half of the time; you want a fifty-fifty arrangement. The same you that is hurt by accusation and wants to get rid of the ego is delighted when praise comes and the ego feels nourished. Make a mistake and you suffer, perform well and you are delighted; when people abuse you it hurts, when they sing your praises you are all smiles. Both alternatives take place on the plane of the ego.

The trouble is that if you let go of the ego your joys will end along with your sorrows. You want to preserve your happiness and be rid of unhappiness. This has never happened, nor can it ever happen. If they stay, they remain together; if they go, they depart together. They are the two sides of the same coin. You want to throw away one side and keep the other. Since that is impossible, you alternate: one minute you throw the coin aside and the next you pick it up again. You can't keep -- or abandon -- one side without the other.

Understand the plight of the ego: if you leave both sorrow and joy to God, who is the authentic source of all life, your ego has no place to stand. Then how will you say, "I am"? I is nothing but a collection of all your actions. It is not an object, and has no independent existence. If you let go of the doership and say, "You are the doer, I am only an instrument," then where is the ego? Then whatever He directs, you do; whatever He does not direct, you do not do. If He makes you a sinner, you are a sinner; if He makes you a saint, you are a saint.

Try to understand the uniqueness of Nanak's statement. He says that only through divine order does a person attain knowledge, and it is through divine order alone that a man wanders through countless cycles of life and death. What Nanak means to convey is that if you are a sinner do not brand yourself a sinner. Rather, say "His will."

You might think there is the danger of a person gaily committing crimes blaming His will. The crux of the matter is that once a person *knows* it is all His will, whatever he does is a worthy deed. As long as you do not know, there is a continuous conflict between you and Him, which by definition, gives rise to sin. Sin is the result of the struggle between you and God. This conflict brings about the state of inflicting suffering on oneself as well as on others. The day you leave everything to Him ,all sins flee.

Nanak says that too is happening through Him. If you are a sinner, it is He; if you are a saint, it is He. Don't think it is you who has done the good deed nor that it is you who has committed the sin. The very concept 'I have done' is an error, a mistake.

There is only one ignorance; it lies in the belief that "I have done..." There is only one knowledge; it consists in recognizing the ultimate creator. The creator does everything; I am only the means, the instrument. There is no one and nothing outside of the divine order. Everything resides within it.

THOSE WHO KNOW POWER WILL SING OF HIS MIGHT.
KNOWING CHARITY, SOME SING OF HIS BOUNTY AS THE SIGN.
SOME SING OF HIS VIRTUES AND HIS GREATNESS,
SOME SING OF HIS KNOWLEDGE, WHEN SCHOLARSHIP IS THEIR BENT.
SOME SING THAT HE CREATES THE BODY AND TURNS IT BACK TO DUST.
SOME SING THAT THE LIFE HE TAKES WILL AGAIN BE REBORN.
SOME SING THAT HE IS FAR, FAR AWAY.
SOME SING THAT HE SEES ALL AND IS EVERYWHERE.
THERE IS NO END TO HIS ATTRIBUTES,
THOUGH A MILLION DESCRIBE HIM IN A MILLION WAYS.
THE GIVER GIVES ETERNALLY, THOUGH THE RECEIVER TIRES OF RECEIVING;
SINCE THE BEGINNING OF TIME HAVE THEY SUBSISTED ON HIS ENDLESS BOUNTY.
HE IS THE ORDAINER AND BY HIS ORDER DOES THE UNIVERSE TURN.
SAYS NANAK, HE IS WITHOUT A CARE, ENDLESSLY BLISSFUL.

His definitions are countless, and still incomplete. How can man who is himself incomplete define the complete? Whatever he says will be incomplete. How can the part bear witness to the whole? Whatever the part utters will relate only to itself. Can the atom know the absolute? Whatever it understands cannot transcend itself.

So those who can sing, sing of His attributes, and yet the unknown remains unknown. The Upanishads

sang His praises till they were tired, as did the Gita, the Koran, the Bible. His is indescribable, undefinable -- He is made that way. It has been impossible to define Him completely. All scriptures are incomplete and they are bound to be, because they are limited man's effort to manifest the infinite.

The sun comes out, and the artist paints a picture of it. However well he paints, the picture will give off no light. You cannot keep the painting in a dark room and expect the room to be lit by it. If a poet witnesses the sunrise and writes a beautiful song about it, no matter how earnest and profound the feelings he conveys, his song cannot light the darkened room.

All songs sung in praise of God, all pictures representing His attributes, are incomplete. No song can tell of Him completely, because we cannot bring His being down into them. Words are hollow and must remain hollow. If you are thirsty, the word water will not quench your thirst. If you are hungry, the word fireis not going to cook your food. And if the desire of God has arisen within you, the word god is not enough. It is enough only for those with no desire.

Understand well: if you are not thirsty, the word water or H2O is enough to name it. But if you *are* thirsty, the difficulty begins. Then neither the word water nor the symbol H2O works. You may gather together all the words for water -- there may be three thousand languages in the world -- and tie them round your neck, they will not yield a single drop of water. If you are not thirsty, you may play with the words.

Philosophy is a game for people who are not thirsty. Religion is the journey of those who are thirsty. Therefore philosophy plays with words; not so religion. Religion takes cognizance of the hints the words give and follows them. When the quest is for the lake, what can the word lake do? When the search is for life, the word life alone sounds hollow.

Let us understand a little about a profound question facing the philosopher. A tourist comes to India and he is given a map of India. What is the relationship between India and the map? If the map is the same as India then it must be as vast. If it is exactly like India, it would be useless, because you couldn't carry it in your car, much less put it in your pocket. If it is not like India, how can it still be useful?

The map is a symbol. It is not like India and yet by means of its lines, it conveys useful information *about* India. You may roam the whole of India without ever seeing a map of India. Wherever you go you will find India; the map is nowhere to be seen. But if you have the map with you and understand it and use it, the journey will be made easier. By either keeping the map in your pocket, or by looking at the map and never leaving your room, you will not learn a great deal. Both together make for the fullest understanding of the experience.

Religious people the world over hold the maps to their chests as if the maps were the actuality, the totality. Scriptures, holy books, images, temples -- all contain hidden pointers that keep the maps from being just a burden. The Hindu is carrying his load of maps, the Mohammedan his, the Christian his. The maps have become so numerous that the journey is now almost impossible, so weighted down are you by maps. The maps should be short, abridged, and they are not to be worshipped in themselves, but to be utilized on the journey.

Nanak drew his essentials from both the Hindu and the Mohammedan religions. He cannot be called Hindu nor Mohammedan; he is both or neither. It was very difficult for people to understand Nanak. There was a saying: "Baba Nanak is the king of the fakirs. He is the guru of the Hindus and the saint of the Mohammedans."

He is both. Of his two special disciples, Mardana and Bala, one was Hindu and the other a Mohammedan. Yet Nanak has no place in the Hindu temple or in the Mohammedan mosque. Both doubt his position and do not know where to place him. Nanak is the confluence of the two rivers, of Hinduism and Islam. He harvested the essence from both. Therefore the Sikh is neither Hindu nor Mohammedan; they must be both or none since their religion arises out of their junction.

Now it is difficult to understand this confluence; when there is a river on the map it is clear-cut, but here two rivers have become one. Some words relate to Islam while others reflect Hinduism, and together they became hazy, but gradually the fog clears when you enter into the experience. If you keep Nanak's words on your chest as you do other scriptures, it becomes like any other holy book -- and we do find the Sikh worshipping his words as if they were the guru. Is it not astonishing how we repeat our mistakes?

Nanak went to Mecca. The priests there told him to be careful not to point his feet toward Kaaba while he slept. As the story goes, Nanak's reply was that they should turn his feet where God was not, and, it is said, the holy stone of Mecca turned wherever they turned his feet. The symbolism means only this: wherever you turn your feet, there God is. Where will you put your feet if He is omnipresent?

I was invited to the Golden Temple at Amritsar. When I went they stopped me at the entrance saying I

must cover my head before entering the place of God. I reminded them of the incident with Nanak at Kaaba and asked them, "Does it mean that right here where I stand with my head uncovered, there is no God, no temple?" We keep on repeating our mistakes. I further asked, "Then please show me a place where I can be without a head-covering. And don't you remove your turbans while bathing, and while sleeping? Then isn't that also an affront to the Lord?"

Man's foolishness is the same everywhere. Whatever Buddha says, his followers paint with their own brush to suit them. And so also with Nanak. The same web is woven once a master has pronounced his words, because man's foolishness has not changed, nor has his deafness improved. He hears, but he draws his own individual conclusions which he then follows accordingly, never putting into practice what he actually hears.

Nanak says, no matter how many songs are sung about the lord, nobody has covered it completely. Different people sing different songs because there are many paths to reach Him. However antithetical their songs may seem there is no contradiction anywhere because they all contain the same message. The Vedas say exactly what the Koran says, but the method by which Mohammed reached is different from Patanjali's approach. Buddha also says the same thing but his method is entirely different.

Infinite are the gates to His abode. Whichever way you go leads to His gate. Once arrived you can begin to define the gate through which you entered, and describe the path you have trodden. Another person will likewise describe his own door and his road. Besides, it is not only the path that differs, but your understanding, your perception, your emotional attitude all play a significant part.

When a poet enters a garden, he sings in ecstasy; an artist would paint a picture; if a flower-merchant comes along, he will think in terms of sale and profit; a scientist will analyze the flowers or soil to find out their chemical composition and why they grow; a drunk will be oblivious to the beauty around him, he will not even know that he went through a garden. Whatever you see passes through the windows of your own eyes which impose their own color on everything.

Says Nanak: Some sing the praise of His power -- He is all powerful, omnipotent. Some sing of His benefaction and munificence -- He is the supreme giver. Some sing of the glory of His attributes, His beauty -- He is the most beautiful. Some cll Him truth, some call Him Shiva, some call Him the beautiful."

Rabindranath has written: "I found Him in beauty." This says nothing of God; rather, it tells of Rabindranath. Gandhi says: "For me, He is truth -- truth is God." This speaks of Gandhi rather than of God. Rabindranath is a poet; for a poet God resides in beauty, supreme beauty. Gandhi was no poet, he is practical, and it is natural that such a mind sees God as truth. From the point of a lover -- He is the beloved.

How we see Him reflects our insight. He is everything simultaneously and also -- none of these. In this context Mahavira's reflection is wonderful. He says, "Unless and until your sense of vision drops, you cannot know Him." For whatever you will know, you will know through your own seeing; it will be your view of knowing. Mahavira calls his method no-view. Seeing only occurs when all vision drops.

But then you will lapse into silence, because how will you speak without a viewpoint? When you are freed of your vision, you will become like Him; because you will be so extensive, so comprehensive, you will be one with the open skies. How will you speak? You will no longer be separate unto yourself, but one with the absolute. A viewpoint means that you stand apart from what you see; to have a viewpoint means that you are separate from Him.

Therefore Nanak says that all the viewpoints are correct but none is complete; when the partial is proclaimed as complete and perfect, the illusions begin. Any sect or organization claims one particular incomplete vision as perfect. One sect stands against another, whereas all sects are different aspects of religion, and no one sect is a religion. If we were to amalgamate all possible sects that have been, that are and that will be, then religion would be born. No sect on its own can be called religion.

The word for sect in Hindi, *sampradaya*, also means the path, that which takes you to the goal; whereas religion, *dharma*, means the destination. The destination is one, the paths, many.

THOSE WHO KNOW POWER WILL SING OF HIS MIGHT.
KNOWING CHARITY, SOME SING OF HIS BOUNTY AS THE SIGN.
SOME SING OF HIS VIRTUES AND HIS GREATNESS.
SOME SING OF HIS KNOWLEDGE, WHEN SCHOLARSHIP IS THEIR BENT.
SOME SING THAT HE CREATES THE BODY AND TURNS IT BACK TO DUST.
SOME SING THAT THE LIFE HE TAKES WILL AGAIN BE REBORN.
SOME SING THAT HE IS FAR, FAR AWAY.
SOME SING THAT HE SEES ALL AND IS EVERYWHERE.

THERE IS NO END TO HIS ATTRIBUTES,
THOUGH A MILLION DESCRIBE HIM IN A MILLION WAYS.
THE GIVER GIVES ETERNALLY, THOUGH THE RECEIVER TIRES OF RECEIVING.

In spite of saying it millions of times, there is much more left unsung. The benefactor gives and gives and gives, while the receiver drops with exhaustion.

These are very significant words. It is He who gives life. It is He who breathes your breath. It is He who pulsates in every heartbeat. He keeps on giving... giving. There is no end to His giving, and He asks for nothing in return.

As a result you mistakenly feel life to be a cheap commodity and other things appear expensive. You are always ready to abandon life and aliveness but not wealth; because wealth is acquired with great difficulty and life is given you without any effort on your part -- it comes free! Whatever He has given you, He has given freely and you have given nothing in return.

When this begins to occur to you, you begin to question your own worthiness for all that you have received: "Would it have mattered one bit if I were not?" The life potential, the flowering of consciousness that has bloomed within you -- if it had not, to whom would you have complained? And what is your worth that makes you eligible for life? How have you earned it?

For every small thing in life you need proof of worthiness. To be a clerk in an office or a schoolteacher, you have to be qualified for the post; you have to earn your place in life. How have you earned your life itself? It is a gift freely given and not because of some special qualification of yours. The day you begin to realize this, prayer will arise within you. You will say, "What shall I do to express my gratitude? How shall I repay Thee?"

Prayer is not begging but an expression of gratitude for what is already received. Prayer of another kind, when you go to the temple to ask for something, is false prayer.

Nanak also goes to the temple, but only to express his thanks and gratitude: "I cannot believe all that You have given me! I see no reason why You should cover me with so many gifts, because I am not worthy. If You do not give I have no complaints, but You are such that You give and give... and give."

And we? It would be difficult to find more thankless people than us. We offer no thanks, show no gratitude. His gifts are unending and our ungratefulness knows no bounds! We cannot so much as thank Him; we find it so difficult our throats seem to choke.

You are ready to say thank you if you drop your handkerchief and someone picks it up for you, but you have no word of thanks for the one who has given you life. If you ever go to pray, it is always a complaint. You tell Him of all the wrong He is doing, "My son is ill, my wife does not treat me well, my business is failing." And you exaggerate your complaints so! You manage to convey: "You aren't there. And if You are, why don't You satisfy all my desires!"

Atheism means that your complaints have reached such a pitch that you can no longer believe there is a God. Your complaints kill God.

And what is the meaning of theism? You are so filled with gratitude and thanksgiving that you see Him all around you. Everywhere you see His hand, everywhere His reflection; everywhere you feel His presence. Theism is the peak of thanksgiving; atheism, the nadir of complaints.

THE GIVER GIVES ETERNALLY, THOUGH THE RECEIVER TIRES OF RECEIVING;
SINCE THE BEGINNING OF TIME HAVE THEY SUBSISTED ON HIS ENDLESS BOUNTY.

Enjoy Him as much as you will, you cannot exhaust Him. To empty an ocean with a teaspoon is more possible, because whereas the scope of the spoon is limited, so also is the ocean limited. But you can never drain God because He is boundless. For aeons upon aeons you have been enjoying His bounty but never has a word of thankfulness risen from your heart to proclaim how grateful you are that all He has given is boundless. Whenever you have spoken, it has always been to express your dissatisfaction, emphasizing your worthiness and minimizing what you received.

A high official came to visit me from Delhi. The higher the post the greater is the number of complaints. He felt he was treated very unjustly and should have become a minister, preferably prime minister. He said, "Show me how to bear up under this injustice I have suffered."

Every person lives with this pain that he has not been awarded what he deserved. He who was worthy of

becoming a vice-chancellor, lands up an ordinary schoolmaster; another feels he should be the master, but becomes a peon. And it goes on and on. Even the prime minister aims at becoming an international figure, having attained the highest position in his own country. You cannot satisfy an Alexander the Great -- and everyone is an Alexander in his own right -- big or small.

Desires always go ahead of you, as you think yourself worthy of more and more. These are the characteristics of an irreligious person. A religious person believes: Whatever I am given is beyond my worth.

Think it over for yourself. Whatever life has given you -- is it more or less than what you deserve? It is always more -- much more. For we have done nothing to earn this vast existence that we have attained unasked and undeserved, and yet there is no sign of gratefulness within us!

Nanak says we cannot exhaust Him even by partaking of Him for infinite ages. The divine order shows the way through His command.

Here is a very deep clue, a critical part of Nanak's thoughts: He governs the world through His commands and is forever ordering you. Had you the slightest ability to listen, you could understand His command and flow accordingly. But you never listen!

You go to steal. He tells you inside, "Don't, don't!", twice, a thousand times. But you do as you please. The voice gradually becomes weaker and weaker until you become deaf towards it. Then you don't hear Him at all though He keeps calling.

There is not a single sinner who has lost his internal voice, the voice of the divine order. You cannot find the most evil person whom He has stopped calling. He never tires of you; He is never disappointed; He never considers you beyond redemption. However deep your illness, He has a cure. God has infinite hope, infinite potential. He is never disappointed in you.

There was a Sufi fakir by the name of Bayazid. His neighbor was a total rogue, a cheat, a criminal. He had committed every sin under the sun and the whole village was terrified of him. One day Bayazid prayed to God: "Oh Lord, I have never asked anything from You. But this man is now going beyond all limits. Please remove him from our midst."

At once the inner voice spoke to Bayazid: "I am not as yet tired of him, then why are you? And if I still have faith in him, why don't you?"

You cannot make Him tired of you, no matter how much you sin for unnumbered lives. You cannot outlive Him. He keeps on calling. He never gives up on you.

And if you become silent for a moment and listen, you will surely hear His voice within you. Whatever you do, the internal voice ordains how you should do it.

HE IS THE ORDAINER AND BY HIS ORDER DOES THE UNIVERSE TURN.

This is why Nanak calls Him the ordainer -- for it is His order that comes. The consciousness that is within your heart is the instrument that brings His voice to you. He speaks through your consciousness. Before doing anything, close your eyes and listen to Him. If you obey His command, bliss will shower on your existence. To go against it is to create your own hell, by your own hands. Turn your back to the voice, and you are taking a dangerous step. Before deciding on anything, before taking any step, close your eyes and ask Him. This is the thread in all meditation, that first we shall ask -- seek the voice, then proceed. We should not take a single step without His permission. We should close our eyes and hear His voice, and follow His voice, not ours.

Once you acquire this key, it will open infinite doors for you. The key is within you; each child is born with it. We develop the child's intellect but do nothing to develop its consciousness. It remains undeveloped, incomplete. We heap so many layers of thoughts over the voice, it gets hidden so deep that we no longer can hear it, though it calls all the same.

That art of hearing the inner voice is called meditation. It is imperative to know His command. We must know what He wishes, what is His will.

HE IS THE ORDAINER AND BY HIS ORDER DOES THE UNIVERSE TURN.
SAYS NANAK, HE IS WITHOUT A CARE, ENDLESSLY BLISSFUL.

He keeps on giving but expects nothing in return -- not even an answer. He keeps calling out to you whether you hear or not. He does not care, He does not worry that you do not listen. He never feels He should stop since you have turned a deaf ear to Him, much less would He cast you aside as a lost cause.

You cannot make God anxious. And for this very reason, a man who has begun to see the reflection of God within himself has no anxiety. He will be simultaneously concerned and unconcerned. He will care for you and at the same time he will be carefree. You cannot make him anxious or worried.

Here I am! God knows how many people I am concerned about and yet I am carefree. You come to me with your woes and though I am concerned you do not cause me worry or anxiety. I do not become sad with your sorrow or I would not be able to help you. Though I need to sympathize with your troubles and find ways and means to lighten your distress, I cannot be so concerned that your worry grips me too.

And I should not be displeased with you if you come the next day without acting on my advice -- which will surely happen. I don't feel: "I took so much trouble and you disregarded my advice." I still care, and through it all I remain carefree.

God is concerned about the whole world. He is forever ready to raise you up but He is not in a hurry. And if you wish to wander a little longer in fleeting pleasures, you are welcome to do so, by all means, but then He is carefree.

His concern is boundless and unaffected by you. He is always full of bliss -- or you can imagine what state Hewould have been in by now! He would surely have gone mad with all the people there like you, and what trouble they are creating all around. God is one -- and you are so many. You would have pushed Him into madness long ago; but existence is carefree, which is why it is saved from going berserk.

Carefree does not mean indifferent. Note the subtlety. His endeavors for you remain unchanged -- His desire to raise you, to change you, to transform you. But His desire is nonaggressive. He will wait. Every morning the sun and his beams knock at your door and your door is closed. The sun will not force his way in. He will wait. It never happens that he will be angry and turn back. Whenever the door opens, he will come in.

God is concerned about you; existence cares about you. This is bound to be true for existence creates you, has developed you; it has great expectations of you. Existence is endeavoring to become conscious within you, to attain buddhahood from within you. God is endeavoring to bring forth flowers within you. But if you delay, He will not be troubled, He will not be anxious; He remains unaffected if you do not listen to Him, or refuse to heed Him. If you can understand both these things together, then you will understand why existence is filled with bliss. God is bliss.

Nanak says, He gives commands, and shows the way, and yet He has not a care! He keeps evolving in supreme bliss. His flower keeps blooming -- always and always.

For us there are only two possibilities: either we care and that gives rise to worry, or we are unconcerned and there is no anxiety. This is why tradition has separated the sannyasin from the everyday world. If you stay at home you are bound to be involved with the family, then how could you be unconcerned and carefree? If your wife is ill you will worry; if your child has some disorder you will worry about his treatment and be filled with pain if he does not improve. But if wife and children are not before our eyes, we shall forget them -- out of sight, out of mind! So we run away to the mountains and turn our backs to the world, so that by and by we shall forget.

We see only two alternatives: if we stay in the world we cannot remain unconcerned, and if we are concerned we are bound to worry, then there is no way of being blissful. The other choice is to run away and become carefree and unconcerned, so without worry the prospects of bliss increase.

But this is not the way of God. Therefore Nanak remained a householder as well as a sannyasin. He was concerned and also unconcerned. And this is the art, the spiritual course -- to be concerned and yet free from anxiety. Outwardly you do everything required of you but nothing attaches to you inside. You educate your son, and take great care of his upbringing; but if he turns out useless, or does not study, or fails in life, you are not worried.

Until you combine the two, and be a sannyasin within the household, you cannot reach God, because that is God's way. He is *in* the world and yet not *of* it. His way should be yours, on a lesser scale, in order to reach Him.

If the child is ill, take care of him with all the medical care he requires but what is the need to be worried? What value is there in disturbing or destroying your internal carefreeness?

Outwardly be in the world, inwardly be in God. Let the outer physical boundary be in contact with the world but let the center remain untouched. This is the essence.

And this is what troubled people about Nanak -- that he was a householder but he wore the robes of a sannyasin. People could not categorize him. The Hindus would ask: "Are you a householder or are you a sannyasin? You talk like a sannyasin, your way and manners are those of a sannyasin and yet... this wife and child? If you plow the fields and look after your family, what sort of a sannyasin can you be?"

The Mohammedans questioned him in the same manner. They would say, "You dress like a fakir then why haven't you left your house and family?" At many places many gurus told him to leave everything and become their disciple. But Nanak did not budge from his path. He was constantly practicing the art of remaining outside of everything while remaining within everything, and that alone is the way of God; and that alone should be the way of the seeker.

People ask me: "What are you doing giving sannyasins' robes to householders!" But that is the way of God; He is in the world and yet not in it. And this should be your path too.

HE IS THE ORDAINER AND BY HIS ORDER DOES THE UNIVERSE TURN.
SAYS NANAK, HE IS WITHOUT A CARE, ENDLESSLY BLISSFUL.

He is cheerful, filled with bliss, blooming like a flower and yet He has not a care! He is concerned about you -- but He does not worry.

Put this experiment into practice in your life: work, mind your shop, but let there be a distance between your work and your being. Let your work be a play, a *leela*, and do not be the doer, that is all. Be an actor, let the art of acting become your life's thread; because that is the way of God and that should be your way, your practice.

The True Name, Vol 1

Chapter #3
Chapter title: Solving the Riddle

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THE LORD IS TRUTH. TRUTH IS HIS NAME.
HIS PRAISES ARE SUNG IN ENDLESS WAYS.
EVEN WHILE PRAISING THEY ASK FOR MORE AND MORE,
AND THE LORD KEEPS ON GIVING.
THEN WHAT OFFERING CAN WE MAKE TO GAIN A GLIMPSE OF HIS COURT?
AND WHAT LANGUAGE SHALL WE SPEAK TO ENDEAR US TO HIM?
NANAK SAYS, REMEMBER THE TRUE NAME AND MEDITATE ON ITS GLORY IN THE AMBROSIAL HOUR.
THROUGH YOUR ACTIONS YOU RECEIVE THIS BODY,
AND BY HIS GRACE THE DOOR TO SALVATION OPENS.
NANAK SAYS, KNOW THEN HIS TRUTH, BECAUSE HE ALONE IS EVERYTHING.
HE CANNOT BE INSTALLED IN ANY TEMPLE, NOR FASHIONED BY ANY SKILL.
THE FAULTLESS ONE EXISTS UNTO HIMSELF.

THOSE WHO SERVE HIM ATTAIN THE GLORY.
NANAK SAYS, SING HIS PRAISES, LORD OF ALL ATTRIBUTES.
SING AND HEAR ONLY OF HIM; ENGRAVE HIM IN YOUR HEART.
SO BANISH SORROW AND SUFFERING, AND MAKE BLISS YOUR ABODE.
THE GURU'S WORD IS THE SOUND OF SOUNDS, AND THE VEDAS TOO.
THE LORD ABIDES IN HIS WORDS.
THE GURU IS SHIVA, THE DESTROYER; THE GURU IS VISHNU, THE SUSTAINER;
THE GURU IS BRAHMA, THE CREATOR; HE IS THE TRIO OF GODDESSES -- PARVATI, LAXMI AND SARASWATI.
HOWEVER WELL I KNOW HIM, HE CANNOT BE DESCRIBED.
HE CANNOT BE EXPRESSED BY WORDS.
THE GURU IS THE SECRET THAT SOLVES THE RIDDLE.
HE IS THE BENEFACTOR OF ALL. LET ME NEVER FORGET HIM.

Sahib, the Lord, is the name given by Nanak to God. We can write about God in two ways. The way of the philosophers is to talk about God, but their words are dry and without love. Their words are intellectual and lack emotion completely.

The other is the way of the devotee. His words are juicy; he looks upon God not as a doctrine, but as a relationship. Unless there is a relationship the heart is not influenced. We can call God truth but what the word Lord conveys can never be conveyed by truth. How can we establish a relationship with truth? What would be the bridge that would connect truth to our heart?

The Lord is a loving relationship. The Lord immediately becomes the beloved and now we can be related; the way is open. The devotee longs for something that he can touch, something he can dance around, sing around. The devotee wants a place to lay his head. Lord is such a beautiful, lovable name. It means: the master, the owner. Thus the relationship can be of many kinds.

The Sufis look upon God as the beloved, so the seeker becomes a lover. The Hindus, the Jews and the Christians have spoken of God as the father, so the seeker becomes a child. Nanak saw God as the lord and master so the seeker becomes a servant.

It needs to be understood that for each relationship the path is different. With the beloved we stand as equals: neither is higher, nor lower. The relationship between a father and son is a relationship of circumstances: because we are born in a particular household, so the relationship. Since, given the opportunity we ourselves would like to be the master and make God the servant, the role of servant best serves to obliterate the ego. The ego does not disappear either in the father-son relationship or the lover-beloved relationship; it can only drop away in the master-servant relationship.

And this is the most difficult relationship, because it is the state which is exactly the opposite of ego. Ego believes: I am the master, all existence is my slave. The devotee says: All existence is my master, I am the slave. And this is the authentic yoga headstand -- not literally standing on one's head: you must let the ego touch the ground, because the ego is the actual head. Therefore it is the servant -- the devotee -- who practices the real headstand. He turns upside down. As you have observed the world through the eyes of a master, it is different from the world you see when you develop the servant attitude.

When a beggar begs from you, is there a chord struck within you which builds a relationship between you? No, just the opposite is the case. As soon as he asks, you shrink within; then even if you give, it is done unwillingly. You make a mental note not to pass that place again. When someone asks something of you, you pull back and want to withhold; when a person does not ask, you feel more like giving.

Try to understand yourself a little and the way towards God will become clear. When someone asks, you do not want to give, because his asking seems like an act of aggression. All demands are aggressive. But when nobody makes demands on you, you become lighter and you give more easily.

Buddha had told his monks that when they went to the village to obtain alms, they were not to beg. They could only go and stand at a door; if there was no response they should move on.

This is the difference between a begging monk and a beggar. We have honored certain begging monks as we have never honored our kings; whereas beggars remain last in our minds. We barely hold them worthy of insult and try to avoid them. The monks asked, "How will people give if we do not ask?" Buddha replied, "Things are easily obtained in this world merely by not asking." As soon as you ask, you constrict the other and create difficulty for yourself. When you do not ask you make others eager to give.

You will find this story hidden in all life's relationships. Your wife asks for something, and giving becomes difficult. If you do get it for her, it is halfheartedly, only to ward off a quarrel. It arises not out of a

bond of love, but as a way to maintain peace in the household. If the wife never makes demands you feel like giving her something. Giving is possible when not asked.

You are separated from God by your demands. All your prayers consist of: Give me! Give me!You want God to serve you. You wish to use Him as a servant. You say, "My foot pains. Take away the pain... My financial condition is bad, improve it." You say, "The wife is ill, make her well," or "I have lost my job, give me another." You always stand a beggar at His door. Your very asking shows you consider yourself the master whom God is to serve. Are your needs so important that you press even God into your service?

If God is the master and you are the slave then what is left of the demands? The most amazing thing was that you kept asking, and He kept on giving. It is not that you are refused when you ask -- you keep on getting; but the more you get this way, as you keep on asking for more and more, the further away from Him you become.

A demand can never be a prayer. A desire can never be a prayer. A longing can never be worship. The essence of prayer is to offer thanksgiving and not ask for handouts. He has already given enough -- more than necessary, more than we deserve. The cup is full to the brim and already overflowing.

The genuine devotee offers thanks, his prayer is full of gratitude, saying: "You have given me so much, I am not fit to receive it all." And at the other extreme, there you stand: "See the injustice, I deserve more: I want *more*!"

Nanak says people keep on asking, and He keeps on giving. Yet there is no end to their asking. He keeps giving, and the beggars keep asking. If you are constantly asking, when will you pray? When will your worship begin? If you fulfill one desire ten others take its place. For how many births have you thus been asking? And you are still not full!

You can never be satisfied, because it is not the mind's nature to be full; its essential quality is to be unsatisfied. Only when one is rid of the mind, does satisfaction appear. You will never find a man who can say that his mind is satisfied. If you ever happen to hear someone say that, look deep into him because he is sure not to have a mind.

What is the mind but a collection of all your demands: "Give, give and give more...." There is no greater beggar than the mind, caring not how much we receive. Even Alexander the Great was a beggar, no better than any beggar soliciting by the side of the road. It is necessary to understand the nature of the mind.

How can the mind pray, for prayer is a state of no-mind? The whole viewpoint is changed as soon as you put the mind aside. It means you have come for thanksgiving and not begging. Reintroduce the mind and you feel you don't have enough, you need more. Mind keeps its eyes on the absence of things. Abolish the mind and you begin to see existence.

It is like this: take a man who sees only thorns to a rosebush. He begins counting the thorns and does not even look at the flower. Try your utmost, he will not notice the flower. Where there are so many thorns, what worth is a simple flower? And be very careful. Don't touch the flower. It might be thorns in disguise!

Who can refute his argument? If his heart has been pricked by a thousand thorns, he is naturally afraid of them, and he is bound not to trust in flowers either. He will take them to be an illusion, a trick to deceive him, a dream. Who could see the flower amongst such a plethora of thorns?

Now if you take into account only the flowers -- lost among them, and filled with their touch, and their scent -- another state is born in you. Then you think: "Where there are such lovely flowers how can there be thorns! And the few there are, are only there to protect the flowers and help them to bloom. And it is God's will that they should exist too. Perhaps the flowers could not be without horns; they are the protectors to save the flowers from all harm."

And as your attention to the flower increases, you will realize that the same sap flows in the thorns as in the flowers. Therefore how could there be conflict between the two? The mind tends to concentrate on the thorns; it turns its attention to what is not, to where the fault is, the complaint, the failing. It has an eye for dissatisfaction, nonfulfillment. What is left but to make demands? So a man filled with the mind goes to a temple to ask; he is a beggar.

If you set the mind aside a little, you begin to see more and more flowers; you attain to the power and the joy of life. So much have you received from the very beginning what source is there for complaint? And if He who has given so much has kept something back, there must be a reason for it. Perhaps you are not yet prepared to receive it, or lack the worthiness.

Anything that comes before its time brings suffering rather than joy. Everything has its own time to ripen. When you have ripened God will give. Infinite are His ways of giving; thousands are His hands, spread in all directions -- raining bounty on one and all!

The Hindu concept of God is a thousand-armed being. This concept is full of love. They say: "He gives with a thousand hands, not just two! You will not be able to hold His gifts because you have only two. He gives with a thousand hands -- but at the right time, so wait for the moment without complaint -- and His grace begins to rain in torrents."

Nanak says even when they sing the Lord's praise they do not fail to ask, and the Lord keeps on giving. But these blind people see not, and still clamor for more. While His grace pours down on them, they wail endlessly that they are thirsty, as if they have fallen in love with their suffering!

THEN WHAT OFFERING CAN WE MAKE
TO GAIN A GLIMPSE OF HIS COURT?

This is very significant. Nanak says God has given so much, there is nothing left to be asked for. When complaints fall away and you are filled with gratitude, you wonder what you should take as a love-offering to His feet.

What shall we offer at His court? What shall we place before His feet when we express our thanksgiving? How shall we worship, how shall we adore Him? You take flowers, pluck them from bushes -- His bushes. They were better off on the plant, still living. You plucked them and killed them. You kill His flowers and offer them at His feet -- and you are not ashamed? What can you give Him -- everything is His!

When you spend your money to build a church or mosque, what are you doing? You are returning to Him His own things, and yet you are filled with pride. You say, "I built the temple. I fed so many poor. I distributed so many clothes." You give so little, yet you become arrogant.

What does this show but that you have not understood? Returning a little bit of the infinite gifts you receive from above is not a matter of pride. Yet you go to offer the gift and you are not even ashamed!

"What will you put before Him?" Nanak asks. How shall we approach -- with what -- so that we can see His courts, and can come near Him? What shall we put before Him -- rice dipped in saffron, flowers from the market, wealth, treasures -- what?

No! No gift will serve the purpose. To understand that everything is His, is enough. The gift is accepted! As long as you feel something belongs to you, you think of offering something. As long as you consider yourself the master you may give if you like, but you err. Anything you may offer -- your whole kingdom -- is nothing. For everything is His, even you are His! Whatever you have earned, whatever you have gathered is all His play.

Nanak says, What shall we do to stand in Your court, to stand in Your presence? To look into each other's eyes? When you come to understand that everything is already His, there is no need to take anything. The flowers on the tree are already an offering to Him; everything stands offered at His lotus feet -- even the sun and the moon and the stars. What will your miserable lamps do before the orb of the sun? Open your eyes and see that all of existence stands offered at His feet. This exactly is the meaning of the word master. He is the master of all, everything stands as an offering to Him.

So Nanak says, What are we to give? This is Nanak's question: What language shall we speak, hearing which, He may love us? What shall we say to Him? What words shall we use? How should we entertain Him? How shall we please Him? What shall we do so that His love pours on us?

Nanak does not seem to give any answer. He raises the question and leaves it unanswered. And that is the art, because he says that whatever we say, it is He who speaks through us. What is so exceptional in offering His own words to Him? Only in ignorance can it be done. Wisdom recognizes that: "Nothing is left to offer Him because I too am an offering at His feet." No words can become a prayer, because all words are His. It is He who speaks; it is He who throbs within the heart; it is He who is the breath of breaths. Then what is the wise one to do?

Nanak says: Remember satnam, the true name, and its glories in the ambrosial hour. There is nothing else to be done. What is the wise one, the sensible person to do?

REMEMBER THE TRUE NAME
AND MEDITATE ON ITS GLORY IN THE AMBROSIAL HOUR.

The Hindus call it *sandhya* which literally means evening; it is used to designate the hour of prayer at

twilight and at dawn. Nanak calls it *amrit vela* which means nectar or ambrosia time. It is an even more appropriate name. The Hindus have been working on this path for thousands of years. In search of the reality of existence and exploring consciousness, they have found paths in almost all directions; almost nothing is left undiscovered. They have gradually determined that in the twenty-four hours of the day there are two short periods of *sandhya*.

In the night when you retire to bed, there is a short period when you are neither asleep nor awake. At this particular moment your consciousness, so to speak, changes gears. In changing the gears of the car, you have to move through the neutral gear before going to the second gear. So for a moment, the car is in no gear.

Sleep and wakefulness are two very different states. When awake you may be filled with misery; in sleep you become an emperor! You do not even wonder that the one who is a beggar in the day can be a king at night. You are in an altogether different gear. You are on a plane of consciousness that is entirely different from your ordinary daytime consciousness; and these two levels have nothing to do with each other. Otherwise you would have remembered for an instant, that you are a beggar and why have you become a king? But when you dream you are entirely identified with the dream. You experience the waking hours of the day as a different existence altogether from the world of sleep. You enter an entirely different world.

In the day you are a saint, at night you are a sinner -- and do you even wonder at it? Have you ever doubted your dreams while dreaming? Once you do the dream will break apart, for doubting is part of wakefulness; it is a part of waking consciousness. In dreams you are not conscious of the fact that you are dreaming.

There are many orders of seekers where the spiritual exercise is taught that when they prepare to sleep at night, they should keep one thought in mind: "This is a dream... this is a dream." It takes three years for this remembrance to become strong enough for the seeker to recognize the dream as a dream -- at which point it breaks. From then on, there are no dreams for him, because now the gears are not separate. The two planes of consciousness merge into one: now he is awake even when sleeping. This is what Krishna means when he says the yogi is awake when others sleep. The wall between the compartments has fallen and now it is one big room.

Both in the night when you are about to fall asleep and in the morning just as sleep departs and you are about to awake -- these are the two moments when consciousness, in its process of changing gears, drops for a moment into neutral, when you are drifting between sleeping and waking consciousness. This is the time that Hindus call sandhya and Nanak calls amrit vela. Sandhya kal is a scientific term. Kal means hour, and sandhya refers to middle, neither here nor there -- neither belonging to this world nor to that. At the moment of sandhya kal you are nearest to God; therefore the Hindus have made use of this time for prayer. Amrit vela, nectar time, is sweeter -- the moment you are nearest to ambrosia.

It all happens in this temporal body: with one mechanism of the body you sleep, with another you awake. All dreams pertain to the body. All waking and sleeping happens to the body. Behind this body is hidden a *you*, who never sleeps, never awakens. How can he who never sleeps, awaken? There is a you who never dreams, because that requires sleep, and that never sleeps. Behind the various states of this body hides the ambrosia, the nectar that is never born, never dies. If you succeed in locating the sandhya kal, you will come to know of the bodiless within the body; you will know the master hidden behind the slave. You are both. If you look at the body alone, you are the slave; if you look at the master within, you become the master.

So, says Nanak, there is only one thing worth doing and that is to meditate on the glory of satnam, the true name, in amrit vela. You will gain nothing by going to temples making various demands. Nothing will result from worship and sacrifices, by offering leaves and flowers, because what sense is there in offering Him what is already His? There is only one thing worth doing -- pray in the ambrosial hour.

Sandhya kal lasts but a moment, but your mind is never in the present, therefore you always miss it. Every day it comes -- once in every twelve hours you are nearest to God, but you miss Him, because your eyes are not alert enough to the present, to catch this subtle moment.

As you sit here now, are you here or have you gone to your office and started your daily work? Are you involved in what I say or are your thoughts engaged in *thinking about* what I say? If so, you will miss the present.

If you want to catch the ambrosial moment, you must become conscious of the present at every moment! When you eat, let only eating be -- no other thought should fill your mind. When you bathe -- bathe only; no

other thought should be in the mind. When you are in your office, let your thoughts be only of the work, not thinking of home. When you go home, forget about the office. Be completely, wholly, within each moment and not here, there and everywhere. This way the subtle sight will develop gradually and you will be able to see the present moment.

It is only after this, that you can meditate in the nectar hour, because that is a very subtle moment. It passes by in a flash. You may be thinking of something else and the moment has come and gone!

Before falling to sleep, lie in bed completely relaxed. Still the mind in every way, don't let any thoughts drag you here and there, or else you will miss the moment. Let the mind become like the cloudless sky: not a trace of a cloud, that's how empty the mind should be. Keep watching, be alert; because when the mind becomes empty there is the danger of your falling asleep. Keep watch within. If you succeed in remaining awake, soon you will hear a sound -- the changing of gear -- but it is a very, very subtle sound. If thoughts are rambling within, you will never hear it. Then you will be able to witness the day turn into night, waking turn into slumber, and also sleep turning into awakening. You stand apart, witnessing the various processes.

The one who is witnessing, the seer, is the nectar. Then you will easily observe waking consciousness fading out and sleep coming in; and in the morning you will see slumber depart and consciousness dawning. When you become capable of seeing both sleep and awaking, you will stand apart from both. You become the seer. This is the nectar moment. Nanak says, at this moment -- the amrit vela -- let your experience be of His glories.

And this feeling should be: He is truth, His name is truth. Do not say the words, keep only the feeling within. If you begin reciting the Japuji you will miss it; no words, no thoughts -- only feelings. If in that moment you begin reciting His attributes: "You are great, You are boundless, You are such..." you will miss it. The moment is so very subtle.

Remember the experience of falling in love. Did you need to express your feelings over and over? Do you need to sing the beauty of your beloved every time you meet? Words make everything hollow and superficial. The truth is, as soon as you begin to express it, the glory of love is gone! You cannot express love in words.

When you sit with your beloved in silence a feeling of the glory of love resounds within the heart. You are thrilled, you are in bliss, you are happy and cheerful without any reason. You feel filled to the brim for no reason. All emptiness is gone; you are replete with love. The lover feels the stream of love overflowing, like a river so full that it pours over its banks! You will always find lovers silent, while husband and wife are always talking. They are afraid to be silent. In silence there would be no connection between them, because their relationship is one of conversation and words. If the husband is quiet the wife is worried; if the wife is quiet the husband feels something has gone wrong. Only when they quarrel are they quiet. The silence you now use for quarrels should be used for the highest love.

When two people are intensely in love they are so overwhelmed with feeling that there is no room for words. In this state they may hold hands or embrace, but speech is completely lost. Lovers become dumb; talking seems trivial, it seems an obstruction. For speech would destroy the profound silence; speech would snap the strings of the heart; speech would disturb the surface of the ocean and waves would begin to form. Therefore lovers become silent.

In that moment of nectar you are not to allow a single thought, or form any words. You have to preserve the mood, the feeling of His supreme glory, of loving gratitude for all He has given. You are full -- overfull; you want nothing. Let thankfulness, gratitude flow from you.

WHAT LANGUAGE SHALL WE SPEAK TO ENDEAR HIM TO US?

There is nothing to say, what can we say to Him? All words are useless. Meditate on satnam. Be filled with the true name and you will feel you have established a rhythm with the amrit vela. Be alert and you will be shocked! You will feel you have become a flame of light without beginning or end, which always is, true and eternal. It is in this flame that the doors of existence open and the hidden truth is revealed.

Nanak says: Through your actions this body is achieved. In that intense moment you will know that the body is a result of actions, of karma; and it is His benevolent, all-compassionate eyes that open the door of salvation. The body is the fruit of your actions.

A few things need to be clarified here. First: only certain things can be attained by actions, only what is petty and trivial. The vast absolute cannot be attained through actions. Kabir has said, "All happens by nondoing." You have to be in the state of nondoing in order to attain the absolute.

Whatever I do cannot be greater than myself. How could it be otherwise? The action can never be greater than its doer. The sculpture is never greater than the sculptor, the poem never transcends the poet. It is just not possible. Whatever comes out of you is invariably less than you, or at the most, it can be equal to you -- but never greater. How will you attain God? Your actions will achieve nothing; the more you try through action the more you will wander.

In a vain attempt to hide this wandering you have carved images in temples. There is no way to fashion God, because God fashions us. You make idols, you make temples -- these bear the imprint of your hands and therefore are insignificant. How can the absolute that is so vast come out of *your* hands? But it is also possible that your creation may bear the stamp of God -- when you leave yourself completely to Him; then it is He who acts, and you are only the implement.

A wealthy Indian industrialist has constructed many temples bearing his name. No trace of God will ever be found there. What has it to do with God? You will not find Him in the temple, nor in the church, nor in the mosque, nor even in the gurudwara, because these bear the stamp of Hindu, Christian, Mohammedan and Sikh.

There can be no name to God's temple. He is without name; therefore His temple also has to be nameless. Whatever you make, however beautiful, however loaded with precious stones, it will bear the stamp of man. Your temple may be bigger than other temples, it cannot be bigger than you. And He can only manifest in your temple when you become completely nonmanifest; there should not be a trace of you anywhere.

Until now we have been unable to construct a temple where there is no stamp of man. All temples belong to someone or other. The builder of the temple is very much in the atmosphere of the temple. No temple is truly His. The truth in fact is, there is no need to build a temple to Him because the whole of existence is His temple. It is He twittering in the birds; it is He blooming within the flowers; it is He wafting in the breeze; it is He gurgling in the rivers and brooks. The whole wide sky is His expanse and you are a wave that has arisen in Him. His temple is so vast, how can you contain Him in your small places of worship?

Man can do a great deal through his performance. The West is an example of this. They have attained a great deal through actions. They have succeeded in building good houses, good roads. They have made scientific discoveries, made the hydrogen bomb. They have made great preparation for death and destruction. But they are completely bereft of God.

The more they attained in the physical field, the more they lost all those things that are born of the nondoer state. The very first thing they lost was God. Nietzsche said a hundred years ago: "God is dead," and for the West, God was really dead. When they are filled with actions and deeds, all connection with Him is broken -- then He is as good as dead for them. And since God was almost lost to them, all prayers became hollow and superficial. Meditation was completely lost. There was no point in meditating. For if everything is to be attained by action, what is left to INaction? And meditation is inaction.

Therefore the occidental mind takes the Easterner to be lethargic and indolent. Nanak's father thought the same of Nanak, that he was lazy, indolent. What was he doing just sitting all day? The father had a business mind and this son posed a problem for him by doing no work and showing no inclination to follow any trade. Whenever he went to work he was thrown out. He did not study, because he would invariably get into an`argument with the teacher. For he would tell him, "The last word is already spoken. What more is there to know? And have you attained Him in spite of all your learning?" When the teacher had to reply in the negative, Nanak said, "Then I shall seek a way to know Him myself," and the teacher regretfully took him home, acknowledging his inability to teach him.

Kabir says: "All the world has learned books upon books, and never has even one become a learned man. He who learns the four letters of l-o-v-e, becomes a wise man."

Nanak set out to learn these four letters of love in order to attain knowledge. Why should he endure the business of all this knowledge which has such a different goal altogether?

Mulla Nasruddin was a school teacher. Every day for many years he rode his donkey to school. At last the attitude of learning caught hold of the ass too, and one day he turned to the rider on his back and asked, "Mulla, why do you go to school every day?"

The Mulla was quite taken aback. Was he hearing right? Did the donkey really speak? He had heard many donkeys speak, but never a four-legged one! However, if those others can talk why not this one? The Mulla thought, "It must be that all this going to school has had an effect on him and he has just begun to

speak. It was my own fault bringing him to school every day."
"Why do you want to know?" asked the Mulla.
"I am curious, that's all. Why do you come to school every day?" said the donkey.
"I come to teach the children."
"Why?"
"So the children can learn."
"What happens by learning?"
"A person gains intelligence and wisdom."
"What use is intelligence?" persisted the ass.
"What use you say? It is because of my intelligence that I am riding you!" said the Mulla.
"Teach me also, Mulla. Give me intelligence!" said the donkey.
"Oh, no," said the Mulla, "I am not that foolish. Then you will be riding me!"

All that we learn in this world serves as a means of getting the better of one another. It is a plan for your conflicts in life. You will be able to fight better and win out if you have more degrees. The universities are a reflection of your aggression; armed with its weapons you can compete and exploit others more efficiently. You can harass them more systematically, and commit crimes lawfully. With the right rules and methods you can do effectively all that you otherwise could not do, and which you should not do. Education teaches dishonesty and deceit. As a result you may win out over others, but you will never be wise. Rather, people are becoming more and more unwise, ignorant. Our universities are not centers of learning, because no wisdom is contained there.

So Nanak's teacher himself took him home and acknowledged to his father that he was unable to teach him.

When Nanak reached the age of twelve, he was about to be initiated into the Hindu religion and receive the sacred thread. It was an important ceremony. Many people were invited and a band was arranged. When the priest had finished his incantations and was about to place the sacred thread on him, Nanak said, "Wait! What will happen by wearing this thread?"

The pundit said, "You will become a *dwija*," which is a member of the Hindu faith, literally a twice-born.

Nanak asked, "Will the old really die and the new be born? If that is so, I am ready." The pundit was concerned because he knew to the contrary, that nothing would happen, that it was only an empty ceremony. Nanak asked, "What if this thread were to break?"

"You can always buy a new one from the market and throw away the old," said the pundit.

"Then let this one go now," said Nanak. "Anything that breaks by itself and is sold in the marketplace for a trifling amount, how can it help me to find God? How can man's creation help to find God? For man's performances are always petty and inferior."

His father, Kalu Mehta, was convinced the boy was a total good-for-nothing. He had done his best to bring him round to doing something, but had failed. When there was no other way, there was a last resort that came in handy in the villages -- he was sent to graze the cattle. Nanak went quite happily to the pasture and was soon lost in meditation while the cattle destroyed the adjacent fields. The next day he had to be removed from this, too. His father was now doubly convinced that the boy could do nothing and would amount to nothing.

Now it is an interesting fact that those people who have done the most for the world are denied this world completely; those who are the just claimants of the other world are almost unable to do anything in this world. It is not that they are not capable, but their whole quality of being and doing is different. They become only a means, a medium through which many things can happen.

What would Nanak have attained by grazing cattle? Many people do. What would Nanak have attained by running a shop well? Many do, and yet the world remains as before. This person has removed himself from the world of action and is drowned in the world of glory.

Glory means: "Thou art the doer. What can I perform?" No sooner do you begin to feel your worthlessness, expressed as, "What can I do?" than your ego begins to fall away, drop by drop. The day you feel this in totality -- that you are unqualified, incapable, nothing happens because of you, you are helpless -- the doors of liberation open for you.

THROUGH YOUR ACTIONS YOU RECEIVE THIS BODY,
AND BY HIS GRACE THE DOOR TO SALVATION OPENS.
NANAK SAYS, KNOW THEN HIS TRUTH BECAUSE HE ALONE IS EVERYTHING.
HE CANNOT BE INSTALLED IN ANY TEMPLE, NOR FASHIONED BY ANY SKILL.
THE FAULTLESS ONE EXISTS UNTO HIMSELF.
THOSE WHO SERVE HIM ATTAIN THE GLORY.
NANAK SAYS, SING HIS PRAISES, LORD OF ALL ATTRIBUTES.

God cannot be installed in any place; therefore, how can you make temples? How will you consecrate His idols? He is complete in Himself, so you have no need to create Him. He was when you were not, and He will be still when you are no longer. Do not bother yourselves with the worthless task of creating His images. Rituals, temples, idols -- these will lead you nowhere.

Then what will lead you to the goal? Those who have served Him, those who have revered and worshipped Him, have attained His presence. If He is everything, service is prayer; if He is everything, service is worship. The more you get absorbed in service, the nearer you will reach Him. If the tree is thirsty, water it; if the cow is hungry, feed it. You are thereby quenching His thirst, and feeding Him.

You need sensitivity in order to serve. Temples, big or small, serve no purpose. They are just devices to escape prayer. His temple is enormous and equally great should be your attitude of service -- because that alone is He, the whole wide universe and all that it contains!

When Jesus was about to be crucified, his followers asked him, "What shall we do now?"

Jesus said: "Do not worry. If you quench the thirst of the thirsty, the water will soothe my throat. If you serve the poor and needy, you will find me hidden within them. If you have been angry or abused someone, there is no point in coming to the temple. If while you kneel in prayer, you realize your mistake, get up first and beg pardon of the person. For till then how can you pray? It is He who is spread everywhere." Therefore Nanak says, "Those who have served Him have attained His glory."

What kind of worship? Service! This word is very significant, so allow it to go deep inside you. Remember to keep in mind that whomever you serve is God.

You can serve people in another sense also, which is very different. When you serve people knowing that they are poor, miserable or needy, it is out of pity; then you are above him and he is below. When you are being kind, taking pity, you are not serving. Then it is an ordinary social service and this service is not worship. You are a mere social worker, a member of the Lion's Club or a Rotarian flaunting the motto: "We serve." You are filled with arrogance. You build a small hospital but your publicity is enormous. Social service is not worship; you are throwing crumbs to the hungry, you are doing great kindness, obliging others. You are at the top, serving those who are way down at your feet and who should be grateful. This is not worship.

Service becomes worship when the one you serve is God. He is master, you the slave. It is not He who is indebted; rather you -- that He gave you the opportunity. You have given a poor man bread and also thanked him.

There is an old Hindu custom of giving alms to the brahmin as well as a love offering, a gift as a token of gratitude for his having accepted the alms, that he accepted your service. Feeling indebted to the one you serve converts your service into worship; it is not social service but a religious act.

Understand well the difference: to be proud of what you do as a welfare worker, is not Nanak's idea of service. Service makes you humble. Service sees God in the lowly. Service makes you a servant. "He who is last becomes the first." And you will stand the very last. Service also presumes that you are indebted to him who gives you an opportunity to serve.

THE FAULTLESS ONE EXISTS UNTO HIMSELF.
THOSE WHO SERVE HIM ATTAIN THE GLORY.

This glory is not of your ego because it is only realized when the ego is no more. Then these servants of the Lord became famous and buddhahood shone through them. Then the darkness of their house was banished and the lamp within shone full and bright.

NANAK SAYS, SING HIS PRAISES, LORD OF ALL ATTRIBUTES.

SING AND HEAR ONLY OF HIM; ENGRAVE HIM IN YOUR HEART.
SO BANISH SORROW AND SUFFERING, AND MAKE BLISS YOUR ABODE.

And this can only happen if you dedicate all your actions to Him. When you sit in your shop and a customer comes in, see not the customer but God within him. Deal with him as if God himself has entered your shop. If you wish to be drowned in Him all day long there is no other way than this. While eating feel it is He entering you in the form of food. Therefore the Hindus say food is Brahma. Do not eat thoughtlessly. Remember, it is He who bloomed on the plants; it is He who has become the grain. Accept Him most gratefully. When you accept food as Brahma, when drinking water you feel it is He come to quench your thirst in the form of water, only then can you absorb Him all the twenty-four hours. What other way is there for you?

You go to the *gurudwara* or church and pray, or chant, or sing hymns for an hour or so while your mind runs here and there. Even for this short period, you check your watch to see whether it is getting late, whether it is time to go to work. How can you worship Him in bits and pieces? You try to pray a little in the morning and a little while in the evening while you remain your ordinary old self the rest of the day.

To be religious is a twenty-four-hour undertaking; the religious spirit should pervade you all day long. Religion doesn't exist in odd moments; there is no religious day or religious hour. All life in its totality is His. All moments are His. Religion is a very different way of living in which everything you do is in some way or other connected with God.

Nanak says, Sing in praise of the Lord of all attributes. Sing only of Him, listen only to Him, let only Him reside in your heart. As you sit listening to me you can hear in two ways: either as if someone is talking or as if it is God's voice coming to you. In the latter case you will feel a change coming over you. Keep Him in mind always. Thus you will be rid of suffering and carry home the bounty of bliss. Thus after a full day's labors you will reach home carrying not sorrow but joy.

Now coming home you carry nothing but the pain of some customer who tricked you, or someone who picked your pocket, or whatever you ate that was not good; there is always cause for complaint. Your day is a collection of sorrows, but if you begin to see God all around you in whatever you do, you will reap a rich harvest of joy, says Nanak.

Not only will you live in happiness in your everyday home but at the hour of death when you prepare to leave for your real home, you will be overflowing, filled to the brim, saturated with joy. Then you will depart dancing, not crying. If death does not become a dance, know that life has gone to waste. If death is not an occasion of joy and celebration, know that your life was ill-spent, because you are returning home; and if going home is not a matter of celebration, then your whole life adds up only to sorrow.

SO BANISH SORROW AND SUFFERING, AND MAKE BLISS YOUR ABODE.

Your suffering exists only because you are trying to steer your life without God. Having set Him aside, you have trusted yourself too much and taken yourself to be too clever; there is no other reason for your unhappiness.

And the reason for your happiness is equally simple: you have set your cleverness and intellect aside, giving no credence to your abilities but experiencing Him in everything; you have begun to live more in Him and less in yourself. Ultimately you may dwell entirely in Him.

Why should you see your wife as wife, and not as God? Why should you see your son in your son, and not God as your son? As your perception changes, happiness joins you. If your son dies you will be unhappy because your perception was wrong. You thought: "My son." Had you realized beforehand that he is God's son, you would have thought: "When He wished, He sent him to me; when He wished, He called him back. All is His command." And you would have accepted all conditions, knowing it was His son sent to you, and feeling grateful for the days He let you have him.

To whom to complain, and about what? He gave when He pleased, He took away when He pleased. You have no hand in it. All is His -- everything! Then, where are the tears? Where the anxiety, the sorrow and distress? If He gives, you are happy; if He does not give, you are happy. His ways are unique. Sometimes He gives and thus creates you. Sometimes He takes away and in so doing you evolve further! Sometimes suffering is necessary, because sorrow wakes you up, makes you conscious. In happiness you are lost and asleep! In suffering you awaken.

There was a Sufi fakir by the name of Hassan. One day as they were getting in a boat his disciple said, "That there is joy I can understand, because God is our Father, and it is but natural that He should give joy to His children; but why sorrow, why unhappiness?"

Hassan gave no reply but began to row the boat with only one oar. The boat began to turn in circles. "What are you doing?" the disciple called out. "If you row with one oar we shall never reach the other shore. We shall keep going round and round in this one spot. Has the other oar broken or is your arm paining? Let me row the boat!"

Hassan replied, "You seem to be a much more intelligent fellow than I thought!"

If there is joy alone, the boat will go only in circles and arrive nowhere. For it to work, the opposite is also needed. A boat moves with two oars, a man walks with two feet, and two hands are needed to work. In life you need night and day, joy and sorrow, birth and death; or else the boat keeps going round and round, reaching nowhere.

When a person begins to perceive correctly, knowing that He is in everything, he is filled with thanksgiving; even when sorrow comes he accepts it cheerfully. Then you accept His joy and you accept His sorrow equally. then joy is no longer joy, sorrow is no longer sorrow;the dividing line is lost. When you begin to look upon them impartially, your attachment to joy and rejection of suffering are both broken and you stand apart, free from both, having arrived at the attitude of *witness*. Then you shall be rid of sorrow and carry home joy.

SING AND HEAR ONLY OF HIM; ENGRAVE HIM IN YOUR HEART.
SO BANISH SORROW AND SUFFERING, AND MAKE BLISS YOUR ABODE.
THE GURU'S WORD IS THE SOUND OF SOUNDS, AND THE VEDAS TOO.
THE LORD ABIDES IN HIS WORDS.
THE GURU IS SHIVA, THE DESTROYER; THE GURU IS VISHNU, THE SUSTAINER;
THE GURU IS BRAHMA, THE CREATOR; HE IS THE TRIO OF GODDESSES -- PARVATI, LAXMI AND SARASWATI.
HOWEVER WELL I KNOW HIM, HE CANNOT BE DESCRIBED.
HE CANNOT BE EXPRESSED BY WORDS.
THE GURU IS THE SECRET THAT SOLVES THE RIDDLE.
HE IS THE BENEFACTOR OF ALL. LET ME NEVER FORGET HIM.

Understand that Nanak has glorified the guru to a great extent. All saints have sung the glory of the guru, placing him above the scriptures. If the guru says something that is not found in the Vedas, forget the Vedas, because the guru is the living scripture. There is a reason why saints have extolled and treasured the guru's words so. First of all, the Vedas are also expressions of gurus; but these gurus are not present today. And the words have lost the purity they had when they were first uttered, because those who collected them, of necessity, combined and mixed them with their own thoughts -- this they could not help. Though it was not done on purpose, it is certain that it happened.

If I tell you something with instructions to repeat it to your neighbor, you are bound to lose something and add something to what I said. The mode of speaking will change. Even if you use exactly the words I used, your preferences and your emphasis will be different from mine. When you speak, your experience, your knowledge, your understanding will creep into the words.

I give you a flower, and you take it in your hand to give to someone from me, but the flower will have caught some of your smell. Just as the flower's scent remains in your hands, the flower also picks up your scent. The flower is no longer the flower I gave you. And if the flower has passed through a thousand hands, it will carry the scent of all those hands. And if the flower were to come back to me, I would never be able to recognize it as the same flower. The essence of the flower I knew would be lost by the touch of a thousand hands. It will not look the same as when I gave it, but will have fallen into pieces, its petals scattered here and there. People will have to stick on other petals to complete the flower before they bring it back to me.

The Vedas are the utterances of gurus. Those who have known have spoken. But now it is thousands and thousands of years since these words were spoken. Much has been deleted, much added. Therefore it is great good fortune to come across a living guru when the book has turned stale.

Another very interesting thing is: when you read a book, you interpret the words in your own way. It is

you who reads and you who interprets, and your interpretation cannot be more than you; it cannot transcend your own understanding. You will attach your own meanings to the words.

So the book cannot become your guru; you become guru to the book! You have not learned the scriptures, rather you begin to teach the scriptures; thus you find thousands of interpretations. Look at the Gita -- how many commentaries there are! Whoever reads it takes his own meanings from it. Krishna is no longer here to censor by saying: "Brother, this is not what I meant!" When Krishna spoke, he was definite about what he meant, but who is to say now what his intention was? Even Arjuna could not say, though he was the one to hear it; because whatever he says will have been changed by him.

The whole Gita has been written by Sanjay, who was no more than a news reporter of his day. It was his job to report on the battle being fought over one hundred miles away to Dhritrashtra, the blind king. He must have seen the whole thing on television. The deaf are listening and reporting to the blind! So the truth lies even further away. What Krishna said, even Arjuna could not have reported correctly, but only in the light of his own understanding. He could repeat only what he understood and not what Krishna actually said. And now we introduce Sanjay who is collecting the news. He is the reporter -- the third person!

Then thousands of years elapse while we have all the commentators, each claiming to elucidate it out of his own understanding. By then each word acquires infinite meanings, and the Gita becomes meaningless. Whatever you put in has become a new edition.

Therefore Nanak and Kabir and others have stressed one point -- seek a living guru. The scriptures had all become stale and secondhand, thirdhand, even at the time of these saints.

THE GURU'S WORD IS THE SOUND OF SOUNDS, AND THE VEDAS TOO.
THE LORD ABIDES IN HIS WORDS.
THE GURU IS SHIVA, THE DESTROYER; THE GURU IS VISHNU, THE SUSTAINER;
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HOWEVER WELL I KNOW HIM, HE CANNOT BE DESCRIBED.
HE CANNOT BE EXPRESSED BY WORDS.

Those who have seen Him with their own eyes, cannot describe Him completely. He cannot be expressed through words. And you go looking for God in books? -- the Gita, the Bible, the Koran or Guru Granth! Even a living guru cannot explain Him thoroughly. About himself Nanak says: "Even if I had known completely, I would not have been able to give a complete description; because He cannot be expressed through words."

What cannot be expressed through words you are trying to understand through explanations and the printed word, but you can only get news of Him through a living guru. And it is not that you will understand all that the guru says; you will understand what the guru *is*. The guru's presence will make you understand His very being. To be with him, to breathe the air around him, is to be in a different climate altogether! At least for that much time you are lost to the world; you reside in a different world, and your consciousness has assumed another form. Be ready and willing to look through the guru's window -- there is no other way besides this.

THE GURU IS THE SECRET THAT SOLVES THE RIDDLE.
HE IS THE BENEFACTOR OF ALL. LET ME NEVER FORGET HIM.

Gur means technique, method. He who gives the method is the *guru*. And the secret method, the technique according to Nanak is:

HE IS THE BENEFACTOR OF ALL. LET ME NEVER FORGET HIM.

He is the one creator of all, the maker. May I always remember this truth: that He is hidden behind all. He is the hand of all hands; He is the eye of all eyes. It is He who throbs; it is He who is life.

LET ME NEVER FORGET HIM.

May this remembrance remain every moment. By grasping this secret, you will gradually see beyond the beads of the *mala* and be able to grasp the thread that goes through them all. That thread is God and you are the beads. The stream of life that flows through you, is God; He is the thread on which turns the bead of your body, and this thread is the same in me as in you. It is the same that runs within the trees, the birds, the animals, the mountains, the plains. It is He living in the various forms, swelling in every wave, so catch hold of the constant remembrance of this thread and never forget it -- and you have the secret at hand. All riddles will then be solved by themselves.

So what will you do? How will you guard this remembrance all day long? You will need terrible courage, for there are many difficulties to be faced. Had it not been for these obstacles the world would have become religious long ago. Pains and difficulties there are and will continue to be; because any attainment without trouble is almost useless. Without traveling you can never reach your destination; you are bound to wander. You will only appreciate and care for that which you acquire with difficulty. Besides, if you are out to attain the ultimate truth you will have to make some sacrifice!

Religion is to lose on one side and gain on the other, and so problems arise. If you begin to see God in the customer, how will you fleece him? It will be difficult. If you are a pickpocket, seeing God in your victim, your hand will be paralyzed. How can you do evil? How will you be angry? How will you make enemies?

If you see Him in everything the structure of your life will begin to crumble from all sides. The house you have built stands against all He signifies, because you built it when you had forgotten Him. If now you begin to remember Him the house cannot remain.

One thing however is certain; though you cannot see it today, you will get a bigger house. Therefore we need gamblers on the path, people with the courage to leave whatever is at hand in order to realize something about which they cannot be absolutely certain. Therefore I always say, religion is not for the businessman, it is for the gambler! The gambler stakes his all with the hope of attaining twice as much. Whether he will or not, is never certain. He does not know which way the dice will fall -- no one knows. It is that kind of gambler's courage that you need if you wish to walk along with Nanak.

All religions have become feeble because we have not the courage of the gambler, but stick to the mathematics of the businessman. Then it becomes very difficult to remember this sutra, which aims to change your life from its very roots; you will not be the same from even such a small sutra. It will start such a raging fire in your life that this life will disappear.

Kabir says: "Only he who is prepared to burn his house, need walk with me." Which house is Kabir talking of? The edifice you have created round yourself -- the house of lies, deceit, anger, enmity, malice, jealousy and hatred -- this is what your house is.

Grab hold of this sutra, only this:

HE IS THE BENEFACTOR OF ALL. LET ME NEVER FORGET HIM.

That within, the master of all, is one. For your life to change, you need nothing more. You do not need to do Patanjali's yoga asanas, nor have you to worry about the ten commandments of the Jews, nor concern yourself with the Gita or the Koran.

A small secret, such a tiny secret, to change your entire life! Through this secret Nanak attained and you can also.

But remember Kabir: "Only he who is prepared to burn his house, he alone need walk with me."

Chapter title: Some Other Ganges

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IF I HAVE SUCCEEDED IN ATTAINING HIS PLEASURE, I HAVE BATHED IN ALL THE HOLY RIVERS.
AND IF I FAIL TO PLEASE HIM, WHY SHOULD I BATHE AND ADORN MYSELF?
IN THIS WHOLE CREATED UNIVERSE, NOTHING IS ATTAINED WITHOUT ACTIONS;
BUT HE WHO LISTENS TO BUT ONE TEACHING OF THE GURU,
HIS UNDERSTANDING BECOMES LIKE A PRECIOUS JEWEL.
HE IS THE BENEFACTOR OF ALL.
LET ME NEVER FORGET HIM.
WERE YOU TO LIVE THROUGH FOUR AGES, OR EVEN TEN TIMES MORE,
WERE YOU KNOWN ON ALL NINE CONTINENTS, AND WERE TO GAIN UNIVERSAL FOLLOWING,
WERE YOU TO EARN FAME AND PRAISE FROM ALL OF MANKIND,
IF YOU HAVE NOT HIS GRACE, NOTHING WILL SAVE YOU.
YOU ARE LIKE THE LOWLIEST WORM; EVEN THE WORST OF SINNERS MAY POINT THE FINGER AT YOU.
SAYS NANAK, HE MAKES THE WORTHLESS WORTHY,
AND SHOWERS THE GIFTED WITH MORE GIFTS.
NONE BUT GOD CAN BESTOW SUCH EXCELLENCE.

Suddenly one night Nanak left his house and disappeared. Nobody knew where he had gone. They searched all the temples and dwellings of sadhus where he was likely to be, but he was nowhere to be found. Someone said he had been seen going towards the cremation ground, but nobody could believe it. No one ever goes to the burial ground of his own will. Even the dead man does not want to be there, so the question of a living person going voluntarily seemed impossible. But when Nanak was nowhere to be found, as a last resort they had to look for him there. They found him sitting before a fire deep in meditation.

His people shook him and said, "Are you out of your mind sitting here at this hour, leaving your wife and children behind? Don't you know where you are? This is the cremation ground."

Nanak replied, "He who comes here has already died; death is no longer ahead. What you call your house is where you will die in due course. Then which one is to be feared? Is it where people die or where people never die? Besides, if some day you have to come here, it is most unseemly to come riding on four people's shoulders; therefore I came myself."

This incident is very significant. Nanak has no quarrel with what has to be. He accepts all that is. Death is to be. Death is welcome. Why trouble others? It is better to come on one's own. But we are always opposed to what will be. Our desire is for it to be different, but Nanak has no such desire. All is His wish! If He wills that Nanak should die, he accepts His wish.

That night, however, people persuaded him to come home. After he returned Nanak was never the same again; something within him had died and something new had been born. It is only by dying completely within that the new birth takes place. In the process of birth you have to go through the burning grounds, and he who passes through the burning ghats knowingly, voluntarily, attains a new birth. This is not the birth of a new body; it is the unfolding of a new consciousness.

You are full of fear; and where there is fear there can be no connection with God. All your prayers and worship are because you are afraid -- not out of love for God. You visit the holy places, bathe in the holy rivers, perform sacred rites and worship -- all out of fear. Your religion is the medicine of your fear; it is not a celebration of joy. You do all this to protect yourself. These are the precautions you take for your well-being. Just as you amass wealth, build a house, have a bank balance, take out an insurance policy, in the same manner God is also your insurance policy.

And who has ever arrived through fear? Fear is a way of separating; love is a way of integrating. Fear

creates distance; love brings closeness. Fear and love never meet. When fear is completely gone, only then does love arise. As long as fear prevails you can only hate. Though you may cover and decorate your hatred you cannot love.

How can you love one whom you fear? You fight the one you fear; you can never surrender to him. And even if you surrender, it will only be a new device for battle; futilely you hope to be rid of fear this way.

IF I HAVE SUCCEEDED IN ATTAINING HIS PLEASURE, I HAVE BATHED IN ALL THE HOLY RIVERS.
AND IF I FAIL TO PLEASE HIM, WHY SHOULD I BATHE AND ADORN MYSELF?

People go to holy places and bathe in the holy waters, not as an act of joy but in the desire to be rid of sins. It is believed that by bathing in the Ganges all sins are carried away by the waters of the river. Now why should the Ganges wash your sins? How is it involved in your evil deeds? Besides, your sins come not from the body but from the mind. How can the Ganges wash your mind? At most it can clean your body and remove its dust and dirt; it cannot cleanse the dirt of your mind.

The Ganges is all right for washing your body, but not as a means of washing your soul. You will have to look for some other Ganges. There is an old story which says: One Ganges flows on earth, one flows in heaven. You will have to find the Ganges of heaven. The earthly Ganges can only touch the body, which is also of the earth. The Ganges of heaven will touch your soul and wash it. How is one to find the heavenly Ganges? Where is one to look for it?

These sutras direct you to the Ganges of heaven:

IF I HAVE SUCCEEDED IN ATTAINING HIS PLEASURE, I HAVE BATHED IN ALL THE HOLY RIVERS.

That He should be pleased with you is as good as bathing in the heavenly Ganges. "Attaining His pleasure" is a very deep and profound saying. Try to understand it. You will gain His pleasure only when you do not stand against Him. You will gain His pleasure only when you have completely dissolved yourself in Him, when your sense of being the doer is completely annihilated. He is the doer, you are only a means; and that is enough to please Him!

Right now however, there is a constant strain within you: I am the doer... I am the doer.... When praying it is *you* who prays; while bathing in the holy waters it is *you* who bathes; when you do charity, again it is *you*. Everything goes to waste: your bath, your charity, your worship. All is in vain, and all because of your sense of doership. Until now you have been thinking only in terms of myself, mine.

There is only one difference between a religious person and a nonreligious person: for a religious person *he* is the doer; for a nonreligious person I am the doer. Everything happens through Him - this attitude endears you to Him, because this attitude is religion. You stand with your back towards Him by your own will. It is your sense of doing that turns you away from God. The moment you give up this attitude you will stand face to face with Him, and all opposition ceases.

What are your performances that you are so proud of? Neither birth nor death nor life itself is the outcome of your actions. Everything is done by Him, but somehow you acquire this attitude of the doer. And with your sense of doing, when you commit sin it is sin; and even when you perform good deeds they too become sin. Remember! You are in the wrong. It is the sense of being the doer that is sinful! And nondoership is virtue! All good deeds become sinful if the sense of doership persists. Then whether you build temples, perform worship, observe vows, observe fasts, go to holy places -- to Mecca or Kashi -- all goes to waste.

The more you say I have done, the more you add to your sins. So sin relates not to the act but to the attitude. Any act performed in the attitude of nondoing cannot be sinful. But if your attitude is that of nondoing, all acts are sins.

In the Gita this is exactly what Krishna exhorts Arjuna to do. He tells him to abandon all sense of being the doer, to do only what God is doing through you. Let His will be done; don't put yourself in between. Make no decisions by yourself. Do not think: What is right? What is wrong? How can you know what is right or wrong? What is the scope of your vision? What is the strength of your understanding? What is your experience? How much consciousness do you have? Don't try to see with your small lamp of consciousness when it cannot see more than four feet ahead -- whereas life spreads into infinite space. Do what He makes

you do; be a medium only. Just as the flute allows the flute player to play his tune, give way to Him to act through you.

He who becomes His implement becomes His beloved. He who remains a doer becomes His foe; however, His love flows all the same, because it is unconditional. It makes no difference who you are, His love pours on everyone all the time. It is you who are unable to accept His love. Similarly, an upright pot gets filled with rain water, but if it is kept upside-down it will not fill. The rain pours all the same, because it is unconditional. It does not say: If you do this, or be like this, then only shall I rain on you.

This is important to understand, since, hearing Nanak's words, many people thought that "If I become this way He will love me." No, this is wrong! His love and benediction pour forever. If it were not so, what is the difference between temporal love and divine love? The very bane of human love is: If you do this I shall love you. If you become like this I shall love you. I shall love you only if you fulfill my conditions. This is what the father says to the son, the wife to the husband, the friend to a friend.

Nanak refers to an experience beyond worldly love. His love rains forever. If you fulfill the conditions you will be filled like the upright pot. Filled to the brim, you will overflow with His love and everyone around will receive the overflow.

The guru is one whose vessel is so filled with God's love that he can contain no more. As he begins to overflow other vessels are filled through him. The guru means one whose wants are all fulfilled, since all desires have died, and longing is silenced. His vessel is so full that now he is capable of giving. And what can he do but give? When the cloud is saturated it must rain. Then only can it become light. The flower saturated with fragrance must give it up to the winds.

In the same way, when your vessel is filled with His love, it will shower all around you. There is no end to His grace. Once you know that you will fill merely by keeping your vessel upright, the grace from above never ceases to pour. Then no matter how much you give out your vessel is always brimming. So remember, Nanak is addressing you when he says he has succeeded in winning His love by bathing in all the holy rivers.

Know that He lives! Otherwise how could you exist? Had He not wanted you to be even for a moment, you would have disappeared long ago. He resides in every one of your breaths. It is He throbbing within your heart. Existence has loved you, desired you, made you. It does not matter what you are like; it is still giving you life. You are already the loved one. But you turn your back to Him, afraid of His love. You run away and hide just when He wishes to fill your being. When Nanak speaks of winning His love he means to become upright, stand facing Him, and shed all fear.

It is only out of fear that you overturned your vessel, fear that it may be filled with something unwanted or wrong. It is out of fear you have closed all doors: for fear of thieves, for fear of enemies. Out of fear you have closed your heart on all sides. When you close your doors thieves cannot get in, but then the beloved cannot enter! For the door is only one, either for the thief or the lover. Avoiding the thief, remember, you have shut the door to the beloved too! And what is this life without the beloved?

You are so afraid of something entering that you have covered the opening and then cry that you are empty. You complain that no visitor ever comes to your house, no one ever knocks at your door, but it's your fear that has turned you away from your God.

It is interesting that your religions are only an expansion of your fears. Your so-called gods are concepts born of your own fears, and out of fear you have accepted them. You are afraid of doubting and so you raise no question, but real faith is not within you. If you are a believer out of fear, then faith is only superficial and doubt lurks within. How then can you meet the most mysterious, the most profound?

Mulla Nasruddin stood for election. He got only three votes: one his own, the second from his wife and a third from a stranger. When his wife heard this she cornered him: "So who is she?"

What lies hidden within surges up on the slightest pretext; it does not take long for superficial faith and love to break down. Any slight happening and doubt raises its head; a thorn pricks and you begin to doubt Him, your head aches and your faith is gone; you lose your job and your love for God flies out of the window.

When the hidden doubt bursts out it is like an ulcerated boil; a slight knock and pus begins to flow. You may try to cover it with the ointment and plaster of faith, but it serves no purpose. Who is there to cheat? You can't even fool yourself, because you know very well that your faith is because of your fear, and you are filled with internal doubts.

You may bathe in the holy places or pray in the temple, church or gurudwara, but to no avail; unless the note of faith and trust arises within, you have not really called Him. Also, when you go out of fear, you are

bound to ask for something; fear always begs. If you get what you ask for you are satisfied; if not, the doubt becomes more intense. You are forever asking. Faith is only a form of thanks: "Already You have given too much. Your grace, Your compassion is so great." Faith is always filled with gratitude; and gratitude dispels all sign of doubt. Where there are demands, doubt is lurking. The demands are a form of test.

There is a story in the life of Jesus. After he performed the excruciating forty-day ordeal, Satan appeared to him and said, "Since it is said in the scriptures that when a prophet is born God always protects him, if you are really the Son of God jump from this mountain and He will save you!"

Jesus said, "That is correct, but the scriptures also say that only those who doubt test Him. I have no doubts. I am sure that the angels are standing there to protect me. I am thoroughly convinced. Had I the slightest doubt that perhaps they are not there, or that perhaps I am not the Son of God, then I would have tested Him."

As soon as there is doubt, the question of trial and investigation comes in and you make your demands. Your conditions are: "Fulfill my desire if You exist. If it is fulfilled then You are; if not, You are not." The faithful one makes no demands, makes no tests. Being always filled with gratitude, he never asks favors. The day you stop your demands, your fear will cease. As you are filled with gratitude, the demands will lessen and you will feel your face turning Godward, straightening your vessel. And as your vessel becomes upright, drops of His grace will begin to fall in it and fear will vanish. Then you will find He is always pouring and you were unnecessarily frightened. Then you will open your doors wide because you know that even in the form of the thief, it is only He; in the form of the cheat, it is He. And until you begin to see Him in all, you will not be able to see Him at all.

AND IF I FAIL TO PLEASE HIM WHY SHOULD I BATHE AND ADORN MYSELF?

If He does not like me, my bathing and adorning will only strengthen my ego. Have you ever seen a man returning from a pilgrimage to Mecca? He becomes the picture of arrogance. Had he really gone on a pilgrimage he would have returned a more humble person, a changed man who left his ego behind; but the reverse happens -- he expects a loud welcome with great applause, and wants people to touch his feet and praise his action.

Even when you perform good deeds, you only want to fill your ego. You fast so that you may be feted. You secretly desire that bands should be playing and far and wide it should be known how much you have fasted. And as the ego gets stronger, you turn further and further away from Him.

The more you are, the more you stand with your back to Him. Understand that equation: the less you are, the more you are turned in His direction. And when you are completely not, He stands before you. Then the thief who enters is also Him and all fears vanish, because He is everywhere.

IF I HAVE SUCCEEDED IN ATTAINING HIS PLEASURE, I HAVE BATHED IN ALL THE HOLY RIVERS.
AND IF I FAIL TO PLEASE HIM, WHY SHOULD I BATHE AND ADORN MYSELF?
IN THIS WHOLE CREATED UNIVERSE, NOTHING IS ATTAINED WITHOUT ACTIONS....

Whatever He has created and whatever is visible, nothing is attained without actions. Nothing is attained in this world without actions. This causes the illusion that we have to labor, to strive, in order to attain to God. Understand that although everything in *this* world is attained through labor, love is not attained thus -- nor is prayer, nor worship, nor faith nor proximity to God.

Why? Because actions make the ego stronger. If you want to gain wealth, you will have to work hard. If you want to be known in this world you cannot afford to sit doing nothing. You will have to run about, plot and plan for or against others; you will have to carry many anxieties. Since effort, labor and work are the only ways to achieve anything in this temporal world, it is but natural for us to think it must require even more effort to reach the all-embracing, vast existence! And this is where we go wrong. The rules of that realm are entirely opposite to the rules of this world. To attain anything of this world, we need to have our backs towards God.

Understand that the more we ignore His support the more effort we have to make, because then we have to do what normally He would have done for us. We have to substitute our labor for His. To go out into this world is to turn your back towards Him. His help is less, the flow of nectar is no more; although it keeps

flowing, we do not receive it because our doors are closed in our desire to be self-reliant, to be in charge.

Thus, Nanak says again and again: "He is the Master; I am the slave." The very endeavor to be self-reliant is because of the ego. The more we feel: "I shall do it," the more we deny the support of His power. It is like a man trying to row his boat against the wind. Nanak has given us the secret. Why use the oars at all? Go wherever the winds take you.

And Ramakrishna said the same: Why do you row the boat? Why do you not float along with the current? Open your sails and relax! The winds will themselves take you to the shore. You have to keep an eye on the right moment and the right direction -- that is all. Do not go against the wind. If the wind is blowing towards the other shore, open your sails; if the wind is blowing towards this shore, then too, open your sails. Do not labor unnecessarily.

If you go against the wind or the flow of the river, you will have to struggle, and what will be the outcome? You will never arrive, you will only get tired. Observe the face of a worldly man after a whole life's labor -- nothing but signs of fatigue. People are dead long before they die, so that at life's end they hanker for rest -- at any cost! Why do you tire yourself so?

When man gets old he becomes ugly. The animals of the jungle do not become ugly but remain as beautiful as when young. So also the trees; though some are a thousand years old and near death, there is not a grain of difference in their beauty. With each year they grow a little more, and more and more people can rest under their shade. Their beauty increases with every year, and the pleasure of sitting under an old spreading tree is so much more than under a younger tree which has had so much less experience.

God knows how many seasons the old tree has seen, how many monsoons, how many springs, how many summers and winters; how many people rested under its shade; how much life passed under it, and the winds and the clouds that passed overhead; and how many sunrises and moonrises it must have witnessed, and how many dark, moonless nights. All is contained within it. To sit next to an old tree is to sit next to history. A profound tradition has flowed through it.

The Buddhists are still trying to save the tree under which Buddha attained enlightenment. The unique event that took place under its branches is still contained within its experience. It still throbs with its vibrations; the rays of the light of the supreme knowledge that Buddha attained are still contained in its memory. To sit under it is to feel a peace you have never felt before. Having known infinite peace, it allows you to share in its experience.

Old trees become more beautiful. Old lions become yet more majestic, because in the young there is still a kind of excitement, impatience, and longing that have become quiescent in the old. Man becomes ugly because he gets tired. The trees do not fight existence; they keep their sails wide open, and they are happy wherever the wind takes them. You are fighting existence; therefore you break. You become old and decrepit because your life is one long struggle.

All that is achieved in the object-world is attained through hard labor and toil, but you need no action to attain God. You need no worship, no prayer, nor yoga, nor austerities, nor the repetition of some mantra. He cannot be attained by deeds -- but only through love! The direction of love and the direction of deeds are very different from each other.

Love is an emotion. Love is the only thing in life that never gets tired, because love is no work, no deed. The more you love, the more proficient you become at loving. As your experience of love deepens, you find your capacity to love also increases. Love keeps expanding. In the flood of love it is always high tide, never low. Love always ascends, higher and higher; there is no descent.

But love is a divine gift -- not the fruit of your labor. In the right perspective love is your resting place; therefore, you always find yourself fresh when in love. You are calm, composed and relaxed. This is also true in what we ordinarily know as love. When you are in love with someone, beside him, all fatigue leaves you; you feel light and fresh. You are filled with cheer; all the dust of toil is shaken off.

Now imagine the condition of divine love! The day His love is born within you, what effort, what fatigue remains? God is attained not by labor but through His grace. Nanak speaks of the guru's gift. You cannot have a direct relationship with Him, your eyes are not ready as yet. In order to look at the sun you have to start with a lamp. Concentrating on the flame of the lamp, you go on to a bigger flame, then to a yet more powerful light. Only gradually do you concentrate on the sun itself; or else, with your ordinary sight, the sun will make you blind.

The vessel has to be kept straight. First, it should be turned towards the guru, who is the preparation. When you are ready to be filled with the guru, when you become thrilled and happy and all your fears have left you, only then can you open towards God. A direct opening towards God can be dangerous, because

you may not be able to contain Him. To bring the goddess Ganges down from Heaven you need a Bhagiratha, the king who achieved it through his penance. You will not be able to hold her up, since a small puddle is enough to drown you -- as you are now.

Nanak lays so much stress on the guru, and this is solely because the guru prepares you. As you become more and more capable of learning directly what flows from the guru, you will become a Bhagiratha. Then you too will be capable of supporting the heavenly Ganges.

If God is attained but not through actions, then how is He attained? Nanak answers:

BUT HE WHO LISTENS TO BUT ONE TEACHING OF THE GURU,
HIS UNDERSTANDING BECOMES LIKE A PRECIOUS JEWEL.

It is very difficult to listen to even one teaching of the guru since you cannot hear anything with your present being. It requires a complete transformation of your life. For the guru's teachings you have to be eager and look up towards him, you have to learn the art of being quiet and serene in his presence. You must learn to leave your head behind at home, because if you bring it along with you, you will not be able to hear. Even if the guru teaches, your head will draw different meanings. You will be told one thing, you will hear another. Having come empty-handed, you will leave empty-handed.

The guru's teachings cannot be learned through the head, but heard through the heart. He has to be listened to with total faith. When the guru teaches, if you are thinking he is right or he is wrong, you are still sitting in the classroom and not yet in a gathering of seekers.

Coming to the guru means: I am tired of judging right and wrong. Now I can judge no more. It means: I am tired of thinking, I can think no more. It means: I am sick and tired of myself and I want to give myself up. In short, this is what is called faith.

You come to the guru only when you are completely tired of yourself. If you still think yourself to be very intelligent, there is no point in coming to the guru because you are still your own guru. You still need to wander a bit more, bear more hardships, incur more pain through doubts and indecisions. It is no use coming when you are still raw. More pain and suffering are needed to ripen you. The day that you are completely fed up with yourself, then go to the guru.

People often go to the guru when they are not yet ready; they still believe in their own selves. Thus whatever the guru says they sit and weigh his words, judging the right and wrong. What suits them they will believe; what does not they will not believe. In that case, you are obeying your own self and not the guru.

You cannot look upon this as faith, or call it surrender because you have changed nothing. There is only one secret in going to the guru: leave your self behind and go. Then whatever the guru says is right; there is nothing for you to decide. Only then can you hear his teachings, with the entire heart -- then only can you learn. He who has heard the guru's teachings becomes a *sikh*.

The word sikh is a beautiful word, coined from the Sanskrit word for student. He who is ready to learn is a Sikh. He who is ready to listen to the teachings is a Sikh. But he who is still full of ego and not prepared to listen is not a Sikh. To put on the turban and adopt all the outward signs of a Sikh does not make you a Sikh, because to become a Sikh is an emotional happening.

Nanak says:

BUT HE WHO LISTENS TO BUT ONE TEACHING OF THE GURU,
HIS UNDERSTANDING BECOMES LIKE A PRECIOUS JEWEL.

By hearing a thousand things, nothing happens; by hearing just one, everything happens. And no matter how much yOU hear, nothing whatsoever happens. And no matter how much *you* have read, it brings no change within you -- and the reason is clear: you have not heard from where you should have heard.

There are two ways to listen: with the intellect or with the heart. When the intellect listens, there is always a dichotomy: it thinks in terms of right/wrong, correct/incorrect, believable/unbelievable. The intellect never goes beyond the ego. It looks upon the heart as insane and never trusts it. The heart has almost been smothered because it cannot be trusted. You never know when it might make you do things you'd have to pay for later.

You are going along a street, you see a hungry man, and the heart says:"Give him something." The mind

says: "Wait. First find out if he is a genuine case. He might be a fake out to deceive you. Besides, he seems fit enough to work, so why doesn't he?" The intellect will tell you a thousand things but if even one emotion arises in the heart the intellect suppresses it.

If love arises in the heart, the mind says, "That's a dangerous path. Love is blind and has ruined many. Open your eyes and gather your wits about you. The path of love is a footpath wandering into forests and glens: the path of intellect is like the royal path, wide and clear. Where are you going? Don't lose the main road. Go along with the crowd, because it is always better to go where others are and dangerous to go on one's own."

Love is the path that has to be trod alone; it needs privacy, seclusion, solitude. Love says: "Give!" The intellect says:"Wait! Make inquiries before you give." But then you never will give. Love says:"Surrender! Rest your head on someone's feet and forget about yourself." The mind asks:"How can that be? The world is full of deceit. God knows how many have taken advantage of gullible people!"

But what have you that anyone can take away from you? What is it that you will lose by giving? There is nothing but misery and miserliness inside you, yet you protect and preserve it with all your might.

If you live according to the dictates of your mind, your heart will gradually contract and break. There is such a distance created between you and your heart that no news of the heart reaches you. When the mind stands in between, then even if you love, you love with your mind.

Have you noticed that your love also comes from the head? Even if you say you love with all your heart, these words are but inventions of your mind. If you search your heart there is not the slightest stir there; there is no thrill, no dance, no song within you.

The guru's teachings can only be heard with the heart. When Kabir said, "If you can cut off your head and put it on the ground, come with me," which head was he talking about?

Bodhidharma, the Buddhist master, went to China. He sat facing a wall and said, "I will only turn my face when the true disciple comes. Why should I talk to anyone else? It is as useless as talking to the walls!"

And one day a man came by the name of Hui Neng. He stood silently behind Bodhidharma for twenty-four hours. Finally he said, "Bodhidharma, please turn this way," but Bodhidharma did not move. Hui Neng cut off his right arm and placed it before Bodhidharma, saying, "If you still persist, I shall cut off my head and put it before you."

Bodhidharma said, "Of what use would that be? Are you really prepared to cut off your head?"
Hui Neng said, "Yes, I am prepared for whatever you wish."

That was the first time Bodhidharma turned his face towards somebody; Hui Neng received this honor. When Bodhidharma had asked if he was ready to lay down his head, he was not talking of the head on his shoulders; he was talking of the ego. As long as there is an I am or I am the judge, you cannot be the disciple; you cannot hear the guru's words.

BUT HE WHO LISTENS TO BUT ONE TEACHING OF THE GURU,
HIS UNDERSTANDING BECOMES LIKE A PRECIOUS JEWEL.

His mind attains to such a cleanliness, such a transparency that he begins to see through things. Thoughts vanish, because they are not of the heart. As intellect is pushed away and its fog clears, what remains is a purity that is crystal clear, a freshness. It is this cleansing that is referred to as "bathing in the Ganges."

When Nanak speaks of bathing in the sacred rivers, it is an internal bath where the understanding becomes clear, where you think no longer, where the head is put aside. The head is a borrowed affair given to you by this world. When you were born the heart already was, but there were no thoughts -- only innocence. One by one you were given words and society began conditioning your thinking to prepare you for what is necessary in the world. It gave you your mind. It had to crush anything that endangered the society. A dichotomy was created within; the heart and the mind were broken apart.

The heart was your own. But unfortunately, that which was truly yours was taken away and became not your own; and that which was created by society was made your own. What was implanted from above became your center, and you have completely forgotten the heart -- the authentic center.

Only by removing the head can you hear the guru's teaching. And one teaching is enough; there is no need for a thousand. One lesson, one secret is more than enough, and what is that secret?

HE IS THE BENEFACTOR OF ALL.
LET ME NEVER FORGET HIM.

There are two states that require understanding: *smarana* means remembrance and *vismarana* means forgetfulness. The remembrance, *smarana*, is always flowing inside whatever you may be doing -- walking, talking, sleeping, working.

A pregnant woman does all her daily chores -- she cooks, she sweeps, she makes the beds -- but all along she is extremely aware of the child she holds within her. A new life has struck root within her, a tiny heart has begun to throb. This awareness of the life she holds and has to protect is always with her; it results in a particular way of walking, so that from her walk you can tell she is pregnant.

Remembrance does not require a separate effort, because then you will keep forgetting. A thousand times in the day such a remembrance would be lost -- while cooking, marketing or in the office. Similarly, it is not the remembrance of repeating a mantra. If you say, "Ram, Ram, Ram," all day, this is not smarana. Should you continue this, you could meet with an accident if you don't hear the car honking behind you. Any remembrance that is brought about by effort, rattling only in the mind, is not smarana.

That which permeates each hair of your body is what Nanak calls the unremembered remembrance. This remembrance has not to be repeated outwardly, because such a remembrance is superficial. Rather it saturates every pore of the body, every bit of you; whatever you do as His remembrance should reverberate like a soft melody within. Such remembrance Kabir called *surati*; therefore we have his "Surati Yoga." Surati also means remembrance.

Then there is the other state, *vismarana*: you remember everything -- except one thing -- you have completely forgotten who you are. And he who has no remembrance of his own self, what can he know of existence?

In this century Gurdjieff has put great emphasis on self-remembering. His method consisted mainly of one thing: to remember all twenty-four hours of the day that I *am*. By constant knocking, this remembrance becomes stronger and stronger. A crystallization takes place -- a new flowing element forms within.

But there is a great danger in this method, as also in the method of Mahavira and in Patanjali's yoga. And that danger is that you connect this new element to your ego; because they are very close together. Gurdjieff calls this element the crystallized self, and there is every possibility that you will be superimposing the ego over it. You might become filled with arrogance. You may begin to say: I alone am. There is the real hazard that you might deny God. Then, having almost arrived, you will not arrive. Then you will almost have reached the other shore and turned back.

The same hazard lies in Mahavira's method, because there too you have to intensify the feeling of I am. This leaves no place for God. Mahavira says when the feeling of I am becomes total, through it alone will God reveal Himself; the total I-amness becomes God. It is true and that is how it happened for Mahavira. However, the followers of Mahavira could not experience this; therefore, the flow of his method was stopped. The danger also exists in this method that the ego may begin to proclaim itself in the name of the *atman*.

This explains why we find no monks as egoistic as the Jaina *muni*. A Jaina monk cannot even fold his hands in *namaskara*, in greeting; he does not fold his hands at all. Again, the method is correct but hazardous. While every method has its hazard there is no such risk in Nanak's method, because Nanak does not tell you to remember *yourself*. He says: There is one benefactor of all living creatures -- may I never forget Him! The One resides in all; the One is hidden in the many -- *ek omkar satnam*. It is He that trembles in every leaf; it is He who wafts in every gust of the wind; it is He in the clouds, the moon, the stars, in every grain of sand. It is He! It is He! It is He! May I never forget Him! May His remembrance within me become crystallized and solid.

It is difficult to find a sage more humble than Nanak, because if He resides in everyone, it is easy to fold your hands and bow to another. It is easy to touch the feet of another because He is in all.

If there is no risk of egoism in Nanak's method, there is another type of hazard: in the constant remembrance that He is in all, you may forget your own self. You may forget that *you also are* and fall into a deep slumber, and begin to live as if in a trance. You will see Him all around you, except in your own self. All four directions will be filled with Him. You will sing his praises. You will tell of His glory but you will remain untouched by His glory.

This danger is less than that of egoism, because he who is asleep can be awakened but he who is filled

with the ego is in deep sleep, in a coma that is very difficult to break. The sleep of the devotee can be broken. Yogis have given this sleep the name of *yoga tandra*, which is not actually sleep; if you are in *tandra* and someone claps his hands the tandra breaks.

Nanak's path is easier than Mahavira's, but each method carries some risk of going astray and falling from the path. The path of Mahavira got lost in renunciation; the path of Nanak went astray in worldly pleasures.

Mahavira said to renounce the world completely, and to not allow an iota of enjoyment, but become the supreme sannyasin. As a result Mahavira's sannyasins lived as enemies of the world. But to develop enmity with someone is to become tied to the very foe. While Mahavira's renunciate is constantly fighting with the mundane world, the very struggle keeps the remembrance of the object-world always fresh within and the remembrance of soul pushed to one corner. He worries about where to sleep, what he will eat, his clothes, his food. So deeply involved is he in mundane things that he has gone astray.

Nanak has said just the opposite: Everything is He. Since He is present in all things there is no need to leave the world, so his followers went astray *within* the world. The Punjabis, the Sikhs, the Sindis -- all followers of Nanak -- center their lives in eating, drinking, clothes; they take the mundane world to be everything. This was not Nanak's intent. When he said there was no need to leave the world, he did not mean that the world alone is enough. We have to seek Him in the world. The world need not be renounced nor is it everything.

Since there is a risk in every method, if you are not conscious and aware of it, ninety-nine times out of one hundred, you are bound to fall into the hazard. For your intellect never follows a straight course but is like a donkey walking: he never walks straight, but either sticks to the wall or goes to the other extreme. While a dull fellow can be called a stupid ass, intellect is true donkeyish-ness. Intellect never walks a straight line but is either at one extreme or the other; the wise person is always in the middle.

Most of the secrets of Nanak's path were lost. The Sikhs still exist, but they are not truly Nanak's Sikhs -- those who have heard the teachings, those who have set aside their heads, those whose hearts are filled with faith and those who have remembered but one thing, one secret method that solves everything: that there is but one benefactor of all beings -- LET ME NEVER FORGET HIM!

This knowledge should remain within constantly. If every act fills your very being with remembrance, then being in the world, you transcend the world -- living in the middle of the world, you can reach *there*. There is no need to go to the temple, since the house itself becomes a temple. If the most ordinary task is filled with His special dignity, no work of yours will be ordinary; it will be extraordinary. Wherever you bathe, there will be the Ganges.

Whatever the hazard, it is all right. It makes no difference what you do; the real question is your own self. When *you* are different, the most ordinary stream becomes the Ganges; but if *you* are no different from the ordinary, then even the holy waters of the Ganges become ordinary. So it is a question of your being ordinary or nonordinary. And what is ordinariness but to live without His remembrance? Extraordinariness is priceless. It is to live with His remembrance. Accept losing everything but not His remembrance.

BUT HE WHO LISTENS TO BUT ONE TEACHING OF THE GURU,
HIS UNDERSTANDING BECOMES LIKE A PRECIOUS JEWEL.

Why talk of jewels? You will leave everything if need be, but not a jewel. If the need arises and you have money and a ruby in your pocket, you will part with the money, but not give up the ruby, because it has the most value. Remembrance is the precious jewel; let anything else in life drop away, because you know it is not worth a penny.

WERE YOU TO LIVE THROUGH FOUR AGES, OR EVEN TEN TIMES MORE,
WERE YOU KNOWN ON ALL NINE CONTINENTS, AND WERE TO GAIN UNIVERSAL FOLLOWING,
WERE YOU TO EARN FAME AND PRAISE FROM ALL OF MANKIND,
IF YOU HAVE NOT HIS GRACE, NOTHING WILL SAVE YOU.

Nanak says you may have a life of four *yugas*, extending from the Sat Yuga to Kali Yuga. Your life may become the life of creation -- and ten times more.

All the people in the world and in creation may know you and go along with you, great may be your

name and fame, yet if He is not pleased by you, all this is useless, worthless.

What is the reason? Have you ever come across a person who is satisfied? Even after attaining wealth is the millionaire ever contented? After achieving fame were Alexander the Great or Hitler satisfied? Instead of an atmosphere of well-being and fulfillment around the so-called successful man of the world, the reverse is the case. The nearer you approach these people, the more you sense their wretchedness. Their begging bowl has become bigger -- they ask for more, and yet more! The nine continents of the world are not enough; life -- four yugas long -- is not enough. Infinite are their demands; they can never be filled because the more they receive the more they desire.

Desires always precede you. Wherever you may go, whatever you have, there is no sense of satisfaction and the ego won't let you retrace your steps.

Two beggars were resting under a tree when one of them began to complain. When even kings are unsatisfied, imagine the complaints of a poor beggar! "What a life! Is this living? Today we are in this village, tomorrow another. When they discover us traveling without a ticket they throw us off the train. Everyone preaches at us; if we ask for bread we get a sermon. They are always telling us we are fit enough to go to work. Nothing but insult and injury! Everywhere we are driven away. Every policeman is after us. Wherever we sleep they awaken us. It's impossible to get a good night's sleep."
The other beggar said, "Then why don't you quit this work?"
"What?" said the first beggar. "And admit I failed?"

If a beggar refuses to accept failure, how can a millionaire? How can a politician who is always proving himself accept his defeat? No one has yet been able to prove that he has accomplished anything real in worldly matters; if anyone had Mahavira, Buddha, Nanak would all be fools.

But the ego refuses to turn back; it forever goads a person forward. Maybe the goal is still ahead. Who knows? Perhaps just a few steps more and we may reach. The ego spreads its net of hopes before you, drawing you further and further on, preventing you from turning back. You have come so far without acknowledging that you are on the wrong path, how can you do it now? So you cover your weakness and hide your faults and go on, as if some day you are sure to succeed.

All your so-called successful men hide the tears within and don't allow them to show. Their public faces are different from their private faces. They are all smiling and laughing, but alone in their own rooms they cry.

Nanak says: After attaining all there is no satisfaction. You can be satisfied only if He is pleased with you. Even a naked fakir sometimes attains satisfaction whereas a man having everything remains unhappy. This means that satisfaction has nothing to do with what you have. It has everything to do with your connections with the supreme law -- not your worldly attainments but your relationship with God. If you have established a relationship with Him, if you have succeeded in turning your face towards Him, having His grace, that decides whether you are fulfilled or not.

This is the meaning of attaining favor in His eyes. If He is not pleased with you, why did He give birth to you? He loves you, but alas, you stand with your back to Him! To find favor in His eyes means to stand facing Him, to have His grace. When you see His face in every face and feel His presence everywhere, then you find Him throbbing even in a stone; and when you begin to see Him everywhere, then you have found favor with Him.

Nanak says, If I have attained His pleasure, I have bathed in all the holy rivers. Now the heavenly Ganges has truly descended on you, not by bathing in the Ganges that descends from the Himalayas and flows through Prayag and Kashi. His Ganges descends from on high, when you find favor with Him.

Any worldly attainment is less than worthless; it is a loss in a deeper sense. All your fortunes are no more than misfortunes, since the only fortune worth attaining is to find favor in His eyes. When this becomes your only quest you become a sannyasin in the world. Then, whatever you do, your eye is on Him. You keep busy in works great or small, but never for a moment is He out of your mind. He is always present within you. This smarana, this surati, this remembrance which is the unrepeated repetition, gradually carves a place for you within His heart. Finding favor in His eyes, receiving His grace, your life is filled with dance and celebration is everywhere. Then you have nothing -- and you have everything.

YOU ARE LIKE THE LOWLIEST WORM; EVEN THE WORST OF SINNERS MAY POINT THE FINGER AT YOU.

Nanak says that he who is bereft of God, even if he amasses all fortunes, is rated the lowest of worms, and even the worst of sinners heaps abuse on him.

SAYS NANAK, HE MAKES THE WORTHLESS WORTHY,
AND SHOWERS THE GIFTED WITH MORE GIFTS.
NONE BUT GOD CAN BESTOW SUCH EXCELLENCE.

None but God can bestow you with good qualities. To miss Him is to miss all. Remember, He is the target, the bull's-eye, the only attainment. If the arrow of your life does not reach Him, no matter where it falls, you have failed.

Imagine how it feels to fall in love. The beloved accepts you, takes you to his heart, and your life thrills with the magic of love. Your feet hardly seem to touch the ground; you seem to fly in the air, as if you have developed wings. Unknown bells begin to ring in your life; you have never heard such a melody before. Your face lights up with a strange charm, your eyes convey something not of this world!

Therefore it is difficult to hide love. Everything else you can hide. If you are in love it will show in your face -- in the way you walk, the way you talk -- your eyes and everything about you will give news of it. Every pore of your body will be saturated with love, because love is a remembrance. If the love and acceptance of an ordinary person fills your life with such thrill, then when the whole existence accepts you, what will it be like? When the whole existence loves you, embraces you; when you are tied in the bond of love with existence...!

This is what Meera means when she says, "Krishna, when will you come to the nuptial bed? I have adorned it with flowers. When will you come? When will you accept me?"

The devotee is always thirsting for the lord, as the beloved is for the lover. When the partridge thirsts for the morning dew he calls out. Even a single drop satisfies; one drop becomes a pearl. When a person is so thirsty -- the longing is so great -- then ordinary water turns into pearls. When your longing is so great, a single teaching of the guru becomes a jewel. One drop is enough; one teaching of the guru can become the ocean.And what is the teaching? It is such a small sutra. If you understand it, grasp it - it is small; if you do not, you may take infinite lives more to understand!

So Nanak says one small secret formula quenches all your thirst, that is all: HE IS THE BENEFACTOR OF ALL. LET ME NEVER FORGET HIM. Such a small maxim -- and it quenches all thirst, destroys all desires! And Nanak says: HE MAKES THE WORTHLESS WORTHY and fills you with qualities. When you face Him you become worthy of all attributes. You always were worthy. You were always empty and as you turned towards Him, Lo! You were filled. His glory has stirred you. The *veena* was always ready within. When you entrusted it to His hands, when His fingers have touched the strings... Lo! Music is born -- the music that lay dormant all this time, awaiting His touch. It can only happen if you put your *veena* in His hands.

This entrusting itself is *shraddha*, disciplehood -- to surrender, to be a Sikh. To entrust the veena is the meaning of sannyas. Then you say: Thy will be done. Your wish is now my life. All that is mine is to remember You; all else is Yours. The only need in life is that He should fill your vessel for you not to remain a lonely wanderer in life, that He should be your friend and companion, or else you may seek Him in many places but find Him in none.

Some look to wealth to bring a comrade. Some look to a wife, a husband; but all these guests are imperfect. Until you seek Him directly you will not attain Him. All disqualifications and shortcomings vanish, as soon as He is attained.

Nanak does not suggest that you get rid of your defects one by one, because they are infinite. Avoid stealing, killing, anger, sex, greed, attachments, envy and what else? Nanak does not advise this. He says turn your face Godwards. Remember Him! As soon as His gaze falls on you everything will change. When you have been accepted and have won His favor, then wrath will vanish and greed will fall all on its own.

Once He is attained -- for what are you greedy? What is left for your wrath? Where is the sex? Where is the desire when the ultimate ccoupling has already taken place -- the union with existence. After the ultimate nuptial there is no more search for the beloved. Kabir says, "I am Rama's bride." When you are in love with Rama, when you become His bride, what sexual desire remains?

In our lust we were really searching for Him. We sought Him in dirty gutters and were never satisfied,

because the filth of sex could not satiate. It is like forcing the swan to drink from the gutter when it is used to the crystal-clear waters of Lake Mansarovar. The swan within asks also for Mansarovar. Nothing less than God can quench your thirst.

Wander where you will, no one besides Him can satisfy you. You are wandering for lives on end without Him, yet you have not come to your senses. You still hope to reach without Him. Your ego stands guard behind, telling you not to let a full life's toil go in vain.

It is just as if a man builds a house on shaky foundations, perhaps on sand. When the house is nearing completion another man comes and tells him not to enter the house, because it is sure to fall and he may die. Then the mind says, "You have spent so much money, taken so many pains, gone through so much difficulty. Can you let so many years' toil go in vain? And who knows? It might not fall! Perhaps the expert is wrong. Besides, right now it is standing. Who can be sure it will fall?"

Such is your case too, like a man who has lost his way and has been told that he left the road far behind.

In reading the memoirs of a poet, I particularly liked one incident. He writes that he lost his way in the valleys of the Himalayas. He stopped his car before a hut. When a woman opened the door he asked, "Am I on the right path to Manali?"

The woman looked at him keenly and said, "But I don't know which way you are heading."

The poet thought she was a mountain girl and perhaps not too intelligent, so he said, "Tell me, is the light of my car pointing in the direction of the road to Manali?"

"There is a light," she said, "red in color."

When you have traveled a number of miles in mountainous terrain and someone says your light points in the wrong direction, you feel a terrible blow. It means you have to retrace your steps and go back all the way you came. Your ego protests and says, "Go a little further; don't give up. Who knows, this woman may be wrong! She may be stupid, or mad, or lying, or trying to mislead you!"

To turn back is a blow to the ego. You wonder, "Could I have been wrong all this time?" Therefore it is easier to teach children than to teach older people. If they have already walked sixty or seventy miles can they admit to being wrong all that time? The child never resists, because the child has yet not walked. He will go wherever you take him. An old man never will. He will insist that the path he has followed is correct -- because his ego depends on it.

You are all old! God knows how many lives you have been walking, and that is the difficulty. You haven't the courage to abandon the wrong path, because it involves so much effort through infinite lives... rather than to admit that all is in vain, that for lives on end you have been ignorant. Therefore, when you go to a sage you prepare a thousand devices to save your old self, lest His grace pour on you and your cloak of knowledge and experience come off!

Remember! You will have to turn back, because you have left the road way behind... far, far away. It is in this light that Jesus said: "Become like children once again." He is telling you to turn back, to be once again innocent as children. Once you move your intellect out of the way all attributes will shower on you. They always have!

Nanak was not a highly educated person, nor did he come from a rich family. He was born in an ordinary household. On the very first day he started school, schooling was seen to be useless, and yet the divine showers poured on him.

If it rained on Nanak, if it rained on Kabir, why not on you? The only obstacle is that you stand with your back to Him.

One secret formula solves everything: HE IS THE BENEFACTOR OF ALL living creatures. Let me never forget Him.

The True Name, Vol 1

Chapter #5
Chapter title: The Art Of Listening

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THROUGH LISTENING OCCULT POWERS AND SAINTLINESS ARE GAINED,
HEAVEN AND EARTH ARE MADE STABLE,
AND THE WORLD AND LOWER WORLDS REVOLVE.
THROUGH LISTENING DEATH DOES NOT TOUCH.
NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.
THROUGH LISTENING VISHNU, BRAHMA AND INDRA CAME INTO BEING,
THE MOST SINFUL WILL SING HIS PRAISES,
AND THE SECRETS OF YOGA AND MYSTERIES OF THE BODY ARE REVEALED.
THROUGH LISTENING ALL THE SCRIPTURES AND TEACHINGS ARE KNOWN.
NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.
THROUGH LISTENING ALL TRUTH AND CONTENTMENT ARE ATTAINED,
AND THE VIRTUE OF BATHING AT THE SIXTY-EIGHT HOLY PLACES IS GAINED,
AND THROUGH LISTENING AGAIN AND AGAIN HONOR.IS EARNED
THROUGH LISTENING SPONTANEOUS MEDITATION HAPPENS.
NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.
THROUGH LISTENING THE HIGHEST VIRTUES ARE ACQUIRED,
SAGE, SAINT AND KING COME INTO BEING,
AND THE BLIND FIND THE PATH.
THROUGH LISTENING THE FATHOMLESS IS FATHOMED.
NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.

Mahavira has described four starting places from which you can reach the other shore. Of these, two can be understood: that of a *sadhu* and that of a *sadhvi*, a holy man and a holy woman. The other two seem more difficult: that of a *shravaka* and *shravika*. *Shravaka* means one who has learned the art of listening; he knows how to listen and understands what listening means. And *shravika* is used for the female.

Mahavira says that there are some who must keep on performing *sadhanas* in order to arrive. This is necessary for those who are not adept at hearing because if you can listen -- totally -- there is nothing more to be done to reach the other shore.

These sutras of Nanak depict the glory of *shravana*, listening, although on the face of it, it seems an exaggeration that everything can be attained merely by listening. We have been listening for infinite births and nothing has happened. It is our experience that no matter how much we hear, we remain the same. Our vessel is greasy; words fall on it but they slide off, leaving us untouched.

If our experience is correct, Nanak is exaggerating. But it is not true; our experience is incorrect, because we have never listened. We have many tricks and devices not to listen. Let us understand them first.

The first trick is: we hear only that which we want to and not what is being said. With great cleverness we hear what lets us remain as we are; nothing goes in which may cause a change in us. This is not only the observation of the sages; scientists who have carried out research on the human mind say that ninety-eight percent of what we hear we do not take in. We only hear the two percent that fits into our understanding; that which doesn't, cannot bypass the many obstructions.

Anything that synchronizes with your understanding cannot change you. It can only help to reinforce that understanding. Rather than transform you it gives yet more stones and cement to strengthen your foundations.

The Hindu hears only what strengthens his Hindu mind; the Muslim hears only what strengthens the Muslim mind; so also the Sikh, the Christian, the Buddhist. If you listen only to strengthen your own

preconceptions, to strengthen your own house, then you will miss hearing completely, for truth has no connection with Hindu or Muslim or Sikh. It has nothing to do with the conditioning of your mind.

Only when you set aside your entire way of thinking will you be able to understand what Nanak means; however, this is a very difficult thing to do, because our concepts are invisible They are microscopic, or as transparent as a wall of glass; they cannot be seen. Unless you knock against them you are not conscious of their existence. You think that there is wide open space ahead, and the sun, moon, and the stars. You are not aware of the transparent wall in between.

Hearing a speaker you tell yourself that he is correct when what he says is consistent with your thoughts. to other things you say that it is not so because it disagrees with your thoughts. So you are not truly listening but only lend your ear to what agrees with you and strengthens your opinion. The rest, that you don't care about, you ignore and forget. Even if you do happen to hear something that is contrary to your understanding, you tear it to bits with your reasoning, because one thing you are sure of: whatever matches your thoughts is correct, what doesn't is incorrect, false.

If you have attained truth there is no further need to listen, but you have not attained truth so it is incumbent on you to listen. How can you still be searching for the truth if you have the idea that you have already attained it? Instead, you have to stand before truth absolutely bare, empty, void, naked. If your scriptures, your beliefs, your doctrines stand in the way you will never be able to listen; whatever falls on your ears will be nothing but the echo of your own concepts and you will hear only your own thoughts throbbing within you. Then Nanak's words will seem a preposterous exaggeration.

Another way to escape listening is to fall asleep when something significant is being said. This is a trick the mind uses to save itself; it is a very deep process by which, when something is about to touch you, you fall asleep.

I was a guest at the house of a very learned pundit. He was well-versed in the Shastras and there was no one to equal him in reading the Ramayana. Thousands of people came to hear him. We were staying in the same room and as we put off the lights to prepare to sleep, I heard his wife come in. She spoke in a low tone but I could still hear. "Please say something to Munna. He won't go to sleep."

"How will my talking help?" asked the pundit.

"I have seen a number of people falling asleep when you speak at your meetings, so how could a small child resist your words! Come, say a few words to him," she answered.

People go to religious services only to fall asleep. Even those who suffer from insomnia sleep well in religious meetings. What happens? It's a trick of your mind. Sleep is like the soldier's armor; it protects you against all you don't want to know. So you look as if you are listening, but you are not awake; and without being awake how can you hear?

While talking you are awake; while listening you are not. And this doesn't happen only at a religious meeting. As soon as another person talks to you, you are no longer alert, but lost in an internal dialogue of your own. While he talks to you, you pretend to be listening, but you are really talking to yourself. Then to whom do you prefer to listen? Definitely to your own self, because the voice of the other person doesn't even reach you; your own voice is enough to drown out all the other voices. And then you fall asleep out of boredom with yourself, because what you are saying inside you have said and heard so many times before. Sleep is an escape from the repetitive talk that is going on internally.

He alone is capable of listening who has broken this conversation within. And that is the art of *shravana*. If the internal dialogue stops even for a moment, you find the whole expanse of space opening within you; all that was as yet unknown begins to be known. You find the boundary of that which was boundless; you become familiar with the unfamiliar. He who was a total stranger, with whom you were not acquainted at all, becomes your very own! And it all happens so suddenly. The universe is your home!

All gurus, all religions aim at one thing only: how to break the constant dialogue within. Whether we call it yoga or meditation or repetition of mantra, the aim is to break the constant internal flow of words in order to create an empty space within. If it happens even for a little while you will understand what Nanak is talking about.

THROUGH LISTENING OCCULT POWERS AND SAINTLINESS ARE GAINED,
HEAVEN AND EARTH ARE MADE STABLE,
AND THE WORLD AND LOWER WORLDS REVOLVE.
THROUGH LISTENING DEATH DOES NOT TOUCH.
NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,

AND SIN AND SORROW ARE DESTROYED.

It is hard to believe what Nanak says -- that by listening alone a person can attain *siddhis*, occult powers; or a person can become a *pir*, a saint; or a *devta*, a celestial being; or even Indra, the king of the *devtas*; that by listening, the sky and earth revolve and worlds and lower worlds exist, and death does not touch you.

It all seems a gross exaggeration, but it is not so in the least, because as soon as you learn the art of listening you learn the art of becoming acquainted with life itself. And as you begin to acquire the knowledge of existence, you find that the same silence you experience at the moment of shravana is the principle of all existence. It is the basis on which the sky and the earth are maintained; it is on the hub of this void that terrestrial bodies revolve; it is in silence that the seed breaks and becomes a tree, that the sun rises and sets, and moon and stars are formed and disintegrate. When words fall into silence within you, you reach the place where all creation is born and where it becomes extinct.

Once it happened: A Muslim fakir came to Nanak and said, "I have heard that you can turn me to ashes by your will, and that you can also create me by your will. I cannot believe this." He was an honest, genuine seeker who had not come out of idle curiosity.

Nanak said, "Close your eyes. Be relaxed and quiet and I will do for you what you wish." The fakir at once closed his eyes and became tranquil. Had he not been a serious seeker he would have been frightened, because what he had asked was very dangerous -- to be turned into ashes and remade, because he had been told that creation and extinction lay in Nanak's hands.

It was morning, a day just like this. Nanak was sitting under a tree beside a well at the outskirts of the village. His disciples Bala and Mardana were also with him. They were very much perturbed, because never had Nanak said such a thing to anyone before. What would happen now? They too became alert and the very trees and stones also became alert because Nanak was about to perform a miracle!

The fakir sat, silent and tranquil. He must have been a man of great faith. He became absolutely empty within. Nanak put his hand on his head and pronounced the *omkar*. As the story goes, the man turned to ashes. Then Nanak again sounded the Omkar and the man regained his body.

If you take the story at its face value, you will miss it, but this did happen within the seeker. When he became completely empty within, when the internal dialogue was broken and Nanak gave out the chant of Omkar, the *sadhaka* attained the state of shravana -- there was nothing but the resonance of Om within him. And with this resonance the annihilation took place on its own. Everything within the man was lost -- all the world and its boundaries -- turned to naught, to ashes. There was nothing within, nobody. The house was empty. Then Nanak once again chanted the Omkar and the man came back to himself. He opened his eyes, fell at Nanak's feet and said, "I had thought this could never happen, but you have proved it possible!"

There are those who miss the point and believe that the man actually turned to ashes and Nanak brought him back to life, but this is a foolish interpretation. Internally, however, the annihilation and creation did take place. The fakir was capable of listening. When you develop the art of listening then it is not me you will hear. I am an excuse. The guru is just an excuse. Then you will be adept at hearing the breeze as it passes through the trees; in the silence of solitude you will hear the Omkar, the basis of all life. And in the resonance of Omkar you shall find that everything depends on the void. The rivers flow in the void, the ocean becomes one with it. When you close your eyes you will hear your heartbeat and also the faint sound of the blood flowing, and you will know that you are not these; you are also the observer, the witness. Then death cannot touch you.

For those who have mastered the art of shravana there is nothing more to know. All existence comes into being through shravana. All existence happens through the void; and when you are listening, the stamp of the void falls on you. Then the void vibrates in you and that is the basic resonance of existence -- it is the basic unit.

By shravana death cannot touch you. Once you know the art of listening, where is death? Because the listener attains the knowledge of the witness. Right now you think and think, and then listen. The thinker will die because he belongs to the flesh. The day you listen without thinking you will become the witness. Then I shall be speaking, your head will be hearing, and there will be a third within you who will simply watch that listening taking place. When this happens a new element begins to unfold within you, the beginning of crystallization of the witness; and there is no death for the witness.

Therefore Nanak says that through shravana death does not touch. It is through listening that the devotee achieves permanent happiness; it is through shravana that suffering and sin are destroyed.

How is this internal dialogue to be broken? How can you become silent? How can the clouds be made to disperse so that the clear skies can be seen? This is what the process is all about. When someone is speaking, there is no need for you to keep on talking. You can be silent, but this habit dies hard, so you go on and on, talking away.

I asked a little boy, "Has your little sister started talking?" He said, "Talking? And how! It's so long since she started to talk that now she won't stop. Now we are all busy trying to keep her quiet."

When you came into this world you were silent. Do you want to be talking away all the time till you leave it? Then you will miss life and even deny yourself the supreme touch, the supreme bliss of death. You entered this world in silence; prepare to leave it in silence, too. Talking is for in-between, and only in the mundane life is it useful, in relating to another person.

When sitting by yourself it is madness to talk since silence is the process by which we relate to our own self. If silent you will find it difficult to keep up outside relationships; if you talk, it will be difficult to relate to yourself. Talking is a bridge that is connecting us to others; silence is a bridge that connects us with our self. Somewhere, somehow, you err in your selection of the means.

If a person becomes quiet and talks to no one, he establishes no relationships and gradually people will begin to forget him. Dumb people are the most miserable, even more so than a blind man. Notice carefully that you feel more pity for the dumb than the blind. While it is true that the blind man cannot see, he does establish relationships; he can have a wife; he can talk to his children; he can be a part of society; he can have friends. But the mute is closed within himself with no way out, no way for him to establish contact with others. You can sense his difficulty in the agony of his gestures. When you cannot follow him, how helpless and miserable he feels. There is no one more pitiable than a dumb person: he cannot talk, he cannot open his heart to anyone, he cannot express his feelings of love or joy or sorrow and unburden his mind.

As the mute is incapable of establishing contact with others, so you have become incapable of establishing contact with yourself. Where you should be dumb -- absolutely silent -- you keep on talking. The other is not there at all, so to whom do you talk? You raise questions yourself and then answer them yourself. This is nothing but a sign of madness. The only difference between a mad person and you is that the mad person talks aloud to himself while you talk silently. Some day you too may join their ranks and begin to talk aloud. Right now you manage to repress the insanity within, but it can erupt any moment, because it is a cancerous ulcer.

Why does this internal dialogue go on? What is the reason? It is out of simple habit. All life long you are taught how to speak. A child is born and the first concern of all around him is that he should speak as early as possible since this is considered a sign of intelligence; the longer he takes, the duller he is considered to be.

Since talking is a social art and man is part of society, how happy the parents are when the child talks. Also many necessities of life are fulfilled by talking: when you are hungry, thirsty, you can express your need. It affords a protection in life.

What on earth is the use of silence? It seems to be useless. It holds no meaning in our day-to-day life. How can you go shopping if you are silent? How will you satisfy the various needs of the body without communication? We are so habituated to talking that we talk even in sleep, all twenty-four hours of the day; talking is automatic.

We keep on talking and rehearsing. Before talking to someone we rehearse the dialogue internally; and then, after the conversation, we repeat over and over all that happened -- what I said and what you said, and then what I said -- and we gradually forget what we are losing by this useless talk. Externally you may be gaining something, but within you are certainly losing contact with yourself. You are getting closer to people while you are becoming further removed from yourself. And the more adept you become at this game, the harder it will be for you to go into silence. Habit! And habit cannot be broken just like that.

When a person walks he makes use of his legs; while sitting there is no need to move your legs. When you are hungry you eat; if a person keeps on eating when not hungry it is a sign of insanity. Similarly, if you try to sleep when you are not sleepy it is inviting unnecessary frustration. But we do not think the same way when it comes to talking. We never say that we shall stop all talk unless it is a necessity.

It seems as if we have completely forgotten that the process of talking can be begun or ended at will, which it certainly can, or else all religions become impossible. Religion is possible only through silence. This is why Nanak praises shravana so much, which is in praise of silence, to glory in silence so that you may begin to hear. But you go along merrily talking, carried along by your own momentum and even if it comes to your understanding it is very difficult to stop, since habits take time to leave and often require the

development of opposite habits in order to break them. So you will have to practice silence. To stay in the company of holy men means to practice silence. In the presence of the guru there is nothing to say and everything to hear. You listen and sit quietly. You don't go to the guru for a chat.

A few days ago a friend offered to come for a discussion. I said, "In that case, *you* talk. I shall listen but say nothing."

He said, "But I want to exchange views with you."

I answered, "I have nothing to do with your thoughts. If you are prepared to be without thoughts I can give you something. Or, if you have something to give, I'm prepared to take."

We have nothing whatsoever to give, but we are eager to carry out transactions in thoughts. We say exchange of thoughts and what we mean is you give me a bit of your insanity, and I give you a bit of mine. As both are mad enough, there is no need of any give-and-take.

We do not go to the guru to exchange views but to sit quietly next to him. Only when we are silent can we hear, and that requires a little practice. How can you begin? In the twenty-four hours of a day you need to be silent for an hour or so, whenever it is convenient. The internal dialogue will go on but don't be party to it. The key to it all is to hear the talk within just as you would hear two people talking, but remain apart. Don't get involved; just listen to what one part of the mind is telling another. Whatever comes, let it come; don't try to repress it. Only be a witness to it.

A lot of rubbish that you have gathered over the years will come out. The mind has never been given the freedom to throw away this rubbish. When given the chance, the mind will run like a horse that has broken his reins. Let it run! You sit and watch. To watch, just watch, is the art of patience. You will want to ride the horse, to direct it this way or that, because that is your old habit. You will have to exercise some patience in order to break this habit.

Wherever the mind goes, merely watch; don't try to enforce any order as one word gives rise to another and another, and a thousand others, because all things are connected. Perhaps Freud was unaware, that, when he based his entire psychoanalytic method on this "free association of thoughts" as he called it, it derived from yoga. One thought comes, and then another, and each thought is linked to the other in a continuous chain.

Once I was traveling in a train that was very full. When the inspector came to check our tickets he looked underneath my seat, where there was an old man hiding. He said, "You, old man, come out! Where is your ticket?"

The poor man fell at his feet and said, "I don't have any ticket nor any money but I have to go to the village in connection with my daughter's wedding. I would be grateful if you let me go this time."

The inspector took pity on him and let him go; but when he turned to the next row he saw another man underneath the seat. This man was young. "Are you also going for your daughter's marriage?" the inspector joked with him.

"No, sir," said the young man, "but I'll soon be this old man's son-in-law, and I too am penniless."

This is how things are joined. Someone is the son-in-law; someone is the father-in-law. The connections are hidden and need to be brought out. There is a whole chain of them within you and you will often be shocked when you know how, and in what queer ways, your thoughts are interlinked. Sometimes you will also be frightened and think you are going mad.

This is, however, a very wonderful method. Whatever is happening, allow it to happen. If it is convenient and possible, speak your thoughts out loud so that you can also hear them, because within the mind the thoughts are subtle and there is the fear you may not be very conscious of them. Speak them aloud, listen to them, and be very aware and alert to remain well separated from them. Resolve to speak out whatever comes to mind, but be absolutely unbiased and neutral. If abuse comes -- abuse! If *ram*, *ram* comes or *omkar*, give voice to that.

It is absolutely necessary to empty the mind patiently for six months, because all your life long you have done nothing but load it with thoughts. If you persist patiently and diligently then only six months is enough; otherwise it might take you six years, or six lives! All depends on you, how wholeheartedly and sincerely you work at this method.

Many a time it will happen that you will forget to be a witness; you will ride the horse once again and set out on your journey of thoughts, involved once again. If you identify yourself with some thought, then you will have failed; as soon as you become aware of this, get off the horse and let the words, the thoughts, go where they will without riding them. Just keep watching.

Gradually, very faintly, you will begin to hear the footsteps of silence, and experience the art of

listening. Then, when you are qualified to listen you no longer need look for a guru, because wherever you are, there the guru is. The breeze will stir in the trees, the flowers and the dry leaves will fall -- you will hear all. Sitting on the seashore you will hear the waves. You will hear the river in spate, the lightning in the sky, the thundering of clouds. You will hear the birds sing, a child cry, a dog bark -- under all conditions you will *hear*.

When the art of listening is mastered, the guru is present everywhere. If shravana is not known, all the masters sitting before you cannot make you listen. The guru is -- only when you can listen.

NANAK SAYS, THROUGH LISTENING THE DEVOTEE IS FULL OF BLISS,
AND SIN AND SORROW ARE DESTROYED.

If you have learned the art of listening you will be filled with joy, because then you have become the witness; and the witness is joy itself. Shravana occurs, the mind is no more, and its extinction is joy. Bliss is to go beyond the mind. At the moment when listening takes place, the chain of thoughts is broken and there is bliss, there is transcendence. You are no longer in the valley of thoughts but on the lofty peak where thoughts do not reach -- beyond the dust and grime, where there is only unbroken silence. On this lofty, silent peak there is nothing but the resonance of bliss and you reach the supreme blessedness.

Through shravana alone suffering and sin are destroyed. Where is sin for him who has acquired the art of listening? For sin is connected with thoughts only. Understand this a little. A car passes you on the road and the thought occurs: I should have a car like that. Now you have become glued to the thought. There is only one refrain within you: how to get such a car. By fair means or foul the car must be had. You cannot sleep nights, your days are equally restless; your dreams are filled with the car, your thoughts are filled with the car; the car surrounds you on all sides.

What actually happened? The car passed and a thought arose within you, because everything that you see is reflected in the mind. But once you are identified with the thought, you cannot stand apart.

A beautiful woman passes and a thought arises in the mind. This is natural, because the mind is only a mirror; its function is to reflect whatever happens around it. When the woman passed, the mind registered the reflection. When the woman is no longer there, the reflection must also cease. Had you been just a witness there was no way to sin. But once you became identified with the thought you wanted this woman at any cost. By love or by force, by violence or by nonviolence, you must have her.

Thus a single thought catches hold of you, possesses you. Had you allowed the thoughts to rise and fade, and been only a witness, there would be no question of sin. All sins arise because of your identification with thoughts. Then the thoughts get hold of you so badly that you shake like a leaf in a storm. Thoughts have brought you nothing but unhappiness and suffering, but you are not even conscious enough to realize that all suffering coincides with thoughts, and bliss occurs only in the state of no-thoughts.

Nanak says, Through shravana suffering and sin are destroyed because the fruit of sin is suffering. Sin is the seed and suffering is the fruit.

When sin is gone suffering is no more. What remains when sin and suffering are no more -- that state is samadhi, which is bliss itself.

NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.

He who becomes an adept at listening is absolved of all sin. Such a devotee, says Nanak, attains bliss and his bliss develops more and more each day. The word *vigasu* is used, which is very meaningful; it contains both bliss and the idea of its continuous flowering and development. So *ananda*, bliss, is a flower that keeps on blooming. The moment never comes when it is in complete bloom: It just blooms and blooms and blooms -- from perfection to more perfection. As if the morning sun rises and keeps on rising, and never sets. Such is this ananda. It is like a flower that never withers, like a sun that never sets.

When the void begins to crystallize in the heart and silence is born, the ripples of ananda rise and, having arisen, keep spreading more and more. Remember, ananda is not an object that you are done with once attained. It keeps on increasing constantly, limitlessly, once it is attained.

Thus we say: God is infinite. Thus we say: God is bliss. Because bliss is infinite, you can never attain it

completely; every moment you feel it increasing and increasing, and each time it satiates you completely. This is a riddle that cannot be solved by the intellect, which argues: If once attained, what is left to be attained? Satiation is also not a goal but a live happening.

Ananda is not something to measure in kilos; you can't buy a kilo or two and be done with it, because bliss is infinite. Once you step into it, you drown in it more and more, and the delight is that each time you feel you have got it in full measure, yet each time it feels so much more than before.

Purna, the whole, the perfect, is also progressive; it is not a dead thing. It stops nowhere but keeps spreading more and more. Furthermore we have given existence the name of Brahma, that which is endlessly expanding.

The word also means that there is no limit to its expansion, that it is not just as much today as yesterday, but it spreads and spreads endlessly.

THROUGH LISTENING VISHNU, BRAHMA AND INDRA CAME INTO BEING,
THE MOST SINFUL WILL SING HIS PRAISES,
AND THE SECRETS OF YOGA AND MYSTERIES OF THE BODY ARE REVEALED.
THROUGH LISTENING ALL THE SCRIPTURES AND TEACHINGS ARE KNOWN.
NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.

He who has heard truth in the guru's words has known fragrance in sitting quietly next to him. He finds that the happening flows towards him through such a person, and begins to penetrate him. Knowledge is contagious; bliss is contagious. If your doors are open bliss enters into you like a breath of wind from a person who has attained it. While you stand to gain he loses nothing since it increases and expands to the extent that it is shared. If you are silent a space is created within you. Remember, existence prefers a vacuum. No sooner do you become empty than existence fills your vacuum. As the river water rushes in to fill your empty jug, create a vacuum and air will rush in to fill it. Prepare to be empty and you will be filled, but as long as you are filled with yourself you will remain empty. Empty yourself and you will be filled with supreme energy. As you depart from one corner God will enter from the other.

Nanak says, Even those who lead sinful lives, whose lips have never spoken a good word, whose tongue has always uttered abuse, whose heads are filled with curses, if even these listen but once, they are filled with glory. An infinitesimal glimpse of shravana can make you fresh, can bathe your entire being.

Nanak does not tell evildoers to stop sinning. He just tells them to listen and the isms will fall away. He doesn't tell them to improve first and only then can they listen, because that would be impossible and then there would be no hope for people to listen.

Nanak says: Listen and forget about sin, forget about evil. And no sooner do you hear than a new sutra, a new path, begins to unfold in your life. A new spark will kindle a fire that will burn away your sins; your past turns into ashes as soon as you become silent.

What is sin? What have you been doing in the past? You have identified totally with your thoughts, constantly turning them into actions, and this is sin. Stand away from your thoughts; actions will crumble, the doer will be lost, and all connection with the past will snap. Then you realize that the past was no more than a dream. Through infinite lives everything you have done is because of the illusion of doing; the day that illusion is broken, all actions come to an end.

People will be unable to understand Nanak if they hold the common belief that each sin has to be wiped out by an equal virtue. For people of calculating minds this seems but fair -- that for each sin you must atone with a corresponding virtue. But if this were so you would never be liberated; for infinite lives you have sinned and where is the guarantee that in the course of your equalization you will not sin further? Then this chain is impossible to break and liberation is impossible.

Your sins spread over infinite lives. If God is a shopkeeper or a magistrate who insists on the cleansing of each sin, when will it ever end? And even assuming that all present deeds are virtuous, it will still take infinite time to make up for the past. And how can you be sure you will perform only good deeds? Wise men follow a different method of calculation altogether, because they say that the question is not of sin but of the basis of sin, its very roots.

Say you have watered a tree for fifty years. Do you think you will have to starve its roots of water for another fifty years before it dies? The tree no longer depends on you for water; it draws its supplies directly from the soil. Cut off its roots and the tree will die today, but you can tear off the leaves one by one and the

tree will not die even in fifty years; no sooner do you break one leaf than two new ones are born. No, by cutting leaves and branches you are merely pruning the tree. In the same way you cannot nullify sin by virtue. Eradicate one sin and four new others spring up.

Catch hold of the roots. Actions are the leaves, and the sense of doing is the root. Remove doing and the tree will dry up at once. All flow came from: I am doing. The art of eradicating doing is witnessing, and to witness means shravana.

Nanak sings of such unique and wonderful glory! He says, Be silent and listen. In moments of such listening you are no longer the doer. Listening is a passive state since you have nothing to do in order to listen; it is not an action.

Now this is interesting. In order to see, one has to open one's eyes; whereas the ears are already open. You have nothing to do in order to hear. Therefore, there can be some sense of doing in seeing, but hearing does not involve doing at all! Someone speaks. You listen, sitting empty, motionless, passive; you are in non-action. Therefore that glory is not attained even by seeing which is attained by listening; hence the stress on shravana.

Mahavira speaks of *samyak shravana*, right listening, which Buddha also emphasizes. To Nanak it is a wonderful glory to hear. There is no doer there. No one is present at the moment of listening. If you are silent, who is there within? There is a solitude in moments of listening in which a voice resounds and passes away. There is no one within. If a thought comes, you come along with it; when thoughts are not, you are not. Since ego is the name given to a collection of thoughts, shravana also means the ego-less state.

Nanak says: Through shravana alone you know the tactics of yoga and the secrets of the body. This is very significant. The Western physicians have not been able to understand where and how the East acquired its knowledge of the human body and its secrets. Surgery developed in the West mainly because the dead are not burned by Christians and corpses were therefore available to be removed from their graves and taken for dissection.

Since Hindus burn their dead and no bodies were available for dissection, then how did the East acquire its knowledge of the human body? The East had no means: no corpses, no scientific development, no technique, no technology, and yet its knowledge of the human body is perfect. There is much research and discussion on the subject, but this sutra of Nanak provides an answer to the mystery.

Through shravana alone you know the knack of yoga and the secrets of the body. When you become empty and are established within yourself, you begin to see your body within. Right now all you have seen of your body is the skin. Until now you have gone round and round your house and know only the outside walls; you have no knowledge of what is inside.

From within you begin to see the entire network of the different systems. It is a unique experience to enter the palace and see all the grandeur within. It happens when you become silent and tranquil, when the mind poses no problems. The mind is a door to the world outside, and the moment you join it you move outward; whatever you think will be outside of you -- wealth, woman, house, car, fame, status. All objects of thought are outside of you.

So as soon as you stop thinking, you withdraw from the outside and the energy is focused within. Now you sit on your own throne and see inside yourself for the first time. Then you know that this body is not as small as it looks; this small body holds a miniature universe within itself. It is a model of the vast universe, the vast existence. Therefore the Hindus say the whole of the universe is contained in an eggshell. Nanak says that he who becomes quiet, he who has become silent and learned the art of listening, and who has begun to hear his own body from within, comes to know the secrets of the body as well as the methods of yoga.

Whatever Patanjali has written in the Yoga Sutras derives from the experience of his own body and no one else's. His findings still stand totally correct even to this day. All the methods of yoga have been discovered with his own body.

I shall give you a few examples. If you become tranquil you will find that the rate of your breathing changes. As soon as thoughts stop, respiratory movements change; when thoughts start again the rate of breathing changes. If you begin to recognize the rate of breathing when you are tranquil, all you have to do is breathe in that rhythm and you will become tranquil. So you have learned one secret; you have the key to one mystery.

When you are absolutely peaceful, the spinal column becomes perpendicular to the ground you are sitting on. This happens on its own if the man is healthy and not ill or too old. Therefore, when you want to be peaceful, fix your spinal cord at a ninety-degree angle. Thus gradually a yogi comes to experience what

is going on within him.

As you progress further you will feel energy rising upwards from your spine. You will feel it as a sharp warmth that flows through the spine. Ripples of electricity rise within, and as they climb higher and higher, you are filled with joy. Pain and despondency begin to vanish and a feeling of joy arises. As the electrical waves go even higher, all that is trivial and base in life falls away into the valley below and you are as if on a high mountain. The fog of the village, the talk of people and the mundane struggles of life are left far behind as you have risen.

This is why the spinal column is called the *meru dand*. Meru is a mountain in heaven; thus it is the Meru spine and it is said that he who climbs the heights of Meru Dand reaches the same height as Mt. Meru in heaven. The Hindu never shaves a tuft of hair at the top of the head; this is the last peak, the seventh door from which the energy then is absorbed into the infinite. When your energy begins to diffuse from this place you attain to *brahmacharya*, celibacy. You need do nothing to attain brahmacharya; whenever sexual desire arises you needn't actively suppress it. You have only to straighten your spine for all the energy to flow upward. The same energy that flowed into sexual desire becomes the energy of brahmacharya. It is the same whether it flows downward through the first door into nature, or upward through the seventh door to reach pARAMATMA, the divine.

The person who develops the art of sitting quietly finds that his own body begins to provide a thousand experiences. You can know all of the Yoga Sutras through your own body. There is no need to read Patanjali. Actually, Patanjali should be read later on, only for corroboration, to show that you are on the right path. When you go within, many a time you will be frightened and not know whether the proper things are happening to you. By referring to scripture, it can be encouraging and reassuring to know that all who have attained have followed the same way. Such-and-such happened to them also and such-and-such will occur again in the future.

The scriptures are the evidence of the sages, but the authentic knowledge is attained only from within oneself and not through their words.

Nanak says:

THROUGH LISTENING ALL THE SCRIPTURES AND TEACHINGS ARE KNOWN.
THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.
THROUGH LISTENING ALL TRUTH AND CONTENTMENT ARE ATTAINED,
AND THE VIRTUE OF BATHING AT THE SIXTY-EIGHT HOLY PLACES IS GAINED,
AND THROUGH LISTENING AGAIN AND AGAIN HONOR.IS EARNED.
THROUGH LISTENING SPONTANEOUS MEDITATION HAPPENS.
NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.

To arrive at the ultimate freedom, Hindus require that a person bathe at sixty-eight holy places. These holy places are marked on the map of India, but in reality they represent sixty-eight points within the body through which one must pass to attain virtue. The Hindus have performed a wonderful task that no other race has equaled in discovering these points. However, places on the map are merely symbols; unfortunately, wandering in these symbols as if real, the Hindus have lost their consciousness of life. It is said: "Get the water of the Ganges and offer it at Rameshwara." These really refer to points within the body; the energy is to be taken from one point and directed into another, which is the holy pilgrimage. But what do we do? We actually carry water from the Ganges up to Rameshwara!

The external map is a symbolic translation of man's internal world. Everything within man is very subtle. To exemplify it, these external symbols were created, but in mistaking the symbols for reality we went astray.

Symbols are never truths; they only hint towards truth. They are pointers when Nanak says: through shravana truth is obtained, so also contentment and knowledge, and through it is attained bathing at the sixty-eight centers of pilgrimage. When you become silent you begin to find the holy places within the body. Then you do not have to ponder what truth is for you see truth directly. As long as you think, there is no truth -- only opinions, concepts. Truth is an experience. And once you can see, why still think?

CONTENTMENT IS ATTAINED. As long as you think, you are discontented, because thoughts lead to thousands of suggestions: do this, do that! Thoughts give rise to new desires and desires lead to discontent.

It is very harmful to have thoughts as friends; they lead you astray. If there is any bad company worth giving up, it is that of thoughts. It is all right to use thoughts, but if you begin to obey them you are in for all kinds of trouble. They are like drugs; if you get addicted to them you go astray and will be so confused that you won't know what to do.

Mulla Nasruddin had so much to drink one day that he was afraid to go home. He knew he would have to furnish an explanation and he couldn't think of a plausible answer, so he wandered here and there aimlessly. A policeman came upon him in the middle of the night, demanding to know, "What are you doing here at this time of the night? Answer quickly or I'll have to take you to the police station." Mulla Nasruddin answered, "If I had an answer wouldn't I have gone home already?"

Thoughts are an addiction that has no answer. Had there been an answer you would have reached home long ago. Why are you roaming at such a late hour? You have no answer to explain your life. Thoughts have no answer. A real answer can only be found in the no-thought state.

Nanak says: contentment and truth through shravana; the sixty-eight holy places through shravana; and through shravana alone you attain the natural samadhi.

If you were only to listen, it becomes meditation. Without meditation you cannot hear. What is the meaning of meditation? Meditation exists only where mind is not; where the internal dialogue is gone.

THROUGH LISTENING THEHIGHEST VIRTUES ARE ACQUIRED.
SAGE, SAINT AND KING COME INTO BEING,
AND THE BLIND FIND THE PATH.
THROUGH LISTENING THE FATHOMLESS IS FATHOMED.
NANAK SAYS, THROUGH LISTENING DEVOTEES ATTAIN BLISS,
AND SIN AND SORROW ARE DESTROYED.

Through listening alone the blind find their way, the beggar becomes a king, and you reach the depths of the boundless! Thoughts are like a teaspoon, and you try to measure the ocean with it! Listening is to enter into the ocean. You will reach the bottom only by drowning in it and not by measuring it with a teaspoon!

Aristotle, the Greek philosopher, was walking along the seashore lost in high thoughts. Suddenly he came upon a man who was trying to empty the ocean into a pit he had dug, with the help of a spoon. He became curious and asked, "Brother, what are you doing?"

The man replied, "If you have eyes you can see. It is as clear as day. I mean to empty this ocean into this pit."

Aristotle laughed and said, "Is it not madness? Are you in your right senses? Can oceans be measured by spoons? Can pits be filled by spoons? Why waste your life in senseless tasks?"

The man laughed and said, "I thought it was you who is mad, because aren't you engaged in filling the infinite with your spoonful of thoughts?" It is said that Aristotle tried to locate that man later but he never found him.

The man was correct: how small is a thought, how vast existence! How will you measure this vast existence with your measuring spoon? Where will you keep it? Your head is so small, the universe so vast. Look at your arms, how short they are -- how far can they reach? You are engaged in a worthless task. Perhaps that man may have succeeded in emptying the ocean, because the ocean is finite. A spoonful of water does make the ocean less by a spoon, but the infinite you can never attain through thoughts.

Therefore, says Nanak, the beggar becomes a king as soon as he becomes silent. The depths of the depthless become known, the unknown becomes familiar, the stranger becomes the beloved, and the blind find their way -- all through shravana.

NANAK SAYS, THROUGH LISTENING THE DEVOTEE IS FULL OF BLISS,
AND SIN AND SORROW ARE DESTROYED.

The True Name, Vol 1

Chapter #6
Chapter title: Only Contemplating Can Know

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THE STATE OF CONTEMPLATION CANNOT BE EXPRESSED;
WHOEVER ATTEMPTS IT WILL AFTERWARDS REPENT.
THERE IS NO PAPER, NO PEN, NO WRITER,
THAT CAN PENETRATE SUCH A STATE.
THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW.IT.
THROUGH CONTEMPLATION IS REMEMBRANCE BORN IN MIND AND INTELLECT,
AND AWARENESS OF THE UNIVERSE ACQUIRED.
YOU CEASE TO REPENT YOUR WORDS,
AND GAIN FREEDOM FROM THE GOD OF DEATH.
THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW.IT.
THROUGH CONTEMPLATION THE PATH IS CLEARED OF ALL OBSTACLES,
AND A MAN DEPARTS WITH DIGNITY AND HONOR;
ONE IS SAVED FROM WANDERING ASTRAY,
AND CONNECTION TO RELIGION IS ESTABLISHED.
THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW.IT.
THROUGH CONTEMPLATION ALONE THE DOOR TO LIBERATION IS ATTAINED,
AND THE FAMILY CAN BE SAVED;
THROUGH IT THE GURU IS DELIVERED AND HELPS HIS DISCIPLES ACROSS;
THEY NEED NO LONGER BEG FOR ALMS.
THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW.IT.

Let us understand what *manan*, contemplation, means. Thinking and contemplation are both processes of the mind, but they are very different, even opposite.

When a man swims from one bank to the other he remains on the surface of the river. His position changes but not the depth. Now imagine a diver; his position in the water needn't change at all, but his course is downward, further and further into the depths. Thinking is like swimming and contemplation is like diving. In thinking we go from one thought to another; in contemplation we go into the depths of the one word. The position does not change; the depth changes.

The process of thought is linear; whether you think of your business or your spiritual liberation, thinking of God or of your wife, you remain on the surface. But in contemplation the journey inward begins; you plunge into the very depths of the word. Its deepest recesses resonate.

Contemplation is the only true revelation of the mantra.

Understand well this one word, and the entire sutra opens for you. The quintessence of Nanak's teaching is contemplation -- contemplation of the one name, *omkar*. *Ek omkar satnam*. Omkar is the one true name, the only truth. He gave the mantra to his disciples not to be *thought* about, but to submerge themselves in.

As the one word *om* keeps resounding, the resonance itself increases the depth of the experience.

There are three levels: in the first you pronounce the word out loud -- OM... OM... OM.... This is the level of speech. Making use of your lips, speech resounds outside. Then you shut your lips, not even allowing the tongue to move, and you pronounce the name in your mind --

Om... Om... Om... The second level is deeper than the first. You do not make any use of lips or tongue; you do not use the body at all -- you use only the mind. On the third level even the mind is not used. Om is not even pronounced. You become silent and listen to the resonance of Om that is already within. The mind is no more; and when it is gone contemplation begins. Contemplation means the absence of mind.

The resonance of Omkar is with you from your very birth. Have you noticed how happy infants are without any apparent reason? They lie in the cradle and throw their little arms and legs about and make cooing sounds. Mothers in India think they are remembering something from their past lives, for there is absolutely no reason for their happiness. Lying in their cribs they have yet to start their journey in life. Psychologists are confounded with the child's joy, but take it to be the expression of their good health.

Yogis have discovered a different reason altogether, for the well-being of the body is not enough. Within, the child hears the resonance of Omkar, a soft melodious strain. The child hears it and is captivated by it, enchanted by it. Hearing it, the infant smiles and gurgles and feels happy. The child's health may remain good later on, but the melody within will be lost; this cheerfulness will be gone. Then it will become difficult for the child to hear the Omkar for the layers of words that surround it.

The resonance, *ek omkar satnam*, is the first happening. In it lies the fountain of life. Then come the words brought about by our education, impressions, society, culture. Then the third level is actually pronouncing words in speaking, conversation and dialogues. While speaking you are actually farthest away from words. Therefore Nanak stresses the necessity of learning how to listen. For when you hear you are in between; you can go either way, towards speech or towards silence.

So there are three states: the state of Omkar, the state of speech, and the in -- between state of thoughts and feelings. When you are listening you are in the mid-state of thoughts and feelings. If you begin to tell others what you have heard, you have descended into speech. If you begin to reflect, to contemplate on what you have heard, then you are in contemplation, and you go into the void. The distance is very subtle. Each person has to understand well the distance between the two within himself and provide for the equilibrium.

Contemplation begins as soon as you submerge yourself in any one word. Any word will do but no word is more beautiful than Omkar, because it is pure resonance. The words: Allah, Ram, Krishna can also be used, but there is no need to take big, big names. The English poet, Tennyson, repeated his own name and lost himself in its resonance.

As you enter into the depths of any word, the word gradually gets lost; and as it begins to fade, contemplation sets in. The word is always lost ultimately; all mantras are lost for they are of the mind. The supreme mantra, however, is forever resounding within. The first mantra only helps to bring you into silence, but not into the supreme mantra. Once you are silent you can hear the resonance of Omkar within you.

All mantras teach you to swim and then from swimming they teach you to dive. But how long will you insist on voyaging only on the surface? How long will you go on from one life to the next? How long will you merely keep changing your location, your situations? When will that auspicious moment arrive when you will take the plunge -- from wherever you are? At that very moment contemplation will begin to happen. With this in view, now let us try to understand Nanak's sutras.

THE STATE OF CONTEMPLATION CANNOT BE EXPRESSED;
WHOEVER ATTEMPTS IT WILL AFTERWARDS REPENT.

Why is this so? First of all, contemplation cannot be talked about for there is no movement in contemplation -- it is non-movement. The journey does not start; in fact, it ends. It appears like movement.

When you travel by train you see everything rushing past you. In fact it is the train that is moving, and all else is static. In a like manner, because of your habitual movement, when the mind begins to come to a halt, you feel it is a movement. But when the mind stops ultimately, you will suddenly find that everything has stopped, for nothing had moved.

He who is hidden within you has never walked -- not even a single step. He has undertaken no journey, not even a pilgrimage. He has not stepped out of His house; He has been there forever.

It is the mind that has always been on the run and its speed is so great that everything around that has never moved appears to be running. When the mind begins to halt they also begin to halt, and when the mind comes to a stop, everything stops with it. While you can talk about movement, how can you speak about non-movement? It is possible to talk about a journey, for you can describe the different places in your travel from one place to another, but if you have gone nowhere what will you talk about? If there has been no happening, no change of situations, what is there to say?

You can write the life story of a restless man, but what can you write about a man of peace? It is the experience of novelists, writers, and dramatists that things come alive only around the bad man. The life of a good man is very dull and uneventful.

Don't be under the illusion that the Ramayana is the story of Rama; it really revolves around Ravana, the villain. Ravana is the actual hero of the story and Rama is secondary. Remove Ravana and what remains of the story? Sita is not stolen, the battle is not fought -- everything is quiet and uneventful. How much is there to say about Rama? Can you write an epic on God? He is where He ever was. There has never been any change in Him -- the story just cannot take shape. Therefore there are no biographies or autobiography of God. For to write about someone, a journey is necessary.

You can write a great deal on thoughts; what will you write in connection with no-thought? Whatever you say about it will be false and you will regret it later. Sages always repent after speaking, for they feel they could not say what they wanted to say; and they have said what should not have been said. For what they tried to convey the listener could not follow, and what he understood had no meaning.

Lao Tzu has said, "Nothing can be spoken about Truth." And whatever is spoken becomes an untruth. The more you know, the more difficult you will find it to express yourself. Each word becomes a challenge to utter for now you possess a touchstone within by which you test; as a result all words seem too shallow and petty to express. A big event has taken place inside which cannot be contained by words, a vast space discovered within that cannot be filled with the capsules of words.

And even if you speak, the regret becomes greater, for by the time your words reach the listener their meaning becomes quite different. Everything that you said gets completely changed -- you gave a diamond; it became a stone. The genuine coin you gave, in changing hands became false. As you look within his eyes and see that the coin has become a fake, then you are filled with remorse for this man will now carry it along with him throughout his life.

This is exactly how all sects run, how the crowds of thousands move. They carry the burden of what was never given to them. If Mahavir were to return, he would beat his chest and weep at the state of Jainism; if Buddha returns he will weep for the Buddhists; if Jesus returns the fight will start again with the Israelites, for what each of them said never reached the people for whom it was intended. Something very different was received and digested.

If Nanak were to return he would not be as displeased with others as he would be with the Sikhs, for you can be angry only with those to whom you gave the word; it is they who have distorted it into something quite different.

We are very cunning. When a person like Nanak speaks, we add our meanings to his words, as it suits us. We do not shape ourselves in Nanak's words; we fashion his words according to ourselves. This is our trick to bring things back to where they were. There are only two ways.

There once was a very rich woman. She was very artistic but also fickle and obstinate. Being fond of an ashtray that was very expensive, she had decorated her room so that it became the focus of the room and everything was made to match: the curtains, the furniture, the walls. The ashtray was the center of everything. One day the ashtray broke. She called the best craftsmen to make an exact replica of the ashtray but try as they would, no one could recreate the original color which was also reproduced everywhere in the room.

One day a craftsman offered his services. He asked for a full month to produce an ashtray to match the original one, but he laid one condition -- no one was to enter the room during this month, not even the lady. In a month's time he invited her to inspect the room. She was completely satisfied.

When the other craftsmen asked him what the secret was, he said, "It was simple. First I made an ashtray as close to the original one as possible, then I painted the walls accordingly." Impossible as it was to get the exact shade in the ashtray, this was the only way out.

When Nanak speaks there are only two ways open to you: either you merge into Nanak's color and attain

to satisfaction, or else you are bound to become restless. To be near a person like Nanak is like standing next to fire. Either you burn yourself as Nanak burned, you turn into ashes as Nanak did, you lose yourself as Nanak did -- like a drop falling into the ocean; or, the only other alternative is to color Nanak's words in your own shade. This is very easy, for we never actually hear what is told to us, but hear what we want to hear. We infer meanings that suit us. We don't stand on the side of truth; we make truth stand on our side; we make truth follow us.

The difference between a genuine seeker and a false seeker is that the legitimate seeker follows truth wherever it might take him -- whatever be the outcome -- even if everything is lost, even if life is lost. He is ready to lose his all. The inauthentic seeker bends truth to follow him; but then it is no longer truth, it is falsity.

How can truth follow you? Only untruth can follow you, for you are false; your shadow is bound to be fake. You can follow truth if you desire, but truth can never follow you; it cannot be contained in your concepts, it is too big for your head. Therefore Nanak says whoever attempts it afterwards repents. There is yet another reason which you should note, that I have mentioned before. When you almost reach contemplation you come to the midpoint from which there are two choices, one of which is to start talking of it to others. In that case you will regret it; therefore, whenever the urge comes to tell others, first consult the guru. Do not trust in your own judgment to talk about it till the guru tells you.

The ways of the ego are very subtle. No sooner do you make one small step than it proclaims great triumph. It gets a fistful and claims to have attained all space! A little glimpse of light and it says the sun has risen. A drop has hardly fallen and you begin talking of the ocean. Then the talk leads to more talk and the result is that even the one drop vanishes, the glimpse dissolves. The result is that the person remains a shallow pundit, full of nothing but knowledge; he seems to know too much. He talks a great deal without any experience. If you observe him carefully you will note that his actions are completely inconsistent with what he says.

Once Mulla Nasruddin was trying to catch a train that had already started moving. He caught hold of the handle and one foot was already in the door when the guard grabbed him saying, "Don't you know it's an offense to climb a moving train?" The Mulla climbed down.

Then just as the train was leaving the platform the guard jumped into his compartment. The Mulla promptly pulled him down, saying, "Well, sir, doesn't the law also apply to you?"

This is exactly the state of the pundit. His statements apply to everyone else. He enjoys the taste of delivering discourses -- bereft of the waters of life, unrelated to his own experience and this danger is always there.

When you reach the midpoint you arrive at two paths: one is the path of the pundit, the master of words; and the other is the path of the wise. The path of the pundit leads you to the world outside via words and pronouncements. On the path of the wise you leave the word and immerse yourself completely in no-word. Therefore without the guru's permission do not go on telling others.

There was a disciple of Buddha by the name of Purna Kashyap who had attained knowing but still followed silently behind Buddha. After a full year Buddha called him and said, "Why do you still follow me like my shadow? Go out into the world and tell others what you have known." Purna Kashyap replied, "I was awaiting your orders. For what about this mind? It might begin to take pleasure in preaching to others and then I might lose what I have attained only with so much difficulty! I know there is every possibility of the ego's returning."

It is very difficult to attain knowledge, very easy to lose it; for the path is very subtle and you can go astray any moment on the slightest excuse. So Purna Kashyap waited, knowing that Buddha would tell him when he was ready to preach to others. Do not set out to teach others before the guru tells you or else you will repent. And the repentance will be great for you were very close to the other shore when you went astray. The boat was just about to cast anchor when the shore receded. Wisdom and learning are the final temptations.

THE STATE OF CONTEMPLATION CANNOT BE EXPRESSED;
WHOEVER ATTEMPTS IT WILL AFTERWARDS REPENT.
THERE IS NO PAPER, NO PEN, NO WRITER,
THAT CAN PENETRATE SUCH A STATE.

Who is competent to express this state? For as contemplation goes deeper and deeper, the doer is lost, and the mind begins to end; contemplation is its death.

The mind can speak, the mind can tell. Its expertise lies in explaining what it knows, even telling of things you do not know; and frequent repetition leads you to the illusion that you know. If you keep explaining a thing again and again, you gradually forget whether you have known it or not and begin to feel and believe that you know. Just consider: do you say only things you know or do you also say things you do not know? Do you know whether God is? If not, do not tell anyone that God is. Have you known truth? If not, do not tell others about truth, for the danger is not that others will be deceived, but by constant repetition you yourself will be deluded into the certainty that you know.

This is a very subtle illusion. Once the thought takes hold of you that you know -- when you have not known -- your boat will never reach the other shore. A man who sleeps can be awakened, but he who pretends to be asleep is hard to awaken. The ignorant can be enlightened, but not a learned man who says he already knows all. Armed with this understanding, avoid the saints and scholars, only go to them when your knowledge gains sufficient strength to protect you. The pundit searches out the ignorant and avoids the sage. If Nanak comes to town the pundits will run away for they are frightened that such a man may lay bare their actual state. He might lift the veil and uncover their ignorance; and this veil is so weak and thin that it tears at the slightest touch.

Where there is no paper nor pen nor even writer, then the state of mind does not exist, and who is to ponder over contemplation?

THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW IT.

That is how it is, but only you will know. Just as a mute cannot explain the taste of sugar, your lips will remain sealed. Every time you think of it there will be a lump in your throat, your heart will become full, so full; tears will flow, or laughter, but you will not be able to say a word. People will think your mind has lost its balance. Your inside will be so overfull that it will pour out of every pore in your body. You will dance, you will sing, but you will not be able to speak. So it was that Nanak sang and Mardana played. Whenever anyone asked Nanak about his state he would look at Mardana and nod. Mardana would pick up his instrument and begin to play, and Nanak would begin to sing. Nanak said nothing, he only sang.

When you hear a sage -- if you hear him properly -- you will find he is singing, not talking. You will find poetry in his words. Even as he sits he dances. You will find a kind of intoxication in the atmosphere around him, an intoxication that does not lull you to sleep or into senselessness, but rather awakens you. It takes you not into forgetfulness but into wakefulness. And if you are ready to flow along with it, it can carry you to unknown and wonderful shores. If you are really ready to dive down deep into the ocean it can take you on a long astonishing journey -- to the ultimate.

The sage's tune is more melody than words. He speaks less, sings more, for what he has attained cannot be expressed in words. It will perhaps be transmitted by a tune, a low murmur; a slight glimpse and you may get carried away by it.

Gurdjieff defined two kinds of art. In ordinary art the artist, the singer, the sculptor expresses his feelings. Even a great painter like Picasso does no more than capture his state of mind in his work. Gurdjieff calls this subjective art. Objective art includes the Taj Mahal or the Ajanta-Ellora caves. In this the artist does not portray his feelings but creates a condition that elicits certain feelings in the viewer.

There is the statue of Buddha. If it is truly a piece of objective art -- which it can be only if the sculptor has known what buddhahood means -- then you will find yourself getting connected with it in a mysterious way as you keep looking at it. You will find that you have descended deep within yourself and the idol will become contemplation.

The idols in the temples were not put there without a reason. They are all part of this objective art. Music also was not created accidentally; those who went into samadhi first gave voice to music. Having heard the melody of Om within, in various ways they tried to capture the melody of this resonance in the realm of sound, so that those who know not the music within may get some taste of it. Little children invariably come to the temple in order to partake of the offerings made to the deity. Whatever your reason, there is value in going to the temple. The external sounds of the bells and devotional songs can become a divine gift if they touch off remembrance of the music within.

The deep pleasure in music is a glimpse of samadhi. Dance also is an objective art, thus the tradition of dancing before the deity. Witnessing the dance, your boat may suddenly leave the shore and sail off to distant lands!

One thing you must keep in mind about Nanak is that whatever he has said, he has sung; whatever he wanted to convey, he has conveyed along with music. For the real thing is the music -- the *nada*, the sound. What he says is a mere excuse when his aim is to trigger the resonance within you. If it begins to resound in the right way your thought processes will break and you will find yourself on a different plane of words altogether. If you have gathered enough courage to flow along, if you are not holding on like mad to the shore, then the third happening -- contemplation -- will also occur.

THERE IS NO PAPER, NO PEN, NO WRITER,
THAT CAN PENETRATE SUCH A STATE.
THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW IT.

It is like a dumb man tasting sugar; only he knows the taste. And then -- this taste is never forgotten, not only throughout this lifetime but for infinite lives.

Once you get the taste, you find the taste is much more than you -- you can never forget it. The taste is so enormous that rather than your containing it, you will be lost in it. It is like the ocean; you will be lost in it like a drop.

In truth how can you taste God? It is rather God who tastes you, provided you are ready. You get immersed in that taste and a harmony, a unison, is formed with the divine: such is the name Niranjan, the faultless one.

THROUGH CONTEMPLATION ALONE IS REMEMBRANCE BORN.

As you get more and more involved in conversation, remembrance decreases. Perhaps you may have realized that. While you are observing yourself most of your troubles drop off; it is only when you begin speaking again that you land yourself in trouble. What happens? When you are speaking remembrance is at its lowest and awareness is almost nil, because in speaking your attention is on the other and not on yourself. Consciousness is like an arrow. When you talk, the arrow is pointed towards the other, so you are conscious of the one you are talking to, and your attention is diverted away from yourself. In this state of your non-awareness of your own self you say things you may regret all your life.

In a moment of non-awareness you tell a woman you love her although you had never thought about it before. On the spur of the moment words fall out of your mouth and now you are caught in the situation; one careless event gives rise to a thousand more. If you try to pluck one leaf, four more appear in its place, and you are propelled on a journey you least wanted.

Though it may never have struck you before, you will find that all your troubles have their origin in words. When one word has been uttered, the ego in its pride makes you fulfill your words. You are in love and you tell your beloved, "I shall love you for ever and ever." You cannot know what the next moment is going to bring for you. How can you make a promise for the morrow, when you do not even know what is going to happen tomorrow morning, let alone speak of the distant future or of lives to come? If you have even the slightest awareness you would say, "This very moment I am in love with you. About tomorrow I can say nothing." But then the ego would get no pleasure in that.

Mulla Nasruddin's wife said to him, "You don't love me as you did before. Is it because I have become old, or because my body has become sick and clumsy? Have you forgotten your promise before the clergyman that we shall be together in sorrow and in joy?"

The Mulla replied, "Aren't we together in sorrow and joy? But I had made no promise about old age!"

When today you say 'forever' do you realize the implications? If today you declare your love, the rest of your life you will spend fulfilling this promise -- a hard task! If you cannot fulfill your word, you will be full of regrets; if you do, you will be thoroughly miserable. For when love has flown away what will you do? Can you bring it back by force? Instead you must invariably weave a web of deceit.

While speaking, it is difficult to be aware of yourself, for on the plane of speech your attention is on the

other person. Speaking is all right only for a Buddha, a sage, who by his sadhana has developed the double-pointed arrow, the consciousness that is aware of the other as well as its own self. This consciousness is called *surati*, remembrance or self-remembering. The mind is capable of looking in both directions simultaneously and it needn't be lost while talking. While speaking, the witness stands at attention all the time; then no word can possibly cause trouble for you.

There is a Sufi story: The guru sent for his four disciples to practice the sadhana of silence. The four sat in the mosque as evening fell and it began to get dark. No one had yet lit the lamp. As a servant passed by, one of the disciples called out and said, "Brother, light the lamp. Night is coming on."

The second disciple scolded, "The guru told us not to speak. You have spoken!"

The third could not contain himself, "What are you doing? You too have spoken!"

The fourth who had remained quiet now said, "I was the only one to obey the guru. I did not speak until now."

You may laugh at the story but it is really your own story. If you become silent for a while you will realize how much you long to talk, how you begin an internal dialogue. The slightest excuse and you lose your contemplation.

What is the meaning of the story? As long as no one was around they remembered to observe the silence. As soon as the servant came along, the other was present to attract their attention and all contemplation was lost.

THROUGH CONTEMPLATION ALONE IS REMEMBRANCE BORN.

Remembrance is a beautiful word. It corresponds with Buddha's right mindfulness. Whatever you do, do it mindfully. Be mindful when you talk, when you walk, even when the eyes blink. Do nothing senselessly, unconsciously; for whatever you do in such a fashion will lead invariably to sin. Whatever you do without awareness leads you away from your self. The only method of coming close to your self is to become more and more aware. Whatever the circumstances, whatever the situation, hold fast and never let go of your awareness -- even should you stand to lose everything. Even if your house catches fire, move only with complete awareness.

Ishwar Chandra Vidyasagar, the philosopher and social reformer, has given the following account in his memoirs.

He was once invited by the viceroy who was about to confer an honor on him. He was a poor man, his clothes were old and threadbare, and he dressed in the Bengali style of *kurta* and *dhoti*. Friends advised him to get new clothes in keeping with the occasion. At first he refused but later thought better of it and let them order new clothes for him.

One day shortly before the event, as Vidyasagar was returning from his evening walk he saw walking in front of him a well-dressed Mohammedan in coat and pajamas, twirling a stick in his hand. He was walking at his own pace enjoying the evening. Soon a man -- by all appearances his servant -- came running and told him, "Hurry, sir, your house is on fire!" There was no change in the man's stride; he continued walking along as if nothing had happened. The servant, thinking maybe he hadn't heard, repeated loudly, "Sir, your house is on fire! Haven't you heard what I said?"

Even the poor servant, who stood to lose nothing, was trembling and perspiring with fear, but the master remained unaffected. "I have heard," he told the servant. "Should I change my habitual way of walking just because the house has caught fire?" Ishwar Chandra was shocked. Here is a man whose house is actually on fire, and he is not prepared to change his lifelong walk; and there he was, ready to give up his lifelong attire just to see the viceroy!

Ishwar Chandra was curious to know more about this unique man. As he followed, he saw him walking at the same pace twirling his stick; when he reached the house and saw the flames he calmly gave orders to put out the fire, directed it all, but himself stood on one side and watched without one iota of difference in his attitude.

Ishwar Chandra writes: "My head bowed in reverence to this man. Never had I come across the like of him." What is it that this man was guarding so zealously? He was guarding his *surati*, his awareness, and he was not prepared to lose it at any cost. Whatever happens, happens. All that was required to be done was being attended to; that is enough. On no account can contemplation be bartered away. Nothing is so

precious in life that you can afford to lose your remembrance for it.

But you abandon your awareness for the slightest thing. A one -- rupee note is lost and you go mad looking for it. You look for it even in places where it could not possibly be. A man has lost something and you find him looking in the tiniest box, much too small for such an object. You are always ready to lose your awareness, or is it better to say you have no awareness to lose -- you are unconscious!

Nanak says: Through contemplation awareness is born within the mind and the intellect. As the Omkar settles more and more within, the external utterance stops first. The arrow now turns within, for now there is no one without to speak to; in other words, the external relations created by speech are no more. To speak is to build a bridge to reach others. It is the relationship between us and others. By not speaking, this relationship is broken; you have become silent.

To become silent means now the journey is reversed: the arrow has turned inwards, the journey within has begun. As soon as this happens, the first glimpse of awareness begins to appear, and for the first time in full awareness you know that YOU *are*! So far you could see everything except yourself. Only you were in shadow, as there is darkness directly under the flame. Now you will awaken. As the intensity of Omkar increases, contemplation settles on the word and awareness increases proportionately.

Take it this way: There are two sides to the scales; when one goes up the other comes down to the same extent. Proportional to your going inward, so awareness increases. On the third plane when even the word is lost and only the resonance of Omkar remains -- pure sound -- suddenly the awareness becomes complete. You get up. You awaken, as if the sleep of a thousand years has been broken. Darkness flees and there is light, and light alone. It is as if you were in a deep slumber through innumerable lives and dreaming away. Suddenly the dream is broken, and lo, It is morning. You see the dawn as if for the first time in your life.

THROUGH CONTEMPLATION IS REMEMBRANCE BORN IN MIND AND INTELLECT,
AND AWARENESS OF THE UNIVERSE ACQUIRED.
YOU CEASE TO BEAR THE BRUNT OF LIFE,
AND GAIN FREEDOM FROM THE GOD OF DEATH.
THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW IT.

The day you awaken you realize for the first time the infinite space, the countless worlds, this existence, this *leela* -- play of the gods. As long as you are steeped in your own desires, lost in the labyrinth of your own mind, you are blind and see nothing. The mind is another name for blindness; contemplation is the opening of the eyes, the restoration of sight.

Nanak says: Through contemplation alone you become aware of all the worlds. All the heavenly bodies, the whole universe becomes visible. Life manifests in its complete and perfect glory. Then you see His initials in all things great and small. You will find His name on every leaf, His resonance in every hair of your body; you will hear His melody in the winds. Then the whole of existence unfolds His glory to you.

Now you ask: What is the meaning of life? What is the idea behind it? Why are we born? Why do we live? The great French existential thinker, Gabriel Marcel, has written that life has but one problem, and that is suicide. Why do we live? Why should we not commit suicide? The ultimate state of insensibility, of unconsciousness, is in suicide, where the priceless gifts of life are thrown away for you find nothing in them.

Just the opposite happens when you awaken into awareness; then the glory is boundless. World upon world opens before your eyes. Every stage abounds with mystery and wonder. Then you come to know the meaning of life, the bliss which we call *samadhi*. Then you know why life is.

In your present state you cannot know; however much you may ask, however much you are told that to attain God is the goal of your life, it does not solve your problem. No matter how much it is drummed into your ears that samadhi is the goal of your life, nothing strikes home as real until your remembrance awakens. You hear and you dismiss such talk as the words of those who are not very sound of mind. You trust your own understanding, but where has it taken you but to the brink of suicide? This valuable gift given to you is less than worthless, for you find no meaning in it. But no sooner do you become awakened than the mystery begins to unravel before you. A flower opens and each petal exudes nothing but joy -- enchanting bliss!

Nanak is a simple rustic. He says: Through contemplation you cease to bear the burden of. life. He speaks plain village language, but what he says is significant and to the point. Through contemplation you

need not spit out your words only to take them back again, bearing the insults and abuse, or even a slap on the face for whatever you said in your dullness. You speak through your ego -- sleep, unaware of what you say, what you do, where you are going. Then it is only natural that you get slapped in the face.

Today you say you are in love; before morning dawns your love has flown away! One minute you feel like murdering someone and in a short while you rack your brains how best to please him. One instant you say one thing, the next minute you say the opposite. You cannot be trusted. You are as changeable as the seasons. There is nothing stable within you, nothing crystallized, so you have to bear a slap in the face every moment.

Nanak says, Through contemplation alone you need not bear that slap on the face, and you no longer have to go along with the god of death. Everyone dies but all don't have to follow Yama, the god of death. Understand the symbol. Everyone dies, but once in a while a man dies consciously and then he need not follow Yama. As long as you live in non-remembrance you are a prisoner of Yama. The meaning of Yama is fear. One who lives in nonawareness, dies in nonawareness. He trembles and wails for someone to save him from death. He holds onto the very last breath of life, wanting to be saved from the jaws of death by any means. This state of fear, this dark face of fear, is symbolized by the god Yama astride a black buffalo.

But a person who dies in full remembrance and awareness is not obsessed by fear. Without fear he comes to realize that death is the culmination of life and not its end. Far from being fearsome, death is the gateway to His abode, an invitation to His dwelling, a process of merging into Him. There is no need to weep and lament; rather, he enters into the faultless beauty of death, filled with joy and celebration -- as if going to meet his beloved.

Nanak's last words are priceless. As he was about to leave the body he said, "The flowers are blooming, spring has come. The trees are vibrant with the songs of the birds!"

Which realm is he talking about? Some people thought it a nostalgic remembrance of his childhood, his village, where -- that very season being spring -- he imagined the trees in full bloom and the birds singing in them. It is a matter of coincidence that it was springtime, that the flowers were in bloom, and the birds were singing, and the air was filled with gladness. But this was not what Nanak had in mind. Nanak was seeing something else, but had to use familiar metaphors in talking to mortals. In the last moments he was entering into the supreme beauty, the incomparable loveliness where flowers bloom perpetually and never wither, where the birds sing eternally, where there is everlasting loveliness.

No sooner does a person become enlightened than he discovers death to be no annihilation but the ultimate flowering, the highest state of existence. He realizes that in death we lose nothing. One door closes; another opens. The sage enters dancing, singing; the ignorant man weeps and wails. If any man follows the emissaries of death, he himself is responsible, for there is no Yama, much less his emissaries. It is your fear that is your Yama; once you become fearless, God spreads out His arms for you.

Your actual experience of death depends on what you are. Death is the statement, the test, of how you have lived. If at that moment a man is cheerful, serene and filled with bliss and thanksgiving, know that his life was incomparable, for death is the ultimate offering to God. If he weeps and wails it is a sure sign that his life was a tale of anguish, a veritable hell.

Nanak says, Through contemplation you

> ... GAIN FREEDOM FROM THE GOD OF DEATH.
> THE NAME OF THE FLAWLESS ONE IS SUCH
> THAT ONLY CONTEMPLATING CAN KNOW IT.
> THROUGH CONTEMPLATION THE PATH IS CLEARED OF ALL OBSTACLES;
> AND A MAN DEPARTS WITH DIGNITY AND HONOR;
> ONE IS SAVED FROM WANDERING ASTRAY,
> AND CONNECTION TO RELIGION IS ESTABLISHED.
> THE NAME OF THE FLAWLESS ONE IS SUCH
> THAT ONLY CONTEMPLATING CAN KNOW.

All obstructions are within you and not outside of you. Obstacles are there because of your insensibility and they cannot simply be removed. The only way is to awaken within; then all obstacles vanish.

Now suppose your house is in darkness. As you enter, every corner of the house seems filled with danger; maybe there are ghosts or goblins, or burglars, or even a murderer. Everything seems so ominous; the house holds a thousand perils; there might even be snakes and scorpions around. How will you possibly

overcome all these hazards if you set out to deal with them one by one? Who knows how many thieves, how many criminals, lurk within this darkness? You cannot deal with them individually. The only way is to light a lamp. One single lamp illuminates the whole interior and all fears flee. Once the house is lighted and you can see whatever danger there is, you can always find ways to deal with it.

The fact is as Buddha has said, "The dark house attracts the burglar.". A thief avoids the house that is well lit. If the lamp is burning within and if the awareness stands guard, no obstacle or hindrance dare enter within you.

One day, early in the morning, Mulla Nasruddin came running to me. He held a paper in his hand and seemed terribly disturbed. He handed me the paper and flopped into a chair. The anonymous writer was warning Mulla that if he did not refrain from following his wife within the next three days, he would shoot him.

"What should I do?" asked Mulla.

"Why, that's simple," I said. "Just leave his wife alone!"

"But which wife shall I stop following?" he asked. "If it were only one woman I'd been following I'd know which one to stop!"

If there were only one hindrance you could get rid of it, but they are infinite. You are stalking an infinite number of women; your desires are inexhaustible. Destroy one, ten more take its place. If you keep grappling with each, hoping to eradicate them one by one, you never will succeed. A method is needed to finish it once and for all. And he who shows you this method, the *gur*, is the guru.

So Nanak says: Through contemplation all hindrances on the path are eradicated. Continue the repetition of Omkar and let it reach the non-repeating state, then you find your eyes have opened. Then there are no obstructions, for these are but your creations. There is no outside enemy to be vanquished. You are your own enemy. Your insensitivity is your enemy and because of it you are enmeshed in endless entanglements. No matter how cautious you are, you keep adding fresh hindrances at every step.

There are people in this world who regulate their lives with control and restraint. They must take each step carefully so as not to go astray. But restraint is not the end; awareness is the ultimate goal. The invitation to wander is always beckoning inside. However much you impose restraints, the raging passions will bring you down at the slightest opportunity. A person who practices self-denial and controls his every action must always be afraid, for within him the imprisoned passions continue boiling.

THROUGH CONTEMPLATION THE PATH IS CLEARED OF ALL OBSTACLES,
AND A MAN DEPARTS WITH DIGNITY AND HONOR.

There is a different kind of honor that does not depend on others; it is the respect that arises out of internal dignity. He dies with majesty who feels death to be the union with God. He departs with joy and celebration in his heart, being grateful to existence for the life granted him. His air of thanksgiving for everything around is stamped on his face and in his every hair. Then it is not significant how many followed his coffin or where he died. None of this matters to his real dignity, his glory, his nobility, which are intrinsic qualities.

When death is no longer fearsome to you, you die with dignity; otherwise you cannot. For how can you be dignified when you weep and wail, entreat and beg? Then what does it matter how many people follow your funeral? All the pomp and ceremony cannot erase your anguish. All the flowers showered on you cannot smother the stink within you; the booming salute cannot overcome the uproar of sorrow and woe within you. Your death will be empty of honor all the same.

When Nanak says that through contemplation a person departs with honor, he talks of that internal honor, an internal reverence, a feeling of thanksgiving.

ONE IS SAVED FROM WANDERING ASTRAY,
AND CONNECTION TO RELIGION IS ESTABLISHED.

No matter how many scriptures you read, you cannot establish contact thereby with religion. No temple

or mosque or church can connect you with religion. Slumbering, insensitive you go to worship; the same you who runs the shop, also goes to the house of worship. Your attitude should change, and once it is altered, everything else is transformed accordingly; otherwise you will keep on trying everything and yet remain your same old self.

Nanak went to Hardwar during the month of offerings to the dead. People were filling vessels with water, and then, facing East, were throwing them into the sky in order to reach their forefathers in heaven. Nanak picked up a bucket also, but he turned towards the West, and each bucket of water he poured, he cried out, "Reach my fields!"

After emptying a number of buckets, the people round him remonstrated with him. "What are you doing? You are turned in the wrong direction. You should face towards the rising sun! And why do you say, 'Reach my fields'? Where are your fields?"

Nanak replied, "About two hundred miles from here." The people began to laugh. "And you expect the water you throw here to reach your fields two hundred miles away? You are really out of your mind."

"How far away are your forefathers?" Nanak asked.

"They are infinitely far away," they replied.

"If your water can reach your ancestors an infinite distance away, why can't my water cover a mere two hundred miles?" asked Nanak.

What is Nanak trying to say? He is asking them to think a little, ponder: "What is this foolishness you indulge in? Become a little aware; what do you gain by such actions?"

Unfortunately all religion is filled with such stupidities. Some send water to ancestors, some bathe in the Ganges to wash away sins, yet others sit before idols without any feeling of worship or adoration, merely to ask for worldly things. A thousand foolishnesses prevail in the name of religion.

Therefore Nanak insists that religion is not attained through scriptures, nor through tradition and customs, nor through blind following. Contact with religion is established only when a person attains contemplation.

When a person awakens, awareness appears within him. When the resonance of Omkar first sounds, our relationship with religion begins. The day you are capable of hearing the resonance of 0m within yourself, without any longer saying it, you are filled with joy, you are the witness, the observer. That very day you establish your connection with religion, not with some creed or sect. It is religion that Buddha calls *dharma*. It is religion that Mahavir and Nanak talk about.

Religion -- dharma -- means nature, the natural order of things. What Lao Tzu means by Tao, so Nanak means by religion. To be removed from one's nature is to be lost. To return to one's own nature is to return homewards. To be established in one's own nature is to be established in God.

The name, Niranjan -- God, the spotless, the flawless one -- is such that only he who contemplates his heart knows.

THROUGH CONTEMPLATION ALONE THE DOOR TO LIBERATION IS ATTAINED;
AND THE FAMILY CAN BE SAVED;
THROUGH IT THE GURU IS DELIVERED AND HELPS HIS DISCIPLES ACROSS;
THEY NEED NO LONGER BEG FOR ALMS.
THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW IT.

The gateway is within you, the wandering is within you, the obstructions are within you, the paths are within you. When once the lamp is lit you can see in both directions: what is truth and what is untruth. Under the light of the lamp all desire is seen as untruth, and to follow desire *is* the mundane world. As the light burns within, you will see that desirelessness is truth and also the gateway to liberation.

You are tied because of your desires. Desires are the chains that hold you. Each desire forms a fresh link in the chain, and God knows how long and intricate is your chain of desires. You desire and you enter the prison; you desire and you are tied down. And the more you desire, as you invariably do, the stronger become the shackles that bind you and the thicker become your prison walls.

Nanak says, Through contemplation alone the door to salvation is attained. As soon as you awaken, your eyes are open completely and you see clearly. Cease desiring and the bonds are severed; there will be neither expectations nor attachments. When desire is missing there are no fetters; only then are the portals of liberation open. Desirelessness is the door to salvation.

And through contemplation alone the FAMILY CAN BE SAVED. Which family is Nanak talking about? Certainly not of wife, children, brothers and sisters, for Nanak could not save them; nobody can. There is another kind of a family, that of guru and disciples, that is actually THE FAMILY, for it is here that love occurs in its pristine purity. This love is born out of desirelessness; it happens without any reason.

You love your father because you are born through him. You love your wife because of your bodily desire. You love your son for you see in him a part of yourself or support in your old age. But what of the relationship with the guru? It is so difficult to find a guru, for you seek love without cause, without reason. With the guru there is love and love alone -- no desire, no expectation. If you desire or expect something from him, you cannot be a part of his family. You will have to appear before him in all the simplicity and artlessness of a child.

Faith is called blind, and so it seems to those who are given to thinking. People come and say: Our parents ask, why are you mad about Osho? Are you out of your mind?

As a matter of fact they *are* mad and their families are right, for the head that had managed the worldly affairs has really gone out of order. A new love is born within them that cannot be argued about. They cannot even plead a reason for this love. Even if they try, they find it impossible!

Nanak says, Through contemplation alone can the family be saved. A family grows up around a guru; but when this family becomes a sect, deterioration begins. As long as it remains a family, it is different altogether. When a Buddha is born, thousands of people unite to form his family. Admission to the family of the guru is a very big event, for it signifies entry into a causeless world, a causeless love.

Nanak's followers are colored by him and drowned in his essence; his rhythm has caught their hearts and they are mad with ecstasy. But then Nanak will pass away and so also will those who joined his family of their own free will. When their children become Sikhs in turn, it has no genuine meaning, for the love that you have not chosen yourself cannot transform you. To choose Nanak is a great revolutionary act, but to be born into a Sikh household and call yourself a Sikh is no revolution.

A Mohammedan is born in a Mohammedan household; a Christian is born in a Christian household; so also with a Hindu or a Jain or a Sikh. Your sect or faith is acquired through your birth, while family in this sense denotes what you have chosen yourself. A religious man always makes his own choice. An irreligious man is a sectarian; he identifies with the religion he was born into.

You are a Jain by birth or a Christian or a Hindu, but how can you *be* a Jain or Christian or a Hindu by birth? Birth gives you blood and bones and muscles; it does not give you your soul.

An insoluble riddle follows. When a guru is alive there is a light around him in which he floats and allows others to float also. When the guru is alive there is a live phenomenon, a happening taking place around him. When the guru departs, and also those who had offered their lives unto him, the children born into their families identify themselves with the sect of their parents and call themselves Sikhs or Christians or Buddhists; but they have no personal connection with the religion they profess.

One thing you must understand well: Religion is a personal decision. No one can be religious from birth.

THROUGH CONTEMPLATION ALONE THE DOOR TO LIBERATION IS ATTAINED,
AND THE FAMILY CAN BE SAVED;
THROUGH IT THE GURU IS DELIVERED AND HELPS HIS DISCIPLES ACROSS;
THEY NEED NO LONGER BEG FOR ALMS.

As contemplation crystallizes, desires fall. What is the mundane world but an eternal round of begging for alms? Just observe yourself. What are you doing in your neediness? All twenty-four hours of the day you are wanting, your arms stretched out in desire. You are a veritable beggar. Nanak says through contemplation, your begging ceases. Remembrance makes a king of you, an emperor; it releases you from begging. Contemplation gives all and moves you beyond all desires.

Through contemplation God is attained. What else do you seek? Having reached the ultimate, there is nothing more ahead. Having attained all, what is still left to desire? You have reached *samadhi*. Having attained all, the need to beg disappears.

THE NAME OF THE FLAWLESS ONE IS SUCH
THAT ONLY CONTEMPLATING CAN KNOW IT.

The True Name, Vol 1

Chapter #7
Chapter title: The Journey Ends

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FIVE ARE THE TESTS AND THE MINISTERS;
THEY GAIN SHELTER AND RESPECT AT HIS DOOR;
THEY DECORATE THE KING'S COURT.
ATTENTION IS THE GURU OF THE FIVE.
WHATEVER YOU WILL SAY, CONSIDER WELL FIRST,
FOR THE DOINGS OF THE DOER ARE IMPOSSIBLE TO ASSESS.
RELIGION UPHOLDS THE EARTH AND IS BORN OF COMPASSION.
ESTABLISH CONTENTMENT AND CREATE THE BALANCE.
WHOEVER UNDERSTANDS BECOMES THE TRUTH
AND KNOWS THE BURDEN RELIGION BEARS
THERE ARE MANY WORLDS AND MANY MORE BEYOND THEM;
WHAT POWER ASSUMES THEIR WEIGHT?
CREATURES OF ALL FORMS AND COLORS ARE CREATED BY HIS WRIT,
BUT ONLY FEW KNOW THE RULE TO TELL IT.
CAN ANYONE WRITE THE ACCOUNT OF THIS MYSTERY?
IF IT WERE WRITTEN HOW GREAT IT WOULD BE.
WHAT STRENGTH AND POWER! HOW BEAUTIFUL HIS APPEARANCE!
HOW GREAT HIS CHARITY; WHO CAN CONCEIVE IT?
HIS SINGLE WORD CREATES THIS VAST EXPANSE --
INFINITE MOUNTAINS AND RIVERS, THE ANIMATE AND INANIMATE.
HOW SHALL I THINK ABOUT IT?
HOWEVER MUCH I OFFER MYSELF COULD NEVER BE ENOUGH!
WHATEVER PLEASES YOU, O LORD, IS BEST FOR ME.
YOU ARE THE FORMLESS, THE ALMIGHTY -- YOU WHO ABIDE FOREVER!

The world begins when the one is lost, and it is natural that the journey ends when the one is found again. And this one can be found in many ways becauseit had been broken in many ways. When they pass through a prism, the sun's rays break into seven parts, the seven colors that form the spectrum; so also existence becomes fragmented.

The world is full of colors; color belongs to multiplicity. The color of God is white, the one being colorless. All *sadhanas* are only devices and techniques that seek out the one in the many -- that reunite the fractions into the undivided, the integral. The Hindus contend that the one has broken into two: matter and spirit. If you get even a slight glimpse of the one within these two, your journey is complete.

There is another theory that the one has divided into three: truth, goodness, beauty. If you can see truth in beauty or vice-versa; if you see goodness in truth or in beauty; if you get a glimpse of the one within these three, so that all the three are lost and only the one underlying them all, *ek omkar satnam*, remains, then your journey is over.

Nanak says the one is divided into five because of the five senses. If you seek the one within these five

you shall attain, you become the *siddha*, the emancipated one. It is of no consequence in how many parts you divide the one, becauseit is already divided into infinite parts. The important thing is to discover the undivided, perfect whole within the fragments.

The senses are five, but within these five, meditation is one: to understand this is to grasp the sutra. Telling the beads in a rosary has no meaning, but if you can get at the thread that holds the beads together, then you will have taken refuge in God. Holding on to the beads is to remain in the mundane world; but to grasp the thread of the beads is to attain God.

There are five senses, but who is within these senses? When you look, who is it that sees through your eyes? When you hear, when you touch, when you smell, when you eat, who is it that experiences the perception, the experience? Nanak answers that *attention* lies at the center and unites it all.

There is an ancient anecdote: A sannyasin was sent by his guru to the palace of a king with the instructions, "The king may perhaps be able to make you understand what I could not." The disciple doubted this, but he had to obey the guru's order. When he reached the palace he found it flooded with light, wine was flowing and dancing-girls moved to sensuous music. He was terribly pained, thinking surely he had been sent to the wrong place; so he asked the king to allow him to go back, explaining that his search was something different. How could the king who was himself lost be of any help to him?

The king said, "I am not lost but you will understand that only after you remain here awhile. Just to see from the outside is fruitless. If you take the trouble to look deep inside perhaps you may grasp the key. Your guru sent you here only after great deliberation." The key is already hidden within, and not in the sense organs themselves.

The king persuaded him to stay overnight. He was put in a wonderful room that was the last word in comfort, but there was only one snag: from the ceiling just over the bed hung a naked sword on a slender cotton thread. The sannyasin could not sleep a wink becausethe thread was weak and the sword could drop any moment. He was dismayed by this cruel joke.

In the morning the king inquired whether he slept well. "Everything was fine," said the sannyasin with some sarcasm. "It couldn't have been better, but what was the big joke of dangling that sword over my head? I couldn't sleep a wink with my attention glued to the sword all the time."

The king said, "In exactly the same manner the sword of death hangs over my head constantly calling my attention. The girls dance but my mind is not in them; the wine flows but it gives me little pleasure; the tables overflow with all kinds of delicacies, but I can't enjoy the food with the sword of death always hanging over me."

The five senses are the five openings through which you contact the outside world. Without them you cannot relate to life, but the more you enter into them, the farther away from yourself you go. *Dhyana*, concentration, is hidden within each of the senses. When a particular sense points outward your attention moves outward through it. Therefore, when your attention goes out through one sense organ you become oblivious of the other senses. This happens because you know only through your attention, and not through your senses. Knowledge itself is attention. For example, you are sitting at a feast but a thorn has got into your foot and the pain is unbearable. You can never enjoy the taste of the food for the terrible pain engages your full attention, which flows only in that direction.

Another example: You have just been told that your house is on fire and your whole mind is on how to get home as fast as you can. Though you are walking on a road with many people you are aware of nothing around you. You don't notice the people rushing by, pushing one another, pushing you, or even that you are pushing others. You have no interest in what is being sold in the shops or what people are talking about. While your ears hear all, you hear nothing; while your arms touch the others you feel nothing. Your mind is entirely on the fire at your house.

The senses do not experience anything without your mind, their experiences rely entirely on your attention. When you pour your attention into a sense organ, then only is it motivated and gains strength. But if you withdraw your attention from all five senses, what remains is the one, becauseall the five will be lost instantly. And the real search is for this one alone. In these sutras Nanak has shown the method of removing the attention from the five senses.

Now let us try to understand the sutras:

FIVE ARE THE TESTS AND THE MINISTERS;
THEY GAIN SHELTER AND RESPECT AT HIS DOOR
THEY DECORATE THE KING'S COURT.
ATTENTION IS THE GURU OF THE FIVE.

Dhyana, attention, is the one guru of the five senses. If you remain scattered among the five you are misled, but if you catch hold of the one you will arrive.

Looking at a woman grinding wheat, Kabir said: 'No one can remain whole between the two slabs of the millstone. Kabir was telling his disciples that he who is caught in the millstone of duality is similarly ground to bits and cannot be saved.

Kabir's son said of this: But there is something else in the millstone -- the middle shaft. What if someone were to hold on to that?"

In his next couplet Kabir refers to this shaft, saying that he who takes refuge in it, he who seeks protection by holding on to the one amidst the two grinders, cannot be ground by them.

Whether you say two, like Kabir, or five like Nanak, or nine, or infinite, the meandering routes are many but the destination is one. On whatever path you choose to wander, the method of passing through will be specific for this path. Nanak's method means that when you eat you must be aware of your attention: the food is going in, various tastes are forming in the mouth, so experience it all with careful attention. If you taste your food attentively you will find that eventually the taste fades away and only attention remains. Attention and observation form a blazing fire which turns taste to ashes.

While seeing a beautiful flower, observe very attentively and you will find that the flower is gone and only observation remains. The flower is like a dream, attention is eternal.

When you see a beautiful woman and observe her without getting lost in a maze of thoughts, you will soon find that she is no more -- like a line drawn on water -- and only attention remains. If you thus remain alert and attentive with each of your senses, the forms of the senses fade away and the formless alone emerges. Once a person arrives at this dhyana, nothing can destroy it.

Nanak says there is only one master of the five senses, and that is attention. All the five senses, like five rivers, pour their waters into this very dhyana.

Psychologists also study this phenomenon: eyes see, ears listen, hands touch, the nose smells; but neither eyes nor ears nor hands nor nose can perform these tasks on their own. Then who is it that joins them all?

Someone is speaking, you are listening as well as looking. But how can you be sure that the person you are seeing is the same one you are hearing? Eyes and ears are different from each other. One indicates that it can see someone; the other indicates that it can hear someone. But how do you connect both of these? Who is it who combines the two experiences and conveys to us that they refer to the same person?

There must be a common ground where all the senses combine their experience: the visions sent by the eyes, the sounds sent by the ears, the smells gathered by the nose, the touch felt by the hand. It is the focusing of attention that provides the common point determining the experience. Were it not so, life would be very jumbled and confused. You could never be sure whether you are seeing the same person who is talking, and whether the odors you smell also come from him. You would be broken into bits if there were not one to unite the five. All five paths must meet somewhere where their experiences are collected. This place is dhyana, attention.

Nanak says that attention is the guru of these five, who are disciples; but you have made gurus out of the disciples and forgotten the guru. You have turned the servants into masters and have no knowledge of the master at all. You heed your senses and don't give any thought to attention. You have completely forgotten that the senses are only superficial extensions of attention and you do not know what lies deep within.

If you want to lead a truly beautiful life, do not listen to the senses, because they are incomplete and only land you in trouble. In most cases people are slaves to one sense or the other. Some are mad after the sense of taste -- food, food and food -- they can think of nothing else. It is said about emperor Nero that he was a fiend for food. It was not just that he ate many times a day, but he kept on eating *all* day. Doctors were attending him permanently to make him vomit after each meal so that he could eat again.

You might say that he was mad, but this kind of madness exists more or less in all people. Some are addicted to sight -- looking out for beautiful faces, beautiful bodies, even if they suffer in the process. They are slaves to their eyes.

You are blind if you are a slave to your eyes, becausethe authentic seeing organ is not the eye, which is merely a window. The one who looks out from this window is someone else. Do not ask questions of the window, but ask the one who peeps through it. People who are addicted to sounds and smells or to adorning the body, who are lost in music, or have the perversion of touching are all mad after their senses, and have accepted their slaves to be their masters. Listen rather to the owner who is the master within, becauseonce he departs, the senses lie useless.

In 1910 the King of Kashi had to be operated on for appendicitis. Since the king had taken a vow not to partake of anything that induced unconsciousness, he refused any anesthesia. The doctors were in a dilemma, since the operation was absolutely imperative and so also the anesthesia. They tried to explain to him that it was a matter of opening his abdomen, but he persisted and asked only to be allowed to read the Gita while they operated, and that was enough. The doctors had to give in because delay in operating could be fatal. The king read the Gita throughout the operation, and when it was all over the incredulous doctors asked didn't he feel any pain. He said, "I was so engrossed in my Gita, I was not aware of what was happening."

You only know a thing when you apply your mind to it; you see only what you want to see. When your attention is diverted, everything changes. You are unaware of things that you really want to avoid. If you wander through the market, you will see only those things that interest you: a cobbler will concentrate on leather goods, a jeweler will have eyes only for diamonds. You only see those things that are illumined by your attention. All else remains in darkness.

The most profound art of living is to attain mastery over attention. If you are flowing towards God the world will be lost to you, and it is for this reason that sages call the world *maya*, an illusion. Maya does not mean that the world does not exist. It exists very much, but sages discovered that as their awareness flows Godward, the world fades from perception. And where awareness is not, the existence or nonexistence of that place becomes irrelevant. Existence is born in the act of perception. It fades when the attention is withdrawn.

The sages say: God is truth, the world is non-truth. Does this mean that the world we see around us is not there in actuality? It is very much there, but the sage no longer perceives it. If you are greedy wealth is real to you; when greed is gone, riches become like clay. Wealth is not wealth because of itself -- but because of your perceptions. Or, with sensuousness the body becomes very significant; without sensuousness it becomes secondary.

Existence shifts with attention; it manifests only in the path of attention. Once you understand this you become your own master. Having discovered the master within, you no longer obey your servants, the disciples, becausewhat is the sense in asking those who do not know themselves? Now you follow and do the bidding of the master within.

Nanak says one alone, dhyana, is the guru of the five. On the superficial level dhyana means attention; on the deeper level dhyana refers to meditation. It is meditation that leads to discovery of the master within. There is nothing more profound -- nothing deeper -- than meditation, so ponder over it and make no casual passing remarks about something so significant. But people are such that they talk about attention and meditation without any direct knowledge. People who do not know in themselves enjoy talking just for the sake of talking and they cause a great deal of confusion in the world.

We are experimenting with hundreds of different methods of meditation. Someone came to me saying so-and-so asked what is this thing that you are doing? Do you call that meditation? I told him to ask his friend whether he knows what meditation is, and if he does, to learn from him. For the question is not whether you learn from me or from someone else; the aim is to learn meditation. He went back and asked his friend, who replied that he had no experience with meditation and didn't know what it is. Now this same gentleman is very eager to advise his friend on what meditation is not. Not knowing himself what it is, he is ready to give his opinions. So irresponsible are we!

Nanak says ponder well before you speak. Be fully aware and say only if you know yourself. The world has gone astray not because of ignorant people, but because of those all wise and all knowing people who really know nothing, yet love to talk and advise others. Not being conscious of what they are doing, or why, they are just a plague with their opinions and views.

It is not difficult to gather fools around you; you have only to start speaking and continue speaking, no matter what. In a few days you will have gathered a whole band of followers, becausethere are always people more stupid than you in this world. To find disciples all you need is a little madness in you, some arrogance, and the strength to speak your loudest, and people will flock around you. As people begin to

hang around you, many happenings will be attributed to you. The very people who are in total darkness, never having known the light, get caught in your trap when you begin to speak on light; because they feel there is certainly something in you.

Also, people are very imaginative: whatever they wish to happen, they begin to imagine. When the process of imagination begins, dreams are born. If someone imagines his kundalini rising, he may begin to see light or see colors, and when this happens, faith increases in the man who proclaims himself the guru. That is why we find so many gurus.

I know many such gurus who have no knowledge of meditation. When they meet me in private their question is the same: How does one meditate? What is meditation? And these persons have followings of thousands!

Nanak says whatever you say with regard to meditation, you must ponder well before you utter, becauseit is like playing with fire. Nothing could be more subtle, nor more valuable. The path that leads from the mundane world to God, the supreme spirit, is very thin and fine. You have to contemplate a great deal before you venture to express your thoughts.

WHATEVER YOU WILL SAY, CONSIDER WELL FIRST.

"Do I know myself? Have I the experience?" If each person in this world were to take a vow to speak only of that which he has knowledge, all deceptions and misconceptions would end. When man is ready to acknowledge his ignorance of things he does not know and realize that he has no right to talk on such matters, then life will become simple and it will not be so difficult to realize truth.

But there is so much untruth all around, such a network of deception and false gurudom that you will not be able to find a true *satguru*, a perfect master. You will not come across a true Nanak, becausethere are so many impostors vying to be gurus. How can you discern among them? There are no criteria to go by.

Therefore Nanak says speak only after great deliberation, and only after you have known and experienced directly. Don't play with the life of others. This is exactly what you are doing when you advise others on things you are ignorant of yourself. There is no sin greater than misleading a person from the path of knowledge. Theft, murder, deception are nothing compared to it. When you steal you only deprive someone of some earthly possessions, which is hardly of any consequence. When you kill a person you deprive him of his body, but there is no shortage, since new bodies are obtained; you merely snatch the covering, not the *atman*. When you deceive someone what do you gain by it? Something very paltry, nothing of value.

But if you pose as a guru and lead your disciples along paths you have no idea of yourself, you can cause them to wander for endless lives. There can be no deception greater than this, no sin more heinous. There is no greater sinner than an ignorant guru.

Remember, a person can wander from guru to guru and, finding them worthless, his faith is shaken and his hope is lost. He begins to feel that there is nothing but hoax and hypocrisy in the name of religion. When ninety-nine out of one hundred are hypocrites how can one trust the one who is genuine? Such a person, even if he meets a satguru, a Nanak, will invariably be very wary of him, naturally suspecting him to be like the others.

A major reason behind much of the rank atheism in the world is the prevalence of false gurus. Atheism is not an outcome of science as is generally believed, nor does it get its impetus from the atheist philosophers. People have lost faith because of the impostors who masquerade as gurus. It is no longer possible to convince them that there is someone like a genuine master. They also refuse to believe that there is a power that is God.

When the gurus are fakes, how can God be true? This God, and these methods and practices, are merely devices to exploit gullible people -- such is the experience of seekers, good people who have been so badly misled.

Thus Nanak exhorts us to speak only after due contemplation becauseit is like playing with fire, like laying a wager on other people's lives. Think well before you speak or else hold your peace.

WHATEVER YOU WILL SAY, CONSIDER WELL FIRST;
FOR THE DOINGS OF THE DOER ARE IMPOSSIBLE TO ASSESS.

How can we say anything about God? For He has no beginning, no end, nor any limit. The only thing we can possibly do is to be silent about Him. What will you say? What can you say about Him? What can you say in connection with meditation? Then give it great deliberation and thought.

Understand that meditation is the method; and God, paramatma, is at the completion of the experience, the knowledge. You may be able to say something about the path if you have traversed it, but nothing about the destination, which is boundless; it has no limits, no direction. I cannot tell you what God is but I can certainly tell you how I have reached Him; the path can be spoken about.

Buddha has said that a buddha can only give a hint and show the path, nothing more. Nanak has said again and again: I am only a physician who can prescribe the medicine. I know nothing about health. The doctor's knowledge is confined only to the treatment of a certain ailment; his medicine cures the disease but he has no knowledge of health, the well-being which fills a person with joy and gratefulness when the illness is gone -- he knows nothing about that!

Whatever is spoken about God can only be negative. At most we can say, "He is not this... He is not that...." As soon as you say, "He is this," you confine Him within a boundary; becauseonly that which bears an outline, a boundary, can be pointed out. The limitless cannot be pointed out. Therefore Nanak says, you can say nothing about God; therefore it is best to keep silent about Him.

But nowhere in the world do we find people silent on the subject of God. In fact it is a constant topic of heated discussion. There are seminars and meetings where pundits debate on the existence or nonexistence of God. Busily proving their points, no one worries about the fact that God cannot be proved, much less disproved. God can be known, He can be lived. We can become God, but He cannot be proved nor disproved.

How will you prove that God is? Whatever you say of Him will be wrong -- absurd and wide of the mark. Or how will you prove that God is not? That will also have to be absurd and irrelevant. Whatever you say about Him can only be absurdly incomplete, because God is the totality, the whole. The vast space that spreads all around you and far out into infinity is referred to in that simple word God. God is not a person sitting somewhere on high -- God is an experience of being drowned, of being bathed in divinity, of being lost in it. God is a state in which you no longer are, and yet you are very much there.

It is a strange and wonderful contradiction; on the one hand you are absolutely annihilated, and on the other hand you are a perfect whole, the ultimate perfection! So God is neither an individual nor a conception nor a hypothesis. God is an experience, the ultimate experience! It is such an experience that you are absorbed in it completely, so lost that there is no one to return and speak about it.

So, says Nanak, nothing can be said about him. Only something can be said about meditation -- but that too only if you have experienced it, and after due contemplation. Make it a rule for yourself to speak only of that which you know, and this small rule can transform your life. Forget about the rest of the world; worry only about yourself and don't budge from this rule.

We love to exaggerate. Say we know an inch of something, we want to give a mile's worth of information about it. We know only a grain and we set out to discuss a mountainful. The state of mind is a state of exaggeration, becausethe ego revels in overstatements.

Mulla Nasruddin fell down on the road. He became unconscious and was taken to a hospital. When he was placed on the operating table, they found a piece of paper in his pocket on which was written in large letters: "I suffer from epileptic fits. Please do not operate on me for appendicitis. My appendix has already been removed many times."

The mind elaborates with great zest and alacrity. It gets a great kick out of it. A slight knowledge of something and you begin to elaborate, adding spice and color; and the more you color the falser your knowledge becomes till ultimately the essence is lost and only the color remains.

Always say proportionately less of what you know and that will harm no one. Beware of the urge to exaggerate. And this holds good not only in talking about god, but also about meditation, about life and existence. For existence is vast; whatever you have known of it is but an infinitesimal part, not enough to give you the authority to pontificate.

For instance, you are a shopkeeper. You have known only your shop, whereas existence is a vast thing in which there are infinite ways of living. You have not known life in its entirety. While there are thousands of shops dealing in thousands of things, you have only dealt in one particular kind of goods. Even as a shopkeeper you can at most claim to know only one kind of shop, and of the thousands of customers, you

can claim to have known but a few; that is the sum total of your experience -- a mere grain.

Newton has said, "People think I know a great deal. My own feeling is that the knowledge I have attained is like one grain of sand on the seashore. This one grain is my knowledge, whereas my ignorance is as much as the remaining grains on the shore!"

Direct your attention to what you do not know, what is as yet left to be known. This will make you humble; whereas if you concentrate only on what you know, your back will become stiff with arrogance, as your ego is strengthened. Always concentrate on what is yet to be known, what is yet to be experienced. There you will find endless vistas of knowledge yet to be explored and you will feel the futility of keeping count of the knowledge of things you know; becauseit will look ludicrous, almost nothing!

Therefore Socrates says: When the sage attains the supreme knowledge he finds there is only one thing that remains to be known -- that I know nothing! This is the characteristic of a sage: he knows he knows nothing.

Therefore Nanak says to keep within limits, be simple, be humble. Say only what you know and, on the subject of God ,hold your peace! For what can you say about him? Whatever you say can be no more than gossip. Can an ant speak of the ocean? Who are you to prove His existence or nonexistence? Who has appointed you the judge? Does God depend on your arguments to make Him or break Him?

Keshav Chandra came to visit Ramakrishna to debate on the existence or nonexistence of God. He elaborated many points to prove that God does not exist. As Ramakrishna listened his heart thrilled with joy. He embraced him lovingly and said, "You have been very kind to come to me, a simple villager. I have never witnessed such magnificent intelligence, and looking at you now I am thoroughly convinced that there can be no greater proof that God is. How can a flower like you ever bloom if it were not for Him?"

Keshav Chandra had come expressly to prove that God is not. His arguments were very lucid and clear, his reasoning so subtle. Such a great logician and genius is born only once in a thousand years. Though it was very difficult to answer him, Ramakrishna did not put forth even a single counter-argument! Ramakrishna was so filled with love and delight at the sight of Keshav Chandra, and was so genuinely convinced thereby of the fact of God's existence that Keshav Chandra was struck dumb by his pure ecstasy. Ramakrishna told him, "That *you* exist is proof that the world is not just material. If such a process of intelligence can be, if reasoning can be so subtle, then this world is not of matter alone; it is not as gross as the stone; there surely is a consciousness hidden within it. For me, your very being has proved that God is."

Keshav Chandra returned home and wrote in his diary that this man had won over him. It is difficult to defeat a religious man who offers no arguments. You can only defeat a person who reasons and argues, where all that is required is to be a better debater, a cleverer speaker.

A religious man gives you no ground for a debate when he refuses to compete with you. He says: I believe in God. I have faith in God. I have no opinion or decisions to make about Him. God is my feeling, not my thought. God is in my heart and not in my head. And the heart keeps silent. A religious man is always silent when questioned about God. Ask him about meditation and he will speak, but only as much as he knows directly.

People in ancient times were honest. There is a beautiful story in connection with Buddha's search for truth. For six years Buddha had gone from guru to guru. After each guru taught him all that he knew, he would move on to another. Then the moment came when Buddha knew all that the gurus knew. Buddha asked the last guru, "What shall I do now?"

"I have taught you all that I know," said the guru. "You will have to look for someone else."

This last guru of Buddha was Alar-Kalam. As Buddha took leave of him Alar-Kalam said, "I have revealed all knowledge that I have attained and have no more to give. Go forth and seek another who can direct you further, but do not forget to impart that knowledge also to me!"

This is the reason that many people of the past attained wisdom, for honesty was a part of their nature. In today's world who worries about honesty? If you can put forth your arguments impressively, it doesn't matter whether you really know what you are talking about, because people are bound to flock around you. It is a matter of how you advertise yourself, like any marketable commodity. If you advertise well, if you succeed in awakening the passion and the greed of the people, you are bound to attract a formidable clientele. It is so easy to become such a guru!

Therefore Nanak says to be very careful what you say about meditation, because it is religion that supports the earth. By even a few right or wrong statements you can upset the lives of thousands of people; one wrong statement can sow confusion for endless births. Religion is not a small matter; it is the basis of your life, the support of all existence. Only speak what you truly know about religion. To develop a false

conception of religion is to lose all that supports and maintains your being. Religion upholds and maintains the earth. It arises out of compassion and pity, and the establishment of contentment forms its equilibrium. Let the following lines go deep within you:

RELIGION UPHOLDS THE EARTH AND IS BORN OF COMPASSION.
ESTABLISH CONTENTMENT AND CREATE THE BALANCE.

Religion is the basis of all life, of all existence. Without it existence cannot hold together; the world would fall apart. It is the foundation on which stands the mansion of existence. All else is like the other building materials, like bricks, mortar, cement. Religion is the foundation, the innate quality of our nature. It is in the very nature of fire to give heat; without heat there cannot be a fire. It is the nature of the sun to give light; if it does not it will no longer be the sun, it will have lost its quality, its innate character, its dharma.

Jesus often said: If salt loses its quality of saltiness, how can you make it salty again? There is no way. Anything that loses its intrinsic quality is no longer that thing; it was what it was because of its very nature, its quality.

The sun is the sun because it gives light; fire is fire because it gives heat. And man is man because of meditation -- that is his nature! The person who loses the quality to meditate is a person in name only. Though he still looks like a human being he is actually an animal, because he lives like an animal. We never criticize an animal who lives according to its nature. We never tell the dog he is behaving like a dog; that has no meaning to him. But we sometimes tell a person he is behaving like a dog or, "Don't be an ass!"

We can say this to a human being because he is not an actual human being unless he becomes properly established in meditation; that is his natural self. A Buddha, a Kabir, a Nanak are proper human beings. But the bulk of humanity has fallen so low that we call such special people *avatara*, 'incarnates'. Naturally we do not look upon them as human beings, for then what are we? We would have to rate ourselves lower, but to maintain that we are human beings, we have to create a special place for them just a little above us, that of the incarnate. It solves our problem, to call them godlike -- no, gods -- and remain human beings ourselves. But we are *not* human beings.

Manushya means man. It contains the root *mana*, which means mind. The words must be understood. When a person is deeply established in meditation, he becomes *manushya*, because consciousness and awareness as a higher state of mind is the nature of man. When you attain your own consciousness, you find that it is the portal to the consciousness of all of existence. So the only way for man to reach God is to discover the innermost basis of his own nature.

RELIGION UPHOLDS THE EARTH AND IS BORN OF COMPASSION.
ESTABLISH CONTENTMENT AND CREATE THE BALANCE.

Religion is the support, the nature, the basis of all life. It is the son of compassion. Establish contentment and the equilibrium is established.

Compassion, contentment are two very valuable words, because the whole life of the seeker can be contained within them. Contentment within and compassion without must be balanced on the scales. Be always satisfied within your own self and ever-compassionate towards others, never contentment based on others nor compassion for one's own self.

Understand that we do just the opposite. We see a man dying of hunger, or lying on the streets writhing with pain, and we say: Life is as it should be. You have to take it as it comes. Though we may have been taught that contentment is the satisfaction that things are as they should be, we misuse it. It should be contentment in what one has, but compassion for others. On the other hand, if I know that I am where I should be, and there is no need whatever to change, that whatever fate has given me is enough, then I am satisfied and fulfilled as I am.

Unrest and turbulence follows in the wake of dissatisfaction: when I feel things are not happening as I would wish them to happen, that I am not as I should be; that I have not been given what I am worthy of receiving; that God does not seem to be pleased with me; that there is some injustice; that I am not appreciated as I should be; that I definitely deserve more fame, more wealth... as soon as these thoughts of dissatisfaction begin to gather in your mind, you will feel the lack of things and your restlessness begins.

Your mind will concentrate on all that you do not have and see only insufficiency and misery.

When there is satisfaction towards one's self, then you begin to feel and notice all that you have. And when you begin to realize all that you have, you are filled with thanks and gratefulness towards Him who has given you so much, thinking surely I don't deserve all of this!

CONTENTMENT TOWARDS ONESELF, and COMPASSION TOWARDS OTHERS. You must do whatever is possible for you to do for others -- and more; give happiness and peace, whether they receive it from you or not, and don't worry or be discontented on that account -- it is your own affair. So keep it to yourself if you tried your best and could not relieve a person of his pain or suffering. Let it not dishearten you; don't reproach yourself, but maintain your contentment.

But we tend to become contented about the lot of others and sympathize with ourselves. This is what has happened in India and caused its downfall, this is why India is poor, sick and miserable. Where others are concerned we say, God's will. But where we ourselves are concerned, we are not prepared to take what comes to us and fight to the bitter end. There we do not say: God's will.

Self-centeredness and selfishness lead us to proclaim: "Thy will be done! -- as long as He has made me wealthy and the other poor. "Whatever is written in our destiny we get" -- as long as I am the master and others are slaves. We are without pity for the lot of the destitute, having wasted all our feelings of compassion on ourselves.

The words compassion and contentment are priceless; only change their direction and they become dangerous. If we are satisfied with our own lot we enjoy infinite peace and tranquility in life; we become wholly fulfilled. If we can be compassionate and sympathetic towards others, we shall wipe out poverty and misery. Kindness and compassion develop into a sense of service to others that fills you with prayer and worship, because it then becomes the path that leads to God.

If you are kind to others but dissatisfied with your own self, you will end up a social worker; you will never become religious. If you are satisfied with yourself but have no compassion for others, you become a lifeless holy man. Having lost all that is precious and meaningful in life, such people run away to the jungles. They are satisfied with their own selves but without an iota of compassion. They succeed in finding their own happiness but they are the ultra-selfish people. If you look into their eyes there is no sign of pity, only a ruthless stare.

Ask the Jain *muni*, who is busy accomplishing his own self-contentment, "What of kindness and sympathy for others?" "We all have to reap the fruits of our actions. What can I do about it?" he will reply. While he is cultivating his own satisfaction, his sadhana is incomplete; there is no balance.

Look at a Christian missionary. He cultivates compassion and kindness: he does not mind the jungles, or the Adavasis, the poor primitive tribal man whom he serves with such fanatical zeal; no work is too mean for him. But he is dissatisfied within himself.

All these people are incomplete: the Christian missionary has compassion, the Jain Muni is self-contented, but there is no balance. If one side of the scales is heavier than the other, because of this lack of equilibrium, the instrument of existence cannot be tuned to resonate with the divine melody.
So Nanak says:

> RELIGION... IS BORN OF COMPASSION.
> ESTABLISH CONTENTMENT AND CREATE THE BALANCE.
> WHOEVER UNDERSTANDS BECOMES THE TRUTH...

He who embodies both compassion and contentment -- in their right proportion and the right direction -- attains the supreme comprehension of life. He will then know what religion is; he becomes truth incarnate. The ideal is: satisfaction within and compassion without; meditation within, love and kindness without.

Buddha describes a similar ideal utilizing the words compassion and wisdom: wisdom within, compassion without. Until such time that both of these are present, whatever the knowledge, it can only be false. The lack of either leaves knowledge incomplete.

By merely being compassionate to others you do not reach anywhere; you have to do something within yourself also. No matter how many difficulties you endure to serve the downtrodden and the sick, if you do not cultivate contemplation within, awaken your remembrance and meditate, you can reach nowhere. If you have not found the One within the five senses, you yourself are still an ill person.

Just as you walk on two feet and birds need two wings to fly, just as you need two eyes to get a proper view of the world that surrounds you, so in exactly the same manner you need two wings for the ultimate

journey. Nanak calls them compassion and contentment.

WHOEVER UNDERSTANDS BECOMES THE TRUTH
AND KNOWS THE BURDEN RELIGION BEARS.
THERE ARE MANY WORLDS AND MANY MORE BEYOND THEM;

Scientists acknowledge that there are at least fifty thousand worlds within the limits of their discoveries, and how many more beyond these? Life does not exist on this planet alone but probably on tens of thousands of other planets. How can you perceive an expanse so enormous with your limited mind? You will have to put it aside.

As soon as the mind becomes silent the window falls away and you find yourself under the open skies. Then you begin to see how vast the expanse of existence is, how infinite! And when you realize the exquisite glory of existence, you wonder why you were lost in feeble nothings all this while: someone abused you, someone insulted you, a thorn pricked your foot or you had a headache -- such is the story of your life! While the magnificent phenomenon of existence is taking place every moment around you, you are involved in futile matters. Your calculations were all of the wrong kind; while infinite wealth was raining around, you were counting shells.

THERE ARE MANY WORLDS AND MANY MORE BEYOND THEM;
WHAT POWER ASSUMES THEIR WEIGHT?
CREATURES OF ALL FORMS AND COLORS ARE CREATED BY HIS WRIT,
BUT ONLY FEW KNOW THE RULE TO TELL IT.
CAN ANYONE WRITE THE ACCOUNT OF THIS MYSTERY?
IF IT WERE WRITTEN HOW GREAT IT WOULD BE.
WHAT STRENGTH AND POWER! HOW BEAUTIFUL HIS APPEARANCE!
HOW GREAT HIS CHARITY; WHO CAN CONCEIVE IT?
HIS SINGLE WORD CREATES THIS VAST EXPANSE --
INFINITE MOUNTAINS AND RIVERS, THE ANIMATE AND INANIMATE.
HOW SHALL I THINK ABOUT IT?
HOWEVER MUCH I OFFER MYSELF COULD NEVER BE ENOUGH!
WHATEVER PLEASES YOU, O LORD, IS BEST FOR ME.
YOU ARE THE FORMLESS, THE ALMIGHTY -- YOU WHO ABIDE FOREVER!

As soon as you step aside from your silly involvements you will see your present state. It is as if it were raining rubies and diamonds outside while you have shut yourself inside your house, holding your rubble and stones tight against your chest for fear you might lose them.

Where in your thoughts do you abide? What engages your attention? What discussions and arguments are going on within you? If you examine these you will find them very petty and insignificant, so trivial as to be unworthy of any consideration, but you have wasted all your life in them.

And Nanak says: When the mind is set aside, when you are in the no-mind state and the sound of Omkar begins to vibrate within you, you begin to witness the glory of existence, its vastness; you see the infinite life, the overflowing boundless nectar, the limitless beauty and the unaccountable power that has no beginning, no end. All this you see when you enter His court. And then you realize you can never even imagine such vast existence o guess at its wonderful taste. But alas, how foolishly we are frittering away all chance of this wonderful experience.

Nanak asks: How shall I think about it? It is to stand dumbfounded, the eyes filled with surprise and wonder. The trouble is we never lift our eyes upwards, having kept them firmly focused on the pebbles and stones.

How is one to think of nature? Even if I offer myself in sacrifice a thousand times it is but a paltry gesture. And how shall I repay the limitless phenomena that happen every moment, the infinite nectar that showers incessantly? I cannot, I cannot, even if I offer myself on the sacrificial fire a thousand times. Such a feeling of gratefulness is born; and such thanksgiving is the real prayer.

The words Nanak uses in prayer are priceless: "What pleases You, O Lord, is best for me." Thy will be done! In such moments your desires and wishes will drop off and there will be only one prayer on your lips: O Lord, do not fulfill my wishes; let only Your will be done! For whatever you ask is bound to be mean and

insignificant. Children always ask for toys and foolish people ask for foolish things.

Then you will say to Him: Let not my desires be gratified, O Lord, because what you have ordained is best for me. Who am I to decide what should be and what should not? Whatever You will is always the best. What does not come to pass is surely not for my good. There is only one criterion, one proof -- whatever You will is forever the best. You are the formless, the almighty, the birthless one!

The Lord is forever. It is I who exist at specific times and become nonexistent at others. My being is like a bubble of water. He is the ocean. I am a wave. And what can a wave ask? It lives but for a moment, then how can its desires be real? The last words of Jesus are truly priceless -- Thy will be done, O Lord!

WHATEVER PLEASES YOU, O LORD, IS BEST FOR ME.
YOU ARE THE FORMLESS, THE ALMIGHTY -- YOU WHO ABIDE FOREVER!.

Doubt raised its ugly head even within the mind of Jesus when he was being hung on the cross. At the very moment that the nails were being hammered into his limbs and the blood began to flow there was a moment -- just a single moment that is so very valuable because it demonstrates how weak man is. All of humanity manifested its complete helplessness through Jesus. And Jesus said in that moment, "What are You showing me? What is this You are doing unto me, O Lord?"

The question arose, and though Jesus did not really doubt his Lord, even so there is a slight suggestion of doubt. It is a very personal question which Jesus asks, "What is this You wish to show me?" And doubt lurks behind the question. One thing is certain, that Jesus was not happy about what was taking place. He did not approve of the cross, the hammering of nails. Something was happening which should not be happening.

So it is a complaint, all right; and the complaints of all humanity manifested in the words of Jesus. You will also experience these moments in your own life when all your faith will be shaken and your mind will cry out, "What is happening?" You will doubt the bona fides of God; you placed so much faith in Him and is this the result? But this in itself proves that you have not trusted Him wholly; or else you would accept whatever happened. If your acceptance bears even a little hesitation within, it is not perfect acceptance. If you accept complainingly, your acceptance is incomplete; your faith must be wholehearted -- whatever He wishes.

But Jesus pulled himself together. For just one single moment the entire race of mankind trembled through Jesus, for only one moment, then Jesus raised his head and said, "Thy will be done, O Lord! Thy will, not mine." At that moment the man faded and Christ was born. Jesus disappeared and Christ manifested in his place. So small is the distance between Jesus and Christ, the distance of a single moment. How great a difference lies between ignorance and knowledge, between Buddha and you, between Nanak and you! No matter how high you ascend, one fear always nags at your heart -- is my wish being gratified? The devotee also always keeps an eye on God: is He doing his bidding? If not, he complains. No matter how tender the words he uses, a complaint is a complaint, and the thorn keeps pricking within.

The perfect devotee has no complaints; his confidence in Him is complete: Whatever You will is best for me. You are my protection. You are the eternal, the formless, the almighty. I am but a wave; where is there any question of my will? Thy will be done. Thy will is my will. The wave's desire cannot be different from the ocean; the leaf's desire cannot be different from the tree; the limb's desire cannot be different from the body's. In this manner one should let go of one's self like a drop in the ocean.

However, this is possible only when you discover the One behind the five. As you are now, you do not exist; then whom shall you seek? Right now you are so divided within yourself that there is a crowd within, not one whole integrated individual. Then how will you take the jump when some parts are going right and some left, and others in other directions? You do not exist as one individual. Scattered in many fragments, your being has no meaning.

So the first thing Nanak says is: Seek the One behind the five -- seek attention, awareness, meditation! And the second thing is: As meditation grows stronger, let there be contentment within, compassion without. As compassion firmly takes root, contentment will become more profound, and you will experience the dawning of the feeling of gratitude and thanksgiving, and you will say, "Thy way, not mine, O Lord!" This is the ultimate, the culmination of perfection.

The True Name, Vol 1

Chapter #8
Chapter title: Countless Ways

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COUNTLESS WAYS OF WORSHIP AND PURIFICATION.
THERE ARE COUNTLESS SCRIPTURES AND COUNTLESS MOUTHS TO RECITE THEM,
COUNTLESS WAYS OF YOGA TO MAKE THE MIND DISPASSIONATE.
THERE ARE COUNTLESS DEVOTEES WHO CONTEMPLATE HIS VIRTUES AND KNOWLEDGE,
COUNTLESS WHO ARE VIRTUOUS AND GENEROUS.
THERE ARE COUNTLESS BRAVE MEN WHO RISK THEIR LIVES BECAUSE HIM,
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THROUGH THE LETTER IS ALL KNOWLEDGE AND SONGS IN HIS PRAISE.
THROUGH THE LETTER IS ALL WRITING AND SPEAKING,
THROUGH THE LETTER ARE ALL EVENTS DESTINED.
ALL DESTINY HAS ALREADY BEEN WRITTEN,
BUT HE WHO WRITES IS BEYOND DESTINY.
ALL CREATION IS HIS NAME;
THERE IS NO PLACE THAT IS NOT HIS NAME.
NANAK SAYS, HOW SHALL I PRAISE HIM?
HOWEVER MUCH I OFFER MYSELF COULD NEVER BE ENOUGH!
WHATEVER PLEASES YOU, O LORD, IS BEST BECAUSE ME.
YOU ARE THE FORMLESS, THE ALMIGHTY -- YOU WHO ABIDE FOREVER!

There are infinite paths open to the seeker. Which one should he choose? And on what basis? Is there

some criterion because choice? Not only are there infinite paths to truth, but there are equally infinite paths to non-truth. What protection is there from taking wrong paths, to escape futile wanderings? The greatest problem because a seeker is how to choose the right path and distinguish the wrong ones. Once we recognize that a path is wrong, we begin to steer away from it, because how can one continue along a road which is known to go in the wrong direction? You are bound to shun it. The knowledge of non-truth is in itself freedom from it. But how is one to decide among such infinite choices?

The moment of recognition of truth is also the first leap into experiencing it. No sooner is it recognized than it imparts its color to you and you develop wings and the flight begins. But again -- there are innumerable truths. Infinite paths have been discovered in the course of centuries -- so numerous, so very complex and involved as to defy any solution. So Nanak asks what is the seeker to do? These verses deal with this problem.

THERE ARE COUNTLESS WAYS TO REPEAT HIS NAME AND EXPRESS DEVOTION,
COUNTLESS WAYS OF WORSHIP AND PURIFICATION.
THERE ARE COUNTLESS SCRIPTURES AND COUNTLESS MOUTHS TO RECITE THEM,
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THERE ARE COUNTLESS DEVOTEES WHO SING HIS PRAISES AND CONTEMPLATE THE KNOWLEDGE,
COUNTLESS WHO ARE VIRTUOUS AND GENEROUS.
THERE ARE COUNTLESS BRAVE MEN WHO RISK THEIR LIVES BECAUSE HIM,
COUNTLESS WHO VOW TO SILENCE AND MEDITATE ON HIM.

What is the seeker to do? How is he to choose his path? "Which path is right because me? Since I am truly ignorant, therefore I seek; and in my ignorance I have no way to test what is gold, what is dust. What can my best be worth when I am so ignorant and uninformed?" A person who has never seen gold, though he possess a touchstone will never know the value of gold. He who has known only mind all his life, will also take gold to be an aspect of mind. We can only recognize what is within our field of experience. We have not known God; we have not reached that far. Which way will lead up to Him?

There seems to be only one way, what scientists call trial and error. Seek, experience, wander again and again, and with constant trial and error you will find the right path.

But if we follow this trial and error method we may never arrive, because life is so short and the paths so numerous; we can barely complete a simple path in the course of one lifetime. How is one to gather experience? Who is the guru? How is one to know and recognize him so that we may follow him?

The problem gets more and more intricate. Were it only a question of choosing one among many right paths, it would not be so hazardous, because whichever one we chose would ultimately lead to reality. But there are so many false paths for every right path, that only one in a million attains truth. The rest wander about blindly creating their own paths, writing their own scriptures.

Things were easier in ancient times when the Vedas were the only texts on spiritual science; then there were no Mohammedans or Christians or Buddhists. Whenever there was a question the Vedas provided the answer. It was so convenient to have only one single book of scripture offering the gospel truth. Now there are infinite Vedas, infinite scriptures. It is impossible to thread your way through them. Which scripture will you consult? The Jains have their own scripture, so also the Mohammedans and the Hindus, the Catholics, the Jews. And they do not have one but many. The Gurugranth Sahib is a scripture that has been added to many times. As the number increased, so also our problem of deciding on a path.

Perhaps this is why mankind has turned atheist. It is well nigh impossible to choose a path, or even to believe in God, under the influence of so many philosophies running at cross purposes, each trying to disprove the others.

Ask the Jains, they say Vedas have nothing in them. Ask a Buddhist, he will say Vedas are meaningless. Ask the Vedantist and he proclaims that everything besides the Vedas is useless and trivial and leads a person astray. Ask the Hindu and he says: Buddhists and Jains are atheists. If a single word from them enters your ears, you are lost. The Hindu says the Vedas are the oldest scriptures and hence worthy of our trust. Ask a Mohammedan and he says: the Koran is the latest scripture and therefore the most authentic, because when a new order comes from above, all old orders are automatically superseded.

The Hindu says that once only did God send down the Vedas. There is no need for any new scripture since God is not a human being who errs or needs to improve upon His work. He is the ultimate knowledge,

the Vedas are His only true words, and therefore all else is false. God, having once made His order known, all else that follows is merely a device of man. The Christians and the Mohammedans however say that the universe undergoes perpetual change; since man changes, God must change too. Orders change because situations change. Therefore believe in what is new, not in what is old and outdated.

Whom will you heed? Whom will you believe? You are ultimately left with your own understanding. You stand with legs trembling in the midst of this vast entanglement.

Man has turned to atheism because it is becoming infinitely harder to have faith in something. Some way has to be found by which a simple, innocent human being can believe, can again become a theist. While the greatest of philosophers have failed to decide on the choices, what is a simple human being to do? He has neither the means nor the time nor the armour of reasoning and logic. Which path is he to choose and how?

Nanak's suggestion is priceless: It is futile to wander in these infinite paths. I know of only one solution and that is:

WHATEVER PLEASES YOU, O LORD, IS BEST FOR ME.

Therefore I leave myself entirely to your pleasure. I cannot choose for myself for I am ignorant and stand in darkness; I am blind. I have nothing on the strength of which I can set out to seek. I have no means to test the authenticity of my path. What shall I do? I surrender myself at thy feet -- thy will be done.

Thy will be done: I sit at Your command, I stand at Your command; whatever I do is Your command. I do not bring myself into it at all. If You make me wander I shall wander; if You make me reach the destination, it is Your will. I shall not complain if I wander, nor shall I pride myself if I arrive, because all is Your will. I shall not be the decider. This is exactly what Krishna means when he says to Arjuna in the Gita: "Leave all religious duties aside and surrender unto me." These are words spoken on behalf of God.

What Nanak says are the words of the devotee: What pleases You is best for me. The path You choose is the path for me. In Your will lies my salvation. I shall not care to choose, lead me where You please. If it is Your will that I should wander, then that is the path for me. If it is Your will to leave me in darkness then I shall take it to be the light for me. If You make the day into night, I shall accept it as night. Thy way, not mine, O Lord!

This is very very difficult, because your ego will keep interfering time and time again. Your mind will keep asking what is all this? Could it be that God has made a mistake? Am I wrong in placing my faith completely in Him? When things are going well, you will put your trust in Him, but when things do not go as you wish, trouble starts; and that is the true time of test, that is the time for your practice.

For instance when there are flowers spread everywhere before you, you will say with Nanak: Your will is my will. But when you are caught in the midst of suffering, when there is nothing but insult and failure all around, then is the real time to test your faith, your practice. In sorrow and pain also, you should be able to say with Nanak: Thy way, not mine O Lord! I am happy in whatever you choose for me! In sorrow and suffering you must also accept what He gives.

But this acceptance must not be a pretended show of contentment. Keep in mind that sometimes we assume a false sense of contentment when we find ourselves helpless. When there is suffering and unhappiness with no way out, then the easiest thing is to say, Thy will be done. But our dissatisfaction lies hidden behind our words. Outwardly we accept but inwardly we feel that it should not have been! What we wished for did not come to pass, we could not do anything about it either. We are helpless, powerless, impotent -- so the best thing is to accept His will.

Had you uttered these words of Nanak in a state of helplessness and resignation you would not have understood the real meaning of these words. Contentment is not a pitiful state; it is the state of the highest blessedness. These are not words spoken for consolation when nothing else can be done, but as the manifestation of truth. Understand well that it should not be an act of deceiving and consoling one's own self.

Generally this feeling comes about after a person has tried his very best to get out of some trying circumstances. Having made full use of his sense of doing, he finds himself defeated on all sides, and then he turns to Him in desperation, leaving everything to Him; but this is no real surrendering. From the very beginning you should not make any effort to change your circumstances, but leave everything in His hands.

Nanak's concept of supreme surrender is the ultimate spiritual path, the highest practice of a devotee.

Then you needn't worry about choosing a path or method or scripture. You needn't worry about logic or proof of any philosophy; you have no use for any of these. The devotee rids himself of all these in the one stroke of surrender. He leaves everything at one time and cries out: "Thy way, not mine, O Lord! Thy will be done!"

Experiment a little and you will understand. Nanak is no philosopher. He has not written a scripture, his words are the expression of his inner feelings. He is giving voice to his own experience. You will have difficulty at every step because of the ego, whose very cry is: I know what is right and what should be.

There is a short story by Tolstoy: The god of death sent his angel to earth as an emissary to bring back the soul of a woman who had just died. The angel found himself in a dilemma because the woman had given birth to triplets. All three were girls: one was still sucking milk from the dead mother, another was crying and the third was so exhausted that it had fallen asleep. Such was the state -- three little babies, the mother lying dead and no one to look after them, since the father was already dead and there was no one else in the family.

The angel returned without the woman's soul and told the god of death: "Forgive me, I did not bring back the woman's soul. You can't be aware of what I have just witnessed: there are three little babies that this woman has given birth to, one still suckling at her breast. There is no one to care for them. Can't you allow a little time to the mother so that the girls are big enough to look after themselves?"

"So you have become very clever and wise, it seems," said the god of death, "perhaps wiser than he who wills both death and life to all mortal beings. You have committed the first sin for which you shall be punished. You will have to return to earth and, until such time as you laugh three times at your own foolishness, you shall not return."

Understand this: laugh three times at your foolishness. The ego always laughs at the nonsense of others. When you can laugh at you own absurdity, the ego breaks. The angel readily agreed to undergo the punishment. He was quite certain he was right under the circumstances, and wondered how he would find an opportunity to laugh at himself. He was ejected from heaven.

It was almost winter. A cobbler, who was on his way to buy warm clothes for his children, came upon a poor man, bare to the bones and trembling in the cold. It was none other than our friend the angel. The cobbler felt sorry for him. Instead of buying the children's clothes with his hard-earned money, he went and bought clothes and a blanket for the naked man. When he also came to know that he had nothing to eat and nowhere to go, he offered him the shelter of his own house. However, he warned him that his wife was bound to get angry but he should not be upset, everything would be all right later on.

The cobbler arrived home with the angel. Neither the cobbler nor the wife had any idea who he really was. As soon as they entered the door the wife fired off a volley of abuse at her husband for what he had done.

The angel laughed for the first time.

The cobbler asked him why he laughed. "When I have laughed again I shall tell you," he answered, knowing that the cobbler's wife was unaware that the very presence of an angel who was her unwanted guest would confer a thousand benefits.

But how far can the human mind see? For the wife it was a loss of warm clothing for the kids. She can only see the loss, but not what had been found -- and free of cost, at that. So he laughed, because she didn't know what was happening around her.

Within seven days he learned the shoemaker's trade, and within a few months the cobbler's fame had spread far and wide. Even kings and noblemen ordered their shoes here, and money began to flow in an endless stream.

One day the king's servant came to the shop, bringing special leather in order to have a pair of shoes made for the king. "Take care you make no mistakes, for this is the only piece of leather of its kind," said the servant. "Also, remember, the king wants shoes and not slippers." In Russia, slippers are worn by a dead person on his last journey. The cobbler gave special instructions to the angel to be extra careful with the king's orders, or else they would be in trouble.

In spite of this the angel made slippers for the king. The cobbler was beside himself with rage. He was certain now he would be hanged. He ran to beat the angel with his stick. The angel laughed out loud at the very moment that a man came running from the king's court, saying, "The king is dead. Please change the shoes into slippers."

The future is unknown; only He knows what is to be. Man's decisions are all based on the past. When

the king was alive he needed shoes, when he died he required slippers. The cobbler fell at the angel's feet and begged forgiveness. The angel replied, "Don't worry. I am undergoing my own punishment." And he laughed again.

The cobbler said, "What makes you laugh?"

The angel said, "I laughed for the second time because we do not know the future and we still persist in desires which are never fulfilled, because fate`has different plans. The cosmic law works, destiny is set out, and we have no say in the matter. Yet we raise a hue and cry about things as if we are the makers of our destiny. The king is about to die, but he orders shoes for himself! Life is drawing to a close and we keep planning for the future."

Suddenly the angel thought of the triplets: I did not know what their future was going to be. Then why did I intervene unnecessarily in their affairs?

Soon the third event took place. Three young girls, accompanied by an old rich woman, came into the shop to order shoes. The angel recognized the girls as the daughters of the dead woman who had been the cause of his punishment. All three girls were happy and beautiful. The angel asked the old woman about the girls, and she said, "These are the three daughters of my neighbor. The mother was very poor, and died while nursing her new-born babies. I felt pity for such helpless babies and, since I had no children of my own, I adopted them."

Had the mother been alive, the girls would have grown up in poverty and suffering. Because the mother died the girls grew up in riches and comfort, and now they were heirs to the old woman's fortune. They were also to be married into the royal family.

The angel laughed for the third time.

He told the cobbler, "My third laugh is because of these girls. I was wrong. Destiny is great, while our vision is limited to what we can see. What we cannot see is so vast. We cannot imagine the enormity of that which we cannot see and of that which is to be. Having laughed at my foolishness three times, my penalty is completed and now I must leave."

What Nanak says is that if you stop putting yourself in the middle, and stop getting in your own way, you will find the Path of Paths. Then you needn't worry about other paths. Leave all to Him and be thankful for whatever He has caused to happen for you, for whatever He is making you do this moment, for whatever He will cause you to perform. All praise unto Him! Give Him a blank check of gratitude. Whatever He has chosen for you and through you, whether you liked it or not, whether you were praised or blamed, whether people called it your good fortune or misfortune, let there not be even a trace of difference in your thankfulness.

Nanak sees only one path and that is: You are the formless, the almighty, You who abide forever. I am too small, like a wave in the ocean. I leave everything to You. You have given me so much. Your bounteous grace pours all the time everywhere; so much so that if I were to give myself as an offering a thousand times, it would be too insignificant. He knows only one path: Whatever pleases You is best for me.

THERE ARE COUNTLESS WAYS TO REPEAT HIS NAME AND EXPRESS DEVOTION,
COUNTLESS WAYS OF WORSHIP AND PURIFICATION.
THERE ARE COUNTLESS SCRIPTURES AND COUNTLESS MOUTHS TO RECITE THEM,
COUNTLESS WAYS OF YOGA TO MAKE THE MIND DISPASSIONATE.
THERE ARE COUNTLESS DEVOTEES WHO CONTEMPLATE HIS VIRTUES
AND KNOWLEDGE,
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NANAK SAYS, HOW SHALL I PRAISE HIM?
HOWEVER MUCH I OFFER MYSELF COULD NEVER BE ENOUGH!
WHATEVER PLEASES YOU, O LORD, IS BEST FOR ME.
YOU ARE THE FORMLESS, THE ALMIGHTY -- YOU WHO ABIDE FOREVER!

On the one hand is the congregation of saints and philosophers who have with great deliberation devised untold methods for finding truth; but unfortunately, just because of the countless methods, truth was lost.

THERE ARE COUNTLESS IGNORANT FOOLS AND COUNTLESS WHO ARE BLIND,
COUNTLESS THIEVES AND SHIRKERS.
THERE ARE COUNTLESS NUMBERS WHO RULED BY FORCE BEFORE THEY DEPARTED,
COUNTLESS MURDERERS WHO EARN ONLY BY MURDER.
THERE ARE COUNTLESS SINNERS WHO COMMIT NOTHING BUT SIN,
COUNTLESS LIARS WHO LIVE BY THEIR LIES.
THERE ARE COUNTLESS BARBARIANS EATING ONLY FILTH FOR FOOD,
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THUS NANAK PONDERS ON THE WICKED AND THE LOW.
HOWEVER MUCH I OFFER MYSELF COULD NEVER BE ENOUGH!
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On the other hand, there is the crowd of the wicked, the sinners, the murderers and the lustful. They too, with all the skill of their egos, have found countless paths to circumvent truth. They are creative innovators of lies. They are great discoverers who have uncovered delightful untruths, created beautiful tantalizing dreams. Anybody can be caught by their hypnosis and led astray.

One can go astray either by choosing a wrong path or by remaining undecided about which right path to follow; in both cases you will fall into error. Says Nanak: I care for neither. Whatever You choose is best for me. I care not what the virtuous say, I care not what the sinners say. I choose neither sin nor virtue, neither the right path nor the wrong. I choose nothing; I leave all to You. Whatever You make me do is auspicious. Wherever You take me is favorable for me. Whichever path You indicate is the path for me. It matters not whether the goal is reached or not reached.

Understand this: if the desire for attainment lurks within, you will not be able to leave everything to Him. Then all your attention will remain on the goal and you will always be anxious about your progress. Your surrender will be incomplete and half-hearted, which is worse than no surrender at all.

No! There is no question of either reaching or not reaching the destination, because there is no longer any destination. To abandon all thought of destination is the destination itself. Surrender is the ultimate quality for the devotee. Nothing remains after this. Then if He makes the devotee sink to the lowest depths, the seeker feels himself raised higher and higher. If He throws him in the darkest pit, the devotee feels the sun rising from a thousand directions. The question is not where you are going, nor what you are attaining, but what is your innermost feeling?

Nanak's method is totally a method of surrender.

COUNTLESS ARE THE NAMES AND THE PLACES WHERE YOU DWELL,
COUNTLESS WORLDS THAT HAVE NEVER BEEN REACHED.
TO SAY COUNTLESS IS TO BURDEN THE MIND.
THROUGH THE LETTER COMES THE NAME, AND ALL THE PRAYERS.
THROUGH THE LETTER IS ALL KNOWLEDGE AND SONGS IN HIS PRAISE.
THROUGH THE LETTER IS ALL WRITING AND SPEAKING,
THROUGH THE LETTER ARE ALL EVENTS DESTINED.
ALL DESTINY HAS ALREADY BEEN WRITTEN,
BUT HE WHO WRITES IS BEYOND DESTINY.
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YOU ARE THE FORMLESS, THE ALMIGHTY -- YOU WHO ABIDE FOREVER!

His name! There have been almost as many discovered as there are people in the world. Each makes his choice. There is a Hindu scripture, Vishnu Sahastranam, which is nothing but the names of God. Mohammedans have their own names. It is both a Hindu and Mohammedan tradition to name their children after some name of God: we find Rehman, Rahim, Abdulla, which are all Islamic names of God, and Ram, Krishna, Hari, which are Hindu names of God.

If we were to consider all the various names, we would find them to be as varied as there are people in the world. And yet there is a way out: no matter how many names we coin, they are all the product of the

human mind. He is without name. Therefore, whatever name we give Him, that will do.

So Nanak says: Which name of Yours shall I repeat? Which name shall I call you by? Which name should I take that will reach You. The seeker is always worried about which name would be best. It is common knowledge that when we write a letter you have to write the address and so we pay the utmost attention to the name and address.

It happened once that Mulla Nasruddin was working for a man who had a weakness for writing anonymous letters. He sent them to ministers, newspaper editors, and also to the intellectuals of the town. One day he wrote a letter and gave it to Nasruddin, who promptly went and posted it.
"Where is the letter? Have you posted it?" he asked Nasruddin.
"Yes", said Nasruddin.
"But I hadn't yet addressed the envelope. Couldn't you see that?"

"I did notice it," said the Mulla, "but I thought this time you wanted to keep the address anonymous as well."

If you keep the address secret how can the letter be delivered? How will you address a letter so that it reaches Him? Thus His name is essential. There is a constant search for a name befitting Him, which would evoke a response from Him. Says Nanak: Either all names are His or no name is His. The *akshara*, the letter, *is* His name. Akshara means the letter and also that which cannot be erased. A, B, C, D can be rubbed out after they are written. And the reason for calling the letters akshara is very meaningful. It implies that which is meaningful, that which is authentic and inexpressible; what is written is only the reflection thereof.

It is like this: there is the moon in the sky, and there is a lake below in which the moon is reflected. Disturb the water and the reflected moon breaks in a thousand pieces, because it is perishable. But no matter how much you try to stir things up, it has no effect on the moon, which is indestructible. Our language is only an echo of the language of God. Whatever we write in books and on boards is mere reflection which can be erased at any moment. But the source from which the words come is beyond extinction. You who are speaking are destructible, but that which speaks through you is beyond extinction.

So Nanak says akshara is His name, and the letter can be neither written nor erased. Other than akshara, all is man's creation. What is this akshara, this letter, the word?

We do have a very close echo of akshara in Omkar. The whole philosophical system of Nanak is based on this one focal point, *ek omkar satnam* -- that is all. Know these three words and you will know the whole *japuji*; you will then understand Nanak in his fullness, because that is the essence of his verse. Akshara, according to Nanak, is Omkar -- there is one resonance that vibrates even without being expressed or written. And this resonance is beyond annihilation, it is the very music of existence; therefore there is no way of destroying it. When everything else is destroyed, it will still go on.

It is said in the Bible, what is invariably repeated in all scriptures: IN THE BEGINNING WAS THE WORD. What is referred to as the word, the *logos* in the West, is Omkar. In the beginning was the word; all the rest followed later, and when all else is no more the word will still resonate; everything will be absorbed in it.

India has developed various methods of *shabd yoga*, the yoga of the word. The practice consists only of the word. Its significance is to make oneself wordless so that the speaker is silenced, and then what is heard is the voice of God. This is what the yoga claims.

Nanak says: COUNTLESS ARE YOUR NAMES AND THE PLACES WHERE YOU DWELL, and countless the realms where no one has yet been. What is the sense in saying countless when it only increases the burden on your mind? In truth, to speak about God is only to increase the load of words; because whatever you say only magnifies the burden on your mind, because whatever you say will be basically wrong.

Suppose a man stands at the shore of an ocean and pronounces: "This ocean is boundless." If he has not tried to measure the ocean and is only making a statement, what is the use of it? The Pacific Ocean is said to be five miles deep, yet you cannot say it is boundless, because that means that which is truly without a boundary.

If we ask him what he meant, he may say, "I was just standing at the shore and made the statement." Then he has used the wrong words. If he says, "I dived down but could not find the bottom," then too it would have been incorrect, because only as far below as he dived was there no ground. Perhaps if he had gone a little deeper he might have reached the ocean bed. In that case what he should have said is, "I went

five miles below the surface but did not find the bottom of the ocean." If he had said he went all the way down and still there was no ground, it is a lie. When you go the whole distance you are bound to hit the sea bed because then nothing is left of the sea.

What can you say with regard to God? For you to say He is boundless you must know Him in his entirety. But at that point all words become meaningless, for the depth has been reached, the ultimate attained. Or you might say you went very far but you did not reach the depth. There, too, you should not use the word boundless. For who knows? -- Had you traveled a little more you might have reached the destination.

How can you say innumerable? Is your counting over? If so, no matter how imposing the figure, it is still not beyond counting. If you say that you are still counting, then wait; don't be in a hurry to make statements because, who knows, your calculations still may be completed.

So to call God innumerable is to call the innumerable by its own name; you merely add to the weight of your thoughts. Whatever you call Him -- fathomless, infinite, boundless -- makes no difference. It is useless and meaningless to say anything about God. Whatever you say is only a statement about yourself. The man who says God is fathomless is only admitting that God is beyond his capacity for measuring.

Different people have different measures of determining the innumerable. There is an African tribe whose counting does not go beyond three. When there is no numeral beyond three, all things after three become countless. In fact this tribe only counts up to two. Three became too many, too much. Beyond three -- which is already too much -- comes infinity.

Is God really countless or does our counting come to a stop? Is He immeasurable or do our measuring devices run out? Is He boundless or do our legs give way so we can go no further? Whatever we say, we are saying about ourselves; we cannot say a single thing about Him. It would be better to limit our talk to speaking about ourselves, because that can be the truth.

We become absolutely incapable and incompetent before Him; none of our methods or approaches work. We fail, having been vanquished completely; in our complete defeat we call out: "Thou art boundless, infinite, fathomless!" Then we are speaking of our inability to fathom Him; if we feel we have said something about Him, we only increase the load of our thoughts.

You cannot -- just cannot -- say anything about God. You can only remain silent with regard to Him. Complete silence alone gives an inkling of God. Therefore, says Nanak, even calling Him countless, unfathomable is only increasing your load of words. Say nothing -- absolutely nothing! Become something. Do not say a word. When your personality undergoes a transformation, you come nearer to God. A labyrinth of words merely adds to your confusion and you are nowhere near God.

When Nanak was admitted into the school the first question he asked of his teacher was, "Will your teaching help me to know God?" The teacher was taken aback because he never expected such questions from children. He replied, "By learning you shall come to know a great deal, but this learning will not enable you to know God."

"Then show me the method through which I can know God. What shall I do with knowing so many things? If I know the One I shall know all. Have you known this One, teacher?"

The tutor must have been an honest person. He took Nanak back to his house and told his father, "Forgive me, but there is nothing I can teach this child. He already knows so much that he asks questions to which I have no answer. This boy is superhuman and is destined to be great. We cannot teach him anything. It would be better for us to learn something from him."

How do we explain this? In India we have a specific philosophical explanation for just such occurrences: Nanak's body is that of a child, but the consciousness within the body is ancient. Through innumerable births his consciousness searched and struggled until he came to understand that He cannot be known by knowing. You cannot establish contact with Him through words. Only through silence can you hope to communicate with Him. What the child Nanak says is the outcome of knowledge attained by his consciousness over infinite births.

No child is completely a child, for no child is born with a blank slate. He brings along with him the impressions of all he has gathered through infinite births. So give the child his due respect; who knows, he may know more than you! Your body may be older than his, but the age of his experiences can be greater than yours. Many times we find children asking questions that baffle us, and we have no answer; but because we are older and stronger, we think we should know, and therefore we smother their curiosity with a heavy hand.

Nanak was fortunate that his tutor was an honest person, so they went back to Nanak's house, because it

became absolutely clear to him that what the child said was true. He realized that if all the scriptures had not made him wise, what was the sense in teaching the same useless things to this child? It would only increase his burden.

In knowing the One all burdens drop. To know everything is only to overload the mind; to say countless is only to load the mind. The word, the letter, is the name.

The word is His name. Omkar is His name and that alone is His praise and the prayer. Say nothing -- just nothing. Just fill yourself with the resonance of Omkar and the prayer has begun! Do not say anything. Do not say: I am a sinner, I am lowly; You are the redeemer! There is also no sense in kneeling, falling to the ground, crying and wailing -- that is no sign of prayer.

Man has devised such prayers for God as he would use to praise and flatter an egotistic person. Go to a king, fall at his feet, join your hands and call him your redeemer, call him your savior and he is very pleased with you. So you have made up prayers for God accordingly.

Nanak says: This is not prayer. God is no egotist. Then whom are you trying to flatter? Whom are you trying to deceive? You must be trying to get something out of Him by singing his praises, or else what reason lies behind all this praise? No, prayer does not mean praise. What value has praise? Therefore Nanak says again and again: What is one to say of creation or nature? How is one to express the wonder that is? There are no words to describe it.

What else can be meant by prayer? The only meaning is to be filled with Omkar. There is no prayer, no worship besides the resonance of Omkar. Temples have been so designed that the cupola reechoes with the resonance of Om and throws the vibrations back to you. Special attention was given whenever a temple was built so that if you pronounce Om in the correct manner a single resonance bounds back to you a thousandfold.

The West has recently introduced a new scientific technique, biofeedback, which may prove very useful in the future. It is a training method that can help calm the mind by showing it what is happening inside. When the mind is very very busy and excited, electrical currents are produced that reflect the level of activity. By means of small wires this current can be transmitted to a biofeedback machine, whose job is to show you how busy the mind is by measuring the current and turning it into a sound that you can hear. When the mind is filled with thoughts and the body is tense a high pitched tone is repeated very rapidly. When the mind becomes more quiet, the sound slows down and drops in pitch. Slowly, slowly, it helps you to become more and more aware of the changes that are happening within, until eventually you are able to control the sounds, and thereby you produce a state of total relaxation and quietness within. Finally, when the body is trained to hear itself you don't need the machine any more. This biofeedback technique can also be used for training in meditation.

The East was well versed in biofeedback techniques for ages. The vault of the temple is one proof of it. It collects the resonance of Om and sends it back to the center of its origin. The sound is created by you and it showers on you. Then as the resonance of Omkar begins to approach nearer and nearer to the actual Omkar, the speed of the feedback will increase as well as its intensity. As you become more advanced, you will feel the resonance forming within you; then your Omkar will be more from the heart than the throat. Simultaneously there will be a change of tone of the echo resounding in the temple. You will find its quality to be more tranquil.

As the resonance of Omkar sinks deeper into your heart you will feel more pleasure in the echo of the temple. When the sound comes only from the mouth it will seem like so much noise at first. When the utterance begins to come from the heart you will begin to sense the music in the resonance. When it becomes absolutely perfect you will find the resonance taking place by itself; you are no longer producing it. Then will every atom of the temple shower its bliss on you.

The temple is like a small pool for you to practice. It is just like learning to swim in shallow waters. When you have completely mastered the art of uttering Omkar, step out into the vast ocean of space. The whole world becomes one big temple for you, with the cupola of the blue skies above. Wherever you stand and pronounce the Omkar, the vast vault of the skies will respond to your utterance and bliss will shower from all sides.

Says Nanak: From the letter, from the word alone can He be praised. From akshara alone all knowledge is attained. From akshara is all writing and speaking. From akshara all destiny takes place.

This is a very subtle point to understand. Nanak says through the letter alone are all events destined. As the word opens within you, your destiny changes. The key to changing your life lies within in the form of Omkar. The further away from Omkar you go, the deeper you plunge your life into misery. As your

coalition with the sound, the word, the name develops, good fortune comes your way accordingly.

To be removed from Omkar is to be in the seventh hell; to come nearer to Omkar is to approach closer to heaven, and to be one with Omkar is to realize salvation. These are the three directions your destiny can take, and there is no other way to change your fortune. No matter how much wealth you attain, if you are in hell you remain in hell -- only your hell will be the hell of the wealthy. If sorrow is your lot it will remain so even if you build a palace for yourself; you succeeded in changing the hut into a palace, but not your misery into happiness. Your suffering remains the same. Your destiny does not change because the wavelength of the vibrations that determine your destiny have not changed.

There are two types of people in this world. There are some who constantly strive to change the conditions of their lives: a poor man strives to get rich, a small-time clerk struggles to become the head of his firm, a man living in a tenement wants his own house, another wishes for a more beautiful wife -- and so on. They try to change the situation, but the wavelength of their life currents remains the same; there is no change in them whatsoever.

The other class of people are the seekers. They do not care to change the conditions around them, but get down to changing the wavelength of their life vibration. No sooner does the wavelength change, whether in a shack or a palace, the person finds himself in the highest kingdom.

Throw him into hell, he experiences only heaven. The resonance of Omkar fills him with bliss and celebration. You could not take his happiness from him even if you throw him into the fire!

There was a woman who was a Zen fakir. Before she died she told her disciples: "I want to sit on my pyre while I am still alive. What way is it to go on other people's shoulders? I don't want it said of me that I had to be carried by others. All my life I have never taken anybody's help. The One alone is my only help. To whom else should I now turn, and why?" She would not listen to reason. Her disciples had to construct the pyre. She sat on it and ordered that it be lighted. People ran away, the heat was so unbearable; but she sat unperturbed. "How do you feel?" someone called out from the crowd. She opened her eyes and said, "Only such as you can ask such a foolish question."

The expression on her face never changed. Whether a bed of flowers or a bed of flames, it was all the same to her.

Once the inner wavelength is adjusted, no fire can burn it, no flowers can increase it. It is this inner current that Nanak calls destiny. Your fate is not written on your forehead; rather it is written in the wavelength of your life current, your vibration. And the pursuit of this life current is possible through Omkar alone.

THROUGH THE LETTER IS ALL WRITING AND SPEAKING,
THROUGH THE LETTER ARE ALL EVENTS DESTINED.
ALL DESTINY HAS ALREADY BEEN WRITTEN,
BUT HE WHO WRITES IS BEYOND DESTINY.

There is no destiny, no fate for God. God has no desires, no motives. He is beyond destiny. He has nowhere to go. He is in no search of a destination. Therefore the Hindus speak of God's *leela*, which means God's play. God plays with His creation as a child plays with his toys; a child has no other motive than to play for the sake of play. He is happy and cheerful always.

Flowers bloom -- what for? The moon shines and the stars twinkle -- what for? What reason is there to love? Why do rivers and streams flow?

God is. He goes nowhere. The day your life current gets adjusted to the right wavelength, you will find all purpose disappearing from your life. This is why we refer to the lives of Rama and Krishna as leela and not as biography. Their lives are a play, a sport, a frolic, a festival!

He who writes is beyond destiny. We receive only what He orders. All creations are His name. Therefore why search for His name? In the trees, in the plants, in stones and pebbles, is His signature. Jesus used to say pick up a stone and you will find me pressed under it. Break the branch and you will find me hidden within it. Everywhere is His name; He vibrates in every sound, and all vibrations are forms of the One -- Omkar. Its intensity and subtlety give birth to all sounds.

The One is hidden in the many. All creation is His name. There is no place where His name is not... in what way shall I praise Him, the creator of creation? Nanak is overflowing with wonder. Again and again he

is filled with gratitude and awe -- how should he express nature?

NANAK SAYS, HOW SHALL I PRAISE HIM?
HOWEVER MUCH I OFFER MYSELF COULD NEVER BE ENOUGH!
WHATEVER PLEASES YOU, O LORD, IS BEST FOR ME.
YOU ARE THE FORMLESS, THE ALMIGHTY -- YOU WHO ABIDE FOREVER!

Leave all to Him. The only grip you have to loosen is the grip on yourself, and everything is solved. Your only trouble is that you listen to your own advice. You have accepted yourself as your guru. The solution is also only one: make Him your guru and stop meddling in your own affairs; step aside, let Him take over the reins of your destiny. Then whatever happens, do not judge or draw conclusions, because nothing happens against His will. Whatever happens, happens for the best. What pleases Him is the most auspicious. THY WILL BE DONE!

The True Name, Vol 1

Chapter #9
Chapter title: Dyed In His Hue

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IF THE BODY IS COVERED WITH DIRT,
WATER CAN WASH IT AWAY.
IF THE CLOTHES ARE SOILED AND POLLUTED,
SOAP AND WATER CAN WASH THEM CLEAN.
EVEN IF MIND IS FILLED WITH EVIL,
LOVE FOR HIS NAME CAN DYE YOU IN HIS HUE.
SAINT OR SINNER ARE NO EMPTY WORDS;
ALL OUR ACTIONS HAVE BEEN RECORDED.
MAN SOWS AND HE HIMSELF REAPS THE HARVEST.
NANAK SAYS, BY DIVINE ORDER ARE SOME SAVED AND OTHERS REBORN.
BY VISITING HOLY PLACES, AUSTERITIES, COMPASSION, AND GOOD DEEDS,.
YOU MAY GAIN RESPECT FROM OTHERS;
BUT HE WHO LISTENS TO GOD AND MEDITATES ON HIS NAME,
HIS HEART IS FILLED WITH LOVE AND HE IS DEEPLY CLEANSED.
ALL VIRTUES ARE YOURS, O LORD. NOTHING IS IN ME.
WITHOUT VIRTUOUS ACTIONS, NO TRUE DEVOTION EXISTS.
YOURS IS THE ONLY TRUE WORD. YOU ARE THE SOUND.
YOU ARE BRAHMA. YOUR POWER IS MAGNIFICENT AND SELF-DIRECTING.
WHAT WAS THAT TIME, WHAT DATE, WHAT SEASON,
WHAT MONTH WHEN YOU ASSUMED FORM AND CREATION BEGAN?
THE PUNDITS KNEW IT NOT,
OR THEY WOULD HAVE WRITTEN IT IN THE HOLY BOOKS;
NEITHER DID THE KAZIS KNOW,
OR THEY WOULD HAVE PUT IT IN THE KORAN;
NOR DID THE YOGIS KNOW THE DAY, THE TIME,

THE SEASON AND MONTH WHEN IT HAPPENED.
THE CREATOR WHO CREATES ALL CREATION,
HE ALONE KNOWS.
HOW SHOULD ONE PRAISE HIM AND EXPRESS HIS GREATNESS?
HOW CAN ONE KNOW HIM?
HE IS SUPREME. HIS NAME IS GREAT.
EVERYTHING HAPPENS AS HE ORDAINS.
WHOEVER CREDITS HIMSELF AS WORTHY,
GAINS NO HONOR BEFORE HIM.

Religion is an internal bath. When we travel from place to place our clothes become dirty and collect dust. This is easily removed by washing. But as we travel through time, dust gathers on the mind, which is not as easy to remove as the dust in the clothes. Because the body is external the water required to cleanse it is available outside; since the mind and its dust are within we have to acquire some cleaner within.

Every moment the dust keeps gathering within, even if you do nothing but sit. A man may indulge in no activity, yet his body requires a bath each day. The mind is never inactive, but always doing something or other; a tranquil mind is rare. So dust is gathering on your mind every moment, which, no matter how many times you bathe during the day, cannot be cleansed by the outside water.

This sutra relates to water within. It is priceless. If you understand it well enough to recognize the lake within, you will have acquired a key to transform you life. Whatever keys you hold now, none is effective. Had even one worked, there would be no further need to understand Nanak. Though you have many keys, your ego will not allow you to admit that they are useless.

Mulla Nasruddin was a servant in a rich man's house. One day he told his master, "I wish to retire. I can serve you no longer. After all there's a limit to one's endurance. You have no faith in me, and I cannot bear it any longer."

"How can you say, Nasruddin," the master asked, "that I do not trust you? Aren't the keys of my safe always lying on the table?"

"Yes," said the Mulla, "But none of the keys fits the safe."

You also have many keys; so much information have you gathered. When your information works, then knowledge is attained; otherwise you are merely burdened with it.

Carrying the burden of so many keys, it is necessary to ask yourself whether any of them works. Does the gate of life open with it? Do lights come in? Do I experience bliss? Have I heard the enchanting notes of divine music? Or, for that matter, do I express joy and gratitude to the Lord who has given birth to me? Do I cry out: "Your compassion is great. You have given me life!"

Our complaints are many, our thankfulness nil. And how can you be thankful when no key fits? Throw away these keys and listen to Nanak who speaks of the key that works, and it is not Nanak alone who has spoken of this key but also Mahavir, Buddha and Jesus. Isn't it strange that you carry a load of useless keys and leave out the one key that works? It is also not correct to say the key that works because it is a master key that can open all the doors of life. Since time immemorial man talks about useless keys and never bothers about the one that really matters.

The reason behind this is very clear: the keys that you are willing to use do not require you to undergo any transformation. You remain as you are. There is no danger of your changing or losing yourself. Besides, the pleasure of jingling keys and making loud noises is very enjoyable, so you are satisfied to have the keys and yet save yourself from the difficult process of transformation.

You do not listen to Nanak or Buddha or Mahavir, because the key they offer is dangerous -- it works! And once it is set in place the lock will open and you will no longer be the same. You have invested heavily in yourself as you are, so a lot is at stake; if you change, all your work till now will have been in vain. The mansions you raised will fall like a house of cards; all the boats you set sailing will capsize. Whatever you have treasured within your mind, the dreams you dreamed, will all prove false.

Your ego refuses to accept this. Your ego says it may be that I am not a super-wise man, but I am wise. Maybe I have committed some errors, but it can't be that everything I have done is wrong! And it is but human to err sometimes -- who doesn't? You put forth all these old sayings and console yourself. To err is human, you say.

The one thing, however, that you are not prepared to admit under any circumstances is that you are

ignorant. If you erred -- it just happened. Don't the wise sometimes make mistakes? A well-informed person can also go astray, or fall into a pit, or knock his head against the wall. You are not prepared to own to being blind.

Try and understand this: whenever you make a mistake you say something bad has happened. You protect the doer and blame the action. You get angry and say what a terrible thing to happen that I got angry, as if the anger happened to you -- that the conditions were such that it was necessary -- you don't acknowledge that you are an angry person. If you hadn't been angry someone would have suffered, or you were angry for someone else's sake, never admitting the violence in your temperament. Or you admit that sometimes you tend to get angry though you are aware that it is a mistake. You somehow manage to save the doer and blame the action. You admit the wrongness of the act, but never of the person behind it.

Exactly that is your ego. Because of that ego you guard yourself against the genuine key, because as soon as the master key turns and the lock opens, the first thing to fall away is your ego. You become an insignificant nobody. Whatever you had earned and amassed suddenly proves to be meaningless rubbish. All this falls and the you with it. When the ego is annihilated, then you know that the key has worked; therefore, keep miles away from the key.

Rabindranath Tagore has written a beautiful poem. He says: "Since infinite births I have been seeking God. I do not know how many paths I have trodden, how many religious orders. God only knows how many doors I knocked on, how many gurus I served or how many yogas and penances I performed. One day, however, I ultimately succeeded in reaching His door. I used to get glimpses of Him, though; but that would be as near as some distant star. By the time I reached there, the star had long gone by.

"But today? Today I stand before his gate. I read the name outside -- it is His. I climb the steps so overjoyed that the destination is reached. I hold the knocker, I am about to knock, then....

"Then a fear catches hold of me! What if the door opens? What will I do then? And if I do meet God -- what then? What will I do next? Till now there was only one aim in life -- to attain God. Then there will be no more goal to work for. Till now there was only one obsession, one occupation -- it will all be destroyed! And what when I have met Him? Then there will be nothing left to do, no future to look forward to, no journey to undertake -- nothing for the ego to work on.

"Fear made me tremble. I quietly put the knocker down. So gently did I let it go for fear lest a slight jerk may cause a sound and the door might open! Then I removed my shoes so that I could go down the steps noiselessly. Then I ran! I ran for my very life, so to say, and never even looked back once!"

In the last verse the poet says: "I am still searching for Him. You will find me searching for Him on different paths though I know full well where He abides. And yet I ask others where can I find Him?" And I know where he stays. I seek Him even now. Far away near the moon and the stars I catch a glimpse of Him. But now I am confident because I know He will have gone far, far away by the time I arrive. Now I seek Him in all places save one -- where He abides; and I never go anywhere near it. I guard myself... only from Him!"

This poem is a very significant statement, and it describes exactly your condition. Do not ever say you don't know where God is. He is everywhere; then how can you not know where He is? Do not ever say the lock is closed and you don't know about the key, because the key has been given to you a thousand times, but you always forget where you kept it. You leave it somewhere; your unconscious self tries to run away from it. Until your doubts are cleared away you will be seeking Him on one hand and losing Him on the other. You will be raising one foot to step in His direction and the other in the opposite direction.

You keep alive the myth that you are a seeker, because it satisfies you and appeases your conscience. It gives you a sense of importance to feel that you are not an ordinary base person who seeks wealth or position. You feel yourself above them because you seek God, truth, religion. While others are involved in lesser things, you have opted for the vast universal existence.

So you keep claiming that you are seeking Him, while secretly from within you are trying to escape Him. Unless you understand and confront this duality within you, you will never be able to seek Him.

Your state at present is like that of the man who builds a house during the day and destroys it at night. He repeats the same process day after day. Or, you might say, he lays a brick with one hand and removes it with the other; or he may employ two workers, one to lay the bricks and the other to remove them. When will his house ever be completed? For infinite lives you have been trying to build your home and yet it is not yet built. Surely something is basically wrong that makes you do two opposing things at the same time!

You carry your false keys that do not work. You bathe in the sacred rivers but your mind remains unwashed. You offer rituals in temples, but that is no worship. You offer flowers; you do not offer yourself.

You give in charity, you feed the poor, you do these little religious deeds and take cover behind them.

Remember, you will be purified only if you are prepared to be annihilated; therefore you need waters that will make you extinct, that destroy every bit of you. Here we are discussing these waters. Try to understand:

IF THE BODY IS COVERED WITH DIRT,
WATER CAN WASH IT AWAY.
IF THE CLOTHES ARE SOILED AND POLLUTED,
SOAP AND WATER CAN WASH THEM CLEAN.
EVEN IF MIND IS FILLED WITH EVIL,
LOVE FOR HIS NAME CAN DYE YOU IN HIS HUE.

The hue of love. No word is more significant, more meaningful than the word love. After the names of God, love is the next most significant word, so try to understand.

We all know the word. You might say we all know love. What is so special to make it the key? Though we already know the word, mere acquaintance with words will not do. You have learned your words from the dictionaries of language but not from the dictionary of existence. The dictionary gives various meanings, but love has nothing to do with any of them. When love arises in your book of existence, the experience suffuses the word with life -- so different from the lifeless words in the book. Now for instance, the dictionary describes fire as a thing that burns, but this fire does not burn you, any more than, similarly, the water in the dictionary can quench your thirst. If you try to understand love in a like manner, your sins will never be washed away.

Love is a fire. Gold is purified by passing it through a fire in which all but the gold is burnt away -- only that remains which is worth preserving; so also, when you pass through the fire of love, all that is worthless and useless in you goes up in flames. All sins are burned away and only the purposeful you, the meaningful you, remains. You become purified, perfect virtue.

So understand love well. First and foremost you must clearly distinguish love from sin, then only can you eradicate sin. Perhaps you have not recognized the relationship between these two very deep-seated conditions within you: You can sin only when love is absent. Sins are born in the absence of love. Where love is, sin is impossible.

So it is that Mahavir says nonviolence. Nonviolence means love. Buddha says compassion. Compassion means love. And Jesus' words are direct and clear. He says Love is God!

Someone asked St. Augustine, "What is the essence of religion? Please tell me as briefly as you can. How shall I save myself from sin? Sins are so many and life is so short."

The significance is that since life is short and sins are many, could he rid himself of them one by one in the short span of a lifetime? So he pleaded for a master key that opens all locks.

You can steal only if you have no feeling of love towards the person whose possessions you are coveting. You can kill only if you have no feeling of love towards the person you kill. You can cheat, you can deceive, you can commit all other sins -- only when love is absent within you. Sins are born only in the non-presence of love. Just as an unlighted house attracts thieves, robbers, snakes and scorpions -- and spiders weave webs within it and bats make it their home -- but when light is brought in they all make a hasty retreat.

Love is light. No lamp of love has been lit in your life -- therefore the sins. Sin has no positive energy of its own. It is a negative, a non-presence. You can sin only when that which should be within you is absent.

Understand a little: you get angry though all religious books exhort you not to. But if your life energy does not flow towards love, what else can you do but be angry? You will have to be angry, for anger -- if you understand it well -- is that very love that has lost its direction. It is the same energy that could not become a flower but instead became a thorn. Love is creation. If there is no creativity in your life, your life energy turns destructive.

The difference between a saint and a sinner is only that the life energy of one is creative and the life energy of the other is destructive. Thus, whoever creates can never act satanic. And one who creates nothing can never be a saint, no matter how much he deludes himself. The energy within has to be utilized one way or the other, for energy cannot remain stagnant; it has to flow. If you can love you dig new channels for your energy to flow towards love. If there is no love within you, what will your life energy do? It can only disrupt and destroy. If you cannot create you will destroy. Virtue is the positive state of the life energy; sin

is the negative state of the same energy.

People come to me and say there is so much anger within them, what should they do? I tell them to stop thinking about anger. The more you think of anger the more energy you supply to your anger. Energy begins to flow in the direction of our thoughts. Energy flows and thoughts are its channels. Just as canals direct water from reservoirs to the fields, the canal for life energy is attention. Wherever your attention is, there your life flows. If your attention points in a wrong direction your energy flows in the wrong direction. If it is directed towards the right direction, your life flows in the right direction and the right attention is love.

Nanak says the day your love is directed towards His name you shall be dyed in His hue; you shall be cleansed. Not only will your past sins be washed away but also future possibility of sin; you will be washed and cleansed before you can even get dirty. You are bathed and cleansed every moment.

You must have had this feeling when in the presence of a saint -- a sense of freshness of the morning dew, as if he has just come out of his bath. The reason is simply that the presence of love does not allow dust to gather on him. Love incessantly washes away all dirt -- even before it can touch him.

So the first thing regarding love is for your life energy not to become destructive. Destruction is sin when it occurs for its own sake. There is another kind of destruction: a man tears down a house in order to build a new one. This is not destroying but a part of constructing. When you break for the sake of breaking, it becomes a sin.

If you have a small child whom you love very much, you sometimes give him a whack or two -- because of your love you have beaten him for his good, to improve him. You hit him because you care. If you did not care for him you would not have bothered what he did and what he didn't do; you would have been indifferent. But you love him enough not to allow him to go on doing what he pleases. You will stop him from going near fire; you will even hit him if he does not listen. This hitting is not sinful, but creative. You want to make something of him.

When you hit an opponent, it is the same hand; the slap is the same, the energy is the same. When the feeling within you is that of enmity, when you are hitting to destroy and not to create, it becomes a sin! An act in itself is not a sin. If the feeling within you is positive and creative, no act is a sin; if the feeling within is destructive, the same act becomes a sin.

There is a Sufi story: A Sufi came to a village on his way to a temple hidden somewhere in the nearby mountains. He went to a tea stall on the roadside and asked, "Can you tell me who is the most truthful man and the most untruthful man in this village?" The stall-keeper gave him the two names. In a small village everybody knows everything about everybody else, so it was not difficult to guide him.

The Sufi went to the most truthful man and asked him for directions. The man looked at him and said, "The easiest way is through the mountains." Then he gave him detailed directions in order to reach the temple.

Then the Sufi went to the untruthful man and asked him to show him the easiest way to the temple. The Sufi was shocked when this man showed him the same route as the truthful man. He did not know what to believe! He went back to the village square and asked if there was a Sufi in their settlement.

The traveler was directed to a Sufi saint. A truthful person and an untruthful person are two extremes. When a person reaches sainthood he goes beyond both. The fakir heard the problem and responded: "The answer is the same but the angle of vision is different. The truthful and righteous man directed you across the mountains, although it is easier to cross the river to reach the other side. He took into consideration the fact that you have no boat, nor any means of going through the river. Since you have a donkey on which you ride, how would you carry him across? In the mountains the donkey would be useful to you, in the boat he would cause you problems. Seeing all this, he suggested what was best for you under the circumstances.

"The unrighteous man pointed out the same path, but his intentions were dishonorable. He wanted to cause you trouble. He took delight in the fact that you would be harassed." The answers are the same, the intentions are different. Actions can be similar, therefore they tell you nothing; it is the feeling behind them that is the deciding factor.

Therefore we never keep count of the number of times a child gets punished by his father or mother. The truth is, say the psychiatrists, if a mother has never beaten her child, there cannot be any deep connection between the mother and child; it shows she does not truly recognize him as her own; there is a distance, a gap, between them.

A son never forgives the father who complies with all his demands. Later on in life, he realizes that his father has injured him. The child is not experienced, so his demands have less value. The father has to think and decide what would be good for him because he is more experienced in life. If he really loves his child he will decide on the basis of his own experiences rather than the child's demands. If a man gives his child full freedom, the child will never be able to forgive him.

Nowhere in the world has a child been given so much freedom as recently in the West. During this century Western psychologists have been teaching people to give total freedom to their children. The result has been an unbridgeable gap between the parents and the child. In former days sons feared their fathers; in the West today, the father is afraid of the son. In the past parents were revered and respected. In the West today, the child knows no respect for the elders, not an iota of love or caring. What is the reason? It is only this: as the child grows up he begins to realize the harm his parents have done to him by letting him loose to do as he pleased. He should have been stopped when he did anything wrong. It was their duty to prevent him from going astray since they were experienced, and he was not. They should not have listened to him; they should not have given in to his wishes. This revelation comes but, alas, then it is too late.

Remember this: love cares! Love cares that your life should be good, beautiful, truthful, and attain the highest glory. Indifference is a sign that there is no relationship, that your being born to your particular parents is a mere coincidence for all of you. There is no give and take. There is no feeling of oneness or belonging, with the result that in the West all intrinsic relationships are breaking down.

Love can also punish, because love is so strong and so self-confident that it can bring about creation through destruction. The important thing is that the aim is always creation. If destruction is necessary, there is bound to be a creating aim behind it.

The guru kills the disciple -- completely! He kills him outright -- no father's blows that fall only on the body. Just as water cleanses the body from outside, the father superficially cleanses the life of his son, but the guru hits hard and deep within. He bores inside you to your utmost depth, and will not rest until your ego is completely melted. Until you find such a guru, know that whatever master you follow you will never be able to forgive. Sooner or later it will dawn on you that this man has been wasting your time.

The mark of love is creativity. As long as you are creative in your relationships, you cannot commit sin. How can I sin when I am filled with love? The love gradually spreads and you find yourself hidden in each living being. Then whom will you rob, whom will you cheat? Whom will you deceive, whose pocket will you pick? As love increases you discover that all pockets are yours, and when you harm someone you find you have harmed yourself.

Life is an echo: whatever you do comes back to you. He whose love increases becomes aware that there are no strangers in this world. It is common knowledge that when you love someone, you feel one with him.

You will not want to harm your wife when you realize that by harming her you ultimately harm yourself; because when she is unhappy you also become unhappy. You would wish her to be happy when her happiness increases your potential happiness. One day you comprehend that the sorrow we give others makes us equally sad; the joy we give others makes us equally happy.

But we think in opposite terms -- saving joy for ourselves and wishing sorrow on others. And we feel, perhaps, that in that way our own quota of happiness will be greater. The end result is that you find your own life filled with sorrow because whatever you give returns to you. If you have sown thorns for others, your own life gets surrounded by thorns. And if you go about sowing flowers unconcerned with what others are doing, your life becomes filled with flowers. You reap what you sow. But we do not seem to understand this formula of life.

A woman came to me wanting to divorce her husband. I will never forget what she asked of me. She said, "Show me a way of getting a divorce so that my husband remains miserable for all time to come." She knows very well that her husband will be the happiest person in the world the day she divorces him; she has pestered him endlessly. Now she wants that he be made miserable even after she leaves.

When we are together we wish to give sorrow; when we are apart we wish to give sorrow. Together or apart, if our aim in life is to create sorrow and pain for others, then it can only gradually create a painful wound within ourselves. The wound is of our own making. It comes out of constant attention to provoking pain.

This is what we call karma, the process of actions. Fate, destiny, only mean that whatever you do comes back to you. Though there may be a certain lapse of time, eventually it is bound to bounce back to affect you. Therefore do only what you want to obtain for yourself. If you find yourself in a veritable hell, it is of your own making -- the fruit of what you have been doing for countless births.

People come to me and say, "Bless us so that we may attain happiness." There would be no problem if it were so easy, if one man could just bless everyone and they would find happiness. How could my blessings wash away your misery? Try to understand me and not ask for blessings; that would be mere deception. You have given pain and suffering to others, now you must reap the fruits of your actions; and you come to ask for blessings? And your attitude is that you suffer because I do not give you my blessings. No blessings can remove your suffering. If somebody's blessings help to improve your understanding and sow seeds of love within you, that is more than enough. Sins can be washed away only with love, and suffering can end only when you give happiness to others.

Nanak says: If the mind is filled with sin, only the love for His name can purify it. When you begin to love a person, you find it impossible to harm that person, because then the other's happiness becomes your happiness; the other's sorrow becomes yours. The barrier between your life and your beloved's exists no more; you flow into each other.

When that phenomenon takes place between a person and God, it is called prayer, worship, devotion; it is the ultimate form of love. When it gives so much joy to make someone happy and so much pain to make someone unhappy, the same holds true in the case of you and God. If the relationship is one of love you are in heaven; in the absence of love you find yourself in the depths of hell.

God means totality. You have to love this vast expanse, the whole universe, all that is, as if it were a person. All your sins will be washed away when you fall hopelessly in love with all that is. Then whom will you deceive? Wherever you look He is there; in whatever eye you look you will find Him seated.

Devotion is a revolutionary process. It means now there is none but He. Your life has suddenly become simple, uncomplicated. Now there is no more need to sin, no more need to deceive. Do not think that devotion implies going to the temple to offer worship. Reciting the Japuji early in the morning is not devotion; nor is going to the mosque or church. This will not lead you anywhere.

These are the false keys. The genuine key is to fall in love with the infinite. Now every particle of dust on this earth is entitled to your love. Every inch of this earth is my beloved; every leaf bears the name of my beloved; through every eye He looks at me. Everything is His, everywhere.

When you reach this recognition, however you live your life will be through devotion; it will transform your very way of life. You will sit differently, walk in a different manner, because everywhere you see Him present. You will speak differently if whomever you speak to is He. Now how can you annoy or tell lies about someone; how can you insult someone? How will you escape serving others because in the feet of others you find Him hidden!

When this knowledge dawns on you, you will be in a perpetual ecstasy -- what Nanak refers to as being dyed in His hue. You will possess nothing yet have everything. You will find yourself absolutely alone and yet all the world is with you. There will be a rhythm, a harmony between you and existence; you will have established an intimate contact with existence.

Nanak says only such a love can cleanse you of sin. All worship and recitations, all sacrifices and incantations are of no avail for the basic factor is missing.

I was once traveling on a train. A woman got on at a station with about ten children, who immediately ran from one end of the compartment to the other, upsetting everyone's luggage, getting into everybody's way; there was complete chaos. At last one passenger could bear it no longer when the kids had overturned his bag and torn his newspaper. He turned to the woman and said, "Sister, it would be much better if you didn't travel with so many children. If you have to travel it would be more comfortable for all of us if you left half of them at home." The woman flared up, "Do you take me for a fool? I have left half of them at home!"

When basic understanding is missing, it doesn't matter how many children you leave behind. If the woman did not use her discrimination while producing twenty children, how can you expect her to use her understanding when traveling?

Sins there are thousands, virtue is only one; illnesses are thousands, health is only one. It is not that you have your kind of health and I have mine. You can be ill with tuberculosis, cancer or some other complaint; there can be differences in illnesses. There can be originality. An illness can carry your individual stamp because illness is part of your ego. For different egos there are different illnesses, but health is one. Virtue is one, because God is one. You cannot be different in this context.

What is this health, this well-being, that is one? It is the feeling of love. Try to drown yourself in life,

immerse in it little by little. When you get up from your chair, do so as if the beloved is present. Even when you enter a vacant room, do it as if God is present all around.

There was a Sufi fakir by the name of Junaid. He would tell his disciples, "When in a crowd remember your aloneness, then the remembrance of God will be with you. When you go into solitude, go as if God is present all around."

He is right. If you can remember your aloneness in a crowd you can maintain the remembrance of God; otherwise the crowd will seize hold of your attention and you will be led astray. And if you do not maintain the remembrance of God when you are alone, you will lead yourself astray.

There are two hazards: you can either lose yourself in others or get lost in your own self. God is beyond both. If you remember your aloneness in a crowd and are aware of His presence in your solitude, you will never go astray.

Nanak says, He who is dyed in the hue of love becomes pure within. He has undergone an internal bath.

TO BE SAINT OR SINNER ARE NO EMPTY WORDS;
ALL OUR ACTIONS HAVE BEEN RECORDED.
MAN SOWS AND HE HIMSELF REAPS THE HARVEST.

To claim you are trying hard to be virtuous brings about no change within you. By thinking or by speaking about it nothing ever happens. It is not strange that we talk a great deal about virtue and good deeds, whereas we never think or speak about sins, we only do them. If you are told to hold yourself back for a minute when anger comes, you will say it is impossible, anger cannot be postponed. How can you withhold anger when the withholder is not present when anger comes. Where are we when anger comes?

If you are told to meditate you say: Not today, I have no time. Besides, you feel what's the hurry? We still have such a long way to go in life and these things are intended for the end of life when death is about to come. Remember you can never feel death coming; not even the dying man feels death.

A politician died and Mulla Nasruddin was called upon to make a condolence speech. The Mulla said something noteworthy: "God's kindness is so great. Whenever we die, we die at the end of life. Imagine what disaster it would be if death came at the beginning or in the middle of life!"

And we keep putting off the end. It never seems to come until it actually arrives. Others come to know when one's end has come; the one who dies has gone before he knows it!

So, if you understand correctly, you never die. You remain always alive in your thoughts. The occurrence of death you do not know -- others know it. You are weaving fresh plans for life even in the moment of death. You put off death for the morrow. All that is auspicious we keep putting off; all that is not we do immediately.

The day you do the opposite, you will be dyed in the color of His name. Then you will put off the inauspicious and carry out the auspicious immediately. When the feeling to give arises, give immediately. Don't trust yourself too much; your mind will devise a thousand tricks in a second to make you forget.

Mark Twain wrote that once he went to a convention to hear a minister speak. After five minutes, being very impressed and moved, he decided to donate the hundred dollars he had with him to the minister's cause. After ten minutes, he wrote, the thought arose in him that a hundred dollars was too much; fifty would do equally well. As soon as the thought of the hundred dollars appeared he lost all connection with the clergyman, because the internal dialogue had taken over. Before half an hour had elapsed he was down to five dollars. When the lecture was over he thought: "No one knows I intended to give one hundred dollars. And who gives so much? People don't even give one. I think one dollar is more than enough." By the time the collection plate came to him, he writes, "The dollar didn't come out of my pocket. Instead I picked up a dollar from the plate... who was watching? No one. No one would ever know."

Don't trust yourself too much about doing the right thing; it is often rather difficult. At certain moments, when you are on the peaks, the impulse to do good arises within you. If you lose that opportunity it may never come your way again. Never indulge in righteous thought, because the auspicious is the very thing which is not to be thought about but acted on. When you feel like giving, give! When you feel like sharing, share! When you feel like renouncing, renounce! When you feel like taking sannyas, take it! Do not lose a moment, because nobody knows when that moment will come into your life again, or whether it will come

at all.

And when the inauspicious, the evil, arises within you -- stop! Defer it for twenty-four hours. Make it a rule: if you want to harm someone, do it a day later. What's the hurry? Death is not standing at your door; and even if it is, what is the harm? At the most, the enemy will not have been damaged, that's all!

If you can put off a negative act for one day you will be incapable of doing it, because the frenzy to do harm is momentary. Just as the impulse to do good comes in a moment, so also the frenzy for evil is momentary. If you can bring yourself to desist at that moment, you will realize how futile your action would have been. Restrain a murderer for a moment, and he cannot kill. If a man is about to jump into a river to drown himself, interrupt him for a short while and he will no longer try to kill himself. Certain acts are possible only in certain moments. Within you are moments of both dense insensibility and intense awareness.

At times of heightened awareness you are filled with love and creativity. In moments of intense insensibility you are overwhelmed with senseless destruction. In your frenzy you wish to destroy, then later you repent, but this is empty and worthless. If you must repent, repent after doing some good. What is the sense of repenting after sin? But that is what you always do -- first sin, then repent. And good deeds? Since you never do them, the question of repentance doesn't arise.

Nanak says nothing happens by thinking, nor by saying. Sin and virtue have nothing to do with words, but with acts. Your account before God is not in words but in deeds. He judges you by your actions, by what you are. What you have said, what you have learned, what you have thought, has no relevance here. The final outcome rests on your actions. Nanak says man sows and reaps the harvest himself.

Generally we say others cause our trouble, but success we achieve for ourselves. Failures are due to obstruction by others; all that is good is my own attainment. This way of thinking is absolutely wrong. Whatever happens in your life is part of the chain of your actions, part of your karma; you are responsible for all that is good or bad, auspicious or inauspicious, flowers or thorns. The day a person accepts and experiences total responsibility for himself a transformation begins to take place within.

As long as you blame others, there can be no transformation. If others are the cause of your misery, what can you do? Until such time as they all change, your misery must continue unabated. And how can you change others? There is no other way but to bear your sorrow. There is no other alchemy than religion to transform misery.

It takes time for seeds to bear fruit; and because of this, you completely forget that you had sown the seed when the fruits begin to appear. Because of this forgetfulness, you attribute your woes to others. Remember, nobody is worried about you. Each is worried about himself: others are plagued by their own ills and you are plagued by your own. Each person must seek out the thread of his own actions. Recognize well this fact and only then is a profound transformation possible. As soon as you understand that you are responsible, something can be done. The first thing you must do is recognize and accept quietly the reactions and results of your past actions. It makes no sense to produce fresh turmoil while reaping the fruit of your past actions. Only this way can your past actions be neutralized.

A man spat on Buddha. Buddha quietly wiped his face with his cloak. The man was very angry and so were Buddha's disciples when it happened. After he left Ananda could not contain himself. "This is sacrilege!" he exclaimed. "Moderation doesn't mean that anyone can get away with doing whatever he wants to you. That way would inspire others to do likewise. Our hearts are burning! We cannot bear the insult."

Buddha answered, "Don't be unnecessarily excited, lest that become a link in your chain of karmas. I must have hurt him sometime and now he has cleared the debt. I may have insulted him somehow and now we are quits. I came to this village expressly for him. Had he not spat on me I would have been in a quandary. He has solved my dilemma. Now my account is closed. This man has freed me from some past action of mine. I am grateful to him.

"And why are you all so excited? It had nothing to do with you. If your wrath is stirred up and you do something to this man in your excitement, you will have created a new link in your chain of karmas. My chain is broken, yours will be made anew -- and for no reason. Why are you intervening? I have to reap the result from the one I have troubled. Before my total, highest annihilation, before I merge completely with the infinite, I must settle my account with all people, all things, all relationships formed in anger, insolence, hatred, attachment, greed, etc. For only he whose actions have been equalized is a completely liberated being."

So remember, let your past actions be discharged peacefully. Accept them cheerfully and be contented. Remember, you are settling your accounts and do not create fresh links; then gradually your connection with the past is loosened and disintegrates.

Now the second thing to remember is: do not do any fresh harm to others or else you will simply be binding yourself to your actions. We create the fetters within ourselves. So remember that you have to break the old links and not create new links.

For this Mahavir used two very beautiful words: *asrava* means do not allow the new to come in, and *jirjara* means allow the old to fall off. By and by a moment comes when nothing of the old remains and nothing new is being formed; you are free. Ultimate bliss occurs only in this state.

MAN SOWS AND HE HIMSELF REAPS THE HARVEST.
NANAK SAYS, BY DIVINE ORDER ARE SOME SAVED AND OTHERS REBORN.
BY VISITING HOLY PLACES, AUSTERITIES, COMPASSION, AND GOOD DEEDS,
YOU MAY GAIN RESPECT FROM OTHERS;
BUT HE WHO LISTENS TO GOD AND MEDITATES ON HIS NAME,
HIS HEART IS FILLED WITH LOVE AND HE IS DEEPLY CLEANSED.

All outward ablutions bring no transformation. At most you may gain a little respect in the eyes of others. But this reverence can be dangerous because your ego will try to make a mountain out of it; it won't stop recounting how many pilgrimages you undertook, how many fasts you have observed.

Bodhidharma went to China from India. The Emperor of China came to him. This king had become a Buddhist and then had constructed thousands of monasteries, ashrams and temples. He had printed and distributed thousands of treatises on Buddhism. He fed millions of beggars every day. All this he recounted to Bodhidharma. He also told him how many images of Buddha he had had made. In fact there still remains a temple constructed by him which bears ten thousand statues of Buddha. He had whole mountains dug up for this purpose. His charity was immense, and all this he made a point of telling Bodhidharma.

Bodhidharma listened completely unmoved. The king could wait no longer. "What will be the fruit of all these good deeds?" he asked.

Bodhidharma replied, "Nothing. You will rot in hell."

The king was dumbfounded. "What is this you say? I in hell?"

"The deeds in themselves are not the problem. They are indeed good deeds, but your feeling of having done them is the difficulty. The good deeds have happened; leave them at that. Don't take upon yourself the doership of them. If you presume that you have done them, all virtue in your actions turns to dust; the medicine will turn to poison. As it is, medicines are made from poisons."

In the days when rupees, annas and pies were still in use Mulla Nasruddin went to the doctor because his wife suffered from insomnia.

"Help me please, doctor," said the Mulla. "She keeps bickering all night long, as if it wasn't enough all day."

"Take this powder," said the doctor, "and each evening give her as much as would cover a four-anna bit."

After about a week the doctor came upon Nasruddin on the road. "Say, how's the wife?" he inquired.

"Your medicine worked wonders, doctor. She is still fast asleep!"

The doctor was worried. "How much of the powder did you give her?" he asked.

"Well," said the Mulla, "I did not have a four-anna bit so I took four one-anna coins, covered them with the powder and gave it to her -- so much peace in the house! What wonderful medicine."

Medicine can become poison if you aren't careful about the quantity. Virtue can also become poison beyond a certain proportion. Remember, as long as virtue remains simply an action it is all right. When the doer is involved the proportion can become dangerous. If good deeds are performed to counteract one's evil deeds it is all right. But if good deeds are performed with the idea of earning or accumulating virtue, it is dangerous. You may gain some respect, but that is all. Don't take this to be religion.

I was once traveling with Nasruddin on a bus. Suddenly Mulla got up in the moving bus and cried out, "Brothers, has anyone lost a bundle of notes tied in a string?" Many people claimed the bundle was theirs;

they vied with each other to reach Mulla. "Peace, Peace!" exclaimed Mulla, "So far, I have only found the string."

Religion is like the bundle of notes; good deeds are like the string. Don't pride yourself on them. The string in itself has no value, only when tied around the rupee notes does it assume value. What worth has a string that is tied around a stone? When good deeds unite with a selfless attitude they become the boat that takes you to the other shore. When good deeds are tied to the ego, they become like a rock on your chest that invariably drowns you. So there are people who are drowned in their evil deeds, and people who drown in their good deeds.

This is why it often happened that a sinner arrived while the virtuous man lagged behind. An evildoer more easily becomes egoless because he knows he is a sinner; he knows it is well nigh impossible for him to reach God. He is convinced he has no good qualities and is only a storehouse of evil. He doesn't even dare to think that his voice could ever reach Him. In the absence of ego, even the sinner can reach; but when ego is present even the virtuous person drowns.

BY VISITING HOLY PLACES, AUSTERITIES, COMPASSION, AND GOOD DEEDS,
YOU MAY GAIN RESPECT FROM OTHERS;
BUT HE WHO LISTENS TO GOD AND MEDITATES ON HIS NAME,
HIS HEART IS FILLED WITH LOVE AND HE IS DEEPLY CLEANSED.

Such should be your attitude. Don't allow pride to creep in over being a renunciate, or giving charity, or doing this or that. Don't let the pride of the emperor find a foothold in you, or, as Bodhidharma says, "You will rot in hell."

ALL VIRTUES ARE YOURS, O LORD. NOTHING IS IN ME.
WITHOUT VIRTUOUS ACTIONS, NO TRUE DEVOTION EXISTS.

I am not even worthy of worshipping You. I have no eligibility, no capacity.

Therefore, Nanak says, all things are obtained through His grace. What is our capability? All devotees have said the same. It is always through His grace whatever you attain, since you are not capable of attaining by yourself.

To feel yourself capable implies that He has to give. If He does not give in spite of your capability, then we have reason to complain; and if He gives, what reason to be thankful? You have attained by your own merit. Within you a complaint arises out of considering yourself capable yet not having achieved.

On the other hand the devotee's mind is always filled with gratitude, because he always feels unworthy of all he has attained. His whole way of thinking is different. By singing and chanting one doesn't become a devotee; rather your attitude toward life should be: Unworthy I am, He has given me so much! The devotee's prayer is always filled with thanksgiving and gratitude -- never with complaint.

Nanak says: I have no talents and without talent I cannot perform worthy actions, so how can I worship You? All I can do is sing Your praises, O Lord. All glory be! That is all I can say. I can only sing your praises, O Lord. I am unworthy, I deserve to get nothing. I am so worthless that all I can do is sing Your glory -- that is all.

YOURS IS THE ONLY TRUE WORD. YOU ARE THE SOUND.
YOU ARE BRAHMA. YOUR POWER IS MAGNIFICENT AND SELF-DIRECTING.
WHAT WAS THAT TIME, WHAT DATE, WHAT SEASON,
WHAT MONTH WHEN YOU ASSUMED FORM AND CREATION BEGAN?
THE PUNDITS KNEW IT NOT,
OR THEY WOULD HAVE WRITTEN IT IN THE HOLY BOOKS;
NEITHER DID THE KAZIS KNOW,
OR THEY WOULD HAVE PUT IT IN THE KORAN;
NOR DID THE YOGIS KNOW THE DAY, THE TIME,
THE SEASON, AND MONTH WHEN IT HAPPENED.
THE CREATOR WHO CREATES ALL CREATION,
HE ALONE KNOWS.

And I? I am devoid of all talent. The pundits don't know, nor the kazis, the Mohammedan priests. The scriptures give no information; if all the wise men don't know who You are, where You are, how You assumed form, how You fashioned creation, then how can I, a poor ignorant fool, know what to do?

The devotee never bothers about what He is; the pundit, the learned man does. The knowledgeable man tries to seek Him by analysis; he tries to lay everything bare in order to get at Him. The devotee remains blissful in His grace, because his contention is: How can anyone besides You know how all this came about! You alone can know, all else are foolish surmises. So the devotee never claims that he knows. His only claim is love. Remember, to claim knowledge is the claim of the ego; the claim of love is ego-less.

HOW SHOULD ONE PRAISE HIM AND EXPRESS HIS GREATNESS?
HOW CAN ONE KNOW HIM?

Nanak says: You alone know; how shall I call out to You? I know no form of greeting! What words shall I use? I am afraid of using wrong words. Which aspect of Yours shall I glorify? What praise will be fitting? What words would be worthy for You? I know not. Clever people have expressed praises in Your honor, and each has striven to outdo the others.

But all expressions are incomplete. The really intelligent person has realized that He cannot be expressed because any name will fall short of Him and seem hollow and insignificant when compared to His glory.

HE IS SUPREME. HIS NAME IS GREAT.
EVERYTHING HAPPENS AS HE ORDAINS.
WHOEVER CREDITS HIMSELF AS WORTHY,
GAINS NO HONOR BEFORE HIM.

Whoever considers himself to be something invariably misses Him, because there can be only one: either you or He. In one scabbard there is room for only one sword, not two.

There is a very well-known poem by the Sufi poet Rumi: The lover went and knocked at the door of the beloved. A voice asked "Who is it?" He said, "Open the door. It is I." There was no answer, all was silent within. The lover knocked again. He called out again and again, "Open the door. It is I, your lover," but there was no response. Finally a voice came from within, "Two cannot be contained in this house. This is the house of love, it cannot accommodate two." Then again there was silence.

The lover turned back. He wandered for years in the jungles. He undertook many fasts and practices; he performed many rites and holy works. He purified himself and thus cleansed his mind. He became more aware; he began to understand the conditions. After many, many years he returned once again and knocked at the door. The same question came from within, "Who is it?" But this time the answer that came from outside was, "You alone are."

And, Rumi says, the door was opened.

If you go to the gates of God as somebody -- then even if you appear as a sannyasin, a renunciate, a wise man, whatever, you will fail. The gate opens only for those who are nothing, nobody, who have annihilated their selves totally.

In ordinary life also, love opens its doors only when you are not, when you are completely merged in the other and the voice of I has stopped. Then when this I becomes less important than you, and when you becomes your whole life, then you are capable of destroying yourself for the beloved; you willingly and happily enter into death. Then only does love blossom. In everyday life we thus get a glimpse of the one when two are no more.

When the ultimate love arises, there should remain no sign of you; your name, your designation, your very self should turn to dust. Only when you annihilate yourself completely can this happen. Remember the words of Jesus: He who saves himself will be lost; he who loses himself will be saved. In His kingdom he who destroys himself attains everything and he who saves himself loses everything.

Nanak says he who considers himself to be something is unworthy before Him. The truth is, he never even reaches Him.

Proud eyes are blind eyes. He who has even a single thought of being someone, his personality is deaf, inert; he is already dead. He cannot appear before God. God stands ever before you but as long as you are, you cannot see Him. You are the obstruction, the obstacle. When this hindrance drops, your eyes become pure and open, devoid of I-ness. You are as if you are nothing, a mere emptiness. And in such emptiness He enters at once.

Kabir has said the guest arrives in the house of one who is empty. No sooner do you become empty than the guest arrives. You miss Him as long as you are filled with your own self. The day you empty yourself He fills you.

The True Name, Vol 1

Chapter #10
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THERE ARE MILLIONS OF UNDERWORLDS
AND INFINITE SKIES ABOVE.
THE VEDAS SAY MILLIONS HAVE SEARCHED AND SEARCHED,
ONLY TO END IN EXHAUSTION.
THE HOLY BOOKS CLAIM EIGHTEEN THOUSAND WORLDS
BUT ONLY ONE POWER BEHIND ALL CREATION.
IF ANYTHING COULD BE WRITTEN WE WOULD KEEP THE ACCOUNT,
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NANAK SAYS, HE IS THE GREATEST OF THE GREAT.
HE ALONE CAN KNOW HIMSELF.
THOSE WHO WORSHIP PRAISE HIM,
BUT HAVE NO REMEMBRANCE OF HIM,
AS RIVERS AND STREAMS KNOW NOT THE OCEAN
INTO WHOSE VASTNESS THEY FALL.
EVEN KINGS AND EMPERORS OF GREAT DOMAINS,
WHO POSSESS ENORMOUS TREASURES,
CANNOT COMPARE WITH THE LOWLY ANT
WITH REMEMBRANCE OF GOD IN HIS HEART.

An incident occurred at a research institute where they were investigating various types of poison. The institute became infested with rats, their number increasing every day. Every possible method was used to kill them, but to no avail. Whatever poison they set out the rats ate merrily. The rats had learned to feed and thrive on poisons, because that was all that was readily available to them there, and they had become immune.

Then someone suggested the age-old method of setting traps, as for mice. So traps were brought and fitted with pieces of bread and cheese, but the rats ignored them completely! So accustomed to poison were they that they did not like anything else. Not a single rat was caught.

Finally someone came up with the obvious solution and covered the bread and cheese bait with poison.

The rats immediately were caught in the traps.

This strange sounding story is nevertheless true. It actually happened at a research institute. Man's state is almost the same. He has become so habituated to words that even if silence is offered to him, he has to seek respite in words -- just as the rats went only for the food covered by poison.

When the infinite is to be explained we need the help of pitiful words. Even when man is to be led into the void, the base language of words must be used. When explaining the ocean, one can speak only of the drop, and discussion of a drop cannot even hint at the ocean. It is not possible. Look at the mighty ocean, and look at the insignificant, tiny drop. Similarly, where are words compared to the void, where the intelligence of a lowly human being and where the immeasurable expanse? There is space and space, there are worlds and underworlds, all without end.

But these have to be measured in terms of men's feeble understanding, because man has become so addicted to the mind, and it is very difficult to break out of any addiction. Truth is not so far away; only our habits are the hindrance. Truth is very near, even closer than one's own heartbeat, closer than one's very breath. God is closer to you than your own self. But we have woven an intricate web of habits, and because of them it is difficult for us to see. The mind is nothing but a collection of habits. Therefore all saints have striven to eradicate the mind, to bring about the state of no-mind.

As soon as you let go of the mind, let go of the shore, you enter the ocean. There is no other way of knowing the ocean than to become the ocean -- nothing less will do. While standing on the shore, no matter how much you speculate or expound on the ocean, it is all useless babble. The very fact of your standing on the shore shows that you are not directly acquainted with it. Once you are really acquainted, why remain on the shore? Once a person becomes familiar with the infinite, no power on earth is strong enough to chain him to the shore. The attraction of the infinite will pull him away. There is no power more magnetic than the lure of the infinite; all other attractions fade away when it pulls.

But we sit and just talk. We remain closeted in the room and talk of the open skies... outside! We lock ourselves within our own cages and talk of freedom. We are imprisoned by the web of our own words and we talk of the formless.

These verses of Nanak are very valuable:

THERE ARE MILLIONS OF UNDERWORLDS
AND INFINITE SKIES ABOVE.

There is space... and space... and nothing but space. It is one sky that becomes infinite, becausethere is no boundary to space. It is one boundless space. Says Nanak, There is the sky, and the sky, and only the sky.... infinite times infinite.

There is not just one single infinity; there are infinite infinities. Wherever you go you will find space. Whichever direction you may take, you will find boundless space; whatever you touch you will find it is space. The boundless abounds everywhere.

In the midst of this boundless you are trying to trap God in your tiny cage of words? You try to imprison Him in books like the Vedas and the Koran. It is just like trying to imprison the vast skies within your palm. The wonderful thing about this is, when your palm is open there is space in it, but the moment you close your fist, whatever space was in it evaporates. The tighter you make the fist, the emptier it is.

Use words like an open fist, not like a closed fist; but words that are like an open palm no longer remain logical. The more logical you want to make an expression, the more you have to enclose it. The greater the definition, the more constricted the expression. Whenever a thing is well defined, it becomes limited; you create a wall around it.

The more rational the words, the less are they indicative of God. It seems as if they tell you a great deal but they really tell you nothing; the palm is closed. When words are free of reason they seem to tell little but they tell all. Keep in mind this difference.

The words of Nanak are not the words of a logician; they are the words of a poet, a bard. They are the words of a lover of beauty. Nanak is not giving any definition of God through his words. They are like the open palm -- hinting at something, not telling anything. They point towards something that cannot be said. Don't hold on to the words or else you will miss Nanak's message altogether.

If I point to the moon with my finger and you catch hold of my finger and refuse to look beyond it, how will you see the moon? The finger means nothing in itself; it is only a means to point at the moon. You have

to let go of the finger to look at the moon, but people are such that they cling to the finger.

This is why books are worshipped. Some worship the Vedas, others the Koran and yet others the Gurugranth. They directed their attention towards the book, and miss what the book points to. The harder you hold on to the book, the further away from the truth you go -- the fist gets tighter. For then words become more important; whereas the greatness lies not in the words but in the silence. For through silence alone you can know.

THE VEDAS SAY MILLIONS HAVE SEARCHED AND SEARCHED,
ONLY TO END IN EXHAUSTION.

Man is incompetent when he seeks through his intelligence. All who set out to seek His depths were themselves dissolved, while He whom they sought remained undiscovered. The Vedas are one long story of man's incapacity. All scriptures agree that whatever man does, his field of action is so small that God cannot be ensnared in the web of his maneuvers. The harder you try to catch Him, the emptier you find your hands.

The way of attaining God is different. Your method of grasping will not work; rather, you have to let go of your hold completely. Nor will your thinking and pondering help; you must discard these too. Your reasoning and logic will be a hindrance rather than a help, and your intelligence will act more like a wall than a stepping stone. On this path the more you rely on your understanding, the further astray you go. You have to leave it all to Him.

To trust one's intelligence is the way of the ego. It means that you have taken upon yourself the task of finding Him. Have you ever realized that whatever we set out in search of must be less, smaller than ourselves? Whatever you attain or acquire must be small enough for your fist to hold. And if God comes within your grasp, He can no longer be God.

Then how is one to attain God? It is quite the opposite way: he who is ready to lose himself attains Him. The only way is to put yourself in the palm of His hand. Our usual attempt is to tie Him in a bundle and bring Him home to show off to others: See we have attained Him! The attempt must fail. Such a vast expanse can't be tied into a bundle. Space cannot be wrapped up in a packet. The packets and the bundles will reach home, but the space will not. Leave yourself in His hands if you wish to attain him.

Nanak never tires of saying: "Endless sacrifices of myself are too little", "Whatever pleases You is best for me", "Whatever You make me do, that is the path", "Whatever You show me, that is the truth."

All these statements suggest only one thing: I have removed myself. I shall not intrude myself on You. I have no wish, no goal, no motive. I shall flow within you.

Therefore I say, faith is priceless, reasoning is fatal. To reason means: I shall decide, I am the judge. Faith means: You are the judge.

THERE ARE MILLIONS OF UNDERWORLDS
AND INFINITE SKIES ABOVE.
THE VEDAS SAY MILLIONS HAVE SEARCHED AND SEARCHED,
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Veda does not mean only the four books of the Hindus; rather it means the words of the sages, of all who have known. The word veda is derived from *vid* which means to know. It refers to the words of those who have known -- the Buddhas, the Jains, the rishis, just as the original Vedas, the Rig Veda, the Atharv Veda, etc., were the words of ancient rishis, people who have known. Whenever a person attains, knows, his words become Vedas, as will your words when you arrive. There is no limit to Vedas; the words of all those who have known in the past, all those who know today and all those who shall know in the future, are Vedas. Vedas are the quintessence of knowledge, of truth.

Nanak says: The Vedas declare that all those who set out in search ultimately give up, exhausted and frustrated. It is important to understand this, because exhaustion and fatigue bear great importance in the life of the seeker. You will not be prepared to annihilate yourself until you are completely drained and depleted from exhaustion. The time comes finally when you realize that all your efforts are meaningless, that whatever you try to do you know that nothing will come of it. When your attitude of doing reaches the last stages and you realize the uselessness of whatever you do, whatever you find, whatever you attain turns out to be meaningless. Desire goads you on but even success proves flat and useless. Then you are filled with

deep sadness and melancholy becauseall the endeavors turned to nothing. This is the point you must reach before you can let go of your ego; not before that.

How could you let go as long as there is still the hope of attaining something -- either a little more effort and it will happen, or the direction is wrong, so you change the method or the guru, and abandon temple for mosque, or church for gurudwara. Until you are completely exhausted and thoroughly frustrated, until your dejection is complete, you cannot let go of the ego.

Buddha searched for six long years. Perhaps never has a human being approached the guest with such intensity. He staked his all in each trial. Whatever he was told he did to the last dot. No guru could say that he was lacking in effort or resolve.

One guru told him to eat only one grain of rice per day for three months. Buddha carried out his instructions. He was reduced to skin and bone, his back and abdomen became one; he could hardly breathe he was so weak. Yet he did not attain knowledge, because knowledge is never attained by doing anything.

Buddha did all that he was told, but the sense of I-ness persisted. He undertook fasts, repeated endless mantra, did penance, worked diligently at other practices, but deep within the subtle ego kept repeating: I am doing it. The fist was closed, the I was present.

The only condition to attain Him is that the I must drop. What difference does it make whether you are running a shop or offering prayers? In both cases the ego is involved; it is you working or worshipping. They are both the shop because you remain at the shop as long as the ego exists; there is a vocation, a job -- that is the everyday working world of *samsara*. When the ego drops God begins; as you fall away and disappear He appears. You are out, He is in. Both cannot exist together; duality has no place here. There is room for only one -- either you or He.

At last Buddha tired of it all. He had done all that was humanly possible -- all to no avail. The hands were as empty as ever. He stepped into the river Niranjana to bathe. He had become so weak that he couldn't even wade out of the river. The current began to drag him away and he hadn't the strength to swim. He caught hold of a tree branch that was bent over the river; and there, while hanging onto the branch, he realized the fruitlessness of all his efforts. He had done everything that could be done, but gained nothing. In the bargain he had lost all bodily strength, and was so weak that he couldn't cross even a river as small as the Niranjana. Then how was he going to cross the ocean of existence? "All my efforts have brought me only to this. The world has become useless to me -- the palace, all the wealth of the kingdom is like dust to my eyes. Now I am so terribly tired and disheartened that the spiritual search has become meaningless; even liberation is useless." At this point Buddha came to the realization that there is nothing worth achieving either in the mundane or in the spiritual world. All is a sham; all the running about is meaningless.

Somehow he got himself out of the river and went and sat under a tree. At that very moment he gave up all trying, all endeavor, because there was nothing to attain. All lesser attainments had led to frustration and hopelessness. His frustration became total; there was not an iota of hope. As long as there had been hope, ego persisted. Buddha slept under a tree that night. After endless births this was the first night when there was nothing to look forward to, nothing to attain, nowhere to go; nothing was left. If death had approached Buddha this moment, he would not have requested it to wait a while, becausethere was no need; all hopes were dashed to the ground.

In total tiredness all hues of the rainbow of hope have been rubbed away, all dreams are broken. That night Buddha slept soundly; no dream disturbed him. Dreams stop when there is nothing left to be attained, for dreams follow on the heels of desires. Desires walk ahead, dreams follow like shadows, because they are the slaves of desires. No desires, no dreams.

Buddha awakened when the last star was about to fade. But today was different -- there was nothing to be done. Everything had become meaningless. Until the previous day there had been all that feverish activity -- to find his soul, attain religion, God, so many things. And today, nothing! He just lay there. What else was he to do? He was looking at the fading star and, the story goes, at that moment he attained realization.

What happened at that moment? What happened that night that had not happened while he was straining every fiber of his body for six long years? What unique event brought about the realization of the ultimate knowledge to Buddha that morning? The answer lay in that complete exhaustion that Nanak was talking about. Buddha could do no more. He had reached the end of his body's strength, and with no result. The ego was crushed. All activities left him.

As soon as all effort ceases, grace descends; as soon as your hopes are shattered and all activities drop away and all struggling ends, the ego falls and the palm opens.

Do you realize it takes no effort to open your palm, though it does require work to close the fist? When you do nothing, the palm opens of its own accord, because that is its natural position. You needn't do anything to open the fist. Just don't close your fist and the palm remains open. That morning Buddha did nothing -- and the palm opened.

Kabir said, "Things happen without being done." That moment Buddha did absolutely nothing -- and everything happened! He was so tired, dead tired; he was frustrated. He had given up -- and the ego fell away. As soon as the ego dropped God appeared.

Nanak says all the Vedas proclaim that those who set out to fathom His depth ended in utter frustration and exhaustion. And only when they were completely exhausted did they attain enlightenment. When you are completely tired then only will you attain Him.

Therefore the aim of all yoga is to tire you out. God is not attained through yoga; only the ego is tired out. No methods lead to God -- just to exhaustion, so that you reach a state of perfect relaxation; so that when the fist opens there is no strength to close it again.

Many have been exhausted and disillusioned in their quest. The Vedas say that effort must lead to this state and then realization takes place. The *satgurus*, the perfect masters, say that God is attained by grace alone and not your endeavors. He would be small compared to you if He could be attained by your endeavors. He is infinitely greater. No sooner are you empty than you are filled.

When the rains come it rains equally on the mountains as in the valleys. The valleys get filled; the mountains remain dry. The mountains are filled and have no place for water, but the valleys are empty, so they fill with water and form lakes.

God showers on all alike. He shows no discrimination. Existence is the same for everyone, without any differentiation. There is no question of the worthy or unworthy, sinner or saint. God's grace showers on all alike just as the skies cover everything beneath. But those who are filled with themselves miss his grace, because there is no room within. Those who are empty inside become filled, because there is enough space.

When the I-ness falls He himself comes, and the I-ness persists as long as there is hope for attainment.

THE HOLY BOOKS CLAIM EIGHTEEN THOUSAND WORLDS BUT ONLY ONE POWER BEHIND ALL CREATION.

In this infinite expanse with infinite forms, there is only one hidden behind the many. If you concentrate on the many, you will wander in the world; if you concentrate on the one, you will reach God.

Take it this way: there is a mala with many beads but the string that holds them together is one. If you hold on to the beads you will wander, but if you catch hold of the thread you will attain God.

There are infinite waves on the surface of the ocean. If you do not concentrate on the ocean but get involved with the waves, you will keep wandering. For the waves will form and disintegrate endlessly; one wave will lead you to another, then another... and another. You will be like a fragile little paper boat, jumping from one wave to another, drowning in one then in another, suffering here, suffering there. You will not reach the destination becausethe waves have no destination; there is only change. The destination is eternal, ever-abiding. You cannot rest in the waves. You can rest only where all waves become tranquil. There you attain that which never changes.

Do you realize that the more changes there are in your life, the greater is your restlessness? This explains so much of the agitation in the world today, because there is constant change. Scientists say that as much change took place in the course of the first thousand years after Christ, as took place in the five thousand years before Christ. Within the next two hundred years as much change took place as in the previous thousand years. By the time we reach the present century the rate of change is fantastic -- in five years the changes equal the five thousand years before Christ! And by the time this century draws to a close, the same change will occur in five months. It happens so quickly that you can hardly reach one wave before another comes.

Ask an old villager; he will tell you his village is almost the same as when he was born. But look at the towns; they are the blueprints of the future; nothing is the same on two consecutive days. In the West the change is reaching a frightening pace.

People don't remain in one place in America. The average occupancy there is three years. Since this is the average, actually half the people stay longer, and there are others who change places every two to four months. Imagine every second month a change of place, change of atmosphere, of food, of clothes. With

each change of season there is a change of cars, of clothes. The waves are increasing at a frightful pace, and they believe that the greater the change the more the enjoyment. In fact the greater the change, the greater the suffering. It is just as if you would uproot a plant every second day and plant it elsewhere. You do not have time to find your roots before you move again.

The greater the change, the more hellish life becomes. Therefore hell has become more intensified in the West. In the olden days the East was very tranquil because change was almost nonexistent; everything was static. In such stability it was easier to descend into the ocean, becausethe roots were well consolidated and each person could muster up the courage to dive deep.

Remember, if you keep floating with the waves you are a worldly person. If you begin to search for the ocean within the waves, by and by you become a sannyasin. To seek the eternal in the changing is sannyas. To grasp the unchanging within the changing is the art of sannyas. That alone is religion.

Nanak says that the writers of the holy books said there are eighteen thousand worlds. There are eighteen thousand existences, but the power behind all is essentially one. It depends on what you choose; both are open to you. You may choose the changeable that comes and goes; or you may choose that which is unchangeable, which never comes, never goes, but always is -- on whose breast all change occurs, but which remains forever unchanged.

He who catches hold of this One, finds his life showered with bliss. He who grasps the infinitely changing finds himself passing from one suffering to another. He is never happy; he experiences merely a shadow of happiness in the process of change between two states of suffering.

How many times have you changed houses? How many times have you changed your car? When you exchange your old car for the new, the process of change gives you a momentary happiness; but this is how you felt when you bought the old car before, and this is how you will feel when you sell the present car for a newer model. And these are the same glimpses you feel when you change this wife for another, or one husband for the next. There is a momentary ray of hope.

When people are carrying a dead body to the burning grounds they keep changing shoulders when the weight is too much for one shoulder. For some time they feel relieved but the weight is the same, and soon the other shoulder tires and the weight has to be shifted again.

You are merely changing shoulders, as you change one wave for another. The way to attain happiness is to slip into the ocean through the wave. The waves are many; the ocean is one. There may be multiple existences, but the power is one. The One hides within everyone. The entire art of life lies hidden in this small verse -- seek the One, grasp the string within the mala.

IF ANYTHING COULD BE WRITTEN WE WOULD KEEP THE ACCOUNT,
BUT ALL ESTIMATES ARE DESTRUCTIBLE.
NANAK SAYS, HE IS THE GREATEST OF THE GREAT.
HE ALONE CAN KNOW HIMSELF.

Nothing can be written about Him, because anything written can be erased whereas He is forever. How can a perishable thing give evidence of the imperishable? All writings get lost. How many scriptures have already been lost? And those that exist now will be lost. How many words have been born and how many have dissolved into the emptiness? But truth has remained the same forever.

So the quality of the two is different. What can be written can be erased. If you learn the art of reading that which is not written -- if you learn the art of reading a blank paper -- you will be able to understand God.

It happened once in the state of Maharashtra in India, there were three saints: one was Eknath, and there was Nivruttinath, and a woman fakir, Muktabai. Eknath sent a letter to Nivruttinath that was only a blank sheet of paper; nothing was written on it. Nivruttinath opened the letter and read it with great interest, then handed it to Muktabai. She, too, read it with one-pointed attention. Then both were lost in ecstatic bliss. Nivruttinath handed back the same letter to the messenger saying, "Take this reply back to Eknath."

The messenger was very puzzled. When he had brought the letter he had not known the contents. He certainly didn't suspect a blank piece of paper. Now seeing the same blank paper sent then returned in answer left him confused. He folded his hands and turned to Nivruttinath: "Maharaj, before I leave would you be so kind as to satisfy my curiosity? When nothing was written, what did you read? And not only you,

even Muktabai read that letter with interest, and you were both overjoyed. You read so intently that it seemed you did read something. What did you read? And now you are returning the same piece of paper without writing a single word!"

"Eknath sent word," explained Nivruttinath, "that if you must read Him you will have to read a blank paper. Whatever you read on a written paper is not Him. We agree with him. We have understood his message, and this is our message -- that we have understood. What he says is absolutely correct."

Books have been written but God cannot be written. How will the books tell about Him? You wish to read the unwritten. Read the Vedas, the Gurugranth, the Koran; leave the written words and attend to the unwritten. Read the space between the lines, between the words, and remember what you have read.

If you read and concentrate on the written word you will become a pundit or a priest. If you read the unread, you become a sage. If you concentrate on the written word you will acquire a lot of information ; if you remember the unwritten, you will become like a child -- innocent, artless. Remember, the unwritten is the door.

Therefore, asks Nanak, is there a record or an estimation of Him that can be written? Has anyone ever known something about Him that he can tell? No information can be His information. Those who know become silent. If ever they say anything it is always an arrow pointing towards silence. If they have written anything it is always with the intent that you may read the unwritten.

No account of Him can be written. Whatever is written will disintegrate one day. No matter how much you may protect the books, they are bound to be lost. After all, they are made of paper and the words are ink. What can be more perishable than these? Regard them as paper boats. Those who ride the boat of the scriptures and attempt to reach God are sailing in paper boats that are bound to capsize and drown them. Don't ride paper boats. They are all right for children to play with, but not safe for undertaking a journey. And this journey is a great journey, perhaps the greatest of journeys that man ever embarks on, because there is no ocean greater than the ocean of existence.

No, scriptures will not do. Understand their message, the hint they give. It is only this: become empty.

But there is no end to man's foolishness. We promptly fill ourselves with that very person who tells us to be empty, cramming our skulls with such people, once again starting the cycle of changes. Our hopes, our expectations, our intelligence, offer no wisdom or understanding.

I must tell you a well-known story from the life of Alexander the Great. It is said that he was in search of the elixir of life, which once taken keeps death away. His plan to conquer the whole world was mainly in order to find this nectar.

The story goes that he ultimately found the spring of the immortal waters in a cave. Alexander entered the cave filled with joy, that now his lifelong desire was about to be fulfilled. He rested his eyes for a moment on the bubbling brook in front of him. Just as he was about to take the water, a crow that was sitting in the cave called out, "Wait, don't make that mistake!" Alexander looked at the crow. His condition was pitiful. It was difficult to make out that he was a crow. His wings had fallen off, his eyes could see no more, his whole body was in a state of disintegration. He was just a skeleton. Alexander asked him, "Who are you to stop me? What is your reason?"

"Listen to my story first, O king, then do as you see fit," said the crow. "I too was in search of this spring. I too discovered the cave and drank this water. Now I cannot die and I want so much to die. Look at my state: my eyes are blind, my body is old and withered, my wings have broken and I cannot fly, my feet have disintegrated, but alas, I cannot die! Look at me just once and then do what you please.

"Now I beg that someone should kill me, but alas I cannot be killed because I have drunk this nectar. Now I pray to God night and day to grant me death. I want to die somehow, anyhow!"

It is said that Alexander stopped and pondered, then he silently left the cave without touching the water.

If your desires are fulfilled you find yourself in as much difficulty as when they are unfulfilled. You do not wish to die. If you were to find this cave and you drink the water from the spring, then you will find yourself in a dilemma -- what will you do with your life now? When life was in your hands, when you could have really lived, you were busy looking for the nectar to escape death. You cannot live with the elixir, you cannot live with death, you cannot live in poverty, you cannot live in riches; you cannot live in hell, you cannot live in heaven, and yet you consider yourselves wise!

Bayazid was a Sufi mystic. He told God in his prayers, "O Lord, do not listen to my prayers; do not

fulfill my prayers, because where have I the wisdom to ask for what is good for me?"

Man is absolutely without intelligence. He gets himself caught in the web of his desires and then wanders about within them. If his desires are not satisfied he is in difficulty. If they are satisfied he finds himself again in difficulty. Ponder a bit, go back into your own past and take stock of your life. What have you desired that has even partially come to pass? Has it given you happiness? Some of your desires that have not been fulfilled -- have they given you happiness? In both cases you have had nothing but sorrow and suffering. You become involved with your desires, some that were fulfilled; and you are still involved with the unfulfilled desires.

What is understanding? What are the characteristics of wisdom but to ask for that which when attained, all sorrow and miseries end? On that basis nobody in the world except a religious person is wise. Only he who desires God never repents; whatever else you ask for ends in regret.

Keep in mind that all your desires end in regret and repentance, except to desire God. Less than that will not do, because that is the goal of life.

Can you attain Him through the scriptures? Nanak says you will not find Him there. You will find mere words and doctrines, not truth. Where will you find truth? The answer Nanak gives is: He is the greatest of the great and He alone can know Himself. It means that you cannot stand away from Him and know Him. When you drown yourself in Him, then only can you know Him. The only path to truth requires that you become one with God.

We can obtain information about matter. That is the basis of science. The scientist examines and investigates matter from the outside and obtains knowledge of it. But nothing can be known about God in this manner. You have to go within, so deep within yourself that the boundary between Him and you is lost. You become His heartbeat and He yours. Where there is such oneness, there wisdom resides.

How can this come about through scriptures, through mere words? It can happen only through love. Therefore Nanak declares: Love is the key. If love for His name arises within you, if His melody begins to play within you, and you go mad in His love, then only can you know.

In the scriptures you will find a lot of material to discuss and debate. Don't confuse this with wisdom or you will miss the real thing. You will know neither God nor yourself, because the way to know both is the same. To know your own self, be one with God; then alone the wisdom to know is attained. To know God, then, become one with Him. You have to taste Him; that is the only way. All your debates and discussions without this experience will be childish and foolish.

When Nasruddin reached the ripe old age of eighty, he sent for his eldest son, who was about sixty. He told him that as it was quite some months since his mother had died and he could no longer stay without a woman, he had decided to remarry.

The son was worried -- marriage at this age? He asked Mulla, "Whom have you decided to marry?"
"The girl next door," replied Nasruddin.

The son burst out laughing, "What a joke! Are you crazy? That girl is not more than eighteen years old!"

"Call me crazy?" the Mulla shouted at his son. "You fool! Your mother was barely eighteen when I married her. How does her age make a difference?"

All reasoning of man in connection with God is like that. It is always outside of the facts. For all purposes the girl is of a marriageable age, but the Mulla forgets his own age. Likewise you try to catch God from the outside with the help of reasoning and doctrines, but you do not give any thought to the fact that you have to go within yourself; you have to become a part of the doctrine.

The pundit, the learned ecclesiast, always remains outside. Knowledge is the goods he gathers, but he remains outside of it. He is very clever, very cunning. He does not risk the disruption of going within; he calculates from outside. But this cleverness ultimately proves to be great foolishness, because there is no other way to know Him.

It is just as if someone were to read treatises on love and assume that he knows what love is. Someone else reads about the dawn and feels he knows the beauty of day breaking. Yet another reads about flowers and considers himself an authority on them. This is no more than information. But the real encounter is with the rising sun or the dew-filled flowers! Then the sun is not outside of you; for just that moment you and the sun are one, when your hearts beat together.

And when you meet the flowers -- when their fragrance and your very existence are intermingled -- you are lost in each other, you are one. Oh, the bliss! This is the moment when your being and that of the

flowers dance together, sway in the breeze; can you ever get this moment from a book? Impossible! When the experience with an ordinary flower cannot be obtained from books, how can the experience of God, who is the highest flower of life?

How can you establish a relationship with Him through doctrines? You will have to go within. Only those who are mad can enter, not the intelligent; they are left out. For your intelligence, your cunningness is not genuine. It has always been true that lunatics have attained and the wise have lagged behind.

Nanak says there is only one way and that is to know Him. He is great and He alone can know Himself. You can never know Him unless you become one with Him and merge in His omnipresent power. To know God you must become God! There is no other way. Reach those very heights, those very depths, then only can you know. You have to be one with Him.

Those who praise, praise Him, but this does not bring about awareness. No matter how much you sing His praise, you still remain outside of Him. The distance persists. He will forever remain God and you the devotee. You will be repeating words and words, but never bridge the distance, which will only be increased. Prayers should not be said, they should be heard. Listen, do not speak. Be silent so that He may speak and you can hear Him.

Instead you keep on talking -- not only talking, but shouting! Kabir had to say, "Is your God deaf? Can He not hear, that you have to shout so much? Does He not have ears? For whom are you shouting? Will your voice reach Him quicker?"

THOSE WHO WORSHIP PRAISE HIM,
BUT HAVE NO REMEMBRANCE OF HIM.

The word surati, remembrance, is the quintessence of Nanak's practice. All saints merge into surati. The word comes to us from Buddha, who uses the sanskrit word smriti. Gurdjieff calls it self remembering, and Krishnamurti refers to it as awareness, a state of complete consciousness.

Remembrance is very subtle. It needs to be explained with an example. A mother is very busy cooking. Her little child is playing around. For all purposes it looks as if she is engrossed in her cooking, but her surati is in the child -- lest the child fall, or go too near the staircase, or pick up something wrong to put into its mouth. She is busy in her work, but in everything that she does there is a persistent remembrance of the child. While the mother sleeps at night, no thunderclap can disturb her asleep, but let the child so much as stir her sleep is disrupted and her hand goes out to the child. Surati persists even in sleep -- remembrance of the child.

Surati involves a continuous remembrance, like the thread in the beads. Do everything that the world demands of you, but let your mind stay always with Him. Sit, sleep, walk, eat; no purpose is served by running away from the world. Go to work, go to the office or the shop or the factory. Dig pits, because money has to be earned; worry about your kids. All these webs of the material world are there, but through it all keep alive remembrance of Him. Let life go on outside as usual, but within let there be only He! Keep your relationship with Him always fresh and alive.

Nanak says there is no need to run away from the world. Attain surati and you become a sannyasin. Once remembrance is found, everything is in order. Of what use is your running to the woods if your surati is filled with the world? But this is what usually happens. People leave the world and flee to the forest -- and think of home! It is the mind's way not to worry about where it is, but focus on where it is not. When you are here you think how wonderful it must be in the Himalayas. Then you go to the Himalayas and start thinking: Perhaps I could have been in Poona. Maybe I have gone astray. The rest of the world stayed where they were. They can't all be wrong. What am I doing sitting under this tree?

Even in the wilderness you will count your money and keep your accounts. The faces of wife and children will hover around you. You will be in the Himalayas all right, but your surati will be in your home with your family.

Nanak says: Stay where you wish, but let your remembrance be in God. Nothing is achieved by singing praises; everything is achieved by surati. All singing of praises is superficial, whereas remembrance is within. There is no need to shout aloud: "You are great, O Lord, I am a sinner. You are the redeemer, I am a beggar." Why shout like that? Whom are you telling? There is no need to ring bells and sing praise; what is needed is remembrance. Keep his remembrance; do not forget for a moment. Nurture His remembrance.

If you were to find a diamond, you would quickly put it safely away in your pocket. You might even tie

it in a handkerchief lest it fall somewhere. Whether you go to the market, make your purchases or meet your friends, your remembrance will always be with the diamond. A faint low sound repeats again and again saying, "The diamond is in the pocket,.the diamond is in the pocket..." Every now and again you will feel it with your fingers to see whether it is still there.

Nurture the remembrance of God within in the same manner. Now and then touch it inside to be sure it is there. While walking on the road, stop and look inside. Is the thread of remembrance intact? Is the flow continuous? While eating stop for a second and check; close your eyes and watch if the remembrance is flowing.

Gradually the experience will go deeper and deeper. Then the flow of remembrance continues in your sleep too. When it flows all twenty-four hours of the day, you will have made the bridge between yourself and Him. Now you can close your eyes and merge into Him whenever you please. The road is now made; the instant you close your eyes you are lost in Him. And when you return to the world from your meeting with Him you will be refreshed, filled with absolute energy, as fresh and light as if you have just had a bath. Therefore Nanak says that bathing in thousands of holy places takes place in surati.

THOSE WHO WORSHIP PRAISE HIM,
BUT HAVE NO REMEMBRANCE OF HIM,.
AS RIVERS AND STREAMS KNOW NOT THE OCEAN
INTO WHOSE VASTNESS THEY FALL.

The rivers and the streams fall into the ocean, but that is not enough to know the ocean. The rivers and canals have no consciousness; therefore, though they fall into the ocean they are not aware of it. We also are falling into God all day long, but we are not aware of it. We move round and round and about Him but we know not. Again and again we fall into Him. In every death we fall into Him, in every birth we arise from Him, but we lack remembrance.

So we are like the rivers and rivulets. We fall into the ocean but are unconscious of the event. Without awareness we are unfeeling, unconscious. We move as if in a trance, as if under the influence of drugs, or in sleep, or caught in a deep weariness. The rivers and streams fall into the ocean but remain inferior, because they are unaware of what has happened.

We are going in and out of Him every moment. If you observe carefully and as your remembrance becomes stronger, you will realize how each breath you take goes into Him and comes back to you from Him. When the breath goes out of you, you go into God; when the breath comes in, God flows into you. In every moment, with each breath, He spreads all over you. And your joy can know no bounds.

With this experience you will get your first feeling of gratitude, of thanksgiving. Then only will you be able to say, "Your grace is unbounded." Then only will you be able to say, "Blessed am I," and then for the first time the light and splendor of faith in Him will descend. Singing the Lord's praise does not make one a believer in God, but remembrance does.

EVEN KINGS AND EMPERORS OF GREAT DOMAINS,
WHO POSSESS ENORMOUS TREASURES,
CANNOT COMPARE WITH THE LOWLY ANT
WITH REMEMBRANCE OF GOD IN HIS HEART.

The greatest of kings possessing wealth as vast as the ocean and whose splendor is untold, cannot equal a tiny, lowly ant who has acquired the alchemy of remembrance, who always thinks of You. The lowliest of the lowly became the greatest of the great on acquiring surati; whereas the greatest of kings remains miserably destitute without remembrance.

There is only one wretchedness -- to forget God. There is only one wealth -- to attain His remembrance. He whose surati awakens has acquired all that is worth acquiring, achieved all worth achieving. Then it doesn't matter if he has no cloth to cover him, or roof to shelter him. It doesn't matter how much wealth you possess, how many palaces, how many titles, if in the absence of surati you feel a miserable beggar within. The pain, the anguish of poverty will always gnaw at your heart.

Nanak says the only kind of wealth is His remembrance. The only kind of poverty is to forget Him. Ponder well over this. Are you rich or poor? Don't think of your bank balance, which is a deception, but

open your internal accountand see the entry labeled remembrance. You are rich to the extent of your remembrance. If There is none, then you have not yet begun to acquire wealth. What you amass in the outside world makes no difference.

When Alexander the Great was about to die he told his ministers that his hands should be left hanging outside the coffin. When they complained that this was not the custom and wanted to understand the reason, he said, "I want people to see that in spite of all my conquests I leave this world with empty hands."

People like Alexander die as paupers. The most powerful turn out to be impotent; but if even an ant is filled with remembrance, all the Alexanders pale in insignificance before it.

Who was Nanak? What was he? He had no wealth, no status, no kingdom, but how many kings faded into insignificance before him? Nanak became precious because of his surati. Kings will come and go but Nanak will remain forever. Fame and honor are made and destroyed, it is not possible to destroy Nanak, because he who takes shelter in Him who is indestructible cannot be destroyed.

Even if you are a lowly ant it does not matter; only let His remembrance forever be. Do not indulge in the madness of acquiring vast kingdoms, because it always happens that the more you are engaged in piling up outside wealth, the more you forget to remember Him; how else could you succeed? If you remember Him all outside wealth will be as dust to you, then the world's honor and fame will be of no consequence.

When little children gather colored stones, try to explain to them that they are worthless pebbles; they will still smuggle them home. The mother finds their pockets filled with this junk. These same children, once they grow up and their understanding develops, no longer collect these stones; they in turn tell their children not to indulge in this foolish game. But what about all the useless things they continue to collect?

Whatever you gather in the world holds significance and value for you as long as your understanding or remembrance has not awakened. As soon as remembrance awakens in you, you become mature. Then a flame of understanding is kindled. By its light you come to know that all you hold precious was mere rubble. You wonder why in heaven you went after it, why you were so mad about it. What have you attained by gaining this you ask yourself.

Suddenly it all becomes meaningless and worthless in your eyes. Life is transformed the moment surati awakens. A revolution takes place within you. Your old personality dies and a new one is born.

The quest for this new birth is religion. Think about this. Seek within -- is there a place, ever so slight, for surati within you? Some little corner? Is there a temple in you where remembrance vibrates? Do you hear some little melody inside singing His remembrance? Is that remembrance always inside you or do you keep forgetting? Or do you remember Him at all?

If you begin to contemplate these lines the very thinking will provoke the birth of remembrance within, because as you begin to think, you will naturally start thinking of Him. The very thought that there is no remembrance of Him inside me will awaken His remembrance.

As the remembrance appears more and more frequently, as the hammer strikes again and again, the mark goes deeper and deeper. Constant hammering writes a mark even on a stone; and so with your heart the mark is bound to be intensified.

Kabir said that the rope rubs against the well as it goes up and down in drawing water and it forms a mark on the stone. As the rope of surati rubs against your heart, surely it will form a mark; and the mark develops soon, because nothing is more tender than the heart. All that is required is for the rope to keep rubbing against you.

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THERE IS NO END TO HIS VIRTUES,
NOR TO THEIR NARRATION.
THERE IS NO END TO HIS WORKS AND HIS BOUNTY,
AND ENDLESS WHAT HE SEES AND HEARS.
THERE IS NO KNOWING THE SECRETS OF HIS MIND;
THERE IS NO BEGINNING OR END TO IT.
SO MANY STRUGGLE TO KNOW HIS DEPTH,
BUT NONE HAS EVER ACHIEVED IT.
NO ONE HAS EVER KNOWN HIS LIMITS;
THE FURTHER YOU LOOK, THE FURTHER BEYOND HE LIES.
THE LORD IS GREAT. HIS PLACE IS HIGH,
AND HIGHER EVEN IS HIS NAME.
NANAK SAYS: ONE ONLY KNOWS HIS GREATNESS
WHEN RAISED TO HIS HEIGHTS,
BY FALLING UNDER THE GLANCE
OF HIS ALL-COMPASSIONATE GRACE.
HIS COMPASSION IS BEYOND ALL DESCRIPTION.
THE LORD'S GIFTS ARE SO GREAT HE EXPECTS NOTHING IN RETURN.
HOWEVER GREAT A HERO OR WARRIOR, MAN KEEPS ON BEGGING.
IT IS DIFFICULT TO CONCEIVE THE COUNTLESS NUMBERS WHO GO ON ASKING.
THEY INDULGE THEMSELVES IN DESIRES AND DISSIPATE THEIR LIVES.
AND OTHERS RECEIVE, YET DENY IT.
THEY GO ON SUFFERING FROM THEIR HUNGER,
YET WILL NOT TAKE TO REMEMBRANCE
O LORD, THESE TOO ARE YOUR GIFTS.
YOUR ORDER ALONE GIVES FREEDOM OR BONDAGE.
NOBODY CAN DEBATE THIS FACT.
HE WHO INDULGES IN USELESS BABBLE
REALIZES HIS FOLLY WHEN STRUCK IN THE FACE.
HE ALONE CAN KNOW HIMSELF,
AND ONLY THE RAREST CAN DESCRIBE HIM;
HE BEQUEATHS THE QUALITY OF HIS STATE TO WHOMEVER HE CHOOSES.
NANAK SAYS, HE IS THE KING OF KINGS.

There is no end to His grandeur. Whatever we say about it is so little as to betray our utter incompetence.

Rabindranath Tagore lay on his deathbed. An old friend sitting by his side said to him, "You can leave this world satisfied, you have accomplished whatever you wanted to do. You have attained great respect, you wrote many songs, and the whole world knows you as the divine bard. Really nothing is left undone."

Rabindranath opened his eyes, looked sadly at his friend and said, "Don't say such things. I was just telling God that all I wanted to sing is still unsung. What I wanted to say is still unsaid. My whole life has

been spent merely tuning my instrument!" He felt he had not yet begun to sing His praise and already the moment to leave had arrived.

Rabindranath had written six thousand songs, all in praise of God. Yet he felt he hadn't sung a single word of His glory. Nanak also says the same thing and this is the experience of all the *rishis* who have known. Whatever is said about Him is only like adjusting the instrument; His song can never be sung. Who will sing it? How can one limited personality contain the boundless expanse? How can you hold the skies in your fist? All our efforts prove futile and only after trying totally can we realize our incompetence.

Only when you realize how insignificant you are can the understanding of His greatness take root. Fools always think themselves great; wise men are aware of their smallness. As understanding increases the feeling of being too small, too insignificant, parallels the sense of His vastness and all-pervading presence. A moment comes in this quest when you are completely lost, and only He remains.

The speaker is lost -- what is there to say? Only he remains: His glory, His grandeur, His endless resonance. The seer is lost; only the seen remains. You are extinct, completely annihilated; then who will give tidings of Him? Whatever discussions men have had about God have been hopeless. When a tremendous event occurs we are struck dumb; when a person reaches God he becomes speechless. Not only is speech lost, but the very breath stops. You stop completely at the moment of knowing Him: neither thoughts move, nor words, nor breath, nor does the heart beat. Even a single heartbeat would deprive you of His sight, that slight trembling can produce a separation.

In just such a moment of speechless silence, Nanak has uttered these words. They are not to teach others, but to express his own helplessness.

THERE IS NO END TO HIS VIRTUES,
NOR TO THEIR NARRATION.
THERE IS NO END TO HIS WORKS AND HIS BOUNTY,
AND ENDLESS WHAT HE SEES AND HEARS.
THERE IS NO KNOWING THE SECRETS OF HIS MIND;
THERE IS NO BEGINNING OR END TO IT.
SO MANY STRUGGLE TO KNOW HIS DEPTH,
BUT NONE HAS EVER ACHIEVED IT;

As long as you feel you have known God, you are under an illusion -- you err. For whatever you have known cannot be God, whatever you have measured cannot be God, whatever you have fathomed cannot be God. You must be diving into some lake; you are nowhere near the ocean. You have gone into some insignificant valley; you have not known the abysmal depths where falling is endless. You must have climbed some nondescript hill on the outskirts of your village; you have no knowledge of His Everest where climbing is impossible. We have succeeded in climbing the Everest of the Himalayas, though with great difficulty, but to scale His Everest is unthinkable.

Why is it impossible? Try to understand how inconceivable it is to gauge or understand God.... we are a part of Him. How can a part know the whole? I can hold everything of this world within my hand, except myself. How can I hold myself in my own hand? My eyes can see everything under the sun, but how can they look at me? They cannot see me completely for the simple reason that they are a part of me, and the part can never know the whole; it may get glimpses but not the complete picture.

The difficulty is that we are a part of this vast expanse. Had we not been a part of God we would have known Him; had we been distinct and separate from Him, we could have gone around Him and investigated. But we are a part of Him; we are His very heartbeat, His breath! How can we go around Him? How can we grasp Him? Man is but a particle of sand in this vast expanse, a drop in the ocean. How can this one lonely drop contain the whole ocean? How can it know the entire ocean?

This is very interesting: the drop is in the ocean and the drop is the ocean. So in a very profound sense, the drop knows the ocean, because the ocean is not different from the drop. And yet in another sense it cannot know the ocean because the ocean is not separate from it. This is the biggest paradox of religion: we know God and yet we do not know Him at all. How can this be when He throbs in us and we in Him? We are not far from Him; in fact there isn't the slightest distance between Him and us.

So in a sense we know Him well; and yet we do not know Him at all, because we are a part of Him. How can a part know the whole? We dive in Him, we float in Him, live in Him; at times we forget Him and sometimes we remember Him. Sometimes we feel ourselves very near Him and sometimes far. In clear moments we feel that we have known Him. When the heart gets over-filled, we know that we have known, because we have recognized Him. Wisdom comes, then again it is lost and there is deep darkness. Then we

falter again. But this very state of knowing and not knowing is the basic condition of a religious person.

When anyone questioned Buddha about God he would keep silent. What could he say? Contradictions cannot be spoken about. If he were to say, "I know," he would be making a mistake, because who can say that he knows? And if Buddha were to say he did not know, he would be making a false statement, because who knew more than he!

Early one morning a very learned pundit came to Buddha to ask about God. Buddha remained silent. Soon the pundit left. Ananda asked Buddha why he had not answered, since the pundit was a man who knew a great deal and deserved an answer. Buddha said, "Just because he is deserving, it is all the more difficult to give him an answer. If I said I have known Him, it would be wrong, because without knowing Him completely how could I claim to know Him at all? I I said I did not, that too would be false. All claims derive from the ego and the ego can never know Him. Since he is deserving and intelligent and understanding, I had to keep silent. He understood. Did you not see him bow before he left?"

Then Ananda remembered how the pundit was so grateful that he bowed reverently at Buddha's feet. "How wonderful! Did he really understand? That never occurred to me."

Buddha replied, "Horses are of three types. The first type you hit with a whip and they will move, inch by inch. The second type you need not whip; just threaten them and they move. For the third, you need not even crack the whip; just the shadow of the whip sets them going. The pundit belongs to the third type. I had only to show him the shadow and he started on the journey."

Words are the whips; silence is the shadow. Words are needed, because it is the rare horse that responds to the shadow of the whip. The condition of one who knows is such that he cannot say he knows, and he cannot say he does not know. He is in between knowing and not knowing.

Nanak says He is without end. Whatever you say of Him is too little. You keep on saying and yet you find that there is so much to say that you have hardly said anything. All expressions regarding Him are incomplete. And all scriptures are incomplete; they are meant for the horses who don't respond to the shadow of the whip.

THERE IS NO END TO HIS VIRTUES,
NOR TO THEIR NARRATION.
THERE IS NO END TO HIS WORKS AND HIS BOUNTY.

As religion penetrates a person more and more profoundly, he begins to see His various works and also His beneficence.

His works are manifested all around us but most people are blind to it. They say, "Where is God? Who is the creator?" Seeing the creation around them, they are blissfully unaware of the creator! They persist in asking,"Is there a hand behind all this creation? Who could it be?" They are stone-blind, they cannot visualize the hand that has produced this vast creation. The irony is that in other respects they accept and believe blindly.

To date no one has seen the electron with the naked eye. Science says that the electron is the last particle of electricity. As the basis of the world of matter, its various combinations have given rise to the earth. But so far no one has seen the electron, nor is there any hope of seeing it. Then how can scientists believe in the electron? They say that its effects, its results, prove its existence.

The cause is subtle, the effect is gross. We cannot see the hand of God, but we can see His works. We believe in the existence of electrons because we see the results. Yet we deny the existence of God whose proof lies all around us. The flower opens; some hidden hand must make it bloom, or else how can it? The seed breaks but someone must break it; when the hard shell cracks the tender plant appears bearing delicate flowers.

Everywhere we see His handwriting, but the hand cannot be seen. The hand is not visible because there is a balance between the subtle and the gross. The cause is always subtle; the result is always gross. We cannot see the cause. God is the highest cause, but His handiwork is evident all around us.

So there are three types of people -- the three types of horses according to Buddha. First are those who cannot even see His handiwork, they are so blind! They ask: "What is God? Who is the creator? What proof is there? If the vast creation all around us is not enough for them, if they cannot see His hand behind all creation, what else will make them understand?

What greater proof is there than that life moves in a consecutive and balanced order? There is no disjunction anywhere within this enormous *leela*, this play. It is a continuous flow. Night and day the music of creation plays its enchanting melody. Everything happens as it should. The universe is not a chaos, but a

cosmos; it is not happening by chance but by a well-determined law working all the time.

This law is referred to as *dhamma* or *dharma*. Lao Tzu calls it *tao*, the way; Nanak calls it *hukum*, divine order. When Nanak says hukum do not imagine that He is standing somewhere issuing orders. Hukum means the universe is an order, not a chaos. Things do not happen here haphazardly. An ordering hand is in everything, providing a purpose behind each event. All happenings are directed towards their ultimate development.

If you have no eyes for creation you are totally blind. There are many who cannot see the hand behind creation. When you see a small picture or statue and you ask who made this, you never for a moment think it may have been formed by chance. But such a vast painting hangs all around you, each leaf a work of His genius, and you cannot see Him behind all this? You must simply have made up your mind not to see Him; you have resolved to turn your back towards Him as if you feel there is some danger and you are afraid.

Certainly the fear is there. No sooner do you recognize His hand behind the canvas of this vast creation than you are a changed person; you cannot remain the same. Whoever hears even the faintest murmur of the divine music in creation has to alter his life, because once you begin to see His hand behind everything, you cannot continue to do what you have been doing; it all appears wrong.

As long as you pretend He doesn't exist you can sin, misbehave, mistreat others, and give yourself full freedom to indulge in any evil; as soon as His hand appears to you that freedom is lost. Then you have to think twice before you act and pay more attention to remembrance, to remembering God, because now you know that He sees, that He is present. He is in and around everyone, everything. Whatever you do to anyone, you do to Him. If you pick someone's pocket, it is His pocket you pick; if you steal, you steal from Him; if you kill, it is Him you kill.

Most human beings turn a blind eye towards Him. Once aware of His presence, you can no longer remain as you are; you will have to change at your very roots. This change is so sweeping that many prefer to avoid all the trouble, so they deny God and remain as they are.

A hundred years ago Nietzsche declared: "God is dead. Now man is totally free." It is exactly for this freedom that you deny God, because then you are at liberty to do as you please. There is no one to decide for you. You are unrestrained, independent. He who is self-willed and independent persists in denying God no matter how much you try to convince him. It remains easy to deny Him because the gross handiwork can be seen, but the subtle hand remains invisible.

So people say:"Creation happens by itself; everything happens on its own." But this is the definition of God: He who happens on His own, who is *swayambhu*, the self-created.

The second type of man sees God's handiwork and also accepts the hand behind it, but his acceptance is only mental. He is intimidated and frightened, so you will find him in temples and mosques, in churches and gurudwaras. He goes there because he is frightened, having suffered the lashes of the whip of life. Out of fear he comes to pray, to beg protection and to seek solace in wealth, position, name. He has come to beg. Fear is always a beggar, always asking for something or other. He has an inkling of the hand behind creation and a slight feeling for the presence of God, but only because of his fear. He is totally oblivious to God's munificence, or else he would not beg.

The third type is what Nanak talks about, the devotee. He sees His handiwork all around; he also sees His bounty and His grace in everything. To see His grace is subtle, like seeing the shadow of the whip. The devotee can see at every moment that He showers us with His gifts. What is left to be desired? You can only thank Him, therefore the devotee goes to the temple in thanksgiving, not as a supplicant. He has nothing to ask for.

Were God to appear before him and say, "Ask whatever you wish," he will instead reply, "You have given everything. It is already more than enough, more than I deserve. To ask for anything would imply a complaint that You haven't given enough, but I have been filled to the brim. What more is there when you have been given life?

But you attach no value to life. It is said that a great miser's life was coming to an end. As is usually the case his whole life had been spent gathering wealth which he was hoping to enjoy someday in the future. When death knocked at his door he was frightened that all his endeavors had been in vain. In working untiringly to gather enough wealth he had postponed living.

He told death, "I shall give you ten million rupees; give me just twenty-four hours, because I have not yet enjoyed life."

Death replied, "There can be no bargaining."

The man persisted, "I would give fifty million, a hundred million, just for one day." Ultimately he

offered all his wealth for twenty-four hours more.

A whole lifetime lost amassing this fortune, and now he was begging to give it away for just one day more. He had never breathed freely; he had never sat beside the flowers; he had never seen the sun rising at the break of day, nor had he ever talked with the twinkling stars. He had never lain on the green grass and seen the clouds pass by nor heard the birds sing. He had had no time to see life as it passed by. All along he had deferred that moment. "Now I shall work, later I shall enjoy." That moment never came.

Death said to him, "This is no transaction. Your time is up. Get ready to leave."

The man said, "Give me a few moments. I ask not for myself but for those who come after. Let them know how I toiled all these years and let life pass me by in the hope of enjoying it someday. Let me tell them that day never came." He wanted this inscription put on his grave.

All graves bear this inscription. If you have the eyes, go and read them. And the same will be inscribed on your grave too, if you do not sit up and take notice. If only you could see -- you would find that what life has given you is limitless and beyond comparison.

How do you value life? For a moment more of life you are willing to give up everything, but during the years you have lived you were not at all thankful to God. If you were dying of thirst in a desert, you would be ready to part with all you possess just for a mouthful of water, but have you ever looked with gratitude at the rivers that flow, the clouds that bring rain? If the sun were to become cold we would die this very moment, yet did you ever get up in the morning and thank the sun?

Actually man follows a strange logic: what is near him he cannot see, what is not there at all he sees. When a tooth falls out, the tongue goes time and again to the empty space in your mouth. When the tooth was there the tongue never once stopped in that spot. Now no matter how much you try to stop your tongue, it keeps exploring the empty place.

Man's mind always searches out empty places. He is blind towards all the filled places, but has eyes for all that is empty. Have you ever taken account of all you possess? Unless you do, you will never become aware of God's gifts; they are infinite.

God's bounty is infinite but try to be aware of what He has given you. All around His grace pours. Just as each handiwork bears His signature, so behind each handiwork His grace lies hidden. All existence blooms only for you, all existence is His gift -- to you. When a person becomes capable of seeing this, a new kind of devotion is born.

There is the atheist, stiff with pride; there is the believer, trembling with fear. Both are irreligious. The really religious person dances and sings in utter gratefulness; he is filled with ecstasy.

THERE IS NO END TO HIS WORKS AND HIS BOUNTY,
AND ENDLESS WHAT HE SEES AND HEARS.
THERE IS NO KNOWING THE SECRETS OF HIS MIND;
THERE IS NO BEGINNING OR END TO IT.
SO MANY STRUGGLE TO KNOW HIS DEPTH,
BUT NONE HAS EVER ACHIEVED IT.
NO ONE HAS EVER KNOWN HIS LIMITS;
THE FURTHER YOU LOOK, THE FURTHER BEYOND HE LIES.
THE LORD IS GREAT. HIS PLACE IS HIGH,
AND HIGHER EVEN IS HIS NAME.

What does it mean for His name to be high? For travelers on the path, it is only through His name that we reach Him. His name is the bridge; if it got lost the bridge is gone. For us the path is more significant than the destination for the simple reason that the goal cannot be reached without the path.

Therefore, Nanak says, he who knows the name has found the key. The key is more important than the treasure-house. To look at, it is only a piece of iron; but this piece of iron will open the doors to infinite treasures.

His name, which Nanak refers to as Omkar, is the key. This key opens His gate. When this 'remembrance' begins to crystallize in you, you will also have cast the mould of this key inside. The key is not such as can be given to you; you have to cast it yourself; you have to become the key. Gradually you will find yourself turning into a key through the resonance of Omkar. Then you yourself will open His gates.

Man can find himself either in the state of thoughts or in the state of no-thought. In the first state, storms of thoughts are raging inside you; the mental skies are filled with clouds of argument, debate and discussion. It is as if there is always a crowd gathered in your head, as in the marketplace; it is a

schizophrenic state.

The other state is of no-thoughts; the bazaar has cleared, the shops have closed; the market is deserted, there is silence and stillness all around. All thoughts have gone. As long as you are united with the thoughts, you are one with the world; as soon as your mind is freed of all thoughts, in this no-mind state, you are one with God. No sooner are you empty than the door opens.

The key that takes you from thoughts to no-thought is called the name, the resonance of *omkar*. The first stage is the *japa*, the repetition of Omkar. Get up in the morning or in the stillness of the night, sit in your room and repeat Om, Om, Om as loudly and quickly as you can, so that it resonates all around you. The Omkar has a very lovely melody. It is not music created by man, it is the rhythmic melody that resounds in existence. As you progress, taking the name louder and louder, its impression will begin to form on you. This is the state of *japa*, repetition.

Then , slowly slowly, close your lips and begin sounding Om within, as you did without. This time the resonance will be only in the mind. This is the intervening state between japa and *a-japa*.

Let the resonance increase deeper and deeper within. You must repeat the Omkar as well as hear it; articulate the name and be aware and listen to it also. Gradually you must decrease articulation of the name and concentrate on the resonance within. Then a moment comes when you will stop pronouncing the japa but the resonance continues. Then you only listen. This is the *a-japa-jap*, the unrepeated repetition.

When the resonance arises on its own, the Omkar has manifested. This is the sound of the stream of life that flows within you. The day you are capable of hearing it, you will discover you can hear it all day long. It is already there so you don't have to bring it about. You merely close your eyes and you will hear.

When anxiety, tension, restlessness or anger take hold of you, just shut your eyes for a moment and hear the resonance within. A moment's touch of Omkar and anger flees. A slight contact with the music within, a faint remembrance of the name, and the mind that made you so restless is no more.

Light a torch in a dark house; at the appearance of light darkness flees. Thus, a slight spark of Omkar and all darkness fades.

So it is that Nanak lays so much stress on Omkar -- Ek Omkar satnam. All of his practice aims at attaining the resonance of the authentic Omkar. He refers to it as *sabad*, the word, or *nam*, the name.

THE LORD IS GREAT. HIS PLACE IS HIGH,
AND HIGHER EVEN IS HIS NAME.
NANAK SAYS: ONE ONLY KNOWS HIS GREATNESS
WHEN RAISED TO HIS HEIGHTS,
BY FALLING UNDER THE GLANCE
OF HIS ALL-COMPASSIONATE GRACE.

Nanak is saying: Greater than You is Your name. You are endless. For us the name is our only clue, through the name alone are we joined to You. Whether You are or You are not, we do not know. It is the name alone that brings tidings of You. Through the power of the name shall we be drawn gradually towards You. When the resonance sounds by itself you are drawn towards God.

Scientists speak of the force of gravitation. We remain on the ground because of gravitation. If the earth were to lose this power of gravitation we would be flung up into the skies.

Simone Weil, a leading thinker in our century, has written a book called Grace and Gravitation. She says, "Just as we cannot see the force of gravitation that pulls us to the earth, there is another force at work, which is called grace."

Only yesterday it appeared in the newspapers that scientists are worried because the force of gravitation is becoming less. Though it has decreased only minimally, if this continues the earth will disintegrate, because it is gravitation alone that holds things together. It is this invisible magnetic force of the earth that keeps the trees rooted in the soil, allows man to walk and birds to fly.

Simone Weil has asserted that the force of grace also exists, and it too is invisible. She is talking precisely about that which Nanak calls His gift -- that is, His compassion or His grace. As gravitation binds us downwards to the earth, grace pulls us upwards -- to Him. As the resonance of Omkar intensifies inside you, the pull of gravitation diminishes, and the pull of grace increases proportionately. Then a moment comes when you become absolutely weightless. Yogis often experience this.

Some people intensely practicing meditation here have experienced this sudden feeling of weightlessness. No one can perceive this phenomenon from the outside. If the meditator were to open his eyes, he would find himself seated on the ground just as before; but as soon as he closes his eyes and feels the resonance inside, he experiences a sense of weightlessness. The physical body remains on the ground

but the inner body separates from the earth and rises. If you continue in meditation one day you experience two bodies, not one; the body that has risen can see the body sitting on the ground, a thin thread of light connecting them.

Therefore remember, if someone practicing Omkar is deeply lost in meditation, do not shake him or bring him back too suddenly. This can be dangerous, and cause an imbalance between his physical and subtle bodies, which can be irreparable because the balance is very delicate.

In a deep stage of meditation a person steps out of his body, then comes back. When you become perfectly fluent with this art of stepping in and out of your body, you will know how to enter into and emerge from God. Then you see no difference between the material world and God Himself. You stay in your body but your remembrance becomes uninterrupted; the thread of your thoughts is connected with Him.

THE LORD IS GREAT. HIS PLACE IS HIGH.
AND HIGHER EVEN IS HIS NAME.
NANAK SAYS: ONE ONLY KNOWS HIS GREATNESS
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It is rather intricate and complicated. There are only two systems of *sadhana* -- of spiritual practice. The basis of one system is resolve, and that of the other is surrender. Both lead to the same goal but they are diametrically the opposite of each other.

The methods of Mahavir and Patanjali and Gorakh are based on resolve, on effort. All life-energy is devoted to the effort. When there is absolutely no energy remaining outside that effort, when you have given yourself up to it wholly, that very day the event will occur; when you have left nothing for yourself, your resolve will be complete and perfect.

Nanak, Meera and Chaitanya have followed the second path, the way of surrender. It is entirely different; the seeker believes that nothing happens through one's own effort -- only through His grace do we achieve. Now this does not mean you make no effort, but don't put too much faith in your prowess. Try you must, but remember that the outcome will happen only through His grace.

This is very, very important. If you rely only on your own labors, you will strengthen your ego. Therefore it is easy for a yogi to be proud, because he begins to believe that things are happening because of him.

Once this ego develops it is very difficult to be rid of it. It is easier to be rid of the arrogance of wealth, it is not difficult to renounce the pride of position, but it is very difficult to be rid of the ego of one's own endeavors. There is every possibility of the seeker feeling that whatever is happening is because of him; the I becomes primary and God secondary. Because of this danger, Mahavir, Patanjali, Gorakh and others who follow this path lay great stress on the annihilation of the ego.

Make the effort, put your all into it, but renounce your ego is what they stress so emphatically. If the ego functions along with the effort, it will get stronger and stronger. Then you feel in whatever you do, I am doing it: I have done japa, I have done penance, I have attained occult powers. And if this arrogance is not eradicated in good time, you will have opened many doors but not the last. All your efforts will have been in vain.

Therefore, Nanak says: Try with all your might, but remember, His grace alone can bring about the happening. With this precaution, the risk in the method of resolve is removed. But there is a different risk in the path of surrender, which arises at the very beginning.

The danger is in feeling that there is no need to do anything. If the happening occurs only through His grace, what can we do? It becomes an excuse for not doing anything. So you remain involved in all the useless daily activities of life. You may assume it is not yet His will that you should set out on this path -- and so you wait. Meanwhile you indulge in all that is most contemptible in life; you wander in the maze of the material world. Thus the danger in the path of surrender lies at the very onset -- you might become lost in laziness and inertia.

So try you must in the fullest measure, while remembering that the fruit of the endeavor is attained only through His grace. Therefore Nanak repeats over and over: His grace showers only on those within the gaze of His compassionate vision. On whom does this compassion descend but those who prepare themselves for it through their efforts?

Understand that in everyday life the meaning of a compassionate look is quite different. Does He too

show partiality? Is He kind to His own but lets the rest be? Does He select a few to shower with His grace while He leaves others to suffer? We cannot associate God with such injustices. Things would become meaningless if a sinner might receive His grace while a saint is deprived of it. There would be no sense in doing anything.

No, this is not the meaning of the compassionate look. It is not that He chooses someone that suits His whim or fancy, or that He favors those who flatter and sing His praises. His grace showers on all, but there are some who have turned their pots upside down, so that they never get filled. If your pot is upright, it is bound to be filled. And don't imagine that your upright pot caused the grace to shower! Grace showers all the time.

Nanak says the filling takes place by His compassion, but some effort you have to make -- by placing your vessel in the proper position to receive. And you will have to see that there are no cracks or holes in it, that it is not lying upside down or slanting so that the grace cannot reach the mouth of your vessel and enter it.

His grace pours on everyone incessantly. It is you who are not standing upright to receive it or in your twisting and turning, it slides off you.

There is an apparent contradiction: if you are deprived of grace you have only yourself to blame, but if you attain grace it is only because of Him. You attain through Him, lose through your own self.

When following the path of surrender it is imperative to remember that if I am losing, it is I who am wrong; if I am gaining, it is entirely by His grace. This way the ego cannot be fattened, because there is no space within for it to expand -- or even to exist. He who has no ego finds that God is within him.

HIS COMPASSION IS BEYOND ALL DESCRIPTION.
THE LORD'S GIFTS ARE SO GREAT HE EXPECTS NOTHING IN RETURN.

Understand the meaning of *dana*, charity. You too give in charity, but behind your gift hides some desire. If you give two paise to a beggar you do so with the hope of a return in heaven -- if not in heaven, at least your neighbors or your friends should be watching so that you rise in their esteem, or gain some respect from them.

There was a blind, deaf man who attended church regularly although he couldn't see what was going on, much less hear the hymns or sermons. What motivation could he have had but to show how deeply religious he was?

Now you may have eyes, but your reason for coming is just the same; you have ears, but your reason is no different. Going to the temple or church or gurudwara has become a social obligation, a duty to be performed. And when you give a single paise you expect a return. You know nothing of charity, everything is a business deal.

This is the difference between a charity and business. When you expect a return it involves bargaining, it is a business. Then it turns out you have never given in charity, you have only invested for future gains. And those who exploit you know very well that you are striking a bargain, so they explain to you: "Give one paise here, you will get a million there." Whatever you offer will be returned a millionfold, that is the promise. Every exploiter knows for certain that you are a businessman, a trader -- that you cannot truly give as charity.

Will you ever donate to a temple when it is proclaimed that you will get nothing in return? It will be difficult to find a donor for such a temple; it will never last, nor even get constructed.

When you think of God's charity, do not think in terms of your charity. He does not give the way you do. Nanak says He gives but expects nothing in return. And what do you have that you can give Him? His charity is pure, unconditional.

What have we given in return for all that we have received? You were given life and in this life you found love; you had faint glimpses of well-being and health, of beauty and of truth, and what have you done in return? It is astonishing that we never think of repaying Him.

Once aware of all that you have received, you would dance in celebration forever, singing His praises not out of fear but out of gratitude. All that was given you was too much, and without any motive. We neither know the way nor have the ability to repay. We can repay the debt owed to our parents, but never can we repay God for all that He has given us, for His gift is unconditional.

HIS COMPASSION IS BEYOND ALL DESCRIPTION.
THE LORD'S GIFTS ARE SO GREAT HE EXPECTS NOTHING IN RETURN.

HOWEVER GREAT A HERO OR WARRIOR, MAN KEEPS ON BEGGING.

Not only beggars, even our warriors beg. There is not much difference between a beggar and a king, only a matter of degree. Remember, when your neediness ends you begin to see and experience His gifts. The smoke of your demands prevents you from seeing what you have already received. The need to beg hides the gratitude. The day your demands drop, the false form of prayer drops and the correct form of prayer takes shape.

IT IS DIFFICULT TO CONCEIVE THE COUNTLESS NUMBERS WHO GO ON ASKING.
THEY INDULGE THEMSELVES IN DESIRES AND DISSIPATE THEIR LIVES.

Nanak has made the important observation that your demands are so blind and thoughtless that if you attain them you destroy yourself. Your asking is for the wrong things. Nanak is right; observe your life carefully and you will see that all the ills you suffer are the result of your own desires.

If you wish to rise in status, it entails anxiety and sleepless nights and restless days. In the West they say that if you do not get a heart attack by the time you are forty you are not a successful man; if you do not have a stomach ulcer you are a poor man. These are the signs of success and prosperity.

After all, what does a successful man gain by desiring more success? Whatever a man wishes for, he attains something or other. It may be early, it may be late, but you will find that your desires are fulfilled. Therefore be very careful in what you ask for, so that you won't regret it later. First you waste time in asking, then in repenting and regretting.

Analyze your own life carefully and you will find that you alone have got yourself in the state you are in. You got enmeshed in your desires. You wanted riches, you got it; but along with it came all the worries and anxieties, because they are very much a part of wealth. With wealth comes a constriction of the soul; with wealth comes a thousand kinds of illness; with wealth come pride and arrogance. They are all very much a part of wealth and cannot be separated from it. Then you repent.

THEY INDULGE THEMSELVES IN DESIRES AND DISSIPATE THEIR LIVES.
AND OTHERS RECEIVE, YET DENY IT.

Some are destroying themselves through their desiring. Others receive and yet deny. They offer no gratitude.

Every morning at prayer time Mulla Nasruddin would call out loudly to God: "Remember one thing, I need a hundred rupees, not a paise less. Whenever you feel like giving, remember ninety-nine will not do."

Mulla's neighbor used to hear him every day. He decided to play a joke on Mulla. He filled a bag with ninety-nine rupees and dropped it from the roof into the room where Mulla was praying aloud as usual. He was sure Mulla would not accept the gift for one rupee was missing. As soon as Mulla saw the bag he forgot his prayers and began to count the coins. When he found there were ninety-nine he said, "Well done, Lord. You are a businessman all right: you deducted one rupee for the bag."

Man is not prepared even to acknowledge and offer thanks. He still finds room for complaint -- one rupee deducted for the bag!

A wealthy man was returning home after a long sea voyage. A heavy storm overtook them and the ship was in danger of overturning at any moment. Everyone began to pray, including the rich man. At first his prayers were very vague, but when it became a question of life and death he called aloud to God and said, "If you save us today Lord, I shall sell my castle and distribute the proceeds to the poor." As it happened the storm abated and the ship reached shore safely. Then the rich man was filled with remorse. He thought the storm would have abated anyhow, and he had unnecessarily opened his loud mouth. Now that everyone had heard him, he would have to make good his pledge. This is why people pray silently, so that no one knows what bargains they strike with God.

Everyone on the boat had heard the rich man's prayer, and as soon as the ship landed the news spread like wildfire. He thought and thought, until finally he announced his decision to sell the castle. Many buyers came, because it was the largest in the area. Although it was valued at a million rupees, the owner had imposed a strange condition. He tied a cat before the house and said he would sell the cat for a million and the house for one rupee. Whoever buys must take both offers together.

At first people were surprised at such madness. Had anyone ever heard such a fantastic price for one cat -- a million rupees? But buyers came all the same. What difference did it make to them about the price of the cat if they would be getting the property? So the deal was struck. The rich man pocketed his million

rupees and distributed one rupee among the poor -- that being the price of the house.

People establish a business or legal relationship even with God. Even there they are still trying to get off as cheaply as possible. So as Nanak says, there are many who have their wishes fulfilled, yet deny it outright. They say it was a coincidence, that it was about to happen anyhow. Many others don't even say that much; they coolly forget that they had asked for what was given, let alone are grateful.

There are many who keep asking and who keep receiving, who never rise above this tendency of asking and receiving. They keep enjoying, but it never leads anywhere; they only waste their time. Eat whatever you may, what will you get out of it? Wear whatever you want, what is the gain? Decorate yourself with gold and precious stones, how will that profit you? While you are doing this the priceless moments of life are slipping by, moments when you should have prayed and attained the wealth of meditation. Life is just passing you by, wasted in the gathering of pebbles and stones.

Nanak says there are many who are suffering from their hunger, yet do not take to remembrance. We suffer in desiring yet we do not awaken to the fact that we suffer because of our desires. Our woes are the fruits of desires and our hells arise from our longings, but we never connect the two. Always pleading for happiness, can't we see that the longing itself leads to suffering?

It is just as if a man were to walk with his back to the sun then wonder why he cannot see the sun. You could see the sun here and now, but your desire-ridden mind goes towards suffering. Then you color your prayers with the hues of those desires. In his prayers, the devotee offers up all his desires as a libation to be burned; whereas you dedicate your prayers to the service of your desires.

Nanak reminds us that many suffer and go on suffering and yet do not awaken. For how many births have you been bearing the weight of misfortune? Buddha said there are three types of horse. This is not correct. I say there are four. The fourth type do not stir an inch no matter how hard and how long you beat them; they are really obstinate creatures. The more you hit them the more stubborn they become.

In spite of your misfortunes you are oblivious to your sufferings. You have become used to them, so much so that you feel that is what life is. You have forgotten -- no, you are unconscious of -- the fact that life is supreme bliss, one long celebration; and if you are unhappy it is because of some error of your own.

O LORD, THESE TOO ARE YOUR GIFTS.

People keep asking, and the Lord keeps giving. Remember, you will get whatever you ask for. Existence does not discriminate or judge. Ask for the right things and you will get them; ask for the wrong things and you will get them. Existence gives unconditionally. God puts no obstacles to your freedom, He lets you choose whatever you like. You may wander in the maze of *samsara*, or you may set out to attain Him. He leaves you free to make your own choice.

This brings up a question: since God knows everything, what is right and what is wrong, why does He comply with our wishes that are wrong? If He were not to fulfill your desires you would lose your freedom. You would be no more than a puppet on strings. Then He would give you whatever He chooses and your wish would no longer matter. Then the whole dignity of man is lost; it lies in the fact of his freedom -- freedom even to go wrong. There is the possibility of freedom, you are not entirely tied to chains. You have the opportunity to make a conscious choice. You can go whichever way you please. He does not oppose you or stand in your way; He leaves all paths open to you.

If you choose, you can fall into the deepest hell and He will not stop you. You can rise to the highest heaven, He will not obstruct you. You get His power under all conditions; His grace is unconditional. His gift does not make you dependent in any way. He gives -- you may use His gift as you please. He does not question.

O LORD, THESE TOO ARE YOUR GIFTS.
YOUR ORDER ALONE GIVES FREEDOM OR BONDAGE.

But it is we who ask to be enslaved, and slavery results. The order is His, the command is His, the law is His, so also the rule.

For instance, if you jump from a high tree you are bound to break your bones. The same gravitational force that holds you to the earth becomes the cause of your fractured bones. If you walk straight this force helps you to walk, but if you sway and stagger you are bound to fall and hurt yourself. The force at work in both cases is the same.

Energy is neutral, impartial; God is absolutely impartial, unbiased. If you use the energy well you can attain the highest experience; use it ill and you can fall into life's deepest abyss. Says Nanak: "All comes

through You -- heaven as well as hell." But our desire is behind these. It is Your law that works, but it is we who ask and ask and exhaust ourselves.

A great politician died. When he reached the door of heaven he announced that he would first inspect both heaven and hell before deciding where he would stay. He was taken around heaven and found it too quiet and insipid for his liking. A politician used to living in Delhi with all its excitement is bound to find heaven rather dull. People are relaxed and peaceful; there is no noise, no tumult, no chaos; there is no fighting, no processions, no blockades; in fact, nothing is happening there.

He asked for a newspaper and was told there was none. A newspaper can only be printed when there is news. News requires disturbance and trouble. If you want to be in the news you have to cause some kind of commotion. If you sit under a tree like Buddha, no reporter will come your way.

He said he didn't enjoy such a dull atmosphere and he would like to pay a visit to hell. He reached hell and was immediately impressed. It was more lively and gay even than Delhi; there were lots of newspapers, lots of processions -- everywhere there was noise and movement. There was gaiety and mirth all around, with hotels and bars and cinemas. He was very pleased and wondered why people on earth had the opposite impression of heaven and hell.

He asked Satan, who stood at the gate to welcome him, "Why is such a wrong account of hell given on earth? Had I accepted it without looking for myself I would have suffered in heaven. On earth when a person dies it is good manners to say he has left for his heavenly abode. Actually, this is the place to come. There is so much more life here."

Satan answered, "There is a reason for all this false propaganda. The opposition party has campaigned against me. They are always publicizing heaven and who listens to me? Whenever I try to tell someone the actual facts, they warn him, 'Beware of Satan!' See for yourself how unjust this is."

The politician went back to the gate to tell the escort from heaven to leave because he had made his decision to stay in hell. No sooner did he say this than the doors of hell closed suddenly and the conditions inside changed drastically -- just like in the films. He found a crowd of people attacking and manhandling him. When he shouted in protest and demanded to know what was going on, Satan answered, "Before you were on a tourist visa. Now you are an immigrant. What you saw was meant for visitors only. Now you will get the real taste of hell."

People choose hell all the time, because the initial stage of every desire is 'for visitors only'. Every desire seduces in the beginning. It is the display window, not the real thing -- only an advertisement. Once you choose a particular desire the real hell starts. You alone select your particular path to hell.

Heaven is dull at first glance. Bliss is bound to appear uninteresting, because it is the supreme peace. Suffering appears much more interesting and exciting in the beginning because it is provocative. And you choose excitement; you succumb to its provocation, and then suffer. Once you choose tranquillity you will attain bliss. Everything happens by His order, by His rule; but His order shapes to your desire. He is neutral. He does not impose His will on you. Even were He to do so, you would not be ready to accept His will.

If heaven were given to you by force, it would seem worse than hell; and if hell is chosen by your free will, it seems like heaven, because your independence is whole and challenged.

A subtle philosophical question is involved: how can man's freedom and God's independence exist together? On this basis Mahavir denied the existence of God, because if the will of God is supreme man cannot be independent. And if there is no independence, what value has the soul? Therefore Mahavir insists: There is no God, there is freedom! Others have disagreed: There is no freedom! Only destiny is, God is.

Nanak's concept is between these two. He says man is free and God also exists. Man has the freedom of choice; he can ask for whatever he desires. He can work towards attaining his desires, but he succeeds only through His compassion. Ask for joy or ask for sorrow -- you will get it.

Now this is interesting. Why do you go on asking for suffering? The fact remains that if you do not ask for happiness, try as He may, God cannot give it to you.

Junaid, the fakir, used to say that you cannot give happiness by force, you cannot force tranquillity. He would say, "I am eager to give joy and peace to others, I have tried many times, but it is impossible. The more you urge upon a person, the more you startle him and he becomes suspicious. You cannot give bliss to anyone, because no one is ready to take it."

One of his devotees said he could not believe this and he would like to try an experiment. He chose a pauper as the subject, and told Junaid: "The king is your devotee. Ask the King to give him ten million asharfis, then let's see if he still remains a pauper." Junaid agreed. On the day fixed for the experiment the asharfis were placed in a pot which was placed in the middle of the bridge that the pauper crossed every

afternoon. All traffic on the bridge was closed for that day. Junaid and his followers and the king stood on the other side and watched from their hiding place.

Now the man came along. The bridge was empty. There was not a soul to be seen and there was the open pot with the golden coins shimmering in the sun. But wonder of wonders, the man passed the vessel without so much as looking at it and crossed the bridge. Junaid and his followers ran up to him and asked, "Couldn't you see the pot filled with coins?"

"Which pot?" he asked. "For such a long time I wanted to cross the bridge with my eyes closed, but as there was always such heavy traffic I couldn't do so. Today when I saw the bridge empty the thought came to me that I should take this opportunity to try my skill. I succeeded in crossing the bridge with closed eyes. I am sorry. I didn't see the pot you are speaking about."

Junaid told his disciples, "Do you see this? He who is going to miss will fail by some means. He will create a thought that will make him fail. He who is bent on missing the opportunity cannot be helped under any circumstances."

Even God cannot give you what you are not ready to take. If you are ready for suffering you get suffering, if you are ready for happiness you get happiness -- you get only that for which you are prepared. And you receive it only through His grace, whereas you attain through your own effort. His grace is forever showering on all but you are filled only when you are ready and eager to be filled.

O LORD, THESE TOO ARE YOUR GIFTS.
YOUR ORDER ALONE GIVES FREEDOM OR BONDAGE.
NOBODY CAN DEBATE THIS FACT.
HE WHO INDULGES IN USELESS BABBLE
REALIZES HIS FOLLY WHEN STRUCK IN THE FACE.
HE ALONE CAN KNOW HIMSELF,
AND ONLY THE RAREST CAN DESCRIBE HIM;
HE BEQUEATHS THE QUALITY OF HIS STATE TO WHOMEVER HE CHOOSES.
NANAK SAYS, HE IS THE KING OF KINGS.

There are many who indulge in this prattle in the sphere of religion. In no other field is it so easy to say whatever you please, because the whole field of religion is mysterious and there are no proofs, therefore anything passes.

Thus there are three hundred different religions. Could there have been so many otherwise? And in these three hundred religions there are three thousand sects -- both big and small. A lot of useless junk has been introduced in the name of religion. Besides, there is no way to judge what is true and what is untrue. And the one who sermonizes is usually so glib!

Mahavir used to speak of seven hells. There was an opponent of Mahavir by the name of Makkhali Gosal. When his disciples asked him whether he knew about the seven hells that Mahavir spoke of, he said, "Mahavir doesn't really know. There are really seven hundred hells."

What are we to do now? Is Makkhali Gosal stating the truth or Mahavir? Who is right? What is the truth?

In the life of Makkhali Gosal it happened exactly as Nanak would predict. Having made far-fetched statements his whole life, he repented at the time of death. As death approached he began to tremble with fear. He called his disciples together and said to them, "Whatever I have told you is a lie. Drag my body along the road when I am dead and tell people to spit on my face, because with this mouth I have uttered nothing but falsity."

This man Makkhali Gosal must have been a man of courage and honesty, or else he would have kept quiet a few moments more. Having spoken lies his whole life, he could have remained silent and died quietly. Then perhaps there would have been a sect or a religion following after him, because there were many who believed in him. He was one of the greatest opponents of Mahavir, though he started as Mahavir's disciple. As soon as he learned something he began to create his own new order, because he was clever and able and a good orator.

When Mahavir came to the village where Makkhali Gosal was staying he insisted on meeting him. "He is my erstwhile disciple. I will ask him why he is indulging in this foolishness." When they met, Makkhali Gosal pretended he was seeing Mahavir for the first time. One can never trust a liar. Mahavir said to him, "Have you forgotten completely the years when you were with me?"

Makkhali replied, "You are mistaken. The soul that stayed with you left long ago. Now the soul of a Teerthankara has entered this body. This body may have been with you -- I have heard so -- but I am not the

same one who was with you. He who was your disciple is long dead. Now don't ever say that Makkhali Gosal was your disciple."

Mahavir must have remained silent. What could be said to such a man? And he had a large following and was very influential. However, he must also have been a good man, because at the time of his death he owned up to his hypocrisy.

Nanak has spoken of just such examples. He who preaches false sermons will realize his foolishness when fate slaps him in the face, when death confronts him and life ebbs away. Then he realizes the utterly useless nonsense he spoke about heaven and hell, when in fact he knew nothing. Now life has passed out of his hands and he had laid no firm foundation. All life long he floated paper boats, now when the time has come to sink, alas, it is too late!

Beware! When it comes to religion, speak only if you know, or else hold your peace! For the mind endlessly investigates and makes discoveries; it is a skilled explorer. Once the mind begins to search and debate, a discussion begins and a web of thoughts and words is woven that expands on its own. Then you have nothing to do. Automatically one word gives rise to another, one theory expounded leads to another, and then another....

It once happened: A well-known priest came to a rest home. He tied his horse under a tree and went in to rest. Mulla Nasruddin happened to be looking on. The priest was known to be attached to his horse, which was a fine animal and very valuable. Everywhere he went to preach, he would go on his favorite horse.

The Mulla went up to the horse and began to rub its neck gently. At that moment a man came along and asked, "Is that your horse?"

Now such a fine animal -- it was a shame to admit it did not belong to him. So the Mulla said, "Yes, it is mine."

Do you want to sell him?" the man asked.

Things were now becoming complicated. "Have you the courage to buy him?" the Mulla asked. The horse was worth a thousand rupees, but Nasruddin was looking for a way out so he asked for two thousand, thinking it was too stiff a price and the man wouldn't pay. But the man agreed. Now the Mulla was in a fix. He could not go back on his word. Then he thought, "What is the harm? I'm making two thousand rupees, and besides, the priest is sleeping."

Just as he pocketed the money and the buyer had left with the horse, the priest came out. The Mulla thought fast. There was no time to run. He quickly tied the rope around his neck and shoved a bit of straw in his mouth.

The priest was frightened. He began to tremble. But he put up a brave front and asked the Mulla, "Where is my horse? And what are you doing here?"

"Your horse and myself are not two," replied the Mulla. "I am your horse."

"What? Are you mad or are you drunk?" demanded the priest.

"Neither," replied the Mulla. "Please hear me out. Twenty years ago I committed adultery. God was angry and he turned me into a horse -- your horse. Now it seems my sentence is over and I have become a man again. My name is Nasruddin."

The priest now was really frightened. Such divine wrath -- a man turns into a horse! He went down on his knees and implored God to forgive him for all his sins. So many sins had he committed, he pleaded for His compassion.

Then he spoke to Nasruddin. "Brother, it is all right. What has happened has happened. I have to go ahead to the next village. You go home, and I will go to the market and buy a new horse."

He went to a horse-dealer, and there he saw his horse. He was beside himself with fear. He went up to the horse and whispered in his ear, "Nasruddin, how come?... And so soon?"

Once the mind starts a lie, they sprout like leaves on a tree. One lie gives rise to four others, and these in turn produce more lies. To save one lie we have to tell a thousand more. Then the number of lies becomes so astronomical that you even forget they are lies. Frequent repetitions gives them the garb of truth, and these very falsities then hypnotize you.

Thousands of such untruths prevail that have no bearing on truth. With religion this is very easy because there is no way to test, no institute where one can investigate, no criterion by which to judge. Religion lives on faith; no scientific research can help.

Therefore remember: do not ever utter an untruth, or else you will repent. The habit of lying is very deep-seated in the mind.

People come to me and say, "I have been doing Vipassana meditation for the past ten years." When I ask if something has happened I see from their expression that nothing has changed, but they say, "Yes, a lot has happened."

Then I talk of other things and ask again, "Tell the truth, have you experienced anything? If something had been happening there would have been no need to come to talk to me in the first place, so make up your mind and say nothing has happened so that I can take your case in hand."

Then they admit it, "Nothing has happened."

Now a few minutes before, this very man was claiming so much success. The mind refuses to admit that ten year's effort has yielded no result. The mind is very deceitful. Beware of it. The more you fall into its trap the more you will regret. Life will pass away and death will stand at your head; then you will repent and wonder why you wasted yourself in all these lies.

God alone knows Himself. God alone gives. Knowing is His; giving is His. For us it is enough to be the recipient. Knowledge is His. Existence is His. We shall receive both when we are open and eager to receive them, when we have our gaze turned toward Him.

There is no need to fall into the mind's trap. The mind can give neither knowledge nor existence; it can only give untruth. He who listens to the mind falls into falsity.

In an old story, the gods were once so pleased by a man's devotion that they gave him a magic conch shell that would fulfill any wish expressed to it. You say a palace and immediately a palace appears. You say a banquet fit for a king and there is a great feast laid out before you. The man was very happy as he began to enjoy all the good things in life.

One day a priest who was passing through the town halted at this man's palace for a night's rest. He had heard about the magic shell and wanted to possess it. He too had a conch shell which he called Maha-shankha, great conch shell. He said to his host, "Your shell is nothing compared to mine. I too practiced many austerities and the gods favored me with this Maha-shankha. You ask one thing of it, it gives two."

Now as is human nature, the man's greed was awakened. He said, "Show me the magic of your conch shell."

The priest took out the Maha-shankha and placing it before him said, "Brother, make a palace."

The conch said, "Why one? Why not two?"

The host was impressed. He gave his conch to the priest and took his Maha-shankha in return. The priest then soon left. Almost immediately the man tried frantically to find him again, because the conch only spoke but did not perform. You say two and it will say,"Why not four?" You say four, it will say "Why not eight?" This was all it could do.

The mind is a Maha-shankha. Whatever God gives it says, "Why only this much, why not more?" The mind is only a babble of words. It is all lies. It can produce nothing. But we are such that we have let go of God and cling to the mind. For the mind talks in a duplicity that sets fire to our greed. Just think, has the mind ever given you anything? Have you ever attained anything through the mind?

HE ALONE CAN KNOW HIMSELF,
AND ONLY THE RAREST CAN DESCRIBE HIM;
HE BEQUEATHS THE QUALITY OF HIS STATE TO WHOMEVER HE CHOOSES.
NANAK SAYS, HE IS THE KING OF KINGS.

One last priceless thing in this sutra. Dhun-Nun was an Egyptian fakir. When he realized God he heard a voice in the skies which said, "Dhun Nun, before you set out in search of Me, I had already chosen you. Had I not, you would never have set out in search of Me."

Nanak says that He ordains the one He chooses with the quality to sing His praise. The fact is, you set out to seek Him only when He has knocked at your door. How can you set out on this tremendous quest all by yourself? How can you arrive at the idea of the quest, how can you acquire His remembrance, how can His praise be born within you, if He does not will it?

Then no matter how long it takes in the quest, the fact is that He has already chosen you. Your search has begun; He has already entered into your life. He has awakened the thirst within you and Nanak says: It is He alone who awakens the thirst for Him.

Nanak's method is: leave all to Him. Keep nothing in your hands because the arrogance of the ego can arise very subtly. You may begin to say, "I am a seeker, I am in quest of God." But Nanak, so that this I does not take root anywhere, says it is His grace that confers the quality to sing His praise. We can only sing

Your praise if You will us to do so. How can we sing Your praise without Your direction? We cannot even raise our eyes towards You unless You give support to our vision. Our feet can never walk along Your path unless You direct them. We cannot think of You, or dream of You, or ponder over You, unless You have already chosen us.

Nanak plucks out all roots of the ego. Where ego is not, there His doors open to us; where ego is not, the resonance of Omkar starts on its own. Only because of the tumult and noise of your ego, can you not hear the faint resonance within.

The True Name, Vol 2

Chapter #2
Chapter title: Steeped in the Wine of Love

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PRICELESS ARE HIS QUALITIES, AND HIS TRADING, TOO;
PRICELESS ARE HIS SALESMEN, AND HIS STOREHOUSES;
PRICELESS IS HE WHO COMES TO TAKE, AND WHAT HE TAKES;
PRICELESS HIS FEELINGS, AND HIS SAMADHI, TOO;
PRICELESS HIS DIVINE JUSTICE, AND HIS COURTS;
PRICELESS THE WEIGHTS AND BALANCE TO JUDGE MAN'S ACTIONS;
PRICELESS HIS BOUNTY, AND THE SYMBOLS WHICH DISTINGUISH IT;
PRICELESS HIS GRACE AND HIS ORDER, TOO;
HE IS THE PRICELESS OF THE PRICELESS; HE CANNOT BE DESCRIBED.
MANY FALL, LOST IN MEDITATION, EVEN WHILE RECITING HIS ATTRIBUTES.
THE VEDAS TALK OF HIM, AND puranas STUDY HIM;
AND LEARNED ONES DESCRIBE HIM; SO ALSO INDRA AND BRAHMA;
THE gopis AND KRISHNA SPEAK OF HIM, AND VISHNU AND THE SIDDHAS;
AND MANY, MANY BUDDHAS; AND DEMONS AND DEITIES TOO.
MEN AND SAGES AND THOSE WHO SERVE, THEY ALL SING HIS PRAISE.
MANY THERE ARE WHO CAN EXPRESS IT, AND MANY DIE BEFORE COMPLETING THE TASK.
HE WILL BRING EVEN MORE TO THIS EXISTENCE.
NO ONE CAN PREDICT HIS ACTIONS.
WHATEVER HE FEELS -- SO IT HAPPENS.
WHOEVER KNOWS THIS, HE HIMSELF IS TRUTH.
IF SOMEONE BOASTS OF KNOWING HIM, THEN HE IS THE FOOL OF FOOLS.

Nanak speaks in praise of God not as a pundit, but as if inebriated. His words aren't those of a scholar, but rather they express a person completely steeped in the wine of love; therefore the repetitions. They are words spoken in a state of ecstasy, just as you see a drunkard going along the road repeating himself over and over and over again. Nanak is completely inebriated with some profound intoxicant, so he also indulges in repetition.

Babar, the Moghul, invaded India. Taking Nanak to be of doubtful character, he had him imprisoned along with others. But gradually the news began to reach Babar that there was a unique prisoner who created around him a strange atmosphere, a spirit of intoxication, and he kept singing happily all day. Babar thought such a man cannot be imprisoned who has an internal freedom that cannot be put in chains, so he sent Nanak a message to come and see him. Nanak replied, "You will have to come and visit, O king, for Nanak is in that realm from which visiting people is out of the question."

So Babar himself went to the prison to see. He was very impressed by Nanak's personality. He brought him to the palace and offered him the choicest wine. Nanak laughed and sang a song in which he told the

king that Nanak has already tasted the wine of God, now no other wine can affect him. The king would do well to drink from Nanak's wine instead of the ordinary wine.

These are songs of a drunkard. Nanak sings away like a small child or like a drunkard. He is not guided by any rule or conditions, nor has he tried to beautify his language. His poems are like uncut stones. When a poet writes, he writes and rewrites and makes a thousand changes. He worries about the grammar, he worries about the rhythm, the meter, the words. He makes many changes. Even a poet the caliber of Rabindranath Tagore used to do this. His diaries are full of cuts and rewrites.

Nanak's words are different. They are not changed and arranged. They are just as Nanak uttered them. These are words that were spoken and not written; therefore no account is kept of the rhythm or the cadence or even the language. If it has a meter, it is the meter of the soul; if there is any grammar, it is not of man, but of God. If you find any rhythm in it, it is the rhythm of the ecstasy and intoxication within. This is why whenever anyone asked Nanak a question he would say, "Listen!" then Mardana, his close disciple, would pick up his instrument and Nanak would sing.

Remember this, otherwise you will be confused at Nanak's constant repetition. You will wonder why he keeps saying His attributes are priceless, His worth is priceless... again and again. These are words spoken in ecstasy, not words repeated from somewhere; these are words that hummed within him. It did not matter if others heard. If you keep this in mind, Nanak's words will reveal countless depths.

PRICELESS ARE HIS QUALITIES, AND HIS TRADING, TOO;
PRICELESS ARE HIS SALESMEN, AND HIS STOREHOUSES;
PRICELESS IS HE WHO COMES TO TAKE, AND WHAT HE TAKES;
PRICELESS HIS FEELINGS, AND HIS SAMADHI, TOO
PRICELESS HIS DIVINE JUSTICE, AND HIS COURTS;

First, He is priceless, everything of Him is priceless. There is no way to evaluate, no scale by which to weigh Him, nor yardstick to measure Him. There is no way in which we can surmise how much He is, what He is, how far He extends.

Whoever sets out to measure Him finds that not only do all yardsticks fall short and break, but the mind that has set out to measure also breaks.

The Sanskrit word, *maya*, refers to illusion. This word is derived from the same root word as *mapa*, which means measure. The English words 'meter' and 'measure' also come from that same root.

Maya signifies that which can be measured or weighed. That which cannot be weighed is Brahma. Whatever you can measure, know it is maya; whatever can be evaluated or defined, know it is maya. When you approach that which cannot be defined, which defies all measures and cannot be weighed, when you come near to this immeasurable, that is the beginning of religion.

Science can never know God for the whole scientific method is based on measure. The weighing scales are the symbol of science; to measure is its way. Therefore science will never come anywhere near God and will always maintain that there is no God, because it only believes in that which can be measured, which can be investigated. Marx has said, "If God manifests in the research institute, then only shall I believe in His existence." But such a God cannot be God.

Do you not feel the presence of something that is immeasurable all around you? He is even within your measuring devices. Now, for instance, take a flower: you can analyze it in your institutes. You can weigh it, you can measure it, you can discover its chemistry; but one thing in the flower cannot be measured. When you will have completed your full analysis you will suddenly realize that the flower is no more. With all your investigations you could not locate the beauty of the flower. Therefore scientists do not accept beauty as such.

Isn't it strange? The very first response to looking at a flower involves its beauty, yet this is completely lost in scientific research. What is destroyed by the first stroke of science is the very thing that first affects you when you see the flower; the first feeling, the first ray of consciousness reflected on your mind at the sight of the flower, is of its beauty. The feeling is unspoken, unsung, but deep within a cloud of beauty encircles you. Science is unable to grasp this.

You see a child dancing, playing, laughing, and your first feeling is of life -- energy flowing. If science is asked to analyze this child it will do it thoroughly. The scientists will list the percent of iron, phosphorus, calcium; how much water, how dense is the child's body; but that life will be no more.

Once a scientist was walking along the road with his friend. A beautiful girl passed by and the friend stood still, mouth agape. "Forget it," said the scientist. "She is ninety percent water." Man is ninety percent

water and ten percent matter. It is said that the total value of the substance of a human body is not more than five rupees. That is all the minerals within the body are worth. Therefore the human body is burnt on death, for it has no more value.

Science will measure everything and then say that there is no such thing as a soul. How can they find the soul when it is immeasurable? When we cannot locate it through any means of measurement, then we claim that it doesn't exist. If we were wise we would say that all our ways of measuring take us only up to maya and no further. Therefore we must devise some other means than measurement to know Him.

The method of science is measuring, investigating, examining, defining. The method of religion is absolutely different; it is not to measure or examine or define -- but to drown in it, be immersed in it. The scientist stands apart from his quest, the religious man becomes one with it; he drowns in the very thing he is seeking.

Nanak once went to Lahore. The town's richest man came and bowed at his feet. It was the custom in those days that a man who had ten million rupees could fly a flag over his house. Seth Dunichand, that was his name, had many flags flying. He touched his head to Nanak's feet, then with folded hands he said to him, "I wish to be of service. By His grace God has given me enough. Whatever you wish I will fulfill."

Nanak took out a sewing needle from his cloak, and giving it to Dunichand he said, "Keep this very carefully, and return it to me after your death."

Dunichand was so engrossed in the pride of his wealth that he did not realize what Nanak was saying. "As you wish," he said and left. Arrogance makes a person so blind at times that he does not realize some things are impossible. Finally, on the way home Dunichand thought about what he had been asked and realized he could not return the needle after his death.

So he went back to Nanak and said, "You have entrusted me with a difficult task. I thought nothing of it at the time, but now I feel that you might have been joking with me. What need is there to take care of a needle? Since I presume that the ways of a saint are mysterious, there must be a reason for it. Forgive me, but take back the needle for I shall not be able to clear the debt later. How could I take the needle with me beyond death?"

Nanak said, "You can give back the needle since it has served its purpose. That is the very question I was going to ask of you. If you cannot take such a small thing as this needle when you die, what will you take of the millions and millions of rupees you have amassed? If you cannot carry a puny little needle, what else do you have that you think you can take? You are really a poor man, Dunichand, for only he is rich who can take something with him after death."

Anything that can be measured cannot be taken beyond death; only the immeasurable can be taken.

There are two types of people in this world. One type is always anxious to measure, always searching for things to count and weigh. The other type is always looking for what is immeasurable. The first type are not religious but worldly; they belong to *samsara*, the world of illusion. The second type are the religious people, the sannyasins.

The search for the immeasurable is religion. He who has found the immeasurable conquers death; he has attained the nectar, the elixir. What can be measured is bound to disintegrate; whatever has a boundary is bound to rot. Whatever can be defined is here today and gone tomorrow. Mountains like the Himalayas will disappear one day; so also the moon, the sun and the stars. We call the mountains stable and immovable, but they too are movable and unstable. Everything is unstable, as far as measure goes; all things that can be measured are like individual waves. Where all measure ends, where all boundaries fade, that is the beginning of the Ocean of Brahma, the beginning of God.

Therefore, Nanak says, His qualities are invaluable, and His trading too. You cannot set value on Him -- that is the difficulty. You can evaluate Napoleon and Alexander, for their wealth and kingdoms set their value. But how will you estimate the value of Buddha? What is the worth of Nanak and the likes of Him? We can judge the worth of those with wealth and position, for their possessions are their very souls: one man is worth a million rupees, another is worth ten million. But how can we gauge the value of someone who has nothing except God? Thus many a time we fail to see a Nanak. Many a time Buddha crosses our path but we have no eyes to see him, for we are only conversant with the art of measuring; it is only things that we see. If Buddha held a diamond in his hand we would have seen the diamond, but not Buddha -- whereas the diamond is worthless and Buddha is beyond value, beyond price.

Our eyes, our vision, our way of thinking, our minds -- take stock of these. Outside is the world of measure, inside is the mind. The mind and maya, the world of illusion are one. Outside lies the measure, inside is the measurer -- the mind. The immeasurable that is outside is Brahma; it has no connection with

the mind, but is related only to the soul, the *atman*; for the atman is also immeasurable. You can only relate yourself with that which you are within. The mind has its boundary, thus through it you can only know the limited. The soul has no boundary, so through it you can know the boundless. What is the worth of God? Nothing!

It is said that Judas sold Jesus to his enemies for thirty pieces of silver. We are shocked. A man like Jesus who comes only once on earth after hundreds of years, and Judas trades him off for a few pieces of silver? We find it hard to imagine. But you would have done the same. Perhaps you would have taken thirty thousand instead of thirty, but what is the difference? A measure is a measure. Note one thing: after staying with Jesus for years, Judas could not recognize Jesus, he could not see him. When someone bribed him with thirty pieces of silver, he promptly told him where Jesus could be found. The coins seemed more valuable than Jesus.

We see only what we can evaluate. We are trapped by the price of things. People come to me and ask what they will gain by meditation. How will they benefit by it? It is not that they do not know that meditation will lead them to God. They do know, but they see no profit in God. They know meditation leads to bliss, but bliss has no market value. If you try to sell it who will buy? In their own language people want to know the value, the price, of what can be attained through meditation.

They are not wrong in enquiring, for the economics of life is based on value. For one hour of meditation, how many rupees could you have earned in your shop? If you attain something of equal value or more, then meditation is worthwhile; otherwise it is poor business and useless.

Unfortunately, what you get in meditation has no value. As long as you ask the price of things you will be unable to begin meditation, for you are held in the grip of the world of values, samsara. Whereas God means to enter into pricelessness and non-value.

PRICELESS ARE HIS QUALITIES, AND HIS TRADING, TOO;
PRICELESS ARE HIS SALESMEN, AND HIS STOREHOUSES;

Who are His salesmen? Those whom we call saints, realized men, buddhas. They have come to sell you something that you have not the courage to buy. They want to give you something priceless, but you aren't ready to take it. You feel that which is given free is bound to be worthless. God is given free, so you aren't interested. If a price were set on Him, you would think twice. Buddha, Nanak, Kabir are His tradesmen, but their business is rather confusing and beyond your understanding. They do not appear as traders or salesmen to you.

Finding Nanak useless for any kind of work, his father began to worry what would happen to him. He exhorted him time and again to do something and not be so utterly useless. Nanak's father didn't have the eyes to see what was invaluable in his son. People came to tell him what a priceless son he had, but he would answer, "Priceless? My foot! He hasn't the sense to earn a paisa. He only knows how to lose money!" What is earning in this world is losing in the other.

Nanak's father told him that if he could do nothing else at least he should take the cattle to graze If someone is angry with his son he tells him to go and graze cattle; it is considered the meanest of jobs for the dullest of people.

So Nanak's father said, "Go and take the cattle to graze. Sitting as you do the whole day long with your eyes glued to the skies, how else can you make a living?" The father was a totally worldly man who worried about his son's future.

Nanak agreed happily, but for different reasons: he found more peace and tranquillity in the company of animals than man, for at least animals aren't constantly talking about economics. They are not always hankering after wealth and possessions. So Nanak was happy to find that work. He loved to be with animals; having no ego, the animals would quietly leave him to himself.

Nanak went along with his cows and buffaloes. But such people always land in trouble. He let the animals loose and said, "Graze to your hearts' content, my friends," and he closed his eyes and was lost in his ecstasy. The animals moved into the adjoining field and destroyed it completely. The farmer came shouting, "What have you done? You'll have to pay to the last paisa. My whole harvest has been destroyed by your animals."

Nanak opened his eyes and said, "Don't be disturbed, brother. The animals are His, the field is His. It is He who let them loose in your field. Don't worry. Good fortune will rain on you."

"Shut up!" raved the man. "Good fortune indeed! Stop your babbling. I am ruined."

He ran to Nanak's father and dragged him to the village head. He demanded the value of the full harvest.

The village head was a Muslim by the name of Shah Bullar. He was a devotee of Nanak. He said, "Let's see what Nanak has to say." When Nanak was questioned he said, "All happens through His will. It is His order and all is well. It is He who sent the animals, it is He who grew the harvest. And if He has grown it once He will grow it a thousand times again. What is the need to panic? No loss was incurred."

The farmer said, "Come with me to the field to see for yourselves. My field is destroyed and this man says everything is all right."

As the story goes, all of them went to the field and what did they see? A golden harvest was swaying in the breeze! The adjoining fields paled in comparison. Such a harvest had never been seen before.

The story may be true or not, but it carries great meaning. What is one to say of the field of someone who leaves everything entirely in His hands? The harvest that bloomed in the life of Nanak has perhaps rarely been seen in anyone's life. But the courage to leave all to Him...!

The owner of the field could not believe his eyes. The greatest miracle in the world is to leave everything to God, then things begin to happen every day of your life for which you will have no rational explanation.

The moral of the story is that he who leaves everything to God finds such wonderful things happening for which there are no logical explanations. when the immeasurable enters your life, riddles begin. Mystery means only one thing: you have turned your eyes away from the world of measure and directed your vision towards the immeasurable, from limitations towards the unlimited, from the known to the unknown. As soon as you create a little place for the unknown in your life, the harvest of miracles begins to bloom.

Nanak is a salesman of the other world. This world has always treated such people very badly. Jesus was hung on the cross. Socrates was poisoned. Even when we did not maltreat them quite so drastically, we avoided listening to them. Whenever we worship it is only a device to keep ourselves as we are. We pray: You are great, O Lord, how can we attain You? We offer these flowers at your feet, but we shall remain as we are.

You offer worship to appease your soul -- and stay the same. Your worshipping is false. If it were genuine there would be one sure test -- you would be a changed person. If you truly revered Nanak, you would be transformed. But you remain the same even if you pretend to revere Nanak; then your reverence is only an escape device. You say, "You are great. All you say is absolutely right, but the time is not yet ripe for us. When the time comes we will set out on this path, but there are so many duties in life to be done first. What's the hurry?"

We keep postponing it. Our reverence is filled with such cunning. Remember, reverence can be a very cunning device. To poison someone is a straighter and simpler way to get rid of him; in Greece they poisoned Socrates, and the Jews crucified Christ. India is more cunning, for they are past masters at it. We neither poisoned nor crucified Buddha, Nanak, Mahavir or Krishna -- we worshipped them.

Remember, the Jews haven't yet been able to shake off Jesus after crucifying him. Jesus still haunts them; the feelings of guilt and sin for his crucifixion continues to torment them. They cannot brush aside his memory.

But we Indians are clever; we have rid ourselves of them and are not tormented by thoughts of them. We are indeed very, very clever. We have fixed days to remember them: their birthdays, the anniversaries of their deaths. We remember them with full fervor, with drums and conch shells and flowers and processions -- but only on these days. The rest of the year we beg them to leave us alone to carry on our work, our trade. We are not yet ready to deal with the other world. We didn't have to take the trouble to remove our great men bodily, because we know so many tricks to bypass them, so why take the trouble. And besides, killing them would mean we had taken them too seriously.

We shall worship you, give you the status of God, and call you guru, saint, whatever -- but let us remain as we are! This is a non-violent device to be rid of them. We place them on the altar in the temples, and remain in the world of *samsara* ourselves. When we need something we call on them. We use them but we aren't prepared to change ourselves for their sake.

We are a clan of clever, cunning people with an old history. Old people are very clever, for life's experience has shown them ways and means of evasion. Why crucify or poison? Why all the plotting and planning? Put them on a pedestal and you are rid of them! Thus we have placed all our salesmen of the other world on the altar and settled the issue: "You are God, we are your devotees, your worshippers," and so the matter ends.

The real thing is to become Nanak yourself, and not to worship Nanak. The real thing is to become the Gurugranth, the Sikh holy book, so that your utterance starts the resonance of Omkar. But then you have to

undergo a complete transformation.

PRICELESS ARE HIS SALESMEN...

Therefore, we cannot recognize them. We feel that whatever they say doesn't fit our sense of reason, doesn't touch our understanding. Then we raise a wall between them and ourselves, and we make separate compartments. When you are in the *gurudwara* you are a different man from when you are in your shop. In the temple you shed your tears of adoration and sway with emotion. In the mosque you are different from the marketplace. There seem to be two different persons, not one; it is also a skillful evasive trick.

We have made separate compartments in ourselves. Religion is our Sunday-corner. We go to church on Sunday morning, and as we come out, that corner is left behind in the church and we forget all about it for the next seven days. As if religion implies only going to church! What about the rest of the time? We spend that as we please. In churches and gurudwaras we hear the words of God's salesmen -- but do we hear? We only pretend to listen as a social obligation.

Nanak says: His salesmen are priceless. If you want to move towards Him, try to understand His salesmen. You will be unable to gauge His tradesmen; your intellect will be sorely taxed in the attempt, for none of your yardsticks work here. Whatever way you try to measure them, they always turn out to be more.

PRICELESS IS HE WHO COMES TO TAKE, AND WHAT HE TAKES.

Here everything is dealing in the priceless, the immeasurable and the inestimable. Here the customer, he who buys the goods, is also priceless; for the only thing on sale here is: *ek omkar satnam*.

PRICELESS HIS FEELINGS, AND HIS SAMADHI, TOO

If the feeling of God is born within you, you enter a different realm. Then you are not here, you are somewhere else.

If anyone mentioned the name of God, Ramakrishna would stand up at once. His eyes would close and torrents of tears would begin to flow; his body became inert, and he was lost to the world. The mere mention of His name transported Ramakrishna to another world, which opens before you as the doors of this world close.

Nanak speaks of His feelings, mere remembrance, *surati* -- the slightest recollection and you are transported elsewhere. When His feeling becomes total, samadhi results.

Understand the difference between feeling and samadhi; feeling means a glimpse, a ripple -- being immersed in Him for a moment, but the you is present. You dived inside Him but you did not cease to exist. Like a person diving under water, how long can he remain under water? He has to come out in a moment. Besides, he was very much there as he dived.

Shaikh Farid was a *siddha*, an enlightened one. He lived almost at the time of Nanak. One day he was going to the river for a bath when a seeker questioned him, "How is God attained?" Farid said, "Come along with me. Let us bathe first. Then I will show you; and if I get the opportunity I shall show you while you bathe."

The seeker was rather frightened. He is asking about God and this man takes him for a bath, and offers to show him during the course of the bath! He was troubled, but having already asked he couldn't back down. And Farid was a well known saint, so there was the possibility of being shown something in the river. His curiosity was great as he stepped into the river. No sooner had he dived in than Farid jumped astride him. Tiny and thin though he was and Farid a hefty person, he mustered all his strength and succeeded in throwing Farid off of his back. When he came out he screamed, "You are not a saint but a criminal. What way is this? You must be mad. If you didn't know why didn't you tell me in the beginning?"

Farid replied, "Later we shall settle this problem of my sanity or unconsciousness. Now I have to ask you before your weak memory gives way, when I pressed you under water, how many thoughts were there in your mind?"

The seeker said, "What thoughts? Surely you are mad. How could there be any thought other than how to save my life? The only idea was to shake you off and get a breath of fresh air."

"That will do," said Farid. "You have understood. The day your mind is empty of all thoughts, and there is only the idea of God within you, you shall know all that is to be known. And remember, unless you risk your all in life, it is difficult to know God."

The word *bhava* is used for feeling or idea in the deepest sense, where there is no thought, only His remembrance. Had you been in place of the seeker, you too would have come out of the water.

Samadhi is the complete state of bhava, of feelings. Once you go you are gone! It is a point of no return.

Then this feeling stays with you forever, you become one with it. It is not a dive, it is complete immersion, complete absorption. You also become water with the water. Now who is to come out? Who is to go in? It is as if you were a doll fashioned out of salt or sugar; you jumped into the water and were dissolved! Now whoever tastes the water also gets a taste of you. In bhava you are still separate; in samadhi you become one. The glimpse is now eternal.

PRICELESS HIS FEELINGS, AND HIS SAMADHI, TOO
PRICELESS HIS DIVINE JUSTICE, AND HIS COURTS;
PRICELESS THE WEIGHTS AND BALANCE TO JUDGE MAN'S ACTIONS;
PRICELESS HIS BOUNTY, AND THE SYMBOLS WHICH DISTINGUISH IT;

Try to understand the value of His symbols. There is such complexity and confusion associated with idols and images. Hindus have thousands of sacred places and carved images. They are all symbols.

The Muslim cannot understand what there is in the idol. He destroys them, and when they break he thinks that if the image could not protect itself, how could it protect its devotees? This also happened in the life of Swami Dayanand. He was at the temple of Shiva on the night of Shiv-Ratri, when Shiva is worshipped. As is natural all the devotees who were supposed to keep vigil fell asleep. Dayanand however, who was still only a child, happened to be awake. He saw a small rat climbing all over the Shivalinga and nibbling at the offerings. Then the thought came to him: What use is it worshipping this image which cannot even drive away a rat? The Muslims miss the point, and so did Dayananda, for a symbol is a symbol and not God.

It is with the aid of a symbol that you set out on a journey; it is not the end in itself. Suppose your beloved makes you a gift of a handkerchief worth four annas. If you try to sell it in the market you will not even get two annas for it. Who will buy an old hankie? Perhaps it might fetch a small price in a secondhand shop. But for you it bears a different significance; you couldn't set a price on it. You even keep it locked away in a favored place in your cupboard. For you it is not only a handkerchief, but a symbol. Through it you are connected with your beloved. So that no one may know, you use this insignificant article. For you, in a very deep sense, your beloved lies entwined in its threads. This very cloth has touched her hands, she has filled it with kisses and has given it to you. In a profound way your beloved has become one with it. For others it is just a piece of cloth; for you it has immeasurable value.

What is the difference? For you it is a symbol, for others it remains a mere handkerchief. The images of the Hindu are his symbols when he has filled them with his bhava; for the Muslim it is only a piece of stone. The image of Buddha is a symbol for the Buddhists, that of Mahavir is a symbol for the Jains; and for each, the other's symbol is of no value. A symbol has no general value. It is a very personal and private thing. Whoever knows this, knows; he is connected with it.

Therefore how could you ever criticize someone else's symbol? For you it may be ordinary -- you are right! But for someone else it is extraordinary -- and that, too, is true. You are right when you ask what is there in a mere handkerchief that you should hold it to your heart? And what if it is lost? There are so many more available in the market.

But for the right one it has great value, great meaning; it is a symbol, and, as such, cannot be replaced at any price. It is unique and personal.

Nanak says: Even His symbols are unique. He is unique -- that goes without saying, but if you have attained a glimpse of Him through some medium, that medium also becomes priceless. Every symbol must be respected, for who knows which one will light the way to Him? And never make the mistake of branding a symbol wrong, for a symbol can never be wrong. A symbol is a symbol for some and not for others; there is no right or wrong.

The Muslim insistently believes that images are useless -- but the stone of Kaaba? This stone he kisses! No stone in the world has been kissed so much -- by millions and millions of people in the last 1400 years. The Muslim takes the Kaaba as a proper symbol and finds this stone worth kissing, but he thinks the Hindu's images fit only to be broken.

A religious person must understand enough to realize that what is not a symbol for him could be a symbol for someone else. There is no need to prove it to be a commonly held symbol, for it is a personal matter that deals with deep intrinsic feelings.

For some the fig tree is holy. Would you say, "Are you mad to worship a mere tree?" The question is not at all what you worship, but worship itself. Any excuse, any means, is good enough if it inspires worship. All means are correct and all means are wrong. If you see with a scientific eye, a Peepul tree is a Peepul

tree, a stone is a stone, a handkerchief is a handkerchief; but what has science to do with religion? Religion is the kingdom of love and not of the intellect and logic. Isn't it strange that every man reveres and guards his symbols but creates a thousand difficulties around the symbols of others? If you can hold your beloved's hankie to your heart, let the others keep theirs also; they are the mementos of their beloved.

Let the hint come from anywhere. For instance, if a man is interested in the God of the Peepul Tree and he is lost in samadhi while dancing and entertaining his God, the real question has nothing to do with the tree, but his going into ecstasy. Wherever this dance occurs, whatever the means that brings His remembrance, that thing is priceless.

PRICELESS HIS BOUNTY, AND THE SYMBOLS WHICH DISTINGUISH IT;
PRICELESS HIS GRACE AND HIS ORDER, TOO;
HE IS THE PRICELESS OF THE PRICELESS; HE CANNOT BE DESCRIBED.
MANY FALL, LOST IN MEDITATION, EVEN WHILE RECITING HIS ATTRIBUTES.

This is the very intent of singing His praises -- understand it! Again and again Nanak says one cannot describe Him, we cannot enumerate His attributes, for there is no way to do so. And yet Nanak keeps on recounting His attributes. What is he doing? If He can't be described what is the need for so many words? They do nothing but express His qualities. We are faced by a metaphysical riddle.

People come to me and ask if the Buddha says that nothing can be said about Him, then why does Buddha speak? They also tell me, "You say nothing can be expressed in words about Him, and here you are talking every day! It seems so inconsistent."

Try to understand. Nanak says he cannot speak about Him and he speaks constantly of Him; for while recounting His attributes, the speaker slips into samadhi. He is not done with praising Him, he cannot praise Him enough, but oh, it is so lovely to talk of Him! The talk is never complete; having said so much, nothing has been told. Everything seems unsaid. But it gives so much joy to talk about Him, that one slips into meditation recounting His ways. No amount of talking conveys anything, but in the course of speaking the speaker is lost.

MANY FALL, LOST IN MEDITATION, EVEN WHILE RECITING HIS ATTRIBUTES.
THE VEDAS TALK OF HIM, AND PURANAS STUDY HIM;
AND LEARNED ONES DESCRIBE HIM; SO ALSO INDRA AND BRAHMA;
THE GOPIS AND KRISHNA SPEAK OF HIM: AND VISHNU AND THE SIDDHAS;
AND MANY, MANY BUDDHAS; AND DEMONS AND DEITIES TOO.
MEN AND SAGES AND THOSE WHO SERVE, THEY ALL SING HIS PRAISE.

To speak of Him is not for the sake of speaking, but as a method of meditation. To discuss Him is a way to be lost in Him. To talk about Him is to be ready for Him. Even to sit where He is being discussed and listen -- perhaps a drop of this rain may fall on you. Perhaps your parched throat may be relieved; perhaps some word may pierce your deaf ears and enter within; perhaps your blind eyes may get a ray of light; perhaps your thoughts may for a little while be soaked in the color and melody of His music; and perhaps you may fall silent for a while and your internal dialogue may be interrupted.

Nanak sings of Him, for while singing of Him he is lost in Him. Not only the singer, but even the listener is lost in Him. Therefore Nanak did not speak, he always sang. It is easier when you sing. He used singing so that the internal chord may be tuned. In the rhythm of the song you may perhaps touch the fringe of that profound silence; then you will never forget it.

Nanak also stresses the importance of associating with saints. Associate with people who talk of Him, sing of Him. By and by, with constant hearing, the color will begin to spread over you too. When you walk through a garden, your clothes pick up the fragrance of the flowers without your knowing it. If you stand out in the morning sun the warm rays will cause the blood within you to flow faster. And if you lie beneath the starry sky and watch the moon, its cool light is bound to find a place within you.

Association with holy men and saints means to be where He is discussed, where He is being praised. The Hindus have said, "When He is criticized, close your ears. Where He is being talked about, listen with all attention; become all ears!" Therefore Nanak says time and time again, "Listen!" He talks about Him and He sings His praises. But he also reminds you again and again that however much you describe Him, you have made no headway, you have only just begun. No words can describe Him or enumerate His attributes. Don't think that whatever Nanak has said has become His measure. It is just a slight beginning, a feeble effort. Therefore Nanak praises Him while also saying He cannot be expressed.

THE VEDAS TALK OF HIM, AND PURANAS STUDY HIM;
AND LEARNED ONES DESCRIBE HIM; SO ALSO INDRA AND BRAHMA;
THE GOPIS AND KRISHNA SPEAK OF HIM, AND VISHNU AND THE SIDDHAS.

The gopis and Krishna never spoke of Him at all; they just danced. But in their dance they expressed Him. Krishna never sat down and talked of God to his milkmaids; he danced with them under the light of the full moon. Nanak says through dance they were expressing their praise of Him.

So many different ways there are: some sing, some dance, some keep silent -- but all are expressions of Him. Whoever has realized Him expresses Him in each action, each indication, each gesture. If Buddha raises his hand, it is an indication towards Him. Whether Buddha opens his eyes, or keeps silent, he is still expressing Him.

Each person's way is different. Buddha could not dance. It was not in him. It would not have suited him. He would have looked very awkward dancing, but he looked so beautiful under the Bodhi tree. The posture he assumes as he sits is his dance. He does not move, there is not a tremble. Like a statue he sits; that is his way!

Buddha's image has been the reason for all statues or images being referred to as *but*. In Arabic and affiliated languages, *but* is the corrupted form of Buddha. Buddha sat so statue-like that had you seen him alive you would have thought it was a marble statue. There was a reason for this. Buddha used to be that way, so tranquil, so cool, so still. That was his way and that is how he expressed Him.

Krishna dances. His way is just the opposite of Buddha. You can never imagine Buddha with a crown of peacock feathers on his head. He would look so clumsy. But if you make Krishna sit cross-legged under a Bodhi tree, like Buddha, he would look equally comic. This is not in keeping with his nature. He looks right only with a crown of peacock feathers and the gopis surrounding him and music and dance happening.

Nanak is saying that the dance of Krishna and the gopis is another unique way to express Him. This is a lovely statement of Nanak. In a thousand ways the awakened ones have spoken of Him. There are thousands of indications, and He towards whom all fingers point is one -- Ek Omkar Satnam.

AND LEARNED ONES DESCRIBE HIM; SO ALSO INDRA AND BRAHMA;
THE GOPIS AND KRISHNA SPEAK OF HIM, AND VISHNU AND THE SIDDHAS;
AND MANY, MANY BUDDHAS; AND DEMONS AND DEITIES TOO.
MEN AND SAGES AND THOSE WHO SERVE, THEY ALL SING HIS PRAISE.
MANY THERE ARE WHO CAN EXPRESS IT, AND MANY DIE BEFORE COMPLETING THE TASK.
HE WILL BRING EVEN MORE TO THIS EXISTENCE.
NO ONE CAN PREDICT HIS ACTIONS.
WHATEVER HE FEELS -- SO IT HAPPENS.

These words are worth pondering over. He cannot be expressed fully, for God is not an event that is completed;if it is still in the process of completion you cannot give a full account of it.

A man's biography, to be fully written, must wait till he dies. Until then his story is incomplete, some chapters still remain. How can we write God's life story? He will never die nor grow old. He will never reach the point where you can say this is the end.

God keeps on happening. He is a constant occurrence, an eternal manifestation. He is a flower that is eternally blooming, but the petals of the flower will never reach the point where we can say it has fully grown. It has been blooming always, it is blooming now, and will keep on blooming always.

Because His power is infinite, all descriptions fall short of Him; all the images we have made of God and descriptions we have given of Him remain incomplete. It is just as when we make children's clothes, they soon outgrow them. Only when they reach an age when they stop growing and their measurements remain constant can the tailor take the measurements once and for all.

God always keeps growing, therefore all the clothes we make for Him soon become inadequate. All scriptures fall short and become old and outdated; therefore new religions manifest in the world, and new sages bring out new explanations. But these explanations remain valid for some time, then soon they begin to fall short and need to be replaced by new explanations, by newer sages who now sing His praises according to the needs of their times.

Every new song is popular and applicable only for a very brief time. Its relevance does not last even until we finish the song, for in that brief time God has gone even further ahead. Before we put the final touch to His image, He has become something else. Everything remains incomplete.

The Hindus are very wonderful people. Only they have made images of God that have no features.

Everywhere else in the world the images have definite features. The Hindus pick up a stone, smear it with vermillion and lo! it becomes the image of Hanuman, the Monkey-God. It has no features; it is just a small boulder. The Hindus say: What is the sense of giving it any shape? By the time we give the image its features, God will have moved further on. This stone will do just as well.

The image of Shiva, the Shivalinga, is egg-shaped and has no features. It is an eternal symbol. Whatever form God takes, this symbol will not be affected, while others become outdated.

Nanak says: He has done so much up to now and He will keep on doing. Were He completely evolved, we would have been able to say something, we might have drawn some conclusions; but he keeps expanding further and further. He is unpredictable. We can make no inferences about what He will do next -- neither about God nor the world -- all is hidden in the unknowable.

HE WILL BRING EVEN MORE TO THIS EXISTENCE.
NO ONE CAN PREDICT HIS ACTIONS.
WHATEVER HE FEELS -- SO IT HAPPENS.

His wish -- and the happening occurs! For the Christians and Jews, God said "Be!" and the world came into existence.

With our limited energy, there is a distance between our feelings and our actions. If today the desire arises in you to build a house, the house will come into being in two years. This is because our energy is limited. If we had a little more energy, perhaps it could be constructed within a year; with yet a little more, perhaps in a day. And if your energy were total, as abundant as that of God, then there would be no gap between the wish and the action.

Therefore, time exists for us but not for God. It is an event in man's world because of his weakness.

If you but think back you will find that the weaker you were the longer time seemed to you. For instance, your wife has a fever of 104 degrees. You run to the doctor and are back with the medicine within five minutes, but your wife complains you took too long. Time seems so long in fever.

There is evidence that time seems longer in illness. Not only the patient, but those who sit by his side feel it. Sitting next to a dying man, the night never seems to end. When you are well and happy time seems to have wings; when you are unhappy it seems to drag. It all depends on your energy.

God is omnipotent. For Him time does not exist. Whatever He thinks, wishes, feels, becomes immediately a realized act. Nanak says, Whatever He wills or thinks, or feels, so it happens, and at that very instant, without a moment's hesitation. The willing and the happening are simultaneous. His desire is the act. Nanak says, HE WHO KNOWS THIS IS HIMSELF THE TRUTH. This utterance has two meanings:

WHATEVER HE FEELS -- SO IT HAPPENS.
WHOEVER KNOWS THIS, HE HIMSELF IS TRUTH.

The first meaning is that he who realizes the truth of the omnipotence of God, that His idea and its realization are identical, becomes truth himself.

The second sense involves Nanak saying HE ALONE CAN KNOW HIMSELF. A man of truth can only know himself. We cannot know Him, for we know not His future nor His past and He will never be complete. He goes from one completion to another -- not an incomplete happening proceeding towards completion. His completion moves to further completion, to further perfection.

The first meaning sees the man of truth as he who recognizes God's all-pervading power. In the second meaning, the man of truth recognizes that he can only know himself, since God is never completed and can never be known completely.

IF SOMEONE BOASTS OF KNOWING HIM, THEN HE IS THE FOOL OF FOOLS.

To make a list of fools, the very first name is the man who boasts of knowing or describing God.

Nanak talks about Him, for to speak of Him is enchanting, it drowns us in ecstasy, it is meditation itself. Talking of His will, the heart begins to bloom, joy is born within and nectar begins to flow. But if someone thinks He can be described, he is the biggest of fools. He is a wise man who knows He cannot be described.

Nanak talks of Him for His very name is a source of bliss. He mentions Him at the slightest excuse, for it gives much joy. It seems he has nothing else to talk about. To introduce the subject is to knock at His door and when you talk of Him, the door opens. Have you ever noticed how a mother is always talking of her newborn child? Whether she talks to the neighbors, to her visitors, to the shopkeepers, the topic is always the child.

The lover constantly tells his beloved how much he loves her, how beautiful she is, how unique, unparalleled. He tells her again and again, that there will never be another like her. How lucky he is to have her! The beloved doesn't realize why he keeps repeating the same things over and over. Constant repetition increases love. Love intensifies by constant repetition. Like the buzz of a bee as it hovers around the flowers, love begins to hum around the beloved.

What happens in ordinary life is the same as in divine love, only on a different scale, but the substance remains the same. So Nanak goes on and on telling the same things about Him. If you have not loved, you will find this very jarring and foolish. The Japji can be told in three small words: Ek Omkar Satnam. Then why does he go on and on? There is so much pleasure, so much joy in talking about Him! And if the feeling takes birth within, you too will find how sweet, how tender is His name.

A child was taught to say his prayers before going to bed. One day his mother observed him closely to see whether he really prayed. The child muttered one word and pulling the blanket up, lay down on the pillow. "What is this?" she asked, "Are your prayers over so soon?"

The child answered, "Why should I waste my time saying the same things every day? So I say to God, 'Ditto!' and I'm sure He is intelligent enough to understand."

The intellect gives you such advice: Why repeat yourself? But the heart wants to repeat over and over. The heart has never heard the word ditto. And while the heart keeps repeating, it is immersed in the nectar of His name. The more the heart repeats, the more we are lost in ecstasy. This is like the humming of the bee, but it can only be understood if you have had the necessary feelings.

At the very end Nanak reminds us not to indulge in boasting of knowing Him or being able to describe His attributes, for that can only prove you to be the chief among fools. If by constantly singing His praises your ego is lost, you shall be the wise among the wise. If, however, talking of Him is strengthening your ego, if you think: Who else but I could know what I know? then you are the fool of fools!

The True Name, Vol 2

Chapter #3
Chapter title: Birds Don't Go To College

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WHERE IS THAT DOOR? WHAT MANSION IS IT
WHERE YOU SIT AND OVERLOOK YOUR CREATION?
INFINITE SOUNDS ARE RINGING, AND INFINITE ARE THE PLAYERS;
INFINITE THE SINGERS, AND INFINITE THE MELODIES THEY SING.
WATER, FIRE AND WIND SING YOUR GLORY,
AND THE GOD OF DEATH SINGS AT YOUR DOOR;
CHITRAGUPTA, SHIVA, BRAHMA, DEVI -- ALL SING YOUR GLORY;
AND INDRA ON HIS THRONE AND ALL THE DEITIES,
AND HOLY MEN IN MEDITATION, AND REALIZED BEINGS IN THEIR SAMADHI,
AND ASCETICS, CHASTE WOMEN, CONTENTED PEOPLE AND WARRIORS,
AND PANDITS, RISHIS, AND THEIR VEDAS THROUGH THE AGES,
AND BEAUTIFUL MAIDENS OF HEAVEN, AND FISHES THAT DWELL IN THE DEPTHS,
AND THE FOURTEEN GEMS CREATED BY YOU, AND THE SIXTY-EIGHT SACRED PLACES,
HEROES AND GREAT WARRIORS, AND CREATURES OF THE FOUR KINGDOMS SUSTAINED BY YOU,
ALL CONTINENTS, ALL SPHERES, AND THE ENTIRE UNIVERSE,
THOSE IN YOUR FAVOR AND DEEPLY IMMERSED IN YOU, SUCH DELIGHTFUL DEVOTEES,
THEY ALL SING YOUR PRAISES! AND HOW MANY MORE, I CANNOT CONCEIVE OR INFER.
HE AND ONLY HE IS THE TRUE LORD. HE IS TRUTH -- SATNAM.

HE IS AND ALWAYS WILL BE. THOUGH ALL VANISH HIS REALITY WILL NEVER LEAVE.
HE CREATED MAYA -- THINGS OF VARIOUS COLORS AND EMOTIONS AND DISPOSITIONS.
HE CREATES ALL THINGS AND WATCHING OVER THEM, HE ALSO GIVES THEM GREATNESS.
HE DOES WHAT PLEASES HIM. NONE CAN INTERFERE WITH HIS ORDER.
NANAK SAYS, HE IS THE KING OF KINGS. ABIDE BY HIS WILL.

There is a Sufi tale: Becoming angry with his prime minister, a king had him confined in a very high tower with no way to escape; if he tried to jump he would surely be killed. The king did not know it, but on his way to the tower the prime minister had whispered something in his wife's ear. On the very first night she came and left an ordinary insect on the tower wall. She applied a little honey to its antennae and the insect began to climb up the tower in search of the honey, but she had also tied a thin silk thread to its tail. Slowly the insect climbed the three hundred feet of the tower where the minister was waiting for it. He grabbed at the silk thread to which the wife had tied a string, and to the string she had tied a cord, and attached to the cord was a strong rope. The minister pulled till he had the rope in hand, and with its help he climbed down from the tower.

The story states that not only did the minister escape the prison, but he also discovered the means to escape from life's ultimate prison. If even the thinnest, weakest thread comes to hand, there is no difficulty in attaining liberation. The weakest thread can pave the way to beautitude, but the thread must come to hand. A slight ray, once recognized, can lead to the sun.

All religions, all gurus, have reached God by catching hold of one thin thread or other. These threads are many, and can be tied to many kinds of insect. It isn't necessary to smear the insect's antennae with honey; you can apply anything that tempts the insect to climb to the prisoner. The thread becomes the bridge.

The thread that Nanak caught hold of is so crystal clear, but since we are both deaf and blind, we cannot hear him.

If you observe life closely, you will find that the most outstanding thing in existence is song. The birds have always been singing; each morning at the break of day they herald the coming of the sun with their song. The wind brushes against the leaves of the trees, and there is music. The waterfall has a melody all its own. The clouds clash with tumultuous sounds. The sound of the rivers as they flow, and the waves as they lash against the shores, have a quality of their very own. Look at life all around and listen! Existence sings from every corner.

Nothing in existence is clearer than music. It stops at death when life has become silent. Life is full of resonance, but man is deaf; therefore, though the thread is clear and within our hands, we do not grasp it. If life is so full of song, then it is certain that God's hand is behind it. God is somewhere hidden behind the song. If we could sing, if we could lose ourselves in the rapture of His song, the thread will be grasped. To be absorbed in the song is the thread that leads to Him. Then it will not be long to escape the prison of *samsara*, this every day world, and reach liberation in God.

Nanak made his *sadhana*, his practice, out of song. Sometimes you must have felt the intoxication creeping up on you in the exhilaration and ecstasy of singing. But people are afraid to sing. Birds do not care whether their voices are sweet or not, but man is very careful. Only a few people sing, those with good voices; the rest sing only in the bathroom where no one can see and no one can hear. Singing makes you feel fresher than a bath, for bathing only touches the surface while the song sinks deep within. He who cannot hum has lost connection with God; he retreats further and further from existence, like a living corpse.

Kabir has said about this country: "This is the land of corpses, for the song of life does not play here. No one dances in celebration, no one sings with a full heart, and no one loses himself in song."

It doesn't matter whether your voice is sweet or not, for song isn't a commodity to be sold in the marketplace, but rather an expression of gratitude and happiness. A song is made meaningful and beautiful by you being enraptured by it, not by the quality of your voice. You can be so immersed in your song that you are no more, only the song is -- the singer is lost, the song remains. It can happen so simply, and there is no easier thread. If birds can sing, plants hum, and the waterfall babble, are you so useless that you can't stand amongst them? Are you so incapable that you can't compete with the stream or with the birds and the trees?

The fact is that you are frightened since song has been made into a sellable commodity. As a result, it is no longer a natural act in life but a product for the market, and you worry about making time for it and whether your voice is adequately trained. No stream stops to learn music; it is as natural a flow as a river. Music is already within, so it needn't be learned.

All you require is the courage and daring to be a little mad, and then the song will spurt out of you. Birds don't go to college to learn music; they don't worry about who says what; they are not anxious whether their song will sell; they sing with joy and abandon. Why not you?

Since we started selling our songs in the bazaar another calamity took place; we stopped singing and became listeners. We are passive: if someone sings we listen, if someone dances we look. Think of how impoverished and wretched we have become. The time will come when someone will be happy and we will be the audience. What a difference between watching someone's happiness and being happy yourself! Imagine looking on while someone is making love, and you don't make love yourself. Do you see the difference? Can love be known by watching? No, it can only be known when you yourself love.

If you listen to a person singing, no matter how melodious the voice, and how great the artist, you will not know what it is to sing. This is borrowed pleasure; you sit like a corpse and listen, not connected with the music at all. You must actively enter into the music. Dance can only be known by dancing, not by watching. Watching is a mere substitute; it is false, inauthentic.

Slowly, slowly man is leaving everything to others. Some few perform, most watch; some dance, the rest watch; some sing and many gather to listen. If you neither sing nor play nor dance what is the purpose of being alive? Is life to be carried on by a few specialists?

Neither spectator nor performer gain anything from this, for the latter's attention is totally into making money. The dance comes not from the soul; it is merely superficial skill. The dancer is actually not dancing at all, since the dance doesn't penetrate enough for him to lose himself in it; his mind remains apart, involved with the money he is making.

It happened this way: The emperor Akbar told Tansen one day that he would like to meet and hear his guru. He said, "Last night when you left, a thought came to my mind that there has never been a singer greater than you, nor will there ever be. You are the ultimate in music. But then it occurred to me that you must have learned from somebody. You must have had a guru, and perhaps he is even better than you. So I would like to meet your guru and hear him."

Tansen replied, "That is very difficult. I do have a guru who is still alive, but you cannot call him to the court for he does not sing on request. His songs are like the songs of the birds. A cuckoo will never sing at your request. The more you plead the more silent he will become, for it will begin to wonder why the request. You can hear my guru only when he chooses to sing. If you are that eager we shall have to go and hide behind his hut and listen secretly. If we approach him directly he might stop singing."

Tansen's guru, a fakir named Haridas, stayed in a hut on the bank of the river Jamuna. At three o'clock every morning, before dawn, he would sit by the river and sing in ecstasy. His singing was like the song of the birds; his songs had nothing to do with anybody.

Akbar and Tansen reached the hut at two o'clock. At three the singing began. Akbar listened as if hypnotized, his eyes raining tears. When they rode back he could not utter a single word to Tansen. In fact he totally forgot that Tansen was there.

As he stepped down from the chariot he told Tansen, "I was under the impression that you had no equal, but today I see the your guru far surpasses you. Is there some reason for it?"

Tansen replied, "Is there really any need to ask? I sing for you, but my guru sings only for God. When I sing my eye is on the gift you will give me, for singing is my business. My guru doesn't sing to get anything. In fact, it is the other way around; he sings only when he receives, when he is so filled with the emotion of God from the grace he received from above, when his throat is full, when waves of ecstasy arise in his heart. When he is flooded with His grace he sings, he flows, he bursts into song. Singing is like His shadow to him. But for me, I sing first, then receive. My eyes are always on the fruits of my effort, therefore I am lowly. You are absolutely right: how can I stand next to my guru? No matter how skillful I become, however practiced my hands or competent my voice, my soul will never be able to enter into my song. I am a specialist, not so my guru. His song is like the song of the birds. I am nothing before him."

The singers you hear today are professionals. The listeners sit passively while they do their jobs, so far have we come from the song of God. Whoever is making love on the screen is a professional doing his job. He acts and viewers watch, nothing more, just glued to their chairs.

The realities of life can only be known actively; you must enter into these realities. Just to see a person swimming, how can you enjoy the pleasure? If seeing gives so much pleasure, how infinitely joyful must be the act of being and doing.

Sing, dance, but forget the world for it is the thought of the world that prevents you from singing and dancing. Dance, sing -- and you stand in the footsteps of God. Nanak says it in such poetic words:

WHERE IS THAT DOOR? WHAT MANSION IS IT
WHERE YOU SIT AND OVERLOOK YOUR CREATION?
INFINITE SOUNDS ARE RINGING, AND INFINITE ARE THE PLAYERS;
INFINITE THE SINGERS, AND INFINITE THE MELODIES THEY SING.
WATER, FIRE AND WIND SING YOUR GLORY,
AND THE GOD OF DEATH SINGS AT YOUR DOOR;
CHITRAGUPTA, SHIVA, BRAHMA, DEVI -- ALL SING YOUR GLORY;
AND INDRA ON HIS THRONE AND ALL THE DEITIES,
AND HOLY MEN IN MEDITATION, AND REALIZED BEINGS IN THEIR SAMADHI.

Nanak asks? Where is His door? Where is His abode? And He provides the answer that infinite melodies play and infinite are the players. Nanak is saying: There is your door, hidden in the sound. You are looking after the world, and Omkar is Your door.

If even a part of the song comes within your grasp, with the help of this thin thread you can reach to His door. When the music, the Omkar, begins to sound within you, when you lose yourself in the sounds, that very moment you find yourself before His door.

He says: So many ragas and their variations, so many melodies, so many sounds, you singers! They are all your door. From morning till evening, from evening till morning, infinite melodies play.

Begin to recognize these melodies in life. Man's music is derived enturely from existence. All his musical instruments, all his melodies are derived from sounds of nature: the song of the birds, the sound of the waterfall, the sighing of the wind.

Try to recognize the melody in the world. Early in the morning when you wake up direct your attention to the sounds around you. Once you catch these melodies you will keep hearing them all day long, for they are continuous; only you are deaf.

Sit in the silence of the night and listen to it. This sound of stillness is very close to the ego. When Omkar begins to sound within you, at first you will hear only the sound of stillness: its echo is like the chirping of a cricket in the silent night. You can hear it all day long, anywhere -- in the market, at the office, in the shop. The resonance is everywhere. It may be faint or seem to get lost in the noise of the marketplace, but it is very much there. Once you grasp it you will recognize it more and more often. All day long there is a festival of melodies at His door.

Whoever has known Him has called Him 'Sachchidanand' -- truth, consciousness and bliss. When a person is filled with joy he is filled with song. Joy and song are so close. Except in films no one sings in sorrow; tears flow, not song. Whatever you do in moments of happiness will be filled with song; even if tears flow it will have the tinkle of music in it. In your sitting and standing, in your gait, in your very breath, music will play; your heartbeats will lend rhythm to your song. Truly music is His door, for within resides the supreme bliss.

Ultimately the music stops, for it is only a door; once you pass through it the music stops. A moment comes when your music becomes a hindrance. Then only His music sounds. Infinite melodies play within you, but you have no music of your own; you are like an empty house.

Our temples are designed for sound to reverberate inside, their construction based on it. The temple is always absolutely empty. This signifies the ultimate state of a seeker; it is a symbol. When the Omkar sounds, we shall be empty within -- aboslutely empty. A bell is hung at the temple door; whoever comes first rings the bell, for the *nada* is at the door.

These are all symbols. No one should enter the temple through that door of doors without ringing the bell, for only through the sound itself can you enter. The uniqueness of a bell is that it keeps resounding long after you ring it, so the resonance keeps sounding as you enter the main entrance. In that sound alone is the key to your entry into the temple.

Through the sound, as it were, you enter into God's abode. The temple is a symbol of God's dwelling. When it is sounding constantly you need not ring the bell, but we have formulated a method with the symbol. When you return from the temple ring the bell again. You have to journey back amidst the reverberating sound. All worship, all prayers start with the ringing of the bell.

Nanak says infinite nadas are ringing and infinite are the players. He does not speak as an observer. He describes it as one standing at the door; therefore, his words are straightforward and simple. As if this is happening before his eyes he says:

WHERE IS THAT DOOR? WHAT MANSION IS IT
WHERE YOU SIT AND OVERLOOK YOUR CREATION?

INFINITE SOUNDS ARE RINGING, AND INFINITE ARE THE PLAYERS;
INFINITE THE SINGERS, AND INFINITE THE MELODIES THEY SING.
WATER, FIRE AND WIND SING YOUR GLORY,
AND THE GOD OF DEATH SINGS AT YOUR DOOR.
CHITRAGUPTA, SHIVA, BRAHMA, DEVI -- ALL SING YOUR GLORY;

Understand that Dharmraj, the god of death, signifies the zenith, the climax; he is the deity of virtue and ethics. To investigate what is good and what is not good in its finest subtlety is the work of Dharmraj. Nanak says that even he sits at Your door and sings.

There can be no one of a more serious nature than Dharmraj. His very name implies one who has a very grave and weighty temperament, for he thinks in the minutest detail: what is right, what is wrong, what should be done and what should not, what is worth doing and what is not? Nanak also finds such a person singing in ecstasy.

Chitragupta's job is to note down and keep an account of the sins and virtues of people. What can he sing? Even high court judges are only minor Chitraguptas, and just visualize how they carry themselves, sitting stiffly in their chairs in black clothes and white wigs -- such grave faces! Laughter is taboo -- in contempt of court -- and singing is out of the question. Imagine, this is the state in the lesser courts, and Chitragupta sits in the ultimate court!

Nanak says: I see even Chitragupta singing at Your door. All his seriousness has vanished, it would seem; His door is the door of celebration.

Understand that your attention should not be concentrated on keeping an account of good and bad deeds in your life, for in so doing your life becomes cold and heavy with solemnity. He who becomes grave, loses. Do not be lost. Do not become dry. Don't contract in the constant anxiety of what is good and what is bad, for there is no entry to His door for such dehydrated, unfeeling, long-faced people. Dejection and melancholy cannot gain entrance here. Only those who dance and sing have access. Therefore it invariably happens that your so-called 'holy men' remain distant from Him, for they have become so very grim.

Remember that gravity is a part of the ego. A solemn person can never be egoless, and an egoist is invariably conceited and arrogant. There is no sign of the simple, the childlike, the artless in him. Nanak's full name was Nanak Nirankari. The very name 'Nirankari' means egoless.

Mardana sits at Nanak's side, always ready with his instrument to play. Ask Nanak the most serious question and he answers with a song. To all solemnity he responds with cheerfulness. Ask him a profound question, his answer is filled with festivity and rejoicing. Do what you will, Nanak always sang in answer while Mardana played his instrument. There was a special reason why Nanak chose to do that: to bring home to us the fact that music plays at His door.

Rejoicing is characteristic of the truly religious man; whereas an ordinary so-called 'religious' man has just the opposite disposition: stiff with arrogance, his eyes filled with scorn and censure. The constant thought of good and bad reduces them to this state. They kill themselves this way. When do they have time to sing? They are forever worried: what to eat, what not to eat; whether to get up this time or that; whether to dress this way or that -- or not to dress at all. All their time is taken up in the boredom and insensibility of rules and regulations.

It is true that rejoicing also has its regulation, but it is not superimposed, it arises from within, it is an inner discipline. Solemnity has its own rules that are superimposed: whatever is inside, wear a solemn expression on your face! The body becomes lifeless. This is not the characteristic of a religious man. In fact, these are the ways of a frightened man. He is so frightened that he dare not laugh for he fears that laughter may lead him to some sin. So laughter has become sinful, and a grim, long face a symbol of virtue.

In Nanak's method there is song and festivity. Holding on to this sutra of celebration and festivity one can reach His gate.

AND HOLY MEN IN MEDITATION, AND REALIZED BEINGS IN THEIR SAMADHI,
AND ASCETICS, CHASTE WOMEN, CONTENTED PEOPLE AND WARRIORS,
AND PANDITS, rishis, AND THEIR VEDAS THROUGH THE AGES,
AND BEAUTIFUL MAIDENS OF HEAVEN, AND FISHES THAT DWELL IN THE DEPTHS,
AND THE FOURTEEN GEMS CREATED BY YOU, AND THE SIXTY-EIGHT SACRED PLACES,
HEROES AND GREAT WARRIORS, AND CREATURES OF THE FOUR KINGDOMS SUSTAINED BY YOU,
ALL CONTINENTS, ALL SPHERES, AND THE ENTIRE UNIVERSE,
THOSE IN YOUR FAVOR AND DEEPLY IMMERSED IN YOU, SUCH DELIGHTFUL DEVOTEES,
THEY ALL SING YOUR PRAISES! AND HOW MANY MORE, I CANNOT CONCEIVE OR INFER.

Nanak never tires of saying that His song sounds in all of creation. From all sides existence is a celebration. God laughs; he does not cry, nor does He like crying faces. Melancholy has nothing to do with existence. In fact, to be grim and sad is to be cut off from existence, to be turned away from God.

If sadness and sorrow overtake you in life, you must have taken some wrong step; when you suffer, know that you have gone astray. The suffering is only a pointer, don't make it your life style; don't become masochist, for masochism is a disease from which many people suffer.

Sacher-Masoch was the writer after whom this illness is named. He described whippings, pricking with thorns till one bled; he described fixing nails to the soles of one's shoes so that they made wounds with each step. Such masochists are everywhere. You will also find them lying on beds of nails in Kashi. There are ill people who revel in self-torture. You will find them fasting, you will find them rotting, decaying in various temples and hermitages -- and common people worship them!

Why? There is yet another parallel illness, sadism. The sadist revels in others' torment and agony. The sadist and masochist are paired; one loves to see the other in agony, and the other delights in having pain inflicted on him. Keep in mind whenever you revere a sad, suffering, self-tormenting individual, you suffer from the other's illness. Since these illnesses are complementary, sadists gather around masochists. They say, "How wonderful you are to lie on a bed of nails. Such self-sacrifice." Thus their egos are inflated and they are coaxed into tormenting themselves even more.

Keep it well in mind not to support a man who is in suffering or troubled, for that is a sin and equal to inflicting pain on him. It is a very subtle device. Should I want to pierce you with a dagger it would be a sin. But if you thrust a dagger into your chest and I say, "Wonderful! What a sacrifice! You have become a martyr!" it is sinful and I am partner to the act. A man lying on a bed of nails is a sinner all right, but those who come and offer flowers and coins at his feet are also partners in his sin. They are offering him encouragement by calling him a saint. These are two types of sick people; both suffer from a perverted state of mind. Beware of them both.

A healthy man troubles neither himself nor others. As a person becomes more and more healthy, he becomes more and more cheerful, and begins to share his joy with others. He always respects joy and cheer. When you see a man singing and dancing with joy, offer flowers at his feet. But you have never done this, or else the ashrams and temples in this world would have been quite different: they would have been filled with celebration.

Unfortunately, our ashrams and temples are filled with sick and diseased people, with people who are mentally ill, who should be treated by psychiatrists. And they are that way because of you. You have revered them and encouraged them. Have you ever honored a man who is cheerful?

Only yesterday a sannyasin told me of a strange event taking place. As her meditation is getting deeper and deeper, she experiences more and more joy. But with this, she is feeling that something wrong is happening, some transgression, as if she is following a wrong path. This is bound to happen to you when bliss enters, for we have all been groomed for suffering since childhood -- not for happiness. If the child sits in the corner, dull and despondent, the parents say, "Good boy." But if the child dances and prances about with joy, the whole household gets after him, "Keep quiet! Don't make so much noise." Whenever he shouts in glee there is someone to reprimand him. He is made to feel that he has committed some error whenever he is happy, but that everything is all right when he is sad and dejected. Gradually the feeling penetrates the subconscious that it is wrong to be cheerful, but to be sad is a sign of virtue.

Whenever a person progresses in meditation the opposite process begins, he moves towards happiness and song. The closer he approaches the door of His abode, the more pronounced the celebration becomes. As the internal festivity begins, suppressed desires, the gaze of the outside world, and a sense of guilt raise their heads and stand in the way. The need to suppress it finds a thousand and one ways to thwart your happiness.

A friend comes and says he is making progress in his meditation but one thing plagues him: when all the world is plunged into suffering and sorrow, isn't it just plain selfishness to seek happiness for oneself?

Now he has devised a rational device to express the deep fear of his own joy. Six months earlier he came to me saying he was so unhappy, so miserable. All he wanted was to be happy. Then he wasn't concerned with God at all. Now that he is coming closer to joy, when the first chink has opened and the first tune has begun to play, he is seized with fright! He switched off his mind at once. He said, "I have stopped meditating. It seems too selfish." I told him, "Be sad and unhappy to your heart's content. To feel that way will be a great service to others. Cry aloud, beat your chest, torment your body, kill yourself -- and you will deliver the world!"

Now how can your suffering deliver the world? Your misery will increase the suffering of others; it raises the ratio of suffering in the world. If you are happy you make suffering that much less in the world. One single person's happiness and joy raises currents strong enough to make those around him happy.

If a single house has a lamp, it helps make the neighbors conscious that their houses are in darkness. When one lamp is burning it is not difficult to light others with it. One lamp can light the lamps of the entire world.

But the mind is trained only for suffering. The whole world is divided into two kinds of unhappy people: there are those who wish to be made to suffer, and others who are always looking for someone else to oppress and torture. Neither group has any bearing on religion; for neither can ever hope to hear the music within. They are the two sides of the coin of sorrow, and sorrow has no relationship to God.

When your connections are broken you become unhappy and you suffer. Illness means your connection with nature is broken. Suffering means your connection with God is broken. When the body conducts itself against the principles of nature, illness results; when it flows along with nature, there is health and well-being. When the mind follows paths away from God, suffering is the result. When the soul moves in the footsteps of God, when it flows with the universal principle, there is bliss.

Nanak says there is music at His door. No, music *is* His door. Celebration, festivity are His practice. The whole of existence is filled with song. You are deaf. That's what the matter is. You cannot see, you cannot hear. On every leaf, on every flower this message is written. He has filled the universe with so many colors and it is His music that vibrates in the rainbow of infinite hues. All creation is always celebrating this festival.

THOSE IN YOUR FAVOR AND DEEPLY IMMERSED IN YOU, SUCH DELIGHTFUL DEVOTEES,
THEY ALL SING YOUR PRAISES! AND HOW MANY MORE, I CANNOT CONCEIVE OR INFER.
HE AND ONLY HE IS THE TRUE LORD. HE IS TRUTH -- SATNAM.
HE IS AND ALWAYS WILL BE. THOUGH ALL VANISH HIS REALITY WILL NEVER LEAVE.
HE CREATED MAYA...

Nanak has very skilfully removed the sting from the word *maya*. He has deleted the feeling of contempt that is associated with maya. The mystery that Shankara himself could not unfold, Nanak has revealed. Shankara was a very rational thinker who founded a whole philosophical school. His sole aim was to explain the whole universe through logic and reason. He found himself in great difficulty over maya and Brahma.

On the one hand, Shankara knows that maya is a myth; it does not exist, for maya means that which is not. Maya is visible to the eyes but does not exist in actuality; whereas, that which is not visible, but which *is*, is Brahma. Maya is forever changing, kaleidoscopic, like dreams. Brahma is forever, the eternal truth, the creator.

Shankara represents the Advaita-Vedanta theory that is non-dualistic. It faces the question: 'How is maya born?' If it is entirely nonexistent, then how could there be any problems? Then it would be foolish to tell a person: Why are you involved in the illusion of maya? How can a person be entangled in that which does not exist? Then it is mere nonsense to exhort people to shun maya -- something that is nonexistent.

And if maya does exist how can it be without God? His support is absolutely necessary. The dream arises only when there is someone to see it. So Advaita-Vedanta is concerned with this problem: If it is God who has created maya, then all the mahatmas who preach against maya are preaching against God. And if God himself is holding on to maya, how are we expected to leave it? It is not within our power. When it is by His will, then His will is supreme and cannot be wrong.

Where does maya come from? If it arises out of Brahma, then how can that which is born out of truth be an untruth? What is born out of truth can only be truth. Or, if maya is an untruth, the Brahma from which it is born must be an untruth, too. They must both be of the same nature: either both are real or both are false. Shankara could not solve this problem.

But Nanak can resolve it. What philosophers cannot unlock devotees easily unravel. For Nanak, maya is the festival of colors and music that goes on at His gates continuously. The multitude of colors in the flowers and the trees, in the birds and the bees are all an expression of His bliss. He manifests Himself in so many forms; He blooms in so many flowers and delights in all the forms He assumes. It is all an expansion of His supreme energy. So maya and Brahma, the creation and the creator, are not the opposite of each other. All creation is a festival, a dance of Brahma, the creator -- his song.

Shankara's concept of Brahma is very dry, for he eliminates maya entirely. His is a mathematical

concept, devoid of all music and color, all joys and sorrows. It is like the void, an emptiness. How can you love the Brahma of Shankara? How can you make love to a mathematical theorem? That 2+2=4 is correct, but why should one fall in love with such figures? Anything mathematical is dry and feelingless.

Nanak's Brahma is absolutely different. It is not the concept of a mathematician, but of a poet who adores beauty. Nanak is a poet, not a philosopher. And what a philosopher cannot solve, a poet can. The philosopher is caught in his logic, the poet doesn't concern himself about it. He can afford to be illogical. His imagination makes incongruous things become consistent. All conflicts and contradictions become harmonious in his love and his devotion.

Keep it well in mind that to Nanak maya is God's festivity. Therefore Nanak never advised his followers to leave the world. How is one to leave, and why should one shun anything that is His?

He would tell His disciples, "Stay right in the world and seek Him there, for the world also is His. Seek out your path from this very samsara, the material world that is part of the wheel of birth and death. Don't be afraid of maya, it is only His play."

One thing is certain and imperative: don't lose yourself in this play. Always keep your mind on the player -- this is 'remembrance'. Don't get lost in the dance. Keep constantly in mind Him who directs the dance. Look at the trees, hear the song of the birds, but do not be so lost in them that you forget the One who is behind them all! Maya means the manifest Brahma. Keep seeking the unmanifest within the manifest, the invisible within the visible.

THEY ALL SING YOUR PRAISES! AND HOW MANY MORE, I CANNOT CONCEIVE OR INFER.
HE AND ONLY HE IS THE TRUE LORD. HE IS TRUTH -- SATNAM.
HE IS AND ALWAYS WILL BE. THOUGH ALL VANISH HIS REALITY WILL NEVER LEAVE.
HE CREATED MAYA -- THINGS OF VARIOUS COLORS AND EMOTIONS AND DISPOSITIONS.
HE CREATES ALL THINGS AND WATCHING OVER THEM, HE ALSO GIVES THEM GREATNESS.

What a wonderful thing Nanak has said. He says God makes the creation, and having made it, He looks at it, just as a painter paints a picture, then steps back a little to view his work. He observes it closely, he steps to the right and looks, steps to the left and looks again. Then he views it from a distance, then he takes it up to the window to scrutinize it in the light and in shadow. He examines it in a thousand ways, as does a sculptor.

HE CREATES ALL THINGS AND WATCHING OVER THEM, HE ALSO GIVES THEM GREATNESS.

Thus He gives prominence and importance to His creation. So God is not against samsara or else why should He create it?

Nor is he maya's enemy, or why should He bother with it? So the difficulty encountered by logic had no ground with the devotee. Nanak says not only does He create but He admires His creation and looks at it exultantly, thus giving it honor and importance.

Remember, God has created you and having created you he has examined you from all sides, and He is still looking at you constantly as a part of His own handiwork, giving you dignity and importance; and on its own all sin will fade away from your life. If you remember this you will move about as a creation of His. You will speak and hear, fully conscious of the fact that you are His creation. In all your dealings you will be conscious of the fact that you are His and He is looking after you all the time.

He watches over you constantly. He provides you with comfort and care. He looks at you lovingly, again and again. He never tires of looking at you. He is pleased with you for it is He who has made you. He is neither disappointed nor disheartened by your ways or else He could destroy you so easily. No matter how bad and sinful you become, His flame of hope for you never burns out. No matter how far you wander away from Him, no matter how completely you forget Him and turn your back on Him, His loving gaze is still fixed on you. For He knows that if not today, tomorrow you are sure to return. Sooner or later the prodigal must return, his coming back is certain, for the further you go away from Him the more unhappy you will become, like a little child who has run away from home.

A little child, barely four years old, ran away from home. He took a small bundle of clothes and set out. A policeman found him going back and forth along the side of the road a number of times. He approached him, thinking he needed help, and asked, "Where do you want to go? Where have you come from?"

The child said, "I have run away from home but Mother always said not to cross the road, but to stay on this side. Now I don't know what to do, since I can't cross over."

How far can a small child stray? Even if he does, Mommy has always set a limit and how can he

disobey her?

How far will you wander from God? Even if you are angry with Him for some reason, you will keep shuttling between home and the road crossing. How far can you go and where will you go? Wherever you roam it is within His boundaries. Wherever you are will be within Him. Your anger is the anger of a little child; it is nothing but a part of love. He is never displeased by your displeasure.

Nanak says: He gives you importance and glorified you. What He has created He surveys, and He likes what He surveys.

HE DOES WHAT PLEASES HIM. NONE CAN INTERFERE WITH HIS ORDER.
NANAK SAYS, HE IS THE KING OF KINGS. ABIDE BY HIS WILL.

One must remain well within His order and abide by His will. If you go outside His rule, He will not be displeased or annoyed, only you will have suffered unnecessarily. The suffering is not a punishment by Him, but the direct result of going against His will.

If you try to pass through the wall instead of going through the door, and injure your head in the process, the wall cannot be blamed. You are totally responsible for not using the door.

That door is His will. When the door is available why should you want to pass through the wall? You will only break your head. Remember, too, God is not breaking your head. You suffer because of your own foolishness. Existence feels only compassion towards you even when you break your head; again and again existence tends to your wounds. No matter how much you wander, no matter how much you injure yourself, existence sets you right again and again, ad infinitum. For infinite births you have been knocking your head against the wall, and still you are well and whole! Nothing is broken in you. The soul cannot be broken. The only thing is that you have unnecessarily caused yourself suffering by your own hands.
Therefore, Nanak says, remain within His order and abide by His will.

How is one to know what He wills? How to be sure what His order is? Even great thinkers have not found an answer. Granted one should abide by His will, but what is His will? How will you be sure that in the medley of thousands of voices the voice you hear is His and not your own, or someone else's?

There is a way to know His wish, but not through the medium of thoughts. The way unfolds as you drown in His melody, as your ego disintegrates, as you are immersed in meditation and samadhi. At once His voice becomes audible. Usually the noise and tumult of your ego prevents you from hearing His voice. As the ego abates and the tumult of thoughts dies out, you will be able to hear His voice. He is forever calling; His voice has never left you.

An inner self lies within man. Just as you see with your eyes and hear with your ears, so the soul is also the mechanism within you that catches the voice of God. The eyes catch the rays of light; how, the scientists don't as yet fully know. How the eye grasps the light from outside objects and reflects it in the mind is still a mystery. The hands touch, but how does the mind get word of the touch, whether the hand is rough or smooth, tender or velvety? The touch happens at the tip of the fingers, but how does the brain get the right message, and at that very instant?

As there are five sense organs to ally us to the world of objects, so also is there a sixth sense organ called the *antah-karana*, the 'inner voice'. This inner voice is not the conscience; it is not the sense of right and wrong you were taught in childhood. It is not the voice that punishes you for what you did or what you thought. It is the wordless voice of understanding -- of consciousness -- deep in the heart. It is the sense -- deep, deep within -- of knowing. It is tuned to God, tuned to the order in the universe. In that sense it knows what is right. But it only speaks to you when all other voices inside have been stilled.

But you are preoccupied with other things. The milling crowd of thoughts within suppresses the voice. When there is complete silence within, you suddenly experience the existence of this voice and realize that it was always there.

Nanak says abide by His will! But first you have to seek out His will, and this is not difficult. Right and wrong cannot be decided by your mind. Stop thinking, eradicate all thoughts, and you will hear what is right. Then there is no more anxiety, no more responsibility for which you are answerable. Everything is His will. You do His bidding.

'His will' is Nanak's path. Therefore he refers to the supreme thread of life as the divine order. And you have a device to relate to Him. You were born with it, but have never made use of it. Meditation leads you up to your antah-karana, which then joins you to God. It is the cord that keeps you connected with God, telling you at each moment what you should do and what you should not.

Nanak says, when you begin to hear the voice of consciousness, remain within its field. Then sorrow

cannot touch you and life becomes one long downpour of festivity and celebration.

Kabir has described this moment: "When bliss is born, clouds thunder and nectar rains." As soon as you establish contact with your heart, with the voice within, you are directly joined to God. This contact always is -- from God's side -- but it is missing from your side. To be silent is the art of establishing this contact. Only silence is the way.

The True Name, Vol 2

Chapter #4
Chapter title: Posture is a Template

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OH YOGI, ASSUME THE POSTURE OF CONTENTMENT AND MODESTY.
PICK UP THE CARRYING BAG OF DIGNITY AND HONOR,
AND APPLY THE SACRED ASH OF MEDITATION.
ESTABLISH DEATH AS YOUR BEDROLL; MAKE A MAIDEN OF YOUR BODY.
LET EXPERIENCE BE YOUR STAFF OF LIBERATION,
AND CONSIDER THE UNITY OF ALL AS YOUR FIRST PRINCIPLE.
TO CONQUER THE MIND IS TO CONQUER THE WORLD.
IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE, WITHOUT BEGINNING OR END.
HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.
MAKE KNOWLEDGE YOUR PLEASURE AND COMPASSION YOUR STOREHOUSE.
MAKE A CONCH SHELL OF THE ETERNAL MUSIC PLAYING IN EVERY BEING.
HE ALONE IS A MASTER IN WHOM ALL BEINGS ARE INTERTWINED,
WHILE THE SEARCH FOR SUPERNATURAL POWERS IS A FALSE PATH.
THE LAW OF UNION AND SEPARATION GOVERNS ALL THINGS,
AND DESTINY DETERMINES OUR JUST INHERITANCE.
IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE, WITHOUT BEGINNING OR END;
HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.

Try to understand on the deepest level every word of these incomparable verses:

OH YOGI, ASSUME THE POSTURE OF CONTENTMENT AND MODESTY.
PICK UP THE CARRYING BAG OF DIGNITY AND HONOR,
AND APPLY THE SACRED ASH OF MEDITATION.

There are certain fundamental errors of the human mind that are repeated again and again; it has always been so and will continue in the future. Whenever a religion is born many methods, many devices, and many experiments are conducted in the quest for God.

Close to the original source of a religion there are symbols and signposts that help. As that fundamental source recedes further and further away and the religion becomes a tradition, the symbols are no longer alive. They become inert and their meaning is lost. Then people drag the religion along like a dead body, with dead symbols. Religion becomes a duty to be performed, as a social obligation.

For instance, I give you sannyas and you put on the orange clothes. After a few days the meaning of the orange clothes will be lost. The further you go from me the more will the clothes become a mere external symbol. Dyeing your clothes orange doesn't change the soul within. The orange robe is only a signal for

remembrance -- now the soul has to be dyed.

When someone wants to remember something during the course of the day he might tie a knot in his handkerchief as a way of remembering. The knot itself isn't to be purchased, nor does it have any meaning in itself. However preoccupied he is all day, every time he touches the handkerchief he will be reminded that he has to buy something. Now maybe his son has noticed that he often leaves home with a knotted handkerchief. He is intrigued; there surely must be something to it. So when he goes to the market he knots his handkerchief, but he has no notion of the significance of the knot. It has no further relationship to remembrance but has become an idle custom as the son does what he saw his father doing; and so the tradition can go on for thousands of years.

In this household then, tying a knot before setting out from home becomes a sacred custom. Whoever observes it honors his forefathers; whoever doesn't observe it will be branded a rebel, an irreligious person. But neither the one who ties the knot nor the one who doesn't is able to tell why the knot is there.

This sort of confusion is natural in all religions. The mind grasps what is shallow and superficial and forgets what is deep and profound; it has no depth, thus is unable to grasp the depth.

I give you orange robes, but only to remember constantly that you have been initiated into sannyas. Now you have to sit, stand, walk, talk as a sannyasin should. Your actions in the world should not be that of a slave but of a master, which is why I call you swami. Now show that you are a free person, not a captive. I agree that this cannot come about immediately, but you have to make a beginning somewhere. These clothes are like a knot for you. Their usefulness lies in constantly focusing your remembrance on the fact of being a sannyasin from the very beginning.

These words of Nanak are directed towards the holy men of the Nath-Sampradaya, an influential sect in those days. Their ashrams were spread throughout the country. Their founder, Gorakhnath, was a potent leader, but after his death the methods fell into the hands of ordinary people and they became shallow and useless. The sadhus of this sect pierce their ears, which is very useful in serving as a knot.

Acupuncture has been a science in China for centuries; now it is gaining recognition in the West. This science believes that there are seven hundred points in the human body from which the life energy flows. The earlobes are very important acupuncture points, very closely connected to remembrance. When the ear is pierced the energy within gets a severe jolt. In fact, piercing the ears was even a well known remedy for certain mental ailments. In China it was the only treatment to cure mental illness.

Because of the profound experience from that energy flow, the sadhus of this sect used to pierce their ears; one group even cut the lobes through and through instead of just piercing them. The energy flows more directly to the brain when an intermediary obstruction is removed. It was a significant device to awaken remembrance.

Try this experiment: when you are feeling sad, worried, downcast or angry, hold your ear lobes and rub them hard; there is no need to pierce the ears. You will find a change in your state of mind. But one thing is certain, merely cutting the lobes or piercing them does not make an enlightened being out of a seeker.

There is an ancient village custom in India that arose during the time of very high infant mortality. Even today you may come upon someone in a rural village whose name is Kanchchedi-lal, he whose ears are pierced, or Natthu-lal, he whose nose is pierced.

This tradition of piercing the ear or the nose came into vogue, and the children named accordingly, after a great deal of experience; finally it had been realized that it was more likely that the child would not die when the ear or the nose was pierced. The method evolved through the experience of thousands of years, and is the result of a fundamental change in the life energy as a result of the piercing.

In Russia experiments with Kirlian photography have arrived at significant conclusions. The whole play of health, illness, birth and death of a human being involves the flow of electrical energy within. This flow of energy can be diverted at certain points and transformed. It can be made to flow in whatever direction is required, and it can also be stopped from flowing in a particular direction.

The art of acupuncture is based on this. When a person is ill, needles are inserted into particular places on the body. The prick of the needle changes the flow of energy, and alters the disease and effects a cure. China has been using this therapy for thousands of years, and now science has confirmed the existence of these points in the body. Russia has also introduced this form of therapy into their hospitals. They have devised an instrument like an x-ray machine, which can spot trouble-spots in the body by picking up changes in electrical currents in the body-part that has fallen sick. Having discovered the spot, an electric shock at this point reestablishes the energy flow and the illness is improved.

The yogis of Nath-Sampradaya had devised their own significant shock method. Many such techniques

have evolved. For example, Jews and the Muslims follow their custom of circumcision, which is also an effective shock technique. The Jews circumcise the male child on the eighth day.

Research has tried to uncover the advantages of this technique. There is no community more intellectual, more brilliant than the Jews. Though small in number they have taken the greatest number of Nobel prizes. They are prominent in whatever field of work they engage in, the leaders of everything they do. People of great influence and power in this century have been Jews: Karl Marx, Sigmund Freud, Albert Einstein, for example. In fact, it is they who have created this age. Among great thinkers or scientist no one can meet their calibre. So now scientists have tried to see whether circumcision in infancy has anything to do with the Jews' genius.

Since Muslims, who also circumcise their children, did not attain to this mark of genius, a suggested cause might be that they perform the circumcision rather late. Jews believe that the first shock the child receives should be directed at the sex organ where the life energy is accumulated. By cutting the foreskin the life energy gets a powerful jolt which sends it straight up to the head. This impact in the head proves very significant for him for all time to come. It changes the course of his life.

Kirlian photography confirms it and acupuncture had known it for ages. The sex organ is the most sensitive part of the human body. To cut the skin is a matter of great shock to the infant, which increases the life energy flow to the head. This method opens many possibilities.

Whenever these things are discovered they are put into use. Then gradually, as time passes, the meaning is lost. Then people go through these practices as a matter of custom, completely unaware of their significance.

Gorakhnath discovered many things. He was a unique researcher. People felt the impact of his genius and millions joined his sect for the results, which were very clear and evident. By the time of Nanak, Gorakhnath's teachings had become vague and foggy; people practiced them as ritual, without meaning. So Nanak tells the yogi to assume the posture of contentment and effacement. He says this because Gorakhnath had evolved many postures, *asanas*, which were very effective.

You must also have discovered that certain body postures and positions relate to the state of your mind. When you are quiet and tranquil the expression of your face and the position of your limbs are quite different from when you are angry. When you are filled with compassion the body takes on a certain posture; even your hands are filled with compassion, with fearlessness, and a sense of giving. In compassion the hands cannot do anything but give. When you are filled with kindness, you do not clench your fist as if to fight someone; it would be incongruous. A closed fist is always to destroy someone; it is the sign of a shallow and niggardly heart. The fist opens of its own accord in moments of compassion -- you are ready to give everything away.

There is an intrinsic connection between the mind and its moods, and the states of the body. So Gorakhnath devised many postures which when practiced, resulted in a change in the seeker's mind. For instance, if you assume the position of anger -- clench your fists and fix your eyes as if ready to attack -- you will find the rumblings of anger starting inside you.

There were two significant early psychologists in America, James and Lange, who together developed a theory in which they tried to disprove the idea that a man runs because of his fear; instead they claim that a man experiences fright because he runs away. Many scientists thus give credence to the theory that body position is of critical importance. We say a man runs when he is frightened. James and Lange say, when a man's body makes preparations to run away, then he experiences himself as being frightened. If he were to stop running or preparing to run, he would no longer feel frightened. When the posture is changed, the state within also changes.

With each different state of mind there is a specific posture or position of the body. This means that the mind and the body move in parallel lines. When you are happy your body is in a particular posture; when you are sad your body is in another position. Observe how in moments of joy your body expands and spreads out as if you have become more voluminous. When you are sad or unhappy, you feel yourself contracting, as if your insides are getting narrower and narrower, like a tree that would like to shut itself up in a seed. In studying body postures it was seen clearly that a suffering man appears contracted. By observing body positions alone you can tell the state of the mind. In joy the body is in a state of expansion; in sorrow it is contracted. In anger the lines of the forehead become more pronounced. When you are worried the facial contours change. When you are carefree there are no wrinkles on the forehead.

James and Lange were not the first to make this discovery; it has been known in India since ancient times. From early hatha yoga texts to Gorakhnath, millions of yogis have experimented. In fact, no one has

experimented in greater detail with the mind and body of the human being, nobody has observed and investigated it in greater detail, than these yogis. They observed that for each state of mind, the body had a corresponding posture. Out of this arose a method: by changing the posture of the body in a particular way, the required change can be brought about in the state of mind. When you feel anger arising, change your body posture to the one you have when you are relaxed and peaceful. You will experience change, a transformation in the state of your energy: the energy that was about to become anger has become tranquility.

Posture is a framework, a template, a die. Energy is neutral. It assumes whatever shape you give it. It is like water. Pour it in a glass tumbler and it assumes the shape of the tumbler; pour it into a pot and it takes the form of the pot. Energy does likewise; give it the form of anger and it becomes anger, give it the form of love and the very same energy becomes love. This is a most profound discovery. When you begin to understand the various postures of the body, you can begin to change the mind within.

But there is a danger: you can get so involved in the study of body postures that you forget that it has anything to do with changing the internal states of the mind. Then you become an adept in the science of body postures, but the mind within remains the same. Remember, this is only an aid; the actual transformation must occur within. Take as much outside help as possible, but concentrate on the internal change.

When a house is being constructed, first the scaffolding is put up. This is a necessary initial step, but if you don't build anything with this structure the house will never be constructed. The structure is not habitable, it was only a prop for an actual house, Once its purpose is served it must be discarded.

Asanas, postures and *mudras* are such aids. From Gorakhnath to Nanak people had begun to consider the scaffolding as the dwelling. The yogi would sit in the posture of compassion, but he has completely forgotten that something needs to be done internally, too. So the posture is of compassion, but he is seething with anger inside. He assumes the mudra of kind-protection, but look inside and there is a dangerous man who might harm you. He stands at your door apparently asking alms, but if you do not give to him he curses you. People were frightened by the nath-yogis. Their beggarly appearance was false.

Buddha and Gorakhnath had both directed their disciples to become beggars in order to inculcate humility in them. When the hand is held out to beg, what room is there for haughtiness? When I stand at someone's door with a beggar's bowl outstretched, how can the ego persist? When I am dong something for someone else, the ego is nourished, but to be a beggar is to accept the fact that I am nothing, I am worthless. The begging bowl is my only possession. If you give I shall be happy; it you do not I shall go away silently, for how can a beggar insist? The giver may give or not; it is his choice.

Buddha had told his *bhikshus* that they should beg, but they must just stand at the door and never ask. Asking also bears weight; perhaps it is coercing the giver, and that would be against the concept of begging, it is too aggressive. So the bhikshu was directed only to stand before the entrance where he went for alms. If the householder feels like giving, he will; otherwise the bhikshu leaves quietly. He was to make no effort lest a person give against his will To this end, he was supposed to stand with his eyes closed while he begged. He would stand for a while then move on, thus relieving the householder of any embarrassment in refusing. The bhikshu had to practice humility. If the giver gives, it is his own will; if he does not, it is his will. In both cases the bhikshu was to bless him. His blessings had nothing to do with whether the man gave or not.

One of Buddha's bhikshus, by the name of Puran, gained knowledge and attained buddhahood. Buddha told him, "Go out into the world now and give others what I have given you. Many lamps are unlit, go and light them. You don't need to stay with me any more. You have attained the supreme knowledge."

Puran bowed his head and with folded hands said, "Allow me to go to the village, Sukha, in Bihar."

Buddha said, "It would be well if you do not go there, for the people are crude and heartless. They will abuse you and insult you."

Puran replied, "But master, shouldn't the doctor go where the sick are? Please give me permission to go there. Those people need me."

Buddha said, "Answer three questions before you go. First, if they insult and abuse you what will you feel?"

Puran answered, "I will feel what kind people they are! They only abuse me, they do not beat me. They could have beaten me if they liked."

Buddha said, "And if they were also beat you up? If they welcomed you with stones?"

Puran replied, "I would still feel kindly towards them, for they will only have beaten me, they haven't

killed me. They could also have killed me."

"And," said Buddha, "what if they killed you? What would your feelings be at the time of death?"

"I would still feel how kind they were to have relieved me of life where I could have stumbled and erred so many times," Puran replied.

To this Buddha said, "Go forth, Puran. You are truly a perfect bhikshu. You may go wherever you please."

Only when there is total humility is the person a real bhikshu. But by the time Nanak appeared on the scene, the Gorakhnath bhikshu had become a terror. He would come before the door of a house and, instead of standing still, walk back and forth, shaking his staff and clanging his tongs. This invariably frightened people into giving. Looking at his straight back and angry eyes, people were afraid that not giving would surely lead to violence.

So people gave alms to the Nath-Sampradaya yogis out of fear. Otherwise their curse was certain. Such was the perverted state of affairs when Nanak came on the scene. The Nath-Sampradaya yogi never blessed anyone. That you gave him alms was of no consequence; rather you should feel grateful that he accepted your alms. He took it as his right.

Gorakh had also exhorted his followers to bless the house they begged from; whether they gave or not was not the criterion, but things had turned topsy-turvy with the passage of time. The postures were maintained but the meaning behind them was lost. There are such yogis in our time too. Certain Nath-yogis have stood for ten years without moving. This posture had significance at one time. If you stand erect while remembering within, the consciousness also stands up; if the body is absolutely still, the consciousness also becomes calm and steadfast; but, unless you remember, the body will become inert while the mind keeps on running until it has crossed a thousand worlds. Thoughts and dreams will continue. Postures will help but they are not an end in themselves.

By Nanak's time the postures had deteriorated and all the sects had become deformed. So Nanak says:

OH YOGI, ASSUME THE POSTURE OF CONTENTMENT AND MODESTY.
PICK UP THE CARRYING BAG OF DIGNITY AND HONOR.

Contentment is a significant word that unfortunately has been deformed and mutilated. When a person finds himself helpless he becomes contented. This contentment is only a consolation, not real at all. When he finds himself helpless after all efforts have failed him, and says its all right, this isn't the posture of contentment but a state of helplessness.

A man used to come to Sri Ramakrishna. Every year during the festival of Kali he would sacrifice goats to the goddess, hundreds of them. Suddenly, he gave up this practice. Ramakrishna had tried to dissuade him from doing it many times before, but to no avail. Now he stopped sacrificing the goats. Ramakrishna asked him what made him stop when all the former pleas had failed. He replied, "All this time it wasn't possible to heed your advice. Now I have lost my teeth and cannot eat meat, so I have given up killing goats. I am now quite content to do so."

So people become contented in old age or in poverty but this is pseudo-contentment. Contentment is really a power, not an outcome of weakness. It is a positive energy, not negative. It is not a state of helplessness, but a state of supreme helpfulness, a very high state of being. Contentment implies that you have much more than you require, more than what you need; you have both what you asked for and what you didn't ask for. Contentment includes gratitude: God, Your will is wonderful. How much You have given me.

Contentment is not the consolation grasped by a defeated mind in a state of helplessness; it is a victorious journey where there is no question of defeat. It is attained only by glorious victors; it is worthy of heroes. Mahavir says that only Jinas, those who have conquered everything, can attain contentment.

When Nanak says: OH YOGI, ASSUME THE POSTURE OF CONTENTMENT, accomplishing physical postures becomes an old story leading to nothing. Nanak means to leave it and practice the inner posture, of which contentment is the highest.

Why? To become contented is to have all anxieties fall away. Anxiety is born out of discontent, out of the feeling that you are lacking something, that you are not getting what you deserve or what you think yourself worthy of. The day you attain contentment, you will sleep like a log -- like someone who has sold all his horses, as the saying goes. Then you have no worries, your sleep will be undisturbed by dreams arising out of the day-long anxieties.

Discontentment involves beggarliness whereas contentment leaves you the lord and master. It is the sign

of a sannyasin who is happy and contented in every way. You cannot create a condition to make him discontented, for under all circumstances he will see the good. Whatever happens, he spies His hand. In the deepest moments of suffering you cannot take away his rays of joy. He knows that the darkest hour is a forerunner of the coming morn. When he is in utter darkness he laughs and welcomes with song the morning sun that is bound to rise soon. In every dark cloud he sees the silver lining. In the darkest moments of suffering and sorrow, he holds the thread of contentment well in his hand. He accepts all; he has assumed total acceptance.

This is what Nanak means when he says to attain the posture of contentment. By controlling hands and feet and their position, nothing is attained. Control of your consciousness begins with contentment; but do not forget the wrong type of contentment which is born out of helplessness.

Mulla Nasruddin was once travelling with his friend in a bullock cart. Their road led through a jungle where they were suddenly set upon by robbers. Just ahead of them stood the bandits with guns in hand, shouting, "Halt!" At that instant Mulla quickly drew five hundred rupees from his pocket and handed them to his friend, saying, "Here is the money I had borrowed from you. Now we are even."

Your contentment is born out of such moments -- when you find there is nothing left to be done. When everything is lost, only then you release your hold on it. Actually you don't part with your possessions, they are snatched away from you. So where is the contentment? Only he who lets go of his own accord is contented; he whose things are grabbed from him may shout from the roof-tops that everything is all right, but you still hear the note of discontent.

The correct form of contentment requires, first and foremost, a feeling that you have received much more than you need. It requires gratitude, that behind all the apparent sorrow you see the hidden joy. Wherever you see thorns, somewhere there are roses, so why rest your eyes on the thorns.

If you hurl abuse at the contented person he thinks that perhaps it is right; he thanks you for telling him the truth. If it is wrong he thinks, "Poor man, he took all this trouble in vain, to think that he came so far." So there is either a feeling of gratitude or compassion, but never anger. He finds something good and worthwhile in every situation.

There is a story which I like very much of two fakirs: The two fakirs, the old guru and the young disciple, were returning to their hut in Japan for the rainy season. For eight months of the year they traveled from village to village singing the praises of the Lord, but in the rainy season they returned to their hut. When they reached the bank of the lake where the hut stood, they found the roof fallen to the ground by a violent storm that had struck just the night before. It was not only a very small hut, but on top of that, half the roof was on the ground. There were ominous clouds in the sky and darkness all around. Nothing could be done for they were far away from any other habitation.

The younger sannyasin couldn't contain himself. "Look at this. We kill ourselves singing His glories and this is how we are rewarded. What use is all that prayer and worship? What do we get in return? Rich sinners are lying blissfully in their mansions while the gale has carried away the roof of two poor fakirs. The storm is also His."

Having given vent to all his rage, he turned to the guru and what did he see? There knelt the guru with folded hands looking up at the sky, his eyes filled with tears of joy and supreme contentment. He was singing, "Oh Lord, Your compassion knows no bounds. The tempest could have blown the whole roof away and you must have stopped it half-way for us. Only You can be so thoughtful."

Then they both entered the hut. Though they seem to enter the same hut, they are different people: one is contented, the other dis-contented. They both slept. The younger fakir kept tossing and turning, grumbling and worrying about the rain, constantly complaining and filled with anger. But the guru slept very soundly. When he got up at 4 a.m. he wrote a song. He could see the moon above through the half-open roof. He said in his song, "Oh Lord, had we known before, we would not have troubled Your tempest to rip off half the roof. We would have done it ourselves. We have been so foolish, but now we can see the wonderful work of the storm; we can watch the moon over the hut! How close is Your sky, and we shut it off with a roof! Your moon came and went so many times and we remained behind a roof. We did not know, please forgive us! Had we known we wouldn't have put the storm to so much trouble."

A man who can sing like this under the most direct circumstances is truly a contented person. But he who becomes contented out of helplessness follows the path of impotent and vigorless people; if only they could find contentment before having to lose everything then they wouldn't have to lose anything; for you cannot steal anything from a contented man. You may take away his belongings but not his contentment. His inner equilibrium cannot be disturbed. His true possessions are all within.

When Nanak says to ASSUME THE POSTURE OF CONTENTMENT AND MODESTY, and PICK UP THE CARRYING BAG OF DIGNITY AND HONOR, he is hinting at the inner state. In fact, Gorakhnath had said the same thing: all external suggestions were only meant for internal remembrance, but it was forgotten and only the knot in the handkerchief remained. They even forgot what they had come to buy, they even forgot that the knot was meant to remind them about something. Only the knot remained. Now they are left carrying this knot which is only an additional burden.

OH YOGI, ASSUME THE POSTURE OF CONTENTMENT AND MODESTY.

Modesty connotes a quality that is totally oriental, unique to the East. The word lajja also means shyness and shame. There is no comparable word in any Western language. It is considered the ultimate, supreme state of womanhood. A prostitute is called 'nirlajj', shameless, for she sells her body, which is the temple of God and cannot be for sale. It is meant for worship, the first step to attain the ultimate wealth -- not to sell for a few coins.

'Shameless' implies utilizing the body for anything other than the quest for God. There is no shame in such a person's life. We criticize the whore, but what about others? If you are selling your body to earn wealth or a name in the world, you are no better. The prostitute sells her body to earn wealth, so do you.

The state of shame or modesty insists that the body not be sold for money. Since it is the temple of God, some day He will be a guest there. The body has to be taught to wait for Him. This waiting is exactly like the waiting of a beloved for the lover. When the lover approaches she covers her face with a veil, trying to hide so that she does not reveal herself to her lover, for that would be rank shamelessness.

She invites the lover, she waits for him, but when he comes near, she hides herself, covers her face with the veil. To appear before the lover would be egoistic. The desire to reveal oneself is exhibitionism, ego. Would you want to show yourself before God? No, you will hide; you would rather the earth part and bury you. You cover yourself with a thousand veils. To appear before God would be egoistic. You approach Him like the love-lost maiden -- not like a learned pundit -- walking on tip-toe, lest he hear even your foot-steps. You try to hide as best you can, for what have you got to show him? Shyness implies that you have absolutely nothing to show, so you hide your face in shame.

That is why shyness and modesty are considered the highest quality for a woman in India. It explains a certain grace in oriental women which is lacking in the women of the West who were never taught to be shy. For her, shyness is considered a disqualification; she is trained to show, to exhibit, to attract -- as if she is a marketable commodity. In the East, when a woman is taught shyness she learns to hide herself and cover herself, thus the custom of the veil. The veil was part of lajja. As the custom began to wane, lajja also began to fade, for the veil is the external expression of lajja. Now, as our women also move about openly and exhibit themselves, they too desire that people should look at them, and so they dress themselves with that in mind. When you desire to be seen like this, you are standing in the marketplace.

Nanak says our modesty before Him should be like the maiden's modesty before her lover: she hides, for she is embarrassed by his closeness. She has nothing worthy of his attention -- so the shame, so the veil.

To many the more modest a woman is, the more attractive she is; the more she reveals, the less attractive she becomes. To many the woman of the West has lost her charm, for what is readily available in the market loses its drawing power.

We don't go and sell ourselves to God; what have we got to show Him? We approach Him like a maiden in love -- in full modesty. Our feet tremble. Will He or will He not accept me? Am I worthy enough? Such embarrassment, such shyness -- we have nothing to offer that is worthy of Him.

Modesty is a state of utter humility. Only when a person is so humble is he accepted. The more a devotee hides himself, the more attractive he becomes to God. The more a devotee reveals his devotion by proclaiming his worship, his prayers, his fasts and penance, the further removed he is from God. The union with God is effected only in an egoless consciousness.

OH YOGI, ASSUME THE POSTURE OF CONTENTMENT AND MODESTY.
PICK UP THE CARRYING BAG OF DIGNITY AND HONOR.

What is the dignity that Nanak talks about? As soon as a person begins to experience the soul and knows that he is not the body, he attains dignity. The feeling of the self is dignity. The body cannot be consecrated, for it is but a temporary resting-place. You tarry there a while, but you cannot make your home here. To be consecrated, to be dignified, means to attain the everlasting, to plant one's roots in that which is forever true.

You cannot be consecrated unless you stand with Him. You may sit on a throne but you will attain no

dignity and honor. The honor of this world is no honor, for here is merely the play of the waves. Who is going to remember you when you are gone? And who really bothers about you while you are alive -- even though you may be sitting on a throne?

Look at those who rule the land. Wherever they go they are received with thrown stones. You look for flowers but you get stones thrown at you. You look for respect and you are insulted. If you gain your place by force, there are always others to pull you down by your leg. Ask the politicians. Their names may appear in the papers and their every action becomes news, but they are equally criticized. In this world if you want to win, you are bound to lose; if you hanker after honor, you are bound to be insulted. Dignity exists only when you are with God.

So Nanak says to pick up the carrying-bag of dignity and honor, throw away the sack of arrogance and ego that you are carrying. Discover egolessness, shyness and contentment, and your roots will have begun to spread towards God.

AND APPLY THE SACRED ASH OF MEDITATION.

Merely smearing ash on the body is of no avail. Develop meditation within, Nanak exhorts, let that be your sacred ash; be smeared with meditation.

ESTABLISH DEATH AS YOUR BEDROLL... so that you are always reminded of Him. He who is constantly aware of death cannot forget God. He who forgets death, forgets God. We all have no awareness of death. We live as if we are never going to die, therefore we forget to remember God.

MAKE A MAIDEN OF YOUR BODY.

The Nath-Sampradaya as well as many tantric sects seek a virgin for their sadhana. Through a distinctive tantric sexual union meditation is attained. This is true, this is possible, and Tantra has found the method.

But man is dishonest. In the name of Tantra thousands of yogis began to roam about with young maidens. Millions of people used the screen of Tantra to indulge in all kinds of depravity. They had a ready explanation for the girls they kept with them, as also the path they followed. This immorality caused Buddhism to be driven out of the country. Also, a great Tantric tradition was lost as a result. Man is very clever; he is adept at finding means to satisfy his lust, and this was a ready-made solution for him. He could move about openly with young girls and masquerade as a Tantric seeker.

When Nanak says make your own body the virgin maiden, he is referring to the deepest thread of Tantra. It is your own body that should become your companion; your soul should be the male and your body the female. Intercourse can take place between these two, and that is the supreme union. It is through this intercourse alone that a person attains liberation. The tantric method had the same goal: through the external woman by and by you discover the woman within you.

There is a woman hidden within every man and a man hidden within every woman. When a union of the man or woman within and the woman or man without, takes place, the final state of samadhi is reached. Contemporary science has also accepted the fact that man is bi-sexual. This is natural, for each person is born out of the union of mother and father; so he is a part of his mother as well as a part of his father. Within you there is a man, within you is a woman; and when the two energies combine the result is an eternal intercourse, while physical union is only momentary.

So Nanak is speaking about a very profound theme of tantra. He says,

OH YOGI, MAKE EXPERIENCE YOUR STAFF OF LIBERATION,
AND CONSIDER THE UNITY OF ALL AS YOUR FIRST PRINCIPLE.
TO CONQUER THE MIND IS TO CONQUER THE WORLD.
IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE, WITHOUT BEGINNING OR END. HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.

Bow unto Him who is forever the same, the unchanging one. You may break your back bowing in temples and mosques, but if your obeisance is not directed towards Him it is of no avail. Always remember, wherever you bow, let it always be at His feet, When you bow before the guru, it is Him you are worshipping through the guru and when you bow in the temple, you are bowing to Him. All homage is to Him. As a reminder the idol in the temple becomes helpful. Otherwise the temple idols pose a danger to you, as does the guru. If your reverence is not directed towards Him, whenever you bow you create shackles

for yourself; all kinds of obstructions come your way. And if you learn to bow only to Him, each stone can become a door for you. Bow anywhere, in temple, mosque, gurudwara, church, but remember one thing, all homage is to Him, Him who was in the beginning, who is pure and perfect, who is everlasting, who is the primal sound, and who is always the same -- forever and forever.

MAKE KNOWLEDGE YOUR PLEASURE AND COMPASSION YOUR STOREHOUSE.
MAKE A CONCH SHELL OF THE ETERNAL MUSIC PLAYING IN EVERY BEING.
HE ALONE IS A MASTER IN WHOM ALL BEINGS ARE INTERTWINED,
WHILE THE SEARCH FOR SUPERNATURAL POWERS IS A FALSE PATH.
THE LAW OF UNION AND SEPARATION GOVERNS ALL THINGS,
AND DESTINY DETERMINES OUR JUST INHERITANCE.
IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE, WITHOUT BEGINNING OR END; HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.

Make knowledge your pleasure and compassion your storehouse. Knowledge and compassion are the two wings to be mastered in order to fly into the heavens of His abode -- knowledge and wisdom for within, sympathy and compassion for without. If there is only knowledge within, but no sympathy and tenderness without, there is the danger of your not attaining perfection. You are incomplete. Who can fly with only one wing? If there is sympathy and tenderness without but no knowledge within, then too you are incomplete. Who can walk with one leg?

Knowledge ultimately refers to oneself; sympathy means to know others. Together the full happening can occur. For wisdom knows its own self; as soon as wisdom dawns, it knows that it resides in everyone. If knowledge is not conscious that it is there in each of us, it is no knowledge.

When the genuine lamp of knowledge is lighted, its light is bound to fall on all. The lamp does not merely illuminate itself, it lights all things around it. This light that falls on others is sympathy, tenderness. Unlimited compassion arises when wisdom is born. You will give freely, even allow yourself to be looted; you will give assistance of every kind to one and all -- then do all in your power to help others to reach Him, for all are wandering and groping. You will not lose yourself in your knowledge, for that would be selfishness -- maybe you are still tied to old attachments or that the ego is not yet conquered.

Some people are lost in their own knowledge, like the Jain munis. They are concerned only about themselves. They are so busy working for their own salvation, they have no interest in things outside. If they are kind it is only to further their own knowledge, therefore their kindness is false.

If a Jain muni take a step so carefully that no ant inadvertently die under his feet, don't think it is out of pity for the ant. Mahavir had done so out of his great compassion, but not so the Jain muni. He watches his step merely to guard against the sin of killing an ant. Understand his concern: if he commits sin he will have to wander in the cycle of birth and death; so his concern is for himself, not with the ant. If the ant's death were not a sin, he wouldn't bother at all. He even strains the water he drinks -- not out of concern for the germs in the water, but for fear of the sin of swallowing the germ. Outwardly his actions are the same as Mahavir's, but he is only involved with his own salvation, trying to save himself from hell.

His kindness is false. It will be genuine only when he is prepared even to go to hell in order to set you on the right path, but his ethics is that of a business man: do only what profits you!

So it is no surprise that Mahavir's followers became the business community. Mahavir himself was from the kshatriya caste, the warrior caste, but his followers became shop-keepers. This is strange. All twenty-four Jain teerthankaras were kshatriyas, but those who followed them became traders. What happened? What calamity took place that a whole community became so timid as to restrict itself to working only in the shops? There is a secret in this: Mahavir's kindness was genuine compassion, whereas the kindness of the crafty people who followed him was calculated: they turned it into a business. They shunned all work that entailed sin. They left off farming because plants had to die for the harvest to be collected. They shunned the violence of the battlefield. All that was left was to be a shop-keeper, a tradesman.

It is noteworthy that 90% of all wise men of India come from the kshatriya caste, including Nanak, Krishna, Rama, Mahavir and Buddha. They have certain qualities which make it easy to attain knowledge -- courage and boldness. Not so many Brahmans or other castes have reached the ultimate truth as the kshatriyas. The reason is that the warrior will stake his all; he isn't afraid of danger. It is impossible for a warrior to forget death. It stands at his door at every moment. And he who remembers death begins to be reminded of God also. The kshatriya's trade is the business of death, at any moment death can occur. He

who is so aware of death cannot possibly forget God. God has to be remembered as He is the only antidote. When the thought of death grabs hold of you, what else will you do, whom will you remember, whom shall you call, who will save you? It is but natural to recall the nectar.

MAKE KNOWLEDGE YOUR PLEASURE AND COMPASSION YOUR STOREHOUSE.

Offering of food and feasts for the poor continue in the world, but they are only external expressions. Both the Nath-Sampradayas and the Sikhs have their own kind of feasts, but they are the same, mere outside happenings.

Nanak is saying to make kindness your food offering, your feast for the poor. Let there be kindness in every moment of your life. Think of others. Whatever you do, see that others also profit: let your actions serve their welfare and well-being. Seek knowledge for yourself, but be helpful to others on their quest. Let your feet travel towards liberation, but take others along with you. Remember that as you cultivate both compassion outside and knowledge within, your momentum increases towards the goal. These are the two wings necessary to fly to the destination.

Contrary to the Jains, the Christians are always busy serving others, opening schools and hospitals everywhere. No one can surpass them for service, they give no thought to knowledge. Like the Jains they are convinced that what they are doing is enough by itself. The Jains think it is enough to understand one's own self. The Christians think it enough to serve others, and that service leads to salvation. He is less concerned with the question whether the leper whose feet he washes, or the sick he takes care of, or the orphan he educates, profit by his services or not. He serves in order to attain his salvation. Man's selfishness is wonderfully strange. Even in seeking knowledge he ferrets out his own self-interest, and while serving others he manages to serve his own interests.

There is an old Chinese tale: A fair was taking place in a small village. There were large crowds and many shops selling different wares. A man fell into a small well nearby, and though he began to shout, no one could hear him above the din. Everyone was so involved in his own work -- buying things, selling things. It was getting close to evening and people were in a hurry to reach home. Shop-keepers began closing their stalls. Who was to hear him? Fortunately a sannyasin who was a follower of Confucius came and sat near the well. He heard the man's shouts and he called down, "Hold your peace, brother. I shall go right away to plead your case, for it is against the law to build a well without a wall. You fell because there was no wall. Have faith in me. My colleagues and I will start a movement for you right away, so that not only this well but all the wells in the villages will have walls." And away he went. This was but natural for Confucius was a reformer who believed in society and its laws. He was a revolutionary.

The poor man called out to the sannyasin, "Of what use are future walls? I am drowning right now!"

The sannyasin answered, "It is not just your problem. It is a problem for everyone, for the whole of society, not just one person. If society is saved, the individual is saved." He stood up and began shouting, "Listen, brothers! We must see that each well be surrounded by a wall."

A Buddhist bhikshu came and sat near the well. He heard the shouting, bent down to look and saw the man in the well. "You are suffering from your actions during your past life," he said to the poor man. "Each of us has to reap the fruit of one's karma. Nothing can be done about it."

"Tell me about it later," said the man in the well. "First get me out of here."

"But I have renounced all actions," said the monk. "Actions lead to attachments, and attachments cause a man to wander in samsara. I want to free myself from the cycle of birth and death. I don't want to start another karmic cycle by pulling you out of the well. Who knows what you might do if I saved your life? If you kill someone I shall be a partner in your crime, for had I not saved you you wouldn't have committed the crime. Or if you set fire to someone's house? Why should I trap myself by your misdeeds? Besides, please be quiet, I have come here to meditate. You go through your experiences and I shall go through mine. No one can walk on another's path."

Since the drowning man was making so much noise the bhikshu got up and left to meditate. Meditation is a great thing. If one is to go around pulling people out of wells, imagine how many wells there are in the village; and there are so many people, so many fairs, you would never get around to meditate. So what can you do? It is better to take care of one's own meditation, then everything else is taken care of.

Soon after a Christian missionary happened along. Hearing the man's cries, he quickly pulled out a rope from his knapsack and threw it down the well. He pulled out the man, who fell at his feet and said, "Thank you. You are really a deeply religious man. A follower of Confucius heard me and went on his way, and a Buddhist monk abandoned me to my fate. They just ignored my cries."

The Christian said, "There is only one thing I ask of you: keep falling into wells so that we Christians can come to help you out. We always carry a rope. If you were not to fall in the well so that we could save you, how can we attain beatitude?"

No one is bothered about any one else. Man's selfishness is so deep-rooted; the one who helps you is only out for his own self-interest. This sort of service is worth nothing. So look at the God within you -- that is knowledge; and don't ever forget the God in others -- that is compassion.

MAKE KNOWLEDGE YOUR PLEASURE AND COMPASSION YOUR STOREHOUSE.
MAKE A CONCH SHELL OF THE ETERNAL MUSIC PLAYING IN EVERY BEING.

What is the sense in sounding conch-shells? Blow the conch-shell that sounds the unsounded sound within each living being. Pay the music that happens without reason and which plays eternally.

HE ALONE IS A MASTER IN WHOM ALL BEINGS ARE INTERTWINED,
WHILE THE SEARCH FOR SUPERNATURAL POWERS IS A FALSE PATH.

You perform a miracle, you produce ashes out of your hand and become a Satya Sai Baba; you produce a talisman from nowhere -- to what avail? Supernatural powers are second-rate products for they only nourish your ego. It strengthens your arrogance. You feel you are somebody special. The only power that applies to religion arises out of: "I am nobody, nothing!" He who realizes and knows that he is nothing becomes everything. He who annihilates himself completely on earth, becomes God Himself. Do not be satisfied with anything less; if you do then you have opted for the powers of lesser quality.

What will you gain by producing a few amulets? How will your magic help you? You help neither yourself nor others thereby. You may gain a little popularity in the world, but that is all. Is the honor of this world any real honor? What is the value of all this magic before God? Of what worth the ashes that you produce, or the talisman, before Him who has created the universe? Your tricks may fool people and satisfy your ego, but it will not lead anywhere towards self-realization. Therefore Nanak has said that attaining supernatural powers are second-rate results.

THE LAW OF UNION AND SEPARATION GOVERNS ALL THINGS.

Union and separations run the whole show of samsara. So there is only one power worth attaining -- to be freed from union and separations. Things that unite must part; things that are formed are bound to disintegrate. He who is born must die. That which is obtained is also lost. That which is a possession today is a calamity tomorrow. Today's happiness is tomorrow's unhappiness. Each thing moves into its opposite. The wheel of samsara turns on uniting and parting. You meet today; you part tomorrow.

He who understands that truth -- that the wheel of samsara turns with the help of union and separation, that it works according to the law of opposites, saves himself by going beyond both. He is neither made happy by unions nor unhappy by partings. This is the only *siddhi*, the only real power; master it!

AND DESTINY DETERMINES OUR JUST INHERITANCE.

Therefore be patient, be tranquil in whatever is given you, for it is a part of your destiny. Things had to happen this way and so they happen. And since only that happens which has to happen, why the discontent? Why the complaints, the weeping and wailing? Accept whatever fate ordains. Try to liberate yourself from unions and separations. This alone is the siddhi, all else is lesser quality stuff.

IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE, WITHOUT BEGINNING OR END;
HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.

Chapter title: One Becomes Three

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BY SKILLFUL MEANS ONE MAYA HAS GIVEN BIRTH TO THREE DISCIPLES:
BRAHMA, THE CREATOR; VISHNU, THE SUSTAINER; AND SHIVA, THE DESTROYER.
GOD DIRECTS THEM BY HIS WILL AND HIS ORDER.
HE WATCHES THEM BUT THEY CANNOT SEE HIM;
THAT IS THE WONDER OF WONDERS.
IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE WITHOUT BEGINNING OR END.
HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.
ALL THE WORLDS ARE HIS ABODE, AND ALL WORLDS HIS STOREHOUSE.
HE HAS THEM FILLED FOR ALL TIME WITH ALL WORTH ATTAINING.
THE CREATOR CREATES, AND OVERSEES IT ALL.
SAYS NANAK, HE IS THE TRUE REALITY AND ALL HIS WORKS ARE TRUE.
IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE WITHOUT BEGINNING OR END.
HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.

In the quest for God we have to travel along the same path by which God descended into the world. As God has become the creation, so we, His creation, have to work our way in the reverse direction and become God. The path is the same; only the direction changes.

You have come here from your house; while returning you will cover the same route. The road will be the same, you will be the same, your legs will be the same, the energy to walk is the same; only the direction will be different. When you arrived here, you had your back towards home; while returning you will be facing home.

You have to return to God along the same path as God descended into creation. While coming you had your back towards Him; while going you will be facing in His direction. Therefore, indifference is the way to enter into the world and eagerness towards God is the way to approach Him. The ladder is the same, the path is the same; only the direction changes.

In this sutra Nanak tells us how God became creation. Whoever has sought Him and found Him followed just the way that Nanak describes here. Not only religious seekers but also scientific researchers agree on this.

Religion looks at the creator; science looks at creations. Religion seeks from one end, science from another. Science conducts its search where man stands; religion conducts its search where man came from and returns to. Religion seeks your beginning and your end, whereas science probes into the middle.

One of the most valuable discoveries of science is that there is just one force, one energy, that is holding together the whole universe. All the world can be broken down into smaller and smaller bits and pieces, into atoms. The chair, the trees, the stones, the flowers are all made up of the same basic elements; and these atoms have a relationship to one another. Either they come together by attraction, what Nanak called unions, or they push apart, repulse one another; Nanak called it separations. What is pushing apart or pulling together is energy, and all is caused by electric charges, the same electricity that makes the lamp to burn, that makes everything move in our cities. The same energy is the force that holds the world together. Science calls it energy or electricity. Religion refers to it as God.

It is only a difference of words; but the difference in words creates a great deal of difference to us, for how is one to worship electricity? How can you make love to electricity? How will you call out to electricity? How can you build temples to it?

The word electricity remains only in the head; it cannot be related to the heart. But God is the name of this same energy. The name makes all the difference. At the very mention of the word God it becomes a matter of the heart; it has no longer anything to do with the head. In matters of the heart, relationships can

be established. The intellect breaks things down; the heart joins them. It is through the intellect that we break away from people and things, for it is the mind that creates differences. At heart we are one, for the heart has the quality of undivided oneness. Here all boundaries and definitions fade away; they are not created.

As soon as religion declared this energy to be God, we gave it an individuality. Now relationships can be established with it, and everything depends upon this relationship. If you cannot become related you cannot bring about a transformation in your life. Science can make use of energy but it cannot worship it. It is this very energy that religion worships. A scientist can electrify villages, create atomic energy and discover new means of destruction, but will remain untouched by this energy; no flowers will ever bloom in his life. A religious man will not be able to carry electricity to the villages or make atom bombs, but he can illumine each and every heart; and this light is tremendous. He can fill each heart with song and dance, and thus fill life with brightness.

These two, science and religion, agree that it is only one energy working. They agree on another point also: when the One breaks, it splits into three. Science says that each atom breaks up into electrons, neutrons and protons. From these three elements the whole world is formed.

In the Hindu religion the One becomes the *trimurti*, what Christians call the trinity. The Hindus created Trimurti, one person having three faces. Each face attaches to the same body. Brahma, Vishnu and Shiva are the names of the three faces. When the One descends into creation, He becomes three.

Another very astonishing fact is that the meaning given to Brahma, Vishnu and Shiva by the Hindus coincides with the meanings the scientists have given to electron, neutron and proton. In the whole process of creation, birth is necessary and also a giver of birth. Then the one who is born must die, so death is necessary and also a giver of death. Then there is bound to be a period of time between birth and death, so there should be a protector or guardian, also. So Brahma is the birth factor, the creator, Vishnu is the protector, and Shiva the destroyer. Electron, neutron and proton have the same qualities: one of them protects, through another there is birth and the third brings about destruction.

The One is divided into three, and then into infinity. Now if we wish to reach God, we shall first have to reduce infinity to three; and the three are then to be infused into One and ultimately become One. This is the reverse journey, like traveling the Ganges to Gangotri -- towards the fundamental source.

So from the many we have to concentrate on the three. The three are the intermediary destination. After three the one remains.

The ordinary man wanders in the many. How many desires, how many expectations! Can you count them? And each desire is intertwined with so many other desires, like so many leaves on a tree. They are endless -- man's hopes and dreams. There is no way to fulfill them. How many things he possesses! So many arrangements and so much equipment he gathers! And even if you obtain all that you desire, you are not satisfied. The more you attain the more you wander in the multifarious objects of the world and the further you go from the One. And the further you go from the One, the greater becomes your suffering. It is as if, going further and further away from the source of light, darkness increases proportionally till ultimately you find yourself in total darkness.

To go into the many means that there is a great distance between you and the One. We are all in the many. He who has come into the three from the many, we call a seeker. He is in between. And he who has progressed from the three to the One, we say he has attained. He has reached the place where God originally was.

Let us try to understand this further. How will you reduce the many into the three? The method to do this is the method of witnessing. If you observe your desires and do not become the enjoyer of them, you are the witness. If you experience desires as the doer you will lose yourself in the many. By witnessing alone you can reduce the many into the three. Whatever you do, do not be involved in your actions. Observe everything in a detached manner, and one fine day you will suddenly discover that the three have arrived! One is the observer, the other is the multifarious world of objects, which now is like a gigantic screen on which everything moves. The many is no more. And between the two is seeing. So there is that which is seen, the observer or witness, and the seeing. You have reverted from the many to the three.

As soon as the witnessing is cultivated, you have become a seeker. This is the state of the sannyasin. To revert from the many to the three is sannyas. Whatever you do, keep the witness alert; when walking on the road, eating your meals, putting on your clothes. Even in illness or pain, or when you win the lottery -- whatever the situation, keep the witness alert inside. Never lose sight of it within.

There are two ways of losing the witnessing state: if you become the enjoyer you lose it, or if you

become the doer you lose it. At the moment you say, "I have done this," the witness is lost, and the drug of arrogance begins its work. You are no longer the same person.

One day I asked Mulla Nasruddin, "Mulla, every day I see your servant taking two glasses of wine on a tray to your room. Since you are always alone, for whom is the second glass?"

Nasruddin replied, "Once I take a glass of wine I am no longer the same person. I become a different person altogether. Don't you think it is my duty to offer my hospitality to this other person?"

As soon as you are intoxicated you become a different person; you can never be the same. Being under the influence of intoxicants is the only difference between a sannyasin and a worldly man, for what is the most potent intoxicant but the drug called the ego.

All other intoxicants wear off after a while, but the effect of the ego goes on from birth to birth. You try your best to get rid of it and still you find it standing right in front of you. You try to run away from it, but it follows you like a shadow. You devise a thousand tricks and yet you find it tagging along with you. You practice humility, but there it is stirring inside you.

The ego is the subtlest of all intoxicants. If witnessing is awakening, the ego means you are asleep. As soon as you become the doer, as soon as you become the enjoyer, you fall asleep slumber overtakes you. As soon as you become the witness, awakening occurs and consciousness returns.

As soon as consciousness dawns, the many are lost and only the three remain: that of which you are conscious, the one who is conscious, and the connection between the two. This the Hindus refer to as *triputi*. The one whose triputi is awakened is a sannyasin; he begins to delve into his spiritual practice. As you dwell more and more in the three your wanderings in the many diminish until you reach a stage when the many will no longer form, and there will be only the three; then you are permanently in the witness state. You suddenly find that the three have faded away when the mind becomes still. You discover that the observer, the observed, and their connection are all one and the same.

This is why Krishnamurti says again and again, "The observer is the observed."

But this is the ultimate state. First, through long practice all ways of forming the many are closed, the world is no more and only the three remain. Then gradually you come to realize that the three are one. When you know that, the one who sees is that which is seen. Then the connecting link is also lost, for the relationship between the observer and the observed exists only as long as they are separate. But when only one remains, how can there be any relation? The intermediary connection is thus broken.

This is the journey -- the return journey to again become one. You become God. When you became many, you were the world. The trimurti stands in between. This is what Nanak means in these sutras.

> BY SKILLFUL MEANS ONE MAYA HAS GIVEN BIRTH TO THREE DISCIPLES:
> BRAHMA, THE CREATOR; VISHNU, THE SUSTAINER; AND SHIVA, THE DESTROYER.
> GOD DIRECTS THEM BY HIS WILL AND HIS ORDER.

The descent is from one to three, and from three to many; but however far away you are from the One, you cannot step outside His edicts, His orders. No matter how much you disintegrate, how much divided you are in the many, He is present within you. If He is not, you cannot be. You may wander far, far away. You may go astray, but you cannot go so far that there is no point of return; there is no such point of no return.

Therefore no person is unredeemable. Even if a person has fallen into the lowermost depths of sin, he is not beyond cure. In terms of spiritual knowledge, there is no illness that is incurable, that cannot be remedied. All spiritual diseases can be cured. You cannot go so far that you cannot return.

Wherever you go, He is present. However far you go, it is He who takes you. Even in sin you need His help, because it is He who breathes within the sinner, it is He who beats within the sinner's heart. We can go far, very far. We can forget Him, but there is no way of losing Him.

So when you ask, "How are we to seek Him?" your question is not correct, for you have never lost Him. Even if you wish to, you cannot lose Him for He is your very nature. Were He apart from you, you could have lost him, forgotten Him somewhere, but you cannot do this even by mistake, because He is you.

Then what happens? You merely forget. There is also a way to forget oneself. Man can forget himself, forget his very nature. And yet his nature stands within him.

I have a friend. He is a lawyer, but a more forgetful person is hard to find. He forgets almost everything. On occasions he even forgets whom he was representing in court, who had engaged him to fight the case. But he is a very important lawyer. Once he had to go to another town to fight a case. When he reached there he found to his horror that he had forgotten the client's name. He sent a telegram to his secretary, "What is

his name?" The secretary wired back the lawyer's name thinking he had forgotten that this time.

There is every possibility of forgetting one's own self also. The whole world is proof that one's own self can be forgotten. And what is the way to forget? The way to forget is the same as the way to remember.

How can forgetfulness be remedied? By meditation! When you become too much object-oriented, you forget yourself. For through concentration alone one remembers, and through concentration alone one forgets. Wherever you apply your attention, that is what comes to mind.

Whatever you remove your attention from is what you forget. When your attention is directed towards an object, your concentration shifts to the object and illuminates it. You begin to see the world and you forget your own self. You are so enrapt in what you see that you are lost to yourself. The only one way to get out of this and awaken is not be so absorbed in viewing. However beautiful or enchanting the object, shake yourself into remembering yourself.

But you are bound to forget reality. Even when you go to see a movie you forget the simple reality that it is only an empty screen in front of you, that the film is merely a play of light and shadow. People cry in the theater over the tragedy on stage. When you see them after the show you would imagine someone in their family had died. If it is an action film, they sit upright in their chairs, ready to fling themselves into the action, into the fray. And it is not only the simple-minded who forget themselves; even intellictuals get carried away.

There is just such an incident in the life of Ishmarchand, who was a great intellectual in his time. He was given the title of Vidyasagar, Ocean of Knowledge. Once he went to see a play in which there was a character who was supposed to be a rogue, a libertine. He harassed people in many different ways, like waylaying a woman and pestering her. Ismarchand was the honored guest, so he was seated in the front row. He became so angry he jumped onto the stage, took off his shoe and began beating the actor with it.

The actor turned out to be wiser than Ishmarchand. He took the shoe in his hand and holding it to his heart said, "I shall not return this shoe to you, for it is the highest prize I could ever receive for my acting. Never before has anyone been so overpowered by my skill." Vidyasagar later regretted his mistake. He could not understand how he got so involved with the play. He also never got his shoe back.

Whenever something seizes your attention so intensely, you commit this same mistake. In the course of time you forget the seer and the object begins to mean everything to you. When this happens you lose yourself in the mirage, you go astray. If this habit becomes deeply ingrained in you, everything you see becomes real for you.

This is why dreams seem true, just because of this habit. Whatever you see seems true to you. Dreams appear true when you sleep. In the morning you discover they were not. Again when you sleep, dreams look true again... and in the morning you realize they were false. This goes on and on. If someone comes to kill you in the dream you scream and your sleep is broken. You awaken and find your heart beating faster. If someone dies in a dream you cry. You wake up in the morning and find the pillow wet with your tears. How many times have you dreamed? Yet you forget that a dream is a dream in the course of the next twelve hours. How is it possible? It is because you have developed a habit of taking everything you see as true.

There is an old tantric method for this. Unless you know the dream to be false while it is in progress, you will never be able to know that the world is false. This is the reverse of what we know. We still believe *samsara* to be real; therefore even dreams appear real. Tantra says that unless you realize dreams to be false while they are happening you will never understand the ephemeral quality of maya. Tantra has evolved very subtle methods to know a dream to be a dream, and not reality.

You may experiment with this. Decide on something before you fall asleep: for example, decide to raise your left hand with a jerk. Or decide to put your palm over your eye as soon as you begin to dream. You will have to practice this auto-suggestion every night for three months before falling asleep. At the end of that time or sooner, if you do it very regularly, your remembrance will become so intense that it penetrates your unconscious. Then as soon as you begin to dream, your left arm will shoot up with a jerk, or your palm will cover your eyes -- whatever you have practiced. As soon as this happens, it will come to you that this is a dream, for these two are connected in your auto-suggestion.

Another tantric method: whatever you see in your dream, concentrate your attention on one object. Let's say you see a marketplace. There are lines of shops loaded with various articles and many people are moving about. Now focus your attention on something, perhaps on one shop. You will be astonished to find that as soon as you fix your attention on this one shop, the shop disappears -- because it was never there. Then fix your gaze on other things one by one and you will find them all disappearing in the same manner. If you become adept at watching dreams, dreams will be lost. As soon as dreams are lost, you go into

meditation even in sleep; you reach *samadhi*.

Begin with dreams and you find that the whole world is a dream. The world is a dream seen with open eyes because our habits die hard -- we get involved in the things we see. This involvement is so intense that we forget ourselves, forget the observer. Our consciousness works in only one direction.

Gurdjieff used to tell his disciples, "When the arrow of your consciousness becomes double-pointed, when your consciousness begins to flower at both ends, you will become an enlightened being." Gurdjieff's efforts in directing his disciples were all to this end. "When you look at someone, look at him, but also keep trying to look at your own self: 'I am looking, I am the observer.' Then you are sharpening the other edge of the arrow of your consciousness. One end is directed towards the object you see; the other points toward you, the seer."

Here you all sit listening to me, and you have lost yourselves in me while listening. You forget the listener entirely -- but then you err. The listener should also be remembered while listening. So as I sit here talking to you and you sit there listening, you are also conscious of the fact that 'I am listening'. When you go beyond the listener, a transcendence occurs. The witness is born.

As soon as the witness is born, the person steps from the many into the three. You have reached the confluence of Brahma, Vishnu and Shiva. Then it is easy to merge into the One from the three, for it is only one more step forward. Similarly, the confluence of great rivers is considered auspicious. Prayag is a unique pilgrimage place because of the confluence of three rivers. Two rivers can be seen, the Ganges and the Yamuna, but the third, Saraswati, lies underground and cannot be seen.

Whenever you focus your attention on something there are two elements: the subject, you, and the object, what you are observing. These are both apparent, but the connection between the two cannot be seen. This is symbolized by the river Saraswati at Prayag. However, all three rivers meet at Prayag, and they naturally become one.

BY SKILLFUL MEANS ONE MAYA HAS GIVEN BIRTH TO THREE DISCIPLES:
BRAHMA, THE CREATOR; VISHNU, THE SUSTAINER; AND SHIVA, THE DESTROYER.

There is only one temple dedicated to Brahma in all of India. Brahma is worldly. His only work is to give birth to samsara, the world, so he is not considered worthy of worship.

Shiva's temples are found everywhere. No other deity is worshipped as much as Shiva. In every village, in every lane you will find a Shiva temple. Under trees you will find stones that are revered as Shiva. This is because with Shiva the world comes to an end. He is the deity of death, and hence worthy of worship. Brahma gives birth to the world, Shiva destroys it. India's keenest desire was always how to be rid of samsara, how to attain liberation. Therefore we find Shiva temples abounding.

There are temples dedicated to Vishnu also. Many among us are afraid of annihilation. They worship Vishnu. The shopkeeper worships Vishnu for Vishnu is the treasurer, the keeper of the stores. He is in between Brahma and Shiva, and so he is the Lord of Laxmi, the deity of wealth. So those who lust for wealth worship Vishnu.

This is worth pondering over; if you want to approach a man it is best to go through his wife. Not only in ordinary matters of the world does this method apply, but even in matters of the spirit. The rule is: please the wife and the master is bound to be pleased. Please Laxmi and Vishnu is pleased.

Vishnu looks after the world; therefore, those who want to live in the world worship him. Shiva is the end. He is the supreme death. He is the deity of the sannyasins. Therefore there are so many temples of Shiva. The smallest village is not without its Shiva temple. And because it is the temple of the sannyasin it has to be made as cheaply as possible. You do not need great funds for a Shiva temple. Find a rounded stone and it becomes the Shivalinga, the symbol of Shiva. You do not even need flowers; a few leaves off the woodapple tree, that is all. Temples to Vishnu are elaborate affairs that a millionaire can afford, but who is to erect temples in honor of the lord of death? Certainly not those who cling to life and the world, so Shiva's temples had to be cheap constructions.

These three deities are the three threads of life: birth, life and death. Remember, birth has already taken place, so what need is there to worship Brahma? What has already happened is a closed chapter; there is nothing more to do about it. Life still is; therefore some are absorbed in the worship of Vishnu. But these are not very wise people, for life is ebbing away every moment. Unless the knowledge of death descends into your life, sannyas cannot enter your life; you will remain a worldly man.

What is the difference between a sannyasin and a worldly man? A sannyasin understands that all life ends in death; all being ultimately ends up in nonbeing; that which is formed also decays and disintegrates;

that which is decorated becomes desolate one day; the house that is built falls one day. A sannyasin is one who has become aware of death, who has begun to remember death. He is one who knows that this world is a campground where we pitch a tent for a short while. When the knowledge of death dawns a transformation takes place.

Except for man there is no religion, for among the birds and animals there is no knowledge of death. They also die, but they are not aware of that fact because consciousness is needed to see death; this they do not have.

Also, among human beings you are just an animal if you do not have a clear perception of death. As you become aware of the end, what you value in life changes. What was important until yesterday seems worthless today. What was meaningful up to now becomes meaningless as soon as awareness of death occurs. Many dreams were dreamt, many hopes were pinned on the rainbow of desires, but when death knocks at the door these fall like a house of cards.

Death gives the first knock the very day you are born. The day Brahma started his work, Shiva started his also, but we are not aware of it. If you do become conscious of this fact, the very awareness brings about a conversion within you: you turn back towards your source, your direction changes. Then you do not aim towards samsara for you see nothing but death there. Instead you turn towards yourself, and to proceed towards one's own self is to walk in the direction of God. The shock of death reminds you of God. God is forgotten to him who does not remember death. Many times you have died, many times you have been born, but you are still oblivious of death.

Remember death. Make it your focal point in life, for there is nothing more certain than death. Everything else in life is uncertain. Keeping this certainty at your core, set out on the journey of life and you will find that you have begun to proceed from the many to the three.

Nanak says that God directs the three according to His own will and order. Remember, whatever you do, good deeds or bad, sin or virtue, whether you go closer to God or further away, whether you follow the path or go astray, you cannot step outside His boundaries.

If this remembrance is with you then there is a way to step away from sin too. You also step out of the virtuous life for with this remembrance you come to understand that I am not the doer; He is the director. I am only the means, a medium. I do what He directs; nothing is of my doing. Then why the arrogance, and why the ego? It is He who gives birth, it is He who gives life, it is He who takes life. Then why should I strut about? Why should I be conceited and proud?

You must have heard the story of the fly that sat on the wheel of the chariot. The chariot was raising a lot of dust for it was drawn by many horses. The fly looked around and said, "Today I am raising a great deal of dust!" You too are sitting on a chariot wheel and thinking the same thought. There is the gigantic wheel of samsara but the dust raised is not on account of you. The day you understand this you will be filled with great peace. For all restlessness pertains to the ego and the ego has the habit of taking everything upon itself; it even shoulders the burden of things you are not doing, things you have nothing to do with.

The day it dawns on you that you are no better than the fly on the wheel and the dust is raised by the enormous wheel of samsara, you will attain supreme peace. Then you will feel: I am nobody, nothing. Why should I be restless? Who is to be restless? As long as the illusion persists that I am, you will be restless.

People come to me and ask how to become tranquil. "Help me to find peace." I say to them: You cannot be tranquil as long as you are; as long as the you exists, you cannot be given peace. Your not being is peace. Put yourself aside; you are a falsity, a dream. If you understand fully, you will know that you are a dream within the dream.

You do not exist even in dream. You must sometimes have dreamed a dream within a dream. You dream that you are going to bed, you have fallen asleep and you are dreaming a dream.

There is an old Chinese story: A woodcutter was cutting wood in a jungle. He was tired, so he came down from the tree and fell asleep. He dreamed that nearby lay buried a great treasure of diamonds and gold in huge pots that were lightly covered with dirt. In his dream he thought that he would come at night and remove the treasure quietly. If he removed it in the daytime he might be caught. He was a poor man and the treasure was worth millions. When he awoke, he buried a stick to mark the place and returned home.

When it became dark, he went back to the spot. He found the stick in place but the pots had been removed. He went back and told his wife, "I don't understand whether I dreamed about the treasure or actually saw it. The stick is there all right, and there are holes where the pots were, so it is certainly not just a dream. But someone has removed the pots."

His wife replied, "It must be a dream. You must also have dreamed that you went out at night and saw

the stick in the ground, and that there was an empty place where the pots were supposed to be. So go back to sleep and sleep in peace."

But it happened that another man also dreamed that he saw these very pots buried in the same place, and that a woodcutter had buried a stick to mark the place. When he got up from his sleep he ran to the place. He found the stick in the ground and also the vessels underneath! He removed the pots and brought them home. He told his wife, "I cannot understand whether I dreamed a dream or I actually saw a vision. Whatever it is, I have brought the pots home. They are proof that it is not just a dream. I must actually have seen the woodcutter burying the stick and therefore I knew where the treasure was."

His wife said, "The pots are here. That much is clear. But if you actually saw the woodcutter marking the spot, it isn't right that we should keep this treasure. Take the pots to the king and let him decide."

He was an honest man, so he took the pots to the king's court where the woodcutter had already lodged a complaint. The king was perplexed. Finally he told them, "It is very difficult to decide whether you were asleep or awake, so I shall divide the treasure equally between you both, for the pots are very much there." So he divided the treasure between them.

That night the king told his wife, "A very strange thing happened today: Two men dreamed the same dream. Now it is difficult to decide whether they dreamed or whether they really saw the treasure. But the pots of treasure were actually there, so I divided them equally between them." The queen said, "Go to sleep, you must be dreaming."

For thousands of years this was discussed in China -- did they dream it or not? Who actually dreamed? But this is what happens by the time we reach the end of life. All of life seems like a dream. It is difficult to decide whether the stick was really there and whether the pots were really buried; whether the wife and children ever existed, or friends and foes; whether there was poverty or riches; whether there was conflict and competition; whether we really lost or won, were successful or unsuccessful. At the time of death all events pass before a man like a dream. Did we really live, or was it only a dream?

Those who have known say, "This is a dream dreamed with open eyes." It is a dream because it has no relation to that which is. This is an intermediary state of imagination; it is merely a thought. It makes no difference whether you saw it when asleep or when awake. The characteristic of a dream is that it is here one moment and gone the next. At the time of death all is lost.

Within this dream you see another dream that is called the ego. You consider yourself the doer, the author of the dreams. You are filled with conceit, which all the world can see; only you do not see it. Everyone else is in the same state, never seeing their own, but seeing everyone else's ego.

People come to me saying so-and-so is very egoistic. Then that very person tells me the same thing about others.

Mulla Nasruddin used to say, "I can eat ninety-nine cookies at a stretch." Once I told him, "Mulla, why don't you eat one more and complete the hundred?" He was very annoyed with me; "What do you think? Do I have a stomach or a warehouse?"

Through ninety-nine the Mulla has no sense of a warehouse, for that is all his. But if another person adds even one more, the warehouse suddenly appears -- stark and clear! We are blind to ourselves If the other were not there to make it clear we would be oblivious to everything. Therefore the others are a blessing.

And the seeker is very much aware that if the other is not present you cannot be aware of your ego, you will not recognize your ailment. Thus, in the last moments of his life, the seeker thanks all those who reminded him of his ego, all those who fractured his dreams. This is why Kabir says, "Bring the critic and keep him with you. Make a thatched cottage for him in your courtyard, for he can see your ego when you cannot."

As long as the witness is not awakened within you, you are stone-blind. It is a dream within a dream that I am. Samsara is maya. The object world is illusion. And within this illusion you have the feeling of I-ness. The dream also has a dream and that is the difficulty. The day you encounter death, the I is the first casualty.

How will you stand with regard to death? How will you save yourself? If the breath stops what will you do? All your power, your strength, fails before death. This is why we make such efforts not to remember death. If we do remember death our conceit cannot stand up. It falls limp when we confront ourselves helpless before death. Our arrogance cannot accept it. I -- a helpless person? I, who am so strong, so powerful; how can I be helpless? So it is best to suppress the fact of death, and then the ego is not hurt! The wise man remembers death.

In the face of death one is always defeated, even the greatest conquerors: not Hitler nor Alexander nor

Napoleon has won against death. Therefore we try to hide the fact of death. We hold on to the ego, which is false, and forget death, which is a reality. If you are determined to go towards the one, remember death, for death is a very great truth, and the powerful effect of this truth is that the ego falls away.

Chuang-Tzu was returning home one night. His way led through the royal cemetery. The night was dark and his foot struck against a skull. Chuang-Tzu picked up the skull and said, "Forgive me, I did not mean to insult you. I must ask your forgiveness because this is just a matter of time. Had you been alive today I do not know what I would have done after this affront." He brought the skull home. The disciples pleaded with him and argued that it should be thrown away. Who keeps a skull in the house?

Why don't we keep a skull in the house? We should give it a place of prominence. What better relic can there be? Nothing is more effective than a skull to remind you of death. Keep it on your dressing table so that you can see your face in the mirror and the skull on the table.

Chuang-Tzu kept the skull with him all the time. He might forget everything else, but never the skull. People objected and asked why he kept such a morbid thing with him.

"Why does this skull bother you so much?" Chuang-Tzu would ask. "How does it harm you? I keep it with me to remind me that one day my skull will also be lying somewhere. Perhaps it too will be kicked about by beggars and no one will care even to ask forgiveness, and I shall be unable to do anything about it. The skull is very much there in my head. I keep this skull so that even if you beat me on the head with a shoe, I shall not look at you but at the skull. Then I shall smile, for I know this was to happen one day. This was bound to be. How long shall I save my skull?"

When death becomes an absolute fact the ego is dissolved. Remembrance of death is like poison to the ego. As long as ego persists you cannot awaken. No sooner does death become visible, the ego breaks, because then you understand that all happens according to His will, that you are not the doer.

BUT GOD DIRECTS THEM BY HIS WILL AND HIS ORDER.
HE WATCHES THEM BUT THEY CANNOT SEE HIM;
THAT IS THE WONDER OF WONDERS.

Nanak says God sees Brahma, Vishnu and Shiva, but they are not capable of seeing Him. This is a choice statement. The seeker should keep it in mind. You see the whole world with your eyes. The observer within you can also see your eyes, but your eyes cannot see Him. You can touch the whole world with your hands; the observer within you can also see your hands, but your hands cannot touch Him.

Brahma, Vishnu and Shiva are the three eyes or the three faces of God. These faces can see the object world, but they cannot turn back and see God; for that which is hidden within is beyond their reach. Therefore you can see Him only when your external vision is completely closed off. Your physical eyes cannot see Him. With this face you cannot see Him; only when this face is completely forgotten will you recognize Him. If you wish to go within, all external modes of travel have to be discarded. They are useless for the inward journey. Brahma, Vishnu, Shiva are for the object world. The Trimurti is on the outside, and that which is hidden with the three is beyond their reach.

There is a delightful Indian story -- and there are many such stories -- in which, whenever a person attains buddhahood, Brahma himself comes and sits at his feet and begs him to impart knowledge.

Nanak is hinting at this idea, for a buddha is higher than Brahma; he is higher than all the deities. Brahma, Vishnu and Shiva are left far behind for they were merely faces of the three. He who has known the One becomes higher than those who know the three. Even Brahma himself comes and bows at his feet and asks for knowledge.

The fact is Brahma, Vishnu and Shiva are still there, but through them the One cannot be known. Only when the three are dropped can the One be known. In this context, the Hindus have written wonderful stories that are unequaled to this day, but it is very difficult to understand and interpret these stories.

The story I was talking about begins when Brahma created the earth. The earth is thus Brahma's daughter, but as soon as he created her, he was enchanted by her beauty and began to run after her. She took various forms to save herself from him. Whatever form she took, Brahma assumed the corresponding form and ran after her. When she became a cow he became a bull.

When the West first read this story they were uncertain -- what kind of a God runs after his own daughter? But these stories are wonderful, for Hindus believe that the deities are also worldly. They are also outward oriented. Thus Brahma can be enchanted by his daughter, meaning by his own creation.

Do we not do the same? Are we not enchanted by our own creations, our own dreams? And don't we run after them? We run after the very desires we create -- this is the meaning of the story. The very desire

becomes our lifelong involvement. We pursue our desires in many forms. The deities are as involved and as much captives as man. Therefore Brahma also came to Buddha in search of knowledge.

Nanak says that it is a wonder of wonders that God sees the three but He is invisible to them. It is a matter for wonder and yet not so surprising. The wonderment is if the One can see the three, why can't the three see the One? And it is also not so astonishing, since how can the three see the One unless they look back? But as soon as they look back into themselves they become One.

Understand it this way: I always keep telling you that you cannot meet God, for the day you meet Him you will no longer be you. You have to annihilate yourself before meeting Him. As long as the I in you is present, God cannot be. When you are not, God is. How can the meeting take place?

The same happens to Brahma, Vishnu and Shiva. When they turn inwards within themselves, the One remains, the three are no more. As long as the three remain as three, they cannot turn inwards. Therefore it is a wonder and also not a wonder.

Remember that this is not a discussion of Brahma, Vishnu and Shiva, but concerns you! The three are merely a symbol.

IF YOU MUST BOW, BOW TO HIM!

Nanak says: Why bow to Brahma, Vishnu, Shiva? They cannot even see Him. He alone can see them, so bow to Him if you must bow.

HE IS THE PRIMAL BEING, PURE WITHOUT BEGINNING OR END.
HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.

Bow to Him, the everlasting one. Seek only Him who is the primal One; who is the beginning of everything, but who is Himself without a beginning; who is the very first, and before whom there is nobody and nothing; and who will be in the end and after whom there is no one! Bow to such a One only. If you bow to a lesser form you will wander.

But we cannot muster the courage to bow to the One, for we bow only to serve ourselves. We have to drop all self-interest in order to bow to the One.

If you want to satisfy your own ends, bow to the deities, for they are like you. You have desires, so have they. Ask them for gifts, they will gratify your wishes. There are comparable values between them and you. They may be more powerful than you but they are not different from you; as you have hopes and expectations so also have they. So sing their praises, worship them and all your worldly wants will be gratified; however, whatever you ask them will pertain only to the world. If this be your end, then you should worship Vishnu.

You can ask for the One only when you are prepared to leave the world. Remember, whatever is attainable is through the One; all else is mere wandering. Whoever has attained has attained through the One; all else is mere wandering. Whoever has attained has attained through the One. You see people toiling so hard to attain worldly gains and they gain nothing, yet your eyes do not open to this fact, yet your understanding is not awakened. There are so many who seek worldly wealth; some achieve it but find they have attained nothing. Those who lose are the losers, but here even the winners are losers.

Two men were sitting at a table in a restaurant. One was young, the other somewhat older. A beautiful woman came in. Seeing her the young man said, "Whenever I see her my heart misses a beat. I am so mad for this woman that I won't be happy until I have her. Without her I know no peace. I don't know what to do."

The older man said, "When you have succeeded in seducing her, let me know."

"What do you mean?" the lover asked.

The other man replied, "She happens to be my wife. I have lost all peace of mind since I married her and I shall regain my peace only if you manage to entice her away from me!"

Those who do not get, complain, and those who do get also complain. Complaint is the way to being in this world. You find the rich and the poor, the successful and the unsuccessful, the defeated and the victorious, all crying and complaining. In one respect there is a great similarity in all walks of life -- all are unhappy.

Only by attaining the One can one attain something. This One has no temple. Brahma has one temple in his honor, Vishnu has many, and Shiva has innumerable. But there is no temple dedicated to the One; there cannot be.

The name Nanak gives to his temple is very beautiful -- *gurudwara*. It is not a temple to God, but the entrance of the guru. Through it you can reach the One, but in itself it is only a door through which you have to pass. It is no place to tarry. He who terminates his journey in the gurudwara is a foolish man. We have to pass through the guru's door towards the One who resides beyond the door.

And, says Nanak, if the feeling of obeisance has really and truly arisen within you, then bow your head to the One. He is seated on the throne of the visible and the invisible and therefore there can be no temple to him.

ALL THE WORLDS ARE HIS ABODE, AND ALL WORLDS HIS STOREHOUSE.
HE HAS THEM FILLED FOR ALL TIME WITH ALL WORTH ATTAINING.
THE CREATOR CREATES, AND OVERSEES IT ALL.
SAYS NANAK, HE IS THE TRUE REALITY AND ALL HIS WORKS ARE TRUE.

All that is relevant to the Lord -- whatever it be -- is truth. Whatever is relevant to you is false, for your very being is false. Truth cannot grow from untruth. Whatever you create will be merely a house of cards -- a slight wind, and it will fall. Whatever you make cannot be more than a paper boat that will sink as soon as it sets sail. You cannot travel in it. Whatever is created by the ego is false, for the ego itself is false. Whatever belongs to God is true.

The day this truth dawns on you, you will stop wasting your energy in creating untruths; instead you will begin to utilize it to know truth. *Samsari* involves a person who is busy creating untruths. You do not realize the falsity of the world for you are wrapped up in it. Stand a little away and observe your world -- how frightening its falsity is!

A man hoards currency notes. He does not realize that these notes are mere bits of paper, only a means of transaction. If the government changes and the new government decides to cancel this currency, they become just paper! So this man is actually gambling on an assumption that cannot be relied on.

There is a hotel in America. During the depression of 1930 when the economy of America crashed, the owner pasted the walls with useless bonds that formerly had been worth tens of millions of dollars. Millions upon millions of dollars turned into useless paper.

On the other hand, there is this man amassing currency notes. He has no other interest but to hoard money. He fills his safe, but he does not know that for each banknote he is selling his own life, for each moment is precious. The energy he could have utilized in attaining God he wastes in gathering the banknotes.

In Mexico pebbles and stones were once used as coins, for it is only a matter of general agreement; you use paper to represent money, but surely stones are more valuable than paper! Gold is gold for we have agreed to its value. If tomorrow the wind changes, iron will be valued in place of gold, and gold will lose all importance. Then jewels and ornaments will be made of iron.

There are tribes in Africa who value bones and not gold. They wear ornaments, necklaces, etc. of bones. Gold has no value for them. They will not exchange it for their bones.

It is all a game of values, and for these values you sacrifice your life. You are willing to sacrifice anything so that people may honor you. What is the meaning of this honor? Who are those people whose recognition you crave? They are the same ones hankering for your honor. What is the value of their respect? What do you gain by being honored by fools? And the crowds of the foolish in this world cannot be counted.

Winston Churchill went to America. He spoke at a meeting before a huge crowd; the hall was filled to capacity. After the meeting a woman came up to him and said, "You must be delighted to see so many people come to hear you. Whenever you speak the hall is packed."

Churchill replied, "Whenever I see a packed hall I say to myself, 'If it was my execution fifty times more people would have come.' How can one trust these people? They hear me and they clap. If I were being hanged, they would still clap. So whenever I see a hall filled with people I remind myself that these very same people would turn out in large numbers and enjoy the sight if I were executed."

The same people will acclaim you when you rise, and applaud even louder when you fall. Where do you want to reach by gathering this crowd and getting their votes? What companionship do you get when they are with you? And how high do you hope to rise by riding on their shoulders? But man wagers his life for these paltry gains -- how to win acclaim from people, how to rise in their esteem.

Nanak says that whatever is born out of the ego is false; it cannot but be false. All this is a quest of the ego. The politician comes to your door, folds his hands, bows his head and asks for your vote. You give him

the vote; he gets you the position. This is mutual ego gratification.

It happened once: There was a man who used to strike the hour in a clock tower in a town that also had a small telephone exchange. Every morning at nine o'clock the telephone exchange would get a call asking for the time. Now the exchange people would hear the clock tower strike nine and set their clocks by it. This went on for a long time until one day the operator asked the caller who he was and why he asked the hour at exactly nine every morning. The caller answered, "I am the man in charge of the clock tower." You can imagine the state of affairs: this man depends upon the exchange and the exchange depends on him -- totally reciprocal!

This mutual interdependence exists in all our dealings. I look at you, you look at me; I respect you, you respect me; you nourish my ego, I nourish yours. Such is this vast network of falsity.

SAYS NANAK, HE IS THE TRUE REALITY AND ALL HIS WORKS ARE TRUE.

Seek truth first. Do nothing before that. For whatever you do before that is bound to be false. Only one thing is worth doing: recognize truth! Then you may do anything. For once you know truth, it begins to act from within you.

IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE WITHOUT BEGINNING OR END.
HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.

Remember this: He is the changeless, always the same form. Whatever changes is maya, illusion; it is samsara, it is falsity, it is a dream. What is eternal, what never changes, is God. If you grasp well the meaning of this sutra, you will one day seek out the changeless One within you.

You may perhaps have observed, or perhaps not, that within you too there is a factor, an element that is changeless. Anger comes but it is not with you all day long. Anger is maya. Sometimes love comes but that too does not remain all the time. Love also is maya. Sometimes you are cheerful, sometimes sad; but all these are passing phases, therefore they are illusions.

Then what is with you all twenty-four hours? It is the witness within -- whether you are aware of it or not. Who is it who sees the anger? Who is it who sees the greed? Who sees your love? Who watches your hate? Who knows you are sad? Who knows when you are cheerful? Who is it who tells you: I am ill, I am well? Who is it who knows that you did not sleep well last night, that dreams troubled you?

All day long there is one who knows you inside. He is forever awake, while all else comes and goes. Catch hold of this One, for in this alone can you get a glimpse of Him.

IF YOU MUST BOW, BOW TO HIM.
HE IS THE PRIMAL BEING, PURE WITHOUT BEGINNING OR END.
HE IS THE UNSTRUCK SOUND.
HE IS IMMUTABLE THROUGH ALL TIME.

The True Name, Vol 2

Chapter #6
Chapter title: Your Boat is Useless on Land

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IF MY SINGLE TONGUE BECOMES A HUNDRED THOUSAND,
AND THIS HUNDRED THOUSAND BECOMES TWENTY TIMES MORE,
WITH EACH TONGUE WOULD I SING A HUNDRED THOUSAND TIMES
THE ONLY NAME OF THE MASTER OF THE WORLD.
THESE ARE THE STEPS OF THE NAME OF THE LORD.
BY FOLLOWING THEM DOES ONE BECOME TWENTY-ONE.
HEARING THEM SPEAK OF HEAVEN'S GLORY,
EVEN THOSE WHO ARE LIKE LOWLY WORMS BECOME AMBITIOUS TO EMULATE THEM.
NANAK SAYS, HE IS ATTAINED ONLY BY HIS GRACE.
BUT THE FALSE CLAIMANTS SPREAD THEIR BOASTFUL TALES.
THE POWER LIES NEITHER IN SPEAKING NOR IN SILENCE;
THE POWER LIES NEITHER IN ASKING NOR IN GIVING;
THE POWER LIES NEITHER IN LIVING NOR IN DYING;
THE POWER LIES NEITHER IN THE WEALTH OF KINGDOMS NOR THE RESOLVES OF THE MIND;
THE POWER LIES NEITHER IN REMEMBRANCE NOR IN KNOWLEDGE OF THE DIVINE;
THE POWER LIES NEITHER IN THE WORLD NOR IN THE DEVICES TO BE RID OF samsara.

THE REAL POWER LIES IN HIS HANDS -- WHO CREATES AND KEEPS ON WATCHING.
NANAK SAYS, NO ONE IS HIGH AND NO ONE IS LOW BEFORE HIM.

Before proceeding with the sutras, there are a few things we should understand.

Thousands upon thousands of ways have been devised to search for God. But whenever a person has attained, he has found that He could not be attained through any means. Attainment comes always by His grace, as His gift; only through His compassion does a seeker arrive.

But alas, things become very complex, because without effort on the part of the seeker grace does not descend. Understand this a little, for without prior understanding of this complicated puzzle you cannot progress on the path of realization.

For example, you forget someone's name. You try very hard to remember. You feel it is on the tip of your tongue and will come to you at any moment, yet it does not come. You try a thousand ways to remember; you get all worked up inside, for you are so sure the name is so close. Then you give up in exasperation. What can you do if it doesn't come to mind? You go to do something else -- read the newspaper, go for a walk or visit a friend's house. You have forgotten all about the name when suddenly, over a cup of tea, the name comes to you like a flash when you least expect it. You are completely relaxed and making no effort.

When we put out a great deal of effort, it becomes a hindrance in itself. Great effort produces great tension in the mind. When we pursue something doggedly and obstinately, the insistence becomes an obstruction. When the mind is concentrated it becomes constricted and we become closed. The mind can become so constricted that not even a single word can find its way out.

Concentration means constriction. The concentrated mind must be closed to all except the object of your concentration. Only a small hole is left open for you to see; all else is closed. For instance, when a person's house is on fire his mind is concentrated on the fire. At that moment if his shoe pinches him, he would be unaware of it. He is oblivious to everything around him. Rushing madly to extinguish it, if his hands burn or his clothes, he is totally unaware. All his energy is directed towards putting out the fire; all else is forgotten. In the same way, when you struggle to remember a certain name, the name doesn't occur to you, because your mind has become so concentrated and constricted.

The complication is that God is so vast that a narrow mind cannot grasp Him. If a small word cannot be recalled how can God be remembered? And His name is not on the tongue, it is in the heart. It does not come to mind until suddenly, when you are doing nothing and the mind is relaxed, its gates all open. When the constriction of concentration is gone, you open and God enters.

But the irony is thay the second happening can take place only after you have truly tried. Without that initial effort nothing happens, for the happening is the ultimate outcome of the initial effort and struggle. The intense effort ends in apparent failure; but when you give up, this effort slips into the subconscious mind and continues with the same intensity. Then, when you are relaxed, the thought wells up.

So trying is of two kinds: the conscious effort you put in does not lead to God. When you give up and accept defeat all the effort you had put in now penetrates every pore of your body. It spreads with every beat of your heart, in every breath that you take. It becomes a part of your being that you cannot lose. Do what

you will, it has gone deep within you as an internal current, a flow in which the advent of God takes place. Scientists would say it has now become an effort of the unconscious.

The conscious mind is a very small segment compared to the unconscious. The ratio is one to nine. It is just like a piece of ice floating on the water; one-tenth is above water and nine-tenths is below.

When you try with your conscious mind you never profit. The imperceptible gain will occur only when your conscious effort reaches its last gasp and you are completely worn out; you will give up but the effort will continue in the unconscious. Though you give up the unconscious never gives up.

This means that the conscious effort gradually becomes the unconscious effort. When this happens the *japa*, repetition, becomes the unpronounced repetition, *ajapa*. Now you needn't repeat the name consciously; it happens inside by itself. Wherever you are -- running a shop, marketing, working in the office or even sleeping -- the japa continues inside. Once the japa enters your unconscious, it permeates each atom of your being. You may not hear its music but it is sounding within you all right.

The conscious is useful inasmuch as it carries you up to the unconscious. One day the explosion takes place and suddenly you find God before you. Then you will feel that it is only His grace and compassion that have brought you so far. You had long since given up all effort and accepted defeat when suddenly the destination appeared; so it was not your effort. You had stopped traveling and the sacred place came before you. Since at that time you were making no effort, it is natural to feel that it is His grace.

Initially it is necessary to try your utmost through the conscious. Don't think that since your effort yields no result you should not try -- that, since it happens only through His compassion, it will happen when it is to happen, so why should we bother? Then it will never happen.

Or if you think your endeavors alone will bring about the result and you keep on struggling consciously, then too it does not happen. Where your effort and His compassion meet, your efforts end, and only His grace remains.

You are restricted only by your conscious self. He is only in your unconscious. You are limited by the boundaries of your conscious mind, your thoughts. Below these, in your very depth, He resides. Although He is already there within you, the door between the conscious and the unconscious has to be broken down by your own effort. The experience of union happens only through His compassion.

Those who wish to seek must first explore thoroughly and entirely; then they have to let go of all searching. Only when they have tried totally should the search be given up, not before that, or else all goes in vain. When the search is complete, when you have staked your all without holding back a single thing, only then does the search slip from the conscious to the unconscious; for there you are not, your ego is no more.

In sleep where is your ego, your arrogance? In sleep there is no one to say I: that "I am a king" or "I am a millionaire". The I is completely lost. In the same manner there is not the faintest inkling of the ego within your unconscious. The I is a product of the conscious mind. With effort his I breaks; when you are exhausted the ego dissolves. As the ego dissolves, the door to the unconscious opens. And the door of the unconscious is the entrance to God. Those who have reached have all passed through this door. But then you are not there, there is no one to say I; therefore in the moment of attainment you will say, "His grace, His compassion."

This gives rise to an illusion, a doubt: you may wonder if His grace is more for some and less for others. If it is His grace alone, a few are attaining but the majority are not. Is this some rank injustice? Remember, through your own efforts alone you become worthy of His compassion. His grace showers on all, all the time, but you are not fit for it. Therefore it is your failure to accept what you are getting, not some discrimination on His part.

NANAK SAYS, NO ONE IS HIGH AND NO ONE IS LOW BEFORE HIM.

No one is worthy, no one unworthy. He gives, He showers on all alike. But if you are not ready to take, you will keep on missing. You are not ready to take His grace.

If you find a rough diamond by the wayside you will not pick it up, but if a jeweler passes that way, he will because he knows its value. To you it's only a piece of stone. The diamond was equally available to you and to the jeweler; it was there for anyone's taking. The diamond didn't differentiate between you and the jeweler; it hadn't refused you in favor of the jeweler. The fact remains, you did not recognize it; the jeweler did. He had the eyes, the capacity, to spot it.

God, similarly, lies before you, everywhere. Wherever your eyes reach He is there, but you do not have the eyes to see. Your eyes cannot see Him, your ears cannot hear Him, your hands cannot touch Him. You

are deaf, dumb, lame! He calls you but you cannot run toward Him. He calls from all four sides but, alas, you are deaf. There is no differentiation, no discrimination from Him towards anyone. For all come from Him and ultimately merge into Him. How can there be any discrimination?

Do you differentiate between your right hand and your left hand -- that when your right hand hurts it is worse than when your left hand is in pain? Both are yours, left and right, inside you are just one -- yourself.

Does He differentiate between the rich and the poor, the learned and the ignorant, the good and the bad? If His gift were conditional, He would give only if you conform to His requirements. It would be a business deal, a bargain. No, God gives unconditionally. If you cannot receive His gift, it is you who are wanting. He knocks at your door, but you think it is the wind. You see His footsteps, but you begin to interpret and offer your comments, which only deepen the darkness in your eyes.

God comes to you from many directions. He does not spare Himself at all. He comes to you as much as He came to Buddha, as much as He came to Nanak. For Him you are not any different from Nanak. But Nanak recognizes Him; he is a jeweler. Buddha holds the hem of His robe while you keep missing Him again and again. When you are qualified, when you become an adept in the art of assaying, your blindness will vanish. After all your efforts cause your ego to fall, when through exhaustion you are no more, you find that He was always there before you. He was right at the tip of your nose; wherever your nose turned, there He was. You missed because of your own self.

Keep this well within your heart: if you miss you are the cause, if you attain it is through His grace. This is incomprehensible to those who have not known. Logic would assert: if I miss because of myself, I shall also attain because of myself. While the logic seems tight it is a mistake; you miss because of yourself, you attain because of Him, His grace.

What does this mean? It means that as long as you are, you cannot attain Him. Then how can you attain through yourself, since your very self is the obstruction? The stronger the I in you, the greater is the obstruction, the stronger is the wall. Once the walls fall, He stands directly before you. Conscious effort will break the wall and the door will open, but the light of God was always outside the door.

When you attain Him, many things become clear to you. One: I missed because of myself, I attained because of You. Two: You were near but I sought You in far off places, not where You were. Three: the supports I used in my search were those by which You can never be sought.

In all dimensions of life the mode of travel is different. You can cross an ocean with a boat, but you cannot use it to cross the land. No matter how good a sailor you are, no matter how many seas you may have crossed, or how great your knowledge of the ocean, you cannot sail your boat on the road. Now because of this boat your whole journey comes to a halt. You could even have walked and arrived one day on foot, but now you are stuck with this boat around your neck, so to say. You may try to apply your knowledge and experience of sailing to land, you may have crossed vast oceans, but this small bit of dry land will defeat you for your boat is useless on land, and you don't abandon it.

This is exactly what is happening. The boat of ego is a useful vehicle in the world of samsara, the world of objects. You cannot take a step without the ego. Trying to make your way in life without the ego leads to grief; for it is a race of egos. All striving is in the I. The greater the ego, the greater the success. That this success ultimately turns into defeat is a different matter. But in the material world arrogance wins; the psychosis of arrogance is always victorious for this is a world of maniacs.

If however you begin on the path of God with this ego, you shall err. You may have been successful in the material world, your ego may have made a Napoleon, an Alexander of you, but do not make the mistake of carrying the ego along with you on this journey towards God. It becomes a hindrance that you will be caught and bound by. Having boarded the boat, you will simply sit becalmed in it. It won't sail. The journey is impossible.

At the first glimpse of Him a person realizes that He missed Him all this time entirely because of himself, and that the attainment came by His grace. He realizes that all his efforts that had seemed so intense and exhausting were hardly worth the name compared to the gift of attainment. There is no relation between the two -- his effort and His grace.

It is just as if a person travels with the help of a needle to realize the ocean. Really, what connection can a needle have with the ocean? All efforts of man are like the needle -- small, very small. Until you meet God you cannot weigh your efforts or know what they mean. One man says he worships in the temple. What does he do? He sounds the bell, offers flowers to the image. Granted he is performing a worthy act, but has this anything to do with realizing God? Another man sits for an hour every day and repeats His name. He is mad if he thinks that by repeating His name over and over for an hour a day he can attain Him! How will his

shouts and cries help? What value is his voice; how far will it reach?

When you arrive, you realize at once how childish, how insignificant were all your efforts. They will seem so trivial -- all that going to temples, going to Kaaba or Kashi; all your worship, japa and penance; all the topsy-turvy postures, all the shouting and hollering. How much are they all worth? You undertake these puny efforts, these petty, feeble efforts to attain the invaluable, the priceless -- that cannot be had at any price in the market of the world? You work for an hour and earn a rupee; you worship for an hour and you expect to attain God? It is understandable and logical that an hour's labor can earn you a rupee, but how can you earn God by one hour's meditation?

That which is realized is infinite. Our labor is insignificant. When you attain you will appreciate the fact that you had set out with a spoon and the ocean poured into it. In that hour you are bound to call out: "Your grace, my Lord, Your compassion!" Saints have exhausted themselves in their endeavors, and in the end declared against their own efforts. Yet they exhorted their disciples to keep on trying, never to stop trying. Their words seem so illogical.

Each time I say that you cannot attain by your effort, that very evening people come and say, "Why go through all the strain of meditation if He can be realized without trying? If as you yourself say, efforts yield no fruit, what is the sense in all of this?"

It happened: Early in this century physicists made a discovery beyond all logic. All their data showed that the ultimate particle of matter, the electron, was operating in a way that was beyond comprehension: it was behaving in two different ways at the same time. It was acting both as a particle of matter and as a wave, a current, a ripple. What conformed totally to the words of the saints was inconsistent in the scientists' laboratories.

If you have studied geometry you will know that a line is a line and a dot is a dot. The line can never look like a dot nor a dot like a line, for the simple reason that a dot is a dot whereas a line is a continuation of many dots. If you have a dot in your book which sometimes becomes a line and sometimes becomes a dot as you are looking, you will be alarmed. You will imagine all kinds of things -- that it is black magic or that someone is playing a trick! For a dot is a dot and cannot become a line. One thing cannot be two different things.

In the same way a particle is a particle, and a wave is a wave. But physicists discovered at the beginning of this century that the electron acts as if it is both, it behaves in a dual manner simultaneously. This was a great calamity for science, for all its premises were nullified.

Science is governed by logic, it is not a play of the mysterious. It is not poetry. It is arithmetic where two plus two must equal four. Then what was to be done? The more they explored the atom, the more their troubles increased. Ultimately they had to accept the dual behavior of the electron.

People questioned the physicists: How can this be? Such a discovery nullified Euclid's geometry. It is against all mathematical laws.

The physicists replied: What are we to do if the electrons don't obey the laws of Euclidean geometry? We have verified every aspect of it and have to announce what we saw. If it doesn't conform to logic, let it not. We shall have to change our laws of science; we cannot tell the atoms to behave differently.

So a new geometry was born -- non-Euclidean geometry. Geometry had to be changed, for the elements cannot be expected to change their nature and conform to man's theories.

For the first time in the history of science, Euclid was rendered useless and its definitions proclaimed defective. And all the doctrines of logic propounded by Aristotle were invalidated.

Saints face the same difficulty. They have tapped His door long before the scientists and they found that nothing is attained without a full-fledged effort; yet He is not attained through any amount of endeavor. The condition is such that there's nothing to do but try, though He is not to be attained by trying. If you really understand this, you will come to know the profound correlation between the two and you will risk your all in the effort. You will attain Him only through His grace, but you have to make yourself worthy of His grace by making an all-out, unsparing effort. This is the quintessence of this sutra.

IF MY SINGLE TONGUE BECOMES A HUNDRED THOUSAND,
AND THIS HUNDRED THOUSAND BECOMES TWENTY TIMES MORE,
WITH EACH TONGUE WOULD I SING A HUNDRED THOUSAND TIMES
THE ONLY NAME OF THE MASTER OF THE WORLD.

Only then will you be exhausted, not before! How many times have you repeated His name? How many meditations have you done? You have hardly begun! You haven't used your full strength. If your house

caught fire you would really run. But you haven't run towards God with half that effort. If your wife were to die, how much you would weep! Have you cried for Him in your grief of separation? If your child is lost, you will run here and there like a madman, searching; have you looked for Him like this? Your quest is still lukewarm; it hasn't reached the boiling point.

Nanak is speaking of the boiling point when he says in this sutra: If my tongue becomes a hundred thousand, and if this hundred thousand turns into millions, with each tongue shall I repeat endlessly the name of God. Each hair on your body should fill with thirst for Him, each pore, every atom, yearning for Him. All else but 'I must attain Him!' should be meaningless in your life. God alone should be your only purpose. When you are ready to renounce all else, when your only goal is His attainment, only then is the concentration enough.

These are the steps of the name of the Lord: that one tongue becomes a million and then each tongue repeats His name millions of times. When traversed by the seeker, the names of the Lord are the very steps by which he becomes twenty-one -- in other words, he attains God-realization.

The word twenty-one occurs in the reckoning of the Sankhya School of thought. Sankhya discusses the ways a seeker can become enlightened or twenty-one. The calculations of this philosophy are very valuable. The very word Sankhya means numbers, numerals. It is the first time man's existence was dealt with numerically; therefore the philosophy came to be known as Sankhya.

Sankhya says the five elements -- earth, water, fire, air and ether -- are born out of the One. But these elements are gross. There are also five subtle elements that cannot be seen by the eyes. Scientists also agree that the wall we can see with the naked eye is the gross wall; the subtle wall we are never able to see. Scientists have obtained only a bare glimpse of it. The wall that appears so static and immovable to us is not static; it contains a great deal of movement. Each particle moves at incredible speeds, approaching the speed of light; and the light ray travels at 186,000 feet per second. This is so fast, so subtle, that we cannot grasp it.

The microscopic particles that make up the wall revolve at such tremendous speeds. It is so far beyond what the physical eye can observe that the wall appears stationary. The fact is ,however, that each thing is vibrating, everything is alive and moving. One day the wall will fall. If it was totally static and devoid of any movement, inside and out, it could not disintegrate; how could it fall? Activity brings about a struggle that results in destruction.

The wall is going through great activity, with tremendous friction between the particles of the wall and the external forces of wind and dust that ultimately causes the wall to break down.

Recent scientific experiments show that the human body can be kept alive for a great length of time if kept below a temperature of zero. It can thus be preserved for an indefinite period. The theory that applies is that the less the activity, the less the disintegration. This is what refrigeration is all about. Keep a fruit in the refrigerator and it can be preserved for a length of time. On a similar basis, we find that people mature sooner in tropical countries and appear to age sooner. The greater the heat, the quicker the movement and the quicker the maturation and eventual disintegration. Because of this increased activity and metabolism we feel restless in the hot season and enjoy the cold season. In winter you often feel healthier.

Sankhya says there are five subtle elements. These subtle elements are related to five gross elements. Together they make ten.

Then there are five organs of perception that are subtle, and five organs of action that are gross. The eye is your organ of action, while the capacity to see is your subtle organ of perception. If you do not have the power of seeing, you are blind in spite of the eye. It sometimes happens that the eye is in perfect condition yet cannot see; this is because the power of vision has shifted away from the eyes. The ears are the gross organs of hearing; but hearing, the power to hear, is the subtle organ of perception.

Therefore when Nanak tells us again and again, "Listen!" he is not referring to your ears. The external organ of hearing, the ear, is always open to sound, unlike the eyes, which can be closed or open. Then why does Nanak say, "Listen"? He is hinting at your subtle ear. He means come nearer to the ear, don't wander here and there because then the ears will hear but you will not listen.

These five gross sense organs and the five subtle organs of perception make ten. Together with the elements they make twenty. Nanak says that he who wagers his all becomes twenty-one, and this is God. If you do not bet your all, you do not seek Him, even then you become twenty-one. But this twenty-one is your ego.

So there are two ways of becoming twenty-one. The first twenty are the states of being. Either you attain God or realize your own soul and you become twenty-one, or you visualize a false picture of yourself -- that

I am this or that, a millionaire, a hero, a renunciate, or a king. There too you will be twenty-one, but this would be the twenty-first lie.

Either you add one lie to the twenty and you have twenty-one lies, or add one truth to the twenty and you have twenty-one truths. In either case you become twenty-one. We are all twenty-one. Nanak is also twenty-one. No one can be more than this, but we have joined one lie to our twenty and we have never sought in the other direction.

You have never tried to know anything about your own self; you are under the ullusion that you know yourself and there is no greater lie. You have never tried to know yourself, nor have you even a glimpse of your authentic self. Yet you say, "I am!" You haven't the slightest notion of who you are. You know only as much as the mirror tells you. And how much of you can the mirror show except the external appearance of your body? You can see your body, your clothes -- that is all. The mirror cannot reflect the soul within you, your real self. Whatever the mirror shows, you accept as your own self, the I.

And this I you have taken to be the twenty-one. That is the whole trouble; it is hell. If your twenty-first is a falsity, you fall into suffering. The twenty in every case is constant; it is only the twenty-first that is the deciding factor. No sooner is the twenty-first the truth, you experience the bliss of supreme liberation. The twenty are an arrangement of life, they cause no confusion. Only if the twenty-first is inauthentic does it bring untold troubles.

Nothing causes as much pain and suffering as the ego. There is no synonym better suited to express the nature of the ego than suffering. Increase your ego, you increase your suffering. You can contain the whole of hell within your fist.

The more you desire joy, happiness, the less your ego will have to be. The day your ego is no more, the whole of heaven will be in your grasp. It will follow you like your own shadow. Then you cannot be sent to hell. Even if by chance you are sent to hell, you will create heaven there too, for he who has no ego finds heaven everywhere. And he who is filled with ego, will create a hell out of heaven if he happens to go there. Happiness and unhappiness are not connected with situations but with the twenty-one within you -- whether it is false or true.

THESE ARE THE STEPS OF THE NAME OF THE LORD.
BY FOLLOWING THEM DOES ONE BECOME TWENTY-ONE.

Nanak says that he who gives his all is taking the steps to the Lord's name. If you keep investing your all, a moment comes when there is nothing left in you. Traveling on that path ultimately makes the seeker twenty-one. In other words, the seeker becomes enlightened.

HEARING THEM SPEAK OF HEAVEN'S GLORY,
EVEN THOSE WHO ARE LIKE LOWLY WORMS BECOME AMBITIOUS TO EMULATE THEM.
NANAK SAYS, HE IS ATTAINED ONLY BY HIS GRACE.
BUT THE FALSE CLAIMANTS SPREAD THEIR BOASTFUL TALES.

Here Nanak makes a valuable statement about how religion is altered and deformed When His light enters a person, he cannot help talking about Him. How can a flower stop spreading its fragrance when it blooms? How can a lamp not spread light once it is illumined? Whenever divinity descends into a person he is bound to talk about it. He will sing His glories, what he has attained will ooze from each pore of his body and will be manifest like fragrance around him, like light. Even if he remains silent, by basking in Him his very being radiates news of Him.

Nanak says: seeing such a person and hearing him talk of divine things, inferior and worthless people, who are no more than worms in human form, feel a sense of competition. These people are filled with envy and jealousy and do their utmost to discount the attainment of such a one.

So the first thing that happens around a person when he attains is that people around him will deny him and his attainment. They will brand him a liar, a hoax. They will set out on a fault-finding mission. This is the *kali yuga*, the Age of Darkness, they will say, and who can attain in this era? The days of *sat yuga*, the Age of Truth, when so many beings were enlightened, are gone. They will ask for a thousand-and-one proofs and do their utmost to demonstrate that he has not attained.

There is no way to prove one's attainment, neither by one's behavior, one's clothes or one's food. But realization needs no proof; its light manifests all around the person.

Then what do these people do? Those among them whose ego is stronger than the rest proclaim to the world, I have attained! The ego first denies the attainment of a genuine seeker: how could anyone do such a

thing before he -- the egoist -- has realized? When he finds that the man in question cannot be proved wrong, he lets it be known by the beat of a drum that he also has attained!

Nanak speaks of the mean and lowly -- for nothing can be meaner or lower than the ego. They are like lowly worms or insects. They are filled with the spirit of competition. Then they give rise to false stories of achievements.

So if there is one *sadguru* in the world, for each perfect master there are ninety-nine pseudo-sadgurus. This is always the ratio: 1 to 99. And the joke lies in the fact that the pseudo-gurus are more successful in attracting you than the genuine guru, for they speak your language. The pseudo-guru knows you very well and does all that you wish of him deep within yourself. If you want him to produce ashes from his hands, he does go. if you want an amulet to fall from the skies, he gets one for you.

You see the wayside magician performing the same tricks, but you are not impressed. When a holy man or saint turns round and indulges in these same tricks, you go mad after him; you dance with joy that at last you have found the sadguru! Then you pour out your desires to him. You want to be rid of your ailment, he blesses you; you desire a son, he blesses you. He tries to satisfy all your desires. Therefore you find crowds of thousands, millions, around a pseudo-sadguru, for he is but a reflection of your own life.

It is difficult to recognize a sadguru, for it requires a transformation in your life: you must change! A pseudo-guru gives to you and tries to satisfy your desires; an authentic guru snatches away all you have.

And the most interesting part in this whole affair is if you were to light a fire and sit before it blessing whoever comes, it is certain that your blessing will be successful fifty percent of the time! These are significant odds. Whoever comes, bless him! You need do nothing more. If a man wants your blessings to win his law suit, bless him. Fifty percent of lawsuits are bound to be won -- with or without your blessings! But now the focus of attention will be shifted to you and your blessing! The other fifty out of the hundred will go to some other pseudo-saint, for you were no good to them.

The fifty who win are now your confirmed followers; they will keep coming to you. Now this crowd of fifty will impress any newcomer with their stories of success; one won a lawsuit, another got back his wife, a third was lucky in love, someone was rid of an ailment, another's child was saved in an accident... and so on. Such is the crowd around the false saints; they are people whose wishes are fulfilled. The disappointed ones continue to move on and one day, when their wish is fulfilled, they will follow the guru they happened to be serving at that moment, presuming it to be the result of his blessings.

If you recognize the guru by your desires, you will err; what has the guru to do with your desires? The true guru is not there to gratify your desires; he is interested in awakening you. To accomplish this it is better for you to be rid of desires -- as many as possible. The guru is not interested in your illness, in your court cases or your wife and children; he is interested in you and your God. And his path is not the path of desires, but of desirelessness. Therefore he will not be able to attract you to him.

Thus you usually find crowds around the pseudo-guru. Whenever you see such a crowd, beware! For a crowd is always of deluded people. You will find very few people in the right place, near a sadguru. And they are extremely hard to find. You will find only a selected few whose aim is to attain God. A crowd is always made up of desire-ridden people.

Nanak says that the false people then spread false tales. The irony is, the stories of such people often seem to be correct, for life is such that fifty percent of the people will be satisfied and convinced when their desires are fulfilled, and the other half will move further on in search of fresh gurus. When by chance their desire is fulfilled they will take it as the grace of the guru they are currently serving; if not near one Sai Baba, then another. Now each tells the other what he has gained from the guru, and so the crowd multiplies. Then when you see thousands of people have gathered...

You too have come there goaded by your desires. You also have put your faith in someone and many times your good luck is the result of your faith. Psychologists say that most illnesses are mental. If you have full faith that you will get well, you get well.

Many hospitals have experimented with this. Physicians call it the placebo effect. A group of patients with the same illness are divided into two groups. One group is given the regular treatment and the second group is treated with pills made only of plain sugar. The most interesting part is that about three out of five will recover independent of which group they come from, whether they got the regular treatment or the placebo. This is why there are so many 'pathies': allopathy, homeopathy, naturopathy, and what-not. And all these 'pathies' work on people and they recover, or else the treatment would have vanished long ago.

It appears that people are cured more by faith than by medicine. If a doctor who has just started his practice, who has just graduated from medical college, prescribes a treatment, it will not work, for you have

no faith in him. If he happens to be your son it is bound to fail. What father has ever trusted his son? If a well known doctor prescribes the same treatment it will work. The bigger the doctor and the higher the fees, the more effective the treatment. Half the work is done by your faith in him. A doctor in whom you have no faith can never cure you.

This is why we find a doctor's diplomas and certificates hung on the walls of his consulting room. These are medicines in themselves for his patients. In India if the doctor is 'foreign-returned', his cures are certain! Seeing the certificates the patient gets half cured. Have you noticed how many illnesses vanish when the doctor begins to examine you? He may have just taken your pulse, checked your blood pressure, he may just have applied the stethoscope to your chest and you feel the pain half gone.

A crowd gives confidence and faith, and faith yields results, while the phony person at the center of this crowd reaps the profits. You are engrossed in the play of your own mind.

HEARING THEM SPEAK OF HEAVEN'S GLORY,
EVEN THOSE WHO ARE LIKE LOWLY WORMS BECOME AMBITIOUS TO EMULATE THEM.
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Here worms denote the egoists. The worms are filled with awe and terror. How is this possible? The word Nanak means small, wee. This wee man has reached and not we! This man who is way behind us in the world has reached? This illiterate village bum, this penniless farmhand without place, position, or family to boast of? Is anything known of his background; can you name one great man from his ancestors? That this man without heritage, wealth or property has reached while we have not is just impossible!

So Nanak says He can be attained only through His grace, not through your conceit. Who you are does not entitle you to attainment; what you are does not count in His attainment. He is attained only through His munificence. Your conceit and arrogance are only a hindrance in His path.

And yet, false people spread false stories. In the field of religion this is so easily done. Therefore we find the greatest amount of hypocrisy in the name of religion and the greatest amount of untruth.

This is so because the subject is the heavens. The subject is so wide and so far away, so splendid and so mysterious, that anyone can say anything and get away with it. If you set up a shop and begin to sell invisible cloth, how long will your shop last? It will be difficult to get even the first customer. In the marketplace your wares must be not only visible but well displayed and laid out if you want to sell them. How can you cheat now?

I have heard: A store in America began to sell invisible hair pins for women. You may take it as a story of the future. Women would love to have invisible hairpins! A woman came and asked for a box of them. When she was served she asked the salesman if they were selling well. He answered, "Madam, we were out of stock these last three days. Thousands have bought them." This was possible, for the primary quality advertised was their non-visibility. Once having advertised them this way, when you open the box and find it empty, whether there are hairpins in it or not is not questioned.

The business of God is just such a business of selling invisible hairpins. Since nothing is visible it is paradise for cheats; that is why we find that the more religions a country has, the greater the hypocrisy prevailing in it.

Our country is proof of this. You will not find more hypocrisy or more humbug anywhere else in the world. Nowhere else in the world has religion been studied as in India. This led to so many sadgurus in this country, but each sadguru led to ninety-nine pseudo-gurus. You get so tired of all the deceit and fraud, the tyranny and chaos, you come to feel that this whole business of God is one big swindle, a racket. Best to keep away from it all!

Nanak says false people spread false tales and tall stories. And as your faith in them gets stronger, the stories get taller still.

Mulla Nasruddin was telling his little nephew about his experiences. He said, "I was going through the jungle when ten hyenas surrounded me. I killed five at one stroke...."

"But," interrupted the nephew, "Three month ago you said you met five hyenas. Now you say ten."

The Mulla replied coldly, "Then you were smaller. You weren't ready to hear such a frightening and dangerous story. You could not have understood it properly and would have been so shaken with fear."

As your capacity to hear their lies increases, the claims of these hypocrites increases also. They keep watching you to see how much your faith has increased and expand their stories accordingly. Your faith nurtures God knows how many false gurus. When your faith develops you become blind to everything and

believe almost anything.

Last night I was reading a discourse of a Christian padre who is well-known in the West. At the very outset he stated an outright lie. I wonder how anyone can believe such nonsense, yet there are people who believe him! He has a following of thousands. He writes in the foreword that very soon the advent of Jesus will take place. He will gather together all the millions of his followers and disappear. He promises that Jesus will not be long in coming now and even mentions the date and day. Tens of millions of Christians will vanish from this earth. Imagine! The rest of the world will look on amazed. And as soon as Jesus collects his devotees and disappears, all kinds of catastrophes will fall on this earth; it will become a veritable hell. He therefore exhorts all people not to waste a single moment, and start believing in Christ -- join the flock. In the end he says, "There are only two alternatives before the people who read this book: if he is a sinner he will not believe in what is said in the following pages. If he is a man of good actions and virtue, he should tarry no longer and become his follower at once. He offers you only two alternatives. If you have the slightest sense and if you are basically good, you will follow Jesus. If you don't like the book at all it is because you are a sinner.

There is nothing wrong in going along with Jesus, but this man is exploiting his name. Jesus is a beautiful person, very lovely, but this man -- what he says is a brazen lie; yet how can you prove it? I can give you many instances where man's gullibility is exploited.

In 1930 a Christian priest announced that the end of the world would occur on the first of January. Some fifty-thousand of his followers sold all they had and spent the money in merrymaking. There was no sense in keeping the money when the world was coming to an end! They spent as much as they could and gave away the rest. It was a question of believing or not believing. Those who believed were virtuous people. Those who did not were sinners.

The day of resurrection arrived. In darkness they all went up the mountain. When the sun came out, they would be praying on top of the mountain while all the world was destroyed and Jesus would pull all his followers high up into the skies. Morning arrived, the sun came out -- nothing happened! All the people of the village headed towards the mountain to question them. They were met halfway -- by the followers coming down! When they were asked to explain, they said, "Everything is in order. Our prayers have been heard and accepted. God has postponed the annihilation of creation."

The sect is still very active in spite of this. It is astonishing how blind faith works. And we have no way to prove their falseness. People were prepared to take them to task for playing a hoax on them, but the priests were cleverer. They said it was an even greater proof of their prayers -- God had put off the day of judgment because of their intervention!

Mulla Nasruddin sprinkled salt on his doorstep every evening. When someone asked what he was doing so religiously, he said, "It is to keep away wild animals."
"But there are no wild animals around!" people exclaimed.
"That is because I sprinkle the salt every day," Mulla answered.

What can you do to such a man? He leaves you no way out. The proof is before your eyes. Not only do wild animals never come to his doorstep, they do not dare come anywhere near the village!

Man is only too willing to be deceived, for deceit has its own logic. Fraud and deception have their own way of advertisement, their own logic; and they excite your desires. They persuade you in their own insidious way.

Nanak says false people spread empty boastful tales. But He is attained only by him who makes no untoward claims, whose I is completely annihilated. He is attained by him alone to whom He condescends to be gracious.

THE POWER LIES NEITHER IN SPEAKING NOR IN SILENCE;
THE POWER LIES NEITHER IN ASKING NOR IN GIVING;
THE POWER LIES NEITHER IN LIVING NOR IN DYING;
THE POWER LIES NEITHER IN THE WEALTH OF KINGDOMS NOR THE RESOLVES OF THE MIND;
THE POWER LIES NEITHER IN REMEMBRANCE NOR IN KNOWLEDGE OF THE DIVINE;
THE POWER LIES NEITHER IN THE WORLD NOR IN THE DEVICES TO BE RID OF SAMSARA.
THE REAL POWER LIES IN HIS HANDS -- WHO CREATES AND KEEPS ON WATCHING.
NANAK SAYS, NO ONE IS HIGH AND NO ONE IS LOW BEFORE HIM.

These are revolutionary words. If there is one thing, and one thing alone that Nanak stresses in the whole of Japji -- it is remembrance of His name; yet here in these lines Nanak declares that even remembrance has not the power. This is the last, the ultimate step coming into view. Nanak tries to snatch

everything away from you -- even remembrance. For if you have the slightest inkling that something has the power, you will protect yourself, your hold on yourself will be strengthened; all strength ultimately proves to be the strength of your ego.

So Nanak says there is no power even in the utterance -- that you will take his name and somehow achieve. Then, in order that people not feel that if utterance has not the power perhaps silence does, Nanak says that even silence has no power. He is pulling everything out of your hands, anything he feels you might cling to. You may have thought: Right! Talking is so much babble; silence is the answer! So you become silent and go into meditation. But Nanak says that even silence has no power, for there is still the you in you; it is the you that had been talking that has now become silent. The quality of your being does not change. If the one who speaks is a sinner how can he become a saint merely by becoming silent?

Try to understand this business of qualities. If an evil person observes silence, he is still evil. How can his silence bring any change? A good man is a good man whether he speaks or is silent. A bad man is a bad man in both cases. An evil person will contrive some fresh device to harass others even while remaining silent.

Do you think merely by keeping quiet you can bring about a change in yourself or you will gain some power? What difference can there be? You were present in your words; you are present in your silence. You are still there. You will say, "I have become silent. I have entered into meditation." The same arrogance was there before, that you could speak well. Arrogance is blind -- whether in silence or in speech.

I have heard: The ministry was being expanded and Mulla became a minister. He prided himself in his oratory and was confident he would impress and influence the public. Instead his speeches proved so long that the audience got bored. Because of the guards' instructions, nobody could leave the hall until the honored minister had finished his speech. He watched people yawning and stretching and squirming right before his eyes.

So he told his press agent to write shorter speeches, because people were getting bored. On the next occasion, Mulla started out hopefully to read the speech prepared for him. Yet the people still became bored; they were squirming in their seats. Mulla again rebuked his press agent: "Didn't I tell you to write shorter speeches? Yet you wrote such a long one that people were thoroughly bored. If this continues I am going to lose all my following."

"But, sir!" said the press agent, "That speech was quite short. No one said you had to read all three copies!"

Intelligence cannot be borrowed. People get speeches prepared, but quality cannot be bought or borrowed. The quality of one's individuality can easily be obtained, for no one else can give it to you.

If you are a Satan at heart and you sit in silence, you are still a Satan. Until yesterday you prided yourself on your words; today you can pride yourself on your silence.

The Zen fakir, Bokoju, went to his guru and said, "Now I have become absolutely silent; the emptiness within is complete. Please speak now."

The guru said "Go out first and throw away this silence, then come in."

"Throw away silence?" asked Bokoju, "All this time you were saying become empty!"

"That was the first step," explained the guru. "Now this is the second: be silent first, then throw away the silence or else your silence will make you stiff with arrogance. Who is it now who says, 'I am empty'? This is the very thing that has to be dropped."

THE POWER LIES NEITHER IN SPEAKING NOR IN SILENCE;
THE POWER LIES NEITHER IN ASKING NOR IN GIVING.

What will you give? What do you have to give? The beggar and the giver stand in the same place. One asks God for wealth, while the other distributes wealth or builds temples or feeds the poor; but both have their eye only on wealth. And it is possible that the beggar is humble, but how can the benefactor be humble? He will say, "I am a benefactor." But there is only one true benefactor. How can you be a benefactor? What have you got to give? You can give only what you have: pebbles and stones, pieces of gold and silver, paper currency. These are all artificially given their value by man.

THE POWER LIES NEITHER IN ASKING NOR IN GIVING;
THE POWER LIES NEITHER IN LIVING NOR IN DYING.

You cannot achieve Him by living, so people think they should die. You see such people in ashrams everywhere. They don't have the courage to die in one stroke, so they do it gradually. This gradual dying is

considered to be sannyas.

First they run away from the world, which cuts out ninety percent of their life. Then they stay in an ashram where they cut down their intake of food by eating only once a day. So one half of the remaining life is lost. Gradually they reduce their food even more; eventually they are walking around almost dead.

Nanak says that neither your living has the energy nor your dying. If you did not attain while alive, how can you attain after death? It is you who will die, is it not? And it is you again who will be born. You only shift positions, places; but you do not change.

What Nanak is saying is very significant.

THE POWER LIES NEITHER IN LIVING NOR IN DYING;
THE POWER LIES NEITHER IN THE WEALTH OF KINGDOMS NOR THE RESOLVES OF THE MIND;

Some people amass wealth, others collect meditation: they sit, they concentrate with great resolve, they do great penance. But Nanak says, even these do not have the power to attain.

And most significant of all, he says:

THE POWER LIES NEITHER IN REMEMBRANCE NOR IN KNOWLEDGE OF THE DIVINE;

Thoughts do not have the strength -- and many people have said this -- for thoughts are on the surface. Knowledge also has no strength, and many people have said it. Reading the scriptures, learning from the world or even from the guru -- what power can they have? For it is always you at the center of the vortex.

Now this is interesting. Here all the paradox of the mystery manifests fully. All along Nanak has spoken of *surati*, His remembrance. And here he says: Even His remembrance has not the strength.

The first step is His remembrance, and the second step is what use is mere remembrance? For it is I who will remember. That remembrance will be my very own. It is I who will call out to Him, all my qualities will be contained in the remembrance; and what strength can that have?

The second phase is now at hand, when the seeker lets go of everything -- but only after doing everything, remember! Don't be in a hurry to stop. If there is the slightest lack, there will be no results. This is only at the very end when nothing is left to be done. The fact is, you do not do it; things fall away by themselves. If you quit consciously, it means something still remains to be done. You strive and you strive and you strive, then the moment comes when you fall down exhausted. This falling is not of your own doing -- you suddenly find yourself flat! Nanak refers to this when he says nothing has the strength, the power. For if there is even a little bit of strength left, you are bound to go further.

THE POWER LIES NEITHER IN THE WORLD NOR IN THE DEVICES TO BE RID OF SAMSARA.
THE REAL POWER LIES IN HIS HANDS -- WHO CREATES AND KEEPS ON WATCHING.

Nanak says that none of the methods and tricks devised to be free of samsara have any strength in them either. The authentic power lies in the hands of Him who creates the world and, having created, admires it. It is all in His hands. All strength, all power lies in His hands. Become weak, helpless, you will get His support. If you are strong you need no support. God is the strength of the weak and helpless.

If you become helpless here, God awaits you there; but He belongs to the weak, not to the strong. The strong man does not need Him; he believes in helping himself. He denies God from all his endeavors, his arrogance is still strong. He does not feel the need of God's help.

Once it happened this way: there was a Christian saint, Saint Theresa. She was an exceptional woman. One day she went to the village church and announced that she was going to construct a big church. The village was small and the people were poor. They thought it was a worthy idea, but wondered where would they get the funds. Who will give the money? One of them asked her, "How much money do you have to start with?"

Theresa put her hand in her pocket and produced two paise. "I have this with me: two paise!" she said exultantly. "We can start with this."

The people laughed, "We already doubted your sanity. Two paise for such a gigantic project! You need tens of millions of rupees, Theresa!"

St.Theresa replied, "You see these two paise? That is all I have, but what about Him? He is with me. I have two paise plus God. How much does that make? And these two paise are only for beginning; later it will be He who has to see it through. How much can we poor mortals do? What is our capacity? It is worth not more than two paise; the rest is His. The two paise we have got, we shall go that far. He will see to the rest. Thy will be done! Let us make the beginning."

The church was completed and stands to this day. It is an enormous edifice. It could not have been completed by man's puny effort alone. His effort is worth only two paise. But you can set out to fulfill so grand a dream provided you remember that your own worth is so petty. Realizing your worth and taking shelter in the Lord's grace, you have infinite power and wealth to back you. You can move mountains provided you keep your trust in God and are fully conscious of your own insignificant strength.

No sooner do you become helpless than the fountain of the supreme strength begins to flow for you. As long as you rely on your own strength and give it importance, your power is not worth a penny.

Therefore Nanak keeps repeating again and again: neither this has the power nor that... he is depriving you of all your strength. Therefore, I say, the sadguru snatches things away from you; he does not give. He takes away your all, he makes you helpless, he makes you weak. He leaves you in the state of a man in the middle of a desert, dying of thirst and no water anywhere. At the moment of the thirst that arises out of this helplessness -- that moment you shall attain. You will call out, "Oh helper of the helpless!" and there He will be! When you are completely helpless you get the supreme help.

And remember: there is no one high, no one low here.

Therefore do not worry about anything else. before Him, all are equal, all are the same. So do not fear that the strong will reach, or the virtuous will reach, or the benefactors, or those who meditate, will reach first. There is no one high and no one low here.

If you feel the difference of high and low, it is entirely your own doing; it is not because of Him. If you lose yourself entirely, you shall rise high; if you save yourself, you shall be low.

Jesus has said: He who loses himself will attain, and he who saves himself will lose forever.

Do not save yourself. This is one mistake that man can commit. Then he is left with two paise only; then he is really a pauper. Do not save yourself and you will find the two paise are nowhere -- the whole of existence is at your disposal. The full energy of God is at your service. Then you become a king. You can be a beggar of your own making, but a king through His compassion.

The True Name, Vol 2

Chapter #7
Chapter title: The Mines of Meditation

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HAVING MADE NIGHT AND DAY, THE SEASONS, AND THE DATES;
AND AIR, WATER, FIRE AND THE UNDERWORLDS;
HAVING MADE ALL OF THIS, HE ESTABLISHED THE EARTH AS A DHARMASHALA.
IN IT HE CREATED COUNTLESS CREATURES OF MANY COLORS AND FORMS.
THEIR NAMES ARE INFINITE.
EACH IS CONSIDERED ACCORDING TO HIS OWN DEEDS.
GOD IS TRUE, AND ALL HIS COURT IS TRUE.
ONLY BEFORE THE LORD IS EACH ONE TESTED;
EACH IS RANKED BY HIS GLANCE.
THERE THE RAW IS SIFTED FROM THE RIPE.
NANAK SAYS, ONE WHO IS RAW WILL DISSOLVE AWAY.

Some things have to be understood before going into these sutras.

He who takes life to be the goal wanders. Life is only an opportunity and not the goal. It is not the destination but a path; we have to reach somewhere by way of it. Do not assume that the very fact that you

are alive means you have arrived. Life is not an accomplishment but only a process. If you pass through it well you arrive; if not, you go astray.

He is an atheist who takes life to be everything. He is a theist whose goal lies beyond life; for him life is a transient camp. Nanak calls the world a *dharmashala*, a traveler's bungalow. It is like an inn or rest place where you have to stop for a while before you proceed onward, but you shouldn't make your home in it. He who makes it his home denies himself the authentic home. You had set out to attain something, but if you took a way station as your abode how would you reach the destination? Who will continue to travel once he has made a home?

Samsara is not a home. Those who make a home of it we call householders. A sannyasin is one for whom samsara is a waiting room, not a house. Both stay in the same world -- where else can they go? They stay in the same house, but their attitude towards the house is different. The worldly man thinks his home to be his haven; the sannyasin takes it to be a resting place. He has somewhere else to go, and he never forgets his destination -- this is *surati*, remembrance.

One who keeps this remembrance alive, who does not lose the thread of remembrance, will stay in dharmashalas, but will keep moving on. No inn will lure him to stay on. He will stay in the world and out of it. You are what your destination is; where you go, that itself is you. You are not where you physically are, you are where your mind is. This has to be understood.

The majority of people -- barring very few -- take what they have obtained as the ultimate. Actually, it is not even the beginning, it is not even the door or even the steps leading to the door of your destination. You are still on the path; the steps are yet to come. When the steps begin to appear, know that religion has arrived within you. Those on the path are the worldly people. Those in whose lives the steps have appeared are the seekers; and he who has already entered the mansion of the Lord is an enlightened being. You are still on the path; the steps are far away, for you have not even begun your spiritual practice.

The deep-rooted cause for this illusion is that you are contented with what has been given to you. Remember, a religious man is absolutely contented in one sense; but in another sense it is difficult to find a more discontented person than he. He is contented in that he has no complaints against God. He is discontented in that he is very dissatisfied with himself.

An irreligious person has a thousand complaints against God: You have not given me this, You have not given me that. He has no complaints about himself. He is satisfied with his own self. That is his grave because how can you then develop, how can you progress? How will you open your wings to touch the skies? Instead you will remain a prisoner in your own nest, and will die in your cage.

You should feel contented with God and discontented with yourself, but things are reversed. We are deeply satisfied with ourselves and thoroughly dissatisfied with the world. Only we appear to be right, all the rest of the world is in the wrong. This attitude is the very thing that is wrong with us. Except for man, there is no mistake or miscalculation anywhere in existence. All the world flows in peace and joy except for man. There is no obstruction anywhere; only within you is there something clogged somewhere.

A religious man has a deep sense of dissatisfaction with himself. He feels as if he is not worthy of God, that he is not fit to worship or adore Him. He is apprehensive whether God will accept him as he is. One thought keeps hammering in his brain: I must make myself worthy of Him, I must be a worthy recipient of His acceptance. I must raise a throne within my heart that befits His majesty. I must be so qualified that He accepts being my guest.

So a religious person is critical of his own self. Gradually a moment comes when he evolves to such a degree, he has cleansed himself sufficiently, that he becomes a throne for the Lord. God is bound to knock at his door -- if not today, then tomorrow. Then there will not be a moment's delay. No sooner are you ready than He knocks at your door. The delay lasts only as long as you are not prepared to receive Him. Screaming and shouting, weeping and wailing is of no avail. What is needed is your preparation.

And preparation means transformation. You will have to change yourself in many, many ways. If you search within yourself, you will find that not only God but you yourself would not be prepared to step inside you -- as you are now. Had you to love a person just like yourself, you would refuse.

Therefore, deep down nobody loves his own self. You are not fit to love your own self, and that is why people are afraid to be alone. If you have to stay alone for an hour or two, you become restless. You look for a friend or go to a club or cinema or market, or play the radio, or watch the TV, or read a paper. How can one sit all by oneself doing nothing you ask. You are bored with yourself. You are not good company to your own self, and yet you desire the company of God? If you yourself are not prepared to stay with yourself, who else could be ready to stay with you?

God is a faraway prospect! To attain God means that the most profound peak of existence enters within you; but then you have to create a space for Him within yourself. You are so shallow that a small thing causes a storm within you. A slight movement and you tremble, a slight insult and you burn within, a little suffering and you feel all hell is let loose on you. You are affected by little, little things; there is no depth in you. Someone throws a pebble and a storm rages in you. You are not a deep ocean.

The ocean is so deep that even if the Himalayas fall into it, the waves will be blissfully oblivious of the happening. So many rivers pour into the sea, but the waters of the sea do not rise by even an inch. The ocean stays the same, whatever may happen.

You desire God. Have you ever thought what your state would be if He were suddenly to descend on you? You will be in a dilemma. Where will you seat Him? How will you welcome Him? You will be so shaken the only thing to do is run away from home.

You have no throne befitting Him. Were it to be made of gold and precious stones perhaps you could have had one made, but you have to make a peacock throne of your own heart. You have to fashion a throne of love. You can buy gold in the market, but where can you buy love?

Were a palace required to be made, that would be easy. Then God would already have descended to some king's palace. But you have to build a palace within, a palace of emptiness, a palace of meditation. That is a very difficult task; the journey is long.

If you take as your home the place where you find yourself, you are a worldly mortal. If you take this world as only a dharmashala where you rest for a while and then start again, then you are a sannyasin.

There is a very old Sufi story: A man went to a Sufi fakir asking the secret of attaining God. The fakir proceeded to recount the following tale:

A woodcutter went every day to the forest to cut wood. Each day he would gather wood, carry it to town and sell it. Whatever he got would be barely enough to give him a meal. Sometimes he managed to buy a little food; at other times he went to sleep hungry.

A fakir who used to stay in the same jungle watched him every day. He was filled with pity for this miserable man who barely managed to keep alive. One day he told him, "Every day for the last so many years I have been watching you. You are such a foolish fellow. Why don't you go still further into the jungle?" The wood-cutter asked, "How will that help?" The fakir replied, "Whoever went deeper within became wealthy. Go in, and you will find mines of copper."

The man went a little further and he found the copper mine. He began to sell copper. Once again he met the fakir who said, "Foolish fellow, go still further. There are mines of silver there." The man went and found the silver mines. He now began to sell silver and became very rich.

One day he met the fakir again who said to him, "Had you any sense you would have taken the hint by now. You have failed to understand. Go still further, you fool, for there are gold mines there!" The man penetrated deeper into the forest and found the gold, but he got totally involved in the gold.

He must have been a man like us, this woodcutter. Wherever we go we get involved. We don't think of getting up from where we sit. The fakir felt sorry for this man. One day he went to him again and said, "You really lack intelligence. So many times I goaded you to go onward to go still further, and you have not understood me. Now you are outwardly very rich, but within you are as miserable a wretch as before. Go still further, there are mines of diamonds." The man went further in.

Then, after some years, the fakir happened to meet him again. He rebuked him as before. Even though he was the owner of huge palaces and all that wealth could buy, the fakir was sorry for him. "You are as poor as ever within," said the fakir. "All this gold and silver and diamonds are on the outside. Go still further.

"Now where?" asked the man. "Why don't you leave me in peace? Why are you goading me on and on? Now what is left to be attained after getting these diamonds?"

The fakir replied, "Beyond that is my ashram and only I can give you the genuine diamonds. They are diamonds of meditation. Until now you sought the mines outside, now your search for the mines within must begin." And though the man had heard about the jewels within, he was not ready to seek them. Besides, he claimed that this talk was beyond him, so he begged to be allowed to stay where he was.

The fakir said, "As you wish. But remember, these mines within will not remain forever -- today I am, tomorrow I may not be. The mines you dig now will remain. They always were, they always will be."

The mines of meditation manifest rarely -- sometimes once in a thousand years. Sometimes some person discovers it and becomes an entrance to it. Such a person is the guru, and Nanak refers to his temple as gurudwara, guru's door -- a beautiful name for a temple. He who comes upon the mine of meditation during

his lifetime becomes an opening for others, but he does not live forever.

And you? You are so blind that you go past the door and do not see it! Your eyes are fixed on the visible wealth and not the true wealth that is invisible.

Remember this maxim: Still further. Until you reach God you should hold it always to your heart. If you halt before that, you will wander.

Therefore the thirst, the dissatisfaction of the sannyasin knows no bounds. His thirst is satisfied only when he drinks God. Lesser waters will not do for him. This is exactly why Nanak refers to this world as a dharmashala.

HAVING MADE NIGHT AND DAY, THE SEASONS, AND THE DATES;
AND AIR, WATER, FIRE AND THE UNDERWORLDS;
HAVING MADE ALL OF THIS, HE ESTABLISHED THE EARTH AS A DHARMASHALA.
IN IT HE CREATED COUNTLESS CREATURES OF MANY COLORS AND FORMS.
THEIR NAMES ARE INFINITE.

So the first thing is that the world is only a resting place. The deeper you take in this fact, the more useful will it prove that you must not stop where you are, that stagnation is death and that you have to go further and still further... till you reach His door. You may rest if you are tired, but do not make a home out of the inn.

You are bound to get tired, for the journey is long and the destination far away. You will also wander time and again, for it is not a path that is marked out, a highway! Man has to walk himself and carve out his route. Therefore the road to His abode is very long. As birds fly in the air and leave no trace behind, so the enlightened one walks in His path and reaches but leaves no marks behind. The space is as empty as ever.

When you set out, you cannot walk on the footprints of others. There is no loan system in the realm of truth. No one else can give you truth; others can merely suggest, give hints. Love you can get, also the guru's grace, but truth you will have to find yourself. His grace can lend strength to your feet to continue walking but cannot give you the path. His compassion can offer up confidence and encouragement, but not draw a map for you. His compassion can give you the strength to carry on and be persistent in your effort so that you do not waver, you do not give up. But you must walk the path alone.

And the path is such that it is formed only if you begin to walk. It is not a carved-out route marked on a map. There is no ready-made device to take you to God. Each person has to find his own way himself.

This is the difficulty, and this is the dignity of purpose. For if it were a well-beaten track that thousands had trodden before, the joy and fulfillment in reaching and attaining God would not have been so special.

Whenever a person attains God he finds Him new, fresh, and original -- as if you are the first one He has met! As if this happening has never taken place before. It is not a stale affair, it is not as if others before you have met Him -- that you find millions of footprints leading to His door. No, it is as if you are the very first person He meets. He is like a virgin waiting for you. God is always a virgin. Had He been married many times before there would be nothing of interest left in Him. His virginity is eternal; He is an eternal bachelor. Whoever reaches Him finds Him fresh, new and chaste, unspoiled as a virgin -- just as the morning dew or the first rays of the rising sun.

There is no map that can be handed over to you, for life itself is a constant change. Everything changes every moment. The way I reached will be of no use to you; it was my special way. You will have to find yours.

For Nanak says God has made infinite creatures, infinite souls. He has cast in millions and millions of colors and forms. Each one is unique. If each person is unique, unparalleled, no one person's path can be of use to another. My understanding can be of use to you but not my path. My insight can help you to find your way but your way will be entirely your own personal way. It shall bear your imprint just as your thumbprint can be only yours. There are millions upon millions of people in this world, but never will your thumbprint be repeated. If existence has caused your thumb to be unique, how much more original will your soul be! Imagine it.

New research has involved itself in very deep issues. Science now declares that the internal organs of each individual are peculiar to that person. No two people have kidney, heart or liver exactly the same as another person. Not only the thumbprint but every cell of your body is specially made and designed for you, and you alone. You are incomparable. God creates you, makes each cell, each atom in your body just for you. He never creates another to match you. So your path of attainment will also be unique. This produces a sense of helplessness and many difficulties, but it is also the grandeur and dignity that you have reached by

a route that is absolutely new, untrodden; it cannot be stale for you.

If this is understood well, you will know that we are talking of the soul, the *atman*. We can produce machines in tens and thousands. There are millions of Ford cars whose parts fit one another very easily. Sometimes it is impossible to distinguish between two cars, so much alike are they. Not so the soul; no two souls are alike. Each atman is unique.

This means, were we to use the language of poet, saint or devotee, the atman cannot be machine-made. It seems that God makes each and every atman with His very own hands. This is why He is called the creator. If you tell a painter to make another painting to match one he has already done, he will be unable to do so. He cannot make an exact copy of the original. There will be a difference. With the passage of time the painter himself changes; his moods change. He is no longer in the same state of heart and head as when he made the original.

A friend came to visit Picasso when he was making a picture. He was so lost in his work that the friend thought it best not to disturb him. When the painting was put up for sale the friend bought it; it was worth millions of rupees. One day he took the painting along with him when he visited Picasso and asked him to authenticate it. Many fake copies were sold in the market as Picasso's own works, but this one the friend had seen him paint with his own eyes. Picasso replied, "I have made it all right, but it is not genuine." The friend was puzzled, for an authentic painting according to him was one that the painter paints himself. "It is authentic," explained Picasso, "in the sense that I have made it, but it is inauthentic insofar as it is only a reflection of my earlier paintings. I was copying my own style. The creator in me was not present at the time."

"What do you mean by the creator in you?" asked the friend.

"I am the creator when I make a unique painting, when I am totally original."

Therefore poets, painters, sculptors are closest to God when they produce something really original; they are as near God as a saint or devotee. A sculptor carving the images at the caves at Ajanta or Ellora was as close to God when he created these as even Buddha was.

Whenever you create something that is not a copy, not an imitation, there is no prayer that is greater. For you are nearest to God; in fact, in the moment of creation you are like Him! You too are a creator. Therefore creativity gives so much joy. How happy and satisfied you feel when you create something, however small, however insignificant.

A small child makes a house of cards and tells everybody, "I have built a house." Another builds a sand castle that he knows will be blown away by the breezes, but how happy he feels! He dances with joy. All moments of bliss in life are moments of creativity. Whenever you make something you get pleasure out of it. And those whose lives pass without any creativity find nothing but sorrow and suffering.

Why is it so? Why do you feel happy when you make something? Because in the act of creativity you get a glimpse of the creator. He is the creator but you too are a creator of sorts in that moment. You plant a seed in your garden. When the plant appears and bears leaves and flowers, how much pleasure it gives you. This joy is the same joy that God feels when He sees the earth bloom. There is only a difference of quantity, not quality.

Nanak says, He has created lives in many colors and forms; and their names are many, infinite. If you were only able to recognize this creativity, this expanse of creation that spread to eternity! But it is difficult to recognize God. He is forever hidden, but if you can recognize His visible performance then you have made the first acquaintance; the first step is taken. Look at the universe. It is filled with a deep and profound arrangement. The moon rises, so does the sun. The stars revolve, seasons come and go, the morning comes and flowers open, the birds sing. The brooks bubble down the rocks, rivers rush to meet the sea. Clouds gather and pour down the waters that rise by evaporation into the skies. The water goes back again to the stream. It is all a well-organized arrangement. The world is a cosmos, not a chaos... if you understand this significant arrangement of nature.

The more you begin to understand this order of things in the world, and the more you begin to perceive the flow of this order, to the same extent will you begin to remember the hand that directs all things in this world. For no arrangement works without a source of direction, and the hand that directs this vast arrangement must be infinitely vast and powerful. This is why the Hindus say: He has a thousand hands. He has an infinite number of hands, for this is no small work. The infinite existence can be guided only by infinite hands.

Nanak says, He made the day, He made the night. He made the seasons, the air, the water, the fire, the earth and the netherworld. He has made all -- All! And in the midst of it all He made the earth for you to

rest awhile in your journey to the infinite.

This earth is a resting place only. Do not make your house in it. People make all kinds of houses, forgetting it is a resting place. Imagine if a man puts up in a traveler's bungalow for the night, and in the morning he forgets and takes the place as home, takes all its involvements upon himself, all its worries. Weighted down with sorrow and suffering, he goes about asking the way to peace and quiet.

If he is asked, "Why have you made a home of your *dharmashala?*" he replies, "It is difficult to leave so abruptly. I also understand having made a mistake, but it will take me time. I shall leave gradually."

The question is not of leaving gradually. The question is not of leaving at all. It only requires right perception, and that takes time. You can perceive in a moment if you are ready and willing. You can see clearly that where you stand is no more than a waiting room, for you were not always here. Where were you before birth? Where will you be after death? This is a fancy fete that lasts only a few days. In this short span you have clung so tightly to things that are and also to things that are not. A man clings to his wealth or possessions but he also clings to his desires, his dreams of the future.

Mulla Nasruddin built a house for himself. He took me to see it. He had laid out a big garden. As we walked along we came to an artificial pond. "This is the hot-water pond for us to bathe in in winter," he informed me. We went a little further and came upon another pond. "And this is the cold-water pond for us to bathe in in summer." Then pointing to a third pond which had no water he said, "This is for the days when we do not wish to bathe."

Man makes arrangements for bathing as well as non-bathing. He arranges for what he has and for what he does not have. You are already weighted down by the harassment of your possessions, and also obsessed with the anxiety of things that might have been or might come to be. Look into your mind: you will find it is filled with past anxieties that no longer exist. Some incident that took place twenty years ago is still revolving in your mind. Now this is long past and nothing remains of it. Or you are thinking of something that may happen twenty years from now. You increase your anxieties a thousand-fold this way.

And for whom do you worry? For an inn along the road? You begin to be anxious and worry about those who also happen to stay in this inn while you are there. There is the husband, the wife, the son, the father, the mother, and all of them you just happened to meet in the *dharmashala*. You have involved yourself completely in them, and taken upon yourself all sorts of anxiety for them, while you have completely forgotten that you have a destination to reach. You have all the concerns except the real one, to reach home!

IN IT HE CREATED COUNTLESS CREATURES OF MANY COLORS AND FORMS.
THEIR NAMES ARE INFINITE.
EACH IS CONSIDERED ACCORDING TO HIS OWN DEEDS.

Whatever you do in this world is very significant, for your ultimate destiny is based on your actions. The world is a rest-house where you tarry for a while and then move ahead. But you get involved in so many things. The inn is taken away from you one day but the web of your actions remains with you. You will die, the world will no longer be for you, but what you did in the world will follow you like a shadow. Your actions will hound you for infinite births, and the last judgment will be based on the sum total of all your actions.

Now this is worth pondering over. If the thought remains in your mind that this world is but a resting place where you have pitched a tent for a short while, then many actions will disappear immediately. Will you shout at your wife when you know that this togetherness is but for a short while? What meaning will your anger have? You consider your wife so much your own that you quarrel with her. But when death comes you go alone; she does not go with you. While she is left behind, your anger towards her, the pain you inflicted on her, the words you spoke in displeasure to her, they will go with you. Your dreams likewise will remain behind, but all that you did in your dreams goes with you. In this bargain things turn out to be expensive, for nothing comes to hand save loss and defeat. Man attains nothing from *samsara*, he only loses everything.

Nanak says that if you keep constantly in your mind that this world is only a resting place, almost all of your actions will stop by themselves. On a railway platform or in a waiting room, what is one's attitude? If someone steps on your toes you tend to overlook it, for you know that such things are inevitable in a crowd. You do not get angry.

Mulla Nasruddin didn't marry until late in life. When he reached fifty his friends asked him why he was afraid to marry. This is what Mulla said: "Once, while coming out of a cinema house, I happened to step on a woman's foot. She immediately whirled around and pounced on me. Her eyes were raining fire, her face

was flushed. I tremble even now as I am narrating this. I was sure she would kill me, squeeze the very life out of me with her bare hands. But the next moment she cooled down. 'Sorry,' she said. 'I thought it was my husband.' That very moment I decided never to marry. A stranger she was ready to forgive. She was ready to concede it was a mistake only because it was a stranger.

We forgive others but fail to forgive our very own. Is it not astonishing? We forgive strangers but not those near and dear to us. What is the difference? A stranger is a stranger. He is a fellow traveler in the dharmashala. The one near you is no longer a stranger. We are under illusions about him; we create a homelike relationship with him.

He who considers the whole world as a temporary inn -- for him, everyone is a stranger -- and he is! Just because your wife has been with you for the past thirty years, do you think she is not a stranger? You are wrong; this is mere delusion. Long association is no criterion.

Nobody can be your very own in this world. There is no way to make someone your own -- except God. God alone can be yours, yet you do not seek Him! You have taken strangers to be your own. Because a son is born to you, you take it for granted that he is no stranger to you. Life will prove otherwise. A father can do nothing regarding his son's life. You want him to be one thing; he becomes another. You want one thing; he wants something else. Your expectations are one thing; his desires are something else. What father is ever satisfied and totally accepting with his son? The son is born to you, but he is still very much a stranger to you. No father can predict what turn his son's life will take. There is no way to find out. Husbands fail to reform their wives, and wives fail to change their husbands. Who can reform whom? We cause more harm, more damage than anything else.

We are all strangers, living according to our own actions, each traveling his own path. No one can reform us or change us. It can be that we meet for a while at the crossroads. We take this meeting so seriously. Can you make a woman your very own merely by walking around the fire seven times, as in the Hindu wedding ceremony? Seven rounds or seven thousand rounds make no difference. Nothing changes. You remain where you were.

In the mundane world no matter how hard you try, you cannot get rid of the other, who must remain the alien. No matter how close you get to a person, there is always a distance. This is the bane of all lovers. The lover wants to come so close to the beloved that there is no distance between them. But the closer he comes, the more he realizes that the differences still persist. When they were far apart there was the hope that closeness would make the separateness disappear, but on coming closer and closer he realizes that the distance can never be eradicated. There is no way to do so. You can sit very close to one another: you bodies will be close, but the distance between you remains the same. You are in your own thoughts, your beloved in hers. You have your own mind; your beloved has hers. How can the two ever meet?

All unions in this world are false meetings. Separation is true. Meeting is but a dream. Your only union can be with God. This is the only possible union; therefore Kabir, Nanak, Dadu kept singing, "I am Rama's bride!" Kabir says, "One thing I have understood, and that is enough -- that one can only be the bride of Rama." Only there is the union complete; all distances fall away and there is no without and no within. There alone will your thirst be quenched, where all is one and there are no two. There alone shall we meet Him who is our very own, and then the anguish of separation will end. Before that the worry, the unrest will continue.

No matter how many wells you drink from, no matter how many shores you walk on, there is only one river that can actually quench your thirst, and we are not in the least worried about this. All that you do in your state of wandering, gathers around you. The collection of these actions determines your future... every day. If you get up in the morning and you are angry, an impression, an imprint is created. If again you get up the next morning and are angry, this impression becomes more pronounced. If you again are angry on the third day, this impression forms a deep furrow within you. Now there is every likelihood of your losing your temper on the fourth day, for man lives by his impressions till he attains buddhahood. Then habits no longer affect him; he lives in full consciousness. You live by your habits. What happened yesterday is repeated today. What is happening today is sure to happen again tomorrow. So all your actions create your habits.

The doctrine of karma is very scientific. It has nothing to do with philosophy. It is a straight and simple psychological fact that whatever you do and keep on doing, increases your tendency to do the same thing, again and again. Whatever you are not in the habit of doing, increases your tendency to not doing it. Doing becomes a habit. You do things mechanically. Go back into your own past and you shall find that your life is nothing but constant repetition. You do the same things every day.

People come and tell me, "I don't want to be angry, but anger happens." Then I ask them, "Then what do

you do after you are angry?" They say, "I feel terrible remorse and I repent. I know I should not have been angry and then I feel so miserable."

I tell them, "Forget about your anger, but stop the worrying. Give up repentance. This at least you can do. I know you cannot control the anger." They are nonplussed. "What kind of advice is this? If despite repenting the anger doesn't leave, how can you say not even to repent? How will I get rid of anger that way?"

I say to them, "Look back at your lives. You've repented a thousand times and yet your anger is unchanged. Just carry out this experiment and see! Do not repent! You must make an effort to break one half of your habit at least. Anger and repentance together make one complete habit. It is not so difficult to do. The need to get angry will be there, which you won't be able to give up, but the repentance is your personal affair. It has nothing to do with anybody else.

Anger always involves the other. If someone calls you names how can you not be angry? If you are not angry what will people think of you? If you let him go the news will spread around town like wildfire, and others may turn around and indulge in the same sport with you. Anger is a collective affair, whereas repentance is simple and doesn't concern anyone else. You repent in privacy. Please just give this up."

The man who had sought advice returned and said to me,"It is as difficult to give up repenting as it is to give up anger."

A lady comes to me whose husband is addicted to alcohol. They were married twenty years ago, and ever since then she has been after him to leave off drinking. He keeps drinking and she keeps reprimanding him. One day she said to me, "For heaven's sake, do something! This man of mine will not stop drinking. I've tried my best. Please make him see sense." I told her, "Stop nagging him! Say nothing to him about it for three months, then come back to me and I shall do whatever is necessary for him. Alcohol affects the chemistry of the system, so it won't be possible for him to give it up so soon. It has permeated his every cell. Anyway, do as I say and then I shall take care of him."

On the third day she returned. "It's impossible. I just can't do it! It's totally habitual to reproach him every time he fills his glass."

I said to her, "Now you can understand how hard it must be for your husband. You can't give up mere speaking, and what kick is there in only talking? For twenty years you have been telling him, now for three months give up saying anything to him about it. If you give me proof that you have broken your habit, I shall take your husband in hand." But she, poor thing, can't complete the three months! And I am adamant. "I won't say anything to your husband until you have completed three months," I tell her.

Now she understands what a difficult task it is. She can't keep quiet for even a day. Her husband drinks twice a day, and she taunts him ten times -- that is her drug. All habits are drugs and when repeated they get into your system.

The doctrine of karma says only that when you do a thing, the possibility of your doing it again increases. When you do not do a thing, the possibility of your not doing it increases accordingly. If you put up in a dharmashala and behave as if it is your house, you are forming a wrong habit. The rest-house will one day be no more for you, but what you do in it will stick to you even after death, for that is entirely yours. Nothing but your actions go with you when you leave the world. Remember this and act accordingly.

You picked up a diamond you found along the way. This diamond does not go along with you; it shall remain here, but your act of picking it up and pocketing it goes with you. Your actions are the only possessions you take along with you. If you do wrong, you give a wrong direction to your future; if you act right you give a right direction to your future.

And if you live in full awareness you are preparing for liberation. For the more a person develops his awareness the more his habits break. Then he does not live by habit but by awareness. In every situation he makes decisions in full consciousness and not by sheer past habits.

A man swears at you, you stand up at once, your fists clenched. During a plane flight, the pilot and a passenger got down to hot words. The situation got worse and they began to abuse each other. The other passengers said, "Hey, what are you doing? Can't you see there are ladies in the plane?" The angry passenger replied, "The ladies can leave the plane. I am determined to see this through." In his anger he doesn't even realize what he is saying, suggesting that the ladies can get off the plane in mid-air.

He is not in his right senses. He doesn't know what he is saying, but the fight has to take place because it is beyond his control. How can one who is not conscious be in his senses? And you are all like that. Whatever you do, you go on doing mechanically without ever pondering on what you are doing and why.

Wake up a little. First of all, wake up to the fact that this world is not so valuable that you should be so

anxious and worried about it. If a man swears at you, remember, neither he nor his abusive words are so important that you should be so upset about it. Nor is your ego so important that you create an uproar for its sake. This is but a resting place; if someone treads on your feet, do not be upset.

Mulla Nasruddin was coming out of the auditorium during the intermission. He stepped on another man's foot. The man was almost writhing in pain, but considering that it was dark and the lights had just come on, he thought that Mulla just did not see his foot, so he did not say anything. Mulla reentered the hall and went up to the man. "Brother, was it you whose foot I stepped on?" The man thought he had come to apologize. He said, "Yes." Mulla looked back and called out to his wife, "Come this way. This is our row!" He had stamped on the man's foot just so he would be able to identify his own row.

The man who abuses you has his own reasons. There is no need for you to get upset about it. The world is a marketplace filled with crowds and crowds of people, and each is busy searching on his own. You have nothing to do with anyone, nor has anyone anything to do with you. As each one is playing his own game, you are bound to bump into one another at times. It is inevitable with so much traffic on the road.

If you can keep this in mind, your anger will disappear, and so will your hatred, jealousy, envy -- and all the actions that spring from them. The day such actions disappear you will feel pity for people, for each man is in a state of unconsciousness. The day before, anger invaded you, and on this day it is replaced by pity and kindness. Each man has gone astray. People live in darkness. It is nobody's fault that they are asleep. If in their sleep they jabber insults and abuses, would you say anything to them? You would note they are asleep and dismiss the incident.

If a drunk hurls abuse at you, you think he is not aware of what he is saying, but, alas, this is the state everybody is in. They have been drugged through infinite births, and are profoundly asleep. If your awareness has developed even to a slight degree, you will feel pity for them -- how much they suffer, these people all around you! They have taken the rest-house as their ancestral home and fight in the courts over possession of it.

When you begin to feel pity for others, the shape of your actions will change accordingly. Where your deeds were evil, they will now be good; where you planned and contrived to harm others, you will go all out to help them. You won't even hesitate to help those who revile you, for you will be filled with compassion for them.

What is critical here is the relationship between knowledge and kindness. Knowledge means awakening. Kindness means the qualitative change in your actions due to this awakening. When there is ignorance within, there is violence without; when knowledge is within, compassion is without. They are associated with one another, but knowledge, discernment and intelligence must be based on actions.

This is a funny situation: you think of all the good things in the world and do all the bad. Your thoughts turn to the good, while your actions are bad. But what you think is of no account; only your actions will be your testimony, your measure. Even criminals think great and noble thoughts. Ask a murderer what he thinks and you will find his thoughts soaring into the skies. High thinking is a trick for committing evil deeds.

Understand this subtlety: when a man does evil he is always repentant within. When a man insults someone or is hard on someone, he is filled with remorse. He feels that this should not have happened, so he thinks good thoughts of kindness, of forgiveness, of pity. Next time, he promises himself, he will be kind and understanding. Thus he strikes a balance, enough good thoughts to match the evil deeds, to hide his bad deeds from himself. People who are evil, vile, always think great, noble things.

The reverse is also true. Those who do good deeds have bad thoughts. To the aware person, both these states are wrong. Thieves always think of doing charity; they are very generous. It is they who think of building temples, feeding the poor or clothing them, all because the sting of thieving is with them. They steal a million rupees and give a thousand in charity. In this way they strive to achieve a balance. A sinner bathes in the Ganges, distributes a little here and there to the destitute, and feels he has atoned for his misdeeds. He comes home relieved of his guilt. But what does he do now that he is unburdened of his sins? Exactly what he did before, but now he will do it with an easy mind. This is even more dangerous, this feeling of unconcern.

A woman visited a psychologist. She was in the habit of dropping things, which made her very nervous and restless. She felt herself to be in great trouble. After six months of treatment the doctor asked her how she felt. "I still drop things, but it no longer makes me feel nervous."

A man does a few good deeds and on the strength of these he is unperturbed about his actions. He feels he has balanced his bad deeds with the good, and now he is ready to indulge in more evil. Now he holds the

key to the situation: whenever you do wrong, counteract it with good deeds.

No country is as sinful as India today. It happened when we discovered the device of good deeds. The Ganges flows in this country and it can wash away all sins. Commit a sin, then go and make an offering in the temple; or do evil, and offer a coconut to Hanuman, the Monkey-God. Poor Hanuman! He has nothing to do with your evil; it's not his fault that you sinned. He has no share in your misdeeds, and yet you make him a partner in it. Make your mistake here, atone for it there; and you are ready for fresh misconduct. Whenever you sin you negate it with a good deed so that the sting of misdeeds is eradicated. Thus you repair the harm done to your image of yourself as a good and righteous person.

What you think will hold no water. Your destiny is determined by your actions and not your thoughts. The astonishing fact is that you always put off a good deed, postpone it for tomorrow, but you never say the same when it comes to sin. Then you are eager for it this very moment. If you want to kill someone you kill immediately, for you know that a little delay and you will never be able to do it. When you want to be angry you become angry at once. Have you ever heard anyone say, "All right, I shall come tomorrow and be angry with you. Right now I'm busy." Abuse him and he will drop everything to retaliate, even if he were fetching medicine for his wife on her deathbed. In effect he is saying, "Let her die if she will. She has to die anyhow, but now I have to settle this score." You know very well you won't be able to settle it later.

When his father died Gurdjieff was nine years old. His father's last advice to him was, "Whenever you are incited to anger, let twenty-four hours pass before you retaliate." So whenever anyone abused him, he would say he would reply after twenty-four hours. He had promised his father when he was still a child and understood nothing, but he kept his word.

Because of this promise, Gurdjieff writes, his whole life changed. Can anyone still be angry a whole day later? In that time the futility of anger becomes obvious, the stupidity of the whole affair! And ninety-nine times out of a hundred, we come to realize that what the man said about us was correct: he didn't abuse me, he described what I am. If that man called you a thief, after a day's reflection you realize he is right -- you are a thief! If he called you dishonest you will come to realize that you are dishonest. This is not abuse but an accurate description of what you are, an eye-opener!

Many a time Gurdjieff would go back to the person concerned and thank him, for what he said was absolutely true. As for his anger, he would say that was of no account. He was thankful for his pointing out the fault in him. "What I could not see, you have shown me." He who diagnoses your illness is a doctor; so he is no enemy.

Or, after twenty-four hours his attitude would be: "I have pondered all day over your words but I found they do not apply to me at all. And since they don't apply to me why should I be angry? I have nothing to do with them. Perhaps you were talking about someone else." Or if he found that the epithet applied to him he would thank the person. If it did not apply there would be no need to retaliate.

Whenever you are angry, you are angry because what someone has told you strikes a note of truth. Have you ever thought about this? If you are not a thief this accusation does not bother you.

But the reverse is the case: you are a thief, going about as a holy man. You go to the temple, tell your beads and practice all kinds of camouflage. Now this man has caught on to your authentic character and he calls you a thief. You feel the blow. Remember, truth always hurts, untruth never. For untruths have no strength, no power of their own.

We indulge in bad deeds immediately, and postpone the good ones for later. A Marwari was once sitting behind a vetiver screen, writing his accounts. It was a hot summer's day. A beggar came along and asked for a coin. The Marwari told him to move on; there was no money there.

The beggar said, "Then give me some bread." The Marwari said rudely, "There is no bread."

"Give me some old clothes," the beggar persisted, as beggars usually do. "Get lost!" shouted the Marwari, "There is nothing here."

"Then what are you doing here, sitting behind the screen?" the beggar asked. "Come with me, join me. Whatever we get we shall share between us."

If someone asks you even for two paise or a piece of bread you put him off. You postpone doing good, but you gird your loins that very instant when some evil has to be done; for that you are ready and waiting.

Stop the evil and don't defer the good, and your life will change for the better. To evil say, "Tomorrow," the good, do immediately, for who can trust the morrow? If this becomes the thread of your life, you will be incapable of doing evil. Now you act like the Marwari, postponing the good and doing the evil immediately. But then tomorrow never comes for you to do good, whereas evil happens through you every day! The whole chain of your actions becomes a chain of thorns; no flowers ever bloom there.

EACH IS CONSIDERED ACCORDING TO HIS OWN DEEDS.
GOD IS TRUE, AND ALL HIS COURT IS TRUE.

Remember, only if you are true can you gain entry to His court. You may deceive the whole world but can you deceive your own self? You know what you are. The whole world may hold you in awe and reverence, but you know for yourself what you actually are. The existence that is hidden within you is God Himself. How can you cheat Him? Before Him you stand in all your nakedness. Everything is open there, nothing is covered. Therefore, only if you are true can you enter His court.

People ask, "How is God to be attained?"I say they should ask, "How is one to be true?" They shouldn't say, "God cannot be seen," but should ask, "Why can't God be seen?"

False eyes cannot see God. True eyes are needed to see God. A true heart is required to experience truth; for only the like can recognize the like. As you stand now, you are absolutely false. False does not mean only that you do not speak the truth: your very being is false. Your appearance is false, your dealings are false. You say one thing, you think another; while what you do is contrary both to what you say and what you think. Your word, your being cannot be trusted. You yourself have no faith in what you do. Are you doing what you want to do? Are you thinking exactly what you say?

But then the the thought is very frightening! For if you begin to be authentic, the house you made within the resting place will begin to crumble. It is but a halt in your journey; that you have made it your permanent abode is the biggest lie. You have set out in a paper boat to sail across the sea of existence. How will you sail? You will have to remain sitting on the shore, for it is too dangerous to lower such a boat into the water. No sooner does it touch water than it will be no more; the paper will dissolve.

People come to me worrying that life will become difficult if they begin to be authentic. Yes, it will! Because you have based your lives on falsity. It will be really difficult in the beginning. If you do not change, then too it is difficult; for what happiness have you attained in your life, what flowers have bloomed in your life, what fragrance have you experienced? What is there in your life, on the strength of which you can say that your life has been worth living? There is nothing. And you know it.

Life as it is is no less difficult, but you have become addicted to it. When you turn towards truth, your old habits will break. Right now when a person you detest visits you say, "Welcome. I am so pleased that you have come." But inside yourself you curse the day for bringing such a person to your door. Now your day is ruined.

If he is even a little intelligent, a little aware, he will see the lie behind your words. No matter what your lips pronounce, your eyes give you away. Your face, your movements will be very different from your words. They will have nothing in common. When a person is truly happy he does not go about declaring his happiness; every pore of his body is filled with joy and cheer. You can make out a person who is really happy. But alas, the other man is also asleep. You think you really mean what you say. This is why flattery pays in the world. The listener can always detect the deception in your words if he listens carefully.

The English poet Yeats was given a Nobel Prize. He was a genuine person, simple and artless. His works were filled with his authenticity. When a meeting was held to congratulate him on winning this much coveted prize, the usual occurred for such a meeting: people began to praise him and his works very profusely. Even those who had criticized him before were now singing his praises. He was very disturbed and perplexed to see the sham, for he knew that all that was being said was never meant. He began to shrivel up in his chair.

When the speeches were over he was sitting in his chair, cowered and shrunken as if all this was beyond his endurance. The chairman shook him and said, "Are you asleep? Did you hear what I have just announced?" A purse of 25,000 pounds was offered him as a gift by his colleagues. Yeats replied, "I am not asleep, but had I known all this would happen I would not have come. To have to listen to such blatant lies for two full hours for the sake of a mere 25,000 pounds, I would never, never have come!"

If you have cultivated even the slightest awareness, no one will be able to flatter you, for you shall see the falsity in his expression. But you lack awareness; people all around you pronounce lies and you are not the least aware of it. You yourself are speaking untruths without any awareness of what you are doing. Then you get caught in a thousand difficulties. In your moment of unawareness you tell a woman, "You are so beautiful; I am in love with you." -- and land in trouble. Perhaps at that very moment you know that it was a lie but now a whole series of problems begin. You regret it the very next day.

One day Mulla Nasruddin's wife complained to him, "It was you who was running after me and not I. And now look at you, and your ways! If this is how it was to be, why did you run after me?"

Mulla said, "What you say is one hundred percent correct. Have you ever seen a mousetrap run after a mouse? The mouse gets himself trapped. Your statement that I ran after you is absolutely correct."

Women are very clever in this respect. No husband can accuse his wife of running after him. No woman ever makes this mistake, for she knows this problem is bound to arise sooner or later. It is always the man who falls into the trap. The woman watches quietly; at most she nods her head. All the initiative is taken by the man. Nasruddin is right; men walk into the trap of their own free will.

Mulla Nasruddin was on his death bed. His son asked, "Tell me something of your experiences in life." Mulla said, "I have learned three things in life. One: if people are a little patient the fruits ripen by themselves and fall. You need not climb the tree in order to pluck them. Two: if people are patient people die by themselves. There is no need to wage wars in order to kill them. And three: if people are really patient women will run after men on their own accord; there will be no need to run after them." This is the quintessence of Mulla's life experiences. But who profits by the experience of life?

Do you know what you are saying? Do you know what you are doing? If you become aware, ninety-nine percent of your actions that you use to create a house will fall away. Only one percent will remain, which is enough for a dharmashala, and enough for the life of a sannyasin. What is inevitable is what will remain; all that is unnecessary will be cut out. It is the superfluous, the inessential, that causes problems in a householder's life. How many needless things you buy and keep in your house!

I was once a guest in a house so full of things that it was well nigh impossible to move about. They were rich people, but there would be more space to breathe in a poor man's hut. Anything new that came to market was promptly bought; whatever was advertised in the papers had to be in the house. It was so full, it was impossible to live in it. I asked my host, "Is this a house or a museum or some exhibition ground? Most of the things you have collected are useless. Get rid of them. It is space that makes a house. It is impossible to stay here. If this state of affairs continues, soon you will have to sleep outside."

You, too, gather junk in your home. You store useless things, hoping that one day they will be useful. Even things that are broken are stored away for future use.

Eskimos observe a rule that would bring great peace and happiness to the world if it were observed universally. Every New Year's Day they distribute all that they have and start life anew. Everything is got rid of until the house is literally bare. Nowhere are houses as clean as the Eskimo houses. As it is, Eskimos have very little. When they start anew there is a freshness to life. The Eskimo never collects useless stuff for he knows he has to give it away at the end of the year. Imagine, if you had to do likewise, how many non-essentials you would find in your house -- things you should never have bought at all.

It is not only household articles that you collect, but also useless thoughts: someone says something and you keep on listening. You read the newspapers mechanically. Have you ever asked yourself whether you want to store all this stuff in your head? Have you ever told someone, "I really have no use for such talk." Someone sits next to you and gossips about other people. Do you ever tell him, "Why are you filling my head with this junk?" It is easy to fill it up, but difficult to empty the head. Ask those who meditate. When they try to remove those thoughts they cannot do so easily; they have firmly struck root. Actions also are gathered like useless articles in the house. Gradually you become a dumping ground of rubbish. There is no difference between the ragman's shop and your life. Become a little more aware!

Nanak says that each action of yours sets the pattern of your life, so think a great deal before each act. Only a genuine person can gain entry to His court. The great, the best, the most authentic -- only these can reach, and His compassionate eye will then cause such a person to see His hand in all things. As truth begins to enter your life, you will find proof of His benevolent eye. You will get a hint, a symbol of Him in each and every place. Right now you get no hint of Him. As yet you do not recognize Him. As soon as you begin to become authentic you will feel His commands coming in. Then, in every grain of sand, in every leaf and bud, you will begin to see Him.

He wants to lead you on the path. He wants to guide you in what you should do and what you should not, but you do not have the required emptiness within you. Your own tumult and noise is so much that you cannot hear His voice. Every day you find signs of His grace, His compassion. Right now you get no signs. You are living on your own supports, and is your own support worth the name? No sooner does your life begin to become authentic than you begin to live by Him. Then life takes on a new momentum, a new dimension.

Nanak says that the test begins only after having reached:

ONLY BEFORE THE LORD IS EACH ONE TESTED;
EACH IS RANKED BY HIS GLANCE.

THERE THE RAW IS SIFTED FROM THE RIPE.
NANAK SAYS ONE WHO IS RAW WILL DISSOLVE AWAY.

Each is examined to determine whether he is ripe or raw. What is meant by ripe and raw? He who disintegrates before God is raw; he who remains integrated before Him is ripe. Make this your touchstone: whatever you do, ask yourself, "Will I feel right to produce this act before God, or will I be afraid to show Him?" If you are afraid and want to hide, do not do it, for nothing can be hidden from Him. He can see you through and through. Nothing is hidden or can be hidden from that mirror.

Before doing any act weigh in your mind whether you can bring it before Him, just as a goldsmith tests the gold before he does anything with it. If it passes that test do it with an easy mind. If there is fear or doubt, don't do it!

Then you will ripen. The potter fires his pots. The raw ones dissolve in the rain; the fired ones hold the water. You go to the market and buy a water jug for two paise. You sound it in several places to be sure it is strong. The sound of a well baked, strong pot is very different.

So too, as you ripen, the music of your life begins to change so that you can hear the internal sound. You will get hints and signs of this internal music. Its indications are: you become more peaceful, you are happier, you find yourself filled with joy. A profound contentment envelops you from all sides and you feel grateful, for no apparent reason. Bliss dances softly in you.

Sahajobai was a well known mystic. She said, "There are no clouds and yet it rains." You are happy, cheerful, every hair on your body smiles, every pore overflows with joy -- all for no reason. No treasure has been discovered and yet the heart is weighed down with gratitude. These are the signs.

As you begin to ripen more and more, as you get more and more established, the rainwater will fill you. His bliss is pouring, the showers fall every moment, but you are still raw; therefore you melt in it. Because you aren't ready, God's bounty becomes a curse for you. The moment you mature, the moment you are established, the moment you ripen, then what seemed a curse before is clearly seen as a blessing in disguise.

The final test takes place after reaching there. But don't wait until that time, because you are evolving, being constructed every moment. Start this very day and perhaps you will be able to stand before him; perhaps you will be able to reveal yourself to Him. You have lost enough time; don't waste another moment. Live always with God in your mind; for He is the destination, He is the abode. The world is but a resting place.

The True Name, Vol 2

Chapter #8
Chapter title: There Is No End To It

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THE SUPREME LAW EXPRESSES THE REALM OF RELIGION.
NOW TO UNDERSTAND THE CONDITIONS OF THE REALM OF KNOWLEDGE:
SO MANY WINDS, WATERS, AND FIRES; SO MANY KRISHNAS AND SHIVAS;
SO MANY BRAHMAS, SO MANY OF HIS CREATIONS OF SO MANY COLORS AND FORMS;
SO MANY FIELDS OF ACTION AND SACRED MOUNTAINS; SO MANY POLAR STARS AND SO MANY SERMONS;
SO MANY INDRAS, AND MOONS AND SUNS, AND GALAXIES, AND CONTINENTS;
SO MANY ENLIGHTENED ONES, AND BUDDHAS, AND MASTERS, AND GODDESSES;
SO MANY GODS AND DEVILS, AND MUNIS; SO MANY JEWELS, SO MANY OCEANS;
SO MANY SPECIES AND TONGUES, SO MANY KINGS AND EMPERORS;

SO MANY REMEMBRANCES, SO MANY DEVOTEES;
NANAK SAYS, THERE IS NO END TO IT, NO END.
KNOWING IS THE EXPRESSION OF THE REALM OF KNOWLEDGE.
THERE IS MUSIC AND MIRTH AND FROLIC AND BLISS.
MODESTY IS THE EXPRESSION OF THE REALM OF SHAME.
THE EXPERIENCES THAT TAKE PLACE ARE BEAUTIFUL AND INCOMPARABLE.
HE CANNOT BE SPOKEN OF IN WORDS.
HE WHO TRIES REPENTS LATER.
MEMORY, MIND, UNDERSTANDING, AND INTELLIGENCE ARE ALL FORMULATED HERE;
AND THE CONSCIOUSNESS OF GODS AND ENLIGHTENED ONES.

Nanak has divided existence and its quest into four realms. The division is very scientific and worth understanding. He names the realms: Religion, Knowledge, Shame and Grace.

The section of religion deals with the expression of *dharma*, the law, the rule, that governs the whole of existence. The Vedas refer to it as *rut*, which means unchangeable law -- what Lao Tzu calls Tao. From rut is derived *rutu*, the seasons. At the time of the Vedas, the seasons were so regular and clear-cut that there was not a moment's difference from one year to the next. Spring would come on the exact day, the rains would start the very day they were supposed to. Man has disturbed nature completely so that the seasons are no longer seasons. The word rutu was given specifically to the seasons for they worked exactly according to their timetable, following an unchangeable law. There was a system at work. Because of man's so-called knowledge, everything has gone haywire; even the seasons have gone off the rails, so to speak.

The West is now much more concerned about this state of affairs, giving rise to a movement around a new branch of science: ecology. Ecologists insist that nature be not tampered with. They believe that man should leave nature to God if he wishes to survive. Changes in nature bring about changes in the surroundings, which are being destroyed, and we are approaching a point that is dangerous for mankind.

The art of knowing the most intrinsic discipline of the supreme law of life is called dharma, religion. Buddha used the Pali word, *dhamma*, to mean the rule. When a Buddhist monk says, "Now I surrender myself to the law," he lets go of his self to seek shelter in the supreme law "through which I was born and in which I shall dissolve." To know truth is to know this rule.

To express this fundamental law of life, Nanak says, is the basis for the realm of religion. We live, but we live by our thoughts. We think a thousand times before we take a single step. And the more we think the more our steps fall in the wrong place. Whatever steps we take without the intrusion of thoughts invariably lead us right.

You eat your food but you do not think about digesting it. The rule digests the food. Try this experiment: after meals concentrate on the stomach and the process of digestion -- you will end with an upset stomach. As soon as you interfere with the unconscious law you create chaos within. Every night you sleep. One night ponder at length on how you fall asleep, how sleep comes, and what happens -- you will pass a sleepless night. It isn't strange that people who think a great deal suffer from insomnia.

Life goes on! The trees never think about when they should let the flowers bloom. The tree knows from its very roots. It does not think, for all its mechanisms are built in. The rivers flow towards the sea. Do they have any sense of direction? Do they have any maps? An unconscious rule guides their waters towards the ocean.

This gigantic universe works without thoughts; and nowhere do we find a single mistake or mishappening. Everything works according to the rule -- except man. Man has gone wrong for he does not obey the rule; instead he is guided by his thoughts. He thinks: Should I do this or not? Is this right or wrong? What would be the outcome if I...? Will I gain something? What will people say? In the haze of smoke created by a thousand-and-one such thoughts, the straight line of life gets hidden and lost. He who works in a state of no-thought is an enlightened being.

So religion is not wisdom, nor a decision of your intellect. Religion is a quest by a man who is tired of his intelligence, who is harassed by it, who has tried every direction and finds himself a helpless failure in the end. Such a man lets go of his intelligence and then says, "Your will, not mine, O Lord! Take me where You will." This Nanak refers to as the divine order.

Don't imagine this to mean that there is a huge person sitting somewhere issuing orders, that there is a supreme father, the Supreme God! The rule works without the orderer, the rule is God Himself. We have to use words that people can understand; so also we have to make use of symbols, signs. Foolish people often cling to symbols; so they think God has hands, mouth, limbs, that he sits on a throne and dispenses justice and gives orders. If we do not obey his orders, we are irreligious; if we do, we are relifious. If we don't

obey, He will be displeased and angry and then punish us. If we obey He will reward us.

This is all useless nonsense! You are attaching too much importance to mere symbols.

Only the law exists. There is no one sitting there on high who works the rule. When you move in harmony with the rule all wrong actions stop on their own, for the rule knows no wrong. Then when the right actions accumulate through you, the melody of joy begins to play. When your actions are right they will spread a fragrance of happiness and joy all around. This fragrance signals that your actions are correct.

When something wrong happens through you the shadow of sorrow will surround you. The greater the wrong, the greater the anxiety and worry and suffering. Don't look upon suffering as a punishment, but rather as the outcome of wrong action.

If a man leaves the straight road and wanders into a jungle and then thorns prick him, he understands that he has gone off the track. Not being on the road, there are bound to be thorns. The man looks for the right track and gets back to the road; now no thorns prick him because there are none. When you hit against a wall and hurt your head, the wall is not punishing you. What has the wall to do with you? When you find the door you can go out easily without hurting your head.

It is just like this. The day you begin to recognize the law, you will have found the door. As long as you are oblivious of the rule you will keep knocking your head against the wall. How many times have you hurt yourself, how many wounds do you bear on your head? These are wounds you have gathered over millions of births that are oozing, festering, and causing endless pain. And you think someone is punishing you.

No one is punishing you; you are reaping your own harvest. Always bear in mind whenever you are unhappy you have gone against nature; whenever you are ill you are out of harmony with nature. Illness is a warning, a hint to you; as such it is helpful and for your own good. If there were no illness you would never know when you have left nature's path, or when you have gone against the eternal arrangement of life. Then you will keep wandering with no way for you to come back. Suffering and sorrow turns you back to God. This is why you remember Him when you are in pain and sorrow. In joy you never think of Him.

The saint prays: "Oh Lord, let there always be a little suffering as a reminder, so that we remain constantly in prayer, always calling out to you. If there is no pain or sorrow, we shall have no excuse to call You. In happiness we forget you; we shall be lost!"

Suffering means just one thing: you have wavered in religion somewhere, somehow. Do not blame others, nor your fortune, nor be angry with God. Take it as a hint, a warning, and try to find out where you have slipped. Where have you gone against nature? Then try to fall in line with nature -- for that is religion.

Nanak calls the second division the realm of knowledge. Religion exists. The day you recognize this you attain knowledge. Religion is -- only you have closed your eyes to it. The sun is shining, only you have closed your eyes to it. The sun is shining, only you have closed your doors and windows; the lamp burns, but you stand with your back to it. It is pouring outside, but you are afraid to get wet, so you hide yourself in some dark cave. Religion is going on all the time but you have kept yourself away -- somewhere far away.

To come back, to return and retrace your steps, is called Knowledge. Every man will have to come back. Man is capable of going far. The animals, the plants, the birds have no religion, for they do not have the ability to go outside of nature. Whatever they do is within nature's law. They do not have the sense even to wander. Wandering requires a little intelligence. You need at least a little courage to go wrong; and you need some awareness to step off the path. This much man has, but then to come back to the path you need more awareness.

So the animals are in their right place, for they cannot wander. This is not a very laudable state of being; it is actually a helplessness. The average man has a little intelligence. He can wander; therefore, he has gone astray. Then there are those who attain buddhahood, like Nanak and Kabir. They have the highest awareness at their command; they have come back. What the animals have naturally you have to attain through your *sadhana*, through your spiritual practice. Buddha also returns to the point where the plants always are. The same supreme bliss that the plants enjoy is attained by Buddha but there is a basic difference between the two: Buddha is completely aware of the bliss that rains on him, whereas the plant has no awareness of the bliss that rains on it.

Nature is unconscious, whereas the *buddha-purusha* is naturally in full awareness. We are between these two. Nature is not conscious; in nature happiness and joy are natural but the knower, the enjoyer of this happiness is absent. It is just as if you are unconscious while jewels are raining all over you. It makes no difference to you whether it is raining stones or raining jewels. Then if you open your eyes you become aware of the endless bounty that has rained on you.

Buddha has attained only what was so readily available to the stones; he returns to the same place. But

this coming back is an absolutely new happening. The place is the same, the rocks are the same; the very tree under which Buddha attained enlightenment is also where Buddha is. And this is bound to be, for God is hidden in every grain, every particle.

But what is the difference between the Bodhi Tree and Buddha? There is a vast difference. The place is one, but the difference is infinite! The difference is that Buddha is experiencing this bliss in full consciousness; in full wakefulness he feels the infinite glory. The same glory pours on the tree but the tree is oblivious of it. The same glory rains on you also, but you have chosen to stand with your back to it. The trees face towards Him but they cannot know Him. You can know Him but you have turned in the opposite direction! The day you take a full turn, the day your eyes rest on His glory, you shall know. This knowing Nanak refers to as knowledge.

The realm of knowledge is man's attainment. Religion will be even if there is no man left on earth, but knowledge cannot be. Existence has tried to seek knowledge through man; therefore, man is the peak of creation. You do not know how many possibilities of glory are readily available to you. God wishes to become awake through you; He wishes to awaken from within you.

In nature God is dormant. In man he has stirred. He wants to awaken in man. In nature there is the dark, moonless night and deep slumber. In man the moment of dawn has arrived. If you miss, you will remain in the dark night. If you open your eyes and see, you will also be like Buddha, Nanak, Kabir; until then you will suffer. Understand the eternal principle: if you do not become what you could become, you will suffer; if you become what you should have become, your life will be filled with bliss.

Bliss means fulfillment -- the attainment of that which you had the power to attain. Until the tree that lies dormant in the seed attains its full growth and bears flowers and fruit, a tension always remains inside.

If you die without singing the song you were born to sing, you will die in sorrow. You shall have to be born again and again in order to sing this song for nature does not accept things in halves. The day you are complete, total, you will be accepted.

Therefore, the Hindus say, "He who is perfect is not born again." He has sung his song and attained his bliss. The stream has met the ocean and there is no reason for him to come back. You return again and again because you fail every time. Nature sends you back again and again, for nature is in no hurry. It has infinite time at its disposal.

I have heard: Two people were traveling in a train. One was from Bombay and the other from rural Bihar. The Bihari gentleman asked, "What is your name, kind sir?"

"Veenu," replied the Bombayite. "And what is yours?"

"Sri Sri Satyadev Narayan-Prasad Sinha."

The Bombayite's eyes almost popped out of their sockets. "Such a long name!" he exclaimed.

"Well, you see," explained the Bihari, "we are not Bombayites. We have enough time at our disposal for such names."

God is not a resident of Bombay. He has plenty of time. Nature is in no hurry. You may fall a thousand times; you may prove worthless endless times, and nature will patiently push you back here. But you will suffer endlessly until you succeed. Unless and until you have sung your song, unless and until you have fulfilled your destiny, you will not be accepted. There is only one sorrow, one anguish, that this existence does not accept you but turns you back again and again. Once you are accepted, you are immersed in it and then there is no return.

Nanak calls the second division the realm of knowledge -- to know what is with full awareness.

Third is the realm of shame. When a person knows what is to be known, then only does he realize his own ignorance, hence the shame. The ignorant man swaggers about in arrogance. Without modesty the ignorant are totally unaware of the ignorance that fills them. An ignorant person struts about as a wise man. Only the wise knows how vast is his ignorance. He feels: What do I know? Hardly anything!

Socrates said, "When I became enlightened the one thing I knew for certain was that I knew nothing." When knowledge becomes complete this is what you know -- that you know nothing, that you are nothing. You become a zero. This zero Nanak calls the realm of shame. Then you are filled with shame: What am I? Nothing worthy of the name, and how I prided myself on my knowledge -- swollen like a bubble! How I exaggerated the little I knew.

Mulla Nasruddin had just returned from a journey. He was telling his father, "There was such a storm on the river as was never experienced before. The waves rose fifty feet high."

His father said, "You are exaggerating a bit too much. I have spent fifty years going up and down this river and I have never seen waves like you describe. The river never rises that high."

Mulla said, "Be sensible, father. Everything is increasing. Just look at how the price of grain has gone up."

Man finds ways and means to support his exaggeration. And on this stands his greatest exaggeration -- that I am. It is the biggest lie in this world. If the existence of God is the greatest truth, the existence of the I is the greatest lie, for two I's cannot exist at the same time. Existence is one. If all existence is one, it can have only one center. But each man, each individual person constantly proclaims 'I am'.

The enlightened person is filled with shame at the excesses and exaggerations he formerly engaged in. What proclamations he made over mere nothings! There was only a large bubble that burst at the slightest touch; there were paper boats that disintegrated as soon as they touched the water; there was a house of cards that fell in the slightest breeze. But how many exaggerations he indulged himself in for them!

Mulla Nasruddin was arrested and brought before the court for using foul language about a well-known politician. When the magistrate asked him why he called him a big ass, Mulla said, "Your Honor, it was not my fault. I know the high position this gentleman holds. He is our minister. But what could I do when he himself asked me, 'Do you know who I am?' I had to tell him."

Your eyes ask the same question of others: Do you know who I am? If someone's feet trips you, or you are pushed by someone, you turn back as if to say, "Don't you see who I am?" The fact is that you do not know who you are. Who knows himself? Those who really know, their egos are annihilated. As long as you do not know, the I exists. Next time a person asks you, "Do you know who I am?" please ask him in return, "Do you?"

It is all arrogant talk when a man asks, "Do you know how rich I am? Don't you know my status, my position?" He implies that he can get you in trouble, that he is a dangerous man. It is a proclamation of violence. You say that, only when you want to convey your power to destroy the other person.

All your arrogance is violence. Ego is the thread of violence. The one who knows is not even aware of his being; he does not know who he is, he is lost. The ignorant remains arrogant and proclaims, "I am." He who is enlightened stops this language.

So Nanak calls this third part the realm of shame. He says, when the enlightened one is asked to speak he does not know what to say, and to whom. He has nothing to say, he makes no claims. Even before God he is filled with shame, for in his heart he is aware of the endless false claims he has made before. God in His compassion graced him with enlightenment! If, as he stood before Him and conveyed: Here I am! Accept me! it would be total arrogance. If he prayed it was only that he might be accepted by Him. If he did a good act, if he built a temple or mosque or gurudwara, it was only to show Him that he was something.

The wise man becomes overcome with shame; with what face will he stand before Him? All your appearances are false, made up to show the world. Just think, if today you were to stand before God which of your faces would you show Him? The one you show to your wife, your boss, or your servant? Will you show Him the face that you take to your sweetheart or the one you assume before the lowly and poor? Which of these masks will you put on?

Before those who are powerful your tail keeps wagging and you try to please in every little way. Your appearance bears the expression of flattery and wily charm. And how stiff is your posture before a lowly person! From him you expect the same flattery and attention as you give to those who are higher than you. You expect him to wag his tail and appreciate every word that comes out of you. Remember, he who demands flattery has had to flatter someone somewhere, and is actually taking revenge. But the person who has seen himself correctly, never praises anyone nor expects praise from others. There is one God. If He is praised that is enough. From whom is he to ask praise? For everywhere it is He.

Nanak says, one dies of dreadful shame when one stands before truth; for one finds that not a single appearance is worth the name. All are dirty, all are false.

Zen masters tell their disciples: "When you have discovered your original face your search is over." They exhort them to find the face they had before they were born, to look for the face that will be with them after death. All intervening faces are false.

Psychologists say that if a person tries to go back into his past by reawakening his memory he can only go up to the age of five or four, or at the most to three. He cannot go beyond that. The first three years of life cast no imprint on the mind. Why? Because till then you are so artless and simple that you have no mask. To have a memory one has to claim something.

The ego creates memory. All remembrances are the ego, which remembers everything and keeps account of every moment of your life. For the first three years you are so innocent, so guileless, you do not know who you are. You have no claim to anything. A three-year-old comes jumping and prancing and

laughing aloud as he tells his mother, "I was last in the class today." He has no idea what it is to be first or to be last. The ego is not yet formed. He has no idea of caste or creed, of his house and home, high caste or low caste. He is blissfully unaware whether he is a brahmin or untouchable. He knows nothing yet. His face is without blemish. Only such a face can you present before God.

But the parents begin their vicious training very early in life. They begin to impose the false masks from the very first day. The mother, at the very outset, expects the child to smile when she looks at him. If he does not she feels hurt. The child may not feel like smiling, but soon he learns that he must smile at his mother's glance, whether he likes it or not. The lying has started. The child gets his first mask. Then many, many more masks are added as the child grows up.

It becomes most embarrassing to stand before Him with these false faces, says Nanak. Whenever anybody becomes aware of this fact he is filled with shame. Then he looks and looks and cannot discover which one is authentic. The more he seeks, the more he is faced with other appearances, just as when you remove one layer of an onion another one appears; for the false is deposited on the mind in layer upon layer from infinite births. That is all that you have done in your infinite births, but when you remove them layer by layer, you find nothing remains -- except emptiness! Nanak says that when the emptiness emerges one is drowned in shame. One feels: What was I? I was nothing and yet I claimed to be this, and that. This is the shame that Nanak refers to as the third realm.

The fourth division is the realm of grace. He says, when you are filled with shame His grace pours on you. When you become zero, emptiness, then perfection descends on you -- not before that. Your stiff-backed arrogance is the obstruction between you and His grace. You rely on your own self, you need no help even when you pray. When you ask Him for something, it is just one of your many attempts. You are also tapping this source -- perhaps something will come of it. And if something does emerge you claim it was your own effort that brought about the achievement.

Mulla Nasruddin climbed up into a cherry tree. The cherries were ripe, but high in the tree so he had to climb way up. He became frightened and prayed, "Oh, God, if I reach the cherries and get them, I shall offer one *naya paisa* in the mosque." Now Mulla began to climb with full faith that God would see to him. As he neared the top branch, the thought struck him, "One naya paisa is too much to have committed, and there aren't that many cherries; besides I'm climbing on my own. It wasn't necessary to bring God into this at all." When his hands reached the cherries he said, "I could buy more than this for one naya paisa in the market and You haven't moved a finger. I'll offer a few cherries in place of the naya paisa." As he was busy thinking this his foot slipped and he came crashing to the ground. As he lay there he called out to God, "Couldn't You even take a joke? If You had been a little more patient I would have offered the one naya paisa at the mosque as I promised."

When you worship or pray it is all a display of your egotism and arrogance. It is a decoration for your ego. Real prayer is when you are not, when the worshipper is no more, worship starts.

Nanak says, in shame you melt, you are obliterated. On the one hand you are no more, and on the other His grace pours showers of joy on you. Bliss is always pouring down, but you were so filled with your arrogance that there was no place for it inside. So grace only pours constantly when shame empties you inside.

These are Nanak's four realms.

NOW TO UNDERSTAND THE CONDITIONS OF THE REALM OF KNOWLEDGE:
SO MANY WINDS, WATERS, AND FIRES; SO MANY KRISHNAS AND SHIVAS;
SO MANY BRAHMAS, SO MANY OF HIS CREATIONS OF SO MANY COLORS AND FORMS;
SO MANY FIELDS OF ACTION AND SACRED MOUNTAINS; SO MANY POLAR STARS AND SO MANY SERMONS;
SO MANY INDRAS, AND MOONS AND SUNS, AND GALAXIES, AND CONTINENTS;
SO MANY ENLIGHTENED ONES, AND BUDDHAS, AND MASTERS, AND GODDESSES;
SO MANY GODS AND DEVILS, AND MUNIS; SO MANY JEWELS, SO MANY OCEANS;
SO MANY SPECIES AND TONGUES, SO MANY KINGS AND EMPERORS;
SO MANY REMEMBRANCES, SO MANY DEVOTEES;
NANAK SAYS, THERE IS NO END TO IT, NO END.

No sooner does a man awaken towards existence than he is filled with awe, and great wonder surrounds him. You are not affected by wonder. You go about as if you know everything. A pundit is never astonished; he has an answer for everything. A child is full of wonder. At every step he questions all that he sees and is filled with wonder. Don't think that a child questions because he wants to know; he simply

exhibits his wonder and excitement; therefore he doesn't even wait for your answer before he asks another question. He isn't really interested in answers.

He sees the butterfly and asks, "Why does the butterfly have so many colors?" He expects no specific answer. He is merely expressing his wonder. "Why are the trees so green? Why are flowers so colorful? Why are there clouds in the sky? Why does the sun come out every morning?" The child asks because everything fills him with such wonder and mystery, but he is only expressing his astonishment.

A scholar is one who is all answers, but has no questions; he has an answer for everything. A wise man is one who has only questions but no answers. Understand this well. The sage is wonderstruck like a child; he is even more so, for a child sees at most a butterfly or a flower, whereas the sage sees the whole of existence. How far can a child's vision go? The sage can see through and through, and what he sees strikes him dumb with awe.

These words of Nanak convey his wonder and his love, but you want information, you want answers; for then you can be the master. You can't be a master of wonderment. You can be filled with wonder and astonishment, but then they become your masters; they will surround you and drown you. In wonder you cannot survive -- you will be lost. You desire an answer, for you can hold an answer in your hand. You can use answers; you can defeat others and cut their questions short. People are not in quest of knowledge, but of answers so they can be known as wise people.

Remember no one becomes a sage by seeking answers. You become wise only by going deeper into the question. The deeper a person delves into questions, the more doors open to wonderment and mystery; enter one door and a thousand others open before you.

This is the wonderment that Nanak is talking about. He is a rustic, an illiterate villager; therefore you shouldn't be concerned about the form of his language. When a villager enters this realm of wonder he too becomes garrulous. In utter amazement he tries to convey the magic of that wonderland! He speaks in his simple dialect:

SO MANY WINDS, WATERS, AND FIRES; SO MANY KRISHNAS AND SHIVAS;

So many Krishnas! When you begin to see, you too will find there are infinite flutes playing; an eternal dance of the gopis is going on. Infinite is this existence. It does not end with your earth, but you are filled with much arrogance that you feel that existence ends in you! You might even think the infinite dance of existence is only for your entertainment!

Once a villager was caught by the ticket-taker for traveling without a ticket. The villager begged him to let him go for he hadn't a paisa on him. But the conductor wouldn't give in. He pulled the chain and stopped the train and told the man to get out.

The man pleaded, "Please drop me at the first station, then. It is very dark and there is heavy jungle all around."

But the conductor was adamant and he was forced to leave the train. The motorman suddenly saw the man walking on the tracks, so he sounded the whistle for him to get out of the way. "Let him keep sounding the whistle, I shall not get on the train again," the man said to himself.

You think you might be asked to get back on the train, but the whistle is for you to get out of the way, to leave the path. But each man thinks nature is playing for him alone; each man thinks he is the center, and all of existence revolves around him. This is why ancient people like to believe that the earth is at the center and the sun goes around it.

Bernard Shaw once said jokingly, "I do not believe in the theory that the earth revolves around the sun. I just can't accept that idea. It is wrong." Someone got up from the gathering and said, "Every child of the twentieth century knows that the earth revolves around the sun. What proof do you have to negate the theory?" Bernard Shaw replied, "Who bothers about science and what it proves and does not prove? The proof is only this: as long as Bernard Shaw resides on this earth, it cannot revolve around anything else. The sun has to revolve around the earth."

The joke pokes fun at all of us. It is hard for you too to believe that your earth revolves around the sun.

When Galileo made this discovery there was great commotion. The church objected, the priests rose in opposition, even the popes denied its validity. Galileo was told to ask pardon for making such an outrageous announcement. Galileo was a wonderfully strange person -- he asked forgiveness. He was a clever man and a true man. He had no intention of becoming a martyr over such a matter. He was a genuine person who was not afraid of the consequences. He said, "I shall ask pardon. I shall put it in writing that it is the sun that goes around the earth, but how will my words change matters? I have not made up this doctrine. If a

thousand Galileos deny the fact, what difference is it going to make?"

Man always thought this way, and that was the only reason. Christianity is far behind Hindu thought. It is a very ancient Hindu concept that there are infinite worlds, that our world is not the only one that has life on it. Science now confirms the fact that there are at least fifty thousand worlds where life is possible. The Hindus have always said there are infinite worlds, infinite species and generations. Things do not finish with this world; it is not the ultimate. In fact it is a mere speck. The sun is sixty thousand times bigger than the earth and this sun is a mere ball compared to other suns! There are suns that are tens of millions times bigger than this sun. With such a mediocre sun, this earth is a mere nothing.

Bertrand Russell has written a story: A priest slept one night and dreamed he had died. He went to the gates of heaven, which were closed. He was rather surprised. He had expected the doors to be wide open and God Himself waiting on the steps to welcome him. Hadn't he served the poor and tended the ill? Hadn't he opened schools for poor children? Hadn't he served in the true Christian spirit? But the door was closed, and it was so enormous that he couldn't see where it started or where it ended. He shouted aloud, but his voice couldn't penetrate the thick door. He banged with his hands. He banged his head against the door, but to no avail. It was just like an ant banging on your door! His ego turned to ashes. He had dreamed of a grand welcome. How much service, how much worship, how much charity he had performed; how many he had converted to Christianity, and here no one seemed to bother about him.

Infinite years passed. He sat crouched near the door of heaven, which still had not opened. He had forgotten everything. Then one day the door opened slightly and a man with a thousand eyes, each eye like the orb of the sun, looked around and spotted him -- just as you would spot a tiny object with a magnifying glass.

The priest cringed even more, for he thought it was God. He addressed him: "Oh God, how your eyes frighten me, for each is like a sun. I cannot bear to look into them."

The man laughed and said, "I am not God. I am merely a guard. What are you doing here?"

He lost all courage. This was only a guard! If the guard is like this, what would it be to face God? At last he said, "I have come from earth, where my church is well known. I am a believer in Jesus. I am his devotee..." His courage sank further and further.

The guard said, "Jesus? Earth? Which earth are you talking about? Give the file number. There are infinite worlds. Which earth do you come from and which Jesus are you talking about? Each earth has its own Jesus."

Imagine the state of the poor priest. He said, "I speak of that Jesus who is the only son of God."

The guard said, "You seem to be mad! On each earth such Jesuses are born and their devotees declare them the only son of God. Anyway, we shall find out. First tell me the number."

The poor man said, "We know of no number. We don't think in terms of numbers. We always thought our earth was the only one of its kind."

"All right," said the guard, "then give me the number of your sun. Which solar system do you come from?"

"We know only one sun and no other," the poor man wailed.

"Then it will be very difficult," said the guard. "But wait here while we make enquiries."

And again infinite years passed. The guard did not return for it was not an ordinary enquiry. It would take ages more, if he ever did manage to identify him. By this time the poor man's ego was turned to ashes; his hopes of a grand reception remained a dream. He had planned everything: there would be bands playing, flowers everywhere and God would make him sit at His right hand. In this state of fear and agitation he awakened. He was covered with perspiration. It was only a dream -- thank God! But from that day onward he lost all courage.

And this dream is the truth. Nanak is talking of the truth contained in this dream:

SO MANY WINDS, WATERS, AND FIRES; SO MANY KRISHNAS AND SHIVAS;

If a priest had asked Nanak he would have said: "So many Jesuses! So many Krishnas and Shivas.... There is no end to it, no end."

Nanak is expressing his awe and wonder. This wonder gives birth to shame and all claims fall. What is one to claim?

There is a well known incident in the life of Socrates. A very wealthy man of Athens went to visit Socrates. His arrogance was natural. When people who have nothing are so arrogant, imagine this man who was a multi-millionaire, the very wealthiest man in Athens. When Socrates paid no attention to him, the

man could not bear it. He said, "Do you know who I am?"

Socrates said, "Please be seated. We shall try to understand." He had a map of the world brought before them and he asked the visitor, "Where is Athens on this map?"

Naturally Athens was marked by a point on the map. The millionaire pointed, "This is Athens."

"Now please show me where your palace is in Athens," Socrates said.

"How can I show you my palace when the whole of Athens is shown only by a dot?"

"And where are you in this palace?" Socrates insisted. "Remember this is a map of this world only, and there are infinite worlds, infinite suns. Who are you?" As he was about to leave, Socrates gave him the map and said, "Keep this map with you. Whenever arrogance takes hold of you, open the map, locate Athens and ask yourself, 'Where is my palace?' Ask yourself, 'Who am I?'"

We are like nothing, and the obsession of being everything has caught hold of us. This is the bane of all mankind. The day you awaken and look around, what will you be able to say of yourself? What are you? You will begin to lose yourself. As you get lesser and lesser and shrink into nothingness, the vast form of the Lord will manifest. He manifests only when you are completely empty.

Wonder is bound to destroy you. Wonder is suicidal. It kills not only the body but your whole being. It is the death of the whole am-ness. This is why you seek answers, whereas the wise man gives you questions. And he gives you such questions that have no answers. And this is to kill your arrogance.

Wake up a little, brush the dust from your eyes and see all around you -- what answer does a man have? Science has discovered so many answers. Which answer is an authentic answer? No answer is an authentic answer; it merely pushes the question a little further back.

A small child asked D. H. Lawrence while they were strolling in a garden, "Why are the trees green?" It isn't that Lawrence didn't know the answer, for the answer is simple: because of the chlorophyll in the leaves. But then the question would have arisen: Why is there chlorophyll in leaves? And this one question would lead to another and another. Lawrence was definitely a wise man. He would have got along well with Nanak. He said to the child, "The fact is, trees are green because they are green." There was no need for any further explanation.

This is an answer that a poet would give. It is an answer that a master would give. They do not destroy your wonder but enhance it. This is not an answer in the narrow sense of the word. What Lawrence tries to convey to the child is: I too am filled with wonder why trees are green. All I can say is, they are green because they are green -- and there is no way of knowing why they are green.

All searching for answers merely pushes the answers further away. Therefore philosophy reaches nowhere. Each question gives rise to ten more. Bertrand Russell has written: "I chose philosophy as my subject in the university so that I might know the answer to every question in life. Now at the end of my life I know only this: that I found not a single answer but my questions have increased a thousandfold."

So there are the philosophers and thinkers who are forever in search of answers. Each answer creates fresh questions. Those who are weak stop halfway and hold on to their answers. Those who are courageous go to the very end. Then they come to realize how useless their labors were. Then religion is born and mystery takes hold of them.

Overpowered with wonder and mystery, Nanak says,

KNOWING IS THE EXPRESSION OF THE REALM OF KNOWLEDGE.
THERE IS MUSIC AND MIRTH AND FROLIC AND BLISS.
MODESTY IS THE EXPRESSION OF THE REALM OF SHAME.
THE EXPERIENCES THAT TAKE PLACE ARE BEAUTIFUL AND INCOMPARABLE.
HE CANNOT BE SPOKEN OF IN WORDS.
HE WHO TRIES REPENTS LATER.
MEMORY, MIND, UNDERSTANDING, AND INTELLIGENCE ARE ALL FORMULATED HERE;
AND THE CONSCIOUSNESS OF GODS AND ENLIGHTENED ONES.

In the Realm of Knowledge there is an overbearing power of awakening awareness -- an overabundance of consciousness -- not of answers or of scriptures or principles, but of awareness. Knowledge means awareness, not scriptural knowledge or information or words.

KNOWING IS THE EXPRESSION OF THE REALM OF KNOWLEDGE.
THERE IS MUSIC AND MIRTH AND FROLIC AND BLISS.

Nanak does not mention scriptures at all, nor does he talk of doctrines or principles. There are no answers, but then what is there? Music... NADA.

This nada, the sound, the music, is an experience. Before you awaken in the morning the birds may be singing, only you do not hear them. Then your sleep is broken and you begin to awaken; you turn over, your eyes still closed, but you hear the birds outside your window. The fresh morning breeze caresses you tenderly and you begin to hear the sounds all around. As you awaken you begin to experience the music of existence.

There is still another daybreak exactly like this, another awakening. Right now your life is one long slumber: you walk as if asleep; whatever you do is in a trancelike state. You fight, you love, you meet, you part; you do all kinds of things in this unconscious state.

Once it happened: A news editor wrote a scathing article against the town drunkards. The drunkards were very angry. One of them got hold of a stick and went in search of the editor. He entered his room and waving his stick he called out, "Where is that damn editor?"

The poor editor was in a fix! He was a small, weak man, whereas the drunk was a gigantic fellow. Thinking fast, he said, "He has just gone out. Please be seated. I will go and find him." And so he slipped out.

Just as he walked out he met another burly drunk on the steps. "Where is that so-and-so editor of yours?"

He hollered, "Go right in. There he is!" You can just imagine what happened inside.

This is exactly what is happening all around us. Nobody is in his right senses. You are not quite aware of what you are doing, certainly not of why you are doing things. You are completely oblivious of the doer. You live in a crowd of sleepwalkers. If you are unhappy, what else can you expect? And if your relationships turn out to be veritable hells, no wonder!

Nanak says, In the Realm of Knowledge there is profusion of 'knowing', of awareness. Right now you are in the field of ignorance, where nonawareness runs rampant. Where being asleep is the ultimate.

The first thing that a man of knowledge experiences is the music, the nada. This sound Nanak calls Omkar. He declares: *ek omkar satnam*. It is the sound Nanak talks of. Omkar is only a symbol to convey the message to you. Existence is song -- a very deep song -- unobstructed music! No one has created it; no instrument plays the melody. It is an unsounded sound, a causeless song that plays without any reason. Music is the very being of existence, therefore you find it so absorbing. And if you find yourself drowning in music, be sure that melody has a shade of the nada.

A great musician is he who can capture the nada in his instrument. He is able to draw down the Omkar to some degree into your otherwise sleeping world. Music is not meant to stimulate your basic desires.

Music is of two types. One is oriental music, which has been deeply explored and studied by the Hindus. Eastern music is based on the nada. When music wafts towards the nada the listener gradually slips into meditation, which means that you become more aware. You are filled with total consciousness, as if a lamp has been lit within you.

You have heard stories of musicians lighting unlit lamps. Do not take these to be external lamps; they have nothing to do with music. It is you who are the snuffed-out lamp, and if the singer is in a state of samadhi, then only can he light your internal lamp. He can only integrate Omkar in his music and bring it down to your level if he is in a state of samadhi himself. If he can bring down even a drop of this nectar, a slight glimpse of that divine music, when you awaken you are filled with awareness, as if someone has shaken you from your sleep. Then this music becomes meditation.

Then there is the opposite kind of music: it puts you to sleep, carries you further into drowsiness. This music also excites passion. For this very reason Islam had banned music. The Muslims did not know the music the Hindus had discovered, which was connected with the *sahasrara*, the center of the thousand-petaled lotus located at the top of the head.

There are the two types of music: one is connected with the lowest center, the sex center, and the other is connected with the highest, the sahasrara. The music connected with the latter is the nada. The former only agitates passion, but it was the only music known where Islam was born; therefore all music was completely banned in the mosque.

And it was just as well, for ninety-nine percent of the music that is prevalent is such that can never lead you to the temple steps. The West has evolved a form of music that is all distorted: The loser loses all sense, as if he is drunk. This music leads you into deeper slumber and deeper passions. Prostitutes make use of this music. Saints have also made use of it, but with the difference that the singer-saint has experienced the nada.

Nanak was a singer. He never spoke. He only sang. He answered in music. His songs are not constructed

with due rhythm and meter; they were improvised creations that came straight from his heart. Someone asked a question; Nanak made a sign to Mardana who began to play his rabab and Nanak began to sing. Whatever Nanak has said is in song form, for all of existence understands the language of music. And when the singer is himself in a state of samadhi, the nada inadvertently enters into his song.

Nada means the supreme note that forms silently in existence, like the sound of silence on a quiet night. In the same manner, the nada keeps ringing all twenty-four hours of the day. It is the rhythm of existence. When nothing is, it still sounds. But you have to become very, very silent in order to hear it. When all sound within you stops, then only can you hear. Internally you are a thousand-and-one marketplaces, each replete with its noise and tumult; in this tumult you can hear only what is loudest and what satisfies your cravings. Only then are you conscious of it.

Mulla Nasruddin's neighbor has been practicing his music for hours. When it was well past midnight Mulla could not contain himself any longer. He told him, "You should give a performance in Moscow or London or Peking." The man was very moved by this appreciation.

He told Nasruddin, "Mulla, I never knew you took so much interest in music. Did you like my song so much?"

"It's not that," said Mulla. "At least you will be far enough away from here that we can sleep peacefully."

What passes as music is often nothing but noise and chaos. It is better that you not hear it since you are already so filled with dissonance and discord. Why arouse this poison even further? People dance to incite their passions and sing to work up their frenzy.

But the very thing that arouses passion can also calm; poison can be turned into nectar, depending on what use you make of it. Poison can be both a cure or your death, depending on how you use it.

Nanak says the first experience of the Realm of Knowledge is nada. Then the second is mirth, merry-making. This must be examined, for what has mirth to do with a saint? Mirth means that life is no longer grim but pleasant; it means life becomes sweet, light, joyful, and not burdensome. Ordinarily you see our so-called saints with their long grim faces, as if they bear the burden of the whole world.

Nanak says he who has heard the nada can't be sad and despondent, but filled with mirth and laughter. He can laugh. In fact, only he can laugh in the true sense. Your laughter is a sham; your life energy isn't filled with joy, so how can there be a genuine smile on your lips. Only he can truly laugh, who has known. There is no grimness, no gravity in his life; you find him authentic, genuine. His life is filled with joy and cheer; there are no dark circles of suffering under his eyes, only celebration.

The third is frolic, play. Such a person finds wonder in his life. His frolic has come to the fore, filling him with wonder he thrills at everything he sees, at everything he feels and hears -- just like a little child. Wherever he looks he finds infinite wonder. He has no answer for anything and others' answers no longer concern him. Wherever an answer is found, the ego gets a foothold; whenever no answer arises the ego dies a natural death.

Mystery means you cannot hold anything in your grip. You can enter into the mystery if you wish, but you cannot capture it in your grasp. You cannot store it in your safe nor make it a captive of your scriptures; it can't be brought under any regulation. Mystery is like the vast space of the skies: you may enter into it as you would enter an ocean.

So Nanak says, first the nada, then mirth, then frolic, then bliss. Mirth is like bliss; bliss is deep mirth. Mirth is the top layer, like the waves in the ocean, while bliss is the ocean depths. Smiles and cheerfulness are the thrills of bliss that come to the lips. You can laugh only if there is bliss within you. So mirth is on the surface; bliss is the depth. When they combine, supreme blessedness descends on you.

But your mirth is diseased and unnatural. You cannot even laugh unless someone cracks a dirty joke; it requires filth and dirt. Most jokes are about sex, which everyone can enjoy because they are dirty and debasing.

A man has to slip on a banana peel in order for you to laugh. Where kindness is needed, you laugh and joke. Your humor is sick, diseased. A man who has fallen needs help. Give him help! How is it an occasion for laughter? Deep within you, you desire to lower and abuse everyone else. The more you want to see a person fall, the greater your mirth. For example, if a beggar falls you won't laugh so much; but if Indira Gandhi falls you'll be unable to control your laughter. What is there to laugh about a beggar falling? He was already fallen. But there is an unconscious desire in you to knock Indira down. That would be hilarious to you. If a servant falls no one laughs so much; if the master falls it is an occasion for mirth.

Your unconscious hostility is contained within your laughter. Your laughter is a poison, your mirth but

sarcasm -- a sneer. The difference between mirth and sarcasm is the bitterness, the sting to it. It has thorns without flowers.

The saint also laughs. His laughter carries no sting, no thorns, he laughs mainly at himself for he is aware of his own state. When he laughs at you, then he is also laughing at himself, for he sees a glimpse of himself in you. When he sees a man fall, he sees humanity falling -- not just a man. He knows that man is helpless and that his arrogance is thus ridiculous.

How well this man was dressed: tie, coat and whatnot, but a little peel of banana and he is flat on the ground -- tie and all! A banana peel pulled a joke on him.

The saint sees man's helplessness behind this fall: how weak he is and yet so proud! He had a Himalayan ego, but he is brought down by a lowly banana peel. He struts about with the idea of defeating God, but he is shamefully defeated by a banana peel. So, if a saint laughs when a man falls, he is laughing at his state of helplessness. He laughs at the thought of his own helplessness, and is filled with shame. He never laughs to revile or beat someone else. Within him is the bliss which overflows into mirth and merriment.

MODESTY IS THE EXPRESSION OF THE REALM OF SHAME.

As knowledge deepens, awareness increases and so also modesty. He who has attained buddhahood, the Buddha-Purusha, hesitates when he speaks; he doesn't bang the table. Therefore, it is the non-buddhas who gather the followers. They gauge their leader by the force of his words. If a man is hesitant they feel he isn't sure of himself. How can he be our guide? But the Buddha-Purusha is hesitant out of modesty, out of shame, for he knows how difficult it is to tell.

Many people would come to Buddha with new and different questions. Buddha answered very few questions. Some particular questions that have no answer he would not answer at all. Only non-special questions have answers. Whatever troubles man has created for himself have an answer, but the mystery that belongs to existence has no answer.

So Buddha would hold his peace. When he did not answer, many thought he did not know, for they insisted that if he did know he would have answered. This silence of Buddha you will never comprehend; such modesty as was in Buddha very, very few people had. In Buddha's time there were many theoreticians who answered forcefully. People flocked around them. These theoreticians incited their followers to go and ask buddha certain questions: "If he is enlightened he must answer." This is how people generally believe: if knowledge is attained all answers must be available.

All answers are lost when a person becomes enlightened. He has no answer to give; he feels ashamed; what answer could he possibly give to your question? He also is ashamed of the futile question you put forth, and you are so oblivious to it. People walking on the road have sometimes accosted me with such questions as 'Does God exist?' I am on the railway platform about to catch a train and someone shakes my shoulder, "Please, one minute -- what is meditation?"

What can be said to such people? They do not know what they are asking. They want answers. If I answer them my answer should make 2+2=4. Would that life were a straight case of mathematics! Everything would have been so easy then.

Life is not an arithmetic problem. Life is a poem and you need the necessary ability to understand it. You need the qualification to hear it in silence. Poetic answers never make 2+2=4;they arouse wonder, they awaken you from wherever you are. They tear you by your roots and take you on a new journey: from wonder into more wonder, towards greater wonder. Nanak says, it has no end, it has no end.

Buddha remained silent whenever anyone asked does God exist. This gave rise to two misconceptions. Hindus thought this man knows nothing. You can ask the dullest village pundit and he will give you an answer. He says, "God is," and offers proofs. If any ordinary man can give an answer, what about this man?

I have heard: In a land of fools, the worst of the fools among them became a minister. Now this fellow was a very good speaker. He was adept at lecturing, and that is all that is required to become a minister. He used to impress the crowd by his loud talking. People thought: Here is a man who knows something; but he was really an illiterate who could neither read nor write.

The trouble arose when he become Prime Minister, for tradition demands that he read his lecture and not speak extempore. But the man was clever. He thought to himself, "Never mind. I shall find a way out." So he would pick up any old newspapers, hold it before the audience, and speak as if he were reading his speech. As he could not read he sometimes held the paper upside down.

One day it happened that someone brought a friend who had just come from a foreign land to hear the

Prime Minister. Now this man was literate and he saw that the Prime Minister held an old newspaper, and even held it upside down. He stood up and announced, "This man is a cheat. He is not reading what is in the paper for he is holding it upside down."

Now the local people were convinced by the stranger that their Prime Minister was illiterate.

The Prime Minister put down the paper and addressed the gathering, "What is up and what is down for a man who knows how to read? You must have heard the saying, He who knows not the dance finds the floor crooked. What difference does the floor make? One should know the dance. One must know how to read! Let the paper be of any kind. I can read this paper from all directions. This man is illiterate."
He is still the leader of the town.

When people asked Buddha, "Does God exist?" Buddha remained silent. The other fallacy, the second misconception that arose was that people thought Buddha's silence meant that there was no God. Because of the silence Hindus thought that Buddha did not know and Buddha's followers thought there was no God. His own disciples took him for an atheist, whereas there was no greater theist to appear on this earth.

You will understand this from Nanak's words when he says, modesty is the expression. When you ask, "Does God exist?" Buddha keeps silent, for how should he speak? With what face can he speak? What is he to say of so great a mystery? Buddha answers through his silence, and you do not understand. However you interpret his silence is wrong.

MODESTY IS THE EXPRESSION OF THE REALM OF SHAME.
THE EXPERIENCES THAT TAKE PLACE ARE BEAUTIFUL AND INCOMPARABLE.
HE CANNOT BE SPOKEN OF IN WORDS.
HE WHO TRIES REPENTS LATER.

How does this happen? As soon as the words are spoken the speaker realizes that what he meant to convey remained unsaid, and what he said is not what he intended. Just looking at the listener he knows he has failed to convey the message. Ninety percent falls off as soon as the first words are formed, and the remaining ten percent never reaches the listener's ears. You said one thing; they heard something else.

Buddha would say one thing; the ignorant people would hear something quite different. Then these ignorant people form sects and establish religious traditions. Thus there is no connection whatsoever between the buddhas and these religious organizations. Therefore all of those who have spoken have regretted it. Those who have tried to speak on this mystery have always insisted that the listener should not cling to his words but use them only as guidelines.

Now Nanak must be sorry for having spoken. When he sees the Sikhs today he must be filled with regrets. Likewise Buddha, Mahavir, Mohammed must all be regretting what they started. They must be together in heaven telling one another their sad stories. They are bound to be weeping together.

What the Buddha has to convey cannot be understood by words, for the listener holds on to the words; then he drags them along and forms religions and organizations around these words. Then these organizations go on for thousands of years. Thousands of errors are committed because of these creeds and doctrines, and thousands of deformities arise. It spreads like a wound on the earth, like an illness on man's consciousness. Nanak says, he who tries to speak, repents later. His words then become the code of law, opinions, beliefs, and hence the mind and understanding of man.

Where consciousness awakens in the Realm of Knowledge, in the Realm of Shame all forms of consciousness take shape.

MEMORY, MIND, UNDERSTANDING, AND INTELLIGENCE ARE ALL FORMULATED HERE;
AND THE CONSCIOUSNESS OF GODS AND ENLIGHTENED ONES.

In that consciousness all these forms are seen. Just as a potter makes so many forms with clay, so also the clay of consciousness takes many forms: intellect, mind, wisdom, remembrance, recollection, genius, brilliance.

When you are sufficiently awakened to rise above these, you realize that they are but various forms of the mind. Whatever you know through them is bound to be limited, for you cannot know the formless through form. That which is behind understanding, memory, mind, intellect is awakening -- that is realization! that is awareness! that is consciousness!

You must take hold of this formless and let go of the forms within. As soon as you catch hold of the delicate thread of the formless within you, you begin to recognize the formless in the world outside. Whatever you know through the intellect will be limited by having form. Like seeing the sky through your

window, you will see only as much as the window frame permits.

Consciousness takes many forms, just as matter has many forms -- somewhere it is a rock, somewhere a cloud, somewhere it is ice, somewhere it is the skies -- so consciousness also has infinite forms: intellect, remembrance. Wise men are intelligent, like pundits; holy men have recollection and remembrance, and some have powerful memories. Even if they have no intelligence their rememberance is very strong. It often happens that very intelligent people have hopeless memories; and many whose memories are strong are not intelligent. There are many examples where people with strong memories were found to have dull intelligence. This because the function of memory is different: to store whatever it comes across and recall it. The function of intelligence is different: to make way through the unknown, with which it is unacquainted. Both are oriented differently: remembrance focuses on the past, and intelligence looks toward the future.

Scientists now believe that if memory is very strong, intelligence gets locked up in it thereby preventing intelligence from working freely. At present most educational institutions lay stress on memory, so it is no wonder that the world is so full of dull people. By the time a child finishes his education his brain is so clogged with data and theories that he is lucky if he manages to save anything of his intelligence. Memory is different; intelligence is different; a genius is altogether different. Genius means the natural ability to know life and recognize it. It is the capacity to know and understand in a flash the answer to any question of life. Ask the greatest scientists like Einstein, who would say, "Whatever I have known was not through my intelligence but through my intuition." He has no answer to the how of his achievement. Genius, intuition happens in many, many ways.

Madam Curie was awarded a Nobel Prize for her discovery. For a long time she had sought the answer to the problem but to no avail. One night she got up in her sleep, went to the table and wrote down the key to her work. In the morning she was shocked to see what she had written. Where had it come from? She recalled the previous day's events -- how tired she was by the evening, how she had fallen asleep disappointed -- another day lost. Things came back to her as in a dream. She saw herself get out of bed and walk towards the table. She saw herself pick up the pen and write the answer. She recognized her own handwriting. What she had vainly sought for days and months had come to her in a flash in the middle of night. This is the experience of all artists and creative people. A poet will tell you that only when he gives up trying does the verse descend on him. This is a part of intuition.

But Nanak says that all this intelligence, understanding, intuition, etc. is a play of the mind. These are different molds, and whatever you know through them will be limited. You have to rise above them. Only One has to be known within; only One has to be known without. And when the One within is known, then only will you know the One without; for when you become an integrated One within, then only shall you recognize the Oneness without.

When you know the One within and the One without, it does not mean you know two, rather you find that the One that is within, is the one that is without. You suddenly discover that all these distances and directions of within and without are self-created. The space outside your house is the same space as inside your house; it is you who have created the walls, and made doors and windows. Do you think you have succeeded in splitting space by raising a wall? No! Space is indivisible. Your walls may or may not be but the skies remain forever.

No sooner do you recognize the One within and the One without than both fall and nonduality is born. The ultimate peak is the experience of the indivisible, the experience of the One.

The True Name, Vol 2

Chapter #9
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POWER IS THE EXPRESSION IN THE REALM OF GRACE;
EXCEPT THIS, THERE IS NOTHING ELSE.
IN IT ARE THE GREAT WARRIORS AND HEROES;
THERE RAMA ABIDES IN HIS FULLNESS.
AND IN ITS GLORY ALSO SEETA ABIDES,
WHOSE FORM IS BEYOND WORDS.
THOSE IN WHOSE HEART RAMA ABIDES
NEVER DIE NOR CAN BE CHEATED.
THERE LIVE MANY DEVOTEES OF MANY DIFFERENT WORLDS;
KEEPING THE TRUE NAME IN THEIR HEARTS THEY ENJOY BLISS.
IN THE REALM OF TRUTH THE FORMLESS ABIDES.
HE CREATES THE WORLD AND EXULTS IN IT WITH HIS VISION.
WITH HIM ARE THE CONTINENTS, THE SUNS, THE UNIVERSES;
AND THEY ALL DEFY DESCRIPTION.
THERE ARE WORLDS UPON WORLDS, AND CREATIONS UPON CREATIONS.
ALL WORKS ACCORDING TO HIS ORDER.
SEEING ALL THIS AND THINKING OF IT, HE FLOWERS IN HAPPINESS,
NANAK SAYS, TO DESCRIBE HIM IS LIKE CHEWING ON IRON.

Man is helpless -- but only as long as he is away from God. Man is weak, miserable, lowly -- but only as long as he is away from God. Our distance from Him is the cause of our wretchedness; the further we move away from Him the more meaningless life becomes.

Many recent thinkers in the Western world feel that life is meaningless, that there is no motive behind our living, nor is there any destiny or order. It is a long story of meaninglessness, uselessness. It is a 'tale told by an idiot, full of sound and fury, signifying nothing'.

This feeling is bound to exist. Look at your own life -- how much noise and fuss over nothing! You engage in great projects. You never walk, you run; but have you ever asked yourself, "Where am I going?" After all the running you find yourself exactly where you started at your birth; you haven't gained even a grain of sand. If you look at your hands, they are empty. The treasure chest may be full, but you must leave it behind; you are empty. All the dreams of fulfillment turned out to be untrue.

No matter how much you acquire of this world, at death it falls away from you. And what falls away is never yours even though it belongs to you. Those who took refuge and solace in worldly goods built their palaces on sand; they are bound to fall. How long can you delude yourself? Someday you will wake up, someday you will ponder and realize: I walked so long and so far and so much, but reached nowhere.

Your condition is like the ox at the oil mill. How much he walks! Round and round he goes all day. There is so much noise around him as oil is being extracted. After a day's work he is at the same place as when he started in the morning, and the next day is exactly the same. And so it goes.

Your life is like that of the ox. You may cleverly try to hide it by painting it in different hues, but you are aware of the quality of your heart -- a beggar's bowl that is forever asking and never gets filled. The further from God man is the more beggarly and wretched his inside state. The filling only comes when you are with Him.

We are not only distant from Him, but, even worse, we are opposed to Him. Whatever we do is contrary. Distance is of no concern if we are with Him, for then transformation takes place immediately.

If a man swims against the current, trying to go towards its source, he is not far from the river, but against it. And the irony is, the more you fight the river, the more you realize that it is not your enemy. It is not hostile to you. It follows its course, hurrying along to meet the sea, and has nothing to do with you. Whether you sink or swim is none of its concern. It is you who have made an enemy of the river. It is because of you alone that you find enemies everywhere in this world. When do you find the time to live? All your time is spent trying to save yourself from your supposed enemies.

Life away from God is bound to be meaningless -- if not full of misery. It becomes like a nightmare, and you want to awaken but you cannot. You feel somebody sitting on your chest, and your arms are powerless to push him away; or someone is trying to shove you down a mountain and you have no way to save yourself. You try to move your hands but you cannot. You want to open your eyes, but you cannot. You want to shout, but you cannot. This is a nightmare.

Everyone removed from God is in a dream state. Those who are opposed to the flow of existence are in a nightmare. Examine your own life and you will find that such is the condition. The eyes do not open, the hands do not move, the load on the chest does not lessen -- and yet you live! Then your life can be nothing but one long tale of woe.

Kierkegaard, Sartre, Marcel, Heidegger, and other great thinkers of the West describe life as anguish and anxiety with no way to be freed from it. They are right to a very great extent. Life as it is generally led is a torment.

But we also know of another kind of life -- that of Nanak, Kabir, Buddha, Krishna, Christ. Their lives are just the opposite of ours: where we are weighed down with harassment, their lives are a veritable dance. Where nothing echoes within us except strains of pain and sorrow, their inner self reverberates with music. Whereas we walk as if we have heavy chains around our feet, their step is light; they walk with a spring. While a look at us conveys the fruits of great sin, their appearance glows with the blessings of the divine.

There is another way of living, and the key is to live not away from, but near to God, to live not against His order but in conformity with it. He whose life flows with the law undergoes a change. You may not necessarily struggle against God, but your ego pushes you -- it says the more you fight and struggle, the greater you become.

But the joke of the whole thing is, just the opposite happens: the more you win, the less you become. You may find a big heart in a poor man, but not in a rich man; his heart gets smaller with every gain. A poor man may give in charity, the rich man loses his courage to give. A poor man is capable of love, but there is no music of love and cheer within a rich man; and of course, prayer and God are unheard of where he is concerned. He is barely capable of ordinary animal love. The more wealth you amass the narrower your heart gets. It is a contradiction. The internal space gets more and more constricted and you find yourself always anxious and worried about your possessions.

Nanak says, in the realm of grace power is the expression, yet His compassion is attained only when you genuinely feel absolutely helpless. Not a hint of cunning can remain; the helplessness must be total. By merely saying, "I am helpless," nothing happens. The feeling must enter deep inside, penetrating the core of your heart, pervading every atom of your being. Not mere lip service but a feeling from your heart, it should be evident in your tears. It must permeate your every word, and echo even when there are no words. In your every action should ring the message to Him: I am helpless, O Lord! I am helpless!

What can you do? You can neither do anything nor undo anything. Your actions have brought to pass only what should not have happened; you cannot accomplish anything.

There is a saying in English that is similar in many other languages: Man proposes, God disposes! Nothing can be more erroneous. It is just the other way around -- God proposes and man disposes! God gives opportunities and proposals, and man refuses them, denies them. God wants to give everything to man.

Existence is waiting to be looted at your hands, but your doors are shut. This existence wants to shower its bounty on you, but alas, your pots are turned upside down. This existence wants to enter you, but out of sheer fright you have not allowed so much as a crack to open to receive it. And you have so filled yourself with junk that even if it enters there is no space for it. You have left no place befitting Him within you.

His grace is attained only when you are utterly helpless, rudderless. The total experience of this helplessness is shame. Then you are ashamed even to say I. Then you wonder on what grounds you can claim I am? On what basis can I say that I am capable of doing something?

But our lives tell the opposite story. You have failed in all your ventures. All your efforts ended in vain, turned to nothing. All the fortresses you built fell into ruins and yet still you have not come to your senses, but hold on to doing. As long as this persists shame cannot enter into you, and Nanak says, "Shame is prayer." As long as you say, "I know," you will not bow down. Does a scholar ever bow down? His head never bends. He may bend his body but his head stands stiff in arrogance.

There is a well known event that the Sufis use for teaching. Two friends studied together throughout their school career. When they finished school and went their separate ways, one became a powerful king and the other a fakir. So it was destined! The king lived in the royal palace; the fakir roamed naked from town to town. The king was famous, the fakir no less so.

Once it happened that the fakir came to the king's capital. Since he was a childhood friend the king made suitable arrangements for his welcome; he had the whole town lit with lamps and the streets strewn with flowers.

As the fakir was proceeding towards the town he met some travelers who said, "What an egoist the king

is! He has made all these arrangements just to show you his magnificence. He has lamps lit not only in every house but all along the streets. The whole town looks like the Festival of Lights. He has covered the steps you are to climb with sheets of gold inlaid with precious stones. He wants to show you that you are but a naked fakir while he revels in his glory." The fakir said, "We shall see his arrogance."

The day arrived for the fakir to visit his old friend. All the people went to receive him at the gates to the town. The king was also there. He looked at his friend and was dumbstruck. It was not the rainy season but the fakir's legs were smeared with muck right up to his knees! But it would have been embarrassing to ask him about it in front of so many people. When he crossed the glittering steps and entered the palace, the fakir sat on the priceless carpet spread especially in his honor -- and dirtied it!

Then the king finally asked him. "Friend, there was no rain anywhere, and it is not the rainy season, then how come your legs are covered with mire?"

The fakir replied, "If you wanted to show off your wealth, I wanted to show off my poverty to you."

The king laughed and said, "Then come, brother, let us embrace, for neither of us has gotten anywhere. We are just where we were when we left school."

Wealth can fill you with arrogance, and so can renunciation. So arrogance is the only obstruction. Once arrogance is obliterated, shame is what remains.

Nanak says the He who is filled with shame gets showered with God's grace. Shame and modesty is worthiness. As long as you are arrogant you do not need Him, and how can you achieve what you do not need? You have never really called Him, wanted Him, needed Him. If ever you called Him it was for other things: when the child was ill, or you had a case in court -- but never just for Himself!

Until you call Him just for Himself, all your prayers are false for your prayer has nothing to do with divinity. You want something of the world -- perhaps you might get it from God.

A wealthy man was dying. He called his priest and asked him, "If I were to donate one hundred million rupees to your temple, would I get a place in heaven?" This was a natural question from a man who always thought in terms of wealth.

The priest answered, "There is no harm in trying, though I cannot promise anything. I have never heard of anyone booking his seat in heaven this way. Since your wealth is going to be left anyway, why not try?"

If you have acquired anything through wealth, the feeling always remains in your mind somewhere that worship or meditation can also be attained this way. Wealth is gained by ego, by ambition; whereas worship, prayer, meditation are attained through shame. God is attained only when all ambitions fall, when you find yourself utterly useless, when nothing you do turns out correct. At the moment that you are absolutely helpless and incapable of doing anything, His grace showers.

Not only the ego of doing, but the ego of knowing, must also fall. That you know the four Vedas by heart, or the Koran, or that no one is more adept at the Bible -- all this knowledge will keep you from His grace. 'I know', which is the statement of your knowledge, is a subtle form of doing. Your doing and your knowing are two sides of your ego. Both must fall.

Have you ever asked yourself in full awareness what you know? You do not even know the stone that lies outside your house and yet you claim to know God? You haven't been able to know a flower fully yet.

The English poet, Tennyson, said: If I were to know the smallest flower fully, I would know what God and man is. You will have known everything if you have known the mystery of a flower opening, since it contains all existence. If you have understood and recognized the beauty of one single flower, you have discovered and understood the beauty of all existence. If you penetrate the truth within the flower, what is left? He who has known the drop knows the ocean, for qualitatively they are one. Whatever is in the ocean is contained in the drop. It is a small edition of the ocean. He who knows a single atom knows all.

But what do we know? Whatever information we have is stale, borrowed, belonging to others. It is alien, handed down to you from thousands of hands. If thousands of people have worn the same pair of shoes, you will not be ready to step into them. But this is how your knowledge is. You have not put your feet but your head into such shoes. All your knowledge is borrowed and alien. You read the books, but cannot even be sure if the person is talking from his personal experience or hearsay.

I am told: A certain film actress was very clever. When she removed her jewels each night she left a note next to them, saying: "These are fake jewels. The real ones are in the bank vault." One morning she got up and found them gone. On the table was a note, "I took the fake jewels, for I am a sham thief. The real one is in jail."

Are you sure that the one whose words you are taking in, whose knowledge you are imbibing, is authentic? You have no way to find out. You have no criterion to judge the true from the false. The only

real test is when you have your own experience, but then you have no further need to listen to anyone else.

This is the trouble. When gold is at hand we do not have the touchstone; when we have the touchstone there is no need to test the gold. But as long as you are able to test, you need the touchstone very badly. You cover your knowledge with borrowed knowledge, and this strengthens the spine of your ego. 'I know' creates the arrogance and pride that is the hindrance. When there is neither knowledge nor action, you are no more; both your props have fallen, and the castle is razed to the ground. This state where the castle has fallen into ruins is what Nanak calls shame. When shame becomes intense, crystallized, His grace begins to pour. Your shame, His grace: these two are correlated. Shame is like a hollow in the ground and His grace is like the lifegiving rains. It also rains on the mountains, but the water slips off into the valleys below that are low, hollow and empty. His grace pours on all and you can either be a valley and receive it or a mountain and allow it to flow off.

Nanak says, for Him no one is high, no one is low; no one is worthy, no one is unworthy. He showers His grace on all. There are some like valleys who are filled and blessed, whereas others are like towering mountains, so filled with themselves that there is no place to hold His grace.

Be like the valley, the hollows in the ground, and you shall attain Nanak's shame. Once shame forms and the hollow takes shape, since His grace is always pouring, you will become a lake of knowledge and awareness. Your very way of being will change. You shall no more be as you are now. The hollow contains only God. Then you are no longer helpless; in fact no one is stronger than you.

POWER IS THE EXPRESSION IN THE REALM OF GRACE;
EXCEPT THIS, THERE IS NOTHING ELSE.
IN IT ARE THE GREAT WARRIORS AND HEROES;
THERE RAMA ABIDES IN HIS FULLNESS.

No sooner does a person attain to shame than grace begins to rain on him, and the wretched pauper becomes a king. Saints have said, "Through His grace the lame cross mountains, the blind begin to see, and the deaf begin to hear."

The saints are not talking of the ordinary lame and blind; they are talking about you. As long as you are filled with arrogance your ears remain deaf, your eyes remain blind and your heart will be stone; it will be insensitive and register nothing. Till you are almost as good as dead, the flame of your light will be flickering unsteadily, as if the oil is running out. Your flame will lack the luster. There will be no urgency or intensity or depth of sensitivity in your life to awaken your heart, so that it does not beat with a dull thud as if half dead.

Your life should be like a river in spate; not only are you full yourself but you wish to give to others since you have so much. Within you should be a magnificence, a fragrance. The more of it you spread, the more it grows, and you possess life's infinite source.

This happens with grace. It is paradoxical, which is why the words of the saints appear mysterious. They are simple, artless, but nonetheless mystifying, for they seem to be saying the reverse of things: Die so that you can live; lose yourself in order to be worthy of attaining; or, be no more and the elixir of existence is yours.

You keep saving yourself, therefore you are nothing. The more you hold onto yourself, the more miserable and wretched and meaningless you will be. The more you save yourself, the more shall you wonder. These are paradoxical statements that are not immediately understood, for they are contrary to our logic. It says, "If you want to be, save yourself." The saints say, "If you want to be, lose yourself. Did the saviour save even Himself?"

Our logic says, "What if we die?" So we cling all the harder to life. But the saint says, "He who clutches harder to life, his death stands at the door long before his time!" Those who accepted death, welcomed it and went to encounter it found the nectar. They found that death was only a mask behind which the nectar was hidden. You run because of fear and deny yourself the nectar. When you embrace death you find the nectar. The characteristic of that aspect of life which is compassion and grace is power.

The fourth book of Carlos Castaneda is called Tales of Power. It deals precisely with Nanak's fourth realm. As soon as the rays of His compassion descend on you, you attain infinite power. You become capable of untold power; you touch mud and it becomes gold. Before, it was different: you touched gold and it turned into mud, because then you were. Now wherever you look you see heaven. Before this wherever you turned was hell; wherever your feet fell, the place became inauspicious; whatever you did turned poisonous, even your love turned to hate, your friends turned foes. All this happened because you yourself

were wrong. You were going against God so the results were contrary. Because of your own self, the results were unfavorable.

Now you are no more and everything is possible. Now your very shadow holds magic. Wherever your eyes look the gates of heaven will open. Wherever you go, whatever you do, the very air in that place will change. The people who gather around you will be affected by your glory; it will permeate them.

Therefore, Nanak insists on the company of the saints. He says to seek out saints and holy men, for they are the same ones who have attained the source of power. Their company is elevating, glorious. Sitting next to them....

Energy or power is active and infectious. Remember, well-being and health are equally infectious. Not only does evil enter you through others, but also goodness enters you and flows to others. You feel a freshness in the company of a fresh person. Sit a little with stale, sad, half-dead people, and their drawn faces will so affect you that you depart a different person -- sad, ready to cry like them. Sit with laughing, gay people and even if you have been sad, their joy will begin to infect you. Man is not different from or separated from man. From within we are all connected and flow into each other.

Nanak stresses a great deal the company of holy men and saints. He says, "How will your efforts help? Instead, stay next to those who have attained His support, and through them His hands will touch you too! Through them the fragrant air will reach your heart. "When a person passes through a garden the fragrance of flowers catches onto his clothes. When a person passes a Buddha, knowingly or unwittingly, the fragrance of his buddhahood permeates his clothes. He no longer can remain where he was; somehow he is a changed person.

The company of saints is invaluable. To establish contact with God is difficult for the simple reason that you have no idea whatsoever of Him. The saint is His symbol; you can discover his name and address and find him easily, but where will you seek God? Saint means someone in whom God has crystallized -- where his rays are so intense, and the heat so terrible! A saint intensifies God within him in much the same way as we concentrate the rays of the sun through a lens. God is in you too but he is more sparse, less concentrated; His rays do not set fire to you. There is only a lukewarmness that somehow gives you life. The saint is full of fire. He is fire! You are bound to feel the heat when you sit next to him. Something within you will also begin to burn and be destroyed.

The day you attain His grace you begin to gain strength. But remember, that strength is not yours. If you become arrogant with it you will lose it, and in all likelihood tumble right to the bottom. For the subtle ego follows you till the end. It is the last thing to fall. It follows you like a shadow; you hear neither its footsteps nor its voice, and because it walks behind you, you cannot see it.

Just as the body has its shadow, the mind's shadow is the ego. That is why there are stories that the person who attains God loses his shadow. By this don't assume that the physical shadow is lost, for this shadow is bound to last as long as the body endures. It is the internal shadow of the mind, the ego, that is lost. Then, he performs all actions required of him in life, but no shadow forms within; his mind has become transparent. It no longer exists.

Remember, don't be under the impression that you will become strong and powerful. His grace and compassion will rain on you -- when you are not. That is all the power you will be capable of. You will become a medium, which is an important word. The flute produces notes which do not belong to it, but to the player. The flute is merely a medium. What is special about the flute, its excellence, lies in the fact that it is hollow. The hollowness allows for the notes to flow. The day that God's grace begins to pour on you, you become like the flute.

Kabir said: I am only a bamboo tube. The songs are all His. It is He who sings. I am only the medium, an instrument. And the instrument is such that I am absolutely hollow, like a bamboo. There is nothing within me.

POWER IS THE EXPRESSION IN THE REALM OF GRACE;

The ultimate energy is expressed here. He who attains His grace attains this intense magnetism. You are drawn towards him. You try to stop yourself but cannot, for some magnificent attraction binds you to him in spite of all your efforts.

POWER IS THE EXPRESSION IN THE REALM OF GRACE;
EXCEPT THIS, THERE IS NOTHING ELSE.
IN IT ARE THE GREAT WARRIORS AND HEROES;

THERE RAMA ABIDES IN HIS FULLNESS.

When the moment arrives in a person's life he becomes a Mahavir, a great warrior. When we depend on our own self we are miserable paupers; when we attain His support we become a Mahavir. All energy is His, everything is His. We have only to step aside and give way to this energy.

THERE RAMA ABIDES IN HIS FULLNESS.
AND IN ITS GLORY ALSO SEETA ABIDES,

These utterances must be entered into in depth. A person within whom His power descends is bathed in and invested with a double energy: Rama descends into him, and also Seeta. These are important symbols. If only Rama descends the person would remain incomplete. He will gain the male energy, but, being incomplete, it is violent. It will lack the glory of the feminine energy, its gentleness, its beauty, its mildness. Rama is only complete together with Seeta.

The feminine energy is a different dimension of the same energy, which gives it equilibrium, and maintains the balance. If there is male energy alone, a Hitler will be born who can do nothing but destroy, for he has not the feminine energy for balance. The female energy is a creative energy; it is the mother, the giver of birth. It is joined to the root source of existence; it is mild and gentle. The power of this energy is compassion, affection. This energy is not like the sun but cool like the moon. It is an energy, yet it is cool. And where the sun and the moon become one, where hardness and mildness unite, where violence and humility meet, there both Rama and Seeta are.

This is a very deep discovery of Hindu thought that is beyond the understanding of many; Christians, Muslims, Jains and Buddhists have all been incapable of understanding its depth. The Jains cannot accept Rama as God because Seeta comes in the way. What kind of a God has a female with him? Their contention is that God should be unattached. So for them Mahavir is God, for there is no hint of a woman -- even in the far distance.

The Jains have carried this affair so far as to deny that Mahavir had a wife or that he had children; they changed his whole life history. The fact is that he was married and had a daughter. It is mentioned in the Jain *shastras* that the girl was married and Mahavir had a son-in-law. But the Jains erased this portion of his life for it went against their concept of God. How can he have a child? To think of Mahavir going into sex was unbearable to contemplate, so they changed the whole story and made him stand absolutely alone.

We can see the violence in Mahavir but not tenderness. If one side of life is missing, Jain thought cannot get very far. It did not give rise to any culture or civilization, but remained only an ideology. You cannot find even one town in which only this ideology prevails, for if a town contained only Jains who would be the cobbler? Who would be a sweeper or cut hair? That is not part of their culture. They are crippled and have to depend on others. They follow a mere ideology.

And the most deep-rooted reason behind their being crippled is denying the feminine element. The Jain religion does not ever allow for a woman to attain enlightenment. She will have to be born as a man first, then only can she go to heaven. Women must take orders from men. They are granted no equality in Jainism.

And you will be surprised to know the reason: a man attains celibacy, but even if a woman practices abstinence she cannot be truly celibate because her menstrual flow will continue according to the law of nature. For them a person cannot be liberated until celibacy is fully attained.

The Jains found it difficult to understand Rama and impossible to understand Krishna with all his girl friends. The Buddhist could not understand. And Islam and Christianity were also certainly far removed from it; they couldn't understand either.

The Hindu thought is very deep. It says that energy has two facets; one manifests as male, the other as female. It is not important whether male or female, but the important fact is that the energy balance itself by being both male and female. The male alone has violence, not gentleness. All qualities of gentleness are feminine; even words describing them bear the feminine gender in Hindi, like compassion, affection, kindness, pity -- as it should be.

When man reaches the supreme state there is a unity within him of the male and female. He is violent and he is also mild, gentle. The sun and the moon combine within him: he is full of fire and cool as moonbeams. When these two facets are integrated, the Supreme Man becomes manifest. This supreme state is beyond both man and woman for it is the union of both their energies. In them is born the One, but only when they are completely and fully drowned in each other.

Therefore, the sutra of Nanak says that Rama alone is not enough:

THERE RAMA ABIDES IN HIS FULLNESS.
AND IN ITS GLORY ALSO SEETA ABIDES,
WHOSE FORM IS BEYOND WORDS.

Then it is impossible to describe the form. You can discuss the form of a man and you can discuss the form of a woman, but where Rama and Seeta merge into one, discussion becomes difficult, for opposite qualities have merged into another. If you say one thing about it now, the opposite is also present.

In Japan there is a statue of the Buddha in which the right half of the face is of Buddha. The hand on this side carries a burning flame whose light falls on the very gentle, beautiful, tender face, which is feminine in all its qualities. The other hand carries a sword whose glare falls on the left half of Buddha's face. Though the face is the same, the expression is not of Buddha but of Arjuna, a warrior.

The samurais, who are the warrior class, worship this image. The image can be said to be half Buddha and half Arjuna. The male and female have been integrated into one.

Nietzsche has criticized Buddha and called him effeminate. There is some truth in it, for in Buddha manifests completely the form of the female. The male energy of Buddha is not characterized, for Budddha had attained to such depths of tranquility: he had become cool as the moon, and the sun was lost.

The Hindu makes a point to stand Seeta with Rama, Radha with Krishna. When the name is spoken it is always 'Seetaram' and 'Radhakrishna'. Because the woman is the giver of life, she is the first and the man is placed second. Violence is second; compassion is first. When there is untapped violence hidden behind compassion its beauty is boundless. And when the energy lies hidden behind affection, how is one to express it? If there is cold fire, how is one to describe it? Where the opposites meet, expression becomes impossible. THOSE IN WHOSE HEART RAMA ABIDES
NEVER DIE NOR CAN BE CHEATED.
THERE LIVE MANY DEVOTEES OF MANY DIFFERENT WORLDS;
KEEPING THE TRUE NAME IN THEIR HEARTS THEY ENJOY BLISS.

There is no death for him in whom Rama abides, in whose heart God dwells and whose heart is overfilled with him. Understand that death is only for you; there is no death for God. Waves are formed and destroyed, but the ocean is forever. As long as you identify with the waves you will die, for the wave considers itself as separate and is sure to die. Therefore, we are frightened of death. Your identity will die. You have made wrong connections. If you join yourself to God, to Rama, then where is death? Therefore the wise man dies before death; he breaks all his connections, separating himself from all identities. He knows he is neither the body nor the mind; both these will die. He knows he is not the ego, which is also sure to die. It is destructible; it is a small form that has appeared like a wave. No matter how beautiful the wave may be, no matter how high it may rise and boast of touching the skies, the very next moment it begins to drop into oblivion. In youth all waves boast of touching the skies. Ask the same people in their old age!

I have heard: A fox set out for food early one morning. The sun was just rising behind the hills and she found her shadow stretched long before her. Seeing her shadow she thought: "Today it seems I shall need a camel for breakfast, for see how big I have become; look at my shadow!" The poor fox had no other gauge with which to measure herself except the shadow.

She kept looking for a camel. By now it was midafternoon and the sun was high overhead. She was feeling faint with hunger for there was no camel in sight. Suddenly she looked down and her shadow was so small as to hardly be there at all. "Now I can do with even an ant!" the poor hungry fox cried.

In youth the wave is at its peak; therefore youth is foolish. The West put its faith in youth and suffered, and that suffering is increasing by leaps and bounds. The Orient never trusted youth or gave it a place of importance, for it would be like giving importance to foolishness. Youth is the peak of the wave, the longest shadow. In the length of the shadow you see all kinds of dreams. What doesn't each of us dream of becoming? The East has venerated old age, for then the shadow contracts to almost nothing, and if old age does not awaken you and make you aware of the ego, then when will you awaken? If you awaken in young age, your life is filled with glory. If you do not awaken even in old age you are the greatest of fools. In youth your not awakening can be forgiven; not so in old age.

As soon as a person begins to observe life with awareness, he discovers that his relationships were of the wrong kind: they were all physical. The cells of the body change completely every seven years yet you continue to exist. One day in the mother's womb you were so small that you could be seen only under the

microscope; that too was your body. Then one day, when you die, your relatives will make a small bundle of your remains and throw you in the Ganges; that too is your body! How many ups and downs have you seen in between these two events? If you identify yourself with this body then you will tremble and fear death. Therefore a wise man dies before death -- by his own hands.

There is that incident in Nanak's life when his disciples found him at the burning grounds. He said, "I thought it better to come here on my own feet than on the shoulders of others, and if someday I have to come here it is best that I know the place well. There is no better place than this for meditation. Have no fear for me." And he sent his disciples back. He is saying that death is the meditation; there is no other. If you concentrate and meditate on death, by and by death departs. The top layers of death vanish and the hidden nectar comes into view. The wave is lost but the ocean is found.

Buddha would send his monks to the burial grounds. He told them: "Watch people burn. Observe the bones turning into ashes, the smoke rising from the skin, the flowers from the pyre. See the dead man's own people breaking his skull. Those whom he trusted all his life didn't take a moment longer than necessary to prepare him for the last rites. Watch all of this if you wish to reach buddhahood. All those who promised never to part, cry for a few days and then begin again their normal lives. When all are gone and the corpse is left alone, watch it, observe it quietly. This is what is going to happen to you, if not today, then tomorrow or the day after." So Buddha always insisted that his disciples go to the burning ghat so they could observe it and begin to die consciously; then only do the practices come easier.

For three months, day and night, the monk had to watch death. There was death and death and death.... Death was getting more and more intense. He would begin to see death everywhere, all around him. Everything would seem to be burning; and yet he would sense a point of awareness within him that could not burn. Flames cannot touch consciousness. Flame has nothing to do with it. The monk returns more conscious, more aware; then he breaks his old connections. Only then would Buddha say, "Now it is possible."

There was a fakir by the name of Ebrahim. He was once a king, then he became a Sufi fakir. He used to stay on the outskirts of his own former kingdom. Whenever travelers came to him asking the way to the town, he would say, "Go left." People would walk a mile or two and find themselves at the burning ground. They would turn back very angry with the fakir, and then take the other road to find the town.

When he saw them again Ebrahim would say to them, "I too used to live there. I have now come to understand that it is not a living place but a dying place; every person there is awaiting death. Would you call death's waiting room a living place, a habitation? Would you call it a settlement where people go one by one and never return, where even the very colony one day will be no more? What people call the burning ground is a place where you settle once forever. Now that I would call a real habitation."

Our settlements are death grounds, and our burial grounds are the last of our habitations. A sage dies before death; an ignorant person clings to life, making every effort to survive even with his last breath. A wise man dies but once, but a fool dies several deaths. Until you learn this lesson you will have to die again and again.

Death is an education. It is like a child failing in school who is returned to the same grade. If he fails again and again he remains in the same grade until he learns. In the same way death is a great education. Until you learn to recognize the nectar you will have to come again and again.

A singer was giving a performance. The hall resounded with applause and shouts of, "Encore! Encore!" He sang again. Again they shouted, "Encore!". This went on eight times. His throat became sore, and he could no longer sing. He told the audience, "I am glad that you enjoyed it with such enthusiasm, but now I can sing no more." One man got up and shouted, "Who enjoyed your song? You are a rotten singer but until you sing correctly we won't leave you."

The cycle of death and birth is God's request to you to sing properly. It is part of your training and you have to pass through it. He who understands this breaks his identity with death.

Nanak says that those with Rama in their hearts can neither die nor be cheated. And here you are! No matter how clever you are, how efficient, how cunning, you are bound to be cheated; for no one except yourself is cheating you. No one else can rob you; it is impossible, but you have become attached in such a wrong manner that the other can rob you. Your vision is so filled with illusions that all around you see only enemies -- everyone seems out to steal from you.

Sri Ramakrishna used to tell this story: There was a kite that found a piece of meat. She held it in her talons and flew away, but it was her bad luck that there were many kites out flying in the skies hunting for food. They saw the piece of red flesh and began to chase her. They swooped down on her, pricking her with

their beaks. She tried her best to hold onto the piece of flesh, but there were too many kites and she was badly wounded. They had plucked so many of her wing feathers she could hardly fly. Ultimately she let go of the food in her mouth. No sooner did she do this than all the other kites left her. She flew to the branch of a tree and sat there quietly.

Ramakrishna would say, "From the day I saw this happening I let go of my piece of flesh! Now I have no enemies. Actually I had no enemies before; it was the piece of flesh that was causing all the trouble."

As long as you hold onto wealth, someone is bound to be your enemy; as long as you hold onto your flesh others will not leave you in peace. In truth there are no enemies, only you catch hold of the wrong things. Whenever you grasp hold of something, even your fried will seem an enemy.

Mulla Nasruddin's wife was very angry. She was into a senseless tirade against Mulla. He, poor man, stood quietly with both hands in his pants pockets, as men usually do. After she had said all she wanted to say, and even more, she shouted at him, "And stop this nonsense! I see you clenching your fists at me inside your pockets!" The poor man was just keeping quiet to save his own skin.

If you are angry, fists appear everywhere, gripped and taut. It was only natural that Mulla's wife saw fists in his pockets. In fact your eyes create these illusions for you. If you are holding a piece of meat like the kite, and you have the same understanding as you have now, you are bound to be cheated. The piece of flesh is the body; as long as you hold onto the body you are bound to be cheated. There is no way to save yourself no matter how clever you are.

Kabir says,"Your efficiency has no value -- not a tuppence. You hold the lamp of consciousness in your hand, yet you fall into the well."

You are bound to be cheated, for you yourself make the arrangements: you establish wrong contacts and false relationships. And he who relates himself to the wrong, to the false, determinedly arranges to get himself cheated. If you hold onto the piece of flesh the kites are bound to swoop.

THOSE IN WHOSE HEART RAMA ABIDES
NEVER DIE NOR CAN BE CHEATED.
THERE LIVE MANY DEVOTEES OF MANY DIFFERENT WORLDS;
KEEPING THE TRUE NAME IN THEIR HEARTS THEY ENJOY BLISS.

These are the four divisions of the path of the journey. First, in the 'Realm of Religion', there is nature. In 'Knowledge' there is the awakening to nature -- to be aware and conscious of things as they are. In 'Shame' it is to be modest, understanding your condition you become humble, helpless, zero. The fourth is to allow His compassion and grace to shower on you without any obstacles.

These four are the divisions of the journey. The fifth is the destination, and that is: Truth. In the Realm of Truth abides the formless, God. That is the destination.

He creates the creation and exalts it with His vision. Here the path ends. Now there is no more need to divide it into any divisions. When His grace fills you completely, you are fully bathed; then you have nothing left to call your own. You drown and flow away in the ocean of divinity. You seek: Where am I? Where am I? You have no idea where you have disappeared. You have no knowledge of your own self, of where you are, though you are completely aware. You seek here, you seek there, and find it is He and He alone that is everywhere; you are nowhere, you are zero. When this knowledge becomes crystallized you become a mere medium -- no more.

In the Realm of Grace, you will be only a medium, a flute, for the songs are His. Then this too vanishes and even the flute is no more. Only He is there. There is now no one to say even as much as: "You, you, you!"For as long as this knowledge remains, a little of yourself also remains.

IN THE REALM OF TRUTH THE FORMLESS ABIDES.
HE CREATES THE WORLD AND EXULTS IN IT WITH HIS VISION.
WITH HIM ARE THE CONTINENTS, THE SUNS, THE UNIVERSES;
AND THEY ALL DEFY DESCRIPTION.
THERE ARE WORLDS UPON WORLDS, AND CREATIONS UPON CREATIONS.
ALL WORKS ACCORDING TO HIS ORDER.
SEEING ALL THIS AND THINKING OF IT, HE FLOWERS IN HAPPINESS,
NANAK SAYS, TO DESCRIBE HIM IS LIKE CHEWING ON IRON.

An important thing to keep in mind, as Nanak stresses time and again, is that God has not stood apart or removed Himself from His creation after creating it, nor is He in any way opposed to it, nor has He forgotten it. God's work of creation goes on every minute, eternally. Actually, creation is God's way of

being. He creates and creates and creates, and He is always interested in whatever He creates.

This is very significant. We tell the seeker not to be attached to anything in order to attain God, but God Himself is not unattached or uninvolved. If He were so, the process of creation would stop; everything would come to a halt. Now what is this? As soon as you become one with God a new kind of involvement arises, a new interest, where there is no difference between attachment and nonattachment, where there is neither desire nor desirelessness, where there is neither enchantment nor otherwise. All differences fall away.

God creates with full interest and desire, yet He is desireless, uninvolved. How will you be able to understand this paradox? Nanak says it is as difficult as 'chewing on iron'. God creates, so His interest is natural, His involvement is natural; but it is not a blind involvement as we have with our desires. In His involvement there is no possessiveness, no ownership. He creates you and frees you, and lets you loose. This is why you can wander, commit sin, do evil. He does not bind you in chains to keep you away from evil. He has His relationship with you, all right, but He does not stand in the way of your freedom. It is not that He is against you, yet you are completely independent. This is rather complex.

When a mother is attached to her son, this attachment kills his freedom, for she is always saying: Don't go here, don't go there. Don't do this, don't do that, and a thousand other don'ts. She smothers him with her love, but kills him nevertheless. She doesn't give him enough independence to allow him to stand on his own two feet or gain some experience of life; in this manner she cripples the child. He will never become mature as long as he is under his mother's protection; even when she dies, her hold over her son will continue as before and he will find it difficult, if not impossible, to love another woman. He knows only one love, his mother. Anyone else would be sinful. The mother was interested in the child, but it was blind infatuation.

A relationship with open eyes protects you, and at the same time does not destroy your freedom. It sometimes obstructs with a view to making you worthy of going ahead. It makes you strong. It supports you today and withdraws the support little by little so that you may be able to stand on your own tomorrow. It does not lend the support in order to make a cripple of you.

Then there is another kind of mother: if she is told that her attachment to her child is harmful, she draws back completely and removes all restraint from the child. Now total nonrestraint is not the same as giving freedom to your child. If it is a boy he may go to prostitutes, take drugs, gamble, steal, murder. The mother has given him full freedom to do as he pleases; she has become indifferent to her child. First she cared so much, but her caring was blind; now there is negligence and indifference, which is equally blind. The balance lies between the two.

This balance is the characteristic of God. It is His very nature. His attitude towards His creation is: He protects you so that you may be independent, and gives you independence so that one day you may be able to surrender. These are two apparent contradictions. He gives you the opportunity to go far away, for if you do not go far how will you come close? He gives you license to wander, for if you do not wander how will you gain experience? He gives you a chance to fall, for if you do not fall how will you learn to protect yourself?

And yet He protects you and follows you. His eye watches everywhere; His shadow is everywhere; He envelops you from all sides. No matter how far from Him you go, still He is beside you, so close that whenever you need Him you have only to turn and there He is -- available to you that very moment.

There is the well known couplet: "In the mirror of my heart is the picture of my beloved. I have only to bend a little to get a glimpse of Him."

No matter how far you go, He is always behind you, following you. He causes you no interference, no matter what path you tread. He does not even stop you from going wrong, if that's where you are heading. He allows you to be wrong if you so wish, and in His tender love He does not remove His energy from you, but waits. He awaits your pleasure. He hopes that one day you will return and when you do -- ah, what joy, what ecstasy he feels!

SEEING ALL THIS AND THINKING OF IT, HE FLOWERS IN HAPPINESS,
NANAK SAYS, TO DESCRIBE HIM IS LIKE CHEWING ON IRON.

This is certainly so, for there all contradictions are laid to rest, and become one.

I have studied the lives of many people and find that we can move towards any extreme and do all kinds of things, but all extremes can be very dangerous.

I know a very possessive husband who follows his wife not just as a shadow, but like a ghost. When he

is in the office he is always worried; perhaps his wife is laughing with someone and having a good time. He would leave his work and pay surprise visits home just to check on her. He cannot bear her talking and laughing with others without him. He firmly believes in the descriptions of the wife given by Kalidas, the famous Indian poet. In one of his best known poems he describes a wife so pining away from a fifteen-day absence from her beloved, that she 'wilts away and becomes like a skeleton' and then she describes it all in messages sent to him with the clouds.

This constant siege from all sides has filled the wife with boredom and subtle hatred. Theirs had been a marriage of love. They had been very much in love. I could see that, and I knew them for a long time. But when the husbands love became so excessive, his hands no longer formed a garland around her neck, but became a noose. It is not diamonds and gold alone that bind; such love could also be fatal. The wife's love began to diminish and she began dreaming of being freed from her husband. The more independent she tried to become, the more restrictions he created for her.

I explained to the husband that this was madness, that he was killing his wife's love for him with his own hands. Love also wants freedom and a chance to breath. Love needs a little distance, a little aloneness, some time to oneself. I advised him, "Don't be after her so much or you will kill her love for you. Then you will have only yourself to blame."

After a great deal of discussion the husband began to see some sense in it, but then he began to disregard her completely. Now even if he saw her in bed with another man, it would make no difference to him. He says he has given up his possessiveness. He says, "Now I have nothing to do with her. She can do what she pleases. I am in no way connected with her now." The only type of connection he knows is a noose.

This is a natural human trait. If full freedom is given as in the West, it tends to become total indifference, or we set up such a complete subjugation that it can strangle. This is what is happening in the East.

To say anything about God is as good as 'chewing on iron', so difficult is it. He is both: He gives you full freedom, but His love is not an iota less on account of this. He leaves you free, which is the only genuine love.. There is no conflict between His love and the freedom He gives you; He does not stop you even if your feet go astray, but waits patiently for you to return. When you retrace your steps and the prodigal comes home -- oh the joy, the celebration!

Nanak says: He worries about you and thinks of you. He rejoices in you. He does not stand apart, unaffected; His nonattachment is filled with a deep essential affection. He is far and yet He is near. He has left you to do as you please, and yet His eye is always on you. He has never, never left you. He always stands besides you. Your sorrow and anguish touch Him; your joy and happiness fill Him with cheer. You are not a stranger in this universe; it is your house. You are not alone in this world. God is always with you.

This assurance and comfort has deep meaning for the devotee; otherwise there is nothing. If you put aside the thought of God, the world stands untouched, unconcerned beside you; it does not bother what you do or what you do not do, whether you live or whether you die. Let the storm take you; there is no one to care.

But for the devotee there is great assurance and solace in the feeling that 'someone is waiting for me'. When you return home you will not find it empty; when you return inwards to your own nature you will find God awaiting you. Not only will you find Him waiting, but you will be enchanted by all the arrangements for the celebration He has made in your house.

A story that Jesus told time and again is well worth understanding. A rich man had two sons. One boy turned into a vagabond. When he came of age he demanded his half share, which he took and left for the city, for the village offered no means of spending his money: there were no gambling houses, no taverns, no prostitutes. He lost every penny he had in these pursuits and become a roadside beggar. The father was keeping track of him. When he heard of his son's destitution, he was very unhappy. He knew that it was useless to try to bring him back by force, for that might take him farther away. He could only wait, hoping that when his son began to see things in their right perspective he would return on his own.

The elder son remained at home. He worked hard and had doubled the remaining inheritance. He plowed the fields and tended the vineyards, working from morning to night.

Then one day it occurred to the beggar son: "I shall die this way. I still have a home. My father is alive and I can count on his love. He gave me an opportunity to learn for myself what is right and what is wrong, so I am sure his compassion will not fail me now and he will take me back to his heart. I have full confidence in him."

One day he sent word to his father that he was coming home. The father arranged a grand reception. He

had lambs butchered and the best of everything prepared, for his son was coming home. He decorated the whole village with flowers and invited everybody in the village.

The elder brother was in the fields. Someone went to him and said, "It is so injust! You have served your father faithfully your whole life and have doubled and trebled his assets. You have never gone against his wishes, yet he never arranged such a grand reception in your honor. Now your brother who squandered his inheritance on wine, women and song is returning, and look at what your father is doing for him. It is rank injustice."

The elder brother also felt it was unfair. He returned home saddened and downhearted. He saw the lamps and the flowers set out in his brother's honor and could bear it no longer. He went to his father and said, "I have served you and obeyed you my whole life, but you have never prepared a feast in my honor. Today this prodigal son of yours returns home and look how much you have done to receive him. I can't believe my eyes."

The father replied, "Son, you have always been near me. You never went astray, so there was no need to welcome you. You are always with me and welcome every moment. You are so close to my heart, but this boy who went astray, who wandered and ruined himself, and for whom I spent so many anxious, sleepless nights, he is returning and needs to be welcomed. You gave me no cause for worry; instead I have always been happy and pleased with you, so there is no need to express excessive happiness in your case."

When the prodigal returns a magnificent reception is called for. Jesus would say: Good people, holy men and saints, are like the elder brother; those who have gone stray, sinned, committed crimes, are like the younger brother. Jesus made this a wonderful beginning for his spiritual teachings and because of this, the Jews turned against him. For the Jews believe that he who sins is punished by God; whereas Jesus has said He will welcome him when he returns for He loves him. Do as much wrong as you please, you cannot remove yourself from His heart. You may show your back to Him but He will wait. He is the Father of all.

We have a very deep connection with existence, and existence feels pleased -- so the Hindus have known from time immemorial. That is why it is said that when a person attains buddhahood flowers bloom out of season. Flowers open when Buddha passes by, whatever the season, for existence is filled with bliss at that moment.

This is what Nanak is saying, that He is so filled with joy and dances in ecstasy whenever the prodigal returns. This is the union of freedom and love. Do what you will, you cannot displease Him. His love for you is much deeper than anything you might do. But His attachment is not like yours. He doesn't chain you by the neck. God is not a prison; God is love and freedom. It is difficult to explain, for they appear so contrary, for when you love a person you take away his freedom, and when you give freedom you say goodbye to love.

Where affection and nonaffection both are, where desire and desirelessness both are, where all contradictions unite, there is the great confluence.

NANAK SAYS, TO DESCRIBE HIM IS LIKE CHEWING ON IRON.

The True Name, Vol 2

Chapter #10
Chapter title: Patience is the Goldsmith

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SELF-RESTRAINT IS THE FURNACE; PATIENCE IS THE GOLDSMITH;

INTELLECT IS THE ANVIL; KNOWLEDGE IS THE HAMMER;
FEAR IS THE BELLOWS; AUSTERITY IS THE FIRE;
FEELING IS THE CRUCIBLE INTO WHICH THE NECTAR FALLS.
THE COINAGE OF THE WORD IS CAST IN THE MINT OF TRUTH.
ONLY THOSE RECEIVING HIS GRACE CAN SUCCEED IN IT.
NANAK SAYS, ONE BECOMES EXALTED BY HIS COMPASSIONATE LOOK.

Epilogue

WIND IS THE GURU; WATER IS THE FATHER; THE GREAT EARTH IS THE MOTHER;
NIGHT AND DAY ARE MIDWIFE AND GROOM; AND THE WHOLE WORLD IS PLAYING WITH THEM.
GOOD AND BAD DEEDS ARE READ OUT IN HIS COURT BY DHARMA,
AND OUR OWN ACTIONS DETERMINE WHETHER WE ARE NEAR TO HIM OR FAR.
THOSE WHO MEDITATE ON HIS NAME AND LABOR SINCERELY EARN MERIT;
THEIR FACES ARE RADIANT WITH SUCCESS,
AND MANY OTHERS ARE LIBERATED BY CONTACT WITH THEM.
SELF-RESTRAINT IS THE FURNACE; PATIENCE IS THE GOLDSMITH;
INTELLECT IS THE ANVIL; KNOWLEDGE IS THE HAMMER;
FEAR IS THE BELLOWS; AUSTERITY IS THE FIRE;
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NANAK SAYS, ONE BECOMES EXALTED BY HIS COMPASSIONATE LOOK.

Self-restraint means giving direction to life, giving it vision and a goal. A man without restraint runs in all directions, not knowing where to go or what is to be attained; he has no aim, no goal in life. He is like a blind man shooting an arrow. A life of restraint is one in which a person is well aware of his goal; he knows exactly where to let his arrow fly. An arrow that is let fly haphazardly cannot possibly hit the target. No power is attained without restraint and moderation.

So the first quality, self-restraint, involves having a direction, a goal. Once you decide upon a goal then you have to let go of everything that does not further your goal. If you want to achieve one thing you have to let go of a thousand others. He who tries to attain everything ends up with nothing; you have to make a choice.

Now you have come to listen to me here. You had to practice some restraint in choosing to hear me: you left some work half done, or you could have put this much time to some better use, or you could have done some profitable business in the time you spent here. You could have done many things, but once you made the decision to come here, you renounced all the other possibilities for this period of time.

Each moment carries infinite possibilities that can carry you in a thousand directions. A man chooses going to a house of prostitution instead of the temple; another goes to the temple who could also have gone to the prostitute. Both have practiced restraint in not taking the other choice or a thousand and one other possibilities.

You take one step and you leave thousands of steps behind. Only that person requires no restraint who does not walk at all. Whoever walks will have to direct each step of his with the utmost awareness and understanding.

So -- direction, path and goal. When these three are in complete harmony you attain self-restraint and balance. Nanak says that is the oven, the furnace where gold is purified and all waste matter burns off. Choose your goal in full awareness, then your life becomes an arrow proceeding in a particular direction, rather than tumbling and fumbling from one corner to another like a blind man; neither are you being jostled about by the crowd, moving helplessly wherever it takes you, nor prodded and kicked from here to there by your own desires.

This is the basic difference between the man of restraint and the desire-ridden man. A man torn by desires runs in a thousand directions simultaneously. It gradually drives him insane trying to do a thousand things at the same time. When he is taking his meals his mind is involved in his shop; when he is in the shop his mind is busy with a hundred other things. Had he a thousand hands, a thousand legs, a thousand eyes, a thousand bodies, you would see the actual state of his mind: his thousand bodies would all go in different directions, with no likelihood of their meeting again.

However, this is your internal state: your mind travels in a thousand directions without any hands and feet, tearing you into fragments. Unless and until you become an integrated whole, you are not fit to be offered at the feet of God.

Many doctrines have been formed since ancient times with regard to the integrity of man. In Islam there is the concept that if a man has any part of his body maimed -- whether a finger is cut off or he has undergone an operation -- he is unfit to reach the feet of God. Therefore the Muslims are very fearful of operations; if they have to have one they feel guilty and fearful of becoming unfit for God.

In Pakhtoonistan if a limb has to be removed it is severed and preserved until the person dies, and is then buried along with him so that, when he approaches God, he is not incomplete. It is a very significant idea to be a fully integrated whole before approaching God, but here, as elsewhere, a wrong interpretation is being followed.

The Hindus also have this same concept. You must have heard the old stories: when a man had to be burned in a sacrificial fire care was taken that all his parts were intact. If even the slightest defect was present, say a bit of the small finger was chopped off, then he was disqualified.

The finger of a prince got crushed and broken in a door of the palace. Being a devotee who believed and trusted in God, he turned around and said to his attendant, "God be praised! I could have died."

The attendant was surprised. "Your devotion is beyond my understanding. Your finger is broken and you are bleeding badly, yet you thank God. That is carrying devotion too far. You are only fooling yourself by thanking God for this." The attendant was a man of reason.

The prince replied, "Wait awhile, for time will tell." Faith cannot be explained by reason, because faith has no proof.

The prince and the attendant went hunting one day. They lost their way in the jungle and were captured by *avdhoots*, a group of ascetics who were looking for a human being to sacrifice. First they caught hold of the prince, but found that all his parts were not complete -- the one finger was missing. He would not do, so they seized the servant and found his body intact. As they were preparing him for sacrifice the prince reminded him, "Didn't I tell you God's grace is on me? I am saved from death." The test, the authenticity of faith, takes time for proof.

Human beings were offered as sacrifice, but this too was a misunderstanding. The sages preached that only he who is total within himself can gain entrance to the Lord's assembly. The lack of a finger does not make you incomplete; even if the head is cut off, a man is not incomplete.

But when consciousness is cut off and his mind falls into fragments, then he becomes incomplete. Your mind is like mercury: let it loose and it breaks immediately into a thousand pieces that cannot be gathered together; touch one small pellet of quicksilver and it will break into ten more. That is how your mind is, broken into thousands of pieces, with each piece going its separate way. If and when you become at all awakened and look within yourself, you will find one part of your mind heading East, one to the West, one to the North, one to the South. One part wants to earn money, another wants to follow the spiritual path, and so on.

Mulla Nasruddin set out to get a beautiful wife. When he married and brought home his wife, his friends were shocked at how ugly she was. They asked Mulla what had happened.

"I was in a terrible fix," he tried to explain. "The girl's father had four daughters and he described the dowry position of each. The youngest was twenty-five years old and very beautiful. For her he had set aside twenty-five thousand rupees as dowry. Feeling the dowry to be rather low I asked about the other daughters. The second youngest is thirty years old and he had provided thirty-thousand rupees for her. The third is thirty-five and he provided thirty-five thousand rupees for her. He was reluctant to mention his eldest daughter but I told him not to worry but just state the facts. She is fifty years old and has a dowry of fifty-thousand rupees. I don't know what came over me then, but here I am stuck with a fifty-year-old hag. I only realized my foolishness on the way home."

The mind is fragmented, so never trust it. One part wants beauty, another wants wealth; you go to fetch one thing and you return with something else; you came on earth to get one thing, but instead you take something very different when you return. Do not trust your mind or you will get nowhere; you will fragment into many pieces like a drop of mercury.

If you do not listen to your mind but instead heed the witness within, you will be able to remember what you have come into this world for, what you have come to buy from the marketplace of *samsara*. That remembrance will become your goal, then you will gain the ability to throw off the fragments that besieged your mind. To practice self-restraint involves the ability to leave the chaff for the wheat, to let go of the useless and worthless in favor of the useful and worthwhile.

The worthless has no value; it serves no purpose in life, brings no peace or joy. It is not designed to reveal the truth, but it has its own attraction, its own temptation and excitement. You can tell yourself: What

harm is there in leaving the road to pick some flowers? I can always get back again. But when you take the first steps off the road towards the flowers, you see so many flowers up ahead, and your journey changes course as you shift a little this way or that to savor a little of the fascination of things that are perishable. Lean a little towards them and you are gone!

There are thousand of paths on which to go astray, but only one to reach the right place; therefore you need a very strong memory -- uninterrupted remembrance is required. There are many devices and tricks for losing the path, but only one way to reach the destination. There are millions to lead you astray, but only one who can lead you right. If you want to go astray and wander, go ahead. You can err for lives on end. That is what you did, and that is why you are here now, and that is what you still are doing. But there is one path.

Always remember: truth is only one, not many; untruths are infinite, countless. Only the one is worth attaining; the untold others are only worth discarding. It is like a children's maze with many, many paths, but only one exit; the paths all look as if they lead somewhere, but ultimately they arrive at a dead end.

Life is such a puzzle. Whereas children's puzzles are small and contained on a single piece of paper, life's puzzle is endless. It has no beginning and no end; therefore the need for a guru. If you try to solve life's mystery and persist in walking on your own, you will wander for millions of lives.

There is the danger that you might feel that there is no way to get out of the rut of the mundane world; you have tried so many times that you may be disheartened. You might become so despondent you will give up all hope. There is another danger, that you get habituated to wandering. When we do something so many times we become quite efficient at it. Then it doesn't matter what the work is; you've become such an expert wanderer that even if you come across the right path you will shun it.

Guru only means a person who has found the door and can stop you from wandering. He will warn you from treading a path that may seem very attractive and very promising but is only a pseudo-path. You may attain wealth -- untold wealth, but what will you gain in the end? Where will you reach? You will find yourself smack against a wall. What will you attain through position? Ultimately you will find the path is lost. Protect your reputation as you will, but what does it yield in the end? Those who respect you have nothing themselves, so what will they give you? What value is the opinion of worthless people? From whom do you seek honor and respect -- from those without eyes to see? Even if they pay homage to you, what is it worth? It is like a bubble; no sooner do you get it, it bursts into thin air.

SELF-RESTRAINT IS THE FURNACE;

He has used the word furnace after long deliberation. For restraint is not a bed of roses; it is fire. The mind would crave a bed of flowers, and find all logical excuses for non-restraint. The mind refers to non-restraint as enjoyment and it calls self-restraint suffering; whereas the reality is just the opposite.

Enjoyment is suffering because the more you enjoy the more you rot. Every sense-enjoyment leads you ultimately to gloom and dejection. After each enjoyment you find yourself a little more broken in body and in spirit, a little uglier and more deformed. You had hardly anything to call your own, but whatever little you possessed is lost, and you are left a beggar, wanting more. And still the mind urges you on for more and more pleasures telling you that time is running out. Who knows whether this opportunity will come your way again?

The mind never says: "Practice restraint! Who knows whether this moment will come again in this lifetime, or not?" It never urges you forward on the path for fear of time running out, because the mind always hankers after pleasure.

Try to recognize how the mind always yearns for happiness, but instead always gets unhappiness. It seems as if on the door to happiness is written: Sorrow and Suffering, and on every door of unhappiness is written: Happiness. Seeing the sign the mind enters, but it is deluged by suffering and sorrow.

Kahlil Gibran has written a very nice story. He says when God created the world He created a Goddess of Beauty and a Goddess of Ugliness. He sent them both to earth. Since the road from heaven to earth is very long, they were both tired before they reached halfway. They looked at their clothes so covered with dust that they could hardly make one another out. So they halted beside a lake and decided to take a bath and wash their clothes. There was no one around so they removed their clothes and stepped into the water without fear. The Goddess of Beauty loved the feeling of the cold, soothing waters. She swam far out. The Goddess of Ugliness grabbed the opportunity and quickly came ashore, put on her companion's clothes and disappeared.

After some time the Goddess of Beauty, having had her fill and realizing it was getting late, decided to

come ashore. To her surprise her companion was missing and so were her clothes. What was she to do? The people from the village were arriving. She was obliged to put on the ugly one's clothes. Gibran says, "Ever since then ugliness masquerades on earth in the clothes of the Goddess of Beauty, while the latter moves about in her clothes."

This is exactly what has happened. Suffering goes about in the garb of happiness; untruth masquerades as truth, and the mind is deceived by it. It fails to see what is behind the mantle.

Self-restraint requires first that you begin to see the suffering. You will experience great difficult initially. How difficult it is to get up at five o'clock in the morning. The whole body revolts, the mind refuses and offers excuses: "It is too cold to get up today, and you need the sleep. You can get up early tomorrow." You gain nothing by sleeping that much longer, but the mind coaxes you into thinking how lovely it would be.

You have no idea of the happiness outside: the sun is rising, birds are singing, flowers are opening, dew is on the leaves -- all the beauty hidden in the early morning! There is no more beautiful time of the day, no moment so refreshing. Missing the morning, you can never regain that freshness during the day, but the mind whispers otherwise: "Stay and rest a little longer in that world of oblivion." Waking seems so difficult, but only by awakening does one reach happiness; asleep, a man only loses.

Therefore Nanak says that self-restraint is a furnace where the gold is purified. But you must be prepared to pass through the fire. Only by going through the difficulties and troubles does a person attain the supreme happiness. You also pass through suffering and sorrow, but you resent it; then it is not restraint. When you pass through suffering in full awareness, when you accept the anguish and pain it brings, and when you look upon it as the path, the inevitable furnace of life through which you must pass in order to be purified, then the whole alchemy of suffering changes.

Everyone passes through pain and sorrow, be he in the world or a sannyasin. The worldly man weeps and wails and misses. He who passes through suffering with full awareness, with the attitude of acceptance, makes his suffering a stepping stone and goes beyond suffering. To practice restraint is to accept the suffering as the spiritual path. One should not be vanquished by it, but on the contrary, make it a stepping stone and rise above it. Therefore, it is like a furnace.

... PATIENCE IS THE GOLDSMITH;

When gold is thrown into the furnace, one has to exercise great patience. He who is impatient fails; he who is patient is successful. If you hurry, become impatient, it means you have not accepted suffering and are eager to be done with it. In that case you have not understood the glory of suffering. You do not know that as you suffer you are being cleansed and purified and absolved from all that is worthless and useless. You have not recognized suffering as a friend yet. It is only at that point that you attain to self-restraint. He who recognizes suffering as a friend is in no hurry. He can maintain his patience, and God is attained only through patience -- infinite patience. To attain God is not a paltry thing to be instantly attained.

You plant a seed. Seeds of seasonal plants take two to three weeks to sprout. By the sixth week they begin to flower, and at the end of twelve weeks their life cycle is over. When you plant a cedar tree it lives for one hundred years, or perhaps two, three, or even four hundred years. There are trees in America thousands of years old. They take such a long time to grow that the seed remains under the soil for years before it sprouts.

The baser pleasures of this life are quickly attainable, but they vanish as quickly. Remember the equation: the quicker attained, the earlier lost. If you want to attain God you will have to practice infinite patience.

And remember another fact: the more patiently you observe, the earlier you attain. The more you rush the later you attain. You are the cause of the delay. Why does this happen? Because the more patient you are, the deeper inside you go. Impatience is characteristic of a shallow person; it is a sign of childishness. When little children plant a mango seed, after an hour they take it out to see whether it has sprouted yet. Then they put it back in the soil. Again they remove it to see whether it has sprouted, and again they return it to the soil. That seed will never sprout.

You must have noticed the patience and tranquillity of the villager. The city shopkeeper has little patience. The further into the countryside you go, the more peaceful and tranquil they are, because they have learned to be very patient with nature. You plant the seeds today, but you can't gather the harvest tomorrow. Long association with nature and observing the law of patience, and they become tranquil. But he who wishes to reap the harvest of the infinite must sow and toil in the field of God.

Nanak's father was always after him to do something and not be idle. "At least plow the fields," he would tell him.

"That I do, father," Nanak would reply.

"What field did you ever plow? What harvest have you ever gathered? What money have you ever earned? I always see you sitting home dong nothing."

Nanak answered, "You are right, father. You see me always sitting at home.The field I plow is of a different sort, and whatever I earned is all within me. May He pour His compassion on you so that you may have the eyes to see what I have attained. I have earned a great deal and harvested much, but it is so subtle that the ordinary eye cannot see it."

He who has walked on the path of religion has desired to reap the harvest of the infinite, for which unlimited patience is required. It only means having no expectations. You must not ask when it will happen. Leave it to Him; when it happens is His will. Whenever it happens, be ready to accept. Let aeons pass but never complain: I have been waiting so many years.

There is a very ancient Hindu story: Narada, the heavenly messenger, was once going to Heaven to see the god Vishnu. On the way he met an old sannyasin and asked him, "I'm going to meet God. Is there any message you would like me to give?"

The old sannyasin replied, "When you meet Him please ask Him how much longer I shall have to wait? I have been a sannyasin the last three births."

Narada said he would surely give the message. He went a little further and found another sannyasin sitting under a tree. He was young and lost to this world as he sat playing his one-stringed instrument. Nanak asked him jokingly, "Well, brother, have you any message for Him? I'm on my way to Vishnu's abode." The young man kept singing, his eyes closed. Narada shook him by the shoulder and asked again.

He answered, "No, brother, I have nothing to ask. His grace is boundless; whatever my wants He has already provided. Don't trouble Him on my account. You needn't even mention my name because I have everything I could wish for and more. If possible just convey my gratitude to Him."

When Narada returned and met the old sannyasin, he told him, "Forgive me, brother, but Vishnu said, 'As many leaves as there are on this tree, so many births will this man have before attaining.'

The old sannyasin was filled with rage. He tore the book he was reading, threw away the mala, and shouted in anger, "What injustice! For three births I have done penances, tortured myself, and still so many births to go! It cannot be!"

Narada then approached the young man under the second tree. "You didn't request it, but I asked God on your behalf how long it will be before you attain, and He said, 'As many leaves as there are on the tree where he sits, so many births must he take before attaining.'"

The young man jumped up with his instrument and began dancing with glee. "So soon? How high has He rated my worth! Look at the ground! There are so many leaves. Look at the other trees covered by leaves, but He has counted only the leaves of this tree for me. Only so many births? How wonderful! I am not worthy of it. How will I bear His grace? And how will I express my gratitude to Him?"

He was mad with joy and danced round and round the tree, and danced around Narada. He could not contain his joy. The story goes that thus dancing, he attained samadhi. His body fell away. What was to have happened after infinite years happened immediately. For him who has such patience, attainment does not take a moment longer to come.

... PATIENCE IS THE GOLDSMITH;
INTELLECT IS THE ANVIL; KNOWLEDGE IS THE HAMMER;

We can use our intellect in two ways. We have already made use of it as a knapsack, but not as an anvil. We fill it with information, just as a ragman fills his bag. We hear scriptures and listen to *sadgurus*. Whatever we get, no matter what its source, we dump into this bag, this beggar's sack. It contains everything: scriptures, masters' teachings, newspapers, Vedas, radio advertisements, movie songs. If someone abuses you, you tuck away the abuse in the sack. If someone gives you a mantra to recite, you store it there. Your mind is a sack in which the mantra mingles with foul words. Vedas are lost in everyday news. And such a bag we constantly drag behind us.

This we call memory. It is not knowledge, just rubbish. Genuine knowledge is that which is attained from our own experience. The intellect is filled with borrowed knowledge; everything is stale. Nanak says, however, that intellect is the anvil and knowledge is the hammer.

Nanak says knowledge is the blow of the hammer. Whenever you attain knowledge, howsoever

infinitesimal, every hair of your body trembles with its impact. This is why we avoid knowledge, because we don't want to bear the shock of it. Instead we merely gather information, because this gives no shock. You read in the shastras, "God is the ultimate truth." What shock is there in that? You read, "Meditation is the way." You have learned it by heart; you even tell it to others. What impact does it have?

A little girl was playing in her courtyard when her mother called her from the top of the stairs for her bath. The little girl didn't want to leave her game. Her grandmother, who was herself sunning in the courtyard, told her daughter many times, "Let her play. You can give her a bath later on." But the mother was adamant. At last the child left her playing and began to climb the stairs. When she saw her mother she said to her, "How strange that you always tell me to 'listen to your mother' but you don't listen to your mother at all."

Do you ever heed the advice you give others? No, it's just stale stuff that you pass on to others. Once you give it away you are free of it. There's no more to it. It never did anything for you; nor will it for others.

Advice is given so freely, and taken so rarely. People feel so free to distibute knowledge, but who takes it? On the contrary, you avoid such people because they bore you. They fill your sack of intellect with all the trash that lies in their sack. The joke is they have never put it to any other use.

Real knowledge carries an impact; it is born out of life's experience, the friction of life. When you take a jump into existence, knowledge is born -- not through scriptures and words. Experience is a blow, so we try to avoid it to save ourselves.

Gurdjieff used to compare our knowledge with the buffers of a train or the springs of a car. Both are shock absorbers. When there is an impact they absorb the shock, whereas authentic knowledge is a shock in itself.

When someone close to you dies, you say, "The soul is eternal." This knowledge has never shaken you in your life. You use it merely as a shock absorber. The sages who have declared this truth of the immortality of the soul, have practiced self-restraint. They have passed through many furnaces and fires. This knowledge has been like a hammer of the anvil for them. This knowledge has completely crushed them; it has broken their skulls open, so to speak. Their ego has been reduced to dust. It has severed all their connection with the body. This knowledge has caused their whole world to reel and fall to pieces. This is the knowledge that initiated them into sannyas. This knowledge has made them as good as nobodies in the mundane world. It has uprooted them completely from *samsara*. It came as a hurricane and swept them away completely.

What has your knowledge done for you? It is like a lullaby. When you do not fall asleep you hum your knowledge, and so fall asleep. When someone dies, you use it to absorb the shock, because you are afraid of death. It could also have been possible for a death in your family to become a full-fledged experience for you, by which you attained knowledge. In that case, the event of death becomes the hammer and you are the anvil; and when the hammer fell on you, the blow would have awakened you.

No one ever awakens in this world without a blow; you have placed shock absorbers all around you so you are safe inside. Nothing can affect you.

Someone dies, and you say, "The soul is immortal." You see a beggar on the road and say, "Poor man. He is paying for his past actions." You are loathe to give him a paltry two paise! You really have to believe he is suffering from past actions or you would consider yourself partly responsible, which would be a blow to you, so you create a shock absorber. You say, "Poor man, he suffers because of his own actions." And you go on your way. His plight creates no anxiety in you, no worry, no food for thought.

You are very efficient. Your cunningness knows no bounds. The sages attain knowledge by the impact of events, and you use that very impact as a shock absorber. Whatever happens you save yourself. You take great care to protect your ego, the very thing that needs to break.

INTELLECT IS THE ANVIL; KNOWLEDGE IS THE HAMMER;

But where is the hammer to descend -- on whose head? Only if you place your own self between the anvil and the hammer can knowledge be created in you. Only when you break into fragments -- only then! But you save yourself in a thousand ways.

One day, early in the morning, I called on Nasruddin. The poor man had a bad cough. His tongue hardly remained in his mouth; he was panting for breath. Doctors had told him time and again to give up smoking but he just would not. "Why don't you give up smoking, Mulla? You see how ill it makes you."

He told me, "Since you asked, and since you are my good friend, I must tell you what actually is my reason for not giving it up." He drew closer to me and whispered, "Last time I gave up smoking the second

World War started that very day. Do you really think I wouldn't otherwise give it up?"

Look at the ego of this man! He has the power to start world wars. You devise methods for your ego. You think the whole world is at your beck and call; you are the ruler, and if you die the world will die with you. How can the world go on without you? Wars are started or stopped by your smoking habits! Look around and you'll discover many similar stories about yourself.

Nanak says that knowledge is the hammer. Don't use your intellect as a sack or else the sack will grow and grow, while you get smaller and smaller, until one day you'll get lost in your own sack. You will die beneath its weight; that's how pundits and scholars die, crushed under their own knowledge.

Make your intellect into an anvil and its shine will improve with every experience of life. Each blow will cleanse and polish it. If you ask a goldsmith or blacksmith they will tell you that hammers often break as they strike, but the anvil remains intact. The anvil even begins to shine more and more as the hammers break.

Lao Tzu asked why the anvil does not break. He answered that it is because it bears the blow, and the hammer breaks because it attacks. Aggression always breaks by itself. You need not worry about it, just develop the ability to endure; then every situation that is aggressive, that shakes you up, will make you all the stronger. Ask the goldsmith and he will tell you how many hammers he has broken on his anvil, while the anvil remains intact. Though you would think that the anvil should break after so many blows, what hits breaks itself, while what bears the impact is saved. The secret lies hidden in the anvil.

Nanak says the intellect is the anvil, so the intellect will not break. Don't be afraid, but make it vulnerable to the blows of experience. Let the blows fall -- as many as life lets fall on your consciousness, so shall you be purified. Make life an adventure. Don't run away from where you think the blows will fall. He who flees is defeated already; he has not accepted the challenge. His anvil will get rusted even if he sits in the Himalayas. Don't be a coward or a deserter but stand up to the challenges of life!

Therefore, I don't call him a sannyasin who has run away from life. He has run away from the hammer, his anvil is sure to get rusted. Look at our sannyasins sitting in the Himalayas and you will not find the shine of intelligence; they look rusted. If you have eyes to see you will find that their understanding and intelligence are almost nonexistent; they are as if dead. The lamp of life does not shine in them as it should; everything is dull, despondent inside them. Struggle and friction is necessary for the flower of life to burn, because that is its food.

INTELLECT IS THE ANVIL; KNOWLEDGE IS THE HAMMER;

Whenever the hammer falls on the intellect, the impact produces a moment of knowledge, just as on a dark night the lightning flashes. Don't miss it although you are afraid and trembling. The flash will light things around you for a great distance and all the roads will appear clear for a moment.

Each blow of knowledge is a flash of lightning. When there is friction in the clouds, lightning is formed. Similarly, when there is friction in life the flash of knowledge appears; so don't run away from any situation in life. Stop; go through it. That gives you maturity and wisdom, and only that gives rise to understanding.

Nanak never told his disciples to run away from samsara, because that would be running away from the hammers, where all knowledge is born. If you run away from your wife you remain childish; there is growth and maturity in the friction with her. Run away from your children and you will fail to develop the art of extending your strength, your firmness.

Have you ever realized how a woman changes once she becomes a mother? Not only is the child born, but the mother is born along with it. Before she was an ordinary woman; now she has a special quality that a childless woman can never know. When a child is born, a young man, who had been a mere boy until then, becomes a father; there is a maturity, a firmness in being a father. The thought of being a father, the state of fatherhood, is the beginning of an altogether new experience. Don't run away from it. Make use of all the doors that life has opened for you.

This is why Nanak never advised his disciples to run away to the jungle, but exhorted them to remain in the mundane world to allow all the blows of the hammer to fall on their anvil. They were not to fight shy of it.

FEAR IS THE BELLOWS; AUSTERITY IS THE FIRE;

You can make use of fear in two ways. The one you use now is to run away when there is fear. You believe in the logic of the ostrich and bury your head in the sand. How will you progress if you run from fear? Fear is an opportunity. The basic fear is that you might not exist! And if you are not prepared to

annihilate yourself, how can God happen within you?

There is no fear except death: Perhaps I might die and be no more! He who is unprepared to die cannot go into God or enter into prayer.

The other possibility with fear is to surrender. Accept the existence of death; do not turn your eyes away from it. The day you encounter death with open eyes, you will see death disappear into oblivion. You had never come face to face with death, and therefore it existed for you. All fears of life flee in this manner if you face them in full awareness.

Nanak says that fear is the bellows. Don't be afraid of it, because the more you flee from danger the more you fear it; your life's austerity and fire will dwindle to that extent. Wherever there is fear, accept the challenge and enter into it. This is how a warrior is born. He enters wherever there is danger. Where death stands lurking, he accepts the invitation. Where there is danger he walks right into the heart of it. The further you penetrate the fear, the more fearless you become; the more you run away from it, the more fearful you will become.

He who learns the art of using fear, for him fear becomes like a bellows. And every moment of fear ignites the flame of austerity yet more. There is fear in the devotee, but he has transformed his fear into devotion. Now he fears only God, so that through the fear he can maintain restraint and balance in his life. With the help of this fear, he can regulate his life so that it is kept from going on the wrong path. This is not an ordinary fear. Ordinarily, when you fear someone you make an enemy of him; but the fear of God is wonderful, unique. The more you fear Him, the more you fall in love with Him.

You are anxious not to miss Him for a fraction of a moment. Only your fear shows the possibility of your going astray. "Do not let me go astray, O Lord! May your remembrance never leave me. Only your grace can keep my remembrance constant. I search for You , dear Lord, but without your help, how can I?" This fear reflects his helplessness, his state of poverty.

The devotee converts fear into prayer. He does not run away from it. Every fear, every danger he turns into prayer. Whenever fear takes hold of him, he utilizes it as an occasion for prayer.

Nanak says austerity is the fire. Whenever you complete a work you have started in all earnest and resolve, a wonderful heat is created within you. Then it doesn't matter how small or unimportant the work. This is the meaning of austerity.

Suppose you have decided to fast today. It is not that you want to do it to go to heaven; if this were possible, going to heaven would be an easy matter. You are not fasting because you want to perform a good deed. Your fasting involves a process of austerity and resolve. You have resolved not to eat today. The body will make its daily demands when the mealtimes come. You will hear its hunger cries without letting them pass unheeded. You will not deny the hunger, but say to the body: I agree that you are hungry; it is time for your food, but I have decided to remain hungry today. Sorry, but you'll have to go without food.

You will not abandon your resolve for the sake of the body. This requires a good deal of awareness. The body's demand is not wrong, but today you are going to live by your resolve. What does this mean? It means you are placing yourself above the body. You are becoming bigger than your body; you are making the body obey you. The mind will think of food, but you say: That's all right. You may think what you please, but I shall only witness it, and not join in. I abide by my decision; that is my resolve. Then you will experience a heat, a kind of fire, an energy being born within you, an energy you have never known before. This power comes by the mastery of resolve. You are now your own master.

Then you will get up the next morning in quite a different way. You will find you can rise above your body. A new experience -- you can rise above the mind. You will get a new experience that you are apart from both body and mind. You will get a faint glimpse of this experience.

This is austerity. It is neither for gaining salvation nor going to heaven. Austerity is meant for knowing that one's life and consciousness is beyond the body and the mind. But he who thus raises himself above the mind and body invariably finds the door to beatitude opened wide for him.

What Nanak means when he says that austerity is the fire and fear the bellows, is that one should not run away from anything; rather find some use for it. Each thing has its proper use. There is nothing in life that cannot be put to use: sex energy turns into celibacy, anger turns into compassion, fear becomes prayer, suffering becomes penance. What is required is an artist with the necessary skill. This life which can be a king's domain for you becomes a prison otherwise. Everything depends on you.

Everything is already present within you. All you need is the proper art of putting them together well. This putting together is what is known as self-restraint. You have everything within you, but you have never put them together with the proper system, proper tuning and music. They all lie inert within you, but you

don't know what to do with them. A stone lies in front of your house and you think it a nuisance. Another man uses it to cross to the other side; for him it becomes a stepping stone. Everything is within you. God has given everything complete to man, but the freedom to gather himself together to make use of the gifts God has given him lies entirely with man.

If you observe well you will find exactly the same qualities in a criminal or thief or a sinner as you find in a virtuous, good man. The only difference is the arrangement and use to which it is put.

A thief enters somebody's house at night. It is not an easy job. He also has to transform his fear. He enters a house where he is a complete stranger as if he couldn't care less! He makes a hole in the wall and breaks in. He does it so efficiently and quietly that there isn't the slightest sound. Then he enters, in full awareness. It is someone else's house, where he is not welcome, so he has to move in the dark and be so alert and concentrated lest something fall and the people awaken.

Zen fakirs say: "If you want to go to the house of God, you must learn the burglar's art." You need as much alertness as the thief uses. You also must transform your fear and enter like the thief, as if it is your own house.

There is a Zen story: There was a very well known thief who was considered number one in the hierarchy of thieves.

He was so adept at his art that he had never been caught, yet everyone knew he was a thief. The news even reached the ears of the king who called him, and honored him for his wonderful efficiency and skill.

As he became older his son said to him, "Father, it is time for you to teach me your art, because who knows when death may come?'

The thief replied, "If you wish to learn I shall teach you. Come with me tomorrow night."

The next night both father and son set out. The father broke through the wall as the son stood watching. His absorption in breaking in would have put any artist to shame. He was lost in his work as if he were lost in prayer. The son was awed by his father's proficiency. He was a master thief, the guru of so many thieves.

The son was trembling from head to foot, though it was a warm night. Fear arose again and again, chilling his spine. His eyes darted everywhere, watching all directions, but his father was lost in his work and didn't lift his eyes even once. When they entered through the hole the son was trembling like a leaf; never had he felt so afraid in all his life, but the father moved about as though the place belonged to him. He took the son in, broke the locks, opened the lock of a huge wardrobe filled with clothes and jewels, and told the son to get inside.

No sooner did the son enter but the father closed the cupboard, locked it, and taking the key with him, left the house shouting, "Thief, thief!" and returned home. By then everyone had awakened. The son was caught in the worst dilemma of his life. What was he to do? He was worried about the footprints and the hole in the wall. At that moment the servant come right up to the wardrobe. The poor boy was at his wits end, his mind completely blank. At such a time the mind does not work, because it is full of stale knowledge and doesn't know how to deal with fresh situations. He had never heard of such a thing arising in the whole history of thieving. His intellect became useless.

At the moment the intellect became useless, the consciousness within was awakened. Suddenly, as this energy caught him, he began making a noise as if a rat was gnawing at the clothes inside the cupboard. He was shocked at himself; he had never done such a thing before. The woman servant brought a bunch of keys and opened it. He immediately puffed out the lamp she was holding and, giving her a push, ran out of the house through the hole in the wall. Some ten or twenty people gave chase. There was a great deal of noise, because the whole village was awake. The thief ran for his life -- ran as he had never run before. He had no idea it was he who was running. Suddenly, as he reached a well, he picked up a big stone and threw it in the well -- all this without the slightest idea of what he was doing. It seemed to him it was not he but someone else directing him. At the sound of the stone falling in the water the crowd gathered around the well, thinking the thief had fallen in.

He stood behind the tree to rest a bit, then continued home muttering to himself. When he went in he found his father fast asleep with the blanket over his head. The son pulled off the cover and said, "What are you doing?" The father continued snoring away. He shook him hard. "What did you do to me? Did you want to see me killed?"

The father opened his eyes for a minute and said, "So you have returned? Good. I'll hear the rest in the morning," and appeared to fall back asleep.

The son pleaded with him, "Say something, father. Ask me what I went through or I shall not be able to sleep."

The father said, "Now you are an expert; you don't need to be taught. Anyway, say it if you must." After the son recounted all that had happened the father answered, "Enough! Now you know even the art that cannot be taught. After all you are my son! My blood flows in your veins. You know the secret. If a robber uses his intelligence he gets caught. You have to leave your intelligence behind, because each time it is a totally new experience, a new moment; each time you are entering a different person's house and every house is new. The old experience never comes of use. Use your intelligence and you land yourself in trouble. Rely on your intuition and you succeed."

Zen masters always mention this story. They say the art of meditation is like house-breaking -- you need as much awareness. Intelligence should be put aside and awareness should come into play. Where there is fear there is bound to be awareness. Where there is danger you become absolutely alert and all thoughts stop.

Nanak says fear is like the bellows, so make use of fear. If there is fear, awake! Don't protect yourself from it. But what do we do? We take precautions whenever we sense danger: we take a sword or a gun along to the trouble spot, or we take a few servants along to protect us, or we build high walls so that no one can come in. We protect ourselves form fear.

This depletes our consciousness even more. As it is, we are well nigh unfeeling, insentient, and this will make us more so; therefore, the more protected a people the less intelligent they are. It is rather difficult to find an intelligent person among the rich. The rich man has all the arrangements for protection, therefore he doesn't have to use his brains. Others serve him; what his intelligence should be doing is instead done by others.

Thus you often find the children of rich families tend to be dullards. At best they will be mediocre. You will not see the luster of consciousness in them or the sharpness of understanding, and never the brilliance of genius. Their servants need to be brilliant, but what need is there for the master to be clever?

Nanak says to make fear the bellows. Wake up in fear; it is a wonderful state. Your whole body trembles; each hair of your body stands on end. At that time, when the whole body trembles, your consciousness should be stable and unmoving like a steady flame. Then fear becomes the bellows.

Austerity is the fire. Wherever there is suffering in life, take it as an exercise in austerity. Accept your suffering fully and openly, and be resolute. When you fall ill accept the illness. Do not fight against it. Then you will find that not only does the body get well but also the mind attains a new kind of health. When you fall ill, don't fight the illness; rather look it straight in the face and accept it: You have come? Welcome! Don't quarrel with it; don't avoid it. Don't involve your mind in other things, or you will miss the opportunity. Each condition in life that we encounter can become a path that leads to Him. Remember this: each event is a step towards His gate. If you know this you will make use of it.

FEELING IS THE CRUCIBLE INTO WHICH THE NECTAR FALLS.

Nanak specifies not thoughts but feeling. Feeling is the consciousness beyond your thoughts. Thoughts flow in your mind; emotion is the force of the heart. Feeling is not logic; it is love, and so it is within the heart. It does not fit any calculations. It is a state of intensity, ecstasy, exhilaration. When you are emotional you are united with the depths of the universe. Thoughts are your most superficial layer, like the outer fencing of your house. It is not even part of the house, only an outer limit to keep away outsiders. This is not you. You are your emotions.

But we become frightened of our emotions. Gradually we have clogged our emotions, if not cut them off completely. We don't listen to our hearts at all. We heed only the intellect, and act according to our reasoning. And where does your intellect take you? It is the shallowest thing within you, so it guides you only towards superficial things. That is why you are out to amass wealth -- you gather all the trash -- and why you are so concerned about your honor and position.

Stand a little away from your thoughts and drown your feelings. It is difficult. How do you drown in emotion? In olden days the Hindus would get up in the morning and bow to the rising sun. They would accept the grace and kindness of the sun in all humility. They would pray to him in thankfulness that he had come yet once again and given them one more day of light; and with it the flowers will open, the birds will sing and the story of life will go on. They would bow with both hands and thank him for his kindness to them. As they stood with hands folded they drank in the light of the sun, and a feeling of gratitude would thrill their hearts.

When they went to the river they would bow to it before stepping into the waters; thus they would establish an emotional relationship with the river. Truly the river washes the body, but something else gets

cleansed inside as well. The river is pure and it belongs to Him -- this feeling gets intensified internally.

When they sat down for meals they would remember Him first, set His plate apart, and eat only after first offering to Him. The Hindus have called grain Brahma because it gives you life. They have turned everything into the remembrance of God. From everywhere and every place, they have taken care to see that the impact of His remembrance falls on us. Therefore when they sit, when they sleep, when they stand or walk or work, or do anything -- His remembrance!

We have turned around and denied all of this. We say: What is this bathing in the river? It is only water, mere H20. Where is God in it? You bow to the sun! What is the sun but a ball of fire? To whom are you bowing? If the river is only water and the sun is only fire, then where will you find God? Then what is your wife, your son -- only a collection of flesh and bones. Then how will you awaken your emotions?

To awaken the emotions is to know that the world is full of consciousness. Whatever is seen does not end there; there is much more within, deep within. Emotions means the universe has an individuality, a soul. Granted that the child is a collection of flesh and bones, but within the child something has incarnated. Within him, God has descended. He is a guest in this house.

The tree is a tree -- that is true -- but there is something within the tree that is growing and developing. Within the tree there is also someone, something, that feels joy, that feels sorrow. The tree also has different moods, different emotions and experiences. Within the tree there is even sleeping and waking. The latest discovery of science is that trees feel, much as human beings do, and their experience is deep and their knowledge too. They are also sensitive like human beings, as are also rocks and stones.

Everywhere there is sensitivity. Man alone has lost his sensitivity and his emotions; therefore the world is so sad and gloomy. Without gaiety or mirth it seems a useless place. As soon as your emotions awaken, the world becomes transformed. In fact, the earth is the same, the people are the same, everything is the same -- nothing changes, except you.

Feeling is the only vessel into which the nectar is poured. If you have no feelings you will remain bereft of God. The only obstruction to awakening feeling is that emotion is absolutely the reverse of intellect -- totally different from it. In samsara intellect is of great use, and not emotion. If you want to amass wealth you cannot afford to be emotional or you will be ruined. If you want to succeed in politics, you cannot use your emotions, because you need the utmost heartlessness and hardness to be in politics. You need excessive, aggressive thoughts; peace and silence will be of no value. You have to forget completely that there is something called a heart within you.

I have heard: It is said that in the very near future all parts of the human body will be readily available, just as we now get spare parts for our cars. Already there are blood banks and eye banks and kidney banks.

So it once happened, in this story of the future, that a man's heart was not working very well, and he wanted to change it. He went to a heart bank and asked to be shown some hearts. There were many kinds of hearts: one belonged to a laborer, another to a farmer, yet another to a mathematician, and there was one of a politician. The last one was the most expensive. "Why?" asked the customer. The shopkeeper replied, "It is brand new. It has never been used."

Thinking his customer could not afford much, the shopkeeper took out yet another heart and said, "This is the cheapest I have. You see it is secondhand and quite worn. It belongs to a poet who has used it to the maximum."

The politician has no use for such a dangerous organ.

Begin to use your heart gradually -- and it can only be done gradually. Remember only one thing: put aside thoughts for a while and bring in feelings. Sit near a tree, look at a flower without thinking it a rose or gladiolus. What does it matter, the name? Don't think of its bigness or smallness. What has that to do with you? There is an invisible beauty around every flower. Drink that beauty in but don't think about it. Just sit silently beside the flower and be a witness to it.

Soon you will discover that the process that has now started within your heart has stopped the process of thoughts within your mind. This is because energy can work in only one direction. The thrill you feel in your heart only you shall know; no one else can ever know it or be told about it. It is like a mute eating a candy; how can he tell the taste to others? The heart has no language for communication.

Sit next to the flower and hear the song of the birds. Rest your back against the trunk of a tree and feel its roughness. Lie down on the soil and feel its cool touch. Sit under a waterfall and let the water flow all over you. Let its lovely feeling go deep within you. Stand facing the sun, close your eyes and let its rays touch you everywhere.

You have only to feel. You need not think about what is happening. Whatever is happening, let it

happen; allow your heart to thrill with ecstasy. You will soon discover a movement starting within your heart as if a new mechanism that had been lying dormant has begun to functon. A new melody now begins to play in your life. Your life center changes, and it is on this new center that nectar pours.

THE COINAGE OF THE WORD IS CAST IN THE MINT OF TRUTH.

What Nanak means by the Word is Omkar. As truthfulness fills your life, Omkar will begin to be molded within you, and you will be immersed in it. You harm others with lies, but the greater harm is that untruth prevents you from being the mint of truth where Omkar is molded, where the highest experience of life will form.

ONLY THOSE RECEIVING HIS GRACE CAN SUCCEED IN IT.

Nanak reminds us after every couplet to remember, when the event takes place, when grace descends, it will not be because of you. Don't be filled with pride that "I am a great devotee," or "My heart is so sensitive," or "My austerity is great!" No, this does not help. Only he who is fortunate to receive His grace can do this work.

NANAK SAYS, ONE BECOMES EXALTED BY HIS COMPASSIONATE LOOK.
WIND IS THE GURU; WATER IS THE FATHER; THE GREAT EARTH IS THE MOTHER;
NIGHT AND DAY ARE MIDWIFE AND GROOM; AND THE WHOLE WORLD IS PLAYING WITH THEM.
GOOD AND BAD DEEDS ARE READ OUT IN HIS COURT BY DHARMA,
AND OUR OWN ACTIONS DETERMINE WHETHER WE ARE NEAR TO HIM OR FAR.
THOSE WHO MEDITATE ON HIS NAME AND LABOR SINCERELY EARN MERIT;
THEIR FACES ARE RADIANT WITH SUCCESS,
AND MANY OTHERS ARE LIBERATED BY CONTACT WITH THEM.

Nanak's symbols are invaluable. They have been chosen with great feeling. He says the guru is like the wind. He cannot be seen, only experienced. Those who try to see him will miss, because who can see the wind? You can only experience it and feel its touch, but you cannot bind it in your fist.

The guru cannot be held captive; the guru who is willing to be enclosed in the disciple's grasp is no guru. Most gurus are like that, directed by their disciples telling them what should be done, what shouldn't be done. There are assemblies of disciples who run the holy men. They decide which holy man is worthy and which is not. The association decides which should be worshipped and which should be kicked out. How topsy-turvy this world of ours! We direct our gurus: how they should sit, how they should walk, what they should say. Remember, such gurus are not real.

You will not find true gurus in our ashrams and monasteries; you will find fakes masquerading as gurus. A true guru cannot be held captive. You cannot direct a Mahavir, a Buddha, a Nanak. They obey only their own will. The wind blows where it will. Where it does not blow, there is nothing you can do. If you try to gasp it in your fist, whatever little was there, that too will go out. Those who liberate others cannot be taken captive. How can you bind the very person from whom you seek liberation or beatitude?

WIND IS THE GURU; WATER IS THE FATHER; THE GREAT EARTH IS THE MOTHER;

Your body cannot exist without the earth; the mother is absolutely necessary. No birth can take place without the earth, but the earth is the grossest of matter. Birds and animals have mothers but no fathers. Fatherhood requires a higher level of culture and conditioning. The mind is the father, the body is the mother; wherever there is a body, there is mother. The father begins where the mind is born, so the institution of fatherhood is a very new happening.

Only man has fathers, and they too are not very ancient if you measure human history. Before that there was no father, because the woman was a possession of society; she was wife to many men so it was difficult to name the father. The state of man was just like the animals. You will be surprised to know that the word uncle appeared earlier than father. This was because those who were big and capable of being fathers were all uncles; it was impossible to trace the individual father of any child.

Father came much later because father is the mind, the impressions of previous lives, the culture. Therefore father is a social achievement, not a natural phenomenon. In nature there is no way to recognize the father. When the society develops to a great extent the father steps in.

Therefore Nanak says the mother is like the earth. No one can be without her. It is the grossest form of matter. Father is more fluid; his relationship is not as fixed, as material, as the mother's. To show the fluidity

of the father relationship, Nanak compares it to water.

These are the three steps: mother is symbolized by the earth, which is very gross, material; therefore woman is called *prakriti* or nature. Over this, one stage higher, is the relationship of father, representing culture, society and past impressions. The third stage is still higher, where the relationship with the guru begins; it involves religion, yoga and tantra.

If you stagnate at the level of the mother you remain virtually an animal. If you stagnate at the level of the father, you remain a mere man. As long as you do not reach the guru level, your spiritual state does not form. These are the three steps in life. All animals reach up to the level of the mother. All men reach up to the level of the father. There are very few who reach up to the guru. And as long as you do not reach the guru, you will not attain your full stature, because the mother is the body relationship, the father is the mind relationship, whereas the connection with the guru is the relationship of the soul.

This latter relationship is the greatest of all; there is no connection deeper or higher. Those who are without a guru are as if incomplete. With a guru your journey of this world ends and a new journey starts. The guru is the end of this world and the beginning of the next. He is the gate; therefore, Nanak called his temple, *gurudwara*. *Dwara* means gate. This side of it is the world, that side is the other world. The guru is in between.

NIGHT AND DAY ARE MIDWIFE AND GROOM; AND THE WHOLE WORLD IS PLAYING WITH THEM.

The whole universe is a game involving time. There are two kinds of players: one has turned the servants into masters, and the other has understood the servant to be a servant.

Time is not your master but your slave. Make use of it, but do not let it use you. The state of affairs as we see it is just the opposite: time uses us.

People come to me and say they want to meditate but have no time. You have no time for meditation? Is time your servant or are you time's slave? People complain they don't know how to pass the time, but when it comes to meditation, where has the time gone? And it is the same people! They have a lot of time -- watching television, going to movies and clubs -- and yet there is no time to spare. The question arises how to spend it.

On holidays people do not know what to do. They get very tired doing nothing. On Sundays they don't know what to do, so they go for a long drive or go to the beach or climb a mountain. One day in the week they get to rest and relax and this is how they spend it; ultimately they get so tired that they look forward to going back to work. On Mondays they are happy again as they head towards the office. It is said in America that people get more tired on holidays than on working days.

Time is using you. If you are the master you have all the time at your disposal. If you are a slave, you have no time at all. What can a slave possess? His time is not even his own.

Nanak says all the world plays with them. There are two types of play going on: in one, he who is the master utilizes his time to find the path to the one beyond time, which is meditation; the other is to be consumed by time.

I have heard: A beggar went to a grain shop and told the grocer, "I have no money today. You will have to give me grain on credit."

The grocer was a kind man. He gave him some grain, but at the same time he said, "Look, brother, I have given you grain on credit, but I hope you will not sell it to buy a ticket for the circus that is in town!"

The beggar laughed and said, "You needn't worry. I have already bought my ticket."

For the useless you have already saved enough time. For the meaningful it is difficult to find time. Be the master of time. Then alone will you be able to go beyond time.

GOOD AND BAD DEEDS ARE READ OUT IN HIS COURT BY DHARMA,
AND OUR OWN ACTIONS DETERMINE WHETHER WE ARE NEAR TO HIM OR FAR.

God is near everybody. For Him you are neither near nor far. He is equally near to everybody. It is you who are either near or far from Him. Your actions take you either closer to him or further away.

If your actions are such that they make you insensitive and unfeeling, then you are standing with your back towards Him. The sun is the same whether you face towards it or away from it. If your actions are such that it has filled you with consciousness, awareness, wakefulness, then you are facing the sun. You are the same; the sun is the sun. The difference is wrought by the direction you choose.

God is consistently near you, Nanak says. No one is high, no one is low in his eyes; no one is worthy, no one unworthy. If you are unworthy you are the cause of your unworthiness. Bring about a little change

within yourself and you shall become worthy. For there is only one difference between you and the worthy; the worthy person stands facing towards God, while the unworthy stands with their backs to Him.

THOSE WHO MEDITATE ON HIS NAME AND LABOR SINCERELY EARN MERIT;
THEIR FACES ARE RADIANT WITH SUCCESS,
AND MANY OTHERS ARE LIBERATED BY CONTACT WITH THEM.

Nanak says whenever a person becomes liberated many others are liberated by contact with them. Liberation is such a great and superb occurrence and it is such a beatific occasion -- even a single person's liberation -- that whoever comes near him is filled with his fragrance, and his life journey changes. Whoever comes near him is filled with the resonance of Omkar; infected by the flavor of liberation, they get a taste of it, which, though very little, can bring a complete change into a life that has until now been mundane and worldly.

A light shines within them. Look with love at such a person and you will see it. If you see with a worshipful eye, you will soon recognize it. A light shines within them and its rays spread out from within them to everyone around. This is why the faces of the saints and incarnates have been depicted with halos around their heads. This aura cannot be seen by all; it can be seen only by those who have faith. And those who can see this aura light their own darkened lamp with the lamp of such a one; whenever a single person attains salvation, thousands who stand within his shadow are also liberated. Liberation never takes place for one single person, because when this supreme moment arrives he becomes a gate for many others.

Keep awakening your faith and your feelings so that you can recognize the guru when he comes. He who has recognized the guru, has discovered the hand of God; he has recognized that which is beyond the universe. He has found the gate, and once the gate is found, everything is attained. You have never lost anything, everything is intact within you, and when you pass through the gate you recognize your own being. You reawaken to the light, the brilliance that is yours. What treasures you always held within you are now unfolded. The guru acquaints you with the self that you always were, and which was not for a single moment lost.

The story is very sweet: Kabir said, "The guru and God are both standing before me. Whose feet should I touch?" Kabir is in a fix. If he bows to the guru, God will be insulted. If he bows to God, the guru will be insulted. What a dilemma! Whose feet should be touched first?

When the guru saw Kabir's dilemma, he told him, "Touch His feet, because I only existed till here." The story is so very endearing. The guru signals to Kabir to touch His feet. "I no longer exist for you. The Lord is before you waiting for your greeting."

But Kabir falls first at the feet of the guru: "It is your glory, my guru, that you brought God down to meet me." If there is faith in you, you will recognize it. All that is required is faith, feeling; thoughts and the intellect have never helped anyone to reach. Don't expend that useless effort, wasting you time, trying the impossible. You cannot be an exception.

The guru is always present. Among the infinite people in the world at any given time, it has never happened that none has attained Him. Some people at all times and in all climes have always attained Him, so the earth is never without gurus. This misfortune never takes place; but a different type of misfortune does occur, that sometimes a guru is not recognized by the people around him.

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THE ABSOLUTE TAO
THE TAO THAT CAN BE TRODDEN IS NOT THE ENDURING
AND UNCHANGING TAO. THE NAME THAT CAN BE NAMED
IS NOT THE ENDURING AND UNCHANGING NAME.

Those who have known, not by words, not by scriptures but by actually living life, from amongst those very few, Lao Tzu is one. And from amongst those yet fewer persons, who having known, have ceaselessly endeavoured to reveal what they have known, Lao Tzu is one. But the very first experience of those enlightened ones, who have tried to express what they have known is, that: whatever is expressible is not Truth. That which can assume form, invariably loses its spiritual power (of the Formless).

Now if someone wishes to make a picture of the sky, this can never be. Whatever picture is made, it will not be of the sky, for space is that which embodies everything. A picture cannot contain anything; it, in itself is surrounded by space. So Truth expressed in words, will be like the skies depicted in a picture. No bird can fly in the sky of a picture, no sun comes out in the morning or stars at night. It is dead for all purposes and the sky only in name. The sky cannot be in a picture. The greatest difficulty that a person encounters when he sets forth to express Truth is, that no sooner Truth is converted into words, it becomes Un-Truth. It becomes just what it is not. Then what was to be conveyed, remains unsaid; and what was not to be conveyed, is given voice. Lao Tzu starts his very first line with this statement.

Tao is a peerless word. Try to understand its full meaning so we can proceed with ease. There are many meanings of Tao. The deeper a thing becomes, the more meanings it develops; and when a thing becomes multi-dimensional, it is but natural that it becomes more intricate. One interpretation of Tao is: "The Way." But, all paths are bound and fixed! What sort of a path is Tao? It is like the path that a bird makes; in the skies as it flies -- the path is formed but it is not fixed. All other paths leave their marks behind, which makes it easy for others to follow. Tao is a path like the bird makes in the skies -- there are no footprints left behind for the convenience of others to follow. If we visualize a path that is unconstructed, a path where there are no footprints, a path that no other person can create for you -- you travel and as you travel the path is formed -- then we can interpret Tao as: 'The Way'. But such a path we see nowhere! Therefore, is it proper to call Tao -- 'The Way'?

This however, is one dimension of Tao. Now let us take another meaning of the Path. A path is that which takes us to a destination. A path is that which joins us to the destination. But Tao is not such a path. When we walk along a road and reach the destination, both the road and the destination are connected to each other. In fact the destination is the last end of the road and the road is the beginning of the destination. Therefore, the path and the goal are not two different things -- they are joined allied to one another. The road cannot be without a destination, nor can the destination be without a road. But Tao is a path that is tied to no destination. When a destination is connected with a path, the length of the journey is known. So the traveller knows the distance to the destination. But Tao is such a path where the traveller attains his destination at the very place he stands! Therefore, Tao cannot be likened to the general concept of a path. It

is a path where we attain the destination from the very place we stand upon. It can also be that we travel for millions of births and not attain it. Invariably then, Tao is a different kind of a path. So one meaning of Tao is 'The Path' but in a very intrinsic sense -- and with very many conditions.

Another interpretation of Tao is 'Religion'. But Religion not in the sense that we generally understand. Religion here is what the ancient Rishis meant. Religion means the Regulation that holds *all* within itself. The Ultimate Law that holds all Existence, is the Tao Religion. And this Religion is not akin to the Hindu, Islam or the Buddhist and Jain religions. Religion is the Absolute Law of Existence. Religion means the Eternal Law of Life. But all laws are limited. Tao is a Law that has no boundaries.

In fact, all boundaries pertain to death; there are no limitations to Life. Dead things alone are limited. Live things are not limited they are boundless. The very meaning of life is one continuous ability of expansion. If a seed is alive it can turn into a seedling. If a seedling is alive, it can turn into a tree. If a tree is alive. more seeds and seedlings can come out of it. Where the ability to expand stops. Life stops with it. This is why a child is more alive than an old man, for its ability to expand is very great. So Tao is not the Law in any limited sense. It is not a law like any man-made laws, that can be defined, that can be enclosed within a boundary. Tao is a Law that is Infinite Expanse, capable of touching the Infinite, the Boundless. Therefore to call it merely Religion, will not do.

There is one other word that the Rishis have used and which is perhaps, the nearest to Tao. That word is 'RIT' from which the word 'RITU' (season) was evolved. The Ritu they talk about is the discussion of Tao. If we try to understand the word 'Rit', by seasons it will be easier.

Summer comes and then the rains and then Winter follows. Then again it is Summer. It is a recurring circle, that keeps revolving. First there is childhood, then comes youth, then old age and thereafter death. It is a circle that keeps revolving. First there is morning, then evening and then night, then again it is morning. The Sun rises, then it sets, then it rises again -- it is a circle. Life moves in a circular manner. The Controlling Factor of this movement is what is known as 'Rit'. Remember, there is no concept of any God in this word 'Rit'. It means the 'Controlling Principle' and not a Controlling Person. It is not a person who controls, rather, it is a principle that goes on controlling. And this too, is not correct for it gives the impression of a being that controls. It would be more proper to say, 'That from which the Principle occurs, that from which the Principle evolves.' It is not that someone creates the laws and forms regulations -- no; the laws are continuously formed through it. As the sprout springs from the bud, so the seasons come out from 'Rit'. This also is one of the intrinsic meanings of Tao.

Yet, none of these words convey the vital meaning of the word Tao, for whatever meaning is given to it, Tao is yet infinitely greater; for something or the other is always left out. This is the greatest difficulty with words that all words are formed out of duality. If we say night, the day is left out; if we say light, darkness is left out; if we say life, death is left out. Whatever we say, something is always left out; and Life, Existence, is one whole amalgam. There night and day are no two separate things, birth and death are not two different events; neither is a child and an old man two different entities, nor are hot and cold two different states. There, when the Sun rises in the morning, it also sets in the night.

Life is such -- united, whole but whenever we try to express in words, something is left out. If we say 'day', the night is left out but night too, is within the Existence. Whenever we make a pronouncement -- this is Tao, this is the Path, this is the Religion, or the 'Rit', -- with the very pronouncement, something is left unpronounced. Now for instance, suppose we say the word 'Regulation', with the very mention of this word, we leave out chaos whereas in life, chaos also is. With the very word 'Regulation', that which is anarchic, the chaotic factor, is left behind. Nietzsche has written somewhere, "How will new stars come into being if disorder is no more? How will new creation come into being if there is anarchy no more?"

Creation is born out of disorder, anarchy. Out of chaos comes creation. In the absence of chaos, there can be no creation. And if creation alone is, it will never end, for it will have to plunge into chaos to end itself. When we say, 'The Principle,' we leave out chaos; but this too, is a part of Existence. There is no way of leaving it out of existence; we can only brush it aside with words. So when we say 'Rit', then also something is left out and that is -- chaos; which happens and yet happens outside of the Principle. Everything in Existence does not occur with Principle, or else life would become worthless. There is something in this Existence that happens outside this Law. Whatever is non-significant obeys the Principle but the most profound experiences of life follow no regulations. They come suddenly, uncalled, without any cause, and knock at your door. The day, the advent of God takes place in a person's life, he cannot say that because he did such and such a thing therefore he attained Him. Then, he is only able to say: "What compassion, What mercy, my Lord! I have done nothing to deserve this honour. Whatever I did, had no

connection with this, Your coming! How did You come? I never desired You, I never wished for You, nor did I ever seek You. And if I ever desired you, I desired you in a wrong way and if I ever sought You it was in places where You were not and if I ever wished for You I never believed You will ever come my way! Then this -- Your Coming! Oh Lord Oh Lord!" When God enters into someone's life, His advent has not the remotest connection with any action on the part of the individual. He comes suddenly, uncalled!

If everything in Existence was based on Principle, then we could say that Tao means 'Rit'. But that which is outside of this Regulation in Life and which is present every moment and appears suddenly, without a cause, we cannot leave outside of Life and Existence. So then, what shall we call Tao?

In his very first Sutra, Lao Tzu says! "The Tao that can be trodden is not the enduring and unchanging Tao." Now a path means that which can be trodden upon. But Lao Tzu says, "Not the path that can be trodden upon; not the path on which you can walk!" Now if we cannot tread this path, what is the point in calling it a path? If only we can walk on it, could it be a path. But Lao Tzu says otherwise -- "That which can be trodden is not the enduring, unchanging Tao!"

There are many things to this small sutra. First and foremost, the path that can be trodden, on which the incidence of walking takes place, the event of reaching does not take place there. Where we have to reach is nowhere away from us. It is here and now. If I have to come to you; I shall have to come along a path but if I have to go to myself, what path shall I follow? And the more I set out on a journey to reach myself the more I shall wander. I shall go further and further away! from myself. He who sets out on a path to find himself, will never reach himself. How will he? He will lose himself with his own hands by this search. He who wants to seek his own Self, has to leave all paths, for no path leads to the Self. In fact, no path is required to reach the self, for paths are required to reach 'the other'. He reaches his own self who leaves all paths and steps aside. He who does not walk, reaches! It is therefore that Lao Tzu says: "The Tao that can be trodden is not the enduring and unchanging Tao."

Lao Tzu says two things: One is, that it is not eternal and enduring. In fact, whatever path we can tread upon, will be formed by ourselves and since it is formed by ourselves, it cannot be enduring. It will be created by man and therefore not created by God. And how can a path that is carved out by us, lead to Truth? If we had the knowledge of the temple of Truth, then we could carve a road that leads up to it. Remember a path can only be made if the destination is known. If I know your house, I'll find a way to reach it. But this is very difficult that I should reach your house without following a specific way. Or else, how will I know where your house is?

An ancient Egyptian Scripture says: "When you meet God and you recognise Him, then you will surely say, 'Forsooth, I have always known You!'" If you cannot say this, then how will you recognise God? Then recognition is impossible. The meaning of recognition is to identify that which is known before. If God stands before me and I get up and ask Him; "What is Your good name?" I shall then never recognise God. And if at the very first glance I recognise Him -- that it is He! -- it means that at some moment, in some corner of my consciousness, through some opening, I have known Him -- to-day, I have recognised Him. We can only recognise what we have known. If you know already where Truth is, where is the need for a path for you? You have reached Truth, you have known it. So the one who knows, makes no paths; one who does not know, makes paths. And how can the paths made by those who do not know ever take you towards Truth?

That cannot be the enduring path.

Which is the enduring path? The Path that was never made by Man; it was when Man was not; and it will be when Man is not. It is that Path which is not created by the Rishis of the Vedas; that is not created by any Buddha, Mahavira, Mohammed, Christ or Krishna. At the most, they can only give news of this Path. So, which is the Enduring Path? In this context the Rishis never say that what they say is their own. They always say, "So it has been said by others before us: so has It always been known to Man. The tidings we bring is of that Path which is eternal. It was, when we were not and it was even when there was no one. When the Earth disintegrates and Life begins to depart, it still will be. Like the vast expanse of the Skies, it was always present. It is a different matter that our wings were not strong enough till yesterday to fly; today we can. It is yet a different matter that even today we cannot gather courage enough and sit at the edge of our nest, sizing up our wings, turning within our minds whether to fly or not to fly. But the skies are not formed by your flying. When you did not have your wings; when you were imprisoned within the ego: it still was. And even if today, in spite of your wings, you remain sitting and refuse to fly, the skies will not disintegrate on your account. Space is -- even without you. So the Enduring Path is that which is devoid of travellers. If a path depends on the traveller, it cannot be enduring.

And the path that is walked upon is ridden with deformities for the traveller walks with his maladies. This needs a little explanation.

He who steps out of all maladies does not walk any more -- there is no need to. He has reached. He who is filled with disease, keeps walking. He walks in order to escape his maladies; but whichever path he treads becomes infected with his disease. Wherever he halts, the place becomes unholy. Wherever he seeks, he only succeeds to create more smoke. It is just as when a man steps into a pool of stagnant waters and disturbs the slush below. All his efforts to put down the slush, will only help to raise the remaining slush from below. The more desperately he tries, the more turbid the water becomes, for more slush rises to the surface, making the water more dirty. If Lao Tzu happens to pass by, he would tell him, "Friend, come out! That which you try to purify, becomes impure, for you yourself are impure. Please come out. Leave the water alone. Sit on the shore, the water will purify itself. You leave all efforts for they are dangerous -- one and all!"

The Path on which sick people walk, cannot be the enduring path.

Also remember, it is only the sick who walk. Those who reach, those who are purified, who have known, they stop. For then there is no question of walking. In truth, we roam only because some desire goads us on. All desires are unholy. Even the desire of attaining God is unholy. The desire to attain liberation also is not without its stink. Actually wherever there are desires, the mind becomes ugly. A mind full of desire, is a mind filled with tension. Where there is the urge to reach; where there is the eagerness, the expectancy, there is born the madness of wandering. And then all sicknesses gather together.

Lao Tzu says: "THE PATH THAT CAN BE TRODDEN IS NOT THE ENDURING NOR THE UNCHANGING PATH." Is there then, such a path which cannot be trodden? Is there a path on which one does not walk and on which one can only stand? Can there be a path for standing alone? This appears contradictory. Roads are meant for walking and not merely to stand! But Tao is the name of that Path which does not reach you by walking on it; rather it reaches you by halting on it. Because by halting on it people have reached their destination, it is called a Path. Man keeps roaming and running on the roads of the corporeal world and they reach him nowhere. Therefore, these roads, in fact, are roads only in name. They are not the Path.

The second part of the statement is: The name that can be memorised cannot be the enduring and the unchanging Tao. The name which can be named, that can be recollected, that can be expressed in words, cannot be the authentic name. It cannot be the enduring, everlasting name which cannot be conquered by Time. Understand this further:

We give a name to every thing. It is convenient for human transactions, it is easier to establish relationships and describe things. If we do not use names, things become complicated and difficult. All movements are impossible without attributing names in this world. But remember, as soon as we give a name, we reduce the limitlessness of that particular thing and make it a limited entrance. Understand this a little: When we name an object we limit it within a certain boundary. A person is sitting next to you. You have no idea who he is. He is sitting close to you, his arm touching yours but you know nothing about him. As yet, his existence is enormous. Then you ask him and he replies, he is a Musalman. At once his existence will contract. All that is non-Hindu falls away -- that much part of Existence falls apart and he is now a limited boundary. Now he is a Musalman. Then you ask: "Are you a Shia or a Sunni?" He says, "I am a Sunni." Yet a part of the Musalman, falls apart.

You continue asking till he reaches the ultimate place where he will now be reverted to a single point. The Vast Existence contracts so that ultimately what remains is the puny, little Ego -- imprisoned on all sides. But then you will find it convenient. Then you can draw yourself up and sit away from him or you can take him to your heart. Then you can talk to him as well as anticipate his answers. Now this man is predictable. Now you can foretell whether it would be proper to be with this man or not. Now it has become easy and simple to deal with him. There is no longer any mystery about the existence of this man. Now he has become an object. We name a thing in order to put it to use -- so that we can deal with things and make use of them. Thus all our names are purely utilitarian there is no Truth behind them.

Can we also name God, the Ultimate Power? And will the name we give be meaningful?

When we name the most negligible of things, we cause its existence to be deformed. We give a name, the boundary is formed and the existence changes for the lesser. The actual fact is, that we shall never be able to name the Ultimate Power (God). The reason is simply this, that: nowhere do our eyes perceive Him; nowhere do our hands touch Him; nor do the ears ever hear Him -- nowhere is a meeting possible with Him. And yet those who have known say, "Our eyes see Him alone, everywhere. Our ears hear His voice alone;

whatever we touch, it is He we touch and whomever we meet, it is Him!" But these are people who know. Those who do not, see Him nowhere. Then how will they name Him? And how can those also, who know, who see and hear Him everywhere name Him? For only that can be named which is at one place. One person we call a Musalman for he is found in the Masjid and not in the Mandir (temple). But if this man is encountered again in a temple, then again in a Gurdwara and again in a church; if he is found with a sandal-wood mark on his forehead performing Kirtan one day and found offering prayers in the Masjid the next day, it will be difficult to call him a Musalman. Then it becomes very difficult for you for wherever you go, you find the same man. It is now impossible to name him a Musalman. Those who know not, cannot name Him for they know not whom to name. And those who know, also cannot name Him, for they know all names are His. Everywhere, it is He and He and He!

Therefore Lao Tzu says: "Tao cannot be named." No name can be given that can be memorised. But names are given for remembrance. Names are given so that we can call, we can remember! If there is such a name, that cannot be remembered, it would be wrong to call it a name. What is a name for after all? A father names his son so that he can call out to him, refer to him. The usefulness of a name is in calling out that particular object. But Lao Tzu says: "The name that can be named, is not the Name." But it is for this very remembrance that names are given! Some call Him Ram, some Krishna, some Allah -- so that we may remember Him, call out to Him, whom we do not know. But how can we name Him, of whom we know nothing at all?

Whatever name we give Him, will speak for us but will give no news of Him whatsoever. When you say, "We have named him Ram," it shows that you are born in a Hindu family -- that is all. You say, "We call him Allah." It only shows you have been brought up in a house where He is referred to as Allah. This gives news of you but no news of Him. And this is why the one who calls Him 'Ram', fights with one who calls Him 'Allah'.

If he who called Him 'Allah', knew whom he was calling and if he who called Him 'Ram', new whom he was calling, there would be no quarrels. But we know nothing. We have only the 'name' and the One, whom we have named, we know nothing about Him at all! The condition laid down by Lao Tzu is a very strange condition: "The name that can be named is not His name." All names can be named (remembered). But is there a name that cannot be named? And if you cannot name, how will you know of it?

Bodhidharma stood before Emperor Wen. The King asked, "Bodhidharma, tell me something about that sacred Supreme Truth." Bodhidharma replied, "What is sacred? There is nothing sacred. Nothing is holy. Which Supreme Truth? There is nothing but Emptiness. There is nothing besides the Void." The King was startled. "Then may I ask," he said, "Who is this who stands before me and speaks?"... And you know what Bodhidharma replied? He said, "I do not know, who stands before you and speaks!" The king thought, he was out of his mind. "You do not know even this much?" He asked. "As long as I knew," replied Bodhidharma, "I knew nothing. Ever since I have known, I cannot even say that I know." For that which is known, that which is recognised and named -- is that any name?

Lao Tzu says, "That which can be remembered, is not the name." That which can be named, does not take you beyond Time. Only that can take you beyond Time, which is for ever beyond Time. Only that is beyond Time, which is beyond Time. That which is born within Time, perishes also within Time. If you say that I remembered God at 5 past 5, such a remembrance, will not take you beyond Time. That which is voiced within Time, reverberates and fades also within Time. God is outside of Time. Why?... Because within Time, there is nothing but variation and God is not variation. The exact meaning of Time, is variation. Have you ever realised how you become aware of Time? The fact is, you are only acquainted with variation, you have no knowledge of Time. Take it this way: We are so many people seated in this room. Now if for a full year we keep sitting here and none of us undergoes the slightest change, will we ever feel that a year has passed by? Actually we shall not be conscious even of the passing of a moment, if things remain just as they were. The knowledge of the passing of Time is experienced in the change in things around us. In fact, the sense of alteration is Time. Therefore, the greater the speed with which things change, the more we become conscious of time. You are more conscious of the passing of the day than the passing of night.

If a man lives for sixty years, he sleeps twenty years; but is there an account of these twenty years? None -- they pass in sleep. Things are more static in sleep, there are no drastic variations: the traffic on the road does not move so fast -- all things are at a standstill and you are alone. If a man is made to remain unconscious for a hundred years, he will have no knowledge of this period of time on awakening. He will be startled to see the change around him! And if he finds things and people just as they were before he became

unconscious -- the same people around him; the clock ticking away on the wall, the wife cooking in the kitchen, the child away at school -- he will never know a hundred years have passed away! The knowledge of time is the knowledge of change, for all objects are moving, changing and that makes us conscious of Time. The greater the speed of variation, the greater the feeling of time-consciousness.

In the days of old, time-consciousness was not all that apparent. Things were more or less static -- almost where they were. The son found things exactly where his father left them. The son then left the things exactly where his father had left them. So things were almost static. It is not so now. Things are not today where they were yesterday and tomorrow, they will not be where they are today! Everything changes fast and hence the intense Time-Consciousness of this Age. Each moment that passes is very priceless. Whatever is formed within the boundary of Time, will change. No happening of the Eternal can take place within the precincts of Time. No ray of Immortality penetrates Time. It is just as: whoever enters the river, is bound to get wet. He who does not want to get wet, will have to stand at the shore. Whoever is within the flow of Time, will have to change. The unchanging, perpetual world starts only when you stand outside of Time.

Lao Tzu says, "The name that can be named, is not the Name." Remembrance is always within Time; it takes time to pronounce words. We cannot pronounce even a single word within the period of one moment. We pronounce the first part, then the second, then the third. Time flows even as I say the word 'Time'. I pronounce 'T' and one part of Time flows by, then 'i' and another part of Time flows by; and so a considerable amount of Time flows by, by the time I finish the word.

Heraklitus has said: "One cannot step twice into the same river." When you step a second time, the same water would have flowed further away. Heraklitus has been very sparing in his statement. The fact is, one cannot step even once in the same river! For when my toes touch the river, the waters are running away. When my toes enter the river, yet more water flows by; when my feet are well within the river, the waters that touch them, are entirely different from the waters that touched my toes! And then as I reach the bottom of the river, the waters are yet different. Not once am I able to touch the same waters. And it would have been alright even then, had the waters of the river alone been changing. The foot that touches the waters, also changes at the same speed! No, it is not possible to step twice into the same river. No, it is not possible to step even once into the same waters; and not only because the waters of the river are changing but because the one who enters the river, also changes. When I had touched the surface of the river, my mind was different; when my foot was half within the waters, my mind became something else; and as I reached the bottom of the river, my mind was again something quite different! Not only was the body changing, the mind was changing too!

Many a time Buddha would tell the person who approached him: "Remember, you are not the same person returning." Now the person may have come just an hour before. He is bound to be startled by Buddha's remark. He would question him: "What is this you say?" And Buddha would reply, "Definitely, I spoke, you heard -- and within this period, everything has changed."

The Zen Fakir, Bokozu, was crossing a bridge in one of his travels. His companion remarked; "Do you notice how swiftly the river is running?" And Bokozu replies: "Everybody can see the river flowing. Observe minutely -- how fast the bridge is flowing also!" The man is shocked. Do bridges ever flow? It is always the river that flows. He looks inquiringly at Bokozu, who continues his statement, "And this is not all. See yet more carefully -- how fast the people standing on the bridge are flowing away!"

All that occurs within Time, changes. Whatever is said here, fades away; whatever is within, is erased. All writings are the writings on sand -- not even sand but water! So the name of God that is taken by the lips by the tongue, by words, in place and time, is not the Eternal Name. It is not the Name that is beyond Time. And this Name, cannot be named. You can know it, you cannot express it. You can live it, you cannot express it. You can live it, you cannot pronounce it. You can be in the Name but you cannot place it on your tongue.

Lao Tzu says at the same time: "It is neither the enduring nor the unchanging Tao." And if God also changes, can we call Him God? And if the Path also changes, can it be called a Path? And if Truth changes, can it be called Truth? What is expected of Truth is, that no matter how much we go astray, how farther away we wander, when we reach, it will still be the same -- The Same. Whatever we are, however we are; after wandering for countless births, when we reach the Door, it will still be The Same, that it ever was.

There are two or three points with regard to this sameness that should be taken into account: That alone can be 'the Same,' that is Perfect. That which is not perfect, cannot remain the same; for within this imperfection lies the deep-seated desire to be perfect. And this is what brings about the changes. How can

the river stand still at one place? She has to meet the Ocean! She has to run fast, go a long way -- there is a lot to be done! How can man remain at one place? God knows how many desires he has to fulfil -- how many Oceans to reach? How can the mind remain the same? It has to hurry along; it has a lot to achieve. He alone can be the same, who has nothing left to be achieved; nowhere to go. He who reaches, loses him-self -- there beyond which there is nothing to Be. It is the same through Eternity. Remember sameness means perfection. There is no other quality in the consummate Perfection.

There is a very popular joke about Nasruddin. He got hold of a one-stringed instrument. He would keep his finger at one point on the string and play it day in and day out. The wife was disturbed to hear the same note throughout the day. One day passed, then another, then another. It was full eight days that fakir Nasruddin was at the instrument, playing one monotonous note! At last she could hold out no longer, "What is this music you are creating?" She asked him on the eighth day. "Every person in our lane is tormented by this one note you play day and night!" The incessant sound of the single note drove his neighbours mad and they all gathered together and approached him. "Stop for heaven's sake!" They told him. "Many a musician we have seen but never a one like you! You seem to be an amateur. You should move your fingers along the string and create different notes. What is this continuous tun-tun-tun? Our heads will burst! We have decided that either you leave the street or we will.... But tell us why a wise person like you, is indulging in such nerve-wracking madness?" Nasruddin replied, "The other musicians move their hand up and down in search of the proper place. I have found it already! I shall play only this." This is a joke of Nasruddin but this man has played many a profound and priceless joke! If ever God plays an instrument, He too must be playing just one single note. His Hand cannot be moving either this way or that -- there can be no flow, no change there.

Lao Tzu says: "It is not the same -- that which we can pronounce. That which man can pronounce, is not His Name."

Finally, there is one more thing to be understood in this Sutra.

Words and names, are all the creation of the mind. All creation is of the mind. It is the mind that conceives and forms and Mind is ignorance. The mind knows nothing. But it creates even that which it does not know. Then we get a feeling of satisfaction that now we know. If I were to tell you that you know nothing about God, you will be terribly disturbed. But if I were to say, "Why, you know everything about God? The mantra 'Ram-Ram' you repeat, that alone is His Name." Then you will feel relieved. If I were to say, "He has no name and remember, the name you have been repeating, has nothing to do with him," then the mind falls into a turmoil, in a vacuum, in an emptiness! It finds no support to stand, to hold on. And the mind will quickly try and find a support. Once this is found, there is no need to seek further. The mind provides substitutes for Truth and makes full arrangements. It says, "This is Truth. It will serve your purpose." Those who stop at the mind, stop on the paths that are made by man. They stagnate at the Shastras that are man-made. They stagnate at those names that have no connection with God whatsoever.

At the very outset of his original utterance Lao Tzu destroys all possibilities. He snatches away all props and supports. He destroys the complete foundation of all that the mind can do. We may well ponder -- if this is so, what is now left for Lao Tzu to write? What will he say? How will he say That, which cannot be expressed? How will he indicate the path that cannot be trodden? How will he bind the Changeless and Timeless ONE, he tries to suggest with words?

Lao Tzu's complete method is that of negation.

Therefore, it is necessary to understand a few things in connection with negation so that it is easier to understand Lao Tzu further. There are two ways of suggestion in this world. One is the way of positive suggestion. You ask me, "What is this?" and I reply: "This is a wall, or this is a door"..I take a name. The positive finger points directly -- 'this is it!' You ask, "Where is the wall?" I reply, "This is it." But that which can be pointed out directly can be nothing but base or paltry. The Vast Expanse cannot be pointed out with a finger.

The trivial can be pointed at with a finger but if someone asks, "Where is God?" we cannot say, "This is He." We cannot point a finger to God. Rather, all fingers are to be withdrawn into the fist in order to indicate God. When a person closes his fist and says "Here He is," it means the suggestion points nowhere. You cannot point in any direction for He is everywhere.

But the questioner will not be satisfied with this answer. If I close my fist, and say, "Here He is," he might take my fist to indicate Him. Then I shall have to say, "No, no, not my fist." And so negation will start. The man may further try to elucidate his question. He might say, "Perhaps, I have not made my point clear. Is God in the East?" I will have to say, "No", for if I say He is in the East, what happens, to the West?

And when we affirm that He is in the East, knowingly or unknowingly we deny His presence in the West.

Directions are the intimations of the limited. What is left behind, is denied. So the second way is that of Negative -- Suggestion. When a person tries to explain with this way, he does not say -- "It is this, it is that"; rather, he says "It is not this, it is not this -- '*Neti-neti*'". All his answers are to this effect. A lot of patience is required on the path of Negation, for whatever you ask, he will say, "Not this". Then a time will come when there is nothing more to ask. Then he will say, "This is He!"

It is just as you would begin to question me about things in this room. You catch hold of the table, the chair, the wall and I keep denying. Then when everything in the room is spent, you catch hold of yourself, you catch me and begin to ask: "Is this He?" And I still keep on denying. Then when there is nothing more to ask and when there is nothing left to deny, then Lao Tzu will say, "This is it!" But then you will be in difficulty. You will say, "You have denied all! Now?" In fact, that which cannot be denied even by denial -- that is he. We deny something and it is negated -- what authority does it have? What is the value of that which exists with man's acceptance and is extinct by his denial? The Theist says, "He is." He thinks God exists as if his affirmation, strengthens His existence. The Atheist says, "God does not exist." He thinks he has weakened him by his denial, and this is not the view of the Atheist alone. Even the Theist believes that God is weakened and harmed by denial. The Atheist also is ever ready to refute the slightest suggestion of His existence, or else his theory stands in danger -- as if this question can be decided by man's acceptance or denial!

There is an ancient story from Tibet: There was a small mosquito. Since the story was written by man, he calls the mosquito small. Actually, it was the biggest among mosquitoes. Nay, he was the king of mosquitoes! Now some mosquitoes lived on the dung-hill, others in trees, yet others in various other places but it became a problem as to where they should house their king. Then the ear of an elephant was agreed upon as a befitting place for his residence. Now all the mosquitoes went up to their king and requested him to go and stay in the elephant's ear as that was, according to them, the worthiest place for their monarch. The king went up to the elephant's ear and proclaimed: "Listen O beast! I, the king of the mosquitoes, have decided to honour you by condescending to make your ear my abode!" Thrice he made this proclamation for it was not considered proper to occupy a place within someone and not even inform him.

The elephant stood silent. The mosquito thought, "Silence is acceptance, and hence the elephant is silent." He stayed many years thus. He would fly in and out; he bred his young ones and his family increased considerably. In spite of this, there was ample place even to entertain guests! Then the mosquitoes decided to find another place for their king. Before leaving, the mosquito stood once again before the elephant's ear and said, "Listen O beast! I, the king of the mosquitoes, had graciously adorned your ear by making it my royal residence. Now I go!" But there was not a sound from the elephant. Should he take this silence as a sign of acceptance, even now? This was rather difficult and degrading. But perhaps the elephant has not heard, for he neither says yes nor does he say no! The mosquito called out louder and louder. At last a faint voice reached the elephant's ears -- "I, the king of mosquitoes. stayed within your ear out of great compassion. Can you hear me or not?"

The elephant replied: "Respected Sir, I do not know when you came How long you stayed, I do not know. You come and stay, do whatever you like, I have no knowledge of it!"

The Tibetan Fakir tells this story with a purpose.

Man comes into the world. He creates philosophies. Religious Paths, Truth, Principles and words. He shouts from all the four corners of the vast existence: "Listen ye all -- Ram is His name!" or, "Listen ye all -- Krishna is His name!" The skies are silent That Infinite Expanse has no knowledge of this. The elephant did finally hear the mosquito, for in spite of the great difference in size there is no qualitative difference between the two -- the elephant is a giant mosquito and the mosquito is a diminutive elephant. There is no qualitative difference to make communication impossible. It is possible, though with some difficulty. The mosquito will have to speak very loudly and the elephant will have to hear more intently. But this is not impossible.

But between Existence and the mind of man there is not even this little bit of connection -- or is there? It is not aware of the fact that we are born, though we proclaim it with feast and music to all the world; nor is it conscious of our death! We come and we go; we are like the line drawn over water -- no sooner are we formed than we are destroyed. But in this very short period between the line's formation and extinction, God knows how many words we create, how many Shastras and Organisations we create! We spread a whole web of our mind within such a short period.

Lao Tzu cuts this web. 'Not this, not this', is his way of telling. In fact, he who wants to talk in

connection with the Absolute will have to say, that nothing can be said in connection with it. And then efforts will have to be made to express; and that effort can only be in the form of negation -- 'not this, not this'. The path that can be trodden? No, not that Path. The word that can be named? No, not that word. And don't you fall into the errors of language! According to language -- that alone is a name which can be named. We can speak no other name. And the path that can be trodden, that alone is Path -- we know of no other. Now if this is placed correctly, you will be surprised at the result! For in straight and simple language, it will convey that: No path is a path; no name is a name. So what you will understand directly, is only this: that which is a way, is not the way at all; that which is a name, is not a name at all!

This is what Lao Tzu is trying to convey. He says, "If you wish to reach, beware of all paths, or you will go astray. If you wish to know him, call out to Him -- take no name or you will go amiss." And the slightest error is an infinite blunder in context with this.

A youth came and sat before Marpa. He is with Marpa for the last three years. He tells Marpa: "Show me the way! Give me some idea of His whereabouts -- some name, some sign, some symbol!" And every time he asked him about His whereabouts, Marpa would become silent even amidst conversation! Then the youth would plead again, "Why do you always become silent when I ask you? You were speaking right now!" Marpa would then shut his eyes and become all the more silent. If the youth accosts him with the same question while he is walking, he would stop suddenly where he was and become absolutely still.

The disciple reached the end of his patience within three years. "This is the limit!" He would exclaim. "Normally you walk but as soon as I question, you stop there and then! Normally you talk but as soon as I question, you shut your eyes and seal your lips! I have come for this question only to you and not to hear your other sermons or take part in your various travels. I have nothing to do with these!" But again Marpa strikes his typical pose when this question is raised! Then one day the youth asked his permission to leave. "May I go?" He asked, "When did you ever come?" Marpa replied "Since three years, you are wandering outside the gate. When do you ever come in? Whom are you asking for permission to leave? Not for a moment have I felt that you have come within! So many times I stood with the gates wide open. So many times I stopped thinking perhaps you do not come because I am walking. Whenever you asked, I answered." The disciple said: "This is now really the limit! This is my complaint that whenever I asked, you became quiet. Even in the midst of conversation you became silent and now you blame me for this too? This is precisely why I want to leave you, -- that you become silent whenever I ask."

Marpa replied: "That was the answer. Would that you too had become silent! Would that you too had stopped when I stopped walking! Then we could have met! One has to be silent if one wants to convey something about *him*. If you want another to tread *his* Path, you have to halt." These statements seem contradictory.

Lao Tzu too is like this. At every step he discards each and everything He takes you to that point where there is nothing left to discard -- not even you! Only all emptiness remains. And this Emptiness is the Unaltered, the Immutable. Remember, wherever anything comes, alteration comes along with it. There is no holiness besides Emptiness. There is no state more innocent besides Emptiness. A slight trembling of a single thought and the gates of Hell fall wide open. A slight line of thought in the mind and that begins the mundane world. A slight corner of a desire, starts the infinite circles of life and death. Emptiness -- complete Emptiness -- there is not a single form within or a word or a name; there is no path, no destination; there is nowhere to go, nowhere to reach; nothing to attain! When such a state forms within, then Tao manifests. Then the Way manifests itself; then that Name is heard! Then the enduring and unchanging Law, comes within our understanding. That Law which is not opposed to chaos; which absorbs and holds chaos also within its bosom.

If anyone wishes to ask some question, he may do so -- any other question, for all questions are alike.

One friend asks that behind the passing thoughts, it sometimes feels as if there is a short interval of No-Thought. All around thoughts revolve but somewhere at the centre there is this feeling of No-Thought. What is the difference between this condition and the absolute No-Thought condition?

As long as thoughts race within, the thought of No-Thought is also a thought. It is merely a thought that: I am 'Thought-less'. On the one hand there is the movement of thoughts within and on the other, I think I am 'thought-less'. But you can only visualise this state when there are no thoughts within. What is most interesting is the fact that when your mind is in a No-Thought condition, you will not even be aware that there are no thoughts within! To be thought-less is also a thought. It is just like a perfectly healthy man -- he is never conscious of the fact that he is healthy. The consciousness of health is an indication of sickness. Therefore we find, that a sick person always talks of health. Such a man is not healthy, he is sick. If sickness

persists in some corner, the idea of health lingers within. Many a time this consciousness of health proves to be a new type of illness. If a person becomes too conscious of health, he becomes ill. This is a disease. So it happens that by incessant thinking. by hearing continuously, by regular pondering over it, you develop this expectation of becoming 'Thought-less'. For we have heard that that alone is holy, that alone is the ultimate Bliss, that in itself is the joy of Samadhi, that everything else pales in significance before this supreme bliss. Then this becomes a desire -- the desire to become 'Thought-less'. Remember the 'No-Thought' condition cannot be turned into a desire -- but it invariably becomes so.

In fact, it is the mind's policy to turn whatever you say into a desire. It says, "Beatitude? There is joy in beatitude. strive for it, seek and you shall attain!" So the search for liberation begins but the liberation the mind seeks, is not the actual liberation. Actually, beatitude is there where the mind is not. That is why, the beatitude sought by the mind is not the authentic beatitude. Now hearing of the No-Thought state continuously, the idea gets fixed in the mind that one should become 'Thought-less'. Remember -- "that I should become 'thought-less'" is also a thought. This thought may be the result of hearing Lao Tzu or hearing me or by reading books but what have you of this no-mind state save a thought? There is no thought to take you into No-Thought. There is no need to commit this error. To be 'thought-less' is also a mode of thought.

No -- this is one kind of thought and if you persist in pursuing this thought, the mind will deceive you in another way. It will say, "See, at the centre of all these revolving thoughts, there is the No-mind state; and you are outside these thoughts. But what is this 'I' that stands outside and watches? Is it more than a thought? This standing apart and watching is also a thought which gives a little feeling of peace and joy. But this serenity is not the immortal tranquillity. The serenity that can be named, is no serenity. Unfortunately there is some joy, some peace in this thought which invariably results when any desire of the mind is gratified. This was a desire of the mind -- to become 'thought-less'. It gives great satisfaction to the mind to feel that it has performed the feat of becoming 'Thought-less' also. The mind is very clever.

The mind will create a small thought of 'Thoughtless-ness' in one corner and thoughts revolve all around. And it would not be proper to say, there are thoughts all around for there where I say 'I am thoughtless', there too a thought stands. At the most you can say, there is one fixed thought there, whereas the others are flowing -- the thoughts of every day activities. If we observe this thought at the centre more deeply, we will find, it too is not completely static, for no thought is completely static. It flickers too, like the flame of a lamp. One moment you will feel you are thought-less, the next moment you will feel, you are not! One moment you will feel a thought creeping within, the next moment again, you will feel you are thoughtless -- you are lost!

This will keep on happening for no thought can be outside of alternation, not even the thought that, 'I am thoughtless.' This thought also will keep fluctuating -- up and down, now here, now there. For a moment you feel you are thoughtless and soon again you feel, you are 'thoughtless' no more. No, Tao, is not the name of such a state. Rit, (That, which is as It is) is a different thing altogether. There are no thoughts around, not even the thought of No-Thought. No one remains who can assert that he is in the No-Mind state. There is no one within -- there is complete silence. There is not even the knower who can say, "See, I am completely quiet." If this much still remains, then know that the mind is yet trying out its last deception; and this deception will throw you back once again into the whirlpool of thoughts. A single moment of this thought of being thoughtless and you are back again into the deepest of hells. This one thought can be likened to the game of snakes and ladders the children play. They keep moving forward, till they enter the snake's mouth and go hurtling down to its tail! A single thought of being thoughtless and you fall in the snake's mouth, you go down, down -- all the steps you had so laboriously climbed -- all your labour turns to naught!

Therefore, Bodhidharma had once said to the King: "I do not know. I do not know myself, who is standing before you." Someone told him later, that the king was terribly pained by his answer. He felt insulted. He should not have treated a king thus. Bodhidharma said, "Because he was a king, and because he had taken a long journey just to see me, I gave even that much of an answer; or else, even this much of an answer was wrong. That too is not present within me, which can say! I do not know who I am." I had to say this much, or else the king would have been troubled more by my silence. Please do not misunderstand me. It was out of consideration for the trouble he took to come so far and for the fact that he was awaiting my coming since years, I had to give him some answer. It was just as we would give a toy to an eager child, that I gave this answer to him."

As long as thoughts keep whirling within, know that you too, are a thought. Once nothing is left within,

not even the knower, then there is no difficulty. This seems very difficult to us; and this was the greatest difficulty in understanding Buddha in this country. The reason why Buddha was understood in China was because of Lao Tzu. Because of Lao Tzu, Buddha was understood in China. Lao Tzu had said all that Buddha said later. Therefore when Buddha's tidings reached China and the people heard his words that the soul does not exist -- people understood.

Lao Tzu's teachings were based on the statement: "There is nothing." This was difficult to be digested by Indians. We are ready to concede that thoughts should be extinct -- but 'I' should exist! Liberation is very good -- but 'I' must be! 'I' must remain. Buddha pronounced in this country: "Even the Soul is not. This also is a thought." Understand this a little.

That, 'I am the soul,' is also a thought. Verily, there is a place where even this thought is not -- and That is the Soul! This seems very contrary, that where even the thought that, 'I am the Atman', is absent, that is the very Atman! But this will manifest by itself. You begin to negate things one by one till ultimately you negate yourself. It is like this: A lamp burns, there is a flame. The flame first burns up the oil. The oil finishes then the flame burns up the wick. Then you know what happens? The flame is no more. The flame first burns up the oil, then the wick and then its own self.

Leave the thoughts first; then leave your own self too. When we let-go of our own self, nothing is left behind except a formless condition -- a formless Existence. A silent, tranquil power, that is Existence, remains: where no eddy of the ego is formed. The peculiarity of an eddy is, that whatever you throw into it, it quickly grabs and throws into its vortex. The 'I' is a whirlpool. Throw what you will in it and it will start whirling immediately. No eddy remains in the No-Thought, No-Ego state. Then there is the experience of Tao, the experience of Dharma or the experience of that which Buddha refers to as 'Dhamma'. There is the experience of 'the Law'; there is experience of That which the Rishis refer to as 'Rit' (That Which Is) or what Mahavira refers to as '*Kaivalya*'. Kaivalya means -- Nothing is saved. Only 'the being' remains -- where there are no denominations no attributes. Only Existence remains.

Just being -- just as we would peep into a deep hole or look at the open skies where there are no stars, no clouds -- only the sky. When such a state happens within, where the viewer too, is no more and only the Emptiness remains, then we become aware of the Path which cannot be trodden and which is enduring. Then is known the Truth, that cannot be named, which is immortal. which is forever the same, which alone is Itself.

When Tertullian, the devotee of Jesus, was urged to speak on Jesus, to describe him, to give examples to explain what Jesus was like, he used to reply, "Do not force me to err. Jesus was just as He was. He was just like himself." He could not be compared to another. What will happen in the state of Tao; what will happen by merging in the 'Rit'; what will we be like; what will be our shape and our form; what will be our name and will someone remain or not remain to know? Nothing can be said -- there is nothing that can be likened to this state. All words are negative. Only this much can be said: that you will be no more -- you will not be there at all! What remains is that, which you have never known before. This much can be said that there will be no thought there, not even the thought that 'I am thoughtless'. And yet, a consciousness remains -- such Consciousness, as you have never known before.

The mind is capable of all trickeries and deceptions before this. Therefore it is most necessary to be alert. The mind is so clever and subtly cunning that it can work up all kinds of guiles and deceits. It gives a sex-ridden mind, the illusion of Brahmacharya. It creates the deception of Self-knowledge into one who is completely ignorant of the Self. He who knows nothing. feels himself all-knowing by the trickery of the mind which gives the illusion of having attained that which has not been attained. It is therefore necessary to understand the various forms of deceptivity of the mind.

A youth came to the Zen Fakir Huang Po and said: "I have attained serenity." "Why have you come here then?" Huang asked. "Go, away, for here I treat only those who are untranquil." The youth found it impossible to leave for he felt Huang Po to be serene in quite a different way. He said, "No. I not go. Allow me to stay here a few days.

Huang Po said, "There is no permission for tranquil people to stay here. Go, ponder -- are you really tranquil? I do not feel you could have undertaken this long journey of 200 miles, just to tell me that you have become tranquil; and if you have, the matter is finished. The Lord be praised and may you really become tranquil! But I suggest you go outside and ponder over the question." The youth began to step out of the room but Huang stops him: "Stop! There is no need to go out. Come back. If you have to ponder whether you are serene or not, then you better come in. Your hesitation has given you away. The fact that you a}e going to ponder whether you are restless or not, is restlessness enough. Wherever there is choice,

there is restlessness. You are definitely restless and I can be of use to you. But only when you understand your mind's clever deception, can I be of any help to you."

You are restless and your mind has tricked you into believing that you are tranquil. You know nothing and you say you know of the Atman within. You know nothing and yet you say, God created the world and that the Soul is immortal. He who falls prey to the deceptions of the mind, will never know that which is worth knowing. That he should not know, is exactly why the mind creates so many deceptions. As long as you are aware of the movement of thoughts within, you should know that the mind has made two divisions within itself: one part motivates the thoughts and the second part creates the thought that -- 'I am thoughtless'. This is the duality of the mind alone.

The truth is, there is no duality outside of the mind. Outside of mind, is the undivided whole. There is no experience of the Absolute -- not even so much that you can say: "It is like this". At the most what you can say is: "It is not like this; it is not like that".

Enough for to-day, we shall talk again to-morrow.

The Way of Tao, Volume 1

Chapter #2
Chapter title: The mysterious original current -- Tao

20 June 1971 pm in Immortal Study Circle

Archive code: 7106205	
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SUTRA:
(CONCEIVED OF AS) HAVING NO NAME, IT IS THE ORIGINATOR OF HEAVEN AND EARTH; THE NAMED IS THE MOTHER OF ALL THINGS.

Existence has no specific name. It is name-less. Objectification takes place as soon as a name is given.

Every object is a part of the boundless existence as long as it is unnamed. No sooner it is named, it falls apart and separates from existence. Name is the boundary-line of isolation. To name a thing is to separate it from the rest. As long as no name is given, everything is one. No sooner a name is given, things break up and fall apart.

Lao Tzu says, "Name-less is the Creator of Heaven and Earth. He is the Original Source. The Name or the Named, is the mother of all objects."

First and foremost, we must understand that things would have been just the same as they are, on the face of this earth even if man did not exist on it. There would have been no difference between the rose and its thorn -- there is none in fact. The rose is just as closely connected to the thorn as your heart is to your eyes. There is no distance even between the earth and the sky. It would be difficult to say where the earth ends and where the sky begins. They are so blended, so joined: they are the two extremities of the same thing. It would have been difficult to say where the ocean begins or where the land, -- if man did not exist. Land protracts beneath the Ocean and the Ocean beneath the land. That is why we find water when we dig a well. If we go deep within the Ocean, we shall find land. In the Ocean there is more water and less land. In the land there is more earth and less water. Earth cannot be without water and water cannot be without earth.

If we set aside Man, all else in the world is interconnected, and One. There is no difference between them. Things have separated and fallen apart from each other. only on the advent of Man. It is Man who sees them as separate entities. When I look at you, I see your hands. your eyes, your ears. your feet. separately; but within you, in your being, there is no differentiation. There, your eyes, your hands. your ears

are all joined -- they are the extensions of one and the same thing. The energy that is present in your hand. is not different and apart from the energy which helps the eyes to look. The hand sees through the eyes, and the eyes touch through the hand. Within you in your very being, there is no distance whatsoever between the two. It is only when we view from outside, when we give a name, that the differences start, and things fall apart from each other. We say, 'the eye' and the eye at once separates from the ear. We say, 'the hand,' and the hand falls apart from the legs. As soon as we give a name, we draw a line and things separate, fall apart.

Lao Tzu says: "It is without a name." As long as we attribute no name, it is the Origin of all existence. Lao Tzu has given two names for existence -- Heaven and Earth.

Within man's knowledge and experience, there are two very deep-seated sensations -- one of happiness, the other of pain. The experience of Existence, if we leave names aside, is either, like the experience of happiness or the experience of sorrow. Happiness and sorrow, in their turn, are also no two different things, if we leave all names aside. Then pleasure is a part of pain and pain a part of pleasure. But we give a name to everything. If I am feeling joy within and if I do not give it a name -- that this is joy -- then this feeling of joy has its own pain. This is a little difficult to understand. Every feeling of joy has its own pain. Love has its own pain and happiness has its own sorrow. Pleasure contains its own thorns if we do not give it a name. As soon as we name the feeling, we separate joy from its pain. Then we tend to forget the pain in the pleasure believing it not to be a part of pleasure. Similarly the joy experienced in pain is also set aside, forgotten; for we do not take it to be a part of pain. Nowhere in our vocabulary is pleasure contained in pain or vice versa.

It was only today that I was telling someone that in actual experience, it is difficult to differentiate between love and have. There is a distinct difference in words however. What distance can be greater than the distance between love and hate? Those who give discourses on love are bound to say that love is. where hatred is not: and hate is, where love is not. But the living experience shows that love changes into hate and hate into love. In fact. we know of no love, which does not contain its part of hatred. Whomsoever we love, we hate also. But with words, there is difficulty.

In the language of words love is love only; hatred is dropped out. If we look deep within the experience. we shall find that the one we love, we hate also. But this becomes clear in experience alone and not in words -- and whomsoever we hate we are able to hate because we love. Else, it is not possible to hate. We have a kind of friendship even with our foes; -- there is a kind of attachment. And also with a friend there is a kind of repulsion, a kind of enmity. Words are hard, solid, they cannot contain the opposite. Existence is liquid. It has the quality of containing the opposite within itself.

Death is not contained in our birth but in Existence death is joined to birth; it is contained in birth. There is no place for health in our illness but according to Existence, only a healthy man can fall ill. If you are not healthy, you cannot fall ill. A dead man is never ill. It is necessary that a man be living if he is to fall ill. It is necessary that he should be healthy. It is necessary to be healthy in order to be ill. And if you become aware of the fact that you are ill, it is only because you are healthy; or else how will you know you are ill? What I mean is, where there is Existence, all opposing differences fall. Then there is the expansion of one alone. The moment we give a name things break into two and a dichotomy is created at once. On the one hand you give a name and on the other the Existence begins to break up into bits and parts. To give a name is the process of breaking up. To give up all names, is the way to know the Absolute, the Whole.

But we cannot remain without giving names. We feel very restless if we do not give a name. We see a thing and we at once give it a name. We hear something -- at once we give it a name, We see a flower and the mind at once gives it a name: It is a rose, it is beautiful or otherwise; we have known it before or not known it before; it is familiar or unfamiliar. At once, the flower as such, is left aside and a web of words is created. Then when we view Existence through the mesh of words, it appears broken and distorted.

Lao Tzu says, "Name-less is the creator of Existence the Origin of all Existence; and 'The Name' is the Mother of all objects." Therefore we cannot give a name to Parmatman (God) for as soon as we name Him, He becomes an object. Whatever we name, becomes an object. If we give a name to atman, it becomes an object and if we do not name, even a stone, becomes atman. If we attribute no name, if our mind does not create a name and if without words, without names, we look at even a stone, God will reveal Himself to us in that mere stone. Even if, we give a name to a heart pulsating with love -- 'my son, my mother, my wife.' -- Then this throbbing heart becomes a dead piece of stone.

Name converts consciousness into object. Leave names, and objects turn into living consciousness. Lao Tzu breaks Existence into two parts in order to explain. He divides it into Heaven and Earth. By Earth he means matter; by Heaven he means, experience, perception, consciousness, understanding. So according to

him, the creator of all matter and all consciousness. is Name-less. Heaven is an experience whereas Earth is a state of order, a condition. In the days of Lao Tzu, Earth was Meant to convey the meaning of matter and heaven was used to convey the meaning of consciousness, for the experience of heaven was felt by understanding. Lao Tzu has used these two terms in this context. Matter conveys the meaning of rigidity, immovability; heaven conveys the meaning of consciousness, feeling. The primal source of all matter and all consciousness is Name-less and the process of attributing names, is the mother of all objects.

We live in the world of objects.

We live neither in the world of matter nor in the world of consciousness. We live in a world of objects. If you cast your eyes around and look, you will be able to understand clearly that we live in a world of 'things'. It is not because we live among furniture that we live in things; or that we live in houses and in wealth. These forsooth, are objects but those who stay among these become well-nigh objects themselves.

If I love somebody, I wish that my love should be the same tomorrow as today. I also expect to receive the same love from the beloved the next day. Now we can only place our trust in objects and not in individuals. I will find my chair in the same position tomorrow in which I leave it today. It is predictable and reliable for the chair has no consciousness, no individuality of its own. But the same cannot be predicted about a living individual -- that I will get the same amount and quality of love I got today. It could be, it could not be. But I desire it should he. so what I receive today, I must also get tomorrow. Then I will have to strive to destroy the individual and make an object out of him. Then alone can I rely on him.

Then I will make the lover my husband or the beloved, my wife, as the case may be. I thus obtain the support of the law and society. Then when I demand love tomorrow, the wife (or the husband) cannot deny me, for vows have been made and promises given -- everything is confirmed. Now to deny me is no better than a betrayal; failing in one's duty. So the one I tied with my love yesterday, I turn him (or her) into an object. Now if this person shows the slightest sign of consciousness or individuality there is bound to be trouble, there is bound to be friction. Therefore, all our relationships are ties of strife and dissensions. We expect from individuals what we expect from objects;. But in spite of tremendous efforts, no individual can turn into an object. And even though a certain amount of ennui does result, yet a portion of consciousness is forever awake within and this keeps revolting. Then the whole life is spent in curbing the consciousness by striving to load it with matter.

When I suppress a person's individuality and make him into an object or if someone curbs my individuality and turns me into ail object, another tragedy takes place. If a person really turns into an object, then the very meaning of making love to such a person is lost. There is no sense in making love to a chair! The joy of love is only with consciousness. Now this is man's dilemma. He desires to receive fidelity and constancy from an individual, just as he gets from a chair; but he does not desire love from objects for that has no meaning. Such an impossible possibility rages within our minds. We expect from individuals what an inert object alone can give. This is impossible. If the person remains an individual, love is not possible. If the person turns into an inert object, our pleasure in love is lost. Both conditions bring about frustration and nothing but sorrow comes to hand.

Thus we are ever striving to turn each other into passive objects. That which we call family or society, is much less a group of individuals and more a collection of objects. If we search deep within our own condition we will find exactly what Lao Tzu says. In fact, where there is a name. the individual disappears, consciousness is lost and only the object remains. If I even assert to someone that I am your lover I become an object. I give a name to a living, throbbing, happening which was as yet growing, expanding and was as yet new. I gave it a name -- now I drew a line of restriction. Now I will stop it from taking its own course, for now I have attributed a name to it. Tomorrow, when I am filled with anger, I will say to myself, "I am a lover, I should not be angry." So I will suppress my anger. Now if anger rises within and it is suppressed, then the love manifested under these conditions will be false and hollow.

The lover who is not capable of being angry becomes incapable of loving also. If I do not consider my beloved so much my own as to be angry with her, I can never consider her so much my own as to love her. But I have confessed my love for her; then what shall I do with the anger that burns within me? I will have to practise deception. Either I should gulp my anger or suppress it or hide it and pretend love. But this love will be false; the anger within is the true condition, within me. So the real feeling will be suppressed within and the false will keep adding, on the surface. Then I shall be a false, an untrue, object and an individual no more. But this suppressed anger will take its revenge. It will push from within day by day. It will try all means to come out. Naturally then, hatred will develop towards the one I have loved. Then I will try all means to escape from the one I have loved!

Lao Tzu says, "Man has erred by giving names." When I confessed my love to someone, did I understand well the meaning and the implications of being a lover? I gave a permanent name to a momentary feeling. Had I looked well within myself. I would not perhaps have made this statement. Perhaps I would have kept quiet. It was a mistake to speak.

The American President Coolidge used to speak very little. There has never been a politician who spoke so sparingly. A year before he died, a friend asked him the reason why he spoke so little. Coolidge said, "I never suffered for what I did not say and for what ever I did say, I repented all my life. Experience has taught me to speak as little as possible. Had I learnt earlier, I would not have spoken at all!" Perhaps you might think Coolidge may have sworn at somebody and suffered for it. That is the obvious outcome of abusing someone. But when you say to someone, "I love you," then too you have to suffer the consequence thereof!

In fact, give a name and the punishment follows; for we make an object out of a liquid, fluid, individuality. Where there was a flowing current, we tend to raise a wall right in the middle of the stream. Then there is bound to be trouble, there is bound to be pain. Life will want to flow like a current and the planks of name we hammer into it, are bound to cause obstructions. Life, existence, is very vast, all planks of denominations are swept away in its current. But then a trail of the sting of misery, sorrow and remorse is left behind.

Lao Tzu says: "Give no designation." Give a name and an object is born. Let us assume for a moment that all of us here were to forget all language -- just for an hour. Will that have any effect on the earth or the skies? Will it make any difference to light and darkness? Will you or your neighbour be then, any different? Would the Hindus and Muslims be distinct from each other? Would there then be a distance between man and woman? If even for an hour we forget all speech, all barriers and distances will fall immediately in such a situation. It would be an uncommon world then -- filled with expansion, where there would be no boundaries; and where things will be forever spreading -- stopping nowhere. Then you will not feel that someone is sitting next to you, for that, language is necessary. Then you will not feel that someone is a friend or someone is a foe, for these require language.
Then only a vast Existence remains.

And in this Existence, there will be only two kinds of experiences (Remember, Experiences, not names) that Lao Tzu refers to as Heaven and Earth; or it would be better to name them as Matter and Consciousness, according to the world of today. There will be two domains only -- that of matter and consciousness and it is the knowledge thereof and not denomination that will remain. All names belong to objects. Objects can be matter as well as individuals. If we attribute a name to a person he becomes an object. If we bestow a name to matter, it also becomes an object. If I say, "This is a chair, it becomes all object. Similarly if I say, "Wife, husband or Son". they too become no more than objects. A son can be possessed just as much as a chair but existence cannot be possessed nor also can Matter be possessed.

The reason is simple: the chair existed when you did not and will still exist long after you are gone. You say: "This is my Son" but tomorrow if he dies, you will take him to the cremation grounds and burn him. And when he is dying, you cannot argue with fate that he is your son and how dare he be taken away without your permission! Nor can you reprimand your son for thus leaving you without your permission.

Existence does not regard any one's possession. Even at the time of birth you only suffer from an illusion that you are born. Existence does not accept ownership of others; nor do objects. It is the attribution of names that starts the ownership; with it are formed objects. Objects are one extremity and ownership is the other. Wherever there is ownership, there must be an object. Then it makes no difference if that object is matter or individual Ownership starts as soon as you say "This is mine." Then that particular thing loses its existence and becomes an object.

We live, surrounded by objects; and the progenitor of all objects, says Lao Tzu, is the process of nomination.

There is a very sweet story about Lao Tzu, that I often refer to: Lao Tzu went out for a walk with a friend one morning. He was an old friend of Lao Tzu and knew very well his love tor silence. This particular morning, he happened to bring a guest along with him. Now this friend began to feel uncontrolable after a while for neither Lao Tzu spoke nor his host. At last he could hold out no longer. He said: "Look, the morning is so beautiful!" Neither Lao Tzu heeded him nor his friend. He became all the more restless. It would have been better if he had not spoken at all! Then they all turned back home. Before they left, Lao Tzu whispered to his friend: "Do not bring your friend again. He is very talkative." The friend was also taken aback by this remark, for after all, the poor man spoke only one small sentence in the course

of one and a half hours!

In the evening the friend returned to Lao Tzu and said: "Forgive me for asking but I was upset by your request this morning; My guest made a single remark -- that it was a beautiful morning -- and you said he talked too much?" Lao Tzu replied: "Give all attribute and things are destroyed. The morning was very very beautiful -- as long as your friend did not speak!"

It will be difficult to understand this. Lao Tzu says, "The morning was very beautiful as long as your companion did not speak. Till then the beauty of the morning was vast and endless. There was no end to it. it spread and spread into the vast space hut as soon as your friend commented: "The morning is beautiful." it contracted and became small. Your friend's words drew a boundary-line on the whole vista around. He transgressed and spoilt everything. And when the morning was so beautiful it was an ungraceful gesture to comment on it. To speak amidst such grandeur of beauty is a hindrance, an offence.

"I say, your friend knows nothing of beauty, he only tried to make conversation. He who has knowledge of beauty stops in the middle of a conversation at the very impact of its gorgeousness. When beauty surrounds on all sides. the effect is overbearing; the ears become silent. even the heart seems hardly to pulsate: everything becomes still and motionless. We were silent but your friend broke the stillness for he knew nothing of beauty nor even of the experience of a morning. He was merely looking for an excuse to talk."

This is what we all do. As soon as we meet someone. we begin to talk about the weather -- we talk about just anything, for the mere sake of talking. The weather is only an excuse. In truth, it is so difficult to remain silent that we begin to talk on the slightest pretext.

Next time when you begin talking to someone, do a little introspection and you will at once find out, it was a mere excuse just to talk. We have nothing to do with either the morning or the sun or the clouds, all we want is to start a topic, for we have forgotten the art of silence when we are in company. After a whole life of experiences, Freud has said, "I used to think that we talk in order to express something. Now, I realise, that We talk in order to hide something." There are things that become uncovered if we kept silent, so we hide them by indulging in conversation. If you sit in silence with a companion for just one hour, you will come to know many things about him that you would not otherwise know, even if you talked to him for a full year! What is conversation after all? A man creates a web of ideas and opinions around him just in order to hide his actual self. In the conflux of his words, you will not be able to look into his eyes or notice his gestures. You shall be so engulfed by his words, that there will be only his words all around you and not him.

Have you ever realised that when you think of someone, you remember nothing about him save his words? Do you remember how he looked at you or how he touched you? Do you recollect the expression in his eyes. Or how he entered the room or how he sat? Nothing. All you remember is what he said. In that case, he is no individual but a gramophone. Your remembrance of him is only words, you have no knowledge of his full existence.

What a confounding state of affairs! If you close your eyes and try to visualize your own mother's face. you will be shocked to find that you cannot fully recollect her features! Perhaps you will disagree with me: "How can this be?" you might say. Go home and try out this experiment. Close your eyes and try to bring your mother's picture before your eyes. You will find that as long as you did not concentrate, you could recall her face somewhat but as soon as you begin to concentrate, her picture becomes dim and all lines of her features are lost. You will fail to form a mental image of her -- for which son has ever really looked at his mother? And if the mother is ever recollected, it will be through some photograph and not by her presence. Understand this difference: The picture reminds you that you had a mother; her presence, that she was: you played in her lap, she brought you up with her very blood (so to say), she loved you, she pampered you -- all this you do not remember. The mere picture on the wall is all that you remember. The picture is an object, whereas the mother is an individual. But the individual is forgotten and the object is remembered. What is the reason behind this? Actually, we fight shy of the living Existent. We try to conceal the living existent not only from others but from our own selves also; and language very skilfully provides means of doing so.

A French Scientist spent twelve years in Siberia, among the Eskimos. Twelve years is a long period and the Eskimos are among the very few tribes of the earth who have not been caught by the madness of language. If an Eskimo speaks about five to ten words in a day, it is enough for him. If he is hungry, he says, "I hungry". It is not the expression of his tongue that conveys the meaning so much as the expression of his eyes, his hands, nay, his whole body conveys the message that he is hungry. The Scientist written in

his memoirs that he was in a terrible dilemma. The first six months were a veritable hell for him. He was dying to speak but whom could he talk to? When he could contain himself no longer, he would go out in the wilderness and talk to himself.

You too, speak to yourselves when you are by yourselves. See the people walking on the road -- almost everyone, you will find, talking to himself. Sometimes the conversation becomes heated and is accompanied by a lot of actions also! Each man is occupied in talking to himself. You talk to others, you talk to yourself -- you are talking within, you are talking without, you are talking without -- =you have not a moment to spare to stand aside from words and denominations and glide into Existence.

For six months the Scientist was in great trouble; but soon after, he began to have rare and uncommon experiences. There were wordless gaps in his life now for the first time and then he realized that the Eskimos lived in a completely different type of a world from his. We have destroyed everything. The world that Lao Tzu talks about, the people he refers to, the possibilities that he speaks of, are the possibilities of word-less experiences. The world of objects forms together with denomination. Drop the words and the object world disappears. Then only Existence remains.

QUESTION: BHAGWAN SRI, WHY HAS THIS SILENT MANIFESTATION OF THE UNKNOWN BEEN GIVEN DIFFERENT BASIC NAMES LIKE, HEAVEN, EARTH, MATTER AND CONSCIOUSNESS? WHY HAS THE MANIFESTATION OF THE ABSOLUTE NOT BEEN GIVEN?

Bhagwan Sri: Manifestation can be of duality only. The absolute remains unmanifested. The utmost that can be said about it, is "Two". That is nearest to Truth. Beyond speech there is only one. Language however, cannot speak of anything without breaking it into two.

Even Lao Tzu, when he speaks, when he writes, commits the least error but he cannot do better than this. And even if we want to deny his expositions, we shall have to use words. Then we may say, "the Absolute, not two." But we shall have to make use of 'two'. In order to express that the Absolute is indivisible, we shall have to say -- "It cannot be divided into two". As long as we strive to express, the 'Two' will follow us. If you drop speech, then only will the One, remain. We might well say: "Why can we not say, 'One'?" We are not aware of the fact, that as soon as we mention 'One' the idea of Two forms immediately. It is difficult to find a person, who can say one without creating the idea of two. The idea of 'Two' forms within the mind of the speaker also. In fact, 'One' has no meaning without 'two'. 'One' is only a step to reach 'two' and nothing more.

Lao Tzu makes use of two words; because the most that can be expressed in words is 'Two'. The diverse and the manifold can be reduced only up to two. Beyond this is the inexpressible realm of No-Word. Beyond this, it is not possible to say even as much as Lao Tzu says. It cannot even be said to be inexpressible, the One without a name. That One cannot be expressed.

Whatever we say breaks into two, as soon as we give expression to it. Just as when we throw a stick into water it appears bent. It does not bend but only appears so. Remove it from water and it is straight as before. Now the fact is, it never bent in water but only seemed so. It was always straight. If a man tries his utmost to see the stick straight in water, he cannot. even if he tries a thousand times. His experience will only show him that the stick was never bent, though it appears so in water. It will look inclined at an angle because the radiation changes as soon as it is dropped into water, causing a change in the movement of the rays also. In the same manner, as soon as words are placed in speech, the radiation changes. Then the word that depicts One, will at once bend and convey the idea of Two no sooner it is transformed into language.

Lao Tzu knows that whatever he is saying conveys the idea of duality; but there is no other way. So even when Lao Tzu speaks, he has to speak in duality. It is so difficult that if Lao Tzu remains silent and tries to convey by remaining silent, even then the duality sets in. The attempt at expression brings in the duality. Try to understand this.

This has happened many a time.

Someone went to Shaikh Farid and said: "I have come to hear from you. that which is the Truth and in which there is not a trace of Un-Truth. I want to know only that Truth that the saints have indicated and said it cannot be expressed. Tell me the Truth that is silent -- wordless." You know what Farid said? He said, "Certainly I will but first you frame your question in such a way that it contains no words. Ask without words and I shall reply without words. Do not expect me to answer in silence what you ask in speech. Go

and frame your question without words and I shall answer accordingly."

The man went away. For years he tried. Whenever Farid passed his village. he made it a point to remind him about the question. "What about your question Brother?" He would ask, "I am trying my best but I cannot form the question without words," the man would say. "Try again." Farid would say. "And when your question is ready, bring it to me. My answer is ready."

The man died. so did Farid. Neither the man went to Farid wit!l his question. nor did anyone hear Farid s answer. When he was on his death-bed others reminded Farid about the answer he said he already had for the man."We are anxious to hear your answer. Please tell us," They pleaded. Farid was silent. "Please tell us," they urged. "You are about to die. Let not the answer die with you." Farid said. "I am answering you. I am silent and that is my answer. If I say even this. that I am answering you with my silence a duality is created. For that would mean that it can be shown with silence and not without it. Duality is created, distinction is formed. Therefore do not make me say that I am answering with my silence. I am silent and you should understand. Raise no words." But how can it be explained by silence only?

Lao Tzu has written this one and only book. This book he wrote at the fag end of his life. He never wrote anything else, though people were always after him. From ordinary men to kings, they all begged him to write down his experiences. Lao Tzu always laughed and waved off their question. "When has anyone ever been able to write this? Do not force me into this foolishness. People have tried before but those who know laugh at their effort, for they have failed. And those who know not, have caught hold of their failures, taking them to be the Truth. Pray, force me not to commit the same error. Those who know, will laugh and say, "See Lao Tzu is doing exactly what he should not. He is trying to tell what cannot be told. What cannot be written, he writes. 'No, No, I will not do that!'"

All throughout his life he eluded them. Then he was getting nearer to the end of his life. Friends and disciples began to press him more and more. Verily, his treasures were untold. Very few possessed such a vast store, very few had known and experienced so deep! Therefore it was natural that those around him should insist that he should write for posterity.

When their insistence began to be stronger and death had yet not come, Lao Tzu found himself in difficulty. Then one night, he quietly left his home and the people who were clamouring for him to write. When in the morning, his disciples found his hut empty, they ran to the king and told him that Lao Tzu had gone away. The King sent his men in search of him. He was stopped at one of the check-posts on the borders of China. Lao Tzu was told that it was the King's order that no one crosses the border without paying the toll. But Lao Tzu argued that he was carrying nothing outside the country. "What tax shall I pay when I have nothing to declare?"

And do you know what the officers replied? "The King has sent word that never before has a man tried to escape with so much treasure. Await here and write all that you have known." This book was thus written by Lao Tzu at a check-post, under the vigilance of the police to clear his taxes before leaving the country.

This TAO-TEH-KING, is a peerless book. Never has a book been written in this fashion. Here was Lao Tzu running away from writing anything. It seems very harsh on the part of the King to have forced him to write when he did not want to; but there is evidence of compassion also. If this book had not been? And there have been others like Lao Tzu who did not write. But what is the use of those that have written and what have we gained from those who have not written? There can be no debate on those that have not written whereas we can discuss and deliberate on the writings of those who have written. We can think and ponder on each word that they have written and try to get at their meaning -- And meaning is outside of words.

In the final analysis of the human race it will be difficult to tell whether those who wrote were the wiser or those who did not. Whichever one we choose, it is a choice of duality. One chooses to be silent as he is opposed to writing and one chooses to write as he is opposed to silence. There is, no way to escape duality. Duality creeps in even when Lao Tzu talks and therefore he deliberately says that "Nameless, is the Creator of Heaven and Earth and is the sole Originator of all denominated objects." Duality comes perforce with words. But it is with the hope that the seeker is pushed into the No-word state through the use of words, that people like Lao Tzu make use of words. This is possible. Duality appears to be, it does not actually exist. If it did exist there would have been no presumptions.

Now supposing I move my fingers across the strings of a Veena just once and let it alone. The resonance of the note created by my fingers will fill the room. Then slowly and slowly, it begins to fade. Can you tell when the note has completely died? Can you draw the line where the note ended completely and silence began? Can you clearly define the marking line between the resonance and the non-resonance? You will

find that the resonance gradually lost itself into non-resonance -- the word slowly merges into silence. If you attune your mind to the single note of the Veena you will find that as the note falls into the void, your mind too, falls into silence to the same extent. Then it will not take you long to find that with the help of the musical note, you too have reached the Non-Resonant state. With the help of words, you have reached the No-Word.

It is with this hope that Lao Tzu, Buddha, Mahavira, Krishna or Christ speak. It is with the hope that perhaps through their words, they may be able to lead you into the No-word state. It is just a contrivance, a device, they make use of. Buddha always said, "Whatever I say, is not to tell you of That which is, rather it is to lead you there." Nothing can be said about that which is, but you can be lead up to it. Perhaps, you too may start on this journey through my words. If your face turns towards that direction, then perhaps some day, you will fall into the bottomless abyss where you will come face to face with the Absolute.

Duality however steps into the language of all who speak.

Buddha talks of Samsara and Nirvana and thus duality steps into his talk. Mahavira talks of matter (Padartha) and the spirit (Paramatman). This also is dualism. It is alright as far as Mahavira goes, for he says that he accepts duality but Shankara, who was a staunch upholder of Monism, also talks of Maya (Illusion) and Brahma (The Universal Spirit), because it is not possible to talk otherwise. Shankara says: "There are no two", yet he has to talk in duality. If there is no 'two', what is Shankara to tell his listeners? What was it that they were to shun if there are no two? What was it that they should liberate themselves from if there are no two? If Brahma alone is, then we all are Brahma. Then where has one to go, where has one to reach, and what has one to do? So even Shankara has to bring in duality -- there is something that has to be extradicated, something that has to be given up -- ignorance, illusion, false knowledge. So the two opposites are formed, Shankara is in a dilemma; what is he to do?

Mahavira has been very clear about this: We have to accept duality, for when the two fall off, you will know yourself that there is One alone. So Mahavira says, "We shall not talk about the One. We shall talk of the two and reach where the two drop away." But Shankara insists on talking about the One although he had to talk of the two. And those who talked in dualism had also perforce, to hint at the One.

Buddha often said: "Leave Samsara (the world), attain Nirvana (Liberation)" but in his last words he said: "Samsara and Nirvana, are one and the same." This statement of Buddha alarmed his Bhikshus and sadhakas and are still a cause of uneasiness to them even now after 2,000 years. Samsara is Nirvana, what can be more difficult than this? Then where is one to go? What is one to leave and what has one to attain? So there is a sect of Buddhists, who deny that Buddha ever spoke these words. For, they argue, how can Buddha say that Samsara and Nirvana are one and the same, when all his life he exhorted people to leave Samsara and attain Nirvana? But those who 'knew' say, that verily this is the statement of Buddha. All his other statements can be allowed to go unheeded but this statement he could have only made after he had known. When Buddha reached the peak of the highest experience, then alone he found no distinction between Samsara and Nirvana, between the body and the soul, between Brahma and Maya; and then bondage and freedom became two forms of the same thing. But it is the experience that gives knowledge of the ONE: as soon as it manifests it splits into two. And it is only to manifest that Lao Tzu says -- "The earth and Heaven; Matter and Consciousness."

QUESTION: BHAGWAN SRI: YOU SAID YESTERDAY THAT WHATEVER CAN BE NAMED, IS NOT THE ETERNAL, THE PERMANENT, TRUTH. ALL NAMES GIVEN TO THE SUPREME TRUTH ARE ONLY MEANT TO SERVE A PURPOSE. BUT MANY HAVE REACHED THE 'NAME-LESS' BY THE SADHANA OF NAM-SUMIRAN (REPETITION OF NAME). PLEASE EXPLAIN WHY YOU SAY THAT WITH THE HELP OF THE CHANGING NAME, ONE CANNOT REACH THE CHANGELESS.

Bhagwan Sri: Lao Tzu prefers the method of the *jump*. He is not in favour of going step by step. Actually a step is also a jump -- a small jump. When you climb the steps you are actually taking small jumps. You have divided the jump into twenty parts; whereas there are others, who jump all the twenty steps at one time. You can also say, this man has made one big step equal to twenty small ones -- that is if you do not like to call it a jump. So one man takes one step to cross the same distance whereas another takes twenty steps to do so. We can also say, this man takes twenty jumps. Now this depends on each individual and the amount of courage he has. Now Lao Tzu's method is the Jump. He says: "Why should we catch hold of that which has to be left?" From the changing one has to reach the change-less -- and only by leaving the

Transient can we reach the Intransient. Therefore leave it and reach! Those who prefer the step-by-step method, believe in gradual progress, just like those who believe in Nam-Smarana (repetition of Name), like Meera and Chaitanya. They also reach where Lao Tzu reaches. They too say, that leave, you have to but leave gradually step by step.

Now for instance, Nanak exhorts his followers to practise Japa (repetition of Name) and at the same time says, "He is without a name" -- 'THE ALAKH NIRANJAN' is without a name. The Timeless one is beyond Time but practise Japa, says Nanak. Start with the lips and take His Name, says Nanak -- this is the first step. Then close the lips and pronounce the name in the throat -- this is the second step. Then leave the throat and repeat the name in your heart -- this is the third step. Then leave the heart also and practise the Ajapa-Jap, that is, let the name repeat itself -- you do not repeat it. And this happens. First the lips, then the throat, then the heart, and when the name begins to come from the heart, leave the heart! Then the name begins to reverberate through the whole body. from every pore of your being and into the whole Existence! But this is not the destination, it is only a step -- then you step into the A-Japa -- the Unrepeated. Now there is no Japa, now there is the 'Name-less'. But this has to be reached in four steps.

Now Lao Tzu says, "That which has to be left, why should it be left so gradually?" He further says "The very fact you are leaving gradually, shows that you have no mind to leave it. You want to hold on to it, and so keep on postponing." First you start with the lips, then let-go of the lips and begin with the throat, then let-go the throat and proceed into the heart. When the goal is the 'A-Japa', Lao Tzu says. "Let it be here and now." Why waste time? Let-go -- take the Jump. It is not necessary. that everyone finds this method easy. Sometimes, in some cases. it is better to leave gradually. There are types and types of people.

If we tell a person that there is no other way except the Jump, if he is not of the type, he will not take the Jump. On the contrary, he will not even go step by step. He will give up saying "This is not for me". But there must be a way for such people to reach the Name-less. So for this type there is the method of proceeding step by step. Lao Tzu's method is only for those of his type. Remember this always or else it will be difficult for you to understand what I say.

My own nature is such, that when I speak on Lao Tzu, I speak as Lao Tzu, I will completely forget that there was such a person as Chaitanya or Mira or there was a Krishna who expounded the Gita. I shall not bring in the person of the individual, when I talk on them. Therefore, it would be better not to raise other questions when I am speaking on Lao Tzu, for it will only be harmful and there will be no gain. Similarly, do not question me about Lao Tzu when I am speaking on Krishna, for when I speak on Krishna, I become Krishna and speak. Do not bring someone else in between. I have no attachment of my own therefore I can be one with anybody. If I had any particular leanings towards one path, it would not have been possible for me to be completely at one with other paths. For instance, if I was specially attached to Nam-Smaran, -- that that is the only way -- I would not have been able to explain Lao Tzu to you. Then I could not have done him justice.

I say, what Lao Tzu says is absolutely correct -- a 100% correct but when I speak on chaitanya, I will say, Chaitanya is absolutely correct. You can reach step by step. But do not bring in this subject right now, for then it will not be easy to understand Lao Tzu. Forget this completely. You have gathered here to understand Lao Tzu, so hear everything in detail about the Jump. Our mind is such th;lt when I am talking about the Jump. your mind raises questions of the steps; and when I begin to talk of the steps, you will raise questions about the Jump! Thus we err. It is a treachery of the mind. When I say. do kirtan, your mind will question: "What will happen by doing kirtan?" Then when I tell you to cast everything aside, you will turn round say "But you yourself recommended kirtan!" So you will neither do this nor that you will forever find ways of escape. You should take the course best suited to you: and the least you can do is to hear me out genuinely and completely on whatever subject I talk. Do not bring in another subject: it is foreign, alien. So do not bring in Japa and Nam-Smaran when we talk on Lao Tzu. Do not raise the question of Kirtan -- it then becomes so much trash, for in the order of Lao Tzu they are not useful at all.

It is just as one would try to fix a cart-wheel to a car. It is not that a bullock-cart does not move. It moves alright. Or conversely, if we try to fix a car-wheel to a cart. it will not work. This does not mean that the car wheel does not work; it does. Within its own self, a system works and progresses smoothly but out of the system, it becomes useless.

To Lao Tzu, everything is insignificant and Lao Tzu is correct he is not wrong. In fact, Truth is so vast that it can contain all the opposite truths within itself. Truth is so great, it can accommodate all the reverse and contrary within itself. Untruth is very insignificant, it cannot contain that which is contrary to it. In the mansion of Truth, there are many rooms. Jesus says "There are many rooms in the house of the Lord." And

each room is big enough to house one Lao Tzu, one Krishna, one Mahavira and thousand others like them. All these rooms belong to the temple of God. But when I show you the door to Lao Tzu's room, do not turn round and say; "This door is red, the door of Krishna you showed yesterday was yellow. You had said we could enter through the yellow door. Now you are talking of a red door!" Now the fun of the whole thing is, that you never tried to enter through the yellow door and now behind the barricade of the yellow door, you will also not enter the red door! Enter from any side. If you can jump, jump! Those whose minds are young and courageous, let them take the jump. Those who are frightened, who have not the courage to jump for fear of breaking their limbs, let them at least proceed step by step! They too will reach though they will take some time. But do not just sit, doing nothing!

He who sits undecided, reaches nowhere. This too, I do not stress, that everyone take the jump. If a person has no mind to jump, it is best that he does not, for it is not incumbent upon him to jump. On the contrary, such a person runs the risk of breaking his limbs. The jump is not necessarily a glorious feat! If you can, you jump; if you cannot, go step by step. But why should he who can jump, go step by step? Remember, the one who can jump may stumble on the steps. The steps will be too small for him and he is bound to fall and break his limbs just as badly as the other. Make up your mind. Understand yourself. I will keep talking of God. Knows how many paths! Whichever door suits you, you enter from there. Do not strive to understand other doors further.

Whatever you can follow and understand well, you may enter there silently. Then when you enter the Temple of God, you will find that those who entered through other doors, have also reached the same place! Once you enter the temple, no one asks which door you came from: left door or right; or did you jump or come step by step? When you stand before the image of the Lord, no one will question whether you came slowly or speedily; whether you climbed one step at a time or two or whether you crossed them all in a single jump. No one asks, nor will you yourself remember how you came.

On reaching the destination the traveller forgets the path. The way is remembered as long as the goal is not reached. Therefore, do not raise this question of paths or else, it will be difficult to understand Lao Tzu. Also, such questions will not make it easier to understand Meera or Chaitanya either. If you are out to know Lao Tzu be absolutely one with him and understand what he says. What he says, is absolutely correct, that some have reached his way. Some people can reach his way. There must be some among you also who can reach this way. Ponder well. Perhaps you are the one! If this path settles within your mind, it can become your path. But our mind always wavers in duality. In the beginning I used to make people sit quietly for meditation. They then came to me and said that nothing happened to them -- they just sat. Those very people, now when I advocate sharp meditation, turn round and say, the initial method was a thousand times better! These were the same people who complained that nothing was happening to them by sitting still; it was just a waste of time. Now they maintain, it was so blissful to sit silent! First they said they felt no joy in quiet meditation and now they say just the opposite! These are ways of escapism. First they escaped the first method, now they are finding means to escape this. If this is what you wish, then it is alright but if you are sincerely wishing to understand something then forget everything else. Be merged in the subject completely, drown yourself, then perhaps, the path may turn out to be your path. If there is anything more you wish to ask, you may do so.

QUESTION: IF CONSCIOUSNESS CAN BE DETERMINED FULLY, THEN WHAT IS THE DIFFERENCE BETWEEN IT AND THE ELEMENTS OF MATTER? WHEN NOTHING IS TO BE DONE AND ONLY 'TO BE' IS THE SOLE AIM WHAT WILL NOT BE THE DIFFERENCE BETWEEN SUCH A STATE AND ABSTRUSE TRANQUILLITY? WHAT IS THE MOTIVE BEHIND THE EXISTENCE OF CONSCIOUSNESS FOR OUR EGO. WHAT IS THE DIFFERENCE BETWEEN THE EXISTENCE OF A WOODEN CHAIR AND THAT OF THE EXISTENCE OF A NO-THOUGHT MIND?

Bhagwan Sri: You have never had the experience of being a wooden chair nor have you ever had the experience of a No-Mind individual. You know neither of these states and yet you think of the difference between the two. Or perhaps you think there is no difference between the two. How does a wooden chair feel or how does it not feel, you have no idea. What does a person, devoid of thoughts, experience, that also you do not know. But the question arises in the mind alright and the question is very natural. All our questions are like this -- that we create questions about things that are beyond our experiences, and therefore no answers thereof are consequential. Only experience gives an effective answer. So let us first experience a

little and then see the answer.

When all the thoughts of an individual are silenced, then only consciousness remains -- not self-consciousness. This is difficult for us to understand for we know of no other consciousness save self-consciousness. When we say, "I am conscious," it means "I am". Our being conscious has only one meaning for us -- "that I know I am". The fact actually is, that I have no idea who I am -- none whatsoever. "I am" and that is all. This self-consciousness of ours, is a disease, an illness.

The conflux of this very self-consciousness is ego. We find a thousand means of increasing this self-consciousness. When you put on fine clothes that others have not, what happens? The self-consciousness is strengthened. It is difficult to be self-conscious in ordinary clothes but it is very easy to be so in uncommon clothes. If you are sitting in a vehicle and others are walking, you become self-conscious. You feel you are something. The density of this feeling of self-consciousness, is a disease, it is an illness; and this is our anxiety, this is our tension, this is our cause of restlessness. He whose thoughts have been silenced for good will be conscious but not self-conscious. He will be fully conscious, every pore of his body will be filled with consciousness; consciousness will be flowing all around him but there will be no centre of 'I' within this consciousness. His consciousness will be centre-less -- without the 'I'.

This is difficult to understand without the actual experience, for our experience is just one. The centre of 'I', the Ego-Centre keeps throbbing like a wound within. We are conscious of that alone. That is why we feel better when we are unconscious as when a person takes alcohol. Then the self-consciousness is broken and the wound is forgotten for a while. When we sleep soundly at night, we get up fresh, for in deep sleep, the ego-disease is forgotten. When we hear music we forget it; the illness of the ego is abated for a while. But consciousness, we know not of. We have known this concentrated ego only. This ego is the disease of consciousness.

When thoughts are completely absent, when you are in the tranquil, no-thought state, consciousness is complete. Then it is not that 'I' am there or 'you' are there -- there is only the being. If we separate the I from the am, and drop the I, then this 'Am-ness', (not the 'I Am-ness') remains. Then there is no suggestion of 'I' in this 'Am-ness'. And he who does not experience this feeling of 'I' cannot experience the feeling of 'you' also. The 'I' falls on one hand and the 'you' on the other. Therefore, when we are self-conscious, we are individuals and when we are only consciousness, we become the Whole, the Aggregate.

When I am 'I', then I am separate and the whole world is separate; I become an island. When I am just 'Am', I become a continent, the mainland. Then all the stars and moons revolve within my Am-ness; the Sun rises within me, flowers bloom within me and all the friends and enemies of yesterday begin 'to happen' within me. I spread. The ancient way of saying it is -- I became Brahma. The meaning of Brahma is -- I spread. I spread so as to envelope everything within myself. Nothing remains outside of me.

As long as Self-Consciousness exists, everything is outside of you and you are apart from everything. When only the consciousness remains, then everything, everything is within -- there is nothing without; there is no outside. There is nothing that is outside of consciousness -- everything is contained within it. There is only 'Inside-ness'. This cannot be comprehended without experience; for it is difficult, nay impossible for us to imagine an inside without an outside. All our experiences show that wherever there is an inside there is bound to be an outside. If the house has an inside, our experience tells us, it must have an outside. We have no knowledge of the whole vast Universe as one house, outside of which there is nothing. When all thoughts are destroyed and only consciousness remains, everything comes within.

Then the question arises -- if that is so, then what is the difference between the sentient and the insentient? What is the difference between yourself and a chair? -- you ask. This question arises because right now you see a difference between yourself and the chair. In the vast consciousness, this chair also, will be inside of you -- a part of you! It will be as sentient as you are. It will be as alive as you are. Even now the chair is alive, but the dimension of its being alive is so different that you cannot be familiar with it. Not a single thing is outside of consciousness. Everything is within consciousness. And there is no such thing where the consciousness is outside of it. Consciousness resides in everything -- but in very many ways.

If we try to understand the modes in which consciousness exists it will be easy to follow: If I throw a stone against a wall, it does not go through the wall, it falls on this side of the wall. But if I throw the same stone into the air, it goes through the air. Now the structure of the wall is different and the structure of air is different. But there are things that can pass through the structure of the wall also -- like X-ray. With X-ray, the wall does not respond as a wall but as air. The X-rays will not know whether it is crossing a wall or crossing the atmosphere. For the X-ray, the wall is like the air but for the stone it is not.

What I am trying to convey to you is the fact that the quality of our consciousness depends on how we

see things. If I am self-centric, the chair is apart and I am apart. If the self breaks then just as the wall and the air is one for the X-ray, so the chair and your-self are one and the same for your consciousness. There is no difference; but this is only when you become aware of it. But if we have no information about it? Just as before X-ray was discovered, no one believed that the intestines could be photographed from outside -- and how could they? If a photograph was taken, it could only be of your outside appearance. How could your bones be photographed? The photographer makes use of rays, but these are ordinary rays. Now we know that there are rays that can penetrate the skin and reach the bones. When these rays were discovered, then we became aware of the fact that bones could also be photographed.

Actually Consciousness has its own rules and regulations. The Consciousness that we live in has no extension whatsoever. We remain shrivelled within ourselves. The chair is apart from us, so is the neighbour. Everything is different and apart from us. The nature of our consciousness as it is now is one of aloofness; we are removed and distant from everything and everybody. But no sooner the form of Consciousness changes, there is a qualitative change. As soon as thoughts are destroyed, the distinctions and differentiations fall. All distances fall. All things appear one and each thing looks alive in a different way.

When Aldous Huxley took L.S.D. for the first time, his experiences fortunately, turned out to be similar to your question. There was a chair in front of him. A little while after taking L.S.D., he noticed strange rays emitting from this chair. This chair that seemed ordinary, dead, was alive and scintillating with strange and uncommon colours! He was amazed. Never in his wildest imagination, he could have endowed this chair with such beauty and grandeur! He writes in his book about this experience. He was wonder-struck. That was the first time, he writes, he realised that a chair could be like this. It was not the ordinary chair that stood before him. It seemed as if diamonds flew out of it on all sides -- it seemed too precious to sit upon! It was more beautiful that all the stars and the suns put together!

Huxley says he suspected this to be the doings of L.S.D., for it is a Consciousness-expanding drug. Your consciousness expands for a short while under the influence of L.S.D. If in such a short moment of expansion, the chair became alive then Huxley says, "I very well believe now those people who have paid obeisance to a stone as they would to God". The expansion of their consciousness must be of a different dimension from ours. "Now", says Huxley, "I appreciate a painter like Van Gogh, who made the picture of a chair; for why should someone make a picture of a thing like a chair?" Can you imagine a painter of Van Gogh's calibre taking so much pains, devoting so much time and driving himself to madness to draw a mere chair? Is a chair worth taking so much trouble about? Huxley goes on to say: "Till then I could not understand why Van Gogh drew a chair. I know now that he must have seen the chair in a different aspect of consciousness, and drawn it."

Out colours are very pale compared to those that are seen after taking L.S.D. Such colours we have never seen. But L.S.D. does nothing. It merely gives a little expansion to our ordinary consciousness just as if we were to fill a little more air in a balloon and it becomes larger. This slight expansion causes such change in colours. Then the pebbles Lying on the road-side shine like pearls and diamonds.

If today the Western world is mad after L.S.D., this is the only reason. All the world appears very much more beautiful. The whole world gets filled with a sensation, we have never felt before. An ordinary hand appears like the hand of God. Ordinary clothes appear so gorgeous and glamorous that it is beyond our imagination.

L.S.D. has opened a new trend of thought. The new thought is: when the consciousness gets expanded, however little, the world becomes a different place altogether. But when a consciousness like that of Mahavira or Lao Tzu expands completely (and not in small measure) due to the fall and complete extinction of ego, then what difference can there be between you and the chair? It is still very difficult for you to understand, for the chair as you know it, is not the real chair; and the self that you know as yourself, is not the real self. If you try to reckon with two unreal things, you will not understand.

You become the real, original you and the chair will get a chance of becoming genuine; for a false you, is incapable of viewing the actual chair. New doors open into you. Huxley has named his book: 'NEW DOORS OF PERCEPTION: L.S.D.' L.S.D. is a mere chemical alteration which lasts for six, eight or at the most, twelve hours. Then it will fade. And this experience is very infinitesimal. But those who have experienced God; those whose self-consciousness (not consciousness) is completely lost, and who have become conscious, for them all distances fall. To them, each and every particle becomes godly and divine.

If Mahavira walks cautiously, it is not as the Jains understand it -- that it is to save an ant or a mosquito (that some people are so worried about). The mosquito that is visible to you is not visible in the same way to

Mahavira. If it did, even Mahavira would not have bothered so much about it. In fact, Mahavira experiences Brahma for the first time in the ant (which we never do and hence the concern.) It is so, there is no other way. Existence manifested itself within the ant, to the same extent as within Mahavira himself.

Then the door opens to another world. And when these doors open, you no longer remain in this world. Therefore do not question about this world. This world has no connection, there is no consistency, no relevance, between that world and this. All our questions are somewhat like this: That when I sleep, what is my relationship with my bedroom during my sleep? There is no connection whatsoever. Or is there? You can sleep in this room and be in London in your dreams. You can sleep in a closed room and dream of being under open skies, beneath the stars and the moon! What connection can you have with the room when you are asleep?

No. As soon as you are asleep, you enter a different dimension of consciousness. The room remains in the same dimension as it was but you enter a different world. Then if you want to step out of this room, you have not to open the door of this room. Naturally you will ask whether you should keep the keys of your room with you to go out of the room or put on y our spectacles in order to see the dreams well? No, you enter a different dimension where your spectacles are not required, nor are your eves required for that matter. There will also be no need to open the door of the room -- and you will be able to step outside.

If however, you speak to a man who has never dreamt and tell him that there is a particular state when you can be out of the room without opening the door; or that you can reach London without boarding a ship or a plane or any other vehicle; or that you need no key, you do not need even to open the door to be out of the room, he will question the soundness of your mind. According to him, if you do not open the door, you will knock your head against it; or how will the lock open without a key? His questions are all appropriate, yet you will laugh. You will say, he knows nothing of dreams where none of these questions are appropriate.

No sooner the mind falls and the No-Mind Consciousness is created, you step into a different world altogether, where nothing from this world is relevant. Not a single thing, not a single law of this world is applicable to it. Whatever appears insentient in this world will be sentient there. What appears dead here is alive there. Where there are doors in this world, there will be walls there and where there are walls here, there will be doors there. No question of this world holds sense there. Therefore whatever questions we raise here have no meaning vis-a-vis that world.

Only those questions are meaningful that are made to ask how we can enter this realm. But if you think that sitting here in this world we can understand about that world by asking questions, you are mistaken. That is not possible.

So much for today. Any questions?

QUESTION: BHAGWAN SRI, FIRST YOU EXPLAINED THAT WHEN YOU MEET GOD, THE SECRET IS UNFOLDED AND YOU KNOW YOU HAVE SEEN HIM BEFORE. ANOTHER THING YOU SAID, THAT NOTHING EXISTS; WHAT IS, IS HIM ALONE. TO DAY ALSO YOU POINTED OUT THAT MATTER AND CONSCIOUSNESS ARE ONE AND THE SAME. THIS THAT IS ALL THE SAME, THIS GOD THAT IS THE SAME, IS IT THIS VERY STATE OR SOMETHING BEYOND?

Bhagwan Sri: It is both. The ever-abiding state of being, is verily God. But this abiding state is forever spreading beyond and beyond. It ends nowhere. For instance, suppose I jump into the ocean I can say, that I descended into the ocean but I cannot say I descended into the whole Ocean. At the most I can say that I touched a part of the ocean from one shore. The ocean is beyond, much beyond. Where I stand, hardly a wave or two of the Ocean touch me. The Ocean is infinite. So when someone experiences God, he does so in the same way. Then he knows that whatever is, is God. At the same time he knows that what he knows of God is not enough -- He is beyond and yet beyond. And no matter how much a person knows, this beyondness never ends; it is forever there. This is the mystery. No matter how far one travels, he yet has no idea of the other shore. We only know of the shore from where we started. The other shore is forever unknown.

Another very interesting thing happens, which will be difficult for you to understand. When the person returns, he finds that the shore he left behind is also not there. That shore is there for you as long as you stand on it. When you jump in, you not only do not find the other shore but on return the initial shore is also not there! Whatever now is, is God. What is, however, keeps spreading beyond and beyond and yet beyond.

No matter how far we go, it is spread yet farther and farther away.

No one has ever reached the place from where he has been able to say: "Here at last, is the end." No one will ever reach such a place. It is logically impossible for supposing a person does reach the end and proclaim it to be the end, the question arises -- "What next?" There must be something after that. The boundary always requires the other. If there is no other house next to yours there is no point in putting up a fence, for it is because of the neighbour that the fence is needed. And Parmatman is alone. In other words that which is Existence, we call Paramatman. So we cannot reach *him* to such a place where we can say -- This is all, for this can only be if another starts from there. Any beginning is the end of something else and any end is the beginning of something else. If something else begins, then only can we reach the end of God but nothing does.

The scientists are also in a dilemma. They are also eager that the Universe should finish somewhere after all! God is not their question as yet but the universe should end somewhere. Where will it end? And if it does, what next? This question arises immediately. What will happen at the boundary-line of the Universe? Another Universe will start -- so say the scientists. But this does not solve the problem; for them we think of all the Universes collectively and inquire where they will end. They cannot end. Truth, Existence, is infinite in this context.

Therefore, Paramatman (The Universal Spirit) is what He is. There is also that which is spread beyond and beyond, and is accepted within by the Absolute. These are not two things. Therefore we can never say, "This alone is God". All we can say is: "This too, is God: and there is more and yet more." What we do know that too, is God; what we do not know, that too is God. What others have known, that too is God. What others have not known, that also is God. And also that which perhaps no one will ever know -- That too, is God. Not only is He Unknown but also Unknowable. Unknown is that, which can be made knowable at sometime, God is at the same time, Unknowable. That which forever remains behind, will also have to be incorporated. So we shall have to say, "This is God but That which is beyond this, is also God. And that which forever remains beyond, that too, is God."

The Way of Tao, Volume 1

Chapter #3
Chapter title: Into the disinterested depths of Tao

21 June 1971 pm in Immortal Study Circle

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CHAPTER 1: SUTRA 3
THEREFORE:
ALWAYS STRIPPED OF PASSION WE MUST BE FOUND
IF LIFE'S SECRET WE WOULD SOUND;
BUT IF PASSION ALWAYS WITHIN US BE,
ITS OUTER FRINGE IS ALL THAT WE SHALL SEE.

The path that can be trodden upon, is not the Path. The Truth that can be investigated, is not the Truth.
The Creator of Existence is without any name and the Name is the mother of all substance.
After the first two sutras (quoted above) the third sutra of Lao Tzu starts with Therefore. This therefore

is first to be understood before we proceed to the sutra. It looks strange -- the first two sutras bear no relationship with the third sutra, which could justify the use of therefore. Truth cannot be expressed in words. The Path that is, cannot be trodden upon. Nameless is Existence; the world of substance is the world of denomination. Therefore -- the mind steeped with desires, can never know the bottomless depths where lies the secret of existence. It can only know the fringe of existence.

The word therefore can only be used if that which follows, is a natural outcome of the preceding statements. If the third statement is a corollary of the first two statements, then alone can 'therefore' be used. But what is the connection between a mind filled with passion and a mind filled with words? What can be the connection of a Path that cannot be trodden, which cannot be given a name, to a mind filled with passion? This is not apparently clear; it is inevident. Therefore, it will be very difficult to understand this word therefore, as used by Lao Tzu.

Let us first examine the connection. Actually, he who is filled with desires, wishes to reach somewhere. The very desire to reach is passion. If I am happy to be myself and accept myself as I am, all paths become useless for me. Then there is no path for me. If I have not to go anywhere, if I have not to reach anywhere then there is no need no purpose, for a path for me. If I have to reach somewhere go somewhere; if I have to be something attain something then paths become inevitable. If I have not to travel anywhere, what meaning can paths have for me? But if we want to take a journey. then paths become meaningful. Whatever paths we create are all paths of desires, of passions. No path is ever created without a desire, although, the desire is not concerned with the passage at all. Passion is concerned with the destination only. But no destination can be reached without a route. So no desire can be fulfilled without following a path. Some means are always necessary to fulfill a desire.

Passion is the aspiration to reach somewhere. Some distant star keeps shining on the horizon of a passion -- ridden mind and beckons to it: "Come hither, there is happiness, there is joy, there is peace, where I am. Where you stand, there is no joy, no peace." Now there is a great distance between us and the skies, and we have perforce, to find a way to connect the two. Then it makes no difference whether we pave the path with wealth or with religion, whether we travel inwards or outwards. It makes no difference whether we aspire for worldly gains or seek the doors of beatitude and God through that path. If our desti-nation is outside and away from us, we have to make a path to join us to our goal. Then the path becomes inevitable.

And Lao Tzu says: "The path that can be trodden upon, is not the Path." But a mind filled with desires, is bound to tread on paths. So it means, that whatever path a desire-ridden mind follows, is not the real Path. It is only the wrong paths that can be trodden. We have not to walk on the actual Path. Really speaking, the ambition to reach anywhere is an erroneous aspiration -- anywhere unconditionally. It is not that the ambition of amassing wealth alone is a wrong ambition or the ambition of winning the whole world is a wrong ambition -- No; even the ambition of attaining beatitude, is equally wrong. Actually as soon as the question of attainment comes in, the mind is filled with tension and becomes restless.

A mind filled with passion is never where it is but keeps forever wandering where it is not. This is a very impossible situation. I am not where I am but am always wandering where I am not. Then it is but natural that I am filled with anguish. I am tense, for I can only be at ease where I actually am; where I am not, I cannot relax. It is necessary however, that in order to be where I am, my mind should not desire to be elsewhere -- it should not be taking flights to distant lands!

Hence Lao Tzu says: "Therefore a mind filled with passion, a mind filled with desires, cannot open the doors to the deep mysteries of existence." It can only be acquainted with the outer fringe; the inner mysteries remain unknown. The palace of existence remains unknown and the desiring mind lives out its life taking the outer walls to be authentic. It is bound to do so.

For the palace is here and now; and the desirous mind is always somewhere else. It is never here and now. It is lost in dreams. It is not that if the mind satisfies a particular desire there will be any sizable change in the situation. If I am here today, I think of being somewhere else; then when I reach that place, the mind will sow fresh seeds of desire for some other place. So we keep running. This is a very interesting race where one destination starts off a new race for another destination -- and there is no end!

Actually, that which we thought to be the destination, we discover to be a temporary encampment. Before reaching, it seems that everything will be attained by reaching the goal and on reaching we find it was only the beginning -- there is much farther to go. Therefore we are never at peace, even for a moment. Lao Tzu has purposely used the word 'therefore' to imply a calculated inference. And the conclusion arrived at is that: "ALWAYS STRIPPED OF PASSION WE MUST BE FOUND," with all passions, uprooted, uncovered. We should strip ourselves of desires as one would peel an onion, layer by layer till nothing

remains in the end.

Do you think you will remain, if you remove all your desires? Are you anything more than a collection of desires? If all your layers are removed like the layers of an onion, what will you be but a zero? You are what you have desired to be -- a collection of your desires. Think what will remain if all your desires fall off -- A mere emptiness -- Nothing! But it is this 'No-thing' from which the door to Existence opens.
In fact, all doors open through the void.

You build a house. You make a door in it. Have you ever thought what a door is? The door is merely an emptiness. Where you have not built the wall, the door is. The actual interpretation of a door would be -- where there is nothing. You cannot enter through the wall. You can enter only through the door. What is the meaning of the door? The door means where there is the void; where there is nothing, you enter from there. Where there is something, you cannot enter. Now this is an interesting thing: You cannot enter a house through the house. Entrance is only possible from where there is nothing: mere emptiness. The door means, where the house is not. Whatever is besides the door, is the house.

Till such time that we discover just such emptiness within ourselves, till then, we cannot enter the acme of the mystery of existence. The castle of existence will remain unknown and unfamiliar to us.

"Rip off the layers of desires," says Lao Tzu. Not a single layer should remain. We do sometimes, peel off the layers of desire, but only when we have formed other and bigger ones than before. We leave one desire only when it is replaced by another, when it is fully complemented. Actually. we leave a desire only, when we come across a bigger and better desire. We break small houses in order to build bigger ones. We leave smaller assignments for bigger ones. We too let go of desires but only when a bigger rampart is in sight, do we let go of smaller walls.

Sometimes it also happens that we leave the entire frame of human desires. A man who sought wealth, position, fame, leaves everything. He climbs down from his high office, renounces wealth, he renounces his clothes and becomes naked and he says, "I now set out in search of God." He renounces all worldly things but then his eyes are set towards a very vast attainment. He destroys all worldly attainments. Now no one can say that he is after wealth or position or fame.

But if we ponder on the word 'ISHWARA', we shall know the secret. The word Ishwara is derived from 'AISHWARYA', which means glory, grandeur, majesty and super-human power. The ultimate 'Aishwarya' is 'Ishwara'. Now he is after that grandeur and majesty that are endless. Now he seeks wealth that cannot be stolen. He is after that acquirement that death cannot take away from him. But still it is a search all the same. Now he is out to seek a position from which he has not to climb down; he is after that fame that never dies. The search continues all the same, it is only that he has given a new name to his seeking -- Ishwara (God). Keep this in mind: no one can make God an object of his desires. If he does, he will not find God. He will only establish his new desires in new forms. Liberation cannot be an object of desire. If it is, he will find it is just a new kind of prison he has created -- beautiful, inlaid with gold, filled with flowers but a prison all the same. Actually desires cannot lead us outside of prison. Wherever there is desire, there is bondage.

Lao Tzu says: "Remove, tear off each layer of your passionate desires." Why? for it you want to measure the bottomless depths where lie the mysteries of existence, you shall have to be desire-less. To be desireless means -- devoid of all desires. The desire for tranquility, the desire for meditation and Sadhana remain even when other desires are gone. The mind is very clever. It says: "It is perfectly alright; you do not want wealth, hut meditation you want. You do not want position but you do want peace!" The mind lives not in wealth or position, the mind lives in desiring. Therefore, any topic is good enough for the mind. Let there be an aim -- of what sort does not matter to the mind. Desireless-ness means desiring nothing. Beware, the mind's deceptions are very subtle! So much so that it can make you desire to be desireless also! It will goad you to desire to be desire-less. This way by standing behind your desireless-ness, it can exist.
Somewhere in Gitanjali, Ravindranath has sung to the Lord:

I desire nothing from you. My only wish is, that no desire remains in my mind." This makes no difference to the desire -- none whatsoever. If you were to examine deeply, you will find that the person who wishes for ten thousand rupees or a big house, his desire is nothing compared to the desire of Ravindranath. What is the worth of his desire when compared to Ravindranath's? Ravindranath says: "I want nothing save desirelessness." This is the ultimate desire, last and very subtle. And Lao Tzu says "Be desireless. Rip off all desires -- rip them off to the last breath of your life."

A Sadhaka once approached Lao Tzu and said: "I want peace." "You will never get it," Lao Tzu replied. The youth was startled, "What have I done, what is there in me such that I cannot attain peace?" Lao Tzu

then explained: "As long as you wish for peace, you will not get it. I too desired for a long time and ultimately discovered that the desire for tranquility becomes so great a dissatisfaction. that no restlessness is greater than this. There-fore, give up the idea of desiring peace."

I remember another incident: A Sadhaka went up to Lechee and said: "I have left everything." Lechee replied: "Be kind enough to leave this also. Then you may come." The youth said: "I have left everything." Lechee says: "There is no need to hold on to this much also." The feeling of desirelessness is so very subtle. The youth again insists: "But I have left everything." Lechee says: "Leave this much also. Why have you kept this much back?" The youth replies, "I have kept nothing back. There is nothing left with me." Lechee says: "Do not hold on to this also." Desire, wishes and longings capture us from many directions. To be desireless means: "I accept myself as I am." If I am restless, I am restless. If I am uneasy I am uneasy. If I am in captivity, I accept that I am in captivity. If I am in misery, I am in misery. The total acceptability of myself as I am. There is no question of my being an inch otherwise. I am what I am. Then there is no motivation. Then how can any journey start? Then how can the mind goad you to go here, attain there? Then what I am, I am.

The quintessence of Tao is 'Tathata,' acceptability. Where there is total acceptability, there is the condition of desirelessness. The slightest unacceptability, gives rise to desire. Then longing and passion follow in its wake. Then the race begins. Mind you, longing is born out of unacceptability. We all, live in our longings. If you probe into each desire of yours you will soon come to know, which non-acceptability has given birth to which desire. Which thing you wished was not as it is, which ought to have otherwise, which ought to have been different and what desire accrued therefrom?

A funeral procession was passing by Nasruddin s house. Someone has died and all the reputed gentry of the village were in the procession. As they passed Mulla Nasruddin's house, they all raised their hands in salute to him, for he was widely respected in his village.

The Mulla's wife who was standing at the door, saw this. She ran in and told the Mulla that someone of consequence had died and the gentry in the funeral procession were saluting as they passed the Mulla's house! "It is possible," says Nasruddin. "I heard the noise but I had turned the other side. And you know the dead man s wrong habits! He could have died an hour later, when I would have turned the other side!" That was a joke of Nasruddin on mankind. He says, "I was facing the other way. There was no question of turning sides to accept their greetings!"

At one time, the people of his village thought, that Nasruddin was in a bad way. They gathered some money and went to present it to him. He was lying straight on his back, under the open skies, beneath a tree. One of them came forward and offering the bag of money said: "Nasruddin, we heard you were in difficulty. We have brought some money for you. Please accept it." Nasruddin tells him: "Please come after some time. The fact is, my pocket is under my back. When I turn upside down you may come and put the money in it."

Nasruddin's jokes are very subtle hints of man's failings. He was a priceless man.

If we go deep into the nature of desirelessness, we shall know that everything is acceptable (in that condition) as it is and how it is. There is not the slightest desire for it to be otherwise. "In the absence of such a desire," Lao Tzu says, "the mysteries of existence and its bottomless depths can be touched." And it is in the depths that Existence actually is. On the surface is the mere fringe of existence, the outer lines. If supposing I touch you, I will go back and say I touched you and invariably this is what we say. The fact is I have only touched your outer form and not you. The outer form of your body is not vou. It is only a boundary-line between you and the world. You are deep within the deepest within. All else is an outside arrangement within which you can be. It is only your house, your mantle.

If we know others by their outward appearance, it is pardonable. We see our own selves also only from the outside. We feel and touch our own selves also from the outside.

We can feel the whole existence only from the outside and Lao Tzu says, "It is because of the passion-ridden mind." It is important to understand this well. Why can not a mind filled with passion, go deep? There are three reasons: One is, -- A mind filled with passion cannot stay in one place for more than a moment, therefore it cannot dig within. A passion-ridden mind, is a fleeing mind, it cannot stop a moment anywhere. And to descend within one self, you have to dig within. Now you cannot dig a well by running with a pick-axe in your hand! At the most you will remove a few stones here and there and spoil the road by making pot-holes all over but you will never dig a well. To dig a well you have to dig in one place with all your strength and with all your patience and this, a mind that is always running cannot do. This mind is always a step ahead of you. As the shadow walks behind you, the mind flits before you. It works up visions

of distant lands as yet ahead of you. So a passion -- ridden mind does not stop anywhere and without stopping, no depths can be reached.

Secondly, a passion-ridden mind is never in 'the Present' -- never. And life is always in 'the Present'. A mind steeped in desires remains always in the future. If Existence is to be felt, it must be felt in this very moment, but the desiring mind says "Everything is hidden in the moments ahead. Where I shall reach tomorrow, there is nothing but bliss and untold treasures! Today? -- There is nothing in the present day!" The passionate mind is always dejected about the present and eager about the future. The secret of Life lies in the Present. In fact in Existence, there is only the Present -- there is neither past nor future. Existence is always Present. Existence always is.

Past and future are the simulations of a desiring mind. The mind stores the past carefully, for the journey into the future, depends entirely on the past. Therefore, what we call the future is a repetition of our past only. It is a reflection, a projection of the past only. Whatever has been attained in the past, we try to attain again and again in the future, with a slight modification. So we safeguard our past in order to create our future. But the past is a mere recollection, not existence and the future is a mere conception and not existence. The future is a dream that is still to happen and the past is a dream that has already happened. But That, which forever is, is neither the past nor the future; it is the present.

It would not, however, be correct to call it strictly the Present, for that we refer to as present, which is between the past and the future. Now if the past is false and the future is false, there cannot be a reality in-between the two. There is no means for the existence of Reality between two falsities. Therefore, it would be better to say that there is no present also -- Only Existence, Eternity, Immortality, Is, where nothing is destroyed and nothing made and where everything Is. It is a full state of Beingness, and he who enters into this 'Being-ness' this 'is-ness' he alone can touch the fathomless depths of Existence.

The desiring mind will keep running along the circumference. It will take delight in the past and project dreams for the future. It will have its roots in the past and spread its branches in the future in the hope for the flowers that will never come. And Existence? Existence that is Now is flowing away every minute. It is now, here, this very moment!

Now the third reason:

Life is the closest proximity. Perhaps this too is not strictly correct, for we ourselves are existence. Therefore if it were in the closest proximity, it would still be at a distance from us. We are Existence itself. A desiring mind is a search for the far-away; whereas Existence is closer than the closest proximity. A desiring mind is farther away than the farthest and these two never meet. Kipling says in one of his poems: "Oh East is East and West is West and never the twain shall meet." Perhaps it is possible for East and West to meet but mind and Existence can never meet. Therefore, he who is filled with the mind is devoid of Existence and he whose mind is empty, is filled with Existence.

Now we are filled with the mind, so it is a difficult question for us, whether we have any knowledge of existence or not. No, we have no knowledge of existence whatsoever. We have taken our mind for our existence and this is as good as someone taking pebbles to be diamonds. It is just as if someone would take the fallen dry leaves of a tree to be flowers and never raise his eyes to see the actual ones above; and he would gather these dry leaves that are useless and treasure them! The mind is the collection of ashes of the past. As a traveller's clothes get filled with dust, so also the dust that collects as we pass through existence, forms the mind. And it is with this collection of piles of dust, that we think about the future.

Lao Tzu wants to cut out the very roots of the mind. Therefore Lao Tzu says: "Freedom from desires," for where desires are not, the mind cannot exist. Desire is the root. If you ask Buddha, he will say: "Avarice". Where ambition is not where avarice is not, there everything is. It is an apt word -- Avarice and Lao Tzu refers to it as desiring, passion. Mahavira calls it 'Distraction, error'. Different words have been used by different people but the roots that have to be destroyed, are the same.

He who desires -- anything -- cannot step out of the mind. He who desires nothing stands outside of the mind -- this very moment! He has not to wait for another day. This very moment, if you summon enough courage to desire nothing this very moment you will stand outside the blind state of countless lives you have lived. This very moment! But beware of beguilement! Deception is not possible for the only reason that it is almost impossible to step out of the mind. Beguilement is possible because you do not know and understand the secrets of the mind. You will bear me and say to yourself "If it is possible, why not step out this very moment? I must step out this minute." Then you create the desire of step out of the mind, in order to be tranquil, to attain bliss, to attain the secrets of Existence. If you give this also a form of desire, you will go astray again.

There was a Sufi fakir by the name of Byajid. When he first went to his guru, he was in the habit of sleeping a great deal. When the guru taught, he would be fast asleep. If he was sent to guard the gate. Byajid would fall asleep there also. The guru explained to him: "Look Byajid, you will lose everything by sleeping." Byajid replied, "It is not that I am asleep all the time. I sleep sometime and I am awake sometime." But the guru said: "You do not know. Many a time it happens, that a person keeps awake all the time and then if his eyes close just for a moment, everything is lost."

Then one night Byajid dreams that he is dead and is standing at the gates of paradise. The door is closed and it bears small placard which says: "He who wishes to enter, may wait here. The door opens once every thousand years and for one moment only. Be alert and wait." Byajid was perturbed. The door opened just for a moment, once in a thousand years -- and sleep was bound to overpower him! He gathered himself together and with great effort he managed to keep his eyes open. But in spite of this, he dozed off. When he awoke he saw the gates just closing. He ran but the door had closed already! He waited another thousand years. Then one day as he dozed, he heard that the door had opened. But the mind said: "You are dreaming. The gates do not open just like that! The thousand years are yet not over." Byajid however got out of his sleep, frightened and confused. He saw the gates were closed. Then he awoke and found it was all a dream.

Byajid ran straight to his guru. though it was mid-night. He fell at his feet and said: "Now I shall not even blink!" "What happened?" Asked the guru. He told him about his dream. The guru said, "Did you not read the notice on the other side of the door?" "No" said Byajid "Both the times the doors were almost closed when I awoke."

His guru said, "When the dream comes again make it a point to read what is written on the other side. It says, "This door open only when you are asleep." The door opens when we are unconscious. What could such a term of condition mean? The truth is, (which Byajid's guru did not tell him), as we go deep within, we find that when the doors open, we become unconscious, and this is due to the mind. So it is not that the doors open when we are unconscious; rather, when the doors open, we become unconscious. The reason for this is, that once we see the doors open, there is no way to keep the mind alive. So the mind invents a thousand ways to save itself.

It was only the day before yesterday that a youth came to me. He had come to me before. Then he was tormented by the restlessness of the mind, its uneasiness, its confusion. This time his anxiety was different. He said, "My mind is becoming peaceful with meditation. It is now less uneasy but a new fear has caught hold of me. Now I am not sure whether I should go further in. I may lose all interest in the pleasures of life, I may lose all sense of competition and ambition. Then how will I progress in life?" What he says is correct. The mind brings up such questions. The mind invents a thousand deceptions whenever the door opens.

I have tried to go closer to so many people. Whenever their meditation deepens, the mind at once devises excuses and quickly comes out of meditation. It brings within you the fear of upsetting your normal arrangements and warns you against medita-tion.

One person has written to me that he is going deeper into meditation but is afraid of going deeper still for he fears he might die! He wants me to take the responsibility in such a case. I asked him whether death was not going to come to him without meditation. I told him that if he is certain that death will not come to him if he does not meditate, then I take the responsibility. But since death is bound to come even without meditation, whey does he throw the responsibility on me? Some others write and express their fears -- "Is it possible that we might lose our sanity in meditation?"

The mind quickly invents excuses. As soon as you reach the door, the mind warns: "This much and no more. Go back!" I used to explain to people that merely changing one's clothes and changing one's name or taking sannyas brings no change in a person. Then they would come and beg for some external support to help them to go within -- "If you do not give us some aid -- a mala, an image, clothes, a temple or some exercise like fasting. how can we go in? Give us something to go by."

So I agreed to give outside support. Now these very people come and say: "What can happen by changing clothes? What change will the mala bring about? How will pooja, prayers and Kirtan help? These are all external things. At times I am distressed at the way man's mind works. The same man gives both opposing views and still it does not occur to him that it is his mind saying both the things! When he is asked to go within. his mind says: "How can you go within without any tangible help?" When he is given an outside aid, his mind says: "How can an outside agency help? You have to go within." And the most wonderful part is, that our foolishness is so sound that we fail to understand the trickery of our mind. Every time we make an effort to awaken, the mind promptly devises ways of putting us back to sleep and these excuses are at times so paltry. so trivial.

A friend came to me today and said: "You always say one should not give pain to others. If I put on the clothes of a sannyasin, my wife will be pained." So I asked him: "When did you hear me?" He said, "Ten years ago." Have you given no cause for complaint to your wife in these ten years? If so, I consider you a sannyasin already. There is no need for you to change your clothes." He said: "I cannot say, I gave no cause for complaint to my wife." In that case, I said, "You never came, and asked me for other pains you inflicted on your wife. You merrily went about causing her pain and now you have become so considerate of your wife's feelings when it comes to changing your clothes?" Man's foolishness is incomparable! For everything else, this man is ready to do as he pleases without a twinge of conscience but when it comes to taking sannyas -- oh, he is so considerate of those around him!

What is most confounding is, that we never step aside and watch our mind, how it tricks us into sleep. It brings forth such excuses as seem very correct. But this wife is just an excuse. The mind is the real thing and it is the mind that prompts. when eyeing the neighbour's wife, the mind puts forth no pious suggestions! Then it said on the contrary: "What wife, what love? These are all make-shift arrangements. Who really is your own in this world?" Then the wife is shelved in a corner, out of sight!

But as soon as any step is taken to go beyond the mind. the mind quickly comes forward with a hundred plausible suggestions to put us back to sleep. The door of paradise does open but the mind quickly puts us off with a thousand excuses.

Lao Tzu says: "Desire is the mind. There is no way of entering the depths of existence without becoming desireless."

QUESTION: BHAGWAN SRI, PLEASE EXPLAIN WHETHER THESE STATEMENTS OF LAO TZU ARE NOT MEANT FOR A DEFEATED EXISTENCE. FOR AN ANGUISHED PERSON? IS THERE NOT A NEGATIVE ATTITUDE, A SORT OF DEFEATISM AT THE ROOT OF THESE TEACHINGS? WOULD NOT THESE ETHICS, OF ACCEPTANCE OF THINGS, AS THEY ARE, GIVE LICENCE TO THE GOVERNMENT TO EXPLOIT THE PEOPLE? AND FINALLY, CAN THIS NOT BE CALLED A PURE THEORETICAL IDEALISM? THESE TEACHINGS ARE NOT AT ALL PRACTICAL. THERE ARE NO MEANS OF ATTAINING FREEDOM FROM DESIRES OR OF AWAKENING IN THEM.

Bhagwan Sri: Lao Tzu does not believe in remedies for he says, "Only desires require remedy". No remedy is required for desirelessness. Remedy means a device followed to reach somewhere. A path means an arrangement to connect with a destina-tion -- a bridge or some means of connection.

Lao Tzu says "It is only desires which require a device, a path, effort, struggle." For desireless-ness, understanding is enough. No device, no method is necessary -- according to Lao Tzu. He who understands Lao Tzu's teachings in their entirety needs no methods or principles to go by. All concepts are toys given to the non-understanding; an arrangement to help them to let-go step by step as they are incapable of doing so all at once.

Lao Tzu says: "Understanding alone!" If you become conscious of the labyrinth of the mind, you will step out of it this moment. No other method is necessary. If I know that this cup contains poison, it will automatically drop from my hands. I shall have to make no effort to let it go. If I under-stand well that fire burns, my hand will not go towards it, without any effort on my part.

Remedies and methods are required where there is no understanding. Where there is understanding, they become redundant. Therefore there are two ways: One of method -- of ignorance. The ignorant man says, "I have no knowledge. Show me some technique, some method by-which I can develop my understanding." Ignorance, lack of understanding, demands methods. It cannot exist without them. Comprehension requires no such thing. You understand -- and there the matter ends. It is enough that you understand. There is a reason for this.

People like Lao Tzu think that actually, we are not bound; we only are under an illusion of being bound. We are not ill -- we are simply ignorant. There are two things: One man is ill, he is really ill. An actual illness has caught hold of him. Then he requires medicines, treatment is necessary. But there is another man who is not at all ill but who imagines himself to be ill. Treating such a person with medicines will not prove only costly but also dangerous. There is the possibility of the medicine triggering off new illnesses. This man only needs to understand that he is not ill, he is only suffering from an illusion. If such a man has to be treated, he can be given only sugar pills and water as medicines to console him that he is being treated. Lao Tzu's opinion is -- and it is the right opinion -- that life's difficulty is ignorance. Life itself is not difficult to

understand.

We are not really estranged from God -- we only think so. We have not really gone away from life, we only think so. We have not lost the treasures of life, we have only forgotten them. If this is so, then Lao Tzu says, "Where is the need for devices?" There is no question for remedy. Understanding is enough. Understanding is the remedy.

Buddha has said: "For those who do not understand, I have devised methods. For those who understand, I have given them understanding. There the matter ends." This is almost like the case of hundreds of people who visit the psychologists. They have no illness but suffer from the illusion that they are ill; and this makes them more ill than those who are genuinely ill. So they have to be treated. And what is the treatment. What do Freud and Jung do? Nothing, except they help the patient to recount his illness and in the course of this talk, if the patient develops understanding, he manages to step out of his illness; if not he remains within his hallucinations.

The problem of life is not a veritable problem of illness. It is a problem of a pseudo-illness. Therefore, Lao Tzu does not talk of remedies. He says, "Be without help -- without resources -- that is the only remedy. Know, understand and be settled -- this is the only way."

Lao Tzu's instructions are not for the defeated or the despondent. This is interesting and needs to be understood for this question does arise in the mind. People like Lao Tzu sound as if they are escapists. They say: "Desire nothing". If we do not desire, how will we Progress? But how many have progressed by their ambition -- can we count them?

Someone asked Aldous Huxley -- whose three generations had worked for the progress of mankind -- to give a detailed account of whether man had profited by the efforts of his forefathers; whether man was happier, more at peace, more blissful than what he was 5,000 years ago. Huxley said, "If you had asked of my great grandfather, he would have boldly said, 'Yes'. If you had asked my father, he would have hesitated. But I -- I can give no reply!" No: Man is neither happy, nor peaceful nor blissful. There has been a lot of progress otherwise."

From Lao Tzu's talks, it seems all progress will stop; but is man required for progress or progress required for man? If man is required for progress than it is alright that he be sacrificed at the altar of progress. If man dies, let him die but the slow moving 10 miles/hour vehicle must be replaced with the a 100m/ hour vehicle. It does not matter if man lives or dies. The stars and the moon are to be conquered, no matter if the travellers live or die. If progress is the goal then Lao Tzu is wrong. But if man is the goal, his bliss, his savour is the aim, then what Lao Tzu says is 100% correct. The fact is, no matter how much distance is covered-by ambition, we reach nowhere.

Remember, by running it does not mean that you have reached. By running alone one does not reach but the logic of the mind says, if you do not run, you do not reach! Lao Tzu says, "The supreme wealth of Existence can only be experienced and known by he who halts and not by he who runs." It is not Lao Tzu alone who says this. Buddha, Mahavira, Patanjali are of the same opinion. All those who have known have said the same thing. If that is so, all enlightened people are escapists and all ignorant people are progressive.

It is also very interesting that all these ignorant people, who are seemingly progressive, ultimately seek shelter at the feet of some Lao Tzu, begging for peace; whereas, Lao Tzu never goes begging at the fed of the ignorant, for progress. The progressive has always ended up at the feet of the escapist but the escapist has never approached a progressive in search of happiness. This is true without exceptions. Lao Tzu has eyes to see, so has Buddha; they can see how far the progressive has reached, whereas they have lagged behind. And yet, it is the progressive man who seeks refuge at the feet of Buddha or Lao Tzu, and begs to be shown the way to peace and happiness.

No, this is not escapism. It is a matter of condition. Words are not dangerous, their connotations make them so. If my house catches fire and I run out, you can say I am an escapist. In verbal terms, this is correct -- I am forsaking the house for it has caught fire. But it is not wise to stay within a house that has caught fire. If it is sensible to stay within a house on fire then it is an act of bravery to stand before a truck in full speed. He who steps aside at the honk of a speeding truck, is an escapist, for in the hour of trial he is losing courage! If we understand well the conditions of life, we will know that Lao Tzu is not runn-ing away from life. He only steps aside from the follies of life, he is only stepping aside from the fire, the disease. He goes deep within life. We who think that we are going ahead in life are progressing in sheer ignorance alone and are being cheated out of life.

What is the ultimate test? We should compare our face with Lao Tzu's. Lao Tzu is not worried even at the time of death and we are filled with anxiety even when we are alive! Lao Tzu is happy to embrace death

and we cannot even embrace life. Lao Tzu laughs in illness, we cry even when we are well. What is the proof? If Lao Tzu is offered thorns, he is filled with gratitude; if someone places a flower in our hands, we do not even feel grateful. No; What is the way through which we can know? What is the measure? Lao Tzu is not an escapist.

And if Lao Tzu is an escapist, everyone should be an escapist. Then escapism should be our religion for Lao Tzu escapes from the futile and enters the purposeful-ness and meaning of life.

It seems as if there is defeatism and despondency in his words. Is he afraid of life? Has he no strength to fight? Perhaps he is weak and therefore he steps aside. But there is no sign of weakness in Lao Tzu. The strength that effuses from people like Lao Tzu, Christ and Buddha is unsurpassable.

Those whom we call progressive gradually begin to show signs of nervousness. Their limbs begin to tremble and they are filled with a thousand fears. The psychologists of America of today say that there are hardly 10% people in America whom they can really call healthy in mind, 90% are mentally ill. If we examine these 10% people, we will find people who are from villages, those who are illiterate, those who live in jungles and are labourers -- all people from the lowest strata of society. As we go to the higher classes, we find the number of sick people increasing proportionately with the amount of progress. What is the reason?

No progressive man can sleep as soundly as Lao Tzu nor can he eat with such joy and relish -- nor can he digest his food so efficaciously. He does not enjoy Lao Tzu's health, nor his fearlessness. He cannot enjoy the silence that is within Lao Tzu nor the ever-flowing stream of bliss within him, which gives no indication of defeat or despondency.

He is not a defeated man -- this Lao Tzu. On the contrary he says: "No one has ever defeated me." And when someone asks the reason why, he says: "Because I have never wished to conquer anyone. I can only be defeated if I am out to conquer somebody. I wish to conquer no one." We might think Lao Tzu is afraid to fight but Lao Tzu says: "I do not wish to fight for there is nothing worth fighting for in your world. The paltry, things you set out to conquer are too ordinary for my consideration. Then why create this fuss of conquering trivial things? If you set out to conquer you will be defeated and even if you win, you gain nothing. If you lose you are burdened with restlessness and distress. So I did not set out to conquer; not that I was afraid of defeat but because there was nothing worth conquering."

The question that rises within our mind is but natural. We feel this can only be the view-point of a pessimist but then a pessimist is a sad and unhappy person whereas Lao Tzu is not an unhappy man. We, the so-called optimists appear unhappy. When the scriptures of Buddha were translated for the first time in the West, they branded him as a pessimist par excellence! For they say he says, "birth is pain, old age is affliction, life is sorrow, death is pain -- everything is pain". But they did not take the trouble of gazing at his face. He is a pessimist, you are an optimist, so there should be signs of happiness on your face. But there is no sign of happiness evident on your face! This man who says "Birth is pain, life is agony, everything gives pain", his bliss knows no bounds!

Then there is certainly some place where we have erred. Buddha says, "Life is sorrow. He who realises this, attains bliss. He who thinks life to be blissful, attains nothing but misery." This calculation of Buddha is very profound. Buddha and Lao Tzu both say: "He who takes life to be happiness, ends up in sorrow, for life is sorrow." If I look upon a thorn as a flower, the thorn is bound to prick me and cause pain, for it is a thorn a nd not a flower; but if I know a thorn to be a thorn, it cannot hurt me. It can only hurt me if I take it to be a flower. Buddha says: "Life is sorrow -- know this. Then no one can snatch your joy away from you." But if you take life as happiness, you will fall into unhappiness for you will have started a chain of illusions.

Lao Tzu is not a pessimist. He is an extreme optimist. He is at the pinnacle of supreme bliss.

There was a famous disciple of Lao Tzu by the name of Chwang-Tse. He was called by the emperor of China to come and be his prime-minister. Chuang-Tse sent back a message to him: "There is no happiness beyond the joy I am in. By making me your prime-minister you will be dragging me down from my heights; for there is no joy beyond this. Now to go forward in any direction, is to go back. To move an inch from where I am, is to lose. There is no greater bliss than that I am in."

You might think this man is mad to lose such a golden opportunity. When the emperor himself calls him to be his prime-minister, he should have grabbed the opportunity. But Chwang-Tse's understanding tells him that if he moved the slightest bit from the supreme bliss he was in, he would fall for there is nothing further beyond it.

When Lao Tzu or Chuang-Tse or anyone else talks of Tathata (That which Is), when they talk of acceptability, it is not out of frustration or distress. It is not also because it is a good thing to be contented in

life. The attitude of acceptance comes about for two reasons: One is, a man accepts because there is no way out. Then at least there is consolation. But Lao Tzu's acceptability, is not this explanation of Tathata (That which Is).

Lao Tzu says, "The man who says there is satisfaction in acceptance is as yet refusing to accept, for if there is no denial then where is the dissatisfaction?" I say there is a thorn in my foot. If I am to accept this, at least there will be the satisfaction of acceptance of the fact. It pains, let me accept -- but there is denial behind this acceptance. In truth, my acceptance is a form of non-acceptance. I am in pain, I am in agony but when there is no way out, I close my eyes and accept the fact. Then I console myself that perhaps this too, is a divine mystery; the curse may be a blessing. The glistening flash of lightning lies hidden behind black clouds and the flower hides within the thorns, so happiness hides behind sorrow. But my search is the search of happiness for the bright streak of light; I do not accept the black clouds. And when the night is at its darkest, morn is close by -- but my eyes search only for the dawn! By keeping the desire of dawn, I try to lessen the darkness of the night. I am trying to be contented.

But Lao Tzu does not talk of this Tathata. He says, "Acceptability not for the sake of contentment, rather because non-acceptability is foolishness." Non-acceptance does nothing but drag a man into hell. Lao Tzu stresses more the need to under-stand non-acceptability rather than acceptability. The day I understand clearly that I create my own hell by non-acceptance, that very day non-acceptance will vanish. What then remains will be acceptability. Understand this reasoning.

There is one acceptability which we impose against non-acceptance. There is another acceptability that results on the disappearance of non-acceptability. There is a difference between the two. When there is denial within and we impose acceptance without, a conflict is created. There is denial within and acceptance without: My friend dies. I say to myself, "That is how it is. I shall have to accept the fact. There is no other way." Then I keep telling myself that everyone has to go one day or the other. Death comes to everyone. Who has lived forever in this world? I try to console myself this way but the pain throbs within. The friend is gone, the emptiness troubles. The mind wails within: "This should not have happened. It is bad. it is bad!" From without I console the mind: "Death happens. It has always been happening. We cannot escape it." These two things go on simultaneously. I try to dress the wound from with-out but it remains bleeding within.

Lao Tzu does not advocate such acceptance, or Tathata. He says, "I am not pained at the death of my friend. I only wonder how he remained alive all this time!" Life is an impossible happening. Death is a natural happening. Death is no wonder whereas Life is a wonder.

Lao Tzu says: "How do we manage to remain alive so long?"

I have mentioned Chuang-Tse to you. His wife died. The emperor went to condole him. He found him playing a tambourine on his door-step. His legs out-stretched, he was singing a song. In the morning he bade farewell to his wife and at noon he sits playing the tambourine! The emperor hesitated. He had come prepared with condolences as we usually are when someone dies. We are such experts at this game that we even have the dialogue by heart! We know exactly what is to be said and what would be the answer. So the king was prepared for his part but he found that things were quite the opposite here. The old dialogue would not hold water here. Chuang-Tse was singing and he was filled with joy.

The king however could not with-hold himself. He said: "Chuang-Tse, it is enough that you show no grief but for God's sake do not play- the tambourine!"

And do you know what Chuang-Tse said in reply? He said: "Either I should grieve or play the tambourine. There is nothing in between. And why should I be sad? I thank God who gave her life for so many days -- wonder of wonders! How well she served me and so long -- ah wonder! And the love she showered on me -- oh most beautiful wonder! And if I do not bid farewell to her with music in these parting moments, it would be an improper act on my part! I am giving her a send-off. Now she goes further and further away from this world and the sound of my tambourine must be fading away softly. I have bidden her a joyful farewell."

We are such, we are not happy even when staying together and we call ourselves optimists! And here is Chuang-Tse bidding farewell to his wife with joy and we call him a pessimist! Then our optimism and pessimism is very strange. We are pessimists, for we are filled with pain and sorrow all the twenty-four hours. Chuang-Tse is one from among the extreme Optimists.

Lao Tzu does not ask us to accept out of helplessness. No, he says accept with all your strength all your power, all your might. It requires great strength and valour to accept life as such. Someone throws a stone at Mahavira. Mahavira stands still. To us it would occur: "What a coward! He should return a stone for a

stone!" But Mahavira just stands -- not out of cowardice but because of a great strength -- a supreme power. He possesses such gigantic energy that stones do not hurt him. They start no reaction within him. And he who throws the stone is childish. Mahavira is filled with compassion for him and pities him for his vain labour.

We can do only one of the two things: Either we return a stone for a stone or we run away. We know no third alternative. But Mahavira knows. He neither runs away nor does he throw back a stone. He does not take the stone in at all! The stone causes no intervention within him at all. And the stone causes him no harm. On the contrary it proves useful for it helps him to be more firmly established in his supreme peace and bliss. He is not swayed an inch here or there.

All religions are born through great prowess and valour and all religions are born out of fearlessness, not fear. And all religions are consecrated in bliss, never in pain. The maxim of pain is the demand for happiness and to be consecrated in bliss is to accept pain.

QUESTION: ARE NOT LAO TZU'S INSTRUCTIONS ON LIFE BASED ON PESSIMISM AND ESCAPISM? WHAT IS MEANT BY UNDERSTANDING?

Bhagwan Sri: Whatever happens in life can happen in two ways: One with understanding and the other without under-standing. An example will make things easy:

You abuse me and I am filled with anger. Does your abuse at once give birth to anger within me or is there a happening of understanding between the two? When you abuse me do I try to see within myself how the anger is born by your abuse? Do I go within and see whether anger should arise or should not arise? Do I see within what anger is? I see nothing of this. All I know is, you abused and I got angry; there is no gap in between. On one hand is the abuse, on the other, anger. You pressed a button and I flared up -- then I behave like a machine! This behaviour is the behaviour born out of ignorance.

You abuse me and I see what is rising within me and why. Where does the abuse touch me, what wound it disturbs within me, where does it hurt me and why? What is there in the abuse that fills me with rage, what is there in the abuse that fills me with poison? All this I examine within myself and then I see this poison rising within me, this anger ascending from within, this fire ravaging within me -- I see it and I understand it. Then what I do will be out of understanding. It is interesting to note that one can only be angry in ignorance and never knowingly. Therefore, if when you abuse, I worry more about my understanding of the reaction within me, anger becomes impossible. You abuse me and I do not watch myself within, then only is anger possible.

This is why, people like Lao Tzu say that there is no need to take measures to remove anger. No mantras or charms, no oaths or vows are necessary. Understand anger and anger becomes impossible.

A Western friend is practising meditation. He is here with us. His trouble is anger. He is so filled with anger that it overflows at the slightest excuse. I advised him to vent his anger on a pillow. He was surprised! "That is madness!" He exclaimed. "On a pillow?" I told him, "You start and see, it is not so bad. If you could vent your anger on a human being and not see the foolishness of it. It is not more foolish to take it out on a pillow I assure you." He tried the first day and came and gave me a complete report. He felt a little awkward in the beginning. After five or seven minutes when the momentum built up, he started hitting the pillow hard as if it were alive. Not only did the pillow become alive but it assumed the form of the person he hated most. He remembered this foe and all that had happened ten years ago. He had wished to beat him up but could not. He says he felt to laugh, he felt very uneasy too but he enjoyed it also!

Since the last three days he is beating up his pillow. Today he has given the final report and it is very astonishing.

The full report is like this: The very first day all the faces of people he had wanted to hit and could not, began to come up. The next day all faces disappeared. There was no one before him, there was plain anger alone. He saw the anger coming out from within him and there was no one to receive it at the other end -- pure anger. Then it occurred to him that all this was already within him, he only needed excuses to throw out the poison within him. Then an understanding arose. He saw anger in a new form. Now the responsibility of anger, shifted from the other person. Now he knew that there was a fire within him that needed to come out. Now the responsibility shifted on him -- it no longer was objective, it became subjective. It was no longer that the other abused and the anger arose. Now he understood that he was

wanting to be angry and was looking out for excuses. If no one had abused him, he would have found some other excuse. He would have even gone to the extent of inciting someone to abuse him! And the simple reason for all this was, that there was something within him that was pressing for release. It was necessary to be rid of it.

The next day in the course of these beatings that he carried out 3-4 times a day, it became absolutely clear to him that the anger was not because of another but was within him. Today was his third day. He told me: "I am shocked at myself". As soon as the realisation came that the anger is not on someone, that the anger is already within myself, something departed from within -- everything was peaceful. Now I have become absolutely weak and incompetent to be angry. If you abuse me now, I shall be unable to express anger. At least I find myself incapable of doing so at this moment. Some load has come off me and I feel empty within."

Understanding means: Whatever happens within you is with your full consciousness and in your full awareness -- Whatever happens. Then many things will stop happening by themselves. What stops happening, is sin; and what keeps happening even in your full consciousness is virtue. Understanding is the test. Whatever can go on with understanding is virtue. What does not go along with understanding, is sin. What can be activated in ignorance alone, is sin and that which cannot be activated in ignorance, is virtue. So understanding means only this: that whatever happens within me, happens with my full knowledge and nothing slips from my consciousness.

Whatever happens to you, happens outside your consciousness. You do not know when you are filled with anger or filled with love, when you are happy, when you are sad -- everything happens in your unconsciousness. Suddenly you find yourself happy, suddenly sad. You feel a terrible melancholia and you look for the cause outside of you. You do not realise it is coming from within you. You begin to blame your son or daughter, your wife or husband or your business. You set out to find and you end up by making a scapegoat of someone or the other.

These are simply excuses-pegs. You think you would not do all this if you are by yourself. You will! If you are locked up in a room alI alone, you will do all that you do to another person. You think you talk only when a friend meets you. If you are left to yourself, you will begin talking to an illusory friend. You think yoU are angered because someone irritated you. Put yourself in a room and in 15 days' time you will find you have become angry hundreds of times. You then vent your anger on your shirt or on the bath-room tap! You will find a thousand ways.

If what happens within you, happens with your full consciousness it becomes a different thing altogether. No happening of my inner existence should happen in my unconsciousness -- this is understanding. What is interesting to note is, that once understanding is born within us, all that is wrong stops happening on its own. Without understanding, even with your best efforts, you will not be able to do the right thing. This is why the whole stress of Lao Tzu is on understanding, knowledge and wisdom.

The rest tomorrow.

The Way of Tao, Volume 1

Chapter #4

Chapter title: The mysterious Tao -- beyond ignorance and knowledge

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CHAPTER 1: SUTRA 4
UNDER THESE TWO ASPECTS, IT IS REALLY THE SAME; BUT AS DEVELOPMENT TAKES PLACE, IT RECEIVES THE DIFFERENT NAMES. TOGETHER WE CALL THEM THE MYSTERY. WHERE THE MYSTERY IS THE DEEPEST, IS THE GATE OF ALL THAT IS SUBTLE AND WONDERFUL.

The One alone resides within the two.
Wherever the intellect sees duality, the Existence is yet one alone.

We might say that the intellect has the habit of breaking into two whatever it sees. As soon as the mind alights upon something, it cannot help breaking it into two. There are reasons for this. The mind rejects the irrational. The mind cannot contain the opposite, it leaves aside the contradiction.

The mind looks at life but it is impossible for it to see death in life. Death seems just the opposite of life. It has no relationship with life's reasoning. It looks as if death is the end of life, the enemy of life. It looks as if death is outside of life, an assault on life. It is really not so. Death is not a happening outside of life. It happens within life. It is a part of life. Death is the completion of life.

Life and death are like the in-going breath and the outgoing breath. The same breath that goes in, comes out. The breath that goes in at birth, comes out at death. Life and death are one in Existence. But when the mind begins to think, it can accept the apposite but not the inapposite. From the rational point of view, life and death become two separate happenings.

But Existence accepts the irrational also. It accepts the opposite, the contradictory also; Existence finds no difficulty in growing the flower and the thorn on the same branch. It finds no difficulty in working light and darkness together. The fact is, darkness is a dim form of light and light is the less dense state of darkness.

If we remove light from the earth, the intellect says, only darkness will remain. But the fact is. if light is removed, there will be no darkness also. To explain more simply: If we remove heat altogether from the world, the intellect will say, only cold will remain. The fact is, what we know as cold is a part of heat. Therefore, if heat disappears, cold will also simultaneously disappear. If we banish death completely, life also will end. Existence is together with the opposites.

The mind throws out the opposite. The intellect is a very small thing. Existence is very vast. It is beyond the mind to understand that the opposites are one and the same; that life and death are the same, that love and hate, darkness and light, hell and heaven are one and the same. The intellect cannot visualize happiness and sorrow as two names of the same thing. How can it understand for it says, happiness is quite different from sorrow and pain. We have to strive for happiness and save ourselves from pain. We have to shut out pain and invite joy.

But Existence says, "He who calls happiness, invites unhappiness also and he who tries to escape unhappiness, has perforce to forego happiness also." The opposites are one in Existence.
And Lao Tzu says: "UNDER THESE TWO ASPECTS, IT IS REALLY THE SAME."

That which is within the named and that which is within the unnamed, are one and the same.

Lao Tzu in the beginning vehemently affirms that the Path that can be trodden is not the Path and the Name that can be named is not the Name. And now Lao Tzu says: "That which is within the named and that which is within the unnamed are one and the same" -- they are in actuality, the same. It is again the duality of our own intellect that says that this is the world of objects and that is the world of Existence; that this is the world of names and that is the world of the un-named; that this is the world of forms and that is the world of the formless; that this is the world of the individual and that is the world of the non-individual. Lao Tzu says, "No, they both contain the One in actuality." The Un-named also resides within the one we name and the one we call un-named, we have given a name already! What difference does it make if we call it Un-named?
We have named it Un-named!

This will be rather difficult to understand as Lao Tzu has said most expressly in the beginning that these to are absolutely apart. "Give no name," he has said, "for as soon as you name it, it becomes a falsity. Do not express. it, for the very expression deforms it. Walk not on it, for it is a changeless path. THE PATH CANNOT BE TRODDEN" -- and now, soon after, he says. "It is the one and the same that resides in both.

It is One alone."

It is hard to follow Lao Tzu's logic, for this statement is even more profound than the previous ones. The same is in name, the same is in form. When I look out of my window, I see the skies in a particular form but this very limited form of the skies become boundless as soon as I step out in the open. Then will I say the sky I saw from the window was different? The difference is definitely there. When I saw through the window, it was bounded within the frame-work of the window. Now when I see in the open, there is no frame-work, no lines to bind it. Appa-rently the difference is definitely there; but deep within, where is the difference?

What was seen from the window was the formless and no other. The error lay not with the sky but with the window. And how can a window give shape to the skies? If a small thing like a window can give shape to the vast skies, it would be mightier than the skies. So, that which the mind has known by giving a name is the same as that, which the wise have know by going beyond the mind, as without a name: 'Name-less'!

Lao Tzu says, "You cannot reach there by travelling on this Path, you have to halt." He who halts reaches, whereas one who journeys keeps plodding. There is no difference between the two, no distance.

Lao Tzu has dealt a heavy blow to dualism with this short statement; a final blow, in which he has tried to contain the opposites in one. It should be understood once for all, that all dualities are the creation of the mind. Existence is unfamiliar with it. Existence has never known dualities. The most opposite and conflicting things are united and joined in Existence. Nay, they are one and the same. We have to use the terms, joined and united, for it is our mind that is in the, habit of breaking and seeing things. It cannot see otherwise.

We see two sides in a coin and both these sides are together, joined. Can we separate the two sides of a coin? Can we keep one side of the coin and throw away the other? Do what we may, there will always be two sides to the coin. One side of the coin is the same coin and the other side also is a part of the very same coin. Yet, when we look at a coin, we cannot see both the sides at the same time. When we see one side, the other is hidden and vice versa.

Berkeley, the great philosopher of the West used to say: "When you step out of the room the things in the room, disappear in the void. When you step back into the room, the things appear again. And when there is no one in the room, there are no objects in the room." He challenged any one to dispute his statement. No one did, for it is impossible. One has to be within the room, in order to investigate and Berkeley says, "Things appear as long as the seer is present and disappear when the seer is absent. Without the seer, the seen cannot be. If you make a hole and peep in the room, the viewer becomes present and things appear."

What Berkeley is trying to say is that there is an intimate connection between the seer and the seen. It is certainly not true that things are not the same, in the absence of the viewer, as they are in his presence.

Now Physics admits the fact, that when you leave the room, the objects within it lose colour. All things within a closed room become colourless. Then what does the painting in your room look like? It is a painting no longer. The contention of Physics is, that colours are formed in collaboration with the eyes. If I can see that the colour of your clothes is white, it is not dependent on the colour of your clothes. It is my eyes that see them white. If there were no eyes in the room, your clothes would have no colour. Colour is directly connected with the eyes.

It is not necessary that things have the same shape as you see them because, form also is connected with the eyes. If objects however, are still present in the room when we are out of it they cannot be retaining the same shape as we see them and we cannot ever see them in the form they assume in our absence.

Emanuel Kant, the German thinker, used to say: "Things cannot be known in themselves." We can only know things as we can see them and in no other way. In fact, whatever we know depends directly on our ability to know. It is not that there are only those present who have gathered here today. There might be a spider somewhere in this room, a lizard on the wall, a worm on the floor or a fly; and all these see this room from their own angle of vision. It is possible that the spider experiences things we have never experienced or the insect on the floor hears sounds we can never hear. It is also absolutely certain that all these creatures are unfamiliar with what we see, hear and know.

The seer is invariably present in whatever we see. The intellect gives shape and pattern to whatever it sees. The most deep-seated framework of the intellect is the pattern of duality. The first thing it does, is to break things into two at the very outset and separate the opposites.

Everything is formed by both the opposites. I may say, I am never angry, I can only be forgiving but without anger there is no forgiveness. Or can there be? If you have not been angry, how can you forgive? It is necessary to be angry first, in order to forgive. Forgiveness comes in the wake of anger, it comes as the

latter part of anger. Without anger forgiveness is not possible. But we see these two apart from each other. We say, "So and so is a wrathful man" or "So-and-so is very forgiving". We can never bring ourselves to say that anger in itself, is forgiveness.

The intellect breaks all things on all levels of existence. And Lao Tzu says that the One is hidden behind all these sections and fragments. No matter how many parts the intellect tries to make, the One remains indivisible and whole -- always. No matter how many lines we draw, *it* remains boundless. Whether we name it, or do not name it, it is still One. So the first thing that Lao Tzu says is: "Within the entire duality and divinity, it is this One alone, that resides."

Here we are sitting within this room. There are these four walls around us that have separated the space within the room from the space without. Have you ever thought how you can break space? No sword can break it and no wall, for the wall itself has to be within space. The space is filled in every pore of the walls. The outside space and the inside space are divisions created by us, and do not exist in reality. It helps us in our day to day existence. It would be difficult to sleep in the open space outside but we sleep comfortably within the space of our room. So the difference is there. It is raining in the space outside but we sit safe within the space of our room without a care. All the same, it is we who have divided the space into two.

We cannot divide space. It is one invisible whole. Within and without are our own make-shift arrangements. The same that is within, is without and the same that is without is within. These two words -- without and within -- are also creations of the duality of our mind or else, there is nothing that is within and nothing that is without. One alone is and it is this *one* only that we sometimes say is within and sometimes without.

The duality mentioned by Lao Tzu, Buddha, is very superficial. Within, at the very core, in the profound depths of Existence, there is only One just as when a tree emerges from the soil, it is only one, in the beginning. Then soon the branches begin to shoot out and these keep multiplying. So Lao Tzu says "As Evolution proceeds, as there is further expansion, the many are born and myriads of names come into being."

The Hindus had visualised life as a tree, some 5,000 years ago, and Liberation as a tree, upside down. Samsara (the material life) is a tree that is born of one and becomes many. At first there is one branch, then many appear; then each branch further gives rise to many other branches and these in turn spread into a number of leaves. Liberation is just the opposite. Here we journey from the many branches, to less and less branches till we ultimately reach the trunk of the tree. Then from this one, we travel downwards to the seed form which everything was born and from which everything was developed.

Lao Tzu says that as soon as unfoldment occurs, as soon as development begins and things start appearing, they become many. The seed is always one, but the tree that comes out of it develops and divides itself into so many branches and leaves. Then on these numerous branches, countless seeds are formed -- all from a single seed. In exactly the same manner, Existence is One and is without Name (Anam). Then many branches of names spring out of it. Truth is One -- 'Wordless'. Then many leaves and branches of words spring out of it. Lao Tzu says, "Yet That which is in One is the very same that which is in many." That which is in the seed is also in the leaves. How can it be another? There is no way for it to be another. There is no other.

In the second part of the statement it is said that as expansion and development proceeds, people begin to call it by different names but it does not diversify in actuality. I have said, "The tree is one in the seed and becomes many in the branches". This, however, is also so in the eyes of the beholder who is looking at it from the outside. The tree feels its roots and branches to be one and the same. Within there is the same flow, the stream of the same essence.

Do you feel your toes, your head, your eyes or your fingers as different and apart from each other? On closing the eyes, one sees the continuous flow of the same energy, in which all forms fade. To one who sees you from without, your eyes and your fingers are different and apart from each other. But within? If the finger is broken, the eyes are not damaged but this too is from without only. Within, the broken finger causes the eyes to weaken and the loss of the eye leaves the fingers helpless. Within there is the same stream of energy. that flows everywhere. There is no the slightest difference.

If we ask the physiologist he will tell us the same. Many a rare thing the Physiologist says and the latest research is re-establishing the very old secrets once more.

The modern Biologist says that our eyes and our feet are formed of the same kind of cells. There is no difference in their composition at all. The only difference is that the older cells have specialised in one particular function. The substance of the body is the same. It is only that a particular part has specialised in

seeing, another in hearing, yet another in the field of touch. But these are only specialisations. The fundamental composition, the life-principle, is one and the same. There is not the slightest difference. The delicate pupil of the eye is also a part of the skin. It is the skin of the eye which has specialised in the sensitive art of seeing. The scientists claim that the skin of any other part of the body if trained, can develop the quality of seeing, tor both are made of the same elements.

When a child is conceived in the mother's womb, it has neither eyes, nor ears, nor nose nor limbs. In the early stages of conception there is nothing save the cells. The initial cell divides and re-divides. Therefore all these cells cannot be different in composition from the initial cell. Then gradually some specialise and form the eyes, others form the ears, yet others form the heart and so on.

It is the same cell that spreads and causes the differentiation evident in the body. The tree is one but the branches seem different and apart. The life-stream is one, but each thing as it unfolds, looks different and apart. The cell that is formed in the mother's womb is initially closed. Then when it opens, it will break through, unfold itself and spread. As it spreads, its needs increase and according to each need its various parts begin to function in various ways. Then when they begin to perform various tasks, they shall have various names. This we can understand better by an example:

The Hindus have always said that this world also has been formed from a single cell, just like the human cell and that the life-principle is only *one*, Then as things develop and unfold, they begin to diversify and fall apart from each other. Lao Tzu is saying the same thing. He says: "People call it by different names." As I too, have been telling you: "Truth is One but those who have known, have known it in different ways." The Secret is One but the sages have called it by different names. It is only the names that can be different, but because of them the delusion of separateness forms within our minds. Then the error is committed of viewing things as distinct from each other. It is only when the delusion breaks that we can conceive of the 'Indivisible', the Absolute.

Lao Tzu says, "The Conception of such an Indivisible is the Absolute itself." It is recollected by different names, yet it is one and the same. It is this multitude of names that is the secret -- the mystery. What is the mystery of this world?

Science does not accept mystery but Religion does. This is the only difference between Science and Religion. Science believes that there is no secret in the Universe. The mystery lessens with each discovery. In other words, lack of knowledge is the only mystery. According to Science the meaning of mystery is ignorance. What we do not know, we consider a mystery. The mystery ends as soon as we know. And what does Science do in order to know?

If we understand correctly, we shall find that Science says just the opposite of what Lao Tzu says. What does Science do? It goes about giving names to things. As soon as it is able to name a thing, it considers it has known it fully. It gives a technical term to whatever it discovers and feels it has known all about it. This is why Science is becoming more and more specialised day by day.

There was an age when Science was one. Then it began to diversify. Then the various branches of science began to diversify in greater details and these details in turn began to diversify.

There was a time when all science came within the single fold of Philosophy. This is why even today our universities confer the degrees of Ph. D. even on those who have nothing to do with philosophy. Now a man carries out research in Chemistry. He is also given the degree of Ph. D. This is a thousand-year old habit. A man is given the degree of Doctor of Philosophy when he has not the remotest connection with philosophy!

But a thousand years ago, Chemistry was a part of Philosophy. Aristotle wrote a book, two thousand years ago. Today, the heading of each chapter of his book, has become a science in itself. The most interesting fact is, that the chapter on Physics, is followed by a chapter on Religion. This is why the West looked upon Greek Religion as Meta-Physics. Meta-Physics means the chapter following Physics. Even today, the old board on the Physics Department of the Oxford University bears the caption: 'Department of Natural Philosophy'. A thousand years ago, Physics was Natural Philosophy. Later on, the divisions followed.

Science is bound to be divided because the more we want to know, the more organised methods we employ to know a thing, the narrower will be the field of our research. The more we want to know about a thing in its entirety, the lesser the number of things we shall have to choose. Therefore, the definition of science is, 'To know more and more about less and less'. When we reduce the number, things will begin to contract. Now Physics is also not one whole subject -- it is divided into several parts. Similarly, Chemistry has several divisions also, of which Organic Chemistry and Inorganic Chemistry are the two main divisions.

And these will again be broken more and more into lesser fragments. Science is thus now reaching from the roots towards the leaves, thus going further and further away from the Mystery.

Lao Tzu says: "To be the One that is between the name and the nameless, is the mystery. That is called the mystery." In fact, he who journeys towards the 'Indivisible', travels towards the mystery and he who travels towards the 'Many', goes away from the mystery. Therefore, Science is gradually revoking the mystery. It says, "There is no mystery. We shall know all there is to know." Yet the mystery stands where it was.

The method of knowing employed by Science is such that it shall be deprived of the knowledge of the Mystery. Therefore, as Science advanced, man's attitude towards the mystery receded. The greatest damage done by Science to religion is the lessening of man's disposition towards the mystery.

Now there seems to be no mystery. Everything is known. You look at a flower. Someone says, "It is beautiful." You say, "Non-sense! Where is the beauty? It has such and such colours, it is made of such and such elements." You can get it analysed and the Scientist will tell you what all it consists of. Nowhere will you then find beauty in the flower. As soon as we begin to know all the facts of a particular thing and give it names, the Indivisible that resides within the thing, disappears. It gets lost and with it is lost all the mystery.

Lao Tzu says: "That which has been given countless names by us and which still is One, that alone is the mystery. That which is One inspite of being the many, that alone we call the Mystery. That which appears as several and which is yet One alone, that we call the mystery. That which looks divided in duality but which yet, is undivided, that we call the Mystery."

Understand well the meaning of Mystery. Mystery means: 'That which we know and yet remains unknown'. In the language of Religion this meaning of mystery is: That which we know also and yet we cannot know. That which we recognise and which yet remains unrecognised. Let us try to understand this by an example.

You love a person and you have spent fifty years with him. Can you say that you know him? You are very well acquainted with him. If in 50 years' time you are not familiar with him, when will you be? You are well acquainted with him. You seem to know everything about him. Yet can you say, you know every nook and corner of his personality? You are well aware of his habits and disposition; yet can you say he is predictable? Can you tell exactly what he will do tomorrow morning? No, the unpredictable element is present within him. That is the mystery -- this 'unpredictable' about which we can make no forecasts. This is what makes the thing we know, yet unknown. Let us see from another angle:

Someone asks St. Augustine, "What is Time?" He replies, "As long as no one asks, I know very well what Time is but when someone asks, there is a lot of confusion." You too know what Time is. You know very well. You get up on time -- how could you if you had no knowledge of Time? You go home on time. If you did not, how will you reach home in time? How will you have known it is time to go home? You know very well what Time is. But Augustine is right when he says he knows as long as no one asks but as soon as someone asks, everything is lost. Not the brightest of geniuses has up to now been able to answer this question, whereas the most ignorant of persons also makes use of Time. The most foolish simpleton is living within Time and yet the wisest are unable to define it.

Leave this aside, Time is a difficult matter. Life is not at all intricate. We all live. In fact we have lived enough. Those who know say, we have lived thousands of lives. Be that as it may, let us consider our present life. Say we have lived 20, 40, 50 years of this life. We know life for this period of Time. Yet if someone asks, "What is life?" we are stumped! What is the reason? When we have lived our lives for a number of years, we should know what life is and be able to tell.

Lao Tzu says, "It is this very thing what we call 'The Mystery'." We know and yet we do not know. We know everything and yet find that everything is unknown. Existence is present all around us, within, without, in every pore of our being, in every breath -- yet it is unknown. What have you known?

The waves have lapped the shores of the ocean since time immemorial, yet they know nothing of the shore; nor do the shores know anything about the waves. Leave aside the waves, you yourself will know nothing more of the shores than the waves even if you walked them a thousand years! What do we really know? There is only a superficial acquaintance and this cursory acquaintance, we call knowledge.

To know this shallow acquaintance as knowledge causes many illusions, which deprive us of the knowledge of the Mystery. Lao Tzu says, "Do not call this superficial acquaintance, knowledge. Rather know it as cursory information. Then you will experience the presence of the Mystery all around you, every minute of the hour. The Mystery is; and no matter how much we know, it is limitless."

Now Science has also become a little profound and deep. It has cast off its childishness. It is not long

since Science came into being, whereas there are relics of Religion, that are 20,000 years old. So if religion has said 5,000 years ago that life is a mystery, it is after the experience of 15,000 years. Science is only 300 years old and so comparatively, a mere child. One thing is certain: When Science becomes 15,000 years old, it too will say with just as much emphasis that life is a mystery.

15,000 years is a very long time. Now take the example of Einstein. He was a very great genius of our time in the field of Science. This man when he died made a very revealing statement. He said, "In my youth I thought Truth can be known. Now I think otherwise; now I think, Truth is unknowable and will always remain unknowable." It is certain that man will come to know a great deal, yet there will be still as much that will remain unknown. Our knowing will make no difference. It will be just like our collecting a handful of water from the ocean. Perhaps a handful of water may diminish the ocean-water by that much, but in the Ocean of Existence, that is all around us, no amount of knowing will make even a fraction of a difference.

That which Religion calls, 'The Mystery', always remains to be known. It remains always unknown, unfamiliar. It is forever present in the same quantity.

To understand the meaning of RAHASYA (Mystery) you have to know three things. There is one -- Ignorance or lack of knowledge. Ignorance is not mystery. Science believes that mystery is the outcome of ignorance. This is a mistake. Ignorance is not mystery. In ignorance we know nothing. Then how shall we have any knowledge of mystery? We shall have no knowledge of anything. The second is Knowledge. Even knowledge is not the mystery, for in knowledge we are aware of something. Rahasya (Mystery) is the happening beyond knowledge. Knowledge occurs beyond ignorance and the mystery occurs beyond knowledge, He who steps into knowledge from ignorance becomes wise and he who goes beyond knowledge and knows, becomes a mystic.

Know these three steps :. The first step is that of ignorance, the second step is knowledge. From the world of no-knowing, the world of knowing starts. If you stagnate at the step of not-knowing, you will remain ignorant. If you stagnate likewise, at the step of knowing you will remain simply a man of knowledge. But if you go still further, the world of mystery begins. Then in that state, having full knowledge, you will still have a complete knowledge of ignorance. Knowledge and ignorance, become one in Rahasya (Mystery).

So Lao Tzu says, "Within both these sides there is the One." He experiences Rahasya, who experiences the One both in knowledge and in ignorance and who Knows that there is not much difference between the wise and the ignorant. The ignorant suffer from the illusion that they know nothing, while the wise suffer from the illusion that they know everything. The mystic knows that there is no possibility of knowing. The mystic does not say, "Do not search to know." He says, "Strive your best to know." Know! Go so deep within knowing that you go beyond it. Then this knowing will not be a limitation or a bondage. You have risen above ignorance, now rise above knowledge.

The Ishavasya Rishi says: "The ignorant do go astray in darkness but what can we say of those knowledgeable ones, who are wandering in pitch-darkness?" Which wise man can this be? We have always been told that the ignorant go astray and never the wise! Then what does this Rishi of Ishavasya say? It is definite he knows what Lao Tzu knows. He says, "The ignorant goes astray for he does not know but the wise go astray for they think they know. And remember," the Rishi says, "the ignorant wander in darkness but the pseudo-wise wander in utter darkness." He who knows he does not know has a sort of humility within him but he who is confident he knows, loses all humility. His ego becomes strong and intense.

Mystery is the transcendence of both Ignorance and Knowledge.

Rahasya, is knowledge of the fact -- know and yet you will never know. Strive hard to know but you will fail. Strive, search, discover but in the end you will only discover that life is a bottomless mystery. Its base is forever unknown. The One that is the actuality within both, is what we call 'the Mystery'. That which is the same in birth and death, that which is the same in light and darkness, we call Rahasya.

Now the line that follows is very wonderful.

This very conglomeration of names we call Rahasya. Where the density of the Mystery is highest, there lies the subtle and wonderful opening to its entrance. Where the density of the mystery is highest -- density of Rahasya! What can this mean? We shall have to go back.

The ignorant is aware of the fact that he does not know. His ego is small, weak but it still is, for it knows that 'I do not know'. The learned one knows that 'I know.' The 'I' is strong, solid. The ignorant man has a feeling of the mystery because of his ignorance. He sees many wonders. Many things appear queer and mysterious to him for he does not understand anything.

When lightning flashes in the sky, he thinks perhaps Indra is angry. When it rains, he thinks the Gods

are pleased with the world. When the harvest is ready, he thinks it to be the reward of his past good actions. If the harvest is poor or if there is an earthquake, he takes it to be the fruit of his sins. He thus makes his own calculations. The element of mystery is present though, conditioned by his ignorance and less experienced. But ignorance quickly gives its own interpretations of Rahasya. The lightning becomes Indra, the rains become the reward of good actions and then happiness, pain, justice, actions, each become a doctrine in itself. So the ignorant cooks up some theories of his own and his ego strengthens in proportion to his interpretations.

The man of knowledge knows the facts. The more he knows the stronger his 'I' becomes. As the 'I' gets stronger, so the attitude of Rahasya becomes more and more rare, its intensity fades.

In the third step, where the wise man is neither wise nor ignorant, when he knows and yet knows that he does not know, the 'I' drops completely. And when the ego is lost, the mystery deepens. So these two things are there: the ego and the mystery. When the ego is dense the Rahasya is thin, when the ego is small, the Rahasya is more emphasized. If the ego is accentuated fully, Rahasya disappears completely. When the Ego is silenced completely, and is absolutely zero, the Rahasya appears in its full intensity and strength.

It is only at the centre of the Ego that it can be decided whether the Rahasya is rare or dense. Therefore, all mystics stress the annihilation of the ego. Drop the ego and you will know the mystery.

How does the 'I' (ego) hinder?

The ego blinds us and does not allow the mystery to be seen. The very meaning of Rahasya is, "My will is naught, my power is of no avail, by myself I can never know. I have no competence to know. I am helpless." When this feeling becomes intense, the knowledge of mystery dawns on us. This is why we find that children are always surrounded by this feeling of wonder and mystery, whereas elderly people are not. Children live in the world of mystery -- why?

Their ego is as yet not very strong. Now when they see a butterfly flitting on the flowers, it seems like a beautiful dream. When they see a flower bloom, it feels as if the Infinite has opened its doors to them. When the sun comes out they feel bathed in the effulgence of the Supreme Light. When the waves lap the shores, the heart is thrilled and dances with joy. Now the pebbles on the road-side appear like jewels to them. The 'I' is not so strong yet, so the Rahasya appears all around. So a child's life passes entirely in fantasy -- its life is like a poem.

Therefore little children cannot differentiate between dreaming and waking. A child is quite likely to get up in the morning crying for the doll that was lost in his dream. However hard we may try, it is hard to convince him that it was a dream. This is because there is no clear-cut line of demarcation between sleeping and waking in the consciousness of the child. The child as yet, dreams in the day. As yet the only difference between day and night is the difference of closing and opening of the eyes. Everything within the child is as yet fluid; the feeling of wonder and mystery is as yet very intense.

Then as the ego strengthens, the mystery begins to fade. As the child grows, is educated and begins to stand on his own feet, as he begins to display his own capabilities, the 'I' is strengthened and stands out clear and the mystery lessens and fades in the same proportion.

The mystery that surrounds the child, is the mystery of ignorance. The mystery that surrounds the saint, is the mystery of knowledge. Before knowledge, there is the mystery of ignorance and after knowledge, is the mystery that is not of ignorance.

This is the difference between a poet and a Rishi (sage).

The poet lives in Rahasya but it is born out of ignorance. The sage also lives in poetry -- but in the poetry that is beyond Knowledge. The meaning of Rishi, is also -- a poet, -- but he is a poet who has eyes, who has seen. The Rishi lives in poetry. The world is a poem to him and not prose. The world is not a dry and brittle composition for him. To him the world is bound in song and verse and filled with music and dance. But the Rishi is one who has become a poet after attaining Knowledge. This is the difference between the two. This is why we cannot call the Rishis of the Upanishads as mere poets, though their poems are unsurpassed; and our poets as Rishis, for their work is born out of the wonder of ignorance.

Our poet is a child that has never grown up! He grows in body but in whom there is no dividing line between his dreams within and the world without. He is a mere child and therefore it is not strange when he acts like one. That is why a poet appears immature in his dealings. Many a time we cannot understand them and so their behaviour appears immoral at times.

Now Picasso loves a woman. He loves her madly. Very few can love as Picasso loved. Then one day this love flew away. Then he began to love another woman in the same fashion. Everywhere he was scandalized for his immoral behaviour. The simple reason was, Picasso was absolutely childish, -- just as a

child loves a rag-doll and holds it to his heart night and day and then one day he is fed up so he throws it into a corner and never looks at it again. We never call the child immoral for we know he is only a child but Picasso would be maligned for his behaviour. We might accuse him of faithlessness whereas that is not the case. When he loved, he loved as passionately as the child loves his doll. He did not let go of her night and day. So intense was his love. But now it is gone! Just as the child forgets the doll, he forgets this woman and is now preoccupied with another. This is bound to look unethical in the eyes of the world.

The fact is, the immorality that is evident in the lives of musicians, poets and painters is due to the fact that though they grow in body, their minds remain immature and childlike. Deep within they are still children. This is the reason why they can write poems but for this very reason their actual lives are so disturbed and chaotic. Therefore they can paint a beautiful picture but their lives become veritably ugly; they can compose beautiful songs but are crude in themselves as far as their own lives are concerned.

A Rishi is a different personality altogether. His childhood is the childhood re-attained. It is a childhood regained -- and this is not immaturity or childishness. This is the simplicity and innocence attained after complete knowledge and perfect maturity. Therefore we see child-like behaviour in Saints also. But there is no non-ethical behaviour in a saint. The Saint has the innocence and guilelessness of a child but not the undisciplined impertinence of the poet. In his innocence, in his supreme freedom, there is a law, a regulation, a discipline. In his spontaneity also, there is an intrinsic discipline. Behind all this child-like actions runs the stream of the Prime Experience. And yet, he is outside of knowledge and experience. And yet, he is above knowledge.

Lao Tzu says, "This is what we call the perfect mystery." If this mystery deepens and becomes more intense, it opens the magic doors of life. It becomes dense only in proportion to the extinction of the ego. We can say: 100 per cent ego = 0 per cent Rahasya; 90 per cent Ego = 10 per cent Rahasya; 0 per cent ego = 100 per cent Rahasya. The energy the power, is one and the same in both. The same energy resides in the ego as in the Rahasya, so when the ego lets go a certain proportion of the energy, it quickly enters the Rahasya.

The Life-Energy has two optional directions: Pride and wonder; 'I' and 'You'. The 'You' here, is God, the mystery. If the 'I' becomes stronger, the 'you' becomes weaker to that extent.

Our Age has denied God for no reason.

Our century is the most egoistic age. And the most interesting fact is, that the ego is born out of knowledge. Our century is the most intellectual century. This might seem contradictory but if you have followed what I said before, you will be able to understand. The knowledge attained in our century, is the highest ever attained by the world. As a result, it is the most egoistic century. Therefore, it follows, that it is completely devoid of Rahasya. The more our knowledge increases, the more our libraries swell and the more our universities become the trustees of knowledge. The more intelligent our children become, the more will the Mystery fade away. Then a moment may come, which will be the most suicidal moment for man. When a culture becomes so filled with knowledge that no secret of the mystery remains, then there is no other remedy save death.

Why?

Because we can live only with wonder, not with ego. We, the so-called egoists also live in Rahasya alone. It is impossible to live with complete ego; only death is possible; suicide is possible. If we come to know that we know all, then nothing is left to be known except death!

This is why as we look back in time, we find man more filled with savour towards life. There were less suicides in days gone by. It is interesting to note that uneducated societies do not commit suicide. An intense ego is required for suicide which they do not possess. A very dense and solid 'I' is required to die -- an ego so strong that it denies all the mystery of life and enters into self destruction. A very strong quality of conceit is required to end one's life. That is why the older the society, the less educated and primeval, there is almost no incidence of suicide. The *adivasis* do not know of self-destruction. They are unfamiliar with it, they can never think of it.

There are many languages even today in the world, in which there is no word like suicide, because those people could think of no reason why a man should take his own life. But for us, conditions have changed.

Albert Camus has written a book, in the very beginning of which he says: "The only philosophical problem is suicide". That a philosopher should start a book thus and that too a philosopher of the calibre of Albert Camus who is considered among the world's wisest men today! He has not discussed God at all in his book. God is not the subject of philosophy. He has discussed only suicide which he considers the basic problem of philosophy. If man has to live, what for should he live? His question is plausible. If there is no

mystery, what is the cause for life? Do we live to eat? Do we live to dwell in the houses? Do we live to produce children? And for what should the children live? Is it for producing more children? What is the purpose of all this? We build houses. roads, aeroplanes -- but why?

If you say you live for love then you enter the world of mystery. Camus will say. "Where is love? I searched everywhere and I found nothing but sexual-desire." Love is a mystery sex is a fact. If you try to catch hold of it, you will be able to lay your hands on sex but not on love. If someone says one should live for joy, then bliss also is a mystery. The realities, the facts, are the so-called happiness and non-happiness; and behind each happiness, hides unhappiness. So Camus asks, "What for should we live?" He is right -- we have seen happiness, experienced it once!

Nasruddin was sitting in the tea-house. A man came up to him and asked news of his village. He is a stranger. Nasruddin asks him: "Do you play cards? If you do, I shall be pleased to play a game with you." The stranger replied, "No, I played once and found it to be a useless pass-time." "Do you play chess? Let us have a game of chess," said Nasruddin. "No," said the stranger, "I played it once and found it very boring." "Then how shall I entertain you?" asked Nasruddin. "Do you like music? Shall I play a tune?" "No!" exclaimed the man, "I heard it once and I did not like it." "Then would you care to go fishing?" Offered Nasruddin and to his disappointment the stranger replied, "I will not go but you can take my son."

Nasruddin says: "Forgive my impertinence but he must be your only son? Like everything else you must have experienced love and sex just once and no more, for you must have found it useless too!"

There is in fact, no reality of life which is worth a second look. If something is worth seeing again, it cannot be a fact, it must be a mystery. It must be something that has to be known over and over again and still remains a mystery. There is no question of knowing again a thing that is already known. It is only when a thing is not known in its entirety that we try again and again and yet again and inspite of knowing it a thousand times, the urge to know it remains a thousand-fold, because the unknown, the unfamiliar still remains to be known.

Camus is right when he says if there is no other problem left then suicide is the only philosophical problem. Knowledge is utmost in our age and therefore there are bound to be the highest number of suicides. It is filled to the brim with ego, therefore it says, "There is no God, there is no religion, there is no mystery."

Lao Tzu says, "He who attenuates his ego and intensifies Rahasya, for him are open the subtle and wonderful gates of life." These two words: Subtle and wonderful, are to be understood properly. What we understand by 'subtle', is not the meaning that people like Lao Tzu take. When we say subtle, we mean less gross, less massive. We say, the wall is massive, solid and air is subtle but air also is solid -- it is less solid. The difference between a wall and air is not very much for there is a quantitative difference and not a qualitative distinction.

A Wall of air can be created and you can be thrown down from it with a greater force then any ordinary wall. There are chances of your survival in case of the ordinary wall, but not so in case of the atmospheric wall. Air has weight as much as the wall, and it is even more. We do not feel the weight of air as its pressure is distributed equally all over our body. There is otherwise, the pressure of thousands of pounds of air on us. If this pressure is distributed in any other way, we would die of the weight of atmosphere. When there is a strong wind, you feel it is the wind behind you that pushes you in front. It is not so. The wind behind pushes the air before you, thus creating a vacuum which makes you fall. The atmosphere has its own solid form.

What things do we call subtle or rare? All that we call subtle is a transformation of the solid.

When people like Lao Tzu make use of the term 'subtle', they mean that which is well beyond the grasp of the five senses. It is important and necessary that you understand the right meaning of the word 'subtle'. The eyes do not see the air but the hands feel it. So it is within the grasp of our senses and hence not subtle. Subtle means: that which is beyond the grasp of the sense-organs. Have you known anything you have seen with your eyes, if you have heard anything it is through your ears, if you have smelt anything it is through the nose, if you have touched, it is always with your hands. There is no experience of the subtle in all your experiences.

We can give it this definition: What can be known by the sense organs, is gross, what cannot be known through the sense-organs and can still be known, is subtle. This way you can understand otherwise our measure of distinction is the faculties of perception only.

We hear a loud noise, we say it is gross. When the sound is very thin and low, we say it is subtle. Actually there is no difference in the sound. It is the different variation of the same sound -- and both are caught by the ear. If these sound-waves are not caught by the ear but caught by the radio, even then they are

not subtle. They are gross. It only means, that a more sensitive ear (radio) has caught it.

Now there are pictures passing over here that only the television can grasp and not our eyes. But even these are not subtle for the television is a very gross thing -- only its eyes sharper than ours. The ears of the radio have a keener sense of hearing than our ears. There is only the difference of magnitude, quantity. Therefore all that can be grasped by the faculty of senses, is gross. I wish to add something more to this definition, which the Rishis of yore did not, for they did not know and that is: "Whatever is grasped by the senses and whatever is grasped by the mechanisms invented by the senses is all gross." The instruments invented by the senses both in past and in future, will never be capable of catching the subtle.

The instruments created by the senses are merely the extensions of the senses and nothing more. What are binoculars? It is an extension of our eyes. What is the radar? It is an extension of our eyes. What is the gun? -- an extension of our hands. Where we threw stones previously with our hands, the gun helps to throw bullets at a greater distance. So it is nothing more than an extension of the hand. We are occupied in extending our senses. What are the knives and the swords? They are our nails -- extended. The wild animals use their nails to kill their prey, we make use of iron-nails. Whatever comes within the grasp of the extensions of our senses, is all gross.

Subtle is that which never comes within the grasp of the senses and can yet be grasped. Remember, if it cannot be grasped, you will never be aware of it. Therefore, it is necessary to understand one more thing: Come within your grasp it must but not through any faculty of the senses. There should be an immediate grasp, there should be no mediator. If I can see you without the eyes, hear you without the ears. if I touch you without the use of my hands, -- then this is subtle. There is nothing in-between then -- neither my hand nor any instrument -- no mediator. If my consciousness gets a direct experience, that is a subtle experience.

So Lao Tzu says: "He whose knowledge of Rahasya becomes intense, opens the door to the subtle." When the feeling of Rahasya reaches its peak, the ego falls. Then we have no use for the faculty of senses. Really speaking, Ego is that which works through the senses. If the ego falls, the senses become useless. Then the non-sensory experiences begin; and these are known as the subtle experiences. You also get a glimpse of such experiences at times.

In some moments at certain times, in certain conditions your ego melts and then you get a sudden glimpse of such experiences. But the ego condenses again and the experience is lost. Then no matter how hard you try, you can never understand it. The ego cannot understand such an experience.

You have heard sounds that you have yourself turned down later as false. You yourself will have said: "No, no, I could not have heard. How could I? There was nobody?" You have seen such forms at times that you turn down later as hallucinations. Many a time you come suddenly to the brink of such possibilities which later you yourself cannot believe! When the experience is gone and the ego is once again strengthened, it refuses to believe in the validity of such experiences for they are beyond its grasp. It cannot conceive of any experience minus the senses.

There is a friend of mine. His father died. The day his father died, this poet friend had set out for another town by the evening bus. When he left, at about 6 P.M., to take part in a gathering of poets, his father was hale and hearty. In the bus he sat, lost in his poetry and when someone loses himself in his art, his ego begins to melt and he becomes like a child. Then he enters his old world of childhood again. He flirts with the butterflies, laughs with the flowers and Sings with the birds. He drops into this world of fantasy and talks with the brooks and converses with the trees. Then messages flash in the clouds above -- for the ego has almost faded.

So this friend was drowned in his world of poetry. Then suddenly at about 9 P.M. he felt a terrible fit of depression that was beyond his understanding. All this time, he was filled with joy, he was happy, songs were pouring out of him. What had happened? Wherever he turned, he saw clouds of despair and sorrow and there was no earthly reason to explain. This made him all the more restless. The strain of music snapped within him and he was engulfed in anxiety and gloom. For three hours, till he reached the town, he was in this condition. He went to his room and tried to sleep but he could not.

At 2 o'clock in the night he heard a knock on the door. Someone called: "Munna!" He was startled for none except his father addressed him thus!

He opened the door and looked out. There was no one. There was no question of his father being there. No other man called him by that name. He again opened the door, the wind rushed in. The night was dark and there was no one about. Everyone in the hotel was fast asleep, there was absolute stillness all around. The street below was empty. He was on the 2nd floor, no one could come accidentally. He closed the door and thought perhaps he was dreaming.

He went to sleep. After five minutes or so, he heard the same knock and the same voice calling out to him! It was even more clear now! And this time he himself was awake. The voice was so familiar, it could be nobody's but his father's. Again he opened the door but there was no one. Once again the cold wind rushed in. Now he could not sleep. He became restless. At 3 A.M. he went down and rang up his house. He was told his father died. Exactly at 2 A.M. he breathed his last and exactly at 2 A.M. the first knock and the call of 'Munna!'

But my friend does not yet believe. He still thinks it was an illusion of the mind. He is an intelligent person and he still thinks over it. To this day he says that the incident took place but he still does not believe it was his father's voice. It must be a mistake, he feels. It may be a play of his own mind, some coincidence that his father did at 2 A.M. in the night and he may have thought of him just then!

So the subtle peeps into our lives at times. And because we do not understand, we brush aside these experiences as hallucinations. But when the Rahasya intensifies, then the subtle does not only peep; rather, we are deceived in the subtle. Then we live in the subtle. Then the subtle begins to happen all around us for all the twenty-four hours.

Lao Tzu says: "The door of the subtle opens and of the wonderful and the miraculous!" What is the miraculous? -- Let us understand. Ordinarily, what we look upon as miraculous is also something. We call a happening a miracle, for we do not understand how it happens. When do you say it is a miracle?

A man dies. Jesus puts his hand on his head. The man comes back to life. We call this a miracle -- why? A man is ill, he bows at the feet of somebody and he is cured! We call it a miracle -- why? Buddha passes under a tree that is dry. Suddenly it sprouts into bloom! We say this is a miracle -- why? What is the reason for calling it a miracle?

There is only one reason. Ordinarily we understand, that happening which takes place outside the precincts of cause and causality is a miracle. Normally, all trees give new off-shoots but then, there is always a time, a regulation. There is a reason why they sprout into new buds. But a tree that is dry since years and which had no cause to bloom, suddenly breaks into new leaves when Buddha passes under it. Now there is no connection between the two happenings -- Buddha's passing and the tree blossoming. What connection can there be between the two happenings? A man is dead. If he becomes alright with treatment, we say perhaps the heart's pace had slowed down and with the medicine it is restored. Then it is no miracle to us. Why -- because the medicine is the cause and his becoming well is the causality.

But if you bow your head at the feet of a person and become well, there is no causality. Then it is a miracle. Miracle means -- where the rule of cause and causality does not apply. Where you cannot find the cause and the causality. Jesus places his hand on the head of a corpse and it springs to life there is no connection between the two. What is there in Jesus's hand? But if the man has become alive then it is a miracle.

Generally what we understand as miracle. is that happening. the cause and causality of which we do not understand.

But there also, there can be cause and causality. There is. Therefore that which we look upon today as a miracle, science might prove some day that it is not a miracle. It is only a matter of finding cause and causality. As soon as these are discovered. the miracle is lost. If a man comes and bows at my feet and gets well, it is not miracle -- but it looks so because we cannot find the relationship between the cause and causality.

It is possible that that man does not really suffer from any illness. He may just be suffering from a mental delusion. If he in all reverence and faith, bows at my feet then the faith which had strengthened the illness will melt before this faith of his and it will be destroyed. It will seem a miracle but is not so for cause and causality are behind it. The illness was created by his own faith and destroyed by his own. My feet had nothing to do with it they can do nothing. It is not at all a miracle.

If a dead man comes to life, even then it is no miracle. Some day in the near future we shall unfold the mystery of his death and coming back to life. If illness can be mental, cannot death also be mental? It is absolutely possible. Death can be mental. Not all die of a physical illness, intellectuals die often of mental illness.

If you are thoroughly convinced that you are dying, you are dying, then you will die. Your physical mechanism is absolutely alright and can still work. Only your consciousness within has contracted. The hand of Jesus can loosen the contraction of the consciousness. It is not a miracle. The magnetic power of the hand of Jesus can bring up the buried consciousness to the surface once again.

This living magnetism of the body has its own science. It has its own cause and causality. Then it is

possible that bowing at someone's feet even without faith may prove beneficial. Then it is possible that the living magnetism of this man, enters your body. Just as electricity enters the body by a mere touch and gives a shock, so also the magnetic principle enters and changes the other person. So it is not a miracle when the cause and causality can be traced.

The miracle Lao Tzu talks about, is something quite different. That miracle is there where the ego is zero -- a complete naught. When the ego is completely destroyed, a rare phenomenon takes place and that is we see no difference between the cause and the causality. Then the causality becomes the cause as the cause becomes the causality. The seed becomes the tree and the tree becomes the seed. And in that state a man can see the seed and the tree simultaneously. But then this is a real miracle! Try to understand this. It is rather involved and intricate.

We look at the seed but at the same time we cannot see the tree. We shall have to wait twenty years to see the tree. Then we will see the tree but then, the seed will no longer be. We see a babe being born, we do not see the old man in him. We shall have to wait, 70 years to see the old man and by the time we see the old man, the child will have long disappeared. We shall never be able to see them both together. That Lao Tzu calls a miracle when the ego is reduced to naught and the mystery becomes intensely deep. Then the old man becomes visible in the babe and death in birth. The whole tree becomes visible in the seed, together with all the flowers that are yet to bloom. Then we see all that happening which is yet to happen. What has already happened, also seems to be present and what is still to happen, is also present. The Past and the Future are finished and only 'the Moment' remains. All existence stands in the eternity of one moment.

And when Krishna tells Arjuna: "These whom you think you are going to kill, I see them dead already. They are dead Arjuna, they only seem standing before you, for you do not have the power to see in to the future." This is a miracle! Miracle means -- where the cause and causality are not apart.

They are not apart actually. It is our manner of looking that is wrong. The way we see things is like this. If I were to make a hole in the wall and look into this room then when I look at say A, I will see A only, then when I turn towards B, I shall see B only. A will be lost. From B when I turn to C, B will be lost. Then supposing there is no way of turning my back, what would I understand by this? I will naturally think that A and B are finished and only C remains. I cannot see D further ahead. Now if the wall were to break, I would see all A,B,C,D simultaneously. Then this would be a miracle.

If I can see the birth of creation and its death, its annihilation simultaneously, it is a miracle.

Lao Tzu says when a person enters into Rahasya with all intensity, he finds the door of the subtle and finally the door to wonder and miracles open. Then he sees the world coming into being and ending at the same time. Then he sees God making and destroying the world simultaneously. This is rather difficult to understand -- it cannot be brought within our understanding and hence it is a miracle. What we generally call miracles have nothing to do with this miracle, for these can be searched and discovered but as long as the cause and causality bear no connection, it remains a mystery, a miracle to us.

In the authentic miracle also, the cause and causality are not known, as the cause and causality are both present.

A very perplexing happening took place recently in the research institute of Oxford University, which will make it easier to understand the element of miracles. Some scientists were taking the picture of a bud. When they developed the film, they found it was the picture of a flower! The film used was the most sensitive film available today. Before the camera was the bud, but within, the picture was that of a flower! The picture was conserved all the same. There may have been some mistake somewhere -- the film could have been previously exposed, some ray might have entered unknown. They attributed it to the chemicals or some such thing. When the bud turned into a flower, another picture was taken and this was an exact replica of the first picture! This experiment could not be repeated. However the Scientist who had carried out the experiment is fully confident that some day we shall develop such a sensitive film that when a child is born, we can photograph the old man within him. For that which is to happen, has already happened in the world of the subtle. The process of what is to happen tomorrow has already started in the World of the subtle and it must have already taken place in some deeper world. It only takes time for the news to reach us. As long as the sense faculties try to grasp it, there will be delay. If we can grasp without the help of our senses, we shall be able to grasp here and now.

The time-gap between a bud and a flower is not gap between the bud and flower but the gap between the flower and our senses. If our senses were to step aside, we shall be able to behold the flower in the bud. Then the miracle will have taken place. To enter into this world of miracles, is the aim of Religion.

Lao Tzu has said a great deal in few words. But this is a code. If it is merely read, you will gain nothing.

But if you unfold every word and lay bare each layer, perhaps you shall touch -- though every so slightly -- the spirit of Lao Tzu.
Enough for today, we shall talk again tomorrow.

The Way of Tao, Volume 1

Chapter #5
Chapter title: Free from the similar variances -- the beautiful and the good

23 June 1971 pm in Immortal Study Circle

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CHAPTER 2: SUTRA 1
THE RISE OF RELATIVE OPPOSITES.
WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY, THERE ARISES (THE RECOGNITION OF) UGLINESS. WHEN THE PEOPLE OF THE EARTH ALL KNOW THE GOOD AS GOOD, THERE ARISES (THE RECOGNITION OF) EVIL.

The acquaintance of beauty, the experience of beauty, is a forerunner of our familiarity with ugliness. Good cannot be experienced without the knowledge of evil.

Lao Tzu reiterates what he has said in the first chapter but in a different dimension. He says: "He who experiences the beautiful cannot do so without having experienced the ugly." A person can experience beauty to the same extent as he experiences ugliness. In fact, if a person has no knowledge of ugliness he has no knowledge of beauty also. He who tries to be good has very much the evil present within him. A man cannot desire to be good if he is initially not evil.

According to Lao Tzu -- and what he says is very significant -- "SINCE THE DAY MAN HAS KNOWN WHAT BEAUTY IS, THE NATURAL BEAUTY WHERE UGLINESS WAS ABSENT, WAS LOST AND SINCE THE DAY MAN HAS KNOWN WHAT GOOD IS, THE NATURAL STATE OF GOODNESS WAS LOST WHEN PEOPLE WERE NOT AWARE OF EVIL." Let us understand it this way.

If we look back into the ancient, the mythological state of man, when he was in the quiet, artless and natural state of being, we find no knowledge of beauty but at the same time there is no knowledge of ugliness also. There we will not find incorruptible people, for dishonesty was not possible. There it was impossible to detect a sinner for there were no virtuous people.

What Lao Tzu is trying to explain in this Sutra is that our lives have always been formed with dualities. If a community becomes too eager to become honest it shows that its members have become very corrupt. If parents teach their children that to speak the truth is a virtue, it shows that the natural truthfulness is absent in the society and untruthfulness has become the order of the day. Lao Tzu says, "We always stress that, the opposite of which is already present." If we tell our children "Do not tell lies", it proves that untruthfulness is predominantly prevalent. If we tell them to be honest it means that dishonesty has become firmly rooted within us.

There is an account of a meeting between Lao Tzu and Confucius. Confucius was the greatest moral thinker on earth -- moral thinker and not religious thinker. He is from among those who have been pre-occupied with the problems of how to make man good. When he heard that Lao Tzu was very religious

man, it was but natural that he was eager to meet him. He requested Lao Tzu to advise people to be good and honest that they should not steal and they should refrain from the urge to steal, that they should shun anger and be forgiving, and how violence can be destroyed and non-violence can be established.

Seated outside his hut, Lao Tzu replied: "How can man be good unless there is evil? When there is evil, then alone can man be good. I always advise people how not to be evil, I do not worry about virtue and goodness. I visualise a state in which goodness also is not detected and it is impossible to tell who is good?"

Confucius could not understand, "Man has to be taught to be honest for he is dishonest," he repeated. Lao Tzu replied, "Dishonesty increased from the day you began talking of honesty. I look forward to the day when people no longer talk of dishonesty." Confucius still could not understand him. This sutra is difficult for any moral thinker to follow, for he thinks good and evil to be two different and opposite qualities and that one has to destroy the evil and preserve the good. Whereas Lao Tzu maintains that good and evil are the two aspects of the same thing. It is not possible to destroy one in favour of the other. If you discard one, you will have to drop the other. They both have to be dropped together. If you save one, the other is automatically preserved. If you wish to keep the good, the evil remains in the back-ground, for good cannot exist without evil. If you wish to respect the honest man, you can only do so if there are dishonest people.

This is something worth pondering upon: If there are no dishonest people in the world, would we ever think of honouring the honest person? Would there be respect for a saint if there were no sinners? This means if we want to respect the saint, the sinners should be very much present, and it is one of the mysteries of life that the saint always speaks against the sinner! He little knows that the recognition he gets is only on account of the reprobates. The saint will be lost in the absence of the sinners; his existence can only be around and on account of the sinners.

Lao Tzu says, "Religion existed in the world when there was no sign of the saint." His words are very profound. He says there was Religion on earth when virtue was unknown, when goodness was not heard about, when no sermons were given in favour of truth, when no one exhorted people against violence. When non-violence is installed as virtue and Truth is acclaimed as Religion, the opposite attributes come into being-in their full magnitude.

Lao Tzu told Confucius: "All you good people of the world relax and be peaceful. Stop all talks of goodness and you will find that if you are strong enough to let go of goodness also, evil will fall of itself. Confucius could not understand him. No moral thinker understands Lao Tzu, for he thinks this would make things worse. As it is, he feels he somehow with great effort and persuasion, manages to preserve virtue. Lao Tzu says, "When you try to save goodness, the evil is preserved automatically." These two are connected. It is impossible to keep any one of the two. Either both will remain or none.

Lao Tzu says: "The state of Religiousness is where neither exists." This state he used to call "The Simple (Unrestrained) Tao." This he used to call the realm of Religion, of Nature. If a man is completely established within his nature, there is no good and no evil. There is no valuation there, no censure, no praise, no beauty nor ugliness. There, things are as they are.

Therefore it invariably happens that when a person is filled with the feeling of beauty, ugliness torments him within to the same extent. The sense of feeling in case of both, starts at the same time. If I say: "To be such is beautiful," then everything contrary to this, becomes ugly. The slightest decision on one side results in an equal decision in the alternative. Therefore Lao Tzu says, "WHEN THE PEOPLE OF THE EARTH KNOW BEAUTY AS BEAUTY THERE ARISES THE RECOGNITION OF UGLINESS. WHEN THE PEOPLE OF EARTH KNOW THE GOOD AS GOOD THERE ARISES THE RECOGNITION OF EVIL."

This is a very difficult sutra. It means that if we wish for beauty in the world it is not proper to recognise it as such. In fact no recognition is expedient for then the worth of ugliness has got to be taken into consideration.

If someone asks you, "What is beauty?" Your answer invariably will be -- "That which is not ugly." Beauty cannot be recognised without ugliness. Similarly the sinner has got to be brought within the definition of the saint, just as much as ugliness is necessary to form the boundaries for realizing beauty.

So Lao Tzu says: "When beauty is not recognised as beauty it is very much there but is not labelled as such. When beauty exists without a name, then ugliness cannot come into being. Similarly when the good is not labelled good, when it is not venerated as good, when it is not even recognised as good, there is no way for evil to exist." There is a Good outside of duality, there is a Beauty outside of duality. But this good cannot be called by that name, nor can that beauty be known as Beauty, for there is no way of expressing these. To be silent, is the only way to express them.

Lao Tzu says to Confucius: "Go Back! Your moral thinkers are the ones who have deformed the world. You are the mischief-makers! Go and be merciful enough not to worry about the morals of man! The more you try to make him good the more evil he becomes."

When the father tells the son for the first time that to tell the truth is to be religious, in all probability, the son has no idea what is truth and what is untruth. When he tells him for the first time that to lie is a sin, he in all probability has no idea of falsehood; And the very advice of the father that 'to lie is a sin', is the cause of the son's initial attraction towards false-hood. If the son has lied before this, he has not done it knowingly. He has no acquired knowledge of false-hood that can draw a line of sin within his mind. But now the distinction starts, now he will differentiate between a truth and a lie.

As his knowledge of truth and false-hood increases, the simplicity of his consciousness is destroyed and duality is born. But we go about creating dualities all around us and think nothing about it. We think it is for our good that we do so.

Lao Tzu was a great revolutionary from this point of view. He says: "This is the evil. Whenever we give birth to evil it is with the excuse of the good." Actually, evil is never born directly. Whenever an evil is born. it is with the excuse of some good. We are always out to create the good when we create the evil.

There is the *adivasi* -- a primeval man. He lives in the jungles. He has no knowledge of beauty as we have, nor that of ugliness. He has no distinction of any sort. He is capable of love without bringing in either beauty or ugliness. He is capable of loving that which we look upon as ugly. He is capable of loving that also, which we look upon as beautiful. His love makes no boundaries. He is able to love all. The idea of beauty and ugliness, has not developed within him. It is we, who develop these ideas. We separate the beautiful and the ugly. And then, a very interesting happening takes place. We find that we are unable even to love the beautiful, while the primitive man, without any conceptions, is capable of loving even what we call 'the ugly!' We think we will be able to love the beautiful, so we separate the grotesque from the beautiful. Then we find, we are not able to love the beautiful also! For the mind filled with dualities, is incapable of love.

The beautiful and the ugly, form a pair. What you look upon as beautiful, how long will it remain beautiful? It is a funny thing that what you call ugly, remains ugly forever but what you call beautiful does not remain beautiful after some time. Then what do you get? Have you ever thought on this? What you have branded as ugly, remains ugly forever. What you look upon as beautiful today, loses its beauty after a few days. Ultimately the mind ridden with duality is devoid of all beauty. There is nothing but ugliness filled in it.

There is this primeval mind that draws no distinction between beauty and ugliness and who is also able to love that which we look upon as ugly. And because he is capable of loving, everything becomes beautiful for him. Remember, we love only that which is beautiful. After a few days, the beauty melts, disappears. The unfamiliar attraction of beauty, its invitation, is lost. When this happens, where will our love stand?

The primitive man loves and he imparts beauty to whatever he loves. Understand the difference: We love the beautiful. The beauty is lost in a short time -- where is the ground for our love to stand? The primitive man loves first and whatever he loves, he finds beauty therein. The special quality of love is: that if it is self-dependent, it increases day by day and if it depends upon the other, it grows less and less.

If I have loved you because you are beautiful, this love will lesser day by day but if I have loved you for love's sake, your beauty will grow day by day. If love stands on its own feet, it blossoms; if it seeks the support of the other, it is bound to become lame and fall. Yet, this is what we keep doing. Therefore we have to make use of the term beauty and ugliness. The primeval mind has no knowledge of these words.

The primeval mind is somewhat like this: a mother has two sons. One is called beautiful, the other is not but to the mother they are equally beautiful. To her, one is not beautiful and the other ugly. They are both her sons and therefore they are beautiful. Their beauty emerges from the fact that they are her sons. Primarily, there is the mother's love, and from this love, their beauty shines. The primeval mind that Lao Tzu talks about is the mind that lives in natural simplicity, beyond the pair of opposites and their differences.

Thus Lao Tzu says: "Evil has got to be eradicated but as long as you try to save the good, you will not be able to destroy evil." The sinner has to be destroyed but as long as you hail the saint, the sinner is bound to remain. There is an intricate net-work within this also. The saint is also interested that there be sinners in the world, The more sinners there are, the greater will be the brightness of the saint, for he can criticize them, abuse them; he can start a movement to bring a change in them, he will labour to reform them -- he will have some work to do.

But if there be a community on this earth in which there is no sinner, then those whose egos are fed and nourished in the name of saintliness, will at once become useless and impotent. They will have no place to stand. This may seem contradictory, but nonetheless true that the ego of a saint flourishes only when there is a collection of sinners around him. It is just as a wealthy man delights in his riches only when there is poverty all around him. A big palace give6 pleasure only when it is surrounded on all sides by impoverished tenements. The pleasure of the palace depends not on the palace itself but on the misery and pain in the hutments surrounding it. The pleasure of the saint is not in his saintliness, but in the strength the ego finds in the stark comparison with the unsaintly.

Lao Tzu says, "Leave both. We call that Religion where there is no good and no evil". Generally what is defined as Religion is absolutely different. You will say, "Religion means the good. "Lao Tzu says, "No". You will say Religion is that which is auspicious, Religion is Truth. But Lao Tzu will still say "no"; for where there is truth, there is also untruth, where there is auspiciousness there is also inauspiciousness. So Lao Tzu says, "Where both are not, where there is no duality, where the mind is devoid of duality and established in the indivisible One where there is not an inch of separation, there is Religion." So to Lao Tzu, Religion is transcendental -- where there is neither darkness nor light.

If we were to tell Lao Tzu that God is Light, he will deny it. "Then what will happen to the darkness?" He will ask.

"Where will it go?" Then your God will forever be surrounded by darkness for light is always encircled by darkness.

Remember, light is always invested with darkness. Light cannot be without darkness. Light a small lamp and its brightness will be surrounded on all sides by an ocean of darkness. It is in the midst of darkness that light exists. Remove the darkness and the light will be gone immediately; it will be found nowhere. Lao Tzu will say, "No, God is not light. Ne is where both darkness and light are not; where dualism and duality are not."

The fundamental difference between moral thinking and religious thinking is this alone. Moral thinking splits life into two always. It scorns one and praises the other. That which it praises, it honours and encourages; that which it scorns, it insults and humbles. Have you ever considered what is the secret behind this strategy? What is the secret behind the whole of these moral scriptures? It is the Ego.

We say a thief is bad, he is low, despicable, worthy of despise. When we say this, we are telling the ego of people that if you are caught stealing you will lose your reputation, you will be insulted, you will become worthless; people will look down upon you. If you do not steal, you will be respected, people will felicitate you, garland you, respect you; you will win glory not only in this world but also in the next. If you do evil, you will rot in hell, in sin and sluggishness. What are we actually doing by this? We are hurting the bad man's ego and satisfying the good man's ego. We are teaching people that if you wish your ego to reach completion, be good. If you are bad, your ego will suffer.

The entire frame-work of Ethics stands on the ego. Now it is strange that it never occurs to us how moral scriptures can stand on the ego! What can be more immoral than the ego? But it is a fact that ego is at the base of all ethics. When Lao Tzu says this, he pulls down the entire frame-work of ethics. He says, "We do not accept good and evil, we do not accept sin and virtue. We desire that state of mind in which there is no idea of duality." But there is no existence of ego also. Religion is an ego-less state whereas ethics stand on the foundation of ego.

Our complete lives, all our preambles right from childhood to old age, revolve round the ego. We tell our children, "Stand first in your class if you do not want to be disgraced. Stand first, get good marks and you shall be honoured, otherwise you shall be rated low." Then this same play continues till old age. We tell our grown-ups that if they perform good deeds, their rating will be high and they shall attain heaven. If not, they will fall in the eyes of others and will go to hell. They shall gain no name either in this world or the next. Please note the stress is all on the name.

Ethics that are based on the Ego are therefore unable to be virtuous. As a result, immorality spreads to the very roots of the ethical establishment. Every clever person is anxious to display his virtuosity rather than be virtuous, for the real thing is to gain a name, to gain honour and pride. What will people say is all that matters.

If I am a thief but am not caught in the act, I am not called a thief. Ethics only stress that you should not be bad in the eyes of others, whether people call you evil or God calls you evil, makes no difference. If people call me bad, I feel insulted but if I steal and am not caught, then I steal and I save my ego also. Then where is the harm? So ethics ultimately prove to be a fraud only. Those who are clever and skilful, find

clever ways of being immoral while making a show of virtuosity to the world. They appear what they are not.

Lao Tzu says: "we do not believe in such ethics."

When the Upanishads first reached the Western World, people were very much concerned; for the Upanishads are very near to Lao Tzu. Nowhere in them is mentioned that a man should not steal, that a man should not commit violence. The West was familiar only with the Ten Commandments which said -- Do not commit adultery, do not steal, do no lie etc. Therefore when the Upanishads were translated, when Lao Tzu's TAO-TEH-KING was first rendered into English, the Western people thought the Orientalists to be immoral. Such are their sages? Not a single truth of Religion do they utter! The duty of religion is to teach men not to steal, be honest, not to deceive -- which is nowhere in the teachings of these people! What kind of scriptures are these? -- They wondered. At the first impact of the wisdom of the East, the West condemned it as immoral. But as they went deeper and their understanding increased, they realised it was not immoral. On the contrary, they had to coin a new category -- a third category of Ethics. The three categories are; Immoral, moral and Trans-moral. Gradually they began to understand that these scriptures are neither ethical nor non-ethical, rather, they do not talk about ethics at all! They are trying to unfold a mystery that goes beyond all ethics. Now they admit that these are the real Religious scriptures.

It is an interesting fact that an atheist can also be a moralist. More often than not, he is more of a moralist than atheist. The morals of atheist are his bargaining platform. He hopes to achieve heaven, a better birth, with his virtues. He knows that by undergoing a few hardships here, he will gain more happiness later. An atheist's morality is pure morality. There is no bargaining, for he does not believe in life after death.

The atheist knows that he whose deeds are virtuous dies and returns to dust and he who is evil, meets the same fate also. There are no rewards and reprisals. If even then, an atheist is virtuous, his atheism is worth more than any theism; and his morality is more genuine for there is no bargaining, no expectations behind it. He expects no rewards for good acts for there is no God to reward him; for him there are no rules of actions that are self-rewarding, there is no fortune, no new birth. To him this life is final. If I tell the truth or I tell a lie, I shall one day turn to dust all the same. If an atheist becomes virtuous his morality is much deeper than that of the theist. And this is possible for it is not difficult for an atheist to be ethical but he cannot be religious.

A theist who is only a moralist, is a more fallen man than the atheist. If a theist is religious, then only is his theism of value; otherwise his theism is lower than the ethics of an atheist. He is doing something to attain something. If a theist comes to know that there is no God, that there is no after birth, his ethics will falter and fall. If he is told that the laws are reversed and that he who tells the truth goes to hell and those who lie, go to heaven, he will promptly begin to tell lies.

But to an atheist, it will make no difference whether your God is or is not or whether heaven and hell change for he does not depend on them. He is not virtuous on account of them. If he is righteous, he is, because he is happy to be so. His reasoning tells him to be righteous and so he is -- there is no other motive behind it. He finds himself more serene and peaceful by being virtuous -- and so he is virtuous. A theist is a theist only if he is religious and not by being virtuous. A righteous man may become an atheist and yet be better than a theist.

Lao Tzu is propounding the most fundamental sutra of theism. He says, "Do not divide existence into the opposites. Be beyond them." Our minds that are bound by ethics will be caught with fear, and then surely we shall become immoral! The first thought that comes to mind on hearing Lao Tzu is: If we are to go beyond both then why not steal? We feel, if we leave both, the world will become evil, for we know we are good only on the surface. Our insides are filled with evil. If we relax even the slightest bit, the superficial goodness will break and the evil within will spread outside. This is an actual fear within all of us.

But Lao Tzu says: "He who is ready to go beyond the good will never be ready to fall into evil." He who is even ready to forgo the good, how will you throw him into evil? In truth, ego is the cause for man's falling into evil. We have made our ego the stepping stone into the good and this is the very cause of our falling into evil.

Lao Tzu says: "He who is not even eager to rise up to the good, will not be prepared to go even into evil. And he who is eager to rise up into the good can always be lured into evil." If he feels that evil is more fruitful than goodness, that his ego could be more satisfied by it, he will promptly go into evil, for it is the result he is after and not the ethics. If he embraces the good it is to satisfy his ego; if he embraces the evil it is only for his ego. Lao Tzu says: "He who goes beyond both good and bad, for him there is no contrivance to rise and no means to fall." He climbs no heights and falls into no abyss. He lives on the smooth and

straight plane of existence. This straight level of existence is called the 'RIT' or 'TAO', where he goes not an inch up or down. This plane level of existence is called Religion.

So Lao Tzu in this priceless sutra says: "I do not say unto you, shun evil; I do not say unto you hold on to the good. What I say is, understand that good and evil are two names of the same thing. Recognise that they are both incorporate happenings. When you recognise them as such, you will go beyond them."
Let us try to understand this is another way.

You are standing beside a flower. Is it necessary to say it is beautiful? Is it necessary to say it is ugly? And will your statement bring about a change in the flower? The flower is not at all affected by your remarks. When you say the flower is beautiful it is your own behaviour towards the flower that changes. If you call it ugly, it is again your own behaviour towards it that changes. Your remark brings about a change not in the flower but in you.

What is the criterion of beauty? What scales do we employ to measure the beauty of the flower? It is a difficult question to answer. At the very depth of your statement lies the reason for calling the flower beautiful and that is -- because you think so. But is your preference a rule of beauty? What is the basis behind calling a thing ugly? It is, that you think so. But is your dislike a rule set by nature, that a thing is ugly because you dislike it? What does your like and dislike show? It indicates all about you and not4ing about the flower; for standing near the same flower, I can make my own likes and dislikes known. The flower remains the same, whether someone calls it beautiful or ugly; or whether no comment is made, the flower remains the flower. Let a thousand people make a thousand comments, the flower remains the same.

Then what do these remarks tell us about -- the flower or the one who makes these remarks?

If we understand well, we shall know that all statements tell us about the speaker. Now take for instance this statement "This flower is beautiful". What I really mean to convey is that I am such a person who finds this flower beautiful. Now it is not imperative that this flower will still look beautiful to me in the evening. It may seem ugly to me by evening. Then I will have to say, "Now I have become such a person who finds this flower ugly." Are these feeling of beauty or ugliness, objective or subjective? Are they our own intrinsic feelings or the actual form of the objects? What are they? They are our mental feelings and reflections.

It is not fair to impose your mental images on the flower. Who are you to do so? What right have you? None whatsoever. But everyone of us, impose ourselves. Stand beside a flower one day. Stand still and quiet. Mind your old habit of qualifying things. Halt your judgement -- the flower on one side, you on the other -- let there be no judgement on the flower's beauty or ugliness.

In a few days you will find that the day when there is no conditioning, no judgement between you and the flower, you will experience an entirely new beauty of the flower, which is beyond beauty and ugliness. There will be a completely new unfoldment of the flower before you. That day there will be no mental imagery or likes and dislikes between you and the flower. Only the flower will he -- blossomed in its perfection.

And when a flower blossoms thus in its absolute perfection and without the interference of your mental images, then it has a beauty all its own, which transcends both beauty and ugliness. Remember, I say, it has a beauty all its own that is beyond our conception.

Lao Tzu says: "That alone we call beauty where ugliness has no existence." But then there is no sign of the beauty we know of. You are going along a road and the branch of a tree falls on you. You do not say the tree has done wrong, that the tree is bad, it has committed violence; that it meant to harm you and you will pay it back! No, you say no such thing. In fact you make no decisions for or against the tree. You pass no judgement against it. And this incident does not disturb your sleep at night, nor do you pass days and months thinking of ways to take revenge. And all this because you have made no decisions whether the tree acted well or otherwise. Nay, you have not even thought that the tree has done anything to you. It was a matter of coincidence that the branch fell as you passed under the tree. You do not blame the tree.

But if a man hits you with a stick or -- that is still excusable for the stick causes a hurt -- if a man abuses you, the mind at once makes a decision for or against the person. How can mere words wound a person? But he at once resolves to take revenge and the thought catches hold of the mind. Now there will be images formed around the vituperations and this may go on for months and years, nay even for a life-time! But where did it all start? Did it start with the man's abuse or did it start from your decisions -- that is to be understood.

If you had made no decision and said that it was a matter of coincidence that you were passing and the abuse happened to slip from the man's lips, just as you happened to pass and the branch of the tree fell? If in

truth we make no decisions and take it to be just a coincidence, would the anxiety have formed within us? Then could this abuse have become a wound within us? Then would we have to waste our precious time inventing fresh abuses for retaliation? No, this matter would have ended there and then. We made no decision of the right or wrong. It was a fact, we knew it as such and moved on! Lao Tzu says this is according to him -- the good.

Now remember, there are very subtle differences. Now Jesus says, "If a person slaps you on the right cheek, offer him your left." Lao Tzu says, "Do not do that." For according to Lao Tzu, when you offer the left check, you will have made a decision and you have reacted! Agreed that you did not abuse but you did hit back by offering the other cheek! Jesus says, "Love your enemies." Lao Tzu says, "Don't." For when you manifest love towards your enemy, you accept him as an enemy.

Lao Tzu's exposition is very, very transcendental. Lao Tzu says, "To love the enemy, is to know him as enemy." Then whether you abused or showed hatred or professed love, these are secondary things. One thing becomes clear by this act that the enemy remains the enemy.

There is an incident in Nasruddin's life that one day he slapped his younger brother. His father rebuked him saying, "Nasruddin, it was only yesterday that you were reading 'One should love even one's enemy!'" Nasruddin replied, "That is true father, but he is no enemy, he is my brother."

"Accept the enemy" Lao Tzu says, "And the decision is made." Then he says, "You agree that this man has done wrong and therefore he is to be answered not by evil but by goodness."

Jesus says, "Return goodness for evil." But the fact remains that you have decided the quality of the act as bad. Then if we react to this with goodness, it will be a righteous act but not a religious one. Lao Tzu says, "No answer! for you make no decisions about the happening." The matter ends there. You refuse to think beyond this. You do not allow any thought of this incident to rise within you. A man slapped you, the matter finished there, the happening ended. You do not start anything within yourself with this incident. You do not think whether he did wrong or right, whether he was friend or foe. Who is he, what should you do, what you should not do -- you start no reflections within your mind. The incident finished, the door is closed, the chapter is over. You call it the end, you do not draw it further in your mind. "Then," Lao Tzu says, "You are religious." If you even say this much, "This should not have happened, now what shall I do?" Then you will have missed. To differentiate is to fall from Religion. Decision brings the fall in Religion.

Lao Tzu's whole endeavour is to awaken you to the deep-seated habit of the mind of breaking things into two. You should be wide awake before the mind breaks a thing into two; for once it succeeds in breaking a thing, it is difficult for you to step out of the circle. So wake up and do not let the mind catch you napping!

This is why Lao Tzu raises the question of Beauty and the Good. These two alone, are the fundamental differences. On the differences of Beauty stands all our sense of the Aesthetic. On the differences of the good and the evil stand our entire principles of ethics. Lao Tzu says, "Religion is within neither of these, Religion is beyond both of these -- lovable-unlovable, desirable-undesirable, beautiful-ugly, good-evil, auspicious-inauspicious -- beyond all these differences is Religion."

Lao Tzu will never say, "To forgive is divine." He will say, "You forgave, so you admitted the rising of anger." No, when anger or forgiveness arises within you, be alert and observe that now the contradictory part of the duality is rising within you. Therefore, we cannot call Lao Tzu forgiving. If we ask Lao Tzu "You forgive everybody?" He will reply "I have never been angry with anyone." If someone abuses Lao Tzu, he will say nothing and just go his way. We might think he has forgiven the man but we are mistaken. Lao Tzu is not angry with the man so the question of forgiveness does not arise. Forgiveness is possible only when anger comes and once anger comes, where is the forgiveness? That is a mere cover, a dressing to hide the wound. Lao Tzu says, "I did not get angry in the first instance, so I did not have to undergo the trouble of forgiving. That is the second step I would have had to take if I had been angry."

Lao Tzu's complete stress is on alertness towards the pairs of opposites. One should be alert and watchful before they arise so that one remains care-free and impartial. Do not enter into the turmoil of the dualities.

QUESTION: BHAGWAN SRI, JUST AS YOU EXPLAINED THE PROCESS OF ANNIHILATION OF ANGER YESTERDAY, ARE THERE METHODS OF ANNIHILATING, SEX, GREED, DELUSION AND EGO ALSO? KINDLY ENUMERATE THESE TOO.

Bhagwan Sri: Sex, anger, greed, delusion, ego! It seems man is surrounded by many ailments! This is not true. These are not so many maladies. The illness is only one. The same energy manifests in all these. If you suppress sex it turns into anger. We all have suppressed sex therefore there is anger within all of us more or less. . Now if you want to escape anger, you will have to give it another form or else it will not let you live. So if you can transform your anger into greed, you will become a less tempered person, for your anger will now flow in greed. You will not now directly strangle a person but you will now throttle him indirectly through money.

One fact must be remembered -- that there is only one energy in man. We can put it to use in many ways. If we become mentally ill, this energy flows in a thousand directions and if you try to fight with each of these directions, you will become insane. You will then be fighting with the branches but the roots will remain unaffected. So the first thing is to understand that the fundamental energy is one only. If any transformation is to be brought about, it is, necessary to establish a direct contact with it instead of grappling with its manifestations.

The easiest method is to begin with the strongest of these maladies. If you think that anger is your biggest trouble then that is your chief characteristic. When anyone went to Gurdjieff, he first tried to find out his chief ailment his chief characteristic.

Every man has a chief characteristic. It is greed in some and anger in others; it is sex in some and fear in others, while for yet others it is pride. So catch hold of the overriding trait, for it is the strongest current flowing from the fundamental energy. If it is anger then take hold of your anger; if it is sex begin to tackle your sex. Begin by practising this method of vigilance on your particular trait and also of catharsis as I told you yesterday about anger. I told you how a friend, is carrying out catharsis of anger by beating up a pillow and how effective it has proved.

You have to do two things to the special trait within you. The first thing to be done is to become completely aware of it for the difficulty always is, that we try our best to hide our short-comings. A wrathful person is always preoccupied in hiding his wrath lest it leaks out from somewhere. He invents a thousand lies to cover his anger so that others may not know of it -- much less himself. Now if a thing is not known, it cannot be changed. Remove all the screens, all the layers and know your trait in its complete nakedness.

The second thing to do is, to be absolutely alert as you observe your distinctive trait. For instance when anger comes, we at once think of the person who made us angry and never about the one who gets angry. If you are the cause of my anger, I at once begin to think about you and forget myself completely, whereas the actual party is me, who has become angry. The one who caused anger was only a cause, an excuse. He no longer matters. He threw a match-stick and blew up the gunpowder within me. His spark would have been useless if there were no ammunition within me. What I see is not the heap of ammunition within me but the spark of the adversary. Then I feel that it is he who has caused all the burning within me. The truth is, he only threw a single match, it is the explosives within me that flared up. And it is also possible the man may not have thrown the match knowingly. He may not even be aware of the conflagration within you!

You put complete blame for this fiasco on the other man. Therefore, many a time the poor man cannot understand why such a small thing has upset you so much! This is always the difficulty. The matter in question is always too negligible but the anger inflamed is colossal. So the one who causes anger is always at a loss to understand how a single ordinary statement can bring about such wrath! You yourself must have wondered at times when your statement angered another person. But this is a natural fallacy. All the fire that burns within me. I feel you have created. You throw the spark and the powder within me explodes. How much it spreads, it is difficult to tell.

Whenever anger seizes us, our attention is focussed on the man who has caused it. In that case, it is difficult to step out of anger. When anyone brings about anger in you, forget him immediately and concentrate on him to whom anger is happening. Remember, no amount of concentration brings any change in the adversary. If any change is to be brought about, it can only be in the one who is angry.

Whenever anger or greed or sex or anything takes hold of you, drop the object of their happening immediately. A man or woman causes the mind to become sexual. Remember, he or she has merely thrown the match -- perhaps unknowingly. In the matter of anger, there is some attempt from the other, in the matter of sex there is almost no attempt from the other side. A woman is crossing the road. You look at her and your sex is stimulated. Then also, your attention is entirely on her. You do not throw a glance within to see what this energy in which is inflamed by sex. This is how we fail to observe ourselves and without self-observation no transformation takes place life. So when sex overpowers you, forget the object, forget that which catches hold of your sex, which catches hold of your anger, your greed etc.

And begin to look within -- what is happening within! Do not suppress. Allow full freedom to whatever is happening. Close yourself in a room, and plunge whole-heartedly in the happening.
It is better to see what is happening as clearly as possible.

If anger rages within, shout, cry, jump, talk, babble, do whatever you please. Close the doors and observe your own madness in its entirety, for others have witnessed it many times. It is only you who have not seen it; others have watched the fun at your expense. You become aware of it only when everything is over; when the fire has gone and only the ashes remain.

Remember, the ashes give no news of the fire. No matter how high the heap, it gives no inkling of even a spark. And if a man has never seen fire, he can draw no conclusion from the ashes. No logic can lead from ash to fire. No inference can be drawn about the nature and form of fire from the ash. Whenever you look at your own anger, it is like looking at the ashes -- when all is gone. Then you sit moaning over the heap of ashes -- and it is no use. Watch when the fire burns in full force.

It will be easier to observe if it is allowed freedom of expression. Remember, when you exhibit on others, it is not in its full form. If you are angry on your husband or wife or son or daughter, the anger is not complete. There are limitations of displeasure. For no wife or husband is such that all the anger can be expressed. So I will display some anger and keep the rest within myself. No one ever gives complete vent to his anger. When a father gets angry with a small child, even then he is not completely angry though the child is so helpless he could even wring his neck! A hundred limitations bar the way. Anger is expressed to some extent only, lending no pleasure in the act. Nor is the pain complete. Therefore we indulge in it time and again.

If you want to observe anger in its entirety, you will have to observe it alone, in the privacy of your room. Then alone can you see it in its fullness, for then there are no limitations. This is why I advise the pillow meditation to certain people, so that they can observe their anger fully.

Today I have come to know, through the partner of the friend who was carrying out the pillow-meditation lately, that he had taken out a knife and torn the pillow into pieces! I had not told him to do this! It sounds funny -- such madness! But we do not laugh when a living person is stabbed in anger though the passion gratified is the same as when ripping open a pillow! Whether it is a pillow or a human being -- that is immaterial. More pleasure is derived from stabbing the pillow however, for there are no limitations.

Close yourself in your room and when your overriding trait catches hold of you, allow it to manifest itself to the full. Consider it as meditation. Give it complete expression. Allow it to come out of every pore of your body. Then reflect on it -- you will laugh! You will even be surprised at what all you can do! Your mind will also wonder how you could ever do all that -- and that too when you are alone! If there was someone present, then it was excusable!

You will feel restless the first or second time. The third time you will be in full form. And when you indulge in it whole-heartedly, you will get a strange experience. You will find that outwardly you are doing all this but within, a consciousness stands and watches. This is impossible when the other is concerned but by yourself, it becomes easy. All around the flames of anger will surround you, you will stand in the centre -- alone and apart. And once a person observes his anger apart from himself, once someone observes his sex or his greed or his fear thus, a ray of knowledge begins to emit in his life.
He has attained an experience.

He has recognised one of his powers and now it is impossible for him to be deceived through this particular energy. We become the masters of that power which we recognize. The energy that we clearly perceive, no longer enslaves us; whereas the power we do not recognize, keeps us enslaved.

So you can take the pillow to be your beloved or you can take it to be the Kohinoor diamond. You can look upon it as your enemy before whom you tremble. It makes no difference who you are or what you are. It is not difficult for you to recognize your particular trait for it is after you all the twenty-four hours. You know very well what your main characteristic is.

Each person has only one main characteristic. Everything else is joined on to this. If sex is the fundamental trait, anger, greed will be secondary. If such a man is greedy, it is only to satisfy his sex. If he is angry, it will be on account of his sex. If he is fearful it will only be for fear of some hindrance in sex. The primary weakness will be for sex. All other weaknesses are secondary.

If anger is your primary characteristic, you will love only if you can take your anger out on your beloved. Your sex will be secondary. Such a man is only capable of loving those on whom he can be wrathful. His basic weakness is anger. Then if he amasses wealth it will only be to have the strength of

money to vent his anger. He may be conscious of this fact or not but it is true that as this man's wealth increases his capacity to be angry increases in the same proportion. All those whom he has under his thumb with the power of his wealth will be crushed completely. If such a man aspires to attain a high position, it will only be to satisfy his wrath. Many a time, it is impossible to trace the presence of anger, the camouflage is so complete.

Winston Churchill's daughter, married a youth he did not like. He was against this marriage and was filled with anger at the prospect of having him as his son-in-law. He had to gulp his anger. The wedding took place. He never told the youth what he felt about him and so he knew nothing of Churchill's feelings towards him. He would address him as 'Papa' but whenever he called him 'Papa', Churchill used to burn with rage within. He just could not bear the idea of his addressing him so. But he never told him anything about this.

Soon after the 2nd World War, one day the youth called on Churchill. He asked him, "Whom do you consider the greatest politician of today Papa?" The word 'Papa' again disturbed Churchill. He at once replied, "Mussolini". His son-in-law was very surprised. How could he call his enemy and that too, Mussolini, the greatest politician? There were other greatness -- Roosevelt, Stalin and even Hitler. Besides, Churchill was in no way less than these! He was definitely much greater than Mussolini!

The youth asked him what made him consider Mussolini the greatest. Churchill tried to evade him but the youth persisted. "If you must know, I consider him the greatest politician because he had the guts to shoot his son-in-law. When you address me as 'Papa'. I feel like doing the same, only, I have not the guts to do it."

There are many folds within our brain. We hide them, suppress them, yet they come up on the surface at times. They come up and reveal themselves. Sometimes we manage to hide them for a life-time! Therefore it happens that a man thinks there is that within him, which is not there at all! and what is within him, he is not conscious of. Try to find out what is within you in greater measure keep a diary and write in it faithfully, what you do the most everyday.

Try to know three things: Which tendency is more? Greed, or, sex or fear or anger -- what? Then try and find out, which tendency is repeated the greatest number of times? Then also try to recognise whether this repetition gives the greatest amount of interest and pleasure. Also note that the savour can be of two kinds: There may be enjoyment in it or remorse. In both the cases, the relish will be there. The third thing to observe is, that if this particular tendency is taken away from you completely will your personality remain the same or will it change? If the chief trait of your character is removed, your personality becomes completely different. You cannot imagine yourself without this chief characteristic.

Keep a diary for fifteen days. Keep an account of all the twenty-four hours of the day and then draw the conclusion. You will be then able to detect the primary trait within you. Then become aware of this fundamental trait. Then whenever this tendency arises within, go into seclusion and witness its manifestations. Be a witness. Catharsis will take place and you will also be well acquainted with it. Then you will begin to feel more a master of yourself.

If you remember what Lao Tzu says when you are passing through this process, it will become easier and simpler for you. If you want to know anger only to be rid of it, it is very difficult, for the attitude of being rid of anger creates a distinction. Then you have started with the assumption that anger is bad, 'No-anger', is good; that sex is bad and 'Non-sexuality' is good; that greed is bad and 'no-greed' is good. If you raise such distinctions, you will find a lot of difficulty to know the traits in actuality. Then even if you transcend them, it will only be repression.

If in this connection, we remember Lao Tzu's words, there is no need to connect anger with 'no-anger'. It is not at all necessary to think that anger is bad. Initially, we do not even know what anger is. Then how can we decide it is bad? This is a borrowed decision. You have heard others saying that anger is bad, so you say, anger is bad but you keep on being angry! Drop your judgements and strive to know what is anger! Do not be hasty in your judgement. Who knows whether it is good or bad? Be absolutely impartial. Only then will anger open all its hidden unfolds before you. If you start with the assumption that anger is bad, the deep-seated layers will remain hidden and unknown.

For a total revelation of the entire tendency, an absolutely unbiased mind is required. All the suppression is on account of the fact that that tendency has been branded as bad. So if you still consider it to be bad, you will still be suppressing it. It is on account of this that a most unfortunate happening takes place: The more a man tries to be rid of anger, the more wrathful he becomes. To escape a thing, it has to be subdued.

It is necessary to know a thing if we want to be liberated from it. It is impossible for a suppressed mind to know. Go forth without any bias. As the lightning flashes across the sky and we do not think whether it is good or bad, as the clouds pass -- and they are neither good nor bad, so the flash of anger, the currents of greed, the energy of passion, pass within us. This is true. These are energies, observe them with an impartial mind-without any malice and without any foregone conclusions. A foregone conclusion will prevent your coming to the actual conclusion. Let the conclusion be in the end.

Or else, you will be in the same state as a school going child, who turns the pages and sees the answer first! Once the answer is known, the problem is difficult to solve. There is no need to worry about the answer. You have to concentrate on the process. The answer will come by itself. If the answer is known beforehand, there remains no interest in the process, in the eagerness of our reaching to conclusion. We are all well invested with the answers. Our forefathers have handed down their books to us, opened at the wrong end. First we know the answers then we come to the text. So we are not acquainted with the method of all for it is but natural to think, what use is the method when the answer is known? We know anger is bad, we know sexuality is bad.

It was only eight days ago that a friend came and told me: "I heard you speak on the Gita. I liked it very much, therefore I have come. I heard you speak on sex and I was very much pained -- so much, I stopped coming to your discourses. But I heard Gita from you and am so pleased that I have come to meet you." "What is your trouble now?" I asked. He said: "My trouble is sex. It torments me so." So I told him, "I shall not talk to you about sex, for you will be pained again. You read the Gita and find out your path." What strange people! I told him to go away and not to come to ask me anything about sex. If he had anything to ask about Gita he was welcome for you should ask only that which you like! Sex is the problem and you are afraid to know anything and he who offers to help you in this problem, appears your enemy! Nothing is gained or lost by Gita, it does not touch your problems of life. So hear it away merrily for you have nothing to do with it!

We stand outside, the stream of Gita flows away -- away and apart! I asked him, "What sort of a man are you?" And this is not the case of one man alone. I know many who have the same problem but who are afraid to admit it as their problem. They always insist on a private interview to discuss it with me and request that their problems may not be made public. I say to them that this is as much a personal problem of others as theirs. Now everyone hears the Gita in public but about sex, each one wants a private audience. How is that possible? Besides, you are afraid even to raise the question of your actual problem, whereas you delight in hearing that which is not your problem at all!

Thus thousands of years pass and man is still the same. Catch hold of your problem, do not be certain about the answer from first. What should be the assumption to begin with is -- "I do not know, I know not whether anger is good or bad, beautiful or ugly. Let me know it in its thoroughness." And wonder of wonders -- He who knows it in its entirety finds himself liberated from it! And he who tries to be liberated from it, never knows it in its fulness. Understand this difficulty. He who wants tc. be liberated has presumed at the outset that it is bad so he does not raise the question of the process. He says "I know it is bad. there is no need to find out. All I need to know now is how to be rid of it." There is only one method for liberation -- complete knowledge. But this man says he 'knows' it is bad! Then he cannot go through the full process of knowing. I request you to go through the process, attain the complete knowledge and not depend on borrowed conclusions.

Whether it is the Buddha, Christ or me -- it makes no difference. It is your own conclusion that matters. Step within yourself without any prejudice, without any assumptions and see what is anger. Let your anger reveal to you what anger is. Do not impose your presumptions on it. And the very day you discover anger in its complete nakedness, in its complete hideousness, in its burning fire, in its murderous venom, you will suddenly discover that you have stepped out of it. Anger has vanished!

Any tendency can be treated this way -- which tendency, does not matter. The process is the same, for the illness is the same, only the names are different.

Enough for today. We shall talk again tomorrow.

The Way of Tao, Volume 1

Chapter #6
Chapter title: The music of opposing notes

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CHAPTER 2: SUTRA 2
SO IT IS THAT EXISTENCE AND NON-EXISTENCE GIVE BIRTH THE ONE TO THE IDEA OF THE OTHER; THAT DIFFICULTY AND EASE PRODUCE THE ONE THE IDEA OF THE OTHER; THAT LENGTH AND SHORTNESS FASHION OUT THE ONE THE FIGURE OF THE OTHER; THAT THE IDEA OF HEIGHT AND LOWNESS ARISE FROM THE CONTRAST OF THE ONE WITH THE OTHER; THAT THE MUSICAL NOTES AND TONES BECOME HARMONIOUS THROUGH THE RELATIONSHIP OF ONE WITH ANOTHER; AND THAT BEING BEFORE AND BEHIND GIVE THE IDEA OF ONE FOLLOWING ANOTHER.

That which is opposing, that which is contrary, is also allied. The enemy is also the friend, the relative.

Lao Tzu does not see the opposing as the hostile; he does not consider the far away to be far away; and he does not understand the contrary to be the opposite. Lao Tzu maintains: "All distant things are measured by their proximities. All proximities are the diminutive forms of the distant things." If you want to draw a white line, you need a black background. Therefore, he who says white is the opposite of black, is mistaken. We have to make use of black in order to bring out the white in all its distinction. He who says the morning destroys the night, is mistaken. The truth is, the morn is born out of the night. Things which we see as contrasting and opposite, Lao Tzu sees as united joined. It is a complete gestalt; his manner of seeing things, is absolutely contrary to ours.

Where we see tension in between things, Lao Tzu sees an attraction; where we see clearly that someone is trying to destroy us, Lao Tzu says, it is impossible for us to exist without them. He illustrates his points with many examples.

He says, "If there are not two, there is no place for one." This is an arithmetical example. Mathematicians admit that if we want to preserve the number 1, we will have to preserve all the following numbers. If we wipe out all numbers from 2 onwards, there will be no meaning left to 1. Whatever is in 1, is all due to 2. Think for a moment: If we had only the figure of 1, what will it means? Nothing. It will be meaningless. Its meaning construes from its expansions into 2, 3, 4.....9. If we remove all figures after 1, 1 becomes meaningless.

Lao Tzu says: "One is not apart from Two. It is a part of Two." He says, if we remove the heights, what will become of the depths? If we remove the mountains, will the valleys remain? How? And yet the valleys look just the opposite of the mountain-tops. The peaks of the mountains seem to touch the skies whereas the valleys plunge deep into the netherlands. But Lao Tzu says, "The valleys are formed near and only because of the mountains." In fact, the valley is the other part of the peak of the mountains -- its other dimension. Destroy the one and you destroy the other. If we destroy the peaks, the valleys are destroyed. But we always see them as opposites of each other.

Lao Tzu says, "The valleys are the support of the peaks. The peaks are creators of the valleys, "Both these are connected -- one -- and there is no way of separating them. And Lao Tzu says: "How can we call that opposing which we cannot tear apart?"
How can we call that contrasting, which we cannot separate?

A life-long enemy of Napoleon died. Napoleon's eyes were filled with tears. His friend told him, "You should be happy to be rid of a life-long enemy!" Napoleon said, "I do not understand myself. Today seeing him dead, he whom I had no hope of ever befriending, I feel a part of me is lost. I shall now no longer be what I was during his life-time." This feeling of Napolean makes Lao Tzu's theory absolutely clear.

Napoleon says, "Something died within me at the death of my enemy; something that could only be when he was alive. I am now the poorer to that extent. There was something in me which was entirely due to him. Today, he no longer is and within me also, it is not the same." This means that even enemies have a hand in making your personality and not your friends alone. Without enemies you will be less, you will be empty.

Lao Tzu says there are no opposing forces on this earth. They only appear so. Illness is not the opposite of health. If we ask the medical science, it too will say that illness is part of health. It is necessary to be healthy in order to be ill. Without being healthy, we cannot be ill. It is therefore that a dead man does not fall ill. Hence, it invariably happens, that after a certain age, death also becomes difficult. When a man does not have enough well-being even to die, it becomes very difficult. After the age of 80-90, death too. comes crawling.

Lukman has said that if a man has never fallen ill, he dies in his first illness. He is so alive that the first illness kills him. A man who falls ill many times, does not die easily. In order to die instantaneously, a living well-being is required.

This sounds contradictory. We see illness as against health. But if we observe from within, we shall find that illness is a means of protection for good health. The tough endeavour the body makes to preserve your health, is the illness itself. A man gets fever; this only means that the body has heated up in its effort to preserve your health. It is putting up a fight for your well-being, so much so, that it is tired. In existence, illness and good-health, are two parts of the same thing.

All contradictions and all oppositions are no contradictions according to Lao Tzu. If a man wishes never to be insulted, he must remember he will never be respected either. He who expects to be honoured, should be ready for insults. And only he is revered who has passed through many indignities. So also Lao Tzu says, "He who does not wish to be insulted should also not aspire for honours. Then only can he not be insulted."

Lao Tzu has said: "I always sat there, from where no one could displace me. I sat in the very last seat, where people placed their sandals. I sat where there was no further lower place I could be pushed into." "No one ever insulted me, says Lao Tzu, "For I never craved for honour." Desire honour and indignity comes. If there is not the readiness for insult, there is no means for honour and esteem. He who dreams of rising up is sure to fall. He who is afraid to fall should not venture to climb up and he who has the courage to fall, may endeavour to climb up. What Lao Tzu means to say is, that it is wrong to try to escape the opposite and it is in our effort to do so that we find ourselves in trouble. Either forsake them both or be prepared for both.

Existence is *one*. The existence we know and which is in the world of our mind is dual. Everything there is arranged thus -- among the opposites; like an architect making an arc. In fact the word architect means one who makes arcs. The art behind the making of an are comprises in the inverse arrangement of bricks. Half bricks are placed in inverted arrangement along the are and this is why the arch can bear any weight above. The reverse placing of the bricks causes them to press against each other. They are always at war with each other and this generates power. This power upholds the whole building. One might think, if the reverse position of bricks creates so much force. what if we placed all the bricks in one position? The are will never be made. It is the reverse arrangement that generates a force capable of upholding the whole structure.

The door of life, the support of life is entirely based on the law of the opposites, whenever there is one thing, the opposite is ready immediately to hold it. Whether it be man or woman, the positive pole or the negative, whether the sky or the earth, whether fire or water, all around us, existence stands supported by the pairs of opposites. The opposites help each other. The bricks that are placed in opposite directions are not enemies but friends and their very contrariness forms the basis.

So Lao Tzu gives examples and says, "SO IT IS THAT EXISTENCE AND NON-EXISTENCE GIVE BIRTH THE ONE TO THE IDEA OF THE OTHER." Existence gives the idea of non-existence. Non-existence gives the idea of existence. In other words, life gives the idea of death, death gives the idea of life. We cannot think what existence would be like without non-existence. We cannot think what life would be like if there were no death. If there is life there is bound to be death. There is no way for life to exist without death. Why does Lao Tzu say this?

He says this so that once this comes within your understanding, your mind will be filled with the feeling

of acceptance. Then you no longer will be afraid of death. Then you will know it to be a necessary part of life. Then you will have the ability to accept and welcome death also. Then you will understand that when we desire life, we automatically desire death. If I take a step towards life, I invariably walk towards death. Then you will know that to accept life alone, is foolish. Life can only be together with death. Life and death cannot be chosen separately, they go together. If I desire life I must desire death also. If I do not desire death, I cannot desire life. Then in both these conditions, an uncommon knowledge is born.

If a man gives up the desire both for life and death, he attains the state of non-attachment. Or if he embraces life and death together and makes no distinction between them, then too, he reaches the state of supreme non-attachment. The pair should be accepted completely or not accepted at all, then only can you slip out of the pairs of opposites.

Generally what we do is, we try to save one against the other. The mind says, "Life is worth saving, death deserves to be shunned. Love should he upheld and hate should be discarded; the friend should be protected, the enemy destroyed." The mind says, "Honour is welcome, indignity is not; health should be there but not illness; youth should come but not old age." The mind craves for happiness and runs away from unhappiness. When the mind thus chooses one against the other, life becomes a distress, an anxiety and an useless tension. To choose one and leave the other, is the cause of all grief and sorrow. Accept both or reject both. Then alone the state of absolute bliss and supreme contentment is born.

Lao Tzu wants to show that whether you deny or whether you accept, the pairs cannot be broken apart. They are united. To call them united is an expression of language. Actually, they are one. They are the two ends of the same thing. It is just as if a man would say, "I shall breathe in but I shall not breathe out." This man will surely die for the in-going breath is also the out-going breath. Either both should remain or both should not. There is no way of keeping one and dropping the other. All Lao Tzu's illustrations are to explain this point.

He says that EXISTENCE AND NON-EXISTENCE BOTH JOIN AND GIVE BIRTH TO THE IDEA OF ONE ANOTHER. They are comrades, friends and not enemies. They are not against each other, they complement each other. Complex and simple create the idea of each other. If a man desires to be simple, as sadhus invariably do, they become more difficult, more complex. This is bound to happen. It is possible that in trying to be simple, he may keep only one pair of clothes, eat once in the day, sleep under a tree. All this he can do but he will still not be simple. So much effort and arrangement is required for the purpose, so much method and discipline are necessary, so much practice is necessary to sleep under a tree that all this will make the mind very complex and difficult.

The meaning of simplicity is, that a man should sleep even in a palace as if he were sleeping under a tree. We can easily visualize one type of difficulty. If a King who is used to all luxuries in life is made to put on a loin-cloth and sleep under a tree, we can very well understand his difficulty. But have you ever thought of the difficulty that a man, who is always clad in a loin-cloth and who always sleeps under a tree, would experience if he is suddenly loaded with the luxuries of a palace? His difficulty would be as great -- perhaps greater. It requires no special discipline to live in a palace but it definitely requires great discipline to sleep under a tree. No arrangements or methods are required to wear beautiful clothes but great sadhana and effort is required before a person can discard clothes. So if we suddenly clothe the unclad, he will be very much troubled. He will experience a great deal of difficulty within himself.

Diogenes was a fakir. He once went to visit Socrates. Socrates was a very simple person -- a simple person who had not cultivated simplicity. He who cultivates simplicity, becomes complex. Socrates had not cultivated simplicity, he had never favoured any form of simplicity against non-simplicity. Diogenes was a complex person for he had cultivated simplicity. He used to go about naked. If anybody offered him new clothes, he would dirty them, tear them into rags and then wear them. He practised simplicity.

When he saw Socrates he said: "I wonder how you call yourself a good man, a simple man, when you are clad in such finery?" Socrates laughed. "It is quite possible that I am not simple." he said, "It is quite possible what you say is correct." Diogenes did not understand, how this could be the trait of a person who is simple. "So you agree?" He asked Socrates, "In fact that is what I have been telling people, that you are not a simple man. So you confirm what I said?" Socrates replied, "Since you say so, I see no reason to deny, I must be complex." Diogenes laughed out loud and left.

As he was going down the steps, he met Socrates' disciple, Plato, "Listen!" he called out to him "Your Guru has admitted before people in so many words, that he is not simple!" Plato eyed him from top to bottom and said, "Do not ever go naked far from within the holes of your clothes, I can see nothing but ego oozing out." He further said, "Little do you know that this is the indication of a man of simplicity, that he

accepts what anyone has to give him! Your simplicity, that you declare from house-tops is very intricate, very un-simple." A cultured simplicity becomes intricate, whereas an uncultivated complexity does also become simplicity. The real question is not a choice between the opposites. It is intriguing how as soon as one is chosen, the opposite appears at once. If we cultivate non-violence, the element of violence will at once present itself within us. Therefore, he who practises non-violence, becomes violent in a very subtle manner. He who practises celibacy (BRAHMCHARYA) becomes sexual deep within himself. Without the opposite, we cannot cultivate anything, for in order to cultivate we have to fight the opposite.

Another intriguing fact is, that we become just like that which we fight against. It is possible that you may not be influenced by your friends but it is impossible not to be influenced by your enemies. The impression of the enemy is bound to be. If a person decides to be an enemy of violence deep within him he is bound to remain violent no matter how much of non-violence he cultivates. If someone decides to become ego-less, to wipe off his ego, his state will be like that of Diogenes. His ego will peep out from every tear in his garment.

Lao Tzu says "Simplicity and complexity give birth to the supposition of each other." If you come to know that you are simple, then know for certain you have become complex. If you feel you have become non-violent, know that your violence has become strong and robust. If you feel you have attained celibacy, know that you have fallen into the abyss of sexuality. If you declare you have attained God, know that you have missed Him. All our declarations are for the opposite always. And you cannot escape the opposites. Therefore simplicity is undeclared. He who is simple, is not aware of his simplicity.

Understand it this way: When you are healthy and well, you are not at all aware of health. Only an invalid is aware of health. This seems contradictory but all the same true. When you are absolutely well, you have no knowledge of health. When illness knocks at your door, you become conscious of health. Only the invalids are conscious of their bodies. Therefore in the Ayurveda, the indication af a healthy person is the feeling of Godlessness. He is called healthy, who is not aware of his body. If he is aware of the body, then he is ill. In fact, as soon as you became conscious of some part of your body, that part is ill. If you become aware of the stomach, you have an upset stomach. If you become aware of the head, your head is ill. Have you ever been aware of the head without a headache? If you are aware in the slightest bit. the illness is present in that proportion. Health is a natural state. It is not aware of anything.

When a person really becomes simple, he is not aware of the fact that he has become simple. He becomes so simple that if anyone comes and tells him he appears a complex person, he readily agrees. He attains God and is merged so much in Him, that if anyone tells him that he knows nothing, he readily agrees. He becomes so non-violent that he is not conscious of his non-violence, for this thought can come to a violent person only.

In the same manner the bulk and the miniature create the shape of each other. The bulk looks big and the miniature small. The universe seems gigantic and the atom, a miniature; but it is the conjunction of atoms that forms the Universe. Remove the atoms and the Universe is nowhere. Remove the drop and the Ocean will be no more, though the Ocean does not know that it is the drop from which it is born. The ocean is nothing but a collection of drops; and if each drop goes to form the ocean, the drop also is a miniature ocean. The drop can be described in no other way. So it will not be wrong if we say that the drop is a small ocean and the ocean is a big drop and this is very near the truth.

That which we call the Extension, that which we call the Enormous, that which we call the Universe are all atoms. So that which we call the Universe is nothing but an atom, and that which we call an atom, is also the Universe.

"There is no difference between the body and the Universe," so say the Rishis of the Upanishads. "There is no difference between the big and the small; everything and nothing is one and the same." Lao Tzu says, "All the differences we behold are nothing more than illusion."

If we question a scientist, he will agree with Lao Tzu.

You will be surprised to know that many young Western Scientists are now very interested in Lao Tzu. They are debating the possibility of a new science being evolved on the basis of Lao Tzu's teachings. A very important thinker and mathematician has written a book called. "Tao and Science." Can an entirely new kind of science be evolved from the Teachings of Lao Tzu?

It will because the science of the West up-to-date, has evolved on the Greek ideology that accepts the corresponding idea. All Western Science is Aristotle-oriented. It stands on the doctrines of Aristotle. There is no greater an opponent to Aristotle than Lao Tzu. The Eastern Ideology is that of Lao Tzu whereas, the Western Ideology is that of Aristotle.

If we understand the differences between them, we shall be able to comprehend better.

Aristotle says, "Darkness is darkness; light is light. Both are different and apart. There is no meeting-point between the two." And he says, "The evident requires no proof." Light a lamp and the darkness vanishes. Put off the lamp and there is nothing but darkness. Therefore, it follows, that darkness comes in the absence of light and light comes in the absence of darkness. So Aristotle maintains that light is light and darkness is darkness and the two never meet anywhere. The topic of his ideology is based on this: A is A, B is B and A cannot be B.

If we want to explain Lao Tzu's ideology in the language of Aristotle it will be like this: A is A and A is also B; and A cannot remain A, without becoming B. Aristotle's ideology is a solid ideology. Lao Tzu's, ideology is fluid. Lao Tzu says, things are in such a fluid state that they flow into their opposites and change. The valley becomes the peak of the mountain and the peak becomes the valley. Life becomes death and from death evolves life again. Youth changes into old age and the old are reborn into children. No, darkness is not darkness and light is not light. Darkness is the dim form of light and light is the bright form of darkness. Lao Tzu or Aristotle -- such is the decisive state of the world today. So the scientists of the West think that if science is developed on the basis of Lao Tzu's ideology, it will have an entirely different dimension. Up to now, all their knowledge is based on the Greek ideology and Aristotle is the father of Greek Ideology. His doctrines have been developed over a period of two thousand years. Aristotle and Einstien are the two links of the same chain. Their logic, their way of thinking is the same.

Lao Tzu is absolutely opposite. If Lao Tzu becomes the father of a Science, it will be a different science altogether. We cannot imagine what its vision will be.

Understand it this way:

If Aristotle is right, we shall be able to destroy death and preserve life. The more we annihilate death, the more of life will be preserved. If some day we succeed in annihilating death completely, we shall be able to preserve absolute life. The there will be life and life alone.

But according to Lao Tzu, it is just the opposite. If we annihilate death, we destroy life also. If death is completely destroyed, life will be no more. Let us examine this properly in context with the happenings of today. Now this is interesting that the more cures we have found for man's ailment, the more ill man has become. His health has not improved by the advance of medical sciences.

In the times of Lao Tzu there were not so many cures to fight the diseases, as they are today. Even today, the Adivasis in the jungles do not have so many medicines to fight diseases; but they are much more healthier than us. The proofs of their health is amazing. It is said that in the African jungles there are uncivilised people whose wounds (of any type) heal within 48 hours without any treatment! An axe falls on the foot, the wound heals up within 48 hours. Scientists say, their health is unsurpassed. They are so full of vitality and this vitality quickly fills up the wounds -- without any treatment or with such cures as they know. They might tie a leaf on it, which may have no meaning medically. The Adivasi or the African jungle man is surrounded on all sides by disease. He has no means of medicine or medical research, yet his health is extraordinary!

Lao Tzu can be correct. He says, the more you try to eradicate disease, the more you will destroy health. If the universe stands on duality, if you remove the bricks from one side, the opposite bricks on the other side are bound to fall. Now the Western scientists have begun to apply their minds to Lao Tzu for they feel he may be right.

There is an ancient story: It is said that an old follower of Lao Tzu, who was 90 years old, was busy pulling water from the well, together with his young son.

Confucius and Lao Tzu were contemporaries. There was as much difference between them as between Aristotle and Lao Tzu. Confucius' way of thinking is Aristotalean, therefore. the West honoured Confucius very much these last 300 years. It is only now that Lao Tzu is rising in their esteem. This is because Science now finds itself in a strange predicament and is faced with great difficulty.

To continue our story: Confucius happened to pass by. He saw the old man and his young son, yoked together pulling water from the well. He was filled with compassion. He went up to the old man and said: "Do you not know, you foolish fellow, that now we harness horses or oxen to do this job? Why are vou unnecessarily tiring yourself and this young boy?"

The old man said, "Hush! Pray speak softly lest my son hears! Come after some time when my boy goes for lunch." Confucius was perplexed. When the youth left, he asked the old man, "Why would you not let your son hear what I said?" He replied, "I am 90 years old and yet I have the strength to work side by side with a youth of 30. If I engage horses to pull the water, my son will not have the same strength at 90, that I

have now. So I pray to you, do not talk of this before my son. It is a question of his health. We have heard that in towns, the horses pull water from the well. We also know that there are machines that do this job as well. But then, what will my son do? What will happen to his health, his constitution?"
What we do on one hand has an immediate effect on the other.

If Lao Tzu is correct, the result will be disastrous. For example: We want to sleep soundly. He who wishes to sleep soundly is, inveritably fond of rest. And he who does not toil, cannot sleep soundly. Lao Tzu says, "Work and rest are both united. If you wish to relax, toil hard." Strive so hard that relaxation falls on you. Now if we think the Aristotalean way, work and rest are different and opposite. If I am fond of rest and comfort, and wish to sleep soundly, I shall just sit around the whole day and do nothing. But he who rests in the day, destroys his repose of the night. Rest has to be earned through labour. Or else, you shall have to pass a restless night.

Another thing that happens is: that a man who is comfort-loving, relaxes the whole day and loses his night's rest. Now the more his nights become sleepless, the more he rests the next day in order to make up for lost sleep. Then the more restless his nights become. Then he finds himself in a vicious circle, where rest becomes impossible.

Lao Tzu says: "If you wish for rest, go the opposite way -- work hard!" This is because rest and work are not opposite but associated, they are co-operators. The more you toil, the deeper you shall sleep. The opposite is also true: the sounder you sleep, the greater will be your ability to work, "Once we understand this," says Lao Tzu, "then the question remains not of destroying the opposite but of making use of it."

Aristotle says, "Nature causes illnesses, so fight nature." Therefore all of the Western Science is based on fighting nature. Its whole language is of conflict. Bertrand Russell has written a book: "Conquest of nature", It is all in the language of war. Lao Tzu would laugh! He would say, "You have no idea you are a part of nature. How will you win?" What will happen if my hand sets out to conquer me; if my leg wishes to defeat me? It would be rank foolishness. Lao Tzu says, "Nature cannot be conquered because you yourself are nature." He who sets out to fight nature is an integral part of nature himself and so he only succeeds in creating tensions and turmoils within his own self. Live in Nature, do not try to conquer it. Do not fight nature in order to know her secrets. Love her, be absorbed in her and she will reveal all her mysteries.

If the structure of Science is based on Lao Tzu, it will be a different Science altogether. Its language will be one of co-operation, then only can we think in a different dimension. He who thinks in terms of conflict, his logic is always that A is A and B is B and if you want to attain A, you must destroy B, A increases only if B is diminished. So according to him, if you want to be healthy, fight the diseases. Eradicate illness to promote better health.

I was reading the recollections of Rothschilde in which he writes, that he had air-conditioned the whole of his house -- even his porch! When he comes home in his air-conditioned car from his air-conditioned office, the automatic doors of the porch open and he steps straight inside his house.

Then gradually Rothschilde found himself suffering from very many illnesses. His doctors advise him to sit in a tub of hot water for two hours daily. So he sits in the tub and sweats himself out. It was then that he realized what he was doing! By being in the air-conditioned surroundings for twenty-four hours he was preventing the body from perspiring. By sitting in the tub his body perspired and he felt hot, then he went again to his air-conditioned rooms and cooled himself! Then when he becomes more cold and cannot perspire, he falls ill. He himself was amazed at what he was doing! The language of conflict is such that it puts us into trouble and perplexity.

Lao Tzu says, "That which we consider to be inverse and contrary, is not actually so." If you wish to enjoy the cold, you cannot do so without enjoying the sun. This may seem contrary but I say, Lao Tzu is correct. The cold cannot be enjoyed without the heat and he who has not enjoyed the pleasures of perspiration, is not capable of enjoying the cold weather, for then it will become an illness for him. He who has had the pleasure of the sweat streaking down his face, he alone can enjoy the coolness of the cold. Actually, he who does not know it is to be hot, cannot know what coolness is. This is not opposed to each other, this is conjoined. it is the alliance of both that forms the melody of life.

Therefore Lao Tzu says, "The concepts of high and low are interdependent." The notes and sounds of music co-ordinates with each other to create a harmonious melody.

The notes of music, that are inverse and opposite, combine together in harmony and give rise to the best of music, what we refer to as harmony in music, is nothing but a collection of the opposite notes. When we make a noise, then too, we make use of opposite notes just as we do in music. Then what is the difference?

In noise and din, the notes become anarchical. There is no rhythm, no co-ordination between the notes.

The same notes combine and co-operate with each other to form the harmony of music. Whether we break this house and make a heap of bricks or whether we lay the bricks in order to build a house, the bricks is the same. So the notes and sounds are the same in music as in the din in the market-place. Then what do we do to create music?

We remove the anarchy. We remove their quarrel among themselves and establish friendship between the opposites. Then those very notes, those very sounds, become uncommon melodies. Now if a man thinks he can produce music with one note only, he is mad! Many notes and many sounds are required to make a harmony sounds that seem contrary and conflicting. Then only is music born.

The Aristotalean concept that has been imbued within our minds since childhood has to be wiped out if we are to understand Lao Tzu. Our gestalt of observing things is always in the opposite. Whenever we see a thing, we at once weigh it in terms of the opposite. Wherever you find a man criticizing you, you at once look upon him as your enemy.

But he could be your friend also. Those who know, will tell you that he is a friend. Kabira says, "Keep your critic near you. Give him a shady place in your courtyard. He is bound to tell you such things about yourself, that no one will ever tell you -- least of all, your friends. His remarks will prove useful for your self-perception. His words may etch out the path that leads you to discover yourself. You will do well to keep him with you."

Now Kabira speaks the language of Lao Tzu: Do not hold enmity towards him who maligns you. There is no need. Perhaps his slander may become useful, perhaps his defamation may provide the opposite notes of the melody!

But our nature is contradictory. We not only take a maligner to be our enemy but if someone suddenly praises us, we at once suspect his intentions too! We at once see mal-intentions behind his praise -- either he needs money or some other favour!

One of our methods of viewing life is that we stand in opposition to the whole world. Illness is our enemy, death is our enemy, old age is our enemy. All the world and even God, seem to be arraigned against us. We find ourselves all alone in this world, we have to struggle alone in the face of all this! This is one attitude, one gestalt of looking at life.

Another way, another gestalt is, that everything that is: the moon, the stars, the sky and the earth, the birds and the animals, the trees and the plants, the illnesses and the enemies and even death everything is -- my comrade, my friend -- the very part of my life; I cannot be alive without them. This is another way of looking at life.

For certain the first attitude will cause anxiety. If we have to fight with all the world all the twenty-four hours of the day, life cannot be joyful. And ultimately, the struggle leads to death. Each day, we have to lose: for who has ever won against life? Death comes invariably, old age comes, illness and disease do not spare us, more so when we fight against life. Death will keep coming and we will keep fighting till ultimately we find ourselves completely spent. Then nothing remains of our existence except anxiety.

The science of the West has reached man to almost this condition. Everything has to be fought, everything has got to be suspected and feared. We only fight that, of which we are afraid; and if fight we must, we have to make arrangements for our defence against everything and everybody. Hitler did not marry, for if he did, at least one person would have had the right to share his room! Then if she became unfaithful?

If all the world is a struggle, if there is nothing but enmity, then according to Freud, the husband-wife relationship is also a conflict. This is an expansion of the Aristotalean theory -- the entire concept of the West! Freud calls the relationship between husband and wife, as sexual war. There is no element of love involved in it. It is an act of war, where the husband tries to dominate the wife and vice versa. Those who are intelligent give a sophisticated turn to this domination; those who are uneducated uncivilized, indulge directly into this act of warfare. In both cases, it is a struggle alright. This is one gestalt in which all our relationships follow the same pattern.

It is not that our relationship with nature alone becomes unnatural. When we begin to have a mutilated concept of things there can be no relationships. Then between a father and a son also, the relationship is one of enmity and conflict. Turgnev has written a book called "FATHERS AND SONS". He says in this book that the relationship between a father and son, is always one of conflict. There is no other tie, except the tie of conflict between them. The son is the rightful successor of the father and therefore, is always engaged in removing him. He waits eagerly for him to vacate his position. This is yet another gestalt. If you observe, you will find that everywhere the son is busy trying all means to remove the father from his place of

authority. He advises him under many pretexts to hand over the keys and retire from active work. The father in his turn, tries to hold on as far and as much as he can. He takes all precautions not to let the son in. This state of affairs can be clearly observed for this state of affairs, actually exists. The way we have modelled our lives. things are such.

Now this is an intriguing fact, that the father brings up the son, gives him the best he can, only so that he can snatch his position one day! He educates him so that he can take-over his accounts. He looks after his health and saves him from illness, only to snatch the keys away form his hands! The mother is always eager to get the son married. Then the new bride slowly begins to strip her of all her possessions. And then the conflict starts -- and continues!

What is the gestalt of our vision?

If we view our life in the language of struggle and conflict, then gradually, these enter into each fold of our existence and in each one of our relationships. Then the person finds himself alone and the whole world stands as one against him. Is it not natural then, when a person stands in conflict against the whole world, that he should be weighed down by a mountain of anxieties? And then inspite of all these anxieties victory is nowhere in sight. The simple reason is, -- defeat is the ultimate result. For old age is bound to come, death will overpower him for certain and then -- all is lost!

No matter how much the father holds on, ultimately he has to hand-over his possessions to his son. No matter how much the mother objects, the daughter-in-law becomes all-powerful in the house; and no matter what the Guru does, the disciple one day takes his place.

The well-known Sufi saint Byajeed has said, "All whom I taught the art of archery, ultimately made me their target." What he has said is correct. If there is a conflict between the guru and the disciple, this bound to be; for he is preparing the disciple only to take his place some day.

All life is a struggle -- to remove the other. All around there are enemies and friends are nowhere. Those who look to be friends are merely lesser enemies. Some are immediate foes some are distant foes. The former are a little thoughtful, the latter are not. The enmity is the constant factor in both.

Lao Tzu based his foundation on a completely different gestalt. Would that his concept came within the understanding of man! Then we would create an entirely new world! He says, "You are not a separate entity. Then where is the question of enmity?"

You are not an individual. You appear so only because you have no idea of the Aggregate. The fact is, wherever there is the individual, he is connected to the Aggregate Whole. The individual cannot exist without the Total Aggregate. You are because everything else is. The tree at your gate is also a part of the reason for your existence.

I here is a story about Lao Tzu: One day one of his disciples was sent by someone to break a few leaves from a tree. He broke a full branch and was taking it when Lao Tzu stopped him. "Don't you know you fool," He told the disciple, "If any part of this tree is destroyed, you too become less to that extent? When this tree stood before us, full and green, we too in a manner, were also full and green. Today, its wound has caused a scar within us also. We are not apart, we are one."

But even with full knowledge, we have cut off so many trees!

Lao Tzu objected to a single branch being broken from the tree but we have destroyed full jungles! Now we realise it was a terrible mistake. We had cut off the jungles because we thought them to be our foes. Man was afraid of the wild life they harboured and so destroyed them and built townships. He did not realise that all the rains that poured on his land, all the breeze that blew and cooled the land cannot be without the jungles! If we cut down the jungles our towns will be no more.

All over Europe now, there is a stir against the cutting of trees. It is a crime to break a single leaf for man will fall with the extinction of trees. Lao Tzu said 2,500 years ago that when a tree is denied of a single branch, we too are lessened somewhat, within ourselves. The tree is very much a part of us, a part of existence. It is just as if we were to remove a part of a painting from the main work. It would not then be the same. One single stroke of the brush can change a whole picture. A slight digression changes the total from and hence, all the following connections.

The tree that stood between the hut and the space outside is hewn down. Now the sky and the hut stand bare and naked. We cut down trees unscrupulously in order to clear a good place for man's dwelling. We have destroyed completely many species of animals also.

This new movement in Europe, is called Ecology, which believes in the interrelationship of organisms with their environment. They say, that man has to suffer because of the things he has destroyed. The birds that sing in the jungles. are equally a part of us. When birds stop singing in the jungles, we shall have

created a hindrance in the music that is in nature and then our minds will never know the peace and joy that came with their singing. We are not aware of this for man is a small creature who spends all his life in a corner of his house. He knows not of the vast world outside. He is totally unaware of the clouds that glide in the skies, he does not see the flowers blooming on the trees, nor does he hear the song of birds in the spring.

Three years ago, a book was published in England called "The Silent Spring". A sudden drastic change had taken place. Thousands of birds suddenly fell down from trees and died. Thousand other lay dead in the streets of the towns. All spring was suddenly hushed into silence. Due to some fault in the atomic energy research experiments, this catastrophe took place. England lost a major part of her singing birds which will be hard to replace. The spring in England can never be the same.

And we think -- what difference will the change in spring make in our lives? Will our roads or our market-places be affected if the birds stop singing in the trees? Would that life were so aloof and apart! But it is not so. There, everything is joined and inter-connected. If a star becomes extinct, it affects the earth, even if it be millions of light years away.

If the moon is no more there will be enormous changes on earth. There will no longer be waves in the Oceans; the menstrual cycle of women would become erratic. It will not move in a cycle of 28 days, as it does now. Then everything will change. A slight difference -- and everything changes.

Lao Tzu says, "Let things be as they are." Accept them, they are your companions. Do not segregate the opposite. That which seems hostile and unfriendly, let even that be where it is, for the pattern of nature is deep and profound and full of mystery. Everything is joined within. You do not know, what problems you create when you set apart a single thing in Nature.

Now as the science of Ecology has begun to spread and man has begun to understand, we have begun to realize how difficult it is to tell in how many ways we are inter-connected. For example: if we cut off trees then the life-elements that the trees gather for us will no longer be. The trees absorb the rays of the Sun and make them fit to be absorbed by our bodies. The direct rays of the Sun cannot be converted into a fit form of consumption for our body. The plants draw the elements from the soil and turn them into food for us. Little do we realize that if the trees and plants had not been there to produce the vegetables we eat, they would be under the soil -- a mass of earth! It is the soil below that turns into the food that is capable of being digested by our system.

All the twenty-four hours of the day. you take in Oxygen and throw out Carbon-di-Oxide. The trees take in this Carbon-di-Oxide and take out Oxygen. If the trees of the World are destroyed, how will you escape the poison of Carbon-di-Oxide that you yourself produce? Then the quantity of Oxygen will grow less and less day by day. Ultimately, all life will come to a stop for the trees that give us the life-giving Oxygen, are no more.

Now Lao Tzu had no knowledge of Oxygen. He did not also know what part the trees played in our lives and yet he said -- "All things are connected. There is one integrated Existence. The moment you effect the slightest change in the order of things, you effect an equal change within your own selves." There is One Integrated Existence and the Non-Existence is very much a part of it. Everything is connected within this existence -- death, illness: everything!

And Lao Tzu says, "If there is the attitude of friendship, of companionship, between the various parts of Existence, if there is the feeling of one-ness with each other, instead of over-powering each other, a wonderful music is created in life." This very music Lao Tzu calls Tao; that very music is Religion; that very music is 'Rit'.

It is now becoming more and more clear that as the understanding of Ecology expands, our understanding of Lao Tzu, will also become more profound. The more we begin to understand the unity within the diversity, the less we shall be in a hurry to change the order of things.

I was reading somewhere the other day, that if we continue to throw oil into the seas, either through the waste-matter from factories or from ships, in sixty years time this oil will cover the surface of the Oceans. Then we shall need no more world wars to finish us, for the life-elements formed by the sea-waters with the help of the sun. will no longer be formed due to the layer of oil.

Now we use detergents instead of soap. The latest discovery of Ecology says that if man continues to use these detergents, he will kill himself. When we wash clothes with soap, the soap gets re-absorbed in the soil within fifteen days. In fifteen days, it is again lost in nature; but detergents take 150 years to be re-absorbed in the elements. So it will be in the soil for 150 years and it will begin to turn into poison within he first 15 years. This means, it will stay in the soil for 135 years, as poison.

The Scientists proclaim that at the rate these detergents are being used in the world today, whatever

grows on the soil will become poisonous within the next 50 years. Then you will not be drinking water but poison. Then the Vegetables we eat, will be poisonous. But this understanding we do not have now. We use detergents because soap costs more. It seems alright now -- we are being thrifty but remember; whatever we do, is inter-related. The slightest modification causes a great deal of difference.

Lao Tzu was against change of any kind. He used to say: "Accept life as it is. Accept the Opposite also, for there is a secret to it also. Embrace death when it comes. It too, has its secret. Do not fight with life; yield to it. Fall at the feet of Existence -- Surrender. Do not enter into any struggle with it.

And it is Lao Tzu's contention that if you surrender whole-heartedly, there will not be trace of anxiety in your life. What worry can surrendered mind have? What anxiety is left for one, who has no enmity with nature? Why should he be afraid to lose when he is not out to conquer? His victory is certain for his defeat is his victory. Lao Tzu's aphorisms all tend towards surrender.

In the last line he says: "... AND THAT BEING BEFORE AND BEHIND GIVE THE IDEA OF ONE FOLLOWING ANOTHER." That which has gone and that which follows, determines our order of things, If that which is no more, does not depart, that which is to come, does not follow. You can understand it this way; an old man in the household dies. Now this we do not connect with the fact that the birth of a child necessitates the death of the old man. But we weep and mourn the death of the old man and rejoice with music when a child is born. We do not see the connection between these two events -- that the death of the elder is a preparation for the birth of the younger generation.

We however do not want to part from the old and wish for the young also at the same time. But both these things are not possible. Just imagine what would happen to a household where the elders do not die! In such a family, the children will go mad at their very birth! The presence of even a few ancestors would make the existence of children impossible. As it is, one generation of elders makes things quite difficult for them. All the ancestors with the knowledge of their experiences, would make it impossible for a child to learn anything. They would be knowing so much that there will be no field left for a child to inquire and investigate. They will not allow the child even to stir -- they will smother him with their knowledge and experiences, so the poor child is hound to go mad.

It is necessary that the old should depart so that children are ushered in. When children are born, the older generation will depart automatically.

Therefore Lao Tzu says, "All order is inter-connected." If youth comes childhood must depart. When old age comes, youth has to depart. All this is joined, united; but we try to segregate this also. What we like, we strive to save. We try to hold on to youth. When someone asked Bernard Shaw how he felt about his old age. he gave a very singular reply. He said, "When I was young, I wished to remain young always. Now that I am old. I realise that God has wasted energy, by giving it to the young. Had he given this strength to the old together with their knowledge and experiences, they would have enjoyed it better. He has wasted energy by giving it in the hands of the inexperienced."

But strength diminishes with experiences and the inexperienced are always stronger -- this is a secret of nature.

The child has the greatest amount of energy. This old man is the weakest of all. If it was left to us to decide, then like Bernard Shaw, we would want our children to be absolutely weak and the elders to be strong for they are experienced. But the inexperienced child has the energy to develop, to expand -- while the experienced old man has none. What is the reason? The reason is significant.

Actually, the accumulation of experiences is the advance of death, Aggregation of experiences means approach of death. It means, life's work is over and one should depart. It is now time to leave the University of Life. So now you need strength no more. No energy is required to go to the grave. You have only to slip into the grave. The inexperienced require strength, for strength is required to gain experience. There will be many omissions and commissions and wanderings on the path. The inexperienced needs strength to fall and rise. The experienced errs no longer, he has a clear cut path before him. On this, he walks and does not falter. He does not require more energy now.

The child has more energy for the full vista of experiences, lies as yet before him. He has as yet to set out to learn. So the inexperienced needs the strength to learn, whereas the experienced knows everything except death.

But we are forever trying to reverse this process of existence. We strive to impart all knowledge to the child long before his time. We try to impose our experiences on him long before he begins to experience on his own. This is never possible. We overlook the fact that nature has its own harmonious method. It has its own process in which that which follows, is invariably connected with that which is past. But we have no

knowledge of this.

One man comes and pays reverence to me. Now if I expect reverence from him every day, I shall be wrong. For he who reveres me today creates a great possibility of non-reverence towards me. Non-reverence has also to be fulfilled in the order of totality for life is made up out of the cohesion of the opposites. He who has revered me, will also show non-reverence. Lao Tzu with his profound understanding knows that he who respects him today is bound to revile him tomorrow. But we expect greater respect from one who shows respect towards us and hence find ourselves in difficulty. And we also expect the person who abuses us to do so always. This also is wrong. He who reviles today will revere tomorrow, for the opposites are joined.

I often narrate the story of the Jew fakir Hasid. He was a revolutionary and as was natural, all the priest-class was against him. Hasid wrote a book which he sent to the high-priest of his community. He told the bearer of the book to watch the priest's reaction. He bade him not to speak a word. He was only to witness, watch.

When the messenger reached the high-priest's house, he and his wife were sitting in their garden. He handed the book saying such and such a fakir has sent you this book. The priest had hardly held the book when he flung it away at the mention of Hasid's name saying, "I would not care even to touch such an unclean book. His wife remonstrated with him. She said there was no need to be so harsh. After all there were very many other books in the house. This one could have also been kept along with them! And if he had to throw it away, he should have waited for the man to depart. There was no need for such uncivilised behaviour! Where was the hurry? He could have thrown the book away later.

The messenger witnessed all this. He thought the wife was a good woman. He went back and told the fakir that the priest was all evil man, and there was no hope that he would ever come to him. But his wife can become interested in him. Hasid told him to recount all that took place without offering his comments. He said, "The high priest flung the book away as if it was poison saying, he would not even touch such an evil book. But his wife remonstrated with him and chided him for his rude behaviour."

Hearing this, the fakir said, "It is possible that there could be some connection between the priest and me sometime but with his wife, never. For he who is filled with so much hatred, how long can he remain thus? Love awaits behind this hatred. It is bound to return. But the wife who talked of propriety and decorum in such an indifferent manner, had no feelings towards me either of love or hate therefore there cannot be any relationship with her. But there is bound to be an alliance between the priest and me. Go back. You shall see the priest reading the book by now."

The man said it was not possible but Hasid ordered him to go. He went back. The door of the house was closed but he saw the priest sitting in the window reading the book!

Life is like that!

He who piles abuses, gathers the strength to love and he who professes love gathers the ability to hate. Such is life. It is a synthesis of the opposites. He who reveres is gathering the strength to revile and he who reviles gathers strength to beg forgiveness. If life is viewed in this way, then the friend is not the friend and the enemy is not the enemy. All things appear in a vast pattern. an enormous gestalt.

When someone comes nearer to me, I know he will go away further. When anyone goes further away, I know he will come back to me. But there is no need to worry in either case for the law of existence is such. When a person is born, it is only to die. If a person dies, it is only to be reborn. If we understand the harmony of the inter-connection of the opposites in this vast law, it will be easier to understand Lao Tzu. This is the meaning of this sutra.

QUESTION: MODERN SCIENCE HAS TAKEN THE HUMAN RACE AWAY FROM THE NATURE AND DEVELOPED VERY MANY DIMENSIONS OF LIFE. PLEASE EXPLAIN HOW THE INTRICATE PATTERN OF THE SCIENTIFIC SYSTEM OF LIFE CAN BE BALANCED WITH THE NATURAL LIFE OF THE TAO-AGE?

Bhagwan Sri: It is not a matter of striking a balance, between Lao Tzu and the present day Science. If Lao Tzu's view-point comes within the understanding of man, a completely new Science can come into being. This is because his way of looking at life is entirely different. The Science that developed on the basis of the Aristotalean theories is incomplete and ignorant. It has tried to discover and understand a very infinitesimal part of life, leaving the greater part of it alone. You may call it childish. It has made no effort

to understand the Totality at all. It is also true that so far it could not; now it can.

Alter discovering atomic weapons and developing Atomic-energy, Science will be constrained to revise and reconstruct in its fundaments. You may ask why?

If Science progresses as it has been progressing so far, it can only proceed towards the extinction of mankind. There is no other dimension open to it. Science has to rethink about its old conceptions for now they suspect there is a basic mistake in its very fundaments. They find that all their efforts yield only destructive results. Our efforts to improve life have been herculean but the result has always been the opposite. All efforts lead to pain and sorrow. Therefore Science has to revise its old conceptions.

After all reconsiderations if they discover their fault, they will find it is the error of following Aristotle. Then the Science that is evolved win not be based on possibility towards existence but on co-operation with it. All the bases will change. The science that is based on antagonism towards nature always thinks in the language of destruction. We will understand this better by an example: Take for instance, the mosquito which causes malaria. The Aristotalean Science says, exterminate the mosquito if you want to be rid of malaria. This is the language of destruction. But it is very likely that there is something that is conducive to life that comes with the mosquitoes. If the mosquitos are destroyed, this will stop coming. Mosquitoes can be useful to life in other respects also but this we can only know after their compete annihilation. Then perhaps we shall have to try and replace them again!

If Lao Tzu was faced with the problem of eradicating Malaria, he would never think in terms of destroying the mosquitoes. He would have suggested two methods. He would have suggested a change of attitude towards the mosquitoes or a change in man's physical system to make him immune to malaria. There is no need whatsoever of destroying the mosquito. It is also possible to change the composition of the mosquitoes' body system by which it would not be an enemy of man but rather a friend. Either or both of these methods can be implemented.

If we had followed the Lao Tzu method, we would have worked out an accord between the two. If it is possible to annihilate the mosquito completely, why should it be difficult to annihilate the poison within it? And if the mosquito can be completely destroyed or its poison removed from its system, then there is no reason why man's resistance cannot be built up to withstand the poison of the mosquito? Lao Tzu would definitely be in favour of increasing man s power of resistance.

There are always two ways to any problem. Now for instance, it is sunny outside. One way is, that I use the Umbrella to keep the sun away. In that case, I treat the sun as my enemy and I prevent its rays from reaching me. There is another way also -- I can make my body so strong and healthy that it can withstand the rays of the sun. Lao Tzu would say: "Make your bodies strong. Then you will feel the sun to be your friend for it is never so sunny as to be unbearable to a healthy body. The sun seems a foe only to weak and unhealthy bodies.

We should think on the lines of establishing friendship and accord with everything in life. Struggle ultimately leads to suicide. How long will we struggle? The theory of struggle is -- to destroy everything that harms us. Today we destroy the mosquito, tomorrow we find the Chinese are causing us harm. Then why not destroy them? Then we feel the Indians are dangerous -- so destroy them... and so on. This is the language of war which is applicable everywhere. Whatever you find harmful, destroy it. America thinks of destroying Russia and Russia thinks of destroying America.

But after the Atomic research, both America and Russia have understood the fact, that this language of annihilation does not hold good any longer. Now neither can destroy the other and save itself. There can only be a period of 10 minutes before the destroyer gets destroyed himself. The aggressor will die 10 minutes after and there will be no time to acclaim victory! Therefore, since the last ten years, America and Russia have began to think in terms of co-operation for hostility has lost its meaning. So now the trend is of co-existence.

It is not, however, enough to think in terms of co-existence only between man and man. Co-existence should be complete. The same principle should hold good vis-a-vis all existence. Our attitude should be one of friendliness even towards disease and illness. Lao Tse's language, is the language of co-existence -- towards the Total Existence -- . And we cannot differentiate and choose to co-exist with one and not with the other, for if the element of hostility remains, we may become hostile towards those with whom we are in amity.

A new Science will be born -- in accordance with Lao Tzu's way of thinking. And if we understand Lao Tzu thoroughly Lao Tzu implies the Eastern mind -- the Eastern way of thinking. Aristotle means the Western mind -- the Western way of thinking.

We may say, the western way of thinking is Logic and the Eastern way of thinking is Experience. All Science today, stands on the basis of the object. It is research in the field of objects. If ever a science is evolved based on Lao Tzu. Yoga, Patanjali, Buddha, it will be based on the search within the mind of man and never any search outside of him. There can be no accord, no union between these two. If and when the Lao-Tseian Science begins to evolve, the present day science will gradually merge into it, for it is only a part of science. The Science of Experience will be vast and total. This modern science will be absorbed into it and then alone will it attain its worthiness. Then as a part of the whole, it will lose its sting and all that is precious within it, will come to light.

There are many indications now in the West that clearly show the beginning of the onslaught on present day science. Lao Tzu is penetrating from many sides. The meaning of Lao Tzu is -- the East. Now there is an architect in America named Wright who has designed a house on the Lao-Tseian style. The whole house is so designed as to look a part of the ground outside and the very mountains and trees around it. Now if a tree comes in the way of his building, Right will not remove the tree, he will rather, shape his building so as to take in the tree as it is. The tree will not be touched at all; it is the house that will be designed accordingly.

If the tree happens to come in the sitting Room, he would so design it that the whole room is in harmony with the tree. So the houses this man builds become a part of nature. Viewed from afar, these houses cannot be seen as such. Lao Tzu feels that houses that stand out are violent. They are violent, like this building 'Woodlands'. If a house goes up to 26 floors, where will the trees be, where will the mountains be and where man? They are all lost! Only the bare building remains. This is unharmonius, grotesque. for there is no co-existence, no harmony with the surroundings. Such a building stands lone and forlorn, in its own arrogance. A house should be such that it is covered with trees, it is touched by the hills and riders go racing by its compound walls. When someone passes this house, it should not seem so formidable as to give him the feeling of inferiority. He should not feel like a worm before it. If man feels inferior to a thing of his own creation, the result can be dangerous.

The houses created by Wright are such that the gardens, the lawns go within the living rooms. There are trees and plants over-growing on roofs and the house looks as if it has grown out of nature itself. It is not as if it has been constructed. It seems it too, has grown like the trees beside it.

The new architecture of Right has had a great impact on America and Europe. His houses have a unique beauty all their own. There is a rare experience to sit within the shadows of his house. To sit in one of these houses is not to be torn away from nature but to be in the midst of nature. So the Lao-Tseian way of thinking is capturing the Western mind in a thousand ways.

The new poet of today is not concerned about the rhyme or the grammar in his poetry; for Lao Tzu says, does the wind worry about the form and rhythm as it blows by? Or do the clouds consider the alliteration and the cadence of their thunder? And yet there is a rhythm in that thunder -- a measureless measure. So this measureless form of poetry, in which there is an inner rhythm but no outward metre, is descending upon the whole of the West and also the whole world. In this poetry, there are no notations, no rhyming verse, no measure, no juggling of words and yet there is a perfect flow within -- a stream and in this flow there is a harmonized melody.

There are painters in the West who have stopped putting frames on their pictures; for the frame is nowhere except on things created by man. There is no frame to the sky and the Sun or to the flowers and the trees! There is an endless existence. Things do not seem to be ending anywhere. Everything seems to be continuing on and on. So the painters no longer bind their work in frames. They say that is a man-made thing. Also, it is not necessary that everything should come within the picture. The Lao Tzu type of painting was born in China, thousands of years ago. The Tao School of Painting is a different form of painting altogether. Whenever a man like Lao Tzu appears, all functions of the world begin to take shape according to his concept. So the Lao-Tseian types of painting came into being. These pictures have a charm of their own. These pictures bear no frames, they have no beginning and no end. In life also, there is no beginning and no end. All things are beginningless and endless. Only the things that we make have a beginning and an end. So the Lao-Tseian type of pictures start from anywhere and end anywhere.

This new vogue is now gaining ground in modern art, be it painting or poetry or story-telling. The older stories always started with -- "Once upon a time", -- there was always a beginning and always an end -- "and they lived happily ever after." Everything was contained in a particular frame-work. The modern stories of today, start from anywhere and end anywhere. In fact, the modern story has a beginning but no end. It is a fragment, for according to the Lao-Tseian Theory, whatever we say, is no more than a fragment;

it cannot be whole. We ourselves are not complete. When all things are thus fragmented. incomplete, let them remain so. Do not indulge in the useless task of completing them or else, everything will become ugly and grotesque.

The Eastern mind is penetrating from all sides: through poetry and paintings, through music and architecture and through sculpture; and the Western world is afraid for it is surrounded on all sides. Hermann Hess has written somewhere that soon the Western world will come to know that its victory over the East was very short lived. But the day the East attacks with all her internal spirit, her conquest will be permanent. Your victory could not be enduring for it was attained by the point of the gun. But if the East choses to attack with all the knowledge of her experiences gathered over thousands of years, she will attack in an altogether different way. Experience and Knowledge, are not aggressive. They penetrate within a person most unobtrusively; and it is permeating within the mind of man already.

The West is besieged on all sides and with every day it realises that all its scales of measurements are tottering. Whatever it had accomplished is shaking now.

And the East is spreading fast as the clouds spread suddenly sometimes in the sky. By and by, it will spread all over the West. This is but natural, for if we see properly, the grasp of the West is entirely superficial therefore its successes are very quick. The grasp of the East is so deep and profound that it cannot succeed that quickly. Remember, seasonal plants blossom in four months, two months, whereas the perennials take years to bloom.

The hold of the East is very deep-seated. Therefore it takes thousands of years before a concept or to gain ground. The hold of the West is very superficial. A single concept succeeds in a hundred years and it is lost also that quickly. But the East can wait. It can wait a long time for the right opportunity.

Lao Tzu is the innermost wisdom of the East. The essence of the East lies hidden in Lao Tzu.

There cannot be an accord? there cannot be an union between the two methods of life-perception. An entirely new science can be born on the concept of Lao Tzu and this birth will take place very soon. There are many things that do not strike the mind immediately. For instance, Euclid's Geometry was the mainstay of the West. All the mathematics involved in Science was Euclidean. No one could have ever dreamt that any non-Euclidean Geometry would one day nullify it but since the last 150 years, non-Euclidean Geometry has come into being which is absolutely Lao-Tseian even though people do not know it.

Euclid says, "Two parallel lines never meet." The non-Euclid Geometry says, "Two parallel lines are already connected." This is a Lao-Tseian sutra that they are already joined. If we keep drawing these lines till the very end, we find that they meet. The trouble is we do not draw them enough. We see them from close quarters, we do not see far enough; but the distant is a part of the near. Now it has been proved that if two parallel lines are drawn out from both sides, till infinity, they meet.

Then Euclid says that no part of the circumference of a circle, can be straight line -- how can it be? Any part of a circle is always curved. But the non-Euclidean Geometry says that a straight line is a part of a big circle. If a straight line is drawn out further from both extremities, a circle will begin to be formed. Now this fact is accepted that any straight line drawn on the earth can never be straight, for the earth is round.

For example, I draw a line in this room which appears absolutely straight. Now this line also, is absolutely straight but since the earth is round, this line cannot be straight. It is a part of the wider circle of the earth. All straight lines, when drawn to infinity become circles. This means that all straight lines are parts of a circle. But Euclid said that parts of a circle cannot be straight.

So now we have non-Euclid Geometry in place of Euclidean Geometry!

The basic fundament of the Western Science for the last 200 years, was the factor of certainty. If there is no certainty in Science, what is the difference, between art and science? There must be absolute certitude, then only Science is Science. But now since the last 15 years, a new concept has taken shape -- the concept of Uncertainty. As soon as the atom was broken into electrons, it was discovered that the behaviour of these was most uncertain. We can never predict how they will, behave at any given time.

The behaviour of the electrons is like that of a human being. Nothing can be predicted about a man who is genuine -- what he would do next, whereas a hypocrite can be well predicted in advance. About him we can easily tell that he will be angry three times in the course of the day, he will smoke six times and so on. Nothing however, can be foretold about an authentic person.

The Authentic man sleeps in the night with his wife and their one-day-old child. Never could have Yashodhara dreamt that he would leave them and go away in the middle of the night! There was no ostensible reason for this man to do so! The authentic man, is unpredictable, independent, the unauthentic is predictable, in other words, a slave.

We were under the impression that matter was predictable, for after all, matter is matter. But now we know that even matter is energy and energy cannot be predicted. So far the last 15 years, the most intensive research in science is on this principle of uncertainty. Now if science also proves to be uncertain, then what is the difference between Science and Art?

Einstein had said in his later days, that very soon, the statements of Scientists will look like the pronouncements of mystics. Eddington has said in his memories "I used to think that the world is an object. Now as I come to life's end, I can say, the world is not an object but a thought. It resembles more a thought than a thing."

There is a great difference between a thought and a thing. If the Scientists say that the world resembles more a thought than a thing then what is the difference between this and the statement of the Rishis who declare "The world is God?" The Rishis have said that the world is a Soul, a Consciousness. Now Eddington says, "The world is a thought", so there is very little difference now between the two.

Science is breaking up in many places. By the turn of this century, it will be gradually destroyed. Its place will be taken by an entirely new consciousness. This new life-consciousness will be one of co-existence and of being one with the vast Totality. It will be a flow of life. It will be spiritual and not material. There will not be a union of the present day science and the new Science. The former must break and fall for it is but a fragment. And the universal spirit will rise from within it. This should be. There is a definite possibility.

Enough for today, the rest tomorrow.

The Way of Tao, Volume 1

Chapter #7

Chapter title: Actionless action and silent dialogue of the wise

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CHAPTER 2: SUTRA 3
THEREFORE THE SAGE MANAGES AFFAIRS WITHOUT ACTION; AND CONVEYS HIS DOCTRINE WITHOUT WORDS.

Existence is dual. Whatever we do, the opposite also begins to happen simultaneously.

Lao Tzu has talked about Existence in his first two sutras. Now in the third sutra, Lao Tzu says: "THEREFORE, THE SAGE MANAGES AFFAIRS WITHOUT ACTION." We shall have to go little deep to understand this.

Now if a sage tells a person that he loves him, he gives rise to hatred also. If he says he works for the good of people, much harm will also follow. If he says, "I am giving you Truth", he gives rise to untruth also. Lao Tzu has said in the very beginning that everything is filled with the opposite. Whatever we do, the opposite also takes place immediately. There is no way to escape the opposite. We do one thing and give rise to the other. We try to save one and we harm another. If we save one, we become the cause of another's destruction.

This duality is the quintessence of all life. So whatever we do, the opposite also happens at the same time. Whether we know or we do not know, whether we recognise this fact or not but it never can be -- it is

impossible -- that we give rise to one and the other does not take place. Therefore Lao Tzu says: "THEREFORE THE SAGE MANAGES AFFAIRS WITHOUT ACTION." If they wish you well, they do not actively go about doing so for if they do, they give rise to your non-wellbeing also.
This is difficult, intricate and deep.

Generally we think that if we wish for the good fortune of a person, we have to actively work for his prosperity. If we wish to serve others, we have to actually serve them. But what Lao Tzu explains in his Sutra is that when you serve a person, you will create the mechanism of making him a slave. When you love a person you make arrangements to give rise to hate towards him for hatred is born the moment love appears; and as soon as service is put into action, it becomes enmity. Then what is the sage to do? Is he not eager to serve?

If he is a sage, Lao Tzu says, "HE MANAGES AFFAIRS WITHOUT ACTION." Even when he loves, he does not make his love active. His love will never manifest actively. Leave aside action, he will not even give expression to it. He does not so much as say he loves, for as soon as these words are spoken, a line of hatred is formed around these words.

When I say to someone -- 'I love you,' one thing becomes clear that I did not love him before. Then there will be stipulation in what conditions I shall love and in what condition I shall not or whether my love will be unconditional. Words that are expres-sed are never unconditional. Then when I say, 'I love,' I admit I did not love yesterday. Then it will have to be admitted that perhaps tomorrow I may not love.

Around the small island of love there is a boundless ocean of non-love. Actually, my declaration is nothing but an attempt to step aside from this ocean. I light a small lamp amidst the encircling darkness; and the wonder is, the lamp makes the dark-ness more outstanding, more clear, more strong.

In this precious sutra, Lao Tzu says "The love of the sage is not active love," even not so much as to say he loves. His love is inactive. His love is not declaration but his very existence. Love is his very soul. Nay, he is love itself. Therefore, it is not befitting for him to say that he loves. Where there is hate, love can be proclaimed but he who is love incarnate, how will he declare his love? He will never say. He will also not make the effort or the preparation for making love. His love will be a silent manifestation. It will be an unproclaimed presence! A presence undeclared, silent and inactive.

The most wonderful thing about it is, that such love does not create the opposite, that is hate, for that which has not become active, does not enter the world of duality.

Such love is love alone. And such love never ends for since it does not begin in the current of time, it does not end also in time. But such love is very difficult to recognise for we understand words and not action. If a person says he loves you only then do we understand. If someone exhibits his love then we understand. But if the love is inactive, unmanifested, undeclared, it does not come within our understanding. We will not recognise such love when it comes our way. Therefore it is, that the real lovers of the world remains unknown and unrecognised.

Jesus is passing through a village. He rests under a tree. This tree stands in the garden of a famous prostitute of those times -- Magdalene. She happens to see him through her window just as he was about to leave. She had seen many men but never a one like him. There is one beauty that belongs to the body and which fades with familiarity. There is one beauty -- that of the -- soul -- that deepens more and more as you come to know it. One beauty is of form, the other is of existence. She herself was one of the most beautiful women of her time. Kings use to wait at her door. She fell in love with Jesus. She hurried to the garden and stopped Jesus from going and asked him to be her guest.

Jesus replied, "I am well rested now, if ever I pass this way again and I am tired, I will certainly accept your invitation. But now it is time for me to go."

It was a great insult to Magdalene. When kings and emperors became her slaves at first sight, she could not imagine how such a beggarly youth could remain unsmitten by her beauty. Jesus picked up his belongings and prepared to leave. "This is an insult," said Magdalene, "This is the first time, I have ever invited anyone. Can you not show a little kindness towards me by stepping into my house for a moment or two?" Jesus replied, "Think well lady: Do they really love you, who come and profess love to you? Those who did have never loved you. I am the only one who is capable of love. But now it is time for me to depart."

Magdalene could not have understood the above statement of Jesus -- that he alone was capable of love. For hundreds of years efforts have been made to find the meaning behind these words What did he mean when he said he was the only one capable of love? If that were so, why did he not step into Magdalene's house and express his love? Besides, the statement itself is very impersonal. Jesus has not said, "Magdalene

I love you." He said, "I alone am capable of love." This is not a statement addressed to a person. But people argued that if there was the slightest love within him he would have gratified her wish and gone to her house.

What love was this, when Jesus never again passed that way, nor rested under the same tree, nor go to Magdalene's house? So this statement of Jesus was never converted into action, nor was it a declaration towards some person. Then what did ;t mean? If you understand Lao Tzu you will know what it means. Perhaps Lao Tzu may not have said this much also -- that, 'I alone am capable of loving'. For this too, would have been saying too much. Even this much gives rise to a form, a shape. Things get manifested even by this much and enter the flow of time. Lao Tzu would have given no answer. He would have just picked up his bundle and walked away.

Lao Tzu says that as soon as something is manifested, the opposite takes birth along with it. It is just as the voice echoes back from the mountains. You say 'love' here and hate begins to gather there. On one side you say 'pity' and harshness gathers on the other side. So it is with Non-violence and violence. We cannot escape the opposite of whatever we do.

Therefore, a strange thing happens: We are tormented by the very person we love. This should not have been so. But we find that love creates hate no sooner it is born and hate gives pain. Lao Tzu says, "Those who know, those who are wise, they know the secret -- when anything is created in Existence, its opposite is also formed automatically." There is no way of escape from it. It cannot be otherwise. This is the rule. Then what do the wise do? How do they go about? They also make provisions for their feelings but in their method, no action is involved.

"THE SAGE... CONVEYS HIS DOCTRINE WITHOUT WORDS." He manifests his personality without actions, he conveys his view-point, his philosophy without words. We shall have to ponder over this; for there has not been a single sage who has not made use of words. But Lao Tzu insists that the sage never conveys his doctrine through words. This can have two meanings: One is, that whoever has spoken was not a wise man; and that we have no knowledge of the real sages. Then it follows that, Lao Tzu, Buddha, Jesus, Mahavira and Krishna cannot be counted among the wise.

The second meaning can be (and that is the correct interpretation) that, whatever Buddha has said does not contain the quintessence of his doctrine. By speaking, he has merely called people towards him. It was only a device to draw those near him who understood only words and not to convey truth. Let us explore this further:

Truth cannot be expressed by words. No sooner a word is spoken about truth is becomes untruth. Therefore all doctrines become disputation -- isms.

Then as soon as the spoken truth becomes an exposition, the opposite exposition also comes into being. Then all controversy and disputes, sects and dogmas and all chaos begin. It is possible that when truth is spoken it should give rise to controversy? This cannot be, for the fact remains that truth has never been spoken for it cannot spoken. Whatever has been spoken was a mere device to draw nearer those who only understand the lan-guage of words. Once they come closer, then it is possible to talk to them in silence.

The words of a sage are only an enticement just as we bribe little children with sweets in order to get them to go school. They are given toys to play with so that they may get used to the idea of going to school. The nursery is a playground for the children, there is no hint of studies in it. Then slowly the toys are replaced with books. But these also carry pictures for that is the only way the child can be lured to open a book. Then gradually these are taken away and words are introduced.

In just the same manner when Lao Tzu or Buddha talk, they speak only for those who understand words alone. Then when these people begin to draw near, when they develop the ability to come close to them, when they develop the taste for the company of Sages, then people like Buddha and Lao Tzu begin to go into silence. Then the one who came for the greed of words, leaves with a message from Silence.

The wise have never 'said' anything. This I say, knowing fully well that they have spoken a lot. They have preached people from dawn to dusk and yet they have said nothing about truth. Truth they have only given when the listener became ready to take it in silence. When he develops the receptivity for Truth, when he is ready to take, then only does the sage covey it to him in silence.

The happening of transmission of Truth, always takes place in silence.

Whatever we accumulate is all that is spoken. Therefore Truth is never included in Scriptures. Whatever was spoken was a mere device to attract. It is just as if when we want to conserve a school for posterity, we would save all the toys and playthings. Then after thousands of years we declare that this is what was taught in that school. The fact however is, there were the mere devices to attract the children towards studies.

There was no vestige of knowledge in the playthings. They were only an invitation for the children.

We accumulated whatever Buddha or Krishna, Mahavira or Lao Tzu said. But there was no way of conserving what was conveyed unspoken. That which was not spoken, that was conveyed in silence or that which was told without being spoken; and that which was conveyed in the presence of someone, that which was experienced in the nearness and the presence of someone, when each merged into the other like a live -- current, that cannot possibly be conserved.

This is the reason why Sages strove for thousands of years not to write the Scriptures. For thousands of years they saw to it that no scriptures was written, in the written word That remains behind for which all this is written, even though it cannot be spoken in words. The empty place slips off; and this is the actual thing. Therefore nothing was written for thousands of years. The Vedas are only 5,000 years old, though they were in existence for more than 90,000 years. It cannot be that the Sages of yore did not know the art of writing or that they did not know how to convey the message of the Vedas. This is impossible.

For 90,000 years the Vedas were not written. They were knowingly not written -- Why?

Direct transfer is possible from one person to another, for the person concerned can give words as well as his silent Presence. The book can never give the silent Presence. The book is an inert thing. Also, the book can fall into the hands of one who knows nothing and then the ignorant person quickly develops the illusion of being wise. It is not bad to be ignorant but it is very dangerous when the illusion of wisdom develops in an ignorant man.

For then, the doors to knowledge close. This is why, for thousands of years the Sages insisted that the Vedas be not written. Whatever the sage knew. he transmitted to the person who was qualified to know. As long as the disciple was incapable of knowing, the sage used words and as soon as he developed his capability, the sage spoke to him in silence -- he conveyed in silence what was to be conveyed. As long as a person was not qualified to receive in silence, he was made to understand explicitly that nothing has been conveyed to him. He should know that only superficial knowledge has been given to him and the real Truth has not yet been conveyed. He should be detained till such time as he becomes qualified, lest he goes away with the illusion of having gained knowledge.

From the day that books began to be written, there have been less men of wisdom and more men of knowledge. And then this tradition of live-transmission almost came to an end, for the written book catered to the very few. It was only when books began to be printed that they came within the reach of the masses. Then all that was significant gradually began to be lost for lack of the personal and direct touch of the Master.

Lao Tzu speaks in the period when THE WISE CONVEYED THEIR DOCTRINES WITHOUT THE USE OF WORDS. This should be understood from different angles.

As we go back in history, we shall find that Sadhana is not learning or scholarship. Sadhana is a practice to go into silence whereas scholarship is a study of word accumulation.

Buddha left his house and went away in search of Truth. He went to each and all who knew. To each one he said: "I have come in search of Truth. If you have knowledge of the highest truth, please tell me." Wonderful people these were! Those who did not know, admitted openly: "We have no knowledge of the Ultimate Truth. We know only the Truth expounded by the Scriptures and that we can tell you." And Buddha replied, "I have no use for the Scriptural truths." In that case," they said, "you will have to go elsewhere."

Then Buddha approached those who taught him Sadhana. He stayed with one teacher for three years and practised all that he taught. In the end he asked the Guru if he had anything more to teach or whether there was any fault in his Sadhana. The Guru replied there was no error on his part nor any lack of sincerity. "But", said Buddha, "I have no knowledge of Truth!" "As much as I know, I have given unto you. I too have no knowledge of the Primal Truth. Now go to someone who knows. Seek elsewhere!" the Guru told him. For six years Buddha went from place to place learning and imbibing all that other Teachers taught. He never questioned will he learnt all that the Guru had to teach.

Three years he spends with one Teacher. When the Guru said he had nothing more to teach, Buddha said he had no knowledge of Truth yet. He could have easily asked in the very beginning whether this man could reveal the ultimate Truth! Where was the need to waste three precious years and then ask?

The actual question is not whether anyone has the knowledge of the Supreme Truth but of first making oneself fit and worthy. Therefore it is that Buddha asked after three years, when he felt his worthiness to ask the question. When the Guru himself said he had nothing more to impart, it was then that Buddha said he had no knowledge of Truth after all his teachings. He begged to know if there was any laxity on his part that

had withheld the knowledge from him. The Guru assured him that he had worked with all zeal and sincerity but alas, he had no more to give! He had taught him all that he knew. Now to seek further he would have to go elsewhere.

Buddha went to all the Gurus and all the Scholars of the Shastras but he did not find Truth. Then he set out alone by himself. But before this, he knocked at each and every door! Remember, he alone can set out on his own, who has walked with many. It is only after travelling with others on many journeys and reaching nowhere that a person sets out on his own. All around us there are many who know. It is worthwhile to go as far as they can take you. It is dangerous and harmful also, to be alone before this. This experience is very necessary in order to set out on one's own.

So Buddha sought out each Guru who took him as far as he could. Buddha thanked them for having taken him that far and went further. When he experienced the ultimate Truth, he said "At first I used to wonder whether those who helped me on my path were keeping something away from me. But now I can say, they hid nothing. Actually the thing about the Ultimate Truth is, that no other can give it to us. Also, I could not receive it from somebody because my silence was not strong and capable enough to take it. I asked in words, they replied in words. When someone enters the absolute silence, only in that state can Truth be revealed to him."

Lao Tzu says, "THE SAGE PERFORMS NO ACTIONS." This does not mean they do nothing. Do not make this mistake. Non-doing does not mean idleness. It is not that the sage does nothing. It means something very different. It means: the sage arranges his actions by non-action.

If a father is really respected and honoured by his son, (and then alone he is really a father) then his son should find no discomfort and hesitation to sit before him. The father has not to thump the stick to proclaim: "Here I come -- attention!" His presence should be enough to bring about the necessary arrangement. He should not even be aware of the difference. He comes and his presence should bring about a befitting change.

If the father is a little weak perhaps he has to convey his presence through his eyes. But even then he is a powerful father, who brings about the necessary changes with the flicker of an eye. It is difficult to find even such a father nowadays. This father however, is a weak for his mere presence is not enough. He has to act through his eyes to make his presence felt. Then there is yet another weaker father who has to announce his presence. "Here I am be silent and sit respectfully!" Even he is an effective father, for the like of such as he is also difficult to find -- he says and he is obeyed. The greater possibility these days is that the father says and no one listens.

Someone asked of Nasruddin, "You have seven sons. They must be troubling you a lot." Nasruddin said, "Never, my sons have never troubled me. Only once did I have to raise my hand in self-defence. After that I have had no problems. Now I do not do any such thing by which that situation could be repeated."

The father says. "I avoid my sons! I take care not to cross their path!" There are fathers yet weaker who say a thing fifty times and to no effect. Even then he is eager to pass his orders for the fifty first time!

The same applies in the case of the sage. The sage conveys without action. His very presence brings about the necessary conditions. He does not go into action for action is a substitute for wisdom. When wisdom is not. then action has got to be employed.

Hence, another mystery becomes clear. The more you look into the history of the past, the more actionless will you find the wise man to be. You find him sitting in his hut or in the jungle. His presence alone brings about the necessary conditions. Even the King comes running to him for advice and sits at his feet! The Kings and emperors were eager and desirous that the sage should stay within their Kingdom. Their very presence was enough for them.

Then as we go forward in history, we find that the sage enters into action. Buddha and Mahavira also do not look very active to us. If they were to be born in our times, we would tell them to do some social work -- work in hospitals, open schools -- do something! Do something! -- start the GARIBI HATAO (Remove Poverty) Movement! Where is the sense in sitting doing nothing? Buddha would have to face greater difficulties today and Lao Tzu should not even dream of being born into the world of to-day! God knows what work we would tell him to do!

Those whom we look upon as Mahatmas today, are no Sages. His title of 'Mahatma' depends on what work he is doing and not purely on his personality. His being a Mahatma depends not on his being but on his doing. The question today is not what he is but what he does -- what is the distinction of his work?

If today we question: "What did Lao Tzu do?" We shall get no details of his work. His life was completely devoid of action. If we judge action-wise, then a mere village-hand of today, does much more

than what Lao Tzu did. But in the olden days, this question was never asked. He was never asked what he was doing; rather, he was asked -- what he was. And it is a well-known fact, that when such a great spiritual power descends on the earth, things happen by themselves, they have not to be done.

If Lao Tzu is present in this village -- that alone is enough. Whatever could be possible for that village, happens by his mere presence. He who has to perform actions, is a weak sage. The presence of the sage is action itself. It is just as in the mere presence of the magnet, the iron-pieces are automatically drawn towards it. If the magnet has to make an effort to draw each piece towards itself, it is not a genuine magnet. The power of the magnet lies in its very being. Its very presence creates its field and whatever comes within that field is automatically drawn towards it.

Whenever Buddha sat, a magnetic field was created and things began to happen within it. There are stories (and there now remain merely stories) that wherever Buddha stayed, there used to be no thefts in that village. It was not that Buddha taught the thieves to give up stealing. There were no crimes -- not that Buddha exhorted the people to take vows not to kill. His presence alone brought this about. And Buddha knew that if his presence did not bring about an effective change in the people, his words never would. When Existence fails to work what call words do? If my being is not efficacious, what can my proclamations do? Existence is a very powerful thing, and if Existence itself is proving useless of what use will my shouting be? If Buddha stands before a thief and the thief's tendency to steal does not fall, of what use will Buddha's preachings be to this man? If Buddha's being cannot stop him from stealing, then are his words greater than his being that they would more effective?

Now see it from another angle: If Buddha were to beg on his knees and tell the thief not to steal, then is his action greater than his being Buddha? No. What Lao Tzu says, "There is nothing greater than Existence." There is nothing greater than our very being. Actions etc., are all small and superficial things. If the quintessence of the Spirit cannot do anything, nothing else can.

Lao Tzu says, "Therefore, you create one and the opposite is born." Therefore, the sage arranges his work without involving action in his manner and transmits his philosophy in silence. What they have known, they convey in silence and what they have lived, they spread through their presence. This a very silent and serene happening. The sage moves about as if he were naught as if he does not exist.

It is an interesting fact that nothing is known of Lao Tzu s death. No one knows when he died, where and how he died. There is however a popular story that the last man to see Lao Tzu, asked him where he was going. Lao Tzu replied, he was returning to where he came from. The man said however, "But people will worry about you; where you have gone and what happened to you?" Lao Tzu said, "When I was born, I was ignorant. So there was a little noise about my birth. Now that I have attained wisdom, there shall be no sound about my death.

"The happening of death will not take place, in a way, in my case. There shall be no account of my death in the world of happenings for the sage lively silently and departs in silence."

And thus he departed-silently.

All that the people know was, that Lao Tzu was and is no more. The happening of death did not take place in the sense that no one saw him die. His last words to some traveller were: "Now I have attained wisdom, therefore, my death shall produce no sound." When the Void walks, there are no signs of its foot-steps, when the Void walks, there are no signs of its foot-prints -- as the birds fly in the air and leave no trail behind them.

It is difficult to explain in words this statement of Lao Tzu! that the sage performs his task without action. Actually, the sage makes no active effort to manage his affairs. Things get conducted by themselves. So instead of saying that: THE SAGE MANAGES AFFAIRS WITHOUT ACTIONS, it would be better to say that affairs are managed without action. The work of the sage is conducted without any action on his part. Knowing this, he has not to do anything consciously. He does nothing for the simple fact, that the illusion of doing falls with the ego. As long as the 'I' exists, the doer exists; till then the feeling of 'I am doing' persists.

And the irony is, that I declare the doer-ship of things that I do not do at all! And as long as the ego exists, I shall insist that I perform these actions. I say, "I breath, I live, I am ill, I am healthy, I am young, I am old" -- as if I bring all these actions about!

Ego attaches every action to itself.

The sage's ego drops completely and therefore his each action is in unison with God. So it is the Universal Spirit that works through him. He becomes the medium for the Supreme Power its vehicle. Then it is God that makes him stand, it is God who makes him sit; then it is God who walks and speaks or

becomes silent in him.

Therefore the Rishis of the Upanishads never attached their names to their teachings. We have not been able to connect the Vedas with any person. Rather we have always known that they are not the creation of a human mind. This has however, given rise to many foolish conjectures also. People began to say that God himself wrote the Vedas. The actual fact is, those who wrote the Vedas were very much human but they did not understand themselves to be the originators. Their ego was completely annihilated and hence they had no cause to feel themselves as the writers of the Vedas. If such a person was questioned, he would say, "God makes me write," or "God writes." It is because they were completely oblivious of the feeling or doer-ship due to the extinction of ego, that they could say that the Vedas are not written by man, that the Vedas are the work of the Divine.

Whenever there has been a revelation of the highest Truth in the world, it has never been through a mortal being. Whoever revealed them, had no idea of doer-ship. And wherever the doer is cons-cious of his action, truth becomes changed and deformed; then beauty turns into ugliness and love into hatred.

Lao Tzu says that the sage performs no action nor conveys his message through words and yet he works. Lao Tzu stands, sits, he walks, he sleeps, he begs for alms and goes from place to place. If anyone asks of him he gives him knowledge. Lao Tzu accomplishes all tasks but he does not delude himself that he is doing something for the world. Let us try to understand this further:

Whenever some one asked Lao Tzu, "You eat, sleep, you walk and talk, you even explain to people, then actions you do perform!" Then Lao Tzu would reply, "My actions are like the dry leaves of a tree. When the wind blows east, they go east, when the wind blows west, they go west. When the whirlwind whirls them up into skies, they fly high up in the air; and when the wind is silent, they drop to the ground.

"I drift in the air like a brown leaf; let the wind take me where it wills let it take me high in the sky, I am not swollen with pride that I have attained great heights. Let it drop me to the ground, I do not sit to weep that I have been slighted, insulted. When the breeze lifts me up into the air, I take the pleasure of floating in the skies and when it throws me to the ground, I delight in complete relaxation. When it takes me East, I go East; when it takes me West, I go West. I have no direction of my own. I have nowhere to go. And I have no reason to annoy the wind either! That could only have been, if I had a will of my own. Then I could have directed the wind where to go but I have no desire of my own."

Lao Tzu says, "I am not the doer of whatever is happening. Things are happening by themselves. And therefore let the result be what it will, I am not interested," If people understand him, it is alright, if not, it is still alright by him. He is not out to convince people. Understand the difference: A Mohammedan friend came to see me the other day. He said, "Why are there less numbers of Hindus if Hinduism is the highest and oldest religion on the earth? What is the reason that there are more Muslims, more Christians?" I said, there was a reason for this.

The Rishis who laid the foundation of the Hindu religion always said, "Who are we to convince others? Who are we to convert others, to coax others, to leave their faith and embrace ours? We are nobody." When a person went to Patanjali or Yagyawalkya, all his questions were answered by the sage but there the matter ended. There was no give and take whether the man was convinced or not was immaterial; nor did the sage care whether he became his follower. The sage for himself, is a total Void -- he is naught. Then where is the question of anyone following him? Someone raises a question, if the answer rises within the sage gives; if it does not, he remains silent. There also, is not the attitude that 'I have given the answer'.

It is not necessary that you will get an answer to your question from Lao Tzu. Lao Tzu will say, "If the answer comes, I shall give. If it does not -- forgive me." Many a time people felt themselves in difficulty with Lao Tzu. Someone walks many miles to put him a question and Lao Tzu says, "Friend, the answer won't come!" The man pleads, he has came a long way but Lao Tzu pleads his inability to answer, if the answer will not rise within. At the most he would advice the man to tarry a little. Then if the answer came, he would give it. If it did not, he was helpless.

There is no attempt at conversion. The sum rises -- let the flower bloom if it will or let it not. The sun will not be blamed for the buds that did not open; nor will he be praised for those that did. The sun is not responsible. His task is to rise every morning and set in the evening. Let the flowers bloom or not, it is entirely their look-out. The sun comes and goes.

So also do people like Lao Tzu -- they come and they pass away. They make no arrangements, they give no message. Yet if someone is ready for it, he gets the message. If someone wants to establish himself in the Self, it can be brought about in the presence of such a one. But these are all happenings that cannot be directed. These are innate and spontaneous happenings.

This Sutra is difficult to be grasped by our understanding. for we have in our lives, never performed an action-less action or spoken in speech unsaid. Therefore it is difficult to fit these within the dimension of our experiences. But I say unto you that if you experiment, you will find that this has begun to come within your understanding.

For instance, if you wish that there be peace in your house -- hold, do not go about organising peace. Just become tranquil yourself. Then even if there are ten members in the house-hold, you will gradually begin to feel an uncommon harmony pervading in the family. We know not from what unknown paths and unfamiliar openings peace permeates within; and it is the same house where the only cure for restlessness was more restlessness and disquietude. Within a year's time the house will be a heaven of peace. And you have actually done nothing! Or whatever you have done, you did within yourself.

A tranquil person begins to create vibrations of peace around him. A restless person likewise, radiates vibrations of chaos, and confusion around him. Now Scientists have evolved machines to gauge whether a man radiates peace or chaos. Machine can measure the wave-lengths of the rays emanating from the person standing before it and each wave-length denotes the type of a particular radiation.

Now if this man, who is being tested, is told that his wife has run away with the neighbour, the machine will at once record the change in his radiation; for now this man is seething with rage there is fire within him. Or if you were to tell him that he has won a lottery, again there is a change in his radiation. The wave-lengths of these radiations can be studied and the internal condition of the individual can be correctly assessed.

The human body is a radiator. We are each a small nucleus which throws out thousands of kinds of rays. Now the most interesting thing is that when we throw out these rays and they are reflected back to us from another person, we feel it is this other who is venting wrath on us. Now if I emit around me such rays as are reflected back to me as anger, I will feel it is that other person who is angry with me. It will never occur to me that whatever I do with my person is such that it turns into anger when it returns from the other person. But this is what we all do! And when everyone does the same thing, then there are ten members in a family, the anger is not only ten times mole but is 10 x 10 more. Then there is no end to the confusion they cause as These rays are thrown from one to the other. They form an intricate net-work in which the same kind of rays cross and re-cross each other and within this we all live. And then we set about redressing our ills!

This tormented man, filled with confusion and turmoil, then sets about finding remedies for peace and creates more confusion in the bargain.

Lao Tzu says, "Be at peace and peace will spread all around you." And yet it is not inevitable. A person sitting at Buddha's feet can contemplate murder. Buddha's step-brother who stayed for years with him was always planning to kill Buddha. He made a thousand schemes to destroy Buddha.

Buddha sits at the foot of a hillock and this man rolls stones from the top. Now when Buddha is in meditation, peace should radiate around him. If this does not happen around Buddha, where else will it happen? But this man, Devadatta sends boulders rolling on to him! Buddha passes by on the road, this Buddha who is absolutely desireless who would feign hurt even a flower, and this Devadatta arranges to let loose a mad elephant -- And he is his brother! Then the question arises -- what is the reason? If there were waves of bliss and tranquility emanating from Buddha, what was happening to this man?

But tranquility also spreads only if you are receptive or else. it cannot penetrate within you. You are at liberty to keep your doors closed. You have that much freedom. You can live with the poison within you. You can put up your umbrella even when it is raining nectar. Keep this in mind when this is being said.

A sage with Lao Tzu's understanding, will be tranquil on his path and will emit rays of tranquility. Yet only those who are receptive will be affected by them and those who are not, will remain unaffected. Under no circumstances however, will Lao Tzu be a partner in their non-tranquility. This could only be, if he were throwing rays of non-tranquility. Now at least, he does not increase their restlessness. If a person is non-receptive to his rays of tranquility, his non-tranquility does not increase in the presence of such a person. And this is not less, even this is a great thing. The sum total of its collective effect will be tremendous.

It is very recently that we have come to know by the explosion of the atom, of the boundless energy that is contained in the ultimate particle of matter. It was beyond our imagination that a single atom would contain so much force, for we always thought that strength can only be in the big and strong -- what power can there be in that which is small? We always equated power with the massiveness, the bulk of a thing. The smaller a thing, the more insignificant and weak we considered it to be. But the truth is the opposite. The more subtle a thing, the more powerful it is. Power lies in the subtle and never in the mass. The greatest

power resides in the subtlest thing. And that which is the Void, is the measureless store of energy, where there is in-calculable power. The energy increases as the thing becomes more and more subtle till ultimately the Void is reached, which is absolute power.

When a sage becomes totally void, actionless: doing nothing saying nothing; when there is no movement in him, no tremor and he is absolutely still, void, he becomes the store-house of the absolute power. This absolute power then begins to take effect in several forms; it evolves many methods and regulations. Many lives change in its presence and its effect is felt in distant places. At times the effect lasts for thousands of years.

Just now I told vou about Devadatta. the step-brother of Buddha. He stayed for years with Buddha and yet was forever evolving ways and means to kill him. On the other hand, there are people, who even after 2,500 years are filled with joy at the very mention of Buddha's name -- -some unknown door opens within them. Even after 2.500 years the rays of the Buddha still penetrate within them. This is because no radiation is ever lost in the Universe. Whatever is contained in the Universe is never lost. The rays that diffused from the heart of Buddha, are spreading every where even today. And if a heart opens to them they immediately penetrate within even today.

Not Buddha alone but all those who have known as Buddha, their rays too are scattered in a like manner. And all Those who have not known, their rays also pervade the skies.

When you think of murder you are not alone. The vibrations of all the murderers of the world become available to you. Remember, in this world, never has a man committed murder by himself alone nor has a man ever attained the Supreme Knowledge all by himself. Whenever a person becomes restless to attain the Universal Wisdom, the strength and power of all saints and sages flow towards him. When a man becomes ready to kill, the strength of all the murderers -- those that were, those that are and those who, will be -- flows towards him they become a hollow, a pit. This is why a criminal and a sage say the same thing: The criminal always wonders after the act, how he could possibly have done it. He cannot imagine ever having planned the murder.

There is a little truth in this statement. It is a fact that the thought of murder came to him but at the time of killing, the waves he received of strength came from multitudes of murderers, past, present, and future.

This is exactly why a sage also never says that he has attained knowledge although he did make an attempt, he did practise sadhana, he did make a resolve, he did surrender; but when wisdom dawns on him, the strength and power of all the sages are at one with him. We do not exist in this world as an indi-vidual. Rather, we exist as a small drop in the vast net-work of humanity.

This is why Lao Tzu says "Everything becomes silent. Silence also conveys and there can be action-less action." The individual is an atom of consciousness just as science has discovered the atom to be the ultimate particle of matter. We have to go within the individual and this going within is what is called religion. All the sutras of Lao Tzu point to this alone: that we should go within.

We say "Things do not happen by action, they happen by our very being." But actions are on the periphery whereas being is within. Doing is outside whereas being is inside. So Lao Tzu says, "You become immaculate and purity spreads all around. Do not try to purify others." What he means is "Go within." He says, "You will not be able to express truth in words, you can only express it in silence -- 'no-word'. But words are without and the No-word state is within. So what he implies is to go within. All his effort, all his suggestions and indications are towards the inward journey.

When a person travels within and reaches, he attains the atom which is the atom of consciousness that atom of spirituality. Its power is vast and boundless. This very atom of consciousness, is what we call God. As soon as we reach there, the power becomes so great that then the power alone works. Then we have not to work separately on our own. It would seem odd if we were to say that in this world only the powerless work. A powerful person's being is enough to bring the necessary work about. In this world those who do not know, achieve a little by effort alone. Those who know, achieve everything effortlessly. Those who know, speak even in silence and those who do not, are unable to convey anything even with the help of thousands of words.

This sutra of Lao Tzu, is very subtle. He was a very subtle person himself. Whatever he says appears very small on the surface. It was only this morning that a friend came and said, "Today's sutra is very short". It is not a short sutra, it is very big. And though it is expressed in a simple line, it contains all the Vedas within it. All the religious teachings, all that the sages have ever said, is contained within this small sutra. If the whole of TAO-TEH-KING is lost and only this short sutra remains, the one who knows will seek out the rest of the book with the key of this one-line sutra. This is enough. Therefore let me repeat the sutra once

more, then you may ask questions. "THEREFORE THE SAGE MANAGES AFFAIRS WITHOUT ACTION AND CONVEYS DOCTRINES WITHOUT WORDS."

If there are any questions left with regard to this sutra, let us take them up now. We shall have to have another sitting tomorrow as one more sutra still remains.

QUESTION: BHAGWAN SRI, FROM LAO TZU'S ELUCIDATION OF THE ORIGINAL ADVAITA MONO-THEIST PHILOSOPHY, IT IS CLEAR THAT HE HAD ATTAINED THE SUPREME KNOWLEDGE. THEN WHY IS IT THAT VERY FEW PEOPLE FOLLOWED HIS PHILOSOPHY AND TREAD ON THE PATH HE SHOWED? IS NOT THIS FAILURE TO GAIN FOLLOWERS, A BITTER CRITICISM OF HIS VIEW-POINT? AND IF MANY FOLLOWED ARISTOTLE, IS THAT NOT THE PROOF OF THE EXCELLENCE OF HIS SCIENCE? PLEASE ENLIGHTEN US ON THIS.

Bhagwan Sri: Very few people know Lao Tzu. The higher the peak, the lesser will be the number of eyes that can see it. The greater the depth, the lesser will be the number of those who dive to the bottom of it. The waves of the ocean are visible to the naked eye, not so the pearls within the ocean. The depth of Lao Tzu is the depth of the ocean. Some rare diver alone can reach it. The world is not made of divers; the world moves on those who span the waves by making boats. Man travels from one shore to another; he has no use for the ocean's depth. So he creates the science of making boats and primarily such science is significant.

Therefore Aristotle became so significant. His logic proved useful to the world. It was proved harmful in the long run but it seems very gratifying in the beginning. The core may be poisonous but the upper crust is sweet. You see, it is easier to under-stand Aristotle because Aristotle's sutras show the way to obtain power. Lao Tzu's sutras show the way to obtain tranquility. Peace, tranquility however, is the ultimate form of energy whereas power alone in its ultimate form is nothing more than restlessness.
This is not so though in the initial stages.

Walk on the path of Aristotle and it will lead you up to the atom bomb. The path of Lao Tzu leads you not to the atom bomb but up to Lao Tzu alone. So for those who wish to travel, Aristotle is the answer for they will be reaching somewhere or the other always -- to the moon and then further and further! Those alone. however, can tread the path of Lao Tzu, who do not want to travel at all. They can reach up to Lao Tzu alone and not up to the moon or some other star or the atom bomb -- nowhere else.

Besides, there is the desire, the ambition for power within all of us. We desire wealth, power, status, fame, pride, egotism. If we hear Lao Tzu, we will run away as fast as we can for he talks of snatching all these away from you. Lao Tzu offers us nothing; rather he takes everything away from us. But we are beggars. We are out to beg. We cannot stand a second before Lao Tzu, for fear he might snatch even our begging bowl away!

There is a story about Diogenes. It is said he used to go about with a lantern in the streets of Athens, even in the bright day light. When asked what he was looking for, he would reply "I am looking for an honest person." For many a year he went about like this. Then when someone questioned him whether he has succeeded in his search, he replied, "Is it less that I have yet got my lantern with me? Many tried to snatch even my lamp away from me."

When a person is prepared to lose all, then only can he approached Lao Tzu. how many are prepared to lose? Everyone is ready to snatch. So the science of snatching evolved from Aristotle's theories. This is why the East was conquered. It could not produce an Aristotle and so it remained a slave and bore a lot of trouble and harassment for a long time. The East could not create a Scripture of extortion. But who can tell who stands to gain ultimately -- the East or the West?

What is spread over a long time, is difficult to gauge The initial successes cannot decide anything. Things change at the second step and by the time the end is reached, everything can change. And it is bound to change. It seems the East has suffered a great loss. If however, the East stands confidently by Lao Tzu and Buddha, the West will come to understand its foolishness. What it had snatched were mere toys that hardly made any difference What it had lost. it would realise, was its very soul. What the East had lost, was a mere toy and what it had retained was the soul. If the East stands firmly by Lao Tzu, it is bound to be victorious.

The name of Lao Tzu reached only to a very few: and the reason for that is no one wants to go up to Lao Tzu. If we chance to meet him, we will try and avoid him, we will say -- "Not now, later; when the time comes, we shall come to you. As yet we are seeking worldly wealth."

This is one reason. Another reason is, what Lao Tzu says is a different matter altogether. There are two types of knowledge in this world. One is that which comes within the understanding of the very common man. The other type is such that unless the person changes completely, it cannot come within his understanding. The former is the very preliminary knowledge that is directly understood by the most primitive of men, who are almost like animals. No training is required, his very instinct tells him what is what.

Then there is the other type of knowledge which does not come within the understanding of a person unless he is fully learned and transformed. And Lao Tzu's knowledge is not for the simple man. The man must be transformed, that is to say, a certain alchemy has to be passed through. Then only can Lao Tzu be understood. Otherwise, he cannot be understood.

It is like this: Supposing we tell a little child to pick out red and green pebbles. he will do so. But if you tell him to pick out the diamonds, he will find it difficult. To discern the diamonds, the child will have to wait. It is very likely otherwise, that the child might throw away the diamonds and preserve the stones. The diamond has to be prepared and its hidden lustre has to be brought out. Many a time the diamond in its original state looks worse than an ordinary stone. After a great deal of effort, it appears in its full lustre. So the child will he unable to discern. The child has also to prepare in order that he may be able to discern and discriminate.

Lao Tzu talks of diamonds, of maturity. When a person becomes mature, he is able to understand Lao Tzu, whereas a school-going child's intelligence is adequate enough to understand Aristotle. He requires no special qualifications. Even up-to-date, the human race has not reached the stage where greater number of people can understand Lao Tzu. Even now, only one in a million can understand him.

Remember all that is significant in life, is aristocratic, whatever is excellent, is majestic; it can be understood by a few only. Knowledge has its own conditions. It climbs down for nobody; rather, you have to reach up to it. Lao Tzu will not step down for you; you will have to climb up for him.

Knowledge is all ascent -- a steep ascent. Science can be achieved right where you are. Knowledge is achieved only when you proceed forward. Therefore, it is true that very few understand Lao Tzu. But those who have understood, were most excellent flowers of wisdom. Aristotle is useful for everyone but those who followed him, are not the flowers of humanity.

The deeper the knowledge the much earlier it dawns -- much before its time. For instance, what Lao Tzu has said it will take another 2,500 years to become contemporary. Then people will understand him right from where they are.

Let me put it this way, it will be easier to understand. A man composes a poem. If his poem is easily understood by all it will not remain in vogue for long. The poem that is not understood by all except those who are at the top, endures for thousands of years. A Kalidas endures for thousands of years. A film song lasts for hardly a month or two, though it is understood by all. Its tune catches on immediately. From village to village, from field to field, from every street and by-lane, its melody spreads. The young and the old sing it alike and yet suddenly we find, it has disappeared. It is never heard of again! What is the reason?

It was understood by all because it was the level of the intelligence of the masses. Therefore it could not exist long. But when a Song is really created, tit takes years to decipher its meaning. Many a time, it is understood long after the poet's death.

Soren Kierkegaard wrote books. During his life-time, no one heard of them. he was able to publish only one book of which only five copies were sold and these too, were bought by his friends. he lived all his life on the money his father left him for, for all the twenty four hours he was engrossed in his thoughts, in his search; where was the time to earn a living? Every first of the month, he would go to the bank and draw some money on which he lived the entire month. Then one day he was told that the money has finished. Soren fell down at the door of the bank and died, because there was no hope of money coming from any other source.

For a full hundred years, no one remembered Soren Kierkegaard. no one knew either his books or even his name. Now since the last 30-40 years, he has been rediscovered. Today it can be said that the West has been greatly influenced by Soren Kierkegaard. People say, it will take hundreds of years still, to understand Kierkegaard well. But in his life-time, people of his village laughed at him. People used to deride him for wasting his time. They advised him to do some useful work and earn a living.

The pictures that Vincent Van Gogh created. are now valued in millions but Vincent in his lifetime, could not sell a single one. If he took a cup of tea from a tea-shop, he gave a painting in return for he had no money. He would barter his paintings for a packet of cigarettes. Sixty years after his death when his genius

was discovered people delved in to their junk-yards to take out his paintings. Some paintings were recovered from a tea-shop, some from a hotel where he must have had a meal. All these owners of his paintings became millionaires.

Each painting drew a sum of five lacs of rupees. Today only 200 of his paintings are available. Vincent Van Gogh was a painter of the highest calibre in the history of man. But it is now that he is acclaimed. In his life-time he went hungry three days in a week. His brother sent him money from which he ate four days in a week and spent the three days allowance to buy painting requisites. He was on the verge of death by the time he was 32 for how long could he continue like this? So he shot himself.

He wrote before he died that now it was no use living any more. He had created what he wanted to create. His work was done, so why should he be a burden on his brother? He had to provide funds for his meals after all, and now that he had achieved what he was striving for since a year, his work was done.

Now such people live on a different plane altogether. When the human race reaches that level, then only are these people appreciated and rediscovered. And yet people like Vincent Van Gogh and Soren Kierkegaard are not people who have reached the Rights of the Everest. They have attained smaller mountains, whereas Lao Tzu can be said to belong to the heights of Gourishankar. It is always a numbered few who ever reach that height. Now if we hope that even a small part of the human race would some day dwell on these heights, we shall have to wait for thousands of years. Therefore it is, that Lao Tzu's influence is so little. But time and again such people have to found. Their vibrations are never lost. They forever keep echoing. Sometimes it happens that such people are completely forgotten. Then if someone begins to talk like them, we feel he is saying something new.

Lao Tzu's disciple Chuang-Tse has said, "Every discovery is a rediscovery." There is nothing in the world that was not known before. But those who knew were on such a high plane, that their teachings could not become common and were lost. Then when another person capable of understanding comes along, we feel he is saying something new. But there is nothing in this world that has not been known thousands of times before.

It is Man's bad luck that he does not live on the mountains. He lives on the plains and therefore the wisdom of the peaks get lost and forgotten. Then after a long time someone comes along and brings them back and they appear new. These sayings of Lao Tzu are a few of the supreme statements that Man has given before. They are the statements that are on the boundary-line, the very last words that can be spoken. And Lao Tzu stands tottering at the verge of this boundary-line, beyond which is the realm of No-Word. Lao Tzu speaks from this ultimate boundary-line. So he alone can understand him, who has reached this boundary whereas those who have not do not understand him. This is no fault of Lao Tzu.

Then there are a few things which you will not understand until you have experienced them. If we tell a child things that are beyond his sphere of experience, he will hear alright but he will quickly forget it all. The matter will not register in his remembrance. Only that registers in the mind, which is within the boundary of experience and coincides with it. So our experience should also tally somewhere. Now whatsoever Lao Tzu says does not tally with our experiences at all. Therefore Lao Tzu's book remains untouched -- and this is a boon!

Now here Lao Tzu says, "Those who are capable of action-less action, are the wise. Those who speak without words are the exponents of truth." He does not move and yet does everything. His lips do not open and yet the message is conveyed. Now this is nowhere within our experience. We shout ourselves hoarse and yet the message is not conveyed. Then how can we believe that anything can be conveyed without speech? When after so much talk, the message is not conveyed; the same message is repeated to the ends of our lives and still it does not go home! We make so many arrangements and yet we die the beggars we were.

Lao Tzu says, "Make no arrangement, do not manage your affairs." Just be and all arrangements will take place duly. We will say -- "What madness! we refuse to be mad with you!"

Only those will be willing to follow Lao Tzu, who are well-acquainted with the madness of our so-called society. Those who are so badly filled with melancholy because of us, those who have understood well that what we call sensibility is pure ignorance and that what we call wisdom is utter foolishness, those alone will be willing to step towards Lao Tzu.

And to step along with Lao Tzu, is to step into danger for he gives no assurance of protection. The path he shows is so dangerous that you will be lost; you shall be no more.

Lao Tzu says, "This is a path of extinction, annihilation is the way." He alone will be prepared to go with him who knows for certain that by achieving he achieved nothing, now he should lose and see. When by running nothing was attained, he will halt and see and when wisdom took him nowhere, he will become

insane and see.

It is very few people who gather so much courage therefore very few can go along with him. Enough for today. We shall continue tomorrow.

The Way of Tao, Volume 1

Chapter #8
Chapter title: Action free from ownership and recognition

26 June 1971 pm in Immortal Study Circle

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CHAPTER 2: SUTRA 4
ALL THINGS TAKE THEIR RISE BUT HE DOES NOT TURN AWAY FROM THEM; HE GIVES THEM LIFE, BUT DOES NOT TAKE POSSESSION OF THEM; HE GOES THROUGH THESE PROCESSES, BUT DOES NOT TAKE POSSESSION OF THEM; HE ACTS, BUT DOES NOT APPROPRIATE, IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

Therefore the sage arranges his affairs in an effortless attitude and conveys his Teachings through silence.

Then in the following Sutra, Lao Tzu says, "Everything happens by itself."

Among the basic doctrines of Tao, there is this one which says, "All things happen by themselves." There is nothing that requires our presence to be necessary to happen. Everything takes place, even without us. Sleep comes, so does hunger, birth happens, so does death; all these happen by themselves.

But we presume all that happens by itself as motivated by us. According to Lao Tzu, the biggest delusion of Man is, that he claims himself the doer of all that happens. To become the doer of that which happens, is the biggest of ignorance. Also, Lao Tzu does not say, "Do not steal, commit no fraud". He says, "Neither can you do anything, nor can you leave anything." You are free to leave a thing only if you are the doer. If I have done something, I can leave it also. If I am not the doer, there is no way to leave it. It is necessary to understand this well for all the concepts of the theory of renunciation stand against this theory of Lao Tzu.

He who renounces, believes that he can renounce. Lao Tzu says, "When you cannot do anything, there is no question of leaving it." He says, "There is no possibility of either doer-ship or renunciation in actions." The only freedom you have is, of becoming the doer. That you may not be the doer, even that freedom you have. Whatever is to happen will keep on happening.

There is a joke prevalent since the time of Lao Tzu, which makes an interesting story: A youth was sitting on the sea-shore with his beloved. It was a moonlit night and the waves were rising high in the ocean and rushing towards the shore. The youth lifted his face towards the skies and said, "Flow yet faster, O, Ocean! Let your waves rise higher!" The night was beautiful and the waves were of course rising high and rushing towards the shore! But the beloved is wonder-struck! "You have so much strength, I did not know!" She says, "I could never have dreamt that the mighty ocean obeys you! You ordered the waves to rise and they rose. You beckoned them to the shore and to here they were!" This story circulated in Lao Tzu's time. And Lao Tzu says, "Such are our affairs in life." The waves rise and fall but we stand on the shore and pass an order and believe within ourselves that it is we who have caused the waves to rise!

Lao Tzu says, "You can neither be the doer nor the renunciate." If you get acquainted with this little truth, that things happen by themselves, it is enough. They require no one's presence to happen.

It is in the nature of things to happen. And he who knows and experiences this, is a sage, according to Lao Tzu.

At the same time Lao Tzu says, "But the saint is not indifferent or opposed to the happenings; for when things happen of themselves, the saints are not opposed to them." The question of opposition or renunciation or apathy, arises only if I am the doer. Understand this: Hunger comes; the ignorant man eats more -- thinking, 'I am eating'. But he too cannot just go on eating, even if he wanted.

There is an anecdote in Nasruddin's life. He was on a pilgrimage with one of his disciples. Every day he noticed that after meals, his disciple would shake himself vigorously and then begin to eat again. Months passed and this happened every day. One day he confronted him and asked "What is this? You eat then shake yourself, then eat again, then shake yourself again, then eat again?" The youth replied, "This way, I create more space within myself so that I can take in more food." Nasruddin gave him a tight slap on his face and said, "Rascal! Why did you not tell me earlier? Oh, to think of all the food I could have eaten but did not eat! I had my suspicions that I could eat much more t4an I did."

The ignorant man thinks, he is eating. There is another type of ignorant man who thinks he is fasting. Lao Tzu would call both these ignorant, for both take themselves to be the doer -- the one in doing, the other in non-doing. Lao Tzu would say, "He is wise who is against neither." He does not feel he is doing the eating of the food. He keeps watching -- when he feels hungry he eats; when he does not, he does not eat. When there is no hunger, he is fasting, when he feels hungry, he eats. He neither denies hunger nor does he go out of his way to gratify it. He plays no mischief with hunger. He remains a witness and watches the process of hunger.

Someone approached the fakir Takwan and asked, "What is your sadhana?" Takwan replied, "I practise no sadhana. My guru has directed me to sleep when I feel sleepy and get up when sleep is done. When I am hungry I eat, when I don't I do not eat. When I feel like talking, I talk, otherwise I remain silent." The youth said, "Is this called sadhana?"

Takwan replied, "I also do not know whether it is sadhana or not, for 'that which you can practise is ignorance' says my Guru. So I do not practise anything. I merely observe whatever is happening. But this I can vouch that ever since I have accepted sleep, hunger, etc., I am in complete bliss; no misery has ever come upon me, for I have accepted all. Now when pain or anguish come, I do not take them as so but as a happening that is taking place."

Remember, pain appears as pain only when we deny it. The sting of pain is not in the pain but in our non-acceptance of it. We feel it should not have been so but it is -- that is the sting. If I were to understand that what has happened was bound to happen in just the way it happened and could not be otherwise, then there is no sting in that pain. Then, there is no pain if happiness is snatched away from you. The joy that was yours, should not have been taken away from you, you could not save it -- this feeling brings the pain. If I know that pain and pleasure come and go; whatever comes, goes also and if there is no inclination within mc tc. drop the one and hold on to the other, then there is no question of pain and anguish.

Takwan says, "I do not know what sadhana is. All I know is, that from the day I have known that things happen by themselves and I play no part in it, I have known no misery."

Lao Tzu says, "They are not hostile. They know things happen by themselves." To understand this it will be useful to understand Mahavira.

A sutra of Mahavira is very close to this sutra. And it is a priceless sutra. Wherever Mahavira uses the term Dharma, he has never used it to imply religion. By Dharma, Mahavira meant -- the nature of things. His sutra is which means -- The nature of things, is Dharma. Fire burns, that is its dharma. Water flows towards lower level -- that is its dharma. The child grows into a youth, that is his dharma. Happiness comes and goes -- that is its nature. Nothing is abiding or permanent in this world -- that is the nature of the world. Man is born and he dies -- that is his fate, his nature.

Mahavira says, "All this is the quality, the character of things." If you can understand this well, you can become free this very moment.

We are harassed and troubled because we fight our Nature. If the body gets old, we struggle to retain youth. If the body is diseased, we fight The disease. But this is the nature of the body. Whatever happens in this world, is natural phenomena. Lao Tzu says, "All that happens, happens by itself but the wise do not oppose any happening." There is no reason for opposition. By opposing, I am only trying to prove that I can oppose.

No, Lao Tzu says, "The wise do not even desire liberation because all desires prove a bondage." They never wish that a particular thing should happen in a particular way, for he thus desires lands himself in trouble. This world does not move according to anyone's desires. It moves according to its own law. Sometimes your desires are gratified then you are deluded -- just as you believed the ocean obeyed you. And when the waves do not rise, you keep on ordering them and feel miserable when they do not obey. The ocean neither flows according to your will nor stops when you order.

It is a matter of coincidence that the waves rise according to your desire sometimes and sometimes not. Sometimes you keep on winning and you feel it is you who is winning. Sometimes you lose and you feel you are losing. But the truth is just this, that the nature of things is such that at times it gives you the illusion of winning and at times of losing. Sometimes whatever dice you throw is otherwise. If your desire coincides with the nature of the thing, things turn out right for you; if it does not, things do not work out right for you.

I have heard of a man who was incurring losses in the market for a number of years. He was a multi-millionaire. His loss ran into millions of rupees. All his friends were aware of his consistent bad luck. Therefore they would do just the opposite of what he did and they always gained. This matter became so well-known that the whole market-business followed his movements.

After a number of years, things suddenly took a turn. He, as usual made the first move and as usual, all the other traders did the opposite. Everyone lost and he captured the whole market. All of them gathered round him and asked him the secret of his good-fortune. He said, "Today when I was going through my books, I realised how consistently I have been losing over a period of so many years. So today I decided to do just the opposite of whatever decision I make. This time I decided against myself just as you all have been doing all this time.

"My decision was to buy and I sold. When you saw me selling, you began to buy. For the first time I realised that I was forever going against the nature of things and asserting my will obstinately. I did not know what was right but from the last few years' experience one thing was certain that I was wrong. Therefore today I decided against my own decision." When a man conforms with the nature of things, success is his; when he does not conform with the nature of things, he fails.

If you see this truth in the right perspective, you will understand Lao Tzu when he says he does not oppose. He stands firm in life and takes it as it comes. He does not run away because he knows it is not possible to run away from life. And if a situation occurs which requires him to run, he runs; he does not go against it and halt. So understand this well, otherwise there will be a mistake. If a situation arises and the happening requires him to run away, he will not stop. He will ho one with the running away. He does not do anything on his own, he moves with the happening. Take it this way -- he does not swim, he floats. He does not throw his limbs about in the water, he just lets himself go with the current. Wherever the current goes, he goes. And he says unto the current, "Wherever you take me, that is my destination", verily whatever happens in the life of a person who has acquired this state of being,. is wonderful and unique and Lao Tzu has given us news of him.

"HE GIVES THEM LIFE BUT DOES NOT TAKE POSSESSION OF THEM."

The sage gives life to whatever comes in contact with him but he does not become the possessor thereof. He gives all he has to give but does not assert his right over them. For Lao Tzu says, "You assert your right and you insinuate the other into rebellion." You make an enemy of the person you take possession of. You take away his freedom and you instigate him to be self-willed. The wise man never takes possession. Whatever he has, he gives and at the same time makes no conditions to receive. If he gives love, he does not ask for love in return. If it is returned however, he accepts it. If it is not returned, that fact also he accepts. There is no difference in his attitude in both these conditions. He asserts no right for then arises the question of return.

What is the meaning of right, of possessor-ship?

It means -- I have done something and now I have a right to get something back in return; I have a right to the reaction thereof. If I do not get it, I shall be unhappy. And the fun of the whole thing is, the things we claim our right on, if they are attained, give no pleasure but if not attained, they leave us unhappy! Now for instance, if I love somebody, I would expect his co-operation in the time of my need. But when such co-operation is extended, it well never occur to me to even thank him! For when I have given love, I take his help for granted. There is no question of thanks. What was to happen, happened, so there will be no pleasure in the happening. No pleasure can be derived from that which is taken for granted.

Another example: I am walking along a road. If my handkerchief falls down and my wife picks it up for

me, there is no pleasure in the act. If another woman (preferably unknown), picks it up and gives it to me, the same act gives a lot of pleasure! I will thank her also for I did not expect it of her. If my mother sits the whole night pressing my head I think nothing of it but if another woman presses it for a short while, I shall not forget her all my life perhaps! Where right is asserted, we expect things to be as they should be. If this is so, it gives no pleasure but if this is not so, it gives pain.

Now this is a most interesting thing: Possessor-ship brings nothing but pain. It never brings pleasure for it is taken for granted that it should yield pleasure. If it does not bring the pleasure it should have brought, it becomes painful. Lao Tzu says, "THE SAGE GIVES THEM LIFE BUT DOES NOT TAKE POSSESSION OF THEM." In fact, the sage knows the secret of happiness. His condition is exactly the opposite of ours. Since he does not assert his right, he is happy when anyone does something for him and there is no cause for pain if anyone does not. The expectation was never there that anyone should do anything for him. Remember this is exactly the opposite of our condition.

If a sage is invited to a meal, he feels very blessed and grateful for he had never thought anyone would be so kind and thoughtful as to feed him. It had never occurred to him that it was his right to be invited to a meal, that his followers are duty-bound to invite him. He is grateful, he thinks his host to be very kind to feed him -- because he never expects! There is pain behind expectation, pain behind assertion of right.

There is nothing but hell in possessor-ship. Therefore wherever there is possessor-ship there is hell. Let this owner-ship be of any kind: husband over wife, or wife over husband; friend over a friend, father over a son or even a guru over the disciples. Where possessor-ship exists in any garb, in any form and anywhere, hell flourishes behind them. Where possessor-ship is not, in those open skies, heaven is born.

Wherever you find hell, be sure there is ownership in the relationships of those concerned. Hell cannot be otherwise. Wherever there is pain, agony, know that ownership is there and it is giving trouble. But we are strange people! We never realise that it is the ownership that is the root cause of trouble; rather, we feel it is the other who is the cause. Therefore also, we fail to understand that non-ownership brings happiness. We just cannot understand this.

The fact remains however, that wherever there is happiness there is no attitude of ownership and where there is pain, there is the ownership attitude behind it. If the sage does not have the wisdom to realise this and lift himself out of hell, his wisdom has no value.

The sage passes through every process of life.

In childhood he is a child, in youth he is a young man and in old age he becomes an old man. But when passing through youth he does not try to possess youth for he who does so. will weep when old age comes. He passes through youth without possessing it and when old age comes, he welcomes it also. He passes through life without claiming to own life. And this is why, when death comes, it finds him waiting with open arms. He claims no ownership of life, therefore death cannot snatch anything from him.

Remember, only that can be snatched from you over which you have developed the attitude of ownership. Your theft can be discovered, you can be looted, you can be deceived, when the feeling of ownership arises in you.

A wise man can never be fooled, nothing can be taken away from him, nothing can be stolen from him, nothing of his can be destroyed for the basic sutra of all these do not allow the sutra of ownership to take root within him. He refuses to be the owner.

Try to understand this further: ownership is the root cause of all our troubles. This attitude of ownership comes so stealthily that we cannot tell. Not only do we become masters of those things on which we can easily assert our influence but even where we cannot, we develop attitudes of. ownership. If we get so much as a seating place anywhere, we begin to assert our right. The slightest opportunity and we try to become owners -- sometimes in such places, we can never imagine. Our whole lives pass in such attitudes of ownership. If you come to me and I make you sit lovingly beside me, you will begin to assert ownership on me also!

People write to me. As a rule, I reply the first letter, and at once I receive a second letter, then a third, a fourth! When I am able, I reply them but soon I discover they have nothing to write! It is only to get a letter from me that they write -- just anything. Then I do not reply a few of their letters; and right enough I receive a derogatory letter filled with abuses! Then I wonder -- what has happened? I did not reply one or two letters but they had established their ownership as soon as they received my first reply!

If I do not reply or if I have delayed by eight days or so, their letters come where anger is clearly visible -- "why have you not replied yet?" They are definitely pained and hence the anger. You have the right to write a letter but how does my answer become a definite mud? That I should write to you, is my right but

that does not mean that an answer is absolutely incumbent. If I am free to write you are free not to reply. But the mind makes such subtle arrangements of ownership and then it becomes very sad and unhappy.

Lao Tzu says, "They pass through all processes." What we know as life is a long span of processes. Every moment a process is on, either of love or hate, of wealth or friendship, one or the other is always in process. Sleep comes, breath comes and goes, we eat, we come, we go. But in all this net-work of processes, the sage does not become the owner. Therefore they never fall. No one can remove or drop him from his mastery of himself.

Lao Tzu says, "HE ACTS BUT DOES NOT APPROPRIATE!" They do what they deem proper but take no credit. They never say: "Say that I have done this, accept the fact."

Nasruddin is bathing in a river. The river is deep. He had no idea how deep it was, He went further in and was about to drown. A man saved him. Then wherever this man met him, whether in the mosque or the market-place, he never failed to remind him: "Remember, it was I who saved you?" Nasruddin was fed up. The man never missed a single opportunity. Wherever he met him, he would say, "Remember Nasruddin, how T saved you from drowning?"

One day Nasruddin caught him by the hand and said, "Come with me, quick!" He took him to the river and leaving him on the shore, he went and stood exactly at the spot where he had saved him. Then he said to him, "Brother, I am standing exactly where you saved me. Is it not? Now please go away and leave me. Do not save me, it has turned out very expensive. Leave me to my fate I shall die if I have to, I shall live if fate decrees but you please go!"

Whatever little we do, we proclaim with the beat of drum; and this very act shows this was a transaction and not an action on our part. We experienced no joy out of it, rather there also, we bargained, there also we calculated.

In this sutra Lao Tzu says, "They perform the act but take no credit." When the task is done, they leave silently. When the performance is over, They leave without a sound. They do not wait, even so much as you can thank them. It always happens that whatever the sage does, he does so quietly that you are not even aware of it. More often than not, someone else takes the credit for it. The saint retires to a corner while another steps in to take the acclaim. The sage is in the fore-front during the action and steps away back when the credit is given -- why?

The sage believes that the act itself is so much bliss! the task in itself is a perfect joy. Only he tries to take credit who gets no joy in performing the task.

A mother brings up her son. If she experiences joy in bringing him up, she will never go about saying it was she who brought him up. If she ever mentions that she has brought him up, kept him in her womb for nine months, taken so much trouble over him, then know that she has denied herself the joy of motherhood. She was merely a nurse; she could not be a mother. To be a mother is so blissful that if she had really been the mother, she had nothing to ask of the son. The bliss derived from motherhood is so much greater than the duty of motherhood!

More often than not, the sage will thank you for affording him an opportunity to experience bliss. He however, expects no thanks from you.

IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

In the final utterance Lao Tzu says that since they claim no credit they cannot be deprived of the credit. Only he can be refuted, who asserts credit. Claims can be disclaimed but how can he be rebutted, who lays no claims? Lao Tzu says therefore, that he who lays no claim to credit cannot be deprived of it.

Those who demand credit, only they can be refuted and the thing is, that they are already deprived of the credit for they attain nothing from the act.

The desire for acclamation is a proof that the task in itself afforded no pleasure and so pleasure is sought in acclamation. Actually, the desire for praise arises when the action is not performed for the performance of an action is so total in itself, that the question of acclamation does not arise. But he who does not perform the action in its entirety, feels repentance and remorse within and to kill the worm of repentance, he proclaims credit.

The mother who has not been able to do anything for her son, will always recount things she did for him. And the mother who has done a lot for her son, will always recount what all she could not do for him and this will always irk her. Such a mother, is a mother in the true sense of the word, whereas the former is not really the mother. All claims in life are born out of remorse.

Psychologists of today affirm the truth of this fact, specially Adler. He is one of the three most acclaimed psychologists in the world. He accepts this statement of Lao Tzu very profoundly.

Adler says, "He who makes a claim, does so because within himself he feels he is not worthy of it." It is an inferior man who is always ambitious; and always the fearful makes a show of fearlessness; and he who is weak within makes a show of strength; and the ignorant is always busy loading himself with knowledge.

Adler says, "A man always claims to be the opposite of what he is." What is within is always painful, so he tries to wipe out his inside with the opposite acclamations. This is true to a great extent. Those who suffer from inferiority complex always try to prove to the world that they are something; and till they succeed, they cannot get out of the knot of inferiority. The day the world acclaims them that they are something, it becomes easier for them also to believe the fallacy.

But the feeling of nothingness remains within. It cannot be wiped out that easily. Only a self-deception can be maintained.

Try to understand this statement of Lao Tzu, that the sage makes no claim to credit, in this context. The real claimers make no claim. Their claim is so righteous, so authentic that it requires no saying. Their claim is so sound that even God cannot deny it. Therefore there is no necessity of acclaim.

Jesus was crucified. His disciples thought he could never be crucified. A miracle was bound to take place. Jesus cannot be hung on the cross. On the contrary, they thought his enemies had provided a golden opportunity for him to prove that he was the son of God!

On the other hand, even the enemy challenged him that the cross will decide whether he really was the son of God. If God does not protect his own son, whom else will He protect? And if a son of God can be put to death by ordinary men and God cannot do a thing about it, then this claim is false.

The enemies of Jesus were as eagerly waiting to see what happens on the cross as his followers. If he were really the son of God, they will not be able to crucify him. His followers also eagerly awaited the moment. They looked forward for the miracle to happen.

But Jesus died quietly on the cross, like an ordinary man. When nails were being driven in his hands, his followers followed each movement expectantly -- now the miracle will happen -- now! The enemies also waited -- perhaps this man is the son of God? But both were disappointed: the enemies as well as the followers, Jesus died as any ordinary man. This was a great blow.

There was no need for the enemy to be dejected. They on the contrary said, "We told you so, this man was a fraud! He was nothing more than the son of an ordinary carpenter. He was no son of God -- and so he died and the fact is proved!" But the followers were terribly hurt. That was natural. Their expectations were great, they were disillusioned.

For 2,000 years, the lovers of Christ have pondered upon this. Jesus should have proved that he was the son of God. If however, they could understand Lao Tzu, they will be able to understand Jesus.

Jesus is so much the son of God, the claim is so very authentic that there is no need to prove it. Had Jesus performed a miracle, he would have fallen in my esteem, for it would have shown that he was very eager to prove his bona fide. His silent acceptance of death, his indifference, shows that he was no ordinary man. An ordinary man struggles. No, Jesus did not do anything, leave aside struggling. The cross was heavy and the men carrying it were old, they could hardly carry it. Jesus said, "Put the cross on my shoulder, I am as yet young." So he carried his own cross up to the hill. Then without a word, he climbed the cross and died silently.

The claim was so profound, the presence of God so near him that proving it was of no consequence. Had Jesus tried to prove himself, he would have only proved that he was not the son of God. In fact, the one whose right it is to acclaim, is never the acclaimer. Christianity has not understood this fact even up to now, for Christianity knows not of Lao Tzu and without knowing Lao Tzu, you cannot understand Jesus. The Jew religion has no sutras whereby it can understand Jesus and there has never been a personality like Jesus, ever in their history. To the Jew, Jesus was a foreign element.

The truth is, Jesus received his message of truth from India, Egypt and China. He received his training in these countries. The quintessence of the very life of the East. was in the possession of Jesus. Therefore those who know. consider it a miracle that Jesus performed no miracle! Small people make great efforts to bring about something unusual. Jesus did nothing. The matter was so straight and clear -- where was the question of acclaiming? And before whom had he to prove himself? When the claim was clear before God Himself, there was no need to prove before man! Only he tries to prove himself before men, who cannot prove himself before God.

Because they claim no credit, they cannot be denied credit. Therefore I say, that since Jesus did not

claim credit, the credit cannot be taken away from him. He proved himself the son of God by the miracle of no-miracle. A Man's mind is always ready to perform something. And where there was such tension! -- Jesus hanging on the cross, millions of people waiting and watching, all eager to witness a miracle, friends and followers! All were disappointed.

Jesus died silently. It was the same man who touched a corpse and it came to life. He is the same person whose touch brought back the sick to health. He is the same who sat under a dry tree and it spring to life bearing new leaves! And he is the ONE, who ordered the waves by a mere lifting of hand, to be silent and the Ocean obeyed!

Even when dying, he made no claims. The enemies too were shocked! This man did know something after all. He may not be the son of God but he certainly had some knowledge and power for they had seen the sick being cured by the mere touch of his hand; they had seen corpses coming back to life at his command. The enemies also expected a miracle -- something -- perhaps the breaking of the cross or they being unable to hammer nails into him or no blood coming out of Jesus -- something! And these were ordinary matters that a common-place yogi could also perform. An ordinary yogi with some knowledge of *pranayam*, can check the flow of his blood-stream and prevent the blood from flowing. People were filled with expectation but nothing happened.

This man must have been unique! His thus dying without a sound, is a miracle in itself. If you understand Lao Tzu. you will understand Jesus.

There are many sayings of Jesus that cannot be understood without understanding Lao Tzu. Jesus says, "Blessed are those who have nothing for they shall own the Kingdom of heaven." This is difficult to understand unless we understand Lao Tzu. Jesus says, "Blessed are the humble, for they shall have the kingdom of heaven. Blessed are the ones who are poor in the Spirit for all the treasures of the Lord are theirs." The source of these statements is no other than Lao Tzu. They have no place in the Jew scriptures.

The Jewish tradition says, "If a man takes away your one eye, you take away both of his." If a man blinds another in one eye, the community punished him by blinding him in both. Now here is born a boy who says, "If someone snatches your coat, give him your shirt also." -- Perhaps out of embarrassment he could not take it away from you! -- "And if someone tells you to carry his load for two miles, you carry it for three."

This viewpoint is completely Lao-Tsein: "Take no credit and credit can never be taken away from you." Ask for acclaim and a thousand will gather round you to snatch it, for Lao Tzu says the opposite occurs at once. Desire praise and you get blame, Desire respect and contempt is certain. You aim at a throne and you will roll in the dust. Lao Tzu says, "Sit in a place from where there is no lower to go. Then no one can drop you, and it is then that you are on the throne."

According to Lao Tzu, a throne is that which cannot be moved. And who sits on the throne? You sit at a place below which there is no other. Then no one can displace you. Then you are on the throne for there is no question of displacing you.

Lao Tzu never claimed knowledge. If someone went up to him and said, "I have heard that you are a wise man". Lao Tzu would reply, "You have definitely heard wrong. Believe me. Others do not know about me as I do. I am utterly ignorant." Those who could not understand him went away thinking it was an unnecessary waste of time. Those who knew, caught hold of his feet and begged to remain with him. They knew it was always the ignorant who claimed to have knowledge. The wise always disclaimed knowledge. They always said they did not know, and that the seeker had been misguided by someone and he should go elsewhere.

There is a sect of St. Francis -- and St. Francis was one of the very humble saints of Christianity. So there are Franciscan fakirs. The humility of St. Francis was unique. His humility knew no bounds but it was very difficult for his followers and disciples to be that humble. There was once a mass meeting of all Christian sects. One of the Franciscan fakirs said in his speech, "It is true that we are not as rich in tradition as the Catholics; we are also not as intelligent and wise as the Trappists and we are not as adept in prayers as the Quakers but in humility we are at the top!" This was bound to create confusion. A follower of St. Francis claiming the top position in humility! He says there is no one to beat them in humility?

The very meaning of humility is not to be above anyone. Not only does it mean not being above anyone but humility expresses the feeling of being behind everyone! Jesus has said, "Blessed are those who are always last, for in my kingdom of heaven, they shall be first."

All this is a Row of the Lao-Tsein current. Claim no credit but ignorance will make claims -- even as far as the Franciscan fakir claimed! He could have easily said, "We claim no credit," but no, he said, "In

humility we are at the top." In the subtle complexities of the mind, this is a very big play that the mind can even say, that it makes no claims; but then the claim is already made! Since the wise say they are ignorant therefore the mind can also claim to be ignorant. But this does not mean anything. Then we just turn round and say the same things and the mind keeps turning round and round.

The idea behind Lao Tzu's view-point is, to break and destroy the intricate wheel of life. What is this intricate wheel of life? It is this, that we invariably miss whatever we set out to do. It is just like a person who tries hard to sleep and misses sleep altogether. Sleep never comes by effort. When there is no effort, sleep comes.

Lao Tzu says, "Claim credit and you deprive yourself of it. Lay no claim and the credit is already yours." If you try to be the master you will fall into slavery; or else, who is snatching your ownership from you? Ask and you shall fall into trouble for nothing is ever obtained by begging. Ask for nothing and you already have everything. Those sutras that appear contrary, are not contrary. It is we who are topsy turvy.

Therefore they appear topsy turvy to us. Whatever we see appears, reversed. Lao Tzu will appear inverse to us -- as a man standing on his head. The logical sutra would be -- if you want credit, work for it; if you want fame, happiness, work to attain them. It is as simple as that. But here is a man who talks in inverse language. He says, "If you seek happiness, make no effort to attain it." Then how will happiness be achieved? Here, inspite of our efforts, happiness is not attained and he says do not even desire to be happy! Then we shall never attain it.

Watch -- where all the mind's logic makes us wander! The mind says, "If with so much effort we cannot attain then without any effort how is it possible?" But Lao Tzu says, "You are deprived of it because you desire it." Try once not to desire and see. You have desired enough. You have desired for hundreds of lives and found that you attained nothing. Yet we keep on and on for the mind says, 'You have not desired enough, you have not striven enough.' And the mind is never tired of goading you thus. And its logic seems very sound. If you have not reached the peak of the mountain, you will have to strive yet more. But Lao Tzu says, "It is your desire that is the obstruction. Stop desiring." What is the meaning of this? What makes Lao Tzu say so?

Lao Tzu says this because, whatever is worth attaining in life has already been given to us. But we are so preoccupied and harassed by our desires that we fail to see this. Many a time we fail to see the thing Lying nearest to us, especially if we are restless and in a hurry. Sometimes you try frantically to remember someone's name. You say it is on the tip of your tongue and yet you cannot remember -- you are in such a hurry! You meet a person and he says, "Do you remember me?" Now you start frantically trying to remember. The harder you try the more restless you become and the more you cannot recall. Then this man goes away and you relax. You begin to read the news paper or perhaps take your cup of tea and then suddenly the person's name occurs to you! When you were trying hard to remember, the name was lost; when you gave up all efforts, it came back to you.

The experience of the discoverers of the biggest scientific discoveries have been that they were unable to discover what they were out to discover as long as they searched consciously. Even the scientists who have received the Nobel Prize say, "Whatever we have known has never been known through our effort." In a moment of complete inaction, when there was no striving within, something rose from within and the answer came. Madame Curie was tired working all day on the mathematics of her problem. She had not found the answer. Then she slept and in sleep, the answer came. She got up quickly and wrote it down. In the morning she checked and found the answer correct! The answer came without any working, without any method. Then it took days to work out the method. Wherefrom did the answer come?

Those who know the innermost resources of the human being say, that whatever is to be known, is already known to man. Whatever is to be known ever on this earth, that you know already this very minute. Only, you do not know this fact. It lies embedded in man's unconsciousness waiting to manifest someday. The leaves that will appear a hundred years after on the tree, are already present in the seed; or else they could not appear on the tree. Man knows even today, what he will come to know a thousand years hence. The only thing is, he does not know he knows. He is busy seeking outside.

All moments of discovery are moments of relaxation. Newton sits under a tree and an apple falls. It was a moment of relaxation. There was no research-centre there!

There is a joke I've heard in connection with this. A scientist was exhorting his students to work hard, use their intellect. "Don't you know?" He said, "Newton was sitting under a tree. An apple fell and he made such a big discovery! And here you are slogging away, achieving nothing." One of the students stood up and said, "If we are allowed to sit under a tree, we too, may discover something!"

Under the stress and strain of a research institute even Newton would not have discovered anything. When, the happening took place, Newton was not thinking. He was thoughtless.

The greatest discoveries of the world took place only in the moments of relaxation and No-thought.

Lao Tzu's fundamental philosophy is, that if man does not desire, does not strive, does not become the doer, does not acclaim, he is bound to attain the treasures he is seeking. By seeking nothing is found. You too, will realise this some day in a moment of relaxation. And it is not necessary that you should realise this as I am saying. Perhaps some day, you languish under a tree, a fruit falls and you will suddenly understand Lao Tzu. When I am explaining, your mind is tensed up to understand. This effort to follow what I say, becomes a barrier. When you are absolutely desireless you, can understand.

In Scandinavia, Sweden and Switzerland, a new method of education is being evolved. This method I shall call Lao-Tsein. According to this method the children are not coerced into studying. In our schools the children sit all tensed up. If a child were to throw his head back and put his feet on the table, the teacher would reproach him for his bad manners?

The psychologists say that because of our old methods, we have not been able to teach much. So now this new method is evolved in which the children are absolutely relaxed. There are no hard and fast rules. The child is let free to do what he likes. He can sit or stand or spread himself out or even lie down if he so wishes. He may even close his eyes when the teacher talks! This is absolutely the reverse of what we know! When the teacher talks they have only to listen and not strive to understand. Not only are they to hear the teacher alone but also the chirping of the cricket in the grass outside the window and the croaking of the frogs! They can hear the wind outside or even the beating of their own heart. They have merely to listen -- completely relaxed!

The result of this experiment was fantastic. In three months the children completed a course that previously took two years. It was found that the tension created by the old method destroyed many cerebral tissues of the children in the course of two years.

The fact is, there is hardly a person who continues to read and write after he leaves the University. He is so tired, and bored that he does not touch books for the rest of his life. The fact however is, the Universities only give the ability to read, to understand and it is now that a person should begin. But we take University education to be the end. This is but natural for the student gets so tired, so tense that he hardly learns anything. By this new method, the subliminal consciousness is directly trained. The conscious mind is not brought in at all and hence no tension is created. The student can relax completely.

In Russia many new experiments are being carried out on Hypnopedia -- night education. The student sleeps and a small mechanism is placed next to his ear. This gadget will begin to function one hour after he has fallen in deep sleep. For two hours this teaching session goes on -- say between 1 and 2 A.M. at 2 a bell in the mechanism rings. The student gets up and notes all that he has learnt. He goes to sleep again. Then in the morning from 4 to 6 there will be a repetition.

The result of this method was astounding. What could not be taught over months, is easily conveyed in seven days of hypnopedic treatment. The reason is, in that state the mind is at rest, there is no tension and the child is just floating in sleep. Then whatever is conveyed, goes straight to the heart and he never forgets. The intellect is not brought into play at all.

All these are Lao-Tsein methods. If we understand this well, then you will know what I meant when I told you that Lao Tzu is invading the world from all sides. Many people do not know that these are Lao Tzu-oriented methods. Lao Tzu used to say. what will you learn by learning? Do not learn. The attempt to learn is wrong. You just pass through it. Whatever is worthy of imbibing, you will learn. You pass through, silently and in a receptive attitude. Do not endeavour for that decreases the receptivity and you become closed to influence.

Whatever Lao Tzu has said, in whichever direction he has tried to explain, is this only -- that the feeling of do-ership is an illusion. Things happen. If man gives up his doer-ship, he will come to know a great deal, for the tension of 'doing' reduces the power of knowing. Whatever man desires, he never gets, Beggars never achieve anything. Emperors get everything. He who does not ask, all the world is his.

The sage does not impose his ownership, his right. He does whatever happens in life that is worth doing. But he takes no credit -- and all credit is his!

QUESTION: WHAT IS THE PLACE FOR METHOD IN LAO TZU'S PHILOSOPHY OF LIFE? HOW CAN A MAN REACH HIS GOAL WHOSE AIM IS NOT DOING BUT JUST FLOATING? AND IS EFFORT NOT

NECESSARY TO REACH THE GOAL? LAO TZU'S METHOD OF NO-DOING, TO BE INACTIVE, ALSO ESTABLISHES A GOAL. AND CAN WE CALL IT WISDOM TO LET OURSELVES LOOSE ON UNKNOWN AND UNFELT WAYS? IS THIS THE CHARACTERISTIC OF A WISE MAN OR AN UNWISE MAN?

Bhagwan Sri: Lao Tzu does not believe in method for he says, "Whatever is attained by method will not be natural." Try to understand this a little: That which is attained by practice, cannot be natural and that which is inculcated, is no more than a habit. The nature of a thing is that which is already has without practice. What is, is the character of a thing. That which has to be created, is not natural. One man can develop the habit of smoking, another can develop the habit of praying. Both are habits and all habits overspread the character just as leaves spread over water. The character, the quality of the person, is suppressed.

Lao Tzu says nothing is to be practised. What you already have, what you have already attained, that which is you, that alone has to be known. Therefore develop no new habits. Lao Tzu is neither in favour of Yoga nor Sadhana or anything. Lao Tzu says, "Without imposing habits on yourself, know that which you were before birth and which you will be after death. Seek Him who is even now present deep within you. Also, whatever method you practise, will bear effect only on the circumference. Nothing can be attempted on the centre. Whatever paint and varnish you apply, will be only the surface, the body. At the most, the effect will be on the mind. But character, nature, is beyond body and mind. There is no necessity for you to do anything to know your nature.

But remember -- not to do anything, is a very big doing. Not to do anything is not a small thing. When we hear this we say, "But we are doing nothing!" This is absolutely alright and Lao Tzu also says, "As we are -- doing nothing."

But Lao Tzu is not talking about you. You are doing a lot of things. If you are not attaining God you are attaining the world. Your practice continues! If you are not out to seek God, you are out to loss him and you are straining every nerve towards that end. So do not think you are doing nothing and this is exactly what Lao Tzu says. Your not doing anything is no 'No-Doing'. Rather, it is doing a great deal in the direction of the mundane world and nothing in the direction of God. Lao Tzu is against you, as you are.

Lao Tzu says only one in a million from worldly men set out to attain God-realisation, but here again he applies methods as is his habit. To attain God, he uses the same method that he used to achieve wealth. First he earned riches, now he is out to earn God. In the same way he toils and strains his body. Lao Tzu says, "You of course are wrong but even this man is wrong." If that which is to be attained is somewhere in the future. then effort is necessary. But it is already attained. It has only to he discovered, uncovered. And all methods will only cover it more and hide it.

Now you may ask, "Then what do the various orders of Sadhana do? Are they wrong?"

According to Lao Tzu, they are absolutely wrong, for Lao Tzu says "Do nothing. Let go! And you will know." According to you the methods are correct because you understand the language of 'doing' only. You do not understand the meaning of the language of 'No-doing'. One in a million understands what Lao Tzu is trying to convey -- No-doing. He who grasp the meaning of No-Doing, is liberated that very moment. There is no need for him to wait for another moment. But the rest of the people do not understand. Then what is to be done about them?

Then is it, that Lao Tzu should keep on saying and the rest of the people keep on doing what they like? No, Then those who understand only the language of action, must be made to do something; and they have to be so involved in the doing that they fall tired and leave what they are doing. Remember the happening will not take place first. When the sadhaka is completely tired, completely spent and has reached the peak of tension, when he can do no more, then the tension breaks.

There are two rules of tension. (1) You understand it thoroughly and leave it this moment. Now for instance, I have clenched my fist. Now one way is, that you can tell me it is unnatural to clench the fist and I shall get tired unnecessarily for I shall have to exert myself to clench the fist. Then I may ask you, "What shall I do? How shall I unclench my fist?" And you will reply, "No method is needed to open the palm. You have to do something to clench the fist but if you have understood, you will realise you have to do nothing to unclench it. The fist will open on its own. Your question was irrelevant. There was no need even to ask."

You say you have understood whereas the fact is, you have not understood. If you have understood, the fist should open. That would be the only proof that you have grasped the meaning. If we do not indulge in clenching the fist, it is already open!

You have never had to do anything for keeping the hands open. Have you ever thought of that?

Therefore there is no exertion, no load, no trouble on an open palm, for you have to do nothing. Liberation is man's very nature. The mundane world (Samsara) is unnatural to man. Samsara is like the closed fist and liberation is like an open palm.

Lao Tzu, here would ask "You ask about opening the palm"? If you had asked about clenching the fist that could be understood. For opening you have to do nothing -- just open it!

We find this very difficult -- how can we open? The truth is, we do not want to open. We feel there is a Kohinoor tucked away within our hands. Now if Lao Tzu says, "Open!" Then the Kohinoor will drop! And we do not want even Lao Tzu to know about it. So we ask him, "How shall we go about it? What shall we do? Show us a way!" These are mere postponements to cling on to the Kohinoor. Your condition is, "I must first learn to open the fist properly."

Now Lao Tzu does not know what we are hiding. So he urges us, "Friends, open your fists, you have to do nothing!" He is not aware that something will have to be done for man is under an illusion of grasping something within his hand. We are not unnecessarily filled with tension! We are afraid that once the tension is lost, we will lose the diamond.

Wherever there are pockets of tension, . we are holding on to something. Let go of all ownership! And it is nothing but a whole big play of ownership. Supposing the son leaves the house or the wife leaves you? All ownership will be lost. We say, we have understood thoroughly but what is the method, the way to get rid of our tensions? These methods we ask only to postpone the day. "We shall try your methods, then we shall see," you say. "Right now it does not open. When it opens, we shall see." Now Lao Tzu cannot for the life of him understand what you are talking about. What have you to do, to open the fist? Just nothing! You have to do nothing for that which is natural to you, which is your very nature. All you have to do is -- open!

Now there is another interesting way: If you cannot open the fist straight, there is another way. This is the second way. There are only two ways: One - from doing reach the No-doing state or two - jump or go step by step.

If you are not prepared to open your fist, other means have to be found. Then you are told to clench your fist hard -- as hard as you possible can, with all your might. When you reach the climax, when you can clench no further, you will find that the fist is opening on its own and the Kohinoor is falling! But alas, it is too late! You can no longer clench your fist for you have used up all your strength. There is no energy left to save the diamond!

So the methods say, "Clench the fist!" And this is said knowing for your stupidity is very apparent -- You cannot open the fist! It will only open when you can clench no more!

Understand this well. Then you will be incapable of clenching the fist. You will suddenly realise that all your efforts to do so will go in vain for you have no energy left. Now you cannot clench; it opens! So methods are to be evolved to make you clench your fist harder and yer harder! All methods are meant to take you to -- the peak of tension, to the climax, after which dispersal starts. Suddenly you discover that the fist has opened and the diamond has fallen! It was never there. We never gathered courage to open the fist and see for fear that it might fall or the neighbour might know about it! Then you feel all the effort of holding on to it, was in vain. So the method says, "Clench your fist!"

The methodless way of Lao Tzu says, "You will not attain till vou open. Open when you will, now or later." Lao Tzu says, "Open now!" He knows there is no Kohinoor but we do not and hence all the trouble. Other methods also have the same goal in view but they work according to your understanding. Lao Tzu's method is according to his understanding. Therefore he is bound to go over your head.

The second way says, "If you cannot open the palm, clench it and it will open." Then it shows methods of clenching harder and harder. They say, "Swim yet further, yet further!" But where does the ocean end? Then how long will you swim?"

Lao Tzu says, "Do not stress uselessly for the Ocean is shoreless. Do not strive, just float." Lao Tzu says, "There is no destination. The Ocean is the destination." You have to dip into it, be one with it. If you swim, you will be fighting it. Then how will you be one with it? You will always be apart from it.

The swimmer is never one with the ocean. To swim means to fight. We shall not allow the Ocean to drown us, to destroy us; we shall protect ourselves. We shall fight the waves. And the shores and reach the destination. This is our dimension -- where we want to reach, which is our goal. The other dimension is of one who floats and that is what Lao Tzu says, "There is no destination save the ocean; there are no shores except the mid-ocean, there is nowhere to reach except where you are!" So let go! Do not swim. Flow away; to flow with the current is the destination. You will attain this very moment if you let go! Then you will be one with the ocean. The enmity with the ocean will fall and there will be an intimate friendship.

But we say, how can one leave that way? There is bound to be the shore and if we let ourselves at the mercy of the ocean, who knows whether we shall reach at all! So we will swim. Then these various methods say, "Then swim, swim as hard as you can!" Then a moment will come when the hands and feet will become life-less, your very breath, your very lungs will give way. And the shores are nowhere in sight. Wherever you see, there is water, water everywhere. Swim where you may, there is only the ocean. The shore seems to be at a distance. When you reach near, you find it was nothing but waves. Lives upon lives we keep swimming and all we find is the ocean -- nothing else. Then at last when we are tired, we give up.

And in this giving up, the happening takes place, that Lao Tzu spoke of, many births before. The day this happens, you will feel sorry you did not listen to Lao Tzu earlier. It was not possible for you, as you are, to believe Lao Tzu however. You are clever people and it is the characteristic of clever people that until they try out all their cunning, they will not believe. When his cunning and cleverness run out and he is completely spent, then alone does a person heed. In any case, the happening takes place as soon as you let go as Lao Tzu says. Will you tire yourself out and reach there or will you use your understanding?

That which can happen now this very moment by understanding takes a number of births by the tiring-out process. There is a time gap, no other difference.

Enough for today.

The Way of Tao, Volume 1

Chapter #9

Chapter title: The poison of ambition and the order of life

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CHAPTER 3 : SUTRA 1
ACTION WITHOUT DEEDS
NOT TO RULE AND EMPLOY MEN OF SUPERIOR ABILITY, IS THE WAY TO KEEP THE PEOPLE FROM RIVALRY AMONG THEMSELVES; NOT TO PRIZE ARTICLES WHICH ARE DIFFICULT TO PROCURE IS THE WAY TO KEEP THEM FROM BECOMING THIEVES; NOT TO SHOW THEM WHAT IS LIKELY TO EXCITE THEIR DESIRES IS THE WAY TO KEEP THEIR MINDS FROM DISORDER.

What is the worry of man? What is his trouble? What is his distress?

If there is one man who is worried or a few men, one could understand that they may be at fault. But the opposite is the case. Once in a while we come across a calm and composed person or a person really filled with well-being. The rest of us are restless, unhealthy and suffering. Illness seems to be the order of the day and well-being and good health seem to be exceptions. Ignorance seems to be the soul of life and knowledge, an accidental happening -- a coincidence. It seems that to be a human being is to be ill, worried, distressed.

We never know how sometimes, someone becomes carefree, relaxed! Either it is a mistake of Nature or a boon from the Gods! The rule seems to be: As we are, we are diseased, ailing harassed.

This sutra of Lao Tzu is unique. He says the cause of restlessness in so many people, is the make-up of the human mind, the fundaments of his culture, the mode of thinking of his civilisation, the very structure of his society. Each man is so placed that he is bound to be ill.

The latest research in the West shows that each man is born a genius but we have created such a state of affairs around us that the genius is maimed and almost destroyed.

Swami Ram writes in his memoirs that while in Japan, he saw pine trees the size of just one span. He was surprised! The trees were not saplings. They were 100-150 years old but their growth was stunted. When he inquired of the gardener, he was shown the bottom of the pots. They were broken and the roots were regularly cut by the gardener. The roots could not grow, so the trees also could not shoot up. It is very necessary for roots to go deep down into the earth, if the tree has to grow taller. Now it the gardener does not want the tree to grow taller. He will keep on clipping the roots with the result that the tree will grow old but remain small.

Our method for human beings is also somewhat similar. Therefore all the people we see, have grown only a span in height whereas they could have touched the skies.

We have been feeding poison to the roots of mankind.

This poisoning has gone on for ages with the result we have forgotten it is poison. Then each generation puts in its own share of poison. Your elders pour poison into your roots and you pour poison into your children's roots. Naturally every father does to his son what his father did to him and so the vicious circle goes on.

Lao Tzu has said a few things in connection with this poison.

To understand this we have first and foremost to understand that what has been fed to the human mind in largest quantity, is the poison of ambition. The whole structure of our society is based on ambition. We make it a point to make the littlest child ambitious. He is goaded on and on to stand first in whatever he does -- whether at school or at play, while learning behaviour or wearing clothes; whatever he does, or whatever we make him do, we see that he is well caught in the spirit of competition.

Ambition means: We make his ego stand in competition with the ego of others. We tell him that others should not overtake him. His legging behind will leave no place for his ego. So wherever he is, he should always try to be at the top. This being the first, is our poison. Whether in clothes or in business or in education or whether in worship and prayer or in renunciation or in penance we are taught constantly to remember that 'I am being judged vis-a-vis others'. I have forever to see where I stand with regard to others. What is my place in the line? Am I lagging behind? If so, I shall be pained.

And if there is a long line behind me, I shall be delighted. Those who are happy are only so when they know they are giving pain to others behind them. Or else there is no delight.

But the world is so big, that no one person can be absolutely in the fore-front; and life so complicated that there does not arise the question of being in the forefront. This complexity of life is multi-faceted. If a man succeeds in amassing a lot of wealth, he finds someone else has beaten him in health then be he a beggar begging on the streets. whose clothes are in tatters. One person may be rich in health but he finds himself most lacking in looks. If a man is a successful businessman, he finds many others who are intellectually much above him. And more often than not a very intellectual person finds it hard to obtain two square meals a day, while others with much lesser intelligence build palaces for themselves.

Life is many-faced -- multi-dimensional. Then if in every direction a man tries to be at the top, he is bound to go mad. It is a miracle if he does not! The whole structure is insane. Therefore, wherever we stand there is pain and anguish for we find some standing before us and some behind!

To be ambitious is never to think in terms of 'who I am' but to think in terms of myself as related to others. Never to see myself straight in the face but always in comparison with others. Never to see whether, where I stand gives pleasure or not but to see that others do not gain more happiness than me. Also not to worry if I am in pain, if others are undergoing greater pain. Then I can be content.

It is said that once, there were floods in a village. An old farmer was looking sad and worried for all his fields and cattle were carried away by the flood waters. His young neighbour asked him "Grandpa, you look very worried? Have you lost all your goats in the floods?" "Have you lost yours too?" The old man asked, "Yes" replied the young man, "And did all your cattle die too?" He asked again "Yes," said the young man. "And are all your fields washed away?" "Yes," said the young man again. "In that case," says the old man, "I have no reason to be so worried." The question was not whether he had lost all but whether others lost equally or more!

Whether in joy or in sorrow, we have always to be aware where we are in the line. Our thinking is arranged in lines. We never think of ourselves as free individuals, we always see and worry about our place in the line -- where we stand in the queue. And this is a circular queue. We overtake one, then another, then another, always hoping to be first but we find always that there are always some in front of us!

The queue is round. There is no straight line. And usually the one who runs a great deal suddenly discovers that he lags far behind others! He finds that those he left way back, stand in front of him! Therefore invariably, those who reach the peak of success, fall into calamity. They are always frustrated and what is this frustration? They find that inspite of all their toil and labour they have not reached the peak and those they left far behind, suddenly appear right in front of them!
Understand Lao Tzu's sutra in this context.

Lao Tzu says that if there are no quality-grades of talent and aptitude, there would be no struggle and no envy or rivalry. "Why should we make talent a grade to judge people?" asks Lao Tzu. Why should we not take it as the nature of the person? Understand the difference for many things depend upon it: Why should we not consider the capability of a person as his characteristic and why should we make it a quality-measure?

A man is proficient in mathematics. This proficiency is his nature. One man is proficient in music; this is his nature. Now one man is weak in mathematics -- that is his disposition. There is nothing great about a mathematical genius for he has attained this quality from nature. And it is no disqualification for a man to be weak in mathematics for that again is what he has attained from nature in the same way.

The Zen Fakir Rinzai was telling a man as he stood outside his hut. "Do you see those trees reaching the skies and do you see these shrubs yonder?" "It is years," he says, "Since I live near these trees and never have I once heard the shrubs wondering why the trees are so tall! Nor have I ever seen the tall trees looking down haughtily at the tiny shrubs!" "What is the secret?" His companion asked him. "The secret is only this," said Rinzai "that the trees are trees because nature made them so and the shrubs are shrubs for the same reason." No status is achieved by being big and there is no loss of face in being small. The same nature that makes the trees tall, makes the grass weeds small. It is also not always necessary that those that are big are big in all respects. When the storm comes, the big trees are uprooted whereas the lowly weed is left unharmed.

Napoleon was a short man. He was not tall. But it invariably happens that men of short stature aspire to great heights. One day he was trying to remove a book from a shelf in his library. His hand could not reach so his attendant who was 7 feet tall said, "Sir, if it is does not seem improper may I step ahead and bring the book out for you? I am the highest man in your army. There is no one higher than me," Napoleon was red with fury. "You are not higher, you are only taller. There may be no one taller than you but I alone am the highest."

It was but natural that Napoleon was hurt. The fault was not only of the language -- it was avery big mistake. Napoleon corrected him immediately -- tallest not highest. What is the difference? To be tall is a natural phenomena. With height there is valuation, quality, grade. There is no valuation with tallness for that is a gift of nature but with the question of height, of stature, valuation comes in

Lao Tzu says, "If there is no quality-grade with talent, there would be no strifes and no struggles." Would that we would begin to see that things have their own specific nature and act accordingly; and they are not responsible for their natural characteristics! We never hold a blind man responsible for his blindness? Even if he is blind from birth we sympathise with him.

About two years ago, a blind boy came to see me in Jabalpur, all the way from Srinagar. There was a Shivir held there on Mahavira. He came to know of it much later and so missed, so he came all the way to Jabalpur. "You must have found it very difficult to travel the long distance from Srinagar to Jabalpur?" I asked him. "Not at all!" He replied "Blindness is a great asset to me. Everybody is ready to help. One person catches hold of my hand, another buys a ticket for me. Why, the rickshaw-man brought me all the way from station, free of charge and is waiting outside to drop me back to the station. If I had eyes, I could not have been better off."

If some one is blind we are all sympathy for him. We feel it is not his fault but if someone is dull, we do not sympathise with him. On the contrary, we call him an idiot! We never ever wait and ponder how he is at fault if he is dull? The poor man is criticised and looked down upon. Everywhere he will be ill-treated and pushed back. No one will ever be kind to him. Why? Because we have made the intellect our sutra for ambition. Without intellect we cannot progress in ambition. Therefore the measure of intellect, the I.Q. Has become very important.

But what is behind all this? One man is born an Einstein, what is Einstein's qualification in that? He has not brought about his genius. One man is born an idiot -- what is his fault in that?

Lao Tzu says, "Nature makes one person in one way and another in another. It is because we do not accept nature and attribute quality-status to one and quality-deficiency to the other that we give birth to all

struggle and rivalry." This means we are unable to see what is natural, what is the characteristic qualities of a person. We pile our expectations on to nature and think accordingly.

Lao Tzu believes in 'Nature-ism'. He believes in the natural characteristics. Tao means the natural disposition. "I am such", he says, "not only this but also that the other is such." "Then this would mean, we must accept the thief, as a thief, a cheat as a cheat for nature has made them so?" We might argue, "If nature has made them so, what can be done? Should we accept fraud and let it work its way in life?"

This is the fight between Lao Tzu and the moralist. The moralist would undoubtedly say that this sutra is dangerous. Suppose we go even so far as to accept that one man is an idiot, one man is a genius and nature has made them so; but if a man is a fraud, if he is a thief, a murderer, what are we to do? Should we accept them as being created such by nature? If you ask Lao Tzu, he will say, "When you did not accept them for what they are, how many murderers did you reform? How many cheats did you convert into honest men? You punished the male-factor by whipping him, putting him in jail and even executing him. Were you able to reform people this way?"

"The truth is," says Lao Tzu, "When you punish a person, you make him stronger in his short-comings." You never rid him of his fault, you only make him more competent. The person who visits the jail once, becomes a jail-bird by and by, for there he gets just the company he wants. He finds enough education on his craft. He comes across master-criminals and others with greater experience than him. So his knowledge of his art improves. Also, if once a man is branded a criminal, you stamp a seal on him. Then be has no way also, of improving his ways. Even if he means to be honest, no one will accept him. Lao Tzu says, "You cannot make a saint out of a sinner."

In England, about 150 years ago, thieves were punished by being flogged in the market-square. Large crowds would gather to witness the flogging. This was done with a view to discourage others from stealing. Soon it was discovered that as the crowd was engaged in watching the spectacle, many pockets were picked!

This was discussed in the British Parliament. When an example was being set to dissuade people from stealing, at that very time pockets were being picked! In spite of all the punishments, we have not been able to change man in the least. He is getting worse and worse everyday. According to Lao Tzu: as the laws increase, the law-breakers increase also. Every new law becomes a sutra to create new criminals. Every sentence creates a new crime. Lao Tzu says, "You may keep saying 'What will happen to man if he does not change!' The fact remains you have not changed a single man." The number of courts and jails and the numerous law-books have failed miserably. But it seems some people's self-interest is hidden behind this.

I have heard that a thief was convicted for the third time. This is the last, for he has been sentenced for life. After he read out the sentence, the judge asked him, "You took birth in this world and what has been your contribution towards it?" "Don't you know?" The thief replied, "Because of me how many judges and lawyers and detectives and police earn their living? They would be out of job but for me. You too would be begging on the streets had it not been for me!"

This is not merely a joke. This is a truth -- a deep truth. If there is no thief on the face of this earth, how would the magistrate be? All this elaborate arrangement carrying so much status and dignity about it, depends entirely on thieves, cheats and men of the underworld. If we look deep with in these people, we shall find that all this class of law-givers would not be happy to hear Lao Tzu. They will argue, "Then it means accept a thief as a thief. Do nothing about it. Then what will happen to the law-givers?" And the most interesting thing that the psychologists have discovered is that only those people become law-givers, who would be the first to break all laws if these were removed. In fact, only the thief takes pleasure in flogging a thief.

Nasruddin was working in a shop but he did not behave well with the customers. So he was turned out. The owner of the shop told him, "You are being thrown out because your behaviour towards the customers is bad. Remember, the law says, 'the customer is always right'. So it will not do here if you are always trying to prove yourself right and the customer wrong." Fifteen days after, the shop-owner found Nasruddin standing on the cross-roads dressed as a police-man. He asked him, "Nasruddin you have become a police-man?" "Yes" said Nasruddin. "This is the only job I found where the customer is always wrong."

Lao Tzu's statements are difficult to understand and follow. Not only the judiciary but also the sadhu find it ungratifying for the Sadhu considers his piety to be a cultivated quality and not a part of his nature. He says, "With great penance and sadhana and with arduous practice, I have attained piety. You are not a sadhu for you have done nothing." But Lao Tzu's piety and goodness are supreme. He says, "If I am a good man, it is no attainment on my part, I deserve no credit for it. If you are not a good man you deserve no

contempt. My being good is my nature, you not being good is your nature." What can we do where there is a question of nature? So no one is high and no one is low.

Our sadhu's endeavour however is, on being at the top. If he is not above us, all his efforts are in vain. If we stop reverence of our sadhus and giving them pride of place,99 out of 100 sadhus. will immediately disappear; for respect and reverence is their only mainstay. Their piety is nourishment for their ambition, their ego and their pride. It is very gratifying to be a sadhu and when the society is particularly sinful, saintliness pays great dividends, for then your ego, your ambition and your pride get the best nourishment.

A sadhu never approves of Lao Tzu. Therefore, the words of Lao Tzu proved very revolutionary for China. Even now after 2,500 years, they are revolutionary and 2,500 years hence also, they will be revolutionary. There is no greater revolution than the Lao Tzu philosophy. Lao Tzu says, "I am like the bitter leaf of the neem tree. It is no fault of the neem tree that its leaves are bitter! The mango bears sweet fruit, what is the greatness of the mango tree in that? Why should the neem be rated low and the mango rated high? Even if one is more useful to you than the other, it is no criterion to judge."

We should understand the opposition of the judiciary, the politician and the moralists. Their argument is, that society will fall still lower but they do not realise that society has already fallen low and can go no lower. The society is degenerated -- not will be.

Lao Tzu however says, "It is you who have caused the society to be degenerated. You revile a thief and destroy the possibility of his changing." You shut all doors of reform. In fact, whenever you praise or condemn, you create boundaries. Then as we create these boundaries of praise and condemnation, we force the evil-doer to remain an evil-doer and constrain a good man to develop hypocrisy in order to maintain an appearance of continued goodness. We leave no place for him to be evil for no man is so good that there is no trace of evil in him and no man so bad that there is no good in him.

We tend to break everything into two. We say, "This man is good, there is no evil in him, and no man so bad that there is no good in him."

We tend to break everything into two. We say, "This man is good, there is no evil in him." Then when some part of evil begins to manifest itself in his life, he will have to practise some deceit. He will try to hide and suppress what is within him and begins to exhibit what is not within him. This our endeavour to praise goodness, turns it into hypocrisy. That is why 99% of our so-called good people are mere hypocrites. Once we give a label of goodness to a man, all his life he will fight to preserve it.

In the same manner, when we call a person bad, we close all doors of improvement for him. Constant condemnation kills all his possible expectation to improve. He feels himself in capable of taking any step in that direction. He looks upon himself as a person fated for damnation. Then slowly the thought gets strengthened within him. "Then why should I not be an expert in my badness?" This then becomes his life-adventure.

Lao Tzu says, "Do not call the bad, wicked, nor the good, good. Put no labels. Just know this, that each man lives according to his nature." What is the meaning of this?

This means, there should be no category no hierarchy in Society. There should be no high and no low. Does this mean there should be communism? This needs to be understood a little. The type of society Lao Tzu talks about, if it is accepted that way, then all people will be uncommon and each person will be according to his nature. Therefore, there will be no feeling of inequality.

Lao Tzu says, "If a man is capable of earning, he will earn and if a man is capable of losing, he will lose and if a man is capable of begging only, he will beg." But in no way will the beggar be lesser than the rich man, for we give the latter no grade of status. We say, it is the nature of this man that he cannot stay without constructing a palace. Another man's nature is, he cannot keep the money he has. He cannot help squandering it. This is his nature. But we make no differentiation. We accept the disposition of each person and respect it. In truth, the chief mark of a sadhu is, that he accepts all -- all kinds of dispositions and characteristics.

If such a possibility happens that we accept all types of dispositions, there will no longer be strifes and struggles.

I was talking to a friend yesterday. There is a conflict between him and his wife. As is natural, he thought if he had married another woman there would not have been this state of affairs. Now this man has no experience of another woman. She exists only in imagination. The wife also feels the same way. She feels she has made a wrong choice. Another man would have made a better husband. In this case also, there is no experience of the other man. He is purely imaginary. Now we cannot have the experience of all the women in the world or all the men in the world, therefore, the illusion persists.

I told my friend, "It is not a question of this woman or that woman. It is a question of your different natures. There is conflict in your dispositions. And it is the arrangement between a man and a woman that society has prescribed that is to be blamed for this, for it is an arrangement of ownership. Wherever we make permanent relationships, strife is bound to be, for the mind is most impermanent and relationships very permanent.

Today I may tell a person, "No one is more beautiful than you," but it is not necessary that I should say the same thing tomorrow. Perhaps I do not feel that way tomorrow? This does not mean that what I said was false. It was absolutely true and that belonged to the moment when I felt it as such. But this moment cannot put my whole future in bondage. Tomorrow I may feel that was a mistake: that could also be the truth for that moment. Then what shall I do that moment?

Will I betray the truth of the initial moment or will I conjure up a fraud? If I put up an act, there will be conflict. I will fall in my own esteem for the hypocrisy I create! Wherever we fix relationships, the unstable mind causes trouble. Wherever there is demand, there is bound to be conflict. If a person finds himself on the highest rung, he will strive his hardest to remain there and so always be in the midst of a struggle. One who is low, will always try to reach high and so there will be struggle All our thinking is conflict-oriented.

We can only be rid of conflict if we accept the nature of things. Now what is meant by the nature of things?

The nature of things is such that if I love someone and derive happiness therefrom, I shall also derive unhappiness from the same person. This is inevitable. If you derive happiness from a person, you must also suffer unhappiness from him. We derive happiness from that person alone from whom we can also derive unhappiness. The door to unhappiness opens along with the door to happiness. Happiness an unhappiness both come from the same door. When I accept happiness and deny unhappiness, I am not accepting the nature of things. Then I say, happiness is alright but I do not accept unhappiness. Now I shall be angry also with the person I love. Conversely, one who loves me can also be angry with me. But we think, one can never be angry with the person one loves.

Where there is love, anger is also born. It is bound to be and if it is not, the quality of that love will be different. The very element of that love changes. Then it is not love but Compassion. But compassion does not satisfy you for compassion is serene love, non-insisting. You are gratified only by passionate and aggressive love. Then you feel, someone is out to win you. Now this is an interesting thing that you feel very happy when someone is out of to win you but when that someone wins you, you feel intense pain. When someone is out to win you, you get pleasure out of the thought that you are worth striving for but when you are won over. you feel the intense pain of the fact that now you are subservient to somebody. Both these are conjoined.

If we keep the nature of things in mind, there can be no struggle or conflict. What is conflict?

Conflict means I am trying every minute to be against my nature. I am busy trying to be what I cannot be. With others also our effort is the same -- we want them to be what they cannot be.

I can love a woman only if the woman appeals to me. The woman might think I love her for herself. She does not know that it is the woman in her I love. I can love another woman the same way I love her. Therefore you find that as soon as you fall in love with a woman, she at once begins to keep an eye over you for she knows the weakness of man's mind. The mind does not acknowledge a person, it only acknowledges energies. It knows no particular A man or B woman. It only knows in terms of man and woman.

Now this woman you have won, will always try to see that you do not fall for another woman. But the day this love for a woman departs from your mind, even this one you love will have to depart. And then the conflict is terrible. Now her effort will be that you should love woman but only the woman within her, which is impossible. Only pain and anguish results from this.

Everywhere this happens.

Voltaire has written in his memoirs that he used to wish that when he went along the road, someone should wish him, recognise him. But nobody did for no one knew him. This used to pain him. So he worked hard and at last reached the place he aspired to. But now it became impossible for him to walk along the road! Then Voltaire writes, "Now these people do not allow me to sleep also! I cannot go out alone for a walk. Someone or the other turns up and starts talking."

Then he continues to write that on pondering over this, he realised that it was he alone who was responsible for this. These poor people never wished him first and this pained him. Now that crowds gather round him wherever he goes, that also is troublesome.

Oh, the mind of man! We ask for troubles and when they come, we are distressed by them. First man

aspires for status, when he gets it he hankers to be alone. Now to aspire for status and fame means aspiring for crowds. Then as soon as the crowds gather, he is suffocated! Hitler used to see that great crowds gathered around him, but when they did he used to try and evade them.

This is a most interesting thing: those who have not gathered crowds are distressed and those who have, they too are distressed, Lao Tzu says, "It is because we do not accept nature that we experience this difficulty." And this also we do not see, that many more things come together with one thing. They cannot be dropped out. I take great precautions to see that no one insult me. But where there is reverence, irreverence is bound to be. But this we do not see. If we can see this part of nature, then Lao Tzu says, "If you do not wish for insult, do not wish for respect either." If you aspire for honour be ready for dishonour also. Then there is no difficulty, then there is no conflict within.

Another fact: If there is conflict within one person, there is bound to be conflict in the whole community. If each person is engaged in a fight within himself for all the 24 hours, then what we know as life cannot be life. What do we do all the 24 hours? We are fighting wars -- in the market we fight financial wars, at home we fight domestic wars, there is politics even between friends. If we take into account a single day's life of a person for a period of his waking hours, we will find he has been doing nothing but fight all day long. Only he changes his fronts many times according to where he is; he fights on one front and goes to another. When he has finished with this, he forms a third front and so on. He may feel a little respite in the interval between two fronts -- all else is war! When after a full day he sleeps in the night, then also the wars continue. His dreams are invaded by his day-long strifes. What is the cause of this conflict-ridden state of mind?

Could it be that we are poisoning the very roots of the human race? For this alone can bring about such state of affairs. And this is the reason -- that we are poisoning our very roots. This planned scheme is so old that it has become a part of our collective mind. It seems now it is impossible to live in any other way. This is a snare of our own making.

If you were to get a chance to be tranquil for a full day, you will become so restless -- more than you normally are when in conflict. People say they want peace because they do not know what peace is. If they are given peace, within 24 hours they will say "Forgive us, we do not want peace." Restlessness appears a thousand times better than this peace! The reason is that in moments of peace your ego drops.

Ego can remain only in conflict, in struggle, in winning and losing. Even losing is preferred for at least the ego in there. It is better even to lose rather than be nobody, the ego at least remains. In complete tranquility the ego cannot be, for you yourself cannot be. In perfect tranquility, only tranquility -- remains. You are no more. This is very disturbing. You will come quickly out of this and then you will ask for peace no longer! Hell would seem better than this, for at least you were doing something -- something was happening! Whether anything was happening or not, is irrelevant -- things seemed to happen. You were busy, occupied; and the mind felt very important -- you were doing something great!

The greater the conflict, the more you feel you are doing something big. Therefore people discard smaller conflicts and search for bigger ones. They let go small troubles and look for bigger ones. If there is not enough material for conflict in our own house, we start probing into our neighbour's affairs, or even that of our society, our country, our nation. We look for bigger troubles of the human race.

An American youth of the Peace Corps came to me. He is one of the 400 who have come to India to establish peace. He took sannyas. I asked him, "Is it not to save yourself from your own restlessness that you are trying for peace for others?" He was taken aback. "What do you say? You are absolutely right but how did you know? There is so much conflict in my family! I can't get on with my father, I cannot get on with my mother or my brothers. Things had reached such a peak that there would have been bloodshed. Either I would have killed my father or he would have killed me! Therefore it was necessary to run away from home. I heard there was need for peace in India so I joined the Peace Corps and came here. Ever since then I have plunged whole-heartedly in to my work."

All the organisations that are out to serve society, also all reformers and leaders, are those who are not satisfied with lesser conflicts. They look for bigger spans and amplitudes. And they look for problems that defy solutions. You cannot dwell longer on problems that are easily solved, you have to then move on the fresh problems. So we look for permanent problems that can never be solved. We are people who have no knowledge of tranquility and whose whole make-up is of restlessness. We create restlessness with each movement of ours -- sitting, standing, walking, talking. Even our silence is filled with restlessness.

Nasruddin is talking to his wife. She has already been talking for half an hour. Nasruddin said, "You have been talking continuously for half an hour. I could not get in a single syllable!" His wife said, "You are

silent but your silence is so aggressive, I cannot stand it!"

A man can look aggressive even when he is sitting quietly. Your keeping quiet may be a lot worse than if you had given an abuse. Our very being is one of conflict. Therefore our merely sitting quiet also becomes aggressive. You may say, "I'm sitting silent, not saying a word" but your not speaking also does the trick. You normally do not speak when you have to say something more dangerous than words can express. Then you become silent for you do not have words that weigh so much as to express your feelings. Why is it like this?

According to Lao Tzu, this is because we have not given our acquiescence to nature. We have played games with nature, the game of quality -- grades. We say, "So and so is low, so and so is high in standing." This is according to our utility needs. We give higher standards to things which seem more useful to us but when utility changes, this ranking of high and low also changes.

There was a time when the family priest held the pride of place. Why? Because he had his uses. When the clouds thundered and lightning flashed, no one but the priest knew why it was so -- Indra was angry! Now how was he to be appeased? Only he had an answer to this. He knew the mantras to cool Indra's anger. So even the king sat at his feet. This is why the PUROHITS (family priests) tried very hard to protect their knowledge from others. Their knowledge was their monopoly. Even the kings came to ask of them. They also touched the feet of the purohit. So the family priest was at the very top once upon a time.

Today, however, it is not so and in twenty years time, the scientist will take the place that belonged to the purohit 2,000 years ago. Today, the scientist is invaluable for on him depends the destiny of Man. If one scientist is smuggled out of Germany or Russia that would change the history of the world!

Today if America is so prosperous and well-established it is because 90% of the scientists of the whole world live in America. Its institutions are such that scientists from all over the world a}e drawn towards it. A big conference of thinkers was held in England to evolve ways and means of preventing their scientist from emigrating to America or else it would be the death of the nation they feared.

But how can they stop them? They have no such big institutions, nor such arrangement for work nor such high salaries to pay. Nor do they enjoy such freedom and have such conveniences to work. Even if he is not allowed to leave his country, the scientist will not give his best and will always try to migrate to America.

Those who know, are watching with open eyes and they know that the future lies in the hands of that country where the scientists are gathering. Today the scientist wields power.

And it may seem that the power is in the hands of the politician but it is not so. Everything is under the scientists' command. The politicians may keep complaining that it is no use going to the moon, people may die of hunger, but the scientist insists of going to the moon and the politicians have to make arrangements for him.

If today the five topmost scientists of America refuse to work, America will be at the feet of Russia. Five men yield such power! The utility has changed and brought the scientist in the place of the family priest.

In between, it was the warrior who was at the top. The sword was above everything.

Where utility changes, everything, all other arrangements, have to change with it. Today intellect is of great value for it helps you to rise up but if in the near future, we are able to produce machines that can do all the work that man does, than there will be no further use of intellect. Then it is possible that the flute-player or the fisherman or the card-player may come to the top. And you, who are running big stores and markets -- no one will even look at you! These people who know the art to relax, will be the people in demand. He who can be blissful in rest will become valuable.

Those who work, will lose their value, for machines will prove better workers. Now a great scientist has to do complicated mathematics, but where he takes six months to solve a problem, the computer takes six seconds. So a computer will be as good as a scientist and he will no longer be important. Then the whole situation will change. A very different class of people will now be at the top -- The entertainer's.

In today's world you see that the film star enjoys a position he never did before, though dramas and plays always existed. He was not only unrecognised but looked down upon. It was not supposed to be respectful work but suddenly we find he has risen high in esteem and day by day he will rise higher! As people find themselves idle, without any work, they will need more and more of entertainment. They will need something to keep their minds engaged -- some dance, some song, some drama, which will fill up their empty hours. So the actor will rise higher and higher. He has already relegated the politician to a lower position in public appeal. But why is this so?

This again is a problem of utility. There was a time when the actor was scarce. One or two funsters, existed in each village. They were not heeded much, but who could have said then that this lonely funster will one day become Charlie Chaplin and even Gandhiji would be eager to meet him? These men were supposed to be the worthless types. Each village had them and made use of them on occasions like marriage or for some important occasion in the village to add a lighter side to the function. Nobody respected them. Then how is it that they have risen in esteem? As the value for work decreases, the value of relaxation rises. It is the utility that decides who should be at the top and who should not be.

By nature, no one is high or low. Lao Tzu says, "By nature, you are as you are." If we once accept this fact then there is no strife, no struggle, either within or without.

If no importance is given to things that are hard to attain, people will be rid of thieving and pilfering. We always condemn the thief, the bandit, the cheat, the trickster but do we ever think what it is they are after? The things they desire are getting more and more expensive each day so the lure for them increases -- and we condemn them! It is a strange play, a foul deception!

On the one hand we give a place of prestige to the Kohinoor diamond and on the other, condemn the efforts that go on to attain it. Now this Kohinoor is one and people are in millions! And they all hanker after Kohinoor. Everybody cannot have it, so it is impossible to attain it lawfully. Now everyday we see that those who break the law, they alone attain the thing which is otherwise unattainable. The Kohinoor is open to view; people stand in queues. The law-breaker scoffs at them for according to him they are fools who do not know that he who wants to break the queue and get the diamond, exhorts others to respect the queue.

I have heard that a magistrate once reprimanded a thief saying "Are you not ashamed to deceive such a good man?" The thief replied, "Your honour, it is impossible to cheat a cheat." To them, honesty is their mainstay. So the trickster always wishes that there is a publicity of honesty or else their business will suffer. If honesty prevails then alone dishonesty can work or else it cannot.

Machiavelli or Chanakya are the absolute opposite of Lao Tzu. They are the opposite pole of Lao Tzu. Machiavelli says "Preach honesty, then only dishonesty will prosper. Tell people to be simple to be plain and undeceitful, then only will you succeed."

In his book "THE PRINCE", Machiavelli has advised the kings that a king should be such who encourages morality in his subjects but does not practise it himself. Otherwise he says, what is the gain? He advises them never to be moral, for if they are, some one else will take advantage of the situation. They should be promoters of ethics and keep all outside appearances. But be alert and never practise morality for it is immorality that always prospers in life.

This man is just the opposite of Lao Tzu. He is a great intellectual and presents one face of man as it really is -- this much we must allow him. Machiavelli has a deep insight within man and what he says about man is true to a great extent -- 99% correct. He says, "I advise them according to what is generally the rule and not the exception!"

On the one-hand we are increasing our infatuations and allurements of rare objects. Now on the other hand, can we visualize an Adivasi (backward tribe) settlement, where the Kohinoor would lie on the streets and the children would play games with it? Nobody would care to pick it up for there is no intrinsic value as such of the Kohinoor. The value it enjoys is endowed on it. It is of no use; it cannot be eaten or drunk or put to any use. It is a thoroughly useless object. Its only quality is, it is one of its kind. There is only one Kohinoor.

If we give a value to a rare thing, the world goes mad after it. It can happen that a man might gamble away his lie just to attain the Kohinoor! Now this diamond in itself is completely useless but the dignity and glory conferred on its being a rare thing gives rise to robbery, deceit and competition in the world. Now for instance, gold -- what is the intrinsic value of gold? It fulfils no requirement of life. If you place a piece of bread and a piece of gold before an animal, the animal will pick up the bread and go his way; he is wise. But if the same alternative is placed before a man, he invariably will pick up the piece of gold and run.

And the most interesting fact is, no one -- no creature -- is prepared to choose the gold except Man! The reason is simple. It has no intrinsic value; the value it enjoys has been given to it and we have accepted its value. If today we do not accept it as valuable it will become valueless!

Values are established in a thousand ways in the world; sometimes such values, you would not dream of! Now an African woman fills her arms with bangles of bones. She sees your hands and says, "What nakedness -- nothing in the hands?" Now for instance you see a Western woman and wonder at their bare hands and bare ears and nose. These are all values that have been given -- and there are strange values attached to things!

If a society feels long hair is the criterion of beauty, then long hair become beautiful; if it considers short hair or even shaven heads as a sign of beauty then that becomes the order of the day. There are places yet on the surface of the earth, where shaven heads are a sign of beauty. You may be shocked but it is so. They believe that unless the hair is not removed, the actual beauty of the face cannot be gauged. According to them hair deceives. It hides a beautiful face and covers an ugly one. This is their criterion, that only without hair can you gauge the intrinsic beauty of a woman. The beauty that appears by the hair-styles is not genuine, it is deceitful. These are given valuations.

It is difficult for us to understand how a shaven head could lend beauty to a face because the valuation that we have decided for ourselves is different. There is a tribe in Africa where big hanging lips are considered beautiful and every effort is made to increase the size of the lips. The more the lip hangs, the more beautiful it is considered to be. Women born with hanging lips are considered beautiful from birth! If anyone is born in such a way in our country, he would be considered downright ugly.

What is ugliness, what is beauty? These are all our given valuations. Which things do we value? We give value to a stone and it becomes precious. We give value to a mettle and it becomes precious. Verily we give value to things that are rare. If a thing is not rare, then no matter how valuable it is, the very fact that it is easily available reduces its value. Rarity creates the value.

Lao Tzu says, "If rare commodities are not given importance the element of theft can be eradicated." Then no one will be a thief or a dishonest person. Remember, no dishonesty is required to live life but if you aspire to rise above others, dishonesty becomes necessary. Honesty is enough, just to live and if everyone makes an effort just to live, there is no need of dishonesty. But if you want to rise above mere living, if you aspire not bread alone but also Kohinoor, then honesty is not enough. Honesty cannot get you the Kohinoor; you will have to be dishonest. It is also an interesting fact, that the rarer the thing, the more dishonest you will have to be. Now for instance, we are all here. If everyone sits in his own place, there is no quarrel but if all of you try to occupy my chair there will be chaos. Also the rowdiest one will succeed in capturing the chair.

Now if we decide that to sit on this chair is the goal of life, then there will be nothing but struggle, rowdyism and dishonesty in this room. The one who manages to capture the seat will also not be able to sit in peace for there will be others pulling at his legs always, trying to bring him down. So he will only appear as sitting. Actually, he will also be always in a constant state of strain and stress for he fears he might be brought down any moment by others who will keep trying to get at the chair in the same way.

Lao Tzu's insight is very profound. He says "Give no significance to things that are not easily available." That is, give no importance to things that are rare and there shall be no theft, no dishonesty in the world. By punishing the thief, theft cannot be eradicated, by preaching and sermonizing the robber. you cannot end robbery and by frightening the trickster with the terrors of hell dishonesty will not end. Give no importance to rare things and all these will end. Just think this over.

Whenever you have been dishonest or whenever you have committed a theft or wanted to commit a theft you have never done so purely for the sake of living; rather for something more than living. You may have tried to delude yourself that it was necessary for life but it is always for something more than life. You may have done it to obtain a good shirt; dishonesty is not necessary to cover the body. He who is interested in only covering his body will never be dishonest. Such a man, if need be, will even be ready to go about naked also someday but will never be ready to be dishonest. But if merely covering the body is not enough and with what it covered is of more importance, then honesty alone will not do. The meaning of Lao Tzu's sutra is that Life, Existence alone, does not accept dishonesty as necessary. It is only our tendency to give significance to things that are rare that spreads the whole web of dishonesty.

Therefore remember, the more backward a community, the less dishonest it is and the reason for it is only this, that whatever that community values is easily available. Now there are these Adivasis. They value food, a loin-cloth, kerosene and these are all easily available. In some houses there is one lantern burning and in some there are two but this does not make them restless for the amount of work done is the same, whether the lanterns are two or one. Their desires are not more than this. There is no such thing they desire for which they may have to sell their souls.

Remember we have to sell our souls to attain the rare thing. For it is not available by toil. No one can ever dream that if he works honestly each day for eight hours, some day he will find the Kohinoor in his wife's necklace! This is something that even Mahavira or Buddha cannot think of. The most noble of men can never claim that by living simply and artlessly, he can attain the Kohinoor to adorn his wife's neck. The Kohinoor adorns the neck of the person who is ready to cut a million necks. When there is only one

diamond and millions aspiring for it, the matter cannot be so simple.

But we always give value to the rare objects. Our method of evaluation is such. The lesser a thing is available the more valuable it is supposed to be. The availability of a thing does not add or subtract from the quality of the thing. The criterion should actually be the other way round.

I have heard that Abraham Lincoln had a dream one night. He saw himself passing though a big crowd and people were looking at him and whispering into each other's ears. He could hear them say, "Such an ordinary looking person, where was the need to make him the President of America?" Lincoln is upset. He did not know what to do. The whisperings went on and he could hear the same thing being repeated again and again. "Could they not find a better-looking person to hold such a high post?" Lincoln became so uneasy that he woke up. He could not sleep the rest of the night.

In the morning he wrote in his diary about this dream and also his answer to it. He says, "I believe there is a reason to select me the President. The faces that god creates in a very small number, I feel He does not like them. Therefore I feel he prefers ordinary faces, for he creates them in such large numbers! An ordinary face is God's choice. The extraordinary faces happen to be created by mistake sometimes or else they would have been in large numbers."

Lincoln has written jokingly but that which is created in large quantities should be the basis of life. But we do otherwise. The type of features that generally people have are of no value to us. They should be such as not all have -- then it becomes valuable. Thus we give rise to strife and struggle and begin a race for the uncommon which makes people mad. And this rat-race then has no end! This is not in one thing but in everything in life.

If their minds are not attracted towards those things that are desirable, their hearts will become non distressed. If we do not draw the minds of people toward things that awaken desire, their minds will not be distressed and despondent. The storms of restlessness will not rise within them and their hearts will be tranquil and silent. But what we do is to goad them on towards the peak of the Everest. Nothing on the ground seems worth attaining. So we say, "Go to the peaks of Everest as Tensing and Hillary did. Reach there and plant your flag then you will have done something or else you have lived in vain!"

What fruitful purpose has planting a flag on the Everest served in life, is what puzzles me! Tomorrow, when many people begin to alight on the Gourishankar by plane, what will be the value of your having planted the flag there? Neither Gourishankar is important, nor the planting of flag there. The value is of rarity. Now when a lone man, an Armstrong, steps on the moon, he makes news all over the world. In one moment, a man who performs an unattainable task, reaches the top, where a man who toils honestly for recognition, would reach after 50 years. Then too, it is not certain.

Do not think that the day you land on the moon, you will make history. You will not, for you will reach when it is easy and convenient for people to go there. In Japan, a company is selling tickets to the moon! It promises to take the passengers to the moon on the 1st of January 1975. The advance booking ;s on and people are buying tickets. But if they feel they too will become famous, they are mistaken The significance is always of the rarity of the situation. Armstrong was the first human being to step on the moon that is the only value, nothing else.

Wherever we turn, we find we value things only when its availability is less or almost impossible. Thus we give rise to strife and conflict for everyone sets out to attain it and in the process they become despondent and filled with distress. And those who do achieve realise after achieving that they have not achieved anything at all! If you go and stand on the moon, what will you get? The soil is not such different from the earth. What will you attain, what inner achievement will you attain? None whatsoever. Now those who have not reached will die of despondency. They will feel that till they reach the moon, everything else is useless. They will think they were born in vain, for they could not reach the moon.

The seeds that are sown within us from childhood are like this mania for reaching the moon. Now the difficulty is, if you reach there you find you have achieved nothing and if you do not, you die of disappointment, you suffer the agony of non-fulfillment. Those who have reached had to pass through a lot of stress and strain and difficulties. Those who have not reached, also live through a lot of conflict and ultimately die. Nothing is attained by reaching but in the effort of reaching a great deal is lost. You lose the opportunity oS life from where the rays of bliss could have emanated.

All this stress of Lao Tzu is negative, not only so that you may not be despondent, that is not the meaning. What he means is, that if you are not despondent, then the state of non-despondency, will open the gates of positive bliss. The individual who has entered the rat-race of achieving the rare commodity, misses this opportunity that is open to all.

Perhaps we do not seek God because the saints say, God is everywhere. Then He is no longer desirable for they say, he is in every grain, in every particle, all around! Then it seems useless to look for Him. Had He been somewhere far away. where only one in a million can reach, then perhaps all humanity would have set out for Him and even made Him their goal!

So it is the saints who with their very hands make God undesirable. He is everywhere, they say, wherever you see, it is He. Whether you attain Him ar whether you don't, He is always around you. Whether you know or whether you don't, He is always around you as the ocean surrounds the fish. Then the mind argues, "Where is the sense in attaining a thing that is so near always?" Such an useless thing is not worth striving for -- a thing which is always with you, whether you sleep or wake or even if you run away it is with you. So if it is always with you, there is no point in seeking it.

We will set out to seek that which is not everywhere. We will seek that which is rare and found only sometimes somewhere by a very few. And those who attain, become figures of history. Then where is the sense in wasting your life in the pursuit of God?

Now even if you attain God a person like Buddha will say, "What is so great about it? He is already attained!" Mahavir will say, "So what if you attained? It is your very nature!" So Lao Tzu says also there is no need to give it in the papers. Thousands have attained and thousands will attain him. There is no need to be proud, there is no need to be made with joy. There is no need to plant a flag! God has forever been attained and he stands ready by the side of those who have not attained also. As soon as they become aware, they too will attain!" This way no desire is created. If God does not become our search, it is only because he does not become our desire. The desire does not arise within us as it would if we had to snatch Him from others and attain Him. This is another disadvantage. The satisfaction of attaining something only comes when it is snatched from someone. Otherwise, it does not seems worth it. God is such a thing, that no matter how much of Him you attain, no one is the poorer for it. It is not as if your attainment will put me into difficulty. It is not that if you have attained it prevents me from attaining. No; no matter how much you attain, He is still as much open to me for attainment. Your attainment makes no difference to my attainment. The Saints say: "He is infinite!" No matter how much He is attained, He yet remains much more to be attained. Now, when there is no sense of competition, the guest for God seems useless to us. There is no gratification of snatching from others. Ah, the relish, the joy, of depriving someone! When we snatch a thing, remember it is not the joy of owning the thing but the gratification of having deprived another of it, which is so satisfying. It is the joy of causing pains to others.

If supposing, Kohinoor is scattered like pebbles on the road, found in each and every house, the Queen will at once pull it off her neck and throw it away as useless. The very thought that even a beggar owns it, is enough to make it meaningless. It was the thought that no one had it, that was the joy of owning it. We arouse our longings and desires for even the most insignificant of things.

One more thing needs to be understood in this context. Just as the judiciary are against the first sutra of Lao Tzu, so the economists oppose the second sutra of Lao Tzu. Actually, the economists say that the very law of economics is that there is conflict for the rare, for that which is not available in big quantities.

In fact only that thing has economic value, which is less. Therefore there is no price on air or on water in the villages. Sometimes ago, even land had no value. After some time even air will have a price because now oxygen is getting less day by day. The population has increased so much that within the next 50 years only those who can afford it, will carry their oxygen about in boxes. The poor will have to go a begging for air.

It will not be strange then if people knock at your door and ask for a loan of oxygen. He may ask to take a few puffs from your box!

Oxygen is so much less in the atmosphere of New York, that scientists wonder how people live there. The proportion of poisonous gases is becoming so alarming that it will be impossible to remain alive for long. Thus you see, that air will become valuable. There never used to be price on water. Fifty years ago milk used to be free. As soon as a thing begins to get deficient in quantity, ib value increases. All science of economics is based on deficit. The correct meaning of value is -- the price of a thing depends on the lack of its availability. The price shows how non-available a thing is. A thing is in short supply and its price rises. The greater availability of a thing the lesser is its value.

It is therefore, that America had to throw away millions of bales of cloth into the sea. So much of cloth was produced that the price of cloth would have fallen very low. So that the prices may remain stable, they had to do this or it would have affected the home-market adversely. And millions of people go naked in the world! But the science of economics requires that this should be done or else the economy will fall.

If Lao Tzu had his way, there would be no economics in the world and no science of economics. For Lao Tzu says, "Why do you attach value to the deficient? Set your eyes on that which is in plenty." Give value and place to that which is easily available to all. Do not heed that which is in short supply. If one person sports a diamond, do not heed him. Let word go round that there is a mad man in town who wears a stone round his neck. Ingrain this into the minds of children and let them notice the futility and stupidity of this man. Then this world can be made desireless. We can then take man's mind away from restlessness and into a world of peace and tranquility.

Lao Tzu used to say, "I have heard that in the times of my father and grandfather, they could hear the bark of dogs across the river. There was some village there. When the skies were clear, they could see the smoke of the fires burning in the houses of those people. But nobody from his village went across to find out who stayed there. People were so filled with peace that they did not take unnecessary disturbances upon themselves. How did it concern them, who stayed there? They heard their dogs and saw the smoke rising from their fires. That was more than enough to show that there were people across the river. But no one was so inquisitive as to try to know more."

And here we are! We will not rest till we find out everything about all the stars and planets!

Deep within, this matter depends entirely on our state of distress or non-distress. He who is filled with distress will always be on the run. He will run at the slightest excuse. He who is non-distressed, will keep sitting. He will be tranquil and still under circumstances. There is no simmering or agitation within him. He will not invite unnecessary and useless storms or cyclones within himself. So he will not indulge in useless inquiry.

Education should have entirely different foundations, according to Lao Tzu -- non-ambitions foundations, desireless. If someone can tackle mathematics, good; if he cannot, then also it is good. Try to find out what he is good in and do not hammer the fact that he is not good at mathematics. Do not destroy him, for he is sure to be good in something else.

Mulla Nasruddin was employed in a shop. But the Mulla could not help snoozing off every now and then. His master tried him on all counters; but wherever he sat, he fell asleep. The master ultimately asked him, "Mulla, now you tell me where I should place you." The Mulla said, "Master, put me in charge of your pyjama-counter and place a board beside me, 'Our pyjamas are so cosy and comfortable that even the sales-man falls asleep!' What else can I suggest?"

The problem is not of sleep but of lack of incentive to remain awake. You are not awake without a reason and it is also not without a reason that you cannot sleep in the night. So what Nasruddin is trying to say is that he has no curiosity to know who is passing on the road or who enters the shop or leaves it.

Nasruddin used to say, "A man put his hand in my pocket but I did not extend my hand towards my pocket, even to know what he was doing. I debated with myself that if there was something in my pocket, someone must have already removed it by now. It cannot remain so long with me!

Once a thief entered the Mulla's house. His wife woke him up. The Mulla said, "Let him find his own mistake. Why should I help him?"

Once again a thief entered Mulla's house. Nasruddin hid himself in the almirah. The thief searched the whole house but found nothing -- not even the master of the house! The door was locked from within. When he could not find anything he became curious about the master of the house. Ultimately he found him standing with his back towards him in the almirah. The thief was surprised. "What are you doing here?" He asked him. The Mulla said, "I was so ashamed you will find my house bare that I hid myself."

So Nasruddin says that he cannot remain awake because there is no cause no incentive, to keep him awake. Then where was the need to remain awake? Now if you cannot sleep at night it is because the reasons that keep you awake in the day time do not subside at night -- and so how can you sleep? All images of the day keep returning again and again -- the people you met, the conversations you had. The excitement of the day continues in the night and therefore you cannot sleep.

Hence we see why Lao Tzu talks of a non-distressed mind. He is a different man altogether -- non-distressed. He hankers after nothing and is happy with what he has. Rather, he feels it is more than enough. He is grateful for what he has received: he is thankful for it. And what he has not received, is not the hankering of his mind. He does not ask, he does not desire nor expect to possess what he has not been given by nature. What he does not have, he does not have. It is not part of his mind at all!

But our minds are made differently. We are blind towards what we have and very much awake and aware of what we do not have. We forget what we have. If you stay with me for seven days and I give you plenty of attention and then if one day I look at you sharply, you will forget all that you had received the last

seven days. My angry eyes will remain lifelong in your memory. If a person gives you love for years on end but forgets to give it one day, all the previous years become useless, meaningless. The love-less day becomes very precious to us. We seem to grasp only that which is not. All our attention is rooted into the lack of things.

I have two hands, too feet. My attention is never drawn towards them, I take them for granted. Now suddenly, if I were to lose one finger, my whole life becomes useless. Now my life becomes a torture I keep arguing with God for his gross injustice in depriving me of a finger. When he had given it to me, there was never the feeling of gratitude within but now when He has taken it away, I feel the injustice! And not that I had done something worthwhile with this finger -- I had not painted a picture or played the veena or given a helping hand to somebody. I was in fact, totally unconscious of its existence; I had taken it so much for granted. It was only the day that I lost it that I became conscious of it.

Now the fact remains that I never did anything worthwhile with this finger, then why am I so upset, now that I have lost it? Nothing has come to an end, none of my activities have stopped but this is the way of our mind -- the loss is always greater and what we have, we hardly are aware of.

Lao Tzu says, "If we create minds that are desireless, if we do not draw the attention of people towards desirous things, their hearts will be calm, unruffled."

But we attract attention.

In the olden days when a person was rich, the society requested him not to make a show of his riches. That he was rich, was enough. His display would only become the cause of torment and distress to the hearts of others. Therefore, the proof of riches was always this, that the rich man did not display his wealth. Only the poor made a show of having and those who did possess went about as if they did not.

I have heard a Sufi story:

There was a beggar who descended from a series of emperors. It was a known fact that his forefathers were great kings and they had great treasures but since a few generations they had turned paupers. Nobody knew where or when they lost their treasures and their Kingdom and how they were reduced to this state. For generation this remained a secret.

Then in one generation, a fakir came to their house. He called the young beggar and said, "You are the one who can be told about the treasures. We are the guardians." "What guardians?" The youth asked. "We know nothing." The fakir said, "Your forefathers left their treasures in the care of our Guru's Guru and he said, when such a person is born in our house who is not eager to flout wealth, you may return the treasures to him. You are the man and I have come to give you back the treasure." The youth said, "At least give me some time to think!" The fakir said, "You are the right man we were looking for!"

If someone brought news of such treasure to you, would you sit quietly? No. You would at once jump to your feet and inquire eagerly, "Where is it? Hurry!" Here was a house-hold, living on alms and yet this man says, "Give me time to think." For this man feels it is a great responsibility. To live in poverty is not as difficult as having wealth and not making a show of it. So the youth begs for time to think over. "You have taken care of my forefathers' treasures so long. Look after them a little longer please!" He begged of him. The fakir urged him to follow him that very moment for now he said the signs were complete. "For," he said, "We have got the title-deed in which it is clearly written, "Whenever a person of our family asks for time to think over, hand over the treasure to him." He said he came in every generation but whomever he asked, he got ready to take possession at once.

The treasure was given to the youth. The news spread like wild-fire in the town but the begging continued. The king sent for the young man and said, "Are you mad or is it only a rumour, that you have received your forefathers' wealth? If you have, then why do you still beg?" The youth replied, "At first begging was a necessity, now it has become a duty. For the treasure has been given to me entirely on condition that I make no show of it. Now if I do not beg and just sit in my house, what could be a greater exhibition of wealth than that?"

When wealth becomes an exhibition, desires are born. But we earn wealth so that we can show it off. If we cannot display, where is the sense in earning it? Then where is the sense in making palaces in which we are never going to stay? And that is the use of keeping that which we cannot exhibit? This is how we think. But Lao Tzu says, "If you do not draw people's attention, they can live in supreme peace."

This exhibitionist is a diseased person, for it is healthy to enjoy what you have but very unhealthy to display it. Try and understand this a little. It is healthy to enjoy what one has in a spirit of gratefulness but to go about exhibiting it is an illness a disease. Actually, only he is eager to show off, who cannot enjoy it. He who enjoys it, has no need to display it. What you cannot enjoy, you display. What you can, you never make

a show of. There is this Exhibitionism at all levels in our society.

Nowadays, scientists call only a particular type of people exhibitionists. People who exhibit their sex-organs any time, anywhere are called exhibitionists. There is a big class of people in this category and it works on principles as well as without principles. When it works on some regulations we raise no objections but when it works without any rules, we object.

The scientists were confounded what was the motive that drove a man to exhibit his nakedness in the middle of the road! What does he get out of it? After a lot of research it was discovered that only that person indulges in this kind of exhibitionism, who has had no pleasure of sex. He who has never enjoyed sex, now takes pleasure in exhibiting it. This is of course meaningless. Nothing is gained by this showing of the body by the exhibitor as well as the spectator. Nothing is achieved but something within the exhibitor must be getting satisfied.

You will be shocked to know what all devices the exhibitionists contrive at! In Athens men's clothes were so designed that their genitals were clearly visible. Not satisfied with this, they improvised leather genitals which they wore under their clothes to give the necessary effect! We are shocked to know this today. Today, women all over the world are keen on displaying their breasts but since it is well within the frame-work of our society, we do not object nor do we notice it as unnatural. Just the same was the condition in Athens 2,000 years ago.

Now these leather genitals are displayed in the museum of Athens and people are shocked to think how eccentric the Athenians must have been; for where was the need? Two thousand years hence, all the devices of showing off the breasts that exist today will be displayed in museums and the women of the future times will wonder why all this display!

What was the need?

There is no need but there is something somewhere and that is, whatever we begin to become incapable of enjoying, we begin to exhibit. Whatever we enjoy, we do not display. The man who eats well and also digests his food well, never goes about talking what is cooked in his house! He does not go about throwing parties to show people the umpteen fares he enjoys!

Nasruddin was once invited by the emperor. It was the king's rule that he invited a few special people on his birthday. Nasruddin also, was called -- for the first time. There were about 500 guests. Plates were laid out and also the dishes but the dinner was not started yet. Dish upon dish of delectable fare was being laid out. The hall is filled with delicious aromas. It was said that every time the king served entirely new dishes.

Now Nasruddin began to get restless. His hunger was getting out of control. At last he shouted, "What is this happening brothers? Is the food laid out for eating or merely display?" The man next to him whispered to him, "Ssh! You are showing lack of manners. This clearly shows you come from a hungry house-hold. Let all the food be laid out. Till then talk of other things. Do not look there at all! When you eat also, see that you do not lick your plate clean. Leave something back. You seem to be a poor man who has not enough to eat." Said Nasruddin, "Is it better to show that I have food or that I have hunger?" Only he displays food who has no hunger within him.

When there is no hunger within, it becomes necessary to display food. As long as one has hunger, one eats food and does not display it. So whatever things we exhibit, are those things that we cannot, or are unable to enjoy. This is the sign of a diseased mind. And Lao Tzu says, "If people's attention is not drawn towards the rare and the unattainable (and hence useless for they have no intrinsic value) then people will not be distressed but they will remain cool and calm."

And when people are calm and cool a new dimension opens in life. Distress leads to the mundane world whereas calmness, tranquility leads towards God. Distress is a journey of sorrow, Of samsara, whereas tranquility is a journey towards freedom, liberation, Truth.

Enough for today.

Chapter title: The secret of a full stomach and an empty mind -- Tao

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CHAPTER 3: SUTRA 2
THEREFORE THE SAGE, IN EXERCISE OF HIS GOVERNMENT, EMPTIES THEIR MINDS, FILLS THEIR BELLIES, WEAKENS THEIR WILLS AND STRENGTHENS THEIR BONES.

Lao-Tze's talks seem upside down -- or so it appears to us. The reason is not that they are upside down, the reason is that we are upside down.

A disciple of Lao Tzu, Chuang-Tse was on his death-bed. His friends who had gathered round him asked, "What is your last wish Chuang-Tse?" He replied, "I have only one desire. In this world I stood on my legs, in the next, I wish to stand on my head." His disciples were perplexed. They told him they could not follow what he said. "Do you wish to stand upside down in heaven?" they asked. "What you call standing correctly," he said, "I discovered to be so topsy-turvy that in my next life I want to experiment by standing on my head. Perhaps things will then be right."

Lao Tzu says, "The awakened Ones, fill the stomachs of those in their governance alright and satisfy their hunger but empty out their minds." They take care to see that all their bodily needs are satisfied but work constantly towards keeping their minds free from ambition. What we do as a rule is, that we sacrifice the body to any extent to satisfy the ambitions of the mind and gratify its desires. We are forever ready to sacrifice the body at the altar of the mind's desires.

Our whole life is one long story of the murder of the body to satisfy the desires of the mind. And this normally, we call wisdom. But Lao Tzu says, "The stomach of man should be full but his mind should be empty."

What does he mean by an empty mind? What does he mean by a full stomach? People should be healthy and strong and well-nourished but their minds should be blank and empty! And the criterion of supreme health is -- a well-filled body and an empty mind.

But we are more intent on filling the mind. This is our life-long effort -- to fill the mind with thoughts, desires, ambitions! Gradually, the body remains small but the mind keeps growing. The body only drags behind the mind. But Lao Tzu says, "The mind should be empty, -- like an empty vessel." Now what do we mean by the vessel? Do we mean the outer walls or the empty space within the walls? Normally, we refer to the walls as the vessel. Lao Tzu says you are wrong. The walls are useless. It is the space within that comes of use -- No one buys a filled vessel!

What do you mean when you refer to a house: the four walls or the space within? We, as a rule refer to the walls. When we think of building a house, we think of building walls. Lao Tzu says, "Your thinking is very inverse." The house is the empty space within the walls, for no man lives in the walls. Man lives always in the empty space within. Now if this empty space is filled up, it is difficult to live there. The body is only the wall. It should be full and strong. It is the mind within that is the mansion and that should be empty. The soul of man, the atman, his consciousness, resides in this palace. If the mind is empty, then alone can the atman stay there comfortably, for then there will be space enough for it to stay. If the mind is full it is just as, you would have a house but it is so filled with junk that you have to sleep outside, live outside; for there is no space whatsoever within.

We all are like the man who has over-filled his house, so much so that he cannot step in. He perforce has then to sleep in the verandah. Our minds are so full that there is no room for the atman, with the result that it has to wander outside. Whenever we go within, we shall find only the mind and not the atman. You will come across some thought, some desire, some condition, for that is what the mind is full of. Go within the house and there is nothing but furniture -- the owner is missing.

Lao Tzu says, "Those who know say that the body should be healthy and well-nourished but the mind must be empty." The mind should be as if it did not exist. An empty mind, according to Lao Tzu, is a No-Mind -- as if it is not. The supreme art of existence, unfolds itself from such an empty mind and the supreme visions of life, begin to appear therefrom.

'THEY STRENGTHEN THEIR BONES BUT WEAKEN THEIR WILL.' We always endeavour to increase our will-power. We always say, "Have you no will-power? If so, you are a spineless worm!" But Lao Tzu says, "The sage weakens the will-power." This is very strange! We always exhort our children to develop their will-power.

The wise men of today feel that man's will-power should develop still further. Nietzsche has written an uncommon book. 'THE WILL TO POWER.' He says there is only one aim in man s life -- the will for power. The more will-power a man has, the greater he is supposed to be. Carlysle Emerson and all thinkers of the West, lay great stress on a strong will-power. Your will-power should be an immutable wall of stone. Let the world stagger, you should not. You may break, you may die but never bow down!

But here is Lao Tzu, who says, "Let the bones be strong but destroy the will-power -- wipe it off as if it never existed!" Why? Because man has to choose from only two -- Will Power or Surrender. He who strengthens his resolve, strengthens his ego. He who surrenders, his ego dissolves and becomes extinct. He who treads the path of Resolution reaches his own self. He who treads the path of surrender reaches the Universal Self (God). If you want to reach God, you have to leave even your self. To strengthen the 'I', you will have to hold your own self very hard. Then even if your bones break or you yourself die, your resolve should never break. This is our state of affairs and we call it a very straight and logical arrangement; for we say, "What a weak man you are? Can't you fight, have you no strength?"

And here is Lao Tzu who says you should not have this strength! It is not that you break or that you stoop. Lao Tzu says, "You be so that you do not even know when you bent." Even the air should not feel that you have resisted. You bend before the breeze that blows, just as the lowly grass does. The haughty tree stands firm in the wind and does not bend. It resists the storm. And the fun is, the small weed overcomes the storm whereas the big tree loses the battle.

Lao Tzu says if you fight, you lose for you do not know with whom you are fighting. Every single individual when he fights, he fights with the infinite power. When we fight we fight with the infinite that resides all around us. Lao Tzu says, "Do not fight." Let not the question of resistance arise. Do not count yourself so apart that you believe you will have to fight. You drop yourself low. You become one with the storm, co-operate with it. Then the storm will have no knowledge of how it passed over you.

And when the storm passes away you will find that it has not touched you at all! Your strength is not a bit less for you never resisted. And there is no question of defeat for the storm belongs to Him to whom you belong.

That which came to fight, you felt he had come to fight. In fact, it had not. It was because of your will-power that you felt the storm was aggressive. You are ready to fight therefore you defined it as an enemy; or else, no definition was necessary. Try to understand this:

Is the enemy really an enemy? Or do we ourselves define one as such. And why do we define? Because we are ready to fight. If I do not wish to fight, one thing is certain -- I shall call no one my enemy. If I wish to fight, I shall create my foes. All enmity is born out of will-power. All struggle is born out of will-power.

Lao Tzu says, "You be as if you are not." As the air passes the sword or the sword passes through the air. The air is not cut anywhere by the sword because it does not resist the sword. Pass a sword through water, it cuts nowhere. As the sword cuts, the water joins again. The water does not resist. You too do not resist. Lao Tzu says, "Be like the water, be like the air." Let the force that cuts asunder, pass off. If you do not resist it, you will find that no sooner it is gone, you are one again. You did not break whereas if you fight, you are bound to break.

As much importance as we give will-power, Lao Tzu's description of it, is just the opposite. We are bound to respect will-power for the frame-work of our existence is cast in the Ego and stands on ambition. We have to rush somewhere, reach somewhere attain something -- wealth, fame, status, rank. We have to snatch something from someone and prevent someone from snatching something from us. Our whole life is a struggle. Our very way of looking at things is from the view-point of struggle and not of giving in. If we give in. If we bow to someone, it is a matter of great shame and disgust.

Lao Tzu says, "This way of looking at life leads to illness and disease. You be as if you are not." In this being as if you are not, the will-power will not be.

The entire art of Ju-Jitsu or Judo in Japan, stands on this sutra of Lao Tzu. It will be useful to understand

this for then what Lao Tzu says will become clear. Now if I give you a blow, the natural reaction is, that you will oppose it. You can oppose in two ways: either you will obstruct my attack or you will box me in return. If you cannot do either, yet your body will try to resist. The muscles become taut and they will prevent the impact from penetrating into you. Your body will become tense and hard; it will become like a wall and try to prevent the blow from going in.

The art of Judo is exactly opposite of this; there is no art of war greater than Judo. A person who knows even a little bit of this art can defeat a champion in no time; and this he can do by merely not fighting. The art of Judo says, "Whenever anyone boxes you, you take it all in. You co-operate with it. Do not fight with it." You become at that time as if you are a pillow. Understand the difference between resistance to the blow and taking in the blow. You have received a blow. "Co-operate with it and take it in. Do not fight with it at any level." Then, Judo says, "The hand of the aggressor breaks!" For the enemy puts in all his strength and will-power in the blow but you give him full freedom. Then his state will be like, when say, you and I are pulling at a string. Then suddenly I leave my end of it. What will happen? You will fall!

The art of Judo says, 'Do not fight.' When anyone hits you, you co-operate with him, do not make him your enemy. You treat him as a part of your own body. Then the aggressor is tired out in no time. He will be tormented for he has lost his energy with each blow he has dealt. Your energy is intact. Not only this, but according to the science of Judo, the energy emitting from your enemy, will enter you and you will feel more powerful.

A person well-versed in Judo can defeat any kind of man within five minutes. The enemy is not to be vanquished, he gets defeated himself.

There is a very famous story about Judo: There was a famous swordsman. There was no one equal to him in all Japan. One night, he was returning home at about 2 A.M. As he entered his room, he saw a rat come out of his hole, and sit on his bed. He was very angry. He tried to frighten him away but the rat did not move. The swordsman was puzzled. He could frighten away the strongest of men and this rat -- ? He was now very angry. He picked up a toy-sword with which his daughter used to play and hit the rat hard. The rat moved barely an inch. But he had dealt the blow in such anger that the sword fell down and broke into pieces. The rat sat silent in his place. Now the . man was disturbed and a little frightened himself. The rat did not seem to be an ordinary rat. He had never missed a blow -- he could not imagine how he missed this?

He went and fetched his own sword. Now if a person brings a real sword to kill a rat, his defeat is certain. A warrior bringing a sword to kill a rat! He is now afraid of the rat. It seems an uncommon rodent! His hands began to tremble. Now he feared if the real sword broke there would be no way of redressing the insult and infamy. So he hit very cautiously. It is a known fact that a blow dealt cautiously, always misses the target. The very fact that you are cautious, shows that there is fear within. If there is no fear within, a man is never cautious. He acts and the work is done. He had wielded a sword many times in his life but today as he brought it down on the rat, his hand trembled. The sword fell from his hand and broke into pieces. The rat moved just a little bit. The man was confounded -- he lost his senses.

The story goes on, that he made it known in the town that if anyone had a clever cat, he should bring it to him. The wealthiest man of the town brought his cat the next day. She was an expert rat-killer. But the swordsman was frightened and so was the owner of the cat when he heard the full story. If the greatest swordsman broke his sword over him, and he was not stirred, what chance did the cat have? The cat also got wind of it. She too was frightened. All night she lay awake making various plans to kill the rat. At times she wondered why all this preparations. Rats run away at sight of her! But then she said to herself, "This rat is uncommon. I might as well be prepared." The next morning she came and stood at the entrance of the room. She looked in and saw the rat. She trembled at the sight -- there was the rat still and silent and the swordsman's sword lying in pieces! Now to her consternation, instead of she advancing, the rat advanced. She could never have anticipated such a move -- and that too from a rat! She quickly ran out!

Now the swordsman was really frightened. He sent a request to the king to send the palace-cat. Now this cat was the best cat in town. Before leaving the palace she told the king, "Are you not ashamed to send me to kill an ordinary mouse? I am not an ordinary cat!" The fact is, she too had heard that the rat was no ordinary rat so in the order to dissuade the king from sending her, she was trying this trick. The king said, "It is no ordinary rat and it is I who am afraid whether you will return alive." The cat was taken to the swordsman's house. She pounced on the rat with all her might; but she missed the rat and her head struck against the wall. She went back to the palace with blood streaming down her head. The rat sat still where he was.

Now in that town there was a fakir. He had a cat that was the master of all cats. The palace-cat recommended that this master-cat's services should be employed. Perhaps she would have a method of tackling this rat. The master-cat was called. All the cats of the town gathered to see what would happen. It was going to be a decisive game. If the cat lost, the cats will forever lose against rats.

Now the rat was where he was. The fakir's cat entered the room. All the other cats began to advise her what she should do. The fakir's cat shouted at them and said, "You foolish things -- making plans to kill a rat! The very fact that you plan, shows that you are frightened. After all, he is merely a rat -- I'll catch him! There is no need for any method. To be a cat is the very art of catching a rat." The swordsman also warned her that it was no ordinary rat. He said if she failed, he would have to leave his house forever. The cat said, "What is so great about this rat? Please keep your calm!"

The cat went in, caught the mouse and brought it out!

All the cats gathered round her to know how she had done it? The cat replied, "The fact that I am a cat, was enough. I am a cat and he is a rat and the rat always co-operates with the cat for the cats have always caught them. This is our nature -- I am a cat and he is a rat. I will catch and he will be caught. You all made plans and hence you lost for you brought your intellect in-between."

Since hundreds of years the Zen fakirs have been telling this story. This cat belonged to a poor fakir. She was not even as strong and healthy as the palace-cat but she was aware of her nature and that of the rat's. Nothing untoward had taken place.

Those who teach Judo say, that nature has a rule and a disposition of her own. If a blow is directed towards you and you resist it, then both the energies fight and both the energies are destroyed. If you do not resist, then the energy flows from one only and the other becomes a hollow; and in him the energy from the other is absorbed. The aggressor is distressed. He has planned his attack. You do not plan and also you take in the attack. If such an emptiness is created within that there is no resistance to any attack because there is no will-power within to resist, then this emptiness unfolds an energy which has no equal in this world.

Lao Tzu says "Be devoid of resolutions." This means be resolve-less, be empty within. Do not try to be something. That cat says to her friends, "You are cats and you are trying to be a cat? Have you got to toil to be a cat? You are cats -- that is enough. All your efforts put you into trouble."

The Judo-teacher teaches his pupils not to attack but to await an attack. And when the attack comes remember only one thing -- to absorb the attack! If someone abuses you and you take in his abuse, the aggressor becomes weak. Try this out if you may! He who drinks in the abuse -- not suppresses it -- as if it is a loving gift; he who absorbs it within his whole being, becomes a pool. And this pool is filled with the energy that flows out of him who abuses, and he becomes that much stronger.

Also, when the vilifier finds that no abuse is forth coming from the other, he becomes very uneasy. If you were to return his abuse with abuse, he is not uneasy for that is what he expected in return. Then he extends his vituperations with added vigour in order to incite you.

But if you are well-versed in the art of taking-in, you will keep taking in his abuses and weakening him till ultimately he falls himself.

Judo says, 'the enemy falls by his own weakness'. There is no need to throw him down.

Judo was developed from this very sutra of Lao Tzu. And with the sutras of Lao Tzu and thoughts of Buddha, Zen was born. The concepts of Buddha reached China from India. At that time Lao Tzu's thoughts were prevailing in the atmosphere of China and the confluence of these two produced an absolutely new religion -- the Zen religion. Buddha had also said on a different level and in different words, that he was defeated by the foes within him, with whom he fought for a long time. He could not overcome them. And then when he gave up all fight, he realised he had never lost! When these thoughts of Buddha coincided with the sutras of Lao Tzu a completely new science came into being -- the science of winning without fighting. That science is: Fight not and win. Victory without struggle. Success without will-power!

We cannot imagine this for we have always believed that where there is competition and rivalry, there is victory; and where there is war, there are garlands of triumph. So Lao Tzu will appear contrary to us for he says "THE BONES SHOULD BE STRONG BUT THE WILL-POWER ABSENT." Why does he differentiate between bones and will-power? If I were to attack you, your bones should be so strong as to absorb the onslaught. By bones is meant the structure that absorbs the blow. This should be strong enough to bear any excesses committed on the body by another. At the same time, there should be no ego within to resist and fight back.

Remember, to fight we do not require as strong a body as we do to resist. A weak person can also fight. And if the body is weak and the mind insane the person can fight very well. A weak constitution is no

hindrance to fight and the truth is, it is always the weak who spoil for a fight.

I have been told that when the first American stepped out of the port of Hong Kong, he saw two Chinese fighting. These Chinese were connected to the order of Lao Tzu. For ten minutes he stood looking at them. Both men brought their faces close to each other, brought their clenched fists right up to each other's nose, hurled abuses and made a lot of noise then they withdrew. But there was no fight. After watching them for ten minutes he asked his guide, "What is happening?"

The guide said, "This is fighting -- Chinese style." "But there is no fight!" Said the American. "I am watching for the last ten minutes. The men come close to hitting each other, then why do they fall back?" The guide replied, "For the last 2,000 years, it is the belief of this country that he who attacks first, loses. So both are waiting for each other to begin, for he who begins will have lost control over himself first. And as soon as one of them strikes, the crowd will disperse for they know the winner. Now each is trying to instigate the other. Let us see who loses." A very strange sutra indeed -- He who attacks, loses the fight.
This is Lao Tzu's trend of thought -- the weak attacks first.

I mentioned Machiavelli yesterday. The philosophy of Lao Tzu and Machiavelli are parallel. Machiavelli says, "The best remedy for protection is to attack first." The best form of defence is to attack first. And Machiavelli is right for the weak should have one over his adversary then only are there chances for him to win. This message is for the weak. In fact, only the weak think in terms of defense. Lao Tzu says, "When the attack comes, drink it in!" The question of attack does not arise -- either first or last. Take it within yourself. "If the body is healthy, the mind is void and the bones strong -- the walls should be strong and the owner with in as if he is not. Then," Lao Tzu says, "the Perfect Man is born."

This concept is just the reverse of our way of thinking; and it is because all our standards of judgments our very way of thinking is opposed to Lao Tzu. We would say, it is a sign of weakness, of cowardice, not to resist an attack. Life challenges at every step and you stand where you are! The storm summons and you lie flat on the ground; or the river carries you along and you get carried away, you do not swim!

Nasruddin's neighbours came running to him one day. "Hurry Mulla, your wife has fallen in the river! The current is strong and the river is full with the rain's waters. Hurry or she might reach the Ocean!" Nasruddin ran. There was a great crowd on the river bank. He jumped into the river and began swimming against the current. The current was so strong he could make no headway. People shouted at him that he was going in the wrong direction. They said, "Mulla you are foolish. When a person falls in the river he does not float against the current! Your wife has gone down the river."

The Mulla replied, "Forgive me, I know my wife better than you. She always did the opposite thing. I know her for the last 30 years. She could not be down the river if you say all who fall in the river go down-stream. She must have gone upstream!"

There are just such inverse stops between Lao Tzu and us. Therefore it is difficult to understand him. His science of logic is completely inverse to our reasoning. What we look upon as cowardice, Lao Tzu calls strength. He says, "The greater the ability you have to fight, the lesser will be the eagerness to fight. And if a man's strength and power is complete, there shall be no fight at all!"

Take it this way: We stand before the gates of the Almighty and hurl abuses at Him. There is no response. The atheists are vilifying God since thousands of years, yet not once has it happened that God has made known His Presence. Does He not feel it is cowardice not to prove Himself? But He is silent. And Lao Tzu says "He is silent because He is the Supreme Power." There is no resistance there. If the Atheist acclaims "There is no God," an echo comes back, "There is no God!" He co-operates with the non-believer also -- there is no opposition. The bigger the power, the lesser is the resistance.

A priest was taking a class of Bible in a school. He asked the boys if they had understood all that he had told them about forgiveness, the day before. "If someone gives you a slap, will you forgive him?" He asked one boy. The boy replied, "I may be able to if he is older than me. But it would be difficult to forgive him if he is younger than me."

This is exactly the state of our mind. We subjugate those we can suppress, we trouble those whom we can trouble, we hurt those whom we can safely hurt and when we cannot, we resort to Scriptures to explain it away.

Lao Tzu says, "Let not that centre remain within you that thinks in terms of big and small, high and low; that thinks and plans how to behave with whom, that plans every situation. In other words, let there be no resolve."

Lao Tzu does not respond even if a small child slaps him. He also does not respond if the King attacks him! If you understand this sutra well, it becomes a great sutra for sadhana.

Try out an experiment of non-resistance -- just for a week. Resolve not to resist, whatever happens. Whatever you had resisted before, you shall not resist for the next seven days. All the things you repressed so far, you shall not for the next seven days. Within this short span you will find that you have collected so much energy. you cannot imagine. Then you will find it very difficult to waste this energy. We have no idea how we dissipate our energies! I am walking along the road. A small child laughs at me; at once the resistance begins!

Once Lao Tzu was attacked by someone in his village. Lao Tzu did not even look back to see who the miscreant was. The villain came back running to him and said, "Please look back at least or my effort will go in vain!" Lao Tzu replied, "Sometimes by mistake our own nail hurts us. Then what do we do? Or at times we fall down and break our limbs -- and it is all our own fault! What do we do then!"

Lao Tzu said, "Once I was sitting in a boat. An empty boat came and bumped against my boat. Then what could I do? Had there been a boat-man in the boat. there would have been trouble. Since that day I decided that if I did not do anything when the boat was empty, what difference does it make if the boat-man was there? You have done your job. Now go your way. Let me attend to my work." The man came again the next day and said, "I could not sleep the whole night! What sort of a man are you? Please do something, say something so that I can be free of anxiety!"

It is but natural that he was troubled within. We all live in hope and expectations. If I abuse someone, I am confident the abuse will be thrown back. If it is thrown back, I feel everything is moving according to rule. If it does not come back, we feel restless. If I love someone, I take it for granted my love will be returned. If it is not, I am disturbed. We decide the give and take coins for everything.

Lao Tzu says, "Change these coins. Become naught within, remove the will-power and let whatever happens, happen." We will then say, "We might contract some illness, we might die, we might be looted, we shall be ruined!" We find a thousand excuses. But our arguments will hold no water for from all the things that we are trying to save, nothing remains. Everything is lost. Neither can we hold back death nor illness nor anything. Everything is destroyed. And in our endeavour to save these things, we do not even attain any of them. If there was something to be attained, it would not be destroyed.

Try out the above mentioned experiment for seven days. For me the meaning of sannyas is what Lao Tzu says. He says, "A sannyasin is one who gives up all resolve and accepts surrender; he gives up all fight with the world and becomes co-operative. He declares he has enmity towards none; wherever the winds take him, he goes. He does not insist on anything. He accepts whatever happens. There is no goal that he wants to reach. Wherever he reaches, that is his destination. Such a person is a sannyasin. Such a sannyas-attitude opens the doors to the supreme treasures of the world."

Lao Tzu says, "THE SAGES IN THEIR GOVERNMENT..." This word needs pondering over for sages have no government. At least, we have never heard of it! But this is a very ancient truth. There was a time when the sage ruled. He had no government he had no structure of a government but the rule was his.

In the Jain order they say "Mahavira's rule". He who governs is called a King, a preceptor. Therefore we call Mahavira and Buddha, preceptors. And whatever the Shastas (preceptors) said was compiled in books that came to be known as *shastras* (Scriptures), *shasan* (Government) means that which given such rules, by the observance of which, a man reaches his destination.

So Lao Tzu says, "That saints in their rules and in their declarations create such scriptures by which they try to empty the mind of man and fill his belly. They break their will-power and strengthen their bones." All the method of Hatha-Yoga is towards strengthening the body. It is aimed at removing the will-power, and bringing in surrender. If this comes within one s understanding, this is an entirely new form of personality. Then we are not as we are now. This is a different way of looking at things -- a different gestalt.

Things then begin to appear as soon as we begin to see. It you have decided to be alert and be prepared for an attack all the time, you will surely find a foe every day. The universe is very big and satisfies everyone's needs. If you are out to find an enemy, you will find one every moment and this is somewhat the same as when you hurt your foot, the whole day it seems you are receiving hurts at that very place only! Sometimes you wonder also -- why? Why does the same place keep on getting hurt again and again and no other part of the body? The fact is, the foot is hurt every day at that particular place but you do not feel it; today there is a wound there and so you feel it. Today that part of you is sensitive, so you feel it. The other parts of the body do not feel for they are not sensitive.

We sense only those things that we become sensitive to. If we are sensitive towards aggression, if we feel the whole life to be a struggle, a war, then we shall find such people who can be enemies and we shall find such conditions which can lead to strife.

Lao Tzu gives us the other gestalt, the other sensitivity, the other way of looking at things. He says, "Seek co-operation." And he who sets out with this feeling, will begin to find friends wherever he goes; for now his sensitivity is different. Whatever we seek, we find, or we can say, "Whatever we get is of our own seeking." We never get what we have not searched for in this world. So remember whenever you get something, it is a result of your own seeking. But we do not think this way. If we meet an enemy, we say, "How could I have sought him? He is an enemy that I have encountered." No. You are ready to meet an enemy, you are sensitive towards him. You were looking for him.

What is this state of co-operation? What is conflict and co-operation?

Kropotkin has written a book and Kropotkin is an unique personality of this Age. This age is an Age of conflict. Our whole era is one of conflict where all thoughts, right from Marx to Mao, are filled with conflicts and quarrels. In such an Age, there is one exceptional person -- Kropotkin; and he is a Russian. He says, "Co-operation not conflict!" This is a very precious slogan he has proposed, though no one heeds him for the sensitivity of this Age, is not in this direction.

Darwin tried to prove that to live there is struggle for survival and he also proved the survival of the fittest. The fittest according to him is the one who is an expert in the art of war.

Within 300 years of Darwin, the theory of struggle became fully developed and this thought -- stream made us more and more eager for conflict. This concept we have now fully accepted -- that life is a struggle. Everyone is fighting: the father with the son, the son with the father, the husband with the wife and the wife with the husband. Everybody is fighting. It is not only a war of classes, our whole life has assumed the form of conflict, which has gradually penetrated into all levels of existence.

And each man is alone, fighting the rest of the world!

Kropotkin says, "Not conflict but co-operation should be the basis." The most interesting thing he says is, "Even for conflict, co-operation is necessary." Your enemy must co-operate with you in order to fight. If he refuses to co-operate, there is no way to fight! "So," Kropotkin says, "even for conflict, co-operation is necessary but at the same time, conflict is not necessary for co-operation, co-operation is foundational for even conflict cannot be without it."

If I wish to fight you, your co-operation is absolutely necessary in one form or the other. If you do not co-operate at all, then the fight is impossible. Fighting is also a big game of co-operation. When two men fight, they co-operate with each other in many ways. But for co-operation, conflict is not required. This means that co-operation is more deep within.

Kropotkin says, "Darwin went to the jungle and saw that the lion kills another animal knowingly. Now if the lion attacks one animal in 24 hours, he co-operates with the other animals for the remaining 23 hours! This Darwin did not notice. The animals of the forest, do not fight all the twenty-four hours. The truth is, there is no animal that fights more than man."

There was a Sufi fakir, Jalaluddin. He was sitting, lost in meditation. One of his disciples came running to him and said, "Please get up quick, a monkey has got hold of a sword! Some calamity is bound to take place." Jalaluddin said, "The sword has not fallen in the hands of a man, has it? Then there is no fear. Do not be so upset."

There is not so much conflict or struggle in the jungles a, we imagine. This is just our concept of the jungle. This is not true. There is a lot of co-operation there. But man's jungle, which he calls, culture, society, is absolutely a den of conflict. This is not apparent: but all the while this web of enmity is spreading all over.

Kropotkin says what Lao Tzu has said on an altogether different and deeper level. Lao Tzu says, "Co-operation," but only that person can co-operate whose will-power is extinct. Conflict is possible by only those whose will-power is strong within. The greater the resolve the greater the conflict. Resolve is the sutra of conflict. If the will-power fades. conflict will disappear, for then the fighting element will be no more. Practise this and see.

All Lao Tzu's sayings are worth experimenting upon. If you experiment on it, your understanding of it will be deeper. By merely hearing me, it will not come that clearly to you. You may hear me and feel you understand. Yet you will not have understood, for this understanding will be like the flash of lightning in the dark -- one moment everything is bright, then all is darkness. This is because your own logic, your own reasoning is with you since many births, and this is comprised of conflict, of struggle. In such a long train of logic, if the lightning flashes for a moment with the talk of someone on co-operation, how long can it last? As long as you have not experimented co-operation and felt the difference as against your experience of strife, this flash will not last. Carry out this experiment -- just for seven days.

To understand this sutra, make a vow for seven days that from tomorrow for seven days you will practise co-operation, happen what may. Wherever the condition of conflict arises. I shall co-operate. Then this sutra will give up its secret. The secret of all these sutras open not by elucidation but by experimentation. If by explanation it becomes clear that it is worth experimenting upon, then it is enough. Co-operate with the person you fought with. Bow down in the circumstances in which you stood stiff and haughty, flow in them, lie low -- absolutely flat. Then see whether in seven days, you are destroyed or reborn. See whether in seven days you have become weaker or stronger; whether you are lost or saved; whether you are ill or healthy. Then a new quality of health will begin to come within your experience.
Enough for today.

The Way of Tao, Volume 1

Chapter #11
Chapter title: Empty (theoretical) knowledge leads to desire

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CHAPTER 3: SUTRA 3
HE CONSTANTLY TRIES TO KEEP THEM WITHOUT KNOWLEDGE AND WITHOUT DESIRE; AND WHERE THERE ARE THOSE WHO HAVE KNOWLEDGE TO KEEP THEM FROM PRESUMING TO ACT (ON IT). WHEN THERE IS THIS ABSTINENCE FROM ACTION GOOD ORDER IS UNIVERSAL.

Those who know, always endeavour to rid people of empty knowledge.

Ordinarily we think that ignorance of knowledge is bad and know edge in itself is good, propitious. Lao Tzu however does not think this way, nor do the Rishis of the Upanishads or any person on this earth, who has attained the supreme knowledge.

There is a sutra in the Upanishads which says: "The ignorant are led astray in the darkness but the wise ones ramble in deeper darkness." Just to know, is more dangerous than not knowing at all. The ignorant man is humble for he knows nothing. He who does not know has no basis to create his Ego on. He is also not under the delusion that he knows. So he does not have the vantage of strengthening his ego. It is necessary to understand that nothing strengthens the ego as much as knowledge -- neither wealth nor status. The very thought that "I know", fills a man with ego as nothing else does. Therefore it is difficult to find a more egoistic person than a pundit.

Therefore, it has happened many times that he who is filled with the arrogance of learning is willing to beg, he is willing to go hungry or naked, he aspires to no palaces or thrones; if he is revered he is willing to give up everything else. It is easy to renounce wealth, it is easy to renounce status but it is very difficult to renounce knowledge. We can even renounce our family, our dear ones but that which we have known, we cannot part with for that is our very life-breath. If our knowledge is taken away from us, we become empty, bare. It is all our treasure. That is our mind -- an accumulation of all that we know. If we do not know anything or if what we know is wiped out, we become empty, blank, void!

I was just going through a Sufi book. It has been published for the first time, though the book is a thousand years old. Many a time it was decided that this book should be published but no publisher was ready to do so; and the reason was, that there was nothing written in that book! It is a book of 200 pages aH

blank! The story of this book however, is very long, this book was passed on from generation to generation of the Sufis. The history of all those who possessed the book together with their comments after reading it, has also been written. When one guru passed the book on to his successor, his comments were noted down. These have been compiled and now this book has been published.

The publisher refused to publish mere blank 200 pages! He insisted that at least the comments on tb book by various people should be printed in the front pages, So nine pages of printed matter precede the rest of the 200 pages, and these pages have nothing to do with the main book!

The person who brought this book into being, said to his disciple as he handed him the book, "Read this book well for I have written all that is worth knowing, in it." The disciple opened the book and found the pages blank. "But there is nothing in it!" He exclaimed to the Guru. The guru replied, "That means, there is nothing worth knowing. I have included in it, all that is worth knowing and the day you are capable of reading this book, you shall be freed from all books.

Therefore this book is called, "THE BOOK OF BOOKS." When the second disciple was handed the book, he did not even open it! The Guru urged him to open it and read but he replied, "Nothing is ever attained by mere reading, that I know. This book also will reveal nothing." The Guru said, "That is why I handed this book over to you, for this book is of no use to those who read."

The story goes on that this second receiver of the book, did not open the book ever in his whole life! This is a very difficult thing to do. When he was on his death-bed, he called the disciple he thought fit and handing him the book said, "Remember, I never read this book. My Guru gave it to me for he knew I was not interested in reading but in knowing. Therefore, I too hand this book over to you hoping that you too will endeavour to know and not to read."

The knowledge obtained by reading merely appears as knowledge. It is a deception. It is pseudo-knowledge.

Now this is interesting: People like Lao Tzu who know prevent others from knowing, for they know the easiest path of going astray is gathering information.

It is only in our country that this happening has taken place. Nowhere else in the world is so much known about Truth (Reality) as in our country and nowhere else do people live more in Un-reality as in our country. Nowhere is the information about religion available in such a vast measure. It can be said that all the knowledge of the world put together, is nothing compared to ours. Yet the ease with which we live in ir-religion, is not seen anywhere else. What is the reason? Where have we erred? We should be the most religious people in the world! Rays of Truth should emanate from our very existence and we should be seeing God everywhere. This is not so. We talk a great deal about -- God but we are not even remotely acquainted with Him. This is the mistake that Lao Tzu has described: "Knowledge prevents from knowing."

Lao Tzu's disciple Chuang-Tse has said, "If you want to know, beware of knowledge." This statement seems contradictory. Why should one beware of knowing if one wants to know? It should be so if one did not want to know. The reason is, that one who has gained knowledge is deprived of it. Why?

It is because, all information is borrowed. Some Ramakrishna or Ramana says "God is". We hear and believe and we repeat the same. This is information. We have not known. Someone else has known, not we and so it is borrowed. Remember, knowledge cannot be borrowed.

In this world, everything can be borrowed except one, and that is knowledge. All else in this world can be attained from the other except knowledge. This is the difference between knowledge and information. To know comes from one's own self whereas information comes from others. We hear Kabira, Nanak and whatever we hear, becomes information and this gives the illusion of knowledge. If we keep on repeating what we have heard we in course of this time, forget that this is what we have not known. We then come to feel that we know.

I have heard that there was a court-case against Nasruddin. It was a case of theft. The judge was very strict and with great difficulty Nasruddin's lawyer was able to save him. As they were coming out of the court, his lawyer asked him: "Tell me truly Nasruddin, did you steal or no?" Nasruddin said, "Hearing you over months, I was beginning to be convinced myself that I had committed the theft. So now I also doubt very much whether I did steal or no."

A thing heard repeatedly over a period of time causes difficulty -- more so when you repeat it yourself. From childhood you begin repeating "God is, God is". It penetrates your very bones, mixes with your blood and echoes through every pore of the body. Long before your intelligence developed, you have known that God is. This repetition becomes so pronounced that you cannot remember a single moment when you could have questioned whether God is! It seems I always knew that God is. Now this information is suicidal.

When we already know that God is, why should we set out in search of Him? Why should I endeavour for that which I already know? This is why our whole country has turned non-spiritual while talking about spiritual knowledge all the time. If this country is to be made spiritual again, we shall have to rid ourselves of all the religious scriptures. Once we are freed from our knowledge, we can start afresh on our search.

Lao Tzu says, "Those who know, save others from knowledge." One reason for this is because knowledge is always borrowed. Lao Tzu is not referring here to the knowledge that springs from within.

If you understand this clearly, you will find there is a great difference between the two. That which is born within, that which is one's own, that is less of knowledge and more of knowing. In fact, the knowledge that manifests within, does not get collected like knowledge but develops as the ability to know. That which is attained from without accumulation and forms a collection within. You are apart and your pile of knowledge is apart. Now this heap of knowledge is entirely outside of you. It does not even touch you. You stand apart.

For example: Supposing you are standing in your room. Now if we were to fill this room completely with coins, so much so that you are lost within it, yet you will not become a part of this wealth. You are still apart from it and with one stroke you can step out of it. Even when you are not out of it, you are outside of it. One type of knowledge gathers round us just in this way -- it comes from without and accumulates round and round us but never goes within.

Whatever comes from without gathers like dust around us or like clothes; and what is born within us never accumulates but develops as our consciousness. It is more knowing and less knowledge. It becomes your consciousness. It is not that you know more but that you have the ability to know more. Nanak and Buddha, Kabir and Lao Tzu were not people who knew more. Any one of you could beat them in examinations, for their information is less. But their ability to know is so great that if you and he set out to know about a particular thing, you will never know as much as he comes to know. If even a stone is placed before him, he will know God through the stone whereas you will not be able to know even the stone in its entirety. It is possible you know more about the stone but you will have no deeper knowledge of it. Information is superficial whereas knowledge is deep-rooted.

Remember, if there is knowledge all a round you, you will remain acquainted with things. Bertrand Russell has differentiated knowledge into two parts in much the same way. One he calls acquaintance and the other he calls knowledge.

That which is mere acquaintance gathers around us and that which is knowledge does not gather around us but it transforms us. There is no difference between knowledge and the knower, whereas there is a definite distance between acquaintance and the acquainted.

Lao Tzu says, "One who knows will save others from knowing." They will save them from knowledge so that some day they too may enter the world where the happening of 'knowing' takes place. It is therefore, that all sages have laid more stress on meditation and not on knowledge. Meditation increases the ability to know whereas acquaintance increases information. Please understand this difference between acquaintance and knowledge.

Mahavira has said "The day the Supreme Knowledge dawns, there is neither the knower, nor the known, nor the information of both." There is pure knowledge alone that remains -- the 'knowing'. Neither the knower remains behind nor is there anything further to know -- only pure reason remains. It is just like a mirror without any reflection for there is nothing in front of it. The mirror is there but then it is just a mirror. It would be better to say there is only 'mirroring' for no reflection is there but still the mirror is.

Mahavira says, "When actually the manifestation of intrinsic knowledge takes place in its fullness, the person becomes just a power capable of knowing." The acquaintance does not remain; and remember where information finishes, the one who was informed finishes also. So it is well to take the rest of Lao Tzu's sutra into consideration: that the acquaintance strengthens the knower whereas knowledge destroys the knower. This is the difference between the two. The more you gather knowledge, the more will your Ego be crystallized. Then the way you walk, the way you talk will betray the fact that there is a certain point within you where the Ego who says 'I know', is forever present.

Now just the opposite happens when knowledge dawns on a person. When the manifestation takes place within and the power to know is born, a very interesting thing happens. The Ego (1) begins to get dimmer and dimmer till it ultimately fades. When it fades completely, that happening takes place which Mahavira calls 'Pure knowledge'.

This is the only difference between a sage and a learned man.

Confucius went to Lao Tzu and asked him for a message by which he could settle his life. Lao Tzu said,

"He who tries to settle his life with the knowledge of others, goes astray. I shall not be the one to lead you off the right path." Now Confucius was a genius among geniuses and he was one of those who knew a great deal. He said, "I have come a long way. Please give me some knowledge." Lao Tzu replied, "We over here indulge in snatching away all knowledge, we do not commit the crime of giving it. This seems difficult to us."

Verily, in spiritual life, the Guru does the work of snatching all knowledge. He sweeps away all your information. He first makes you ignorant so that you can be lead towards knowledge. He first relieves you of all your information and places you exactly where your sheer ignorance stands. Do we really know? Let us ask ourselves honestly -- do we really know God? But we keep repeating we do! Not only that, we fight over it, argue over it, wage wars to prove whether He is or He is not. Do we really know whether the soul exists? Yet we discuss the atman all day.

Not only the ordinary man, even the politician, says it is his atman that speaks! He says he hears the inner-voice. There are meaningless words. Have you ever felt the atman within your chest? Have you felt it or come in contact with it? Not a ray of the atman has ever reached you, yet you talk continuously about it. So the Guru will wipe away, hack away all this acquired knowledge from each and every place and make you stand exactly where you are. The journey only can begin from where you are and not from where you think you are.

If I have to set out for a place and I am sitting in this room. I shall have to start from this very room. But if I keep thinking I am sitting in the skies, I may keep thinking but the journey will never start from there. The first step of the journey is to be taken from where I actually am and not from where I think I am. If I insist on starting from where I think I am, I shall make no beginning at all!

Therefore it is said that first the Guru snatches away the knowledge and makes the disciple ignorant. This is a very great happening -- where a man reaches a place from where he can say in all honesty that he is ignorant, that he does not know, that he knows nothing whatsoever! If a person in all truthfulness, exposes this truth before himself, he stands on the first step of the Temple of Knowledge.

Therefore Lao Tzu says that the sage who knows gives no knowledge to people; rather, he snatches away all that they know. Therefore, the real Guru does not appear likeable. You approach a Guru also with a view to get something; whereas the real Guru snatches whatsoever you possess! You go to hear him so that you can go back with material for discussion. You will bring back some information only to derive the pleasure of being a Guru to others. You can stand with pride before others and flout your knowledge before those who do not know. That is why a real Guru seems unpalatable for he is out to cut you from every side. He shakes the very roots of what you know. Therefore, we are very much afraid to go before a real Guru for you know he will strip you naked. He will remove your garments one by one and throw it away and make you stand where you are.

It is very painful to stand where you are. The Guru knows this and also that it is distasteful and disgusting to know that you know nothing. But he also knows that without experiencing and knowing this, no steps can be taken in the direction of the world of knowledge. Hence what Lao Tzu says is correct. Lao Tzu's book did not circulate well enough and his words did not spread wide. Why? Because who is willing to be ignorant? We are all prepared to be learned. Our schools and universities, our priests and *purohits*, our mahatmas and sadhus are all distributing knowledge. And the fun of the thing is, the more this knowledge spreads, the more ignorance increases. There is definitely something wrong behind this knowledge. And because of this knowledge, Lao Tzu is very difficult to follow.

Together with this, the sage endeavours to free him from empty knowledge and desires. We hear our Sadhus and Saints talking of freedom from desires. So this does not seem anything new. But even in these words of Lao Tzu, there is something new. Lao Tzu says, "desires not of the mundane world alone"; the desire for beatitude is also a desire.

Therefore the sage tries to make people desireless. The common-place Sadhu would say, "The wise strive to free men of worldly desires." They make it a point to add the adjective worldly. This means there are unworldly desires also. Verily if beatitude is to be attained, God is to be realised and freedom from birth and death is desired, then these are non-worldly desires.

If you are to understand Lao Tzu, you will have to understand this that Lao Tzu says, "All desires are worldly." There are no worldly desires as such. To be desiring is to be in the mundane world. There are no desires through which a man can be liberated. Therefore Lao Tzu says, "Desire is bondage." The quality of the desire makes no difference.

When you desire wealth, what happens within you? Let us investigate the mechanism of this happening.

The desire is here and now but the wealth is not here and now. It will be sometime in future. It can be tomorrow, the day after in a future date. I am here and now and the wealth is in distant future. Now this my being here and now, will be stretched and pulled because of my desire for that which can be in the future. The farther the cherished goal. the greater will be the tension. If the wealth is attained after one year, the tension will remain for one year. My mind will have to spread out in this period of one year and keep touching and grasping this wealth in dreams.
This is the meaning of desire.

Beatitude is yet further away. So is God. If I want to attain God, one birth does not seem to be enough. I shall have to wait for many births and then I shall have to spread mv hand of desire right into these births if I wish to attain God. I shall stretch and strain myself for the purpose. Desire means the process of tension.

Lao Tzu says in this invaluable sutra. "The sage frees people of desires." It means, the sage relieves them from their tensions. The wise man says, "Live in the present, here and now." Forget tomorrow. Forget the wealth of tomorrow, the religion of tomorrow, the Paramatman of tomorrow for if you have anything in the morrow, desire remains. Then you will be tense and if you are tense and the desire remains, you will be in bondage -- restless troubled, distressed. Lao Tzu says, "Forget the very desire to desire." He does not qualify the desires. If you read the ordinary scriptures you will find desires qualified into good and bad. You are exhorted to leave the bad and fill yourself with the good. You are told to leave worldly desires and invite the desires for the other world; leave all desires to attain in this world -- nothing can be attained here. If anything is worth desiring, it is in the other world.

All these people dole out such talks and give very interesting arguments in their favour. They say, "whatever you get here in this world is momentary, and what we are offering you is eternal." This is an interesting temptation. This is to excite greed. They say that you are fools to run after wealth, we are wise for we run after religion. And if you attain wealth you will lose it also, whereas, no one can snatch our religion from us.

The difference between these two types of Sadhus, is the difference of cunning, the difference of desire of the lesser Sadhu. This man who talks of the desires of the other world, is more cunning, more calculating. He says, "What will you do with the women of this world? Their beauty is today but it will not be tomorrow. Attain the APSARAS (celestial women) whose beauty is everlasting. The happiness of this world is very momentary -- like a bubble on water. The moment you touch it, it is no more. We show you a way to eternal happiness."

This man who speaks is ridden with desire, and he who follows him will also follows him for desire.

Lao Tzu says, "Unconditional freedom from desire." It is not a question of which desire but freedom from desire itself. No demands for tomorrow but life for today. Tomorrow is unreliable, Life is today. No dreams spread out in the future but one should be present in this very moment. To be desireless, is to be present in the present. To be desireless, this moment is enough. I shall not step out of this moment. I shall live with what is. If there is happiness, I shall live with happiness, if there is pain, I shall live with pain. If there is darkness or light, day or night, I shall stay with whatever is -- this moment. I shall not lose myself in dreams beyond this moment. This means, to live with Reality, to live with the Truth, to live in the Fact that is.

Lao Tzu says: "They free us from desires, those who know." They do not offer temptations of new desires. They do not say -- "Leave this desire and catch hold of that", for how will this make a difference? But this is difficult for us to do. When someone says, "Leave wealth and catch hold of religion," we find this also difficult; but at least this person offers something in return! The goods are changed but the fist remains clenched. We have caught hold of wealth and he says leave wealth. This is not difficult to understand. Even the most foolish person comes to realise one day, the futility of wealth. If we fail to understand this fact, it is purely because we do not have enough yet. If we do not have wealth, it is all the more difficult to understand its uselessness. Only when its excess reveals its futility, does one realise it was useless striving for; then we realize that we should set out again in some other direction.

Then if a person comes along who incites fresh cravings within you and says, "Leave wealth, aspire for religion", you promptly leave wealth and run after religion -- the fist remains intact! Remember, not much intelligence is required to understand the futility of wealth but a great deal of intelligence is required to understand the worthlessness of religion. I have said that the stupidest man can realise the uselessness of wealth one day but the most intelligent of people cannot understand that religion also is useless. Actually, that which we hold in our grasp, is useless for whatever we hold on to, we b come slaves thereof. Then the clinging, the hanging on to it. is the clenching of the fist and from there the slavery starts.

When you have a hold on something, you feel you are the owner. You feel it is in your grasp and so in your sole possession. But you do not know how gradually it begins to have a hold on you. Now this thing can exist without your hand but you cannot exist without it. If you let go of wealth, it is not affected at all but if someone snatches it away from you, you will find it impossible to live without it. Then who is the slave? Whatever we grasp within our fist, we accept the bondage thereof.

And that which we hope to attain tomorrow, destroys our today. And the irony is, that when we attain it tomorrow, we shall not be present to enjoy it. Our continuous habit of living in the morrow deprives us of the enjoyment of today. When the morrow arrives, it turns into today and you have never had the experience of knowing today. You have never lived in the present day. You live continuously in the future. As soon as the future becomes the present, it becomes useless for you. Your mind pushes forward to the next day.

Now this is interesting: Whenever tomorrow comes. it becomes today and you will become oblivious of it. So it is possible that you have waited for a thing for years, longed for it, prayed for it and when it ultimately comes, you are not there! For the influence of the mind that has prayed for years will, out of sheer habit keep you desiring in the future only. It will promptly begin a new demand for the morrow.
We do this everyday.

It is just as if a man has defective eyes that can see things only in the distance and not close by. He sees a diamond and runs for it but alas, as he approaches the diamond, it begins to fade away from his sight so that when he stands near it, he cannot see it!

Little does this man realise that this has happened whenever he has sighted a diamond. He will run again at the sight of a shining object and he will thus run all his life and it will never occur to him that his eye-sight is fixed -- they see at a distance of -- say 50 feet. Within 50 feet he is blind. These 50 feet are his blind-spot.

We all live within our blind-spot. Our todays are all in darkness and the morrows are lighted up.

Tomorrow, that is yet not, looks bright and shining. You can do nothing about it except think of its brightness. You can only dream about it. Nothing can be done in tomorrow for tomorrow does not exist. Whatever is to be done can be done today but you are not present in today. Nothing can be done in tomorrow but you are always present there. So life becomes empty. It is therefore that each one of us feels life to be emptiness, there is no fulfillment anywhere. Whatever is attained turns out to be useless, whatever is discovered loses its worthiness.

Lao Tzu says, "The sage relieves you of all desires." He does not say, "Be free from desires," for if a sage tells you so, you will at once ask, "Why? for what?" Then the sage will have to tell you, "For liberation, for eternal bliss, for God, for heaven" -- and a new web of desires starts. Whoever tells you to be free from desires, gives rise to fresh desires within you. Lao Tzu says no such thing. He only explains what a desire is. He says unto you, "This is the wall. If you try to pass through it, you will break your head." He points out the fact. He does not say, "Do not break your head," for you will ask "Why should I not?" He does not say, "Do not try to go through it," for you will again question, "Why not? Is there any other way?"

Remember, he gives you no positive desire. He does not say, "... therefore do not do this." He merely says, "If you do this, this happens."

Buddha had an excellent method of reasoning. He always said, "Do this and this follows." If anyone asked him, "What should we do?" He would reply, "Do not ask me that. You tell me what vou want to do. Then I shall tell you what will follow. More than this, I will not say." He says he does not advise what is to be done. All he can say is, "If you try to pass through the wall, you will break your head. If you pass through the door, you will pass easily. It is up to you -- go through the wall or go through the door, it is entirely your wish." You understand the difference?

One way is to tell you clearly -- do this. But whenever you are told positively thus, you will at once ask "Why?" Therefore the thinking of Lao Tzu, Buddha or Mahavira, in a profound sense, is negative. They say, "Do this and this follows. If you fall into desires, pain follows." They do not say, "Do not fall into desires and you will be happy;" for if they do, you will say, "Alright we want happiness, show us how to attain it." Now a new desire starts. This is rather subtle and should be properly understood.

It is therefore, that Buddha never raised the topic of Paramatman or Liberation. Lao Tzu too never talked of God. Therefore when his book first reached the West, people questioned whether it was a religious book, for it contained no topic on heaven and hell or God or of good and bad actions. What is this man talking about? When people asked Buddha, "Does God exist?" He remained quiet. He would say, "Ask only if the world is." When he was asked, "What happens in liberation?" He simply kept quiet. Buddha had thirteen questions prepared, which he forbade anyone from asking. When he entered a village, a drummer

announced his arrival and also that no one was to ask these 13 questions for they would not be answered.

Buddha's opponents spread the rumour that he could not answer these questions. They challenged him to answer these questions if he could or to declare his inability to do so. You can imagine Buddha's predicament.

This has been the predicament of the sage always in this world.

Buddha knows but he does not want to answer. He does not even say he knows for if he says he knows, people would press him for an answer. Buddha says, "I remain silent, I do not answer for if I tell you that I know, that even will arouse desires within you. Then you will want to know what I know." Buddha never spoke about the open skies. He only spoke about the various chains that bind a person and the reason for their doing so. "You are tied in chains," says Buddha, "Land I give you expositions on the open skies! Then you will remain content in your bondage and dream of the free skies above. These dreams will then become a hindrance rather than a help to break your chains." Then there is also the fear of the person becoming so engrossed in the dream that he fails to see the prison that holds him. Yet another possibility is that he might become so excited and restless to break the chains that he will not have the calm and serenity required to shake off the bondage!

Buddha says, "Ask me not about the skies, I know your hands are tied with a thousand chains. I know why they are and also how they can be broken. I do not even tell you why you should break them. If you want to break them. this is the path, this is the method."

Lao Tzu says, "The sage frees you of your desires." They do not tell you to be rid of your desires; rather they endeavour to free you of your desires. This doing is of two kinds: One is, they lay open the very structure of desires. The other is, they themselves lead a desire-free life. I told you about Confucius returning disappointed from Lao Tzu. Lao Tzu accompanied him up to his door. He saw him looking sad and said he was not happy to see him sad. Confucius replied, "That I was bound to be for I had come to hear your wise counsel." Lao Tzu said, "Turn round and have a good look at me once again. If that becomes a counsel, you will not have returned empty-handed."

People like Buddha and Lao Tzu are living lessons in life.

Confucius looked back but it seems he did not get any message for he told his disciples later on, "His talks went right over my head. The man is unique -- he is a veritable lion. One is afraid to stand before him! Yet I could not understand anything. When I pressed him too much, he simply said, "Look at me!" It does not seem that Confucius understood him for one must have eyes to see. Confucius had come filled with the desire of attaining knowledge whereas Lao Tzu was present, here and now. Confucius' eyes were in the future. He was looking forward to attain something that would open the door to salvation and bliss -- some treasures of experience; whereas the man who stood before him, was present there in his sheer Presence. Confucius failed to notice him for his eyes were elsewhere. He had come with the desire to gain something from him which would be useful in the future. Therefore it is not possible that he saw Lao Tzu for what he was.

We also miss. It is not that Confucius alone missed. We fail to see many times.

If you were to pass by Buddha, or Lao-Tu or Mahavira, there is one in a million chance that you become aware of their presence.

Bahauddin was a Sufi fakir. The richest man of the town visited him every day and addressed him thus: "You are the sun on earth. Darkness flees at the sight of you!" or "You are as cool as the moon. You are nectar itself." Bahauddin would laugh every time he said such things. One day when that man left, one of his disciples told him, "Master, this is strange behaviour on your part! This man reveres you so much and you answer him with a scoffing laugh as if he had said something wrong!"

Bahauddin caught hold of the disciple's hand and said, "Come with me." They went to the shop of the man in question. Bahauddin had only changed his cap. Otherwise he was in the same attire. They bought something from his shop and returned. On the way Bahauddin told his disciple, "Did you see? It never occurred to him that I am the sun!" They had talked to the man for fifteen minutes, he himself had attended on them and even cheated them! The disciple said, "He may have been too busy. He must have forgotten." The next day they went again and thus they went for a full year! Now Bahauddin was what he was but the shopkeeper did not recognise him and this went on for 365 days. Bahauddin went to his shop in one attire or the other and bought things off him. He dragged his disciple along with him and all these 365 days the man would visit Bahauddin in the evenings and pay his respects. After 365 days, one day when he came thus, Bahauddin said, "Stop this nonsensical talk! For 365 days I came to you and you could not see even a small lamp in me what to say of the sun? You are a downright liar! All you are concerned with, is to be known as

a devotee of a great saint."

If you meet Mahavira with a label on him, you will bow with respect for you met a Tirthankar! If he has no label you will inform the police that a man was going about naked in the streets of Bombay!

Some time ago some sannyasins had gathered here. There is one sannyasin of mine who likes to go about naked. I warned him not to go about naked in Bombay so he poor man began to go about in a loin cloth! He came to Woodlands and I received complaints! One person came and said that this was not in keeping with the dignity of this place that a man should go about in a loin cloth -- and he was a Digambar Jain himself who complained thus!

I asked him, if Mahavira were to come to Woodlands what would we do? This poor man has at least a loin cloth on. He said the case of Mahavira was different. "How will you recognise him?" I asked, "Will he have a label on him? And how many people recognised Mahavira in his own times?"

Many a time we pass by him but alas. our eyes are fixed elsewhere! We cannot see what is near us and it often happens, we do not see a thing just because it is too close to us. Lao Tzu says, "The sage frees you from desire so that you can see that which is closer than the closest, that which is Paramatman." Lao Tzu does not say there is no liberation. He says you cannot desire liberation. Lao Tzu does not say there is no God. He says you cannot desire God. When there is no desire, when all desires are extinct, then what remains, is God.

Buddha too, does not say there is no salvation. He says only this -- do not desire. Desire nothing, not even salvation -- then you are in beatitude! Understand this difference.

You cannot make beatitude an object of your desire, it cannot be the fulcrum of your ambition, it cannot be the target of your aspirations. No, only when you let go all bows and arrows you find that you are standing within beatitude. In fact, you are always in beatitude but because of your desires you have been wandering afar. Desires drive you astray whereas beatitude is here. God is here very close to us, desires are far away. Therefore God and desire never meet. Desire is away, God is close by; desire is in the future, God is in the present; desires are for the morrow God is for today.

Therefore Lao Tzu says, "They liberate you from knowledge and desires."

And where there are people who are filled with sheer blank knowledge, they try to prevent them as much as possible from putting such knowledge into use. Generally, people are filled with such knowledge so they try their best to dissuade them from using this knowledge. This seems strange.

The common sadhu and saint always exhorts people to practise what they preach. After his discourse, the Sadhu invariably says, "Do not leave behind here what I have told you. Keep it carefully with you and act accordingly." He presses them to take a vow that they would. And here is Lao Tzu who says, "The sage takes care that the Sadhaka does not stray into knowledge. He tries to save him from acting according to his information." For all information is borrowed. It is like a bird trying to fly with borrowed wings.

It is very interesting to note that information has to be inculcated in one's conduct whereas knowledge becomes ones natural behaviour. Understand the difference.

Knowledge has not to be inculcated in one's demeanour. The moment knowledge is attained it pervades into all our actions It has not to be practised. If knowledge has to be practised, it is not worth a penny. Now I know if I put my hand in fire, it will burn. If this is only information, I shall have to make an effort lest my hand goes into the fire. Now, if this is my knowledge that the hand burns if put into fire. will I have to make an effort to stop the hand from going into the fire? No I shall have to make no effort. The hand will not go into the fire; I will not have even to think about it. The matter ends here. There shall be no meeting between fire and me.

I know that poison kills a man. Do I then have to go to a temple and take a vow that I shall never drink poison? If you hear a man making such a vow, what will you think of him? You will say this man is afraid, he might drink poison sometime or the other. He does not know anything for if he did, his vows were useless.

All those who make vows of austerity that they will not do this and they will not do that are people who are acting on information. Someone tells them, anger is bad so they try to curb anger. Someone says desires are bad so they curb their desires.

Lao Tzu says, "The sage tries as much as is in his power to refrain people from acting on information." They can only tell them as much as is in their power. There is no way to force anyone. They can only point at the pit and warn you that you will fall. But he who vows to act on information gradually becomes a false

person and a moment comes when his actions so engulf him that he completely forgets they are false.

If a man has decided that anger is bad after reading and hearing others and not by knowing himself, his personality will be a false one.

One has not to decide that anger is bad by learning about it. He who knows anger is bad, steps out of it. That which you know as poisonous, you remain away from. So what would a sage say? He will say, "Be angry and know that anger is bad." Make no inferences from the Scriptures. The sage does not say the Shastras are wrong. Those who have known, have written the shastras but when those who have not, read them and get acquainted with that knowledge and begin to act on them, things go wrong.

The sage will always say, "Know the facts, live through them and recognise them." Then whatever is bad, will fall off and whatever is good will persist. The ignorant Sadhu urges people to shun the evil and embrace the good. The sage says, "Know what is good and what is evil." Then what remains, after knowing, know that as good and what drops off, know that as evil. That is evil which remains in acquired knowledge and which falls on knowing. Good is that which has to be brought in by effort in acquired knowledge and which comes on its own when the knowing occurs. It follows knowledge like a shadow.

If you have ever known, you will understand me. The trouble is we have never known anything, we have simply heard.

Is it not wonderful that a man in fifty years of his life-time loses his temper thousands of times, yet he does not know what anger is? He reads a book which says anger is evil, and vows not to be angry. After being angry thousands of times, this man knows not what anger is. Then will he know it simply by reading a few words? Then it would be a miracle!

A thousand times I visit a house of ill-fame and know not it was bad to do so. Then by reading a book will I come to know it is wrong to go into this house and vow that I shall not? The vow betrays that as yet I have a mind to go there. Against whom do we take an oath? Who tells us to be angry? No one. So it is against our own selves that we take vows. No one tells us to be angry. On the other hand, all the world preaches -- 'Leave anger!' Nor are we taught in our schools and colleges, the art of losing temper. Yet we go on being angry in spite of the fact that all are temples and churches and Gurudwaras preach against anger.

I have heard that as a priest was once giving a discourse in the church on kindness and amiability, a fly came and sat on his nose. "For example" he said, "This fly that is sitting on my nose, is no enemy of mine. I have no ill will towards it so I do not even show it away. It too, was created by God! It is one of His beautiful creations." Then suddenly he realised it was a bee and not a fly and he shook it off in horror! He forgot that even the bee is God's creation!

Everywhere we are counselled -- do not be angry, do not do this, do not do that, and we keep on doing exactly those very things. Then whom shall we vow against? No vow can stand against you. Remember it is the weaker part of you that takes the oath. As soon as you take a vow, you split yourself into two, and the vowing part of you is the minor part, which is weak.

The stronger part requires no vows to work. Do you have to vow to keep on being angry? Do you have to vow that you shall not get up early in the morning? The major part of you works without your vows and this part of you is 90%. And how long will the minor part that vows stand against the major part? It cannot last long. The major part will find ways and means of circumventing your vow. It will say, "This is a bee and not a fly. You were explaining with regard to a fly and not with regard to a bee!"

It is said that a Christian fakir followed the ten commandments very regularly. A man slapped him on one cheek, he gave him the other, for that is what Jesus has said you should do. Now the other fellow was also very persistent. He slapped him on the other cheek also. Now Jesus has only said, "Offer your other cheek" meaning thereby that the assailant would feel humbled and fall on his feet. He has made no provision for this kind of a situation! Now the poor fakir did not know what to do?

Since there was no saying of Jesus he could go by, the fakir lifted his hand and dealt a blow on the other person. His adversary reminded him, "Have you forgotten all about Jesus?" "No I have not," said the fakir, "but Jesus has spoken about one cheek only. There are no instructions about the third for there is no third cheek. So I used my own commonsense which said I should strike back in return."

This commonsense was present when the first two slaps were given and that is the authentic sense of the man. It is this sense that will stand by his stead in his time of need. But words that we hear, stick within the mind. Then we make these words form the pivot of all our actions so much so, that we even swear by them.

Lao Tzu says. "It is therefore that the saint restrains them from acting on their information." They say, "Do not go by your acquired information. Attain knowledge, actions will then follow."

When this state of Non-Action is attained, then the good order that comes into being, is universal.

Knowledge is Non-active. It is not an act but a condition -- a splendid lustrous, condition. All is filled with light and everything becomes perfectly clear. The darkness has disappeared and there is no smoke in the eyes. The vision now is pure. This is a condition that involves no action. Now no action is required by the saint to conduct himself for his conduct requires no calculated action. Now the illumined state he is in, will decide all his actions. Henceforth his feet will walk only towards the temple -- now the feet have not to be brought back from the house of ill-fame.

I have heard that once Nasruddin took a vow never to step into a tavern. He was a strong-willed man. In the evening he went out. The tavern was before him. He shut his eyes and walked away as fast as h could. He must have gone about fifty steps when he stopped and opened his eyes. He was surprised at himself! "Well-done Nasruddin" He said to himself. "What a man of iron resolve you are! You left the pub, fifty steps behind! Come now, I shall stand you a drink," and he turned his steps back to the tavern and celebrated his victory.

Now the difference is, he is now giving a drink to Nasruddin. This is all rationalisation. Now he does not say, "I am drinking" or that "I have broken my vow". The vow is fulfilled when he walked away fifty steps. Now then he who has performed this feat, should he not be felicitated?

Knowledge is non-active, it is absolutely serene -- not a wave of action -- like a river that is still. Absolutely void -- such is the state of a man of knowledge.

Says Lao Tzu, "When such a state of non-action is attained then the order that forms is universal." Then it is beyond censure and beyond contradiction.

There are three things to be known: One is that knowledge is a state of no-action where the question is not so much of doing as of knowing. It is not a question of doing but of being. The question is not of doing something to attain knowledge. The question is: How should I be so that knowledge reveals itself? In what state should I be so that the vision becomes straight and clear, pure and unaffected? The question is not of doing something -- like giving up theft or deceit. No, it is not a question of leaving something and catching something. Rather, How should I look at life? Vision is all important. I should not worry about acquired knowledge rather, I should keep away from it. I should accept my ignorance, I should experience life, today now. I should live in total awareness here and now.

Then that non-active state begins to form where a person becomes like a silent pool. And in this moment of serenity all disorder falls of its own. All that was wrong, drops by itself. No effort is required to be rid of it. All that was impure in life, we suddenly find it is non-existent, as if a lamp is lighted and the darkness has flown away. Darkness has not to be pushed out. Light a lamp and darkness is no more. This order is something quite different.

There is one order of things that is cultivated. We can teach a monkey to sit still by the use of a stick. He can sit still like Buddha in *padmasans* and if the stick is kept before him, he will sit thus for hours. This will not make a Buddha out of him. Many people sit thus in padmasana and nothing happens within them. The fear of the stick -- some bell, some sin or death, some illness some anxiety -- surrounds them from everywhere.

Someone asked Nasruddin, "Do you pray before you sleep at night?" Nasruddin said, "I pray regularly, I never miss my prayers at night." "Do you pray in the morning also?" He was asked, "No" he replied, "Where is the need? I am scared of darkness, so I pray. Where is the necessity to pray in the morning?"

You are afraid and prayer is born. The stick is before you -- you sit in padmasana, the eyes close automatically and the beads of the mala (rosary) begin to slip one after the other! Thus are born our prayers and worships -- all out of fear.

Tamer the Lame once sent for Nasruddin. Tamer was a very dangerous man. He had heard of Nasruddin's fame -- that he was a wise man and only one of his kind. Wise men are always a little strange for each is moulded in his own set pattern. "I have heard you are a very wise man," Said Tamer to Nasruddin. The Mulla looked at him -- there he sat with a naked sword in his hand. "If I say 'Yes', what will you do?" He asked Tamer. "And if I say 'No', what then? I must first make sure." Nasruddin told him.

"What will I do?" Tamer shouted, "Everyone says you are wise. Are you or are you not? If you are not why have you not denied this so far? I shall have your head cut off! If you are, say so." Nasruddin said, "Yes, I am". He thought it was better than being beheaded. "What proof is there, that you are wise?" Tamer asked.

Nasruddin looked down very solemnly and said, "I can see right down into Hell." Then he lifted his face up to the skies and said, "I can see all the seven heavens." "What is the secret that reveals the heavens and hell?" Asked Tamer, Nasruddin replied, "Only fear. There is neither heaven nor hell that I can see. It is the

sight of your naked sword that brings them before my eyes. That is the basis of all my wisdom. Put your sword away and talk man to man or else, I am ready to perform any miracle you say. Who likes to lose his life?"

Fear makes you do a lot of things. All your life is filled with fear. The order that comes into being through fear is no order, for the volcano keeps rumbling within.

People like Lao Tzu speak of a different quality of order. There is quite another rule, another law of life, that does not come by any arrangement; it cannot be implanted. It is not born out of fear or desire, nor is it caused by any enticement. Rather, it happens on its own by the light that illumines the state of no-action. And when this state comes into being, it is universal. Universal means, that this order, this rule, cannot be broken under any conditions. There are no exceptions to it. It is present in every condition.

As the water of the ocean is salty, no matter from where you taste it, so the sage whose life is endowed with knowledge, can be 'tasted' from any side. Whether asleep or awake, in whatever condition he is tried or tested, he is universal. His order is eternal. There is never a slip, never a mistake in his rules, for here are no rules. Understand this well.

You might be thinking that his laws are so strong that there cannot be a slip. That is no so for a rule however strong, is liable to slip. Lao Tzu says, "The wise man's rules never slip for he has no rules." So where is the question of their breaking? The sage makes no rules. His knowledge sets the code of his behaviour. He has set no limitations, no decorums. Decorum has flowered naturally out of his knowledge. He does not speak the truth for the sake of some allurement or greed. He call speak only the truth, there is no other remedy for him.

And it is not perhaps correct that he speaks the truth, it would be better to say that whatever he says, is the truth. His speech and Truth are not two different things. Now there is no means for untruth. Not that he has vowed never to lie, not that he has taken an oath to speak the truth and nothing but the truth. Words are always misleading and wrong; and it is always the weak who make use of them. When a person says he has made a firm resolve to speak the truth, it means there is a strong condition for telling the untruth within him. That is not so with the sage. Untruth has dropped and only Truth remains. Whatever is now spoken is the truth; Whatever is now lived is auspicious, whatever happens now, is beautiful.
Therefore it is Universal.
Enough for today.

The Way of Tao, Volume 1

Chapter #12
Chapter title: The supreme void, the supreme ancestor, the ideal support -- Tao

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CHAPTER 4: SUTRA 1
CHARACTER OF TAO
THE TAO IS LIKE THE EMPTINESS OF A VESSEL; AND IN OUR EMPLOYMENT OF IT WE MUST BE ON OUR GUARD AGAINST ALL FULLNESS. HOW DEEP AND UNFATHOMABLE IT IS, AS IF IT WERE THE HONOURED ANCESTOR OF ALL THINGS; (OR LIKE THE FOUNTAINHEAD OF ALL THINGS).

Tao is emptiness, emptiness like the emptiness in the inside of a vessel.

When there is nothing filled within, then only is Tao attained. When the consciousness is empty, then only does the experience of Religion come. When the individual is no more, when he can say, "I am not", then only can he know God. Understand it this way: The more an individual is filled with his individuality, the lesser will he feel God and the more empty the individual, the more perfect will be the manifestation of God.

Take it this way: When it rains, the mountain tops remain empty and void for they are already full. The lakes and the hollows quickly get filled for they are empty. Now the rain does not discriminate. It falls equally everywhere. But the mountains are so filled with themselves, that there is no space for anything else. All the waters therefore, run to the valleys and the lakes. This seems contradictory -- that which is full, remains empty, whereas that which is empty, is filled up. The lake has only one quality -- that it is empty and the mountains have only one disqualification -- that they are full.

Lao Tzu says, "Religion is like an empty vessel." Tao is the other name for Religion, and he who wants to attain Religion has to guard himself against all fullness. This is a very strange thing -- from all kinds of fullness. It is not that if the vessel is filled with gold, it will cause hindrance; if the vessel is filled with knowledge, that too will cause hindrance; if the vessel is filled with renunciation, that too will cause hindrance. Whatever be the contents, it will cause hindrance. The vessel must be empty.

But in life we are all busy trying to fill ourselves from all directions We feel life is meant for this purpose alone. Through some means, through some path, we try to be full and perfect. Parents tell their children, the preacher exhorts his listeners, the teachers tell their pupils and the Guru his disciples -- "Will you let life go by like this? You were born imperfect will you die imperfect also? Do you not want to be perfect? You shall have lived in vain if you have not attained fullness. Attain something. Do not be empty."

And here is Lao Tzu who says that he who wants to attain Religion has to guard himself against all fulness. He has neither to become perfect nor remain imperfect. He has to become Empty. If we try to understand it this way, it will be easier:

Ordinarily, we are imperfect wherever we are. We are never empty, we are never full. Our being is imperfect, incomplete. We are always in-between -- we are neither empty nor perfect. And this holds good for all of us and not a special few. Whoever and whatever is within Existence, are all in-between. On one side is the Emptiness and on the other is Perfection and we are in-between.

And the order of our arrangement is to progress from this midpoint towards perfection.

Lao Tzu says, "We have to proceed towards the Void from this mid-point." So all our efforts is towards perfection from this imperfection. The woe of our lives is this only, that there is no fulfillment anywhere: our love is imperfect, our knowledge is imperfect -- nothing is perfect -- and we long for fulfillment in any direction! Love should be so fulfilling that we do not long for more. We long for the feeling of fulfillment. But I tell you, that the more we try to fill ourselves, the more we become aware of the emptiness within. There is no fulfillment.

Therefore, the Age that is desirous and eager and restless for perfection, experiences emptiness to the same extent.

The West has become fully educated for the first time. The West has developed considerably in education for the first time in the history of the world. But strangely enough, the Western mind is filled with the feeling of emptiness at the same time. America has touched the peaks of wealth as no other nation has in the history of the world -- it is almost up to the point of perfection. But this is only approximate perfection for there cannot be full perfection. When we look back at our poverty of the past we also feel we have made great headway towards developing wealth. You must understand the meaning of approximation. Perfect we cannot be, no matter where we are but if we take a jungle tribe -- say the Adivasis of Bastar -- and compare it to New York, then certainly New York has almost reached the point of perfection.

There is a story of a little boy who one day returned very jubilant from school. He had won a prize. He had answered a question correctly. When his mother asked what the question was and what was his answer, he said, "The question, was 'How many legs does the cow have?' and I replied, 'Three'". The mother was shocked. "The cow has four legs, you silly boy!" She exclaimed. "That I also found out now," said the boy. "But the other boys said two and I said three, so I was nearer the truth. Therefore, I got the prize." This is the meaning of approximation.

If anyone has reached closest to perfection of wealth, then these proverbial three legs America has perfected. And now it is almost near the fourth leg. But the fourth leg cannot be for within the human situation it is not possible. Man's very being is imperfect, therefore whatever he does cannot be but

imperfect. If I am imperfect, how can that which I do be perfect? It can be approximately nearer perfection when compared to something else. So with regard to wealth, America's vessel is almost 3/4th full.

But the feeling of helplessness and misery that is rampant in America, is not found elsewhere. All the thinkers of America are now studying one simple aspect of life -- the feeling of emptiness, meaninglessness. Everything is meaningless and empty; nothing is full -- and they are at the point of saturation of wealth! What is the matter?

Man cannot be perfect. To be imperfect, is his destiny. The very manner of his being is such, that he will always remain imperfect, no matter where he be. An imperfect mind always tries for perfection. That too, is the destiny of man. There is agony in the imperfection. There is the feeling of worthlessness and inferiority and also of wretchedness and humiliation. So the endeavour for perfection arises out of this imperfection of being. And whatever arises out of imperfection can never be perfect The result will always be a by-product -- imperfect.

It is 'I', who am imperfect, who is trying to be perfect. All my efforts will be imperfect. All my results will be defective for the effort as well as the result both came out of me. My actions cannot be bigger than myself. My accomplishment cannot go beyond me. They will all be within the boundary of my being. No singer can sing better than himself, no mathematician can solve problems as well as he can. Or can he?

Our actions come out from within our being. We cannot be better than ourselves, although we are for ever trying to be better than what we are. This only gives rise to melancholia

The endeavour is great but the result is nil. The same imperfection stands out in the result. We go round and round and meet our own self! When the seeker is imperfect, whatever he attains will be imperfect. We cannot attain anything more than ourselves.

This is the condition. We are in the middle -- imperfect, incomplete. The incomplete mind aspires to be perfect. From imperfection is born desire -- the desire to be perfect. Remember, there is no desire for perfection in perfection. That is meaningless. It is in imperfection that the desire for perfection arises. The desire is always for the opposite. If we are poor, we aspire for riches. If we are ill, we long to be healthy. We are imperfect, so we strive to be perfect. Desires are all logical, reasonable. It is natural that the desire for perfection should arise in an imperfect mind.

There cannot be any development in this direction for the imperfect can never become the perfect through any effort, any practice, any sadhana or any bodily effort. All sadhanas, all exercises evolve out of the imperfect and will always bear the stamp of imperfection.

If an imperfect man attains perfection then he was never imperfect for then, imperfection has no meaning.

This is the state of affairs. All man's efforts, all his endeavours -- no matter in which direction -- are all aimed at attaining perfection. But Lao Tzu says, "Be empty!" He says, "Be on guard against any thought of being perfect for that is the trap; that alone is the plague that destroys man." Therefore -- understand yourself, understand that you are not to succumb to the lure of being perfect. Be empty, be a void and the wonder is, as soon as you become empty, you are filled, you are perfect! The void is the most perfect potential on this earth.

Take it this way: There is a pot filled with water. Can you visualise a pot that is filled with water in which you cannot add a further drop of water? We say the pot is full, but if one more drop can still be contained within it, we shall have to say it is not full. No matter how full a pot is, it is never fully full, for a drop more can always be added.

In the course of his travels, Nanak happened to reach a village where lived a fakir who it was known had reached perfection. Nanak sent word to him that he would like to meet him in order to know what sort of perfection was his. The fakir sent a cup filled with water to the brim, in answer to his request. Nanak placed a flower on top of the water and sent it back. The fakir came running to Nanak and fell at his feet. He said, "I thought I had reached perfection!" Nanak replied, "Whatever man does in order to be perfect, leaves some place unfilled, incomplete. However much he tries, a simple flower can still be accommodated in his filled cup. And a flower is no small thing!"

Now a filled pot always has place enough to take in a drop more of water but supposing the vessel is empty -- can it be more empty? No. An empty vessel is absolutely empty. Had the fakir sent an empty vessel, Nanak would have found himself in difficulty, for it was impossible to empty it more! The full can be filled yet more but the void cannot be emptied more. Therefore there is no perfection in saturation, in fullness, whereas in emptiness, perfection takes place. Emptiness is Perfect. Hence there is only one perfection in man's existence and that is, perfect emptiness -- to be completely empty.

Therefore Lao Tzu says in this sutra that Tao is like an empty vessel -- not a full vessel, mind you. Therefore whoever has a longing for Religion or for Tao, should avoid all temptations of perfection of any kind. Ego will try to fulfill itself. The complete Sadhana of the Ego is, how to be perfect. Tao is attained by him who is empty -- where the ego is completely annihilated.

Man can empty himself -- and there is a reason for this. We may perhaps not attain what we do not have but we can certainly leave that which we already possess! We have no hold on that which we do not have but we have a complete hold on what we have. I have said before, that man is in the middle -- on one side is the emptiness and on the other, perfection, fullness. Man is incomplete -- some things he has, some things he has not. Now there are two ways. (1) If he attains also that which he does not have, he can become perfect. (2) If he lets go all that he already possesses, he will become empty. Now it is not certain that we will attain all that we do not have, for it is not m our hands; but it is entirely within our hands to discard what we possess. We have to take no one's help.

Now this is interesting: If you want to be perfect, you will have to pray to God -- and it may still not be possible; but if you want to be empty you require no help from any God! Your own self is enough. There is no need to ask. This is why prayers have no place in religions that are based on the order of emptiness. People like Buddha and Lao Tzu whose teachings are based on Emptiness, have given no credence to prayers. Prayers hold no meaning for them. There is nothing to be asked for, then who is to be prayed to and for what? We shall discard all that we have and be rid of it. In order to obtain what we do not have, we shall have to knock at someone's door, we shall have to put out our hands in supplication.

There is another thing worth considering: Time is required to acquire what we do not possess. For that which we do not have, is not likely to be attained this very day. It may be attained tomorrow or the day after or even in the next life. But what I have, can be left instantaneously. No time is required. I can leave it today or tomorrow, it is all up to me and if I postpone it, then I alone am responsible for it. If I do not attain what I do not have, I am not responsible for not attaining it. It can be that in spite of all my efforts, I do not attain it.

You may wish the skies to enter your compound or the sun to be enclosed in your house but that would merely be your desires. For this to happen, depends on thousands of factors and not you alone. Therefore you have to ask for help.

There is no place for prayers in Lao Tzu. He says there is no question of prayers -- just leave all that you have. There is another interesting factor and the mathematics thereof is worth noting. Supposing a million rupees is the target for perfection. If I have ten rupees, my journey to the millionth rupee is going to be very long. If you have 90,000 rupees, your journey will be much shorter and if you need only Rs. 51 -- to complete the figure, you are about to reach, whereas I am very far away from the target. The journey towards fulness does not make us equal for we each start with different amounts. Some have 10, some 10,000, yet another has 75,000 or even 95,000. All these create differences in distance. And if we create differences in Perfection, then we do not consider all men to be equal.

Now if you have Rs. 99,999 and I have Rs. 1 and if we both want to proceed towards Emptiness, we can both go together. We are equals. I leave my rupee, you leave your rupees. I shall be empty, you shall be empty. Only the journey towards Emptiness has a quality of equality and no other.

So the Perfection-oriented communities can never be equal. Only those that proceed towards emptiness can be equal. Before Emptiness, Rs. S or Rs. 95,000 are both equal. I will renounce my Rs. 51 -- and reach exactly where you will reach after renouncing your Rs. 95,000. It is not that you will attain a bigger emptiness and I a smaller one. Our Emptiness will be the same. The vessel that is full is emptied by overturning and the vessel that has only one drop, is also emptied by overturning. There will be no hierarchy in the emptiness of your vessel and mine. There is no one great or small. We shall be both -- just empty.

But if you have an eye towards Perfection, then equality is not possible; it is absolutely impossible. And then the journeys will be all different. Also it cannot be told when it will end. Time will be required and the religion that requires time to be attained, is also weakened by Time. It is but natural that such a religion does not remain unconditional for this religion has a time-limit.

If we were to understand it properly, such a religion becomes a time-product for it will arise according to time. Then such a religion cannot go beyond time, for that which is born through time, also dies in time. That which has its one extremity in Time cannot have its other extremity outside of time. Emptiness however, can be instantaneous, this very moment -- *now*. It is wrong to say instantaneous. Actually, Emptiness happens outside of Time, whereas fulness happens within Time. The moment you are empty, you are outside of Time and it requires no time to become empty.

Therefore, when anyone went up to Lao Tzu and said, "I am a sinful man, I have committed many sins, how long will it take me to attain liberation?" and Lao Tzu would say, "You can be liberated here and now." Lao Tzu can say this for he knows you have not to be anything. Rather, you have to leave even that which you are!

Therefore Lao Tzu has not pondered over the question of how many years and how many lives it will take. He says, "Here and now." Therefore, the nirvana that Lao Tzu has talked about is 'Sudden Enlightenment.' It can take place this very minute. There is no question of losing even a minute but if you do not desire, it is a different matter. There is no other hindrance save yourself.

Lao Tzu says, "There is no other obstacle. If you yourself do not desire it, then it is a different matter. There is no other hindrance. All else are excuses."

It will be difficult for the mind to understand that the postponement of liberation is our own evasion and not to attain nirvana, is also our own contrivance. No sin keeps us away. It is only we ourselves who do not desire it and hence seek explanations, to explain ourselves away. According to Lao Tzu, there is no intervention of time -- be empty this moment, open your fists here and now!

Lao Tzu also says that fulfillment can never be peaceful. A half-filled vessel always makes a lot of sound. A vessel 3/4th filled also makes a sound. Lao Tzu says, "No matter how full the vessel is, it makes a sound." Only an empty vessel is silent -- Why? You might argue that a vessel can be so full, there is no sound. But Lao Tzu says 'no'. He says if a vessel is full, one thing is proved that there are two things. One is the vessel and the other, its contents. And where there is duality, perfect serenity is impossible. So the person who is eager for perfection is filled with duality and hence the conflict continues.

Only the man who is established in Emptiness is outside of conflict for then there is no other. The vessel is empty, how can there be any sound? There is nothing to knock against the vessel. Remember, in the advaita (the single), tranquility is possible for there is no 'other' to cause the conflict.

Where there are two, there is bound to be friction and it is interesting to note, it has its own ideology. When you fill yourself with something, take it for certain. it cannot be yourself. Whatever you fill yourself with, will be different and apart from you, then be it wealth or knowledge or even God. And can you ever he at peace with the 'other'? Now the vessel cannot fill itself with itself. It has to be water or milk or poison or nectar -- things other than itself. If the vessel wishes to be filled by itself, it will have to be empty -- that is the only way. Or else, it will be filled with something. Then whatever name we give, makes no difference, although we tend to think that it does.

A well-known, priest went to meet Lincoln. He began to talk of high things like heaven and hell and God. "Could it be that these are mere names?" asked Lincoln. "Certainly not" replied the man. Lincoln said, "May I ask you a question? How many legs does a cow have?" "What a question to ask a learned man like me, who talks only of heaven and hell? Well, if you insist, it has four legs," said the priest. "Suppose we include the tail as a limb, then how many legs would the cow have?" Lincoln asked again. "Five", said the priest.

"That is your mistake", said Lincoln. "If you call the tail a leg, it does not become a leg. Your saying will make no difference, for the tail is a tail because it performs a specific function. Also legs are not legs merely in name, they too have a specific purpose, which the tail cannot fulfil. Your giving it a name, makes no difference." We live in the illusion of names. Man's greatest delusion is that of labelling things.

There is a Sufi story: A squirrel was sitting under a tree. A fox happened to pass by but the squirrel did not run away. "You foolish thing!" He said to the squirrel, "Aren't you afraid? Do you know I am a fox and I can break you in two?" "Have you any proof, any certificate to prove that you are a fox?" asked the squirrel. The fox was shocked! Never had a lesser animal addressed him thus. Rather, they ran at the sight of him! He was terribly upset. He said, "Wait, I'll get you one."

The fox went to the lion and said, "Kindly give me a certificate. I have been insulted. An ordinary squirrel wants a testimony to prove my credentials!" This he told the lion, whereas within his mind, he was boiling. "This is an outrage," he said to himself. "Never has this happened in the history of animals!"? He took the certificate and went back to the squirrel, who was still waiting for him. He flourished the certificate on her face and then began to read aloud. "This is to certify that this is a fox and a very dangerous animal. The squirrel should beware of him....." and so on. He was so engrossed in reading his own praise that he dwelt longer on every word than was necessary. When he finished, he looked up to find that the squirrel was missing. She never returned.

When the fox went again to the lion, he found a deer standing next to the lion and asking him for proof that he was a lion. Now the fox wondered what the lion would do! Whom would he ask for a certificate?

The lion told the deer thus: "Look here! If I were hungry, you would not have had the leisure to ask me for a testimony and if I am not hungry, I do not care what you think."

The fox asked the lion, "Your Majesty, why did you not advise me to say thus to the squirrel? Why did you give me a certificate? I would have set that impudent creature right!" "But you never told me for whom you wanted the certificate. I thought some stupid human being had asked for it. I have noted of late that the animals of this jungle have also started indulging in the stupidities of human beings."

One of the basic follies of human beings, is this habit of naming, of labelling. Giving a thing a name makes it convenient to deal with. When a man says, "I fill myself with God", he forgets that this is duality, for it makes no difference with what you fill yourself. One thing is certain -- you are filling the vessel with something. Then whether it is the world or whether it is God, whether it is love or whether it is prayer, it is immaterial. That is not you. You are the filler of that which is being filled in. Then whatever name you give to that which is being filled into you -- whether liberation or the mundane world -- makes no difference. The duality remains.

In fact, we can only be filled with 'the other'. If you want to be purely yourself, then there is no other way than becoming empty.

Therefore Lao Tzu says that Tao is like an empty vessel; and in its use, it is required that we are on guard against all kinds of perfections. If we want to make use of Religion, we have to beware of the chaos of all perfections. This requires a little pondering. We shall have to go a little deep into this word 'use'. If Religion is anything, it is the highest use of life. It is the most intrinsic interpretation of life. So if you want to make use of Tao, of Religion, Lao Tse gives only one advice -- Be on guard against all types of perfections. Then the use of Religion will start. For no sooner a man becomes empty, Religion becomes active, dynamic. And as soon as a man is filled with something, Religion becomes inactive, it is pressed down.

But Religion is not destroyed.

There is empty space in this room. We fill this room up with so much furniture that there is no space left. What does this mean? Does this mean that the empty space is destroyed? Or does it mean that the empty space has been pushed out of the room and its place taken by the furniture? The empty space cannot go out of the room for the emptiness is not a thing that can go in or out. And where will it go? Outside the room there is already a lot of empty space. There is however, no empty space anywhere in the universe to accommodate this empty space. Then where will this empty space go?

Now another way of deducing that it has been destroyed is that we have filled the room with furniture hence the empty space is destroyed; but nothing can be destroyed -- least of all emptiness. Objects can be destroyed but emptiness cannot be annihilated.

Emptiness means that which is not. How can that be annihilated? The presence of a thing is necessary in order to destroy it. Therefore no matter how much you fill up this room -- you may fill it with cement completely -- even then the emptiness remains where it was. It cannot move out, it cannot be destroyed. Then supposing we decide to stay within this room, would we have to bring back the emptiness? No, we have simply to remove the things that are in it. The empty space will be there where it was once again. Objects merely hide the empty space. Remove the objects and the empty space appears to view.

We also are like that. Emptiness is our nature. It is our religion, it is Tao. We keep on adding things to this emptiness, so much so, that it is completely smothered. It cannot do smothered though. What is meant is, it is hidden from view. Then what is to be done? Lao Tzu says, "Be on guard against this desire of fullness." Leave the desire for fullness. Then what will you do? Throw out all the arrangements you have made towards this aim, with your own hands. The day you throw out all that is within you and become empty, you shall be in the state of the Tao.

And Tao is very active. Emptiness is a dynamic force. This emptiness is very useful.

Actually we make use of only the Emptiness. The meaning of the word 'use' is: as soon as a person becomes empty, he has with other things, thrown the incompleteness also out of him. He has not tried to be perfect (complete) for that requires to amass things, whereas he has thrown out everything. Now if he is not incomplete, what will you call him? He has thrown out all requisites of incompleteness, imperfection. Now he is not even imperfect. Then what will you say about such a man?

We use the word 'empty' so that the eye can begin to see emptiness. The day a man throws out everything within him, the day he gives up all planning for perfection and becomes absolutely empty, he becomes perfect. To be freed from incompleteness is to be perfect. This is the actual meaning. One way is to unfold each imperfection and remove it bit by bit and become perfect, another way is to step out of the

incompleteness, then what remains, is perfection.

This fullness, this perfection, is not yours for you will have passed away together with the things that were thrown out. That fullness is of the Absolute, the Aggregate. It is the fullness of God; and this God is very active and from Him arises all creativity. Then whether it is a seed bursting or a new star being born or whether it is a flower blooming or an individual being born -- all the arrangement of this vast Universe accrues from the Supreme Emptiness. This Emptiness is all powerful. There is untold energy within it. In our effort to be perfect, we become beggars by our own hands. No sooner we become empty, we are blessed; we become the masters of the Supreme Wealth.

Therefore it is that Lao Tzu says, "IN ITS USE WE HAVE TO BE ON OUR GUARD AGAINST ALL FULLNESS."

Lao Tzu says again: "HOW IMPRESSIVE, HOW SOLEMN IS THIS EMPTINESS! HOW VAST AND FATHOMLESS IS THIS EMPTINESS! FOR SOOTH, IT IS THE SOURCE OF ALL MATTER! EVERYTHING IS BORN OUT OF IT. OUT OF WHICH EVERYTHING HAS ARISEN, EVERYTHING HAS BEEN BORN -- IT IS LIKE A REVERED ANCESTOR" -- everyone's father, everyone's mother -- "THE FOUNTAIN-HEAD OF ALL!"

Lao Tzu has used very strange words that seem contradictory. First he says "RELIGION IS LIKE AN EMPTY VESSEL." Then he says "HOW BOUNDLESS IT IS!" Now we estimate the depth of objects only. You cannot call an empty river fathomless. You can only call a very full river fathomless, when its waters can be measured. If we call a dry river fathomless, it would be foolish. But Lao Tzu calls just such a river fathomless -- a river without any water -- Why?

Now this is very interesting. Lao Tzu says, "The river that is full can be measured no matter how deep and unfathomable it be." We may find great difficulty in measuring it but it is measurable all the same. We will find its depth, for objects -- matter -- cannot be immeasurable. But the river that has no water is immeasurable -- for how will you measure it? That which is not, cannot be measured whereas that which is, can be. Therefore a river filled with water is never unfathomable but a river without water becomes immeasurable.

Lao Tzu says, "No matter how full the vessel, it is not unfathomable. An empty vessel is unfathomable, for there is no way of measuring emptiness."

Even a very small emptiness cannot be measured, whereas the vast universe can be measured.

The Hindu philosophy has a term -- 'MAYA'. It means -- that which can be measured. This word does not mean illusion as is generally understood. It means -- that which is measurable is maya. And since it can be measured, it is an illusion. That which can be measured, is not the Truth, for Truth is immeasur-able -- it cannot be measured.

Lao Tzu says, "How unfathomable it is!" This needs to be pondered over for a person like Lao Tzu does not utter a single word without a reason. It is with great difficulty that they speak. Speaking is no pleasure for a person like Lao Tzu. It entails a lot of pain and difficulty for he who sets out to speak, is beyond all speech. Therefore they do not utter a single word that is meaningless.

Lao Tzu says, "How unfathomable." He should not have used the word 'how (much)' for with this, the measure starts. 'How (much)' suggests a measure. Then why does Lao Tzu use this word? If Lao Tzu says -- 'immeasurable' it sounds logical, but he says, "How immeasurable!" and from here the measure starts. Think again -- for Lao Tzu weighs each word he speaks. If Lao Tzu says, "This world is immeasurable," then you can turn round and say, "Then you have measured!"

If I say this world is immeasurable, it means I have tried to measure it. I have reached the corners of the earth. I have seen the whole earth and now I return to say that it is immeasurable. I dive into water, I come back and say that it is fathomless. Then it can be two things. Either I say I could not reach the profoundest depth and so I cannot say it is immeasurable. I can only say I could not reach the depth. It is quite possible that a fathom below the depth I reached may be the bed of the river. So it can mean two things: I could not reach the depth -- in that case I have no right to say it is unfathomable. All I can say is, "As far as I could go, was not the bottom of the river. It could be a little way further down, I cannot say." Or it could also mean that I reached the bottom and found it was bottomless! But the fact is, if I reach the very end, I have reached the bottom. Then if I come back and say, "I reached the very end and found there was no bottom" -- this would be an absolutely wrong statement. How can you see to the very bottom if there is no bottom? If you reached the end, you have reached the bottom.

Therefore Lao Tzu says, "How unfathomable!" He does not directly call it unfathomable for then it would seem that it has been measured -- at least by Lao Tzu, and he has discovered it is unfathomable.

Therefore Lao Tzu says, "How unfathomable!" What he means is, however much you try to measure, it is unfathomable. You measure and it is beyond measure. Wherever you reach, it is yet further away; the shores are nowhere in sight. You try infinite ways and yet it is unfathomable! So Lao Tzu does not use the term 'Unfathomable' directly for fear of the illusion of measure.

Therefore, many contradictory statements are made, where entirely opposing words are made use of. When we make use of the term 'fathomless' it conveys the meaning of that which is very very deep -- then also it carries the sense of measure. When we say 'How fathomless', then it becomes multi-dimensional, whereas the word fathomless alone, is one dimensional. If we compare this with Mahavira's statements, it will be easier to understand.

Whenever Mahavira wanted to convey the idea of the infinite. he never used the term 'infinite' only. He always said 'infinitely infinite'. When someone questioned, "What is Truth like?" He would reply, "Infinitely infinite". Now it is natural that he should be asked why he made use of the word infinite twice. One should be enough to convey the measuring of infinity, and this joining of two words could be wrong also, for infinity is only one. If there are two infinites then each will form a boundary of the other and then they can no longer be termed infinite. Infinite means that which is infinite, boundless, but here, where the second starts the first must end.

This is why, before Mahavira the word 'infinite' was used directly to convey the infinite. The Upanishads refer to the infinite as the infinite. But infinite is one-dimensional and Mahavira felt that this gives an impression of a measure. If someone says 'the infinite', it seems he knows its dimensions.

So Mahavira says, "Infinitely infinite." It is so infinite that it spreads even beyond the infinite. It is Infinity (Infinity raised to infinity). When a word becomes multi-dimensional, it becomes a very living word whereas a one-dimensional word, is a dead word.

Lao Tzu could have said "It is fathomless", but he says, "How fathomless!" This is the same as saying it is infinitely infinite. Then he says, "How deep (profound) it is!" It is void and deep. The void is entirely empty, then how is it profound? The river is filled with water, we can say the current is deep.

There are two types of flow in a river: One is a very superficial one, as we see in shallow rivers where beds are also visible at places. Such rivers make a great noise. The water may be a fathom deep but the noise it makes, is tremendous. Such a flow is a shallow flow. Such a river makes a lot of noise -- Talks a lot! There is another river whose waters are so deep that even if there are rocks and cliffs beneath, it does not disturb the river at all. The river flows and its flow is hardly visible to the eye. It flows so silently. Then we say the flow of the river is so deep, so profound, that there is no sound whatsoever.

But Lao Tzu refers to emptiness as deep. There is no flow of water here -- everything is void, but this is the very reason for its profoundness. Lao Tzu says, "No matter how slowly a river flows," whether you can hear it or not hear it, where there is a flow there is bound to be noise. The sound may be so less -- almost subtle -- almost inaudible. But where there is a flow, there is bound to be friction and where there is friction, sound is bound to be. So Lao Tzu says, "Only the Void can be deep for there is no sound there."There is no flow, no friction. There is nowhere to go, nowhere to come, everything is tranquil and stable with in itself.

So Lao Tzu says, "How deep, how profound!" He makes use of the adverb 'how' and the reason is to convey the stress on the profundity of his statement and also to convey that the matter has not ended with his statement. He takes care to see that none of his words are closed. Rather, he sees that they are open -- each word should be an opening to further exploration. Each word should open the door to further Mystery. When the pundit speaks, his words are closed. None of his words are suggestive of anything ahead. Their words are mere information and nothing more. The so-called Science says, "This is the Truth". Authentic Science only suggests -- there is nothing fixed, everything is fluid.

Hints can also be of two kinds. There is one hint that is fixed. If someone points at the moon and keeps the fingers fixed, the moon will have shifted in due course from that point where the finger points. If you really wish to point at the moon, the finger will have to shift with the moon. The indication will have to be alive and it shall have to move with the moon.

People like Lao Tzu, do not consider Truth as a dead unit. They believe it to be a dynamic force. So all their indications are live suggestions. Their finger keeps moving with the moon. In the term 'How', no boundary can be formed, for this 'how' goes beyond all 'how's. It becomes a hint, a suggestion that transcends all words. When Mahavira says 'infinitely infinite' the term does not carry the transcendence that Lao Tzu conveys by using the term 'how'. When Lao Tzu says, 'how', the transcendence goes even beyond. Mahavira repeats the word infinite -- infinitely infinite -- but then the word seems to get fixed, its resonance becomes somewhat fixed and it seems as if it conveys the impression of a boundary. Then it seems to

convey a meaning and we tend to feel that we have understood it. But when a person says, "How unfathomable!" you cannot draw a boundary anywhere round the 'how'.

Lao Tzu says, "How deep, how unfathomable -- as though it is the source of all matter." Again he makes use of the term 'as though, as if'. He who has to speak of Truth, has to weigh each word before he utters it. He does not make a categorical statement that it is the source of all matter.

Wahinger has written a book called, "THE PHILOSOPHY OF AS IF". This book is one of the few priceless books written in the West in the last hundred years. He has called it the philosophy of 'as-if'. Whoever has stated, "Truth is such," has made a wrong statement for man can only say 'as-if'. If he tries to say beyond this, it trespasses all limits, it is only an exhibition of man's ego.

Wahinger does not say, "God created the world." He says, "as if God created the world." The world is so beautiful -- as if God had created it! For who else can create such beauty? He makes no definite statement to prove that God made the world.

Wahinger says, "If I give proof that God is, someone else can disprove it too." If one section of the world says 'God is' and gathers proofs thereof, another section can as well say, 'God is not', and give proofs thereof. And when a person says, 'God is not' we have no right to say, he is transcending all limits, for this race was started first by those who declared that God is. It is the Theist who has first gone beyond limits by making declarations that are beyond human concept. The atheist has merely followed him. One man says, "I can prove that God is." This is a matter beyond man. Does God require a testimony of approval from you to prove His existence?

Wahinger says, "I can only say this, that the more I think, the more I seek, I find it seems as if God created the world." This is not a mathematical solution he has found. He says, this is the feeling of his heart. Whatever he sees, be it a little flower, his heart tells him such creation could only be of God. He cannot bring himself to believe that such beauty has sprung out from among the stones, just like that. "Therefore", he says, "It is as if God has made it."

Lao Tzu says, "It is as if this profound emptiness, this unfathomable depth, is the source of all matter." This addition of 'as if' is very priceless. This is the characteristic of the profound sensitivity of Lao Tzu's consciousness. This very sensitive statement has not been made just like that. It has not been made in the heat of an argument or with the desire to prove something or convince someone. It is something that comes right from within him, something he has experienced.

Lao Tzu has explained this somewhere. His disciples have collected many of his statements. Chuang-Tse says that Lao Tzu has said that the greater the sage, the more hesitant he is. An ignorant person makes any statement without hesitating for he is blissfully unaware of the enormity of the words he utters. When thus he says, such-and-such an act is a virtue and such-and-such an act is a sin, he puts himself above God. Which is a virtuous act and which sinful? It is difficult to say and therefore unlawful. Therefore he who knows, will still hesitate and will try to avoid making a statement.

Jesus has said, "Judge ye not, that ye should not be judged." Things are very complicated and mysterious. What is virtue, what is sin? Virtue becomes a sin and sin becomes a virtue. That which starts as a sin, bears flowers of virtue, what begins as a virtue, lands up in sin. Here it is light now but very soon darkness descends and the darkness that was now will soon change into light. Now it was morning and it has turned into evening and that which was beautiful has turned grotesque. What is beautiful?

Nasruddin's wife asks him one day, "I feel your love has become less since a few days. Will you love me when I am old?" Nasruddin replied, "I shall worship you. I shall smear my head with the dust of your feet. But wait! you will not look like your mother will you? If so, I beg of you, remain as you are!"

What will we call beauty, what will we call youth? Each step of youth leads to old age. Every wave of beauty rises up and turns ugly in a short time. Here things are mysterious, united; they are not divided. The Universe is misty, it is twilight here -- you cannot say it is light, you cannot say it is dark.

Lao Tzu says, "The sage hesitates", and Lao Tzu's each statement is full of hesitation. If an ignorant man reads him, he will say, "Perhaps Lao Tzu did not know or else why should he say, 'as if'? If you know say so, if you do not know even then, say so. One should talk clearly. If you do not know, say 'I do not know'; if you know then say what you know. Where is the sense in saying 'as if'. This shows his rank ignorance" -- thus an ignorant man argues.

In fact, an ignorant person cannot conceive the mystery of things. They find it easier to go by fixed concepts. Let it be said that a man is sinful -- that is enough for him. But the sinful man can perform an act of virtue. Another man is called virtuous -- but he is also prone to sin. Then what does this mean? What difference can your labelling make when a sinner can perform a deed of virtue and a pious man can sin?

Then your labels become dangerous. Then why attach these labels? But we categorize and become free from anxiety by putting each man in his place. This does not help to change matters in the least. Life proceeds as it is going to.

Lao Tzu is very hesitating and there have been very few people in the world who have been as hesitating as Lao Tzu. In India we find this hesitation in Buddha. But Buddha's hesitation was not as much as Lao Tzu's for Buddha had left it be known that he would not answer certain questions. This is also a certified answer; for Buddha has answered by saying he will not answer. Not to answer is definite on the part of Buddha, so there is nothing indefinite about these questions.

Lao Tzu says 'as if' -- it is hypothetical, imagine, repeat within yourself and it may come within your understanding that all this is born out of the empty Void. All this has come into being through Void, but to express it thus definitely, is to trespass it. For then the Void is small enough for me to look into it and see that all things have come out of it. Then the Emptiness does not remain boundless -- it is no longer fathomless, no longer deep. It has become small enough to be placed on the research table and analysed. Then the mystery is lost.

Lao Tzu says, "Suppose, as if it alone is the mother."

If Lao Tzu is questioned "Does God exist?" He will never answer in yes or no. People like Lao Tzu live so close to God that they cannot answer in yes or no.

There is a case filed against Nasruddin in the court. The magistrate tells him "Nasruddin, you are a great word-twister. You give such a turn to your words that we find it difficult to cope up with you. Therefore, you are hereby ordered to answer in either yes or no."

Nasruddin replied, "But the answer that is worth giving, cannot be given in yes or no. Only the answer which is not worth giving can be given in yes or no. So I beg you to take back the oath you gave me to tell the truth and nothing but the truth. Then I shall answer you freely in yes and no. You have made me take an oath to tell the truth and truth is not a thing that can be replied by yes or no." "Alright", said the magistrate. "Give me an example to prove that you cannot answer in yes or no."

Nasruddin asked, "Can I ask you my lord if you have stopped beating your wife? Please answer in yes or no." The magistrate found himself in difficulty. If he said yes, it would mean he has been beating his wife. If he says no, that would mean he still beats his wife. Nasruddin again asked, "What is your answer? Now will you relieve me of my oath? Then I shall answer as you wish but remember, there are many things that cannot be answered by a yes or a no."

And where the question pertains to God, yes and no become absolutely useless. There the atheist as well as the Theist proves himself to be a fool. He who answers in yes or no, proves his stupidity. Here things become very fluid and merge into each other. Therefore, Lao Tzu says very hesitatingly, "It seems as if everything is born out of this void."

Enough for today -- rest, tomorrow.

The Way of Tao, Volume 1

Chapter #13

Chapter title: Death of the ego and the entrance into the mystery

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CHAPTER 4: SUTRA 2
WE SHOULD BLUNT ITS SHARP POINTS, AND UNRAVEL ITS COMPLICATIONS. WE SHOULD ATTEMPER ITS BRIGHTNESS AND SUBMERGE ITS TURMOIL. YET DARK LIKE DEEP WATER IT SEEMS TO REMAIN.

Religion is the state of an empty consciousness; like the state of an empty vessel.

But how is one to become an empty vessel? If one wishes to be empty, how can one be? If one wishes to annihilate himself, what is the method?

Yesterday we tried to understand that nothing is more foolish than trying to be perfect. But the science of becoming perfect is available. We have shastras that explain this process step by step. We have schools and universities where we can perfect ourselves in any direction. But where is the scripture that teaches void? What are the precepts that teach emptiness? One has got to pass through a particular process in order to be something. So man has developed many methods of reaching perfection. He has laid out paths for strengthening his ego. He has organised and classified his thoughts and concepts in this direction. But for emptiness? What is one to do to become empty?

Lao Tzu has a few things to say on this. He says: "Blunt the sharp edges." There are many sharp edges in the personality of an individual. Where you pierce and pain another, there is a sharp point within you. But it is always the sharp point of the other that we become aware of when it pricks us. When we prick another, we are not aware of it within ourselves. If I pierce you with a sharp knife, you will become aware of its sharpness, not I. If someone pierces me, then alone will I become aware -- but then too, only of the others' sharpness.

This causes a lot of confusion in the world. All the strife in the world is due to the fact that we are sensitive towards the sharp points of others and not to our own. Have you ever felt the sharp points within yourself? This is why we are busy wiping off the sharpness of others throughout our lives.

So the first thing to keep in mind is that we are not conscious of the sharp edges within ourselves. We are not conscious of the fact that these sharp edges pain others. We are only aware of the pain inflicted by the sharp edge of another, for it pains us. Another thing, since we are unaware of the sharp edges within us, knowingly or unknowingly, we keep on strengthening their roots. Since we are aware of the sharp edges of others, we are always endeavouring -- to destroy them.

In this connection, the most interesting thing is, the more we strive to blunt the edges of the other, the stronger we have to make our own edges; for there is no other way of breaking the opponent's edge. So the effort to blunt the edges of the other is an intrinsic effort to sharpen, to increase and to polish our own edges! And we are all engaged in this pursuit with the result that a vicious circle is created. Each one of us is engaged in sharpening and poisoning his own edges to counteract the others'.

Then it gradually happens that we remain nothing but a bundle of pins and needles.

Now we should also understand the way in which our sharp edges prick us also: When our sharp edges begin to inflict wounds on others, they all become eager to inflict wounds on us in return. This is how we realise our own pricks. So then, we at the most hide our sharp edges by drawing a cover on them. But these covers are skin-deep only. We cover ourselves with the plaster of sweetness, humility, of refinement and gentility. But the slightest attack and this layer comes off laying bare the sharp edges within.

Lao Tzu says: "Brush off all the sharp edges." Then what are we to do?

First we shall have to know the locations of these sharp points. Could it not be that through the long live of births, we have remained a mere collection of sharp points? We seem to have shed all the other part of us and saved only these! And how are we to know our own edges? Step into the place of 'the other' and you shall know.

Whenever the other person is pained by us, our mind says that he suffers from his own mistakes. Whenever we are hurt by another, we say the other has hurt us. If you are angry with me I say you have a notable temperament. If I become angry I say, "The conditions were such, I had to be angry." About the other, I say, "He is an ill-natured person, the situation was not such that he should have lost his temper. He is venomous!" Such reasoning helps to hide all our sharp edges and we never become aware of them.

Jesus has said, "Do unto others what you would have others do unto you." But this is a far cry. At least let us have the magnanimity to use the same logic for others that we use for ourselves! When I lose my temper I say the situation was such. When the other loses his temper let me also concede that the situation was such! We shall have to break this double-faced logic of ours. This double crossing logic -- one for

ourselves and quite another for the other is utilised mainly to save our prongs. And thus we never come to know who and what we are. This one logic spoils our whole life.

Therefore, the gist of all religions is contained in this statement of Jesus. "Do unto others as you would like others to do unto you. This is the essence of all religions. And this one statement is enough. All Vedas and Shastras and Puranas, and all Bibles and Korans are contained in this small statement.

Let a person do this much and he has no need to do anything else. But this is very difficult for we shall have to brush all the sharp edges within us -- and sharp edges there are within us.

So the first thing is to become totally aware of this double-edged logic. Each moment I should be conscious of the fact that I must allow the same logic for others that I allow for myself. Then you will begin to see the thorns within you. The day we give up this logic and give the same allowances to others, conditions change and we witness a unique experience. Then we find that my nature was such that I got angry and the situation was such that the other had to get angry!

The day you realise that it is in your nature to get angry, that it is your habit to lose your temper and the conditions of the other were such that he could not but lose his temper, then you will be incapable of forgiving yourself and not forgiving the other. He who finds it very easy to forgive himself, is never able to brush away the thorns off himself.

We however, are experts -- at forgiving ourselves. There is no limit to our forgiving ourselves. How long would it be possible, I ask you for you, to stay with a person, exactly like you? It will be difficult to spend a single day; but you live with your self from many births! There must be some logic that saves you from knowing yourself. You can not think what you are! You have not the least bit of consciousness to show you what you are!

To understand this, we must first have the knowledge of the pikes, of the daggers that jut out from us. Wherever we go, we are bound to hurt someone or the other. If you manage to pass without any incident, you do not feel you have really done something. You feel you passed and no one noticed you! You can only draw another's attention towards yourself when you begin to inflict injury.

There are many kinds of wounds you can inflict, of that we shall talk later, in how many ways we can hurt and how well we can explain it away!

Some friends had gathered one morning in Nasruddin's sitting-room. He called one of his disciples and handing him an earthen vessel said, "Take this to the well and fill it. Mind you, do not break it! It is an earthen pot. Now come near me." As the youth came near him, he gave him two slaps on his face. The poor boy was dazed and the rest of the gathering were very much perturbed. One old man then said, "Mulla, you hit the youth who has committed no fault. We cannot understand this. The vessel is yet unbroken and you have punished the boy?" Nasruddin said, "I am not from those foolish ones who wait for the happening and then mete out the punishment. What is the use then? When the pot is already broken, then where is the sense in beating?"

You will not be able to answer Nasruddin. His words are meaningful. If you beat, you must then beat first, then it has some meaning. Later on it will have no meaning. Man is such an expert -- he can deal out the punishment before the error is committed. This is the message of Nasruddin's story. We are experts at rationalization.

But no self-experiences are experienced by means of the skill of rationalisation for the order of reasoning is useful only to hide the ego-self. Rationalisation will not do, what is needed is self-introspection. Self-introspection means the ability to put oneself in the other's place. Each one of us feels that the other's anger was unjustified. It is difficult to find a man who does not feel that he is the victim of injustice. A thousand times in the day we feel victimized for no fault of our own.

Our experience is that we are prey to injustice. But when we have spent our wrath on the other, have we ever felt that the other is a prey to injustice? As the other is ignorant of the unfairness on his part, so are we.

This is insight, this is not logic. This is an experience. Man's nature is the same everywhere. Everyone thinks almost the way I think; everyone's experiences are almost like mine. Therefore it is not difficult to put oneself in the other's position and think. He who is successful in putting himself in the other's place or putting the other in his place, develops his insight. Then he is able to see the sharp edges within him.

Mahavira attained supreme knowledge; so also Buddha. And yet every morning when Buddha prayed he asked forgiveness of the whole world. One day a person asked him, "You have attained the supreme knowledge, now no one is hurt by you, no one can be hurt by you, then why do you ask forgiveness?" Buddha said, "I remember my days of ignorance, when I used to feel injured even when no one was injuring

me. Therefore even though I do not willfully harm others, many must be feeling injured because of me, so I know that this vast ocean of ignorant humanity that is all around me must be feeling injured on account of me even though I am not inflicting the injury. They are being inflicted, whether I am the cause or not. Hence I have to ask forgiveness."

"But you have not caused the infliction?" the man asked again. Buddha replied, "But I am the cause. If I were not, no injury will be on account of me. My being is enough to inflict the injury. Therefore I ask forgiveness. This forgiveness is not for a sin committed but for a sin that has taken place -- even though I have had no hand in it."

We are in such a state where we feel the whole world is molesting us. We feel we are innocent and the rest of the world is filled with wickedness -- that a great conspiracy is going on against us; that you are alone, against the whole wide world! This is our view-point. And with such a view-point, you can never see the spikes within you. So you will always be defending yourself and he who tries always to save himself, will never know himself. Hence he can never save himself for how can he save himself when he does not know himself?

So the first thing is -- watch yourself. How many injuries you inflict during the day -- in the speech, as you sit, as you walk, with your gestures, with your smiles and with your eyes or your lips! note the wounds you inflict -- sometime even without any reason. Then you will come to realize that that is your nature.

Mulla Nasruddin was walking along a road. One man slipped over a banana peel and fell. Nasruddin laughed out loud. As he was laughing, his foot fell on another bit of the banana peel and he too fell. As he got up from the ground he folded his hands and said, "I thank thee, oh Lord! Had I not laughed beforehand, I would never have laughed at all!" Now it was the other's turn to laugh.

When we laugh at others, we do not think; when we abuse others or scandalize them, we do not think what we are doing. It is possible that in no time we may find ourselves in the same situation. Nasruddin speaks from the very depth of the human being. He says, "It is as well that I had my laugh for later the tables were turned!" Nasruddin is a symbol of the irony of all mankind. He is, so to say the essence, the very extract of all human psychology.

We shall have to inspect each movement of ours, lest it hides a sharp edge within itself. Are you piercing someone and are you by any chance, taking pleasure out of it? You are perhaps dominating over someone, asserting your ownership over someone, giving orders to others -- and taking delight in it!

One day Nasruddin was annoyed with his son. The son is making a lot of noise. He orders him, "Sit down you rascal!" But he, after all, is Nasruddin's son! He says, "I won't!" "Then stand!" shouted Nasruddin. "Whether you sit or stand, you shall have to obey me," he tells his son!

It is the persistent effort of our mind to dominate someone. Why? It is because when we do so, we feel we too, are something. We are hardly aware of our being unless we oppress someone. The greater the number of people within my clutch, the greater a person I become. We have no other measure to measure the greatness of a person. How many will suffer if he tightens his fist? That great is the man!

We are engaged in pressing down as many necks as we can. And it is not that the enemy alone puts his hands on your neck; those whom we call friends, they too have got their thumbs on our necks. And the enemy's hold may loosen sometime -- not so the friend's! Those who are related to us, they too, are always testing and surveying their hold on you. The moment they feel their hold slackening they are filled with fear of losing their grip!

All these are our spikes. These are our violences. Lao Tzu says, "Blunt their sharp edges." If you wish to progress towards the void, you shall have to destroy these edges, drop them, cast them aside. But who can do this? Only that person who is willing to live in insecurity. We keep an armed guard at our door because we want protection. The armed guard shows in the subtle ways that we put up defences all around our individuality.

I lived with a friend for eight years. This man was a good soul. Whenever he met me he was very loving towards me. He would always smile when he greeted me. But I never saw him smiling either at his wife or his son or his servants. When his servants were around, he was a different man altogether -- he behaved as if there was no one in the room. I was perplexed and so I asked him what was the reason?

He said, "I have to be alert. If I smile at the servant, he comes with a plea to raise his pay. If I smile at my wife, she puts in a demand for yet another saree and if I smile at my son, he promptly puts his hand in my pocket! So I wear this mask of severity for my protection. It is a necessary compulsion and though it is difficult to maintain, it keeps the son away and also the servants are afraid."

"But what will you gain or lose by this defence?" I asked him. "Have you pondered on this! If you die

today, the servants will enter your room no more. Your wife will no longer ask for sarees and your son will not feel your pockets. They will go and throw your body out of the house. As long as you are alive, insecurity is there. The moment you are dead, you shall be secure. There is no better secured thing in this world than a corpse. Even death can do nothing to a dead man; no illness can trouble him. Nothing can be done to it -- it is beyond all that you can do."

The more protected we are, the more spikes we require. These spikes are our security arrangements. We are afraid, we feel besieged by foes on all sides and we feel we must protect ourselves against them.

Nasruddin began to drink heavily in order to escape his wife. His friends began to worry about him. They were afraid he might die. Whenever they pleaded with him he said, "I can only go home when I am drunk. My legs begin to tremble if I am sober and my mind is in a whirl preparing answers for questions that no one has ever asked but my wife would. When I am drunk I enter with never a care. This is my defence."

When things began to go out of hand, the friends thought they would have to do something or else he would die. So they decided that one of them would dress as a devil and sit on the tree and pounce on Nasruddin. He was bound to be frightened and would do anything the devil told him.

So one night one of the friends dressed as a devil and lay in wait for Nasruddin. The rest hid behind the tree. When it struck two, Nasruddin came reeling on his way back home. Suddenly there were shouts and yells as the devil jumped on Nasruddin and catching him by the neck said, "Promise you shall drink no more or I'll wring your neck!" Nasruddin looked at him and said calmly, "First tell me gentleman, who are you?" Now this caused confusion for such an eventuality had not been taken into consideration. The man however replied, "I am the devil! Can't you see?" "Oh, then I am most happy to meet you!" said Nasruddin "I am the guy who has married your sister. Come along, I shall take you to her!"

All plans were failed. The friends came out from behind the tree. Nasruddin addressed them thus: "With great difficulty I have come upon my wife's brother. I want to take him to her but he is running away! He has not the guts to face her."

All our arrangements our words, our language, our precepts, our wines and picture-houses, our brothers and entertainments are intrinsic arrangements for our protection. Our mosques and temples, our gurudwaras and churches are all preparations for our security. We have made all these arrangements out of fear. When a person is afraid, he has to keep all kinds of spikes around him. Then who would break these spikes?
He alone can break these spikes, who is prepared to live in insecurity.

Alan Watt has written a book called 'WISDOM OF INSECURITY' after understanding the Lao-Tzu trend of thought: Security is a foolish thing. We cannot make anything secure. We destroy ourselves in the effort to do so. One should have the wisdom to live in insecurity. We shall create no spikes, we shall prepare no defences and then if life attacks, we shall welcome it. The most wonderful thing that happens is, that when thus a man volunteers to accept all attacks and makes no arrangements to counteract them, when he believes that that is his destiny, then all attacks become impossible on such a person.
Aggression has its own rules.

If your neighbour sees you doing pull-ups, he will be frightened. Then he expects all kinds of things from you. So he too begins to do exercise. Then you look through your window and you suspect foul play. So you pick up a sword and so it goes on! And this is not between neighbours alone. This happens between Russia and America and China and India and Pakistan. One country begins to spread its army on the borders and the neighbouring country kicks up an alarm. It sends a bigger force to guard its borders. Then each begins to suspect the other, leading to minor frays and major wars.

Psychologists say that 99% of the wars that have been fought so far were the outcome of misinterpretation -- that the other is making preparations to destroy us and if we do not prepare ourselves, we shall be wiped out. Then when you begin to make preparations, the other wonders and suspects your motives. When Pakistan takes war-weapons from America what could be the motive? It is surely to destroy India and if we form an Atomic Commission what could be the reason other than to destroy Pakistan?

Our minds revolve round this one fact -- what is the other doing? Then we begin to do the same thing with double force. And the intellect on both sides is of the same quality. In this retaliation, the reflections and images that result become so powerful that man has no control over them. Then everything seems to happen mechanically.

Lao Tzu says, "Be insecure!" As it is how can you be secure? If this earth breaks today, where goes all your security? If the sun turns cold, what arrangements have you made to guard against this possibility? And if the sun recedes farther away from the earth, how will you bring it back? Once this earth was barren

of all creation. What if it were to become barren again? To whom will you complain? Life has existed and become extinct on infinite planets. This earth too will not always remain so green. It will be destroyed. What measures have you against all this?

It is just like an ant that is returning home with a grain of sugar. Your foot falls on her and she is crushed to death. You are not even aware of it! All her plans, all her arrangements, snapped in a moment! God knows what all she must have dreamt about, what all she must have planned to do on returning home! Everything is destroyed. Now how can the ant get out from under your foot? Can she make any prearrangements?

You think no end of your abilities -- just because you have crushed an ant? What is the status of man in this enormous universe?

If a great sun passes by us, we shall be reduced to ashes. Scientists say that three thousand million years ago, a big sun passed by the earth -- that is at a distance of a thousand million miles -- and in this very impact that part of the earth which we now know as the moon, broke away from the earth. The Pacific Ocean and the Indian Ocean are the hollows where the moon formed a part of the earth. In this enormous and infinite universe where there are some four thousand million suns anything is possible anytime. And no one is going to come and consult you! A slight difference and life will fade forever on this earth.

Crores of species or animals have inhabited this earth but not a single descendant of theirs exists now. And there is no special rule of life regarding the human being. We, however, make elaborate arrangements. But all our arrangements are like those of the ant. I do not say make no arrangements, nor does Lao Tzu say make no arrangements. I do not say do not store a little grain for the rainy weather. I only say: while doing this, remember well these are all arrangements like those of the ant. The gigantic wheel of life moves on its own principles and we have no control over it. If this comes within our understanding, then all anxieties of security fall off.

Security should continue but the anxiety thereof; the madness thereof, should be no more. Then there is no difficulty in dropping the spikes for the spikes are for our protection. Now there is no need to save ourselves. We are ready to accept whatever comes. If death comes, it is welcome. In this acceptance you do not feel the need of anger or violence or hate or enmity or jealousy or malice any more.
Then only can the spikes break.

Lao Tzu says, "This our mind, our individuality has become a ganglion." It has become a complex -- like tangled thread. From wherever you pull, it gets more entangled. You try to disentangle in one place and it gets entangled in another place. No matter how much you try, you cannot disentangle the knots. And Lao Tzu says -- "Disentangle these knots". How shall we go about it?

We are forever trying to disentangle these knots. A man comes and says, "I do not want to be angry. Please show me how I may not be angry" It is very strange! You do not want to be angry, where is the question of being angry? Do not be angry -- that is all! He says, "That is not the question. I do not want to be angry, but I become angry." This means, anger is a thread, entangled with many other like threads. This man wants to be rid of this thread but he is catching hold of some other thread. For example, tell this man, "Alright! If you do not want to be angry, take delight in insults. Do not worry about honour and respect." He will at once turn round and say, "How can that be? After all, one should have self-respect!"

Man is very cunning. He says, "I am not arrogant, I believe in self-respect. Others indulge in arrogance; and self-respect one should have. One cannot become a worm!" He says, "I do not want to be angry but I want to keep my pride." Now pride is a thread that is joined to anger and it cannot be segregated. Self-respect is a far cry; he who tries to save even his self, will find that anger is well within him. It is not enough to be selfless for yet the self remains. Only in the condition of selflessness where the self is completely absent, then only does anger fall off.

Our condition is such that we want to preserve one end of the stick and cut of the other. And life passes in great difficulty, nothing is eradicated for we never seem to see that everything is conjoined and entangled with everything else within us.

One man says, "I shall make no enemies. I wish to be friendly with all." But remember by making friends you give rise to the enemy. One can understand the correlation of anger and arrogance but how enmity is born in friendship, is difficult to understand He who is eager to make friends, is bound to make enemies.

There is a reason for this. One method of making friends, brings about the by-product of enmity. Just as on burning coal, ash is bound to remain for it is the by-product; so when you make friends with someone, you lay the foundation of enmity with that person also. A man eager to cultivate friendship creates many

out-posts of enmity all around him.

In fact, what is the reason behind your desire for friendship? If we seek deep within, we shall find that it is because we are afraid of enmity and this is a precaution we take against it.

Nasruddin is in trouble. He has incurred a great loss in his business. His friend offered to help. "Take these Rs.10,000. It will help you to tide over your difficulty," he told him. Nasruddin closed his eyes and began to ponder. "Where is the need to ponder?" his friend said, "Return the money when you can." Nasruddin was still quiet. The friend was surprised at his behaviour. "What is the matter?" He asked, "You are in such great trouble. Why don't you accept?" "No," said Nasruddin. "I have taken loans and lost friends. You are the only one left. I do not want to lose you also. You are a good friend and I do not want to lose you for Rs.10,000."

Friend and foe are the two extremities of the same thing. The friend turns into a foe any time and the enemy can become a friend any time. I have said before that Machiavelli is the other end of Lao Tzu. There is great intelligence in both of them. Machiavelli has said, "Never tell a friend what you would never like to tell a foe, for a friend can turn a foe any time. And never say things against an enemy, which you would never say against your friend for an enemy can turn a friend any time."

Machiavelli has said a clever thing. Be alert when you talk. Do not tell a friend what you dread to tell a foe for who knows when the friend might turn into a foe? And then it would be difficult. Also, never say things about the enemy which you would not say about a friend, for that too may turn out to be a bad bargain. The enemy can become a friend any time. We wish that we should have many friends and no enemies. It is an onerous involvement.

Lao Tzu says, "Extricate the knots." But how? When we try to unravel one end, the other end becomes more complicated. We are taught -- Eschew anger, learn to forgive. This causes problems. We are told -- Do not hate, love all. Commit no violence, be non-violent; tell no falsehood, be truthful. But all these cause more entanglements. If a man resolves to tell the truth, why should the knots become more entangled? But they do.

The moment a man resolves to speak the truth, the confusion begins. For one thing, he shall always have to be aware of falsehood. He shall always have to keep in mind what falsehood is and be every moment aware of it. The moment his thoughts go away from falsehood it will be difficult to hold truth. Children lie naturally for they have no idea of falsehood. They are so simple that as yet there is no distinction between truth and falsehood.

I have heard that a little boy once went to his mother and said, "Mother, today I saw a dog as big as an elephant!" His mother said, "A thousand times I have told you son, do not exaggerate but you do not listen to me." Now the child is not telling an untruth. Why? Because the child's sense of proportion is very different and this we are not aware of. A dog that appears small to you can appear as huge as an elephant to him. His mathematics are different. What the child sees, we do not see and what we see, the child does not see.

Tell a child to draw a man. He will leave out the torso completely. He will draw two arms, two legs, and a head but the trunk of the body will be left out completely. And this is done by children all over the world!

Psychologists became very curious and they tested children from all over the world. Whether the child was from America or from China, it invariably drew the picture of a man without a trunk. Why does the child leave off the middle portion? It is because the child is oblivious of this part of the body. For a child the human structure consists of a head, two arms and two legs. He is not aware of the mid-portion; he is as yet unconscious of it.

So a child can see a dog as big as an elephant. But the mother says, "I told you a thousand times!" Now this is pure exaggeration while the child's exaggeration is not!

The mother however, rebukes the child and tells him to go and ask forgiveness from God and vow that he would never lie again. The child goes, prays to God and comes back. The mother asks, "Did God forgive you?" "Well, of course!" Says the child, "He even told me! Never mind little one, I too had felt the dog to be an elephant when first I saw him! It is not your fault at all. Look again and he will now look like a dog".

Now this child is not telling a lie. We may think this is a downright lie. Which God ever speaks like this? But we are not conversant with the child's mind. The child can raise the question on one hand and provide the answer on the other. He must have spoken thus to God. "Do you know what I saw?" And he must have supplied the answer himself as coming from God. "I too felt the dog to be an elephant when I saw him for the first time. It happens this way for the first time. I did not know whether it was a dog or an elephant!" The child has not uttered a falsehood at all for he is as yet blissfully ignorant of it. He is also not

telling the truth for he is not aware of the existence of truth! He speaks what he feels.

If we understand correctly -- To speak the truth is to speak of a thing as it happens. But this is not the brand of our truth in which we are conscious of falsehood also. The child speaks what he feels. He sees a dog to be an elephant -- he says so. He has not made this up at all! He hears God saying it happened the same way with Him -- he recounts the happening faithfully. Truth has another completely different dimension. Truth is, where there is neither truth nor falsehood; where things are as they are.

There is no sense of falsehood there. Therefore many a time, people who live within truth and falsehood feel certain things to be false. As for instance -- a dog appearing like an elephant! That is a downright falsehood! How can that be? This is our explanation of falsehood and it conveys the state of our mind. It tells us nothing about the working of a child's mind.

Actually, when we point out the difference to a child for the first time, we initiate him into falsehood.

A new priest came to Nasruddin's village. He gave his first discourse in the Masjid. As they were leaving for home, he came up to Nasruddin and giving credence to his old age asked him his opinion about his discourse. The Mulla said, "Wonderful! We never knew what sin is before you came!" Does sin need an explanation for it to be known as sin?

It is said that Nasruddin accosted his lawyer outside the court and asked him, "What are the rules of divorce?" "What do you mean? What has happened?" The lawyer asked. "My wife has no manners. Her table manners especially are atrocious! The whole town is talking and my dignity is at stake. I must divorce her!" "How long ago were you married?" the lawyer asked. "About 30 years ago," said Nasruddin. "If you have borne with her for the last 30 years, what troubles you now?" asked the lawyer.

Nasruddin replied, "All these years I did not know. It was only today that I was reading a book on etiquette. It was then I realised that I was doomed! My wife has no table-manners at all!"

When do we become aware of things? When there are expositions on them. Lao Tzu says, "An inch of a distinction, and heaven and hell fall apart." If we bring in the distance of even an inch in our thoughts, it causes a difference of heaven and hell. Lao Tzu says, "Make no distinction." Say not that this is right and that is wrong for the moment you differentiate everything is destroyed. Live in non-distinction.

How will these knots disentangle?

Ordinarily, what we do is we set about disentangling each knot, one by one. Then what we do is, we bring in its opposite to counteract it. For instance, if there is too much anger within us, we bring in a big dose of forgiveness. If we are violent by nature, we switch over to non-violence in a big way. If we are greedy, we become charitable. But nothing is solved this way.

According to Lao Tzu, to disentangle means to view the conditions as they stand. All this confusion is the cause of your differentiations. Your distinction between virtue and sin, truth and untruth, love and hate, has given rise to all this confusion and entanglements. Leave all distinctions and live in plain simplicity. Live naturally as you are, flow with your nature. Make no distinctions. Then there are no entanglements -- no knots.

If someone asked Lao Tzu whether he had ever made any atonements for his sins, he would say, "No, for I know not what sin is." He does not say he never committed a sin. He simply does not know what is sin! If someone asked, "Have you performed any good deeds, for then, you are bound to be rewarded?" He would reply, "I have no idea, for I know not what a virtuous act is. I have never weighed my actions. I have never calculated. Whatever came out of me naturally, I did. I have never even repented for my action nor praised myself for them. These two things I have never done."

The knots will disentangle, if we know the alchemy of their formation. What is the alchemy? We tend to break everything into two. At the very outset, we break the thing and then we proceed to act. Then we find ourselves in the same predicament as Zeno.

There was a very famous thinker of Greece called Zeno. He was one of the very few top-most thinkers of Greece. His paradoxes are many. He says, "There is a distance of one mile. You divide it into two and first travel the first half-mile. Then you divide the other half into half and then this again into half. This way you keep dividing into halves and you find you will never be able to complete the mile." Now one mile is no great distance. You can cross it in no time. Now Zeno says you cross the first half because the mind divides all things into two. Then divide again the next half, then again divide the remainder and thus you goon dividing and ultimately you find that you are unable to cross this short distance till eternity.

According to the mathematician, this is absolutely correct. This distance cannot be crossed till infinity.

Zeno says that you pull an arrow across the bow string. Now say the arrow left the bow at 12 o'clock. So the arrow is at a place, say A, at 12 o'clock. Where will it be at one minute past 12? It should be at B. Then

at 2 minutes past 12, it should be at C. Then only can the arrow move. But Zeno says, at 12 o'clock the arrow is stationary at A. At one past 12, it is stationary at B. Since it is stationary at these two points, how will it cross the distance from A to B? Zeno says, "According to mathematics, the arrow has travelled no distance. It is stationary."

Zeno walks, he uses the bow and arrow. When people ask him how then he walks and uses the bow and arrow, he says, "I do not know." But according to mathematics, the arrow does not travel. For in order to travel it has to be first fixed at one place. Now when the arrow is at A, it cannot be at B and as long as it is stationary at A, how can it reach B? Now if we say it is at A and B at the same time, this will cause confusion."

It is now 2000 years since Zeno wrote his paradoxes. Many attempts were made to find answers to his paradoxes. Many tried to answer but could not answer. There were no answers, for the mind breaks everything into two before working on it. Now the arrow does not break things. In fact it is not even aware when it was at A and when it was at B -- or where are A and B? The intellect breaks things into two; the feet walk on without any break. The feet never stop to measure; now this is half mile, now it is again half of half mile! There is no synchronization between the mind and the feet. The rule of the intellect is to break; and the result of breaking is confusion. If you want to save yourself from entanglements, then go back, do not break. If you do not want to break, discard the intellect. When the intellect is dropped, non-distinction arises. Then all the knots are unknotted; all the ganglions are destroyed.

One of the names of Mahavira is 'Nigrantha'. It means that person whose knots are eradicated, whose entanglements have fallen.

Remember, the stress is on the extinction of entanglements and not on the unravelling thereof. I have a bunch of jumbled threads. How to disentangle them would mean, I shall draw each thread out one by one and wind them separately. Now the extinction of entanglements means that these threads should fall from my hands and I should forget the entanglement completely. I am rid of them, my hands are empty. The stress is on the annihilation of entanglements. Lao Tzu says "Eradicate all entanglements." Mahavira says, "Be sans-knots. Cast away the knots."

Nowadays psychologists have begun to work a great deal on complexes. In the East, the word 'GRANTHI' (knot) is a very old word. We refer to the entanglements of the mind as granthi. The West has begun to use the word complex for the same thing since the last fifty years. There are many complexes in the mind. The psychoanalysts are trying very hard to remove these complexes but fifty years' untiring work has brought them to one conclusion that no amount of psychoanalysis can bring about the eradication of these complexes. All that happiness is, that the patient ultimately becomes resigned to his trouble.

One man is full of anger. He is very anxious to be rid of it. He goes to a psychoanalyst where after a prolonged treatment, he will come to resign himself to anger. Now he says, "Since it does not leave me, I may as well accept it. I shall fight it no more." This is as far as you can reach if you try to disentangle yourself. The complex does not sort itself out. The mind itself is the complex. It is its nature to be entangled. It is not that the complexes are removed and the mind becomes clear. The mind itself is the complex.

The only remedy that people like Lao Tzu offer to be free of these complexes is to break down the foundation, the basis of this mind, which is distinction: the distinction of yours and mine, light and darkness, friend and foe, life and death, body and soul, heaven and earth. All these distinctions should be dropped.

Nasruddin was knocked down by a car. He was badly hurt. Almost all his bones were broken. He was taken to the hospital. The Sultan happened to pass by his village. He came to know that Nasruddin, who was very well-known, was in the hospital. He went to see him. When he saw him, the king did not know what to say and how to say it! Except for his face and eyes, the Mulla was completely bandaged. He had to say something however, so he said, "You are badly hurt Nasruddin. There is no part of your body that is intact. It must be really painful."

Nasruddin replied, "Not exactly, your majesty. It only pains when I laugh."

The Sultan could not understand. How can a man laugh under such conditions? He was at a loss, he dared not ask further. Yet he thought he might as well ask him since he had come. He said, "Tell me Nasruddin, can you laugh in such a condition?" Nasruddin replied, "If I cannot laugh in this condition then I have never learnt to laugh at all. What is the meaning of laughing? And what can be the occasion of laughing? And I laugh because many a time I felt, but I was not quite sure, that even if all the bones break, Nasruddin does not break. So I laugh to myself within and Oh! it is so enjoyable! Everything is broken. All who come, show their sympathy but I feel no pity for myself. There is no chance of recovery for all the

bones are shattered. When people ask, 'How are you Nasruddin?' I say, 'Nasruddin is alright.'"

If you can see yourself alone and apart from the mind-complex, the complex falls immediately. Then you are absolutely alright. All the bandages will be where they are, all your knots will be entangled and the confusion will reign all round you but you suddenly find yourself outside of this. You transcend all this. Transcendence is disentanglement. The knots cannot be disentangled, they have to be transcended.

Darkness cannot be eradicated by staying in a valley. But you can climb the mountain and reach the sun. There is the bright sun. Darkness is in the valley only. But man chooses to be in the valley though he need not be.

All our endeavour is to light a lamp, light a fire and brighten the valley; but stay we must in the valley. We insist on staying where there is illness and try ways and means of eradicating illness. We never try to go beyond illness. The alchemy of Lao Tzu and the philosophy of such as him, is the philosophy of the Beyond. Be separate and free from everything. Remove yourself from where there is confusion and survey everything from a distance. You will laugh. Then nothing binds -- no entanglements.

Lao Tzu says, "Remove the knots, disentangle them so that their glare is tempered." The pride that is within us, is like a flame; it burns. Its brightness hurts the eye. There is no splendour, there is fire within it. So Lao Tzu says, "Temper its brightness. Blunt your edges a little, disentangle the complex a little and you find your ego (AHANKAR) is ego no more. It has become 'ASMITA'.

It will be well to understand these two words ahankar and asmita. The sanskrit language is very rich in words. There is one word 'ahankara' which is equivalent to the word ego in English. Then there is another word 'asmita', for which there is no equivalent in English. This word is difficult to translate even in Hindi. Ahankara means "I am such" and it deals a blow to the other. Asmita means, "I am such" but it hurts no one. It is so mild, it has no sharp edge. The very sound of the word ahankara is aggressive. The feeling in the tone of the word asmita, is like that of a storm that has abated; all waves are quiet. The lake still exists but the confusion and chaos of the storm and tempest is no more. These very waves that rose high above and tossed the boats in the storm, are now asleep -- quiet and tranquil.

Asmita means that ego which has lost its sting. The flowers of which have plied down and only the lustre remains. What is this lustre? The light that spreads over the skies before the sun comes out is the lustre. Once the sun is out, the heat begins. The sun is as yet below the horizon but it is morn and the night is no more. It is the period between night and day. We call this period when the lustre prevails as the dawn. When the ego declines, the piercing flames of the 'I' disappear. The ego sinks and then what remains is the lustre of being.

The 'I' still exists but it is without the 'I-ness'. Then too, I am but then I just am, there is no storm of I-ness within. There is no noise of the ego within and yet if someone asks, I will say, "I am". But if no one asks, I shall not be aware of the fact that 'I am'. The 'I' that I utter will only be in response to someone's question. It is just a word I make use of; otherwise there is no 'I' formed within. You must have noticed however, that the ego always is, whether some one asks or does not ask. When you are alone, all by yourself, then too, it exists.

It has been told that once a ship sank in the sea. There was a rich businessman in it, who somehow happened to reach an uninhabited island. He was not only a businessman but also an expert sculptor and an architect. What could he do on this lovely island? He began to carve images, he built houses. He kept himself busy carving stones and cutting logs. Years passed and his township grew. He constructed all things that he normally required and was used to but which were meaningless here.

He made the shop from where he bought his stores. He constructed the hotel where he went and relaxed and had his meals. He made the station from where he used to catch the train. Every morning he went to the shop and wished the imaginary shop-keeper. Many a time he went to the hotel and relaxed. He had also built his church. He had made all arrangements as if he were in his own town.

After about twenty years, a ship happened to pass by his island. Those aboard knew this man and were surprised to find that he was still alive. They told him to go along with them. He requested them to come and see his township. He took them to the shop from where he pretended he bought his stores; then he took them to the hotel where he rested when he was tired. Then he pointed out the church where he went to pray. The visitors saw that there were two churches and asked him the reason for the second one.

"This is the church in which I did not go," he said. "There were two churches in my town. One I visited and the other I did not for it belonged to my enemies."

The visitors were surprised. "Why did you make the second church if you were not going to use it?" they asked. The man replied, "There was no fun in going to church without this second church. It has to be

in contrast to mine. Do you notice the wonderful condition of my church? And look at this other one! Nobody goes there. Why, it has never once been painted in all these twenty years!"

Ego, even when alone, will create a world for itself around it. It will even go to the extent of building the church where he does not go! Ego cannot be alone. It is 'other-oriented'. It has no identity without 'the other'. Asmita is alone. It has nothing to do with the other. It is my 'being' whereas ego is my battle against you. Asmita is my own existence; it has nothing to do with you. When the ego becomes strong, the asmita is buried underneath. When the ego fades away, asmita appears in all its splendour. There is fire in the ego for it is born with the intention of burning the other. Asmita is mild and gentle.

Lao Tzu says, "TEMPER THE BRIGHTNESS." Do something so that this sharp brightness within you, this violent, fierce and poisonous form of your being may get less and less and that it may become mild and quite. Let there be only lustre and flame, no light. Remember, fire and light are one and the same; but fire burns whereas light does not. Fire can bring death, light brings life. There is burning and speed in fire whereas there is mildness alone in light. It is so soft and slow that you cannot hear its foot-falls.

Lao Tzu says: "Let its restless waves submerge into water". This poisonous ego, this insane desire to be perfect, let its dangerous waves sink into the ocean. Let them sleep in your life.

Then Lao Tzu says,"YET DARK LIKE DEEP WATER IT SEEMS TO REMAIN." And even when this happens, everything is yet mysterious. Do not think you have solved the riddle, do not think you have got all the answers to existence.

This last line is very precious: "YET DARK LIKE DEEP WATERS IT SEEMS TO REMAIN."

Like fathomless water! The lesser the water, the brighter it appears to be. As the waters increase, it becomes blue and when it becomes fathomless, it becomes dark. In the right perspective, darkness is the symbol of the Mystery. Remember, the Mystery lies not in the light, it lies in darkness. In a way light is shallow. Darkness has abysmal depths. It is limitless. If the whole world is filled with light, the circumference of light is limited; whereas even if a small room is filled with darkness, the darkness is infinite. Understand this a little.

If the whole world is filled with light, even then it is limited. Light forms a boundary. A small room filled with darkness, makes the room limitless. A small darkness is also infinite and the biggest of light is limited.

Lao Tzu says, "When all this happens, it will yet remain dark like deep water." This existence is like the deep waters that are steeped in darkness, boundless and enveloped by Mystery. There is no beginning and no end to it. Only the Christian fakirs have given the symbol of darkness to God. There is a very ancient sect of Christians that existed long before Christ. They were called Essene and it is said that Jesus had taken his training from them.

These Essene fakirs say: "Oh Lord, thou art the Absolute Darkness!" Many symbols have been chosen for God by many people. The symbols with light are many. The Vedas, the Upanishads, the Koran all say that God is light. Then these Essene fakirs must be very wonderful people, who likened Him to Absolute Darkness!

The reason was only this, that darkness is infinite. No matter what dimensions light has, it is always limited. Another interesting factor is that light is transitory whereas darkness is eternal. Light can be put on and put off, darkness requires no effort on your part. It makes no difference whether you come or go; whether the lamp burns or the sun comes out. Darkness exists in its own place, untouched, inviolable, sacrosanct! Light can be defiled, darkness cannot, for it cannot be touched. Lao Tzu says: "Fathomless water, steeped in darkness, steeped in Mystery!"

Mystery means, that which we know and yet know that we do not know. Please bear this in mind. Mystery does not mean that which we do not know, for that which we do not know is ignorance. That which we know is knowledge. There is no mystery in knowledge and there is no mystery in ignorance. The ignorant says, "I do not know". There is no mystery in this; that he does not know, is clear. The learned man says, "I know." Again there is no mystery. It is clear that he knows. Rahasya (Mystery) means, 'I know that I do not know.' In one sense, I know but in some other sense, I cannot say that I know.

In a sense I feel that I have known, recognised. I have come very near and at the same time it feels that nearer I go, the farther I am from it. I put out my hand and feel I have grasped something but lo, the hand seems to be lost in that Something! I jump into the Ocean and feel I have attained the Ocean but when I look closely I find I am Lying in a nondescript corner of the Ocean. Infinite is the Ocean unknown, untouched -- I shall never be able to attain it.

It is evident that the ignorant man does not know. It is also clear that the wise man knows. Thus there is

a common element between the ignorant and the wise -- the element of unambiguity. The mystic is different. He is unlike the ignorant as well as the wise. He says, "In some respects I know and in some respects I do not know." The knowledge has revealed my ignorance. As much asI came to know, I found as much yet remained to be known.

Lao Tzu says, "The day everything is solved, you will find nothing is solved." Everything is like the dark deep fathomless water, steeped in complete darkness!

Now those who are prone to contemplation find it difficult to accept this. What is their difficulty? To take so much trouble to become empty, to work so hard to remove the complexes and ultimately nothing concrete comes to hand, then all the effort is fruitless! They do not know that when something specific results, the effort is in vain. That which is achieved completely, totally, becomes useless, meaningless.

When you attain and find you have not attained; when you reach and find that the destination is as yet far away; when you delve deep and find you are still on the surface and when you are deep at the bottom of the valley and yet feel the journey is as yet to begin, then you reach that place which is never devoid of meaning, which is full of meaningfulness and which is an unending poem filled with eternal romance.

Religion is eternal romance. The closer we reach to the beloved, the more He is hidden. There are veils upon veils, and infinite doors that hide His beautiful face! And these gates that lead to Him are infinite. Therefore this journey is purposeful in infinite ways, where each step is filled with wonder and mystery. And each step of this journey can be looked upon as a destination and each step can be taken as a resting-place from where a new journey starts.

Therefore Lao Tzu says that when all this happens even then -- this term 'even then' is very meaningful -- even then it is not that the destination is reached. Some one may say "We have reached." Only shallow people say they have reached -- those who do not reach. Existence is so deep, so unfathomable that no one can assert that he has attained it completely.

There is a story in the Upanishads that a father sent his five sons in search of Truth. They went. After years they returned. The father was on his death-bed. He asked them whether they had attained Truth. The first son says yes and begins to repeat the Vedas. The second one repeats the Upanishads, the third talks profoundly on Vedanta and the fourth resorts to the quintessence of all religions.

As the boys gave their answers, the father became sadder and sadder. By the time the fourth son replied, he lay down in bed again. The fifth son, however, remained quiet. The father thinking he did not answer because he feared his father was tired, got up from the bed again. "Do not think I am tired son. Please answer, I am waiting for your answer." The son still kept quiet. The father commanded him to speak. He did not, he even closed his eyes now.

The father then said, "I can now die in peace. At last one of my sons has known and is therefore silent."

Bodhidharma was preparing to return after working for ten years in China. He gathered his disciples and asked them, "Tell me what is the secret of religion? What is Mystery? What is the message of Buddha? What have I given you?" Bodhidharma wanted to test his disciples.

One disciple replies, "Liberation and the mundane world are one and the same. Everything is Advaita (undivided)." Bodhidharma tells him, "You have my skin." The disciple was shocked. He was talking of such deep knowledge and the Guru likes it to his skin!

The second disciple says, "It is difficult to say. It is inexpressible." The Guru says, "You have my bones." "Only the bones?" The disciple asks. "Yes," says Bodhidharma, "for you say it is inexpressible but you express it in words." The third disciple says, "It cannot be said it is undivided, nor can it be said it is inexpressible. Words do not work here. Silence alone is useful for it." The Guru says, "You have my marrow." Now what could be deeper than this?

Then he looked towards the fourth disciple. This disciple falls at his feet and places his head on it. The Guru picks him up and looks into his eyes -- they are empty. There is not a single reflection, not the shadow of an image within them. They were empty like a cloudless sky. The Guru shook him and said, "Did you hear me or not? Have my words reached you or not?" The empty eyes remained void and the lips remained closed also. He once again fell on the Guru's feet. Again the Guru picks him up and tells him to speak. The disciple remained silent. Bodhidharma said, "I am with you. Now I take your leave." Thus saying, Bodhidharma left. He told this disciple, "I am with you."

The meaning of Mystery is, it cannot be said it is attained; it cannot be said it is known; and it cannot also be said that it is not known. It is both -- neither known nor unknown. The Absolute, the All, is so vast that nothing can be said about it. That is why Lao Tzu says 'still'. Solve everything, know all the secrets, remove all complexes, eradicate all your illnesses, yet you will find that the Mystery of the universe remains

unknown. On the contrary the Mystery deepens -- as deep waters become dark!
Enough for today, Rest, tomorrow.

The Way of Tao, Volume 1

Chapter #14
Chapter title: Reflection of that -- which was before god

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CHAPTER 4 : SUTRA 3
I DO NOT KNOW WHOSE SON IT IS, MAY BE AN IMAGE OF WHAT EXISTED BEFORE GOD.

On attaining the void, becoming empty like an empty vessel, when all the sharp points of the mind fall away and the complexes are strengthened, when man unveils himself fully and knows, even then, that which is ultimate, which is the basis of creation, the most intrinsic, remains unknown. It remains folded in Mystery.

In this last sutra Lao Tzu points towards Him and says, "I DO NOT KNOW WHOSE SON IT IS." This that remains unknown when all is known, this that remains unopened when all else is revealed, whose mystery cannot be solved by any knowledge, who is this? I DO NOT KNOW WHOSE SON HE IS. I do not know of whom he is born, from where he comes, from which root source he has arisen? Perhaps he is the image of that which was before God. This Void, this mystery, is perhaps the reflection of that which was before God.

Many things need to be understood in this sutra. The first thing is, Lao Tzu says "I DO NOT KNOW." Yesterday I talked about asmita and ahankara. As long as ahankara (ego) persists, knowledge cannot dawn. As long as ego persists, only ignorance can be. The mystics have looked upon ego and ahankara as synonymous. To be egocentric and to be ignorant are the same. They are the two names of the same condition.

When ego falls, when ignorance falls, the sense of asmita begins. *Asmita* and wisdom are one and the same, just as ego and ignorance are one and the same. When ego is within, ignorance is without. When asmita is within, wisdom is without. Asmita is -- just to-be-ness. Just to be, without any distinction, without any form -- just being -- pure existence!

When there is only asmita, wisdom shall be with it. Here when Lao Tzu says, "I DO NOT KNOW," this 'I' is an indicator of asmita. The ego is annihilated. Now there is no feeling of being the centre of the world or that the world is only for me or that only I should be. All these feelings are now extinct. Even then, I am, and in this I, all mystery is washed away. But even this 'I' does not know from where this Void comes! Ignorance has no knowledge of the source of this Void but even wisdom has not the least idea where from it comes. Neither ignorance nor wisdom can tell of the source of the river of Existence.

By saying, "I DO NOT KNOW", Lao Tzu is trying to convey the fact that even after knowing all, after knowing the Self in all respects, even now when all complexes are removed and there is no darkness but light and light everywhere, even then he does not know from where arises this Void that has revealed itself to him. He does not know where it comes from or what is its journey. This asmita filled with wisdom, it too has no knowledge of it.

The 'I' of Lao Tzu, is the 'I' of the sage and this 'I' too, does not know. The 'I' of the ignorant does not know anything but even the 'I' of the wise does not know anything. This distinction should be understood. Beyond this, it is impossible to go. One can only reach up to asmita. Where even asmita is lost and we go beyond, we become one with the Void. Then there is no way of standing apart and knowing the Void.

He who stands on the shore of the ocean is an ignorant man. He who jumps and is drowned in the ocean, is a wise man; but as yet, he is apart from the ocean. He who becomes one with the ocean, goes beyond knowledge. The ignorant man does not know because as yet he is standing on the shore, away from the ocean. The wise man is drowned in the ocean and yet he does not know because he is still not one with ocean. The state which is beyond wisdom, is the state of being one with the ocean. But then the knower is no more.

He who knows, is the most ignorant. The 'knower' is so much that the known does not exist. In asmita, the knower and the known are equal and even. The balance is absolutely equal. Even then, one thin line -- that of knowing -- separates the two. The state that follows this -- whether we call it Supreme knowledge or supreme ignorance -- is the state in which the knower does not exist -- he becomes Void.

In ignorance, the knower is too much: in Supreme ignorance or Supreme knowledge, the knower is completely absent and in wisdom the knower and the known are even.

The plane from which Lao Tzu speaks and says he does not know, is the plane of knowledge where asmita still is. So Lao Tzu says, he does not know whose son it is. From where has come this Void? Perhaps, he says, it is a reflection of that which existed even before God!

Man's imagination has gone up to God. Man has no concept beyond God. God is the ultimate boundary of man's conception. The highest flight of imagination has taken man up to God, the Universal Spirit. And Lao Tzu says, "This seems to be the image of that which is beyond God."

Here Lao Tzu hints at one or two things:

The first thing is that the boundary of conception is not even the outermost boundary of Truth. The ultimate boundary of perception does not lead to even the first step of Truth. Philosophy goes up to Parmatman but as yet the ocean has not begun! Therefore Shankara -- it will be easier to understand Lao Tzu through Shankara -- has described God also as a part of maya (Illusion) and not Brahma (The Absolute). This is because the concept of the Universal Soul is the ultimate concept of the mind; and illusion goes as far as the mind goes. Maya (Illusion) means the expansion of the mind. So if man has discovered God, it is a discovery of his mind; and whatever the human mind discovers, will be bounded by illusion.

Shankara has made a very courageous statement by calling God a part of maya. Brahma is beyond maya, beyond Ishwara (God).

This is exactly what Lao Tzu says. He says, "That which was before God and which was naturally before creation and was also before the creator." But he does not say "It is the very same." He says, "This is His very art." Lao Tzu says, "Take this to be its image." He does not say, "This is it," for the mind cannot know it. AHANKARA (ego) will never know it nor also asmita. At the most asmita will know its reflection.

Reflection means: There is a tree on the bank of a river and its reflection falls in the river. Now there is a fish in the river. This fish can see the reflection of the tree in the water but cannot see the tree on the bank of the river. Now the fish can see the reflection of the birds that fly overhead or the moon rising in the sky and also the clouds floating over the moon. The mirror of the water causes these reflections and these reflections alone the fish can see.

The mind, a mind filled with asmita, can at the most be capable of seeing such reflections.

Therefore Lao Tzu does not say with certainty that 'This is this.' He says, "Perhaps it is the reflection of that which was before God."

Actually all that a man can know -- nay, all that can be known, is only the reflection, for Truth can only be known when we are one with Reality. The knower is not separate. When the fire-fly burns itself with the lamp, then only does he know the lamp. When the rock salt melts in the ocean, then only does it know the ocean but then it is no more! And then even if it wishes to tell someone, it cannot because it no longer exists! As long as we know, at the most, we shall know the most Supreme to be known -- but as a reflection. It is incumbent on us then to add the word 'perhaps' when we talk of reflections.

Here, a little probe into Mahavira will make it easier to understand Lao Tzu. No one has used the words 'perhaps' as generously as Mahavira has done. Whatever Mahavira said, he prefixed 'perhaps' to it. He always said, "Perhaps...". He never said, "It is like this". Therefore the thinking of Mahavira is called 'Perhaps-ism' Whatever he said, he never said without perhaps. Even the most indisputable fact about which

he was absolutely definite, he would not say without 'perhaps'. Why? If Mahavira knows for certain he should clearly state that 'this is such'. But Mahavira says, "Whenever anyone makes an assertive statement it becomes an untruth".

Mahavira says, "At the most, the mind can say, 'It can be this'". It is also possible that 'it cannot be this'. When we say, "It is this," we destroy the possibility of the rest of the possibilities of Truth. Our assertion becomes full and hence blind. When we say, "It can be this," we leave open the possibility of its being otherwise also. Try to understand it in yet another way and 'perhaps-ism' will become clearer to you:

You can see me. It could not have ever occurred to you that you have never seen me, nor is there any way to see me. You see my reflection only. My image is formed in your eye and the message of this image reaches your brain. What you see is this image that is formed in your eyes. This is the only way you see me. Without eyes you cannot see me. Eyes means the mechanism of forming reflections. What is outside is reflected in the eye and the mind sees this reflection.

In the same way, when you hear me, you do not hear what I say. The sound of my voice falls on your ears and it is caught by them and relayed to the mind. Here the ears are the reflectors. Similarly when I touch you, you do not know the touch as such. Your skin catches the sensation and then you feel the touch. There is always a screen between you and me.

Therefore Immanuel Kant, the great thinker of Germany has said, "A thing-in-itself, is unknowable". We only see their images. And if it is only the reflections we know, remember this includes our ability to form images also.

Therefore a man suffering from jaundice sees yellow everywhere. Colour-blind people are unable to see particular colours and there are many people who are colour-blind. One out of every ten, is blind to one colour or the other.

Bernard Shaw did not know till the age of sixty that he could not see yellow. He could not differentiate between green and yellow. On his 60th birthday, someone presented him a suit. He went to buy a tie to match the suit and he brought a yellow tie. When he brought it home, his secretary was shocked to see it. "You should have brought a green tie to match your suit and not a yellow one", she told him. "Who says this is yellow? This is green!" he said. Then for the first time he knew, he could not differentiate between yellow and green.

So what we see depends mainly on our own ability to see.

Now a fish swimming in water, will see the moon's reflection blue because the waters of the river are blue. It has no way of knowing also, that the moon is not blue.

Therefore Mahavira says, "We should always say perhaps with whatever we know." This shows that we are not claiming the whole knowledge of Truth but only its reflection. So we say, "This is how I see it." We do not say "This is how it is." What I see can be wrong also, can be different; something entirely opposite can be the Truth.

Lao Tzu says, "This Void that is manifest, is perhaps the reflection of that which was even before God and from where God also could have been born."

A lot of work has been done in connection with 'the original face' in the Tao tradition. The disciple is told, "Find out what is your original face". You might say, "My face is my original face." But if you pick up your pictures of last ten years you will find your face has changed ten times.

Steinbeck's wife was a German writer. Once she was showing her little son, his father's pictures right from childhood. When they were married, the father was 30 years old. He had curly hair and a beautiful face. The little child asked his mother "Who is this handsome guy with curly hair?" "Why, that is your father, can't you recognise him?" she said. "If this is my father then who is the bald man who stays in our house? I thought that was my father!" the child asked.

It must have been difficult for the mother to explain to the child. Which face is original? Which face is really yours -- the 3 years old or the 30 years old? The one that you are born with or the one with which you die? Which is your authentic face?

In the Tao tradition the Sadhaka is told to meditate and find out his authentic face. The Sadhaka is confused. He comes back to the Guru and asks, "What do you mean by the original face?" The Guru replies, "That face which was yours before you were born or which will be yours even after you will die. That face which was with you before you appeared in the world and which will be with you when you disappear from this world. That face alone is authentic; all the rest is mere clothing that is given to you and taken away from you."

And Lao Tzu says -- "That which was even before God, that alone is the authentic face of Truth" --

when everything was unmanifest. When nothing had manifested".

The Vedas and the Upanishads have testified to three states of Existence. One state is when Existence is manifest: flowers bloom, birds sing, there are people on earth, there are the Sun and the stars. It is a state in which creation is incessantly appearing and expanding. The second state is that of annihilation, when the earth begins to contract and disintegrate. Flowers fall, birds die all sound fades and also the stars and the Sun. The former is when Existence is being created and is young and vigorous and the latter is when Existence gets old and is nearing its end. So the states of creation and annihilation are like the breath that goes in and out.

The Hindu philosophy has likened the creation of Existence to the in-going breath of God and its annihilation as His out-going breath. The breath of Brahma, is mythology but it is meaningful. One breath of Brahma is creation and another breath of Brahma is annihilation. Now there is a state beyond these two states when the breath neither goes in nor out. This is third state -- where there is neither creation nor annihilation. There should be *something* which is not created during creation and which is not destroyed during annihilation. And that is the Original face.

Lao Tzu says, "It is the reflection of that which was even before God." Now Lao Tzu's each word needs to be pondered upon. He does not say, "This is it". He says, "It is only a reflection." Where there is the Seer, the Speaker, the I the ego -- even if it be the gentle ego (asmita) -- wherever 'I' exists, there can only be the reflection. But is this less -- that we are able to see Truth even by means of a mirror? Lao Tzu takes care to see that we do not overlook the fact that this Truth is the Truth reflected from the mirror, -- it cannot be any other. Another word he uses, is 'perhaps' as against insistence. This also is worth pondering upon.

The more our mind is filled with untruths, the more insistent we are. The greater the ego the greater the persistence in our speech. All our controversies are expostulations are not for the sake of truth but for the sake of our own obstinacy. When I say a particular thing is correct, the real question is not of its being correct or otherwise but of my having said so. In other words, I am right and you are wrong. All controversies appear to be for the sake of knowing Truth but if we observe these arguments about the so-called truths, we shall find ego standing erect behind them. My truth must be correct, for then only can I be correct. If it is not, I am at fault -- and I am never at fault!

This insistence on our own being right, dies together with the ego. Therefore the truths born of asmita, like the words of Buddha or Mahavira or Krishna or Christ or Mohammed or Lao Tzu, are not the outcome of the ego. They are therefore most non-insisting. They are the last word in giving: there is not the attitude in them to convince the listener and to make him believe. It is like words spoken -- and that is all! Even then, after considerable thought, to add the word 'perhaps', is a very brave act; for we can never dream of saying perhaps about that which we hold authentic! We never use this word even to express our untruths! But here are people like Lao Tzu who insert this word even to the truth they have known!

We cannot use perhaps for our untruths for then the untruth will die. If you are questioned in court, "Did you commit theft?" what will you reply; -- 'Perhaps'? We have to be obstinately persistent in the case of untruths. We shall have to gather as many witnesses and proofs to prove our authenticity. Untruth has no soul of its own. It is entirely dependent on the strength of your proofs and insistences to keep it alive.

But Truth needs no help from you. Therefore it is, that people like Lao Tzu and Mahavira could use the word perhaps. If Mahavira was asked, "Does the soul exist?" he would say, "Perhaps". Who could know better than Mahavira about the authenticity of the soul? He who knows so definitely should give such an indefinite answer! The fact is, the existence of the soul is so self-evident that he sees no point insisting on it. When he says, "Perhaps", he means to convey that no one should depend on his answer. That even without him, the soul is. He says 'perhaps' for he feels his knowing can be wrong.

We cannot say 'perhaps' even for the untruths we utter, whereas a person like Lao Tzu speaks of Truth also as 'perhaps.' The reason is there is no substance matter in what we speak -- only our persistence keeps it alive.

There is a very well-known pleader of India by the name of Dr. Harisingh Gaud. No one earned as much as he did out of advocacy. The Sagar University was built from his donation. He has written in his memoirs that when he took leave of his guru who had taught him law, he was given a parting advice. His guru said, "If truth is on your side, hammer on the facts. If truth is not in your favour, then hammer on the laws." Then Dr. Harisingh asked him, "If truth is not clear and if the facts are not clear and if the rules of the law are also not quite clear, then what is one to do?" His guru replied, "Then hammer on the table! All depends on how you shake the Court. The harder you hit the table the more will they be convinced."

Lao Tzu and Mahavira are absolutely non-hammering people. They do not proclaim by thumping the

table. The most certain of truths they express with 'perhaps'. If anyone contradicts against their statements they reply again with a "perhaps you are right."

The method evolved by Mahavira to express Truth contains not one but seven 'perhaps'! Therefore Mahavira's explanations become very intricate. A small statement -- and Mahavira gives seven explanations! If you ask: "Is this a vessel?" Mahavira will reply, "Perhaps it is a vessel." Perhaps some one would: call it by the name of clay and not vessel and then there would be an argument. So Mahavira says, "Perhaps it is a vessel". Then he at once gives another statement, "Perhaps it is not a vessel but clay." Now it is possible someone might refute both these statements. So Mahavira makes a third statement. He says, "Perhaps the pot is and perhaps it is not". The vessel is clay and the vessel is a vessel and clay is not a vessel, hence third statement.

Then Mahavira would say that even then someone might say, "Then if it is not clear whether it is a vessel or whether it is clay or whether it is both or whether it is not both, what then?" In that case Mahavira would reply, "It is perhaps undefinable."

Then there are three more statements that Mahavira makes. There are in all, seven combinations. There cannot be more. There is no eighth statement. We think there can be only two statements. We say, "God is or God is not." There finishes our argument. No, Mahavira says, "Perhaps God is, perhaps He is not; Perhaps He is and is not; perhaps God is undefinable; perhaps God is and is undefinable; perhaps He is not and is undefinable or perhaps God is and is not and is undefinable". Thus there are seven statements.

Mahavira says, "Logic ends with the seventh statement." No eighth statement is logically possible. All that has to be said is completed in these seven statements.
Therefore Mahavira's reasoning is seven-folded logic.

When Lao Tzu says 'perhaps', he means to say that he makes no claims, nor does he insist that you should believe that what he has known is the Truth. He only means that that is how he experienced it and what is the worth of the experience of an ordinary person like him? Therefore he makes use of the term, 'perhaps'. "What is the standing of this small vessel before the gigantic, infinite emptiness? Therefore I say, 'perhaps'. What I say could be wrong also. What I have experienced, can only be a dream!" Thus Lao Tzu explains.

We try to give the stamp of reality even to our dreams but Lao Tzu has the courage to call his experience of Truth as a dream! The most unique thing about it is, that this courage only comes on the advent of Truth. As long as truth does not dawn on us, we never have this courage. If we have the slightest doubt about one truth, we proclaim it louder. We try to make up the deficit by substituting loud proclamations.

Mulla Nasruddin happened to be staying in a village. He did not understand the language spoken there. The pundits of the village conducted their meetings in Latin and the Mulla went religiously every day to hear them. People wondered -- what did he get out of it? But he was the first to come and the last to leave. One day they decided to ask him. "You do not follow a single word of our language and yet you are so attentive. Do you really understand what is going on?" Asked one of them. "I do not follow anything, but one thing I understand very well and that is that the one who shouts the loudest is definitely telling an untruth. He who loses his temper, he too expounds untruths. Who speaks quietly, who is non-assertive -- all this I observe."

The Mulla went on to say that had he known the language, it would not have been so easy to understand all this. "Then I would get involved in the language," he said. "Now I observe the face, the eyes, the expressions, the actions and though I do not know what is being said, this much I can tell from what depth the speaker answers -- whether he knows what he is saying or he says without knowing."

Our gestures, our emphasis, speak all about our knowledge. Remember, the greater the untruth, the greater the emphasis; the greater the truth, the lesser is the emphasis. Truth is enough unto itself. It requires no insistence from anyone. It stands on its own footings and requires no props.

There is a Jew thinker by the name of Sadeh. He was urged many times to write about himself, his life, so that people could understand what he said. But Sadeh never allowed his life-story to be written nor spoke of any incident from his life. Sadeh would say, "If what I say is the Truth, it will abide even without me. Then where is the need to know my life-story?"

When he was pressed very hard to speak on himself, he made one statement. He said, "If we inspect the life of Jesus and then pick up the Bible, we shall never read it." What is the life-story of Jesus? He was born in a stable.

The story goes that he was born of a virgin mother. This is doubtful. How can a child be born to a

virgin? So Sadeh says that it is clear that there is a doubt who his father was, nothing is known where he studied or if he studied at all! That he stayed in the houses of drunkards and prostitutes and made friends with people of the lowest class of society, is very well known. He was guest in the houses of people with whom no respectable person would like to associate.

At the age of 33, he was hung on the Cross. Two thieves were also crucified along with him; and those who meted out this punishment were certain that this man was either mad or dangerous.

One whose antecedents are unknown, who was born in a stable, whose heritage was questionable, who courted the friendship of drunkards and prostitutes and spent his nights in the company of gamblers and who was crucified along with two thieves at the age of thirty-three, would anyone take up the Bible after knowing all this? Would you also feel the Bible worth reading if you have first read the life-story of its author? no. So what we do is just the opposite. We read the Bible first, then the life-story of the author makes no difference.

Therefore Sadeh says, "Leave my life-story alone." What difference will it make whether Sadeh smokes or whether he drinks. If what he says is the Truth, it cannot be falsified by any of his actions. If what he says is not the Truth then even if he takes nothing but plain water, his words cannot be true. Sadeh says, "There is no need to bring me in. Try and see directly what is being said".

This perhaps is a method of eliminating the self. By this statement perhaps the man is trying to convey that his person can be left out altogether. There is no insistence on his part, therefore he does not enter into the discussion at all. He places the Truth directly before his listeners and steps aside. If he maintains, "This is the Truth", then he enters the debate for if some one says, "This is not the Truth," then the responsibility of proving it falls on his shoulders. Sahed says, "If I say 'Perhaps this is the Truth,' then I stand outside of any argument. The truth now stands on its own footing. If it is capable of convincing others, that is enough; and if it cannot convince, then what else can convince you, if even Truth cannot?"

This is why people like Lao Tzu, make use of the term 'perhaps', while expounding Truth, the Truth which for them exists completely and about which they are completely assured within themselves. This seems very contrary. Those who expound untruths never begin their statements with 'perhaps', whereas those that expound Truth, always begin with 'perhaps'. He who propounds a falsehood is always insistent whereas he who utters Truth is never insistent.

Jesus is being crucified. Pilate, the man who ordered his crucifixion asks him, "Tell me, O youth, before you die -- what is Truth, for which you have put yourself in this predicament?" Jesus gave no reply. Pilate asked again. Jesus looked up but spoke not a word. It is 2,000 years ago that this happening took place and 2,000 people must have since then raised this question -- If Jesus knew, why did he not tell Pilate? Or perhaps he did not know. Pilate could never have dreamt, that Jesus knew anything of Truth.

There is a story which, though, not authentic, is very prevalent. It is said that 30 years after the crucifixion, Pilate retired from governorship. Someone asked him if he remembered a youth by the name of Jesus whom he had ordered to be crucified. Pilate waved his hand and said, "Which youth? I ordered the crucifixion of thousands of people during my governorship".

The man who was going to capture the hearts of at least half the people of this world, was an unknown entity to him who crucified him thirty years before. He could not recall who he was. From this it is clear that Pilate must have taken Jesus to be a youth who was out of his mind and was talking nonsense. He must have pitied him.

But Jesus' not answering was very meaningful and is worthy of thought.

It was not that Jesus was incapable of replying for he had answered many a time before and given priceless answers. He could have answered but he remained silent. And this was a golden opportunity for if Pilate was satisfied with his answer, he could have spared him the Cross.

Perhaps that is why Jesus did not answer for he did not deem it proper to save his own skin by taking shelter behind Truth. It was perhaps, so that the whole purport of his message may not get twisted; for then it would have been said that Pilate asked, Jesus answered and so was saved from the Cross. Many a time people stopped him on the road and asked and Jesus answered. At times they came even at midnight and Jesus answered. Jesus never refused for answer.

This was the first occasion on which a person on the cross was thus questioned -- what is Truth? And this was his agony, his distress -- to convey Truth! And in such a situation, perhaps the message could have gone to many. Therefore, his silence baffled all. But those who could understand Jesus from within, knew that any answer to the question at this juncture, would tantamount to an effort to save the individual. The Truth then would not be without urgency and persistence. Then perhaps the thought to save himself could

have crossed his mind. So he remained silent.

Lao Tzu says, "Perhaps, it is only its reflection." This word 'reflection' has been used with great far-sight by Lao Tzu; for then if there is any error, it will be on the part of Lao Tzu and not on the part of Truth. If we say "This is the Truth," then any lapse would be attributed to Truth. It has forever been the characteristic of those who know to say that whatever the lapse is entirely due to us. If you make a distorted statement regarding Truth, the exponent of Truth will take the blame upon himself and say perhaps there was something amiss in his method of explanation that caused you to misunderstand. There could be no error in Truth. The error is always in the individual.

By referring to Truth as a reflection, Lao Tzu conveys, how he has seen Truth -- like a reflection in a mirror. Now the mirror can be faulty. You must have seen mirrors that distort your figure, in some you appear huge, in others, very small. One thing about the mirror is very definite, that your right eye appears as your left eye and your left eye as your right. Things do not appear as they are, in the mirror, they become opposite. This does not strike you when you look into the mirror for you yourself have no knowledge of your right eye or left eye.

When you hold a written page before a mirror, you will realise the words are topsy turvy. You also appear topsy turvy but since you have no knowledge of your authentic form how will you know that you are topsy turvy?

A scientist who has done a lot of research on the human face has discovered the fact that the two parts of the same face are not identical. His method is as follows:

He would take a picture of you and cut it vertically into two exactly equal parts. Then he will take another picture of you and cut it in the same manner. Then he would join the right side of the first picture to the right side of the second, and thus also the two left sides. You will be surprised to see the result. Both faces will be completely different from each other. If both these new pictures are placed before you, you will never say they belong to the same man. You will say they are two different people.

So much transformation takes place in the mirror but we are not aware of it.

By using the word reflection we mean that whatever medium reflects the Truth, distorts it to some extent, for which the medium alone is responsible. The fact is, we can only know Truth through a medium. One medium is the ego. Ego is a medium like darkness. If someone tries to know Truth in darkness, he cannot know anything; he merely gropes in darkness. Yet he talks of Truth, like people talking of the atman, God, heaven and hell. All this is talking in darkness. They know nothing.

Nasruddin is sitting in the Masjid. The priest was talking so much about heaven that all the gathering became eager to go to heaven. "Whoever wants to go to heaven, stand up!" The priest shouted. Everyone stood up except Nasruddin. The priest was surprised. "Don't you wish to go to heaven, Mulla?" The priest asked. The Mulla replied, "I do not take the trouble to stand up for that which is not clear. I am sitting. That is very clear to me and so I sit." "Besides," said Nasruddin, "if heaven is to be reached by standing up, I shall not go to such a heaven. Can one not reach heaven sitting down? For one thing, it is not clear where one is going or whether there is such a place or there is not. These people have stood up without any reason. Besides, let us see, if all those who stand have reached heaven, I too shall reach sitting. Let us see who reaches!"

How significant heaven appears to the mind. There is a great longing for liberation (Moksha). Desires burn within us to attain Truth. Nothing is clear, what is to be attained. Everything is in darkness. We close our eyes in darkness and begin to dream. Ego is like darkness. The truths we evolve in it are mere phantoms, dreams. They are all the creations of our own mind and have no relationship with Truth. Asmita is like the lustre of light; but the Truth that is seen by this light is also reflected Truth. Where there is neither the ego nor asmita, where the 'I' is not, there alone can it be known, which is not a reflection but Truth itself. But then the speaker also is lost.

Lao Tzu speaks from the outermost boundary, that farthest point where the ego has turned into 'Naught' and where the asmita, which is a pure form of the ego is also about to fade. From this point Lao Tzu says, "I do not know from where all this is born, who is their creator, whose son he is? Perhaps this is a reflection of that which was even before God!" This is the final statement that is made at the boundary-line. Thus is the 'Boundary-Statement'. Beyond this, man is lost -- even physically.

It is a fact that after making this statement, Lao Tzu was lost -- even physically. I was talking metaphysically when I said a man is lost after crossing this boundary. But there was no trace of Lao Tzu's body after he wrote this book. Where had Lao Tzu gone? Did he live thereafter or did he die? Did he fall into an abyss? Where is Lao Tzu's grave? Who buried him? When did he die, on which day and date?

Nothing is known about this. This is the first and the last book.

Mulla Nasruddin's friend, who had become an air-pilot, offered to take him for a ride. After the ride when Mulla came out of the plane he said to his friend. "Thank you for your two trips." "But that was a single trip!" His friend corrected him. "No", said the Mulla, "It was my first and last also."

This is Lao Tzu's first and last book; his first and last statement. He has written nothing before this; and nothing is known of him after he wrote this book. This is the statement on the boundary-line. Lao Tzu speaks from the farthermost point from where life is once again lost into the clouds, where even asmita merges in the Void. He speaks from the last moment where the jump is taken into the abyss, from where there is no return. This is the statement at the border-land -- both physical and spiritual.

Perhaps the physical disappearance of Lao Tzu goes to show that there is no point in remaining once the border-line is reached. There is no meaning in existing physically thereafter. After delivering this book at the check-post, Lao Tzu was never seen again.

I have told you this book was written on the check-post of China's border. In three days, Lao Tzu finished this book and handed it to the officer-in-charge there and came out. The officer had barely examined the book (which was initially very small) when he came out and asked the whereabouts of Lao Tzu. No one had seen him even come out of the room -- not even the guards on duty! They tried to track his footsteps. They were nowhere to be seen. Soldiers were sent out to track him down but to no avail. They searched high and low for the man who wrote the most wonderful book on earth but there was no trace of him anywhere.

The king of China did his best to find him for what he had given was beyond their comprehension. For eighty years this man lived amongst them and they did not recognise him! This was because we only can recognise words and not the individual. They searched for him high and low but he was never found. Perhaps it was to convey this message that Lao Tzu disappeared.

Such people not only say what they say but demonstrate it in their lives and in their personalities. Lao Tzu's disappearance demonstrates the fact that his statements were given from the plane where even asmita becomes Void. Even at this point he declares that it is nothing more than a reflection.

Alas, if we only could recognise dreams! Then it would be very easy to recognise Truth, and if only we knew what reflection is, we would then have understood the Original. If we take dreams to be reality and reflections to be Truth, then it is difficult to know and recognise. We are so steeped in dreams and lost in reflections that we do not even recognise bare facts as they are and Truth is beyond our conception.

This afternoon a person came to see me. He is a specialist of the Russian method of film direction. He was talking to me about meditation. He said, "There is great similarity between your method of meditation and our method of film direction. Our method requires that the sensitivity of the actor should become so sharp that if he holds a paper flower in his hand and declares it to be a rose, he must get the scent of rose from it. If he cannot be so engrossed in his acting that he does not get the scent of the rose, his face can never depict the right expression required for that act. If his face is to show the correct expression of a person who stands next to a real rose, he has to know and accept the paper flower to be a rose. The moment this paper flower turns into a real rose in his eyes, his nostrils will expand and his eyes will begin to see the colour of the rose, his very face will blush with the redness of the rose! If the paper-flower becomes a living flower, then alone will the actor have put in his very best in his performance."

I told him "Meditation is exactly the opposite of this. The Russian method is no method of meditation. If you look at it properly, you will find it is a training for imagination. If a man's imagination is allowed to expand so that a paper-flower looks to be an authentic flower, it still remains a paper-flower!

"Now, how does he see it? He projects his mind and implants the imaginary flower on to the paper-flower. So much so, that the paper-flower disappears and is replaced by his imaginary flower. It is this that brings on the fragrance of the rose and not the paper flower. His imagination gets so fixed that the artificial rose becomes real. This is imagination and not meditation."

In meditation, there is no super-imposition. If it is a paper flower, it should smell of the paper it is made of -- even papers have their own particular smell. If it is a Russian paper, it will smell differently, for the trees of Russia smell different. If you take up a Japanese book, it will smell different for exactly the same reason. I have become such an adept at smelling papers that if I close my eyes and smell a book, I shall be able to tell you where it comes from. The smell is different for the trees in each country and they have their own peculiar scent.

If you can detect what paper the flower is made of by its particular smell. I will say you are in meditation. To know the fact as it is without adding any thing to it on our own, is meditation. But we all

project our own thoughts on everything. It is not the actor alone who does this. We see things that are not. We are all adept at seeing a rose in a paper-flower.

When a man falls in love with someone, he sees that in his beloved which is not. When a person begins to loathe someone he too sees things in him that do not exist. None of us are ever unbiased -- we are either in love or hate. We always take sides -- either this or that. Therefore it happens that the greater the love before marriage the earlier the marriage breaks. The reason is, we begin to see such a huge fragrant rose that does not exist and so is never attained. Indian marriages are never a failure for we do not allow any imagination; the element of Love is not there at all! We begin with a paper flower and know it as such. What can be plainer or worse than this? Nothing.

Love means an enchanted eye. It sees things that do not exist at all! Then as you stay together, you begin to see all your dreams falling one by one and that begins to appear which actually is. Then you feel you have been cheated whereas it is not so. It was you who had projected some attributes to the person, which he did not possess.

In a way, we live with this art of projection. In each thing we see that which is not there. Thus we create a world of dreams around us. Therefore we have to cry everyday; for wherever the dreams crash they fall in splinters like glass.

Mulla Nasruddin was returning home one day with a lot of crockery. He was so engrossed in his thoughts that the parcel dropped from his hands. All the crockery broke into bits and were scattered all over the road. The Mulla stood looking while a crowd gathered. They all wondered why the Mulla was silent. Everything was broken, yet the Mulla was silent! At last he looked up and said, "What is the matter? You idiots, have you never seen a fool before? I stand here because I am a fool. I break things. What are you waiting here for?"

The Mulla returns empty-handed home. The wife questions, "Where are the goods?" Mulla replied, "It was all china. It came as far as it could and that was enough. How could I vouch for their coming as far as the home?" The goods were of china and it was enough that they reached as far as they could!

We all realise this in the last lap of our lives. Everyday we see things breaking. Today one thing breaks. Tomorrow another and yet another on the third day. In spite of this we do not realise that the goods we carry are made of clay -- They are dreams, projections. Like a house of cards we build our house. The slightest wind and it crumbles down. And we are such, we blame the winds! Then we pray to God to take these winds elsewhere, let them break the houses of others but save ours! No prayer can save a paper house, not even God.

We build boats of paper and set out on a journey to discover the Ocean of Infinity! The wonder is not that you never reach but that your boat can go even a little distance. It is a miracle! As the Mulla says, "The goods were of china. It was good enough as far as they came; and it is a wonder they came so far!"

Lao Tzu says that the experience of Truth he had, that too is a dream, for it is the Truth seen in a dream and hence it cannot be the authentic Truth. He says, "As long as the 'I' remains, however slight, all is experienced in a dream. My being is the ability to dream. If 'I am', I shall make reflections. I shall not be able to see that which is. For *that* can be seen only when my state becomes like that of the moth -- it flies to cling to the flames and is burnt -- it becomes the flame!"

The greatest of Truth is but a reflection. This does not mean that there is no Truth outside of reflections. There is such a Truth, in the search of which so much is said and written. But the only condition of knowing is the extinction of the 'I'. When the ego is lost then only are the reflections lost with it.

It is just as when you watch a movie on the screen. Your attention is so drawn that you forget there is nothing actually on the screen. It is the projector behind you that is the actual thing. But you never turn back and look at it. When the picture is over, you praise the film you saw on the screen. You never think it all came from the projector. It is all a play of the projector and you have your back to it and where you see there is actually nothing!

People like Lao Tzu who know say that our ego, our asmita, no matter how pure, is only a projector. It produces dreams. It projects things as we like to see them. This is a matter for the wise to ponder upon. I see here in our everyday happenings: Someone practises meditation. After two days he comes and says, "I see red colour. What is your opinion? Am I progressing well?" Another comes, "I see a circle of light. Is this good progress?" Another says, "I feel some movement in the spine. Is my kundalini awakening?" For an hour or two a man sits for meditation. In that also he opens his eyes now and then and then he thinks he has Truth on the palm of his hand, just because there is a slight creeping sensation in the spine!

And here there is one like Lao Tzu -- Void stands before him, all is emptiness and yet he makes no

claim that 'this is Truth.' He says, "This is a reflection of that which was even before God -- a mere shadow!"
This path is very arduous and it requires an equal proportion of alertness.

The mind puts forth many temptations. When a little strip of cloth is attained it makes you feel as if you have captured a whole mill! The temptation is so great that one does not feel like disbelieving it. If such a man is told the truth, he does not come again. If you tell him that is nothing, he gets annoyed with you. I have experienced this. The man feels he has come with such a great experience and I say it is nothing! He promptly sets out in search of another guru who will acclaim his progress. Now such seekers do not come with the intention of seeking something. He wants the Guru to be a mere witness that he is something. But these are the projections of a petty mind.

Strange and wonderful are these people -- like Lao Tzu! Buddha has said, "As long as I keep seeing things, I shall know I have not reached up to Truth. As long as there are images, there are objects, I shall not halt. I want to reach a place where there are objects no more, nothing to be seen, where nothing remains, where there is pure emptiness. I shall not stop my search till then." And Buddha wandered for six years.

Some Guru would give him the vision of light. Then he would ask, "What now? I have experienced light but nothing has happened. I am where I was!" Then the guru would fold his hands and say, "Seek elsewhere, I showed you what I knew." For six years Buddha visited each and every guru in Bihar. Whatever they told him, he did. Then again the same question "What next?" He experienced no Truth.

Seeing red, yellow and green colours is seeing Truth? If you see a flame within you, what would you think? People write to me that they see rivers and streams and mountains -- are they progressing well? What have these to do with Truth? But the projector of imagination is forever working within us. When you sit silent, it at once begins to weave all kinds of webs before you. Those who are fond of music find humming songs, those who are fond of colour, see various colours and these begin to spread.

Lao Tzu's courage is something to be noted. In the very last moment also, he says it is a reflection. It must be a reflection for 'I am' still remaining. Truth is there where even I am not. This chapter finishes with this Sutra. Enough for today.

The Way of Tao, Volume 1

Chapter #15
Chapter title: Understanding, emptiness, surrender and effort

25 July 1971 pm in Immortal Study Circle

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WHY IS IT THAT NO REVOLUTION TAKES PLACE EVEN AFTER UNDERSTANDING? IF WE PRACTISE NON-ACTION, WHAT WILL HAPPEN TO LABOUR? HOW IS PERFECTION IN EMPTINESS ATTAINED? IF THE VESSEL IS EMPTY, IT WILL ALSO DISINTEGRATE? WHAT IS THE WAY TO EMPTY THE MIND? QUESTION: LAO TZU SAYS THAT UNDERSTANDING IS ENOUGH AND THAT TRANSFORMATION TAKES PLACE TOGETHER WITH UNDERSTANDING. WE FEEL THAT WE HAVE UNDERSTOOD WELL BUT FEEL NO TRANSFORMATION WITHIN US. WHAT IS THE REASON? KINDLY EXPLAIN.

Bhagwan Sri: Lao Tzu says that once a matter becomes perfectly clear, there is nothing more to be done,

for then the understanding leads all our actions and makes us do what is worth doing. What is not worth doing, falls of its own, just as dry leaves fall from a tree. Nothing is required to be done in order not to do what should not be done. What should be done, happens on its own, and what should not be done, stops happening also.

What is this understanding? Since you say that you feel you understand and yet the transformation that Lao Tzu talks of, does not take place! This then can mean only two things: either what Lao Tzu says is wrong or what we call understanding, is not understanding.

What Lao Tzu says is not wrong because not he alone but all those who have ever known on this earth, have all said the same thing. Whether it was Socrates in Greece or Buddha in India, they have said the same thing, wherever a wise one has spoken, he has said only this: "Understanding is enough."

There are many points to be taken into consideration, then only shall we understand that if there is no transformation, it only means that what we know as understanding is not understanding.

The first thing is: why does the wrong thing happen through us and why do the right things not happen? What is the reason behind this -- non-understanding or something else? If non-understanding is the reason, it will be eradicated by understanding. If the reason is other than non-understanding then nothing will change. The actual question is: that if ignorance is the cause of our actions, it should be wiped out by understanding.

For example: I go out of this room and knock my head against a wall. If the reason is, that the room is dark, then by lighting the room, this will not happen. If however, in spite of the light, if I still knock against the wall, then it can only mean two things: It either means there has been no light -- I thought there was light but actually there was none. Or it may mean that knocking against the wall is not related to darkness. The reason in that case, must be quite different. Darkness and light have nothing to do with each other.

If it is something else that cannot be eradicated even by knowledge, then it will never be eradicated. That which cannot be destroyed by understanding, cannot be destroyed by anything else for there is nothing above understanding within us. Then we say, if understanding does not work, action might; but who will perform the action? It is the ignorant man who will perform the action and if it cannot be wiped out with knowledge, how can it be eradicated by the action of the ignorant?

But your question is reasonable, for we feel we have understood and yet no transformation takes place.

Now we have to understand that understanding can be of two kinds. There is one that is apparent understanding. We have a mechanism for understanding -- intellect. With this intellect we can understand anything logically If any logical thought is placed before the intellect, it understands it very well. But intellectual understanding brings no transformation, for the intellect is a very small part of the individuality. Individuality is a very big thing. When you understand something intellectually, it does not mean you have understood your personality, your very being.

Up to the beginning of this century, the West was not clear about the fact that what we know as the intellect is 1/10th of the strength of the unconscious mind. I explain to you that anger is bad. You understand. But the intellect that has understood, has never been angry! Anger comes from the nine parts of the Unconscious that lie behind the conscious mind.

Take it this way I live in a house. There is a guard at the door of this house. Now this poor man causes no mischief. Whenever there is trouble it is the owner within who comes out and causes it. Whenever a preacher comes along. he catches hold of the door-man and explains to him that anger is bad and that he should not quarrel. The poor man admits he is quite aware of the fact that anger is bad. He says he is aware of the fact that whenever there is a fight, the owner comes from within and then there is chaos.

Now this preacher is not aware of the fact that the one he is preaching, has never indulged in anger or rowdyism and the one who has indulged in rowdyism has no line of communication with the watchman outside. Whenever the master comes with a rifle, the watchman falls at his feet, for he is the owner! When the master retires, the watchman is back on his stool, browsing over the fact that anger is not a good thing.

What you know as intellect, is only a part. If we divide your mind into parts, then one part understands, whereas nine parts are in darkness. All life's confusions and turmoils come from he darkness of these nine parts. When the desire for sex arises within you, it comes from these nine parts of the mind and when you read a book on Brahmacharya, it is 1/10th of your mind that reads it, the conscious part that is the watchman. The book appeals to you and you say it is correct. But when the other nine parts of the mind are filled with desire for sex, this one part of the conscious mind becomes ineffective and helpless. It is brushed aside by the wave of desire that rises from the folds of the unconscious.

The intellect is assigned only one job: To try and understand at one time and sit and repent at another.

This one part of the mind has no say anywhere.

Remember, the deeper the layer the stronger it is. Strength is never at the circumference. It is always at the centre. What we know as intellect, is at the circumference. It is the compound wall and no one keeps his treasures there. The treasure is always hidden in the innermost recesses of the house. So our life-energy is hidden in the innermost part of our being while the intellect stands at the door. It is this intellect with which we read, it is this intellect with which we hear and understand.

When Lao Tzu says, "When it comes within your understanding, the transformation takes place," he talks of the centre within you. When it comes within the understanding of that which is within you, the ultimate Master; when he begins to understand, the transformation takes place.

Now our difficulty also, is very genuine. We feel we understand and yet there is no transformation. We are where we were. Now this so-called understanding starts another kind of confusion! Now we are divided into two. The mind drives us to do one thing and we wish to do another, which however never happens for we can do only that which comes from within. Then remorse and the feeling of lowliness and inferiority catches hold of the mind. Then we fall in our own esteem. Then we feel, "I am nothing. I am not worth anything."

So, Lao Tzu is not talking about this understanding. This intellectual understanding is a deception. It is just as if someone tells us that if you sprinkle water on a tree, it will give out flowers. Now we go and sprinkle the leaves with water but no flowers appear. From this it is evident that what we were told was not true. Or perhaps, the water we sprinkled was not water. It is then natural that we should question why there are no flowers. But he who told us to water the tree, was talking of watering the roots of the tree.

Now this is an interesting fact that if you water the leaves, the water does not reach the roots but if you water the roots, the water reaches the leaves. The reason is simple: the roots have the mechanism to convey water to all parts of the tree, whereas the leaves have not. The roots are the centre and the leaves are the circumference of the tree. Therefore, whether the leaves remain or fall, is non-essential. New leaves come. But if the roots are destroyed, they are difficult to replace -- impossible.

Understand these two things. One is: That which you call understanding, is merely a reasoning, a theoretical, intellectual, understanding. It is not intrinsic, pertaining to self or our entire understanding. It does not reach your very being. Therefore there is no transformation. Therefore, the matter is completely understood but you are where you are -- there is no difference in you. What is to be done to bring about this understanding that can reach up to our very roots?

All our education and training is of the so-called understanding. We learn mathematics with this intellect, we learn languages with this intellect and it is enough for our day to day purpose. And these are workable only because our innermost centre has no mathematics of its own. If it had, schools and colleges would have served no purpose in the world. When you add two and two together, there is no one within to say it is not four but five. If there was, no number of schools and universities could force you to accept 2+2 as 4. You will always say it is five.

Universities are alright for practical purposes of day to day existence because mathematics, languages and whatever is taught at school is created by man. If these are not taught to a person, he will remain without them. If we do not teach a child to speak a language, he will not be able to speak on his own but we do not have to teach a child how to be angry. If we do not teach a child mathematics, he will never know it but no school or college is required to teach the sexual desire. Keep him in a jungle, away from everything, there too he will learn. There is no question of learning, he will know it of his own for it rises from within him.

This means that whatever arises from within you, in life, puts you into a predicament. You are never in difficulty regarding things that do not arise from within you.

You can learn any language for it is superficial and the mind within does not offer any opposition. What the schools and colleges teach, trains the upper layers of the mind. But when you desire to change your life from within, you are up against difficulties for then also, you make use of the surface layers of your mind only. This is the crux of the problem. You say to yourself, "I shall not be angry" but this also is said by the same mind that learns mathematics. Anger is a different problem altogether. Mathematics is man's creation, anger is a creation of nature and not of man.

It is when we try to develop our understanding by this portion of the mind that the difficulty starts. We find it does not work. If this understanding is to be taken to the innermost recesses of your being, there is a method of doing so. Now this method means that you must first understand how you have obtained this superficial understanding This also, is a training for you.

After a training of 20-25 years, it is now possible for you to understand that 2 and 2 make 4.

Mulla Nasruddin was found one day dressed in a pompous attire. People were intrigued at his lavish clothes and he even wore a diamond ring on his finger! "What has happened Mulla?" They asked, crowding round him. "I won a lottery," the Mulla replied. "How did it happen?" They asked again. "For three nights," the Mulla replied, "I dreamt the same dream. I saw number 7 each time. So I multiplied 7 by 3 and laid my bet on 28." "But 7 x 3 is 21 Mulla and not 28," they insisted. "Be that as it may," the Mulla replied haughtily. "What difference does that make? I played 28 and won!"

You are trained to learn that 2 and 2 is 4. It does not come from within you. This has to be learnt and known. Now there is a method also to carry your understanding to the innermost centre and for that you have to pass through various processes.

When Lao Tzu talked about this, man was very simple as yet. Now things are very different and that is the cause of all difficulty. Lao Tzu's audience comprised villagers, simple, artless folks who had no intellectual training. They had no intellectual treasures. They were very close to nature, they were of innocent minds. If Lao Tzu were to speak to you, the very first question you would have asked would be the one that has been asked today. You would have said, "Though we understand...." The people who heard Lao Tzu never raised this question.

In the thousands of memoirs of Lao Tzu and Chuang-Tse, not one man has raised this question, that we have understood but life is the same. It is true that many of them said, "We do not understand, please explain again." Then Lao Tzu would explain again.

Once it so happened that a man came every day for twenty-one days to hear Lao Tzu. Every day he would tell Lao Tzu, "I have forgotten what you said yesterday. Please explain again". This went on for a few days. Lao Tzu's one disciple Ma Tzu could bear it no longer. On the morning of the fifth day, he stopped the man outside Lao Tzu's hut and said, "What is your problem?" The man replied, "I have forgotten what was said yesterday and so have come to ask again." Ma Tzu said, "Go away, do not enter in for one mad person is you and another is this Lao Tzu. If you come with the same question for the rest of your life, he will keep on explaining to you. Since the last five days I have noted that you are where you are with your question and he is where he is with his answer!"

When this talk was going on, Lao Tzu came out of his hut and said, "You have come brother? Come in. Have you forgotten? Then hear again." For twenty-one days this went on. On the twenty-second day, he did not come. The story goes that Lao Tzu went to his house, fearing he might be ill. "What is the matter? Why did you not come today?" Lao Tzu asked. The man replied. "I have understood. Now I am a different man."

Understand the difference: Had we gone twenty-one times to Lao Tzu it would not have been for the sake of understanding. The understanding, according to us, took place the very first day but life did not change. This man however says that: "If I understand what you have said, my life must change." And there the matter ends.

Whenever Buddha spoke -- and this amazing fact came to be known when his books were edited -- he repeated each line not less than three times. Now it is difficult to print the same matter three times. Besides, making the book three times its size, it proves burdensome to the reader also. Therefore when Rahula Sankrityayana first translated the *vinaya pitaka*, he put an asterisk after each line and in his notes he added another asterisk and yet another -- the whole book is filled with asterisks.

What was the reason? Why did Buddha repeat so often? To explain a thing, a logic has to be given but to convey the thing to the innermost to those simple people, all that was needed was repetition, which then became mantra-like and suggestible and it quickly penetrated the innermost centre. Continuous repetition was enough. Each repetition helped it to penetrate more within.

But our intellect grasps and understands at the very outset so that repetition is not required. If it is repeated the listener will complain that his time is being wasted. He will say, "I have understood. Now proceed further."

Today, people who are experimenting with the unconscious mind, are doing nothing except repeating. For instance, there was a great psychologist in Paris by the name of Emile Coue who cured thousands of people. He used to lay his patient on a couch and repeat continuously for one hour, "You are not ill, you are not ill."

His patient could have easily told him "Enough. I have understood. Where is the need to repeat it over and over again?" But Emile would say, "You have understood from the very beginning but this repetition will carry the message deep within you." After a little while the superficial intellect -- which takes interest only in the new and not in the old -- will soon get bored and go off to sleep. Hypnosis is only this and no

more. The superficial consciousness is put to sleep.

But Emile keeps repeating. Then when the conscious mind falls off to sleep, the layers of the unconscious pick up the echo. After sometime, these layers also fall off to sleep. Then the layers behind these, pick up the suggestion. This goes on and on till the message reaches the innermost core. When this centre believes that you are not ill, the illness is no more.

For this reason, several methods of mantras, dhyana and tantra and various other processes were evolved. All this came later as man began to be more sophisticated. Till the times of Lao Tzu, there was no need, for people were simple, artless. The door of their innermost being was open and there was no sentinel of intellect guarding it. Therefore, whatever was spoken by a person like Lao Tzu, used to penetrate deep within. Arrangements were made to this effect.

He alone could approach Lao Tzu, who was ready and willing to have faith in him. If anyone began to debate with Lao Tzu, he would tell him, "You go to so-and-so Guru for sometime, and stay with him."

I was recently reading the life-story of a Sufi fakir -- a wonderful Sufi. A great pundit of the village came to hear him once. He found that the fakir was not well-versed in grammar and his knowledge of language was also insufficient. He told the fakir, "First you explain the language and its grammar to the people who hear you. Begin from the beginning. What is this? You talk of such high things when your language, your grammar is wanting?"

The Sufi told him, "Bear with me a while. Be my guest for some time." The fakir's miracles were well known. The pundit accepted his invitation. He stayed. The Sufi told him, "Pray will you teach grammar to all the dogs and cats that gather near my hut in the evening?"

The pundit thought this was madness but since the fakir said it and he was a man of miracles, he thought there must be some mystery. Perhaps these are no ordinary dogs and cats. Or perhaps there is some other reason. Perhaps I might learn something in the course of teaching them. Thinking thus, he began to teach them.

He taught the simplest of lessons but the dogs and cats would have none of it. Six months passed, he was well nigh tired. The fakir would ask, "Any progress? There seems none. I hope you have started from the very beginning." He said he had started from the very beginning and that there was nothing beyond that. The fakir asked, "What is the difficulty? Why is there no progress?" The pundit said, "They do not know the language. They do not know how to speak! Had they known how to speak, I would have taught them grammar!"

The fakir said, "The things I talk of, belong to a world, the language of which you do not know, nor the grammar. Had you the slightest knowledge of the grammar of my world, perhaps I could have made a beginning with you."

This was a set rule of olden days that when a person came to debate, the Guru sent him to a place where there was only debate and debate, so that in time he became tired of it. He would then be so disillusioned with debate that he would come back and ask if the Guru would show the way. He was tired of argument. Then alone did people like Lao Tzu speak.

There is a story about a Sufi fakir. There were two fakirs who stayed opposite each other. The disciple of one of them, approached his guru and said, "The Sufi next door is spreading all kinds of stories about you. He even maligns you and spreads horrible rumours about you. Why do you not set him right? Why do you not say something to him?"

The fakir told him, "Why don't you go and find out yourself? But do not ask him in haste for priceless things are not told to a stranger. If a traveller, walking on the road asks a question the answers are only good for the road." "Then what shall I do?" The disciple asked.

"Go and serve him for a year. Try to be as near to him as possible. Win his confidence. Then some day, seeing the right hour and opportunity put him the question."

For a year the disciple served his Guru's enemy. He won his confidence and was very close to him. One night as he was pressing his legs, thinking the moment to be opportune, he asked him, "Why do you speak against and abuse the fakir across the road? What is the secret?" The fakir replied, "I shall tell you since you ask but tell no one. I am his disciple. I am forbidden to give out the secret. You better go and ask him yourself. Remember, these things are not spoken about to a stranger. Try to be as near to him as possible."

Now the poor disciple was in a dilemma! Thinking him to be the Guru's enemy, he had set out to solve the mystery and this man turned out to be his Guru's disciple! He went back to his Guru and served him devotedly for two years. Then one day as he was bathing the Guru and nobody was about, he asked him, what the mystery was.

The Guru said, "He is my disciple. I have specially placed him there to spread false and derogatory rumours about me. Those who believe the false rumours, do not come to me for they are false. This saves my precious time, which I utilise on those only who are really the seekers of Truth. Those who turn back by rumours alone, are not genuine seekers. This is my own man and he has served me as no other can. He has saved me from hundreds of useless seekers."

This was the general rule: When a person was filled with faith, this means, when a person was ready to open the portals of his heart directly, then the real Guru begins his work.

What are the psychologists, the psychoanalysts of today doing? They do only this, Psychoanalysis is carried out on a patient for three years. For hours on end the psychoanalyst talks to the patient on the couch. The patient keeps talking and he keeps listening. Why? By and by the superficial things will fade away and the patient will begin to speak of his inner feelings. Then after some time these too fade away and the patient talks of his innermost problems. Then an opening is created. By talking to the psychoanalyst continuously for a year, he brings out all that is within him. Then when the analyst sees that the things that were deeply embedded within have begun to come out, then the time has come when the patient is open to suggestions. Now his inner gates are open and some things can be implanted within which can later fructify.

Understanding means: Something that reaches the innermost layers of your being. Reason, logic, however. will never allow this and we try to explain only by logic. Reasoning is the cause of all confusion; logic is the sentinel. Reason says, "First convince me. Then only will I let you meet the master. Since you cannot convince me, how can I let you meet the master?" Then a further difficulty arises when the intellect is made to understand: It begins to feel itself the master.

Then he sees that he understands but no problem is solved for that which we call the intellect, has no power of its own. It has no 'force to act'; that lies within in the innermost recesses behind it. Therefore this interposition takes place.

So if there is no direct access to the centre within, then this guard of intellect has to be broken. Something has to be done to that effect. Meditation has to be practised. Some such method of meditation has to be used to make you irrational.

The method I apply for meditation is entirely irrational. The rational will run away from it. He will say, "What is this? People dance, jump, shout, they have become senseless!" Intellect does the work of a censor. It says, "Why do you laugh? There is nothing to laugh about! Why do you cry? There is no occasion to cry. Why do you jump, is the earth on fire? Why are you boxing the air?"

The intellect always says that whatever you do, should always be within reason. But nothing in life follows the pattern of logic. When love happens, where will reason be? When anger takes hold of you, where is logic? When you feel like hitting someone or committing suicide, where does your reasoning go? So, intellect does not work in the case of the essential needs of life; and you cannot descend to these innermost depths, if you listen to reason.

All the devices of meditation are efforts to break the layers of your intellect. Once they are broken, you become simple and artless. And when you are artless, you develop an inner vision from where things become clearly visible. Then the question does not arise that 'I have understood and yet there is no transformation'. To understand is transformation itself. To know is to be transformed. Knowledge is transformation. This question does not arise then.

But this question arises and I do not say it arises wrongly. As man is today, this question is bound to arise.

We are divided into two. The part of us that understands is not even remotely connected with that part of us which acts. The understanding part is separate and the acting part is separate. The house is divided into two. That which has the power to act, does not come to know. That which has no power to act, comes to listen. Now these two never meet. Then what is to be done?

There is only one way: The knowing layers are to be broken and we have to descend into the world of irrationality. Be a little irrational and see. Slowly and slowly the wall that divides the rational from the irrational, will begin to crumble and you will begin to go in and out into both the worlds. Then you shall be integrated -- *one*.

Then this man, who is an integrated personality, whatever comes within his understanding, fructifies. We are not one, we are 'two' and therefore one question becomes more and more entangled as we live on and after every life it gets more complicated for we split into more and more parts. Break this division from somewhere.

In the last Abu Shivir, there was one person, very learned and holding a government job. For two days

he watched. He came to me and said, "I shall not be able to do this that the others are doing." I said, "How can you say you will not be able to do it? Have you tried or without trying you say this? Or is it because you are afraid that what is within will come out. What is the reason?" Our friend looked a little frightened. He glanced hesitantly at his wife who was sitting by his side.

I told his wife to leave us alone for perhaps he was not prepared to give up his intellectualism before her. Then he said, "This is my fear that if I begin to jump and dance, perhaps I shall cause a lot of confusion".

I told him, "Go ahead and cause as much confusion as you like. Try it out once. You will then get acquainted with a completely new part of yourself. That is your authentic face which comes up in your unguarded moment and over which you have no control. It comes up for a moment and is hidden again."

Psychologists say that anger is temporary madness. It is madness in its complete form, only temporary. It lasts a short while and hence you are not aware of it. If it becomes permanent, you will go mad. That which is temporary, can become permanent any time.

I advised him to try, "Shall I try? Shall I dare?" I told him it is no question of trying or daring. You will have tied a band on your eyes and when you feel the madness coming, forget that you are a big official, that you are an educated and intelligent man."

The third day I saw him jumping. He was a different person altogether. He came to me and said, "I feel so free and light! So much so, I feel I shall fly away. God knows how many maladies have left me. Now I feel, whatever you say, will come within my understanding."

The guard of intellectualism that stands watch on our mind has to be removed. Then only can understanding penetrate within you. So first do something to break this so-called understanding.

There was a Sufi fakir by the name of Junnaid. When a sadhaka first came to him he used to make him do all kinds of mad things. For instance, he would say, "Go to the market-place and declare that he who beats you with his shoe, would get a blessing in return. And he who does not will get a curse." If the sadhaka complained, he would say, "First take a round of the market-place, then only we shall talk. I cannot work on you directly. First go and get well beaten up so that which lords it over you has fallen. Then only can I talk directly to your within."

Lao Tzu talks of the inner depths of understanding. What he says is right; "Throw the bait with the fork of understanding. Then alone is the fish of transformation caught." But what do we do? We sit at home fishing in a bucket! You cannot catch any fish and you know well there is no fish. The understanding with which you set out to catch the fish of transformation does not reach, for there is no transformation there. That which you look upon as intellect, is nothing more than a conformist and all orthodox part of your mind; and there nothing will come within your understanding.

Deeper than this, where the life-energy flows, where there is fluidity, where everything takes birth and where there is the chaos of Existence, from where anger, sex love, hatred, pity and compassion arise, there you have to throw the fishing hook. Not from where the mathematics and languages come, nor also from where the knowledge of physics and chemistry or history and geography comes but when the hook is thrown into the very fountain of origin, from where love, hate and other passions rise, then the fish of transformation is caught; and not until then.

Now, when there is one man in a million who is simple and artless, the happening takes place at once. But nowadays, such .a person is hard to come by. So we have to devise ways and means of breaking through the intellect. Then only can we enter within. And then? Then understanding and transformation are not two things. They are the two sides of the same coin.

THE SECOND QUESTION ASKED IS: IF LAO TZU SAYS DO NOTHING THEN WHAT HAPPENS TO EFFORT AND LABOUR?

Do you think that not doing anything is a small insignificant effort? To do nothing is the greatest effort in this world. The power to do nothing, is the greatest possession in this world. Actions even children perform. There is no labour required for it. It is a natural, ordinary happening. Even animals are active. Not to do anything is a very great thing. So when you hear that Lao Tzu advises inactivity, all efforts are nullified. Surrender is the greatest resolve. Now this seems contrary somewhat. It does not come within our understanding. We feel that by placing our head on someone's feet, we have annihilated ourselves. But do

you know? It is not the capability of an ordinary man to place his head on someone's feet. And thus to truly place one's head on someone's feet, to let go of one's self, is only possible of one who is completely a master of himself. How will you let yourself go? The mere action of placing the head on someone's feet is not enough. There should be such a great sense of ownership that you can say, "I leave myself completely." But who leaves? Can you leave -- you who cannot leave anger, who cannot even give up smoking? Can you give yourself up completely? A man gives up smoking and tells all the world of his great effort and will-power and even then he is not fully successful. So to give yourself up completely is not a small effort. it is the greatest of efforts. It is the ultimate effort. There is no effort beyond this.

ONE FRIEND HAS ASKED, "YOU SAY NOTHING IS COMPLETE, THEN HOW CAN THE VOID BE COMPLETE?"

If you had to attain the perfection of the void, you would never have attained it. The void is complete -- it is, it is! You have just to stop filling yourself and you will suddenly realise that you are empty! There can be no completeness in this world of anything. Nothing is attained by man s actions.

Once the Sultan in whose service Nasruddin was, was displeased with him. He told him, "You are a perfect dolt!" Mulla replied, "Do not flatter me. Nobody is perfect."

However, if Emptiness too, had to be brought in, it would not be perfect. But the fact is, Emptiness is your nature. You have not to bring it about. It is. All you can do is to cover up what is, hide it, forget it. You cannot destroy it. You have not to attain the perfection of Emptiness. You have only to give up all efforts towards perfection. Then you will find that you have become empty.

THE SAME FRIEND HAS ASKED: "IF THE VESSEL BECOMES EMPTY, WILL IT NOT BE DESTROYED?"

Now here the point to understand is, what Lao Tzu means by the vessel and what you mean. There is a difference here of language. We look upon the wall of clay that forms the vessel as the vessel. So when we buy a water-pot from the market, we pay for that clay which the potter has made. That is what the water-pot means to us. Now Lao Tzu means by the vessel, that emptiness within which is surrounded by the wall of clay. The wall of clay only forms the boundary of that emptiness which Lao Tzu calls the vessel.

And this boundary has to be made use of in order to fill the vessel. If it has to be kept empty only, these walls are not required.

Now think -- why do we have to create this boundary? Why does the potter make a circular wall of clay? It is so that we can fill it with something. We cannot fill anything in emptiness. So we surround emptiness from all sides with matter, so that we can fill the empty space within. It will be the emptiness only that gets filled but we have first to form a base or else the water will flow out. Therefore we have to form the base and the wall of the vessel in order to hold the water in the empty space. within.

Now if the vessel is to be kept empty only, will you go to buy it in the market? Who would take the trouble of looking after an empty pot?

If the vessel is not to be filled, the walls become useless. They were made for a specific purpose -- that of filling. In the same manner when a person decides to become empty, the walls of the body fall off. This is what we call -- not reborn again.

Take it this way: There is an emptiness within us which is the soul. Our body is the vessel -- a wall of clay. As long as we keep filling ourselves with desires, with hopes of reaching somewhere, with the ambition of attainment, of reaching a goal; as long as there are passions and desires within us the potter who makes our vessels will keep on making them again and again.

The day Buddha attained wisdom, he addressed his own self thus: "Oh the Potter of my mind, now you no longer need make any more pots. This is the last one you have made. I thank you for all the pots you made for me. Oh Mason, no longer will you have to build a house for me! For now the dweller no longer wishes to dwell within. I need a house no longer!"

Every time, it is our desire to fill ourselves with something that causes the body to be born. The day we are prepared to become empty, there will no longer be any need for the body. However, we commit the

same mistake with the body as we do with the water-pot. We take the walls of the pot as the vessel and our own walls (body) as our self. We neither recognise the emptiness within us as to what it is, nor do we recognise the emptiness of the pot as to what it is. It is the space within that is important, for things are fitted within this space. You buy the pot on account of the very emptiness within it. Since you are eager to fill, the potter out of His compassion, forms the vessel.

When the surrender to the void takes place, the walls cannot be saved. Nothing happens with the falling of the vessel except that the space within the vessel and the space outside become one. There will be no barrier in between. The atman that was surrounded within by the vessel, becomes one with the Parmatman. You may call this moksha or nirvana or whatever you like. The vessel (body) then becomes redundant. when you want to store something you need the vessel. When you have nothing to store you do not buy a container. In the same way we need a body as long as we feel the need to fill it. When this need is no more, there is no question of the body.

Lao Tzu says that this emptiness is not to be created by you. You only create the vessel. The potter does not create the emptiness within the pot. He merely raises a wall on all sides of emptiness. Therefore it is so cheap; otherwise even so much of the Void is unattainable even with all the riches of the world! Not all the treasures of the world can create even that much of emptiness that is held within a pot. Emptiness is. No potter creates it.

Now when you take the pot from the potter's to your home, it is not the space that was in it in the potter's house that you find on reaching your house. The space changes with every step you take. The vessel remains the same, the space within changes; and the moment the vessel breaks, the space within merges with the space without.

Therefore, a very priceless statement that Buddha had made, was never understood. Invaluable statements are rarely understood. Buddha said, "Do not think it is the same atman that walks with you." This statement of his was never understood. Now as I told you: You buy the pot and start from the potter's house. You have not moved an inch and the space within the vessel changes. And this goes on changing till you reach your house, where the space within your house will fill the pot. But since you are only concerned with filling the vessel, the space within makes no difference to you.

So this statement of Buddha caused a lot of difficulty. Everyone thinks there is one particular atman that resides in each body -- and that alone is the atman. Buddha says, "No. As you travel the atman changes. You are the container that travels and the atman is the empty space that fills the container."

Buddha says, "It is like a lamp you burn at night. When you extinguish the lamp in the morning you think it is the same flame you are putting off. But the flame you lighted in the evening was lost a long time ago. Each moment the flame dies and another takes its place -- therefore the smoke. This happens so fast that there is no time-gap in the exit of one and entrance of the next flame.

"But when you put off the flame in the morning," Buddha says, "it is not the same." At best you may say, "Put off that flame that burns in place of the one we had lighted last evening." This flame that now burns, is a succession of the initial flame which died long ago, so also the other flames that followed it.

The flame however flows in the same series. Therefore Buddha says, "Atman is a series of Existence." Mind you, it is not a unit of Existence. The same atman that you possessed in your last life is not with you in this life. It is a different atman, of the same series though. Understand this.

For example, let us say we have lighted two lamps. They burn all night. In the morning when we put off lamp A, the flame of lamp B is not affected because A and B are apart from each other. Yet, A is not the same flame we lighted last evening. If we call this flame A1, then the flame that we extinguish in the morning will be A1000. The same goes for B. If the evening flame is B1, the morning flame will be B1000. A has its own series and B its own.

The flow of our births is also a series. It is Buddha who for the first time explained the Universe as a dynamic river-like flow. When the vessel breaks, it is not the atman that desired liberation that will be liberated; some atman in the series of consciousness will attain salvation. The series is one. There is no unit but a flow. Now scientists have also almost discovered this truth in the realm of matter. They say it is not correct to say 'atom', we must say 'event'. It is not correct to call an object an object, it is a flow of matter -- Quantum.

Lao Tzu says, "Become empty!" The moment you are empty, the vessel will become useless. The vessel though, can last for some time for it has its own laws. You bring a pot home for filling it but on reaching home you change your mind. But your decision will not cause the pot to break. The pot has its own existence. You keep it in one place. It will remain for a long time. Then it will begin to crumble and break.

This may take ten years or more perhaps. One thing is certain though: the day you decide not to fill the pot, it is certain you will no longer go and buy another pot. This one you have already brought, will not be affected by your becoming desireless. It will exist by its own momentum.

Thus Buddha attained Truth at the age of forty but died at the age of 80. His vessel lasted for forty years! Mahavira attained knowledge at the age of forty-two. He also died at about eighty. For forty years the vessel remains but now it is empty and it awaits its own time to disintegrate. Now if the vessel is not to be filled, why conserve it, why not break it and throw it away? This is a question that arises naturally. Then why do Buddha and Mahavira choose to live for such a long span of 40 years, when there is no desire within them?

If Buddha or Mahavira is questioned thus, they will say, "To break something, is also a desire." There is not even this much desire left within to get rid of the vessel. Now things are allowed to take their own course. The desire to break also is a desire. For that also, something will have to be done. This doing is an indication of yet some kind of attachment towards the vessel. It shows you are still in some sort of relationship with the vessel.

Buddha or Mahavira say, "We are now empty -- that is alright. Now let the body live out its life according to what we had desired in our last birth." You go to the potter and ask for a pot that will last for 10 years. Now after years, you feel no desire to fill it but the pot has five more years to live out. Now you will not break this pot for you have paid for it. You will allow it to be and live out its life. It will fall when it falls by itself. Then you will do nothing to save it either.

Therefore Buddha partook of the poisoned food. It was absolutely bitter; pure poison, and he knew it. People questioned him how a person so alert (that he was known to be awake in his sleep also) could not make out that the food was poison? Buddha said, "I knew perfectly well at the very first morsel." "Then why did you not spit it out, why did you not refuse to eat it?" They asked. Buddha replied, "The person who had cooked the food for me, would have been pained unnecessarily. He is a poor, lonely fellow. The food he had cooked was barely enough for me. He was so filled with joy that I found no reason to mar his happiness!" "But this could kill you!" They insisted.

"On my part, I am dead ever since desires have faded and passions have ended." The body lived by its own momentum and lasted as long as it was to. And if someone comes along and breaks this vessel, Buddha feels no cause to stop him. He will not break it himself but he will also not stop another from breaking it. But this vessel was the last. Such a consciousness does not go again to buy a vessel. He is not born again. Freedom from birth and death means only this: he who has decided to become empty, has no occasion to buy another vessel.

One question now remains.

SOMEONE HAS ASKED, "MIND ALONE IS THE BARRIER ON ACCOUNT OF WHICH WE CANNOT STAND FACE TO FACE WITH THE SELF. HOW IS THIS MIND TO BE EMPTIED?"

Forever have we been asking this question. This question is wrong. Because it is wrong, whatever answers accrue, are of no use to us. To ask a correct question, is very difficult and to get the correct answer is even more difficult. If a correct question is asked, the correct answer is bound to follow. We always ask how to tame the mind, how to empty it.

We should ask only this: how not to fill the mind. The question is not how to empty it because empty it is! You have not to empty it. It is enough that you do the kindness not to fill it. But we are for ever busy trying to empty it and in the process we evolve such methods that eventually fill it more. Whatever you do, you will fill it more. So it is better to ask, how not to fill it.

We keep loading the mind all the twenty-four hours. The most intriguing part is, if we do not allow it to fill for 10 minutes, all that has been filled into it for thousands of years gets emptied out. The fact is, that which we fill, is empty and because we are continuously filling it, we are under the illusion that it is full. If we stop filling it, for even 10 minutes, all that is filled in it from thousands of births, falls away and the vessel becomes empty for it is a bottomless vessel.

But we are filling it incessantly. It is just as when a man keeps placing wheat in the grinding-wheel and the flour falls out below. Now one question is just as if this man would ask how to stop the flour! He is adding wheat at the top and wants to stop the flour from coming out. Now if he stops adding wheat for five

minutes, the flour automatically stops forming. The grinding-wheel will become empty on its own.

The problem now is to see how we fill the mind. All the twenty-four hours this filling goes on. There is not a single day when we have not invented fresh desires. If you stop creating new desires and be with your old ones only, you will find one day that you have become empty. Try to halt with your desires of yesterday. This should not be difficult. If you had desired Rs.10 yesterday, desire Rs.10 only, today also. Then you will have stopped at yesterday. You will find yourself in difficulty within 24 hours. You will begin to feel empty. If you have to save your yesterday's desire for Rs.10, you will have to desire Rs.20 today. You will have to keep your desire alive by giving it food and water by way of additional desires. Then only can it exist.

If you halt for even a moment, it will be something like this: When you ride a cycle, you fall the moment you stop paddling, If you are on an ascent, you fall instantly, if you are on a slope, the cycle will run a while; but fall you will. Constant paddling is essential for cycling. The wheel of the mind also requires constant paddling. A moment's lapse can be dangerous -- the cycle might fall.

Everyday we create new desires -- everyday. We see someone's clothes, a new desire rises, we see someone's house, a new desire arises, we see someone's face and desire arises. Every moment some desire is kindled within. Become aware of this. Be aware of filling the mind and forget about emptying it. You will not be able to empty it -- no one has been able to empty it. You give up your eagerness to fill it and one day you shall find, it has stopped filling! The flour no longer comes out of the hand mill and it is Lying empty! We must first investigate from which directions the mind gets filled and be alert towards these. Do not be in haste to stop filling. Merely watch with all alertness, how and from where this filling takes place.

Man is such, he fills his mind till the last breath in his body.

Nasruddin was bitten by a rabid dog. He did nothing about it for the first few days. People advised him to see a doctor since the dog was rabid. By the time he did go to the doctor, the poison had spread within him. The doctor thought it fit to tell him directly that he had contracted Hydrophobia and his case was beyond repair. Very soon he would go mad and then die. They were fearing that Nasruddin might panic but the Mulla said, "Never fear. Get me a paper and pencil." The doctor thought perhaps the Mulla wanted to write his will; or perhaps he wanted to write to his wife or his friends. They were however surprised to find not the slightest sign of anxiety on his face. He wrote for a full hour without once lifting his head. When at last he looked up. the doctor inquired kindly, "Were you making out your will Mulla? Or are you writing a letter?" "No", said the Mulla, "I am writing down the names of all those whom I am going to bite! Once I go mad, I shall not be able to do so."

And he told the doctor, "Do not feel jealous. You shall not be deprived of it. I have put your name first on the list."

This man Nasruddin gives a true portrayal of man as he is within. If a mad dog bites, the first reaction is, whom to bite! What was to happen has happened, now the question is whom to bite? Thus the mind keeps creating desires till the last breath.

Be conscious of the fact that you are filling the mind every moment. As you become more and more aware, you will come to realize how useless it is to fill the mind. All your life you failed to fill it. You have filled it in number of births before and yet it remained unfilled. You fill it here and it empties out there and yet this illusion of filling does not leave us, for we never notice that we are filling.

One more story of Nasruddin and I shall finish my talk:

A youth came up to Nasruddin and asked him what his device was to empty the mind. Nasruddin said, "Right now I am going to the well to fill water. Come along with me. Ask no further questions. If you do I shall drive you away. I shall answer you on our return." Nasruddin picked up two buckets and proceeded towards the well. The youth followed him.

Nasruddin kept one bucket on the wall of the well. The youth was perplexed. This bucket had no bottom to it. It was a drum open at both ends. Now he was in a fix. This foolish Mulla had warned him not to talk and without water, he would refuse to go home. What was to be done? Anyhow, he thought it was best to wait and see.

Nasruddin drew water from the well and poured it into the empty drum on the wall of the well. All the water fell out as he poured. He drew another bucket and poured the same way, then again and again. "Wait!" exclaimed the youth, "I do not need to ask any more. Even if you offer me your advice, I do not want it but may I tell you something?" "Shut up!" said Nasruddin, "It invariably happens that the one who comes to learn becomes too eager to teach. You came as a disciple and you have now become a master! You dare to advise me? Don't you dare be impertinent! Stay where you are!"

The youth pleaded with him, "When will it fill? Just think, you have already poured three buckets into it and not a drop does it hold!" Nasruddin replied, "Have I taken a contract to keep in mind things that are wrong, when no one in the world does it? From birth to birth man fills and fills and it is as yet unfilled. Why, I have poured only three buckets! Be quiet!"

The youth became silent and watched. Nasruddin poured about ten buckets more. "Have some consideration!" The youth pleaded, "Just look up once!" "Why should I?" said Nasruddin. "It is not my business to see whether the bucket is full or not. I am performing my duty and my duty is to fill this bucket. I shall see how it does not fill!"

The youth bade him good-bye and ran away.

But he could not sleep the whole night. He kept awake wondering what kind of a man was this Nasruddin and what could he have meant? The more he thought the more he felt that there was a slight mistake. He should have waited longer. Could he still be at the well, taking out water to fill the bottomless drum? But Nasruddin left soon after him. The youth went to the well and found he was not there. He went to his house. Nasruddin was fast asleep. He woke him up and said, "What happened? Did you fill the bucket ultimately?" Nasruddin said, "You foolish fellow, I have left it on the well for you."

We are filling our minds from untold births but this mind refuses to be filled. Previous births aside, (for they are so old that they are forgotten) even in this life we are continually filling up our mind. And have you ever thought -- whether even an iota of all that you filled in, remains within you? How many times you have been angry, how many times you have indulged in sex, what all you have done but is there any trace of it within? What is your wealth? The bucket is empty. And we keep asking -- how the bucket is to be emptied?

The bucket is empty. It was never filled sc you have not to empty it. Kindly, learn to see yourself engrossed in this act of filling the bucket that is bottomless -- time and again you lower it in the well and take it out.

Our question is just as if Nasruddin were to ask someone how the bottomless drum should be emptied. Where is the mind filled? The mind is empty. But we are so fiendishly engrossed in the act of filling that we miss this point altogether. Try and observe this process of filling. Become aware of all that has been filled and that which has not been filled so far. If a person takes it upon himself not to fill the mind for a full day, he will find this mind was forever empty and it cannot be filled. So, do not ask the other way round. Do not raise an erroneous question. Wrong questions lead to wrong answers. The correct question is: how can we stop filling our minds, with all the things with which we fill them.

And how should we not fill means only this that we are required to be a little alert. If you know that the drum is open at both ends, would you get busy in filling it? The bucket will then fall off from your hands. You will laugh at the stupidity of all this. The emptiness has not got to be brought in. It is already within us.

The miracle is that we have managed to make that emptiness look filled in. It looks as if we are filled within. It is enough that we should awaken towards this illusion.

Enough for today, the rest tomorrow.

The Way of Tao, Volume 1

Chapter #16

Chapter title: Unbiased are the three -- heaven, earth and the saint

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CHAPTER 5: SUTRA 1
NATURE
HEAVEN AND EARTH DO NOT ACT FROM (THE IMPULSE OF) ANY WISH TO BE BENEVOLENT; THEY DEAL WITH ALL THINGS AS THE DOGS OF GRASS ARE DEALT WITH. THE SAGE DOES NOT ACT FROM (ANY WISH TO BE) BENEVOLENT; THEY DEAL WITH THE PEOPLE AS THE DOGS OF GRASS ARE DEALT WITH.

From all the people who have known on this earth, Lao Tzu is matchless, he is unique.

A man of ordinary intellect can easily add any of his own ideas to Krishna's GITA. In the same manner, anything can be added to the words of Mahavira, Buddha or Christ; and it will be difficult to detect these. The statements of these saints do not fall contrary to the morals and understanding of the common man. This is why all the scriptures of the world have become interpolated. Each generation adds something new of its own. Thus it has not been possible to preserve the purity of these scriptures.

But Lao Tzu's book is one of those very few books on earth which has preserved its purity. Nothing can be added unto it. The reason is, only a person of the calibre of Lao Tzu can ever add anything to it. The things Lao Tzu talks of are so contrary and opposed to the general common understanding, that an ordinary man cannot add anything of his own. To add anything to his works, a man has to become like Lao Tzu.

This statement is also a typical statement of Lao Tzu. You must never have heard that saints are never compassionate. All that you have heard about saints goes to show that they are filled with compassion -- and Lao Tzu says: "THE SAINT HAS NO WISH TO BE BENEVOLENT." Now to add anything to this statement is very difficult. Lao Tzu says, "SAINTS DEAL WITH US AS WE DEAL WITH DOGS OF GRASS." This seems very strange, therefore it needs to be understood. No one understood saints better than Lao Tzu.

Actually, what we say about saints is according to our understanding: and what Lao Tzu says about saints is according to the saint's understanding.

Let us understand this sutra from the very beginning. HEAVEN AND EARTH DO NOT ACT FROM (THE IMPULSE OF) ANY WISH TO BE BENEVOLENT. Nature is devoid of all compassion, then be this the nature of heaven or of earth or whether it is on the level of the body or of the spirit. Nature is not benevolent. This does not mean that nature is heartless. This is our common understanding that that which is not compassionate must needs be cruel and heartless. But Nature is neither. It is neither benevolent towards anyone nor hard on anyone.

In fact, nature does not worry about you. It is not concerned with whether you exist or not. Tomorrow if you die, the skies will shed no tears, nor will the earth cry. When you were not there, the earth never felt your absence. Today, your presence makes no difference to the earth or the skies. Nature is oblivious of your presence. The rains will come as they do, the sun will shine and the flowers will bloom just as they always do. The day you die, flowers will bloom just the same. And your death will not cause any change in the coolness of the moon, nor will it change the course of the clouds in the skies. Your being or non-being is irrelevant to them. Nature does not even know that you exist.

But we are not aware of nature in this way.

The nature we know, is a product of our own imagination. If I am unhappy the moonlight appears sad to me; but the moonlight is never sad. Perhaps some lover meets his beloved in the same moonlight and sings songs of joy. So the same moonlight proves a source of joy to one and appears sad to another. It is quite possible that at one place, the moon seems to shed tears and at another, it causes flowers to bloom.

But neither do flowers bloom in moonlight nor does the moon become sad. The moonlight is oblivious of my presence or of anybody else's. It will be the same whether we exist or not.

When Lao Tzu says that nature is not benevolent, what he means is, do not spread your palms before nature unnecessarily. No mercy is obtained either from the skies or the earth. Do not fold your hands before a temple or a mosque. Do not pray to God with the hope that your prayers will bring about a change. No incantations of praise make any difference and even abuse makes no difference. Praise is meaningful only where abuse also is meaningful.

If my invectives unsettle God, my praise of Him is bound to be effective. And it God is displeased it I do not pray unto him, then my praise is hound to melt His heart and persuade him.

If I can induce God to be compassionate then He can be made to be cruel also. Then God does not remain God but a puppet in our hands.

Lao Tzu says, "Things are just the other way round. We are puppets in his hands." If he is benevolent,

we could play with him. Therefore Lao Tzu says that nature is not benevolent nor does he say that nature is cruel. The cruelest of men can be compassionate, then be it Tamer or Genghis or Hitler, there are weak spots in their hearts also. He can love someone and he can also be pained at the suffering of someone. There may be a difference of degree. His limit of compassion may be restricted and his limit of hard-heartedness may be larger. It is the other way round in the case of a compassionate man but the most compassionate of men has also a strain of cruelty within him. His compassion also has a limit. Therefore you will find that the heart of the kindliest of persons has a hard core within -- there ale stones somewhere within his heart too!

This is inevitable, for whatever we know in this life is split into two. I he man who loves, hates also. The man who is wrathful, can also forgive. And as morning is followed by even tide, so do these dualities come and go across the mind of a man.

Lao Tzu says, "Nature is non-dual." Nature follows the law of one-ness. There everything is similar. And there is never any fluctuation in this law. Nature is neither kind nor cruel. It neither punishes the bad nor rewards the good. This means that whatever we do and whatever we attain is the result of our doing. Nature has no hand in it.

If a thorn pricks my foot, it is not because nature is eager to pierce thorns within my feet, on the contrary, it shows that I am keen to walk on thorny ground. And if flowers rain over my head, it is not because the skies were showering them on me but that I sought out the trees that scattered flowers. This is coincidence and this search is mine alone, whether it was for thorns or for flowers, or whether it was for invectives or for honour. And whether I enjoy heaven or rot in hell or whether there is music all around me, it is entirely my doing.

Nature however, is impartial. It is not interested in you at all. It should not be or else there would be disorder.

Lao Tzu says, "This is nature's arrangement that it is not interested in you at all." If Nature was interested in you, you will not fail to take advantage of it and even misuse it. If it were so, man would keep it under his control. Just because it is not interested in you, it is beyond your control.

If your prayers are fulfilled, it is not because someone has heard them; rather, it is because you have done something else to fulfil them. If your prayers go unanswered, it is not because God is displeased with you; rather, it is because they are merely prayers and you have done nothing to back them up with. If prayers give you strength, this strength too, comes from within you, it is your own strength. If whilst returning from the temple after prayers, you feel yourself filled with energy, it means your resolve is more awakened. If your legs feel strong and your steps become firm, the strength has come from inside of you. The thought of praying in the temple is entirely yours and so also the result. It is entirely of your own making and can happen even in wilderness where there is no sign of any temple.

This is exactly why it sometimes happens that a mere stone fulfils your prayers, whereas at times even the presence of men of the stature of Lao Tzu or Mahavira or Buddha, fail to be effective.

The other is not in the picture at all. The matter rests entirely with you and to make this very clear, Lao Tzu has said that nature is not benevolent.

This statement sounds very harsh and cruel in a way, for then we feel helpless. All our strength oozes out of our hands if someone says nature is not kind. If I fall in a pit, no voice from heaven will warn me beforehand. This seems very hard and affects our mind.

And because of the jolt that this statement gives to the mind, Lao Tzu is outside of the understanding of many people, for he gives no promises to make good your incapabilities. It is very difficult to form a religion after Lao Tzu. Religions can only be formed if you defects can be exploited. If you are told that God wants just what you want, that God is willing to give exactly what you desire, then religions are formed.

No religion could be formed after Lao Tzu. He is one of his own kind, who has no church, no order, no religion behind him.

How could this be possible? For Lao Tzu says, "Nature is not benevolent." Prayers and praises and even God is nipped in the bud. You stand alone. We are so afraid of being alone that we are even willing to take a false companion to ease the mind. If I am alone on the high seas with not a soul near me, even then I can dream of someone beside me and put my mind to rest. That is why perhaps, man dreams. Not only does he dream whilst asleep but also when he is awake!

What we look upon as religion is nothing but our vast dreams spread out. We see in them only that which we want to see and we get it cheap! A man eats once a day, or goes about in a loin-cloth, or goes about naked, or he goes and rings the temple-bells daily and feels that heaven is assured for him.

No -- Nature is not compassionate.

But who are the people who crave and beg for compassion? Surely they are the wrong type of people. The right kind of person never asks for compassion. He will spurn it even if he is given for that which is obtained out of pity, is never attained. It never can become a part of us. That which is created by our own effort, that alone is our possession.

Lao Tzu maintains that nature is non-compassionate. Then is it cruel? No, it is not cruel either. Nature is only unprejudiced towards you. It is feeling-less towards you. It takes no sides for or against you. It is our way of thinking, therefore we always think in duality -- whether nature is our friend or foe. Nature is neither. It does not keep your account. You are not accountable in its eyes. There is no loss in nature due to your absence and no profit in your presence. Our being is like a line drawn over water. Just as it makes no difference to the water whether the line is drawn or not. This means non-compassionate, meaning thereby, it has no feeling towards you.

This in one way is very harsh and in another way a very joyful matter, for if nature takes sides there is bound to be partiality. Then even there somebody will be able to deceive. Then even a sinner will pull strings and go to heaven, while the virtuous ones may rot in hell. If there is the slightest feeling in Existence, the element of choice will step in.

This is why all religions of the world that stand on selection and on the theory of nature's compassion, stand on judgment. If you ask a Muslim what will happen to a non-Muslim, he will say that the poor fellow will go astray. There is no way without being a Muslim. If you ask a Christian what will happen to a non-Christian, he will say that a person who does not follow Christ will keep groping in the dark. God sent his son on earth. Those who follow him, will be saved and those who do not, shall perish.

If God has any son, there is bound to be confusion; and if it is advantageous to speak in favour of the Son of God and if even Existence takes his side, then there is bound to be difficulty.

No, Lao Tzu says, "Nature has no sons." Nature has no one of its own, for no one is alien to nature also. Nature accepts no one for it denies nobody. Nature takes no sides and this is a matter of joy in a way. Therefore, each one attains according to his strength and ability for there is no partiality. So if I attain hell it will be of my own making and if I attain heaven, it too will be of my own making. I cannot hold anyone responsible. I cannot therefore thank anyone or abuse anyone that it was because of him that I attained what I attained.

The meaning of this statement of Lao Tzu is: "Ultimately, I am responsible. The ultimate responsibility is mine".

Therefore Lao Tzu's second statement seems even more cruel. He says, "HEAVEN AND EARTH DO NOT ACT FROM (THE IMPULSE OF) ANY WISH TO BE BENEVOLENT." Their dealings with all creatures is like a person's attitude towards a dog made out of grass. And how will you behave towards a dog made out of grass? If he wags his tail, you will not feel happy for it is only a dog of grass. If he barks you will not be frightened for you know he is only made of grass. This dog will not prompt you to react in any direction. You will neither run away when he barks, nor will you feel happy when he wags his tail.

But if you have the slightest indication that he is a genuine dog, you will react. Even if the dog is of grass but you take him to be real, you are bound to respond. Then you will feel happy when he wags his tail.

Man keeps dogs just for this reason for it is a difficult task to find a man who would wag his tail at all that you do. A man keeps a dog. When he comes home, tired from his work, it is not certain whether the wife will greet him with her tail wagging, more so after he has wedded her. But the dog is bound to wait for him at the gate and wag his tail when he sees him!

Mulla Nasruddin's friend told him one day, "I am in a fix. As long as I was not married, the dog used to bark at me and my wife used to bring my slippers but now things are entirely changed. Now the wife barks and the dog brings my slippers." Nasruddin says, "But I see no difference. The services are the same. The work done is the same, only the workers have changed. You get your slippers and also the usual bark, then what is your worry?"

Man can be gratified by the tail of a dog. He can be frightened by his bark also. The same reactions can be obtained from a grass-dog if you do not know it is made of grass. The reason is, we do not live in reality, we live in our conceptions. My conceptions are the realities of my world.

In this peerless statement, Lao Tzu says, "NATURE DEALS WITH US AS IF WE ARE DOGS OF GRASS." It is neither directed nor motivated by us. There is a very deep insight in this statement. We are dogs of grass in the eyes of nature, not only metaphorically but also in actuality. And what more can we mean to nature than dogs of grass?

As far as we are concerned, we are statues stuffed with grass. If the grass is removed from within us, nothing remains. Our bodies are mere grass -- a conglomeration of food, water, bones and fibre. And we have not the slightest idea that there is anything besides body within us! We are the body. Open the body and there is nothing but this 'grass' within. The scientists say that the human body is worth only about 4 to 5 rupees. There is some aluminium, some iron, some copper, some phosphorous. 80% of him is water and the rest is clay. So we are made of grass and no more.

That which we call life, a scientist will say is the evolution of vegetable. Even today, our life is entirely dependent on this. One man consumes one ton of grass in one year in order to subsist. We have to keep taking in grass all the time. Different people take grass in different forms but it is grass all the same. That is our fuel, that is our existence, that is our body.

It is not necessary to be annoyed with Lao Tzu when he calls us dogs of grass. We too are not aware whether we are anything more than this. That Nature knows us as such, is reasonable but that we too, know ourselves as this only, is not worthy. But we have no idea whether there is anything besides the body within us. That there is a soul, we have heard but fail to understand for we can only understand that which comes within our Comprehension.

But in other ways also we are like grass. Have you seen the scarecrow that a farmer makes? He stuffs it with grass and puts an old pot on its head. It helps to frighten the birds away. The birds take him to be real and so are frightened and fly away. If you come upon it on a dark night, perhaps it can frighten you too. Your feelings get projected on the scarecrow and cause you to react.

Now also, we are motivated by nothing more than figures stuffed with grass. If a beautiful body attracts me, have I ever thought that it is the grass that attracts me? If I am eager to kill someone, do I realize that I am only waiting to run a knife through grass? Someone's presence delights me and someone's absence fills me with sorrow. Have I then realized that figures of grass can bring about such a wave of emotions within me merely by their presence or non-presence?

Lao Tzu says, "Nature has nothing to do with you. It only knows you as dogs of grass." You do not exist, you are merely a house of cards.

Now if we are willing to understand Nature to be such, what Lao Tzu says further is even more difficult to understand. He says, "The saints, those who know, they too are not compassionate." Saints have always been known and believed to be compassionate. We say they are the ultimate in compassion. Mahavira's devotees said he was the symbol of forgiveness, Buddha's devotees said he was the last word in compassion. The devotees of Jesus proclaim that he was born out of compassion for mankind, to bring them out of pain and misery. The devotees of Krishna say that whenever the world is filled with sorrow and grief, Krishna will come and liberate all. So up to now this is our conception of a saint -- all-compassion!

But Lao Tzu says, "Saints are non-compassionate, for he is a saint who has united himself with the intrinsic essence of Nature." Otherwise he is not a saint. Then if Existence is non-compassionate, how can a saint be compassionate? The meaning of the word saint is: One who has attained the Truth of existence and become one with it.

Then it Truth itself is non-compassionate how can a saint be otherwise? The saint is one with Truth.

Saints make no sacrifices. This immediately brings up the illusion that then they must be harsh and cruel. No, they are neither harsh nor cruel. They are neither harsh nor humble. They are beyond the pairs of opposites. If they act in a certain manner, it is not because they are hard on you or because they think kindly of you. They do only that which their Nature silently bids them do. Their actions are spontaneous and natural. You go to a saint and put your head on his feet and he puts his hand on your head. This is not out of any compassion towards you. It can also be that he might push you away. Then too it is not necessary that he is harsh on you.

When Rinzai approached his Guru for the first time, it was a well known fact among the people there, that the Guru was a very harsh man. Generally such rumours are wrong for the people have no idea whether a saint is kind or cruel. So when Rinzai prepared to go to him, they tried to stop him. "Do not go to him, he is very harsh," they all counselled him. "Let me go and find out for myself," Rinzai told them. "It is quite possible you may be wrong. This has often happened with me that the person I go to meet turns out to be exactly the opposite of what people tell me."

Rinzai went. He found the Guru sitting by his door with a staff in his hand. Zen fakirs always kept a staff with them. Shankara's sannyasins were also made to carry a staff with them. No one knows why, for the concept of a saint in India has always been linked with compassion. So Shankara's sannyasins, though they carry a staff, they never make use of it. The Zen fakirs of Japan are the only order of sannyasins who

have made full use of the staff.

The Guru sat with the staff in his hand. Rinzai approached him and bent down to touch his feet. "Stop!" The Guru shouted. "Answer my question first, then only are you eligible to touch my feet!" "What is the question?" Rinzai asked respectfully. "First of all let me tell you," said the Guru, "whether your answer is yes or no in both the cases this staff shall descend on you. So think first." Rinzai replied, "Let me touch your feet first and let the ritual of the staff be done with. Then we shall talk." Saying thus, he put his head on the fakir's feet and requested him to hit him with the staff.

The Guru kept his staff down and said, "Perhaps I shall have no need to beat you." "Why?" asked Rinzai. "Whoever comes begging for my compassion my being becomes harsh towards him. I am not present, it is not my doing, it happens so. No sooner a person pleads for mercy, my being becomes harsh and cruel. Where there is the sense of ownership, my being gets filled with compassion. But," he continued, "the fact is, I am outside both of these. Nothing is of my own doing. I am ready and willing for whatever happens. If my hand picks up the staff, I beat. Right now, the hand has left the staff, so I have let it go."

In fact, saints are natural. Understand what I mean by natural: without any cause, they become one with whatever their being bids them do from within. They are choiceless. They cannot be compassionate, they cannot show mercy. They cannot also be cruel. They however, appear to be kind but that is only our understanding of them and at times they seem unduly harsh -- that again, is our understanding. Our understanding is the understanding of an insane mind and very rarely, (if ever) this understanding turns out true.

A friend came to me two months ago. He has been coming to me for the last five years or so. Every time he comes to me, he would say, "If I do not have your darshan for 2-4 days, I become very restless." This he told me so many times, that I should believe it was the truth. So many times he repeated this that I should have accepted the fact that it could not be otherwise. Many times though, I felt like confiding my doubts to him that I suspected the contrary.

This time be came after two months! "May I ask you a question?" I asked him, "You say you become restless if you do not see me for two or four days. Or is it that I become restless if I do not have your darshan for two or four days?" "What is this you say?" He asked. "It has never ever occurred to me this way." It is not necessary that he should think of it. We are so clever at deception. "Still, give it a thought." I told him. "The question does not arise." He said, "The day I cannot see you or talk about you or read your books, my mind becomes very restless."

Fifteen days later he came again. He came with three other friends. I looked at the three and ignored him. I talked to these three as if they alone were in the room. He touched my feet and looked at me. I looked as if I was unaware of his presence. He became restless. He went and sat in a corner. He was a different man altogether. Everything about him had changed. I should have inquired how his wife was and how his son was and his daughter. He was under the illusion that he had come for darshan. So today also, he had my darshan but I did not have his. He did not touch my feet before leaving. When he closed the door after him that day, I knew it was for the last time. He will never enter that door again.

He never came. Someone told me he has thrown my books away. Now he is getting on famously without me. Not only that, he cannot rest till he abuses and scandalizes me before a few people every day. What has happened to this man?

For years he swore he was restless without me. I knew all the time that the actual thing was not my darshan. I do not say that he did this on purpose. He was totally oblivious of this. We are such masters at deception that we even deceive ourselves. We do not let our own selves know what is happening within us. In those ten minutes when I did not give him attention, so much of rubbish poured out from within him, it is difficult to tell. The atmosphere in the room became heavy and oppressive when he left.

Very recently, another incident took place. A lady came to see me. She sat with me for about 10 minutes. Her mind was filled to brim. She gave vent to all the hatred, malice, jealousy that was within her. She relieved herself of her burden. Soon after, a youth entered. He looked around restlessly and said, "I am feeling very strange! What is the reason?" I told him, "Do not fear. A woman was here before you and she has spilt some rubbish. The air has become a little heavy for the vibrations of her malady are within this room. Within five minutes the room will clear again."

It is not the body alone that throws out refuse. There is much more refuse within our minds. It is not the body alone that ejects excreta and urea. The same has also to be ejected from the mind. This is why you cannot be filled with love towards a person for all the twenty-four hours. You will have to show disgust towards him or else, how will you throw out the refuse? As we provide a bathroom in each house, so also

we have to arrange disgust in our mind, where all the refuse can collect. The refuse collects. Then it has to be thrown out. This is why there is divorce not only between a husband and wife but also between Guru and disciple, between two friends, between father and son. We do not take this into account but these do happen.

Now when we are filled with love towards a person, for him we become without a toilet. Our whole house becomes a sitting room for him. Now where is the toilet to go? We shall have to hide it. By and by the sitting room will begin to contract and the toilet will expand till one day the whole house will turn into a toilet and there will be a sitting room no more. This happens for this is inevitable in the case of a mind filled with duality.

Lao Tzu says, "The saints do not live in duality (dwandwa). They love no one and therefore they despise no one." Let us understand this well. Our reasoning is different. We say, "Since I love you, I do not despise you." This logic is absolutely false. Whenever a person says, "I love you," the other part that he leaves unsaid is, "I despise you." This other part is inevitable logic but we hide it. Later on we have to reap the fruits thereof.

Lao Tzu says, "They love no one for they hate no one." They are kind to no one for they are not harsh or cruel to anyone. They forgive no one for they are never angry with anyone. Understand these pairs of opposites (*dwandwa*) well. They are the two sides of the same coin and they go along together always, no matter how much you hide the other side. How long will you hide it? Then boredom results. You become curious to see what you have been hiding; and that which you have seen a lot, you wish to see no more. Then you have to change the side (of the coin). The end of a lover is that he is filled with disgust, and when friendship is strong, enmity is born. If the friendship is not very intense, it can work for a long period.

People come and ask me, "So and so used to love you so much, he had such faith in you and why has he now gone against you?" To this I reply, "It is entirely because of this reason." This they cannot understand for they think that one who loves cannot go against you. "I do not love you half as much but I have not gone against you," they say. To this also I reply, "It is entirely because of this reason." If you understand this statement, you shall be able to understand Lao Tzu.

Lao Tzu says: "The saint is beyond the opposites." So if you feel that Mahavira is kind to you, it is entirely your understanding. Mahavira is not responsible for this. And if you feel Mahavira looks at you with eyes that are sharp and burning, that also is entirely your understanding. This is purely your interpretation. Mahavira has nothing to do with it. The saint never divides himself in two.

But Lao Tzu also says, "Saints deal with men as if they were stuffed dogs." A saint looking upon man as a stuffed dog! The saint is always believed to be seeing God within all creatures -- not only men -- that he should see man thus! He should not even look upon a stuffed dog that way! He should see God even in a dog -- that is what we have heard!

What is this that Lao Tzu says? He is saying quite the opposite thing. But this is not contrary. It is the other side of the same matter. The man who sees God within you, also sees the grass-stuffed dog within you. Try to understand this: In you I say In Existence, he will see nothing but God. But you are not Existence, you are only a bundle full of hay, a knot, a complex. You are not man -- you are a complex of illnesses. The man in you lies hidden behind the complex.

When the saint says he sees God everywhere, he puts aside this complex and speaks -- he puts you aside, you who are a bundle of maladies. When he says: "This is," he is not addressing you but he is addressing that which is beyond you, that whom you have never met. You hear him speak and you think he means you. You are merely a bundle of hay -- a complex of maladies and this complex the saint looks upon as a stuffed-dog.

This complex is our ego. That is what 'I am'. With that it feels to us that 'I am'. The saint does not think this to be of any worth. But this ego finds ways and means to be of consequence. It can lie at the feet of a saint or it can strut arrogantly outside in the market-place with the knowledge that it was 'I' who could reach the saint's feet -- I! When others stood helplessly and looked on, it was I alone who had the singular honour of touching his fee; and when others were craving for a single look, I had the honour of his being a glance! How filled with love those eyes were -- but these very eyes would turn into stone some day for they are the product of your imagination.

This is why people like Lao Tzu did not appeal to the masses. The masses are only attracted towards those who feed their ego, by those who are adept in the art of seducing their ego. Salesmanship, is what pays with human beings. Thousands of books have been written on this in America in the last twenty years. They teach people -- 'HOW TO WIN FRIENDS AND INFLUENCE PEOPLE'. They teach them how to trap the wife or the husband, how to coax customers into buying things. They show thousands of ways in

which man's ego can be flattered.

If the ugliest of woman is capable of enticing your ego, Mumtaz-Mahal and Noorjahan would become worthless. The beauty of a woman lies more in her power of persuasion than in her looks. This is why ugly women at times perform the impossible whereas the beautiful ones still stand in the queue! Many a time an ordinary person becomes a powerful leader whereas no one even looks at a man of extraordinary intelligence. What is the secret? The lesser man knows the art of feeding the other's ego.

Nothing is ever captured or sold in this world until you master the art of flattering the other's ego. And what can be easier than this? The other is always ready to succumb to your flattery. In fact he eagerly awaits it. You take one step towards him and he is ready to fall ten times.

A person like Lao Tzu cannot be influential for he says that your ego is nothing more than a stuffed dog!

Confucius came to meet Lao Tzu. He found there was no place to sit -- no chair, no high platform. Confucius was a very disciplined person. He looked all around the room to find a place to sit. Lao Tzu said, "Sit wherever you like, it makes no difference to the room. I am sitting here since a long time and the room has not looked at me even once." Confucius sat down but he was very ill at ease for he had never sat directly on the floor before. Lao Tzu said, "The body has sat down. You too, sit down." The ego is standing erect behind him. Lao Tzu says, "Since you have sat down, let the ego sit also."

Confucius sat down but he did not hear a word of what Lao Tzu had to say. If a hundred words are spoken, ninety-nine will in all probability go unheard even in the case of all of you.

Napoleon Hill was a clever thinker of America. He says, "If you want to make your way within a person, flatter his ego. Then he will be ready to hear you. Otherwise he will not he prepared even to hear you." You come to me and I ask you as soon as you enter what thoughts are going on within you and if you give an honest reply, you will find your mind occupied with all kinds of thoughts. Now if I want to penetrate within you, I shall have to break this flow of thoughts. Then only can my words reach within you. Otherwise your eyes will look at me, your ears will hear me but the internal flow of thoughts will keep on.

Napoleon Hill says, "If you want to break the inner flow of thoughts of a person, fan his ego. Then he will immediately be prepared to listen to you." He has written in his memoirs that a man hovers around four things -- name, wealth, desire and age. All these are parts of the ego. If you want to make an entrance into someone's heart, you can begin from any one of these.

He (Hill) has got into a bus. The bus was moving fast and it was raining heavily outside. He had to get down at stand No.55. He went up to the driver and said, "Please tell me when stand 55 comes, I have to get down there. It is a dark night and it is raining hard. I do not want to miss my stop." The driver replied, "How can I remember? Besides it is raining hard and the night is dark. Shall I keep my eyes on the traffic or on the stands? Please look out for yourself."

Had it been another man, he would have quietly taken his seat but Napoleon wanted to try out his experiment. "I was only trying to tell you," he said, "that there is a big pot-hole near stand 55 and you should be careful." He then went and took his seat. When stand 55 came, the driver promptly stopped. "Where is the pot-hole?" he asked Hill, "There is no pot-hole. I only wanted to make a hole in the flow of your thoughts." And he got off the bus.

If the thought of death grips you, the ego gets a jolt, if the thought of wealth or status grips you, the ego falls and the stream is broken and an opening is made. Then you can penetrate within.

But how can a person like Lao Tzu enter within you? He talks neither of wealth nor status or standing; nor does he talk of desires. He will only say, "You are a dog stuffed with hay". Who will listen to such a man?

After returning from Lao Tzu, do you know what Confucius told his disciples? He said, "Do not ever go to that old man. He is not a man but a lion! He seems ready to eat you up. I have never come across a man more harsh than him. I was frightened of him! I did not catch a word of what he said -- not that I did not hear him well. I did not hear him at all! It was a difficult task to look this man in the eye."

Lao Tzu is neither compassionate nor harsh. But Confucius found him harsh, for a great thinker like him -- he was much better known than Lao Tzu. It was Confucius who created China. He was well established. Even the king revered him and gave him all honour. They got up hastily and took him to his seat when he arrived -- and this old fakir tells him, "Sit down. the room won't mind!" His mind closed even more.

Saints are non-compassionate. They are so one with Existence that it is Existence that speaks from within them. It is Existence that carries out all their dealings. It is Existence that bids then stand or sit. The saint does not exist in himself. If this is kept in mind, it will be easy to understand this seemingly strange sutra of Lao Tzu.

Would that we can see saints this way, then our entire concept of saints will change completely. Then we shall see differently, think differently.

But we take our own particular angle of vision when we go to a saint. We do not go to a saint to understand him. We go to investigate our own point of view. If we hear him, then too we sort out the things which we deem are correct. What does this mean? It means, what saying of the saint agrees with you. If it agrees with you then it is correct otherwise not. Then this man is wrong. You make yourself the criterion. Therefore your meeting with a saint never takes place.

The saint Lao Tzu talks of, you shall never meet. You are however, bound to meet saints who distribute sweets! He will place a candy on your tongue and you will become tremendously happy. The grass-dog will wag his tail in appreciation and say, "This is a saint!" He will spray water on your head and bless; you that success is bound to be yours. He will give you some talisman, some mantra to win your case in court, to win your lost love. Such saints are plenty in the world but one like Lao Tzu is very hard to come by.

He will not come your way unless you are prepared to look upon yourself as a stuffed-dog. And he who is ready and willing to look upon himself as such, finds such a saint right on his door-step! He does not need to set out in search of him for Existence begins to reveal itself -- to us its mysteries, its secrets -- according to our own preparation! Everything rests on our receptivity.

Lao Tzu points to that which is the most important part of our preparation. This is not merely metaphysical. Lao Tzu's suggestion is to make us understand what we should do if we want to meet such a saint. We shall have to be very clear about ourselves -- as to what we are.

If it becomes clear to my understanding as to what I am, the knot that has formed within me, will dissolve in no time. But the trouble is, this does not occur to us.

Recently a mother had come to me all the way from New York with her daughter. There was a lot of struggle between the two. The mother was under the impression that she loved her daughter very much. She had come two months before also. Then she had told me that she loved her children so much that she would even give her life for them. I told her to think over again for this was not natural. She insisted that she loved her three daughters so, it would be hard for me to imagine! I again told her to think it over.

At this she began to cry and beat her breast. She said, "You are cruel, take back your words, for I really and truly love my children." The louder she screamed the more adamant I became. "Whom are you trying to convince by this -- me or your own self?" I asked her. "If you love them, you love them. There the matter should end. There is no need to make an exhibition like this! Since you cry and scream so much and beat your breast I tell you again. Look within and try to understand yourself. Your crying will have no effect on me; but it is bound to affect you."

If you want to love you must know how to cry and beat your breast or else how can others know what you feel? The louder you cry the better you can convey your feeling and that is why women can easily prove that they love whereas a man finds it difficult.

"This will not work with me," I told her.

So this time she brought her eldest daughter along with her. She said, "Now look at us." I did and within fifteen days as much enmity as can exist between two individuals, manifested itself in full between these two.

Enmity exists between a mother and daughter, society, family, hides it. As the daughter grows into a young girl, the mother starts becoming her enemy. This is absolutely natural. This is our animal heritage. As the son grows up and becomes a young man, the father is filled with jealousy. This is not a matter to be discussed. All fathers and all sons know it. As the boy grows up, he tries to push the father out. Verily, he has to make a place for himself. Looking at the daughter in the full bloom of youth, the mother feels she lost hers on account of her. No one is the cause for loss of youth. Without children too, she would have become old. But she does not think of this. Every man that enters the house first looks at the young girl and then at the old mother. This is very painful.

The custom of sending married daughter off to her husband's home was initiated by women and since the woman always has her way, the man had to give in. Daughters had to be sent away from the house. Even if the father takes more interest in his daughter, which is very natural, the mother is filled with jealousy. Then the daughter no longer looks a daughter in the mother's eyes but a sheer woman.

For fifteen days I tried my best to bring out all their maladies from within. I instigated them both against each other. Their fever reached such a pitch that they were ready to fall on each other's throat. Then I made them both sit with me and told them to bring out whatever was within them. Then the disease that came out of them was such no mother or a daughter could ever imagine. This is so within each mother and each

daughter. But we suppress these feelings and dress our wounds. We spread flowers without when there is nothing but dirt and filth within.

Lao Tzu says, "You are a complex of this filth and nothing more. We consider it no more than a stuffed dog and neither do we forgive nor show any compassion, nor harshness towards them.

"We say only this that it is useless and irrelevant. It is worthless. As long as this complex does not dissolve, that which is priceless within, does not get an opportunity to manifest itself. Until all the filth and dirt from within is thrown out, the gold within cannot be purified."

You will be shocked to know the jealousy, the disgust, the invectives the mother and daughter expressed against each other. So much so, that I found myself in a fix. I was afraid that if their problem is not solved quickly -- they had to return to New York soon -- there would be chaos. Then I had to carry out processes to remove all their hatred. There they sat -- the mother and daughter -- and they said such things to each other as a daughter has never ever openly told her mother or a mother, her daughter, but which they both have always thought about each other from times immemorial.

You could never dream a mother telling her daughter, "You are my enemy. You always try to snatch away the man who tries to love me." And the daughter says, "You are a harlot!" When the mother asked, "Do you hate me?" She said, "I do, I do, I hate you, this very moment!" The mother said, "You are nobody to me. I cannot bear the very sight of you!"

When all this invective came out in an hour's time, I told them to sit silently with their eyes closed. Thus they sat for 5 minutes and both were crying. Then they both clung to each other. That night they slept on one cot. The next day the mother said, "It was our honeymoon night. After years, I was able to make love to my daughter again." But I told her to beware for this love will only gather hatred. Wherever there is (dwandwa) duality, we tend to gather the opposite.

Lao Tzu says, "The saint is beyond the opposites. He is apart from both of them. They are neither harsh nor compassionate."

Enough for today, the rest tomorrow.

The Way of Tao, Volume 1

Chapter #17

Chapter title: Oneness in the opposites and installation into the void

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CHAPTER 5: SUTRA 2
MAY NOT THE SPACE BETWEEN HEAVEN AND EARTH
BE COMPARED TO A BELLOWS?
IT IS EMPTIED, YET IT LOSES NOT ITS POWER;
IT IS MOVED AGAIN, AND SENDS FORTH AIR THE MORE.
MUCH SPEECH TO SWIFT EXHAUSTION LEAD WE SEE;
YOUR INNER BEING GUARD, AND KEEP IT FREE.

Life is constructed on many intra-contradictory bases. Life is not what it appears. Behind the apparent elements are elements that are not visible and which are absolutely contrary.

But we never think of the opposite.

When we look at birth, we get no hint of death. If any person talks of death when a birth has taken place, we brand him as an insane. But death is always hidden behind birth and he who knows, sees death at once with birth.

Now this is just as when someone is on his death-bed, we never think of his birth; but after every death, a birth cycle starts. When we see a beautiful face, it never occurs to us that it may one day turn ugly. When someone is young, we do not hear the foot-falls of age behind the beauty and vigour of youth. When someone is successful in something, remember failure is close by; but this never occurs to us. When someone is placed on the highest pedestal, we are never reminded that one day he will fall to the ground. We do not think this way at all.

Existence hides the opposite within itself. Therefore, the wise one is he who is capable each moment of seeing the opposite also. He who sees death in life, light in darkness, failure in success, ugliness in beauty, the hatred behind love and scandal behind praise. he alone is wise.

Lao Tzu here gives us the most profound news about these opposites. What is the lower-most base of the opposite?

Have you seen the bellows in a blacksmith's shop? Lao Tzu has given an example of the bellows. He says, "When the bellows become empty of air, do not think it has become powerless." The truth is, that the strength of the bellows lie in its emptiness only. There is no strength in filled bellows. The blacksmith empties the bellows, in order to fill it with strength. it is the power of emptiness within the bellows, that sucks the air in. Bellows that are already full have no power left to suck in air. It is already so full that no more can be filled into it. It is at the last point of fulness. Now it is powerless but when it is empty it is powerful and has the strength to suck in air.

In the moment of death, the bellows of a person are emptied out. Now life can again appear. The breath within you at the time of death was pressed out now you can once again take in from the refreshing breath of life. Have you ever thought that you are only able to suck in the life-giving breath of existence, when you have breathed out? When you breathe out, you are powerful and not empty. You are only empty of breath but your ability to suck in life increases.

Lao Tzu says, "When the bellows are empty, do not think they are weak. It will suck the air in and also throw it out. The emptiness is a step towards fullness." But we see mere emptiness in emptiness and only fullness in fullness.

Lao Tzu says: "Emptiness is a step towards fullness, and fulness is the preparation for being empty again." These are the right and the left feet of existence. Life cannot go on on one foot only. The breath that comes in is just as much one leg of life as the breath that comes out. If we observe our breathing we shall find that the outgoing breath is synonymous with death and the incoming breath is synonymous with life. Those who have studied the science of respiration, say that we die with every breath and are reborn again.

Death, however, does not mean becoming powerless. It means only this: that we are ready again to become powerful. We have thrown the old away and our capability to fill in the new has become sharp and clear.

Lao Tzu says "The Existence works like a pair of bellows between heaven and earth." We can understand the full concept of the universe through the working of the system of respiration -- through the incoming and outgoing breath. If the rising Sun at dawn is like the ingoing breath, the setting Sun of even-tide is like the outgoing breath. The whole Universe throbs with this breathing phenomenon -- like a pair of bellows.

And now as a result of ceaseless research by Einstein and others, a new concept has been given to Physics -- a concept Lao Tzu had no knowledge of -- that of the Expanding Universe. Up to now we were under the impression that the universe was a fixed quantity but now the scientists say that the universe is forever expanding. Just as a child fills air in his balloon and it becomes larger and larger, so also is the Universe expanding continuously. It is expanding at the rate of millions of miles per second. Its outer circumference is getting bigger and bigger. The stars are going farther and farther away from each other.

Just as when we blow a small balloon and make two dots on it. Then as the balloon gets bigger and bigger, these two dots will go far and far apart. So also the stars are going further away from each other. The circumference is going farther and farther away from the centre.

But Einstein has placed the Western Science in great difficulty; and that is: what will be the end to this? Where will this expansion end? And if and when it stops, what will be the cause thereof? The West has yet no answer to this. This answer, however is attainable from Lao Tzu, attainable in the Upanishads. And the

answer is -- the expansion of the Universe is the inflating breath. But things that inflate, deflate also -- there will be a deflating breath. The West has reached the concept of the inflating breath; now the realisation of the concept of the deflating breath is equally necessary.

The thinkers of the East say, "This spreading expansion, we call by the name of creation. When this creation begins to shrink (when the breath begins to go out) we call it the annihilation of the universe." When the universe expands to its maximum it inevitably begins the reverse process and begins to shrink. It is just as when you breathe in the lungs expand to their maximum and then at once begin to contract.

The Indian sages have made a very wonderful statement; they have likened one epoch of creation to one breath of Brahma. When Brahma breathes in, the world expands, when he breathes out, the Universe contracts and everything shrinks to its seed-form.

Lao Tzu says: "Between heaven and earth there is just such a play of bellows. Also, everything between heaven and earth, is surrounded by duality. Where there is expansion, there is contraction". Why does Lao Tzu say this? This he says so that if you wish to expand you must be prepared to contract. If you are very eager to attain life, you must be ready also to die. If you have a great desire for beauty, you are sowing seeds of ugliness. If you wish for success, you are making the path that leads to failure.

Someone went up to Lao Tzu one day and asked him, "Lao Tzu, have you ever known unhappiness?" Lao Tzu began to laugh. "No", he said, "I have never known unhappiness for I have never desired to know happiness."

We also wish not to know unhappiness but that is only so that we may keep experiencing happiness. We want happiness to be with us forever. But Lao Tzu says he has never known unhappiness for he never aspired for happiness. We shall always experience misery and sorrow for when we sow seeds of happiness the seeds of unhappiness are sown automatically. The desire of happiness is the birth of unhappiness.

It is the in-going breath only that becomes the outgoing breath. Expansion alone is the way towards contraction; and light alone is the door to darkness. But the opposite never occurs to us, while life swings, like the bellows of the blacksmith, between the opposites.

Lao Tzu can never be beaten for he has never wished to win! Lao Tzu always said, "No one has ever insulted me for I made no arrangements for praise. Whenever I went to a gathering, I always sat where people kept their shoes, for there was no way of being jostled further back!" Lao Tzu used to say, "I have always occupied the foremost place, no body could shift me even to a second position for I was always first in the last. I always stood at the farthest end of the row -- from where there was no further to go. Therefore, no one could send me back further." This seems very contradictory.

But this is the correct thing. He who chooses the latest position can in no way be pushed back further; whereas he who stands in front, has made ample arrangements for being pushed back. In fact, the very step he made use of to reach the foremost seat, will be utilised by others to send him down.

Mulla Nasruddin was fishing on the bank of a river one morning. He had caught some crabs which he had kept in a bucket beside him. Some politicians happened to come for a walk and they saw the crabs in the Mulla's bucket. "Mulla, put a lid on your bucket or else the crabs will crawl out." "Never fear," replied the Mulla, "These crabs are born politicians. As soon as one crawls up, the others pull him down. They will never run away." The Mulla further explained that he always used to cover the bucket first but then I discovered what born politicians they are. Now he no longer puts a lid on to his bucket!

Whenever you climb up, you little know how many there are whom you instigate to pull you down. The alchemy lies in your very act of climbing. In fact, the pleasure of climbing up lies only in instigating others to pull you down. Understand this a little. If no one is eager to pull you down, you will get no pleasure in climbing up. If you sit on a throne and there is no one who tries to dislodge you from it, the throne no longer appeals.

The worth of the throne is only when there are thousands eager to push you off it and capture it for themselves. The pleasure you have in sitting on the throne is the same that goads the others lo get you off it. Both these are conjoined. Lao Tzu says, "You cannot pull me down for I sit at a place from where you cannot go any lower. Therefore my throne is well-protected."

Lao Tzu knows the opposite thing and to know the opposite is the sutra for perfect knowledge in this world. If we want to be foremost, we want to be foremost only. We are not aware of this contradiction that only the last can be the first. Now if we want to fill, we want only to fill. We are not aware of the opposite fact that he alone can fill who is empty. When we seek honour, we strive for honour alone for we do not know that this is a device for dishonour. It is a matter of the greatest skill and ingenuity to see the opposite. We do see the opposite.

Somebody came to visit Mulla Nasruddin. As soon as he entered the Mulla said, "Please sit down, take a chair." The man was displeased. He was a wealthy man of the village -- no ordinary person; and thus to be addressed casually was very painful to him. He said, "Nasruddin, do you know who I am?"
We are always eager to say, "Who I am".
Nasruddin said, "Be kind enough to tell me."

"Don't you know," the man said, "I am the richest man in town?" "Forgive me," said Nasruddin, "I did not know. You may take two chairs."

One cannot sit on two chairs no matter how rich one is. But the desire is there all the same. The mam was angry, "Are you in your senses Mulla? How can I sit on two chairs?" He shouted.

Nasruddin offered a technique, "You place one chair upon another and climb on to it," he told him.

A throne is so many chairs one on top of the other. A throne means a seat under which there are thousands of seats. Remember however, all those who occupy the chairs beneath you and are pressed down by your weight, will always try to throw you out of your chair. There is no fun in merely sitting on a chair. Actually Man likes to ride on top of men.

Man likes to subjugate men; but the more your chair (status goes higher and higher the danger of your toppling down increases in the same ratio, for an equal number of people are pressed down under it. They will not rest till they throw you out. Therefore the first chair is never safe in this world. It is the unsafest place in the world.

Lao Tzu says, "Our minds are always eager to attain things quickly and directly for we have no idea of the opposite." If we are aware of the opposite, then we know that greatest of art which is Religion. Religion says if you want to attain the supreme life be ready to accept the supreme death. Die this very moment, and the supreme life is yours. Religion says if you want to attain that wealth that no thief can take from you then become wealthless and consider it to be your greatest treasure. And if you wish honour and respect, become a nonentity voluntarily.

There was a fakir in Japan by the name of Leechee. When he died people discovered that he had spread all kinds of wrong stories about himself. He had persuaded a few people to spread all kinds of rumours about him. He died an unknown man. As he lay dying he thanked his friends for thus saving him from the madness of crowds. He said it was because of their kindness that he was now dying peacefully. He was such a nonentity that no one came forward to challenge his position. Who cared to challenge an unknown man? It is the status, the position of a man that attracts others and goads them to bring about his downfall.

Lao Tzu says: "Opposing breaths are forever at work in Existence like the pair of bellows in the blacksmith's shop." One thing he stresses very often and that is, that when the bellows are empty, then too its power remains unbroken. Do not think it to be powerless when empty. The power in the bellows is a complete force -- unbroken. The Void has the power of Perfection.

Modern physics says that when the atom is broken nothing remains except Void. But in the universe, the source of energy is the explosion of the atom. The Himalayas cannot compare in strength with an atom which is so microscopic, you cannot see it with the naked eye. If we place one million atoms one on top of the other, it can only be as thick as a single human hair. We have heard it being said 'Removing the skin of a hair' but this would be removing the skin of the skin of the hair, infinite times. This reminds me of a story.

A friend of Nasruddin had come from a village to meet him. He had brought a duck as a present for him. Nasruddin had the duck cooked and he treated his guest to a lavish dinner. Fifteen days after, a man came. Nasruddin greeted him cordially and offered him a chair. The guest said, "I am a friend of the friend who brought you the goose." Nasruddin fed him on the same dish.
But the guests kept on coming.

Then the friend's friend's friend and then his friend came! It was six months now and Nasruddin was alarmed. Whoever came claimed to be a friend of the one who came last. To the last in this line, Nasruddin out of desperation offered hot water and said, "Have some gravy." "But this is no gravy!" The man exclaimed, "This is just hot water." "This is the gravy of the gravy of the gravy.... of the gravy of the duck that was cooked. Now if you wish to have the gravy of the goose that was cooked six months ago, it is a very wrong thing. As long as it took you to travel from the friend, it has taken that long for the gravy to travel from the goose. Next time you come, you shall get only cold water, for now the journey of the soup is becoming too long!"

If we think about the atom, it is not as broad as even the cover of the hair. It is a very long journey. If we peel the hair a million times what will remain of the hair? As yet the atom has never been viewed, not only by the naked eye but also not even through a microscope. Scientists say that what they surmise about the

atom can be compared to how people conceived of God in olden times. They have not seen the atom but there are problems that can only be solved if we accept the existence of the atom. Therefore, we have to believe in the atom. This is exactly what religious people used to say, "We have not seen God but there are many problems that cannot be solved without accepting His existence." So these are mere assumptions or you may say, "God is not visible but his proofs are."

So also the scientists say, "The atoms we cannot see but we can see the explosion." Hiroshima is reduced to ashes. A million people turn to ashes. This is the result. This result cannot be falsified. This is the truth. It is visible to the naked eye; but that within which this result takes place, is invisible. We only imagine that something has broken, resulting in the release of so much energy. That imaginary thing is the atom. But such a subtle and imaginary thing as an atom is the producer of such vast energy.

Religion has always been saying that if you want to attain the Vast Expanse, you shall have to attain the most minimum the subtle. Religion always talks in the opposites. The present day scientists have also begun to understand a little. Religion says, "To attain the great, attain the subtle. If you want to attain God, you shall have to attain that fraction of Atman that lies hidden within you." He who sets out to attain God directly, never finds Him. He will lose himself but never attain God. He who desires to seek God, will have to forget Him altogether. He should discover the atom of life that lies within his own self. No sooner this is discovered, God is attained.

To catch hold of the atom is to catch hold of the vast expanse. But this inverse fact does not come within our understanding. Besides, the atom is a complete Void -- as good as naught; and this naught nurtures such vast energy within itself! But this also is not the absolute Void. The Void that Lao Tzu talks of, is a complete, a perfect Void. Now if an atom, that is not a perfect Void, can give rise to so much energy how much energy can the perfect Void be holding within itself?

The Rishis always have said that through the Void, the Universe came into being. And so is this vast expanse possible, so many moons and stars -- millions and millions of them! Our calculations are just the opposite. We believe that whatever is born is born where it originally is. We think things can come out only from a filled condition. What can come out of emptiness? We think this way for we have no idea of the opposite arithmetic. Lao Tzu is the greatest proclaimer in this world of this opposing mathematics. He says that the perennial energy lies embedded in the state of total Void. Why is Lao Tzu so eager to declare this?

Lao Tzu means by this that if you wish to be the owner of this undivided energy, you shall have to become Void -- like the pair of bellows that have been completely emptied of air -- where there is complete vacuum. The Supreme Existence manifests only then. In that very void, you get the first glimpse of the perennial energy .

We are such that we are busy filling ourselves, just as a mad blacksmith might fill his bellows with things. Then the bellows become useless. We are such insane blacksmiths, filling the bellows of existence with all kinds of things. We fill its emptiness with things that are worthless, useless, like wealth, status, prestige, with friends, with wives and husbands and sons and daughters. The emptiness is filled to the brim. And then we become like a junk-shop. We are so full, that a slight movement and we knock against something. We only somehow manage to live in these conditions.

We do not have an undivided energy within us. Mahavira says, "He who becomes empty, becomes the lord of perennial energy." How can we empty ourselves, how can we become Void -- Lao Tzu explains further on. At present he says only this that it is necessary that we should understand the glory of Emptiness, that we should understand the foolishness of filling ourselves.

All the intrinsic and deep methods that have been evolved in this world -- be it yoga, meditation, tantra, worship, prayer -- all these methods are methods of emptying man. Man gets filled with very insignificant things.

Mulla Nasruddin was friendly with the king of his country. The Mulla was rated among the wisest of his kingdom. One day the king asked him, "Mulla, does your mind become vacant when you pray?" "Certainly Sire", The Mulla replied, "My mind is an absolute naught when I pray." The king did not believe him. He told Nasruddin, "Come straight to me from the mosque after prayers, this Friday. I shall have faith in your truthfulness. Tell me the truth. If you tell the truth, you shall not have to ride donkey any longer. I shall give you the best horse in my kingdom."

Nasruddin said, "Can I have a look at the horse?" He was shown the horse. He was terribly tempted at the sight of the beautiful animal. "You have put me in a dilemma," he told the king. "I shall present myself on Friday."

Nasruddin came to the king after his Friday prayers. The king had tied the horse at the gate. He asked

Nasruddin, "Tell me honestly -- did no thought cross your mind during prayers?" "My mind was completely empty," said Nasruddin. "Only at the very end there was a little trouble." "What was that problem?" The king asked. "I was sure you will give the horse", said Nasruddin, "but I was debating within myself whether you give the whip? This whip made me mad with frenzy. I tried my utmost to think only of Allah but I could think of nothing but the whip. This one thought possessed me -- I shall need a whip to ride the horse home. Will you give it?"

Imagine, a small thing like a whip and God is set aside. A whip is an insignificant thing but a mere thought of it can remove God from within. It is just as when a mote goes in the eye, the whole world becomes a blank. An insignificant mote hides the highest of mountains from view. A small thought destroys the emptiness within and the puniest and most insignificant thing is. enough to fill the vacuum within.

We are all filled within and that is the cause of our poverty and misery. He who becomes empty within, becomes an emperor. There is only one way to become a king -- be empty like the skies above; Let the inside be filled with space. The greater the space within, the more powerful is the energy that is created.

All the great and significant happenings of the world take place in silence, in emptiness.

Madame Curie, the first woman who won the Nobel Prize, was asked what she had done to attain the prize. She replied, "As long as I strived to do anything, I attained nothing. The Nobel Prize that I received is not because of something that I did. Something rose from the silence within me."

It is an astonishing fact that the Mathematics on account of which she got the prize, she had got up in the night and jotted down on a piece of paper. For years she was working on this problem and had met with no success. She was completely tired. She had made up her mind to give up the experiment entirely. That very night, she got up from sleep, jotted something on a piece of paper and went to sleep again. In the morning it came to her that she had got up in the night and written something. When she saw the paper she was astounded to find her problem solved! She could not bring herself to say that it was she who had solved it. This had come from the emptiness within.

Einstein has said time and again in his speeches that whatever he has known remained unknown as long as he tried to know it: "When I gave up all effort, somewhere from the space within, I do not know how, this knowledge arose and manifested itself." The person who won a Nobel Prize on his discovery of the chain of atoms says this knowledge appeared to him in a dream at night. He could not believe it himself but that is how it was. The greatest and best happenings that have taken place in this world, have all happened in the Void -- whether it has happened to Buddha or to Mahavira, whether it has happened to Lao Tzu or to Einstein.

Nijinski used to say that: "As long as I am dancing conscious that 'I' am dancing, my dance is ordinary but when the Void within me takes hold of me my dance becomes extraordinary."

One day on returning home his wife told him. "Your dance today was so extraordinary, that my heart cried to think that you were the only unlucky one who could not see it." Nijinski said, "You are wrong. I too saw." "How can I believe that?" His wife questioned. He replied, "As long as it is I who dance, I cannot see myself but when the Void within me takes over the dance, I stand aside and watch like a spectator."

Nijinski was the only dancer who was not affected by gravitation -- so it is said. Many a time during the dance, he would jump in the air and then he came down ever so slowly like a feather from a bird's wing. He never fell with a thud like a human being should but came down as a leaf falls from a tree.

It was a wonder feat that left the spectators astounded. It seemed an impossible feat -- unbelievable! People questioned him how he managed it for gravitation must work on the human body. No matter to whom the body belongs, the earth pulls it down. Nijinski would say, "As long as 'I am' gravitation works but when the Void takes over. I am not conscious of anything. Then I fall to the ground as if I am weightless."

Within there is the Void. Whenever a great dance exposition has taken place, it has arisen out of this Void, whenever a great poem has been created, it has arisen from this Emptiness, whenever a great insight has been attained it is through this very Emptiness. Science is born from here, so is religion and art but we, who are filled with the ego cannot get anywhere near it from any direction for we are never empty. We can never fly in the open skies for we are so weighed down with the stones within that keep us bound to the ground.

Lao Tzu says, "The emptiness is the perfect, indivisible energy."

Lao Tzu always used to tell a story. He used to say, "I heard the name of a great singer who has not sung

for years. I set out in search of him for I was curious how a person could be famous when he had not sung a single song for years. When at last I located him, I found he had no instrument nor the wherewithal to sing. He was sitting under a tree. I asked him, 'I have been told you are a very great singer but I find no arrangements for music here.'

"To this he replied, 'The wherewithal was necessary as long as I had to create the music. Now the music is created by itself. As long as the songs did not come of their own, I had to sing them. Now the songs pour out on their own.'"

"But I cannot hear them," Lao Tzu told him. The Singer replied, "Stay a while here. You will have to stay with me for sometime and by and by, you will begin to hear."

So Lao Tzu stayed with him. Soon he began to hear the music. Then he went back. When his disciples asked him, "Did you hear the music? How was it?" He replied, "It was the music of emptiness. There were no words there -- there was the silence of emptiness. Today I can tell you that that music which has words, is no music, it is merely noise. Music is, where there is the silence of emptiness."

It is not possible for us to visualize such music. You were listening to the sitar now. If you think that when a tune arises from the strings of the sitar, music is created, you are wrong. It is the intervening gap between each note that forms the music -- the gap, the empty space between two notes. He who listens to the notes, does not listen to the music. He only hears the notes. He who listens to the empty space between two notes, he alone listens to the music. The greater the exposition of music, the more it depends on the gaps between the notes.

It has been said about Schubert that whenever he played the violin there were long intervals in between. Once when he was performing, a music teacher happened to be sitting in the front row. Schubert began to play, then gradually his hand stopped and the strings of his violin became silent. One moment, two moments, three! The music teacher thought, perhaps he has forgotten what he has to play. "Play what you know," he advised him, "Leave that which you do not know." Pundits of any art, who are conversant with all the rules are always ready with their advice. They know all that is within the rules. That which is beyond all rules, is beyond them also.

Schubert wrote in his autobiography. "For the first time I realised the calibre of my listeners. What I played was only the passage through which music flowed when I stopped. But the kind music master said unto him, "If you have forgotten your notes, play something else." Schubert threw his violin on the floor and went home. He never picked up his instrument again. People pleaded with him, "Before whom should I play?" He asked. "These people know nothing of music. They take the noise of the notes as music. That is only to wake you up so that you may not go to sleep. Then when you awake, the instrument should stop so that you can slip into the silence."

Buddha used to say: "What I could say, I have told you but that is not the real thing. That which I could not say, I have not said that is the real thing." Therefore, those who have merely heard me, will not understand me. Those who have heard my 'not saying' they alone will understand me." To hear that which is unsaid -- can this be possible? Certainly, it is possible. In fact saying is only purposeful when between the two banks of saying, the river of non-saying flows. Notes are useful only when between its two banks, the river af music flows. The notes, the words form only the banks but those who take the shores for the river, never understand the river. They never reach the river.

Lao Tzu says: "Between heaven and earth is the empty space like a pair of bellows. That alone is the indivisible energy." No matter how much of this energy you consume, it is regenerated that much more. The more you use the Void the more life is born. But we know not how to use the Void. We do not also know how to be empty. Lao Tzu shows us how to be the Void and how to make use of this Void.

"MUCH SPEECH LEADS TO SWIFT EXHAUSTION."

The more words there are within, the more is the intellect wasted away, the more does it rust. But our intellect is formed of words. The collection of words, is our treasure. Everything in the West, has become Statistics. The western mathematicians say, "The greater your wealth of words, the more successful you are. From his wealth of words we can gauge how many steps a man has covered of success in his life." A man's success is measured by his words.

What they say is correct in a way. What is the ability of a politician? His ability is that he can play with words. What is the prowess of a religious teacher? He can play with different types of words. The same goes for a novelist. Their success depends on how they play with words. Those whose excessive energy is spent in words are the successful people of the world.

Therefore this mania of teaching words. All our education is a training in words. The more words a person knows the more hopes there are of his success.

But Lao Tzu maintains that excessive words weaken the intellect. The more we fill the mind with words, the weaker the intellect becomes. He speaks in contrary terms. All our endeavour is to learn as many words as possible. A man learns one language, then he learns another, then another. We praise him that he knows so many languages. One man, we say, is a pundit for he has the Vedas by heart, he knows the Upanishads thoroughly, he can recite the Gita from the beginning to the end. Why? Because he has the treasure of words? But what is the value of words? Is there any substance in words? Is there any spirit behind them?

The only substance behind words is as when a person is thirsty .and he drinks them in thinking they will appease his thirst; or it is like satisfying one's hunger with the food of words. This may make you forget your hunger for sometime. If you are thirsty and say, "Wait a while, water is coming," your thirst will be comforted a little. The hope and belief that water is coming brings a lot of satisfaction. You are hungry. The very noises from the kitchen at such a time sound very comforting. If you feel hungry at night, your dreams provide you with dinner as your sleep is not broken; you can wait till the morning.

Words bring comfort. They also deceive. If someone here shouts loudly. "Fire, fire!" the effect of his words will be the same as if this place was really in flames! We will not be burnt but run we will. All the possible results that follow in the case of fire, will accrue, except anybody being burnt -- running stampede, falling, getting hurt, shouting, shrieking etc. The effect of words is great. Now, if someone shouts a number of times, "Fire, fire! " and there is no fire and then really the place catches fire, no one is going to move!

A very great psychologist earned a lot of wealth, so he thought now he should relax. He bought a piece of land in a village. He meant to till the land and sow a harvest just for fun for there was no compulsion to earn money. Money he had in plenty for nowadays, there is no profession like that of a psychiatrist. The possibility of large gains these days is no longer in diamonds and gold but in the skull of man. Man is becoming more and more insane and it is said that the psychiatrist cures man of this malady; but there is no proof that they actually cure. They are only capable of reassuring the patient that he is well. A man going to a psychiatrist, for say two years does not get cured, rather, he begins to feel that madness is the natural state of being.

Now it was time to sow the seed. He had his land ploughed with a tractor and then he began to throw seeds; but to his consternation, all the crows of the village came and made a good feast of his seeds. The next day he threw the seeds and again the crows ate them away. The third day it was the same. Now he thought he would have to ask someone. There was no other way for him but to ask his neighbour, who was an ignorant farmer and who used to have a good laugh at his expense these last three days.

He asked for his help. The farmer came and went through all the gestures of throwing the seeds but threw none. The crows came down as usual, but finding no seeds, they made land bubble and flew away. The next day, the farmer repeated his performance. That day there were fewer crows and they were less angry. The third day he played the same trick and the fourth day, no crows came. On this day, he sowed the seeds. The psychologist was astonished, "Wonderful," he said. "What is the secret?" he asked him. "It is very simple -- just plain psychology. Ever heard of psychology?" he asked him, "It took only three days to make the crows realize he was faking."

But man? He is strange -- he lives, lives upon lives merely in words. This plain psychology, is beyond his comprehension that words are empty.

There is nothing within words but we refuse to believe this. Someone wishes you, "Namaskar" and you feel you have received respect and reverence but these are not so cheap as to be obtained by a mere salutation. More often than not, it is a way of concealing respect. So that the face may not reveal the actuaL feeling within, a man quickly folds his hands and performs a Namaskar. Or perhaps the person who is saluted is thus cheated by directing his attention to your hands instead of your face. Perhaps the mind is saying, "Why did I have to see the face of this horrid chap and that too early in the morning." But your folded hands deceive him and he accepts your greetings. graciously and thinks kindly of you too!

Every day as you go along the road, you meet a particular person and you like him. When you say to him, "Hello," he returns your greetings enthusiastically. This morning he did not return your greetings. Then you know what happens to you? Your whole attitude towards him changes. You wished him. he did not reply." Just because he has bought a house, he has become proud! You think. It never occurs to you that the house was bought long ago. "He has bought a car -- does he think he has developed wings? Ants develop Wings just before they die!" Thus his whole life-story is re-written within your mind just because he failed to greet you. One small word brings so much difference!

Words are so precious for people. We live in words, we eat in words, we sleep in words. In the West, where people are so intelligent, it is said whether a man has done anything for you or not; whether it is proper or not proper, you make it a point to say 'thank you.' We, in the East, are not so intelligent. If a wife brings a cup of tea for her husband, he does not thank her or show his gratification in any way. He should, for the whole history of his marital life can be changed with this one word. One thank-you and a sugarless cup of tea tastes sweet! The same becomes bitter no matter how much sugar it contains, if there is no 'thank-you' to follow it. You might think, "My wife and I are together for the last 30 years. What need is there for such formality?" You are wrong. The need is greater! In the 30 years, she knows vou so well that the 'thank you' becomes more essential! She too may agree with you that there is no need but do not believe her. Perhaps it is just a ruse to make you say it again! It is so gratifying, so satisfying!

Words have become our very life. If someone says, "I love you very much," everything changes within you! A dark night becomes filled with moonlight when someone expresses this sentiment. It is quite possible he may just be repeating some lines of a film!

Why is there such an interrelation between us and words? It is because, we possess nothing else besides words. We have nothing like the being, the spirit, within us. We are absolutely devoid of everything. We are not empty in the sense that Lao Tzu means -- not in the term of Void but we are destitute, beggars. We are not empty in terms of the Indivisible Energy but we are empty in the sense that we have nothing in our hands. not even emptiness! Thus we are empty and we live on words.

Mulla Nasruddin fell down on the road. It was very sunny. A crowd gathered round him. Nasruddin lay flat he did not even breathe! Someone from the crowd said, "Run, get a cup of wine, he will be alright." Nasruddin opened one eye, "What can one cup do? At least send for two!" The crowd dispersed for Nasruddin had gained consciousness. One little word 'wine' did the work of wine.

Now Nasruddin was experienced! He was undergoing training in first-aid. When the examiner asked him at the end of his training what he would do if he found a man fallen on the road, he replied, "I will give him a cup of wine." "And if the wine is not available?" The examiner asked. "I will promise to give him later and I am sure he will gain his consciousness. It happened to me once," said the Mulla!

We live merely on words. And for these words Lao Tzu says, "They only serve to weaken the intellect." Now the fact remains that Lao Tzu also uses the medium of words. When he speaks, he uses words. Then a great delusion is created -- when Lao Tzu himself uses words to convey his thoughts, why does he speak against words?

It is inevitable fact that when we want to convey something to somebody, we have to make use of words but we have become so mad that when we want to convey something to our own selves, even then we make use of words! There is no need to use words for one's own self! We keep talking within our own selves. All the twenty-four hours, we are talking to ourselves. When he talks to someone, a man of course speaks. When he is not speaking to someone, he speaks to himself. He divides himself into two -- the speaker and the listener -- and talks away. This incessant talking creates a war within. This continuous talking causes so many words to pile up within that the Void that is hidden in the Atman is completely lost sight of; so much so that we are not at all aware of it. It is only when these superficial layers of words are removed that we can be acquainted with the atman.

Lao Tzu says, "Profusion of words causes the intellect to be exhausted. Therefore it is necessary to be established within our own centre" -- within our own centre! Why? -- because the centre is empty. Words are merely the circumference. They are just like the leaves that cover the waters of the lake and thus hide the lake from view. Such is the condition within us due to the abundance of words. The Void lies hidden within. This Void Lao Tzu refers to as the centre. He says, "That is the very centre of our being. But we live only on the circumference and are so badly involved in it that we cannot go within. The circumference joins one word to another, then to the next and the next... and so it goes on.

Psychologists say, we live by associations. If you are given a word say, 'dog' you will start off. The word dog will act like the starting signal -- the shot of a gun as in a race. The word dog will go within. You will think of all the dogs you have known and about whom you know, their various names and breeds. Then you will pass on to the owners -- which friend pos-sesses which dog. Then that will lead to the wives of the friends -- which one's wife appeals to you most... and God knows in what romance you will end this journey started off by a single word -- dog.

A small word starts a journey within you at once. You are all ready within. You get the word and you begin chewing the end. This means you will never have the time to understand. As soon as a word is given to you, you start. Only he can understand, who can stand silent and empty with the word. I say something --

you will understand it only if there is emptiness before you. I say something and the emptiness within faces my words just as a mirror would catch my reflection. If your heart is silent, empty, you will understand what I say and also that which I do not say. You will see me as I appear and you will see me also as I do not appear.

But there are so many words within you that you will not wait to hear me. Before I utter the first word, your journey will have started. The journey proceeds within you in a line of words. You will begin to think, "This is what is said in the Gita or this is what is said in the Koran; but this is against my religion! I cannot accept this!"

Once I was talking in a small gathering. One person in that gathering happened to be the only Mohammedan. There were very few people -- about 50. Whatever I said, the Muslim friend would shake his head in assent. He happened to sit right in front of me. I wondered if I could say something that would stop his head from nodding. So only for this I said, "Koran is a wonderful book but it is very rustic. Surely some villagers wrote it." Now his head was fixed! It did not move, he even forgot where he was sitting!

I had nothing to do with this friend but he was saying yes to my yes and no to my no. As soon as I used the word rustic, he disagreed with me completely. Thereafter I saw him sitting erect in his chair -- my connection with him had snapped. Thereafter all the others were in the room except this gentleman. The small word -- rustic and it must have started a train of words within him -- "Does he mean ignorant?... does he mean this or does he mean that...?" He became hard and invulnerable thereafter. Actually when I was speaking, there was a constant dialogue going on within him -- whether what I said was correct or not.

We have a body language. Many things we do not say with our mouth we say with our body. A new science has developed recently in the West, based on this body language. Can the language of the body be understood? Now when you meet a woman and take a liking to her, she will always be shrinking back with the fear that you may advance. Her angle is tipped backwards. If 50 couples are talking in a club, it can be very easily surmised who is developing a tenderness for whom, only by their body-language; or who is trying to put off whom. A woman who likes you, sits in a different way with you; if she doesn't she will sit in a different way. When you love someone, you sit next to her in a relaxed manner for you expect no danger from that quarter. If you do not love her you will be alert and on your guard for you sense danger. Before a stranger, you will sit in quite another manner.

If you like what I say you sit in a particular manner. If you do not like what I say, your body-language changes immediately. If you have interest and curiosity in what I say, your back-bone will bend a little forward: if not you sit glued to the back of the chair. In so doing you convey you have nothing to gain by my words and the matter has ended for you there.

From the outside also, a man can give a hint of what is going on within him. Your face shows whether you are saying yes within or no. The salesman in a shop keeps watching your face. If he is showing ties to you, his attention is not on which tie you choose -- that he leaves to you. He concentrates on your face; which tie engages your attention longer, at once its price goes up. Your eye does not stop too long anywhere. It has its duration. If you gaze at a person a little longer, you might trigger off a fight for the eye has its time-limit. When you just look, it means nothing; but when you stare, it means you like what you see or at least that you are interested. This affects the other person also. When the mechanism of words starts within you, it becomes evident in your eyes, your posture -- in your body-language.

When you become empty within, the body also becomes silent. Have you seen an image of Buddha or Mahavira? These figures are absolutely silent from outside and the reason is, there is an absolute void within. Everything is still within, there is no movement. Just as water without ripples; just as a steady flame when the air is still, so when you are still and empty within, you reach up to your centre. And Lao Tzu says, "To be established within one's centre is propitious." Not to wander in words but to be fixed within one's own centre is propitious.

Enough food for today, we shall talk again tomorrow.

The Way of Tao, Volume 1

Chapter #18
Chapter title: The supreme power -- corresponding to the valley female and mysterious

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CHAPTER 6: SUTRA I & 2
THE SPIRIT OF THE VALLEY
1. THE VALLEY SPIRIT DIES NOT, EVER THE SAME.
THE FEMALE MYSTERY THUS DO WE NAME.
IT'S GATE FROM WHICH AT FIRST THEY ISSUED FORTH.
IS CALLED THE ROOT FROM WHICH GREW HEAVEN AND EARTH,
2. LONG AND UNBROKEN DOES ITS POWER REMAIN,
USE GENTLY AND WITHOUT THE TOUCH OF PAIN.

That which is born, verily dies. That which begins must end also.

He alone can go beyond death, who is not born. He alone can be infinite who is eternal. Light is created, it can be destroyed. Darkness is eternal. Perhaps you have never thought on these lines. The sun rises in the morning, sets in the evening. The lamp burns and the wick is spent, and the flame is no more. When the lamp was not lit, darkness was there. Now when the lamp is lit, the darkness cannot be seen. The flame dies down and darkness is back where it was. Darkness is not affected at all. Darkness can never be put out. Darkness never ends; because there is no beginning to darkness. For light there is a beginning and so there is an end.

Another most interesting fact is, we can create light so we can also end it. We cannot create darkness and hence cannot des-troy it. The power of darkness is infinite. The power of light is not infinite.

Lao Tzu says: "THE VALLEY SPIRIT DIES NOT. IT IS EVER THE SAME AS IT IS."

What is this Spirit of the Valley?

Wherever there are mountains, there are bound to be valleys. But the mountains are created and destroyed, the valley is not. The valley means, the negative, the darkness. The mountain is the positive. If we take the right meaning, what is a valley? A valley is the absence of something. A mountain is the presence of something. Light is the presence of something whereas darkness is absence, non-presence. If I am in this room, I can be taken out of this room. When I am not present in this room my absence will b there and this you cannot throw out. There is no way to touch absence. If I am alive, I can be killed but if I die, you can do nothing to my death. Nothing can be done with that which is not. Therefore we can never create darkness nor destroy it.

The Valley Spirit is Lao Tzu's nomenclature. What is this Valley-Spirit? The valley does not exist, it only appears between two mountains. This space between the mountains remains the same even long after the mountains are no more. The valley remains where it was, only it does not appear as a valley once the mountains are no more. When the mountains spring up again, the valley is seen once more. Similarly darkness does not go anywhere. When you light a lamp, it merely hides. It becomes invisible because of the light. When the light goes off, darkness appears just as it was. Perhaps darkness is unaware of the existence or non-existence of light. Lao Tzu's entire thinking, his entire philosophy is based on the Negative aspect in the Void, the Emptiness.

Therefore Lao Tzu says, "The Female-Mystery, thus do we name." This needs to be understood and we

shall have to go a little deeper for this is the original base of Lao Tzu's tantra. What is meant by the female-mystery. It is the same mystery of the valley. What is the mystery of a female, is the mystery of darkness. The mystery of a female is a very deep mystery of Existence.

This is why the very ancient religions of the world, looked upon God as a female and not as a male. Their understanding was much deeper than the understanding of people who look upon God as father. As the male influence increased in the world however, God was also given the male-concept. But this father-concept of God is relatively new, whereas God the mother is an ancient concept.

The actual fact is, the very concept of 'father' is very new -- whereas the concept of mother is very old. The father-concept came into existence only about 5,000 to 6,000 years ago. Older than the concept of father is the concept of uncle. In the animal kingdom, there is no concept of 'father' whereas the mother is certain. The concept of father is man-made therefore. Now when we installed man as the father, we very quickly removed woman from the throne of God-hood and placed the man there. Then those who conceived of God as the father, quickly lost the sutras of feminine-mystery. its secrets were lost to them.

Now Lao Tzu talks in the times when there was no concept of God, the father, in the world. This requires to be studied properly. We shall have to see it from many angles. Only the shall we be able to understand it.

A child is born. The father is accidental in the birth of the child. His feelings are not very deep. New scientists say we can do without the father. It will not be long before the part of the father will be wiped out. The birth comes through the mother, so the key to the mystery of creating life, lies within the mother. There is no such key or mystery in the father's body. Therefore the father can at any time be proclaimed redundant. Even an injection can perform his part in the creation of the child.

Besides, if I want to become the father of a child, 10,000 years hence, I can; but if a mother desires to be the mother of a child 10,000 years hence, she cannot be. This is because, the mother's presence is very necessary, the father's is not. The father's sperms can be conserved in a deep freeze for any length of time. Even after 10,000 years, they can cause the birth of a child, if injected into a woman. The presence of the father is not at all necessary. Very soon children will be born posthumously. The father may be dead hundreds of years hence, his child can still be born. The reason is, nature does not take any extensive or deep work from the male in the process of creation. The profound work is taken from the mother -- the work of creation.

Psychologists therefore deduce that woman does such a great creative job -- that of producing a child -- that no need to find substitutes remains. This is why women as a whole, are not creative, whereas men are. Man creates pictures, statues, makes discoveries in science, writes poetry, creates music. You will be surprised to know that even though cooking is supposed to be a woman's forte, yet the best dishes are creations of man

New dishes are always invented by man. Any big hotel or even in a king's palace, women are never employed for cooking. They keep male cooks. Whether it is a picture that is painted or an image created or whether a poem or a novel is written, it is always the man who does it. What is the reason?

Scientists say man is jealous of woman. He even feels inferior to her. Therefore, he also strives to create something so that he can stand up before woman and say that he too is capable of creating.

A woman does not indulge in these lesser creations because of the fact that she is instrumental in creating a human life which is a very great act in itself. There is no longer any desire for creation within her once she becomes a mother. So when a woman becomes a mother, a great work of art, no matter how great, pales into insignificance as an act of creation, before her child. This is why barren women always strive to create like men. She competes with men to create something. If a woman becomes a mother in the true sense of the word, her existence becomes fulfilled in her most inner-most depths. Nature has chosen woman as a source of creation.

We shall have to understand the Female-Mystery that Lao Tzu speaks of, in the female body, in order to understand the Female-Mystery of Existence. Our difficulties are manifold because all the effort to understand Existence, has been done by the male. All the philosophy has been created by men. Not a single religion, up to now, has been found around a woman-prophet. All shastras belong to man. This is why, Lao Tzu had difficulty in finding a partner for he has praised the female-mystery. When a man thinks or does something, he always does so from where he stands himself and so all his creations are male oriented.

Also, man can never understand woman. Therefore he always experiences that woman is something mysterious, something that slips away. What is this that slips away? Verily, man and woman stay together. Man is born out of woman, he lives all his life with her, he loves her, then also what is that something

within a woman that is forever strange and unknown to man? This very strange and unknown element in woman, Lao Tzu calls the Female-Mystery. The mystery of the valley, the mystery of darkness, the excellence of negation! What is within woman?

When a woman falls in love, she is never aggressive. She is not aggressive even in love -- she waits. She gives you the opportunity of aggression. You can never tell a woman -- "You entangled me in your love, you married me". And although the fact is, that it is the woman who manoeuvres, she never takes the initiative. This is her mystery -- to draw without any action -- non-active attraction. Their very presence attracts. That which Krishna has described as 'in-action', that is the very mystery of woman.

Even when she falls in love, there is no hint from her. Her presence attracts you. It is you who first make the declaration of love. The woman is never the first to declare. She never takes the initiative, for initiative is aggressive, it is positive. When I say to someone, "I love you," I step out of myself, I have caused aggression, I have trespassed into someone else's boundary. A woman never trespasses, even then she is attractive -- what is the reason? Verily, her attraction is negative, non-active. She calls but you cannot hear her voice. She stretches out her hand but they are not visible to sight. The invitation is there but there is no form to it.

The action has to be taken by man. He has to take the first step. He has to go to her, appeal to her. Even then she may refuse and walk away.

Whenever a woman says yes, hastily, know that she too is ignorant of the female-mystery for as soon as the woman says 'yes', she becomes useless. Her denial, her refusal -- her constant refusal is the mystery of the infinite essence. Her 'no' however is such as a man can never say. When a man says 'no' he means no. When a woman says 'no' she means yes. If a woman has to refuse she does not say no, for that also, is too much for her.

Mulla Nasruddin fell in love with a girl. He is terribly distressed. He went home and told his father. Mulla is very sad and worried. His father said, "Why are you so worried?"

Mulla said, "I am in great difficulty. The woman I have been pursuing since the last nine months, has dealt a final blow to me." The father said, "You are inexperienced. When a woman says no, it never means no." Nasruddin said, "That I also know but she did not say no. She called me a dog! If she had even said 'no', I would have been after her for another nine years. She did not give me even that much lead!"

When a woman says 'yes', she speaks the language of man. Therefore, 'yes' always sounds hollow and insignificant and in a deeper sense, unethical when it comes from a woman's lips, for even this much is aggression. All the mystery and secret of a woman lies in the fact that she says no and she invites you. She makes no commitment on her own. All commitments come from the man. Yet, do not be under the illusion that a woman has done nothing. She does a great deal, only her method of doing is negative, like the valley or the darkness. Negation is her method. To step away is an invitation to come near, her very act of freeing herself is a call. This is feminine mystery. If we go deep into this, we shall understand very many things.

Even in the matter of sex, woman is passive. Never in the history of the world has a woman been accused for an outrage. This is an impossibility for her. A man commits outrage. 99 times out of 100, whatever man does, is an oppression. The relationship that a husband keeps with his wife is also 99% violent for the woman keeps her silence and this is taken for assent. The arrangement of our society further obliges her with some duties towards her husband. When the husband demands love, she gives it silently but if there is no love within her that moment, then the husband's love becomes an act of violence. Man is capable of this, for his whole personality is one of violence.

Woman's personality is receptive. Not only this but even her body has been so designed by nature that she can be nothing but receptive. It is the man who commits the aggression, which is absolutely coincidental and which can be done away with. The man's body is aggressive but creation takes place only through the woman who is receptive only. Scientists say that birth always takes place in darkness. The seed sprouts only in the darkness of the soil. Take the seeds out in the light and the seed stops sprouting. The birth of a child takes place in the darkness of the mother's womb. Light turns birth into death.

The mysterious sutras of Existence are always formed in darkness, in the hidden, secret world. That alone can be secret, which is passive. That which is aggressive carl never be hidden. Therefore man's personality is more superficial and with little depth. The woman's personality is much more deep and less superficial.

This is the very reason why a man tires so soon whereas a woman does not, for aggression is very tiring. Therefore there cannot be male-prostitutes for one intercourse tires him. woman could become a prostitute

for even fifty acts of sex, do not tire her. She is merely receptive, she does nothing. So a very strange and unique happening took place: women became prostitutes, men could not; men could be aggressive, women could not be; men became ruffians, woman could not.

You will be surprised tO know that to a 100 girls that are born, there are 116 boys born. Nature keeps the balance for the body of a male is weak. We always think that man is the stronger of the two but this is a mere notion. That is why 116 boys are born to every 101 girls that are born, 16 boys die before they reach the age of 14 and so the number becomes equal. Nature has to produce 16 boys more; they are the extras needed to keep the balance.

The average age of a woman is more than a man's by 5 to 7 years. If a man lives for 70 years, the woman lives till 75. How much labour the woman's body undergoes! The labour involved in giving birth to one child is the same as the labour involved in producing one atom-bomb! And a woman can produce 20 children and still live five years longer than man. Women are less prone to illness also. The illnesses she does suffer from are all caused by the male-dominated society she lives in and the harassment thereof. Seventy per cent of her ailments are due to the male-domination. Man arranges his affairs from his point of view and woman has to adjust herself accordingly. This is the cause of all her illnesses. Hysteria is the result of adjusting to the male-society.

If there be a woman dominated society the incidence of hysteria among the men would be five times more. Almost all men would turn insane. It is the quality of self:resistance that has kept our woman-folk from ali going mad. Yet we find women ill-tempered, jealous, quarrelsome. She indulges in quarrel all the twenty-four hours. This is all because she is not allowed to be what she is born to be by our society, which is always demanding other things of them. This makes their creative power turn towards perversion, destruction and unnatural activities.

Woman has been so long and so much suppressed and tyrannized by men that people (and also women themselves) have come to believe themselves to be the weaker sex. I wish to tell you that those who know, know differently; and what they know is that women are so powerful and strong that if they had not been subdued they would have suppressed men long ago. Woman needs to be subdued from childhood for she can prove dangerous. Woman has been suppressed the world over only for this reason. Had she been allowed to grow up free, man's plight would have been pitiable. Therefore she has been kept in check from all sides, right from her childhood.

And the injunctions on women were very much like the Chinese custom of putting a little girl's feet in iron shoes so that her feet did not grow. She could not run, she could not walk and always needed the support of man. Then the men turned round and told them, "You are so frail, you are so delicate!" They rated this frailty very high for that was the only way they could control them!

A woman can prove stronger than man, if she is allowed to develop completely for nature has endowed her with the power of creation. The power of creation is so great a power that it can only be contained by those who are strong; for they alone are capable of holding the embryo.

Lao Tzu says, "Understand this Female-Mystery well." This Spirit of the Valley never tires, never dies. Understand well this passivity, this art of acting without action, this non-violent aggression, this secret of calling without calling -- understand it well. Lao Tzu says, "Only by understanding this secret, can a man attain the Supreme Truth." We can never attain the Supreme Truth with our male-attitude for no act of aggression can be committed on the Supreme Truth. We cannot storm the house of God with a rifle or a sword!

Only he attains God who has thoroughly understood this Female-Mystery, who has so surrendered himself, who has so let go of himself that the power of God descends into him -- just as in the act of love, the woman lets go of herself so entirely for the man to descend into her.

A unique fact has begun to come within our notice since the last ten years. The authentic woman is completely lost and the pseudo-women of today are merely the creations of man. Those whom we call the women of today are no more than play-things designed by man. she is not a natural woman -- as she should be.

The Western Scientists are carrying out a small experiment in which they are trying out a new method. Tantra has worked on this subject in this country, some 2,000 years ago and discovered that it is possible. In the sex-act, the man is active; if he is not, the act is not possible. If the man is old, or weak or if his genitals become lax, the act is impossible. But in this experiment that is being carried out in the West, the scientists declare that if a man's genitals have become weak and inactive, this does not matter. If the woman really loves the man, as soon as her genitals reach the man's, it silently sucks up his organ within herself. The man

has no need to make any effort. If the woman's love is strong, her body sucks up his organ as air is sucked up into an empty space. This is a very astonishing fact.

And if this does not come about the only reason is that the woman does not love this man therefore, her body does not perform the act of suction. Hence all actions of man are aggressive. If a woman loves, her entire biological set up is such that she draws in the man within her.

Lao Tzu says, "This is the mystery of woman, that without doing anything she does all." If man wishes to do something, he has to perform the act. The mystery of religion is also feminine. If anyone sets out to attain God, he will never attain him. If someone however keeps still where he is and opens the doors of his heart, God enters now and here, this very moment! Those who go far to seek, travel far into the infinite, wander from birth-to-birth, are never able to attain Him for the secret of attaining Him, is to become receptive. We have to leave ourselves open. We should be ready to see that our gates are not shut when He comes. Our love should be a passive awaiting -- that is all.

A woman can wait for many births for her lover to come; a man cannot. He does not know what it is to wait, it is missing in his mental make-up. He wants everything here and now -- instantly. He wants instant coffee as well as instant sex! Therefore the system of marriage was evolved by man for instant sex is only possible in marriage. A man can never wait. He is fretful, ardent, restive, filled with tensions. A woman can wait -- wait till eternity!

In this country, the custom of keeping a woman widow and allowing a man to marry after his wife's death, was not so much to tyrannize them but because the element of her ability to bear and wait was also taken into consideration. This quality of her's was well understood and recognised. A woman can wait not only life-long for her lover but for many lives to come. This trust was put in her by society. So when in India this custom came into practice, it was not only that it was because it was favourable for men; rather as far as I understand, this was a great insult to the male-sex, and a very deep-seated reverence for women that they could be trusted to wait. Since a man could not stay without sex, he was not forced not to remarry whereas for a woman, widow-hood was compulsory.

The compulsion for widow-hood was also because in the awaiting, her female-element revealed itself to the full. The more opportunity she had of non-active awaiting, the deeper became the depths within her. Then her inner mystery becomes more tender and fragrant.

I have read a very astonishing matter which I could not find an answer to. The catholics go to make confessions to their priests. It is the experience of many priests, that when women confess their sins, they undergo a very curious-feeling. This is natural since they are merely priests by profession -- trained into priesthood.

The worst thing that Christianity has given this world, is educated priests. No one can be trained into priest-hood. You can train a person to become a lawyer or a doctor but never to be a priest. It is just like the fact that there never can be a trained poet. If a person is educated in poetry, he will at most write inferior verse. Poetry will never flow out of him. To become a priest entails natural capability, attained by sadhana. It cannot be taught. Christianity has, however educated their priests. Anyone can take this training and attain the degree of Doctor of Divinity. Divinity that is attained by a certificate, is no divinity. You cannot decide divinity by a mere piece of paper!

So when women confess before these so-called priests, their confessions become very tempting. It is but natural that when a woman confesses her sins in a secluded place to a priest, it becomes a matter of uneasiness for the man. The woman feels relieved of her burden of sins but the load is passed on to the priest. One statement of these priests is very astonishing. They say they find widows more attractive and tempting. What could be the reason?

Actually if a widow is a widow in actuality, the beauty of her personality increases a thousand fold, because her awaiting makes her female-mystery more mysterious and profound. The mystery in an unmarried girl also, is the mystery of awaiting. Therefore everywhere in the world, there is the custom of marrying a virgin girl. If a girl is not virgin, you will never have the opportunity to know the Female. Mystery for the mystery in her is already broken. She is no longer deep and mysterious for she has not undergone her full period of awaiting to allow the required time for the flower of mystery to bloom within her. Those societies that laid great stress on the virginity of women have not worried about the bachelor-hood of man. The reason is simple; this makes no difference whereas the virginity of a woman is very essential for there is a beauty in her virginity which is lost after marriage.

This beauty returns to the woman when she begins to be-come a mother for now she stands at the door-step of a greater awaiting -- an awaiting for a great mystery to unfold itself. When a woman becomes

pregnant, the husband is worried. This is natural, for there is no awaiting as far as the man is concerned; for him it is yet another economic problem. The mother, however, becomes tender. As the child develops within her, the depth in her eyes grows deeper. There is the unfoldment of new elements within her body. The beauty of a pregnant woman is heavy with the Female Mystery. What is this mystery? Passivity is the secret. She has not to do anything to become a mother. The child grows on its own within her. She has only to wait. Actually she has to stop doing anything and just wait as the development of the child progresses within her. She then is simply awaiting, weaving dreams.

If a woman stops all activities in the last months of her pregnancy, she can see those dreams which can be forerunners of her child's future. This is why the dreams of the mothers of Mahavira and Buddha became so priceless. It is said in the case of both Mahavira and Buddha, that before their birth, their mothers had dreams. These dreams occurred every day and in them they could see the signs and marks of their coming lives. If a mother is really a mother and if she is in a complete passive state vis-a-vis the spirit within her womb, she can write the horoscope of her child. No astronomer or priest is required. And if a mother cannot write the horoscope of her child, no one else can, for so much one-ness, so much identity can never be with another person. There is not so much feeling of one-ness between a husband and a wife as between a mother and son for the son is an extension of her very self.

A woman has to do nothing to become a mother. A man has to do a lot to become a father. The mother to be has merely to observe a silent awaiting; and in this silent awaiting, two things are born: one is the child and the other is the mother. This is why, the highest honour and respect that has been given to woman in the East (where the Feminine Mystery was recognized) has been as a mother. This is a very astonishing fact.

People ask me, "You call the sannyasins 'Swami' but you call the Sannyasin is 'Ma' even those who are not married?" Actually the mother is the supreme dignity of a woman. A woman is on the highest pinnacle of her glory when she becomes a mother. Her peak experience is not that of being a beloved or a wife, these are the mere steps that lead her to the peak of mother-hood. Wherever a society has considered the woman to have reached the height of her woman-hood when she becomes a wife, the women have been very unhappy for that is not their ultimate experience. The man of this society is happy for him, his peak is reached when he becomes a husband or a father or a lover. The same is not the case with women however.

The secret of woman's motherhood is according to Lao Tzu, like darkness. There are many more things we should take into consideration:

When a male child is born, there are no sex-hormones within him at birth. His semen begins to be formed later on. But a girl is born with all the ova within her! All the ova she would need in her life-time are there within her right from birth. A woman is a complete woman from the time of her birth. A man is born incomplete. This is the reason why boys are so restless whereas girls are quiet. There is an uneasiness about boys that is born along with them. The beauty and demeanor of a girl's personality has very much to do with the peace within her. We have to make an effort to make a girl uneasy and we have to make an effort to make a boy relax. This is natural.

Biologists say that the nucleus of the egg from which a female is born contains similar chromosomes -- xx whereas the nucleus of the egg from which a male is born are not similar, they are x, y. The elements that go into forming a female are alike, therefore the woman is graceful and shapely whereas man is not. The well-balanced chromosomes give the shapeliness of curves to a woman's body. There is no such balance in the male body. Besides, the female body is made out of 48 chromosomes -- the full number of chromosomes from both the male and female egg -- whereas the male body is formed of 47 chromosomes.

Biologists say it is the lack of this one chromosome that makes a man so restless and sends him running all his life. He runs from one place to another, from earth to the moon. It is the search for that one chromosome, the lack of which he feels in his lack of perfection.

This balanced, peaceful, patient personality of a woman, Lao Tzu says, is a profound mystery of Existence. God is in Existence, like the making of a woman and not like a man. Therefore we cannot see God, nor can we catch hold of Him. He is present -- definitely -- but His Presence is feminine-like, as good as not there. The more we try to catch-hold of Him, the more He eludes us, the farther He goes away from us and the more difficult His search becomes.

Existence is feminine. This means whatever manifests in Existence is hidden in Existence from the beginning -- just as I said that whatever is to be born of a woman is already present within her at birth. There is no new addition after her birth.

She is born complete. There is growth within her but no addition. This is the reason that she is satisfied

in life. Her satisfaction is astonishing or else, she could not have been kept a slave for so long. She is content in her slavery, she is content to live under all conditions. It is difficult to make a woman dissatisfied. It can only be possible if there is any biological change within her. This has happened in the West, where woman has become restless.

When a woman becomes restless, she is difficult to pacify, for this restlessness of hers is very unnatural. This is why a woman does not remain restless but goes mad. A woman is either serene, peaceful or mad. She cannot be anything in between. There are no gradations in her. A man is never very peaceful. nor so insane. He sways within the degrees of restlessness. This is why the most tense conditions do not make him insane and the most peaceful conditions fail to make him completely tranquil.

Nietzsche has made a very thought-provoking statement. He has said, "To my mind, people like Buddha must have had a large proportion of the female-element". Nietzsche has called Buddha womanish. I think there is a deep understanding behind this remark. This is the truth -- when a man becomes completely tranquil, he becomes effeminate. This is bound to be. He will become so serene and calm that all the uneasiness, all the restlessness and tensions that are inevitable in a man's being, are all gone -- Lost!

This is the reason why the images of Buddha, Krishna and Mahavira are made symbolically clean-shaven. It is not that these personalities had no beard or moustache but these were symbolically dropped from their images, for they no longer gave reference of their character. There is only one image where Buddha is shown with a beard and therefore people say it is a false image for no where else has Buddha been shown with a beard. There is one image of Mahavira that has a moustache shown. People do not take this image to be authentic either. The temple where this image is, is called the temple of the Mustachioed Mahavira. It is however not possible that Mahavira or Buddha had no moustache, no beard. There could be solitary exceptions where the lack of hormones could bring about this condition but that is rare. Besides, it cannot be that the 24 Tirthankaras of the Jainas had no moustaches and no beards! Such a big coincidence is impossible. The absence of these male signs on the faces of Mahavira and Buddha are the symbolic acceptance of the fact, that these personalities had entered into the feminine mystery.

Remember, when I say, 'feminine', I do not mean only 'woman'. It is quite possible a woman may never enter the feminine mystery and a man may enter. The Feminine Mystery is a Sutra of Existence.

Lao Tzu therefore says, "THE FEMALE MYSTERY, THUS DO WE NAME." There is a reason for this simile for it is full of meaning. This mystery cannot be compared to man for this mystery is the Supreme Tranquility. It is so tranquil that its presence is not felt, for a presence can only be felt when it is conveyed.

Therefore, the real beloved is not the one who always makes her presence felt to her lover. When the husband comes home, the wife devises a thousand and one ways of making her presence felt; the husband tries his utmost to ignore her presence -- he re-opens the newspaper, he has read ten times. Then all the noises of the house that the woman creates, remain on the other side of the newspaper; it becomes a wall between the husband and the wife. The most authentic beloved is the one who has become aware of the feminine-mystery. She does not let her lover feel her presence at all!

I shall tell you of a wonderful incident in the life of Vachaspati Mishra. His father urged him to marry. Vachaspati understood nothing of marriage. He however, bowed to his father's wishes, taking it for granted that whatever he said was correct.

Vachaspati was engrossed in the search for God. He understood nothing else. If anyone talked about anything, he took it to be a topic of God. So when his father asked him, "Will you marry?" He said, "Yes". Perhaps he thought his father said, "Will you meet God?" and he said yes. Just as it happens with people generally, if a person is seeking wealth and you ask him, "Will you seek religion?" He will think you are asking him about wealth. Whatever the search within, that only rings in our ears. So Vachaspati also heard what was within him perhaps and said yes.

When he was made to sit on the horse to go to the bride's place he asked, "Where are you taking me?" His father said, "You fool! Don't you know you are getting married? Did you not agree to get married?" So Vachaspati thought it was not right to refuse at that moment. Since he had agreed even though without knowing, he took it to be God's wish that he be married.

He returned home with his bride but it never occurred to him that he had brought a bride home! How could he remember for it was not he who said yes to marriage, nor he who got married. He was engrossed in his own work. He was writing a commentary on BRAHMA-SUTRA. He finished this work after 12 years. For 12 years his wife would quietly light the lamp for him in the evening and place flowers at his feet each morning. In the afternoons she brought his meals and when he finished, she quietly withdrew it. For 12 years Vachaspati had not the slightest awareness of his wife. The wife made no effort to let him know she

was there. On the contrary, she took all possible care that he may not, even by mistake, come to know of her presence. She wanted to cause no disturbance in his work.

After 12 years on the night of a full-moon, when his work was completed and Vachaspati rose to go to bed, his wife picked up the lamp to show him the way. For the first time Vachaspati (so the story goes) saw his wife's hand -- Now after 12 years, when his work was over and his mind was disengaged from work. He saw the hands, the bangles and heard the tinkle of her bangles. He turned round and saw her and he exclaimed, "Woman! What are you doing, alone here at this time of night? Who are you? From where have you entered, the whole house is closed? Where have you to go, shall I reach you home?" His wife said, "For 12 years, you have been busy with your work. Perhaps you have forgotten -- you have been so busy! It is not possible that you should remember. If you can think back, 12 years from now, perhaps you may be able to recollect -- I am the woman you brought to this house as your wedded wife."

Vachaspati wept, "It is too late now!" He moaned. "I have already made the vow to leave home when my composition was completed. Now it is time for me to leave! It is almost dawn and I am ready to leave. Why did you not tell me earlier, foolish girl! You should have given me some hint! Now it is too late." Saying this, he wept like a child. Seeing her husband cry, she fell on his feet and said, "Whatever I was to achieve, I have achieved through these tears. I wish for nothing more. Go without any compunction. What more could I have achieved than this, that Vachaspati's eyes are filled with tears for me? I have received more than I deserved."

Vachaspati has named his book BHAMATI. This word has nothing to do with the book. It is his wife's name. He said to her "I can do nothing for you but let the world forget me, let it not forget you. I shall name my book after you." It is a fact, no one remembers Vachaspati but Bhamati is remembered by many. BHAMATI is a wonderful exposition of BRAHMA SUTRA. there is none to equal it. This woman must be having the Feminine-Mystery.

It is my firm belief that she attained so much of Vachaspati in that single moment, as she would never have attained by a thousand other means. The way Vachaspati must have become one with the heart of this woman, no woman could ever establish such oneness with her husband. The Feminine-Mystery, this non-presence of this woman touched the very life-breath of Vachaspati, twelve years -- and this woman did not allow him to feel her presence! And every day she lit his lamp, every day she fed him. Vachaspati asked, "Then was it you who placed flowers at my feet each morning? And was it you who put the tray before me and was it you who lit the lamp for me every evening? But how is it that I did not ever see your hand?" Bhamati replied, "If my hand had become visible to you, it would only have meant that my love was lacking, I could wait".

So it is not necessary that all women obtain this Feminine-Mystery. This is only a name given by Lao Tzu for this name is symptomatic, suggestive and enables us to understand this term. A man also can attain this Female-Mystery. Actually, only those can establish their identity with Existence who have thus reached this prayerful awaiting.

The door of this Feminine-Mystery is the original source of heaven and earth.

Whether it is the birth of matter or whether it is the birth of consciousness; whether the earth is born or heaven, everything is born through the mystery that lies hidden in the depths of Existence. Therefore I have said that those who have looked upon God as mother -- as Durga or Amba -- their understanding is much deeper than those who look upon Him as Father. If God exists anywhere, He is feminine, for man does not have the ability and the patience to give birth to such a vast Universe. That which gives birth to the myriads of stars and moons must have a womb, without which it is impossible.

Therefore the three extensions of the Jewish order -- Judaism, Christianity and Islam -- have given a very wrong concept of God to the world -- that of God, the Father. This is a very dangerous concept for it gratifies the ego of man. Man looks upon himself as established in the form of God but this has no connection with the Reality of Existence. More befitting, more proper, is the concept of a Universal Mother. But this can only be understood when you understand the Feminine Mystery, when you understand Lao Tzu. Else it cannot be understood.

Have you ever seen the image of Kali? She is the mother, She is terrible! In one hand she holds a human skull! She is the mother -- Her eyes are filled with the ocean of tenderness. Down below -- She stands on the chest of someone! Someone lies crushed under Her feet! Why? Because that which creates, destroys also. Destruction is the other part of creation. Those were wonderful people who conceived this image. They were people with great imagination who could visualise great possibilities. They have erected the image of Mother standing on a dead body! In her hands she holds the head of a dead man, dripping blood. Round her

neck she wears a necklace of skulls but She has the eyes of the Mother, the Heart of the Mother from where the milk flows -- and yet, the necklace of skulls!

Actually, the Annihilation of the Universe starts from the very place where creation starts. The circle completes at the same point. Therefore the mother gives birth but when she becomes terrible she can also give death. When a woman becomes terrible she becomes extremely dangerous. She has a great store of energy. The energy is the same whether it creates or destroys.

The imagination of those who conceived of the Mother as an embodiment both of creation and destruction was a very far-sighted imagination but together with this it was very deep and very near Truth.

Lao Tzu says, "That alone is the original source of the Earth and Heaven." Everything takes birth therein. But remember everything is re-absorbed in the same place. That is the ultimate source also. It is altogether continuous. This Feminine Existence, this passive awaiting empty Existence is never divided. It is continuous -- without any discontinuity whatsoever. As I said before, the lamp is lighted and extinguished; but darkness is continuous. Birth comes, life becomes visible; but death is ceaseless. Mountains appear and disappear, the valley remains forever. When the mountains are there, the valley can be seen; when they are no more, the valley cannot be seen but its existence is ceaseless -- altogether ceaseless. It does not cease when the mountains cease. Its power is indivisible, indestructible. No matter how much energy is withdrawn from this emptiness, it never decreases.

A man misses, a woman never misses. A man is enfeebled, a woman never.

Those whom we ordinarily call women, they too do not waste away as much as men. If a woman gains the full knowledge of her Feminine Mystery, she can remain established in an immaculate beauty even in old age. This is difficult for man. A man comes like a storm and goes away. If a woman attains to the height of her motherhood, she can remain beautiful till her last moment of existence.

A man can maintain his beauty till the end only if he penetrates the female mystery. This happens sometimes.

In this connection I shall give you another example. We have not made any pictures of Buddha, Krishna or Mahavira in their old age. All pictures depict them young. But Buddha died at the age of 80, so did Mahavira. Rama and Krishna also attained old age but the pictures we have of them are all of their young age. This is symbolic and purposely so. When a person becomes so engrossed and universed in Existence, he is forever young and fresh. He has attained the sutra within him for keeping constantly young: Now he is established indivisibly and ceaselessly in his energy.

"Make use of it," Lao Tzu says, "Make use of this constant energy. Make use of this Feminine-Energy and its natural services become available to you." You must know how to use this energy for its doors are always open to you. This feminine element, is always ready to give, you just be ready to receive."

"USE GENTLY AND WITHOUT THE TOUCH OF PAIN
LONG AND UNBROKEN, THUS ITS POWER REMAIN."

Remember, the more gentle you are, the more effeminate you are. The more manly you are, the less gentle you shall be. This is why when a man tries to be gentle, his male elements begin to get less. So a very strange and wonderful happening takes place, as it has happened in America of late. Today the White American's fear of the Black Negro is not entirely for economic reasons. It is more on the ground of sexuality. The white man has become so gentle that he knows that on the sexual level, his wife would prefer a negro to him. The negro is potentially more sexual because he is coarse and crude and un-gentle. He belongs to the jungles. But a barbaric man has a particular attraction -- the attraction of the male, which is very titillating.

A man who is very gentle, becomes effeminate. If a love-story is to be made round Buddha; it would be a very difficult task. A love-story needs a masculine, coarse, lover. And the more crude he is, the more titillating, the more manly. So when a Western film director chooses a hero for his films, he takes care to see that he has hair on his chest and his arms. When he chooses a heroine, she should be without any hair on her body. The man should appear a little savage, a little raw, then the sexual attraction is more. The Negro is feared today and the fear is less monetary and more psychological.

As a man becomes gentle, he becomes more effeminate, more mild and the fun of the thing is; the milder he becomes, the less sexual, he is. Then this process of his getting less and less sexual, becomes the path that leads to the Supreme Mystery of life.

Lao Tzu says, "USE GENTLY AND WITHOUT TOUCH OF PAIN." Remember this. It needs a little explanation.

Whenever a man touches a woman, he wishes to give her many kinds of pain. Actually, the love of a man, viewed methodologically, is that of giving pain to the woman. If he wants to show more love, he will press her hand harder. If his kiss becomes more loving, he will bite, he will claw. In the old KAMA-SHASTRAS, this clawing is very much extolled: "He is no man who does not claw his woman till she bleeds." That is a sign of a lover -- clawing! If the lover is an expert, he would be like Marquis de Sade. When nails were not effective, he kept knives and forks with him.

The method of a man's love is violent. Therefore, the more he loves, the more violent he becomes. It is a great possibility that if such a man loves completely, he may even murder his wife -- all because of love! Such crimes have taken place and the courts have found it difficult to judge these cases where there has been no element of enmity or hatred -- rather profusion of love. The man is so filled with love that whilst pressing his beloved, he does not know when he pressed the life out of her!

Lao Tzu says, 'Use gently'. He is talking of this Supreme Truth, which he says, one must handle very gently "... AND WITHOUT THE TOUCH OF PAIN." Let not Existence feel the slightest twitch of pain through you. Then and then alone will you be able to understand the Feminine Mystery. When a woman makes love to a man, she places her hand so lightly on his shoulder as if she is afraid of causing him even the slightest inconvenience of touching him. And that is the secret of a woman. The more her hand touches as if it is not touching, the more loving it becomes. When a woman presses a man's shoulder, she is giving news of the fact that she has stepped apart from the Feminine Mystery and she is aping the man. The woman just lets herself go, she floats in the man's love. She only shows her willingness. More than this, she does not do. She does not even touch a man so that the touch becomes ungentle!

There is a great arising in the West of late. The learned and wise women of the West -- if so we can call them -- assert that a woman should be as aggressive as a man. When she makes love, she should be as violent. She certainly will become like a man if she inculcates such violence and aggression but she will then undoubtedly, miss the Feminine Mystery that Lao Tzu talks about. We must concede however, that Lao Tzu is much much wiser. His wisdom is the ultimate in wisdom. He talks from the plane where there is a wisdom beyond wisdom, where all intellectualism fails and the Perfect Wisdom is born. He talks from that plane.

This applies to both men and women however.

Let me tell you one more thing in the end. Let not the ladies feel very proud within themselves for there are hardly any 'women' among them. It is a very difficult task to be a woman. To be a woman, is the highest experience. Let not the men-folk be distressed for there is not much difference between them and the ladies. Both have to go a long way. Understand this, that we shall be able to understand Truth only to the extent that we become non-aggressive, awaiting, passive like the Spirit of the Valley; and not if we are egoist like the mountains. We should be humble like the valley, silent like the womb and filled with awaiting. The indivisible, constant energy, resides in that supreme passivity and perfect inaction. Everything is born there-from and everything merges again into it.

Enough for today, rest tomorrow.

The Way of Tao, Volume 1

Chapter #19

Chapter title: Other dimensions of a feminine consciousness: faith, acceptance and surrender

4 November 1971 pm in Immortal Study Circle

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QUESTION: BHAGWAN SRI, YESTERDAY YOU TALKED ABOUT THE FEMININE-MYSTERY. WILL YOU KINDLY ENLIGHTEN US MORE ON THE SUBJECT?

Bhagwan Sri: All dimensions of Existence can be divided into male and female dimensions.

The division of man and woman is not on the basis of sex alone. According to Lao Tzu it is a necessary part of the dialectical evolution of Existence. Not only on the body-level, even on the mental-level man and woman are different. Wherever Existence manifests itself, there is always a difference of male and female. What is to be kept in mind however, according to the Lao-Tzu thought is, that the male form is always the temporal form of Existence whereas the female is always the eternal form of Existence. When a wave rises in the ocean, it is momentary. The ocean is present whether the wave arises or not. Femininity is the ocean of Existence.

Therefore the story of the development of mankind as written by the Jews, is completely false, from the point of view of Lao Tzu. The Jews believe that God made man first. Then from the ribs of man, He created woman. Lao Tzu thinks just the opposite. Lao Tzu believes that the feminine existence is the initial existence. Man is born out of this and he loses himself also into this. There looks to be a depth in Lao Tzu's statement.

First and foremost, "A woman can exist without man. Her restlessness for a man is not so extensive. Therefore, if she wishes, she can stay single all her life. Maidenhood will not prove hard on her. But to keep a man celibate is next to impossible, it is a very difficult task.

I have been astonished to find that whenever Sadhus talk to me their intrinsic trouble is always sex. When Sadhavis talk to me, I find they have no difficulty and trouble from sex. Actually, a man's sex is so active, so momentary and recurring that it troubles him all the time and fills him with distress but a woman's sexual desire is not momentary. It is very calm, stable and steady.

You will be surprised to know that the sex-urge in animals, is periodical. For a very-few months of the year animals are troubled by the sex desire. For the rest of the year they forget all about it -- as if it did not exist. Man is the only animal that is troubled continuously by the sex urge. He has no period for sex. But even in human beings, the sexual urge of a woman is periodical. There are a few moments when she is filled with sex-desire but for the rest of the time, she is not obsessed by it.

And even in that moment of sex, if the man does not awaken her sex-desire, a woman can live comfortably without it. Her existence is more stable. A man's existence is restive. Therefore we find that men invariably keep going round women no matter how much they try to show otherwise. It is always the man, who goes around woman; in childhood he is always around his mother and in youth around his beloved. His wanderings are always around women. A man is incomplete without a woman, whereas in the woman, there is a kind of completeness.

This I am saying as an example in order that the feminine Existence be understood.

The feminine Existence is very perfect and symmetrical. The circle is complete. Lao Tzu says, "The greater the perfection, the more stable it is." The greater the imperfection, the more unstable it is. "Therefore," says Lao Tzu, "We give the supreme mystery of existence, the name of Feminine Mystery."

As there is a fundamental difference in the body of man and woman, so also there is a fundamental difference in their mental make-up. A man's way of thinking is reasoning, logic. This should be well understood, for this is the basis of the Lao-Tzu concept. A man's method of thinking is logic. A woman's way of thinking is not through logic. It is illogical, we call this intuition. Whatever name we may give, a woman's way of thinking can never be termed logical. Therefore, wherever a man thinks there is always calculation, logic and law. Wherever a woman thinks, there are none of these. there is a straight and direct conclusion.

Therefore there is no dialogue between a man and a woman. All men find it difficult to talk to women for they find them illogical. When he puts forth an argument, she gives a straight conclusion. He has hardly put forth his point and she has reached a conclusion! There can never be communication between man and woman. Every man feels it is useless to talk to his wife for she always has the last word! Then no matter what arguments he puts forth, it makes no difference; for the woman does not listen to logic at all! This

angers the husband but it is not the wife's fault. That is not the method of thinking for her.

Things can be thought of in two ways in this world. Either we can think step by step progressively and then reach the solution through a method; or we can take a straight jump and reach the solution. There are no steps in between. The way of intuition, is a direct jump.

We all experience this intuition at times. You see a man, at once you draw the conclusion that it is better to keep away from him. You have no argument to support this. You have not been acquainted with this man but at the very first sight of him, this thought crosses your mind. This decision is sudden and comes as a flash -- like the flash of lightning and if you see properly, ninety-nine times out of 100, this conclusion always turns out to be correct. Those scientists who are working on intuition say that if the intuition is pure, it is always right. Reasoning can be wrong but intuition, never.

This adds to the man's distress. He sees that what he says is correct, his logic is right and yet the conclusion drawn by the woman is invariably correct! This increases his anger. All those who have studied the female mind have a great grouse against it, that it offers no logic, does not think methodically and yet jumps to the right conclusion. All her inferences are invariably correct for they are intuitive and come straight from her entire being.

A man's inference arises out of his intellect and not from his whole being. A man thinks before he speaks and that which is spoken after much thought, can be wrong also. If you understand intuition a little, this will become clear.

There is a common sparrow in Japan. When an earthquake is to occur, this sparrow leaves the town 24 hours in advance. The most modern machines devised to foretell an earthquake can give a warning only six minutes in advance and this is of no use. This common sparrow of Japan, however, knows of the coming earthquake twenty-four hours in advance. Since thousands of years, the flights of these sparrows are watched by the Japanese for impending earthquakes. As soon as these sparrows are not seen (and they are in plenty in Japan) the people begin to move out. Now how does this sparrow know about the earthquake?

This bird has no method, no calculations. There is no place where it learns this. Yet, it definitely feels something and it behaves according to this feeling.

Animals all over the world are intuitive. They do many things that are entirely intuitive, there is no logic involved; but they all carry out their various functions correctly. What is this intuition? To be joined to Existence, gives rise to intuition. If this sparrow is one with the atmosphere around it, she will notice the slightest tremble in the atmosphere. This Feeling is not intellectual. Her whole being experiences these subtle vibrations in the air around her.

When a man loves a woman his love also, is mental. It is a matter for thought for him. His love is also calculative. When a woman falls in love, her love is absolutely blind. She never weighs her pros and cons. Therefore there is a marked difference between the love of a woman and the love of a man. A man's love can be today and gone tomorrow. A woman's love does not fade easily. Therefore no rhythm or harmony can be established between a man and a woman. To the mind of a man, a woman is worth loving today and not worth loving tomorrow. The reason for loving her today may not remain the same tomorrow. In fact, reasons change everyday. The woman who looks beautiful today in his eyes and was therefore lovable, may not appear that charming on constant association, for any kind of acquaintance lessens the element of love. The unknown, the unacquainted, is always appealing and attractive. But a woman's love remains the same for there was never any reason connected with her love. That was the call of her whole existence. Therefore, it never worries a woman whether her man is handsome or not. This also is the reason why a man does not care much about his looks.

We all think that a woman's infatuation for clothes, jewellery, make-up, is due to her feminine mind. It is not so. The reason is very different -- it is through these that she hopes to gain the masculine eye The focus of attraction for a man is not at all existential, therefore the woman has to make constant arrangements to adorn herself. A man wears the same kind of clothes all his life. He is not bothered, for a woman does not love him because of his clothes. A woman does not care whether a man wears ornaments or whether he is good-looking. She loves him -- that means everything to her. If she does not love, nothing else of the man matters to her.

But for a man, it is the other things that matter. The truth is, if a woman sheds all her adornments before the man she loves, ninety per cent of the woman shall fade away in the eyes of the man. Therefore, it is so difficult to love a wife day in and day out for the wife is seen minus her adornments. ninety per cent of the make-up of the woman is gone in the house.

But a woman makes no demands from a man. It is enough for her that he is a man. A woman's love is

her only reason to love. Her love is intuitive and has nothing to do with her intellect.

Another thing: her love, together with being intuitive, is complete. Complete in the sense, that her love is born from her whole body. A man's love is not born from his whole body, it is mostly genital. This is why, as soon as he begins to love, he demands sex. A woman can love for years without any sex-desire. The truth is, when a woman loves deeply, the man's demand for sex, actually shocks her. She cannot imagine sex intruding in the moments of deep love.

I am acquainted with the innermost distress of the hearts of women. Without a single exception, their complaint is the man's constant demand for sex. Each woman is in this torment: where love is her attraction, sex is her husband's. Also, as soon as his sex is satisfied, he forgets the woman. This gives the woman a feeling that she is merely being used. There was some stimulation within him that he wanted to throw out. He used the woman merely as a means to get rid of his passion after which she seems useless. But a woman's love is deep, it arises from every pore of her body. It is not genital, it is total.

Anything to be total has to be non-intellectual, for the intellect is but a part of the human personality. This is why a woman does not experience love with her husband as totally and deeply as with her son. The Rishis of old have made a very shocking statement. The Rishi of the Upanishad has thus blest a new bride: "Love your husband so deeply, so profoundly and may you have ten sons and may the eleventh be your husband. The Rishis of the Upanishads say that a woman's love is perfect only when she experiences her husband as her son. Actually, a woman can wholly love her son alone. No intelligence is needed there. She can lavish her love on his whole body and there is no choosing of any part. She sees no form of sex whatsoever in her child and therefore her love is immaculate pure. As long as a husband does not feel to her like her son a woman is never totally fulfilled.

But it is just the opposite with a man. When he begins to feel the mother in his wife, he promptly begins the search for another wife. He desires a wife and not a mother. To be more explicit, he desires a beloved not even a wife, for a wife also becomes a permanent fixture whereas a beloved is not permanent and she can be changed anytime.

The feminine mind is integrated. I am not talking about the mind of all women, mind you. When I use the word woman, or feminine, I am talking of the feminine-Existence -- that which Lao Tzu refers to as the Feminine Mystery. I do not mean that all women are like this. It is only when women are like this that they are really women and only when a man also becomes like this, does he establish his relationship with the depths of existence.

No revelation of the Supreme Wisdom has ever been born out of the intellect. They have all been born out of intuition, then be it Archimedes solving his mathematical problem! He was relaxing in his bath-tub and suddenly, the solution of the problem, which all along was defying all his efforts came to him. He jumped out of the tub and ran out naked on the streets shouting "Eurika! Eurika!" And naked he ran towards the king's palace, for it was the king who had commissioned him to solve the problem.

Archimedes did not solve the problem intellectually. The solution -- as if -- arose from within him. He had employed no method, no logic. It came to him directly from Existence. The statement made by all scientists about their discoveries since the last 2,000 year, bears one fact in common. They all have observed that the solution they were seeking always came before them in their moment of relaxation -- they do not know how.

You also experience this at times. You forget a name. You try very hard to remember it. Then you give up. You sit quiet, smoking perhaps or listening to the radio or reading a paper or digging in the garden. Then suddenly, this name, you were frantically trying to remember, comes up from within you. This is not the work of your intellect.

There was a man in America by the name of Cayce. He used to diagnose a person's illness in his trance. This man was not a medical man and had no knowledge of medical science. Also, when he was conscious he could make no diagnosis or suggest remedies. This man had made a correct diagnosis of 40,000 patients. When a patient came to him, he sat before him with his eyes closed and in deep meditation. Then he would begin to speak and diagnose his illness and suggest a cure. He would prescribe medicines of which he had no knowledge in his consciousness. His diagnosis and cure were always correct.

When he came back to consciousness, he himself would say he was not sure whether the medicine would cure the patient for he had never heard of it.

Many a time it happened, that the medicine he prescribed would be available nowhere. Then after a year or so, it would come in the market. That means when he predicted the medicine it was yet being discovered! This medicine was still being evolved and not yet named when Cayce suggested it, giving it its proper

name. A year after his diagnosis, the patient gets the medicine and is cured.

Once just such a medicine was searched all over the world and was not found. Then the patient's family gave an advertisement in a number of newspapers that if anyone knew anything about this medicine, should please let them know immediately, for a person's life depended entirely on it. A man from Sweden replied saying that there was no medicine as such, but his father had patented just such a medicine 26 years ago, which never came into the market. He had the formula which he was sending and they may get the medicine prepared. The medicine was prepared and the patient recovered.

What Cayce experienced, was intuitive and this is a quality of the female-mind -- no thinking or pondering but a direct manifestation of an answer. All processes of meditation, lead towards this. Lao Tzu says, "If you think, you will go astray." Do not think and the answer will come. Stop thinking and await -- the answer will come. You have only to wait: the question is within you and you wait. The answer is bound to come. Do not think for what will you attain by thinking? How capable are you? How much can a wave think about an ocean? It is better if it leaves everything to the ocean and awaits for an answer from the ocean.

What Lao Tzu means to convey by the feminine-mind is: "Leave everything. Let Existence answer." Do not bring yourself in, for whatever you bring in, will be wrong. What Existence gives, can never be wrong.

There is a similar story about Lukman. As it is said about Cayce, Lukman used to stand before a plant and go into a trance. Then he would ask the plant in what illness it would be useful. Lukman has given one lac herbal cures in this fashion.

There was no research centre where he could carry out his research. Even when Ayurveda came into being, there were no research centres. But their results hold good even today. These results were arrived at intuitively by persons in meditation.

Sarpagandha is an old herb of Ayurveda. The sadhaka of Ayurveda has been using this herb since the last 5,000 years. It is a sleep-inducer. It has now been proved in the Western Laboratories, that no tranquillizer is as effective as Sarpagandha to induce sleep. It is known in the West as Serpentina, which is an essence of Sarpagandha. Now we have many accurate means for carrying out research which were not available to the people of ancient times. This proves that the method of research in those days must have been different. That method of research was the method of the feminine mind.

The way research is carried on in our times, is the way of the male-mind. Lao Tzu has said that the science of the female-mind is different from the science of the male mind.

The science developed in the West today is the discovery of the male-mind. Logic, dissection, analysis -- these are its methods. Break things, tear them to pieces, reason, argue, ponder over it and calculate the result. But these results need to be changed as days go by. If a scientific formula holds good for six months, it has lasted long enough! In six months' time new means and machines are invented which bring in fresh logic and subtler calculations so that the old calculations prove false. The scientists of the West say that it is becoming nearly impossible to write an extensive book on any subject for before you finish, the theories you go by, are proved false! Now only small books are written on science and by and by, these too will stop. Now there are merely periodicals and magazines on science in which the scientist gives his report before they are proved false!

The results arrived at, the conclusions drawn by intuition require no change even in thousands of years. The truths as stated by the Upanishads, hold good even today; and there does not seem to be any possibility of their changing in the future also. What is there in these truths that make them so authentic?

What Lao Tzu says will hold good even in the farthest future. There will be no change required in his statements. Tao -- the method of Lao Tzu's attainment must have been something very different. What we attain, is nullified the next day. As all discoveries of man are based on logic, they are not actual experiences. They are merely mental conjectures. Therefore they need to be changed everyday, for conjectures are never true. This is why a scientist always says that what he says is 'approximately true.'

When you go through the Upanishads, you find yourself in a different world altogether. Read Lao Tzu -- he gives no explanation, no reasoning. He says, "The Valley Spirit dies not, ever the same." This is a mere statement without any reasoning. He does not go on to explain why the spirit of the Valley never dies. He makes a plain and direct statement -- the Spirit of the Valley never dies, it is forever the same. There is no why and wherefore to his statements for Lao Tzu says that only he who has not experienced himself, needs witnesses and reasoning to prove his statement.

It is said that Mulla Nasruddin was once found in a court of law. He complained to the judge that his wife had attacked him with a pair of scissors and cut up his face as if it were a piece of cloth! The judge was puzzled, "But Mullah," he told Nasruddin, "There is not a single sign on your face to prove your complaint! When did it happen?" "It happened last night," said the Mulla. "But how can it be? There are no marks on your face," said the judge.

"Where is the need for that?" Asked Nasruddin. "I can produce a dozen witnesses to bear me out."

In fact, we only look for witnesses when we have no faith in ourselves. When we have full confidence in ourselves, there is no need for witnesses or any proof.

The Rishis of the Upanishads say, "Brahma is." They give no proof in support of their statement. They do not explain how they have reached this conclusion. They do not even say that those who disagree are wrong. It is a direct statement. If you ask them for proof, they will say: "There is no proof. Our word is enough. If you wish to know, we can show you the way; but we shall not give any reason for our statement." Lao Tzu too says the same. He also says, "The Spirit of the Valley is ever -- abiding and you too can experience it. I can show you the way to penetrate into the Feminine Mystery but I shall offer no proof of its existence for I know for certain that it is."

Those who have offered proofs in favour of the existence of God, have no idea at all of His existence. Such people have only strengthened the atheist's hand -- for an inference can always. be debated and there is no inference which cannot be falsified.

Nasruddin advised his son who was to enter the University, "Make it a point to learn logic," he told him. "It will prove very useful in the art of dishonesty. If you want to be dishonest you must be an expert logician. Honesty requires no logic."

"Please explain further," his son requested, "For I have no knowledge of logic." So Nasruddin began to explain: "Supposing, two men come out from the chimney of a cottage. One man's clothes are sparkling white whereas the others' are black with the chimney soot. Which one of them will take a bath first?"

"The one who is dirty, naturally," his son replied. "Wrong," said Nasruddin. "And this is why I say, you must have a knowledge of logic. The man who is dirty cannot see the dirt. He can only see the white clothes of his friend. And he thinks: 'If his clothes are clean mine, too, must be clean.'" "Enough!" said his son, "I understand clearly. The man in the white clothes will bathe first for he will see the soot on his friend's clothes. He too will think that since they both have come out of the same chimney and his friend's clothes were dirty, he too must be dirty!"

"Wrong!" said Nasruddin. "Preposterous!" Exclaimed his son, "Then what is the answer?" Nasruddin replied. "It is wrong because he who knows logic will say 'If both came out of the same chimney, how can one be clean and the other dirty?'" He further told his son, "If you want to prove everyone wrong in this world, you must know logic."

You can never prove anything to be correct by logic but logic can prove anything to be false. In order to prove the authenticity of a thing, experience is imperative. And if we cannot prove the authenticity of a thing by logic, the inauthenticity of the thing is also not very clear through logic for we do not know what is authentic. Then it becomes just a play to prove one's point.

The entire knowledge of the West is based on logic. Aristotle is the father of this knowledge. Where there is logic, there is always analysis: breaking of things into fragments. So the method of science in the West is analytical. Thus they reached the atom -- by breaking and breaking matter.

The female consciousness is synthetical. It does not break things, rather it joins them. It says, "Keep adding, keep adding, and when nothing remains to be added, then what comes in hand is the Truth." Therefore, the conclusions drawn by a female-consciousness are all pertaining to the vast expanse and not to the atom. It is this consciousness that has declared: "The whole universe is Brahma alone." The scientist declares the universe to be a conglomeration of atoms; and each atom is an entity by itself. The atoms are not joined; they cannot be. Between each of them is an abyss. They are like particles of sand held together. Is this so? Or is it their method of deduction that brings them to this conclusion -- that the universe is a mass of atoms?

He who works according to the method of the feminine consciousness says however: "The universe is One." There is no question of many; there are not even two. The universe is one vast expanse. He keeps adding and when there is nothing more to add all the universe gets accumulated in one.

A woman always thinks in terms of accumulation. A man always thinks in terms of breaking, segregating. This is the male-mind. The female mind is accumulating and where this is 50, the conclusions reached are different from the conclusions reached by analysis.

Remember, where there is analysis, there is aggression. This is why the Western scientists talk in terms of conquering nature. But in the East, people like Lao Tzu say: "We are the children of nature. How can we conquer nature? It would be an act of outrageous oppression on our mother!"

Lao Tzu says: "To talk of conquering nature is foolishness. It is enough that we co-operate with nature and obtain her grace. If we receive her benevolence, that is more than sufficient."

The West has started to re-think on the lines of Lao Tzu. A wonderful book has been written of late in the West; and it is the first of its kind: "THE TAO OF SCIENCE." Now there is a heated debate going on in the West in favour of getting rid of the Aristotlean science and constructing a new science based on the theories of Lao Tzu. Why?

Because this language of victory and defeat is the language of violence, and nature cannot be conquered. It is as foolish and impossible an effort as if my small finger were to set out to conquer my whole body. It can never win. It can torment itself to no end: and man has thus tormented himself in a vain bid to conquer nature. When man thinks about nature in terms of aggression, is it a wonder then that a man thinks about another man in the same way? Fighting and aggrandisement become their way of thinking.

According to Lao Tzu, wars cannot end in this world unless and until, female consciousness becomes powerful. This appears somewhat true. Women are never keen on war. They never have been. If man has somehow cajoled her into accepting war .and even made her apply the mark of victory on his forehead when he sets out to war, she has never done this whole-heartedly. There have been nothing but tears behind her smile for whoever wins or loses, the woman has always lost. Either she has lost a son or a husband or her beloved. Someone or the other of hers, always dies and so she never stands to gain by war.

No matter what excitement war brings to a man, in the woman's life it strikes a fatal blow.

Women have always been against war; but women have no voice in society, the female-consciousness holds no power. So as long as the male consciousness holds sway in the world, wars cannot be eradicated. A man's mental make-up is such that even if he wants to start a movement against wars, his way of going about it will be war-like. When he starts a movement for establishing peace, his fists are clenched and he carries a stick! His methods will all be that of a fighter.

There was yet another case against Mulla Nasruddin. Two men came to blows. They threw chairs at each other and broke their heads. Nasruddin was present. He was called as a witness in the case. The judge asked him, "Mulla, you were present when this happened. Is it not a matter of shame that you did nothing? After all, they were your friends!" Nasruddin replied, "Your honour, there were only two chairs and these two grabbed them first. All I could do was stand and watch. Had there been a third chair, I would have participated whole heartedly."

He, who is out to save, needs must have a rifle in his hands too. Man cannot think except in terms of a gun. You will be shocked to know what the scientists say. They say that all the weapons developed by man are mostly the evolvement of his genitals! Whether it is a sword or a gun or a knife, they are all contrivances to pierce! They are all phallic -- the man-made weapons!

Woman developed no weapons. The very idea of fighting is nauseating to her. Wars are meaningless. The very talk of conquering is ineffective. The female mind, actually, never thinks in terms of conquering but in terms of surrender. Understand this well: the centre of the female consciousness, is Surrender. A man's centre of consciousness is Resolve, Strife, Victory and the like. Even when a man sets out to attain God, he goes about like an aggressor. "I shall only rest when I attain Him!" This is his attitude. He sets out in search of Truth as if he has set out to find an enemy. There is no attitude of prayer but the attitude of conquest.

As we begin to understand Lao Tzu, we shall understand what he says that... "He who surrenders, he who lets himself go, he alone makes a place within himself to attain the Vast Truth. Logic, struggle and strife are the male characteristics. Surrender, the state of non-logic or you may say, faith are the characteristics of the female-mind. Intuition is born only in the midst of faith -- in faith and trust. If a man tries to have faith, it does not come naturally to him. If he inculcates faith in order to attain God, that faith is of no value. Doubt always lurks within such a man. Deep within, there is doubt, distrust and outwardly there is trust and faith.

Nasruddin was educating his son in the ways of life. He shows him a ladder and says, "Go right on top!" The son asks, "Why? Where is the need?" "Do not ask," says Nasruddin, "do as you are told." The son

obeys grudgingly. When he reached the top, the Mulla stretched his arms and said, "Now jump! Have faith, I am your father. See my hands? Now jump!" Just as the boy jumped, the Mulla stepped aside. The boy fell with a thud and broke his leg. He began to cry.

Nasruddin said, "This is your first lesson in life: Trust no one, not even your own father! If you want to succeed in life, trust no one. The moment you trust, you will lose."

All training of man is such. The world he creates all around himself is a world of non-trust. In this world, there is only strife, enmity and competition. Trust is so natural to a female-mind. But the female of our times is educated by the man. She is made to learn the sutras of male education. Therefore, the women have no idea of the female consciousness. This is why a woman thus educated, becomes more distrusting and doubting than a man. Just as a new convert to Islam goes oftener to the Masjid, so a woman trained in the ways of a man becomes more doubting.

Else, doubt is not the nature of a woman. Simple surrender is her nature. She has not to bring this about, it is in her very nature. To live in trust, is her way of living: it is her manner of existence, her very way of life. Trust is ingrained in every pore of her being. This factor is to be remembered when considering the female mystery.

Lao Tzu's hints are all towards the realm of faith. It is the realm of peaceful co-ordination and co-operation with nature. It is a realm where you flow with nature and not go against it. It is not swimming in the river but rather floating in it. A man jumps in the river with full faith. He makes no effort to swim, he floats. He has no desire to reach anywhere; wherever the river leads him, that is his goal. With such faith, he floats along in the river. Lao Tzu says, "As long as I searched, I did not find Truth. As soon as I stopped all search and just floated, I found that Truth was forever by my side. My search was the impediment and therefore I could not see it."

Lao Tzu used to say, "I become like a dry leaf. I went where the winds took me. From that day, my ego had no place to stand; and from that day I have known what the supreme Truth is. Now there was no unrest, no restlessness. All restlessness was the restlessness of the search of reaching somewhere. All restlessness is the outcome of trying to be something. The man of faith is happy with what he is, where he is, the way he is.

It is not that he does not travel. He too travels; but his journey is together along with the journey of the whole existence and not in opposition to it. A wisp of straw that flows with the river, reaches the ocean some day. It is not necessary to ride a boat in order to reach the ocean. The floating wisp of straw also reaches the ocean and it is the river that takes it, it does not go itself. It saves itself the trouble and trails of reaching itself.

Lao Tzu says, "If we can let-go of ourselves as a woman lets herself go completely in love; if we give ourselves away to Tao, to the universe, to Existence, to God as a woman in the arms of her lover, then we easily reach up to the Truth of Existence."

There are one or two things more:

There is a difference between the male mind and the female mind. In the same way, there is a marked difference in their way of living also. The male dimensions of living, is time. Man lives in time. Existence has two dimensions, one is time and the other is Space. Man lives in time. He keeps an account of the past and an account of the future. He lives like the hand of the clock. As the Western science began to hold ground, clocks became popular. Clocks were never invented in the East and the :reason was simple. The East never thought with the male mind. The East never kept an account of time.

We do not know the date of Rama's birth or of his death. We do not know when Krishna was born, when he died. We also do not know when Lao Tzu was born and when he died. We do not even know who was born first and who after. We kept no chronicle. Actually, time-consciousness was never a factor in the Eastern way of living. Why? Because a male mind is required for time-consciousness. The consciousness of time, increases with tension. As tension rises, time increases. As anxiety rises, time-consciousness increases.

Time-consciousness has reached such a peak in the West that they keep account of even one second. This leads to a great deal of foolishness at times. A man goes running to catch a plane for he wishes to save one hour of his time. He saves one hour but: he never thinks what he is going to do with this hour. He will use this time he has saved to save another hour and then that hour to save another hour. Thus saving his hours, he ultimately dies and is never able to make use of the time he saved! For making use of the hour, he should be without any tensions. There is tension in time -- sharp tension, where tomorrow is more significant than today.

For the women, today is of great significance -- here and now. Therefore, it is an interesting fact, that

women take interest in things here and now. You will be surprised to know that women never have any long drawn-out worries. She never worries what the world is going to be in 2,000 A.D. She never worries whether there will be a third world war; or what will happen in Vietnam or in Bengal. There is no place for time in a woman's thoughts. She is least worried what is happening in Peking or Washington!

But for a woman, what is happening in the neighbour's house, is a matter of great importance, whereas what is happening in Washington has no significance at all. She will put her ear to the wall to know of all the goings on next door. She has an Immediate consciousness. She is not concerned with the distance and time. Her whole interest is in here and now, no matter how trivial the happening; perhaps a quarrel between husband and wife or a son being reproved by his mother -- whatever it is, it is nearby.

The most trifling thing is precious to a woman if it is here and now. For a man the most precious thing is of little value if it is in the present. The farther a thing, the greater the opportunity for his mind to extend. The greater the distance, the better the scope to ponder, to plan, to argue. When a happening takes place near you, where is the need to think over it? So man is very much interested in far-off affairs whereas woman is interested in here and now.

To be interested in the proximate is much more important in the search for Truth than interest in the distant. I am not advising you not to keep interested in your neighbour's affairs. Interest in things near and around you, is very precious for life is so very close to you! The nearer you feel the feeling of Existence, the more fresh and alive it will be. With time and distance, it gets stale and old. Then only the ashes remain or the dreams of future.

Man lives in time, woman in space. Perhaps you are not aware of the fact that a home is a woman's creation. Left to man, he would never settle down in a house. A house keeps a man tied to the proximate and distant journeys become feeble. Man by nature is a vagabond, a gypsy. He loves to wander -- as far off as he can. Hence the wanderlust in man.

Now, a woman cannot understand why mao is so eager to go to the moon. What will we do there? There are no shopping centres etc.! And after all what is all this for? Astronauts are the most celebrated people in America but you will be surprised to know that the race of divorce among them is twice that of ordinary citizens, for those whose interest lies in the distant lands cannot possibly find interest in their wives!

A woman is troubled even when you read a paper in her presence -- you have gone far away from her. Therefore wives hate books and they also dislike your playing games. She is troubled -- there she is before you and you walk off to the play field? And even when he comes back from the moon, his interest in his wife is hardly worth the name. He has developed such a keen interest in distant things that he is no longer interested in things near to him.

A man is always on the move. The house is made by the woman and therefore she is known as the lady of the house though it is your money she spends. She is owner of the house. She fixes the nail and you feel tied to it. I was reading an autobiography of a person. He says, "I was in a dilemma. I could not decide whether I should marry or I should not. If I married, I would become tied to one place. I shall not be able to move from there. If I did not marry, I cannot go about wherever I pleased but then there is no place where I could rest!" If man had his way, he would keep wandering, like the wandering nomad tribes.

Have you ever observed the women-folk of these nomads? For instance the Baluchi women. They are almost like men. They have to wander with their men-folk and the inevitable effects of wandering result in them also. It is not in a woman's nature to wander. If she does, she will have to develop the mature of man. Therefore, the Baluchi woman is more of a man than the Baluchi man. She can fix a dagger in your chest with the greatest of ease. If she catches hold of your hand, it is difficult to shake it off.

Now if the Baluchi woman becomes like a man, our men become almost like women -- remember this! He has to live tied to his house and his woman. Therefore a man is always irritated by his wife for she appears to be the cause of his captivity. When we send wedding invitations and we say our son is being bound in the bond of affection to the daughter of so-and-so, it is correct. Marriage is a bond for the man. He gets tied, he strikes roots in captivity and thus his personality gets stunted.

Early in the morning one day, Mulla Nasruddin met the doctor. "And how is your wife, Mulla? Did she sleep well?" The doctor asked him. "What a wonderful medicine you gave her doctor! She sleeps well and she feels well too," replied Nasruddin. "Have you anything to ask?" The doctor inquired. "Only this," said Nasruddin, "When will she get up? It is five days now that she is asleep and Oh, the peace and freedom, now that she is asleep!" "What?" The doctor exclaimed, "Five days? Why did you not inform me, you foolish man? I hope you did not give her an over dose?" "That I did not doctor," Nasruddin replied, "you had said to give her the powder as much as can be placed on a four-anna piece. There was no four-anna

piece, so I took four, one-anna pieces, placed the medicine on them and gave her. So much peace in the house, I tell you. Go where I like, come when I like, there is not a sound in the house I; I had never known such peace in all my married life."

A man feels bound. If he runs away from home, there is trouble, if he does not, he feels a captive. Man's whole-hearted desire is in the distant. It is not also that once he reaches there he will be satisfied. We have hardly stepped on the moon when the scientists are busy planning journeys to Mars. The moon has already been dripped -- as if the chapter is closed. Now it is imperative to land on Mars. Why? No one questions.

The people of the Upanishads, people like Lao Tzu, the people of India and the East have never been bound by time-consciousness. There was no concept of time, no concept of the distant. Lao Tzu used to say, "I have heard from the elders the my village that there was a village across the bank of the river. Sometime in the silence of the night we heard their dogs barking. At times when the skies were clear, we saw the smoke rising from their chimneys. But never was anyone ever keen to find out who they were."

I was reading the life-story of a Catholic priest. There is an order of Trappist monks. It is perhaps the most difficult order of monks in the world. Once a man enters a Trappist monastery and becomes initiated in its Order, he never goes out again. He goes out only if the Guru throws him out or if he dies.

A new Sannyasin was initiated into the Trappist Order. The Guru told him, "The outside world is closed to you forever." He was given a cell to stay and taught the rules of Sadhana. One of the rules was, that the sadhaka could speak only once in every seven years.

After seven years, the sadhaka went to his Guru. He told the Guru, "I have no complaint except that my window-pane is broken. When it rains, the whole cell gets wet. Besides, mosquitoes and insects come through the window? I have not slept even once in peace. As I have to speak only once in seven years, I request you to get the glass fixed." The Guru said, "Alright, it shall be done." The glass was fixed accordingly.

After another seven years (that is fourteen years hence) he again stood before the Guru. "Everything is alright. The glass has been replaced but the mat I sleep upon has become hard due to seven years of rain. Kindly have it changed. I haven't slept a wink all these seven years." The Guru said, "Alright, it shall be replaced."

After yet another seven years (that is in all twenty one years), the Sadhka came again. "Everything is alright but the men who came to replace the mat, broke the window-pane as they carried the old mat away. I have not slept at all for the last seven years.

"Get out of the gate!" The Guru shouted. "In all the twenty-one years you have done nothing but complain. Get out! We do not give sannyas to people like you who do nothing else but complain!"

These are people belonging to a different world altogether. We cannot endure the slightest discomfort even for twenty-one minutes. Twenty one years is a long period. In seven long years, he brings one complaint and yet the Guru says it is too much! time-consciousness is not allowed at all or else seven minutes would be difficult to pass.

Time-consciousness increases with the male mind. Women have no concept of time. Therefore we find quarrels every day in households. The struggle is between the male and female mind. The husband sits in his car harking away and the wife is engrossed in her make-up. They have missed a train or the theatre and the husband is in a rage. "Where was the need to take so long to dress?" He shouts at her. Actually, a woman has no concept of time. It is not her fault. She replies, "So what if we are half an hour late? What is the hurry?"

A woman's car stopped in the middle of the road. It would not start. The driver of the car behind her kept on sounding the horn. She got out of her car and went up to him and said, "Gentleman, my car will not start. Will you please start it for me. Meanwhile I shall sound your horn for you."
There is no haste in the disposition of a woman.

Lao Tzu says, "The secret of the female consciousness -- non-haste, patience, lack of time-consciousness -- these are helpful steps in the direction of Truth." One thing you must always remember. When I talk about female-consciousness, I mean. female-consciousness only. It has nothing to do with women A man can also possess a female-consciousness. A person like Buddha has a female-consciousness, he has no concept of time.

It was 40 years that he had attained knowledge when Buddha died. As he lay dying, one of his disciples addressed him thus, "Your grace was unabounding. Your compassion infinite! You had no need to live after attaining knowledge. You could have faded away like the flame of a lamp. You could have attained

Nirvana; but out of compassion for us, you lived 40 years." "Forty years?" asked Buddha of Ananda who was sitting by his side, "Has really so much time passed?" He had no concept of time.

Woman lives in space. Her mind dwells in space. Space is spread here and now. Time spreads out in the past and future. Space is spread in the present -- here and now. Woman has a good knowledge of space and whatever little work has been done by women, has all been done in space. If she makes a house or designs furniture or decorates a room or wears a dress or ornaments it is 'spacious'. Their shape and form is all in space. She is not established in time.

Man is not interested in these matters. He considers them too trivial. His interest is all in time. He ponders over how Communism can be brought about. Karl Marx spends 40 years of his life in a British Museum Library thinking of ways and means of bringing about Communism. Now Marx never lived to see his dream fulfilled. There was no way of fulfilling his dream in his life-time. Yet he plans and plans -- let someone else bring it about or let it not come at all he is not concerned with that but Marx works himself to bones in this project.

Marx would leave the library when he fell unconscious due to sheer exhaustion of reading and writing. Almost every day he was taken home in this condition. His wife would plead with him, argue with him; no one was ever prepared to print his book. There seemed to be no use in the work he had undertaken. When ultimately his book was sold he got just enough to cover the expenses of his cigar -- and the way he toiled, the insults he bore! He would be thrown out of the library for he did not budge even at closing time. And for what -- all this?

His was a dream of the future -- Someday Communism will come. There is no knowledge of space in here. No woman would ever do this for she is joined to here and now. There is no knowledge, no experience of time within her.

Lao Tzu believes that if the knowledge of time is lost, you can attain the female consciousness. Therefore Sadhakas all over the world have declared that meditation is attained when time is extinct. Someone asked Jesus what was the special thing about his heaven and Jesus replied, "There shall be time no longer."

There shall be no time. All anxieties come with time. All desires come with time. All passions are born out of time. All expectations of results are born out of time. With time the kingdom of our happiness arises -- somewhere in the future, not here and now.

Therefore, if we keep in mind the qualities of a female consciousness, it will be easier to understand the following sutras.

Enough for today, the rest tomorrow.

The Way of Tao, Volume 1

Chapter #20

Chapter title: Blessed are those who are ready to be last

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CHAPTER 7: SUTRA 1 & 2
LIVING FOR OTHERS
1. HEAVEN IS LONG ENDURING AND EARTH CONTINUES LONG.

THE REASON WHY HEAVEN AND EARTH ARE ABLE TO ENDURE AND CONTINUE THUS LONG IS:
BECAUSE THEY DO NOT LIVE OF, OR FOR, THEMSELVES.
THIS IS HOW THEY ARE ABLE TO CONTINUE AND ENDURE.
2. THEREFORE THE SAGE PUTS HIS PERSON LAST,
AND YET IT IS FOUND IN THE FOREMOST PLACE;
HE TREATS HIS PERSON AS IF IT WERE FOREIGN TO HIM; AND YET THAT PERSON IS PRESERVED.
IS IT NOT BECAUSE HE HAS NO PRIVATE AND PERSONAL ENDS; THAT THEREFORE SUCH ENDS ARE REALISED?

There are two ways of existence.
One way is to live as if I am the centre of all Universe. To live as if the whole world has been created for me; as if I am God and all the world is subservient to me. This is one way of living. The second way is exactly the opposite of this: To live as if I was never the centre of the Universe, rather, I am a point on its circumference. To live as if, all the world is God and I its mere servant.

These two ways of living are the difference between a religious and an irreligious man. The irreligious man considers himself to be God and all the world his slave. He lives as if the world is created for his exploitation alone. A religious man lives quite contrary to this -- as if he is not. The world is, he is not.
These two ways of life have two different results.

Lao Tzu says, "HEAVEN AND EARTH ARE LONG ENDURING" -- eternal. Their life-span is very long. What is the reason that they exist so long? It is because they do not exist for themselves. The more a person lives for himself, the more tense he becomes. His life is filled with anxiety and distress and these in turn will shorten his life. Anxiety shortens life, enfeebles it. The less a person lives for himself, the more free, burdenless, without tension and more relaxed he will be. If a few things are explained, this sutra will be easier to understand.

A child in the mother's womb, sleeps for nine months. When he is born, he sleeps for 23 hours and keeps awake for one hour in a day. Then gradually, he sleeps for 22 hours, then 20, Gradually his sleep gets less and less and his waking period becomes more and more. When a man is middle-aged, he sleeps for eight hours, then six, then four. In old ace, he cannot sleep for more than two hours. Perhaps you have never thought why a child needs to sleep more and an old man less?

When life creates, self-remembrance should be completely absent. Self-remembrance becomes a hindrance in the development of existence. As the child develops within the mother's womb, nature keeps it asleep so that the child does not become ego-conscious. As soon as this thought comes within the child, the development begins to be hindered. The 'I' becomes a burden on existence. As ego develops, sleep becomes less and less till in old age, it is almost gone. Now death is close and there is no further development in life. Rather, life is now about to fade An old man can remain awake all the twenty-four hours but a child cannot.

Doctors say that if a patient cannot sleep, it is difficult to cure him. So the first thing they attend to is the patient's sleep. If he sleeps well, the illness can be cured. Why? Tn sleep he forgets his 'I'. For as long as he forgets the ego, life becomes light, weightless. Then all the processes of life can work unhindered. If a man cannot sleep when he is ill, his sleeplessness is more dangerous than his malady for anxiety will surround him all the twenty four hours.

You feel fresh and cheerful after your eight hours' sleep in the night. The reason is only this, that you were free from your ego for eight hours. If man has taken pleasure out of intoxicating drugs, the reason was only this: he needs must forget himself at times for with so much anxiety and so much ego, it is impossible to live otherwise. Alcohol and drugs cannot be banished from the world until such time as the whole world becomes ready for meditation.

There are only two ways of being rid of the ego. Either you drown yourself in meditation, so much so, Lao Tzu says that you stop living for yourself, or you forcefully make yourself unconscious by chemical drugs, the 'I' cannot be annihilated by intoxicants. It can only be forgotten for some time. As long as it is forgotten, you feel nice but as soon as the effect fades away, the ego stands up with double vigour. It will take its revenge for being suppressed so long.

As man's ego increased, the world had to invent many more means to become unconscious. The more civilized a country, the more intoxicants it has. Now we have had to discover new things like marijuana, mescaline, L.S.D. Man wants to forget himself somehow. Why after all, does a man take so much trouble to forget himself?

Lao Tzu says, "This Creation is so eternal for it is not aware of its existence. The space above is so enduring because it exists for others and not for itself." We exist for our own selves. The more a person

lives for himself, the more he will be tormented, the more confused and insane he will become. Our madness and confusion is directly related to the radius of our existence. The more a person lives for others, the lighter he becomes. He (so to say) develops wings and soars in the sky! And if a person forgets his ego completely, he is unaffected by the gravitations of life. He has no roots in the soil, now he can fly, a free bird, in the skies. Such people have been called free, liberated, in the East, whose lives are not egocentric.

I told you that sleep makes you feel light. This is because you forget your ego for that much time. I also said sleep does not come in old age. This is because, the ego is so dense, so crystallized, that it does not allow sleep to come. The mind is so weighed down that relaxation becomes impossible.

We however, know about quite another type of person, who does not feel the need to sleep! Krishna has said in his GITA; "Such an awakened person, is awake even in his sleep." Buddha has also said: "Now I sleep, but this sleep pertains to the body only and not myself." Mahavira has said, "As long as sleep remains, know you have had no experience of the Atman."

There is another kind of awakening when there is no need within for sleep, for there is no ego within that makes sleep necessary. When there is no ego within, there is no tension within. When there is no tension, there is no need for sleep. The body tires, so it sleeps but the consciousness keeps awake. The consciousness within keeps a watch: it sees sleep descending on the body, spreading over it; it sees sleep departing from the body and the body getting out of sleep. Someone within is constantly awake and watching.

You must never have thought of this. Have you ever seen sleep coming to you or departing? If you have, you are a religious man. If you have not, you are *not* a religious man. Religion has nothing to do with how many times you go to the temple. It is not concerned with how many times you read the Gita or the Koran. The criterion is different and that is: have you seen sleep coming to you? You can only observe this phenomena if there is someone awake within at the time of the coming of sleep. How else will you see it? Sleep comes and you are asleep; you awake only after sleep is done. When sleep comes, you are not present -- who will then see? When sleep leaves you then also you are asleep -- who will then see? Sleep and you never meet. This means, you fell asleep. When sleep comes, you become so unconscious that no part of you stands aside to witness the happening.

He who cannot see sleep descending within him, cannot also see anger arising from within him, for the same state of sleepiness pervades within before the rising of anger. It is only after anger has left that he will be able to see it. Then he will be filled with remorse. He however fails to see the initial stages of anger. He who manages to see anger in its initial stage, is liberated from anger. It is the same with sex. When it arises first, we do not see it. He who identifies it in its first stage, is rid of sex.

All arrangements of life, like for instance our own life, is all based on a trance. We live in a trance; and the centre of this unconsciousness, is our ego.

Lao Tzu says, "Nature is eternal for it lives not for itself." He who has no thought about himself, will not live for himself. We all live for our own selves. There is an astonishing statement in the Upanishads: "The husband does not love the wife; through her, he loves his own self. The father does not love the son; through him, he loves his own self. The mother does not love her daughter; through her, she loves her own self". The Upanishads say that when we say we love someone then too, it is our own self that we love through that medium. Even when we say we live for others, our statement is not authentic. It is erroneous; for the one we allege we live for, today we might feel to kill tomorrow.

I say, "I live for my son". If tomorrow this son disobeys me, displeases me, goes against my wishes, I will create a thousand obstructions in his way. I will see that I cause him all kinds of hardships in life -- and I used to say I live only for him! As long as he gratified my desires, obeyed all my commands, nourished my ego, he was an extension of my ego and I professed to live only for him. If I say, "I live for my wife". I can only do so when she satisfies my desires; when she is an instrument for the gratification of my passions, my very shadow. Let not this delude you though. I only live for her as long as she is useful to me. The day she is no longer useful, she becomes redundant for my ego. I will then throw her out as we throw away articles that have outlived their use. She becomes so much trash for me.

But we swear we live for others. As long as there is even a vestige of the ego within us, we cannot live for others. Then no matter how much we proclaim, we live for ourselves alone.

One person says, "I live for my country, I shall die for my country." This is absolutely false. No man lives or dies for a country. He dies for '*my* country'. In that too, is the fulfillment of his own ego. If I am a Hindu, I can die for the Hindu religion. But supposing in the last moments before I am executed, I am told I am not a Hindu and that I was actually a Muslim brought up in a Hindu family, all sacrifice on my part

becomes useless. That very moment my whole attitude will change. I was not going to the gallows for the sake of Hinduism, but because I was under the illusion that I was a Hindu, my ego was Hindu, and in dying for Hinduism, I was only gratifying my ego. Now today, this gratification is gone. The matter finishes. Now I shall curse myself for my foolishness.

As long as ego persists, whatever we do, ego will be the master. Try to understand this well:

We do many things, thinking the ego has nothing to do with it. But as long as there is ego within us, whatever we do will be related to the ego. We can implant humility on ourselves. It will only become an ornament for our ego and remain as such. I may fall at your feet and feel myself to be the dust on your feet. The ego within however, will keep reminding me that there is no one more humble than myself. My ego will exploit this humility and strengthen itself on it. Ego can even renounce. It can renounce everything but it will always save itself. It never dies.

A man like Lao Tzu says, "Life eternal can only be attained when you begin to live for others". But I can live for others only when there is no 'I' within me; or when I begin to see my own self in others. These two happenings are the same. If I begin to see my own self in others it is the same as when my 'I' is annihilated. The happening is the same whether I begin to see myself in others or the 'I' within me becomes extinct. Though this statement seems paradoxical, I repeat: I can exist for others only when the other is no longer 'the other' to me. As long as the other is 'the other' to me, I cannot live for others; till then I live only for myself. The very feeling of the other being the other, is a feeling of the ego within me. Or else, how will I know the other to be the other? Only when the other does not feel as the other to me, can I live for him.

We can express it this way also: I should spread out so, that everything and everybody becomes my own self. If I live in this manner, my existence becomes free, without anxiety, it is without any burden; it is an existence of freedom in which our bonds with the eternal are cemented. Till then all our relationships are with the temporal. There is nothing more transitory than the ego and hence all its connections are with the momentary.

Ego is somewhat like this: If we take the explanation of Buddha -- Buddha has given the same meaning to ego and atman. Buddha says, "The ego and the atman are like this: we burn a lamp at night and we put it off in the morning. We think we are putting off the same flame that we had lighted the night before. This is wrong. The flame dies every moment and is reborn every moment. It is only that we do not see the gap in between. One flame turns into smoke and goes upwards into space and another takes its place. Then this one burns off and is replaced by a third. This continues in a series and it happens so fast, our eyes cannot catch the gap in between. A series of flames keep burning and fading the whole night. The flame we put off in the morning is one of the flames in the series; and this was not there at all in the evening."

Buddha says that the ego also, is a series. This series also works at such speed that the ego looks one whole. It is just like a movie film. When the film is shown in slow motion, we can see the action in detail. If a man is shown lifting his hand, it takes a thousand different pictures in series to show that motion. Then these are projected with such speed that we see the hand going up.

The pictures taken in a motion picture are all static. these static pictures are projected with such speed that the picture comes a movie.

When you see pieces of these films, you will be surprised to see so many pictures taken in series, of the same pose. The difference between each picture is so insignificant that we can hardly detect it. Now if we take a motion picture of a man coming down a ladder, you will not be able to make out where the man is. There is a picture by Picasso, of a man coming down a ladder and he has shown a thousand legs and arms and heads all mixed together and coming down the ladder. If our vision can keep pace with the speed of the film, we shall see not the man but the movements. If you then watch a film of my hand rising up, you will not see the hand but the figures and formations of the hand from the bottom to the top and it will be difficult to envisage what it is all about. We cannot see the intermittent gaps and hence we can see the hand.

Ego is a film moving at great speed. Ego is born every minute just like the flame of the lamp. Therefore you do not always have the same ego. It changes a thousand times in twenty-four hours and takes a thousand forms. If you concentrate just a little and slow down the speed of the projector of your mind, you will be able to see this. You are sitting in a room, your boss enters the room. Is your ego now in the same state as it was when your servant entered the room in the morning?

The truth is you hardly notice the movements of the servant. If he is new, you may notice him but if he is an old servant and you are used to him, you do not notice when he comes and goes. It is good in a way or else, his constant coming and going may disturb you. The servant comes, sweeps the room and goes away. You keep sitting as you were. There is no difference in your gestures. If the servant had not come, you

would have still sat in the same manner.

But if your boss steps in, everything will change. You are then, not the same person. You would get up and be ready to welcome him. If you were sad, you would now smile. Your ego takes a different form altogether in the presence of your boss. Before the servant it takes a different form and before a friend, yet another form; with a stranger it will take another form and yet another form with an enemy.

Your ego has to change all the twenty-four hours but it changes so fast that you cannot notice the change. It changes in a split second.

The ego is not an object. It is a continuous happening that takes place between relationships. It is an event and not a thing. If you are left alone in a jungle, your ego does not remain the same as it is in a town for the conditions that produce the ego in the town are not the same as in the jungle. If you are left in the solitude of a jungle, you are not the same person you were amidst the bustle of a town.

This is why people feel a sense of comfort and relaxation and peace in a jungle. This peace does not belong to the jungle. It is because the conditions around you are different from the conditions in a town. If a man can create conditions to escape the ego, he can be outside his ego even at Chowpatty in Bombay. But you have to go to the jungles, to the Himalayas for it is only then that you are away from the conditions of a crowd. The fuel that your ego received in the town, is not available here. But then, how long can this last?

You are the same old person. If ego is your habit, you will create new egos. The convict in a jail, begins talking to himself. He divides himself into two and answers his own questions. There have been cases where captives talk to lizards and spiders; give them names too and talk on their behalf! You may laugh but you do not know that you too would do the same for it is difficult to save the ego in solitude. Then you take the help of even a spider. It is not that the ego can be propped up with the help of a palace only. The oil of a loin-cloth is enough to burn the lamp of the ego. If required the ego can make use of your loin-cloth and feel just as much at home as it would if you owned a kingdom. There is no qualitative difference. There is only a quantitative difference.

I have heard that once the great King Akbar came to visit the river Jamuna. The person who took him there was the head-priest of the temple on the banks of the Jamuna. Verily there was a competition among the priests to get Akbar to visit the Jamuna for they expected high rewards. Everyone was jealous of the man who was ultimately chosen for this privileged job. A great crowd gathered.

After having gone around and seeing everything, Akbar bent down and picked up a broken coin that was lying on the road and gave it as a gift to the high-priest. The Brahmin touched the coin to his forehead and closed his fist so that no one may see what he had received. No one knew what the Brahmin received from the king. All the village was eager to know what the emperor had given. They gathered round him and asked. The priest replied, "The king has given me such a thing that will not diminish for generations to come."

A broken coin cannot be spent however.

The news spread to the royal palace. Akbar was asked what it was, after all, that he had presented to the priest? The courtiers were filled with jealousy for the Brahmin said for generations his children will be free from want for the gift cannot lessen. The king also was perplexed for he knew the coin was useless. He too began to wonder whether there was something in the coin! He had picked it up from the road. Perhaps it was very precious. He could not sleep at night. Even his wives began to pester him -- what was it so precious that he gave to this Brahmin?

The Brahmin turned out to be a clever person. The king had to send for him. He came happily. "I laud my good fortune," he said, "What a gift your Majesty gave me! It will never be spent for generations to come!" The king took him alone to a room and asked him, "What is all this about?" "Nothing your Majesty," he replied, "You are very kind." Akbar tried all means to get the secret out of him. It was difficult to get anything out of a person who had caused such a commotion over a false coin. The more he asked the more the priest folded his hands and said, "Your Majesty's compassion knows no bounds. There have been many kings but no one ever gave such a present. There have been Brahmins before who have received gifts but never has such a gift come to the hands of a Brahmin as I have received."

This is a historical fact. In the end Akbar begged him to tell him the truth. "I thought I had given you a false coin. What is it that you got?" The king asked. The Brahmin replied, "If the ego is skilful, it can raise a kingdom even on a false coin. That I have done. The doubt I created in your mind made even you envious of me though you knew very well it is a false coin you gave me."

The ego is clever. It can raise a kingdom on a false coin. We have nothing to stand our ego by -- not even a counterfeit coin; and yet we raise kingdoms on it! If we cut ourselves off from all our relationships.

we feel the emptiness for a few days. This is what happens when we go to the mountains and quiet places. But within a few days, the mind begins to establish new relationships. It will collect fresh oil and the flame will burn once again. One thing you must remember however, the ego has to be created all the twenty-four hours. It is not a thing that is. It is like a man who pedals a bicycle. As long as he pedals, the cycle goes; as soon as he stops pedalling, the cycle stops. It may run for a while with the momentum or if it is on a slope but ultimately it will fall.

The ego works only if you keep working on it all the twenty-four hours. You have to do nothing to destroy it. Stop working the ego and that is enough. Generally people ask how to destroy the ego. If you think in terms of destroying, you will start pedalling again -- devising methods and ways. This does not destroy it. But teachers all over the world say, "Destroy the ego!" for they read people like Lao Tzu. It is easy to read but difficult to understand. On reading only one thought comes to mind -- If the ego. is destroyed, life becomes eternal and we attain immortality.

Greed catches hold of our mind. Greed -- not Knowledge. Greed -- how to attain the nectar of immortality. How to attain that life where there is no death, no darkness. How to attain the eternal consciousness? Greed catches hold of us. It is this greed that tells us, "Lao Tzu says there should be no ego". Then this greed asks, "How is the ego destroyed?" Then we begin fresh endeavours to destroy the ego.

One person leaves the house, another leaves his wife; yet another renounces wealth, another casts off his clothes, casts away his friends and relations. Then we begin to cast off everything and run away thinking perhaps this way the ego will be destroyed.

The illusion of renunciation comes from our belief that we should cast off all that which enhances the ego. When I pass a hut, my ego swells for I own a palace. So foolish people advise, "Leave the palace and the ego will leave you." These fools do not know that now when you pass the hut the ego that stands behind you is even greater. Now you look upon the hut-dweller as a sinner who will rot in hell for he cannot even let go of his miserable hut! And here I am -- I have left a palace. This man who renounces the palace, collects fresh fuel to light his flame. It makes no difference.

No one's ego is because of the palace. Albeit, palaces are raised on the ego. Ego can stand on any prop. So the real problem is how to stop the ego that forms every moment. Ego has no substantial existence that can be done away with once for all. It is formed every moment. We feed it every hour, we water its roots and thus strengthen them. It gives out fresh leaves every day. This is the result of our effort.

When we sleep at night we feel light and fresh in the morning for we do not feed the ego in our sleep. The pedal stops working for the night and we feel the lightness in our being in the morning. It is a different man who gets up in the morning; even his face is different. If any favour is to be asked of him this is the best time of the day. By afternoon, everything becomes confused and disorderly. That is why beggars come for alms in the mornings -- never in the evenings. They know the psychology: if you have slept well at night, you may be in a benevolent mood in the morning! There is no hope from you in the evening for by then you will have pedalled so much that your ego stands firm and strong.

Invariably people come to blows by evening. They either go to sleep fighting with their wives or with someone else. This is a kind of disquietude. Throughout the day, the ego gathers strength. It burns sharply and creates a lot of smoke around it. If this smoke is too much, sleep may become difficult due to the acute tension. This tension will penetrate within and prevent the muscles from relaxing. The more a person gets civilized the greater his ego becomes and the lesser he is able to sleep.

There is nothing substantial about the ego. According to Lao Tzu, it is a happening. It is not quite correct to call it a happening also. It is perhaps better defined as a series of events. If this series is broken from anywhere, the happening is destroyed there and then. The truth is, we should not give it fresh strength and fresh momentum. How do we give it new strength and acceleration? What is the method?

The method is -- all the twenty-four hours we are finding ways and means of nourishing the ego. We are forever finding fresh fuel for its flame; and to this end we apply many means. The most outstanding is: in what way can I attract the attention of others? This is the most effective fuel for the ego -- that people should look at me; that I should be the cynosure of all eyes. This is why politics is so powerful. The world is fast becoming more and more political-minded and the reason is, nothing attracts the human mind as much as politics.

Many people who commit murder, have confessed that they killed only so that their names may appear in the newspapers -- in big prints! His only ambition is that his name may be printed in red, that his picture may be printed in papers, that all the world may see him, hear of him! What pleasure does this give him? When a thousand eyes look at you, your ego gets fresh fuel. The attention of others becomes the food for

your ego. There is a very subtle intoxication in the eyes of others and when these eyes look at you, your ego derives a strange pleasure from it and it gains fresh momentum.

If ego has to be annihilated there is a different method: Concentrate on the other. When you concentrate on the other, you feel a lightness within you. What we call love is nothing but the focussing of our attention on another. When you are in love with someone, the mind feels very light. When the beloved is near you, you feel absolutely unburdened. You feel you have developed wings and will soar away in the skies! This is because your attention is focused completely on the beloved. Here the conditions are absolutely different. Now you are anxious about another. When a mother looks at her child, she forgets herself completely.

Attention is a one-way traffic. You can either be attentive towards yourself or you can be attentive to someone else. When your attention is centred on the other, you forget yourself. When your attention is centred on yourself, you forget the other.

We however, are always endeavouring to gain the attention of others. We invent a thousand ways to this end. One person wishes to be a king, so that people may look at him. Another person wishes to be a president for the same reason.

If this is not possible a man even tries nefarious methods only to gain attention. If he cannot find a good method, he will use a bad method. He becomes a murderer, a hooligan, a rogue. Students in schools and colleges create mischief just for the sake of attention. The most mischievous boy is made the prefect of the class. That is the only way to stop him from mischief; for the reason of his mischief was to show to others that he is and this is satisfied when he is made the captain of his class.

The youth may choose a correct path to this end. If this is not available he will choose a wrong path also. In America today, there are hippies and beatniks and a hundred other complexities. The most significant reason for this confusion is the new hierarchy that has risen there -- the hierarchy of status, wealth. The youth there today cannot hope to reach the top place. He has no hope of becoming a Nixon or a Ford or a Rockefeller. But he can wear unusual clothes and go out on the road. He can live in dirt and filth -- so much so that even Nixon is constrained to pay attention to him. Whatever the youth is doing, is merely to gain attention. Ego demands attention. If it does not come by right methods, it will employ wrong ones.

You must remember one thing, whenever you demand attention, you are pedalling your ego. This needs must be remembered. When you enter your house and your son forgets to greet you, you are pained. This pain is not because you feel the boy has become mannerless, disrespectful. These are mere rationalizations. The actual pain is the lack of attention. Now if even the son does not pay you attention, what next? All the world seems to ignore you for now even your son does not bother about you!

Parents have always remained most satisfied in India because they have made very good arrangements for themselves. As soon as it was morning, the first thing a son was supposed to do, is to touch his parents' feet. This kept them satisfied for the day. This was the daily routine. It was not much that the son had to do and it kept the parents satisfied. The parents in the West will have to devise some way for there is no such arrangement there; though the demand for respect is just the same. This causes trouble. When the father enters the house, he expects the rest of the family to be conscious of the fact that the head of the family has arrived. The mother also expects recognition so do the other members of the family, even the smallest child!

One story of Nasruddin goes that once, when he was yet a boy, he was sitting on the road-side, smoking. An old woman happened to pass by. She stopped and said, "Child, does your mother know that you smoke?" Nasruddin blew rings of smoke through his nose and said, "And does your husband know you stop on the road and talk to strange men?"

The smallest child desires attention, Mothers are always perplexed that the otherwise quiet child raises Cain when there are visitors at home! What could be the reason? When the children are alone by themselves and there are no strangers around, they play quietly but as soon as someone comes they indulge in all kind of mischief. Actually, the children demand attention from the visitors. It is as good as their saying, "We also are here". How can they convey this? They throw things, they make a noise, they fight, they cry. A moment ago, the mother asks them to eat their dinner but they said they were not hungry. Now when someone has come to visit, they suddenly feel hungry! They are not actually hungry. Their egos are learning to pedal. They are endeavouring to gain attention.

This childishness exists from childhood to old age. If you remember this, Lao-Tzu's sutra becomes easy to understand. "Do not demand attention from others". He who demands attention from others, creates the momentary ego. But then its existence is momentary. When Lao Tzu says, "Live for others", he means that you focus your attention on others. As soon as you centre your attention on the other, a transformation begins to take place in your life.

Then you can laugh for the foolishness of others becomes apparent to you. When you centre your attention on the other you see his ego kindle and burn. This is what was happening to you also, till late. But now you can have pity on him. As your attention on the other becomes deeper and deeper, you find you have become extinct to the same extent. As emptiness spreads within you -- as the attention centres on the other, a person becomes empty within -- you realize for the first time what the condition of tensionlessness is like.

When Freud became old someone asked him, "You treat the mental illness of others from morn to night. Has this not affected your mind?" Freud replied, "I never had time to think of myself". It is difficult to go mad without paying attention to yourself. He says, "From morning I plunge into the troubles and anxieties of others. In the night I fall asleep worrying and thinking of others. Where do I have time to think about myself?"

This is why usually great scientists become tranquil, for their whole attention is taken up by something other than themselves. Their attention is focused on their research. This was the trouble with Einstein. He forgot his own self. Sometimes he sat for six hours at a stretch in his bathroom. His wife would come and knock time and again. She too did not have the courage to disturb him for who knows what thoughts he was lost in!

Dr. Ram Manohar Lohia went to meet Einstein. His wife gave him the appointment but said, "I am giving you the time but I cannot promise you will meet him." Dr. Lohia said, "It is with great difficulty that I shall be able to make it; but I cannot spare more than an hour myself." His wife said, "I shall try my best but Einstein is most unreliable."

And it also happened that way. Dr. Lohia went. Einstein's wife told him to sit down. Einstein had just gone in for a bath. He came out after five hours! When Dr. Lohia asked him what he was doing, he replied he was engrossed in a problem.

So if the attention is concentrated on a problem, then Einstein is no more, the bathroom is no more; where he is, that also is no more! As soon as the mind gets concentrated on anything, the ego is cut off. This is why great scientists became egoless, Great painters, great dancers, became egoless, whereas great renunciates find it difficult to be. The renunciate's whole attention is on himself. He is always worried about what he should eat, what he should not eat; what he should wear, where he should sleep, what he should do. All his attention is on himself. He calls himself a renunciate but he is very much ego-conscious. I shall do this, I shall not do this; all his attention is centred around himself. Therefore very often the tragedy happens that renunciate cannot be freed of his ego. More often than not, ordinary persons whom we look upon as pleasure seeking people are freed from their egos easily.

The secret however is one only. If your is less on your own self, your ego is starved to that extent. the more your attention goes outside of you the more egoless you become.

Therefore Lao Tzu has said, "HEAVEN AND EARTH ARE ETERNAL". There immortality is due to the fact that they do not live for themselves. Therefore they are ever-abiding. Their extinction is not necessary. Ego alone becomes extinct. There is only one thing that is mortal in this world and that is the ego. This is a little difficult to understand.

In this world neither is matter ever destroyed nor the Spirit, only ego is destroyed. The body is never destroyed. This body of mine was, even when I was not. Every particle of this body was present. There is nothing new in it. When I die, not a single atom of my body will die with me. The body is eternal for nothing within it dies. Scientists say that we cannot destroy a single atom -- nothing can be destroyed. Everything within the body is eternal: the water will merge into water, the fire will be lost in the fire, the space will become one with space; everything is eternal. Only the shape is lost; but nothing within the shape is lost. My spirit also does not die -- then what dies?

Death happens. Only the connection between the body and the soul breaks. And in between this connection there is the ego, which I create through the meeting of the body and the soul and which I create every day -- this ego breaks. Once I come to know that I am not the ego, then there is nothing within me that can die. As long as I know myself to be the ego, I have no knowledge of the nectar within me. I cannot possibly know -- there is no way of knowing for I am completely identified with my ego. Then nothing except death can happen to me for the thing with which I have identified myself, is the only thing that dies. This seems to be an astonishing statement.

In the whole universe, only one thing is capable of death and that is the ego. Nothing else dies for nothing besides the ego is born. All other things are. Ego alone is born, it is a bi-phenomena. Just as for example: I am walking on the road. The sun has come out. When I was not walking on the road, the sun still

was in the sky. It is midday and the sun is right above and the road below. I sit in my house; I am and so is the sun. Then when I come out into the light of the sun, a new phenomena takes place -- that is my shadow. Where was it all this time? When I sat within my house, it was not there in the house nor was it anywhere under the sun. When I came into the light of the sun, it appeared as a by-product of a relationship between me and the sun. This shadow is destructible. As soon as I step aside or the sun moves away, it shall be lost. Even now it is not and if I think I am the shadow, the shadow is my being, I shall find myself in difficulty, just the way a fox did, I am told.

Early one morning, a fox came out. The sun was just rising in the sky. He saw that his shadow was very long. He thought to himself, "I shall need one full camel for my meal today." He gauged his size according to his shadow. There were no other means either for him to know. So when he saw his long shadow he was convinced that he was a big animal. So he set out in search of a camel. It was now midday but he could not find a camel. He was feeling very hungry but there was no food. He then turned round to see how his shadow was faring. The sun was right overhead. The shadow had now shrunk to a very small size. Then he thought "Well, now a small rabbit will do."

He who lives by his shadow always finds himself in difficulty. Sometimes the shadow looks very big -- it is mere coincidence. In youth the shadow appears very big to all, for then the sun is just rising. Nasruddin used to say that when he was young he had decided that he would not rest till he became a millionaire. That was his firm resolve. He was telling this to his friend who was a beggar. They were both beggars. The beggar-friend looked at him thoughtfully and said, "Then what happened?" Nasruddin said, "Later on I realized it was easier to change the resolve. So I changed it."

This is what happens to everyone and there is a reason for it: the shadow has shrunk and even a rabbit would do. When a man gets old he realizes that in youth the shadow was long and that was only a coincidence. In old age it shrinks and becomes small. Those who know, know also in youth that the shadow is merely a shadow and not himself. In just the same manner, there is a shadow within which is the ego. The ego is the inner shadow. The various relationships of life cast a shadow within which is called the ego. and I measure myself with the yardstick of the ego. I decide who I am according to my ego and every day I have to change my decision for it depends entirely on coincidence.

One man comes in the morning and says, "Yar! There is no one like you on the face of this earth!" The shadow within. expands immediately. The secret of flattery is only this. The most interesting thing is, no one realizes this is flattery for flattery is so gratifying -- it elongates the shadow. What we cannot enlarge by hard work, flattery inflates in no time.

It is said that once Nasruddin was sent by the Sultan as his emissary to the King of India. It was a difficult commission for him. He was representing his king to the King of India. He went to the palace and stood before the king and said, "Glory unto you, the perfect full moon!" Now the ambassador of his country was present at that time. He was furious. He at once sent a message to the Sultan apprising him of Nasruddin's doings. Why, he had insulted the Sultan by calling this king the full moon! The king was angry with Nasruddin. On his return from India he sent for him and asked for an explanation.

Nasruddin said, "Your Majesty, you are the moon of second night. You will grow more powerful day by day. This king has reached the height of his power. Now he is the waxing moon, his end is near."

The Sultan showered him with gifts. The king of India had also showered him with gifts. In one place he flattered the ego by addressing him as the full moon. In the other he flattered the ego by calling him the moon of the second night. Man is so feeble he can be deceived by either. We are always ready to be flattered. The most ordinary looking woman will be taken in by you if you say she's the most beautiful woman you ever saw. She will not take the trouble to consult the mirror, she will believe you implicitly.

Nasruddin was sitting with his sweetheart on the sea-shore. His sweetheart tells him, "You are so much like the sea! Whenever I look at you, I am reminded of the sea. Whenever I look at the sea, I think of you." Nasruddin was elated! He said, "Forsooth, you are right! The sea also is so vast and so raw and so romantic -- just like me!" "Forgive me!" His sweetheart cried out, "It is not that. I feel sick when I look at the sea and I feel sick when I look at you! That is the only thing common between you two."

Say anything to anybody and he is ready to believe you. What absurd things people readily believe! you tell a woman her eyes are like the fish -- she will believe you. No one's eyes are like the fish! You say her lips are like a rose-bud, or her body is fragrant with the scent of roses. All these things are not true but everyone is ready to believe. Poets sing about it and people listen and accept their words. Ancient hackneyed stories are told and retold a thousand times over and yet their charm is unabated. Why? The inner-shadow of the ego is gratified by it.

We have to be alert and awake towards this inner shadow. So Lao Tzu says, "He who is awake and alert towards this inner-shadow establishes his relationship with the reality of Truth; and he who remains bound to this inner-shadow, his relationships remain with all that is mortal and momentary." This sutra has been carried further into the next sutra and explained more extensively by Lao Tzu.

Therefore the saints keep their person last. Jesus has said, "Blessed are those who are able to stand last." Why does Jesus make this statement? Why are they blessed who are ready to be in the background? For Jesus says: "Whether you know or you do not know, he who stands last becomes first." There is nothing that carries more dignity, there is no attainment greater than this. He who has lost his ego, there is no way of bringing him back even to a second position. He is always first, without making any effort to be first! Now he will have to stand first.

If Mahavira and Buddha gave up their kingdom it was not that this would lead them to egolessness; rather it is that he whose ego is annihilated has no longer any need to be a king. Now he *is* a king! Now it makes no difference where he is, in what direction he is. All this is irrelevant. Now Buddha can take the begging-bowl and go from door to door but nowhere in his eyes will you find the beggar. If ever there has been a Beggar in the world, it was he -- Buddha. He is the one who has asked for most alms!

Now actually, he is so unconcerned about the majesty of his princeliness that the begging-bowl brings no change in him. Remember -- he is so unconcerned about his majesty! The fact of his kingliness is so real that even if he begs, it brings no change in his dignity. We are afraid to beg, not because we are afraid to beg but because if we beg we are bound to become beggars. We have no knowledge of the King within us. No sooner we beg, we become beggars! As our actions, so we are! Mahavira and Buddha could ask for alms with the majesty of an emperor! There was a reason for this: They were so confident. The day they put themselves last, it became their very nature to be first!

Lao Tzu says, "And hence saints put their person last and yet they are found at the very head of the line." They wipe themselves out completely, withdraw themselves in from all sides and yet history bears out that they were always in the forefront!

Do you know the name of even one king who ruled in Bihar at the time of Buddha or of a politician of those times? They are all lost -- faded, wiped off! And one beggar came and stood in front, in all his splendour! Buddha's father when he saw his son in a beggar's attire, was deeply hurt. He told him, "People toil for a life-time and yet fail to attain such a palace as you inherited from your ancestors; and you turned your back on such a vast and glorious kingdom? You are really foolish!" If anyone remembers the name of Buddha's father, it is because he was Buddha's father and not because he was a king. Thousands like him ascended the throne and went away. If this king's name is known today, it is entirely because of the fact that his son set out with a begging bowl.

Buddha left his father's kingdom and went away because everyday people came and begged of him to return to the palace. He went to the kingdom of the neighbouring king thinking no one would trouble him there. But when the king of that country came to know, he came running to him. He told him: "You are foolish. If you are angry with your father never mind. Come to my palace. I shall marry my daughter to you. My kingdom shall be yours for I have only one daughter." Buddha replied, "I have no grouse against anyone, much less against my father. I am only trying to escape. To escape my father I came here but here you come with the same proposal. Have pity on me, leave me alone. What you offer me has no value in my eyes".

There is a priceless statement of Buddha. He said, "As long as I had no knowledge of the treasures within me, all outside things seemed valuable. Now since I have found the diamond within, all earthly diamonds have paled into insignificance.

Lao Tzu says, "WE FIND HIM YET, RIGHT IN THE FOREFRONT." History is filled with crowds of people in which each is eager to be in the forefront. Then suddenly all the politicians, all the kings and men of wealth fall in the back line and somehow, as if mysteriously, these people who had kept themselves in the background are found right in front!

It is some 2,500 years since Lao Tzu tread the earth. So many people have come and gone within this period but not one has ever stood before Lao Tzu. And this man was such, he kept himself absolutely in the background. There was no question of standing behind him. He made himself the last! Before his death he left China, so that they may not make his samadhi (grave). Since he had not made any mark in his life-time why should there be any mark left of him after death? But such a one who wipes himself out completely could not be so easily forgotten by us. Centuries will pass but Lao Tzu will be forgotten.

He is right when he says, "THE SAINTS KEEP THEMSELVES AT THE BACK, YET THEY ARE

ALWAYS FOUND IN THE FRONT."

But you do not lag behind so that you can be found in the front! Some of you may think this is a good device! Be last and come in front! Those who keep themselves in the background are found in the foreground but those who keep themselves back only to come to the forefront remain at the back. There is no way for him to come in front. There is no cause and causality here. It is only a consequence. Remember this or else you will err. This appeals to the mind. The ego urges you saying this is very good -- to be in front without doing anything! This is not so. To be right at the back means, you have no wish, no ambition to be in the front.

Therefore the second sentence, "It is not linked causally", is not the result of the first statement -- that you put your hand in fire and it shall burn. It is not like this. This is the consequence. Do not think in terms of mathematics -- that be at the back and you will find yourself in front. This will never be. To be at the back means -- one who has shed all thought of being in front. He then does not know whether he is in front or whether he is behind. He is unaware of where he is.

They are indifferent towards their own power yet their power is secure. They neglect their own selves completely, they forget themselves. They do not worry about themselves and yet they are well protected. Actually, as soon as a man lays down the burden of his own self, God is ready to pick up his burdens. As soon as a man decides to lay aside the worries and anxieties of his person, the whole Existence begins to worry about him. When a man decides to handle his anxieties himself, Existence stops worrying about him. He is then alienated. He becomes a stranger to all existence and for no reason he goes about carrying his own load.

Since these people have no selfish ends, their goals are realized. These words are the most paradoxical words that have ever been spoken in this world and at the same time, they are the most valuable. Each word spoken here can become a Bible. Lao Tzu says, "Since they have no self-interest all their interests are satisfied " What he means to say is that the supreme bliss of life is the very interest of life.

He who renounces the ego, attains the supreme bliss. Fear ends when a man renounces his ego, for with ego there is fear -- fear of extinction, fear of defeat, of failure. All these fears are, now no more; and where there is no fear, there is complete security.

We do the opposite. The more security we arrange for ourselves, the more insecure we become. The more we try to save ourselves. the more fearful we become. The more we try to save ourselves the more we find we are losing ourselves.

One last thing and then we shall talk tomorrow.

Have you seen a whirlpool in a river? If you throw anything in the whirlpool, it goes round and round and then is pulled down by the whirlpool. If you are caught in a whirlpool and you do not know the philosophy of Lao Tzu, you will be in difficulty. If you know Lao Tzu, you can save yourself. When you fall in the whirlpool, it is but natural that you will try to save yourself. You will resist the whirlpool and refuse to be screwed down by it. The more you fight the more energy you will lose, because the enormous strength of the whirlpool is against you. It will break you. Soon you will be tired, spent. Then it is difficult to save yourself.

Lao Tzu says,"If ever you get caught in a whirlpool, do not fight with it. Be prepared to be sucked down by the whirlpool." Then your energy will not be spent. The whirlpool draws a man down very quickly. Now the whirlpool is broad at the top and narrow at the bottom like a screw. Once you are down there is no difficulty in getting out. You came out of it automatically. You have not to do anything.

You must have seen living people drowning in water and dead corpses floating on the river. Have you ever thought why? Corpses float and a living man drowns! It sounds very paradoxical. The living person makes a tremendous effort to save himself. In this, he spends himself and thus has no strength to save himself. It is not the river that drowns the man, or the whirlpool. A man drowns by sheer exhaustion. The corpse offers no resistance. It allows the waters to take it wherever they will. Then the Ocean lifts it up. It does not fight and so is lifted up!

Those who learn swimming actually learn the art of a corpse. The clever swimmer lets go off himself like a dead man in water. He does not work his arms and legs and the water does not drown him. There is no compromise, no understanding between the swimmer and the sea. He has only to know the method -- the method of a dead man. What is meant by the method of a dead man? He must give up all fear. He should take himself to be dead. Then he floats on water.

Lao Tzu says: "Those are secure who have no anxiety for security; who have embraced fear and do not escape it. Those who stood right behind are right in front. And those who are prepared to become extinct, to

die, have received nectar as their attainment."
Enough for today. We shall take the next sutra tomorrow.

The Way of Tao, Volume 1

Chapter #21
Chapter title: The nature of water is very much like Tao

6 November 1971 pm in Immortal Study Circle

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CHAPTER 3: SUTRA 1, 2 & 3
WATER
1. THE HIGHEST EXCELLENCE IS LIKE (THAT OF) WATER.
THE EXCELLENCE OF WATER APPEARS IN ITS BEFITTING ALL THINGS, AND ITS OCCUPYING, WITHOUT STRIVING (TO THE CONTRARY) THE LOW PLACE WHICH ALL MEN DISLIKE. HENCE (ITS WAY) IS NEAR TO (THAT OF) TAO.
2. THE EXCELLENCE OF A RESIDENCE IS IN (THE SUITABILITY OF) THE PLACE;
THAT OF THE MIND IS IN ABYSMAL STILLNESS;
THAT OF ASSOCIATION IS IN THEIR BEING WITH THE VIRTUOUS;
THAT OF GOVERNMENT IS IN ITS SECURING GOOD ORDER;
THAT OF (THE CONDUCT) OF AFFAIRS IS IN ITS ABILITY:
AND THAT OF (INITIATION OF) ANY MOVEMENT IS IN ITS TIMELINESS.
3. AND WHEN (ONE WITH THE HIGHEST EXCELLENCE) DOES NOT WRANGLE (ABOUT HIS POSITION), NO ONE FINDS FAULT WITH HIM.

Where does excellence reside?
Normally, when we think of the excellence of a person, we do so with regard to his status, his wealth or his fame. Forever the reason is outside the individual. If the status is no more, if the fame or the wealth vanishes, the excellence of the man vanishes with it.

Lao Tzu says: "That excellence which can be taken away, is no excellence." The excellence which depends on some outside object, is the excellence of that object and not the person. If I have wealth and hence my excellence, that excellence belongs entirely to my wealth and not me. If I hold a position, my excellence is entirely due to the position and not me. If my excellence is because I possess something that makes me excellent, that is not my excellence. If I am excellent without any reason, only then am I excellent.

Lao Tzu says: "Excellence lies in the person of an individual, and not in his attainments, rather in his nature." It does not lie in what he has but rather in what he is. How are we to measure this virtue, what criterion do we have? We can measure the wealth of a person, the height of his position, even his renunciation and also his learning. We can also find out how good or bad he is or how popular he is but what criterion can we have to measure the excellence that resides in the very being of the man?

No one can be excellent through an outside reason. Lao Tzu is very right when he says this. The truth is, that those who hanker after these outside virtues are the most third-rate people. When a man toils to seek excellence through wealth, one thing is proved that he has gained no virtue within himself. The same goes for a politician and for those who aspire to rank and position. When a man seeks excellence outside of himself, it goes to show that he experiences quite the opposite within him.

A great psychoanalyst of the West, Adler, has given a doctrine to the West, which can be called a substitute for Lao tzu's theory. He has said, "Whoever strives to be superior is inferior within." So a very interesting phenomenon takes place. Those who experience on inferiority-complex within themselves strive and attain position, wealth in order to be acclaimed among the excellent. They want to prove to the world and hence try their utmost for recognition outside.

I have heard that once, a follower of Adler who was himself a very great psychologist, was delivering a lecture in a town. He said, "Those who are poor within, seek wealth outside; those who are cowards, weak, seek valour outside and become great warriors too. Those who are shallow within seek profundity without". Nasruddin happened to be there. He got up and said, "Pardon me sir, may I ask in that case that those who become psychologists are mentally weak or inferior?" This too, is possible. This is not a joke; it is quite possible that those who are eager to know the working of the minds of others have a deep sense of pain and depression within their own minds. In fact, whatever we set out to do, is because of some reason within us.

Lao Tzu says, "Virtue resides within us." It is in our very selves, in our nature. But how shall we know this virtue? How do we recognize it? We are only acquainted with one kind of excellence which Lao Tzu says betrays the poverty within the man rather than anything else. Lao Tzu says there is a way of knowing. "THE HIGHEST EXCELLENCE IS LIKE THAT OF WATER!" This is the criterion.

The nature of water is, that it flows to the lowest level without making any effort. It is its very nature -- to flow to a lower level. Leave it on a mountain and soon you will find it in the valley below. And for this, it has to make no effort. It does not have to do anything about it. It merely slips from a higher level to a lower level. So it falls in the valley. And if there were pits and hollows in the valley. it will easily glide into it also.

Lao Tzu says: "The supreme excellence is like the water." An excellent man, seeks the lowest level, he does not seek the heights. Why? This seems to be a strange characteristic. No better symbol has been put forth in the 2,500 years following Lao tzu. This is the ultimate definition of excellence of virtue. What is the reason? Let us view this from another angle and then we shall be able to follow it.

A lowly person always endeavours to reach a high position. Given the opportunity he will not miss it. He will try his utmost even if he does not get an opportunity. All his life he strives at going up -- and up -- and up! Then be this dimension of any kind: wealth, status, fame, knowledge, renunciation -- it makes no difference. An inferior man can even declare to attain God and swear not to rest until he can proclaim "I am God!".

According to Lao Tzu, the ambition to reach the ultimate state of God-hood is against the nature of water. It can be compared to the nature of fire -- to give an example. The flame always goes up. No matter how much you press it down, it rises up as soon as you lift the pressure. Fire never goes downwards. If we hold a lamp upside down the flame will still go upwards. If you want to direct the flame downwards, you will have to make a lot of effort. You will have to press it down very forcefully. If the ego has to be forced down, it requires a great deal of labour. The water however, flows down naturally. If you wish to direct it upwards, it will need a lot of labour on your part. You will have to make arrangements to pump the water up. Even then, on the slightest opportunity, the water will flow down.

This characteristic of flowing down is, according to Lao Tzu, the chief characteristic of Excellence. Only he will be prepared to go down, whose excellence is so indisputable and definite that it is not destroyed by going down. He alone is eager to reach the top who knows that if he remains at the bottom, he will be considered low. If he rises up, he too will be termed excellent. The inferiority-complex within, goads him to go up and up. If there is excellence of virtue, within, a man likes to lose himself in an abyss. Why? Why this talk of going deep into an abyss? Because there is no competition, no struggle there; no one is willing to go there.

I have heard that once a man approached Nasruddin and said, "I want to settle down in your village and play my trade honestly." Nasruddin replied, "You are welcome. There is no competition in our village, for all tradesmen are dishonest."

Lao Tzu says, "That intrinsic excellence stands where there is no struggle." And there is no struggle till the very end. Therefore excellence seeks the ultimate background. That alone is its shield of protection.

The King of China was after Lao Tzu, that he should become his prime-minister, for a wiser person than he, was difficult to find. Had he just accepted the post, that was enough to raise the king's prestige sky-high. The king's men dogged Lao-Tzu's feet. Lao Tzu would leave the village as soon as he came to know that the king's men had arrived in search of him.

With great difficulty, Lao Tzu was caught. He was sitting on the bank of a river catching fish. The

captain of the king's party approached him with folded hands and said, "You do not know why we are following you! The king has ordered that you be given the place of the highest honour in the kingdom. You are to become the prime-minister!" Lao Tzu sat quiet, without a word. The leader of the party thought, he had not heard. He shook him and said, "Don't you hear what I say?" Nearby in a hollow filled with slush, there was some movement. Lao Tzu said, "Do you see that hollow? What is there in it? Why is it moving?"

The leader and his party went up to the puddle and saw a tortoise wallowing in the slush.

Lao Tzu says, "I have heard that there is a tortoise in the palace of your king which is covered with gold". The gold-encrusted tortoise was the emblem of the king of China in those days. "You have heard right," said the headman. "If you were to ask this tortoise to come with you to the palace, be covered with gold and be worshipped once in a year, do you think he will agree?" Asked Lao Tzu. "Or will he prefer to stay in this slush and be free?" "If he has any sense," replied the headman, "he will remain where he is; for to be encrusted in gold is to die. Then what use will all the worship be to him?"

Lao Tzu says, "I have at least as much understanding as this poor tortoise! Please go. I'm happy in my slush. Do not try to encrust me in gold; for then I shall die." In fact, to be encrusted in gold add to die are one and the same thing. No one can be encrusted in gold before he dies. The higher the post you want to attain, the more dead you have to become. The greater the wealth you want to achieve the more dead you have to be. It is difficult to climb up without becoming dead. All heights are suicidal! The excellence of water lies in its benevolence towards others and in its humility because of which it occupies with ease, the lowest place, which we look down upon. This is why the nature of water is akin to Tao.

Lao Tzu says, "Tao means religion; Tao means nature; Tao means form. The Supreme Law of Existence is Tao. This order of water is very near Tao. He who attains Tao, he who attains this supreme excellence, also like wise prefers to be at the lowest, to be the very last in line. He stands in the shadow where he may not be seen. He is in the very last line of a crowd, where there is no scuffle, no jostling and whenever someone comes, he leaves his place and goes further backwards."

There are two types of people in this world: those who go in front and those who prefer to stay behind. The latter are born once in. a while -- same Buddha, same Lao Tzu, same Christ. Those who surge forward, their number is great.

Nasruddin went to a meeting. He was late and so there was no place in front. He had to sit on the doorstep. He was very restless for he was used to occupying the president's chair. Soon he began to talk to the people around him, He began to tell stories. More and more people became interested and in a few minutes, all the crowd turned round towards him. The president of the meeting now sat facing the back of the crowd. He called out to Nasruddin and said, "What is this Mulla? I am the chairman of this meeting!"

Nasruddin replied, "I know of no status. I only know this, that wherever I am, that is the president's chair. A meeting can go on only in two ways: either I am the chairman or there is no meeting." He had to be called to the chair. Then the meeting proceeded.

Nasruddin said, "Wherever I am, that is the place of the president". That is exactly the desire of everybody. We wish to be the centre of the whole world and all the suns and stars go round us. Therefore when Galileo said for the first time that it is not the sun that goes round the earth but it is the earth that goes round the sun the whole of mankind was rudely shocked. This shock to mankind was not because of either the sun or the earth but because of the fact that the earth that was considered by him as the centre of all universe, was not the centre!

Man always thought the earth to be the centre of the universe and that the sun, moon and stars, revolved round it. My earth! Man's earth! So Galileo gave a rude shock to man. He says, "The sun does not go round the earth. It is the earth that goes round the sun; and this sun is a satellite of bigger suns. We are not the centre then!"

Yet man was quite confident of his position. Till the time of Darwin, he thought God had created him in His own image. Thus did man write about himself. If donkeys were to write a treatise on the evolution of the earth, they would say God created an ass in His own image! They will not be prepared to believe man's version. So since books are written by men, it is said that God made man in His own image -- he is his supreme creation. But Darwin with his theory, created a lot of difficulties. He said there was nothing to prove that man is the image of God on earth. According to his findings, man has evolved from the Ape! This was a rude shock to man's ego. The opposition that Darwin had to encounter was not because he had said anything wrong but because it was a blow to man's ego.

In this century Freud is the third person who has shaken man's ego once again. Man always thought he was a rational being. Freud said: "It is difficult to find a creature more irrational than man." Whatever man

does is irrational but his cunning is that he covers it up with rationalisation. So he seeks excuses for what he wants to do.

If he wants to fight, he finds excuses. If he does not want to fight, he finds excuses. If he wants to make love, he finds reason thereof, if he wants to despise, he finds reasons thereof. He is forever finding excuses. He does what he wants first, then finds excuses. We all do this. If I say, "I do not like you" and I give my reasons also even then the dislike has already registered in my emotions first, then I find reasons.

You like a person. You say he is pleasant and nice therefore you like him; but Freud says you like him that is why you say he is pleasant and nice. The liking comes first, the reason follows. The moon is beautiful and therefore you like it -- or is it that you like it and hence you find it beautiful? Say, you have become insolvent, you are weighed down with worries -- the same moon will no longer appear beautiful. Then the moon looks sad and weary; it too appears bankrupt. Your feelings are projected on the moon. What you feel within, you project without.

But man is clever. He finds logical arguments for his blind feelings and says these are his interpretations. The moon is beautiful, hence we like it. Such and such a man is full of virtues, hence we respect him; but the truth is very much different. You revere a person first, then you start to find out the reason why; and when you revere him no longer and malign .him, then too you think you do so because you have found him lacking in virtue. This is wrong. The malevolence comes first in your mind, faults and shortcomings, you find later on.

Before Freud, the prevalent opinion was, that man used his intellect and power of reasoning in whatever he did. Since the last fifty years however. Psychoanalysts have come to the conclusion that man does not make use of his intellect in his dealings.

Bertrand Russell has mentioned an experiment in one of his looks. He got a soap factory to take the opinion of Britain's ten topmost scientists and advertise their comment on their produce. At the same time, he approached another soap factory which produced a low quality soap and stood nowhere near the other company's soap. He told them to get a third-rate film .actress to comment on their soap saying she used it for her beauty. The sale of this soap increased by leaps and bounds whereas the good quality soap recommended by the scientists, did not sell at all!

Man is a rational creature -- very rational. Those ten topmost scientists' opinion did not mean anything to them; while an ordinary dancing-girl mattered a great deal. The scientists talk with the intellect whereas the filmstar appeals and stimulates that part of you which lies behind the intellect.

Now everybody has become wise to the fact that if you have any goods to sell, you place a girl before your wares and that does the trick. You can sell almost anything this way. All you have to do is to stand a half-clad woman beside it! All the comments of scientists and sages will hold no water against this ordinary dancing girl. The reason is plainly this that man is not a rational creature. He has deluded himself that he is. The mechanism that works within him works entirely on his emotions. This however, he is not willing to accept. He likes to believe -- and does believe -- that he is the most rational creation that has descended directly from God.

The shocks that mankind has suffered in the last 150 years has managed to destroy the castle of his ego.

Lao Tzu says: "There is no need to build a castle. He is a mad man who tells you to." Lao Tzu has not once mentioned God in his statements. This he does knowingly for he says as soon as you mention God, you try to identify your ego with Him. Lao Tzu does not mention God or the Ultimate, achieve -- ment or beatitude. He says, "The ultimate achievement is, that you stand last in the row -- that is beatitude."

No one is prepared to stand last. You can persuade a man to do anything as long as he is well in the forefront. Be that work as absurd and stupid as possible, if he is in the front, he will not require much persuasion. If however, you tell him that God is attained only by being last in the rank and file, he is not prepared to fall back. The lowliness within us cannot bear this. Only if there is supreme excellence within, does a man voluntarily step back and be the last.

It is an interesting fact that only those reach in the forefront, who stand behind. The ultimate height of beatitude is attained only by those who seek out valleys, may the deepest of abysses like water.

Keeping in mind the law of the opposites, Lao Tzu gives one message only: "He who becomes like the water, attains Tao."

The excellence of a dwelling depends on the propriety of the place -- but not for us. These statements are not meant for us. Lao Tzu says: "THE EXCELLENCE OF A DWELLING PLACE, DEPENDS ON THE FITNESS OF THE PLACE." This does not apply to us for when we set out to buy a house we do not consider its worth as a residence, we are more concerned as to how much its situation and workmanship

helps to project our ego. This is why many a time, you are prepared to stay in an uncomfortable place if it is adjoining to the houses of the rich gentry. You will not be prepared to stay in a comfortable house if it is in a poor locality. We are not worried about the suitability or fitness of a house; all that concerns us is the gratification of the ego.

We put up with a lot of inconveniences just to fulfil the ego. If the ego is satisfied hv putting on a tie, we will put up with heat and perspiration. If respectability demands that we put o shoes we will put them on even if they hurt! In China women used to reduce the size of their feet by wearing iron shoes. Small feet were the mark of a genteel lady! This is why the feet became a sex-symbol in China, just as the breast have become a sex-symbol nowadays.

For 5,000 years no one paid any attention to the woman's breasts in China. The attention was all on her feet. A small foot and a man would become mad with passion! It is no longer so, for the concept has changed. This was a conditioning of the mind in China for 5,000 years. The pain and agony of a woman with big feet cannot be imagined. Now this was not because of the feet themselves. If, in fact, the feet are big, you can walk better, run better and you are much stronger. The body also can be properly balanced. But that was not the question. The suitability of the place did not depend on its fitness but rather in the fulfillment of the ego. A woman who could walk without support was not considered of a genteel family.

The same conditions prevail even today, only the symbol has changed. You are ready to undergo a thousand discomforts if it satisfies your ego. You can leave a thousand pleasures if it does not feed your ego. Man is ready to be a martyr and willing to bear any hardship in his journey towards ego-fulfillment. Our clothes, our houses, our ornaments, our cars, in none of these do we worry about their suitability or usefulness. We are not even concerned what we eat as long as it appears respectable and nourishes our ego.

When a guest comes to the house, you do not worry whether the meals served are well-balanced and conducive to health. This is why invariably the guest falls sick later on. The guest must fall sick or else your hospitality will not be extolled. It would then mean he was not looked after properly. Not only you, even the guest would think on these lines! The food served is not with an eye on good health but is connected directly with the ego of the host. He should be served with such delicacies which he has never heard of before!

Women load themselves with ornaments. If they are asked to carry a bag of the same weight, they will be aghast at your impertinence! Those women who consider themselves very delicate, even they do not mind going about with a kilo or two of gold on them. Gold can be carried but not iron of equal weight. On the ordinary scales, a kilo of gold is equivalent to a kilo of iron but not so on the scales of the ego! If iron has to be carried, the hands pain, but if gold has to be carried, you develop wing

What is the reason, what happens?

Women of Africa wear necklaces of bones round their necks. Their necks are loaded like the camel but they find no difficulty in going about. Normally, if a person is thus loaded, he would cry out that you are strangling him but if this is a criterion of beauty, it is accepted. Anything is accepted when it becomes a criterion of beauty.

The youth of America today are happy to live in all kind of filth for the Hippies have given a value to dirt and squalor. The Hippies say that all cleanliness is bourgeoise. The soap and the powder, the very act of bathing belongs to the class of the idle rich, the capitalists. These things are all false and belong to the false man, the real man does not worry about them. So dirt has acquired a new value today. Now if anyone wants to join the ranks of the Hippies, dirt is a sign of respectability, so he will have to remain filthy. The dirtier a person, the greater the Hippie. If a clean-shaven, clean-clothed person comes along they revile him and poke fun at him. They say, "Look, here comes the square!"

Hippies have started a new concept and many a young girl or boy, has accepted this new criterion. They are prepared to stay in dirt and squalor; if their bodies stink, they are more respectable hippies.

This has not happened for the first time in the world. We have always set our values. The Jain Sadhu does not bathe. So when a person goes to a Jain Sadhu and he does not stink of perspiration, the devotee becomes suspicious. He does not clean his mouth. When a Jain Sadhu talks his mouth must smell -- that is the proof of his saintliness. If no foul smell comes from his mouth, the devotee is worried. Surely he makes use of dental cream! The fact is, nowadays he does.

Now the Jain Sadhu of today is in a great dilemma. ù His difficulty is, that he has a mark of respectability, 2,000 years old. He moves around in the world of today, he sees, he reads and he finds that even the toothpaste has its own value in the world of today. Now both these values hold good tor him. He is in a terrible state of contusion. So now he does both. He hides the toothpaste in his bundle and shows as if

he does not use it. In the same manner, he bathes also. A Jain Sadhvi came to see me once. I asked her how it was that she was not smelling? She said, "I must tell you the truth. I cannot bear the smell of perspiration so I sponge myself everyday. Please do not tell anyone or else I shall lose my piety." The piety of a person is judged from her amount of abstinence from all rules of cleanliness!

The Jains had one set of value: that he who bathes is a materialistic person. His emphasis is on the body. To keep the body clean, to drape it with fineries, are the characteristics of a materialist. The spiritualist should not worry about the body at all. Some people went even a step further than the Jains. They were known as the Param Hansas. These people would relieve themselves and sit and eat right next to the excreta! If he did not, he was not looked upon as a Param Hansa. All those whose names are followed by this term Param Hansa, have been people of this type. Whatever thing we set our value on and make it a vehicle to satisfy our ego, man is forever prepared to accept and follow. How strange is man!

When you hear all this, you may be thinking that all this applies to other people. Do not be under that illusion! If you look at yourself and do a little introspection, you will find a hundred things you do in much the same way. If there is a certain fashion -- say of dressing -- which is against your nature and which makes you very uncomfortable, you will still follow it, if that is the current mark of respectability. A man wants to establish his superiority over the others in his neighbourhood. So he goes and buys a car which he can ill-afford. But buy he will, if only to be one over the others.

One day Nasruddin's wife told him: "Now there are only two ways out. Either buy a bigger car or change the locality -- whichever in cheaper." Nasruddin replied, "It will be cheaper to buy a car. If we move to a new locality we shall have to start afresh. And who knows what all things the new neighbours might have?" Each one tries to go one over the other and no one is worried about what their actual needs are.

Lao Tzu says, "THE EXCELLENCE OF A DWELLING DEPENDS ON THE SUITABILITY OF THE PLACE." It is possible sometimes that a tree is more suitable than a royal palace or a single loin-cloth more befitting than costly clothes. People are very funny. They will bare themselves and lie in the sun if that is a mark of respectability. Then people will lie thus even if there is no need to do so! Fat women are always trying to lose weight and the thin ones are eager to put on weight.

In America, if a woman did not have black hair, she would do anything to turn them black. If her hair is black she will do anything to change the colour. The madness continues one way or the other. No one is bothered what is suitable. The only concern is -- what is the trend? The trend however, changes every day.

There are many who set the trend these days and we do not even know about them. Ben Packard has written a book called "THE HIDDEN PERSUADERS". Their business it is to coax, to entice. There are hidden persuaders all around. A certain pattern of a cloth remains in vogue for about six months. Then the mills change the pattern for it wears off in the mind of customers. The cloth can remain the same but the pattern must change if the mills are to survive. Similarly with soap and other things. There are hidden persuaders. As soon as one brand of soap catches on in the market, these hidden persuaders start advertising a new brand and spread rumours that the old brand is now out of fashion. Now every one wants to keep pace with the latest trend, otherwise they feel lifeless. They must be right in the centre of fashions and this entails a lot of change on your part.

Now the biggest question in America is the disposal of old cars. They do not have space to stack the old cars. Every six months the models change. As far as the car itself goes, there is no need to change the model; but as far as the ego goes, it needs to be changed every month or better still, every day. However the production of cars is so much that the changing of models every year, is also not enough to sell them. So the hidden persuaders now go about spreading the word that one car is the sign of an ordinary man; a rich man must have two. So now the bigger man has two cars.

The bigger man has two houses. Even a poor man has one house. So now every man in America strives to have two houses; one for himself the other for his ego. He cannot possibly stay in both the houses, so one or the other invariably remains unoccupied. Yet he must have two if he is to be counted amongst those who matter.

I was the guest of a very rich man once. His house had 100 rooms. They were only the two of them: husband and wife. I asked them what they did with all these 100 rooms? "Nothing," said the husband. And that is their value. A poor man has to make the best use of his rooms, whereas a rich man can afford to keep them empty. "That is what it is. We keep them well cleaned, well decorated. What else can we do with them? After all, we are only two. We have no children, For us, one room is enough." Man can stay in one room but even 99 rooms are not enough for the ego. We are not concerned with the utility of the place.

"THE MIND'S EXCELLENCE IS IN ITS COMPLETE STILLNESS."

Lao Tzu says, "THE MIND'S EXCELLENCE IS IN ITS COMPLETE STILLNESS." But the excellence of our mind lies in its profound garrulousness. The more a man is stuffed with words and thoughts the more superior he appears to be. But Lao Tzu says: "In the deepest stillness, where the mind is completely void and silent, there alone lies its excellence." Why? Because where the mind becomes empty, there alone do we encounter Truth. Where the mind becomes Void, there alone does tranquility spread. Where the mind is naught, there alone is the end of all pain. The more the mind works, the more is the pain and suffering. The longer the mind's journey, the greater is the destination of sorrow achieved.

Alas, we are such, we forever strive to know more, to think more, to ponder more and increase our wealth of words! If a man cannot express himself, who makes little use of words or thoughts, he is considered to be a rustic, an illiterate person. It is not necessary that a rustic, should be less intelligent than you. By and large, he is more intelligent. One thing is certain; he speaks less, he thinks less and therefore he appears primitive, for you can manipulate, you can play with words, whereas he cannot.

Only those people are successful in our culture, who can play with words. So we encourage our children to learn words to learn languages and literature. I do not say: do not learn literature. What I mean is, it is not the absolute excellence of the mind. If the mind gets anything out of it, it is the outside excellence. The inner excellence is never attained this way.

Those who have known the bliss within, have been up to now, those people, who have left the garbage of words outside of them and entered within.

"THE EXCELLENCE OF ASSOCIATION IS IN THEIR BEING WITH THE VIRTUOUS."

Have you ever pondered when you experience the excellence of association? If you stand next to the governor and your picture is taken, you feel you have been in excellent company. If you have your picture taken with a film star, you feel you have attained something. A well-known comedy actor Bob Hope had visited the army fighting on the battle-front, in order to entertain them. General Mac Arthur was also present. After the entertainment programme was over, he was very happy to have his photo taken with Gen. Mac Arthur. The General told him to send him a copy of the picture. Bob was puzzled -- what did the general want with his photograph? He sent him one copy however. He also wrote to the general and expressed his wish to know why he had asked for this photograph.

Mac Arthur in his reply said: "When my son saw me standing next to you in the picture he said, 'Daddy this is your first picture with an excellent and well-known personality.'" To the son, Mac Arthur was of no value -- as all fathers are to their sons. But Bob is a filmstar and his father is standing with a celebrated personality!

Just think for a moment; if you were given the opportunity to have your picture taken, with whom would you, like to be photographed? ninety-nine per cent it will be a film personality, ten per cent a political minister and a stray chance -- perhaps with a saint, a pious person but this is very doubtful. You may refute this statement outwardly but it is very much so within.

A religious teacher, once handed out a questionnaire to the students. One of the questions was: Which is the greatest book in the world? Someone wrote, the book of Shakespeare, someone said the BIBLE, or the KORAN, or the ZEND AVASTA or GITA. Each one wrote the name of the book he liked. After collecting all the answers he asked; "Have you read the book you have mentioned? "We have not read them", they replied, "but these are great books. No one reads them. The books we read are quite different but you have not enquired about them." Actually the meaning of a great book is this only that its name is well-known and nobody reads it. As long as it is read, it cannot be great. Then there is something wrong with it.

"The excellence of association lies in the company of saints," Says Lao Tzu. The greatest of excellence in this world is the excellence of association. To be in the company of a saint, is a golden-opportunity in the world. This however does not mean physical association. It is quite possible that you may be made to stand next to Buddha and yet there has been no association with the Saint; for this requires preparation on your part. What kind of preparation? The same preparedness like the down-flow of water! Then only can you attain the association of a saint. If you are prone to climb up, this cannot be. This is why the age-old custom that whenever a person approached the guru, he placed his head on his feet. Thus he conveys to the guru that he is prepared to be like water. This became an inevitable part of attaining the company of the saints -- this placing of the head on the Guru's feet!

Everything gradually becomes a formality but this in no way reduces its value. But he who thus comes

and places his head on the Master's feet, conveys by his body gesture, that he is ready to shake off everything, to destroy his ego, if he were to obtain his Master's grace!

Association -- association with a sage -- is an unequalled, unparalleled moment.

When Buddha was born, a great renunciate came from the Himalayas to Buddha's house. Buddha's father brought the new-born babe and placed it at the feet of the sage. This great renunciate was about 100 years old. Tears began to flow from his eyes. Buddha's father was frightened. He said, "You are a great Tapasvi. You are crying! What ill-omen do you see in the child? This is my moment of supreme happiness. Please be happy and bless the child! Or is it that you see some tragedy in his life?"

The old sage replied: "No, no! No evil can befall this child! The tragedy is for me. This child is born and destined to be a Buddha; but I shall then no longer be in this world. I cry that I will not have the golden opportunity to sit at his feet! For then I would have attained what I could not attain for infinite lives. But that is not to be. The moment of my death is drawing near and it will be full forty years when he reaches the state of the Buddha. When he blossoms into flower, I shall no longer be. That is why I cry."

Here is a man who cries that he will not be with Buddha forty years hence; but there were people also, who when they heard of Buddha's approach fled their town and ran away. There is the story of a girl called Gautami. As soon as she heard of Buddha's arrival, she would leave the town because she said many people were spoiled by association with him. Whoever was attracted by his talks, landed himself in difficulty. So many became sannyasins, so many became Bhikshus and so many closed their eyes and were drowned in meditation! People worry no longer about wealth or status. People go mad! This man is hypnotic, one should beware of him!

But one day she missed. Buddha suddenly reached a village and Gautami happened to pass him on the road. She did not know when suddenly she came upon him. She was of the same age as Buddha and belonged to the same place. Since years she was running away from him. She avoided his very shadow. But when one runs away so much, there is some pleasure in it; when one tries to escape so much, the fear is there. And she is well aware of the radiance and the brilliance of his personality. Now when she suddenly came upon him, she stopped for a moment and said, "Are you same other Buddha? You are pulling me towards you!" Buddha replied, "I am the same Buddha whom you are trying to escape. Today we have met accidentally." She fell at his feet at once and was initiated into Sannyas. Buddha asked her, "But you were trying always to run away from me?" "Yes, " she replied, "But there was always a longing within, one love thought -- to see you just once. Perhaps because of this thought I was running away from you. Perhaps I was afraid, perhaps I knew that one look and I shall be gone! And it has happened today -- just by chance!"

There were people who ran away from Buddha. There were people who plugged their ears so that they may not hear the voice of Mahavira. There were people who were keen to kill Jesus so that his words may not reach the people. Such people were also there.

Lao Tzu says, "THE EXCELLENCE OF ASSOCIATION IS THE COMPANY OF THE VIRTUOUS." And who are the virtuous? Whom do we call virtuous? Have we any criterion to measure a saint or a sinner? No, there is only one measure. He in whose company you can relax completely, in whose company you feel bliss, peace and in whose presence you experience light, he is a saint.

Do not worry about what he eats or what he drinks; or what he wears and what he does not wear; or what he says or does not say. You do not also worry about what people say or do not say about him. You carry out the test yourself. But before you carry out the test, you will have to experiment on yourself. You shall have to be like water; and who becomes like water immediately comes to recognise a saint and the moment of association is attained. Then let the world say anything, it makes no difference.

IF THE EXCELLENCE OF ASSOCIATION IS IN THEIR BEING WITH THE VIRTUOUS, THE EXCELLENCE OF GOVERNMENT IS IN ITS SECURING GOOD ORDER. The good order Lao Tzu speaks about is very wonderful. Lao tzu says: "Good order is that where there is no need of order." Lao Tzu is a strange man! He says, "I call it order when no order is needed." If when the king arrives, his arrival has to be announced by the beat of drum so that people may stand respectfully, that is no order according to Lao Tzu. If however, people became silent when the king enters and the silence conveys that the king has arrived, then that is order. Lao Tzu says: "I call it order when no order is needed".

If the Guru has to proclaim: "I am the master, respect me," then it is as good as an insult. So Lao Tzu says, "Guru is he, whom you cannot but respect; and even you are not aware how you paid your respect. When you lift your head from his feet, then you realize that your head had bowed in obeisance. This is reverence according to Lao Tzu.

All Lao-Tzu's statements are contrary to the general understanding. He says where order is required

there is no order. Where police is required to prevent theft, that is a society of thieves. Where prisons are required to prevent crimes, it is a congregation of criminals. Order is only where no prisons are required, where there are no policemen and where there are also no sadhus and sannyasins explaining to people; 'Do not steal, do not be dishonest, do not do this or that.' Lao Tzu says, "THE EXCELLENCE OF GOVERNMENT IS IN GOOD ORDER."

"THE EXCELLENCE OF THE CONDUCT OF AFFAIRS IS IN ITS ABILITY"; and by this he means exactly what Krishna says: "He alone is proficient in his actions, whose sense of 'the doer' is lost and only the action remains." When the doer exists, it interferes in the proficiency of the act. You must have noticed whilst driving a car that at the moment when an accident takes place, the driver has stepped in, in the place of the act of driving. When there is only driving and no driver, no accidents take place -- at least on your part. When the driver comes in between the act of driving, then there is trouble. By driver I mean *you* -- when you start thinking about how expert a driver you are and so on. Where the doer exists, the proficiency of the act is lost. The excellence of the method of work lies in the skillfulness of the act -- act without the sense of doer-ship.

Only then is an act performed without the sense of doer-ship when there is no expectation of reward. When a reward is expected, the doer is present. When no reward is expected, the act itself is enough -- it is enough unto itself. This is why, when we do anything without an eye on the result, it turns out to be excellent. If you do gardening as a hobby, your skill at gardening will be superb. If you paint for pleasure, your concentration on painting will become meditation. If you play the sitar, not professionally, then it is your own delight. Then the proficiency you attain, is the excellence that Lao Tzu talks about. This is why so much pleasure is derived from a hobby than normal work. This is because in your everyday work the doer is present whereas in your hobby the doer is not required; there is no question of earning and the doing itself is a pleasure.

THE EXCELLENCE OF THE INITIATION OF ANY MOVEMENT LIES IN ITS TIMELINESS. Any movement or any thought or organisation or any religion succeeds only if the times are favourable. Any movement succeeds only if it satisfies the needs of the times. But there is a danger to it also because all movements are related to their particular times. Then what happens is, that time passes but the movement remains.

There are at present, 300 religions in the world; and all these 300 of them are not necessary for our times. One religion is enough for today. This however, is not possible for all the 300 religions were born in 300 different periods of time. Those periods are now long over, but the skeletons of the religions still remain. Those who cling to them, refuse to let them go for they say they were created by their ancestors. They were successful in their times, only because they were suitable for their time and today this is the very reason for their failure; for all these religions are no longer suitable to our age.

Whatever Buddha said was of use 2,500 years ago. If a person merely keeps repeating his words in the modern age, he knows nothing of the logic of life. What Mahavira has said is also of a language 2,500 years ago. It was fruitful because it was the right language of that Age.

Lao Tzu himself was a failure in his times. His movement could gain no ground because he spoke in the language of timelessness. He could not succeed because he spoke the language of Eternity. Whenever a person speaks in the language of Eternity, his movement does not succeed. For any movement to succeed, the language spoken should be the language of the prevailing time, which can be easily understood. Lao Tzu was aware of this fact but it was beyond him to give rise to any movement; What he spoke pertained to Eternity.

Therefore, a curious fact comes to light: All the successful movements ultimately become a noose round the neck! People like Lao Tzu are never so but then, they give rise to no movement also! People like Lao Tzu never lead the people astray for they do not also speak the proper language to lead them to the right path. Buddha, Mahavira, Krishna, Christ and Mohammed were successful because they spoke the language of their times; but then this very thing became the bondage.

Now what is needed is that someone should scatter the language of their times and unfold and bring out the timeless essence that lies hidden underneath. This however, the followers find difficult to do. They say you must repeat the full prayer as it is and make no changes here or there.

Aurangzeb hanged a man just on this slight issue. There was a man by the name of Sharmad. He did not repeat the full prayer that Muslims repeat continuously. The prayer is "There, is no God except One." Sharmad repeated only the first half of the prayer. He would say "There is no God."

The priests were distressed by this. They went and complained to Aurangzeb. Sharmad was called

before the emperor and ordered to explain himself. He said he did not say the prayers wrong, what words were, he repeated. He admitted he repeated only half the prayer. When it was pointed out that half the prayer changed the meaning completely, he still insisted on saying only half the prayer. He said, "As yet, I know only the first half, the other half I have yet to experience. The day I experience the other half of the prayer, I shall include it in my prayers. As long as I have no knowledge of the existence of God, I shall not repeat the second half of the prayer."

Verily this man was branded an Atheist; what could be more atheistic than this? He was beheaded. This sweet story is a historical fact. There were thousands who witnessed the beheading of Sharmad. When before the Masjid in Delhi, Sharmad's head rolled down the steps of the Masjid, it is said that a voice arose from his streaming blood repeating the prayer in full: "There is no God, except One." Those who loved and revered Sharmad say that that One and only God is known only when a person gets beheaded. But if we go by the language of the Koran only, Sharmad appears to be an atheist but the fact is, Sharmad alone is a Theist.

The pain and remorse that gnawed at the heart of Aurangzeb till his dying day was the pain of having beheaded Sharmad. In his last moments he said, "I am not worried about any other sins I committed, for they all could not equal the one sin I committed of having Sharmad killed. If this sin is forgiven me, all other sins will naturally be nullified. If this is not forgiven, there is no hope for me."

Naturally -- all movements, all languages all manifestations. succeed if they befit the times of their Age but this has also been the very cause of their failure. Therefore, the wise and the intelligent, shake off the ashes of the old from time to time and unfold and clear the transcendental perpetually. So much wisdom alas! the followers never possess or else they never would have been followers. When so much wisdom dawns on mankind we shall never lose all the matter that is precious and also all the priceless truths.

One last thing:

A saint is revered and respected only as long as he raises no useless controversy about his low position. This is the last condition Lao Tzu has added. It is quite possible that you may take on the low position and then go about telling others: "See, the sinners are in the forefront while the virtuous are pushed behind. The wicked are victorious and the simple are defeated. The dishonest are mentioned in papers whereas the wise go unheeded." There are people all around who wail thus. They always complain: "What is this justice in the world of God that the thief is successful and the good man is not?"

Lao Tzu says: "If ever you wrangle about your position, know that you are not an excellent person." All the reverence and respect given to you, will end. Your greatness lies in the fact that you accept with grace and gratitude whatever comes to you. If you gain no success in the backward ranks, that itself is your success. If you are given dishonour, that alone is your honour. If you receive insults, that alone is your respect. When abuse rains on you, that alone is the raining of flowers on you. Whatever happens, do not wrangle, raise no unnecessary controversy. A single word in this direction and all is lost. A single complaint, however small, destroys all excellence.

In fact, a superior person never complains -- never ever. He has no complaints for he is grateful to God for whatever he receives.

Enough for today, we shall continue tomorrow.

The Way of Tao, Volume 1

Chapter #22

Chapter title: Lao-tse is the most useful in the present state of the world

8 November 1971 pm in Immortal Study Circle

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QUESTION: WHAT IS THE FORE-SIGHT AND WHAT ARE THE HOPES THAT HAVE INSTIGATED YOU TO RESURRECT THE 2,500 YEAR OLD RELIGIOUS TEACHINGS OF LAO TZU?

Bhagwan Sri: Whatever Lao Tzu has said is 2,500 years old. But in a way, it is as fresh as the morning dew. It is new because it has never been put into practice. It is new because the spirit of man has not taken a single step in its direction. The road is absolutely untouched, virgin. It is old because of the fact that Lao Tzu gave news of this path, 2,500 years ago. It is new because his news was not heeded up to now. Today as never before, it has become an urgent necessity to take heed of his message.

Man has made use of the masculine-mind and seen the results. Our history of the last 2,000 years, is the history of the experiment of the masculine mind. In 2,500 years, we have made use of logic, struggle, violence, aggression and conquering ambitions. Man became more and more miserable day by day. Whatever we desired to attain, we did not attain. Whatever we had, we lost. This was the result of this experiment. We were unsuccessful.

When Lao Tzu spoke, the masculine-consciousness had not attained such a failure. Therefore Lao Tzu was not heeded. It would be better to say that Lao Tzu was born 2,500 years be-fore his time. This was his mistake. He should have been born today. Today he would have been heeded. It was as if the illness was not born and the healer came first. Then if he talks of the medicine, no one bothers to hear him, for the illness was not there, the cure of which he was suggesting.

Now the illness has been born within these 2,500 years, and its cure is Lao Tzu alone. The experiment With the masculine-mind has failed. It has led us virtually to the door of total war. There seems to be no way ahead. Either the human race will come to an end or man will have to walk on a different path. Therefore it is useful to rediscover Lao Tzu. Lao Tzu can be elected to lead the world today -- he has to be. If man wants to save himself, the qualities of the Female-Consciousness will have to be established or else there is no hope of survival of the human race.

Man has failed to create a world on the basis of the masculine consciousness; but deeper than the male, is the element of female. We could not create life by neglecting this female element. We have turned the world into a big madhouse. We could not make the world into one family. If the woman is not the centre, a house becomes a lunatic asylum. A woman at the centre is useful to absorb a thousand types of tensions. If woman is at the centre of our culture, she would be capable of dissolving a thousand kinds of tension. We shall have to make the Female-Consciousness the foundation of our culture. The time has now come when we shall have to make a decision within the next thirty to forty years. Therefore I thought it proper to speak on Lao Tzu.

Verily, Lao Tzu appears contrary today. Man is very complex and Lao Tzu talks of simplicity. Man is very arrogant and egoistic and Lao Tzu talks of humility. Man is eager to scale all heights, reach the moon and the stars and Lao Tzu talks of the rule of descending into valleys and abysses. Man wants to be first and Lao Tzu says there is no way of attaining the bliss of existence except by being the very last! So it would seem that in such a contrary Age, who is going to listen to Lao Tzu?

But let me tell you, when you reach one extreme, we are ready to change to the other. We have reached the end of complexity, now there is nothing beyond this, and now the opposite can come within our understanding. If a man has toiled all day and is exhausted, then only can he understand the meaning of sleep. Sleep is the opposite of labour but if a person is not tired then what happens? And this is what happens usually. Those who have the wherewithal do not need to toil in the day. then they complain they cannot sleep at night. They however think they are entitled to more rest but they are wrong for relaxation comes only to him who has toiled sufficiently.

Heavy labour alone becomes the means to deep relaxation and this in turn recreates the energy to engage in work again.

Existence is like the stream that flows between the banks of the two opposites.

We have lived long enough on the bank of the masculine-consciousness. The time has now come for us to cross over to the opposite bank of female consciousness. By doing so, we can strike a balance and create

the right conditions. The time is ripe for change. Therefore I do not think on the lines, that we being intricately complex, how will we understand Lao Tzu? Rather, I feel we have reached the peak of complexity. So much, so that anything beyond this point will be beyond our understanding. Now we have reached a stage where we can only understand the language of relaxation. Man actually has reached the point where the male consciousness has manifested itself in its fullness. It has reached its maximum from where there is nothing further ahead. It has reached the point of saturation. When the tension is complete the point of relaxation is reached. If a man keeps running and running and running, he finally falls and stops. Have you ever thought what is the final destination of a race? It is nothing else than a fall. It ends in the opposite.

Lao Tzu can now be worked upon. In his own time the world could not understand him for the people of these times, were not so intricately complex for Lao Tzu to be their Physician. People were not so distressed and confounded as to understand him. People had not as yet been initiated into the world of competition. No one was hankering for the front position so as to understand the sutra of being the last. Now however, we stand in the front. In Lao Tzu's time people did not have such abundance of wealth so as to understand the joy of being penniless. Now so much of wealth has collected in the world that poverty can now seem a freedom.

One incident in the life of Confucius comes to my mind. He was passing through a village when he saw a man and his son, harnessed to the water-wheel, drawing water from the well. Confucius was shocked. He went up to the old man and said, "Do you not know that now people use horses or bullocks to draw water from the well? In the capital there are also machines that do this work." The old man said, "Please speak softly lest my son hears you. Come after some time." Confucius was more perplexed now but be returned after some time, for he was curious to know. The old man was lying under a tree. "I am well aware of the fact that horses and bullocks are used now a days to draw water from the well," he told Confucius. "I also know I can save my son's time and energy by using a horse but what shall I do with the unused energy of my son? I have no other use for it. Please let your horses and machines remain in your towns. Do not bring them here."

But this news of machines could not be stopped from spreading. By and by it spread all over the country and man was replaced by machines. The old man was a follower of Lao Tzu. But it was Confucius who won this time. Now, however, it is Lao Tzu's turn to win, for wherever the machines have taken over completely, this question arises afresh. What is Man to do with the time on his hands? What is he to do with the unused energy? That time and energy that is not made use of constructively, is bound to be misused for energy has got to be made of. As Paul Sartre says: "You can choose but you cannot choose not choosing." Energy will have to be used constructively or destructively.

For 2,500 years, Lao Tzu's statement lay buried like seeds, waiting for the right moment to sprout. The right moment is now at hand. Now we understand what he means when he says -- that constructive methods for utilisation of man's energies, should first be evolved before introducing mechanisation. His atman should attain such heights and become so vast that he can be trusted with an atom bomb. Otherwise, the atom bomb in the hands of a small man, is bound to be dangerous. Power is dangerous in the hands of ignorant people. It is better if an ignorant person remains powerless for then he can cause no harm by misusing his strength.

Lao Tzu can now be understood for now we have tread the whole long way and seen for ourselves that Lao Tzu was right when he said that this way ultimately ends only in sickness and sorrow. Therefore, I have selected to speak on Lao Tzu's 2,500 year old teachings, which are absolutely virgin, so to say, for they have never been worked upon. This I do with the hope that perhaps man will now be willing to hear him. I say 'perhaps', because I know that many a time we are ready to die rather than change ourselves. Death seems easier than a change. Therefore I say *perhaps* man may be willing to try out Lao Tzu. I am not absolutely sure; for we may readily accept death as that can be taken as martyrdom, whereas bringing about a change within ourselves, is a blow to the ego. We hardly take a step forward, when the fear of what others might say grips us.

Mulla Nasruddin set out one night from his house. He was drunk -- dead drunk. The night was dark, the road was deserted. There was no one to bear witness to his drunkenness except an electric pole. He looked at it and said to himself "I must take care not to knock against this pole." But that is exactly what happened. When a man tries to save himself from something, he lands himself straight into it, for his whole attention is directed towards the very thing he tries to avoid. He kept looking at the pole in order not to miss it and his legs invariably moved in the same direction as his eyes. He dashed against the pole and fell. He got up and took a few steps backwards, his eyes still fixed on the pole. It is quite possible, he was not very attentive for

it in simple logic to concentrate fully on the object that is to be avoided. Now his whole attention was focused on the pole. The road vanished completely from his sight. He went straight towards it and dashed again.

He got up once more, his head reeling with pain. He was at a loss -- tears came to his eyes. But he did not give up. He tried once again. Now the road was broad, he could have crossed it from another side but he did not. He again went in the same direction. This time his head knocked against the pole, so that he suddenly saw a number of poles whirling before his eyes. He was terrified. Now he invoked Allah and made a last bid to cross the road but alas, once again he dashed into the pole!

When he fell for the fourth time he called out, "Oh God, there is no way to get out of this place! It looks as if I am surrounded on all sides by electric-poles! Wherever I go, there is an electric-pole!" Actually, he was going nowhere. He was going in one direction and to the same place again and again. There was only one pole and even a blind man could have passed without knocking against it but this man with two eyes, who was however not in his senses, could not make it.

We all are people with eyes -- but unconscious! Lao Tzu calls our worst narcosis -- the ego. Lao Tzu says, "Ego is our stupor for it prevents us from being realistic towards this world." It implants its own projections over everything and prevents us from seeing the world as it is. We all see the world as our ego shows us, we all think what our ego forces us to think and we never try to know facts as they are. Only he is capable of knowing Reality, whose projector of the ego is completely gone.

ONE FRIEND HAS ASKED, "EGO IS ALSO CREATED BY NATURE THEN WHY SHOULD IT BE REMOVED?"

Lao Tzu does not tell us to remove the ego, nor does he deny the fact that it is given to us by nature. All illnesses also, are born out of nature. Whatever is in creation, is born out of nature. Lao Tzu only says this: that if you cling to the malady that is ego, you will suffer. If you want to suffer then go ahead and cling to it!

But man is strange! He clings to the ego and craves for bliss! Then, Lao Tzu says, you are doing wrong. If a man wants to die, he can take poison. Poison also is created by nature; but if the man is willing to take poison because it is nature's creation and is yet unwilling to die, then it is difficult. Lao Tzu says that if you want to die, take the poison and die. If you do not want to die, then do not take the poison. The happening of death is natural, the taking of poison is also natural but the decision is in your hands -- to die or not to die.

Ego is a natural phenomenon. If a man wants to undergo the suffering, the hell thereof, he is free to do so. If he does not want to, he may not. It is in the hands of a man whether to allow or not to allow the seed of the ego to become a tree. Lao Tzu does not talk of removing the ego. He says if you do not want to suffer, you will have to stand apart from the ego. If you wish to undergo suffering, you may increase your ego. We however, are contradictory. We desire that which is never attained through the ego and at the same time we do not want to lose the ego. In this uncertainty and suspense our lives are filled with misery.

ANOTHER FRIEND HAS ASKED THAT: SAINTS HAVE ALWAYS TALKED ABOUT TRANSCENDENCE, OF GOING UPWARDS, WHEREAS LAO TZU TALKS OF GOING DOWNWARDS -- WHY?

Lao Tzu talks of going downwards for no one can go upwards without having gone downwards. Those who have talked of going upwards have talked of the goal and not of the means. When Lao Tzu talks of going downwards, he talks of the method, the means. If you want to go upwards, you will have to go downwards. This seems contradictory. Nietzsche has said that the tree that wishes to go high up in the skies, must send its roots deeper down in the soil below. If the tree wished to grow higher without going deeper into the soil, that cannot be; for without going further down, there is no way to go up.

Says Lao Tzu, "if you wish to go up you shall have to make arrangements to go down." Forget all about going up, leave it to nature. You let your roots go deep within the soil and nature will make your flowers bloom high up in the sky. You have not to worry about it at all, for the slightest worry weakens the roots. Concentrate all your efforts on the roots and the flowers will bloom of themselves. Where there a}e roots there are bound to be flowers. The stronger the roots the bigger and more fragrant are the flowers.

Lao Tzu says, "Find the lowest place, as the water finds; and your peaks will come to you by

themselves." Become the lake and you will find yourself transformed into Mt. Gourishankar. You give up all endeavour to become Gourishankar for the rule according to Lao Tzu is: He who wishes to go up, is sent down, but he who is willing to go down finds no competitors to wrestle for his heights. Please understand his formula.

The trouble is, that some rules are contrary and they evade our understanding for we believe in straight logic. That is the male mind. We do not know that life does not believe in straight logic. It believes in the inverse logic. We believe in straight logic -- just as a man who walks on a highway -- straight road!

In life however, there are no highways. Life's ways are like the mountain paths. All its paths are covered with mist and cloud One moment I feel, if I go straight on one path, I shall reach the moon that I see right in front of me but very soon I find I have lost my way, the moon is now behind me! Life's ways are circular, never straight. Nothing is straight but we believe in a straight way.

For example: now if someone tells you, he goes for a walk each morning and it gives him joy so you also set out the next morning in search of this joy. Then you will only come back tired and vexed. The reason is, your mind will always be on the look-out for that joy, that pleasure and it will never be in the act of walking, which then becomes a laboured task. You are out to seek joy and as soon as it is achieved you have done with walking and you will want to go back home. You have been constrained to walk. If the joy was available sitting at home, you would never have walked. You walked just because someone said it was blissful to walk, You will come back and say that man was a liar. There is no pleasure in walking for you walked four miles and there was no sign of joy anywhere! But he who said this did not say wrong.

Walking is a pleasure but only for him whose mind is on walking and not on pleasure. When all the attention is on walking the joy thereof is a by-product. When a person is so lost in walking that the walker fades and only the act of walking remains then the flower of bliss blooms.

Life is misty. If you feel that you will achieve happiness by loving someone, you will never be happy. Although there is joy in loving but this joy is for him only who drowns himself in love and does not worry about the bliss. He who desires bliss from love, does love but his attention is all on the bliss thereof. Then he finds himself holding the beloved's hand but does not find bliss in it. He will never find it also. And yet those who say there is bliss in love are absolutely correct. Actually love and bliss are not correlated. There is no causal link between them. It is not as if you heat water and it turns to vapour.

The deeper you go into existence, the lesser the causality becomes; and the more spontaneous and natural are the results attained. All that is deep and profound in life is the outcome of natural and spontaneous results.

You go to hear music. You sit upright, with full concentration determined to enjoy the music to the fullest -- you never will. You will only tire yourself. Relax, close your eyes, forget all about enjoyment, just drown yourself in the music. If you thus get enrapt in the melody, you will be filled with bliss. The flower of bliss does not blossom in tension but in complete relaxation, those who become concerned about the attainment, can never relax.

Therefore Lao Tzu says: "You do not worry about the top, you become like water. Come down to the lowest abyss." The heights are invariably attained and so he does not talk about them at all. That is the natural outcome and does not need to be discussed. Yet, we are contrary people. We will listen to Lao Tzu only because he assures us of reaching up if we go down. So we set out confident that this is pure mathematics. We first make quite sure that if we go down, we shall rise up but then we go down but never rise up for that is not in the hands of anyone. It does not rest in the hands of the sadhaka. There is no guarantee and where a person starts with this guarantee, the happening never takes place. It is necessary to understand this inverse logic of life.

People come to me and say: "I desire peace." I tell them, "Forget all about peace and begin to meditate." But then they ask, "If I meditate, will I get peace?" I tell them again to concentrate on meditation and forget about peace but they keep on asking. Then I tell them, "You have tried all these years to attain peace. You have been after peace for so long and yet it has eluded you. Now you forget about peace and just meditate." But again they ask, "By forgetting all about tranquility, will it be attained?" So the matter ends where it was.

It is said that when Mulla Nasruddin was 100 years old he suddenly became so very contented, so very blissful that people were astonished; for it was difficult to come across a man more discontented than the Mulla. He used to complain about almost everything. They all gathered round him and asked, "Mulla, this is a miracle! You of all people have become so serene! We could never have imagined. What is the secret?"

Nasruddin replied, "Ninety-nine years I spent striving for peace. This year I have decided to live with my restlessness. I have decided to give up all thought of tranquility. I tried for ninety-nine years and I failed.

Now I have abandoned the idea and I find I have become peaceful!"

He who is prepared to live with non-tranquility, finds nothing wanting in his tranquility. He who is willing to suffer, who can snatch the happiness of such a one? And he who volunteers to descend to the lowermost abyss, no one has the power to snatch the heights he reaches. He who is prepared to be nothing finds himself to be everything, and he who is ready to annihilate himself, finds that all the wealth of the divine is his. Lao Tzu talks of this sutra. That does not mean he tells you to go downwards. He says there is only one way to ascend and that is you be ready and willing to be the last.

ONE FRIEND SAYS, "LAO TZU HAS TALKED OF THE PROFUNDITY OF THE FEMALE-CONSCIOUSNESS BUT NO TIRTHANKAR, OR AVATAR OR PAIGAMBARA (PROPHET) OR A JESUS OR A BUDDHA OR A MAHAVIRA OR A KRISHNA IS BORN OUT OF A FEMALE-CONSCIOUSNESS. IF THE FEMALE-CONSCIOUSNESS IS SO SUPERLATIVE, ALL RELIGIONS OF THE WORLD SHOULD HAVE BEEN THEREOF. ALL RELIGIONS HAVE HOWEVER ORIGINATED FROM MAN. WHY?"

This definitely requires to be understood.

There is a reason to this. Everything that is born in this world, is a result of the male and female relationship. In the birth of a child, the role of the male is accidental. His contribution is momentary, but he is the initiator. The birth of the child begins through him.

All things in this world are born this way. You will be surprised to know that even though Mahavira, Jesus and Buddha give rise to a religion, it was because of the women it was absorbed by the people. It is the women who first absorb it, develop it and spread it. This could never have occurred to you. Go to a temple, a mosque, a church, whom do you find there? Man is missing. If he is there it is only out of fear of his wife. All churches and temples run on women. Man gives rise to a religion but it is women who look after it, protect it and help it to develop.

Psychologists say, "No religion can last on earth if women are not initiated into it." No religion can survive, if it finds no womb to nurture it.

Do you know that for every man initiated by Mahavira. he initiated four women? There were 13,000 Bhikshus and Sannyasins whereas there were 40,000 Sannyasinis. Jesus was crucified by men but the one who brought him down from the cross was a woman -- and she was a prostitute! When all his male disciples ran away, there were three women who stood by his dead body. He breathed his last before these three women. All his male-disciples forsook him, but these women never left his side. They also faced the danger of death but they stood by him till the very last. The birth is given by man -- what is biological is also psychological -- but all religions are nurtured in the womb of women. If you understand this, you shall not complain.

Even today if religion exists on this earth, it is entirely due to women and not because of men. It is the women who keep religion alive.

The initiation of all creation, is the male, but he cannot provide a womb. And by merely initiating, no life is born; it is only when a life finds the protection of the womb, that it is born. The hormones, the blood and all the rest comes from the woman's body. This does not occur to us. Protection, development, security are all part of the Female-Consciousness. The initiation, the commencement, is part of male-consciousness but man is bored soon after and he starts on something else. If Mahavira is reborn, one thing is certain: he will never talk of the Jain religion again. He will give birth to some other religion. Man is always eager to give birth to something new. Woman is always eager to conserve and protect the old. In a way, nature balances and stabilizes creation through these two. It is not enough just to give birth to something. It also needs to be protected, to be nurtured in order to grow or else there will be no sense in giving birth to anything.

Therefore, if a man has really a masculine-mind, he is always Progressive. If a woman has the correct Female-Mind, she is traditional.

To be traditional means only this -- to take care of that which is born and progressiveness means to give birth to that which is yet unborn. Now what is the use of giving birth if there is no one to love and care afterwards? Then there can only be abortion. Left to man, there would be no births for as soon as the process of birth starts, he loses all interest and seeks fresh interests. The actual beginning of life is taken care of by the woman. The male-mind and the female-mind are the two wheels of a cart. Therefore woman

gave birth to no religion but they are the ones who have absorbed and spread them.
One friend asks: "Do all wise men develop the Female-Consciousness?"

Definitely. This does not mean they become effeminate_ Their minds, instead of being aggressive, become receptive. When this receptivity is born within a person, then only is he capable of opening the doors within for God to enter.

OUR FRIEND HAS FURTHER ASKED, "THEN HOW IS IT THAT MOHAMMED EVEN AFTER ATTAINING REALISATION WENT OUT WITH SWORD IN HAND?"

Verily he went. But do you know what was engraved on his sword? "This sword shall never rise except in the cause of peace." Do you know the meaning of the word Islam? It means peace. If Mohammed had to raise the sword, it was not because of himself but because of the conditions around him. Even when his sword is lifted against someone, it is not out of wrath or aggression or violence but out of sheer compassion.

Mohammed has been understood very little. He is one of those few men who have been badly treated in this world. His sword has a lot to do with this misconduct of the world. But I say the sword in Mohammed's hand did the same work as a knife in the hands of a surgeon.

It is also very necessary at times that such a person has to lift the sword but this is beyond our imagination; and there is no need also to indulge in this imagination for the heart of Mohammed was tender than the tenderest of hearts. The conditions around this tender heart were such, that if this heart has to do something, it needs must take up the sword.

This however had a bad effect, not because of Mohammed but because of those who followed him. Their pleasure and interest was only in wielding the sword. They created turmoil and confusion and earned a bad name for Mohammed. They even distorted and maimed Islam. Mohammed wields the sword for it was necessary.

Krishna offers his help in battle and instigates a battle for it was necessary. Actually we have to understand the matter of choice in this world. We break everything into two -- black and white. There is nothing black or white in actuality. Everything is grey and there are degrees of this colour -- some things are a bit more dark, a bit less dark and something a bit more light or a bit less light. Whenever we pass judgment that this is right or this is wrong, we forget that we are not talking with regard to life. Mohammed picks up the sword because if he does not, it would have been worse. Understand this well. It was the lesser evil that Mohammed should take up the sword for swords were bound to clash and if he did not set out to fight out his cause on the battle-front, the greater evil would have its day. The conditions around him, constrained Mohammed to fight.

Krishna exhorts Arjuna to fight not that Krishna was eager for battle. No one could be of a greater female-consciousness than Krishna. This is why his pictures are so effeminate. No one, neither Buddha nor Jesus nor Mahavira has been depicted in this manner. His clothes, his ornaments, his hair, his dancing and singing and this man with such an effeminate mind, exhorts Arjuna, the great warrior, to fight! Arjuna was about to run away from the battle-field. Then where was the need for Krishna to urge him to fight?

Krishna could see clearly that the evil that was to be, was bound to be and it would be enacted by very many evil hands. Arjuna was the best of the lot so it was better that this evil was finished off by his hands. The war was bound to be for many of them were thirsty for each other's blood.

Sometimes I wonder whether Gita would ever have come into being if Krishna had been on Bhima's chariot! Bhima would have been so eager to battle that he would have urged him to drive faster into the enemy lines. It is also quite possible that Krishna might have denounced the battle. Arjuna is the one who understands his duty. He has proved his goodness by offering to step out of battle. Krishna was certain that a sword in the hand of such a one could never do evil. In fact, the truth is, that a sword can only be trusted in the hands of a good man. Generally however, it is the evil man who has the sword. The good man throws down the sword and the bad man picks it up. Thus inadvertently, the good man becomes the cause of all the evil in the world.

When we have to choose, then the option is not between something good and something bad. It is rather between less bad and more bad. All choice in life is thus. The choice is not between nectar and poison, it is between less poison and more poison. We have to choose the lesser poison; that is the choice of nectar. Mohammed and Krishna choose the lesser evil. Their situations are different.

Just think: If Krishna had died before Mahabharata it could never have occurred in our wildest imagination that he would instigate a war! If Buddha had lived another twenty years and if a situation akin to Mahabharata had developed, we cannot imagine Buddha ever giving his assent! Our perspective is limited. We see only that which has happened. We cannot see what would have been. Had Krishna died before, the Mahabharata, we could never have imagined that this man who played the flute, who frolicked with the Gopis, who was so filled with tenderness and love, could give a message for war thus! To my mind, there is no other religious book in the world that gives a greater impetus for war than the Gita.

But the male-mind is not the reason here. The mind that gives the call to battle is a completely female-receptive-mind. But the situation in which this receptive mind that is completely filled with God, finds itself, directs him to plunge whole-heartedly in the act of war. Whatever his God-satiated mind directs, Krishna carries out whole-heartedly as the call of the Divine.

The sword that is raised in Mohammed's hand, is the sword that is raised in the cause of the Divine. Mohammed is not at all aggressive. This does not however mean that he did not gather aggressive people around him; but for that the responsibility was not Mohammed's nor for that matter, anybody else's.

It is difficult to find a more fearless person than Mahavira but nobody could imagine that those who gathered round him would be the weakest and most cowardly of people! But it happened so for they found a shield in him. Life is very strange. Mahavira talked of non-violence and he also said that non-violence can result only in a mind that is freed from fear. But the fearful man thought this religion of non-violence was suitable for him. In this religion there were no fights -- We shall kill no one and no one will kill us. To this fearful man, non-violence seemed the supreme religion. This was not because he believed non-violence to be the highest of religions but because he thought if all the world accepted non-violence, he would be able to live without fear. So all the weak and cowardly people collected behind Mahavira.

So it is not accidental that those who followed Mahavira were a class of impotent people, who have constricted themselves from all sides in life, who have just been mere baniyas (shop-keepers) all these 2,500 years. What is the reason?

These people found great safety in this business. This was the only business that entailed no strife, no quarrel. He creates nothing, goes no where. He does the work of a go-between. He keeps himself in the middle. Nobody could have dreamt that such spineless people could gather round such a fearless personality like Mahavira -- who are capable of being just shop-keepers. Can any inner-potential awaken in this work of shop-keeping? But this seemed comfortable work for a fearful man. Strange -- such people should be the followers of Mahavira!

Mohammed was incredibly compassionate and it was entirely out of compassion that he picked up the sword. If his compassion was even a little less, he would never had lifted the sword. But barbaric, blood-thirsty people, when they saw his raised sword, gathered round him. They were happy to see this meeting of sword and religion! Now no one could accuse them of killing. Now they would kill in the name of religion. So all the mid-Asian barbarian sects of the Tartars, the Huns and the Turks embraced Islam. The reason was only this that the sword was for the first time lifted out of its condemned place and elevated to the level of a temple. They all stood behind the sword and they trampled the whole world beneath their feet.

The influence of Islam today in the world is not on account of Mohammed. The number of Mohammedans is not on account of Mohammed but on account of the barbarians after him. They trampled the whole world but they destroyed Islam along with it. The religion that was started in the name of peace became a religion of non-peace and violence. But Mohammed cannot be held responsible for this. What could Mohammed do? What could Mahavira do? Mahavira could never have thought that a line of cowards will form behind him!

The logic of life is very strange. You can never say anything about it. There is one more rule of logic, which will help you to understand Lao Tzu, and that is: You are always attracted and influenced by the opposite. As it happens in sex, so it happens in everything else. You are always attracted towards someone who is just the opposite of you. This is a very dangerous thing but this is what happens.

Mahavira, is braver than the bravest. Therefore he was given the name, 'Mahavira'. His actual name was Vardhman. His courage had no equal -- this is a fact. That the most cowardly of people would become his followers, is something that cannot be imagined! But so it is -- always. Only the cowards are attracted by courage. The brave are never attracted by courage; and why should they be? If he is brave, so what? But the coward will find the fulfillment of his dreams. He would like to be as brave but he cannot be. He has found his ideal. Now at least he can touch his feet! He can praise him, hail him!

This then becomes their ideal for within them hides the man who is absolutely the opposite. Now such

people gather and they create difficulties. It always happens so. We are attracted by the opposite. The reason why we are attracted is just the opposite of what we are. Later on these influenced people form organisations and sects. Then they will change all the text of the Master's statements and re-interpret them according to what suits them. Then everything becomes different -- very different.

If we keep in mind this trend of history we may perhaps be able to warn Man to be careful where he steps. The psychologists today say that when a man is attracted towards a woman, he is attracted by those qualities in her which he does not possess. The woman is also attracted by the same reason. We are influenced by that which we do not have and never by what we have; for that we have already. The greater the contrast of qualities, the greater the attraction; the greater the romance. After marriage however, these very contradicting and opposite qualities are the basis of all dissensions. This is the difficulty.

Therefore psychologists say that the greater the love before marriage, the greater the calamity it leads to afterwards, Love means the attraction of the opposites. The hardest of men is attracted to the most delicate of women; but when these two stay together, they have nothing in common. Then the trouble starts. A very intellectual man can never be attracted towards an intellectual woman. He will find a woman who has not a trace of intelligence. But then the difficulty starts; for when they are together there is no communication between the two!

Now nobody can be blamed for this. All the trouble is because of the rule of the opposites in life. We are attracted by the opposite but we cannot live with the opposite. So our ultimate trouble is: We cannot live with the one to whom we are attracted and we are never influenced or attracted by one with whom we live. Therefore people of olden times were very clever. They said. "Marry one, love another." Do not try to do both these together. Marry a person with whom you can live and love the one to whom you are attracted.

Now the thinkers of America feel that if America is to be saved, this ancient cunning will have to be resorted to again. The Americans believed that one should marry the person we love. This is a wonderful thing but it cannot be, for love always happens between opposites and you cannot live with the opposite. Then the very qualities that attracted, become the cause of dissension and you find it impossible to adjust yourself.

As it happens between husband and wife, so it happens between the Guru and the disciple. This also is a great romance! People come attracted by the opposite, then find it difficult to stay. Therefore it is very difficult to live with a live Guru. A dead Guru poses no problems for in his non-presence you can do what you like.

Now Jesus has said "If a person strikes you on one cheek, offer him the other," but the number of people that have been killed in the name of Christianity is unthinkable! What is the reason? How could such people gather round a person like Jesus? Wicked people gathered round him, who killed people in order to teach them that if a person strikes you on your right cheek, offer him the left. They killed thousands of people with the excuse of spreading the message of Jesus.

Such contradictions take place. So Mohammed or Krishna are not aggressive. As soon as the Ocean of Perception opens before one like Mohammed or Krishna, the door to the Female-Consciousness opens within them. The meaning of Female-Consciousness is only this that in that moment a person is not aggressive towards Existence, rather, he becomes receptive towards the currents of Existence. He becomes a womb and is ready to contain Existence within himself. He begins to accept and stops all resistance. His state becomes one of total acceptability. This willingness, total willingness is the characteristic of the Female-Consciousness.

One last question: One friend has asked a small question.

THE QUESTION IS: CAN THE COMMON MAN ACQUIRE THE CAPABILITY OF EGOLESSNESS?

From his question it seems it is not possible for an ordinary person, whereas the fact is, it is very difficult for an un-ordinary person to attain egolessness. The very meaning of un-ordinary is egoistic. But it is not attained by the ordinary ordinary. It is attained by the extraordinary ordinary. The ordinary ordinary, I call him, who is looked upon as ordinary generally but who does not consider himself ordinary. The extraordinarily ordinary I call him who even though the world looks upon him as extraordinary, considers himself to be ordinary.

I travelled all over the country for 10-12 years and met thousands of people. Many of them would come

and tell me that what I said would not be understood by ordinary people. I would then ask the person if he understood and he invariably said he did but he was sure the ordinary man would not. I would then tell him that it was years that I had been going about and not once has the ordinary man come along who would say he did not understand, that he was an ordinary person. I would ask him to bring the ordinary man so that I may see him!

No man considers himself ordinary. Everyone considers himself extraordinary. This is Ego. If man knows and accepts himself to be ordinary, Ego will leave him. All men are ordinary.

All men are ordinary, no one is extraordinary. Only one person can be termed extraordinary -- the one who becomes aware or his ordinariness. Our mind refuses to believe that we are ordinary. In a thousand ways we try to assure ourselves that there is no one like us, there never can be. We never try to explain to ourselves, how we reached this conclusion. What is the qualification, what is so special, so distinctive about us? Nothing -- but the mind refuses to believe for as soon as I accept this fact, the journey upwards stops.

There is a reason behind my considering myself extraordinary. When I consider myself extraordinary then my place, my position and surroundings all become unworthy of me. My rightful place is above and not where I am. The world does not know this and creates barricades or else I would reach the place where I belong. I shall not rest content till I reach my rightful place. But I shall never attain this rightful place for the simple reason that wherever I reach, that place will become ordinary and my extraordinary place will shift yet further up! Ego can rise only when it believes that its place is further up and not down. This is the chemistry of the flight of the ego.

Lao Tzu says that if you were to know for certain and accept the fact that you are ordinary you are nobody. nothing, you will not try to rise up as soon as the thought of ordinariness spreads over the mind. You will begin to feel that perhaps you are not worthy of the place you are standing upon, perhaps you are committing an excess. You then begin to step back and back till you reach a place where you can go no further back. You will reach a place that no one wants to occupy, where there is no one to be jealous of your position and no one to push you out of it. Lao Tzu says, "Then that very day you attain the extraordinary life."

If God is not attained by even such a one who has become so humble then all talk of God is nothing but trash. If even such a person who has become so empty does not behold perfection then perfection can never be beheld. Do not think how an ordinary person can attempt to become egoless. Every man is ordinary and every man can do it. But each of us is under the illusion that he is extraordinary. This illusion has to be broken.

And Lao Tzu does not exhort you to break this illusion. He only says if you do not break it, you shall suffer. You do not want to suffer but you take good care of your maladies lest they leave you. Then you suffer and then you go about wailing how miserable you are! We are not prepared to leave the things that trouble us. The knot of the ego is the root cause of all our woes. To know oneself as the most ordinary of ordinaries is the cure of all ills.

Try out this experiment. Become ordinary for twenty-four hours. Let only one thought be within you for those twenty-four hours that I am an ordinary person. I am nothing. After these twenty-four hours you will never want to be extraordinary again. The glimpse of bliss that you will get in this ordinariness would be one beyond your imagination. This glimpse is always available to us but we are so stiff with our arrogance of being extraordinary, special! How can we experience this flash of joy when we sit with all the doors and windows closed? Get down from your throne. The mystery of life cannot be unfolded on the gilded throne of the ego. What is attained on the ordinary rough and dusty path of humility can never be attained on the gilded peaks of the ego.

Enough for today.

Nobody must leave. Today is the last day. Drown yourself in kirtan for ten minutes. Perhaps you may become ordinary. You sit apart fearing what people will say -- such an extraordinary man and he is clapping! Those who feel like dancing may stand up. If you feel like dancing any time during the kirtan, get up and dance! Be absolutely ordinary for fifteen minutes and see for yourself that anyone can be ordinary.

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IT IS BETTER TO LEAVE A VESSEL UNFILLED, THAN TO ATTEMPT TO CARRY IT WHEN IT IS FULL.
IF YOU KEEP FEELING A POINT THAT HAS BEEN SHARPENED, THE POINT CANNOT LONG PRESERVE ITS SHARPNESS.
WHEN GOLD AND JADE FILL THE HALL, THEIR POSSESSOR CANNOT KEEP THEM SAFE.
WHEN WEALTH AND HONOUR LEAD TO ARROGANCE, THIS BRINGS EVIL ON ITSELF.
WHEN THE WORK IS DONE, AND ONE'S NAME IS BECOMING DISTINGUISHED, TO WITHDRAW INTO OBSCURITY IS THE WAY TO HEAVEN.

Life is not plain mathematics. Rather, life is an enigma. It is also not a logical arrangement. Rather it is a mystery. The path of mathematics is straight and clear; riddles are never straight and clear. The solution of logic lies hidden in its seed. Logic never leads to anything new. Mystery always goes beyond itself.

Lao Tzu is investigating this mystery in these sutras. We can understand it in two ways. If we were to imagine a person traversing a path which is absolutely straight, we can see that he will never return to the starting point of his journey. But if his path is circular, he is bound to return to the point from where he began. A circular path leads back to the beginning of the journey.

Logic believes life to be linear. Mystery contends that life is circular. The logic of the West which has influenced the consciousness of man so deeply, does not view existence as circular. In the East, where efforts have been made to understand the mystery of life, whether it was Lao Tzu or Buddha or Krishna, existence has always been viewed in the form of a circle. "Circle" means we return to the starting point.

Therefore, the mundane world has been described as a wheel. Samsara means wheel. It means a circle. Nothing in this world is straight, whether it be the seasons of the year or life itself. Life ends in death at the very point from where it started at birth. When a child is born, his very first step into life begins with his first breath. A child begins to breathe only after he is born and a man stops breathing only when he dies. Life ends with the out-going breath. The point from which life's journey begins is the very point where death takes its place. Life is a circle. If we understand this in the right perspective, we shall be able to follow Lao Tzu.

Lao Tzu says: "Do not take success to its ultimate end or else it will become failure." If you carry your success to its last point, you will have turned it into failure with your own hands. If you draw the circle of fame, it can only be completed in infamy. If life flows in a straight line then Lao Tzu is wrong, but if its course is circular, then he is right.

The East never wrote its own history whereas the West did, because the West believes that whatever event takes place is never repeated. Each happening is a unique occurrence and hence unrepeatable. Therefore Jesus can be born only once and never again. A new birth is impossible. Hence, all history is dated from the time of Jesus. It is either before Jesus or after Jesus. We do not date our history before Rama or after Rama. The first thing is, we do not even know when exactly Rama was born. This does not mean that when his whole life was chronicled such an important event as his birth was left out. This is an interesting fact, worthy of our consideration. The East never believed in noting down events of history, because the East believed firmly that nothing was inimitable and all things were bound to be repeated. Rama is born in every age and he will be born again in every age. His name will change, the form will be different; but the original, the basic happening never changes. It will keep on being repeated.

There is a story that illustrates this point. It is said that the sage Valmiki wrote the RAMAYANA much before the birth of Rama. Nowhere in the world would this be believed that Rama could be born long after Valmiki wrote his epic. But the birth of Rama is a circular happening from the eastern point of view. Just like when a wheel rotates one part comes up and then the other and that part which was up goes down and that which was down goes up. The event and the narration follow each other along the circumference. The Jainas believe that their Tirthankaras, all twenty-four of them, will come in every age. The names, the forms will change but the circumstances will keep recurring. Therefore the East did not think it necessary to write down historical events.

The East wrote the PURANAS. Puranas mean that which is the essence, that which always will happen again and again. History is a record which will never happen again. If life flows in a circle there is no need to chronicle the dates of the birth and death of Rama. As long as we keep in mind the meaning behind the life of Rama, his intrinsic character, it is enough. It becomes meaningless to record secondary matters like when he was born and when he died. We endeavour to conserve in writing only that which will not be repeated again. What happens again and again need not be recorded.

The concept of the East is to view life as a circular flow. This understanding is very significant. All movements ale circular, be it the movement of the stars or the moon or the movement of the earth, or the life of man. No movement is straight anywhere in the Universe. When all things move in their own orbit, life cannot be the only exception.

The circle has its own logic, its own mystery and that is: it ends where it begins. No matter how far we travel, we return to the same point from where we started. When we strive to go further and further, we are little aware of the fact that in this very act of going further we have already started the process of going back to the starting position.

In a way, youth is the very opposite of old age. Life cannot end otherwise. So as a person progresses in youth he is heading towards old age. This is exactly what Lao Tzu means when he says, "IT IS BETTER TO LEAVE A VESSEL HALF-FILLED THAN TRY AND DRAG IT ALONG WHEN IT IS FULL," -- for when a thing is full, its end begins. This is true for anything, not just a vessel. The vessel is only an illustration. When anything is full it begins to end.

So Lao Tzu says, "If you wish to understand the truth of existence, remember, it is propitious to keep all vessels half-filled." But this is very difficult, because everything in life is designed to be filled. When you begin to fill your coffers, it is difficult to stop half-way. Leave aside wealth -- when you begin to fill your stomach, it is difficult to stop half-way. When you love someone, then too it is difficult to stop half-way. When you strive to be successful, it is impossible to stop mid-way, because ambition cannot rest half fulfilled. The fact actually is that ambition becomes strong and alive only when it reaches mid-way, for then it is confident of reaching the goal. But the faster we try to fulfil the goal, the quicker it begins to be destroyed. So whenever an ambition is fulfilled we find it has become extinct.

Lao Tzu says, "Stop half-way." To stop half-way is forbearance. But moderation is very difficult, To stop mid-way in all avenues of life is sobriety. This is very very difficult and requires great sacrifice because when we reach the mid-point, we are assured and encouraged that now the goal is near; now there is no sense in giving up. When you have crossed all the hurdles and are about to ascend a throne, to stop is impossible. It is easy to stop in the initial stages for then we can say: perhaps it is not worth our while. Then the arduous journey can be spared. Distraction and apathy can help one to hold back. The possibility of struggle and the lack of courage could also have come in one's way.

Man can stop at the very first step, but when the goal is in sight -- one more step and the throne is yours! -- then Lao Tzu says, "Stop!" because the ascent to the throne only leads to descent. What will you do after you have seated yourself on the throne? When the fruit is fully ripe it must fall. When success is complete,

death is inevitable; when youth is at its zenith, old age sets in.

As soon as a thing reaches completion, it means the circle is complete; we come back once again to the starting point. An old man becomes as helpless as a newborn baby. A life full of fruitfulness leads back to the non-effectual state of the child. In a way, an old man becomes more helpless because the child has his parents to care for him, he is not even aware of his helplessness. The old man, however, has no one to fall back on, and the sense of helplessness is difficult to bear. This is the result of all the successes he has had in life! All his life man evolves ways and means to save himself. But his life's labour is lost when ultimately he finds himself more helpless than a child. Verily, we move in a circle, but we are unaware of this.

"IF WE KEEP ON FEELING THE EDGE OF THE SWORD, IT LOSES ITS SHARPNESS." This is the second part of the same riddle. The first part is: "Do not take things to their logical end for then you destroy them. You become the destroyer of the very thing you set out to complete. Halt! Stop mid-way before the wheel takes its full turn." The second part of the riddle, Lao Tzu says is: "By feeling a thing again and again, you cause it to lose its sharpness. If you keep on feeling the edge of a sword, to be sure if it is sharp, the edge becomes blunt." But this is what we do in life! If I am in love with someone, I try to confirm my affection several times during the day. To this end I try all means, direct and indirect. But a thing that is experienced time and again loses its effect. It is the lovers themselves who kill love.

Not only is this true in the case of love but in all facets of life. If you are conscious of your wisdom at all times, you deaden the intellect. If you are aware of your greatness all the time, you are instrumental in wiping it out yourself.

How is it that the thing we keep feeling constantly is made extinct? There are reasons for this.

First and foremost, we only feel that thing repeatedly of which we are not sure. We know within our heart of hearts that the feeling of confidence is missing. In trying to assure ourselves, we constantly keep trying to have the same experience But each effort only causes the feeling to lose its edge. The sharpness of the edge is acute only in its first impact. Each experience takes away a little of its sharpness.

People come to me and say, "We had a deep experience in our very first meditation, but now there is nothing!" They are eager to feel the same experience again and again. The sword loses its edge on constant feeling. So does meditation. In fact, the very effort to repeat an experience makes it stale; and because it is stale it loses its sensitivity. If you wear only one type of perfume every day, everyone but you will be aware of its scent. Daily repetition causes your nostrils to lose all sensitivity towards that particular scent. If you see some beautiful colours day in and day out, you will become unresponsive towards their beauty This happens not because of the colours, but because of the fact that your eyes are no longer sensitive to them. Life becomes stale when we demand and strive for repetition. Life becomes dull and dead.

Our lives have become stale and dead. No morning seems to rise in our stale existence, nor does the sun send out new rays. No new flowers bloom, no birds sing a new song -- everything is stale and rancid. What is the reason behind this staleness, this rancidity?

In our attempt to renew an experience again and again, we tend to kill the sharpness of the experience. If I hold your hand lovingly today, tomorrow you again expect me to do the same. If I too find the experience pleasing, I shall attempt to hold your hand again. Thus we both will make this experience of joy ineffective. Our hands will meet but something will be missing; and the joy that was experienced in the first meeting will no longer be there. Then we tighten the hold of our hands and desperately try to regain the first feelings and find the joy getting less and less. Each attempt to conserve the experience becomes the cause of its extinction. This is how we destroy all our happiness. We strive like mad to relive each experience and kill it in the very process. Life is very strange. It is strange in the sense that contrary happenings take place. One who makes no effort to attain the same joy again finds himself experiencing it every day. And one who does not worry about the edge of his sword finds it sharp always.

It is said that one day there was great confusion in a famous dramatic company in Russia. The main actor, who was to act the role of a stammerer, fell ill. The show was about to begin and the management did not know what to do. But then someone suggested that the son of a rich man in the village had stammer that was incurable. The boy was brought and after a little briefing was prepared to go on the stage. But then a miracle took place. The boy could not stammer, try as he would! What happened? Psychologists say that if a person becomes fully conscious of a thing, that thing is lost.

I was in a town where a youth was brought to me. He was a teacher in the university. His trouble was that while walking he would suddenly begin to walk like a woman. He had gone through all kinds of treatment but the malady prevailed. It was very embarrassing for him, more so since he was a teacher. I could think of only one cure for him. I told him that whenever he found himself walking like a woman, he

should consciously and knowingly walk like a woman and not restrain himself. Up 'til now he had consciously forced himself to walk like a man, but unconsciously he walked like a woman. Now he should do the opposite: whenever the feeling came, he was to give it full expression.

He broke out in loud protests: 'As it is, I am in trouble. And this is what you suggest? I shall be walking like a woman all the time!" I tried to console him and by way of encouragement asked him to try and walk like a woman right before my eyes. But try as he would he could not.

One rule of the mind is, when you try very hard to do something, that something loses its edge. This is how we lose the edge of our happiness. What happens is instead that the edge of our unhappiness remains razor-sharp. We suffer so much misery in the world not because there is so much misery but because there is a fundamental error in our way of life. We do not want to touch unhappiness so its edge remains razor-sharp; and we are so eager to touch happiness that we blunt its edge in the process. In the final analysis we find nothing but misery all around and no sign of happiness anywhere. Then we say, "Happiness is difficult to come by. It is only a dream. Life is a long stream of misery."

This flow of misery and pain is entirely of our own making. One who keeps feeling the edge of misery and does not worry about happiness at all gradually finds that the edge of misery becomes dull and all of life becomes a fountain of joy. Whatever you touch is destroyed; whatever you desire is lost. You never attain what you run after. Life is not a mathematical equation but a riddle that defies solution. He who takes it to be a calculated science finds himself in difficulty. He who looks upon life as a riddle, a mystery masters all its secrets and attains the highest existence.

Lao Tzu says: "WHEN THE HOUSE IS FILLED WITH GOLD AND DIAMONDS THE OWNER CANNOT PROTECT IT."

This is contradictory. Actually, a man can protect his treasures only when he is poor, only when it is just enough to be guarded by a single person. When a man requires the help of others to guard his wealth, then only can he be called rich. And when this need arises, the fear of losing it also sets in because wealth in the hands of others is never safe. For this very reason, a unique happening is witnessed in the world: a poor man sleeps without a care, as if all the world belongs to him; whereas a rich man passes sleepless nights. The beggar lives with the majesty of an emperor while the emperor's life is worse than a beggar's. He has to entrust others with what is his and hence his worry.

Genghis Khan died. His death is significant. It is only natural for a man like him to be afraid of death. He killed millions so that he could remain alive; but the more he killed, the more fearful he became. He feared that someone was bound to kill him because he has made many enemies. His nights were sleepless because death was more possible in the darkness of the night. His fears lead him to doubt all his guards, so he kept guards to guard the guards and another set of guards to guard these. He kept seven lines of guards to guard his tent. He was sure that these guards who stood guard on each other could not possibly be friends. Each time, he added one more line of guards for more security.

Genghis Khan slept in the afternoons and never at night, in spite of the elaborate precautions. But one night he was so tired that he fell to sleep. His sword was always by his side for an emergency. It happened that one of the horses tied outside his tent got loose. There was Pandemonium all around. The guards began to shout and run. Genghis woke with a start. Sword in hand, he rushed out, sure that the enemy had taken advantage of the dark. His foot slipped and he fell, face downwards. The peg of the tent pierced his stomach. This peg, this tent, was part of the arrangement for his safety. No one had come to kill him. His own fear killed him -- he had run out to save himself.

Such happenings take place all throughout life. Man builds a house; then he keeps a sentry to guard the house. He amasses wealth; then he has to make arrangements to protect it. This web spreads further and further till he finally forgets that the person for whom he has toiled so much has turned into a mere watchman.

In the biography of Andrew Carnegie, the American millionaire, it is written that two days before his death, he asked his secretary if they both were reborn again, would he like to be his secretary or would he like to be Andrew Carnegie? (At the time of death, he was worth ten billion rupees.)

His secretary replied, "Forgive me Sir for saying so, but I shall never make the mistake of asking God for such a wealth. Had I not been your secretary, I would perhaps have died with the desire of becoming Andrew Carnegie in my next life; but now no." Andrew asked him the reason why. He said, "I have been witnessing your everyday life and have come to the conclusion that no one can be more destitute than you. You cannot sleep well, you cannot talk or move freely, you have no time for your wife and children. You arrive first at the office. You are there by 8.30 a.m. Even your lowest worker does not come till 9 a.m. Your

clerk arrives at 10:30, your manager at 12.00 and your director at 1:00. I see your director leave by 3 :00 in the afternoon, your manager by 4:00, your clerk leaves by 4:30 and your lowest worker by 5:00. But I have never seen you leave the office before 7:00 in the evening. All those who work for you are taking care of someone else's interests for the sake of earning their livelihood, whereas Andrew Carnegie has to guard his own interests."

Lao Tzu says, "When the coffers are filled with gold and precious stones, the owner is not capable of guarding them." And when the owner cannot protect his treasure, he is no longer the owner but the slave to his wealth.

We never know when we become slaves to our fortunes. Our efforts are always towards greater ownership. We forget that we have already become slaves to that which we sought to own and possess. The fact is that whoever tries to be the owner of anything in this world becomes its slave. It is said that life is a great mystery because only one, who does not insist on his ownership of anyone or anything, is an owner in the real sense of the word.

This is not the case with human beings only. If you try to possess even inanimate things, they will possess you! When you have to leave your house, it is not the house that cries at the separation but you. Objects also become the owners. The possessor becomes the possessed. The master becomes the slave of the very thing he possesses.

"WHEN ARROGANCE ARISES, DUE TO SUCCESS AND HONOUR, IT IS AN ILL-OMEN FOR THE PERSON CONCERNED. AND WHEN THE WORK IS DONE, AND ONE'S NAME BECOMES DISTINGUISHED, TO WITHDRAW INTO OBSCURITY IS THE WAY TO HEAVEN."

The doer must withdraw into obscurity as soon as his work is done so that arrogance has no chance to arise. Otherwise success leads to great failure. There is no hell greater than the hell of success. Our own success becomes poisonous for us. We weave a web of our own entanglements in much the same way as a spider. Then we bewail our lot and struggle to find ways and means to get out of our self-inflicted imprisonment. This prison is of our own making, but it happens in such a way that we become aware of it only when it is already done. From this sutra, we have to recognise and understand how this unknown slavery creeps in and how we ourselves are responsible for it.

First and foremost, there is only one kind of ownership that is possible in this world (and such is the rule of nature): the ownership of one's own self. We cannot be the masters of anything except our own selves. As soon as a person strives to possess what is other than himself, he becomes a slave. When a Mahavira or a Buddha gives up his throne and kingdom, we marvel at their great renunciation but we are mistaken. Buddha and Mahavira renounced their own slavery in doing so, for it became clear to them that all possessorships are forms of slavery. The greater the ownership, greater is the subservience.

Therefore an interesting fact comes to our notice: there is not a single case in the annals of our history where a beggar gives up his begging in order to become a renunciate. Do you know of a single case when a beggar has given up his begging bowl and moved into a forest? What is the reason that a beggar cannot give up his begging bowl whereas kings have relinquished their thrones?

There have been many instances of kings giving up their kingdoms and becoming mendicants, but no beggar has had the courage to give up begging. What is the reason? Actually the beggar's servitude is so negligible that he is not aware of the fact that he is a slave. The king's subservience to his possessions reaches such a suicidal point that he cannot help but be conscious of it. The kingdom becomes like a big prison to him, whereas a beggar's bowl gives no indication of a prison. The beggar can move with it freely wherever he likes. The prison as yet is so small that it can dangle from his hand. The king is not free to move about with his kingdom. He has to live within it. The illusion of ownership becomes clear to the king and hence he can renounce it. The beggar's sense of ownership being infinitesimal. the illusion persists.

Therefore as long as a person is aware of his ownership, know that he is yet a poor man. His possessions as yet are few. The day you realise your slavery to your possessions, know that you are rich in the right sense of the word. This is the only criterion to judge a rich man or a poor man. Says Lao Tzu: "If you desire to be the owner, take care that your possessions need no protection, for then you are no more than a guardian."

Lao Tzu also says: "When your task is duly fulfilled make haste to withdraw into obscurity and thus give no chance for your arrogance to crystallize." Let no one know that you were the doer. When Lao Tzu's fame spread far and wide and people trekked hundreds of miles to come and meet him, Lao Tzu quietly slipped away one day and was no longer heard of. He withdrew into obscurity. He, disappeared from view

completely. It was never known when Lao Tzu died or how he died! All that is known is that one fine day he disappeared. This same advice he gives to others: when your labour is crowned with success, step silently into oblivion.

But this is very difficult because this is the moment we toiled for. We step back into obscurity at times but that is in our moments of defeat and failure. Then we wish to hide, to run away. In our sorrow and despair, we even go to the extent of committing suicide. This goes to show how deeply we wish to withdraw into obscurity; to fade away, so that we leave no trace behind. When, however, a person withdraws into oblivion in the hour of his success, a great transformation takes place in his life.

To run away from life, to drown oneself in oblivion in one's hour of despair and failure, is a very natural reaction. The mind always prompts us to run away, to hide when beset with failure, so that others may not know. Failure torments the ego, whereas success nourishes it. When a man is successful, he walks with his chest out. He goes out of his way to meet even those whom he does not know because now he is very eager that all the world should know of his success. This was the very moment he longed for. But here is this man Lao Tzu who says, "Fade back into obscurity when your work is successful."

If the ego becomes established in the moment of success, it paves the way to hell. If you withdraw yourself from the public gaze in your moment of achievement, you find yourself on the doorstep of heaven. When the doer's fame spreads at the successful completion of his mission, his stepping into obscurity opens the gate of heaven.

Here, hell means the ego and heaven means the annihilation of the ego. There is no other heaven or hell. The stronger the 'I', the greater the hell; the rarer the 'I' the more I am in heaven. My being in heaven depends on how much of the 'I' is in me. The knowledge that "I am" is the cause of all my woes and the feeling that 'I am not', is my bliss, my joy.

Understand this a little. Whenever you experience pain or suffer anguish, have you tried to find out where and what this pain is? What is the fundamental cause of the pain? Is someone else responsible for it or is it your way of life, your constant endeavour to feed your ego that is the cause? Or, when you have experienced joy, in that moment of bliss, look within and you will find the 'I' completely missing in you.

In the hour of pain, the ego crystallizes even more. The shadow of the ego is the pain itself. But we endeavour to save the ego and enter heaven too! The 'I' must be saved and heaven must also be attained. But if the 'I' is saved, you cannot achieve bliss because the 'I' is the pain, the misery itself.

Therefore it is necessary to break our present patterns of life at certain places and also to become alert and awakened in a different sense. Lao Tzu says: "Step back into oblivion in your hour of success."

We should also recognise the alternative implication of this statement: Do not hide in obscurity in the hour of defeat. Leave not the streets of your town in the hour of defeat, but step back into obscurity when rewarded with success so much so that no one sees you. He who steps back in the hour of his glory his ego disappears at once. And he who stands doggedly in the face of defeat? His ego also vanishes.

As opposed to this, there are two ways which help to strengthen the ego: To hide in the hour of defeat and to reveal yourself to all the world in the hour of your success. It is because of the ego that we hide ourselves in defeat and it is because of the ego that we wish to display ourselves in the hour of success.

When a person begins to understand fully the character of the ego and the means through which it develops, he can play with it. At present, the ego plays with us; but when a man is prepared to play with his ego he is filled with strength and is freed from the ego.

Gurdjieff was in New York where his theories were being widely acclaimed. One of his disciples has recorded, "We could never understand Gurdjieff. Whenever his mission almost reached completion he somehow turned it into a failure. He never missed a single opportunity to do so. And oh, the trouble he took, the way he toiled to fulfil his aims!"

Gurdjieff established many ashrams. There was one on the outskirts of Paris. For years he toiled to develop this ashram. He got hundreds of people to join it. Then one fine day when all was set, he closed up the place! Those who had worked zealously for him were shocked at this. They asked him why, when after so much trouble, the goal was almost reached and they were hopeful that now the ashram would get going, did he abandon the project. Gurdjieff replied, "I worked so hard only to abandon the project."

In New York also, he got going a very big institution but abandoned it as soon as it was established. Many of his followers were convinced he was insane. When the goal was far away, he worked ceaselessly and with a vengeance; but in the hour of success, he turned his back on it. He was mad! His close associates left him one by one.

But Lao Tzu calls such a man a wise man. Lao Tzu says: "When success is attained, step quietly into

obscurity." If this statement is understood from within, the inner transformation will come.

You can try this experiment for yourself in small things in life. If you pick up an umbrella dropped by a man on the street, you wait expectantly for his thanks. If he does not thank you, you are terribly disappointed. We cannot even let go of a small thank-you. But Lao Tzu says: "When your world reaches the point of fulfillment, when your life's purpose has been served and the goal appears before your eyes, turn your back and disappear." This necessitates a well-integrated atman (soul).

When a person turns his back on the goal, the goal begins to follow him. When a person steps back into oblivion in the hour of his success, no trace of failure remains in his life. Such a man can never be a failure. In fact, he has discovered the alchemy of success. He has learnt the art whereby he is no longer a human being but God himself. He has mastered man's weakness for the ego and this enables him to meet his failures face to face and treat his success as if it were nothing.

Lao Tzu disappeared. One of his disciples followed him a long way o ut of the village. Lao Tzu persuaded him to go back, because now he was going to enter into oblivion. He told him, "Go back and you shall attain great heights of success. Thousands will come to ask about me. "You have to answer them." This appealed to the reasoning of the disciple. How man indulges in rationalisation!

"It is only to do your work that I am going back," he told Lao Tzu. "People will come and you shall not be there to answer their questions. I cannot explain as you do, but I shall try my best."

His mind clung to the desire of fame and respect, It was now clear to him that there was no point in following Lao Tzu. No one knew him in the villages beyond and besides, he was about to die in the wilderness. But the sum total of his life's effort lay behind him. For his whole life he spread his fragrance and not when people were drawn by the fragrance, he was running away! Barely a night the disciple spent with him. The next morning he returned to the village.

The last person to see Lao Tzu was the guard at the check-post. Thereafter, no one knows what happened to him. Chinese tradition believes that he is still alive. For how can such a man die? Death occurs only to the ego. How can such a man, who never accumulated any ego, die? When the king came to fall at his feet, he left his hut and ran away. Such a man can never die!

Two unusual stories exist about Lao Tzu: One is that he was sixty-two years old when he was born... an old man! Those who loved him asserted that such people are always born old.

Most of us remain juvenile till the hour of death. We find eighty year old men playing with toys. The toys are different, but the play is the same.

We see a child sucking his bottle and we see an old man sucking his pipe. Psychologists say that both are doing the same, If an old man were to suck milk from a bottle he would look odd; so he finds other means of satisfying himself. He sucks at a pipe or a cigarette. When the warm smoke goes within, he gets the same satisfaction as when the mother's warm milk travelled down his throat. This delights and satisfies him. There is no difference between a child and an old man. And if there is, it is only the difference in stupidity. The child at least, drinks milk to sustain himself. The old man achieves nothing but a false satisfaction. A general observation about old men is that their innate childishness is intact. Only forms and methods have changed. Childishness persists.

Little things cause us irritation. Little things strengthen the ego, increasing our greed, our fears and desires. Everything remains the same as we grow older; there is no difference. So according to the Lao-Tzu point of view, we all die as children.

And here is Lao Tzu who is supposed to have been born old. He was sixty-two when he was born -- such is the legend. There are many such legends in the treasure-chest of the Orient which are very meaningful. The fact is, a Lao Tzu cannot be born unless he is mature.

Another story about him is that, no one knows when he died because he never died. Such a one never dies. The mortal thing that dies within us is the ego. We do not die; it is the ego created by us that dies. The pain of death is the pain of the dying ego. All that we have gathered together at the insistence of our ego, we see being snatched away from us at the time of death. All that we constructed breaks; all that we attained is lost.

One thing in all this is certain -- we have not created ourselves. Another thing that is certain is that we are not snatched away even by death.

Do you know who you were before you were born? No, because nothing is remembered except the ego, and the ego takes three to five years to develop. Therefore, the psychologists say that we cannot remember our lives before the age of three to five years. Why is this so? After all, we were present from birth to the age of three. It is because it takes three years for the ego to develop.

This brings us to an interesting fact -- children never hesitate to steal or tell lies. This does not mean they are thieves or liars. The actual fact is, the ego is still absent so the child cannot differentiate between 'mine' and 'thine'. What we look upon as theft is pure socialism to a child. The 'I' that creates differences between two people, is not developed as yet. What we look upon as theft is because of the ego. For a child, everything in this world is his; whatever he likes belongs to him. As yet, his likes and dislikes are all that matter to him. The all-deciding ego is yet unformed.

Similarly, a child sees no difference between truth and untruth, for he cannot differentiate between dream and reality. We often see a child waking up from sleep crying because of a doll that was broken in his dreams. The ego is essential to differentiate between the dreams of the night and the reality of the day.

When a person like Lao Tzu sheds his ego and views the world, he too finds no difference between dream and reality. This is the reason that Shankara can say, "The world is an illusion." It only means this; that in a manner of speaking, the world is also, a dream. Once the dream was as real as the world -- before the advent of the ego. Then came the ego and separated dream from reality. This discrimination was created by the ego. Then for Lao Tzu this ego, this 'I' dissolved and the world again began to look like a dream.

At the moment of death, this self-created 'I' crumbles and breaks. In every aspect its hold gives way. This is the agony, the pain, of death. Would that we remembered at that hour that when the ego is not, then too I am. Then we would enter death as joyfully as we entered birth. Then we would enter the realm of the great sleep of death as willingly and as happily as we enter the realm of sleep each night.

This happening however, cannot take place by chance at the time of death. He who has accumulated success all his life and shunned failures; who has never missed a single opportunity, even if it be false, to nurture his ego, has only crystallised his ego. That is why flattery sounds so sweet. The flatterer knows that what he says is not true and the one flattered also knows it is not true, yet when praise is showered, we do not have the strength to repudiate it. If someone says to you that you are the best looking person he has ever seen -- and you know that such a thought has never crossed your mind when you stand before the mirror each day, you still feel like believing him when he praises you. You accept the praise offered you without a question.

And you never refuse the scandal about others no matter how improbable. One's own glorification, however absurd, is always acceptable; we never feel the flattery is going beyond limits. Everything appears within the bounds of reason both as far as praise of oneself is concerned or slander about another. One who takes pleasure in scandalising others, who has delighted in his own praise, who stands proudly facing the world in his hour of triumph and hides himself in times of failure, he who has always sought respect and honour and fled from ridicule and revilement -- such a man cannot let go of his ego all of a sudden at the time of death.

But one who has done the opposite of this -- who has doubted the scandal about others and refused to believe it, who has doubted the authenticity of the praise lavished on him and refused to believe it; who has stood his ground in the face of failure and drawn back in the hour of success; if such a characteristic persists throughout his life, freedom is possible at the hour of death. The doors of hell are perpetually closed for such a person because he has lost the very key that opens it. The gates of heaven are forever open to him. Heaven means that the doors of happiness remain wide open for him. Then wherever he is, however he is, he cannot be anything but happy. There is no way to take away his happiness. His eyes always catch the good and the beautiful in everything and he derives pleasure from it. He remains closed to the painful and ugly aspect of things. Such a person sees diamonds in Pebbles and flowers in thorns. He sees light in darkness. For him, death is the ultimate din of life.

Therefore, I say, life is not mathematics but all insoluble mystery. It is not arithmetic where two and two is always tour. A riddle never conforms to calculations. Many times the result turns out to be other than the calculated outcome; even contrary. All the same, riddles have their own rules that are very subtle -- and it is about these riddles that Lao Tzu speak If we wish to understand the workings of a riddle, we will have to first understand its subtle mathematics. Understand it in this way. When a hunter shoots an arrow at a bird that is flying in the air, he has to make use of some subtle calculations. If he aims straight at the bird when it is at a certain place and shoots. he is bound to miss. He has to aim the arrow at where the bird will be when the arrow reaches the height at which the bird is flying. If he aims straight at the bird. the bird will have long passed the target when the arrow reaches. So he has to aim at the point where the bird is not, but where the bird will be in due time. The art of archery is to shoot the arrow where the bird is not, because you are aiming at life that is moving, flowing. This is the secret of life also. For a dead bird no calculations are required but for a living bird. you have to calculate.

Dead mathematics move on a straight line. The mathematics of life cannot move linearly. Lao Tzu says, "If you wish for success, avoid it. If you desire failure, cling to success." Lao Tzu says, "If you wish to become extinct, it you wish to die, cling to life with all your might. If you wish to live. Let go of life, let go of your hold on it."

If you wish to be happy, do not seek happiness. He who seeks happiness, loses it. He who seeks unhappiness, lose it. He who sets out to attain happiness gets unhappiness instead: and he who seeks unhappiness, never finds it. If we begin to see things in this perspective, our every movement, our mode of thinking, our vision, our philosophy will be entirely different.

When a person attains this perception, I call him a sannyasin. Ordinarily those whom we call sannyasins also think in terms of worldly mathematics. They too, set out to seek God. Remember, he who sets out to seek God finds him difficult to attain. Calculations hold good only in the quest for material gains, not in the quest for God. God is not such a thing that you can take a staff and set out to attain Him. You will find that ultimately you are left with the staff only. God is not an object to be sought; God is an experience. When you are not, when the seeker is lost, He appears.

He who sets out to seek finds himself in difficulty, because the seeker is always present in the search. Therefore the ego of a sannyasin becomes very dense, very dangerous. He is seeking God. If you question him, he will look down on you with scorn. What are you? A mere nothing! You run after mundane things that are not worth a penny. Here is he: in search of eternal wealth! You are a sinner in his eyes; he is the embodiment of virtue. It is only natural that he should be filled with pride. He finds it difficult to sit with you, he requires a throne. This is very natural: it is the working of ordinary mathematics. I was reading the life of a Japanese fakir, Tatasusu. Whenever a person came and praised him, he would listen very attentively. Then when he finished he would say, "You have come to a wrong person I am afraid, for I have none of the qualities you recounted. I am sorry; you have made a mistake. I am not the person you are talking about." He said this with such assurance that the stranger could believe him and ask his pardon.

If any one came to condemn, revile him, Tatasusu would give him just as patient a hearing and agree wholeheartedly with what he said. It was only after his death that it came to be known how many false criticisms he readily accepted. Not only did he agree with them whole-heartedly but he took care to see that the one who was complaining returned fully satisfied that he was right.

If a man came to him and said, "I have heard that you are an ill-tempered person," Tatasusu would pick up a stick and his eyes would turn red with anger. His disciples would be shocked to see their master, whom they knew so well, becoming angry but the newcomer would be satisfied that his doubts were confirmed. He seeks no further proof. Tatasusu would say, "You are right. My anger knows no bounds."

His disciples would ask, "We have never seen you so angry!" Tatasusu would reply, "You never gave me a chance to show you my anger. Had you done so I would have given you a taste of it. This poor man walked miles to tell me I was a wrathful man. Was it not right that I should at least show him my anger? Now he is satisfied. He will not have to trouble himself again."

Lao Tzu speaks of such a man. Only such people can be called sannyasins. A new dimension opens in the life of such men. We shall talk about this new dimension in the sutras that follow.

The Way of Tao, Volume 2

Chapter #2
Chapter title: The oneness of the body and the soul, the eternal state of Tao, and the sadhana of the vital breath

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WHEN THE INTELLIGENT SOUL AND THE ANIMAL SOUL ARE HELD TOGETHER IN ONE EMBRACE, THEY CAN BE KEPT FROM SEPARATING.
WHEN ONE GIVES UNDIVIDED ATTENTION TO THE (VITAL) BREATH AND BRINGS IT TO THE UTMOST DEGREE OF FLEXIBILITY, HE CAN BECOME LIKE A (TENDER) BABE.
WHEN HE HAS CLEANSED AWAY THE MOST MYSTERIOUS SIGHTS (OF HIS IMAGINATION), HE CAN BECOME WITHOUT FLAW.

We are told about the one indivisible truth. Yet those who talk of the indivisible truth also divide the soul and the body into two; they also believe the body and the soul to be separate. If there is a difference between the body and the soul, then the world and God are bound to be apart. The slightest assumption of a difference gives place to duality, so a very contradictory situation takes place: the believer of indivisible oneness, also believes in the duality of things.

In this sutra, Lao Tzu is laying the foundation stone of advaita (the indivisible). Lao Tzu says: "God and the universe cannot be one unless there is oneness between the body and the soul." Unless there is an experience of oneness between the body and the soul, there can be no unison between matter and consciousness.

The so-called religious person will find this hard to accept. If a person believes himself to be divided within, he cannot accept existence to be one. Only one who is integrated within himself can know existence to be one, indivisible whole. The world is the expanded body; consciousness is the enormous universal spirit. If my consciousness is apart from my body, God's consciousness also is bound to be aloof and apart from the world. Lao Tzu says: "If the body and soul can be kept in union, then alone is the Indivisible possible" -- then alone can the integrated whole blossom.

How does this discrimination between the body and the soul take place? If we know this, we shall understand their union also.

When a child is born, it is not conscious of any differentiation between the body and the soul. The body and the soul develop as one existence. But the necessities of life -- culture, society. security -- begin to teach us to discriminate between the body and the soul. When a child feels hunger, he is taught that it is not necessary that he must eat whenever he is hungry; it is necessary to control hunger This is an inevitable arrangement of life. The child needs to be taught self-control. He has to learn that it is not incumbent on him to satisfy his bodily needs as and when they arise. It is not essential that he must sleep when he is sleepy or quench his thirst as soon as it arises.

As soon as a child learns self-restraint, he begins to feel himself to be apart from his body. The body feels hungry and he restrains is hunger; the body feels sleepy and he forbids it to sleep. Then he believes himself to be apart and different from that which he controls.

As the child develops the power to control, the unison of the body and soul develops a crack. As the control increases, the split becomes bigger and bigger. The bigger the gulf, the more difficult it becomes for him to feel one with existence, because one who finds it difficult to be one with his own self finds it impossible to be one with the larger body of the universe.

This deep-rooted duality arises out of the necessities of life. It is useful, but is not the reality. It is not essential that all that is useful in life is the truth. Many times, untruth turns out to be more useful. This untruth is very useful. So it has to be cultivated. But if our minds are forever in control and we find it difficult to extricate ourselves from these useful untruths, they will prove suicidal.

It is necessary to develop restraint and forbearance. Necessities of the body arise and the power to control them needs to be developed. By and by the one in whom the needs arise becomes differentiated from the one who controls the needs. The moment intellect and desire appear distinct from each other things split into two within us. Then, for our whole life, we are tormented by the conflict between these two parts within us. Our whole life becomes an inner struggle. Desires forever assert themselves and the intellect forever asserts its own requirements. Then slowly and slowly, everything within us divides into two.

Psychologists say that we begin to look upon the part of our body below the navel as the lesser part of us not only because it is situated in a lower position but also because we think of it as inferior. We establish an identity with the upper half of the body and sever all connections with the lower half. We feel as if the lower

part of the body does not belong to us and that only the upper half is us, the lower part gradually being identified with desire. Eventually, intellect gets centered in the head. This is why we recognise ourselves only by our faces.

The rest of the body we hide. Not from rain or heat or snow, but because we do not want to identify ourselves with any other part of ourselves except the head, where the intellect is located. It is an interesting fact that if you are asked to identify your body minus the head, you yourself will fail to recognise it. Our recognition is connected with our intellect only. The rest of the body we have cast aside as being a victim of our desires. This has produced far-reaching effects about which we shall talk later.

In this first sutra Lao Tzu says: "IF THE INTELLECTUAL SOUL AND THE ANIMAL SOUL ARE HELD TOGETHER IN ONE EMBRACE. THEY CAN BE SAVED FROM SEPARATION." If my intelligence and my senses are interlocked, no duality, no turmoil from contradictions, can form within me. But if these two are not amalgamated, if the intellect and the senses are divided and I destroy all bridges between them, the 'I' cannot help the disintegration that will occur within myself. This is the state of schizophrenia the psychologist speaks of, a state which exists in each one of us to some extent. When a person becomes too disintegrated within himself, he goes mad. We manage somehow to keep ourselves below the danger level. The scales balance precariously between sanity and insanity. We are embroiled in a deep struggle within ourselves. There is a constant conflict, an opposition, an enmity within. We are at war with everything within ourselves.

A new movement has just been started in the West, especially in America. This movement is an attempt to increase the sensitivity of people. It is found that man has almost lost his sensitivity. We touch, but our touch is dead; we see, but our look is blind; we hear, but it is just a sound that passes through the ears. Nothing reaches the heart. We talk of love, we make love, but our love is lifeless. The heart that loves seems devoid of passion. Our love is artificial. We do everything, but all our actions are void, inert, mechanical, devoid of all sensitivity Sensitivity has to be brought back.

Psychologists say that if we fail to restore man's sensitivity, it will be difficult to save him from extinction by the end of this century. As yet, only a few people are becoming insane, but soon large numbers will begin to lose their sanity. Sensitivity has got to be restored. But how?

If you have any memories of childhood, you will remember that a flower in bloom held an inexplicable fascination for you once. Its beauty evoked a deep response within you. Flowers bloom even now but their beauty has lost all meaning for you. They might as well not be there at all. The sun rises now as it always did, but it no longer fills you with exuberance. The moon comes out in the sky every night too, but it rarely touches you. What has happened? Lao Tzu says, "The embrace is broken."

The intellect and the senses stand at different levels. Sensitivity arises in the senses, The intellect experiences it. If these two are separated, sensitivity is lost. Then the senses become inert and dull, and the intellect is left uninformed. Then the poetry, the music, the essence of life, is all dried up.

Children appear to be living in heaven here, on this very earth where we live. This is because their animal soul and their intellectual soul are still one. When a child eats, it is not only the body that eats; his very soul derives pleasure out of the act of eating. When he dances, his very soul dances with the body; when he runs, his soul runs with him. He is, as yet, united, integrated within himself. No crack has yet developed within him. He is still an indivisible whole.

We cannot experience the bliss of a child or the love of a child. It should actually be the other way around: our greater ability, backed by our experiences of a lifetime, should qualify us. But this is not so because the process of experience is disrupted within us. When I touch your hand, it is only a hand touching a hand. If my hand is inert, the intellect remains unaffected.

One of the three gurus of Mahatma Gandhi was a person by the name of Handiaro. It is said of him that when anyone touched his hand, they got the feeling of touching a dead man's hand. His friends have recorded that if anyone were to touch Handiaro's hand with his eyes closed, it was difficult to tell whether they were touching a piece of wood or a live hand.
His hands were devoid of all sensitivity.

Perhaps this is an exaggeration, but in our case it is very true. If the hand is alive, if it is very sensitive, then every hair on the hand, every pore on the skin, is filled with a current of electricity. Then only can the intellect take in the experience, the bliss, of the touch.

If the hand is lifeless, no message reaches the intellect, because the intellect has no direct means of its own. The senses are the gates of intelligence and the body is the medium of the soul. The body is the extension of the soul in the world of matter. If we become enemies of our bodies, we sever all our

connections with the world. Our connection too breaks in existence in the same proportion as our connection to the body.

We live, but there is always a distance between us and existence. Go where we may, this distance always remains. When we love, this distance remains, when we are friendly or kind, the distance remains; whatever we do, this distance remains and is very difficult to cross. Lao Tzu says: "Duality forms within us because of this disparity between the senses and intelligence." This disparity, however, is also useful. Distance should be formed at one time and broken at another time. That is why Jesus has said: "Only those who have become like children can enter the kingdom of God."

To become like children once more is to be so sensitive that each experience reaches to the core. Children possess an indivisibility (advaita) but it is born out of ignorance. The wise regain this advaita but this time it is born out of wisdom. There is an innocence about children, but it is an ignorant innocence. This same innocence has to be re-attained by the sage. But then it is an innocence that results from wisdom and full awakening. An awakened state of innocence has to be established. The advaita of the child does not last because it is not his attainment. His surroundings and situations bring about a conflict within him and break his innocence, his indivisibility. It is, however, not necessary for man to die with this duality within him. Advaita can be re-established during his lifetime. When this happens, the advaita thus established is richer and sounder than the advaita of childhood. The experiences of a lifetime add greater dignity to it.

What should be done so that we can embrace advaita with ourselves? How can we be one within? In Lao Tzu's method of sadhana there are very easy methods to develop this unison within ourselves. Let us talk of one method and then we shall take up the sadhana in greater detail.

Lao Tzu believed that whatever we do -- whether we sit or stand, eat or sleep -- we should be absolutely immersed in our acting, be completely one with it. If you are walking on the road, become the walking itself. There should not be any difference between you and the act. "I am the walking!" Not even the method of witnessing that we talk about can lead to advaita. At a certain point, even the witness has to be dropped.

Krishnamurti talks of awareness, but even this does not lead to advaita; it has to be discarded later. Lao Tzu says, "Neither awareness nor witnessing but oneness, complete absorption. Become the act itself." When you walk, become the walking itself; the walker should not remain. Similarly, when you eat, become the very act of eating itself; when you look, become the looking itself. Whatever you do, do it with such wholehearted totality, that you are completely one with the act. There should be no difference between the act as the doer.

When the distance between the act and the doer be;,ins to shrink, it is possible to create bridges once again between the animal and the intellect, between the senses and discretion, between the body and the soul. They can then be bound in one embrace. This embrace is referred to in tantra as the inner intercourse, where the consciousness within becomes one with the desire.

Tantra refers to intelligence as the male element and to the nature of the body as the female element. When the male and the female within become one, bound in a single embrace, the highest peak of samadhi is attained. It is this embrace that Lao Tzu speaks of.

The 'I' within me should be totally absent in whatever I do. The act may be as insignificant as possible, but, I should be thoroughly immersed in it; I should be completely one with it. I should be so perfectly absorbed in the act that the 'I' is no more. The 'I' within me is the cause of all duality. Being completely one and integrated is becoming unbiased, free. It is only then that the embrace is possible. But then this process has to be spread all over one's life. This is difficult because there are certain inherent distances between you and the body and until these distances are broken, it is difficult to practise the sadhana of complete absorption.

Let us understand these differences. They have become so mechanical, but unless we break these mechanical arrangements it is useless to practise the sadhana of absorption. It is possible that the very thought that you should be one with what you do may create fresh dualities within you. This very thought will keep you from becoming one with your actions. However hard you may try -- say, to be absorbed in the act of eating -- your very effort will keep you out of it.

Certain mechanical errors have taken place within us. These have to be understood and eradicated. If you observe a child sleeping in his cot, one thing which should be noted by you, but which does not strike us normally, is that it is the child s abdomen that goes up and down as he breathes and not his chest which is absolutely relaxed. In our case, we breathe through the chest. Lao Tzu says -- and now even science agrees with him -- that as the animal consciousness and mental consciousness of man begin to separate, the seat of the breath is changed from the navel to the chest. The greater the distance between mind and body, the

higher the seat of the breath goes. When the child begins to breathe from the chest, we know that his animal consciousness and his mental consciousness have broken apart.

When an adult sleeps, he too breathes through his stomach and his chest is relaxed because in sleep this distance between the mind and the body cannot be maintained. In the state of unconsciousness, the distance is broken and the natural process begins. There is a Japanese word (no other language has its equivalent) for the initial source of breath. That word is "tanden". Right breathing is connected with tanden, which is located two inches below the navel. The further a man is away from existence, the further his breath moves away from tanden.

The higher your centre of breathing is, the more tense you are; the lower the point of your breath, the more you are relaxed. If your breathing is from tanden, there will be no tensions in your life. This is the very reason why children are free from tension. Observe your breath in a moment of relaxation. You will find it coming from tanden. When you are filled with tension and anxiety, observe your breath. It will become short, and it will come from the chest. Short breath is an indication that you are far removed from your original nature.

There is a reason why we breathe from the chest. A very wrong concept has pervaded in the world. According to this, the chest should be well developed and large, and the abdomen should be flat, almost against the back. This mad tendency has created a terrible disturbance within the human body. In order to inflate the chest, the breath has to fill the chest and not be allowed to go down further. This brings about the dangerous state of segregation of the animal level and the mental level. You will be surprised to see paintings of Buddha or Lao Tzu in Japanese or Chinese art. They are shown with big stomachs. unlike our depictions of them where their chests are full and stomachs small.

Tao recognises three centres: one is the tanden (the navel centre), the second is the centre of the heart and the third is the centre of the head (the centre of intelligence). The tanden is the highest and most profound centre of Existence). Next comes the heart and the last and least profound is the centre of the head. Intellectuals, therefore, are the farthest removed from existence. An emotional person is nearer to existence than a rationalist. A devotee is much nearer to existence than the so-called intellectual. He who takes the intellect to be everything lives only on the surface of existence. His calculations are correct, his logic clear, but he never goes deep down because there it is dangerous; there all logic is lost and all calculations fade.

The rationalist lives on the surface, where everything is clear-cut and straight. As soon as we descend to the heart, this clear-cut world of logic and reason is lost. Therefore, the intellectual is afraid to talk of the heart; for with it comes illogic and disorder. But it is here that desire and love may arise, and devotion also. Anything can happen here, for which no explanation can be given.

The more rationalistic a person is, the higher is his centre of breathing. By observing the point of breath of a person, we can find out his type. The more emotional a person, the deeper his breath will go. "But," says Lao Tzu, "the heart is not the ultimate depth. It is necessary to go down even further -- to the tanden."

The breath should arise from tanden. Then a person is united with the existence, just as infants are. When a person, through concentration, carries his breath to the ultimate depth, he becomes as tender as a child. This happens only when he attains a tensionless simplicity and innocence. Observe yourself sometimes as you sit quietly by yourself on a chair. Let yourself loose, -- there should be no tension -- and you will feel the breath rising from your navel. But we do not let ourselves relax even when we rest. Is the idea of having an expanded chest so ingrained in us, or is there some other reason?

There are many deep-seated reasons. The most important of these will come to your mind if you give it a thought. When does a child become conscious of his body? According to Freud (who has done extensive and useful research in this direction) a child becomes conscious of his body when he touches his genitals for the first time. When he touches his nose or his ear or his eye his mother takes delight in his action; but as soon as he touches his genitals, he is stopped, -- forbidden to do so. It is then that the child realises that there is a part of his body which is not to be touched, which is dangerous, which is sinful. The child comes to feel this from the look in his mother's eyes; and she in her turn had come to know from her parents. The sense of sin is thus traditional. But this sin does not exist.

But now a distinction begins within the child. Through the gestures of his parents, he begins to feel that there is a part of his body which does not belong to him. This is why, till our dying day, we fail to consider this part of the body as our own. It cannot be; the distance remains Then, with the separation of the genitals from the rest of the body, the lower part of the body becomes off-limits. The body above the genitals is accepted and below the genitals is not accepted.

No sooner does this differentiation take place than the seat of the breath rises up from the navel to the

chest. There is a reason for this. If the breath reaches the tanden, it affects the genitals. So, as soon as we feel that the genitals are not a part of us, the tanden is suppressed. Then we are always afraid, lest the breath reaches the Tanden.

Do you know that an erection takes place about twelve to eighteen times in every man when he sleeps at night? This is a regular happening. Freud was under the impression that this happened because of the unsatisfied desires which were triggered off in dreams. Dreams of copulation and the satisfaction of the sexual urge cause the organ to stiffen, Freud believed. But further deeper research has proven Lao Tzu to be correct. Lao Tzu says that this happens because in sleep, the breath beats against the tanden and the genitals are affected. It is not necessarily because of sexual dreams. We breathe fully in sleep and this full breath knocks against the tanden.

The sex-energy centre and the tanden lie side by side, and it is the impact of the breath that activates the sex-centre. Therefore, you cannot breathe from the chest during the sex act. You have to breathe from the stomach. Quick breathing makes the breath knock against the sex-centre and keeps it activated. If the breath is controlled at this stage, ejaculation can be put off. Tantra has methods of controlling the breath so that copulation can take place without ejaculation. The act can thus be prolonged for hours but then care must be taken that the breath does not reach the tanden.

The child grows up with the idea that the sex organs are taboo, that they are contemptible and sinful; and with this feeling, the breath shifts from the tanden to the chest. This is because our impact on the tanden produces a sensation on the sex organs, and this sensation is very gratifying. This pleasure-giving sensation attracts the child and makes him desirous and restless. But his parents' attitude and the attitude of the society is not favourable towards this. So a distance is created and eventually every joyful experience carries a type of guilt within us.

Whenever we are happy, you must have noted we feel a slight feeling of guilt within. Some people take great pleasure in being unhappy, because then the sense of guilt is not there. This feeling of guilt rises from the very first sense of guilt that the child experiences in his first movement of pleasure. Then we live, divided within ourselves.

Impotency can result if the breath does not reach the tanden. Many research workers who follow the Lao-Tzu theory believe that impotency is the result of the breath not reaching the tanden. Hence, a very interesting thing happens: Wrestlers and body-builders become impotent. The reason is obvious. They breathe :so entirely from the chest, in order to expand it, and they draw their stomachs in so much, that all possibilities of the breath reaching the tanden are destroyed. Thus, though a wrestler looks very virile, he is not so. The connection between the breath and his manliness gets severed.

The breath can rise from the tanden only if you accept your sexual desires. In fact, advaita cannot be born within you unless you accept your desires in their totality, just like a little child. And let me tell you, as soon as a person accepts all his desires completely, he is freed from them. Desire thrives on contradictions. It writhes in non-fulfillment, it torments you, but it is never satisfied. The desire becomes a painful hell but the person is never freed from it. We find ourselves going further and further away from what we desire. The more we suppress ourselves, the greater the distance is between us and the desired goal.

Lao Tzu says: "Entwine yourself in an embrace. Accept your animal senses in their totality." You become the master of your senses the moment you accept them. The duality is destroyed and the essence is realised. The intellect that accepts its desires completely goes beyond them, transcends them. This transcendence is possible only in a non-struggling, non-dual state.

To bring the vital breath to its most adaptable level is the first experiment. Those who wish to practise the Tao-sadhana have, at the very outset, to stop breathing from the chest and begin breathing from the navel. This means that when the breath goes in. the abdomen should rise, and when the breath goes out, the abdomen should fall and the chest should remain still.

Perhaps men could be persuaded to do abdominal breathing because all men do not have the craze to be athletes or he-men: but is very difficult to make women agree to breathe through their abdomens. Women are obsessed with yet another craze; that of developing big, firm and shapely breasts. This craze is so strong that no women would agree to follow Lao Tzu theory. The fact, is such breasts are biologically unsuited to perform their natural function of nursing a baby because the fear is there that the child may get suffocated. Psychologists say that many men are unnerved by large, round breasts. The basic reason is the remembrance of the suffocation the infant feels which leaves a deep mark on the tender mind.

Psychologists may give a hundred other reasons why women are eager to possess large, firm breasts, but the profound and widespread effect has been that no women is prepared to breathe from the navel. If we

cannot breathe from the navel, we can never be as innocent and artless as children. It is only breathing from the navel that can bring about child-like flexibility and fluidity.

So, first and foremost, see that your breath arises from the navel. When you sit or stand or walk, in all your activities, keep an eye on the breath and see that it starts from the navel. Tao-sadhana consists of three parts, of which this is the first: the breath should rise from the navel. Practise for three weeks and you will be surprised to find that your anger has subsided, your jealousies are lost, your tensions are gone and you can sleep like a child. Your personality becomes balanced. Breath is not an ordinary thing. All arrangements of life are connected with it; so as you breathe, the arrangements within yon change.

Your breath cannot be rhythmic when you are angry, and you cannot be angry if your breath is rhythmic. It is necessary that the breath becomes erratic in the moment of anger, because only then does the mind get excited and only then can the glands secrete poison into the system.

So the very first sutra is: Bring the breath slowly, slowly, to the navel and use the chests less and less in breathing, and finally, stop breathing from the chest.

The second part of the breath-sadhana is: Focus your mind on the outgoing breath and do not pay attention to the incoming breath at all. Try and empty your breath as much as possible but make no extra effort to breathe in. As much as the breath goes in by itself is enough. This has wonderful results. We all are very eager to breathe in, but have no interest in the out-going breath. If you watch yourself, you will find that your emphasis is on the incoming breath and not the outgoing one.

If you investigate further, you will find that throughout life we have a tendency to take and never to give. He who makes a sustained effort to breathe out fully, and does not interfere with the natural course of the incoming breath, develops the profound quality of giving charity and his desire to receive will disappear by and by. By observing a person's breath, you can see whether he takes more pleasure in giving or taking. You cannot escape from breathing.

A miser takes no pleasure in letting his breath go; he only takes pleasure in taking it in. Psychologists say that it is not money alone that the miser cannot let go off in life but everything else also. He lives in a sort of state of constipation throughout his life. Ninety-nine per cent of the cause of constipation is the miserliness of the mind. A miser desires to keep everything to himself so he cannot even let his bowels empty. He even tries to stop his outgoing breath. He is eager to take and very much afraid to give. But the law of life is -- that the More you give, the more you will attain. If you are niggardly in letting out your breath, you will attain nothing. How can you? You will only succeed in collecting foul air within, carbon dioxide. There are about six thousand air-sacs in our lungs. We make use of about fifteen hundred to two thousand of them only. Two thousand air-sacs are always filled with carbon dioxide. We never empty these out. We thus collect filth within us and live merely on the surface.

The Tao-sadhana believes that the breath should be thrown out as much as possible and we should ignore the incoming breath because it happens by itself. The greater the quantity of breath thrown out, the greater the quantity of fresh air that will go in.

This emphasis on throwing out is in order to increase the possibilities of giving in your life. All the anger, the greed, the jealousy within us, is because of the fact that we want to take but we do not want to give. All the complications and involvements in our lives come from this fact that we are greedy to take and have no wish to give. But one who cannot give receives nothing, and one who gives, receives back a thousand-fold. Another thing: if we give iron, we receive gold in return. Exhale carbon dioxide and fill yourself with the life-giving oxygen. This is a scripture for our whole life.

Lao Tzu's second sutra is: Always throw the breath out, forget about taking it in. You only have to empty yourself and leave an empty space. It will get filled by itself. If your emphasis is not on breathing in at all, the mind becomes absolutely calm and relaxed. For in taking in the breath there is tension, there is violence; whereas in letting the breath out, there is only a sense of lightening your burden. Filling is a burden. Emptying is to become burdenless, because it reduces the load. So the second sutra is: to place all your effort in exhaling the breath and do not worry about taking the breath in.

Now, what is the third sutra? The first is to make the navel the seat of the breath. The second is to concentrate on breathing out. The third is: To be one with the process of respiration and not to think of it as happening apart from you. When the breath goes out, feel 'I am going out'; when the breath comes in, feel 'I am coming in'. Be one with the life-breath.

We feel that the breath has gone out of us and the breath has come within us. Lao Tzu says the opposite. He says, "I go out with the breath; I come in with the breath. It is I who am in and I who am out. With the breath, I enter the body; and with the breath I go out and merge in the vast body of the universe." This

constant japa should be practised when we sit or stand or walk or sleep, that I go in and out of my body with every breath. Then only is advaita experienced. If these three steps are carried out with utmost care and if a person thus raises his life-breath by one-pointed concentration to the highest point of flexibility he becomes as tender as a child. The greater this tenderness, the greater life is. The lesser this tenderness the more dead the person is. To become hard is to stand at the gate of death and to remain tender is to stand at the gate of life So tender, like a newly formed bud! It looks weak, but that in itself is its strength. An old man may look strong, but he is not stronger than a child. Death is forever drawing near and the harder he gets the closer he is to death. The child looks very fragile but in his fragility lies his power. Existence has yet to grow in him and spread.

This flexibility is not possible without this experiment in breathing. But if this is brought about with the breath, it can easily be brought about in all facets of life. Your breath influences your personality in every dimension; it is a complete mirror of you. What you do with your breath is an indication of what you do with yourself; it indicates what kind of person you are. When anyone approached Lao Tzu for sadhana, he would tell the person to stay with him a while so that he could observe his breathing. If the seeker happened to be an intellectual who had come to imbibe Brahma-jnana (the ultimate knowledge), he would be perplexed. For seven days, Lao Tzu would observe the new comer's every movement and see the state of his respiration. Only when he understood the state of his respiration completely, would he give him any instructions. The whole sadhana can be completely determined by this breath method.

You must have heard the Japanese word 'HARAKIRI'. It is generally understood to mean suicide. But in the Japanese language, it means much more. Hara means the centre -- the supreme centre from which life is born. One who stabs himself in this centre is supposed to have committed harakiri. But not everyone can commit harakiri because in order to do this, the hara first has to be recognised. We spoke before about the tanden. If you begin to breathe from the navel, by and by you will come to feel a place, two inches below the navel. That is the centre. When it becomes clear to you that this centre burns like the flame of a lamp within you, then it is called the hara. For such a person, whose hara centre burns like a flame, there is no death. Harakiri means to separate this centre from the body. Then the flame of hara merges with the eternal flame.

This hara centre is not within the intellect, nor is in the heart. It is near the navel. This is why an infant in the womb is not joined with the mother by the heart or the head but by the navel. It is a miracle that the child neither breathes in the mother's womb nor does its heart beat and yet it is kept alive by the umbilical cord that joins it to the placenta. This clearly shows that neither the heartbeat nor the breath is essential for life, but it is impossible to be alive without the navel. Therefore the first thing we do when a child is born is to cut the umbilical cord. Until this is done, the child does not begin to breathe. Now the infant is on his own on the threshold of life.

We can understand it this way, Just as a thread from the navel connects us to the mother, another thread from the same place connects us to God, to existence. The connecting point of this thread which joins us to existence, is called the hara. Tao says: "He who attains this centre becomes tender like a flower, like the stars in heaven, like little babes. His eyes are as liquid and innocent as those of animals."

If this liquidity and innocence is to be attained, then, Lao Tzu says in his third sutra; "WHEN HE HAS CLEANSED AWAY THE MOST MYSTERIOUS SIGHTS (OF HIS IMAGINATION), HE CAN BECOME WITHOUT FLAW." The breath should become fluid and it should be based at the hara centre. One should then cleanse away the entire web of imagination.

We do not know how many kinds of webs of the imagination we have woven. Not only in the name of samsara but also in the name of religion, we have woven webs of illusion. We have created countless Gods, countless heavens and hells by our imagination. We have known nothing, realised nothing; we have only let our imagination run wild. Our imagination is a library where we have collected all kinds of illusions from many births, and amongst these we live. All these cobwebs are in the mind only. If a person tries to rid himself from the entanglements of his intellect, he will fail. It is necessary to go right down to the centre of existence and establish oneself there. As soon as a person reaches the tanden, he becomes so strong and powerful that it becomes easy to throw away the cob-webs of imagination.

Some people try to achieve this by their intellect. One logic can be defeated by another but then the second logic grips you. The same is true with the imagination. The difficulty here is that it is the very intellect that has to be destroyed or else nothing is changed. But we do otherwise. We find people changing from one religion to another; going from one guru to another, changing their shastras, their doctrines. Some under the illusion that they have left all doctrines, have even, in the process, created new ones of their own

-- which are bound to be poorer than the ones they have left.

This has happened with Krishnamurti. He exhorts his followers to break all webs of imagination. This sounds very good to the ears, it is appealing, but then the follower places his self in the centre of imagination and begins weaving new webs. Unless you step out of the centre of imagination you will keep on weaving cobwebs.

The power of the imagination is so great that it can fill you with negative illusions also. Krishnamurti says, "There is no guru." The listener accepts that there is no guru and promptly begins to look upon Krishnamurti as his guru. This happens in his deep unconscious self, of which he is not even aware. A friend had come to me some time ago. He told me, "I believe in no guru because I heard Krishnamurti." I told him that if he has arrived at this solution by listening to Krishnamurti, then the guru is already established. I also told him that this concept was not his and that he was accepting the words of others just as he had been doing before. "I do not take Krishnamurti as my guru," he retorted.

"Then why do you listen to him?" I asked.

"I go to listen in order to understand." "That is what I am saying", I said. The guru is one to whom we go in order to understand, and that is the meaning of guru: One to whom we go in order to understand. If man listens only to his intellect, he will have to use his intellect only to cleanse his imagination. This is only natural. The real thing is not to cleanse the intellect of all its imaginations, because it will promptly produce fresh illusions. The real thing is to stand apart from the intellect.

How is the jump to be taken so that we can step out of our imaginations? There are two methods of stepping out of the mind. One method is to leave all thoughts and become emotional, like Meera. She does not think; she is drowned in her feelings, her emotions. She dances, she sings. But feelings also do not take you very far. It takes you deeper than intelligence and hence it is better, but Lao Tzu says, "The heart is nearer to the mind." I take you where there are no thoughts, no feelings; no mind, no heart; no knowledge, no devotion. I take you to where the intellect becomes flawless, where only pure existence remains. And for this, all cobwebs of the imagination have to be swept away.

But how is this to be done? If you empty your intellect for this purpose, you will be making a mistake. It may sweep out the old cobwebs but will promptly weave new ones. Remember, the new webs are more dangerous than the old. When the new are created we easily let go the old ones; but the new webs we tend to conserve because they are still fresh. New gurus become more dangerous than the old, and so also new shastras because in the new there is the lure of novelty. Also, if a person develops the notion that he is strong enough to destroy all the webs of the imagination, his ego is strengthened. So it is important to avoid this entanglement.

It is interesting to note that if you begin to breathe from the navel you lose your ego. There is no way to uphold the ego at the centre of the navel because the ego is a tension and there is no tension if the breath is at the navel. Then one day we find that all is quiet within.

Lao Tzu used to test his disciples from time to time. He would ask them questions. They brought the right answers but Lao Tzu would tear the paper up and throw it away. He would put his hand on their stomach and declare: "The question was asked in vain. The answer is wrong!"

One sadhaka told him: "But this is what you taught!"

Lao Tzu replied: "Yes, that is what I taught you but the one who answered, his breath does not rise from the navel. This answer can only come from within if the breath is established in the navel. You have merely reproduced what you heard from me. You have heard with your intellect and answered with your intellect. There is no experience within you."

When Chuang-Tse, who was his most prominent disciple approached Lao Tzu tor the first time, Lao Tzu gave him the same instructions as he gave to others. When the time of examination approached, Chuang-Tse came and quietly took his seat with others. "Today I shall ask you some questions. But you have brought no pen or paper with you?" Lao Tzu asked him. Chuang-Tse replied: "If I myself am not the answer, what good would my written answers do?" He quietly stripped himself and lay before Lao Tzu: "Examine my breath," he told Lao Tzu.

Remember, if your breath does not genuinely come from the navel and you are merely making an attempt to breathe from the abdomen the moment you become unconscious of your breath, the breath will slip back to the chest. The genuinely navel based breath comes only when you become as artless and as innocent as a child. Then, let anyone examine you; it makes no difference. When the physician holds your hand to examine your pulse, it is bound to increase because you are now conscious and worried. So the doctor always allows a certain margin when he examines a patient.

Chuang-Tse lay down before Lao Tzu like a little child and his stomach was rising and falling rhythmically. Lao Tzu looked at him and said, "You have passed the test. I have no more to ask, because that which has the power to answer is now within you."

The consciousness has to be shifted and brought towards the navel. All our impressions, our education and our society work in the direction of taking our consciousness towards the intellect. This has its own uses as I told you before but one day we shall have to retrace our steps away from this world where it is useful.

To lose the original centre is very dangerous from any point of view and it is comparatively so easy to do. So, regard this sutra of Lao Tzu as a sadhana sutra. Keep an eye on your breath and try to transform it. A change in your breath brings a change within you. A Revolutionary change in the breath brings a revolution in your own personality. As your breath deepens, your character also becomes profound; all superficialities in your nature fall off.

And the day your breath reaches the centre of tanden, you shall merge with the whole world at the point of advaita. One who reaches his own centre reaches the centre of the universe. When a person merges with his own centre, he becomes one with the centre of the vast cosmos. It is then that the supreme embrace of the advaita takes place.

As your breath becomes deeper and deeper and penetrates within, the curtain lifts and many unusual mysteries reveal themselves, and new doors to truth begin to open. What lies hidden within man extends and spreads out into the vast world. He who delves deep within himself rises high in the supreme Brahma. Christian saints have said, "As above, so below." Indian saints have said: "What is in the body is in the universe." Plotinus has said, "Man is the measure of all things." Man is a miniature of the vast universe. Whatever is in the universe exists in him. Therefore, when he reaches his own centre, he attains the universal centre. Says Lao Tzu: "When a man fulfils these three requirements of the prana sadhana, he attains the universe as well as advaita."

Please note: Lao Tzu's breath sadhana is different from the Indian pranayama, because the latter is based on the intellect. It is an organised endeavour, the breath is controlled by the intellect. Lao Tzu's pranayama is absolutely natural. It is not mind-oriented.

Rather, all the arrangements that have developed between the breath and the intelligence are to be severed. We have to discover the natural movement of breath within the body, the movement that is with us from birth. So there is a fundamental difference between the Indian pranayama and Lao Tzu's prana sadhana. And Lao Tzu's sadhana is more profound. The Indian pranayama follows man-made calculations: close one nostril, then another, hold the breath for so long in suspension, then so much exhalation. This is all mind-oriented. It has its uses and advantages, but they are only useful for the body. A person attains g!owing health through pranayama and also gains strength.

Lao Tzu's sadhana is totally different. Through it, man attains his true nature -- that which was before his mind and intellect came into being and that which will remain after the mind and intellect are extinct. The Indian pranayama is dangerous without the help of a guru because it entails a lot of discipline. Lao Tzu's sadhana can proceed without the help of guru. In his sadhana, there is little to learn and more to forget. We have to drop all the false practices we have learned. Then that which is natural will appear by itself. No new order is to be created. In fact, all rules and regulations of the past are to be abandoned so that nature is given full scope to act as it wills.

But as I told you before, if you do not accept your body and by that I mean, unless and until you accept your organs of reproduction you cannot feel one with the body. If you have a feeling of censure and scorn towards a part of yourself, how will the embrace come about? When we create walls within our own selves, the question of meeting others is absolutely out. He who is afraid to meet his own self within can never claim to have the courage to meet God.

Accept all that is within. Accept it as a gift of God. Shun all censure and scorn. Nothing is sin, nothing is crime. What is within is part of God. As this all-round acceptance comes within you, all obstructions between your body and your mind are removed. The body and the intelligence then merge and flow in a simple stream. Then the body is experienced as part of our very own self that has extended outwards into the world and the atman is that dimension of our body that has gone within. The body is the manifested atman and the atman is the unmanifested body. The body is the visible atman and the atman is the invisible body. Thus they are the two ends of the same thing.

When this experience dawns on a person, all the world becomes one. Then he sees no difference between a stone and God. Those who carved images of God out of stone, were wise people. The message they wished to convey was that as long as you cannot see God in a piece of stone, know that you have

known nothing. But when we cannot see God in a living body how can we see God in a dead piece of rock? Those who bow before stone images do so, perhaps, because there are no desires, no sense organs in a stone. It is a dead piece of matter. Therefore, perhaps, they see a little of God in them. But if they were to meet a live God they would raise a hundred doubts about him. "You eat also? You feel hungry like an ordinary man? You shiver in the cold and need a fan in summer?" they would exclaim. The God within the man would be completely lost -- He is not there, He cannot be! They return to their homes, fully convinced that this man is a fraud and their trip was in vain. But those who carved images in stones had an altogether different reason. Their reasoning was that if you begin to see God even in a piece of rock, then there can be nowhere that you cannot see Him. A all-embracing acceptance of life is the first characteristic of a religious person. Through this acceptance, serenity ensues childlike innocence. It is this innocent eye that sees the Lord in everything and the whole world becomes divine.

The Way of Tao, Volume 2

Chapter #3
Chapter title: An aimless life, an inviting attitude and a pliable understanding

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IN LOVING THE PEOPLE AND RULING THE STATE, CANNOT HE PROCEED WITHOUT ANY (PURPOSE) OF ACTION?
IN OPENING AND SHUTTING HIS GATES OF HEAVEN, CANNOT HE DO SO LIKE A FEMALE BIRD?
WHILE HIS INTELLIGENCE REACHES IN EVERY DIRECTION, CANNOT HE (APPEAR TO) BE WITHOUT KNOWLEDGE?

A thoughtful person always asks: "What is the aim of life? Why should we live and what for?" Not only in this age but for ages past, this question has been posed by intelligent people. All religions and philosophies have been born in and around this question. What is the aim? What is the purpose? What is the goal and what does it all end as? Those who do not ask these questions are considered to be ignorant and non-intelligent by the wise. To them, they seem to be leading an aimless, purposeless life. Viewed in this context, Lao Tzu's statement is shocking. Lao Tzu says, "He who lives with a purpose not only does not achieve his ends but also loses his life. He never achieves his goal and destroys his life in the bargain. He alone lives who knows the art of leading an ambitionless life. He alone can live life in its fullness whose aim does not go beyond the present moment."

We shall have to try and understand this step by step because it is very difficult for the mind to grasp. The mind cannot exist for a moment without an aim. We can exist without any vision of the future but for the mind it is impossible. If there is no goal in view, the mind crumbles and breaks. Therefore, the mind will have great difficulty in understanding this sutra. Actually, the mind is opposed to life. This has to be understood from many angles. Firstly, all attempts to comprehend life are meaningless. When a question still remains as it was, no matter what solution we find for it, then all our effort is in vain. For instance; people ask: "Who created the earth?" This is a meaningless question in the sense that even if we reply that 'A' made the earth, the question still remains as it was, because then the question arises, "Who created 'A'?" No matter how many answers we find to this, the question remains the same in the end. This happens

because we have taken it for granted that nothing can exist that is not created. This is an error, and this error remains with us forever. If someone answers, "God made the earth," then the question arises, "Who made God?" You cannot say that no one created God, because then your initial question would be wrong. In that case, the world can also exist, uncreated. So this question leads to infinite regression.

This same error is committed with regard to the purpose of life. When we ask, "What is the purpose of life?" then we start with the assumption that nothing can be without a purpose. This is an implication we have accepted within ourselves. But we are in the wrong because whatever aim we imply again poses the same question. For example, a religious man will say, "The purpose of life is to attain God." But then it can be asked, "What is the aim in attaining God? What will we achieve? And having achieved that what next?" The question stands unanswered. Another man may say that the purpose of life is to attain beatitude but then, what is the aim of beatitude? So the question is meaningless. It is meaningless because no answer destroys the question. Please note: NO ANSWER.

You might think: there must be *some* answer to these questions. But no matter what answer you bring for them it will be useless. The same question can again be asked in spite of the x, y, z, you have brought forward as the solution. It is not necessary for me to know what the answer to this question is because whatever the answer, the question in itself is meaningless. No purposeful answer can be found.

The question remains despite any effort to explain. Those who are deemed wise and thoughtful in this world, however, go about exhorting people not to lead a useless life. There should be a purpose to life: live to serve, live for the sake of truth, live for God. They warn us not to make the mistake of living for the sake of living only. Such a man is not prepared to believe that life is its own goal, that life is sufficient unto itself and there is no need to seek goals outside of it. To him the path of life must reach a destination. His intellect cannot grasp the fact that the journey itself can be the destination, so he creates destinations for himself. But no destination can be a destination for we can again ask: "What is the purpose of this destination? What happens next?"

Life with a purpose pleases both the mind and the ego. The ego cannot fill itself without a goal. Therefore, the bigger the purpose, the greater the ego. If you live for your family alone, your ego is not as great as it would be if you lived for your country. This too is not as great as it would be if you lived for the whole of humanity. You can inflate your ego even further if you set out to live for the whole universe. The higher the goal, the greater the ego; the lesser the goal, the smaller the ego. By a higher goal I mean the bigger the circumference a man creates around people. A higher goal also means a non-competitive goal. If you are seeking wealth, there will be a lot of competition for many others seek gold. If you seek service, there will be very little competition for very few seek to serve. If you seek respect for yourself, you will face stiff competition because each man seeks respect and honour for himself. But if you seek honour for your country, your religion, your caste, the competition will be less. You may face competition from other countries, but never within your own.

You create your ego very easily. So the greater the goal, the easier it is for the ego to establish itself. The ego always speaks the language of aim and purpose. This is why we teach every child the language of the ego. Children are motiveless; there is no purpose to their action. If a child is playing and we ask him why he plays, our question will appear strange to him. He will not understand the whys and wherefores of the adults. For him the play is enough. When we play, part of our attention is always towards the reason behind the play. To a child his play is sufficient unto itself, so much so, that he aims at nothing outside the play. The joy in play is in the playing itself. The child does not expect to get something out of his sport. The very act of playing is all the pleasure he derives. The means and the methods are not apart; they are one and the same.

But such a child is not fit to encounter the struggles of life. So we remove him from his world of play and introduce him to ambition and achievement. We shall have to educate him so that he can secure a job in the future, he can amass wealth. We shall have to direct his life on these lines: where the goal is always in the future and there is work, work and work only.

The goal is always in the future and the effort always in the present. The child will learn mathematics, but he will not say that he is learning it for the joy of it. He knows he is undergoing the stress and boredom of learning so that he may derive benefit from it later on. He passes examinations and then he is ready to face life's struggles. Each child has to be drawn out of his aimless life and made to enter a life of aims and ambitions. All our methods of education tend towards this. This is necessary, it must be acknowledged; it is a necessity of life. If the child is not drawn into this, he cannot become a part of the society he lives in. Perhaps it will be difficult for him to survive the various things he has to face in life. He will fail in the

struggle for survival of the fittest, which is an inevitable law of life.

Jesus has said to his disciples, "Why do you worry about your daily bread? Look at the flowers, look at the birds. They do not have the means nor do they worry; and yet, they are fed. Look at the lilies in the field! Even King Solomon in his majestic robes cannot come anywhere near them for beauty and majesty. They neither weave threads for clothes, nor grow cotton; and though they are naked, they are unmatched in their beauty." Jesus says exactly what Lao Tzu said before him; and he is right.

But, alas, we are helpless! Man cannot be left alone like the lilies in the field. Neither can he gather grain like the birds. Man has severed his relationship with the animal world. He has taken over his own responsibility and therefore he has to enter the world of struggle. Although it is true that life has no goal, we have to teach each person the aims of life. This is an untruth which is necessary in order to live -- a necessary evil.

But it is possible to get out of this necessary evil. When a person transcends this evil, he finds his life enriched in a very profound way. To become a child once again is to enrich life and fill it with exuberance. Then the whole rat-race of life becomes a mere drama.

Deep within us, we know that life has no aim; each moment of life is an end to itself. Where we are, what we are, -- that is the very fulfillment and perfection of life. We should not live for the morrow, for then we miss living today; and the moment that is lost never returns. Besides, he who gets into the habit of missing the present, misses his future also; because when the tomorrow becomes today, it loses its charm. Remember, whenever the morrow comes, it comes only in the form of today. If we have become habituated to sacrificing our today for tomorrow, our whole life will become sacrificed in this manner. Ultimately we will find that nothing except death comes to hand.

We all lose our lives in this manner. What we call today was tomorrow yesterday, but yesterday we missed for the sake of tomorrow. Then today we miss for the sake of tomorrow and so we go on, wasting all our moments. Then one day we find there is nothing in our hands except the ashes of our hopes. Ambition takes us nowhere and we lose life in the bargain. Not more than a single moment is ever given to us. Nobody is given two moments at a time. This moment is an infinitesimal part of time, which is never static but is a constantly running process that fades in the void. It hardly comes to hand and it is lost. "If we dedicate this passing moment to any purpose," says Lao Tzu, "we deprive ourselves of life." That purpose may be anything. Whether it is the lowly pursuit of wealth or the high aims of religion, it makes no difference. Whether you aspire to reach a high status here or sit on the throne of moksha there, it is all the same. The desire of tomorrow is a poison in itself, because it destroys the life of the body.

Can't this moment be lived for itself? Why can we not take it to be complete in itself? This does not mean that if you are to catch a train tomorrow you should catch it today! It also does not mean that you cannot look up the railway timetable today if you are leaving tomorrow. It also does not mean that if your factory project is to be completed in a year's time you should not make arrangements for it today. Questions such as these arise in the mind of people: "I have to decide today that I must get up early tomorrow to catch the train!"

Let us try to understand this a little then it will become clear. When you are making a decision, that process belongs to the present moment because it is in this moment that you are making the decision. So take as much pleasure and interest in it as is possible. To make a decision is a pleasure in itself. So you enjoy the pleasure of your decision that tomorrow morning you will get up at 5.00 a.m. This is your decision for the moment, so let it be complete, here and now. Then, tomorrow morning at 5.00, enjoy the pleasure of getting up. Don't let the present moment be spent in worrying about the fact that tomorrow you have to be up at 5.00. And then tomorrow, when you get up at 5.00 you will be worried about whether you will reach the train in time. Then when you catch the train you will be worried about further anxieties. Thus, every moment slips by and we are engrossed in future anxieties. Then we can never be one with existence.

To live in the present does not mean you cannot plan for the future. Rather, it means that life is not just planning for the future. To live is life. And it is only possible to live here and now in this moment, and not in any other moment.

On one side we see the aimless life of a simpleton, who is thrown here and there by the vicissitudes of life. Steeped in lethargy and dulled by apathy, he goes wherever life pushes him. He has not taken life in his own hands; and he is like a dead leaf. This kind of life is also an aimless life. On the other side, we see the man who is always on the run to attain a goal. Such people we look upon as wise and intellectual. His is a life of ambition, in which each moment is sacrificed for the moment to come. This man is forever investing today's moments for tomorrow, and tomorrow's for the day after. He spends a life-time in vain pursuits till

death claims him ultimately. Perhaps the simple idiot is better off than him, because it is possible that his vacant mind may have caught a glimpse or two of life.

Lao Tzu talks of a third type of man. He talks of a life devoid of ambition and competition. This is a different type of man altogether. He is neither lazy nor obsessed. He neither runs away from life nor is he a lifeless corpse, unmoved by the current of life. Neither is he like the second type who is madly rushing around. He is a different type altogether, a third type. When this man runs, it is not to achieve something. Each step he takes is a source of joy for him.

This third type of man never suffers defeat or failures, and hence is never vulnerable to sorrow. He never suffers from frustration because he has never built his hopes on anything. He lives each moment in its fullness, in its very essence. He never regrets that his life was spent in vain and he did not reach his goal, because he never set a goal for himself in life. This man will declare that he has lived each moment of his life, that he has extracted the essence of life fully. Such a man embraces death also, very very gladly, because whatever came before him he accepted and lived in it; whatever he obtained he enjoyed to the full, not leaving an iota of experience behind that would need to be fulfilled later.

Such a man may even run faster than those who are ambitious. You must be aware of the fact that when aman is encumbered with the burden of his destination, his feet drag in the same manner as if he had load on his head. Then walking is a tiring job. Has it ever occurred to you? -- The road you cross in the early morning when you go out for your walk is the same that you walk on your way to your work. The skies above are the same, and your own two feet carry you in both cases. But in the morning you find your step is light and springy; your breath too is different. With the same feet you walk the same way to your office but everything undergoes a change for the worse. In the morning when you walked, you had nowhere to reach. The act of walking was enough in itself. The joy of walking that you experienced in the morning is completely missing in the afternoon as you walk to the office. It is possible that you may come across another man who has come out for a walk in the afternoon. His state would be exactly what yours was in the morning. But a man can convert his leisure walk also into a religious duty. He must get up at five in the morning and go for a walk. Then he will miss the joy, the bliss of walking; because then he will walk as if he is going to his office or his shop. He will return from his walk with the feeling of a task completed.

Where there is a goal in view, each act becomes a burden. Where there is no ambition, a state of lightness and freedom arises. The lesser the burden, the greater the possibility of bliss. The more burdened a person, the heavier life seems to be. It is something to be lived through somehow. We change everything into a task and not a play. If you understand Lao Tzu well, you will find he looks upon life as nothing but a play. We, on the other hand, turn even our play into a task. The concentration on our face and the look in our eyes when we play betrays the fact 'that it is a task' for us and not a play.

Those who play cards do not enjoy the game unless there is some money at stake. When money is involved, the play becomes a task, it has a goal. Even a rich person enjoys cards only if there is money involved, be it a single rupee. This one rupee makes no difference to him, but it sets up a goal. Now the game becomes interesting and exciting. The game in itself is not enough. One rupee brings about such a change! Money has penetrated so deep within us that it needs be included in our sports also. Everything must become a business in order for man to enjoy.

To work for an aim means that each work carried out is for something other than work itself. The pleasure is in attaining the end, the work is a necessity. If we can attain the end without effort, we will promptly stop working. Since nothing is achieved without working for it, we have to work. So we turn our sports into a vocation.

Love also is turned into an assignment. If a woman looks after her child, she considers it a service she is doing for him. A husband working for his wife considers it an obligation to her. People come to me. They say: "We have to fulfil our duties as householders." If you are doing your duty, then it is not a household you are looking after but a shop! A house should mean a haven of bliss for you. If the husband earns money because he has to support a wife, or if a mother brings up her child for the simple reason that he has been born to her and so she has to rear him, then these are just irksome duties that are forced to perform. When we attribute a purpose to all that we do, all acts become a burden. Nothing is a play for us. We are never so enamoured of anything that, for a moment, we forget the anxiety of what is beyond. Not for a moment are we there where we actually are. Forever the mind rambles elsewhere.

Lao Tzu says: "IN LOVING PEOPLE AND RULING THE STATE, CANNOT HE PROCEED WITHOUT ANY PURPOSE OF ACTION"?

According to Lao Tzu, even a king can turn the gigantic task of ruling a kingdom into a play. But we

find that even a beggar who is penniless is incapable of looking upon life as a play. We are afraid that if we do not have vision and ambition we shall lag behind and become useless, because then, what is left to be done? We have always worked for a purpose so it seems strange and impossible to work without an aim. If, however. we have ever done anything without an eye on the result, we keep remembering it again and again.

You see a man drowning in a river and you at once jump into the river and bring him ashore. Not a thought passes your mind whether you should save him because it is your duty. Whether he is a Hindu or a Muslim, whether he is known to you or unknown -- no such thought crosses your mind. You see a man drowning and you jump in the river to save him. Then it is possible that you will get a glimpse of the bliss of the act itself.

But whenever such an opportunity comes our way, we destroy it immediately. As soon as the man is saved the mind starts working. "Will this man be grateful? Will the news come in the papers? Have people witnessed my performance?" If only we could drown ourselves even for a moment into an act for the sake of the act without any reward I Then the act becomes meditation.

But, we even meditate for a purpose. People come to me and ask, "Will meditation help us to become successful in life? Meditation, and success in the mundane world? They say, "Our financial condition is bad. By meditating shall we attain the 'grace of God?'" Meditation also becomes an investment, a part of their business. It is impossible for us to conceive that meditation has no connection whatsoever with anything purposive. It is wrong even to say that meditation leads to bliss, because one who meditates to achieve bliss cannot meditate at all.

However, one who meditates for the sake of meditation invariably attains bliss.

One who plunges into the act for the sake of the act and completes each act fully at that very moment when it is required, one who engrosses himself so completely that the sense of being. the doer is lost such a man's entire life is meditation. Lao Tzu says that even a king, if he so wishes, can organise the working. of his kingdom and demonstrate his love towards his subjects and yet act as if in a play -- without a purpose.

The statement of Lao Tzu, here, is in the form of a question: "IN LOVING PEOPLE AND RULING THE STATE, CANNOT HE PROCEED WITHOUT ANY (PURPOSE OF) ACTION? IN THE OPENING AND SHUTTING HIS GATES OF HEAVEN, CAN'T HE DO SO AS A FEMALE BIRD? WHILE HIS INTELLIGENCE REACHES IN EVERY DIRECTION, CANNOT HE (APPEAR TO) BE WITHOUT KNOWLEDGE?"

Why does Lao Tzu raise those questions? What he means to convey he wants to put forth clearly, but in the form of questions. Knowing human beings as they are, he is very doubtful whether we can ever act without an aim. But we can. What results are there if we act so? What happens? We have to understand three things in this context.

Firstly, life is an accomplishment in itself. There is no achievement outside of life. No matter how difficult we find it to accept this fact, never give into the thought -- "Why should I live"? Always ask yourself instead, "How shall I live?" No sooner is the aim removed than the question changes. As long as there is ambition we ask, "Why should we live?" but as soon as we understand that our very life is the goal, we shall begin to ask, "How should we live?" The whys and wherefores lead to science, to metaphysics. The 'how' leads to yoga. There are many people who are ready to answer our whys and wherefores. They may tell you of a beatitude that is beyond life. But then, everything worth attaining is beyond life. There is nothing. worthy of any effort in this life; everything is obtained after one dies. He for whom what is after death is more meaningful, more important, turns his life into a living grave, because then, there is nothing worth achieving in this life.

Because of this theory, spread by the so-called religions, a dark negation of life has spread all over the earth. These religions proclaim: "Life is useless! Far away, beyond death is the goal which has to be attained." Those habitual questioners, may abide in heaven for a day or two but they will soon begin to question; "What shall we gain by staying in heaven? Peace and tranquillity are all right but what next?" This questioning is a chronic disease, and it is so deep-rooted as to be almost permanent with man. Wherever he is, man will ask this question.

It is said that whenever Mark Twain was asked a question he always replied with another question. If a person asked, "What is your name?" he would reply "What is the reason you are asking my name?" Once he went to meet the American President who said to him: "I have heard haven't I that you raise a question to any question that is asked of you?" Mark Twain replied, "Is it so? Do I still do this?" It was a chronic state. Poor man, he did not know what he was doing. Perhaps he came to know later that it was again a question he asked.

This tendency to ask questions, is a state of illness. The fact is, it is evidence of our diseased mind. When life is filled with happiness, we never question why? Have you ever noticed what raises a question within us? People come and ask me, "My child was born blind, why?" They never question why so many other children are not born blind. In the same way, a man asks why he should fall ill. No one asks why he is in good health. We never ask why there is happiness in the world, but when someone is in pain he invariably asks why there is pain and suffering in the world. For the last 5000 years, ever since man's history has been recorded among infinite questions asked, not a single question has been asked why there should be happiness in the world.

Even Buddha questioned, "Why is there unhappiness in the world?" Every man asks the same question. Whenever a man asks what the goal of life is, what is the purpose of life, he is actually asking why life is. This means he has filled his whole life with unhappiness or else he would never have asked the question. Living, alone, would then have been enough. But we have filled our lives with sorrow so the question arises. Lao Tzu asks: "Cannot even a king live without ambition?" because the king possesses everything that a man desires. Lao Tzu talks about kings because if a beggar is asked to live without a purpose he will say, "I do not even have a roof over my head! How can I live without an aim?" But even a king cannot be without ambition. Why? The reason is that the possession of things have no connection with ambition. To live ambitiously is a disease of the mind. Even if everything is attained, the mind still questions: "Why, wherefore?" It keeps on questioning.

Therefore, a very interesting thing happens: a poor man is not half as unhappy as a rich person. If you find a rich man who is not unhappy know that ho is still poor. The very sign of a rich man is that he is so unhappy that he finds no way to get out of his unhappiness. A rich man attains everything that he thought would give him pleasure, and when once attained finds that happiness is still far away. He finds himself surrounded by his acquisitions -- there is nothing more left to be attained -- and get, what he was to derive from them is totally absent. This gives rise to pain and sorrow. A poor man lives in hardships but never in sorrow. To live in difficulty means to live with few possessions. Absence causes hardships. There is no Ford, the stomach is empty -- this causes hardship, suffering. When the stomach is full but there is no feeling of fullness, it causes unhappiness. When a man lays himself on the softest of beds and yet there is no sign of sleep, he feels unhappy. Hardship is caused by the absence and unhappiness by the presence of the same thing Hardship is a part of poverty; unhappiness, a part of riches, So when there is unhappiness, know that that man is rich.

What is unhappiness? As long as we are running, struggling with a goal in view, life seems to be filled with interest. There is a certain flavour in the poor man's life: the goal is far away and has yet to be attained. It might come to hand tomorrow or in the future or in the next life. Psychologists say that the concept of the next world is the comfort of the poor. It is true to some extent. How will he work? On what will he pin his hopes? If not the next world, then socialism or communism -- he needs some utopia in the future. A poor man rushes to attain his goal but when all achievements are fulfilled and all aims attained, he realises for the first time that all his efforts were in vain. He finds he has accomplished all that he desired and yet his hands are empty.

So today, if we find the philosophers of the rich countries talking about meaninglessness, it is meaningful, Whether it is Sartre or Camus or Heidegger or anyone else -- they all say the same thing, namely: life is meaningless. This meaninglessness has been created by man himself in his effort to lead an ambitious life. Now all his achievements are reaching completion and he finds he has not understood the significance of life. This troubles and perplexes him. Whenever a person says he is filled with despair, know that it is because of his hopes. He who does not build any hope for the future is never frustrated.

You can never disappoint me because I do not pin my hopes on you. However you deal with me, I shall not be disappointed; for I have not committed the initial error of handing over that power to you. The slightest expectation from you and you can disappoint me. If I meet you on the road and I expect you to at least greet me -- you can dash my hopes and I shall be filled with despair! Then you become the master. Your indifference will make a wound in my heart for I had great expectations of you and you do not even care to greet me?

All our hopes turn into despair. If life is made meaningful for a purpose we will fall into the pit of meaninglessness one day. Lao Tzu says: "Make no aims. Live life without aims". No poisonous fruit will then mar your life. Then you shall be filled with a fresh and new happiness every moment. Lao Tzu is very much against ambition. Leave all ambition; ask nothing of life. Then, whatever the future brings consider it a boon. Ask not, because no sooner do you ask than the trouble starts.

We always make demands and turn our whole life into a turmoil. We make demands from all our relationships Even in love we demand. If someone loves me today, I look eagerly the next day for the same affection. Then my life becomes a source of pain and anguish. If I receive honour, I expect it every day; if I am shown mercy, I want it every day. Then my demand pulls me down into gloom and melancholy. But even this does not stop my demands.

This is interesting. If I expect you to greet me and you do not, I never think that I should not expect your attention. On the contrary, I begin looking for others who will greet me. Then it seems that you were not the right sort of person; another person might turn out to be better -- so my old habit continues. If I fail in love in one place, I seek my ego in another place. If my ambition fails in one direction, I seek another direction. I never pause to think whether it is possible to live without ambition. Lao Tzu asks, "Is it possible to live without ambition? It is possible but it is difficult, because our whole education prepares us for a life of ambition. Also the society we live in, our very culture prepares us for the same thing. Whatever ambition the father has failed to fulfil, he plants on his son. The mother similarly sows the seeds of those desires of hers which were left unfulfilled, into her daughter's mind. Psychologists say that every son elaborates once more upon the hopes and despairs of his father. Till his dying day, the father wishes to see his son complete that which he could not.

Our hopes never end. We wish them to be eternal. Therefore, the old shastras say that he who does not have a son has lived in vain. This is absurd. Our life is our own but it becomes useless if we do not have a son! Why? Because if you have no son, what will happen to your unfulfilled desires? On whose shoulders will you set out on your journey to eternity? So a son is very necessary. If you do not have a son of your own, you can adopt one. There must be someone to carry on the load of your unsatiated desires even when you are not there. Is this not intriguing? Even when you no longer exist you want your desires to exist.

Lao Tzu says "Live but do not let your desires live." But we are such that we would rather not be than have our desires cease to be. We tell our sons, as we lie on our death-beds, "Son, uphold the traditions of our family and complete the tasks that I could not." Wonder of wonders! Not only do you leave the world empty but you also make your sons useless. Every father passes on his diseases to his son. Each generation has made meticulous arrangements to deposit their illnesses with the next generation. So we find each new generation, more ill more diseased than the previous generation.

"What brought the Kaliyuga about?" people ask. It is this very tradition carried on from father to son that has brought the *kaliyuga*. It is a collection of all the maladies of the *satyuga*. Dasharatha must have planted the responsibility on Rama to carry out his unfulfilled desires Rama, in turn, must have passed on the burden to Luv and Kusha and so it went on. With each generation, the load increased, and man finds himself crushed underneath it. But the unsatisfied desires still scintillate giving the father the hope that perhaps it may be fulfilled some day. Some part of my blood may feel the satisfaction of enjoying it.

Lao Tzu says: "Is it not possible that you can live without ambition? You just live." The so-called mahatmas would say: "Animals live in that way!" In a sense they are right, because the animals live in the present. They know of no future, they have no time-consciousness therefore they don't store for the morrow or remember the past, or have much sense for the future. Their time-circle is very small, and they live within it. So in a way, the mahatmas are right: that an ambitionless man would live like an animal. But then, unlike animals, this man is not oblivious of the future. In fact he has greater knowledge of the future and hence he lives in the present moment. He knows that tomorrow can bring nothing but sorrow and so it cannot fool him. So in a way, he becomes artless and innocent like the animals. You will see the mellowness of a cow's eyes in his. And also, in a way, he becomes like God.

But this is difficult to bring about. I was recently reading a booklet by one Muni Vidyananda. He speaks from an average mind. He says, "Time is precious. Do not lose a single moment. Earn something, acquire something!" If a shopkeeper talks in this manner, it is understandable. All business firms declare,

Time is money." But here comes a Muni who speaks the same language! He says, "Time is money. Do not lose it. Utilise it to attain moksha; utilise it to seek the atman. Time never returns, so do something, acquire something. If you do not, you will have lost it."

What Lao Tzu says is a profound religious truth. His is not the shopkeepers' language. In fact, when sadhus impress the businessman, the reason is only this; that they both speak the same language. I he trader fully agrees with the Muni: time is wealth. Now the only thing that remains is how to define wealth -- whether it is taken to be the worldly wealth or the wealth of virtue. But the fact remains that time is wealth and it should be directed towards earning it should be dedicated to some purpose. Then only can you be wealthy. Whether you are worldly rich or the spiritually wealthy, you can only be rich if you turn your time

into wealth.

Lao Tzu says, however, "Do not change time into wealth. Time is life. Live it. Be immersed in it, and do not think of attaining something through it." Be so rapt, so engrossed with the present moment, that you are completely one with it, that there is no distance between you and the moment. Time is not wealth. Time is life. Nothing can ever be earned from time, because time is its own goal. He who tries to make capital out of time, dies a beggar. He who lives each moment of his life becomes a king; because to him the treasures are open. The very essence of life becomes so clear as to be almost transparent. Each moment that passes sharpens the sword of his life, more and more. The wine of his life becomes more potent and profound, and his dance of life will become more lithe and graceful. But this happens only in the here and now.

So this is the first thing. Now in the second part of the sutra, Lao Tzu says: "IN THE OPENING AND SHUTTING OF HIS GATES OF HEAVEN, CANNOT HE DO SO LIKE A FEMALE BIRD?" This we shall have to understand a little. There is a male mind that works in a particular manner and there is a female mind that works in an entirely different manner. Lao Tzu is in favour of the female mind.

The male mind works in an aggressive manner. When I say 'the male mind', I am not referring to men alone. It is only a symbol of aggression. One method of going about things is to be aggressive. If you desire something, go all out for it. This, according to Lao Tzu, is the characteristic of a male mind. There is another type of mind also, which believes not in aggression but in patient awaiting, together with invitation. A woman can never be aggressive by herself. If she wishes to be, she has to take the help of a male. She can bring about aggression, but cannot be aggressive herself. A man is capable of aggression by himself. He needs nobody's help.

There are some men who do not enjoy making love if they are not aggressive, because they derive full pleasure of aggression, in rape and violence. Therefore a man is never satisfied with a woman who is easily available. The more unattainable a woman, the greater is the excitement to win her, the more attractive and desirable she seems. The very preparations to attain her give endless pleasure to his aggressive mind.

A woman's mind is non-aggressive. She is receptive. She accepts. Her acceptance is her disposition, her natural attitude towards the world, towards life.

According to Lao Tzu, we can have two types of relationships with existence: one is of aggression (enmity) and the other of acceptance, of friendliness. So he says, "Become like a female-bird, like the female mind." Do not push open the door of heaven.

Swami Ram Tirth used to say that doors are of two types: On one is written 'Push', and on another is written 'Pull'. The door of the female mind bears the inscription -- 'Pull'. The female mind draws. It never reaches out, it only calls, invites.

Will you carry your habit of pushing even up to the doors of heaven? Will you enter the gates of heaven like a Hitler or a Napoleon? Will you try to invade and conquer God? When a man sets out to seek God, his attitude is aggressive. "Where is He? I shall not rest till I find Him." He does not set out dancing and singing like Meera.

When I say a man, I mean a male mind. Not all men have a male mind. A man can also dance and sing his way to God like a Chaitanya or a Kabir. A woman can have a male mind also. The male and female minds are just symbols.

A female mind, even when it sets out to seek, is receptive. If such a mind does not attain, it never complains. It never rebukes: "Where are you? Where do you hide?" A female mind always says: "There is definitely something wrong somewhere within me. Perhaps my invitation is lacking, perhaps there is a fault in my awaiting and so I have missed you! You are here around somewhere, I know. It is my door that is jammed and will not open unto you." Understand this clearly: The method of seeking God of the sage (the intellectual) is the method of the male mind. The method of seeking God of the saint (the devotee) is the method of the female mind. This is why, when the devotee says; "There is no man in the world accept Krishna," it means, that all other men are mere seekers and hence they should have the female mind. This does not mean that the rest of the world is feminine. Some ignorant and stupid people do take it to mean this however. There is an organisation in Bengal: the Order of the Sakis. The members of this order believe themselves to be the sweethearts of Krishna. Even a male member of this order holds an idol of Krishna to his heart when he sleeps at night. Now no matter how much this man believes himself to be Krishna's sweetheart, his method of approach is that of a typical male mind in fact, a male mind always wants to do something. He cannot let go of himself because he feels restless if he does not do something.

Lao Tzu says: "Let go!" He exhorts us to relax and let things happen as they may. Do not be eager to have things happen. Do not be hasty, do not be insistent on a particular type of result. Cultivate the ability to

accept whatever happens. Keep your doors wide open and be happy with whatever you are. Do not incur enmity with existence. Have an attitude of friendship. Whatever happens is the right thing to happen. Have this type of an inner feeling of amiability, of friendliness, an attitude of being close to existence, and accept whatever it does as being the best that could happen.

To live in such an attitude with such a frame of mind, is to live according to the female mind.

The third sutra is: "WHEN HIS INTELLIGENCE REACHES IN EVERY DIRECTION, CANNOT HE (APPEAR TO) BE WITHOUT KNOWLEDGE?"

When wisdom is complete, is it necessary to keep the arrogance of wisdom? When the name of wisdom shines with full lustre, do you have to proclaim that you are a sage? Actually, as long as a person asserts his wisdom, know that his knowledge is not complete. How can wisdom claim to be wise? The truth is, as soon as a person's knowledge is complete, he also comes to know that it is impossible to know. He becomes aware of the fact that however much one knows, there is still much more to be known. He becomes aware of the fact that his knowledge is a mere handful of water from the infinite ocean of knowledge, which he can never grasp within his hand. Actually, he alone knows whose fist is unclenched and who has lost all sense of grasping. He dissolves in the ocean of knowledge, just like salt would dissolve in water. There is no knower left behind. So, he who sets out on the path of knowledge should be prepared for complete annihilation. Where there is a goal in view, this cannot be; because there the ego is strong. But where the goal is absent, there is no reason for the ego to remain. If I have no anxiety for the 'morrow, the 'I' in me invariably dies. If I make no demands on the coming moment, if I have no plans for the future, then only can I be happy. As soon as I give up all insistence, my ego has no place to stand. The 'I' is the link between my persistent aims and plans. The greater our demand of the future, the greater is the ego.

Lao Tzu asks: "Can we not, after attaining full knowledge, live as if we know nothing?" It often happened that when Lao Tzu was questioned, he would become silent sometimes for hours. So much so that the questioner forgot the question. Then after a long time, Lao Tzu would ask, "What was your question?"

The man would reply, "Now I too forgot what I asked. Why did you not answer me then?"

Lao Tzu would say, "I did not know the answer. Had I had some answer ready, I would have given it to you. I waited silently for the answer to come. I thought perhaps it would come. Therefore I ask again what was your question?"

Throughout this long life, Lao Tzu wrote nothing. This small book is his first and last. His disciples pleaded with him time and again but Lao Tzu would say, "What do I know that I should write? And it I leave my ignorance behind me, it will be dangerous." But the more he refused, the more people pressed him to write. Then one night he ran away from his hut, but was caught as he tried to cross the border check-post. The officer in charge refused to grant him permission to leave without paying his taxes, which he demanded in the form of his writings. He ordered him to stay there for three days and write down all that he knew. Lao Tzu was in a dilemma. He who had remained silent all his life, who had never declared his knowledge, was now constrained to write! He needed to cross the border and leave forever to be one with the solitude of the mountains. But this man would not let him go.

So for three nights Lao Tzu sat up and wrote this book -- if you can call it a book. The very first thing he said was: "That which can be known cannot be expressed and that which is written is not the truth."

So Lao Tzu asks: "Can it not be that one who knows may be established in the feeling of not knowing?" It is not a question of 'can it not be?' IT IS SO! But so that this may not become a dogmatic assertion, Lao Tzu puts it in the form of a hesitant question. He says that when a person's understanding is open in all directions, when he is in a position to know all there is to know, when all doors of knowledge and life's mystery, are open unto him, when the light of knowledge falls on him from all directions, can he not seem to be like a person without knowledge?

Lao Tzu puts this in interrogative form to convey his hesitancy. This hesitancy is the characteristic of an illumined person. The ignorant man speaks with confidence. Whenever Mahavira was questioned, he never answered without 'perhaps'. He would say, "Perhaps it is so." Or he would say, "Perhaps it is not so," or "Perhaps both. "Perhaps both are so." Or he would say an illumined sage's answer is never mathematical. He never insists that two and two make four, because the mystery of life is so vast, life is an unsolvable riddle. He who gives clearcut answers should know well that there is much left to be known yet. To give a clearcut answer leaves much to be developed. This undeveloped part is also alive and if neglected, will not fail to take revenge.

Therefore Lao Tzu does not assert anything authoritatively. He could have easily said that the wise should behave like the ignorant. That, too, could have conveyed his meaning; but then, his statement would

not have borne the mark of his wisdom. It would then have been like the statement of an ordinary ignorant person.

It is said that once a famous Sophist debater came to visit Socrates. Socrates is the only Western philosopher who was almost of the calibre of Lao Tzu. He always asked questions but gave no answer himself. One reason why he was poisoned was this habit of not answering. It caused such frustration among his enemies. Socrates always said that he did not know. He claimed to be ignorant and, hence, he said he had the right to question and since he had no wisdom, how could he answer? We find ourselves in difficulty with such a person, because questions can be asked endlessly. And if the other offers no reply, on what will you base your other questions? The whole town was troubled by the behaviour of Socrates. They were afraid to encounter him on the streets for fear he might put some question to them. Then crowds would gather and there would be lots of difficulties, because each person knows he knows nothing about all the things he pretends to know. Because no one questions, you go about happily with your illusion of knowledge. If, however, someone does question, you find yourself in trouble.

But the fact is, no one questions because each of us has to save our so-called knowledge for ourselves. We are perpetually engaged in a mutual conspiracy, For instance, if someone asks you, "Does God exist?" You find yourself in a difficult situation. But you can also turn around and ask, "What is your opinion?" Now this other man also has some belief of his own which he wants to conserve, then, the difficulty starts. So we do not prod at each other's ignorance. We are wise in our ignorance, and the other is proficient in his. Thus, we protect each other's ignorances and consider it bad manners to raise such questions.

Socrates was not a civil person. Before administering poison to him the city magistrate told Socrates, that if he stopped his activity of telling the truth he would set him free. Socrates replied that that was his business, he could not do otherwise. How could he stop telling the truth, because whatever he said was invariably the truth. There was no point in living if he could not speak the truth. Such a life would be a bondage.

This Sophist I mentioned came to Socrates and pronounced one of his logical concepts. He told Socrates, "There is nothing absolute in this world; nothing is independent. Nothing is perfect in this world neither man nor his doctrines nor his truths." Socrates asked him, "Is your statement completely and fully true?" The Sophist, who by now had jumped into the heat of argument, not realising that he would be caught in his own words, said, "This is wholly true."

Socrates said, "Then I have nothing more to say. The matter is at an end, I leave you to think about it for yourself."

Whenever we assert the completeness of anything, we forget the fact that life is very mysterious. It is not that two and two make four and that is the end of it. Something always remains behind, and that something becomes the end for us. Had this man told Socrates that some truths in this world are perfect and some are not instead of saying that no truth is perfect in this world Socrates would not have dismissed him so quickly. In one and the same breath he declared that no truth is perfect and that what he says is wholly true, he defeated his own statement. Whenever we make such traditional assertions, we completely forget their opposite. This opposite then takes its revenge.

Therefore Lao Tzu does not say that one who claims to be wise, is an ignorant person. Such a statement would be akin to an assertion of wisdom. Therefore Lao Tzu says: "It is not possible that he to whom knowledge has opened all its doors, should behave like an ignorant person? This hesitant question Lao Tzu asks. The mild and flexible wisdom, the liquid consciousness are the characteristic indications of Lao Tzu's own perfection. These are the three sutras; a life free from ambition, an attitude of complete acceptance and invitation, and a preparation to become completely knowledgeless.

He who has the courage for this, attains the ultimate aim of life and reaches the highest perfection here and now. Such a one does not wait for the 'morrow. Such a one attains beatitude -- not after life, but here and now. Paramatman does not send him to some higher world as we believe. Rather he is surrounded and permeated by God on all sides. Such a one has nothing more to attain because the treasures of life are forever open unto him.

The Way of Tao, Volume 2

Chapter #4
Chapter title: Tao's unpresent presence

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THE TAO PRODUCES ALL THINGS AND NOURISHES THEM;
IT PRODUCES THEM AND DOES NOT CLAIM THEM AS ITS OWN.
IT DOES ALL, AND YET DOES NOT BOAST OF IT.
IT PRESIDES OVER ALL, AND YET DOES NOT CONTROL THEM.
THIS IS WHAT IS CALLED THE MYSTERIOUS QUALITY OF THE TAO.

All that is subtle in existence is invisible. Things are visible according to their grossness. That which is visible is superficial; that which is invisible is profound and deep. Therefore, those who set out to seek God make a fundamental error. The very word "Ishwara" for God is irrelevant and absurd. That which can be seen is not Ishwara; that which is seen, by dint of the very fact that it can be seen, is not God. What the eyes see is matter, what the hands feel is matter, and that which the mind knows -- that too is matter.

Actually, whatever we know develops a boundary, a form, a structure. That which forever remains beyond all our knowing, that which we can never touch or never see no matter how much we want to -- and yet, whose existence we cannot deny -- that is God (Paramatman).

There are three things. One is the visible world that consists of all that we see and that registers on our senses. To be visible means to be evident before our eyes. That only we consider to be true and authentic. That which we cannot see, can touch, it is only natural that our mind should deny its existence. This is the second category.

If there were only these two categories of existence, then God would have no place in the world the atman could not be and religion would be of no use. Then love also would not be possible and all prayers would be false. But there is a third category. We have talked of the first two: the first is the visible world that we can see, touch and feel with our senses; and the second is the invisible world which we cannot experience with our senses -- we cannot see it, nor touch it, nor understand it. Now there is a third classification of existence which we also cannot see, nor touch nor understand, and yet whose existence we cannot deny. This third category is God himself. Lao Tzu refers to it as Tao. Tao means religion Tao means the law, Tao means the supreme rule, the ultimate reality. This third Lao Tzu refers to as Tao. Whether we say Ishwara or atman or truth it makes no difference because all names are given by man.

Buddha has referred to this category as nirvana, the void. Those who lack understanding interpret his statement to mean that Buddha denied the existence of God. If that is what Buddha meant, there would have been no need for him to refer to it as shunya (void). Buddha has not denied the existence of God, but he refers to Him as the void.

Why did Buddha choose this word to describe the ultimate reality? Because both aspects of existence are contained in the void. The void is, and also is not. It exists as if it did not exist. Its presence is not present. It does not exist in a gross form, and therefore those who try to grasp it in a gross way never attain it. Those who endeavour to know it in the same manner as they know other objects can never know it. We have to change our very method of knowing.

Let us try to understand this. I say that there is love for you in my heart. But you cannot understand my

love by dissecting my heart. If you try, you will come to the conclusion that I told a lie because nowhere will you find love within me. Love is not matter that can be examined in a laboratory. What the scientist will find will be things that love may have no knowledge of. He will come across the various organs of the body, the flesh, the bones and even the heart, but nowhere can he point and say, "Here is love." Then the scientist is bound to declare that there is nothing like love. Then only two things are possible: either this man is purposely lying or he is under an illusion.

But if the scientist is asked, "Granted that this man was under some illusion, have you been able to locate this illusion within him?" he has no answer to this. He cannot find the illusion anywhere on his table. Or, if the man was telling a lie, the lie should be hidden some where within him.

Actually, the scientist should say that the man who said he was in love is not there at all, because he cannot he found anywhere within the body. What comes within our grasp of understanding is unable to speak. But this the scientist will not say because he himself can speak.

So we shall have to say that love exists, but not as an object. It has a different dimension of existence. Love exists, but not like matter. And remember, the more invisible the love, the deeper it is. The more it is expressed, the more base it becomes. When someone declares his love, he debases it, because even this much brings love within the grasp of senses. If nothing else. the ears hear the declaration.

Therefore, a person like Buddha would never say to anyone that he loves him. To say it is to destroy the love. If love is there, there is no need to express it even this much. If love is, it will be experienced. If it cannot be experienced without expression, there is no way to experience it.

Have you ever experienced a love that was never spoken, that was never expressed; where the lover never touched your hand or took you in his embrace, where the lover made no effort to reveal his love? And yet, you felt as if you have been refreshed by the waters of the Ganges, or that suddenly flowers seem to have showered on you and some distant music from unknown quarters begins to play within you. No fingers touch the strings of the veena, and yet its mellow music enthralls your very being. No one is near, and yet someone seems to have gone deep within, to the very core of your being. If you have experienced such a love, it will be easy for you to understand what Lao Tzu says, for God's nature is like love.

Unfortunately we do not know love. And one who does not know love can never know God, because love is the way of the supreme power.

The first sutra of Lao Tzu is: God gives birth to everything and nourishes it also. And yet, He claims no ownership over it. Man's consciousness has lifted its hands to heavens infinite times, man has bowed low in reverence and worshipped Him, his soul has cried out to Him, proclaimed faith in Him, even experienced His presence, but there has never ever been any response to his utterances. Man has called himself the son of God. Man hails God as his creator, his preserver, but God never confirms. He never says, "I am your creator, your preserver." Unproclaimed, silent is His Being.

Understand this a little. He who makes a claim, by his very action forfeits his rights. If a father has to tell his son that he is his father, if a lover has to make it known to his beloved that he is the lover, if a guru has to announce to his disciples that he is the guru, the genuineness is destroyed. The day the guru demands respect from his disciple, he should know that his gurudom is either lost or non-existent. It needs to be proclaimed. He who is revered with instinctive spontaneity is a guru. He who has to make known his gurudom, knows well, within himself, that he is not a guru.

When I was in the university, a question was asked during a conference : "Why doesn't the student of today respect his teacher?" I replied, "Where is the teacher?" Guru means, one who is invariably respected, who cannot but be respected. He does not demand respect; rather, respect flows towards him as the waters of the river flow to the sea. If the sea questions why the rivers do not flow into it, we shall have to inform the sea that it is under an illusion and that it is no more than a pond or a lake. The very meaning of the ocean is that rivers flow into it; that rivers have no other option but to flow towards it. The river exists only to flow into the sea. If it does not flow into the sea it cannot be a river. The ocean does not have to attract the attention of the rivers towards itself. Its being is enough.

Respect and reverence flow towards the guru: love flows towards love. But if a claim is being sought, it proves the claimant is absent.

This may seem paradoxical, but it is so. Whenever you claim that you love, search within. You will not find even a trace of love, because love is claim enough unto itself. Its very being is enough to prove it. All other claims are impotent declarations of what is not within. God does not claim, for God is the claimant.

There was an atheist in the West by the name of Diderot. In one of his meetings, he held up his watch and said, "If God is, let him give me a small proof of His existence. Let Him stop my watch ticking right

now. You say God is the creator and the destroyer of this world. Let him stop this man-made watch and prove His presence. Then I promise to worship Him forever." All the theists that were present in the crowd looked up to the skies and began to pray, "O Lord, by your grace, the lame can climb mountains, the blind begin to see, the dead come to life! What can you not do? And this is a trifling matter. Stop this watch and prove yourself to the infidels!" But the watch did not stop.

Diderot won, not because his atheism was right but because the theism of the theists was incorrect. They were coaxing God to enter into competition with Diderot. They were urging Him not to lose this opportunity to prove himself. If, however? Diderot was really wise, or if the theists were really wise, they would have understood.

My feeling is that if God also had entered into the competition that day, He would have become inauthentic forever and ever. Had the watch stopped, to prove His authenticity, God would have debased himself. Actually, claims always arise from the low, the inferior. If God could not be indifferent to one single Diderot, He would have lost all claim to Godhood.

Diderot went home exulting in his victory. All his life he remained perfectly convinced of his understanding because if God could not give even such a slight indication of His existence? how could He exist?

We need proofs to demonstrate the existence of anything. Actually, that which is, needs and gives no proof. We seek proof only when we doubt the authenticity of a thing. Those who have been the greatest believers in God, have never troubled to prove His existence. Those who have given proofs of His? existence were not theists. Those who made the existence of God a syllogism for their arguments and lengthy, logical calculations cannot have been theists. Those who try to persuade themselves with proofs of His existence are also atheists. If any proof turns out to be wrong, their God becomes false immediately.

If God depends on proofs for His existence, then remember? the proof is greater than God. Tertullian has said, "I believe in you because you have never given any proofs." This man must have been a perfect theist. He says, "I believe in you because you seem impossible. Whatever way I think, I find no evidence of your being. Therefore, I firmly believe that you are. If your existence depended on my testimony, then I would be greater than you, because then it would be in my hands to give evidence to prove or disprove you. My intelligence would then become the deciding factor on which your existence depended."

Lao Tzu says, "He is the creator, the preserver, but he is not the acclaimer." He has never proclaimed His ownership. He is so sure and confident of His ownership that He needs no declarations. Because we are not sure of ownership, we need to proclaim it time and again, even to our own selves. Have you ever noticed that you hardly ever talk of a thing you are sure of?

Vivekananda went to Ramakrishna. He shook him by the arm and declared, "I want to know whether God is." He had asked this question to others before. Many tried to give him proofs of God's existence, some with logic, some through the shastras, but Vivekananda was not satisfied because if your God is hidden behind logic, you can be proved wrong. Logic is a double-edged weapon.

To Vivekananda's question, Ramakrishna replied, "Do not waste time in asking useless questions. Tell me if you want to know, to see, to meet Him." For the first time Vivekananda was facing a man who was so sure of himself that he never offered to prove or to teach. He simply said, "If you want to meet Him, say so".

Vivekananda commented later on that he had asked this question to others and caused them embarrassment; but in the case of Ramakrishna it was his turn to be disconcerted; because he realised that he himself had not yet decided the issue. It was mere curiosity that he was out to satisfy. One thing, Vivekananda says, was clear from this: that this man's knowledge depended on nothing outside himself. He knew; his knowledge was pure. There were no reasons why -- he knew. And he was so sure and confirmed in this knowledge that he said, "If you want to know, say so."

This question that baffles almost all of mankind was so easy for Ramakrishna -- as easy as if someone had asked him about the sun and all he had to do was to take him by the hand and take him out of doors! It is worthless to argue whether the sun is or is not. Step out of the house and there the sun is! Ramakrishna's speech was so artless, so spontaneous, that it carried the mark of deep and profound knowledge. Where there is complete assurance, there is no claim. If God is not assured within himself; who else can be? Therefore, God has not proclaimed His existence. People say that the Bible is the book of God, that the Koran and the Vedas are books of God, but I say unto you, there is no book of God. All these books belong to men who have had a glimpse of God. God can only write a book if He feels inferior within himself. He would only proclaim himself if He himself was doubtful of His existence. There is no book by God because God has given no statements. Whom would He want to convince of His existence? He is. His ownership is

natural because there is no competitor. Ownership has to be declared only when there is the fear of other aspirants.

A husband tells his wife: "I am your master." Why? because all around there is rivalry, and any time the ownership can be snatched away. Anyone can be the owner. You proclaim your ownership of a house because if you do not do so in time, others can snatch it away from you. But if God proclaims, to whom should He proclaim?

Therefore, Lao Tzu says, He does not declare His ownership. Tao, Paramatman or religion make no declarations because His claim is confirmed and natural. He is. He does everything and yet does not boast of being the doer.

Whenever we do anything, we are motivated by compulsion. This gives rise to the ego. You sleep all night, breathe for twenty-four hours, but you do not boast about it. You do not proclaim from house-tops that you breathed so many times! Mind you, your number of breaths runs into thousands each day. You can boast that you have slept twenty years out of a life of sixty years, but we do not do this for these acts are so natural to us that we do not proclaim to be the doer.

But man always boasts. He boasts if he has even one rupee in his pocket. When he has thousands of rupees, he proclaims his riches for sure. Yet he would pay thousands of rupees for one breath. But he never boasts about it. If a dying man were told that he would be given so many breaths if he agreed to give away his wealth, he would most willingly part with it. But it is strange that all his life he proclaimed his paltry wealth and never his precious breath! Breath was natural to him and hence did not need to be proclaimed. Wealth was not his nature. He had to toil in order to attain it, and hence the claim.

Where there is effort, there is ego. Where there is no effort there is no ego. If God had to make an effort to make the world, as we do to gain wealth, then ego would bound to be there. But if it is an effortless act on His part -- like our breathing -- then there is no question of the ego and, hence, of proclamation.

So those who know never like to say that God made the world. They prefer to say, "God became the world." They do not allow even this much distinction: that God made the trees. They say God creates Himself and becomes the trees. The clouds that glide in the skies are not driven by the power of God. Rather it is God himself who glides in the clouds. God does not create man; rather, He himself is born as man.

Understand this a little. An artist paints a picture. No sooner is it made than it becomes separate from the artist. But God is not separate from His creation, because there is no way for Him to stand apart. He is connected with His creation like a dancer with his dance. When a dancer dances, he and his dance are not two separate things; they are one. If he stops, the dance stops. We cannot ask him to go away and leave his dance behind. Therefore, we have depicted God as a dancer in our images of Him: Nataraja. And the reason is only this: that the dance and the dancer are one. God can be understood best as a dancer.

God and the universe are one. Whatever happens within the universe happens within the order of His disposition. It is, therefore, that Lao Tzu says, "IT (TAO) DOES EVERYTHING AND YET DOES NOT BOAST OF IT."

Only one whose acts are stamped with force and violence bouts. Do you know of any act of yours that you have performed without the feeling of pride? Know then that that virtuous deed.

This may sound difficult because our good deeds also give rise to conceit. The truth is that if there is no conceit, we do not care for virtuous deeds. If I ask you to contribute towards the construction of a temple, you will at once ask where I intend to place a plaque with your name. If I say, "This temple shall bear no plaques," know for certain that this temple will never be constructed. We do not care for the temple; we care only for the tablet that bears our name. The plaque is significant; the temple secondary. The inscription looks nice only on a temple -- and therefore, the building. If no acclaim is forthcoming, we are not prepared to donate.

The shastras say, "Give charity and you will be acclaimed in this world for your virtuous deed and reap the reward of it in the next world." Spend one coin in charity and you gain thousands in heaven." To get a single coin out of a person, you have to promise him millions in return.

But the meaning of a good deed is something very different. A virtuous deed is a deed which does not give rise to arrogance. That act which gives rise to arrogance and conceit is a sin. Therefore, it can be safely said that God has never committed a sin because there is no sign of conceit in any of His actions. To date, He has not once proclaimed that 'I am'. Therefore, all that He does is virtuous.

Your actions also can be virtuous, if there is none go consolidating behind them. If an act is performed and nothing is added to your ego, then the act becomes a virtuous deed. That which adds to your ego is a sinful act.

So the question is not between a virtuous deed and a sinful deed. The question is of the doer himself. The question should be: how is a deed to be performed? The act must be done, but the sense of being the doer should not be strengthened. Then, it is a virtue.

Even if the act is not performed and the ego is strengthened by it, it becomes a sin. Action is not necessary. A man may not steal; he only thinks about stealing. A man may not kill; he only thinks about murder. Or, a man may not be fighting in the elections but only thinking about it. Such people climb the steps of ego in their thoughts, which are a substitute for action. It is not everyone who can perform. Action has its own problems, its own difficulties, but everyone has the capacity to dream. All men cannot be kings but they can rule over the kingdoms of their dreams. But an act in your dream also helps to push the ego up a few steps. Even if you are sitting in a chair and dreaming that you have won the elections, this is enough to lift the ego sky-high. The ego is like the mercury in a thermometer. The slightest pleasure you take in your actions and it rises immediately -- even when the act itself is not performed.

But the opposite can also happen. You do a good deed and there is no pride behind your action. Then, the mercury falls.

"IT (TAO) DOES ALL, AND YET DOES NOT BOAST OF IT. IT PRESIDES OVER EVERYTHING AND YET CONTROLS NOTHING." This sutra is very subtle. Tao is the all-in-all of everything, yet does not control anything.

A common question that has been asked throughout the ages is that if God is, and if everything happens according to His will, then why does he allow a thief to steal, or a murderer to kill, or a cheat to deceive? And when the weak is tormented by the strong, why does He merely look on? The question is consistent and deserves recognition. Intelligent people have questioned this time and again. Actually, the biggest doubt in the minds of intelligent people about the existence of God is caused by this question.

Bertrand Russell asks, "If God exists, how can He allow a child to be born blind or crippled or with cancer? If God is, how does this happen? And you say He is the doer of everything!" The hell that we witness today in life makes us doubt whether God really is. If there is a God, doesn't He deserve to be called Satan, seeing life is as it is? The question is very consistent with the facts: if God is, why is there evil in the world?

A Muslim friend came to visit me. This was his question too. He said, "The biggest question I feel is that if God is, then why is the world so evil?" He is right, because there can be no relationship between God and evil. How can there be?

I told him, "Let us remove all evil from the world for a moment. Can you visualize what the world will be like then?" The moment you remove evil, the good also disappears from the scene. Good cannot exist on its own. It is because of evil that good exists. Remove darkness and light disappears together with it. Light exists because of darkness. Remove the cold, and the heat is automatically lost. Heat and cold are different variations of the same thing. If we try to remove death, life too will be lost. If there is no death, how can life be? Or, if there is no life, how can death be?

The universe exists with the help of polar opposites. The world's existence is brought about by the music between opposites. If the opposite is removed, both are removed. Remove the male, and the female is lost. Remove old age, and youth is lost. The young person always wishes to prolong his youth because he does not know that youth and old age are so closely combined that if one is removed, the other is lost. We all wish ugliness to be removed from the world; but if ugliness is lost, beauty will also disappear. If you wish for a world without ugliness, be prepared to face a world where nothing is beautiful.

I told my friend, "If you wish for a world where evil is banned, good will flee from such a place immediately. Then this world will be a big prison house; because where there is no freedom to do evil, there can be no freedom at all.

In fact, the word "freedom" contains the freedom to do evil also. If a man is told that he is free only to be good, what meaning does such a freedom convey? This freedom has no meaning. Rather, it implies bondage. It would be proper to say; you are condemned to be good -- not free to be good. When we tell a person he is free to be good, the freedom to be evil enters along with the freedom to be good. God is the totality and yet he does not control anything. This means that God creates, but He creates freedom.

A man is free to be good and free to be bad -- as bad as he wishes -- when God is the Lord of everything. This is because true freedom exists only if there is freedom to do what one wishes, be it good or bad. When no such freedom exists, man is not man but a machine which does whatever it is made to do because it is insentient.

Man is sentient; he possesses consciousness. Consciousness is not possible without freedom. Lao Tzu

says; He is the creator, but not the controller. He has not created a prison for us, where He stands guard at the gate.

People like Bertrand Russell say that it is this very reason that creates a doubt about His existence. But I say, it is for this very reason that God is. Where freedom is not, God cannot be. Freedom is the very proof of the existence of God. He is, because we are so completely free. He is! You may compare the existence of God to the example of the ocean and the fish that live in it. The fish are not aware of the ocean but their very existence is because of the ocean. Suicide; our lives become a veritable hell. Then we turn around and say, "Slavery was better, because then we were happy." Freedom always finds us moving downward.

We seek slavery in all kinds of ways. And the ways we seek it are really astounding! Erich Fromm has written a unique book, Escape from Freedom. Fromm says that each man wishes to escape freedom. Wherever he finds freedom, he quickly seeks out slavery and hides himself behind it. This slavery cannot be detected easily because our habit . of serfdom is so old that we cannot discriminate slavery from freedom.

If a person sets out to seek truth, he does not directly go out in search of it but begins to turn the pages of the shastras. Little does he know that this is slavery. He wishes to borrow even truth; -- he wants someone to give it to him.

If a person wants to know truth, he does not set out by himself to discover it; he goes and falls at the feet of a guru saying, "You are my everything. Give me the knowledge of truth. How can I, a sinner, do anything?" He little knows that all his sins are his own doing. A lot of toil and effort is required to become a sinner. He admits his ability to commit sins by saying he is a sinner. At the same time he says, "How can a sinner do anything to gain knowledge of the truth?" Actually, he is begging to be saved from his freedom. He is requesting this guru to become his jailer so that if tomorrow, he finds himself in hell, he can put the responsibility on the Guru. And if he attains heaven, he can always claim the credit for having chosen this guru. Thus, man clings to the shastras, and to gurus.

People like Hitler, Mao and Stalin are not born accidentally. They are born only when a whole country desires to be enslaved. Each person eagerly wishes for a man who can stand up and say, "I know what is right, Follow me!" -- so that they can follow him. They want to be told clearly what to do and what not to do. This is why we pursue politicians and sadhus and mahatmas. And these whom we ask, -- they too have asked others. They have no direct knowledge of their own; they too do not know what is right and what is wrong. The fact is, when there are people to inquire, teachers become available.

We are eager to place our burden on others. Freedom seems too heavy for our shoulders. It should actually be the other way around: freedom should give us wings to fly in the sky.

Freedom seems very cumbersome, because we do not know what to do with it. There was a Zen fakir by the name of Nanin. One day he stayed late at his guru's ashram. He asked his guru to give him a lamp since it was too dark and he had far to go. The guru gave him a lamp but as soon as he began to go down the steps, the guru blew out the flame and extinguished it. Nanin was surprised. "What kind of a joke is this?" he asked.

The guru replied, "It never pays to find your path with another's light. Your own darkness is much better than someone else's light. Go, seek in your own darkness, so that the lamp within you may become lightened. The more you seek, the more you shall be cleansed. You will fall, you will dash against things, your limbs may break, but you will discover your soul in the bargain. Therefore, I have extinguished the lamp."

Nanin has written in his memoirs that he was never able to forget this man who had snatched the lamp from his hands and snuffed it out. He was the one who pushed him into darkness and made provisions for the lamp within to burn. "Today," he says, "when I see the flame burning within, my head bows down in reverence and gratefulness to this man who caused it to be lit."

This is freedom. It is very easy for God to place a light in your hands, but you can only live like worms with the help of such light. You will never fall, never go astray. There will be no hell; you will go straight to heaven. But the heaven that is obtained with the help of another is worse than hell, because such a heaven is a bondage. The good fortune that is not entirely one's own, that has not been sought and attained and experienced by one's own effort is worse than misfortune. Therefore Lao Tzu says: "Tao creates everything but controls nothing. It gives no instructions. It has given us the strength and the means to walk but it does not say, "Walk like this." The power to walk belongs to Tao; the space, the path, the darkness, the light, the very person who walks is Tao; and yet, Tao does not command: "go to the right, go to the left."

Tao gives us life, but it makes freedom the very basis of life. This freedom can become the agony of life or the benevolence of life; the choice is entirely ours. This freedom can cause that which lies hidden within

to be revealed. This freedom can also be utilised to create our own darkness, our own nether world where we can rot and decay and be destroyed. One thing is certain however: that there is perfect freedom in the world. This perfect freedom is the unacclaimed declaration of the existence of God. This is His silent declaration of "I am".

But we are totally unaware of this freedom. We are afraid, because freedom means responsibility. It means that I am the only person responsible for all my actions. If I find myself in hell, I have no one to blame but myself.

This responsibility perplexes and confuses us, so we try to shove it on to each other. The husband puts the responsibility on the wife, the wife on the husband, and thus both absolve themselves, taking the other to be accountable. They are not at all conscious of the game they play.

Eric Berne has written a book The Games the People Play. In this book he describes almost all the games that human beings play with each other. This act of throwing responsibility on each other is also a game. The funny part is that the one on whom we place the responsibility, places the same responsibility on us. He who cannot be responsible for himself how can he be expected to shoulder the responsibility of others?

Unfortunately, neither he nor you are aware of the fact that you have placed your responsibility on each other. And so, we blame each other throughout life, without knowing that we both are beggars who are holding our begging bowls before each other. Each begs of the other, and neither can give!

Freedom is frightening, so we try to look for some kind of slavery. Our so-called God [not the Tao that Lao Tzu speaks of] is also a bondage. We place the onus on Him. We say, "We are in your hands. Take care of us!" Therefore, when a man is happy, he never thinks of God; but when he is unhappy, he always thinks of God. He does not want to bear the responsibility for his own unhappiness. He is only prepared to be responsible for his good fortune. He likes to feel and believe it was entirely because of him. But when bad days befall him, he looks up to heaven and cries, "How can I suffer so when you are there? Of what use is your being if I suffer so? Either banish my woes and give me proof of you existence or I shall not believe in you."

A man came to me and said, "I have complete faith in God. I prayed to Him that if my son did not get a job within fifteen days I would never have faith in Him. And, within fifteen days, my son got a job!"

I told him, "God has struck a bad bargain with you. Do not ever test Him again in this way or else you will be disappointed.

He was adamant in his belief. He said, "I am now convinced that He is!"

I said to him, "This very conviction will land you and your God in trouble one day. Your son getting a job is a mere coincidence. Do not pride yourself that God took pains to get your son a job. This way, you prove yourself and your son to be more significant than God. Even his job is more important than God; God has proven himself to be your servant. Do not ask Him for such things again. Such coincidences are never repeated.

After two months, the gentleman returned. He said, "What kind of words have you uttered? Everything is confused now. Four times I tried to attain God's favour, and four times He has failed me. God has turned His back on me!"

I told him, "God has not turned his back on you. Neither does He turn His face towards you. He has no face and no back, nor is your prayer, your insistence, your appeal, of any consequence. What is precious and meaningful is your own self."

Your value, your meaningfulness, depends upon the extent to which you make creative use of your freedom. Your value depends upon the right use you make of your freedom. The very meaning of Sadhana is this: The creative use of your freedom.

Sadhana means the creative use of your freedom. The worldly man is one who uses his freedom destructively. He is leading to his own destruction. He makes his freedom the obstruction to his own elan vital and is instrumental in creating his own gallows.

We do not remember God in happiness, but we remember Him in our unhappiness because then we want to shove off the responsibility from our shoulders. Russell has written, "I will only believe that God really is when there is no sorrow on earth." Russell is right as far as theism goes. Our theism will fade if there is no sorrow on earth. Think a while: Will anyone remember God if there is no sorrow on earth? Will the temple bells ring? will candles burn in churches then? Will the call of the muezzin fill the morning air? These prayers, these calls, this worship, these oblations of fire -- through all these, our sorrow cries. And the absurdity of it all is that neither temples nor mosques can eradicate our sorrows, because it is we who create

them and we alone can destroy them. Sorrow is the misuse we make of our freedom. But it is this freedom that we want to save ourselves from.

Really, would the thought of God ever have entered our mind if there was no sorrow on earth? How could it arise? God is like medicine for an illness. If there is no illness, who but a madman would think of taking medicine? God is like a medicine to us. We use Him to cure our ills. When there is sorrow, we think the medicine of His name; when there is happiness, we throw the bottle of this medicine in the dustbin.

We think of Him in sorrow only, because we want to place the responsibility for our ills on His shoulders. But you cannot place any responsibility on God's shoulders because God does not bind you. You are free, independent. No one is there in this world who is a greater advocate of freedom than God.

The freedom He confers on His creation is so profound that we see so much dissimilarity around us.

The socialist and the communist, who always criticize God always put forth this argument: that if there is a God, then why all this inequality? Their argument appears to be correct on the face of it because they do not take the trouble to think. Remember, however, that freedom and equality are opposite conditions. If you desire equality, you cannot have freedom; if you desire freedom you cannot have equality. All people can be made equal, but then all will have to be slaves. Equality can only exist in prison. Even in a prison, if there is some laxity, inequality creeps in. Utmost strictness is required to maintain equality.

Complete equality is possible only in complete subservience. Therefore, if communism succeeds, the whole world will be one big prison. If communism does not succeed completely, it cannot be communism.

Freedom means that each person has the freedom to be what he wishes to be. Then, inequality is bound to be there. Then inequality is inevitable. If equality is to be maintained, each man will have to be forcibly made to conform to the accepted level of equality.

Another interesting development that follows such equality is that the level of consciousness falls according to the degree of equality in a society. The greater the equality, the lower will be the plane of consciousness. Supposing there is a class of thirty pupils. The boy who is the thirteenth in the class cannot be made to attain the first grade; but in order to maintain equality, the first boy can be forcibly constrained to go down to the level of the thirteenth. Actual equality can only be maintained at the level because the lowest can never be pulled up to the highest point, whereas the highest can be obstructed and made to go down. Likewise, it is not easy to bring all the patients in a hospital back to good health, but it is very easy to make healthy people sick. To pull back is always easier; to rise up is always difficult. Therefore, the greater the equality, the lower will be the plane of intelligence; and the greater the freedom, the greater the possibility of intelligence touching the peaks of consciousness.

Remember, freedom means that he who wants to reach the peak will reach, and he who does not want to reach will not reach. He is free to remain where he was if he so wishes, and he is free to undertake the long journey -- again, if he so wishes. So to people like Marx who deny the presence of God on the grounds of inequality, I say that this is one of the many proofs of the existence of God: that there in so much inequality and disparity in the world because of the complete freedom He has granted us.

People invariably invoice equality and freedom in one breath. Not only this, in France they went a step further and shouted the slogan: "Justice, Freedom, Equality!" This is complete insanity, but we are not aware of it because we are so enchanted by the trickery of words. We never try to investigate deeply, but are simply carried away by the magic of words. If there is equality, there cannot be freedom; and if there is freedom, equality is impossible. And if you want justice, you shall have to choose between the two.

Then also, if you opt for freedom, your justice will be entirely different; and if you opt for equality, your justice will be entirely different. If you choose equality, then an attempt to be different will be termed a crime. If you choose freedom, this very attempt would be deemed a just and rightful act. If you choose equality, it will be lawful to keep each man limited; and if you choose freedom it will be considered lawful to encourage a person to be different. It will be unjust and unlawful to hinder or obstruct a person from becoming unusual and different.

All this is very difficult to deal with. Freedom and equality are very important problems.

So, Marx denied God. He had very little to do with God. Rather, he had no use for Him. But one thing was clear to him: If God exists, freedom cannot be destroyed. Then inequality is bound to remain. So if inequality is to be destroyed, we shall have to destroy the very philosophy of the existence of God. Thus it is not without reason that Communism is atheistic. A person cannot be a communist and still believe in God. He has to be an atheist, because the very meaning of God is freedom -- no control.

What Lao Tzu said dates back 2500 years before Marx. Independence and freedom can only be in absence of control. Only where there is freedom is there the possibility of development. But then, the

responsibility rests with us. If we wish to avoid it, we will have to find some means of bondage and slavery. If we do not make God or guru our master, we shall make the state our master. It makes no difference. Let he who wills, throw the reins round our necks. We are ready to follow. We are incapable of walking ourselves; we need someone to prod us, to goad us on. Then we are assured and feel confident. We feel there is no need for anxiety; we cannot go wrong. But remember, this is the biggest mistake Whatever we do after surrendering our freedom is an error, a sin, a crime.

Lao Tzu says, "THIS IS THE MOST MYSTERIOUS QUALITY OF TAO." That is so. It is, and yet it is not the cause of anyone's bondage. Think this over: If God comes and stands before you here and now you shall no longer be free. Why? Because His very presence will create inferiority in you. You will be thrown into confusion; all your misdeeds will stare you in the face.

The priests explain to people, "He has a thousand eyes. He sees you from everywhere." This is only a trick to deter people from stealing. God has no eyes. By this I do not mean He is blind. He needs no eyes to see us. But the priest must admonish, "His eyes are always on you, wherever you are!" This is just to create the fear of God with you. If a person really believes this, it will be impossible for him to commit a sin! How can he dream of committing a sin when a thousand eyes, like searchlights, are always focussed on him!

But he who is thus saved from sin is merely succumbing to fear. The sin is committed twice over. The theft is committed and the fear-complex haunts the person.

I have read about a Catholic nun who used to bathe with her clothes on. When other nuns asked her why she did this, she said, "Don't you know that God is everywhere? He is even in the bathroom!" But this poor woman was not told that one who can see through the bathroom can also see through her clothes. If God is everywhere, we can not remove our clothes anywhere, for wherever we do so, He is bound to be looking.

These are nothing but ways of arousing fear. Man does not become good this way; he only becomes fearful. A fearful man is never a good man. Only a fearless man can be a good man. Priests of all religions, however, have made man conscious of His presence everywhere -- although God is totally non-present. This too is a part of His total freedom. If He were present, we could not even exist, let alone be free. His presence in itself would have snatched away our freedom, because then, how could we commit violence? All this then becomes impossible. So His very absence is an inevitable part of His freedom. He is as if he is not. The class-room is full, but the teacher is missing. Then, each child does what he feels like doing. Each one is free to do what he likes. It is His profound and mysterious, distinctive quality that He is and yet is absent. He is, but He is not present. He is everywhere, -- not an inch of space is without Him, not a pore of the body, not a simple beat of the heart, not a particle of matter is without Him -- and yet, He is not present. His non-presence is so complete that people question His existence.

This is His mysterious quality: that He is everywhere and yet is so unobtrusive that we doubt His existence. We can turn round and ask, "Does He exist? And if so, where?" We are not convinced unless we can see Him, because if He was, we could surely see Him.

Even one who says he has seen Him is completely helpless when asked to show Him. He is dismissed as mad, of unsound mind. There are thousands who swear that there is no God because He cannot be seen, so when some one comes along who claims he has seen Him, he is singled out from the crowd, and stands like a lone figure against the crowd who revile him. Buddha, Christ, Mahavira, Mohammed, stood alone against the whole world. In fact, there have not been more solitary figures than them in the history of this world. They lived surrounded by crowds and yet they were alone.

Mahavira was always surrounded by a crowd, but he was alone within himself because not a single person understood or believed what he said. Lao Tzu also found himself surrounded by thousands of people, yet he was alone. Those who heard him doubted his words because they could not see what he saw. Yet these were lovable persons. Their personality was magnetic.

We doubt the words of these people and yet we cannot help but follow them. Their elan vital is filled with a mysterious magnet that draws us towards them. Their eyes are hypnotic. Once they catch you, they do not leave you. We do not have the courage to accept what they say, and time and again we wish to run away from them. We try to criticize them, we try to escape from them, and yet there is something in them that invariably draws us towards them. But these are solitary people because they talk of Him whom they find present but who is absolutely non-present for us.

Ramakrishna told Vivekananda. "I have come to know that you have not eaten for days. Why don't you go inside the temple and tell Mother about it, you foolish fellow? Go and ask Her for what you want."

Vivekananda was an intellectual who took nothing for granted and when Ramakrishna talked like this he wondered, "Where's the mother? Who is this mother?" But Ramakrishna spoke with such faith and

conviction that he did not dare to raise these questions that arose in his mind.

His father had died, leaving a debt to be cleared. He found it impossible to clear it. There was not enough food for two in the house, so everyday he pretended he was invited out so that his mother would eat. He would return home in the evening and talk about how much he had enjoyed the meal so that his mother would be assured that he had eaten. Under such conditions, Ramakrishna's words seemed to be the words of a madman. Which mother was he talking about? He could not believe.

Ramakrishna had just become the priest of the temple when the trustees filed a suit against him. On the eighth day, he was called before the committee and charged with tasting the food before it was offered in worship. To this, Ramakrishna replied, "When my mother used to feed me, she always tasted the food first. How can I offer my Divine Mother what has not been tasted and tested? How can I be sure it is fit to be put before Her?"

The trustees were filled with despair. What mother was he talking about? The temple was theirs, the idol was one they had erected. Surely this man was mad! He was a worker employed by them for eighteen rupees a month, they had spent lakhs on constructing this temple, and this man had the temerity to say he would rather leave the job than offer untasted food to his mother! He insisted on smelling the flowers first before offering them to Her, because how could flowers be offered to the mother that bore no fragrance? The members of the Board looked at each other. What was this man saying? It was unbelievable. And yet when they looked into his eyes, they felt that they would have to believe what he said. Perhaps he could see what they could not!

This man is alone. And the cause for his solitude is this mysterious qualification of God: that He is, but He is as if He is not. So only those who discover the art of seeing Him in His absence -- they alone can see Him. Those who develop the art of seeing without the eyes, they alone can see Him. Those who embrace Him without the use of hands, they alone can embrace Him. But unfortunately, neither the theist nor the atheist believes in this mysterious qualification of God. Understand this a little. The atheist says, "Leave all this nonsense! What is not, is not. Where is the need for all these deliberations? Go straight to the point. If He is not, He is not; if He is, He is." An atheist's logic is straight and simple. He believes in mathematics and straight forward calculations. He says, "Why go into all this 'as if He is not' and such stuff? Why not say directly: He is not. Why go into a long fruitless debate? If He is, He should prove His presence. Let Him come before us and we shall accept His existence."

The theist's trouble is the same. He also is not yet able to grasp the 'as if'. He too cannot understand that God is as if He is not. Then he begins to invent the devices we all know. One invention of his is an image, a symbol, to make it possible for us to understand this mysterious qualification. He carves an image. Then he forgets God and drops all talk of him. He concentrates on this image now; he bows at its feet. The image is at least a concrete thing he can catch hold of. Then he makes an image of Buddha, Rama or Krishna and prays to it:

"I am not concerned with the formless Brahma that may or may not be. You are enough for me."

But this is also an atheistic attitude. He cannot defeat the atheism's argument so he says, "There may be no Paramatman but Rama is, Krishna is." Then he weaves stories of miracles around and about Rama and Krishna to answer the atheist's questions: "When a thorn pricks Rama, his foot bleeds. If you slay Mahavira, he dies. Then, they are just ordinary human beings." So the theist has to invent stories of miracles in counter-argument. He has to say: "Slay Mahavira. The sword will break but Mahavira will remain unaffected. Kill Jesus. You may think he is dead, but he rises again the next day. He is resurrected; he cannot die." All this is an outcome of our ignorance, because we do not understand the mysterious characteristic of God.

A friend came yesterday. He is an intelligent person and has great regard for me. He told me, "Why do you not perform some miracle like Sai Baba? Thousands will flock to you." What use are these thousands of people? What shall I do with them? They come not because of Sai Baba but because of the miracles. If even one came for the sake of Sai Baba it would be more fruitful.

One who comes for miracles is not a theist. A theist is one who says, "Everything in this world is a miracle. There is nothing that is not a miracle A seed turns into a tree; clouds move in the sky; the sun comes out, there are stars; there are birds and animals; there is man -- everything is a miracle!" He who sees no miracle in all this is impressed by the ash that comes out of the hands of a miracle-man. That the sun comes out is no miracle to this blind man, but a little ash drops from this man's hand and he is impressed!

The intelligence that believes in this ash is not the intelligence that can go God-ward. Lakhs of people are bound to gather, but this crowd will be the crowd that gathers to watch a magic show. It has nothing to

do with religion.

The stories woven around Mahavira, Christ or Rama are downright false but the devotee, out of sheer frustration invents them. Otherwise his God does not look distinctive from the rest of mankind. So he says, "When Mohammed walked, even on the sunniest day a cloud moved along with him. The devotee has to say all this because his logic is the same as the atheist's; he has the same intelligence.

One who sets out to look for miracles does not have the heart of a devotee. Is there anything in this world that is not a miracle? Show me a single thing that is not a miracle! This whole world is a miracle!

Is it not a miracle that you are? There is no reason why you should be. The world would have no complaint if you were not. But you are -- a complete living entity. It never occurs to us that there is no reason why we should exist. The world would have got on just as well without us. Yet we are! We do not know who creates us; we do not know who destroys us, who brings us into existence, who takes us out of it. We do not know. Is this not a great miracle that is taking place every moment of our existence? And here are we flocking to see a man who takes a little ash out of his hands! Lack of intelligence makes such things appear like miracles. If man is intelligent, the whole world appears to be a miracle.

Otherwise, we have to invent devices to prove that Rama is God, Krishna is God. I do not say they are not. What I mean to say is that everything on this earth is God. Everything here is divine. There is nothing on this earth which is not God. Therefore, there is no need to prove that Rama is God, that Krishna is God. When every thing is God, Rama is bound to be God also. On this earth, existence itself is God. But we do not accept a simple, ordinary man to be God, so we devise ways and means to accept him as God. We place these before us as an ideal and forget all about the distinctive speciality of God. We have torn the mystery of God apart from our consciousness. We have raised our own gods, our Tirthankaras, our avataras, and we go around and around these, because these are what our intellect can grasp, whereas Lao Tzu's mysterious quality of the Tao is beyond our understanding. Remember however, that until such time as the mysterious quality of the Tao comes within your understanding you have not entered the gates of religion. The day you gather courage and attain the ability to understand this you shall have your first glimpse of the temple of God, not before that. All other things are home-made stuff. All the avataras and Tirthankaras are your own creations. If you want to enter into God, you have to remember this mysterious quality of the Tao always.

He is present as if He is not. He is absent, and yet He is present. If this is constantly remembered, if it pervades every breath you take, the revelations of religion will begin in your Life, and the screen of religion will begin to rise, to reveal the glory that is existence.

The Way of Tao, Volume 2

Chapter #5
Chapter title: Non-existence and emptiness is the support of everything

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THE THIRTY SPOKES UNITE THE ONE NAME; BUT IT IS ON THE AXLE THAT THE USE OF THE WHEEL DEPENDS.
CLAY IS FASHIONED INTO VESSELS; BUT IT IS ON THEIR EMPTY HOLLOWNESS THAT THEIR USE DEPENDS.
THE DOORS AND WINDOWS ARE CUT OUT FROM THE WALLS TO FORM AN APARTMENT; BUT IT IS ON THE EMPTY SPACE WITHIN, THAT ITS USE DEPENDS.

THEREFORE, WHAT HAS A (POSITIVE) EXISTENCE SERVES FOR PROFITABLE ADAPTATION, AND WHAT HAS NOT, SERVES FOR (ACTUAL) USEFULNESS.

He who views life superficially and takes its outer most level to be everything fails to see the usefulness of the void. Those who confine themselves to reason alone, and do not go into the depths of thought, cannot comprehend the fact that what is non-present is the support of existence. Those who think in terms of mathematics -- to them, life appears positive. But the positivity of life cannot exist for a moment in the absence of its negative aspect. This they cannot see. Let us try and understand this by way of examples.

One of the basic sutras of Lao Tzu is that life is based on the rule of opposites. Life does not oppose its contradictions. Rather, it works in collaboration with its counter-forces. Ordinarily it appears that if your enemy dies you will be a happier man, but you do not know that with the death of your enemy something within you, which existed entirely on account of the enemy, also dies. Therefore it happens many times that you lose much more by the death of an enemy than by the death of a friend. The opposition of the enemy awakens the challenge within you, and the mutual hostility gives rise to and nourishes those qualities within you which would have otherwise remained dormant.

That is why Lao Tzu has said: "Any friend will do, but choose your enemies wisely." Friends do not influence our lives as much as enemies do because a friend can be disregarded but we cannot afford to neglect an enemy. We can forget a friend but an enemy is never forgotten. It never dawns on us, however, that an enemy can so influence our life. Mahatma Gandhi would never have become a mahatma had it not been for the British. It was the opposition of the British Rule that brought him into being.

Great men are born when a country is in great trouble. It is the calamity that causes great men to be born, not vice versa. The hour of calamity. the hour of tension, produces great men. Hitler has written, "No leader is born without a great conflict." Therefore the greater the leader, the greater should be the battle. You cannot name a single leader who was born in times of peace. So he who desires to be a great leader has to make arrangements for a great conflict.

Life works on the law of the opposites -- where the contradiction is visible and the collaboration on which it actually works is not. Let us examine this from different aspects in order to understand it better. If we were to remove Ravana from the epic of RAMAYANA, nothing would remain of the epic except Rama; and with him alone, it would not be possible to construct the narrative. Rama could have existed on this earth without Ravana, but then the Rama of the epic would have been lost completely. It is the very challenge of opposition to Ravana that brings out the resilience and temperance of Rama's character and reveals the brilliance of his personality.

Ravana made a great contribution towards the exaltation of Rama. It would not have been possible for either Rama or Ravana to be born without each other. They grOw with each other's support. This is the truth, but those who view things superficially see them to be enemies, opposed to each other. The profound reality of life is, however, that they are partners. It is not necessary that they themselves should be aware of this, but on a very subtle plane these seeming opposites are partners, co-sharers, collaborators and friends. Not only is life not formed without the opposites but it does not develop without the opposite. The opposite is inevitable.

Freud has discovered a priceless truth. He says: "We also hate those whom we love." This was a startling discovery even for Freud himself. It was a terrible blow for all mankind especially for lovers. Lovers cannot believe they are capable of hatred towards those whom they love. The fact is, however, that all lovers know this within themselves, though they may not admit it. Therefore, Freud was resisted for a long time. Ultimately he could not be proven wrong. Gradually, the truth was accepted.

Those whom we love we also despise, for love cannot stand without hatred. If you love somebody and you analyse it honestly, you will find yourself loving and hating alternately. You hate in the morning, love in the afternoon, hate in the evening and again love at night. Your love is periodical. The one you quarrelled with in the morning and decided it was impossible to live with, you again reconcile with and swear you would be lost without.

The ancient prophets of love have declared that love is complete and perfect only when there is no strife between the lover and the beloved. Freud however says that the greater the love, the greater the strife between the lovers. If there is no strife between two lovers, according to Freud -- they are not in love; they are just fooling themselves. If you do not fight with your wife (or husband), it means your relationship has vanished long ago, so much so that there is no need for strife any more. Freud is not talking about the spiritual love. He is talking about that which passes for love in our society, what we generally know as love.

In this so-called love that we know, strife is an inevitable part. But lovers (and married couples) want there to be no strife, no conflict, in their relationship. Then, love would be bliss. But they are not aware of the facts of life. The day strife ends, love will end also. In fact, conflict cannot be ended by the sort of love we indulge in. Conflict exists because of expectations -- great expectations. The greater the love, the more the expectation. The greater the expectation, the greater the frustration. And when there is frustration, there is conflict. If there are no expectations if there is no demand on the lover, if there are no hopes pinned on the other, all conflicts will stop immediately. Then we accept life as it is.

But Freud says, "Great lovers cannot live in peace." Another unique personality of the West, De Sade, has said, "Love is an illness". He calls love an illness because we invite love, and hatred is there instead. Love and hatred are two sides of the same coin. Therefore, hatred will go on side by side with love.

Hatred cannot stand on its own. If you think you have hatred towards someone, you are mistaken because of the simple fact that hatred cannot exist alone. You can hate only that person for whom you still have some measure of love. If you try and analyse your feelings about someone you really hate, you will find some strings of love that unknowingly tie you to him. If all ties of love are broken, all means of hatred have also vanished.

Hence, we are tied to both our friends and our foes. For the friend there is love outside and hate within; for the foe there is hate without and love within. Our ties with both are however the same.

This may be difficult to understand, because we have great expectations for love. Let us try to understand this from different angles.

A man toils all day long. Now, according to our reasoning, a man who has toiled throughout the day should find it impossible to relax all night. He who is used to working all day should pass his nights also in work. The fact is however that he who toils throughout the day sleeps profoundly at night.

The man who does not exert himself throughout the day should find no difficulty in relaxing at night because his experience of relaxing throughout the day should be good practice for sleeping at night. But a person who relaxes in the day finds it difficult to sleep at night. Actually, he who toils all day long accumulates the opposite aspect (relaxation). He who relaxes, accumulates the opposite of relaxation. So he who relaxes in the day toils at night by changing sides time and again. He cannot sleep.

We cannot escape the opposite. The opposite is always standing by. If you wish to sleep at night, you shall have to exert yourself in the day. The greater the exertion, the deeper the sleep. So a very interesting thing happens: Those who work very hard, and have no time for relaxation, attain the height of relaxation. And those who have all the means to relax -- to them, relaxation is a vexing problem Do what they may, they cannot relax.

Unfortunately, we live by our superficial standards. We say: we must relax in the day in order to know how to relax at night. This is straight and simple logic. But it has nothing to do with life. This is just the same as saying we should not have any conflict with those whom we love. But life exists in opposites -- just like electricity exists because of its negative and positive poles. If we take away one, the other gets lost simultaneously and there cannot be any electricity.

But it is very difficult to accept the opposite. He who accepts the opposite is a Sannyasin according to me. Lao Tzu calls such a person, wise.

To accept the opposite means that if, today, you have come and paid respect to me, I should accept the fact that at some level within you, disrespect is also gathering towards me. This fact cannot be escaped. If I accept your respect, I should also be prepared to receive disrespect from your hands at a later date. If I accept your obeisance with full knowledge of this fact, your reverence will give me no pleasure. Similarly, your disrespect will not make me unhappy either. Deep within your reverence, I shall spy the seed of irreverence; and deep within your irreverence, I shall see the spark of reverence.

If a man hurls a shoe at me, why should he take so much trouble if he is not concerned with me? Surely there is some connection between him and me somewhere. The shoe he throws at me is much more expressive than the garland that another person puts round my neck. This man's leaning towards me is great. his restlessness is acute. He is bound to do something or other for me. If I become aware of the trouble he is taking for me, the sting of his disrespect will not hurt me. And if I become aware of the other side of the coin when I am honoured and respected, the illusion of reverence will vanish Then respect and disrespect appear to be two sides of the same coin. He to whom this becomes clear, transcends both sides.

Life is bound by opposites from all directions. When we see one side of life, we forget the other. It is this error that is the greatest misfortune of mankind. When we are looking at one aspect of life, we become completely oblivious of the other.

When we look at a flower, we never glance at the thorn; when we look at the thorn, we forget the flower. And the flower and the thorn grow on the same tree, the same branch. They are fed by the same channel, they are alive because of the same roots. The same gardener waters them and the same sun sends its rays towards them They come from the same existence. Deep within, they are one. But when we look at the flower, we forget the very existence of the thorn; and the more forget the thorn, the sharper it pricks. Then, when the thorn pricks, the flower vanishes from our vision and we are only aware of the pain of the thorn. We even forget that it was because of the flower that we had to suffer the prick of the thorn. We enjoyed the aroma of the flower and the prick was the result.

Our vision is always partial. Partial vision is ignorance. Partial vision is not wrong, but it is not complete. It sees only one half of reality. The other half seems so contradictory that we cannot relate the one to the other.

On the face of it, it is difficult to relate the opposites. You can never imagine that a person who clings to your neck, today and vows that you are aU that means anything to him in the world and life would be meaningless without you, would thrust a knife into you. Logic needs consistency. But here, there is no consistency. How can this very person kill you? But the reality of life is that he can. This is the very depth of life. He who has no relationship with you does not bother to kill you. He is not interested in you. Can you make someone an enemy without first making him your friend? Also, one who becomes your sworn enemy could not have just been a slight acquaintance. The proportion is equal: the greater the friendship, the greater the enmity. Machiavelli, in his book THE PRINCE, has written, "The greater the intimacy, the more cautious you should be of your friend." This is cunning advice, but it has some truth in it. The thicker the friendship, the more vigilant we should be because the danger is greater. Machiavelli says, "If you do not want your enemies to know the facts, take care that your friends do not know them." He has also said, "Do not treat your enemy in a way that you may regret some day when he becomes your friend, because an enemy can become a friend any day."

Life changes every moment. Nothing is stable. Life swings from one extreme to the other. The opposites are united in the profound depths of existence; but on its surface they are far apart. He who sees only the surface of life cannot understand Lao Tzu because he talks of the ultimate polarity of existence.

Lao Tzu says: "THE THIRTY SPOKES OF THE WHEEL COMBINE AT THE CENTRE, BUT THE USEFULNESS OF THE WHEEL DEPENDS ON THE EMPTY SPACE OF THE HUB IN THE CENTRE." Look at the wheel of a cart and you will find that it is the hub on which the whole movement of the cart depends. In the empty centre there is a pin, and the amazing thing is that the whole moves but the pin is stationary. It is motionless. The more fixed the hub, the easier is the motion of the wheel. This is the law of opposites. The empty space where the pin is fixed is the centre of all movement. This is its secret. The wheel cannot move without this vacant centre. This means that where we see things saturated, solid, there is an emptiness deep within their depths also. Let us understand this a little.

If you were to meet Buddha on the road-side with his begging bowl, he would appear absolutely empty -- bereft of everything. He has no wealth, no status, no palaces, no glory Had you met him a little earlier, he had all these. But when he had all these, Buddha felt that, in spite of these, he was empty within. There was nothing in the world outside that was not his for the asking -- the wheel was completely full -- but the hub was empty. And he felt: of what use was this outside fullness if he felt so poor and empty within? So he renounced everything. One day, he came out of his palace and became a beggar on the road.

Now, when you see him as the Buddha, the beggar, the outside is empty but the inside is full. The whole concept of renunciation is based on this fact. This secret was understood long ago: that if you are engrossed with accumulating outside wealth, you will remain empty within. With all that you have acquired on the outside, there is an inevitable emptiness within. If you wish to be full within, you should be prepared to be empty without, because both cannot happen at the same time. If you wish to be full within and full without, that cannot be because life works on the law of the opposites. You have to understand the polarity.

If you wish to be filled with God within, you should give up the idea of filling yourself with material wealth. You have to let go of all clinging to outside things Then only will the filling start within but then, outside, emptiness will spread.

A king came to Buddha and asked, "You find everything that a man could desire. Why did you leave your palace and run away? Sometimes in the heat of stress, one tends to make a rash decision. But do not worry, your father is a good friend of mine, he will listen to me and take you back. And if, for some reason, you do not feel you should stay under anybody's obligation, I have a daughter. You can marry her and be the master of all I possess, for I have no son."

The king never looked once at Buddha while he gave his long proposal. He would have seen Buddha laughing. When he finally looked up and asked, "What do you have to say?" Buddha smiled and said, "You think I have no possessions. I think you have none. You are right and so am I. Only, our ways of thinking are different. You have everything outside of you and I have nothing around me. It is only natural that you should pity me and try to help me return to my riches. But I see myself filled within whereas I see there is nothing within you". Buddha told him further, "I have known both kinds of riches. What you offer is nothing as compared to what I left behind. And I say unto you, King, I now possess everything. Before, I had nothing. You have only one experience, of riches which you consider everything. Listen to me. Now know the other. Take this begging bowl and enter sannyas."

There is an antithesis, a contrariness everywhere. So Lao Tzu says: "The wheel of the cart moves. The spokes are filled, but the centre is empty. And on this emptiness depends the movement of the cart."

We cannot see this emptiness. Emptiness means that which cannot be seen. The visible is always dependent on the invisible. This polarity remains everywhere: the visible depends on the invisible, the word is born out of silence, life exists because of death. But the other side is forever invisible.

Again, to explain his point further, Lao Tzu gives another example. He says: "A pot is formed out of clay, but its use lies in its emptiness. " We form a pot out of clay, but actually speaking, where is the pot -- in the clay or in the emptiness of the pot? When you buy a pot, do you buy it for the sake of the pot or for the empty space within it? Water can be put only into the emptiness not into the walls of the pot. The more empty space there is within, the more useful is the pot. The usefulness of the surrounding clay walls depends on the empty space it contains within its boundaries, that is all. The actual pot is the space within, but what is visible to the eyes is the earthen pot and not the emptiness.

You do not go to the market to buy emptiness; you go to buy a pot. The price you pay is the price of the clay of the vessel. The bigger the vessel the greater the price. It depends on the amount of clay that goes into making the pot and not the emptiness within. But the usefulness of the vessel depends upon the empty space it contains within itself. No matter how fine or ornamental the clay-work, if the vessel is not empty it becomes useless; it defeats the purpose for which it was bought. Emptiness has its uses.

Lao Tzu then goes on to talk about the houses we build. What is a house? We are sitting here. We would say that we are sitting in a house, but if we asked Lao Tzu, he would say we are sitting in emptiness. The house consists of the walls on the four sides. No one sits within these walls; they only serve the purpose of dividing the outside space from the space within. Their use lies in providing a boundary that is all. This has its uses, it is necessary, but that is all. Nobody sits within the walls; we all sit in the empty space that the walls surround.

So what do we actually make use of in a house? Its emptiness. The more empty a house, the more useful it is. We cut doors and windows in walls and make balconies, courtyards and rooms, but their usefulness depends upon the emptiness within. Lao Tzu says, "Usefulness is not where it appears to be. The usefulness of a thing depends on the opposite factor."

Do you realise that when you build a house, you are building an emptiness? No. You design the walls and the doors; you have no concept of the emptiness within the walls. If you observe properly, you will find that you are shaping the emptiness within the house with the help of the walls and windows. You are unknowingly giving shape to the void. The form is visible to the naked eye, whereas it is the emptiness contained within that is of real use to us and is more precious.

Therefore, we find that at times a hut is more spacious than a palace. Everything depends on the empty space within. I have often noticed that if a poor man is requested to accommodate a guest, he readily obliges; but if a rich man is asked to put up a guest, he pleads lack of space. Now it is evident that there is more space in a rich man's bungalow than in a poor man's hut, but the bungalow is so filled with things that there is no space left.

I was once the guest of a millionaire. He took me to his sitting room, but I found that there was no place to sit anywhere. It was almost like a museum. There was furniture of all sorts and places, and of different periods, which my host had gathered together. I said, "The furniture is all right, but where does one sit?"

He was taken aback by my remark. "That never occurred to me" he exclaimed. "It was a sitting room once upon a time, but I bought things indiscriminately and filled up the place. Now, as you say, there is no place to move!"

This happens easily with things on the outside, but it happens with the same ease within us also. When you are fascinated by a person, you begin to love his body. You never give thought to the empty space

within him, which we call the atman. It is as if a man goes to buy a pot and is so enchanted by the art of the potter who has designed it that he forgets to note whether there is enough space within to hold water.

A man falls in love in exactly the same way. He gives no thought to the inside of the person -- whether there is enough empty space within, for him to enter into. He is attracted by the form, the looks of the person. Later he regrets and curses himself for his error of judgment. The error is only this: that man is not significant because of the body alone. The body is necessary, but it is the amount of empty space, the void within him, that decides his excellence. This very space is the atman (the self).

When we ask how much atman is within a person, what is meant is how much can be put into him, how much emptiness is within him. If trivial abuse becomes difficult for him to contain within himself this means there is very little ATMAN (space) within.

If someone throws a stone and there is no place within where it could be contained, it returns back, doubly charged. If we throw a stone into an empty space, it cannot rebound; but if it hits a wall, it is bound to rebound. If a man lives in reactions, it shows that there is no empty space within. No sooner do we throw a stone than it is thrown back. Nothing can be contained by such a person, because there is no empty space within him.

The true flower of love, however, blooms in this very space within. I am not talking about Freudian love. I am talking of the love, which we are not even conscious of. I talk of that love in which there is neither hate nor love; that love where flowers and thorns are both absent; where only the underlying current, the intrinsic essence of love flows.

But where do we take the trouble of seeing and witnessing this emptiness within? We don't. Many times when someone went to Lao Tzu and paid his respects, Lao Tzu would not return his salutation for an hour or more. Often the man would be greeted by Lao Tzu long after he had forgotten that Lao Tzu had not returned his greetings. Perhaps this man had already debated within himself whether it was worth-while coming to a person who did not even have the courtesy to accept his greetings.

One day, a friend questioned him about his strange behaviour with newcomers. "A person comes to you, he greets you, and you take an hour to reciprocate. What sort of courtesy is this?" he asked him.

Lao Tzu replied, "I must wait at least till the person's salutations reach me. I must take it within my heart; it must rest there awhile. What is the hurry? I feel it would be very discourteous and the limit of impatience to return his greeting as sooner as it is offered. Then it would be like a task that is finished with, and is no more."

This sounds queer on the face of it. An hour is a long period, and the person concerned has already forgotten the incident. But his salutations remained in Lao Tzu's heart all that while; it echoed within his heart for one full hour! It was not a mechanical happening, like you press a button and the fan works. It was a live response not a mechanical reaction which takes place immediately. You press a button: the light comes on; you press it again; the light goes off. The light cannot stay on once you press the button because it is mechanical.

A man abuses you and the flame of anger ignites immediately within you. It is a mechanical response. A man praises you and you feel elated. This is as mechanical as pressing a button. Someone is pressing a button, and you automatically feel happy or miserable. How much you go through within a span of twenty-four hours! Everyone you come across presses a button, and you immediately have to react accordingly.

Someone abuses you, and you are beside yourself with rage. Someone smiles at you, and life seems filled with flowers. Someone does not look at you, and you feel miserable; your life is filled with darkness. You have to keep changing your color, like a chameleon. There is no atman within you, no empty space. Therefore, things rebound from the surface. Space within means patience; it means a state of equilibrium. It means that anything that goes within me will have to take some time to travel within me before it reaches me. So Lao Tzu says, "It takes time for the visitors' greetings to reach my inner being and echo within me; and, also, for the reply to form within, which I can then offer."

When we fall in love, we have no knowledge of the space within the person. Nor do we bother to find out. We buy only the pot without examining its capacity to hold water.

Rabindranath Tagore has written a song about a *bodhi-bhikshu*: A *bodhi-bhikshu* passes through a village, and the village prostitute is standing on her terrace. The word "prostitute" is derogatory, so ancient people, who were wise, called her the daughter-in-law of the whole town. Nowadays, things are just the opposite. Psychologists say that wives and prostitutes are the same. The former has a life-long contact; the latter believes in short-term contracts.

This prostitute who is standing on the terrace, happens to see this sannyasin youth passing. Sannyas fills a person with a particular beauty that is never obtained or known by a house-holder. The reason is that with sannyas, a freedom is born, an independence bereft of all bondage. This freedom gives rise to a unique beauty. Sannyas allows an empty space to form within a person; it is the advent of the atman within. He no longer lives by reactions. He begins to live in his *own* way now. No one can force his way of life; he chooses his own path. He designs and fashions his own path. He is, in a way, the owner and master of his life. So a unique beauty and integrity is born within him -- a different dignity and majesty.

The prostitute looked at him and fell in love with him. She came down from her terrace and approached the *bhikshu*, entreating him to be her guest for the night. The youth looked at her and said, "You have many to love you. You are young; you are beautiful. Your nights will not be lonely if I go away. But someday, when all your lovers discard you, and someday, when there is no one to hear your cry of woe, then I shall come."

It was a terrible blow to her pride. No one had ever refused her. She returned to her house filled with grief and shame. Twenty years later, on a moonless night, someone lay groaning on the roadside. A passing bhikshu stopped by. He passed his hand over her face and asked what ailed her. She said she was thirsty; she wanted water. He went to the village nearby and brought a lamp, and some water. In the light of the lamp, he saw the face of the woman who had invited him to be with her twenty years before. She was now a leper thrown out by the village-folk, Today, when there was no one to give her a mouthful of water, her guest returned.

He said, "Open your eyes and look at me. Twenty years ago you invited me to be with you. Your invitation has reached within me now. I have come here now because your time has come."

She opened her eyes and said, "It would have been better if you had not come now. What is the use of coming now? You should have come then, when I was young, when I was beautiful and desirable."

The bhikshu replied, "But now you are more experienced, more wise. You have seen life, you have seen and experienced its pains and frustrations. Today your body is nothing but you have a little atman within you. Then you had your body alone, and no atman."

There is something within which is contrary to the body, and yet united and blended with it. If we keep in mind this example of what is opposite to the body, we shall be able to understand Lao Tzu's sutras. The example of the pot is just for illustration. Deep within, it pertains to man.

About existence he says: "THEREFORE, THAT HAS A (POSITIVE) EXISTENCE SERVES FOR PROFITABLE ADAPTATION, AND WHAT HAS NOT, HAS (ACTUAL) USEFULNESS." When things are present, they have their advantages; but their non-presence can have a profound usefulness also.

For instance, youth has its uses; but when youth is gone, that too has its uses. The abatement of youth is a profound development in itself. This we rarely recognise, because most of us become old in body only. Our consciousness never matures. Our understanding remains at the level of childhood.

There is a very interesting fact: when an old man dreams, he always dreams of himself as a youth and never as an old man. This fact has been discovered by analysing thousands of dreams. This means only one thing: he still considers himself young. The body does not cooperate, the body is old and weak but the mind within refuses to become old. The mind within reveals itself in dreams.

If a man considers only youth to be a useful part of life and sees no usefulness thereafter, he will not be aware of the value of negation. Once he understands the value of negation, old age will appear more beautiful than youth. There is thrill and excitement in the beauty of youth, but there is no depth. There is swiftness. there is speed, but there is no depth. The beauty of youth is shallow, superficial. When youth is lost, and when someone understands the usefulness of this loss, his old age gains a beauty that youth can never rival.

And this is right, because old age comes after youth. Old age is a further development of life, so it has a dignity, a depth -- an infinite depth. This is the outcome and result of the evolvement of youth into age. It is a natural result of the absence of youth.

Life is a mystery but he who catches hold of the mystery of life alone and knows nothing of the mystery of death does not understand the full mystery. There is nothing in existence to equal death. Death is the absence, the non-existence.

Lao Tzu says that positive existence has its uses, but negative existence is in class by itself -- it is the supreme usefulness. It has a different meaning altogether. But we see meaning only in life. We see no meaning in death. Death, to us, is an end -- where life finishes for us. We do not see in it a beginning, a new opening. It is not an entry into new vistas, but a sudden closing of old doors.

We have no knowledge of death. This is because we are tied to the positive. The positive troubles us, and we have no knowledge of the negative. If we understand this negative aspect, we shall understand non-existence.

We keep count of our waking hours and strive to make-do with as little sleep as possible. In the West, the scientists are trying to find ways and means whereby we can do away with sleep. If we do not sleep, we get an added period of twenty years to one active life. If a man lives for sixty years, twenty years are lost in sleep. Now, instead of extending life by twenty years, would it not be better to retrieve these twenty years of sleep and live them? Then one would be able to live the full sixty years of his life. So scientists are working towards a life without sleep. They do not know that they will be forcing the positive to its utter extreme.

He who forgets to sleep -- his waking hours will be filled with dejection and become meaningless. Have you noted that when you prepare to sleep at night, the light in your eyes is almost abated? When you get up in the morning, they are fresh and sparkling again. The night is not passed in vain. Night is a means of regaining strength through non-existence. Sleep means to be immersed in the negative, the void, so that the void rejuvenates us again.

This is why physicians say that it is impossible for a man to recuperate from an illness if he does not get the required amount of sleep. If a man loses all possibility of regaining strength from within, no amount of medicine can cure his illness. Physicians now admit that at most we can only help a man to get well. Actually, it is the patient himself who is basically responsible to cure himself. But this is only possible when he gives up all the positive aspect of life and loses himself in the darkness of the night completely.

As soon as we lose ourselves in the void, we reach the deeper levels of life, which are the support and the original roots of life. From there, we imbibe the fresh energy of life. This very energy gleams in our eyes in the morning and becomes the happy songs of the birds. It is the same energy that causes the flowers to open in the morning. Every thing sleeps at night, the trees, the birds, the animals and also man.

But of late, most men find it difficult to sleep. By and by, it seems that all mankind will be unable to sleep. That will be the end of sanity for man. We can never hope to be well and healthy again if we ignore and discard the negative aspect of life.

Lao Tzu says: "Sleep is first; waking is secondary." The negative, the relaxation is first; the labour afterwards. The greater the relaxation, the greater will be the energy to work. This negative aspect, this non-existence, will have to be understood thoroughly. We can understand it in various ways.

As I said, sleep is non-existence and waking is positive. Sleep is negative. We are active in our waking period and inactive (silent) in our sleep. A man who dreams all night feels he has not slept at all, because dreaming is the middle state between waking and sleeping The mind oscillates between the two and remains active. That is why at times people find themselves so tired when they get up in the morning. They are more tired than at the end of the day.

A villager once went to visit his friend who lived in the main city of the country. When he returned to his village, his friends asked him what difference he found between life in the village and life in town. He said, "There is a definite difference. In the village, people go to sleep completely tired with the day's toil, and they get up in the morning completely refreshed. The people in town seem fresh in the evenings and look tired in the mornings. The town hums with life and is awake in the evenings -- the clubs, the hotels and the cinema houses buzz with activity. In the mornings you find these people as good as dead. They get up with great difficulty and drag themselves to work, for work they must. There is no life in them; they look like lifeless, spineless creatures moving about."

The negativity of sleep is lost. From morning till night we talk, and then in dreams also we talk. We find people talking in their sleep! All twenty-four hours we keep babbling. Silence is non-existence; words are existence. Words are positive: silence is emptiness. But for the man who is lost in dreams and who has never experienced the silence within, who has no knowledge whatsoever of the silence within, who is filled with words, words and words throughout -- he remains bereft of the profound depths of life. Words are useful, but they are not an end in themselves. Words are necessary, but they are not enough in themselves. Words are required, but more than words, "no-word" is required. More than words, silence is required.

Remember, those whose words bear substance and weight, those whose words are filled with the breath of life, are the people who have the capacity of silence. All the great truths that have been propounded on this earth have been uttered by men who knew the art of silence. When a Buddha speaks, each word has a magic of its own. When a Mahavira speaks, his every word is packed with intense silence. When a Jesus speaks, he has thirty years of silence behind him. No one knew where Jesus was and what he did for those thirty years.

Mahavira stood silent in the jungles for twelve long years without uttering a single word. Then when he spoke, his words had a different quality altogether. Then his words had a different power, a different strength that was out of the ordinary. Each word he uttered became profound with the strength of silence. Each word that was born out of his silence had a distinctive weight, a distinctive value of its own.

You can speak the same words. There is no difficulty in that, because Mahavira coined no new words. Buddha, Christ and Krishna spoke the common language of the people. Whatever Krishna said in the Gita was well understood by Arjuna. Nowhere did Arjuna say that he could not follow what Krishna said, because Krishna spoke the language that Arjuna knew well. And yet when Krishna spoke, the words took on a distinctive quality, a certain weight and value which would not have been the same if Arjuna had spoken those very words.

So one meaning of words is that which is given in the dictionary, and another meaning of words is that which penetrates into them from the silence within. Thus it is that often when such a person like Krishna speaks, whatever he says becomes poetry; whereas another person may write poems and yet his rendering will be stale lifeless. In some, the words seem to die as soon as they cross the lips; whereas in others, each word becomes a drop of nectar as soon as it reaches the lips because they have truly set out on the journey to the vast void. Theirs are words that have total silence behind them. Words that are conceived and nourished within the womb of silence are filled with the energy of life.

If we understand it this way, it will be easier to follow. If a child is conceived in its mother's womb and it comes out without undergoing nine months of silence within her, it becomes an abortion and not a birth. It is a dead happening. But when the child goes through the nine months of silence, nine months of darkness and negation, it attains life. In exactly the same way, when there is the silence of a womb within a person, then the word that is born and nourished within this silence becomes filled with the breath of life.

All the words we speak are like abortions. We read the newspaper and run to give the news to others. You read a book and wait impatiently for your son to return from school so that you can lecture him. This is plain abortion. The words are not allowed to nurture in silence. We are all aborted in the mind. No sooner do we hear something than we Fling it at others. Others also do the same -- we all fling words at each other.

Whenever anybody approached the Zen fakir Bokoju, the first thing he told him was, "If you want to learn words, go else-where; if you want to learn silence, you may stay. We make use of words here, but only enough to point to silence."

Silence is non-existence and words are existence. All that is invisible, in every aspect of life, is profound. That which is beyond our remembrance and knowledge, that which cannot be caught by experience, that alone is priceless. He who worries less about the positive aspects of life and that which is within the reach of the senses, and who cares more for the non-existent void, the negative silence, sets out on the journey for life's supreme truth. Lao Tzu says: "Always seek the depths; do not be entangled at the surface. Always seek the opposite." That is the fundamental root of everything because it is through this alone that the beauty, the essence, the vigour and the power of life are attained.

Everywhere the opposite is forever present in the depths of life. If we keep in mind the depth with our whole outlook on life becomes totally different. He who can see hatred in love, is freed from both. Then a unique type of love is born, a love that is totally unfamiliar and unknown to us.

This love is not relationship but a state of being. It is this love that made Christ say; "Love is God." It is this love that Mahavira defined as *ahimsa* (non-violence) and Buddha as compassion. Lao Tzu gave no name to this love for he said all names are defiled. If he said love, people would take it in its ordinary meaning: the way they love. If he said compassion, they would take it to be their type of compassion. Whatever he said, people would it define as it suited them. Words have been so much used by people who are sick in the mind themselves that they have become aggressive. Words have become contaminated with the sicknesses of man. No word has escaped the virus. Therefore Lao Tzu preferred to give no names. He said, "I give no words. I only say, where both are not, and yet something remains, that is It. That alone is worth attaining."

Let me suggest one more thing before we end. If we ponder over words and silence, we will invariably find the silence hidden behind word. But this silence is joined to the word. There is another silence -- the great silence -- where there is neither word nor silence. It is, however, difficult to name it.

Existence is divided by the law of opposites, and it works accordingly. But the depth of existence is undivided where both the opposites are lost. Then it is difficult to say that one remains. Our language is such that as soon as we say "one", it gives the idea of two immediately. Sit quietly sometime and try to think of "one" without thinking of "two" and you shall know what I mean. God is one, but when we say "one", we

automatically remember "two". Our "one" is a part of a chain of figures. Our "one", therefore, has no meaning. This is why Hindus have not said that God is one. They have said, "He is indivisible." They have made use of negation, They did not say, "He is One"; they said, "He is not two." They could just as easily have made a straight forward simple statement, but they knew that "one" gives rise to "two". So they very sagaciously stated that He was *advaita*, not two. While saying this, they have hinted that He is One, but they have not made use of this word directly. It was enough that the idea of His one-ness is caught by our understanding without making direct use of the word.

So, he who understands and knows the law of opposites, will soon find himself outside of it. Existence consists of opposites, but we only see one side of the opposites.

So, there are three things to be taken note of. One is that we see only one side of the opposites and not the other. The second thing is to see the pairs of opposites in their entirety. When we see them in their entirety, a third thing will become apparent to us, which is beyond the pairs of opposites. Where we stand, we see love only; we cannot see hatred. If we see hatred, we do not see love. If we see both, we shall be able to see a third thing which is neither of the two, and which is beyond them.

The indivisible reality is only attained when we are capable of understanding the complete usefulness of the law of the opposites. And this can only be understood, says Lao Tzu, when you seek the negative in the positive. On seeking this, you will find that the positive rests entirely on the negative. And when the positive and the negative are both lost, then that is attained which, after attaining, there is nothing more to be attained.

The Way of Tao, Volume 2

Chapter #6

Chapter title: Not the hunger of the senses be concerned with the hunger of the spirit

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COLOUR'S FIVE HUES, FROM THE EYES THEIR SIGHT WILL TAKE
MUSIC'S FIVE NOTES, THE EARS AS DEAF CAN MAKE.
THE FIVE FLAVOURS DEPRIVE THE MOUTH OF TASTE.
THE CHARIOT COURSE, AND THE WILD HUNTING WASTE
MAKE MAD THE MIND; AND OBJECTS RARE AND STRANGE.
THAT ARE SOUGHT FOR, MAKE MEN'S CONDUCT TO EVIL CHANGE.
THEREFORE, THE SAGE SEEKS TO SATISFY (THE CRAVING OF) THE NAVEL, AND NOT THE (INSATIABLE LONGING OF THE) EYES.
HE PUTS FROM HIM THE LATTER, AND PREFERS TO SEEK THE FORMER.

The ultimate fruit of life can only be death. It can be said that we die each day in the name of living. Death does not come all of a sudden. Nothing happens accidentally or suddenly in this world. That which we call happenings are actually long processes. Death also does not descend unexpectedly, it develops day by day. It is not an event but a process. Death begins from the very moment of birth. On the day of death, the process is complete. Death is a development, it is not sudden.

So it is not that death will take place sometime in the future. It happens continuously. It is happening even now, as we sit here. If we sit for an hour here, we shall be dead by another hour; life will be emptied

by one more hour. Another thing: death is not something that comes to you from without. We all think that death comes from outside, that the messenger of death draws out the life breath from within us. This is a wrong conception that arises out of our belief that all pain is inflicted on us by the other. No one brings about death. It is an internal happening. It happens within you. You are gradually disintegrating within yourself. The mechanism that is you begins slowly to give way -- and one day, death occurs So death is a long process that begins with life and ends with death.

Another thing, it is not an outside happening. It develops internally -- it is an internal process. If this comes within our understanding, we shall find that the process of death takes place every day, and in many forms. The eyes are impaired and finally destroyed by the act of seeing continuously. The ears lose their power of hearing by the continuous process of hearing. The same happens with the other senses. We die in the process of living. The very act of living is the arrangement for death. It wears us out till ultimately the whole system breaks down.

Lao Tzu says: "The various colours blind the eyes." We can never imagine that colour can impair vision. Colours, we think, are the life of vision. To enjoy the multi-coloured vista of nature is the function of the eyes. Colour and form are the nourishment of sight. But Lao Tzu declares that they are death to the eyes. This has a double meaning. One is that by looking constantly, the eyes tire, become weak, and finally lose vision. It is not old age that causes weakness of the eyes; it is the fact that the eyes have been seeing too long; the mechanism is worn out. The same applies to the ears. They are deaf due to the fact that the hearing mechanism is worn out by long and constant use. The mechanism has long outgrown its use and is now fit to be retired.

Seen in this context, we can say that the more the eyes see, the more they die; the more the ears hear, the more they go deaf; the more we touch, the less sensitive we become; and the more we taste, the lesser becomes the sense of taste. This means that each sense organ works towards its own destruction. Hence our whole life is suicidal.

After seeing a movie, you feel your eyes are tired. Your eyes keep open wherever you are, whether you see a movie or read a book or just look. Why is it, then, that they feel especially tired after seeing a movie? The reason is that when you are completely engrossed in the movie, your eyes stop blinking. Blinking is a contrivance that breaks the act of looking, and thus keeps the eyes from getting tired by looking continuously. This constant looking that happens in the movie-house tires the eyes, so much so that you find it difficult to close them immediately.

It is a well-known fact that painters and artists become blind soon. This should not be the case, because those whose eyes have seen so much should be more fresh. But the fact is that so much living with colours tires them out and they collapse. Whichever sense organ we use beyond its capacity tires soon and dies.

This is one meaning. Another interpretation is that Lao Tzu means to say that we can keep our senses live and fresh till the moment of death. A person who keeps his senses young an I fresh till his last hour can enjoy the taste of death; he can enjoy the colour of death; he can touch death; he can experience death. But alas, all our capacity to experience is destroyed long before death! Therefore, in spite of the fact that we have died several times, we have no experience of death.

There is a reason for this. We have died several times, but if we ask a person what death is, he will say he has no idea of what death is like. This is because we remember nothing at the time of death. Remembrance can only happen if the senses are alert. Then they can experience, and that experience remains in the memory. Generally, for most people, the senses die before actual death. Therefore, there is no remembrance of death.

It is interesting to note that ninety-nine per cent of those who remember their past lives are people who have died in their previous life as children or youths. Their lives came suddenly to a halt when their senses were as yet alert and fresh. The impact of death on their fresh minds and intellect was thus carried into their next lives. As yet, none of those who claim to remember their past lives have said they were ninety year old when they died. It is not that this cannot be, but it does not happen because a man's mechanism is long worn out before he dies. He who sets out in search of nectar, he who wishes to seek the supreme Tao, must keep his senses alert and fresh every moment. Then alone can he experience death -- and also life.

It is a noteworthy fact that those who see colours constantly not only lose their sight but also their taste and experience of colours. The stream gets dried up and only the hollow remains. That is why the world is never so colourful in later life as it appears to a child's eye. The thrill a child experiences when he touches a thing he never feels again in later life. What is the reason? The reason is only this: that the child's senses are all still fresh and whatever sensations are received by them are registered completely and entirely, within.

There is a movement afoot in America to cultivate sensitivity. There is a big institution in Big Sur -- a place in California. Perhaps the most significant experiment of this age is being carried on there. This experiment aims at restoring the abilities of the senses. The experiment lasts twenty-one days. People are re-taught to see, to hear, to feel and to taste.

Now for instance, when you sit to eat, if your eyes and nose are closed and you are given a piece of apple and a piece of onion, you will not be able to distinguish between them. This is because the eyes and the nose play an equally important part in differentiating between things. In Big Sur when, say, an apple is given, the participants are asked to touch it, then to see its colour and form, then rub it against their cheek, then close their eyes and feel it on their cheeks, then put it in the mouth and taste it. And all this is to be done consciously. In twenty-days time, you experience a new taste, a new aroma, a new feeling from your meals. When this happens, the whole process of eating changes. Then a lesser quantity of food will give you greater satisfaction.

We all over-eat. The reason is that we eat, but we do not get the satisfaction of eating. Then, when we have eaten enough but do not feel satisfied, we feel we need to eat more. We do not know, however, that overeating destroys the sensitivity to experience satisfaction, till one day our mouth loses all sense of taste. Then we try to revive our taste with hot and pungent food. One man says, "I only enjoy hot food." This means, only pungent flavours register on his taste-buds. All other tastes are no longer conveyed by his taste buds, all other tastes are no longer conveyed by his mouth.

In Assam, Bengal and some parts of Bihar where the ancient sadhanas of tantra are still in vogue, the sadhaka partakes of all kinds of intoxicants and still keeps his wits about him. Alcohol is a part of the sadhana. These sadhakas drink alcohol like water, so much so that it has no effect on them whatsoever. No amount of opium or hemp has any effect on them. Then they need to keep snakes and make them sting their tongues in order to get some sensation. Those that progress further in their sadhana need to keep bigger and more poisonous snakes, ones that would cause instant death in ordinary human beings.

It is possible to kill one's senses so much. In fact, we all have killed our senses to some extent. This is why we never experience dictates, gentle, subtle experiences. We need to have sharp experiences. If the strains of the veena are very gentle, they do not register on us. A sharp vigil is required for this. We are jolted into feeling and experiencing only when there is tumult and uproar. Then only are we conscious that some sound is going on. Everything within us is dead.

Lao Tzu says: "Colour kills our eyes, sound kills the ears and taste kills the ability to taste." This death of our senses encases us in a coffin long before our death. Then we continue to live within our coffins, dragging our corpses along.

This has doubly ill-effects on us. The first is that the experience of life becomes weaker and weaker, and the perception of existence is restrained and hindered -- and then we are deprived of the great experience of death which we ought to undergo. He who does not experience death also deprives himself of the experience of life and cannot realise the reality of life. He has known only the frustrations and anxieties of life and not its supreme relaxation. He experiences the tumult, but not the peace and tranquillity of relaxation. He remains a stranger to death.

This, however, is a very superficial ill-effect. The second ill-effect is more profound. All our senses are two-faced. There are the eyes that see without. Within them are the eyes that see within. There are the ears that hear without, but they have an inner mechanism that hears within.

Close your ears. Plug them so that no noise from outside can go in. You will still be hearing the beat of your heart. This sound does not come from the outside. In the same way, close the eyes. Brush aside all the forms and pictures the eyes have captured from without. You will feel new experiences, see new colours, new light, new darkness such as you have never seen before. The eyes begin their journey within.

Each sense is capable of experiences within, But we are so occupied with the world outside that we have completely forgotten the world within us, which can be experienced by the same senses. This world within remains a closed book. Lao Tzu says that those who perceive colours will not only go blind in the external eyes, but will also fail to open his eyes within. He who rests his external ears begins to hear the music within.

He who renounces external tastes gets the taste of nectar within, Kabir says. Nectar begins to flow from within him. There is a sweetness within but it is difficult to recognise it.

Have you ever realised that anger has a taste of its own? When you are filled with anger, try and close your eyes. Forget the anger and try to taste the anger within. You will feel a parched feeling and a bitter, stale taste in the mouth. When you are filled with love, go inwards and experience the taste of love, which is

a unique taste altogether. You will feel a sweet softness melting within you; you will feel the taste of an unfamiliar, unknown and unseen sweetness within you. Then you will be able to discriminate the tastes of anger and love clearly. Then, you can experience the taste of all emotions.

Meditation has a taste of its own; tension has a taste of its own. When no thoughts are there, all the senses become quiet and tranquil. Then the taste that accrues out of meditation, is nectar (AMRIT). This taste is called nectar for two reasons. One is that there is no taste sweeter than nectar. The second is that on attaining this taste, we at once come to know that there is no death. I cannot die. My death is impossible. What dies is only the mechanism. I remain after death.

But if we have used up all our energies in the outgoing senses and are completely spent, we can never know of the senses within. Nor is there any energy left to know them.

We all know that if a man is blind, his sense of hearing becomes sharpened. A blind man can tell a person from his footsteps whereas a man who can see has to wait till the person comes before him. A blind man can distinguish people by their voice, and finds directions by sound. He can walk on roads easily also. His sense of touch becomes sharp. When a blind man comes near a wall, he comes to feel that there is a barrier ahead and he must take care not to knock against it. A normal person's instinct is not that much developed. As soon as a blind man comes near a wall, the denser air alerts him and he begins to feel with his stick. This we do not feel.

You can fool a man with eyes by smiling at him and giving him your hand -- there may not be feeling of love within you, but you can put on this act and deceive the person -- but you cannot deceive a blind man. The feel of your hand will betray your feelings towards him. His ways of ascertaining things are different from your ways of deception. Therefore, a blind man becomes wise. He has an understanding born out of his shortcoming.

How does this happen? The reason is that the energy that would have been spent in the act of looking is now transferred to other senses. If all the senses are closed and only one remains open, this sense will become so powerful that we cannot imagine it. That is why animals have sharper senses than us -- because they have less senses than us. When we study the animal world, we find that animals with only three sense-organs have sharper senses than us. Those with two, even sharper; those with one have the power of all five senses put together. We cannot even imagine the profoundness of the sense of touch in an amoeba, which has one sense only.

You may try an experiment. Close your eyes, your ears, your lips. Then, touch someone. You will experience an altogether different feeling from that which you feel normally. You feel a new current surging through your hand. From this example of the blind man, I want you to understand that if energy is not wasted externally (if we use our out-going senses wisely and sparingly), the senses within will get the added strength of the energy thus saved and you will begin to experience a different world altogether.

Whatever we do, it is a misuse. You walk along the road, reading posters on the wall. This is exactly why they are posted there, because those who stick them up know the neurotic condition of your mind. You cannot pass by without reading each and every one of them. Try not to read them and you will find that there is some mad person within who is goading you on to read them, least you miss something. You have read these advertisements a thousand times: a vote for someone, some toilet soap, some film. Now, you do not have to exert yourself. You look up and you already know them, but read you must. It has become a habit.

Have you ever realised, how much of what you see is redundant, how much of what you hear is useless? If you sit down and calculate how much of seeing and hearing could be safely avoided, that much extra energy will begin to flow towards your inner senses.

A man comes to me and says, "I sit With closed eyes, but I see nothing within." There has to be some energy left to see within! All the energy has been used up. We are like spent bullets -- only the cartridge is left. We use our energy so much that there is nothing left. You come home tired and spent from a full day's work. Then you sit to meditate -- and wonder why you fall off to sleep as soon as you begin to meditate! Sleep is bound to come. Thank God you have at least that much energy left to fall off to sleep!

Scientists, especially in the East, say that if a man lives till he is eighty years old, it is difficult for him to die. Dying requires a certain amount of energy also. An eighty year old man will be bed-ridden and filled with a thousand ailments but he does not die. Those around him wait for him to die every day; but the last flicker is very necessary before the flame goes off. He does not have this last spurt of energy. He subsists on the most minimum of energy.

It is an astounding fact, but true, that a healthy man dies in his very first illness; but those who are

habitually ill, develop the art of sustaining themselves on a minimum of energy. They do not have enough strength even to die. They exist like glimmering lamps that neither burn nor are extinguished.

Energy is required for sleep also. These days, we find many people who cannot sleep. The reason is that there is not even that much energy left by the end of the day for them to relax. They are tense throughout.

Lao Tzu says, and all the ancient yogas have known, that if you wish to enter the inner senses, it is wrong to use more energy than is necessary for the external senses. This is what is called moderation restraint. Moderation only means: use as much as is absolutely necessary, and allow the rest of the energy to flow inward. Look at the outside world only as much as necessary and conserve your power to see, for there is a bigger and greater world within. When the world outside is taken away from you, this world will remain with you. It will still be yours. When your house, your family, your wife, your children, your friends and dear ones, your wealth and property are snatched away from you, this treasure within is still yours.

But alas, we have no eyes to see it. What we have known outside is nothing compared to that which is within. When we hear the strain of the veena within, we realise what terrible noise the music outside is. If some music appeals to our senses, it is only because there is some echo of the strains within. If the light outside appeals to the eye, it is because there is a glimpse in it of the light within. If a taste gratifies the tongue, it is because it has some grains of the infinite sweetness that are stored within. If sex gratifies, it is only because it contains a flash, a shadow, an echo of the ultimate organs within. This is the reason. One should not get carried away by outer gratifications because many doors within can be opened.

Lao Tzu says: "HORSE-RIDING AND HUNTING DERANGE THE MIND. THE SEARCH FOR RARE AND STRANGE OBJECTS MAKES MAN'S CONDUCT EVIL."

Horse-riding and hunting were the favourite pursuits in Lao Tzu's times. We can add new ones that prevail in our times -- and there are many. In Lao Tzu's time, people indulged in betting on horses or going hunting. Now, almost everything that we do can drive the mind crazy. He who begins to gamble on something outside of himself, is bound to go mad because he lays his bet on things which cannot be attained. Naturally, that which is impossible to attain, cannot be attained. Even when and if it is attained, it is not attained. And no matter how much of it is attained, it is ultimately snatched away.

Lieh-Tzu was a disciple of Lao Tzu. Once he asked his guru to allow him leave for some time to go to different places. "You may go," said Lao Tzu, "but be careful. It is easy to set out on a journey but very difficult to come back."

Lieh-Tzu did not understand what he meant. Very few fortunate people can understand what people like Lao Tzu say. To hear is one thing; to understand is another. Lieh-Tzu was under the impression that he understood because the words were simple. Simple words put us in a quandary. Because they are simple, we feel they are easy to understand. But there are no words as difficult to understand as plain and simple words, because no dictionary carries their meaning. Their meaning lies in the inner awareness.

Lieh-Tzu did not care to clarify. He thought the master's words were too simple not to be understood. But he returned from his trip within twenty days. When Lao Tzu asked why he had returned so soon, he said, "With every step I took forward I began to understand that it would be difficult to retrace my steps. Before I got myself involved more deeply, I thought it best to return." Lao Tzu asked, "What was the involvement that brought you back?"

Lieh-Tzu said, "The first rest house I went to, the owner came out and received me with honour and gave me the best of fare. He served me as he would serve an honoured dignitary."

"Then what was the trouble?" Lao Tzu asked.

"Trouble?" Lieh-Tzu exclaimed. "I could not sleep the whole night. My arrogance made me feel that I too was somebody. Or else, why should these people give me such first class treatment? As soon as I came, the owner touched my feet and all the rest followed suit. Then, the first class eating arrangements and the luxurious bedroom! I was puffed with pride and could not sleep.

"I set out the next morning and reached another rest house by evening. I prepared myself as best I could to make a befitting impression on my new host. I settled my hair, washed my face, even my gait was now different! When I looked within myself, I saw that I was not the same person who had bowed and taken leave of you the day before. This was a different person altogether! I waited for the owner of the *serai* to come and touch my feet and give me all his attention. No one came. I was terribly hurt. I was given a third rate room and the fare was no better. I could not sleep the whole night.

"This put me in a great dilemma. When the room was first-rate, I could not sleep; when the room was third-rate, I could not sleep. It then dawned on me that I might fall into danger. I should run back while

there was still time. The mind, though, was persuading me to try another rest house. Perhaps this man did not know who I was; he was ignorant. At that moment, your words rang in my ears: "It is easy to go, but difficult to return." I ran for my life and did not stop a moment! I was afraid if I waited any longer I would fall further and further down."

It is strange -- nobody wants to turn back. Everyone strives to go further and further ahead, because in going ahead the ego feels gratified while the very thought of going back fills the mind with melancholy. If we come back it seems as though everything is over for us and life seems to have passed in vain. If you go forward, the ego prods you on further and further every day and points out new mirages for you to attain. Then, man runs and runs.

All outside racing ultimately ends in insanity. To be insane means only this: that the man has ventured so far away from himself that he cannot find the way to come back. He has forgotten his abode. He now knows only one thing: that he has to run and run; he cannot stop anywhere. He must run to attain anything. If he gets it, he must run to attain something else, but run he must. It has become a disease, an illness for him. Now there is no other way for him except to run.

I have a friend. He is a colonel in the army. His wife comes to listen to me. I asked her one day, "Your husband comes to drop you off here and he also comes to meet me from time to time; but I have never seen him sitting down with you to listen to me."

The wife said, "He cannot sit in one place. He is a colonel you see. He very much wants to hear you. I tape your lectures and take them home. He switches on the tape and listens to you while he walks up and down the room. Besides, it would not be nice if he came here and kept fidgeting all the time. You see, he cannot sit in one place."

Our mind is exactly like this. It cannot sit in one place; it cannot stop; it cannot relax. It is forever running away. Lao Tzu says, "The mind goes insane."

One who is incapable of relaxing is insane. If you are able to relax, then you are not mad. If you feel you cannot relax when you wish to, then know that there is some measure of insanity within you. If you are not enough master of yourself so that when you lie down the body slips into rest, or when you close your eyes you fall asleep, then know that there is some quantity of madness within you. The measure of madness can vary; there is always the possibility of increasing. It varies throughout the day. Sometimes you find it easy to relax, sometimes you don't.

All twenty-four hours, things are happening around you. Some of these happenings can increase the madness within. For example, a person comes and tells you that you have won the lottery. Off you go! Your mind will become reckless. You will be impossible. You can relax no more: the lottery has given fresh momentum to your already speeding thoughts.

Things happen around you all the time, things that beckon your mind to run ever faster. You are forever ready to run. Relaxation can only come your way if by some good fortune you have no ambitions and expectations.

This, alas, is not in your hands. A man on the road mocks you and your mind begins to race at once. There are crores and crores of people who are capable of exciting you. Even if your neighbour's dog barks at night, the mind starts a chain of thought to find out why he barks. If your own dog does not wag his tail when you come home in the evening, that too becomes a cause of worry to you. We develop relationships in a thousand ways and our ego takes great delight through these. A small thing like the dog not wagging his tail can upset you. If the mind is basically insane, the smallest thing can set it off. Any reason is good enough.

The secret of this insanity is only one. As long as you run for things outside of you, you are creating insanity within you. And the more you make the mind insane, the more miserable and unhappy you shall be. You create a hell for yourself to live in.

"THE HUNT FOR RARE AND STRANGE OBJECTS MAKE MAN'S CONDUCT EVIL." Conduct is a very profound thing. It does not mean that if a man does not smoke his conduct is good. Often it happens that such a man's behaviour is worse because of his non-smoking. He will find some substitute.

You must have noticed that people who smoke, or eat paan, or drink tea or coffee or even a little alcohol, are very sociable people. Those who do not indulge in any of these habits are very difficult to befriend. They are very unsociable, very conceited, very conscious of the fact that they have none of these vices. They look at others as if they themselves are higher and the others are slithering worms and not human beings. This affliction of the ego is a very dangerous thing. It is poisonous. It is better if a person

smokes a little or has other bad habits rather than this inflated ego. That is why I never make the mistake of calling a person good unless he is so good as not to be inclined to view other people's shortcomings as sin. Before he does so, no man is good, no matter how exemplary his behaviour. A man should be so good that he sees no fault in others. To lose the power of condemning others is the highest quality.

Our so-called sadhus and sannyasins can never stand up to this test. They are not of a high calibre of conduct. In fact, there is no difference between their conduct and the behaviour of an ordinary person. There is only an external difference between the two. Both are bound by the same things. For instance, you may smoke and he does not smoke, but the behaviour of both of you revolves around cigarettes. If you try to find out the piety of your so-called sadhus, you will find that he does not eat certain things, he does not wear certain things, he does not drink certain things. He appears to be a sadhu to you because he has renounced all that you indulge in; the difference is very glaring. But invariably these sadhus turn out to be dangerous, because they are just men like you. Had the sadhu been smoking, he too would have been an ordinary man. The trouble and discomfort he goes through to abstain from smoking he calls penance. How can non-smoking be called an act of penance? The truth is, to smoke is a great penance.

You take smoke within your body and throw it out again. The ancient mendicant lit a fire and inhaled the smoke. Now you carry a portable fire and inhale it! Both fire and smoke are present. This is no less a penance, because you take in poison. But this man who abstains from smoking has the upper hand over you. He looks at you with contempt, as if to say, "You will go straight to hell. There is no redress for you."

One cannot set standard of conduct through these base things. At least, people like Lao Tzu do not set their standard of conduct in this manner. Lao Tzu's criterion is wholly different. It is wonderful.

Lao Tzu says: "Those who hanker to attain rare and strange objects in the outside world fall in their conduct." This means: those who do not run after outside objects attain this high demeanour. So a person of high demeanour is one who is so satisfied within himself that nothing outside attracts him. This inner satisfaction, this self-contentment, is the other name for good conduct. So contented is the man within himself that nothing outside stirs him into action. Nothing is of so much significance as to make him go after it. He is so balanced, so fixed within himself. Lao Tzu says, "Such a man has character, such a man has virtue, he has the highest calibre of morality." Truly if a man is so satiated within himself that there is nothing lacking within him, then such a person has an atman. He has an integrated will, a personality, a way of his own, a sound of his own. His life is like a flame that is not affected by gusts of wind. The flame of our personality trembles even without the wind. In fact, we are ill at ease if there is no breeze, because we are ashamed to admit that we tremble for no reason. We invite trouble, so as to have an excuse to tremble.

If a man is locked up in a room, you will be surprised to see that he indulges in fits of temper. If you are locked up in seclusion for three months, you will come to know that anger does not require any outside help to manifest itself. All our lives we have believed that anger is brought about by the other. This is like the flame making the excuse that it is the breeze that makes it flicker. In seclusion, you will find that suddenly anger overtakes you; suddenly you feel sexually aroused. The other is totally absent. Now you cannot say that so-and-so was the cause of your anger or that the sight of a beautiful woman aroused your sexuality. No, these are already within you, and you were only waiting for an excuse. There is a greater possibility of conjuring up the image of a beautiful woman when you are in seclusion. This in turn triggers off your senses. Thus, you create your own gusts of wind around your flame.

Psychologists say that if a man is deprived of all experiences for a period of three months, he can create all these experiences within himself. He will begin talking with people who are not there. He will speak on their behalf as well as on his own. We cannot sit quiet in our house for a long time. We always wait for someone to talk to.

The state of our mind, the state of our character, is very unsteady. Fluctuation is in our very nature. Lao Tzu says this very trembling, this unsteadiness, is the cause of fallen conduct. To be steady, fixed, is to have character.

What does Lao Tzu mean by this steadiness? Does he say, "Don't eat this, don't drink this, don't wear this"? No. He means no food or drink should be such as to disturb the flame; no clothing should be such as to cause a tremor within. Does it mean that you should shun the company of others if you wish your flame to be unaffected? No, do not shun company, but let no one's presence cause a flicker in your flame. Be so steady, so much so, that when a companion departs, you are not conscious of any tremor in the flame. To be steady does not mean you are to run away. Rather, it means, let all storms keep raging without but the flame of consciousness should steadily become fixed and unswerving.

This happens. If we follow Lao Tzu's advice, if we allow our senses to completely relax, if we keep

them fresh, if we awaken our inner senses, if we are not inclined to store useless objects, if we are unaffected by the people around us, then gradually we develop that character that stabilizes the consciousness within. This is stability of character.

This settling down of consciousness is a different thing altogether. It is a great happening when a person's consciousness is settled. He never looks at you critically. He never observes what you eat and what you wear, in order to find your faults. He sees only one fault in you: that you tremble for twenty-four hours a day. It makes no difference what makes you tremble; things keep changing. But this trembling must stop; it should vanish completely. This is why the saint does not gratify the insatiable longings of his external eyes.

These words are worth noting. The desires of the external eyes are such that they are never satiated. By nature they are insatiable. There is no way of gratifying them. It is not that our efforts are lacking. Our zest is lacking.

These desires are insatiable by their very nature. It is just like a mirage. A thirsty traveller spies a lake in the desert. He runs with all his might, only to find that it was an illusion. It appears further ahead. There was nothing lacking in the thirst of this man, nor in his effort to reach, but the lake was just not there. It was an optical illusion. Since that for which he toiled did not exist, his thirst cannot be gratified. Hence it is insatiable. He never will reach his goal. He will keep running. He will keep on running with the hope that if he runs a little further he will achieve his goal.

All that we seek to achieve in life is just as impossible to fulfill.

It is said that when Nasruddin married for the first time, he married the most beautiful girl in the city. But two years later, he was looking for another wife. His friends asked, "You have married the most beautiful girl in our city. What makes you look for another wife?"

The Mulla replied, "I want to marry an ugly woman. I experienced a beautiful one and found there was nothing but misery. Now let me see if an ugly woman can make me happy."

His friends laughed at him. "If a beautiful woman could not make you happy, how will an ugly one?" they said.

Nasruddin replied, "Perhaps the charm of the opposite may be gratifying."

So he searched for an ugly woman and married her. Two years later, he was out to marry again. "What now?" his friends asked. "You have experienced a beautiful woman and an ugly one. What kind of a woman do you desire now?"

Nasruddin said, "Just you wait and see when I come with the palanquin."

A wave of excitement passed through the village. This man was full of wild things and no body could tell what he would do next.

One fine day Nasruddin returned to his village in a big procession, complete with a band and a palanquin. People were awed to see him sitting astride the horse, decked in his groom's attire. They could hardly wait to see Nasruddin's latest choice. When the palanquin was opened, it was empty! Nasruddin said, "I married an empty palanquin. Every time I brought it back occupied, I was unhappy."

It is said that Nasruddin wrote in his memoirs that what he could not attain by his first two marriages, he attained by his third: peace, joy and tranquillity! This is possible. The empty palanquin is a sign that illusions were broken.

We keep changing objects: from the first to the second and the third and so on, but our chase does not abate. And this chase is insatiable. It can never be satiated because the nature of desires is insatiable. Therefore, the sage seeks to satisfy the hunger that exists in the innermost centre of his being. He is anxious to satisfy this hunger.

Lao Tzu says: "Bring down your consciousness from the head to the heart." As soon as it approaches the heart, a transformation of desires takes place. He says: "Take it still further down, towards the navel." Then, desires become extinct and a new hunger is experienced. This hunger is called the hunger for spiritual-knowledge. As soon as the consciousness nears the navel, this hunger begins.

Then the question does not arise that I should be something or achieve something. Then the question is :I should know myself as I am. This is a completely new hunger, in which I want my true self to manifest before me. I do not wish to be anything or to achieve anything. I am eager to know myself as I truly am and as I have always been. The curtain should rise and I should see and know my true being.

This is the craving of the navel centre. As soon as a person brings down his consciousness to the level of his navel, an entirely new question confronts him: "Who am I?" All spiritual knowledge is an answer to this

question. All yoga, all sadhanas are answers to this hunger, this craving. They are methods and processes to find an answer to it.

We are aware of all the other cravings within us: the craving for wealth, for honour, for position, but we are completely ignorant of the craving to know who I am, to know what I am! This is a hunger that is deeply embedded within the navel. When this hunger is awakened within a person, a new search begins in his life. There can be no search without the craving, without the hunger. We set out to find only that which we desire.

Lao Tzu says: "Therefore, the saint does not gratify his hunger for colour or taste or sound or touch. He does not fulfil the hunger of the senses. Rather, he removes his consciousness from the hunger of the senses and directs it to the navel, where lies embedded the actual thirst: the thirst to know oneself, to be oneself, to attain oneself.

"The saint negates the former and upholds the latter." The saint does not exhort us to leave hunger altogether. He says that there is a hunger which is never satiated, however much you try. These are our external hungers. Try to understand this. All the hungers of our senses are instantaneous. You give the stomach food and in twenty-four hours you shall have to refill it because the food will have been used up by then. It is just like you fill gas in your car. It gives you a certain mileage and is burnt up in the process. The car will not work if you do not refill the gas. If you want to use the car, there is no other way except to fill the car with gas. Just so, you must give food to the body if you want it to work. The body has its requirements which need to be fulfilled in the course of the day. The body keeps on demanding fuel because the body is a machine that has to be filled everyday. But by filling the body, you cannot experience that fullness which never gets finished.

There is no cause for alarm however. This is as it should be, and there is no cause for anxiety. Some foolish people, however become the enemies of the body. "What is the use of gratifying the needs of the body?" they argue, because the body's demands never end." So they give the body as little as they can give if they wish to sustain it. They give the body the minimum of food, the minimum of water and rest. They are merely indulging in foolishness. Actually, they too desire to fill the desires of the senses for once and all and be done with it. This could not be, and hence the distress.

Your folly is that you are under the impression that by gratifying your desires everyday, some day you will reach a point of satiety. You and the one who denies the body are committing the same folly, but from different directions. You believe in gratifying the body with the hope of reaching the supreme gratification, whereas he denies the body in order to reach the same goal. Both he and you are completely unaware of the spiritual hunger that can only be gratified in a spiritual way.

Remember, petty thirsts are quenched temporarily. The hunger in your stomach is not the ultimate hunger. What is your thirst? Drink half a glass of water and it is satiated. But how long can the thirst be appeased by this much water? In no time, you are thirsty again. If the thirst is small, the result is small. We have no knowledge of the ultimate hunger.

There is only one supreme hunger: to know existence, to be one with it, to see it unfold before us. Call it truth or God, give it whatever name you please.

"Remove your consciousness from the senses," says Lao Tzu. Bring it down into the navel, bring it down from the head. The day it reaches the navel, will be the day of revelation. There will be a new thirst. This very thirst is your prayer, this very thirst is meditation. The search that arises from this hunger, is religion. When a sadhaka reaches the lake that gratifies this thirst, that lake is Paramatman.

The Way of Tao, Volume 2

Chapter #7
Chapter title: The sadhana of Tao -- in the context of yoga

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ONE FRIEND HAS ASKED: "YOGA IS A PATH OF ELEVATION, OF RAISING THE LIFE-ENERGY UPWARDS, WHEREAS LAO TZU'S METHOD IS EXACTLY THE OPPOSITE: OF BRINGING DOWN THE ENERGY TO THE NAVEL CENTRE. SO THE QUESTION INVARIABLY RISES: WHICH IS THE RIGHT METHOD?"

Such thoughts rise within one's mind because of our habit of breaking everything into two opposing factors. It never occurs to us that there is a connection between opposites. It is this connection that Lao Tzu talks of. You could say: the contrariness of opposites is only superficial.

Lao Tzu says; "Bring down the life-energy from the head to the navel centre. As soon as it reaches the navel centre, it becomes one with existence." Yoga says, "Raise the life-energy from the sex centre. As soon as it reaches the navel centre, it becomes one with existence." Yoga says, "Raise the life-energy from the sex centre (from the *muladhar*) and take it up to the head (the *sahasrar*). As it reaches the *sahasrar*, it merges with the vast existence."

These are two extremes. It is possible to take the jump from either of them. You cannot jump from the mid-point however. So, there are the two points from where you can take-off: one, from the head to the navel or; two, from the sex centre to the head.

On one point both yoga and Lao Tzu agree: that the life-energy should not remain in the intellect. It should only use the intellect as a means either to reach the navel or to reach the *sahasrar*. Also, a jump taken from either extremity, leads. to the same destination.

So there ale three things. The first is that we see a discrepancy in all things because we fail to see the underlying propriety in that which seems contrary. If we want water not to remain water, we can either bring down the temperature below 0ø so that the water changes into ice; or we can raise the temperature to 100ø so that the water changes into vapour. In both cases, it will not be water. In both cases, we will be able to bring about the change: water will no longer be water but will be something else. In exactly the same way, whether the life-energy comes to the first centre or the last, the jump becomes possible.

There is also another fact which we find difficult to understand: that energy moves in a circle. No force on earth moves in any way except in a circular direction. In fact, the movement of energy is always circular. And, when we move on a circle, we find that the finishing point is the starting point. Then alone can the circle be complete. Therefore whether we jump from the navel or from the *sahasrar*, we reach the same point. The circle starts from the navel and is completed at the *sahasrar*. When a person jumps from either, he goes beyond the circle.

We think that the navel and the *sahasrar* are far apart: one in the belly, the other in the head. If we draw a straight line, there is quite some distance between the two. But we are talking about the subtle body and not the gross physical body. The circle is formed in the subtle body. There, the head and the navel are close to each other.

The subtle body is the energy body. It is not made up of matter but of energy. Here, both of these extremities lie close to each other. Lao Tzu says, "Go back to the first extremity." Yoga says, "Go to the final extremity." There are two kinds of people. Therefore both these methods are useful.

There are some people who find it very difficult to go back to the first extremity, especially those who have a male mind. Lao Tzu is concerned with the feminine mind. Man always wants to go ahead and never turn back. But this does not mean there is no way to reach the truth for the male mind. There is a way, but Lao Tzu does not advocate this way. He is a proponent of the feminine approach. He says, "Retrace your steps, come back." When the idea is to jump why take the trouble to go ahead? Besides, we require no effort to go back; whereas great effort is needed to go forward. To go ahead we have to put in energy, whereas all we have to do to go back is to stop making use of our energy.

Those who are artless and simple in spite of sadhana, the path of yoga is for them. It is astonishing to observe the great tradition of yoga created by India. Very many methods of sadhana have been evolved, but

in all this, no thought has been given to the feminine mind. So this tradition is only half evolved.

It is because of the sway of the masculine mind that all incarnations of God have been masculine. All the Tirthankaras of the Jainas have been masculine: Buddha, Krishna, Rama. There is no mention of a single feminine incarnation (or Tirthankara) anywhere. In fact, it is believed (and this belief will become firmly rooted within us if we persist in following the masculine mind) that realisation cannot be attained in a feminine body. The woman, therefore, it is believed, must be born again as a man in order for moksha to be possible.

I feel that the Jaina Tirthankara, Mallinath, was a woman: Mallibai. But the Jainas cannot believe that a woman can attain enlightenment, so they changed her name to Mallinath. The one fundamental point of dispute between the Svetambara and the Digambara sects of the Jainas is that the former maintain she was Mallibai whereas the latter assert it was Mallinath. This is a unique type of dispute, where the sex of a person is questioned. It is almost certain she was a woman, but the traditional trend of thought could not accept that a woman could reach the moksha, because the Indian concept has always been influenced by the masculine mind.

Lao Tzu talks of the feminine-mind. He says: if simplicity is attained by sadhana, it can at best be a very crude simplicity. If effort is to be made so that it becomes artless, that is not artlessness. The very meaning of simplicity is that I should do nothing, and simplicity will result from it. To be natural also means that the very fact that r do not do anything should result in simple naturalness. But I cannot be natural if I have to make an effort to be natural.

So Lao Tzu is a supporter of the other extreme. Both extremes are imperfect, but both are instrumental in reaching the ultimate reality. It is only from the extreme point that the jump can be taken.

If you set out on the path of the masculine mind, then be an outright person. Let your labour, your effort and ambition reach the point from where there is no further to go. At this point of extremity, the jump becomes possible. Or, if you are immersed in the bliss of naturalness, then be so natural, so simple that sadhana itself becomes redundant. From such naturalness (SAHAJA), the jump is possible.

Naturalness is possible only in inaction. He who aspires to rise above cannot be natural, because in the process there is bound to be strife, there is bound to be competition. There is no competition if you just sit back. If you announce that you wish to be the last in line, no one will compete with you for your position.

Lao Tzu says: "Be so insignificant, such a non-entity, that people are not even aware that you exist." Seek the lowest hollow, the loneliest place where no one would want to be. Sit where people remove their shoes. Seek no position. Have no ambitions because the language of ambition itself is wrong.

Lao Tzu is right. Those who are like water -- they also reach. Actually, the first and the last merge into each other at one point. The first is one extremity of the infinite and the second is the other extremity of the infinite. But the first and the last are just two names of the same point, and are relative to the type of path you are on. If you go backwards, the point will be first; If you go around the full circle, this very point becomes the final point.

Yoga says 'up', Lao Tzu says 'down'. The duality of life is evident in the differences between yoga and Tao. So do not worry about it. Choose which ever pleases you. Remember always, what appeals to you that is your path. No matter how much others advocate something if it does not interest or appeal to you, that path is not meant for you. It is better to go astray on one's own path than to proceed correctly on another's; because the former, in spite of failures, leads you ultimately to the goal; whereas the latter, in spite of every care, leads you nowhere.

There is a reason for this. Our own nature, our own aptitude, plays a big role in our lives. So even if the path followed any another person attracts you, influences you, ask within yourself whether it suits you. It happens many times that unfavourable things look attractive even though they are not favourable. The attraction lies in their very contrariness to our nature and because they are unknown, unfamiliar. Always keep your own bend of nature in mind.

If you feel that you will feel no compunction, no agony, in being the last in the crowd; if you feel that you can be non-aggressive, that you can be a passive recipient of truth; if you feel no need to go out in search of the truth -- rather, you will wait with infinite patience, with your doors wide open, for Him to enter (which is a feminine quality); if you have the strength to wait till eternity -- then you will find truth at your door step this very moment. But if you do not have the courage to wait, if you sit at the doorstep fretting and fidgeting, it is better to step out on your journey. It is of no use practising patience when you are restless within. Then, the journey may start within, but the journey is not fruitful. Only strife and confusion results, and you are torn between dualities.

Therefore, each of us has to understand his own nature. So there are only these two paths, these two great paths; one is the path that Lao Tzu refers to as the feminine path and the other is the path of will, the path of yoga. The feminine path is the choice of all those who are not ego-centered. If you come across a follower of Lao Tzu, you will not find him stiff and arrogant like our yogis. He will be very humble. His humility, however, will be very natural. It will not be put on, because he is not pseudo-humble.

If a yogi seems humble, his humility is a mere mask that he puts on to impress the public. This is bound to be because the very path he follows is the path of the ego. If he tries to be humble, he is going against his nature. He has chosen the path of fire and he is trying to be like water. He finds himself in difficulty; his humility is false. He has chosen the path of "*Aham brahmasmi*". He has set out on this path so that one day he can say "I am Brahma." Lao Tzu's path is such that one day the sadhaka can claim, "I am not." If these two paths are clearly understood, either one of them can lead a person to the ultimate goal.

You can inflate the ego so much that it explodes. You blow up the balloon so much that it ultimately bursts, even though you have blown it up with the idea of making it bigger and better and not with the idea of bursting it. The balloon has its limitations, beyond which it cannot contain itself. If you enjoy the ego, don't be content with small victories. Let your ego expand so much that one day it spreads over the universe. Then, it is bound to explode. The day a person finds that he can declare, "I am Brahma," he finds that the ego has collapsed completely.

Or, do not feed the ego. Remove whatever air is in the balloon. Lao Tzu says, "Come back!" Have no thought of filling up that which one day is bound to burst. Why labour unnecessarily? But there are people who cannot remain happy without labouring.

There was one disciple of Lao Tzu by the name of Lieh Tzu. Someone said to him, "It is said that Buddha sat under a tree and was enlightened. Also, yogis repeat mantras and attain enlightenment. What do you say?"

Lieh Tzu replied, "As far as my understanding goes, the repetition of mantras or the practising of sadhanas and yogasanas is the work of those who cannot remain without something to do."

The real thing is not that Buddha attained because of sadhana. Rather, Buddha attained because he sat in one place. It is not that a yogi attained by repeating a mantra, but because he sat in one place. The mantra was only an excuse to do something since he could not remain inactive. Lieh Tzu meant to say that those who have attained did so because of the fact that they left everything and became inactive.

There are some people who can do this. They will not even repeat a mantra because this too ultimately proves to be useless. They do not take even this much trouble. Lieh Tzu says, "Do nothing; just sit." But it is very very difficult not to do anything. On the face of it, Lao Tzu's teaching seems very simple, but it is the most difficult thing to do. Even children can be kept busy with the mantra of toys! That is the best way to keep them occupied. There is so much restlessness within that a person sits and counts beads. This is just a ruse to help you to sit because the child within the mind has to be kept busy. It says, "At least count beads if nothing else!"

People come to me for meditation and ask me what they should do! When I say, "Do nothing. That is meditation," they question how that can be. They must have something to go by, some support That means they are asking for something to do so that they will be able to sit in one place for some time. Lieh Tzu says, "The actual attainment is obtained only by sitting." Everything else is just an excuse, because you cannot sit without doing something. If you sit without doing anything, you attain without any trouble. But to sit, just sit, is a very great happening. Just to sit, even for a moment, means there is no movement in the mind, no restlessness, no traffic within. The energy is now steadfast within itself, everything within is quiet and serene. Now you have reverted to the point from where you started, you are absorbed within yourself. If this happens for even a moment, that moment is the moment of truth. It can happen both ways. It depends on you from where you take the jump. Yoga is a path, so is Tao.

ONE FRIEND ASKS HOW A PERSON SHOULD FIND THE INTERNAL CENTRE THAT IS MENTIONED BY LAO TZU AND DEVELOP ITS HUNGER.

Sit with your eyes closed and think, "Where is the centre of my body?" We live through our body, but it is an unfortunate fact that we do not give any thought to the centre of our body. We are completely ignorant of the pivot on which the body functions. Many people believe the head to be the centre of all body

functions because it is in the brain that all activities seem to take place.

The fact is, however, that the brain forms much later. When the child is conceived, there is no brain and yet life functions. But that which is formed later, cannot be the centre. People who are emotional, like most women, artists, poets, feel the centre to be the heart because whatever these people have known and experienced -- love, beauty and the like -- are things that have had a direct impact on their heart. That is why, when people talk of love, their hand inadvertently goes to their heart. So those who are emotional take the heart to be the centre of the body.

But the heart does not beat until the child takes its first breath. The child hears the mother's heart beat within. Therefore, the sound "tick-tick" causes not only children but also adults to fall asleep. The sound of water dripping, or the ticking of a watch, induces sleep. Doctors say that the ticking of a clock is a very good tranquilliser. The heart in the embryo does not function like a heart and yet the child is alive.

Therefore, the heart also is not the centre. Lao Tzu says, "The navel is the centre and not the heart or the brain." The child is joined to the mother by its navel. The first glimpse of life comes through the navel. This is scientifically correct.

So, search within. Lao Tzu says, "Keep searching within and bring your consciousness to the level of the navel centre. That is the first step of sadhana." When the authentic centre and the centre of your understanding become one, you will become an united, integrated whole. When the centre of your mind, the centre of your consciousness and your authentic centre concentrate and converge into a single focus, you will find that your life has changed. You are now a new person altogether.

Lao Tzu's disciples have, for ages, been carrying out a simple experiment to prove that you cannot grow unless you locate your centre within. The experiment is this. Take two small tanks of equal dimensions. Fill them with water. Insert an iron rod in the middle of one tank, leaving the other as it is. Put two identical fish and put one in each tank. Given the same conditions and the same diet, you will be surprised to find that the fish in the tank with the iron-rod in the centre develops quickly, whereas the growth of the fish in the other tank, which is without the central rod, is slower. The fish in the former tank swims around and around the rod, while the fish in the second tank has no centre. It swims here and there listlessly in the absence of a centre and is also more prone to illness. This experiment has been religiously carried out by the followers of Lao Tzu for hundreds of years and it has always been found that the fish in the tank with the centre rod has always been well-developed and healthy, whereas the fish in the other tank was stunted in growth and unhealthy.

The followers of Lao Tzu maintain that a person who succeeds in locating his centre finds his consciousness revolving around and around this centre. It is only then that his consciousness begins to develop. Those who do not find their centres remain stunted and lifeless, like the fish in the second tank, because they have no centre, no base around which they can revolve and develop. They cannot find their direction: where they should go, what they should do. By revolving round the same circumference, the consciousness develops.

Lao Tzu says: "Your consciousness becomes concentrated when it discovers the navel centre. Then it begins to revolve around it." Lao Tzu says: "When you walk, keep your attention on the navel. When you sit, keep your mind on the navel; when you get up, be aware of the navel. Do what you will, but let your consciousness always move around the navel." Become a fish and go round and round the navel, and you will soon discover a new, powerful consciousness arising within you. The results are wondrous!

There are many experiments you carry out. You are sitting on a chair. Now, Lao Tzu says your way of sitting on the chair is wrong, therefore, you get tired. He says, "Do not sit on the chair." This does not mean you are not actually to sit on the chair; that you should sit on the ground. Lao Tzu says, "Sit on the chair but do not put your weight on the chair. Put all your weight on the navel."

You can carry out the experiment right away. It is only a matter of emphasis. When we put all our weight on the chair the emphasis is in the chair. The chair becomes the all in all. You are merely like a coat hanging on a peg. If the peg breaks, you fall down, like a coat which has no centre of its own and which depends on the peg for its centre. Lao Tzu says you will tire yourself this way because you are not acting like an animate, conscious being and are depending entirely on an inanimate object. Lao Tzu says: "Sit on the chair but be fixed at your own centre at the navel." Hang everything on the peg of the navel. Hours will go by and you will find no sign of fatigue. If a man begins to live by hanging his consciousness on the peg of the navel-centre, all mental-fatigue vanishes. A unique freshness pervades his mind, a serene calmness flows within him and he gains a self-confidence which only those who have found their centre attain.

So the first step in this *sadhana* is to find your centre. and to continue your efforts till the consciousness

reaches not only the navel but two inches below the navel. Then one should begin to keep this centre always in mind. When one breathes in, this centre should rise up; when one breathes out, this centre should go down. Then, a constant japa begins: the rising of the centre with the incoming breath and the falling of the centre with the outgoing breath. If this becomes a conscious act, it yields great results. This is very difficult of course in the beginning, because remembrance is the most difficult thing to do. Constant remembrance is even more difficult. You might say, "That is not such a difficult thing at all. I can recollect the name of a person even after six years!" This is not remembrance. This is recollection (SMRITI).

Understand the difference. Recollection means you know something; you pass it on to your memory for recording. The memory stores this information and reproduces it on demand. Remembrance (*smaran*) means, constant, non-stop remembering. Try it a little: Observe the rising and falling of your abdomen as the breath comes and goes for just five minutes. After two seconds you will find that you have forgotten. You have started to do something else. Then you will be perturbed. You could not concentrate for even two seconds? The respiration was going on as usual, the abdomen also rose and fell accordingly. but you were not there. Then again bring back your remembrance.

If you strive continuously, your remembrance will increase -- second by second. When you find that you can observe the breath constantly without a simple break for three minutes -- and this short interval of three minutes will seem like three year -- then you will find that you have begun to experience the centre correctly. Then you will feel the body to be separate from the centre.

This centre is the centre of energy. One who is united to this centre, reaches infinite exaltation because he is constantly receiving infinite energy. So, keep a constant remembrance of the navel centre and let your consciousness revolve around it constantly. That is the temple. Keep circling around this temple. Whatever the state within you -- whether there is anger or hatred, jealousy or misery or happiness -- whatever the state, your first duty is to return to the navel. Then do whatever you wish.

Someone gives you news of the death of a loved one. Go back to the navel. Then let the news go within you. "Then," Lao Tzu says, "No one's death will cause a blow to the mind." You may not have observed, or perhaps you have or may be you realised later on, recollecting the incident -- that whenever you have been given news of great joy or sorrow, the first effect has always been on the navel. You are walking on the road, or cycling, or going in a car, and suddenly an accident occurs. The first impact is on the navel. It begins to tremble. Then, the whole body begins to tremble. Lao Tzu says, "Whenever anything happens, go back first to the navel centre." Your first work is remembrance of the navel. Then, do what you like. Then happiness will not make you mad with joy, and sorrow will fail to make you unhappy. Then your centre will stand apart from the happenings that take place on the periphery. Then you remain the witness only. Yoga says, "Practice the sadhana of witnessing." Lao Tzu says. "Remember the navel centre constantly and the witness state will result by itself."

You will step outside of birth and death the day you become conscious of your navel centre, because this centre arises before birth and is the only thing that remains after death, when all else is lost. So he who knows and recognises his navel centre, knows that there is no birth for him nor death. He becomes beyond birth and death.

Keep constant remembrance. Seek the centre and keep incessant remembrance (SMARANA). The first thing is to find the centre, second is to keep on remembering it, and third is to remember the frequent loss of the remembrance. "This is going to be rather difficult however. People come to me and say, "I try to keep my attention on the (NABHI), the navel, but I cannot. What should I do?"

To this I say: Keep attention on the fact that you have lost attention. Make it a part of your meditation. Be attentive to inattention also: don't let it pass unnoticed by you. Whenever you slip, be conscious of the slip and you will go back to remembrance, the current of meditation will join the mainstream again.

Now, the last thing. When the remembrance is complete and the centre becomes clear to you -- when you experience the centre -- then surrender everything to the centre. Say to the centre, "You alone are the master. Release me!" This surrender is easy.

Surrender is very difficult until the centre is experienced. People say, "Surrender to God," but we have no knowledge of God. How is surrender to an unknown entity possible? And even if God is known, you still remain the owner of your surrender. If you feel sometime that God is not to your taste, you will withdraw your surrender. We are the givers and we are the withdrawers -- what can God do? But the surrender that can be withdrawn is no surrender; in fact, it was never a surrender.

Lao Tzu's method is different. Lao Tzu says: "The day the centre is known and felt, you begin to understand and experience that the centre is the master that does not need your assistance. The breath comes

and goes; sleep comes, then awakening; birth happens, then death. The current of life flows on from the centre, without your help." Then the question of surrendering does not arise because surrender just happens.

So the third and last stage of sadhana is to experience the surrender to the centre. Then there is no way for the ego to save itself. In the state of such surrender a person reach s the highest attainment.

Another friend has asked an almost similar question

HE SAYS: "LAO TZU STRESSES INACTION, WHEREAS KRISHNA LAYS STRESS ON ACTION. HOW DO THESE TWO THEORIES COMPARE AND CONTRAST?

These two theories are the two ends. Lao Tzu does not tell us to give up action. He tells us to act but act as if not acting. Do your actions as if you are not doing them. Rather, they are happening. Everything is happening -- the breath comes and goes. You do not take the breath, you do not release the breath -- it happens on its own. Life also is like that. You establish yourself in inaction and let all actions take place as they will.

Krishna says the same thing, but from the other end. He says, "Do not run away from action. Do your duty but do not become the doer. Let go of the feeling that you are the doer. God is the doer."

In Lao Tzu's system, there is no place for God because he says that even this suggestion gives rise to duality. He says: "By saying even this, that God is the doer, we plant our ego on God." Besides, it suggests some doer, even if it is God and not us.

According to Lao Tzu, there is no doer. Actions take place on their own. This is a little difficult to understand. It is easy for us to accept God as the doer. If not us, God is the doer. Our logic remains intact. But Lao Tzu says: "Why do you want to involve Him in this business of being the doer, when you yourself are not prepared to be the doer?" There is no doer; there are only happenings. The wind blows, the leaves rustle, the waves of the oceans rise and fall. The world is a collection of the happenings, there is no doer.

When this comes within your understanding, then you let things happen. You are neither the doer nor the non-doer. Then you let things happen as they will and you merely watch them happening. Then you reach the state that Krishna speaks of.

Krishna said to Arjuna, "Leave all this." Perhaps Arjuna was not as worthy a disciple of Krishna as Lao Tzu's disciples. Therefore Krishna had to say, "Leave everything to God. It is He who does everything. Do not interfere in His work. Take yourself only as a means that He employs in order to carry out a particular task."

Remember, if Lao Tzu were in Krishna's place he would never have given Arjuna such a long sermon. Lao Tzu, in the first place, would not have spoken at all. If Arjuna could read his silence, well and good.

Lieh Tzu says: "I have heard of teachers who teach with the help of words. And, there are teachers who teach without the medium of words." Lieh Tzu stayed with Lao Tzu for twelve long years. Never did he ask Lao Tzu a single question nor did he receive a single answer. Lieh Tzu would sit in a corner and listen to Lao Tzu when he answered the questions of others.

Years later, Lao Tzu himself asked him one day, "Have you nothing to ask?"

Lieh Tzu said, "If I have your permission I will ask."

"Why did you remain silent all these years?" Lao Tzu asked him. Lieh Tzu replied. "I have gained so much understanding sitting silently with you that I did not want to cause a disturbance with words."

To this, Lao Tzu said, "It is, therefore, that I say that you are now eligible to ask. He who finds speech an obstruction is freed from the illness of speaking. Now we can converse because words will cause no hindrance. He who discovers the bliss of silence cannot be hindered by words. Now, we can safely exchange our views."

But the disciple who stands before Krishna is a different type altogether. The situation as well as the times are different. It is a time of battle. You could not afford to be silent for twelve years. The situation is very different. Besides, if Lao Tzu were to tell Arjuna, "There is no doer. Things happen," Arjuna would have run away. When there is no doer, there is no deserter. He would have run away although that would have been wrong on his part because in running away, he would have been the deserter. He would then have been deceiving his own self.

We all are capable of deceiving ourselves; we are great adepts at this art. We are very clever at deceiving ourselves. We will run away and then philosophise, "It is happening. I am not the doer. I am only

the witness."

If a man in the same mental state as Arjuna runs away, he is responsible for his actions. In fact, it is the sense of doer-ship that makes him think that he would be committing a sin by killing his near and dear ones. Therefore, he should run away. Krishna stops him from running away and explains to him that this feeling that 'I am doing' is wrong. If Arjuna had reached the stage where his ego had dropped, and then, if he had laid down his bow and arrow and walked away, Krishna would have been the last person to stop him. But then, that going would have been of different kind altogether.

Talking of Arjuna, I am reminded of a follower of Lao Tzu by the name of Rong Kong Uneji. He was a very great marks-man. He used to say, "Pull the arrow but do not let the muscles of the arm move", because if the muscle so much as twitches, you become the doer. Then it is you who has shot the arrow.
Now this was a very difficult thing. The king heard about him.

He called for him because he was curious to see this man. We can believe that a man, while pulling the arrow, may have the feeling of being only a medium and not the doer. He may have the attitude of being a witness to the happening but it is virtually impossible for him to shoot the arrow without using his muscles.

Uneji came to the court and placed his bow on the ground. It is said that no one but he could lift his bow; it was so heavy. He lifted the bow. The king himself inspected the muscles of his arms. He found them soft and supple like a child's. The king was surprised. Uneji said, "Now your majesty will believe me when I say the arrow is not shot; it shoots by itself."

If Arjuna came to this stage where he could say, "It is not I who am going; this going is taking place," then Krishna would never have stopped him. But Arjuna was not in this state. Arjuna was not fit to be a disciple of Lao Tzu. He belonged to the class of warriors, an outright masculine type; whereas all the teachings of Lao Tzu are for the feminine mind.

Arjuna is a symbol of masculinity. He was as a man should be. That is why, even Krishna, in order to bring his masculinity out to the fore, says, "You talk like an impotent man!" He shakes the man in him to the very bones. He tells him that people will call him a coward and he will go down in history as a warrior whose courage failed him in battle. Krishna tried to bring out the pride of the warrior in him so that he would pick up his bow and prepare for battle.

The teachings of Lao Tzu are essentially for a feminine mind. Therefore, his disciples are bound to be basically different. Whether feminine or masculine, the result is the same. One may drown one's ego in the service of God and not consider oneself to be the doer; or, like Lao Tzu, follow the path of non-action, where things happen by themselves and the sadhaka says he is not the doer.

Lao Tzu does not even ask his followers to act. Why should he? If things are happening, they are happening. If they are not, they are not. If they stop happening, they stop happening. You are no one to interfere or come in between. This, however, does not mean that the follower of Lao Tzu runs away from action. Nor does it mean that the followers of Krishna are always involved in actions.

Those who followed Lao Tzu have also fought wars. Uneji, about whom I spoke, was a warrior. He was well-versed in archery. We know of the so-called sannyasins of our country who run away from the world with the Gita in their hands, and yet maintain that the Gita is their very life.

What is one to do? What you should do is neither in the hands of Lao Tzu nor in the hands of Krishna. It is entirely in your hands. It has always been so. Actually, the teacher cannot do anything without your cooperation. And, the teacher can go only that far with you as you are prepared to go. Lao Tzu and Krishna have given the same message, but from very opposite points. One is a message for the male mind, and the other is a message for the female mind.

Again, another friend has asked an almost similar question. He says,

> "FROM YOUR DISCOURSES, IT APPEARS THAT LAO TZU EXTOLLED THE GREATNESS OF NON-ACTION. AND YET, HE HAS GIVEN SUTRAS FOR SADHANA LIKE CONCENTRATION ON THE NAVEL CENTRE, THE BREATH, ETCETERA. IS THIS NOT CONTRADICTORY?"

It is only natural that it appears contradictory, because whenever we mention sadhana, it seems to us that it is always something to be done. This is the fault of our language.

Actually, there is no word for non-action in our languages; all words are for various actions. When we tell a person; "Now go to sleep," it means he has to do something to go to sleep; sleeping is also an act. But

we all know it is not so. It is impossible, no matter how hard we try, to bring about sleep. Try to do it sometimes. The harder you try to sleep, the more difficult it is to sleep. So sleeping is not an action, but in language it is so -- like sitting, walking, talking etcetera.

A man cannot make himself sleep. Sleep comes only when all actions stop. The difficulty of those who cannot sleep is: how to bring about sleep. This "What to do?" is a great enemy of sleep, because whatever you do, you will be pushing sleep even further away. Should such a person be told there is no remedy? Should he be told he is doomed for the rest of his life because sleep cannot be brought about? If it comes. it comes; if it does not come, it does not come.

This would be very cruel, and also unwise; because such a person needs help, and help can be given. He will have to be shown methods that are so boring that they fall off on their own. For instance, you can tell a man to count from 1 to 100; then back from 100 to 1; then again from 1 to 100 and back. This is a method to bring about boredom. If a man counts from 1 to 100, then backwards again, then again, in a little while his mind will drop the method unknowingly. And as soon as it drops, he falls asleep. The method was not the cause of sleep and yet it was instrumental in bringing about sleep. All Lao Tzu's sadhanas are such negative methods. For instance, he says, "Find your centre." Now, the centre is there, so there is no need to actually find it. It is there. Whether we find it or not, whether we know it or not, it makes no difference to the centre whatsoever. The centre is the centre. Whether we live by the intellect or live by the heart, life is centred at the navel. All else are our illusions. Lao Tse says: "Search!" Perhaps, while searching the mind will get removed from your illusions and suddenly you will come close to the centre. And it is revealed!

There is a Chinese story about a king who became insane. He left his luxurious palace and began to live in the cellar, where all the useless things of the palace were stacked. At first his ministers thought that perhaps the king was doing some *sadhana*. In the beginning, all mad people appear to be *sadhakas*; and in the end, all sadhakas appear mad. So they thought the king was engaged in some *sadhana*, because he went into the cellar everyday. But by and by, he stopped coming up altogether. Then he began to forget all matters pertaining to his kingdom. When the ministers spoke to him, he merely listened and gave no answer. Finally the ministers began to doubt his sanity because he refused to come out from the cellar. They tried to convince him that it was not the palace but the basement, where all the rubbish of the palace was stored. But he would insist, "What different shall I do there? Is this not the palace also?"

He challenged the ministers to prove that the basement was not a part of the palace. He threatened to cut off their heads if they gave a wrong answer. The ministers were in a quandary because they could not deny the fact that it was a part of the palace, even though it was no place for a king.

They were alarmed at the king's behaviour, so they went to a fakir in the village and begged him to help them bring the king to his senses. They explained the whole situation to him. The fakir offered to come along with them. The fakir asked the king, "Do you take it that this is your palace? If you do not answer correctly I shall curse you so that your breath will stop."

The king looked all around him. There was nothing but dirt and rubbish all around him. He also felt that this place could not be called a palace, even though it was a part of the palace. He looked at the fakir and said, "You have put me in a quandary."

The fakir replied, "I have put you in the same quandary as you put your ministers. Now be good enough and come up with me. Let us inspect that place also and then we shall decide." Lao Tzu is saying the same thing. He does not tell you where your centre is. Is it a matter to be decided? It is already a decided fact. But you just come down once and see this centre. Then the question where and what the centre is will have no meaning. This coming down is actually a coming back, a coming back home. So Lao Tzu says, "Can you call this a *sadhana*? You are going back home! It has always been your home."

It is not an activity either. But man, as he is, bound to his own involvements, needs the excuse of some activity. The fakir became an excuse for the king. He came out of the basement. And then, he refused to go down again. He said, "Now, if the whole world tries to persuade me, I shall never go down again. I had completely forgotten that the palace was above the basement!"

So, it is only oblivion, forgetfulness. It is a case of forgetfulness and no more. It requires only an opportunity, the right situation, to be reminded of it again. This vantage point is called *sadhana*. It is negative.

You cannot remember a friend's name. You rack your brains, but to no avail. I advise you to forget all about it, go out in the garden and dig. You might say, "What has this to do with the friend's name?" but I still advise you to do as I said. You go in the garden and start digging. After a while, you suddenly remember the friend's name. Is it that digging the ground is a way to remember a name you had forgotten?

Is there a causal link between the two? No. And yet, there is.

Actually, when you start digging, a situation is created in which the tension in your mind is relieved. When you were trying hard to remember, your mind was so tense and drawn that there was no way for the name to come out. We often say, "The name is on my tongue and yet I can't get it." You are quite sure you remember the name and yet you are unable to recall it. What has happened? You have become so tense that the mind has become drawn and narrow, so much so that there is not place enough for a name to come out. You know the name, you feel it within you, there is hardly a distance of one inch between you and the name, but you have become so tense in the process that you obstruct its passage. I told you to take a sickle and go into the garden. Now, you busy yourself in the garden and the tension is released. In the process, the knot within opened and the name came up. The question is: is there a connection between digging and remembering a name? There is none actually. And yet there is a negative connection. By digging the earth, the mind was deflected to another direction. In the process the mind slowed down. You become tranquil, relaxed. In this relaxation, the bubble within rose up and you remembered the name.

Therefore it happens that many times you know the answer until you are asked. Someone asks, and the confusion starts. A man who goes for an interview is quite confident of himself as he waits for his turn; but as soon as he steps into the room, his mind becomes blank. When he comes out of the room, he finds he knew all the answers. What happens to him? In fact, the intellect becomes so tense that it becomes inoperative. It loses its flexibility. Its power to think is lost, obstructed. This obstruction is just superficial. There are methods of removing ;these obstructions. All *sadhanas*, are devices to remove this hindrance. Whenever a *sadhaka* approached one Zen fakir, the fakir would order him not to talk of God and the soul but to do exactly as he told him. Then he would tell him to fill a pail with water, gather wood, milk the cow, dig in the field, cook his food, etcetera. There was no talk of the soul. And many times it happened that for a full year a new *sadhaka* found himself cutting grass and drawing water, or taking the cattle out to graze!

One such *sadhaka* happened to be a university professor. He had never imagined he would have to do these menial jobs. For a year he grazed the cattle and gathered the firewood for his master. In a year's time, the professor in him, the insane arrogance of being somebody, vanished. No intelligence, no doctorate degree, is needed in cutting wood. All he has to do is to work the saw backwards and forwards and the wood is cut. So too, the professorial ego! Together with the wood, the professor's ego was also cut. In a year's time he became an unqualified human being -- a simple man. Then the guru called him and said, "You may ask me anything now, because now you shall be able to hear. Now you have become like the open skies. When you came, you were a closed house with no doors or windows."

So, all *sadhanas*, and also the negative *sadhanas* of Lao Tzu are devices that work towards somehow creating conditions to break, disperse and remove the various blocks within us. It is as if a river has frozen; it flows no more. What is to be done? We shall have to wait for the morning. Let the sun come out and things will change. The heat of the sun will melt the ice and the river will flow once more. We, too, are like a frozen river whose stream is blocked at various places. We shall have to create conditions to melt the ice within us and allow the stream to flow. It is, therefore, that many times a change of conditions brings wonderful results, very wonderful results! A great writer by the name of Catherine Mansfield, who was the recipient of Nobel Prize also, came to Gurdjieff. Such a person should have been given a *sadhana* that suited her status. But people like Gurdjieff are often crude and gruff. He showed her the road in front and said, "Pound this road, fill in the hollows and make it smooth."

She looked at the long, winding road and her heart sank. "How long shall I have to do this?" She asked. "Till I call out to you," said Gurdjieff: "When I call out, stop immediately. And remember, if I call out in the dead of night and ask you to resume your work, you must do so immediately." Then when she asked how long it would take to finish the road he said, "Do not worry about that, because there are others engaged in the *sadhana* of breaking this road! Do not give a thought to that, because this road will never be repaired. On one side you will be repairing it and on the other side, others will be breaking it."

The next day she began her *sadhana*. She was horrified to see that no sooner had she repaired a portion of the road than other *sadhakas* raked it up again. The road remained as it was. She worked so hard, she was filled with sweat. Every now and then she hoped Gurdjieff would call. But he sat comfortably on an easy-chair, smoking away. She had never known what it was to perform a manual task, so her hands became filled with blisters and wounds. She let out sounds to draw Gurdjieff's attention, but he sat comfortably, making rings of smoke, and not so much as looked her way.

Somehow, the day ended. It was nearing sunset and still he sat on while she worked. Then at about 8 p.m. he said, "Enough for today, Mansfield!" When she came in, she expected him to show some concern

for her blistered hands and sweating body, but he did not say a word!

At 2 o'clock in the night, he again called out to her and sent her to work. "How long do you think I shall last this way?" she asked. "It already seems impossible to live."

Gurdjieff replied, "That is exactly what I mean to do. And if you cooperate, you will be no more, but you shall know that which never dies."

Three months later when Mansfield returned and spoke about Gurdjieff, she said, "He is a strange man! He destroyed all that was old in me. I now return an entirely new person. Oh, how compassionate he was to me! I thought he would entrust me with some literary work, perhaps to write a book on him. Then I would have returned as I was. But he gave me such a contradictory task that all my reputation, my dignity, the honour of being a Nobel Prize winner, turned to mud."

For three months she performed this disheartening work. She laboured all day, only to find the next morning that her efforts had gone in vain. Again she set about the same job. And so, day after day, she laboured when success was impossible. This work was so contrary to her nature, but it was just the thing to break her mind. In three months' time, she forgot who she was. When she started the first day, she was very much aware of the fact that she was a great writer. Three months later, she completely forgot who she was. She was no longer conscious of herself. She was now happy to be an ordinary stone-breaker by the roadside. She said, "This man caused my ego to melt away."

The problem is a simple one: What should be done so that all that has gathered within us will melt and we will become fluid and able to flow once again?

There are two or three smaller questions. One friend says:

> "ACCORDING TO LAO TZU, GOOD AND EVIL IS LIKE NIGHT AND DAY, AND SINCE GOD HAS MADE MAN INDEPENDENT, HE CAN DO GOOD OR EVIL AS HE CHOOSES. BUT WHY IS IT THAT NATURE DOES EVIL? THE FLOODS COME AND INNOCENT PEOPLE GET DROWNED, OR A FIRE RAGES AND PEOPLE ARE BURNT TO DEATH. THERE ARE SO MANY NATURAL CATASTROPHES."

One difficulty is that we cannot accept the evil, although it is inevitably there for some good. When there are no floods crores of wheat sway on the banks of the same river, what then? When fire burns a house we say, "Why does nature do evil?" But you do not know that if nature bids fire not to burn, the good that occurs from the heat of the fire will also stop. And if nature stops the waters in the river, then that's that. There will be no good; there will be no evil.

Our difficulty is that we place ourselves in the centre of the universe and consider that to be good which is in our favour and that to be evil which is not in our favour. But we do not think that that which is the cause of benefit to us is a cause for injury also. If the cause is to be removed, then both the evil and good that occur through it will stop.

If the rivers do not carry water, there shall be no floods; and if fire becomes cold, no house will burn. But then do you not realise that together with this, all life will get cold? Both things happen together. Therefore, when we accept one thing, we have to accept the unfavourable side of it also. He who does not is unwise, childish.

When I fall in love with someone I should know that this love can end some day. It is bound to end because that which joins, separates also. That which is formed also disintegrates. When I celebrate the birth of a son, I should also be ready for a funeral, because that is bound to follow. That which is born shall surely die. But he who has celebrated the birth of his son, and not kept the funeral pyre in mind, is bound to beat his breast and wail when the time comes, and cry at the injustice of death. "Why, oh why, must man die?" he asks. He never asks why man is born. We accept birth readily but look at death as tragedy and pain.

Why does it seem evil that the floods come and innocent people die? If the guilty died, you would not mind. But who is guilty -- the one who did not give you his vote, or the one who does not frequent your mosque or temple, or he who does not read the Gita? Who is guilty? Or is he who takes alcohol, guilty? And who are you to decide which person shall take what? Who is to decide that if a sinner is swept away by the floods it is all right? If we take a survey of an ordinary town to find out the number of sinners, we shall find that almost everyone is a sinner, provided we take the opinion of as many people as possible. If we ask all the people in the town, not a single person will go free, because some will call some people sinners, while others will call others sinners. One fact is certain, the whole town will be judged to be full of sinners.

Who is guilty, and who is not? What criteria, what standard of measurement have you? Granted you find

a criterion to judge, even then how can you look upon death as evil? All evil seems to be possible during life, but there is no evil in death. Have you seen a dead man committing a sin? If there is any evil, it is in life. In death, there is no evil.

But our attachment to life is very great. Therefore we consider death a bad happening. In so doing, we only express our attachment to life. It proves that we want to live. Life is such an obsession with us that we wish to live and never to die. Even if the body is rotting, putrefying, we want to live, but we will never accept death. Why? Because we look upon death as evil.

What *is* evil in death? How does death trouble you? All your woes and troubles pertain to life. There is no illness, no law-suits, no riots, no robberies in death. These are the waves of life. Death is supreme tranquillity. Then why do we fear death so much? And how do we know that those who die stand to lose? Do the dead come back to tell us in what difficulties they are? Perhaps they think that it was the innocents who were swept away by the flood and they wonder how they were picked out to deserve such a fate!

It is just our way of looking at things. It is purely and simply a question of our vision. He who implants his viewpoint on existence is an ignorant person, because existence does not care about your viewpoint. When you set about making decisions about the ocean in which you are but a small wave, you are being foolish. A wise person is he who makes no decisions about existence. He lives without resolutions, without decisions, without any attitudes. When there is death, he looks at death; when there is life, he looks at life. He knows death is a mystery and so is life and nothing is decisive.

And because nothing is decisive, existence is a mystery. What is good? What is bad? It is not as easy as we think and say. When we give our decisions, we only betray our ignorance. Even in small things we at once pass our judgment: this is good, this is bad. What is good and what is bad has never been decided and it never will be. This does not mean that you should do as and how it pleases you. It does not mean that you should go and kill a few people because it is undecided whether this act is good or bad. This I do not mean at all.

If this understanding goes deep within you and you develop the attitude that "I am no judge," it is impossible for you to commit a crime. Killing is only possible if we decide that a certain person is bad and is not fit to live. Therefore, the more evil we take a person to be, the easier it becomes to kill him. This is why the courts find it very easy to pass a death sentence. The courts gather all the evidence for and against a person and take a decision.

No killer kills as easily as a magistrate. It is now clear to the magistrate that this man must die, though God the creator was still keeping him alive, as yet He has taken no decision regarding him. The magistrate wears a black cloak and gathers a few ignorant people like him around himself and they get together and pass a sentence against this man. What was his crime? Perhaps he has killed a man. Now this is great! This man has killed someone, so he is a bad man. And therefore, we decide to kill him! Courts pass death-sentences very easily, because the law has great power in its hand. The magistrate passes the order, goes home and sleeps leisurely. He in no way considers himself responsible for the death of this man.

In the absence of responsibility man tends to be irresponsible. And irresponsibility is the greatest disaster. A magistrate is an absolutely irresponsible person. He refers to his books, he hears statements, he examines the witnesses and arrives at his judgment: this man must die! He keeps himself absolutely aloof from the whole happening. He considers himself only the medium of justice and law -- the law is all written down in books. So he is free to go home and enjoy his evening. He will tune in his radio, or play cards, or call friends to dinner, and sleep happily with his wife. He is in no way concerned about this man's life and in no way holds himself responsible for his death.

Voltaire says: "When a man commits a sin with the firm intention of doing good, it is the biggest sin he can commit." So if you want to do evil, you just have to get hold of some concrete moral reason to do so and then you can indulge in your act without any qualms of conscience. All battles in life are fought on this principle; all politics in this world works on this formula. You first have to prove that what you are going to do is not bad, is not wrong. Then it is easy to start the battle. Once you start, the opponent also feels it is his moral duty to kill you.

But I tell you that a religious man never makes a decision. He says, "We are helpless; we are steeped in ignorance. The world is so gigantic, so vast, how can we decide what is good and what is bad?" He never, never makes a decision. Such a man attains to a profoundly deep sainthood. Such a man never condemns, never praises.

"Such a person," Lao Tzu says, "becomes a veritable child, as sweet as he is tender. He becomes artless, like a child."

The Way of Tao, Volume 2

Chapter #8
Chapter title: Two sides of the same coin: honour and dishonour, greed and fear

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"FAVOUR AND DISGRACE CAUSE ONE DISMAY,
WHAT WE VALUE AND WHAT WE FEAR ARE AS IF WITHIN THE SELF."
WHAT IS MEANT BY SPEAKING THUS OF FAVOUR AND DISGRACE?
DISGRACE IS BEING IN A LOW POSITION (AFTER THE ENJOYMENT OF FAVOUR).
THE GETTING (OF A FAVOUR) LEADS TO THE APPREHENSION OF LOSING IT, AND THE LOSING OF IT LEADS TO THE FEAR OF STILL GREATER CALAMITY.
THIS IS WHAT IS MEANT BY SAYING THAT FAVOUR AND DISGRACE CAUSE ONE DISMAY.

"Praise and scorn, honour and dishonour both bring disappointment and despair. That which we consider precious and that which we are afraid of are within our very selves."

What is the reason behind the statement above? To be degraded after one has been applauded is an insult. Besides, there is always the fear of losing praise and honour, which, when once lost, gives rise to the fear of endless perils.

Before trying to understand this sutra, it is necessary to understand the facts hidden in the echoes around this sutra. The very first thing to understand is that neither honour is a factual truth, nor dishonour; nor favour, nor disgrace. We feel honoured when our ego is seduced and flattered. Dishonour is what we feel when our ego is belittled or hurt. Favour and disgrace are both experiences of the ego, and ego is an untruth, a non-reality.

Ego is the biggest lie in our lives. We are not aware of what we actually are. That which we are, but of which we are not aware, is the atman. And that which we are not but we believe ourselves to be, that is the ego. Ego is an imaginary unit. We cannot live without it for the simple reason that we are unaware of our authenticity. Since we are unaware of our authentic master, we have created a false master.

We are totally ignorant of our authentic centre; and because it is impossible to live without a centre, we have created a false one for ourselves. We revolve around this false centre and keep ourselves alive. This false centre is the ego. All things that please this centre we count as praise, and all things that give it pain we look upon as disfavour. Since the ego is a false entity in itself, all experiences that take place through it are also false.

Lao Tzu says, "When someone praises us, we feel a sense of happiness; when someone criticizes us, we feel pain." It feels as if it is the other who gives happiness or inflicts pain, but the root cause of all pleasure and pain is within us -- and that is our ego. He who has no ego within him feels no pleasure or pain from others. And he who feels no pleasure or pain becomes established in ANANDA (bliss).

Anybody can give us joy or sorrow. We are captives in the hands of others. We have completely handed over the reins of our feelings to others. A slight gesture on the part of someone and we are filled with delight or sorrow. A slight something and our eyes brim with tears; a slight change and our eyes beam with happiness. Our smiles and our tears are controlled by outside agencies.

But Lao Tzu says that the cause of this outward control is also deep within us: it is our ego. Because of the ego, we are influenced by others. Whether friend or foe, whether praise or blame, it is the other who influences because we have no genuine centre (atman) of our own. We have a false centre, a pseudo-centre, and the very form of this centre is such that it is controlled by others.

Try to follow this. The ego is not within our control. You will be surprised to know this! We all think, "It is my ego and therefore I am its master." It would be well to dispel this illusion. The ego is not within your control. The ego is controlled by others. That is why each word of the other is so precious to us. Many people greet you as you pass on the road and you are filled with pride. If some insult you, your shoulders droop. When you are praised, your inside seems to fill with flowers; when you are blamed, all joy dies within you, all flowers wither and fade. You have no hold on your ego, even though it is within you.

The ego always depends on the other. That is why it seeks others. The ego can never live by itself. If the solitude of a forest makes you restless, it is not your restlessness but your ego's. If the silence in your room becomes unbearable for you, and you begin to look for someone to talk to you, then again it is the ego that is anxious for company. It is difficult tor the ego to exist in seclusion; it needs support every minute. Also it is very interesting that the ego is ready to bear up with disgrace or disfavour, but it can never bear to be alone. Never mind if there is no praise, an abuse will do, but seclusion is a downright danger for the ego. When the other criticises me, he at least accepts me for myself; and if he abuses me, it is because he accepts that I am something. My ego can thrive even if my name appears as a criminal in the newspapers. If I am made to walk in chains on the road, that too is enough for my ego to subsist. But my ego cannot exist in solitary confinement.

The basic reason why people like Mohammed, Jesus, or Mahavira sought solitude was to test whether there was any vestige of the ego left within them. If they could live alone and no thought of anyone troubled them, it meant the ego was completely annihilated.

Mahavira stayed in solitude for twelve years. Generally, people believe that he left the world. This is a very superficial way of looking at it. Mahavira had nothing to do with the mundane world. For twelve years, Mahavira searched within himself to see if there was any ego left within him that demanded the company of others. When he was thoroughly convinced that there was no craving whatsoever within him for the company of others, he returned from the jungles. Now he had his own atman within him. Now, whether people garlanded him or threw stones, it was all the same. He was now his own master. It was then that Mahavira declared, "Now I have become JINN." The word "JINN" means: he who has conquered himself. Before this, he was a slave to 'the other'. Now, he had conquered himself. Let the other do whatever he pleased, he was beyond his reach.

Let us understand it in this way. The ego within you is the creation of all the people around you. It is their hands that have encompassed you. The society in which you live takes care to build and nourish your ego. It is an ironical fact that all cultures teach men to be humble. What is ever more interesting is the fact; that humility is also .a device created by the society for the ego. The father tells the son, "If you seek honour and praise in the world, cultivate humility." The guru tells the disciples, "The more humble you are, the more simple. the more worthy you shall be for praise." Now this is interesting for it is the ego alone that is the recipient of praise. So we create a facade of humility for the ego. We respect the man who is humble and, because we respect him, it becomes easier for him to be humble. Thus, our ego wears the decoration of humility!

Society cannot exist without nourishing the ego because it wants to keep its hold over you. If this is not so, then you are free and not bound by the norms of society. This is why each one of us -- from a child to an old man -- is encouraged and trained to develop his ego in many ways. There is the ego of the good man, the ego of the bad man, the ego of the sadhu, the ego of the sinner. We form a centre within ourselves that is governed and controlled by the outside world.

Lao Tzu says: "Praise and blame appear to be coming from without; but the basic reason is within our own selves." When a person hurls an abuse at me, it is not the foul words that hurt; the fact that these words are hurled at me is what hurts. Similarly, when I am Praised, the praise in itself is not what matters; but the fact that I am praised. Praise is food for our ego. So also is abuse, in a negative way. The words of Bernard Shaw, though spoken in a light mood, convey the feeling that is within each of us. He said, "I shall refuse to enter heaven if I am given a second place there. I would prefer even hell, if I am given first place there." Let us ask ourselves the same question: second place in heaven, or first place in hell? And invariably the choice within will be for the first place, even though it be in hell.

This is not a hypothetical question. This is what we do in actual life. In our frenzy to be at the top, we

create a veritable hell around us. And we happily put up with all the misery in the process. A man who earns much wealth -- how much hell he gathers around himself. A man who is ambitious in politics -- how much hell he gathers around him! But we are not conscious of this, for this hell is not apparent. Only one desire, one obsession, takes hold of man: how to be at the very top.

Lao Tzu says however, "Even if you gain the highest position, attain all the fame, you will not yet be rid of misery and pain." Why? Because the more praise a person receives, the more his ego demands. What is received initially is taken for granted, because you feel that it was your right: I am a person worthy of praise. And no matter how far and wide your fame spreads, it is never enough for the ego. Never has there been a man in this world who has felt that the fame he has achieved is enough for him. Rather, he feels it is nothing compared to his prowess, to his extraordinary ability. He feels the world does not know him well enough, and until such a day it will be unfair to judge him.

My own image is always much greater in my eyes than in the eyes of others. And the more it is praised and extolled, the greater it becomes, because praise is like water and food to it. My image is capable of absorbing all praise and yet asking for more. It is strange, yet true, that all the praise lavished on me gives me no pleasure for I have taken it in my stride. But if I do not get the same attention again (if not more), I shall feel very unhappy. You wished me well today; that is but natural. I am such a wonderful person that you have to greet me. But if, tomorrow, you do not show me the same respect, I will certainly be hurt.

Ego is never satisfied with what it gets, but it is always dissatisfied with what it does not get. That which is attained is inevitably my right; but that which is not attained becomes a source of pain. Then, there is a great attraction to conserve what is attained. I should at least keep on getting as much praise, if not more, as I have attained. All my efforts are now aimed in this direction. Then comes fear -- fear of this praise being snatched away from me; fear of my losing it. So what is attained is to be conserved at all costs. This gives rise to fear and pain if it is lost.

Lao Tzu says: "Man does not gain tranquillity even after gaining praise. He becomes more restless, more miserable. And blame fills him with agony and pain." It should also be understood that blame causes pain in the same proportion as the expectation of praise.

Fourteen hundred years ago, Bodhidharma entered China. He was an Indian rishi. Lakhs of people gathered at the Chinese border to receive him. King Wu of China also prostrated at his feet. When the king looked up at the rishi, he was astounded -- and so were the millions who were gathered there. Bodhidharma was wearing one shoe on his foot and had placed the other on his head. The king said to him, "I am at a loss to understand why you have placed your shoe on your head!"

Bodhidharma replied, "Such is the vision of saints. I come to know that the king will place his head at my feet, so I had to strike a balance. Lest the balance be disturbed, I placed my shoe on my head. I have balanced your reverence by degrading myself with my own hands. I have voluntarily rubbed off your reverence. This transaction of giving and taking is now over. I have not accepted your praise. Know well, O King, if you throw a slipper at me tomorrow it shall not affect me at all for I enter your kingdom with a slipper on my head."

My expectation is the measure of my blame. I suffer blame to the same extent as I expect praise. If I have no expectations, there can be no pain in censure. The pain of censure lies in the anticipation of merit. When you villify me, it is not the villification that hurts but the fact that I expected you to respect me and you turned around and abused me. Praise gives rise to pain and fear. The anticipation of praise lends weight to censure and makes it heavy.

Says Lao Tzu, "Praise and blame both lead us to despondency." Censure begets pain, that is but natural for it uproots the ego. But praise also begets despondency for it is the root cause of censure. Lao Tzu says, "If you do not want others to blame you, do not ask them for acclamation."

This is a difficult task for the mind. We all wish that no one will censure us, but the mind is not prepared for the other part of the condition. It is on this other part of the condition that everything depends. An inch-long expectation of honour becomes a hundred-foot device for dishonour. Lao Tzu says: "Do not ever sit on throne, for you are bound to be overthrown." He also says that one should be prepared for failure for then no one can come in the way of your success. Consider your defeat as your victory. Then no one in this world has the power to defeat you.

This condition is hard to fulfil, and yet it is the fundamental condition for it is concerned with our very roots. If you do not wish for dishonour, seek no honour. We try not to win dishonour but how do we go about it? Our efforts are suicidal. We try all means to attain honour in order to avoid dishonour. We try to save ourselves from disgrace and dishonour by fulfilling all the requirements necessary for honour. We try

to be the kind of person that people honour, we conduct ourselves according to custom. We indulge in all the mockery and deceptions that our society approves of so that we may be looked upon with respect and reverence.

But, Lao Tzu says, if you follow this practice, you will make things difficult for yourself. No man can build his own personality as required by others. All such build-up is false impersonation, hypocrisy. Time and again, the real man within manifests himself, in spite of all the precautions that one might take. When such a person succeeds in winning the world's acceptance, he does nothing more than gratify his ego. And the ego is never satisfied. The ego is like the bowl of a beggar. No matter how much it is filled, it is always empty. The thirst of the ego is unquenchable.

"That which we hold as precious, and that which we are afraid of are both present within us." What is it that we value, and what is it that frightens us?

Greed and fear are two sides of the same coin, though we cannot perceive them directly as such. It is a fact that he who is greedy, avaricious, is also a man who is filled with fear. It is impossible for a covetous man to be fearless, and one who is fearful is fearful because of his avarice. It is impossible for a fearful man not to be covetous within. It does not matter what he is afraid of. If a man is fearful of God, then also the reason is greed.

Some religions have used this method of frightening people towards God. We call religious people God-fearing, but this is a wrong nomenclature. If there is fear of God within a person, it is bound to be due to his avarice. The greed of attaining something, the anxiety of losing something, brings about the fear. The idea of being thrown into hell, of bearing misery in lives to come -- this is the fear. God should not be displeased with us. That is a fear. All these are just different forms of avarice. One who is motivated by the fear of God is, in fact, motivated by fear. An avaricious man can have no connection with God, nor can a coward. Only one who has no greed or fear within him can establish a relationship with *god*. As I said before, the ego is the support of avarice and fear, He who is bereft of greed and fear stands face to face with God. The door opens the moment the ego falls.

We cannot visualize greed and fear as the same thing, not even as two sides of the same thing. Greed is the positive side and fear is the negative. When we talk of honouring a person, that is greed; when we talk of punishing someone, that is fear But wherever there is reward, there is disgrace and punishment, and wherever there is punishment, there is reward. Heaven is reward; hell is punishment. Honour is reward; disgrace is punishment.

Society controls and commands your actions by the reins of fear and greed. Society honours those who follow its rules and it will punish one who disobeys its rules. If you walk within the shadow of your community, it will applaud you; but if you try to be different or rise above it, it will censure you. That is why the world penalizes people like Socrates, Jesus, Mahavira and Mohammed. This is only natural, because these are people who strove to rise above the society. And to rise above society is to rise above greed and fear.

The whole pattern of society is fabricated on greed and fear. Whoever tries to rise above it poses a threat to society. Mahavira says, "I have dropped all greed." He says, "I have discarded all fear." When is this possible? When can a person free himself from the throes of greed and fear? It is only possible when a person expects nothing from others. When I become self-satisfied, when I become so fulfilled within myself that I need nothing outside me and I can still live, when my wholeness, my fullness, is perfect within me, my greed and fear dissolve on their own.

But we find ourselves dependent on others for the slightest thing. If someone looks tenderly towards me, a light shines within me. If someone looks at me with disfavour, the light seems to fade within me. I do not have a light of my own within me. Whatever I have, I have received from others; it is borrowed. I am a debtor who has received charity from others. Therefore I am always in fear, lest I fall from grace in the eyes of my benefactors. I am always fearful of losing what they have given me, and I am always coveting that which I have still to receive from them.

Try to think of yourself in this vein: that you are a house built out of charity from others. In ancient Jewish settlements, it was a custom that when a new member came to settle down there, each person in the village made a gift of one rupee to him. If it was a settlement of 10,000 people, he got Rs. 10,000. Out of this, he could build a house and start a trade. Thus, a newcomer could begin his life without trouble. When a fresh member came to settle in the village, this man would also contribute towards setting him up in life. This was a very good arrangement. No man was allowed to be destitute.

But I have narrated this example for a different reason. We, too, come into this world and receive bits

and pieces from everything around us. It is on the basis of these little gifts that we erect a house for our ego. Some things are given to us by our father, some by our mother and some we receive from our sisters and brothers. Other things we receive from our friends, our neighbours. All this we gather together and fashion our ego on it. Then we are always afraid, lest one brick or the other is pulled out of our house.

We are in constant tear of the people who have given us something, for they can take back what they have given at any time. Besides, we always keep our eyes glued to that which we still hope to receive. This greed and fear are within us. All the relationships we establish on this basis bring sorrow and pain to us. There is no way of deriving happiness from them because dependence is the profoundest pain and misery.

As things are, your very being is formed from bits and pieces borrowed from others. Picasso once made a picture of a politician. It was an excellent picture. He made no use of paints. He cut bits from newspapers and stuck them in the right shape. Picasso's message was very profound: a politician has nothing to him but an accumulation of newspaper cuttings. They are his very soul. You must have noticed that when a politician falls from power, he is no longer in the news. We never hear of his whereabouts. The only time he is mentioned in paper again is when he dies. Such is a politician -- a collection of newspaper cuttings. But it is not that only a politician is such. We are all such collections. If I tell you that you no longer look beautiful, why does it pain you so much? If someone calls you ugly, why does it affect you so much? You have no knowledge of your beauty. What anyone tells you -- that is your conception of your beauty. Now I pull one brick away from your concept: I say I do not find you beautiful. The wall of your ego develops a crack and you begin to be afraid. If another person tells you the same thing, another brick will be pulled away from your house of illusion. Then what will happen to your beauty?

If I consider you intelligent, you become intelligent. If I call you an idiot, you believe you are an idiot. Why are you distressed or elevated by my opinion? Because you judge yourself by the opinions of others. If Buddha was told he was not intelligent, he would laugh and go on his way because he knows he is not wise On account of others' opinions. He is what he is because of his own self. Why are we pained by criticism? Because we are nothing within ourselves. We are what others have made of us. So our very being depends on what others think of us. Our ego is fashioned according to the wish of others. We are always afraid of what others will say, for we are nothing in ourselves. People came to me for meditation and they say, "What will people say if I do this?" Who are these people you are afraid of? They are the very people who have constructed your ego. You are afraid lest they change their opinion of you. You are frightened to spoil your image in their eyes. They might say: "You have gone mad look what you are doing?" So our souls are pawned in the hands of others. We are only too eager to become what others want us to become. Have we no individuality of our own? Have we no authentic existence of our own? Are we mere paper cuttings: a collection of other people's opinions?

As we are at present, unfortunately, our condition is just this. Therefore criticism hurts Censure pricks us: it causes our mansion to fall. Praise gladdens us, for it strengthens the mansion of our ego.

It is said that Benito Mussolini was passing by a cinema house one evening. Since the film has just started Mussolini went in unobserved. When, as usual, at the end of the picture, the audience stood up to hail Mussolini, whose picture appeared on the screen, Mussolini, naturally, was filled with pride. He asked the man beside him, "Does it fill you with joy to hail your President?"

The man replied, "For your own good I advise you to stand up and hail the Dictator or you will find it very costly. It seems you are a stranger in Italy. You should know that it is impossible to live in this land without cheering Mussolini."

Another incident I remember is about Churchill. He was on his way to address the Parliament when his car failed. He hailed a cab, but the driver said he could not take him because he wished to hear Churchill (who was going to address the Parliament over the radio). Churchill writes that he was filled with pride when he heard this. He was so surprised that a cabbie should refuse a fare just to hear him! He took out a high denomination note and giving it to him said, "I am impressed by what you have said, but my trip is very necessary."

The cabbie opened the door of the car and said, "To hell with Churchill! Jump right in, sir!" A minute before he had caused Churchill to bloat up like a balloon, and a minute later he let out all the air from within it! But even Churchill was unaware of the fact that a mere cabbie could cause his being to be elated, or downcast.

All our keys have changed. He whom we look upon as the master has handed over his keys to his slaves. This sutra is meant entirely for this state of affairs. "WHAT WE VALUE AND WHAT WE FEAR ARE BOTH WITHIN US."

In this context, what is said about honour and disgrace means that once a person is honoured. it is an insult for him to accept anything less than that. What is the meaning of insult? It is relative meaning. A man, once honoured, considers it an insult to be placed on a lower step. Whenever a person seeks a place of honour, he seeks a place for disgrace simultaneously. Whenever we climb up, we invariably make provisions to fall down also. Whenever we make arrangements to inflate our ego, be it from any side or in any way, we also make preparations for the contrary. We cannot see the road we pave to the opposite.

When I sit on the chair of honour, I am not aware of the fact that I have prepared a way for my downfall. When I fall, I hold others responsible for my fall; when I rise to the top, I claim all credit for myself. Every height has its lower depth. Each mountain has its valleys. No peak can exist without an abyss. As a mountain rises higher, its valleys go deeper. When a person scales the peaks of success, he creates deeper valleys of failure below. This process goes on every minute and there is no way of escaping it.

We accept birth and we deny death. But death appears together with birth. All life long we strive to keep death away. Our plans invariably fail, for death has happened together with birth. It is not a future happening; it is a part of the past already. Death has happened right with birth; because nothing can have only one pole. The other pole is bound to be there. With birth, there will be death; with honour, there is bound to be disgrace; with success, there is bound to be failure.

It is because of this that a very interesting situation arises. The more a man becomes famous and respected, the more rumours to the contrary are spread about him. There is no way out of this. Balance is the rule. It is impossible to find no censure. Kings, politicians and millionaires are always maligned but even people like Mahavira, Buddha and Christ were not spared. Even though they may never have aspired for recognition and reverence, even though slander and scandal made no difference to them, even then if there were people who revered them, there were others who insulted them. And the number of people on both sides was the same.

If there were people who looked upon Krishna as God, there were other people who were ready to cast him in the lowest of hells. If there were people who called Buddha the excellence of wisdom, there were others who considered him an absolutely ignorant man. And where there were people who looked upon Jesus as the son of God, there were others eager to put him on the cross.

When Jesus was crucified, two others were sentenced with him. They were ordinary thieves. Jesus was placed between these two thieves so there was no illusion that he was crucified because he was considered to be a messiah. He was crucified as a depraved reprobate, a mischief-maker who was condemned by society. If Lao Tzu was asked why it should have been so, he would have said that it was bound to be.

Jesus had nothing to do with this happening. He was neither happy nor sad about it. But it pained his disciples a great deal. Jesus was the son of God. How could he be crucified like an ordinary mortal? But the fact remains that when Jesus declared himself the son of God, the other side of the coin came immediately into play to strike a balance.

The world is a profound balance. Each thing is balanced constantly; there can be no imbalance. Then what is the remedy? There is only one remedy according to Lao Tzu, and that is to see the opposite in the object of our search. When you seek honour and acclaim, remember that you are seeking dishonour and disgrace also. When you are avaricious, remember that you are giving rise to fear also. When you go to seek love, remember that you have sown the seeds of hatred also. When you cling to life with both hands, know that you are clinging to death also. To see the opposite is the fundamental sutra of Lao Tzu. He says, "Be conscious of the opposite every moment." Both sides must be seen and not only one. Life is made up of pairs of opposites. See the opposite properly.

How can one escape the opposite? He who chooses one chooses the other. He who wants to escape both must not choose either.

The king of the land wanted Lao Tzu to be his Prime-minister Lao Tzu fled from one village to another to elude the king's men, who were in search of him. When they reached one village, they got the news that he had already left for some other village. The king was puzzled. Here he was eager to bestow on Lao Tzu the highest honour of the land, and this man was running away from him! He sent a special messenger to Lao Tzu to tell him not to run away from him and that he should tell the reason why he refused the great honour he was giving to him. Lao Tzu sent a reply with the messenger saying, "I am not running away from the honour you want to bestow on me, but from the dishonour that lurks behind it."

But we cannot see the opposite. To see the opposite is wisdom There is not only one direction to one place; there are many. The opposite is always present. If a man regulates his life so that he sees the opposite behind everything, his desires will fade, disappear. The so-called teachers always exhort us to shun desires,

to give up the craving for desires. Lao Tzu's sutra is very very deep. He does not tell us to give up desires. He says, "See well the opposite that is behind the desire. Then the desire will fall of its own accord."

If I really begin to conceive that to make a friend is to make a foe -- when this understanding dawns clearly within me and is not just a superficial concept of the mind, when this knowledge goes down deep within my being, I will make no friends One interesting fact should be taken into consideration at this point. To make a friend is in my hands, but not to make an enemy is not in my hands. If I take the first step, the second is not within my control.

We all take the first step, but hope the second does not come into action. But this is not in our hands. I wish for success. I need not have wished. That much was in my hands. But failure is not within my hands. I desire reverence. That is in my hands. But its opposite is not within my control.

Buddha has made an interesting statement. He said, "Do not worry about death. Instead, try to escape birth. Once you have taken birth, death is not in your hands."

A Brahmin approached Buddha and said, "How can I escape the cycle of birth and death?"
Buddha replied, "Leave death unto death. You free yourself from life only."

Generally, we ask this question. "Death is not in our hands," you cannot escape it. But birth is in your hands; you can escape birth. And if there is no birth, there is no way to die. Birth *must* lead to death. So Buddha told the man to seek an end to birth. Find out why birth takes place!

The man did not understand. When he asked to be relieved from the cycle of birth, and death he did not have birth in mind. It was death he wanted to escape. He was afraid of death. This was natural since he was an old man. He wanted a birth where there would be no death. He wanted freedom from death.

We all think in this manner. People come and ask me "How can we be freed from pain and misery?" We cannot be, until we also wish to be free from happiness. Happiness is our choice and sorrow is the result.

Happiness is in my hands. Not so sorrow. It is as if I were to say that I will run but my shadow should not run behind me. Then, I turn around and ask for a remedy to be rid of my shadow. To run or not to run is in my hands, but the running or not running of the shadow is not in my hands. If I do not run, the shadow will not run: if I run, the shadow also will run. Sorrow is a shadow; happiness is my choice. Respect is my choice; insult is the result, the shadow. We all wish to escape from the result. We sow the seed, feed manure, water it and strive to see that the plant does not grow. We nurture the plant, but deep within us we do not want it to sprout. We sow happiness, but sorrow is the offspring of happiness. These, unfortunately, we cannot see together. He who does see them together, is a religious man.

A religious man, according to me, is one who sees both sides of a pair of opposites. Then happiness and unhappiness become two poles of the same thing; insult and praise become two poles of the same thing. Remember, as soon as I begin to see in this manner, I at once know what I should do and what I should not do; how far I should go in a particular case and how far I should not go. I stand with a bow and arrow in my hands. As long as the arrow does not leave the bow, it is within my control. Once it leaves the bow, it no longer is in my hands.

A word forms and intensifies within me. As long as I do not say it, I am its master. Once it leaves my lips, I am no longer its master. The first step of happiness, recognition or power is a step of choice. The other step follows invariably; it cannot be avoided.

Lao Tzu says, "What happens if both sides become visible? What will be the result?" When both sides become visible at the same time, when they appear as only one, all desires disappear from our lives. There is no man who would wilfully opt for sorrow.

But man is a strange creature. He does not stop to ponder that everyone wishes for happiness, but all are unhappy. No man can place his hand on his heart and say that he is happy. If this is so, there is bound to be a fundamental mistake somewhere. And this mistake is not the work of one man but of every man. That is why it cannot be seen. The mistake is only this: no one wants unhappiness, everyone wants happiness. They choose to be happy and are rewarded with sorrow. They run to gain happiness and all they get is unhappiness. He who wants to evade sorrow will have to keep away from joy also. This alone is *sadhana*.

It is difficult to learn to keep away from happiness, but it is not as difficult as going through unhappiness. When someone greets me on the street, I should become alert. I should be prepared for insult or abuse also. If I can hear the echo of the opposite in this man's greetings, then I will be safe. It is not necessary that abuse will follow on the heels of the greeting, but even if it does, it will have no meaning for me. It will make no difference within me. Then both these acts will appear as mere acts. They will belong to the other. I shall not be connected with them. And if I do not establish any connection with them, I am free (*mukta*).

Lao Tzu, here, is discussing with great profundity the ties that blind man. If I see happiness and sorrow, insult and favour, praise and blame, as part of one process, if I get a glimpse of the oneness of birth and death, then those desires that run towards the mundane world will lose their power to motivate me.

Alice entered the Wonderland. The queen stood next to Alice, who was sitting under a tree. It would be wrong to say she was standing, because she and Alice were both running. For hours they ran. Then Alice looked up. She saw the tree as it was. The queen and she were also where they were. They had not moved an inch, and yet they were tired and perspiring. Alice said to the queen, "Your land is queer! We have been running all day and we have reached nowhere. The tree is where it was; you and I are in the same place!"

The queen replied, "It is because we ran that we are still nowhere. Imagine what would have been if we had not run?"

We too, in like manner, run all our lives and find ourselves back where we were. The same question comes to our mind. In spite of all our running, we are where we were. What a disgrace it would have been if we had not run at all. We try so hard for fame and reverence, and all we obtain is insult and abuse. If we had not tried for recognition, what would have been our plight? We tried so hard to gain wealth, and yet remained paupers. Had we not strived at all, we would have certainly been in hell. If, however, Alice had asked Lao Tzu, he would have said, "Do not run. Stop and see! If you find yourself where you were after so much running, you should stop and see."

There are only two types of logic in this world. One is the type the queen gave Alice. This is the logic of ordinary intelligence, which always says that so much labour has been done and all that was attained was a few pebbles. "If I had made no effort, my plight would have been even more pitiful." The other logic is that of Buddha, Mahavira and Lao Tzu. They say, "Stop and see. Do not run."

Alice asked the queen again, "Then what is to be done to move away from this tree?"

The queen's answer was interesting. "If you run with all your strength, you will be able to stand where you are," she said, "but if you want to go further than the tree, you will have to run with double that strength." But where is this double strength to come from? It is an absurdity; it has no meaning at all. Double the strength is not needed at all. If all your strength does not take you an inch away from where you are, of what avail will double the strength be? But this reasoning appealed to Alice. She decided to run twice as fast.

We also tend to think this way. When we seek honour in life and do not get it, we double our efforts. When we desire fame in life and it does not come our way, we feel that perhaps we have not exerted enough. But remember, the more effort you put in to win fame, the more ignominy will be the reward. The more we strive for power, the greater is the dishonour and insult, because life is a balance between opposites.

Then what are we to do? Should we stand where we are? Should we stop running? Lao Tzu does not tell us to stop. This is a rather subtle statement. According to him, if we stop running it will still mean that we have stopped with some end in view. If we halt, it may be to save ourselves from insult, from slander, from defeat. The greed for honour, fame, success, wealth and immortality will remain as it was. Lao Tzu says, "I do not advise you to halt. I only ask you to realize the futility of running." Then, when you see the worthlessness of your efforts, you will halt by yourself. No effort is required.

When Buddha was asked, "Shall we attain peace if we shun desires?" He would reply, "This also is a desire. It is a new desire. I do not ask you to renounce desire. I ask you to understand your desires because if you understand them, you will not desire them. Then you will not ask this question. This peace that you desire becomes a subject for your desire. That which remains when all desires die is peace, tranquillity. When all quest for happiness ends, what remains is bliss."

This sutra of Lao Tzu's is invaluable. To practise this sutra, no special sadhana is required, nor any rites or rituals. You can practise this sutra while going through your day-to-day activities. Only remember; if you do not take the first step, you cannot take the second. Be alert when you take your first step and you need not worry about the second. Search yourself within; see where you are going before you take the first step. A child was born in Chuang-Tse's house. Chuang-Tse was a disciple of Lao Tzu. When people came to congratulate him on the birth of his son, they found him sitting on the doorstep, beating his chest and wailing loudly. When they asked him the reason he said, "My guru has taught me to be cautious at the first step. I have seen death in birth. Therefore, I cry."

Then, when his wife died some years later, the king came to pay condolences to him. He found him sitting under a tree, singing a song. The king was shocked. "What is this you are doing, Chuang-Tse? It is all right if you do not feel sorrow, but this is no occasion to sing and make merry!"

Chuang-Tse replied, "At one time I saw death in birth. This time, I have witnessed birth in death."

If we begin to see this sutra in the multitudinous facets of life, we will gradually come to find that much has dropped away from us, without any effort on our part. We have done nothing to rid ourselves of the non-essentials, and yet they have fallen off. And one day, suddenly, the person realises that he is no longer in the race. He discovers, as if by chance, that the ego within him that existed on the support of others has fallen and disintegrated. No sooner is the ego annihilated than he begins to experience that which is authentic existence, one's very Self (atman).

The Way of Tao, Volume 2

Chapter #9
Chapter title: Only he is fit to be the master whose ego is naught

14 April 1972 pm in Immortal Study Circle

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WHAT DOES IT MEAN TO SAY THAT
WHAT WE VALUE AND WHAT WE FEAR ARE WITHIN THE SELF?
WE HAVE FEAR BECAUSE WE HAVE A SELF.
WHEN WE DO NOT REGARD THAT SELF AS THE SELF,
WHAT HAVE WE TO FEAR?
THEREFORE, HE WHO VALUES THE SELF AS HE DOES HIS OWN SELF --
MAY THEN BE ENTRUSTED WITH THE GOVERNMENT OF THE WORLD;
AND HE WHO LOVES THE WORLD AS HIS SELF --
TO HIS CARE MAY THE WORLD THEN BE ENTRUSTED.

There is a question asked regarding the sutra discussed yesterday. The question is significant not merely from the point of view of inquiry but also from the aspect of sadhana. The question is: "Renunciation of the desire for happiness means relief from all pain. The choice of happiness, of honour, of life, is in our hands. Pain and sorrow, insult and death, are merely results thereof; we cannot escape them. You say the choice of life is in our hands. How is it possible that I should not be born again? How is this in my hands?

We have to bear in mind, two or three things in connection with this. First and foremost, I have not said that the desire for happiness should be renounced. When I was explaining the sutra, many of you must have thought this is what I meant. But I have not suggested renunciation of the desire for happiness Nor does Lao Tzu mean to convey this intention or, for that matter, Buddha or Mahavira. Even Christ's opinion is not in favour of renunciation. But whenever people like Buddha, Christ and Lao Tzu speak on this issue, we tend to understand it this way. So the first thing to bear in mind is that more often than not we do not understand what people like Buddha say. And what we understand is often what Buddha never said!

Renunciation of the desire for happiness is not the contention of Lao Tzu. To know happiness as sorrow -- that is Lao Tzu's contention. There is a difference between the two. A man renounces only to gain something else. Then renunciation becomes a business deal. Deep within such renunciation we find greed. A man renounces the world to attain bliss. But tell this man there is no bliss and renunciation of the world is not possible. A man renounces happiness to attain bliss, but this is not renunciation because our desires remain the same in the quest of bliss; they only change directions.

Happiness is not to be renounced. We have to know that happiness leads to unhappiness. When a person

begins to see happiness as unhappiness, he does not have to renounce -- renunciation takes place. To renounce and to have renunciation take place -- are two basically different things. He who renounces worldly pleasures does so out of greed for another kind of pleasure. Hence, there is no renunciation. When renunciation takes place, it takes place without any desire.

If I am holding pebbles in my hand and someone advises me to renounce them, I am bound to inquire why. Renunciation has no meaning if you cannot explain why. Therefore so-called sannyasins and sadhus advise people to renounce, and hasten to explain why. Lao Tzu does not tell you to renounce. Nor do I. "You hold pebbles in your hands," Lao Tzu says, "Know that they are pebbles, recognise them as pebbles." He does not talk of renunciation at all because in that case the question 'why'? inevitably follows.

If you look upon pebbles as precious stones, you will continue to hold them. But if you can see them as worthless bits of stone, you do not have to make any effort; your hand will open by itself. You do not have to make the least effort, nor will you have to cultivate a new desire in order to get rid of these pebbles. The question does not arise at all. If a stone appears to be a stone, the palm opens effortlessly and the stone falls. When the stones fall, will you go about telling people you have renounced them? If it is a stone you have discarded, there is no question of renunciation. If you acclaim your renunciation, it is proof that you still see diamonds in the stones you discarded.

There is not much difference in the attitude of a man who seeks worldly pleasures and a man who renounces them. They stand back to back with each other. Their view-point is the same. The worldly man believes the stones to be diamonds, so he holds on to them. The renunciate also believes them to be diamonds and therefore he has renounced them. If he did not believe them to be precious, his discarding them would have no meaning for him. So he goes about telling everyone how much he has renounced. The renunciate keeps accounts as much as a businessman. He will tell you how many lakhs he owned, which he has now discarded. The lakhs still remain lakhs; they do not lose their value.

A worldly man does not attach as much importance to things as a so-called renunciate does. Why? The worldly man is conscious of his hold on transient things and is plagued by the thought that he is ignorant, that he is a sinner. The renunciate enjoys worldly pleasure in the name of renunciation. Then all that he has renounced becomes a part of his ego. Now there is nothing left to hurt his ego. The coins he holds now become brighter. A worldly man's wealth can be stolen any time but no one can steal the renunciate's wealth. The wealth of the former can be shared by others, but no one can ever touch the renunciate's wealth; his holdings are well-secured.

Lao Tzu does not advise us to renounce the desire for happiness. He tells us to know what happiness is. As soon as you become aware of what happiness is, it leaves you and renunciation occurs. Those who make a conscious attempt to renounce are people of ignorance. Those in whom renunciation takes place are men of knowledge and wisdom. Sages have never renounced anything.

This may be difficult for the mind to take in, because we are so used to the idea that those who renounce become wise. But the fact is otherwise. When a man becomes wise, renunciation takes place. This renunciation takes place in the natural course of things and no effort is required. Therefore, a sage leaves no trace behind when he renounces. No scars are left behind. Just like a dry leaf falls from a tree, so all that is useless falls away from the man of wisdom. The tree is not aware of the breaking away of the dry leaf. It leaves no wounds behind. But you pluck a green leaf, and the tree is wounded.

So when a person is aware of his renunciation, know that he has not yet reached the stage of renunciation. If so much as a thought passes the mind that "I have renounced", know that you are still very much within the context of worldly experiences.

Says Lao Tzu, "See the unhappiness within the happiness and the death within the birth. Seek out the glimpse of dishonour within honour." You will find it, for it is very much there. All that is needed is to seek carefully, to probe intently, and the unhappiness will manifest within the happiness, and the thorn will become visible behind the flower. Then, the problem of renouncing does not arise.

Lao Tzu, therefore, does not talk of renunciation. The thorn is seen; the flower drops automatically. The first thing to understand, therefore, is that renunciation of the desire for happiness is no relief from unhappiness. To know happiness as unhappiness is no relief from wretchedness and sorrow. What is required is relief from both happiness and unhappiness.

Our mind is very wonderful. We are ready to give up happiness if that can relieve us from sorrow. But remember, there is no one-sided relief. If you wish to be relieved from sorrow, you should be prepared to be relieved from joy also. There is not a single person in this world who would not be eager to give up

unhappiness, so this question does not arise. But at times, we are prepared to give up happiness if it brings relief from pain and misery. But then, this also is an attempt to be relieved of unhappiness. Happiness and unhappiness are two sides of the same coin. He who knows them as such also knows that either both will remain or both will go. If detachment takes place, it will be from both; if attachment remains, it will be to both.

Lastly, one friend asks that how can he direct his life so that he will not be born again. And I say why not? Why should there not be rebirth? Is it because there is pain and misery in life that you do not want to be born again?

Thus, the race for happiness continues. Not to be born again is a desire for the future; all desires are always for the future. All desires are future-oriented. Have you ever thought about why there is no desire in the present? Desires have no way to be in the present because desire needs space; and there is no space in the present. The present consists of an infinitesimal moment which is too little to hold the vast quantity of your desires. Therefore, desires spread into the future: tomorrow, the day after, next year and so on.

This is preposterous. It is the height of desires to extend one's desires into after-life! That you may not be born again is also a desire; and as long as desires persist, the cycle of birth and death remains undisturbed. This is the trouble with religion. The most intrinsic trouble with religion is that when we try to understand it, we at once transform it according to the pattern of our desires.

Religion does not exhort us to strive for no rebirth. Religion tells us to understand what life is and then there shall be no rebirth This is a consequence, not a reward. A reward has to be desired; a result is what happens, it is never desired. Something is done, and the result follows.

Buddha is not reborn. Not because he laboured consciously for liberation all his life. If it were so, he would have been bound to be reborn. He whose mind dwells in the future dwells in desires.

The actual fact is that the future has no existence except in the mind of man. It is not a part of time, but a part of man's mind. Therefore, when a man becomes desireless, his future disappears. Not only his future -- time itself no longer exists for him.

When Jesus was asked what the nature of the kingdom of heaven was, he replied, "There shall be time no more." Those who asked had something different in mind. They wanted to know whether his heaven had a wishing-tree; whether it had celestial damsels; whether there were springs of wine and enough sources of other pleasures for one to make such a great sacrifice. It is only natural then that they did not find Jesus' answer appealing. Not only would they have found Jesus' answer not appealing, but they must have found it frightening -- because where there is no time, there can be no desires, no wishing tree!

The heaven we create is only an extension of our desires. All the religions, beatitudes and heavens of man's creation are nothing but an extension of his desires, a supplement of his worldly wants and longings, and nothing more.

This friend wants no rebirth. Why? Life is so full of pain and misery -- this is the reason you do not want to be born again. Is it not so? If life is full of pain and sorrow, then understand its misery fully. He who begins to understand the misery of life finds his desires dwindling slowly; for if there is nothing but pain and suffering, what will you desire? Then there is nothing worth wishing for because all desires lead to suffering.

When all desires appear to be leading to pain; when I realise that wherever I go, my destination turns out to be sorrow; whatever I think, I find myself drowned in pain; whatever I desire leads me to nothing but agony, wherever I turn, whatever I do, I see all paths leading to misery and suffering, then will I desire not to be reborn again? This again will become a desire, and all desires produce pain. No, then I shall desire no more. What will happen is only this: that I shall desire no longer.

And when the moment comes when there is not a single desire within me, time fades away. The future breaks into fragments and the past disintegrates. Then the present moment is everything to me. In this moment, existence is but life is not.

Understand this a little. Existence is, but life is not -- in the present moment. He who recognises the existence that is hidden within life, for him there is no rebirth. Rebirth is life. Life is a conglomeration of all desires. Rebirth is a chain series of this very life. It is not anything new. The body changes, but the desires remain the same. The desires are so strong that a new body is required. When there are no desires left, there is no need for a new body. Then rebirth becomes impossible. But do not wish that there be no rebirth, or else there will be no end to it.

Understand desire, the actual reality of desires. Dive deep within the actual fact of desire and you will know that desire alone is suffering. Therefore I have said that the choice of life is in our hands but not so

rebirth. If we go on choosing in life and kindling our desires, we are bound to be born again and again, there is no remedy. If I cling to happiness and honour, grief is bound to come, and also dishonour.

If I have desired, I will be sure to come to grief. If I have not desired at all, then it is a different question. But remember, this is an intricate matter, and we are apt to err. We think, "All right, then I shall not desire." Then this becomes our desire. Then we desire to be in a state of desirelessness. This becomes our desire and we are back in the circle again.

We must try and go deep within each desire, understand it, recognise it, undergo the misery each desire brings. Then when this experience goes deep within you some day and all desires become futile, no new desires will be born -- not even the desire to be desireless Desirelessness is the absence of desire; it is not a new desire. Liberation is not a new bondage; it is the recognition of the futility of all ties. Desire is life; desirelessness is beatitude. To be awakened to this is in our hands. This awakening can take place whenever you wish.

It is strange though, that knowing full well that all desires lead to pain, we knowingly choose not to awaken ourselves. All joys turn into sorrows, all flowers prick like thorns and cause wound within us, but we do not seem to notice. We are forever in search of fresh flowers in our effort to forget those that brought us anguish. One place gives us pain, so we seek other doors for happiness. One opening leads to hell, so we search a new opening to heaven. You do not pause to ponder for a single moment that it was only yesterday that you believed this door would open to heaven and it turned out to be hell. So also with all the other doors you tried before. Wherever you hoped to attain the pleasures of heaven, you found nothing but the suffering of hell. And yet, you are out again seeking new doors to heaven!

You should begin to realise this. This realisation will not come to you through my words, nor through the words of Lao Tzu. But when the constant experience of pain and suffering becomes formidable within you, you will begin to realise the futility of your pursuit.

But our mind is such that we wish to forget our woes and remember our joys. Ask people who indulge in drinking, or who are sitting in a cinema house, or witnessing a concert or dance recital what they are doing, and they will say they are trying to forget -- forget some sorrow, some pain. But pain is not meant to be forgotten. It needs to be known and understood properly. He who understands pain properly is freed from desires of all kind. And he who has no desire left in him has no more births to undergo. His being becomes pure and perfect. This perfect and pure existence is bliss. But do not make the error of comparing bliss to happiness. There is no connection between the two. Pain and misery are, of course, lost in bliss, but so is happiness. Buddha, for this reason, has not used the word "bliss" -- because bliss carries the suggestion of happiness. If you refer to a dictionary, you will find that whatever the meaning they give for "bliss" there is a suggestion of happiness in it. It may be happiness in the other world, or infinite happiness, eternal happiness, but it will be referred to as happiness. The dictionary may at the most make this differentiation: that worldly happiness is transient whereas this is eternal. So Buddha has left this word out altogether. He has made use of the word SHANTI (peace). He would say: "All will be quiet within, there will be peace." You may call this moment of tranquillity by any name. In this moment there is no future, no journey. It is a meeting with the centre of existence.

This is in our hands. And it is in our hands because we have the power of understanding. If you wish, you can concentrate your flow of understanding on the subject of pain and grief. This is what is called meditation. To focus your understanding on happiness is called meditation. He who directs his understanding on the experiences of life attains renunciation and reaches the state from where there is no rebirth.

And now to our sutra for today. What is meant by the statement that honour and dishonour are both within us.

We are plagued by fear because we have taken our ego to be our authentic self. If we do not take the ego to be our soul, then where is the fear? This sutra is a little difficult. We shall try to understand it from different directions.

Lao Tzu does not believe in an individual soul. This is exactly the belief of Buddha. It is also an interesting fact that, tor this very reason, Buddhism did not hold ground in India; whereas for this very reason Lao Tzu's philosophy held a firm footing in China. Buddha has pronounced the profoundest words that a human being could utter. But his saying was so deep and profound that it was beyond the understanding of those nearby. His utterance was so profound that no sound reached our ears; and when it did reach, it was completely changed and deformed. Then the meanings we got out of his words were our own meanings.

Buddha said, "Stop all this talk of *atman*, because this very thought that 'I am the atman', breaks me from existences and makes me a separate entity." This seems difficult because if the *atman* is not, then everything seems to be lost.

People would ask Buddha, "If there is no *atman*, then to what avail *samadhi*, to what avail *sadhana* and virtue? Why all these? If the *atman* is there, one can understand that these are needed in order to attain the ATMAN." It is the same old language of greed. If a man does penance, if he renounces wealth to gain the soul, this comes within their understanding.

They asked Buddha, "If there is no soul, what is the reason for penance? If there is no soul, what shall be liberated? If we attain enlightenment and there is no *atman*, what will be left?" This inquiry is only natural, because people understand only the language of greed and no other language.

Buddha said, "Your sorrow is that you are. As long as 'you' are, you shall remain miserable."

This was a very difficult piece of advice. To leave desires is understandable because then at least 'I' will be there, the one who desires. Everything can be renounced, but 'I' should remain. But Buddha says, "If you remain, everything remains. Your very being is where the world is, because you are nothing but a collection of desires."

Do you realize that if you set your desires aside one by one and stand apart from them, your state will be like an onion? You remove one skin of the onion after another, and what is left in the end? Put aside your desires one by one, and you will find that you no longer are. At least, that which you think you are will not be there. What remains is far beyond your conception, far beyond your knowledge. Therefore, as far as you are concerned, what is left is the void. You will be lost.

The words of Buddha could not take root in India because Buddha denied the atman. He said there is no *atman*. To know that you are not is knowledge -- according to Buddha. This was too difficult to accept. But Buddha's words found a fertile ground in China, because Lao Tzu had already prepared the ground before him. Lao Tzu had taught that man is fearful because of greed, man is fearful because he has taken his ego to be everything.

The 'I' within us, this feeling that 'I am'. is the cause of all our greed and sorrow. In fact, 'I' am not; everything is. And in this everything, I too am. But not as 'I'. I am, as a wave is in the ocean. The wave is in the ocean; it is a part of the ocean. Though it appears apart from the ocean, it is not. It is one with the ocean below, only it assumes some kind of form on the surface. We know that the wave is a part of the ocean, and yet we look upon it as separate from the water below.

I am a wave. But if a wave assumes its own individuality, its misery starts. If a wave considers itself to be a separate entity, its birth becomes significant and its death becomes significant. Now who else except itself can save it from the fear of death? All around, it sees waves falling; all around it sees the grave of its companions. It also knows that its end is near. As it rises high to touch the skies, it feels its feet losing ground underneath and it knows the end is near.

This fear of extinction, this fear of death -- what is the reason for it? The fear is not because the wave will be no more; it is because the wave has considered itself apart from the ocean. If it had considered itself one with the ocean, where would the fear be? The ocean existed. It was when the wave arose, and it still exists when the wave ebbs. Then the time in between of the rising and falling of the wave will become a mere play which is not to be taken seriously. The wave is the ocean, once this is understood, there can be no fear.

The fear is only because I consider myself alone and apart. Then I have to protect myself against everything else; I have to fight death. And in fighting, man exhausts himself and is finished, for there is no way of escaping death.

Says Lao Tzu, "What is meant by the statement 'Insult and honour are both within ourselves?'" We are afraid because we have taken the ego to be our very self. We have fear because we have a self. When we do not regard the self to be the self, what have we to fear? The basis of our fear is the assumption that 'I am'. If I am, the fear of the extinction of myself will always be with me. If I am, the fear is always there that one day I may not be.

Try to understand this. If I am, I may not be. Then fear catches hold. Buddha says, "Know that you are not." Then life holds no fear for you, because the greatest fear in the world is the fear of extinction. All other fears are born out of this one fear. Lao Tzu also says the same: "When there is the self. pride, the feeling that I am, then there is fear." If the 'I' is not, then where is the fear?

There is one thing however that must be taken into consideration. Should we believe that 'I am not'? Nothing comes of mere believing. Who will believe? The believer who believes that 'I am not' still remains.

If I believe that I am not, I still am -- I am the believer. This becomes my belief. So Buddha says, "It is not a matter of belief. Seek and find out whether you really are. Search for the self. Are you in the body? Then search the body. Are you in your thoughts? Then search your thoughts. Are you in your emotions? Then search there too. Search, search tirelessly. Where are you? Then, in the end, when you have examined all sources, you will find that you are lost -- you no longer are!"

This, your non-being, is not a belief, nor a mere concept or dogma. This is the mistake committed by the pundits. They have understood Buddha wrongly. They have said, "The doctrine of Buddha is that there is no *atman* (self)." The pundits of India then set out to prove Buddha wrong. This was not a tenet with Buddha; it was a deep, profound experience. If it were a mere doctrine, it would be wrong.

Nagarjuna, a disciple of Buddha, has written a shastra called, MOOL MADHYAMIC KARIKA. This book has no equal in the world. Naturally, for it is next to impossible to find, again, a person like Nagarjuna. He has proved in this book that nothing exists. Neither you nor I, nor the mundane world -- nothing is. It was only natural that such a person would find himself in difficulty with the world. It was so easy to prove him wrong. Anybody could question, "If nothing is, then what is this book for? If even you are not, who has written this book? Who is the one who argues? And if the readers are non-existent, whom are you trying to reach?"

This was Nagarjuna's difficulty. What he says is the result of his deep experience. In truth, what he means to say is that there is no individual existence. There is nothing like the wave; only the ocean is. But when we say 'ocean', we set a boundary. "Therefore," Nagarjuna says, "no analogy can be given to that which is because whatever simile we give can only be within some boundary." So Nagarjuna says that we should recount, one by one, all that we are not. Understand the negation, not this, not this. Recognise it. Then, when you come to the end of this journey of negation, what remains is what is, there is nothing else.

Lao Tse says, "What is our fear?" Why do we recoil from criticism and long for praise? Praise means that someone has described you as a big wave, and blame means that someone has described you as a small, insignificant wave. And Lao Tzu says: "You are not." As long as you believe yourself to be the wave, praise will give joy and blame will be painful. Those who seem to be your friends will be those who appreciate your wave, while those who try to crush it will seem to be your enemies.

Buddha was unknowingly served poison by someone. This brought about his death. The man was a poor man who had lovingly invited Buddha to his house. People in Bihar gather mushrooms in the rainy season and dry them for later use. Sometimes they become poisonous, This poor man could offer Buddha nothing but these mushrooms, which he did not know had become poisonous. Buddha knew with the first morsel, but he ate all the same. By the time he reached back to his dwelling, the poison had spread into his blood stream. As he lay on his deathbed, his friends asked him, "Why didn't you tell the man that the mushrooms were bad?"

Buddha said, "They were bad, but who was there to say?" When they insisted that it was a question of life and death, Buddha replied, "If I was there, I could have died. But I am not, so the question of death did not occur to me. If I am, I must die."

But should we believe this? This is the difficulty. People believe; there are crores of Buddhists who go about with the belief propounded by Buddha that 'I am not'. But this makes no difference. No one reaches the state of Buddhahood by mere belief. This has no value. What is required is that one should know.

Go deep within and inquire, 'Am I?" As your search goes deeper, you shall know. On the surface it seems that I am the body. But Buddha says, "He who believes that he is, knows nothing -- whether he believes he is the body or whether he believes in the soul. He who knows that he is not, knows his being."

When I say I am not, my being still is but this being has no connection with the ego. When I say the wave is not, the wave is there all the same but it is not limited to being a wave; it is the ocean. If a wave were to delve within itself, in search of itself, it would soon find that the wave is lost and what it finds is the ocean. In exactly the same manner, when a person delves within himself, he finds that the individual is lost and God is attained.

Lao Tzu does not use the name of God, because in the languages of man, this word also proves false. We have spoken His name with so many lips, we have identified His name with such innumerable stupidities and we have caused so many disasters on account of this name, that Lao Tzu chose to be silent on this point. He says, "Know only this: That you are not. Then praise will not affect you, because who is being praised? Then scorn will not hurt you, because who is being scorned? Then life itself will not affect you, because then whose life is not?"

Be one with the untouched, unspoiled ocean. When we do not consider the ego to be the self, then what

is the fear? What is meant by fear? To consider oneself apart is to fear.

"Therefore, he who honours the world as he honours himself...." When can this be? It can only be when there is no ego in me, when there is no feeling of the individual self in me. If I am, I cannot give you the same honour as I give myself. Why?

The words of Nietzsche, spoken out of pain, though strange, are true all the same. He says, "If there be a God somewhere, he can only be second to me. How can I rate anyone above myself?" This is an interesting fact. Even if you want to, you cannot rate anyone above you. There is no way of doing it, because the inner mechanism does not allow it. Even if you consider someone above you, it will be you who has given him this status. He who appoints the status is always above the appointee.

If I go and surrender myself at someone's feet, even then it is I who am surrendering. I am the master of the surrender, it is my action. If I so wish, I can withdraw my surrender. Who can stop me? It is I who have taken the decision to place my head at someone's feet. The resolve to surrender is entirely mine. So even by surrendering to someone, I do not place him above me; this is an impossibility. But does this mean that surrender has never taken place in the world? It has happened, and it does happen, but only when it dawns on me that 'I am not'. As long as the 'I' exists, this surrender is my resolve.

Buddha's cousin-brother Ananda received initiation from Buddha. He told Buddha that after initiation Buddha's orders would be the ultimate command for him. While he was still uninitiated, he wished him to grant him three favours which, as an elder brother, he expected by right. He took three promises from Buddha. This was a very profound incident; the one who received the initiation (Ananda) was one of the most wonderful people on earth.

Buddha said, "Where is the hurry? Even if you ask me later on, I shall never refuse you."

But Ananda said, "But who will ask, when I no longer will be? As yet I am ignorant and consider myself your elder brother, and take it to be my right. So it is better to ask now."

The promise was given, and Buddha kept his word till the end of his life. And for forty years Ananda followed Buddha like his shadow. He was closest to Buddha, as no one else could be.

Then Buddha died. A conference was held to compile all of Buddha's teachings. Ananda was the one person who knew everything that Buddha said, to whom he said it and when. His statements should have been considered the most authentic, because nothing ever happened around Buddha that Ananda did not know. Yet he was refused permission to take part in the conference. The bhikshus were of the opinion that Ananda has as yet not attained enlightenment. Ananda pleaded with them, but they were adamant. When he asked them why he was debarred, they said, "The thin line of ego that you drew (by asking for three promises from Buddha) before you annihilated your ego, is still the obstruction."

Ananda accepted their verdict. He vowed that he would not step into the hall before he destroyed this last vestige of his ego. For twenty-four hours he sat outside the hall, lost in meditation.

The conference went on within the hall. After twenty-four hours. Ananda knocked at the door. It was opened. The bhikshus were surprised to see a completely new Ananda standing before them. His face was filled with a strange lustre, his whole personality -- the way he walked, the way he carried himself -- was different! The bhikshus exclaimed. "Ananda, you are no longer the person we knew. You have become a totally new personality."

Ananda said, "In this meditation, I became conscious of this fact: Who was the big brother and who was the younger brother? What promise? What assurance? My surrender was so conditional. A slight bargaining became a condition! Today I have asked forgiveness. I no longer persist, I no longer insist. If you let me in, I am happy. If you do not, I accept your judgment. I shall be content to sit outside."

All the members assured him that now there was no trouble in taking him in. "Your insistence before, of being the only authentic witness of Buddha, forced us to close the door on you. Now you can come in, for there is no difference now between within and without," they told him.

If surrender is conditional, if it is an act on my part, then I am still the master. This -- the sense that 'I am' -- is what comes in the way of surrender. When this is no longer there, then what happens is surrender.

Lao Tzu says: "This sense of 'I am' is the root of all suffering." But how is one to annihilate this? Many people have tried their utmost to destroy it, but have found that all their efforts have made it even stronger. That which does not exist cannot be destroyed. Understand well: that which exists can be destroyed. but that which does not exist can never be destroyed. He who tries to destroy that which does not exist toils in vain.

It can be understood; it can be explored. Where is this 'I'? The sadhana that Ramana Maharshi taught his disciples to: "Ask yourself, 'Who am I?'" If we were to describe Lao Tzu's method of *sadhana*, it would be: where am I? When we ask "Who am I?" we have taken for granted that 'I am'. Now, the only thing left is to

know who I am. Lao Tzu says, "First find out whether you are. Then find out where you are." So inch by inch, ask at every step, 'Where am I?' The fun of it all is that I am nowhere! Then, when a person seeks everywhere -- the body, the mind, the life-breath, the soul -- and finds he is not there, he knows that something is. Something is there, but the 'I' is nowhere. This something -- the unknown, the 'X' quantity -- is the ocean.

Even when we discover the 'I am' -- this unknown, this ocean -- it is still in the capacity of a wave, however big, however deep. He who says he is nothing but the body is an atheist. He who says he is the mind -- he too is an atheist. He who says, "I am the soul," is also an atheist. Lao Tzu and Buddha go a step further. They say, "I am not." When everything is annihilated -- "neti, neti" -- when nothing is left behind, something still remains, something that has no name.

As soon as one enters this unknown, fear vanishes. Then there are no temptations.

"Therefore, he who respects the world as he respects his own self...." When does this take place? The world can be respected only when our own self is completely lost. As long as the 'I' remains, nothing can be more valuable or significant. Then all outside expressions of humility and surrender cannot move the ego one inch from its position. 'I' shall always be above whatever I say. Then even if I surrender at someone's feet and say I am the dust under his feet, it leaves my ego untouched, all-powerful. All my declarations to the contrary do not affect my ego at all.

When can this happening take place when I consider the world worthy of the same respect I hold for myself? The day when 'I' no longer am, there will be no distance between the world and me. Then I shall feel that it is my own self that has expanded and spread into everything, or that everything has penetrated within me and manifested itself. Then there will be no distance between 'I' and 'you'. That day, the very being of everything and everyone, will be my own being. Then only can I respect everything and everybody as my own self.

Jesus has said, "Love thy neighbour as thyself." But as long a the 'I' exists, this cannot be When the 'I' is annihilated, then only can the neighbour be loved as much as thyself.

"AND SUCH A PERSON CAN BE ENTRUSTED WITH THE GOVERNMENT OF THE WORLD." This is a very difficult arrangement suggested by Lao Tzu. Lao Tzu says that such a man can be entrusted with the government of the world because power in his hands can never be dangerous. But such a person does not desire power. Those who desire power are persons in whose hands power is most harmful. There is a famous saying of Bacon: "Power corrupts." This is only half the fact. Power corrupts, because only the corrupt seek power. If you are immoral within, your immorality cannot manifest without power. Therefore, when power is attained, the corruption that is within becomes manifest.

Generally people are surprised when an erstwhile servant of the people becomes a changed man on attaining power. Then they say power corrupts everyone. It is not so. He served the people while he was weak. The service was out of weakness and not because of an intrinsic quality of the man. As soon as he comes into power, the real person within him stands revealed. Therefore, the real quality of a person is only known when he wields some power. Power gives him the freedom to do what he chooses; he no longer has to pretend. Thus, power does not corrupt a man. Rather, it gives freedom of action to the immoral.

Lao Tzu says, "Only he can be entrusted with the government of the world whose ego is annihilated." When the ego and power join together, immorality results. If the 'I' is dissolved, power alone cannot produce immorality. It is the ego alone that can become unchaste, immoral.

He who loves the world as much as his self can be entrusted to look after the world. But the difficulty is that such a person will not accept power. Then what does Lao Tzu mean? Lao Tzu says, "Do not give power into the hands of those who seek power because it is dangerous. Do not revere those who seek respect, for that too, is dangerous. Do not glorify one who seeks fame because it is like feeding his illness. Rather, honour one who seeks no honour and entrust power into the hands of one whose ego no longer is."

A few things need to be cleared up in connection with this sutra. In the 2500 years after Lao Tzu, many revolutions took place in the world but they were all unsuccessful. All revolutions are failures. Each revolution declares that power is now in the right hands, and each time those hands prove to be the hands of false men. There is something more than revolution required for the right type of government, and perhaps revolutions have no connection with it because they all turned out to be failures. No type of revolution can fulfil the conditions of Lao Tzu's sutra, because power goes to him who seeks it.

Some people, like Kropotkin or Bukharin (Bakunin?) were so troubled and harassed that they said, "Power should no longer be in anyone's hands. There should be anarchy." All power turns out to be too costly ultimately, and new revolutions are required each time in order to halt the powers that be. Then again,

the government formed thereafter has to be overthrown by yet another revolution. Those that are installed into power with so much toil and labour, and against such odds, have to be brought down the next day with as much difficulty.

For 2500 years, the people of the world have been engaged in one single work. That is to raise people to power, thinking that they are the right people. When they come to power it becomes clear that the wrong men have been chosen -- and so, the circle continues. When I say for the last 2500 years, it is only because the history of mankind is not clear before that.

Lao Tzu says this vicious circle cannot be broken by revolutions but by individuals. Whenever power falls into the hands of such a person, as Lao Tzu is talking about whatever be the direction in which he attains power -- this power can never be dangerous or harmful; it can never prove too costly. Perhaps that is why the power in God's hands does not prove harmful or costly on earth, because it is as if it is not.

Can you feel the presence of God anywhere? His very absence is His presence. He is present in His absence. How many times have people cried and said, "If Thou art, reveal Thyself!" How many challenges have been thrown to Him? But no challenge reaches Him, because that which can hear the challenge is pride. Pride does not exist in God. So God is forever non-present. This whole vast universe is directed by His hands only because there is no director; there is no ego.

People like Lao Tzu believe that such a state of the world as mankind dreams of, can only come to be when we place the affairs of the world in the hands of an egoless person. But Lao Tzu has said this with other things in view also. His main purpose for saying this is that when there is no ego within, whether one is seated on a throne or on the dusty ground makes no difference.

So observe yourself within. See the mercury of your emotions rise and fall. Then observe when it rises and when it falls. One person vilifies you; another puts a garland around your neck. Observe the fluctuations within. When the abuses and the garlands create no disturbance within, and the mercury level remains the same, then know that you are balanced.

I shall now tell you of a secret sutra from Lao Tzu. It is not written anywhere, but has been handed down by word of mouth to his disciples down the ages. It is a sutra on the method of meditation. Lao Tzu says: "Sit cross-legged. Feel that there is a weighing scale within you. Each side *of* the scale is near each breast. The pointer is between both your eyes, where the third eye is supposed to be. The strings of the scale are in your brain." Lao Tzu says, "Be conscious of this scale within you for all twenty-four hours of the day and be mindful that the pans on both sides are at the same level, and the pointer is straight in the middle." Lao Tzu says: "If you can balance these scales within, you have accomplished your sadhana."

But it is very difficult. You will find that a slight breath, and the sides of the scale go up and down. You are sitting quietly. Suddenly a person enters and the weighing scales move up and down. Lao Tzu says, "Balance your consciousness. The opposites should be equalised and the middle hand should remain fixed in the centre."

Lao Tzu's disciple Lieh-Tzu was on his death-bed. He was one of the very special disciples of Lao Tzu; the other was Chuang-Tse. People were gathered around Lieh-Tzu. They asked questions; he answered. In between, he shut his eyes and smiled. Those around him were restless. "The time is running out; death is approaching. Do not waste time by shutting your eyes. Answer all our questions," they told him.

Lieh-Tzu said, "What you say is right. All my life you asked these questions, and all my life I answered you. Yet nothing has fallen on your ears. Let me concentrate on the weighing scales within me in my hour of death." So he looked within and checked his scales. Then he answered their questions.

"But your balance within has been steady for a long time. What is the need to check it time and again? Especially now when there is no occasion to do so. There is no one abusing you; there is no one falling at your feet. And here we are, eager to hear you!"

Lieh-Tzu said, "That is the thing! I know each one of you. For the last sixty years you have been listening to me. I am checking my scales to see whether they have been affected. For sixty years these foolish creatures have been asking the same questions and I have been giving the same answers. I am afraid my balance may be disturbed. I look within; the balance is unaffected. I smile to myself. But when I look at you again, I am reminded of my balance within and I check it once more lest it is disturbed."

Whether life brings happiness or unhappiness, light or darkness, honour or dishonour, keep your eye on the balance within and keep adjusting it. One day it will reach the perfect balance, where there is not life but existence; where there are no waves but the ocean; where there is no 'I' but all.

The Way of Tao, Volume 2

Chapter #10
Chapter title: The invisible, inaudible and intangible Tao

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LOOKED AT, BUT CANNOT BE SEEN -- THAT IS CALLED THE INVISIBLE (YI).
LISTENED TO, BUT CANNOT BE HEARD -- THAT IS CALLED THE INAUDIBLE (HSI).
GRASPED AT, BUT CANNOT BE TOUCHED -- THAT IS CALLED THE INTANGIBLE (WEI).
THESE THREE ELUDE ALL OUR INQUIRIES AND HENCE BLEND AND BECOME ONE.

This is a sutra pertaining to the supreme mystery of existence. But all words used to express this mystery fall short of it. Not only do they fail to express it, but the very opposite meaning is conveyed through them. This has to be understood from different aspects.

The human word is imperfect, incomplete. No word spoken by man is perfect. No word can be perfect, because all words are the creations of the intellect, and the intellect is but an infinitesimal part of existence. Whatever is created by a part cannot be perfect.

Intellect is a very small part of our lives also. We are much more than the intellect; we are much greater than our intellect, more vast. The intellect is but an iota, a mere drop, in our being; it is not the ocean. Words are formed by the intellect and therefore they are imperfect, because that which is derived from an imperfect source cannot be perfect. Therefore, all words formed by the intellect fall short of expressing the supreme mystery.

All our words are influenced by our senses. If we say that the supreme truth can be seen, it means that the eyes can behold it. If we say that the supreme truth can be heard, can be touched, it means that the ears can hear it and the hands can feel it. The hands touch, the ears hear, the eyes see. But whatever the eyes see will be limited, for the eyes have their limitation. Similarly, whatever the ears hear will be limited, and whatever the hands touch will be gross. The senses work in a limited field. Hence, their experiences are limited. Then, when we set out to conceive of the vast, boundless existence, all our words, which are influenced by our senses, become useless because they all bear the trace of the confined spheres of the senses. To set a limit to the limitless is to destroy its very nature.

Whenever, we think about any object, duality steps in. Thinking is a process of division. It is a method of looking at things by breaking them up -- just as when the sun's rays pass through a prism and give us the seven basic colours. The prism breaks the ray into seven parts that form the seven colours. The ray in itself is colourless. When the colours are blended together, the resulting colour is white. In a like manner, the intellect breaks everything into two. We say: hot and cold. This is again a state brought about by the working of the intellect. What we call cold is a measure of heat, and that which we call hot is a measure of cold. Cold and hot are not two different things. They are the two different states of the same temperature.

The intellect, however, refuses to accept this, for if hot and cold are two conditions of the same thing, then ice and fire should appear to be the same. The fact however is that ice is an infinitesimal part of the temperature of fire and fire is a part of the temperature of ice. They are the extreme degrees of the same temperature: at one end it is ice, at the other end it is heat. That is why, the thermometer can measure both. If cold and heat were two different things, we would have had to have separate gauges to measure them.

The intellect, however, breaks all things into two. Take for instance love and hate. It is easy to

understand heat and cold for they do not form a part of us, but the mind is not prepared to accept hate and love as two conditions of the same thing. How can love compare with hate, or forgiveness with anger, or enjoyment with renunciation, or the craving for wealth with the longing for beatitude? But these can be gauged by the same thermometer. Hate and love are two ends of the same emotion. Therefore any love can change into hate, and any hate can change into love. And it happens that way: love turns into hate, hate turns into love; friends become foes and vice versa. If hate and love were not one and the same, there would be no way for a friend to become a foe or a foe to become a friend. Machiavelli, in his unusual book, THE PRINCE, has advised kings not to tell their friends what they do not want their foes to know for a friend can turn into a foe any time. Also, not to create such misunderstanding with an enemy, because the enemy of today can become an ally of tomorrow. The enemy is a friend in seed-form. He has the potential within him of becoming a friend. Friendship and enmity are two ends of the same relationship.

The intellect, however, breaks everything into two -- even birth and death, though they are two extremities of the same life. On one side is birth; on the other side death. There is no gap between the two. Birth turns into death. Can we point to any part of life where birth ends and death begins? Birth extends and expands into death. When we view life from one side, we see birth; if we see it from another side, it appears as death. But they are the two ends of the same happening, two names of the same thing.

Because the intellect breaks everything into two, all the statements that it makes are incomplete. When we say, "God is light" -- as many shastras have said, as the Koran and the Bible and the Upanishads have said -- it only depicts our sentiments, our emotions, our expectations. As far as poetry goes it is all right; but as for stating a fact, it is a lie. For then, what is darkness? If God is everything, what about darkness? God is both light and darkness. Actually, light and darkness are two ends of one and the same thing. There is no darkness without light. Darkness is a particular condition of light. There is no light where darkness is also not present, and there is no darkness where light is not present.

Similarly, there is no birth without death and no death without birth. They are two ends of the same thing. But the intellect breaks them into two, and then darkness is identified with satan and light with God. There is the auspicious and the inauspicious, goodness and evil. The mind says that God is auspicious. Then what will be inauspicious? The truth is, they are not two; they are one. Whenever the mind sees an object it is promptly broken into two -- this is its way of seeing.

Understand this well. Things are not two; it is the way the mind perceives that makes them two. If we put aside the human mind for a while and look at things, will there be beautiful things and ugly things? Things will be as they are -- neither beautiful nor ugly. When things are viewed outside the prism of the mind, they shed their colour and become colourless -- and one.

Is it not an interesting fact that the rays of the sun divide and become colourful; and as soon as they unite, all colour is gone? All seven colours unite and form white, neutral; they divide and colours are born. One cannot imagine that the lovely colours viewed through the prism do not exist outside of it. The rays are always present in the sky but the raindrops act as prisms and cause the rainbow in the sky. The rays of the sun passing through the raindrops break into seven colours. One who has no authentic knowledge of the rays of the sun will insist that the sun's rays are of various colours and that they cannot be colourless.

This is the trouble with our intellect. When a thing is viewed through the intellect, it is only natural that some believe God is light and, some darkness. The mystical order in which Jesus was first initiated was the Essenes order of Egypt. This is the only religious order that looks upon God as darkness: God is total darkness. This also is poetry, and darkness has its own rhyme. There is no reason why this poem should be expressed in terms of light only. It seems at times that by comparing God to total darkness, the Essenes have given a profoundness to God that no one who has seen God as light has been able to give.

There is a kind of stimulation in light, whereas there is supreme tranquillity in darkness. Light has a boundary whereas darkness is boundaryless. Light comes and goes; darkness is forever. Light has to be brought about from some source, whereas darkness is sourceless. Light is born out of a lamp, or the sun or electricity, or some such source -- it requires some fuel, whether from a lamp or from the sun. Scientists say that even the sun is running out of fuel. In three or four thousand years time, it will get cold. So light can be used up. Not so darkness.

Therefore, there is profound vision behind the Essenes perception of God as total darkness. This does not come easily within the grasp of our understanding for we are very much afraid of darkness. All those who have identified God with light have done so out of fear. We are afraid of darkness, so we cannot look upon God as darkness because then we shall have to love darkness. We are less fearful in light, so it is easier to look upon God as light. All these are our desires and expectations.

But this concept also has its disadvantage. There is nothing wrong in believing God to be darkness but to look upon God as darkness is as erroneous as considering Him to be only light. This is the trouble with the Essene, for his intellect, too cannot accept both darkness and light together.

The intellect divides everything into two. God is pure: we have invested Him with the most beauteous, most excellent, most pure qualities. Then the difficulty of all that is inauspicious comes in.

But there has been a sect of people who considered God as inauspicious. There has been a sect who have worshipped satan. In present times, the first church of satan has been constructed in America. There are thousands who look upon satan as God. Evil is God. And their reasoning is powerful. They say, "Where is goodness? It is only a conception. Evil is a fact. Where is the benign, where is the propitious? It is only in our imagination. Evil is the reality, evil is present -- and that which is present is God. How can that which is only in our dreams and imagination be God? Non-violence may be in dreams; violence is present."

So there are priests and people who have their own church where they worship the devil. But they carry out their activities in secret, for those who believe that goodness is God are not so good that they will allow the devil worshippers to exist if they come out in the open. They will destroy them. This is the very argument in favour of the devil worshippers. These people, they say, who believe in God as being goodness have done so much of evil that it proves their point: that evil is God. When it is only evil that manifests itself behind the veil of goodness -- the reality is evil -- then why not accept it? The believers of Satan say that man is weak and hence he is unable to accept evil. "Evil exists, However much we may try, have we ever escaped it? So we accept the evil, we worship it, we acknowledge it."

Those who worship evil, deny the good. Those who worship the good, deny the evil. The intellect divides all things into two and then chooses one.

The supreme truth, which is the totality of everything together -- all the seven colours together -- is, in itself, colourless, transparent. If you call it red, it would be wrong; if you call it yellow or blue or any other colour, it would be wrong. But our eyes can only see colours; the colourless existence is beyond our perception.

Now let us try to understand this sutra.

"LOOKED AT, BUT CANNOT BE SEEN...." Things can be seen, for seeing is in my hands, but He is nowhere to be seen. I can, with all my might, look for Him; and yet when my eyes do locate Him, nothing is visible except vast emptiness. Thus, the most secret sutra of sadhakas is: as long as you keep seeing things, know that you have not seen God. In meditation also, as long as you see something -- whether light or bliss, whether Rama or Krishna, Jesus or Buddha -- know that you have not yet seen Him. Then, when will He be manifest? When nothing is visible and only the seeing remains. There is an emptiness all around, a void. The eyes look objectlessly and there is pure light. Then, know that that is He.

He forever remains unseen. You see Him and yet He remains unseen: "LOOKED AT BUT CANNOT BE SEEN." The significant happening does not take place in His coming into view, but in the act of seeing. The transformation that takes place is due to my effort to see and not to His being seen. Therefore, when someone says he has had *darshan*, he does not mean he has seen Him; he means his power of perception has become so pure that he can look into the void. The mirror has become so immaculate, so free from defect, that no reflections form in it. It is empty, it is void. In this state of void, it gives a reflection of the void: the invisible, unseen reality (truth).

Saint Augustine said: "Do not ask about God. As long as I am not asked, I know Him. As soon as you ask, I am in a quandary. Therefore I pray to you, do not ask. I have seen Him; but I cannot describe Him for you."

The Sufis have a book -- THE BOOK OF BOOKS. It is a blank book which has nothing written in it. It has 200 pages -- all blank. No publisher was ready to publish it; for 1500 years it remained unpublished. Recently a publisher volunteered to publish it, but then, only when a Sufi offered to write a foreword of ten pages. This foreword gives the history of the book -- who wrote this book first, who he handed it over to, whom this person then gave it to. You can read this book. Though there is nothing to read, the experiment is worth trying. Try and read each empty page with as much interest and concentration as you would a printed page. You will want to close the book quickly. But history says that such and such a fakir read the book. He read it again and again, and then all over again. One fakir read it fifty times in his life. One fakir did not partake of food till he read it through each day. What could these people be reading?

If a person fixes his eyes on the empty pages with full concentration, his eyes also will become blank and empty. This must have been an experiment in meditation. What will he read? Even if the mind reads, by and by all words within will be lost. Eventually, there will be nothing left within, and then the mind will

become as blank as the blank paper before it.

This method was prevalent among the Sufis. People asked: "Have you read the KORAN, have you read the BIBLE? Well and good. But have you read THE BOOK OF BOOKS?" It was considered the book of books.

Saint Augustine says: "I see Him, but when you ask, I find myself in difficulty." This sutra says: "LOOKED AT, BUT CANNOT BE SEEN."

Understand this well. He can never be seen. The sadhaka who engages in the effort of seeing Him ends up in some imagination of his own.

People come to me and say, "Give us some anchor, some support to go by -- Rama, Krishna, Buddha -- someone to meditate on!" If I say, "Just meditate," it becomes difficult for them. Whom to meditate on? Where to fix the eyes? Some place, some form, is required and the eyes get fixed on it.

But as long as the eyes do not remain on the formless, you cannot have any experience of the ultimate mystery. Till such time, whatever we see, whatever we know will be the forms of our own intelligence. However holy. however pure the visions -- whether they be of Rama or of Krishna they will only be the furthest limit of the mind. As long as the mind continues to make shapes and forms, one cannot meet He who is formless. Therefore, He is called formless.

"Listened to, but cannot be heard...." Everything in this world is audible. Each object has its own vibrations and waves of vibrations. Everything in the world can be heard; only God is inaudible. He seems to emit no vibrations. From where can we catch the wavelength of His music, what is His melody?

Hear Him we must, but there is only one way to do so. Your ears should begin to discard all sounds, all outside vibrations. A moment then arrives when the ears hear no sound; they become soundless. Then, only the silence remains. When the ears stop catching all outside vibrations, then what is 'heard' is He who is forever inaudible, He who is never heard.

Svetketu returned home after completing his study of all the shastras. His father asked him, "You have learnt all that could be heard, but have you heard that which cannot be heard?" Svetketu was very proud of his attainment. He had mastered all the knowledge of the Vedas. He was confident that he knew all that could be known and his father would be proud of his attainment. But the very first question his father asked was: "Did you hear that which is inaudible?"

Svetketu replied that he knew of no such shastra. All shastras are audible. Therefore, all that he learnt was audible. The Indian name for scriptures is *shruti* or *smriti*: that which can be heard and that which can be remembered. Therefore, God cannot be in the shastras; He is inaudible. Shastras can be heard, can be remembered, but He remains far behind. Svetketu replied, "That which is inaudible, I have not heard."

His father said, "Then go back. All that you have attained is useless. All that this knowledge can do is to provide for your livelihood. I sent you to become a Brahmin, not a priest. You could have earned your livelihood in other ways also, for you are a Brahmin by birth. But you will have attained nothing. You can only call yourself a true Brahmin the day you hear the inaudible. Only when the Brahma is heard or seen can a person become a Brahmin. you will have to go back."

Svetketu went back and did not return for years. He went and told his guru what his father had told him. The guru said, "I could only tell you what can be told; I could only teach you what can be taught. Foolish boy, how can I tell you that which cannot be heard?"

Svetketu said that it was impossible for him to return home without hearing the inaudible. The guru then showed him what to do. He said, "Take the cows of the ashram and go deep into the jungle. Do not return till there are a thousand in all." There were four hundred cows in the ashram.

"What will I do in the jungle?" Svetketu asked.

The guru replied: "Worry about the cows, not about yourself. Forget that you are, and get completely involved in the service of the cows. When the four hundred cows become one thousand, you may return."

Svetketu left the ashram with the cows. He also left his Self behind. as his guru had ordered him. He went deep into the jungle and began tending the cattle. Each day he took care to water and feed them. He saw to it that they were well-rested. He passed his days serving the cows with one-pointed attention. Years came and went. At night he went to sleep watching the stars. Each morning he got up with the sun. There was no one he could talk to. There were only the cows around him, who looked at him with their blank eyes. One of the reasons why the cow is looked upon as the Mother by the Hindus is because of her eyes. No other animal possesses such an expression of the formless and the void in his eyes as the cow. When a person's eyes develop this expression, he attains meditation.

Svetketu had nothing else to do except look into their eyes. He began to forget himself more and more.

And so, days passed into years. Svetketu so lost himself that he was unaware of the fact that the number of cows was now a thousand.

Then, the story goes, the cows gathered together and addressed him. "Svetketu," they said, "we are now one thousand. It is time to go home."

So Svetketu returned home with the cows. He went to his guru's ashram. The guru came out, and taking Svetketu in his embrace, said, "There is now nothing left to ask. You can now go back to your father." Svetketu asked, "How did you know that I have heard the inaudible."

The guru replied, "My son I saw not one thousand cows but one thousand and one cows returning." The thousand were the cows, and the one extra was Svetketu himself. He had become like a cow so much were his eyes filled with the void. He walked between the cattle as if he himself was one.

Then, a very strange thing took place. As Svetketu came into the village and his father saw him through the window, he told his wife, "Svetketu has returned as a Brahmin. Now he will come and touch my feet and I shall be in a dilemma, for I am not as yet a Brahmin; I have not yet heard the inaudible. So I shall run away." The father left home from the backdoor.

When Svetketu went inside the house and found his father was not there, he asked his mother. She said, "Your father has gone away to become a Brahmin. He will only return when be hears what you have heard."

The inaudible can only be heard when the ear ceases to hear all sound. The invisible can only be seen when the eye drops all forms and images. Truth is attained by him whose dreams are lost for ever; when the eyes no longer make pictures or weave dreams but are blank and empty.

"GRASPED AT, BUT CANNOT BE TOUCHED...." No matter how much we understand Him, no matter how much we grasp Him.... The truth is that the tighter we clench our fist, the more He goes out of our hands. He is like the air. As long as the palm of the hand is open, the air remains. As soon as it is clenched, the air slips out.

Comprehension is the clenched fist of the intellect. Therefore, an intelligent person is always tense. The fist of his intellect is always clenched. But the harder one holds on to intellect, the less it is there. This is why a man cannot be a pundit and a wise man at the same time. It is very difficult, because a pundit is like a closed fist whereas a wise man is like an open hand. If the palm is open, all the air of the world can be on it; but if it is closed, even the air on the palm slips out.

Grasp and it is lost. No grasp can hold it because our grasp is so small and He is so big. So if we insist on holding Him, only the grasp will remain in the end. He who clenches his fist is left with only his fist. The pundit finds he is left with his mind only, a mind that is closed on all sides, with not a single opening. The wise man has nothing left in his hands. His hand is empty. Therefore, everything comes within his hands. This sutra says: "GRASPED AT BUT CANNOT BE TOUCHED."

We shall have to go deep in order to investigate what is meant by understanding. When we comprehend something, what do we do? What is the process of comprehension? If a strange animal is brought before you and you are asked to understand it, what will you do?

In the mountains, the neel-gai (white-footed antelope) lives. It is not a cow, but it is somewhat like a cow. You can say it is like a cow because you know what a cow is, whereas you do not know this animal.

A woman once came to visit me. She had brought her little son along. She had warned the child not to pluck the flowers in the garden. While the mother was busy talking to me, the child went into the garden. He saw the gardener pruning the shrubs and removing flowers and branches. He came running in and said, "Mamma, there is a big boy cutting flowers and leaves!" The child was only acquainted with children; and in trying to explain the man, he could only liken him to a big child.

The first process of comprehension is that we compare the known with the unknown. We connect what we know to what we do not know. To understand is to reduce the unknown to the language of the known. This is what we do when we try to understand something we do not know; and when we do this, we say we have understood. If God also was an unknown entity we could have understood Him by the above method. But He is unknowable; this is the difficulty.

Science accepts two things: the known and the unknown. These are the two divisions of the world. The unknown means that which is unknown today but which can be known tomorrow. We will try and understand it some day. In other words, we will widen the circumference of that which we know till it covers the unknown. Thus, the unknown will become the known. It is a matter of time. As the days pass, the unknown will become less and the known will increase. Then a day will come when we shall say, "All is known."

Religion believes in three classes: the known, the unknown and unknowable. Science believes in two:

the known and the unknown. This is the difference between religion and science. Religion says there are some things known and some things unknown. These are the two divisions created by the intellect: known and unknown; light and darkness; birth and death. Behind these -- what remains is the unknowable. That which is behind the integrated intellect is the unknowable -- that which will never be known. You may turn the unknown into the known and the known into the unknown but the fundamental support behind the two shall always remain unknowable.

This is the difference between religion and science; this is the reason for the quarrel between the two. Science says, "We are ready to concede the unknown. If you say God is unknown, we agree. But we shall know Him some time in the future." But religion says, "God is unknowable. You can never know Him." Unknowable means that which cannot be transformed into the language of the known.

The ultimate reality of life shall always remain unknowable. There is a reason for this. The reason is that my being is so tiny. This infinitesimal 'me' is the knower, and what I want to know is an enormous, infinite expanse. The knower is but an atom in the boundless existence.

My knowing depends on very ordinary things. A small pellet of opium can knock out my consciousness; one injection of morphine and I lose my power to know and feel. How puny is my power to know? A stone hits my head and I am knocked out, and with this insignificant power at my command, I set out to know the vast, unbounded, infinite existence! Besides my power of perception, my very being can be destroyed by a single injection or the thrust of a knife. And with this negligible power I set out to investigate the limitless ocean of existence! Religion says, "We can never know." And what religion says is scientific and logical. How much is our power to know? Let us investigate, our power of perception a little more deeply.

The child in the mother's womb is completely unconscious for nine months. It knows nothing. When it is born, it sleeps for twenty-two hours, then twenty hours, then eighteen hours and so on. What happens when it grows up? If we live for sixty years, we spend twenty years in sleep, in unconsciousness. The remaining forty years we spend in conducting our research into life, investigating. If we investigate into these forty years and we find that we have known that which is to be known for even forty seconds, it is too much! We find instead, that these forty years we have also spent in an unconscious state. We do not even have the required amount of consciousness needed to *know* for a single second. We keep slipping into unconsciousness and insensibility; and with this mind filled with insensibility, we set out to explore the vast unknown.

If you are told to concentrate your attention on the flame of a lamp for five minutes and exclude all other thoughts, you will know how difficult it is. For five minutes you cannot hold your attention in one place. A thousand obstructions will come in the way. A thousand thoughts fill the mind. The mind wanders here and there, the eyes begin to blink, you forget the flame altogether. You do not have the strength to concentrate on a flame for just five minutes -- from where will you gather strength to know the everlasting, all-persuading expanse of existence?

Then also, I am here today, but I was not here yesterday and I may not be here tomorrow; whereas this infinite expanse has always been and will always be. When I was not, it was there; when I shall be no more, it will still be there. How can I, in my momentary existence, know the whole? A wave leaps up to the sky and, in the process expands in order to know the whole ocean! Then it falls down and is lost in the ocean.

Man's consciousness is just such a leap. How can he know God then? Does religion then say that ignorance is in our very being and that we can never know? No. But religion says that as long as the effort to know is there, knowing cannot be, for in the very effort lies the ego, the consciousness that 'I am'.

As long as the fist is kept closed, knowing cannot be. The fist is infinitesimal, puny. Open it, and the palm of the hand contains the whole; there are no more boundaries. Open the intellect, break all its doors, let it merge with the vast space, maintain no boundaries, and knowing takes place. And yet, this sutra exhorts you to understand this: that even then, it remains untouched, unexplored. But the knowing takes place, and you will understand it as such. It becomes clear to you then that it is intangible.

How does this happen? There are many reasons. The first reason is what Kabir says, "I searched and searched, and in the process I lost myself." The process of seeking is such that the seeker is lost. And when the seeker is lost, who is to touch and what shall be touched? The seeker is no more! The seeker's very being -- the ego, the 'I' -- is the only obstruction. Nicodemus asked Jesus, "What shall I leave in order to attain God?"

Jesus replied, "To leave everything will not be enough. You will have to leave Nicodemus himself."

Nicodemus replied, "I can leave everything else, but how can I leave myself? I can leave all else and run away, but how can I run away from my very self? Wherever I go, the self will be with me."

Said Jesus, "That is what you have to learn. The day Nicodemus is left behind, you shall meet God."

Knowledge occurs the day the knower is lost. Wisdom dawns when the knower within is no more: when the palm is no longer closed.

The ego, however, is very close-fisted in every way. Until it is completely satisfied that something still remains in its palm, it does not open up. That is why people go on asking, "How can I believe that God is unless I see Him?" That is to say: until He comes within my grasp.

Karl Marx has said, "Unless we can dissect God in our laboratories, we cannot believe that He is." But in order to do this, we shall have to provide a table big enough to contain Him. Then also it is going to be difficult for Marx, because he will be standing at one edge of the table -- a puny, insignificant creature -- beside this vast entity that is God. How will he begin his work? It will be like a mosquito setting out to analyse the Himalayas! The ratio between the mosquito and the Himalayas can, however, be measured. The difference found would be nothing compared with the difference between man and God. The mosquito is at least of some consequence viewed before Everest, but before God, Marx is not equal to even a mosquito! And yet Marx maintains that he shall not believe in God until he has fully analysed Him!

It is not Marx alone who feels this way. We all feel the same way. We say that we shall believe in God only if we can. Until we see that He is, He is not. It is necessary for us to be a witness to him in order for Him to be.

Lao Tzu says, "GRASPED AT, BUT CANNOT BE TOUCHED..." because he who was to touch is annihilated by then. Hence He is called 'intangible', for he who was to touch has been lost long before. In fact, the seeker can touch only when he is no more, when his 'I' has melted away. There is no way to know Him except by complete extinction of the self.

The entire flow of our life is in our being, and the entire flow of religion is in not-being. Therefore, we are unable to establish any relationship with religion -- because the whole process of our thinking is based on the fact that 'I am'. Darwin has said that the existence of the whole of mankind can be defined by the existence of a single term: the struggle for survival. Darwin is right. But Buddha cannot be convinced by this statement about struggle for survival. If we are to understand Buddha correctly, existence mean, the struggle to not be. It is an attempt to lose oneself; to destroy one's very being. We all strive to be -- to be more and more Buddha strives for non-being; to be empty, to be void, to lose oneself. If we compare ourselves to water, we can say that we strive to become like ice: hard; strong, assured of being. If Buddha is ice, he would want to melt and become water -- liquid. And if he could help it, he would like to turn into vapour so that no form remained. He would not even like to be vapour because vapour too has some kind of form.

Religion is the courage to be annihilated. Therefore. when a man turns towards religion, he should first find out whether he is prepared for annihilation, for extinction. Is he prepared to bear the hardship, the agony of losing himself? Then only can he move towards religion.

We proceed in the direction of religion, but for the wrong reasons. So our religion becomes False. We approach religion in order to be something more, to attain something more. We say that we want to attain heaven, bliss. Our intention is to secure our life after death. We strive for a life without death because in this life, death is certain. So here, also, we are struggling for survival. All our efforts are to save ourselves. That is why we find our priests teaching us, "Only those who are with us will be saved. On the day of judgment, we shall be your witness." Such teachers find followers by the thousands because all of us desire to be saved. This desire can be easily exploited.

It is hard for a teacher like Buddha to find followers because he says, "Die! Lose yourself, be no more, for your very being is your woe. Become empty, void."

Lao Tzu says, "He is called intangible because one who is to touch Him is lost when He appears." As long as we are, we can touch, we can grasp, but. He does not appear. The two (you and God) cannot meet; it is impossible. And yet, the meeting takes place -- on a different plane. My non-being and His being meet. As long as 'I am', He is not. When I am not, the whole existence undergoes a transformation -- and then, He is. My non-being itself becomes the eye that sees Him, the hand that touches Him. My non-being becomes the very ground of his manifestation. My non-being is the throne for He who is the Lord. As long as 'I' am perched upon the throne, there is no place for Him.

Zen fakirs have said, "When a guest arrives, we make room for him. He who goes to invite the supreme guest must vacate the full house of his being." Not an iota of ground can be left for the ego.

Therefore, He is called intangible. He is thus, invisible, inaudible and intangible. And thus, He is outside the scope of our investigation. He escapes all our inquiry; He slips out of our grasp in every way and

remains forever unknowable, incomprehensible. We must understand this.

He escapes from all our inquiry. I have told you that there is one difference between religion and science, and the distinction is one of categories. Science believes there are two parts to existence whereas religion believes there are three. It is this third part that is the main stay of religion.

Inquiry is the source, the foundation, of philosophy. There can be no philosophy in the world without inquiry. But inquiry is not the mainstay of religion. It is for this reason that people from the West say there is nothing like philosophy in India. To a certain extent they are right. Philosophy has never existed in India in the same sense as it existed in Greece and as it exists in the West today. India, China, indeed, the whole of the Orient, say that God is beyond the grasp of inquiry. None of our questions reach Him because they are too small, too puny. What kind of questions do we ask? Questions also arise out of experience, remember this.

We ask, "How can we believe God is unless we see Him with our own eyes?" Our experience of knowing is seeing. Whatever we see we believe, because then there is no question of its being false. We have not investigated this matter enough.

In dreams, also, we see with our eyes. When we are dreaming, everything seems real. It is only on waking in the morning that we find it was a dream. Would that some day we were to wake up to realise that that which we called life was nothing but a long dream! A man can remain in the dream-state for as long as seventy years or more! And he will never know that what he saw was a dream.

We have more faith in our eyes than we should. If you go to the desert, you may see a lake of water at a distance -- your eyes tell you it is there. Not only your eyes see water, but they also see the reflection of trees and shrubs on its banks. This is nothing but an illusion created by the rays of the sun. You soon realise it, when you reach the spot. You may find some trees, but the lake is certainly not there.... And you had actually seen the ripples in the lake! The eyes saw all this. The eyes deceived you!

When we raise questions concerning God, our questions are connected inevitably with the eyes. We say, "I must see Him, I must hear Him, touch Him." Our questions are involved with the experiences of our senses. Remember though, all inquiries as arise out of the experiences of the senses cannot reach even the fringe of existence, because God is beyond all senses. We shall never be able to touch Him from anywhere.

Our experiences are the foundation of our inquiry. Then how can we inquire about that which we have never known? How much is such inquiry worth?

This seems very difficult. How can we inquire about that which we do not know? Suppose you go to a foreign land where roses do not grow. You try to tell them about the rose. What will you say? You may say, "The rose is very beautiful." They might place a diamond before you and say, "Is it that beautiful?" They will raise questions according to their experience of beauty. Now you will find yourself in trouble. If you say, "No, not this kind of beauty," they will feel offended. Then what do you mean by beauty?" they might ask. Now if you say that to a certain extent the diamond can be Compared to a rose, they might ask, "Is the rose as lasting as a diamond?" You will then have to state that the rose blooms in the morning and dies in the evening; and they will scoff at such beauty. You may try in vain to state your point, you may say that the diamond is a dead, lifeless thing, whereas the flower is a live thing -- but they will refuse to agree with you. The reason is only this: that their questions and inquiries arise from their own experience.

There are questions that seem appropriate in language but are meaningless in existence. I can ask, "What is the fragrance of the colour green?" This seems appropriate in language. If a blind man is told that the green colour is very beautiful, he can ask you how it smells, because his experience of things is through smell and sound. His question would not be inappropriate because he can only try to know things by identifying them with things, already known to him. You will say his question is irrelevant. What has the colour green got to do with odour? But this man will say, "If this has nothing to do with odour, it has nothing to do with me." His experiences are all through the sense of smell.

Lao Tzu says, "He is beyond the grasp of our inquiry because inquiry arises from the known. Inquiry is useful in the investigation of the unknown; but if the unknowable is to be sought, inquiry is useless. Therefore, inquiry is the base of philosophy and science but not of religion.

In our country, there is an entirely new word coined: '*mumuksha*', as opposed to *jigyasa*' (inquiry). This word is the foundation-stone of religion. We do not ask questions about God because all questions come out of our own experiences and He is beyond all our experiences. Therefore, all our questions regarding Him are irrelevant. So we ask nothing about Him. Rather, we begin to ask questions about ourselves. Thus starts mumuksha.

Understand this a little. A blind man asks, "Does the colour green have any odour?" This is an inquiry.

But if the blind man says, "I cannot see, show me the way to understand this colour you are talking of so that I may know it," then this is mumuksha. "What is the colour green like?" -- this is inquiry. "How should I change so that I can see the green colour of which you talk?" this is mumuksha.

Inquiry leads to thought; mumuksha leads to sadhana. Jigyasa (inquiry) gives rise to reflection; mumuksha gives birth to meditation. An inquirer wanders in thoughts only. Where religion is concerned, the mumukshu reaches the destination which is beyond the grasp of the inquirer. He who tries to know truth through intelligence will be a failure. He will know nothing, because thoughts make us blind. To one who can be in the no-thought state, that which is unknowable becomes manifest immediately. He finds it right next to him. God manifests within and without, and on all sides.

The Way of Tao, Volume 2

Chapter #11

Chapter title: The image of the eternal and the formless, the ancient and the void

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NEITHER BY ITS RISING IS THERE LIGHT,
NOR BY ITS SINKING IS THERE DARKNESS.
UNCEASING, CONTINUOUS,
IT CANNOT BE DEFINED.
IT REVERTS AGAIN TO THE REALM OF NOTHINGNESS.
THAT IS WHY IT IS CALLED THE FORM OF THE FORMLESS;
THE IMAGE OF NOTHINGNESS.
THAT IS WHY IT IS CALLED ELUSIVE.
MEET IT AND YOU DO NOT SEE ITS FACE.
FOLLOW IT AND YOU DO NOT SEE ITS BACK.
HE WHO HOLDS FAST TO THE TAO OF OLD,
IN ORDER TO MANAGE THE AFFAIRS OF NOW,
IS ABLE TO KNOW THE PRIMEVAL BEGINNINGS,
WHICH ARE THE CONTINUITY (TRADITION) OF TAO.

The flowers bloom in the morning and wither in the evening. The sun rises in the morning and sets in the evening. There is birth and it ends in death. Each happening has a beginning and an end. But existence always is. There is no morning, nor evening for existence, neither birth nor death. In this sutra, Lao Tzu tells us about the beginningless, infinite continuity of the nature of existence, that is beyond both birth and death.

Whatever we know, we can encircle within a limit. On one end of this boundary there lies its beginning, and on the other, its end. All that can be confined within boundaries can be defined. Definition can only mean that which we can encircle within our thoughts. But it is impossible to define that which has no beginning and no end, for the simple reason that we cannot confine it within the circumference of our thoughts. From where should we draw the line and where should we end it? Therefore, existence can never be defined. Existential objects can be defined, but not existence itself.

Let us understand it in this way. This sutra is rather difficult, so we shall have to unfold its secret from many sides. We see a flower and we say it is beautiful. The moon comes out in the sky and we say it is beautiful; we like a face and we say it is beautiful; some music touches the chord of our heart and we say it

is beautiful. But have you ever seen beauty? Some song is beautiful, some flower is beautiful, some star in the sky. You have seen things that are beautiful, but have you seen beauty itself? Then, a difficulty arises. If you have never seen beauty, how can you say a certain thing is beautiful? You see beauty in a flower, but you have never seen beauty itself. The beauty of a flower blooms in the morning and withers by dusk. A face appears beautiful today, but tomorrow the beauty vanishes. That which is here today is lost tomorrow: that which you saw in the morning is gone by the evening. Have you seen 'that' apart from the objects? Have you ever seen pure beauty? You have seen beautiful things but not beauty.

The flower can be defined -- it has its own form, its own shape, its own marks of recognition. But beauty itself cannot be defined. It has no boundaries, it has no form, no marks of recognition. And yet we recognise it, or else how can we say the flower is beautiful? But if the flower alone is beautiful, the moon at night cannot also be beautiful, because what is there in common between the flower and the moon? This means that beauty is that which is in a flower, in the moon, in the eyes and yet apart -- it is something different from all these. The eyes that looked beautiful a moment ago look hard and ugly with anger a moment later. The same eyes that looked beautiful, now are ugly -- something has been lost. This proves that beauty is not a flower or the moon or the eyes; beauty is something else. Have you met it face to face? Never.

We have never seen beauty, never known it, therefore beauty cannot be defined. And yet, we recognise beauty. When the mystery of beauty enters the flower, when its smoothness and tenderness permeates within it, we say the flower is lovely. When this same mystery enters into the eyes of someone, the eyes appear beautiful. When the same mystery manifests within the notes of a melody, it sounds sweet to the ears. But what is this beauty, this loveliness? The flower can be defined, so can the moon and the eyes, but what is beauty? It is indefinable. Why? Why can we not define beauty?

We know what beauty is. We come across it on some unknown path. It enters our heart in some unknown way and it thrills our soul in some unknown manner. And yet, we do not know what it is. Whenever the intellect tries to grasp it we find it is lost. It is somewhat like this. Darkness fills a room. We take a lamp to see where darkness is -- and it is lost! Wherever the boundless is, if we approach it with our intellect, it disappears. The intellect can only recognise things within its boundaries. The intellect can only know that which is bounded. A thing can come within the grasp of our understanding only when the intellect can decide its limits -- only when it can form its periphery and divide it in parts. It is, therefore, that the intellect goes on dividing things into smaller and smaller sections. The smaller the fraction, the deeper is the understanding.

Science has reached the atom. Its understanding of the atom is profound, whereas the vast expanse is beyond its grasp. The smaller the thing, the better the intellect can comprehend it. Now that science has analysed the atom, it has also divided the atom into electrons, protons and neutrons. The intellect is keen to divide even these further; because the smaller the thing, the better it can be examined and defined. The bigger the expanse, the less possible it is for the eyes to Find its ends; and when the intellect cannot measure, it falls into difficulties and goes astray.

Says Lao Tzu, "Nothing is illumined when it appears, and nothing is darkened when it disappears." Such is the imperishable, uninterrupted mystery which defies all definitions. It always is; it is eternal. Suns rise and set, flowers bloom and die, life comes and goes, creations form and fade. The universe is created and annihilated, but God always is. That something, by whatever name may we call it, always is. It is never born, it never dies, it is eternal. This is the pure existence.

I talked to you about beauty in order that you might understand existence. We have never seen existence. But we have seen or experienced the evidence of existence: we see a tree, a river, a human being, the sun, the moon. They all have an existence, but existence as such, we have never experienced, only objects of existence. But the objects that exist, are all transient.

Let us try and understand this, for this is one of the profoundest questions of philosophy. The greatest philosophers in human history have considered this question at great length. We say, "This is a table, this is a man, this is a house, a flower, a star, and so on." These are, but are they existence? Existence, is-ness, the happening of existence, is in everything and yet we cannot see it. Now, suppose we break the table. There were two things: the table and its existence. The flower was; now it is no more. The flower is no more, but the existence within the flower -- have we destroyed that too? We have never seen existence, we have only seen objects. There is a man; he dies. There were two things in a man: there is his body, made of flesh and bones, and there is his being. The body dies and dust turns to dust, but his being -- does that also die?

When we crush a flower, remember that we crush only the flower and not its beauty. How can we destroy that which we have never seen, never grasped, never even touched? How can we destroy that which

is beyond the conception of our senses? We can destroy a flower or blind an eye, but we cannot destroy the beauty that peeped from behind the flower or shone through the eye. Suns are formed and dissolved, creations come and go, men are born and they die but this being within them, this existence, forever is -- it flows forever.

Lao Tzu says, "Its manifestation does not bring light, nor does its disappearance plunge things into darkness" -- because it neither rises nor sets. We do not know it by things that appear and disappear, for it is deeper than these. That which does not manifest itself even in the light of the sun, and that which does not set with the setting of the sun -- that alone is. That which is not when the flower is, and that which is not extinct when the flower is not -- that alone is. That which is not born at birth and that which does not die at death -- that alone is.

When a person is born, the first boundary line is drawn. A certain person Rama is born. We draw a line: he was born on such and such a day. Then this man dies. We draw another line: he died on such and such a day. This is the boundary within which the individual, Rama exists. But it is not the boundary of existence. Let us go a little deeper and perhaps we will understand.

Which day do you call your birthday? This is a debatable question. Is it the day you were born, or is it the day you were conceived in your mother's womb? Generally, the day the child is born is looked upon as the birthday. Then what should we call the day when conception takes place? We can go back a little and say the birth takes place on the day of conception.

Let us go still deeper. One half of the embryo was present in the mother long before conception and the other half in the father long before conception. The beginning of birth, according lo science, took place on their meeting. So this happening of birth is the meeting of two lives that were already existing. This, then, is not the beginning, for both the lives were already present: one was hidden in the father and one in the mother. Their union brought a new life into being. This is the beginning of the life of an individual, say Rama. But this is not the beginning of his existence, for his existence lay hidden within his father and mother -- it was present and fully alive. It manifested itself in the union of his father and mother.

Let us go back even further. That which was hidden within the father was hidden within the parents of the father. What was hidden in the mother was hidden within the parents of the mother. And so we go back, and further back. Then the question arises: when did this life actually start? When you were born is your birth, but the life within you was not born with you. If we go further and further back, all the past history of the world, all the known and unknown, will be exhausted; and yet the mystery will remain unsolved. You were alive within the first man that was on earth. But how did he come to be? For him to be, it is imperative that existence must have been before him.

So existence is a continuation. Birth is a simple happening, according to science, but rather complex according to religion. The nucleus formed by the union of the mother and father is merely the beginning of the body. The soul enters this body.

Therefore, when Buddha's father told him that he had given birth to him and he was his father, he replied, "I was born through you, but you have not given birth to me. I came through you, you were the door through which I entered, but you have not created me. I was, even when you were not. You provided a passage for me and I appeared, but my journey was very different from yours".

His father was displeased with him, because Buddha was going about begging in the very country of which he was the king. His father tried to reason with him. He said, "Siddhartha, no one in our family has ever begged."

Buddha replied. "I know nothing about your family but as far as I remember my past journeys, I have always been a beggar. In the life before, and in those preceding it, I have always begged. I am a very ancient beggar. About you, I know nothing".

The two talked in different languages. They could never have come to terms. Buddha's father spoke the language of science, of logic, while Buddha talked the language of religion. From the angle of religion, the happening of life that takes place in the mother's womb is infinite. The soul that enters into life is also infinite. It is the union of two infinities within the mother's womb.

So, in this sense, I always was. Every particle of my body has always been. Every particle of my soul has always been. There has not been a single moment in this existence when you were not or when I was not. The form may have been different, the shape may have been different, and also the name, yet there has never been a moment when you and I were not, nor will there ever be. You have been born many times; you died many times. Lao Tzu says, "NEITHER BY ITS RISING IS THERE LIGHT, NOR BY ITS SINKING IS THERE DARKNESS. UNCEASING, CONTINUOUS, IT CANNOT BE DEFINED." You can be

defined -- your name, which place you come from, where you live. You can be defined. But how can the infinite existence that manifests in you be defined?

People would ask Buddha what his name was. He left his palace, his kingdom, and began to wander in unknown places where nobody knew him. But his very personality attracted attention, for its unparalleled beauty could not remain hidden behind beggar's attire. And when people asked him where he came from and what his name was, he would say, "Which name of mine shall I tell you, because I have been born many times. Sometimes I was a man, sometimes an animal and at times even a tree. Which name of mine would you like to know?" It is only natural that those who asked him must have considered him a mad man. "Which name should I tell you?"

He in whom the knowledge of existence thus begins, finds himself in many difficulties with the worldly-wise; for then he discovers that no definitions work. As the order of things begin to attain infinite dimensions, all definitions break down, fall to pieces.

Imperishable is existence, inexhaustive. Things happen, things pass away, but existence remains forever.

Why is existence indefinable? Because it is boundless, infinite. It is impossible to investigate it fully. It is not that our means of investigation are poor, but that existence has no beginning and no end.

Christianity has decided on the historical birth of this world. Christian seekers maintain that the world began 4000 years before Christ. Those who worked on this have even worked out the exact time. They say that 4004 years ago, at 9 a.m. in the morning, the world came into being. They have even mentioned the minutes and seconds! But when science looked into this matter, Christianity was proven wrong and all its findings were proven childish. Scientists discovered that the earth was four thousand million years old at least. The account of 4004 years, so many hours and so many minutes was absolutely childish. This was a great blow to Christianity, though it had nothing to do with the Christian religion. If we investigate religion in the right perspective, we find that religion cannot say from where and when things start and where and when they end. Religion believes only this; that whatever is, is. It neither begins nor ends. Existence is beginningless and endless; it is infinite Thus science has no quarrel with Lao Tzu's views. Lao Tzu says, "We accept the imperishable existence, which never began and which will never cease." That the world began 4000 years ago is a childish statement but the present statement that the world is four thousand million years old is also childish. The extension of time makes no difference. Whether it is four thousand or four thousand millions, Lao Tzu says that things cannot begin in this world; existence always is. The forms and the shapes may change, but that which lies hidden behind these forms is eternal; it is everlasting.

This unknown factor of existence enters into state of void time and again. For Lao Tzu, the state of non-being is also existence (being). For Lao Tzu the state of being and non-being are the two sides of existence.

When people like Lao Tzu and Buddha talk of this state of nothingness, we misunderstand them. We think that when they talk of nothingness, it means there is nothing. This is a mistake. When a Buddha or a Lao Tzu talks of non-being, it is a state of existence. To manifest or not to manifest are two forms of the same thing.

I speak, and then I become silent. If we ask Buddha he will say, "To speak and to be silent are two states of the same energy." The energy speaks at times and is silent at times. The energy is not extinct in the state of silence; it is just quiet. Not to be is the disappearance of to be, not its extinction. If this is properly understood, many things become clear. Not to be is not to be extinct because, according to Lao Tzu, nothing is ever destroyed in this world.

Now, even science concedes that matter is indestructible. You cannot destroy even a grain of sand. You may crush it, but then that which was together in one piece will be manifest in the particles. You burn an object and it turns to ashes, but that which was present in the object is still present. How will you destroy that? You can, at the most, destroy one form and create another. More than this you cannot do.

Water can be changed into ice, and ice can become vapour. The river can become the ocean, and the ocean can become a cloud. The cloud again becomes the river; you can never destroy it. Not a single drop can be destroyed; it is impossible. Science has discovered an interesting fact: that ever since existence came into being, it has not decreased by a single particle, nor increased by a single particle. There is so much change all around us, at all times, yet the sum total is constant. How vast is the universe. and how turbulent: stars form and disintegrate; worlds are created and destroyed; people come and go, through so many lives. There are so many people, so many palaces and so many graves -- and then, silence. So much turmoil while life lasts; then the silence of death. And yet, the universe is none the richer or poorer by a single grain.

The universe means the sum total of everything. There is nothing outside of it. Then how can it

increase? And also, how can it decrease, because not a single grain can fall out of it. The totality of the universe remains always the same. Forms change, but that which assumes the forms is always the same. Things appear and disappear but existence is the same as ever. Lao Tzu says, "AND IT REVERTS AGAIN AND AGAIN TO THE REALM OF NOTHINGNESS."

Existence has two dimensions. Its manifestation means, its assuming various forms, and its reverting to nothingness means its becoming formless. We hear a song. A minute before, the melody was not there. Then we heard it and a minute later it was again no more -- it reverted to nothingness. A flower blooms. It was not there a moment before. Then the day dawned and the sun bathed its petals with rays. The flower opened, it sang its song of life, it spread its fragrance. Then evening came and the flower withered. It fell to the ground and was no more.

Each object thus appears and disappears. But not to be does not mean that it becomes extinct. Not to be means to be absorbed into nothingness, to be lost once again into nothingness. Not to be means to be unmanifest. Manifestation and unmanifestation are the two sides of existence.

A person came to Lao Tzu. He was an atheist. He said to Lao Tzu, "There is no God."
One of Lao Tzu's disciples who was a theist was there. He said, "God is."

Lao Tzu said, "You both are correct. Each of you is talking about one aspect of God. There can be no opposition, no argument. between you. One aspect of God is His manifestation; another aspect is His non-manifestation. The atheist is talking about His non-manifestation and the theist is talking of His manifestation. You both are right. But you both are wrong also, for your contentions are incomplete."

Lao Tzu says, "God is, and God is not. Both these are true at the same time, because both are His ways of being." Lao Tzu thus becomes difficult for us to understand because it then becomes difficult to define God. One person asserts that God is. He can make a definite statement. Another asserts that God is not. His statement is also definite. But Lao Tzu maintains that God is, and is not. This defies all definitions. But what Lao Tzu says is correct. What Lao Tzu says is right, because nonbeing is also a way of being. There is no contradiction and no opposition between the two.

If this becomes clear to us, then we shall understand that birth is a way of being and death is also a way of being. In birth we manifest, and in death we revert to the realm of nothingness. To be awake is a way of being. Then, we are active. To be asleep is also a way of being. Then we are inactive. In waking, we are active in the outside world. In sleep, we are active within ourselves. Consciousness and unconsciousness are two aspects of our being. In the state of consciousness, there is a lot of movement within us. In the state of unconsciousness. everything is silent, even consciousness.

We have to break the hostility that exists between this state of being and not being. Then only shall we be able to understand Lao Tzu. There is absolutely no contradiction, no enmity, between the two. They are two aspects of the same thing. And yet, it becomes difficult to define, because time and again the manifest reverts to the realm of the unmanifest. This persistent movement from manifestation to unmanifestation makes it difficult to define Tao. "THAT IS WHY IT IS CALLED THE FORM OF THE FORMLESS." The formless is its form. It is such that it has no form.

This also we shall find difficult to understand, for we tend to see things in terms of contradiction, whereas Lao Tzu's way of seeing things is by uniting them. We know of people who believe in the manifestations of God, we know of people who believe Him to be without form, and we know of the quarrels between them.

Islam says that God is formless, so Muslims do not allow the images of God to be anywhere. There was a temple in Mecca with three-hundred sixty-five idols of worship. Each idol depicted one form of God, and there were three-hundred sixty-five idols, one for each day. The people who created these images must have been very imaginative. Each day they worshipped God in a new form. Thus, each day they worshipped one idol. This was a priceless concept: each day they worshipped a new form. And yet they must have been adherents of the concept that God is formless. How could the form change if they worshipped form? It is only the formless that can change form so easily. That which changes from every day proves that it has no definite form. It can manifest in any form.

In our country, Hindus have created thousands of images of God. From an unhewn stone underneath a tree to the creations of Khajuraho there are innumerable images of God in India. The concept of thirty-three crores of devas is found only in India.

There is a constant struggle between those who believe in God as a form and those who believe God is formless. One who believes in the formless cannot visualise the formless taking a form and one who believes in God's manifestations cannot understand why He who manifests himself in so many forms and

shapes cannot manifest in a stone image. The stone also is a form of God. How else could it exist?

It was only much later that images began to be carved. In the beginning, any stone could be smeared with vermilion and an idol was created. And the appropriate deva manifested himself for his worshippers. When you see a stone smeared with vermilion you will fail to see how it can become a God. Perhaps the village people did not know the art of sculpture, you think. That is not so. Any shape is His shape, all forms are His, so any shape will do. This is the idea behind it.

These two concepts seem conflicting because to us, form and formless are contrasting terms. Lao Tzu sees no conflict in them. The basic concept of Lao Tzu is the concept of harmony everywhere in life. All qualities are His. He is also the quality-less. He is form and He is the formless. That is we say: the form of the formless. We accept His forms because we know He is formless. The very state of non-being we look upon as His being. His absence is just a form of His presence.

Now it becomes more difficult to define. If we rely upon words, we can draw lines of limitation. If we say God is full of attributes, we can set aside the aspect of attributelessness. If we believe in the form aspect, we can set aside the aspect of formlessness. And vice versa. But if we say that He is both, the boundary lines become hazy and definition more difficult.

He is an image of emptiness, of nothingness. An image can only be carved out of matter; it means shape, form. How can the formless be depicted in an image? And yet, Lao Tzu says, "HE IS AN IMAGE OF NOTHINGNESS." This is a subtle attempt to join the opposites. He is not. This is also a dimension of His being. It is difficult to understand, because to us if one is, the other is not.

There are things within our experience however which are. and yet we cannot define their existence in any language. You feel love for someone welling up within your heart. You feel it, but you cannot express it. This is every lover's predicament. He can give no proof of the love he experiences. If you ask a lover to give proof of the love of which he talks all day, and of which he dreams all night, the love which fills every pore of his body, which he breathes with every breath, he becomes helpless because he has no way to prove it. Even if he attempts to do so. he finds all his efforts have gone in vain. He may throw his arms around his beloved, he may press her to his heart, and yet nothing is manifested. The experience lies within, and nothing that he can do helps to manifest the experience. He may even give his life, yet that which was within cannot be manifest.

Love is. But it is as if it is not. Love is, the way God is. That is why Jesus has used the word "love" to define God. He said, "Love is God." This does not mean God is a lover. This is a mistake on the part of Christians who have said, "God is very loving." That is not what Jesus meant. Perfect love cannot discount hatred. What is meant by the term "God is love" is that love is the only proof we have where being and nonbeing exist together. Love is; we feel its presence in full measure. If a man is prepared to lose his life for the sake of love, it goes to prove how real is the presence of love within him and how much more important it is to him than his life. But there is no way of proving its existence, its presence, its being, we cannot put our finger on it.

Jesus gave the simile of love for God only so that you can know Him through the experience of love. But we have no knowledge of love at all, so we find ourselves in great difficulty.

All methods of contemplation that are far removed from love end up by denying the existence of God. For example, mathematics. It is far removed from love. Science does not accept the existence of God because science has nothing to do with love. Poetry accepts God because poetry is very near love. Dance and music similarly, accept the existence of God because they are so near love. Everything that is near to love accepts the existence of God, while everything that is removed from love finds it difficult to accept His existence. They cannot accept the fact of His being and yet not being, Lao Tzu says: "Nothingness is His image." He is not, and that alone is His being. For these very reasons He is called unapproachable, inaccessible and, hence, unknowable.

"MEET IT AND YOU DO NOT SEE ITS FACE. FOLLOW IT AND YOU DO NOT SEE ITS BACK." These are profound words. Meet Him and you cannot see His form. He has no form. He cannot have, because all forms are His. If He had a form of His own, all forms could not be His. Lao Tzu's famous words are: "He is nowhere, for He is everywhere. He is no one, for He is everyone."

And though He has no form, it is possible to meet Him. That is why those who get involved and obsessed by form fail to meet Him. Some are obsessed with Rama, some with Krishna and some with Jesus. These are forms. He exists in these forms also, but no form is His. In other words, all forms are His. This needs to be kept in mind or else we are bound to err. The devotee of Rama seeks Rama's face everywhere. but He is faceless. Then, this very face becomes a hindrance.

The face of Rama is helpful up to a limit -- for in Rama's face one can get a glimpse of Him -- but it can help only this far. If it persists, the face becomes more significant than the glimpse of God that it gives.

Shri Aurobindo has said that all steps that are helpful at first become a hindrance later. The path that led the way misleads the seeker and leads him astray after some time. Therefore, choose the path carefully and remember how long it can be useful. This is very difficult -- I know. Each step should be taken as long as it remains a step. As soon as it begins to bar your way, step aside. The face of Rama is helpful because the ease with which the image of nothingness is reflected in it is difficult to gauge in other faces. Nothingness becomes manifest in the face of Rama. So far it is helpful. But what happens is that the face gradually assumes more significance, so much so that it stops reflecting the nothingness that is manifest in it. This is what always happens.

When a seeker approached Buddha for the first time, he was not attracted. Buddha's eyes express complete detachment, and in this expression the seeker begins to see that which is beyond Buddha. Then the attraction begins, and it becomes stronger and stronger. As the attachment increases, that which was beyond Buddha begins to stop manifesting. Then the seeker is left with only the face of Buddha. Therefore, Buddha told his disciples not to make images of him. The reason was not that he was against idols but because he saw the above situation happening in his sadhakas. They were losing sight of that which was beyond him.

But the face of Buddha was so beautiful that people did not respect his wish. It is said that the number of images made of Buddha outnumber all other images, so much so that the word "But" which is a derivation of the word "Budh" began to be known as an image. This word means: an image -- in Persian, Arabic and Urdu. Perhaps people were not familiar with images before and Buddha's was the first image carved out of stone. Yet he had forbidden his followers to make images of him.

This is the difficulty. If the beyond is manifest, the face is useful. If the beyond becomes unmanifest, the face becomes a hindrance. The image becomes an opening, the gate to the formless, if the remembrance of the formless remains.

Lao Tzu says: "MEET IT AND YOU DO NOT SEE ITS FACE. FOLLOW IT AND YOU DO NOT SEE ITS BACK." This will be easier to understand if we identify it with love. Has there been a moment in your life when you had the good fortune to love someone? I ask you this, because it is with utmost difficulty that one in a million experiences love. People talk about love, but we only talk about that which we have not experienced. In so doing, we seek to pacify ourselves. If you have really experienced love towards someone, you will find that in the moment of love, the beloved's face becomes hazy. This is hard to believe, but it is so, that whenever your heart fills with love towards someone, the beloved's form becomes dim and in that moment you get a glimpse of that which has no form. That is why those who have had this profound experience have talked of the beloved as God himself.

This is why it is difficult to understand whether such a person is talking of his beloved or talking of God. When we read an epic of love, we are always confused: is the poet talking of God or talking of his beloved? Is Omar Khayyam talking of his beloved or talking of love. Is he talking of wine or of samadhi? It is difficult to make out. No wonder, so many wine shops are named after Omar Khayyam!

The lover is united with the formless in moments of love. The form disappears and the formless appears. The alchemy of love is such that it begins with the form and ends with the formless. In the beginning it is always the form that attracts; but this is due to the flash of some inner light which does not belong to the form. The flame is not seen, but the soft light of it is visible.

A house of glass attracts us, but if we stop here it would be a mistake. The light within the house is the actual goal. A beautiful form attracts. This is as it should be -- it is not wrong, it is no sin -- but if the body becomes the be all and end all and there is no knowledge of the flame within, then there is trouble. If the form attracts and the formless is experienced, a moment comes when the form is completely forgotten and only the formless remains.

If a person loves even one person truly, there is no need to seek God separately. The beloved then becomes the door to the absolute. Because we cannot love, we have to pray. Because we do not love, we have to do sadhana and various other things. If one can truly love, sadhana, prayers, etcetera, become redundant. Therefore Meera can say, "There is no way, no sadhana, no method, no knowledge, no meditation," for she has experienced love. Therefore Kabir can say, "Leave all yoga and mantras and the various exercises. His name alone is enough." But His name is enough only for one who has had a glimpse of the love within. Otherwise it is not enough, however much you repeat it.

This is the difficulty. Kabir says His name alone is enough, because the name, taken with love, is sufficient. What more does one need? Then we presume that the name itself is enough, but we have no

experience of the love within. So we repeat the name like parrots mechanically all our lives, saying: this is what Kabira said, this is what Nanak said. The name is enough, but only for the heart which has love within. And where there is love, the name becomes unnecessary. Love alone is enough.

Says Lao Tzu: "MEET IT AND YOU DO NOT SEE ITS FACE. FOLLOW IT AND YOU DO NOT SEE ITS BACK." With the union, all boundaries fall. There is no way to experience the union, try as you will. Therefore when a person says he has seen God, know that he has seen a dream -- a beautiful, religious, joy-giving dream. If a person says he has seen the face of God, know that his imagination has reached the point of fantasy. No one has ever seen His face and no one ever will because no face is His, no form is His. Existence is devoid of all form.

Lao Tzu goes on further to say: "HE WHO HOLDS FAST TO THE TAO OF OLD, IN ORDER TO MANAGE THE AFFAIRS OF NOW, IS ABLE TO KNOW THE PRIMEVAL BEGINNINGS, WHICH ARE THE CONTINUITY (THE TRADITION) OF TAO."

This last sutra is for the sadhaka. All that has been said before were pointers towards the supreme mystery. This sutra gives a reference as to how this supreme mystery can be attained.

Time is the creation of man. For God, there is no Time. Past, present and future are creations of man; for God they do not exist. The only word we can use for time with regard to God is eternal, eternity. The division of time is our creation. Future means that which has yet not happened to us and present means that which is now for us. But God surrounds all. For Him, the past, the future and the present are all here and now.

In actuality, for God there is only the present. It is some -- what like this. You make a hole in the wall of a house. If a person peeps through this hole and looks in, he might see me. Then he looks from another angle and he sees you. But then, he cannot see me. Then he may look again from a different angle and see others, but then he cannot see you. Those that he cannot see become the past; those he can see become the present; and those he is about to see become the future. For one who is outside the house, the people within the room are divided into three parts; but for a person within the room, they are all together at the same time.

God is present at the centre of existence, and we are all at the periphery. Our vision is limited. The eye is not capable of seeing all that there is. We can only see a few selected things. That which escapes one's vision becomes the past; that which has not come before our vision is the future; and that which is visible to us is the present. For God there is only the present; for Him, there is no past and no future.

It is not correct to use the word "present" with regard to God because present means that which is between past and future. But for Him for whom there is no past and no future, there can be no present. Therefore, Eckhart has used the phrase "the eternal now". For God, everything is in the present; whereas for us, if we were to investigate, the present is nothing.

We say there is past, present and future, but do you realize how long your past is? If you are fifty years old, the past spreads as far back as fifty years. If you were to remember your past lives, it would extend to crores of births. Our future, too, is infinite. If you are to live for fifty years more, the future is fifty years long; and if you were to take into account the lives after death, the future extends to infinity. So the past is infinite and the future is infinite. And what is our present? Hardly a moment. If you were to investigate more deeply, which moment would you call the present moment? As soon as you name it, the moment slips into the past. If I say, "This moment when it is 9.35 a.m. is the present," by the time I have said it, that moment has slipped into the past.

We have so little of the present in our hands that by the time we declare it, it becomes the past. The fact is that the present holds only one meaning for us: it is the point where my future passes into the past. And this point we never experience. If we begin to experience the present, if we begin to grasp the present, if it begins to fill our consciousness, this is what is called meditation.

We cannot grasp the present because the mind works with such speed, and time runs out so fast, that we cannot grasp the point between two moments. We cannot stop time, it is not in our hands, but we can stop the mind. It is very much within our power. If the mind comes to an absolute halt, we can be one with the present moment. Our union with the present moment is our union with God. Then by and by, the past and the future fade away for us and only the present remains.

For people like Lao Tzu and Buddha, there is no past and no future. The present is everything. When a person reaches the stage where the present becomes everything to him, he is united with God; he becomes God. The greater the length of our past and future, the further away we are from God; the shorter the distance, the nearer we are to Him. The day the past and the future fade away completely, we are one with

the absolute.

Now let us try to understand Lao Tzu's sutra. He who remembers the eternal, whether he is in a shop or in the market or in the office or in the house, whether eating or sleeping, if he is living in the eternal now, he alone is capable to know the primeval beginnings which are the continuity of Tao. Tao means religion, Tao means power, Tao means the rule (RIT). Tao means the supreme mystery, where there is no time, where there is no making and breaking, where there is no life, no death. He attains this supreme continuity.

Time is the gate. If you are swinging between the past and the future, you are still in samsara (the world). Samsara means: past-wealth-future; the present is absent. If we wish to go beyond samsara, we have to take the jump from the meeting point of the past and future. The pure present is moksha; the perfect present is Tao.

When Lao Tzu was asked, "What is your greatest teaching?" he would reply, "This which I am saying now."

When Van Gogh was asked, "Which is your best painting?" he would answer, "The one I am doing right now." For him, that which was happening here and now was everything.

He who remembers this eternal now and begins to live in it from moment to moment finds the way. He discovers the bridge to the eternal Tao. Leave the past, leave the future and catch hold of the present. Bury the dead past, drown it for ever.

But we drag the burden of our past behind us. That is why the old are bent. The weight of the body is nothing compared to the burden of the past. It is like a mountain on his back.

When you see an old man sitting with his eyes closed, you can be well assured that he is digging into his past. He will be reliving his childhood, his youth, his successes and failures, his life and loves, his marriages and divorces. The burden becomes heavier and heavier.

Take this burden off your back. It is dangerous because it will never allow you to merge with the eternal. See children, see youths. What are they doing? They are living in the future: the castles they want to build, the journeys they have to make, the goals they wish to attain. They have their ambitions, their dreams -- they live in them. Watch children. They are a great expanse of the future. Look at the old. They are the past. The child has dreams.

Between the two we miss that which is the present. As I told you before, our present is the point where the future becomes the past. In the same manner, our youth is the point where the future becomes the past and our dreams begin to crumble.

Have you ever seen an image of Buddha or Krishna or Mahavira in which they are depicted as old? It is not that they never became old, but we have conserved only their youthful images. There is a reason for it. The reason is, the youthful image conveys the fact that for Buddha and those like him, the present was everything. Youth became eternal. The body became old, but their consciousness never became old because there was no burden of the past on it. The mind is the reason behind it. If a person learns to live continuously in the present, he experiences a perpetual youth, an everlasting freshness. In his life, a new flower filled with fresh innocence opens each moment.

"NEITHER BY ITS RISING IS THERE LIGHT,
NOR BY ITS SINKING IS THERE DARKNESS.
UNCEASING, CONTINUOUS,
IT CANNOT BE DEFINED."

The Way of Tao, Volume 2

Chapter #12

Chapter title: The signs of a saint: he is alert and irresolute, egoless and playful

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THE SKILFUL MASTERS (OF THE TAO) IN OLD TIMES, WITH A SUBTLE AND EXQUISITE PENETRATION, COMPREHENDED ITS MYSTERIES, WHICH WERE SO DEEP THAT THEY ELUDED MAN'S KNOWLEDGE. AS THEY WERE THUS BEYOND MAN'S KNOWLEDGE, I WILL MAKE AN EFFORT TO DESCRIBE OF WHAT THEY APPEARED TO BE.
CAUTIOUS, LIKE CROSSING A WINTRY STREAM.
IRRESOLUTE, LIKE ONE FEARING DANGER ALL AROUND.
GRAVE, LIKE ONE ACTING AS A GUEST.
SELF-EFFACING, LIKE ICE BEGINNING TO MELT.
UNPRETENTIOUS, LIKE WOOD THAT HAS NOT BEEN CARVED.
VACANT, LIKE A VALLEY.
AND DULL LIKE MUDDY WATER.

This is a rare sutra. It is an uncommon sutra because it is entirely opposite to our concept of a saint. Lao Tzu does not look at a saint as we do. Lao Tzu's saint is a more integrated individual, more complete. The one whom we look upon asa saint is an imperfect individual. It would be better to call him a good man rather than a saint. We can understand a good man and an evil man. He who does good is a good man; he who does evil is an evil man. We attribute all that is good to a good man and all that is bad to an evil person. But Lao Tzu talks of a saint as an integrated person. He is not something opposite to the evil man, and he is not *only* a good man. He is both, and beyond both. He is both good and evil at the same time, and hence he is capable of being beyond both.

We shall have to understand a few things before we try to understand this sutra. Then we shall be able to go into the heart of this sutra.

Lao Tzu tells us a significant fact: "THE SKILFUL MASTERS (OF THE TAO) IN OLD TIMES, WITH A SUBTLE AND EXQUISITE PENETRATION, COMPREHENDED ITS MYSTERIES, WHICH WERE SO DEEP THAT THEY ELUDED MAN'S KNOWLEDGE."

First and foremost, science discovers new truths continually. Therefore, there are original thinkers in the world of Science who discover new things. In the world of religion, original concepts have no meaning, and there are no new discoveries. In the world of religion, truth is neither old nor new. It is eternal. The same truth is discovered again and again. For an individual it can be new because he knows of it for the first time, but it is not new. Truth always is. The discoveries of science are new today and old tomorrow; but the truths of religion are neither new nor do they become old, for that which was never new can never be old. Religion is a personal search for the truth that always is. Therefore, whether it be Krishna or Christ, Lao Tzu or Mahavira, they all talk of the rishis who have also attained this truth before them.

This is noteworthy. When a scientist talks of his discovery, he will say that no one before him had discovered this fact. If someone else has discovered it before, his search is in vain. If someone else had discovered the law of gravity before Newton, his discovery would have had no meaning. This is inevitable in science. Therefore, each scientist has to prove the originality of his discovery. In religion, it is just the other way around. Here, if a thinker tries to prove his originality he will be considered wrong, because the truths of religion are not borrowed, not stale. They are neither dead truths nor false truths. Whenever a person discovers them, they are new and fresh. This does not mean, though, that they were not known before. Thousands have known it before. Truth is always the same.

The truths of science are true today and untrue tomorrow. That is how they can be new. We can understand it this way: that only untruths can be new; truth cannot be new. You can discover new untruths that are unlike the others, because untruths can be your very own. Each man can have his own untruths, but each man cannot have his own truth. Truth is only one. And whenever a man opens his heart, he will discover this truth.

In science, man seems to be opening the door to reality (truth); but in religion, man opens his own heart to reality (truth). That which lies hidden in the depths of the heart is one. Therefore Krishna says, "Long before me, the rishis have said the same." So also says Mahavira: "Before me, the Tirthankaras have known

it." Christ also says, and Mohammed also says, that the prophets before them have also known. None among them declares himself the pioneer, the original discoverer.

Lao Tzu also says: "THE SKILFUL MASTERS (OF THE TAO) IN OLD TIMES, WITH A SUBTLE AND EXQUISITE PENETRATION, COMPREHENDED ITS MYSTERIES." But he also does not mention their names. This, again, is noteworthy. Lao Tzu believes that history has been incapable of remembering those who have penetrated into the deep mysteries of Tao, because history takes note of only those people whom it can understand. There have been many in this world who have known the supreme mystery, but this knowledge was so profound and deep that when they lived it and spoke about it, people could not understand. Therefore, these great visionaries of truth were forgotten. We have the words of many of them, but the names were lost. There are still others whose names we have but whose words are lost. There are still others whose words and names are both lost. Lao Tzu talks of those saints who are not mentioned in history at all; because they were so deep that they were beyond the understanding of ordinary people.

Man's understanding covers a very small circle and what he can understand is very gross. The greater the man, the more difficult it is to understand him. It is just like in very bright light the eyes close. When we try to look at the sun, the eyes close. In exactly the same manner, our understanding closes before those who have experienced the supreme truth; we cannot understand them. What is the reason?

In this connection. we must understand the difference between science and religion. To understand science, we do not have to increase our understanding. We simply have to add some more information. If I can count up to ten, I do not have to increase my power of understanding in order to learn to count up to twenty. I only have to become acquainted with the figures up to twenty. My understanding remains the same. I can count up to 1,000. I only have to learn the juxtaposition of the digits. My collection of information will increase, but my understanding remains the same. Scientists say that a child's understanding does not grow after the age of eighteen. Understanding stops developing after eighteen, but the collection of information goes on. This does not mean that there is no difference between a boy of eighteen and an old man. But the difference is in the accumulation of knowledge only, and not in understanding. The old man has a bigger collection of information, while the young boy has less.

Scientists say the understanding stops developing much earlier in most cases. In the last world war, when the I.Q. of the recruits in the defence forces was taken in America, the shocking result was that the average I.Q. was the I.Q of a thirteen and a half year old. This means that the I.Q. of a thirteen and a half year old and an eighty year old man may be the same.

In science, we have increased only the collection of knowledge. Hence our education depends less on understanding and more on the accumulation of information. Our education, instead of developing our understanding, develops the power of memorisation. So it is that all our examinations are based on memorisation and not on intellect.

But in religion, it is the other way around. Religion is never understood by memorisation. Understanding has got to develop. The stronger the understanding, the easier it is to understand religion.

I said that our average age of intelligence is thirteen and a ha!f years. There is a beautiful story about Lao Tzu, that he was born old. This is very symbolic, because from childhood Lao Tzu had the I.Q. of a hundred year old man whose understanding had developed along with his age.

Collection of information, and understanding, is the difference between knowledge and wisdom. Knowledge can increase even without developing wisdom, but wisdom is not possible without developing understanding. Religion talks of a totally different realm which only comes within our understanding when our intellect undergoes a total transformation.

Says Lao Tzu: "THE SKILFUL MASTERS (OF THE TAO) IN OLD TIMES, WITH A SUBTLE AND EXQUISITE PENETRATION, COMPREHENDED ITS MYSTERIES, WHICH WERE SO DEEP THAT THEY ELUDED MAN'S KNOWLEDGE." Even today, religion is beyond man's knowledge. Perhaps religion will always be beyond man's understanding, for man's understanding is adequate only to comprehend objects but not competent enough to understand experiences. It is suitable for understanding others, but not capable of helping us to understand ourselves.

It is very easy for us to understand others, but very difficult to understand our own self. We do not have the understanding to understand ourselves. It is like this. If my eye-sight gets weak and I can only see objects at a distance and not at close quarters, it means that my vision has got fixed at a long distance. If I want to see objects closer to me, I shall have to make use of spectacles. So long-range objects are easier for me to see than short-range objects. In almost the same manner, man's understanding is fixed on the

long-range, so that it is easier for us to see others, to understand others. The further a thing is away from us, the wiser we are about it, the closer it comes, the lesser becomes our understanding of it. And when it comes to our very self, we are absolutely ignorant.

This is why we find we are so clever in advising others, but not our own selves. When we see a man advising another, he appears very wise, but what he does when the same situation occurs to him is very idiotic. What is the reason we can advise others? The other is at a distance. Our understanding gets focused at a distance, and we can see things clearly. As our understanding draws nearer and nearer to us, our eyes become unfocused. When our eyes try to see things closer and closer to our own selves, when we finally look towards our centre, everything becomes dark. A different kind of understanding is required, an understanding that can focus on the self.

Religion means the power to become centred on our own selves: a profound, self-centering understanding that gives the power to look at one's own self as we look at others, as we advise others. The ability to go beyond oneself, to be apart from oneself, to be untouched and unaffected by oneself, gives us the strength and power to enter into the deep mysteries of religion.

We are very wise people, especially where useless things are concerned. The more useless a thing, the greater is our understanding. The more purposeful a thing, the more dumb our intellect becomes. We are master craftsmen in discerning all the trash in life but when faced with a diamond, we go blind!

Says Lao Tzu: "Many have entered the world of religion, but they were beyond the understanding of the ordinary man." Why? He gives reasons also.

There were many misunderstandings regarding these men, because they were beyond the ordinary intelligence. We shall realise how profound our misunderstandings are when Lao Tzu explains the attributes of the e persons. And because they are beyond our understanding, their attributes cannot be defined clearly. We can only make an effort to understand their behaviour. Why?

We have a language that is capable of comprehending life as we live it, but we have no language to comprehend that life which we have never lived. If a useless thing has to be explained, we have clever words to express it. Do you realise that when you are angry you become so garrulous, but when it comes to expressing love; you fumble for words? You can hardly find words when it comes to prayer! We have language for anger but no language for love. The language of love can only develop if we have a closer understanding of ourselves. The language of anger is easy because it concerns the other, who is apart and away from us.

We cannot express our love half as much as we can express our anger. The lover is always lost for words. What should he say, how should he say it? But the same lover will not find himself lacking for words when he is filled with anger or hate. He will have enough to say, and more. We have no language to express that which is closest to us.

Therefore, says Lao Tzu, we can only endeavour to say something about these people. It is difficult to be precise about them; we can only surmise. And then, too, it will only be a faint inference that is derived after groping in the dark. And remember, no inference, no guesswork, is strong enough to go by. The world within is so tender, so subtle, so delicate that if your grasp is a little hard it will be lost. To grasp the mystery, your palm should be open. Do not try to tighten your grasp.

"CAUTIOUS, LIKE CROSSING A WINTRY STREAM..." Lao Tzu tries to paint a cloudy picture. And knowingly so, so that our intellect may rise and enter into the haziness of that mystery. Lao Tzu gives no precise words; he only gives suggestions. He says, "They are as alert as man would be when crossing a frozen stream on a cold wintry morning, when the waters seem to freeze the blood as one steps into it."

Let us ponder over this. The very thought of crossing an icy stream will cause each hair on your body to stand up. You will be mindful of each step you take, lest you fall into the stream. You will forget everything: the past, the future. Each step in the present will alone remain significant. Or say you are crossing a narrow mountain path where one wrong step would send you hurtling down into the yawning abyss below. At such a time would you remember your past or think of the future? Impossible, for the slightest distraction would cause you to lose your life. You would be alert and awake, perhaps for the first time in your life. Each step you take will be taken in full consciousness, with one-pointed attention.

The Zen fakirs of Japan, who have been greatly influenced by Lao Tzu, have improvised many methods to teach mao vigilance, alertness. One of these methods is the method of the sword. One cannot imagine the use of a sword in meditation, but this sutra of Lao Tzu's is the reason behind it. The Japanese fakirs knew that if you tell a man to sit and be tranquil, he cannot be; he becomes even more restless than he normally is. Those who have tried to quiet the mind this way have experienced that the mind becomes more restless than

ever. It begins to run faster. All the things you normally would not think of rush to the mind. All kinds of thoughts invade the mind and there is utter chaos and confusion within. Try to sit quiet for half an hour. That half an hour will be like a mad dance within. People may think you are absorbed in meditation, but you will know that you have gone berserk within. What is the reason?

Says Lao Tzu: "Total awareness can only be there in the face of danger." In life there is danger every moment, only we do not know it. Therefore, we go about oblivious, unconscious of this danger. It is as if a man is blindfolded and he does not know he is walking on the edge of a precipice. One false step and life will come to an end. Such a man would be lost in thought even as he walked on a precipice. Remove the bandage from his eyes and his thought will stop at once and he will become aware of the danger that faces him.

So the Zen fakirs say, "Wield a sword, and wield it so that only the sword remains. The danger should become so terrible that the mind has no chance to go backward or forward. It should stop that very moment." That is why we see emblems of swords before Zen temples. Where the art of swordsmanship is taught -- such a place is called a meditation class.

Lao Tzu says: "Such persons have become alert. This is their first characteristic."

If we are asked to define a saint, we would say that saint is one who does not partake of alcohol, who does not eat meat, who does not eat at night, who lives in a hut, who goes about naked.... We would define him in terms that have nothing to do with saintliness. But Lao Tzu lays stress on awareness. This is the underlying principle of everything that is mentioned in our general definition of a saint, but our definition does not include awareness itself.

A man can be a non-vegetarian in his state of unconsciousness. He can be a vegetarian in his state of unconsciousness. A child born in a vegetarian household is a vegetarian; another is born in a non-vegetarian family and remains a non-vegetarian. Both are equally in a state of unconsciousness. If these two children are interchanged in childhood, they would easily pick up the habits of their environments, and feel no difficulty in doing so. One man drinks blood as easily as another drinks milk. The unconsciousness in both cases is equal. If the one who eats meat thinks he is doing it in full awareness, he is mistaken; if the one who drinks milk thinks he is doing so in full awareness, he too is mistaken.

Our whole pattern of life is insensitive. Whatever we do is done in a state of insensitivity. In this insensitivity we can be tutored in a very competent manner to do anything. If meat is placed before a vegetarian, he will be sickened at the sight of it. This is not because of any spiritual quality, but only because of previous influence. He is simply not trained to eat meat. In a like manner, some people turn sick at the sight of milk. Both are in an equal state of unconsciousness.

You will never feel sick at the sight of milk; you will say it is a perfect drink. But there are sects who believe that milk is a part of blood. And it is. That is why blood increases on the intake of milk. Blood consists of white corpuscles and red corpuscles. The white corpuscles gather together and form milk. Therefore milk is a complete food, because the body obtains blood through the intake of milk. Those who are taught to look upon milk as a part of the blood are upset at the sight of milk.

There are others who claim that eggs are vegetarian. They argue that as long as life has not become manifest, an egg can be eaten as much as a vegetable. Such people, who consider themselves vegetarians, are not upset at the sight of an egg. All this does not depend upon your awareness. Rather, it depends upon your education the way you are brought up.

A person like Lao Tzu does not lay much store by what you eat and what you drink, or when you sleep and when you rise. His emphasis is on the deeper facts: do you go through life with such alertness and awareness as comes to a man who has to cross an icy stream on a winter's morning? Is every act of yours performed in complete wakefulness?

It is an interesting fact that whenever a person becomes fully aware of his inherent characteristics, his life undergoes a transformation. Then it does not matter what you eat. Rather, it becomes more important and significant for you whether or not you eat in a state of complete awareness. In a state of awareness, it is only inevitable that what is useless drops on its own and only that which is authentic remains. There is no way for the inauthentic to remain with such a person. In fact a thing's authenticity can be proven by the fact that it remains with a person of full awareness. If it falls away it was inauthentic.

Whatever I do in full awareness is a deed of virtue. That action for which I must be in a state of unconsciousness is a sin. Non-awareness is sin; awareness is virtue. So in the first definition of saintliness that Lao Tzu makes, he says: "He is extremely alert -- like a man who has to cross a stream in the winter season." Here the emphasis is on quality and not action. The emphasis is entirely on inner wisdom, rather

than on the outer behaviour of the person.
Each man has his own way of acting in a situation.

For example, one man who has to cross the icy stream on a winter's morning may run through it; another may just wade through; yet another may whistle loudly to take his mind off the cold water; and still another may silently cross the stream. But one thing common among all these persons is the quality of alertness within. How each performs the act is secondary. what is incumbent upon each is the quality of alertness.

There was a well-known fakir in the time of Lao Tzu. But by profession, he was the royal butcher. For thirty years, this man used to slaughter animals for the royal table. Lao Tzu would tell his disciples that if they wanted to know what an alert person was Like, they should see this man. No one could believe him. A butcher -- how could he be alert?

One disciple, however, volunteered to go to him. He saw him slaughtering hundreds of animals. One thing was certain -- he was an expert in his job. The disciple asked him how often he changed the knife he used. He replied, "Never. I use the same knife my father and forefathers used. I am so aware and alert when killing the animal, that the blade falls exactly in between two particular bones. As the blade passes between these bones, it automatically gets sharpened. So you see, we have no problem of blunt blades!"

When the man questioned again whether he felt nothing when he slaughtered the animals, he replied, "Only that is killed which can be killed. There is no way to kill that which cannot be killed. What I kill is already dead. That which is alive cannot be destroyed by any weapon."

This fakir spoke the same words that Krishna has spoken in the Gita. But Krishna's words we can comprehend; not so the words of this fakir. Lao Tzu's disciple went back and told him, "The man speaks words of wisdom, but his actions do not corroborate his words. Perhaps he is only talking."
Lao Tzu told him, "Go with your sword and cut off the butcher's hand."

The man went as he was bidden. As soon as he lifted his sword, the butcher stopped him saying, "Be careful to strike exactly at the joint, or else the sword will lose its edge. You are but a novice. Hence I warn you." The sword fell from the disciple's hand. He left. This fakir was alert not only when he slaughtered animals. When it came to his own hand, he was equally as alert.

The emphasis of Lao Tzu is on alertness and not action. To be vigilant is an inner quality, an inner happening, an inner perception, a wakefulness. Actions pertain to the outside; they can be different. Even two saints do not behave alike -- they cannot. But the inner quality of wakefulness of even a thousand saints is one.

Two fools can behave alike. Even a thousand fools can show the same behaviour. Their inner wakefulness is not the same. It is like this. The movements of a battalion of soldiers are uniform. On being ordered to turn right, a thousand men will turn right simultaneously. On being ordered to turn left, they will at once turn left. A soldier's actions have got to be so in uniform with the rest of the troop that he loses all his individuality. His intellect decreases to the same extent that his uniformity of action increases; this is but natural. A soldier has no use for his intellect. If he used his intellect, there would be no wars in the world. So a soldier is not required to use his intelligence. The less intelligence, the better the soldier, the more obedient, the more uniform.

On one side we see a battalion of soldiers acting as one man. On the other hand we see two saints who, even though they may be together, behave differently. Buddha and Mahavira will not act in the same manner even if they happen to be in the same situation but the inner alertness will be the same in both.

Saints are known by their alertness, while ordinary people are recognised by their actions. Since we are recognised by their actions. Since we are recognised by our actions, we tend to recognise saints in a like manner. Then, the difficulty arises. This is the reason behind all the controversies regarding saints. How can a person who regards Mahavira as a saint look upon Buddha as a saint? And how can one who worships Buddha acclaim Krishna to be a saint? Their actions are so different! We have no way of putting Mahavira, Krishna and Christ in the same category because we judge a man by his actions. That is the difficulty.

Then also, we each have different concepts regarding behaviour. If I am born in a Jaina household, my mind will be prejudiced by the conduct of Mahavira. Then I will go about the whole world with this code of conduct. Jesus will not fit into my concept of behaviour, so I will think that Jesus was not a wise man. Jainas do not believe that Buddha attained ultimate knowledge, for if he did, he would have behaved like Mahavira.

A profound Jaina thinker has written a book in which, in all good faith, he has taken considerable pains to prove that Mahavira and Buddha have given the same message to the world. But the title of his book is BHAGWAN MAHAVIRA AND MAHATMA BUDDHA. When I asked him why this differentiation, he

replied; "Buddha did not reach the state of Mahavira, Therefore, at the most, we can call him a Mahatma. We cannot place him in the category of Bhagwan, with Mahavira." I asked him whether he had made this distinction knowingly. He replied, "No, but since you asked, it came to my mind."

Thus, our concepts are moulded. Mahavira stands naked. One who looks upon Mahavira as Bhagwan thinks that Buddha must still be attached to his clothes. This is only natural. If he cannot even renounce clothes, what else can he renounce? So Buddha can be looked upon as a good man, a mahatma, a saint, but he cannot be compared with Mahavira.

The same argument holds good for Krishna or Mohammed or Jesus. The same prejudice exists for a Christian. He feels that only Christ could sacrifice himself for the sake of the world. What has Mahavira sacrificed? Nothing. So however great Mahavira was, he was a selfish man. He meditated for his own self; he sought liberation for himself alone. Whatever he attained, he attained for himself. Christ was a different entity. He gave up his very life for mankind. He suffered himself to be hung on the cross for the well-being of man. Therefore, a follower of Christ finds that Mahavira and Buddha served no one except themselves; and this, according to him, is deep selfishness. He who is not rid of his selfishness, how can he be rid of his ego? A Christian believes that only one who laid aside all his self interest and sacrificed himself in the interest of others can become egoless.

A follower of Mahavira would say, "The cross was the result of some past actions. Jesus must have committed some sins in his past life for which he had to hang on the cross. And here was Mahavira. Not even a thorn dared to prick him!"

Jainas believe that when Mahavira walked, even upright thorns laid flat on the ground. How could the world dare even so much as by a pinprick to hurt so holy and virtuous a person?

These are the types of behaviour and conduct into which we are moulded; and all problems start from them. Each one of us designs the frame of our conduct around some saint or other. This frame of conduct will never tally with any other saint. Then each of us stands by our own choice and excludes everything else. And so, we become poor and miserable in spirit.

Lao Tzu does not discuss outer conduct at all. He talks only of things within. If Mahavira chooses to go about naked and if Buddha chooses to put on clothes, that makes no difference between the two. Buddha is as alert within his clothes as Mahavira is without them. If Mahavira is alert in meditating on the self, Jesus is as watchful and awake in his meditation on the entire world.

This inner quality of alertness is the most valuable thing. If this quality is missing, all selfishness of selflessness is beside the point. If this quality is present within a person, his self-interest and non self-interest are equally virtuous. If I, in my blindness, set about to serve others, it is as bad as being blindly selfish. It is not that self-interest is bad and non-self-interest is good. To be blind is bad; to be alert is good.

Understand this well, for a great deal depends on this. Our way of thinking, our way of living and all our responses depend on this. What is of importance is the 'within' and not the without. The actions without are but a shadow of the state within us. The shadows are bound to be different, because each individual is different.

Meera dances. Buddha could not dance even if he tried. Mahavira dancing would be ridiculous. But Meera is nonetheless as alert in her act of dancing as Mahavira is in his silent meditation. A devotee of Meera would say; "How dry and colourless Mahavira is -- like the stump of a tree! There is not a single green leaf in his life. Not a flower blooms, not a bird sings; there is no fragrance around him. He is dead to the outside world. Look at Meera, hear the sound of her ankle bracelets, the melody of her love songs, the strains of her Veena! Life stands out in all its splendid joy!"

But the follower of Mahavira will say, "Meera's devotion smacks of desire and love. This sighing and pining for Krishna is the sign of a troubled and unhappy mind. This desire for Krishna is a longing for passion. Why else should she cry out, 'When will you come, oh Lord? My bed is empty without you!' What else can it be but an outpouring of desires; desires that are suppressed? This is nothing but desire in the form of prayer."

If we rate conduct as all important, and as the first inevitable requisite, we shall do justice to one saint but we shall be doing injustice to all the rest of the saints of this world. And this is what is happening everyday. Unless and until we accept the inner self and realise its value, we shall never be able to understand the various saints who appear in this world.

Lao Tzu is concerned with the inner qualities of a person. He says: "He is extremely alert and wide awake, as a person would be when crossing a stream in the cold season. Within him is a lighted flame, alert and vigilant."

"THEY ARE IRRESOLUTE, LIKE ONE FEARING DANGER ALL AROUND." This is a priceless sutra. They are always irresolute, like one feeling danger all around. We would normally feel that a saint should be resolute, he should be strong of purpose, but Lao Tzu says the opposite. He says that a saint is irresolute. This is difficult to understand because we do not have a deep perception of life. Let us try to understand this sutra.

One man says, "I have made a firm resolve never to lie again." Against whom does he make this resolve? Against his own self. Where is the need for such stringent rigidity? Because he knows that the liar within him is stronger than him. If he is not stern with him, he is bound to lie. So he says that he has vowed strongly, and the stronger the oath, the earlier it is broken. The more his vows break, the more resolutions he makes; but against whom does he raise his defences? He within whom the opposite no longer exist has no need for vows and oaths.

We take a vow against the opposite that is hidden within us. I vow not to give vent to anger, for I know that anger resides in me. I vow not to indulge in sex, for I know the sex-desire lies hidden within me. I swear to be a celibate for I know that sexual desire is within me and to suppress it, I have to be very resolute. And so I go along, suppressing all the opposite tendencies within me. But what about those people within whom there is no opposite strain to make resolutions against? They are bound to be without any resolutions. Do not take this to mean that they are always wavering, or that they do not have the courage and therefore are irresolute. They are so brave that they have no need to be resolute.

Mahavira did not get up each morning and resolve to practise non-violence. Non-violence was so natural to him that it required no resolve on his part. If he was shaken out of sleep, even then nonviolence would be present in him. Therefore, Mahavira did not have to take any vows.

Buddha never prepared himself for the questions he might be asked. That is only necessary when the person does not have the capability to respond. Then he has to prepare himself against all contingencies -- how he will answer when he is asked this and that. But one whose mind is alert has no resolutions. He is asked and the answer comes; there are no pre-resolutions.

Bernard Shaw was asked by a friend what he had decided to speak about at the meeting he was going to attend. Shaw replied, "Since it is I who am to decide, and I who am to speak, I shall decide what to speak about when I am called upon to do so. If someone else had to decide and I had to speak, then preparation would be necessary. Since it is all up to me, I shall decide at the right moment."

The friend advised him that it was always better to come prepared, in order to avoid mistakes and errors. The man was right. If he had to speak, he would be able to speak only if he had prepared his speech. And the fun of it is, that such a man invariably makes mistakes. But he who speaks extemporaneously can never fumble or go wrong, for he speaks what comes from within.

Irresolute means: I am prepared to accept whatever the moment brings. I shall respond to the moment as best I can and shall make no provisions beforehand. I shall not decide today how I am to live tomorrow. He who decides today how he is to live tomorrow, kills his tomorrow today. His future becomes the past. If I decide each word I speak beforehand, I become a machine and not a human being. A man who makes pre-resolutions is a man who has no confidence in himself. Such people can only live by pre-resolutions.

Those who are fully confident in themselves make no resolutions. Each step they take is self-deciding. When Jesus was about to be crucified, one of his disciples asked him, "What will you do when you are crucified?"

Jesus replied, "Let them put me on the cross at least. I have no idea what I shall do. I shall witness the happening just as you will, so how can I decide now?"

Our weak mind decides first before it acts. Remember, only a weak mind makes decisions. It is a general belief that a strong mind is a decisive mind. That is as it should be. If a weak mind makes a decision, it will be stronger than those weak minds which make no decisions. But Lao Tzu talks of saints whose minds are no more. There is no question of a weak mind. There is no mind at all! Weakness remains as long as the mind remains. The mind is the weakness.

What have saints to decide about? Nothing. They live each moment as it comes; they live from moment to moment. There is no provision for the moment which is to come.

There is a well-known prayer of Jesus in which he says, "Give us this day our daily bread." Jesus says to the Lord to give him his bread for the day; that is enough. Why should he worry about the morrow? Today means now, this moment; this moment is enough. Jesus is always irresolute. He has no resolutions because he has his own self within him. Those who do not live with their self can only live by decisions.

A person comes to Buddha and asks a question. Buddha gives him a reply. Another man comes and asks

the same question. Buddha gives him a different reply. Ananda, his disciple, would ask him, "Don't you think you are inconsistent? A moment ago you gave one answer to one man and a moment later you gave a different answer to another man; and yet they both asked the same question."

Buddha replied, "The question they asked was the same but they were both different individuals. Besides, the first man asked me in the morning and the second put the question to me in the afternoon. How much Ganges water has flowed away from morning till noon? I am not bound to what I said in the morning. It is now afternoon, so my answer shall be of the afternoon. When it is evening, the answer will be of the evening."

If we set out to find consistency in Buddha's words we shall have to search deep. Then only will the consistency appear. On the surface there is nothing but inconsistency. We shall find one statement contradicting another. Only mediocre people are consistent. If you probe into them you will find that their views at the time of death are the same as they were born with. In other words, they have never left their cradles. One who is alive is inconsistent in a mundane manner but he has an intrinsic consistency within. This is difficult to recognise except by those who are in search of inner consistency.

Buddha tells one man, "There is no God." To another he says, "God is." When a third asks, he remains silent. Now all three answers -- God is not; God is; God both is and is not -- look very inconsistent, but there is a deep consistency within. When Ananda insists on an explanation, Buddha says, "What was not told to you, you should not have heard. It was not your question. You did not ask it. So why have you taken in the answer? If you take upon yourself all the answers I give others, you will find it impossible to sleep! Why are you so restless and upset about them, when I, who gave the answers, am sleeping comfortably?"

Ananda says, "It may be all right for you, but I cannot rest. How can you give three answers to the same question? In the morning you said, 'God is not'. At noon you said, 'God is.' In the evening, to the same question, you gave no reply! How can this be?"

Buddha replied, "How can I be inconsistent? An inconsistent man is one who has a decided doctrine. I am like a mirror. This mirror took on the form of the first man who asked in the morning. I have no doctrine of my own. Can you ask the same of a mirror: that you showed one face in the morning and quite another in the evening?"

Buddha says further, "The man who came in the morning was an atheist. He believed that God is not. He came to ask me so that he could quote me as a witness if I said, 'God is not.' He was wrong. Without seeking, he assumed that God is not. I had to shake him out of his belief so I said firmly, 'God is!' Now he will have to begin his search anew. Now I shall follow him wherever he goes. Whenever the thought comes to him that God is not, my form will come before his eyes and he will remember: this man said that God is.

"The man who came in the afternoon was a theist, just as the previous one was an atheist. He too has not searched, but only assumed that God is. He is as full of ignorance as the atheist. I had to shake him out of his ignorance also and start him in his search for truth. I told him, just as firmly, that God is not. Now, when this man goes to the temple, he will see my face before his mind's eye as he offers worship to the idol. He too had come to ask me in order to add weight to his belief and go deeper into *puja*. But his worship was false because his belief lacks the authenticity of experience. He knows nothing.

"One believed, without knowing, that God is not. Another believed, without knowing, that God is. They are both the same. This seems contradictory to you, Ananda, but that is why I had to give contradicting answers. There is an underlying consistency in both answers. Both had to be shaken out of their state of ignorance.

"The man who came in the evening was neither a theist nor an atheist. His search was not to find a witness for his belief. His curiosity was plain and innocent. He had asked, "Does God exist?" He had no belief of his own. If I were to answer this man either in the affirmative or the negative, perhaps my yes or no would have become his belief. He was so innocent that the use of words would have proved dangerous. Therefore I kept silent. My silence has shaken him also, and he has got his answer: if you want to know whether God is or is not, do not ask; be silent.

"These answers seem inconsistent -- seen from the surface. Deep within there is a thread of consistency that is too deep, too mysterious to understand; it is beyond the grasp of mere words."

Such persons are irresolute. They have no rules and doctrines to go by. They have no strong ties. Rather, they have *no* ties. They are free, as if they are always ready to fly away in the skies. They are always alert and watchful. The more certain a person, the more insensitive he is. The more irresolute a person, the more alert he is. You want to be certain so that you can sleep peacefully. You do not wish to be alert all twenty-four hours of the day.

People come to me and say, "Tell us for certain that God is."

I say to them: "However much I may say, what difference is that going to make to you?"

They say that they will then rest assured and their belief will get stronger. Their decision that God is will be confirmed by me. Why do they do this? It is not that they are keen to seek God. It is only to reassure themselves of their belief so that they do not need to go through the arduous task of seeking; they do not then need to be alert.

There is danger in the path of the search for the self. It requires hard labour and all your energy. You need untold courage; you have to pay the price. To save themselves from all this bother, it is easier to go to a man of wisdom and get his confirmation. So they say: "Please only say yes. Why do you hesitate? Assure us of His existence so that we can be freed from anxiety."

Why does a man want to set his mind at rest? Because then he can revel in his insensibility; he does not have to do anything. The more undecided a man, the more spontaneous are his actions, because the more alert he is.

You may not have noticed the fact that when a stranger comes and sits next to you, you are at once on your guard. You sit up, you are alert! Then you begin a conversation with him. You find out his name, where he stays, what he does. And then, your back slides back into the chair. You are now satisfied and assured that he is just "one of us". There is no need to be alarmed. Our eagerness for acquaintance is not because we are keen to know people. We are only eager to place the stranger in one of the manifold categories we have created -- to find out whether he is a Sikh or a Muslim or a Jaina -- and be relieved of our anxiety. The mind asks, 'Who is this man?' This is only a trick of the mind in order to keep us insensible. Our religion, our scriptures, our so-called saints -- they all help us and pacify us so that we can remain asleep.

Says Lao Tzu: "Undecided, irresolute they are, and extremely alert." Nothing about them is predetermined, so they have to be absolutely alert. The whole universe is unknown, a stranger. No one is acquainted with the other. all acquaintanceships are false, so one has to be alert. Every inch we walk, we walk on unknown paths. All routes are unchartered, like a sailor at sea who has no compass to guide him. He has to be alert. The more irresolute a person, the more alert he will be; the more resolute a person, the more secure and insensible he is.

Here again Lao Tzu talks of things within: irresoluteness, alertness. To be alert means to be on guard, as if you are surrounded by danger on all sides. Have you ever had a chance to observe a deer in the forest? The slightest sound, the rustle of a leaf and he is at once on the alert. His whole being becomes fully awakened, and he listens keenly with all his senses geared to this slight sound. Observe a rabbit: how alert he becomes at the faintest sound. Or the cat in your house, sleeping on the doormat. A slight sound and she jumps to attention. Her whole being takes an immediate jump from sleep into a wakefulness for danger is everywhere.

Man is the most protected animal. He has made such arrangements for his security that he has lost the quality of alertness which comes so naturally to other animals. He lives in a house which he can secure with a lock, he has money which he can secure in a bank, everything is secure. Even if he dies there is no worry for his successors because his life insurance will take care of them. He has no anxiety and fear; everything is taken care of. All this security destroys the sense of alertness. In this respect, animals are better off than human beings.

Lao Tzu says: a saint is as alert as a wild animal. He makes no provisions for his security. He lives, keenly alive to the dangers that surround him every moment. And danger there is, always. No matter how many precautions we take, the danger remains. Death is present every moment, everywhere, and can descend on us at any moment. But we try to overlook it, to avoid this unavoidable fact.

We believe that death is for others, not for us. We see others die, and not ourselves. Hence the feeling that it is always someone else who dies. But those who die were under the same illusion. Death is all around us. Any moment, life's drama can come to an end. If a man points a dagger at you and says, "You have one moment to live. Think whatever you want to think," what will you think? All thinking will stop, for all your defence barriers will crumble before your eyes. That one moment is all you have, death is standing before you. You become alert.

Buddha always sent his bhikshus to the cremation ground because he used to say that unless and until a person realises the proximity of death, he cannot go into meditation. He ordered them to go and live there and see the bodies burning and the bones scattered about. When he gets up in the morning, he will see a body burning; in the afternoon yet another corpse burning; and he will fall to sleep at night seeing another

corpse burning. Wherever he goes he confronts evidence of death; bones, ashes, flames. He experiences death all around him.

When Moggalayan first went to Buddha, he first told him to go and meditate in a cremation ground. Moggalayan was surprised and said, "When you are with me, why should I go elsewhere? I will meditate here with you. What is special about a burning ground?"

Buddha said, "You will not be able to meditate as yet, for I also am a protection for you. You will always feel, 'What is there to fear when Buddha himself is with me?' Go and see death standing by your side; feel its presence near you and around you each moment. The day you find death by your side, you will find me also with you, and not before this." Moggalayan said he was afraid of the burning ground, and implored Buddha not to send him away. When we go to a saint, it is only to seek protection. When we go to a temple or a mosque or a gurudwara, it is for the same reason. We are always trying to fortify our defences; we make long-term plans to be sure of our safety.

People come to me and say, "That the soul is eternal is an absolute certainty!" They lay stress on this certainty, feeling most uncertain within themselves. They are scared even when saying this.

A woman once came to me. She was doing some research on the immortality of the soul, and life after death. I was a little puzzled when I noticed that while she talked about the immortality of the soul and life after death, her hands were trembling. I told her to put her hands up so that I could see them. She was surprised and asked the reason. I gave her a piece of paper and told her to hold it in her hands as she talked. I also told her I wanted to see the trembling of her hands. She admitted that her hands trembled, they even sweated profusely, whenever she discussed this topic. She also felt very nervous. All the same, she maintained very forcefully that the soul was immortal: it is the body that dies.

I asked her how she was inspired to carry out this research. Had she studied this subject, meditated on it, experienced it a little? She said, "No. But my mother died when I was a child. My father, and death, became a heavy burden on me." Then, in the same breath, she continued. "But death is only of the body; the soul never dies."

Her fear is of death, but she clings to the immortality of the soul. This is a defence measure against death. She wants someone to assure her. So she has involved herself in this research, not to prove that the soul is immortal because only if it can be proven can she be rid of the fear of death that plagues her.

Buddha said to Maudgalyan, "First experience death. Then only will you develop the quality of vigilance. And when you are vigilant, then alone can you go into meditation, never otherwise."

Meditation means an alertness, a freshness, a constant wakefulness, not a single moment of insensibility -- like a person surrounded by danger on all sides. These saints are as irresolute as alert.

"GRAVE, LIKE ONE ACTING AS A GUEST...." When a guest whom you have not known at all arrives at your house, he has to be on his best behaviour. Even you, the host, put your best front forward. You will give him the best room in your house, make arrangements for his meals and attend to his smallest requirement. As days pass by, the guest becomes familiar and gradually your hospitality wanes. When the guest becomes too familiar, you even employ ways and means to be rid of him.

There is play-acting when two strangers meet. And when they meet, it is not their real selves who meet but the masks that each has put on. After a short time, when they become familiar with each other, the false masks fall off and the real face is seen. Then we feel cheated. No one has cheated you. When there is a sense of unfamiliarity people put up a grave front in their dealings with each other so that only that is visible which is disciplined, refined and orderly. Then, as familiarity develops. all controls are gone. When two people become great friends, it only means that they can freely abuse each other and not take it amiss. All propriety is gone.

Says Lao Tzu: "They live throughout their lives as if they were guests." Saints never acknowledge this world as their own. They are never at home in it. Throughout their lives they remain an outsider, a visitor. Colin Wilson has written a wonderful book called THE OUTSIDER. He took great pains in this book to show that all the people who have mattered in this world, be it Socrates or Buddha or Lao Tzu, were all outsiders. They lived in the world like a guest would stay in the house of people he did not know. This feeling of being a guest remained with them, for the feeling of the unknown never left them.

It is an interesting fact that the less we know of ourselves, the more we feel we know others. When we begin to get familiar with our own self, we stop knowing others. Look at it in this way. One who says, "I know so many people" is invariably a person who does not know himself. He who has known himself knows at once that he knows nobody. Such a man lives, throughout life, like a stranger, a guest.

Lao Tzu says, "Their life is a profound performance. They are but guests in this world, so their conduct

is only play-acting, not real." Let us try to understand this by an example.

After twelve long years, Buddha returned home. His brother. Ananda, had taken a promise from him that he would always be where Buddha was. Buddha had given the promise. At the border of his father's kingdom, people were gathered to welcome him. Only Yashodhara, his wife, was not in the crowd. Buddha said to Ananda. "See, Ananda, Yashodhara did not come." Ananda was worried: after attaining Buddhahood, Buddha was still concerned about his wife! It had been twelve years since he attained supreme knowledge, and yet his wife remained in his thoughts! He held his patience, and decided to question Buddha at the right moment.

Buddha reached the palace. No sign of Yoshodhara. He went inside. There was still no sign of her. Buddha then said to Ananda, "I have promised to keep you with me wherever I go. I do not wish to break my pledge, but I have to make a request today. I left Yashodhara and ran away, for there was no other way. If after this long period of separation, I go to meet her with a crowd around me, she will be displeased. Let me give her a chance to work out the anger that she has harboured all these long years. Please, allow me to be with her alone."

Ananda was terrified by his request. Where was the need now for Buddha to meet his wife alone? But Buddha was right. His meeting with Yashodhara in private was fruitful. Yashodhara vented all her anger on him. She accused him of having deserted her, of not having so much as told her before he left. Buddha stood calm and serene and listened to her patiently. When her anger was spent, she broke into tears; and in the flow of those tears, she released the pain and suffering she had undergone. Then the tears stopped. She looked up at the serene face. "You came alone to see me," she said, "and that has changed me completely. Had you come with the crowd, I would have known that there was no place for me in your heart."

Buddha still stood quiet and serene. Yashodhara fell at his feet. All complaints had vanished; all pain had fled. She asked his forgiveness. Buddha said to her, "There was only one desire in me: that you accept what I have brought along with me." This was all play-acting on the part of Buddha, but it brought about the initiation of his wife. She became a *bhikshuni*.

After seven years, she went into deep meditation. Then one day she told him: "A fine act you put up that day! My joy knew no bounds when I heard that you had inquired after me when you entered the kingdom. The long suffering of loneliness left me that very moment. Then how happy I was when you left Ananda outside and came along to see me! All my complaints, all my anger towards you, melted away. But now I know it was just an act you put up and it was this that brought about the change in me."

Says Lao Tzu: "Such people can never become an intrinsic part of this world, but they always act as if they were." Such people establish no relationships, but always pretend to deep relationships. This acting on their part is very serious and impressive. If it were not so, it could not last.

This is an inner characteristic of a Saint that being all outsider, he lives as if he is very much within life. He lives like a guest, enacting a profound role in life. He is no longer the doer. Now, whatever is, is outside of him. He is only enacting the role of Rama in the RAMA LEELA. He is not the real Rama.

If we investigate onto the life of the authentic Rama, we shall be surprised to know that even he was a mere actor in the whole saga of the RAMAYANA. This is his greatness! It is because of this that he could leave Sita in the jungle, on the basis of the words of an ignorant washerman, this same Sita whom he had wagered his life to find. And it is because of this that he could hand over to another the kingdom he won with such great difficulties -- just like that! If all this was real to Rama, he would have found it difficult -- nay impossible, to act in this manner. But this was all part of a big play.

Rama is absolutely serious. There was no need for him to discard Sita on the mere words of a dhobi! But he is serious, in his act; he enacts his role seriously. When Sita is lost, he cries for her; he is beside himself with grief. He asks the trees and the insects whether they have seen his Sita!

Also, he runs after a golden deer! Even we know there are no golden deer; Rama must also be knowing. Yet he runs after a golden deer. And later? he calls out to Lakshman for help!

Sita also played her part well. Lakshman refuses to leave Sita and go to Rama's aid, because Rama had ordered him not to leave her when he was gone. But Rama's cry for help goads her to say hard words to Lakshman, to whom Rama's word was law. She says "I know you wish your brother to die so that you can have me!" These are words that Sita could only have spoken if she was enacting the role of Sita; otherwise they have no meaning.

Poor Lakshman is caught between the two. He is filled with anger! In refusing to go, he was obeying Rama's orders, yet here was Sita accusing him of ulterior motives! In his terrible anger, he forgot Rama, he forgot Sita. His ego was hurt; he was filled with rage. He left Sita and went away. This was a part of a very

great act.

Such harsh words from such a one as Sita seem most unbecoming but only to those who have not understood the whole arrangement of this play and who have taken it to be an authentic happening. They will find her words hard and cruel, such as they sounded to Lakshman for whom this was not acting. To him, everything was real.

In the whole saga of the Ramayana, we have acknowledged Rama to be the main character and have called it the RAMA LEELA. There is a reason to this. In the whole epic, Bharata, his brother, has played an equally important part. For that matter even Ravana could have been considered the main character, for there would have been no RAMA LEELA without him. And Sita, of course, was the centre of the whole drama; all events are woven round her. But Rama has been considered the hero of the Ramayana for the simple reason that he was only person who knew this all to be nothing more than a drama, a mere play.

"SELF-EFFACING, LIKE ICE BEGINNING TO MELT..." Just like snow melts in the sun, the saint's feeling of 'I am' is forever melting. This needs to be understood, for this is a profound difference.

A saint is called a saint because he becomes the universal spirit (Paramatman). This ego, this feeling of the self can be taken in two ways. Within us is the ego.: 'I am'. This is an absolutely false 'I'. If this melts, we attain sainthood. In the saint, the stress is not on the 'I' but on the 'am'. When we say 'I am', our stress is on the ego; the 'am' is merely a tail that trails along with the 'I' a shadow. The 'I' of the saint's 'I am' drops and only the 'am' remains. This is asmita the sense of being. 'I' is the ego; am-ness is the sense of just being. But this am-ness of the saint is melting continuously. The day he loses his am-ness, he himself is lost. The saint is gone. Only *ishwara* remains -- existence.

Lao Tzu says, "Their am-ness melts each moment, like ice melts with the rays of the sun." This is an internal happening. If we examine Buddha, Mahavira, Krishna or Christ minutely, we shall not find this am-ness in them anywhere.

Mahavira was going along a road when people stopped him and said, "Do not go this way; it is a deserted road. A fearful snake lives there whose very hiss can kill a man."

Mahavira said, "If no one goes that way, what about the snake's food? How does he subsist? Now if we were thus warned, even if it was a rat and not a snake, the first thought that would come to us would be about ourselves: whether we should go or should not go. The very fact that Mahavira's first concern was for the snake -- that perhaps he is hungry -- shows that his am-ness had melted. The thought of his own self does not come to him. The thought of the snake, catches hold of him. Mahavira said, "You did well to tell me. Now I shall have to go. Who will go if even I do not go?"

Mahavira set out in search of the snake, so goes this touching tale. The snake bites his toe. But instead of blood, milk flowed! This is poetry. It is symbolic of love, the symbol of 'the mother.' Only in a mother resides the rare capacity of blood turning into milk.

Psychologists say if a mother is bereft of love, her blood does not change into milk. The intense love of a mother for her child changes her blood into milk (food) for him.

This story is symbolic: Mahavira's blood turns into milk. This symbolism can be only understood when we understand Mahavira's concern for the snake. "The snake is hungry. I must go. Who would go if I didn't?" This is the anxiety, the deep concern of a mother towards the child.

Buddha was passing by a place. People warned him not to go any further. "A ruthless killer, Angulimal, lives there," they told him. He had sworn to wear a garland of a thousand fingers. He had nine hundred and ninety-nine. He was now restless. If no man came his way tonight, he would kill his mother to complete his garland. No one dared to go that way, for this man was completely mad. When Buddha heard this, he set out to meet him. His followers tried to stop him. "Please do not go this way! If he is ready to kill his mother, he will not spare you either."

Buddha replied, "Let him kill me so his mother can be spared." This is a proof of the am-ness dissolving. The idea of being was dropping off within Buddha.

When the 'I' is not, a saint comes into being. When the 'am' is lost, he becomes God himself. The saint's am-ness begins to dissolve gradually and his being disperses into the universal being.

"UNPRETENTIOUS, LIKE WOOD THAT HAS NOT BEEN CARVED...." The saint makes no claim for himself. He is like a piece of wood that has not been given any form. There is a chair made of wood, a table, an idol -- all these pieces of wood can claim to be the form they are shaped into. Lao Tzu says: "The saint is like uncarved wood." He makes no assumptions about who he is. He looks upon himself as a freshly cut piece of wood from the jungle which can become anything but as yet is nothing.

Says Lao Tzu, "A saint is always undetermined about himself." He never states that he is such.

Remember, as soon as he makes any claim about himself, he draws a boundary. The unacclaimed is always infinite; and the infinite has got to remain unacclaimed.

Generally, people make it a point to say who they are. One says he is a doctor; another says he is a judge or a politician or this or that. Ask a saint. He claims nothing for himself.

When Bodhidharma was asked by the king of China, "Who are you?" he replied, "I do not know." The king was shocked. "I came to you for self-knowledge, but you do not even know who you are!" It is difficult to understand Bodhidharma. That is why Lao Tzu says, "Saints are beyond our understanding." The king took Bodhidharma's statement as he would take the statement of any ordinary person.

Bodhidharma laughed and said to the king, "Stay awhile with people who talk a different language so that you can understand me." Bodhidharma was trying to convey that he had no proclamations to make. What could he say to the question about who he was?

Saints remain unproclaimed. It is he who is not a saint who is always eager to proclaim who he is because he is afraid that otherwise there will be no other way to recognise him. The saint is assured within himself. Whatever he is is silent, unproclaimed.

"VACANT LIKE A VALLEY...." Saints are not like the peaks of the mountains. They do not tower high above in the sky; they do not make themselves prominent They are like a valley -- deep, hidden in darkness.

Then, the last part of the sutra: "AND DULL LIKE MUDDY WATER." Can you imagine a saint this way? "VACANT LIKE A VALLEY AND DULL LIKE MUDDY WATER"? Imagine the muddy rain water. There is no claim to cleanliness or purity, leave aside saintliness. The saint is not likened to the pure waters of the Ganges. He is likened to the muddy rain water that can flow with equal ease in a gutter or in the Ganges; it makes no difference. A saint can live with the lowliest and most insignificant with as much ease as with the most excellent, the most pure. He does not differentiate between heaven and hell.

One last point. A king of Japan was in search of a saint. After reading Lao Tzu, he set out to find a saint who was as vacant as a valley and dull like muddy water. He went to temples that had golden pinnacles. The saints he met there were all like the peaks of mountains. He returned to his kingdom, disappointed. As he was entering the gates of his city, a beggar stopped him and said, "I have seen you coming and going from here many times. What is it you seek?"

The king said, "I am in search of a saint who is deep and empty like a valley and dull like muddy water, as Lao Tzu has described."

The fakir laughed and said, "Go on your way." The king said, "It was you who asked. And now you say, "Go away!"

The fakir laughed and said again, "Go on your way."

The king was puzzled. He looked deep into the man's eyes and was shocked to see deep emptiness within them. He said, "You are but a beggar. How come your eyes are vacant like a valley? I never cared to look at you for you are only a beggar and might ask for alms. Oh God, I have searched every where!"

The fakir said, "You searched where there were mountain peaks. You never cared to look here, in the valley. But please tell no one. I have taken the form of a beggar to hide myself."

The king ran to his palace and spread the news around. The next day he came with his full retinue, but the fakir was gone. Other beggars told him that before leaving he said, "My guru ordered me not to proclaim myself. I have erred. I talked to the king and he saw in my eyes. My guru told me to keep my eyes cast down, lest someone sees the valley. And he told me to don the garb of a beggar so as to live like muddy water." This is a very personal hint given by Lao Tzu.

The Way of Tao, Volume 2

Chapter #13

Chapter title: From repose to equality. to attain liberation through the golden mean

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WHO CAN REPOSE IN A MUDDY WORLD?
BY LYING STILL IT BECOMES CLEAR.
WHO CAN MAINTAIN HIS CALM FOR LONG?
BY ACTIVITY, REST COMES BACK TO LIFE.
HE WHO EMBRACES THIS TAO
GUARDS AGAINST BEING OVERFULL.
BECAUSE HE GUARDS AGAINST BEING OVERFULL,
HE IS BEYOND WEARING OUT AND RENEWAL.

The last lines of yesterday's sutra were left half-explained. We shall begin with them today. With regard to a saint's characteristics, Lao Tzu has said in the end that they are empty like a valley and humble like muddy waters. The way we live, our manner of living, is not of being empty but, rather, of being full. Whether we fill ourselves with wealth or honour or position or knowledge, or whether we fill ourselves with renunciation, we are all eager to fill ourselves. It seems that deep within there is so much emptiness that it is eating into our vital parts. We strive to fill ourselves so as to be rid of this emptiness.

One thing is that we try to fill ourselves all our lives and another thing is that, finally, we find ourselves as empty as before. No one has been able to fill himself. Whatever the object, whatever the direction, be it of this world or the next, we remain empty, vacant. Sikandar died empty-handed, so did Einstein; so did all the great men of the world; they all left empty-handed. From childhood, we start this race to fill ourselves. All our life is spent in this pursuit and yet we die as empty as we were born. Those who are failures in life die empty-handed, but those who count themselves successful, they too die empty-handed.

Those who were failures at least had some hope of being filled if they were successful. One who has failed consoles himself that luck was against him or situations were not conducive to him and hence he failed. But those who succeed have no excuses left. They cannot say they had no opportunity. Sikandar could not give any excuse for his emptiness. Throughout his life he tirelessly filled himself, and yet he remained empty within. The nature of that which we strive to fill is to be empty, and hence it cannot be filled. The last and basic definition Lao Tzu gives of a saint is that he is empty like a valley. He who accepts his emptiness and makes no bid to fill himself -- not out of despair or dejection, or a sense of defeat -- is a saint.

The well known Hindi poet Dinkar has written a book entitled FOR THE DEFEATED, THE NAME OF THE LORD. Those who lose have nothing but the Lord's name, the Lord's name is left with them. He who loses is unable to take the name of God. But since he is helpless, he has nothing else to go by, he is forced to do so.

It is easy for us to understand that a loser's hand is an empty hand, but a gainer's hand also proves to be empty. This is because our inner nature, is to be empty. We cannot fill the emptiness within us just as it is impossible to darken the sun because it is its nature to be filled with light.

Nothing can be done against our nature. All efforts to do so become unsuccessful in the end. Those who attempt to go against nature are defeated ultimately. They are filled with sorrow and pain; their ego is wounded, their life becomes one long tale of distress and disappointment.

According to Lao Tzu, a saint is not one who has resorted to the name of God because he is defeated in life and hence, has resigned himself to accept his lot as it is. Lao Tzu says, "A saint knows that it is our very nature to be empty. It is a factual experience that he accepts." He also knows that it is a vain attempt to go against nature. It is foolishness to do so. This is not defeatism; it is knowledge. The saint discovers through his wisdom, through his developed maturity. He understands -- because he has experienced life -- that it is the nature of the atman, the existence within a person, to be empty. Emptiness is its quality.

Remember, emptiness alone can be infinite. Nothing that is full can be infinite. Whenever a thing begins to fill, the boundary to form. Also, emptiness alone can be established within its own self. Fullness is always

attained through something else. Take an empty pot. An empty pot means it is only a pot. Once it is full, it is because of something that is added to it, be it water or pebbles or soil or gold. It can only be filled with things that are alien to it. If we want to be only ourselves, we shall have to be empty. If we fill ourselves, it will always be filled with that which is foreign to us.

The purest form of self is always empty; because except for the self, there is nothing there. Whenever we fill ourselves, the other becomes present. This is our trouble. We fill ourselves with others: friends, lovers, dear ones, wife or husband, wealth, status etcetera. But the other can never penetrate into the self; it always remains without. All of life passes by in this mad race to fill the within; all our energy is spent in this pursuit. Ultimately we find that the inside is as empty as ever.

Lao Tzu says, "The saint lives in his emptiness." He does not fill himself with the other, no matter what the other is. Lao Tzu says: "The saint does not fill himself with Ishwara (God) either. Nor does he fill himself with religion or good deeds." It is the saint's religion to be empty, his very God is emptiness; because to be empty is to be Tao, the universal law.

This emptiness frightens us. We are frightened even to be alone by ourselves. If there is no one with us, we feel bored; we feel life to be useless. The other is very necessary. It is an interesting fact that none of us are prepared to live by ourselves, alone. We can live with others, not with our own selves. Also, we, who cannot bear to be by ourselves, alone, feel that others will be happy in our company. The other also is of the same opinion. He too cannot bear to be alone with himself. And we hope to be happy in his company! We are thus dependent on each other. This dependence is so foolish that the one whom we depend on is equally as dependent on us. We live by his strength; he lives by ours.

We are all weak and, because we are all weak, we cannot notice the delusion of inter-dependence. Sainthood is an attempt to see the reality. It is an effort to see reality as it is. He who is ready to see reality soon begins to experience the joy of it. Those who have realised that to fill oneself is to be in hell have stopped filling themselves and chosen to be empty. They are aware of the fact that "I am empty".

It is interesting to note that within the last two hundred years, the western world has created the maximum amount of things that a man could wish to possess. Houses are filled with every thing for comfort; technology has filled the earth. A common man possesses things that even an emperor of old could not dream of. The West is filled with all that man needs -- and much more. And yet, one feeling that has become most prominent among the people of the West during the course of these two hundred years, is the feeling of emptiness.

The most important word in the West today is emptiness. Camus, Sartre, Heidegger, all talk of emptiness. They say, "Life is absolutely empty." They are restless that this emptiness cannot be filled. No poor society can ever feel the emptiness of the West because when the stomach is empty the emptiness of the soul cannot be felt. Then all the time is utilised in filling the empty stomach. Today, the West has succeeded in filling the stomach, filling the body. And yet they experience that all is empty; there is nothing within.

Says Lao Tzu: "A man knows only two ways to deal with this emptiness: he either tries to fill it, or to forget it." First he tries to fill it, as Sikandar did. When he finds this to be impossible, he tries to forget it by taking drugs, by indulging in wine, woman and song. But, says Lao Tzu, it cannot get filled and it cannot be forgotten.

Life's rules are very strange. The more you try to forget a thing, the more you remember it. You cannot forget a thing by wishing to forget it, for in your effort to forget you have to remember that which you wish to forget. When a man takes alcohol to drown the memory of this emptiness, he is actually remembering it in a very deep manner. When he comes to his senses, the remembrance will be equally profound -- and more so, at the realisation that it could not be shaken off and he has harmed his body in the bargain. The feeling of emptiness remains as it was. It is now felt more deeply; it becomes more evident. This emptiness can never be filled or forgotten.

Lao Tzu says saints are those who neither fill nor forget. They accept the emptiness within them. And then, a wonderful happening, a miracle, takes place. He who accepts his emptiness finds that he is empty no more.

This will seem rather difficult to understand. Actually, the emptiness within is accentuated by our eagerness to fill it. The more eager we are, the more we feel the emptiness within. Once we have accepted the fact that we are empty and given up all hankering to fill ourselves -- when we make no effort to forget the emptiness and we accept it fully -- not that there is emptiness within me but rather, that 'I am emptiness' -- then only does the emptiness disappear.

For the emptiness to be vivid, it requires a background of expectation of fulfilment, just as white chalk is necessary in order to write on a blackboard. The white of the chalk stands out against the blackness of the blackboard. The black sets off the white. To experience anything, the opposite is required. Emptiness hence becomes vivid because of our eagerness to be full. When this eagerness to be full no longer is there, the feeling of emptiness is also lost.

We experience pain because we have expectations of joy. When there is no desire for happiness, there is no experience of unhappiness. Death frightens us because we hold on to life. If we do not hold on to life, death will have no meaning. Insult pricks us like a thorn because we are eager for the flowers of honour and acclaim. If we do not hanker for the flowers, the thorns will disappear on their own. The opposite is always necessary in order to experience.

Your emptiness is a proof of your ambition to be full; your sorrow is evidence of your yearning for joy. If insult pains you, it is a proof of your madness for honour. If you understand this well, you will understand Lao Tzu when he says it is the saint's intrinsic quality to be empty.

Lao Tzu then goes on to say that the saint is humble, like muddy waters. Humility, humbleness, is of two kinds There is one humility which is only an ornament of the ego. If we wish to symbolise it we may say, "As pure as the waters of the Ganges." Purity has a sense of arrogance, and so has humility.

Such a humble man declares his humility everywhere. He goes on falling at the feet of others and declares himself to be less than the dust under their feet. But look into his eyes, observe his demeanour, and you will find him the opposite of his claim to being nothing. If you tell him a more humble person than him, he shall feel more hurt than an arrogant man at the thought of being second place. Can humility be graded thus? If humility can be graded higher or lower, then where is humility?

The ego seeks the peaks. Therefore he who is conscious of his ego, is not humble; he is an egoist. Humility cannot be felt without the feeling of arrogance within. Hence, he who proclaims his humility is an egotist. Otherwise he would never get the feeling of humility. There is no way to *feel* humility. But ego can put on the disguise of humility. It does. We initiate our children into it.

I visited a university once. The vice-chancellor's room bore a small plaque on which was written: "Humility alone is worthy of honour." This must have been for the benefit of the students. But the first half of this sentence is in complete contradiction to the latter half. Those who are humble are revered, so he who desires to be respected must strive to be humble. In our ego-ridden society, he who wishes for honour must practice humility otherwise he will not be respected. We respect only those who seem full of humility. It never occurs to us that this humility is put on in order to gain recognition and honour.

Can such acts of humility -- folding one's hands, or bowing low -- ever make one humble? If so, we have politicians who always fold their hands and bow low, but their humility is nothing but a race to gratify their profound egos. There is this one type of humility that is very conscious of the purity and excellence of humbleness.

Lao Tzu talks of the other kind of humility. This humility is such that it is not even aware of its goodness, its purity, its excellence. That is why Lao Tzu has likened it to muddy waters. Muddy water flows anywhere, wherever the earth makes way for it. It is so full of mud that it is not conscious of its purity, its excellence as being the water of the Ganges.

If a saint is conscious of the fact that he is a saint, he is no saint. You go to a saint, touch his feet and say, "You are a great saint." He will reply, "No, no! I am like dust under your feet!" Both know the rules of the game. If he were to say that he was a saint, you would be disappointed. What kind of a saint blows his own trumpet? The saint knows that if he were to accept your flattery, you would not come to him again. So he says, "There is no greater sinner than myself. This I know, when I look within myself." So you touch his feet and return fully satisfied that you have met a real saint. This is no more than a two-sided play.

The saint that Lao Tzu speaks of will never say he is a very good person, nor will he say he is a very bad person because these are both proclamations of the ego. The Lao-Tzu saint doesn't proclaim anything. He says nothing about himself. You may return from him disappointed, for he does not give you a chance to make any decision regarding him, and this leaves you unsatisfied. Had he confirmed his sainthood, you could have determined who he was; had he denied his sainthood, it would have given you a chance to decide about him. Lao Tzu's saint says nothing about himself for, Lao Tzu says, "any kind of knowledge of one's self is brought about by the opposite. Therefore, the saint has no knowledge of himself."

One man came and said to Lao Tzu, "We have heard that you are the wisest man in the world; there is no one to equal you in knowledge." Lao Tzu listened in silence to all that he had to say. "Won't you say something?" the man asked. Lao Tzu was still silent.

Then another man came who said, "We are very much disturbed by the wrong knowledge you are spreading. Your talk will disturb the minds of the people and lead them astray." Lao Tzu gave him a patient hearing also, and held his peace. "Will you say nothing to defend yourself?" the man asked.

Then Lao Tzu said, "Both of you decide among yourselves. One of you thinks I am the wisest man and one of you thinks I am steeped in ignorance. For myself, I know nothing of what I am. You are learned people. Decide among yourselves. But, pray, keep me out of it."

This unproclaimed, undetermined personality is sainthood.

Now we shall try to understand the new sutras.

"WHO CAN FIND REPOSE IN A MUDDY WORLD? BY LYING STILL IT BECOMES CLEAR."

There is a story of Buddha, in this context, which is very dear to me. This sutra could well be the title of this story. Buddha was passing by a mountain. The heat of the day was intense for it was summer. He felt thirsty. He told Ananda, "Go get some water from the stream we crossed just now." Ananda took the begging bowl and began to walk back to the stream that was about two furlongs away. When they had crossed it, the sun's rays shone like diamonds in the clear water. It was a shallow brook that gurgled its way over stones and rocks and the water it carried was pure and clear for it came from the mountains. But when Ananda reached the brook, he saw two carts crossing the stream and the water became dirty. The mud beneath was churned up by the cart's wheels; the dry leaves around, that lay buried on the ground, became loose and spread over the water's surface. The water was no longer fit to drink. Ananda went back. He wondered how such an enlightened person as Buddha could not foresee that by the time he reached the brook the carts would be crossing it and the water would be dirty!

When he returned he told Buddha about the dirty water and offered to walk three miles to a river and bring fresh water for him. Buddha said, "No. I wish to drink the water from the brook. Go again."

Ananda could not understand. The first time, perhaps, Buddha did not know the water had become dirty; but now, knowingly, he wanted to send him back! When he saw Ananda hesitating, Buddha ordered him to go. Ananda went. The water was still muddy and undrinkable. He did not know what to do. How could he take the dirty water for Buddha? He came back again and said, "Forgive me, but the water is not fit to drink."

Buddha said, "Listen to me, and go once again." Ananda was exasperated, he wanted to refuse, but Buddha's voice was so insistent that he went back. Buddha called out as he left, "Be sure not to return without the water."

Ananda went. He sat on the bank of the stream and kept watching the muddy water. After some time he saw that the dry leaves had been carried away by the running brook and the mud was slowly settling down. The water was now clear and sparkling, with sunbeams dancing on it. Ananda was filled with joy. He filled the bowl and walked back as fast as he could. Falling at Buddha's feet he exclaimed, "Your compassion is infinite Lord! What a lesson you taught me through the small stream. And here was I, an ignorant fool. What all I thought about you! Sitting by the brook and watching the water clear, it came to me that our mind is similarly filled with dirt and filth. Is it not then possible to sit on its banks and allow the filth to flow away?"

Buddha said, "That is why I had to send you back three times."

Lao Tzu's sutra is an apt title to this story: "WHO CAN FIND REPOSE IN THE MUDDY WORLD? BY LYING STILL IT BECOMES CLEAR." There is no need to do anything. It is enough to sit in silence and tranquillity and with patient awaiting. Everything then becomes clear and pure of its own.

Buddha later asked Ananda, "Ananda, did you not feel like jumping into the stream and trying to clean it?"

Ananda said, "Not only did I feel like it. I actually jumped in the stream! But the water became more dirty!"

This is exactly what we do with the mind. We jump into it with the hope of cleaning it. Our violent and aggressive efforts are like stepping into the stream and making it more turbid and dirty. If it were possible to look within a so-called religious person who sits to worship and to meditate in a temple, you would find that he is sitting in a temple all right, but his mind has nothing to do with the temple. Instead, it is filled with the most rotten filth, such as is not there when he sits in his shop. The shop at least gives him something to concentrate on: wealth. In the temple there is nothing to hold his attention so there is no concentration.

Why is this so? All those who try to quiet the mind find that the more you try to silence the mind, the more restless it becomes; for who is trying to quiet the mind? You are restless many times more restless. If a

person is adamant about disciplining his mind, he may even go mad.

Then what is the way? The path shown by Lao Tzu is worth emulating. It is the supreme path. Lao Tzu says: "Sit silently by the stream of thoughts; lie still. Let the stream of thoughts flow; let it be dirty, let it be turbid. Be silent, be patient. Wait, do nothing. Just wait. Make no effort to direct the mind." Who can attain tranquillity in this world? Only one who makes no effort to still the mind.

This seems strange. All restlessness is the outcome of our attempts and efforts. If we make an attempt to relax; be tranquil, we create a greater restlessness within ourselves.

Bokoju went to his guru and told him, "My mind is very restless. Show me the way to quiet it. Should I meditate, should I fast, should I do penance?"

The guru said, "Have you still not tired of doing all these things? All your life you have done these. That is the cause of your restlessness. If you are still eager to indulge in these things, please do not come to my door. This is a place for those who are non-doing. If you are prepared to do nothing, you are welcome; otherwise you may wander as much as you please."

Bokoju did not understand. He said again, "My restlessness is killing me. You shall have to do something about it. You have no idea how much I suffer, what agony I am passing through!"

The guru replied, "Your very desire to still the mind creates double the amount of restlessness within you. Do nothing. Stay here. Just sit by my side."

Bokoju stayed with the guru for one year -- just sitting beside him. Every few days he would ask, "Now please tell me to do something. Give me some work, I do not mind how lowly or foolish. It can be to count beads or some such thing. Just so that I can be occupied." The guru said that he had occupied himself enough. Now, for some time, he was to do nothing. Again, after a month or so, Bokoju became very restless. "Am I not worthy of your teachings?" he asked. "What is wrong with me that you tell me nothing?"

The guru still insisted: "Just keep sitting." In Japan, this just sitting is called zazen. Whenever Bokoju asked, in the course of one year, the guru's reply was the same: zazen. Bokoju finally tired of asking. What to ask of a man who always replied, "Zazen?" So he stopped asking.

Now, a strange thing happened to him. The nearness of the guru created such a cohesion that it was now not possible to leave him. Something within him united, which now made his leaving the place impossible. When the guru noticed this cohesion within him he said to him, "If you ever ask me to show you something, I shall definitely turn you out." The guru knew that he had now reached a stage from where he could not run away.

But Bokoju could not sit quiet. The mind within clamoured for occupation, some involvement, something to do. There is a saying, "An empty mind is the devil's workshop." This is not true. An empty mind does not become a devil's workshop; it is already a factory of the devil. This workshop has been working full time for so long that you have become used to the noise it creates. Only when it stops do you become aware of it.

Bokoju was in real difficulty now. He could not leave the guru; he could not do anything. He just sat and sat and sat. Then, exactly what happened to Ananda by the side of the brook happened to Bokoju. For a full year he sat doing nothing, thinking the same thoughts over and over again. How long could he think the same thoughts again and again? They too turned stale and he was bored of them. The thoughts began to flow away like the dry leaves in the stream. The mud settled down -- and the mind became still.

Then one day his guru offered to give him some work if he wished. Bokoju caught the guru's feet and said, "With great difficulty have I managed to rid myself of doing. Please, I beg of you, do not ever tell me to do anything."

"So you do not wish to be tranquil?" the guru asked.

"I pray to you," said Bokoju, "Now I have understood. Do not tease me any more."

The very act, the very attempt to do something is restlessness itself. To do something is to be restless. Therefore, you can never attempt to be tranquil. To be tranquil, to be serene, to be relaxed means only one thing: that all attempts to gain tranquillity have been abandoned. Then what remains is peace, tranquillity. Says Lao Tzu: "Who can find repose in this world of impurities and unrest? Only he who is fixed within himself, who halts within himself and allows the impurities to flow away, can become tranquil."

Do not fight with the impurities within. All religions, as we understand them, seem to exhort us to fight the impurities within. But I say to you, those who have known religion have never said this. No one can relax by fighting; and without being peaceful and serene, no one can become religious.

That is why we find certain statements of religious people so revolutionary that they are difficult to digest. Jesus had said, "Resist not evil." Christianity has not yet digested this tenet of Jesus, even though

two thousand years have passed. No Christian thinker has been able to explain what Jesus meant. What does Jesus say. Do not fight anger? Do not fight sex? Do not fight greed? These are our enemies!

People come to me and say, "Show us how to fight these four enemies within us: anger, sex, greed and attachment. How should we overcome them?" And Jesus says, "Fight not evil."

Lao Tzu says: Lie low and let the evil flow by. Fight and you shall lose. If you wish to win, give up all resistance, give up all fight. But the superficial and so-called religious thinker tells us, "Do not fight others. But fight yourself you must."

Leo Tolstoy has written in his diary: "Lord, give me the strength to forgive others and never to forgive myself." This is the understanding of an ordinary religious man: not to fight others but to fight with himself. But he who fights, invariably jumps into the flow of the stream and makes it doubly filthy and turbid. This is why we find filthy minds within so-called religious people; so filthy that the minds of criminals seem clean in comparison. These people who fight see nothing but filth on all sides. Wherever they look, their eyes discover some filth or the other. So much filth has gathered within that it has begun to be projected outside also.

A French painter came to visit Kajuraho. In those days, a friend I knew was a minister in Vindhya Pradesh. He was assigned the task of taking the visitor to see Kajuraho. He was very upset because he was a religious man. Every morning he performed his daily worship; he wore the sacred thread; he read the GITA and the RAMAYANA; he applied sandalwood to his forehead and went daily to the temple. He was totally religious. Now, how was he to manage the naked images depicting love and sex on the walls of this temple? And what opinion would this foreigner have of India when he saw this shameful art? Are such sculptures fit to be created first of all, and then, too, on the walls of a temple? He was in a terrible dilemma. The visitor was an important person and protocol demanded that he be taken around by no less a person than a minister.

Somehow he set out, with the name of Rama constantly on his lips. He told me, "I kept praying all the while, 'Oh God, please do not let him ask me why these sculptures were made!'"

He tried to hurry him up but the foreigner stood for hours in front of each image. All the time he gazed at the images, my friend kept his eyes fixed to the ground. At last the visit came to an end. The foreigner didn't ask a single question. But my friend could hold his silence no more. As they came down the steps he said, "Please do not take this art to be typical of Indian art. Do not let it bias your opinion about Indian tradition and culture. This is the work of a perverse and debauched king, and our culture has nothing to do with it. These pictures are indecent, we know. If we had our way, we would plaster them with mud."

The artist turned around and said, "I shall have to go and see them once more! I did not notice indecency anywhere! I must see them once again, because I saw nothing unseemly anywhere. I have never witnessed such beautiful, artistic, natural and innocent art anywhere!"

Which of these two men was religious? Here is one friend who prays every day, and here is a foreigner who perhaps has never prayed; but I would call him religious, for his mind is not filled with debris. He can see things straight and direct without imposing his beliefs. When you find an image indecent, look within yourself. You will find sexual desire knocking within you. This is what makes the image look indecent.

If a man is standing naked and you find him indecent, look within yourself. You will find that, the very desire to see a person naked is the cause of this attitude. Otherwise there is no reason for it. If a man is engaged in fighting the evil within him, he is bound to fall into all kinds of perversions.

There are three states of the mind. One is the state in which we undergo, enjoy and experience. This is the natural state. One who represses himself, arms himself against this natural state, falls far below the one who goes through it. This is the state of disease. And one who allows the experience to flow by, rises above the experience. This is the state of yoga. *Bhoga*, *roga* and *yoga*: these are the three states. *Bhoga* (experience) is a natural happening. He who mutilates the experience enters the realm of *roga* (disease). He who allows the experience to flow through him naturally and accepts it without any struggle, he who allows the mud and dry leaves of desire to settle down, leaving the pool of the mind crystal clear, reaches the state of profound meditation (*yoga*).

Lao Tzu hints at this yoga. "WHO CAN MAINTAIN HIS CALM FOR LONG? BY ACTIVITY, REST COMES BACK TO LIFE." This statement has to be understood properly.

WHO CAN MAINTAIN HIS CALM FOR LONG? He who has come to realise the secret of the rest that follows each activity. "BY ACTIVITY, REST COMES BACK TO LIFE." There are periods of tranquillity, periods of calmness, in everybody's life. But who can maintain this calm and peace constantly? There are two ways: one is that a man should become so dead to everything that he has no strength to even be restless. There are people who try this method. If they feel the sex urge within, they eat so little that no

desire can form within them. When there is no strength in the body, no desires are created. But the absence of strength does not mean the end of desires. Desires lie in wait. No sooner is the body strong then they reveal themselves. If they are not allowed to manifest, they remain within, in seed form.

An experiment was conducted at a university in America. Thirty students were kept without food for a month. After a week or so their sexual desires began to wane. There were pictures of beautiful nudes, pictures of erotic art, but these were no longer interesting. After fifteen days, no amount of sex-talk had any effect on them. After a month it seemed that sexual desire had completely left them, for intense energy is required for sexual desire. After thirty days, they were given food. On the very first day it was found that their interest in sex returned. In three day's time the erotic pictures became as appealing as ever. Once again the jokes, the discussions about sex became the order of the day.

If energy is not allowed to go beyond a certain level, the illusion is created that sex is dead within. This is what many sadhus do. The desire is never extinct, it is the lack of the appropriate amount of energy that keeps it hidden. Lao Tzu contends that this kind of calmness is not calmness; it is death. It is not peace; it is the silence of the grave.

Tranquillity is an alive happening. Such desolate silence is a dead thing. If the stillness and silence of the grave is the goal, we shall have to destroy ourselves. But this does not bring joy to anyone. Rather, the person is immersed in such deep dejection and melancholy, that life folds up its wings and ceases its Journey.

We see many such sadhus, who are dried up, dead, with no essence of life flowing within them. There is only enough life within them to enable them to move about. And we are awed. We feel they have reached a very high state of consciousness. This is an illusion. A very high state of consciousness is possible; but it is a living state not a dead state. What is its secret?

Lao Tzu explains the secret. He says that activity is inevitable in life; it is necessary in life. The meaning of life is activity. But the man who knows that activity is the door to repose -- rather, that activity is the mother of repose; that it is not opposed to rest, it is the path to relaxation -- attains calmness forever.

Let us understand it in this way. I find that when I sit in my shop I get angry; I cannot help being greedy. Then there are two ways open to me. One is that I should give up the shop. There will be no shop and there will be no anger, no greed. I &ave a wife. If I live with her there are quarrels; there are jealousies. If I leave her, I bid good-bye to quarrels and jealousies. In this manner, I withdraw myself from all the situations that cause confusion within me. But then, I am the same -- whether I give up my shop and go to the mountains, or whether I leave my wife and stay in an ashram.

The man who tries to change his surroundings and situations is not changing himself. He has preserved his self as he was. It is quite possible that if the difficult situation had remained, he would one day have changed himself. Now, it is no longer necessary for him to change. If he was harassed by anger time and again, maybe he would have finally realised that anger is folly. But now, what he has done is to remove himself completely from the field of anger. If he had allowed himself to remain within the vortex of day-to-day bickerings, he would have become so fed up that one day he would have realised himself to be above it. But now he has removed himself from the midst of quarrels and strifes.

A man can withdraw himself from all sides, but this brings no transformation because the man remains the same. He has merely changed his surroundings. He will have no deep experiences. Lao Tzu says if you are plying a trade, do not give it up. Whether shop or market or house, do not run away from your surroundings. Do not stand aside from activity. Do not give up activity. Remember, activity is not opposed to repose. He who fully engages himself in activity finds that he can also rest as well. This is one of the basic sutras of Lao Tzu. Let us understand it further.

If I do not sleep well at night, I naturally think that I should rest in the day. This seems logical; that the more I rest in the day, the better will I sleep at night. I will have more practice. Hut a person who rests all day finds it impossible to sleep at night. Logic is one thing and life another. Life respects no logic; it has an arrangement of its own. The order of life is dialectical. A man who work6 hard the whole day, toils all day long, breaks stones, sleeps very soundly at night. His physical system makes provisions within for relaxation, according to the amount of his exertion. His activity generates inactivity. He who touches one end of a dichotomy invariably reaches the other, like the pendulum of a clock. When it swings to the left, it is gathering momentum to swing back to the right. So he who labours all day sleeps soundly all night, and gets up in the morning refreshed and filled with fresh energy for the new day.

Let us take a few more examples. A man wants to become silent. He thinks he should stop speaking. This man does not know the rule of opposites. If he stops speaking altogether, he will keep on talking

within, all twenty-four hours of the day. He will never be able to observe silence. He alone can attain silence who, when he speaks, speaks with such authenticity that his whole being pervades his speech -- so much so that his within becomes a void and it is his very soul that shapes the words. When such a man stops speaking, he enters perfect silence.

Life works on the rule of opposites. If you speak with all your being, with perfect authenticity, you will enter silence as soon as you stop speaking.

But we think otherwise. We say that in order to be silent one should not speak. If we had no sleep at night we feel we should stop all activity in the day. If we desire peace, we shun all places that cause restlessness. Actually, if we desire tranquillity, we should be fully present in places of restlessness. There is no need to run away. The more we are present in the fullness of our being, the quicker will be the journey towards repose. Therefore, Lao Tzu says, understand the secret.

A certain professor was studying this book, Lao Tzu's TAO-TEH-KING, with me. One day he came to me and said, "It seems there is a misprint. Instead of saying 'by inactivity,' it is printed 'by activity'. It should be, "By *inactivity*, rest comes back to life." It was only natural that he should reason in this way because if we go by words, the answer to the question, "WHO CAN MAINTAIN HIS CALM FOR LONG?" Would be that by his inactivity, a man can maintain his calm. Lao Tzu, however, says, "No. By his *activity* a man can maintain his calm for long."

But activity alone is not enough. We are all active. So there is one more condition: to know that all activities ultimately bring us back to rest. All activities become non-activities in the end. He who remains active, and is fully aware of this truth, attains perfect and eternal calm. If we want to stop completely, one should know the full art of running. If we want to enter supreme emptiness, to be established in it, we should have the complete experience of filling ourselves. He who exhausts himself completely will stop completely one day.

The trouble with us is that our whole life is lukewarm. We are not total either one way or the other. If we run after things, we do it lifelessly. Therefore, when we stop, we find our feet still running. When we are awake, we are half asleep. Therefore, when we sleep, we are awake in our dreams. When we eat, we eat disinterestedly; therefore even after meals, the thought of food lingers in the mind. Whatever we do, we do so half-heartedly that what is left undone lingers on.

Lao Tzu says: "Whatever you do, do it so intensely that the opposite begins to happen." When a person understands this secret, he stops running. Then he is not afraid of activity and the world of activity.

Sannyas means the same to Lao Tzu as it did to Krishna. He does not advocate renunciation of the world of activity. Like Krishna, Lao Tzu says: "One who attains non-action through action is a sannyasin." As he performs his actions, with all sincerity and singleness of purpose, he is also aware of the fact that on the completion of his act he shall enter into a state of complete non-action.

Such a man maintains his calm always, throughout life. Nobody can break his calm. There is no way of doing it, for he does not run away from confusion and chaos. He lives right in the centre of it. It is very easy to enrage a man who has run away to the Himalayas. It is possible that he has had no occasion to use his anger for thirty years. He may feel no vestige of anger within him, but it is child's play to stir up his wrath. A man who has attained calm in the midst of the marketplace however, even for thirty days -- it is not possible to make him angry; for all the conditions to incite his anger are present, yet he lives in their midst. One who becomes calm by renouncing the conditions that give rise to anger -- his serenity is a deception. This is so ninety-nine times out of one hundred. Otherwise there is no reason to fear these conditions and run away from them.

"HE WHO EMBRACES THIS TAO GUARDS AGAINST BEING OVERFULL." This is yet another basic rule of Tao. "BECAUSE HE GUARDS AGAINST BEING OVERFULL, HE IS BEYOND WEARING OUT AND RENEWAL." These two sutras contradict each other, but they are not contradictory. In the first sutra Lao Tzu says one should involve oneself totally in whatever work he is engaged in.

Remember, we have to enter into the fullness of the activity we are involved in. Then the opposite of that activity automatically happens. He who is constantly aware of this, attains calm and collectedness in his life.

In the next sutra Lao Tzu says: "HE WHO ATTAINS TAO (OR RELIGION, OR NATURE, OR GOD) ALWAYS GUARDS HIMSELF FROM BEING OVERFULL." The action should be total, but the self should never be overfull. The second sutra is in regard to the self, while the first is in regard to the activities of the world.

Lao Tzu says: "The world is a play of opposites. Complete one part fully and you find yourself in the

opposite." This happens with such ease that there is no difficulty. When the extremes are experienced, and the art of living fully in them is mastered, the balance is attained which leads to calmness.

In the second sutra, however, he says: "Do not indulge in the folly of being perfect yourself." If you strive to be overfull, to be perfect you will find yourself again chained to the cycle of life and death, of wearing out and renewal. This sounds strange because, generally, each one of us wishes to be a perfectionist. Everyone of us is constantly striving to be so. Lao Tzu says, "We do not have to be perfect. We have to be whole."

There are two words in the English language, that we must note: one is "perfect" and the other is "whole". To be perfect means to reach the peak in a certain direction. To be whole means to touch all the sides in a balanced manner.

Let us try to understand it in this way. If a man wants to be a perfectly honest man, his life will be far from peaceful. It will be filled with tensions, for he will have to fight with dishonesty for twenty-four hours of the day. He shall have to maintain his precarious position by pulling and tugging at the conditions around him. This can be very hard and very difficult. But this is the ego: the ego of his honesty. Lao Tzu says whether you try to be perfect in honesty or dishonesty, you will find yourself in difficulty; for honesty and dishonesty are two sides of the same coin. You are trying to preserve one side of the coin and throw away the other side. Lao Tzu says do not aim at perfection at either extremity. Rather, be fixed in the centre of both. You are neither to be honest nor dishonest.

This seems difficult. It is easy to be honest and it is easy to be dishonest; but to be in between is very difficult. Why? Because we understand honesty; we understand dishonesty. These two are separate and opposite, and, hence, clear in our perception. But Lao Tzu tells us not to choose perfection in the opposites but to be fixed at the golden mean. Be in the centre between honesty and dishonesty, good and bad, light and darkness, saintliness and sin. He who maintains the golden mean is rid of all tensions. All tensions arise from the opposite. Be fully involved in your actions, and be fixed within your centre always.

Here we find a lot of similarity between Lao Tzu and Buddha. The reason why Buddha's teachings influenced the Chinese may have been because of this sutra of Lao Tzu's. Buddha has called this the middle way. He was the greatest advocate of the middle path. He always said: "Be at the centre; never go to the extreme."

Let me tell you an anecdote from Buddha's life and you will understand. A prince was initiated by Buddha. His name was Shrone. He had enjoyed all carnal pleasures to the extreme. Now, his renunciation was also extreme. He was habituated to extremes. This way or that, it made no difference. It is said that his feet had never touched the bare ground. Soft carpets of velvet were spread out for him everywhere. Now he became an ordinary bhikshu. Now, when other bhikshus walked on the foot-path, Shrone walked on the bare ground that was filled with thorns and stones. The others avoided thorns, he purposely walked on them. His feet were sorely wounded. The others sat under the shade of trees, but he made it a point to always sit in the sun. His comrades ate once a day, but he ate once in two days.

This is an interesting example of how the mind can renounce one extremity and switch to the other. From a life of complete comfort and ease, Shrone had no difficulty in adopting a life of complete discomfort. But his mind could not leave the extremities. The mind lives in extremities; the mind needs extremities. In six month's time, his beautiful body lost all its colour and was filled with boils and sores. The other bhikshus would go and tell Buddha what a great ascetic Shrone was and that they were nothing before him. Buddha would laugh and say, "You do not know. He who has experienced pleasure to the utmost finds it easy to renounce to the utmost."

For six months Buddha said nothing to him. He went on tormenting his body till he became a mere skeleton. Then one day Buddha went to him and said, "Shrone, I have come to ask you about something which you know and I don't." Shrone was surprised. How could it be? Buddha said, "When you were a prince, I hear you were an expert at playing the veena. I want to know: if the strings of the veena are too taut, do they produce any music?"

Shrone said, "If they are too taut, they will break. Then there can be no music."

"And if the strings are too loose, would they bring out any melody?" Buddha asked.

"No sir", replied Shrone. "How can the right pressure be applied if the strings are loose? There can be no music even then."

"Then when is music formed?" Buddha persisted.

Shrone replied, "There is a particular condition when we can say that the strings are neither tight nor loose. When the strings attain this balance, music is born."

"I too have come to tell you only this," said Buddha. "The same rule that applies to the veena applies to life also. If the strings of life are allowed to fall loose in worldly pleasures, they create no music. If they are strung too tight in the performance of penance, they create no melody either. In the strings of life, also, there is a state when they are not too tight nor too loose, when a man is neither at one extreme nor the other. Then only is the music of life born within him. That supreme melody is samadhi. Apply what you have learnt from the veena to life also. First you let your life strings be so loose that no music could be born. Now, like a mad person, you have pulled them so tight that there again can be no music."

Lao Tzu says: "He who attains the Tao always guards himself from too much perfection." He forever chooses the middle path: neither this way nor that, always in the middle.

In the case of the veena, music is created when the strings are exactly in the in between state. In fact, when they are in this state, the strings no longer exist as strings. The strings actually are a hindrance to music as long as they are mere strings. It is generally believed that the strings produce music. This is not so. It is the balanced state of the strings that gives birth to music. It is easy to play the veena but very difficult to tune it and bring it into a condition of perfect balance. To play an instrument is an easy job. It is the tuning that is an art which only an expert knows. When the strings are perfectly balanced, they no longer are. Then only there is music alone When the strings are unequal, when they are dissonant, there is no music.

When the mind is at the extremity it exists. When the extremities are lost, there is no mind. Then the consciousness, the spirit, the soul, is what remains. Such a person, says Lao Tzu, is free from the cycle of birth and death. He who establishes himself in this golden mean establishes himself in heaven.

Both extremes lead to extinction. But there is no death at the centre. Both extremes are tensions and therefore tend to wear out. When the strings are taut, they can break. When they are loose and someone tries to pluck at them to create music, then too they can break. But if the strings are well-balanced, there is no possibility of their breaking. It is tension that breaks them. Where there is no tension, there is no way for the strings to break. So, says Lao Tzu, the wearing out and renewal ends. And where the wearing out ceases, death is impossible. Death is an accumulation of all the wearing out Every day the process of wear and tear takes place and, ultimately, death is the sum total. He who experiences this balance within himself does not succumb to either disintegration or death.

The body is bound to die because the body lives in extremities. Birth is one extremity; death is the other. The mind also will go, for the mind also lives in extremities: pleasure and renunciation, friendship and enmity, love and hate; the world and nirvana. But there is another condition within: the state of balance. Only when this state is achieved can we know about that for which there is no death.

And where there is no death, there is no rebirth. Without talking about life after death, Lao Tzu says in this sutra that this is the only way to get out from the cycle of birth and death.

Two things Lao Tzu has told us. One, complete involvement in our activities is necessary if we are to enter the opposite state; and two balance within the self is necessary so that no tensions are formed. Then, disintegration and death are impossible.

The Way of Tao, Volume 2

Chapter #14

Chapter title: The impartial awaiting, the death of pride and the one in the many

19 April 1972 pm in Immortal Study Circle

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FOR THE LAST TWELVE YEARS I HAVE BEEN WAITING FOR THE WATERS OF MY MIND TO CLEAR, BUT THE CARTS OF SITUATIONS AND SURROUNDINGS KEEP PASSING THROUGH THEM CONSTANTLY. THIS WILL GO ON THROUGHOUT LIFE. SHOULD I STILL KEEP WAITING?

Waiting is important, necessary, but not enough. Together with awaiting one should know how to sit at the bank of the stream of the mind. If we sit in the current of the river and wait, there will be no results. Our very being in the river will bring up the dirt. The art of standing aside from the river is meditation.

Awaiting is a necessary part of meditation but it, in itself, is not meditation. He who cannot wait cannot meditate; but he who thinks awaiting is meditation is also wrong. Meditation is the art of sitting on the bank.

The mind has its own stream of thoughts. No matter how hard you try to watch it with patient awaiting, you shall never be able to step out of the mind. Nor will the stream of the mind clear. Your very presence pollutes the mind. Step out of the mind. Sit on its bank and watch it from a distance, as you would watch the birds in the sky, as you would watch a river flow by. The further you step away from the mind, the clearer and purer will it become. It will become silent, tranquil. This is one thing.

The second thing. In the infinite story of existence, twelve years is nothing. In the boundless saga of existence, what are twelve years? Nothing. So do not think that if you have waited twelve years you have waited long. If you have waited twelve years, you have spent twelve lakh years in polluting the stream. Therefore, I say, eternal awaiting! When I say this, I do not mean you shall have to wait for countless years. What I mean is that you should be prepared to wait indefinitely. The happening can take place in a moment. The greater your preparedness the earlier will be the happening.

Why is it so? It is because impatience agitates the mind. The carts of surroundings and situations, do not stir up the dirt of the stream of our mind as much as our own impatience. Awaiting means: I have attained patience. Let the happening take place whenever it pleases -- now or after countless births -- I shall wait patiently. I am in no hurry. I am in no haste. The longer the mind is readily willing to wait, the earlier the happening takes place. So to not think it was a big thing to wait for twelve years. And do not take awaiting alone to be enough. Concentrate more, and give more importance to sitting on the bank, to being alert and being a witness.

LAO TZU SAYS: THE EGO OF A SAINT ESTABLISHED IN TAO IS CONSTANTLY DISINTEGRATING, LIKE MELTING ICE. THEN SHALL WE TAKE IT THAT A PERSON CAN BE ESTABLISHED IN TRUTH IN SPITE OF THE EGO? IS IT POSSIBLE FOR A PERSON TO BE CALLED A SAINT OR A SAGE IN SPITE OF HIS EGO? IS THE STATE OF AM-NESS A MENTAL STATE OR A SPIRITUAL STATE? YOU ALSO SAY THAT ON THE COMPLETE ANNIHILATION OF THE EGO, THE SAINT BECOMES GOD HIMSELF. THEN IS THE SAINT SEPARATED FROM GOD AS LONG AS THE AM-NESS REMAINS?

There are three things. We have to understand the meaning of two words well. One word is "ego" (*ahankara*) and the other is the "am-ness" (*asmita*). Ahankara (the ego) means: I am one with the body. When consciousness feels itself joined to the body, identifies itself with the body, feels one with it, the ego is born. When the consciousness separates itself from the body and breaks its identification with it, the ego breaks. To know that I am apart from the body is necessary but not enough in order to know that I am one with God.

If a person is fixed in the feeling that I am not the body and yet does not feel one with God (Paramatman), that state of a person is called *asmita*, am-ness. I am one with the body: this is the state of the ego. I am apart from the body: this state is am-ness. To feel that I am one with God is a state that is beyond am-ness.

Says Lao Tzu: it is necessary for a saint that his ego should dissolve and he should know that he is not the body, not the mind. This realisation is the indication of a saint. A saint can, however, stop at this and go no further. Many saints have. Those saints who have said there is no Paramatman, there is only the atman, belong to this category. They have broken one link of bondage: they have snapped their relationships with the false. This is a big happening. They have broken all ties with the insignificant. This is a great

transformation. But this is only half of the transformation. One more step has to be taken: that of establishing a relationship with the infinite. When the relationship with the infinite is established, the am-ness also is lost.

When I say, 'I am', there are two words: 'I' stands for the ego, and 'am' stands for *asmita*. The saint's 'I' drops and only the am-ness remains. Lao Tzu says, the definition of a saint is one whose 'I' has dropped but whose am-ness remains. If this am-ness keeps melting like snow in the sun, as Lao Tzu describes it, it will disappear one day. The 'I' was annihilated before. The 'am' is then lost also. What remains is pure existence. Then, says Lao Tzu, to call such a person a saint is meaningless. The wave has become one with the ocean.

To be a saint is also to be at a distance from God. A sinner is very far away from God; the saint is nearer to Him. But this nearness is also a distance; it is not oneness. The saint is near God, very near, but however near, the distance remains. The final goal, according to Lao Tzu, is that even this distance should not be. This being near should also end. Then oneness is achieved.

Ordinarily we think that when distance is overcome, oneness results. This is not so. In fact, the truth is that as we come nearer to a person, we feel the distance to be wider. A sinner is not irked by being away from God because the distance is so great that he is not even aware of it. He asks, "where is God?" The distance is so great that he sees God nowhere. The difficulty of a saint, however, increases. He puts out his hand and feels the touch of God; with every breath he experiences God; he moves and he bumps against God. There is so much nearness between God and him. This feeling of so much nearness, and yet not being one with God, brings about the sense of estrangement and separation that the saints speak of. Then this nearness, this feeling of being so close and yet so far, becomes unbearable. A thin curtain separates him from his beloved and the pain is excruciating.

The sinner is so far away from God that the question of separation is just not there. When there is wall in between, we cannot see on the other side. We cannot wish for things that we cannot see, much less hope for or desire.

Ego is the stone wall between man and God. Am-ness too, is a wall, but it is transparent, made of glass. The saint can see everything as if there was nothing in between, but no sooner does he go forward than the wall obstructs him. Then the pain is unbearable; the separation becomes too heavy to bear. Only saints know the pangs of separation.

So the saint is also away from God; a transparent wall separates him. When this wall also melts away, there is no nearness and no distance; there is only oneness. That day, the saint is lost and only God remains.

Whether this am-ness is a state of the mind or a spiritual state has been asked. It is the ultimate state of the mind; ego is the initial state. Ego is the gross state of the mind and am-ness is the more subtle state.

Let us take it in this way. The mind is in the middle: on one side is God and on the other side is the world. Where the mind is united with the world, the 'I' is born; and where the mind is united with God, there stands am-ness. There are two connections. The connection between the mind and the world creates the ego; where the mind joins God, am-ness remains.

A saint, according to Lao Tzu is one who has broken the first connection. His connections with the world are broken. But his second connection remains to be established. He is still not one with God. The most subtle form of the ego still remains. Ego and am-ness are both happenings of the mind. Remember, it is the mind that is the saint or the sinner. Beyond the mind, neither exist. The higher is within the mind; so also the lower. Beyond the mind there is neither high nor low.

Good is an attitude of the mind. So also bad. Beyond the mind, there is neither good nor bad; all opposites are lost. Where the opposites are not, the mind is not. The saint is also a part of the play of opposites. The saint and the sinner are two sides of the duality. If this is understood, the jump can be taken. The first jump is from the ego and the second is from am-ness.

Buddha talks of *anatma* (non-atman). Buddha uses this word in place of am-ness. He says: "First the ego, then the self, should go. Then only can you enter the ultimate truth."

What troubles our mind is whether such a person, for whom the mind still exists, can be looked upon as a saint. How can we say that he has attained the absolute truth? All things are relative as far as language is concerned. When we say that a saint has attained ultimate truth, it means that he is much nearer to truth than we are. Between us and reality there is a wall of stone; between the saint and reality there is a transparent wall which cannot be seen. Truth is now as clear to him as if the wall is not there, yet the wall still remains. But we cannot even see this wall.

Understand this well. He who is not a saint himself will not be able to see the wall. So we say: now there is no wall between the saint and God. But the saint who has reached the wall knows of its existence because

he can feel it. It prevents him from reaching out to God. The wall of am-ness is so subtle that only the saint can sense it. The saint's devotees, who can see only a solid wall and not a transparent wall, feel the saint has become God. This is natural. But the saint experiences this wall that obstructs him every moment. He knows he has not yet become completely annihilated; he still is.

Lao Tzu talks from his own experience as a saint when he says: "Not until the am-ness melts away like snow in the sun can you attain the ultimate truth."

According to our experience, we say that the saint has attained Godhood. It is all relative. We too shall find, when we seek, that there is yet another wall to cross besides the ego. The am-ness is also an obstruction; it too should go. Till nothingness replaces the saint, the wall is still intact.

WHILE RECOUNTING THE CHARACTERISTICS OF A PERSON WHO IS ESTABLISHED IN THE TAO, LAO TZU SAYS THAT SUCH A PERSON MAKES NO DECLARATION ABOUT HIMSELF. BUT MANSOOR SAID, "ANALHAQ." THE RISHIS OF THE UPANISHAD SAID, "AHAM BRAHMASMI". JESUS SAID, "I AM THE SON OF GOD." MEHER BABA SAID, "I AM THE AVATAR." HOW ARE THESE DECLARATIONS CONNECTED WITH LAO TZU'S ABOVE MENTIONED WORDS?

We have to have two things clear if we are to understand this sutra. One is, here are two ways of understanding life, of manifesting it, of expressing it. One is the positive; the other is the negative. Whenever we have to say something, we can say it in two ways. If this room is dark, we can say the room is dark or that there is no light in the room. We can say that a man is alive or that he is not yet dead. So there are these two aspects of expression; positive and negative. It depends entirely on the individual which aspect he chooses to use. Lao Tzu and Buddha preferred the negative aspect. Whatever they said, they said in the negative. This had its reasons, many reasons. The most important reason was that Buddha found that, everywhere whatever, was said was said in the positive aspect and many who believed this were led astray. For instance, a man says, "I am God." Now there are two things. One is that this man may be telling the truth and the other is that he may be Lying; he may be a hypocrite. Both are possible. Ninety-nine out of a hundred such people who declare "I am God" are liars. Man's ego takes pleasure in making this declaration. The ways of the ego are very subtle -- and what could please the ego more than to feel "I am God"? So Buddha, as well as Lao Tzu, felt that this sort of proclamation was very harmful.

It is not that this statement is necessarily false. When Mansoor said, "I am God" (*ana'l haq*), he was telling the truth. On his part, there was no mistake. When Mansoor says, "I am God" what he is saying is that God alone is; I am not. When the rishi of the Upanishad says, "*aham brahmasmi*," he also means, "Where am I? I am nowhere. Only God is." This can be correct if it is the truth, but even a madman can declare, "I am God!" He cannot be stopped from doing so. The danger lies in the fact that such people can also impress others and influence them and, consequently, mislead them.

So Buddha and Lao Tzu were against all declarations. They said, "A saint makes no claims." But to be silent is also a proclamation. Whatever a man does, proclamation is bound to be there. Now, if people believe that he who makes no claims for himself is a saint, it is easy for a person who wishes to be called a saint. He just has to make no claims.

Buddha and Lao Tzu made use of the negative term. But soon it was discovered, both in India and in China, that the ways of the ego are very strange and mysterious. The ego has no difficulty either way. If you come to me and say, "So and so says he is God" I can say, "Then he is no saint, for a saint does not proclaim himself. Now look at me. I make no proclamation." This also is a proclamation even if it is negative.

Meher Baba says he is the avatar. This is a positive declaration. Krishnamurti says he is not God. This is a negative declaration. Both are declarations all the same. It is difficult to escape from them. How will you escape them? Whether you do something or you do not, each act of yours is a statement. How can you escape from your statement? When I am silent, then too I am making a statement.

A friend took Bernard Shaw to see his play. Shaw did not want to go, but the friend insisted so he went. He slept throughout the play. The friend was very upset. With great difficulty he had persuaded him to come and now he was fast asleep. When the play finished Shaw said, "It was a fine play."

The friend replied, "You have no right to make any statement on the play. You were sleeping throughout."

Shaw said, "My sleeping is my statement. I say the play was good because I slept well."

Buddha and Lao Tzu made a very significant effort but it was not successful, because man can create

tools of deception in any direction. Those who proclaimed themselves to be God mislead the people but, after Buddha, his bhikshus did the same, in spite of his making no proclamations. Deception is possible from any direction; there is no way to avoid it.

This means that it depends upon the natural inclination of each person how he puts forth his views. The propensity of Lao Tzu and Buddha is in the negative: not this, not this. If they have to say something, they will say, "Say only that which is not." If they could do it, they would prefer to speak through their silence.

So it depends upon each person. Meera could not keep quiet nor could Mansoor, and yet they were each different in their own way. Chaitanya could not keep silent. He had to sing and dance, and declare to the world. His declaration was not made; it happened.

We must understand this properly. One person can sit silent When knowledge dawned on Buddha, he was silent for eight days. There is a lovely story that is told about this. It is said that when the devas saw that Buddha had become silent, they went and prostrated themselves at his feet and implored him not to go into silence, for, they said, in a hundred aeons only a single individual attains this supreme state. For countless births there have been those who have been awaiting the advent of a Buddha. If he were to go into silence, who would quench their thirst?

Even then Buddha had no mind to speak for he said, "I do not know what I should say. Whatever I say is bound to be false. Words are false; silence is true. Those who can understand silence will understand." But if people could understand by silence alone.... The skies are silent, the sun, the moon, the stars, the rivers and mountains, the trees and the flowers are all silent. All around is the realm of silence. But who understands by silence? So Buddha's silence would go unnoticed also.

The devas said, "Please speak. No matter if words do not convey, if people do not understand. If one in a hundred gets your message, it is enough."

Buddha said, "There are people who will understand my words correctly, but they will understand me even without my speaking. There are others who will interpret my words wrongly; for them there is no reason for me to speak. Let me remain silent."

But the devas also had a point to put forward. "You are right," they said, "but there is a third category of people in this world also. They are those who are in between the first two types. If you do not speak, they will never understand. If you speak, they will understand. They are standing on the brink. A slight push and they will be ready to jump. Please speak for their sake."

Now, it is only natural that the trend of speech of a person who advocates silence will be negative. If you ask what is God he will reply, "He is not this; He is not that." The predilection of one who advocates silence is the negative aspect.

The knowledge of people like Meera and Chaitanya became a manifestation; it became a dance. There was not a fraction of a distance between their knowledge and their manifestations. They were garrulous, not only with their mouths but with their whole bodies. Their entire personalities became full of expression. They never for a moment stopped to ponder that whatever is expressed becomes false, for they were not even aware of when or how the manifestation began.

So it depends entirely on the individual. The language of Meera and Chaitanya is positive. Meera will never say what God is not. She will say what God is. All devotees make use of positive language; what God is. Therefore, the God of the devotee remained a God with form. The devotee could not acknowledge the formless aspect of God. Positive means the attributive, the formative aspect.

All intellectual knowers make use of negation. Therefore their God will be the void -- formless, attributeless. They will say, "Not this; not this"; whereas bhaktas say, "He is this; He is this." Both are right and both are wrong, for both are incomplete.

Expression can never be perfect. All manifestations are bound to be incomplete. Words can express only half the experience. The other half is bound to be left out because contradicting words make no sense.

Efforts have been made in this direction also. The Upanishads have said, "He is further than the furthest, and nearer than the nearest." There is a new school of thought in the West, a new theological concept, called Positive Analysis. These people would call the above statement of the Upanishads as nonsense. They would argue that when you say further from the furthest, you cannot say nearer than the nearest in the same breath; for both statements nullify each other. These thinkers of the West would also consider Lao Tzu's teachings absurd.

Lao Tzu says, "Formless is His form." This makes no sense to them, for form means form to them, and formlessness is formlessness. It is, according to them, like saying, "To be dead is to be alive," or, "His ugliness is his beauty." or "His sight is his blindness." They would entreat Lao Tzu not to make use of such

statements because blindness is blindness and to have sight is to see. If you use blindness to mean eyes, and eyes to mean blindness, there will be too much confusion. One of the outstanding members of this school of thought, Ludwig Wittgenstein has said, "That which cannot be said must not be said. Do not say that which disturbs and confuses language."

So there are three ways open to us. One is the use of the positive language. Positive language has its own shortcomings. It forms boundaries, definitions, and narrows down the vast existence. The second is the use of the language of negation. No boundaries are formed, no forms take shape and the vast existence remains boundless. But then, existence goes beyond understanding; it becomes a mystery. The third way is to make use of the positive and negative together. Then you can say, "He is and yet He is not. He is big and He is also small." Use them both together.

But then, language becomes a riddle. Nothing will be expressed. Then what is to be done? There is a fourth way. Remain silent. But this solves no problems. So language is a necessary evil; and we have to choose. Each one's choice is his personal preference. Jesus and Mansoor prefer positive language. Lao Tzu prefers negative language. No one can say who is right and who is wrong. For Jesus, his own trend of thinking is correct; for Lao Tzu his own opinions are correct. Their trend of thought depends on their own way of thinking.

Our trouble is that we are always trying to find similarities between their sayings before we are willing to accept them as correct. We cannot accept them all as being authentic at the same time. It is either Lao Tzu who is correct or Buddha or Jesus or Krishna. They all cannot be correct.

I say unto you, leave this debate as it is. Take whatever appeals to you from all these people and follow it. Do not worry about everybody. The day you reach the goal you will find that they are all correct. Till such time as you reach the goal, select whatever suits your personality from all, or any, and proceed.

At the same time, do not ever make the mistake of thinking that what is right for you is right for all. Do not try to convince your friend of your way of thinking, for it is quite possible that it may not suit his personality and you may become responsible for his death. We are all responsible for destroying each other. One man dances and sings; another says, "What foolishness you are indulging in! Use your common sense!" Actually what he means is that if he himself danced it would be nonsensical; it would seem foolish. But he is crossing his limitations and imposing his will on the other by denouncing him. He makes himself the criterion for others.

No man is a criterion for anyone else in this world. One who thinks he is commits a grave violence; he is a criminal. It is very possible that what seems foolishness to me may be giving immense joy to another, and what seems the ultimate knowledge to me may seem foolish to another. The other is of no consequence in this matter; my own self is what matters. I have to seek out the way that leads me to bliss, no matter how foolish it seems to the rest of the world. Therefore Krishna has said, "One's own nature is best. One should leave the other to his own."

But we are forever imposing our religion on others. Those who prefer the language of negation will find Lao Tzu interesting and will understand him. Those who prefer positive language will not understand Lao Tzu. There is no need to. Where you start from is not important. What is important is the fact that you finally reach the destination that both Jesus and Lao Tzu have talked about. The day you reach, you shall find that all roads converge on the same point. Until that time, you have to choose one path for yourself.

There is another danger. There are some people who are extra-wise. They say that both the positive and the negative are correct. But such people make no progress, for no one can walk on two roads at the same time. You must walk on one path only. In this age, the number of such wise people is increasing rapidly. They say that Christianity is all right, Hinduism is all right, so also Islam, etcetera. They say, "Allah and Ishwara are only His names." These people do not proceed to their goal. If all roads lead to the same destination, it is hard to choose one. The seeker sets out on one. No sooner does he go a little further, than he wishes to try another path. Then a third, then a fourth. The result is that he remains where he is. For one who wishes to begin his journey, one road is the answer. For one who is merely indulging in mental acrobatics, all roads are right.

For the seeker, there is always one path. For one who has already reached, all paths are right. But as long as you have not reached, do not speak the language of those who have reached. Standing at the gate, if you feel you are familiar with the inside of the palace you are an unfortunate person. You are still outside the palace; you still have to go within. Similarly, for one who is still at the periphery to say that all roads lead to the same goal is like cutting his own feet. He speaks a language borrowed from those who have already reached, whereas he himself has hardly begun his journey. He will be unable to make any progress.

For this very reason, each religion denounces other religions. All religions have done this. Their claim is very precious, and very dangerous. All valuable things are dangerous. It is only cheap things that involve no danger. The more significant a truth, the more dangerous it is. The slightest mistake and it becomes dangerous. Each religion has said, "This alone is the true religion." This is a dangerous statement; at the same time, a very powerful one. It is dangerous if you take it to mean that 'no one is true except me.' This is dangerous. The meaning is quite different. It means that for the seeker one path is enough, for only then can he progress. None of the religions have worried about proclaiming the ultimate truth for they knew that when a person reaches, he will come to know himself.

But we all have abortive minds. We hardly begin a thing before the mind is filled with a thousand statements regarding it. We hardly take a step and we begin to talk of the destination.

Lao Tzu is right. So is Mansoor. But this you shall only know when you also reach the same place. So do not be hasty. Whatever path suits, take that to be the path. What seem wrong, take those ways to be absolutely worthless. This does not mean that you make your choice and then just sit, doing nothing. That has no meaning. To choose a path that seems to be the right path to you is only meaningful if you intend to begin on it.

People think that the misunderstandings between the Hindus, the Sikhs, the Christians, the Muslims, the Buddhist and the Jainas are getting less; the world is improving. This is not the case. The fact is, no one is now eager to follow any religion. Then what is the need to quarrel? It is not that people have become bigger hearted and believe in live and let live. Rather, religion has lost its importance in the lives of people and thus it can be conveniently disregarded. If a person says, today, t"There is no God," no one will challenge him. No one bothers. Not because people are so tolerant but because of the general apathy and lack of interest. If it is declared that the Gita and the Koran convey the same message, we accept it: perhaps it is so. This is not because we have studied the Gita or the Koran but because we do not wish to waste time in idle discussions.

A friend has sent me a book he has written to prove that the Bible and the Gita give the same message. He has taken great pains over both these books. I went through his whole book and found that his efforts have been in vain. There is no similarity anywhere. Not a single statement from one can be found in the other. And yet, from Radhakrishnan to Vinoba, all have approved and extolled his work. This has given me the feeling that none of them has read the book. Perhaps they thought it was a laudable effort which should be encouraged. Both the positive and negative statements are correct -- but only for those who have reached, not for you. I talk on Krishna. If you like positive language, you can follow Krishna. I talk on Lao Tzu, because no one else has given such a beautiful rendering of negation. Lao Tzu is superlative on the path of negation. Those who are drawn towards the path of negation may follow Lao Tzu.

Do not worry about what is right. What is important is what you feel to be right for you. That is the basic, most valuable question.

IN THE LAST SUTRA YESTERDAY IT WAS SAID THAT HE WHO HAS COME TO KNOW THE SECRET OF THE REST THAT FOLLOWS NATURALLY AFTER EVERY ACTIVITY MAINTAINS HIS CALM FOR ALL TIME. YOU HAVE ALSO SAID THAT INTENSE ACTIVITY IS FOLLOWED BY DEEP RELAXATION. BUT OUR EXPERIENCE IS THAT THE CALM ATTAINED BY INTENSE ACTIVITY IS ALSO UNSTABLE SINCE IT TOO SOON DISPERSES. PLEASE TELL US HOW A PERMANENT CALM CAN BE ATTAINED.

There are two conditions of the mind: one is of restlessness; the other of tranquillity. Whenever we are active, the mind is restless. Activity begins and tensions are formed and thoughts awakened. As much work begins within as without. That is the restlessness. Then, work ceases. If we enter into our activities with one pointedness, then, says Lao Tzu, the activity within ceases. Then peace ensues.

Our condition is such that we are neither completely restless nor completely at rest. To be completely relaxed we would have to be completely motivated in our work. Otherwise it is not possible. Therefore, the tension and restlessness that still remain even after the work is over, begin to move within and remain, there.

For instance, say that I am angry with you. But, what happens naturally is that I do not become completely angry with you. I suppress part of my anger. Then, when you have gone away and the matter has ended, the anger that still remains within me will begin to work. Had I been totally angry, the anger within would have ended along with the ending of the incident.

Gurdjieff used to teach his disciples how to be angry He was the only sensible teacher of this century. There is no dearth of senseless teachers in the world who tell us we should not be angry, we should not be greedy. They merely repeat the time-worn adages of their forefathers, which they themselves do not understand.

Gurdjieff would tell his disciples to bring out their anger. The poor pupil would be nonplussed. "But anger is what I want to be rid of. It is consuming me," the disciple would say.

"Had you vented your anger completely," Gurdjieff would tell him, "You would have found it impossible to bear. You would have jumped out of it.

When a house catches on fire, men run out of it as quickly as they can. No one waits to inquire where the door is, much less to sit and ponder whether he is being rightly guided or not. When a house is in flames, people within simply jump out of it. A man tries to escape in whatever manner possible. He has to find a way out somehow. That becomes the most important thing. Which way, whether it is suitable or not, does not matter. Remember, as long as the way appears more significant, it shows that you are still unaware of the fire raging within. Once you are aware of the flames within, you cannot dilly-dally, asking about what is the way and how best you can go. Then all that matters is how to jump out of the fire.

Gurdjieff would say, "Be thoroughly angry." He would teach his pupils how to be so completely angry that no anger remained within. He told them not to suppress their anger in the slightest way. A wonderful thing happened to the student who followed this order. He found that a strange, beautiful calm and restfulness pervaded his entire being. Everything became silent and peaceful, like after a storm.

So we must first understand this rule of nature that Lao Tzu speaks of. That is that rest is inevitable after each activity, if the activity is complete. But this is not enough in order to remain calm. Maintaining one's calm is a deeper happening that is directly dependent on a particular experience. When a man realises that anger is followed by tranquillity, that day follows night and again night is followed by day, that light follows darkness, which is again followed by light, and so on, he comes to realise the play of opposites that goes on all around him. Then he suddenly comes to understand that "I am apart from this play of the opposites."

If I can see anger descending on me and then leaving me; then, again, if I can witness the coming and going of anger and the resultant peace, it is as if I am sitting in a room and watching the rising of the sun in the morning and the setting of the sun in the evening. Then, do I say in the morning, "I am light?" Or do I say in the evening, "I am darkness"? No. I experienced both light and darkness; I know both. I am the witness. I watch the morning arrive and depart. So also the evening.

Calmness does not mean tranquillity. Calmness is to know the mid-point between restlessness and tranquillity. He who says he seeks tranquillity can never attain calmness. If you desire peace, what happens to restlessness? It is as good as saying, "I want light, I do not want darkness. I want the sunrise and not the sunset." If you desire one, you have to pass through the other. He who desires peace must pass through turmoil. He who desires birth must go through death.

But this is what we do. We want birth but no death; we want the morning but not the evening; we want youth but not old age. We want only half. That cannot be, for that is not the rule of existence. And hence, we can never attain calm!

Everyone desires peace and tranquillity; but the harder one strives, the greater becomes his restlessness. He who desires the morn and not the eventide begins to worry about the evening as soon as morning comes. In so doing, he loses the pleasure of the morning by in thinking of ways and means to escape the evening. Then, when evening comes, as it is bound to, he is unhappy once again. He never enjoys the pleasure of the morning because the evening appears along with the morn.

The man who strives for tranquillity finds himself fearful and afraid even in its midst because he is afraid he may lose it at any moment. Then, when restlessness takes hold of him, he again desires tranquillity. And when tranquillity comes he is fearful of losing it and hence does not enjoy it. So, calmness becomes impossible.

Calmness, equality of temperament, is a priceless thing. It means that when restlessness is there, one knows it is there; when tranquillity is there, one knows it is there. A man who has known this faces restlessness calmly and faces tranquillity calmly. He knows the law of life: that day and night follow each other. Such a man calmly accepts his periods of restlessness and tranquillity.

This state is called the state of calmness, of equilibrium. It means that now neither restlessness nor peace affects him. He neither looks forward to them, nor denies them. Now he desires nothing. He just watches. He is a witness who only observes. Calmness happens in a witnessing state. This is a stable calmness which

cannot be destroyed by restlessness or increased by tranquillity. It is fixed mid-way between the two. Restlessness and peace are not stable states because they are two sides of a big happening. Calmness is fixed. It is stable; it is eternal, it is forever.

YOU HAVE SAID THAT THOSE WHO ATTAIN THE TAO LOOK UPON LIFE AS A CONSTANT DANGER AND BECOME GRAVE. ON THE OTHER HAND, WHEN YOU TALK OF KRISHNA, YOU SAY THAT LIFE WAS A MERE PLAY TO HIM. HE LAUGHED HIS WAY THROUGH LIFE. WHATEVER HE DID WAS A DANCE, A FROLIC. YOU SAY THAT THE BEHAVIOUR OF SAINTS IS BOUND TO BE DIFFERENT. THIS DIFFERENCE IN BEHAVIOUR WE CAN UNDERSTAND BUT THE DIFFERENCE IN THE VERY NATURE OF KRISHNA AND LAO TZU IS DIFFICULT TO UNDERSTAND. KINDLY EXPLAIN.

You will never be able to understand the nature of Krishna and you will never understand the nature of Lao Tzu. Only Krishna can understand Krishna's nature; only Lao Tzu can understand Lao Tzu's nature -- just as you alone can understand your nature. All we can understand of another is his behaviour, his actions. We can only see what Krishna does. How can we see what he is? We can see what Buddha does, what he says, but how can we know what he is? Nature means that which is unmanifest, hidden within. And that, you cannot see. You can only see the actions.

Buddha sits serenely and Krishna plays the flute. You infer that Krishna is happy because he plays the flute and Buddha cannot be happy for he plays no flute; but just sits with his eyes closed. You cannot see their nature, which is one. But Buddha has his own way of manifesting his nature and Krishna has his own way. This depends upon their individual personality.

For example, suppose there are ten bulbs of different colours in this room. The current passing through them is one, but each bulb gives a different light according to its own colour. The bodies of Krishna and Buddha are the different bulbs, but the current within is the same. The bulbs can be likened to the personalities, and the electric current to the energy within. Personalities are different (like the bulbs), but the energy within (like the electric current) is one.

Krishna's body is his bulb; Lao Tzu's body is his bulb. These are personalities. The nature within both of them is one, but you cannot see it. Only when you yourself go within will you discover that this nature is colourless -- neither blue nor red nor yellow. That which appeared to be Buddha was the personality of Buddha; that which appeared to be Krishna was the personality of Krishna. Personalities can be seen, behaviours can be observed, but that which happens within is invisible.

If we interchange the bulbs we shall find that it makes no difference to the current if, where there was a blue light, now there is a red light. If it were possible to change personalities, we would find Buddha playing the flute with the same gay abandon as Krishna, and Krishna sitting silent and serene under a tree. But this is not in our hands, fortunately. It is within our hands, though, to enter within our own bulbs and observe our own nature. Then we shall find that, within that nature, everything is quiet, serene; there is no form, no shape. But to manifest this formless, we have to make use of the body, the mind.

Buddha spoke the Pali language because that was the language he knew. Krishna spoke in Sanskrit because that was the language prevalent in his time. Jesus spoke in Hebrew for that was his language. But truth is neither in Pali nor Sanskrit nor Hebrew. If you think truth is in Sanskrit only, then when it is spoken in Hebrew it will become untruth. But when Jesus experienced the truth, was it in terms of Hebrew -- or, in the case of Krishna, in Sanskrit, and, in the case of Buddha, in Pali? No. When truth is experienced, there is neither Pali nor Sanskrit nor Hebrew within. All words are lost, all languages vanish and the infinite existence is experienced as a great silence an emptiness within.

When a person realises truth, all language is lost within. But when this truth needs to be expressed, some language has to be made use of. Buddha could not express in Sanskrit, nor Krishna in Pali. Each could expresS only in his own language. Language is a part of the individuality.

The negative or positive aspects are part of the individuality of a person. Whether to dance or sing or to be silent are all part of the individuality of a person. But the experience within is beyond all these. This, however, we cannot see, and therefore are unable to understand. We shall only understand this when we delve within our own nature, not before that.

We are bound to observe the difference because, from where we stand, there is no way to see the non-difference. To experience the non-difference you shall have to be established within yourself at the centre, where all the causes that create difference and non-difference vanish.

Suppose I have one hundred pieces of blank paper. There will be no difference between them. Now if I were to give one hundred people one paper each and ask each of them to draw a picture of a man, these hundred pieces of paper will become a hundred pictures and no two will be alike. Each paper becomes different from the rest. The picture painted by Picasso will fetch thousands of rupees but the painting you have made will not be acceptable even as waste paper; and yet the paper in both cases will be the same. They were equal to each other in value as long as they were blank. As soon as we stamp our individuality on it, its value changes: Picasso's paper becomes more valuable, and ours gain or lose in value according to our individual personality.

Buddha, Jesus and Lao Tzu are blank sheets of paper within, but as soon as we see them from outside they form a picture, the picture of their individuality. This picture does not portray the existence; it is their particular individuality.

The word "individuality" is a very meaningful word. It does not mean that which is hidden within. Rather, it is the characteristic of that which is expressed through the medium. A flame burns through a lantern. The light is dim because the chimney is covered with soot. There is another lantern with clean, clear glass. Its light is brighter. The name within is the same; the difference is in the glass of the chimney. The individuality can dim or brighten that which comes from within.

When Kabir speaks, he can speak only in the language of a weaver. All his symbolisms and similes pertain to weaving, because all his life he was a weaver. Therefore he could sing, "I have woven the sheet so fine, so fine!" Buddha could never say such a thing for he had no idea of weaving, nor did his forefathers ever have anything to do with weaving. Kabir alone could talk in this language because all his life he was a weaver. Kabir's language is harsh and crude; there is a rough sharpness in it. When Buddha speaks, even if he rebukes a person it seems as if he is throwing a flower at him. There is a majestic beauty in his speech.

The immediacy we experience in the speech of Jesus and Mohammed is completely absent in others. There is a reason for this. Both Jesus and Mohammed were uneducated village people. Village people have very few words at their disposal, and these too are not refined. They are like rough, unhewn stones. The language that is at the command of Buddha or Mahavira is like a stone that is carved into a beautiful image. It is no wonder that Jesus and Mohammed penetrated deep within the masses and Mahavira and Buddha lagged behind. The words of Jesus and Mohammed appeal to the masses because their language is easily understood; their teachings are simple enough for the common man.

It is difficult to follow the teachings of Buddha and Mahavira. They appear so far away to the common man, as if they are talking from a mountain peak. There is a gulf between them and the common man. These are because of differences in personalities.

Also, if Mahavira or Buddha spoke the language of Jesus or Mohammed in India, no one would have listened to them because this country was at that time, at the zenith of its culture.

Also had Mohammed made the mistake of speaking to his people in the same strain as Buddha, no one would have heeded him. Those amongst whom he spoke were barbaric desert people who believed in the rule of the sword. They could only understand things pertaining to the sword and nothing else.

Personality, and the time and the situation, we can see and understand. Not so the existence within. But do not worry too much on this account. If you begin to have an idea of the difference between individuality and existence, you will gradually begin to search within. And the day you discover your individuality to be apart from your existence, the doors within shall open and you shall be able to look within. Buddha is just the outer clothing. So is Lao Tzu. So is Jesus and Mohammed. That which is hidden within the clothing is completely apart from them.

Do not think of existence in terms of outer clothing. But, alas, what can we do? We think only in terms of the outer; we have no notion of what is within. Go beyond the clothes and see what lies hidden beneath. Then you shall be able to go beyond all clothing, all covering, and see the one existence.

Chapter title: Inaction, destiny and going back to the eternal law

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ATTAIN THE UTMOST IN PASSIVITY.
HOLD FIRM TO THE BASIS OF QUIETUDE.
MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY, BUT I WATCH THEM FALL BACK TO THEIR REPOSE LIKE VEGETATION THAT LUXURIOUSLY GROWS BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.
TO RETURN TO THE ROOT IS REPOSE.
IT IS CALLED GOING BACK TO ONE'S DESTINY.
GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW.
TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT.
AND NOT TO KNOW THE ETERNAL LAW IS TO COURT DISASTER.

The sky is clear now. Soon it will be filled with clouds. The clouds will come, they will shower rain, and will be no more. The sky will remain the same however. The sky is an actionless passivity. The clouds are an activity. Clouds form and disperse. The sky is never formed and never unformed. The clouds are there sometimes and they are not there at other times. The sky forever is. The existence of the clouds lies in between birth and death. For the existence of the sky there is no birth and no death. The sky is beyond time, it is eternal. The clouds form and disperse within time.

The name of this sutra is: KNOWING THE ETERNAL LAW. Wherever activity is, eternity cannot be; for each activity has to revert to repose and hence cannot be eternal. Activity has to tire out and return to repose. Only inactivity can be eternal.

It is very necessary to understand this sutra. The religious have said that God is the Creator. Lao Tzu does not accept this. He says that creation is an activity. If God is the Creator, someday He is bound to be tired of this activity. Every activity leads to repose. The result of each and every activity is inactivity. If God is the creator, and if creativity is His form, He cannot be eternal. Only intrinsic inactivity can be eternal.

If the sky was also active, it too would have faded like the clouds. The clouds are always engaged in activity. They get filled with moisture. Then there is loud thundering and clapping and flashes of lightning. Then it rains and the clouds are empty; they are lost. They are bound to be, for all activities have a beginning and an end.

That which has no beginning has no end. Lao Tzu's God is inactive. Therefore, Lao Tzu does not refer to Him as God. He calls him the eternal law: Tao. If we see this from different angles in life, it will be easier to see within oneself. Then we shall understand Lao Tzu's sadhana. Then we shall understand what he says, what type of a person can attain this eternal absolute.

We saw a seed: a tree is born. Its branches spread on all sides and then the flowers come. Then one day this tree falls and becomes once again one with the soil. A person is born; he lives his life. Then one day we put him in a coffin and return him to the soil. You wake up in the morning, you are tired by evening and sleep claims you at night. Birth is also an awakening and death an eventide. We fall back to where we started. But is there something with us like the sky is with the clouds?

The tree is born out of the soil. The soil rises towards the sky and becomes the leaves and branches. Then, in this soil -- in the form of the tree -- the flowers bloom. Then the flowers wither, so do the leaves and branches, and eventually the tree. Dust returns to dust. Was there something besides the leaves and branches, something like the sky within the tree? The whole of the tree's being was like that of the clouds: the small seed bursting into a sapling and becoming a huge tree, and then its consequent end. This was activity. Was there anything besides that in the tree -- something like the sky, that was there when the tree was in seed form and which still remained when the tree was no more?

A child is born. It is like the birth of a cloud. There will be a great commotion as the child passes

through life. He becomes a youth. Desires hold him. He is filled with ambitions and life becomes a mad frenzy of activity. There will be anxieties and tensions, defeats and failures. It will become a long story. And then, everything ends, becomes nothing. Dust into dust as Omar Khayyaam says. Were there only clouds in this man and nothing like the sky?

Desires are like clouds. Sometimes they are over-laden, like rain clouds. Look at a young man, he is like a rain-filled cloud. Look at an old man. He is like a spent cloud. Everything within him has drained away. An old man is like a rainless cloud. But is there something like the sky behind a man's desires, his ambitions, his achievements, or is there not? If there is no sky behind him, then there is no atman either. If there is some sky behind him, then only the atman is.

Those who do not believe in the atman, admit that clouds form but they do not acknowledge the existence of the sky. There can be no clouds without the sky. The sky can exist without anything. If there are clouds, the sky is there. If there are not clouds, the sky is still there. It makes no difference to its being. The clouds are an accident or a happening that is dependent on many factors.

Understand this. Clouds form in the sky because of many factors. The sun comes out, water evaporates and rises towards the sky and clouds are formed. If the sun does not shine and no heat is produced, no clouds can form. If the sun gives heat and there is no water, no clouds can form. The sky is noncausal. Whether the sun shines or does not shine, whether clouds form or do not form, whether water is or is not, whether the moon or the stars or the earth or man exist or not, the sky forever is. Its existence is unconditional and is not affected by anything. This means that all things that are conditioned by some cause are like the clouds and all things that are not caused by anything are like the sky.

You are born. There are two factors that play an important part in your birth. One part is like the clouds. Without your parents, you could not have acquired your body. There are a thousand reasons that went into giving you a body, but if these reasons alone were enough, then there would be no sky within you. If you could still be, without your parents, without your body, then alone can there be the atman within you. Otherwise there is no meaning in the term *atman*.

Lao Tzu says that within each of us there is the cloud and there is the sky. Just like clouds cannot be without the sky, desires cannot be without the atman. Just like clouds need the sky in order to sail along, so desires need the atman to swim in. The atman can be without desires but desires cannot be without the atman. And just as we cannot see the sky when the sky is over-laden with clouds, so also when the atman is overladen with desires, only desires can be seen and not the atman.

Each desire leads to activity. This is why the sages of old said that unless a man reaches the state of desirelessness he cannot attain the atman. Until he reaches desirelessness, he cannot attain the state of non-activity. Each desire gives birth to an activity. The rise of a desire within means that you have started on an activity. When a desire is born, activity begins, and the clouds begin to form. The greater the number of clouds the less of the sky is visible. The sky is visible only when there are no clouds.

Or between two clouds we can see the sky. Between the gap of two desires, we sometimes get a glimpse of the atman. But ordinarily this does not happen, for no sooner is one desire fulfilled than we create a hundred others. One desire dies and a thousand are born. Our sky is always filled with clouds. Therefore, when a man tries to understand himself, he finds he is merely a collection of activities.

This is exactly how we see ourselves. If someone asks you who you are, what is your answer? You will at once recount your accomplishments: how much wealth you have, how many houses you own, how many titles and degrees you possess. You are a collection of all your actions. You look upon yourself as the cloud; you have no notion of the sky. The sky has nothing to do with your activities. The sky is, and you do not have to do anything about it. Its existence is not dependent on anything.

In each happening that occurs these two sutras are present simultaneously. There is the world of activity and the atman of inactivity. To know this passivity, this inactivity, is to know the eternal law.

Let us understand this sutra. Lao Tzu says that we should attain the supreme state of passivity and hold fast to it with the help of calmness and tranquillity. What is meant by attaining the supreme state of passivity within one's self? This does not mean you are to do nothing. As long as there is life there is bound to be activity. If you do nothing and just sit, that sitting will also be an act. If you lie like a corpse, that too becomes an action. If you leave everything and run away to the forest, that too is an activity.

A youth came to the Zen fakir Hiutti. He told him to remember this sutra of Lao Tzu: "ATTAIN THE UTMOST IN PASSIVITY." The youth tried to follow his advice. The next morning he went to Hiutti and sat like an image of Buddha: silent, unmoving. Hiutti shook him and said, "We have enough images of Buddha in the temple. We need no more. This will not do. Attain the utmost in passivity. It is only you who

is sitting and you have to put in a lot of effort in order to sit like this. When a man sits in his normal manner, it involves less effort; but when he sits like the Buddha, he has to strain more."

The youth tried every method but he kept on failing because no method led to passivity. The very word "method" means action. How can action help one to attain non-action? If a man wants to stop, how can he stop by running? If a man wants to die, he cannot do so by living. How can one attain non-action by action?

The youth was distraught with grief. He did not know what to do. He went to the elder disciples who had been there long before him and who must have gone through this same initial training at the guru's hands, and asked for their advice. They said, "Passivity can only be attained in death. As long as you are alive how can there be no action? To live means to be in action. Life is activity."

The next day the youth went to Hiutti. On being questioned about his progress, he dropped dead at the guru's feet. The guru said, "Open one eye." He opened an eye and looked at the guru. "What is this?" The guru asked, "Who taught you this? Truth can never be taught. Don't you know that?"

The youth burst into tears and said, "I have tried everything. This was my last effort. I know nothing more. How can I attain passivity?"

The guru said that as long as he kept asking *how*? he would never attain. What does *how* mean? It means: in what manner, by what method, by what attempt and what action? He said, "You are only asking about action and not inaction Passivity cannot be attained, for it is already there. The only thing to be done is to shift your attention from action towards non-action, from the clouds to the sky. It is just a matter of shifting your focus."

The sky is not to be attained; the sky *is*. We have never lost it. At the most, we have forgotten it. The sky does not have to be created so we cannot create it by our efforts. Anything created by our efforts can never be the sky.

Therefore, there is no method to attain the atman. There is no sadhana to attain the atman. All efforts, all sadhanas, are meant only to shift our attention from the realm of clouds within us so that we can see the sky behind.

This sutra of Lao Tzu says: "ATTAIN THE UTMOST IN PASSIVITY." Because of the words, it creates a misunderstanding. "Attain" means to achieve something. These are the shortcomings of language, Lao Tzu told us in the very beginning that what he wishes to say can never be said, and whatever he says will inevitably become false.

Our language depends entirely on action. Even when a person is dead, we say he has died -- as if it is an act he performed. One does not have to do anything in order to die. But our language is the language of action. It is bound to be so because we know life according to the clouds. There is nothing but movement, action, in it.

We say to a person, "I love you" -- as if love is an act. No one has as yet *made* love in this world. Love is not an act that you can perform. Love either is or is not; there is no question of doing it. If it is, well and good. If not, so be it. You cannot attempt to love. Love has no connection with activity. But in language, love becomes an action. We say that a mother loves her son. There is no method of doing love, but language converts everything into action.

In exactly the same way, we look upon meditation as a form of action. A person says, "I meditate." This is the burden of language, and its helplessness to express what is. It changes everything into an act.

That is why this sutra seems very contradictory: "ATTAIN THE UTMOST STATE OF PASSIVITY." Attainment means action. But if the state of inactivity is to be attained, it cannot become an achievement. All achievements are actions. You can attain wealth, you can attain honor, you can attain a status. These are all actions. But how can passivity be attained?

Lao Tzu explains: "There are two layers within us. One is the layer of activity: of clouds, of waves and ripples. Exactly below this, in the lower depths, there is the sky." It is in this sky that all the clouds glide. This sky, this space, is boundless, whereas the clouds are limited. The ability to see beyond these clouds becomes the attainment of passivity.

Lao Tzu goes on to say, in the very next part of the same sutra, "ATTAIN THE UTMOST IN PASSIVITY. HOLD FIRM TO THE BASIS OF QUIETUDE." When you know of the sky within, don't wander anymore in the clouds. No matter how much you wander in the clouds, always be united with the sky within. If you can always be aware of the sky within that you have experienced, you may safely indulge in all activities. Let your journey be in any direction, so long as you are constantly aware of the fixed and stable factor within you that never moves.

Always keep this fixed, passive sky in your mind. If the clouds of anger spread over your mind, or the

smoke of sex fills the mind, or the poison of greed spreads within, remain aware and conscious of the clear, passive sky that is, deep down, within. The clouds sometimes are and sometimes are not. They come for a moment and go in a moment. So one does not have to be agitated by them. One only gets agitated if he forgets the profound basis of quietude within himself.

There is Sufi story. An emperor was growing older. He called his ministers and said, "I am getting old and I see death coming closer and closer. I have not been worried about knowledge before, but now that death is approaching, I have to worry about knowledge. If there was no death, perhaps there would have been no need for religious scriptures. My mind is restless and I am afraid. I need something now to hold on to so that I may not be afraid. I find that all the measures I took to protect myself are useless before my approaching death, I made huge fortresses. I have a huge army, well-equipped with guns but what is the use? They cannot save me from death! Find me something to give strength to my trembling mind. I hear old age knock and I tremble like a leaf:"

The ministers said, "We can advise you about your palaces and fortresses but in this connection we know nothing."

A country-wide search was made in order to find someone who could relieve the king of his fear. Ultimately an old fakir offered to help him. He gave him a sutra enclosed in a *taveez* (charm). He exhorted him to open it only as a last resort, when all his efforts failed and he felt he could do nothing more.

The king tied the amulet on his arm. Many times he felt it was time to open the charm but then a new course of action would be opened to him. Years passed by. Then one day he was defeated by an enemy. As he fled for his life, with the enemy close on his heels, he suddenly remembered the amulet. But then he thought that he had a strong, fleet-footed horse and he could cross over into another country. So he did not waste any time and sped along. After some time, as fate would have it, he reached the top of a mountain. Before him was a deep abyss. Behind him he could hear the hoofs of the enemy horses coming closer and closer. There was nothing he could do. He opened the amulet, hoping it contained a magic mantra. To his dismay he found the fakir had written: "This too will pass." He was angry with the fakir for having fooled him like this, but he could do nothing. There was no escape. He waited for the worst, with the amulet in his hand. Then, to his surprise, the sound of the horse hoofs began to get fainter and fainter. The enemy had taken the wrong path. He put the amulet back on his arm and turned back. This time, his army defeated the enemy.

From then onwards, he began to open the amulet and read it again and again. If someone insulted or abused him, he took out the charm and read it. Then he would smile and fold it back in its case. From then onwards, no one ever found him unhappy or anxious or even angry. Nor did the thought of life or death trouble him anymore. His ministers were eager to know the contents of the magic charm that had brought such a change in their king. It was a small sutra: "This too will pass."

If you understand this well, you will know that that which passes away is the cloud and that which neither comes nor goes is you. That which comes and goes is not you. If this remembrance gets deeply rooted within, you shall be well-rooted to the basis of quietude within. The emperor had found his roots well within the ocean of tranquillity within him.

That which is within me and is not manifest without -- that is me. All my actions come and go; whatever I do passes away. Therefore, there is no connection between my actions and the eternal law. Rather, my very state of non-action is joined to the eternal law.

All things that assume form become active. The cloud takes a form and becomes active. The tree takes a form and becomes active. Desires take form within us and become active. But then we see them reverting back to repose again.

Lao Tzu says: "MYRIAD THINGS TAKE SHAPE AND RISE IN ACTIVITY, BUT I WATCH THEM FALL BACK TO REPOSE." If we begin to understand that all forms -- whether beautiful or ugly, whether pleasing or repulsive -- form and disintegrate, that disintegration is the inevitable rule of creation; that what is born today must die tomorrow, (the flower that blooms today must wither tomorrow) -- if we understand that this withering is only the other part of blooming; if we can see beyond it, then we shall have developed a religious attitude. Buddha referred to this as the eye of religion. He used to say, "Everything is undecided and prone to decay and destruction. Nothing persists; nothing remains. That which has a beginning has an end. He who sees this attains a religious-eye."

By learning the Koran or the Bible or the Gita by heart, we cannot acquire this religious-eye. It only comes with experience.

But we see only the form. We see the cloud in the sky and the sky is wiped out from our vision

altogether -- the sky that always was and always is and always shall be. The clouds become everything. We forget that soon the clouds will roll away; they will be no more. We forget that they are nothing but a mass of vapor, condensed smoke. A person who can still see the clear sky behind the clouds attains a religious eye.

All forms take shape and disintegrate. But forms attract the mind very easily. Forget about actual forms. People even hold pictures of beautiful bodies against their hearts. A few lines on a piece of paper are enough to sway the mind. It is no wonder that people are affected by actual forms.

If we look a little closely however, we shall be able to see the blank paper behind the pencil lines. If we observe more closely, we shall be able to see the vast sky behind the framework of bone and flesh. All people and all things are nothing more than lines etched out on the canvas of nature.

Buddha says, "Everything is an accumulation, and all accumulations fall apart."

Buddha was on his deathbed. His bhikshus were standing beside him weeping. One asked: "Now what will happen to you? Where will you go?"

Buddha replied, "I will go nowhere. That which you took to be me was a mere accumulation of lines and forms. It will disintegrate and become one with the dust before your very eyes. You yourselves will cremate it. What you consider to be me will become one with the dust for it is created out of dust. But what is actually me has nowhere to go. But you do not know that part of me."

Behind each form is the formless. Without the formless, form cannot be, just as without the sky the clouds cannot be. The formless is inevitable in order for the form to be. But we can see the form only, not the formless.

Lao Tzu says that all things become activated as soon as they assume form, but then they return to repose once again. To observe this is religion.

> "LIKE VEGETATION THAT LUXURIOUSLY GROWS, BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS."

A plant is born. It grows and blooms, spreading its fragrance all around. Its branches seem to want to reach up to the sun as they swing and sway with the wind. So much colour, so much form! And then, after six months or a year, it is no more. Dust returns to dust -- like a wave that rises high, as if it would touch the sky, and then falls quickly into the sea and is no more. But when the plant was in full bloom, with its abundance of foliage and flowers, we did not notice the sky behind it.

Lao Tzu says: "All things go back to where they came from." Only one who can see things reverting back is able to touch the ultimate point of passivity. This person alone can become one with the basis of quietude.

"TO RETURN TO THE ROOT IS REPOSE." This is a question of perception. One should develop the eye to perceive this.

We can see a plant. We know that in due time it will disintegrate. We can see a cloud. We know that in due time it shall be no more. But when a person applies this introspection to his own self and knows that whatever of him is visible -- his body, his mind, his thoughts, his ego, his am-ness, his intellect.... All of him that can be perceived will one day revert back to the soil just as all forms do. Then, says Lao Tzu, "TO RETURN TO THE ROOTS IS REPOSE." He who is filled with this experience returns to his roots this very moment.

These words are very precious: "TO RETURN TO THE ROOT IS REPOSE." This knowledge of returning back to the fundamental root is the actual going back. To re-attain one's roots is the supreme repose.

The serenity on the face of Buddha was not the reflection of meditation or of the repetition of a mantra. When a man repeats a mantra, his face assumes a serenity which is a cultivated serenity. There is another type of peacefulness that can be induced by drugs, but it will be the peace of death. The serenity on Buddha's face comes from this returning to the roots. It is a living serenity, born out of repose. Look at the image of Buddha. Observe his face well and you will notice that it feels as though there is a centre within to which his whole image is bound. It seems as if a central focus point controls the whole form.

Look at yourself as you walk, as you sit, as you move about, and you will find that there is no central focus point within. Or, rather, there are many centres. There is a crowd within, a market-place, with all kinds of people. Your interior is filled with contrasting notes. Those who identify themselves with the clouds find themselves in this plight. The sky is one; the clouds are many. The cloud that is just a speck now becomes large and ominous and then, after a while, it disperses. You cannot depend on the cloud's form.

One moment it is beautiful and another moment it is ugly because clouds are gaseous matter that change form every moment. The person who joins himself to his actions and his achievements, the person who is the sum-total of the clouds of ego that are within him -- such a person oscillates in a cloud within himself.

It is very difficult to think along these lines. By pure thinking alone, one cannot understand this. It is easy to think about a tree -- that today it is and tomorrow it shall not be -- but it is very difficult to admit that "tomorrow, I too will not be." We all know that everyone must die -- "but not me". Everyone knows we are all images of clay -- "except for me." We include our own self. It never occurs to us that in this world of changing forms, I too am a form. It is painful to face this fact and to admit to oneself that "I am but a bundle of flesh and bones. I am but a figure drawn on a blank paper. I am but a vaporous cloud." To bear the pain of this knowledge is penance, because if this thought persists in the mind, where will the ego stand? Then how will I protect my image? How will I know who I am?

Khalil Gibran has said, "As long as I did not know myself, I thought I was a solid image. But when I recognised myself, I found myself sitting with my hands tightly clenched, hands that held nothing but thin air!"

We all are clenching our fists tightly and there is nothing but air in them. We understand this intellectually but the knowledge does not penetrate deep within us. Why is that so? It is because this knowledge will shatter the pattern of life that we have made around ourselves. If someone tells me, "You are beautiful and I love you," then if I become aware that I am nothing but a handful of air, what will happen to this love? If I tell someone that my love is eternal and it shall always be -- and then, unlike the love-story we find in books if it dawns on me that I have professed my love to a handful of skin and bones -- what will happen to my love?

All the investments I have around me will stop me from thinking in this way and will assure me that I am solid, I have a personality that will endure. People sing, "When the stars and the moon are no more, even then my love shall be." If we realise that we are nothing but endings, what will happen to the infinite dreams we have created? What does it all mean? If I am no more than a puff of air, of what value is my love?

If I am nothing but smoke, of what value are my words? And if I am to exist no more, on what scale shall you weigh my words and my actions?

There is no answer. That is the difficulty. There are times when the thought comes to one's mind that I am no more than a line drawn on water. And we understand it too. But then, fear grips the heart. What of the mesh we have woven around ourselves? So we fall back and let life continue as it is.

All patterns depend on our perception. If our perception changes, the whole pattern has to change -- the whole pattern of life.

Lin Yutang has written in his recollections that a Chinese man sent a small wooden box as a present to his friend in Germany. It was a beautiful antique. But whoever had fashioned the box had engraved a condition on it -- that the front of the box should always face the sun. For thousands of years, whoever owned the box respected the wish of its maker. The Chinese man requested his friend in Germany not to break this tradition which was an inheritance of a thousand years. The German replied that there was no difficulty in observing the rule.

When the German put the chest in his sitting room, the whole place began to look incongruous. He had the whole room changed to suit the wooden chest. He changed the furniture and even the doors and windows, and repainted the room. But then, the rest of the house looked drab in comparison to this gorgeous room. So he changed the whole house in order to match the sitting room. But then, he found that the locality of his house did not go at all with the new interior. He gave up. He said that it was beyond him now to make any further changes.

A small change brings a revolution all around. A change in perception is not a small change; it is very profound. In fact, it is the most profound change possible. As soon as your perception changes you are not the same person any more. Everything around you changes. This fear of change is what holds a person back. If the courage to change is lacking, a man cannot become religious, even if he hears about religion all his life.

Lao Tzu says: "TO RETURN TO THE ROOT IS REPOSE." This basic space, this nothingness within.... And space (AKASH) means nothingness; it means existence. It is not solid; it is not an object, it has no form. It is empty space. Everything appears and disappears within it, and it remains untouched, unaffected by everything. "THIS IS WHAT IS CALLED GOING BACK TO ONE'S DESTINY."

Lao Tzu says: to fall back to the roots, to revert back to the fundamental source and experience oneness with it, is to go back to one's destiny, back to one's nature, back into creation. This is our destiny. As long as

a person does not become one with his destiny, he keeps wandering, for he lives on end. This long journey for millions of lives, is all because of our identification with form.

"GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW." There are two laws in this world. One is the law of this world. Here, change is the law. Everything flows like the river. Nothing is repeated and nothing is stable. Science is the research of this changing world. That is why science has to change its laws every day.

There is a joke prevalent among scientists. Just like it is said in the Bible, "And God said, 'Let there be light,' and there was light," so scientists say, "And God said, 'Let Newton be born', and Newton was born -- and the world has never been the same again." Newton was an important person in the world of science. Now, the same joke is repeated about Einstein.

With Newton, law and rules come into being. He laid down three rules and the whole world, which was nothing but chaos and confusion, became organised. Then the joke goes on to say that God became so bored with the orderly world that He said, "Let Einstein be!" and Einstein was born. And he brought all the chaos back. The orderly world that Newton created with such labour -- where 2 + 2 always made 4 -- was completely destroyed by Einstein, who proved that 2 + 2 can *never* be 4.

Now, what Einstein said needs to be changed everyday. Science will have to keep on changing its theories everyday, because that which it tries to discover is always changing. What fact today becomes a fallacy tomorrow? We cannot draw a permanent picture of this ever-changing world.

It is like this. The railway station is a stationary place but there are many roads to reach it. If we take one of these roads we are sure to reach the station. But if the station was not a stationary place, we could never be sure of reaching it. Then a person who took the wrong road might reach, whereas a person going by the right road might not reach at all. Because the station is immobile, the roads to it can be determined.

If the world itself is unstable and ever-changing, it cannot have fixed rules. Therefore, science has to change its course once every four, five years.

Three hundred years ago, scientists used to say that their search was the search for truth. A few years ago, Bertrand Russell said, "Do not talk of absolute truth. Approximate truth is enough." But what is near-truth, approximate truth? What is the meaning of approximate love or approximate theft or approximate truth? It only means a truth which holds good for the time being. As soon as it does not serve our purpose, we shall have to look for some other non-truth to replace it. Approximate truth means that truth which has yet not been proven false.

This is only natural. It is very natural because the very subject that science deals in is ever-changing.

Lao Tzu says that there is also an eternal law. This law never changes. This is the second law. But to discover this law, we shall have to set aside every thing that changes. So the laws of religion do not change.

Many Western philosophers are baffled because of this. Buddha said something, Krishna said something else and Christ said something altogether different. Also, nowadays, many people in our country find Western thought to be more significant. It has been 2500 years since Buddha died. How can the truth he preached still hold good? When, what was accepted as a fact by science a hundred years ago is no longer a fact, and even what was accepted by science as truth ten years ago is no longer considered true, then how can the words of Buddha, Mahavira, and Krishna still hold good? These people are right, because what they know as truth is forever changing. They have no knowledge of the truth that Krishna taught; they have no knowledge of the truth that Lao Tzu taught.

Lao Tzu talks of that truth where changing truths are dropped completely. That is the first condition that is fulfilled. The stream of constant change has been set aside. Religion has nothing to do with it. But it has everything to do with religion for it flows within it. It has nothing to do with the clouds. Its search is for the sky in which clouds form and die. One may argue that since the clouds seen in the afternoon are not the same as those in the morning, and those of the evening are quite different from the clouds of noon, then which is this sky I am talking about? If the clouds change, the sky must be changing too. The sky is eternal. Whatever changes, changes within the sky; but the sky never changes.

This search for the sky, this search for inner space, is what Lao Tzu is talking about. Whenever a person attains this inner space, he attains his destiny. He attains that which after attaining, there is nothing more to be attained. He has reached home. He has found his house. Now there is no need to go anywhere because he has found what he was looking for.

Each person is in search of his home, whether he knows it or not. It is possible that he does not know what he is looking for. The fact is, he is ignorant of what he is seeking. If someone asks, "What are you seeking?" you will be very uncomfortable. So no one asks such impolite questions.

If someone insists on asking, you will be confused. When you get up in the morning, the question will stare you in the face. Why have you gotten up? What do you want? What are you searching for? We are absolutely ignorant about what we are seeking. And yet, the search is there. Some unknown shores keep calling, and do not let us rest.

It is not that we do not get rewarded for our worldly efforts. We achieve a great deal, but nothing satisfies us. The best thing in this world is for us to attain whatever we strive for. If not immediately, then a little later. But when it is attained we find it was not worth striving for. All our efforts were in vain for that which we attained did not fulfil us. He whose every desire is satisfied is the most miserable man in the world.

Just think, if God were to appear this very moment and say that all your desires are fulfilled, what would you do? Where would you go? What would you have to look forward to except death? And yet we are empty, unfulfilled within -- because we have not yet begun to search for our destiny. Destiny means: the attainment of which brings satisfaction, fulfilment.

Understand the difference. That which you wish to attain may not necessarily be your destiny. It may be; it may not be. It can only be gauged after you attain it. If it gives you the sense of fulfilment, then you have attained your destiny. If not, you have not attained your destiny. Destiny means you have reached the supreme point where desires no longer are, where all search ends and there is absolute fulfilment.

A man seeks fame and gets it. Then he realizes that he has gained nothing except for the fact that people around him think well of him. That's all. A man attains a lot of wealth. Then it occurs to him that he has spent his whole life collecting these bits of gold. Now there is nothing he can do with it except make a garland of it and tie it around his neck; and, thus, make a noose for himself. There is nothing else he can do with it.

Bernard Shaw has said that those who have said that you shall be tortured in hell must have been very imaginative people. He says that if it were left to him, he would describe hell as a place where whatsoever you wish for you attain immediately Really there can be no hell bigger than this. One moment you desire something, and the next moment the desire is fulfilled. And yet, there is no sense of fulfilment within, because our desires are not the desires of our destiny.

Whatever we desire may perhaps not be our desire at all. Your neighbour buys a car and you too wish to possess a car. Your neighbour builds a house and you also wish to do the same. All our desires are borrowed; they are not our own. Destiny means the desire that is in your nature, that you have not borrowed from someone.

People live on borrowed desires. They run after them their whole life. Then, when the desire is attained, they find themselves as empty as ever. But they have no time to think about it because, by then, other people have passed on other desires to them.

Every man realises at death that he spent his whole life running after the fulfillment of other people's desires. Then he asks himself, "Did I have no destiny for myself? Did I not come to this earth to attain something? Was there no order in my being? The time has been spent in amassing wealth and gaining fame. But what was my destiny? What did I come here to attain?"

Lao Tzu says that destiny is attained the day a person attains the eternal law, the inner space within himself. "TO ATTAIN ONE'S DESTINY IS TO ATTAIN THE ETERNAL LAW. TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT. AND NOT TO KNOW THE ETERNAL LAW IS TO COURT DISASTER."

All troubles are born by running after clouds. All the pains a man takes in order to attain a happiness that turns out to be no happiness on attainment, all the pains one takes to reach destinations that are only resting places from where one has to set out again, are all due to the fact that he does not know the eternal law.

Would that we only knew that there is an element within us that is changeless, eternal, and that we could establish our identity with it, be one with it. Then, no matter how many clouds fill the sky or how the storm thunders, there will be no shadow of a tremor within. There will be intense peace.

To attain this intense peace, I shall tell you three things. One, always use your discrimination in order to note the changes that take place within or without you; and also note that which does not change. Remember always, that what is significant is that which is changeless. All that changes is of no relevance, even if it is within you. Only that which does not change is valuable.

At all times, as you go about your work or as you walk on the road, concentrate on that within you which does not walk. The part of you that walks is all right, but there is something beyond that. When

eating, keep your mind on that within you that does not eat, that does not feel hungry. While going to bed at night, know that the body is tired and needs rest; but that there is that within you which never sleeps. In every act, remember the witness who is always observing all your acts.

When we are hungry we say. "I am hungry." From outside you may utter these words. But always remember within that the body is hungry; the stomach is demanding food. Consider yourself to be only an observer and never the doer. No sooner you become the doer you then are tied to the act. Then, when you are hungry, you will have to eat. When you stand apart from the body as an observer, and eat, you will feel that it is the body that has eaten, not you. Then, a mere spectator, an onlooker, is born who looks within. And then, life becomes one long play. The world of action becomes a drama, a stage. Passivity becomes your existence.

Attain passivity. Always keep passivity in mind. Let your mind always wander in the field of passivity.

We begin to see whatever it is that the mind is concentrating on. Scientists have spoken of a gestalt of awareness. For instance, sitting in this room, our mind concentrates on the walls of the room Then only the walls become significant, even though the eyes can see the doors and windows also. But they don't count. Then, if we shift our attention to the emptiness of the room, the emptiness now becomes prominent. So in the same room, you can have two kinds of experiences.

This may be a little difficult to understand. Let us try another experiment. Hold three fingers of your hand before you and concentrate on the middle finger. Let the middle finger be the centre of your attention. The other two fingers will fade away from you, even though you can see them. Then shift your gaze to the two fingers. Make them the centre of your attention. You will find that now the middle finger has become insignificant. Then you will know that such a little change on the outside changes everything within you. When your attention is on the middle finger, the other two fingers are as if they are not there. They seem far away. When you concentrate on the two fingers, the middle finger fades away and becomes secondary.

Or, keep one hand over the other and move the hand that is on top. Feel yourself inside the hand that is moving. You will feel that the lower hand does not belong to you. Then shift your attention to the lower hand and feel yourself in it. Now move the top hand as before. You will find that it does not seem to belong to you. All this is to show you that a change in attention is a change of focus.

Both hands are mine. You cannot tell with which hand I am identifying myself at this moment. If I have identified myself with the upper hand that is moving, then the lower hand will be alien to me; I will not be the lower hand. The same becomes true of the lower hand if I shift my focus to that. For all purposes, nothing has changed on the outside but the inner focus has changed. I am wherever the flow of my attention is.

In the same way, when you eat; if you think that you are eating, it is one state. If you experience the body eating and you are merely watching it then the focus within will have changed. While walking on the road, if you feel that you are walking, that is one state of your mind. But if you think that you are watching the body walk, the focus changes immediately, the gestalt changes immediately.

If you wish to experience the passivity that Lao Tzu speaks of, you shall have to keep a constant eye on the inner space and not on the clouds. I,et the clouds form. Let them glide by. Keep your focus on the sky within.

What is this sky within you? You feel hungry. That is a cloud. It comes, it goes. You feel angry. That is a cloud. It comes and goes. Love comes. It is a cloud. It comes and goes. In the same way, joy and sorrow, honour and dishonour etcetera, come and go like the clouds. What is that which sees all? Concentrate on that. Let all channels of your thought be linked to this.

Be one with the observer. Break all connections with the doer. Be one with the observer and you will at once feel one with the inner space within, the passive sky. When this happens, all sorrows fade. Death and change become as unreal as dreams. Lao Tzu says: "This alone is the eternal rule."

Chapter title: The door of Tao -- forbearance and non-prejudice

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HE WHO KNOWS THE ETERNAL LAW IS TOLERANT.
BEING TOLERANT, HE IS IMPARTIAL.
BEING IMPARTIAL, HE IS KINGLY.
BEING KINGLY, HE IS IN ACCORD WITH NATURE.
BEING IN ACCORD WITH NATURE, HE IS IN ACCORD WITH TAO.
BEING IN ACCORD WITH TAO, HE IS ETERNAL AND HIS WHOLE LIFE IS PRESERVED FROM HARM.

In 1959, the Nobel Prize given to two American scientists was a unique event. The scientists were Dr. Emilio Segre and Dr. Owen Chamberlain. It was unique in the sense that their findings in the field of science were entirely contrary to all scientific theories of today. They have destroyed the fundamentals of science. What they have proved is very near Lao Tzu; but nowhere near Newton. What they have discovered can tally with the Gita and not with Marx.

Their discovery is that if there is matter in the world, there is anti-matter too, because nothing exists in this world without its counterpart. If there is light, there is darkness; if there is birth, there is death. So if there is matter, there is bound to be anti-matter. They have not only propounded this theory, they have also proved it. They have proved that within the atom of matter, where the proton works, right there there is an energy which is anti-proton. This energy cannot be seen nor experienced. In this world, the opposite is inevitable. The world is a conjunction of the opposites. Segre and Chamberlain have named this energy "anti-matter."

Lao Tzu, Krishna, Buddha and Christ have given it different names: atman, eternal law, beatitude, deliverance, God. In all these names, one fact is common: they all stand for anti-world, anti-matter. The findings of all religions agree on one point: that the world cannot be if there is no anti-world against it.

It is interesting that Segre and Chamberlain have stumbled across this. But as yet, it is only a guess. The theory they have constructed will prove correct some day because it is based on the same principle. The argument they put forward is that just as in this world the power of gravitation pulls down, water flows downwards, fire goes upwards and protons revolve in a particular manner -- in the same way in order to keep the balance, there must be a world that is just the opposite of this world. This is, as yet, only a theory; but it is a powerful theory because those who have propound it are not mystics, not poets; but hard core scientists. They maintain that nothing works in this world without its opposite.

It is quite possible that there is a world which is quite the opposite of the world we know. Then only can the universe be balanced like a pair of scales. It cannot be said when scientists will be able to prove this, but religion has always believed in the possibility of liberation to a world that is opposite to the mundane world, to a world whose laws work exactly the opposite of worldly laws.

Jesus says: "He who is first here will be last there. He who is last here will be first there. He who amasses wealth here will find it taken away from him, and he who distributes his wealth shall receive it there." This is the law of opposites depicted in poetry.

The language of Jesus is the language of a poet. All religions have been expressed in the language of poetry. Perhaps that is how it should be. In scientific language, the living element is lost and, with it, the fragrance and harmony. The poetry ends and only dead figures remain.

If we keep in mind a brief concept of Lao Tzu's eternal law, we shall be able to move into this sutra. Lao Tzu says: there is a world of change, where everything is constantly changing. But this world is not enough. Rather, there must be a world without change, in order to balance this world. There must be an opposite world of eternity, where nothing changes, nothing moves; where there is just emptiness and all is tranquil.

Here, in this world, everything vibrates. If we ask a scientist he will say, "Here, there are only

vibrations. Nothing is fixed, nothing is stable, not even for a moment." We hardly utter a word and the thing has changed: This world is an intense process of change. We can call it a process of change, a flux.

And Lao Tzu says: "Right within this world, hidden from it, and exactly the opposite of it, is a principle which is ever fixed, ever stable; where nothing changes; where there are no vibrations, no ripples. This he refers to as the eternal law. Change in this world is only possible because of the balance of the eternal law. If there were no eternal law, no change would be possible.

Each thing is possible because of its opposite. Within you is the body. Also within you there is an anti-body: matter as well as anti-matter, proton as well as anti-proton. Within you is change and within you is the changeless, the eternal.

Lao Tzu says that he who takes his changing self to be his being is insane. He will be unhappy, restless and frustrated, because that with which he is identifying himself is not stable for a moment. He will be dragged along with it, and his hopes will be dashed to the ground. How can one pin his hopes on a changing thing? Change cannot be trusted. Change means that which cannot be relied on. To put faith in a changing phenomenon is to build castles in the sand. No sooner do we lay the foundation than the land beneath slides away. Before we lay the planks the foundation disappears.

Therefore pain and sorrow will be the destiny of one who joins himself to the world of change. Pain and sorrow means that all his hopes will be dashed to the ground and his dreams will be broken. The more rainbows he spreads of his hopes and expectations, the more empty his hands will be. Then, despair and frustration and sorrow will become a part of his life. Unhappiness means to identify oneself with change. Bliss means unite one's being with the eternal. Both are there. It depends on us which we choose.

The eternal law means: the opposite of whatever we see. It means :the invisible that is hidden in the visible. When we touch, it is not what we touch but that which cannot be touched.

I speak a word or I strike a note on the veena and a sound is produced. Its vibrations reach far out. Your ear gets the impact and its waves reach your heart. Then, after some time, the note fades away; the impact is lost. Sound is a part of change. A while ago it was not there and a while after it again is not there. The string of the veena trembles at the touch of my hand. The note is produced, the waves of vibrations spread around. Then the string of the veena stops vibrating; the sound is lost in emptiness and all is silent once again.

Sound is change. The silence, the void that was before the sound, is eternity. The silence that ensues after the sound is also eternity. And the emptiness in which the sound vibrated, that too is eternity. Every happening takes place in the void. It appears in the void and it disappears in the void. To know this eternity is Tao, says Lao Tzu. To know this eternity is religion.

Now we shall proceed to understand the sutra.

"HE WHO KNOWS THE ETERNAL LAW IS TOLERANT."

It is not correct to say that he who knows the eternal law becomes tolerant, he is tolerant. He does not have to do anything to become tolerant.

Knowledge of the eternal law makes a man tolerant. Why? What is our intolerance, what is our impatience?

Our impatience is the fear that that which changes will change! That which changes should not change. That is what we desire. Therefore we try to bind everything around us and live like that.

The son grows up. The mother herself helps him grow up. But as he grows up, he goes further and further away from the mother. This is an invariable part of growing up. The mother herself is bringing him up, helping him to go further and further away from her. Then, when she realises this, she weeps and wails. The son has to be brought up, and her love is instrumental in it. But the son turns his back on this very love. The mother weaves beautiful dreams as she brings up her child. She imagines her son will bring down the stars for her. She is confident he will return her love a thousandfold. Alas, these dreams are shattered one day.

We cannot hinge our hopes on impermanent things, for they bring nothing but pain. Love also is a flow -- the Ganges does not stop at one ghat only. Similarly, love does not wait at one shore either. Today the son loves his mother; tomorrow he will love someone else. Today, the mother tries to bind him and suffers because of this; tomorrow his wife will also suffer in the same manner. Whoever tries to bind someone else suffers. All efforts to bind the ephemeral end in disaster. Then we become intolerant; we become restless; we lose all power of forbearance.

We are all intolerant. We cannot tolerate anything. If I love someone and that someone looks appreciatingly at another, I go mad with jealousy; I cannot tolerate it.

Lao Tzu says: "HE WHO KNOWS THE ETERNAL LAW IS TOLERANT" -- because he knows that in this transient world, everything is prone to change. Nothing is fixed, not even love. We cannot pin our hopes on anything here. He who tries to do so suffers. If you walk against the rules of gravitation, you are bound to fall. You cannot blame the law of gravitation for this. You cannot blame anyone but yourself. Your ignorance of the law brings you to grief. Had you been careful, you would not have fallen. You would not have had a broken leg if you had obeyed the law of gravity because it is this very law that makes it possible for us to walk.

He who attains knowledge of the law does not build hopes in opposition to the law. He knows that the law of alteration says that nothing is permanent. Therefore, wherever he tries to stop change, he is bound to come up against difficulties and obstructions. These difficulties then turn him into knots. He who knows the eternal law understands the rule of change and becomes tolerant. He knows that if there is reverence today, there will be abuse tomorrow. He does not cling to reverence because he knows it can turn into insult any day. He welcomes irreverence as much as reverence and knows that both are impermanent. Where is the place for intolerance in such a person?

Yesterday you were respectful towards me. Today you hurl abuse. That is how intolerance is born. I expected that you would give me the same respect today. It is not your abuse that is painful; it is the shattering of my deluded expectation that brings the pain. I was under the impression that he who touched my feet yesterday would definitely touch them today. What business did I have to expect this? What led me to this expectation, in this transient world? Much water has flown down the Ganges since yesterday, and so have all the men of yesterday passed away in the flow of time. In a like manner, the respect and reverence of yesterday is a past story today. What has not changed in the last twenty-four hours? So many stars were born and so many have disintegrated; so many lives were formed and so many disintegrated. In this vast order of change in the universe, can such a puny thing as one man's change in attitude be called a change? It is so negligible a change that it is not worth mentioning.

Where so much changes every second, it would be strange if one man did not change. The change in him is strictly according to law. If my expectation for the same reverence I was given yesterday does not come, it is bound to give me pain and hence I become intolerant.

Tolerance means the acceptance of everything that takes place in this changing world. There is life today; there will be death tomorrow. It is morning now, soon it will be evening. There is light now, soon it will be dark. The morning found my heart filled with flowers, but by evening they shall have turned to dust. This is bound to be. Therefore, there is no need to cling to the morning flower or to weep over the faded petals in the evening.

He who understands the law of change does not identify himself with it. Rather, he establishes his identity with that which does not change. And there is only one thing within us that does not change: the witness within. The morning brought smiling flowers, fragrance in the air, music, the dance of nature. But by evening, everything had changed: the music, the dance and the fragrance are nowhere; the doors of heaven are closed and I find myself standing in the midst of hell. There is nothing around to give me a hint of the morning. Only one thing is constant. In the morning it was I who looked at the morning and in the evening it was again I who was looking. In the morning it was I who saw the blooming of the flowers and in the evening it was I who saw everything turn to dust. Only the witness is eternal.

There was a day when I was young; there will be a day when I am old. There were days when I was filled with health and well-being; there were other days when I was ill and unwell. I have seen myself at the peak of fame and I have also seen myself in the abyss of disgrace. One element in all this was constant: the element of knowing. This knowing in itself is eternal, constant. Everything else is inconstant and transient. The witnessing consciousness within is eternal.

When Lao Tzu says that he who knows the eternal law becomes tolerant, he means that he who becomes a witness to everything around and within him becomes tolerant. A slight deviation from the witness-state and all ills and frustrations begin immediately. A moment's identification with even a fraction of the things that are transient and you fall from the witness-state.

"HE WHO KNOWS THE ETERNAL LAW IS TOLERANT. BEING TOLERANT, HE IS IMPARTIAL.... "

Tolerance means: Whatever happens. there is no room for discontentment. There is an unconditional state of contentment under all circumstances. The contentment is dependent on no reason, no cause.

One man says, "I am content. I have a big bank balance." Another says, "I am satisfied with life, I have a wife, children and a comfortable living." Yet another says, "I am happy, I have nothing more to ask of life. I

have a good name, I have fame." But non of these people are really content because their contentment is not without cause. If, tomorrow, there is a slight lack in their situations, there will be nothing but discontentment. Their contentment is a fraud, a deception they allow themselves.

Contentment means *unconditional* contentment. For no apparent reason a man says, "I am content." He is content not for some reason. He has experienced the eternal as apart from the alternating world; he has now identified himself with the eternal and recognised the impermanence of the changing world. Tolerance and contentment are unconditional happenings.

Someone said to Buddha, "You are nothing. Yet you look so contented!" This question is very natural. If a person has something, we can understand his sense of satisfaction. But Buddha has nothing. He sits under a tree with nothing beside him. His look of satisfaction is puzzling. The man begged him to explain how he came to be so contented. He said, "Only a mad person can be happy without a reason. And you do not look mad. Who are you? You look as if you were the emperor of the whole world: Are you?"

Buddha said, "No."

"Are you a celestial being descended from heaven?"

Buddha said, "No."

The man kept on asking whether he was this or that, and to all questions Buddha replied in the negative. The man became restless. "You are something after all: What are you?" he asked again.

Buddha then replied, "I was an animal once. There was reason for this. My desires were such, that I had to be an animal. I was a human being also. My desires were such that I had to be. I was a celestial being also at one time my desires were such that I had to be. These were all causal existences. Now I am only 'Buddha'. I am neither an animal nor a deva nor a man. I am only Buddha."

The man asked, "What is the meaning of Buddha?"

Buddha said, "Now I am just an awakened being. I am now an awakened consciousness I am only a consciousness. I am not an individual any more because an individual is born by clinging to the changing forms. At times I have clung to animal forms; at times I have clung to vegetable forms and at times I have clung to human forms. These were my personalities. Now I have no personality, no individuality. I am just consciousness -- the flame of a lamp."

To attain the eternal law is to become a lamp of eternity. If I am not the impermanent, if I am the eternal, there can be no intolerance. If there is no connection with the transient, there is no fear of the loss of connection. Those who hope can be disappointed but one who does not hope has no way to be disappointed. Those who have possessions can become penniless any day, but those who have nothing, who have not clung to any possessions have no way of becoming penniless. How can you snatch away from me a thing I have never clung to? You can only snatch if I hold on to it.

This witness-state, this knowledge Or the eternal law, is the breaking away from the world of change. Then the Ganges flows and I sit on its bank. Then, when its stream carries away flowers on its breast, I look at them; or when a corpse is washed away in its stream, that too I see. When the rains bring down the soil in its stream, I watch the muddy waters; and when the waters are crystal-clear and reflect the blue sky above, I watch even then. But I am not one with the Ganges; am not the Ganges. I am merely sitting on its bank and observing the pattern of change in the world of alteration. When the witness-state becomes fixed on the shores of the changing stream, then I am not affected by what flows along with the river and what does not.

Looking at the flow of the river, I do not pin my hopes on it for I know that sometimes it brings flowers and sometimes corpses. I also know that its waters are so clear at times that I can see the reflection of the stars above; but there are times when the waters are turbid, muddy. I know its fury when it rises above its banks; and I know its meekness when it shrivels into a thin ribbon of water. But I have nothing to do with all this. I merely sit on its bank and watch. The knowledge of the eternal law is to sit at the shores of the changing world, fully established in the witness-state.

Lao Tzu says, "He who becomes tolerant becomes impartial." This needs to be explained. Actually, we can only take sides when there is a choice. I say a man is good because he behaves as I expect him to. I say a man is bad because he does not behave as I expect him to. But if I do not expect anything, there is no question of a person being good or bad.

I say a man is a sinner or a man is a saint. Whether the man is a sinner or not, I do not know; but since he destroys some expectation of mine, he is a sinner in my eyes. And one whom I call a saint is one who fulfils some expectations of mine. Whether he really is a saint or not, I do not know.

If you observe things around those whom you look upon as sadhus and also around those you call sinners, you will find that the person who gratifies your hopes and expectations is a sadhu and he who does

not is a sinner. If you believe that a sadhu should go about with a mask on his face, then when you meet him you will fall at his feet. The same man, if he removes the mask, will find it hard to get even a menial job in the house of his former follower. Everything depends upon your way of thinking. A man is a great sadhu if he totally fulfils your expectations. If he falters, if he laxes, he becomes a lesser sadhu. But who is a saint and who is a sinner in the eyes of one who expects nothing?

Says Lao Tzu, "He who attains knowledge of the eternal becomes impartial." For him, there is no difference between Rama and Ravana, because the difference between Rama and Ravana is the difference between our expectations. It is our preconceptions, our divisions that are working. If I have no preconceptions, there is no difference. To be impartial means I have nothing to choose. I make no choice. To be impartial also means that I do not say you: "Be like this."

I have a friend, an aged person. His son died. His son was a minister in Parliament. In his heart of hearts the old man hoped he would become the Prime minister one day. All fathers expect their sons to become Prime ministers, no matter what they are worth. In this case the son was a minister already so it was only natural for the old man to hope that he would become the Prime minister. He cried bitterly when his son died. He also hinted at suicide. I asked him what caused such intense pain. He said, "My son has died."

"If your son was an ordinary thief, a dacoit, a murderer, would you have yet cried for him and thought of committing suicide?" I asked.

His tears stopped flowing, he looked at me with consternation. "What is this you say? Had my son been so, I would have wished him dead the moment he was born!"

"Then do not say you are crying for your son," I told him. "You are crying for the secret ambition you nurtured in your son. You were trying to fulfil your own ambition, through your son. If your son had become the Prime minister, you would have become the father of the Prime minister -- just as you would have still been his father if he were a thief, a criminal. Some hidden ambition has died with your son. That is the cause of your grief."

He was vexed that I should speak to him like this in his moment of sorrow. But I told him that I only said this to him because truth is easier to realise at a time of pain and sorrow. Truth stands out glaringly at such times. When you make a house of cards and are living happily within it, it is useless to convince you that it is bound to fall. But when it does fall with the first gust of wind and you bemoan the loss, perhaps you will understand what I mean. If you sail in a paper boat, you cannot go far. But if it does go a little distance, then it is impossible to know that it is made of paper. That it does go a little distance is a miracle. It is only when it sinks that we realise the fact. The advent of truth is easier in sorrow and pain. What is good, what is bad? If the son was good or the son was bad is something that matters only if I am united to the world of change; not otherwise.

Says Lao Tzu, "He who becomes tolerant becomes impartial." Impartial means: when there is no expectation within, there is no choice without. If Lao Tzu were told, "This man is bad. Make him a good man," Lao Tzu would say, "I have no expectations. Even less do I know who is good and who is bad. Nor do I know the way to make a person good. And he who becomes good for me may not be good for others because others have their own expectations."

The worst of men can prove to be good for someone in this world. The best of men can turn out to be bad for some in this world. There is no way of being hundred per cent good or hundred per cent bad. Had you been the only person on this earth you could have been hundred per cent either way. But there are others in this world who have their own expectations. Therefore, except for a dozen people, Jesus was thought to be a bad person, fit to be crucified. He did not fulfil the conditions prevalent in those days for a good man; he did not fulfil their expectations.

Jesus stayed in the house of a prostitute -- what could be worse than this? So all those who longed to visit the brothels found a fit opportunity to vent their anger on him. What we take to be righteous indignation is ninety nine per cent born of jealousy. Those who chastised Jesus were the very people who longed to go to the prostitute but were afraid of what people might say. Now this was the limit -- a man who was supposed to be good visiting a prostitute's house! Either this man should be pronounced bad, or it should be decreed that good men can visit brothels.

The second decision cannot be taken. The reason why is rather intricate and involved, and has a long history behind it. The brothel is a by-product of the institution of marriage. As long as the tradition of marriage continues, brothels cannot be eradicated. So the only thing left was to pronounce Jesus a bad man. This suited everybody, because the father is afraid lest his son goes to the prostitute and the wife is fearful of her husband doing the same. The whole society is fearful of this issue. And yet it is this very society that

has given birth to prostitution.

But most people visit the brothel under cover of darkness. The only mistake that Jesus made was that he went to the prostitute's house in bright daylight. This was his only fault. He could have saved himself from the cross if he had been a little clever. Everyone went to the brothels, even those who crucified him. But they knew how and when to go. Jesus could have asked forgiveness, promised to do penance, taken a vow in order to save himself.

But Jesus was adamant. He insisted that he had done no wrong. He said that she might be a prostitute for others, but not for him. Prostitution is a relationship; it has nothing to do with the person. Just as a wife is a relationship and not a person. One man's wife can be another man's prostitute. So Jesus insisted that she was not a prostitute for him and if the others thought she was then they were welcome not to visit her. But this was beyond their understanding. This man must be crucified.

Those who followed Jesus waited and hoped till the last moment for a miracle to save Jesus and prove him right. For they too could not help doubting; as they were products of the same society. It was because they were impressed by Jesus, they loved him, that they followed him. There were scarcely a dozen people who followed him, and Jesus knew that they too would leave him and run away at the time of crisis. And they did!

When Jesus' body was taken down from the cross, only this prostitute was still with him. All the rest of the disciples had run away. Truly, she was no prostitute as far as Jesus was concerned. And for her, Jesus was no ordinary man. When his most intimate disciples ran away -- those very people who were acclaimed as the twelve apostles later -- this woman stood by him, till the very last. A prostitute brought Jesus down from the cross.

Who is to decide who is good and who is bad? And how are we to decide? There has always been this one criterion: what meets your expectations is good; what does not is bad. But if a man has no hopes, no ideals, he becomes impartial.

This is the difficulty for people like Jesus. A prostitute invited him to spend the night at her house and Jesus had no compunctions. He readily agreed. Had it been you, you would have thought of the scandal that would have spread in the town. What would your wife, your children, your friends say? Jesus simply accepted the invitation.

The same thing happened with Buddha. A prostitute came one morning and invited him to have his meal at her house. He accepted. Later in the day Prasenjita, the emperor, came to invite him to his palace. Buddha said, "I have already been invited by Amrapali."

The king argued with him, "Think of your reputation, What will people say when they hear you have eaten at the house of a prostitute?"

Buddha replied, "She has invited me first and I have accepted her invitation? If I still am afraid of the things that frighten you, I am not a Buddha. This scandal will only be restricted to this world; but if I do not go to her, for fear of slander and accept your invitation, then all the Buddhas that have ever been, will deride me. I would rather be defamed here than despised there."

Says Lao Tzu, "Such a person becomes impartial. He does not take sides one way or the other, but lives naturally. He passes no judgment about what is good and what is bad; what should be and what should not be.

This will be difficult to understand for those who are moralists, those who consider ethics to be the highest thing in religion. Ethics is the highest goal for those who are unethical, just as medicine is good only for those who are ill. Ethics are useful for the non-ethical; but for those who have attained religion, the ethical drops off as easily as the unethical. All sides drop off for such a person.

All ethical concepts are partial. Ethics lays down in no uncertain terms what is right and what is wrong. All its rules are strictly mathematical; every step it takes is calculated. Religion adheres to no such calculations.

He who is established in the eternal law leaves everything to the eternal. Then he does not care where it leads him -- to the East or to the West, to light or to darkness.

Let us understand the difference in this way. One boatman works his boat with the help of oars. He has to use all his energy to ply the oars. There is another boatman -- he puts up sails and lets the winds take him to his destination. He does not use oars, the winds themselves carry him along.

The ethical man uses oars all the time. He has to be mindful every moment of where he is going. He has to toil constantly. There is always a conflict between the boat and the river. It is a constant struggle.

The religious man is the man who sets his oars aside, puts up his sails and invites God, the eternal, to

carry him wherever He wills. Now, wherever he is taken is his destination. If the boat capsizes in mid-stream, then that is his destination. The religious man has to do nothing except gather the courage to leave himself in the hands of the eternal. He marks out no shores for himself. Wherever he lands that is his home He just reaches.

A moralist always has a set goal to attain. Hence, he is bound to be partial; he can never be impartial. If he appears impartial, it is an act he puts on, a cultivated impartiality. He learns to be impartial step by step. The impartiality of a religious man is natural, spontaneous. This is difficult. It is very difficult for us even to be ethical.

Lao Tzu talks of far-off things. He says that ethicalness is a disease. He says that as long as the opposites, the dichotomy, remains, there is bound to be restlessness. As long as I feel this is good and this is bad, dichotomy is bound to remain. Hence, the so-called moralist is a restless man. He is always worried about things happening right or wrong in the world, as if it is entirely his responsibility. His worry causes him restless nights and his whole life is spent in correcting the world. Amidst all this he fails to see that it is his own self that needs correction.

It is somewhat difficult to understand Lao Tzu. That is why Lao Tzu has been misunderstood in the West. His thoughts are considered immoral. How can one remain impartial when there is a constant conflict between good and evil? There is a reason for this. If we view ourselves from the angle of transience and change, we cannot be impartial. If we see from the angle of the eternal law, only then can we be impartial.

The mundane world, viewed from the place of the eternal law appears like a dream. You sleep at night and see the whole RAMAYANA enacted in your dreams. You identify yourself with Rama if you are a moralist and with Ravana if you are an amoralist. But on waking up in the morning the dream ends; it is no more. Then will you be taking sides one way or the other? If you do, then know that you are still asleep. If you realise it was a dream, it makes no difference to you whether Ravana wins or Rama wins. Now you can be sure you are awake, because now you are impartial.

For Lao Tzu the world of change is a dream. He who is surrounded by dreams, who is tied to his dreams, will always be partial. Wherever there is partiality, there is intolerance, impatience and sorrow. If you wish to rise to the state of bliss, you shall have to be impartial and non-differentiating.

He who becomes impartial develops the majesty of a king. "BEING IMPARTIAL, HE IS KINGLY." But the majesty of a king is nothing compared to the majesty of a person who becomes impartial because the tranquillity in him defies all imagination. His eyes become transparent due to absence of bias. His movement is smooth without a tremble. We tremble throughout life because of our biases.

Now scientists have proved that there is partiality even in our body language. A great deal of research is being carried out on this. How you stand before a person shows whether you are in favour of that person or not. If you are against the person, you will try to stand away from him; you want to be as far away from him as possible. If you are in favour of the person, you tend to come closer, physically as well as mentally.

A woman betrays her feelings through her body action. Those who are conducting research in body language say that if a woman loves you, her way of sitting before you will be different. If she does not love you it will be different. Each part of her body gives signs of her feelings. Our body gives indications about our feelings in our everyday life. If you pass a brothel, you quicken your steps in case someone sees. If you pass a temple, your hands fold automatically in reverence. Our likes and dislikes vibrate through the body continuously.

"BEING IMPARTIAL, HE IS KINGLY," says Lao Tzu. Perhaps he could not find abetter simile because kings are not generally impartial. Jesus once told his disciples, "Look at the lilies in full bloom. The majesty of king Solomon seems pale and faded before them." Man attains the same dignity, the same majesty, that a flower attains when it opens. That is the majesty of the non-vibrant, the unmoving, the stable. It is like a lamp that burns in a room. When there is no breeze, the flame burns steadily; there is no tremor. Similarly, when the consciousness of a person becomes steady within, it does not tremble. That is its majesty.

There are two ways of doing this. One is: we stick to our bias, but force the consciousness to become fixed -- as the so-called sadhus do it. Their bias remains: of good and bad, of the worthy and the unworthy, etcetera. Such forced fixation of consciousness is a false fixation. A slight relaxation and the consciousness begins to flow towards our likes and away from our dislikes.

There is another way, the way that Lao Tzu talks of. He says do not worry about the fixation of consciousness. Know the eternal law, recognise the world of change, and you find all bias has dropped off. When impartiality is attained, you become stable. Now there is no place left where you can tremble; no

place to bow, no place to take yourself away from. This non-trembling state comes naturally. Without this, all saintliness is a cultivated saintliness; it is a suppression.

The difference is easily apparent. Whenever a person attains a natural saintliness, he attains an indefinable beauty. Whenever a person forces saintliness on himself, he attains an intense ugliness. This ugliness happens naturally because it takes a lot of tension to achieve his saintliness. A natural saint is very difficult to find, but only one who is natural can be a saint.

Once I was travelling with a sadhu. I went and sat in a car but the sadhu refused to step in. "I cannot sit on a cushioned seat," he said. So a bamboo mat was spread on the seat and he was satisfied: he was not using a cushion seat. What else can you feel for such a person except pity? The car is the same, the seat is the same, but he believes he is sitting on his mat: He has safe-guarded his simplicity. He who lives by guarding his ideals makes everything around him ugly and crippled. His consciousness is constantly tremoring.

Says Lao Tzu, "BEING IMPARTIAL, HE IS KINGLY." One more thing has to be remembered in this context. To be kingly means: that running after achievements, renouncing things, choosing this or that, -- all these become meaningless to him. Wherever he is, he is a king. Wherever he stands in a palace or in a bare street, his majesty remains unaffected. The palace cannot awe him, the trees cannot repel him. He sleeps peacefully in either place. Wherever he is, however he is, he lives like a king -- in the majesty of an emperor.

We see a person like Buddha. Outside his palace he is no less a king. Perhaps he looked more majestic. Clothes help to hide ugliness. Therefore the rule of clothes will remain as long as there is a dearth of beauty in this world. Clothes help an ugly person to lessen his ugliness. But when a person is extremely beautiful, his beauty is enhanced when his clothes fall off. When a miserable wretch is made to sit on a throne, his paltriness is hidden somewhat by the palace, but cannot attain majesty. And if a person has attained majesty and you take away his palace, his throne and crown, his majesty will reveal itself more sharply through his nakedness.

This majesty of a king is the result of an inner mastery. He who is tied to the changing world is always a slave. He will have to depend on someone or the other throughout his life. He has to submit to a thousand changes. He who breaks away from the world of change and identifies himself with the eternal becomes a master. He depends on no one. He passes through all changes as a master. His mastery is intrinsic.

> "BEING KINGLY, HE IS IN ACCORD WITH NATURE. BEING IN ACCORD WITH NATURE, HE IS IN ACCORD WITH TAO."

Only those can enter the deep realm of religion who have attained the majesty of a king. No one can enter by begging and supplication.

Jesus has said, "Those who possess shall be given more and those who do not possess more shall be taken away from them." On the face of it this would be a mad thing to say. But this is the law of the world of anti-matter. It is a very contradictory law. Even an ordinary person knows that one who has nothing should be given and, if you must take away, take from those who have. But Jesus says the opposite: "If you have, you shall be given more, if you do not have, what little you have will be taken away from you."

No one can enter this realm like a beggar. Only a 'king' can make his entry there. In fact, the key to this world is mastery, lordliness. That is why we address a sannyasin as "swami". This does not mean that all sannyasins are swamis. We imply an inner mastery when we say "swami". That is the key to enter the palace: which Lao Tzu refers to as Tao; Buddha as dhamma, the Vedas as rit and Jesus as the Kingdom of God. The difference is only of words. "BEING IN ACCORD WITH NATURE, HE IS IN ACCORD WITH TAO".

"BEING IN ACCORD WITH TAO, HE IS ETERNAL." As long as we are affiliated with the transient world, we affiliate ourselves with destruction. We shall forever be in the cycle of birth and death. We shall keep on taking new bodies and discarding them. The more we identify with the transient, the more we are prone to destruction. We then die every day and are born every day. We identify ourselves with the body so we die after fifty, sixty or seventy years.

Is there an element within us which we do not have to change like we change clothes, an element which is stable and, when we are identified with it, there is death no longer? Death comes because we identify ourselves with the transient, the impermanent. The day we break our relations with the impermanent, death no longer is; and that with which you are united is deathless, immortal.

Lao Tzu says, "BEING IN ACCORD WITH TAO HE IS ETERNAL." Thus his eternal life goes beyond

pain and sorrow.

What is unhappiness? It is the shadow of death: a long shadow of death. Wherever death is apparent, there is pain. Wherever we can forget death are our moments of happiness. But man finds himself in a vicious circle for nothing is forgotten by forgetting.

Mulla Nasruddin was found drinking one day. He sat under a tree before his door and drank one glass after another. He had a guest at home who asked, "Mulla, why do you drink so much?"
Mulla replied, "In order to forget."
The guest asked, "To forget what?"
"My shamelessness", the Mulla replied, "My sins, my crimes."
"What are your sins?" the guest inquired, "What are your crimes?"

Nasruddin said, "This very thing: the shame that I drink too much, the sin of drinking is so heavy on me, that I must forget it. Therefore, I drink."

If we inspect our actions we will find this very thing in our lives also. We are in a vicious circle. To forget one thing, we catch another and to be rid of that, we grab a third. Then we go back to the first to avoid thing, which in order we did all the rest.

We journey a lot in this vicious circle but reach nowhere. There is no way to reach. The sorrow is that we have no knowledge of joy, we only know sorrow. At times we manage to forget our woes and mistake it for happiness. But the things with which we try to forget our sorrows bring more pain in their wake; so we are caught in a vicious circle.

One fact we must understand deeply. As long as I am prone to death, I can never be happy, no matter how hard I try. Death stands before me; and its shadow is forever on me. It will soak every joy of mine with its poison. You are enjoying your meal, it is very delicious. Then someone tells you that you are to be executed this evening. All taste will vanish at once. Do what you will, the taste will not come back. You feel yourself in heaven with your beloved beside you. Suddenly someone says that you are to be killed in a short time. You will at once forget there is someone sitting beside you. Everything will become meaningless.

Camus has written, "How can happiness exist as long as there is death?" Animals appear to be happy because they have no knowledge of death. Man is unhappy because he is aware of death.

Those human beings who are nearer to animals appear happy because they forget death. Death is, but it is always the other who dies. "I shall never die because it is always the other who has died up to now, some A or B or C, I am still alive. Then what proof is there that I shall die?" Straight and simple logic.

Animals have no knowledge of death, because they have no knowledge of time, they have no knowledge of the future. Therefore, in a way they are happy. Man has knowledge of death therefore he can be most unhappy or can make the most arrangements to forget the unhappiness. There are only these two ways open to him. He cannot be happy until he understands Lao Tzu, until he identifies himself with the eternal.

Animals can be happy for they have no feeling of death. Man cannot be as happy as animals are. Because man has gone further alone in his journey and has moved ahead of the animal. A young man no longer feels happiness in things that please children, even though he was a child once. An old man no longer derives pleasure from things that pleased him in his youth. No number of toys pleases a youth and no amount of sensual pleasures excite an old man. When the consciousness moves ahead, all pleasures at lower levels appear meaningless.

Man cannot derive joy in the same way as an animal, and yet that is what he strives for. He becomes unhappy in the process. The reason is that consciousness can only travel forwards; it can never fall back.

As long as the shadow of death persists, man cannot be happy. Then what is to be done? One way is to save the body from death as long as possible. But no matter how far we push back death, it is still there in front of us. We may put it off for a few days, a few months, a few years, but it still looms large in front of us. A man may live eighty years or one hundred or even a hundred and fifty years, but death claims him in the end.

The truth is, the more a man lives, the more he becomes aware of death. If a ten-year-old child dies, he dies without the knowledge of death. If a forty-year-old man dies, he is only slightly aware of death, but when an old man of eighty dies, he is very much steeped in the knowledge of death. When a man of one hundred and fifty years dies, his knowledge of death is even more profound. If we succeed in lengthening the human age to a thousand years, the knowledge of death will become unbearable. As age progresses from one stage to another, all the things that mean so much at one time become meaningless, they become no more than mere toys. Then a stage arrives when nothing holds any meaning except death; all other meanings are lost.

Therefore, the wise among mankind become acutely aware of death. When Buddha sees a corpse, he at once realises that life is futile. But we do not think this way, we pass hundreds of funerals but all that we think is, "Some poor man is dead." We feel sorry for him and deep within us we are happy that we are alive. That is the only effect that the death of another has on us.

Seeing a dead man, Buddha feels his own death. The Irish poet Munro has said, "Whenever anyone dies, it is I who die. Therefore, do not try to find out whose funeral it is. It is my funeral." Buddha sees his own death when he sees a dead man. If death is certain, life is futile.

So the more sensitive the atman, the quicker it is to catch the shadow of death. It takes you eighty years to become old. Buddha was old by the time he was twenty.

This does not mean, as it is generally understood in India, that only an old person should take sannyas. Many people come and tell me that I should initiate only those into sannyas who are above seventy years. I tell them, we never know when a man gets old. Some people, many people, are not old even at seventy-five. It is easy to be old physically, but it is not so easy to be old mentally.

To be old is a physical process which comes naturally with age. But maturity comes through intellect, which is a different thing altogether. Some people become mature very early in life, like Buddha, who was mature at the age of twenty. What does not occur to a man of eighty, occurred to Buddha at twenty. He was mature enough to realise that death is certain. Now, when death will come is a secondary matter which he will leave for the foolish to haggle over. For him, it made no difference when death would come. What was of prime importance to him now was to find out whether there was something within him that was immortal, deathless. If there was not, then everything was meaningless. If there was then to seek the source of immortality was the most useful purpose in life.

Lao Tzu also says, "He who establishes himself in the Tao becomes immortal, deathless". Death no longer exists for him. He who is beyond death is beyond the whole gamut of sorrow and pain, because all pain is the pain of extinction. "That I will be no mote" is the cause of my sorrow. To become deathless is the beginning of bliss.

The Way of Tao, Volume 2

Chapter #17
Chapter title: Who is the best ruler? -- he who is like god

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OF THE BEST RULERS
THE PEOPLE DO NOT KNOW THAT THEY EXIST.
THE NEXT BEST THEY LOVE AND PRAISE.
THE NEXT THEY FEAR.
AND THE NEXT THEY REVILE.
WHEN THEY DO NOT COMMAND THE PEOPLE'S FAITH,
SOME WILL LOSE FAITH IN THEM,
AND THEN THEY RESORT TO OATHS.
BUT (OF THE BEST) WHEN THEIR TASK IS ACCOMPLISHED, THEIR WORK DONE,
THE PEOPLE ALL REMARK, 'WE HAVE DONE IT OURSELVES.'
SOMEONE HAS ASKED: WE OFTEN HEAR PEOPLE SAY, "WHATEVER HAPPENS, HAPPENS FOR THE BEST." WHAT IS THE MEANING BEHIND THIS? IS THIS MERELY A CONSOLATION FOR THE MIND? OR

IS IT THAT WHATEVER HAPPENS IS FOR THE BEST? OR IS IT LIKE THE FOX IN AESOP'S FABLES WHO PRONOUNCES THE GRAPES SOUR BECAUSE HE COULD NOT REACH THEM?

The highest rule can be utilised for the lowest function. The most mysterious happenings of life can sometimes be the screen to hide the lowest acts. That is what this saying you have mentioned is about. Because it is connected with Lao Tzu, it is only proper that we consider it now.

Lao Tzu would say, "Whatever happens is the right thing to happen." This is in no way a consolation. Rather, this is Lao Tzu's point of view. He says, "How can that which is wrong ever happen? Whatever happens cannot help but be right." This statement is not related to the happening itself but, rather, to the witness of the happening. When Lao Tzu says, "Whatever happens is what should have happened",: he means that now there is nothing in the world that is evil for him. This statement speaks of the witness within Lao Tzu himself.

Lao Tzu says, "Now there is no evil in the world for me. I stand where evil cannot touch. Now, everything is good." Now everything is good because Lao Tzu has attained that bliss which cannot be destroyed. For us everything is not all right. For us, that which gives happiness is all right, and that, which brings sorrow and pain, is not all right. As long as you suffer, things cannot be right.

A child is born to you. It is a sweet child. If this child dies, how can you say it was the right thing to happen? You love someone; but you do not win him. How can you say it was the right thing to happen? All life long you do something you consider to be good and it turns out to be bad. How can you say this is as it should be? You cannot, because your happiness is cause-oriented. Therefore all causes that contribute to your happiness are taken to be correct and all causes that do not contribute to your happiness are supposed to be wrong. As long as happiness and unhappiness are two different things for you, some things will be right and some things will be wrong. How can you say illness is good or death is good? As long as there is desire and longing for life, death is bound to be evil. And as long as you crave for health, illness is bound to be your enemy. When we pronounce a thing good or bad we only betray our own expectations.

When a man says, "Everything is all right," he is merely uttering a consolation. There will be no joy in his pronouncement: only disillusionment and sadness echo through his words. There is no declaration of victory, but an acceptance of defeat. He cannot do anything, so he consoles himself that things are as they should be. Contentment becomes a help to the defeated. But this is false contentment.

Real contentment is experienced by those who have conquered life. They are conquerors in the sense that now there is no way of defeating them, now defeat is no longer defeat to them. Lao Tzu has said, "You cannot defeat me because I stand defeated from the beginning. You cannot displace me because where I sit is the last place. There is no way to go further down. You cannot give me sorrow for I have annihilated the very expectation of happiness." He who is a conqueror in this manner finds contentment illuminating his life from all sides.

This statement is not for defeated people like us. We are beaten from all sides because we never get what we desire. All our hopes and aspirations crumble before our very eyes. We are losers through and through. In this state we make use of the virtue of contentment and say, "Things are as they should be." But such contentment is false, it is put on. Then Aesop's fable applies to us.

We all know this fable. The fox tried to reach the bunch of grapes but he could not jump high enough. His ego could not accept the fact that he could not jump high enough so he turned around and said that the grapes were sour and not worth trying for.

But this fable is not complete. Before Aesop is reborn again and finishes the story, let me complete it for you. When the fox read Aesop's tale, he promptly joined a gymnasium to improve his jumping. He took vitamins and tonics to improve his strength. Then he went once again to the vineyard. In one jump he reached the grapes. But when he brought them down and tasted them, they were actually sour. But what was he to do now? He went back and told everyone that the grapes were sweet!

Ego will fill itself by any means. If it cannot reach the grapes, they are sour; if it can reach them and they turn out to be sour, it will still say they are sweet! One thing we must keep in mind. We must watch out whether our statements come out of our defeat, our failures, because such statements have no value.

Lao Tzu does not teach us to put on the mask of contentment. He says that the relationship of contentment with life is one of harmony, of friendliness, and not of disharmony, or enmity and defeat. Lao Tzu says that whatever happens is a vast happening and numerous and varied are the reasons for its happening. So vast is its expansion and so mysterious is its being that it would be childish to decide whether it is right or wrong. You cannot be the judge.

The universe is an enormous happening. Whatever happens in it is only a fragment of it. To judge the universe by a single happening is just as if a man gets hold of a page from a novel and, reading it, decides whether the book is moral or immoral, good or bad. We would call a man who judges a book from a single page foolish. But this is what we do with regard to the world. Every day we give opinions about the world, but there is no way to be acquainted with the whole story.

If Hitler had died when he was a child, his mother would have grieved over the death of her child because as yet, he was only a fragment of what he later turned out to be. But had his mother been alive to witness what he did, she would have wished he had died when he was born. Yet this also is just a fragment, of the whole because the repercussions of what Hitler did are still being felt. Hitler is dead, but his actions are still alive. It is possible that there will be no further world wars just because of Hitler's atrocities. Then how are we to decide whether Hitler's existence was good for the world or bad?

It is possible that there will be no future world wars on account of Hitler. Then Hitler would have done what even Buddha and Mahavira could not do. His demonical atrocities reached such a peak that now, if man still indulges in war we shall have to say that man has lost his sense of humanity and become a beast. It is quite possible that there may not be further world wars in the future. Then the credit will go entirely to Hitler. Then how can we say whether Hitler's existence was good for the world or bad?

We make decisions from the fragments whereas life is an undivided stream -- eternal, infinite. It has no beginning and no end. So God alone can be the judge. And only on the day that the creation comes to an end, can we decide what was right and what was wrong.

When Lao Tzu says, "Everything is all right," he means that we are not the ones to decide. He is expressing his oneness with the vast universe. His will is one with the will of the universe. He has no separate will of his own.

Jesus was being put on the cross. In the last moment, doubt seized him. When the nails were being fixed in his hands, a sigh escaped from his mouth and he said, "Oh God, what is this you are making me undergo?" Deep within, and unknown to him, there was a seed of expectation that God would not allow him to be crucified. The thought that the cross is a bad thing, must have been in his mind. That it could also be good must have slipped his mind. Therefore, the complaint rose from his lips. But this means he doubted God and there was a lack of complete surrender. The cross became a bad thing and what was happening was not right.

But no sooner did he speak than he realised his mistake. He had considered himself wiser than God and disputed His will. This little sigh made an atheist of Jesus and destroyed his belief in God. His eyes filled with tears as he begged forgiveness from his Father. "Forgive me, Lord, forgive me!" he cried. "Thy will is my own. Thy will be done!"

When Lao Tzu says, "Everything is as it should be," he implies that our statements against the eternal law are foolish. The eternal law is so vast. It is bound to be; everything is born out of it. If I die tomorrow, I will say it is bad. But that which gave me birth gives me death also. The eternal law that made my entry into the world possible calls me back. If I was happy to be sent into the world. I should be happy to go back also. If the life it gave me was good, the death it gives me cannot help but be good. Everything takes birth from one source. The flower and the thorn arise from the same source. If the flowers are good, how can the thorns be bad?

Lao Tzu says, "Flowers are His, and thorns are His. Therefore everything is good." This statement tells us of the harmonious rapport that developed between the self of Lao Tzu and the eternal. It is no consolation, because consolation means that things are not all right, only we are trying to console ourselves that they are. But if there is true knowledge of this fact that things are as they should be, then it is not a consolation.

The lowest form of religion is consolation; and the highest form of religion is music: the music between the individual and the universe. The struggle between the individual and the universe -- the defeat of the individual and the consolation that man seeks for himself in this defeat -- is the lowest form of religion It depends entirely on the individual whether he wants to create music with the eternal law or indulge in consolation; whether he prefers to cover the wounds of his defeat with a bandage or he prefers to encourage the possibility of creating eternal music. It depends entirely on the individual, entirely on you.

Mostly people live by consolation, Therefore man seeks religion when he is unhappy because it is in unhappiness that we seek consolation. An unhappy man's feet lead to the temple. So Marx is right when he says, "Religion is the sigh of the sufferer and the opium of the masses." This is religion in its lowest form. But this is the biggest type of religion because ninety-nine out of a hundred people are religious in this way.

It is no wonder that Marx did not meet the hundredth man. It is not easy to find him.

But what is wrong in this? After all, a doctor also gives you a drug to make you forget your physical pain. With pain, we can do two things. One is that we try to remove the pain. This is the highest possibility of religion. The second is that we try to forget it. This is the lowest possibility of religion. When an unhappy person goes towards religion, he seeks consolation. When a happy person proceeds towards religion, he seeks the eternal music.

Therefore, I say, turn towards religion when you are filled with happiness. It is very difficult, very difficult. It is easy to turn towards God in sorrow. But a poor, needy, miserable society can never be religious. For them, religion is a drug. Only a prosperous, happy society can become religious. When all comforts and luxuries no longer appear meaningful, all concepts of good and bad fall. When happiness itself has no meaning, then what is right and what is wrong?

As long as unhappiness appears to be wrong, at the most we can seek consolation. It is entirely up to the individual whether he makes a drug out of his religion by seeking consolation. Nietzsche has said that the West has two intoxicants: alcohol and Christianity. And he is right.

Most people use religion like alcohol. Those who find consolation in alcohol do not worry about religion. Those who are afraid to take alcohol turn to religion. Therefore, the so-called religious man is against alcohol. It is a competition. The so-called moralist knows that if alcohol is more prevalent, his religion will not work.

A genuine religious person can have no objection to alcohol. It is on the contrary, better for a man to forget himself in alcohol rather than in religion because the latter is very dangerous. He who drinks religion in order to forget makes a misuse of religion. He who drinks alcohol in order to forget makes the right use of alcohol. The highest quality of alcohol is that it makes a person forget, but this is the lowest quality in religion. So one who uses religion to forget not only misuses religion but harms the religion also. It is better that such a person takes alcohol. At least then he is not deceiving himself. But most people use religion to forget themselves. It is because of this that the world cannot become religious.

Total acceptability is the highest theism. There is no sting in total acceptability. It is not that because of some hitch, some trouble we accept everything. Rather, now it has come to our understanding that if the wave does not accept the ocean, it will find itself in unnecessary trouble. The being of a wave is in the being of the ocean; it is the very existence of the ocean that lives in the waves. If the wave asserts its will, it will be unhappy; but if it gives itself up entirely to the ocean, it has nothing to worry about.

Our worry is that, being waves, we think ourselves to be oceans. Being waves, we stand up against the ocean. Then non-acceptance arises and we become the judges of what is right and what is wrong. Lao Tzu says only this: what decision can a wave take? Where is the wave? It has no separate existence; it is only a part of the ocean. It is born of the ocean and it dies in the ocean.

Death should be accepted with as much grace as birth, for both are the gift of the ocean. Unhappiness should be accepted as well as happiness. Both are granted to us by existence. This way, total acceptability is supreme transformation. No transformation is greater than this, for the drop of the individual is lost and only the ocean remains.

Now, let us take the sutra.

To Lao Tzu, inaction is the ultimate truth. But it is not inactivity that bears no results. Lao Tzu says, "Inaction gives ultimate results." Happenings take place because of inactivity.

If a serene person -- within whom there is not a single current, within whom there is no movement, who is like a silent lake -- if such a person passes you on the way, you will feel as if a soothing breeze has passed by you. He does nothing. He just stands beside you and you feel as if peace is raining on you. Perhaps you are not aware that it is because of this person, much less is the person himself aware of it. His non-action, his emptiness, is so fruitful. Lao Tzu says: the best results come from emptiness. In emptiness, there is no violence. If my tranquillity touches you and you become serene, it is not I who has changed you. You have changed.

If I have to make an effort to change you, to make you tranquil, then no matter how good my intentions I still shall be committing violence. When one person decides to change another, violence begins. Therefore, sadhus and mahatmas are violent in a very subtle manner. They fail to accept you as you are. They try to change you, to make you good. They will sift the dross out of you and fill you with gold.

Their intentions are very good, but the idea of changing another is the idea of destroying him. To bring about even an iota of change in another person means we are not prepared to accept the independence of others. None of us can put up with the freedom of others. The father is busy trying to mould his sons, little

thinking whether he has moulded his own self. Every father commits violence on his son. Then the son in turn is violent with his son, and so it goes on. It is difficult to find a wife who is not busy trying to change her husband or a husband who is not engaged in changing his wife. Even the wife of Socrates tried to improve her husband -- to make him good. The intentions are always pious.

The fact is that when you set out to improve someone, you can very safely and skilfully become violent. Since the wickedness is hidden behind goodness, it cannot be opposed. Only a foolish villain is openly bad. A cunning rogue is wicked in the name of goodness. That is why we feel uneasy in the company of the so-called good men.

I shall give you a maxim: Only a man in whose company you are relaxed is a good man. If you feel any anxiety or restlessness, be sure that some violence is flowing from him to you. Therefore it is easy to have the *darshan* of a mahatma, but very difficult to live with him. For twenty-four hours his eyes are on you: watching whether you have eaten the right food, drunk the right drink, sat in the right place and slept in the right manner. He stands guard over you day and night. You are not acceptable to him as you are.

Is it not strange that God accepts you as you are? God has up to now never complained about even the worst of men, never exhorted him to change even a little. But there is nothing but complaints about man from our mahatmas: It looks as if there is a fundamental enmity between God's business and that of the mahatmas. Everything is acceptable to God. This sutra of Lao Tzu's indicates this.

"Who is the best ruler?" asks Lao Tzu. "He whom the people do not know exists." Even to make your presence felt is violence. If the son is aware of the father's presence, some violence or the other still is coming from the father. If the husband is aware of the presence of his wife in the house, if he has to straighten his tie first and make an entry, know that there is violence. If the wife is not the same as she was before her husband came, know that there is violence.

Presence should not be felt at all. The supreme manifestation of love is that the lover is not obtrusive. His presence does not disrupt anything. Remember, you only become aware of a thing when it strikes you.

There is a very valuable word in Sanskrit: *vedana*. This word has two meanings: "hurt" and "knowledge". *Ved* means knowledge. From this evolved *vid*, which goes to form *vidwan* -- which means a knowledgeable person. And from this very word, "*vid*", *vedana* is formed, which means pain, suffering. The same word has two very strange and different meanings. If *vedana* means suffering and *vedana* means knowledge, what is the connection between suffering and knowledge? If there was joy in place of suffering we could have understood that there is some connection.

But there *is* a connection. We have knowledge only of pain. We have no knowledge of joy. Therefore, your moments of happiness are the moments you are not at all aware of. Pain can be felt. When a thorn pricks vou, you become aware of your foot, not otherwise. When you have a headache, you become aware of your head and not otherwise. So a man who is conscious of his head is a man who has some illness of the head. If a man is conscious of his body, it is certain that he is suffering from some illness, some disease. There is only one definition of health -- the state when you are not aware of the body. A healthy man is so to speak, bodiless. Only a sick man has a body; a healthy man is not aware of his body. A sick man's body is as big as his illness. The greater the illness, the greater the consciousness of the body.

Pain and knowledge are one and the same thing. You are aware of the presence of only that which gives you pain. Only that whose presence you are unaware of gives you pleasure. Two lovers sitting in a room are not two different entities for there is no feeling of 'two' there. There is only one consciousness.

Lao Tzu says: the best ruler is he whose presence is not felt by his subjects. Perhaps there is no such ruler, except God. God is the one of whom we are least aware. Even when we set out to seek Him, we do not find Him anywhere. Think over this.

Wherever we go, we want people to know that we are there. And what trouble we take to make our presence felt! If you come here and no one knows you are here, you will be very unhappy.

When Ouspensky went to Gurdjieff for the first time, there were about twenty people already there. Ouspensky was a world-renowned figure; he was a great mathematician, a great intellectual and a scientific thinker. Gurdjieff was not even heard of in the outside world. Deep within his unconscious mind, Ouspensky felt that Gurdjieff would rise to receive him and people would be surprised and astonished that such a world-renowned figure had come to call on an unknown person like Gurdjieff. When Ouspensky was taken inside he was surprised to see the room so full. And not one of the twenty or so people so much as raised their eyes towards him. They all sat as if they were unaware of his entry -- including Gurdjieff.

Ouspensky kept standing in the room. This was a strange way of getting acquainted! No one asked, "How have you gotten here?" Or "Who are you?" No one even told him to sit down. It was a cold night --

Ouspensky writes -- but he began to perspire, "Where have I come?" he thought to himself. No one asked him to sit down; no one even looked at him. A minute passed, then two, then three. For the first time, he says, he experienced time, and how heavy it can be. It seemed as if mountains were passing over his head and not minutes. What would be the outcome, he wondered. The man who showed him in had gone away and shut the door behind him. He wondered if he would have to pass the whole night like this. It was a veritable hell. And these people -- they were sitting so silently, like statues, that it would have been rude to break the silence. Ouspensky writes that for the first time he felt himself to be a nobody.

This state of affairs continued for fifteen minutes. Then Gurdjieff looked up and said, "Wipe the perspiration off. The night is cold. And sit down. We did this on purpose, just to know what sort of a person you were. You want people to feel your presence? This is violence. You could not bear to go unnoticed for fifteen minutes: For fifteen minutes you could not stay as if you were not. Had you been able to do this, I would have had nothing more to teach you. But you could not. Hence, I have a lot to teach you. You are violent by nature."

We commit violence in a number of ways, in a number of forms. A person dresses in such a way that you have to look at him. Every man tries to draw attention towards himself by making noise, no matter how quietly he moves; or by pushing, no matter how much he takes care not to be pushed himself. Every man brings the tidings: I have arrived: Only Paramatman (God) gives no such tidings.

Atheists say, "If we can see Him, we shall believe." By this they mean that God should give an indication of His presence, like they do. They do not know that the very quality of the being of God, which is a profound quality of His existence, is this quality of not-being. He is found nowhere. The day He is found, He will no longer be God. The day He makes himself visible, He shall no longer be God.

The very meaning of the word "Paramatman" is one in whose presence or absence there is not an iota of difference. For Him, absence or presence are both synonymous, they have the same meaning. His mode of being present is being absent.

Lao Tzu says, "The best ruler is one whose existence is not known to his subjects." There is no such ruler except God. If a ruler reached anywhere near this state, then alone did he become a ruler. Therefore, in the days of Lao Tzu, and even two thousand years before him, the king was looked upon by his subjects as the incarnation of God. Nowadays it seems as if that was just as ruse, a subterfuge. Now, for the last two or three hundred years, We have been told that this was a conspiracy of the kings and their ministers. This is true to a great extent, but not entirely true.

There have been kings once in a while that people did not know of. Such kings Lao Tzu describes as godly. They were not known or hardly known. People just knew they existed, nothing beyond that. Lao Tzu says: if such a ruler becomes absent within himself, his presence becomes very auspicious for his kingdom.

This has become very difficult to understand because today, only a man who is restless to make his presence known seeks power. He wants people to know that he exists; he is someone. To reach this stage, he is ready to fall at the feet of anyone. People are shocked when a man who, only yesterday, was falling at their feet in order to get them to give him their vote, refuses even to recognise them when he comes into power. Then he does not consider their heads worthy enough for his feet. The public becomes restless, troubled.

They need not be, for the mathematics is simple. He puts his head on your feet today so that he can place his feet on your head tomorrow. This is straight and simple, and the result predetermined. Since you enjoyed his touching your feet, now let him enjoy the same pleasure. It is a matter of give and take. Today, each person knows that he can only make his presence felt from a seat of authority.

So it is difficult to understand a person like Lao Tzu. But there have been times when this was an authentic fact: that there were kings whose presence was hardly felt by his subjects. Lao Tzu maintains that this quality pertains only to a king. One is a king who has eliminated the ego within him in such a way that he has become empty -- *shunya*. If emptiness is seated on the throne, the kingdom is bound to be proper. This is how Lao Tzu thinks.

But we find today that the ego, in its most condensed form, occupies the seat of authority. When such is the case, prosperity is impossible. Lao Tzu maintains that only he is worthy of wielding power whose 'I' is completely extinct, who no longer is. The bond between ego and power is poisonous. It is fatal. Power should rest only in the hands of an egoless person. Power should flow towards egolessness.

Therefore, in this country, a very precious method was evolved. The Brahmin was placed above the Kshatriya king. This was a unique experiment in the history of mankind. But the experiment failed. The greater the effort, the more possibilities there are of failure. The smaller the attempt the lesser are the

chances of failure. Communism will succeed because it is the lowest effort in the history of mankind. The experiment we made failed because we put a Brahmin, who is a pauper by birth, over a king. We placed one who possessed nothing over a king who possessed everything!

Buddha was approaching a village. The King of that village called his ministers and asked whether it would be in keeping with his dignity to receive Buddha at the entrance of his kingdom. The Prime minister promptly handed him his resignation.

"What has happened?" the king asked in surprise.

The Prime minister said, "The very question is unbecoming of you. I can no longer work under you."

"But I have not refused to go and see him;" the king pleaded. "I only wanted your opinion as to whether it was befitting for a king to welcome a beggar."

The old minister replied, "That is the splendour of a king. And remember, Oh king, that he who enters your town now as a beggar was a king once upon a time. He left his kingdom to become a beggar; you still hold onto your kingdom. You are not of his caliber. He is a beggar who is worthy to be a king; you are a king who is worthy only to be a beggar."

He who becomes as nothing, nobody, is worthy of being the topmost. He who is nothing is everything. Therefore, Lao Tzu says, "OF THE BEST RULERS, THE PEOPLE DO NOT KNOW THAT THEY EXIST. OF LESS SUPERLATIVE RULERS, THEIR SUBJECTS LOVE AND PRAISE THEM." If we think over this we shall be perplexed. People should love and respect the superlative king, but Lao Tzu says it is the second category of kings who gets love and respect from his subjects. This is because he has to do something in order to earn the love and acknowledgment of the people. And the people love and respect him for this very reason. They are not even conscious of the king who is empty, who is void within himself, for he does nothing. A lot takes place through him, but that is not felt by the people.

In his last sutra Lao Tzu goes on to say more about the *shunya* person -- the egoless king. "BUT (OF THE BEST) WHEN THEIR TASK IS ACCOMPLISHED, THEIR WORK DONE, THE PEOPLE ALL REMARK;, "WE HAVE DONE IT OURSELVES'." The superlative man never claims credit for what he does. He does not even declare that he is doing it. No one knows the doer behind the action. Then, when nothing is known of the doer, every man comes forward and declares he was the doer.

The less superior receives love, respect and praise. If you wish for all these, you have to make your presence known. And that also in avery nice manner -- in such a manner that people should praise you, love you. But a man who wants this has to climb down from the plane of inaction to the plane of action. He now has involved himself in action, even if it be love.

Generally we are not aware of love. How do you know that someone loves you? The person must declare his love verbally or make a present to his beloved. He has to perform some act to express his feelings. If a person loves you but shows no outward expression of any kind, you will never know of his love.

Love can only be known when it is aggressive. The more aggressive a person, the more love he can express. The quiet lover goes unnoticed because in order to experience serene love, your consciousness must also rise to that level to receive the message of love. We can only grasp violent love. Hence, the more aggressive a person, the more ardent the lover.

It is always the second category of kings who be acclaimed by the people, for then only can people be aware of them. Love is also a happening that is lower than emptiness. There is one love that is within the void also, but then it cannot be felt.

Have you ever experienced God's love? The fact is, but for His love, you cannot take a single breath. Without His love. no flower can bloom, without his love, nothing is possible. His love alone is the fountainhead of all possibilities. But He is not found anywhere. Therefore we cannot make a love out of God whereas we can make a lesser human being our lover because his love is aggressive.

One can even pretend to be in love. All you have to do is to let the other know. You call me a lover without being in love, if you can put on an act.

It is possible also that there is love but no sign of it -- if you do not allow it to show in your actions. Perhaps it is not possible to know a genuine lover for he does not commit even that much aggression of saying that he loves you. But then he is beyond our limitations. Such a ruler, such a lover, is always beyond the circumference of our understanding.

The ruler of the third category is one of whom the people are afraid. Generally we love the person we are afraid of. Tulsidas has said, "Love is not possible without fear." This is the third category to which we all belong.

When we fear, we love. Even our love for God is born out of fear. The more we are made to fear God -- that He will throw us into hell, burn us in its fire, etcetera, the more we are filled with love towards Him and lift our hands in prayer to Him. We understand fear. How can we understand the void when we fail to understand even love?

Therefore, he who frightens us the most appears to be the greatest ruler. If we go through our history, we shall find the names of those rulers who have tormented people most as the great rulers. Whether he is Alexander, Napoleon or Genghis Khan, they all belong to the same category. Our whole history is comprised of people who frightened others and people who could be frightened.

The greater the tyrant, the greater the ruler he appears to be. Why? We are not aware of love if it does not become aggressive. But real love never wishes to be aggressive. We are aware of fear, for fear is pure aggression. Fear means someone has made your very being tremble. Understand this a little.

The best ruler is he whose presence is not known. The lowest kind of ruler is one who puts your very being into jeopardy. The best ruler is he who does not even look towards you. The lowest ruler is he whose one glance sends a chill down your spine. Fear changes our very state of being. When Genghis Khan attacked a village he would have all the children's heads severed from their bodies and mounted on spears. He burnt villages in order to light the path of his army. Mankind will never forget him.

Tamerlane once attacked Mulla Nasruddin's village because he was told that a wise man lived there. The Mulla was captured and brought before him. Tamerlane said to him, "I have been told you are a mystic. I want proof of your mysticism, or else this sword is here. I want proof, no mere talk."

Nasruddin closed his eyes and appeared to be filled with joy. He opened his eyes, looked towards the skies and said, "Look, the gods are in the skies." Then he looked down and said, "This is the seventh hell. I can see everything."

Tamerlane asked, "What is the method by which you can see heaven and hell?"

Nasruddin replied, "There is no method. Only fear. Because of your sword, I see all this. I am no mystic; I am only afraid. What else can I do?"

Fear makes a man see everything. The angels in heaven, the fires of hell, the concept of God are all born out of fear. An old man is more religious for he is more afraid. It is more difficult to make a young man religious, and more difficult to prevent an old man from becoming religious. When a youth is told that it is not yet time for him to become religious, it only means he should let his fears grow enough and hell and heaven will become apparent to him. The closer a man is to death, the more religious he becomes -- in the same ratio. What is the reason? Fear develops: the fear of death. Hands begin to tremble and he feels restless, afraid. But that of which we are afraid is not God. It is an extension of our fear.

Lao Tzu says: "People are afraid of the third category of rulers." If we examine the governments of the whole world, we shall find rulers belonging to the third category, for all governments are based on fear, on law and law courts.

People criticise the lowest type of ruler. This is the fourth category, in which things come to such a pass that people speak ill of their rulers. But there is a very interesting fact. G. K. Chesterton has said, "If you cannot praise me, at least revile me, for then I shall be satisfied that at least you know I am somebody."

Remember, there is no disease greater than expectation in this world, not even slander. When people censure you, even then they admit you are somebody. If people do not slander you and do not praise you, if they simply disregard you, then your ego has no place to stand.

The fourth type of ruler lives by criticism. He puts you in a position where you have to criticise him constantly. But then, too, your attention is focused on him. It doesn't matter if you are scorned or abused. If your path is strewn with flowers, good. If your path is strewn with stones, that too will do. But if there is simply nothing awaiting you, no one looks at you, then it is unbearable. The ego wants attention. The ego wishes to attract people in any way.

Psychologists say that the motivation behind becoming a criminal is the same as the motivation is behind becoming a sadhu. He who can attain praise by being a good man becomes a sadhu; he who cannot do this becomes a criminal and attains censure. Both gain prominence in newspapers. We cannot eradicate bad men from this earth as long as we keep reviling them. This is a little difficult to understand. It is reverse mathematics.

Jesus has said, "Resist not evil." By resisting evil, we lend respect to it. By resisting evil, you show that you are attentive towards it. You thus give life to evil. Do not criticise the bad man for he gets pleasure out of your censure.

Do not think that hierarchy exists only in politics. It also exists in jails. There, you will find the number

one jailbird, the number two and so on. When a man enters a jail he is questioned whether it is the first time. In other words, whether he is an amateur. There are gurus among criminals who are masters in their art. Here, each one is respected according to the crimes he has committed, according to the number of times he has been in jail. Just as a man is revered according to his donation to a temple, another is respected for the fear he creates among people. The ego fulfils itself in many subtle ways.

Says Lao Tzu, "The fourth type is the lowest category of ruler. People speak ill of him, but he thrives on their ill-will."

When people lose confidence in their ruler, he resorts to oaths and vows. There is a Christian order by the name of Quakers. They refuse to take an oath, even in a court of law, for they consider it a sin to take an oath They had to undergo a lot of difficulty on this account A court cannot proceed unless the witness swears by the Bible that he will say the truth. The Quaker says that if he is to tell a lie, of what use is his oath? And if he is relied upon to tell the truth, where is the need for an oath?

To take an oath is to admit that I can lie also. Therefore only that person takes an oath who is prone to lie. One should beware of such people who resort to oaths readily. They are dangerous people. They try to beguile you into thinking that they are good people.

When a king has no other means, he resorts to oaths and vows to gain the confidence of his people. If he can inspire confidence, where is the need of oaths and vows?

A person came to me and said, "I am in difficulty. I feel that what you say is right. I wish to come to you, but the trouble is that I have already been accepted by a guru and he has taken a vow from me that I should never accept another as my guru."

I told him that his guru must have been doubtful of his own gurudom. Therefore he made him take an oath. If he had confidence in his own ability, he would not have extracted a promise from his disciple. He knew that if not today, then tomorrow, you will seek another guru and desert him. I told him, "One should beat a hasty retreat when a guru insists on vows. For sooner or later, you are bound to run. And this guru knows it. He has no conviction that he can stop you."

Faith does not ask for oaths; it awakens possibilities. Oaths are born in the absence of faith. In courts as well as temples, we take vows. A husband and wife swear to be each other's. That very vow spoils everything. The vow shows that this will not be. It is like a divorce before the marriage.

What do marriage vows show? They show that you may want to separate sometime in the future. If there is love between two people, the thought of taking vows never arises. This is only an indication of the absence of love. People do not marry out of love; they marry out of fear. If there is love on this earth, marriage will become redundant. When love is not, marriage is a must. We make arrangements for that which we cannot do. We make rules for that which we are not sure of.

Says Lao Tzu, "WHEN THEY DO NOT COMMAND THE PEOPLE'S FAITH, SOME WILL LOSE FAITH IN THEM AND THEN THEY WILL RESORT TO OATHS!" Any ruler -- whether it is a king, a president or a guru... Whomsoever we get discipline from, whomsoever we get direction in life from, is a ruler. Whether it is our parents, our teachers, or our elders, if they cannot inculcate faith in us, they resort to oaths.

> "BUT (OF THE BEST), WHEN THEIR TASK IS ACCOMPLISHED, THEIR WORK DONE, THE PEOPLE ALL REMARK, 'WE HAVE DONE IT OURSELVES'."

When the work of the best guru is over, the disciple thinks he has attained himself. When the best parents' work is over, the son considers it his own achievement.

The guru's joy lies in this only: that the disciple knows one day that whatever he has known, he alone has known. This means that the superlative guru does not cause even this much obstruction in the path of his disciple: that it may occur to him that the guru has done something for him. Guru is also of four types, just like a ruler.

Lao Tzu looks upon non-action as the best. As activity increases things begin to become more and more mediocre Emptiness (SHUNYATA) is the best. The more we step out of the void and enter the whirlwind of activity, the more mediocre we become.

The Way of Tao, Volume 2

Chapter #18
Chapter title: The birth of doctrines from the decline of Tao

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ON THE DECLINE OF THE GREAT TAO,
THE DOCTRINES OF HUMANITY AND JUSTICE AROSE.
WHEN KNOWLEDGE AND CLEVERNESS APPEARED,
GREAT HYPOCRISY FOLLOWED IN ITS WAKE.
WHEN THE SIX RELATIONSHIPS NO LONGER LIVED AT PEACE,
THERE WAS (PRAISE OF) 'KIND PARENTS' AND 'FILIAL SONS'.
WHEN A COUNTRY FELL INTO CHAOS AND MISRULE,
THERE WAS PRAISE OF 'LOYAL MINISTERS'!

This sutra deals with the most difficult aspect of life. Lao Tzu is opposed to everything that we look upon as a great ethical doctrine. For his basic doctrine is that a profound balance is constantly being established each moment in life. If we concentrate on goodness, badness increases. If we stress morality, immorality develops in the same ratio. If we wish that people should be good, we shall only succeed in creating more bad people. If we try to understand life, we shall come to one conclusion: that life is impossible without a balance. And this balance is everywhere, in all directions.

Scientists have, of late, developed a unique conception. This conception can fill us with anxiety but not Lao Tzu. A hundred years ago a French scientist was the first to experiment with the measuring of human intelligence. Ever since then Many techniques have been developed. Now we can measure the intelligence quotient (I.Q.) of all individual.

This has led to many new kinds of experiments and yielded fantastic results. It is now a proven fact that if one person out of one hundred is a genius, one is bound to be an idiot. If ten in the hundred are found having a sharp mind, there are bound to be dullards also. If the hundred are divided 50-50, we shall find an equal number of counteracting qualities in each division. If you wish to produce ten people of the highest genius, you shall also create ten people who are mentally retarded.

This is a confounding fact. It means that the more we try to develop intelligence in some, the more we shall be snatching away the intelligence of others. Life is balanced on all fronts. This means that if there is a certain number of healthy people, there are bound to be an equal number of unhealthy people.

Lao Tzu says, "We cannot escape this balance in life." If we produce ten good people, we shall inevitably give rise to ten bad people. Just as a coin cannot have one side only, in the same way, in the mystery of existence, a personality cannot be one-sided only. So when a sadhu is born a non sadhu is invariably born. This is a little difficult to understand, because what is common between a sadhu and a non-sadhu?

Consciousness is an extensive field. When a mountain rises up, a valley is invariably formed beside it. We cannot have mountains without valleys. If we deny the valley we have to deny the mountain. If we seek the height of the mountain peak, we must be prepared to accept the dark depths of the valley. The mountain is one side of the coin and the valley is the other. The valley and the mountain are p;3*rts of one and the same thing. We can do without mountains and valleys only on level ground.

Just as this holds good for land, it also holds good for consciousness, says Lao Tzu. Consciousness is

also like land. On the level of consciousness, when a person rises to the heights, at once another person falls to the depths and forms the valley -- in order to maintain the balance. When one person becomes Rama, another invariably has to become Ravana. You cannot have Rama only and do away with Ravana. If you want to escape from Ravana, you have to give up all your fascination for Rama.

We want to escape Ravana and preserve Rama. We want there to be Rama, and Rama alone; we have no idea of the balance in existence. We forget that if there is Rama and Rama alone, everything would become dull and boring. People like Rama make the earth a dull place, it is only the Ravanas among us who prevent it from being so. They lend excitement and interest to Rama.

But Ravanas cannot exist by themselves. For a good person to be, a bad person must be; and vice versa.

All good people ale dependent on bad people; and all bad people are dependent on good people. They are interdependent no one is independent. This dependence is hard to understand because since time immemorial, man has desired that goodness should prevail and there should be no evil, that there should be intelligent people and not dullards; that people should be moral and not immoral. We have always desired that there be light and more light. and darkness be banished forever. We have always wanted life without death, and happiness without unhappiness.

All our efforts have been in vain says Lao Tzu, and they are bound to be. The more a man craves happiness, the more miserable he becomes. He who does not crave happiness finds unhappiness avoiding him. You can only escape unhappiness by not desiring happiness. If the craving for happiness is very strong, unhappiness increases to the same extent. Life is made up of dualism; and between the opposites, there is a particular balance.

Before proceeding with the sutra, it will be better to understand this dualism and balance. There isan opposition and a unity between the two. There is open opposition between Ravana and Rama; but on the other side, there is a connection, a joint also. There is enmity between the Kauravas and the Pandavas; this is a fact. But this enmity is very superficial. Deep within, they are interdependent. We find that when some people become richer, some others invariably become poorer. Then we criticise and oppose the rich.

When we begin to understand the truths of life, we shall find this is not in the case with wealth alone. George Gurdjieff thought that knowledge also is limited. He was one of the wisest persons of this century. "Knowledge is also limited," he said. Therefore, when one person attains supreme consciousness, another suffers the utter poverty of consciousness. This is not because of the limitation of consciousness but because it is necessary to maintain a balance. Otherwise, all arrangements of life would go haywire.

This is why we notice a unique fact in the history of mankind. As the aspiration for goodness increases, evil also develops to the same extent.

Lao Tzu says that there is one state in nature, however, when we do not consider the opposites at all. That is the highest state. He calls it Tao. Tao is the state of one's nature when we are not aware of either good or bad. When we do not even know what it is to be good and what it is to be bad, that is the supreme tranquillity.

As soon as we know what righteousness is, it means we have knowledge of non-righteousness. Hence a very interesting fact comes to light: the righteous man has full knowledge of unrighteousness, which is not even known to the unrighteous man. A good man knows evil in its minutest detail. If a man becomes conscious of health it means he has become ill. The more knowledge a man has of health, the more ill he is. He who is constantly conscious of health cannot be a healthy person. This is a very profound illness.

Lao Tzu says that the decline of Tao began with the decline of nature. "ON THE DECLINE OF THE GREAT TAO, THE DOCTRINES OF HUMANITY AND JUSTICE AROSE."

Says Lao Tzu: when man was no longer man, the doctrines of humanity and justice arose. We think the reverse to be the actuality. We believe that if we obey the doctrines of humanity and justice, we shall become human. Lao Tzu says, these doctrines appeared only when man was man no longer. Then we began to exhort people to be human.

Human beings are human beings; there is no question of *becoming*. To become human implies that we have begun to fall from humanity. Lao Tzu says that the great doctrine of humanity and justice was born in the decline of humanity. Otherwise a man is human by nature. Talk of justice begins only when injustice begins. Let us understand this.

Knowledge comes with the opposite. When we say there should be no injustice, there should only be justice, the meaning is clear: that injustice has started. The more we cry for justice, the more injustice spreads. We say there should be knowledge, because ignorance is deep. The more we strive to increase knowledge, the deeper ignorance becomes.

Now the West has begun to understand Lao Tzu. There are many thoughtful people in the West now who feel that their sense of values should be reoriented along the lines of Lao Tzu; they should be reconstructed on the basis of Lao Tzu's teachings. All the laws that have been constructed so far for mankind are contrary to Lao Tzu's teachings. We have listened to those who said, "Good should prevail. There should be justice; there should he equality." He listened to those who preached that there should be humanity, freedom, equality." But what are the results?

Ir we look at the results, things will become clear to us. The amount of knowledge that prevails today never before existed in this world and yet man was never as ignorant before as he is today. This seems paradoxical. So much knowledge and so much ignorance at the same time! Lao Tzu would not have been surprised for he said, "The more you increase knowledge, the more ignorance will spread." This is bound to baffle us though, because we feel that the more knowledge we spread, the more ignorance will be eradicated. This is our logic: when knowledge increases, ignorance should decrease.

But history does not bear us out; it gives no proof to our theory. There is no doubt that the bulk of knowledge has increased. Five thousand new books are published each week. Five thousand new books circulate in our libraries. Our universities and our libraries keep expanding. The knowledge of each subject bears new shoots and off-shoots. Oxford University alone runs courses in 360 subjects!

All around we are increasing knowledge. Every day we have to break down a few branches from the tree of knowledge which are unable to bear the heavy burden. Today, if a person wants to know everything about a small thing like the eye, a life-time is not enough tor it even if he studies every day.

So we have to divide things now. There was a time when one doctor could treat our whole body -- knowledge was so little. Then knowledge increased, and specialists took the place of the general practitioner. Now we have a different doctor for the different parts of the body. But now, the knowledge of each part is becoming so profuse that a single specialist is unable to cope with it. Therefore, in America now, they feel that it is not safe to rely on a human doctor. Computers alone can be of help. So in the future, the state of affairs will be such that a wise man will be one who can work a computer. Then it will not be necessary for a doctor to learn medicine. All he need do would be to feed the computer and get the answer.

Knowledge is increasing with such rapidity that a single human mind is unable to hold it. So many books are written that they can no longer be kept in libraries, because then the library will fill the whole world. It is said that there are so many books in the Moscow Library that if the cupboards are kept side by side, they would go around the world once. Who is going to reach all these books?

Now they are making micro-books, micro films of each book. A book of a thousand pages will be contained in one page. These pages can be stored. Whenever a person wants to read it, he can only read it with the help of a projector. The old way of reading will be outdated.

Books are increasing; knowledge is increasing. So now western scientists are worried about how all this knowledge can be transferred to the youth? The new trend of thought is, that education should not end at the age of twenty to twenty-five. If we cannot educate people till the age of fifty, education will have no meaning after the turn of this century. But if we are to educate a person till he is fifty, when will he begin to live? There is no way for him to live.

This leads to another idea: memory transplantation. When a man dies, his memory should be conserved and transplanted into the brain of a child so that the child does not have to learn those things that his father had to learn. If the child gets the father's memory, he can proceed ahead to acquire new knowledge. Knowledge is so much!

But if we look at man, on the other hand, we see abominable ignorance, ignorance that is frightening! We know all about the stars and the moon, but we know nothing about ourselves. We have found ways and means to reach Mars, but to reach our own self seems to be a very far away proposition that seems well nigh impossible. There is so much knowledge and man is so unassured! He has no assurance of ever knowing himself.

Our knowledge today is so much that we know how anger is formed, how the sex-impulse works and what is its bio-chemistry. Buddha did not have this knowledge to draw upon. But Buddha knew enough so that anger did not arise in him, sex did not arise in him. We know everything about angel, everything about sex, but we have no control over it whatsoever. We know so much about it but it still torments us. Never was man so tormented by sex!

Our knowledge has increased in quantity. So has our ignorance. Never has man been so fearful as he is today. He has no faith in himself; he feels so insecure. Life seems meaningless. Then it is certain that the fundamental principles on which we have based our life have been proven wrong.

Man has followed the logic of Aristotle. He has said that when knowledge increases ignorance will vanish. This is simple mathematics. Lao Tzu's calculations seem topsy-turvy. He says that if knowledge increases, ignorance also increases. No one paid heed to Lao Tzu. What he said seemed illogical, and hence not worthy of notice. It is only natural that our mind should understand such a simple thing that when knowledge increases, ignorance should decrease. Therefore, Aristotle became the centre for all humanity. The West has developed its science entirely on the basis of Aristotle.

But now, when things have developed more it seems that perhaps Lao Tzu was correct. In the last fifty years, the intellectual people of the West have been experiencing life to be meaningless. There seems to be no reason why we live, why we toil, why the worries and anxieties. Why do we live at all? There seems to be no reason. Sartre has said, "We have to live against our will. We are born against our will and one day we are taken away without our consent. Only one thing is in our hands: suicide. There is nowhere else that we can exercise our will. Life is a nightmare."

God knows how many intellectuals have committed suicide in the last fifty years. People have killed themselves before but they were non-intellectuals. This is a qualitative difference. Now things have reached such a pass in the West that if an intellectual does not commit suicide, his intelligence is doubted. If life is meaningless, suicide is the only way out. Then why should one take the trouble to live?

Nijinsky wrote a letter before committing suicide in which he said, "I am committing suicide but do not take me to be a coward. It is the other way about. You are cowards because you cannot take your life. Therefore you live. I am not a coward. Therefore I am freeing myself from the meaningless hustle and bustle of what you call life."

What Nijinsky says is not entirely wrong. If we ask ourselves the question why we live on, perhaps it is because of cowardice. We do not have the courage to die and therefore we drag on through life. This idea of dragging on through life has caught on only in the last fifty years. With the increase in knowledge of the outside world, self-ignorance has increased. The balance is complete.

Lao Tzu says, "Self knowledge cannot increase unless we rid ourselves of outside knowledge."

If we examine the course of human thinking in the last 300 years, we find a steep increase in doctrines of humanity and justice. But never, in all the history of the world, has mankind indulged in such terrible warfares or committed such heinous atrocities. On one hand we have evolved great doctrines on humanity, and on the other hand we have thrown atom bombs on Hiroshima and Nagasaki. On one side we clamour for justice and humanity and on the other side we involve a weaker country in endless wars. It is those who talk loudest about humanity who wage those wars. If we have become so conscious of humanity, wars should have stopped long ago. But this is not so.

We are so conscious of justice, and there is no end to injustice anywhere Whenever we make new changes in order to ensure greater justice, a new arrangement of injustice is created, -- with the result that there is no change for the better. Our whole revolution in the field of medicine does not destroy disease; it only help new diseases to be created. All the improvements we bring about merely increase our hopes, without bearing results.

Rather, we find the results to be the contrary of our expectations. We think that if we increase our laws and the number of courts, we shall be able to bring down the incidence of crime. But the figures of crime tell a different story: the number of criminals has increased equally. If we look at the history of crime over the last two thousand years, we shall find that crime has increased in the same ratio as the institutions of law. When crime increases, the government feels there are not enough laws. So they add more laws.

Man's mind revolves around some illusory logic. When crime increases we bring in more laws. This seems to prove a deep relationship between the judge and the criminal. The thief and the policeman seem to be two sides of the same coin. They are not two separate things; rather, they are interlocked somewhere within. When one increases, the other also increases. When the growth of one implies the growth of another, the root must be the same. Therefore the same sap that feeds one feeds the other, the same energy flows through one as the other.

Lao Tzu's viewpoint is entirely different. He says that it is the evil within you that is the root of all your moral codes and moral concepts. Humanity and justice emerged only on the decline of Tao.

> "WHEN KNOWLEDGE AND CLEVERNESS CAME INTO BEING, GREAT HYPOCRISY FOLLOWED IN ITS WAKE."

Do you realise it is very difficult to save an educated man from being dishonest? We may think the fault lies in our type of education, if we have the right type of education, this would not be. But we err again.

Says Lao Tzu: "It is impossible to save an educated person from dishonesty." This is because education makes a person clever, and cleverness leads to cunning.

Education gives the power to understand. It does not bring about a change of heart. The heart is the same, only the understanding changes. What the heart did when the person was uneducated it does now with double strength. Before, man was restricted to the sword. Today, man is the same but we have put the atom bomb at his disposal. Where before he could kill a few people, today he can wipe out a whole city. The wrath within him is just the same. If he has a stone in his hand, he will throw a stone. If he holds a bomb in his hand, he will throw that too.

On one side, knowledge is increasing; and on the other side, dishonesty.

The belief of Emerson, and other like thinkers, that there will be no evil once the entire world is educated, is basically wrong. More and more people are becoming educated nowadays. In America everyone is literate, but we find that all its ills are born out of its education. When good people believe wrong logic and follow it, it leads to disaster.

A friend came to see me. He has spent all his life educating the tribals. He is very satisfied with his achievement and very conscious of his renunciation. He basks in his self-acquired martyrdom. "I have given my whole life to this cause. I could have earned lakhs. I went to jail -- I could have taken my seat in the cabinet. But I gave up everything and dedicated my whole life to educate the backward tribals."

I said to him, "You are educating them, but have you also examined what it has given to the tribal children? You will die thinking you are doing a great thing, but give a thought to this also -- what has education done to these children?"

America is the most educated country in the world today. We look upon it as the custodian of man's future. If all countries are thus educated, they will become like America. But what has been the outcome of all this education? Crime has not decreased, it has increased. Dishonesty is rampant. All this has increased in the same ratio as education. What does this mean? This means we cannot wipe out the opposite. By increasing the one, we cannot decrease the other, much less destroy it. We can only increase it. Let us see this from different aspects.

Today we have innumerable cures for all kinds of illnesses -- but illnesses have not lessened. Rather, they have increased. The fact is that many new illnesses have come into being which were never there before. Not only have we invented new medicines; we have also invented new diseases. What is the reason behind this? If medicines have increased, diseases should be less -- this is simple logic. But cures have increased and so have illnesses! What is this! What law is working?

Actually, as cures increase; your ability to fall ill also increases. You no longer have faith in yourself; you have faith in the medicine. You do not have to fight the illness; that work is now taken over by the medicine. You are now out of it. When the medicine fights the disease, your resistance, your body's ability to fight the illness, goes down. As you depend more and more on medicines, your resistance gets less and less and vou get weaker and weaker.

And as you get weaker and weaker, you need more and more medicines. This shows how weak your body has become. Then you find yourself confronted by a very major illness. And this goes on -- the fight between illnesses and medicines. You are not even a part of it. You are merely the battleground, the Kurukshetra where the Pandavas and the Kauravas fight. The germs of the medicines fight the germs of the disease. You get knocked around in the process. The medicines, however, keep you sufficiently alive so that the fight ,*oes on. There is all interconnection between the cure and the illness somewhere.

If we question Lao Tzu on this, he will say that illness will end the day medicines are no more. This *howeve,, is beyond our understanding. His logic is this: when there is no medicine, you yourself will have to fight the illness. Your strength of resistance can only develop then. To rely on medicines is not to rely on oneself. We can see for ourselves how we have filled ourselves with medicines.

But there is no way out because our whole logic is based on this kind of thinking. It is like this: The more we try to protect ourselves, the more insecure we become. The more insecure we become, the more means for security we contrive. What is the meaning of this riddle? It means that the more we are protected the weaker we become.

You are sitting in an air-conditioned room. You watch a worker walking in the burning sun and you say to yourself. "Poor man, to walk in all this heat!" But you do not know that this man may be totally oblivious to the heat. This thought of the burning sun is yours. But it is true that if you were to step outside to walk with him, the heat would be overbearing for you.

The heat is not the same for every person on the road. Each person experiences it differently. The heat

does not depend entirely on the sun; it also depends on you. When you walk on the road and sweat profusely, you think, "The poor worker!" but the worker is almost unaware of it, because in order to experience the heat of the sun, air-conditioning is absolutely necessary.

The more air-conditioning there is, the greater will be the heat. The more we try to cool the world, the hotter it will become. This seems contrary, but there is a deep-seated connection. The more you remain in an air-conditioned room, the less will become your power to fight the heat.

It is only natural that that energy which we do not put to use should get less and less. The air-conditioner does for you what normally your body should be doing -- fighting the heat. Therefore, when you suddenly stand in the sun, your body becomes totally unprotected. It will not be able to bear the heat and you will feel very very uncomfortable. This discomfort did not exist before air-conditioning was discovered.

Now Russia is thinking of air-conditioning the whole continent. But when people are born and die in air-conditioned places all mankind will have to go underground. There are stories about cultures reaching to the peak. But those that reached the ultimate height eventually had to go underground.

There is a lake named Titicaca in South America. It is a unique lake. It has puzzled scientists, because a river falls into this lake. Millions of gallons of water fall daily into this lake and there is no way for it to flow out of the lake. Yet not an inch of water rises in the lake. Scientists are confounded. Where does all this water go? The lake has been observed for hundreds of years. It is said that beneath the lake there are the ruins of the ancient civilisation of the Incas. This lake is supposed to have been its reservoir. The Incas are no more, but their arrangement for collecting water still remains. Scientists now think that this was the water supply of a people who lived beneath the lake. A lot of research is going on to discover this lost civilisation.

The more developed a society becomes, the more it goes underground. In Mohenjodaro and Harappa, there are seven tiers of townships. This cannot be because of earthquakes or any other calamity. The greater possibility is that the civilisation had moved underground. Scientists and archaeologists have maintained up to now that Mohenjodaro was built seven times and destroyed seven times by earthquakes. This does not seem plausible: that seven cultures could disappear in the same place, one after the other. It seems more plausible that the culture must have reached such a peak where it became absolutely necessary to go more and more underground. Man must have lost all his power to bear the conditions above the ground.

If air-conditioning is spread all over the world, man will have to go underground within the next two hundred years. Then, to step outside in the light of the sun may become fatal. A child born and brought up in an air-conditioned place will not be able to bear sunlight. Up till now the sun has been the source of life; tomorrow, it may be the cause of death.

The more we increase our means of protection, the more vulnerable we become. The more we arrange to protect ourselves, the more we expose ourselves to danger.

Lao Tzu says: When knowledge is born, hypocrisy is born. So also dishonesty and deceit. People become frauds and cheats. It is very difficult for a literate person to be honest.

In this context, the Biblical story of Adam and Eve is worthy of note. This is the most valuable story in the Bible.

God turned Adam and Eve out of the Garden of Eden because they ate the forbidden fruit. He had told them that they could enjoy the fruits of all trees except that of one, the tree of knowledge.

Perhaps it was this forbiddance that made Adam and Eve more eager to taste this fruit. Perhaps it was because of this that Satan succeeded in persuading Eve to taste it. He explained to her that this fruit was forbidden because whoever partook of it became like God. Knowledge makes a god out of man. Therefore God has forbidden this fruit.

Eve was convinced of the authenticity of this story. Ignorance is death and knowledge the highest excellence. If God forbade this fruit, it was clear that he did not want them to become like Him.

If you want to convince a man the safest way is to convince his wife. If she is convinced, he is bound to agree. So Satan convinced Eve by awakening her jealousy -- it is easy to make a woman jealous. Adam tried his best to deter Eve, but in vain. She had made up her mind to taste the fruit. When it became a choice between God and his wife, poor Adam had to bow to Eve's will. The more he tried to dissuade her the more adamant she became because the attraction increased. Ultimately the fruit was tasted No sooner had they tasted it than they were thrown out of the Garden.

Knowledge became the cause of man's fall -- according to the Bible. This is confounding, but it tallies with Lao Tzu's statement. He too says that ever since man has acquired knowledge he has gone astray. He cannot return to the Garden of Eden till he breaks himself away completely from knowledge. Then only will

the doors of heaven open for him.

It is interesting to note that when knowledge disappears, ignorance disappears also. The fact is, ignorance is experienced only on account of knowledge. Therefore, as knowledge increases, we become more and more aware of ignorance.

If you are the only person on this earth, what would you be -- wise or ignorant? You will only be, there will be no comparison. How will you gauge whether you are moral, or immoral, whether you are good or bad? There will be no criterion to go by.

Lao Tzu says: the state of Tao is a simple state -- it is as if each man is the only man in the world. There is no way to measure. There is no good nor bad; no one is wise and no one is ignorant, there is no sadhu or non-sadhu. There is just being.

There is another interesting incident in this Biblical story. As soon as Eve tasted the fruit she broke some leaves to cover herself. Before that she was naked, but with knowledge came the awareness of sin. Knowledge disrupted the full acceptance of the body -- something in it became non-acceptable. Till then Adam and Eve were as innocent as children. With knowledge came sin.

Lao Tzu says: "Innocence cannot be achieved till all knowledge is eradicated." Therefore, only one who is capable of renouncing all knowledge attains Supreme knowledge. Then he becomes simple, innocent. Jesus has said, "Only those who become innocent like children can enter my kingdom." It is not known whether children are really innocent. According to Freud, they are not. He believes that all defects and shortcomings are already there; they only bide time until they become manifest. The child needs your help initially, he needs your care to educate him, to make him strong in body. As soon as he is fit to be on his own, all the ills within begin to manifest in him. But Jesus means otherwise. He says where there is not awareness but non-awareness -- that very ignorance is innocence.

So as soon as Adam and Eve became conscious of themselves, they covered their bodies; they were filled with shame towards themselves. To be ashamed of something is to be conscious of its blemishes, its flaws. The sense of shame is considered a virtue in women but neither shame nor shyness is a virtue because both convey the meaning that the person has become aware of her defects. She feels something is wrong somewhere and how is this feeling possible without some prior experience? Somehow, the sense of wrong has entered within her.

In an innocent personality, there is no shyness, no shame. There is also no shamelessness, for this requires an initial knowledge of shame. Shamelessness is a by-product. When a person becomes conscious of shame and then throws shame to the winds, he becomes shameless.

Lao Tzu says that there is a state of existence in which the knowledge of the opposites (the duality) is absent; where there is no distinction between black and white, light and darkness. And it is this state that is the supreme religion. All that comes below this state is a decline of religion.

Confucius came to meet Lao Tzu. He was the very opposite of Lao Tzu. He was equal to Aristotle, he was like us. He constructed rules and regulations for everything in life. Every inch of life he tried to direct: how one should sit, how one should stand, how one should speak, how one should live and how one should die. There has not been a bigger lover of rules than he.

When Confucius lay dying, one of his disciples came to see him. He had not come for a long time, and what Confucius was eager to know from him was only this: whether he got off the bullock-cart when he entered the village! When the disciple assured him he had got off the cart and walked the distance, Confucius said, "Now I can die in peace." Such a disciplinarian was Confucius.

Lao Tzu was just his opposite. He laid down no rules, no regulations, for all discipline to him is the cause of downfall. When a law is introduced, it means the illness has set in: and now we have to bind ourselves to regulations to somehow save ourselves, somehow go on.

Confucius asked Lao Tzu. "I wish to make men good. Please advise me as to what I should do."

Lao Tzu replied, "Do not try to make men good. You will only succeed in making them bad. Your contribution to mankind should be only this: that you do not endeavour to make them good."

Confucius was confused because this was not his say of thinking. "How can this be?" He questioned. "Then there will be nothing but chaos and anarchy!"

Lao Tzu replied, "Disorder comes with the effort to bring in order."

Confucius said, "People will become irresponsible."

Lao Tzu replied, "When there are no regulations where is the lawlessness? People will be natural in their behaviour." Laws bring in lawlessness because all laws are opposed to the naturalness of man. Therefore they urge men to become lawless. Naturalness is a flow; laws are like a dam.

When I was small, a teacher in my school died. We children used to tease him and call him 'Bhole Shankar'. He was a very guileless person, and because of his simplicity and alertlessness everyone troubled him. All the children gathered to bid him a last farewell. We all loved him, more so because we could trouble him.

I stood nearest to his body, when suddenly his wife ran out of the house and fell on him crying, "Oh, my Bhole Shankar!" I burst into laughter for that is how we teased him. I did not expect his wife to address like this. The solemnity of the occasion was shattered. All the children began to laugh, for everyone knew the joke.

But this was the limit. We were badly scolded, not only by the teachers but also by our parents who told us they were ashamed of such disbehaviour. We had no sense of propriety. When we explained the reason for our mirth they understood, but even then we should have controlled ourselves, considering the occasion. But the actual reason of the outburst was the very effort to suppress the laughter. It became such an impossible task that the outburst was explosive. The poor wife also stopped crying and was greatly confused and worried.

Laws always give strength to the opposite. Here it was plain that laughter was out of the question, but life obeys no laws. The laughter welled up within and it was very natural; there was no malice. But propriety obstructed it. Decorum creates embankments. Propriety built an embankment on what was a natural flow. When the embankment breaks, anarchy ensues. When dams break terrible destruction follows.

But those who view life through the language of regulation -- like Confucius -- will maintain that without laws everything will be in chaos. Nobody will listen to anybody, the subjects will not listen to the king, the son will not listen to the father, wives will not listen to husbands, nor servants their masters.

Lao Tzu says: "the more you try to make sons listen to their fathers, the more they will go against their fathers". And Lao Tzu has proved correct. In the last five thousand years, man has tried to make the son obedient to the father and the result is an increasing abyss between the two. The same is the case between the servant and the master, and the king and his people. The servant does not consider the master his superior but his equal partner. The people have turned around on their kinds and the institution of monarchy is now extinct.

This is a shocking state of affairs. For five thousand years kings have tried to subdue their subjects. The result is that there are no more kings. If they still exist in a few cases, they are the servants of their people. Today, the status of the Queen of England is no more than a servant, for it is the Parliament that decides even her stipend. It is up to the Parliament to increase or decrease it or stop it altogether. What is the reason?

The reason is Confucius. Lao Tzu had told Confucius that very day when he came to see him, "You will ruin the world with your philosophy. You will clamp laws on, and lawlessness will prevail. If you try to give direction, society will go headlong towards directionlessness. Stop trying to do good to the world and the world will stop becoming bad."

This however, is very difficult, very hard. It is impossible to believe that a patient should not be given medicines and he will recover.

Many hospitals in the West, however, have started experimenting in this direction. Lao Tzu is proving right from very many angles. Give an allopathic treatment to one patient, a homeopathic treatment to another with the same illness, a naturopathic treatment to a third with the same complaints and to a fourth gives the ashes from a Baba (soothsayer). The results attained, percentage-wise, are the same. Seventy per cent of the people regain their health in all cases, whether it be through allopathy, homeopathy, chemotherapy, naturopathy or even the soothsayer's ashes.

Then it was assumed that perhaps all these branches of medicine have healing powers. So they carried out a new experiment. Out of ten patients, five were given treatment and five were given plain water. In both cases, recovery was equal. Water cured as much as any medicine. Now they say that if you catch a cold, take medicine for seven days and you shall be all right: do not take medicine for seven days and you will be all right. Nothing is clear about what really cures a man.

Lao Tzu says: Nature cures herself. Leave everything to nature. Do not interfere with nature, you are the cause of all confusion. Leave it to nature and she will find the remedy. That which gave you birth, which gave you life, because of which you breathe, due to which you are conscious, that energy is infinite, gigantic. It will wash your ills away. You be one with this flow of energy; do not go against it. Let this current take you anywhere, let it make you do anything. If illness comes welcome it, be prepared to live with it. Leave everything to nature; let her do what she pleases.

If we understand it in this way, Lao Tzu is the only naturopath. His is pure naturopathy. If you put a bandage on the stomach, apply mud on the stomach or take an enema -- that is not naturopathy. Leave it entirely to nature. Let nature take its course and be one with it.

Lao Tzu says, "Do not swim. Float." Leave it to the river to take you where it will. Ask not where your destination is. Wherever you reach is your goal. Says Lao Tzu: "In such an arrangement only, do the flowers of religion open."

"When knowledge and intelligence were born, hypocrisy became activated in its full form. When peace became impossible in relationships, the glorification of kind parents and obedient sons began to prevail."

When we say that so-and-so has an obedient son, we mean that he is an exception.

Lao Tzu says: "To be a son is to be obedient." An obedient son is a repetition. If we say a certain mother is very kind, it means kindness is a qualification, apart from the mother. A mother may be kind or may not be kind. Therefore, to say so-and-so's mother is kind goes to show that mothers are no longer kind. She is an exception if she is kind. Therefore we praise it. When we praise these things we imply that sons are no longer obedient, fathers are no longer kind and mothers are bereft of selfless affection.

Lao Tzu says: these are signs of decadence. When a mother has to be praised for her motherly love, when a father has to be extolled for his benevolent affection and when a son has to be praised for his obedience, then know that the illness has reached the last stage.

This Lao Tzu looks like a topsy-turvy man. But it is quite possible that we are topsy-turvy and only he is standing correct: What he says seems to be true. What is there to talk about in a mother's love? The very being of a mother means love. To call a mother loving is senseless. To be a mother means to be loving Similarly to be a son means to be obedient. There cannot be an "obedient son." It is a useless repetition. To be a son is to be an extension of the father and the mother. He is their limbs, their future, so the question of obedience or non-obedience should not arise.

I do not say that my hand is obedient. But if some day. hands are praised or denounced for their obedience, know that people have started becoming paralysed. What would be the state of affairs if some day the newspapers carry the news of an obedient hand that lifts a glass of water when it is made to and obeys all orders from the brain? It will only mean that paralysis has become a part of life Now even the hand does not do our bidding.

The world we live in is a paralysed world. No father is confident that his sons will obey him. If some do, they are usually blockheaded fools who give no satisfaction. They sit when they are told to and do not rise until bidden. Those sons who seem a little intelligent refuse to listen. They are, on the contrary, busy trying to make their fathers into obedient fathers.

Fifty years ago -- so say American psychologists -- sons and daughters tip-toed into their houses. Now it is the other way around. Now parents enter the house stealthily for fear of confronting the children. Fifty years ago the children were oppressed; now the parents are oppressed. The parents are now so afraid lest they create a complex in the children. They are afraid the psychologists might say they have damaged the child's psyche and harmed him.

The world is in the grip of paralysis today because it has not heeded Lao Tzu. It is Lao Tzu's contention that one should not try to chain the naturalness of life because then it is bound to break. Do not demand obedience lest it turns into contempt. Give no commands for the other has his ego too, which is bound to react.

When the father says he will make the son obey, the son says: let's see how he does it. The father's ego gives life to the son's ego. When the father has no inclination to demand obedience, the son has no reason to disobey because there is no opposition created within him.

Understand this a little. When the father is mindful of his demand, the son also becomes alert. If ever there is a battle between father and son, it is the son who is ultimately victorious. The father is the fading energy; the son is the rising energy. The son will win; the father will lose. It is happening all over the world that fathers are rapidly losing ground with their children.

It is very strange that there should be conflict between father and son. Turgenev has written a book, FATHERS AND SONS. It is a valuable book, a story of the strife between fathers and sons. Every father is fighting with his son, and every son is fighting with his father. Lao Tzu would say, "What greater state of madness and disease can there be than when fathers and sons fight?"

Then what is the remedy? We see this battle taking place in every house, in every family, and at each step both are eager to win. The father is the loser and the reason behind his defeat is the working of a profound law of which we are not aware. Lao Tzu reminds us of this very rule. He says that when the father

insists that he should be obeyed, when the guru demands that he should be obeyed, the echo of there vibrations is disrespect. When the guru (or the father) is such that he is not even aware that he should be given respect, he gets respect.

I was attending a meeting of professors in the university. The topic under discussion was the lack of discipline of the students. Each person stated that the honour of the teachers was in danger. This is an old story now, respect has long been dead. Still, they were trying somehow to retrieve it from the grave. And the more they try to retrieve it, the more chaos follows. Every school, college and university is filled with indiscipline, but no one has bothered to find out who is responsible for it.

I told them that their concern over the lack of discipline of the students was very dangerous and there could be only one outcome of this: more disrespect from the students. Whoever said the guru must be respected? The definition of a guru, according to ancient culture is one who is given respect. This does not mean a guru must be respected. That is not the question at all. One who is respected is a guru; one who is not, is not a guru. If the students do not respect you, you are no gurus. Then why do you cling to this useless desire?

A father is one who is obeyed. If the son does not obey you are not what a father should be. To become a father, is a biological happening and is not of much importance. This task is fulfilled artificially these days. To be a father is a spiritual undertaking. It is a different matter altogether.

Children are produced by anyone but only once in a while does a man become a father. To reproduce is no qualification. Flies and mosquitoes are greater adepts at this. It is beyond my understanding when I hear that it is a duty to bear progeny. But to be a father is a great thing, even greater than being a mother because to be a mother is a natural happening. Fatherhood is an achievement. Therefore, when some person becomes a father in the true sense, the mother's status pales before it.

There is no arrangement by nature for the father's role. Animals are completely oblivious of fatherhood. If you are aware of the institution of fatherhood, do you realise how many precautions have to be taken to produce this effect? The institution of marriage has to be created, laws have to be promulgated and still the father cannot be totally sure that he is the father of his son -- he cannot be.

To be convinced of his fatherhood, man has created many precepts and moral codes like *sati*, and the one-husband vow of chastity. These are all measures he has taken to be assured of his parenthood. All these measures, this anxiety, this fear, institutionalize life -- all to ensure that the heir to your wealth and property is really and truly your son. How much strife, how many hardships and torments man undergoes for this!

Fatherhood is not a natural outcome. If the government makes arrangement to look after children, the institution of fatherhood will vanish. Besides, the concept of fatherhood is a recent concept. To be a mother is natural, but to be a father is a spiritual achievement. To become a father means only this: that the son honours your bidding. There is no effort involved in this; it is because of the father's dignity.

There was an ancient code that when the son married, the father became a celibate. And that is how it should be. If a father keeps producing children while his son does he cannot expect respect. As most there can be a sort of friendliness. Where the father still indulges in the same foolishness in which the son indulges, he forfeits his right to reverence and respect.

We arranged our lives in the olden days so that sons returned from the ashram when they were twenty five, at which time when they would be married. By then, the parents would be fifty. The day the son returns home, the parents enter the stage of Van-Prastha (facing the jungle). Now, the body and its pleasure are no longer for them. They must go beyond them. After another twenty-five years, when their grandchildren return from the brahmacharya ashram, they would be seventy-five. Then they become sannyasins. The mundane world is no longer for them. Then, there was reverence towards the father.

Now, these seventy-five year old people, who are not aged because of their physical age alone but also bear the fruits of knowledge and experience that they gathered in their long journey through existence would go to ashrams, gurukuls, and act as teachers. Those who have successfully passed through the first three stages of life -- brahmacharya, through which they passed during the first twenty-five years of their lives; then for another twenty-five years they lived and experienced the householder's world; then for another twenty-five years they mastered the art of remaining within the world and yet out of it -- they were worthy of being gurus.

If such a guru receives spontaneous respect from his pupils, it is no wonder. When little children from the village come to sit at his feet, he will look like the high peak of the Himalayas to them. To touch him seems impossible. If they can only touch his feet they feel blessed. There is such a distance between the guru and the pupil that the pupil cannot imagine ever reaching up to those heights. Such gurus received

reverence as a matter of course. They *were* gurus.

Before becoming a guru, one was a father; and before that, one was a celibate. This was a long process but a very natural one.

Lao Tzu says, "If life flows in its normal natural flow, the flowers of religion are bound to bloom in it." If we restrict the flow, obstruct it with decorum and propriety, then it will be a great feat if we succeed in placing even a few artificial flowers of morality. The flowers of religion are far away from people who do not allow life to flow in a natural way.

"WHEN A COUNTRY FELL INTO CHAOS AND MISRULE, THERE WAS PRAISE OF LOYAL MINISTERS." It is the same thing, said from a different aspect. To shun naturalness is to be irreligious. To be good is not to be religious according to Lao Tzu: to be natural is to be religious according to him. To be good is not to be religious for to be good one has got to be against evil, which is the opposite of goodness. Naturalness, spontaneity has no opposite. If a sinner lives naturally, he too stands a chance of becoming, good. If a good man lives unnaturally, he is a hidden sinner within. A spontaneous life is a religious life. Flowers bloom, birds sing, the sun rises. When man also becomes spontaneous, without any hypocrisy, the sun of religion will rise in the firmament.

This seems difficult because if we have nothing to cover ourselves with, to hide our actual being, if all masks are removed from us, what will happen? Just think for a moment; if there is no check on you, no laws to control you, what would you do? Someone will run away with someone's wife, another will look the bank; yet another will kill someone he hates. Just ponder a while. What would you do if Lao Tzu's doctrine prevailed?

In order to improve the quality of the work of his sluggish staff in the office, it is said that a manager, on the advice of a psychologist, put up a notice which read: "Life is short. Do today what you would do tomorrow. Do now what you have to do today." The very next day the office had to close down because the clerk ran away with the secretary, the cashier decamped with the cash and the office boy beat up the manager with shoe. This is what each wanted to do but were postponing. The notice inspired them to carry out their desires.

If you wish to follow Lao Tzu, think less and meditate more. This will make no difference to Lao Tzu, but it will tell you a great deal about yourself. If there is no check on you, what would you do? That is your actual serf, your real character. What you do within regulations is just play-acting. It is not your real self. It is a necessity. If you want to know yourself, Lao Tzu will help you in your self-observation. Imagine for a day that no rules and regulations bind you. You will only do that which happens spontaneously. Just think about this; do not put it in action. Then you will realise how mutilated humanity has become because of all rules and regulations.

The Way of Tao, Volume 2

Chapter #19

Chapter title: To live in artless spontaneity and not in doctrines and decorum

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BANISH WISDOM, DISCARD KNOWLEDGE,
AND THE PEOPLE SHALL PROFIT A HUNDRED FOLD;

BANISH 'HUMANITY', DISCARD 'JUSTICE',
AND THE PEOPLE SHALL RECOVER LOVE OF THEIR KIN;
BANISH CUNNING, DISCARD 'UTILITY',
AND THE THIEVES AND BRIGANDS SHALL DISAPPEAR.

The greatest difficulty in understanding Lao Tzu is our level of thinking. It is very difficult to understand him through our mode of thinking. Lao Tzu's way of looking at things is contrary to ours, his logic is absolutely opposite. He sees life from a different dimension altogether. Therefore all the questions you ask are related more to yourselves and very little to Lao Tzu.

If we wish to understand Lao Tzu, we shall have to set aside our mode of thinking. If we approach Lao Tzu with our view-point, our words, our preconceived notions, it will be difficult to decide whether he is right or not. Set aside your views and concepts. Then only will you understand him. Then you shall be able to judge whether he is right or wrong, but not before that. Just to comprehend is an obstacle because our manner of thinking is one thing and Lao Tzu's is just the opposite. It is as if we discern things by our sense of touch whereas he uses his eyes and sees Or as if we use our eyes and he uses his ears. Then the language becomes different.

As I said yesterday, if consciousness increases, unconsciousness will also increase. Whatever we understand as consciousness is what Mahavira, Krishna or Buddha have explained to us, and this explanation does not hold good with Lao Tzu. So the questions that arise in you are not your questions but questions arising out of a current of concepts that is within you. Now you will be upset. What does this mean?

This means: if Mahavira attains supreme knowledge, because of him one person must fall into complete insensitivity. This becomes an act of violence. We cannot even think that a person like Mahavira who was non-violence incarnate, could bring such a thing about! It sounds strange that when one person's consciousness develops, another person's consciousness sinks to insensibility through no fault of his.

If we question Lao Tzu on this, he will not say that Mahavira's consciousness increased. He will say, "Mahavira went beyond consciousness and unconsciousness." When a person goes beyond both the opposites, there is no trace left of it in the world. If we ask Lao Tzu about Krishna, he will not say he was a man of super-consciousness. If he was a man of super-consciousness, then another man of super-unconsciousness is needed as a counterbalance.

According to Lao Tzu, there are people who have gone beyond consciousness and unconsciousness, they are outside of dualities. No reaction takes place in this world because of them.

But those who are within the vertex of dualities are bound to think in terms of balance and counterbalance. Lao Tzu will not call Mahavira a 'sadhu' because a sadhu is opposed to a 'non-sadhu'. Good and bad are dualities. Lao Tzu would say that Mahavira has gone beyond both. He is neither good nor bad, for to be good he must be connected with evil. If he is good because he tells no lies, because he does not steal, because he does not get angry, then he has to be connected with lies, with theft, with anger. All good qualities are connected with bad qualities; they cannot stand apart from them. So if we say that Mahavira is good, he is still not outside of dualities. And if he has not transcended dualities, evil can also come out of him. But Mahavira is neither good nor bad. These two classes do not apply to him. He is above both.

It is difficult to follow this line of thought, for we have divided our flow of thinking into two categories. There is no third category for us, whereas it is this third category which is the authentic category. He who enters this third category attains the absolute state that Lao Tzu refers to as Tao, which is the natural religion.

So your trouble is the preconceived flow of your thinking. Set this aside and follow Lao Tzu's stream of thought; try to understand what he is trying to say. It is not necessary to agree with him. You may not.

As far as I can see, I do not think anyone who has understood him will ever say he is wrong. One who thinks he is wrong only says so because he has not understood Lao Tzu correctly. Lao Tzu s way of expressing is different, his reach is different, his method of putting forth is different. If you cling to his method you will find yourself in difficulty. This is the difficulty man finds himself in. Mahavira's way of expressing is different. So is Buddha's. So is Krishna's. And Christ is different from them all. The conflict between religion is caused by these different modes of expression which are not correctly understood by people. Man has not yet become wise enough to understand that the difference of expression makes no difference in the eternal truth. Mahavira expresses truth in his way, Buddha expresses in his own way. They have their own characteristic ways of expression. The truth they expound is so great that it can absorb

Buddha, Mahavira, Krishna, Christ and any number of enlightened people.

We think truth is a given quantity. If one thing is established in it there is no place for another. Truth is vast. It has a place for all, even for those who are contrary to you. But we think otherwise. If I am established in truth, there is no way for others to also be established in truth. Then what I hold is truth; all else is untruth. Truth is a very big happening that envelops the opposite also.

This is interesting: untruth is such a small thing that it cannot contain the opposite. Have you ever realised that when you support an untruth you never accept its opposite? If you do, the untruth is lost. Untruth is a constricted thing that does not have much room within itself. Therefore he who tells an untruth never accepts what the others say. But truth is a vast happening. That which is opposite to what you maintain can also be the truth. Truth has a place for both. He alone attains supreme truth who sees a place for all truths within his truth.

But we have a narrow, constricted vision; we are tied to our own concepts. Mahavira has said that you are not qualified for *darshan* till you rise above your constricted vision. This sounds contrary. What Mahavira means is that the right vision is that which rises above all visions. Vision means: my way of looking. If I have become so one with my way of thinking. I shall never be able to appreciate your way of thinking.

If I am not tied to my own way of thinking, I shall be able to understand and appreciate all other ways of looking at things. Then I begin to understand that no matter how and where the rivers flow, one day they all reach the ocean. Then I will not say that the river that flows to the east will never reach the sea, just because my river is flowing to the west. Then I get a glimpse of the ocean in all the rivers. But if the vision is tied down, the difficulty is immense. Then there is no way to understand.

Lao Tzu is difficult to understand in this respect, for his way of thinking, his manner of viewing things, his method of expression are all unique. But there is a definite joy in understanding him, and if you do understand him, you will have evolved, your vision will expand, your consciousness will reach greater heights. If you cannot understand him, you will remain constricted, narrow.

It is always better to understand the viewpoint of those who think contrary to us. He who thinks as you do cannot change you, he can only add something more to you. You had ten reasons to support yourself. Now you will have twelve, fifteen. But one who thinks contrary to you opens up new horizons for you. Then, not only do you add something more to your perception, but you enrich your consciousness also.

To understand Lao Tzu, you have to set aside your mode of perception a little, otherwise your perception will raise questions which will be meaningless for they will not be based on Lao Tzu's understanding.

If you understand this sutra, it will become clear to you. Leave your intelligence to one side. This seems difficult. To seek knowledge -- this we can understand. But to shake off your knowledge is difficult.

We have three words: one is information, the second is knowledge and the third is wisdom. Mostly, information is regarded as knowledge. The more one knows, the more knowledgeable he considers himself to be. Quantity means quality to him. But what has happened is only that such a person's remembrance has increased. He is now a bigger computer; he has not progressed. Information is not knowledge; remembrance is not knowledge. When information increases, a man becomes knowledgeable, educated, but he does not become wise.

There have been many people in the world who have said, "Do not gather information. Attain knowledge. Information is of no use. However much information you gather, it will all be borrowed. Knowledge is one's own. Therefore leave the borrowed and attain by your own experience." This is quite understandable to us. But Lao Tzu goes a step further and says. "Leave knowledge also; for this knowing and not knowing is a play of duality. It too is a conflict. Leave this also."

Even this we can understand. Buddha too has said, "What will you gain by knowing? You have studied the shastras. To what avail?" The question is not of knowing, but of developing our wisdom, our inner knowledge. Our understanding should increase. Wisdom is the essence of knowledge. Just like perfume is attained by squeezing the essence out of flowers, so wisdom is the sum and substance of all knowledge, all experiences. Wisdom is a fragrance. When a thousand experiences and knowledges are compressed, one drop of wisdom is attained.

But Lao Tzu says, "Leave your wisdom also." This is too much! Leave information this we can understand because it is all borrowed knowledge. Leave knowledge this too we can understand because there is the duality of knowledge and ignorance. But if we let go wisdom, the mind will say, "Then I shall become like a stone! Then what will be the difference between me and inert matter?" Then, you will argue,

"what is the difference between me and the chair I sit on?" These questions raised by the mind become a hindrance in our understanding of Lao Tzu.

Lao Tzu says, "Leave your sagacity, your wisdom." What does he mean? He means that what is grasped can be left also, for it does not belong to you. That which you cannot let go of is your true wisdom. Whatever you can drop, and does drop off, let it go. A moment will come when you will say, "I have nothing more to give up." You have no house, no wealth, no information, no knowledge, no wisdom, no experience. The moment you feel you have nothing left that you can renounce, that very moment you attain true wisdom. The wisdom you are afraid to give up for fear of becoming insentient is no wisdom.

Understand well: that which cannot be renounced is true wisdom. Therefore Lao Tzu says, "Leave wisdom" -- for that which you can let go off, cannot be wisdom. Wisdom, according to Lao Tzu, is the very nature of the wise. One cannot leave one s nature. That which we can leave cannot be our nature.

Says Lao Tzu, "Only that alone should remain which 'I am'." There should be collection of borrowed information and knowledge. Even if it is my own, it is not worth carrying along. Borrowed experiences are useless. One's own experiences are also dead. What I knew yesterday is dead today. The essence of what I came to know yesterday is wisdom. It has become the past; it has turned to dust. Live coal turns into ash it was once a part and parcel of a burning fire. But, if the embers are to be kept alive, we have to shake off the ashes.

Lao Tzu says: "your wisdom is like ash, covering your nature." It comes from your very self; you are the ember. Keep flicking off the ashes, let the alive ember remain; let only your nature remain. Let nothing cover it. Whether it is the ashes of borrowed knowledge or your own knowledge -- both are ashes -- they have to be wiped off. Do not hold on to the ashes of your own embers just because it is your own.

If you live for fifty years, the ashes of fifty years' experience has gathered on you. In this what you have learned from others is information; what you have known yourself is knowledge. The sum total of this information and knowledge, the essence that creates the fragrance within you, is your wisdom. But Lao Tzu says, "Leave this also. Just be your pure self." Become your naked nature -- that which you are. This is what Mahavira calls the atman and Buddha calls the emptiness. These are just verbal differences. Lao Tzu calls it nature, Tao.

"DISCARD KNOWLEDGE, BANISH WISDOM AND PEOPLE WILL BENEFIT A HUNDREDFOLD." If people revert back and become fixed in their pure nature, then sorrow and pain, agony and anxiety, tension and worry shall disappear; and the innocent will flower within themselves. Once the load of your experiences is removed from the consciousness, the soul or consciousness, or whatever we choose to call that which is within us -- remains in what Heidegger refers to as its pure being. This is what Lao Tzu is talking about. Then people will prosper a thousandfold.

We feel people will prosper as knowledge increases, as experience and information increase, intelligence increases. Lao Tzu says just the opposite. Actually, as all these increase, their dust begins to gather layer by layer on our nature and the embers within are hidden under their weight. Then it becomes a Herculean task to reach to oneself. There will be so many layers to uncover that it will be almost impossible to reach the self.

A human being is like an onion. Remove one layer, and there is another layer; remove this and there is yet another. You are nothing but a collection of knowledge, experience, information, understanding, education, impressions, culture and tradition. Where you yourself are, you do not know. A man is hidden by his own coverings. Lao Tzu tells us to remove all our coverings and be in that which you cannot remove. Then you shall really profit. The greatest calamity that can happen to a person is to lose his own self.

The title of this sutra is; Realise the Simple Self. The word 'simple' should be noted. It conveys the quality of naturalness, artlessness.

Jesus and Socrates both said: "Know thyself". The Upanishads have also used this term. "Know thyself, realise the atman." Lao Tzu says: "Realise the simple self." Not the self that theologians talk of, or learned pundits discuss. Know the simple self that exists even within the ignorant. There is no reference to doctrines, scriptures -- only the simplest you, in all your nakedness, in all your naturalness, know only that. But to know this, you have to erase all that you already know, eradicate it completely. Whatever you have known up to now you shall have to wipe off. Strip off the layers of the onion till there is nothing more to remove; only emptiness remains. Only then know that you have reached near to your simple self. Therefore, remove knowledge and profit a hundredfold.

"BANISH HUMANITY, DISCARD JUSTICE AND THE PEOPLE SHALL RECOVER LOVE OF THEIR KIN."

It happens usually that one who cannot love anyone begins to love humanity. It is very difficult to love one person; it is very easy to love humanity. It is difficult to love your neighbour; it is very easy to love the human race. To love one person, sets off many problems, whereas there are no problems as far as the whole humanity is concerned. Where is humanity? Man is; mankind is nowhere. Wherever you go you will find human beings; you will not find humanity anywhere. Humanity is an abstract concept, and it is very easy to love a concept. It is very easy to love Mother India, but very difficult to love your own mother. Mother India is a concept; your own mother is a living human being. Any relationship with a living being brings problems in its wake, which leads to conflicts and strife.

Therefore it is generally found that those who are great humanitarians are people who have failed to love any single human being. Then they begin to love a dream, an ideal, a concept. A concept carries no uncertainties, no difficulties. This, however, is a great deception. You cannot love humanity; you can only love a person.

Love is a journey. It is a constant purification, an unceasing test, a fire through which one has to pass incessantly. Where there is humanity, there is no fire because there is no one on the other side; you are alone. To say that you have loved humanity means you have not loved at all. It is only a ruse to hide the fact.

It happens generally that a person who cannot love an individual begins to love God. But if he is unable to love a human being, how can he love God? Love for God is not a contrivance to escape loving human beings. Rather, love for God is a culmination of intense love for individuals. You love a person so much, so much that he becomes an opening. He no longer remains an individual. The infinite begins to come through him -- and God stands on your doorstep!

But each of us is a closed door. There are all walls and no windows. Entry is not possible from any side. Then such an individual closes his eyes and begins to love God, a God found only in his imagination and nowhere else. God is everywhere, but wherever we touch him we shall find an individual. If a person wishes to love a non-individualistic God, he is deceiving himself. He is mistaking the lack of love in himself as love for God and is just deceiving himself.

Says Lao Tzu: "Banish humanity so that you can love human beings. Banish all theories and tenets, for they have no worth. Discard all talk of the far-away so that you can love what is near you."

If we set out for a destination, we have to start from where we are. If I have to make a journey, the first step I take will be from where I am standing. I cannot take a stride from hundreds of miles away, because I'm simply not there -- i have to start from where I am. If I am to walk towards love, the first step I have to take is very close to myself. If I am to proceed towards religion, the first step has got to be very near myself.

When a person declares that he can only love humanity and not humans, he is trying to start his journey from the goal. He begins his journey from where he is not! Another person says: "I can love only God and no one else." If he has found God, there is no longer any need to love Him. But till then, how can he love one he has not met? People say, "We must love God in order to know Him." But how can you love one whom you have never met, never known, one whom you are not even acquainted with? Is your love not a deception then? Perhaps it is a trick to escape from those whom you know and can love, a ruse to run away from them.

We can love God, we can love the vast humanity, but the journey always has to be started from where we are. If we want to go up in the sky, we first have to step out of our house. The last step can only be taken if the first has been taken. No journey starts with the last step. But theories and doctrines put the last step first.

Our minds are filled with high-sounding words, and Lao Tzu is an enemy of words. Our minds are filled with doctrines, so much so that even when we are in the deepest hell we are full of words of heaven and bliss. We hold fast to these words lest they fall away and the hell in which we stand becomes clear and visible to us. So that hell may be hidden from our view, we remain engrossed in talk of heaven. To help us to forget the reality of the hell around us, we have spread this net of words around us. But it is just a delusion.

Lao Tzu exhorts us to leave these words, this knowledge, these shastras. If there is no love in your life, never mind. But do not start professing love for mankind.

It is an interesting fact and a profound one too, that man cannot exist without love. If he realises that he cannot love humanity, and he is unable to love a human being, a transformation takes place for the first time in his life. He will be so troubled by the fires of torment and restlessness that these will bring about a transformation within him. When a man finds himself incapable of loving a human being and keeps loving

God, he fails to create the gap necessary for transformation. It is incumbent on him to know clearly that God cannot be loved directly. Only human beings can be, and this he is not capable of.

Understand this well. If you are to love your neighbour, you have to change yourself. If you are to love God, no change is required. To love humanity, you need not change yourself at all. You are all right as you are. But if you have to love even a small child, you will have to change yourself. To hold a little hand with love, you have to bring about a change in your life. You cannot remain the same person any more. Love is a fire; it is bound to change you. If love does not change you, it means you are under the illusion of love. There is no love really.

Lao Tzu says: banish all the big, high-sounding words: humanity, God, the universe. Feel that there is no love within you. And remember Lao Tzu's alchemy: you cannot remain without love. If you are honest with yourself you will realise that you will have to love those who are near you.

Lao Tzu goes on to say: "Leave humanity, discard justice and people will begin to love each other again. They will recover love of each other." Today, we find no one who loves his own people. One who loves other countries, but not his own is called an internationalist. One who loves all people except his own is called a humanist. There is no trouble in loving the far away.

If a hungry beggar sits on your doorstep, you are not bothered; but if people in Bangladesh go hungry, you are suddenly concerned about them. This is a strange irony. Some poor man lies dead on the road and we are unconcerned, but when we hear of someone dying in Vietnam it is a spiritual catastrophe. What has happened to man? Why does the distant attract him so?

The reason is simple: you can always hold the other responsible for things far away. A man lying dead on your road is your responsibility but for a man dying in Bangladesh or Vietnam, you hold Bhutto and Nixon responsible.

Tolstoy has written an account of his mother. He says she was a very gentle-hearted lady, her kindness was exceptional. She belonged to the Czar's family and was a countess. She was so sensitive, Tolstoy says, that when she went to the theatre, her tears would flow in torrents when she saw a man on the stage dying of hunger or someone's house catching on fire or someone jilted in love. So much so, that her maids in waiting had a difficult time wiping away her tears.

The coach in which they travelled to the theatre would be out on the road where snow fell continuously. Many a time the coachman would be found dead after the show, covered with snow. When his mother saw this, she would get him removed and replace him with another coachman whom she kept as a stand-by. She did this without a twinge of conscience. And this after having cried her eyes out in the play! Tolstoy says that he realised then how clever man is in deceiving himself.

We do not see that which is close to us. We are blind and deaf to all that happens around us. We are alert towards things in the distance. Could not this mother of Tolstoy realise that it was a man who was dead? But he was a mere coachman and a coachman is not a human being. She who was so affected by misfortunes in a play, but was not affected by the reality that was so close to her.

It is possible that this did not occur to her. To cry in a play is an escape. Those who cry in plays are blind and deaf towards the great drama of life that takes place around them. To cry for someone in a drama is an easy way to bring out the anguish within. To cry for the coachman would have proved expensive, for then something would have had to be done about the poor man.

Man has developed a clever plan for himself. He has created doctrines for things far away so as to save himself from his immediate responsibilities. This is such an abominable fraud.

Lao Tzu says: "BANISH HUMANITY, DISCARD JUSTICE, AND THE PEOPLE SHALL RECOVER LOVE OF THEIR KIN."

This is quite a different way of looking at life. Lao Tzu exhorts us to stop worrying about distant things. If love is close by it can also spread far and wide. We throw a pebble in the water. It sets off ripples which start close to the point where the pebble touches the water and then grow wider and wider till they are lost. Has it ever happened that the wider, more distant circles were formed first, and then the smaller ones? Never. The day this happens, Lao Tzu will be proved wrong and not before that.

Life has its rules. Everything starts from the nearest point. If there is love within my heart, it will first touch those around me. Those nearest me will be the first to be affected by the ripples created by my love. If the wave of my love is strong enough, it will begin to touch those further away also. Further and further will it reach if it is strong enough. If my love is so great and strong that it can go beyond the world and up to God, then only is my love worthy to be offered at His feet not before that.

But you are stingy. You say unto yourself, "Why waste such a precious commodity on mere humans? I

shall save it all and offer it straight to God. This way I shall be able to offer more to God and thereby profit more."

There is no way for such love to reach God. Love is not a commodity, it is an evolvement. The more you love, the more loving you become. Love is not wealth that can be spent. If it was, it would get less and less as I distribute it and leave me a pauper by the time I reach God. But this is not so.

Love has the same nature as other deeper activities of life. You breathe. The more you breathe, the more alive you become. The more you walk, the more you develop your strength to walk. The more you see, the more you develop your sight. In the same manner, the more you love, the more your love increases. These are your capabilities. They evolve and develop as you make use of them. They do not grow less upon use. Do not think that by walking or running you are using up your ability to walk. The more you love, the more capable you will be to love even more. It increases every time. Each ripple creates another ripple bigger and wider.

He alone can reach the feet of God who lives so much that the waves of his love keep increasing, ever widening, till no one and, nothing remains outside its orbit. His love passes through all. Each being, sentient and non-sentient is bathed in the current of his love. Its flow moves further and further awaY till it touches the feet of the absolute.

The little pebble we threw in the water can raise currents that can touch the boundless shores of the infinite ocean. But if the pebble is not confident of its strength and is not sure how many ripples it will be able to create, if it tries to conserve its ripples till such time that it reaches the other shore, then the current will not rise at all.

Says Lao Tzu: "BANISH HUMANITY, BANISH JUSTICE." Please note: Lao Tzu is against justice. It is very perplexing why he should be. We on the contrary, say: "So and so is very just." We never think in the manner of Lao Tzu. Let us try to understand him.

Christianity says: "God is just, loving and kind." Lao Tzu would laugh if he heard this because Lao Tzu says, that a lover cannot be kind, nor can he be just.

If God is just, He cannot be kind. How can He be? For then, he who has to be punished must be punished. There is no question of mercy. He who should go to hell must go to hell -- there is no way out of it. And if God is kind, and he who should have gone to hell is taken into heaven, then God is unjust to those who are in hell. This would mean that God smuggles His flatterers into heaven.

Jainas have removed God from their doctrines. They say there is only straight and simple action. If your actions are bad, the result is bad. There is no one to sit in judgment on you. Action is its own judge. No individual judgment can be unprejudiced, because one can be swayed by kindness and love, or urged on by cruelty. There is bound to be a difference between mine and thine.

Jainas say, "If God is such that He is not kind, He is not loving, then where is the need to involve Him? Let law take its own course." Put your hand in fire and it is sure to burn. Fire does not love. It is not kind or just either. Fire has a basic rule, a gross rule that it follows. So Jainas say that all actions follow their own basic rule and there is no ruler.

In a way, this is correct. If we believe in the ruler, we have to understand two things. If the ruler is just and justice is his watch-word, he cannot be kind. Then mercy is impossible and there can be no appeal. No prayers are meaningful because nothing can be forgiven. And if God is kind, then prayer is enough. Then all stress should be on prayer. There is no sense in saying, "Do not steal; do not deceive others." Then you can do what you like and all that is required of you is to pray!

The village-maulvi told Omar Khayyam, "Omar, you have, reached old age. Now give up drinking. At least, now think of the Day of Judgment, when you shall be standing before God!"

Omar Khayyam was intoxicated. He slowly opened his eyes and, with the cup in his hand, he addressed the maulvi. "I fully believe in God's compassion. God is merciful. Please do not shake my faith in His kindness now that I am near death, My faith is unshakable! This small cup, with a little wine, this insignificant Omar Khayyam -- if He cannot forgive such an insignificant being, what will happen to great sinners? No, no, God is all merciful."

If there is compassion, justice is impossible. If there is justice, compassion is impossible. Both cannot exist together. But the majority of religions hold God to be both just and kind.

Lao Tzu says: "Discard justice, Love is enough." This is also a fact that is worthy pondering on: that justice comes when love is not. The whole concept of justice is born out of the lack, the absence, of love. Let us understand it in this way:

You are touching your father's feet. You say that you are doing your duty. You serve your old mother.

You say it is your duty. But have you ever thought about what an ugly word "duty" is? It means: "I am doing something, not because I wish to but because I have to." The heart is not involved at all." My mother is old and since she is my mother I have to take her to the hospital and get her treated. It is my duty.

But when you take your beloved to the hospital, do you look upon it as a duty?

Where there is love there is no duty. Where there is no love, duty comes in. It is a substitute for love. When love dies, the same actions are performed by way of duty. When there is love, there is joy in your actions. When it is a duty, it becomes burden, a load that has to be carried.

Says Lao Tzu: "Justice is the absence of love." If there is love among people, there cannot be injustice. And there will b. no need for justice. Justice is needed because of injustice. Lao Tzu says: "When injustice exists, you cannot redress it with justice. Let there be no injustice."

There are two kinds of medicine. One is preventive medicine and the other is curative medicine. One is given before the illness, so that you do not contract the disease and the other is given after the illness, in order to cure it. Lao Tzu says: justice is a cure; a medicine that is given after the illness. Because there is injustice, there is need for justice.

Lao Tzu is talking of that religion in which there is no justice and no injustice. Therefore, he says, "Discard justice." Why? -- because if you discard justice, you will be able to see injustice clearly. Injustice is hidden behind the mist of justice, it does not stop injustice but merely helps it to be hidden.

A follower of Lao Tzu by the name of Lieh-Tzu became the minister of a kingdom for a while. The very first case that came before him was of a man who had committed a very big theft in the house of the richest man in town. When Lieh-Tzu was asked to pass judgment, he sentenced the thief to six months' imprisonment and the rich man also to six months' imprisonment. The complainant was horrified. "Are you out of your mind?" he roared at Lieh-Tzu. "This is your very first case as the judge of this court and you sentence me whose wealth has been stolen? I shall complain to the king!"

Lieh-Tzu replied, "You have amassed so much of wealth that there are bound to be thieves now in the kingdom. As long as you exist, there are bound to be thefts. Besides, the thief comes afterwards, you are the first thief. Had you not earned so much wealth, this man would not have turned into a thief. Your hand is clearly behind this theft. You are his partner. Half the work has been done by you and half by him. I aim at removing injustice from its very roots. To remove injustice is what I call justice."

The ordinary course of justice is: the thief is punished and the rich man goes scot-free. Lao Tzu tells us to discard this justice because you are merely covering up the injustice behind it. All our courts, all our laws and ordinances are doing nothing but covering up the constantly occurring injustices in history and because of this injustice more injustice is created which we vainly try to control. All this is because the root of injustice is not destroyed.

Lieh-Tzu was brought before the king. The king said, "I too have never heard of such dispensation of justice. I cannot have you as a minister of law in my kingdom because sooner or later you will get me behind bars also. This is the pattern of our society. If the wealthy man is pronounced guilty, how long can I hope to remain unaffected by such justice?"

Lieh-Tzu replied, "It was just to remind you that I passed this judgment."

We are all offenders but the rich, influential offenders go untouched while the lesser ones are caught. The biggest offenders have the government in their hands while the smaller ones have not. Therefore those who try to go against the bigger offenders are caught. Lieh-Tzu told the king that as long as he was the judge, this is how he would dispense justice. His guru has given him a different definition and explanation of justice.

In other words, underneath our very great, and idealistic concepts lie hidden the deepest sins which are not visible to us. And these are imperceptible to us because we have become so habituated, so accustomed to them. They are so ancient, so hereditary, and traditionalised that they have become an intrinsic part of our habits. Hence we are not aware of them, we are totally unconscious of them. So much have they become a part of our very being that if someone points them out we are confounded and hurt.

When Lieh-Tzu says that the wealthy man whose house was burgled should also be punished, we are alarmed. Is this really an alarming matter or is it because we are conditioned otherwise? Deep down, Lieh-Tzu's statement is correct but because it is against our concept, we find it alarming and disconcerting.

Oscar Wilde writes in his autobiography that he devised various ways and means to alarm people, and he found that people get most disturbed when a truth is told. The biggest lie does not disturb people for they are used to it but the smallest expression of truth is most upsetting.

Let us examine a few words that hide profound untruths. "Justice" is one in the name of justice, there is

no limit to the sins we commit. Up till now we have held those who work against our set pattern of order as offenders. But we fail to see that the very pattern of the order of wealth in our society is offensive If we understand this, we can no longer look upon the offender as guilty.

A small child in a primary class picks up his neighbours pencil and puts it in his pocket. This becomes a theft. From his teacher right up to the President in Delhi, all will condemn this as theft. But let us try to understand the mind of the child. Everyone has a colourful pencil except him. The colours beckon him; all children are attracted to colour. He too wants to possess a coloured pencil and feel the thrill of having one in his pocket. When elders are also not devoid of this weakness to be one better than others, what is one to say to a little child? He also wants to feel the exultation of possessing something new.

Have you not noticed how your style changes when you buy a new car? You feel so exhilarated that you begin to skit like a youngster. If a child wants to do the same, what is the objection? But this child becomes a thief.

If we try to find out the reason why this child does not have a coloured pencil while other children have it, we shall find that the fathers of these other children are bigger frauds, more cunning and clever than the father of this child. If we carry our research in the case of this coloured pen, even further God knows how many sins, how many offences, we shall discover behind it. But these do not seem to have any connection with the pen.

The child picked up the pen because he liked the bright colours on it. What other children had, he too wanted. He too wanted to feel the joy and pride of possessing it, just as the others did. This was very natural. In fact, this is how it should have been. It was no sin. In fact it would have been very unnatural had he not picked up the pencil. But the child is branded a thief.

All our offences are such offences. Then we have institutions of justice sitting in judgment of them. On one hand our society creates these offences, and on the other, sits in judgment. Justice does not eradicate these offences because in itself, it is an arrangement to cover and hide them. Crime increases and so do concepts of justice. People raise slogans of justice and crime increases and becomes more intricate.

Lao Tzu says: remove hollow words and see the facts of life straight and clear, as they are. Banish the concept of justice. If there is injustice, see it as such. Do not hide it: do not cover it. When injustice stands straight and clear before us, it cannot remain for long. Because we do not see injustice, it remains. If the illness is hidden, it remains. The moment it is known, we try our utmost to destroy it. Any injustice that is clearly seen as injustice cannot remain because we will not be able to put up with it. But if you cover it with flowers and spray it with perfume, it will be conserved.

We have all become experts in covering the leprosy of society with colourful things. Now the leprosy has spread all over, and the colourful covering is coming off a little from here, a little from there. We get a whiff of the awful stench within. Then we seal these cracks as best as we can. But the fact is, there is nothing within except a rotting corpse.

What Lao Tzu means is only this: see things as they are. Do not raise a concept against it.

What is our usual habit? We do not worry about things as they are; we quickly construct a doctrine against it. This opposing doctrine becomes the cause of confusion. There is violence within: we create a doctrine of nonviolence. A violent man quickly puts up a board on his house; "Nonviolence is the supreme religion". By doing this he deludes himself that if he is not non-violent today, he shall become so tomorrow or the day after. He is fully satisfied with his efforts in that direction. Does he not bow before Mahavira, does he not follow Buddha? He is only a weak mortal and therefore succumbs to spasms of violence. He hopes to become nonviolent one day. Do you know what this man is doing? He is evolving methods not to look at the rot that has set within him. His violence is terrible.

If this man were to face the violence within him honestly, he could find it impossible to remain that way. If your house catches on fire, you will not waste a moment. You run out immediately. You do not stop to think how you should run out, whether through the door or through the window, whether from the entrance or from the exit, whether you should jump or throw a rope down. There is no time for any deliberation. The fact is, you will not even know when you came out. It is only when you are out, and safe from the leaping flames, that you will know you are out. Only then will you begin to think, and to breathe freely.

If a person becomes aware of the violence within him, of the decay that has set within him, he will not sit to make plans. When the house is on fire you do not plan. I shall get out today, I shall leave the house tomorrow. In the same way, you will not say, "What is the hurry? I am still young. I have a full life before me." When there is fire within, you are bound to jump out.

But to save himself from the fires of existence, man has evolved an ingenious trick: create the opposite

and make a doctrine out of it. Do not concentrate on the rot within, keep your eyes fixed on the doctrine: "Non-violence is the highest religion." Keep contemplating it. Think constantly that one day you will become nonviolent. If not today, tomorrow. If not in this life, then in the next. Your effort should be constant. Then gradually you will become non-violent.

This way, you can never be rid of violence. This is nothing but postponement. The outcome of it will be that violence will remain within you unabated. The real you will remain violent, and the artificial you will become nonviolent. This non-violent man will make his own arrangements for non-violence. He will strain the water before drinking, he will not eat after sundown. I do not say do not strain the water before drinking. It is very hygienic. But do not mistake it for non-violence. Nonviolence is not so cheap that you can attain it simply by straining water. But I see people who drink water like this and are convinced they have booked seats in heaven. They are confident of moksha for have they not strained the water before drinking, have they not eaten before it got dark?

Sometimes I have the opportunity of staying with such people when it is dark inside the house, they take their plates outside because outside it is still light. Then I see them gobbling their food so fast in order to finish within the prescribed time. Their very eating is so violent! There is no joy, no sign of love in their act of eating. They are only concerned in getting it over with because after dark they cannot eat.

Lakhs of animals and birds do not eat at night. It does not mean they attain moksha. This is no criterion. Don't eat at night, it is good for your health, good for your body. But it has nothing to do with atman.

The pseudo nonviolent man creates a false theory of non-violence. He says he will not eat green vegetables. How clever these people are! I was staying in a Jaina household. It was during the time of Paryushana. These people did not eat green vegetables during these days, but they had bananas. When I asked them why they took bananas, they said they were not green in colour! By green vegetables they meant all vegetables with green colour. This is nothing but cunningness. "Green" should mean all fresh vegetables. They are actually supposed to eat only dry vegetables but they twisted the meaning and said "green" denotes the colour.

There are some people who contend that only dry food is to be taken. What Mahavira meant was that fruit that falls from the tree by itself and becomes dry should be taken; not plucked fruits. But what people do is they get vegetables, dry them and then eat them when they have dried out. This is no different from those who eat green vegetables. You bring green vegetables and dry them beforehand -- what is the difference? Only you can say that you have taken dry food.

One day a Bhikshu of Buddha went for alms. A piece of flesh from an eagle's beak fell into his bowl. The Bhikshu was in a dilemma because Buddha's orders were to accept whatever fell in the bowl. He came back and asked Buddha what he should do.

It was rare that Buddha ever thought deeply before answering a question but in this case he closed his eyes for a while and then answered. He said, "It is all right. Accept whatever has fallen in the bowl."

Ananda was horrified. "Are you telling him to accept this piece of flesh?" He asked.

Buddha replied "It is not every day that eagles throw flesh in a bhikshu's bowl. This is a matter of coincidence and may never happen again. But if in this case I waive my rule aside and allow you to select what you wish then that would become the rule. People are clever, Ananda, eagles are not that clever. Because man is more cunning. I am constrained to maintain, the rule."

But Buddha did not know that any number of rules cannot diminish man's cunningness. Today we find China, Japan -- the foremost Buddhist countries -- completely non-vegetarian. On every Buddhist hotel sign is put up to say: "The meat here is from dead animals, not killed animals." To kill is to commit violence; there is no sin in eating the flesh of a dead animal. So many animals do not die naturally every day, but the killing is done by others. The hoteliers receive only the flesh that is already dead. They are not a party to it for they are Buddhists.

All over the world Buddhists are meat-eaters. The reason is because of this little incident in Buddha's time. Buddha's contention was that the bhikshu had not done the killing. If that were so, it would have been violence. He neither killed, nor did he beg from the eagle. It was a coincidence. So the Buddhist bhikshu does not beg for flesh but if you put in his bowl, he eats it, he accepts it gladly.

Man easily finds ways and means to make his false doctrines. Within, the real mall keeps working, and without, the false man is seen. The false man is a good man, his hopes are all for the future. The real man within is here and now; all his actions are in the present. As time passes, the gap between the two widens so much that the good man in you is totally ignorant of the real you within. But the real you is your very self; it is your true self.

Lao Tzu says, "Do not create the opposite. Know yourself as you are and live in it." This is a very profound sutra. If I know the violence within me and know myself to be a violent person, if I do not create any concepts against it or try to be nonviolent, one day I shall become non-violent. If I live with my anger, accept the state of anger within me and keep myself away from theories opposed to anger, this very anger will change me. If I accept my sexuality and do not indulge in celibacy, my very sexuality will make a different man out of me. We cannot remain long in that which is wrong, that which is painful, that which is agonising. It is hell, it is fire. We shall burn in it, we shall singe and scorch in it. The very experience will open our eyes and we will tear ourselves away from it.

If a man who is standing in filth looks down and sees the filth and dirt, the crawling worms and insects, and becomes aware of the stench, how long will he stand in it? But he can devise a way: He can look up to the stars, to the moon, and the clouds and forget all about what is at his feet. He can then live comfortably, musing over the sun and the stars. The reason is: the filth in itself is not the cause of pain the cause is the experience of the filth. Violence in itself is not painful. The knowledge, the experience of it is painful. Similarly anger is not painful in itself; the experience of it is painful.

Says Lao Tzu: "Live in yourself, as you are." Then all that is false within will fade of its own and all that is true shall remain.

So Lao Tzu says: "BANISH HUMANITY, DISCARD JUSTICE AND THE PEOPLE SHALL RECOVER LOVE OF THEIR KIN. BANISH CUNNING, DISCARD UTILITY AND THIEVES AND BRIGANDS SHALL DISAPPEAR." These two things are to be understood.

This is an interesting fact: When a man is cunning in acts we look upon as evil, we call it cunningness. But when a man is cunning in acts which we look upon as good, we call him wise, intelligent. But this is a part of cunningness as well. Cleverness, cunningness means: whatever I do, I do with an eye to the result.

When you go along the road, you greet another person only if it is worthwhile to do so. You quickly weigh in your mind the pros and cons: whether he is the son of a minister, or some relation of his, or a relation of his relation, how far is his influence. Even a simple act of greeting is calculated with a clever man. If nothing can be achieved from greeting this man, there is no sense in greeting him.

Turgenev has written a story in this context. He says: "A crowd had gathered outside a hotel where a man had caught hold of a dog by his legs and was about to smash him on the ground because he had bitten him. Just then two policemen arrived on the scene. One looked at the dog and said, "It is just as well. Kill him. He is a nuisance."

But the second policeman looked intently at the dog and said, "This looks like the dog of our boss!"

The first cop at once called the man holding the dog and said, "Do you know what you are doing? He is no ordinary dog. Leave him at once!"

"Hand-cuff him!" he shouted to his colleague. "This man is creating confusion on the road!" Saying this, he took the dog in his arms.

Then his partner said into his ears, "But this dog does not seem to be the one we thought he was." So they handed him back to the man and said, "Kill him. It was a mistake."

But then the first cop again picked up the dog and said, "No, no, he is our master's dog."

This went on. This is the story of all cunning people. Cunningness means: the result is significant; the action is calculated. One man counts the beads on his rosary. A lakh of rounds and his salvation is ensured; he will attain his desire.

I went to a temple where there were thousand of books stacked up. The man who took me round said, "I have taken a vow to have billions of Ram-nam written in order to ensure my moksha." What a preposterous undertaking! This man is mad and so are those who write for him. All he is doing is wasting paper and time. Now there are printing presses. He could have made use of them. He could print any number of Ram-nams. But this man is calculating. If a man applies his cunning to repeating the name of Rama, the name is taken in vain.

A son touches his father's feet and calculates what he will inherit from him. It is said that the sons of rich fathers never lament the father's death. They cannot. Perhaps they are happy. The sons of kings have been known to bring about the death of their fathers. All around us there are manipulations and calculations.

Lao Tzu says that as long as this cunningness prevails, not only in wrong things but also in right things, life can never step out of its hollow artificiality into simple naturalness. Live not in result but in action. Live from moment to moment. Live in the act, not in the consequence. When you pass a stranger, greet him with a smile. This act in itself is fulfilling.

When we go to a small village, we are surprised when the village people greet us. How can you greet a

person without knowing him? What is their purpose in greeting you? It seems strange. But it is not strange for these simple village folk. They meet you and they greet you. They do not know who you are, nor do they care what you are. Just to wish someone well is a source of joy to them, so they do it.

We are bogged down with calculations. Our love is calculated, our prayer is calculated. Not only are our shops and business centres filled with cunning but our temples are also an expansion of our cunning. There also we calculate.

Lao Tzu says that this cunning will never let you be simple and spontaneous. Therefore: "BANISH CUNNING, DISCARD UTILITY."

This matter of utility goes even deeper. Our cunning is based on utility. We seek utility in everything. If I develop a new bomb, my name will be paraded in the newspapers. I might even get a Nobel Prize. But if I write a beautiful poem, you will never hear about it in the papers. What is the utility of a song? How many people can it kill; how many people can it provide with work, how many people can be fed and clothed with it? What is the utility of a song or a flower? None whatsoever. They are as good as useless.

This point of view is what is materialisms. An atheist is not one who does not believe in God, but one who believes in utility. A theist is one who does not even glance at utility. Utility is not at all significant. Everything that is best, everything that is excellent in life, is non-utilitarian.

When Galileo wrote his book on the world and its order, he did not mention the word "God" anywhere. He wrote a book of a thousand pages and did not mention God even once! When his friends questioned him he said, "Where was the necessity? In the construction of my happiness, there was no need of God, so I left him out. He was not needed at all. The various forces carried out their respective works. For example. gravity pulled things down; God was not required at all." To Galileo, God was like a poem. Beautiful, but useless.

If we concentrate on utility, what is the utility of love? None. On the contrary, it creates difficulties. Therefore those who are clever never fall in love. Money has its uses, a house has its uses but what will you do with a song, or with love? Can you sit in it, sleep in it? What will you do?

There is one concept of life in which everything becomes a commodity, a thing to be used. A wife is a commodity, a husband is a commodity, a mother, a father, a son, a daughter are all objects, commodities. If Lao Tzu were to read our scriptures he would be shocked. Our scriptures say; a son must be born to every man, or who will perform the last rites? The son's utility is only this: that he performs the last rites for the father. So if a man has no son, he adopts one. Otherwise who would light his funeral pyre?

This is the limit to which cunningness can go. A son is necessary in order to break a dead father's skull! So why are we vexed when he tries to break a living father's skull? For is this not their work? Some do it later; some want to do earlier. Some do at the proper time; some wish to do earlier. But this is just a utilitarian function. No one's life has any value in itself; life in itself is not precious. It is made to be useful for someone else.

In Egypt there are mummies of ancient kings. Their wives and their servants were buried along with the king because they were utilitarian objects for him when he was alive. For thousands of years we forced women in India to commit *sati* on the death of their husbands for this very reason. The wife was useful as long as the husband lived; otherwise she was useless. She was a means of utility, and nothing more. So she was made to die with her husband. We know how to cover even murder with high-sounding words. We called this murder "SATI". But the man who brought this tradition into being never once thought of ending their lives after their wives' death. Man was always, the owner, the master. The woman only had utilitarian value. A man could get a thousand wives. This manner of looking at life is called materialism.

Each thing has a value of its own. This value is not based on utility. To be, in itself, is valuable. For instance, a woman is precious in herself, and not because she is somebody's wife or somebody's mother or somebody's daughter. She is valuable in herself. You are not more valuable according to what you do. Your value is not the sum total of your actions. What you are is enough. Your actions have nothing to do with it.

Religion is that which relieves you from materialism. The concept that deals with life in terms of utility turns life into a marketplace, where everything is bought and sold. Since everything has its utility, everything has its value.

Emerson has said somewhere. "We do not know the value of things. We only know their price." The price shows the utility of things. The flowering of life, the flowering of existence that is the only thing of love the worth, the only thing of value.

If we try to measure Buddha against Einstein, his value will be less. If both are for sale, who will buy Buddha? Anybody would buy Einstein for he would be useful in making bombs. Buddha would only create

confusion. No one will buy him. Buddha can only be bought when people understand the meaning of value, and not the price. Then the flowering of Buddha would have value. He is a person in whose life existence has flowered. If we set aside his utilitarian value, Einstein will appear to be an ordinary man, like any other. What Einstein could do was of value. What he is, is of no value. Hence he is a pauper. But when it came to doing, he is a king. Buddha is rich in his being; there is no question of his doing anything. He is established in non-action.

Says Lao Tzu: "Because non-action is the highest state, reduce the value of actions and increase the value of your being." Lay stress on what you are, and not on what you are doing. Do not worry what a person does, concern yourself with what he is. His being in itself is of value, he is not worthwhile for any other reason. If we try to look at Buddha in terms of utilitarian values, where will we place him? Nowhere. And yet one Buddha is worth a thousand Einsteins but let there be one Buddha! Why is it so? It is because Buddha's being is of intrinsic value. He cannot be valued in the marketplace.

There is an interesting story about the Sufi fakir Fariuddin Attar. The town he lived in was raided by Tamerlane and he was caught by his soldiers. As they were tying his hands, a passerby recognised him. Attar was a wonderful man. Sufi fakirs always tried to hide their identity. He had made himself known as a perfume-maker, but those who knew, knew him to be the perfume itself. He was the ultimate essence of life. This man knew him as such.

He told the soldiers that he would give a thousand dinars if they let this man go. The soldiers were tempted: a thousand gold coins for an ordinary man! But Attar intervened. "Wait awhile. Others will give a better price."

The man said, "I shall give 5,000 dinars, 10,000 dinars! Let this man go!" But as the price increased the soldiers were certain that this was no ordinary man. Attar advised them to be patient and wait for a still better price. The soldiers refused to let him go at any price. The passerby left.

Then along came a grass-cutter. "Call that man," Attar told them, "and accept whatever he gives for me." They called him and asked what price he was willing to pay for him. The grass cutter looked at Attar, took out a sheaf of grass and offered it as his price. Attar said, "He knows my worth correctly, Sell me to him." The soldiers were filled with dismay.

Then Attar explained: "The first man knew my worth and yet he talked in terms of price. Therefore, I stopped you. This grass-cutter has no knowledge of value. He looks upon me as a commodity. He looked at me and felt I might be useful to cut grass. This man can think only in terms of utility. That other man knew I was beyond the pale of utility. Therefore I stopped you. It was not right to accept his bid. He was pricing me too low. This man has priced me correctly. I have no utilitarian value. He is not even sure whether I shall be able to cut grass or not. The other man priced me wrong because he knew my worth. Whatever price he offered was too little. In life there is one value and one price."

Lao Tzu says that the value will be discernible only when the cacophony of the marketplace dies down, when prices no longer exist. "DISCARD UTILITY, AND THIEVES AND BRIGANDS SHALL DISAPPEAR." We have turned life into a big marketplace where everything has its price. Each man bears a price tag on his forehead. Each man is for sale. Some for more, some for less. In such a place, what will there be if not thieves and dacoits?

What do we mean by thieves and brigands? They too are people who believe in the utility of things, only they do not have the money to pay. So they try to steal things without paying for them. When everything carries a price and there are people who can pay and people who cannot pay then the latter are bound to obtain things by foul means.

Lao Tzu says: "Let value be, but discard pricing. Then there will be no thefts." Let us try to understand this.

If the values of things remain but no price is fixed on them, what will be the worth of diamonds? In itself, the diamond is just another stone. But it is very expensive. What is so valuable about it? Yet it is always in danger of being stolen; people even kill for it. Why?

The value of a diamond is man-made. If you find yourself in a jungle, hungry and tired, and someone offers you a price of bread, you will willingly exchange it for a diamond. If you are dying of thirst in a desert and someone offers you a glass of water in exchange for a diamond you will not think twice. That is the value of diamonds. Man has set the price on everything. This makes a worthless thing seem precious and a valuable thing look worthless. Therefore says Lao Tzu: "BANISH CUNNING, DISCARD UTILITY, AND THIEVES AND BRIGANDS SHALL DISAPPEAR."

If life is natural and is based on intrinsic values then what Lao Tzu says is hundred per cent correct.

There shall be no thieves and brigands. They exist because of the materialistic concept we have given to life. When life is reduced to the utilitarian then thefts will take place; but when life is based on its own value, there can be no thefts. Thefts can only take place in bazaars. All our life is lived in the centre of these bazaars. The result of man's efforts for the last 5,000 years have brought all facets of life into the marketplace. Nothing is outside the marketplace, so we know nothing of nature or truth or atman -- we cannot know.

Lao Tzu says: "Banish all calculations, discard price. Banish cunning, banish knowledge. Banish all your justice, humanity, morality and doctrines and become natural." When he says: "Know the simple self," he is not speaking of any great universal spirit within you that you should realise. He tells us not to involve ourselves in these things; but to try and discover the tiny ray of consciousness within ourselves. Do not give it big names. When you discover the natural lake of existence within you be absorbed in its music, flow in it. The day you open the door within, you come upon the temple within yourself.

When this tiny secret within you comes into your hand, you will attain the majesty of a king. This can only be attained when you succeed in destroying the web you have created around you. This web is intricate and we keep adding unto it every day. The result is that the music of life within us is completely lost to us, so much so that we do not even know of its existence.

The Way of Tao, Volume 2

Chapter #20

Chapter title: The renunciation of spiritual desires the revelation of the simple self

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AS THESE TOUCH THE EXTERNALS AND ARE INADEQUATE, THE PEOPLE HAVE NEED OF WHAT THEY CAN DEPEND UPON.
REVEAL THY SIMPLE SELF,
EMBRACE THY ORIGINAL NATURE,
CHECK THY SELFISHNESS,
CURTAIL THY DESIRES.

To discard wisdom and knowledge, humanity and justice, cunning and utility, is the negation. Lao Tzu looks upon these as the three illnesses. It is necessary to leave these, but it is not enough. It is essential, but not adequate. The positive has to be manifested.

It is not enough not to be ill in order to be healthy. It is necessary. If there is no illness, it is easier to be healthy. But the absence of illness is not health. Health has its own positive state. Just as in illness there is pain, in health there is joy. When there is no illness, you are outside of pain, but not within bliss. To be outside of pain is not to be one with bliss; they are not synonymous. Bliss is an uncovering of an inner benediction and blessing, an unfolding of the spontaneous blooming within.

Three things Lao Tzu has talked about are like illnesses. All illnesses come from outside; health comes from within. Illnesses are aggressions, health is our nature. The very word '*swasthya*' (health) means to be fixed in one's self. No word of any other language explains health so correctly. "*swasthya*" *is* a spiritual word also. It means to be established within one's self. Let us understand this in order to understand the

sutra.

When there is illness, you are outside yourself. If a thorn pricks the foot, all our consciousness begins to revolve round the point where the thorn is. If we have a headache, all our attention is around the head. If the body aches, the consciousness goes around and around the body. Wherever there is pain, wherever there is any trouble, consciousness has to rush there. Therefore it is difficult for a sick person to understand that he is not the body, that he is the atman. If this is not clear to you also, know that you are ill.

The more ill a person is, the less spiritual he is bound to be. He is body-oriented, because in disease you are conscious of only the body: there is no sign of the atman. The whole mind is concentrated on the disease, and there is only one desire within: how to be rid of the malady. There is no expectation of joy whatsoever. If the disease can be got rid of it is more than can be hoped for.

But to be devoid of suffering is not to become joyful. As the pain draws us outside, so bliss takes us within. If a man does not step out of his house, roam the streets, go out in the world, do not think he has entered within himself. He can keep standing at the door. A man who stands at the door is neither in nor out. Similarly, a man who is neither suffering nor joyful is standing at the door. If he just stands between the two, he will become cheerless, disconsolate. Then neither pain draws him, nor is there the music of bliss within him. Only a dejected indifference is there.

Lao Tzu says that if these three illnesses are got rid of -- and it is necessary to be rid of them -- then the inward opening can be affected. We should not take it for granted that by leaving these three we have reached the destination. This is only the negation. What was wrong has been discarded but as yet the right has not been attained. To attain the right is a different dimension, altogether a different journey. He who holds on to the wrong never attains the right. At the same time, he who has discarded the wrong has not necessarily attained the right. The wrong has to be discarded, but merely leaving the wrong and making no further effort does not help one to attain the right.

In this sutra, Lao Tzu has tried to reveal the positivity of life, the inner well-being. These three illnesses he has talked about are external and inadequate. People need something to hold on to in their journey.

People hold on to these three diseases for this very reason; they want a support, something to lean on. When these supports are snatched away they find themselves in difficulty, because how can they live without support? One man lives in order to acquire knowledge. As he progressed, he feels he is developing, attaining something. This is his support. One man lives for humanity, morality, justice, religion. He serves mankind. This is his support. One man lives for material gains, for wealth, for status, for fame. This is his support. All these people need a prop, a support, in order to live. But Lao Tzu says, "Leave all three."

It is very difficult to be without an anchor. Then we feel, "How should we live?" What should we do?" We let go of the wrong, and the hands become empty. Lao Tzu agrees that empty hands need an anchor, need a support, but if this support is from the outside again, it will be no better than the ones that have been discarded. This support should now be an internal support, your very own from your inner self.

Therefore Lao Tzu says: "REVEAL THY SIMPLE SELF. EMBRACE THY ORIGINAL NATURE, CHECK THY SELFISHNESS, CURTAIL THY DESIRES." Let us take these one by one.

"REVEAL THY SIMPLE SELF." When our hands are emptied from the external world and there is no object left for the mind, then the full current of consciousness can be directed towards the self. When the eyes no longer look outside, the full power of seeing can be circulated within. When the life-energy is not directed to attaining the external objects, its full power and movement can be utilised for the journey within.

To reveal the self means that all your senses that were, till, now running in and out, all your mind which was, till now, occupied and attracted to the attainment of distant things, all your attention that was, till now, running after everything except your own self, now have to be directed towards your own self. This can only be understood and accomplished if the first three things are discarded.

You sit with your eyes closed, but what you see are external things. You see the world outside, and not any thing that is within you. Close your ears and the sounds you hear are of the outside world. You withdraw your attention from the outside and yet it keeps running outward. This is because of the three things had been mentioned previously. These three outside supports have not broken yet. Because of constant practice and the habit of previous births, the mind keeps running out towards these. Lao Tzu says: "If these three are broken, all the senses can be made to enter within."

Close the eyes and concentrate on one thing; that you will not see any external object. Pictures will appear before the mind's eye because of the old habit, but know that they are from the outside and you are not prepared to see them. Tell yourself time and again that you are not interested; they have no attraction for you. If you stop taking interest in these pictures, you will find that they will get less and less. They appear

because you call them.

No guest comes to the mind unless invited. Nothing can force itself into the mind; your invitation is necessary. It is quite possible that you have forgotten your invitation; or that you have changed your mind afterwards; or that you have no idea when and how, in which unconscious moment you extended the invitation. But the fact remains that whatever comes to your mind is what you have called. Not a single happening of the mind takes place for which you are not responsible.

If you find yourself committing crimes in your dreams and indulging in all sorts of outrages, it is because you have wanted to do so; but you have hidden it from your own self. You get up in the morning and say it was a mere dream and of no consequence. But the dreams are yours and they are not without reason. You have invented them, you have called them. So never underrate them. Dreams tell you about yourself, they inform you about what lies in the folds of your mind. The mind is with you. In the day time you can suppress it but in the night it begins to work.

Psychologists say that if you do not dream you will go mad. This is right. Whatever you suppress during the day is thrown out in the night -- a catharsis takes place. Once we believed that if a man is not allowed to sleep for a number of days he goes mad. Now it has been discovered that it is not lack of sleep but because he cannot dream that he goes crazy. Many experiments have been carried out to this effect and this is a proven fact.

You see many dreams at night. There is a chain of twelve. Twelve times you enter into the dream-state. In between, you fall into deep sleep. Psychologists have experimented on hundreds of people. It is now possible to know by the movements of the eyes when you are asleep and when you are dreaming. We now have machines to measure the intensity of eye-movements. When you dream, the pupils of the eyes move in the same way as when you see a film. A dream is a film. When the pupils do not move, that is when there is no dream the pupils stop. When a person is dreaming and when he is not.

Psychologists have experimented on people for several years. Whenever a person began to dream he was woken up. In seven days' time he became almost insane. Then, this same man was woken up when he was not dreaming. Every time he stopped dreaming he would be prevented from sleeping. After seven days it was found that he was as healthy as ever. There was no difference at all.

Psychologists say that no one suffers because of lack of sleep. We suffer because of our inability to dream. If we cannot throw out the junk we collect throughout the day and it keeps collecting within our unconscious, it can make you insane. Dreams are not without a reason. They are yours; you yourself are in them. So when you close your eyes and begin to see things, it is because of your interest in them.

Stop being interested in them. That is the first step towards revealing the self. Let the pictures come and watch them disinterestedly, become passive. Keep looking; it does not matter. Just like when a man who is seeing a film is suddenly informed that his medical report shows he is suffering from cancer -- this man's interest in the film will be completely lost. The film still continues, and he is looking at it, but now it does not appeal to him, it doesn't hold his attention. In the same manner, when we break away from these three things, the interest, the appeal, will be lost. The old habit will continue to produce the film, but you will no longer be interested.

Be disinterested in these inner dreams. As your disinterestedness increases, the pictures will become less and less. You will begin to notice the intervening gaps. Then suddenly you will find that your attention is focused on your own self. Your light falls on you; your lamp is revealing yourself. It is the same lamp, the same light that illumined the outside world for you. When the outside world no longer exists, the light of the lamp begins to fall on you.

Close your ears and sit. Outside noises will fall on your ears. You will hear bits of your past conversation with your friends; some long forgotten song will come to your mind and you will actually hear it. Listen to everything disinterestedly. Do not begin to hum the tune to yourself even in your mind. Be passive; do not react to these stimulants. After some time, after a few days, the ears will become silent. There will be no sound. And that day, for the first time, you will hear the sound of the silence within.

Each sense can be turned inwards. Take fragrance for instance. There is a fragrance within which we do not know of. Perhaps that is the real fragrance. But our noses are filled with the fragrance outside and it does not occur to us that there is a fragrance within, the fragrance of the atman.

All senses can be experienced within. Understand the senses well because they are a two-way traffic. The senses are joined to you within and also joined to the world outside. That is how it can bring the news of the world to you; otherwise you would have no knowledge of the world. But we use the senses as one-way traffic. We only take the news of the outside world from them and never of the inside world.

Lao Tzu says: "REVEAL THY SIMPLE SELF." As we see the vast skies above, the moon and the stars, and the flowers and trees and the multitude of faces which are all an experience of the great expanse outside, so also we can experience the profound expanse of the great void within. But for this, we shall have to transform our attention. The outgoing mind has to be called back within; it has to come back home.

The last resting place of this inward journey is the revelation of the self. It is the revelation of knowledge of the self.

Lao Tzu is interested only in the natural. He holds on to it in the same manner as Kabir. Kabir says; "*Sadhi sahaj samadhi bhati*." In every song, Kabir lays stress on the '*sahaja*' (the natural, the spontaneous,). Keep this word '*sahaja*' in mind.

If I create a concept of the self before beginning my inward journey, it will not be my natural self. For example, if I come to visit you with a preconceived notion about you, then I will see you through the screen of my preconceived notion. This will not be your true natural self because my notions about you will be mixed with it. I may have come with the notion that you are a very good man. You may look like a good man to me, but perhaps you are not a good man. Perhaps it is the exaggeration of my notions about you. When I have come with a fixed view that you are a good man, then I see only that which proves my point.

Then I begin to select. I will not see all that is wrong in you, I will see only that which is right. I will keep adding the good points till my concept about you becomes strong and increases a thousandfold. Then you appear to me to be a great sadhu. Now, whether this is your actual nature or not is quite another matter. In the same manner, if I have decided beforehand that you are a bad person, I will pick out all the bad points in you. So when we see, we see only a selection, and hence we cannot see the truth. We choose what suits us even to be truth.

If someone tells you Buddha is a bad person and he convinces you, then when you go to Buddha you will not find Buddha anywhere. You will only go and confirm that he is a bad man you set out to see. Man's greatest difficulty is that he proves what he believes. His belief becomes a fact. Our beliefs appear as truths to us and we follow our own concepts. We even construct concepts about our own selves.

Lao Tzu and Kabir, or others who have a concept of the natural (SAHAJA), say that to reveal the simple self within, you have to proceed without any preconceived notions. Otherwise you will experience only your preconceived notions. One man believes it will be like this and like this -- and he invariably experiences what he expected to see. But that will not be the truth. It is a play of his own concepts, an illusion of his own mind, his own projection.

We all have our own views about the atman. Some believe that the atman has a certain form, some that it has a certain colour, some already know what kind of an experience it is going to be. If you go within, with any of your expectations, the experience will not be of the atman but of your own projections.

Therefore Lao Tzu says: have no conceptions when you go within. Be absolutely empty. Go with a free vision. Wear no coloured glasses or else you will see the same colours in the atman. That is why different religions in the world have described different experiences. These are not authentic experiences; they are coloured by the colour of their conceptions.

There is another difficulty with the journey within: you have to travel alone. You cannot check in with someone, you cannot compare your experiences with another; you cannot even ask whether you are on the right or wrong path. If you go to the market and you choose something because it is yellow in colour -- if others insist it is not yellow, you will become afraid that you have become colour-blind. But in the inner world you have to be alone. So any preconceptions are dangerous for there is. no way to check with others. No one is in a position to tell you what you see and what you don't see. You are absolutely alone.

Because of this absolute aloneness, you have to be relieved of every single preconception or else there is no way of correcting your illusions. In the outside world, we correct our -- selves by the example of others.

Mulla Nasruddin went to the tavern with his son. Both began to drink. Mulla began to advise his son, "You must know when you should stop drinking" he told him. "I shall tell you how to decide. See those two men sitting at the next table? When they appear to be four to you, you have reached the limit."

The boy turned and looked at the men. "I see only one person on that table!" he told his father. Nasruddin had already taken a bit too much. He was already seeing two in place of one. And he was advising his son! The son could see for himself that there was only one person at the table. In the outside world we can check things, weigh them.

Therefore, science has been able to lay down laws whereas. religion cannot. Each man has to enter on his journey alone. And there are very few people who start their inward journey without any preconceptions -- some Buddha or Lao Tzu. Otherwise the Hindu enters the inward path as a Hindu, the Mohammedan as a

Mohammedan, the Christian as a Christian. You take all your concepts and teachings along with you and then you see within what you have set out to see. Illusions are easy to create within oneself because there is no one there but you.

Therefore, time and again, Lao Tzu stresses the simple self. By "simple" he means devoid of all concepts. Lao Tzu goes even a step further. He says, "Do not go within even with the belief that the atman is there, for that also becomes a preconception."

When anyone asked Buddha, "Does the atman exist or not?" he would reply, "Go within and see for yourself. If I say it exists, it would be wrong. If I say it does not, that also would be wrong."
The man would say, "How can both be wrong?"

Buddha would say, "Both would be wrong in both cases I will be giving you a concept. If you go within with the knowledge that the atman is, you will experience the atman even if it does not exist. And if you go with the knowledge that there is no atman, you will not have any inkling of it even if it is there."

Man gets captured and enslaved within the capsule of his own concepts. Once he is caught within his own beliefs, nothing can free him. The biggest jail-house is that of our own beliefs and ideas. So Lao Tzu or Buddha would say: "Do not believe anything. Simply go within. Whatever is, know that; whatever you meet, see. Do not acquaint yourself with the unacquainted prematurely. Do not cover the unknowable with your knowledge. Let the stranger remain a stranger. It is not proper to know anything about it before you know it."

This is the meaning of the simple self. Therefore Buddha never talked of Ishwara or atman. Buddha seemed to be an atheist. This was natural. He did not believe in God but he did not believe in the atman either. Buddha said, "I believe only in the void." But you can build no concept on emptiness. If you think you can, it will not be *shunya* (emptiness). Whatever can be conceived becomes an object. Emptiness has no shape and hence cannot be conceived. We have many concepts of God. Look at the number of idols we have created. We also have many concepts of the atman.

There are many peculiar concepts about the atman. Some say it is in the shape of our thumb: some say it is in the shape of our body. Still others say it is like a fluid; it assumes the form of whatever it enters. In the human body it takes a human form; in an ant it takes the form of an ant; in an elephant it assumes the form of an elephant.

But what is the concept of *shunya* (*void*)? *Shunya* means that which cannot be conceived.

Buddha has said, "If you want to know my belief, my faith, I have faith in only one thing; *shunya* (emptiness). And because I do not wish to create any concept in you, I say that I do not know whether there is an atman within or not. But one thing is certain -- there is emptiness within you. Enter the emptiness. Do not ask me what this emptiness is like, for emptiness is that which is not. How can you express that which has no form, no colour, no shape?"

Lao Tzu says: "REVEAL THY SIMPLE SELF." Do not heed religious teachers and pundits who educate you about the form of the atman, who say that the atman is like this or the atman is like that. Leave all thoughts about the atman that you have gathered and enter within, so that that which is can be revealed.

"REVEAL THY SIMPLE SELF. EMBRACE THY ORIGINAL NATURE." Do not ask what your nature is like. If you ask, you go astray, because for then a concept will be formed. Do not ask, do not even think, do not seek. Just enter within and taste it for yourself.

Buddha has said, "The ocean is salty wherever you taste it." At no time, nowhere, has the ocean water tasted otherwise. The emptiness within also tastes the same to whomever tastes it. But this taste is like the dumb man who tastes candy. He cannot tell what the taste is like. Man has no words to express the taste of the emptiness. It is so enormous that all words fall short of it. So do not ask. Step within, embrace that which is so close to you, be immersed in it. Drown!

But we set out in search. We seek even the atman in the outside world. Even when we seek our own selves we ask others. It is as if we were to ask a stranger the way to our own house! Can any insensitivity be greater than this?

Whenever we ask another, our experience of the self becomes adulterated. Yet we are willing to accept this, because to believe the other is a very natural desire in an ignorant person. The knowledge is cheap. It is free, easily available. Self-knowledge entails a great deal of effort and labour. We have to proceed ourselves.

Secondhand knowledge acquired from others will not do in the quest for truth. You have to lay down the load, unburden yourself of all concepts. You have to enter within as if your boat has capsized and you are thrown on an unknown island. You do not know where you are; you know nothing about this place. Each

step is an adventure in a strange land. Like Robinson Crusoe, you will have to discover everything yourself. This is the meaning of the simple self. With each step you will discover things as they are within, you will taste the original taste of the emptiness.

Pseudo-tastes can also be created outside. You must have seen a hypnotist working. If you have not, you can try this experiment. Make a child lie down and suggest to him that he is falling asleep. It is not only with children that you can do this. Thirty per cent of people can be worked upon in this way. In a short while, the child will fall asleep. Hold an onion before him and say, "This is an apple, a delicious apple. Eat it." The child will eat it and smack his lips. He will say it is tasty.

This is hypnotism. But in everyday things we also hypnotise ourselves. Do you remember what you felt when you took the first puff from a cigarette? But since everybody smokes, it must be enjoyable. When you took your first sip of coffee did you enjoy it? This is nothing but hypnotism.

And we are told taste has to be cultivated! When you drink coffee for the first time you will find it bitter. It is no fault of the coffee. You are not refined; you are uncultured. Keep taking coffee over a period of time and you will develop the taste. Then it will be difficult for you to remain without coffee. What has happened? You have hypnotised yourself, you have been hypnotised by your friends and even by the advertisements of the Coffee Board. Now coffee has become delicious. But this taste is false; it is not authentic.

In the same way, the inner taste can also be false. Therefore Lao Tzu exhorts us to embrace the simple self within.

If you are impressed by Mahavira -- and people like Mahavira are impressive; it is very difficult not to be impressed by them -- then you sway to his music, you get carried away by his fragrance, you lose yourself in him. Then you catch hold of his words. You take these words and go within. You will get the same taste that Mahavira has spoken about. But this taste will be false. It will be like the taste of coffee -- cultivated. The words echo within you. Mahavira's image is established within you; the idea of Mahavira has taken hold of you. Now you will live in this hypnosis. But this experience will not be the experience of the self.

Mahavira has also said that this is not self-realisation. He told his followers, "You will not attain the self unless you leave me." What did he mean by this? What he meant to say was: "Let my words inspire you, but let them not become your conceptions. Let my words arouse the thirst within you but let them not become the water to quench your thirst."

This distinction must be understood well. My words should awaken the thirst within you, but they should not become the water. You should not become satisfied by quenching your thirst with the water of my words. Otherwise you will be cheated out of your finding your own means to quench the inner thirst.

In spiritual life it is profitable to be influenced and it is also profitable to be non-influenced. You should be competent enough to arouse the thirst and alert enough not to come within the hold of the words. The guru's words should not become your burden.

Lao Tzu says: "Be alert, be natural and embrace your atman. RENOUNCE YOUR SELFISHNESS AND CURTAIL YOUR DESIRES." What is meant by selfishness? Not what we usually mean, because he has told us to discard that long ago. When he has already told us to banish wisdom and discard utility, selfishness does not mean the same thing as we know it to mean. It has a profounder meaning. We discarded selfishness when we gave up our habit of viewing things from a utilitarian angle.

Then what does Lao Tzu mean by selfishness? Here, the meaning of selfishness is self-centredness. An ordinary man's trouble in life is that he is self-centred. If he loves someone it is with a purpose. It is this purpose that destroys his life. We are all self-centered and we employ many subtle means to this end.

Mulla Nasruddin knocked at the door of a very wealthy man. The man opened the door. Mulla said, "A man is in great debt, he is dying. Help him."

The man took out a rupee and gave it to him saying, "Your thoughts are virtuous, go and help him." Mulla took the rupee. As he was going away the man asked him, "May I know the name of this poor man?"
The Mulla said, "It is myself."

After a fortnight the Mulla went again. This time the man looked at him intently and said, "It seems that someone is neck-deep in debt."
The Mulla said, "You are right."
"He is a very poor man," said the master of the house.
"You are right again," said Nasruddin.
"And I suppose that man is you?" he asked again.

"No," said Nasruddin, "you are wrong this time."

The wealthy man said, "I am glad to hear that," and he gave the Mulla two rupees.

Then, as Mulla went down the steps he called out, "Can I ask you a question good man? I understand the inspiration behind your generosity last time but what is the motive behind your sense of compassion and service this time?"

The Mulla replied, "This time the creditor is myself. The debtor is a very poor man; he cannot repay me. So I am going about collecting funds so that he can pay me. Do you understand now?"

If we look beneath all acts of charity and service we shall find self-interest at the root of it. We all live in self-interest.

A man leaves his house, family and business and goes to the forest. He cannot have any self-interest; he has removed himself from the mundane world. But Lao Tzu says this is height of self-centredness. He is insistent on seeking his self, on attaining liberation, on finding bliss and being rid of pain. This is selfishness concerning the other world. It is plain and simple self-centredness because this man is also worried only about his own self.

Lao Tzu tells us to drop this also, for this too is a hindrance in knowing the self. If I make an investment in knowing my self, if I feel that by attaining the self I shall obtain bliss then my eagerness, my interest, will not be in attaining the atman but in attaining bliss. If I can attain bliss without going through the arduous task of knowing the self, I shall never take the trouble of finding the self. If someone were to tell you that you will know the self but you will not attain bliss, what then?

It has been said that Junnaid, a Sufi fakir, went to his guru. The guru asked, "What have you come for? Answer in one sentence. I do not like too much talk."

Junnaid thought all night. In the morning the guru called him. Junnaid said, "I want to know myself."

The guru said, "If you have to undergo untold pain and hardship in the quest, would you still want to know yourself?"

Junnaid said, "I want to know myself in order to attain bliss."

"Go and think again," said the guru. "When you are in search of ananda, why do you say you are seeking your self? If you seek ananda (bliss) and if it can be attained without the self, what is the purpose of knowing the self?"

Nietzsche has said that people are caught in the clutches of religions because they think they can attain bliss through them No one is concerned about either God or the soul or truth. The day you tell them religion has nothing to do with bliss, it will be difficult to differentiate between the worldly and the religious. They both run for the same purpose. They seem to be running in different directions, but the goal is the same.

One man amasses wealth, because he thinks he can gain happiness through it. One man prays because he feels prayers lead to happiness. No matter how contrary these two may seem in their actions, they are not contrary. Their thinking is the same and their journey is also the same. There is not the slightest difference.

Lao Tzu says: give up selfishness. If you want to know your self and experience the simple, the natural, do not build any expectations on it; that by knowing the self, I will attain this or that. There should be no thought of attainment, no self-interest. This is difficult, but is not difficult to transfer our self-interest from the mundane world to moksha (liberation); it is not difficult to shift our self-interest from wealth to religion. It is very easy.

The truth is that the more greedy a man, the easier he can become religious. It is easy to make him understand: "What are these pebbles you are gathering? Will all this gold and silver go with you when you die? If you want real wealth, give to charity, which will stand you in good stead after death." If you are a small-time miser you may perhaps feel; "We'll see what happens after death." If your greed is intense you will deliberate: "If these coins are useless after death, let me convert some into the currency that works there." So the greater the greed, the quicker you will become religious because now your greed has acquired a new dimension where it can expand. But only those who have no greed can enter the realm of religion. They are not interested in liberation, in bliss or heaven.

Lao Tzu says: drop your selfishness. This selfishness is of another plane. Here, it is mentioned in connection with self-knowledge. Do not think of bliss. Who knows whether you will attain it or not attain it? Who knows what you will attain there? There is no guarantee of what you will find there. You set out to know with the simple knowledge that you are.

Not to know oneself is a great absurdity. I am, but I do not know who I am! You set out to know yourself for this reason alone: that you do not know who you are, even though you are. Let there not be any other self-interest. Do not hope to attain joy, do not hope to attain immortality or tranquillity or even to

solve the mystery of life. Attach no strings to knowing the self. He who does so has still his eyes on some attainment so he will be going around and around outside of himself. He will fail to go within. He alone can go within who has no desires left. Therefore Lao Tzu says: "CHECK THY SELFISHNESS: CURTAIL THY DESIRES."

These desires are the desires of a spiritual man. The desires of the mundane man ended with the first sutras. "Spiritual desires -- this appears contradictory. We cannot imagine that there can be spiritual desires. As long as these desires persist, spirituality cannot be born within a person. Those whom we call sannyasins are invariably people who have left their carnal desires and have caught hold of spiritual desires. The authentic sannyasin is one who has no desires, neither worldly nor spiritual.

Jesus' death was near at hand. He was going to be captured by the soldiers that night. In the last moment, as his disciples began to depart, one of them asked: "In the kingdom of God, you shall be seated beside God. Where shall we, your followers, be seated?" These people may have gathered around Jesus because of his promise of the kingdom of heaven. The word "kingdom" must have enticed their greed. They must have been filled with the desire of attaining happiness. They left the mundane world for a better bargain.

The so-called champions of religion always teach people: "What is there in this impermanent world?" If they were to be asked, "If it was not impermanent, then would it have everything?" -- then what? They say, "What is man? He is a collection of flesh and bones." If he had gold and silver within, then what? These preachers only help to incite the greed within you by changing the dimensions of your desire. Their main question is what is in it for you? They are not opposed to desires at all. The place where you have centered your desires is perishable. So they say remove your desires from there and fix them on the eternal.

Lao Tzu does not suggest changing the direction of your desires. He tells you to eradicate them. Understand this difference well.

I am running after wealth. Somebody reasons with me, "What is this madness? What is there in wealth? Tomorrow you will die. And then? Death will surely come; it is inevitable. If you must run, run after God who is the real wealth!"

My greed totters. I begin to think, "I may amass wealth but death is a certainty. Money works everywhere but death accepts no bribes. I cannot escape death. Then what should I do? I shall run after God." The struggle continues; only the subject changes. The goal is changed; the desire is the same.

People like Lao Tzu say, "Do not run!" They do not say: the world is meaningless; God alone is meaningful, therefore, do not run. That would be selfishness. It would mean that those who are more cunning would strive to attain God. Those who are less cunning strive to gain wealth. Those who are calculating do not indulge in small things. Those who are foolish indulge in lesser things. "What? You are building a house on earth"? How foolish! Make it in heaven. It will be everlasting. So the whole thing becomes a play between more cunning and less cunning people.

Therefore Lao Tzu is very emphatic when he says: "Leave cunning, leave selfishness, curtail your desires." If any desire remains in the spiritual sense, be it in any direction, the wandering remains. Stop! Do not run.

What is the meaning of desire? It means to run to attain something that is far away. I am here; what I want is there: there is a distance in between. To cover this distance is the meaning of desire. I am here; you are there. I want to attain you. There is a distance between us which I have to cover. When I shall cover it I do not know but in my mind I can cross this distance this very moment. I desire a palace. When I can fulfil my desire is unknown but in my mind I will begin to live in the palace.

Desire is the remedy to remove the distance. Desire is the bridge between me and my goal. The goal is like a rainbow. It is visible but does not exist.

He who is filled with desires can never be established in his self. He is always somewhere else, far far away. He can be anywhere but within himself. Where there is desire there is struggle. Where there is no desire there is no running. You stand within yourself, you live within yourself. If you are not trying to attain something, why should you run? You will stop. This state is called samadhi. Desire is running outside of ourselves. Therefore desirelessness is necessary for self-knowledge.

Lao Tzu says: "CURTAIL THY DESIRES." But this is very alarming! If someone suggests that we change our desires, we will be ready. If we are told, "Leave the women of this world. What is there in them? In heaven there are celestial nymphs," the mind is delighted at the prospect. But devas must be there to replace the women on earth. What is there in earthly wine? There are springs of wine in heaven. You can drink it, you can bathe in it, you can swim in it. But remember, if you wish to attain this wine in heaven, you have to give up this miserable concoction what is available on earth. It is a bargain. Those who are cunning

fall prey to this deal.

Many times I find that a drunkard is more simple than a sadhu. It should be the other way round. The drunkard is guileless, he is ignorant, he does not know the mathematics. He does not know what he is doing: he is giving up the eternal wine for this miserable liquid! The clever fellow bides his time. He stands with his rosary, and when the time comes he will jump in the eternal springs and fulfil his thirst. But this is a bargain, and in matters of religion there is no bargaining. This very attitude reeks of desire. Desire hides behind it.

You perform your daily *puja*. For what? You renounce one thing and another, you meditate, you donate to charity. For what? If you have an answer to this question, desires still remain. If you say there is no reason, no reason whatever, then you do not bargain. Then prayer in itself is enough joy. Prayer is bliss in itself. There is joy in giving.

If you give with the idea of attaining happiness, then it is a desire. If giving is a pleasure, it is religious. If giving is with a motive, it is a bargain. If giving is a joy, there is no ledger where we keep accounts of how much has been given. We make no preparation for any heaven. If, tomorrow we find ourselves in hell, we do not complain and bring our ledgers to prove. We gave, there w?s joy in giving. The deal is complete. What could be attained ,by prayer is attained in the very moment of prayer. Those who do not attain in that moment never attain.

In this world, cause and effect are closely connected. If I put my hand in fire, I will burn myself. If I do not burn my hand now, I will never burn it. If you have prayed now, the bliss of prayer showers on you as you pray. Outside the act of prayer there is no attainment. If there is an idea of attainment, prayer also becomes a desire.

If there is no thought of attainment, every act becomes a prayer. Each act is complete in its doing. We do not carry anything forward. Our connections are severed from the moment that is gone. There is no bargaining. There is nothing in that moment on the strength of which we demand for this moment.

The worldly man always makes transactions. He who makes transactions is very much in the world. It does not matter what the commodity -- wealth or heaven -- because a deal is a deal. A spiritual man never negotiates. He lives from moment to moment; he lives totally. Lao Tzu tells us to do away with desires because they do not let you rise above the world of transactions. Then whatever you do is with an eye to some ultimate gain.

Someone asked Omar Khayyam, "You have sung so many songs. Why?" Omar Khayyam said, "Go ask the flowers, the rose that blooms, why? Ask the stars. They twinkle at night. Why? Ask the wind. It has been blowing since time began. Why?"

In nature there is no purpose anywhere. Except for man, everything in the world is purposeless. But amongst men, only two types of people are purposeless: one whom we call insane and another whom we call '*paramhansa*', one whose intelligence is in disorder and one who has gone beyond intelligence. There is some similarity between the mad man and the *paramhansa*, some qualities within them are the same. This quality is the quality of purposelessness.

Lao Tzu says: abandon all these: selfishness, purposelessness, bargaining, desires, and you shall be able to embrace your innate nature. You will be able to become established within yourself. And except for this -- establishment in one's own self -- there is no other religion.

But we think of even the greatest things in terms of attainment only. People come and ask, "What will we gain by meditation?" What should I tell them? Only one answer is the right answer. "By meditation you shall attain meditation." But this is useless! It would seem like a tautology and what can it solve? They will ask again what will be attained from the meditation that is attained by meditation? They want an answer in rupees, annas and paise.

Maharshi Mahesh Yogi has impressed many in the West because his answers are substantial. He says, "You will attain wealth, you will gain success, you will gain health." The Americans were satisfied: the transaction was clear. Meditation leads to wealth and success. Then meditation can be sold in the marketplace. People like Lao Tzu cannot be sold in the marketplace. If you ask him what is the attainment he will say, "You are not yet qualified to be given an answer." What are you asking? It is as if you could ask, "What can be attained through love?" Then you disqualify yourself -- even in the case of love. You are only fit to gather shells on the shore." What answer can be given to such a person? What will he understand even if he is answered? Nothing.

People ask, "What is to be attained from religion? What is to be gained by prayer? What will we obtain from meditation?" They do not know that when a man leaves the language of negotiation, only then can he

enter the realm of religion. As long as he asks, he stays in the mundane world.

If we are assured of some solid gain, we shall be ready to run towards God. All we want is to run, to struggle. To stop is very stifling for the mind; it becomes restive. So people like Lao Tzu frighten us.

Confucius returned from his visit to Lao Tzu a frightened man. When his disciples asked him what sort of man Lao Tzu was he said, "He is not like a man. He is like a lion! You go to him and each hair on your body trembles, you break into a sweat. Do not ever go to him. He shakes your very soul. One look of his and your life-breath trembles like a leaf!"

This is bound to be. Lao Tzu makes you tremble, because what he says is the ultimate. He does not care to tarry over lesser things. He never answers petty questions. He will not even say that meditation gives you peace. If you want peace, take a tranquilliser and go to sleep! Why hanker after meditation?

But even when people come seeking meditation, they come for peace; they come for health. All kinds of people come, but they all come with desires. We treat our temples no better than our brothels. We also go there filled with desire. Wherever we approach with desire we turn that place into a brothel because we wish to buy something. We throw coins in temples and take care that the sound is loud enough so that it may vibrate in all corners of the temple and if God is anywhere around He may know of it that you have donated a whole rupee!

Bodhidharma left India. When he went to China the king called him and said, "I have built lakhs of temples, I give lakhs as bhiksha to the bhikshus, I have translated all works of Buddha into the Chinese language, I have distributed lakhs of Buddha's idols. I have done a great deal to spread Buddha's religion. Tell me, Bodhidharma, what shall I gain from all this? What honour will I attain?"

But he asked the wrong man. There were thousands of bhikshus who would have given him an answer to please his ears. They would have said: "God's grace is on you, oh king, there has not been one like you before in this world! The gods and the Buddhas are showering blessings on you. You shall attain the ultimate bliss of religion!" The king made a mistake in asking Bodhidharma. He took him to be an ordinary bhikshu. But people like Bodhidharma only come once in a while, so the mistake was only natural.

Bodhidharma said, "Shut up! Now that you have asked, you will not get even that which you might have got. You asked and therefore you lost."

The king was upset. He became restless. Perhaps Bodhidharma did not quite understand. He said again, "I have done so much. And all to no avail? I will get nothing in return?"

"Desire of reward is a sin," said Bodhidharma. "Forget what you have done or you will be crushed under the weight of all your good deeds!" Bodhidharma advised him, "We are not crushed by the weight of our sins alone. The burden of virtuous deeds also kill. A load of any kind drowns a man. A man tries to shake off his sins sometime, but he holds on to his good deeds like a vice. These are stones round your neck, oh king! Drop them. Let them go!"

The king, however, did not like this. Our desires will never approve of such advice. King Wu did not appreciate Bodhidharma's advice. Bodhidharma said, "I shall not enter your kingdom. I shall go back. I thought you had understood religion and therefore took joy in spreading it. I did not know that religion was a transaction to you." Bodhidharma never entered Wu's kingdom. He went to the other side of the river.

King Wu was restless. For a long time he had awaited the coming of Bodhidharma, who was of the stature of Lao Tzu and Buddha. How he had disappointed him! He tore his hopes into shreds. If he had only sealed his actions with his approval and told him that the gates of heaven were already open for him, that his liberation was certain, he would have been so happy!

If desires alone are our pleasure there is no place for us at the entrance of religion. If to be desireless is our only pleasure, then only can we enter. Desirelessness is a necessary state for religion, It is not a matter of petty desires alone; deep and mysterious desires hold the mind captive.

A man came up to Buddha and said, "If I meditate, perform sadhanas, how long will I take to become like you?"

Buddha replied, "As long as the thought of becoming like me persists, it will be difficult. This thought is a hindrance. Leave it, Meditate but not with the thought of becoming like me."

Some other person came and asked Buddha, "Amongst your 10,000 bhikshus, how many are like you?" Buddha replied, "Many." "But they cannot be seen," the man said.
Buddha replied, "They themselves do not know it."

The man still asked, "But you must be knowing it. So none of them are like you."

Buddha gave an unusual reply. He said, "I committed some sins in my last birth. As a result of this I had to be born as a teacher. I am completing my penance."

Among Jainas there is a full scripture on this subject. Because of certain actions, a man is born a Tirthankara. The last bondage of certain actions brings the Tirthankara into the world. Then he has to teach people in order to cut the bondage.

Buddha said, "Because af some past actions, I have had to bear the burden of being a teacher. So I have to go through this. We each bear the fruit of our actions."

Buddha had done no such thing. He was completely lost in the *shunya*. Within him there was no one who could explain. Everything was lost; all was empty!

When everything is thus lost, everything fades away. There are no desires, there is no self-interest. Then the emptiness that arises out of it is your nature, it is the Tao.

The Way of Tao, Volume 2

Chapter #21
Chapter title: Religion is to be your own self

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ONE FRIEND HAS ASKED: IS IT NOT NECESSARY TO RUN IN ORDER TO STOP?

It is necessary. But you are running already. You have run enough. There is a long history of previous births behind you where you have been running. You are the result of this. Now it is no longer necessary to run; now it is necessary to stop.

But our mind finds many ways of deceiving itself.

A moral teacher taught little children, "If you wish to be freed from sins, you must repent; you must pray. You should confess your sin before God and vow never to do it again." After the lesson was over he asked the children, "What must you do to liberate your selves from sin?"

A little child answered, "We must commit a sin."

You have to commit a sin in order to be rid of sin. But it is not enough to sin, you have to do something more. It is necessary to run in order to stop, but that does not stop you from running -- the race is on! What we call life is also a race. So do not console yourself that you are running because you want to stop. We can always postpone our halting for the future, but, remember, you have run enough. It is already too late.

It is possible that our mind is still not satiated. It never is. That which is satiated is not the mind. The mind will keep on running, now here, now there from one goal to another. But if this race is a long agony, a long suffering.... And it is! It cannot be anything but painful.

But the mind's logic is that the pain, the suffering, is because we are not running fast enough. If we increase our speed, we might reach the goal. Or perhaps the pain is that others have run faster and reached, and we have not reached. Or that our pace is all right, but the direction is wrong. Or we think; the pace is correct, the path is correct, but perhaps the object of our goal is not correct. So we change the goal. Instead of wealth we choose religion; we change from the mundane world to the spiritual. Then we feel we should now be able to complete our race.

No, it will not end. The very running is wrong. Neither the road is wrong, nor the runner, nor the pace of running, nor the goal. Running in itself is wrong.

If we understand Lao Tzu we will know that activity in itself is a mistake. To stop, to relax and drown in non-activity, is the correct thing. So no race is the right race -- according to Lao Tzu. To stop is the right thing. No stopping can be wrong. All activities are wrong. Non-activity, passivity, is one's absolute nature.

ANOTHER FRIEND ASKS: YOU HAVE PLACED WORLDLY DESIRES AND SPIRITUAL DESIRES IN THE SAME CATEGORY. WORLDLY DESIRES ARE BASE DESIRES, AND SPIRITUAL DESIRES ARE VERY HIGH DESIRES. BESIDES, WORLDLY DESIRES HAVE TO BE RENOUNCED IN ORDER TO ATTAIN SPIRITUAL DESIRES.

If you have understood Lao Tzu, you will know that according to him no desire is worldly and no desire is spiritual. Desire of any kind is worldly; only desirelessness is spiritual. Therefore, worldly desires and spiritual desires have no meaning. Desire itself means the mundane world. As long as you desire you are in the mundane world. Then even if you desire is to attain liberation, you are still a worldly person. When you have no desires, even if you stay within the world you are in beatitude.

Understand it in this way. Desire is not related to the object. Desire is not a question of what you want, desire is the fact that you want something. What you want is irrelevant. Whether you ask for wealth or status or religion or liberation as long as you ask, you are in the world. When you stop asking, you are in liberation.

Therefore, we cannot ask for liberation. One attains moksha who does not ask for it. Liberation (moksha) cannot be turned into a desire. Beatitude is not the result of a desire, it is not the goal of any race. Rather, to come to a dead halt in your race is moksha. Moksha is not the end of a journey. When the race no longer is, that is moksha. Then it does not matter where you are: the moment you stop there is moksha. When the mind stops wandering and becomes fixed, moksha is attained.

The mind cannot be stable in any desire. The very word "desire" means the wandering of the mind. So Lao Tzu does not differentiate between worldly desires and spiritual desires. The so-called religious people are, therefore, disturbed by Lao Tzu's teachings because they are proud that they have developed higher desires and renounced the lower ones. No desire is a high desire. No poison is greater, no sin is greater. Poison is poison, sin is sin; desire is desire. There is one snag however: there is a possibility of adulteration. If there is no adulteration it is a pure desire. The desire for worldly things is an adulterated desire; the desire for liberation is an unadulterated desire.

Our friend is worried that I have called spiritual desire worse than worldly desires. The world and desires go together; there is no connection between liberation and desires. The world cannot be without desires, but liberation has nothing to do with desires. Therefore he who has developed the desire for liberation has fallen upon pure poison. A man may succeed in attaining his worldly desire, but one who harbours the desire for liberation, never attains it. It is impossible. So a man who desires liberation is doing a dangerous thing. He is heading for sure disaster, because liberation means the end of all desire: desirelessness. Salvation and desires are far apart. There cannot be any relationship between them anywhere.

So the worldly man is not committing as great a mistake as a so-called spiritual man. What the man of the world seeks is possible, whereas the quest of the spiritual man is in vain. A man who runs a shop in order to amass wealth is seeking the possible, whereas a man sitting in the forest in quest of God seeks the impossible.

In fact, God cannot be sought. When all quest stops, he is found to be present, here and now. Because of the quest he cannot be seen. When a man runs fast in search of something, he fails to notice things around him and, so, passes by the very thing he is looking for. A man travelling in a bullock-cart has enough opportunity to observe things around him, but, when a man travels in a plane all details are lost. He cannot see flowers, he cannot see birds, he can only see clusters where trees are. If a man travels in a rocket, even the jungles are lost. Nothing can be seen. Speed blinds the vision. As the momentum of desires increases, we become more and more blind. The dust that is raised does not allow us to see anything.

That which we seek is only visible when there is no dust, no smoke in our eyes. The mind should be so relaxed that there is not the slightest stir, not a single ripple. Everything should be silent, serene. The mind should be as tranquil as a lake. Then, that very moment, we see His rejection in the silent waters.

Lao Tzu says: desire is the world. Therefore, no desire can be spiritual. Those who paint their desires with spirituality deceive themselves. The worldly man can be forgiven, but the so-called spiritual man

cannot be forgiven for he has applied a carnal rule to God. Desire, greed, are all carnal desires. And the aim is God!

We cannot point the mundane world in the direction of God. We cannot turn our corporeal tendencies towards the spiritual. When worldly tendencies are annihilated, what remains is spiritual.

LAO TZU HAS TALKED ABOUT PURE, ABSOLUTE TRUTH AND HAS LOOKED UPON ALL CONCEPTIONS AS THE ONLY BARRIER THAT PREVENTS MAN FROM ENTERING HIS NATURE. FROM THIS ARE WE TO ASSUME THAT RELIGION AND TRUTH ARE BEYOND THE CAPABILITIES OF AN ORDINARY PERSON? WILL THE EMBRACING OF THE SIMPLE, NATURAL SELF AS DESCRIBED BY LAO TZU -- REMAIN A RARE ATTAINMENT?

It is not beyond the reach of the ordinary man. It is unattainable only by those who consider themselves non-ordinary. An ordinary man is a rare phenomenon. Everyone is non-ordinary. Ask each person you meet -- all are non-ordinary. Have you ever met a person who is ordinary? Even if a person says he is ordinary, he will claim to be very, very ordinary. In other words, I am non-ordinary even among the most ordinary.

Lao Tzu says: "Become ordinary and you shall attain. Your non-ordinariness is your only hurdle." What is our non-ordinariness?

Some men earn wealth in order to be extraordinary. Some one renounces in order to be extraordinary. Our extraordinariness depends entirely on our doing. The more a person does, the more extraordinary he becomes. Lao Tzu says: "All is attained by non-doing." Therefore the extraordinary never attain, because "extraordinary" means one who has attained something, done something.

But it is next to impossible to find an ordinary man. Every person, whether he says it or not, whether he shows it nor not, believes himself to be the centre of everything. He considers himself to be the exception and not the rule. He takes himself to be the peak and is always working with that assumption. Some attain a certain amount of success and feel happy. Others do not and are filled with despair and inferiority.

ONE FRIEND ASKS: HOW IS AN INFERIORITY COMPLEX CREATED?

An inferiority complex comes about when you consider yourself to be :he greatest but fail to prove yourself. You assume that you are the centre of the world, but cannot prove this by your actions. Inferiority enters the minds of those who aspire to be the very best.

This may seem contradictory, but that is how we have made our lives. If we have to state a straight and simple fact, we have to use the language of contrariness. One who sets out to assert his superiority develops the feeling of inferiority. He begins to feel that he is nothing. He believes himself to be very capable but fails to prove it in actuality. Then remorse and anguish follow.

ONE FRIEND ASKS: WE HAVE NO SELF-CONFIDENCE. HOW SHALL WE CREATE IT WITHIN OURSELVES?

Do not create self-confidence. What does it mean to create self-confidence? It means you want to claim that you are something and you want to prove it. It means you consider yourself not ordinary. You want to prove your extraordinariness.

All mad people are self-confident. It is difficult to shake their confidence in themselves. If a mad person takes it into his head that he is Napoleon, all the world cannot persuade him to the contrary. He is convinced within his mind.

I ask you what is the need for self-confidence? Why are you so worried about it? Perhaps you feel the other person is more successful; perhaps he is more self-confident. Your contemporary earns more than you, or perhaps he has made headway in business or politics. You feel you have lagged behind. You feel it is because of the lack of self-confidence. Hence the urge.

To worry about self-confidence means you are comparing yourself with others. Hence the distress. You

are you, the other is the other. Had you been alone in the world, would you have felt this disparity? Would you have felt this inferiority complex? No, you would have been an ordinary person. And "ordinary" means you would not have even been conscious of your ordinariness. You would have just been. He who is conscious of his ordinariness has taken a step towards being non-ordinary. That you are is enough. Self-confidence is not necessary; the self is enough. You are! Why do you compare yourself with others?

All kinds of troubles start once you begin to see yourself vis-a-vis others. Someone will have a better nose than you, someone will have better eyes than you, someone will be taller, someone wealthier -- all kinds of frustrations start. As many people as you meet, that's how many inferiority complexes will form within you?

You consider yourself to be the best. This causes problems. You feel yourself to be the highest peak and each person you meet makes you aware of the depth of the abyss within you. The tension created by these two feelings within you is the illness that man suffers from. This is the scourge that destroys man, kills him, makes him rotten through and through. Why compare yourself with others.

Someone went up to Bokoju and said: "You are serene, I am not. How can I become like you?" Bokoju said, "Had I also questioned this, I would never become tranquil. I have only one device: I have never wanted to be like anybody else. I am as I am. You are as you are. I have never wished otherwise."

The man said, "I do not want high philosophy. Show me a simple way. How can I attain your serenity?"

Bokoju told him to wait till the others left. People came and went. It became evening and the man became restless. Bokoju took him behind his house and, pointing to two trees, he said. "Do you see these two trees? One is big, the other is small. It is years that they have been there but I have never heard the smaller tree asking the bigger tree how it too can become big! Everything is at peace here. The big tree is big, the small tree is small."

"Only human beings think about these things," said Bokoju. "The rest of creation is not aware of this distinction, of smallness and bigness. The big do not know they are big. the small do not know they are small. Hence the peace, the quiet. There is no argument, no struggle, no confusion. I am I. You are you. Give up the idea of becoming like others."

The man said, "How can I drop this thought? I am so restless."

Bokoju said, "I am showing you the cause of your restlessness. He who compares himself with others is bound to be restless."

Lao Tzu says: "Accept yourself. Non-acceptance is the root of all the trouble." None of us accept ourselves. The more a person doesn't accept himself, the greater a mahatma he looks to others to be. We are our greatest enemy. If we had our way, we would cut ourselves to pieces in order to remove what was unacceptable.

We all accept the other and not our own self. If we could look within others we would find that they also do not accept themselves. They, in their turn, accept the other. If we were to look into .the mind of each person, we should find the same illness -- non-acceptance of one's own self.

He who accepts himself is free from all illness. Where there is no comparison, where is the inferiority? Where is the lowliness and where is the superiority? Then who is ordinary and who extraordinary?

It is good that we compare ourselves with human beings only. Otherwise anything would be capable of giving us an inferiority complex. If a flower bloomed, we would lament that no flower has bloomed within us. If the moon came out, we would wail that we do not have such light on our faces. If a butterfly flew by, we would envy its colours. If a deer ran past we would envy its swiftness. Even the stones by the roadside would fill us with envy.

Compare, and you will become inferior. This is a double ailment: we consider ourselves to be the peak of excellence and then set out to compare. Thus we create two states of tension. In actuality, we see the abyss; and in our imagination, we see the peak. There is no common point between the two. Life breaks into bits between them.

Lao Tzu says: be ordinary. There is nothing better than that. Accept your ordinariness. Since childhood everyone around us has told us, "Be something. Be like this. Be like that." Parents, teachers, are all after us: "Will you remain just ordinary? Be exceptional! do something and show to the world."

Is it not strange that those who have done something to show to the world lie in their graves just like those who did nothing to show the world? Graves make no distinctions. What is the outcome of the work of these outstanding few? It has passed away like in a dream -- like a line drawn in water. Not a trace remains. But we want to do something significant because we consider it a quality.

Lao Tzu says: "Non-doing is a quality." This does not mean that you should do nothing. It does not

mean not to earn your livelihood, not to work, not to move your limbs. Lao Tzu says: "Be fixed in non-doing." Let non-doing be your centre. Whatever you do should come out of your acceptance of non-doing and not out of your race for attainment. Then your desires will decline on their own. Your necessities will remain, but your desires will drop. Man's necessities are so few! Man's desires are limitless!

Lao Tzu says that if you live in your ordinary nature, you will do only that much which is enough for you. The birds and animals also do that much; they also do just enough for themselves. But they are not pained and harassed in their work. No bird or animal struggles to be something. All peacocks are the same, all parrots are the same. They eat, they drink, they sleep, they sing, they dance, they fly. No one is ordinary, no one is extraordinary. No one is small, no one is big. They also act, but there is no urgency in their actions; there is no mad competition.

Man alone is mad. His actions have become more than his relaxation. Why do we toil? So that we may rest sometime. But in the end we find we have not relaxed at all. And, ultimately, we die. Then what is our goal?

Diogenes was lying in the sand, resting. He was naked. Sikander (Alexander the Great) came to see him. When he saw Diogenes he said, "Such joy, such bliss! And yet I say, if there is anything I can do for you, please let me "

Diogenes said, "Please stand a little bit away, on the other side. You are obstructing the passage of the morning rays of the sun. What can more you do?"

Sikander was nonplussed, embarrassed. Still he thought he must do something for him. He said, "You do not know who I am. I am the great Sikander. Ask for something -- anything."

Diogenes said, "You were so kind as to step aside from the path of the rays. What can be greater than the fact that now there is no one between the sun and me?"

Diogenes was a man who believed in necessities and not superfluous things. His necessity was that Sikander should step aside. He lived like the birds. He lived in nature. Simply artlessly.

Diogenes asked Sikander, "What do you wish for?"

Sikander said, "I want to conquer the world."

Diogenes said, "What will you do then?"

Sikander said, "Then I will rest."

Diogenes laughed out loud. Sikander was puzzled. He asked him what was so funny. Diogenes said, "I too am resting! To conquer the world in order to rest? This I do not understand. If rest is the goal, I am already resting. You are mistaken, Sikander. Relaxation has nothing to do with conquering the world. You do not know the mathematical rule. Why should a person set out to conquer the world when all he wants to do is to rest? If it was necessary to do so, I would not be resting. And I tell you, you will never be able to rest. You are deceiving yourself that you will. You will die fighting."

And Sikander died that way.

We all think the same way. We think that if such and such conditions are fulfilled we will retire, we will rest. But even if all the conditions are fulfilled, you find that work has become a mad obsession. The result is that by the time your bed is made, you will have lost the ability to sleep. By the time you have gathered your food, hunger will no longer be there. To earn a living man sacrifices his hunger, and to earn a bed he sacrifices his sleep.

There are two types of wretched people in the world. There is one type who is hungry but has no food and there is a second type who has food but have no hunger. Bernard Shaw has said, "There are two classes in the world -- the haves and the have-nots." This is not correct. There are two classes: have-nots and have-nots. Some have food but no hunger; some have hunger but no food.

Remember, the more wretched is the one who has the food but not the capacity to eat it. Food is an external thing; hunger is internal. Food one can ask for, even steal. Hunger cannot be asked for, not can it be stolen. Something has died within this person while he was gathering resources in order to enjoy it. He sacrificed that which he meant to enjoy.

Man is constantly making this mistake. If man enters the realm of non-doing, passivity, only the necessities will remain. The doing, the activity, will not be lost but will remain in proportion to the need. The man who has known this state of passivity within himself becomes an ordinary man. He no longer aspires to be Napoleon or Hitler, a Mahavira or a Buddha. He does not aspire to be anyone but himself. What he is, is enough.

When Martin Luther died he said, "I am going to meet God. All my life I strove to be Christ. Now it occurs to me, God will not ask me why I did not become Jesus Christ. He will ask me, 'Why could you not

be Martin Luther?' He will ask me why I wasted my life being what I could not be rather than being what I could be."

God will not question anyone about why they did not become a Buddha, a Mahavira, a Christ. He will only want to know why you could not be what you *could* be. But this is the trouble; we try to be what we cannot be and do not give a thought to what we can be. Thus we miss life, we miss the opportunity life offers us. Then we are filled with an inferiority complex. We are filled with despondency, gloom and sorrow. Then life becomes a burden and not a dance of joy.

Lao Tzu says: "A life that is filled with dance -- is a natural life." When he says "dance", he does not mean you should become a dancer like Nijinsky or Udaya Shankar. It is enough that you can dance with joy. Whatever the dance, however badly performed, it should be authentic; it should be yours. You need not be a great singer like Tansen, but the melody that comes out of you should be yours, and yours alone. Then it does not matter if there is no rhythm, no poetry. There is only one demand that existence makes: that it should rise from your heart.

The bliss of God showers on the person who is authentically and honestly his own self.

Lao Tzu is not at all concerned with the extraordinary man. In other religious traditions, the extraordinary is valued very highly. Lao Tzu values the ordinary man. "Be as if you are not. Why should anyone even know of you?" he asks.

Lao Tzu says: "You are meaningful in yourself. Your purpose is in your very self". That you are is enough to show that God has accepted you. That you are is enough to show that God stands behind you, just as much as he stood behind Buddha or Lao Tzu. He has given you the same number of breaths he gave them, the same number of heart-beats. He is partial to none. The sun shines as much on you as it shone on them. The winds go past as freely. All existence accepts you as it accepted Buddha or Lao Tzu.

But when you do not accept yourself, what can existence do?

Lao Tzu says: all talk of ordinary and non-ordinary is pure babble. All comparisons are meaningless. There are variations in the world, but no qualifications. Understand this well.

Nothing is superior and nothing is inferior. There are variations. Buddha is different from you. If he has bloomed like a flower it is because there were never any comparisons in his mind. He did not strive to be above anyone or below anyone. The other did not exist in his vision. He opened himself to the whole world.

Your trouble is that you compare yourself with Buddha, Mahavira, Christ, and Krishna. Your efforts are all towards becoming something or someone that you are not. This is hell itself. To strive to be what one is, is heaven. The day the thought of being something else is destroyed and only the thought of being as you are remains, that day becomes the day of liberation.

Lao Tzu is very much in favour of the ordinary man. He is in favour of attributeless man, a nobody.

ONE FRIEND HAS ASKED: OUR EDUCATION, OUR CULTURE, OUR TRADITION, BECOME A COVERING OVER OUR NATURE. IS THERE NO TRAINING WHICH DOES NOT COVER OUR NATURE BUT CAN BECOME A HELP TO OUR NATURE?

Education means that which is given from without, that which is given by someone else. Impressions are that which have been given by others. Therefore all education, all impressions, become a covering on one's nature in an intrinsic way. The only thing that can be possible is that some coverings are complex, more solid, and some are less. Some are hard like iron, others are like the air. But they are coverings all right. Understand this well.

Education is necessary for the world. If you have to live in the world, run after desires, be ambitious, then you must be active; then education is necessary. Education, teaches you how to be active. The more educated a person, the more active he is and the more successful in the world. The less educated a person, the less active he is. Education is the technology of activity.

But to go within one's own nature does not require any education. On the contrary, we need the courage to leave all that we have learned behind. This is an inevitable condition.

Lao Tzu says that clothes cover the nakedness of a person. We can ask if there are clothes that do not hide the nakedness of man. Clothes will hide maybe more and maybe less but clothes cover the body. Clothes can be transparent. Then they will hide the least. Yet they will hide. If a person wishes to be nude, he has to remove his clothes. However transparent the clothes, they have to be removed. Then only the

nakedness is revealed.

Nature is our intrinsic nakedness. Culture, past impressions, education, are our clothing. These clothes hide our nature. Ultimately they become so indispensable that we forget that we have a being besides the clothes. This is not only true of our inner being; it is equally true about our outer self. If we were to come upon ourselves suddenly. without clothes, we would not be able to recognise ourselves. We know ourselves only by our clothes.

Those who were detained in concentration camps by the Germans underwent a strange experience. One Jew is psychologist by the name of Frankel was captured by the Nazis and placed in a concentration camp with 500 other Jews from his village. All these people knew each other since they had lived in the same place. The first thing the Nazis did was to take away all their belongings, even their spectacles and wrist-watches, and also the clothes they wore. They were all then completely shaven. Frankel says, "It was impossible to make out who was who. When I stood before the mirror in my utter nakedness, my head shaven, I could not believe it was me."

Your own identification with yourself is through your clothes. If we make a magistrate and a thief stand naked side by side, it would be impossible to distinguish the judge from the thief. It is quite possible that the thief may stand erect while the magistrate cowers. Then the magistrate will be bereft of all his dignity. That is why, clothes are so valuable to us. Snatch away a king's robes and you snatch everything he has away from him.

If this was restricted to our outer selves it would have been all right. But within us also, it is the same. The clothes within are very fine, very subtle. We are not aware of them.

Take, for instance education. If all your learning was taken away from you, what would be the difference between you and your servant? You have spent a few years in college, he has not. This has brought all the difference between you two. You are educated: he is uncultured; Wherever vou go, people will greet you, wherever he passes, no one even looks at him.

Have you ever noticed that when a guest comes to your house, you feel someone has come; but when a servant comes you do not feel as if someone has come. You do not consider a servant to be a human being. What is the difference between him and you, as human beings? Is it only this: that you have been to school, that the clothes you wear are a little more expensive? You have hidden your nakedness with expensive garments. He has hidden his with ragged clothes.

Lao Tzu says: "All teachings create coverings on the atman within, on the nature within." All past impressions obscure that which I am. Only when these impressions are lifted can a man know his own self.

There are teachings which smother the self so badly that it is difficult to get rid of them but there are other teachings which you can be taught that can be removed on the slightest provocation. Such a tradition, such a teaching, which is not a burden on the self and which can be removed at a moment's notice, is a religious teaching. Those teachings that cling to the atman like the skin clings to the body, and which are impossible to remove, are irreligious teachings. A religious teaching is that which also shows you the way to be rid of it. Religious teachings give you an education and also give you the means to be rid of this education. All impressions bind us. Only those that can also free us from themselves are religious impressions.

ONE FRIEND ASKS: THE REVELATION OF THE SELF IS NOT POSSIBLE BY STARTING THE INWARD JOURNEY WITH PRECONCEPTIONS. PLEASE EXPLAIN WHETHER THE TENDENCY TOWARDS SELF-KNOWLEDGE IS POSSIBLE WITHOUT PRECONCEPTIONS. IS NOT THE BASIC CAUSE OF INQUIRY THE PRE-KNOWLEDGE OF THE OBJECTIVE WORLD?

The question is filled with preconceptions. Our friend says it is not possible to go within oneself without some previous conceptions. Now this is taken for granted. Has our friend gone within and found out? If we start with this idea, the idea itself will become the hindrance and it will be impossible to go within; for then the thought arises: "Why labour for that which cannot be?"

To be conceptless is to keep the mind open, without knowing anything. Make no decisions that it is possible or not possible. Experience, and let the decision follow the experience. If you decide beforehand, the scientificness of the method is lost. Then the mind will strive to prove only that which you have taken for granted. We always tend to prove what we believe, for that alone satisfies the mind.

One friend came and told me: "When you speak on the Gita, I feel very happy; but when you speak on

Lao Tzu, I do not feel happy. Rather, I become restless."

The Gita pleases because the Gita is an acknowledged subject. The happiness comes from knowing that I am saying just what he knows. The mind finds peace because the ego is strengthened with yet another brick. The house of the ego has been extended. But if I find that by hearing something one brick of the ego has come off and there is a crack in the foundation, then I am bound to worry. We are not on a quest for truth. The quest comes from our mind. Our mind should prove correct. All the Mahaviras and Buddhas should stand witness to it, and say, "You are absolutely right!" Then the mind becomes very happy.

But these people -- Mahavira, Buddha, Christ, Krishna -- they are troublesome people. They are not in the least worried about you. What is right is right. It does not matter if you are destroyed in the bargain. But remember, their compassion is boundless. If they were to humour vou and say you are right, you will always remain an ill person. Your malady will increase if it is corroborated. Whenever you decide upon a concept, the quest of truth ends then and there. To proceed towards truth you have to be completely unbiased.

Our friend has further said, "If we do not believe that there is an atman within, how can the inclination to go within develop?"

He thinks that curiosity is aroused when we know there is something But curiosity can also be that there may be something, there may not be something. If you were to pass outside this room would you be curious to know what is inside the room without pre-knowledge? The truth is, if you know already what is within the room, there will be no need of curiosity. The greater the belief, the lesser is the inquiry and if your faith is complete, inquiry is not necessary at all.

If you already know, if Mahavira or Buddha have done the spadework and declared that the atman is, where is the need, for you to exert yourself? And once it is known, the matter finishes there. Then you utilise your time in something else. So, you are not at all aware of what is within. There is total darkness, nothing is recognisable. Boundless darkness -- and what is within? Is there death? Is there immortality or simply emptiness? Is there someone, or is there not someone? Then .inquiry is born.

Inquiry, curiosity, means where you stand in awe and you do not know anything. Where there are concepts you are not awestruck for you know already. Perfect inquiry happens only when concepts are completely absent. Inquiry will always be proportionate to the preconceptions. So children are of a more inquiring mind than old men.

Children often ask questions that older people cannot answer. Children have an inquiring mind because they have no concepts. Older people have lost all tendency to inquire because they are filled to the brim with preconceived notions. The child and the old man live in the same world: when the sun comes out in the morning, the child is filled with awe -- where has it come from? what is it? When the flowers bloom the child is mystified. Nothing moves the old man, nothing inspires him. And when the child asks -- for ask he must -- the old man discourages him. The reason is that he still does not know, and does not care -- his curiosity is dead.

This child, in turn, will give the same discouraging reply to his son: "You will know when you grow up." But what do grown-ups know except the fact that their sense of curiosity is dead? They bind themselves laden with readymade answers, but they do not have a single question to ask.

If the body gets old with age that is only natural but the atman becoming old with age is a very sad happening. Nothing is more beautiful in this world than a young, childlike inquiring atman within an old body. Then the within is as fresh as the morning dew and life is rich with experiences. Experiences have not gathered within like rubbish, nor have old concepts gathered like dust on the self. Then the child twinkles in the old man's eyes. When a person has the experiences of life and the curiosity of a child, he is nearest to truth.

But our trouble is that we think if we know nothing beforehand, where is the sense in searching?

The meaning of search is that we set out to discover. to know that of which we knew nothing. It is because we know nothing that we set out to know. Conceptions are the death of the self. They are ways of escaping from the truth.

This friend asks: "Is not pre-knowledge the fundamental cause for curiosity?" If there is pre-knowledge, inquiry is foolish.

How can knowledge exist before knowledge? When knowledge is, it is. Then all inquiry ends. The real danger is that without knowledge it is possible to lose one's curiosity. This happens when w. take the knowledge of others as our own. This we call prior knowledge. Mahavira says. "The atman is infinite valour, infinite bliss, infinite knowledge." And so on. This is his knowledge. But this is borrowed knowledge for us. What does it mean? It means that we have no knowledge, no experience of the atman, but

we accept Mahavira's words.

How many people have accepted Mahavira's words? How many of these have actually set out in search, as Mahavira did? So many people believe in Buddha, but who seeks like Buddha did? It is God's good grace that Buddha did not come across some other Buddha to give him readymade knowledge. He searched himself and found. Truth is attained when we seek ourselves. It is not so cheap that we can buy it from others. Knowledge can be attained from others, but Lao Tzu tells us to shun all knowledge, all such wisdom, which is borrowed.

IS SELF-KNOWLEDGE NOT BLISS-INCARNATE? IF IT IS, WHY DO YOU HESITATE TO ACKNOWLEDGE IT AS SUCH? THE SCRIPTURES HAVE CLEARLY STATED THAT THE ATMAN IS BLISS.

The scriptures may believe the atman to be bliss-incarnate. Those who have said so must have known. All who have known have known the atman to be bliss. But the danger starts when even those who do not know believe it to be so. The danger is not for those who have known but for those who have only heard. You also have heard and believed. You neither know what bliss is nor what bliss-incarnate is. Nor do you know what the atman is. It is only that the word "bliss-incarnate" is very pleasing to the mind.

You have known pain, you have had a glimpse of joy. but you have no glimpse of bliss. So when you are told that the atman is bliss-incarnate, you feel it must be joy, an abundance of joy, everlasting joy -- something like that. For you, anand (bliss) means only an expansion of joy -- condensed happiness, never ending. But bliss is related to joy as much as it is related to sorrow, in that it is related to neither.

You have no knowledge of the atman and no knowledge of bliss, but continuous hearing makes you feel that the atman is bliss. By merely saying that the atman is bliss, nothing happens.

Lao Tzu does not say that the atman is not bliss. He only says, "We shall say nothing about the atman. Go and discover for yourself. We can only show you how to go. We shall not say what you will find there because you are such clever and cunning people that you will make no effort to go within. You will merely keep repeating, "The atman is bliss, the atman is bliss; and hypnotize yourselves into forgetting completely that you have not set out to find it, that you know nothing about it."

What is truth? Any answer to this is only words. You hear words and not truth. Constant repetition makes you acquainted with more and more wonders. Known words are dangerous.

There is a custom among the Jews, and it is a very valuable custom -- not to take the name of God. They call God "Jehovah" which means: he who has no name. This is only to guard against the fact that constant repetition may bring about the illusion of knowing. This word "Jehovah" is also not to be used otherwise it would also become a name.

There are many difficulties for man. Those who understand these difficulties will not tell you what the atman is. They will only tell you how you can go towards it. Where is the sense in talking to a blind man about sight? It is enough to discuss and investigate the possibilities of his regaining his eye-sight. The danger is that if you talk to a blind man about light, he listens. His ears are sharper than ours. His memory is also more sharp. The energy that would have been normally used by the eyes to see is diverted to the ears, to the brain; they become more active. He will also hear and remember all he hears about the atman. His remembrance strengthens day by day till he forgets he is blind, that he has not seen light, that he has no direct knowledge of it.

Those with sight say, "Light is like this." Likewise, our friend says: "The scriptures say." What has one man's eyes to do with a blind man? He cannot lend them to him. What he needs is his own eyes. But the blind also learn their lesson by heart. That is why Lao Tzu refuses to discuss the atman. He only shows us how to improve our sight. Once the sight is restored that is enough.

ONE FRIEND ASKS: WHY SHOULD WE BE RELIGIONS WHEN WE DO NOT KNOW THE BEGINNING, WHEN WE DO NOT KNOW THE END; WHEN WE HAVE NO KNOWLEDGE OF GOD OR ATMAN? WHY CAN'T A BUDDHA WHO EXPERIENCES THE TRUTH GIVE THIS EXPERIENCE TO ALL?

No one wants you to be religious -- at least Lao Tzu does not tell you to be. Religious people have created such confusion that it is better if they cease to exist. No one wants you to be religious.

Lao Tzu says only this: "Be what you are." You may ask, "Why should we be what we are?" The answer is that that is all you *can* be. There is no way of becoming something else. You may try to become something you are not, but you will simply be wasting your life.

Then you might say, "Why should we not waste our life?" Nobody can stop you from doing what you like. Buddhas also accept defeat. They cannot make you realise truth. What can sages do? All they can do is to tell you of the bliss they have attained; the peace, the enlightenment, that they have received. And in so doing, they can only hope to stimulate your thirst for the same. They cannot give you enlightenment on a platter, but can make you interested in it. You may ask why they attempt to arouse your thirst. Try to understand this a little.

If you do not wish to be religious, how is it that you are here. How come you have raised this question? There is a restlessness within that has brought you here. You took so much trouble to raise this question! One thing is certain -- you are seeking something. Otherwise why did you come? Why did you ask this question?

There *is* some quest. What is it you seek? Buddha calls it dharma, Lao Tzu has named it Tao. Whether you know it or not, you are seeking religion. You do not even know what you seek. Investigate within. What are your expectations, what is your search? We do not even know who we are, why we are, for what reason! It seems as if we have been thrown into this world without any rhyme or reason.

There is a turmoil within you. This restlessness will not end till you experience your roots within this existence. Till we realise the relationship between the existence and ourselves, this restlessness will plague us. What other meaning can there be of being religious?

There is no need of indulging in words. To be religious means to be conscious of the relationship between the existence and myself, to establish a connection with the vast universe so that I am no longer a stranger in this world, no longer a foreigner. The whole world is one large family, a family in which the sun and moon and stars, the rivers and the mountains, the animals and trees -- all! all! -- are equal members. It is to know that "I am in my own house." To be religious is to feel that this world is your house.

But a house is not a home. Houses there are in plenty. When a spiritual bond exists between you and the house, when there is a spiritual union, then a house becomes a home. The irreligious man lives in the mundane world; the religious man in God. A deep relationship is established between the religious man and the world. Everything in the world brings forth sweet melodies on the strings of his heart. Then the sun no longer is a stranger to him, nor the moon, nor the stars. Everything seems to be his very own. The whole vast expanse in his home. This feeling is religiousness.

If you are seeking a family, if you are seeking love, then you are seeking religion. When you fall in love with a person, you make one person religious in this world. The larger the family, the greater the joy.

There are some people who are their own family. They have no relationships. If such people begin to feel like outsiders, where is the wonder? Colin Wilson has written a book called THE OUTSIDER. This book is a symbol of the world today. In this age, every man feels he is a stranger. He wonders why he is, what is his relationship to the world. Who is his, and to whom does he belong? There seems to be no connection. Man feels uprooted like a tree that has been pulled out from its roots. He is in limbo.

A religious person is one who sets out to seek his roots. Simone Weil has written a book -- 'THE NEED FOR ROOTS'. She is one of the few religious people of this age. She has said, "Religion is the search for roots." This uprooted tree, hanging in mid-air, wasting and withering away, has to be rooted firmly back into the ground. Then only will it become green once more; then only will it flower again.

To be religious is to seek one's own self. The quest for a bridge, for a connection between the universe and ourselves, is religion. Religion is to seek the deep, intrinsic love between ourselves and the universe.

I am not telling you to become religious. I only say that there is not a single person alive on this earth who does not want to be religious. Even if he denies religion, he is seeking it. Each man seeks religion; what words he uses for his quest are his own choice. What form he gives to his desire is his own business. I can tell you with authority, I have not come across a single person who has not wanted to be religious.

Those whom we call atheists, they too are in search. In fact, this alone is man's search. He is eager to know whether he is an incongruous, useless part of the world or whether he is of some significance. Is his being of some value to the vast expanse? The search for value is the search for religion.

Value, not price. If there is a value to your bring, it means that the world has developed from within you, the enormous current of consciousness has evolved from within you. This whole universe loves you; it would be incomplete without you. It would never have been the same; something would have been missing. There is a profound flow of give and take between you and the universe. Each moment it takes from you;

each moment it gives to you. There is a deep, inner union. The quest for this inner union is religion.

I am not telling you to be religious. No one becomes religious this way. In fact, the irreligiousness of today is the outcome of the constant effort of the moralists to make people religious.

Charles Darwin has written about a confounding experience he carried out. He had read that there are certain things which, when tried for a particular result, bring about the opposite consequence. He was a man of science. He found it impossible to believe without proof.

He called ten youths from his neighbourhood and placed a snuff-inhaler before them. He asked them whether they knew the effects of snuff. They all said, "Yes. We know that when it is inhaled it brings about a torrent of sneezes."

"Very well," said Darwin. "I will place ten gold coins here. Whoever sneezes first will get the gold coins." The ten boys tried their utmost; the prize was tempting. But not a single one could sneeze no matter how hard he tried!

You also will not succeed. Try to sneeze -- you cannot. Sneezing happens; it cannot be brought about.

You can be religious, but nobody can make you religious. That is why religious teachers all over the world have made this earth irreligious. They have tried to tempt their followers. But everything has its own mechanism. There are things which can happen only in the most natural conditions; they cannot be made to happen.

Therefore, Lao Tzu stresses the natural. He says the absolute truth is revealed only in a natural state. The more simple and natural you become, the quicker will you be able to manage the jump. The harder you try to bring it about, the more impossible it will be.

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The students here wish me to say something on the hippies. The first thing that comes to my mind in this connection is the book MAXIMS FOR A REVOLUTIONARY by George Bernard Shaw, as it enumerates

some golden rules, the first of which is indeed wonderful. In a way it can be said that the whole thing has finished with the first rule. He writes: "The first golden rule is that there are no golden rules." The very first thing that I would like to point out about the hippies is that the hippie movement is not an 'ism.' It is the negation of all 'isms.' It will be appropriate if we first probe into the nature of 'ism' before going into the problem of the hippies.

Of all the maladies afflicting humanity during the past five thousand years, the worst is that of 'isms' -- be is Islam, Christianity, Hinduism, Communism, Socialism, Fascism or Gandhiism. Isms have generated much trouble and anxiety for humanity. Almost all the wars fought in human history and all its blood baths centered around one 'ism' or the other. Isms have been changing, but new isms have been taking the place of the old malignant isms, and yet man stands where he was without making an inch of progress. In 1917 the old ism collapsed in Russia. The old gods and goddesses were thrown out, but new ones reared up their heads; a new sort of religion came into being. The Kremlin is now in no way less than a Mecca and a Macedonia. It has become, so to say, a new centre of pilgrimage where Communists from all over the world assemble to pay their homage. No doubt, the old idols have been removed, Christian churches have been closed, but the dead body of Lenin has been placed in the Kremlin Square; it is virtually being worshipped there.

A particular 'ism' may change, but it yields place to another 'ism.' The hippies rebel against any and all 'isms.' Those youngsters who are today known as hippies sincerely believe that man can very well live without any ism. There is no need of a religion or of any scriptures, doctrines or ideologies, because according to their understanding if one becomes involved in ideologies, the capacity to live fully decreases proportionately. I would like to mention here that I also share this view, in common with the hippies. As far as their real significance is concerned, they are greatly symbolic and provide an inkling of the future.

The humanity which will inhabit this globe a hundred years hence will, without any doubt, become free from the cramping influence of all 'isms.' What, after all, is the reason behind this strong opposition of 'isms?' What is that which is working in the minds of hippies and all other youngsters who have raised the banner of revolt against all isms, all temples, all churches and all canons of established society? The cause, is not far off. It can be found in their continuous unhappy experience during this long period since the dawn of humanity. That experience is comprised of the fact that the more 'ism' is imposed upon a person, the less and less sensitive and the more deadened his or her soul becomes, so to speak. The more elaborate the structure of any 'ism,' the greater the degree of inner freedom that is lost.

An 'ism-gripped' personality is, so to say, a dead personality. So it can be said that many from amongst us die quite early in life though they may actually be buried much later. Someone may die at the age of thirty although he may await actual burial until age seventy. The day any rigid ideology takes hold of us, that very day our freedom, our individuality and our soul takes leave of us. The iron bars or the stony walls of a prison-house are obvious to the eyes, but quite unseen are the shackles of thought which chain us, and the less obvious these are in reality, the more dangerous they are.

Recently I was departing from one place. Many friends had taken the trouble to come to the station to see me off. There was another gentleman in the compartment in which I had to travel. He noticed that many people had assembled to see me off, so as soon as I entered and the train set in motion, he hastened to touch my feet and said, "Mahatmaji, please accept my salutations. It is a matter of great pleasure that I will be travelling in your noble company." I replied, "Have you satisfied yourself whether I am a Mahatma or not? You have acted rather hastily in touching my feet. Suppose, by chance, I do not turn out to be a Mahatma, then how will you undo the act of touching the feet?"

He said, "No, no, how can it be? Your clothes proclaim that you are a saint." I told him that if clothes could make a saint of any person, then the whole of humanity would have become saints a long time back. He retorted that the fact that so many people had come to see me off was ample proof of my sainthood. I told him that these days many hired people can be had for such purposes, so such a crowd of well-wishers or admirers has no significance whatsoever. He said, "In any case, at least you are a Hindu." He thought that no matter whether I was a saint or not, even if I am a Hindu, that would do for him. In that case his touching of my feet would not have been any sin. But when I asserted that I was not even a Hindu, then he was indeed greatly surprised. He told me that he did not know what type of a person I was. I should be something at least, either a Muslim or a Christian. Upon this I enquired of him if he had any objection to my

being a mere human being and whether it was not possible for me to live like a mere human being, and whether I had necessarily to be something in addition to that.

His restlessness was worth seeing. He called for the conductor and got his luggage transferred to another compartment. I went up to him after some time and said, "What has happened? It was you who had said a little while earlier that your journey in my company would be a matter of great pleasure for you. Didn't you think it fit to travel in the company of a mere human being? Perhaps you could travel with a Hindu, but to travel with a mere human being is fraught with difficulties for you."

The first act of revolt of those Western youngsters who are today known as the hippies is that they assert their right to live as mere human beings devoid of all labels. They do not want to be either Christians or Hindus or Communists or Socialists. They wish to try to live as mere human beings. I myself also love and place great value upon their attempt to live as mere human beings, and as far as I am concerned Jesus lived as a mere human being and also Buddha and Mahavir. Therefore, when I recently made a statement that the names of Jesus, Buddha and Mahavir should be added to the long history of the hippies, some people were really taken aback.

Although the term 'hippie' is new, this happening is very old. In the long history of humanity, man has tried many a time to live as a mere human being. This involves many problems: for instance, whether one can live without any religion, church, society or, finally, a country as well, because be it the country or the nation, all of these are harbingers of troubles, and as such, are scourges for those who wish to live as mere human beings. Up until a few years ago, the land known as Pakistan used to be our motherland; not it is our enemy's motherland. The land remains the same. It has not split anywhere, nor is there any sign of a cleavage anywhere to denote division; only our loyalties have changed.

I have heard that there was a lunatic asylum on the Indo-Pakistan border at the time of the partition of the country. Then the question arose to which country the same should be transferred -- to India or Pakistan. No politician of either country seemed eager about it. It could be transferred to either country; they were not at all bothered about it. So ultimately the inmates themselves had to be approached by the authorities to ascertain as to whether they would choose India or Pakistan. They replied that they were fine where they were and they had no desire to shift to any other place. The authorities, however, insisted and said, "In any case, you have to choose one or the other. There is no question of your desire not to shift. and you need not worry; if you want to go to India you can go there or if you decide to go to Pakistan, you can so decide. you, however, need not to shift. You will remain there where you are."

Upon this the lunatics had a hearty laugh remarking at the same time, "We used to think that we alone were mad, but these people seem to be greater lunatics because they say that we will not have to go anywhere, and still they ask the question whether we would like to go to India or Pakistan. When we have not to shift from here, the question of going to either India or Pakistan does not arise at all.

It must have indeed become extremely difficult to bring home this point to the minds of the lunatics. At last, a wall was erected in between. Half the asylum was transferred to Pakistan, and the other half continued to be in India. I have been told that even now the inmates climb the wall toward each other and wonder how strange it is that thought they are at the same place, yet one set of them has gone to Pakistan and the other to India.

These so-called lunatics seem less mad than us. We have divided land and even man himself; is there any end to our madness? The hippie says that he shall not divide. He wishes to live like an undivided, fully integrated human being. And 'isms' divide. The most convenient method to divide is through 'ism.' So the hippies refuse to be involved in any ism. They say that they have had enough of the isms and religions, and now wish to be left alone to live as mere human beings -- to live as they are. This is the first important point, and so I said in the beginning that it was essential to grasp its significance fully and unmistakenly. There are hippies, but there is nothing like hippie-ism -- no hippie-ism but hippies.

The second point worth our attention is that the hippies hold that they should not only live like mere human beings but like natural men and women. Civilization over thousands of years has imposed artificiality on man's life, has made him quite different from what he really is. Thousands of years' civilization, impressions and social environments have tried to inject in him a great amount of artificiality and falsehood. They have turned man into a thousand-faceted person. It is said that if we two, you and I, meet in a room, there will not only be two persons, but there will be at least six persons. One is myself as I actually am, another is myself as I think myself to be, and still another is myself as you think me to be and,

similarly, there will be these three facets of you as well. In that room where only two persons should meet each other, six persons meet one another as it were. Six is the *minimum* figure, there could be a thousand facets of each because we have put on a thousand faces, a thousand masks upon our real nature.

Every person poses to be different from what he actually is. He is something, but he is posing to be something else, and he seems to be still something different. And the result is numerous faces -- as if a mirror is placed in front of a mirror and another mirror in front of it and so on, and their reflections of one another have multiplied into thousands of reflections. Amidst the crowd of these reflections is has become difficult to know who you are. Your wife sees one facet of your personality, your son another; your same face takes on one colour when you are before your servant, and there is another there when you are face to face with your employer. When you stand before your employer, you appear to wag the tail which you do not actually possess, and when a servant is before you, you keenly watch whether he is wagging that tail which he does not otherwise have.

The view point of the hippies is quite dear to me. They say, "We would like to live like natural men and women, as we really are, without deceiving. We will practise neither deception nor hypocrisy. We know that our path will be strewn with troubles, but we would put up with all these and try to live as we are." If a hippie feels that he should tell somebody that he is becoming angry with him and feels like abusing him, he would go to him and quite plainly speak out his mind without any hesitation or reservation. I think it is a great human quality. And he will not come afterwards to apologize until he really feels its necessity, because he will argue that he had a mind to abuse, so he abused, and he was now ready to face the consequences. But he refuses to be a hypocrite and to don a smile on his lips while his heart feels like abusing. But as far as we are concerned our exterior is not the same as our inner feelings. We are harbouring all sorts of hellish ideas within whereas our exterior betrays a completely different picture of us. Every man is, so to say, a personification of untruth.

The second thing which the hippies say is "We are as we are. We do not wish to obstruct our natural behaviour. We do not wish to conceal anything." One of my friends had an occasion to live for a few days with the hippies in a small village inhabited by them, and he reported to me that to live there is quite perturbing because they cast aside all the masks imposed on humanity and civilization. There, a young man, instead of saying all sorts of round-about things in poetical language or flowery words to a maiden to plead for her love, goes to her and straight-away tells her that he has a desire to sleep with her. He argues that when behind all this jugglery of words the central idea is sex, then why not express it frankly and plainly, and why it should be concealed behind the facade of flowery language. He can very well say to a girl in simple words that he wishes to sleep with her.

It may appear quite disturbing to us, but according to hippies, if after all this talk of poetry, music and love, the same thing is going to happen ultimately, it is quite proper to say it straight-away so that at least no one may be deceived. If the girl is not willing to oblige him, she can very well beg to be excused.

Civilization has evolved a huge super-structure in which the role of an individual has been reduced to that of mere hypocrisy. Take the instance of any husband: he goes on telling his wife day in and day out that he loves her intensely while he knows quite well in his heart of hearts why he is eulogizing her. Then there is the wife -- with whom we are quite familiar -- who continuously mutters in the ears of her husband, "O darling, I cannot think of living without you even for a moment;" whereas actually she may find it intolerable to stay with him even for a moment. The father tells his son that he is educating him because of his intense love for him.

Actually, if analyzed, it will turn out that he is doing so because he himself could not get proper education, and his injured ego has become like an oozing boil. He now wants to compensate this lack in himself by providing the best type of education for his son in order to placate his own ego. He is firing over the shoulders of his son in order to get self-satisfaction, though outwardly he harps on the fact that he is educating his son because of his love for him. Because the father himself could not become a minister, he wants his son to ascend the high rostrum, though his refrain is the same: that as he loves his son intensely he "....."

But, unfortunately, he does not know that to get his son placed as a minister means nothing short of hurling him into the fires of Hell. If a father really loves his son, he would not like it in the least, that his son should take to politics. But mysterious are the ways in which love manifests itself. All the fathers are telling their sons that they love them, all the mothers are repeating the same thing, all husbands and all wives are

saying so to each other. Millions of people all over the world are telling to one another that they feel love, and still after every ten years a war erupts which results in the killing of fifty or a hundred million people. And each new day sees the continuation of war -- whether it be in Vietnam, Korea or Kashmir.

All humanity is loving but no explosion of love is seen taking place anywhere. The irony is that all humanity is said to be experiencing love, yet wheat we see is only explosion of hatred and not of love. The hippie holds that there is certainly some deception in our love. Actually we are practising hatred while labelling it as love. Now I tell a woman that I love her very intensely, but if the same woman just casts a look upon a neighbour, then all love takes leave of me and I hasten to pull out my sword.

How fragile is this love! If I really love that woman I cannot become jealous. There is no room for jealousy where true love exists. But we are so conditioned that we exult in keeping a watch over those whom we profess to love, and we somehow postulate a basis for jealousy. We pine ourselves away and cause others to suffer the same mental agony. The hippie says that this world has had enough of this hypocrisy, and he now wants to be as he is. If he has love in his heart he says so, and the day it stands exhausted, he openly declares that it has dried up; there is no need of indulging in flowery talk; and he departs. But the old conception about love asserts that once love is born, it is thereafter everlasting. The hippie says that it *might* be so. If it does finally turn out to be so, then he will admit that love is eternal and everlasting. If his experience proves otherwise, he will not hesitate to say that it is fleeting and momentary.

A net, so to speak, has been cast by civilization and it has closed upon us in such a manner that man feels suffocated to death. The hippie refuses to be so victimized. The second principle of the hippies is "natural living" -- to be as one is. But it is a terrible thing to be as one is. It is indeed a very difficult thing because artificiality has gripped us to such an extent, and we have travelled so far int he domain of pretending that for us to return to our original state of naturalness has become well nigh impossible.

Doctor Fritz Pearls is a psychologist who can be said to be the mentor of the hippies. One lady happened to visit his area. I had told her that she should visit the mountain there and stay there for a few days. But when she went there, met Doctor Pearls and saw the whole set up of that place, she could not help but be perturbed because natural living is the gospel truth there. Suppose all the people are sitting in a hall, and one man who is naked comes and sits there somewhere. Nobody bothers about it because if he prefers to live naked it is a matter of his sole discretion. No one in the hall will yell or shout nor will anybody stare at him. He has to be left to do as he pleases. And new flowers of joy begin to blossom forth in the lives of those who happen to live in the company of Dr. Pearls for a month or so, because for the first time they can live a life as light and free as that of birds, as uncumbersome as that of plants, or as a kite flies in the sky just floating in the air without using its wings. Similarly, the people living on that mountain and in the company of Dr. Pearls can be said to be just floating in the air.

If a man is dancing outside, he goes on dancing; if one is singing, he goes on singing; and if one is weeping, he continues weeping without being obstructed in any way. But as far as we are concerned, we have put all sorts of shackles on the members of our society to obstruct free natural expression. The long tale of woe starts quite early in life when a child is given directions to behave in a particular way.

All our education starts with 'don'ts' and we go on thrusting more and more of don'ts down the throats of helpless children. Ultimately the whole creative energy, the whole capacity to act, gets dissipated under the crushing load of 'don'ts.' Either that person stealthily indulges in that activity from which he had been stopped or he suffers from mental conflict or tension. There are only two options open to him: either to become a hypocrite or go mad. If he is a sincere and honest fellow and fights with his conscience, then the inescapable consequence will be that he will go mad. And if, on the contrary, he is clever and cunning, he will take to hypocrisy. He will manage to have a back-door to his house through which he can indulge in any activity of his choice without any inhibitions, so that on the front door he can very well display all the don'ts and the Ten Commandments. He will always stand there pretending all innocence, as if he is not doing anything unworthy of himself, though he may be very well steeped in the other world of inhibited activity.

These inhibitions of civilization have played a vital role in making the human mind schizophrenic, in dividing man into conflicting parts and in destroying his inner harmony.

The slogan of the hippie is that he would do whatever he feels like doing, no matter what price he may

have to pay for it, but the one thing which he would not at all do is to profess one thing and to behave quite the contrary of it. It is a very deep revolt against society, although saints and holy men have always been clamouring that our outer actions should conform to inner thoughts. The hippies are just re-echoing their sentiments, with, of course, one basic difference: when saints and holy men say that our outer actions should conform to our inner thoughts, they only mean to say that the interior should be the same as the exterior. The hippie, on the other hand, holds that the exterior should be the same as the interior: that is external actions should faithfully reflect the inner mind. The two approaches are poles apart.

When the saints and holy men preach that one's outer actions should be the same as the inner feelings, what they want to emphasize is that one's inner mind should be pure. On the other hand, the hippies' slogan to make the exterior conform to the interior only means this much: that all the inhibitory directions like the Ten Commandments, which restrict free and natural behaviour, should be scrapped, and whatever is there should find unfettered expression outside. If one is a thief within, he should be dishonest outside; and if he is angry within, he should be so outside.

The greatest danger lies in the illusion that an angry person creates by pretending to be polite, that a violent person creates by posing to be a believer in non-violence and that a lustful person creates by showing off as a celibate. As it is, all ancient cultures eulogize such pretence, and an accomplished is held in high esteem.

The hippie refuses to subscribe to this creed; he is a worshipper of life. He prefers natural sex to ostentatious celibacy. Even natural sex may have a fragrance totally non-existent in false celibacy, let alone the fragrance of true celibacy of which we know so little. But if there is no true sex, there is no possibility of true celibacy blossoming forth. At the present moment the hippies do not say so, but soon they will be saying so when they come to know of this secret. For the time being their cry is that they will express in their outer actions whatever they feel within. If they are animals within, they will gladly accept it and will not feel shy of acting accordingly.

Another thing that I would like to say is that as far as I am concerned, I believe that if research is carried out, we may arrive at the conclusion that Adam and Eve of the Christian mythology can be called aboriginal hippies, because God had forbidden then to taste the fruit of the tree of knowledge and they had revolted against it. They ate the fruit of the forbidden tree, and as a result they were banished from the Garden of Eden.

The third characteristic of a hippie is his courage to stand in revolt. The character of a 'yes-man' or a conformist symbolizes one type of life. He is always ready to say 'yes' to anything he is asked to do, although it may be that he might not have fully heard what has been said. He may not even understand to what he is giving his consent, but he simply goes on saying 'yes' to everything. He appears to have realized the all-powerful secret that to succeed in life he must say 'yes' to everything.

The hippie on the other hand believes that if all the time we go on saying 'yes' to everything the society tries to impose upon us, there can be no evolution of our individuality. Evolution of personality starts only when we can muster up the courage to say 'no.' As a matter of fact man's soul asserts itself only when he is capable of saying 'no.' When one can say 'no' even though one's very life may be at stake in such a denial, and when once an individual starts saying 'no' and learns this art, then for the first time, due to such denial, his individuality begins its evolution. This dividing line to say 'no' invests a person with his individuality. The tendency to say 'yes' to everything makes him an indistinguishable part of the whole. That is why the society has always been so much insistent about obedience.

A father may very well take pride at the obedience of his idiotic son because he is unaware that such a person as his son is cannot have the mettle to say 'no.' Some intelligence is necessary to say 'no.' As far as saying 'yes' is concerned, it needs no intelligence. 'Yes' is computerized; the less the intelligence, the sooner it emerges. Saying 'no' requires some scrutiny of the matter. It demands argument. One has to weigh the pros and cons in one's mind before one can utter 'no,' because with the saying of 'no' the matter does not end; rather, it starts from there. Saying 'yes' implies a closing of the subject rather than the starting of it. So if the son is intelligent, the father may not like him because his incontrovertible arguments may leave him (the father) dumbfounded on many an occasion. He may be cornered many a time to realize the absurdity of his own stand.

This is indeed a terrific blow to one's ego and may land one in a most embarrassing and difficult situation. Therefore, for thousands of years, fathers, the older generation and the society have been at pains to inculcate in the youngsters the habit of saying 'yes' to their commands. They may term it euphemistically

as discipline, as obedience or by any other name. But the intention is the same: namely to eliminate revolt against their authority and to protect the younger minds from pollution by rebellious thoughts.

The third belief of the hippies is that if there is a mind, it is bound to be rebellious. If, however, we do not want a mind, then it is a different matter altogether. If we want the soul, it will be nothing other than rebellious; in case we do not want it at all, then the question is different.

A conformist has no soul -- he is like a stone by the roadside. A stone lying on the roadside does not itself become a statue; it is transformed into a beautiful sculpture only after being worked upon by a chisel and a hammer. When someone says 'no' and stands in revolt, his inner personality bears, as it were, the strokes of chisels and hammers, and a beautiful form begins to take shape. But when a stone just says 'yes,' then there is no need to use the hammer or the chisel, and it remains a mere stone by the roadside. But those in authority -- may they be fathers, teachers, parents, elder brothers or politicians -- are happy only in the company of yes-men.

The hippie refuses to play the role of a yes-man. He believes in doing whatever he feels is right. It undoubtedly creates difficulties, but in a way the hippie can be called a sannyasin. Truly speaking, the sannyasin must have been a sort of a hippie at some time. He had also refused to tow the common line. He was a non-citizen and a run-away from society just like Mahavir who stood naked. The day Mahavir would have stood naked in Bihar discarding clothes, I do not think the orthodox people would have accepted this strange person without any protest.

Things came to pass in such a way that we have now two sects of his followers, one which asserts that he did wear clothes, but these were 'invisible.' Such are the old conformists who cannot help thinking of Mahavir without the clothes, whether visible or invisible. They say that the invisibility of his clothes misled people to believe that he remained naked, that in fact he was not naked and used to put on clothes.

Jesus, Buddha or Mahavir and people like them have all been rebels. As a matter of fact, all the honoured names in human history fall in the category of rebels. And to find a greater hippie than Krishna is rather impossible. Therefore, a devotee of his does not accept him in total but in part. If we take the case of Surdas, we find that he does not allow his deity to grow older than a child because the upheaval which he would cause after growing into manhood lies beyond his scope. So he is a worshipper of Krishna only as a small child when his stealing also becomes innocent. But Surdas cannot conceive that his Krishna can go on dancing with milk-maids, making love with them, and can sit on a tree smiling after taking away the clothes of the bathing women. Then the old conformist would turn up to offer the explanation that these *gopis* (milk-maids) did not represent women, but that the term 'gop' stands for the senses and that Krishna's climbing up the tree signifies rising above the senses and not for denuding any woman.

The conformist again and again brings back the rebel to stand in his camp. Therefore, after Jesus was once hanged on the cross, a few centuries later he again finds a place in our midst. Then nobody bothers to go into the question as to why Jesus was made to hang. The reasons behind his hanging were very strange: the chief one out of the prominent ones was that he was a non-conformist and a non-believer in blind faith. He was a person who had the courage to say 'no.'

The people told him that Mary Magdalene was a prostitute and that he should not stay at her place. Jesus replied that if he would not do so, who else would? Therefore, though it may seem rather surprising, yet it is a fact that the day Jesus was crucified no one out of his beloved and wise followers or disciples were there at the spot. Only two women were present; one of them the same prostitute who had also constituted one of the reasons for the death sentence against him. It was none other than Mary Magdalene who had brought down Jesus' dead body from the cross. So it must have been quite impossible for the society of his time to accept Jesus as he was. Therefore, when he was hanged on the cross, he was placed between two thieves. The thieves were on either side of him; he was in the middle. And some people out of the crowd there shouted out why those poor fellows were being put to death, but none protested against Jesus being hanged. and what an irony it is that the same Jesus later becomes eulogized as the messiah of millions of people. We are quite clever in knowing the art of explaining away things in order to manage disconcerting facts and to remove their cobwebs and make them presentable.

The spirit to revolt represents the manifestation of the soul. The hippie's very life is a revolt. An

important point in this connection which deserves our attention is that the hippie is not a revolutionary but only a rebel. He is not a believer in revolutions but is simply rebellious. Here we need to draw a distinction between revolution and non-conformism. How many revolutions have been perpetrated during the past thousands of years but with what results! All proved futile ultimately. The hippie believes that all revolutions met with a dismal end because a revolution by its very nature cannot succeed. Only an unplanned rebellion can result in success. The Soviet Revolution of 1917 met the same fate as other revolutions because although one Czar was dethroned and killed, another installed himself in his seat. Only the name changed, as Stalin was no different than a Czar. No Czar ever ordered the slaughter of so many people.

Stalin in the whole of his life-time became instrumental for the death of ten million people. Any other Czar before him or even all the Czars taken together had not caused the massacre of such a vast number of people. so the difficulty is indeed great. Though a revolution takes place, yet after it another tyrant establishes himself. The name gets changed, the flag gets changed, but the people occupying high offices remain fundamentally unchanged. The same Genghis Khan, the same Tamurlain, gets enthroned again. Hitler was a socialist. His part was known as 'Nationalist Socialist Party.' Who could imagine that Hitler would do all that he did! After revolutions have reached their culmination, suddenly it becomes apparent that all has been in vain. Till they culminate, it seems that much is being done, but then suddenly all comes to naught.

In our own country (India) also we had a revolution, and it was thought that after 1947 we would breathe in freedom. Yet now, even twenty-two years after 1947, real freedom is still a distant dream. When it would fructify is still a mystery. Of course, a difference is there. Previously we had masters with the white skin; now rulers with black skin have taken their place. Those with the black skin realized that they should also have white skins. It was not possible to change the colour of their skin, so they instead donned white clothes. Just this much is the difference. Perhaps the British had not resorted to so much firing as our so-called own people did. If history can, it would demand an answer to the fact that when we had not tasted so so much firing, even as a slave nation, why was it that so many killings became necessary after independence! What is the reason after all? What has gone wrong?

No revolution can succeed. There are reasons behind it. One is that the very instruments of a revolution are mostly non-revolutionary and orthodox. another reason is that revolution is, in fact, reactionary in character. Its fight is against reactionary elements, and when the enemy gets annihilated there does not remain any ground for the revolution to stand upon. The success of a revolution virtually sounds its own death knell.

The hippie holds the view that the reason behind the failure of a revolution is that it again commits the fundamental error of taking society as the pivot. Its efforts are directed to change the society. The individual occupies the pivotal place in a revolt. The centre of a revolution is the society. Its emphasis is to change the society as a whole. The hippie, on the other hand, says, "Let the society go to Hell. I take the initiative to change myself and do not wish to wait for your society to act. I alone become changed." So the hippie is an individual rebel. To me, this view is of great significance because all revolutions have proved to be in vain. Yet, we have not stopped dreaming about new ones. In fact, the elaborate preparation involved in bringing about a revolution digs its own grave by itself.

In the first instance a revolution needs an organization, and when an organization is there, it has its own rules to conduct its affairs. It may be any organization whatsoever. When an organization comes into existence, when an idea takes the shape of an institution, all the old maladies creep in. The faults in the old organization were not the causes of that organization, but some faults are inherent in any organization. If there has to be an organization, some office bearers are necessary. Someone has to be the dictator to issue directions.

In an organization a selected few become all-powerful. When an organization is there, money also flows toward it, and there flocks a crowd as well. And it has to be borne in mind that a crowd necessarily has to be conformist. It is usually an assembly of yes-men.

The hippie declares that not a revolution will not do. Only an individual revolt will bring about the change. The revolt implies that when anyone who feels that there is something wrong he immediately parts company from the wrong. The hippies have a term 'dropping out' for it. They say, "Suppose a crowd is moving on a highway. We do not want to insist that we would change them. We feel that they are in the

wrong, and the way they are going is not right. So we just drop out. We get off the highway and say good-bye to them."

This faith in individual revolt is something new and powerful because no revolutionary ever had such a total stake. Their slogan has been to change the whole. So a communist can be a multi-millionaire. It does not entail any difficulty at all. He says that when the whole society will change, when the property of all will be distributed, his own as well will be liquidated; but till others' property does not get distributed, why should he alone think about it? The hippie, however, says, "If I feel that property is a malady, I simply renounce it. Let society change when it may, but then you will not be able to hold me responsible for it."

If an unjust war goes on in Vietnam, the revolutionary may turn round and say that agitations should be organized, strikes and demonstrations should be held. The hippie differs and says that all these are good in their own way, but the very running of an agitation and staging of a strike or demonstration involves some violence, and even if ultimately one succeeds some day, one would have become so violent during the intervening period that another Vietnam would have been created in place of the original one, although cessation happened to be the aim in the beginning. He has the courage to say that if he feels that the Vietnam war is not right, he would reuse to go there to fight. They could shoot him if they so choose. He is prepared to face the consequences.

By individual revolt, for the first time an individual alone is mustering the courage to part company from society if it goes the wrong way. He does not subscribe to the view that when society will change marital laws, then he would change. He declares that he has changed the laws for himself and he is ready to face whatever trouble it may bring on the way.

Now-a-days a male hippie lives with a girl to whom he is not married and likewise a hippie girl lives with a young man who is not married to her because the hippie believes that the institution of marriage is only legalized or licensed prostitution. Society just gives a license to two persons for sex relationship saying at the same time that it would not cause any obstruction to them thereafter. Many ways have been devised to grant such licenses. One society gives the license after the bride and the bridegroom have completed seven rounds around the fire, another does so by making them exchange garlands, and yet another by getting their signatures on a register. These are non-essential details. The important thing is that society does grant a license for their sex relationship without any interference on its part.

The hippie says, "My love is my personal matter; and if I love someone, in that case it is our own private affair, and there is no question of our asking the approval of the society for it. The society does not come into the picture at all. Why does the society as a whole try to regiment even our love? It does not wish to allow us to live as independent beings. It seeks to control even our love.

As a result he has to face many difficulties because if a hippie girl gives birth to a child and goes to a school for its admission, she is confronted with the question as to who is the father of the child. She simply says that it has no father but only a mother. So troubles do arise when a girl says that "the child has not father but only a mother, and they should register the name of the child without the father's name if they can do so."

An Upanishadic story comes to my mind in this connection, that of Satyakam Jabala. with the lapse of time, of course, society re-shapes such stories so that these look more majestic and grand. when Satyakam went to the teacher's hermitage, he had to face the question, "What is the name of your father?" So he returned and asked his mother the name of his father. She replied, "When I was young and you were born, I had to serve under different masters. So I do not know who is your father. Therefore, you go back and tell your teacher that your name is Satyakam and Jabala is your mother and that in her young age she happened to come in contact with various people, so she does not know the name of your father.

Satyakam went back. He told the guru, "My mother says that when she was young she came into contact with many people and does not know the name of my father. She has only told this much, that my name is Satyakam and her name is Jabala. So you can call me Satyakam Jabala."

I have heard that someone has said that Jabalpur bears its name after Jabala. I do not know exactly, but someone told me. It may be so. Anyway, upon this the teacher said, "I now accept you as a student because I am quite sure that you are a Brahmin as only a Brahmin can be so truthful. Your mother has the courage to say that she came in contact with various people and does not know who happened to be the father. Only a Brahmin can confess such a truth."

The hippie is a Brahmin in one sense, in so far as he is truthfully saying what life in its nakedness

presents before him. I have so far detailed the three chief stand -- points of the hippies. I will now take up the fourth and then express my personal views about the hippies.

Though humanity has taken great strides in the domain of producing wealth, providing conveniences of life, and in creating an abundance of commodities, yet in some subtle way man has become bankrupt within; the consciousness has, so to speak, contracted. So the fourth stand point of the hippie is expansion of consciousness. He is seeking how to expand his consciousness, and for this purpose is making all sorts of experiments -- consuming ganja, opium, bhang, hashish, LSD, mescaline, marijuana, and even taking refuge in yoga and meditation. He is trying all these in his endeavour to expand his consciousness, to attain expansion of the contracted consciousness. Therefore, he makes use of chemical drugs: LSD, mescaline etc. Through the help fo which he consciousness travels to another plane for at least a short time.

The law opposes it. As a matter of fact law takes up a cudgels against anything new because a law gets enacted at a particular time, and though ages roll by yet it remains static. So naturally there has to be opposition on its part to the use of drugs. The law condemns LSD as sin. I at least fail to comprehend how it is so.

LSD and mescaline hold out great possibilities. There are good reasons to hope that these two things can be successfully used to enable the human consciousness to have a glimpse of the new awareness. I do not accept that one can attain the state of *samadhi* (cosmic consciousness) through them, yet these can certainly give its glimpses. And once one gets a glimpse, the thirst for true 'SAMADHI' arises. It is no exaggeration to say that deep beneath the strong attraction in the West today for yoga and meditation lies the under-current of LSD. Hundreds of thousands of people reach the amphitheatre of yoga through the by-lanes of LSD.

When someone takes a tablet of LSD, then for some hours he gets, so to speak, transported into a completely different world. For instance, as we read the poetry of Blake, we begin to feel that he paints his imagery with colours such as are unknown to us. He sees such dimensions in a flower which are not manifest to us. But by taking LSD, we also get the capacity to traverse the same world. Each and every leaf becomes delightfully green, and each and every flower appears unique. The human eye then seems to possess a depth such as it has never before experienced. An ordinary chair becomes a living entity. The whole world takes on a new look, for that length of time at least, as if lightening has flashed in a dark night. And for a moment the whole scene -- the tree, the flower and the winding path may become illumined. The lightening may disappear after a short while and darkness may again envelope everything, yet we cannot be the same men as we were before the lightening flashed.

The hippies are now consuming these psychedelic drugs or consciousness-expanding chemicals on a very large scale. To my mind the 'SOMA RASA' or the nectarine drink of the Vedic period must have been something similar to it. Aldous Huxley has written a book in which he has given the psychedelic drug to be developed after 2000 A.D. The name of 'SOMA,' on the basis of 'SOMA RASA.' and those who have had a trip of LSD or mescaline came to realize for the first time how the Vedic sages could see their gods and goddesses traversing the earth in flesh and blood. We can now also have the same experience with the use of these drugs. 'Bhang' has a little of this potentiality, not much -- rather, very little, and then there is a short 'hangover' after taking it. There is, however, no 'hangover' after the use of LSD. Ganja has also some possibilities, but not much.

For thousands of years mendicants have been taking bhang, ganja and opium. This has not been without a reason. Recent researches in this field have revealed startling facts. If a person fasts for a protracted period, the resulting changes in his body will only be chemical. Though at cursory glance it may appear that Mahavir was against the smoking of ganja; yet if we analyze his insistence on fasting, we may conclude that the changes caused in the body after thirty days fasting are also chemical and quite similar to those caused by smoking ganja. There is no difference at all. The changes resulting from PRANAYAM (the science of breath) are also chemical.

If a person breathes in a certain way, changes in the proportion of oxygen begin to take place. A profuse supply of oxygen causes some elements to burn down and others to be preserved. The changes inside are chemical. The hippie says that all the prevalent spiritual practises also cause only a chemical change. The same chemical change can also be possible by taking a tablet.

The fourth point of emphasis of the hippie, one over which he finds himself confronted with troubles, is on these drugs. The law is against their use. Laws were framed by those who did not know anything about

LSD. Doctor Leary is a unique personality in this field who has done tremendous work in the direction of making it possible for man to attain the experience of 'samadhi' by the use of drugs. And those who have made such experiments become different persons altogether; they were just able to turn over a new leaf in their lives.

As it is, we have to live under tensions, but as soon as a person takes any of such drugs, his whole mind becomes relaxed. Then one does not live under tensions, but here and now. The hippies have coined a special term 'turn on' for it. There occurs some turn, some gate, which becomes opened, with the use of the tablet. As 'dropping out' signifies parting company from the crowd, in the same way 'turning on' implies to take a turn somewhere else from our present position -- into that world, that dimension, about which we now know nothing.

As a result of the use of chemical drugs, human consciousness can expand and can be filled with aesthetic poeticness. Dr. Leary is conducting quite significant experiments in this direction. His men are divided in many groups which are spread out in jungles, mountains and the countryside. The police hunt for them and try to dislodge them. In America alone there are two hundred thousand hippies. This figure represents the regulars only. Besides these, there are a vast number of others who are periodical hippies; that is, who take up a hippie's life for a few months and then again go back to the same old world. There are many centres where such experiments are being carried out -- where people are taking LSD, and all these drugs under strict scientific observation.

In the book, DOORS OF PERCEPTION, Aldous Huxley has mentioned that only after taking LSD could he visualize how ecstatic could have been the experiences of Nanak and Kabir. Otherwise, when we read Kabir describing that he hears *anhad nada* (divine music) constantly going on, sees nectar raining, sees the sky overcast with clouds and begins to dance inebriated by the continuous downpour of nectar, we usually feel that it is mere poetical fancy -- because as far as we are concerned, we do not ever see any clouds filled with nectar or nectar pouring down, nor do we hear any divine music. But upon taking LSD such sounds do come to be heard which were never before even dreamt of. Such downpour starts as was never witnessed before. and the mind becomes so light and fresh as never experienced before.

The fourth unique thing about the hippies is their faith in expansion of consciousness through drugs. I feel that all these four stand-points of the hippies are original.

Now, what is my personal reaction to this matter? I would like to give it in brief. The hippies have formed a number of small communes. These communes represent the alternate society. They say that there is a society which comprises the yes-men, the warmongers of Vietnam, and of those who claim Kashmir as theirs; and there is another, completely different society belonging to them, which does not lay any claim whatsoever. The members have no conflict with anyone in Vietnam. They are in no way involved in any dispute in Kashmir, and they have no ambition to occupy the citadels of power in the metropolises. According to them, there is one society belonging to us which believes that future holds out great possibilities, and another which is theirs, the slogan of which is 'here and now,' whatever has to come. so the hippies comprise an alternate society. Therefore, those who get bored, perturbed and frustrated with the existing society seek refuge with them. The hippie is happy 'here and now.' He is always in bliss, he enjoys the blissful moment at hand and does not bother for tomorrow.

The first view which I hold regarding the hippie revolt is -- let me catch the thread from the foregoing, that is, from psychedelic drugs -- that certainly a glimpse of *samadhi* can be had by the use of chemical drugs, but only a glimpse and not the state. Let us be very clear about this. What Mahavir, Kabir and Buddha attained was a state and not the glimpse. But even a glimpse is of no small value. However to take the glimpse as the state is a mistake. On this point I strongly differ from the hippies because they are mistaking the glimpse as the state. A glimpse is only a glimpse, and the glimpse which is dependent upon a tablet cannot transform a person. A person reverts to his former state after the effect of the tablet wears out. But it is not so with Buddha. Even though the ecstatic state passes away, yet he continues to be a changed person. The man he used to be before the realization of Truth, Brahman, Self, Liberation or Nirvana, dies, so to speak, and a changed man is born out of the ashes. This constitutes his second birth, and the Vedic scriptures give such a person the name DWIJ (twice born). He is a new man; the old one is dead and gone. But the drugs give only a glimpse and no the state.

The hippies are correct to this extent, that this glimpse is valuable; and if those who have no experience of it, get it, they may be inspired to attain the state of *samadhi*. For instance, I am sitting here, and though I

have not been to London or New York, yet I can have a glimpse of these cities by seeing a film depicting them. However, this would not mean my being in London or New York, though I may get an idea to visit these cities on seeing the film. It may inspire the undertaking of a journey. Drugs can be beneficial for the first step of the flight to the unknown. I am quite in agreement on this point with the hippies and disagree with their opponents who say that drugs have no meaning, no utility. On the other hand, I agree with the opponents of the hippies because the glimpse is not the state. And I disagree with the hippies because of their mistaking the glimpse for the state. If they think that by forced chemical effect, their souls have been transformed, they are falling into a serious error. The drunkard has always been under such a misconception. I am against such a mistaken view, but it seems to me that psychedelic drugs can play a valuable role for the coming humanity.

The next thing about the hippies is that they are against revolution but favour revolt. However, it is rather ironical that though the hippies dropped out of the established society, yet they themselves have also given birth to a pattern. If you have a haircut and then go to a hippie camp, they would look at you as furiously as our society does at a person with long hair. If you say in the hippie society that you would like to have a daily bath, you invite their wrath in the same manner as a person staying with a Brahmin may expect on saying that he does not wish to have a bath on any day. This sort of revolt is reactionary in character. The hippie does not believe in having a bath.

The MUNIS (jaina saints) treading the path of Mahavir should feel very happy because they also do not take a bath. Dirt is taken as a sort of a blanket by the hippie because he says, "I am as I am. If my sweat has a foul smell, I will not use perfume to have an aura of fragrance about me. Let the seat smell as it smells." That sweat has a bad odour is quite right, but such a reaction to it by the hippie is rather dangerous. The foul smell emanating from perspiration can be eliminated by the use of any perfume and to thrust bad odour on another person is an unauthorized trespass of his liberty. If the foul smell of my sweat is inoffensive to me, I am quite free to be with it, but if another person is around to make him inhale the bad odour amounts to violence upon him or encroachment upon his personal freedom.

I have heard of an incident. Once Gandhiji was staying as a guest with Rabindranath Tagore. Both were about to go for a walk in the evening when Rabindranath told Gandhiji that he would get ready and join him soon. But then he took a very long time in getting ready. To Gandhiji the very idea of getting ready seemed somewhat strange. Becoming uneasy over the delay, he peeped in and found that Rabindranath was busy dressing up in front of a full-sized mirror. Gandhiji said, "What is all this that you are doing and at this age?" The poet replied, "When I was young it would do even if I did not care how I looked, but now without all this, it will not work. and if I appear ugly to someone, I feel guilty of doing violence to him."

It is my view that a reactionary cannot be rebellious in the true sense of the term. A reactionary who just reacts to the society becomes quite the reverse of it. If our society dresses in a particular way he takes to clothes of just the opposite fashion. If we like to live in cleanliness, he adores filth, and if we behave in one way, he does the reverse of it. But to act like that does not mean that one is 'rebellious,' it is merely reaction. The quality to be rebellious is dear to me, and I value it most, but the hippie is caught in reactions. Reaction is of no value at all.

The spirit to revolt is of value, but reaction is only a malady. And it should be borne in mind that a reactionary always remains tied down to that which he is reacting against. If a person comes naked and sits here, it is not at all necessary that his behaviour is spontaneous or natural; it may be that he is only reacting against those who dress by demonstrating that he has discarded clothes. He may not be at all natural. Naturalness is valuable, but who can say that naturalness may not be in a person who dresses. Reaction is having a firm grip. Its results can be dangerous, and reaction never lasts long because it is merely a phase of transition. Therefore, gradually, reaction is also getting settled down.

The hippies now have a society of their own with its rules and norms of behaviour. They have also given birth to a certain type of orthodoxy. Priest-craft, leadership and such evils have also crept into their society as well. If you go there as you are, they may not allow you to live in peace.

I was recently reading about an incident. An American lady journalist went to many hippie communes to conduct a study of their way of life. She visited a commune where the hippies were busy taking their meal. They had no spoons. What would they do in India? If the hippies come here, they may feel embarrassed,

because if eating with hands constitutes revolt in America, in India, using spoons for eating may be deemed as rebellious.

She found that they were eating with their hands, without being accustomed to eating that way, and their hands got soiled. And because they were taking their food from the common tray, the food also became dirty. They were eating just like that. The lady journalist lifted her spoon, upon which someone from there snatched away the same and put her hand into the food. She became greatly perturbed, but there the rule was like that. If she agreed, I would say that she had become conformist. She should have refused. But there to refuse to behave like them might have become extremely difficult.

She saw that a hippie had torn the blouse of a lady there, had poured all the food upon her and was licking from her body. All this constitutes reactions, a sort of madness. No doubt, in a moment of love the taste of a woman's body can also be meaningful. That is not necessarily something undesirable. But it has significance in that moment. However, to pour soup on the body of some woman and to lick the same only smacks of making faces at the established society and to demonstrate indignation against it.

Ginsberg is a hippie poet. In a small poet's gathering he was once reciting a poem on courage in which he had used obscene words. One man stood up and said that where lay the courage in that -- in using such abusive language. Ginsberg replied, "So you want to see the real courage, will you?" The man said, "Of course!" So Ginsberg took off his pants, and stood naked and asked that fellow to do so if he had the courage. But I fail to understand what courage is necessary for standing naked. A man who says that courage is required to stand naked should in the first instance be afraid of standing naked. Otherwise, there is no question of courage in it.

There used to be a teacher in our high school when I was studying who would not refrain, whenever he would get an opportunity to do so, from boasting about his bravery that he could go to the cremation ground all alone at the dead of night. I said to him once, "Sir, I would request you not to talk like this because otherwise the students get the impression that you are timid at heart. Kindly consider whether a really brave man would talk like this: that he can go all alone in the darkness of night. Is it not that only a chicken-hearted man can make such a claim? It does not make any difference to a man who is not afraid whether it is dark night or bright day light; he simple goes on and keeps no count."

If I happen to meet ginsberg sometime I would like to tell him that he had not demonstrated any courage but had only grimaced at society. If that person was dressed and he stripped himself, it did not in any way constitute an act of bravery. Just the reverse could also happen, that five naked persons may be sitting, and I go there dressed and take pride that I am a brave person because I am wearing clothes in front of them. This would not be difficult at all.

I have heard about an incident representing moral courage: a reverend father was delivering a discourse before students in a school on what constituted moral character. He said that once thirty children went for a picnic, got tired during the day, had their dinner on return in the evening, and twenty nine of them went to bed immediately. But the remaining one, despite the night being cold and weariness hanging heavy upon him, knelt down to pray. This, he said, exemplified moral courage, because the night, the extreme cold and the fatigue wanted to lull him to sleep. Twenty nine of his colleagues had already pulled up their blankets, but he withstood the temptation and offered the night prayer.

The clergyman then left and happened to visit the place again after a month. He enquired of them, whether they remembered that he had lectured to them on moral courage, and asked them to tell him something about it. One of the boys offered to narrate an imaginary story. He began: "Thirty priests like you went on a picnic and returned in the evening, tired and exhausted without food and drink; twenty nine of them began to pray, while the last one slipped into the cozy bed to have a nice sleep. To us his act would represent moral courage, because when twenty nine of his colleagues were praying and the eyes of each of them were suggesting that he would be condemned to Hell if he not pray, he could muster the courage to go to sleep." But does moral courage only man this much: that one does the opposite of what others are doing? Would the oppositeness alone constitute moral courage? No! Being opposite does not make for moral courage.

To be opposite is not necessarily to be correct. And often it so happens, when a person reacts against something wrong, he just commits a second mistake and nothing else. Often, that which is correct is sandwiched between two wrongs. Like the pendulum of a clock, man often swings from one error to another. To stay firmly in between, rather, becomes difficult.

It seems to me that what the hippies term as revolt does represent revolt to a certain extent, but it is more of a reaction than true revolt. And I am against all reaction. A rebellious man is an absolutely different type of person. A rebellious man does not say 'no' to anything because 'no' *should* be said, it amounts to playing the yes-man's role. It does not make any difference. The rebellious man says 'no' because he feels that it is proper to say so. And if he thinks that to say 'yes' is correct, then he would not be afraid to say 'yes,' even in the face of opposition from ten thousand people, which implies that he would apply his mind. I only wish to emphasize that to be rebellious necessarily means discernment, and reaction is just the manifestation of indiscrimination. so the hippie, after trumpeting that he is rebellious, somehow slips into reaction, and all comes to naught.

Another thing about the hippie, as I said earlier, is his love for natural living. But what, after all, constitutes natural living? What may be natural for me may not necessarily be natural for you. Similarly, what you may consider natural for you may not be so for me. One man's poison can be another's nectar. Really speaking, each person having a distinct individuality means only this much. The hippie, on the one hand, advocates natural living and frames rules upon the other for natural living as well. He is saying that natural living is that in which one can have meals at the same place where one has excreted waste materials from the bowels. In our country as well there have lived such God-realized persons who were so natural that to take meals at the same place where excretions were lying did not make any difference to them. Such an action on the part of one may be quite natural, but for another it may be extremely unnatural or ostentatious.

Natural living cannot be fettered by any stipulations or rules. But the hippies who are protagonists of natural living have also framed rules such as to how long their hair should be, what should be the particular cut of their coat, out of which chintz their shirts should be stitched, what breadth the sides of their pants should have, what should be the shape of their shoes, what should be their gait while walking, and as to whether an Indian *rudraksha mala* (a rosary of religious beads) should adorn their necks. All these have been specified and stipulated. In fact, man is so constituted that he cannot get out of the rut of regimentation. He breaks away with one way of life and takes to another.

I believe that a natural world will accept all sorts of people. It will also embrace the person who, according to our standards, is not natural, though to him he may be quite natural. Only acceptance of all can be the basis of naturalness. But eh hippie does not accept all. He looks at others in the same way as others see him, that is, with a look of condemnation. He calls all other types of persons 'squares' -- of course, barring himself. To him all other types are 'squares' -- all those who are going to offices, teaching in schools, running shops -- and who happen to be husbands or fathers. But for someone to be a husband can be as natural as it is for another to be a lover. and for someone it can be as natural to have one woman as a wife for the whole of life, as it may be to another to change women frequently. But if the hippie insists that to change women in one's life is only natural, then he is swinging to the other extreme and commits the same mistake. Therefore, I do not see eye to eye with them on this point either. In this regard, my view is that every person should be accepted.

And now the last thing: when someone consciously and deliberately opposes isms, he himself gives birth to an ism, no matter how emphatically he may assert the contrary. That which we name as 'non-poetry' also becomes poetry. What is called 'no-drama' in Japan is in reality only drama. And what we assert as 'no-ism' also takes the form of a new ism. In fact, as long as man continues to stand in opposition to any ism, a new ism will always come into being. If one wants to transcend all isms, he has simply to keep mum. He has not even to bother to oppose any ism. Therefore, only such persons in the world have been free from isms who preferred to keep silent, because as soon as something is uttered it can be interpreted to mean an ism. The case of Nagarjuna, an ancient Indian philosopher, is in point. He condemned all the isms. If someone were to ask him, "What is your ism?" he would simply say that he had no ism. He deprecated all isms and said he had none of his own. But even to condemn all isms can itself constitute an ism.

In fact, anti-philosophy is also philosophy. It is very difficult to be non-philosophic, whereas to be anti-philosophic is quite easy. There is no difficulty in the way of one's becoming a protagonist of anti-philosophy, because in so doing another philosophy takes shape which stands in revolt against all philosophy. But to be non-philosophic -- to go beyond philosophy -- is only possible for a mystic or a saint who suggests not only going beyond truth, ideologies and isms, but also to transcend intelligence, thinking

and the mind; to be where the so-called 'I' also disappears and where only he who is beyond all remains. But how to express that! The hippie has so far not reached this, but may be able to do so sometime.

The hippies are a big class comprising various strata. If we come across a saffron-robed mendicant on the road, we would not, in all fairness, compare him to Buddha. Similarly, we cannot equate a hippie begging for alms in the streets of Varanasi with Dr. Timothy Leary or Dr. Pearls. These are wonderful persons indeed, but all sorts of people join. The cream of the hippies is certainly embarking upon flights into the beyond, and a possibility is there that the intelligentsia amongst the hippies will usher in an era of mysticism in the West. Even in this new scientific age, in the age where reason occupies such a predominant position, a group will emerge which will point toward that which transcends reason. But only a few of the hippies can accomplish it. The rest of them just form a crowd. They are only an assembly of escapists from home. Someone has joined because he has no interest in studies, someone out of annoyance with his father, someone due to his desire to marry a particular girl, someone because he wants to smoke ganja, another because he wishes to live as he pleases and yet another because he wants to sleep up until ten in the morning. So the majority consists of such people.

Therefore, before concluding, I would like to say two things: the first is that the intelligentsia amongst the hippies gives me a ray of hope that they will usher in a new type of mysticism. But the lower strata of the hippies do not hold out any such hope. They are merely run-aways from home. The word 'hippie' also owes its origin to 'hip,' so the hippie may mean one who shows one's back and takes to one's heels. such escapists generally return back also after sometime. They cannot but return to their homes. Therefore, it may be difficult to come across a hippie older than 35 years. All are generally below this age. The majority is comprised of teenagers, because as soon as they fall in love with some girl and have a child, the question of having a house of their own crops up. Then they need a job. So they return to the old world of 'squares' to take up a job in some office and to run a home and a family, and then all goes on as usual.

But I am strongly of the view that the hippies have certainly raised a question for the whole of human culture, and the answer to that will provide significant hints for the future. So a lot of thinking is necessary on our part. As far as India is concerned, it cannot produce hippies as yet; a poor nation cannot afford this luxury. Hippies can flourish only in affluence. Mahavir was the son of a king. All the Tirthankars of the Jains belonged to royal families. similarly, Gautam Buddha, Rama and Krishna were all sons of kings. A rebellious and far-seeking mind is born only in such circumstances where all is available.

In India, for the time being, there is no question of a hippie problem. Even if someone becomes a hippie now, he will merely be such a person who has grown long hair and nothing else. If he is told that someone is willing to give a dowry of ten thousand rupees to him in case he marries his daughter, he may just jump upon the idea and go for marriage. A poor nation cannot produce hippies; only affluent societies can do so. In fact, it means that we cannot afford it. This is painful, not at all pleasurable. It is a matter of great regret, indeed, that we cannot produce hippies as yet. We are so poor. We are still not on that level where our boys can afford to live without doing anything. If two hundred thousand people are living without doing anything, it simply means that the society to which they belong is affluent; it has much wealth. A hippie goes to a village, works for only two days and then returns to comfortably for the rest of the month. He then just lies down under a tree for 28 days beating a drum and singing, 'HARE RAM, HARE KRISHNA.'

A poor nation cannot afford to produce such rebellious people. But we are not going to be so for all times. Therefore, when the students here approached me to say something on the hippies, I readily agreed because if not today we will certainly produce hippies tomorrow, and before that happens, we should be rather clear in our minds as to what constitutes a hippie. Anyway, in the days of prosperity and abundance, our country had also produced various sorts of hippies about whom the West does not know anything. When Ginsberg visited Varanasi, he was taken to see a recluse. On coming to know that Ginsberg was a hippie, he had a hearty laugh and remarked, "You are a hippie only. We are *maha*-hippies (great hippies) because we live in this city which has been the abode of Shiva the greatest hippie of all times. India had the distinction of producing, at one time, a supreme, free personality such as Shiva. But it is now only a reminiscence of the good old past.

We can again produce hippies in the future. We have to give some thought to this problem and to see

what enduring value is taking place for human consciousness in the hippie movement. Human consciousness is at this juncture, standing on the brink of a revolution, and a decisive leap is imminent. The growth of long hair is now meaningless. It is the search for the expansion of mind that counts, and it goes on feverishly. Man is searching for his future consciousness in various contexts. Though the darkness seems to have become more dense before the advent of the dawn, it also gives indication about the approach of the bright golden morning.

Where are the Gandhians

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It was noon, everything around was still, silent. I was sitting on a bench, underneath a statue of Mahatmaji, in a garden of the capitol. I thought of asking Gandhiji the whereabouts of true Gandhians. But, before I do it, I heard the statue muttering something. "The idiots have stood me here. Rana Pratap is given a horse. Shivaji; even Rani Laxmibhai is given a horse, whilst why am I made to stand on my feet?"

I was shocked. I never thought that Gandhiji could become angry. I sprinted to a big leader of the capitol. "Gandhiji is in angry mood. He is imprecating: 'Where have the hypocrites stood me? I also want a horse to sit on.'" The leader said: "Impossible! Gandhiji will never use a bad word!" I took him to the garden whereupon the statue said: "I asked you for a horse mister, not an ass."

I do not know what happened to that leader afterwards because by that time I was fully awake. But the subject did not leave me for the rest of the night, and I arrived at some conclusions.

The very first thought that came to my mind was this: that the ass should not be blamed for this. The asses invariably collect around a mahatma.... Mahatmas are the persons of high rank. And, no first rank person will sit at the feet of another first rank person. No Mahavir, or Buddha, or Krishna, or Gandhi followed anybody. They never follow anybody, but the people around them are the people who are in the

habit of following, following anybody. A follower hasn't a judgement of his own. In fact, the brainless becomes the follower. Those who have their own intelligence stand on their own feet instead of blindly following others. After the death of a mahatma, someone from the second rank wants to occupy the first position and the race for the power starts.

Similarly, the people who assembled around Gandhiji were of second rank. They had some 'reflections' of the original mahatma but now that generation is also gone and the national power is in the hands of the third rank people. These are the people who used to spread beds in the Gandhian Era and used to go from village to village to announce that the mahatma was coming.

This is not unique of the Gandhian times. It did happen in the Buddha and Mahavir era also. And it shall not stop unless the men of the first position stopped desecrating disciples. Then only welfare could be expected. But because it hasn't happened yet, the nation, via Gandhiji, is now in the hands of the third rate persons.

I also want to say that his was pre-destined. It was to occur and for that the Gandhian should not be blamed. I feel at much pains to criticise him. It also is not a fit subject for criticism. We criticise that of which we nurture high hopes and if in the end it does not prove to our expectations. If a person treasures stones, glass pieces, accepting them to be jewels, who should be blamed? The stones or the person who collects them? Today the same person is crying that the jewels are fake; that he is duped! He should have examined his brain before the acceptance.

I would advise not to get entangled in the analysis of the Gandhian and Gandhiism. The nation should analyse its own conscience. How long are we going to delude ourselves in accepting the stones as jewels? We are scarred of reflecting on it. We find a scapegoat here and there and save our skin.... The Gandhians are there where thy aught to be. But, why do we put them onto the throne? Why do we give them power, prestige and position? If we stop satisfied at the analysis of the Gandhian, we will again hand over the country in the hands of other morons. Their faces will be different, the banners will be different; only they may be around some other mahatma to come. And we shall initiate the same mistake and shall suffer as we have done in the last twenty years.

I am told that a man got married but divorced his wife within four month's time. He resolved not to err the next time. But the second one also proved to be the same as the first woman. He remarried for eight times, and concluded that all the women of the world were the same. But the truth is that selecting mind was the same and every time he selected the woman according to his own understanding, attitude and grasp. Although he put much effort in selections, every time his choice was the same. Such mistakes are consistently repeated in this country.

We select from the men assembled around a mahatma. Owing to the existence of the mahatma, the glass pieces variety of followers do reflect some light, but when the light is out they prove to be the glass pieces and stones. It is not new, the same happened in the case of Buddha, in the times of Mahavir. We suffer from these wrong selections since last five thousand years.... We are a nation plagued with personality cult; a country of hero-worshippers. Before electing we should look into the life-views, vision and the practicality fo the candidate. We ignore the present circumstances and repeat the mistakes. Then, we analyse and criticise the Gandhians, but what do we practically gain out of it? All 'ians', all followers, will prove the same because they are of the third rank. The necessity is the release from isms; may it be Gandhiism even.

If true freedom is desired, all isms and its analyses should be abandoned. We leave one ism and cling to another one. The world has been changing isms and each time we find ourselves in the same world which we wanted to change. We made a mistake in following Gandhi. We may repeat the mistake in selecting Marxism. Isms are always dangerous and only those are impressed who haven't their own intelligence to think by. The intelligent will never become a partisan, will never imprison himself into dogmas. He has his own discretion, courage to face reality, and insight to solve the day to day problems. Whereas, for the followers, a problem is already solved, even before looking at it. But all the canned solutions brought from the books of the mahatmas are worthless, even harmful. Gandhiji's solutions may have been proper for the conditions existing then. Now the conditions have changed -- the context is different. Nevertheless the Gandhians practise the same old prescription. Life is moving forward and the follower is dragging it backwards.

The followers who assembled around Gandhiji were broadly of two kinds: Political minded and theoretical minded, later turning into the autocratic and the pedantic. The former is busy exercising power, the latter is busy spinning Gandhian scriptures. The Gandhian in power killed truth, non-violence and all, the Gandhian in ashram killed satyagraha, mass resistance, non-cooperation and all. The Gandhian in power

came to know that power could be sustained only untruth and violence. He harps on truth and non-violence, and very loudly too. The loudness is necessary to camouflage what actually, in practice, he is doing. Abstinence is talked about but the possessions of all kinds are being acquired.

The Gandhian in power has occasioned so many causes warranting *satyagraha* that those many were not present in the British Rule even. But, the other Gandhian, the Gandhian in ashram would not resist the maladies by satyagraha or so, because after all his own brothers are sitting in Delhi.... So they evolved activities which would go hand in hand with the government. They started a hullabaloo of *bhudan* -- land and village donation scheme, by which neither the society nor the individual is going to improve. But, after all this Gandhian needed something to live on.

Recently, when I went to Bihar, the people described Vinobaji as '*sarkari sant*' -- a Government saint. Can a saint be a government man? It sounds like prostitute-wife.... A saint is essentially a revolutionary; revolution should be in his blood. But, against whom could the ashramite revolt? His brethren?... Gandhiji talked of non-cooperation in co-operation with the government; Vinobaji talks of revolution in co-operation with the government. By this piecemeal method people are lulled into complacency, the old structure is being strengthened. This is no way to revolution, my brother!

There isn't much use analysing the Gandhians. But, there is another reason behind these happenings which should be understood properly.

My personal belief is that all the mahatmas of India envisage such lofty ideals that a commoner cannot rise up to them. It can immensely impress but cannot be practised into action. The nett result of it has been that a very few men did rise but the country and people have become worse than the worst. We respect one who succeeds in practising, as we clap and cheer a man walking on a tight rope in a circus. If everybody tries that feat it will yield nothing but the occupying of hospital beds. The ind of animal called mahatma can do the rope-walking, by intense study. And when people revere, one gets the incentive to go through the severest strictures. If a man starts waling on his head, and the people of Bombay start cheering and clapping, he wont bother to walk on his feet again. It does not imply that we all should follow suit.

The morality hasn't risen in spite of a host of saints and mahatmas in this country. That is because our saints have been extremists. They do their duties, pass away, but leave the followers in a lurch to co-op with the impossible ideals. And all mahatmas are extremists otherwise we will not acknowledge them as mahatmas. India is destroying herself by running after extremist tenets: life, character, everything is being deteriorated. Take for example the Gandhiji's ideal of complete non-violence. The Gandhian could not become completely non-violent. Not only he but even Gandhiji could not live complete non-violence. Violence to an extent is necessary if one has to live. Even which we term as an instrument of non-violence could be violence.

If I put a knife on your chest and as you to obey me, it is violence. And if I sit and starve at your doorstep, threatening to die if you do not do what I say? Is this not violence? The former goes out from me to you, the latter is going towards myself. The latter is self-violence. A forcible pressure, mental cruelty, it is!... I believe that Gandhiji also was not a complete non-violent man.... Nobody changed for truth but agreed lest Gandhi should not die. In this context, Dr. Ambedkar has stated clearly that he believed in what he believed in, but he obeyed only to save Gandhiji's life. Whose change of heart took place because of the non-violence of Gandhiji?

Gandhiji put extreme ideals in all matters. To stress complete non-violence was precarious. He did that and the country, at the time of partition, passed through full violence only in his lifetime.... Why? A very important psychic law, the law of reverse effect, is behind it. You pull the string to send that arrow forward. As much as you pull back the string, so much the arrow will go forward! A ball will return with so much force from the wall, with as much force as you throw it! The same law has operated in Indian life. Ditto is the case in abstinence as in non-violence. You go on suppressing the mind and it will react with equal pressure. The ball will react, a volcano of violence will erupt! It did, and Gandhi is responsible for it. The more you talk of *brahmacharya* -- celibacy -- the more society will become sex-minded. In the resultant split personality, as much as man fights with sex, so much sexual he will become. As much as he fights within for non-violence, so much violent he will become, unconsciously. Understanding this is imperative otherwise we will not be free from mahatmas, and until then there is no release from mahatmas' followers.

Again, as an anticlimax, after a mahatma, there is always a big fall. Jesus said: "If someone slaps you on the right cheek, turn and offer him your left one." And the Christians made so many wars after him, that none in the world has done so much fighting." A robust Christian was hit by a stranger on the street. The fight had ensued. Our man offered another cheek. But, after a while the people saw the Christian breaking

he neck of the opponent. Somebody said: "But you are a Christian." The man said: "Right, but Christ never wrote about the third cheek. Hence, after both the cheeks, I had to use my brain." The Gandhian is in the identical position. To a limit he acted as per the books of Gandhiji, but now he acts and interprets according to his own intellect. And you can see the result for yourself.

Confucius was told that there was a big saint in the town who thought thrice before doing anything. Confucius said: "I believe n the middle road. For me thinking twice is enough." He detested extremity. A criminal lives in the extremity of violence, a mahatma lives in the extremity of non-violence. Life is neither here nor there. It is in the middle road. Gandhiji came as a symbol of ancient Indian culture and repeated the ancient strict asceticism.... Abstinence! Leave clothes, leave wealth. Even if you eat, you should not indulge in it with interest. Oppose the body, it is an enemy. Fight with your body!

Indian culture is hypocritical. It creates internal strife, divides a man into two. I say to eat with full taste, meticulously. Deeper a man does it, more cultured, developed and refined he will be. And by doing so more chances there are to be free from eating. A fasting man will not eat but food and taste will haunt him day and night. Unnatural suppression is perversion.

In true tradition of our melancholic culture, Gandhiji was, unsubtly, opposed to any ind of joy, happiness. We revere more those who renounce more; clothes, wealth, power. We call him devout who indulges in self-repression. But, unhappiness, pain, is against our nature. No man desires privation unless he is mad. So it is natural for man to become a hypocrite socially. A mahatma advises to stay in huts but immediately after his death the follower looks for a palace to buy.

The Gandhians now stay in palaces. But there also they apply novel techniques. I went to see Rashtrapati Bhavan when Rajendrababu was the president. The gate-keeper told me that the president had spread a mat over the viceroy's seat. What is the sense in spreading mats and loin clothes in a palace which is tended by about a thousand servants? These are the symptoms of madness, result of our extremist philosophy. Stay in a hut if you like, or in a palace if you like, but what is the consolation behind faking the look of a hut in a palace? The two things do not harmonise. And that is because of the internal strife.

Gandhiji told to wear thick khadi. Today khadi is becoming thinner and thinner, and costlier. One who wants to wear the costliest clothes, goes for khadi. The natural tendency is for thinner, smoother and silkier clothes. And, people blame the followers for falling from grace.

But, I say, why not try for that society where everybody can stay in a palace, where every adult and child can wear silk and eat good food? Why the present hypocrisy? The followers are not unfaithful. They respond to their natural urges. Only the severe unnatural principles of the mahatma have enmeshed them. This country has never accepted the naturalness in man -- the natural man. We adore things which are diagonally opposite to our natural self, our soul, our natural cravings for happiness. We get awed by those who practise extremes, and invite man-made unhappiness, which ultimately disintegrates our personality. Because the principles and life are at loggerheads, if we go one step forward, we regress two steps. Mahatmas contribute towards it. If we wear good clothes, stay in good houses, eat good food, the mahatma may be displeased. Go reverse, do not go forward, they say it since the last five thousand years. They insist on going against nature.

I am told, once when Gandhiji was in jail, he used to eat ten small fruits daily. Vallabhai, thinking that Gandhiji's bones were showing, once put twelve fruits at mealtime. Gandhiji counted the fruits and said that he took ten fruits only. Vallabhai asked whether there was any difference between ten and twelve fruits. Thereupon Gandhiji thought for a while and took out four saying that what was the difference between eight and ten. He, from that day, ate eight fruits only.

Had I been there I would have said what was the difference between eight and six, and six and four, and four and two. And then between two and zero. I believe in progressive mathematics. One that takes you towards infinity. The view-point should be wider in life. The more you open up, the more healthy you will be. You sow a seed. A big tree will come out of it. The tree will bear millions of seeds. And those seeds shall turn into more trees. Spreading is life, it is natural. It is nature; closing up is regress.

Mahatmas teach to c4ramp, to tighten up. You repress life more and more and a time will come when the life force will break out through wrong pores. Policemen are posted on all natural gates of man. How can he get out? Relax? He will search unnatural ways, by deceiving; he will go through the wall, and you will say that corruption is on the increase. Man is not becoming immoral. You have nailed him down so much that his throat is being stifled. Existing is made difficult and he has to choose an alternative, any alternative.

Brahaman means that which is spreading. Spreading is the nature of life, the way to bliss. If you are

familiar with Einstein, you may know his famous remark that the whole universe is on the spread every second, and that is the harmony, the peace. Even the stars are in perpetual motion. Everything is ever on the spread; even you, your inner self is anxious to expand. But, we have taken upon ourselves to tighten everything. What is this? We have arrived at zero by neglecting the difference between eight and ten. This external unnaturalness forces man to be dishonest, with guilty conscience hanging over his head like Damocles' sword, until he breathes his last, in this living hell.

I was, by mistake, invited to attend a *sadhu* convention, in Delhi. The subject was 'PROTEST AGAINST VULGAR POSTERS'. I told them that they were mahatmas and should not bother about those posters. Why do they search, notice and look at those vulgar posters at all? The question is not why bad posters are exhibited, but the problem is why do people like to see such posters. I told them they were responsible for the posters. By repressive, unnatural strictures they had made people more conscious about sex. The law of reverse effect was being brought into operation. You teach people to run away from women and they will look at them with squinted eyes. They will read obscene literature between the covers of Geeta. It is inevitable because of the extremist teachings.

You might have read that recently a foreign actress was called to perform a naked belly dance in Sydney. But only two persons came to the show out of the population of two million. The organisers were in trouble; probably the girl caught cold because of the empty theatre.... You arrange such a show in Bombay, and do you think only two people will attend it? Not even two men will stay at home. And do not think that only bad people will come for the show. It is possible that bad people may not come but some must. Only the difference may be that the bad people will come by the front door whereas the good will arrange with the manager to come by the back door.... Do you follow?

We have loaded men with such unnatural principles that the mind -- conscious as well as the subconscious -- is on the revolt. All mahatmas teach the repression of natural self. Gandhiji renewed and strengthened this suppressive morality. Now, the followers are taking revenge of the suppression forced by Gandhiji and others in the last thirty to forty years. They are compensating.

Hence, please do not ask where the true Gandhians are. My belief is that they are there where the Gandhian principles could and would take them. We have lost the courage to face truth around us. The truth of life is not in the extremes. The middle is the golden way.

You must have seen the photos of Rabindranath and Gandhiji. Gandhiji has tightened the clothes so much as to utilise the least cloth. After tightening whatever cloth remained unused was probably cut off. But, you look at Rabindranath and you will feel that three to four Gandhis could be easily accommodated in it. Rabindranath has said the prosperity is needed. The spreading should be so much that the mind has not to tighten, cramp, dry up itself.

The psychologists say that instead of buying a soap a month, if you buy twelve soaps together you will feel elated. You will feel your heart filled up.... What is the unhappiness in poverty? It is not hunger, but the limitations on all the fronts of life. The poor cannot spread -- cannot project. If I am poor and cannot present my beloved with even a very cheap gift, I feel dejected, unhappy. Hunger can be borne, but this limitation, privation of love, I cannot bear. If one does not get love, the soul dries up. And limitation is the cause.

What is the happiness in wealthy? It is not filling up the safe. It is that you can surpass the limitations with wealth. The spreading you can do.

Hence, I advocate leaving the Gandhians where they are, to get rid of the extremist philosophy, the ancient suppressive morality. It is impossible and worthless to try at the circus show. Unnaturalness is the cause of all anguish that human life is prey to. Leave aside the extremities. Be joyful. Be natural. and thereby be religious.

Wings of Love and Random Thought

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REAL TRUTH IS WHAT IS EXPERIENCED AS SUCH

Realization of Truth, of the Supreme Soul, and of what we really are, is not a matter of intellectual deliberation or mental reflection. Only those of us are able to comprehend Truth who nurture their worthiness and receptivity by ceaseless practice. Inasmuch as our knowledge of things is restricted by the extent of our capacity to know, it is necessary to remember that the bounds of Truth are not limited to the extent of our knowledge. The frontiers of Truth are ever beyond our ken, because the more we know the more remains yet to be known. What we know need not necessarily be Truth since Truth is much too large for our capacity to comprehend which is neither complete nor perfect. One who identifies the limits of one's knowledge with those of Truth stops thereat, and does not go further. Even in the case of worldly objects we find our knowledge restricted by our sense-organs. To a person bereft of eyesight there is, indeed, no object like light in his world of experience. A true conception of light cannot find a place in the community that consists entirely of blind persons. Nor can darkness be truly comprehended by them, because an experience of light is essential to a thorough understanding of darkness. If we are devoid of the auditory faculty, sound becomes non-existent for us. Virtually, the existence of only those things is revealed to us which are intelligible to our senses. Our world of experience co-extends with our perceptive ability. We cannot, however, say that the real world is only that much. The frontiers of the world we experience and the real world are not identical. Our world is thus restricted by us ourselves. Surely, there are many worlds within one world. There are as many worlds as there are living organisms. Examining still more minutely, we can say that there are as many worlds as there are individuals constituting the different species. Thus in the universe the individual worlds are numberless, because those who know, perceive, and experience are likewise numberless. Hence, the universe is subdivided into as many imaginary pieces as there are individual cogs in the wheel. Far behind men are quite a large number of animals whose sensory faculty is far inferior to that of man. We know that many of them do not possess the faculty of seeing or hearing. Some are denied the gustatory faculty and some the olfactory. Those beings do not, really, have the experience of light, sound, taste or smell. The world of experience of man extends as far as his sense-organs allow it to do, and it will be sheer ignorance if the real world were to be restricted by us to what is projected by our limited knowledge. Were we blessed with more sense-organs, we might possibly have extended our world of experience still further. Scientific appliances have enabled us to do so. This is mentioned only to emphasize that our knowledge is commensurate with our capacity to know, with the powers of our senses to understand and grasp. What is true of the visible world is also true of the existence of the invisible one. Whenever people ask me, "Does God exist?", "Does the soul exist?", I put this counter-question to them, "Do you possess the ability to experience the soul and God?" The real question is that of ability and not of the existence, or otherwise, of God. If you have the ability you will surely experience those truths which are beyond your reach now; in the absence of that ability, those truths will necessarily seem untruths. If some

vague fear compels us to accept truths they cannot be real truths, for real Truth is what is experienced as such.

Twenty-five centuries ago a seeker after Truth fell at the feet of Lord Buddha, beseeching his guidance. "How do you visualize it?" he said. "What is your conception?" The Enlightened One said, "What I have conceived may not help you much since you don't have the eyes competent enough to visualise Truth. Whatever I may say will be taken as untruth because you cannot realize the reality of what you cannot experience." Narrating an anecdote the Buddha continued, "I had been to a village where they brought me a blind man, requesting me to convince him of the existence of light. I told them it was no better than madness since he hadn't the instrument of vision, namely the eyes. They should rather take him to a doctor who could rectify his eyes. Where there are eyes to see there is light." I say the same to you. Your concern need not be Truth. It should rather be whether you do have the eyes competent enough to see beyond the object. What is seen is nothing but matter and whatever there is, besides and beyond it, falls outside the range of our experience. Its sympathetic impulses, its waves of reaction fail to have any impact on us. When you meet a friend, your contact with him is confined only to his physical being. You do not come into close touch with his soul. When you see a tree in the open yard, you stop at the outer limits of its physical presence, but you do not have any access to its inner soul. Why? That is because one who has had no close contact with one's own soul and one who has had no experience of the sentient energy within, cannot hope to realize the all-pervasive Sentient Being. The question, therefore, is not of God, Truth or light but of vision. In my view, Dharma is more a remedy, a means of cure, than an object of deliberation. Fresh vistas of experience will open out within us if the slumbering impulses are goaded into activity, leaving at our disposal the knowledge of those things without which there is no purpose, no aim, and no meaning in life. Matter recedes into the background, leaving the impalpable behind, as our sensibility grows finer and our receptivity keener. A point is reached when the entire universe ceases to appear as a gross object of perception, and the pure unclouded vision of the Supreme Soul alone remains. In order to achieve this we shall have to prepare ourselves. The farmer prepares the soil before sowing seeds. Persons seeking the realization of the supreme must keep the ground in readiness and tune themselves within in order to hear the all-pervasive divine music without. The sun is visible because our eyes perceive it. The sun may leave its impact on us, because we have both, the visual organ and sufficient receptive capacity. I am speaking and my voice enters your heart, producing a responsive echo, because you have a sense-organ which enables the sound to come up to you. The Supreme Soul never ceases to exist even for a moment. Our vital breaths are all His; every limit is His; but we do not realize it because our own hands keep the passage of entrance closed to Him.

THREE VITAL LINKS

There are three stages in the process of keeping this passage ever open -- three vital links that bring about your unison with the Supreme Soul. I am going to discuss them here. I shall tell you how that power of sympathetic reaction can be generated in you whereby the gross gets dissolved and the subtle comes to the fore. The empiric object vanishes and the Supreme Soul becomes visible. The links I am going to enumerate take you from the visible to the invisible, from the gross to the subtle, from the worldly object to the Supreme Soul.

FIRST LINK: SELF-LOVE

The first link in the chain is self-love. Let us love ourselves. Let this love be unhindered and unconditional. He who cannot love himself is incapable of loving others. In the absence of love it is impossible to go beyond the mundane, the physical, and the temporal. The power of love is the only power in man that is spiritual and unearthly. The ,steps leading up to the benign presence of the Supreme Soul can be climbed only by holding on to the unearthly link of love. But let me sound a note of caution. Surely some difficulty will be experienced on hearing this advocacy of love of oneself, because the so-called scriptural tradition is against it. Its tenets and injunctions lay down, directly or indirectly, what is hostile to the self. Is it possible to suppress the self without being hostile or inimical to it? The edifice of righteousness and virtue has been built by man on the mutual struggle and conflict between the pair of opposites into which the self

had been split. No one need be surprised if life founded on illusion turns out to be ugly and uninspiring. The beauty of life can never fructify through the process of self-conflict, for the individual coming into conflict with himself loses his power, his prop and stay which would have ensured success in his life. Himself at the back, he makes his hands fight each other. In that case, who can conquer whom? Neither success, nor defeat is possible. What is possible is only a mutual conflict leading to the birth of an individual utterly depleted of strength, and finally to death. Since, in this manner all the faculties of the individual conspire together to bring about self-destruction, life becomes ugly, uninspiring, and futile. Beauty, Truth and blessedness are attainable only if life were to be engaged in the creative cultivation of the self. Sermons on the suppression of the self cannot, however, produce notes of harmony within. On the other hand, they generate discord and disharmony and lead to misery, anxiety and frustration. The person who is filled with mutual conflicts, he who begins to fight with himself, he who splits himself into a friend and a foe, he who considers some of his faculties to be his adversaries and pits some others against them, actually creates a hell for himself. The pity is that we had been considering such a life of conflict, a righteous one, a virtuous life! In my view, a virtuous life is entirely different. It is not a life of internal conflict but that of internal peace, harmony and music. It is not a life of 'self-hostility' but that of unison and integration. Those who wish to acquire this harmony of the soul have to lay its foundation at the very outset. Those who start with a conflict cannot dream of reaching a state of bliss without conflict, for the end is already present in the beginning itself. Let it be remembered therefore that the first stage is far more valuable than the final one. The Supreme Soul is perfect harmony -- is perfection itself. If I wish to be merged into that Divine Harmony, it is essential that I should have a note of harmony within me. How can this note of harmony be produced? Never by treating the self with contempt, nor by self-reproach and self-hostility. It can be produced by love of oneself.

SELF-LOVE VERSUS SELF-SUPPRESSION

The very first foundations of a life of spiritual endeavour are love of oneself and spiritual harmony. Surely you will be confounded to hear this, because you have been often advised to suppress something within you. But I say that there is nothing within you that needs suppression or extirpation. There are certain drives within every man that need to be harnessed, not extirpated; certain forces that must needs be awakened and loved, not suppressed. They should be controlled and directed along the proper course. But those who consider them hostile can never be successful in transforming them. A man of understanding can transform even poison into nectar, but one who has no understanding whatever is sure to turn his nectar into poison. I call understanding nectar and deficiency in it poison. We see that putrefying things, things that emit foul smell, are used as fertilizers. Just now some one presented me with a bunch of flowers. How fragrant they are! When their fragrance stirred my heart, I remembered the source of this fragrance. The foul smell of the muck has been transformed into an endearing fragrance in its course through the seeds and stems. If you simply heap up the manure in your yard, the foul smell will vitiate the whole atmosphere, but if you spread it over your garden round your house, it will be filled with pleasing smell. What you call "foul smell" is only the undeveloped form of "fragrance," not hostile to it. A discordant note is nothing but the undeveloped and disarranged form of the harmonious notes that blend so well in perfect music.

There is nothing in human life which deserves to be shattered to pieces, to be annihilated. But there is much in human life, to be sure, which should be transformed, sublimated and raised up. Man possesses certain powers which are intrinsically neutral. They are neither auspicious nor inauspicious, neither good nor bad. They are neutral. They assume the form in which we utilize them. What is called sexual potency, the power of passionate lust against which the so-called spiritual leaders have waged an interminable war is but a neutral potentiality, because that power, when transformed, evolves itself into a divine force. It is the primordial creative power, and what it is competent to do depends upon how you use it. What it can be, does not depend on it alone but on our understanding and on the art of living our lives. Does it not, on being transformed, attain the nature of *brahmacharya*, the power of the celibate? This *brahmacharya* is not hostile to the power of lust; verily it is its sublimation. similarly the power that manifests itself in fury becomes peace, calmness and quiescence. It is only a question of transformation. In our life the process of creation possesses greater importance than the process of destruction. If this fact is clearly understood, the question of a struggle with, or a hostility towards the Self, will scarcely arise, for the creation of the Self is possible only in an atmosphere of self-love. I would also like to add the the physical body should not be excluded from the Self.

Give the body abundant love, on getting which it becomes vibrant, alive. Its slumbering potentialities are awakened. But remember that neither the so-called debauchee nor the so-called abstainer loves the body in the real sense. The contempt of the libertine for his own body is manifest in the lack of his own self-restraint. It is out of this contempt that he is inclined to waste away his body. The abstainer too, recoiling from the other extreme, is no less backward in his hostility to the body. Of course, the directions they turn to are different. The abstainer tortures and torments the body in the name of self-restraint, in the name of renunciation, and the other in the name of licentiousness; but both of them are wanting in thankfulness to and ardent love for the body. The characteristic feature of a person of healthy mental poise is a favourable attitude towards the body with a loving vision. Torturing the body in any manner whatsoever reveals an unhealthy and sick mentality. It amounts to the fact that we can be tormented by two kinds of mental infirmities, one of unrestrained enjoyment and the other of unthinking renunciation. Hence the libertine makes a *volte face* and comes to the point of renunciation. How much does one wish that he is able to stop in the middle! But, unfortunately, it is very easy to proceed from one sickness to another, such sick-minded persons have taught us a lot. This is what they teach: the body is our enemy, we have to fight with it. As a result of these baneful teachings religion and piety have become body-obsessed. Opposition to the body must perforce be body-centred. Hence I say that if you wish to go beyond the body, if you wish to rise above it, do not fight with it, harbour no hostility towards it. Love it and seek its friendship. The body is not our enemy. It is an instrument, a wonderful instrument, ready to be used. It is incumbent upon you to stretch your hand of friendship towards that which you wish to use. Prior to everything else, it is necessary to extend a friendly hand towards your own body which is a fine specimen of God's adroitness as a skilled craftsman. It is a ladder full of secrets that leads you up to the Supreme Soul. He is certainly mad who comes into conflict with the ladder instead of climbing up through its rungs. Unfortunately, we are surrounded by the fraternity of such incorrigible bedlamites. Beware of them. It is difficult to estimate the extent of havoc wrought by such madmen among us. You do not fully realize the thousands of secrets lying hidden in this body naturally bestowed on you. Even if one learns all the secrets of one's own body, one can easily secure the key to the endless mysteries of the Supreme Soul. How small is this body but how many wonderful mysteries lie embedded in it! The mind is hidden in the body. The soul is hidden in the mind. The Supreme Soul is hidden in the soul.

A sage was about to die. He took leave of his disciples and devotees present there. He thanked them all and stood up with his folded hands, and said, 'Oh, my beloved body! It is you who led me to God. I thank you for it. I could not do anything for you. On the other hand, I had subjected you to untold sufferings and pain. I had extracted work out of you without paying you anything in return. I am indebted to you very much, for endless has been the help you rendered me. At this hour of farewell I seek your pardon. For all my acts of omission and commission, I request you to excuse me. But for you, it would have been impossible for me to reach God!"

You have to see the body in this way. This attitude of thankfulness, this loving fervour is essential. The sage had said, "Oh, my beloved body!" These words stir up a wonderful bliss in me. Cannot a similar sympathetic understanding brighten up your life too? May I ask you whether you have at any time looked upon the body with an overflow of such loving sympathy? Have you ever felt yourselves blessed with its acts of service? Have you ever expressed your gratefulness to it? If not, how great had been the ingratitude! What an unbecoming discourtesy! What a misdemeanour!

The attitude towards the body should be one of understanding and deep sympathy. One should have knowledge enough to protect it and view it with friendliness. It is our fellow-traveller in a long uphill journey, sharing with us our joys and sorrows. It is an instrument; it is a means and a ladder. Hence, in my view, no man with an iota of sense in him can come into conflict with it or be wicked towards it. But, as ill luck would have it, there have been in the world, and there still are, many men of warped, distorted vision whose high-handedness, violence, unrelenting suppression and cruel tactics towards their own physical body provoke in our mind feelings of remorse and sorrow and eventually a fervent prayer, "Oh God! save mankind from such stupid spirituality!" Activities of this magnitude and seriousness go only to prove a total loss of intelligence in them. But alas! the evil influences of such people still linger and haunt us even today. Let us keep ourselves away from such sickening sermons. Such preachers do not deserve our reverence;

they deserve to be cured instead. Certainly I hope we will be able to cure them.

This hostility to the physical body, as I said, is but a reaction to the weakness, failure and dissatisfaction resulting from unregulated sensual enjoyment. Thus the innocent physical body has been blamed for the sinfulness of the Self itself. I appeal to you to be alert in regard to agonizing self-denials based on hostility to the physical body. In view of the fact that you have been playing havoc with your body, you may feel tempted towards all forms of self-discipline. If on seeing the enormous wealth possessed by some one, one becomes greedy or on seeing someone's beauty, one is charmed, one does not normally puncture one's eyes; if one were to do so, I would definitely call him a madcap, for the eyes never ask you to be greedy, nor do they want you to be passionate; they don't command you to do anything of the sort. They are ever ready to carry out your bidding in the manner you deem fit to make use of them. As for the physical body, it is your slave, a whole time follower. Wherever you wish to take it, it is ever ready to follow you. Should you say, "Go to hell", it is ready to go to hell; should you say, "Go to heaven" you will find it ready to go to heaven. The question, then, is not of the physical body, but of your volition. Let it not be forgotten that the physical body reels along behind the will. We will be committing a great blunder if, instead of modifying the will, we were to torture the body, victimize it or even destroy it. Subjecting the body to harassment and suffering is another form of violence, and I never approve of violence to the self or to the physical body. I advocate self-love, and it appears to me that there cannot be anything more foolish than self-violence. But what I call self-love has nothing to do with ego-centred individuality. An ego-centred individual never loves himself, for should he love himself he would have been free from egotism, for there is nothing more diabolical and dispiriting than egotism. It is the ego-centred-individual who indulges in activities of self-violence in the garb of a holy man, for the ego does not attain as much satisfaction and nourishment in any other manner as in this. That is why a kind of haughtiness is visible in the so-called abstainers, ascetics and semifledged sages. They are egotistical because they are saints; and they are saints because they are egotistical.

AVOID HOSTILITY

In the vast universe created by God there cannot be anything unfriendly or inimical to you. It is a different matter, however, if you do not make use of it or misuse it. Men of wit and understanding convert a stone Lying on the ground into a stepping-stone, while men devoid of common sense, turn even a stepping stone into a stumbling-block on their way. In life, it is the way of looking at things that matters. If the vision is distorted, it makes a lot of difference. We need not be surprised if the physical body eventually becomes hostile to the person who has been considering it so from the outset. Let us start with the belief that it is our friend. Then it remains our friend for ever. If the hostility, the grudge, vanishes, a load is taken off from the self; we are relieved of a tension; we experience peace and restfulness. Let us experiment with it. Let it be remembered that the body is only a medium. It does not take anyone anywhere. Let there be no ill-will towards it. If we look at it without any prejudice, our heart is naturally filled with thankful love for the silent service it renders us. Again, we are not to stop with the body. We have to go further deep. The physical body is only the starting point of our journey of love towards the Self.

LOVE THE MIND

When we go deep down, we see the mind. We have to love it too and seek its friendship. Normally we are aware of only these two planes of the individual self, namely, the body and the mind. If we wish to go far above these or deeper than these, we have to make use of them. The campaign against the mind has, no doubt, been carried on with greater intensity than against the body. This has been the central target of attack from the spiritual quarters. It is necessary to free ourselves from this hostility. The mind is a power, and, like all powers, it is also a divine power. It is a highly developed subtle power. Censuring it, being hostile to it or abusing it is sheer stupidity fraught with fatal consequences. It is but proper for us to realize that even today man is not thoroughly acquainted with all the mysteries of the mind; nay, he does not know how to use his mental power. The mind, now, is more or less in the same state as that of electricity. Once there was a time when electricity was only a destructive agent. But it is being employed today in colossal creative projects. Men's understanding of his own mental powers in their entirety will usher in one of the most creative and blessed moments in human history. The mind is the receptacle of limitless potentialities. Those

who are hostile to it clash with these potentialities and seek annihilation at their own hands. They say that they censure and oppose the mind for its fickleness and unsteadiness. But inconstancy is a sign of life. Those who are afraid of life and eagerly wait for death, welcome sluggishness, since they see peace and restfulness in it. But let me tell you that peace resulting from sluggishness is unreal. The sluggishness of the mind is self-destructive. What appears as peacefulness there is but the quietness and desolation of the cemetery. The restlessness of life is definitely preferable to the stillness and quiet of the cemetery. It is not the quietness enforced by suppressing the mind, but the peace that evolves itself by a thorough understanding of the mind, that is worthwhile, that is worth having. Only such a peace can lead us on to greater heights. Dead quietness leads to matter, to the earthly and the material, not to God. It is essential to have a lively placidity, an active silence. Only that which is lively can become the doorway leading to the sublime life. That is why I do not advocate suppression of the mind or approve of the efforts to subdue its restlessness to attain peace. Never sink into such a mire of stupidity and stagnation. There is already enough sluggishness in the world and you can graciously avoid augmenting it further. I want a mind that is lively and peacefully calm as well. As we saw earlier, only that peacefulness can be live and quick which you acquire without losing the unsteadiness which I call mobility. Where the quietude of the lake is futile, that of the flowing river -- of the river that is conti-nuously flowing towards the multitudinous seas -- is worth striving for. If that is possible, man can reach the Supreme Soul. I assert therefore that you need not be sorry that the mind is unstable; never censure it; never consider it your enemy. You should rather be thankful to it, for, but for it, you would have long since become a stagnant lake. If the mind had not been fickle you would have taken up a seat on the top of some rubbish heap engrossed in concentration. If the mind had not been fickle, the greedy would be hovering for ever over the object of their greed, the deluded over the object of their delusion and the sensual over the object of their senses. Then the road to God would be closed for ever. Since the mind is restless all unreal gods are eliminated, and it goes ahead. Since the mind is unsteady, it does not allow us to be stationary; it goads us on and on. I wish to tell you a great mysterious secret underlying this fickleness of the mind:

Unless and until it finds a final resting-place befitting it, the mind will never allow you to take peaceful rest. That is why it is fickle. The mind finds its heaven of refuge only in God where it sheds its fickleness, but never before. Bear this in mind that your mind is kind and benevolent to you. Otherwise you would get stuck-up in some worldliness and your endeavour to reach God will be shelved for ever.

Do not, therefore, censure and abuse your mind for its unsteadiness. Accept this unsteadiness as a favour shown to you, and utilize it. Let it be remembered that if the mind fails to be steady and firm, that is because of some error on your part, some misdeed for which you are responsible. That is why the mind does not wish to stay there. You do your utmost to concentrate, but your mind does not. Certainly, that is your mistake. By being inconstant the mind warns you, but unfortunately, instead of taking the hint, you consider the mind your enemy!

I have heard a story. Once upon a time when Egypt was ruled by a great emperor, a great sage highly respected by the emperor lived in a small Egyptian village. One day, without any previous intimation, the emperor paid a visit to the village. He wished to invite the sage to this palace. The sage, however, had gone out somewhere when the emperor reached the hut. His young disciple could not recognize the emperor in his simple clothes. He asked the visitor to sit on the ridge of the field and said that he would go to the village and fetch his preceptor. The emperor not only refused to sit, but also began to pace up and down the field. On seeing this, the disciple requested the visitor to go and sit under a tree where there was ample shade. Still unwilling to sit, the emperor began pacing up and down beneath the tree. This set the disciple thinking, and he requested the emperor to step into the hut and sit down there. Still the visitor would not oblige him. He continued to walk up and down inside the hut. In this perplexed state of mind the disciple went out to fetch his preceptor. On the way the young man could not restrain himself from recounting this rather odd behaviour of the visitor from the city. The aged sage who had understood who the visitor could be, said, "Son, he is our emperor. There is no place in and around our hut befitting his status where he can sit. That is why he has been walking up and down."

I wish to tell you that the mind too is restless for the same reason. It does not find a worthy place where it can abide for ever. It is our duty to seek a throne befitting its dignity. Instead of doing so, you are getting ready to fight with its restlessness. Did you ever think what those places are which you have assigned to

your mind? Can you really expect it to sit in one of those? Friends, it is a favour shown to you that the mind is fickle. You may continue to assign it different places with the entreaty, "Sit here, please," but it will not sit there. The mind cannot and will not sit anywhere except in God, and that is its unlimited bounty. Remember that the so-called restlessness of your mind helps you a lot. If it cannot be held in one place, know it to be a place unworthy of it. I would also add that your success in pinning it down to a place unworthy of it amounts to nothing, for no sooner does one succeed in forcing it to sit somewhere for a while than one finds it getting up and running elsewhere. This excited drift and flutter will continue until the ultimate point of rest is reached. And this ultimate point of rest is God.

People say that concentration of mind is essential to the realization of the Supreme Soul. But I say that if the Supreme Soul is realized, the mind will at once have the desired concentration. People say, "Keep the mind steady so that God can be realized." I say, "As soon as God is realized, the mind comes to rest." The mind rushes to the place where it gets pleasure, not to anything that gives it pain, and the moment the prospects of pleasure disappear, it quits it and flees. Hence we never see it pinned down to one object. Gather together a sum of ten thousand rupees. At the outset, the mind may say, "Perhaps there is pleasure here." But alas! the very next moment it moves away. Hardly does it begin to sit at rest when it finds itself disillusioned. Accumulate ten lakhs, then ten millions. Again you experience the same disappointment. Even ten crores heaped up by you will not make any difference. We cannot prevent the rambling propensities of the mind which rushes on, as I said, to the place where it gets a glimpse of pleasure. It flees as soon as the glimpse, too, vanishes, but is a little constant so long as the image of possible happiness lingers. The day it gets the never-vanishing glimpses of Eternity, of real pleasure, it winds up its inclination to flee and is filled with plenitude and absolute stillness.

I will not, therefore, advise you to enforce steadiness of mind. Forced steadiness causes sluggishness and leads rather to stagnation than to the attainment of the ultimate goal. When the final goal is reached, the mind remains steadfast. This fact, when misinterpreted, gives rise to the wrong notion that, once the mind is kept steady the final goal can be reached. This is as absurd as putting the cart before the horse. The fact that eyes remain closed when we are asleep does not justify the reasoning that the advent of sleep is assured in merely shutting the eyes. My advice to you is that you should make your mind move in the direction in which the fragrance of real pleasure spreads; slowly and lovingly should you lead the mind to the abode of real felicity. Set your eyes on real happiness and the mind is sure to follow it up. But use no force, no compulsion even unconsciously. Compulsion is sure to provoke resistance from the mind contrary to your expectation. Your inhibitions become invitation and your taboos attraction. If you evince a desire to restrain it from doing anything, the mind takes to it with added avidity. This is but natural. It is your ignorance of this simple fact that involves you in what are, normally, not unavoidable sufferings. The fundamental point is that your mind is not your enemy. You are not to suppress its natural inclinations and instincts but to lead them with love and to comprehend them, with our common sense to awaken them. Only that which is auspicious survives in the light of reason, in the light of common sense. An unforgettable rule of life is contained in the phrase *amor vincit omnia* -- love conquers all. We can never dream of conquering anyone by means of hatred. No, never. It is impossible to conquer those whom we hate, those whom we consider our enemies. We can conquer only those whom we love. Hence those who wish to win over their mind must love it. There is no other way than the way of love leading to victory.

So the first link, the first golden rule, is that let us love ourselves. Let us transform and sublimate ourselves, and not suppress ourselves. Let there be no split personalities within us. Let us marshal our faculties into one single, integrated unit: all unified single units are born out of love. If I am filled with abundant love for what I am, good or bad, if all hate and slander disappear from my mind, if I cease to oppose myself which may be noble or contemptible and fall in love with all that I am in my totality, then a compact, indivisible personality will emerge within me. Such is the formation of personality, for love, a cementing force, amalgamates heterogeneous elements, and when my different faculties are amalgamated into one unified whole, a wonderful energy is generated within me. The power that is severed and split flows in different directions and is wasted away, but in an amalgamated form its force is immense. The most wonderful achievement of this energy, the outcome of this fusion, is its capacity to transform those insignificant things which it could not overcome in spite of constant struggle. This it could achieve the moment love for those seemingly insignificant things is aroused. This unbrokenness or compactness of personality is the foundation of this self-transformation. If one wishes to improve oneself, to renovate oneself, one has necessarily to become a single unified whole. The individual, split into several wee pieces, wastes his entire energy in pitting one piece against another, in controlling them and in maintaining the

balance of power among them. There is no surplus energy left with him for the transformation of the self, for its sublimation. Only he who loves himself and retains this undivided and unsplit unity possesses that surplus energy.

Wings of Love and Random Thought

Chapter #2
Chapter title: Wings of Love, pages 27 to 48

Date Unknown

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SECOND LINK -- LOVE OF OTHERS

What is the second link in this upward flight of love? The first link, as we have seen, is the love of oneself. The second one is loving others. You will never be successful in your progress towards that love which takes you to God, unless you have abundant good will, unlimited love, overflowing kindness and plenty of grace towards all living beings. "When thou goest unto the church for thy daily prayer," said Jesus Christ, "and kneelest down and raisest thy hand up unto the Lord, if thou rememberest that thy neighbour is angry unto thee, go thou first unto him and love him. Leave the Lord here and go thou thither, love him and crave his pardon. Make peace with him. For, how can he who has not succeeded yet in making peace with men, succeed in making peace with himself and the Lord?" Certainly, the person who refuses to love on the human level, cannot be expected to extend his fervent prayer to the level of God.

A sage living in a certain village was once approached by a devotee who expressed his desire to realize God. He asked the sage what he should do. Surveying him from head to foot and probably understanding his ins and outs, the sage said, "Well, son, shall I ask you, to tell me whether you love anyone? Then I may be able to say something." The devotee, assuming that love is a disqualification for seekers of God, said that he did not love anyone and that his sole aim was the realization of God. Thereupon the sage said, "Son, think well; search your heart. Don't you love your wife, children, family or friends?" The devotee was emphatic. "No, I don't love anyone. I only want to realize God." The sage kept quiet as tears welled up in his eyes. Surprised, the devotee asked the sage: "Father, why are you crying? Why don't you speak?" The sage said, "Oh son, if only you had loved some one, I could have transformed that love into love of God. But love which leads to God is dead in you -- love which is the direct way to Heaven."

In the name of religion, thousands of people have taught you not to love anyone! Their teachings are centred round your egotism, and they cannot take you to God, for love is the power nearest to our Lord Himself.

LOVE IS NOT A FETTER

Why should one be afraid of love? Perhaps because it may bind us? But love binds only when we are unable to radiate more and more love. The implication is that it is only the inadequacy of love that binds us

and not love itself. insufficient love, love that is neither full nor frank, becomes a bondage. Only love shrivelled in size can bind the lover. Love that is brimful expanding and extensive breaks all barriers and begins to flow. It knows no frontiers when it develops, and assumes the unlimited immensity of the sky. Hence I say, increase and multiply your love, widen the sphere of its activity, place no restrictions on it, stipulate no conditions for its functioning. Let it expand steadily, let it go beyond the person on whom it has splashed itself. Let it not stop anywhere. Let it not halt in its course. The fear that love may linger on its way makes the so-called spiritualist suspicious of love. But if my love stops in the middle, it is my own fault, not that of love. There is therefore no valid excuse for my hostility towards it, Love's fault is really the lover's fault. If the lover is coarse and narrow-minded, love cannot but be immobile. If one is hostile to it for this reason alone, one becomes meaner still and more narrow-minded. What little width and amplitude it possesses is lost due to the narrow-mindedness of our so-called religious leaders. In my view, we have to increase our love and let ourselves be submerged into it. On the other hand, he who loses love can save only his ego. So T say, stretch and spread your love. When we throw a pebble into the pond it sinks no doubt, but circular wavelets set in motion by it extend as far as the banks all round. Similarly, when love is generated, let it produce waves of throbbing vibrations like those in the ocean, till it reaches the ultimate shore of God's benign presence. Such a love is nothing less than a fervent prayer.

I would not say that you should hate your parents, hate your wife and children, hate anyone at all. In fact, you must love them so much that they cannot contain it within themselves; they must have it in overflowing abundance. Let your love spread everywhere, over-flooding everything, so that nothing can hold it anywhere. Let it be your aim to generate so much love within that none except God is able to put up with it. Only the unlimited can sustain the unlimited. No finite receptacle can hold the infinite overflow. The unlimited love will flow over and beyond it. No doubt, it will have its share but far beyond its expectation, far more than it can hold. As far as you are concerned, it can never be a hindrance: love becomes a hindrance when it stops somewhere on the way. Lingering love *is* no true love; it is lust, sensuous attachment. Expanding, ever-widening love, on the other hand, is fervent prayer. Let it not be forgotten that the love that stops midway becomes a delusion, lust, and bondage, but the love that marches ahead like the waves in the ocean is nothing less than a fervent prayer, nothing less than God Himself, nothing less than the beatitude of absolute salvation. If love does not stop but marches on, it sets us free. Let there be no cessation in its march ahead until the last man too is brought into its fold When the communion with the Soul Supreme takes place. Let me repeat for the sake of emphasis. I advocate love of self. I advocate love of others. Never consider love unholy or evil. Take care that it does not stop halfway. It is the stoppage that is unholy and not love. Those who consider love unholy and view it In a narrow sense never try to understand that this restricted love is but lingering love. The more it is restricted the shabbier it becomes. The person who withholds love from others becomes centred round egotism. He stops with his ego -- the "I-ness" and "My-ness" of life. In the whole universe of existence the two points that are poles apart are those of the ego and the Supreme Soul.

Cessation of progress or even intermission at the point of 'I' leads to hell. There is no end to the egotist's pain and misery because all the doors of bliss are closed to him. Only love can open them. Similarly, the 'I-centred' man finds all the doors of beauty and harmony closed. Our love can open them. Love is the mysterious secret key to the abode of Truth, Beauty and Goodness. Whatever is excellent and perfect in life can be opened up by means of this wonderful key. It is egotism that shuts it up.

Egotism, however, opens up another door, the door opening on to hell, the only door it can open. Let it be remembered that there is no other Key except these two. No man can have both the keys simultaneously. It is divinely ordained that a man can have only one key in his possession at a time. He who is willing to lose one gets the other. The key of love opens up not only the hearts of men but also the heart of every object under the sun, whether it be that of a rock, plant, animal, or the Supreme Soul Himself. Luther Burbank, the celebrated botanist, is remembered throughout the world for an incident wrought by his profound love for the vegetable kingdom. He was able to make plants react favourably to his request, he who had spoken thus to the thorny shrubs, "Friends, you need not be afraid of anyone. These thorns are not necessary for self-protection. Isn't my abundant love enough to protect you?" In the end those thorny shrubs of the desert did listen to him and as a token of their love yielded to him a new variety of plants entirely devoid of thorns. Whenever anyone asked him, "How did you achieve this impossible task?" he would promptly say, "Out of love." I, too, would tell you that even the impossible becomes possible through love. A greater impossibility than God cannot be conceived but he too yields to love.

And love is never an impossibility: it is very simple: it is present in everyone. It has to be developed and widened, Though its seeds have been sown in every one it is the fortunate alone who live to enjoy the flowers of love. Why? We never allow the seeds of love to germinate and grow. We seek love but we don't show it. Love grows when offered, not obtained, for remember that love is an unconditional offer. He who is capable of offering such a love does get it in plenty. Moreover, love offered freely creates the capacity to receive it too. It qualifies the receiver to receive it. The measure of love offered is commensurate with the amount of love received. Only in this manner is further depth achieved and gradually the very vital breaths are transformed into love, into nothing but love wholesome and furl. The beginning of the perfection of love must always be traced to the readiness to offer, not to the eagerness to demand. Peremptory demand will never enable them to make a beginning. Love's state is imperial, not that of a beggar. Those who demand it never get it, and this failure, so dispiriting to them, gradually renders them incapable of offering it too. As the failure increases, the difficulty to secure it increases as well. Please remember therefore that love implies offering without any desire to obtain, to get back in return, to demand. Let us free it from the expectation of obtaining something in return. There can never be a commercial transaction in the affairs of love. Its pleasure, its bliss, its fullness lie in giving away and not in securing anything in return. The giving up is so satisfying and blissful that even the question of gaining anything in return does not arise. That is why the person who gives love is ever obliged to the person who accepts it. Only in the act of giving love abundantly -- an entire, unbounded gift, do the vital breaths develop the wings that take them unto God. Friends, let us spread out the wings of love and soar up in the vast firmament of the Supreme Soul. With our wings of love full-fledged, our consciousness of things belonging to us and of those belonging to others -- our awareness of what is mine and what is yours -- disappears, and what is left is the consciousness -- nay, the very being of God. It is in the absence of love that man has of necessity to be on the hard ground of egotism full of thorny shrubs of hatred, violence and anger. Where is the necessity of being stuck in this rocky ground, once the wings of love are grown? Then the flight to the wonderful world of beauty -- limitless, inexhaustible and immaculate beauty -- becomes easy. So let us be filled with love -- towards all love unconditional, love selfless. Standing or sitting, sleeping or waking, let us be submerged in love, love which is the very breath of our existence, love with its waves ever surging in our hearts. You have now reached the precincts of the sacred temple of the most divine. Visiting ordinary temples is not obligatory. Those temples with idols of stone cannot claim perfection and reality. Would it be surprising if the hearts of those who frequent these stone temples become adamantine and hard? No doubt, discussions and discourses on Divine Love do take place in these temples, but what is disseminated from there is nothing but hatred. Hatred and violence disguise themselves in the gaudy clothes of false love. Verily I say that to no other temple should recognition be accorded than to the temple of love, the only temple of our Lord. I am afraid that these other temples have been designed and devised to prevent men from reaching the temple of love. Satan is definitely engaged in this!

Love is itself a temple and a sacred scripture. "The man who has had a smattering of love's language," says Kabir, "is a scholar." Certainly nothing remains to be learnt if one has learnt all about love. Mastery of love implies mastery of all learning. He who hasn't learnt the art of loving is ignorant of everything. No knowledge, no sensation, no experience is superior to love. Love's eye scans what is written on leaves, carved on stones or, hidden waves. Friends, the Lord's autograph can be seen everywhere. Of what real use are the works of mortals? What can we gain from the words of ordinary mortals? Where will they lead us? Indeed man's words cannot take us above and beyond man. To be able to go beyond man we have to leave him behind. In fact, man's words, scriptures and principles are obstacles in the pathway to God. We have to read, learn and comprehend what is God's to reach God. That can be read in love. We have to learn human languages to read what man has written, his shastras. Similarly, the Lord's language is to be learnt to read the Lord's Book. And his language is love. Learn the art of love which is so necessary if you wish to attain the Lord. The whole creation of the Lord is all around you. Behold it, for your eyes will not fail you, but in the absence of love it can neither be seen nor known. A mysterious miracle takes place when love's eye begins to scan. What was being seen vanishes and what had escaped our notice comes into view. Then nothing remains save the divine form.

I affirm that where the scholar loses, the lover wins; what learning misses, love lights upon. In the case of the scholar having a smattering of love's language, the matter is different. Entry into the depths of life is

impossible without love. Mere knowledge loses itself in its peregrinations round the border, and it is incorrect to say that knowledge annihilates distance. Only through love can distance disappear. Knowledge does not go deeper than the physical body, but love does not stop before it reaches the soul. Hence all knowledge divorced from love is unreal and incomplete: Knowledge contained in love is the only real knowledge.

What is the importance of love? How is it to be realized? Shall one incessantly repeat the word 'love' as some zealots repeat the names of Ram and Krishna. Will such loud repetitions of the word 'love' help us realize love. Never. Mere repetitions of names does not achieve anything. Love should be lived; it should be part and parcel of our very being. Life will be purposeful, meaningful, when there is liveliness of love in it. Let the energy of love be vigilant and vibrant and awake in the self. Let no occasion for ardent, sincere love find it slumbering there. Let no challenge offered to love be left unanswered. For every challenge, for every call, let your love give a befitting reply. Even when there is no challenge from any quarter, let love continue to flow as light flows from the lamp or as sweet fragrance flows from the flower. A calm unbroken current of love should always be present. When the heat is continuously kept moving by means of love-currents, all the obstacles on its way are kept at bay. We find the gentle hill-stream eroding off the hardest rock from its path by means of its constant flow. Can anyone deny the presence of huge stumbling blocks in the path of love? There are, no doubt, hard rocks, but the power of love is equally boundless. Let us make this boundless energy function effectively and be ever active. Utterly slow and silent are its activities, but in that quiet briskness, huge rocks are worn off into fine particles of sand. Much fuss and ado indicates weakness. Powerful forces function silently. How quiet, silent and free from fuss is the creative activity of God!

Friends, let us give love an opportunity to transform you from the very root. Love's potion can instil a new life in you a life which will never perish. For that reason alone is love free from fear even in the presence of death, because love knows no death.

LOVE DEFIES DEATH

In 1857, when Indians revolted against their rulers, the English speared to death a silent sage who had not spoken a word for years; thinking him to be a spy, an instigator of rebels. The sage who had been silent for years laughed and said TAT TWAM ASI (Thou art that). The man who had speared him was also that -- the Absolute soul. Even at the moment of death he had embraced his murderer while love and fervent prayerfulness had shone in his eyes. No doubt he had discarded verbosity and selfishness from his self but filled it with pure love. Otherwise how could it have gushed out of him when struck with the spear? During all these years when his heart appeared to be mute, it was only filling it up with love. It had become a veritable fountainhead of love, making him incapable of seeing an enemy in his murderer. He only saw his beloved in him. Love had transformed an enemy into a loving friend, death into salvation. Love changes darkness into brilliance, poison into nectar. Can there be a miracle more stupendous than love? More magical than the magic of love? Love can transform everything because it transforms our very visions, and the vision is a creative force. What we see is our world, and the world is what our eyes make of it. If there is love in the vision, there is also the lover all around us. If there is no love there is no God and, to crown all, there is no lover either. There are our enemies instead wherever we see.

One early morning a traveller entered a village. Finding an old man sitting at the threshold, the visitor said, "Sir, what sort of people are the villagers here? I have left my village for good and wish to stay here." The old man surveyed the stranger from head to foot, and said, "May I too ask you what sort of people live in that village which, you say, you have left?" As soon as he heard this, the stranger's eyes became red with anger and he said, "The very thought of these people fills me with anger. Please make no mention of these wretched people. It is because of them that I had to leave that village. Nowhere else in the world can you see such wicked persons as are in that village." The old man said, "Brother, I am sorry. The villagers here are no better than they. You will find only wicked people here, too. You had better go and live in some other village".

Hardly had he left when another stranger entered the village and asked the old man the same question, "Sir, what sort of people live in the village here? I wish to stay here. I had to leave my village." The old man said, "Before I answer your question, may I ask you what sort of people live in the village that you left?"

The second stranger said, "Although I never saw such nice people anywhere else, I had to leave the village for some compelling personal reasons." Having said this, he shed tears of loving memory. The old man hastened to reply, "You are welcome to this village, son. You will find the people here even better than your former friends. There are many good people here." After a pause the old man continued, "To whichever village you go, you will be welcomed heartily. In every village you will find good and nice people. The world is what your eyes make of it!" The world is nothing; it is nothing other than what you see. If the vision is full of love, only hearts throbbing with love will come into your field of vision. When you see the entire world thus throbbing with love, know that to be the hour of realization -- the realization of your Master, of the Divine Form. Reaching the precincts of God does not mean that Rama will be waiting there for you in his cloud-coloured splendour and armed with bow and arrows. Reaching the divine presence does not imply that some Krishna like figure will be awaiting you there blowing notes of melody in his divine flute. Attaining the supreme soul does not indicate that some elderly gentleman with flowing white beard can be seen there controlling the universe. Arriving near God means attaining that experience wherein the entire universe ceases to be mere object and identifies itself with that supreme soul; the object vanishes, the power alone remains. It means the attainment of supreme bliss. It means the attainment of Truth, Beauty, and Eternity. God is not a person but an experience. He is Bliss, a boundless Ocean of Bliss.

Before merging into that ocean a preliminary realization of that ocean must be generated within ourselves.

THE THIRD LINK

I have already discussed the first two links that lead you there step by step. The first link is self-love. The second link is love of others. Let us now discuss the third link, love of God, which enjoins on us the necessity for going beyond the first two. The second link is a step beyond the first, and the third is a step beyond both. The first link involves the admission that"I am." Although it is not reality, it is nevertheless a fact. To the ignorant it is a fact more important than everything else. It may be a means to your awakening, but never to your flight. Those who flee it will find it coming close upon their heels. Can you really run away from your own shadow. I'm sure you can't. The more you try to escape it the speedier does its pursuit become. Therefore accept the fact of 'I am' and engage yourselves in seeking love. When love grows, egotism diminishes and wears off. If one who has accepted the existence of the shadow seeks light, one naturally and necessarily becomes free from all sorts of shadows. Egotism and love stand in the same relationship with each other as shadow and light. The impenetrable darkness of egotism disappears with the advent of the illuminating light of love. Acceptance of the "I" gives rise to "He the other." "Since I am 'I', others are others'. In the light of love, however, the consciousness of "I" as well as that of "the other" vanishes. In the end love alone remains. Neither "I" nor "you" nor "the other" -- only love. Such a state of love I would call love of God. Actually it is not directed towards anyone in particular, nor from or on behalf of anyone in particular. It simply is. This pure and simple love I call love of God.

What can be the implication of this love of God? It means the suspension of the illusion which had been there continually that I am something, that I am what I am. This is entirely untrue, unreal. You really are not! You have no personal existence. Consider the phenomenon of breathing. Breath is drawn into my body and sent out. If I think I am breathing I am wrong. For, if the air that has gone out does not return, how can I take breath. If I think I am living, I am in the wrong For, the day life goes away from within me, it would not be possible for me to stay behind even a moment. If I think I am born, I am in the wrong If I think I will die, I am still in the wrong. I have not had a birth nor will I die. Neither the breath is mine nor do I have any control over the breath. Neither life nor death is mine. Some mysterious drama is being enacted within me. Some one is sporting inside. Some one is speaking within me. Some one is passing through me. Some one is born within me Some one dies within me. I am a mere play-ground, a field, where figures come and go. I am a mere flute on which someone plays. "I am no better than a hollow piece of bamboo," says Kabir. "Songs of Love directed towards God are thine." The man who realizes this understands well. The person who has crossed the first two stages with the help of the two rungs of the ladder mentioned above, can without any difficulty comprehend this easily and know that there is nothing like individuality in this world. Whatever exists, exists together, collectively, jointly. Nothing exists in isolation. This breath which I consider mine had already been the breath of millions and millions. This air that I exhale now will constitute the breath of millions and millions yet to be born. The millions and millions of cells that form and rear my

physical body had once been part and parcel of millions and millions of other .physical bodies. How can they be called mine? When I cast off this body these cells may constitute the physical bodies of millions and millions. Even when I have not sloughed off this body, every minute it is undergoing change and old cells are being discarded and new cells are being formed. The new cells that enter your body are verily the old ones that have come away from others. This body which I call mine has already belonged to thousands of men, millions of animals and billions of other living organisms and will henceforth constitute countless similar bodies. How can it be mine?

Nor is the mind alone. For the constituent parts of the mind too come and go like those of the physical body. There is nothing that is mine. This attitude is the primary stage in the love of God. When we actually realize that there is nothing that is ours, when this attitude further deepens, we feel that we ourselves do not exist since there is nothing that is ours. As long as the idea " I have something" persists in us, we have the delusion that we *are* and we begin to desire acquisition measure my greatness in accordance with the largeness of my house. I measure my greatness in accordance with the height of the position I occupy. I measure my greatness in accordance with the extent of my property. I measure my greatness in accordance with the influence of the position I hold. Why? Because my "I-ness" increases in proportion to the increase of my possessions. "I-ness" develops with acquisition. "I-ness" grows in the company of "my-ness". The frontiers of "I-ness ' and "my-ness" are coterminous. Hence, if the delusion of "my-ness" is exterminated, the basis for "I-ness ' disappears. If there is nothing that is mine where can I be? If "my-ness" sinks, "I-ness" becomes feeble, void.

A question often asked of me is this, "Are we to leave off everything and run away in order to efface this wrong notion of 'I-ness'?" My usual reply is that this is not a problem of abnegating or not abnegating what you possess. The crux lies in the attitude of "my-ness"{ towards those things. Even if you lay aside things, the attitude of "my-ness" can linger. That is why the so-called renouncers keep an account of what they have renounced and measure the greatness or smallness of their renunciation in accordance with the value and quantity of the things renounced. Once a saintly man told me, "I have kicked of lakhs of rupees". I said, "Pray, when did you kick it off?" He said, "About thirty years back." On hearing this I was not at all impressed. I submitted, "Sir, the kick does not seem to have achieved much; otherwise these lakhs would have been entirely forgotten in thirty years."

Hence the question is not that of renunciation but is that of realization. In the absence of realization even renunciation may feed your egotism and cause it to swell. The assumption that things are mine is wrong, not the assumption that things exist. There are two phases of misguided attitude. One is that of the hedonist who says, "These are mine I will enjoy them." The other is that of the renouncer who says, "These are mine. I will leave them off." But both say, "These are mine." Real knowledge reveals a third fact. It says, "Whatever is, is God's. Neither mine nor thine. We ourselves are not ours. I really am not. Egotism is thus a delusion. Everything is taking place. I am only a part of that process." If this attitude is maintained, life becomes as natural and easily accessible as water and air. Such a life is a life of sacrifice. Such a life is a life of love. Love of God means forsaking egotism.

Malukadasa has said: birds do not work, the python does not seek a job, and that Rama gives them plenty. People have misunderstood these lines. They say that Malukadasa wants us not to do anything. This, however, is not the correct interpretation. Birds do work from sunrise to sunset. They build nests, peck at grains. What Maluka means is that birds are not self-conscious. If the idea of "I am" must disappear, desire to acquire -- possessiveness -- must go. The attitude that these are mine should vanish. If this attitude develops, love of God too develops. When the development is complete and the feeling "I really am not" is generated, the revolution of which I have been talking takes place. There is a Sufi song. A lover knocks at the door of the beloved. He hears a question coming from within, "Who are you?" He says, "I am your lover." Silence prevails within. Again he knocks and says, "Please answer." After a long pause a reply is heard, "You may go back. There is no space in this house sufficient for two." The lover goes back. Years pass off. Rains set in. Summer and winter come and go. The moon rises and sets. The lover returns again and knocks at the door. The same question is heard once again, "Who are you?" He says, "You yourself". The song narrates that the door then opens. If I were to compose this song, I would have thought that the time had not come for the door to open. The awareness of "you are" indicates the existence of "I am". I would have compelled the lover to go back once again, and the story would progress a little further thus: when the lover says "you yourself", silence prevails again. After waiting for a long time the lover says, "Let the door be opened now. It is not me; you alone are." To this she replies, "He who is conscious of oneness is conscious of both. He who remembers 'you' does remember 'I'. In this room only one can stay. "The lover

retires. Days glide into years but he does not come back, for he has no idea that he has to go anywhere, to return to his beloved, then the beloved herself goes to him and says, "My love! come on. The door is open." Just as "I" vanishes, ' you" too vanishes. What remains alone is present -- that which is sought. After the elimination of "I" and "you" what remains is "God". Where "I" and"you' disappear, the resultant is the Eternal Being, the Beginningless and the endless Existence. It is an ocean of consciousness, the Supreme Being who can be known and lived. We are in it, we stand in it and we live in it. But we do not realize it. We do not feel it within. We do not recognize it. We are full of this "we" or "I" in us. We are not relieved of it. He who is void of "I-ness" is indeed full. Eliminate this "I-ness".It is for this that I have mentioned the three links. He who merges himself into love steps into the void of fullness. Move on step by step. Get lost in love drop by drop. In the end lose yourself into it even as a drop of water loses itself into the ocean. Are you not aware that the tiny drop becomes the vast ocean once it loses itself?

Wings of Love and Random Thought

Chapter #3
Chapter title: Random Thoughts, pages 49 to 76

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1. To which religion do I belong? To none. Dharma in the sense of virtue, piety, justice, equity, decorum etc. has a real existence. But in the sense of religious cults and sects it has no existence whatsoever. The unreal existence of the so-called cults and sects has obstructed the manifestation of the real dharma. To foster the true religious spirit what is necessary is the dissolution of all cults. That is why I do not belong to any particular religion, sect, or cult. He who aspires to belong to real virtue need not belong to religions. Establishment of organized religions is verily to encourage evil that lives and flourishes in the name of religion. Evil is possibly worried on account of virtue: but it is jubilant over religions. I do not belong to any religion because I would not be of the Devil's party. I have been told that one fine morning Satan and his disciples were pursuing some one engaged in the quest of Truth. Hence it was natural for Satan to be worried over him. His disciples informed him that Truth had been attained by that devout seeker. Seeing his disciples bewildered, Satan consoled them saying. "Oh, don't worry yet. Let this fact be known in every city. Let the people flock to him and make strenuous efforts to see that they frame codes and canons and organize themselves into a sect. You need no longer worry about anything."

2. What connection do "I" and "mine" have with "Truth"? With dharma? How can Truth be my Truth? How can dharma be my dharma? Truth cannot be my Truth and my truth cannot be Truth.

3. Thought cannot transcend the known. Howsoever high it may soar up, it is impossible for it to go beyond the frontiers of the known. Thought is the source of all that is known, and the extent of the known is its life. It is the essence of our past experiences, and recollection is its dwelling-place. But while recollection is dead and defunct and thought too is lifeless, Truth, though unknown, is life. That is precisely why thought is incompetent to lead anyone to Truth. Its entry into the living and the unknown is forbidden. Well may fishes live for a few moments out of water but it is impossible for thought to take even a step

beyond the ambit of the dead recollections and of the 'known'.

4. In order to realize 'existence' one has necessarily to face 'non-existence'. Encompassed by it, one realizes that existence can be known, recognized and lived. Surrounded by the vast ocean of non-existence, one can have the intense experience of existence. For the same reason those who thirst for the realization of Truth have, of necessity, to enter the orbit of the void and those who are desirous of living their lives in their perfection and completeness must necessarily woo death. I am reminded of an event that took place one evening. I was then in an out-of-the-way village. The earthen lamps had been lit towards the evening. As darkness had not yet set in, it appeared as if the lamp had no flicker at all. Had the lamp been sentient enough it could have realized at once that it did not have any light of its own. In the presence of the blazing midday sun it would not possibly have the faintest idea that it was itself luminous. But as the darkness advanced the lamps began gradually to shed their brilliance. The nocturnal darkness was steadily thickening, making this brilliance more and more lustrous. As the new-moon night gathered intensity, I continued to engage myself in observing livelines and vitality developing in the flame of the lamp. Now, if the lamp had known itself, it would have realized that it was no less than the sun. This event kindled a thought in me. Both the lamp and the flame were the same, there being no change int he lamp. The change had been in the darkness. But in the background of the developing gloom the brilliance of the lamp clearly manifested itself. The darkness had helped the lamp to manifest and assert itself completely. This is true of the existence of the self. If it is encompassed by existence, it is not clearly realized; when the mind becomes a void in every respect, the full refulgence of the soul becomes manifest. Only through the door of non-existence can one gain access to existence.

5. Where does this mad race after wealth, fame, renunciation and knowledge lead man? Where does the ambitious mind that rushes headlong take man? When I reflect on this, I am reminded of a dream which I have never been able to forget. In this dream which I had seen quite a number of times, a long ladder made its appearance with its upper end invariably lost in the clouds. It seemed as though the ladder was one that led to the sky. Urged by an irrepressible desire to reach the sky, I began to climb the rungs. Each rung was climbed with great difficulty. Breathing was hard, and beads of sweat flowed from my forehead. Filled as I was with the desire to reach the sky, I went on climbing the ladder, but suffocation soon set in, and the desperate heart was about to give up the attempt. But at the psychological moment it was realized that I was not the sole climber, nor was mine the only ladder. There were infinite numbers of such ladders and endless was the number of persons climbing them. An intense sense of rivalry surges up on seeing them climbing on, and I too climb with accelerated rapidity. This mad race of ascending and employing all our might in the endeavour continues till it culminates in the fading away of the dream which was always the same. The ultimate rung was at last reached. There was no rung beyond! Turning round, it was realized that there was no ladder at all. The descent, the fall from that great height, more arduous and painful than the ascent, set in. It appeared that death was inevitable, and, to be sure, death it was. The shock of that death invariably wrecked my sleep, but the dream pointed to a great truth. Thenceforward our so-called life in its entirety began to appear as an extension and continuation of that dream. Is there not in dreams something reminiscent of every mad rush in which mankind is involved? Do not all mad rushes terminate in death? Again, what does death mean? Does it not mean that there is no higher rung in the ladder? Death is the end of the rush of life. It concludes futurity. It means the impossibility of further possibilities. The racing, rushing mind leads a person to great heights. What more can death be than a downfall from that height? Death inevitably steps in wherever there is a mad rush. No matter whether the rush is after wealth, or religion, after enjoyment or renunciation. Moreover, where there is rush there is dream; where there is no rush, or racing mind there is truth. Life too is only there, such a life as has no death.

6. Words, scriptures, cults and tenets are meant to keep the soul fettered to the shore which is no other than slavery. He who gets tied up in the shackles of slavery is denied the freedom of limitless ocean. To enjoy the voyage in the sea one has to get released from the shores. Bonds have to be broken for attaining freedom. Anglers fix a lump of dough to the hook for catching the fish. Tempted by the dough, the fish is caught in the hook. Similar are the hooks of mental slavery which are invariably coated with the dough of apparent security. In the name of security people are always divested of freedom. This is an old conspiracy. And he who is not vigilant and alert in the face of this conspiracy will never attain that life and bliss which lie embedded in the freedom of consciousness. There is no greater value, experience, or acquisition than

freedom, because Truth can be realized only through it. Whoever is opposed to the freedom of man's soul is his enemy. Temptation of security is the principal enemy. Excessive desire for security turns out to be a prison for the soul. This craving for security leads to superstitions and blind traditions which grip the mind. On eschewing these, we are seized with a vague fear because the well-known ground shifts and treading on strange grounds becomes inevitable. That is why, vampires, whether they be political leaders or religious priests, never wish to see us free from fear, because fear alone is the mainstay for their activities of extortion. For fear alone people cling to what is well-known and most popular even if it happens to be untrue. With an eye on his own safety no such man dares stray even an inch from the accepted traditions and recognized values of the rabble and the organized society, even though those traditions and values may be founded on blind belief and ignorance. Ultimately this fear deadens and blunts his capacity to think. for thought leads him to the realm of revolt. Thought is not faced with any more important activity than that of saving the freedom of the individual as long as the dragnet of extortion is spread around him and a well-planned and neatly executed conspiracy to destroy his individuality is going on. Political and economic slavery is nothing in comparison to the slavery that fetters the conscience of the individual to words and scriptures in the name of Truth. Being subtle, this slavery cannot be seen or felt. It is so deep that the individual accepts it to be as thick as his blood or bones. I oppose this slavery, because of it millions of souls have been deprived of the solar brilliance of Truth. Their hearts have not realized that liberation the absence of which deprives a man of experiencing the bliss and harmony of his own existence. A subservient mind and the supreme soul can never meet together since the supreme soul is brilliance and the subservient mind is the dense darkness.

7. Once I stayed in a building that had no window. it was a pretty old building. I said to the landlord, "Your building is like the mind of man. There is no window in it. You have not made arrangements for the convenient entry of light, of the open sky, and of fresh air." He said, "The building is very old." I said, "The mind of man too is very old." In fact, being old is itself an evidence of its incapacity to grapple with the problems of life. Closure is death. It is a preparation for being entombed for ever. Yet, if you will, you can be in contact with the open sky by demolishing the wall that hides it. Is it not proper for what is within the walls to be in touch with what is without? Are the walls so precious that to reach the sky by pulling them down will be costlier? Verily the person encircled by walls cannot realize the real horizon of life. How fatal is it to be isolated from the sky owing to these old walls! How self-ruinous it is to be isolated from soul owing to the old mind!

8. That individual is not alive at all who at the time of crisis does not feel the existence of the self. Somehow he goes on living, or, rather, dying. In regard to the existence of the self ke is not yet infused with deliberation. Deliberation on life, at the very outset, makes a man wake up to the truth of death. The possibility of death deepens into a crisis. And the crisis ushers in the auspicious beginning of a search after the self. The beginning of the quest in the direction of Truth is marked by a crisis. A crisis also marks the moment of transit from death to immortality. That is exactly why I say, "Has a crisis in your life set in?" If not, how can the search after Truth be inaugurated? Man's consciousness must of necessity meet with a crisis. Crisis means meeting face to face the possibility of the cessation of the self. It is from this that the desire to attain supreme existence is generated and a campaign for its acquisition is inaugurated. Never has anyone set forth on a quest after life without peeping into the eyes of death, nor can he do so. Life is a quest; but until death is faced, this quest does not become the quest of life. Until then man goes on searching for insignificant trifles and goes on dying in vain. While he is still involved in trifles, death comes to gather him. But the moment his eyes face death, an unprecedented crisis is experienced. This shock is an impediment in his dreamy drowsiness. It becomes impossible to sleep any longer. This hour -- this hour of crisis -- wakens him to the possibilities of life. Then his consciousness becomes engaged in surmounting death. That is precisely why I say, go ahead and ferret out death. Better that you go in quest of it before it comes in quest of you. There is no other matter of everlasting import than this.

9. A sage had come. He used to say, "I am thinking about immortality." T told him, "it is not possible to think about immortality because whatever comes within the ambit of thinking cannot be immortal. Thought is mortal. How can it have any contact with the immortal? It would be better if you think about mortality. Search for death and recognize it. Facing death squarely takes the soul to immortality. But we are frightened of death and begin to deliberate on immortality. Is not our deliberation on immortality evolved out of the

fear of death? Can that mind succeed in the acquisition of immortality, the mind that is scared of death? Friend, there is no fear in death; death is in fear. Death is unknown, unfamiliar. How then, can you fear it? How can you fear that of which you have no idea at all? One is afraid of missing and losing the known, the familiar. "Fear of death" is actually not "of death" but of losing what we know and recognize as life. This fear when solidified is transformed into death. That is why I say, "Search for death." This quest is fruitful, because at the end of that it is not death that is obtained. What is obtained is immortality itself.

10. I am opposed to blind belief and superstition. In fact, every belief is blind. The power of discrimination cannot become keen and fiery, should there be beliefs. If a healthy child is made to walk on crutches rather than on his legs, his legs would not function properly when he grows old. They would become lame. Similarly habitual dependence on beliefs makes the intellect lame. Can there be a greater adversity in man's life than the crippled intellect? But this is what beliefs bring about. In reality neither the society nor the nation ever wishes that the individuals should develop their faculty of thinking. All active tyrants and oppressors holding the reins of administration feel their existence endangered if men develop their faculty of thinking. There is a possibility of revolution in all successful quests after Truth. The so-called organized societies, religions, and kingdoms have their edifices founded on untruths. Hence?. collective effort is made the moment a baby is born to fetter him in bondage and make him dependent on beliefs. All types of educational systems so far have been doing only this. The avowed aim of education is to liberate man. But actually what is achieved is this. In the mind of the individual, restraints of subtle mental slavery are shrewdly infused. The system does not impart thinking but it inculcates beliefs. Since it does not encourage doubts and revolts, the products of such a system of education are usually incompetent to think independently. The active, lively quest for Truth springs from doubts, and not from beliefs. There is no healthier motive power than healthy doubts that help in quest for truth. Faith does not encourage quest; it is the outcome at the end. A well-planned investigation begins with doubts and concludes with faith and belief. The ill-organized investigation sets out with faith but lives and concludes in doubts. The faith in this instance cannot be founded on reality. How can the faith founded on belief be true? Perfect knowledge gives birth to true faith. Perfect knowledge and true faith go together. Belief is ignorance and True faith is perfect knowledge. Faith that is bought is only belief. Faith that is thrust and superimposed upon you is only belief. Faith that is practised is only belief. But faith that spontaneously wakes up within us, faith that voluntarily and naturally comes to us illuminated by perfect knowledge, can alone be the true faith. Such a faith need not be fetched from outside nor need it be learnt. It comes of itself. What has to be learned is doubt, the right kind of doubt. Right doubt marks the mode and process of attaining true faith. Doubt does not mean disbelief because disbelief is merely the negative aspect of belief. If doubt were to be disbelief it becomes unhealthy and incomplete. Doubt is neither belief nor disbelief. It is unfettered inquisitiveness. It is the irrepressible predilection for quest. It is the desire to attain knowledge. It is incessant investigation. It is the firm resolve not to stop anywhere before reaching Truth, the truth that falls within the ambit of one's own experience. As far as I can see, both belief and disbelief, are impediments. Doubt is the means of achievement. Only doubt can lead one ultimately to Truth. There was a person in quest after Truth. After years of search he came to a sage. The cave of the sage was filled with tomes and tomes of sacred scriptures. The topics were infinite in number. Scriptures and scriptures alone were seen as far as the eyes could reach. The sage said to him, "The entire knowledge of the universe is preserved in these scriptures. The texts full of mysterious secrets have been collected and preserved here, only for those who come here in their search for Truth. Every one of these searchers can take any single scripture of his choice. What is the scripture you wish to have?" The aspirant young man saw the endless chain of tomes, pondered over it for a while and said -- "Please give me that Text which supplies everything that all other texts profess to contain". The old sage laughed on hearing this and said -- "Of course have such a text but rarely does anyone come in search for it." Then the sage handed over to him a scriptural text whereon it was written "Scripture of the greatest doubt!" I too wish to give everyone the self-same scripture because it is only this scripture that can liberate the searcher after truth from the tangled mass of other scriptures and lead him to Eternal Truth.

11. I was standing on the bank of a river. It was a small stream. In the gathering gloom of the dusk, the village belles were hastening homeward with their earthen pitchers filled with water. I observed that one has to stoop down before one can draw water from the river. One has to know the art of stooping to fill oneself with water from the fountain of life. But man is gradually forgetting the art of bending down. His powerful ego does not let him stoop. Hence all love and fervent prayer are vanishing slowly. In fact, whatever is of

any significance has begun to be evanescent. Life has become a sheer struggle instead of the sweet harmony and exquisite beauty that it ought to be. Only struggle remains where the mysterious secret of bending and yielding is unknown. It is not surprising at all if unrelenting and unlimited egotism becomes the source of unbearable pain where the hearty sympathy of bending down is unrecognized. Yielding and relenting links up the individual and the group. Eagerness not to yield and relent separates him from the universal existence. Of course this bending down must be spontaneous and natural. Otherwise it too becomes an affectation, an effusion of rank egotism. Relenting, which is the outcome of deliberate thinking, is not real and complete because behind it, in some hidden corner, there is an element of resistance as well. Inasmuch as it springs from the intellectual level, it is unreal, for the full force of the heart, of all the vital parts is not a witness to it. Further, this type of yielding brings in a subsequent remorse, because, the ego feels hurt. (When one bends in opposition to the ego, the latter takes revenge on one in the form of remorse.) Only when the human heart is devoid of egotism does it bend naturally and perfectly. This stooping should be as natural and complete in every detail as the bending down of tiny blades of grass in a violent storm. They identify themselves with the stormy gusts of wind, as it were. They have no hostility towards the raging storm nor are they conscious of any egotism within themselves. The day when man assimilates this type of spontaneous bending and yielding, the mysterious secrets of the supreme soul lie bare in front of him. A certain young man once said to a Fakir, "Formerly there had been such persons as had seen the supreme Godhead with their own eyes. How is it that we do not have such persons now?" The venerable gentleman had replied, "Because now-a-days no one is ready to bow down so low!" Certainly, stooping down is necessary to have one's fill at the fountain of the Supreme Soul. How can they who stand near the bank with nose haughtily lifted up fill their pitchers with water?

12. There is nothing more essential and inevitable than a humble and free brain for the acquisition of perfect knowledge. But, as a rule, the brain is neither humble nor free. It is stricken with egotistical pride and imprisoned rigorously by obsessions and prejudices. Egotism fetters it from within and bias and obsession from without. Thus imprisoned, the human intellect gradually loses its entire capacity to rip open the seal covering Truth. Someone said to Albert Einstein, "What is that paramount principle without which scientific investigation is impossible?" Do you know what Einstein said in reply? The questioner could not have imagined even in his dream the ready reply that was offered. We said, "Absence of egotism".

Certainly the key to perfect knowledge is absence of egotism. Egotism is ignorance. The mind which is filled with the notion of "I" is so occupied that it has barely ally space left in it worthy of receiving the guest, Truth. If it is free from "I-ness", Truth could reside there. The house of the heart is too narrow. Two entities cannot get adequate accommodation in it. Friend, Kabir was not wrong in what he had said. That street, that pathway is certainly narrow. It is egotism that collects together obsessions and complexes. What an easier way can there be to appear wise though living in ignorance? It is for further growth and development that egotism gathers knowledge. Armed with it, it assumes that it is well-protected. Holding steadfastly to pet ideas and notions is the means to guard egotism. Hence disputes on thoughts very soon turn out to be fights amongst egotisms. Thereafter, the entire force rests round the centre of "My Truth", "My Religion", "My Scripture", "My God" and not on Truth, Religion, Scripture and God. Is it not "I" that rests on these, centres round these? How can there be Truth where "I" asserts itself? How can there be "Religion?" How can there be perfect knowledge? Truth removes itself to the extent to which "I" asserts itself. In this situation the ego accepts the tenets and the words of the scripture as Truth and remains content. There is an element of fear in this contentment. There is the possibility of what has been accepted as Truth turning out to be untruth and suspicion. For the same reason, the ego begins to proclaim the accepted Truth in order to stabilize its own belief. It is prepared even to die for its sake. It is afraid of even listening to anything controverting the accepted Truth because of the possibility at any time of such facts emerging as would make the accepted Truth an untruth. In these circumstances he does not wish to hear nor even to think. He wishes to remain complacent in the blind belief in what he has already accepted. But this attitude is fatal to his search for Truth. In accepting cheap contentment he cannot find real Truth. For the sake of reaching Truth he has to eschew complacency. The aim is Truth and not this satisfaction. When Truth is acquired, satisfaction too follows in its wake like a shadow. He who girds up his loins to seek Truth at any cost certainly attains satisfaction too but he who begins to seek satisfaction is denied access to Truth and eventually to satisfaction as well.

13. Love is liberation. Love's bondage itself is liberation. He who binds himself with the infinite bonds

of love attains liberation. I say, seek not liberation; seek love. Because the search for liberation often leads to the fetters of egotism; on the other hand, the search for love cannot even start before the destruction of egotism. Search for love means getting ready to destroy egotism. And the destruction of egotism is itself liberation. The egotist dreams of acquiring the world. Afraid of death, it dreams of attaining salvation. He who does not understand it, falls into self-deception. This world, its slavery and bondage co-exist with egotism. Isn't egotism itself a bondage? Isn't that the source of all bondages? How can the seeds of salvation spread on that land? What can be more stupid and absurd than the desire of egotism to get liberated? For salvation, it is not the ego that has to be liberated but we have to be liberated from the ego. That is why egotism is not afraid of renunciation, self-sacrifice, religion, perfect knowledge or even salvation. It is afraid of love. It can escape from renunciation, self-sacrifice or aspiration for salvation. But it is impossible for it to escape from love. Love is its death. Love is not its salvation, it is liberation from it.

14. I do not live in a different world. I live, in that world alone where everyone lives. But, certainly, my way of seeing life is altogether changed. And this change is, as it were, the change of the world itself, because in our vision we see what we are. Our vision alone is our world and our life. As is the vision, so is the creation. If life seems to be miserable, know that the creation is miserable. Then try to alter the vision and not the life. Transformation of vision means transformation of the self. Everything depends on our own self. Hell and heaven live in our own self. The worldly existence and salvation too abide in our own self. What is there remains the same for ever, but while one vision makes it a bondage, another makes it a salvation. Seen from the point of egotism, life becomes hell, for that vision is all-opposing. I can remain "I" only by being different from and opposed to universal existence. The endeavour to become "l" is an attempt at opposing and struggle with the "All". The endeavour results in worry and distress. It leads to the fear of destruction and death. There is no wonder if misery steps in as the result of attaining what is untrue and impossible. But we can view the world from the point of egolessness too. The "I" is in opposition to the "All". The "not I" is a combination of the "All". Know that existence is unsevered and indivisible. All severed pieces and divisions are the products of human fancy, of the intellect. If "I am", I am only a piece, a part. If "I am not", I am in the undivided whole. Being in a part is bondage, being in a whole is liberation. If "I am", I am in misery, because that existence is an eternal conflict, an endless war. If "I am not", I am in bliss because not-being is infinite peace. Liberated from "I", our consciousness is released from tradition. The separation from the "I" is the merger into the Supreme Soul.

15. It is sheer foolishness to oppose nature. We cannot attain the Supreme Soul by opposing nature for the simple reason that the Supreme Soul lies hidden in nature. For the same reason, we shall have to co-operate with it. Nature is a curtain to be raised up. It is part and parcel of the godhead, his manifestation. He sits there, deeply embedded in it. By quarrelling with nature we can never hope to approach Him, to attain enlightenment. But God is always pitted against Nature. We are pitted against life itself, against all that sustains us. Man's spiritual poverty is the result of this quarrel. He has been told to seek God by fighting Nature, while God is in Nature and Nature is in God. There is no God apart from Nature. God is co-extensive with Nature. Educational systems antagonistic to nature have snatched away from man's life the ladder that takes him to God. Nature is the bridge. We are not to stop on it. We have certainly to pass over it, not to quarrel with it. It assists us. It is the road that leads us to our destination. There is no other way apart from it. We have to love Nature, with all our heart. Love alone can throw open its gates, through which we can see Him who is known as the Supreme Soul. But we have been told that Nature is a bondage, a prison, a sin. These wrong teachings have poisoned man's mind, spoiling his love of nature and preventing the possibility of perfect knowledge. This has resulted in widening the gulf between him and God. It is incumbent to bring back Nature to man's life before attempting to bring God to his life. It is impossible to instal God in the heart of man before installing Nature in it. Love of Nature eventually transforms itself into a prayer unto God. Liberation is not from Nature but in Nature.

16. We were seated near a mountain stream. Just below it there was a water-logged pool with varieties of fish swimming about. On the nearby sand-bank there were many shells and conches. I took some of these and said to those near by, "See, there are many unborn creatures in these shells. When they are strong enough to break open the shells, they will be born." Are there not similar unborn creatures within us? Is there no hard coating like this shell encompassing us? Is not our egotistic self like the shell? Can't we too give birth to that unborn life by breaking this ego? The "I" stands opposed to the birth of that life. It knows

very well how to protect itself. Of course, it protects itself by worldly assets, status, position, and fame. But in a more subtle form, it protects itself by religion, polity, merit, ideal, salvation etc. It wishes to survive, flourish and prosper. But let us remember that the stronger it grows, the dimmer becomes the chance of that life of which it is but the sheath The ruthless hardness of egotism brings about the death of the unborn soul in the womb itself. It is necessary that egotism should die for bringing about the birth of the soul.

17. What is it that I say? Words? No. No. Those who hear my words alone cannot understand what I talk about. Are we engaged in intellectual deliberations? No. No. We are not doing anything of the sort. In fact, we are not deliberating at all. Instead, we are seeking a situation in life, an aspect of existence. We are seeking entry into pure existence.... But then certainly understanding means an entry, a penetration, besides understanding. Life can be understood only after penetrating into it. Love can be felt only by passing through love, not through deliberation. We have to live life. Do I make you understand my word? Do not worry to understand it. Worry will not let you understand. Just think and see. Flowers blossom on the trees. Just look out. What wonderful flowers adorn the Gulmohur trees. Do we ponder over them or see them? The cuckoo is cooing. Do we ponder over it or hear it? Similarly listen and see what I say. It is not deliberation but sharp and penetrating vision that can take you as far as its meaning. Deliberation shudders at words. But vision pierces through silence. Deliberation goes on pondering in vain. But vision unfolds the meaning. Vision becomes deeper to the extent that it is free from deliberation. Deliberation entails time. It is an action. On the other hand, there is no element of time in realization, in inner vision. It is the stage of understanding excessively developed. Has it not been realized in the moments of experiences of beauty, love or bliss? Is it not profound consciousness alone that remains at the moment? Do not thoughts bid good-bye then? Truth, beauty, happiness, whatever is there in life, can only be known in the quietude and waveless stillness of thoughtlessness and not in the restless billows of thoughts.

18. I consider the so-called renunciation no better than ignorance. As far as I can see, how can there be renunciation where there is knowledge? In ignorance, there is detachment because there is attachment too; there is merit because there is sin also. But he who knows it becomes free from the tangle of attachments and detachments. In that state of realization there is no clash between attachments and detachments. That is the state of non-dual realization of truth where there are no worldly pleasures, no renunciation. That is the state of absolute truth and pure existence. Ignorance thrives on duality, letting the mind wander from one extreme to another. When enjoyments leave us, renunciation steps in. And what is this renunciation? Is it not the opposite of enjoyment? What is detachment? Is it not the opposite of attachment or escape from the world in the opposite direction? But let us remember that it gets entangled with whatever it is inimical to. For the same reason, enmity can become a new form of slavery. But it is not independence. Independence is not attained by opposing untruth or running away from it. Independence lies in the knowledge of Truth. Truth and truth alone makes us liberated.

19. What is Truth? Any tenet? Any cult? Any association? Any scripture? Any word? No, because tenet is death and Truth is life itself. Truth is not a cult, because there is no path leading to it. How can a known or unknown path lead to the unknown? Truth is not an association too; because it is an experience transcending time... extremely individualistic and personal.... How can it be put in a limited circle in the current of Time? Truth is not a scripture because all scriptures are man-made whereas Truth is unformulated, uncreated, beginningless and endless. Truth is not a word or sound. Sounds are born and they disappear whereas Truth exists for ever. It is eternal and permanent. Then, what is it? In fact, there is no truth in the language of "what?" It exists and what exists, that alone is that. It cannot be thought of or pondered about, although it can be lived in. Thoughts and ponderings alone are obstacles to being in it. In the cadence of music, in the fullness of love, in the beauty of nature, the individual practically ceases to exist. What exists then is Truth. The individual himself is untruth. The non-individual is truth. The "I" is untruth. The Brahman is Truth.

20. The individual is enmeshed. So, too, is society. The problem of the world is the same as the problem of the individual. How is the individual faced with a problem? The individual is not in the problem, he himself is the problem His individualistic consciousness itself is the problem. His egotistic consciousness itself is the problem. If from "I am" the "I" ceases to exist and the experience "am" alone persists, the problem vanishes; the solution knocks at the door. Really life is a sheer existence. It is a natural flow of the

current. The "I" is a superimposition on that flow. The "I" is a unnatural attempt to dam up that natural flow. Seek the "I" in yourself. It is nowhere to be found. There is life, there is being, but there is no "I"? We build up our entire life on this "I". What wonder is there if we are unable to experience peace in this life? Our religion, our civilization, everything stands on this "I". Is it not then natural if worry, tension, madness and bewilderment are generated by them. Whatever is built up on the site of "I" is unsound and unsafe. It is only the life built up round the "I" that undergoes transmigration. It is the "I" that is born and dies. Only dreams are born and disappear. What exists cannot have birth or death. It merely exists -- exists -- exists. Forget the "I". Leave it off. Wake up in the existence. Live in it. The "I" does not let you wake up in the existence. It does not let you live in it. It lingers either in the past or in its echo, the future, whereas life is the eternal present... always here and now. He who wakes up in the present shaking off the "I" realizes that the nectar of life, truth, beauty and music have encompassed him from all sides, from all quarters, from within and without, just as the fish is encompassed by the sea.

21. I know only two types of men -- those who have turned their backs on Truth and those who have opened their eyes to it. There is no other type apart from these two.

22. The power of thinking is exactly like the power of electricity or gravitation. We are familiar with the utility of electricity but all of us are not equally aware of the power of thinking. And those of us who have known it cannot utilize it, because for utilizing it, it becomes necessary to transform the individuality of the self from its very root.

23. Between Truth and the Self there is no gulf which we cannot bridge except that of cowardice.

24. How wonderful is man! Within him there abides the dirt of filthy rubbish as well as the precious store of gold. What we receive is entirely in our hands.

25. The moment we realize the Lord within, visions of Him begin to emerge everywhere. We have the external experience of only that which is within us. If the Lord is invisible, understand that you have not sought Him yet, within.

26. Truth is not to be created. If the creation of anything is possible, know that it is untruth. Vision of truth is possible but not its creation. Truth is always present if only the self has eyes to see it.

27. It is necessary to transform the self into a mirror and to know that which exists. The shadows of thoughts cause the mind to be deformed. As thoughts subside and the mind becomes void, that mirror is acquired which is capable of reflecting Truth.

28. What has become existent can also become non-existent. What is done can also be undone. If man is capable of being entangled in action, he is also capable of being liberated. In his dependence lies his freedom.

29. Freedom is the form of the soul. If there is the will, one can rid of one's dependence in a moment. Freedom is in proportion to the will.

30. I die every day.... In fact, I die every moment. I have known this as the secret of life, of long life. He who bears the burden of the past becomes dead as the result of bearing the burden of the dead.

31. Even for the longest journey of life, it is enough if one has the courage to take one step, because no one can walk more than one step at a time. Even a journey of thousands of miles begins and ends with but one step.

32. What is this search for the Lord? It the search for the lost home. In this world man but a homeless stranger.

33. Do you ask me how Truth is defined? I say there is no definition of Truth, for how can there be the

definition of the Self through the self?

Pilate had asked Christ, "What is Truth?" Christ just looked at him and kept quiet. Truth is no tenet, no sound. It is an experience of the extreme depth of the self. It is the identification with "what exists".

Wings of Love and Random Thought

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34. We live life only when we touch our ultimate depth.... Otherwise we simply exist. The difference between simple existence and living life is as much as the difference between dying and living.

35. What is the meaning of dharma? It means the movement from the mud to the lotus. Where there is mud there is lotus too. But what a lot of difference!

36. Dharma is not a formless conception. It is a perceptible function. It is not a thought; it is an experience. The cultivation of the attitude that those things that cause misery to us should not torment others, is dharma.

37. Do not keep dharma in the mouth. Allow it to go into the belly and be absorbed in the blood. The belly cannot be filled if the morsel of bread is kept only in the mouth.

38. Dharma means death -- death of the self. How can he whose self is dead attain the universal? Shake off the ego. Give up self-worship. Eschewing self-worship is the worship of the Supreme Soul.

39. I urge you to light the lamp of free thinking. Do not behave like a slave to anybody by accepting his thoughts. Truth belongs to those who are their own masters.

40. Life is like a flute, hollow and void within but possessing infinite latent possibilities of music. The extent of music produced therefrom depends on the extent to which one plays on it.

41. I do not ask you to believe in others, for that is the result of the want of belief in your own self.

42. There is an invisible fire that scorches the self incessantly. It is the fire of avarice, which burns like a torch when one holds it aloft against the gust of wind and allows oneself to be burnt and then begins to blame the gust of wind.

43. A very small lamp dispels the mass of darkness accumulated over years. Similarly the tiniest ray of self-understanding removes the ignorance accumulated through hundreds of births.

44. Do you wish to serve? But remember that a person drowning in the vast ocean cannot rescue another person drowning similarly.

45. If you wish to know God, the path is silence. Whatever is said about God becomes untruth exactly for the reason that it is said after all.

46. Man is a journey, journey to the infinite, the eternal. Neitzsche has said, "The greatness of man lies in this that he is the bridge, not the goal." I, too, say the same.

47. Friend, do not bind yourself to disciplinary measure. Real discipline sets in when discrimination wakes up and one is liberated -- not by binding oneself.

48. Education aims at bringing out what lies hidden in the individual. It is not an external ideal or behest but a revelation of the inner being.

49. I am against that education which moulds and shapes individuals according to predetermined ideals. Such educational methods do not develop individuality, they just blunt it. I do not favour that education too which is based on fear, fear of punishment or of failure. What else can be more poisonous than fear? I am averse to a superimposed discipline too because what more is it than a mere preparation for slavery?

50. There is nothing simpler than greatness. In fact, simplicity itself is greatness.

51. Remember one truth for ever. Deception practised on others is eventually the deception practised by one on oneself, because what we do to others eventually returns to us.

52. Do you know that no man has ever been deceived by others so much as he has been deceived by himself.

53. Light travels in a straight line. Truth and dharma too travel in straight lines. If the line of your life's travel is not straight, know that your life is moving towards darkness, evil, and untruth.

54. Dharma is a path. No path can be traversed by merely knowing it, but it can be traversed by realizing what it is -- by actually treading on it.

55. Truth is not opposed to untruth. That which is opposed to untruth is only untruth. In fact, all extremes are untruths. Truth is the mean between the extremes, that is, it transcends the extremes.

56. When I peep into myself, what do I realize? I realize that salvation is nearer than the earth.

57. The time and labour spent in seeking Truth, the Self, never goes in vain. Eventually it turns out to be the time saved and labour rendered meaningful.

58. I have realized untruth as a heap of straw. It has no strength at all. The tiniest spark of truth can reduce it to ashes.

59. The greatest respect that we can show to dharma is that we should utilize it and live it. He who only discusses it but does not live it, betrays his disbelief in his own discussion and deliberation.

60. What is the aim of dharma? It is the rousing and awakening of the slumbering superman in man. Well, this and this alone is the aim of dharma.

61. Life is not a problem with solutions lying outside. Life's solution is found in life itself, in living it.

62. The greatest liberation is the liberation of the self from the self. Usually we remain oblivious of the

fact that we ourselves are the toughest bondage and the heaviest burden on ourselves.

63. Man does not receive gentlemanliness readymade. He has to build it up himself. This is both a blessing and a bane. It is a blessing because he is free to assume whatever form he chooses; it is a bane because he, by nature indolent, may not do anything at all. There is a possibility that he may die without building up himself.

64. Know precisely that you have to get rid of your ego. Egotism is the source of darkness. It disappears as soon as the lustre of self realization creeps in.

65. Man does not become God by developing himself. If only he opens himself fully, he is God here and now itself. In my view, the complete realization of the self is the only realization worth having.

66. Man has to struggle and fight against his ego, against the "I" of the self. He has to start a revolution against the ego, the self. To remain encompassed by the ego is to live in the world. To get out of the ego is to live in the Supreme Soul. Virtually, man is in a sense the Supreme Soul Itself.

67. Do not try to run away from the "I". It is impossible to run away from it because even if you run away, it is there with you. Rather than run away from it, catch hold of it with full force. He who dives deep into the self realizes, to the extent to which he penetrates, that it has no real existence whatever.

68. Do you want proofs for the existence of God? Is not the existence of consciousness a sufficient proof? Does not a drop of water prove the existence of all the oceans?

69. Do no say that you were 'in prayer' because it would mean that you can get out of prayer as well. He who is out of prayer cannot be in prayer. Prayer is not an activity. It is the perfection and fullness of love.

70. In the search for life, there is nothing more fatal than self-satisfaction. Those who are satisfied with the self are, in a sense, not alive at all. He who is dissatisfied with the self moves ahead in the direction of Truth. Remember that being determinedly rebellious and aware of one's own limitations is being virtuous.

71. Haven't you invented God on being haunted by the fear of death? There is no other untruth than the concept of God based on fear.

72. That which ever exists in the present is Truth. That which is nearest to us is the ultimate Truth. Understand the nearer one, not the distant one How can he who is ignorant of the one nearby know the distant one? For him who understands the one nearby, nothing distant remains.

73. "Who am I," you asked. Ask yourself, "Where am I?" Search... seek it in yourself. When you do not find yourself anywhere, you will realize who you are. It is in the oblivion of the "I" that the secret of the "I" lies hidden.

74. If Truth remains known, the knowledge of the scriptures is useless.

75. You are trying to know Truth and yet you allow dust to accumulate on your mind? Know that the mind is like a mirror. Wipe it clean. You will see that Truth stands in front of you and that it has always been there before you.

76 In order to get rid of one illusion, do not create another It is improper to slip into another dream to get rid of an earlier dream. Do not presume to scan and define God Abandon all conceptual images of God and look. What you see before you is God.

77. When I enter a river for my bath, I leave my clothes on the bank. He who wishes to have his ablution in the Supreme Soul has to leave his entire clothings on the bank. All the garments, all the raiments of individuality. To that great ocean only those who are stark naked, can have access... only those with whom

nothing is left. But blessed are those who can renounce everything because by doing so they can receive that which is more than the sum-total of all.

78. Scriptures and tenets are like dry leaves. The verdure of self-experience is neither present in them nor can it enliven them. Only the tree of self-experience can put forth green leaves and lively blossoms.

79. Although I have been searching, I could not find a greater scripture than silence. When I searched through the scriptures, I realized that while they were futile, silence alone was purposeful.

80. Where are you going? That which you seek is not far off from you. If you walk on to find what is nearby, you will be going astray. Stop and see. To realize what is near by, it is enough to stop and see.

81. Salvation is achieved neither by prayer, nor by worship, nor even by faith in religious precepts. Salvation is achieved by leading a peaceful life. I therefore say that to remain peaceful in thought and action is prayer, worship, and true religious austerity.

82. Think of that of which you cannot think at all, and you will be outside the sphere of thinking. Once out, you will come within the self.

83. Do not seek Nirvana (salvation) in place of life. Let your life itself be Nirvana. They who know it, do this. Work not for salvation, but let all actions yield salvation. This is possible. What I say iS based on experience. And the day this becomes possible, life becomes beautiful like a full-blown flower, and is filled with fragrance.

84. Do you wish to meditate? Then bear in mind that while you meditate, nothing is before you and nothing is behind you. Let the past perish. Let the future too die. Let memory and imagination become void. There will be no time, no vacuum. You will know that during this void, this moment of emptiness you are in real meditation. The moment of great death is the moment of eternal life as well.

85. You ask me what you have to do for meditation. I say do not do anything. Just be mindful of your breath. Look at the passage of your breath. near witness to your inhalations and exhalations. Let it not be a strenuous activity but a quiet, languid, restful consciousness. Then, without your knowledge of it, in a natural, unrestricted manner, you will have access to an excessively pleasant situation. You will not be conscious of your entry into it. Suddenly you will experience that you are where you had never been before. And this is the place where, in fact, the consciousness has been for ever.

86. I forgot what I had learnt. I could realize that which alone was worth learning but could not be taught. In order to realize Truth, are you ready to forget whatever you have learnt about Truth? If you say. "yes, come on, the portals of Truth lie open before you.

87. Truth can very well be realized, but it cannot be understood or explained.

88. Truth is like the firmament -- beginningless, endless, and boundless, Is there any doorway and passage leading to the sky? Then, how can there be one in Truth? But, if our eyes are closed, there is no sky. The same is true of Truth. The opening of the eyes is the entrance and the closing of eyes is the closing of the door.

89. What is it that is experienced in the course of the ecstatic trance? Nothing. There is no trance at all so long as something remains to be known. Trance is the state of union with existence. There is no distance as whatever between the aspirant and the reality around him.

90. Staying in the world but not belonging to it is renunciation. It has often been interpreted in terms a fable, the fable of three monkeys who have closed their eyes to escape evil scenes, the ears to escape evil sounds, and the mouth to escape evil speech. This may be pardonable in the case of monkeys but ridiculous in human beings. Running away from the world for fear is not liberation; but a very subtle and deep

bondage. Don't run away from the world but be mindful of the self. In running away there is fear; in being alert there is safety. Nothing other than fearlessness acquired through knowledge can bring us liberty.

91. Can *nirvana* or *moksha* be wished for? There is no greater impossibility than a desire for Nirvana, for Nirvana is there where there is no desire. If desire itself is the absence of liberation, how can moksha be wished for? But there are persons desirous of liberation. Then it is but natural that their so-called renunciation assumes the form of a bondage and becomes a part of the world. Moksha is attained naturally, unsolicitedly and undesiredly at the time when the futility of desire is known and it is recognized that it leads to misery, and when the bondages are known and recognized in their subtlest of subtle forms. Thus when it is recognized that the race has been futile, it comes to all end. In fact, the awareness of the desires racing along in the mind is liberation from them. And that liberation alone is moksha.

92. We are suffering. The whole age is suffering. What is the reason? The reason is not far to seek. We know much more than is needed, but have no experience. The brain is intact, while the heart has dwindled into nothing. True self realization comes not from knowledge but from experience. The eyes that illumine the path of life are not of the brain but of the heart. If the heart is blind, nothing can dispel the darkness of life.

93. The intellect can think, but it cannot experience. Experience originates in the heart, the most vital of the vital parts. Thinking devoid of experience is no more than dead. Such dead words and meanings reverberate in our brains, and we are afflicted by their burden. They do not liberate us. On the contrary, they are our bonds. Experience in the heart is essential for liberation and for freedom from burden. Therefore I say, "Don't seek the meaning of Truth, an exposition of Truth. Seek the experience of Truth. Seek life. Dive deep into Truth and remember that only they who become immersed in Truth with full consciousness are liberated from untruth." The intellect makes us float on the surface but the heart takes us to the bottom. The heart, not the intellect, is the way to liberation.

94. There is a lot of difference between the experience of Truth and the exposition of Truth. In expositions we stand outside Truth but in experience we stand inside and commune with it. It is, therefore, impossible for those who have experience to define Truth. The readiness to indulge in exposition is an index of the want of experience. People ask me, "What is Truth?" All I do to answer them is to keep silent.

95. Knowledge is the understanding of mystery, the acceptance of mystery, the communion with mystery. When all egotism is destroyed and only mystery remains, know that the entry into the holy land of the Supreme Soul has been achieved. And let us know that there is no greater mystery than the quelling of the 'self' because when the self is annihilated, the existence of the Pure Self, the Supreme Self, becomes manifest in its complete grandeur.

96. It is true that man is not an animal, but is it also true that man has become man? His being an animal has become an event of the past but his becoming a man is yet a possibility of the future. Perhaps we are in the middle. This alone is our affliction, this alone our tension and this alone our distress. Those who endeavour and are dissatisfied with their existence in misery and affliction can become men. Gentlemanliness is not acquired, we have to cultivate it ourselves in our own selves. But to become man it is essential to know that not being an animal is not identical with being a man. Moreover, we should not be satisfied with being what we are. A deep and fierce dissatisfaction with the self would help us in our evolution.

97. I can't tell you how distressed I am to see the state of present-day education? Knowledge that is being imparted destroys the power of thinking. In the crowd of thoughts, this power gets crushed. Memory gets trained, but the springs of knowledge remain unrecognized. This trained memory begins to give the illusion of knowledge. The individual who is educated under this so-called system of education is obliged to learn to think and has to unlearn what he has learnt before. I too was obliged to do this. But this was a tedious job. It was as difficult as stripping the skin off one's body, and not like taking off one's clothes. Except this there was no other way. In order to look at life in my own fashion, it was necessary for me to forget what I had learnt and what I had been taught before. In order to secure my own vision, it was

necessary to forget the borrowed views. In order to realize my own thought, it was necessary to be free from borrowed ideas. He who has to learn to walk on his own legs has to abandon the support of another man's shoulder. Only when we cease to see through others' eyes do our own eyes open. And let us remember that the person who sees through the eyes of others is blinder than the person born blind.

98. Moral evolution, personal development, touch of eminence, whatever there is of some moment in life, all result from precipitate and reckless daring. What I mean by 'precipitate and reckless daring' is 'an invitation to insecurity', 'a love for the strange and the unknown', 'joy in peril', etc. He who is not prepared to face peril and embrace it, may exist but does not live. (1) What is the greatest of this precipitate and reckless daring? It is to seek the Supreme Soul. No way is more insecure than the way to the Supreme Soul. There is nothing stranger, more unfamiliar and more unknowable than the Supreme Soul. Is there a greater risk, a more calamitous gamble and a more dreadful peril than seeking the Supreme Soul? No. That is why I say that precipitate daring is the greatest of all virtues. He who is deficient in it is not meant for religion and religion is not meant for him.

[Footnote: (1) Both Krishnamurti and Rajneesh agree that life is really very beautiful to those who have learnt to discover, to revolt, and not to conform and imitate. See R. C. Prasad, THE MYSTIC OF FEELING (Delhi, 1978), p. 50.l

99. The experience of Truth is neither a thought nor a feeling. It is an agitation and throbbing of all the vital constituents of your entire existence. It is not in you but you are in it. It is your form, not a mere experience. It is also larger than you because the universal existence too is embedded in it.

100. Are you so poor that you are completely devoid of dharma? Economic poverty is not a major consideration. True poverty is the spiritual poverty of dharma. In spite of wealth man remains poor, but if he possesses the wealth of dharma he can no longer remain poor. The greatest event in the life of a man is not his mundane success, the building of an empire, and so on, but the search for that wealth which lies hidden in him. I call that wealth dharma. All material wealth is filthy lucre, all internal, spiritual wealth is divine. They who seek worldly wealth seek poverty and they who seek virtue seek real wealth.

101. I had been to a house where I saw a lute. I was struck with the idea that human mind too is like a lute. Mind is an instrument, producing rhythmical and discordant notes. We are responsible for it whatever note is produced. So make your mind an instrument of harmonious melody and Truth. Keep it ready and rhythmical. Keep it free from egotism. There is no element other than the ego which produces a more discordant note. He alone who is full of melody within can approach Truth. It is not he who is merely intellectual but he whose self is fully melodious, who can approach Truth.

102. I see you repeating and chanting *mantras* uttering words learnt by rote from scriptural texts. My heart is filled with pity and sympathy. What is it that you are doing? Do you take this doping, this self-forgetfulness, this slumber of the soul for religion and austerity? Certainly the chanting of the mantras, the repetition of words etc. can drown the mind in a pleasant slumber But do not take this slumber for some spiritual trance. Friends, there is a wide gulf between slumber and trance. In slumber produced by what I call 'soul-fascination' there is an element of experience as well. But this experience is no more than a dream. It is our mind that diffuses such dreams. Even if these be highly pleasing and satisfying, they do not become truths merely because they yield pleasure and satisfaction. But generally it is not Truth that we seek. We seek only satisfaction. Hence it is easy for us to get entangled in all sorts of illusions. The mind that seeks satisfaction is likely to be satisfied with intoxication of any sort. Any kind of self-forgetfulness can yield satisfaction to it. Self-forgetfulness can be achieved through the so-called mantras, chanting of the Lord's Name, and concentration. Any sort of incessant repetition can subdue consciousness. On the other hand, dharma is not at all concerned with stupefaction or self-forgetfulness. It is the state of non-stupefaction, complete soul-memory, and wakefulness.

103. There is no hell other than egotism. Egotism is synonymous with hell. Get rid of egotism. There is no hell.

104. I cannot undertake the voyage to Truth for your sake. Nor can anyone else do the same for me. You yourself have to undertake that journey. Know this precisely, otherwise the precious time of your life is spent in vain. The highway of life is full of darkness. No other light than the luminous understanding of the self can illumine the path. You are the darkness in regard to yourself and only you can be your own light.

105. Learn the technique of surrendering yourself to Truth. Unless you surrender yourself, Truth cannot be realized. The seed crumbles and disintegrates before it germinates into a lovely shoot. Learn to die if you seek to live.

106. Are you in search of bliss? Get ready to purvey it unto everyone. The universe is but an echo; whatever we do comes back to us echoing and rumbling. He who showers blessings on others finds himself delightfully drenched in the blessings poured from every quarter. Words of abuse are paid back with still viler words of abuse. Never expect love in return for the stones you pelt others with. Those who sow thorns for others must be ready to reap a rich harvest of thorns. It is an eternal law that hatred provokes hatred just as love provokes love.

107. Since rudeness can never let knowledge bloom, knowledge bereft of humility is but delusion. Vain-glorious exhibition of knowledge proclaims that it is borrowed.

108. What is sin? A negation of the divinity in yourself. (1) There is no other virtue greater than the perpetual consciousness of your own divinity.

109. It is needless to go out in search of God. Live a life of godliness; prove it in every action. Nay, godliness must be the very breath of your life, for then alone will you realize God.

110. It is essential to wade through death to conquer death. He who is dead to vulgarity defeats death and wins immortality.

111. It is insanely ridiculous to delve into the shastras for the realization of Truth. (1) The shastras may well be the outcome of Truth but are never known to generate Truth. How funny is the behaviour of people who shelter stark ignorance in the living heart and grope among dead words to cull out Truth!

112. If darkness is within, no external light can serve our purpose.

113. Life is but one unit. The realization of this singleness in its entirety is love.

114. Where is ignorance? Undoubtedly in egotism where lustful inclinations have struck their roots deep.

115. Lustful propensities are endlessly painful because they are insatiable.

116. It is vain to expect peace from what one had been longing to possess and had been yearning to secure; for, even if it comes within reach in this way, it cannot but be evanescent. When the mind that yearns is itself transitory how can the cherished object be everlasting?

117. The entrance door to Truth, Perpetuity and Eternity is neither a pining love, nor an unquenchable thirst, nor an insatiable lust. In fact, the mind itself is not the pathway leading to it. Truth is there where the mind is not.

118. Do you wish to hear the sweet eloquence of the Lord? Turn a deaf ear to the worldly verbiage. Those deaf to the external world hear Him well; those blind and lame and crippled see Him distinct and hear Him and keep pace with Him.

119. Running after lecherous fancies is a wild goose chase, a mirage, a journey from a frigid life to a frozen death. Overwhelmed by such misconceptions, man dies many such deaths, but those who are ready to

court death in a fight against such fancies shall find Death itself on its death-bed.

120. Life is only for those who know how to die in the fight against life. Where there is fear there is neither freedom nor intelligence.

121. There was a day when death was awaiting me. Since I was frightened, it lay in ambush for me, but when I advanced to embrace it, it was not there: for death is in the fear of death, and its acceptance is salvation. Fear is death and fearlessness is liberation. Death pursues those who flee it, like their shadow. If you turn and face it, it vanishes. To accept death before its advent is to escape from it.

122. As I stood by the sea, I asked myself, "Why do all the rivers fall eventually into the sea?" Even a child will say, "Because it is far below -- lower than anything else." The thought filled my mind with scintillating rays of light. Blessed is he who is humble since the Lord crowns him with the plenitude of His riches.

123. It is essential to forgo both the good and the bad to be able to realize the Lord. Only then does human consciousness rise above difference and establish itself in identity.

124. Friend, you have forsaken the impure. That's all right. Now, renounce the pure as well. For vanity stays as long as there is a hold on either.

125. Open thy eyes and observe carefully. Don't you see a perpetual change everywhere? Whatever your eyes behold is caught in a perennial flow, in endless flux, and he who wishes to build up his house in the running river is not in his senses.

126. This Physical body is a sacred temple. Instead of putting up a fight with it, delve into it, for the path to the Lord lies through it. The body is a place of holy pilgrimage inasmuch as God has chosen it as His habitation. It is not surprising that the aspirant for spiritual perfection acknowledges its co-operation with gratitude and diverts its powers towards the Soul Supreme?

127. I was watching the flowers at dawn when the sparkling drops of dew were peacefully and lovingly descending deep in, to them. There was not even the faintest sound of footsteps nearby. When the heart is ready, the Soul Supreme too descends like this. No one gets an inkling of His advent till He manifests Himself.

128. I was atop the hills. What they wanted to convey was transmitted to me through silence. The trees, the fountains, the rivers and the rivulets, the moon and the stars were all communicating in the language of silence that I understood. The gestures of the Lord were clear. I could hear Him only when I became silent, not before.

129. What shall I say? Listen to the stars in the sky. I wish to say what their quiescent diffused light has communicated to me. I would like to say that whatever is, is beyond the reach of speech and hearing.

130. I am the poorest of the poor, for there is nothing I can call mine. Even I myself am not mine. Whatever there is, belongs to the Soul Supreme. The Soul Supreme is Itself All. But the moment I realized this indigence, it at once vanished. I am now the Imperial Majesty, for I am no longer there. The Lord alone exists.

131. Friends, there are who hurl abuses at me and go away. My heart is genuinely thankful to them, for I feel my love flowing towards them through the abuses, spreading an unearthly peace over me.

132. This world itself is a wonder of wonders, for I see that those who apparently seem to live do not live at all. A life enmeshed in lustful fancies is no life at all. I also realize that those who are said to be dead are not dead, for the soul knows no death.

133. Religious leaders make much of their teaching -- "Know thyself". But where does this "self" exist? Is not the existence of this "self" the shadow of the "other self"? Which is why I say, "Know thyself"? I merely repeat -- know, know, know! Know that which is!

134. The physical body naturally grows old. But take care that the mind does not become old along with it. It is a sure sign of the successful completion of the pilgrimage of life, if the mind retains the perfect simplicity of the new-born child when the body reaches the threshold of Death.

135. If you nurse the poison of hatred within, you can never expect the blossoms of bliss to spread their fragrance without. A latent perennial undercurrent of love is a necessity for their efflorescence. Where love's nectar is sprinkled, bliss blossoms in profusion.

136. The portals of beatitude are close at hand; but if one turns about and proceeds ahead nurturing willful violence and seething hatred, one naturally comes to the domain of hell though one may be in quest of heaven. The path one takes is the criterion; ambition alone leads nowhere.

137. There is no greater affliction than trying to become an entirely different being, other than what you are. Although the desire to become has no end and therefore no fulfilment, the majority of people, do turn to be different. Recognize and realize your own nature. Living in one's own nature is the bliss of heaven.

138. Don't you know that often we search for things close at hand in far-off places? In the case of beatitude, it is wholly true. Understand where it is. Only there can you secure it, not where you seek it.

139. Virtue is happiness.

140. There was a happy man. I found out the secret of his happiness. He did not worry about securing a task according to his taste, but he knew how to love the task that fell to his lot.

141. Two wayfarers took shelter in a squalid rest-house. One of them went on grumbling and brooding over its squalor throughout his stay there. The other one, who set about cleaning the place thoroughly, found immense pleasure in this labour of love. The same resthouse made one extremely miserable and the other immensely glad. Is there a greater pleasure in life than a constructive job lovingly undertaken? No. Is there a pleasure more thrilling than service to others? No. If you seek lasting pleasure, endeavour to leave the rest-house of mundane existence cleaner and more beautiful than ever for the sake of your successors. You will certainly find happiness in the creation of beauty.

142. Brother dear, if the task you are engaged in does not thrill you, nor pleases others, would you like to know why? Evidently because you feel that it is a burden imposed on you. The fact is that pleasure is obtained only from that task which is delightfully undertaken and pursued.

143. Can I you this question, "Wherefore do you live? Is there a goal, an ideal, for which you are prepared to lay down your life?" If the answer is in the negative, know for certain that you are already dead. The powerful energy of a purposeful life is awakened and kept only by an ideal for which one is prepared to court death with smile on one's lips. Remember that you can win life only at the stake.

144. Once when I said somewhere that I am an emperor, someone put the question, "Where is your crown?" I replied, "It is not on my head but in my heart. It is not made of precious metals but of virtuous thoughts and actions; it is not studded with stones usually called diamonds and emeralds but with rays of tranquillity, knowledge and love. In order to get this crown Emperors have to become beggars."

145. The pleasures of the body and the sense-organs are like tender flowers: they fade on being handled or plucked. In your search for the imperishable pleasures, you have to rise far above the physical body and the sense-organs.

146. What shall I present you with? Some valuable precious stone? No, after all it is only a stone. Some

beautiful flower? No, I will not give you a flower which will fade away. I shall give you abundant love out of my heart, love that is not hard as a stone or transient like a flower. Love in man's heart is the divine fragrance, the divine music that thrills the very depths of the listener's heart.

147. To live in Truth is to live in God; to live in God is to live in love. But I see that while God is remembered, Truth is forgotten; the story of Truth is remembered but the life of love is forgotten. It would have been better if we had forgotten God but remembered Truth, and it would have been better if we had forgotten the story of Truth but cared to live a life of love. If there is love, Truth steps in, and where Truth abides, God too exists.

148. Would that we all lived as though the world sat observing us! Whether we know it or not, deep at the bottom nothing lies hidden. Man can never be aloof from the collective whole. The echo of all that rises within him reaches everyone else; (1) even as he lives he forms part and parcel of the life about him, of the life flowing around him.

[Footnote (1) Cf: "Our echoes roll from soul to soul, and grow for ever and for ever..." -- Tennysonl

149. Man lives in his deeds, not in his years. Thoughts which bring along actions with them, are deeper than breaths which drag on the years in their wake. The feelings, the sensations, are deeper than thoughts, but there is an unfathomable bottom deeper than the sensations themselves. That is the human soul. He who goes deeper and deeper into himself rises higher and higher in life in the same proportion. The trees that would like to rise high up in the air must of necessity fix their roots deep into the soil.

150. I love beauty, the beauty that lies embedded far below the body. The body is only its border, the frontier of protection with its beauty of thoughts and the beauty of sensations. But there is the perfect beauty of that nullified existence, free of thought, free of sensation. Do not, therefore, stop at the body. It would be death. Wade through the deep waters. You can get only pebbles and shells on the shore. You have to go far into the sea for fishing the pearls.

151. There are mirrors and mirrors in every house; but have you observed that a small thought soaked in truth or a wee wave of love's ebullition or even small task of service gives a fresh beauty to the eyes, to the face, to the entire individual? If not, you are as blind as a bat. In vain do you waste your time facing the mirror. It would have been better if you had smashed the mirror to smithereens since you do not know the proper use of a mirror.

152. It does not matter if I am not recognized in the impenetrable darkness enveloping the path of life; but think of the dire consequences if I fail to know myself. Many of us are, alas! not as eager to know ourselves as we are eager to make others know us. That is why life is more and more enveloped in darkness; for how can one shed light all around if one does not know oneself. Men of real understanding pray thus, "I shall readily accept death, unknown to the world, unrecognized everywhere and uncrowned with renown, but let me understand at least myself." In fact, that modicum of light is adequate enough to take us to the Soul Supreme. Friend, the humble lamp illumined by the knowledge of self is more valuable than a million suns.

153. I say: "Give, give, give. Distribute sympathy. Render service. Give love in abundance, for he who gives shall get it back."

154. I had a bath in the holy Ganges and my body was washed of its dirt. I told my companions, "There is another Ganges. If we have our bath in it, our soul will be cleansed." They asked me, "Which is that Ganges?" I said, "That of Love."

155. A friend of mine was unhappy. When I saw him crying I took him out of the house and said, "Behold the stars!" And drops of tears welled up in his eyes and sparkled like stars. His misery gradually subsiding, he said, "How is it that on looking at the stars my heart became freed of its burden? How is it that my misery vanished when I looked at the sky?" I replied, "It is misery to be away from the Lord. It is

sorrow to be alienated from Nature. It is woe to be separated from the Soul's being."

"What is the greatest pleasure in the world?" someone was saying. I replied, "To be and not to be in the world. The only maxim that can ensure happiness is this: 'The feet in the world, the heart in the Lord.'"

156. Accept life, the benign gift of the Lord. Never fight, never flee. Love it, for there is no greater conquest than that of Love.

157. A man seen from outside is definitely what he is inside. Everything without is painted with the colours within. If there is bliss within, everything without is beautiful; if there is misery within, everything without is ugly. In fact, man sees himself everywhere. If you are in hell, know that you are the cause thereof. It is within your powers to be in Heaven as well.

158. You seek my message? Indeed, it is a short one: "Those who were awake lived; those who slept, missed everything."

Wings of Love and Random Thought

Chapter #5
Chapter title: Random Thoughts, pages 106 to 143

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159. Wherever I cast my eyes I see the thrill and throb of life. Every bit is vibrating with life. And the minutest atom is excited with the love to live. Behold the dance of life and hear the music of being. Even if you neither see nor hear, there is the titillating, pulsating, experience of life. Is not, then, the life we see around us the Lord Himself? The Lord, apart and aloof from life, is dead and unreal. Life is Truth. The Lord does not indulge Himself in creation, sitting afar. Life is the perpetual evolution of creation. This process of life-creation is verily the Lord!

160. I see you visiting the temple every day. You pore over the pages of the scriptural text every day. But I am worried because I have never seen you filled with compassion for Nature. If one does not see the Lord in Nature, how can one see Him elsewhere? Open your self to Nature and let its beauty shine through your eyes. Let its sweet music be resonant in your heart. Welcome that guest and seat him in your heart of hearts. You will see ere long that the guest, hitherto unrecognized, is the Lord Himself.

161. When I roamed over the lofty mountains, I felt my soul raised aloft covered with never-melting blocks of ice even as their peaks; when I came down to the deep ravines I felt as though I too have become deep and low like them with my heart enveloped in mysterious shadows. The same thing took place on the shores of the sea. I was merged in their surging waves because those waves were beating within me. When I gaze upon the sky, I expand unlimitedly, when the countless stars are viewed, endless silence permeates my mind, the myriad flowers fill me with ecstasies of aesthetic pleasure; the chirping songs of the birds re-echo my own inner voice; when I peer into the eyes of the animals I see no difference in them from my own eyes.

Thus gradually my separate existence is wiped off and only the Lord remains. Where shall I now seek God? How shall I seek? Only He is, I am not.

162. Am I to proclaim the Lord? Is He not being proclaimed all round? Is not Nature herself a loud proclamation of the Lord?

163. How can I speak when the mountains are silent? How can I speak when the sky is silent. How can I speak when the Lord Himself is silent? Still I speak so that their silence may be heard by you. I speak so that you may understand when I sink into silence. Artists make use of the black background to heighten the effects of a brighter hue. I too use the same device. I am speaking to enable you to understand the language of silence. Words are meaningful inasmuch as they represent the gestures of silence. Speech is meaningful when it leads on to quiescence. Life is fruitful if it prepares the individual to face Death.

164. For Victory it is essential to wage a war; but the majority of people wish for victory even before the battle. As far as I can see, none but these gets defeated in the end.

165. Friend, be not afraid. Your contact with him of whom you are afraid is bound to be perpetual. Only he of whom you are afraid will follow you. Your defeat will be in proportion to the extent of your fear.

166. I was a guest in a household. The children there were about to take part in a race. They said, "Baba, what is the secret of winning the race." I answered, "Courage, dear children." I hastened then to add, "Be sure to remember this even in the race of life. There is no greater power of success than courage in the race of life."

167. One day, as we were walking along a field, we saw the farmers sowing seeds and singing merrily. While I was delighted by their songs, my friend accompanying me was gloomy. He wished to become a sannyasin.

"Come on," said I, 'let us see the farmers sowing seeds and singing songs." Verily I say unto you that our worldly existence is a vast field. Those who wish to sow seeds of Truth, love and sacrifice have to remember that seeds are not sown with tears in the eyes of the sower. It is not Truth or Love but sorrow and misery that is sown with tears. The harvest, too, cannot be that of bliss; but of tears alone. The technique of sowing seeds is the accompaniment of gleeful songs. The attitude with which we sow permeates the seeds sown. Taking to sannyasa, renunciation, and asceticism with a dispirited gloomy heart ends only in sorrow. The real sannyasa is born of bliss and hope.

168. Life is now here itself, and today. Tomorrow is far off. Tomorrow is at an infinite distance. That is exactly why it never comes. Will it not be proper that we live today itself? He who really lives, always lives today. Life is today, and tomorrow is death. If you have to live, live today. Well, if you have only to die, tomorrow also can be found useful.

169. Certainly it is very difficult to conquer the self. But it is impossible to conquer anything beyond the self. Moreover, let this also be remembered that he who conquers his own self, can easily win over all the rest too. I therefore assert that in life there is only one conquest and only one defeat. The defeat is of the self at the hands of the self. The conquest too, is of the self by the self.

170. A friend told me, "Will it not be good if we transform the world?" I replied, "It will be very good. But where is this world? I seek it very much but do not find it. I seek the world but I find myself. Hence I say: let the world alone. Let us transform ourselves. When we do the same, the world will be transformed. Because what else is it except our mutual inner contact.

171. I had a dream. The Day of Judgment had come. Every dead person was from his grave and questioned about his part. God himself was conducting the inquiry. A Pandit whom I knew well was standing beside me. He was quite carefree. He knew the Vedas, the Puranas, the Agamas, the Nigamas, etc. He hoped he would pass any test in Religion and Philosophy. But as God approached nearer and nearer his calm was disturbed. In the end he was excited and said to me crying, "How unjust is this! Nothing is being

asked about the scriptural texts. All inquiry is being made about life. You know what answer I shall make. I know nothing more than the scriptures. I have spent my life in trying to know them."

172. Don't we certainly get tired of those pleasures which we enjoy? Does not the pleasure of which we are tired turn itself into pain? But has any man ever been seen getting tired of those pleasures which he gives to others? No. Never has such a thing happened. And so I tell you a secret. Only that pleasure which we give to others and of which we are never tired becomes bliss, and there is no end to Bliss. Bliss is a nectar, endless and eternal.

173. A son had said to his father, "When shall I be big enough to do what I wish?"

The father replied, "My dear son, I do not know. In fact no one has been seen till to-day growing so I too was present there. I said, "I know a secret. It is not possible to grow so big that you will be able to do always what you wish. And that is not possible because your desire is the outcome of your being small. But this is possible that you can like whatever you do. And that is maturity or growing big."

174. Why is there so much misery in man's life?

It is because there is a medley of notes in man's life but there is no noteless melody at all.

It is because there is a veritable pandemonium of thoughts, but no thoughtless silence at all.

It is because there is plenty of turbulent, conflicting emotions in his life, but no affection free from fancy.

It is because there is plenty of breakneck races in different directions in his life, but no stable pause, no stir in any direction.

It is because there is an open exchange of activities in his life but no isolation at all, the isolation of inactivity.

And lastly because in his life his self is most prominent, but the Supreme Soul is altogether suppressed.

175. A friend had departed from this bank and shoal of life, and that too very early in age. He was young but his life was pure, beautiful, quiet and melodious. Somebody remarked, "What a tragic calamity! Death at this young age?" I said, "No. Do not say so. It is possible that a long life may not be auspicious, but life that is pure and auspicious, is profound, extensive and immense. Well, it may not be possible to measure it in terms of minutes and hours. But it proves limitation and inefficiency of our measuring-devices.

176. There was this epitaph on a tombstone: "Here lies a man who did nothing between great deeds which he dreamt to undertake and small odd jobs which he hated to perform." Of course, all this is engraved on a single tombstone, but it ought to have been engraved on many tombstones. Isn't this the sum-total of the life-story of many men? And I wish to ask you a pointed personal question, "Don't you also wish to place such a stone on your grave?"

177. I knew a man who had never done an error in his life. I asked him what the secret was. He replied very gravely, "Fearing lest I should make a mistake, I did nothing and thus I escaped the risk of making any mistake." On hearing this, when I began to laugh he had said, "Sir, why are you laughing?" I had replied, "What greater mistake can there be if a man desists from action only because he fears that mistakes may happen?" To dread mistakes is to dread life. One should be ready to make mistakes. It is sufficient if a mistake is not repeated. He alone who avoids old mistakes but is not frightened of committing new ones, lives and learns. And it is only he who wins too.

178. Life takes us to deep oceans, not to drown us, but to sanctify us. But those who are frightened at the very thought of being drowned sink in it in vain: whom have the depths of life's ocean drowned so far? I see none. Those alone are drowned who keep on sitting on the shore of fear.

179. Knowledge says: "What am I? I am a void." And in this void itself it becomes Brahman.

Ignorance says, "I am everything. I am Brahman," and in this fancy of being Brahman, it remains void.

What knowledge realizes, ignorance deludes itself into thinking that it has realized.

What knowledge knows, ignorance admits and accepts.

What ignorance proclaims it never becomes.

180. It is from love that creation has sprung up. It is nourished by love. It continues to progress towards love, and eventually it merges into love. And you ask me why I say that love is God? I say this is the reason. This is why I say so.

181. You ask me, "What is the biggest merit in life?" I say that is daring, for without daring there is no freedom. Without freedom there is no Truth. Without Truth there is no right conduct. In fact daring does to the edifice of life what the foundation-stone does to a building.

182. Have you ever seen good men dying or bad men living? Just as bad men never live, so also good men never die.

183. My friend, it is possible that you cannot become a rose-flower. But, on that score, it is not necessary that you should become a thorn. And it is possible that you cannot become the twinkling star in the sky. But on that score, is it necessary that you should become the dark cloud that covers up the stars? In the end I disclose a secret to you. He who does not become a thorn becomes a flower and he who does not become a cloud becomes the twinkling star.

184. It does not lie in my hands how to die. It is not left to my choice. But how I should live is certainly dependent on my decision. Moreover, death is the completion of life. Precisely for that reason, by choosing how to live, I choose how to die also. Hence death becomes the index of life. What is sown in life grows into flowers in their fullness during death.

185. A friend had been ill. Somebody had brought a bunch of flowers for him fresh from the garden. After handing over the flowers, he returned. I realized that the fragrance of the flowers still lingered in his hands. The experience repeated itself many times and became the very life itself. Whatever we give, its fragrance or its foul smell always lingers behind. Those who wish to live in fragrance, always give out only fragrance.

186. 1 had a dream in which I saw some of my dead acquaintances. They were clad in the same garments as at the time of death. They were obsessed with the same thoughts, prejudices, and ideas as they had at the time of death. In life everything had changed but they had not changed at all. I made a mention of this to them. But they began to laugh and said, "We the dead never change. We remain staunch in our beliefs. There is no change in the world of the dead. Our principles are eternal. It is only life that is affected and afflicted by the sickness of transformation." I said,"But in life as well there are people who never change at all. Their principles too are eternal and they too keep their eyes shut against any change lest they too should be afflicted by the sickness of change. But aren't here too a few who do change?" The dead replied in a body, " No. No. No. How can that happen here? None of us is alive here." Well in life such a thing can happen because many people are dead before their actual death.

187. Do not build up life round the centre of futurity because life is present existence. It is in the present that all futurities are hidden and he who loses today loses all tomorrows. Do not all the flowers of all tomorrows lie asleep in the seed of today?

188. Did you say that life is miserable? No friend, life is only that which we make of it. As long as you do not make it a bliss, life will not become a bliss unto you. Life is but an opportunity. It is a blank, an empty something, a possibility. By living it we fill it up and make it full. It is not offered to man. He lives day after day and builds it up. Life is self-creation. And so man is not responsible for anyone but for himself.

189. I saw you worshipping God and heard you praying to Him. Now you tell me I must say something. What shall I say? Well, I shall say this much. If there is heart in prayer, but no sound or word, it is better than if there be only sound or words but no heart. But it is the reverse that happens. Precisely for this reason do prayers fail to become love, and worship remains lifeless. How can God be attained through these lifeless worships? And how can his portals be opened through these loveless prayers? If God had been a

stone, these lifeless prayers and worships would have reached up to Him. But granted that God is present in stones, He is not a stone. Hence only they who approach Him with love and vitality are able to attain His very presence.

190. Do you wish that your life should be a hell? Then there is a very easy and infallible way. I shall tell you that. This specific method has been tried by thousands of people over thousands of years. There is no possibility for mistakes or inefficacy in this. It has always proved hundred per cent correct. What is this method? It is the building up of life round the sense of "I", of self-importance. Egotism is the simplest and continuously straight path leading to misery. He who gives up this path will not attain sorrow even if he wishes to do so. Without it, no one can suffer or be miserable, for this is misery itself. Without being led by it, no one can go even to hell, for it is hell itself.

191. Realization of truth is a difficult process because it has to be sought and lived. But it is easy to accept the scriptural texts because they have just to be accepted. For the former, discrimination with wide open eyes is essential. For the latter, a blind belief is sufficient. It is for this reason that the scriptural texts become obstacles in the path of realizing Truth. For, discrimination never takes place where there is blind belief. Let this also be remembered that all beliefs are invariably blind. How can blind eyes see Truth? Blind eyes represent the closed doors of consciousness. Truth visits only that door where an impartial and un-prejudiced mind stands ready to welcome it. Are you ready to become impartial? Have you the daring to become free from beliefs? Are the doors of your heart open to welcome Truth? If yes, I affirm that there is nothing simpler than the realization of Truth. In fact, difficulties are the creations of our mind. Truth is simple, but we are not. Our belief, our recognized values and our convictions have complicated everything. He who breaks the web of these complications finds that Truth stands before him, It had been before him for ever. Only the eyes were not free to see it.

192. It is very easy to die, but very difficult to live, for the sake of religion. Actually, it is always easy to die for any cause. What is required for dying is just a sort of madness. And then dying takes place in a moment. Madness of this single moment is enough for it. But for living, alertness and wakefulness are essential. Hence I say only those who live for religion are able to know religion, not those who die for it.

193. What is religion? If you wish to know this you will have to forget religions at the very outset. Without abandoning all sects and religions, Dharma can never be known.

194. If truth does not appear worthy of being lived, it is not proper to consider it worthy of being honoured.

195. Who can deceive us so much as we deceive ourselves? Thus we alone are enemies to ourselves. But from this it becomes evident that, if we wish, we can be our own friends. Religion begins only from where friendship makes a start.

196. Belief and non-belief belong to the same family. There is no difference between the two. Their bodies are different, but not their soul. ke who has to seek Truth must, therefore, be aware of both. If one is a well the other is a ditch. Both are all right for falling into, but he who has to move on, must take the middle path, for the mind becomes liberated only after being freed from both. He and only he who is neither a theist nor an atheist, neither a believer nor a non-believer, can undertake a journey to Truth.

197. What do you live for? If you let me know this, I will tell you what you are. Your life is fixed by the direction you are going. It is an incessant creation of the self. We ourselves build up our lives. What is thus built up is also ourselves. We constitute the sculptor, the stone, and the implement that make an image. Exactly, therefore, there is no art bigger and more complicated than life. It is to escape from the trouble of this tedious labour and aspirational austerity that some people deny even life. Their life becomes akin to the stones which shape themselves according to the force of the current of the environs and their shocks and jerks. Their life, therefore, does not become sentient idols. This is the misery of life, the affliction and the distress. This alone, I say, is living death.

198. There is a friend whom I have known for years. Formerly he ran the race for money; now he is in the race for religion. The race is the same, but whereas formerly he was a householder, now he is an ascetic who has renounced everything. When I hear this, I am surprised Is not his desire to realize God the same in its depths as his desire to acquire riches? The paths of greed are very subtle. Is not the idea, the desire, of realizing God the ultimate development of greed? Man's greed is boundless. He desires to attain even salvation, though the fact is that he can never become liberated as long as his mind desires to acquire anything because the desire to acquire, itself, is the fundamental non-liberation. How can he who is not liberated know God? That alone which is known in the liberated state of mind, is God.

199. I know that you are in search of bliss. But can one search for bliss and attain it? Bliss is obtained by those who distribute bliss, those who give bliss. If you wish for bliss, distribute bliss, give bliss. Do not desire, but give, because by giving alone does it come to you. By distributing alone can it be had. Only by spending it lavishly does it shower back on you. Strange are the ways of God. Do not go to the threshold of bliss like a beggar. Go there like an emperor. Is it not known to you that all doors are closed upon beggars? Who is a beggar? He who begs, pleads and supplicates. And who is an emperor? He who gives. Hence I say; give, give, give. Give without any string, any condition. You will then realize that what you had given has returned to you manifold. Friend, everything comes back. Your entire asset is the echo of your own liberal gift. Do you remember ever having acquired any such thing as you had not given prior to getting it?

200. Man cannot live on bread alone. Christ has truly said, "Bread alone is not enough." It does not mean that he can live without bread. Man cannot of course live without bread, but he cannot live solely on bread. What the roots are to the plants, bread is to a man. The roots are not for themselves, they are for flowers and fruit. If flowers and fruit do not grow on them, their existence becomes futile. Although flowers and fruit are not produced where there are no roots, yet flowers and fruit are not for the roots. They are for satisfying our hunger, for giving us the vital energy we all need, for keeping us alive. Man needs bread so that he may live and also satisfy his hunger for the truth and beauty of life. But bread becomes useless if there is no great hunger. It has no intrinsic value of its own. Its purpose lies in transcending itself.

201. Somebody had asked an old sage, "Is there such an advice as no one has ever given? Is there such an instruction as no good teacher has as yet imparted?"

The sage said, "Yes, certainly there is. Indeed, there is an instruction which has never been imparted and an advice which has never been given before." The man began to ask, "Sir, can you tell me what it is?" The sage simply laughed and said, "It is not an object. Nor is it any thought."

Truth cannot be taught through any word. Know that which can be taught through the medium of words is not Truth.

Truth can be known but cannot be communicated. In order to know it we have to become worldless, silent and void. How can that which can be known in void, be uttered through words?

202. Truth liberates. But it is that Truth which is not borrowed. Acquired and second-hand truths become more binding because there is nothing more untrue than these truths.

203. Oh, look at the Ganges! It rushes to the ocean from the summits of the mountain. It is the symbol of righteous living. It is driven by a single purpose in its entire journey, namely, to unite with the ocean. It wishes to lose itself in the cosmic existence and cease to be an individual. Its bliss lies in the union with the ocean; there is no isolation, no loneliness, no pettiness of confinement, because it is in its fullness there. So long as it does not exist (as apart from the ocean and distinct), it is in fullness. As long as it exists separately, it is incomplete. Friends, be like the Ganges. Seek an ocean. Let there be a single aim -- the vast ocean. Let there be a passionate zeal -- the ocean. Let there be a single melody -- the ocean. And then flow on. If the vital breaths are impatient for the ocean, the feet will seek and find out the path thereto. Know then that the search of the river for the ocean is the search for losing itself into it; there is no other way of realizing itself. Into this single maxim is compressed all the essence of spirituality, religion and yoga. And this alone is the Truth and Bliss that man can attain.

204. Are we not like those fishes that have been caught in the net of the fisherman and are writhing and languishing? It appears so to me. Yet that is no reason why we should be desperate. Another truth too dawns

on me, the truth that we are not only the fishes that have been caught but also the net and the fisherman as well. And therein lies the door opening on our liberation. We are the creators of all our bondages and miseries. All these are the creations of our own mind. And then don't we really have the vision of the possibility of salvation in this truth?

205. Does the intellect know anything? No, certainly not. The intellect just explains. It is a commentator. In regard to the external world, the sense-organs perceive and the intellect elucidates. In regard to the inner world, the heart perceives and the intellect explains. The intellectuals who accept the intellect as the knower are therefore mistaken. Nothing has ever been known through the intellect. It is not the path of knowledge. But due to the illusion that it is the path, it necessarily becomes an obstacle, a hindrance. What in reality is intellectuality? It lies in falsely assuming that the intellect can never become a hindrance. If the intellect does not stand between life and the self a sympathetic attitude is created which becomes the eye of Truth.

206. Life is a frustration because we ourselves have locked it up in the self! If it is liberated from the four walls of the self, it transforms itself into bliss. Life is neither in "I" nor in "you". It is a current that flows incessantly between the two. It is a commerce with the universal. But we have converted it into a debate, a conflict. This accounts for our misery, affliction, worry, death! All this is the result of our imprisoning the consciousness in the islets of the ego. On account of this, life has become impeded, insentient and, indeed, waveless. It has become one long bondage, our prison. We are as much afflicted as the sprouting grain imprisoned within the hard shell of the seed. When the outer shell gives way, the seed comes to life, and begins to sprout and rise up. It emerges out of the dark pit under the ground and seeks the sun. Then begins the journey for which it exists. Man -- man, imprisoned within and surrounded by the self is the seed imprisoned in the shell of his ego. This shell is very hard because it affords the appearance of security. And therefore, instead of breaking it open, we go on nourishing it and making it harder and stronger. The stronger it grows the more crippled and lifeless the young sprout becomes. Thus in the illusion of making our life securer we lose our life itself.

I have heard a story. In his desire to protect himself, an Emperor built a mansion that had no doors. The passage through which he entered was later on closed. Hidden thus, he could not be harassed or harmed by an enemy. He was well protected in his doorless mansion. But the moment it was wholly closed he knew that it provided little security, for it was as good as death itself. The mansion itself became his grave. Similarly our concern for security gives rise to doorless egotism and eventually it becomes our death. Life consists not in remaining aloof from but in merging with the universe. Hence I say, that, if you wish to realize life and the bliss of liberation, give up this madness after security because that alone is the base of that vicious circle which eventually snatches off life itself in the name of protecting it. Life is insecurity. There is life only in insecurity. Security is sluggishness. What can security mean if not death? He who is ready to remain insecure, can break open the shell of egotism. The young sprout of life within him can shoot forth towards the unknown, towards the Supreme Soul.

207. A religious, virtuous life is not an impossibility. But the Truth of religion can be known only to the extent that it is lived. Without being lived, it cannot be known. Living it is knowing it. A religious life will appear to be wholly impractical to those who imagine that they can know it without living it. In the pitch darkness of the night if anyone walks about with a small lamp, only a thin stream of light illumines the path ahead. The path of religion, too, is of the same kind. But, if the man with the lamp stops and begins to think, "Oh, this is but a small lamp; its light is but faint, while the way is long and the night so dark", what wonder if it appears to be wholly impractical to him to traverse the path during that night with the help of that lamp!

208. Sometime back I had had a dream. On a mountainous track somebody has slipped and fallen. A crowd has gathered around him. The people are rebuking him for his weakness and are laughing at him in derision. A preacher is instructing him to shake off the weakness due to which he has fallen. A reformer is talking of punishing him, for if the people who fall are not punished. they will encourage other people too to fall. I see all this and am worried because nobody is trying to straighten him up. I squeeze myself through the crowd somehow. When I try to lift him up, I see that he is already dead. The crowd then disperses. Perhaps they will be gathering round somebody else who has fallen. The preacher too goes off. Perhaps on some other path somebody else has fallen and is awaiting his instruction. The social reformer too goes away. He does not wish to deny himself the opportunity of seeing other fallen creatures punished and

reformed. Then I am the only person left near that dead man. His hands and feet are so weak that I cannot believe that he had walked at any time. It is not his slipping down but his ability to move about that seems to be a wonder, something incredible. In this dismay I wake up from sleep and I now realize that it had not been a mere dream. The true state of human society, of all of us, is not different.

209. It is not an exaggeration to say that we have forgotten ourselves. Is not our very birth a forgetfulness? Then what can life resting on the foundation of self-forgetfulness be? Is it not a mere dream? What, if at all, is the difference between dream and wakefulness? In dream the dreamer is completely forgotten. The dream is on him -- the dream is just before him, but he is not present in the dream. In fact, his absence itself is the slumber because the moment he is present, there is neither slumber nor dream. What, then, shall we call the so-called life of ours? This is not wakefulness because we haven't the memory of the self. Is this also a dream? Yes friend, this too is a mere dream. As long as there is insensibility towards the self, life is but an empty dream.

210. What is this life of consciousness? The life of the mind is not the life of consciousness. When the movement of the mind is quietened, then alone is another stir inaugurated in the mind. This I call consciousness. Only when the mind becomes void does consciousness become full and receptive. The mind is an instrument, a medium. When it gets involved in the movement of the self, it ceases to be an instrument as well as the medium of consciousness, for it is engaged otherwise. To get acquainted with the life of consciousness it is necessary to bid goodbye to the life of the mind. The life of the mind is analogous to the usurpation of the master's place by the servant in his absence. How will such a servant wish for the master's return? His mind cannot accord sincere welcome to the returning master. He will set up every possible hindrance against him. The most basic of the hindrances will be his contention that he himself is the master, none else. He will simply deny the existence of any other master. Generally the mind does the very same thing. It becomes an obstruction and prevents the advent of consciousness. If you wish to proceed towards consciousness, let the mind be given rest. Let it remain devoid of activity. Let it be void and empty. That is to say, let it be disengaged, for the cessation of activity is the beginning of the stir of consciousness. The death of the mind heralds the life consciousness.

211. Why is life so purposeless, alienated, mechanical, and lonely? Why is it so insipid and boring? Because we have lost all sense of wonder; the power to marvel at things. Man has murdered all wonder. His so-called knowledge has sounded the death-knell of the marvellous and the wonderful. We are under the illusion that we know everything. We think we have the key to every secret and miracle. Naturally, what can be a miracle to him who has a ready explanation for each and every phenomenon under the sun? Nothing remains unknown to a mind that is thus filled with knowledge. There is no wonder where nothing is unknown. There is no miracle where there is no wonder. There is no charm or joy where there is no miracle, no challenge. Hence I urge you to eschew knowledge. What has been known has become dead for this very reason. Knowledge is a thing of the past. It is a hindrance to the unknown. Let it go so that the unknown may be ushered in. Alertness to the unknown is wonder, and that is the threshold of God who is always unknown. What is known is the world; what is unknown is God.

212. F. Dostoevsky makes a character say somewhere: "I wish to assure you that my love of mankind is increasing every day, but that with my associates it is decreasing in the same proportion." Oh! how easy is it to love humanity but how difficult to love men! And perhaps the less a person loves his fellow-men, the more he loves mankind! This attitude is an apology for the absence of love in ourselves. And thus we try to escape from the duty of love and the reproach of self-deception. That is why the people who profess to love humanity are hardhearted, ruthless and cruel. Genocide is resorted to without the slightest compunction in the name of love of humanity! Therefore, friends, I do not wish to use tall, hollow and worthless words urging you to love humanity. The so-called religions have often repeated such words. I have come here to tell you to love real men, your fellow-beings -- not mankind, but those men who are all round you. 'Humanity' is a mere word, a mere name. Hence loving it is very easy, because nothing has to be done except uttering words, in order to love it. But the problem centres around real men -- men who, like you, tread the ground around you. To love them is nothing short of penance. To love them is a great austerity, a noble task. To love them is passing through revolution from the very root. I invite you all to participate in such a love. Such participation alone is real religion.

213. Do we use two different standards in measuring ourselves and others? A Christian holy father was announcing the good news of some Hindus embracing Christianity. He said to his sons, "It is the mercy of God that good sense has dawned on so many Hindus." One of his sons reminded him, "But, father, you did not speak of any good sense when a Christian became a Hindu." The furious father burst out in anger, "Don't mention even the name of that rebel to me!" Certainly he who leaves one's fold is a rebel and he who comes to one's fold is a person endowed with sense! Because of such diverse measuring rods even the tiny mole in the eye of our neighbour becomes visible to us while the mountain in our eyes escapes our notice. But is it proper? Is it beneficial to us? It is not my function to ask you about all this. It is for you to put the question to yourself. In the path of religion he who uses these diverse measuring rods fails to transform himself. He cannot see the truths of his own life. He remains unacquainted with them. And this lack of familiarity with life and its basic truths leads to his escape from transformation. Adoption of two different measuring rods are the characteristic features of an unrighteous, irreligious mind. Even while measuring ourselves, we have to measure in the same way as when measuring others. Without this much of impartiality no person can pass through soul-revolution.

214. In the name of Truth word's are being worshipped. Taking milestones on the wayside to be their goal, people have begun to stay permanently near them. Is not man's laziness the root cause for this self-deception? Otherwise, who could have accepted words as Truth and the idols as the Supreme Soul?

215. I do not consider thoughtful meditation true meditation. True meditation is free from thought, because freedom from thought itself is meditation. Where there is no thought, no deliberation, there is meditation. In deep slumber too there is no thought-process. Hence to say that the absence of thought alone is meditation is not enough. That would imply negation while meditation is not merely the negation of anything. It is also the positive presence of something. That positive something is sentience, awareness, understanding. Hence wakefulness, full consciousness is meditation. Full consciousness is possible only when it is free from thought.

216. What is the method of realizing the self? At the outset, know the non-self in the self and recognize it. In doing so, when eventually nothing like the non-self remains, that is the self. That void is the self, because that which is void is full.

217. What is good conduct? The conduct behind which there is evil longing, a preconceived opinion, an ardent desire for some fruit, for the outcome, is certainly not a good conduct. Such an activity is impure and incomplete. It is impure because it is mixed with something other than itself. It is incomplete because it has to be filled up from outside, whereas good conduct is pure and complete. Good conduct is such an action as is complete in itself No future thing is necessary to complete it. Good conduct is bliss in itself. Its mere coming into being is its bliss. Bliss is inherent in its very existence and not in any outside fruit or achievement. I had seen a man playing on his flute in a desolate forest. There was none to listen to that music. I had lost my way in the forest and had reached the spot on hearing of the flute. I said, "Brother, why are you playing on the flute in this secluded spot?" He replied, "Only to play on the flute. That is my bliss." Good conduct is a self-inspired action. Good conduct is not a reaction prompted by the external world. Reaction means a 'return action', a requital. We make the mistake of considering requitals as our own activities, whereas between the two there is a gulf as between heaven and earth. This mistake is due to the fact that there is an element of activity in both. The unfolding of these tWo is not only different but even opposed to each other. The action that takes place within an individual as a result of a stroke or blow from the external world or from the environment, is called a reaction. That which is inspired by the self, the inner self, is the real activity. Reactions bind us because the inspiration underlying them is external. Action liberates because it is the manifestation of the self. Reaction is dependence. Action is independence. Reaction is helplessness, a constraint. Action is the manifestation of the soul. Reaction is always a redundance. Action is always fresh and lively. Living only in reaction is not salutary. To be established in action -- in pure and complete activity -- is good conduct. In reaction man has a downfall, for reaction is mechanical. In action there is an upward development because it is sentient and conscious.

218. Ethics cannot be religion, but religion is certainly ethics. Moral codes are something extrinsic, a set

of rules for emulation and practice. It is a disciplinary measure imposed upon us from without. Hence a moralist is seldom liberated; he becomes more and more mechanical and dependent. In this manner, his consciousness does not wake up but continues to slumber. Eventually he degenerates into a mass of sluggish human being. The immoral person as well as the moralist is only a mass of habits. The immoralist follows the dictates of nature and the moralist follows those of society. Both of them live externally and obey rules imposed upon them from outside and are, therefore, dependent. Action is the search for the Self. Only the person who realizes the Self attains freedom. Freedom can originate only when there is the experience of the Self. How can freedom be possible when the existence of the Self is not known? And a kind of discipline definitely comes from the experience of the Self also. It is not externally imposed. It is natural and self-inspired. It rises from within. The morality that springs up then is a different thing altogether. Then it is not the laboured imitation of any prescribed code but the unexerted manifestation of the inner self. The moral life thereafter is not for acquiring anything but for distributing what has been acquired.

219. Even the smallest piece of straw that falls into the eye hides the biggest of mountains. If the small eyelid comes in between the eye and the world, the world is hidden. For a clear, unobstructed vision, there must not be any obstruction between the seer and the seen. The obstruction becomes bigger in proportion to its nearness to the eye. In the spiritual life, too, a similar event takes place. It is only that object which is very near the seer that deprives him of the opportunity of seeing Truth. And what is the nearest thing to the seer? "I", the feeling of "1", is the nearest thing to me. What wonder is there if it becomes an obstruction between truth and me?

220. If God is to be known, it is necessary to identify ourselves with God. But this seems to be a paradox, for how can we identify ourselves with that God whom we do not know at all? And where is the question of knowing Him when we become one with Him? Certainly a paradox appears in this statement. But to understand this paradox is to understand the secret of spiritual practices. An artist was painting the sunset scene. I asked him, "What is it that you do at the outset?" He replied, "At the outset I become one with the scene that has to be painted." I said, "How is it possible? For example, how is it possible to become one with the sunset?" He said, "The moment an individual forgets himself he becomes one with all." Ah! what he had said was so revealing, so true! The Supreme Soul means all that which exists. Of course, the entirety of existence is God. And in becoming one with it, what other obstruction is there than my "I"? He is only there where "I" is not present. But how can we know that which we have not lived? The Supreme Soul can be known only from within, not from without. And for this, it is essential to identify oneself with it. When we look at this from without, it is the world that is seen but which is no other than the Supreme Soul. But when we see the world from within, that which appears is the Supreme Soul. *The vision of truth from without is the world; that from within is the lord*.

221. For the creation of beauty it becomes necessary to be one with beauty, because only then can beauty be known. We will call that artist mad who says, "I do not know beauty but I create beauty." But does this not apply to good conduct? How can Truth be practised without knowing Truth, without being one with Truth? in our normal, routine activities we talk about that which is known, of which we are conscious, don't we? If without knowing beauty, the artist dreams of painting the beautiful he is considered mad. That person is equally mad who without knowing it, tries to employ Truth in the practical affairs of life. Creation of beauty is the outcome of the experience of beauty. Truthful life is the outcome of the experience of Truth. Truthful life is not the staircase to the experience of Truth. Truthful life is the manifestation of the experience of Truth. The professed truthful life practised without realizing Truth is only the life of untruth, or, rather more fatal than untruth because it creates a false suggestion and fantasy of Truth.

222. Does God exist? A question like this is not proper, for what after all is the meaning of the word God? It means 'Entirety'. The entire existence is pervaded by God, is God. God is not a separate entity, individual or power. What exists is God. "God exists" -- this is not the proper way of putting it. Existence itself is God. In "God exists" there is tautology, circumlocution. Questioning the existence of God is questioning the existence of existence itself. All other things have their apparent existence but not so God, because He is existence Himself. All the rest possess power but not so God because He is power Himself. Moreover, how can the "full one" be known like other things? He cannot be 'knowable' to me, because I too am in Him and identical with Him. Yet, it is possible to be one with Him, to sink into Him. In fact, we are

one with Him, drowned in Him. This can be known after losing the, "I". Knowing this is knowing Him. That is why I say love itself is knowing Him. He can be known only in love because the ego disappears in love. It is not found where the self exists. There is the parable of the salt that went to visit the sea. It saw the sea and knew it but it did not return because in knowing it, it became one with it. How would it know the sea except by becoming the sea? Man too has no means of knowing God except by becoming God.

223. What is the real proof of the existence of God? In regard to God the language of proofs is inapplicable. Thoughts, arguments and proofs do not extend to God. In thought, in argument, the ego is predominant and not God, who resides where there is no "I"-sense, no pride, no ego. What Kabir has said is true: "The street leading to Him is so narrow that two cannot pass through it at once. The name of that street is Love". Love is a state in which I am but my "I" is not. Only in such a state all obstructions from the consciousness is removed and His vision becomes possible. That vision itself is the proof. What other evidence of love than being in it can there be? There is no other evidence of God except being in God. But other proofs have also been advanced, and may be advanced, in future as well; because they who are unable to be in love deliberate on love and those who have no eyes deliberate on light. Deliberation and discussion with regard to God are resorted to only where there are no eyes to see and where there is no heart to experience. It matters little whether the discussion is for or against the problem. The pros and cons do not bring in any material difference. The theist and the atheist are but the two sides of the same coin. Both are bereft of eyes. And this want of eyes turns out to be a subject of controversy in regard to light. For the blind the acceptance or non-acceptance of light has no meaning at all. For him only the realization of his blindness has some significance, for only through that understanding does a search for the eyes start. Light has not to be searched for. It is the eyes that have to be searched for. And where the eyes are, the light too is. If there are no eyes, what proof of light will convince the blind? If there are no spiritual eyes, there can be no proof of God as well. Hence do not ask for the proofs of light. Know that you have no eyes. Similarly do not ask for proofs of God. Know that 'whatever exists' is unknown and you are ignorant. The light is unkown but the blindness of one's own self is known. God is unknown but the ignorance of one's self is known. Now, what can be gained by thinking about the unknown? Any thought or deliberation cannot be carried beyond the limits of the known. It proceeds only on the track of the known. The unknown cannot be known through it. The unknown comes only when the known removes itself and gives way to it. The advent of the unknown is in the rejection and removal of the known. It is only when we bid good-bye to the known that the guest, the unkown, comes to the threshold of consciousness. He appears when discussions and analyses end. To remain busy in thought and discussion betokens our state of unconsciousness. Hence where discussion and deliberation are wholly absent while our consciousness is alert, one obtains those eyes which catch a glimpse of light called God. Hence I would call the ardent yearning for Truth the treatment of the blindness of the self but not a deliberation about light. Religion cures the blindness of the Self. What is the most irrefutable evidence of light? Eyes. What is the most irrefutable evidence of the existence of God? Eyes. What I myself see after gaining the eyes is that only God exists, nothing else. What I used to know in blindness was that while God did not exist, everything else did.

224. Truth is one. Hence splitting existence into two is the most deep-rooted of all blind beliefs. What exists is solitary and without a second. Nature -- God, body -- soul, insentient -- sentient -- such differentiation has no place in existence. Existence is but one, not manifold. Its manifestations are many. But in this diversity too, it is one. Among the different pieces it is the unsplit whole. But discussion and deliberation give rise to differentiation, for discussion views the upper surface and does not penetrate to the depths. Discussion views from the outside and does not enter within. From discussion the author of discussion emanates. This author knows himself distinct from the rest. This feeling of separateness and difference prevents him from entering into existence, because for entry, non-separateness is essential; for deep penetration non-difference is essential. He cannot attain non-separateness and non-difference without losing himself. He cannot lose himself without giving up intellection and thought, because he is no more than the shadow of his thoughts. He has no existence of his own. He is only an assemblage of thoughts. Hence, far from losing himself, he wishes to save himself. This he can do only by diving into further thoughts and discussions. Thus by deliberating on Truth he is farther removed from it. Truth is near, but only in being free from thoughts. But in intellection, the mind gets away from Truth. Discussion and deliberation separate Truth from the Self. In that perception, devoid of thought there is neither soul nor body, neither God, nor nature. But there is something which cannot be assigned a name. I call it the

Supreme Soul. That . unknown, nameless, unsplit entity is Truth. When deliberated upon, it appears in pieces. But when freed of thoughts, it manifests itself in its unsplit form. That is its original real form. Deliberation breaks it, for deliberation is a process of analysis, and analysis cannot see anything before breaking it into pieces. The synthetic process looks at it as it is. It is but a mirror, and "what exists" is reflected in it exactly as it is. In the mirror of synthetic consciousness there is not even a line of duality. That unknown entity of life is body, soul, nature and God. All these are the notes of that single melody. All is life. There is nothing dead or insentient. All is nectar and life, far removed from death. Waves come rolling and surging in life's ocean and eventually merge therein. They are there both when they rise as well as when they disappear. They exist in both these conditions because the ocean exists. Individuals perish because they do not really exist. Theistic beliefs perish because they have no real existence. That which has no real existence perishes. What exists, exists always. But this is not my tenet. This is not my thought. This is how I look at things. Anybody who remains neutral in regard to opinions, thoughts and parties and keeps silent and calm, void and alert will have the same attitude. If we view the world with deliberation it would appear to be dual. But if we view it synthetically, it would be non-dual. Consciousness devoid of thought is trance which is the gateway to Truth. Friends, shall I invite you all to experience this blessed trance-state in which there is no duality, no sense of time, and no self-consciousness?

202 (Jokes of Mulla Nasrudin)

Jokes
Miscellaneous

Year published: May 1974

[During his discourses on the AKSHYA UPANISHAD Osho explained the place and significance of laughter in human life.]

"This is worth considering. It is significant. The first thing to understand is that except for man, no animal is capable of laughter. So laughter shows a very high peak in the evolution of life. If you go out on the street and see a buffalo laughing, you will be scared to death. And if you report it, then nobody will believe that it can happen. It is impossible. Why don't animals laugh? Why can't trees laugh?

There is a very deep cause for laughter. Only that animal can laugh which can get bored. Animals and trees are not bored. Boredom and laughter are the polar dualities, these are the polar opposites. They go together. And man is the only animal that is bored. Boredom is the symbol of humanity. Look at dogs and cats; they are never bored. Man seems to be deep in boredom. Why aren't other animals bored? Why does man alone suffer boredom?

"The higher the intelligence, the greater is boredom. The lower intelligence is not bored so much. That's why primitives are happier. You will find people in the primi-tive societies are happier than those in civilized ones. Bertrand Russel became jealous when for the first time, he came into contact with some primitive tribes. He started feeling jealous. The aboriginals were so happy, they were not bored at all. Life was a blessing to them. They were poor starved, almost naked. In every way, they had noth-ing. But they were not bored with life. In Bombay, in New York, in London, everybody is bored. The higher the level of intelligence and civilization, the greater the boredom.

"So the secret can be understood. The more you can think, the more you will be bored; because through thinking you can compare time as past, future and present. Through thinking you can hope. Through thinking you can ask for the meaning of it all. And the moment a person asks: "What is the meaning of it?" boredom enters, because there is no meaning in anything, really. If you ask the question, "What is the meaning of it?", you will feel meaningless. And when meaninglessness is felt, one will be bored. Animals are not bored. Trees are not bored. Rocks are not bored. They never ask what the meaning and purpose of life is. They never ask; so they never feel it is meaningless. As they are, they accept it. As life is, it is accepted. There is no boredom. Man feels bored. And laughter is the antidote. You cannot live without laughter; because you can negate your boredom only through laughter. You cannot find a single joke in primitive societies. They don't have any jokes. Jews have the largest number of jokes. And they are the most bored people on the earth. They must be bored; because they win more Nobel Prizes than any other community. During the whole of the last century, all the great names are almost all Jews -- Freud Einstein, Marx. And look at the list of Nobel Prize winners. Almost half the Nobel Prize winners are Jews. They have the largest number of jokes.

"And this may be the reason why all over the world Jews are hated. Everybody feels jealous of them. Wherever they may be, they will always win any type of competition. Everybody feels jealous of them. The whole world is united against them. It feels hateful against them. When you cannot compete with someone, hatred is the result. Jews must be feeling very bored. So they have to create jokes. Jokes are the antidote for boredom.

"Laughter is needed for you to exist. Otherwise, you will commit suicide.

"Now try to understand the mechanism of laughter and how it happens. If I tell a joke, why do you laugh? What makes you laugh. What happens? What is the inner mechanism? If I tell a joke expectation is created. You start expecting. Your mind starts searching for what the end will be. And you cannot conceive the end.

"A joke moves in two dimensions. First it moves in a logical dimension. You can conceive it. If the joke goes on logically to the very end, it will cease to be a joke; there will be no laughter. So suddenly the joke takes a turn and becomes so illogical that you cannot conceive it. And when the joke takes a turn and the result becomes illogical; then the expectation, the tension that was created in you, suddenly explodes. You relax. Laughter comes out.

"Laughter is the relaxation. But tension is first needed. A story creates expectation, suspense and tension. You start feeling the crescendo. Now the crescendo will come. Something is going to happen. Your backbone is straight like that of a yogi. You have no more thoughts in the mind. The whole being is just waiting. All the energy is moving toward the conclusion. Suddenly something happens which the mind could not think of. Something absurd happens -- something illogical, irrational. The end is such that it was impossible for logic to think about it. And you explode. The whole energy that had become tense inside you suddenly gets relaxed. Laughter comes out through this relaxation.

"Man is bored. Hence he needs laughter. The more bored, the more laughter he will need. Otherwise, he cannot exist.

"Thirdly, it has to be understood that there are three types of laughter. The first is when you laugh at someone else. This is the meanest, the lowest, the most ordinary and vulgar when you laugh at the expense of somebody else. This is the violent, the aggressive, the insulting type Deep down this laughter there is always a feeling of revenge.

"The second type of laughter is when you laugh at yourself. This is worth achieving. This is cultured. And this man is valuable who can laugh at himself. He has risen above vulgarity. He has risen above lowly instincts -- hatred, aggression, violence.

"And the third is the last -- the highest. This is not about anybody -- neither the other nor oneself. The third is just Cosmic. You laugh at the whole situation as it is. The whole situation, as it is, is absurd -- no purpose in the future, no beginning in the beginning. The whole situation of Existence is such that if you can see the Whole -- such a great infinite vastness moving toward no fixed purpose, no goal -- laughter will arise. So much is going on without leading anywhere; nobody is there in the past to create it; nobody is there in the end to finish it. Such is whole Cosmos -- moving so beautifully, so systematically, so rationally. If you can see this whole Cosmos, then a laughter is inevitable.

"I have heard about three monks. No names are mentioned, because they never disclosed their names to anybody. They never answered anything. In China, they are simply known as the three laughing monks. And they did only one thing: they would enter a village, stand in the market place and start laughing. They

would laugh with their whole being and suddenly people would become aware. Then others would also get the infection and a crowd would gather. The whole crowd would start laughing just because of them. What was happening? The whole town would get involved. Then they would move to another town.

"They were loved very much. That was their only sermon, their only message; that laugh. And they would not teach; they would simply create a situation.

"Then it happened that they became famous all over the country. Three laughing monks. All of China loved them, respected them. Nobody had ever preached in such a way that life must be just a laughter and nothing else. They were not laughing at anyone in particular. They were simply laughing as if they had understood the Cosmic joke. And they spread so much joy all over China without using a single word. People would ask for their names, but they would simply laugh. So that became their name -- the three laughing monks.

"Then they grew old. And while staying in one village. one of the three monks died. The whole village became very much expectant because they thought that when one of them had died, the other two would surely weep. This must be worth seeing because no one had ever seen these people weeping. The whole village gathered. But the two monks were standing beside the corpse of the third and laughing -- such a belly laugh. So the villagers asked them to explain this.

"So for the first time, the two monks spoke and said, 'We are laughing because this man has won. We were always wondering as to who would die first and this man has defeated us. We are laughing at our defeat and his victory. Also he lived with us for many years and we laughed together and we enjoyed each other's togetherness, presence. There can be no better way of giving him the last send off. We can only laugh.

"But the whole village was sad. And when the dead monk's body was put on the funeral pyre, then the village realized that the remaining two monks were not the only ones who were joking, the third who was dead was also laughing. He had asked his companions not to change his clothes. It was conventional that when a man died they changed his dress and gave a bath to the body. So the third monk had said, 'Don't give me a bath because I have never been unclean. So much laughter has been in my life that no impurity can accumulate, can come to me. I have not gathered any dust. Laughter is always young and fresh. So don't give me a bath and don't change my clothes.'

"So just to respect his wishes, they did not change his clothes. And when the body was put to fire, suddenly they became aware that he had hidden some Chinese fire-works under his clothes and they had started going off. So the whole village laughed and the other two monks said: 'You rascal, you are dead, but you have defeated us once again. Your laughter is the last.'

"There is a Cosmic laughter which comes into being when the whole joke of this Cosmos is understood. That is of the highest. And only a Buddha can laugh like that. These three monks must have been three Buddhas. But if you can laugh the second type of laughter, that is also worth trying. Avoid the first. Don't laugh at anyone's expense. That is ugly and violent. If you want to laugh, then laugh at yourself.

"That's why Mulla Nasruddin, in all his jokes and stories, always proves himself the stupid one, never anybody else. He always laughs at himself and allows you to laugh at him. He never puts anybody else in the situation of being foolish. Sufis say that Mulla Nasrudin is the wise fool. Learn at least that much -- the second laughter.

"If you can learn the second, then the third will not be far ahead. Soon you will reach the third. But leave the first type. That laughter is degrading. But almost ninety-nine percent of your laughter is of the first type. Much courage is needed to laugh at oneself. Much confidence is needed to laugh at oneself.

"For the spiritual seeker, even laughter should become a part of Sadhana. Remember to avoid the first type of laughter. Remember to laugh the second. And remember to reach the third."

1.

Mulla Nasrudin went to the psychiatrist and asked if the good doctor couldn't split his personality.
"Split your personality?" asked the doctor. "Why in heaven's name do you want me to do a thing like that?"
"BECAUSE," said Nasrudin! "I AM SO LONESOME."

2.

During a religious meeting an attractive young widow leaned too far over the balcony and fell, but her dress caught on a chandelier and held her impended in mid-air. The preacher, of course, immediately noticed the woman's predicament and called out to his congregation: "The first person who looks up there is

in danger of being punished with blindness."
Mulla Nasrudin, who was in the congregation whispered to the man next to him, "I THINK I WILL RISK ONE EYE."

3.

"What's the idea of coming in here late every morning, Mulla?" asked the boss.
"IT'S YOUR FAULT, SIR," said Mulla Nasrudin. "YOU HAVE TRAINED ME SO THOROUGHLY NOT TO WATCH THE CLOCK IN THE OFFICE, NOW I AM IN THE HABIT OF NOT LOOKING AT IT AT HOME."

4.

"What's the idea," asked the boss of his new employee, Mulla Nasrudin, "of telling me you had five years' experience, when now I find you never had a job before?"
"WELL," said Nasrudin, "DIDN'T YOU ADVERTISE FOR A MAN WITH IMAGINATION?"

5.

Applicants for a job on a dam had to take a written examination, the first question of which was,
"What does hydrodynamics mean?"
Mulla Nasrudin, one of the applicants for the job, looked at this, then wrote against it: "IT MEANS I DON'T GET JOB."

6.

The boss was asked to write a reference for Mulla Nasrudin whom he was dismissing after only one week's work. He would not lie, and he did not want to hurt the Mulla unnecessarily. So he wrote: "TO WHOM IT MAY CONCERN: MULLA NASRUDIN WORKED FOR US FOR ONE WEEK, AND WE ARE SATISFIED."

7.

A man who took his little girls to the amusement park noticed that Mulla Nasrudin kept riding the merry-go-round all afternoon. Once when the merry-go-round stopped, the Mulla rushed off, took a drink of water and headed back again. As he passed near the girls, their father said to him, "Mulla, you certainly do like to ride on the merry-go-round, don't you?"
"NO, I DON'T. RATHER I HATE IT ABSOLUTELY AND AM FEELING VERY SICK BECAUSE OF IT," said Nasrudin. "BUT,
THE FELLOW WHO OWNS THIS THING OWES ME $80 AND TAKING IT OUT IN TRADE IS THE ONLY WAY I WILL EVER COLLECT FROM HIM."

8.

"I will bet anyone here that I can fire thirty shots at 200 yards and call each shot correctly without waiting for the marker. Who will wager a ten spot on this?" challenged Mulla Nasrudin in the teahouse.
"I will take you," cried a stranger.
They went immediately to the target range, and the Mulla fired his first shot. "MISS," he calmly and promptly announced.
A second shot, "MISSED," repeated the Mulla.
A third shot. "MISSED," snapped the Mulla.
"Hold on there!" said the stranger. "What are you trying to do? You are not even aiming at the target.
And, you have missed three targets already."
"SIR," said Nasrudin, "I AM SHOOTING FOR THAT TEN SPOT OF YOURS, AND I AM CALLING MY SHOT AS PROMISED."

9.

A rich widow had lost all her money in a business deal and was flat broke. She told her lover, Mulla Nasrudin, about it and asked, "Dear, in spite of the fact that I am not rich any more will you still love me?"
"CERTAINLY, HONEY," said Nasrudin, "I WILL. LOVE YOU ALWAYS -- EVEN THOUGH I WILL PROBABLY NEVER SEE YOU AGAIN."

10.

A patent medicine salesman at the fair was shouting his claims for his Rejuvenation Elixir. "If you don't believe the label, just look at me," he shouted. "I take it and I am 300 years old."
"Is he really that old?" asked a farmer of the salesman's young assistant, Mulla Nasrudin.
"I REALLY DON'T KNOW," said Nasrudin. "YOU SEE, I HAVE ONLY BEEN WITH HIM FOR 180 YEARS."

11.

Mulla Nasrudin complained to the health department about his brothers.
"I have got six brothers," he said. "We all live in one room. They have too many pets. One has twelve monkeys and another has twelve dogs. There's no air in the room and it's terrible! You have got to do something about it."
"Have you got windows?" asked the man at the health department.
"Yes," said the Mulla.
"Why don't you open them?" he suggested.
"WHAT?" yelled Nasrudin, "AND LOSE ALL MY PIGEONS?"

12.

Mulla Nasrudin had just asked his newest girlfriend to marry him. But she seemed undecided.
"If I should say no to you" she said, "would you commit suicide?"
"THAT," said Nasrudin gallantly, "HAS BEEN MY USUAL PROCEDURE."

13.

The young lady had said she would marry him, and Mulla Nasrudin was holding her tenderly. "I wonder what your folks will think," he said. "Do they know that I write poetry?"
"Not yet, Honey," she said. "I HAVE TOLD THEM ABOUT YOUR DRINKING AND GAMBLING, BUT I THOUGHT I'D BETTER NOT TELL THEM EVERYTHING AT ONCE."

14.

Mulla Nasrudin was looking over greeting cards.
The salesman said, "Here's a nice one -- "TO THE ONLY GIRL I EVER LOVED."
"WONDERFUL," said Nasrudin. "I WILL TAKE SIX."

15.

"Well, Nasrudin, my boy," said his uncle, "my congratulations! I hear you are engaged to one of the pretty Noyes twins."
"Rather!" replied Mulla Nasrudin, heartily.
"But," said his uncle, "how on earth do you manage to tell them apart?"
"OH," said Nasrudin. "I DON'T TRY!"

16.

"And are mine the only lips, Mulla, you have kissed?" asked she.
"YES," said Nasrudin, "AND THEY ARE THE SWEETEST OF ALL."

17.

"What made you quarrel with Mulla Nasrudin?"
"Well, he proposed to me again last night."
"Where was the harm in it?"
"MY DEAR, I HAD ACCEPTED HIM THE NIGHT BEFORE."

18.

"What do you want with your old letters?" the girl asked her ex-boyfriend, Mulla Nasrudin. "I have given you back your ring. Do you think I am going to use your letters to sue you or something?"
"OH, NO," said Nasrudin, "IT'S NOT THAT. I PAID A FELLOW TWENTY-FIVE DOLLARS TO

WRITE THEM FOR ME AND I MAY WANT TO USE THEM OVER AGAIN."

19.

Mulla Nasrudin said to his girlfriend. "What do you say we do something different tonight, for a change?"
"O.K.," she said. "What do you suggest?"
"YOU TRY TO KISS ME," said Nasrudin, "AND I WILL SLAP YOUR FACE!"

20.

"What's the best way to teach a girl to swim?" a friend asked Mulla Nasrudin.
"First you put your left arm around her waist," said the Mulla. "Then you gently take her left hand and..."
"She's my sister," interrupted the friend.
"OH, THEN PUSH HER OFF THE DOCK," said Nasrudin.

21.

"There just is not any justice in this world," said Mulla Nasrudin to a friend. "I used to be a 97-pound weakling, and whenever I went to the beach with my girl, this big 197-pound bully came over and kicked sand in my face. I decided to do something about it, so I took a weight-lifting course and after a while I weighed 197 pounds."
"So what happened?" his friend asked.
"WELL, AFTER THAT," said Nasrudin, "WHENEVER I WENT TO THE BEACH WITH MY GIRL, A 257-POUND BULLY KICKED SAND IN MY FACE."

22.

"Dorothy, your boyfriend, Mulla Nasrudin, seems very bashful," said Mama to her daughter.
"Bashful!" echoed the daughter, "bashful is no name for it."
"Why don't you encourage him a little more? Some men have to be taught how to do their courting. He's a good catch."
"Encourage him!" said the daughter, "he cannot take the most palpable hint. Why, only last night when I sat all alone on the sofa, he perched up in a chair as far away as he could get. I asked him if he didn't think it strange that a man's arm and a woman's waist seemed always to be the same length, and what do you think he did?"
"Why, just what any sensible man would have done -- tried it."
"NO," said the daughter. "HE ASKED ME IF I COULD FIND A PIECE OF STRING SO WE COULD MEASURE AND SEE IF IT WAS SO."

23.

"Did you know I am a hero?" said Mulla Nasrudin to his friends in the teahouse.
"How come you're a hero?" asked someone.
"Well, it was my girlfriend's birthday," said the Mulla, "and she said if I ever brought her a gift she would just drop dead in sheer joy. So, I DIDN'T BUY HER ANY AND SAVED HER LIFE."

24.

Mulla Nasrudin finally spoke to his girlfriend's father about marrying his daughter.
"It's a mere formality, I know," said the Mulla, "but we thought you would be pleased if I asked."
"And where did you get the idea," her father asked, "that asking my consent to the marriage was a mere formality?"
"NATURALLY, FROM YOUR WIFE, SIR," said Nasrudin.

25.

Mulla Nasrudin, a party to a suit, was obliged to return home before the jury had brought in its verdict.
When the case was decided in Nasrudin's favour, his lawyer wired him: "RIGHT AND JUSTICE WON."
To which the Mulla replied immediately: "APPEAL AT ONCE."

26.

Mulla Nasrudin had knocked down a woman pedes-trian, and the traffic cop on the corner began to bawl him out, yelling, "You must be blind!"
"What's the matter with you," Nasrudin yelled back.
"I HIT HER, DIDN'T I?"

27.

Mulla Nasrudin, disturbed by the way his taxi driver was whizzing around corners, finally said to him, "WHY DON'T YOU DO WHAT I DO WHEN I TURN CORNERS -- I JUST SHUT MY EYES."

28.

Mulla Nasrudin stood quietly at the bedside of his dying father. "Please, my boy," whispered the old man, "always remember that wealth does not bring happiness."
"YES, FATHER," said Nasrudin, "I REALIZE THAT BUT AT LEAST IT WILL ALLOW ME TO CHOOSE THE KIND OF MISERY I FIND MOST AGREEABLE."

29.

One philosopher said in the teahouse one day: "If you will give me Aristotle's system of logic, I will force my enemy to a conclusion; give me the syllogism, and that is all I ask."
Another philosopher replied: "If you give me the Socratic system of interrogatory, I will run my adversary into a corner."
Mulla Nasrudin hearing all this said: "MY BRETHREN, IF YOU WILL GIVE ME A LITTLE READY CASH, I WILL ALWAYS GAIN MY POINT. I WILL ALWAYS DRIVE MY ADVERSARY TO A CONCLUSION. BECAUSE A LITTLE READY CASH IS A WONDERFUL CLEARER OF THE INTELLECT."

30.

Mulla Nasrudin, hard of hearing, went to the doctor.
"Do you smoke?"
"Yes."
"Much?"
"Sure, all the time."
"Drink?"
"Yes, just about anything at all. Any time, too."
"What about late hours? And girls, do you chase them?"
"Sure thing; I live it up whenever I get the chance." "Well, you will have to cut out all that."
"JUST TO HEAR BETTER? NO THANKS," said Nasrudin, as he walked out of the doctor's office.

31.

The hypochondriac, Mulla Nasrudin, called on his doctor and said, "THERE IS SOMETHING WRONG WITH MY WIFE. SHE NEVER HAS THE DOCTOR IN."

32.

Mulla Nasrudin complained to the doctor about the size of his bill.
"But, Mulla," said the doctor, "You must remember that I made eleven visits to your home for you."
"YES," said Nasrudin, "BUT YOU SEEM TO BE FORGETTING THAT I INFECTED THE WHOLE NEIGHBOURHOOD."

33.

A wandering beggar received so warm a welcome from Mulla Nasrudin that he was astonished and touched.
"Your welcome warms the heart of one who is often rebuffed," said the beggar. "But how did you know, Sir, that I come from another town?"
"JUST THE FACT THAT YOU CAME TO ME," said Nasrudin, "PROVES YOU ARE FROM ANOTHER TOWN. HERE EVERYONE KNOWS BETTER THAN TO CALL ON ME."

34.

A psychiatrist once asked his patient, Mulla Nasrudin, if the latter suffered from fantasies of self-importance. "NO," replied the Mulla, "ON THE CONTRARY, I THINK OF MYSELF AS MUCH LESS THAN I REALLY AM."

35.

Mulla Nasrudin, visiting India, was told he should by all means go on a tiger hunt before returning to his country.

"It's easy," he was assured. "You simply tie a bleating goat in a thicket as night comes on. The cries of the animal will attract a tiger. You are up in a nearby tree. When the tiger arrives, aim your gun between his eyes and blast away."

When the Mulla returned from the hunt he was asked how he made out. "No luck at all," said Nasrudin.

"Those tigers are altogether too clever for me. THEY TRAVEL IN PAIRS,AND EACH ONE CLOSES AN EYE. SO, OF COURSE, I MISSED THEM EVERY TIME."

36.

Mulla Nasrudin and his wife went to visit a church that had over the portal the inscription: "This is the house of God -- This is the gate of Heaven."

Nasrudin glanced at these words, tried the door and found it locked, turned to his wife and said: "IN OTHER WORDS GO TO HELL!"

37.

"We want a responsible man for this job," said the employer to the applicant, Mulla Nasrudin.

"Well, I guess I am just your man," said Nasrudin.

"NO MATTER WHERE I WORKED, WHENEVER ANYTHING WENT WRONG, THEY TOLD ME I WAS RESPONSIBLE, Sir."

38.

Two fellows at a cocktail party were talking about Mulla Nasrudin, a friend of theirs, who also was there.

"Look at him," the first friend said, "over there in the corner with all those girls standing around listening to him tell big stories and bragging. I thought he was supposed to be a woman hater."

"HE IS," said the second friend, "ONLY HE LEFT HER AT HOME TONIGHT."

39.

"I see you keep copies of all the letters you write to your wife. Do you do that to avoid repeating yourself?" one friend asked Mulla Nasrudin.

"NO," said Nasrudin, "TO AVOID CONTRADICTING MYSELF."

40.

Mulla Nasrudin told his little boy to climb to the top of the step-ladder. He then held his arms open and told the little fellow to jump. As the little boy jumped, the Mulla stepped back and the boy fell flat on his face.

"THAT'S TO TEACH YOU A LESSON," said Nasrudin. "DON'T EVER TRUST ANYBODY, EVEN IF IT IS YOUR OWN FATHER."

41.

Mulla Nasrudin used to say:

"It is easy to understand the truth of the recent report that says that the children of today cry more and behave worse than the children of a generation ago.

BECAUSE THOSE WERE NOT CHILDREN -- THEY WERE US."

42.

"You sold me a car two weeks ago," Mulla Nasrudin said to the used-car salesman.

"Yes, Sir, I remember," the salesman said.

"WELL, TELL ME AGAIN ALL YOU SAID ABOUT IT THEN," said Nasrudin. "I AM GETTING DISCOURAGED."

43.

An artist was hunting a spot where he could spend a week or two and do some work in peace and quiet. He had stopped at the village tavern and was talking to one of the customers, Mulla Nasrudin, about staying at his farm.

"I think I'd like to stay up at your farm," the artist said, "provided there is some good scenery. Is there very much to see up there?"

"I am afraid not " said Nasrudin. "OF COURSE, IF YOU LOOK OUT THE FRONT DOOR YOU CAN SEE THE BARN ACROSS THE ROAD, BUT IF YOU LOOK OUT THE BACK DOOR, YOU CAN'T SEE ANYTHING BUT MOUNTAINS FOR THE NEXT FORTY MILES."

44.

Mulla Nasrudin and his wife were sitting on a bench in the park one evening just at dusk. Without knowing that they were close by, a young man and his girl friend sat down at a bench on the other side of a hedge.

Almost immediately, the young man began to talk in the most loving manner imaginable.

"He does not know we are sitting here," Mulla Nasrudin's wife whispered to her husband. "It sounds like he is going to propose to her. I think you should cough or something and warn him."

"WHY SHOULD I WARN HIM?" asked Nasrudin. "NOBODY WARNED ME."

45.

Mulla Nasrudin was testifying in Court. He noticed that everything he was being taken down by the court reporter. As he went along, he began talking faster and still faster. Finally, the reporter was frantic to keep up with him.

Suddenly, the Mulla said, "GOOD GRACIOUS, MISTER, DON'T WRITE SO FAST, I CAN'T KEEP UP WITH YOU!"

46.

Mulla Nasrudin's servant rushed into the room and cried, "Hurry your husband is lying unconscious in the hall beside a large round box with a piece of paper clutched in his hand."

"HOW EXCITING," said Mulla Nasrudin's wife, "MY FUR COAT HAS COME."

47.

Mulla Nasrudin trying to pull his car out of a parking space banged into the car ahead. Then he backed into the car behind. Finally, after pulling into the street, he hit a beer truck. When the police arrived, the patrolman said, "Let's see your licence, Sir."

"DON'T BE SILLY," said Nasrudin. "WHO DO YOU THINK WOULD GIVE ME A LICENCE?"~

48.

The preacher was chatting with Mulla Nasrudin on the street one day.

"I felt so sorry for your wife in the mosque last Friday," he said, "when she had that terrible spell of coughing and everyone turned to look at her."

"DON'T WORRY ABOUT THAT," said the Mulla. "SHE HAD ON HER NEW SPRING HAT."

49.

The barber asked Mulla Nasrudin, "How did you lose your hair, Mulla?"

"Worry," said Nasrudin.

"What did you worry about?" asked the barber.

"ABOUT LOSING MY HAIR," said Nasrudin.

50.

"You sure look depressed," a fellow said to Mulla Nasrudin. "What's the trouble?"

"Well," said the Mulla, "you remember my aunt who just died. I was the one who had her confined to the

mental hospital for the last five years of her life.
When she died, she left me all her money. NOW I HAVE GOT TO PROVE THAT SHE WAS OF SOUND MIND WHEN SHE MADE HER WILL SIX WEEKS AGO."

51.

"My grandfather," bragged one fellow in the teahouse, 'lived to be ninety-nine and never used glasses."
"WELL," said Mulla Nasrudin, "LOTS OF PEOPLE WOULD RATHER DRINK FROM THE BOTTLE."

52.

It was after the intermission at the theater, and Mulla Nasrudin and his wife were returning to their seats.
"Did I step on your feet as I went out?" the Mulla asked a man at the end of the row.
"You certainly did," said the man awaiting an apology.
Mulla Nasrudin turned to his wife, "IT'S ALL RIGHT, DARLING," he said. "THIS IS OUR ROW."

53.

A patrolman was about to write a speeding ticket, when a woman in the back seat began shouting at Mulla Nasrudin, "There! I told you to watch out. But you kept right on. Getting out of line, not blowing your horn, passing stop streets, speeding, and everything else. Didn't I tell you, you'd get caught? Didn't I? Didn't I?"
"Who is that woman?" the patrolman asked.
"My wife," said the Mulla.
"DRIVE ON," the patrolman said. "YOU HAVE BEEN PUNISHED ENOUGH."

54.

Mulla Nasrudin was visiting the town dentist to get some advance prices on his work.
"The price for pulling a tooth is four dollars each," the dentist told him. "But in order to make it painless we will have to give gas and that will be three dollars extra."
"Oh, don't worry about giving gas," said the Mulla.
"That won't be necessary. We can save the three dollars."
"That's all right with me," said the dentist. "I have heard that you mountain people are strong and tough. All I can say is that you are a brave man."
"IT ISN'T ME THAT'S HAVING MY TOOTH PULLED," said Nasrudin. "IT'S MY WIFE."

55.

The professional money raiser called upon Mulla Nasrudin. "I am seeking contributions for a worthy charity," he said. "Our goal is $100,000 and a well-known philanthropist has already donated a quarter of that."
"WONDERFUL," said Nasrudin. "AND I WILL GIVE YOU ANOTHER QUARTER. HAVE YOU GOT CHANGE FOR A DOLLAR?"

56.

"Come and have a drink, boys "
Mulla Nasrudin came up and took a drink of whisky.
"How is this, Mulla?" asked a bystander. "How can you drink whisky? Sure it was only yesterday ye told me ye was a teetotaller."
"WELL," said Nasrudin. "YOU ARE RIGHT, I AM A TEETOTALLER IT IS TRUE, BUT I AM NOT A BIGOTED ONE!"

57.

One Thursday night, Mulla Nasrudin came home to supper. His wife served him baked beans. He threw his plate of beans against the wall and shouted, "I hate baked beans."
'Mulla, I can't figure you out," his wife said,
"MONDAY NIGHT YOU LIKED BAKED BEANS, TUESDAY NIGHT YOU LIKED BAKED BEANS, WEDNESDAY NIGHT YOU LIKED BAKED BEANS AND NOW, ALL OF A SUDDEN, ON THURSDAY NIGHT, YOU SAY YOU HATE BAKED BEANS."

58.

The prosecutor began his cross-examination of the witness, Mulla Nasrudin.
"Do you know this man?"
"How should I know him?"
"Did he borrow money from you?"
"Why should he borrow money from me?"
Annoyed, the judge asked the Mulla "Why do you persist in answering every question with another question?"
"WHY NOT?" said Mulla Nasrudin

59.

Mulla Nasrudin had taken one too many when he walked upto the police sargeant's desk.
"Officer you'd better lock me up," he said. "I just hit my wife on the head with a beer bottle."
"Did you kill her:" asked the officer.
"Don't think so," said Nasrudin. "THAT'S WHY I WANT YOU TO LOCK ME UP."

60.

Mulla Nasrudin's family was on a picnic. The wife was standing near the edge of a high cliff, admiring the sea dashing on the rocks below. Her young son came up and said, "DAD SAYS IT'S NOT SAFE HERE. EITHER YOU STAND BACK FARTHER OR GIVE ME THE SANDWICHES."

61.

The boss was complaining to Mulla Nasrudin about his constant tardiness. "It's funny," he said. "You are always late in the morning and you live right across the street. Now, Billy Wilson, who lives two miles away, is always on time."
"There is nothing funny about it," said Nasrudin.
"IF BILLY IS LATE IN THE MORNING, HE CAN HURRY, BUT IF I AM LATE, I AM HERE."

62.

The boss told Mulla Nasrudin that if he could not get to work on time, he would be fired. So the Mulla went to the doctor, who gave him a pill. The Mulla took the pill, slept well, and was awake before he heard the alarm clock. He dressed and ate breakfast leisurely.
Later he strolled into the office, arriving half an hour before his boss. When the boss came in, the Mulla said:
"Well, I didn't have any trouble getting up this morning."
"THAT'S GOOD," said Mulla Nasrudin's boss, "BUT WHERE WERE YOU YESTERDAY?"

63.

Mulla Nasrudin had a house on the United States-Canadian border. No one knew whether the house was in the United States or Canada. It was decided to appoint a committee to solve the problem.
After deciding it was in the United States, Mulla Nasrudin leaped with joy. "HURRAH!" he shouted, "NOW I DON'T HAVE TO SUFFER FROM THOSE TERRIBLE CANADIAN WINTERS!"

64.

"Mulla," said a friend, "I have been reading all those reports about cigarettes. Do you really think that cigarette smoking will shorten your days?"
"I CERTAINLY DO," said Mulla Nasrudin. I TRIED TO STOP SMOKING LAST SUMMER AND EACH OF MY DAYS SEEMED AS LONG AS A MONTH."

65.

Mulla Nasrudin had been pulled from the river in what the police suspected was a suicide attempt. When they were questioning him at headquarters, he admitted that he had tried to kill himself. This is the story he told:
"Yes, I tried to kill myself. The world is against me and I wanted to end it all. I was determined not to do a

halfway job of it, so I bought a piece of rope, some matches, some kerosene, and a pistol. Just in case none of those worked, I went down by the river. I threw the rope over a limb hanging out over the water, tied that rope around my neck, poured kerosene all over myself and lit that match. I jumped off the river and put that pistol to my head and pulled the trigger. And guess what happened? I missed. The bullet hit the rope before I could hang myself and I fell in the river and the water put out the fire before I could burn myself.
AND YOU KNOW, IF I HAD NOT BEEN A GOOD SWIMMER, I WOULD HAVE ENDED UP DROWNING MY FOOL SELF."~

66.

Mulla Nasrudin and his wife had just been fighting. The wife felt a bit ashamed and was standing looking out of the window. Suddenly, something caught her attention.
"Honey," she called. "Come here, I want to show you something."
As the Mulla came to the window to see, she said. "Look at those two horses pulling that load of hay up the hill. Why can't we pull together like that, up the hill of life?"
"THE REASON WE CAN'T PULL UP THE HILL LIKE A COUPLE OF HORSES," said Nasrudin, "IS BECAUSE ONE OF US IS A JACKASS!"

67.

Mulla Nasrudin had finished his political speech and answering questions.
"One question, Sir, if I may," said a man down front you ever drink alcoholic beverages?"
"BEFORE I ANSWER THAT," said Nasrudin, "I'D LIKE TO KNOW IF IT'S IN THE NATURE OF AN INQUIRY OR AN INVITATION."

68.

Mulla Nasrudin's wife was always after him to stop drinking. This time, she waved a newspaper in his face and said, "Here is another powerful temperance moral.
'Young Wilson got into a boat and shoved out into the river, and as he was intoxicated, he upset the boat, fell into the river and was drowned.' See, that's the way it is, if he had not drunk whisky he would not have lost his life."
"Let me see," said the Mulla. "He fell into the river, didn't he?"
"That's right," his wife said.
"He didn't die until he fell in, is that right? " he asked.
"That's true," his wife said.
"THEN IT WAS THE WATER THAT KILLED HIM," said Nasrudin, "NOT WHISKY."

69.

Mulla Nasrudin stormed into the Postmaster General's office and shouted, "I am being pestered by threatening letters, and I want somebody to do something about it."
"I am sure we can help," said the Postmaster General. "That's a federal offence. Do you have any idea who is sending you these letters?"
"I CERTAINLY DO," said Nasrudin. "IT'S THOSE INCOME TAX PEOPLE."

70.

Mulla Nasrudin let out a burst of profanity which shocked a lady social worker who was passing by. She looked at him critically and said: "My, where did you learn such awful language?"
"WHERE DID I LEARN IT?" said Nasrudin. "LADY, I DIDN'T LEARN IT, IT'S A GIFT."

71.

Mulla Nasrudin was talking to his friends in the teahouse about the new preacher.
"That man, ' said the Mulla, "is the talkingest person in the world. And he can't be telling the truth all the time. THERE JUST IS NOT THAT MUCH TRUTH."

72.

"My wife talks to herself," the friend told Mulla Nasrudin.
"SO DOES MINE," said the Mulla, "BUT SHE DOESN'T REALISE IT. SHE THINKS I AM

LISTENING."

73.

The man climbed on the stool at a little lunch counter for breakfast. "Quite a rainy spell, isn't it?" he said to Mulla Nasrudin, the man next to him. "Almost like the flood."
"Flood? What flood?" said the Mulla.
"Why, the flood," the first man said, "you know Noah and the Ark and Mount Ararat."
"NOPE," said Mulla Nasrudin, "I HAVE NOT READ THE MORNING PAPER, YET, SIR."

74.

A preacher approached Mulla Nasrudin lying in the gutter.
"And so," he asked, "this is the work of whisky, isn't it?"
"NO," said Nasrudin. "THIS IS THE WORK OF A BANANA PEEL, SIR."

75.

Mulla Nasrudin came up to a preacher and said that he wanted to be transformed to the religious life totally. "That's fine," said the preacher, "but are you sure you are going to put aside all sin?"
"Yes Sir, I am through with sin," said the Mulla.
"And are you going to pay up all your debts?" asked the preacher.
"NOW WAIT A MINUTE, PREACHER," said Nasrudin, "YOU AIN'T TALKING RELIGION NOW, YOU ARE TALKING BUSINESS."

76.

"It is being rumoured around town," a friend said to Mulla Nasrudin, "that you and your wife are not getting along too well. Is there anything to it?"
"NONSENSE," said Nasrudin. "WE DID HAVE A FEW WORDS AND I SHOT HER. BUT THAT'S AS FAR AS IT WENT."

77.

The word had passed around that Mulla Nasrudin's wife had left him. While the news was still fresh, an old friend ran into him.
"I have just heard the bad news that your wife has left you," said the old friend. "I suppose you go home every night now and drown your sorrow in drink?"
"No, I have found that to be impossible," said the Mulla.
"Why is that?" asked his friend "No drink?"
"NO," said Nasrudin, "NO SORROW."

78.

After the speech Mulla Nasrudin shook hands with the speaker and said he never had a more enjoyable evening.
"You found my remarks interesting, I trust," said the speaker.
"NOT EXACTLY," said Nasrudin, "BUT YOU DID CURE MY INSOMNIA."

79.

Mulla Nasrudin who had worked hard on his speech was introduced and given his place at the microphone.
He stood there for half a minute completely speechless and then said, "The human mind is the most wonderful device in the world. It starts working the instant you are born and never stops working night or day for your entire life -- UNTIL THE MOMENT YOU STAND UP TO MAKE A SPEECH."

80.

Mulla Nasrudin's wife was a candidate for the state legislature And this was the last day of campaigning.
"My, I am tired," said Mulla Nasrudin as they returned to their house after the whole day's work. "I am almost ready to drop."
"You tired!" cried his wife. "I am the one to be tired. I made fourteen speeches today."

"I KNOW," said Nasrudin, "BUT I HAD TO LISTEN TO THEM."

81.

"Mulla, you look sad," said a friend. "What is the matter?"
"I had an argument with my wife," said the Mulla "and she swore she would not talk to me for 30 days."
"Well, you should be very happy," said the first.
"HAPPY?" said Mulla Nasrudin. "THIS IS THE 30TH DAY."

82.

Mulla Nasrudin was sitting in a station smoking, when a woman came in, and sitting beside him, remarked: "Sir, if you were a gentleman, you would not smoke here!"
"Mum," said the Mulla, "if ye was a lady ye'd sit farther away."
Pretty soon the woman burst out again:
"If you were my husband, I'd given you poison!"
"WELL, MUM," returned Nasrudin, as he puffed away at his pipe, "IF YOU WERE ME WIFE, I'D TAKE IT."

83.

Somebody asked Mulla Nasrudin why he lived on the top floor, in his small, dusty old rooms, and suggested that he move.
"NO," said Nasrudin, "NO, I SHALL ALWAYS LIVE ON THE TOP FLOOR. IT IS THE ONLY PLACE WHERE GOD ALONE IS ABOVE ME." Then after a pause, "HE'S BUSY -- BUT HE'S QUIET."

84.

Mulla Nasrudin was in tears when he opened the door for his wife. "I have been insulted," he sobbed. "Your mother insulted me."
"My mother," she exclaimed. "But she is a hundred miles away."
"I know, but a letter came for you this morning and I opened it."
She looked stern. "I see, but where does the insult come in?"
"IN THE POSTSCRIPT," said Nasrudin. "IT SAID 'DEAR NASRUDIN, PLEASE, DON'T FORGET TO GIVE THIS LETTER TO MY DAUGHTER.'"

85.

The richest man of the town fell into the river.
He was rescued by Mulla Nasrudin. The fellow asked the Mulla how he could reward him.
"The best way, Sir," said Nasrudin. "is to say nothing about it. IF THE OTHER FELLOWS KNEW I'D PULLED YOU OUT, THEY'D CHUCK ME IN."

86.

Mulla Nasrudin arrived late at the country club dance, and discovered that in slipping on the icy pavement outside, he had torn one knee of his trousers.
"Come into the ladies' dressing room, Mulla," said his wife -- "There's no one there and I will pin it up for you."
Examination showed that the rip was too large to be pinned. A maid furnished a needle and thread and was stationed at the door to keep out intruders, while Nasrudin removed his trousers. His wife went busily to work.
Presently at the door sounded excited voices.
"We must come in, maid," a woman was saying. "Mrs. Jones is ill. Quick, let us in."
"Here," said the resourceful Mrs. Mulla Nasrudin to her terrified husband, "get into this closest for a minute."
She opened the door and pushed the Mulla through it just in time. But instantly, from the opposite side of the door, came loud thumps and the agonized voice of the Mulla demanding that his wife open it at once.
"But the women are here," Mrs. Nasrudin objected.
"OH, DAMN THE WOMEN!" yelled Nasrudin. "I AM OUT IN THE BALLROOM."

87.

"I can't find anything organically wrong with you," the doctor said to Mulla Nasrudin. "As you know, many illnesses come from worry. You probably have some business or social problem that you should talk over with a good psychiatrist. A case very similar to yours came to me only a few weeks ago. The man had a $5,000 note due and could not pay it. Because of his money problem, he had worried himself into a state of nervous exhaustion."

"And did you cure him?" asked Mulla Nasrudin.

"Yes," said the doctor, "I just told him to stop worrying; that life was too short to make himself sick over a scrap of paper. Now he is back to normal. He has stopped worrying entirely."

"YES; I KNOW," said Nasrudin, sadly. "I AM THE ONE HE OWES THE $5,000 TO."

88.

It was the final hand of the night. The cards were dealt. The pot was opened. Plenty of raising went on. Finally, the hands were called.

"I win," said one fellow. "I have three aces and a pair of queens."

"No, I win, ' said the second fellow. "I have three aces and a pair of kings."

"NONE OF YOU-ALL WIN," said Mulla Nasrudin, the third one. "I DO. I HAVE TWO DEUCES AND A THIRTY-EIGHT SPECIAL."

89.

Mulla Nasrudin and his two friends were arguing over whose profession was first established on earth.

"Mine was," said the surgeon. "The Bible says that Eve was made by carving a rib out of Adam."

"Not at all," said the engineer. "An engineering job came before that. In six days the earth was created out of chaos. That was an engineer's job."

"YES," said Mulla Nasrudin, the politician, "BUT WHO CREATED THE CHAOS?"

90.

Mulla Nasrudin, as a candidate, was working the rural precincts and getting his fences mended and votes lined up. On this particular day, he had his young son with him to mark down on index cards whether the voter was for or against him. In this way, he could get an idea of how things were going.

As they were getting out of the car in front of one farmhouse, the farmer came out the front door with a shotgun in his hand and screamed at the top of his voice, "I know you -- you dirty filthy crook of a politician. You are no good. You ought to be put in jail. Don't you dare set foot inside that gate or I'll blow your head off. Now, you get back in your car and get down the road before I lose my temper and do something I'll be sorry for."

Mulla Nasrudin did as he was told. A moment later he and his son were speeding down the road away from that farm.

"Well," said the boy to the Mulla, "I might as well tear that man's card up, hadn't I?"

"TEAR IT UP?" cried Nasrudin. "CERTAINLY NOT. JUST MARK HIM DOWN AS DOUBTFUL."

91.

Mulla Nasrudin who prided himself on being something of a good Samaritan was passing an apartment house in the small hours of the morning when he noticed a man leaning limply against the door way.

"What is the matter," asked the Mulla, "Drunk?"

"Yup."

"Do you live in this house?"

"Yup."

"Do you want me to help you upstairs?"

"Yup."

With much difficulty the Mulla half dragged, half carried the dropping figure up the stairway to the second floor.

"What floor do you live on?" asked the Mulla. "Is this it?"

"Yup."

Rather than face an irate wife who might, perhaps take him for a companion more at fault than her spouse,

the Mulla opened the first door he came to and pushed the limp figure in.
The good Samaritan groped his way downstairs again.
As he was passing through the vestibule he was able to make out the dim outlines of another man, apparently in a worse condition than the first one.
"What's the matter?" asked the Mulla. "Are you drunk too?"
"Yep," was the feeble reply.
"Do you live in this house too?"
"Yep."
"Shall I help you upstairs?"
"Yep."
Mulla Nasrudin pushed, pulled, and carried him to the second floor, where this second man also said he lived. The Mulla opened the same door and pushed him in.
But as he reached the front door, the Mulla discerned the shadow of a third man, evidently worse off than either of the other two. Mulla Nasrudin was about to approach him when the object of his solicitude lurched out into the street and threw himself into the arms of a passing policeman.
"Off'shur! Off'shur! For Heaven's sake, Off'shur," he gasped, "protect me from that man. He has done nothing all night long but carry me upstairs and throw me down the elevator shaf."

93.

The wife of Mulla Nasrudin told him that he had not been sufficiently explicit with the boss when he asked for raise.
"Tell him," said the wife, "that you have seven children, that you have a sick mother you have to sit up with many nights, and that you have to wash dishes because you can't afford a maid."
Several days later Mulla Nasrudin came home and announced he had been fired.
"THE BOSS," explained Nasrudin, "SAID I HAVE TOO MANY OUTSIDE ACTIVITIES."

94.

"I knew an artist once who painted a cobweb on the ceiling so realistically that the maid spent hours trying to get it down," said Mulla Nasrudin's wife.
"Sorry, Dear," replied Nasrudin. "I just don't believe it."
"Why not? Artists have been known to do such things."
"YES." said Nasrudin, "BUT NOT MAIDS!"

95.

"And now I want you boys to tell me who wrote 'Hamlet'?" asked the superintendent.
"P-p-please, Sir," replied a frightened boy, "it -- it was not me."
That same evening the superintendent was talking to his host, Mulla Nasrudin. The superintendent said:
"A most amusing thing happened today. I was questioning the class over at the school, and I asked a boy who wrote 'Hamlet' He answered tearfully, 'P-p-please, Sir, it -- it was not me!"
After loud and prolonged laughter, Mulla Nasrudin said:
"THAT'S PRETTY GOOD, AND I SUPPOSE THE LITTLE RASCAL HAD DONE IT ALL THE TIME!"

96.

Mulla Nasrudin was chatting with an acquaintance at a cocktail party.
"Whenever I see you," said the Mulla, "I always think of Joe Wilson."
"That's funny," his acquaintance said, "I am not at all like Joe Wilson."
"OH, YES, YOU ARE," said Nasrudin. "YOU BOTH OWE ME $100.

97.

Once Mulla Nasrudin was asked what he considered to be a perfect audience.
"Oh, to me," said Nasrudin, "the perfect audience is one that is well educated, highly intelligent -- AND JUST A LITTLE BIT DRUNK."

98.

One night Mulla Nasrudin came home to his wife with lipstick on his collar.

"Where did you get that?" she asked. "From my maid?"
"No," said the Mulla.
"From my dressmaker?" snapped his wife.
"NO," said Nasrudin indignantly. "DON'T YOU THINK I HAVE ANY FRIENDS OF MY OWN?"

99.

A man was seated at a lunch counter when a pretty girl, followed by young Mulla Nasrudin came in. They took the only vacant stools, which happened to be on either side of the side. Wanting to be gracious, he offered to change seats with Mulla Nasrudin so they might sit together.
"Oh, that's not necessary," said the Mulla.
But the man insisted, and they changed seats.
Mulla Nasrudin then said to the pretty girl, "SINCE THE SEATING ARRANGEMENTS SUIT THIS POLITE GENTLEMAN, WE MIGHT AS WELL MAKE HIM REAL HAPPY AND GET ACQUAINTED."

100.

A man at a seaside resort said to his new acquaintance, Mulla Nasrudin, "I see two cocktails carried to your room every morning, as if you had someone to drink with."
"YES, SIR," said the Mulla, "I DO. ONE COCKTAIL MAKES ME FEEL LIKE ANOTHER MAN, AND, OF COURSE, I HAVE TO BUY A DRINK FOR THE OTHER MAN."

101.

The wedding had begun, the bride was walking down the aisle. A lady whispered to Mulla Nasrudin who was next to her, "Can you imagine, they have known each other only three weeks, and they are getting married!"
"WELL," said Mulla Nasrudin, "IT'S ONE WAY OF GETTING ACQUAINTED."

102.

Mulla Nasrudin and his two friends were discussing what they would do if they awoke one morning to discover that they were millionaires.
The Spaniard friend said he would build a bull ring.
The American friend said he would go to Paris to have a good time.
And, Mulla Nasrudin said HE WOULD GO TO SLEEP AGAIN TO SEE IF HE COULD MAKE ANOTHER MILLION."

103.

A middle-aged woman lost her balance and fell out of a window into a garbage can. Mulla Nasrudin, passing remarked: "Americans are very wasteful. THAT WOMAN WAS GOOD FOR TEN YEARS YET."

104.

Mulla Nasrudin was told he would lose his phone if he did not retract what he had said to the General Manager of the phone company in the course of a conversation over the wire.
"Very well, Mulla Nasrudin will apologize," he said.
He called Main 7777.
"Is that you, Mr. Doolittle?"
"It is."
"This is Mulla Nasrudin.
"Well?"
"This morning in the heat of discussion I told you to go to hell!"
"Yes?"
"WELL," said Nasrudin, "DON'T GO!"

105.

A political leader was visiting the mental hospital. Mulla Nasrudin sitting in the yard said, "You are a politician, are you not?"

"Yes," said the leader. "I live just down the road."
"I used to be a politician myself once," said the Mulla, "but now I am crazy. Have you ever been crazy?"
"No," said the politician as he started to go away.
"WELL, YOU OUGHT TRY IT," said Nasrudin "IT BEATS POLITICS ANY DAY."

106.

The editor of the town weekly received this letter from Mulla Nasrudin:
"Dear Sir: Last week I lost my watch which I valued highly. The next day I ran an ad in your paper. Yesterday, I went home and found the watch in the pocket of my brown suit. YOUR PAPER IS WONDERFUL!"

107.

Mulla Nasrudin had been out speaking all day and returned home late at night, tired and weary.
"How did your speeches go today?" his wife asked.
"All right, I guess," the Mulla said. "But I am afraid some of the people in the audience didn't understand some of the things I was saying."
"What makes you think that?" his wife asked.
"BECAUSE," whispered Mulla Nasrudin, "I DON'T UNDERSTAND THEM MYSELF."

108.

Mulla Nasrudin, a distraught father, visiting his son in a prison waiting room, turned on him and said:
"I am fed up with you. Look at your record: attempted robbery, attempted robbery, attempted burglary, attempted murder. WHAT A FAILURE YOU HAVE TURNED OUT TO BE; YOU CAN'T SUCCEED IN ANYTHING YOU TRY."

109.

Mulla Nasrudin and some of his friends pooled their money and bought a tavern. They immediately closed it and began to paint and fix it up inside and out. A few days after all the repairs had been completed and there was no sign of its opening, a thirsty crowd gathered outside. One of the crowd yelled out, "Say, Nasrudin, when you gonna open up?"
"OPEN UP? WE ARE NOT GOING TO OPEN UP," said the Mulla. "WE BOUGHT THIS PLACE FOR OURSELVES!"

110.

A man who has been married for ten years complained one day to his friend Mulla Nasrudin. "When we were first married," he said, "I was very happy. I would come home from a hard day at the office. My little dog would race around barking, and my wife would bring me my slippers. Now after ten years, everything has changed. When I come home, my dog brings me my slippers, and my wife barks at me!"
"I DON'T KNOW WHAT YOU ARE COMPLAINING ABOUT," said Nasrudin. "YOU ARE STILL GETTING THE SAME SERVICE, ARE YOU NOT?"

111.

Mulla Nasrudin's wife limped past the teahouse.
"There goes a woman who is willing to suffer for her beliefs," said the Mulla to his friends there.
"Why, what belief is that?" asked someone.
"OH, SHE BELIEVES SHE CAN WEAR A NUMBER FOUR SHOE ON A NUMBER SIX FOOT," said Nasrudin.

112.

The lawyer was working on their divorce case.
After a preliminary conference with Mulla Nasrudin, the lawyer reported back to the Mulla's wife.
"I have succeeded," he told her, "in reaching a settlement with your husband that's fair to both of you."
"FAIR TO BOTH?" cried the wife. "I COULD HAVE DONE THAT MYSELF. WHY DO YOU THINK I HIRED A LAWYER?"

113.

Mulla Nasrudin was suffering from what appeared to be a case of shattered nerves. After a long spell of failing health, he finally called a doctor.

"You are in serious trouble," the doctor said. "You are living with some terrible evil thing; something that is possessing you from morning to night. We must find what it is and destroy it."

"SSSH, DOCTOR," said Nasrudin, "YOU ARE ABSOLUTELY RIGHT, BUT DON'T SAY IT SO LOUD -- SHE IS SITTING IN THE NEXT ROOM AND SHE MIGHT HEAR YOU."

114.

Mulla Nasrudin and one of his friends had been drinking all evening in a bar. The friend finally passed out and fell to the floor. The Mulla called a doctor who rushed him to a hospital. When he came to, the doctor asked him, "Do you see any pink elephants or little green men?"

"Nope," groaned the patient.

"No snakes or alligators?" the doctor asked.

"Nope," the drunk said.

"Then just sleep it off and you will be all right in the morning," said the doctor.

But Mulla Nasrudin was worried. "LOOK, DOCTOR." he said, "THAT BOY'S IN BAD SHAPE. HE SAID HE COULDN'T SEE ANY OF THEM ANIMALS, AND YOU AND I KNOW THE ROOM IS FULL OF THEM."

115.

Mulla Nasrudin and one of his friends were attending a garden party for charity which featured games of chance.

"I just took a one-dollar chance for charity," said the friend, "and a beautiful blonde gave me a kiss. I hate to say it, but she kissed better than my wife!"

The Mulla said he was going to try it. Afterwards the friend asked: "How was it, Mulla?"

"SWELL," said Nasrudin, "BUT NO BETTER THAN YOUR WIFE."

116.

Mulla Nasrudin's teenager son had dented a fender on the family car.

"What did your father say when you told him?" the boy's mother asked.

"Should I leave out the cuss words?" he said.

"Yes, of course," said his mother.

"IN THAT CASE," said the boy, "HE DIDN'T SAY A WORD."

117.

The woman lecturer was going strong. "For centuries women have been misjudged and mistreated," she shouted. "They have suffered in a thousand ways. Is there any way that women have not suffered?"

As she paused to let that question sink in, it was answered by Mulla Nasrudin, who was presiding the meeting. "YES, THERE IS ONE WAY," he said. "THEY HAVE NEVER SUFFERED IN SILENCE."

118.

The man at the poultry counter had sold everything except one fryer. Mulla Nasrudin, a customer, said he was entertaining at dinner and wanted a nice-sized fryer. The clerk threw the fryer on the scales and said, "This one will be $1.35."

"Well," said the Mulla, "I really wanted a larger one."

The clerk, thinking fast, put the fryer back in the box and stirred it around a bit. Then he brought it out again and put it on the scales. "This one," he said, "will be S1.95."

"WONDERFUL," said Nasrudin. "I WILL TAKE BOTH OF THEM!"

119.

A highway patrolman pulled alongside Mulla Nasrudin's car and waved him to the side of the road.

"Sir your wife fell out of the car three miles back," he said.

"SO THAT'S IT," said the Mulla. "I THOUGHT I HAD GONE STONE DEAF."

120.

The young doctor seemed pleased after looking over his patient, Mulla Nasrudin.
"You are getting along just fine," he said. "Of course. your shoulder is still badly swollen, but that does not bother me in the least."
"I DON'T GUESS IT DOES," said Nasrudin. "IF YOUR SHOULDER WERE SWOLLEN, IT WOULDN'T BOTHER ME EITHER."

121.

Mulla Nasrudin had been placed in a mental hospital, for treatment. After a few weeks, a friend visited him. "How are you going on?" he asked.
"Oh, just fine," said the Mulla.
"That's good," his friend said. "Guess you will be coming back to your home soon?"
"WHAT!" said Nasrudin. "I SHOULD LEAVE A FINE COMFORTABLE HOUSE LIKE THIS WITH A SWIMMING POOL AND FREE MEALS TO COME TO MY OWN DIRTY HOUSE WITH A MAD WIFE TO LIVE WITH? YOU MUST THINK I AM CRAZY!"

122.

Mulla Nasrudin visiting a mental hospital stood chatting at great length to one man in particular. He asked all sorts of questions about how he was treated, and how long he had been there and what hobbies he was interested in.
As the Mulla left him and walked on with the attendant, he noticed he was grinning broadly. The Mulla asked what was amusing and the attendant told the visitor that he had been talking to the medical superintendent. Embarrassed, Nasrudin rushed back to make apologies. "I AM SORRY DOCTOR," he said. "I WILL NEVER GO BY APPEARANCES AGAIN."

123.

A famous surgeon had developed the technique of removing the brain from a person, examining it, and putting it back. One day, some friends brought him Mulla Nasrudin to be examined The surgeon operated on the Mulla and took his brain out. When the surgeon went to the laboratory to examine the brain, he discovered the patient had mysteriously disappeared. Six years later Mulla Nasrudin returned to the hospital.
"Where have you been for six years?" asked the amazed surgeon.
"OH, AFTER I LEFT HERE," said Mulla Nasrudin, "I GOT ELECTED TO CONGRESS AND I HAVE BEEN IN THE CAPITAL EVER SINCE, SIR."

124.

Mulla Nasrudin was telling a friend how he got started in the bank business.
"I was out of work," he said, "so to keep busy, I rented an empty store, and painted the word 'BANK' on the window. The same day, a man came in and deposited $300. Next day, another fellow came in and put in $250.
WELL, SIR, BY THE THIRD DAY I'D GOT SO MUCH CONFIDENCE IN THE VENTURE THAT I PUT IN $50 OF MY OWN MONEY."

125.

Mulla Nasrudin, shipwrecked, was finally washed ashore on a strange island. He was glad to be on land, but afraid he might be among wild and unfriendly natives, so he explored cautiously, and at last saw smoke from a fire rising from the jungle. As he made his way slowly through the woods, scared half to death, he heard a voice say, "Pass that bottle and deal those cards."
"THANK GOD!" cried Nasrudin. "I AM AMONG CIVILISED PEOPLE!"

126.

"What was the argument between you and your father-in-law, Nasrudin?" asked a friend.
"I didn't mind, when he wore my hat, coat, shoes and suit, BUT WHEN HE SAT DOWN AT THE DINNER TABLE AND LAUGHED AT ME WITH MY OWN TEETH -- THAT WAS TOO MUCH," said Mulla Nasrudin.

127.

Mulla Nasrudin's wife was forever trying to curb his habit of swearing. One day, while shaving, the Mulla nicked his chin, and promptly launched into his most colourful array of cuss words. His wife thereupon repeated it all after him, hoping that her action in doing so would shame him into reforming at last.

But instead, the Mulla waited for her to finish them with a familiar twinkle in his eyes said: "YOU HAVE THE WORDS ALL RIGHT, MY DEAR, BUT YOU DON'T KNOW THE TUNE."

128.

A young bachelor, frequenting the pub quite often, was in the habit of singing laurels of his bachelorhood to all within hearing distance.

He was quite cured of his self-centered, eccentric ideals, when once, Mulla Nasrudin got up calmly from the table, gave the hero a paternal thump on the back and remarked, "I SUPPOSE, YOUNG CHAP, YOUR FATHER MUST HAVE BEEN A BACHELOR TOO."

129.

At a breakfast one morning, Mulla Nasrudin was telling his wife about the meeting of his civic club the night before. "The president of the club," he said, "offered a silk hat to the member who would truthfully say that during his married life he had never kissed any woman but his wife. And not a man stood up."

"Why," his wife asked, "didn't you stand up?"

"WELL," said Nasrudin, "I WAS GOING TO, BUT YOU KNOW HOW SILLY I LOOK IN A SILK HAT."

130.

The minister was congratulating Mulla Nasrudin on his 40th wedding anniversary. "It requires a lot of patience, tolerance, and understanding to live with the same woman for 40 years," he said.

"THANK YOU," said Nasrudin, "BUT SHE'S NOT THE SAME WOMAN SHE WAS WHEN WE WERE FIRST MARRIED."

131.

Mulla Nasrudin was talking to his little girl about being brave.

"But ain't you afraid of cows and horses?" she asked.

"Of course not." said the Mulla

"And ain't you afraid of bees and thunder and lightening?" asked the child.

"Certainly not." said the Mulla again.

"GEE, DADDY," she said "GUESS YOU AIN'T AFRAID OF NOTHING IN THE WORLD BUT MAMA."

132.

The audience was questioning Mulla Nasrudin who had just spoken on big game hunting in Africa.

"Is it true," asked one, "that wild beasts in the jungle won't harm you if you carry a torch?"

"THAT ALL DEPENDS," said Nasrudin "ON HOW FAST YOU CARRY IT."

133.

A father was bragging about his daughter who had studied painting in Paris.

"This is the sunset my daughter painted," he said to Mulla Nasrudin. "She studied painting abroad, you know."

"THAT ACCOUNTS FOR IT," said Nasrudin. "I NEVER SAW A SUNSET LIKE THAT IN THIS COUNTRY."

134.

Mulla Nasrudin and one of his friends rented a boat and went fishing. In a remote part of the like they found a spot where the fish were really biting.

"We'd better mark this spot so we can come back tomorrow," said the Mulla.

"O.k., I'll do it," replied his friend.
When they got back to the dock, the Mulla asked, "Did you mark that spot?"
"Sure," said the second, "I put a chalk mark on the side of the boat."
"YOU NITWIT," said Nasrudin. "HOW DO YOU KNOW WE WILL GET THE SAME BOAT TOMORROW?"

135.

One evening when a banquet was all set to begin, the chairman realized that no minister was present to return thanks. He turned to Mulla Nasrudin, the main speaker and said, "Sir, since there is no minister here, will you ask the blessing, please?"
Mulla Nasrudin stood up, bowed his head, and with deep feeling said, "THERE BEING NO MINISTER PRESENT, LET US THANK GOD."

136.

"Have I not shaved you before, Sir?" the barber asked Mulla Nasrudin.
"NO," said Nasrudin, "I GOT THAT SCAR DURING THE WAR."

137.

A barber was surprised to get a tip from Mulla Nasrudin, a customer, before he even climbed into the chair.
"You are the first customer, Mulla," he said, "ever to give me a tip before I cut the hair."
"THAT'S NOT A TIP," said Nasrudin. "THAT'S HUSH MONEY.

138.

"Thankful! What do I have to be thankful for? I can't pay my bills," said one fellow to Mulla Nasrudin.
"WELL, THEN," said Nasrudin, "BE THANKFUL YOU AREN'T ONE OF YOUR CREDITORS."

139.

The pilot at the air show was taking passengers up for a spin around town for five dollars a ride. As he circled city with Mulla Nasrudin, the only customer aboard, he his engine and began to glide toward the airport.
"I will bet those people down there think my engine couped out," he laughed. "I will bet half of them are scared to death."
"THAT'S NOTHING." said Mulla Nasrudin, "HALF OF US UP HERE ARE TOO."

140.

Mulla Nasrudin who was reeling drunk was getting into his automobile when a policeman came up and asked
"You're not going to drive that car, are you?"
"CERTAINLY I AM GOING TO DRIVE," said Nasrudin. "ANYBODY CAN SEE I AM IN NO CONDITION TO WALK."

141.

Mulla Nasrudin and his wife on a safari cornered a lion. But the lion fooled them; instead of standing his ground and fighting, the lion took to his heels and escaped into the underbush.
Mulla Nasrudin terrified very much, was finally asked to stammer out to his wife, "YOU GO AHEAD AND SEE WHERE THE LION HAS GONE, AND I WILL TRACE BACK AND SEE WHERE HE CAME FROM."

142.

Mulla Nasrudin and a friend were chatting at a bar.
"Do you have the same trouble with your wife that I have with mine?" asked the Mulla.
"What trouble?"
"Why, money trouble. She keeps nagging me for money, money, money, and then more money," said the Mulla.

"What does she want with all the money you give her? What does she do with it?"
"I DON'T KNOW," said Nasrudin. "I NEVER GIVE HER ANY."

143.

Mulla Nasrudin's weekend guest was being driven to the station by the family chauffeur.
"I hope you won't let me miss my train," he said.
"NO, SIR," said the chauffeur. "THE MULLA SAID IF DID, I'D LOSE MY JOB."

144.

Mulla Nasrudin: "My wife has a chronic habit of sitting up every night until two and three o'clock in the morning and I can't break her of it."
Sympathetic friend: "Why does she sit up that late?"
Nasrudin: "WAITING FOR ME TO COME HOME."

145.

"Mulla, did your father leave much money when he died?"
"NO," said Mulla Nasrudin, "NOT A CENT. IT WAS THIS WAY. HE LOST HIS HEALTH GETTING WEALTHY, THEN HE LOST HIS WEALTH TRYING TO GET HEALTHY."

146.

Mulla Nasrudin, a mental patient, was chatting with the new superintendent at the state hospital. "We like you a lot better than we did the last doctor," he said.
The new superintendent was obviously pleased. "And would you mind telling me why?" he asked.
"OH, SOMEHOW YOU JUST SEEM SO MUCH MORE LIKE ONE OF US," said Nasrudin.

147.

Mulla Nasrudin: "How much did you pay for that weird-looking hat?"
Wife: "It was on sale, and I got it for a song."
Nasrudin "WELL, IF I HADN'T HEARD YOU SING. I'D SWEAR YOU HAD BEEN CHEATED."

148.

Mulla Nasrudin was a hypochondriac He has been pestering the doctors of his town to death for years. Then one day, a young doctor, just out of the medical school moved to town. Mulla Nasrudin was one of his first patients.
"I have heart trouble," the Mulla told him. And then he proceeded to describe in detail a hundred and one symptoms of all sorts of varied ailments. When he was through he said, "It is heart trouble, isn't it?"
"Not necessarily," the young doctor said. "You have described so many symptoms that you might well have something else wrong with you."
"HUH," snorted Mulla Nasrudin "YOU HAVE YOUR NERVE. A YOUNG DOCTOR, JUST OUT OF SCHOOL, DISAGREEING WITH AN EXPERIENCED INVALID LIKE ME."

149.

Mulla Nasrudin called his wife from the office and said he would like to bring a friend home for dinner that night.
"What?" screamed his wife. "You know better than that You know the cook quit yesterday, the baby's got the measles, the hot water heater is broken, the painters are redecorating the living room and I don't even have any way to get to the supermarket to get our groceries."
"I know all that," said Nasrudin. "THAT'S WHY I WANT TO BRING HIM HOME FOR DINNER. HE IS A NICE YOUNG MAN AND I LIKE HIM. BUT HE'S THINKING OF GETTING MARRIED."

150.

Mulla Nasrudin and his wife were guests at an English country home -- an atmosphere new and uncomfortable to them. In addition, they were exceptionally awkward when it came to hunting; so clumsy in fact that the Mulla narrowly missed shooting the wife of their host. When the Englishman sputtered his rage at such dangerous ineptness, Mulla Nasrudin handed his gun to the Englishman and said, "WELL, HERE,

TAKE MY GUN; IT'S ONLY FAIR THAT YOU HAVE A SHOT AT MY WIFE."

151.

Mulla Nasrudin and his friend, out hunting, were stopped by a game warden. The Mulla took off, and the game warden went after him and caught him, and then the Mulla showed the warden his hunting licence.
"Why did you run when you had a licence?" asked the warden.
"BECAUSE," said Nasrudin, "THE OTHER FELLOW DIDN'T HAVE ONE."

152.

The great specialist had just completed his medical examination of Mulla Nasrudin and told him the fee was $25.
"The fee is too high I ain't got that much." said the Mulla.
"Well make it $15, then."
"It's still too much. I haven't got it," said the Mulla.
"All right," said the doctor, "give me $5 and beat it."
"Who has $5? Not me," said the Mulla.
"Well give me whatever you have, and get out," said the doctor.
"Doctor, I have nothing," said the Mulla.
By this time the doctor was in a rage and said, "If you have no money you have some nerve to call on a specialist of my standing and my fees."
Mulla Nasrudin, too, now got mad and shouted back at the doctor: "LET ME TELL YOU, DOCTOR, WHEN MY HEALTH IS CONCERNED NOTHING IS TOO EXPENSIVE FOR ME."

153.

Mulla Nasrudin was talking in the teahouse on the lack of GOOD SAMARITAN SPIRIT in the world today. To illustrate he recited an episode: "During the lunch hour I walked with a friend toward a nearby restaurant when we saw laying on the street a helpless fellow human who had collapsed."
After a solemn pause the Mulla added, "Not only had nobody bothered to stop and help this poor fellow, BUT ON OUR WAY BACK AFTER LUNCH WE SAW HIM STILL LYING IN THE SAME SPOT."

154.

Mulla Nasrudin sitting in the street car addressed the woman standing before him: "You must excuse my not giving you my seat -- I am a member of The Sit Still Club."
"Certainly, Sir," the woman replied. "And please excuse my staring -- I belong to The Stand and Stare Club."
She proved it so well that Mulla Nasrudin at last got to his feet.
"I GUESS, MA'AM," he mumbled, "I WILL RESIGN FROM MY CLUB AND JOIN YOURS."

155.

"I am terribly worried," said Mulla Nasrudin to the psychiatrist. "My wife thinks she's a horse."
"We should be able to cure her," said the psychiatrist "But it will take a long time and quite a lot of money."
"OH, MONEY IS NO PROBLEM," said Nasrudin. "SHE HAS WON SO MANY HORSE RACES."

156.

The caravan was marching through the desert. It was hot and dry with not a drop of water anywhere.
Mulla Nasrudin fell to the ground and moaned.
"What's the matter with him?" asked the leader of the caravan.
"He is just homesick," said Nasrudin's companion.
"Homesick? We are all homesick," said the leader.
"YES," said Mulla Nasrudin's companion "BUT HE IS WORSE. HE OWNS A TAVERN."

157.

Mulla Nasrudin's son was studying homework and said his father, "Dad, what is a monologue?"
"A MONOLOGUE," said Nasrudin, "IS A CONVERSATION BEING CARRIED ON BY YOUR MOTHER WITH ME."

158.

Mulla Nasrudin stormed out of his office and yelled, "SOMETHING HAS GOT TO BE DONE ABOUT THOSE SIX PHONES ON MY DESK. FOR THE PAST FIVE MINUTES I HAVE BEEN TALKING TO MYSELF."

159.

Mulla Nasrudin was complaining to a friend.
"My wife is a nagger," he said.
"What is she fussing about this time?" his friend asked.
"Now," said the Mulla, "she has begun to nag me about what I eat. This morning she asked me if I knew how many pancakes I had eaten. I told her I don't count pancakes and she had the nerve to tell me I had eaten 19 already."
"And what did you say?" asked his friend.
"I didn't say anything," said Nasrudin. "I WAS SO MAD, I JUST GOT UP FROM THE TABLE AND WENT TO WORK WITHOUT MY BREAKFAST."

160.

Mulla Nasrudin had been arrested for being drunk and was being questioned at the police station.
"So you say, you are a poet," demanded the desk sargeant.
"Yes, Sir," said the Mulla.
"That's not so, Sargeant," said the arresting officer.
"I SEARCHED HIM AND FOUND $500 IN HIS POCKET."

161.

Mulla Nasrudin was bragging about his rich friends. "I have one friend who saves five hundred dollars a day," he said.
"What does he do, Mulla?" asked a listener. "How does he save five hundred dollars a day?"
"Every morning when he goes to work, he goes in the subway," said Nasrudin. "You know in the subway, there is a five-hundred dollar fine if you spit, SO, HE DOESN'T SPIT!"

162.

Mulla Nasrudin looked at the drug clerk doubtfully. "I take it for granted," he said, "that you are a qualified druggist."
"Oh, yes, Sir" he said.
"Have you passed all the required examinations?"
asked the Mulla.
"Yes," he said again.
"You have never poisoned anybody by mistake, have you?" the Mulla asked.
"Why, no!" he said.
"IN THAT CASE," said Nasrudin, "PLEASE GIVE ME TEN CENTS' WORTH OF EPSOM SALTS."

163.

Mulla Nasrudin went to get a physical examination.
He was so full of alcohol that the doctor said to him,
"You will have to come back the day after tomorrow. Any examination we might make today would not mean anything -- that's what whisky does, you know."
"YES, I KNOW," said Nasrudin. "I SOMETIMES HAVE THAT TROUBLE MYSELF. I WILL DO AS YOU SAY AND COME BACK THE DAY AFTER TOMORROW -- WHEN YOU ARE SOBER, SIR."

164.

Mulla Nasrudin had been to see the doctor. When he came home, his wife asked him: "Well, did the doctor find out what you had?"
"ALMOST," said Nasrudin. "I HAD $40 AND HE CHARGED ME $49."

165.

Mulla Nasrudin, elected to the Congress, was being interviewed by the press. One reporter asked: "Do you feel that you have influenced public opinion, Sir?"
"NO," answered Nasrudin. "PUBLIC OPINION IS SOMETHING LIKE A MULE I ONCE OWNED. IN ORDER TO KEEP UP THE APPEARANCE OF BEING THE DRIVER, I HAD TO WATCH THE WAY IT WAS GOING AND THEN FOLLOWED AS CLOSELY AS I COULD."

166.

An insurance salesman had been talking for hours try-ing to sell Mulla Nasrudin on the idea of insuring his barn. At last he seemed to have the prospect interested because he had begun to ask questions.
"Do you mean to tell me," asked the Mulla, "that if I give you a check for $75 and if my barn burns down, you will pay me $50,000?'
"That's exactly right," said the salesman. "Now, you are beginning to get the idea."
"Does it matter how the fire starts?" asked the Mulla.
"Oh, yes," said the salesman. "After each fire we made a careful investigation to make sure the fire was started accidentally. Otherwise, we don't pay the claim."
"HUH," grunted Nasrudin, "I KNEW IT WAS TOO GOOD TO BE TRUE."

167.

The blacksheep of the family had applied to his brother, Mulla Nasrudin, for a loan, which he agreed to grant him at an interest rate of 9 per cent.
The never-do-well complained about the interest rate "What will our poor father say when he looks down from his eternal home and sees one of his sons charging another son 9 per cent on a loan?"
"FROM WHERE HE IS," said Nasrudin, "IT WILL LOOK LIKE 6 PER CENT."

168.

"Mulla, how about lending me $50?" asked a friend.
"Sorry," said Mulla Nasrudin, "I can only let you have $25."
"But why not the entire $50, MULLA?"
"NO," said Nasrudin, "THAT WAY IT'S EVEN -- EACH ONE OF US LOSES $25."

169.

Mulla Nasrudin and one of his merchant friends on their way to New York were travelling in a carriage and chatting. Suddenly a band of armed bandits appeared and ordered them to halt.
"Your money or your life," boomed the leader of the bandits.
'Just a moment please," said Mulla Nasrudin. "I owe my friend here $500, and I would like to pay him first.
"YOSEL," said Nasrudin, "HERE IS YOUR DEBT. REMEMBER, WE ARE SQUARE NOW."

170.

In asking Mulla Nasrudin for a loan of $10, a woman said to him, "If I don't get the loan I will be ruined."
"Madam," replied Nasrudin, "IF A WOMAN CAN BE RUINED FOR $10, THEN SHE ISN'T WORTH SAVING."

171.

Mulla Nasrudin met a man on a London street. They had known each other slightly in America. "How are things with you?" asked the Mulla.
"Pretty fair," said the other. "I have been doing quite well in this country."
"How about lending me $100, then?" said Nasrudin.
"Why I hardly know you, and you are asking me to lend you $100!"
"I can't understand it," said Nasrudin. "IN THE OLD COUNTRY PEOPLE WOULD NOT LEND ME MONEY BECAUSE THEY KNEW ME, AND HERE I CAN'T GET A LOAN BECAUSE THEY DON'T KNOW ME."

171.

"I have found the road to success no easy matter," said Mulla Nasrudin. "I started at the bottom. I worked twelve hours a day. I sweated. I fought. I took abuse. I did things I did not approve of. But I kept right on climbing the ladder."
"And now, of course, you are a success, Mulla?" prompted the interviewer.
"No, I would not say that," replied Nasrudin with a laugh. "JUST QUOTE ME AS SAYING THAT I HAVE BECOME AN EXPERT AT CLIMBING LADDERS."

172.

Mulla Nasrudin, asked if he believed in luck, replied "CERTAINLY: HOW ELSE DO YOU EXPLAIN THE SUCCESS OF THOSE YOU DON'T LIKE?"

173.

Mulla Nasrudin was the witness in a railroad accident case.
"You saw this accident while riding the freight train?"
"Where were you when the accident happened?"
"Oh, about forty cars from the crossing."
"Forty car lengths at 2 a. m.! Your eyesight is remarkable! How far can you see at night, anyway?"
"I CAN'T EXACTLY SAY," said Nasrudin. "JUST HOW FAR AWAY IS THE MOON?"

174.

Mulla Nasrudin's wife seeking a divorce charged that her husband "thinks only of horse racing. He talks horse racing: he sleeps horse racing and the racetrack is the only place he goes. It is horses, horses, horses all day long and most of the night. He does not even know the date of our wedding.
"That's not true, Your Honour," cried Nasrudin. "WE WERE MARRIED THE DAY DARK STAR WON THE KENTUCKY DERBY."

175.

There was a play in which an important courtroom scene included Mulla Nasrudin as a hurriedly recruited judge. All that he had to do was sit quietly until asked for his verdict and give it as instructed by the play's director.
But Mulla Nasrudin was by no means apathetic, he became utterly absorbed in the drama being played before him. So absorbed, in fact, that instead of following instructions and saying "Guilty," the Mulla arose and firmly said, "NOT GUILTY."

176.

Two graduates of the Harvard School of Business decided to start their own business and put into practice what they had learned in their studies. But they soon went into bankruptcy and Mulla Nasrudin took over their business. The two educated men felt sorry for the Mulla and taught him what they knew about economic theory.
Some time later the two former proprietors called on their successor when they heard he was doing a booming business. "What's the secret of your success?"
they asked Mulla Nasrudin.
"T'ain't really no secret," said Nasrudin. "As you know, schooling and theory is not in my line. I just buy an article for $1 and sell it for $2. ONE PER CENT PROFIT IS ENOUGH FOR ME."

177.

Mulla Nasrudin's testimony in a shooting affair was unsatisfactory. When asked, "Did you see the shot fired?" the Mulla replied, "No, Sir, I only heard it."
"Stand down," said the judge sharply. "Your testimony is of no value."
Nasrudin turned around in the box to leave and when his back was turned to the judge he laughed loud and derisively. Irate at this exhibition of contempt, the judge called the Mulla back to the chair and demanded to know how he dared to laugh in the court.
"Did you see me laugh, Judge?" asked Nasrudin.
"No, but I heard you," retorted the judge.
"THAT EVIDENCE IS NOT SATISFACTORY, YOUR HONOUR." said Nasrudin respectfully.

178.

Mulla Nasrudin and a friend went to the racetrack.
The Mulla decided to place a hunch bet on Chopped Meat.
On his way to the betting window he encountered a tout who talked him into betting on Tug of War since, said the tout, "Chopped Meat does not have a chance."
The next race the friend decided to play a hunch and bet on a horse named Overcoat. On his way to the window he met the same tout, who convinced him Overcoat did not have a chance and talked him into betting on Flying Feet. So Overcoat won, and Flyiny Feet came in last. On their way to the parking lot for the return trip, winnerless, the two friends decided to buy some peanuts. The Mulla said he'd get them. He came back with popcorn.
"What's the idea?" said his friend "I thought we agreed to buy peanuts."
"YES, I KNOW," said Mulla Nasrudin. "BUT I MET THAT MAN AGAIN."

179.

Mulla Nasrudin was telling a friend that he was starting a business in partnership with another fellow.
"How much capital are you putting in it, Mulla?" the friend asked.
"None. The other man is putting up the capital, and I am putting in the experience," said the Mulla.
"So, it's a fifty-fifty agreement."
"Yes, that's the way we are starting out," said Nasrudin, "BUT I FIGURE IN ABOUT FIVE YEARS I WILL HAVE THE CAPITAL AND HE WILL HAVE THE EXPERIENCE."

180.

A blind man went with Mulla Nasrudin to the race-track to bet on a horse named Bolivar. The Mulla stood next to him and related Bolivar's progress in the race.
"How is Bolivar at the quarter?"
"Coming good."
"And how is Bolivar at the half?"
"Running strong!"
After a few seconds, "How is Bolivar at the three-quarter?"
"Holding his own."
"How is Bolivar in the stretch?"
"In there running like hell!" said Nasrudin. "HE IS HEADING FOR THE LINE, DRIVING ALL THE OTHER HORSES IN FRONT OF HIM."

181.

"Why do you call your mule "POLITICIAN," Mulla?" a neighbor asked.
"BECAUSE," said Mulla Nasrudin, "THIS MULE GETS MORE BLAME AND ABUSE THAN ANYTHING ELSE AROUND HERE, BUT HE STILL GOES AHEAD AND DOES JUST WHAT HE DAMN PLEASES."

182.

"You look mighty dressed up, Mulla," a friend said to Mulla Nasrudin. "What's going on, something special?"
"Yes," said the Mulla, "I am celebrating tonight with my wife. I am taking her to dinner in honor of seven years of perfect married happiness."
"Seven years of married happiness," the friend said. "Why man, I think that's wonderful."
"I THINK IT'S PRETTY GOOD MYSELF," said Nasrudin. "SEVEN OUT OF SEVENTY."

183.

A newspaper reporter was interviewing Mulla Nasrudin on the occasion of his 105th birthday.
"Tell me," he said, "do you believe the younger generation is on the road to perdition?"
"YES, SIR," said old Nasrudin. "AND I HAVE BELIEVED IT FOR MORE THAN NINETY YEARS."

184.

"Why didn't you answer the letter I sent you?" demanded Mulla Nasrudin's wife.
"Why, I didn't get any letter from you," said Nasrudin. "AND BESIDES, I DIDN'T LIKE THE THINGS YOU SAID IN IT!"

185.

After giving his speech, the guest of the evening was standing at the door with Mulla Nasrudin, the president of the group, shaking hands with the folks as they left the hall.
Compliments were coming right and left, until one fellow shook hands and said, "I thought it stunk."
"What did you say?" asked the surprised speaker.
"I said it stunk. That's the worst speech anybody ever gave around here. Whoever invited you to speak tonight ought to be but out of the club." With that he turned and walked away.
"DON'T PAY ANY ATTENTION TO THAT MAN," said Mulla Nasrudin to the speaker. "HE'S A NITWIT. WHY, THAT MAN NEVER HAD AN ORIGINAL, THOUGHT IN HIS LIFE. ALL HE DOES IS LISTEN TO WHAT OTHER PEOPLE SAY, THEN HE GOES AROUND REPEATING IT."

186.

"Well, Mulla," said the priest, "'I am glad to see you out again after your long illness. You have had a bad time of it."
"Indeed, Sir," said Mulla Nasrudin.
"And, when you were so near Death's door, did you feel afraid to meet God?" asked the priest.
"NO, SIR," said Nasrudin. "IT WAS THE OTHER GENTLEMAN."

187.

In a street a small truck loaded with glassware collided with a large truck laden with bricks, and practically all of the glassware was smashed.
Considerable sympathy was felt for the driver as he gazed ruefully at the shattered fragments. A benevolent looking old gentleman eyed him compassionately.
"My poor man," he said, "I suppose you will have to make good this loss out of your own pocket?"
"Yep," was the melancholy reply.
"Well, well," said the philanthropic old gentleman, "hold out your hat -- here's fifty cents for you; and I dare say some of these other people will give you a helping hand too."
The driver held out his hat and over a hundred persons hastened to drop coins in it. At last, when the contributions had ceased, he emptied the contents of his hat into his pocket. Then, pointing to the retreating figure of the philanthropist who had started the collection, he observed "SAY, MAYBE HE AIN'T THE WISE GUY! THAT'S ME BOSS, MULLA NASRUDIN!"

188.

Mulla Nasrudin, whose barn burned down, was told by the insurance company that his policy provided that the company build a new barn, rather than paying him the cash value of it. The Mulla was incensed by this.
"If that's the way you fellows operate," he said, "THEN CANCEL THE INSURANCE I HAVE ON MY WIFE'S LIFE."

189.

Mulla Nasrudin had spent eighteen months on deserted island, the lone survivor when his yacht sank.
He had managed so well, he thought less and less of his business and his many investments. But he was nonetheless delighted to see a ship anchor off shore and launch a small boat that headed toward the island.
When the boat crew reached the shore the officer in charge came forward with a bundle of current newspapers and magazines. "The captain," explained the officer, "thought you would want to look over these papers to see what has been happening in the world, before you decide that you want to be rescued."
"It's very thoughtful of him," replied Nasrudin. "BUT I THINK I NEED AN ACCOUNTANT MOST OF ALL. I HAVEN'T FILED AN INCOME TAX RETURN FOR TWO YEARS, AND WHAT WITH THE PENALTIES AND ALL, I AM NOT SURE I CAN NOW AFFORD TO RETURN."

190.

The weekly poker group was in the midst of an exceptionally exciting hand when one of the group fell dead of a heart attack. He was laid on a couch in the room, and one of the three remaining members asked, "What shall we do now?"
"I SUGGEST," said Mulla Nasrudin, the most new member of the group, "THAT OUT OF RESPECT FOR OUR DEAR DEPARTED FRIEND, WE FINISH THIS HAND STANDING UP."

191.

"With all of the evidence to the contrary," the district attorney said to the defendant, "do you still maintain Nasrudin, that your wife died of a broken heart?"
"I CERTAINLY DO," said Mulla Nasrudin. "IF SHE HAD NOT BROKEN MY HEART, I WOULDN'T HAVE SHOT HER."

192.

Mulla Nasrudin and his partner closed the business early one Friday afternoon and went off together for a long weekend in the country. Seated playing canasta under the shade of trees, the partner looked up with a start and said. "Good Lord, Mulla, we forgot to lock the safe."
"SO WHAT," replied Nasrudin. "THERE'S NOTHING TO WORRY ABOUT. WE ARE BOTH HERE."

193.

Mulla Nasrudin was tired, weary, bored. He called for his limousine, got in and said to the chauffeur: "JAMES, DRIVE FULL SPEED OVER THE CLIFF. I HAVE DECIDED TO COMMIT SUICIDE."

194.

Mulla Nasrudin was stopped one day by a collector of charity and urged to "give till it hurts." Nasrudin shook his head and said, "WHY THE VERY IDEA HURTS."

195.

The young doctor stood gravely at the bedside, looking down at the sick Mulla Nasrudin, and said to him: "I am sorry to tell you, but you have scarlet fever. This is an extremely contagious disease."
Mulla Nasrudin turned to his wife and said, "My dear, if any of my creditors call, tell them I AM AT LAST IN A POSITION TO GIVE THEM SOMETHING."

196.

Mulla Nasrudin was scheduled to die in a gas chamber. On the morning of the day of his execution he was asked by the warden if there was anything special he would like for breakfast.
"YES," said Nasrudin, "MUSHROOMS. I HAVE ALWAYS BEEN AFRAID TO EAT THEM FOR FEAR OF BEING POISONED."

197.

The new politician was chatting with old Mulla Nasrudin, who asked him how he was doing.
"Not so good," said the new man. "Every place I go, I get insulted."
"THAT'S FUNNY," said the Mulla. "I HAVE BEEN IN POLITICS FOR MORE THAN SIXTY YEARS MYSELF AND I HAVE HAD MY PROPAGANDA LITERATURE PITCHED OUT THE DOOR, BEEN THROWN OUT MYSELF, KICKED DOWN STAIRS; AND WAS EVEN PUNCHED IN THE NOSE ONCE BUT, I WAS NEVER INSULTED."

198.

The old man was ninety years old and his son, Mulla Nasrudin, who himself was now seventy years old, was trying to get him placed in a nursing home. The place was crowded and Nasrudin was having difficulty.
"Please," he said to the doctor. "You must take him in.
He is getting feeble minded. Why, all day long he sits in the bathtub, playing with a rubber Donald Duck!"
"Well," said the psychiatrist, "he may be a bit senile but he is not doing any harm, is he?"
"BUT," said Mulla Nasrudin in tears, "IT'S MY DONALD DUCK."

199.

It was the day of the hanging, and as Mulla Nasrudin was led to the foot of the steps of the scaffold. he suddenly stopped and refused to walk another step.
"Let's go," the guard said impatiently. "What's the matter?"
"SOMEHOW," said Nasrudin, "THOSE STEPS LOOK MIGHTY RICKETY -- THEY JUST DON'T LOOK SAFE ENOUGH TO WALK UP."

200.

In earlier days in America it was not unusual for politicians to take advantage of a public hanging to address the crowd of spectators. When Mulla Nasrudin, the condemned, was told a politician was going to speak on the grim occasion. "HAVE ME FIRST, PLEASE," screamed Mulla Nasrudin. But it was not possible. So Mulla Nasrudin thanked the speaker for making it easier to die".

201.

Mulla Nasrudin was tired, weary, bored. He called for his limousine, got in and said to the chauffeur: "JAMES. DRIVE FULL SPEED OVER THE CLIFF. I HAVE DECIDED TO COMMIT SUICIDE."

202.

In the neighbourhood of Mulla Nasrudin there also lived a businessman of the same name. Mulla Nasrudin died, and about the same time the other man went out of the town on business. When he reached his destination, he sent his wife a telegram informing her of his safe arrival. but the message was delivered in error to the wife of the deceased Mulla Nasrudin. It read: "ARRIVED SAFELY. HEAT HERE TERRIFIC -- MULLA NASRUDIN."

A Cup of Tea

Letters written from 1962 to 1971
Miscellaneous
350 Letters
Year published: 1983

350 Letters written to disciples.
Also called "Flowers of Love".
Letters #151 to 350 are published in other books:

The Silent Music	*30*
Turning In	*30*
What is meditation?	*45*
The Gateless Gate	*30*
The Dimensionless Dimension	*35*
The Eternal Message	*30*

1.

I received your letter.
How lovingly you insist on my writing something,
and here am I, drowned in a deep silence!

I speak, I work,
but I am steeped in emptiness within.
There, there is no movement.
Thus I seem to be living two lives at one time.
What a drama!
But perhaps all of life is a drama
and becoming aware of this opens the door
to a unique freedom.

That which is
inaction in action
stillness in motion
eternity in change
-- that is truth
and that *is existence*.
Real life lies in this eternity --
everything else is just the stream of dreams.
In truth the world is just a dream
and the question is not whether to leave these
dreams or not,
one just has to be aware of them.

With this awareness, everything changes.
The centre moves.
A shift takes place from body to soul.
And what is THERE?
It cannot be told.
It has never been told
and it never will be!
There is no other way but to know it for oneself.
Death is known only through dying
and truth is known only through diving deep within
oneself.
May God drown you in this truth!

2

Love.
I am in bliss.

I have been meaning to write for a long time
but many engagements prevented me.
My blessings, however, I send every day.

Life is a *sadhana*;
the more you involve yourself in it
the more divine it becomes.
The light is hidden in the darkness,
truth is hidden,
and from THIS comes the joy of searching.

I remember the words of a *rishi*:
TRUTH IS HIDDEN UNDER A GOLDEN LID.
The golden lid that hides truth is nothing but our

mind.
The mind has smothered us;
we are in it,
we identify with it,
therefore the suffering comes,
the bondage and the chain of rebirths.

Rise above it,
become aware that you are distinct from it --
that alone brings bliss,
that alone is freedom
and the end of birth and death.

We have to be what we truly are:
this is the only *sadhana*.
It is the frustration of living through desires
that brings this *sadhana*.

Become alert about desire
and non-attachment begins to appear.
This is not to be made to happen,
it follows naturally from awareness of attachment.
Each one of us has to become aware of his attachments,
and keep being so!
Nothing should be done unconsciously.

If this is remembered
one day a totally new kind of revolution takes place
in our consciousness.
God is leading you towards this revolution --
this I know.

3

My respects to you.
I was extremely pleased to get your letter.
So far I have not written anything
but a meditation centre has started here
where some friends are experimenting.
When I have some definite results
there is every possibility of my writing something.

About my experiments on myself, I am sure and certain,
but I want to test their usefulness to others.
I do not want to write anything in the manner of philosophy,
my outlook is scientific.
I want to say something about yoga
based on certain psychological
and para-psychological experiments.
There are many illusory notions held about it
and these have to be refuted.
Therefore I am experimenting here also.

It is clear to me

that this work is not for promoting any group or cause.

If you ever come here we can talk more about all this.

4

My respects to you.
I am grateful for your affectionate letter.
You are meditating -- that is a matter for joy.
Drop all ideas of *achieving* in meditation,
just do it naturally;
what happens, happens on its own.
One day, effortlessly, everything starts happening
by itself.
Effort does not lead to meditation,
in fact it is a hindrance.
In effort, practice, study,
there is tension.
Any expectation,
even the expectation of peace,
brings restlessness.
The tension has to go.
As soon as this happens
a divine peace sets in.

Stop feeling: I AM DOING IT;
realize instead: I LEAVE MYSELF IN THE HANDS OF THAT-WHICH-IS.
Surrender,
surrender yourself completely;
as soon as you do this, emptiness comes.

Breathing and the body are becoming relaxed, you
say.
This will happen with the mind too.
When the mind goes
what takes place is indescribable.

I know that this is going to happen to you both.
Just go on naturally and without purpose.
Soon I shall be there,
until then, go on quietly with what I have told you
to do.

My respects to all.
Write whenever you feel like it.
I am in complete bliss.

5

Love.
It is through God's grace
that you are working towards the discovery of the
inner light.

That light is definitely there
and once it is met all darkness in life disappears.
Each step taken within
peels away the darkness layer by layer
unfolding a world of light in which everything is
new.
This experience cuts away all bondage --
and then comes the realization that it was never
there!
Liberation happens to that which is eternally free!

I am pleased with your progress.
Your letter was received long back
but as I was busy there was delay in replying,
but my memory of you is always there,
along with all those eager for the light.
My good wishes flow for ever towards them.

We have to keep going.
Many times one becomes disheartened on the path
but ultimately the thirsty pilgrim reaches the
spring.
In fact the water is there before the thirst.

My kind regards to all.

6

My respects to you.
I was away, but your letter followed me here.
I am pleased to have it.

I see life as full of bliss.
Ordinarily, we do not have the eyes to see this
and so are deprived of it,
but this *seeing* can be created.
Perhaps it is not correct to say it can be *created*;
it is already there,
it is only a matter of opening the eyes,
and then -- everything changes.

Meditation achieves this.

Meditation means: peace; emptiness.
This emptiness is there but is concealed by the
flow of thoughts.
As thoughts cease it comes into view.
It seems difficult to become free of thoughts
but it is very simple.
The mind seems very restless
but it can easily settle.
The key to this transcendence is *witnessing*.
One has to be a witness,
an observer of the mind.

One has to watch it,
just watch it.
The moment the witness state dawns,
that very moment one becomes free of thoughts.
This in turn opens the door to bliss
and then this very world changes into a new world
altogether.

Keep meditating.
Results will come slowly.
You are not to worry about that,
their coming is certain.

My kind regards to all.

7

Love.
It is a long time since I received your letter.
I am happy that you long for peace --
but drop this idea that you are way behind.
Nobody is lagging behind.

It is just a matter of turning in --
and the drop becomes the ocean.
Actually the drop IS the ocean
but it does not know it --
that is the only separation.
In the emptiness of meditation even this separation
goes.
Meditation is the centre of life's *sadhana*.

The thought process will slow down
and in its place will come peace and emptiness.
When thoughts vanish
the seer, the witness, becomes visible
and the complex of the unconscious disappears.
This complex is the cause of bondage.
In the beginning it appears as hard as stone
but the seeker who practises patiently
finds one day that it was just a dream,
a puff of air.

May the seed of your meditation
blossom into the flower of SAMADHI!
My kind regards to all.
The rest when we meet.

8

My respects to you.
Moving around for the whole of May affected my

health so all programmes for June: Bombay, Calcutta, Jaipur, were cancelled.

I am glad to hear you are experimenting with SAMADHI YOGA.
Don't worry about results, just be with the experimenting.
The return is bound to come one day -- not gradually but all of a sudden, effortlessly, without one's knowing, it happens. Within a moment life becomes wonderfully different!

I am not writing anything on Bhagwan Mahavir at the moment. There is no urge whatsoever in me to write. But if you persuade me it is a different thing! Everything else is fine.

9

Love
I read your letter on the way here.
It has touched my heart.
If your desire to know life's truth becomes strong
then what is longing today
becomes one day the attainment.
Burning desire is all that is needed
and nothing else.
As rivers seek out the ocean
so man if he wants to can find the truth.
No peak, no mountain can stop him,
in fact their challenge awakens his sense of adventure.
Truth is within everyone.
Rivers have to find the ocean
but our ocean is inside us --
it is a wonder that so many remain thirsty yet without it.
Actually they cannot really want it.
There is a saying of Christ's: Ask and ye shall be given.
But if you don't ask, whose fault is it?
There is no better bargain than the attainment of God.
We have only to ask, nothing more.
As the asking grows stronger and stronger
so he who asks starts vanishing.
A limit is reached,
a point of evaporation is reached,
where the seeker utterly disappears
and only the asking remains.
This is the very moment of attainment.

Truth is where the I is not --
this experience alone is the divine experience.

Absence of ego is presence of God.

My regards to all there.

10

My respects to you.
I was waiting for your letter when it came.
I really want your life to be filled with light,
for you to surrender yourself to God.
God and light are always close by.
it is only a matter of opening one's eyes
and then what is ours becomes ours.
The distance is just that between the eyelash and
the eye --
and perhaps not even that much;
the eyes are always open only we don't know it.

There is an old story:
A fish had long heard stories about the ocean.
She began to fret about it
so one day she asked the Queen of Fishes:
What is this ocean and where is it?
The Queen was surprised. She said:
The ocean? Why, you are in the very ocean itself!
Your very existence, your very life, is in the
ocean.
It is within you
The ocean is your everything,
but for the ocean, you are nothing.

For this very reason
the fish couldn't see the ocean!
And for this very reason
we are unable to find God.

But He can be found --
by being empty.
In the state of emptiness we meet Him
for God *is* emptiness.

I am in bliss,
or shall I say --
Bliss alone is and I am not!

11

My respects to you.
I received your letter, I was waiting for it.
The trip to Rajnagar was blissful.

Religion robbed of the spirit of yoga has become a
matter of morality only, thereby losing its soul.

Morality is negative.
Life cannot be based on negation, negation cannot
nourish life.

The emphasis has to be on attainment not on
renunciation.
It is not a question of renouncing ignorance
but of attaining understanding,
it is this that has to be central.
Practise has to be positive
and this *sadhana* can happen through yoga.

In my talks with Acharya Tulsi, Muni Shri
Nathamaljee and others
I have stressed this point.
Many letters have come from Rajnagar and Rajasthan
in this connection; as you have said
it seems some fruitful work has been accomplished
by going there.
One thing is very clear:
people are eager for a spiritual life and current
forms of religion do not satisfy them.
If however the right religion is given to them
it can revolutionize human consciousness.

I think of you.
May God grant you peace.
My love and regards to all.

12

My respects to you.
All your letters arrived in good time
but as I have been busy I could not reply sooner.
I have been out most of the time
and I have just returned after speaking in Jaipur,
Burhanpur, Hoshangabad, Chanda
and other places.

How thirsty people are for spiritual life!
Seeing this
I am surprised that some people say man has lost
all interest in religion.
This can never be.
No interest in religion means no interest in life,
bliss, the ultimate.
Consciousness is by nature God-oriented
and it can only be satisfied by attaining God
the state of *satchitananda*, the
truth-awareness-bliss state of being.

Hidden within one in the form of a seed is the very
source of religious birth, therefore whilst religions
may come ant go religion can never die.

I am glad to know that you feel patient about your progress towards the light.
Patience is the most important thing of all in spiritual life.
How long one must wait after sowing the seed!
At first all the effort seems wasted, nothing seems to happen, and then one day the waiting ends and there is actuality -- the seed breaks, pushes through the earth -- into a plant!
But remember that even when nothing seemed to be happening the seed was working away under the soil.

It is the same with the seeker for truth -- when nothing appears to be happening much is happening.
The fact is that all growth of life-energy is unseen and unknown.
Only the results can be observed not the progress.

I am in bliss.
I want you to come closer to God.
Forget about results, just keep going on your path; let the fruits come by themselves.
One day one wonders: What has happened!
What was I!
What have I become!
Compared to the results all the effort seems negligible.

My love to all.

13

My respects to you.
I have just returned from Rajnagar in Rajasthan.
I was invited to a religious function there organized by Acharya Shree Tulsi.
I put four hundred monks and nuns through an experiment in meditation.
The results were extraordinary.

In my view meditation is the essence of all religious practice.
All the rest -- such as non-violence, renunciation of wealth, celibacy etc. -- are just its consequences.
With the attainment of *samadhi*, the culmination of meditation, all these things come by themselves, they just happen naturally.
Since we forgot this central *sadhana* all our efforts have been external and superficial.

True *sadhana* IS not just ethical,
it is basically yoga practice.
Ethics ALONE are negative
and nothing enduring can be constructed on
negation.
Yoga is positive and can therefore form a base.
I want to convey this positive basis to all.

14

Love.
I have received your very affectionate letter.
You write that my words ring in your ears;
what I want is for their echo to carry you
into that space where everything is silent, empty.
This is the way from words to emptiness.
There one meets *oneself*.

I am in bliss.
Take my love
I have nothing else to offer, it is my only wealth.
The marvel of it is that the more of it you give the
more it becomes.
Real wealth is like that --
it grows as you give it away; and if it
diminishes -- it is not wealth at all.

Write again,
for not only do you wait for my letters,
I too wait for yours.

15

Love.
On returning from the meditation camp I had to
leave town again.
I returned only last night but I thought of you all
the time.

I cannot forget the thirst for God I saw in your
eyes
and the striving for truth in your heart.
This is a blessing because no one can *attain*
without passing through this anguish.

Remember, thirst is a prerequisite for the birth of
light and love.
Together, light and love *are* God.
When love has no limits its flame becomes smokeless
and so divine.
I have seen the seeds of this growth within you and
it fills my soul with great joy.
The seed is there, now it has to become a tree.

It could be that the time is at hand.

God-realization cannot happen without meditation so
you must turn towards this now with courage and
perseverance.
I have great hopes -- will you fulfil them?

My regards to other friends there.
I wait for your letter.
Remember what I said about the blank paper?
Everything else is fine.
I am in bliss.

16

Love.
I received your letter.
What you say has made me very happy.
Words that come out of the depth and fullness of heart
echo the infinite
just as a tiny flower expresses infinite beauty.
When love breathes life into words
what is expressed is
not what is said
but what wants to be said.
Inside each of us there is a poet,
there is poetry,
but because we live on the surface
these are never born.

Those who go deep
awaken divine love
and this love fills their lives
with music, beauty, peace and poetry --
their very lives become music
and on to this stage truth descends.

Truth will descend where there is music
so life must be turned into a melody.
Only through music can one reach the truth.
You too have to become music,
the entire life, every little act, has to be turned
into music:
this happens through love.

Whatever is -- love it.
Feel love for the whole world.
Feeling love for all with every breath
brings the inner music.
Have you ever seen this happen?

See this,
fill yourself with love and see.
Whatever breaks up the inner music --

that alone is irreligion, that alone is sin,
and whatever fills us with music --
that is religion, that *alone* is religion.
Love is religion
because love is beauty,
love is music.
Love is God
because it is all that is needed to attain Him.

Give my love to everybody there
and feel the light of my love beside you.

17

Love.
I have received your letter.
You long for the peace I have within me.
It is yours any time.
It is the deepest possibility in everyone, it only
has to be uncovered.
As springs of water lie hidden under layers of
earth so does bliss lie hidden within us.
The possibility is there for everyone but only
those who dig for it can redeem it.
The excavation of these hidden treasures lies
through religion.
Digging with it one reaches the well of light
within.
I have shown you how to dig and what with, but the
digging has to be done by you.
I know your soil is absolutely ready, with very
little effort the infinite streams can be reached.
This state of mind is attained with the greatest
good fortune so don't waste it or miss this
opportunity.
Fill yourself with determination and leave the rest
to God.
Truth runs alongside will.

Don't hesitate to write, I have lots of time for
you.
I am for those who need me -- nothing in my life is
for myself.

18

Love,
so much love.
I received your letter when I got back.
I could feel the ardour of your heart through your
words.

I well know the fervour that stirs your soul

and the thirst that turns into tears within you. I
was once there too, I too have suffered it.
I can well understand your heart because I have
travelled those same paths you now have to take in the
quest for God. I too have experienced the longing that
one day turns into a raging fire in which one has to
consume oneself.
But this burning brings the birth of a new life.
The drop can only become the ocean when it ceases
to exist.

Continue your efforts in meditation;
you have to go deeper and deeper into it --
it is the only way.
Through it and it alone call one reach life's
truth.

Remember:
lf you become absorbed in *sadhana*,
fully committed and surrendered,
you are bound to reach the truth.
This is an eternal law.
No step taken towards God is ever wasted.

My regards to all.

19
My respects to you.
Your letters were received.
I have just got back from a camp at Ranakpur.
It was just for friends from Rajasthan, that's why you weren't informed.
It lasted five days and about sixty people participated.
It was a wonderful success and it was obvious that much happened.
Encouraged by the results the organizers are planning a camp on an all-India basis.
You must come to that.

I am glad to hear your meditation is progressing.
You have only to be silent.
***To be silent is everything*.**
Silence does not mean absence of speech, it means absence of thoughts.
When the mind quietens down it becomes linked to the infinite.
Don't do anything, just sit and watch the flow of thoughts, just watch.
This just *watching* dissolves thought by itself.
The awakening of witnessing brings freedom from the modifications of the mind.
With thoughts finished, consciousness is.
This is *samadhi*.

Love to all friends.

20

Love
Last night when lamps and lamps were lit up all over town
I thought: My Sohan too, must have lit lamps and a few among them must surely be for me!
And then I began to see the lamps you had lit, and also those your love has kept lit always.

I shall stay here another day.
I have talked of you to everybody and they are eager to meet you.

21

Beloved!
Your letter came, and your photo too.
You look really simple and innocent in it!
Such love and devotion!
The heart when purified by love turns into a temple and I can see this clearly in your photo.
May God help this simple innocence grow!

Two thousand years ago someone asked Christ:
Who can enter the kingdom of heaven
Jesus pointed to a little child and said:
Those whose hearts are as innocent as a child's.
Looking at your picture today, I remembered this story.

22

Love.
I have only just arrived here, the train was five hours late.
You wanted me to write as soon as I got here so I am doing so.
Throughout the journey I thought of you and of the tears falling from your eyes.
Nothing in the world is more sacred than tears of love and joy.
Such tears, so pure, are not of this world.
Though part of the body, they express something which is not.
Whatever can I give you in return.

23

Love.
I looked for your letter as soon as I got here yesterday.
Though it was Sunday, I kept waiting for it.
It came this evening -- how much you write in so few words!
When the heart is full it pours into the words and so few are needed.
An ocean of love can be contained in just a jug!
As for scriptures on love -- it is enough to know the four letters of the word!
Do you know how many times I read through your letters?

24

Love.
Your letter arrived this morning.
The garland you have weaved
from flowers of love
has a fragrance that I can catch!
And the love-vine you have sown
spreads through my heart!
The tears of your love and joy
bring light and strength to my eyes!
How blissful it all is!

25

Love.
I am in bliss.
It was good that you met me in Bombay,
my heart was overjoyed to see what is happening in you.
This is how a person prepares
and moves along the stairway towards truth.

Life is a dual journey:
one journey is in time and space
the other is within oneself and truth.
The first ends in death
the second in deathlessness.
The second is the real journey because it takes you somewhere.
Those who take the first journey as *it*, waste their lives
the real life begins the day you start the other journey.
A really good beginning has taken place in your consciousness
and I am filled with bliss to feel this.

26

Love.
On my return home from the tour
I looked for your letter.
It came together with the grapes
so the letter, already sweet, became still sweeter.

I am in bliss.
Your love enhances it yet more
and the love of all makes it infinite.
One body -- so much bliss!
What else can others do but envy he
who feels all bodies to be his!
May God make you envious of me,
may everybody envy me,
this is my prayer.

27

Love.
Your letter reached me
as I was sitting on that very same spot on the
grass!
What I was thinking then
I shall tell you only when we meet.
What a fragrance memories leave behind!

When life is filled with love
it is so blissful
Life's only paupers
are those without love in their hearts,
and how to describe the good fortune
of those whose hearts hold nothing but love!
In moments of such abundance
one encounters God.
Only love alone have I known as God.

28

Love.
I received your letter.
I am blissful to learn of your bliss
This for me IS bliss
With every breath
I pray for all to be filled with bliss.
This is my understanding of religion.

The religion that ends in temples, mosques,
churches,
is a dead religion.

A religion that fails to go beyond dead words and doctrines
has no significance
An authentic and living religion
unites one with *the whole*
and leads one to *the whole*.
Religion is whatever unites you with the cosmos.
Whatever feelings
lead you towards this marvellous meeting and merging
are prayers,
and all those prayers can be expressed in a single word;
that word is *love*.

What does love want?
Love wants to share with all
the bliss it has.
Love wants to share itself with everyone!
To give of oneself unconditionally -- that is love.
To love
is to dedicate one's being to the whole
as the drop surrenders to the sea.
I pulsate with such love.
It has filled my life with nectar and light.
Now I have only one wish:
that what has happened to me should happen to all!
Give my love to everyone there.

29

Love.
I received your letter.
How did you hurt your finger?
It sounds as if you are not taking care of your body.
And why the restless mind?
In this dreamlike world there is nothing worth making the mind restless for.
Peace is the greatest bliss and there is nothing worth losing it for.
Meditate on it.
Just being aware of the truth brings about inner change.

I think you won't be coming to Udaipur to assist me
and that's on your mind.
Come if you can,
if you can't -- never mind,
you are helping me all the time.
Isn't one's love help enough?
If you don't come I will miss you
because the camp at Udaipur is linked for me with being with you, so I am hoping you can come.

Regards to all.

30

Love,
and lots of it.
I looked at once for your letter
amongst the pile waiting for me on my return.
I can't tell you how glad I was to get it --
written by hand, too.

You write: Now your presence is felt in your
absence.
love really IS presence.
Where there is love
space and time vanish,
and where there is no love
Even what is near in space and time
keeps immeasurably apart.
Only lovelessness separates
and love is the only nearness.
Those who find total love
discover everything within themselves.
The whole world then is inside, not outside
and the moon and stars lie in the inner sky.
In this fullness of love, ego vanishes.
I want God to lead you to this fullness.

31

I arrived here yesterday
and have been thinking of writing ever since
but it didn't happen until now.
Forgive the delay though even a single day's delay
is no small delay!

What shall I say about the return journey?
It was very blissful.
I kept sleeping, and you were with me.
It appeared I had left you behind but actually you
were still with me.
This is the being-together that is so real that it
cannot be divided.
Physical nearness is not nearness, there can be no
union on that level, only an unbridgeable gulf, but
there is another nearness which is not of the body, and
its name is love.
Once gained it is never lost.

Then no separation exists despite vast distances in
the visible world.
If you can arrive at this *distancelessness* with
even one other it can be found with everybody.

One is the door, *the all*, the goal.
The beginning of love is through ONE, the end is
ALL.
The love that unites you with everything, with
nothing excluded, I call religion, and the love that
stops ANYWHERE I call sin.

32

I received your letter;
I have been waiting for it ever since I returned.
But how sweet it is to wait!
Life itself is a waiting!

Seeds wait to sprout,
rivers to reach the ocean.
What does man wait for?
He too is the seed for some tree,
a river for some ocean.

Whoever looks deep inside
finds that a longing for the endless and boundless
is his very being,
and whoever recognizes this
begins his journey towards God
because who can be thirsty and not look for water?
This has never happened and never will!
Where there is longing,
there is thirst for attainment.

I want to make everyone aware of this thirst.
I want to convert everyone's life into a waiting.
The life that has turned into a waiting for God
is the true life.
All other ways of life are just a waste, a
disaster.

33

Love.
I received your letter.
Its poetry filled my heart.
It is said that poetry is born out of love
in your letter I saw this happen.
Where there is love
the whole existence becomes a poem;
the flowers of life bloom under the light of love.

It is strange that you ask
why my heart holds so much love for you.
Can love ever be caused?
If it is,
can it be called *love*?

Oh, my mad friend! love is always uncaused!
This is its mystery,
and its purity.
Love is divine
and belongs to the kingdom of God
because it is uncaused.

As for me
l am filled with love
as a lamp is filled with light.
To see this light one needs eyes.
You have those eyes so you saw the light.
The credit is yours, not mine.

34

Love.
I never imagined that you would write such a loving
letter!
And you say that you are uneducated!
There is no knowledge greater than love, and those
who lack love -- these are the true illiterates,
because the heart is the real thing in life not the
intellect.
Bliss and light spring from the heart not from the
mind, and you have so much heart -- that is enough!
Can there be a better witness of this than me?
I am surprised that you write asking me
to point out any mistakes you have made.
So far on earth, love has not made one mistake.
All mistakes happen through lack of love,
in fact this for me is the only mistake in life.

Writing you you: May God make you envious of me
was no mistake.
I would like the bliss that has arisen in my heart
to make you thirst for it more and more.
Queen of Mewal! there is no reason for you to worry
about it!

35

Love.
It was just this time of night, two days ago
that I left you at Chittor.
I can see now
the love and bliss filling your eyes.
The secret of all prayer and worship
is hidden in the overflow of those tears.
They are sacred.
God fills the heart of those he blesses
with tears of love,
and what to say about the calamity

of those whose hearts are filled instead with
thorns of hate?

Tears flowing in love
are offerings of flowers at the feet of God
and the eyes from which they flow are blessed with
divine vision.
Only eyes filled with love can see God.
Love is the only energy
that transcends the inertia of nature and takes one
to the shores of ultimate awareness.
I think that by the time this letter reaches you
you will already have left for Kashidham.
I don't know how your journey was
but I hope it passed in song and laughter.
Give my kind respects to everyone there.
I am waiting, for your promised letters.

36

Love.
I was very happy to meet you the other day.
I felt the stirrings of your heart and the longing
of your soul.
You have not yet flowered as you were born to: the
seed is ready to sprout and the soil is right you will
not have long to wait.
But now you have to work with great determination.
It is only a matter of starting the journey,
God's gravitational pull does the rest.

37

Love.
It is good that you are forgetting the past
it will open up an altogether new dimension of
life.
To live completely in the present is freedom.
The past does not exist apart from memory and nor
does the future apart from castles in the air.
What *is*, *is* always present, and if you start living
unreservedly in the present
you live in God.
once you are free of past and future the mind turns
empty and peaceful,
its waves die down
and what is left is limitless, endless.
This is the ocean of truth --
and may your river reach it!

P.S. I shall probably go to Ahmedabad in January,
can you come with me?
It would be good if we travelled together for a few

days.

38

Love.
I am glad to see such thirst for God!
To have this thirst is a divine blessing;
where there is thirst -- *there the way is*.
In fact, intense longing *becomes* the way.
God is summoning us at every moment
but because the strings of our heart are slack
we don't echo His call.
If our eyes are closed then even if the sun is at
the door we will be in darkness;
and the sun is always at the door -- we only have
to open our eyes and let it in, that's all!
May God give you light, that's my wish.
My love and I are always with you.

Regards to the family and love to the children.

39

Love.

I have your letter.
The wheel of the world keeps spinning
but why spin with it?
See what is behind body and mind;
that has never moved,
is not moving,
can never move,
and thou art that, *tat twam asi*.

Waves lie on the surface of this ocean
but in its depths -- what is THERE?
When the waves are taken for the ocean
it is a terrible mistake.

Look at the wheel of a bullock cart:
the wheel turns because the axle does not;
so remember your own axle,
standing, sitting, asleep or awake,
keep it in mind.
By and by, one begins to encounter
the changeless behind all change.

You have asked me about the poem.
I had a little piece read out by someone,
then it came to me: I should hear it from you
yourself!
Now when you read it out to me I shall listen --
and then I can read both you and your poem.

40

Love.
I received your letter on my return.
I welcome this birth of determination in you.
Such strength of will alone
takes us to truth.
Our deepest powers are aroused by it,
the unorganized energy becomes organized
and then there is music.

What tremendous energy exists in this atom of self!
But it can't be known without utter intensity of
will.
You must have seen rocks that even the strongest
chisel
cannot break,
and yet the sprouting shrub or plant
slips cracks and crevices through it so easily!
When the tiniest seed is filled with determination
to push through and reach the sun,
even the hardest rock has to give way.
So a weak seed wins over the mighty rocks!
The tender seed breaks through the hardest of
rocks!
Why?
Because no matter how strong and powerful the rock,
it is dead,
and because it is dead it has no will.
The seed is tender,
it is weak,
but alive!
Remember, where there is will there is life
and where there is no will there is no life.
The seed's will becomes its power.
and with this power
its tiny roots sprout,
enter the rock and spread out,
until one day they break the rock.
Life always wins over death.
The living force within has never been defeated by
the dead obstacles without -- and never will be.

41

Love.
Your letter was received with joy
When the heart thirsts so much
for truth,
for peace,
for religion,
one day you come face to face with the sun

which dispels all life's darkness.
Thirst!
Pray!
Strive!
Wait!
A journey of a thousand miles is covered
step by small step,
so don't lose heart.
Vast distances can be covered one step at a time
and an ocean filled drop by drop.

My regards to all.
I shall be coming soon now.
The rest when we meet.

42

Love.
Your Letter has arrived.
You ask me about sex.
That energy too belongs to God
and through meditation it too can be transformed.

No energy is bad but there can, of course, be wrong
use of energy.
When sex energy flows upwards it turns into
brahmacharya (celibacy).
It is good that you are becoming detached from it
but that isn't enough.
You have to go through it to transform it,
rejection just leaves you arid and dry!

It is true you are not alone in your sex life
but sex is not essentially of the body at all
but a modification of the mind.
If the mind is completely transformed
it affects the other person too,
and one who is related so intimately
is quickly affected.

Until we meet, keep in mind that:

there should be no calculated ill-will towards
sex -- cultivated detachment is useless:

stay aware whilst making love,
be a witness in this situation;
if one can stay in a state of meditation and
right-mindfulness
then the sex energy can be successfully
transformed.

We shall talk more about this when we meet.
Brahmacharya is a complete science in itself

and many doors to bliss open on that path.

Still, the very first thing is
a friendly attitude towards all one's energies.
Enmity towards them does not lead to spiritual
revolution
but to self-destruction.

Give my regards to all there.
You are not coming to Poona -- I shall miss you.

43

Love.
You have asked me about sense of humour.
We can talk about it in detail when we meet
but first of all:
the sense of humour should be directed towards
oneself --
it is a very great thing to laugh at oneself and he
who can laugh at himself
gradually becomes full of concern and compassion
for others.
In the entire world
no event, no subject, invites laughter
like oneself.

About the truth of dreams as well
we shall have to talk in detail.
Some dreams are definitely true.
As the mind quietens down
glimpses of truth begin to appear in dreams.
Dreams are of four kinds
-- those concerned with past lives,
-- those concerned with the future,
-- those concerned with the present,
-- and those concerned with repressed desires.
Contemporary psychology knows something about the
fourth type only.

I am glad to know that your mind moves towards
being at peace.
Mind is what we want it to be,
peace and restlessness are both our own creations.
Man binds himself with his own chains
and so he is always at liberty to become free of
the mind.

44
Love.
What gift is greater than love?
And still you ask -- What have I given?
Oh, mad one!

When love is given
there is nothing left to give,
not even the giver,
for to give love is to give oneself.
You have given yourself,
now where are you?
Having lost yourself,
now you are bound to find
the one you have been longing to meet.
Now she has been born,
and I am a witness to it,
I have watched it happen.
I can hear the music that you are going to be.
The other day,
when your heart was close to me.
I heard it.
Intellect knows of the present
but for the heart the future is also the present.

45
Love.
I received your letter.
The time of my birth will have to be looked up.
I think the day was the eleventh of December, but
even this is not certain.
But tell your astrologer friend not to worry; the
future will simply come, there's no point in worrying
about it.
***Whatever* happens -- ultimately it is all the same.**
Dust returns unto dust
and life disappears like a line drawn on water.

My regards to everyone.

46

Love.
It is a long time since I received your letter,
you must be tired of waiting for a reply.
Still, patient waiting has its own joy.
On the path to God,
timeless waiting is the true sadhana.
Waiting and waiting and waiting.
And then,
just as a bud blooms,
everything happens by itself.

You are coming to Nargol, aren't you?
My regards to all.

47

Love.

I was glad to receive your letter.
Truth is unknown,
and to know it one has to die to the known.
Once the banks of the known are left behind
one enters the ocean of the unknown.
Be brave and take the jump!
Into emptiness, the great emptiness!
Because that's where God lives.

Love to all,
or to the only one!
For only THE ONE is.
He alone is.
He is in all.
He is in all and in the emptiness also.

48

Love.
I have your letter and your question.
Wherever I is there is a barrier;
In fact, the *i-attitude* is the one and only
barrier,
so sleeping, waking, sitting, walking --
always be aware of it;
see it,
recognize it
and remember it
wherever and whenever it comes,
for recognition spells its death.
It is not the truth
but just a dream,
and as soon as one becomes aware of dreaming
the dream vanishes.
Dreams cannot be renounced --
how can you give up that which is *not*?
To be aware of it is enough.
Ego is man's dream, his sleep,
so those who try to renounce it
fall into yet another illusion.
Their humility, their egolessness
are simply more dreams --
like dreaming you are waking whilst still dreaming.
Don't fall into this trap.
Just keep in mind one thing:
Wake up and *see*!

Regards to everyone there.

49

Love.
I am so happy to have got your letter.

Can even a ray of love ever come
without the fragrance of joy?
And what is joy but the fragrance of love
Yet the world is full of mad people
seeking happiness their whole lives --
but with their backs turned towards love!
The doors to God only open
when love turns into the prayer of our total being.
But perhaps HIS doors are already open,
yet eyes dosed to love
will, even so, never be able to see them.

And what is this you write? *Momentary contact*?
No! No! How can love's contact be so?
Love turns even a moment into eternity.
Where there is love
there is nothing momentary,
where there is love
there is eternity.
Is a drop just a drop?
No! No! It is the ocean!
The drop seen through eyes of love becomes the
ocean!

50

Love.
I have got your letter.
I know well how your soul thirsts;
soon it can be quenched --
you are right at the brink of the lake;
you only have to open your eyes,
and I can see that the lids are about to lift.
I shall be with you then,
always with you,
so don't worry.
Be patient and wait;
the seed takes its own time to break and bloom.

Give my regards to all.
More when we meet.

51

Love.
I received your letter.
I am always with you.
Don't be worried,
don't be sad,
and leave your *sadhana* in the hands of God.
Let His will be done.
Be like a dry leaf,
let the winds take you where they will --

isn't this what is meant by *shunya* (emptiness)?
Do not swim,
just float.
Isn't this what is meant by *shunya*?

My regards to all.

52

Love.
Your letter has come.
Love has not to be asked for --
it is never obtained by asking;
love comes through giving --
it is our own echo.

You feel my love pouring on you
because you have become a river of love flowing
towards me,
and when your love flows like this towards all
you will find the whole world flowing in love
towards you.

To respond with unconditional love towards all,
towards that which is,
is the God-experience.

53

Love.
Can two persons ever meet?
It is just not possible on this earth,
communication seems impossible --
but at times the impossible happens.
The other day it did.
Being with you, I felt meeting IS possible,
and also communication,
and without words, too.
Your tears answered me.
I am deeply grateful for those tears.
Such response is very rare.

I have seen your *madhu shala*,
seen it again and again.
If I could sing
I would sing the same song that is there.
I call that *sannyas* the real *sannyas*
which accepts the world with joy.
Aren't *samsara* and *moksha* really one?
Duality exists in ignorance,
in knowledge there is only *one*.
Oh, can that really be religion
which cannot sing and dance the songs of bliss auld

love?

P.S. I hear you are due to come here.
Come, and come soon.
Who can trust time --
Look -- it is morning and the sun rises;
how long will it be before it sets?

54

Love.
I am one with all things --
in beauty,
in ugliness,
for whatsoever is --
there I am.
Not only in virtue
but in sin too I am a partner,
and not only heaven
but hell too is mine.
Buddha, Jesus, Lao Tzu --
it is easy to be their heir,
but Genghis, Taimur and Hitler?
They are also within me!
No, not half -- *I am the whole of mankind*!
Whatsoever is man's is mine --
flowers and thorns,
darkness as well as light,
and if nectar is mine, whose is poison?
Nectar and poison -- both are mine.
Whoever experiences this
I call religious,
for only the anguish of such experience
can revolutionize life on earth.

55

I have received your letter.
I was very glad indeed to get it, more so since you
have sent a blank sheet.
But I have read in it all that you have not written
but wanted to write.
Besides, what can words say?
Even after writing, what you had meant to write
remains unwritten. so your silent letter is very
lovely.
As it is, whenever you come to see me you are
mostly silent, but your eyes tell all, and your silence
too.
Some deep thirst has touched you, some unknown
shore has called you.
Whenever God calls He calls this way -- but how
long will you go on standing on the shore?

Look! The sun is out and the winds can't wait to
fill the boat's sails!

56

Love.
I have received your letters -- but they are not
just letters really, they are poems born out of love,
out of love and prayer, for where there is love there
is prayer.
So it is possible to get glimpses of God through
another whom one loves -- love providing the eyes that
can see God.
Love is the door through which He appears.
So when one loves all *he* can be seen in all things.
Part and whole in fact are not in opposition: deep
love for even one other finally spreads to all because
love dissolves the self; leaving the no-self.

Love is like the sun, the individual like frozen
ice.
Love's sun melts the icebergs leaving a limitless
ocean.
So the search for love is really the search for
God, because love melts, and also destroys; because
love *only* melts and *only* destroys.

It is both birth and death.
In it the self dies and THE ALL is born.
So there is certainly pain -- in the birth as well
as in the death.
Love is a deep anguish of birth as well as death.
But the poetry flowering in you shows that you have
begun to experience the joy that lies in love's
anguish.

57

Love.
Your letter has filled my heart with joy.
You are at the threshold of a great revolution;
now, even if you want to run away I will not let you.
You will certainly have to perish in it. so that
you can be reborn.
Gold has to pass through fire -- only then is it
purified.
Love is fire for you and I pray to God that your
ego burns in it.
Then if love comes, prayer can come too; without
love. prayer is not possible.

Remember that body and soul are not two.
The part of the person that can be seen is the

body, the part that cannot be seen is the soul.
The same holds true for God and matter: God made
visible is matter and what cannot be seen is God.

Take life easily and naturally, just as it comes.
Welcome it in its endless forms with an attitude of
complete acceptance.
And do not impose yourself on life; life has its
own discipline, its own wisdom,
and those who are ready to live totally
have no need for any other discipline or wisdom.

But you have always been afraid of life and
therefore you are afraid of love.

Now life has begun penetrating you, breaking your
walls of security.
So, God's infinite grace showers on you!
Don't run from it now, accept it gratefully
and my good wishes are always with you.

58

Love.
Be aware in the waking state, don't try to become
aware in sleep or dreams.
If you become aware in the waking state awareness
in dreams and sleep comes easily -- but you don't have
to do anything for it, doing only creates difficulties.

Sleep reflects the waking state: what we are when
awake we are in sleep.
If we are asleep in the waking state only then is
sleep really SLEEP; the stream of thoughts during the
waking state becomes the web of dreams in sleep.
Being aware in the waking state will begin to
reflect itself in sleep too, and if there are no
thoughts in the waking state dreams disappear
altogether in sleep.

Everything else is fine.
My regards to everyone there.

59

Love.
I was overjoyed to receive your letter -- as pure
and innocent as your heart.
You want to write that which cannot be written so
you send an unwritten letter.
This is good, for it is better to remain silent
about that which cannot be expressed, but beware!
silence also speaks, it speaks and speaks so much!

Silence can speak even where words fail.

The void envelops even that which lines cannot contain, in fact what can resist the embrace of the great void?
Nothing is left unsaid by silence.

Where words fail, silence is full of meaning.
Where form ends, the formless begins.
Where knowledge (VEDA) ends,
transcendental knowledge (VEDANTA) begins.
When knowledge dies, the beyond begins.
Freedom from the word is truth.

60

Love.
How can I describe how happy I am to have received your letter?
Whenever I saw you, only one question arose in my mind --
How long are you going to keep away from me?
I knew you had to come closer to me, it was only a matter of time, so I kept waiting and praying for you.
To me, prayerful waiting is love.

I also knew you were going through the pangs of a new birth and that rebirth is very near --
for only this can give soul to your songs.

Words are the form and form has its own beauty, its own melody, its own music, but this is not enough, and he who considers this enough remains discontented for ever.
The soul of poetry lies in silence.

To me, prayerful waiting *is* love, and the void is the door to the divine temple.
You have come to me and I want to take you to the Lord for how can you come close to me without first coming closer to Him?
In fact without coming close to Him you cannot come close even to yourself.
Then as so on as you come near Him you attain that life for which you have gone through so many lives.
To come close to oneself is to be reborn -- the principle of being twice born is just this.
And remember, not even the pebbles lying on the road are just pebbles; they too await a new birth, for that second birth turns them into diamonds.

P.S. To run after desires is to run after a mirage.
It is a journey from one death to another.
In the illusion that is life man dies this way time

and time again.
But those willing to die to their desires discover
that death itself dies for them.

61

Love.
Where is truth?
Do not search for it for when has truth ever been
found through seeking? for in seeking, the seeker is
present.
So don't seek but *lose yourself*.
He who loses himself finds truth.
I don't say: *seek and you will find*.
I say: *he who loses himself, finds*.

62

Love.
I was happy to receive your letter.
The drop doesn't have to become the ocean.
it already is the ocean.
it just has to *know* it.
What IS,
however it is,
to know it as it is,
is truth.
And truth liberates.

63

Love.
Life is an infinite mystery, therefore those who
are filled with knowledge are deprived of life.
Life becomes known only to the innocent, to those
whose intuition is not covered with the dust of
knowledge.

64

Love.
Do not seek *nirvana* as something opposed to life,
rather, turn life itself into *nirvana*.
Those who know, do this.
Dogen has these beautiful words to say:
Do not strive after *moksha* (liberation);
rather, allow all your actions to become
liberating.
This happens.
I can tell you this from my own experience;
and the day it happens
life becomes as beautiful as a flower in full bloom

and brims with fragrance.

65

Love.
I received your letter on my return.
Just as the seed within the soil waits for the
rains so you wait for God.

Prayerful wholehearted surrender is the door
leading to Him.
Let yourself go completely just like a boat
floating on the river; you do not have to row the boat,
just let it go loose; you are not to swim, just to
float, then the river itself takes you to the ocean.
The ocean is very near -- but only for those who
float but do not swim.
Do not be afraid of drowning because that fear
makes you swim -- and the truth is that he who drowns
himself in God is saved for ever; and do not have a
goal, for he who has a goal begins to swim.
Remember always -- wherever one reaches, that is a
the destination, therefore he who makes God his goal
goes astray.
Wherever the mind is free from all goals -- there
alone is God.

66

Love.
I say: Die, so that you can live!
When the seed destroys itself, it becomes the tree;
when the drop loses itself, it becomes the ocean.
But man -- man refuses to lose himself.
How then can God manifest in him?
Man IS the seed, God is the tree.
Man is the drop, God is the ocean.

67

Love.
Leave the old track --
only the dead walk on trodden paths;
life is the continuous quest for the new.
Only he who has the flair to be new every moment
truly lives.
Die to the old every moment
so that you are for ever new --
this is the crux of the transformation of life.

68

Love.
Truth is like the sky: eternal, everlasting,
boundless.
Is there a door to enter the sky?
Then how can there be one to enter into truth?
If our eyes are closed, the sky exists not.
The same holds good for truth.
Opening the eyes is the door to truth; closing the
eyes is to close that door to truth.

69

Love.
Where to find truth?
Well, it has to be sought within one's own self,
within one's own self
within one's own self
within one's own self
It is definitely there.
One who seeks it elsewhere loses it.

70

Love.
I am extremely grateful for your loving letter.

I take life as *a whole* and I am incapable of
viewing it in bits and pieces; it is *already the whole*
but because it has been viewed in fragments for so long
it has become perverted.

There is no politics, no morality, no religion;
there is LIFE, there is God, whole and unfragmented.
It has to be sought, recognized and lived in all
its forms, therefore I shall continue to speak on all
its forms.
And this is only the beginning.
Answering journalists is just preparing the ground.
All paths lead to one end -- certain friends might
take some time to understand this truth.
As things are, this delay in understanding the
truth is unavoidable, but seekers of truth won't be
afraid -- courage is the first condition in the search
for truth.

Remember, as long as spirituality does not become a
philosophy *of the whole life* it proves impotent, and
only escapists will take shelter behind it.
Spirituality has to be turned into a force,
spirituality has to be turned into a revolution, only
then can spirituality be saved.

My regards to all.

71

Love.
Man becomes a slave because he is afraid to be alone, so he needs a crowd, a society, an organization.

Fear is the basis of all institutions, and how can a frightened mind know the truth?
Truth requires fearlessness and fearlessness comes from *sadhana*, not from societies, that is why all religions, institutions and organization, bar the path of truth.

72

Love.
Don't be in a hurry.
So often, hurrying causes delay.
As you thirst, wait patiently -- the deeper the waiting the sooner it comes.

You have sown the seed, now sit in the shade and watch what happens.
The seed will break, it will blossom, but you cannot speed the process.
Doesn't everything need time?
Work you must, but leave the results to God.
Nothing in life is ever wasted, especially steps taken towards truth.

But at times impatience comes,
impatience comes with thirst,
but this is an obstacle.
Keep the thirst and throw the impatience.

Do not confuse impatience with thirst.
With thirst there is yearning but no struggle with impatience there is struggle but no yearning.
With longing there is waiting but no demanding with impatience there is demanding but no waiting.
With thirst there are silent tears with impatience there is restless struggle.
Truth cannot be raided, it is attained through surrender not through struggle.
It is conquered through total surrender.

73

Love.
Your letter has been received.

Why seek at all for a purpose?
If you seek this you will never find it because it
is eternally hidden in the seeker.

Life is without purpose -- life is its own purpose,
therefore he who lives without purpose truly lives.
Live! Isn't living itself enough?

The desire to have more than just life is a result
of not properly living -- and that is why the fear of
death grips the human mind, for what is death to one
who is really alive!
Where living is intense and total there is no time
to fear death -- and there is no time for death,
either.

Do not think in the language of *purpose* -- that
language is diseased in itself.
The sky exists without purpose.

God is without purpose
flowers bloom without purpose
and stars shine without purpose --
what has happened to poor man
that he cannot live without purpose!

Because man can think he gets into trouble.
A little thinking always leads to trouble.
If you must think, think completely, utterly!
Then the mind whirls so fast with thoughts that
freedom from thoughts is attained.
Then you begin to live.

74

Love.
Rest is the supreme goal, work is the medium.
Total relaxation, with complete freedom from
effort, is the supreme goal.
Then life is a play, and then even effort becomes
play.

Poetry, philosophy, religion are the fruits of
repose.
This has not been available to everyone
but technology and science will make it so in the
near future.
That is why I am in favour of technology.

Those who attribute intrinsic value to labour
oppose the use of machines -- they have to.
For me, labour has no such intrinsic value: on the
contrary, I see it as a burden.

As long as work is a prerequisite for rest it
cannot be blissful.
When work flows out of a state of rest voluntarily
then it is blissful.
So I cannot call rest a sin.

Nor do I support sacrifice.
I do not want anyone to live for anybody else, or
one generation to sacrifice itself for another.
Such sacrifices turn out to be very costly -- those
who make them expect an inhuman return.
This is why fathers expect the impossible from
their sons.
If each father lives for his son who will live for
himself?
For every son is a potential father.
No, I want everyone to live for himself -- for his
own happiness, his own state of rest.

When a father is happy he does much more for his
son -- and easily, because it comes out of his
happiness.
Then there is neither sacrifice nor renunciation;
what he does comes naturally out of his being a
father --
and a happy father at that.
Then he has no inhuman expectations of his son and
where there is no pressure from expectations,
expectations are fulfilled -- out of the son being a
son.

In short, I teach each person to be selfish.
Altruistic teachings have taught man nothing but
suicide. and a suicidal man is always homicidal; the
unhappy sow their sorrow amongst others.

I am also against the sacrifice of the present for
the future, because what is is always present; if you
live in it totally the future will be born out of it --
and when it comes it too will be the present.
For he who has the habit of sacrificing the present
for the future the future never comes because whatever
comes is again always sacrificed for that which has not
yet come.

Finally, you ask why i too work for others and for
the future.
First of all, I do not work.
Whatever I do flows out of my state of rest.
I do not swim, I just float.
No one can ever do anything for another
but if something *happens* to others out of what I
am,
that is something else,
and there too I am not the doer.

As for the future --
for me, the present is everything.
And the past too is also a present -- that has
passed away;
and the future too -- that is a present that is yet
to come.
Life is always here and now
so I do not bother about past and future.
And it is amazing that ever since I stopped
worrying about them they have begun to worry about me!

My regards to all there.

75

There is a music which has no sound;
the soul is restless for such silent music.
There is a love in which the body is not;
the soul longs for such unembodied love.
There is a truth which has no form;
the soul longs for this formless truth.

Therefore melodies do not satisfy,
bodies do not satisfy
and forms cannot fulfil the soul.

But this lack of fulfillment,
this dissatisfaction has to be understood properly,
for such understanding ultimately brings about
transcendence.

Then sound becomes the door to the soundless, the
body becomes the path to the unembodied, and form
becomes the formless.

76

Love.
God is our only wealth.
Do not depend on any other wealth,
riches of any other kind bring only disaster.

St. Theresa wanted to set up a large orphanage but
at the time she had only three shillings.
She wanted to start this enormous project with just
this small amount.
Friends and admirers advised her: Get the funds
together first.
What can you do with just three shillings?
Theresa laughed and said: Naturally Theresa can do
nothing with three shillings, but with three shillings
PLUS GOD -- nothing is impossible!

77

Love.
Samsara is *nirvana*.
sound is mantra,
and all living beings are God.

It depends on how you look.
The world is nothing but how one sees it.
See! Open your eyes and see!
Where is darkness?
-- there is only light.
Where is death?
-- there is only deathlessness.

78

Love.
I have received your letter.
As the earth thirsts for the rains after a hot
summer
so you are thirsting for God.
This thirst becomes an invitation to the divine
clouds --
and the invitation has arrived.
Just keep drowning yourself in meditation
and His grace will definitely pour on you.
If you are ready here --
He is always ready there.
Look! Can't you see His clouds hovering in the sky?

79

Love.
Do not fight with yourself;
you are as you are,
do not strive to change.

Do not swim in life,
just float,
like a leaf on the stream.
Keep away from *sadhanas*, mere *sadhanas*,
this is the only *sadhana*.

Where is there to go?
What is there to become?
What is there to find?
What is, is here and now --
Please, stop and see!

What are the animal instincts?

What is low? and high?
Whatever is, is --
there is no high, no low.
What is animal?
What is divine?

So do not condemn,
do not praise,
nor condemn nor praise yourself:
all differences are of the mind.

In truth no differences exist;
there, God and animal are one and the same;
heaven and hell are just two sides of one coin;
SAMSARA and nirvana are two expressions of one
unknown.

And do not think about what I have said;
if you think you will miss.
See. Just see.

80

Love.
On the road to God the only sustenance is infinite
hope -- hope shining like the north star in darkness,
hope keeping you company like a shadow in loneliness.
Dark and lonely life's path certainly is -- but
only for those without hope.

The famous geographical explorer Donald Macmillan
was preparing for his journey to the north pole when he
received a letter.
On it was written:
To be opened only when there is no hope of survival.
Fifty years passed; the envelope remained with
Macmillan as it was -- sealed.
Someone asked him the reason for this and he
replied:
For one thing I want to keep faith with the unknown
sender, and for another, I have never given up hope.

What priceless words! -- *Ihave never given up hope*

81

Love.
I am delighted you have taken *sannyas*.
A life without the flower of *sannyas* is like a
barren tree.
Sannyas is the supreme music of life.
It is not renunciation, on the contrary, it is
life's highest enjoyment.

Someone who finds diamonds and pearls is not going
to bother about pebbles and stones.
But note -- he does not renounce them, interest
simply drops away.

82

Love.
Thought is man's strength
but blind belief has robbed him of it,
that is why he has become weak and impotent.
Think fully,
think tirelessly,
for amazingly enough the state of no-thought
is achieved only at the peak of thought,
it is the culmination of thought,
and at this point all thought becomes useless.
In this emptiness, truth lies.

83

Love.
All crutches bar the way.
Shun all support and then you will receive His.
He is the only help for the helpless.
There is no other guide but Him -- all other guides
are obstacles on the path.
If you want to reach the Master avoid all teachers.

Don't be afraid to make yourself empty
for that alone is the door,

that alone is the path --
and that alone is the destination.
The courage to be empty
is all that is needed to become one with the all.

Those who are full stay empty,
and those who are empty become filled --
such are His mathematics.

Do not consider doing anything --
through doing you can never reach Him,

nor through chanting,
nor through austerity,
for He is already here!
Stop and see!

To do is to run,
not to do is to halt.
Yes! If He were far away we could run to meet Him,
but He is the nearest of the near!

If we had lost Him we could search for and find
Him,
hut to us He has never been lost!

84

Love.
I am glad to have received your letter.
The I is not to be given up because -- how can you
drop that which is not?
The I has to be looked into, understood.
It is like taking a lamp to search for darkness --
the darkness vanishes!
Darkness cannot be stamped out because it doesn't
exist.
You just have to bring a light and darkness is
unmasked.
It is the same with your thoughts -- do not fight
with them; the effort to be free of thought comes
itself from a thought.
Know your thoughts, watch them, be aware of them,
then they quieten down without difficulty.
Witnessing finally leads to emptiness and where
there is emptiness -- there is the ALL.

85

Love.
Why does man suffer so much?
Because in his life there is pandemonium
but no soundless music,
Because in his life there is a babble of thoughts
but no emptiness,
because in his life there is a turmoil of feeling
but no equanimity,
because in his life there is a mad rushing around
but no stillness which knows no directions,
and finally because in his life there is much of
himself
but of God, nothing at all.

86

Love.
The time is ripe.
The hour draws nearer every day.
Innumerable souls are restless.
A path has to be created for them.
So hurry!
Work hard!
Surrender totally!
Forget yourself!

Plunge into God's work like a madman;
here, only madness will do --
and there is no greater wisdom than such madness
for God.

87

Love.
Non-attachment is not concerned with things but
with thoughts.
Non-attachment is not related to the outside but to
the within.
Non-attachment is not to do with the world but with
oneself.

One day a beggar went to see a Sufi fakir and found
him seated on a velvet cushion inside a beautiful tent
with its ropes tied to golden pegs.

Seeing all this the beggar cried: What is this!
Honourable Fakir, I have heard much about your
spirituality and non-attachment, but I am completely
disillusioned by all this ostentation around you.

The fakir laughed, replying :I am ready to leave
all this behind and come with you.
So saying, he immediately got up and walked off
with the beggar not even waiting to put his sandals on!

After a short while the beggar became distressed.
I left my begging bowl in your tent, he said.
What shall I do without it!
Please wait here while I go and fetch it.

The Sufi laughed. My friend, he said,
the gold pegs of my tent were stuck in the earth
not in my heart,
but your begging bowl is still chasing after you!

To be in the world is not attachment.
The presence of the world in the mind is the
attachment, and when the world disappears from the
mind -- this is non-attachment.

88

Love.
Once the ego is surrendered there is no suffering,
no sorrow, for the ego is basically the cause of all
suffering and the moment it is seen that everything is
God there is no more cause for complaint.
Where complaining has ended, there is prayer.
It is a feeling of gratitude, it is trust in God.

In this trust in God, benediction pours.
Trust and know.
It is very difficult to trust but there is no
austerity greater than accepting life as it is.

89

Love.
Do not look for results in meditation -- this is an
obstruction.
Do not seek to repeat any meditative experience,
for this too is a hindrance.
When meditating, just meditate, the rest then
happens by itself.
The way to God does not lie in our hands so leave
yourself in His.
Surrender, surrender, surrender!
Remember always -- surrender!
Sleeping or waking -- remember!
Surrender is the only door to God.
Emptiness is the only boat that sails to Him.

90

Love.
How much longer will you go on letting your energy
sleep?
How much longer are you going to stay oblivious
of the immensity of your self.
Don't waste time in conflict,
lose no time in doubt --
time can never be recovered
and if you miss an opportunity,
it may take many lives before another comes your
way again.

91

Love.
I received your letter.
Do not fall into the whirl of calming the mind;
this in itself is the restlessness.
The mind is what it is, accept it as such.
This acceptance brings peace.

Rejection is restlessness, acceptance is peace --
and he who reaches total acceptance attains to God.
There is no other way than this.

Understand this well because this understanding
brings acceptance.
Acceptance cannot come from an act of will --

the action of will is itself non-accepting;
I DO conceals non-acceptance because will is always
of the ego.
Ego cannot live unless fed by rejection.
Acceptance can never be brought about by action,
only understanding life can bring it about.

Look, look at life.
What is IS, it is as it is.
Things are such -- do not ask for them to be
otherwise because they cannot be even if you so desire.
Desire is altogether impotent.
Ah, how can there he restlessness without desire?

92

Love.
Search, search and search --
so much that finally the seeker vanishes.
There you meet Him.
Where the I is lost, there He is.
There is not, and never has been,
any wall between --
except for the I.

93

Love.
When the moon lifts into the sky watch it, be
absorbed by it -- forget everything else, including
yourself!
Only then will you come to know the music that has
no sound
When the morning sun rises bow town to the earth
ant lose yourself in homage to it.
Only then will you know of the music that is not
made by man.
When the trees burst into flowers, like a flower,
dance with them in the breeze.
Only then will you hear the music that lives in
one's innermost self.
He who knows this music knows life too -- its song
is another word for God.

94

Love.
Don't float with the current of thoughts, just be
aware of them.
Know that you are separate from them, distinct,
distant, just an observer.

Just watch the flow of thoughts like traffic, watch than as you watch the dry leaves flying everywhere in the fall.
Don't be the one who makes them happy, don't be the one to whom they happen.
Then the rest takes place by itself.
This rest is what I call meditation.

95

Love.
This is a good beginning to the struggle and I am glad to have pushed you into it
Sannyas is a challenge to the world, a fundamental declaration of freedom.
To live in freedom every moment is *sannyas*.
Now, insecurity will be with you always, but that is a fact of life.

The only certainty is death and life IS insecurity, and that is its joy and its beauty.
To be locked in security is suicide, a living death effected by one's own hand.

Such living-dead are everywhere, they have turned the world into a graveyard, and they number amongst them many celebrated corpses.
They all have to be awakened. though for their part they are trying to put back to sleep even those who are awake.

Now the struggle will go on and on
In it your total resolution will be born.
Far off I see your destination the other shore.

96

Love.
I was travelling, then on my return, there was your letter.

You can meet friends of Jeevan Jagruti Kendra and begin working for Yuvak Kranti Dal (Revolutionary Youth Force).
There are no rules about it -- there can never be rules in revolution.
There needs to be an awakening of understanding among youth with scientific studies replacing blind faith -- this is all I wish for.

Do meet me this time when I come to Indore
Everything is fine.
My regards to everyone there.

97

Love.
My work is only God's work;
apart from this there is neither me nor mine.

No other work exists apart from His.
You just live in God, that's all,
and the rest happens by itself.

Jesus sail: First seek ye the Kingdom of God,
then all else will be added unto you.
I say the same.
But the mind of man seeks all else first,
so what is bound to happen, happens --
nothing else is gained.
and he even loses whatever he had.

98

Love.
The fragrance of SANNYAS has to be spread around
the world.
Religions like goals
have imprisoned the flower of *sannyas* too within
their great walls.
Hence the SANNYASIN has to say now:
I belong to no religion -- all religions are mine.
It was an awful mistake to tear *sannyas* away from
the world.
It has become bloodless.
And the world without *sannyas* has lost its life.
A new bridge has to be built between the two.
Sannyas has to be given back its blood
and the world, its soul.
Sannyas has to be returned to *samsara*,
fearless and unattached,
in the world yet not of it,
in the crowds, yet alone!

And the world has to be fetched to *sannyas* too,
fearless and unattached.
Then *sannyas* will be a real *sannyas*
and not an escape from the world.
It will be *sannyas* and in the world,
only then can that bridge of gold be built
joining the seen with the unseen,
the form with the formless.
Commit yourself to this great work,
join in the building of this great bridge!

99

Love.
Even the impossible is not impossible if resolution
is there, and even the possible becomes impossible if
one lacks will.
The world we live in is our own creation.

The time gap between sowing and reaping creates
confusion.
Because cause and effect are so separated the mind
fails to understand what would otherwise be obvious.
Nothing is fragmented or disconnected.
The missing links are always there if you look
deeply.
Understanding the life process opens the door to
peace.
The light lies close by, waiting for the seeker.

100

Love.
I am glad to receive your letter.
You have the strength within but you don't know
about it.
To find it you need a catalyst.
The day you realize all this you will laugh,
but until then I am prepared to be your catalyst.
I am already laughing
and just waiting for the day you can join in this
cosmic laughter.
See! Krishna is laughing! Buddha is laughing!
Listen! The earth and heaven are laughing!
But man is weeping for he doesn't know what he is.
What a joke! What a lark!
Emperors go on begging and fish are thirsty in the
ocean!

101

Love.
Existence is a play of sun and shade
of hope and despair
of happiness and sorrow
of life and death.
So existence is duality
a tension of opposite poles
a music of contrary notes.

To know it
to recognize it
to experience it as such
is to go beyond it.
This transcendence is the real *sadhana*,

the real achievement.

The key to this transcendence is
the witness state.
Bid goodbye to the doer,
live in the witness state.
Watch the drama,
don't drown in it,
rather be drowned in observing --
then happiness and sorrow
birth and death
remain just a play,
they do not affect you
they cannot affect you.

All error, all ignorance, comes from
identification.

102

Love.
I received your letter.
It is good to know that your mother's death
has made you consider your own.
One has to go through the very awareness of death
to reach deathlessness.

The thrust of death goes deep
but cunningly the mind goes on evading it.
Don't evade it,
don't console yourself --
any kind of consolation is a suicide.
Let yourself completely feel the wound of death:
wake up and live with it!
This will be hard
but revolution always is.

Death *is*,
it is there always,
but we forget about it.
Every day death is there,
every moment.

103

Love.
I received your letter.
So many questions!
To answer them I would have to write a book
bigger than the MAHABHARATA!
But even then you would not get your answers
because some questions others can never answer --
your answers lie deep within your own life.

And some questions have no answers
because they are wrong questions
for which no answers can be found.
As the search continues
these questions always gradually drop away.
Then there are some questions which are right
questions
but have no answers at all.
They have to be *experienced* deep within oneself.

104

Love.
Do not desire bliss
because that desire gets in the way.
Live life unchained to desire
and without an eye on a goal.
Live *free*!
Live from moment to moment!
And don't be afraid, be free of fear
because there is nothing to lose --
and nothing to gain
-- and the moment you realize this
the totality of life is attained.
But never approach the gates of life as a beggar,
never go begging,
for those gates never open to beggars!

105

Love.
It brings me happiness to bear witness to your new
birth.
You have worked for it over many lives
and now the boat flows rightly,
I can rest assured about you.
Once I made you a promise
and this is now fulfilled.
It is your turn to fulfil your part of the promise;
make sure you don't miss the chance,
time is short
and I may not be able to be with you again.
Muster your whole will,
take the oars in your hands
and begin the journey that is infinite.
You have wasted much time sitting on the banks;
now the winds are favourable --
this I know,
and that's why I am pushing you off
the banks so earnestly.
God's grace is showering,
be open to it and let it in.
Dance it and drink it in!

With such nectar at hand will you still stay
thirsty?

106

Love.
What is sought totally is always attained.
Thoughts, when concentrated,
become things.
As the river finds the ocean,
thirsty souls find the temple of God.
But the thirst must be intense
and the work tireless
and the waiting without end
and the calling with the whole heart,
and all this thirst, work, waiting, calling --
are contained in one small word
and that word is prayer.
But praying cannot be performed,
it is not an act,
you can only be in it.
It is a feeling,
it is the soul,
it is a surrender of oneself
without words or demands.
Leave yourself to the unknown
and accept whatever comes.
Whatever God makes of you -- accept it,
and if He breaks you accept that too.

just for dancing's sake;
sing for singing's sake;
then the whole life becomes divine
and only then becomes prayer.
To live so is to be free.

107

Love.
My blessings on your new birth
-- *sannyas is* a new birth,
in oneself, by oneself, of oneself.
It is also a death,
not an ordinary death but *the great death*.
It is the death of all that you were up until
yesterday,
and what you are now --
that too must keep dying every moment
so that the new can be born and born and born
again.
Now you will not remain you even for a moment,
you have to die and be reborn every moment --
this is the only *sadhana*.

Live like a river, not like a pond.
The pond is a householder,
the river, a sannyasin.

108

Love.
The temple of God is open only to a dancing,
singing, happy heart.
A sad heart cannot enter there
so avoid sadness;
fill your heart with colour
as vivid as a peacock --
and for no reason.
He who has reason to be happy is not really happy.
Dance and sing --
not for others,
not for a reason,
just for dancing's sake;
sing for singing's sake;
then the whole life becomes divine
and only then becomes prayer.
To live so is to be free.

109

Love.
I am glad to get your letter.
The moment of the inward revolution is near
but first you have to go through the birth pangs.
Nothing hurts more than this giving birth to
oneself
but what comes after it is life's greatest bliss.
So, longing, waiting, prayer --
take these for your *sadhana*.

Everything else is fine.
My regards to all.

110

Love.
As the birds sing each morning at sunrise,
the heart fills with song at the dawn of
meditation.
As flowers bloom in spring,
the soul is drenched in fragrance
as meditation is born.
As everything glistens green beneath the rain,
the consciousness shines with many colours as
meditation showers --
all this and much more takes place,

and this is only the beginning --
ultimately everything goes;
fragrance, colour, light, music --
everything disappears,
and an inner space, like the sky, appears --
empty, formless, without quality.
Wait for that. Long for that.
The signs are good, so do not waste even a moment.
Go on! I am always with you.

111

Love.
Thirst is good
longing is good an aching heart is good
because He comes through the vale of tears.
Weep so much
that only the tears remain, not you.
If the tears alone remain
and he who weeps vanishes
then God comes by Himself.

That is why I let you go, not stopping you.
I knew you would regret it --
but this regret is good;
I knew you would weep
but these tears have their usefulness --
can there be a profounder prayer than tears?

112

Love.
What is truth?
This much at least can be said:
It cannot be defined,
so forget about all definitions,
drop all evaluations and interpretations --
these are all mind games,
all creatures of thought.
What *is*, is beyond the mind.

Thoughts are as unaware of reality
as the waves are of the peace of the lake.
With waves

the lake loses its tranquility;
when the lake is calm
then the waves cannot exist.
One has to know that-which-is
Its interpretation is very different from knowing it.
Interpretations take one astray,
they are as illusory as scarecrows.
The seeker of truth has to be wary of words.

Words are not the truth,
truth cannot be words.
Truth is an experience,
truth is reality,
and the path to it is NETI, NETI --
neither this nor that.

Drop explanations,
drop definitions,
drop scriptures and doctrines,
remember *neti, neti* not this, not that!
Then drop *I and thou*.
and say *neti, neti*.
What is left manifest in the emptiness --
that is truth,
and that alone is.
All else is dream.

113

Love.
The decision to take *sannyas* is propitious --
and *sadhana* follows decision like a shadow.
Seeds have to be sown in the mind as well,
there too -- as we sow we reap,
THE WAY has to be carved out of the mind too.
The temple of God is close
but the mind is like a dense forest
we have to hack our way through to reach it.
The first steps have to be taken from where you
are,
even for a long journey
the first steps have to be taken just close by,
and in every journey,
not only that towards truth,
the beginning is not different from the end --
they are two ends of the same span,
two poles of the same entity.
Yet often you cannot guess from the first step
where you will end up;
those first steps may seem quite unrelated to the
last!

Charles Catering recollects this interesting
incident:
Once I bet a friend
that if I bought him a birdcage to hang in his
sitting-room
he would have to buy a bird.
The friend laughed and said he could keep a cage
without a bird --
there was nothing to it!
He accepted the bet
and I bought him a beautiful cage from Switzerland

which he hung in his sitting-room.
Naturally, the inevitable happened --
life has its own logic.
Whosoever saw the cage immediately sympathized with him,
asking:
When did your bird die?
He would answer: I never had a bird.
Then they would say: So why the empty cage?
Finally he got sick and tired of explaining
and went and bought a bird.
When I asked him about it he said:
It was easier to buy the bird and lose the bet
than to explain things to each and every one
from morn till night.
And also,
seeing this empty cage hanging there day in and day out,
my mind kept repeating: The bird! The bird! The bird!

So, if you hang commitment like a cage in the mind
it won't be long before the bird of *sadhana* comes!

114

Love.
Man lives not in reality but in dreams.
Each mind creates a world of its own which exists
nowhere.
During the day as well as the night
the mind is swamped in dreams.
When the dreams become too much, too intense,
insanity comes.
To be clear and healthy is to be without dreams.

Once, the president of a country went to inspect
the nation's largest lunatic asylum.
The director took him to a room and told him:
In this room, the inmates suffer from car-phobia.
The president, curious, looked through the window.
But there is nobody there, he said.
They are all there, sir -- under the beds repairing
cars, the director replied.

Everyone is lying under their dreams in the same way.
If this president had looked within, what would he
have found?
Is not every capital a great madhouse?
But one cannot see one's own madness -- this is a
sure trait of madness.

When someone starts doubting himself, seeing his
madness, know well that the time has come for his
unsanity to go.
Awareness of madness marks the end of madness.
Awareness of ignorance heralds its end.

Awareness of dreaming brings dreams to an end.
What is left is truth.

115

Love.
I am very glad to have received your letter.
Anxieties in life exist but there is no need to
worry about them.
Worrying stems not from the anxieties but from our
attitude towards them.
To be anxious or not is always our open choice.

It is not that a non-anxious mind is free of
anxieties -- anxieties are there, they are an
unavoidable part of life -- but it does not burden
itself with them.
Such a person always sees beyond them;
dark nights surround him too but his eyes look to
the rising sun and therefore his soul is never drowned
in darkness --
and this alone is enough --
that the soul be not drowned in darkness.
The body is bound to drown in it -- in fact it
already has.
Those who are condemned to die live their lives in
darkness; only the deathless have their lives rooted in
the light.

Blessings to the children and regards to all.

116

Love.
There is no greater power than trusting oneself --
its fragrance is not of this world;
peace, bliss and truth flow from this fragrance.
He who trusts himself is in heaven
and he who mistrusts himself
holds the keys of hell in his hands.
The Scottish philosopher David Hume was an atheist,
but every Sunday he made it a point
to attend the sermon of John Brown,
a confirmed theist.
When people pointed out
that going to church was against his own principles
he laughed -- and replied: I have no faith whatever
in what John Brown says,
but John Brown has total faith in what John Brown
says.
So once a week I make a point of hearing a man
who has total faith in himself!

Love is also fire,
but a cool fire.
Yet we have to burn in it
because it also purifies;
it burns only to purify.
The dross burns
leaving pure gold.

In the same way my love will bring suffering
because I wish to destroy you in order to recreate you.
The seed must be broken --
how else can the tree be born?
The river must end --
how else is it to merge with the ocean?
So let go of yourself and die --
how else will you find the SELF?

117
Note: Is missing...

118

Love.
Truth is discovered not through swimming
but through drowning.
Swimming is a surface happening,
drowning takes you to the depths without end.

119

Love.
The search for meaning is disastrous;
it has brought nothing but meaninglessness.
To see that there is no meaning
is to have the real meaning
where meaninglessness cannot be,
where meaning doesn't matter
and so its disasters are avoided.
What remains just is and what is,
is and what is not, is not and that's all.

You ask for a clear statement about motivelessness.
Your attempt to understand cannot succeed
because it is motivated!

Why bother about understanding?
Look, isn't the thing clear there before you?
All things are open!
All things are clear!
But man is so busy understanding no one is left to
see what is clear, what is obvious, what is there!

Confusion is the effort to understand.

Ignorance is the effort to know.
If you don't try to understand or know nothing can
hide itself from you!
Truth is always in front of you, naked, clear.

120

Love.
You say you feel broken.
It would be better if you broke down completely and
disappeared.
That which is will always be the case
and that which has become is bound to vanish.
Becoming always leads to dissolution so do not try
to save yourself.
One who loses himself goes beyond life and death,
and he who saves himself is lost.
You are busy saving yourself
and that is why you are afraid of breaking down.
But what is there to save?
And that which is worth saving is already saved.

121

Love.
You long for the sun
and you will get it for sure,
but you have to have the courage to burn!
You can't reach the light without dying,
for ego is darkness,
and besides, the sun isn't anywhere outside
but is born within when everything else there
burns.
When the self is alight -- that is the light.
The fear of dying is darkness,
the jump into death is the light.
Die, and know this!
Disappear, and you will find it.
That is why I say love is prayer --
it is the first lesson in death.

Regards to all.

122

Love.
Do not look for a purpose in life but live, and
live totally.
Do not be serious and grave but turn life into a
dance.
Dance -- like the waves on the sea!
Blossom -- like the flowers in spring!

Sing -- as the birds do continuously!
All without purpose, for no reason; then purpose is
there, and all mystery is solved.

The famous physician Rocky Tonsky once asked a
student:
What is the purpose of life? What is its meaning?
The student hesitated and stammered, as if trying
to remember, then said: Yesterday I knew, but right now
I seem to have forgotten.
Rocky Tonsky looked up at the sky and cried: God in
heaven!
The only man who ever knew and now he has
forgotten!

Love to all the family.

123

Love.
You ask for my *ten commandments*. This is very
difficult because I am against any sort of commandment.
Yet just for the fun of it I set down what follows:

1. Obey no orders except those from within.
2. The only God is life itself.
3. Truth is within, do not look for it elsewhere.
4. Love is prayer.
5. Emptiness is the door to truth, it is the means, the end and the achievement.
6. Life is here and now.
7. Live *fully awake*.
8. Do not swim, float.
9. Die each moment so that you are renewed each moment.
10. Stop seeking. That which is, is: STOP AND SEE.

124

Love.
The news of the commune delights me.
The tree's seed is sprouting,
soon innumerable souls will shelter under its
branches.
Soon the people for whom I have come will gather --
and you are going to be their hostess!
So prepare yourself;
that is,
empty yourself completely
because only emptiness can be the host.
You are already on your way
singing, dancing, blissful
like a river flowing to the sea.
I am delighted,
and I am always with you.

The ocean is close --
just run, run, run!

125

Love.
Everything changes except change, only change is
eternal.
But the human mind lives in the past -- and that is
the confusion of all confusions.

One day the sky was filled with the clouds of
war --
plane upon plane loaded with death.
Beasts, birds, worms and beetles --
all that could flee, fled.
Horses, donkeys, rats, sheep, dogs and cats,
wolves --
all ran for their lives
and the paths and tracks were full of them.
As they fled, this multitude saw two vultures
sitting on a wall by the road.
Brothers! they cried to them. Flee! At once!
Man is on the warpath again.
The vultures just smiled. They knew!
One said: Since time immemorial man's wars have
been good news for vultures.
Our ancestors have said so, and so too our
scriptures.
It is also our own experience.
In fact it is for the benefit of vultures that God
sends man to war!
-- God has made man and war just for vultures!
This said, the two vultures flew off towards the battle --
and in the next moment were blown to pieces by falling bombs.

If they had only known how things can change over
thousands of years
But does even man himself realize this?

126

Love.
I received your letter.
Don't be afraid of sexual desire
because fear is the beginning of defeat.
Accept it,
it is and it has to be.
Of course, you must know it and recognize it,
be aware of it,
bring it out of the unconscious into the conscious
mind.
You cannot do this if you condemn it because

condemnation leads to repression
and it is repression that pushes desires and
emotions into the unconscious.

Really, it is because of repression
that the mind is divided into conscious and
unconscious,
and this division is at the root of all conflict,
and it is this division that prevents man from
being total --
and without integration there is no way to peace,
bliss and freedom. So meditate on sexual desire.
Whenever the desire arises,
watch it mindfully.
Do not resist it,
do not escape from it,
encountering it leads you to unique experiences.
And whatever you have learned or heard about
celibacy --
throw it once and for all into the dustbin,
for there is no other way than this of reaching to
brahmacharya.

My regards to all there.

127

Love.
Be like steel -- clay will no longer do.
To be a sannyasin is to be a soldier of God.
Serve your parents -- even more than before,
give them the joy of a sannyasin son,
but don't relent,
keep your resolution firm,
it will bring glory to your family.
The son who compromises with a thing like SANNYAS
shames his family.
I have complete trust in you,
that's why I have been a witness to your SANNYAS.

Laugh and go through everything.
Listen to everything and laugh.
This is your *sadhana*.
Let the storms come and go.

128

Love.
In *sannyas*, *samsara* is just a drama;
to know the world as a play is *sannyas*;
then no one is small,
no one great,
no Ram and no enemy, Ravan,

and everything is a *ram-leela*, God's play.

Whichever part you are given play it well;
the part is not you
and as long as we identify with our part in the
play
self-knowledge is impossible,
and from the day that this identification is broken
ignorance becomes impossible.

Play your part
but know well it isn't you.

129

Love.
I have received your letter.
There is a great difference between love and pity.
There is pity in love
but there is no love in pity;
therefore it is important to know things as they are:
love as love, pity as pity.
To take one for the other
is to create unnecessary worry.

Ordinarily, love has become impossible
because as he is man cannot be loving:
to be in love the mind must be completely empty

and we love only with our minds,
so that when our love is at its lowest it is sex
and at its highest it is compassion,
but love is a transcendence of both sex and
compassion.

Therefore understand what is
and do not strive for what should be --
what should be
flows out of the acceptance and understanding of
what is.

130

Love.
I received your letter.
Now never worry about me --
not even mistakenly! For two reasons --
first: the day I surrendered myself for God
I transcended all anxiety
because trying to look after oneself
is the only anxiety!
Ego *is* anxiety.
Beyond it: what anxiety? whose? and for whom?

Secondly: men like me are born to be crucified;
The cross is our throne
and our mission is fulfilled
only when stones are showered, not flowers.

But on the divine path
even stones turn into flowers,
and on the contrary path
even flowers turn out to be stones.
Therefore when the stones start raining on me,
be happy and thank God!
Truth is always received like this.
If you don't agree
    ask Socrates
    ask Jesus
    ask Buddha
    ask Kabir
    ask Meera.

My regards to all.

131

Love.
What does the seed know of its own potential?
It is the same with man,
he doesn't know what he is nor what he can be!
The seed, perhaps, cannot look within but man can.
This looking in is called meditation.
To know one's truth as it is here and now
is meditation.
Dive into it, deeper and deeper;
there, in the depths, all that is possible
can be clearly seen,
and once seen it begins to happen --
the awareness of what is possible turns it into a
reality,
like a seed stirred by a vision of its potential
beginning to sprout.
Time, effort, energy -- pour it all into meditation
because meditation is the gateless gate through
which
the self becomes aware of itself.

132

Love.
Nothing in life is sure -- except death,
otherwise life is another name for insecurity.
When this is realized
the desire for security simply vanishes;
to accept insecurity is to become free of it.
Uncertainty will stay in the mind

because that is its nature;
don't worry about it
because that will add fuel to it,
just let the mind be, where it is,
and you go into meditation.
You are not the mind
so where is the problem of the mind?
Leave the darkness where it is
and just light your lamp.
Are you going to think carefully and then
surrender?
O mad one! Surrender is a leap outside thought.
Either jump or don't jump
but for God's sake don't ponder about it!

133

Theism is another name for infinite hope.
It is patience,
it is waiting,
it is trust in *leela*,
in the play of life,
and therefore with theism complaining cannot be.
Theism is acceptance,
it is surrender --
acceptance of what is beyond the self
and surrender to the source of the self.

In 1914 a fire broke out in Thomas Edison's
laboratory.
Machinery worth millions
and all the papers pertaining to his lifelong
research
were burnt to ashes.
Hearing of this tragedy his son Charles came
looking for him
and he found him standing by the side
enjoying the sight of the leaping flames.
On seeing Charles, Edison said to him: Where is
your mother?
Go and find her and bring her here quickly;
such a sight she will never see again!

The next day, walking amidst the ashes of his hopes
and dreams,
the 67 year-old inventor said:
What benefit there is in destruction!
All our mistakes have been burnt to ashes, thank God!
Now we can begin afresh all over again!

God's grace is endless.
We just require the eyes to see it.

134

Love.
Wittgenstein has said somewhere:
Of that which one cannot speak,
one should remain silent.
Oh, if only this advice was heeded
there would be no useless arguments about truth!
THAT-WHICH-IS cannot be spoken of.
Whatever is said in words is not,
cannot be,
THAT-WHICH-IS.
Truth is beyond words,
only silence is related to truth.

But silence is very difficult;
the mind wants to speak even of that which is
beyond words.
Really, the mind is the only barrier to silence.
Silence belongs to the state of *no-mind*.

A preacher came to address some small children.
Before beginning he put a question to them:
If you were asked to address a gathering
of such intelligent boys and girls
who expect a good lecture from you,
and if you had nothing to speak on,
what would you say?
A small child replied: I would keep quiet.
I would keep quiet.
This child-like simplicity is needed to experiment
with silence.

135

Love.
SANNYAS is a pilgrimage to Mt. Everest,
naturally there are difficulties on the way.
But the fruits of determination are sweet too,
so bear everything calmly and joyously
but don't give up your commitment.
Serve your mother even more than before --
sannyas is not a running away from responsibility.
Your family is not to be given up,
rather do you have to make the whole world your family.
Encourage your mother to take SANNYAS too,
tell her: You have seen enough of the world,
now raise your eyes towards God.
But make sure she is caused no trouble on your
account.
This doesn't mean giving in or compromising --
sannyas knows no compromise.
Strong, bold and resolute is the soul of SANNYAS.

136

Love.
Love does not discriminate
even in dreams,
and in that love which is prayer too,
there are no distinctions at all.

Now I am no more.
The word I is simply a convenience
and as such causes many difficulties.
When the clouds of the I disappear
nothing remains but love --
love without cause,
unconditional love.
Here I stand in the marketplace,
who is ready to come and take it from me?
KABIR STANDS IN THE MARKETPLACE, TORCH IN HAND.
IF YOU ARE READY TO BURN YOUR HOUSE DOWN, COME WITH ME.

137

Love.
Ah, if the veena were outside you could hear its
music,
but it is inside
and we do not hear it.
But we can become one with it.
And how much is music worth that ends with
listening?
Finally the musician, the veena, the music, the
listener
are not separate.
Look inside,
go within,
and see who is waiting there for you.

138

Love.
The springs of meditation are close at hand
but the layers of suppressed sex work like rocks.
The repression of sex has choked your life with anger,
its smoke pervades your whole personality.
When you were meditating in front of me the other day
I saw all this very clearly,
but I could also see that your will is very strong too,
your thirst for God is also strong
and you are working mightily,
so there is no need to be disheartened.
Difficulties are there,

blocks are there,
but they will break up
because the breaker is not yet broken.

Meditate totally and soon the springs will be
reached
But you have to put your whole being at stake --
nothing less will do;
hold back a bit and you will miss.
Time is short so gather all your strength;
whilst the opportunity is here
your effort must be total.

It is difficult to say whether you will have such
an opportunity in another life,
so everything must be finished in this one.
If the gates don't open this time
you will have to start from the very beginning next
time --
and then it is far from sure that I will be with you.

In your last life you worked for it
but the work was not completed;
and it was the same in the life before that.
For three lives you have repeated the same cycle
again and again --
it is time now to break it.

It is already late,
any further delay would be foolish.
My regards to all.

139

Love.
The meaning of *sadhana*
is to enter into one's own nature,
to live in it,
to be it.
one must therefore know what is not one's nature
so as to be aware of what one wants to be free of.
Recognizing it becomes freedom from it.
A disciple of Bankei asked him:
I become overwhelmed by anger.
I want to be rid of it but I cannot be.
What shall I do?

Bankei did not say a word,
just stared deep into the disciple's eyes,
who began to sweat in those few heavy minutes of
silence.

He wanted to break the silence but couldn't gather
the courage.

Then Bankei laughed ant said: It's strange!
I searched and searched but could find no anger
within you.
Still, show me a little of it, here and now.

The disciple said: It is not always here.
It comes all of a sudden, how can I produce it now?

Bankei laughed again and said:
Then it is not your true nature.
That remains with you always
and if your anger had been part of it
you could have shown it to me.
When you were born it was not with you,
when you die it will not be with you.
No, this anger is not you.
There is a mistake somewhere.
Go away and think again,
search again, meditate again.

140

Love.
God purifies in every way.
It is not only gold that has to pass through fire
to be purified
but man too.
For man this fire is the anguish of love.

It is a blessing when this fire enters a person's life,
it is the fruit of infinite prayers,
infinite births.
It is the intensity of thirst that turns finally
into love,
but unfortunately few are able to welcome it
because few can recognize love in the form of
anguish.

Love is not a throne, it is a cross;
but those who gladly offer.
themselves to it attain the very highest throne.
The cross can be seen, the throne cannot --
it is always hidden behind the cross.
And even Jesus hesitated for a moment;
even his heart cried out: FATHER, WHY HAST THOU
FORSAKEN ME?
But the next moment he remembered and said: THY
WILL BE DONE.
That was enough:
the cross became a throne
and death a new life.
In the moment of revolution between one statement
and the next
Christ descended into Jesus.

Your suffering is intense and a new birth is at hand;
be happy, be grateful,
don't be afraid of death,
be thankful,
it is the tidings of a new birth
and the old must die to give birth to the new;
the seed must break to blossom into the flower.

141

Love.
What is suppressed becomes attractive,
what is negated, invites!
Only alertness to the mind's games brings freedom.
Negation does not really negate,
on the contrary, it invites.
The mind plays around the forbidden
like the tongue around the gap of an extracted
tooth.

A small shopkeeper in London once caused a
sensation.
He hung in his show window
a black curtain with a small hole at the centre;
under the hole was written in large letters:
PEEPING STRICTLY FORBIDDEN.
Naturally, it brought the traffic to a standstill!
Crowds gathered around the shop
jostling one another for a peep through the
curtain.
There they saw nothing but a few towels --
it was just a small towel shop
and the shopkeeper had devised this sure-fire
method of increasing his sales.
It worked like magic.
Man's mind works the same way
and he becomes trapped by it.
Therefore -- always be wary of negation,
opposition, suppression .

142

Love and blessings.
Live the truth,
for there is no other way to find it.
Become the truth,
for there is no other way to know it.
You cannot know truth through words,
not through the scriptures,
nor through learning, study, contemplation.
Truth is within, in the emptiness within.
In the state of no-mind,

in the mind free of desires where only awareness is,
there truth manifests itself.
Truth simply is,
it has not to be found,
simply uncovered.
The lid of gold covering it is the ego.
Ego is darkness;
die, and become light!
Where the darkness of the ego is no more
there, in that emptiness, truth is;
and that is truth,
and that is bliss,
and that is immortality.
Do not seek it,
just die and it is there.

143

Love.
I am glad to receive your letter.
Yes, this much suffering has to be gone through --
it is the birth pangs of our own rebirth.
And going back is not possible
for where is the past to which to return?
Time demolishes the steps we climb to reach the
present.
There is no going back --
only going forward is possible --
forward and forward --
and the journey is endless!
There is no goal, no destination,
only resting places --
where the tents are dismantled as soon as they are
pitched.

But why this fear of anarchy?

All systems are false --
life is anarchic, insecure;
he who seeks security dies before his death.
Why this hurry to die?
Death itself will take care of that for us
so is it not proper that we learn to live?

And the miracle is
that death does not call on the one who learns how
to live --
and this alone is needed:
doesn't the gardener silently wait after sowing the
seed?

Whenever you need me you will find me beside you.
Regards to all there.

144

Love.
Atheism is the first step towards theism,
and a must.
If you haven't been through the fire of atheism
you'll never know the light of theism.
If you haven't the true strength to say No
your Yes will always be impotent,
sol am glad you are an atheist --
something that can be said only by a theist.

So I say: Go deeper into atheism.
Superficiality won't do,
so don't just think atheism, live it --
and it will ultimately lead you to God.
Atheism isnt IT.
it is just a doubting.
Doubt is good but it isn't IT.
Actually, doubt is a search for trust.
So go on, take your journey
for the path to truth starts with this doubt.
Doubt is *sadhana*
because doubt eventually exposes the incontestable
truth.

Inside the seed of doubt is the tree of trust
so if you plant the seed of questioning
and work on it
you are bound to harvest trust.
And beware all religions!
Only religions obstruct the true path of RELIGION.

145

Love.
Dreams too are true
because what we call truth is only a dream --
it is just the difference between open and closed eyes.
Understand this fully
and then one can go beyond both,
and the way lies beyond both.
Both are *the seen* and beyond both is the seer.

146

Love.
Not only is a seed a seed
man is also a seed.
Not only seeds bloom
man also blooms.

Not only seeds blossom into flowers

147

How can the search begin unless there is doubt?
How will the heart stir to know the truth
unless there is doubt?
Remember --
belief and faith bind man,
doubt liberates him.

148

Love.
I was glad to receive your letter.
Make love your prayer now.
Love alone is worship,
is God.
Let there be love with every breath
this is your only *sadhana*.
Sitting, rising, sleeping, waking
just remember: LOVE.
Then you will see that His temple is not far off.

149

Love.
God is testing you every moment.
Laugh and take the test --
it is beautiful that he considers you worth testing!
But don't be in a hurry
for the more you hurry the more some goals recede,
and without doubt the temple of God is a goal like that
He who travels with patience travels fastest on this journey.
The mind will roam again and again -- that is its way;
the day its roaming stops it will be dead.
Sometimes it sleeps --
do not mistake this for death:
sometimes it gets tired --
don't mistake this for death either:
some rest and sleep and it is strong and alive again.
So stop bothering about it altogether
for even this worry gives it strength.
Surrender even this to God.
Say to Him: Whatever it's like, good or bad, take
care of it --
and then just be a witness,
simply watch the whole play.
Watch the play of the mind with detachment
and then suddenly --
there is the consciousness which is no-mind.

150

Love.
God is far off
because we don't know how to see Him close by.
Actually there is nothing closer than Him.
more than that -- He *is* the here and now.
The name God is just for those
who can't find the here and now.
Words, names, doctrines, scriptures, religion,
philosophy --
all these are created for those who can see Him
only at a distance.
Hence they have no connection with God
but only with those who are *blind to the near*.
That's why I say,: Drop the distant.
Drop paradises in the sky.
Drop salvations in the future.
and see the near in time and in space.
Be here and now and *see*!
See the instant in time.
see the atom in space.
In the *time moment* time ceases to exist.
In the *space atom* space ceases to exist.
I here is no space, no time, here and now.

What is left is truth,
is God,
is *that*.
You too are *that*.
TAT TWAM ASI -- that art thou.

151

Love.
The word is not the thing.
the word *God* is not God,
but the mind goes on accumulating words and words
and words,
and then the words become the barrier.

See this as a fact with you:
can you see anything without the word
can you feel anything without the word.
can you live even for a single moment without the word?
Do not think but *see*.
and then you will be in meditation.

To exist wordlessly is to be in meditation.

152

Love.

Always see WHAT IS.
The facts.
THAT WHICH IS.
Do not project anything,
do not interpret,
do not impose any meaning
that is, do not allow your mind to interfere --
and you will begin to encounter reality.
Otherwise everyone lives in his own world of
dreaming.
And meditation is coming out of these worlds,
these dreaming patterns.

A philosopher stopped Mulla Nasrudin on the street.
In order to test whether the Mulla
was sensitive to philosophical knowledge
he made a sign, pointing at the sky.
The philosopher meant: There is only one truth,
which covers all.
Nasrudin's companion, an ordinary man, thought:
The philosopher is mad.
I wonder what precautions Nasrudin will take.
Nasrudin looked in his knapsack and took out a coil
of rope.
This he handed to his companion.

Excellent, thought the companion.
We will bind him up if he becomes violent.

The philosopher saw that Nasrudin meant:
Ordinary humanity tries to find truth by methods
as unsuitable as attempting to climb into the sky
with a rope.

Now can you remain content with the fact
of Mulla Nasrudin giving the rope to his companion
without any interpretation whatsoever?

Remain with the fact, and you will be in
meditation.

153

The ego is necessary
for both the sensation of pain and the feeling of
pleasure:
and vice versa also --
the sensation of pain and the feeling of pleasure
are necessary for the existence of the ego.
In fact these are two sides of the same coin.
The name of the coin is *ignorance*.

Understand this
and do not fight with the ego

or with pain and pleasure
because unless ignorance is gone
they will not go, they cannot go,
and you cannot fight with ignorance
because ignorance is just absence of something --
absence of yourself.
So be present to your ignorance,
be aware of it,
and then you will be and there will be no ignorance
because you and ignorance cannot exist
simultaneously,
as with light and darkness.

154

Love.
A small boy
with a penny clutched tightly in his hot little hand
entered the toyshop
and drove the proprietor to distraction
asking him to show this and that
and everything
without ever making up his mind.

Look here, my boy, said the storekeeper finally.
What do you want to buy for a penny --
the whole world with a fence around it?

The boy thought for a moment
and then replied: Let us see it.

And I say to you that ordinarily
no one is different from that small boy in this
world.
But unless one *is* different, one is not mature.
And maturity does not come with age alone,
maturity comes through understanding the
distinction
between that which is possible
and that which is not possible.

155

Love.
Things go on changing without.
You must mirror them,
you must reflect them,
but remember always that the mirror remains the same.
Mirroring does not change the mirror.
Do not be identified with mirroring.
Remember yourself as the mirror --
that is what is meant by *witnessing*.
And witnessing is meditation.

Lieh-Tzu exhibited his skill in archery to Po-Hun
Wu-Jen.
When the bow was drawn to its full length
a cup of water was placed on his elbow
and he began to shoot.
As soon as the first arrow was let fly
a second one was already on the string
and a third followed.
In the meantime he stood unmoved like a statue.
Po-Hun Wu-Jen said: The technique of your shooting
is fine, but it is still a technique.
You look only like a statue from without.
Now let us go up to a high mountain
and stand on a rock projecting over a precipice
and then you try to shoot.

They climbed up a mountain.
Standing on a rock projecting over a precipice
ten thousand feet high
Po-Hun Wu-Jen stepped backward
until one third of his feet were hanging over the rock.
He then motioned to Lieh-Tzu to come forward.
Lieh-Tzu fell to the ground
with perspiration flowing down to his heels.

Po-Hun Wu-Jen said:
The perfect man soars up above the blue sky
or dives down to the yellow springs,
or wanders about all over the eight limits of the
world,
yet shows no signs of change in his spirit.
But you betray a sign of trepidation
and your eyes are dazed.
HOW CAN YOU EXPECT TO HIT THE TARGET?

156

Love.
Do you want to ask questions?
Or do you want to get answers?
Because if you want to ask questions
then you will not get answers,
and if you want to get answers
then you cannot be allowed to ask questions --
because the answer is in that consciousness
where the questions have not yet been raised,
or have been uprooted and thrown out.

157

Love.
I hope you will be moving in deep meditation.

Breathe in it
sleep in it
live in it --
let meditation be your very existence.
Only then is *the happening*.
Don't do it, but *be* it --
And my blessings are always with you.
If you need any help from me just ask when you are
thoughtLESS,
and it will be given to yon.

158

Love.
A madman entered the bazaar and declaimed:
The moon is more useful than the sun.
But why? asked someone.
We need the light more
during the night than during the day, he said.
And I say to you that
all our metaphysical theories and explanations
are not of more worth than the explanation of that
madman.

159

Love.
Ask for nothing and you will never be frustrated.
Anticipate darkness with light and sorrow with happiness
because such is the nature of things.
Then you will never be frustrated.
Say to life: What can you do to me? I want nothing!
And say to death: What can you do to me? I have
already died!
Then you will be truly free
because unless one is free of life one can never be
free of death.
And when one is free of both
one knows that life which is eternity itself.

160

Love.
Man is an everlack,
because he desires without knowing himself,
because he desires to *become* something
without knowing his *being*,
and this is absurd.

First one must know his being
otherwise there will be anguish.

Becoming is anguish
because it is a constant tension
between that which is and that which should be --
and it is an impossible longing also
because only *that* can be which *is*.

So know yourself as you are
without any ideals,
without any judgement
and without any condemnation.
Go deep within yourself without any desires to become
because only then can you know yourself.

Discover yourself,
not according to anybody else,
but as you are.
Discover the fact,
discover the real
in its total nakedness.

In this total authenticity
just be a witness,
and then there is an altogether different quality to life,
the quality of *let go*.
Then one is relaxed totally.

And all flowering is in relaxation,
and all benediction.

161

Love.
Fear cripples consciousness,
and fear is the source of unconsciousness, that is
why without transcending fear
no one can attain to full consciousness.

But what is fear?
Fear is awareness of death without knowing what
death is.
Fear exists in the gap between you and your death,
and if there is no gap, no space,
then there is no fear.

Do not think of death as something outside you
because it is not.
And do not think of death as something in the
future
because it is not.
Death is within you,

because death is the other side of life.
Life cannot exist without death;
they both belong to the same energy as positive and

negative poles.

So do not identify yourself with life --
because you are both.
The identification with life creates the gap.
And death has nothing to do with the future --
it is always here and now.
Every moment, it is.
And when one ceases to regard it as something
outside oneself
and, so to speak, draws it into his consciousness
and assimilates the idea of it,
one is completely changed.
He is in all truth born again.
And then there is no fear
because then there is no gap.

162

Thinking is necessary but not enough,
one must know *living* also,
otherwise one becomes like the philosopher
mentioned by Soren Kierkegaard
who builds a fine palace
but is doomed not to live in it --
he has a shed for himself
next door to what he has constructed for others,
including himself,
to look at!
Meditation is not thinking, but living
Live it daily, moment to moment;
that is, live in it or let it live in you.
It is not something other-worldly either,
because all such distinctions are from the mind:
they are speculative and not existential,
and meditation is existential.
It is no more than one's everyday life *lived totally*.

When Mencius says: The truth is near and people
seek it far away,
he means *this*.
When Tokusan is asked about it he replies:

When you are hungry you eat,
when you are thirsty you drink,
and when you meet a friend you greet him.
He means *this*.
Sings Ho Koji: How wondrous this, how mysterious!
I carry fuel, I draw water.
He also means *this*.
And when you are near me
whatsoever I may say I always mean *this*.
Or I may not say anything --
but then too I always mean *this*.

163

Love.
Religion is so much an experience
that it cannot be handed over by one to another.
But there are traditions of religious experience --
which are bound to be false
because of the very nature of the religious
experience.
One has to travel the path alone
with no footprints of other travellers even to
guide.

Hasan of Basra was asked: What is Islam and who are
the Muslims?
He is reported to have said:
Islam is in the books
and Muslims? Muslims are in the tombs.

164

Love.
The world itself is a punishment enough,
so really there is no need for hell at all.

Once a man who had married three wives
was brought before the king of the country for
punishment.
The king called in his counsellors and asked them
to devise
the worst possible punishment for the offender,
even death itself.
But they did not order his execution,
ruling instead that it would be still worse for him
to live with all three wives at the same time.
Two weeks later the man committed suicide.

165

Love.
I have no special doctrine or philosophy,
no set of concepts or intellectual formulas,
but only certain irrational devices
through which I can push you into the unknown.

I do not believe in any theories
or any systems of thought,
but I have faith in certain existential situations
through which I can throw you into the unknown.

Intellectual understanding is not understanding at all

but only a deception.
Understanding is always of the total,
of the whole being.
Intellect is only a part, and that too a minor one,
but it plays as the whole
and thereby creates all sorts of stupidities.

Do not be identified with your intellect.
Dissolve it into the whole of your being,
and then you will know what understanding is --
and the bliss and the ecstasy that follow it
inevitably.

166

Love.
Meditation is a mirror --
and the most faithful one.
Whoever goes into meditation
risks a confrontation with himself:
The mirror of meditation never lies,
and it does not flatter.
It is impartial and innocent
and it never projects anything.
It only faithfully shows your real original face,
the face we never show to the world,
the face that we ourselves have forgotten.
So it is possible
that you yourself
may not be able to recognize it the first time!

But do not escape from it.
Face it and you will come to know it and recognize it.

This confrontation is the first test of courage on
the inner way.
So when it comes to happen --
rejoice and feel blessed.

167

Love.
Yes, there is tension.
To be consciously conscious is to be tense,
but it is not because of consciousness
but because of *partial consciousness*.
The unconscious is always behind the so called
consciousness --
this situation creates tension
because this creates a dichotomy,
a duality;
hence the tension,
because the being is divided --

which cannot be divided.
Hence the tension,

The unnaturality of the situation is the root cause
of this tension,
and for that matter of all tensions,
because then one is not individual,
that is, indivisible;
therefore there is tension,
and one cannot really relax unless one is ONE.

Either be totally unconscious as in deep and
dreamless sleep --
and then there is no tension,
or be totally conscious --
and then you are in the state of no-tension
because the total can never be tense.
That is why the whole is the holy.

But falling into deep sleeplike trance is just
escaping the problem,
and that too only for the time being,
because you will be back soon --
and worse,
because by such escapes
the gap between the conscious and the unconscious
is not bridged
but, on the contrary, widened even more.

One becomes split and schizophrenic.
So always be aware of the mind
because it tries to find solace in unconscious states
in so many ways --
through chemical drugs,
through auto-hypnotic means,
and otherwise.

Begin to be aware of anything
which ordinarily happens unconsciously,
for example -- anger, jealousy, pride --
and your consciousness will be deepened.

Act consciously,
even in day-to-day acts be conscious,
for example -- walking, eating, talking --
and your consciousness will be expanded.

Be alert when thinking.
No thought should be allowed to pass unwitnessed.

And then, in the end, there is explosion
in which you become totally conscious
with no unconsciousness behind.
When this happens one is *one*,
and to be one is to be silent.

This silence is beyond time and space,
because it is beyond duality.

168

Love.
God is when you are not.
When you are IT IS not
because YOU are nothing but a blindness.
The ego cannot see.
the ego cannot be aware,
the ego exists only as a by-product of unconscious living.
One goes on living as if in sleep.
In this sleep the part begins to dream itself as
the whole,
and this dreaming becomes a barrier to knowing *the whole*.

Begin to be aware,
aware of your actions, thoughts and emotions,
just *aware*.
Because if you condemn or appreciate
you will not be aware --
in any choice the awareness is contaminated
and the darkness of unawareness comes in,
so just be aware without any choice;
then awareness is pure and innocent,
and then awareness is a mirror.
In this mirror-like awareness one never finds oneself
but one finds THAT-WHICH-IS.
And that is God.

But *it is* only when you are not
because you are the dust which makes the mirror blind.
Because you are the blindness.

169

Love.
There are three forms of knowledge.
The first is intellectual knowledge,
which is in fact not knowledge but information only,
and the collection of facts and the use of these
to arrive at further intellectual concepts.
The second is emotional knowledge
which also is really not knowledge
but feeling of the mental states in which man feels
he has known something,
but there is no transformation or mutation of his
being.

The first is objective and out of it science is born,
and the second is subjective and is the source of all art.
The third is neither;

it is beyond both,
and this third is the real.
It is achieved through meditation
because meditation does not use thinking and feeling
as doors of perception --
really these are not doors of perception
but forces of projection;
through them pure knowing is impossible,
whatsoever comes through them is changed and
coloured by them.
So unless one is free from all projections
one cannot know THAT-WHICH-IS.
When there are no ripples of thought and emotion
in the consciousness, then and only then
dawns the third form of knowledge,
and this third is the only real knowledge.
Out of it religion is born,
and out of it is total transformation.

170

Love.
The journey is long
and the path is pathless --
and one has to be alone.
There is no map and no one to guide.

But there is no alternative
One cannot escape it,
one cannot evade it.
One has to go on the journey.

The goal seems impossible
but the urge to go on it is intrinsic.
THE NEED IS DEEP IN THE SOUL.

Really, you are the urge, you are the need --
and consciousness cannot be otherwise
because of this challenge
and because of this adventure.
So do not waste time -- *begin*.
Do not calculate -- *begin*.
Do not hesitate -- *begin*.
Do not look back -- *begin*.

And always remember old Lao Tzu's words:
A tree that takes both arms to encircle
grows from a tiny rootlet.
A many-storied pagoda
is built by placing one brick upon another brick.
A journey of three thousand miles is begun by a
single step.

171

Love.
When I say mutation I do not mean simply change.
Change is from the known to the known:
a sinner becomes a saint --
then it is change and not mutation.
You can practise change but you cannot practise mutation
because only the known can be practised --
and then any change is going to be only a modified past
because the past will be continuous in it,
and the past also will be the master of it
because it is cultivated by the past.

In other words, change is from *this* to *that*,
it is a movement in the known.
But mutation is explosion:
from THIS to nothingness,
from here to nowhere.
You cannot practise it --
on the contrary, *you are the only hindrance*.

So what is to be done.
Really nothing can be done.
Be aware of this helplessness,
and remain in this helplessness.
Do not do anything
because any doing
will be escaping from this fact of helplessness.
Do not move at all --
and then there is explosion,
and then there is mutation.

172

Love.
Religion is not a promise for the future
but an experience HERE AND NOW.
But through priesthood it has become
promises and promises and promises.

At an examination of a class in First Aid
a member, who was also a priest, was asked:
What would you do if you found a man in a fainting
condition?
I would give him some brandy, was the answer.
And if there was no brandy? he was then asked.
I would promise him some, replied the priest.

173

Love.
Wherever there are words there is no real meaning.

But here also are words?
Then what to do?
READ BETWEEN THE WORDS.
Or read that which is *said* but not written,
or that which is *shown* and not even said,
or that which is *meant* and not even shown.

That is -- LOOK IN,
because the words are without
but the meaning is within.

174

Love.
Reason is not enough;
it is necessary but not enough.
The *beyond must* be remembered -- and always,
because reason in itself is destructive;
alone, it is nothing but a cutting weapon.
It creates a man anti-all and pro-nothing.
It creates absolutely negative minds which can criticize
but cannot create,
because reason has no healing force within itself;
it is only a tiny part and not the whole of life
amd the healing force is always with the *whole*.

175

Love.
With thought the mind has boundaries
but without thought the mind is just infinite
space.

That is why in thoughtless awareness
one stops being a drop
and becomes oceanic.
And then there is great energy.
This energy wipes out everything which is dead.
It wipes out the whole karmic past --
and with no effort at all.
The greater absorbs the lesser and remains
untouched.

176

Love.
The will to wholeness is inherent in everything,
but only in man has it become conscious.
Therefore man lives in tension,
and only when this longing is fulfilled
is his negative state of tension wiped out.

The tension is symbolic of the infinite potential
and also of the infinite possibilities.

Man is not what he can be,
and unless he is that which he can be
he cannot be at ease.
This dis-ease is man,
and health is in wholeness.

The fact that language has one root
for the words *whole, holy* and to *heal*
conceals a deep truth:
He who is whole is also healed,
and to be healed is to be whole.
This wholeness can only be achieved
by becoming totally conscious of oneself:
The darkness of the unconscious is to be penetrated
and transformed into light.

And meditation is the method.

177

Love.
The new world revealed in meditation
is not something added from the outside.
It has always been there -- within,
is in *being* itself.
It IS being itself.

One may know it or not, but it is THERE --
as a seed of course, as a potentiality,
one has to make it actual, that is all.
That is why when it is revealed,
when it flowers,
one laughs uproariously
because it has always been there and one never knew it.

To work towards meditation is just like sculpturing
because just as the sculptor chisels out a figure
deeply buried in a mass of inert matter.
so the meditator transforms his won inert
potentialities.
into living, dynamic and conscious creations.

of course, here
the creator and the creation and the means of creation
are not different but one
because the meditator himself is all.

And that is why I call meditation the greatest art.

178

Love.
Do not think of others and waste your time;
really, that is a subtle and cunning way of the mind
to escape from itself.

Once a monk asked Ummon:
Sir, you always say that Buddhism helps us in every
possible way,
but how can it help the blind, the deaf or the dumb?
The blind cannot see the teacher's staff that is
raised before them,
the deaf cannot hear the teacher's words, no matter
how wise,
the dumb cannot ask their questions or speak
their understanding:
so since we cannot help these people
how can we say that Buddhism helps in every
possible way?
What good is it?
Ummon just remained silent for a while
and then abruptly poked at the questioner with his stick.
The monk of course jumped back.
Ah! said Ummon. I see you are not blind!
Then he told the monk to come forward, which he did.
Ah-ha! said Ummon. I see you are not deaf!
Then he asked the monk
if he understood what all this to-do was about.
The monk said he did not.
Ah-ha! said Ummon. I see you are not dumb!

179

Love.
Meditation does not require any application of the mind
or use of effort.
It descends upon you as effortlessly as sleep.
You cannot *try* to sleep,
nor can you *try* to meditate.
On the contrary,
every effort hinders its smooth and silent coming.

There is no place in it for action or aggression --
and action is ways aggressive.
Meditation is passive receptivity.

Mind is aggressive,
meditation is passive.
Be passive
nd receptive
and open
and vulnerable
and WAIT.
The real miracle happens through waiting.

The moment that waiting is total
there is *happening*,
and -- THE EXPLOSION.

180

Love.
The problem of life is not philosophical,
it is existential.
You cannot solve it from the outside;
you cannot just be a spectator to it --
you are in it -- you ARE IT.

And moreover, what is philosophy?
At the worst a linguistic misunderstanding,
or at best a linguistic analysis.
And even at its best it leads nowhere
because the problem is existential
and it cannot be solved through language analysis
and grammar.

One dark night a dervish was passing a dry well
when he heard a cry for help from below.
What is the matter? he called down.
I am a grammarian,
and I have unfortunately fallen,
due to my ignorance of the path, into this deep well,
in which I am now all but immobilized, responded the other.
Hold, friend, and I'll fetch a ladder and a rope,
said the dervish.
One moment please! said the grammarian.
Your grammar and diction are faulty.
Be good enough to amend them.
If that is so much more important than the essentials,
shouted the dervish, you had best stay where you are
until I have learned to speak properly.
And he went his way.

181

Love.
don't think about surrender at all
because *that which thinks about it is the only*
barrier,
and therefore no one can surrender:
it is not a doing at all.
It happens,
you cannot go to it,
it comes to you.
And any effort on your part will hinder its coming.
Be open and effortless, relaxed and passive,
and it will come -- it always comes
I am a witness to it.

182

Love.
Mulla Nasrudin was searching for something on the
ground. What have you lost, Mulla? someone who saw him
searching, asked. My key, said the Mulla. So they both
went down on their knees and looked for it. After a
time the other man asked: Where exactly did you drop
it? In my house, said the Mulla.

Then why are you looking here?

There is more light here than inside my house.

I ask you also -- where are you looking for the key?
Inside the house?
Or out there, where there is more light?

183

Love.
There is no end to man's self-deception, because
whatsoever he is going to do he can rationalize it.

One day one man boasted in the bar
that he is a man of iron WILL,
and now he will show it
by not touching wine again in his life.
But not even that day could pass.
In the evening he came to the bar
and said loudly for all to hear --
I am stronger than my willpower.
I fought the whole day and finally conquered my
damn willpower!
A double scotch, please!

184

Love.
The way of meditation is above the self;
its base is surrendering.
Surrender the self to your own no-self;
Be as if you are not.
Oh, the benediction
when one just leaves everything to the no-self!

Buddha called this phenomenon *anatma* or *anatta* (no-selfhood).

One must turn oneself into a puppet in the hands of
the no-self,
and then everything begins to flow naturally

and spontaneously
just like a river flowing to the sea
or like a cloud wandering in the sky.

Lao-tzu says this is *doing by non-doing*.

One ceases to be one's own master
and becomes an instrument of the unknown --
and what nonsense it is to be one's own master
because there is no one to be so!

Do not search and you will continue to believe in it.
Search and it is nowhere to be found.

The self exists only in ignorance.
It IS ignorance.
In *knowing* there is nos elf
because there is no knower.

Then knowing is enough unto itself.

185

Love.
There is conflict in the mind --
always,
because the mind cannot exist without the conflict.
It gets strengthened through conflict;
even warring against conflict is conflict
and struggling to go beyond the mind is mind.

See this deeply and immediately
without motive,
just as if you have come across a snake in the street
-- *and the jump*.
Then it is not that *you* jump
but -- *the jump*.
The jump happens spontaneously
without effort
and without conflict.
When this happens there is no-mind
and no-mind is the door to the divine.

186

Love.
In meditation, *enjoy doing nothing*.
Be in a state of perfectly quiet passivity --
then you are in harmony with the world.
The thought-forms dissolve automatically
because they cannot exist with total passivity:
they are forms of an activity-addicted mind,
and with them dissolves the ego --

because it cannot exist without thought-forms.
The ego is nothing but
a whirlpool centre of constantly revolving
thought-forms.

Remain in passivity,
that is, in the state of *absolute*
doing-nothingness,
and meditation deepens to the depths where there is
no meditator;
and remember that only when there is no meditator
has meditation really come into being.
If *you are* then there is no meditation,
and when there is meditation *you are not*.

187

It is tragic but true that few people ever possess
their souls.
They possess everything except themselves,
and then naturally they just become a thing
among their other things.
The possessor becomes the possessed.
Nothing is more rare in any man, says Emerson,
than an act of his own.
But this is just what can be expected
because no one is one's own,
no one is oneself.

Most people are other people.
They are not living
but only acting roles given to them by others.
Their thoughts are someone else's opinions
and their faces are just masks.
They are faceless.
They have no authentic being at all.
Their lives -- a mimicry
and their passions -- a quotation.

Break this vicious circle otherwise you will never
BE.

Break this through meditation --
and it cannot be broken by anything else
because through mind it cannot be broken,
and except for meditation, all else is mind.
Mind is the prison,
meditation, the door.
And the only door.

188

Love.

Only God is --
that is why it is so difficult to find Him,
and God is everywhere --
that is why He seems to be nowhere,
and the seeker is the sought --
that is why all seeking is so futile.

Stop and see.
But the mind is running constantly.
Do not be, and see.
But the mind is trying to be continuously.

Says Auden:
For the garden is the only place there is, but you
will not find it.
Until you have looked for it everywhere
and found nowhere that is not a desert;
The miracle is the only thing that happens,
but to you it will not be apparent,
Until all events have been studied
and nothing happens that you cannot explain;
And life is the destiny you are bound to refuse
until you have consented to die.

STOP AND SEE.
DO NOT BE, AND SEE.

189

Love.
Live in the body intimately and deeply.
Feel the body more and let the body feel more.

It is astonishing how many people
are almost completely unaware of themselves physically.
The body is suppressed and denied life too much,
that is why it is just a dead weight and not a
living joy.
That is why I insist: be back in the body
and regain the wonderful joy in its movements,
sheer movements.
Make it a meditation and you will be enriched
beyond comprehension.

190

Love.
John Burroughs remembers:
One day my boy killed what an old hunter told him
was a mock duck.
It looked like a duck,
it acted like a duck,
but when it came on the table --

it mocked us!

Remember to make a clearcut distinction
between your self and your mock-selves -- the
masks,
otherwise in the end they will all mock you!

191

Love
Man is strange, very strange,
because he begins by deceiving others
and ends with deceiving himself.

A fakir was walking down the village street deep in thought
when some urchins began to throw stones at him.
He was taken by surprise,
and besides he was not a big man.

Don't do that, he said, and I will tell you
something of interest to you.

All right, what is it? But no philosophy.

The king is giving a free banquet to all comers --
he just lied to them.
The children ran off towards the king's palace
as the fakir warmed to his theme --
the delicacies and delights of the entertainment...

He looked up and saw them disappearing in the
distance,
and then suddenly he tucked up his robes
and started to sprint after them
I had better go and see, he panted to himself,
because it *might* he true after all.

192

Love.
To be religious is to be a yea-sayer:
yes to everything --
yes to life and yes to death,
yes to light and yes to darkness.
Total acceptance is religion.

Says Nicolas De Cusa: Yes God! Yes God!
Yes, yes and always yes
Say YES -- and feel it,
and you have entered the temple of the divine.
Say no and you yourself have closed the doors --
or closed yourself to the divine.

No is suicidal, no is poisonous --
know this and be a yea-sayer.
Let your heart say yes with every beat.
Breathe YES in and out
and you will feel the divine all around you
within and without.
He is always present but He cannot enter through a
NO sign,
He cannot trespass on you.

With a no you are an ego
but with a yes you are just egolessness.
Ego is a Leibnizian monad without any doors or
windows,
and egolessness is *the gate*.
Be a gate -- the divine is waiting to enter you
from eternity.

193

Love.
Begin to live positively, that is --
with positive emotions.
To be negative is to be self-destructive
and ultimately suicidal.

But ordinarily the mind works that way
because it is only an instrument for safety and security;
it detects death only and not life.
So to be completely positive is to transcend mind.

Some fakir was asked to talk to a group
about the negative nature of the mind.
He tacked up on the wall a large sheet of perfectly
white paper.
He made a black spot in the paper with a pencil.
Then he asked each man to say what he saw.
Each man replied: A black spot.
The fakir then said: Yes, there is a little black
spot.
But not one of you saw the big expanse of white
paper
and that is the point of my speech.

194

Love.
The forms of existence are finite
-- all forms.
Really, to have a form means to be finite.

But existence is infinite
because only the formless can be infinite

and existence is formlessness,
that is why it can take all the forms.

But to take form in any way is to allow death in
because form is a death sentence
whilst existence itself is eternal life.

Do not be identified with the form:
this identification creates the fear of death
-- in fact, all fear.
Remember the formless
and you will know immortality
because you will be *that* -- *then*.

195

Love.
The attitude is everything.

Negative attitudes negate life --
they are good for dying but not good for living.
Life needs positive attitudes;
life feeds on them
because they make you not only happy
but creative also.

Once there lived an old woman,
but the older she became the younger she felt --
because youthfulness has nothing to do with age,
it is an attitude,
and with age and its richness
one can really be younger than the young.
The old woman was so cheerful and creative
that everyone wondered at her.

But you must have some clouds in your life. said a visitor.
Clouds? she replied. Why, of course:
if there were no clouds
where would the blessed showers come from

In the presence of trouble --
and there are troubles in life --
the positive mind grows wings
but others buy crutches.

Grow wings, and do not buy crutches.

196

There is no security in life
because life cannot exist *except as insecurity* --
that is why the more secure one is
the less alive one becomes.

Death is complete security
so never be in search of security
because you are searching for death.

To live totally and in ecstasy never demands
security.
Accept insecurity blissfully
and when you accept it
then you will know that it has a beauty of its own.

Mulla Nasrudin's tomb
was fronted by an immense wooden door,
barred and padlocked.
Nobody could get into it -- at least through the door:
as his last joke
the Mulla decreed that the tomb should have no walls
around it....
Oh, what the Mulla did with his tomb
everybody is doing with his life --
and unknowingly!

If you also want to do it -- at least do it
knowingly,
because I know that knowingly you cannot do it!
Not only you cannot, but no one can do it,
because no stupidity can be done with oneself
knowingly.

197

Love.
The universe cares for little but play.
But man in his life does hardly anything but work,
and because of this everything has become upside down.
Hence the agony.

The law, the TAO of the universe, is play -- *leela*,
and the law of the human reason is work
because reason cannot think beyond utility.
But existence exists beyond utility.

Meditate on this gap and you will find the bridge --
and the bridge is necessary
because you cannot exist without work,
and to exist only for work is unbearable and
unlivable.

The meditative mall works that he may play --
the reason for his work is play,
and the unmeditative man plays that he may work --
the reason for his play is work.

198

Love.
Life does not need comfort when it can be offered meaning
nor pleasure when it can be shown purpose,
because in the total intensity of intentional living
is the fruition of the seed of consciousness.
And consciousness without the self is the goal.
Consciousness without the centre --
and you have reached.
Consciousness without ego *is nirvana*:
or you may call it God or whatsoever you like.

Know that everyone is seeking this state of being,
but unless the seeker is lost this state of being
cannot be found --
and the seeker can only be lost
in the fire of total intensity of living.

So live totally
and live in the moment
and moment to moment,
because there is no other way to live totally,
and no other way to dissolve the centre, the self,
the ego.

199

Love.
The secret of meditation is the art of unlearning.
Mind is learning;
meditation is unlearning:
that is -- die constantly to your experience;
let it not imprison you;
experience becomes a dead weight
in the living and flowing, riverlike consciousness.

Live in the moment unburdened by the past,
flow in the moment unblocked by the mind,
and you will be in meditation.

Know well that it is innocence that is full
and experience that is empty --
although the surface appearance is quite the
contrary.
It is innocence that knows and experience that
knows not --
though innocence never claims
and experience is nothing but claims and claims and
claims!
And that is why I say:
Innocence is meditation because it opens the doors
of the unknown.

So learn how to unlearn.
So learn how to be beyond the mind.
Do not cling to the known
and the masterkey will be in your hands.
Be open and vulnerable
living and flowing always into the unknown
and you will be in meditation --
you will BE meditation.

200

Love.
Three men made their way to the circle of a Sufi
seeking admission to his teachings.
Almost at once
one of them detached himself from the group,
angered by the erratic behaviour of the Master.

On the Master's instructions
the second was told by a disciple
that the sage was a fraud.

He withdrew soon afterwards.

The third was allowed to talk
but was offered no teaching for so
long that he lost patience and left the circle.

When they had all gone away
the teacher instructed his circle thus:
The first man was an illustration of the principle:
Do not judge fundamental things by sight.
The second was an illustration of the injunction:
Do not judge things of deep importance by hearing.
The third was an example of the dictum:
Never judge by speech or the lack of it.

When asked by a disciple
why the applicants could not have been
instructed in this matter
the Master retorted: I am here to give real
knowledge,
not to teach what people pretend
that they have already learned at their mother's
knees.

201

Love.
Always remember the golden rule:
ONE STEP AT A TIME.

A goodnatured woman was often asked for food by

tramps. She finally decided to refuse them;
it was becoming too burdensome.

But shortly after she made her resolution one young
man stopped
and asked her for a little piece of thread.
She noticed that his pants were badly ripped,
that he had a needle,
and she realized he could not get work
with his pants in their present condition,
so she gave him the thread.

The fellow took the thread,
went down the road and sat under a tree for a few minutes,
then came back to the house.
He told the woman he could not repair the pants
unless he had a piece of cloth for a patch.
She gave him a small piece of material.

About an hour later the young fellow came again to the house
and said: Madam, these pants are beyond repair.
It would be very good of you
if you could give me a pair of your husband's old pants.
So she gave him a pair of old pants
and smiled at his cleverness.

The young man went behind the barn
and changed into the pants given to him.
Then he returned to the house and told the woman
that the pants were sort of big around the waist,
but if she could give him some food
he was sure they would fit perfectly.

This time the woman burst out laughing
and gave him a big dinner.

And all because he took one step at a time.

202

Love.
Knowledge is accumulation,
that is why knowledge is always dead
while learning is moment to moment
because learning is not accumulation but movement.

So do not be dead with knowledge
but move with learning,
only then you will be alive.
Do not be tethered to experience --
experience is slavery.
Always transcend that which has been
so that you are ready to receive the new.
Ecstasy is always with the new,

with the fresh,
with the young,
with the discontinuous --
and to be always in the discontinuous is to be in
the divine.

203

Love.
If one is aware of the present moment
then one also becomes aware of the fact that
there is no ME inside.
The me is my past,
the me is the dead past.
The me is not my life because it is not living.
The ego can exist only in the past
or in the future --
which is nothing but a projection of the past;
that is why awareness, moment to moment awareness,
leads to egolessness:
because *the ego cannot exist in the present*
and because awareness cannot exist *except* in the present.
So they both cannot exist simultaneously.

Ego is unawareness
and awareness is egolessness.

204

Love.
I live not by planning
and I feel also that this is the only way to be
alive at all.
In fact I live a wild life,
absolutely unplanned,
not knowing anything about the future --
not even about the next moment.
Today is enough for me --
really more than enough!
The moment that is present is the only living moment --
the past is dead in the sense that it is no more
and the future is also dead
in the sense that it is not yet born.
And so to be concerned with the past is to be dead
and to be concerned with the future is also to be dead.
The only way to be alive is to be here and now --
in the moment and totally in it.
Living moment to moment I have found that ecstasy and bliss
which is not of this world at all.
The single moment lived totally transcends time itself.
It becomes the gap between two moments of time,
and if one can be in this gap
then one is beyond death

because time is death
and timelessness is life.
Life is not something fixed and finished,
life is living what is,
a process, just riverlike,
flowing always into the unknown,
from the shores of the known to the shores of the unknown.

205

Love.
Anger, violence, greed or envy
cannot be overcome by the cultivation of their opposites,
because anger itself will cultivate its opposite
and violence will be present in its cultivated non-violence.
So always be aware of the hypnotic spell of the opposite:
it never solves any problem
because it is beating around the bush.

Do not fall into the trap of the opposite
but understand anger, violence or greed
or anything else directly.
To seek the opposite is a way of escape.
To seek the opposite is cowardice.

Live with your mind as it is.
Do not try to change it.
Be brave and face it and understand it.

When the light of awareness falls on anger or greed
or envy
there is change.
Awareness acts as a catalytic agent --
and then anger does not change into its opposite,
it is not that violence becomes non-violence,
but there is *no-anger*,
there is *no-violence*,
and when there is no-violence there is *no-mind*,
and an altogether different dimension opens its door:
the dimension of the spontaneous,
the dimension of the divine.

206

Love.
Moment to moment life passes into death,
because it is death.
Covered, it appears as life,
uncovered it is death.
Remember this fact always.
This is silent meditation.

And when this remembering penetrates even in your dreams
you will have a new door opened unto you.
Through it in fact you will be altogether new.
And ultimately reborn.
Remembering death gives a new dimension to consciousness
because to remember death is not natural.
On the contrary nature has arranged
that one should not be aware of it
because the moment one transcends death one transcends nature also.
And one cannot transcend death
unless one is totally aware of the fact.
So be totally aware of death.
And it is happening each moment within and without.
It is present everywhere.
And because it is so obvious one becomes absent to it.
Remember -- and deepen the consciousness,
because as the awareness of death goes deeper
one becomes capable of feeling that which is deathless.

Really, death is the door --
the opening to the deathless.
But be conscious of it.
Be conscious and transcend.
Be conscious and know that which is before birth
and after death.
And -- you are that.

207

Love.
Be a stranger to yourself.
See life as a river flowing through time.
Stand on the bank, neither curious nor concerned.
Glance or gaze at the driftwood of your past
floating in memory --
just like the incidents one reads about in the paper.
Detached and indifferent remember that nothing matters.
ONLY EXIST --
and the explosion.

208

Love.
Be always positive, in each and every situation --
that helps meditative awareness very much.
Negative attitudes negate the whole effort.

Diogenes was looking for an honest man in New Delhi.

What luck? asked the wayfarer.
Oh, pretty fair, sir, replied Diogenes.
I still have my lantern.

209

Love.
Philosophy cannot cure you of questions --
on the contrary, it can give you more.
This I have heard at a chemist's shop:

Did the patent medicine you purchased cure your
aunt?

Mercy, no.
On reading the circular that was wrapped around the bottle
she got two more diseases.

210

Love.
Mulla Nasrudin was carrying home some liver
which he had just bought.
In the other hand he held a recipe for liver pie
which a friend had given him.
Suddenly a buzzard swooped down and carried off the liver.
You fool! shouted Nasrudin.
Having the meat is all very well,
but what will you do without the recipe?

211

Love.
Man can only know what God is not.
To know what God is, is impossible
because there begins the realm of *being*.

You cannot know God but you can BE,
and in that dimension is the only knowing;
but *that* knowing
is altogether different from all our other knowings
because in that knowing there is no knower
and no known,
but only *knowing*.

That is why in that dimension knowing and being are
the same.

There is no knowledge even
because knowledge is dead and therefore a thing.
Moreover, knowledge is always of the past,
and God is never in the past

nor in the future.
God is *now*,
always now;
and *here*,
and always here.
Close your eyes and *see*.
Then open your eyes and see.
Then neither close your eyes nor open your eyes and see.

212

Love.
There was once a man
who was obsessed with the idea
that there was a secret knower in those
who achieved success.

To discover this secret
he devoted years to study and research:
ancient masonry, philosophy, astrology, psychology,
salesmanship, religious beliefs,
the various cults that have had their rise and
fall --
all these he studied long and diligently,
but no conclusion was visible.
He struggled and struggled but still there was no conclusion.
And then instead of success in his search for the secret of success
came death -- and as death approached him
he realized the goal of his whole life's efforts,
and finally he gave his conclusion to those
who were near him.
It came in two short words: I WILL.

213

Love.
Do not believe in thinking
because that is the greatest of all
superstitions --
but well hidden
because it pretends to be anti-superstitious!

Thinking is nothing but dust in a blind mind
because you cannot think that which is not known --
and you need not think that which is already known.

The encounter is always with the *unknown*.
The unknown is everywhere,
within and without,
and thinking is always *in* the known and *of* the known.
You call never be in contact with the unknown through the known
so throw the known and be in contact with the unknown.

And this is what I call meditation.

214

Love.
Man goes on dreaming and desiring
but basically remains where he is.
and in the end
nothing but ashes of his dreams and desires are in
his hands --
and of course tears in his eyes.

Panchatantra has a beautiful story:
In a certain town lived a Brahmin named Seedy
who got some barley meal by begging,
ate a portion,
and filled a jar with the remainder.
This jar he hung on a peg one night,
placed his cot beneath it
and fixing his gaze on the jar
fell into a hypnotic reverie.
Well here is a jar of barley meal, he thought.
Now if famine comes
a hundred rupees will come out of it.
With that sum I will get two she-goats.
Every six months they will bear two more she-goats.
After goats, cows.
When the cows calve I will sell the calves.
After cows, buffalos.
After buffalos, mares.
From the mares I shall get plenty of horses.
The sale of these will mean plenty of gold.
The gold will buy a great house with an inner court.
Then someone will come to my house
and offer his lovely daughter with a dowry.
She will bear a son whom I shall call Moonlord.
When he is old enough to ride on my knee I will
take a book,
sit on the stable roof and think.
Just then Moonlord will see me,
will jump from his mother's lap in his eagerness to
ride on my knee
and will go too near the horses.
Then I shall get angry and tell my wife to take the boy
but she will be too busy with her chores
and will not pay attention to what I say.
Then I will get up and kick her!

Being sunk in his hypnotic dream
he let fly such a kick that he smashed the jar
and the barley meal it contained turned him white
all over.

Love.
Go on discarding: not this, not this (NETI, NETI).
and ultimately when nothing remains to be
discarded --
then is the explosion.
Do not cling to anything, to any thought.

Go on and on until *the nothingness*.

I have heard about a little boy Toyo and his meditations.
He was only twelve years old
but he wanted to be given something to ponder, to
meditate on,
so one evening he went to Mokurai, the Zen master,
struck the gong softly to announce his presence,
and sat before the master in respectful silence.
Finally the master said: Toyo, show me the sound of
two hands.
Toyo clapped his hands.
Good, said the master.
Now show me the sound of one hand clapping.
Toyo was silent.
Finally he bowed and left to meditate on the
problem.

The next night he returned and struck the gong with
one palm.
That is not right, said the master.
The next night Toyo returned and played geisha
music with one hand.
That is not right, said the master.
And again and again Toyo returned with some answer
but the master said again and again, That is not
right.

For nights Toyo tried new sounds
but each and every answer was rejected.
The question itself was absurd so no answer could be right.
And when on the eleventh night Toyo came
and before he spoke anything the master said:
That is still not right!
-- then he stopped coming to the master.

For a year he thought of every possible sound
and discarded them all,
and when there was nothing left to be discarded any more
he exploded into enlightenment.

When he was no more he returned to the master
and without striking the gong he sat down and bowed.
He was not saying anything
and there was silence.
Then the master said: So you have heard the sound

without sound!

216

Love.
Thought is divisive,
it divides *ad infinitum*,
so thought can never come to the total, to the
whole.
and the *whole is* while the parts are not --
or they are only for the mind:
and if there is no mind then there are no parts.

With the mind and because of the mind
the *one* becomes many -- or appears so;
and with the mind and through the mind,
to conceive the *one is* impossible.

Of course it can think about the *one*,
but that one is nothing but a putting together of
all the parts,
and that one is quite different from *the one* which is.
The one which is conceptualized by the mind
is just a mathematical construct:
it is not a living whole,
it is not organic,
and unless one experiences the cosmos as an organic whole
one has not known anything at all.

This is not possible with thought,
but this is possible with *no-thought*.

217

Love.
EMPTINESS IS ALL --
and to get hold of emptiness is to get all and be all.
But it is very arduous to get hold of emptiness --
because it is emptiness! And it hurts much --
though it is emptiness, still it hurts much!
Because to make way for it *the ego has to die*.
But I am happy that you are dying
because this is the only way to be beyond death --
I say: the only way.
Remember this always.

Sekkyo said once to one of his monks:
Can you get hold of emptiness --

I will try, said the monk; and he cupped his hands
in the air.

That is absurd, said Sekkyo.

You have not got anything in there.

Well, Master, said the monk, please show me the
right way.

Thereupon Sekkyo seized the monk's nose and gave it
a great yank.

Ouch! yelled the monk. You hurt me!

I cannot help it
because that is the only way to get hold of
emptiness!
said Sekkyo.

218

Man asks questions and then answers them himself.
Nothing is answered in this way.
But man is capable of deceiving himself --
and the whole of philosophy
is nothing but such a deception.
Man asks: What is mind?
and then answers himself: Not matter?
nd then asks: What is matter?
and then answers: Not mind?
and this stupid game goes on.

I have heard about a distinguished philosopher
who customarily began his speeches with: Why are we here?
He had occasion to address the inmates of a mental hospital
and finally said: Ladies and Gentlemen, why are we here?
One of the inmates called out:
We are all here because we are not all there!

219

Love.
The mind always thinks in terms of the self.
It is egocentric.

During the French revolution
a man from Paris stopped at a village
and was asked by a friend what was happening.
They are cutting off heads by thousands, said the visitor.
How terrible! cried the villager.
That could ruin my hat business!

But this is the way of the mind,
and because of this it is never in tune with the cosmos,
so how can it know *life*?
It cannot know it because it cannot be one with it.
Really with the mind there is no knowing

but only superficial acquaintance.
Intimate and deep knowing comes only with
no-mind --
and meditation is dissolving mind into no-mind.

220

Love.
A monk asked Hyakujo Yekai:
What is the most miraculous event in the world?
Hyakujo said: I sit here *all by myself*!

221

Love.
Freedom *from* becoming means freedom *for* being.
Becoming is desiring,
being is *that which is*.
Becoming is longing for the future,
being is to be in the present.
Becoming is mental,
being is existential.
That is why becoming must cease for the being to
reveal itself.

Becoming is just like the smoke around the flame,
or just like the outer covering around the seed,
so please let the smoke go
for the flame to explode in its complete glory and splendour,
and let the seed die to its outer shell
so that it may be what it is in its innermost
depth.

222

Love.
No more principles are needed.
The world is already much too burdened with
principles
and persons who are men of principles.

I have heard that once a priest was consoling a widow.
He said feelingly about her dead husband
that he was a man of principle.
That he was, sighed the widow.
Every Saturday night for these twenty years
the poor man would come home
and faithfully hand me his pay envelope --
that he never missed doing.
Of course the envelope was always empty,
but mind you,
he was loyal to the principle of the thing.

223

Love.
Religion is -- living without conflict,
that is -- without ideas
and without ideals,
because whenever one lives with ideals
there is conflict,
there is conflict between
that which is and that which should be,
and then life is misery.

See this and go beyond.
In fact the very seeing of the fact is going beyond.
And please do not ask the seemingly inevitable *how*?
because there is no HOW to it.
Either you see it or you do not see it --
and moreover the how is again the creator of
conflict.

224

Love.
Bhakti needs only time to absorb the shock she has
come across
in her deep meditations;
remember -- only time and nothing else.

The shock is nothing new.
It happens whenever the deeper layers of the
unconscious are encountered
Before any mutation this is absolutely necessary.
Be grateful to the divine because this is a good omen.
Bhakti needed it badly
and when she is out of it she will be a new person totally.
Soon she will be twice-born.

At present she is passing through a great spiritual crisis,
so you be with her -- *but just as if you are not*.
Be present, but with absolute absence.
This is the only way you can be helpful to her.

Let her be alone as much as possible.
Do not talk with her except where it is needed
absolutely --
and then too be telegraphic.
But if she herself wants to talk
let her talk as much as she likes,
and you yourself be just a passive listener.

Let her do whatsoever she wants to do or not do
and soon everything will be okay.

Do not worry at all.
I will be there beside you always --
and if you can see, you will be able to see me also.

Of course Bhakti will feel my presence
and become aware of me these days so many times.
Convey my blessings to her.

225

Love.
One day a man came to the Sufi teacher Bahaudin.
He asked for help in his problems
and guidance on the path.
Bahaudin told him to abandon spiritual studies
and to leave his court at once.

A kind-hearted visitor began to remonstrate with
Bahaudin.
You shall have a demonstration, said the Master.
At that moment a bird flew into the room
darting hither and thither
not knowing where to go in order to escape.
The Master waited
until the bird settled near the only open window
of the chamber and then suddenly clapped his hands.
Alarmed,
the bird flew straight through the opening of the
window to freedom.
To him that sound must have been something of a shock,
even an affront, do you not agree? said Bahaudin.

226

Love.
Fu Ta Shih says:
Each night one embraces a Buddha while sleeping
Each morning one gets up again with him
Rising or sitting --
both watch and follow one another
Speaking or not speaking --
both are in the same place
They never part even for a moment
but are like the body and its shadow.
If you wish to know the Buddha's whereabouts,
in the sound of your own voice --
there he is.

Do you understand this?
If not now -- when will you understand?

And this is not being asked for the first time,
but many many times in many many lives

the same question has been raised --
and you have not yet answered!

Now, is it not time enough?

227

Love.
Mind is localization of consciousness,
and it can be localized in any part of the body.
Ordinarily we have localized it in the head
but other cultures and other civilizations in the past
have tried other parts of the body also,
and on other planets
there are beings with other parts of their bodies
working as their minds,
but whatsoever may be the part chosen
localization of consciousness means its freezing,
and whenever it ceases to flow freely as is needed
it is no more consciousness *in its suchness*.
Meditation means: consciousness in its suchness,
so let consciousness fill the whole body,
let it flow throughout the totality of your being
and you will have a feeling of aliveness
which is never known and felt by localized
consciousness.
Whenever there is localization of consciousness
the part in which the localization happens
becomes tense and diseased
and the remainder of the body becomes a dead weight.
But with meditative consciousness or flowing consciousness
everything changes completely:
the whole body becomes alive, sensitive and aware
and consequently weightless.
Then there is no centre for tensions to exist and accumulate
because they cannot exist without frozen blocks of consciousness.
The flowing, the moving, consciousness
washes them out constantly with every movement,
and when the whole body is alive
only then you begin to feel the cosmic
consciousness all around you.
How can a frozen consciousness,
and that too surrounded by a dead body,
feel the cosmic?

228

Now man knows more about man than ever
and yet no problem is solved.
It seems that something is basically wrong
with our so-called knowledge itself.

This whole knowledge is derived from analysis

and analysis is incapable of penetrating
into the depths of consciousness.

The analytical method is all right with matter or with things
because there is no *inside to them*,
but consciousness is *insideness*,
and to use the analytical method with consciousness
is to treat it as an object
while it is not an object at all.

And it cannot be made an object;
its very nature is subjectivity,
its being is subjectivity,
so it must not be approached from outside
because then whatsoever is known about it is not about it.
Consciousness must be approached from inside --
and then the method is meditation and not analysis.

Meditation is synthetic:
it is concerned with the whole and not with the parts
it is subjective and not objective,
it is irrational or super-rational and not rational,
it is religious or mystic and not scientific.

Authentic knowledge of consciousness
comes only through meditation and all else is just superficial
acquaintance and basically erroneous
because the very source of it is fallacious and poisonous.

229

Love.
Life is a dream so enjoy it;
but do not ask for more because
then you only disturb the dream
and get nothing except a disturbed night.
Be a witness to the dreaming mind
and then there is transcendence:
then you go beyond dreaming and beyond mind itself.

And know well that there is an awakening BELOW the dreaming mind
which is nothing but just a disturbed dream.
One can get to this below-dreaming state of awakening
through asking for more desiring more --
as ordinarily we all do.

In a dream Mulla Nasrudin saw himself being counted out coins
and when there were nine silver pieces in his hand
the invisible donor stopped giving them.
Nasrudin shouted: I MUST HAVE TEN! So loudly
that he woke himself up.
Finding that all the money had disappeared
he closed his eyes again and murmured,
All right then give them back --

I will take the nine.

There is also an awakening *above* the dreaming mind --
the real awakening
in comparison to which man ordinarily is asleep.
One can get to this awakening
through *witnessing* the dreaming mind --
and unless one gets to it one is not really alive.

230

Love.
The divine is that from which one cannot depart,
and that from which one can depart is not the
divine.

So find that from which you have never departed
and cannot ever depart from --
and then laugh at the absurdity of the human mind
and its efforts!

Buddha is still laughing because of that
Listen!

231

Love.
Why does man suffer?
Man suffers because of his craving,
craving to possess that which cannot be possessed,
and craving to keep things for ever with himself
which are essentially impermanent.
And chief among these things is his own ego,
his own *persona*.
But all things are impermanent.
Except for change itself.
everything changes.
Really nothing *is*
because everything is only a process,
so as soon as one tries to possess anything it
slips away.
The possessor himself is slipping away constantly!
Then there is frustration.
and then there is suffering.
Know this well,
realize this well and there will be no suffering
because then you have uprooted the root.

232

Love.
The self can never be free --

because the self itself is the bondage.
This is the meaning of the penetrating saying of Jesus:
He that saveth his life shall lose it
and he that loseth his life shall keep it unto life eternal.
Or that of Lao Tzu in TAO-TE-KING:
He who humbles himself shall be saved,
he who bends shall be made straight
and he who empties himself shall be filled.
One is not to make the self free;
rather on the contrary, ONE HAS TO BE FREE FROM THE SELF.
The self is nothing but the husk of the seed.
Do not cling to it.
Sings Wu Ming Fu:
The seed that has to grow must lose itself as seed,
and they that creep may graduate through chrysalis to wings.
Wilt thou then, O mortal, cling to husks
which falsely seem to you the self?

233

Love.
The gates of the temple are wide open
and it is only after thousands of years
that such opportunity comes to this earth.
Know well that they will not remain open for ever,
the opportunity can be lost very easily,
and you are still wavering,
and you are still hesitating --
to enter or not to enter --
to be or not to be.

I know that the challenge is great, but I know also
that your being is completely ready to take the jump.
Hence my insistent call for you to come and enter.

And this is not for the first time that I have called you.
nor the first life;
I know you Bhakti, through so many births!
And soon you will also remember many things.
But not before the jump.

Only your superficial *persona* is resisting, not
you --
and it is expected to resist always
because the moment one take the plunge into the
unknown
it has to die naturally.
So please do not identify yourself with it;
be a witness to it, and you will be in the jump.
Oh, it is time *enough* now to die to the old ego
and be reborn to the supreme self!

234

Love.
Logic is not all;
neither is consistency;
because even madness has its own methods,
rationalizations and inner consistencies.

A madman was throwing handfuls of crumbs around his house.
What are you doing? someone asked him.
Keeping the elephants away, he answered.
But there are no elephants in these parts, said the
enquirer.
That is right.
My method is effective isn't it? declared the madman.

235

Love.
Total acceptance of existence is impossible for the mind
because the mind exists as denial.

It exists with the NO.
and with a total YES it dies.
So it continues to find reasons to say no
even if there are no reasons.

Walking with a disciple one day
Mulla Nasrudin saw for the first time in his life
a beautiful lakeland scene.
What a delight! he exclaimed. But if only, if only...
If only what, Master? asked the disciple.
If only they had not put water into it! said the Mulla.

236

Love.
Meditation is like the sea:
receiving the dirty river and yet remaining pure.
You need not be purified before it,
but you will come purified out of it.

Meditation is unconditional,
purity is not a prerequirement but a consequence.

237

Love.
Be like a dead one,
and then dualisms will not contaminate you
and you will reach the state of non-arising of thought,
the brightness of self-nature will appear in full --
and when this happens you are no more.

This disappearance is the appearance of the divine,
so please -- DISAPPEAR!

238

Love.
Existence exists in order to exist --
And likewise life.
There is no meaning to it beyond itself
so never posit any meaning
otherwise you will feel its meaninglessness.
It is not meaningless and it cannot be so
because there is no meaning in it all!

The very search for meaning is mean and ugly
because it comes from the utilitarian mind of man.

Existence simply *is*
and likewise life:
there is no purpose in it
and there is no end to it.
Oh, feel it here and now!
Please do not practise it
because that is the way of the utilitarian mind.
Be playful
and only then will you know the playfulness of the
universe.

And to know that is to be religious.

239

Love.
Do not continue circling in the old rut --
and the way out is just by your hand.
The mind is the past, the dead past;
one has to break it somewhere and jump out of it
The mind is the prison, the slavery.
Be free of it.
And the moment is ripe.

Of course I know that you are still not clearly aware of it
but you are not unaware either.
Gather courage and jump into the unknown.
One step only is enough
because the next follows it automatically.

But do not go on thinking and thinking and thinking.
Thinking promises to lead you somewhere
but the promise remains always a promise
because thinking is just impotent as far as life is concerned.
So please, be existential.

Do not hesitate.
And You have nothing to lose -- because you have
nothing!
Realize this and be *nothing* -- *no-one*.

240

Love.
Life is movement,
process,
fluidity;
but ideas become fixed,
so they become also anti-life.
They become dead blocks.
Do not remain with them.
MOVE.
And do not fear inconsistency
because life is not a syllogism,
life is not a theory
but a mystery.

Someone asked Mulla Nasrudin: How old are you, Mulla?
Forty.
But you said the same last time I asked you, five years ago!
Yes, I am always consistent and always stand by what I have said.

241

Love.
Mind means consciousness somewhere --
centred,
focussed and tense.

Meditation means consciousness nowhere,
and when it is nowhere it is everywhere --
decentralized.
unfocussed
and non-tense.
Mind is agony by its very nature,
meditation -- ecstasy.

Do not treat consciousness like a cat tied to a string.
This very treatment --
or mistreatment --
creates the mind
The consciousness must be left to itself.
utterly free to move
and be,
according to its nature.
Do not localize it.
Do not partialize it.
This is the essence of my discipline of
no-discipline.

Preserve the absolute fluidity of your consciousness
and then you will not he.
and when you are not and only consciousness is
then for the first time the doors of the divine are
open to you.

242

Love.
Yes, man learns by experience!

Two old drunkards
were in the habit of coming together twice a week
to the wineseller to get drunk.

After years of this one of them died.
His old friend came in on the Saturday
and they told him his pal had died --
that the whisky had been taken into blood circulation
and so saturated his blood and his breath
that one night before going to bed
the old man went to blow out the candle
and his breath caught fire and he was burned to death.
The other man promptly called for a bible
and took all oath that from that time forward
he would never blow out another candle in his life!

Yes, man learns by experience!

243

Love.
Do not imitate anyone,
do not follow anyone,
otherwise you will be just a pseudo existence --
and that is worse than suicide.
BE YOURSELF --
and only then can you be responsible
and authentic
and real.
But ordinarily everyone is just secondhand and
borrowed,
and that makes everything ugly.

Mulla Nasrudin went to a mosque and sat down.
His shirt was rather short
and the man behind him pulled it lower,
thinking it looked unseemly.
Nasrudin immediately pulled the shirt of the man in front of him.
What are you doing? asked the man in front.
Don't ask me. Ask the man behind -- he started it,
said Nasrudin.

244

Love.
The real religious experience
cannot be organized, taught or transmitted.
To systematize it is to kill it.
It is so living and moving and dynamic
that to impose a pattern on it is impossible;
and the experience is always so unique and individual
that it cannot be put into any category --
although it happens when the individual is not!
It cannot be followed,
for everyone has to find it for himself,
and that is the beauty of it,
and also its freedom and virginity.
It is not new in the sense of any opposition to the old,
it is new in the sense of timelessness --
that is, with eternal freshness and innocence --
as every flower is new
and every sunrise is new
and every love is new.
It is not borrowed from the past,
it is not based on any tradition.
it is not derived from without,
it happens within
without any causality.
It happens unconditionally.
It is not continuous with the mind,
it is a discontinuous explosion.
There are clouds in the sky
and the sky cannot be seen,
but there is no causal chain.
The clouds have gone
and the sky is clear
but there is no cause-and-effect relationship.
The sky has not even known the clouds!
It has not been affected by them in any way
whatsoever.

245

Love.
Life becomes more authentic
in the encountering of death directly.
But we always try to escape the fact of death,
and thereby life becomes pseudo and phoney.
Even death when authentic has a beauty of its own
while pseudo-life is just ugly.

Meditate on death
because there is no way to know life
unless you stand face to face with death

-- and it is everywhere;
wherever life is death is also;
they are really two aspects of one and the same phenomenon,
and when one comes to know this, he transcends both.

Only in that transcendence is the total flowering
of consciousness
and the ecstasy of being.

246

Love.
Man adds everything to his ego --
while everything goes on without him.
He is nothing,
but he thinks himself everything.

Mulla Nasrudin was walking past a well
when he had the impulse to look into it.
It was night,
and as he peered into the deep water
he saw the moon's reflection there.
I must save the moon! the Mulla thought.
Otherwise she will never wane
and the fasting month of Ramadan
will never come to an end.
He found a rope, threw it in and called down:
Hold tight! Keep bright, succour is at hand!
The rope caught in a rock inside the well
and Nasrudin heaved as hard as he could.
Straining back he suddenly felt the rope give way
as it became loose and he was thrown on his back.
As he lay there panting
he saw the moon riding on the sky above.
Glad to be of service, said Nasrudin.
Just as well I came along, wasn't it?

247

Love.
Are you really aware of what anger is?
Are you really aware of it when it is present?
I ask these questions
because man is *never present in the present*.
Man lives in the past
and only becomes aware of anything
when it has become a part of memory.

One becomes aware of anger and sadness
only when they are all over,
and then awareness is just pseudo-awareness;
it is not awareness but remembering
and remembering leads nowhere

because it is running in a circle.
Then one can fight with anger
but can never understand it,
and fighting with anger *is* anger --
of course more subtle
and therefore more strong and more poisonous.

So do not think about anger or sadness or happiness
and do not misunderstand remembering them as an awareness
but be aware *when anger is present*.
Be totally conscious of it,
live it consciously and do not escape from it
and then you will know what it is.
To understand it is to transcend it.
Then you will find a silence descending on you
which passes all understanding.

248

Love.
Never to have seen the truth
is better than to have seen it
and not to have acted upon it.

249

Love.
One should never be afraid of rising thoughts or desires
but only of the delay in being aware of them.

250

Love.
The purest ore is produced from the hottest furnace;
and the brook would lose its song if we removed the rocks.

251

Love.
Be empty and you will know.
Be empty and you will be the mirror.
Oh, only total nothingess is capable fo knowing all!

I have heard that the nun Chiyono studied for years
and meditated for years on the ultimate questions of existence
but was unable to find the light.
The thinking was filling her so much
that she could not be a passage to the divine.
She was so much filled by herself
that she could not be a host to the divine guest,
and the more she longed for enlightenment
the more far off it was.

But one moonlit night she was carrying an old pail
filled with water
-- and the thing happened!
She was watching the full moon reflected in her pail water
when the bamboo drip that held the pail staves broke.
The pail fell all apart,
the water rushed out,
the moon's reflection disappeared --
and with it disappeared Chiyono herself.
She was not -- but the enlightenment was there!

She wrote this verse:
This way and that way
I tried to keep the pail together
hoping the weak bamboo
would never break.
But suddenly the bottom fell out:
no more water
no more moon in the water --
and emptiness in my hand!

252

Love.
One day Lin-chi was asked: What is the essence of meditation?
Lin-chi came right down from his seat
and taking hold of the questioner by the front of his robe,
slapped his face, then let him go.
The questioner, of course, stood there stupefied.

Then Lin-chi laughed and said to him: Why don't you bow?
This woke him from his reverie,
and when he was about to make a bow to the Master
he had his first taste of meditation!

Please read this again and again and again,
and if you do not have the same taste
then slap your face yourself
then laugh and bow down to yourself --
and then you will have the same taste, surely!

253

The sun is rising high in the sky.
Its light enters the house through an opening.
The dust is seen moving in the ray of light
but the empty space of the room is unmoving.

Now close your eyes and be silent.
Then ask yourself: Who am I --
the moving dust or the unmoving space of the room?

Do not answer intellectually,

because intellectual answers are not answers,
but *wait and realize*.

Hsu Yun says: The mind is nothing but the foreign dust.

Who are you -- the mind? -- the foreign dust? or -- ?

254

Love.
The mind is, to raise questions,
but only questions,
it never answers,
and it can never answer --
that is beyond it,
it is not meant for that,
that is not its function.
But it TRIES to answer,
and the result is the mess called philosophy!

Meditation never questions,
but it answers.
It is the answer,
because it is life,
because it is existence.

Question -- and there is no answer.
Do not question -- and you are the answer.

Why is it so?
It is so because the questioning consciousness,
mind,
is disturbed,
and the non-questioning consciousness, *no mind*,
is silent, quiet and at rest in its suchness.

Philosophy comes out of questioning,
religion out of the non-questioning consciousness.
Logic is the method of philosophy
and meditation the method of religion.

255

Love.
If the present is just continuous with the past
then it is not present at all.
To be present,
the present must be discontinuous with the past,
only then is it young, fresh and new --
and then it is not a part of time
but is eternity itself.

The *now* is eternal

but we live in the past or in the future --
which is nothing but a faint echo of the past itself.
our whole activity springs from the past
or for the future --
which is the same thing.
Then the present is false and dead:
and if the present is false then we cannot be real,
and if the present is dead then we cannot be alive.
That is why I insist on living in the present
and dying each moment to the past.

Live atomically -- moment to moment,
and then your life will have a totally different quality --
the quality of the divine.

256

Love.
To me meditation means:
be playful and transcend all seriousness.
See: life is not serious.
Look around: existence is not serious.
Only disease is serious, and of course death,
and the exploiters of death: the priests!
Life is playful and festive and therefore purposeless.
It is not going anywhere, because there is nowhere to go.
It is always *here* and *here*.
It is always *now* and *now*.
It is just abundant energy overflowing from here to here
and from now to now,
and once you know it and be it
you are in that ecstasy which is the purpose of
purposelessness!
Don't be a *mind* and you will know it and be it.
Meditation is nomindedness.
Mind is thinking, and thinking is going astray from the *being*.
Mind is forgetfulness of 'that which is'.
Meditation is *coming back home*.
So, come back home.
And I create situations so that you may remember the forgotten,
and I will go on creating situations until you are back.

257

There are things which cannot be proved,
and there is no evidence for them
because they are self-evident,
and to try to prove them is ridiculous,
and the effort shows that one is not acquainted with them.
Such are all the proofs of God.

Sitting one day in the teahouse
Mulla Nasrudin heard the rhetoric of a travelling scholar.

He was arguing for the existence of God;
questioned by one of the company on some point
the scholar drew a book from his pocket
and banged it on the table:
This is my evidence! AND I wrote it myself!
A man who could not only read but write was a rarity,
and a man who had written a book...!
The villagers treated the pundit with profound respect --
and of course Mulla Nasrudin was impressed!

Some days later Mulla appeared at the teahouse
and asked whether anyone wanted to buy a house.
Tell us something about it.
Mulla, the people asked him.
for we did not even know that you had a house of your own
Actions speak louder than words! shouted Mulla,
and from his pocket he took a brick
and hurled it on the table in front of them.
This is my evidence! Examine it for quality --
and I built the house myself!

258

Love.
When you are with me be completely at ease and relaxed;
that is, be totally yourself.
If you feel like crying, then cry;
if you feel like weeping, then weep;
but just be uninterruptedly aware.

Do not think about what you are doing --
just be the doing,
and when your senses are shaken like leaves in the wind --
then enter this shaking,
because only in such situations the being is revealed.

If a mood against someone or for someone arises
do not place it on the person in question
but remain centred in yourself
and you will know a transcendence
which is not of this world at all.

259

Love.
The past is not
nor the future is,
but the mind exists between these two
non-existences,
and therefore -- the misery.

To live in the mind is to live in misery.
In agony and in hell.

The mind is the hell.
Be aware *suddenly* of this
and then there is a new opening:
the opening of the present,
the opening of that-which is.
The present is the only existence
or, it is the existence.
BE in it and you are liberated.
Live in it and there is bliss.

260

Love.
No ideology can help to create a new world
or a new mind
or a new human being
because ideological orientation itself
is the root cause of all the conflicts and all the miseries.
Thought creates boundaries,
thought creates divisions
and thought creates prejudices --
and thought itself cannot bridge them;
that is why all ideologies fail.
Now man must learn to live without ideologies:
religious, political or otherwise.
When the mind is not tethered to any ideology
it is free to move to new understandings.
And in that freedom flowers all that is good
and all that is beautiful.

261

Love.
A disciple of Rinzai met a party of three men on a river bridge.
One of the three asked him: How deep is the river of meditation?
Find out for yourself, he said,
and offered to throw the questioner from the bridge.
But unfortunately the man ran away from him in time and escaped!

If you meet such a man who can throw you in the river
be fortunate enough to be thrown so!

And you have met such a man!
Now be THROWN.

262

Love.
You possess only that which will not be lost in death;
all else is illusion --
even the possessor,
because that too will not be able to stand the

final shipwreck.

Then find out what is left.
Turn in and meditate.
Discard all that is vulnerable to death.
Say: Not this, not that
and go deep to the point where nothing more remains
to be discarded
-- and *the illumination*.

263

Love.
Nothing great is ever accomplished without going mad,
that is, without breaking through
the ordinary level of consciousness
and letting loose the hidden powers lying further below,
and also penetrating to the realm that is further above.

-- And it may not be true for any other great thing,
but it is absolutely true as far as meditation is concerned.
Meditation means MADNESS --
of course, with a method!

264

Love.
Detach yourself from all fixed ideas:
they are the killers of all livingness and innocence --
which are musts for illumination.
Beware of the trap of preconceptions;
they make a stagnant pool of your consciousness,
and to meet the ocean you need a dynamic one.
Be alive and fluid and flowing --
then the goal is not far off.

265

Love.
Meditation is disciplined opening of the self to God.
Because of fear we are closed, and only love can become a door.
So love more --
or rather be loving, then there is less fear and
less tension, and you are more open.
This help meditation as nothing helps.
Meditation plus love is the path.

266

Love.
Truth is never secondhand,
it cannot be transferred.

One has to know it and be it oneself --
that is why all tradition falsifies it,
and all scriptures,
and all words,
and in the end
it is nothing but the soup of Mulla Nasrudin...
But first I must tell you the story.

A kinsman came to see Nasrudin from the country
and brought a duck.
Nasrudin was grateful,
had the bird cooked, and shared it with the guest.
Presently another visitor arrived.
I am a friend, he said, of the man who gave you the duck.
Nasrudin fed him as well.
This happened several times.
Nasrudin's house had become like a restaurant
for out-of-town visitors.
Everyone was a friend at some remove
of the original donor of the duck.
Finally Nasrudin was exasperated.
One day there was a knock at the door and a
stranger appeared.
I am the friend of the friend of the friend of the man
who brought you the duck from the country, he said.
Come in, said Nasrudin.
They seated themselves at the table
and Nasrudin asked his wife to bring the soup.
When the guest tasted it
it seemed to be nothing more than warm water.
What sort of soup is this? he asked the Mulla.
That, said Nasrudin,
is the soup of the soup of the soup of the soup of
the duck.

267

Love.
Man is not a rational animal,
but only a rationalizing one;
and that is more dangerous than just to be irrational.

Give me a shot of bourbon and a shot of water --
said the obviously heavy drinker to the bartender.
When the order was placed before him on the bar
the lush pulled a worm from his pocket
and dropped it into the glass of water.
After watching it swim around for a few seconds
the man drew the worm from the water
and dropped it into the whisky.
It wriggled briefly, then curled up and died.
You see that? said the lush to the bartender.
It proves that if you keep on drinking whisky
you will never have worms.

268

Love.
Life is a sermon;
existence preaches in its own way,
but always indirectly --
and that is the beauty of it.

The harmony in nature teaches,
without any intention,
the lesson of proportion m life.
Look at a bird on the wing --
and you will go into meditation without effort,
or listen to its song --
and your heart will move with it without any motivation,
and when there is no effort on your part
the meditation goes deep and transforms you suddenly;
and when there is no motivation and you move --
the movement is in the divine.

269

Love.
I know your inner condition more than you know it yourself
because now your inner is not my outer.
Things that are happening to you unconsciously
and even against your conscious will *are good*.
Welcome them and be grateful,
because nothing divine can happen to you with your will,
rather, your will is the only barrier in the way.
Say wholeheartedly: THY WILL BE DONE!
and feel it
and live it.
Come home soon,
I am waiting for you,
and much is waiting to happen to you also.
I know you are sceptical.
That is not bad
but a good beginning to start with.
Wherever there is mind there is scepticism.
Mind IS scepticism
and therefore conflict.
That is the way of the mind
and its nature.
Please do not fight with it
and neither be identified with it.
These are the obvious alternatives,
but both are false,
and aspects of the same coin.
You will have to walk in between.

Come and be with me, and you will understand.

270

Dear Mukta.
Love.
Yes, you were related to Yoga Vivek in one of your past lives.
Now many things will be remembered by you soon
because the key is in your hands.
But do not think about them at all
otherwise your imagination will get mixed up with the memories
and then it will be difficult to know
what is real and what is not.
So be always aware from now
that you are not to think about past lives:
let the memories come up by themselves.
No conscious effort on your part is needed;
on the contrary it will be a great hindrance.
Let the unconscious do the work,
you be just a witness,
and as the meditation will go deeper
many locked doors will be opened to you.
But always remember to wait for the mysteries to
reveal themselves.
The seed is broken -- and much is to follow.
You need only wait and be a witness.

271

Love.
Oh, just drop yourself into the divine and be purified!
Surrender and be reborn.
Do not resist.
Let go!

272

Love.
See: this is a white paper --
it contains words.
You can look at it as white paper or as words.
Or, listen to the silence which contains a sonata;
you can be aware of the silence or of the sonata.
Or, think of the space which contains a building;
you can be aware of the space or of the building.
Or, imagine an empty house;
you can conceive of it as the walls or as an emptiness.

If you see the words, the building, the sonata and the walls
you are in the mind,
but if you see the white paper or the silence
or the space
or the emptiness

then you are in meditation.

273

Love.
From sound to soundlessness is the path.

Intone a sound as A-U-M,
slowly, and as sound enters soundlessness so do you;

or: remain in the gap between any two sounds
and you yourself will become soundlessness;
or: bathe in the continuous sound of a waterfall,
or any other;
or: by putting fingers in the ears
hear the source sound of all sounds --
and there will be a sudden explosion
of the silent music of the cosmos upon you.

In any way fall into the abyss of soundlessness
and you will achieve the divine.

274

Love.
I am thrilled with great expectations about you.
Oh, much is to happen within you and without also.
You are on the verge of the explosion,
so be alone.
Not lonely but alone,
and live with that aloneness.
Rather, BE that aloneness;
that is the only meditation for you now.
Loneliness is negative.
To be lonely is to be aware of the absence of others
but to be alone is the most positive state of mind.
It is to be aware of *the presence of oneself*:

Be aware of the presence that is you.
Just be aware and wait,
wait for the happening.
Near, very near is *the moment*.
And remember that I am always with you.
I have always been with you
even when you did not know me.

And always feel my blessings.

275

Love.
Takuan says: You cannot bathe in solid ice,

neither can you live in frozen consciousness --
and what is mind except that?
Go in and find out;
do not ask anybody,
do not go to the scriptures,
go in and find out.

Do not think about it
because that is absurd --
how can you think against mind?
Any conclusion out of thinking can only strengthen
the mind.
Do not think
because thinking is stopping, halting and freezing.
Thinking is the disease.

Go in and find out -- IMMEDIATELY.
A moment's thinking
and you are again in the old rut.
A moment's thinking
and you are as far off from the real as is possible.

276

Love.
We kneel down to ourselves
because we kneel down to the gods we make
out of our experience or out of our desires and dreams
or out of our so called logic and foolish arguments.
This is neither humility nor prayer,
rather on the contrary this is the most egoistic attitude possible.
The true religious mind is one which just kneels down --
not to anyone, not to any image in particular.
This kneeling down is nothing but
a flowering of one's total nothingness.
Then this kneeling down becomes an inner way of life,
and unless prayer is such, prayer is not.
One cannot pray, one can only be prayerful.

277

Love.
You cannot run away from the self
because you are the self --
how can you run away from it?
It is like running from one's own shadow
and all your efforts are bound to be futile.
Rather, stop and see it,
witness it,
be aware of it.
Face the shadow and then -- where is it?
It has never been, really.
You created it by not facing it

and you strengthened it by running from it.
Is it not time enough now to stop the game?

278

Love.
Search -- and the ego is always somewhere behind.
Search -- and in every act the ego is the motivation.
But if one can find it so
and can realize it
so one goes beyond it
because the very realization is the going beyond.

Brother, said Mulla Nasrudin to a neighbour,
I am collecting to pay the debt of a poor man
who cannot meet his obligations.
Very laudable, said the other, and gave him a coin.
Who is this person?
Me, said Nasrudin as he hurried away.

A few weeks later he was at the door again.
I suppose you are calling about a debt,
said the non cynical neighbour.
I am.
I suppose someone can't pay a debt and you want a
contribution?
That is so.
I suppose it is you who owes the money?
Not this time.
Well, I am glad to hear it.
Take this contribution.
Nasrudin pocketed the money.
Just one thing Mulla --
what prompts your humanitarian sentiments in this
particular case?
Ah, you see...I am the creditor!

279

Love.
Knowledge is through experiencing.
Mere information is not knowledge,
on the contrary it cannot give the clarity
which knowledge gives to the mind
and may confuse one more
because a confused mind is still more burdened with it.

Two men had played chess regularly together for
several years.
They were quite evenly matched
and there was keen rivalry between them.
Then one man began to beat his rival nearly every
time they played

and the other man was completely at a loss
to understand this phenomenon.
On the contrary, he was expecting his game to improve
because he was reading a four-volume set
on HOW TO PLAY CHESS!
After much thought he came up with an idea.
He sent the books to his friend as a gift --
and it was not long before they were evenly matched
again!

280

Love.
There is no proof of the divine in the world
for it is hidden and hidden and hidden.
But *in you* there is the absolute proof,
for it is hidden and hidden and hidden.
Go in and discover it.

Thinking about it will not help:
action is needed,
action upon oneself --
so ACT.
That is, TURN IN.

Man is like a sealed book
written before he was born,
and ordinarily he carries it unopened inside himself
until he dies.
One who opens it knows that HE IS NOT
and only the divine is.

281

Truth is aristocratic;
it cannot be decided by votes or numbers
because truth is enough in itself,
it needs no help or support;
it needs no proof even because truth is self-evident.

A certain man was believed to have died
and was being prepared for burial
when he revived.
He sat up but
he was so shocked at the scene around him that he fainted.
He was put in a coffin
and the funeral party set off for the cemetery.
Just as they arrived at the grave he regained consciousness,
lifted the coffin lid
and cried out for help.
It is not possible that he has revived, said the mourners,
because he has been certified as dead by competent experts.
BUT I AM ALIVE! shouted the man.

He appealed to a well-known and impartial scientist
and jurisprudent who was present.
Just a moment, said the expert.
He then turned to the mourners, counting them:
Now we have heard what the alleged deceased has had to say;
you fifty witnesses tell me what you regard as the truth
He is dead, said the witnesses.
Bury him, said the expert.
And so he was buried.

282

Love.
Choice is the root cause of all anguish.
CHOOSE and you always choose hell --
even when you choose heaven!
And who chooses hell directly?
Yet everyone lives in hell!
Oh, the trick!
The gates of heaven open into hell!

Then what is to be done?
Nothing at all,
because in doing nothing
you can rest content with all things as they are.
and you have knocked at the right door
without even knocking!

283

Love.
Silence is benediction
but not the silence you can create,
because *you are the noise*
so you cannot create silence:
but you can create the illusion of it,
and this illusion is created by all sorts of
autohypnotic techniques.
So never use autosuggestions to be silent;
rather, be aware of the constantly chattering mind,
and be aware, not to make it still, but to
understand it,
and this very understanding flowers into a silence
which is not just absence of noise
but a positive bliss.

284

Love.
To explore truth one must be free of one's prejudices --
that is, from oneself,
otherwise one goes round and round in circles --

because the known can never be the door for the unknown;
and the known is the mind,
so mind becomes the barrier:
look attentively at this fact.
Be alert to the vicious circle of the mind --
and then there is transcendence.
The known must cease for the unknown to be.
The known must go for the unknown to come in --
and this cessation of the known is meditation.

285

Love.
The more deeply you go within yourself
the less and less you will find yourself --
and yet THAT is the very heart of your being.

And vice versa also:
because the more you go without
the more and more you will find yourself --
and yet that is the very heart of your non-being.

These are the two ways you can go.
The first is the way of meditation,
and the second is the way of the mind.

286

Love.
Be ordinary, so ordinary that virtually you come to
be nobody --
and there is the opening,
and there is the explosion.
Only when you are not are you the extraordinary!

But do not think about it
and do not crave for it,
and if the craving comes -- be aware and *laugh*.
It will be stopped in awareness
and the created energy will be used by the laughter,
and after the laugh you will feel a deep relaxation.
Then begin to dance or sing
and the negative state of the mind
will be transformed into the positive.

The craving to be someone, somebody, is absolutely negative
because the ego is the negation of *being*.

The ego is the principle of negation,
and if the negative is negated then you are positive.
The ego is the source of all inferiority,
but the trick is subtle
because the ego promises superiority

and in the end only results in inferiority.
Decode this secret and understand it very clearly.

One who thinks in terms of superiority will remain
always inferior
because these are two aspects of the same coin.
Oh! Sow the seeds of superiority
and you will reap the crop of inferiority.
Begin with the longing of superiority
and you will end with nothing but inferiority
and all the hell that is involved in it.

Begin with humbleness, with humility,
and you are nearer to the divine.
In fact you are divine
but the ego will not allow you any gap
to look into your own divinity.
on the contrary it will go on creating new
imaginary heavens
only to make way for new hells.
Enter heaven and you are entering hell!

Beware of this, and beware of your so-called self --
the creator of all the agonies that exist on earth.
And be a *no-self* and you will be that which you are already
and have been always --
that which is bliss eternal,
and freedom,
and the cosmic being, the *brahman*.

TAT TWAM ASI -- that art thou, my love.

287

Love.
Man is unaware of himself.
He does not know what is happening to him,
nor does he know the state of his being.

A man cut down a tree one day.
A Sufi who saw this taking place said:
Look at this fresh branch which is full of sap and happy
because it does not know yet that it has been cut off.
But his companion said:
Yes, ignorant of the damage it has suffered it may be,
but it will know in due time.
Hearing this the Sufi laughed and said:
Meanwhile you cannot reason with it.

This reverence is the state of man.
this ignorance is the state of man --
and meanwhile you cannot reason with him!
Or can you?

But this is irrelevant.
If you can reason with yourself that is more than
enough!

288

Love.
In life everything is whole, and organically whole.
You cannot divide it
or do it in part.

Love is like that
and meditation is also like that.
Even death is like that.
That is why I say:
Death is not *dead* but organically one with life.
You cannot die partially!
-- either you die or you do not die.
Nor can you die gradually.
Please remember this always
when you are in meditation or in prayer or in
worship.

A very valuable dachshund
owned by a wealthy woman was run over.
The policeman detailed a man to tell the woman of her misfortune.
But break the news gently, he said. She thinks a lot of this dog.
The man rapped on the mansion door
and when the woman appeared he said: Sorry lady,
but part of your dog has been run over.

289

Love.
There is no use for artificial and outward discipline --
the inner and natural discipline is enough.
But what is the inner discipline?
In one word: ACCEPTANCE --
total acceptance.
And acceptance can be only total
because partial acceptance is just a contradiction
in terms.
If you live -- live!
If you die -- die!
If you suffer -- suffer!
And then there is no problem
and no anxiety
and no anguish --
and what FREEDOM!

A Zen Master was once asked:
It is terribly hot, how shall we escape it

Why not go, answered the Master,
to the place where it is neither --
neither hot nor cold?

Where is that place?

And then the Master laughed and said:
IN SUMMER WE SWEAT AND IN WINTER WE SHIVER.

290

Love.
How can a man learn to know himself? enquires Goethe,
and then answers:
Never by reflection but only by action.
John Burroughs doubts this.
He says:
Is not this a half-truth?
Because one can only learn his powers of action by action
and his powers of thought by thinking.

But I say that
man is always more than all his actions and all his thoughts,
and unless that MORE is known no one knows himself.
That MORE can be known neither by action nor by reflection
because they both belong to the periphery
and that MORE IS eternally the centre.
It can only be known witnessing action and thought both:
not BY them but by *witnessing* them.
And witnessing IS meditation.

291

Love.
There is no answer to man's ultimate questions
because the questions are absurd,
and moreover there is no one to answer them.
Existence is silent and has always been so,
so do not ask
but be silent and live it and know it.
because there is no knowing except living.
The search for answers is meaningless.

A patient in a mental hospital
placed his ear to the wall of his room, listening intently.
Quiet, he whispered to an orderly and pointed to the wall.
The attendant pressed his ear against the wall,
listened, and then said: I don't hear anything.
No, replied the patient.
It's awful, it's been this way always!

292

Love.
The mind lives in a logical somnambulism,
and it feeds on arguments and words.
You cannot come out of it gradually
or logically
or rationally,
rather TAKE THE JUMP,
illogical and irrational --
and the jump can be nothing else than that.
It cannot be calculated
or conceptualized
or predetermined
because it is going into the unknown
and the uuchartered
and the unpredictable,
and ultimately not only into the unknown
but into the unknowable also.

293

Love.
Meditation cannot be taught directly
because it is not a mechanical technique,
but a living art.

Dogo had a disciple called Soshin.
Soshin waited long with his Master
to be taught the art of meditation.
He expected lessons the way a schoolboy is taught at school,
but there were no special lessons coming,
and this bewildered and disappointed the disciple.
One day he said to the Master:
It is a long time since I came here
but not a word has been given to me
regarding the essence of meditation.
Dogo laughed at this heartily and said:
What are you saying, my boy?
Since your arrival
I have ever been giving you lessons on the matter!
At this the poor disciple was even more bewildered
and for some time he could not think what to say.

Then one day he gathered courage and asked again:
What kind of lesson could it have been, sir?
Dogo said:
When you bring me a cup of tea in the morning, I take it;
when you serve me a meal, I accept it
and when you bow to me I return it with a nod.
How else do you expect to be taught in meditation?
Soshin hung his head
and began to think about the puzzling words of the Master,
but at this the Master said again:
If you want to see, SEE, RIGHT AT ONCE,

because when you begin to think
you miss the point altogether.

294

Love.
Meditate, pray and wait.
Do not will anything,
for in you there is strength greater than any
strength of your own.
But it works only when *your will is at rest*.

295

Love.
Be free at the centre;
let the centre relax and die:
be a circumference only --
and this is the only renunciation I know.

No man is free until he is free at the centre.
When he lets go then he is free indeed --
and then life is not anguish
and then life is not agony
because no hell can exist without the self, the centre.

296

Love.
Do you hear me?
Do you see me?
I stand at the door and knock,
and I block because of a promise made
in another life and another age

297

Love.
Be in the crowd as if you are alone
and vice versa.
Receive a guest with the same attitude
you have when alone,
and when alone
maintain the same attitude you have in receiving guests.
In this way the drop drops into the ocean.
Upon retiring, sleep as if you have entered your last sleep,
and upon awakening be reborn again.
In this way the ocean drops into the drop.

298

Love.
Emptiness is not really emptiness:
rather, it is the All.
It is not negative:
rather, it is positivity itself
It is out of it that everything is born
and to it everything returns.
It is the source and ground of all existence.
So whenever I say EMPTINESS
I never mean just emptiness!
To me emptiness is not the absence of anything
but the presence of *emptiness itself*:
And now you can understand it
because you yourself are in it,
and it is in you.

Once a student asked Joshu: Sir, you teach that
we must empty our minds,
but I have nothing in my mind;
now what shall I do?
The old Master laughed and said:
Throw it out!

But I have nothing. How can I throw it out?

If you can't throw it out, carry it out!
Drive it out!
Empty it out!
But don't stand there in front of me with nothing
in your mind!

299

Love.
Come here whenever it is possible.
You will always be welcomed.
And stay with me a little longer,
and let me help.

It will be difficult for you
because you will have to let go of yourself
completely.
But it is not impossible --
and with you especially
because I have seen in you the great potential
that is awaiting its opportunity.

With you much that is impossible is possible.
The seed is there which is longing to explode.
Its very longing is the source of your search,
its longing is the tension that you are today
and its longing will be the freedom
that you will be tomorrow.

The essence is there and the existence will follow
if you so wish.
Please follow its call to the conclusion.

Go on doing meditation.
Do not seek results,
they will come by themselves when the time is ripe.
And the time *is* ripe
but still *you* are not.

Let meditation ripen you.

300

Love.
Life is non-fragmentary,
but mind makes it appear fragmentary;
and this fragmentation creates all the problems.
Beware of fragments
and always look beyond them
and below them
and through them --
then you will be able to see the ocean in spite of all the waves.
The waves are in the ocean
but the waves are not the ocean.
The ocean can be without the waves
but the waves cannot be without the ocean.

301

Love.
Mind means duality
and meditation, oneness.
In Zen they call it -- THE ONE SWORD.

Kusunoki Masashige came to a Zen monastery
when he was about to meet the overwhelming army
of Ashikaga Takanji and asked the Master:
When a man is at the parting of the ways
between life and death how should he behave?
The Master answered: Cut off your dualism
and let THE ONE SWORD stand serenely by itself
against the sky!

302

Love.
The real thing is
not to fight with your thoughts or desires or
instincts
because that is negative
and the negative cannot help.

The real thing is
to grow in awareness in meditation
because then one wins without any fight whatsoever --
and to win through conflict is not a real victory
because that which has been suppressed
will have to be suppressed again and again.
Through conflict there is no end to conflict
and through fight only more fight is born.

But there is a victory
without any conflict, fight or suppression.
That victory comes through positive growth in awareness.
Do not fight with yourself
but grow in awareness and understanding and silence,
and all that is negative and diseased
will have withered away by itself.

Suzuki tells a story:
Chi Hsing Tzu was raising a fighting cock for his lord.
Ten days passed and the lord asked:
Is he ready? Chi answered:
No sir, he is not ready.
He is still vain and flushed with rage.

Another ten days passed and the prince asked about
the cock.
Chi said: Not yet, sir.
He is on the alert whenever he sees the shadow of
another cock
or hears its crowing.

Still another ten days passed
and when the inquiry came from the prince, Chi replied:
Not quite yet, sir.
His sense of fighting is still smouldering within him
ready to be awakened.

When another ten days elapsed
Chi replied in response to the inquiry:
He is almost ready.
Even when he hears another crowing he shows no excitement.
He has now become positive.
He has grown in subtle inner awareness.
Now he resembles one made of wood, he is so quiet and silent.
His qualities are integrated.
No cock is his match
and to win he will not have to fight
because other cocks will at once run away from him.
They cannot face him now.

And really it proved so.
He won fights without fighting at all.

Aud I say that you can do likewise with yourself:
learn the secret from Chi Hsing Tzu's cock!

303

Love.
Everything has happened as it should happen.
And l was surprised not because you ran away from here
but because I never thought you could be so predictable!
It is not from here that you have escaped
it is only a vain effort to *escape* from *yourself*:
Which is impossible.
How can one escape from oneself?
But in meditation a moment comes necessarily
when the mind tries the impossible --
or the mind this is the last defensive act.
Meditation is ultimately *suicidal to* the mind.

And of course the mind must be given a chance!
And you have given it!

Meditation is encountering yourself
directly and in your total nakedness.
This creates fear and the futile effort to escape.
The effort is futile because whatsoever is known once
is known for ever
and you cannot be the old ignorant one again.
There is no way to go back
and there is no bridge.

This escape too will make you more mature
and you will come back strengthened through it
and because of it.

Now relax there under the sky and beside the sea
and I will be there.
Whenever you are relaxed you will feel my presence.
And when you feel like coming, come back --
nd soon you will feel this.
I will be waiting here for you as ever.
COME and recontinue the arduous journey towards
your self.

304

Love.
I know that the apprenticeship is very hard
but *worth it.*
So keep on.
It is arduous, but one has to pay for everything,
and in no other way can you get to THE GREAT TREASURE.
You have longed for it for lives and lives
and now when the time is ripe and the key is being given to you
DO NOT LOSE COURAGE.

The access to the treasure is difficult
because it is hidden in our own unconscious layers of the mind.
It will be easy if you approach that threshold
when the diurnal tide favours,
that is when you are passing from sleep to waking
or from waking to sleep.
Evening and morning
are therefore probably the best times for meditation.
You might have noticed that when the mind
is recovering from sleep it takes at least fifteen minutes
to close one aperture and open fully the other.

That is why dreams cannot last longer than that in memory
after waking.
When the mind is approaching sleep
it again passes the same threshold.
BE AWARE OF THIS THRESHOLD
because it is very significant
for those who are in search of the inner treasure.
This threshold is the gate to the unknown
This threshold,
this gap between waking and sleep,
must be used for meditation.
Be aware of the gap,
be a witness of the interval,
and you will be transformed.

305

Love.
I know what is happening to you -- the nothingness
is descending, the emptiness is increasing.
Welcome it, and rejoice in its coming.
Dance in ecstasy because there is no other way to welcome it.
And the more you dance the more you will die.
And when you are dead completely you will be reborn.
And the moment is near, very near -- just by the corner.
You have passed through the entrance-explosion and
now be ready for the ultimate.

Look at yourself once more as the river looks at
itself before falling into the ocean, because after
falling into the ocean there will be no one to look,
and no one to be looked at!

306

Love.
What is meditation?
Hsu Yun says: Meditation lies in *laying down*.

But laying down what?
Laying down *yourself* -- because nothing less will do.

Have you ever been at the bedside of a dead man?
If you try to scold him he will not be excited,
and even if you strike him with a staff he will not strike back.
He also indulged before in the same things everyone indulges in.

He also longed for reputation and wealth.
But now he is just without any longing whatsoever.
Now he does not make any distinctions
and lays down *everything*.
If you cul be in this laying down state -- *alive*,
you are in meditation.

307

Love.
Leave the grasping of things and thoughts.

Open your fist completely
because grasping is suffering.

Halt! cries Buddha.
But the mad mind does not halt.

If it halts, it is Enlightenment!

308

Love.
Love to be alone.
Solitude is the temple of the divine,
and remember that there is no other temple.

309

Love.
Do not be closed to the universe.
Open all your doors and windows
and let everything pass freely in and out, out and in,
because only then will you be able to receive the truth.

31O

Love.
Ego plays a subtle role everywhere --
not only in men but in mice also!

An arrogant elephant looked down contemptuously at a mouse
and said: You are just about the puniest little creature
I have ever seen.
I am not always like this, squeaked the mouse.
I've been sick!

311

Love.
The whole yoga has gone dead because of imitation.
One cannot imitate anything that is real,
the real is always spontaneous:
one can jump into it but one cannot practise it.

Any practice is of the mind and by the mind --
and the mind is the past, the dead;
the mind is the thing one has to jump out of.

Out of the mind is the explosion,
so be aware of the mind and its tricks!

Mamiya went to a great teacher to learn meditation.
The teacher told him to concentrate on the famous koan:
What is the sound of one hand?
Mamiya went away
and came back a week later shaking his head.
He could not get it.
Get out! said the Master. You are not trying hard enough.
You still think of money and food and pleasure.
It would be better if you died,
then you might learn the answer.

The next week Mamiya came back again.
When the Master asked him:
Well, what is the sound of one hand? --
he clutched at his heart, groaned
and fell down as if dead.
Well, you have taken my advice and died, said the Master,
but what about the sound?
Mamiya opened one eye:
I have not solved that yet, he said.
Dead men don't speak, said the Master.
Get up and get out!

312

Love.
We settle down where no settling is possible.
We make homes
whilst homelessness is the very nature of our consciousness.
Oh, we go on doing things which are impossible and then suffer!
But no one else is responsible.

We fight with the void and are then defeated --
not because the void is stronger than us
but because it is *not*.

Now stand up and fight with the empty space of the room

so that you can know and taste
the whole stupidity of the human mind.
And then sit down and laugh at yourself,
and as the laughter dies down
be silent and search within,
and then you will come to know a deep mystery:
the mystery that the void is not only without
but within also!

313

Love.
Death is everywhere
but everyone deceives himself that it is not for him;
this is the greatest
and the deepest deception the human mind is capable of;
and unless one is constantly aware of this fact
one is bound to be a victim of this deception --
because the mind goes on giving
very beautiful and logical rationalizations
up to the very end.

I have heard about a ninety-year-old man
who got into a bitter argument with his shoemaker
as to how a pair of shoes should be made.
See here, said the shoemaker,
What's the idea of doing so much yapping
You are past ninety
and there is little chance of your living long enough
to wear these shoes out.
The old fellow looked sternly at the shoemaker
and said: Apparently you are not aware that statistics prove
that very few people die after ninety years of age!

314

Love.
Information is not knowledge
because information is not transformation
and can never be --
and knowledge comes only through transformation.

Information is adding something to the same old mind.
It is quantitative;
there is no qualitative change
because the mind behind remains the same.
That is why all that is called education just
proves superficial.

Mind must go through qualitative change
otherwise there is no wisdom;
and to go on adding information to ignorance is fatal.

I call meditation
the method for mind's total mutation
First let there be a transformation of the very
quality of the mind
and only then education can be educative.

In ancient times
the king of a certain country was concerned
because his son was something of a fool.
The king's counsellors urged that the son be sent away
to a great university in another land
in the hope that the boy would acquire
learning and wisdom.
The king agreed.
The son studied hard for several years
then wrote his father that he had learned
just about everything possible
and pleaded to be allowed to return home.
The king assented.
When the son arrived at the palace the king was overjoyed.
A great feast was prepared
and all the great men of the kingdom were invited.
At the end of the festivities
one of the sages present asked the son what he had learned.
The young man ticked off the university's curriculum
that he had gone through. While the lad was talking
the sage slipped a ring off his finger,
closed his hand over it,
held up his hand and asked: What do I hold in my hand?
The son though for a moment and said;
It is a round object with a hole in the centre.
The sage was astonished at such wisdom.
Maybe the lad had become a great mind.
Will you now name the object? asked the sage.
The king's son pondered for a few moments, then said:
The sciences that I studied do not aid me
in answering your question,
but my own commonsense tells me that it is a cartwheel.
The sage concluded to himself
that you can educate a fool but you cannot make him
think.

315

Love.
Yes, there is a WAY,
but in many the will is lacking to find it.
And it is not far away,
it is just by the corner, so to say.

Knowingly or unknowingly all men long for it.
Really, the whole life is a longing for it
because without it
there is no reaching, no flowering, no fulfilment.

But few men seek it
and still fewer seek it rightly
and still fewer find it --
and all of those who find it do not enter.
Only a few enter
and still fewer progressively follow it.
But those who follow it with their total being
realize that the way is the goal itself!

316

Love.
Mind and meditation are two names of the same substance,
or the same energy.
Mind is energy flowing in dualisms,
in conflict and dis-ease,
and meditation is non-dual energy,
one with itself and at case.

Thinking is impossible without dualisms,
that is why meditation asks to go beyond thinking.
The moment there is no thinking --
or a single ripple of thought --
the energy becomes integrated
and there is qualitative change.
The no-thinking energy
opens the door of the dimensionless dimension.

So refrain from seeking even Enlightenment or Buddhahood
because with any seeking whatsoever
he mechanism of thought begins to operate and
create dualisms.

317

Love.
Do not forget the search for the divine for even a single moment
because the time is always short and the task is great
and besides, the mind is wavering.
In fact the mind IS the wavering.
Remember this, and remain aware of this fact as
much as you can
because the moment one is aware the wavering stops,
and in the intervals are the glimpses:
glimpses of oneself, glimpses of no-mind.
One has to transcend the wavering of the mind absolutely
before one comes to the doors of the beloved.
NO-MINDEDNESS IS THE DOOR.
And the door is not far off.

But the seeker is asleep.
Mind is the sleep.

That is why you will have to be attentive and alert
of everything that passes before your
consciousness --
even be attentive of the inattentive moments.

Through constant awareness the spiritual sleep will be broken
and you will he transformed.
This is your potentiality.
This is everyone's potentiality.
and for you the time is ripe.

But the seed can remain a seed and die.
The opportunity can be lost.
You are free to be that which you are meant to be
or to be that which you are not meant to be.
Man is free to be or not to be --
this is the glory and this is the burden.

Freedom means responsibility,
SO BE CAREFUL.
If you can be that which is your potentiality,
if you can flower to your fullness
then there is bliss
then there is ecstasy,
otherwise ashes are in the hands and anguish in the heart --
and ultimately everything depends on you:
heaven or hell --
and you and only you will be responsible for it.
SO BE CAREFUL.

My blessings are always with you.

318

Love.
Metaphysics is born out of childish curiosity,
so howsoever sublime, it remains juvenile.
And all the ultimate answers are foolish in a way
because the ultimate is not only unknown, it is unknowable.
A mature mind is one
who understands the impossibility of knowing the ultimate,
and with this understanding
there is a new dimension:
the dimension of *being*.
Knowing is not possible, but *being* is.
Or in other word:
in relation to the ultimate only -- *being is*
knowing.

This dimension is the religious dimension
and unless one is religious in this sense
one goes on asking absurd questions
and accumulating even more absurd answers.

In a little backwoods school
the teacher was at the blackboard explaining
arithmetic problems.
She was delighted to see her dullest pupil
giving slack-jawed attention,
which was unusual for him.
Her happy thought was that at last
the gangling lad was beginning to understand.
When she finished she said to him:
YOU were so interested, Cicero.
that I am sure you want to ask some questions.
Yes'm, drawled Cicero, I got one to ask.
Where do those figures go when you rub them off?

319

Love.
Do not cling to anything,
to any idea,
because clinging is the bondage.
Even if one is clinging to the idea of
liberation --
moksha or *nirvana*,
one will be in bondage.
With clinging meditation is impossible
because clinging is mind -- the bondage,
and no-clinging is meditation --
the freedom.

In the BOOK OF AMU DARIA there is an old Sufi tale:
Once upon a time there was a monkey
who was very fond of cherries.
One day he saw a delicious looking cherry
and came down from his tree to get it,
but the fruit turned out to be in a clear glass bottle,
so he had to put his hand into the bottle to get it out.
As soon as he had done so he closed his hand over the cherry
but then he found
that he could not withdraw his fist holding the cherry
because it was larger than the internal dimensions
of the bottle's neck.

Now all this was deliberate
because the cherry in the bottle was a trap laid
by a monkey hunter
who knew how monkeys think.

The hunter, hearing the monkey's whimperings, came along
and the monkey tried to run away,
but because his hand was, *as he thought*,
stuck in the bottle.
he could not move fast enough to escape.
But *as he thought* he still had hold of the cherry
he consoled himself.

The hunter picked him up
and tapped the monkey sharply on the elbow
making him suddenly relax his hold on the fruit.
The monkey was now free --
but he was captured.
The hunter had used the cherry and the bottle
and he still had them.

This monkey-way of thinking is the mind-way also!
And in the end when death, the hunter, comes
everyone is found caught in his own bottle.
Remember, before the hunter comes
make sure your hand is out of the bottle!

320

Love.
A life without meditation is like a winter landscape
with the sun hidden,
the flowers frozen
and the wind whispering through the withered leaves.

And everyone knows it
because everyone lives it that way,
though no one needs to live it that way

But why is this so?
This is so because life's needs require an occupied mind
and meditation means unoccupiedness.
We train ourselves to be occupied
and then forget that one needs to be unoccupied sometimes
to know the ecstasy of sheer existence.

One is to be totally vacant inside
because only then is one a host to the divine guest.

321

Love.
Meditation is beyond knowledge.
You can *be* it but you cannot *know* it.

All knowledge is superficial.
It is never anything else but acquaintance from outside.
It is always *about*
but never *the thing itself*;

When the Chinese emperor Wu came to meet Bodhidharma
he asked the Master:
What is the holy ultimate truth?
Bodhidharma laughed and replied:
Nothing holy, sir,
and it is emptiness itself.

Of course Wu was taken aback, but he asked again:
Then who is the one who at present stands
confronting me?
Bodhidharma simply said:
I don't know.

Do you see the beauty of it?
And the truth?
And the innocence?
And the holiness?
And the fullness?
And the absolute ultimateness?

322

Love.
It is very easy to progress from one illusion to another
because no foundational transformation is needed.
There is no shaking of the foundations
because you remain the same.
So the real problem is not to change the objects of desire
from the worldly to the other-worldly
but to transform oneself;
not to change the seeking
but to change the seeker --
otherwise the problem remains as it is,
only it takes new shapes.

But how to change the seeker.
First find it out -- *where it is and what it is.*
and then you will come to know a hidden secret:
that the seeker exists only until it is not sought,
and when someone goes to search it out --
it is never found.
It exists only in ignorance and in darkness;
in awareness it is not:
and this realization of *no-self* is the jump.

Jump into the unknown.
Jump into the truth.

323

Love.
Whatever I say is nothing new;
nor is it anything old.
Or it is both --
the oldest and the newest.
And to know it you need not listen to me.

Oh! Listen to the birds in the morning
or to the flowers and grass blades in the sun
and you will hear it,

and if you do not know how to listen
then you will not know from me either.

So the real thing is not what you listen to but HOW you listen
because the message is everywhere, everywhere, everywhere.

Now I will tell you the art of listening:
roam about until exhausted or dance or do vigorous breathing
and then, dropping to the ground, *listen*;
or repeat your own name loudly until exhausted
and then suddenly stop and *listen*;
or at the point of sleep when sleep
has not yet come
and external wakefulness vanishes be alert suddenly
and *listen*

AND THEN YOU WILL HEAR ME.

324

Love.
That which is never lost cannot be found,
and to search for it is *absurd*.
But the moment this absurdity is understood
all seeking stops by itself
and that which is never lost is found!
That is why I say:
SEEK AND YOU WILL NOT FIND,
because the *very seeking* is the barrier.
The search itself is the hindrance
because it creates the seeker, the ego, the
illusion that I am,
and I am not.

Do not seek and you will find it:
the I-AM-NOTNESS.
This nothingness is the gate.
THE GATELESS GATE.

Riko once asked Nansen
to explain to him the old problem of the goose in the bottle.
If a man puts a gosling into the bottle, he said,
and feeds the gosling through the bottle's neck
until it grows and grows and becomes a goose --
and then there is just no more room inside the bottle,
how can the man get it out without killing the goose
or breaking the bottle?

RIKO! shouted Nansen, and gave a great clap with
his hands.
Yes Master! said Riko with a start.
See! said Nansen.
The goose is out!

325

Love.
Meditation requires understanding and not effort,
understanding is essential, not effort,
and remember always that you cannot
substitute understanding with any effort
whatsoever.

But what do I mean by understanding?
By understanding I mean -- living a natural life.

Of course, you cannot try to be natural,
that is self-contradictory!
You can BE natural but you cannot try to be natural.
Do you understand this?

Suzuki tells a story:
A monk once asked one of the old Chinese Masters:
What is the way?
he Master replied:The natural one, the ordinary
one, is the way.
How, continued the monk, am I to be in accord with it?
When you try to be in accord with it, said the Master,
then you deviate from it.

Does this mean that one should not try?
No, because that too is a way of trying.
-- Of course, indirect, but still intentional;
that too will not help.
But just *see* the dilemma clearly and you are out of it.
ARE YOU, NOT?

326

Love and blessings.
Received your letter.
I was waiting for it daily since you left.
I know that you have gone far away from here
but I also know that *now* you cannot go away from *me* --
and that nearness is all that counts.

YOU have come near to me in a nonspatial and
nontemporal sense.
The meeting has taken place in the *nowhere*
or in the *everywhere*
because they both mean the same thing.
And the real meeting takes place only in this way.
All else is illusion.

Remember me whenever you need
and you will find me then and there.

Ask anything and *wait* -- and you will be answered.

The barriers have fallen down from your mind
and you have entered the meditative state.
Now the doors of the divine are open
do not hesitate, and take the plunge.
You are completely ready,
only just be courageous to enter the uncharted
and the unknown.
The call from beyond has come --
now accept the challenge and be fulfilled.

Now close your eyes
and feel me and see me and let my blessings be
showered on you.

327

Love.
Oh, don't take life so seriously!
Because seriousness is a great dis-ease,
and not only a disease but a suicide also.
Be playful -- totally
because that is the only way to be living.
Life is a play, a *leela*, and to know it so is religion,
and to live it so is *sannyas* -- renunciation.

If you can act and live as if acting and living in a dream
and still be a witness to it
then you will be in the cosmic flow, *the tao.*
And to be in the cosmic flow is to be free --
free from oneself, the ego.
The ego is the seriousness, the disease,
and the *tao*, the egoless existence, is the bliss,
the ecstasy.
That is why I have given you a name so absurd!

But I have given it to you knowingly.
I have given it to you so that you may never be identified with it.
The name is so absurd
that you will have to remain nameless and nobody behind it,
and the name is such that
not only others but you yourself will be able to laugh at it.
Swami Krishna Christ!

Oh, what a name!
But perfectly suitable in a dream drama.
is it not so

So feel at ease with it.
and laugh with it, and sing and dance with it
and be SWAMI KRISHNA CHRIST with all the letters in
capital!
And always remember that you are nobody.

And always be aware that
you are neither a swami nor a Krishna nor a
Christ --
that is what is meant by a swami!
And Krishna himself is not a Krishna
and Christ himself is not a Christ
because they are nameless, absolutely nameless.
They are nobodies -- and that is what makes them divine.
The moment one is identified with any name
one is lost to one's divinity.
Either one can be a name or a reality,
and no one can be both simultaneously.
Be a name really --
and your reality is lost.
Be a reality really --
and your name is just a dream -- *maya*.
And what nonsense to be a swami!
But once one is at ease with the no sense one transcends it.

Please! Don't try to be sensible
otherwise you will never be with any sense at all!
Because only stupidity tries to be sensible!
The existence is absurd
and meaningless
and irrational
and that is why it is so beautiful.
And to be in it such a blessing!

328

Love.
Man is free to decide, but not free not to decide --
because not to decide is to decide,
to waver is to decide,
to postpone and evade decision is to decide.
There is no escape:
one must say yes or no.
And there are a thousand ways of saying no,
only one way of saying yes,
ant no way of not saying anything at all.
This is the human situation
and the seeker of truth must be aware of it
otherwise life is wasted unnecessarily.

A single moment lost cannot be regained --
ant we have wasted so many lives --
so decide to decide,
and decide to transform and transcend.
With the decision comes crystallization
and then one is ready to take the jump into the unknown.

329

Love.
traveller stops at an inn
He passes the night there,
takes his meal,
and as soon as he has done so
he packs and continues his journey again.

As for the host of the inn, he has nowhere to go.

The one who does not stay is the guest,
and the one who stays is the host.
Now who are you --
the guest or the host

Meditate.
No answer is required,
rather -- REALIZE.
because all answers belong to the guest
and *realization only* to the host.

But do not believe me, I may be just deceiving you.
Go in and find out for yourself!

330

Love.
Meditation is the masterkey.
It can open the doors of the infinite
and it can unlock the mystery of the unknown.
But just by possessing the key nothing is attained,
unless one uses it.

Idries Shah tells a dervish tale:
There was once a wise and very rich man who had a son.
He said to him:
My son, here is a jewelled ring.
Keep it is a sign that you are a successor of mine
and pass it down to your posterity.
It is of value, of fine appearance,
and it has the added capacity of opening
a certain door to wealth.

Some years later he had another son.
When he was old enough
the wise man gave him another ring with the same
advice.
The same thing happened in the case of his third
and last son.

When the Ancient had died and the sons grew up
one after the other each claimed primacy for himself
because of his possession of one of the rings.
Nobody could tell for certain which was the most valuable.

Each son gained his adherents,
all claiming a greater value and beauty for his own ring.
But the curious thing was that
the door to wealth remained shut for the possessors of the keys
and even their closest supporters.
They were all too preoccupied with the problem of precedence,
the possession of the ring, its value and appearance.

Only a few looked for the door to the treasury of the Ancient.
The rings had a magical quality too.
Although they were keys
they were not used directly in opening the door to the treasury.
It was sufficient to look upon them
without contention or too much attachment
to one or other of their qualities.
When this had been done
the people who had looked
were able to tell where the treasury was
and could open it merely by producing the outline of the ring.

The treasuries had another quality too:
they were inexhaustible.

Meanwhile the partisans of the three rings
repeated the tales of their ancestors about the
merits of the rings,
each in a slightly different way.
The first community thought they had already found
the treasure because they had the key.
The second thought that it was allegorical
and thereby consoled themselves.
And the third transferred the possibility of
opening the door
to a distant and remotely imagined future time
and therefore for them there was nothing to do at
present.

There is every possibility
for you also to belong to one of these three communities
because anyone who begins to search
is always prone to fall into the trap of any one of the three.
Really, these are the three basic tricks the mind can play
to save itself from meditation
So beware of these old tricks.

331

Love.
Look at yourself without thinking, evaluating, or judging,
without any liking or disliking;
that is, without any movement of the mind
or without the noise of the mind:
then you have eyes
which are altogether different from your eyes

because they are not burdened by the past.
They are innocent and silent,
and in this silence
there is neither the observer nor the observed --
but *that which is*,
undivided and one,
beginningless and endless.

You can call it God or nirvana or anything
whatsoever --
the name does not matter
because the name is not the thing,
and when one has known the thing
one does not bother about the value.

332

Love.
Begin the following meditation from tomorrow --
and know that this is an *order*!
Now you are so mine
that I cannot do anything else but order!
Prerequirements:
Do it cheerfully.
Do it relaxedly.
Be playful.
Do it in the morning after taking a bath.

The meditation:
First: breathe deeply and rhythmically, not fast
but slowly,
for ten minutes.
Second: dance rhythmically and slowly;
be ecstatic, as if flowing in it:
for ten minutes.
Third: use the *mahamantra*: hoo-hoo-hoo;
continue dancing and moving;
do not be serious, do not be tense;
for ten minutes.
Fourth: close the eyes and be silent;
do not move or dance now;
stand, sit or lie town, as you feel to do,
but just be as if dead,
feel sinking in,
surrender and be in the hands of *the whole*;
for ten minutes.

Postrequirements:
One: live the whole day in ecstasy.
in intoxication of the divine,
flowing and flowering in it,
and whenever depressed say inwardly: hoo-hoo-hoo,
and laugh outwardly,
laugh without any reason, and accept the madness.

Two: before sleep chant the mahamantra: hoo-hoo-hoo
for ten minutes,
then laugh at yourself.
Three: in the morning as you feel awake
chant again the *mahamantra*: hoo-hoo-hoo
for ten minutes,

and then begin the day with a hearty laugh.
Four: remember always that I am with you.

333

Love.
EVERYTHING BELONGS TO THE MAN WHO WANTS NOTHING.
Having nothing, he possesses all things in life:
renouncing all he becomes the master of all.
But why?
Because into his emptiness enters the divine.

334

Love.
Live humbly and in wonder
and then meditation comes of itself.
Relax, and there is ecstasy.
But effort is needed
because unless this fails completely you will not
be effortless!

335

Love.
Be aware or the mind BEFORE it is stirred by a thought,
or, be aware of the gap between two thoughts,
and -- you will meet yourself!
And this meeting is the meeting with the divine.

336

Love.
Buddha says: If the mind does not arise
all things are blameless.

What more is there to be said:
And even this much is enough to blame everything!

337

LOVE.
The eyes are blind. *One must look within the heart.*
So do not believe the eyes,

believe the heart
and remember to look through it,
and then you will come to know things unbelievable.

And unless one comes to know the unbelievable
one has not known at all.

338

Love.
Remember always the *one* who is inside the body.
Walking, sitting, eating or doing anything,
remember the *one* who is neither walking nor sitting
nor eating.

All doing is on the surface
and beyond all doing is the *being*;
so be aware of the nondoer in the doing.
of the nonmover in the moving.

One day Mulla Nasrudin's wife, hearing a tremendous thump.
ran to his room.
Nothing to worry about, said the Mulla.
It was only my cloak which fell to the ground.
What! And made a noise like that? asked his wife
Yes -- I was inside it at the time, said the Mulla.

339

Love.
A monk asked Daishu Ekai, What is nirvana?
The Master answered: Not to commit oneself

to the vicious circle of birth and death or
pleasure and pain
is great nirvana,

What then is the vicious circle
of birth and death and pleasure and pain?

The Master said:
To desire nirvana!

Now be silent and feel what is meant by *to desire nirvana*,
and remember that I am not saying *think* about it
because to think is to miss it.
FEEL IT.
FEEL IT.
FEEL IT.

340

Love.
In this world everything is upside down
and anyone who is meditating
will have to put everything right side up!

One should not try to know life but to know death,
and then the mysteries of life are revealed to him.
One should not ask for any security
and then there is no insecurity at all.

Bunan says in a poem:
While living
be a dead man, be thoroughly dead
and then behave as you like
because then all is well

341

Love.
Materialistic societies produce hollow men,
men with dead emptiness within,
and because of this dead emptiness
one dies before one is really born.

Remember that man cannot live by shops alone,
and today the holy of holies is the shop.

The outer is meaningless without the inner richness
and the outer richness
only makes the inner poverty prominent.
Man is hollow because there is no inner growth
and the inner grows only when one lives in the inner.

Inward is the way of growth, grace and God.

342

Love.
Never suppress any thought,
or fight with it.
otherwise you will never be without it.
Fight it, and you invite it more.
Suppress it, and it will be back with double force.

I have heard
that someone advertised something for women
but with the heading, ONLY FOR MEN,
and it is reported that
out of ninety thousand women who came across it
eighty-nine thousand nine hundred and ninety-four
read the advertisement.

The other six were blind.

343

Love.
It is impossible to conceive of the divine intellectually,
and that is why the intellect denies it
or fabricates fictitious systems about it,
which is even more dangerous than plain denial.
The mind works only in the circle of the known;
it cannot transcend the world of the known:
for the mind the unknown is not.

Says Attar: You know nothing of your real self here
and in this state.
You are like the wax in the honeycomb --
what does it know of fire or guttering?
But when it gets to the stage of the waxen candle
and when light is emitted
THEN IT KNOWS.

344

Love.
Life is not a detective story,
and you do not have to deduce a thing.
Life is before your eyes as clear as the sun
and as open as the sky.
Just be out of your thinking, disease
and open your eyes
and nothing is hidden at all.
Even *the hidden one* is not hidden then.

I have heard a dialogue between Sherlock Holmes and
Watson:
Holmes: Ah Watson. I see you have put on your
winter underwear.
Watson: Marvellous, Holmes, marvellous!
How did you ever deduce that?
Holmes: Well, you have forgotten to put on your
trousers.

345

Love.
Life goes on flowing.
It does not wait.
But mind thinks and therefore takes time.
To exist, no time is needed,
but to think -- time is necessary

Really there is no time existence.

it appears only because of the mind and its
thinking
Existence exists not in time but in eternity.
It exists in the eternal now.

There is neither past nor future
But only the present --
or not even that
because without the past and future
it is meaningless to call it present
Do not live out or the mind.
otherwise you will always lag behind.
because life never waits for you and your so-called mind
that is why the mind always feels as if something is missing --
because it is missing life itself -- and always!

Once a Master said to his disciples:
If you utter a word -- thirty blows of my stick for you,
but if you utter no words
just the same, thirty blows of my stick
Now -- SPEAK. SPEAK!
One disciple came forward
and when he was about to bow before the Master
he was struck
The disciple protested :I have not uttered a single word
and neither did you allow me not to utter.
Why the striking ?

The Master laughed and said
If I wait for you and your speech or your silence...
it is too late and life cannot wait!

346

Love.
Goethe is said to have cried when dying:
Light, light, more light!
And Miguel Unamuno has responded with his:
No -- warmth, warmth, more warmth! For we die of
cold and not of darkness!

But I say to you that we die neither because of cold
nor because of darkness
but because of our lust for living
or because of our fear of death --
which is to say the same thing in different terms.

Do not look at death as opposite to life, because it is not.
And live death moment to moment,
do not postpone it for the end
because that creates fear.
Die each moment to the past,
and then each moment you will be fresh, young and reborn.
And then there is light always

because the very darkness becomes light,
and warmth also,
because only the dead past is cold.
THE PRESENT IS ALWAYS WARM.

347

Love.
Man is not the end
but only the means
Man is not really a being
but only a tension
between two planes of being.
Man is a bridge only,
that is why man cannot remain satisfied with himself.
His heart is nothing but a continent of discontent
and his very being is anguish.

Religion is the wish to pass beyond himself as he now is.
That is why I say man can never be irreligious;
that is impossible;
he can pretend to be but he cannot be.
Religion is not something accidental or circumstantial,
it is in the very nature of man.
Man is a religious animal
and man is nothing if man is not a desire to
transcend himself.
He can go below himself,
or he can go above
but he cannot remain himself.
He cannot be rest.
That is why there is restlessness

348

Love.
Use dreaming consciously as meditation
and know well that conscious dreaming opens new
doors of perception.
Lie down, relax;
and dream but do not fall asleep;
remain conscious in the background;
wait and watch;
dream anything that happens to your mind:
do not plan beforehand;
dream anything because in dream the whole world is yours;
dream your existence as you please;

dream and be content,
content with your dreams because they are yours,
and remember that nothing can be yours like your dreams
because you yourself are a dream entity! --
and also because your wishes

come to be true in your dreams,
and only in your dreams.

But do not fall into identification.
Be a witness.
Remain aware.
And then suddenly there will be no dreaming.
Only you
and illumination.

349

Love.
You write me that without me you cannot pass
through the gate
and with me you will not pass through the gate.
Oh, I know that!
But you need not do either.
You need not pass through the gate with me or not
with me,
because I am *the gate*.
I am *no-one*, so how can you be with me or not with
me?
And only one who is no-one can be the gate.
The gate means the emptiness
because the gate is nothing but the space to pass
through.
Pass through me --
not with me --
and know.
I appear to be someone only from without,
but the deeper you penetrate me the less you will
find me.
And in the end -- NO-ONE.

350

Love.
Walk as if you are not walking,
stand as if you are not standing,
sit as if you are not sitting --
and then
you will begin to feel something completely new
arising within you.
This is the *real* one.
The false you walks, stands and sits
and the real you just remains in *suchness*.
FEEL THIS -- THIS VERY MOMENT,
because there is no need to postpone it,
and if you postpone it you postpone it for ever
because there is no tomorrow for *the real one*,
there is no *there* for it,
it is always HERE AND NOW.

Books I Have Loved

Talks given from 1982
Miscellaneous
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Books I Have Loved

Chapter #1
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The guest, the host, the white chrysanthemum... these are the moments, the white roses, when no one should speak.

Neither the guest,
nor the host...
only silence.

But silence speaks in its own way, sings its own song of joy, of peace, of beauty and blessings; otherwise there would not have been a TAO TE CHING, nor would there have been a SERMON ON THE MOUNT. I consider these to be the real poetries although they are not compiled in any poetic way. They are outsiders. They are kept out. This is true in a way: they don't belong to the norm, to the standard, they don't belong to any measurements; they are beyond all of them, hence they are brushed over.

A few pieces in Fyodor Dostoevsky's BROTHERS KARAMAZOV are pure poetry, and so are even a few pieces from that madman Friedrich Nietzsche's book, THUS SPAKE ZARATHUSTRA. Even if Nietzsche had not written anything else but THUS SPAKE ZARATHUSTRA he would have served humanity immensely, profoundly -- more cannot be expected from any man -- because Zarathustra had been almost forgotten. It was Nietzsche who brought him back, who again gave him birth, a resurrection. THUS SPAKE ZARATHUSTRA is going to be the bible of the future.

It is said that Zarathustra laughed when he was born. It is very difficult to imagine a new-born baby laughing. Okay, smiling -- but laughing? One wonders at what, because laughter needs a context. At what

joke was the baby Zarathustra laughing? The cosmic joke, at the joke this whole existence is.

Yes, write in your notes *the cosmic joke* and underline it. That's good. I can even hear you underline it. That's beautiful. Do you see how good my hearing is? When I want to I can hear even the sound of drawing a sketch, a leaf. When I want to see I can see in darkness, utter darkness. But when I don't want to hear, I pretend not to hear, just to give you the good feeling that everything is going good.

Zarathustra at his birth, laughing! And that was only a beginning. He laughed throughout his whole life. His whole life was a laughter. Even so people have forgotten him. The English have even changed his name, they called him 'Zoroaster'. What a monstrosity! 'Zarathustra' has the softness of a rose petal, and 'Zoroaster' sounds like a huge mechanical disaster. Zarathustra must be laughing at his name being changed to Zoroaster. But before Friedrich Nietzsche, he was forgotten. He was bound to be.

The Mohammedans had forced all the followers of Zarathustra to become Mohammedans. Only a few, very few, escaped -- to India, where else. India was the place where everybody could enter without a passport or visa, without any trouble. Only very few followers of Zarathustra escaped the Mohammedan murderers. There are not many in India, only one hundred thousand. Now, who bothers about a religion of only one hundred thousand -- who not only almost all live just in India, but in and around only one city, Bombay. Even they themselves have forgotten Zarathustra. They have compromised with the Hindus with whom they have to live. They escaped the well and fell into the ditch -- a deeper ditch! On one side the well, the other side the ditch. And through the middle goes The Way -- Buddha calls it the middle way -- exactly in the middle, just like a tightrope walker.

Nietzsche's great service was in bringing Zarathustra back to the modern world. His great disservice was Adolf Hitler. He did both. Of course he was not responsible for Adolf Hitler. It was Hitler's own misunderstanding of Nietzsche's idea of 'superman'. What could Nietzsche do about it? If you misunderstand me, what can I do about it? Misunderstanding is always your freedom. Adolf Hitler was a juvenile mediocrity, a retarded child, really ugly. Just remember his face -- that small mustache, those fearful eyes staring as though trying to make you fearful, and the tense forehead. He was so tense that he could not even be friendly to anybody throughout his whole life. To be a friend one needs to be a little relaxed.

Hitler could not love, although he tried in his dictatorial way. He tried, as many husbands do unfortunately, to dictate, to order, to maneuver and manipulate women -- but he was unable to love. Love needs intelligence. He would not even allow his own girlfriend to be alone with him in his room at night. Such fear! He was afraid that while he was asleep... one never knows, the girlfriend may be a girl-foe; she may be an agent working for the enemy. He slept alone all his life.

How could a man like Adolf Hitler love? He had no sympathy, no feeling, he had no heart, no feminine side to him. He had killed the woman within himself so how could he love the woman outside? To love the outer woman you have to nourish the woman within, because only that which is within is expressed in your actions.

I have heard that Hitler shot one of his girlfriends for just a small reason; he killed her because he had said she should not go to visit her mother, but when he was out she went, although she was back before Hitler returned. He came to know through the guards that she had gone out. That was enough to finish the love -- not only the love, but the woman too! He shot her saying, "If you disobey me, then you are my enemy."

That was his logic: who obeys you is your friend; who disobeys you is your enemy. Who is for you is for you, and who is not for you is against you. It is not necessarily so -- somebody may be just neutral, neither being for you nor against you. He may not be your friend, but that does not necessarily mean that he is an enemy.

I love the book THUS SPAKE ZARATHUSTRA. I love very few books; I can count them on my fingers....

THUS SPAKE ZARATHUSTRA will be the first on my list.

THE BROTHERS KARAMAZOV is the second.

Third is THE BOOK OF MIRDAD.

Fourth is JONATHAN LIVINGSTON SEAGULL.

The fifth book is TAO TE CHING by Lao Tzu.

The sixth is THE PARABLES OF CHUANG TZU. He was the most lovable man, and this is the most lovable book.

Seventh is THE SERMON ON THE MOUNT -- only THE SERMON ON THE MOUNT not the whole Bible. The whole Bible is just bullshit except THE SERMON ON THE MOUNT.

Eighth... is my numbering right? That's good. Then you can feel that I am still in my insanity. The eighth, BHAGAVADGITA -- the divine song of Krishna. By the way 'Christ' is only a mispronunciation of 'Krishna' just as 'Zoroaster' is of 'Zarathustra'. 'Krishna' means the highest state of consciousness, and the song of Krishna, the BHAGAVADGITA, reaches to the ultimate heights of being.

Ninth, GITANJALI. It means 'an offering of songs'. It is the work of Rabindranath Tagore, for which he got the Nobel prize.

And the tenth is the songs of Milarepa -- THE ONE THOUSAND SONGS OF MILAREPA -- that's how it is called in Tibetan.

No one spoke.
The host,
the guest,
nor the white chrysanthemum.

Ahhh!... so beautiful... the white chrysanthemum. Aahhh, so beautiful. Words are so poor. I cannot describe what is being brought to me.

The white chrysanthemum.
No one spoke.
The host,
the guest,
the white chrysanthemum.

Good. Because of this beauty, my ears are incapable of even hearing the noise, my eyes are filling with tears.
Tears are the only words the unknown can speak,
the language of silence.

Books I Have Loved

Chapter #2
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1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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I apologize because this morning I did not mention a few books that I should have mentioned. I was so overwhelmed by Zarathustra, Mirdad, Chuang Tzu, Lao Tzu, Jesus and Krishna that I forgot a few of the books which are even far more significant. I could not believe how I could forget Kahlil Gibran's THE PROPHET. It is still torturing me. I want to unburden -- that's why I say I am sorry, but not to anybody in particular.

How could I forget the book which is the ultimate: THE BOOK of the Sufis! Perhaps I forgot because it contains nothing, just empty pages. For twelve hundred years Sufis have been carrying THE BOOK with tremendous respect, opening its pages and studying it. One wonders what they study. When you face an empty page for a long time, you are bound to rebounce upon yourself. That is the real study -- the work.

How could I forget THE BOOK? Now who will forgive me? THE BOOK should have been the first to have been mentioned not the last. It cannot be transcended. How can you create a better book than one which contains nothing, and the message of nothingness?

Nothingness should be written in your notes, Devageet, as no-thing-ness; otherwise nothingness has a negative meaning -- the meaning of emptiness, and that's not it. The meaning is 'fullness'. Emptiness in the East has a totally different context... SHUNYATA.

I called one of my sannyasins Shunyo, but the fool goes on calling himself Doctor Eichling. Now, can stupidity be greater? 'Doctor Eichling' -- what an ugly name! And he has shaved off his beard just to be Doctor Eichling... because with a beard he was looking a little beautiful.

In the East shunyata -- emptiness -- does not mean emptiness as in the English language. It is fullness, overfullness, so full that nothing is needed any more. That is the message of THE BOOK. Please include it in the list.

First, THE BOOK of the Sufis.

Second, THE PROPHET by Kahlil Gibran. I could easily drop THE PROPHET for the simple reason that it is only an echo of Friedrich Nietzsche's THUS SPAKE ZARATHUSTRA. In our world nobody speaks the truth. We are such liars, so formal, so full of etiquette.... THE PROPHET is only beautiful because it echoes Zarathustra.

Third, THE BOOK OF LIEH TZU. Lao Tzu I mentioned, Chuang Tzu I mentioned; Lieh Tzu I forgot, and he is the very culmination of both Lao Tzu and Chuang Tzu. Lieh Tzu is the third generation. Lao Tzu was the master, Chuang Tzu was the disciple. Lieh Tzu was the disciple of a disciple, perhaps that is why I forgot him. But his book is immensely beautiful and has to be included in the list.

Fourth -- and this is really amazing -- I did not mention Plato's DIALOGUES OF SOCRATES. Perhaps I forgot because of Plato. Plato is not worth mentioning, he was just a philosopher, but his DIALOGUES OF SOCRATES AND HIS DEATH is impossible to overpraise and should be included.

Fifth... I also forgot THE NOTES OF THE DISCIPLES OF BODHIDHARMA. When I talk of Gautam Buddha I always forget Bodhidharma, perhaps because I feel as if I have included him in his master, Buddha. But no, that is not right; Bodhidharma stands on his own. He was a great disciple, so great that even the master could be jealous of him. He himself did not write a word, but a few of his disciples, unknown because they did not mention their names, wrote some notes of Bodhidharma's words. These notes, though few, are as precious as the Kohinoor. The word Kohinoor, do you know, means the light of the world. *Noor* means the light, *kohi* means of the world. If I had to describe anything as Kohinoor, yes, I would indicate towards those few notes by the anonymous disciples of Bodhidharma.

Sixth: I also forgot the RUBAIYAT. Tears are coming to my eyes. I can apologize for forgetting everything else but not the RUBAIYAT. Omar Khayyam... I can only cry, weep. I can only apologize with my tears, words won't do. The RUBAIYAT is one of the most misunderstood and also one of the most

widely read books in the world. It is understood in its translation, it is misunderstood in its spirit. The translator could not bring the spirit to it. RUBAIYAT is symbolic, and the translator was a very straight Englishman, what in America they would call a square, not hip at all. To understand RUBAIYAT you need a little bit of hip in you.

The RUBAIYAT talks of wine and women and nothing else; it sings of wine and women. The translators -- and there are many -- are all wrong. They are bound to be wrong because Omar Khayyam was a Sufi, a man of *tasawuf*, a man who knows. When he talks of the woman he is talking about God. That is the way Sufis address God: "Beloved, O my beloved." And they always use the feminine for God, this should be noted. Nobody else in the world, in the whole history of humanity and consciousness, has addressed God as a woman. Only Sufis address God as the beloved. And the 'wine' is that which happens between the lover and the beloved, it has nothing to do with grapes. The alchemy which happens between the lover and the beloved, between the disciple and the master, between the seeker and the sought, between the worshipper and his God... the alchemy. the transmutation -- that is the wine. RUBAIYAT is so misunderstood, perhaps that is why I forgot it.

Seventh, MASNAVI of Jalaluddin Rumi. It is a book of small parables. The great can only be expressed in parables. Jesus speaks in parables: so speaks the MASNAVI. Why did I forget it? I love parables; I should not have forgotten it. I have used hundreds of parables from it. Perhaps it has become so much of my own that I forgot to mention it separately. But that is no excuse, apology is still required.

Eighth: the eighth is the ISA UPANISHAD. It is easy to understand why I forgot about it. I have drunk it, it has become a part of my blood and bones; it is me. I have spoken on it hundreds of times. It is a very small Upanishad. There are one hundred and eight Upanishads and ISA is the smallest of them all. It can be printed on a postcard, on one side only, but it contains all the remaining one hundred and seven, so they need not be mentioned. The seed is in the ISA.

The word Isa means divine. You may be surprised that in India we don't call Christ 'Christ', we call him 'Isa' -- Isa, which is far closer to the original Aramaic Yeshua, in English Joshua. His parents must have called him Yeshu. Yeshu is too long. The name traveled to India and from Yeshu became Isu. India immediately recognized that Isu is so close to Isa, which means God, that it would be better to call him Isa.

The ISA UPANISHAD is one of the greatest creations of those who have meditated.

Ninth... I forgot to say something about Gurdjieff and his book ALL AND EVERYTHING -- perhaps because it is a very strange book, not even readable. I don't think there are any living individuals except me who have read from the first page to the last. I have come across many Gurdjieff followers, but none of them had been able to read ALL AND EVERYTHING in its totality.

It is a big book -- just the opposite of the ISA UPANISHAD -- one thousand pages. And Gurdjieff is such a rascal saint -- please allow me this expression, rascal saint -- he writes in such a way that it becomes impossible to read. One sentence may go running on for pages. By the time you come to the end of the sentence you have forgotten its beginning. And he uses words he made up himself, just like me. Strange words... for example when he was writing about kundalini, he called it kundabuffer; that was his word for kundalini. This book is of immense value, but the diamonds are hidden among ordinary stones. One has to seek and search.

I have read this book not once but many times. The more I went into it the more I loved it, because the more I could see the rascal; the more I could see what it was that he was hiding from those who should not know. Knowledge is not for those who are not yet capable of absorbing it. Knowledge has to be hidden from the unwary, and is only for those who can digest it. It has to be given only to those who are ready. That's the whole purpose of writing in such a strange way. There is no other book stranger than Gurdjieff's ALL AND EVERYTHING, and it certainly is all and everything.

Tenth: I remembered this book but did not mention it because it was written by P.D. Ouspensky, a disciple of Gurdjieff who betrayed him. I did not want to include it because of this betrayal, but the book was written before he betrayed his master so finally I decided to include it. The name of the book is IN SEARCH OF THE MIRACULOUS. It is tremendously beautiful, more so because it was written by a man who was only a disciple, who himself had not known. Not only was he a disciple but later on a Judas, the man who betrayed Gurdjieff. It is strange, but the world is full of strange things.

Ouspensky's book represents Gurdjieff far more clearly than Gurdjieff's own. Perhaps in a certain state of being Gurdjieff had taken possession of Ouspensky and used him as a medium, just as I am using Devageet as my medium. Right now he is writing the notes, and with my half-closed eyes I am watching everything. I can watch even with closed eyes. I am just a watcher, a watcher on the hills. I have no other work left but to watch.

Eleventh: This is a book written by an unenlightened man, neither master nor disciple: LEAVES OF GRASS by Walt Whitman. But something has penetrated, come through the poet in him. The poet has functioned as a bamboo flute, and the notes are not of the flute itself; they don't belong to the bamboo. Walt Whitman is just an American bamboo. But LEAVES OF GRASS is immensely beautiful. Something overflowing from God has been caught by this poet. No American as far as I know, except Walt Whitman, may have touched it -- that too, partially; otherwise no American has been so wise.

Don't interrupt! -- at least once in a while write your notes. Later you will repent that you missed this, you missed that. Just write your notes. When the time is ripe I will say stop.

Is my time over? My time was over long ago; not today, more than twenty-five years ago. I am living a posthumous life, just a P.S. to a letter. But sometimes the P.S. is more important than the whole letter itself.

What a wonderful world. Even at these heights one can hear a giggle in the valley. In a way it is good, it joins them together.

Alas it will soon be over.
Can we not make it last forever?
At least for now don't betray me.
Man is the only coward.
Can't disciples avoid being Judases?
When it is over you can stop.
So good... Alleluia!

Books I Have Loved

Chapter #3
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Now my work begins. What a joke! The joke of all jokes is that Sosan, the Chinese sage, was knocking at the door of my consciousness. These mystics are too much. You can never know at what moment they will start knocking at your doors. You are making love to your girlfriend, and Sosan comes and starts knocking. They come all the time, anytime, they do not believe in any etiquette. And what was he saying to me? He was saying, "Why haven't you included my book?"

My God, that is true! I have not included his book in my list for the simple reason that his book contains all that is. If I include his hook then nothing else is needed, then no other book is needed. Sosan is enough unto himself. His book is called HSIN HSIN MING.

HSIN has to be written not like the English 'sin' but h-s-i-n. Now you know the Chinese: what a way to

commit a sin! Hsin... HSIN HSIN MING.

Okay Sosan, I include your book too. That becomes my first book today. I am sorry, it should have been the first from the very beginning, but I have already talked about twenty others. It doesn't matter. HSIN HSIN MING whether I said it or not, is the foremost, the first. Write the FIRST, Devageet, in capital letters.

HSIN HSIN MING is such a small book that if Sosan had known that one day, after him, Gurdjieff would write a book called ALL AND EVERYTHING, he would have laughed, because that title belongs to his own book. And Gurdjieff had to write one thousand pages, yet the few words of Sosan are far more penetrating, far more significant. They go directly to your heart.

I can even hear the noise -- not of those words going to your heart, but some mouse, some devil, doing his work. Let him do his work.

Sosan's book is so small, just like ISA UPANISHAD, and far more significant. When I say that my heart breaks, because I would like ISA to be the ultimate book, but what can I do? -- Sosan has defeated it. Tears come to my eyes because ISA is defeated, and also because Sosan is victorious.

The book is so small, you can write it on your palm; but if you try, please remember... the left hand. Don't write it on the right hand, that will be sacrilege. They say, "Right is right, and left is wrong." I say left is right, and right is wrong, because the left represents all that is beautiful in you, and Sosan can enter only through the left. I know because I have entered thousands of hearts through the left hand, through the left side, through their feminine, their yin -- I mean the Chinese yin -- I have never been able to enter anybody through his yang. The very word is enough to prevent anybody: yang. It seems to say "Keep away!" It says "Stop. Do not enter here. Keep off! Beware of the dog!"

The right is like that. The right belongs to the wrong side of your consciousness. It is useful, but only as a servant. It should never be the master. So if you write Sosan's HSIN HSIN MING, write it on your left palm.

It is such a beautiful book, each word is golden. I cannot conceive of a single word that could be deleted. It is exactly that which is needed, required, to say the truth. Sosan must have been a tremendously logical man, at least while he was writing his HSIN HSIN MING.

I have spoken about it and I have never loved speaking more. The greatest moments of my speaking were when I was speaking on Sosan. Speaking and silence together... speaking yet not speaking, because Sosan can be explained only through no-speaking. He was not a man of words, he was a man of silence. He spoke just the minimum. Forgive me Sosan, I forgot you. Just because of you I remember a few more who can knock at my door and disturb my afternoon sleep, so it is better that I should mention them.
First is Sosan's HSIN HSIN MING.

Second is P.D. Ouspensky's TERTIUM ORGANUM. It is a miracle that he wrote it before he had even heard of Gurdjieff. He wrote it before he knew what he was writing. He understood it himself only afterwards, on meeting Gurdjieff. His first words to George Gurdjieff were: "Looking into your eyes I have understood TERTIUM ORGANUM. Although I have written it, now I can say that it has been written through me by some unknown agency I was not aware of." Perhaps it was that rascal Gurdjieff who wrote it through him, or maybe somebody else whom the Sufis call the Ultimate Rascal, who has been doing miracles -- miracles like TERTIUM ORGANUM.

The title means 'the third canon of thought'. The Sufis give that ultimate agency a name; it is not a person but only a presence. I can feel that presence right now, here... this very moment. They call it a certain name, because everything has to be given a name, but I will not say it, not in the presence of this beauty, this splendor... of this exuberance... of this exaltation... of this ecstasy.

I said it is a miracle that Ouspensky could write TERTIUM ORGANUM, one of the greatest books in any language of the world. In fact it is said, and rightly so -- remember, I emphasize and repeat, rightly so -- that there are only three great books: the first is ORGANUM written by Aristotle; the second is THE SECOND ORGANUM written by Bacon; and the third, by P.D. Ouspensky, TERTIUM ORGANUM. 'Tertium' means third. And Ouspensky has, very mischievously -- and only a saint can be so mischievous -- introduced the book by saying, without any ego, simply and humbly, that "the first exists but not before the third. The third existed even before the first came into existence."

Ouspensky seems to have been spent, totally and utterly spent, into TERTIUM ORGANUM, because he never could reach to the same height again. Even reporting Gurdjieff in IN SEARCH OF THE MIRACULOUS he has not attained to the same height. When he betrayed Gurdjieff he tried finally to create something better than TERTIUM. As his last effort he wrote THE FOURTH WAY but failed utterly. The

book is good, good for any university curriculum. You can see I have my own ways of condemning a thing....

THE FOURTH WAY can be part of a regular curriculum in a university course, but more than that it is nothing. Although he was trying to do his best it is the worst book that Ouspensky has written. It was his last book.

That is the difficulty with all that is great: if you try, you miss. It comes effortlessly or not at all. It has visited him in TERTIUM ORGANUM and he was not even aware of it. The words in TERTIUM are so powerful one cannot believe that the author is unenlightened, that he is still looking for a master, that he is still searching for the truth.

I was a poor student, working the whole day as a journalist -- that is the worst job you can do, but that's what was available to me at the time -- and I was in such need that I had to join a night college. So the whole day I worked as a journalist, and at night I went to college. In a way my name belongs to the night. Rajneesh means the moon: *rajni* means the night, *eesh* means God -- God of the night.

So people used to laugh and say, "This is strange: you work the whole day, and go to study at night. Are you trying to fulfill your name?"

Now I can answer them, yes -- write it in capital letters -- YES, I have been trying to fulfill it my whole life. What else can be more beautiful than to be the full moon? So as a poor student in those days, I used to work the whole day. But I am a crazy man, rich or poor does not matter....

I have never liked to read books borrowed from others. In fact I hate even borrowing from a library, because a library book is like a prostitute. I hate to see the marks, the underlining of other people. I always love the fresh, the snow-white freshness.

TERTIUM ORGANUM was a costly book. In India, in those days, I was getting a salary of only seventy rupees each month, and by coincidence the book cost exactly seventy rupees -- but I purchased it. The bookseller was amazed. He said, "Even the richest man in our community cannot afford it. For five years I have been keeping it to sell, and nobody has purchased it. People come and look at it, then drop the idea of buying. How can you, a poor student, working the whole day and studying at night, working almost twenty-four hours each day, how can you afford it?"

I said, "This book I can purchase even if I have to pay for it with my life. Just reading the first line is enough. I have to have it whatsoever the cost."

That first sentence I had read in the introduction was, "This is the third canon of thought, and there are only three. The first is that of Aristotle; the second of Bacon, and the third, my own." I was thrilled by Ouspensky's daring, that he said, "The third existed even before the first." That was the sentence that caught fire in my heart.

I gave the bookseller my whole month's salary. You cannot understand, because for that whole month I had to almost starve. But it was worth it. I can remember that beautiful month: no food, no clothes -- not even shelter; because I could not pay the rent I was thrown out of my small room. But I was happy with TERTIUM ORGANUM under the sky. I read that book under a street lamp -- it is a confession -- and I have lived that book. That book is so beautiful, and more so now that I know that the man did not know at all. How could he have managed it then? It must have been a conspiracy of the gods, something from the beyond. I cannot resist anymore from using the name the Sufis use; they call it *khidr*. *Khidr* is the agency that guides those who need guidance.

TERTIUM ORGANUM is the second book.

Third: GEET GOVIND -- the song of God. This book was written by a poet very much condemned by Indians, because in GEET GOVIND, his song of God, he talks too much of love. Indians are so against love that they have never appreciated this great work.

GEET GOVIND is something which should be sung. Nothing can be said about it. It is a Baul song, the song of a madman. If you dance and sing it, you will understand it, there is no other way.

I am not mentioning the name of the man who wrote it. That is not important. X-Y-Z... not that I don't know his name, but I will not mention it for the simple reason that he does not belong to the world of the buddhas. Yet he has done a great service.

Fourth: Now be patient, because I have to complete the list to ten. I cannot count more than that. Why ten? -- because I have ten fingers. That's how the number ten came into existence: ten fingers. Man started

counting on his fingers so ten became the basic number.

Fourth: Kundkunda's SAMAYASAR. I have never spoken about it. I decided to many times but always dropped the idea. This is one of the greatest books the Jainas have produced, but it is very mathematical; that's why I have always dropped it. I love poetry. If it was poetic I would have spoken on it. I have even spoken on unenlightened poets, but not on even enlightened mathematicians and logicians. Mathematics is so dry. Logic is a desert.

Perhaps he is around here among my sannyasins... but he cannot be. Kundkunda was an enlightened master, he cannot be born again. His book is beautiful, I can only say that much. I will not say anything more because it is mathematical.... Mathematics too has its beauty, its rhythm, that's why I appreciate it. It has its own truth but it is very limited, and very right-handed.

SAMAYASAR means the essence. If by chance you ever come across Kundkunda's SAMAYASAR, then please never hold it in your left hand. Keep it in the right hand. It is a right-hand book, right in every way. That is why I have declined up till now to speak about it. It is so right that I feel a little aversion to it -- of course with tears in my eyes, because I know the beauty of the man who wrote it. I love Kundkunda, and I hate from my guts his mathematical expression.

Gudia, you can have a little more freedom because I have to talk about four books more. If you want you can go out again.

Fifth: J. Krishnamurti's THE FIRST AND LAST FREEDOM. I love this man, and I hate this man. I love him because he speaks the truth, but I hate him for his intellectuality. He is only reason, rationality. I wonder, he may be a reincarnation of that goddamned Greek Aristotle. His logic is what I hate, his love is what I respect -- but his book is beautiful.

This was his first book after his enlightenment, and the last too. Although many other books have appeared they are only poor repetitions of the same. He has not been able to create anything better than THE FIRST AND LAST FREEDOM.

It is a strange phenomenon: Kahlil Gibran wrote his masterpiece THE PROPHET when he was only eighteen years old, and struggled his whole life to create something better but could not. Ouspensky could not go beyond TERTIUM ORGANUM even though he met Gurdjieff, lived and worked with him for many years. And such is the case with J. Krishnamurti: his book THE FIRST AND LAST FREEDOM *is* really the first and the last.

Sixth. The sixth is a book by another Chinese, THE BOOK OF HUANG PO. It is a small book, not a treatise, just fragments. Truth cannot be expressed in a treatise, you cannot write a Ph.D. on it. A Ph.D. is a degree that should be given to the fools. Huang Po writes in fragments. On the surface they seem to be unconnected, but they are not. You have to meditate and then you can find the connection. It is one of the most meditative books ever written.

In English THE BOOK OF HUANG PO is translated in the English way as THE TEACHINGS OF Huang PO. Even the title is wrong. People like Huang Po don't teach. There is no teaching in it. You have to meditate, to be silent, to understand it.

The seventh is THE BOOK OF HUI HI. Again in English it is translated as THE TEACHINGS OF HUI HI. These poor Englishmen, they think there is nothing more in life than teaching. These Englishmen are all teachers. And be aware of Englishwomen; otherwise you will get caught with a schoolteacher!

Hui Hi and Huang Po are both masters. They impart, they don't teach. Hence I call it THE BOOK OF HUI HI, although you will not find it in the libraries. In the libraries you will find THE TEACHINGS OF HUI HI.

Eighth: the last -- at least for today, because one never knows about tomorrow. Other devils may start knocking at my doors. I must have read more than any man alive on the earth, and remember, I am not boasting but simply stating a fact. I must have read at least one hundred thousand books, possibly more, but not less than that, because after that I stopped counting. So I don't know about tomorrow, but for the eighth today.... I am feeling a little guilty about GEET GOVIND because I haven't told you the name of the author. I will tell you, but first let me finish the eighth.

The eighth book that has impressed me immensely is a strange one, obviously; otherwise it would not have impressed me at all. You will be shocked! Guess what the eighth book can be.... I know you cannot

guess it -- not that it is in Sanskrit or Chinese, Japanese or Arabic. You have heard about it, you may even have it in your home. It is the SONG OF SOLOMON in The OLD TESTAMENT. This is a book I love wholeheartedly. I hate all that is Jewish except the SONG OF SOLOMON.

The SONG OF SOLOMON is very much misunderstood because of the so-called psychologists, particularly the Freudians -- the frauds. They have been interpreting the SONG OF SOLOMON in the worst possible way; they make it a sexual song. It is not. It is sensual, that's true, very sensual, but not sexual. It is so alive, that's why it is sensual. It is so full of juice, that is why it is sensual... but not sexual. Sex may be a part of it, but don't misguide humanity. Even the Jews have become afraid of it. They think that it has been included in the OLD TESTAMENT by accident. In fact this song is the only thing worth preserving; all else is worth throwing into the fire.

Is my hour over? So bad. You say "Yes," but what can I do? -- this is the very beauty. Thank you both.

Om Mani Padme Hum

How beautiful to stop at this beauty. No, no, no. This "No" is what the Indians say when they attain to enlightenment. Then they don't want to be born again. They say "No, no, no...." After this beautiful experience, what is the point of continuing?

Books I Have Loved

Chapter #4
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Video: No

Okay. Get ready for your notes.

The world would have lost much without people like Devageet. We would not have known anything of Socrates if Plato had not written notes, nor of Buddha, nor Bodhidharma. Jesus too is known through his disciples' notes. Mahavira is said never to have uttered a single word. I know the meaning of why it is said. It is not that he did not utter a single word, but that he never communicated to the world directly; it was only through the notes of his disciples.

There is not a single case known where an enlightened person has written anything himself. As you know, to me an enlightened person is not the last thing. There is still a transcendental state which is neither enlightened nor not-enlightened. Now, in that state of consciousness it is only through intimate communion -- I am not using the word communication knowingly, but communion -- a kind of merger, that the disciple becomes just the hand of the master.

So get ready for your notes, because last time, although unwillingly, I was going to mention the name of the poet-singer of GEET GOVIND. Somehow though I managed not to mention it. I pretended as if I had forgotten it, but it is heavy on me. The whole day I felt a little concerned about Jaydeva -- that is the name of the poet-singer of GEET GOVIND.

Why was I not willing to mention his name? For his own sake. He was not even close to enlightenment. I have mentioned Mikhail Naimy, the creator of THE BOOK OF MIRDAD; I have mentioned Kahlil Gibran, and many others: Nietzsche, Dostoevsky, Walt Whitman. They are not enlightened, but very close, just on the verge; one push and they will be in, in the temple. They are standing just at the door, not daring

enough to knock... and the door is not locked. They can push and it will open. It is already open, it just needs a push, just as they need a push. Hence I mention their names.

But Jaydeva is not even close to the temple. It is a miracle how GEET GOVIND descended on him. But no one knows God's mysteries -- and remember there is no God, it is only an expression. Nobody knows the mysteries of existence, its abundance. Sometimes it pours on barren land, sometimes it does not rain on fertile soil. It is simply so, nothing can be done about it.

Jaydeva is a barren land. GEET GOVIND, this tremendously beautiful poetry, the song of God, descended upon him. He must have sung it, composed it, not knowing what he was doing. I don't see him anywhere near the temple, that is why I was unwilling to mention his name. It may even make him more egoistic. That is why I said "for his own sake," but I felt it is not the poor man's fault -- whatsoever he is, he is -- but he has given birth to a beautiful child, and if I have mentioned the child then let me mention the father's name; otherwise people will think the child is a bastard. The father may have been, but the child is not.

I feel a great relief because I am finished with Jaydeva forever. But there is a queue standing at the door. You don't know what a fix I am in. I had not thought of it before, because I am not a thinker and I never think before I jump. I jump, and then I think. It was just by the way that I mentioned ten beautiful books. I was not thinking so many others would start bugging me. So, ten more.

First: The FRAGMENTS of Heraclitus. I love this man. Let me mention it, just by the way, as a note in the margin, that I love all, but I don't like all. I like a few and I don't like a few, but I love all. About that there is no question. I love Jaydeva as much as I love Heraclitus, but Heraclitus I like too.

There are very few whom I can put in the same category as Heraclitus. In fact, even to say that is not true; there is no one. Now I am saying what I really wanted to say always. There is no one, I repeat, who can be put in the same category as Heraclitus. He is just far out -- dangerously awakened, unafraid of the consequences of what he was saying.

He says in these FRAGMENTS -- again the notes of a Devageet, a disciple. Heraclitus did not write. There must be something, some reason why these people do not write, but of that a little later. Heraclitus says in the FRAGMENTS: "You cannot step in the same river twice." And then he says: "No, you cannot step in the same river even once...." This is tremendously beautiful, and true too.

Everything is changing, and changing so fast that there is no way to step in the same river twice; you can't even step in the same river once. The river is constantly flowing; going, going, going to the ocean, to the infinite, going to disappear into the unknown.
This is the first on my list this evening: Heraclitus.

Second: The GOLDEN VERSES of Pythagoras. He was one of the most misunderstood men, obviously. If you know you are bound to be misunderstood, that is certain. To understand is so dangerous, because then you will be misunderstood. Pythagoras was not understood even by his own disciples, not even by those who wrote down the GOLDEN VERSES. They wrote it mechanically... because not a single disciple of Pythagoras rose to his heights, not a single one became enlightened. And the Greeks have completely ignored him. They have ignored their best: Heraclitus, Socrates, Pythagoras, Plotinus. They had wanted to ignore Socrates too, but he was too much. So they had to poison him, they could not just ignore him.

But Pythagoras is completely ignored, and he has the same key as Gautam Buddha, Jesus, or any other enlightened one. One thing more: neither Jesus nor Buddha nor Lao Tzu made so much effort to find the key as Pythagoras. He worked the most. Pythagoras was the most authentic seeker. He risked all and everything. He traveled all around the world that was known in those days; studied under all kinds of masters; entered into all kinds of mystery schools and fulfilled their conditions. He is a category in himself.

Third: A man who is not known much, not even by his own countrymen. His name is Saraha, and the book is called THE SONG OF SARAHA; that is its Tibetan title. Nobody knows who wrote it down. One thing is certain, Saraha never did, he just sang it. But it has the fragrance that the man knew, that he had attained. The song is not the composition of a poet but a realization of a mystic. It is just a few lines, but of such grandeur and beauty that the stars can feel ashamed.

THE SONG OF SARAHA is untranslated. I heard it from a Tibetan lama. I would have liked to have heard it again and again but the lama stank so much that I had to say "Thank you...." Lamas stink because they never take a bath. The lama's stink -- and I am allergic to smells -- was even too much for me to hear

the whole song! I was worried that I was going to have an asthma attack.

I have spoken much about Saraha; he is the original source of the school of Tantra.

Fourth: Tilopa, and the few notes from his song left behind by his disciples. I wonder, without these disciples, how much we would have missed. These people who were just writing down whatsoever was said by the master, not thinking whether it was right or wrong, just trying to put it into words as correctly as possible. And it is a difficult task. A master is a madman, he can say anything, he can sing anything, or he may remain silent. He may just make a few gestures with his hand, and those gestures have to be understood. That was what Meher Baba did continuously for thirty years. He remained silent, only making gestures with his hands.

Is my numbering incorrect, Devageet?

"No, Osho."

So good... it feels so good to be correct sometimes. With numbers I am really good. It is a strange coincidence that I asked at the right moment. I always get mixed up with numbers. I cannot count, for the simple reason that I am facing the immeasurable, the unaccountable. The truth that I am facing is neither in words, nor in numbers. The truth transcends all, and it is so wondrous that one gets mixed up. Everything goes upside down, bizarre. So this is a great compliment that you said I was right. But now please tell me, what was the number?

"Number five, Osho."

Thank you.

Fifth: The man I am going to mention is not recognized as enlightened because there was nobody to recognize him. Only an enlightened person can recognize another. This man's name is D.T. Suzuki. This man has done more than anybody else in the modern world to make meditation and Zen available. Suzuki worked for his whole life to introduce to the West the innermost core of Zen.

'Zen' is only the Japanese pronunciation of the Sanskrit word *dhyana* -- meditation. Buddha never used Sanskrit; he hated it, for the simple reason that it had become the language of the priests, and the priest is always in the service of the devil. Buddha used a very simple language, that used by his people in the valley of Nepal. The name of his language is Pali. In Pali dhyana is pronounced *ch'ana*. Simple, illiterate, ordinary people cannot appreciate the subtleties of any language. They make it according to themselves. It is like a stone rolling down the river, it becomes round. That's how every word used by the people starts having a beautiful roundness, a particular simplicity. Dhyana is difficult for the ordinary people to pronounce; they pronounced it ch'ana. When it reached China, from ch'ana it became ch'an, and when it traveled to Japan it became Zen. You can see -- it happens everywhere -- people always make words simple.

D.T. Suzuki's book ZEN AND JAPANESE CULTURE is my fifth. This man has done so much service for humanity that no one can transcend him. His work is immense. The whole world is indebted to him and it will always remain so. Suzuki should be a household word. It is not... I am saying that it should be. Very few people are aware, and those who are aware it is their responsibility to spread their awareness far and wide.

Sixth: I am going to introduce a Frenchman to you. You will be surprised. Inside you are asking yourself, "A Frenchman? And being listed by Osho along with Pythagoras, Heraclitus, Suzuki? Has he really gone mad?"

Yes, I have never been sane, not for these last twenty-five years, or a little more. Before that I too was sane, but thank God -- again remember it is just an expression, because there is no God, only godliness. I don't forget to mention it because there is every possibility that even my followers, my disciples, will start worshipping God -- or me as a God. There is no God, there never was.

Nietzsche is wrong when he says, "God is dead!" -- not because God is not dead, but because he was never alive so how can he be dead? To be dead one has to first fulfill the condition of being alive. That is where Sartre is wrong: he agrees with Nietzsche. I say "Thank God!" -- I used the word because there is no other word to use in its place. But it is only a word, contentless. "Thank God" simply means it is good, that it is beautiful.

I am feeling so tremendously joyous that, Devageet, you will have to remind me again what was the sixth book I was talking about.

"A Frenchman, Osho."

Right. I have not mentioned the name yet. The book is Hubert Benoit's LET GO. It should be on the bookshelf of every meditator. Nobody has written so scientifically and yet so poetically. It is a contradiction, but he has managed it. Hubert Benoit's LET GO is the best that has come out of the modern Western world. It is the best book of the century as far as the West is concerned. I am not counting the East.

The seventh: Ramakrishna, his PARABLES. You know I don't like saints very much. That does not mean that I like them a little bit -- I don't like them at all. In fact, to be true I hate them. Saints are phony, hocus-pocus, the stuff bullshit is made of. But Ramakrishna does not belong to them -- again, thank God! At least there are a few people who are saintly and yet are not saints.

Ramakrishna's PARABLES are very simple. Parables are bound to be simple. Remember the parables of Jesus? -- just like that. If a parable is difficult then it is no longer useful. A parable is only needed so that it can be understood by all ages of children. Yes, I mean all ages of children. There are children who are ten years of age, and there are children of eighty years of age, and so on... but they are all children playing on the seashore, collecting seashells. Ramakrishna's PARABLES is my seventh book.

Eighth: THE FABLES OF AESOP. Now Aesop is not really a historical person; he never existed. Buddha has used all those parables in his sermons. With Alexander coming to India, those parables were brought to the West. Of course many things changed, even the name of Buddha. Buddha was called The Bodhisattva.

Buddha has said there are two kinds of buddhas: one is the *arhat*, one who attains his buddhahood and then does not care about anybody else; and the *bodhisattva*, who attains buddhahood and then tries his hardest to help others on the path. 'Bodhisattva' was the word carried by Alexander as *bodhisat*, which then became Josephus; then from Josephus it became Aesop. Aesop is not a historical person, but the parables are tremendously significant. That's my eighth book today.

Ninth: Nagarjuna's MULA MADHYAMIKA KARIKA. I don't like Nagarjuna very much; he is too much of a philosopher, and I am anti-philosophic. But his MULA MADHYAMIKA KARIKA, his KARIKAS for short.... MULA MADHYAMIKA KARIKA means the essence of the path of the middle -- the essential middle path. In his KARIKAS he has reached the profoundest depths of which words are capable. I have never spoken on it. If you want to speak on the essential, the best way is not to speak at all, just to be silent. But the book is tremendously beautiful.

Tenth: my last for this evening is a strange book; ordinarily nobody would think I would include it at all. It is the great work of Marpa, the Tibetan mystic. Even his followers don't read it; it is not meant to be read, it is a puzzle. You have to meditate over it. You have just to look at it and then suddenly the book disappears -- its contents disappear, and only the consciousness remains.

Marpa was a very strange man. His master Milarepa used to say, "Even I bow down to Marpa." No master has ever said that, but Marpa was such....

Somebody once said to Marpa, "Do you believe in Milarepa? If so then jump into this fire!" Immediately he jumped! People ran from all sides to extinguish the fire knowing that Marpa had jumped into it. When the fire was put out they found him sitting there in a buddha posture laughing hilariously!
They asked Marpa, "Why are you laughing?"

He said, "I am laughing because trust is the only thing that fire cannot destroy."

This is the man whose simple songs I count as the tenth -- THE BOOK OF MARPA.

Is my hour over? I can hear you saying yes, though I know my hour has not even come yet. How can it be over? I have come before my time, that's why I am misunderstood.

But as far as you are concerned, you are right; my hour is over. And this is really beautiful. There is no expression for it. It is so beautiful, it is better to end it now.

Chapter #5
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Now the work begins.

"*Athato brahman jigyasa* -- now the inquiry into the ultimate..." that's how Badrayana begins his great book, perhaps the greatest. Badrayana's book is the first I am going to talk about today. He begins his great book BRAHMAN SUTRAS with this sentence: "Now the enquiry into the ultimate." That's how all the sutras in the East begin, always with "Now...*athato*," never otherwise.

Badrayana is one of those who are bound to be misunderstood, for the simple reason that he is too serious. A mystic should not be so serious, that's not a good quality. But he was a brahmin living thousands of years ago, living among brahmins, talking to brahmins, and brahmins are the most serious people in the world. Do you know India has no jokes? Is it not strange for such a big country to be without jokes? Such a long history without jokes! The brahmins cannot joke because the joke seems too profane, and they are sacred people.

I can understand and forgive Badrayana, but I could not forget to mention that he is a little bit too serious. I was hesitating whether to include him in my list of books. The hesitation was only because of his seriousness. I did not hesitate about MIRDAD; I did not hesitate at all about even RUBAIYAT, by Omar Khayyam. But I hesitated about Badrayana and his BRAHMAN SUTRAS, which in the East is considered to be one of the greatest books -- and it certainly is.

I have read many serious books, even that rascal saint George Gurdjieff's ALL AND EVERYTHING, but there is nothing to compete with Badrayana's BRAHMAN SUTRAS as far as seriousness is concerned. He is ultimate in his seriousness too. Alas, could he only have laughed a little!

Christians believe that Jesus never laughed. I refute it. I refute it absolutely! It is possible about Badrayana; he may never have laughed. He is so serious, utterly serious. You could not create a more serious book. Thousands of commentaries have been written on it to explain what he means.

Truth needs no commentary, but when you put it in a serious garb, naturally commentators follow, and commentators always serve the devil. It is still a great book; in spite of Badrayana's seriousness it is great. Badrayana reaches to the highest, to the ultimate, with great acumen, with great efficiency, the efficiency of a scientist.

In India a person is called an *acharya*, a master, only if he has written a commentary on three things: first, the one hundred and eight UPANISHADS; second, SHRIMAD BHAGAVADGITA, Krishna's celestial songs; third, the most important of all, Badrayana's BRAHMAN SUTRAS. I have never spoken about him. I was called acharya for many years, and people used to ask me if I had written all the commentaries -- the GITA, the UPANISHADS and the BRAHMAN SUTRAS. I laughed and said, "I only tell jokes, I don't write any commentaries whatsoever. My being called an acharya is a joke, don't take it seriously."

BRAHMAN SUTRA. Brahman is known and understood as God, but it is not so. Brahman has nothing to do with the Christian idea of God creating the world four thousand and four years before Jesus Christ. When I say it I think that if Badrayana had heard, perhaps even he might have laughed, he may have lost his seriousness. Brahman does not mean God; Brahman means godliness, the divineness that pervades the whole existence... the whole, the holiness of the whole.

Sutra simply means a track. You cannot speak much about Brahman; whatsoever you may say about it is only a track, a hint. But a hint can become a bridge, a track can become a bridge, and Badrayana has made a bridge within his sutras.

I love the book in spite of Badrayana's seriousness. I hate seriousness so much that I have to say "in spite of Badrayana's seriousness." I still love him for creating one of the most significant books in the world.

The 'bibles' are very far away from Badrayana's SUTRAS, they don't even come close to it.

Second: Narada's BHAKTI SUTRAS. Narada is just the opposite of Badrayana, and I love to put opposites together. I would like to put Narada and Badrayana into the same room and enjoy whatsoever happens between them. Narada always carried an *ektara*, a musical instrument with only one string -- *ek* means one, and *tara* means string. Narada always carried his ektara, playing on it, singing and dancing. Badrayana would not have tolerated it at all. I can tolerate all kinds of people. Badrayana would have shouted and screamed at Narada. Narada was not the kind of person who would have listened to Badrayana; he would have continued to play, singing even more loudly to irritate Badrayana. I would have enjoyed seeing them both together in the same room. That's why the second book I choose is Narada's BHAKTI SUTRAS.

His sutras begin with "*athato bhakti jigyasa* -- now the inquiry into love...." To inquire into love is the greatest exploration, the greatest inquiry. Everything else falls short, even atomic energy. You can be a scientist even of the caliber of Albert Einstein, but you don't know what real inquiry is unless you love. And not only love, but love plus awareness... then it becomes inquiry into love, the most difficult task in the world.

Let me repeat, it is the most difficult task in the world -- love with awareness. People fall in love; people become unconscious in love. Their love is only biological, it is gravitation. They are pulled down towards the earth. But Narada is talking about a totally different love: love as meditation, as awareness. Or in scientific terms, love as levitation, against gravity. Leave gravitation for the graves; levitate, arise! And when one starts rising to love, flying towards the stars, that is *athato bhakti jigyasa*.

Why do you all look so worried? I love the devils -- let them work, let them create as much noise as they can. As far as I am concerned they cannot disturb me, and as far as you are concerned you are already disturbed, what more can they do? So everything is perfectly okay, it is as it should be.

I have loved Narada's book tremendously. I have talked about it, but not in English, because English is not my language, and moreover it is too scientific, mathematical, modern. I have spoken of Narada in Hindi, my mother tongue, in which I can sing more easily. It is closer to my heart.

One of my professors used to say, "You cannot love in a foreign language, and you cannot fight either."

When it comes to fighting one wants to speak the language of the heart. When it comes to love it is the same, only more so because it needs more depth.

When I speak in English I am bound to speak it wrongly, because it is a double work. I am still speaking in Hindi and then translating it into English. A hard task. Speaking directly into English has not happened to me, thank God! Remember, God does not exist; he is only created so that we can thank someone. I hope somebody will translate what I have said about Narada.

I have spoken on many things in Hindi which I have not spoken on in English out of necessity, because it was not possible. And vice versa too: I have spoken in English about many things which were not possible to speak on in Hindi. My work has been a little strange. When all my books are translated from Hindi to English, and from English to Hindi, you will be even more bewildered than you are, more puzzled than you are -- and I will have a good laugh. Whether I am in the body or not, it does not matter; I will have a good laugh, I promise it, wherever I am! I am bound to be somewhere in the cosmos. Seeing you puzzled, bewildered, shaking your heads, not being able to believe, because I have spoken in both these languages in different dimensions.... I only chose to speak in English because there is a dimension which cannot be expressed in Hindi.

The third book is Patanjali's YOGA SUTRAS. Badrayana is too serious, Narada is too nonserious. Patanjali is just in the middle, exactly in the middle: neither serious nor nonserious, the very spirit of a scientist. I have spoken ten volumes on Patanjali so there is no need to say more about him. After ten volumes it will he difficult to say anything more, to add anything more to it. Only one thing, that I love the man.

Fourth: Kabir, THE SONGS OF KABIR. Nothing like it exists in the world. Kabir is incredibly beautiful. An uneducated man, born a weaver -- to whom nobody knows -- his mother left him on the bank of the Ganges. He must have been an illegal child. But it is not enough to just be legal; he was certainly illegal, but he was born out of love, and love is the real law. I have also spoken much on Kabir too, so there is no need to add anything except again and again to say, "Kabir, I love you as I have never loved any man."

Is my numbering still right?
"Yes, Osho."
That's great. Devils cannot disturb me at all!

Fifth: I now bring in a woman. I have been thinking again and again to bring in a woman but the men were crowding at the door -- very ungentlemanly! -- and they won't allow a woman in. And the woman who has somehow managed to enter... my God, what a woman! Madame Blah-Blah Blavatsky. That's how I always call Blavatsky: Blah-Blah. She was great at writing blah-blah -- writing everything about nothing, making mountains out of molehills. And I knew she would be the first woman to enter. She was a strong woman. She somehow managed to push aside all the Patanjalis, Kabirs, Badrayanas, and enter with her seven volumes of THE SECRET DOCTRINE. That is my fifth book. It is almost an encyclopedia, ENCYCLOPEDIA ESOTERICA. Nobody, I think, can compete with Blavatsky as far as esotericism is concerned -- except me of course; I can write seven hundred volumes. That's why I have avoided speaking on THE SECRET DOCTRINE: because if I speak on the seven volumes of THE SECRET DOCTRINE, then, Inshallah, God willing, I will produce seven hundred volumes, not less than that.

It has been reported to me that I have already spoken three hundred and thirty-six books. My God! God is merciful -- merciful because I don't have to read them. I have not read any of them. But Blavatsky would have immediately made something out of it. That's what I call esotericism. Three hundred and thirty-six: three-three-six, that means three plus three is six... sixty-six; six plus six is twelve... one plus two... again three! The moment you come to three then you cannot stop the esoteric; he has got the key. The esoteric will open doors you have never imagined. Three is enough to open all doors, locked or unlocked.

Blavatsky, poor woman -- I pity her and love her too, in spite of her face, which is not lovable, not even likable, what to say of love! Her face could only be used to frighten children when they are doing something nasty. Blavatsky had a very ugly face -- but I pity the woman: in the world of men, made by men, dominated by men, she is the only woman who asserted, dominated, and started the first religion ever by any woman... Theosophy. She competed with Buddha, Zarathustra, Mohammed, and I thank her for that. Somebody needed to do it. The man has to be put in his place. I thank her for that.

THE SECRET DOCTRINE, although so full of esoteric bullshit, has many beautiful diamonds too and many lotuses. There is much rubbish in it because she was a collector. She went on collecting all kinds of rubbish from everywhere possible, without bothering whether it was useful or not. She was great at putting all that useless nonsense in a systematic way. A very systematic woman. But there are a few -- sad to say only a few -- diamonds here and there.

On the whole the book is not worth much. I am including it just so that a few women are included in my list and I am not thought to be a male chauvinist. I am not. I may be a female chauvinist, but not a male chauvinist at all.

Sixth, THE SONGS OF MEERA. After Blavatsky I have to include Meera just to make things beautiful again, just to balance. Blavatsky is very heavy and it will take a few more women to balance her. I will do that. Sixth is Meera's SONGS; they are the most beautiful ever sung by any man or any woman. It is impossible to translate them.

Meera says: "*main to prem divani* -- I am madly in love, so madly loved that I am mad, mad, mad!" Perhaps this may give you a little hint what kind of songs she sang. She was a princess, a queen, but she renounced the palace to be a beggar on the streets. Playing her *veena* she danced in the marketplace, from village to village, town to town, city to city, singing her heart out, pouring herself totally. I have spoken of Meera in Hindi; someday some madman may translate what I have said.

Seventh: Another woman. I am just trying to balance that heavy Blah-Blah Blavatsky. She was actually heavy, literally heavy, must have weighed three hundred pounds! Three hundred pounds, and a woman! She would have thrown your so-called Muhammad Ali in a single moment. She would have crushed the so-called greatest under her feet, leaving not a trace behind. Three hundred pounds -- a real woman! No wonder she could not find a lover, only followers. Naturally, obviously, you cannot love such a woman. If she forces you, you can only follow. To balance Blavatsky, the seventh, THE SONGS OF SAHAJO.

Another woman, Sahajo. Even the name is poetic, it means 'the very essence of spontaneity'. I have spoken on Sahajo, again in Hindi because English does not allow me to be so poetic. I don't see much poetry in the English language, and what I see in the name of poetry looks so unpoetic that I wonder why nobody

rebels against it. Why are there no people to start English afresh, but poetically? It is becoming more and more the language of the scientist, the technician, or to put it better, of the technologist. It is a misfortune. Someday it can only be hoped that what I have said on Sahajo will be known to the world at large.

Eighth: Another woman, because I have not yet balanced that heavyweight champion, Blah-Blah Blavatsky. This woman will do it. She is a Sufi; her name is Rabiya al-Adabiya. Al-Adabiya means 'from the village of Adabiya'. Rabiya is her name, al-Adabiya is her address. That's how the Sufis named her: Rabiya al-Adabiya. The village became a very Mecca when Rabiya was still alive. Travelers from all over the world, seekers from everywhere, came searching for Rabiya's hut. She was really a ferocious mystic; with a hammer in her hand she could have broken anybody's skull. She actually broke many many skulls and brought out the hidden essence.

Once, Hassan came to her searching, seeking. One morning while staying with her he asked for the Koran for his morning prayer. Rabiya gave him her own book. Hassan was aghast; he said, "This is condemnable. Who has done this?" Rabiya had corrected the Koran! She had crossed out many words in many places. She had even cut out whole passages. Hassan said, "This is not allowed. The Koran cannot be edited. Who can edit the prophet -- the last messenger of God?" That's why the Mohammedans call him the last messenger -- because there will be no more prophets after Mohammed, so who can correct his words? He is correct, and not correctable.

Rabiya laughed and said, "I don't care about tradition. I have seen God face to face, and I have changed the book according to my experience. This is my book," she said; "you cannot raise any objection. It is my possession. You should be thankful that I allowed you to go through it. I have to be true to my experience, not to anybody else's."

This is Rabiya, the incredible woman. I include her in my list. She is enough to put Madame Blavatsky in her place. Again, Rabiya's words are not written by her, but are just disciples' notes, like Devageet's. Rabiya would say something out of context -- nobody could figure out any context; suddenly she would say something and it was noted down. So were the anecdotes she related and the anecdotes that her life itself became. I love that.

Meera is beautiful, but without salt, just sweet. Rabiya is very salty. As you know I am a diabetic, and I cannot eat or drink too much of Meera -- Devaraj won't allow it. But Rabiya is okay, I can have as much salt as I want. In fact I hate sugar, and I hate saccharin even more, the artificial sugar created especially for diabetics -- but I love the salt.

Jesus said to his disciples: Ye are the salt of the earth. I can say of Rabiya: Rabiya, you are the salt of all the women that have existed and will ever exist on the earth.

Ninth: Nanak, the founder of Sikhism, his songs. He roamed around the known world of his day with a single follower, Mardana. *Mardana* means manly -- 'the really brave'. To be a follower one has to be brave. Nanak used to sing while Mardana played on his sitar, and that's how they roamed around the world spreading the fragrance of the ultimate. His songs are so beautiful, they bring tears to my eyes. Just because of his songs a new language was created. Because he wouldn't listen to any grammar, any rules of language, regulations, he created Punjabi just by his songs. It is a tremendously strong language, just like the sharp edge of a sword.

Tenth. I have always wanted to speak of Shankaracharya -- the first, not the present one -- the original Shankaracharya, *the* Shankaracharya. I had decided to speak on his famous book, VIVEK CHUDAMANI -- The Crest Jewel of Awareness. At the last moment... you know I am a madman; at the last moment I decided not to speak on it. The reason was simple: the book is more logic than love, and I would have had to suffer that logic. It is not a small book. It is a big book and I was going to speak on it for eight months continuously. It would have been a long journey and it was better to call it off, so I decided not to speak on it. But it has to be included among the great books that I am counting.

VIVEK CHUDAMANI, by Shankaracharya, has of course here and there diamonds, flowers, stars. But the brahmin rubbish in between is too much and too thick, I could not tolerate it. But the book is great -- you cannot renounce a mine of diamonds just because there are too many stones and so much mud around.

Eleventh, and the last in the series: Hazrat Mohammed's KORAN. The KORAN is not a book to be read but a book to be sung. If you read it you will miss it. If you sing it you may God willing perhaps find it.

The KORAN was not written by a scholar or a philosopher. Mohammed was absolutely illiterate, he could not even sign his own name, but he was possessed by the spirit of God. Because of his innocence he was chosen and started the song, and that song is the KORAN.

I don't understand Arabic, but I understand the KORAN because I can understand the rhythm and the beauty of the rhythm, of the Arabic sounds. Who cares about the meaning! When you see a flower do you ask, "What does it mean?" The flower is enough. When you see a flame, do you ask, "What does it mean?" A flame is enough. Its beauty is its meaning. Its very meaninglessness, if rhythmic, is meaningful.

So is the KORAN, and I am thankful that I am allowed by God -- and remember, there is no God, this is only an expression. Nobody is allowing me. Inshallah, thank God I am allowed to end this series with the KORAN, the most beautiful, the most meaningless, the most significant but yet the most illogical book in the whole history of humanity.

Books I Have Loved

Chapter #6
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Now the postscript. In the last session, when I said this is the end of this series of fifty books that I wanted to include in my list, it was only arbitrary. I don't mean the end, but the number. I had chosen fifty because I thought it would be a good number. Anyway one has to decide, and all decisions are arbitrary. But man proposes and God disposes -- God, who is not.

When I said this is the end of the series, the crowd that was bugging me -- Jaydeva of GEET GOVIND, Madame Blah-Blah Blavatsky of THE SECRET DOCTRINE, and the whole company, many of whom I know but don't even want to recognize, what to say of including them in my list. Hearing that this is the end, they all dispersed.

Then, to my utter joy, I saw the meaning of Jesus' saying: Blessed are the meek, for theirs is the kingdom of God. He also says: Blessed are those who stand at the end, the last, who don't try to push -- in short, who are not pushy, who just stand and wait. When the crowd dispersed I saw those blessed few; hence the postscript.

Even I myself could not believe that I had not included Gautama the Buddha's DHAMMAPADA. Gautam Buddha was sitting there silently in the last row. I love the man as I have loved nobody else. I have been speaking on him throughout my whole life. Even speaking on others I have been speaking on him. Take note of it, it is a confession. I cannot speak on Jesus without bringing Buddha in; I cannot speak on Mohammed without bringing Buddha in. Whether I mention him directly or not that's another matter. It is really impossible for me to speak without bringing Buddha in. He is my very blood, my bones, my very marrow. He is my silence, also my song. When I saw him sitting there I remembered. I cannot even apologize, it is beyond apologizing.

DHAMMAPADA literally means 'the path of truth', or even more accurately 'the footprints of truth'. Do you see the contradiction?

Coming in

going out
the waterfowl
leaves no trace behind,
nor it needs a guide.

Truth is unspeakable. There are no footprints. Birds flying in the sky don't leave any footprints... and buddhas are birds of the sky.

But buddhas always speak in contradictions, and it is beautiful that at least they speak. They cannot speak without contradicting themselves, they cannot help it. To speak of truth is to contradict yourself. Not to speak is again to contradict, because even when you are trying not to speak, you know that your silence is nothing but an expression, without words maybe, but an expression all the same.

Buddha gave the name DHAMMAPADA to his greatest book, and there are contradictions upon contradictions. He is so full of contradictions that believe me, except me nobody can defeat him. Of course he would enjoy being defeated by me, just as a father once in a while enjoys being defeated by his own child. The child sitting on his father's chest victorious, and the father has simply allowed him to win. All the buddhas allow themselves to be defeated by those who love them. I allow my disciples to defeat me, to go beyond me. There cannot be anything more joyous than seeing a disciple transcend me.

Buddha begins with the very name DHAMMAPADA -- that's what he is going to do: he is going to say the unsayable, to utter the unutterable. But he uttered the unutterable so beautifully that DHAMMAPADA is like an Everest. There are mountains and mountains, but not one rises to the height of Everest.

I saw Buddha sitting. I saw others also, the most beautiful ones, the meekest -- not like Blavatsky hammering on the door shouting "Let me in!" I saw Mahavira naked... because truth is naked, standing in utter silence. His disciples were holding his book, not he himself.

Second: JIN SUTRAS -- The Sutras of the Conqueror. *Jin* is a beautiful word, it means conqueror: one who has conquered himself.

I have spoken of these sutras in many volumes, but they are as yet untranslated into English. One thing I would like to say: that I include the JIN SUTRAS in the postscript.

Nobody has been so silent as Mahavira, nor as naked. Only silence can be so naked. Remember, I am not saying nude, I am saying naked. Both words are totally different. 'Nude' is pornographic; 'naked' is just utterly open, vulnerable, uncovered. A child is not nude, but only naked. Mahavira in his nakedness is so beautiful.

It is said that he never spoke his sutras to anyone; only the intimate ones sitting by his side heard these sutras within themselves. They simply heard. It is one of the most miraculous things.... There was an inner circle of eleven intimate disciples around Mahavira, and when they all simultaneously heard the same word, then they thought that the word was worthy to be recorded, although Mahavira had not said anything openly, but in some subtle way, through a vibe.

The JIN SUTRAS were written in a totally different way from any other book in the whole world. The master remained silent, and eleven disciples simultaneously hear -- emphasize the word *simultaneously* -- the same word, then they record it. That's how the JIN SUTRAS were born. What a birth for a book! One cannot conceive of a more beautiful beginning, and they certainly contain the highest light man is capable of, and the whole science of conquering oneself.

Third... I saw a man whom I could not recognize. "Strange," I thought. "Through thousands of lives I have been a traveler on many paths, with many people, in many schools. Who is this man? He is so unrecognizable." He was not a master, that's why I could not recognize him, but he was meek enough to be included. I have always loved his book. I cannot in any way find any reason why I forgot to include it in the list of fifty-one. The man was a Greek, Kazantzakis, the author of ZORBA THE GREEK. I don't even know how his name is pronounced but ZORBA THE GREEK is a masterpiece. The man who produced it is not a Buddha, nor a Mahavira, but is capable of being either at any moment. He is almost ready, ripe, just waiting as if for his season.

Zorba is one of my love affairs. I love strange people. Zorba is a very strange man -- not even a real man, only fictitious, but to me he has become almost a reality because he represents Epicurus, Charvaka, and all the materialists of the world. He not only represents them, but represents them in their best form.

In one place Zorba says to his boss, "Boss, you have everything but still you are missing life, because you don't have a little madness in you. If you can manage a little madness you will know what life is."

I can understand him; not only him, but I can understand all the Zorbas down the ages, with their 'little madness'. But I don't believe in a little of anything. I am as mad as one can be, totally mad. If you are only a little mad, of course you will understand only a little of life, but it is better than not knowing at all.

Zorba, poor Zorba, illiterate Zorba, a laborer... he must have been huge, strongly built, and a little mad. But he gave great advice to his master: "Be a little mad," he said. I say being a little mad won't do; be totally mad! But you can allow total madness only in meditation, otherwise you will freak out. You won't be able to consume it; on the contrary, it will consume you. If you don't know what meditation is you will be burned. Hence I have coined a new name: Zorba the Buddha.

Zorba the Buddha is my synthesis. I love Kazantzakis for creating a great work of art, but I feel sorry for him too because he is still in darkness. Kazantzakis, you need a boss, a little of meditation; otherwise you will never know what life is.

Fourth, I saw one of the most beautiful fellows. I have talked about him, but not mentioned him in the list of fifty, the arbitrary list. The name of the man is al-Hillaj Mansoor. Al-Hillaj has not written a book but only a few statements, or rather declarations. People like al-Hillaj only declare, not out of any egoism -- they don't have any ego, that's why they declare, "*ana'l haq*!"

Ana'l haq! is his declaration and it means "I am God, and there is no other God." Mohammedans could not forgive him; they killed him. But can you kill an al-Hillaj? It is impossible! Even while they were killing him he was laughing.

Somebody asked, "Why are you laughing?"

He replied, "Because you are not killing me, you are killing only the body, and I have said again and again that I am not my body. Ana'l haq! I am God himself." Now these men are the very salt of the earth.

Al-Hillaj Mansoor has not written any book; just a few of his declarations have been collected by his lovers and friends. I will not even say followers, because men like al-Hillaj don't even accept followers, imitators -- they only accept lovers, friends.

I am sorry, I forgot about him completely. That is not good of me. But, al-Hillaj, you should understand my difficulty. I have read more books than you may have heard of. I have read more than one hundred thousand books. Now, to find only fifty out of them all is really a difficult job. I have chosen only a few, and naturally I have had to leave out many, with tears in my eyes. I would have liked to choose them too... but I put you on record in the postscript.

Fifth: This man is known only to very few people, for the simple reason he never wrote and he never spoke. Mahakashyapa. All that is known of him is this anecdote.

One day, Buddha came to his morning discourse with a lotus flower in his hand. He sat silently looking at the flower, not saying a single word. The assembly of ten thousand sannyasins was bewildered. This was unheard of. In the first place Buddha, who had never before come with anything, comes with a lotus flower; secondly, he used to speak immediately, but today minutes and hours have passed, and he is just looking at the flower. Many must have thought he must have gone mad. Only one man did not agree. He laughed. That man was Mahakashyapa.

Buddha raised his eyes, laughed, and called Mahakashyapa to him, gave him the flower, and told the assembly that the sermon was over, saying, "I have given to you what you are entitled to, and I have given to Mahakashyapa what he deserves, and rightly so. I have talked to you for years in words, and you never understood. Today I have spoken in silence, and the laughter of Mahakashyapa has shown that he has understood." In this mysterious way the successor was found. Mahakashyapa became Buddha's successor. A strange way....

The disciples of Mahakashyapa have written a few things about him which can be called his book. But really he has not written them, nor have his disciples signed them. They are anonymous. But whatsoever was written is of immense beauty. A few fragments, just like pieces of the full moon: if you can put them together there will be the full moon again. The secret to put them together is meditation.

The tradition that followed Mahakashyapa is Zen. He is the first patriarch of Zen, of *dhyana*. Strange... not even Buddha, but Mahakashyapa is the first. ... Because Buddha spoke for forty years, Mahakashyapa never spoke; the only noise that he ever made was that of laughter. If you can call it speaking, that's another matter. In a way it is speaking -- it is saying that the whole existence is a joke. It is saying to Buddha, "What

a joke!"

The moment you understand that the whole existence is a joke, you have understood. There is no other understanding, no other enlightenment. Everything else is pseudo.

Can you, Devageet, remind me of the number? -- because even in the posthumous record, the postscript, I have to make it ten. What is the number you said?

"Number six, Osho."

Good. It is so beautiful that I said posthumous. I am really dead, that's why I allow you to call me Blessed One. If I am not dead then to call me the blessed one is not right.

The word posthumous came to me accidentally. I was going to say postscript, but sometimes truth comes out accidentally. It is not arranged, ordered, it just erupts like a volcano. I was not going to say it, but it came out on its own. Truth has its own ways. I am really a posthumous man; I died long ago.

Sixth, I saw Hermann Hesse. He was not an enlightened one, what to say about those who have gone beyond enlightenment. He was just an ordinary human being, but in a poetic flight he has written one of the greatest books in the world, SIDDHARTHA.

Siddhartha is really the name of Gautama the Buddha, given to him by his parents. He became known as Gautam Buddha. Gautama was his family name; Buddha simply means 'the awakened'. Siddhartha was the real name given by his parents in consultation with the astrologers. It is a beautiful name. Siddhartha also means 'one who has attained to the meaning'. *Siddha* means 'one who has attained'; *artha* means 'the meaning'. Combined together Siddhartha means 'one who has come to the meaning of life'. The astrologers, the parents, the people who gave him this name must have been wise people -- if not enlightened, at least wise... worldly-wise at least.

Hermann Hesse's SIDDHARTHA repeats the story of Buddha in a different way, but in the same dimension, with the same meaning. It is unbelievable that Hermann Hesse could write it but could not become a siddha himself. He remained a poor writer -- yes, a Nobel prizewinner, but that does not matter that much. You cannot give a Nobel prize to a buddha; he will laugh and throw it away. But the book is immensely beautiful, and I include it.

Seventh: It is not known that even in the very traditional, orthodox Judaism there have been a few utterly enlightened masters -- even some who have gone beyond enlightenment. One of them is Baal Shem Tov. I cannot forgive myself for not including him, and there is nobody to whom I can ask forgiveness.

Baal Shem Tov. Tov was the name of his town. His name simply means 'Baal Shem from the town of Tov'; so let us call him simply Baal Shem. I have spoken about him because when I was speaking about Hassidism, I have not left anything essential unspoken. I have spoken of Tao, of Zen, of Sufism, of Hassidism. I am not a man of any tradition so I am free to move in any direction I decide to. I don't even need a map. Let me remind you again:

> Coming in,
> going out,
> the waterfowl
> leaves no trace behind,
> nor it needs a guide.

Baal Shem Tov has not written any treatise -- treatise is a dirty word in the world of mysticism -- but he told many beautiful stories, so beautiful that I would like to relate one of them to you just as an example so you can taste the quality of the man.

A woman comes to Baal Shem. The woman is childless; she wants a child. She bugs Baal Shem continuously saying, "If you bless me everything is possible. Bless me please. I want a child."

Finally, tired -- yes, even Baal Shem can get tired of a nagging woman -- he says, "Do you want a boy child or a girl?"

The woman was tremendously happy; she said, "A boy, of course."

Baal Shem said, "Then listen to this story. My mother was also childless, and she bugged and nagged the rabbi of the town continuously to bless her. Finally the rabbi said, 'First bring me a beautiful cap.' My

mother," Baal Shem said, "made a beautiful cap and went to the rabbi."

The cap was so beautiful that Baal Shem's mother said, "I don't want anything in return, just to see you in this cap is so beautiful. I am tremendously gratified. You are not obliged to me, I am obliged to you. Thank you, rabbi."

"And my mother went away. That's how she became pregnant," Baal Shem said, "and I was born."

The woman said, "Great. So tomorrow I will come with a beautiful cap."

The next day she returned with a very beautiful cap. Baal Shem accepted and did not even say "Thank you." The woman waited and waited, then she said, "What about the child?"

Baal Shem said, "Forget all about the child! The cap is so beautiful, I am obliged to you. I must say thank you to you. Do you remember the story I told you? The woman did not ask anything in return, that's why she conceived a child, and a child like me" -- like Baal Shem.

"But you have come with the desire to get something. Just because of this cap do you want a child like Baal Shem? Forget all about it," he said, "and don't come again -- ever."

There are many things that can be said only through stories. Baal Shem has said the fundamental: Do not ask and it shall be given. Do not ask -- that is the basic condition.

The Hassidism that arose out of Baal Shem's stories is the most beautiful flowering that has ever happened. Jews have done nothing comparable to Hassidism. Hassidism is a small current, but is still alive, still flowing.

Eight: Farid. This is the man I have spoken of before -- but not in English, in Hindi. Farid, the Sufi mystic, a contemporary of Kabir, Nanak and others. I love him. In his songs he calls himself Farida. He always addresses himself, never anybody else. He always starts, "Farida, are you listening? Farida, be awake! Farida, do this, do that!" In Hindi, when you use the name Farid it is respectable. When you use the name Farida it is not respectable; one only calls the servants in that way. Farid calls himself Farida of course because he is the master; the body is the servant.

The great king Akbar used to come to Farid to listen to his songs. Akbar once received a gift, a very precious gift, a pair of golden scissors studded with diamonds. Gudia would have loved them -- any woman would. Akbar also loved them, so much so that he thought they would be a good present for Farid. He came and gave the precious scissors to Farid. Farid looked at them, turning them this way and that, then returned the gift to Akbar saying, "This is of no use to me. If you want to give something to me as a gift, bring a needle."

Akbar was puzzled. He said, "Why a needle?"

Farid said, "Because the function of scissors is to cut things into pieces, and the function of a needle is to join pieces together. My function is not that of the scissors, it is that of the needle. I join things together, I synthesize."

Farid would not have agreed with Sigmund Freud, nor with psychoanalysis, because psychoanalysis is the golden scissors, going on cutting everything to pieces. He would have agreed with Assagioli and psychosynthesis. Join, put things together, to oneness. Do you see my tears? They are for Farid... Farida... yes, for Farida. There can be no homage for him. He will understand the tears, not the golden scissors. Alas, could Akbar have fallen to the feet of Farid and wept, that would have been the real gift to the master.

Farid has not written a book, but his songs have been written down by his people. His songs are tremendously beautiful, but you have to listen to them sung by a Punjabi. He lived in the Punjab, and his songs are in Punjabi, not even in Hindi. Punjabi is very different from Hindi. Hindi is mild, the language of a businessman. Punjabi is like a sword, the language of a soldier. It is so penetrating. When you hear Farid's songs sung in Punjabi your heart starts breaking.

When I used to travel in the Punjab, I used to ask people, "Can you sing Farid for me?" -- and once in a while I found a singer who was ready, who knew how to sing Farida. And all those beautiful singers... all those beautiful moments.... Punjabi has a quality of its own. Every language has a quality of its own. But Punjabi is certainly a sword, you cannot sharpen anything more.

Ninth. I am in a hurry because my hour may be nearly over, or already over, because I have seen Gudia entering. What a sad thing that the hour follows the same law whether it is yours or mine. It should not be chronological, it should be relative. My hour should not follow the same law, it should not belong to the Einsteinian world of relativity. It should be endless. But I know it cannot be, so I am in a hurry, and you know when I am in a hurry then too I am relaxed.

Ninth, another poet, another singer, another dancer, of a totally different quality: Shiva, and his book VIGYAN BHAIRAV TANTRA. I have spoken about it. It is very small, only one hundred and twelve sutras. You can easily write it on one page of a book, or at the most two pages. I have spoken on it in five volumes, thousands of pages -- THE BOOK OF THE SECRETS. I cannot say any other book exists as condensed as VIGYAN BHAIRAV TANTRA -- the book of Shiva. Each sutra is a method unto itself.

Devageet, please don't interrupt. Let me finish my work. They call the man in the chair the patient; they should teach the doctors to be patient. Ashu, you are not a doctor so you need not worry. No woman ever worries, she makes others worry; that's another matter. Look, even Gudia is laughing, which is rare for a proper Englishwoman!

Good. Laughter is always good. I love it, but I have to continue my work whether you laugh or cry; it does not matter to this man in this chair. I am as hard as rock and as soft as a lotus, but I am both together. For the sake of clarity let me tell you: first I am a rock; with this I will break your skull. I cannot be a lotus for you, but what you are doing is so beautiful.

Tenth, I always had the idea of speaking on Uma Swati and his book. Uma Swati is a mystic, but a very dry mystic -- just like my lips at this moment, without any moisture. He has written a very dry but true description of the ultimate. His book is called TATVA SUTRA. *Tatva* means 'the ultimate reality'. *Tat* means 'that' -- the ultimate. 'This' is the immediate, and 'that' is the ultimate.

Devageet, stop interrupting. I know you know more about your machinery. I also know more about your consciousness -- and that's what matters.

TATVA SUTRA is beautiful and I would have spoken about it but again and again I have postponed. It is too mathematical, like Kundkunda's SAMAYASAR. That's how all Jaina mystics are -- dry, utterly dry.

Laxmi has really chosen a place -- Kutch! Mahavira, Kundkunda, Uma Swati, all of these fellows would have loved it in the Kutch. But for me, what a misfortune! I have always wanted to live in the Himalayas, but for the sake of my people I have to leave the very idea of being in the Himalayas.

It did not happen to Buddha, Bodhidharma, to Basho; it did not happen to Omar Khayyam, to Kahlil Gibran, to Mikhail Naimy, but it has happened to me. I know there must be a secret in it. It can only be that I have to make Kutch as beautiful as the Himalayas. One thing is certain: that wherever I am, I am going to create the most beautiful spot in the world, whatsoever the challenge.

Eleventh, and the last for the postscript... I mean for today. One never knows about tomorrow. The last is something so beautiful that I must have been really sane to have forgotten it. Mind you, I am not saying insane, I am saying sane. I must have been sane to have forgotten it. If I was insane enough then it would have been impossible to forget it. Then it would have been the first to be remembered, not the last. It is the SONG OF NAROPA.

I have never spoken about it because I never thought that anything could be said about it, but it has been in my heart. I only mention it so that those who love me should start searching for it... the poetry, the song, the dance of Naropa. And it is mine too.

Om Mani Padme Hum
The jewel in the lotus.

Thank you both, with all my joy.

Books I Have Loved

Chapter #7
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Okay. I have heard your notebook open. Now it is my hour, and my hour does not consist of sixty minutes. It can be anything -- sixty, seventy, eighty, ninety, one hundred... or beyond numbers even. If it is my hour then of course it has to be consistent with me, not vice versa.
The postscript continues.

The first name today is one not even heard in the West: Maluka. He is one of the most significant mystics in India. His full name is Malukdas, but he only called himself Maluka as if he were a child -- and he was a child really, not 'as if'.

I have spoken on him in Hindi, but it will take a long time for it to be translated into other languages for the simple reason that Maluka is so strange, so mysterious. You will be surprised that in a country like India, which is full of commentators, scholars, pundits, nobody has even bothered to comment on Malukdas because it is so difficult. He had to wait for me. I am his first commentator, and who knows, maybe the last too.
Just an example:

Ajgar karai na chakari panchhi karai na kam das maluka kahi gaye sab ke data ram.

Now I will try to translate it. It will not be exactly the same but I am not responsible for it. The poor English language cannot contain such richness. Maluka says: The snake never goes out to work at a job, nor does the bird ever work. And, says Maluka, there is no need, in fact, because existence provides for all. He was a man Zorba would have liked. He was the man with a little madness and a lot of meditation.
He was so deep in meditation that he says:

Mala japon na kar jibhya japon na ram, sumiran mera hari karain main paya bisram.

He says: I don't chant the name of God, nor do I use a rosary for worship. I don't worship at all -- who cares for such stupid things! He continues: In fact, God remembers my name, there is no need for me to remember him.... Do you see? A little madness and a lot of meditation. Malukdas is one of the men of whom I can say without any hesitation that he has gone beyond enlightenment. He has become the picture on the tenth card of the Ten Zen Bulls.

Second, the book of the Sikhs: GURU GRANTHA SAHIB. It was not written by one single man so I cannot tell you who the author is. It is a compilation from generation to generation. It was compiled from all sources, as no other book in the world. THE OLD TESTAMENT is only Jewish, THE NEW TESTAMENT is only Christian, BHAGAVADGITA IS only Hindu, DHAMMAPADA is only Buddhist, JIN SUTRAS only Jaina; but GURU GRANTHA SAHIB is the only book in the world taken from all the sources possible. Its sources come from Hindu, Mohammedan, Jaina, Buddhist, Christian. Such openness, no fanaticism.

The title GURU GRANTHA means 'the book of the masters', or 'the master book'. In it you will find Kabir, Nanak, Farid, and a long line of mystics belonging to different traditions, different schools, as if thousands of rivers are meeting in the ocean. GURU GRANTHA is like an ocean.

I will translate only one sentence of Nanak. He is the founder, so of course his words are compiled in GURU GRANTHA. He was the first master of the Sikhs; then followed a line of nine other masters. Sikhism was produced by ten masters. It is a rare religion because every other religion was created by only a single master.

Nanak says: The truth, the ultimate truth is unspeakable, so please forgive me, I will not speak about it but only sing it. If you can understand the language of music, then perhaps a chord in your heart may be touched. The transmission of the lamp is beyond words.

GURU GRANTHA SAHIB... the Sikhs call it SAHIB because they respect the book so much, almost as if it is alive, as if it were the very spirit of the master. But a book is a book, and the moment the masters depart the book is dead, the word is dead. So they are carrying a beautiful corpse, just as all the other religions are doing. Remember, by the way, that religion is alive only once in a while, alive only in the presence of a master. When the master is no longer alive it becomes a creed, and a creed is an ugly thing.

The Dutch parliament has appointed a commission to inquire into 'cults and creeds'. Obviously I am the first on their list of inquiries. I have informed my people in Holland to tell the commission, "We are not going to cooperate with you because in fact we are neither a cult nor a creed; we are a religion. If you want to look for cults and creeds, then there are many: the Christian, the Judaic, the Hindu, the Mohammedan, and so on ad infinitum." In fact I was going to say ad nauseam....

The commission has become very worried. They wrote a letter to the orange people in Holland saying, "Please cooperate with us." Our people have again asked what to do. I told them, "I have already told you what to do. Unless they appoint a commission to inquire into the very spirit of religion, do not cooperate."

Look at the absurdity: the Dutch parliament is dominated by the Christian Democratic Party, and the people who are appointed to serve on the commission are all Christian Democrats. Now, it is they who are the creed, they are a cult. My people are not a cult. I am still alive and kicking! A religion exists only when a master is breathing. His breath is what religion is made of.

GURU GRANTHA has compiled the sayings of ten living masters, ten enlightened ones. I say that no other book can be compared to it. It is incomparable. Nanak says, "*Ek omkar satnam* -- only one thing is true, the name of the inexpressible." In the East we call it *omkar*, *om* -- only that is true. The sound of the soundless... the silence that pervades after the sound has left...*ek omkar satnam*.

Third: The book by Mabel Collins, LIGHT ON THE PATH. Anybody who wants to travel towards the heights has to understand LIGHT ON THE PATH. It is a small book as far as quantity is concerned, just a few pages, but as far as quality is concerned it is one of the biggest, the greatest books. And, wonder of wonders, it has been written in the modern age. Nobody knows who the author Mabel Collins is. The author never even writes the name Mabel Collins in full, but only M.C. It is just by chance that I have come to know the full name through a few friends of M.C.

Why M.C.? I can understand the reason. The writer is only a vehicle, and more particularly so in the case of LIGHT ON THE PATH. Perhaps the Sufi, Khidr -- I have told you about him: the spirit who leads people, guides people, helps people -- was behind M.C.'s work too.

M.C. was a Theosophist. He or she would -- I don't know whether the author is a man or woman, it does not matter anyway -- or may not have liked to have been guided by Khidr, the Sufi idea of the ultimate guide. But M.C. would be immensely happy if I use the parallel Theosophical name: they call it K.H. Any name will do. What you call it does not matter... Master K.H. or the mystic Khijra, it is all the same. But the book is immensely helpful. Whosoever wrote it, whosoever guided the writer, that's beside the point; the book itself stands like a golden tower.

Fourth: I am perfectly okay, don't be worried just because I am numbering correctly. Once in a while it happens just by accident. Fourth is the Kashmiri woman Lalla. The Kashmiris love Lalla so much that they say out of respect for her that they have only two words: one is Allah and the other is Lalla. The Kashmiris are ninety-nine percent Mohammedans, so when they say they know only two words, Allah and Lalla, it is important.

Lalla never wrote a book. She was illiterate, but so courageous.... She remained naked all her life -- and remember this was hundreds of years ago in the East -- and she was a beautiful woman. Kashmiris are beautiful; in India they are the only really beautiful people. They are the lost tribe Moses was searching for. They are basically, originally Jews.

When Moses was leading his people towards Israel... and one wonders what that madman was doing: why to Israel? But madmen are after all mad, there is no explanation. Moses was searching for a place for his people. He wandered for forty years in the desert, and then found Israel. Meanwhile he had lost one of his tribes. That tribe had reached Kashmir.

Sometimes at least it is fortunate to be lost. Moses could not find them. Do you know that in his search for the lost tribe Moses finally reached Kashmir... and he died there. His tomb is not in Israel, it is in Kashmir.

Strange, Moses died in Kashmir, Jesus died in Kashmir. I have been to Kashmir many many times, and I know it to be a place where one says, "Aahhh, could I die this very moment, here and now...!" It is so beautiful that to live afterwards will not be worthwhile.

Kashmiris are beautiful people -- poor, but immensely beautiful. Lalla was a Kashmiri woman, illiterate, but she could still sing and dance. So a few of her songs have been saved. She, of course, could not be saved, but her songs have been. I include them in my postscript.

Fifth: Another mystic, Gorakh, a *tantrika*, a man so versed, so efficient in all the methods of Tantra that anybody in India who knows many businesses is known as doing *gorakh-dhandha*. Gorakh-dhandha means 'in the business of Gorakh'. People think one should stick to one's own business. Gorakh moved in all directions, in all dimensions.

Gorakh's full name was Gorakh-nath. It must have been given by his disciples, because *nath* means lord. Gorakh has given all the keys possible to enter into the inner mysteries. He has said everything that can be said. He is, in a way, a full stop.

But the world continues, so do I. The world knows no full stop, neither do I. I will die only in the middle of a sentence; then people will wonder forever what I was going to say, how I was going to complete the sentence. I respect Gorakh-nath. I have spoken much about him. One day it will be translated, so I need not waste any more time on this fellow.

Sixth: It is very rare that a man, a single man, produces two masterpieces, but that is the case with Hubert Benoit. I don't know how the French pronounce it... and they are so snobbish about their pronunciation, and I am so sloppy! But I don't care -- what does it matter if a word here and there is mispronounced? My whole life I have been mispronouncing.

This man Hubert Benoit -- I have mentioned his first book, LET GO. In fact that was his second book. Before writing LET GO he had written another book called THE SUPREME DOCTRINE. I would like to include that too; otherwise I will feel really sad not to have mentioned it. It is a tremendously beautiful book but very difficult to read, and much more difficult to understand. But Benoit tried his best to make it as simple as possible.

Seventh. A great esoteric number, seven. I want it to be given to a really esoteric fellow, Shiva, the Hindu concept of Ultimate Goodness. Many books carry the name of Shiva; many of them are not true, they are just using the name to become respectable. But this book is one of the most authentic, SHIVA SUTRA. I have spoken on it in Hindi; I am thinking of speaking on it in English too. I have even decided the date, but you know me....

This book SHIVA SUTRA contains the techniques of all meditations. There cannot be any other technique that is not included in this book. SHIVA SUTRA is the very bible of meditators.

Ashu, I know why they are laughing. Let them laugh. I know I am speaking very, very slowly, that's why they are laughing. But I am enjoying it and they are enjoying their laugh. So good, Ashu... only once in a while one can find such a good woman. There are many beautiful women in the world but good women are, my God, very difficult to find. Let the fools laugh. I will speak as slowly as I want.

I was talking about SHIVA SUTRA. This book is like no other, it is unique, incomparable.

Eighth: The most immensely beautiful work of an Indian mystic, Gaurang. The word *gaurang* itself means 'the white one'. He was so beautiful... I can see him standing right before me, just white, or rather snow-white. He was so beautiful that all the girls in the village fell in love with him. And he remained a bachelor. One cannot get married to millions of girls. One of them is too much; millions, my God! -- that will kill anyone! Now you know the secret of why I am a bachelor.

Gaurang used to dance and sing his message. His message was not of words, but much more -- of a song. Gaurang has not written a book; his lovers -- and there were many, too many in fact -- they collected his songs. Those songs are one of the most beautiful collections; I have never come across anything like it before or after. What to say about them... just that I love them.

Ninth: Again another Indian mystic, you may not have heard about him. He was called Dadu, which means the brother. He was so loving that people forgot his real name and simply remembered him as Dadu, the brother. There are thousands of songs that Dadu sang, but they were not written down by him, they were collected by others, just like a gardener collects flowers long fallen.

What I say about Dadu is true about all saints. They are averse to writing. They sing, they speak, they dance, they indicate, but they don't write. To write something is to make it very limited. A word is a limitation; only then can it be a word. If it is unlimited it will be the sky, containing all the stars. That's what a saint's experience is.

Even I myself have not written anything... just a few letters to those who were very intimate to me,

thinking, or perhaps believing, that they will understand. I don't know whether they understood or not. So my book A CUP OF TEA is the only book that can be said to have been written by me. It is a compilation of my letters. Otherwise I have not written anything.

Dadu's songs have been collected. I have spoken on him. He reaches to the very heights one can aspire to.

Tenth, and the last. The last today is one of the strangest men that has ever walked on the earth, Sarmad. He was a Sufi, and he was murdered in a mosque by order of the Mohammedan king. He was murdered simply because of a particular Mohammedan sutra, one of their prayers. The prayer is: "*Allah la il allah* -- Allah, God, is the only God." And that is not enough for them; they want something more. They want to declare to the world that Mohammed is the only prophet of God: "*Allah la il allah; mohammed bismillah*. God is the only God, and Mohammed is the only prophet of God."

Sufis deny the second part, that Mohammed is the only prophet of God. That was the sin of Sarmad. Obviously nobody can be the only prophet; nobody absolutely can be the only one -- neither Mohammed, nor Jesus, nor Moses, nor Buddha. Sarmad was killed, murdered, butchered, by the Mohammedan king of India, in conspiracy with the Mohammedan priests. But he laughed, and said, "Even after my death I will say the same thing: *Allah la il allah* -- God is the only God."

The great mosque in Delhi, Jama Masjid, where Sarmad was killed, is still standing, a monument to this great man. He was killed in a very inhuman way: just his head was cut off. His head rolled down the steps of the Jama mosque. The thousands who had gathered there heard the head rolling down the steps clearly shouting, "*Allah la il allah* -- God is the only God...."

I don't know whether the story is true or not, but it must be. It has to be. Even truth has to compromise with a man like Sarmad. I love Sarmad. He has not written any book, but his statements have been compiled and the most significant is: God is the only God, and there is no prophet, there is no one between you and God. There is no mediator, God is immediately available. Just all that is needed is a little madness and a lot of meditation.

I was going to say something then, but I will not say it... it is unsayable. It has never been said before, and I should not say it either.

It is still beautiful
like a sunset...
the birds are coming home,
the first stars are coming,
their colors are in the sky.
Can you see
the smile on my face?

Books I Have Loved

Chapter #8
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Be a Junnatha -- a seeker. The P.S. continues.

The first book is Friedrich Nietzsche's WILL TO POWER. He never published it while he was alive. It was published posthumously, and meanwhile, before it was published, many of your so-called great men had already stolen from the manuscript.

Alfred Adler was one of the 'greatest' psychologists. He is one of the trinity of psychologists: Freud, Jung and Adler. He is simply a thief. Adler has stolen his whole psychology from Friedrich Nietzsche.

Adler says: Man's basic instinct is the 'will to power'. Great! Who was he trying to deceive? Yet millions of fools are deceived. Adler is still counted as a great man. He is just a pygmy, only to be forgiven and forgotten.

George Bernard Shaw steals his whole basic philosophy from Nietzsche. Great G.B.S. -- Nobel prizewinner, George Bernard Shaw. Whatsoever he says is contained in only a few sentences of Nietzsche's WILL TO POWER.

Even a so-called great Indian saint was not far behind Adler and Shaw. His name is Shri Aurobindo. He is worshipped by millions all over the world as the greatest sage of the age. He stole his idea of superman from the manuscript of WILL TO POWER. Shri Aurobindo was only a mediocre scholar, nothing much to brag about.

Nietzsche's book was not published until many years after his death. His sister prevented it. She was a great businesswoman. She was selling other books which were already published, and waiting for the right moment when WILL TO POWER could best be sold. She was not concerned about Nietzsche, his philosophy, or his contribution to humanity.

Why didn't Nietzsche himself publish the book while he was alive? I know why. It was too much even for him. He was not an enlightened man. He was afraid, afraid of what was going to happen to him if he published. And the book is pure dynamite! He always kept it under his pillow, even while asleep. He was afraid it may fall into the wrong hands. He was not a brave man as people usually think of him, he was a coward. But strange are the ways of existence: sometimes even a coward is showered with stars, and that's what happened to Nietzsche.

Adolf Hitler stole his whole philosophy from Nietzsche. Hitler was incapable of doing anything right; he was such an idiot, he should really have been in India, not in Germany, and become a disciple of Muktananda. I can suggest a beautiful name for him: Swami Idiotananda! That's what he was, the suprememost idiot of human history. He thought he understood Nietzsche. It is very difficult to understand Nietzsche; he is so subtle, so deep, and so profound. It is beyond the reach of any idiotananda.

Friedrich Nietzsche kept his best book to be published only after his death. I have already counted one of his books, THUS SPAKE ZARATHUSTRA, but even that pales before WILL TO POWER. It is not a philosophical treatise, written systematically, it is just maxims, paragraphs. You have to find the connection. It is not there written for you to read. Hence, even though it is published it is not read much. Who bothers! Who wants to make any effort? -- and WILL TO POWER needs tremendous effort to understand it. It is the very essence of Friedrich Nietzsche's soul. And he was a madman! To understand it is to transcend it too.
This is the first book I would like to mention today.

Second: Again I am going to mention P.D.Ouspensky. I have already mentioned two of his books: one, TERTIUM ORGANUM, which he wrote before he met his master, Gurdjieff. TERTIUM ORGANUM is well known particularly among mathematicians because Ouspensky was a mathematician when he wrote it. The second book, IN SEARCH OF THE MIRACULOUS, he wrote after he had lived with Gurdjieff for many years. But there is a third book by him which was written in between -- after TERTIUM ORGANUM and before he met George Gurdjieff. This book is very little known, and its name is A NEW MODEL OF THE UNIVERSE. It is a strange book, very strange.

Ouspensky searched for a master all over the world, particularly in India, because people in their foolishness think that masters are only found in India. Ouspensky searched in India and searched for years. Even in Bombay he searched for a master. In those days he wrote this tremendously beautiful book, A NEW MODEL OF THE UNIVERSE. This is a poet's vision, because he knows not what he is talking about. But what he is talking about comes very, very, very close to the truth... but only close, remember, and even a

hair's breadth is enough to keep you away. He remained away. He searched and searched....

In this book he describes his search. The book ends strangely, in a cafeteria in Moscow, where he meets Gurdjieff. Gurdjieff was certainly the strangest master who ever lived. He used to write in cafeterias. What a place to write! He would sit in a cafeteria -- people eating, talking, children running hither and thither, the noise from the street, the honking of horns, and Gurdjieff sitting by the window surrounded by all this nonsense, writing his book ALL AND EVERYTHING.

Ouspensky saw this man and fell in love. Who could resist it? It is utterly impossible to see a master and not fall in love, unless you are utterly dead, made of stone, or made of synthetic material -- a pre-fab man! The moment he looked at Gurdjieff... strange: he saw that these were the eyes that he had been looking for all over the earth, on the dusty, dirty roads of India, and this cafeteria was just beside his house in Moscow! Sometimes you may find what you are seeking just nearby.

A NEW MODEL OF THE UNIVERSE is poetic, but comes very close to my vision; that is why I include it.

Third: Sanai, and his beautiful statements. People like Sanai don't argue, they only state. They need not argue, their very existence is the proof; no other argument is needed. Come, look into my eyes, and you will know that there is no argument, only a statement. A statement is always true. An argument can be clever but is rarely true.

Sanai is one of my love affairs. I cannot, even though I would like to, exaggerate him. It is impossible. Sanai is the very essence of Sufism.

Sufism is an English word for *tasawuf*. Tasawuf means 'pure love'. 'Sufism' comes from *suf*, meaning wool, and a Sufi means a person wearing a woolen robe. Sanai used to wear a black cap -- a white robe and a black cap. No logic, no reason, just a mad person like me. But what can you do, these people have to be accepted as they are. Either you love them or hate them. Love or hate, they don't give you any alternative. You can be for them or against them, but you cannot be indifferent to them. That's the miracle of mystics. Being close to me you know perfectly well that one who comes to me becomes either a friend or a foe. Nobody can come to me and go without becoming a friend or a foe. Look! I can also compose poetry sometimes. A madman is capable of doing anything.

Sanai only states without arguing about it. He simply says it is so. You cannot ask why; he will say, "Shut up! There is no why!"

> You don't ask a roseflower, "Why?"
> You don't ask the snow, "Why?"
> You don't ask the stars, "Why?"
> Then why do you ask people like Sanai?
> They are of the world of stars, flowers, snow.
>
> They don't argue.

I love Sanai. I had not forgotten him; I was not going to mention him just because I wanted to keep him only for myself, in my heart. But in a postscript you can even pour out your heart.

That is the way my father used to write me letters. The letter would be very short -- there was nothing much to write -- then he would write a P.S. Again I would wonder what he had left out of the letter, and he would say something really significant. Then the P.S. would not be enough. There would be another P.P.S. "My God," I would think, "what has he forgotten?" Again there would be something really beautiful that could not have been written in the letter. A P.S. is a more intimate phenomenon, and a P.P.S. even more so.

My father is no more, but I remember him in such moments, when I suddenly see that I am behaving just like him. When I see his picture, I know that when I too am seventy-five, God willing, then I will look just like him. And it is so good to feel that I will not betray him, that I will represent him even to my very last breath.

Devaraj -- I am not mistakenly saying Devaraj for Devageet; I mean Devaraj -- you should remember it. My body functions exactly like my father's even in its illnesses. I am proud of it. My father suffered from asthma, so when I suffer from asthma I know this body comes from my father, with all its faults, flaws and errors. He was a diabetic, so am I. He loved to talk, and I have done nothing else all my life than talk. In

every way I have been his son.

He was a great father -- not just because he was my father but because even though he was a father, he touched the feet of his son and became his disciple. That was his greatness. No father has done it before, and I don't think it is going to happen again on this rotten earth. It seems impossible. The father becoming the disciple of the son? Buddha's father hesitated; my father never hesitated for a moment.

Now it would have been very easy for Buddha's father to become his disciple, because Buddha was what the so-called religions expect, a saint. It is very difficult for any father to become a disciple of a man like me. I am not a saint by any accepted criteria, and I am happy about it because I hate to be categorized. I will turn away from heaven itself if I see the so-called saints there. I have seen enough of them on the earth itself. I am not a saint. I am a totally different kind of man -- what I call Zorba the Buddha.

Yet, knowing my notoriety, knowing perfectly well all the condemnation being thrown at me from all the so-called respectable places, he became my disciple. That is courage, immense courage. Even I was surprised when he touched my feet for the first time. I wept -- in my room of course, so nobody could see it. I feel those tears still in my eyes. When he asked to be initiated I could not believe it. At that moment I was just silent. I could not say yes or no, I was simply silent, shocked, surprised. Yes, you have the right expression in your language: 'taken by surprise' -- and taken so powerfully.

What was the number? Not you Ashu; you go beyond numbers. Let me linger a little more on the numbers.

"The next one is number four, Osho."

Next one is number four -- good. You are clever. You did not say third, you said, "The next one is number four." You know you cannot cheat me. You understand perfectly that if you say third then I will continue with the third next. Okay, once in a while I allow my disciples to have their own way.

Fourth: The fourth name is Dionysius. I have spoken about his statements, which are only fragments noted down by his disciples, but I have spoken on him only to make it known to the world that people like Dionysius should not be forgotten. They are the real people.

The real people can be counted on your fingers. The real person is one who has encountered the real, not only from the outside as an object, but as his own subjectivity. Dionysius belongs to the great world of the buddhas. I refer again to his few statements -- I cannot call it a book; a book needs to be a little more than just fragments.

Fifth... I come to one of the strangest moments in this series. There is a book called AT THE FEET OF THE MASTER. The name of the author as given is Jiddhu Krishnamurti, but Krishnamurti says he does not even remember having written it. It was written long, long ago, back when Krishnamurti was only somewhere between nine and ten years old. How can he remember all that time ago when it was published? But it is a great work.

I want to disclose for the first time to the world who the real author is: Annie Besant! Annie Besant wrote the book, not Krishnamurti. Then why did she not call it her own work? There was a reason behind it. She wanted Krishnamurti to be known to the world as a master. It was just a mother's ambition. She had brought up Krishnamurti, and she loved him just as any mother loves her own child. Her only desire in her old age was that Krishnamurti become a world teacher, *jagatguru*. Now, how could Krishnamurti be declared a world teacher if he has nothing to say to the world? In this book, AT THE FEET OF THE MASTER, she tried to fulfill that demand.

Krishnamurti is not the author of that book. He himself says he does not remember ever having written it. He is a sincere man, true and honest, but the book is still being sold in his name. He should prevent it. He should make it clear to the publishers of the book that he is not the author of it. If they want to publish it, then publish it anonymously. But he has not done that. That's what makes me say he is still in the ninth picture of the ten cards of Zen, the Ten Zen Bulls. He cannot deny it, he simply says he cannot remember. Deny it! Say it is not your work.

But the book is beautiful. In fact anybody would be proud to have written it. Those who want to travel the path and be in tune with a master must study AT THE FEET OF THE MASTER. I say study, not read, because one reads fiction, or spiritual fictions like Lobsang Rampa and his dozens of books, or the books of so many fictitious people. There are many around today, because there is a need, a market. Anybody can be a master now....

Baba Freejohn... I laugh. What a degradation! Even Freejohn, who has now changed not himself, only

his name.... He no longer calls himself *baba*. He used to call himself baba because he was a disciple of Baba Muktananda. In India, out of love a master is called baba, so he started calling himself baba. But then, realizing that it was imitative, he dropped it. He now calls himself Dada Freejohn. It is the same; whether dada or baba, it is all nonsense. But these people are all around. Beware of them. Unless you are totally clear, there is every possibility of being caught in somebody's net.

Sixth, by another Sufi mystic, Junnaid, the master of al-Hillaj Mansoor.... Al-Hillaj became world famous because he was murdered; hence Junnaid fell into shadow. But the few sentences, fragments, that have survived from Junnaid are really great. Otherwise how could he have produced a disciple like al-Hillaj Mansoor? Only a few stories, verses and statements remain, all of them fragmentary. That is the way of the mystic: he does not even bother to connect them into a whole. He does not make a garland of flowers, but only heaps them. It is up to you to choose.

Junnaid said to al-Hillaj Mansoor, "What you have known, keep it to yourself. Do not shout *ana'l haq*! so loudly. If you say it, you will say it in such a way that nobody can hear you."

Everybody has been unjust to Junnaid. They thought he was a little afraid. It is not so. It is easy to know the truth, it is easy to declare it; it is immensely difficult to keep it in your heart undeclared, unpronounced. Let those who want come to the well of your being, to your silence.

Seventh is a book by a man Junnaid would have loved: Meher Baba. He was silent for thirty years. Nobody has been silent for so long. Mahavira was silent for only twelve years, that was the record. Meher Baba broke all records. Thirty years of silence! He used to make gestures with his hands, as I do when I speak, because there are a few things which can only be said through gestures. Meher Baba dropped the words, but he could not drop the gestures. We are fortunate that he did not drop gestures too. The intimate ones who lived with him started writing notes through his gestures, and the book that was published after thirty years of Meher Baba's silence has a strange title, as it should have. The title of the book is GOD SPEAKS.

Meher Baba lived in silence and died in silence. He never spoke, but his silence was itself his statement, his expression, his song. So it is not really strange to title the book GOD SPEAKS.

There is a Zen book which says: The flower does not speak. It is wrong, absolutely wrong. The flower speaks too. Of course it does not speak in English or Japanese or Sanskrit; it speaks in the language of flowers. It speaks through its perfume. I know it well because I am allergic to perfume. I can hear a flower speaking from miles away, so I am speaking from my own experience. It is not a metaphor. I say again, a flower speaks too, but its language is that of flowers. GOD SPEAKS, however it sounds, is true about Meher Baba. He spoke without speaking at all.

Number please, Devageet?

"Number eight, Osho."

We have traveled long; just a little more patience.

Eighth is a very unknown book. It should not be unknown because it was written by George Bernard Shaw. The book is called MAXIMS FOR A REVOLUTIONARY. All his other books are well known except for MAXIMS FOR A REVOLUTIONARY. Only an insane man like me can choose it. I have forgotten everything else he has written -- it is all rubbish, just garbage.

By the way, one of my sannyasins here is called Bodhigarbha. *Garbha* means pregnant; the name means 'pregnant with a buddha, ready to be born as a buddha'. Some people call him Bodhi Garbage -- I love it. It is far truer: Bodhi Garbage -- yes, if you can attain to buddhahood, to *bodhi*, even garbage will become divine; otherwise everything is garbage already.

I love George Bernard Shaw's small book MAXIMS FOR A REVOLUTIONARY -- forgotten by all, but not by me. I choose strange things, strange people, strange places. MAXIMS FOR A REVOLUTIONARY seems to have descended on George Bernard Shaw... because otherwise he was just a skeptic. He was not even a saint, not enlightened nor even thinking about enlightenment. He may not have even heard the word; he belonged to a totally different world.

By the way, I can tell you that he loved a girl. He fell in love and wanted to marry her, but the girl wanted to become enlightened. She wanted to seek the truth, so she went away to India. That woman was none other than Annie Besant. Thank God G.B.S. could not persuade her to become his wife; otherwise we would have missed a tremendously powerful woman. Her insight, her love, her wisdom... yes, she was a

witch. I really mean she was a witch. I don't mean bitch, I mean witch. 'Witch' is really a beautiful word; it means wise.

This is a man's world. When a man becomes wise he is called a buddha, a christ, a prophet; when a woman becomes wise she is called a witch. Look at the unfairness of it. But the original meaning of the word is beautiful.

MAXIMS FOR A REVOLUTIONARY begins... the first maxim is: There are no golden rules, this is the first rule. Now, even this small statement is of tremendous beauty. There are no golden rules.... Yes, there are none; this is the only golden rule. For the remainder you will have to study the book. Remember, whenever I say study I mean meditate over it. Whenever I say read it, meditation is not required. Only acquaintance with the language will do.

NINTH... am I right, Devageet?
"Yes, Osho."

So good to hear once in a while that I am right. I have not heard it for at least forty years. Nobody in my family ever said it. I was always wrong. And I thank God that I was wrong, not 'right' according to them, but wrong according to myself. None of my teachers ever said I was right. I was always wrong.

It was a daily routine, almost the usual practice, that I was sent to the headmaster to be punished. The captain of the class would take me to the headmaster, who used to then ask me what I had done that day. But by and by the headmaster stopped asking. I would go there and he would punish me, slap me on the face, and that was all. He did not even ask what wrong I had done.

Once it happened -- and still I laugh at the incident -- that the captain of the class did something wrong. My teacher jokingly sent the captain to the headmaster with me. I had to take the captain to the headmaster for him to be punished, but before I could say anything he had already punished me! I laughed, and he said, "What is the matter?"

I said, "Today you were meant to punish the other fellow. I have come with him. He did not bring me, I have brought him, and you have already slapped my face!"
The headmaster said, "Sorry."

I said, "I don't believe in words. Let me slap you!" -- and I really slapped him.

Now the old man is in his grave. I feel sorry that I slapped him, but I didn't slap him too hard... just very softly, just like a breeze passing through the pine trees.

It is so good to hear just once that I am right. Just to hear it again.... Is it the eighth number? Now you must be in difficulty. No, I know already it is the ninth. Okay.

Ninth. My choice for the ninth is Hui Neng, the Chinese successor to Bodhidharma. THE TEACHINGS OF HUI NENG are as yet unknown, and untranslated outside Japan.

Hui Neng is one of the pinnacles, the very crescendo a man can rise to. Hui Neng does not say much; he only gives hints, just a few hints. But they are enough. Like footprints, if you can follow you will reach. What he says is essentially not different from Buddha or Jesus, but the way he says it is his own, authentically original. He says it in his own way, and that proves he is not a parrot, not a pope or a priest.

Hui Neng can be summarized very easily, but can only be realized by those who can risk all. He can be summarized very easily because all that he says is: Do not think; *be*. But to realize it one will need many lives, unless one is utterly intelligent; then, this very moment, herenow, it can become a reality in you. It is already a reality in me, why can't it become a reality in you? Except you, nobody is preventing it.

Tenth, and at last the last. I am afraid -- that's why I remained a little bit hesitant, to say or not to say -- Mulla Nasruddin! He is not a fictitious figure, he was a Sufi and his grave still exists. But he was such a man that he could not resist even to joke from his grave. He made a will that his gravestone will be nothing but a door, locked, and the keys thrown away into the ocean.

Now this is strange! People go to see his grave: they can go round and round the door because there are no walls, there is just a door standing there, no walls at all! -- and the door is locked. The man Mulla Nasruddin must be laughing in his grave.

I have loved no one as I have loved Nasruddin. He is one of the men who has brought religion and laughter together; otherwise they have always stood back to back. Nasruddin forced them to drop their old enmity and become friends, and when religion and laughter meet, when meditation laughs, and when laughter meditates, the miracle happens... the miracle of all miracles.

Just two minutes for me.
I always love to stop when things are at their climax.

Books I Have Loved

Chapter #9
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Now is my time. I don't think anybody has spoken in a dentist's chair. I feel privileged. I see buddhas envious of me.
The P.S. continues....

The first book today: THE DESTINY OF THE MIND by Haas. I don't know how his name is pronounced: h-a-a-s -- I pronounce it Haas. The book is not very well known for the simple reason that it is so profound. I think this fellow Haas must be a German; even so he has created a book of immense significance. He is not a poet, he writes like a mathematician. He is the man who gave me the word philosia.

Philosophy means 'love of wisdom'; *philo* is love, and *sophia* is wisdom, but it cannot be applicable to *darshan*, the Eastern way of looking at the whole. Philosophy is harsh.

In his book DESTINY OF THE MIND, Haas uses for darshan not the word philosophy but philosia. Philo still means love, but *osia* means truth, the real, the ultimately real -- not love of knowledge or wisdom, but love for the truth, palatable or unpalatable, it does not matter.

This is one of those books which has brought East and West closer -- but just closer, books cannot do anything more. For the meeting to happen a man is needed, not a book, and Haas was not that man. His book is beautiful, but he himself is just ordinary. For the real meeting a Buddha, a Bodhidharma, a Jesus, a Mohammed or a Baal Shem is needed. In short, meditation is needed, and I don't think that this man Haas ever meditated. He may have concentrated -- Germans know much about concentration, concentration camps... great! I have been holding meditation camps and they have been holding concentration camps! Concentration is German, meditation is not. Yes, once in a while even in Germany a meditator has happened, but that is not the rule, only the exception, and the exception always proves the rule. I know Eckhart, and I know Boehme....

My second name today is Eckhart. I would have loved for him to have been born in the East. To be born among Germans and then to write or speak about the ultimate is a difficult job. But the poor man did it, and did it perfectly. Germans are Germans; whatsoever they do, they do it perfectly. Even today it seems one German sannyasin is still knocking. Perfection! Listen to his knocks, how beautiful they sound amidst all this silence.

Eckhart was uneducated. It is strange that many of the mystics are uneducated. There must be something wrong with education. Why are there not so many educated mystics? Education must be destroying something, and that prevents people from becoming mystics. Yes, education destroys. Twenty-five years continuously, from the kindergarten to the postgraduate courses in university, it goes on destroying in you whatsoever is beautiful and aesthetic. The lotus is crushed under scholarship, the rose is murdered by the so-called professors, teachers, vice-chancellors, chancellors. What beautiful names they have chosen for

themselves.

The real education has not begun yet. It has to begin. It will be the education of the heart, not of the head; of the feminine in you, not the masculine.

It is a wonder that Eckhart, among the Germans, the most male chauvinist race in the world, remained yet in his heart, and spoke from there. Uneducated, poor, of no political status, of no economic status, of no status at all -- just a beggar, but so rich. Very few people have been so rich. Rich in his being -- his BEING. Write BEING in capital letters.

These two words, being and becoming, have to be understood. Becoming is a process with no beginning and no end, a continuum. But being is not a process at all, it simply is. Call it is-ness, and you will be very close to it.

Being is neither of time nor of space, it is a transcendence. Transcendence -- again, write TRANSCENDENCE in capital letters. Alas that you cannot write it in golden letters. It is a word that should be written in gold, pure gold -- not eighteen carat but twenty-four carat, one hundred percent gold.

Eckhart said only a few things, but even those were enough to irritate the ugly priesthood, the pope and the devils that surround him. They immediately stopped Eckhart. They told him what to say and what not to say. It needs a madman like me not to listen to these fools. But Eckhart was a simple man; he listened, listened to authority. A German is after all a German. When you say "Left turn" he turns left; when you say "Right turn" he turns right.

I was expelled from army training at the university because when they said "Right turn" I would think it over. Everybody would immediately turn except me. The military officer was puzzled. He said, "What's the matter with you? Can't you hear? Is something wrong with your ears?"

I said, "No, something is wrong with me. I don't see the point. Why should I turn left or right? There is no necessity, no reason. And these poor fools who have turned to the right and then to the left will come to the same position that I am in already."

Naturally I was expelled -- and I was immensely happy. Everybody thought it was bad luck, and I thought it was good luck. They whispered that something must be wrong with me: "He was expelled and yet he is enjoying...." I threw a party with wine and all.

Eckhart listened. A German cannot be really enlightened, it will be very difficult. Vimalkirti may be the first German who became enlightened. But Eckhart was very close; one step more and the world will end... and the opening, the opening of the doors, the opening to the beyond. But he said -- even though he was a German, and even under pressure from the pope -- he said beautiful things. Just a little bit of truth has entered into his sayings, hence I include him.

Third, another German: Boehme. I don't know how to pronounce his name, but who cares! That is how it is written: B-o-e-h-m-e. Germans must pronounce it differently, that much I am certain. But I am not a German. I don't have to compromise with anyone in any way. I have always called him "Boomay." Even if he comes to me and says, "That's not exactly my name," I will say, "Get lost! To me this is your name, and this is going to be your name, Boomay."

Strangely, whenever Arpita comes into my room I smell Boehme, I suddenly remember Boehme. Maybe it's just an association, because he was a shoemaker and Arpita is my shoemaker. But Arpita, you are blessed that you remind me of Boehme, one of the most beautiful Germans ever. Again, he was utterly poor. It seems one has to be poor to be wise; that has been the case up to now. But not after me. After me you have to be rich to be enlightened. Let me repeat it: you have to be rich to be enlightened.

Jesus says the rich will not enter into his kingdom of God. He was talking in the old way. I say emphatically that only the richest will enter into the kingdom of God. And remember, what I am saying is the same as what Jesus was saying, it is not contradictory. The 'poor' in Jesus' terminology and the 'rich' in my terminology mean exactly the same. He calls a man poor who has lost himself, his ego, and that is the man I call rich. The more egoless you are the richer you are. But in the past, very rarely was a man like Boehme born into a rich family, particularly in the West.

It is not so in the East. Buddha was a prince, Mahavira was a prince; the twenty-four *tirthankaras* of the Jainas were all kings. Krishna was a king, Rama was a king. All were rich, immensely rich. It signifies something; it signifies the richness I am talking about. A man is rich when his ego is lost. When he is no more, he is.

Boehme says a few things, just a few. He could not say many things, so don't be afraid. The one thing I would like to mention is: The heart is the temple of God. Yes, Boehme, it is the heart not the head.

Fourth: A man, Idries Shah. I will not mention any of his books because all of them are beautiful. I recommend every one of this man's books.

Don't be afraid, I am still insane. Nothing can make me sane. But one book by Idries Shah towers above all the others. All are beautiful, I would like to mention them all, but the book THE SUFIS is just a diamond. The value of what he has done in THE SUFIS is immeasurable.

Don't interrupt, this is going beautifully.

Talking, for me, is so easy. I can even talk while asleep, and very rationally too. Good. Whenever I recognize something like this I always appreciate it. And this is beautiful -- this is what you will understand if you can understand Idries Shah's book THE SUFIS. He is the man who introduced Mulla Nasruddin to the West, and he has done an incredible service. He cannot be repaid. The West has to remain obliged to him forever. Idries Shah has made just the small anecdotes of Nasruddin even more beautiful. This man not only has the capacity to exactly translate the parables, but even to beautify them, to make them more poignant, sharper. I include all of his books.

Is my number right?

"Yes, Osho."

Fifth, I am going to include another man, Alan Watts, with all his books. I have loved this man immensely. I have loved Buddha for different reasons; I have loved Solomon for a different reason. They are enlightened, Alan Watts is not. He is an American... not a born American, that's his only hope; he just emigrated there. But he has written tremendously valuable books. THE WAY OF ZEN should be counted as one of the most important; THIS IS IT is a tremendous work of beauty and understanding -- and from a man who is yet unenlightened; hence it is more appreciable.

When you are enlightened, whatsoever you say is beautiful; it has to be. But when you are not enlightened and groping in the dark, and yet can find a small window of light, that's tremendous, fantastic. Alan Watts was a drunkard, but still he was very close.

He was once an ordained Christian priest -- what a misfortune! -- but he renounced it. Very few people have the guts to renounce the priesthood, because it provides so many things of the world. He renounced all that and became almost a hobo. But what a hobo! -- it reminds one of Bodhidharma, Basho, or Rinzai. Alan Watts cannot remain long without becoming a buddha. He died long ago; by this time he must be leaving school... must be ready to come to me! I am waiting for all these people. Alan Watts is one of them -- I am waiting for him.

Sixth.... Just now, by the way, I mentioned the name Rinzai. My sixth is his SAYINGS, the collection of his sayings. Is my number correct?

"Yes, Osho."

That's good. You whispered something to Ashu, so I wondered. Excuse me for interrupting you. You are concentrating so much on your notes.

Rinzai... his Chinese name is Lin Chi; in Japanese it is Rinzai. I choose the Japanese, Rinzai. Rinzai looks more beautiful, more aesthetic.

THE SAYINGS of Rinzai are just dynamite. For instance he says: You fools, you followers of Buddha, renounce him! Unless you renounce him you will not find him. Rinzai loved Buddha that's why he said this. He also said: Before you use the name Gautam Buddha, remember that that name is not the reality. The buddha outside in the pagoda is not the real buddha. It is within you... of whom you are completely unaware, of whom you have never heard. That is the real buddha. Get rid of the outer buddha so you can get the inner. Rinzai says: There is no doctrine, no teaching, no Buddha. And remember, he was not an enemy of Buddha but a follower, a disciple.

It was Rinzai who took the flower of Zen away from China to Japan. He transmitted the spirit of Zen to the Japanese language, and not only to the language but to the culture itself, to flower arrangement, to pottery, to gardening and whatnot. One man, one single man, transformed the whole life of a nation.

Seventh: The seventh is not an enlightened man like Rinzai, but very close. Hazrat Inayat Khan, the man who introduced Sufism to the West. He did not write a book, but all his lectures have been collected into twelve volumes. Here and there they are beautiful. Forgive me, I cannot say they are all beautiful, but here and there, once in a while, particularly when he is talking about a Sufi story, he is beautiful.

He was also a musician; in that way he was really a maestro. He was not a master in the spiritual world, but in the world of music he certainly was. But once in a while he flew to the spiritual, he rose beyond the clouds... to fall back with a thud, of course. He must have suffered from... Devaraj, what do you call it? Multi-fracture? Multiple fractures, perhaps that's the right word.

Eighth: The son of Hazrat Inayat Khan. His name is well known to the seekers in the West: Hazrat Vilayat Ali Khan. He is a beautiful man. He is still living. The father is dead, Vilayat is alive, and when I say alive I really mean it -- not only breathing... breathing of course, but not *only* breathing. All his books are also included hereby. Vilayat Ali Khan is also a musician, just like his father, only of a higher quality, of a greater depth. He is more profound... and -- listen to this pause -- more silent too.

Ninth: Again I want to include another book by Kahlil Gibran, JESUS, THE SON OF MAN. It is one of the books which is almost ignored. Christians ignore it because it calls Jesus the son of man. They not only ignore it, they condemn it. And of course, who else cares about Jesus? If Christians themselves are condemning him, then nobody else cares about it.

Kahlil Gibran is a Syrian from very close to Jerusalem. In fact in the hills of Syria, people -- a few people at least -- still speak Aramaic, the language of Jesus. Amid those high- reaching cedars, anyone, even a fool, is bound to be amazed, mystified. Kahlil Gibran was born in Syria under the cedars reaching towards the stars. He comes very close in representing the real man Jesus -- closer than the four so-called disciples who wrote the gospels. They are more gossips than gospels. Kahlil Gibran is closer, but Christians were angry because he calls Jesus the son of man. I loved the book.

The book related different people's stories about Jesus: a laborer, a farmer, a fisherman, a tax-collector -- yes, even a tax-collector -- a man, a woman, all possibilities. It is as if Kahlil Gibran is asking many people about Jesus -- the real Jesus, not the Christian Jesus; the real Jesus, made of flesh... and the stories are so beautiful. Each story needs to be meditated upon. JESUS, THE SON OF MAN is my ninth selection for today.

Tenth: Another book by Kahlil Gibran, THE MADMAN. I cannot leave it out, although I confess I wanted to. I wanted to leave it out because I am that madman about whom he is talking. But I cannot leave it out. He talks so meaningfully, so authentically about the very innermost core of the madman. And this madman is no ordinary madman, but a Buddha, a Rinzai, a Kabir. I wonder -- I have always wondered -- how Kahlil Gibran could manage it. He himself was not the madman, he himself was not the enlightened one. He was born in Syria, but lived unfortunately in America.

But there are wonders and wonders, questions without answers. How did he manage? Perhaps he did not manage it himself... perhaps something, someone -- what Sufis call Khidr, and Theosophists call K.H., Koothumi -- must have taken possession of him. He was possessed, but not always. When he was not writing he was a very ordinary man, in fact more ordinary than the so-called ordinary man: full of jealousy, anger, passions of all kinds. But once in a while he became possessed, possessed from above, and then something started pouring through him... paintings, poetry, parables.

Books I Have Loved

Chapter #10
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Okay, how many books have I talked about in the postscript -- forty?
"Thirty, I think, Osho."

Thirty? Good. Such a relief, because so many books are still waiting. You could understand my relief only if you had to choose one book out of a thousand, and that's exactly what I am doing. The postscript continues.

The first book, Jean-Paul Sartre's BEING AND NOTHINGNESS. First I must mention that I don't like the man. I don't like him because he is a snob. He is one of the most snobbish people of this century. I call him a snob because he has become the leader of Existentialism without knowing at all what it means to be existential. But the book is good -- not for my disciples but for those who have gone a little bit nuts, just a little bit. It is unreadable.

If you are a little bit nuts it will bring you to your senses. It is a great work in that sense -- medicinal. Devaraj, note it: medicinal. It should be prescribed in all mad asylums. Each madman should be forced to read it, study it. If it cannot bring you to sanity nothing can. But only to first-degree nuts, like philosophers, professors, mathematicians, scientists -- but only the first degree, not those very advanced in madness.

The existentialism of which Jean-Paul Sartre is the representative is a mockery. Without ever knowing anything of meditation he talks about 'being', and he talks about 'nothingness'. Alas, they are not two: being *is* no-thingness; that is why Buddha has called being, *anatta* -- no-self. Gautama the Buddha is the only man in history to call self 'no-self'. I love Buddha for a thousand and one reasons; this is only one of the reasons. The thousand I cannot count because of the shortage of time. Perhaps one day I may start talking about those one thousand reasons too....

But Jean-Paul Sartre I dislike -- just dislike, not even hate, because hate is a strong word; I save it for the second book. Jean-Paul Sartre knows nothing of existence, but he has created a jargon, a philosophical jargon, intellectual gymnastics. And it really is gymnastics. If you can read ten pages of BEING AND NOTHINGNESS, either you will become sane or insane. But to read ten pages is a difficult task. When I was a professor I gave it to many of my students, but nobody ever completed it. Nobody could even read ten pages -- one page was too much; in fact one paragraph itself was too much. You cannot make any head or tail of it. And there are a thousand pages or more. It is a big book.

I remember it in my postscript because though I dislike the man, I may dislike his philosophy... yes, I will call it philosophy, even though he wanted it to be called anti-philosophy. I cannot call it anti-philosophy for the simple reason that every anti-philosophy ultimately proves to be only another philosophy. Existence is neither philosophical nor anti-philosophical. It is.

I include the book because he has done such a tremendous task. It is one of the most monumental books ever written, with such skill, such logic. And yet the man was just ordinary, a communist -- that's another reason why I dislike him. A man who knows existence cannot be a communist, because he will know that equality is impossible. Inequality is the way things are. Nothing is equal and nothing can ever be equal. Equality is only a dream, a dream of stupid people. Existence is multidimensional inequality.

Second: I will wait... Devageet's ink has run out. What a fountain pen you have! My God, it seems it must have belonged to Adam and Eve! What a noise it makes! But one cannot expect anything else in this Noah's Ark.

The second -- because the noise has stopped -- the second is Martin Heidegger, TIME AND BEING. I hate this man. He was not only a communist, but a fascist too, a follower of Adolf Hitler. I cannot believe what the Germans can do! He was such a talented man, a genius, and yet a supporter of that retarded imbecile Adolf Hitler. I am simply amazed. But the book is good -- again not for my disciples, but for those who are very advanced in their madness. If you are really advanced in madness, read TIME AND BEING. It is absolutely un-understandable. It will hit you like a hammer on the head. But there are a few beautiful glimpses in it. Yes, when somebody hits you on the head with a hammer, even during the day you start seeing stars. This book is just like that: there are a few stars in it.

The book is not complete. Martin Heidegger had promised to bring out a second part. He continued to promise again and again throughout his whole life, but he never produced the second part, thank God! I think he himself could not understand what he had written, so how to continue it? How to bring out the

second part? And the second part was going to be the culmination of his philosophy. It was better not to produce it, and not to become a laughingstock. He died without producing the second part. But even the first part is good for advanced insane people -- and there are many; that is why I am talking about these books and including them in my list.

Third: This is for the real adepts in madness, who have gone beyond all psychiatry, psychoanalysis, who are unhelpable. This third book is again the work of a German, Ludwig Wittgenstein. Just listen to its title: TRACTATUS LOGICO PHILOSOPHICUS. We will just call it TRACTATUS. It is one of the most difficult books in existence. Even a man like G.E.Moore, a great English philosopher, and Bertrand Russell, another great philosopher -- not only English but a philosopher of the whole world -- both agreed that this man Wittgenstein was far superior to them both.

Ludwig Wittgenstein was really a lovable man. I don't hate him, but I don't dislike him. I like him and I love him, but not his book. His book is only gymnastics. Only once in a while after pages and pages you may come across a sentence which is luminous. For example: That which cannot be spoken should not be spoken; one should be silent about it. Now this is a beautiful statement. Even saints, mystics, poets, can learn much from this sentence. That which cannot be spoken must not be spoken of.

Wittgenstein writes in a mathematical way, small sentences, not even paragraphs -- sutras. But for the very advanced insane man this book can be of immense help. It can hit him exactly in his soul, not only in the head. Just like a nail it can penetrate into his very being. That may wake him from his nightmare.

Ludwig Wittgenstein was a lovable man. He was offered one of the most cherished chairs of philosophy at Oxford. He declined. That's what I love in him. He went to become a farmer and fisherman. This is lovable in the man. This is more existential than Jean-Paul Sartre, although Wittgenstein never talked of existentialism. Existentialism, by the way, cannot be talked about; you have to live it, there is no other way.

This book was written when Wittgenstein was studying under G.E.Moore and Bertrand Russell. Two great philosophers of Britain, and a German... it was enough to create TRACTATUS LOGICO PHILOSOPHICUS. Translated it means Wittgenstein, Moore and Russell. I, on my part, would rather have seen Wittgenstein sitting at the feet of Gurdjieff than studying with Moore and Russell. That was the right place for him, but he missed. Perhaps next time, I mean next life... for him, not for me. For me this is enough, this is the last. But for him, at least once he needs to be in the company of a man like Gurdjieff or Chuang Tzu, Bodhidharma -- but not Moore, Russell, not Whitehead. He was associating with these people, the wrong people. A right man in the company of wrong people, that's what destroyed him.

My experience is, in the right company even a wrong person becomes right, and vice-versa: in a wrong company, even a right person becomes wrong. But this only applies to unenlightened men, right or wrong, both. An enlightened person cannot be influenced. He can associate with anyone -- Jesus with Magdalena, a prostitute; Buddha with a murderer, a murderer who had killed nine hundred and ninety-nine people. He had taken a vow to kill one thousand people, and he was going to kill Buddha too; that's how he came into contact with Buddha.

The murderer's name is not known. The name people gave to him was Angulimala, which means 'the man who wears a garland of fingers'. That was his way. He would kill a man, cut off his fingers and put them on his garland, just to keep count of the number of people he had killed. Only ten fingers were missing to make up the thousand; in other words only one man more.... Then Buddha appeared. He was just moving on that road from one village to another. Angulimala shouted, "Stop!"

Buddha said, "Great. That's what I have been telling people: Stop! But, my friend, who listens?"

Angulimala looked amazed: Is this man insane? And Buddha continued walking towards Angulimala. Angulimala again shouted, "Stop! It seems you don't know that I am a murderer, and I have taken a vow to kill one thousand people. Even my own mother has stopped seeing me, because only one person is missing.... I will kill you... but you look so beautiful that if you stop and turn back I may not kill you."

Buddha said, "Forget about it. I have never turned back in my life, and as far as stopping is concerned, I stopped forty years ago; since then there is nobody left to move. And as far as killing me is concerned, you can do it anyway. Everything born is going to die."

Angulimala saw the man, fell at his feet, and was transformed. Angulimala could not change Buddha, Buddha changed Angulimala. Magdalena the prostitute could not change Jesus, but Jesus changed the woman.

So what I said is only applicable to so-called ordinary humanity, it is not applicable to those who are awakened. Wittgenstein can become awakened; he could have become awakened even in this life. Alas, he

associated with wrong company. But his book can be of great help to those who are really third-degree insane. If they can make any sense out of it, they will come back to sanity.

Fourth: Before I utter the name of the fourth, I feel tremendously thankful to existence.... Now I am going to talk about a man who was beyond numbers, Vimalkirti. The name of his book is NIRDESH SUTRA. Our Vimalkirti was not the only Vimalkirti; in fact I had given him the name because of this Vimalkirti of whom I am going to talk to you. His statements are called VIMALKIRTI NIRDESH SUTRA. NIRDESH SUTRA means 'guidelines.'

Vimalkirti was one of the most wonderful men; even a Buddha could be jealous of this man. He was a disciple of Buddha, but never became a disciple formally, he was never initiated by Buddha outwardly. And he was such a terrible man that all Buddha's disciples were afraid of him. They never wanted him to become a disciple. Just to see him on the way, or to greet him, was enough for him to say something shocking. To shock was his method. Gurdjieff would have loved him -- or who knows, even Gurdjieff may have been shocked. The man was really terrible, a real man.

It is said he was sick and Buddha asked Sariputta to go and see the old man and ask about his health. Sariputta said, "I have never said no to you, but this time I say it, and I say it emphatically: No! I don't want to go. Send somebody else. That man is really terrible. Even on his deathbed he will create trouble for me. I don't want to go."

Buddha asked everybody, and nobody was ready to go except one man, Manjushree, the first of Buddha's disciples to become enlightened. He went, and that is how this book came to be created. It is a dialogue. Our Vimalkirti was given the name because of this man. The original Vimalkirti was dying on his bed, and Manjushree was asking him questions, or rather answering his questions. That's how the VIMALKIRTI NIRDESH SUTRA was born -- a really great work.

Nobody seems bothered about it because it is not a book of any particular religion. It is not even a book of the Buddhists, because he was never a formal disciple of Buddha. People pay so much respect to the form that they forget the spirit. I recommend the book to all true seekers. They will find a mine of diamonds.

Fifth, I want to bring J.Krishnamurti back to your notice again. The name of the book is COMMENTARIES ON LIVING. There are many volumes of it. It is made of the same stuff stars are made from.

COMMENTARIES ON LIVING is his diary. Once in a while he writes something in his diary... a beautiful sunset, an ancient tree, or just the evening... birds coming back home... anything... a river rushing to the ocean... whatever he feels, he sometimes notes it down. That's how this book was born. It is not written systematically, it is a diary. Yet to just read it is enough to transport you to another world -- the world of beauty, or far better, beautitude. Can you see my tears?

I have not read for some time, but just the mention of this book is enough to bring tears to my eyes. I love the book. It is one of the greatest books ever written. I have said before that Krishnamurti's FIRST AND LAST FREEDOM is his best book, which he has not been able to transcend -- of course not as a book, because COMMENTARIES is only a diary, not a book in the real sense, but all the same I include it.

Sixth... is my number correct?

"Yes, Osho."

So good to hear "Yes, Osho." Just to hear yes is so good, so nourishing, so vitalizing. I cannot be thankful enough for it. And I have thousands of sannyasins around the world singing "Yes, Osho, yes!" I must consider myself the most fortunate man who has ever been on the earth, or any other planet.

Sixth... the sixth book is again called COMMENTARIES, an immense work of five volumes by Maurice Nicoll. Remember, I have always pronounced his name Morris Nickoal. Just this evening I asked Gudia what is the real, exact, proper English pronunciation -- because he was an Englishman. She said, "Nickle."

I said, "My God! My whole life I have been calling him Nickoal, just because of the spelling: N-i-c-o-l-l. I wonder how it can be pronounced Nickle. Nickoal seems to be just the right pronunciation. But right or wrong, if Gudia says so -- she is properly English -- then I will say okay. I will call him Morris Nickle... and his COMMENTARIES.

Nicoll was a disciple of Gurdjieff, and unlike Ouspensky, he never betrayed, he was not a Judas. A true disciple to the very last breath and beyond it too. The commentaries of Nicoll are vast -- I don't think anybody reads them -- thousands and thousands of pages. But if one takes the trouble one is immensely

benefited. In my opinion Nicoll's COMMENTARIES should be considered as one of the best books in the world.

Seventh: Again a book by another disciple of Gurdjieff, Hartmann. The book is OUR LIFE WITH GURDJIEFF. Hartmann -- I don't know the exact pronunciation... because I can hear a little giggle somewhere. But don't be bothered about the pronunciation. Hartmann and his wife were both disciples of Gurdjieff. Hartmann was a musician and played for Gurdjieff's dances. Gurdjieff used dances as meditations, not only for the disciples but even for the people who saw the disciples dancing.

In New York, when he performed for the first time, Hartmann was playing the piano, the disciples were dancing, and the moment when Gurdjieff shouted "Stop!" -- it was a stop exercise. Not you Devageet, you go on writing. When Gurdjieff shouted "Stop!" the dancers really stopped, in the middle of a dance! They were just on the edge of the stage. They all fell on top of one another on the floor, but still nobody moved! The audience was awestruck. They could not believe that people could be so obedient. Hartmann wrote the book OUR LIFE WITH GURDJIEFF and it is a beautiful description by a disciple. It will be helpful to anyone who is on the way.

What is the number?

"That was number seven, Osho."

Good, you are hearing.

Eighth... and do you see my way of teaching? And do you see that even when I try to annoy you it is just to teach you something of which you may not be aware right now? But someday you will feel grateful.

Seventh... is that right?

"It is number eight, Osho."

So good to be corrected by a disciple, immensely good. A master always feels blessed if a disciple corrects him. And it is only a question of numbers. When I am trying to correct you all, at least I can allow you to have a little pleasure as far as numbers are concerned. So what is the number now?

"It is number eight, Osho."

Good. Sometimes I want to laugh.... Eighth? Good.

The eighth book I am going to talk about is written by Ramanuja, a Hindu mystic. It is called SHREE PASHA. It is a commentary on BRAHMAN SUTRAS. There are many commentaries on BRAHMAN SUTRAS -- I have already talked about Badrayana's BRAHMAN SUTRAS. Ramanuja comments on him in a way which is unique.

The original book is very dry, absolutely desertlike. Of course the desert also has its beauty and its truth, but Ramanuja in his SHREE PASHA makes it a garden, an oasis. He makes it juicy. I love the book Ramanuja has written. I don't like Ramanuja himself because he was a traditionalist. I hate the traditionalists, the orthodox, from my guts. I consider them to be fanatics -- but what can I do, the book is beautiful; once in a while even a fanatic can do something beautiful. So forgive me for including it.

Ninth. I have always loved the books of P.D. Ouspensky, though I have never loved the man himself. He looked like a schoolmaster, not like a master, and can you love a schoolmaster? I tried while I was in school and failed; in college, and failed; in university, and failed. I could not do it, and I don't think anybody can love a schoolmaster -- particularly if the schoolmaster is a woman; then it is impossible! There are a few fools who even marry women who are schoolmasters! They must be suffering from the disease called by the psychologists 'masochism'; they must be searching for someone to torture them.

I don't like Ouspensky. He was exactly the schoolmaster, even when he was lecturing on the teachings of Gurdjieff. He would stand before a blackboard with a chalk in his hand, with a table and chair in front, exactly like a schoolteacher, with specs and all, nothing was missing. And the way he taught! -- I can see why so few people ever became attracted to him, although he was bringing a golden message.

Secondly, I hate him because he was a Judas. I cannot love anybody who betrays. To betray is to commit suicide, spiritual suicide. Even Judas had to commit suicide just within twenty-four hours of Jesus being crucified. Ouspensky is not my love affair, but what can I do? -- he was a capable writer, talented, a genius. This book I am going to mention was a posthumous publication. He never wanted it to be published during his lifetime. Maybe he was afraid. Maybe he thought it may not prove up to his expectations.

It is a small book, and its name is THE FUTURE PSYCHOLOGY OF MAN. He wrote in his will that the book should only be published when he was no more. I don't like the man, but I must say, in spite of myself, that in this book he almost predicted me and my sannyasins. He predicted the future psychology, and that is what I am doing here -- the future man, the New Man. This small book must become a necessary study for all sannyasins.

Tenth... am I still right?
"Yes, Osho."
Good.
The book I am going to talk about is a Sufi one, THE BOOK OF BAHAUDDIN. The original Sufi mystic, Bahauddin created the tradition of Sufism. In his small book everything is contained. It is like a seed. Love, meditation, life, death... he has not left anything out whatsoever. Meditate over it.
Enough for today.

Books I Have Loved

Chapter #11
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Okay. How many books have I referred to in the P.S. up to now?
"There have been forty books in the P.S., Osho."
Good. I am a stubborn man.

First, Colin Wilson's THE OUTSIDER. It is one of the most influential books of this century -- but the man is ordinary. He is a scholar of tremendous capacity, and yes, there are a few insights here and there -- but the book is beautiful.
As far as Colin Wilson is concerned, he himself is not an outsider; he is a worldly man. I am an outsider, that's why I love the book. I love it because although he is not part of the dimension that he talks about, he writes very very close to the truth. But remember, even if you are close to truth you are still untrue. You are either true or untrue, there is nothing in between.
The book, THE OUTSIDER, represents a great effort on the part of Wilson to understand from the outside the world of the outsider; from the outside to look into the outsider, just as if someone is peeping through your keyhole. He can see a little bit -- and Colin Wilson *has* seen. The book is worth reading -- just reading, not studying. Read it and throw it into the dustbin, because unless a book comes from a real outsider it is going to be just a far, far away echo... echo of the echo, reflection of the reflection.

The second, THE ANALECTS OF CONFUCIUS. I don't like Confucius at all, and I don't feel any guilt about not liking him. I feel really relieved that it is now on record. Confucius and Lao Tzu were contemporaries. Lao Tzu was a little older; Confucius had even gone to see Lao Tzu and came back trembling, shaken to the very roots, perspiring. His disciples asked, "What happened in the cave? ... Because you were both there and nobody else."
Confucius said, "It is good that nobody witnessed it. That man, my God, he is a dragon! He would have

killed me, but I escaped. He is truly dangerous."

Confucius is reporting truly. A man like Lao Tzu can kill you just to resurrect you; and unless one is ready to die one cannot be reborn. Confucius escaped from his own rebirth.

I have already chosen Lao Tzu, and forever. Confucius belonged to the very ordinary, mundane world. But let it be noted that I don't like him; he is a snob. It is strange he was not born in England. But anyway, China in those days WAS England. In those days England was just barbarious, there was nothing of value there.

Confucius was a politician, cunning, clever, but not really intelligent; otherwise he would have fallen at the feet of Lao Tzu, he would not have escaped. He was not only afraid of Lao Tzu, he was afraid of silence... because Lao Tzu and silence are the same.

But I wanted to include one of Confucius' most famous books, just to be fair. ANALECTS is his most important book. To me it is just like the roots of a tree, ugly but very essential -- what you call a necessary evil. ANALECTS is a necessary evil. In it he talks about the world and worldly matters, politics and all. One disciple asked him, "Master, what about silence?"

Confucius was irritated, annoyed. He shouted at the disciple and said, "Shut up! Silence? -- silence you will have in your grave. In life there is no need for it, there are many much more important things to do."

This was his attitude. You can understand why I don't like him. I pity him. He was a good man. Alas, he came so close to one of the greatest, Lao Tzu, and yet missed! I can only shed a tear for him.

Third: Kahlil Gibran wrote many books in his mother tongue. Those that he wrote in English are well known: the most famous, THE PROPHET and THE MADMAN... and there are many others. But he wrote many in his own language, few of which are translated. Of course translations cannot be the same, but Kahlil Gibran is so great that even in translation you can find something valuable. I am going to refer to a few translations today. The third is Kahlil Gibran's THE GARDEN OF THE PROPHET. It is a translation, but it reminds me of the great Epicurus.

I don't know that anybody except me has ever called Epicurus great. He has been condemned down the ages. But I know that when the masses condemn a man there is bound to be something great in him. Kahlil Gibran's book, THE GARDEN OF THE PROPHET reminds me of Epicurus because he used to call his commune The Garden. Everything a person does represents him. Plato called his commune The Academy -- naturally; he was an academician, a great intellectual philosopher.

Epicurus called his commune The Garden. They lived under the trees, under the stars. Once the king came to see Epicurus because he had heard how these people are immensely happy. He wanted to know, he was curious as to why these people were so happy: What could be the cause? -- because they didn't have anything. He was puzzled, because they were really happy, they were singing and dancing.

The king said, "I feel very pleased with you and your people, Epicurus. Would you like a gift from me?"

Epicurus said to the king, "If you come again, you could bring a little butter, because for many years my people have not known butter. They are eating just bread without butter. And one thing more: if you come again please don't stand like an outsider; at least for the time you are here become part of us. Participate, be one of us. Dance, sing. We don't have anything else to offer you."

Kahlil Gibran's book reminds me of Epicurus. I am sorry that I have not mentioned Epicurus, but I am not responsible for it. His book was burned, destroyed by the Christians. All the copies that were available were destroyed hundreds of years ago. So I cannot mention his book, but I have brought him in through Kahlil Gibran and his THE GARDEN OF THE PROPHET.

Fourth... good... another translation of Kahlil Gibran, THE VOICE OF THE MASTER. It must have been a very beautiful book in the original, because even in translation here and there are traces of beauty, footprints. But that is bound to be so. The language that Kahlil Gibran spoke is very close to the language of Jesus. They are neighbors. Kahlil Gibran's home was Lebanon. He was born in the hills of Lebanon, under the cedars. They are the greatest trees in the world. Looking at a cedar of Lebanon you can believe van Gogh, that trees are the desire of the earth to reach the stars. They are hundreds of feet high and thousands of years old.

Kahlil Gibran represents Jesus in some way; he belongs to the same dimension, although he was not a christ. He could have been. Just like Confucius, he also missed. There were people alive in Gibran's lifetime to whom he could have gone, but the poor fellow was roaming in the dirty streets of New York. He should have gone to Maharshi Ramana, who was still alive, who was a christ, a buddha.

Fifth is Maharshi Ramana's book. It is not much of a book, just a small pamphlet titled WHO AM I?

Ramana was neither a scholar nor was he educated very much. He left home when he was only seventeen and never returned. Who returns to the ordinary home when one has found the real home? His method is a simple inquiry into your innermost core by asking, "Who am I?" He is really the founder of the enlightenment intensive, not some American fellow -- or fella -- who pretends to be the inventor of it.

I have said it is not a great book, but the man is great. Sometimes I mention books which are great, written by a little man, very mediocre. Now I am mentioning a really great man who wrote a very small book, just a few pages, a pamphlet. Otherwise he was always silent; he spoke very little, just once in a while. Kahlil Gibran would have been immensely benefited if he had gone to Maharshi Ramana. Then he would have heard THE VOICE OF THE MASTER. Maharshi Ramana would also have been benefited by Kahlil Gibran, because he could write like nobody else. Ramana was a poor writer; Kahlil Gibran was a poor man but a great writer. Both together would have been a blessing to the world.

Sixth, THE MIND OF INDIA, by Moorehead and Radhakrishnan. Moorehead knew nothing of India, neither did Radhakrishnan, but strangely they wrote a beautiful book, very representative of the whole Indian heritage. Just the peaks are missing, as if a bulldozer had been going on and on destroying all the peaks of the Himalayas and making a plain. Yes, both of these fellows have done the work of a bulldozer. If somebody knows the spirit of India -- I cannot call it the mind -- then the title of the book should be THE NO-MIND OF INDIA.

But although the book does not represent the highest, it still represents the lowest, and the lowest is the majority, ninety-nine point nine percent. So it really represents almost all of India. It is beautifully written but it is only guesswork. One was an Englishman, the other an Indian politician -- a great combination! And both together they wrote this book THE MIND OF INDIA.

Seventh. Now at the very end of our long list I introduce you to two books of which I think you must have already tasted: Lewis Carroll's ALICE IN WONDERLAND, and the eighth is ALICE THROUGH THE LOOKING GLASS. Both are nonserious, that's why I love them. Both are written for children, that's why I immensely respect them. Both are full of beauty, grandeur, mystery and small parables which can be understood on many many levels. I have always loved one parable, for example....

Alice comes to the King -- or perhaps it was the Queen, it does not matter -- and the King asks Alice, "Did you meet my messenger coming towards me on the way?"

Alice says, "I met nobody, sir."

The King then says, "Then he must have reached here by now."

Alice could not believe her ears, but just out of respect, amazed, Alice still remained silent, quite an English lady.

Gudia, are you there? Just the other day you were asking me, "Is there still an English lady in me, Osho?" Just a little bit, nothing much -- nothing to worry about. And a little bit is good.

Alice must have been a perfect English lady. Out of formality she did not even giggle. She had said that she had met nobody, and the King thinks that she had met somebody called Nobody. My God, he thinks that Nobody is a man, that Nobody is somebody...! Again Alice says, "Sir, did I not tell you that I met nobody? Nobody is nobody!"

The King laughed and said, "Yes, of course nobody is nobody, but why has he not arrived yet?"

Such beautiful small parables in both the books, ALICE IN WONDERLAND and ALICE THROUGH THE LOOKING GLASS. And the most strange fact to remember is that Lewis Carroll was not the real name... because he was a mathematician and a schoolmaster; hence he used a pseudo-name. But what a calamity, the pseudonym has become a reality to the whole world and the real man is completely forgotten. It is strange that a mathematician and schoolmaster could write such beautiful books.

You will wonder why I am including them. I am including them because I want to say to the world that to me, Jean-Paul Sartre's BEING AND NOTHINGNESS and Lewis Carroll's ALICE IN WONDERLAND are all the same. It does not matter. In fact, if I have to choose between the two I will choose ALICE IN WONDERLAND and throw BEING AND NOTHINGNESS in the ocean, so far away in the Pacific that nobody will find it again. To me these two small books have great spiritual value. Yes, I'm not joking... I mean it.

Ninth... again and again I come back to Kahlil Gibran. I have loved him and would have liked to help him. I have even waited for him, but he is not born yet. He will have to seek for some other master in the future. THE WANDERER is my choice for this number.

THE WANDERER, by Kahlil Gibran, is a collection of parables. The parable is the oldest method of saying that which is profound; that which cannot be said can always be said in a parable. It is a beautiful collection of small stories.

What a con-man I am! Even with closed eyes I am watching Devageet not only trying to say things -- he is even using his leg, which is not very gentlemanly, and behind the back of a master...! What to do, this is how the world is.

This is beautiful, Ashu. Just remind me of the number.

"We were talking about number nine, Osho."

Tenth: Another book by Kahlil Gibran, THE SPIRITUAL SAYINGS. Now I must object, even though the objection is against Kahlil Gibran whom I love. He cannot be allowed to write 'spiritual sayings'. Spiritual? -- although the book is beautiful it would have been better if he had called it BEAUTIFUL SAYINGS. Beautiful, not spiritual. To call it spiritual is just absurd. But still I love the book, just as I love all absurdities.

I am reminded of Tertullian, whose book -- forgive me -- I have not included. It was impossible for me to include them all, but at least I can mention his name. Tertullian's famous saying is: *credo quia absurdum* -- I believe because it is absurd. I don't think there is another saying in all the languages of the world which is more pregnant than this one. And Tertullian is a Christian saint! Yes, when I see beauty I appreciate it -- even in a Christian saint.

Credo quia absurdum -- this should be written in diamonds, not even in golden letters. Gold is too cheap. This saying: I believe because it is absurd, is so valuable. Tertullian could have written a book entitled SPIRITUAL SAYINGS but not Kahlil Gibran.

Kahlil Gibran should meditate. It is time for him to meditate, as it is time for me to stop speaking... but I cannot for the simple reason that I have to complete the number fifty.

Tenth... am I right, Devageet?

"Actually we've done fifty. That was number ten, Osho."

Then I will do fifty-one, because I cannot leave this one out. It is impossible, number or no number. You can do the same as I did: do a misnumbering somewhere, and come to the same number as I am coming to.

Eleven, Samuel Beckett's WAITING FOR GODOT. Now nobody knows what 'Godot' means, just as nobody knows what 'God' means. In fact Beckett did a great job inventing the word Godot for God. Everybody is waiting for nothing because God does not exist. Everybody is waiting, waiting, waiting... and waiting for nothing. That's why even though the number was complete I wanted to include this book WAITING FOR GODOT.

Now wait just for two minutes.... Thank you.

Books I Have Loved

Chapter #12
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Okay, now this is the post-postscript. It is hard to understand my difficulty. As far as I can remember I have always been reading and doing nothing, day in, day out, for almost half a century. Naturally, to select is almost an impossible task. But I have undertaken it during these sessions, so the responsibility is yours.

First, Martin Buber. I would not have been able to forgive myself if Martin Buber was not included. As a penance I include his two books: first, TALES OF HASSIDISM. What D.T. Suzuki did for Zen, Buber has done for Hassidism. Both have done a tremendous service for seekers. But Suzuki became enlightened; sorry to say, Buber could not.

Buber was a great writer, philosopher, thinker, but all those things are toys to play with. Still, I pay my respects to him by including his name, because without him the world would not have even known the word Hassid.

Buber was born into a Hassidic family. From his very childhood he was raised among Hassids. It was in his very blood, bones, in his marrow, so when he relates it it sounds so true, although he is only describing what he has heard, nothing more. He has heard correctly; that must be on record. Even to hear correctly is very difficult, and then to report to the world at large is even more difficult, but he has done it beautifully.

Suzuki is enlightened, Buber is not -- but Suzuki is not a great writer, Buber is. Suzuki is an ordinary writer. Buber towers very high as far as the art of writing is concerned. But Suzuki knows, and Buber knows not; he is only relating the tradition in which he was brought up... of course, relating authentically.

TALES OF HASSIDISM should be read by all seekers of truth. These tales, small stories, have such a flavor. It is different from Zen, it is also different from Sufism. It has its own flavor, unborrowed from anyone, uncopied, unimitated. The Hassid loves, laughs, dances. His religion is not of celibacy, but of celebration. That's why I find a bridge between my people and the Hassids. It is not accidental that so many Jews have come to me; otherwise, I am always shattering the heads of the Jews as much as I can... and still they know that I love them. I love the essential in Judaism, that is Hassidism. Moses had not heard of it of course, but he was a Hassid; whether he knew it or not does not matter. I declare him to be a Hassid -- and so I declare Buddha, Krishna, Nanak and Mohammed. Hassidism came after Baal Shem. The word does not matter, the spirit matters.

Martin Buber's second book, I AND THOU, is his most famous work, the book for which he was given the Nobel prize. Forgive me, but I disagree with it completely. I mention it because it is a beautiful work, written artistically, with great profundity and sincerity. But still there is no soul in it, because the soul was missing in Buber himself. How could the poor man manage to bring it into his book, his masterpiece?

I AND THOU is very much respected by the Jews because they think it represents their religion. It does not represent any religion at all, neither Jew nor Hindu; it only represents the ignorance of the man called Martin Buber. But the man was certainly an artist, a great genius. When a genius starts writing about something of which he knows nothing, he can still produce a masterpiece.

I AND THOU is basically wrong because Buber says it is a dialogue between man and God. I AND THOU...! Nonsense! There cannot be any dialogue between man and God, there can only be silence. Dialogue? What will you talk to God about? The devaluation of the dollar? or Ayatollah Ruhollah Khomeini? What are you going to have a dialogue with God about? There is nothing you can talk about. You can simply be in a state of awe... utter silence.

There is no 'I' and there is no 'Thou' in that silence; hence I refute not only the book but even the title. I AND THOU...? That means one remains still separate. No, it is like a dewdrop slipping from a lotus leaf into the ocean. The dewdrop disappears, or in other words becomes the ocean, but there is no I and Thou. Either there is only I or there is only Thou. But when there is no I, there cannot be any Thou, it won't have any meaning. If there is no Thou, there can be no I either, so in fact there is only silence... this pause.... My being silent for a moment says much more than what Martin Buber tries to say in I AND THOU, and fails. But even though it is a failure, it is a masterpiece.

Third... Martin Buber was a Jew, and other Jews are standing in the queue. My God, what a long line, and poor Devageet and Ashu... after all, they have to eat too, they can't just live on my words. So I will be quick. I will try to disperse as many as I can. But a few are very stubborn, and I know they won't go away unless I say something about them.

The man second to Martin Buber is one of the most stubborn -- not more stubborn than me. Perhaps I was a Jew in one of my past lives; must have been. This man is Karl Marx. The book he is holding in his hand is DAS KAPITAL.

This is the worst-written book ever. But in a way it is a great book, because it dominates millions of people. Almost half the world is communist, and the other half you cannot be certain about. Even people who are not communist, deep down they feel that there is something good in communism. There is nothing good in it. It is the exploitation of a great dream. Karl Marx was only a dreamer -- not an economist, not at all -- just a dreamer; a poet, but a poet of third-rate quality. He is not a great writer either. Nobody reads DAS KAPITAL. I have come across many famous communists, and I have asked them, looking deep into their eyes, "Have you read DAS KAPITAL?" Not a single one has said yes.

They said, "Only a few pages.... We have so many other things to do, we cannot read such a big book." Thousands of pages, and all rubbish, written neither logically nor rationally, but as if someone had gone insane. Karl Marx goes on writing anything that happens in his mind. Sitting in the British Museum, surrounded by thousands of books, he went on writing and writing. You know, it was almost an everyday ritual that he had to be dragged out of the museum at closing time. He had to be forced to leave; otherwise he would not go. Once in a while he was even taken out unconscious.

Now this man has become a god! There is something like an unholy trinity: Karl Marx, Friedrich Engels, and of course Lenin -- these three people have become almost like gods to millions of people on the earth. It is a calamity, but I still mention the book -- not that you should read it, but so that you do not. Underline what I have said: *Do not read it*. You are already in a mess. Enough of it. No need for DAS KAPITAL.

Fourth: Remember that Marx is also a Jew. This is a whole line of Jews. Fourth, Sigmund Freud, another Jew. His great work is LECTURES ON PSYCHOANALYSIS. I don't like the word analysis, nor do I like the man, but he managed to create a great movement just like Karl Marx. He is also one of the dominant figures of the world.

Jews have always dreamed of dominating the world. They are really dominating. The three most important men who can be said to be dominating this age are Karl Marx, Sigmund Freud, and Albert Einstein. All three are Jews. The Jews have achieved their dream, they are dominating. But Marx is wrong as far as economics is concerned; Freud is wrong because mind is not to be analyzed, but to be put aside so that you can enter into the world of no-mind.

Albert Einstein is of course right in his theories about relativity, but he proved himself to be utterly foolish when he wrote a letter to President Roosevelt proposing to make the atom bomb. Hiroshima and Nagasaki -- the thousands of people who died there, burned alive, are all pointing towards Albert Einstein. It was his letter that started the process of making atom bombs in America. He could never forgive himself; that is the good part of the man. At least he realized that he had committed one of the greatest sins possible. He died in utter frustration. Before he died he said, "I would never, never, never again like to be born a physicist, but only to be a plumber."

And he was one of the greatest minds in the whole history of man. Why was he so frustrated with being a physicist? Why? For the simple reason that he was not conscious of what he was doing. He became aware only when it was too late.... That is the way of unconscious man: he becomes aware only when it is too late. The conscious man is aware beforehand.

Fifth... I have so many Jews waiting it is so difficult: whom to choose and whom not to choose? And you know Jews are not easy people to deal with. I should rather drop the whole line than bother. So I will start with something else. Be finished with the Jews, at least for the moment. Disperse all of you! I am talking to the Jews, not to you.

Fifth: I was worried that I may not be able to mention Gurdjieff's book MEETINGS WITH REMARKABLE MEN. Thank God for this P.P.S. This is a great work.

Gurdjieff traveled all over the world, particularly in the Middle East and India. He went up to Tibet; not only that, he was the teacher of the late Dalai Lama... not the present one -- he is a fool -- but the previous one. Gurdjieff's name in Tibetan is written as Dorjeb, and many people thought that Dorjeb was someone else. He is none other than George Gurdjieff. Because this fact was known to the British government -- that Gurdjieff had been in Tibet for many years; not only there, but had been living in the palace at Lhasa for many years -- they prevented him from staying in England. He originally wanted to stay in England but was

not allowed.

Gurdjieff wrote this book MEETINGS WITH REMARKABLE MEN as a memoir. It is a tremendously respectful memory to all those strange people he had met in his life -- Sufis, Indian mystics, Tibetan lamas, Japanese Zen monks. I must mention to you that he did not write of them all; he left many out of the account for the simple reason that the book was going to be in the marketplace and it had to fulfill the demands of the market.

I don't have to fulfill anybody's demands. I am not a man who worries at all about the market, hence I can say that he left out the really most remarkably significant people from his account. But whatsoever he wrote is still beautiful. It still brings tears to my eyes. Whenever something is beautiful my eyes fill with tears; there is no other way to pay homage.

This is a book that should be studied, not just read. In English you don't have a word for *path*; it is a Hindi word which means reading and reading the same thing every day for your whole life. It cannot be translated as reading, particularly in the West where you read a paperback and once you have read it you throw it away or leave it on the train. It cannot be translated as study either, because study is a concentrated effort to understand the meaning of the word, or words. 'Path' is neither reading nor study, but something more. It is repeating joyously, so joyously that it penetrates to your very heart, so it becomes your breathing. It takes a lifetime, and that's what is needed if you want to understand real books, books like Gurdjieff's MEETINGS WITH REMARKABLE MEN.

It is not a fiction like DON JUAN -- a fictitious man created by an American fellow, Carlos Castaneda. This man has done a great disservice to humanity. One should not write spiritual fictions for the simple reason that people start thinking that spirituality is nothing but a fiction.

MEETINGS WITH REMARKABLE MEN is a real book. A few of the people Gurdjieff mentions are still alive; I have met a few of them myself. I am a witness to the fact those people are not fictitious, although I cannot forgive even Gurdjieff for leaving out the most remarkable people he met.

There is no need to compromise with the marketplace; there is no need to compromise at all. He was such a strong man, I wonder why he compromised, why he omitted the really important people. I have met a few people that he omitted from the book, who themselves told me that Gurdjieff had been there. They are very old now. But still the book is good -- half, incomplete, but valuable.

Sixth: I have always loved a book whose author is unknown; he is anonymous, although it is known to have been written by a disciple of Kabir. It does not matter who wrote it, but whoever did so must have been enlightened; that much can be said without any hesitation.

It is a small book of poems, very poorly written. Maybe the man was not very educated, but that too does not matter. What matters is the matter in it. Yes, the matter matters -- the content. The book is not even published. The people who have it in their possession are against publishing it, and I can understand their feelings and completely agree with them. They say that when a book is published it becomes part of the marketplace, and they do not want it to be published. If anyone wants the book he can come and write it down in his own handwriting. So there are many handwritten copies around in India, but they have all promised not to publish it. Publication certainly does something to a book; it becomes mechanical, it loses something while going through the press. It loses its spirit; it comes out as a corpse.

There was no name to this book; because it was never published no title was needed. I asked the people who have the original copy, "What do you call it?"
They replied, "THE GRANTHA."

Now, THE GRANTHA will have to be explained to you. It is an ancient word from when books were written on leaves, not on paper. Certain leaves can be used for writing and when you tie those leaves together that is called a GRANTHA. 'Tying down' is the exact meaning of THE GRANTHA -- 'tying down the leaves'.

The book has a few immensely valuable statements. I will just acquaint you with a few. One, it says: That which can be said, don't bother about it, it can't be true. Truth cannot be said. Second: God is only a word -- significant, but not existent. God is only a symbol representing an experience, not an object. Third: Meditation is not mentation, it is not of the mind. On the contrary, to drop the mind is to meditate. And so on and so forth.

I wanted to mention THE GRANTHA because it is nowhere mentioned and it has never been translated.

Seventh... am I still correct in my numbers?

"Yes, Osho."

I am against Karl Marx and Friedrich Engels but I must appreciate the book by these two men, THE COMMUNIST MANIFESTO -- and remember, I am not a communist! You cannot find a more anti-communist man than me, but still I love this small book, THE COMMUNIST MANIFESTO. I love the way it is written -- not the content but the style.

You know I have multidimensional likes and I will appreciate even style. Buddha would have closed his eyes and ears, Mahavira would have run away: style...? But I am in my own category. Yes, I love the style THE COMMUNIST MANIFESTO is written in, and I hate the content. Do you understand me? One can love the dress and yet hate the person. That's actually the case with me. The last sentence in THE COMMUNIST MANIFESTO is: Proletariat of the world unite. You have nothing to lose but your chains, and you have a world to win.

Do you see the style? The strength of saying the thing: Unite! You have nothing to lose but your chains, and a world to win. That's what I say to my sannyasins, though I do not say unite, I say: Just be -- and you have nothing to lose but your chains.

And I don't say that you have to win the world -- who cares, who bothers! Can you persuade me to become Alexander the Great or Napoleon Bonaparte or Adolph Hitler or Joseph Stalin or Mao Tse-tung? There is a long line of all these idiots and I don't want to have anything to do with them. I don't say to my sannyasins: Win -- there is nothing to win. Just be -- that is my manifesto. Be, because in being you have already achieved all.

Eighth... am I still right?

"Yes, Osho."

Good. Are you still managing? Have you preplanned? -- because I don't hear you whispering today. Whisper a little, it feels good.

Eighth, the book by Marcel, THE MYTH OF SISYPHUS. I am not a religious man in the ordinary sense; I am religious in my own way. So people will wonder why I am including books which are not religious. They are, but you have to dig deep, and then you will find their religiosity. The myth of Sisyphus is an ancient myth, and Marcel used it for his book. Let me relate it to you.

Sisyphus, a god, was thrown out of heaven because he disobeyed the supreme God and was punished. The punishment was that he had to carry a big rock from the valley to the top of a mountain which was so small at the summit that each time he reached it with the huge rock and tried to put it down, the rock started rolling down to the valley again. Sisyphus has to go down to the valley again to carry the rock, huffing and puffing, perspiring.... A meaningless job... knowing perfectly well it will slip again, but what to do?

This is the whole story of man. That's why I say if you dig you will find pure religion in it. This is the situation of man, and has always been so. What are you doing? What is everybody else doing? Carrying a rock to a point where it always and always slips back to the same valley, perhaps even a little deeper every time. And next morning, after breakfast of course, you carry it again. And you know while carrying it what is going to happen. It slips again.

The myth is beautiful. Marcel has introduced it again. He was a very religious person. In fact, he was the real existentialist, not Jean-Paul Sartre, but he was not a slogan-monger so he never came to the front. He remained silent, wrote silently, died silently. Many people in the world do not know that he is no more. He was such a silent man -- but what he has written, THE MYTH OF SISYPHUS, is very eloquent. THE MYTH OF SISYPHUS is one of the greatest works of art ever produced.

Ninth: I am reminded again and again, I don't know why, that I have to include Bertrand Russell. I have loved him always, also knowing perfectly well that we are poles apart -- in fact diametrically opposite to each other. Perhaps that's the reason. Opposite poles attract each other. Do you see again tears in my eyes? They are for Bertrand Russell -- Bertie as he was known to his friends. His is the ninth book, THE HISTORY OF WESTERN PHILOSOPHY.

Nobody had previously done such a work as far as Western philosophy is concerned. Only a philosopher could do it. Historians have tried, and there are many histories of philosophy, but none of the historians was a philosopher. This is the first time a philosopher of the category of Bertrand Russell has also written a history -- THE HISTORY OF WESTERN PHILOSOPHY. And he is so sincere that he does not call it THE HISTORY OF PHILOSOPHY, because he knows perfectly well that he knows nothing of Eastern philosophy. He simply, humbly states what he knows, also stating that it is not the whole history of

philosophy but only the Western part, from Aristotle to Bertrand Russell.

I don't love philosophy, but Russell's book is not only a history but a work of art. It is so systematic, so aesthetic, such a beautiful creation, perhaps because basically Russell was a mathematician.

India still needs a Bertrand Russell to write of Indian philosophy and its history. There are many histories, but they are written by historians, not philosophers, and obviously a historian is only a historian; he cannot understand the profundity and the inner rhythm of the moving thought. Radhakrishna has written a HISTORY OF INDIAN PHILOSOPHY, perhaps hoping it will become something like Bertrand Russell's book, but it is a theft. The book was not written by Radhakrishna, it was the thesis of a poor student of whom, he, Radhakrishna, was the examiner, and he stole the whole thesis. There was a case against him in the court, but the student was so poor that he could not fight the case. He was given enough money by Radhakrishna to be hushed up.

Now, such people cannot do justice to Indian philosophy. A Bertrand Russell is needed by India, by China... particularly these two countries. The West is fortunate to have a revolutionary thinker like Bertrand Russell, who could and did write the most beautiful narrative describing the whole progression of Western thought from Aristotle to himself.

Tenth. The tenth book that I am going to talk about now is again not a so-called religious book. It is religious only if you meditate over it... if you don't read it, but meditate over it. It is as yet untranslated being still in the original Hindi, THE SONGS OF DAYABAI.

I was feeling a little guilty because I had mentioned Rabiya, Meera, Lalla, Sahajo, and I have left only one more woman worth mentioning: Daya. Now I feel relieved.

THE SONGS OF DAYA. She was a contemporary of Meera and Sahajo, but she is far more profound than either of them. She is really beyond numbers. Daya is a little cuckoo -- but don't be worried.... In fact in India the cuckoo is called *koyal*, and it does not have the meaning of being nuts. Daya is really a cuckoo -- not nuts, but a sweet singer like the Indian koyal. On an Indian summer night, the distant call of the cuckoo; that's what Daya is... a distant call in the hot summer of this world.

I have spoken on her; perhaps someday it will be possible to translate it. But I am afraid it may not be possible, because how can one translate these poets and singers? The East is pure poetry, and the West and all its languages are all prose, pure prose. I have never come across real poetry in English. Sometimes I listen to the great classical Western musicians... the other day I was listening to Beethoven, but I had to stop in the middle. Once you have known Eastern music then there is nothing comparable to it. Once you have heard the Indian bamboo flute then everything else is just ordinary.

So I don't know whether these singers, poets and madmen of whom I have spoken in Hindi will ever be translated, but I cannot resist mentioning their names. Perhaps the very mentioning will create the situation for their being translated.

Books I Have Loved

Chapter #13
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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The first book today is Irving Stone's LUST FOR LIFE. It is a novel based on the life of Vincent van

Gogh. Stone has done such a tremendous work that I don't remember anybody else doing the same. Nobody has written so intimately about somebody else, as if he is writing from his very own being.

LUST FOR LIFE is not just a novel, it is a spiritual book. It is spiritual in my sense, because to me all dimensions of life have to be incorporated into a single synthesis; only then one is spiritual. The book is written so beautifully that the possibility that even Irving Stone will be able to transcend it is remote.

After that book he wrote many others, and my second book today is also by Irving Stone. I count it second because it is secondary, not of the quality of LUST FOR LIFE. It is THE AGONY AND THE ECSTASY, again based on another life in the same way. Perhaps Stone was thinking that he would be able to create another LUST FOR LIFE, but he failed. Although he failed, the book stands second -- not to any other but to his own. There are hundreds of novels written on the lives of artists, poets, painters, but none of them reaches even to the height of the second book, what to say of the first. Both are beautiful, but the first is of transcendental beauty.

The second book is a little lower, but it is not the fault of Irving Stone. When you know that you have written a book like LUST FOR LIFE, the ordinary human instinct is to imitate oneself, to create something of the same order, but the moment you imitate it cannot be the same. When he wrote LUST he was not imitating, he was a virgin island. When he wrote THE AGONY AND THE ECSTASY he was imitating himself, and that is the worst imitation. Everybody does it in their own bathroom, looking in the mirror.... That's what one feels about his second book. But I say even though it is only a reflection in the mirror, it reflects something of the real; hence I count it.

I was just asking Gudia whose life Irving Stone had written about in THE AGONY AND THE ECSTASY, because as far as I am concerned I have completely forgotten. That too is very rare; I don't forget easily. I forgive easily but I don't forget easily. Whose life did he write about, do you know, Devaraj? Was it Gauguin?

"It was Michelangelo, Osho."

Michelangelo? A great life. Then Stone has missed much. If it had been Gauguin then it would have been okay, but if it is Michelangelo then I am sorry; even I cannot forgive him. But he writes beautifully. His prose is like poetry, although the second book is not of the same quality as LUST FOR LIFE. It cannot be for the simple reason that there has never been a man like Vincent van Gogh. That Dutch fellow was just inimitable! He stands alone. In the whole sky full of stars he shines alone, separately, uniquely in his own way. To write a great book on him is easy, and it would have been so on Michelangelo, but Stone was trying to imitate himself; hence he missed. Never be an imitator. Do not follow... not even yourself.

Just be
moment to moment
not knowing
who you are...
and where you are.
That's what it means
to be my people.

Poor Chetana, I have told her that my clothes have to be snow-white. She is my washerwoman. She does whatsoever she can, whatsoever is possible.

Today I am immeasurably happy finding myself again in the Himalayas. I wanted to die in the Himalayas just as Lao Tzu did. It is wonderful to be alive in the Himalayas, it is even more wonderful to die in the Himalayas. The snow, wherever it is, represents the purity of the Himalayas, the virginity.... Tomorrow never comes, so there is no need to worry. With me it is always today, and this very moment we are in that world of the Himalayas.

Michelangelo must have liked white marble; he has carved a statue of Jesus out of it. No other man has carved such beautiful images, so it should not have been difficult for Stone to write a beautiful story about Michelangelo. But he missed the point only because he was imitating himself. Alas, if he could have forgotten his first book, he would have produced another LUST FOR LIFE.

Third, Leo Tolstoy's RESURRECTION. For his whole life, Leo Tolstoy was concerned, immensely

concerned with Jesus; hence the title, RESURRECTION. And Leo Tolstoy has really created a tremendous work of art. It has been a bible to me. I can still see myself when I was young continuously carrying Tolstoy's RESURRECTION with me. Even my father became worried. "It is okay to read a book," he said to me one day, "but why do you go on carrying this book the whole day? You have read it."

I said, "Yes, I have read it, not only once but many times. But I am going to carry it with me."

My whole village knew about it, that I was continuously carrying a certain book called RESURRECTION. They all thought I was mad -- and a madman can do anything. But why was I carrying RESURRECTION the whole day? -- and not only during the day, but during the night too. The book was with me by my bed. I loved it... the way Leo Tolstoy reflects the whole message of Jesus. He succeeds far more than any of the apostles except Thomas -- and about that I am going to talk just after RESURRECTION.

The four gospels particularly included in The Bible miss the whole spirit of Jesus. RESURRECTION is far better. Tolstoy really loved Jesus and love is magic, particularly because when you love someone time disappears. Tolstoy loved Jesus so much that they become contemporaries. The gap is big, two thousand years, but it disappears between Tolstoy and Jesus. It rarely happens, very very rarely, that's why I used to carry that book in my hand. I no longer carry that book in my hand, but in my heart it is still there.

Fourth, the fifth gospel. It is not recorded in The Bible; it has just been found in Egypt: NOTES ON JESUS, by Thomas. I have spoken about it because I immediately fell in love with it. Thomas, in his NOTES ON JESUS, is so simple that he cannot be inaccurate. He is so direct, immediate, that he is not, only Jesus is.

Do you know that Thomas was the first disciple to reach India? Indian Christianity is the oldest in the world, older than the Vatican. And the body of Thomas is still preserved in Goa -- a strange place, but beautiful, very beautiful. That's why all the outsiders called hippies have become attracted towards Goa. There is no other place... no other beaches so pure and beautiful as in Goa.

The body of Thomas is still preserved, and it is a miracle how it is preserved. Now we know how to preserve a body, to freeze it, but Thomas' body is not frozen; some ancient method that was used in Egypt, in Tibet, has been used in this case too. Scientists have not yet been able to discover -- such chemicals have been used... or even whether any chemicals were used or not. Scientists are great! They can reach to the moon, but they cannot make a fountain pen which does not leak! About small things they are failures.

I am not a scientist. Yesterday, even when I said "Okay," it was not okay. I simply said it because I love you and I did not want to cause any trouble. I don't know anything about machinery or chemistry, I only know myself. When everything around me is going perfectly there is a transcendence. I know through that transcendence that everything is going perfectly. If something is wrong, I have to come down again.

Let me explain to you the whole Eastern concept of coming down. A man is born only if something is wrong... if something is wrong with him. If nothing is wrong he is not born; he moves to the source, disappears in the cosmos.

The day before yesterday everything functioned perfectly. It did not happen yesterday. First I said "Okay"; that was not true. But I can lie because I love -- I did not want to disappoint you. At the end too I said, "Great, you can end it," but there was nothing to end because it had not even begun. I have to tell you this so it is not repeated again. Please don't force me to lie. I am not British, not an Englishman; even for etiquette's sake it is hard for me, really hard to lie. Help me so that I can say the truth. At this moment things are going really beautifully -- and I am not speaking like an Englishman -- really beautifully.... You know me, the seducer.

Fifth -- another book by Leo Tolstoy. One of the greatest in all the languages of the world, WAR AND PEACE. Not only the greatest but also the most voluminous... thousands of pages. I don't know that anybody reads such books except myself. They are so big, so vast, they make you afraid.

But Tolstoy's book has to be vast, it is not his fault. WAR AND PEACE is the whole history of human consciousness -- the whole history; it cannot be written on a few pages. Yes, it is difficult to read thousands of pages, but if one can one will be transported to another world. One will know the taste of something classic. Yes, it is a classic.

Sixth. Today it seems I am surrounded by Russians. The sixth is Maxim Gorky's THE MOTHER. I don't like Gorky; he is a communist, and I hate communists. When I hate I simply hate, but the book THE

MOTHER, even though written by Maxim Gorky, I love it. I have loved it my whole life. I had so many copies of that book that my father used to say, "Are you mad? One copy of a book is enough, and you go on ordering more! Again and again I see a postal package and it is nothing but another copy of THE MOTHER by Maxim Gorky. Are you mad or something?"

I said to him, "Yes, as far as Gorky's THE MOTHER is concerned, I am mad, utterly mad."

When I see my own mother I remember Gorky. Gorky must be counted as the suprememost artist of the whole world. Particularly in THE MOTHER he reaches to the highest peak of the art of writing. Nobody before and nobody after.... He is just like a Himalayan peak. THE MOTHER is to be studied, and studied again and again; only then slowly it seeps through you. Then slowly slowly you start feeling it. Yes, that's the word: feeling it -- not thinking, not reading, but feeling. You start touching it, it starts touching you. It becomes alive. Then it is no longer a book, but a person... a person.

The seventh is another Russian, Turgenev, and his book FATHERS AND SONS. This has been one of my love affairs. I have loved many books, thousands of books, but none like Turgenev's FATHERS AND SONS. I used to force my poor father to read it. He is dead; otherwise I would have asked him to forgive me. Why did I force him to read the book? That was the only way for him to understand the gap between himself and me. But he was really a wonderful man; he used to read the book again and again just because I said. It wasn't once he read it, but many times. And not only did he read the book, but at least between him and me the gap was bridged. We were no longer father and son. That ugly relationship of father and son, mother and daughter, and so on... at least with me my father dropped it, we became friends. It is difficult to be friends with your own father, or your own son; the whole credit goes to him, not to me.

Turgenev's book FATHERS AND SONS should be read by everyone, because everyone is entangled in some kind of relationship -- father and son, husband and wife, brother and sister, ad nauseam... yes, it creates nausea. The whole business of 'family' in my dictionary should mean 'nausea'. And yet everybody is pretending, "How beautiful...." Everybody is pretending to be English, British.

Eighth, D.H. Lawrence. I always wanted to talk about his book, but I was afraid whether my pronunciation was right or not. Please don't laugh about it. My whole life I have called it THE PHONIX because that is how it is spelled. Just this morning I asked Gudia, "Be good to me Gudia" -- which is rare! "What is the pronunciation of this word?"

She said, "Pheenix!"

I said, "My God! Pheenix? And my whole life I have wasted calling it phonix...!" That is my eighth book, THE PHOENIX. Okay, I will change my pronunciation at least to make it appear to be English.

THE PHOENIX. This is a wonderful book, one which is written only once in a while... only once after decades, or even centuries.

Ninth, another book by D.H. Lawrence. THE PHOENIX is great, beautiful, but not my ultimate choice. My ultimate choice is his book PSYCHOANALYSIS AND THE UNCONSCIOUS, which is rarely read. Now, who is going to read this book? The people who read novels are not going to read it, and the people who read psychoanalysis will not read it because they don't consider Lawrence to be a psychoanalyst. But I read it. I am neither a fan of novelists, nor mad about psychoanalysts. I am free from both. I am absolutely free. I love this book.

My eyes are beginning to collect dewdrops. Please don't interrupt.

PSYCHOANALYSIS AND THE UNCONSCIOUS has been and will be one of my most beloved and cherished books. Although I don't read anymore, if I were to read again that would be the first book that I would read. Not the Vedas, not The Bible, but PSYCHOANALYSIS AND THE UNCONSCIOUS... and do you know, the book is *against* psychoanalysis.

D.H. Lawrence was really a revolutionary, a rebel. He was far more revolutionary than Sigmund Freud. Sigmund Freud is middle class. I will not say more than that, so don't wait. In saying 'middle class' I have said everything mediocre. That is the meaning of middle class: just in the middle. Sigmund Freud is not a rebel in the real sense; Lawrence is.

Good. Don't be worried about me and my tears. It is good to have tears once in a while, and I have not wept for so long.

Tenth: Arnold's LIGHT OF ASIA. I have to talk about two more books, and even if I die I will complete

my discourse.

Eleventh. My eleventh choice is BIJAK. BIJAK is Kabir's selection of songs. BIJAK means 'the seed' -- and of course the seed is subtle, very subtle, invisible. You cannot see it unless it sprouts and becomes a tree.

Don't interrupt. Do you want to continue? -- that's the question. Never ask me, ask yourself. If you don't want to continue, simply inform me, that's enough. It is really so difficult to ride on two horses, and that is what I am doing. Moreover one is a mare and one is a stallion. Now what to do -- two different directions....

Twelfth. Because of this situation I choose the book by Herbert Marcuse, ONE DIMENSIONAL MAN. I am against it, but he has written a beautiful book. I am against it because I know a man is fulfilled only when he is multidimensional, when he is spread in all dimensions possible, not one-dimensional. ONE DIMENSIONAL MAN is the story of modern man; it is my twelfth choice.

The thirteenth book is the mysterious book of the Chinese, I CHING.

Fourteen, and last. This book is a Hindi novel which has not yet been translated into English. Strange to be mentioned by a man like me, but it is worth mentioning. The Hindi title is NADI KE DWEEP, which may be translated as ISLANDS OF A RIVER, and it was written by Satchidanand Vatsyayana. This novel is for those who want to meditate; it is a meditator's novel. No other novel, neither by Tolstoy nor Chekhov, can be compared to it. It is unfortunate that it is written in Hindi.

Just wait. It is so beautiful that I want to enjoy rather than say anything. To talk at this height is so difficult. No interruptions please....

Books I Have Loved

Chapter #14
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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I have come to know, Devageet, that you freaked out this morning. Once in a while freaking is a good exercise, but freaking out I don't support. It is a common variety -- what they call the garden variety. Freak *in*! If you are going to freak at all, why out? why not in? If you freak in then you become an Osho freak, and that is something of worth. You are on the path of being an Osho freak, but you move very cautiously; I should say scientifically, rationally.

I don't even allow you to write your notes, I interrupt. Instead of saying sorry I shout at you, even when you are not interrupting, saying "Don't interrupt, Devageet!" I know that can freak out anyone. But you know I am a madman, and when you are dealing with a madman you have to be really generous -- not only polite, but really loving.

When you are not interrupting and I say, "Don't interrupt!" I must mean something. There must be some idea in your mind. Perhaps you are not even aware of your own idea of interrupting. It gives such pleasure to interrupt. And of course, you are the boss here. In this cabin at least, you are Noah. I am just a passenger without a ticket. But I can see things even in your unconscious, and when I say "Don't interrupt," of course

it looks outrageous. Nobody has heard you interrupting me, not even you -- but I have heard it. I have heard the whispering in the unconscious.

Great ideas are coming to me today; otherwise I am a poor man, I don't have great ideas. Please don't freak out. In short, always freak in.

The P.P.S. continues; this was just a note in brackets.

The first book today is THE ART OF LIVING by Lin Yutang. It is a Chinese name. I am reminded of one of my own books, THE ART OF DYING. Lin Yutang knows nothing of life because he knows nothing of death. Although he is a Chinese, he is a corrupted Chinese, a Christian. That's what corruption is. Corruption makes you a Christian. Corruption corrupts, and you are a Christian.

Lin Yutang in his book THE ART OF LIVING writes beautifully about many things -- except death. That means that life is not included. Life can come in only if you allow death in, not without. They are two sides of the one coin. You cannot have one side and reject the other. But he writes beautifully, artistically -- he is certainly one of the greatest writers of the modern age -- but whatsoever he writes is only imagination, pure, pure imagination... just dreaming about beautiful things. Sometimes dreams can be beautiful. All dreams are not nightmares.

THE ART OF LIVING has nothing to do with life and nothing to do with art either, but still it is a great book. It is great in the sense that you can be absorbed by it. You can be lost in it, just like one is lost in a thick forest: stars in the sky, trees all around, and no path, no way, nowhere to go. It leads you nowhere. Still I found it to be one of the great books. Why? -- because just reading it you forget the past and the future and become part of the present.

I don't know whether Lin Yutang ever knew anything of meditation. Unfortunately he was a Christian; hence he never went to a Taoist monastery, nor a Buddhist temple. Alas, he cannot know what he is missing. Instead he was just reading THE BIBLE, one of the most third-rate books in the world -- except for two small pieces in it: THE SONG OF SOLOMON in THE OLD TESTAMENT; and in THE NEW TESTAMENT, THE SERMON ON THE MOUNTAIN. If these are taken out THE BIBLE is just garbage. Alas, could he not have known something of Buddha, Chuang Tzu, something of Nagarjuna, Kabir, al-Hillaj Mansoor... something of these madmen; only then would his book have been authentic. It is artistic, but not authentic. It is not sincere.

Second -- another book by Lin Yutang, THE WISDOM OF CHINA. He has the art of writing so he can write anything, even THE WISDOM OF CHINA, although he knows nothing of Lao Tzu, who contains the whole wisdom not only of China but of the whole world. Of course Lin Yutang includes a few sentences of Lao Tzu, but those sentences are those which coincide with his Christian upbringing. In other words they are not Lao Tzuian at all. He quotes Chuang Tzu, but naturally his selections are very rational, and Chuang Tzu is not a rational man; he is the most absurd man who has ever lived.

Chuang Tzu is one of my love affairs, and when you talk about someone you love you are bound to use extremes, exaggerations, but to me they don't sound like that. I could give the whole kingdom of the world to Chuang Tzu for any single parable that he wrote -- and he wrote hundreds. Each is a SERMON ON THE MOUNTAIN, a SONG OF SOLOMON, a BHAGAVADGITA. Each parable represents so much, and so richly, that it is immeasurable.

Lin Yutang quotes Chuang Tzu but quotes him like a Christian, not like a man who understands. But he is certainly a good writer, and THE WISDOM OF CHINA should be put alongside those very few books that represent a whole country, like Bertrand Russell's HISTORY OF WESTERN PHILOSOPHY, or Moorehead and Radhakrishnan's MIND OF INDIA. It is history, not mystery, but beautifully written, correctly written, grammar and all.

He is not only a Christian but was brought up in a convent school. Now, can you think of any greater misfortune that can befall a child than a convent school? So Lin Yutang is right in every way according to the Christians, and wrong in every way according to this madman who is speaking about him. But even so I love him. He is talented. I cannot say he is a genius, forgive me, but he is talented, immensely talented. Don't ask more than that. Genius he is not -- and I cannot be polite, I can only be true. I can absolutely be true.

Third, a book I wanted to avoid but it seems I cannot. It goes on poking its nose in. Of course it is a Jewish book; otherwise how can you get such a long nose? THE TALMUD.

Why did I want to avoid it? If I say anything against the Jews -- as I have always done and will go on doing.... But for the moment I don't want to say anything against the Jews; only for the moment, just as if one is on holiday. That is why I wanted to avoid this book.

There is only one beautiful sentence in it, that's all, so I can quote it. It says: God is terrible. He is not your uncle, he is not nice. Only this sentence: God is not nice, and is not your uncle -- this I love. This is really great. Otherwise the whole book is gibberish. It is altogether very primitive, to be thrown away. Just save this one sentence when you are throwing it away. Write it in your bedroom: God is not your uncle, he is not nice -- remember! That will bring you back to your senses when you start doing stupid things to your wife or to your husband, your children, to your servants... or even to yourself.

Fourth: I was born in a family which belongs to a very small section of Jainism. It follows a madman who must have been just a little bit less mad than me. I cannot say *more* mad than me!

I am going to talk about his two books, which are not translated in English, not even into Hindi, because they are untranslatable. I don't think that he is ever going to have any international audience -- impossible. He believes in no language, no grammar, nothing whatsoever. He speaks exactly like a madman. The fourth is his book, SHUNYA SVABHAVA -- The Nature of Emptiness.

It is just a few pages, but of tremendous significance. Each sentence contains scriptures, but very difficult to understand. You will naturally ask how I could understand him. In the first place, just as Martin Buber was born into a Hassid family, I was born into this madman's tradition. His name is Taran Taran. It is not his real name, but nobody knows his real name. *Taran Taran* simply means The Savior. That has become his name.

I have breathed him from my very childhood, listened to his songs, wondered what he meant. But a child never cares about the meaning. The song was beautiful, the rhythm was beautiful, the dance was beautiful, and it is enough. One needs to understand such people only if one is grown up; otherwise, if from their very childhood they are surrounded by the milieu, they will not need to understand and yet deep down in their guts they will understand.

I understand Taran Taran -- not intellectually, but existentially. Moreover I also know what he is talking about. Even if I had not been born into a family of his followers I would have understood him. I have understood so many different traditions -- and it is not that I have been born into all of them. I have understood so many madmen that anybody could go mad just by making an effort to understand them! But just look at me: they have not affected me at all. They have remained somewhere below me. I have remained transcendental to them all.

Still I would have understood Taran Taran. I may not have come into contact with him, that is possible, because his followers are very few, just a few thousand, and found only in the middle parts of India. And they are so afraid because of their being in such a minority that they don't call themselves the followers of Taran Taran, they call themselves Jainas. Secretly they believe, not in Mahavira as the rest of the Jainas believe, but in Taran Taran, the founder of their sect.

Jainism itself is a very small religion; only three million people believe in it. There are two main sects: the Digambaras, and the Svetambaras. The Digambaras believe that Mahavira lived naked, and was naked -- the word *digambara* means 'sky clad'; metaphorically it means 'the naked'. This is the oldest sect.

The word *svetambara* means 'white clad', and the followers of this sect believe that although Mahavira was naked he was covered by the gods in an invisible white cloth. This is a compromise just to satisfy the Hindus.

The followers of Taran Taran belong to the Digambara sect, and they are the most revolutionary of the Jainas. They don't even worship the statues of Mahavira; their temples are empty, signifying the inner emptiness. It would have been almost impossible to have come to know Taran if not for the chance that I was born into a family who believed in him. But I thank God, it was worth the trouble to be born into that family. All the troubles can be forgiven just for this one thing, that they acquainted me with a tremendous mystic.

His book SHUNYA SVABHAVA says only one thing again and again, just like a madman. You know me, you can understand. I have been saying the same thing again and again for twenty-five years. I've said again and again: Awake! That's what he does in SHUNYA SVABHAVA.

Five: The second book of Taran Taran, SIDDHI SVABHAVA -- The Nature of Ultimate Realization, a beautiful title. He says the same thing again and again: Be empty! But what can the poor fellow do? Nobody

can say anything else. "Be awake, be aware...."

The English word beware is made up of two words: be aware -- so don't be afraid of the word beware, just *be* aware, and the moment you are aware you have come home.

There are many books by Taran Taran, but these two contain his whole message. One shows you who you are -- pure emptiness; the second, how you can reach to it: by becoming aware. But they are very small books, only a few pages.

Sixth... I always wanted to talk about this book but was afraid that I was going to miss because there was no time. I did not plan, just as always I go unplanned. I had thought to talk about only fifty books, but then came the P.S. and it continued and continued. Again fifty titles were completed, but there were still so many beautiful books that I had to continue and start the P.P.S. That is why I can now talk about this book. It is Dostoevsky's NOTES FROM THE UNDERGROUND.

It is a very strange book, as strange as the man was. Just notes -- like Devageet's notes, fragmentary, on the surface unrelated to each other, but really related with an undercurrent of aliveness. It has to be meditated upon. I cannot say anything more than this. It is one of the most ignored great works of art. Nobody seems to take note of it, for the simple reason that it is not a novel, just notes, and they too seem to the unmeditative to be unrelated. But to my disciples it can be of great significance; they can find treasures hidden in it.

Go on whispering... I'm not saying anything. Really I should not even have said that. That too is a kind of interruption. I should be more alert. But it is very difficult to be more alert than I am. More alertness does not exist at all, so what can I do? At the most I can ignore it. I have heard even your giggle... but please don't freak out, freak in.

Seventh, one book that comes to me out of nowhere. I was not going to talk about it at all, but it is there. Don't be afraid, and don't freak out later on. This is a book written by Ludwig Wittgenstein -- not really written as a book, but again as notes. It was posthumously published as PHILOSOPHICAL INVESTIGATIONS. It is really a penetrating study of all the profound problems of man. Of course, the woman is included; otherwise from where will the man find his profound problems? His real problem is the woman. Socrates is reported to have said: If you get married to a beautiful and good woman -- which is rare -- you will be fortunate.

This book PHILOSOPHICAL INVESTIGATIONS by Ludwig Wittgenstein -- I have loved it, its clarity, transparency, its impeccable rationality. I loved it all and all, and I would like everyone on the path to go through it... not in the way people in the therapy groups grow and 'go through it' -- not in pain. That is what many sannyasins think, that going through suffering is necessary; it is not, that is your choice. You can go through blessings, blissfulness... it's up to you.

So I don't mean "Go through it" in the same sense as the so-called humanist therapists mean. When I say "Go through it" I mean dance through it, love through it. I may be right literally, but grammatically I may be wrong. And of course I *am* wrong, because I can hear your giggle. Sorry, Devageet, because I can still hear.... But this is an interruption on my part -- and I don't want anybody to freak out, particularly people who are so close to me, and people who don't know that today I am here, tomorrow I may not be.

Devageet, one day this chair will be empty and you will be crying and weeping that you freaked out. And I can stop at any moment; then you will regret it. You know it already, but you have forgotten. For seven years I have been speaking continuously, but one day -- you are a witness to it -- I can suddenly stop. I can stop at any moment, perhaps tomorrow or the day after tomorrow. So don't be disturbed at all, and whatsoever I do, even if I irritate you and annoy you, it is for your sake, because I have nothing to gain out of it. I have nothing to gain in the whole world. I already have that which man longs for and lives thousands of lives for.

Eighth: The eighth is the book.... I can hear you crying Devageet, and it is good once in a while. And crying with your master.... My eyes are full of tears, and you are crying. There is some kind of communion happening. Hence for the eighth book I have chosen Assagioli's PSYCHOSYNTHESIS.

Sigmund Freud has done great work in creating psychoanalysis, but it is only half. The other half is PSYCHOSYNTHESIS done by Assagioli -- but it too is only half, the other half. My work is the whole: Psychothesis.

Psychoanalysis and psychosynthesis, both of these sciences are worth studying. PSYCHOSYNTHESIS

is very rarely read because Assagioli is not a towering figure like Freud; he has not been able to reach the same heights. But he should be read by all sannyasins. It is not that he is right and Freud is wrong; both are wrong taken separately. They are right only when they are put together. And that's my whole work: to put all the pieces together like a jigsaw.

Ninth.... I have always appreciated Kahlil Gibran; I would like to appreciate him once more before I condemn him. Don't worry, I am not just saying the word condemn lightly, I am really saying it. Ninth is Kahlil Gibran's book PROSE POEMS -- beautiful. Nobody in the modern world, except Rabindranath Tagore, can write such prose poetry.

It is strange that both are foreigners to the English language. Perhaps that is why they can write such poetic language. They come from different languages: Kahlil Gibran from Arabic, which is immensely poetic, pure poetry; and Rabindranath from Bengali, which is even more poetic than Arabic. In fact if you see two Bengalis fighting you will be surprised because you will think that they are exchanging loving words among themselves. You will not be able to conceive that they are fighting. Even in fighting the Bengali is poetic.

I know it from my own experience. I was in Bengal and saw people fighting -- sheer poetry! I was amazed. When I came to Maharashtra I saw people just talking, gossiping, and I was worried: were they fighting? Should the police be informed? Marathi is such a language that you cannot say sweet nothings in it. It is harsh, hard. It is a fighting language.

It is strange that the English have appreciated both Kahlil Gibran and Rabindranath, but they have not learned anything from them. They have not learned the secret of their success. What is the secret of their success? Their 'poeticness'.

Tenth: This is a book by Kahlil Gibran which I never wanted to condemn publicly, because I love the man. But I have to do it so that it is on record that I can condemn a man even though I love him, if his words do not represent the truth.

The book is THOUGHTS AND MEDITATIONS. Now, I cannot agree with it, and because of it I know that Kahlil Gibran never knew what meditation is. In this book 'meditations' are nothing but 'contemplations'; only then can they go with thoughts. Ashu, you don't have to go with thoughts, you have to go with meditation -- with me, not with Kahlil Gibran. So go higher. Unless you achieve it I am going to stop talking like this very soon. I want to affirm my transcendence in every way. No buddha has done it before. I want to be a pioneer.

I am against this tenth book because I am against thought. I am also against it because Kahlil Gibran uses the word meditation in the Western sense. In the West meditation simply means to think about something concentratedly. That is not meditation. In the East meditation means to not think at all. It has nothing to do with 'about this or that', it is non-objective. There is no object in it, only pure subjectivity. Soren Kierkegaard said: The innermost core of man is pure subjectivity. That's what meditation is.

Books I Have Loved

Chapter #15
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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Okay. The first book I am going to talk about in this P.P.S. is one nobody would think I would ever talk about. It is Mahatma Gandhi's autobiography, MY EXPERIMENTS WITH TRUTH. Talking about his experiments with truth is really wonderful. This is the right time.

Ashu, you go on and on; otherwise I will start condemning Mahatma Gandhi. Go on and on so I can be soft on the poor man. Until now I have never been. Perhaps you can help me to be a little soft even to Mahatma Gandhi... although I know it is almost impossible.

But I can certainly say a few beautiful things. One: nobody has written their autobiography with such sincerity, with so much authenticity. It is one of the most authentic autobiographies ever written.

Autobiography is a very strange thing: you are writing about yourself. Either you start bragging or you start being too humble -- just another way of bragging. I will talk about that in my second book. But Mahatma Gandhi is neither of these two things; he is simple, just stating factually, just like a scientist... utterly unconcerned that it is his autobiography. He says everything one would like to hide from others. But the very title is wrong. One cannot experiment with truth. One can know it or one can not know it, but one cannot experiment with it.

The very word experiment belongs to the world of objective science. One cannot experiment with subjectivity, and that's the truth. Note that:

Subjectivity is irreducible to any object of experimentation, observation.

Subjectivity is the most mysterious phenomenon in existence, and its mystery is that it always goes back and back. Whatsoever you observe, it is not 'it'... it is not subjectivity. Subjectivity is always the observer and never the observed. You cannot experiment with truth, because experiment is possible only with things, objects, not with consciousness.

Mahatma Gandhi was a sincerely good man, but he was not a meditator. And if one is not a meditator, howsoever good one is it is all useless. He experimented his whole life and achieved nothing. He died as ignorant as ever. It is unfortunate, because it is very difficult to find a man of so much integrity, sincerity, honesty, and a tremendous desire to know the truth. But that very desire becomes a barrier.

Truth is known by people like me, who don't even bother about it, who are unconcerned even about truth itself. Even if God knocks on my door, I am not going to open it. He will have to find his own way to open it. Truth comes to such lazy people. Hence I have called myself The Lazy Man's Guide to Enlightenment. Now I can add one thing more so it can become complete: I am the lazy man's guide to enlightenment, and to non-enlightenment too! That is going beyond enlightenment.

I feel for the man, although I have always criticized him for his politics, his sociology, and his whole stupid idea of turning the wheel of time backwards -- you can call it the spinning wheel. He wanted man to become primitive again. He was against all technology, even against the poor railways, the telegraph, the postal system. Without science man will be a baboon. The baboon may be very strong... but a baboon is a baboon. Man has to go ahead.

I object even to the title of the book because it is not only a title, it summarizes his whole life. He thought because he had been educated in England, he was a perfect Indian Englishman -- utterly Victorian. These are the people who go to hell, the Victorians! He was full of etiquette, full of manners, full of all kinds of English stupidities. Now Chetana must be hurting. Chetana forgive me. It is just by chance that you are here, and you know me -- I always find something to hit people with.

But Chetana is fortunate: she is not an English lady, she is an Osho freak! And she comes from a poor English family, that's very good. Her father was a fisherman, simple. She is not snobbish; otherwise English ladies, more than gentlemen, always keep their noses up, as if they are always watching the stars. They really stink -- stink of snobbishness!

Mahatma Gandhi was educated in England; perhaps that messed him up. Perhaps he would have been better if he had remained uneducated, and then he would not have experimented with truth, he would have *experienced truth*.

Experimenting with truth? Absurd! Ridiculous! If one wants to know the truth one has to experience it.

Second: Saint Augustine's CONFESSIONS. Augustine was the first person to have written his autobiography without fear, but he went to the other extreme. That's why I appreciated Gandhi. In his CONFESSIONS Augustine confesses too much -- even the sins he had never committed! -- just for the

sheer joy of confessing. What a joy! For the sheer joy of saying to the world that "there is not a sin which I have not committed. I have committed every sin man is capable of."

That is not true. No man can commit all the sins. No man is capable of that, not even God himself. What to say of God, even the devil himself will start thinking how to enjoy those things that Augustine is confessing! Augustine exaggerated!

Exaggeration is one of the common diseases among saints. They exaggerate everything, even their sins; then, naturally, they become capable of exaggerating their virtues. That is the second part of the story. When you exaggerate your sins, certainly against that background even your small virtues look very big, very bright -- lightning in the dark clouds. Those dark clouds help immensely to show the lightning. Without sins you cannot become a saint. The greater the sins, the greater the saint -- simple arithmetic!

But I still include the book because it is written beautifully. I am such a man, please note, let it be on record, that even if you lie beautifully I will appreciate it for its beauty. Not for its being a lie -- who cares whether it is a lie or not! Its beauty makes it worth enjoying, appreciating.

CONFESSIONS is a masterpiece of lies. It is full of lies. But the man did his job almost perfectly. I say almost because there is always the possibility somebody may do the job even better. But he has done it almost ninety-nine percent perfectly; there is not much scope left for anyone else. Yes, after him many tried, even a great man like Leo Tolstoy. I talked about his books RESURRECTION and WAR AND PEACE. Throughout his whole life he was trying to write his own confessions; in that he could not succeed. Augustine seems to be unsurpassable even for a man like Tolstoy. But, Tolstoy, please don't freak out; I am going to put you on my list.

Third: Leo Tolstoy's ANNA KARENINA, a small but immensely beautiful novel. You must wonder why I should include a novel in my list. Just because I am crazy! I like all kinds of things. ANNA KARENINA is one of my most loved books. How many times I have read it I can't remember. I mean the number of times -- I remember the book perfectly well, I can relate the whole book.

Look! Ashu heaved a great sigh; she must have become worried: Now this madman is going to relate the whole of ANNA KARENINA! No, Ashu, don't be worried, I am not going to. I have to do many other things. Perhaps sometime, but not now.

If I was drowning in the ocean and had to choose just one novel out of all the millions of novels in the world, I would choose ANNA KARENINA. It would be beautiful to be with that beautiful book. It has to be read and read again; only then you can feel it, smell it, and taste the flavor. It is no ordinary book.

Leo Tolstoy failed as a saint, just as Mahatma Gandhi failed as a saint, but Leo Tolstoy was a great novelist. Mahatma Gandhi succeeded as -- and will remain forever -- a pinnacle of sincerity. I don't know of any other man in this century who was so sincere. When he wrote to people 'sincerely yours' he was really sincere. When you write 'sincerely yours', you know, and everybody else knows, and the person to whom you are writing also knows, that it is all bullshit. It is very difficult, almost impossible, to really be 'sincerely yours'. That's what makes a person religious -- sincerity.

Leo Tolstoy wanted to be religious but could not be. He tried hard. I feel great sympathy with his effort, but he was not a religious person. He has to wait at least a few more lives. In a way it is good that he was not a religious man like Muktananda; otherwise we would have missed RESURRECTION, WAR AND PEACE, ANNA KARENINA, and dozens more beautiful, immensely beautiful books. Then he would have been another Swami Idiotananda, and nothing else.

Fourth, Ajit Sarasw... Ajit Mukherjee. He has done a great service for Tantra. I am going to include his two books.

Fourth: Ajit Mukherjee's THE ART OF TANTRA, and fifth, his other book THE PAINTINGS OF TANTRA -- or perhaps THE TANTRA PAINTINGS. The man is still alive, and I have always loved him for these two books, because they are masterpieces -- the paintings, the art, and the commentaries he has made on the paintings. His introductions are immeasurably valuable.

But the man himself seems to be just a poor Bengali. Just a few days ago he met Laxmi in Delhi. He came to see her and confessed that he wanted to give his whole Tantra collection to me. He must have had one of the most valuable and richest collections of Tantra paintings and Tantra art. He said to Laxmi, "I wanted to give it to him because he is the only man who will be able to understand it and know the meaning of it, but I was too afraid." He said, "Just to be associated with him in any way may create trouble for me, so I finally donated my whole collection of a lifetime to the Indian government."

I have loved these two books -- but what to say about this man: Ajit Mukherjee or Ajit Mouse? Such fear! -- and with such fear is it possible to understand Tantra? Impossible! What he has written is only intellectual. It is not, and cannot be, of the heart. He has no heart. I know even a mouse has a heart as far as physiology is concerned -- but it is not a heart, it is only lungs. It is only man who has something more than lungs... a heart; and the heart grows only in the climate of courage, in love, in adventure. What a poor man! Still I appreciate his books. The mouse has done a tremendous work. These two books will always remain of immense significance to Tantra, and to seekers of truth. But forget and forgive Ajit Mouse -- I mean Ajit Mukherjee.

Please remember that I am not against you, Ajit Mukherjee, nor anybody else. I am not an enemy to anybody in the world, although there are millions of people who regard me as their enemy. That is their business; I have nothing to do with it. Ajit Mukherjee, I love you because you have served Tantra well. Tantra needs many scholars, philosophers, painters, writers, poets, so that the ancient wisdom can become alive again, and you have helped a little.

Sixth -- this is the book I have always wanted to talk about; it is even scheduled for my morning talks in English. I have already spoken on it in Hindi and it can also be translated. The book is by Shankaracharya -- not the present fool, but Adi Shankaracharya, the original one.

The book is one thousand years old, and is nothing but a small song: "BHAJ GOVINDAM MOODH MATE -- O Idiot...." Now, Devageet, listen carefully: I'm not talking to you, that is the title of the book. BHAJ GOVINDAM -- sing the song of the Lord -- MOODH MATE, O Idiot. O Idiot, sing the song of the Lord.

But idiots don't listen. They never listen to anybody, they are deaf. Even if they listen they don't understand. They are imbeciles. Even if they can understand, they don't follow; and unless you follow, understanding is meaningless. Understanding is understanding only when it is proved by your following.

Shankaracharya has written many books but none of them is so beautiful as this song: BHAJ GOVINDAM MOODH MATE. I have spoken much on these three or four words, almost three hundred pages. But you know how I love to sing songs; if I have the opportunity I will go on endlessly. But here I wanted to at least mention the book.

Seventh, another book by Ludwig Wittgenstein. He is also one of my love affairs. The name of the book is PHILOSOPHICAL PAPERS. It is not a book, but rather a collection of articles which appeared at different times. Each article is beautiful. Wittgenstein could not do otherwise. He had that capacity to produce beauty without being illogical, and also to write poetry in prose. I don't think he ever thought of himself as a poet, but I declare him to be a poet of the first order. He is in the same category as Kalidas, Shakespeare, Milton or Goethe.

Seventh: Paul Reps' ZEN FLESH, ZEN BONES. It is a great work -- not original in that he has not created it, but although not original it is far more significant than just a translation. It is a category in itself. In one way it is original, in another way a translation. It is a translation of old Zen anecdotes and original writing. I know because I have seen almost all the books written on and about Zen, and nothing compares to Paul Reps' book. He has caught a glimpse. He has the same flavor as Basho or Rinzai.

The man is still alive somewhere in California. He has in this small book not only collected Zen anecdotes but also VIGYAN BHAIRAV TANTRA -- the one hundred and twelve sutras of Shiva to Parvati, his beloved, in which Shiva talks about all the keys possible. I cannot conceive that there can be anything more to meditation than VIGYAN BHAIRAV TANTRA. One hundred and twelve keys are enough -- they seem to be enough; one hundred and thirteen will not look like a right number. One hundred and twelve looks really esoteric, beautiful.

This book is very small, you can carry it in your pocket; it is a pocketbook. But you can also carry the Kohinoor in your pocket... although the Kohinoor is studded in the British crown, and you cannot carry that in your pocket. But the most beautiful thing about Paul Reps is that he has not added a single word of his own -- which is incredible. He has simply translated, just translated -- and not only translated, but he has brought the flower of Zen to the English language. That flower is not found in any other English writer on Zen. Even Suzuki has not been able to do it, because he was a Japanese. Although enlightened he could not bring the flavor of his enlightenment to his English books. Suzuki's English is beautiful but very unenlightened, perhaps electrified but absolutely unenlightened.

Paul Reps has done an almost impossible task, being an American, and yet, I repeat, and yet getting the full flavor of Zen. And not only getting it for himself but bringing it in ZEN FLESH, ZEN BONES for the whole world too. The world should remain grateful to him forever, although he is not an enlightened person. That is why I say he has done an almost impossible task.

Ninth... I am waiting for you to rise a little higher, because I am going to talk about something which belongs to the heights, the ultimate heights. Good... but don't stop. Good does not mean stop, it simply means go on, go on... CHARAIVETI, CHARAIVETI.

By the way, the book I am going to mention as the ninth is Christmas Humphries' ZEN BUDDHISM. Originally he wanted to call it GO ON, GO ON -- as a translation of CHARAIVETI, CHARAIVETI -- or WALK ON, WALK ON. But after all an Englishman is an Englishman; he finally dropped the idea and called the book ZEN BUDDHISM.

The book is beautiful, but the title is ugly because Zen has nothing to do with any 'ism', Buddhism or any other. ZEN BUDDHISM is not right as a title. Just ZEN would have been enough. Humphries writes in his diary that he had chosen CHARAIVETI, CHARAIVETI as his first preference for the title, but then he thought it was too long. WALK ON, WALK ON... GO ON, GO ON. He changed the title and made it something ugly: ZEN BUDDHISM. But the book is beautiful. It has introduced millions of Westerners to the world of Zen. It has served tremendously.

This man Humphries was a disciple of D.T.Suzuki, and he has served the master as nobody else has, particularly in the West. He remained devoted to Suzuki his whole life.

Gudia was saying to me yesterday that she had told Devageet that "if you live with Osho like me even for only one month, then you will know what it is -- hard." I know it is certainly hard. To be with an enlightened person *is* hard -- and to be with one who has gone beyond that is even harder.

But Humphries proved to be really a disciple; he remained true and loyal and obedient to Suzuki to the very end of Suzuki's life and his own. He did not waver for a single moment. You can find that unwavering spirit in his book.

Tenth... the last for this session. It is a very small book, known only to a very few people in the world, but it needs to be declared from the housetops to each and everyone. It is THE SONGS OF CHANDIDAS -- a Bengali madman, a Baul. The word *Baul* means a madman. Chandidas danced and sang from village to village and nobody knows who collected his songs. It must have been someone with a great and generous spirit, so generous that he has not even mentioned his name.

THE SONGS OF CHANDIDAS... I feel in such awe. Just the name of Chandidas and my heart starts throbbing with a different beat. What a man he was, and what a poet! There have been thousands of poets, but Chandidas is of the same category as Solomon, not less than that. If Solomon can be compared to anybody then it is to Chandidas.

Chandidas' songs sing of strange things -- of God who does not exist. Chandidas also knows that God does not exist, but he sings about him because God only represents existence. God does not exist; he is existence.

Chandidas also sings of meditation, although nothing can be said about meditation -- but still he says something, something which cannot be ignored. He says: Meditation is equivalent to no-mind. What a tremendous formula! Albert Einstein would have been jealous of Chandidas. Alas, Einstein knew nothing of Chandidas nor of meditation. One of the greatest men of this age, he was absolutely unaware of meditation. He was aware of everything except himself.

Chandidas sings songs of love, of awareness, of beauty, of nature. And there are a few songs which are not concerned with anything at all; just sheer joy, the very joy of singing -- the meaning is not at all important.

That is my tenth and last book today.

Books I Have Loved

Chapter #16
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

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How many books have I talked about in the P.P.S? Hmmm?
"Forty, Osho."
Forty?
"Yes, Osho."

I am a stubborn man you know. I am going to end it at fifty whatsoever happens; otherwise I will start another P.P.P.S. My stubbornness has really repaid me: it has helped me to fight all kinds of nonsense that the world is full of. It has been of tremendous help in saving my own intelligence against the mediocrity that surrounds everyone everywhere. So I don't feel at all sorry that I am stubborn; in fact, I thank God that he has made me this way: utterly stubborn.

The first book is by Bennett, an Englishman, a perfect Englishman. The book is about an absolutely unknown Indian mystic, Shivpuri Baba. The world has come to know about him only through Bennett's book.

Shivpuri Baba was certainly one of the rarest flowerings, particularly in India where so many idiots are pretending to be mahatmas. To find a man like Shivpuri Baba in India is really either luck or else a tremendous work of research. There are five hundred thousand mahatmas in India; that is the actual number. To find a real man among this crowd is almost impossible.

But Bennett was fortunate in many ways. He was also the first man to discover Gurdjieff. It was neither Ouspensky nor Nicoll, nor anyone other than Bennett. Bennett found Gurdjieff in a refugee camp in Constantinople. Those were the days of the Russian Revolution. Gurdjieff had to leave Russia; on the way he was shot twice before he escaped. Our styles are different, but in a strange way destiny may play the same game again....

Gurdjieff in a refugee camp! -- just thinking of it, I can't believe humanity can fall so low. Putting a Buddha, or Gurdjieff, Jesus or Bodhidharma in a refugee camp.... When Bennett discovered him, Gurdjieff was standing in a food queue. The food was given only once a day, and the queue was long. There were thousands of refugees who had left Russia because the communists were murdering people without any consideration who they were murdering, or for what. You will be surprised to know they murdered almost ten million Russians.

How did Bennett discover Gurdjieff? Gurdjieff sitting among his disciples would not be difficult to recognize, but Bennett recognized him in dirty rotten clothes, unwashed for many days. How did he recognize him in that queue? Those eyes -- you cannot hide them. Those eyes -- whether the man is sitting on a golden throne, or standing in a refugee camp, they are the same. Bennett brought Gurdjieff to the West.

Nobody thanks poor Bennett for it, and there is a reason. It is because he was a wavering kind of person. Bennett never betrayed Gurdjieff while he was alive. He did not dare. Those eyes were too much; he had twice seen their tremendous impact. He reports in his book on Gurdjieff -- which is not a great book, that is why I am not going to count it, but I am just referring to it -- Bennett says: I came to Gurdjieff tired and exhausted after a long journey. I was sick, very sick, thinking I was going to die. I had come to see him only

so that before I die I could see those two eyes again... my last experience.

He came to Gurdjieff's room. Gurdjieff looked at him, stood up, came close and hugged him. Bennett could not believe it -- it was not Gurdjieff's way. If he had slapped him that would have been more expected, but he hugged him! But there was more to the hug. The moment Gurdjieff touched him, Bennett felt a tremendous upsurge of energy. At the same time he saw Gurdjieff turning pale. Gurdjieff sat down; then with great difficulty stood up and went to the bathroom, saying to Bennett, "Don't be worried, just wait for ten minutes and I will be back, the same as ever."

Bennett says, "I have never felt such a wellbeing, such health, such power. It seemed I could do anything."

It is felt by many people who take drugs -- LSD or marijuana and other drugs -- that under their impact they feel they can do anything. One woman thought she could fly, so she flew out of a window on the thirtieth floor of a New York building. You can conclude what happened. Not even pieces of the woman were found.

Bennett says, "I felt I could do everything. At that moment I understood the famous statement by Napoleon: Nothing is impossible. I not only understood it but felt I could do anything I wanted. But I knew it was Gurdjieff's compassion. I was dying, and he had saved me."

This happened twice... again a few years later. In the East this is called 'the transmission'; the energy can jump from one flame to another lamp which is dying. Even though such great experiences happened to him, Bennett was a wavering man. He could not waver and betray like Ouspensky, but when Gurdjieff died, then he betrayed. He started looking for another master. What a misfortune! -- I mean misfortune for Bennett. It was good for others, because that was how he came to find Shivpuri Baba. But Shivpuri Baba, howsoever great, is nothing compared to Gurdjieff. I cannot believe it of Bennett. And he was a scientist, a mathematician... only that gives me the clue. The scientist has almost always behaved foolishly outside his own specific field.

I always define science as 'knowing more and more about less and less', and religion as 'knowing less and less about more and more'. The culmination of science will be knowing everything about nothing, and the culmination of religion will be knowing all -- not knowing *about* all, simply knowing; not about, just knowing. Science will end in ignorance; religion will end in enlightenment.

All the scientists, even the great ones, have proved foolish in many ways outside their specific field. They behave childishly. Bennett was a scientist and mathematician of a certain standing, but he wavered, he missed. He started looking for another master again. And it is not that he remained with Shivpuri either.... Shivpuri Baba was a very old man when Bennett met him. He was almost one hundred and ten years old. He was really made of steel. He lived for almost one and a half centuries. He was seven feet tall and one hundred and fifty years old and still there was no sign that he was going to die. He decided to leave the body -- it was his decision.

Shivpuri was a silent man, he did not teach. Particularly a man who had known Gurdjieff and his tremendous teaching would find it very ordinary to be with Shivpuri Baba. Bennett wrote his book and started searching again for a master. Shivpuri Baba was not even dead yet.

Then, in Indonesia, Bennett found Mohammed Subud, the founder of the movement called Subud. *Subud* is a short form of *sushil-buddha-dharma*; it is just the first letter of these three words. What foolishness! Bennett started introducing Mohammed Subud, a very good man, but not a master... nothing even compared to Shivpuri Baba; no question arises about Gurdjieff. Bennett brought Mohammed Subud to the West, and started introducing him as the successor to Gurdjieff. Now this is utter stupidity!

But Bennett writes beautifully, mathematically, systematically. His best book is SHIVPURI BABA. Although Bennett was a fool, even if you allow a monkey to sit at a typewriter once in a while he may come upon something beautiful -- perhaps a statement which only a buddha could make -- just by knocking the typewriter keys here and there. But he will not understand what he has written.

Bennett continued in this way. Soon he became disillusioned with Mohammed Subud and started searching for yet another master. Poor fellow, his whole life he was searching and searching unnecessarily. He had already found the right man in Gurdjieff. He has written about Gurdjieff, and what he says is beautiful, efficient, but his heart is dark, there is no light in it. Still, I count his book as one of the best. You can see that I am impartial.

Second: this is a strange book, nobody reads it. You may not even have heard about it, yet it was written in America. The book is LISTEN LITTLE MAN, by Wilhelm Reich. It is a very small book, but it reminds one of the SERMON ON THE MOUNT, TAO TE CHING, THUS SPAKE ZARATHUSTRA, THE

PROPHET. In reality Reich was not of that status to write such a book, but he must have been possessed by some unknown spirit.

LISTEN LITTLE MAN created much antagonism towards Reich, particularly among the professional psychoanalysts, his colleagues, because he was calling everyone 'little man' -- and he was thinking he was so great? I want to tell you: he was! Not in the sense of a buddha, but in the same sense as Sigmund Freud, Carl Gustav Jung, Assagioli. He belongs to the same category. He was a great man -- of course still a man, not superman, but great. And it was not out of his egoism that this book was born; he could not help it, he had to write it. It is almost like when a woman is pregnant, she has to give birth to the child. He carried this small book within himself for years, resisting the idea of writing it because he knew perfectly well it was going to create hell for him. And it did. After that book he was condemned from every corner.

To create anything great in this world is a crime. Man has not changed at all. Socrates he kills, Reich he kills. No change. They condemned Reich as mad and imprisoned him. He died in jail, condemned, reduced to a madman. He had the capacity to rise beyond the clouds, but he was not allowed. America still has to learn to live with people like Socrates, Jesus, Buddha.

This book should be meditated upon by all my sannyasins. I recommend it without any conditions at all.

Third is a book written by Bertrand Russell and Whitehead together. Nobody reads it. The title is PRINCIPIA MATHEMATICA. Just the name is enough to make people afraid, and the book must be the most difficult in existence. Hence, I worked on that book as much as possible. Anything difficult always allures me. The book is enchanting and challenging, but I will not recommend it to my sannyasins. Avoid it! I went through those thousands of pages and found nothing but mathematics. Unless you are interested in mathematics, particularly higher mathematics... that is another matter. I wanted to include it because it is a masterpiece -- of mathematics.

Fourth... is that the number?

"Yes, Osho."

You will be surprised that my fourth choice is Aristotle's POETICS. I am a born enemy of Aristotle. I call the man Aristotle-itis... a kind of disease, incurable. Devaraj, there is no medicine for it. Asheesh, your migraine is nothing! Thank God you are not suffering from Aristotlitis; that is a real cancer.

Aristotle is thought to be the father of Western philosophy and logic. He certainly is, but only of philosophy and logic, not of the real thing. The real thing comes from Socrates, Pythagoras, Plotinus, Diogenes and Dionysius, but not from Aristotle. But it is strange: he wrote a beautiful book -- and this is one of the books not studied by the Aristotelian scholars -- POETICS. I had to search for it among his many books. I was just looking to see whether I could find something beautiful in this man too, and when I found POETICS, a book of just a few pages, I was thrilled. The man also had a heart. He had written everything else from his head, but this book was from the heart. Of course it is about the essence of poetry -- poetics -- and the essence of poetry cannot be anything other than the essence of love. It is the fragrance not of intellect but of intuition. I recommend this book.

Fifth. There are so many books standing before me that it is very hard to choose, but I choose Ross' THREE PILLARS OF ZEN. Many people have written about Zen -- including Suzuki, who knew it the most -- but THREE PILLARS OF ZEN is the most beautiful book written about Zen. Remember my emphasis, *about*, because Ross has no experience of it. In fact, that makes it even more wonderful: that without any experience, just from studying books and visiting monasteries in Japan, she wrote a masterpiece.

There is only one thing I want to say to Ross: in Zen there are not three pillars, not even a single pillar. Zen has no pillars. It is not a temple, it is pure no-thing-ness. It needs no pillars at all. If she publishes the book again she should change the title. THREE PILLARS OF ZEN looks good, but it is not true to the spirit of Zen. But the book is written in a very scientific way. Those who want to understand Zen intellectually cannot find a better book.

Sixth: My choice for the sixth is a strange man's book. He calls himself 'M'. I know his real name, but he never allowed anyone to know it. His name is Mahendranath. He was a Bengali, a disciple of Ramakrishna.

Mahendranath sat at Ramakrishna's feet for many many years, and went on writing down whatsoever was happening around his master. The book is known as THE GOSPEL OF RAMAKRISHNA, but written

by M. He never wanted to disclose his name, he wanted to remain anonymous. That is the way of a true disciple. He effaced himself utterly.

The day Ramakrishna died, you will be surprised, M died too. There was nothing more for him to live for. I can understand... after Ramakrishna it would have been far more difficult to live than to die. Death was more blissful than to live without his master.

There have been many masters, but there has never been such a disciple as M to report about the master. He does not come into it anywhere. He was just reporting -- not about himself and Ramakrishna, but only about Ramakrishna. He no longer exists in front of the master. I love this man and his book, and his tremendous effort to efface himself. It is rare to find a disciple like M. Ramakrishna was far more fortunate in this than Jesus. I know his real name because I have traveled in Bengal, and Ramakrishna was alive at the end of the last century, so I could find out the name of this man Mahendranath.

Seventh. There was an Indian mystic just at the beginning of this century. I don't think he was an enlightened man, because he committed three mistakes; otherwise his collected works are beautiful, pure poetry... but those three mistakes have to be remembered. Even a man like Ramateertha can also commit such stupid mistakes.

He was in America. He was a man with charisma and he was worshipped. When he went back to India he thought he should first go to Varanasi, the citadel of the Hindu religion, the Jerusalem of the Hindus -- their Mecca. He was certain that if the Americans have respected him so much, then certainly the brahmins of Varanasi are going to worship him like a god. He was wrong. When he spoke in Varanasi one brahmin stood up and said, "Before you proceed further, please answer my question. Do you know Sanskrit?"

Ramateertha had been talking about the ultimate reality, and this brahmin had asked him, "Do you know Sanskrit? If you don't then you have no right to speak about ultimate reality. First go and study Sanskrit."

There was nothing wrong with the brahmin; all over the world brahmins are like that. What surprises me is that Ramatirtha started to study Sanskrit. That shocks me. He should have told the brahmin, "Get lost, along with all your Vedas and your Sanskrit! I don't care. I know the truth, why should I bother to know Sanskrit?"

Ramateertha did not know Sanskrit, that is true, and there is no need either -- but he felt the need. That is the first thing I want you to remember. His books are very poetic, exhilarating, ecstatic, but the man is missing somewhere.

Secondly: when his wife came to see him from faraway Punjab he refused. He had never refused any other woman, why did he refuse his own wife? Because he was afraid. He was still attached. I feel sorry for him: renouncing his wife, yet still afraid.

Third, he committed suicide -- although Hindus don't call it that, they call it 'dissolving oneself in the Ganges'. You can give beautiful names to ugly things.

Except for these three things Ramatirtha's books are valuable, but if you forget these three things you may start thinking of him as if he is enlightened. He speaks as if he was an enlightened man, but it is only 'as if'.

Eighth: G.E.Moore's PRINCIPIA ETHICA. I have loved this book. It is a great exercise in logic. He spends two hundred or more pages just considering one question: What is good? -- and coming to the conclusion that 'good' is indefinable. Great! But he did his homework, he did not just jump to the conclusion as mystics do. He was a philosopher. He went step by step, gradually, but he came to the same conclusion as the mystics.

Good is indefinable, so is beauty, so is God. In fact all that is of any worth is indefinable. Note it: if anything can be defined that means it is worthless. Unless you come to the indefinable, you have not come to anything worthwhile.

Ninth... I have left THE SONGS OF RAHIM from my list but I cannot any longer. He was a Mohammedan, but his songs are written in Hindi so Mohammedans don't like him, they don't take any note of him. Hindus don't like him because he was a Mohammedan. I may be the only person who respects him. His full name is Rahim Khan Khana. His songs are of the same height and same depth as Kabir, Meera, Sahajo or Chaitanya. Why did he write in Hindi? Being a Mohammedan he could have written in Urdu, and Urdu is a far more beautiful language than Hindi. But he chose knowingly; he wanted to fight the Mohammedan orthodoxy.

Tenth, Mirza Ghalib, the greatest Urdu poet -- and not only the greatest Urdu poet, but perhaps there is no other poet in any language of the world who can be compared with him. His book is called DIVAN. DIVAN simply means a collection of poems. He is difficult to read, but if you can make a little effort it pays immensely. It is as if each line contains a whole book. And that is the beauty of Urdu. I say no other language can contain so much in such a small space. Just two sentences are enough to contain a whole book. It is magical! Mirza Ghalib is the magician of that language.

Eleventh, and the last -- Alan Watts' THE BOOK. I have been saving it. Alan Watts was not a buddha, but he could be one day. He has moved closer to it. THE BOOK is tremendously important. It is his testament, his whole experience with Zen masters, Zen classics. And he is a man of tremendous intelligence; he was also a drunkard. Intelligence plus wine have really created a juicy book. I have loved THE BOOK and I have saved it for the last.

Do you remember Jesus' saying, "Blessed are those who stand at the last"? Yes, this book is blessed. I bless it, and I would like this series of sessions to be in memory of Alan Watts.

Early Talks

Miscellaneous talks from the early days
Miscellaneous
12 Chapters
Year published: None

This section is a miscellaneous collection of talks and interviews from the late sixties and early seventies.
Some of them have been published in pamphlet form.

Early Talks

Chapter #1
Chapter title: None

3 June 1969 pm in Udaipur, India

Archive code: 6906030
ShortTitle: EARLY01
Audio: Yes
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[NOTE: This is a partly edited tape transcript of an unpublished early dialogue. It is for reference purposes only.]

[RECORDING STARTS HERE]

OSHO: .... There is no mind. Everything will be, it will be as it is. Nothing is disturbed, because no one can disturb it. Things will be in their suchness and a little[?]. So the question is not where to seek truth, the question is not where is truth. No, truth is everywhere, that which is is known as truth. But the mind we seek

[microphone disturbance] if it creates illusions, if it imposes something on that which is then the illusion is created. So how to disturb an illusion-creating mind? Now how to attain a mind which does not disturb, which sees things as they are? So how to achieve a mirror-like mind? That is the question: a mirror-like mind which has nothing to project, nothing to impose, which just reflects.

So the question, the basic question is never where is truth? how to find it? No, rather ask subjectively: what is this mind that creates the untrue; why does the mind create untruths; is there any way to destroy this mind, to become a no-mind? If you can become a no-mind, then truth is. And truth has been there always. It is there, it has never been disturbed, it has never changed. When we were not, *it* was; when we are not, it will still be. It has been there, it *is* there. It is the THEREness, but our mind imposes something over it. We see something over and against that which is. So the untrue is created.

The untrue is a creation of our mind, and if this mind remains the same, you go on being in trouble. You will be the same, so you will create the same illusion again. A person can change *everything* but if the mind remains the same, nothing is changed because the same mind will create the same difficulties. If he is a householder, he changes, he becomes a renunciate, but the mind remains the same. And now this new change will create the same difficulties, because the same machine, the same deception-creating mind is with you. So the basic problem is not to change stages, not to change outward things, but to change the inner mind. And there are two types of mind; only two types of mind. A mind which creates illusion and a mind which does not, but simply waits to see what is. The first type of mind is an active mind, a creative mind, a creator of deception. The second type is a passive mind; it just looks, it sees -- it doesn't create. Just like a mirror, it reflects.

This is what I call a meditative mind: a mirror-like thing. And really to call it mind is nonsense, because it has become no-mind. "Mind" means that it creates mental images. I'm seeing you, there are two ways to see you: one is to see you as you are: the second is to project something and see that projection in you. The first will be the truth. The second will be the untruth. But our mind is such... We are so conditioned in such a way that we never see what is; we always project something. Somebody comes to me, he never comes with an empty mind, a passive mind. He has not come to see me, he has come with preconceptions. And he will be seeing me through those preconceptions. I will not be there; he will see something that is his own creation. That is the untruth. The conceptual mind is the untrue mind. And the untrue mind cannot conceive the truth. You understand?

Q. BUT WHEN YOU FUNCTION, AS IN THIS WAY, AND YOU ARE WITH PEOPLE WHO ARE TRAVELLING, MOVING, HOW CAN YOU MAINTAIN, OR HOW CAN YOU EVEN ACHIEVE, NIRVANA?

A: No, no! There is no question of maintenance! You have to maintain something if it is false. If it is, you don't maintain it. You go on moving, you breathe, you never maintain the breathing. How do you maintain your breathing? Talking, discussing, going and coming, the breathing is. You never become attentive to it. You are never aware of it; it is just going on. You are not maintaining it. [A lot of microphone disturbance; next sentence not really 'reliable'] When a state is true, so you don't have to maintain it. If a state moves it will maintain itself.

If it has not been achieved, then you have to maintain it, but how can you maintain a thing which you have not achieved? You have to maintain something which is a deception. If I become a sober man and sobriety is not my state, then I have to maintain it. Then it is a false deception, an acting. You have to maintain it, Because inwardly you are quite the contrary. Inwardly you are laughing, and outwardly you are serious. So the seriousness has to be maintained. But if you are serious, then even when you laugh, the seriousness will be there; the laughing itself becomes serious. Then *you* are not that laughing. Then you have laughed with a totally serious mind and that laughter itself has become serious. Acting has to be maintained.

And you really asked an essential question, because in our lives we are maintaining everything. Every type of face needs maintenance, because (LAUGHING) the face is not real. The face is from the outside, you are something from within: deep double role. This double personality will need maintenance. and the maintenance will create conflict. This conflict deteriorates your whole mind.

Then you cannot be spontaneous, then you cannot be real, yourself. You are at every moment something else, something else, something else. This will kill you! This will become a burden. And that is why the whole of life has become a burden. Life is just a joy. But the whole becomes a burden because you have to

maintain so many faces. In the morning you are one person, by the evening someone else. In one moment you are one person, in the second moment you are someone else. To me you are someone, to somebody else, you are someone else. Thousands of faces! -- and the maintenance, and the conflict. This becomes burdensome; this *is* the burden. This is the sorrow, this is the suffering.

If you are really yourself, you need not maintain anything because you are yourself. Then you go on, you live... there is no burden and living has become just play, hmm? What they call in India, *leela*. Then it becomes leela. Then it becomes play; you do not need to maintain it.

Maintenance is not the problem. How to attain it? Once attained, attained forever. You cannot lose it then. There are so many mysteries in life, and one of the mystery is that you cannot lose that which you have attained. You cannot lose it. You can never lose it; there is no possibility. It is impossible. What you lose, lose; but you have not attained it. It was a false faith.

Nothing real can be gained *and* lost. It is gained and then it is.... Why, why this mystery? Because the real is really not an attainment; rather, it is a discovery. An attainment can be lost, but a discovery cannot be lost. It is something that was with you, without you knowing it -- now you know it. It was with you when you did not know it; it is with you when you know it. How can you lose it? No real state is ever lost. And no real state ever needs any maintenance on your part. It is maintained intrinsically, by *swabhav*: by your inner nature it is maintained.

And never try to maintain anything. Really just be a floating man, a floating mind. Don't maintain it. Just be a floating mind. Let everything come that comes, let everything go that goes. Never cling to it, never welcome it, never try to catch it; let it come and let it go; you be just at ease. The darkness comes: welcome. It goes: welcome. The light comes: welcome. It goes: welcome. Misery comes, happiness comes; everything comes and goes, you just be a witness and watch. And let them come and go. This letgo will make you attain to something that is not an attainment, but a discovery.

Truth is a discovery. It is neither invention... because invention can never be true. Invention means the untrue: you have invented it. The family is an invention; the husband is an invention; the wife is an invention. It is not there, you have invented it. All our relationships are an invention. Your wife becomes such a bondage; such a bondage because invented by man. Anything that you have not invented... Love is not an invention, but to be a husband is an invention. To be a lover is discovery; you have discovered something which has been there always.

So go on discovering yourself, what you are. Not in a cave... but in moment-to-moment communication, in moment-to-moment relationship: the inter-relationship. Go on seeing the trembling, watching...

Q. OSHO, HOW CAN YOU DO THIS WITHOUT DISCRIMINATING? BETWEEN LOVE AND MARRIAGE... DISCRIMINATING THE TWO.

A: No, no! You are not to discriminate. You are just to search for that which you have not invented, that which has come to you. Love comes to you, and if society changes, family cannot be. It is possible. A society can be without family, a society can be without husband and wife relationship. Mm?You know hippies? and other.... A society can be without any family. Without any familiar relationship, but a society cannot be without love. Animals are with love, there is no family, but love is there. So love is something that comes by nature, is instinctive. Family is something that comes through intellect.

So, one has to discover in his mind relationships, in his movement through life what is real that comes, or what is unreal that is imposed. If this search goes on, in every walk, in every aspect, then something -- a mind which witnesses -- will be discovered. Because through this discrimination; this is real, this is unreal.... Don't ask any scripture, don't ask any guru. Because if through asking, you cling to some theory, then you will begin to impose. Then you will say, "This is unreal because Geeta says so." It has become nonsense. You have lost the path.

Geeta says so, let it say. What *you* understand, a very little understanding, is so much valuable than so much great knowledge. Understanding is needed not knowledge. And this understanding comes through day to day movement; go on discovering, go on seeking what you are imposing, what you are finding. This discrimination will create a new force within you. The understanding mind -- that will be created, that will come in force, that will become a living entity.

That mind liberates. That mind by and by becomes a mirror. Then you neither discriminate, neither choose. There is no choice then. The mind knows and acts, and there is no gap between the knowing and the

action. And there should not be any gap. The gap, the gulf, between knowing and the action is the most basic difficulty for a seeker. But that comes by and by. And in everything: the most little, the most small, the most trivial; there too, you have to be aware, and seeking and seeking.

Some friend comes to you, you greet him, then let it be known completely to you whether the greeting was authentic, real or just an imposition, just an acting. You laugh, somebody comes, says something and you laugh. Discover it within you whether the laugh is authentic, or just you are laughing to please him, or just as a social gesture. Are you really laughing? And you will know by and by: this laugh has been false, this laugh has been real; and the real laugh is a joy.

Real weeping too is a joy because it is authentic. So go on discovering as if is a long journey. This is so long and so much patience is needed and no tricks and no small... no shortcut. Through suffering, through seeking a mind comes to a state where everything becomes a clarity; the reason is attained. You will not rech some God. In the end there is no god waiting for you. In the end you will reach to yourself, but to a mind which is clear, a mind which is understanding, a mind which knows. A mind which is passively alert, not actively illusion-creative, but if someone asks, "what is truth?" then the whole search is diverted to a pseudo question.

If you ask what is truth, then you will be led into philosophy which is the most nonsense effort human mind can do. But if you ask, why the untruth? Why I come to untrue? Why I am not coming to the truth? Then you are asked something else. Another search begins, that search is religion.

Religion concentrates itself to the mind, to the subjectivity. Philosophy asks objective questions: What is truth? What is God? Go on asking, go on answering and you will remain the same because you never touch the mind. You accept it. The mind has been accepted. You have not changed it, you are not trying to transform it. With the same mind you go on asking and receiving answers and collecting answers so you can become a scholar. But not a knower. Then you know so many answers, but not *the* answer. You know so many things, but not *the* thing.

I want that you must understand a very dangerous path leads through this question, "what is truth?" A very dangerous and very useless, endless and meaningless quest, because the real question is not what is truth? The real question is what are you? Who is on the path to seek? If he is pseudo, false; if he is an actor, if he is not authentic, then go on searching. An unauthentic mind, how it can reach to the truth?

Truth comes to a true a mind. It comes by itself to a true mind. You can know only that which you are; you cannot know that which you are not. If you are untrue, untruth will be coming; if you true, truth is bound to come. The same is attracted to the same. An untrue mind repels the true; it seeks but it repels. So if an untrue can collect definitions, philosophies, systems, but that is not the real seeking.

Turn it! Never ask what is true, ask how the mind becomes such that the true comes to it. You see the distinction? You understand the distinction? The question is not, where is the sun?; the question is, how to open the window so the sun may come in. It is there, it has been always there. If your window is closed, it will be there. But the window is closed; so sun is not, the darkness is. And someone asks in the darkness, what is the light? What is the sun? Where to seek it? Where to go? And goes on circling, circling that very dark room, because your mind is the dark room. So you cannot go outside it. You will have to break some windows, some doors in this mind. If you go on with this mind through lives, you will be asking the same: what is light? What is light? And the mind is dark and there is no window, there is no opening, there is no door, and goes on asking. And in the darkness, it consoles itself by collecting some answers. Geeta, Ramayan, Quran, Bible it collects.... And in darkness it is consolated that I am knowing, knowing, knowing, by and by I will come to know; I have known so much answers. But the mind is dark, and there is no opening.

So I say throw your scriptures and throw you rules. And break your mind so that the light may come in; it is ever-ready, ever-waiting. The moment the window is open, the light comes. And the whole dark corner is changed, something else has come in and then you can never lose it.

So concentrate on your mind, not any objective truth. Make your search concentrated on *your* mind; the mind is the problem. And then there is no philosophy; and there comes religion. Religion is existential, experimental. Philosophy is speculative: what is truth?...

[Tape break here: change in sound, background noise, and His voice indicates an entirely new setting.]

... Then you become totally independent. It is independence one needs. Outwardly will be gained in any occupation. But an occupation like gardening or farming will do much good. Bodily, mentally and

spiritually -- on all layers of life, it will be helpful. Because you will be independent, totally independent, and when you are occupied in some work if you maintain simultaniously an awareness... while doing, acting, working; simultaneously there must run a current of awareness within you. Then the occupation itself becomes an object of meditation.

[Tape side B]

Rather to choose some artificial object of awareness, it is better to choose some type of occupation which is in both ways helpful; helpful as an object for meditation, and helpful as to your maintenance, economic maintenance and independence. It will do much good. If you go somewhere to some farm, and to remain there working for three or four hours per day, and then for twenty hours you are completely free... To remain unoccupied for twenty-four hours, necessarily means to be dependant on someone, to some institution or to some person, or to live on some charity. But that charity or that institution or some person automatically, they create a sort of bondage....

QUESTIONER: OBLIGATION.

Osho: Obligation. An obligation is so heavy that it necessarily creates a situation where independence is lost and it's particular type of anxiety is created. And that anxiety is so much inner that it obstructs the inner current of awareness. So it is double. Better to go to some farm or some garden, but it is better if you choose farming or gardening than any other occupation. Because other occupations are so much involved; and either (way) you will be mechanical or other types of routine work. And routine work which is the same every day creates boredom. And that boredom too becomes an obstruction in the inner current of awareness. But an occupation like farming -- it is so living, it is so new every day, it is not a work, rather it is a pleasure: to be growing plants and all that atmosphere that surrounds it, that natural atmosphere. All that helps so much that it is better to be occupied.

Q: ALSO COULD I ASK YOU ABOUT MEDITATION PRACTICE BY... I CANNOT UNDERSTAND [THE WAY IN WHICH] IT SHOULD HELP.

A: Hm mm. To be meditation means an effort to be aware. To be aware of the whole process of life, but in the beginning one can chose some object like breathing. It is a very natural object to be aware: The ingoing and the outgoing of the breath. Be aware constantly: the breath has gone out, it has come in; and the rhythm and the process and the in and out going phenomena, be aware of it. The moment you will be aware, you feel a certain change, a certain chemical change within your mind. Because when you become aware of the breathing process, mind becomes silent. The silence is automatically created. Because your total mind is engaged in seeing, in witnessing the breathing. And the rhythmic circle of breath creates an inner music. That inner music too leads you to more and more silent and sweeter moments within. When you are walking or bathing or eating or doing anything, doing farming, be aware of your breath. But this awareness, this effort of awareness should not be a strain; it should be effortless. The very effort should be effortless. It should not be strenuous, it should not become a tension, you should not do it upto an anxiety is created or a strain is created or you feel some inner tension in doing it. The effort should be effortless. It means do it without any strain.

Q: IF YOU CANNOT KEEP IT UP, THEN YOU JUST WAIT UNTIL THE MOMENT ARRIVES AND YOU CAN KEEP... I FIND WHEN I'M TRYING TO PRACTICE AWARENESS, IT DOES NOT LAST VERY LONG.

A: Mm, It will not last in the begining. It will not last for very long in the beginning, but go on doing it. Whenever you become conscious that you are not doing it, do it. If you forget it, let it be forgotten, again when you remember it, do it. Do not repent that the current was lost. Oh no, there is no repentance. Whenever you become conscious, four or five times in the day when you become conscious, do it. When you forget it, let it be forgotten. Again you will become conscious, and this becoming conscious and doing

it without any repentance, without any strain just leave when you will remember it. And how much time you remember it, doesn't matter. Even for some seconds or some minutes, if you remember it, that is enough. By and by the stretch will become longer, by and by you will remember more, by and by the gaps between two remembrances will be lesser. And in a certain period -- it depends how you do it -- in a certain period, you will remember it constantly. But don't long for it. Just be thankful, if you remember only for few seconds, just be thankful. That is enough. Enough for today. Again tomorrow the stretch will become longer, gap will be shorter and the intensity will go deeper and in a certain period, you will remember it without any strain. It will go on simultaneously with your all work, with your all activities. You will be doing everything outside, and there will be the remembrance within. You will be aware. That awareness will continue.

That continuity comes by itself if you just go on doing it. But never repent for it. That it was not as much longer as I longed for. There is no question of longing. As much as it comes, be thankful for it. It is enough.

This will do, this will create that effortless effort. Effortless effort. Whenever you remember, for a single moment, be aware and let it go. Don't cling to it. Don't forcibly do it. Force cannot be helpful. It should be spontaneous without any effort, without any strain. Even for a single moment, if it comes in a day, even for a single moment, it will become a seed within you and the seed will go on growing and growing and growing. And someday you will find that the remembrance has become part and parcel of your conscious mind. Then in the longer run, even in the night when you are asleep, sometimes, some moment will come that you will remember even in the sleep and you will become aware. Then the continuity will penetrate in the sleep and then a circle will be created. But that requires time and patience and a loving gratefulness. Don't be repentful for those moments when you were not aware, but be grateful for those moments when you were aware. Emphasize those living moments when you are aware, don't think about those moments which have gone without any awareness.

It will be created; it is not difficult. When it is created, one knows how foolish one was; it was so simple, it was so easy, it was so natural. But when it is created, then one knows. Before that it seems so difficult, but the difficulty is not with the process. The difficulty lies with our impatience. We are so impatient, we ask for everything without any preperation. We ask just here and now. Even... it can come just here and now, but that needs infinite patience. If you have infinite patience, then this very moment can become a moment of explosion. But our whole mind, our whole make-up of the mind is based on impatience. That impatience creates an inner barrier. Then, meditation should not become a part and parcel of our desire.

Because you cannot be meditative with a desiring mind. Because a desiring mind creates another current of desire against the current of awareness. Desire is part and parcel of unconscious mind. So if you desire too much, even if you desire for God, even if you desire for liberation, even if you desire for meditation, *samadhi*, this too will become a barrier. So don't desire. Just be curious to know, to know what is meditation. Don't make meditation to a means towards anything else. Meditation should be the end. We want to know the complete total silent mind. Why? Because we have known the [1 word unquick] mind, we have known the non-silent mind, we have known the mind with desire, we have known the mind with a longing and a clinging, and we have suffered for it. The suffering has been so much. We have known this and the suffering. Now we want to know the opposite mind and also to know what comes with it.

We do not know so we cannot desire, we do not know what will be the outcome of a silent mind. But we have known the non-silent mind, we have known the suffering that comes with it, the darkness, the *dukhha*, but we do not know what pleasure, what bliss will come with the mind when it becomes meditative, aware and silent. But we want just to know the opposite. We have suffered this much long, for so many lives. We want to know what is the other mind. That other mind is too our mind, but it has remained inactive because of the activity of this mind. So this mind becomes silent, that mind it is deeper, inner, much more inner, will explode and a new type of vision, a new type of life will come out of it.

But don't desire it. The desire... Because every type of desire is part and parcel of this mind which we want to transcend. So if you desire, this mind goes on working again. And this mind goes on creating patterns of suffering again. Let this mind go. Because we have suffered. Let this mind go because we are suffering. And let the new mind come, with no desire, with no particular longing, let it come. And see what happens.

Much happens.

Early Talks

Chapter #2
Chapter title: No Mission, No Message

1 October 1969 pm in Pahalgam, Kashmir, India

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FIRST QUESTIONER: WHAT IS YOUR MISSION IN LIFE? AND WHAT METHOD SHOULD WE USE TO FULFILL THIS MISSION?

OSHO: As far as my mission in life is concerned, there is no such thing as my mission. Neither is there any *my*, nor is there any *mission*. I am not teaching something to others -- there is no message to be given to the world. Messages are many, missions are enough -- and there is no lack of missionaries, nor is there any lack of thoughts, ideologies, *isms*. On the contrary, the mind of the world is much too burdened with these things. To me it seems that if the mind of man can be unburdened, only then is there any possibility of living the truth, or of feeling life in its totality. Ideologies, thoughts, isms, missions, they all add to the burden of the mind.

The more the mind knows, the less it becomes capable of knowing; knowledge is the only hindrance towards knowing. Knowing is something quite different from knowledge. Knowledge means thoughts, and knowledge means borrowed learning. Knowing means a mind which is unburdened of everything that is known; a mind in the state of knowing is simply ignorant -- it doesn't know anything, it is humble. And to be humble, one has to unlearn what has become a burden.

The known must cease for the unknown to be. And life is unknown, and truth is unknown, yet we are all burdened with knowledge. This attitude of knowledge becomes a hindrance towards the void, which goes into the unchartered, into the unknown, the unacquainted, the unlearnt.

So to me there is nothing to be preached or to be taught -- I am not a teacher in that sense. Rather, I am awakened -- not a teacher. And the first awakening that is required today is the awakening of the humble attitude of an unlearnt, unknowledgeable mind, a mind that is open and not closed.

This humility is needed but you cannot teach this humility through a mission, because a mission becomes an organization. A mission becomes, in the long run, the vested interest. A mission becomes a sect; a mission becomes interested, not in the unknown, but in the knowledge that the mission has to impart to others.

So every type of mission burdens the human mind. And the need is to be unburdened.

There are things which can be known by others; information can be imparted. As far as science is concerned -- the complete knowledge known as scientific knowledge -- there are things that can be imparted. Then there is the possibility of a school, of a teacher, of a mission.... But there are things as far as the inner is concerned... as far as the divine is concerned, and these things cannot be made part and parcel of a dead knowledge. They cannot be condensed into maxims, nor is there any possibility for any objective experimentation or for a laboratory where more than one person can experiment and come to a conclusion. There is no such possibility. The inner, the divine, is basically individual, is basically subjective. One *knows*, but cannot impart the knowledge to others. One knows and *lives*.... Others may feel the perfume, may feel the scent, may feel the song, may feel the unknown presence, but that too is intuitive, that too is

indirect.

You cannot preach the divine directly, so there is no mission-like activity for me. When there is no mission, there is no question of how to work it out, how to implement it, how to organize it. I am against all sorts of organizations. Truth cannot be organized, and the moment one thinks of organizing it the truth is killed, only the dead remains. What is living goes out of any organization, because to know the truth is so individual, it cannot be organized. You can organize around an ideology, not around a realization. You can organize around a mission, not around the unknown, not around the realization of the unknown.

So there is no possibility of there being any organization around *me*. Nor am I interested... rather, I am against it. But we can never think of doing anything without organization. And the difficulty is: the very nature of the thing is so, that if you organize it, you kill it; and if you don't organize it, then you raise the problem, what to do with it? How to make others know about it? That too can only be done through individuals, not through organizations.

If what I say appeals to you, or somebody, he has to become the embodied presence of what I am saying. Even if one individual becomes the embodied presence and people begin to feel about him... something new, something transformed is imparted. By the very presence of such an individual the work goes on....

Only such a type of mission can I conceive of. But I cannot call it a mission because the very word has become associated with so many wrong things.

To be religious means to be imparting indirectly what one has realized. So I will go on trying, endeavoring to contact individuals personally, and indicating towards things which cannot be indicated. But no dead code or dead scripture must be allowed to be practiced or organized, or given a base -- unlike the old sects, the old religious or public organizations.

To me, organization means something based on hatred. No organization is centred around love, because love needs no organization. Hatred needs organization. Nations, parties, religions, are all based on hatred: hatred of others, hatred of those who are not in our fold, of those who are not under our flag, of those who are not convinced of our message. Hatred is such a great force, it organizes. It is so poisonous, and a single individual is not able to be so poisonous, a single individual cannot be as dangerous as hatred requires one to be. So one needs organizations, others, a crowd -- one cannot be alone.

But love is such a silent force, that to be alone is enough. Love doesn't know *how* to work, it works itself. There is no question of method -- I have never been concerned with method.

I am a man with no method -- absolutely no plan, no method, no organization. My only hope is this, that love works spontaneously. It needs no method. It needs no previous rehearsal. It works! And if it works it is alright, and if it doesn't work then too it is alright. If love is not enough, then no organization can be much more.

And love has never been methodological. Hatred has always been methodological. When You hate, you hate with a plan, you hate with a disciplined mind. You have to be conscious of the enemy, of the fear, of the planning of the opposite party. You cannot be spontaneous. With an enemy you are always to be prepared. You cannot be unprepared. But when there is no question of hatred, when there is no one to be thought of as an enemy, when there is only love to work and to live with, there is no question of tomorrow, there is no question of the future -- it is spontaneous, it works. And the very spontaneity is its force. If you don't plan your hatred, you will be defeated; but if you plan your love, you will also be defeated.

So, I have no plans for the future -- today is enough. This very moment passing, the present moment is enough. What I am doing, I am doing without any method. If it *is* something, if it is to be of any use for others, it will spread like fire without any method.

SECOND QUESTIONER: WHEN YOU SAY THAT KNOWLEDGE IS A HINDRANCE TO THE AWAKENING OF MAN, THEN WHAT TYPE OF KNOWLEDGE ARE YOU AWAKENING IN HIM? DO YOU WANT MAN TO BE ILLITERATE?

A: No, not illiterate. I am not saying that man should be illiterate, I am saying that man should always be ready: open, not closed. The knowledge that one has gained through the past must not become a hindrance to the future.

SECOND QUESTIONER: THAT IS KNOWLEDGE ABOUT RELIGIOUS THINGS ONLY?

A: Of course, of course. When I say knowledge, I always mean religious, because, really there is no such thing as knowledge which is not religious. Scientific knowledge only means scientific information. There is no scientific knowledge. It is only *information* -- so, it can be imparted. There is no such thing as scientific knowledge.

SECOND QUESTIONER: BUT IS THERE KNOWLEDGE ALSO IMPARTED BY SOMEBODY?

A: No. If it is imparted then it is not religious. Neither is it religious, nor is it knowledge. One has to know *oneself*. When it comes through others, it becomes dead. Then it becomes simply information, it is not religion. "Religious" means that which has been experienced, that which is existential, that which has been got through living not through scriptures, not through teachers -- not borrowed, but *lived*.

Religious knowledge is only knowledge. Why do I say so? Because science can know something about things. When science knows something, it knows something *about* it. It is always about and about; it is always an acquaintance from the outside. A scientist knowing a flower... he knows something about it! Everything that can be known about it, he knows. He tries to know more and more, but it always remains information. He has not gone into it, he has not become one with the flower. He has not known it from the inside, he has known it from the outside. Knowing from the outside is what I mean by information. Knowing from inside is what I mean by knowledge. And man can know only *himself* from the inside; everything else will be known from the outside. So only religious knowledge, knowledge which means a knowing of oneself, knowing the true inner reality... such knowledge only is true knowledge, because it knows, it is not information about oneself. But we can gain and cultivate information about ourselves. Then again it becomes non-religious. So, scriptures are not religious. They may be scientific or not scientific, but no scripture can be religious because it can only give information: it can give what Mahavira knows, what Buddha knows. I can know what Buddha knows, but that is not my knowledge.

SECOND QUESTIONER: HOW IS THAT A HINDRANCE?

It is a hindrance because when someone comes to conceive that he knows and really he does not know -- he has only been collecting information and this collection of inner information gives him a conception of knowledge -- then he won't try for further knowledge, then he won't try for himself. Then it will become a hindrance, because he has come to conclude that he knows, and really he doesn't know. This misconception of knowing will be the hindrance. And further, when the mind is enclosed in information - and there is much information around the mind, much knowledge, much scripture -- a barrier is erected between oneself and that which is. When you come to a flower, if you don't know anything about it, you have to contemplate it. But if you know something about it, then you pass it by, because the barrier of knowledge... you know, I know *about* it: this is a rose, this is a beautiful flower, you say, and you pass on. There has been no living contact between that which is called the rose and the mind which is in a wrongly conceived enclosure of knowledge. There is no living contact. The rose can be known, not through any knowledge about the rose, but through the direct contact with its living existence. But still a rose is something outside. You cannot even think about yourSELF, because who is to think? And every type of information is a part of your thinking. It makes your mind a thinking machine. You go on thinking and thinking, and reading and reading, and you go around and around a concept. But if one is to know oneself, one has to cease to think. Because, the very thinking leads you afar.

SECOND QUESTIONER: THEN WE SHOULD NOT READ BOOKS ABOUT...?

No, I am not saying that. I am not saying that you should not read, neither am I saying that the information is of no use. I am not saying that. I am saying this: you must read, you must know, but you must

know also that this knowing is simply information, and not knowledge for *you*. If you are aware of it, then it can't become a hindrance, then your mind is always open. You are always ready to learn, you are always ready to discover. Then you have not arrived, you are still searching, discovering. But a man of knowledge comes to think of himself, that he has arrived. A pundit, thinks of himself as a man who has arrived. Then there is no travel, then there is no mutation, then there is no transformation -- then there is no further search; the mind has become closed with knowledge. This may seem contradictory, but this is the truth: a mind that thinks it knows becomes incapable of knowing.

THIRD QUESTIONER: IT IS SAID, "AS YOU THINK, SO YOU BECOME." IF ONE THINKS OF THE REAL SELF....?

No! This is one of the very wrong conceptions. This conception says, that as you think so you become. No, you cannot become as you think. But you can feel that you have become something. As you think, you can feel that you have become something, you can imagine it. But imagination is not knowing. If someone thinks *I am brahma, I am god*, and goes on thinking it, and thinking and thinking, then he comes to feel that he is divine. But this feeling is not knowing. This is simply imagination being suggested, repeated, hypnotized. He has hypnotized himself by suggestions, by constant repetitions.

You cannot become what you think. Rather, the contrary is true: what you become you can think about. The becoming is first, the thinking is secondary -- because the being which you are is always behind the primary foundation of your thinking.

First *you* can exist without your thinking, but your thinking cannot exist without you. So you are foundational, the thinking is secondary. Thinking is only on the periphery, the circumference; your being is in the center. So one can be without any thoughts, but no thought can be without any being. If you think something and imagine something, you may come to a feeling -- imaginary, psuedo -- but you cannot come to your very being, because that which you don't know... how can you think about it? We can only think about something which we already know. If you know your self, then there is no question of any thinking about yourself. If you don't know your self, then how can you think about it? Then you will borrow something from others....

SECOND QUESTIONER: KNOWING ONESELF WILL BE THINKING IT.

No! Knowing one self will be a total cessation of thinking; it will be simply existing in oneself -- not thinking. Thinking is always about something. Thinking cannot exist in a vacuum, it is always about something. You can think about a chair, you can think about a house, you can think about a friend or an enemy; you cannot think about yourself, because you *are*! Who is to think? So, if you are to know yourself, you have to cease completely -- totally -- the process of thinking....

The process of thinking must not be there then you *are*, in your simple authentic existence. Then you *are*, simply. Then you come to know that mind is not through thinking, that mind is through non-thinking. That's why I define meditation as a state of mind which is not thinking, but is aware -- not thinking and aware. There is no thinking in the mind, but the mind *is*, and is totally aware. So, about what can it be aware now? There is nothing to think, so it cannot go outside....

SECOND QUESTIONER: AWARENESS... IS IT ALWAYS SOMETHING IN CONTACT WITH OTHERS?

A: No, it is not. You can be simply aware. There is no need of...

SECOND QUESTIONER: AWARE OF WHAT?

A: Aware of yourself. You are aware of yourself. But these two things are one -- you and your

awareness are not two things. When *you* are aware of your *house*, there are two things. But when you are aware of yourself, there is nothing which is aware, and nothing to be aware about -- you are the awareness. Then you are simply awareness. Then you are not aware, you are awareness, because there is only one thing: you and you and you, and awareness -- and nothing to be aware about. This moment, when you are not aware but you are awareness, is meditation. That awareness which is not aware of anything else; it simply exists, like light; it simply exists, like a flame.

SECOND QUESTIONER: WOULD IT BE JUST LIKE OBJECTIVE....?

A: No. When awareness becomes objective, when you become aware of something else, then it becomes thinking. Then thinking goes on, thinking is created.

FIRST QUESTIONER: WHEN YOU COME SUBJECTIVELY?

A: When you come subjectively, then there is no possibility of any thinking.

THIRD QUESTIONER: HOW DO YOU DEFINE, ATMA CHINTAN?

A: There is no such thing as self-thinking, *atma chintan*. You cannot be in a state when you are thinking about yourself, because one who knows, knows; he never thinks about it. We only think about things which we don't know... you go on thinking. But one can know oneself through borrowed knowledge; then, one can think about oneself. Then one can think about atma and the nature of the self, the existence of the self, the origin of the self... one can go on thinking about it. But this is not knowing.

In meditation, you are not thinking about yourself, you are knowing. And the moment of knowing is the moment of explosion. The mind is exploded -- you become something else. You are not the old man, you are not the old person. The old person has gone, a new man has come into being. Now this man lives in a totally different way, exists in a totally different way, loves in a different way, *is* in a different way because he has come to know himself. The first point of knowledge has been achieved. Now he can know others too....

We are in a dilemma. We don't know ourselves, and we think that we know others. We are trying to know others without knowing ourselves. This is impossible. If I am ignorant of my own self, how can I know anything else in the world? The very center is ignorant, the very person is in darkness, so how can I discover light anywhere else? -- it has not been discovered in me!

The first point of discovery, the first explosion of light, must be, can only be in me. Then it spreads, then it goes out and out and out. This first moment of transformation is self-knowing. Then like a pebble thrown in a lake, the circles go on spreading and spreading. Then they will go on up to the bank. The explosion is in the self, but then the explosion goes on encircling the whole world. It goes to the very end, and then it becomes divine knowledge.

First the explosion is self-knowledge, then the explosion goes, goes, goes to the infinite and becomes divine knowledge. Self-knowledge is the door, is the opening towards the divine. But we do not know ourselves, and we think we know even God. We debate about it, we struggle about it, we discuss it, we confute, refute, convince... we say this is right, this is wrong, this religion is right, that religion is wrong, this scripture is accurate, that scripture is not accurate, we go on debating and discussing things for which, in ourselves there is no opening.

The opening comes through the explosion of the self.

One thing more to be understood: The explosion is the explosion of your ego also. When you know, when you come to know yourself -- this is a miracle and this is a mystery -- the self remains only in ignorance. The self is part of the ignorance. We say self-knowledge, but really when the knowing comes, the self goes. There is no self then. Then there is only knowing. Then you are not. Then there is only existence, then there is only being. That being is atman.

Atman is not the self, the ego. One thing to be understood: You cannot know yourself, because the

moment you come to know, *you* are not there, only the knowing remains. And that knowing without an ego, goes to the very endless end. Because there is no boundary now.

THIRD QUESTIONER: THEN, THE WORDS ATMA SAKSHATKAR HAVE NO MEANING FOR YOU?

A: Really, all these words are conceived dualistically. In fact, there is nothing like atma sakshatkar, "realization of the self," because when the realization is, self is not, and when the self is, realization is not. So "realization of the self"... these are two contradictory terms.

It is like this: If there is darkness in the room, there is darkness. Then you bring a lamp to know darkness. You bring a lamp because, in the darkness, how one can know what darkness is? So you go out and you come back with a lamp to know the darkness. But when there is the lamp, there is no darkness! Yet when there was no lamp, there *was* darkness. So there is no enlightening of the darkness. There is no such thing as darkness seen in the light. There is no such thing.

There is no such thing as self realized. Self is ignorance; when you come to realize that which is, there is no self.

Buddha was more accurate in his expressions. He said, "realization of no-self." That is exactly nearer to the reality than realization of the self -- realization of no-self, an enlightening of no-darkness, because when the realization comes, there is no self. So Buddha says that no self is the reality. That could not be understood; it is very difficult. He said: existence of no self, *anatman*. There is no atman, there is anatman. And he meant something, something meaningful. But he could not be understood. We can understand atman because it approximates the ego. We can think about the self because it is something like an extended ego, a bigger ego.... So we can conceive of it....

THIRD QUESTIONER: BUDDHA SAYS "NO ATMAN"...

A: Buddha says no atman.

THIRD QUESTIONER: MAHAVIRA SAYS THERE IS ATMAN.

A: Mahavira says there is atman, but without the ego: there is no ego -- atman is. Buddha says there is *no* atman. And the reality is they mean the same thing.

But I say, Buddha's expression more approximates the reality, yet Mahavira's expression is more likely to be understood by all. The expression is different; but they mean the same thing. Mahavira says, there is self but no ego: When you realize the no-ego, you will know the self. Buddha says, there is no self. When you realize this, you will know existence, you will know the being, you will come to know.... And if you ask Buddha what we will come to know, what will be realized, he'd say, *realize and know*, because when you ask *what*, you have again asked a dualistic question. You are again asking *aware of what*? So Buddha says come to awareness, and then you will know there is awareness but you will not know anything about it.
That awareness is freedom.

THIRD QUESTIONER: UP TILL NOW WE HAVE HEARD YOU ON MAHAVIRA AND BUDDHA, OR ON THE ATMAN. CAN YOU ENLIGHTEN US ABOUT CHRIST'S OF THE ATMAN? HAS HE GIVEN ANY LIGHT ON THIS?

A: Not in such a way as to be compared with Buddha or Mahavira. Jesus speaks a totally different language. Jesus' language is totally different, he talks about the Kingdom of God.

THIRD QUESTIONER: HE ALSO CAME TO A STATE OF ENLIGHTENMENT HIMSELF?

A: He came, he came... he understands. He realized what any Buddha or any Mahavira realized. But the language is completely different. The language is not Indian.

First, the language is not philosophical. Second, the language is Jewish, conceived in a Jewish frame, with parables, with metaphors, with stories. And if one is going to understand Jesus' territory, then one has to imbibe the spirit of Jewish thinking. They don't talk about the self, they talk about the kingdom of God. They say: we are as we are, we don't know about the kingdom of God. Whatever the kingdom of God means, we do not know anything about it. We are unneccessarily poor, we are unneccessarily beggars. In the innermost parts of ourselves there is a kingdom and if we go in, the kingdom will be revealed, and we will then be children of God -- not beggars, not crippled with desire, not crippled with misery, we will be bliss. This kingdom of God is the same as what Mahavira calls atman, Buddha calls no-atman. This is the same, but Jesus speaks in parables: he calls it the kingdom of God.

SECOND QUESTIONER: WHAT ABOUT KRISHNA?

A: The same. Those who have realized....

SECOND QUESTIONER: WHAT DOES HE SAY ABOUT THIS?

A: He says the same thing. He calls it *brahma*: when you surrender yourself.... Krishna says surrender yourself to me. To *me* means to the ultimate, surrender yourself to the ultimate. Surrender yourself to the ultimate and you will become one with it. Because what one knows, becomes what he knows. But the question is of surrendering. Then it's the same. Mahavira says, egolessness. But how can you be egoless without surrendering? These are two things taken from two different points of view but coming to the same place. To be egoless means to be surrendered, completely surrendered. A person who has completely surrendered himself becomes egoless. And when one becomes egoless, one realizes the truth, because the ego is not there to be a hindrance, to be a covering. Krishna emphasises surrendering, *samarpan*, *sarva dharman parapechii*, *mamekam sharanam*, *prarchi*(?): *leave all, and come to me totally surrendered*. But this *me* means the ultimate, this me is not Krishna.

THIRD QUESTIONER: THE ULTIMATE MEANS....?

A: God, the Divine, the real, the truth, the atman, whatsoever one may name it -- Krishna emphasises surrendering, Buddha emphasises no-self, Mahavira emphasises egolessness, Jesus, the kingdom of God, the bliss. He talks about the bliss, *ananda*, the kingdom... and the poverty in which we live....

SECOND QUESTIONER: WHAT WAS....?

A: *Ananda* -- happiness. Happiness unbounded, happiness unlimited, happiness infinite.

Whosoever may have realized, whosoever may have reached, the question is not that *one* says this and the other says that -- this and that mean the same thing. If one has realized and the other has not realized, then even this and that cannot mean the same.

This is to be understood: A person who has realized, he may say whatsoever he likes. He cannot say against it... anyone who has realized. But a person who has not realized may say, "this is what I mean, this is what you are saying, I am totally convinced of it." But he cannot mean the same, because the same has not been experienced.

Words cannot convey the experience. But anti-words can convey.... If the person is a person of knowing, anti-words can convey. Mahavira says, "Self is the only thing. To know the Self is the aim, to realize the Self is all." Buddha says quite the contrary: "To know the self is ignorance."

These two statements quite contradictory, quite opposite to one another, mean the same thing. But if someone says, God is, and another, too, says God is, and if the persons concerned are persons who do not know what God means, these two statements -- similiar, exactly similiar: GOD IS -- these two statements cannot mean the same. The two persons and their experience and their ignorance and their definitions, are different. They have not come to the point where individuality dissolves.

Unless individuality is dissolved, we cannot come to the same experience, because the difference is not in the experience, it is in our personality, our individuality: I. My I gives meaning to my words, your I gives meaning to your words, and your I and my I are two different things, they can't mean the same thing. But a Buddha has no I, a Mahavira has no I, a Jesus has no I. So they cannot mean different things, because the difference was created by the I. They can give different expressions, but they cannot mean different things. For us, this becomes a dilemma. This has become a very difficult job for the human mind to conceive, that Jesus, Buddha, Mahavira, Mohammed, Krishna, they all mean the same thing. Then... then what is the foundation of Hinduism, of Mohammedism, of Jainism, of Christianity?

In reality, there is no foundation. These all are conceived in ignorance. We have not understood what Jesus means, therefore there is Christianity. We have not understood what Mahavira means, therefore there is Jainism. These are misunderstandings -- words with different meanings that we have conceived as if the experiences were different. So there are different sects.

To me, there is no difference, the difference is only of name. One is Krishna: if you wash off the name... one is Mahavira, and if you wash off the name, and the two persons were here, nameless, you could not see the difference. Where is the difference? There is no difference. But the name for us means much. Krishna, Jesus, Buddha, the names are more important to us than the reality for which those names stood.

If one goes deeper, one comes to know the source is one. These things may differ, the paths may differ, but the reaching point is the same. Those who were realized come to know the one reality. Those who were not realized, conceive their own realities individually.

We create our own realities, our own philosphies.

Another question has been asked,

WHAT IS YOUR PHILOSOPHY?

I have got no philosophy at all. Because philosophy means how I define reality. Philosophy means how I systematize the real, what I say about reality.

The first thing I say is that the reality cannot be said, cannot be expressed. How do I define it? I never define it, because definitions can only be in words. You cannot define love. You can know it, you can feel it, you can live it, you can suffer it, but you cannot define it. How can you define love? How can you define prayer? You can be in prayer, there are moments when you *are* in prayer, but you cannot define it. All that is beautiful, all that is true, all that is good, cannot be defined. It can only be experienced?

So I have got no philosophy.

SECOND QUESTIONER: SO, WHEN YOU EXPERIENCE SOMETHING THEN YOU CAN DEFINE IT, CERTAINLY?

A: No! Even then you cannot define it! You can only express it... falteringly. You can't define it. You can express it falteringly, and a person who knows will always say categorically... he will say that what I am saying is not what I have experienced. Because words convey so differently....

It is like this:

You have come to a lake; you have seen the sun rise and you have gone back. Now someone asks: define the beauty, define the sunrise! What do you mean that you have experienced a beautiful scene? What do you mean that you have become exhilarated? What do you mean? Then he says, please paint that sunrise. And you begin to paint. You paint a sunrise: a sun, -- with a pencil -- a lake, hills, but then you see the difference. It was something living, but this is something dead. That was something miraculous, this is a sketch. A circle, and you say this is the sun? A circle drawn with a pencil, you say this is the sun?

SECOND QUESTIONER: THE DRAWING MAY DIFFER, BUT THE EXPRESSION CAN BE SHARED...?

A: The drawing too is an expression... and it *could* be more approximate, more real, even more real than words -- because words are more abstract.

SECOND QUESTIONER: BUT IT CANNOT BE WRONG? THE EXPRESSION...?

A: That is not the question, that is not the question. I am not saying that it is wrong. I am not saying that it is incorrect, I am saying it is something *so* faint....

SECOND QUESTIONER: ... EXPRESS IT FALTERINGLY?

A: I said falteringly. A person who has seen the sun rise, may understand something from your sketch. But a person who has not seen any sunrise, he cannot conceive of what you mean. This circle with a pencil, this is the sun? This is beautiful, you say? How nonsensical! How can this circle with a pencil be beautiful?

It can convey something only if the person concerned has experienced it -- then there is no question, then it is symbolic, then it can be conveyed. But then there is no need! A person who has known the sunrise, he will understand when you say you have seen a beautiful sunrise. He will say okay, alright, he won't ask you to define it: "Draw a sketch, because I have not seen it, so I may understand by your definitions...." But if you have seen it and then you draw it, you know something has gone wrong. Something has gone wrong. It is something so faint, that it would have been better not to draw it, because it will convey something which you are not meaning to convey. You could say this is a sketch, but no comparison can be made. Even I myself cannot say this is beautiful. Something else was there -- *living*; this is something dead.

And a sun is a physical object. There is a possibility that you may not be able to draw it, but you can have a photograph -- that would be more, real. You can have a color photograph, then it would be more real. Still it is an objective experience.

But a person who comes from the divine, cannot bring a photograph with him, cannot have a color photograph. He comes from a vacuum. When he faces us, he is in one of the most difficult states. He knows something, he has known it, and now you are confronting him, encountering him, asking him, and he is at a loss. He is nowhere. He cannot concieve of how to say it....

So there have been many realized persons for whom the very impossiblity of defining the experience has led them to be silent. They have remained silent.

THIRD QUESTIONER: JESUS HAS SAID THAT THOSE WHO HAVE EARS, LET THEM HEAR. WHAT DOES HE MEAN BY THAT?

A: He means something. He means something which... he means that only having ears doesn't mean that you can hear. Only having eyes doesn't mean that you can see, because there are things which cannot be seen by the eyes. There are things which are seen with closed eyes, there are things which are heard with closed ears.

A person who has heard things not heard by ears comes to you, says something, and says this: if you have ears...? You will say, what nonsense you are talking about? I have got ears, I have got eyes... But he says I have seen something which was not seen by eyes, but I have seen it, and seen more exactly than any eye can see. If you have eyes -- those eyes which are not these eyes, those ears which are not these ears.... So Jesus says, "Listen, hearken -- but only those who have ears, who have eyes, can see."

There are eyes which can be opened. But if you think these are all, that these eyes are the only implements, instruments of perfection, then you are losing a greater world -- because there are things unseen by these eyes, which *can* be seen, which can be heard, which can be felt, which can be known. That's what he says. It is the same thing.

SECOND QUESTIONER: THAT REALIZATION STATE?.... HOW TO AVOID THINKING WHILE REMAINING IN THE WORLD, AND KNOWING YOUR OWN SELF?

A: No, you cannot avoid. You cannot escape, because what you avoid follows you, and what you escape from, in a very deep sense you become involved with.

So don't escape, don't avoid. Thinking *is*, be aware of it. For some moments, sit quietly, be aware of the thinking, be aware of the process: thoughts are coming, thoughts are going... like breath coming and going, coming and going constantly -- there is a continuity. See it; just see it. Stand aside, be aware of it. Thoughts are going... this thought has come, that has gone, see it, know it. Notice it, but don't condemn, don't say this is good, don't say this is bad. Don't choose. Just be aware. Like a person standing on a street: people are going and coming, the street is running, there is a crowd, traffic, and a person is standing, is just watching. So just see the process.

By and by, the more you become alert, awake, the more you begin to see thoughts, the more you will come to feel intervals. A thought will come, then it has gone and another thought has not yet come... there is an interval. There is a gap -- a little gap. But in that gap there is no thought. So the more alert you become, you will feel the intervals.

Those intervals will be first glimpses of the self -- *first* glimpses. But glimpses. Just glimpses come and gone.

But go on! Those glimpses will be so blissful, that they will invite you more and more towards the inner. And the more you become alert, conscious, thoughts will be coming less and less -- it is in proportion. The less alert, the more thinking; the more alert, the less thinking. The proportion goes like this: the more you become conscious, thoughts come less and less. For some time the road becomes vacant and you dip in, you go in. If you continue this -- this awareness, being a witness to your mind -- then there comes a time... no one can predict it -- it is unpredictable but it comes.... Then some day you feel that there are no thoughts.

The thought process has completely ceased and you are transformed to somewhere else, somewhere you have never been. A door has opened, you have gone in. You are not even conscious of going in -- you have *gone*. You know the change, the transformation, the transcendence -- you have transcended. Then you come back, but you are a totally different person. Then you live in this very life, but quite differently. Then your everything has changed. It has become more intimate, more loving, more compassionate, you have become a loving, a truthful, a silent, a peaceful, an aware mind. And everything that was associated with ignorance, conflict, tension, all have gone. Something has been achieved which has led you towards the source. You have become one with it. Then you live blissfully in every moment, in every circumstance, in every condition, in every situation, something silent and blissful accompanies you like a shadow.

That is the bliss. It is that we have been longing -- for births. That has been the longing, but we have searched for it somewhere else, where it is not. We have been longing for it... in love we have been longing for it, in richness we have been longing for it, in everything that we desire, we have been longing for it. But the search has gone astray, not in the right direction. It has gone outward. And the more we have gone outward, the less has become the possibility of the bliss for which we are searching, for which we are desiring.

SECOND QUESTIONER: THEN, THE MAJORITY OF PEOPLE ARE WASTING THEIR TIME IN WORLDLY AFFAIRS, DOING THIS AND DOING THAT... GOING TO THE MOON?

A: Those things may be meaningful in another way, in another sense. But as far as the bliss is concerned, they are all useless. They are irrelevant -- not relevant to the basic search, the basic urge, the basic thirst of humanity. That is somewhere *inside*. And you come inside when thought ceases. With thought, the known ceases, the knowledge ceases. With thought the wandering ceases. With thought, everything outward ceases -- thought is the foundation of all that is outward. You come in -- really, you have never been out, but with the association of thought you have imagined yourself to be out. When I say you come in, you really don't come in, you have always *been* in, but for the first time you are disassociated from the outside. You realize what has been always yours.

Early Talks

Chapter #3
Chapter title: None

26 August 1970 pm in CCI Chambers, Bombay, India

Archive code: 7008260
ShortTitle: EARLY03
Audio: Yes
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[NOTE: This is a partly edited tape transcript of an unpublished early dialogue. It is for reference purposes only.]

A: The mind is now integrated. The moment you are one the will is created. The will means an integrated mind. The willessness comes from disintegration, from fragmentariness, from your mind divided in itself; divided in contradictions, struggling, conflicting in itself. The mind which is unconscious is a willless mind. The mind which is total, one and whole is a mind with a will. The will only means wholeness, total.

FIRST INTERVIEWER: DOES THAT MEAN CONCENTRATION?

A: No, it doesn't mean concentration. Concentration means still. It's a fragmentary attitude. When you are concentrating, you are choosing a particular point excluding all else.

Q: IS THAT WHOLE (ALL?) ?

A: Not whole(?). The will means you are whole within, as well as without. It is a choiceless wholeness. You are not exclusively concentrating, but you are whole. The moment you are whole within, the total without is open to you, you are open to it. It is non-exclusive, it is inclusive of all. When I concentrate upon something, all else is excluded. When I am just whole in me nothing is excluded; everything is included. The whole totalness within, as well as the totalness without is will. To concentrate means to exclude.

FIRST MAN: (INAUDIBLE) AT ONE POINT...

A: Yes, if you are concentrating to one point your whole mind power, there will be two things; First you cannot concentrate on a single point your totalness. Your totalness can only be a response towards the totality. If the without is taken as a whole, only then you can be whole within. You cannot narrow yourself to a point, your whole mind can only be whole when the whole world is taken as one. Concentration is not only excluding something without, it is narrowing yourself also. It is focusing your mind to a particular narrow passage, ultimately to a point.

Q: (SOMETHING LIKE THIS) THEN THE MIND MUST BE...

A: Narrowed

Q: ... NARROWED, DON'T YOU THINK.

A: Yes

Q: SO IT MUST BE STRONG.

A: It can be strong, it can be strong, but it cannot be whole. And a strong mind is always hiding (one word inaudible), but a whole mind is not strong in that sense. The whole mind is whole, it has no weakness. It is as it is. If you are concentrating, a strength will be there, a particular type of strength that comes from narrowing, that comes from focusing, that comes concentration will be there, but behind it there will be weakness. Against that weakness you have created this strength. You as a total being will not be strengthened. A particular moment, a particular exclusive point, a particular fragment of your consciousness will be strengthened against the weakness of your whole mind. So this strength cannot be a conscious strength. It will come and it will go. And the moment it goes you will feel even more weaker. The moment following concentration will be still a more weak moment. You will feel exhausted. And you will feel something has gone out of you. Because this concentration is not of the total. It is only part of your mind which has been narrowed. And this effort of narrowing, exhausts. When I say will, to me will means wholeness. We must be whole within. It is not concentration on something, but it is just to (one word) your fragmentariness. And you be whole only when you respond to the whole, when you are aware to the whole without, (1 word) the without and the within. Being a total response. Only then, the will is there. This will is neither strong nor weak because it is not divided. So no contradictory terminologies can be applied to it. It is natural, it is tao, it is the whole. It is as strong as possible, as weak as possible, simultaneously. It is just like water; humble, weak, and strong. And aggressive. It is not like a stone; strong but hiding weakness within. When a strong stone comes in the way of the humble water passage, -- primarily the stone will seem to be strong and water weak, but then ultimately there will be no stone. And water will be flowing (above?) The water is neither weak nor strong; it is both simultaneously. The strength comes from the wholeness, also the humbleness. So only a strong person, totally strong can be a strong person. His humbleness is not weakness. The total mind is neither male nor female. The total mind is both simultaneously. It is as active as male, it is as passive as female. Both simultaneously. The whole is always both. Because (one word never?) one chooses against the other. So either you can say weak and strong, both active and passive, both alive and death. Or you can say it is neither. It transcends both. The will to be as I will be is a wholeness. It is not a desire, it is not a concentration, it is a not a choice at all. The whole from within responding to the whole without. And the moment the whole responds, there is no within and no without. It is one, it is both. The within and without. All the contradictions, all the paradoxes, all that is taken as opposite is dissolved in it. This will can be said the nature, the tao, the dhamma. And if you are total in this sense, then you are both. The only (1 word) cause and effect and makes them three. Because that too is one of the contradictory oppositions. Cause and effect is a bondage, but bondage to one who is fighting against it. Every type of bondage is built on the fight against it. If I am fighting against my bondage, then it is bondage; if I am at ease in it, co-operating, one with it, then there is no bondage. The bondage comes from the antagonism. The law of cause and effect, the dhamma, is not a bondage for a mind like a Buddha, it is not a bondage. It is bondage for us. It is bondage for us because we are always standing against it, doing something against it, feeling something against it. We have not taken it as our nature. If it becomes our nature, it is. If we understand, can comprehend it, can conceive as our nature, then there is no bondage. Then it becomes leela, then it becomes playfulness. We have rules and regulations even in a play. You cannot play without rules and regulations. You cannot play -- even a play has it's own rules and regulations. But we know that these are to make the play possible, but still it is a play. Rules are there and they are to be followed. And the more you know they are rules of a play, the more you become capable of following them because rules of play

cannot be fought. They are to be cooperated. Because they exist. Only when you cooperate with them... A total mind is neither free nor a slave. He is both. He is a slave with his cooperation, he is a slave just as in a play you come under rules and regulations in a play. Games have their rules and the sportsmanship means to be under them. To be freer (clear) and (inaudible) then seriousness and non seriousness become one. The whole thing is if you think life in it's totality, then you become the life. If you take life in it's life, then you become the Dhamma, you become the tao. All that is under cause and effect is not now taken as against it, as against causality; it becomes the causality. It is not me as an individual who is under cause and effect; the cause and effect and my own-ness are one and the same. No one is under anybody else. We are under ourselves. But this realization can come only when the total (inaudible) We are ourself fragmentary and thats why we conceive the world in a segment and the total is just a total; mathematical total, arithmetical total. We have taken our existence in fragments and then arithmetically we have totalled it. This is not the total. This is only fragments added. But fragments added cannot make a total. Because total is always something more than a part. For example, we can take a painting. The arithmetical total will mean this quantity of color, this quantity of canvas, this type of brush, this type of hand, this type of man painting it. So if we can conclude all this, it will be a arithmetical total, but the painting will not be there. The painting is something more than the total of its colors, the total of all its fragments -- it is something more. The whole transcends its parts,. It is not simply an arithmetical total, a total always transcends the parts. It is more than the part. A machine is a more than its parts. You can heap its parts, but that will be an arithmetical total, but it will not work. It will be a dead heap. It will be a total, but a dead heap. But when the machine becomes an organic whole, it is more than its parts, it is more than its fragments totalled arithmetically.

So the living total is always more than the fragments. If we conceive the world not as it exists in its totality, neither we conceive ourselves as we exist in our totality. Our whole conceptions are arithmetical. I have seen something, I have not seen the whole, even then we are seeing there is choice. So different persons nurturing different cultures will see different things. When we are seeing it is a choice. A person comes in this room he will see something else, another person comes he will see something else because both are choosing. Being is so great a thing, that I cannot see it, so we choose. And the descriptions will be different. What we are hearing is a choice; it is not the whole that comes to our ears. It is a choice. Then we accumulate all these chosen things from our senses, and make a picture of the whole. This we call the world, this is not the world; this is your world chosen by you a particular individual. The world is much more. So when I say to be whole, I mean a choiceless existence. You are not choosing, you just are.

By understanding, by understanding this fragmentary attitude, by understanding this fragmentary mind, by understanding this divided (inaudible), by understanding and knowing and becoming aware of the part which you have taken as your mind -- it would be better to say this is not mind, these are minds -- we are not a mind, we are minds. The Mind must come as you become more aware of these minds. The more you become aware of your minds, the Mind is being born. The mind comes in. That awareness will ultimately become your Mind. These minds will lose by and by their existence, their separateness and they will dissolve in the awareness, then you will be just aware. Without any mind, you will be a Mind. We are with mind, that's why we cannot be a Mind with a capital M. We are always of a particular mind. When you see, you see through a mind, when you listen, you listen through a mind. If you can become aware of these minds, these fragments, these conditionings then a mindless Mind begins to arise in you. Then a awareness unconditioned by your past -- these fragments are conditionings from your past. When you become aware of these conditionings, then a Mind which is not of the past, which is to arise, which is to pulsate(?)...

SECOND WOMAN : (INAUDIBLE)

A: Yes. The moment it becomes whole, then there is no difference between the individual and the cosmic. The individual and the cosmic is the difference created by our mind. (Tiny tape break) ... then there is no difference, the difference falls. It is not that the individual mind becomes cosmic, no, we come to know that there is no difference between the individual and the cosmic. It has always been the one. Only the fragmentary mind, minds that we have created through experience, through education, through cultivation, through the path; those fragmentary minds, those crystallizations of past experiences were the dividing barrier. Now when they are not, the division has fallen. It is not that the individual now becomes the cosmic, and neither that the cosmic becomes the individual, no, there is no individual and no cosmic now. It is one

and the same. It has always been so. We have lost something which we ourselves have created. The reality has always been so. It has never been known a division. The division was in mental division; creation of our own conditionings. The reality has been always undivided, indivisible. It is still so, it has always been so, it will be so. But we, through our cultivated mind see it as divided. The moment you become whole, the moment you become aware then there is neither individual nor cosmic. Or you can say, this is the cosmic. It makes no difference, but cosmic is not against the individual; cosmic as dissolving all the individual. How this can be achieved? By being aware of your fragmentary mind, of your conception, of your attitude, of your approaches. If you can become aware of your mind which sees, which hears, which chooses, then you are seeing it; a flower -- it is not only that the flower is there, between you and the flower there is a particular mind, a particular attitude about the flower -- that is still between you and the flower. Otherwise there is no barrier. Otherwise you and the flower are two extremes of one existence, two ends of one single moment. The consciousness and the flowering are two extreme points of one process. If your particular mind is not there, if it is there and it is always there, it is not that you are just seeing the flower, your seeing has a method, your seeing has a conception, your seeing has a like or dislike, your seeing has a path. You say, "This a rose." Now there is no rose and the rose itself has never known that it is a rose. It is we who have called it a rose. The moment you say rose, all that is associated with the word rose stands between you and the flower. And much is associated. If your culture says that a rose is beautiful, then the flower becomes beautiful. Your culture is against the rose, then it becomes ugly. If your experience is... of this flowering is associated with pain, with thorns, then the rose becomes different. If your associations are not associated with pain but with play, then the rose becomes different. And the rose is all the time same. You come with a mind to it and your mind destroys that which is real and creates an imaginary, hallucinatory thing. If you have no mind, if you can see this rose with no mind and the seeing is totally innocent, completely refreshed. If the seeing is not something from the past. If you and the rose are in this moment living simultaneously, with no mind on your part -- because there is no mind on roses' part. If you are without mind in this moment, just aware, just existential, then the rose is not known as something separate. Then it is known something as part and parcel of your consciousness. Then the flowering of the rose is your flowering; then the perfume of the rose is your perfume. And your consciousness is roses' consciousness through you. It is rose himself known himself through you; via your consciousness rose has come to know himself. Then the feeling is like this. It cannot be expressed as (inaudible) But either that you have flowered and the rose... or that the rose has become conscious through you about himself. The feeling is like that.

Q: (INAUDIBLE) IS ALSO SEEING?

A: This is seeing really, this is seeing. This is darshan -- with no mind.

Q: (INAUDIBLE) THIS KIND OF SEEING?

A: I don't know, what he says. I say this is seeing. Only when you are mindless the seeing is there, the knowing is there, the feeling is there. The mind is a destroyer. The mind is a destructive force. Don't try to be whole. You cannot try for it. There can be no effort. Because any type of a effort, is a effort of a particular mind against other minds. That's why the effortlessness of it is to be understood clearly. You cannot achieve it, because every type of achievement is a longing of a particular mind. You can only understand. This is so, this is suchness. The mind is fragmentary and the mind is not one, it is poly-psychic. It is minds. What are these minds? These minds are the experiences of the past with which you have become attached, associated; with which you have created a clinging. Why you have created the clinging? Because to exist mindlessly is dangerous, to exist mindlessly is insecure, to exist mindlessly is to be always in the unknown. That's why all the has become known to us we have made it a part of our consciousness. All that has become an experience, knowledge we have been clinging to it. Against the unknown, against the insecure, against that which is coming, we are clinging with that which has gone. These are our safety measures. So a mind which is longing for security cannot be mindless. This is to be understood. Nothing is to be done. This is just a fact. This is to be understood that a mind which is longing for security can never be mindless, because a mind longing for security will cling with past experiences, past knowledge, past

information and will create mind. And will always be (inaudible) both dead minds. And you cannot be alive through dead things.
Reasons. First that we have not a single mind, we have minds.
Second, these minds are our past experiences.

Third, we are clinging to these minds, because of the fear of the unknown, because of the possibility, infinite possibility of all that is future, of all that is coming. The past is something (inaudible) because it has happened, it is dead. You can do something with it. You cannot do anything with the future. Once you become aware, that these are these bindings; longing for security, this safety with the past, this deadness, this (inaudible) of the past, you can do something with it and the unknown too And the unchartered future. And the infinite possibilities. About which you can never be certain. If you can understand these two things: the certainty of the past and the uncertainty of the future, and if you can understand that life means uncertainty, life means insecurity, life means to be in danger -- only a dead person is out of danger. Now he can not become dizzy, now he cannot die. There is no death for him now, he is at ease. A dead person is always at ease. Everything has become certain. Everything has happened and now nothing is to happen, so there is no danger. But if you understand that life means uncertainty, life means insecurity, life means dangerously, life means the unchartered unknown possibilities. If you understand this, then by and by, minds will drop. By and by they will cease to function, by and by you will become one and whole. And by and by the response will be total. This total response is religiousness. Total response every moment, in every situation. Be total within and dig the total without. The moment this happens, the totalness within and the totalness without they become one. Then there is no barrier. There can never be two perceptions. The moment two perceptions come close, they become one. The wholeness is always one. So they say, there is a saying in the Upanishads, 'If we take the whole out of the whole, the whole remains behind. Nothing is taken out. Because you cannot take anything from the whole. Even if you take the whole, the whole remains behind. You cannot add anything to the whole, if you add the whole, it remains the same. The whole means the one. And there can be no methods to it. All the methods are for the understanding. All the methods are to create a situation, in which you can understand yourself, your fragmentariness, your poly-psychicness, your multiplicity...

SECOND MAN: THIS IS ALSO SEEING

A: Yes.

Q: DIFFERENT KIND OF SEEING, BUT WE ARE SEEING.(INAUDIBLE) THAT IS REALITY

A: Yes.

Q: AND THIS KNOWING OF MINE IS ALSO SEEING?

A: It is also seeing. Not different. It is the same. When you know yourself in its totalness, only then you can know that is without in its totalness.

The first thing to be seen is yourself. Because if you have not seen yourself then no seeing can happen without.

Q: SOMETIMES AFTER THIS MEDITATION METHOD I CAN SEE MYSELF FOR...

A: Yes, you can see. You can see.

Q: SOMETIMES.

A: Sometimes it will come over you. Sometimes when you are whole, the whole will explode over you. And this will go on becoming more natural. It will go on becoming by and by... the gaps will be lesser, the intervals will be less. And then a moment comes, a moment of explosion from which there is no return.

Q: (INAUDIBLE) THIS IS JUST AN OLD WORD, BUT THEY CALL IT WILL OR WHAT?

A: These are all words. They can be used, but the will is the power, is the energy. There is nothing such as will power. Will is the power, will is the energy, will is everything, but by will I mean the wholeness. And those who use the word will power, use it as in a psychic thing. They use it as a power concentration. I am not using that word in that sense. To me will is the whole. The only God is the will. We are never the will, we are desires. Even if a desire is concentrated, it is a desire power. The will is the power. With no desire, it is power with no movement, or a inner movement. It is a power with no direction, or directionless, dimensionless. When we say God is power it doesn't mean God is powerful, it means God is equal power. It is the power. So when I say will is power it is not that will has a power -- will is power, will is energy. It is like energy. And you can only attain to it, when you have lost yourself. Until you are there, desire will be there and the power will only be a desire power, fragmentary, created by concentration, by narrowing it, by exclusion. This power cannot be your life. You will have moments of powerlessness also. This potency is always against your impotency. This will come and go. But when the will comes, now nothing is to go, everything is. Even the flexibility is powerful. Even the impotence becomes a potency. Thats why, I would like to say the word 'Tao' is better than the word 'will,' than the word 'dharma,' than the word 'law,' tao is better. Because tao is both; the (inaudible) the (inaudible), the darkness the light, the potency and the impotency; it is both.

SIDE TWO (starts after 1 min 33 secs empty tape)

... only then power becomes absolute. But will power as ordinarily used, is only power created by conflict, power created by concentration; that is not power. This is just creating a conflict in you and making your one mind stand against the other. And because of this encountering a certain energy, a certain force is created -- you can use it, but there will be moments following it of depression, of powerlessness. But when there is no direction, when there is no desire you are power. Undirected to any goal. You are energy, you are life. Then there is no shadow. Then you exist without shadow. Then you exist without the opposite following (inaudible) Thats why it is said, "God is shadowless." He is, but there is no shadow to him.
(nice chuckles)

[Next question in Hindi. The English translation is omitted here as much of the Hindi was inaudible]

3RD MAN: (INAUDIBLE)

A: It is a very symbolic experience. The moment you transcend the body the extension comes. The body is the only limitation. It is not that the tree is other, it is not that the flower is the other, it is only the body that makes them look as other. The moment you become bodyless, the moment you feel that you are not body, then everything is one, because now there is no barrier-barrier to the extension, to the extending consciousness. That is the reality, this is the falsehood. You looking me as the other, I looking you as the other this is the falsehood. Falsehood created because of the identification of myself with my body. If the identification drops, then there is no barrier, then you are me, then I am you. That is a very strange phenomenon, to mate for the first time, it is the most strange phenomenon.

3RD MAN: NOW I REALLY UNDERSTAND WHAT(?)

A: Yes.

3RD MAN: I THINK I UNDERSTAND WHAT IT MEANS NOW. (OSHO LAUGHS) I (INAUDIBLE) (?) 4TH MAN: (INAUDIBLE) BEFORE THAT JUST BETWEEN ZAZEN IS OFFERED FOR SUDDEN ENLIGHTENMENT, BUT ZAZEN IS SOTTO(?) SOTTO IS GRADUAL, CHI IS SUDDEN AND SOTTO IS GRADUAL, BUT IF YOU SAY ZAZEN IS SOTTO, IT'S FOR SUDDEN ENLIGHTENMENT.

A: Yes. But in sotto they use the word zazen, but they are not just sitting. Only the word is there. They are doing something. That is what we were talking. They are doing something, they are meditating, they are contemplating, they are concentrating, they are not just sitting; so only the word is of sotto, they look as if they are just sitting, but they are all the time engaged in doing something. The word zazen means not doing anything just sitting. Sitting only.

Really there is no sect and there is not any possibility of there being any sect. Who can practice zazen? Individuals have been there, a Buddha just sitting. A Bodhidharma just sitting. Whenever we come to them we go to them we ask what to do? Then they (how come?) and the just sitting is dropped. And the Buddha is forced to answer us. If we sit just go and sit, then it is no answer for us because we were asking how? It is irrelevant, we were asking how to sit and he is saying just sit and the thing will happen. So two (inaudible) will look we have been sitting all the time, it has not happened. Though we have not sat in that way, just sitting is the most difficult thing. Whenever we come to a person like a Buddha; his all these teachings are these teachings of just sitting. But when we to a temple and see a Buddha we will say he is meditating, he is in a asan, he is in siddhasan, he is in padmasan, he is meditating, he is in a dhyan... this is all nonsense. He is just sitting, he is not doing anything, neither... not even dhyan! He is not doing it. He is in dhyan. And in dhyan, in meditation means not doing meditation. So there has not been any effect, there have been claims, there have been word, but the moment a sect is created the how comes in. All those who will come they will ask how to do it and I go on telling them just go and sit. So (more and more?) come and there will be no sect. Because they ask how and I say there is no how, just sit as you like, but just sit. It becomes meaningless to them. A sect is created the moment how is answered. And the moment how is answered, there is no possibility of Zazen. The Sotto use it, but it is not there. The zen says that you must be effortless, but they make all the effort. They say the meditation must be effortless, then they develop methods to achieve this effortlessness, they become(?)) efforts. A pure religious sect is an impossibility. Only absurd religious sect is a possibility. A religious sect is to be in existence, must be absurd in contradictory. He cannot be consistent. If the religion is pure then it evaporates, you cannot catch it. If it becomes impure you catch it, then it is not religion.

4TH MAN: IF CHI(?) AND ZEN ARE NOT TWO, BUT ONE...

A: No, no they are all not two, the difference is only of the how. The difference is always of the how, and how is basically absurd. The achievement, the realization is always in effortlessness. The knowing comes only in the moment when the doing is not. The being reveals when the doing has ceased. So this is the purest concept, this is the purest thing possible to say, but when I say to you, you will ask how to be in such a position, how to be in such a situation. Then I must, I am compelled to speak in contradiction. I will go on telling you that just sitting is the only real thing, and at the same time, showing you methods which are not of just sitting. But doing these methods a moment comes when you yourself become aware of the absurdity; what you are doing? You cannot go to the being through doing. The doing must cease. But through doing you can become aware that this is all absurd. The moment meditation becomes absurd, you realize meditation. The moment there is no need of any dhyan, the samadhi is achieved.

Chapter #4
Chapter title: None

22 September 1970 pm in CCI Chambers, Bombay, India

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[NOTE: This is a partly edited tape transcript of an unpublished early dialogue. It is for reference purposes only.]

AMERICAN WOMAN: I HAVE BEEN SLUMBERING ALL OF MY LIFE, AND AS YOU CAN SEE IT'S BEEN QUITE A LONG TIME. THE OTHER DAY I READ WHO AM I?, PARTICULARLY THE SECTION ON MEDITATION, AND IT WAS QUITE REVEALING, I FELT. VERY REVEALING.
I CAME FOR TWO REASONS: TO GET SOME HELP MYSELF, PSYCHOLOGICALLY, AND ALSO TO HELP SOME OTHER PEOPLE, PSYCHOLOGICALLY, SINCE I WORK WITH PEOPLE WHO ARE MENTALLY ILL. NOT MENTALLY DEFICIENT PEOPLE OR MENTALLY RETARDED, BUT MENTALLY DISTURBED. I AM SURE THAT SOME OF YOUR WORK -- WHEN I STUDY IT -- IS GOING TO BE A GREAT HELP. SO I WONDER IF YOU COULD GIVE ME SOME POINTERS ON KEEPING AWAKE.
I'VE BEEN SLUMBERING SO MANY YEARS.

OSHO: Mmm hmm. It is not so difficult.

The first thing to be understood is, to be aware of one's unawareness. That is the only beginning possible. If one becomes aware of one's unawareness, then things begin to change. So be attentive of your inattentions.

It is always easy to begin with the body. We are not aware of the body unless it is diseased, then too we become aware of the disease, not of the body. If you have a headache then you become aware, not of the head, but of the headache. So only illness creates a situation for us to be aware of our body, otherwise we are not aware of it. And that is the easier place to begin; mental awareness comes later. When you are walking, be aware of the act. When you are bathing or eating or doing anything with the body, so be aware of the act as you remember it, as it is being done.

The whole thing has become mechanical, it goes on by itself. Our being conscious is not needed at all. It is routine, a habitual rut. It continues and we go on dittoing -- ditto: the same is repeated again and again. This repetitive mechanism is convenient; that is why it becomes arduous to destroy old habits and create new ones, because to destroy an old habit and to create a new one needs attention.

So just be aware in day-to-day routines. In the minor dittos: remember it as it is being done, not afterwards, not as a past memory but as a present happening -- just as I am talking to you. You can listen to me with awareness or without awareness. If it is without awareness then it is only hearing, it is not listening. The mechanism of hearing will work. You can reproduce what I have said and you can feel that you have listened, but that is illusory; you have only heard. Listening means hearing with attention, with awareness. The act of hearing must not go to sleep. You must be focussed in it. You must be here and now -- open, aware, not only listening to me but at the same time conscious that you are listening. Then the act of listening becomes double-arrowed. One arrow is towards me, another arrow is towards you, the listener. Then the act becomes conscious.

So, with the body, first be conscious. The moment you remember that you have gone unconscious, begin again and be conscious. It will come and go. Even for single moments, one can be conscious. That is a revelation: everything becomes quite different.

As a second step, be aware of your breathing. That is going inwards. The body is the outermost part of us. The second body is breathing. So be aware of it: when you are not doing anything, be aware of your breathing. Just see it, watch it; the coming and the going, the incoming and the outgoing -- just be aware of it. And the very awareness creates a distance between you and your body. If you become aware of your body then the distance is between you and the world. There is a gap. You become -- in a sense for the first time -- a person. If you become aware of your breathing then again a new gap is created between your consciousness and your body.

Only after being conscious of breathing, one can become conscious of thoughts -- this is going towards the more subtle. After the body, one should be aware of one's breathing -- as the breath comes in and goes out, one must be aware of it, watchful. Then you can direct your attention towards your thought processes.

In the third step, one should be aware of one's thoughts. But one should not begin with thoughts, one should begin with the body -- *then* breathing, then thinking -- then it is not difficult. If you begin with thoughts it becomes difficult.

But we always begin with thoughts. Then it becomes difficult because one who is not aware of his body, his breathing, cannot become aware of so subtle a process as thinking. Consciousness cannot be focussed on such a subtle object unless you have fucussed it on more material, substantial objects. Then step by step, it becomes easier -- from one step to another there is no difficulty. But the jump is not possible.

Ordinarily we begin with thought processes but then there is failure: you cannot be aware.

And after thought processes, one should be aware of one's feelings. That is a still more subtle realm of our being. After one has become aware of one's thinking, only then can one become aware of one's feelings. Because feelings are not so articulate. There are not so verbal, they are not so much with form: they are formless. Thought has a form, so still, thought is not so subtle as feeling. Feeling is much more vague and much more liquid -- formless. It carries on, and only when it becomes a thought do you become aware of it.

The first ripple in our being begins with feeling. Then it becomes a thought, then the breath is affected, then the body is influenced.

The first ripple begins from the heart, or from the feeling. And one who has become aware of his feeling can become aware of his being. That is the central force: being is totally formless.

These are five pointers -- first, body; second, breathing; third, thinking; fourth, feeling; fifth, being. These are the five states, the labels of your existence. And one who has become aware of his being can become aware of the ultimate, the divine. Otherwise, our whole talk is nonsense. We go on talking about God and Brahma -- all nonsense. One who is not aware of himself as being cannot become aware of the being of the world -- that is the sixth. After the fifth one can only become aware of the divine. And still there is one more state: the ultimate. Even God is not the ultimate. The seventh is nirvana. The essential existence or: the non-existential existence, the total. It is not even divine. It is the whole which comprehends all the contradictions in it. Existence and non-existence, life and death...

WOMAN: IS IT IMPERSONAL?

A: It is impersonal.

So these are the seven realms. Up to the fifth, the ego will be there. With the sixth, the ego will not be there, but the cosmic ego will come into existence. And beyond the sixth is being -- egolessness is nothingness, what Buddha has called nirvana.

Up to the fifth you are, up to the sixth the divine is. And beyond the sixth is existence, simple and pure, comprehending non-existence also. These are seven concentric circles. Your body is the first, and your nobodyness is the last.

WOMAN: (GIGGLING) YES. QUITE A JOURNEY!

A: (CHUCKLING) Quite a journey! The *only* journey!

[tape jumps]

A: Hmm? For persons who are mentally ill -- not retarded -- as you say, meditation can be a great help.

In a way, no one is mentally healthy, everyone is ill -- the difference is always of degree. We are normally ill, someone else becomes abnormally ill -- that is the only difference. The root cause of mental disease is unawareness, because unawareness creates contradictory directions in the mind. And the more contradictory a mind, the more tense. To be mentally healthy means to be mentally harmonious.

Health means harmony. Your mind is not divided against yourself or against its own other parts. Your mind is not fragmentary, a divided house, but one whole. That wholeness is health. So a person who is mentally ill means a person who is mentally divided, bracketed in fragments contradictory to each other. To say it more accurately: he is not a mind but *minds* -- wholly psychical, wholly mental. There is not one self, but selves; so many selves in one person... and each self driving the person somewhere which the others are against. This conflict becomes illness, this is dis-ease.

Three things must be done: First, he must be made aware of his fragmentariness, of his contradictory selves. If he becomes aware he is divided into fragments, this very awareness begins to create a new self. This awareness becomes a new self, a new nucleus, a new atom of consolidation. But how to make an ill person aware? He may be so ill that awareness has become impossible.

So with a mentally diseased person, his disease should be exaggerated, only then he can become aware.

For instance, if a person is ill and you feel that he has suppressed something -- obviously there is bound to be suppression, otherwise illness would not be possible -- that suppression will have to be let loose. If he has suppressed anger, then allow him, provoke him to be totally angry.
And the group can be very helpful.

WOMAN: GROUP?

A: A group which can provoke him to be angry, totally. So that all that is suppressed becomes expressed. If it comes expressed in its totality, then he can be made aware of it. That which is expressed can only be made an object of awareness; that which is suppressed cannot be made an object of awareness. Our whole society is suppressive, that is why our whole society has turned diseased. The whole society, the whole of our culture is abnormal. We are forcing everybody to be mad.

So a group is needed, a group which is allowing... it doesn't force any suppression -- a group of friends, which allows everything. If you want to weep, we allow you -- the only condition is, weep completely, totally. Be in it, and let it be expressed. Anything which is suppressed, if it can be let loose, it comes with such a force, with such vitality, that anyone can be made aware of it.

Ordinarily if you are angry, you have a cause for your anger, but this therapeutic group is creating a situation which is not a cause: the anger is being provoked so it can be expressed without any cause. If someone wants to do something, let him do it. And when he comes to express it with full force, then let him be reminded, let it be said to him: BE AWARE OF IT, WHAT YOU ARE DOING. You are weeping, be aware of it. You are crying, be aware of it. Don't suppress it, don't evaluate it, don't condemn it -- and the group must allow it. Even in your eyes, there should be no condemnation, no suppression. The patient must feel that the whole group is allowing him to be what he is; that whatsoever he is, is being allowed to be expressed. Not only being *allowed*, but because he has expressed it, he is loved for it, he is appreciated for it.

Mental illness is basically produced by society, by the community. It is not the person who has become diseased, it is society which has driven him to disease. So mental illness can only be overcome through a community, through a group. No individual treatment is possible. All that can be done individually is making him normal again, as he was previously, and sending him back to the same society to be again pressed, again forced to the same conclusion. It has got no meaning at all.

Group therapy is needed -- a work which can be done very easily. And within a group he becomes healthy in a very short time: two or three weeks are enough, if the group is totally allowing. If he feels at ease -- that he can do whatsoever he likes and is not made responsible for it and is not condemned for it -- then all that is suppressed will be expressed, and the patient goes through a catharsis. And catharsis is needed, because only through catharsis can he be made aware of his own suppression, of his own unconscious, of his own division.

Secondly: If he becomes aware of his division, of his fragmentary mind, and expresses the fragments and is released because of the expression, this still is not enough -- this is simply negative.

Mental disease has a positive aspect also. The negative aspect is concerned with suppression and the positive aspect is concerned with a retarded growth.

Everyone has got the potential to grow in a particular dimension. If that has not happened, if one has not become what one was meant to be, then disease is created. He is longing for something of which he is neither aware nor does there seem to be any possibility to become -- what one's potential is to become. The second thing to be made clear is a positive, creative dimension of growth.

Every diseased person, mentally diseased person, has lost the way towards creativity. He is a person unborn. Somewhere he has missed his way, his potential way; his flowering is retarded. And one can never be at ease with oneself unless one achieves that which is a seed in one and must grow.

So the second thing is to remember that it is not enough that someone is relieved of his tensions, because this cannot be a permanent health. His creative dimensions must be discovered and he must come to a point from where he can begin to grow. So a creative attitude must be given to him. He must create himself, or he must create something through which he can be fulfilled.

WOMAN (LAUGHING): INSTEAD OF GOING THROUGH A LOT OF NONSENSE...

A: The whole life is such nonsense. One goes on living, but there is no fulfillment. We spend our whole life in arrangements: we are always arranging to live, and the moment never comes.- mental tension is bound to be there. Life is slipping by; it is going all the time and one is still preparing for it. One has never lived. We only live in moments when we are creative. When we create something, that is the only living moment. It doesn't matter what is being created, the feeling that you have created something is the only thing. You have become a creator. The moment you feel that you have become a creator -- maybe just a toy, just a painting, just a piece of poetry or anything else -- the moment you feel that you have become a creator, something is fulfilled in you, and something begins to flower.

Disease comes because we have lost creativity; no one is creating anything. And the more we progress, and the more we became civilized, the less grows the possibility to be creative, because everything is given to us. Passivity has become the rule.

In the old days, we used to dance; today we watch someone dance. So it is just a passivity; we are onlookers. And life cannot be a fulfillment if you are just an onlooker -- you must participate. You must be in it richly, you must live it, you must risk yourself in it. But we are onlookers. Someone is singing, someone is dancing, someone is painting -- and we are onlookers. The whole world has become an onlooking world -- non-participating and passive. Passivity kills the spirit. And one can never feel oneself of any worth unless one is a creator.

So to a mentally ill person -- and we are all in a way mentally ill -- a creative life must be given. He must feel worthy; that he is doing something of worth -- not only of utility, but of worth. We are creating things which are of utility, but with them we cannot become creators. Something which is of worth means something which is an end in itself: you have painted something, it is of no utility at all, but that's why it becomes of worth. It becomes an end in itself. It is not a means to anything else.

So if one wants to remain mentally healthy everyone should be creative -- that is the second thing.

And third thing: we are so tense, not only because there are circumstances which make us tense, but basically we have completely forgotten how to relax. So if even if there are no circumstances to make you tense, you will stil be tense. We *are* tense. We have forgotten completely relaxation, the art of letgo.

This must be taught. Relaxation is the language which is not being taught -- that is the forgotten language. The whole of education, the whole of society is teaching everybody to be tense -- because it pays to be tense.

WOMAN: IT'S WHAT THEY WOULD IDENTIFY AS BEING ALERT. DO YOU THINK THIS IS BEING ALERT?

A: No, it is not being alert. Tension is not attention. Attention is always relaxed; tension is always pointing towards the future. Attention is never towards the future, it is always for the present. And you can only be relaxed in the present moment. If you are tense, you must be tense either against the past or against

the future. In the present it is impossible to be tense.

Animals are not tense, trees are not tense, birds are not tense because there is no future for them. The present is the only tense, the present is the only time, there is neither past nor future. So they cannot be tense, they are relaxed.

This art must be taught: to be in the present and to be relaxed.

Relaxation can be taught: it is an art, and not very difficult. If even relaxation is difficult, then what will be easy? But when we think about relaxation, because we are tense, we make a science out of it, not an art. And there are books with the headings "You Must Relax!" The 'must' is quite contradictory: a mind with a must can never relax.

WOMAN: WE WORK AT IT.

A: You cannot work at it.

Relaxation is an art. And there are so many ways.... Any activity that becomes absorbing, becomes relaxing.

So you must create groups which completely engage themselves in activities, and let the ill person, the mentally ill, be with the group. The group goes to a river... just begins to play with the water and the sand, and everybody is playing -- play is relaxation, it is not work, nothing has to be achieved out of it; it itself is the end.... But only children play, we never play. Even if we play, it becomes a game. Game is work -- to be done and to be won; but then it creates a tension again. Someone has to be defeated so the thing becomes serious. Play means no one is defeated. Even defeat is just a play, it is not something serious.

So we must create non-serious atmospheres -- and they *can* be created. So play non-serious play. A group playing non-seriously, just like children, with no end in view... and the mentally ill can be placed in this group. He will feel relaxed. You cannot attack relaxation directly, you cannot be aggressive about it. It is a by-product; it comes indirectly, as a consequence, as a shadow. It follows something else. A non-directive mind is followed by relaxation. And we can invent new play -- without any rules, regulations... otherwise rules and regulations will again bring in the disease of seriousness.

There can be so many psychological forms of play -- it will be better to call them psychic dramas -- and they create such great situations to be relaxed in. Psychic dramas can be played. Just as we are sitting here: we all, for example, play a drama, a drama in which nothing meaningful should be asserted. Everyone should say something meaningless -- *completely*. (LAUGHTER) Then we begin to play.

Everyone says something completely meaningless because with meaning is seriousness. But with meaninglessness is relaxation. Then everybody begins to laugh, because we cannot think that such a serious person would say such a nonsense thing -- meaningless. Or we begin to play a drama in which every one acts something absurd -- someone begins to dance, someone begins to cry... then the seriousness is gone. Or we can group together and just begin to stare into one another's eyes. (LAUGHTER) Then laughter will follow, then much will happen and everyone will be relaxed. Undirected, unregularized, non-serious things will happen in the atmosphere of the group.

WOMAN: THAT WAY THE THERAPIST CAN RELAX TOO.

A: Yes, if you can do these three things, it can prove of much help, and not only to them, it will be a help to yourself also. It will be so revealing.

WOMAN: EVENTUALLY THE QUESTION ARISES.... WHO IS GOING TO BE A THERAPIST IF WE ARE ALL SICK, AS YOU ARE SAYING?

A: We *are* all sick! So the group is the therapist. No one is the therapist -- the group is a therapeutic group. No one is sick and no one is trying to help others, but the whole group creates a situation.

WOMAN: LIKE A PSYCHOLOGICAL COLLECTIVE.

A: A psychological collectivity. It helps a lot....
But unnecessary psychoanalysis for so long a time....

WOMAN:... AND ALL THE WHILE, THE PATIENT GETS MORE ILL.

A: More ill! The whole process is ill! And it is so lengthy -- he becomes bored. And just because of boredom, he says, "I'm okay!" (LAUGHTER)
[tape jumps]

MAN: IT IS OFTEN SAID THAT WE SHOULD WATCH SEX, ANGER, ETC. DOES IT REALLY WORK? IF ONE COMES TO ANY UNBURDENING EXPERIENCE THROUGH THAT WATCHING, IS THAT A LASTING THING? OTHERWISE, WHAT IS THE USE OF WATCHING? WOULD NOT SEX, ANGER, ETC. OVERPOWER ONE AGAIN? -- IT DOESN'T MAKE SENSE TO THE INTELLIGENCE. KRISHNAMURTI SAYS THE SAME. IN YOUR BOOKS ALSO I HAVE READ THE SAME.

[Translation from the Hindi, edited and adaptated from here on]

A: Experiment and see. There is no need for it to make sense to your intelligence. What have you done in life that made sense to the intelligence? Has anger made sense to the intelligence? -- is that why you have been angry?

MAN: No.

A: No, it just came up at the time. Then why in this case particularly do you want it to make sense to the intelligence? Have you noticed how whatever we have done in our whole life, we have never bothered whether it makes sense to the intelligence? On the contrary, we have done it even if it does not make sense. But when it comes to meditation, we emphasise that it should make sense to the intelligence. But in your whole life you have never imposed that condition.... If you had, there would be no need for meditation today. (LAUGHTER)

You haven't imposed that condition your whole life, so I don't understand why your mind comes in when it is about meditation. These are the tricky ways, these are the cunningnesses to escape. Just do it and see. Do it and then if it doesn't happen, then you can think about it. First do it. Experiment for three months, that you will move into anger with watchfulness. I do not say to not be angry, so I am not taking anything away from you. You are given total freedom to be angry -- be as angry as you want. But know it. Do an experiment for three months!

MAN: DOES THIS APPLY TO SEX ALSO?

A: It applies to everything. There is nothing wrong in sex. At least it is a better thing than anger. It is much better than anger because at least it serves nature's purpose. It has some relation to biology, to nature, to life. But your anger has none. If we think about sex, sex is a very creative sickness, whereas anger is a very destructive sickness. Anger is a very stupid thing.

There is no problem with sex. If your father hadn't gone into sex, you wouldn't be here. But if your father had been less angry, you would have been a better man. But in this country, sex is supposed to be the worst thing. We are in a great difficulty! Your sex is not harming anything that badly. No harm is happening. But anger is deeper. And it is significant that the more a person represses sex, the angrier he

becomes. Because the things that were to be released through sex are stopped, so where will they go? Now they will be released through anger. That's why the so-called [traditional] sannyasins turn into angry people.

Q: YES, SANNYASINS LOOK VERY ANGRY.

A: They will become angry. They will. Because how will it be released? The energy that has been repressed will start releasing itself through anger.

Anything there is in life... there are two aspects to it; whatever you do, do with awareness and whatever is worthless in it will drop on it's own, and whatever is meaningful will remain. The meaningful should remain. The meaningful is not going to be destroyed by your awareness. In your unawareness you do things that are wrong, but in awareness that won't be possible -- what is right will go on happening. As to what remains and what dropsy, that too you will come to know only by doing.

Don't go on thinking about it, experiment with it.

Q: DOUBT STARTS COMING TO ME.

A: There is nothing wrong in doubting; doubt is not wrong. But if one has to doubt then one should strech it over one's whole life. There's nothing wrong in it.

Q: DOES ANY GROWTH HAPPEN THROUGH THAT TOO?

A: Yes, all growth happens. But then you should doubt over your whole life. You have been angry so many times, what did you gain out of it? -- no one questions that doubts that. Your whole life has passed doing all these things, but doubt has not arisen about them so far -- that they are all useless.

There is nothing wrong in doubting -- doubt, certainly. And if you only doubted then too the work would be over. But you don't do that either.

One goes on doing what one has been doing. One brings in doubt and all these things only when there is a possibility of change, then one starts doubting if it is right.

This is our whole problem.

Just as an experiment try this. There is no reason to doubt it becouse you are just trying it out as an experiment -- that somebody has said, let us try this out for three months. And if it is right, you yourself will be able to see it; and if it is not right, you will just get out of it. Otherwise this doubt will continue and you will gain nothing from it.

Q: WHAT KRISHNAMURTI CALLS AWARENESS....

A: No, no. Ask Krishnamurti about what he says....

MAN: ABOUT AWARENESS WHAT IS YOUR OPINION ? CAN ONE BE AWARE DAY AND NIGHT CONTINUOUSLY?

A: If it is a question of what Krishnamurti says then ask him. I do not take responsibility for his statements.

MAN: I WON'T MENTION KRISHNAMURTI. I'LL ASK DIRECTLY. IT'S ABOUT AWARENESS.... CAN ONE BE AWARE FROM DAWN TO DUSK -- TWENTY-FOUR HOURS A DAY?

A: Try it at least for a minute or two! What will you do with around-the-clock awareness? If you could remain aware twenty-four hours a day, then you would be a god! -- you would not remain a human being! Just do it for a minute or two. Even if you can manage it for one minute, it is so blissful that it is beyond description.

And if it can be possible for one minute, why can't it be possible twenty-four hours a day? But you don't have twenty-four hours all at once, you only have a second at a time. You have only one second in your hand. When one second is gone, the next one comes, when that is gone, then the third one comes. If you can be aware for one second, you have caught hold of the secret: now you can become aware for all the seconds -- because you have not got twenty-four hours all together.

If I can fill one spoon with water, then it's enough. I have only one spoon in my hand anyway, and what would I want to do with more? There is no question whether I can fill the whole ocean in my spoon.

If you can be aware in one moment, it is enough! No one has got more than a moment; no one gets two moments together. Try to be in one moment. And if you can be in one moment, then you can be at any time. Because the whole thing is about the art of being. If you mastered that -- and it is blissful -- then why would you want to lose it in the next moment?

Awareness is not work -- as we normally think. But that is why the question arises: "How can one be aware twenty-four hours a day?" How do you breathe twenty-four hours a day? You don't eat twenty-four hours a day -- that would be work -- but you breathe twenty-four hours a day and you have never thought about how you are able to do this. But you are breathing, because it isn't work. In the same way consciousness, awakening, awareness isn't work. It looks like work now, but once you start getting glimpses of it you will come to know that this is your nature. There is nothing of work in it -- that something has to be done for it; it is your nature, just as you breathe.

In the same way awareness is the present. And if you are asleep, then too it will continue. It isn't as if, "How can I do two things at one time -- sleeping and breathing separatelY?" No, you keep on breathing while you are asleep. In the same way awareness will also remain.

But start the experiment, don't continue to think about it. The whole of life passes in thinking; one should start being experimental with things. Whatever one feels may have some meaning in it, one should try doing it, that's all. Then one starts evolving as a seeker. Otherwise one keeps on listening to this person and that person, and your whole life is wasted in nonsense. That is futile.

[Tape jump. Commentary continues mid-way in English, probably to someone else.]

A: ... When the moment comes when you see that someone else is doing this; the body is dancing, the body is weeping or crying, or doing anything that is absurd, that you could not do consciously... it is doing something so that you cannot be with the body -- this has become a certainty, that I am not this -- then there is no question of asking, who are you? Now the question must be allowed, not be put: if this is not I and this is becoming certain that this is not I -- this movement, this crying, this is not myself I am not doing it -- then who am I? Who am I? This is not I... So the question must be in words: then who am I? This moment I am not. This is quite different, as if someone else is doing it, so this is not me. Now WHO AM I? This body is not me, then who am I? This crying is not me, then who am I?

This question in this particular situation is not to be allowed in words. You go on asking WHO AM I? WHO AM I? Go deep and deep and deep, and there is a possibility that an I will drop. It will drop, but it will drop itself. Then it is possible that you may be asking WHO? WHO? because now there is no question of you and I, but just WHO? The first question -- WHO ARE YOU? -- can only lead you towards the other. The second question -- WHO AM I? -- can lead you towards the ego.

The question WHO? leads you to the cosmic; it leads you to the universal. The world is divided into you and I. Ultimately even the who drops away. Then there is no question, but just quest. Then there is no question -- no one is asking -- but there is a quest, there is pure inquiry. It is not verbalized now -- the words have lost meaning -- you *are*! And the question is silently working in you. When the question becomes silent, only then is there an answer. Because the answer cannot come in words; the answer must come in silence. So only when your questioning becomes silent, when your whole existence becomes a question -- not a verbal question, because a verbal question cannot be your *whole* existence....

A verbal question is just your intellect asking. It can ask deeply, but it cannot ask totally. A moment comes when your whole body, your whole mind, your whole sight, your whole ego, your spirit -- all that you are becomes a question. In that silent questioning, is the answer. Rather, the silence *is* the answer. No

answer comes to you, your silence itself becomes the answer.

[Tape break]

The jump is possible, the jump *is* possible. You can jump in it, but our mind cannot conceive it, so it is better to go. And my message is basically different from Subhud. I would not suggest Subhud to anyone. Sometimes there is a possibility that the thing will happen, but that is not certain. And quite the contrary can happen. So the method of Subhud is a "perhaps" method.

Q: (INAUDIBLE)

A: The fourth dimension too, is part of our world. The spiritually non-dimensional; it is not the fourth, it is always the beyond. These three dimensions are of space. This world is three dimensional, this world of space.

Q : INAUDIBLE

A: No, only of space...

Early Talks

Chapter #5
Chapter title: None

2 October 1970 pm in Manali, India

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[NOTE: This is a partly edited tape transcript of an unpublished early dialogue. It is for reference purposes only.]

(Starts with Osho laughing)

LADAK(?) WOMAN: MY QUESTION IS IN THREE STAGES: WHAT IS THE DIFFERENCE BETWEEN TO WITNESS AND TO BE AWARE? AND WHAT IS THE DIFFERENCE BETWEEN AWARENESS AND CONSCIOUSNESS?
AND THE SECOND QUESTION IS ABOUT THIS MEDITATION TECHNIQUE. IS THE FOURTH STAGE OF YOUR MEDITATION METHOD THE STATE OF AKARMA, THAT IS DUAL AWARENESS?
AND THE THIRD ONE IS VERY PRIVATE; ABOUT MY SADHANA. IN MY MEDITATION KUNDALINI IS RISING WITH SHOOTS OF FIRE AND LIGHT. IF I FEEL THIS MOVEMENT HOW CAN I STILL BE IN AKARMA? I NEED YOUR BLESSING!

A: There is much difference between awareness and witnessing. Witnessing is still an act, you are doing it, the ego is there. So the phenomenon of witnessing is divided between this subject and the object. Witnessing is a relationship between subject and object. Awareness is absolutely devoid of any subjectivity or objectivity. There is no one who is witnessing in awareness, there is no one who is being witnessed. Awareness is a total act, integrated. The subject and the object are not related in it, they are dissolved.

So awareness doesn't mean that anyone is aware, it doesn't mean on the other hand that anything is being attended. Awareness is total, total subjectivity and total objectivity as a single phenomenon. In witnessing duality is present. Awareness is non dual, witnessing is dual, but through witnessing awareness becomes possible. Because witnessing means a conscious act, it is an act but conscious. You can be in an act and unconscious, our ordinary activity, is activity but unconscious. If you become conscious in it then it becomes witnessing.

So from ordinary unconscious activity to awareness there is a gap which can be filled by witnessing. So witnessing becomes a technique, a method towards awareness -- it is not awareness but, as compared to ordinary activity, unconscious activity, it is a higher step. Activity becomes conscious -- something has changed. Unconsciousness has been replaced by consciousness, but something has still to be chased -- that is the activity is to be replaced by inactivity. That will be the second step.

So it is difficult to jump from ordinary unconscious action into awareness. It is possible, but harduous. So a step in between is helpful, one should begin by witnessing conscious activity and only then the jump becomes easier, the jump into awareness without any conscious object, without any conscious subject, without any conscious activity at all. It doesn't mean that awareness is not consciousness -- but it is pure consciousness, no one is conscious about it.

So when you ask what is the difference between consciousness and awareness there is still difference: consciousness is a quality of your mind -- not your total mind. Your mind can be both conscious and unconscious, but when you transcend your mind then there is no unconsciousness and no corresponding consciousness but awareness. Awareness means the total mind has become awareness. It is not that there is mind and it has got a quality of being conscious but awareness has become the totality. Mind itself is now awareness, we cannot say mind is aware, we can say, meaningfully, only , mind is conscious.

Awareness means transcendence of the mind, it is not the mind which is aware, it is only through transcendence of the mind, through no-mind that awareness becomes possible. So consciousness is a quality of the mind, awareness is the transcendence. It is not the quality of the mind, it is going beyond the mind. Why? Because mind as such is the media of duality.

So consciousness can never transcend duality. It is always conscious of something, and it is always someone who is conscious. So consciousness is part and parcel of the mind and mind as such is the source of all dualities, of all divisions, whether they are between subject and object, activity or inactivity, consciousness or unconsciousness, every type of duality is mental. Awareness is non dual. So awareness means a state of no-mind.

And what it is the relationship between consciousness and witnessing. Witnessing is a state and consciousness is a means towards witnessing. If you begin to be conscious then you achieve witnessing. If you begin to be conscious of your acts, conscious of your day to day happenings, conscious of everything that surrounds you, then you begin to witness -- witnessing comes as a consequence of consciousness.

You cannot practice witnessing, you can only practice consciousness, witnessing comes as a consequence, as a shadow, as a result, as a by-product. The more you become conscious the more you begin witnessing, more you begin to be a witness. So consciousness is a method to achieve witnessing, and on the second step witnessing will become a method to achieve awareness.

So these are three steps: consciousness, witnessing, awareness. And where we exist is the lowest rung, that is unconscious activity. Unconscious activity is the state of our mind, through consciousness you can achieve witnessing and through witnessing you can achieve awareness, and through awareness you can achieve the no-achievment, through awareness you can achieve all that is already achieved.
After awareness there is nothing -- awareness is the end.

SAME WOMAN: NOW HOW ARE WE TO WITNESS (?) ( )

A: Yes, awareness is the end of a spiritual progress, unawareness is the beginning. Unawareness means a state of material existence, so unawareness and uncounsciousness are not both the same. Unawareness means the matter, matter is not unconscious, it is unaware. Animal existence is unconscious existence, human existence is a mixed phenomenon, ninety-nine per cent unconscious, one per cent conscious.

So this one per cent consciousness only means consciousness of ninety-nine per cent unconsciousness. If you become conscious of your consciousness that the one per cent will go on increasing, and the ninety-nine per cent unconsciousness will go on decreasing. If you become hundred per cent conscious than you become a witness, a sakshin?.. If you become a sakshin then you come to thejump-board from where the jump into awareness becomes possible. Into awareness you loose the witnesser and only witnessing remains, you will loose the doer, you loose the subjectivity, you loose the egocentric consciousness. Then consciousness remains without the ego, that means circumference without the center. This circumference without the center is awareness, consciousness without any center, without any source, without any motivation, without any source from which it comes. A no-source consciousness is awareness.

So from the unaware existence, that is matter, (?), towards awareness, that is -- you may call it the divine, the godly, whatsoever one chooses to call it -- from matter to the divine. The difference is always of consciousness.

MAN QUESTIONER: HOW WILL YOU EXPLAIN AWARENESS IN SEVEN BODIES, (?) ?

A: Hmm, don't talk about bodies, (?)
Your second question?

WOMAN QUESTIONER: THE SECOND QUESTION IS VERY SIMPLE: IS THE FOURTH STAGE OF YOUR MEDITATION METHOD JUST AKARMA?

A: Yes. Just *akarma*, it is no activity. Three stages, first, second, and third are stages of intensive activity. In the first your vital body, your breathing is in intense movement, in extreme activity. By being in extreme activity in your vital body, in your pransarir? , in your breathing, the second step becomes possible -- you become intensely active in your physical body. And in the third by being totally in action as far as your physiological ? is concerned it becomes possibile to be active in the mental body.

So in three bodies, physical, vital and mental you create a climax of activity, a climax of tension, you go on becoming more tense and more tense and more tense. Your whole existence becomes a whirling, a whirlpool. The more it becomes intense, the more the possibility is created of being relaxed in the fourth stage. The fourth is total relaxation, not as practiced, because no one can practice relaxation.

Relaxation can only come as a byproduct, as a shadow of intensive activity, you cannot practice relaxation -- that is contradiction in terms, every practice is practice of tension. Relaxation means no practice. And you cannot do no practice, you can only come, arrive at no practice. Only by intense activity a situation is created within you, that you go into letgo. In the fourth it is *akarma*, it is no activity. You are not doing anything. Now you are, you just exist in it and there is nothing which you are doing, if something is going on it is *vikarma*, if something is going on it is through nature not by you. As far as you are concerned activity has ceased completely and there is no activity. In this no action state, in this *akarma* state, the cosmic and the individual come near. They become intimate, they loose their identities, they overlap each other: something penetrates in you from the cosmic and something of you penetrates into the cosmic.

The boundaries become flexible and liquid, sometimes there is no boundary and you feel an expanse of consciousness and there are no limits to it, and no end and no beginning. Sometimes boundaries again begin to fossilize around you and this goes on, a flickering. Sometimes you are in it, sometimes you are out of it. But the more relaxation, the more the boundaries will be lost. And the moment comes which can never be predicted, a moment comes, which is a moment of happening, uncaused and unconditioned. A moment comes, when you have lost the boundaries and never regain them again. Then begins a being without boundaries, a mind without frontiers, a consciousness without any limitations - that is cosmic, that is divine, that is wholeness.

FIRST WOMAN : IT COMES AS A GAP?

A: It begins as a gap, but never ends as a gap, because a gap always begins and ends. A gap has boundaries, a beginning and an end. It begins as a gap and then the gap is everlasting. Then there is no other end to it.

FIRST WOMAN: THEN AT THAT TIME IT IS SAMADHI?

A: Yes, it is samadhi. It is samadhi. If it comes as a gap with a beginning and with no end then it is samadhi. And if it comes with a complete gap with a beginning and an end then it is satori. And that is the difference: if it is just a glimpse, just a gap, and the gap again is lost, something is bracketed and the bracket is complete, you peep into it and come back, you jump into it and come back. Something happens... and it is lost -- then it is satori. It is a glimple. A glimpse of samadhi, but it is not samadhi. Samadhi means something which begins and never ends.

This is to be understood: Ignorance has no beginning, it is beginningless. Ignorance has no beginning, it is beginningless but it has an ending. Knowledge has a beginning but no end. And this is the complete circle. So ignorance and knowledge are not two things because one has only the beginning and one has only the end. So they must be part of one great circle because we don't know when ignorance begins -- it is always. We have been in it, whenever we are... wherever we are we have been in it. We are always in the middle, it has no beginning. And knowledge has no end -- it begins, then we are always in the middle and no end there is to it.

So samadhi means the beginning of knowing without any end. Satori means -- and in India we have no corresponding word for satori..... So sometimes, when the gap is greater, one can misunderstand satori as samadhi. But it is never, it is just a glimpse. You have come to it and looked into it and everything is gone again. Of course you will not be the same, now you will never be the same: something has penetrated into you, something has being added unto you, you can never be the same again. But that which has changed you is not with you, it is just a remembering, a memory.

SECOND WOMAN QUESTIONER: AND IF IT LASTS A NUMBER OF HOURS INSTEAD OF MINUTES OR SECONDS, IS IT STILL ONLY A GLIMPSE?

A: Still, it is only a glimpse. Because if you can remember it and if you can say whether *I have known this moment*, then it is only a glimpse. Because the moment samadhi has happened you will not be there to remember it. Then you can never say that I have known it. Because with the knowing the knower is lost, only with the glimpse knower remains. So the knower can accumulate this glimpse as a memory, can cherish it, can cherish it and can long for it, can desire for it, again and ever for it. But it is there -- the one who has peeped, one who has looked is there. And it has become a memory, and now this memory will hunt you, will follow you, and will demand the phenomenon again and again.

The moment samadhi has happened you are not, to remember it. Samadhi never becomes a part of memory. Because the one who was is no more.

(second side of the tape)

.... and is no more as the same sen(?) The whole man is no more and the new one has come. And these two have never met. So there is no possibility of becoming a memory. The old has gone and the new has come. And there has been no meeting between the two. Because the new can only come when the old has gone.

Then it is not a memory, then there is no haunting. And there is no hangering after it. Then there is no longing after it. Then as you are, you *are* at ease. Then there is nothing to desire. It is not that you have killed desire. No, but the one who could desire is no more. So it is desirelessness in the sense that the one who could desire is no more. It is not a state of no desire. It is desirelessness, because the one who could desire is no more. Then there is no longing, then there is no future because the future is created through our longings, it is a production of our desires.

If there is no desire, then there is no future. And if there is no future then there is no need of the past. Because the past is always a background against which, or through which the future is longed for. If there is no future, if you know that this very moment you are to die, then there is no need to remember the past, then there is no need to remember even your name. Because the name has got a meaning if there is future. It may be needed. But if there is no future then you just burn all your bridges of the past, there is no need. The past has become absolutely meaningless, it is only against future or for the future that the past is meaningful.

The moment samadhi has happened future becomes non-existential. It is not. The moment that it is present is the only moment, the only time.

So where you will need the past? Then there is no past even, the past has dropped and the future also and a single momentary existence becomes the total existence. You are in it, not as a different identity, different unit from it, you cannot be. Because you become only different from it because of your past and future. Past and future cristallized around you. It's the only barrier between you and the present that it is passing. If there is no past and no future. then it is not that you are in the present -- you *are* present. You become the present.

Samadhi is not a glimpse, samadhi is a death. Satori is a glimpse, not a death. So satori is possible through so many ways. An ecstatic experience can be a possible source for satori. Music can be a possible source for satori. Love can be a possible source for satori. Any intense moment in which the past becomes meaningless, not non-existential. Any intense moment in the present -- either of love or of music or of poetic feeling or of any ecstatic phenomenon in which the past does not interfere, in which there is no desire for the future, satori becomes possible. But this is just a glimpse. This glimpse is meaningful, because through satori you feel for the first time what samadhi can mean. The first taste, the first distant perfume of samadhi comes through satori.

So satori is helpful, but everything that is helpful can became an hindrance. Anything that is helpful can became an hindrance. If you cling to it and if you feel that this is everything. And it has a bliss which can befool. It has a bliss of its own and because we have not known samadhi this is the last, the ultimate that comes to us. And we can cling to it, and if you cling to it you have changed that which was helpful, that which was friendly into something that becomes a barrier, and an enemy.

So one must be aware of the possible danger of satori. If you are aware, then it can be helpful, it is helpful. A single momentary glimpse, is something which can never be known by any other means. No one can explain it. No word, no communication can even be a hint to it. Satori is meaningful but just as a glimpse, as a breakthrough, a single moment breakthrough into the existence, into the abyssimal. But you have not known it, even you have not became aware of it -- and the moment is closed. It is just the click of the camera. Click ..and everything is lost.

Hankering will be created. Now you can risk everything for it. But don't long for it, don't desire for it. Let it slip into the memory, don't make a problem out of it. Just forget it. If you can forget it and don't cling to it, the moments will become more and more, and the glimpses will be coming to you more and more. A demanding mind becomes closed, the glimpse becomes impossible. It always comes when you are not aware, when you are not after it, when you are relaxed, you are not even thinking about it, you are not meditating. Even when you are meditating glimpse becomes impossible. When you are not meditating, but you are ..just in a moment of letgo, not doing anything, not waiting even for anything. In that relaxed moment satori happens. It will begin to happen more and more but don't hanker after it, don't long for it, and never misunderstand it for samadhi.

THIRD QUESTIONER: ..WHAT PROPORTION OF THE PEOPLE WHO ACHIEVE SATORI, ACHIEVE SAMADHI? (?)

Q: Satori becomes possible for a great number of people because sometimes it needs no preparation. Sometimes it happens by the way. The situation is created but unknowingly. There are so many people, a great number of them, who have known it. They may have not known it as satori, may not have interpreted as satori, but they have known it. A great search in love can create it. Even through chemical drugs satori is possible. Through mescaline, LSD and marijuana it is possible. Because even through chemical change mind can expand into a glimpse. It is nothing irreligious, because after all we are chemical bodies -- our body, our mind is a chemical unit. So through chemistry too the glimpse can become possible.

Sometimes a sudden danger can penetrate you so much that the glimpse becomes possible. Sometimes a

great shock can make you so still in the moment that the glimpse becomes possible. And for those who have some aesthetic sensibility, who have some poetic heart, who have some feeling attitude towards the reality -- not of the intellectual but the feeling attitude towards reality. For a rational logical intellectual personality the glimpse is impossible.

Sometimes it can happen for an intellectual person only in some intense intellectual tension when suddenly the tension is relaxed. As for Archimedes -- he was in satori when he came out of his bath tub naked in the streets and began to cry: Eureka! -- I have found! It was a sudden release of a constant tension, constantly concentrated with a problem. The problem was solved so the tension that was a standing tension against the problem was released completely and suddenly. So he came out naked in the streets and began to cry Eureka! -- I have found it!

So for an intellectual person, a great puzzle which demands his total mind and touches to the peaks of his intellectual tension, if it is solved then even a rational mind can feel the moment of satori. But for aesthetic minds it is more easier.

OTHER QUESTIONER: IS THIS PARTICIPATION IN INTELLECTUAL DISCUSSION THAT WE ARE HAVING NOW NOT A VERY BIG HINDRANCE?

Q: It can be, it may not be, it depends. If intellectually you become tense in this discussion and if the tension is not towards the extreme then it will be a hindrance. If you become totally tense in this discussion then something understood will become a release and satori can happen. Or, if this discussion is not at all tense but we are just chit-chatting, totally relaxed, totally non-serious then even this discussion can become an aesthetic experience. It is not only that flowers are aesthetic, even words can be. It is not only that tree are aesthetic, human persons can be. It is not only that when you participate with a floating cloud that satori is possible. Even if you participate in a dialogue a satori becomes possible. But a relaxed participation is needed. Eather this or a very tense participation is needed. Both the ways.

QUESTIONER: (INAUDIBLE)

A: Either you are relaxed or realization can come to you if you are tense enough. So a dialogue, a discussion can become a source of satori. Anything can become a source of satori -- it depends on you. It never depends on anything else. You're passing through a street, a child laughing -- and satori can happen.

There is a haiku, something like this: A monk crossing a street and a very ordinary flower, just peeking from a wall; a very ordinary flower, a day-to-day flower, which is everywhere. And he looks into it and for the first time he looks into it, because it is so ordinary, it is so obvious. It is always somewhere, so he has never looked into it. He looks into it and satori happens. An ordinary flower is never looked at, it is so common that you forget it. He has never seen it because it is always around. For the first time in his life he has seen it. And the thing became phenomenal. The first meeting with the flower, the very common flower, becomes very uncommon now. He feels sorry for it -- it has always been there waiting for him. He has never looked to it, he feels sorry for it, asks pardon. And the thing has happened, and the flower is there and the monk is standing there, and dancing. And someone asks: what are you doing? So he says: I have seen something uncommon in a very common flower. The flower was always waiting, I never looked at it and today this meeting has happened. Now the flower is not common now. The monk has penetrated into it and the flower has penetrated into the monk.

Any ordinary thing -- a pebble on the shore can be a source, for a child, it is a source. For us it is not a source because it has become common. So anything uncommon, anything which is rare, anything which has come for the first time in your sight and if you are available, if you are there, if your presence is there, the phenomenon can happen.

Satori happens to almost everyone, it may not be interpreated, you may have not known it as satori, but it happens. And this happening is the cause of all spiritual quest. Otherwise spiritual quest is not possible. How can you be in search of something which you have not even glimpsed?

Something must have come to you, a ray must have come to you, a touch , a breeze. Something must ....

(end of tape)

Early Talks

Chapter #6
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DHRITARASHTRA SAID:
O SANJAY, ASSEMBLED ON THE FIELD OF RIGHTEOUSNESS, THE FIELD OF THE KURUS, AND EAGER TO FIGHT, WHAT DID MY SONS AND THE SONS OF PANDU DO?

Dhritarashtra is blind. However, longing or passionate desire never disappears because of the lack of sight. If Surdas had thought of Dhritarashtra, he would not have pierced his eyes.

Surdas pierced his eyes in the belief that the desire and longing would never crop up once sight was destroyed. But desire does not arise through eyes, it arises out of mind. Longing would never end even if one lost one's sense-organs.

This wonderful tale of the Gita begins with a blind man's curiosity. In fact, there would not be a single tale in this world if there were not blind men. All the tales and stories of this life begin with a blind man's curiosity. A man without sight also wants to see that which he cannot see; a deaf person wants to hear that which he cannot hear. Thus, even if all the sense-organs are lost, there is no end to desires hidden in the mind.

At the outset, I would like to remind you that Dhritarashtra is blind. Nevertheless, though miles away, his mind is curious; he is curious and troubled to know what is happening on the battlefield. Remember that blind Dhritarashtra had one hundred sons; however, children born of a blind person can never have real vision, although they may have eyes. Those who are born of blind parents -- and perhaps people generally are born of blind parents -- may have outer eyes, but it is difficult for them to gain inner sight. Secondly, it is important to understand that the hundred sons of Dhritarashtra were acting blindly in every sense. They had outer eyes but not inner ones. One who is blind can only beget blindness, and yet, this father is curious to know, "What is happening...?"

Thirdly, one should note what Dhritarashtra is saying, "In that righteous land of the Kurus, men who have assembled to engage in the battle..." The land of righteousness ceases to exist the day people come there to fight a war. Similarly, the day fighting becomes imperative in the field of religion the possibility of its survival also comes to an end. Thus, at one time it may have been a land of righteousness, but now it is not. Now people who are eager to kill each other have come together on that very field known as the land of righteousness -- dharmakshetra.

This beginning is really strange. It is strange in the sense that then it would be difficult, for example, to imagine what must be happening in the lands of unrighteousness. Dhritarashtra is asking Sanjay, "What is happening in the land of righteousness? I want to know what my sons and their opponents, who are eager to

fight, are doing."

Perhaps the land of righteousness has not been created yet on this earth; if it had, there would not be any possibility of war. When the possibility of war still exists, and when even a land of righteousness is turned into a battlefield, then how can we blame or criticize that which is unrighteous? The truth is that perhaps there have been less wars in the domains of unrighteousness as compared to the domains of righteousness or religion.

If we were to think in terms of war and bloodshed, then the lands of righteousness would look more like unrighteous lands than the actual lands of unrighteousness. One should understand the irony involved here -- that up to now, wars have taken place in the field of righteousness. Do not think that he temples and mosques have become dens of war only today. Thousands of years ago, when it is generally believed that good people lived on the earth -- and a wonderful person like Krishna was present -- even then people had gathered to fight in he righteous land of the Kurus This very deep rooted thirst for war, this very deeply ingrained desire for destruction, this very deeply hidden animal in man remains with him even in the land of righteousness. This animal makes preparation for war even in the holy land. It is good to remember his; and also that there is a greater danger in fighting from behind the shield of religion because then it seems justified.

So, this religious scripture begins with the curiosity of the blind Dhritarashtra. All religious scriptures begin with a blind man's curiosity. In fact, religious scriptures will not be needed the day blind nen will disappear from this world. Thus, here, it is a blind man who is curious.

BELOVED OSHO,
SANJAY, WHO IS THE REPORTER OF THE WAR TO DHRITARASHTRA, WHAT IS HIS ROLE IN THE GITA? DID SANJAY POSSESS POWERS OF CLAIRVOYANCE OR CLAIRAUDIENCE? WHAT IS THE ORIGINAL SOURCE OF HIS MENTAL-POWER? COULD THIS POWER BE SELF-CREATED?

Doubts have been raised consistently regarding Sanjay, which is natural. From a very long distance Sanjay reports to Dhritarashtra what is happening in Kurukshetra.

Yoga has always believed that the eyes we see with are not the only eyes. Man also has other eyes which can see across the barriers of time and space. The doubt that arises in our minds is -- how can Sanjay see across such a long distance? Is he omniscient? No. The first thing is that this clairvoyance is not really such a great power. It has nothing to do with being omniscient. It is a very small power, and any individual can cultivate it with a little effort. Sometimes it happens that as a result of some quirk in nature this power develops more easily in someone.

There is a person in America by the name of Ted Cereo. I would like to mention a couple of things about this man which will help in understanding Sanjay. Let us forget Sanjay for a while, because Sanjay is far removed in time from us. And no one knows from which unfortunate moment we began to take our ancient scriptures as imaginary.

Ted Cereo, who is alive in America, is able to see anything across a distance of thousands of miles. Not only can he see, but his eyes can even capture the images seen by him. If asked to see what is taking place at this ground of Ahmedabad where we are having this discussion, Ted Cereo, sitting in New York, would remain with his eyes closed for five minutes. Upon opening his eyes, your photograph or picture can be seen in his eyes by others. The image in his eye can even be photographed by a camera. Thousands of such photographs have been taken, and the fact is that Ted Cereo's eyes can capture any picture from any distance. His eyes can not only see but can also capture the image. This incidence of Ted Cereo makes it clear that Sanjay is not omniscient; because Ted Cereo is a very ordinary man, he is not a self-realized person. Ted Cereo has no idea of soul. There is no saintliness in the life of this man, but he has a power by which he can see across long distances. It is of course a very special power.

Some days ago a Scandinavian man was thrown out of a car in an accident in which his head was injured. When he came to his senses in the hospital he could not believe what he was hearing -- he heard someone singing. For a while he thought he was going crazy! In a day or two the whole matter became clear. There was a radio station within a ten-mile radius, and his ears were picking up the radio frequency. Later, his ears were thoroughly checked but nothing unusual was found. However it was discovered that as a result of the blow received in the car accident, some hidden power of the ear had become active. He was put through an operation since there was no way the music in his ears could be turned on or turned off.

A couple of years ago a lady in England began to see stars m broad daylight. This was also the result of an accident. She fell from a roof and began to see stars in daytime. Stars are there of course during the day, they never disappear; it is simply that they are over-powered by the sunlight. When the light is gone in the evening they are visible again. Our eyes could see stars in daytime if they could penetrate the sunlight. The eyes of that lady were also operated on.

I have mentioned all this to point out that eyes have hidden powers too which can make one see stars in daytime. Powers are also hidden in the ears through which one can receive sounds transmitted from a distant radio station. There are powers hidden in the eyes which can see across the limits of time and space. But these powers have not much to do with spirituality.

So it is not that Sanjay is some kind of spiritual man, although he is certainly a unique individual. He is able to see what is going on far away on the battleground. And it is not that he had attained to any God or truth because of this power. On the contrary, it is quite possible that Sanjay may have met his end because of using this power.

This happens very often. Special powers generally lead people astray. That is why yoga has consistently maintained that whether it be common

This happens very often. Special powers generally lead people astray. That is why yoga has consistently maintained that whether it be common physical powers, or whether it be psychic powers of the mind, one who gets entangled in these powers never reaches the truth.

What Sanjay could do, however, is possible. Recently, within the last one hundred years in the West, a great deal of work has happened in psychic research. Now no one has any reason to doubt Sanjay -- not even on scientific grounds. Not only in a country such as America, which believes in religion, but even in Russia psychologists are admitting the endless powers inherent in man.

Recently, as a result of landing on the moon, Russian and American psychologists have been assigned a new job, because it is no longer possible to completely depend on machines. Particularly in the case where people are sent to travel in space, a terrible risk is involved. With a slight defect in the machinery we could lose them forever, and it would be impossible to trace these lost travelers. We would never be able to locate them in infinite space, or know whether they are alive or dead. That is why the scientists of Russia and America are anxiously working in their laboratories to develop a substitute system which would enable one to see across a long distance, hear and send messages without the help of technology. It will not be very long before Russia and America both will have Sanjays -- of course, we in India will not have any!

So, Sanjay is not necessarily a spiritual man. However, he does have a special power that we all possess and which can be developed.

Hearing this, Sanjay said: Then, the king Duryodhana having seen the army of the Pandavas drawn up for the battle, approached Dronacharya his teacher and said these words:

O Teacher, behold this mighty army of Pandu's sons which the son of Drupada, Dhrishtadyumna, your own clever pupil, has drawn up strategically.

Here are brave warriors, great archers, those equal to Bheema and Arjuna -- Yuyudhana, Virata and Drupada the great fighter.

Also, Dhrishtaketu, Chekitana, and the valiant king of Kashi; Purujit, Kuntibhoja, and the best among men -- the king of the Shibis.

VALIANT YUDHAMANYU AND POWERFUL UTTAMAUJA, SUBHADRA'S SON ABHIMANYU, AS WELL AS ALL THE FIVE SONS OF DRAUPADI; ALL OF THEM ARE GREAT WARRIORS.
ALSO KNOW, O FOREMOST AMONG BRAHMINS, THE OUTSTANDING MEN ON OUR SIDE, THE LEADERS OF MY ARMY. I WILL MENTION THEM NOW FOR YOUR INFORMATION.

When the human mind is troubled by an inferiority complex, when the human mind considers itself inferior from within, then one always begins to talk by boasting about one's greatness. But, when there are no such inferior individuals, talk will always begin with the mention of other's greatness.

Here Duryodhana is telling Dronacharya which powerful warriors have assembled in the army of the

Pandavas. That Duryodhana begins with this is highly symbolic. Generally, a talk under such circumstances does not begin with praise of the enemy -- but here, Duryodhana begins his talk by identifying the heroes who have assembled in the enemy's army. This shows that whatever else Duryodhana may be, he is certainly not a man with an inferiority complex.

It is very interesting that even a good man, if affected by an inferiority complex, is worse than a bad man who is not affected by it. Only one who is confident of himself can begin by praising others. This is the fundamental difference that has emerged within the past centuries. There were bad as well as good people before. It is not that today the number of bad people has increased and that of good people decreased -- there are as many bad people today as there are good people. Then what is the difference?

Those who talk about religion spread the idea that in the old days people were good; now they have become bad. In my view this contention is fundamentally wrong. There have always been good and bad people -- the difference between the two is not so superficial. rather, it is much deeper. Before, even a bad person was not affected by an inferiority complex, while today even a good person is troubled by an inferiority complex. Here lies the deep difference.

Today, even the best man is good only outwardly, inside even he is not sure of himself. Remember, if one has no confidence in himself, his goodness is not of a kind which can survive for long. It is merely skin-deep; a little scratch, and ugliness will appear on the surface. If a bad person is self-assured despite his being evil he can be changed, because a very crystalized quality of goodness lies at the base -- the quality of self-assuredness.

I find it very significant that a bad person such as Duryodhana begins his talk in a good manner. He mentions the good qualities of his opponents first, and then he describes the heroes in his own army.

FIRST YOURSELF, THEN BHEESHMA, KARNA, AND THE EVER VICTORIOUS IN BATTLE KRIPA; ASHWATTHAMA, VIKARNA, AND ALSO THE SON OF SOMADATTA, BHURISHRAVA.

Many other heroes, as well who are ready to lay down their lives for me. They are armed with various kinds of weapons, and are very well skilled in war.

Our army, in every way, is invincible and is guarded by Bheeshma, while theirs which is guarded by Bheema is easy enough for us to defeat.

THEREFORE, STANDING FIRM IN ALL THE FRONTS, EACH IN HIS RESPECTIVE PLACE, GUARD BHEESHMA ALONE EVERYONE OF YOU.

BELOVED OSHO,
ON THE ONE HAND WE FIND THAT IN SHREEMAD BHAGAVADGITA THE TOTAL EMPHASIS IS ON ARJUNA, WHILE HERE DURYODHANA SAYS, "PANDAVAS' ARMY IS PROTECTED BY BHEEMA, AND THE KAURAVAS' BY BHEESHMA..." COULD IT BE THAT BY PITTING BHEEMA AGAINST BHEESHMA, DURYODHANA IS INDICATING THAT HE CONSIDERS BHEEMA AS HIS ONLY TRUE RIVAL?

This point needs to be looked into. The whole war is centered around Arjuna, but this is in hindsight -- that is, after the war, at the conclusion of the war. Those who know the outcome of the war would say that Arjuna was pivotal throughout the war. But those who were standing at the threshold of war could never have perceived this.

For Duryodhana, the possibility of a real war rested upon Bheema. There were reasons for this. Even Duryodhana could never have depended upon a nice person like Arjuna for engaging in a war such as this. Duryodhana too has doubts in his mind regarding the steadiness of Arjuna. Duryodhana has some deep, unconscious feeling that Arjuna might desert the battlefield. Thus his understanding seems to be that if this war should proceed at all, it will be because of Bheema alone. People like Bheema who are less intelligent but more powerful can be depended upon for fighting a war.

Arjuna is intelligent; and where there is intelligence there is doubt, and where there is doubt there is

conflict. Arjuna is rational; and where there is rationality, there lies the capability for thinking from a total perspective. With these qualities it is difficult for one to enter the dangerous state of war with closed eyes.

Duryodhana can depend upon Bheema to have a war. There is a deep similarity between them. Both are of the same nature; deep down both have the same kind of thinking, both are the same type of person. Hence if Duryodhana saw Bheema as the central figure on the opposing side, he was absolutely right. Gita also proves later on that Arjuna is eager to desert. Arjuna appears as an escapist, which is highly possible with regard to a person like him. The war has proved tougher for Arjuna. For Arjuna, entering in war became possible only after he underwent a transformation. Only after attaining a new level of understanding could he agree to the war.

Bheema was prepared to fight at whatever level of being he was. He accepted war as naturally as did Duryodhana; hence, it is not coincidental that Duryodhana should see Bheema as the central figure. But this matter comes up at the beginning of the war, and Duryodhana does not know how the war is going to conclude, what the end will be -- but we know.

Remember, often life does not end the way it begins. Very often it ends undecided; it is always invisible. Mostly what we think will occur does not occur, what we believe will happen does not happen. Life is an unknown journey. Hence, whatever is thought at the initial moments of life, or at the initial moments of any event, does not come true at the end. We can be involved in building our fate but we can never be the judge of it.

Duryodhana's idea was precisely that Bheema would be the central figure, and if Bheema had remained central, perhaps what Duryodhana said about being victorious would have come true. That Duryodhana's viewpoint did not prove true, and an unexpected element came into the picture, is worth some thought.

Krishna had no idea that he would be able to bring Arjuna back into the war if he decided to desert. We, too, never know that the unknown divine may also have a hand in making things happen in life. Our calculations are about that which is visible. We never know that at some point the invisible might also penetrate, that the invisible might also enter in the midst of everything.

Here, in the midst of all, the invisible has entered in the form of Krishna, and consequently the whole story has taken a different turn. That which could have happened did not happen; and that which had the least possibility of happening took place. There can be no prediction of the arrival of the unknown. That is why the first-time reader of this tale cannot but be shocked when he finds Krishna drawing the escaping Arjuna back into the war -- certainly the reader is shocked.

When Emerson read this tale for the first time, he closed the book; he was horrified. Because what Arjuna was saying there would be acceptable to all so-called religious people. The argument Arjuna was making was exactly that of a so-called religious person. When Henry Thoreau came across this situation and found that Krishna was counseling Arjuna to enter into war, he too was horrified. Henry Thoreau has written that he never believed, he did not have the slightest idea, that the story would take such a turn -- Krishna counseling Arjuna to enter into war. Gandhi, too, faced the same difficulty, he was troubled because of the same reason.

But life never proceeds according to set principles. Life is a very wonderful thing. It never runs on railway tracks, rather it flows like a current of the river Ganges -- its course is never predetermined. And when God appears in the midst of all, he disturbs everything. Whatever was ready, whatever man had made, whatever man thought -- everything turns upside down.

Duryodhana had never imagined that the divine would enter into war. Hence what he is saying is just an initial statement of the kind we all make in the early stages of our lives. Meanwhile, the unknown keeps intervening and the entire story changes. If we could see our lives in hindsight, we might say that whatever we intended went wrong. Where we expected success, we met failure; what we had our hearts set on was never attained. Happiness was expected by gaining something, which when we got it, led to sorrow; and that which we never dreamed of having, the mere glimpse of it burst open fountains of joy and happiness. Everything becomes topsy-turvy.

There are very few intelligent people in this world who would take into consideration the outcome first. We pay attention to the beginning first. If we could just take the end into consideration first, the story of life could be very different.

However, if Duryodhana should take into account the end first, there can never be the war. Duryodhana can never take the end into consideration. He would take the end for granted. That is why he says over and over again that although the army is great on the other side, the final victory will be his -- that his soldiers are eager to make him victorious even at the cost of their lives.

Even if we may apply our whole strength, the untruth can never be victorious -- Duryodhana could not sense this certainty. And the truth, which initially might appear as losing, wins in the end. The untruth appears to be winning initially, but meets defeat in the end. Truth appears to lose in the beginning but becomes victorious in the end. But how can one possibly see the end from the start? One who sees becomes religious. One who fails to see keeps on slipping, like Duryodhana, into a blind war.

BELOVED OSHO,
ON THE ONE HAND THERE IS THE WILL OF THE UNKNOWN, AND ON THE OTHER THERE IS THE WILL OF THE INDIVIDUAL. SINCE THEY COME INTO CONFLICT, HOW WOULD AN INDIVIDUAL KNOW WHAT IS THE WILL OF THE UNKNOWN?

The question is: How can an individual know the will of the unknown? The individual is never able to know. But if the individual can let himself go, if he can erase his identity, he will know the will of the unknown immediately. Then he becomes one with the unknown. A drop cannot know what an ocean is like until it dissolves itself in the ocean. An individual can never know the will of God. As long as the individual maintains his separate identity, he can never know the unknown. But should he cease to exist as an individual separate from the divine, then only God's will remains. Because then the individual's will remains no longer. Then the question of knowing the will of the unknown does not arise -- the individual lives the way the unknown wants him to live. In this situation. the wish of the individual, his desire for any success, his longing for anything, his attitude of imposing any of his wishes upon existence remains no more, because the individual himself remains no more.

As long as the individual is conscious of himself the wish of the unknown can never be known . When the individual is no more, there remains no need to know the will of the unknown. Then whatever takes place the unknown makes happen; the individual becomes just an instrument. Throughout the Gita, Krishna counsels Arjuna precisely that he should leave himself in the hands of the unknown, that he should surrender himself to the unknown. Because those whom he thinks will die have already died through the hands of the unknown. Regarding those for whose death Arjuna feels responsible, he will not at all be responsible. Of course, if he keeps himself separate as an individual, he certainly will be responsible. But if he can let go himself and fight as an instrument, as a witness, then he will no longer be responsible.

If the individual can disappear in the universe, if he can surrender himself totally, if he can give up his ego, then the will of existence alone is fulfilled. It is being fulfilled even now; there is no way we can alter its fulfillment. But we will go on fighting, we will go on ruining ourselves, we will go on destroying ourselves in the hope of altering God's will.

I have been telling a small story about two little straws that are drifting in a flooded river. One straw, which is laying across the current and trying to hold back the flood, is screaming that he will not let the river go forward. Although the river is moving ahead and the straw is unable to control it, yet he goes on shouting that the river will be stopped. He is boasting aloud that whether he lives or dies, he will stop the river. But the straw is still drifting. Neither does the river listen to his voice, nor does she know that the straw is struggling against her. It is just a tiny little straw that the river is completely unaware of. It makes no difference to the river, but for the straw it is a matter of great consequence. His life is in great difficulty. He is drifting, and will ultimately reach the same destination whether putting up a fight or not. However this moment in between, this period in between, will be one of pain, sorrow, conflict and anxiety for him.

The straw next to this one has let go himself. He is not laying across the river, he is laying straight-facing the direction of the river -- and thinks that he is helping the river to flow. The river is completely unaware of him too. The straw thinks that since he is taking the river along with him to the ocean, she would eventually reach there. The river is totally unaware of his help also. To the river it makes no, difference, although for both straws it is a matter of great importance. The one who is taking the river along with him is in great joy, he is dancing in great delight. The one who is fighting against the river is in great pain; his dance is not a dance at all -- it is a nightmare. It is nothing but a twisting of his limbs. He is in trouble, he is getting defeated, while the one who is flowing with the river is winning.

An individual is unable to do anything except that which is the will of existence. But he has the freedom to fight, and by fighting he has the freedom to cause himself anxiety.

Sartre has made a valuable statement: "Humanity is condemned to be free." Man is compelled, he is condemned, he is cursed to be free. However, man can use his freedom in two ways. He can pit his freedom

against the will of existence and create a conflict. In this case his life will be full of sorrow, pain and anguish, and ultimately he will meet defeat.

Another individual can make his freedom an object of surrender to existence; this way his life will be filled with bliss, it will be a life of dance and song. At the end there will be nothing except victory for him. The straw which realizes he is cooperative with the river is bound to be victorious. There is no way he can be defeated. The one which is blocking the river is sure to meet defeat -- there is no way he can win. So it is impossible to know the will of existence, but it is certainly possible to become one with existence. In that case, one's own will disappears and only the will of existence remains.

BELOVED OSHO,
IN SCIENTIFIC ACCOMPLISHMENTS THERE IS SOMETHING OF THE INDIVIDUAL'S OWN THAT IS INVESTED. IT IS DIFFICULT TO UNDERSTAND HOW THE WILL OF EXISTENCE WORKS IN SCIENTIFIC ACHIEVEMENT.

Normally, it seems that the individual's will works in scientific discovery -- this is what appears on the surface. It will not appear so if one looks at it deeply. You will be surprised to know that the experiences of great scientists with regard to science are quite different from the ideas created in colleges and universities.

For example, Madame Curie has written that once, for several days, she was bothered by a problem. She tried to solve it but could not. She got tired and upset, she finally gave up on it. One night at two o'clock in the morning she decided to forget about the problem, and went to bed leaving the incomplete papers on the table. When Curie woke up in the morning she found to her surprise that the half-finished problem was completed. The doors were closed and no one had come into the room. Even if someone had entered the room, it was impossible that the problem which Madame Curie could not solve, someone else could have solved. After all, the woman was a Nobel prize winner. there were only servants in the house and it would have been a miracle if any one of them had solved it.

But there was no doubt that the problem had been solved. It had been left half-done, and the remaining half was completed. She checked all the doors and still found it hard to believe. She could not accept the idea that perhaps God might have come down from above. No God had come from above anyway. When she looked more closely, she found that the rest of the handwriting was hers. Then she started recalling that during the night she had a dream. She recalled waking up in the dream itself. She dreamed that she was solving the problem, that she woke up at night and solved the problem. After that, it became a regular practice with her that whenever she was unable to solve a problem she would place it under her pillow and go to sleep. During the night she would wake up and do it.

Throughout the day, Madama Curie remained as an individual. At night in sleep the ego disappears, the drop meets the ocean. The problem that our conscious mind is not able to solve is solved by the unconscious, which deep down is united with the supreme spirit.

Once, Archimedes could not solve a problem. He was in serious trouble because the emperor had commanded him to solve it. His entire reputation depended upon solving that one problem; but he was too tired. The emperor sent messages every day asking for a solution.

Someone had presented the emperor with a very precious ornament. But the emperor suspected that he was being cheated and that something else was mixed with the gold. The problem was to find out, without destroying the ornament, whether or not some other metal was mixed in it. During those days means had not been developed to find this out. The ornament was a sizable one and its weight would have certainly increased if something else was mixed in it.

Archimedes got tired, he was troubled. One fine morning while he was laying naked in b`his bathtub, the problem was suddenly solved. He forgot everything and dashed out. For a moment he became unaware who he was; otherwise he would never have forgotten about his being naked. He came out on the street and began shouting, "Eureka! Eureka!" (I got it! I got it!) and ran toward the palace.

People took hold of him and questioned what he was doing -- "Would you appear before the emperor completely naked?" He replied, "I did not realize what I was doing!"

The man who ran out naked on the street was not Archimedes. Archimedes could never have appeared naked on the street. It must have been that at that moment he had ceased to be an individual. The problem was not solved in this individual's conscious mind; rather it was solved at a level of consciousness where the individual had ceased to exist.

He was in the bathroom lying in the tub, relaxed. A moment of meditation occurred and penetrated deep inside, and the problem was solved. the problem he could not answer himself was solved by the tub. Could the tub really have solved it? Is it ever possible to solve a problem -- by lying in water -- which one could not solve otherwise? Does intelligence increase by lying in water? That which could not be solved with clothes on, could it be solved by being naked? No, something else had happened. For a short while Archimedes ceased to be an individual. For that brief period he became one with the existence.

If we read through the experiences of all the great scientists of the world, such as Einstein, Max Planck, Eddington, Edison, we find that they shared a common experience -- whatever they came to know, in fact, they did not know. It always happens that when we really come to know something, that knowing takes place only when WE are not there. This is precisely what the sages of the UPANISHADS say, and the same is said by the sages of the VEDAS, by Mohammed and by Jesus.

When we say that the VEDAS are revealed, or not man-made, it does not mean that God appeared and wrote the book himself. There is no reason to say such ridiculous things. "Revealed" simply means that this occurrence, of putting the Vedic mantras into words, took place for the person at a moment when he himself was not present. At that very moment his "I" was not present. Thus whenever such an incident took place, when the word of an UPANISHAD was realized by someone, when the KORAN was realized by Mohammed, when the world of the BIBLE was realized by Jesus, at that moment "they" were not present.

The experiences of religion and science are not dissimilar. they can never be different, because if a truth is realized in science, its path of realization is the same as it is when one realizes the truths of religion. There is only one way of realizing the truth: when the individual is absent the truth is realized by God, who is ever present within us. An empty space occurs within us; the truth enters that empty space.

Anyone in this world -- whether a musician, a painter, a poet or a scientist, a religious person or a mystic... in this world those who have received any ray of truth, have received it only when they themselves were not present. Religion understood this long ago, and such religious experience is ten thousand years old. It is in these ten thousand years that the religious fakir, the religious saint, the religious yogi, experienced the absence of "I" -- a thing very difficult to experience.

When for the first time something appears within you which has come from God, it becomes difficult to make a distinction whether it is yours or God's.. When it appears for the first time the mind is tempted to assert its claim over it; the ego too wants to assert its claim. However, gradually, when the assertions of both become transparent and you come to know that there appears to be no link or relationship between you and the truth, then the distance between you and truth becomes apparent.

Science is still very young -- it is only two or three hundred years old, but within this time the scientist has become humble. Fifty years ago a scientist used to say, "We are the ones who discovered." He does not say this today. Now he says, "Everything seems beyond our reach." Today's scientist is speaking in the same language of mysticism as much as did the mystic in the past.

Just wait for a hundred years more and the scientist will speak exactly the same language which we find in the Upanishads. They will have to speak the very language that Buddha spoke; they will have to speak the same language that St. Augustine and St. Francis spoke. They will have to speak it, because as the experience of realizing truth becomes deeper, the experience of asserting oneself will become less and less. As the truth becomes manifest the ego dissolves, and some day it appears that whatever was known was because of God's grace. One comes to the understanding that: "It has descended upon me; I as such am not in it. And whatever I did not know, I am responsible because I was so incapable that I could not have known it."

So the presence of "I" is necessary only if un-truth is to be realized. Thus, the will of existence will never interfere in the discoveries of science. But whatever discoveries that have taken place so far are because of one's connection with the unknown, because of one's surrendering. In the future too, discoveries will take place only when one has surrendered. Except through the door of surrender, one has neither arrived at truth in the past, nor will one ever arrive in the future.

BELOVED OSHO,
THIS STATEMENT OF YOURS THAT THE UNCONSCIOUS MIND IS ALWAYS UNITED WITH GOD CREATES DIFFICULTIES. JUNG EXPLAINED THIS LATER ON BY RELATING MYTHOLOGY WITH THE "COLLECTIVE UNCONSCIOUS. BUT WHEN FREUD SAYS THAT THE UNCONSCIOUS IS ALSO CONNECTED WITH SATAN, THE PROBLEM BECOMES MORE ACUTE.

Freud does believe that our unconscious mind is not only connected with God but also with Satan. Actually "God" and "Satan" are our words. When we do not like a thing, we say that it is connected with Satan; and when we like a certain thing, we say that it is connected with God.

What I am saying is simply that the unconscious mind is connected with the unknown. And to me the unknown is God, and as far as I am concerned, Satan is included in God -- not separate from him. In fact, the mind tends to believe that what we dislike must have been done by Satan, and that which is not wrong or inconsistent must have been done by God. We have assumed ourselves as being at the center of life, and we believe that what we like is done by God -- that God is serving us. The thing we dislike is done by Satan -- that Satan is being hostile to us, It is man's ego which has engaged not only Satan but also God in its service.

There is nothing except God. What we call satanic is simply our unacceptance. What we call "bad" is merely our unacceptance. If we could see deeply into what we call bad, we would find right away that good is always hidden in it. If we could go deeply into sorrow, we would find happiness hidden in it. If we could closely watch the curse, we would find a blessing hidden in it. Actually, good and bad are just two sides of a coin. I am not referring to the unknown as God in. the sense of his being opposite to Satan; I am calling that the unknown which is at the root of our lives, which is the very basis of existence . From this source of existence emerges Ravana as well as Rama. Darkness and light both emerge from this very source.

When we are frightened in the dark, the mind tends to believe that Satan must be the creator of darkness. Since we like the light, the mind tends to believe that God must be the creator of light. But as such there is nothing wrong with darkness, nor is there anything good about light.

One who loves existence would find God as much in the darkness as he would find him in the light. The truth of the matter is that due to fear we are never able to recognize the beauty of darkness. We are never able to appreciate the flavor, the mystery of darkness. Our fear is man-made. We have emerged from the caves, we have passed through the wild -- where the darkness was dangerous, wild beasts would attack, night was frightening. That is why when fire appeared we accepted it as God -- because the night became safe. We got rid of fear by lighting a fire. So in our experience, darkness has become associated with fear. In our hearts light is associated with fearlessness. Nevertheless, the darkness has its own mystery, as the light has its own also.

Whatever significant happens in this life happens with the cooperation of darkness and light.

We sow a seed in darkness but the flower appears in the light. We sow a seed in darkness under the ground, the roots spread in the darkness under the ground, but the flowers blossom in the sky, in the light. Leave a seed in the light, the flower would never appear; bury a flower in the darkness, the seeds would never be created. A child is created in the deep darkness of the mother's womb where not a single ray of light reaches. Later, when it is developed, it appears in the light.

Thus, darkness and light are the basis for the same life-force. Division, polarity, in life are only man-made.

Freud says that the unconscious mind is joined with Satan. Freud was associated with Jewish thought. He was born in a Jewish family. Since childhood he had learned about the conflict between God and Satan. Jewish people have made a division: one belongs to Satan and the other belongs to God. Actually, it is a division of the human mind. So Freud thought that whenever bad things surface from the unconscious, Satan must be responsible for them.

No, there is nothing like Satan. If we do come across a Satan anywhere, then we are making a fundamental mistake. A religious person is incapable of seeing a Satan. There is nothing but God around us. And the unconscious -- where the scientist finds the truth, or the religious person finds the truth -- is a door to God. As we will go deeper into this, we will understand it clearly.

HEARING SUCH WORDS OF DURYODHANA, ADDRESSED TO DRONACHARYA, THE SENIOR AMONG THE KAURAVAS, THE MOST VALIANT GRANDSIRE BHEESHMA ROARED ALOUD LIKE A LION AND BLEW HIS CONCH IN ORDER TO CHEER HIM UP.
FOLLOWING THIS, CONCHES AND KETTLE DRUMS, TAMBORS, DRUMS AND HORNS WERE STRUCK ALL TOGETHER MAKING A TUMULTUOUS NOISE.
WHILE SEATED IN THEIR MAGNIFICENT CHARIOT, WHICH WAS YOKED TO WHITE HORSES, KRISHNA AND ARJUNA ALSO BLEW THEIR CELESTIAL CONCHES.
KRISHNA BLEW HIS PANCHAJANYA CONCH AND ARJUNA HIS DEVADATTA. BHEEMA, AS THE DOER

OF TERRIFIC DEEDS AND A MAN OF ENORMOUS APPETITE, BLEW HIS MIGHTY CONCH PAUNDRA. PRINCE YUDHISHTHIRA, THE SON OF KUNTI, BLEW HIS ANANTVIJAYA CONCH, AND NAKULA AND SAHADEVA BLEW THEIR SUGHOSHA AND MANIPUSHPAKA CONCHES RESPECTIVELY.

BELOVED OSHO,
SINCE KRISHNA BLOWS HIS CONCH IN RETURN TO THE TERRIFYING SOUND OF BHEESHMA'S CONCH, COULD THE SOUNDING OF KRISHNA'S CONCH BE TAKEN AS A REACTION RATHER THAN AN INDEPENDENT ACTION? DOES THE BLOWING OF CONCHES BY KRISHNA AND ARJUNA, IN THIS CHAPTER OF THE GITA, MEAN ANYTHING OTHER THAN THE MAKING OF A PROCLAMATION?

The question has been raised: is Krishna's conch sound a reaction to Bheeshma's conch sound? No, it is simply a response. The conch sound of Krishna is merely a rejoinder though not to war or fighting. The conch sound indicates only the acceptance of challenge. No matter who gives that challenge, no matter what its implications be, no matter where that challenge might lead -- it is accepted. It would be useful to understand a little more the nature of this acceptance.

Life is a challenge every moment, and the one who does not accept it is dead even though alive. Many people die even though alive.

Bernard Shaw used to say that actually people die quite early though they are buried much later. Almost forty years pass between their death and their burial. The day a person stops accepting the challenge of life he is dead -- as of that very moment. Life is accepting challenge every moment. But this acceptance of challenge can be of two types: it can be with anger, and then it becomes a reaction; or the acceptance can be with great delight, pleasure and joy -- then it becomes a response.

It should be noted that when Bheeshma blew his conch it is said that he did so with delight, and caused rejoicing among the other warriors. With his blowing of the conch great joy spread all around. I his is acceptance -- if in life one is faced with war, the war too is accepted. If life were to lead one into a war, that war also is accepted. Naturally, this action must be responded to. So consequently, Krishna and Pandavas blow their respective conches.

It is interesting that the first conch sound comes from the side of the Kauravas. Obviously the onus of starting the war is upon the Kauravas -- Krishna is merely responding; his is a response from the side of the Pandavas. If there were to be a war then they are prepared to give a fitting reply -- though as such they have no inclination for war. The Pandavas could have been the first to blow the conch; but they didn't. The Kauravas alone are responsible for dragging everyone into the war.

The beginning of this war is very symbolic. There is another thing to notice here, that it is Krishna who takes the lead in replying to the Kauravas. Since Bheeshma has initiated a challenge from the Kaurava side, it does not seem proper that Krishna be the one to reply to him. Such a reply was proper only for those warriors who are ready for war. Krishna's presence there is only as a charioteer. he is neither a soldier, nor has he come to fight. As far as he is concerned there is no question of fighting. Thus, it is the chief of the army on the side of the Pandavas who should have replied with his conch sound.

This is very significant -- that the reply has been initiated through Krishna's conch-sound. It symbolizes that the Pandavas consider this was as nothing more than a responsibility laid upon them by God. They are ready for the call which has come from God. They are willing to fight only as instruments of God. Therefore, this rejoinder accepting war having been given through Krishna is appropriate.

It is better to meet defeat while fighting on the side of God than be victorious fighting against him. Now for the Pandavas even defeat can also be a joy, because now the fight is no longer theirs . If it is to be, it is God's. So what Krishna has done is not a reaction, it is a response. There is no anger involved in it.

If Bheema had blown the conch, it would have been a reaction. If Bheema had given the reply, it would certainly have been in anger. Since the reply has come from Krishna, it is in the form of a joyous acceptance in the sense that "All right, let us have a fight. If life has brought us to a point where eventually war is going to follow, then we leave ourselves in the hands of the supreme God."

AND THE SUPERB ARCHER -- THE KING OF KASHI, THE GREAT WARRIOR SHIKHANDI, DRISHTADUMNA AND VIRATA, AND THE INVINCIBLE SATYAKI,

KIND DRUPADA AND ALL THE FIVE SONS OF DRAUPADI, AND THE STRONG-ARMED SON SUBHADRA; O LORD OF EARTH, EACH BLEW THEIR RESPECTIVE CONCHES.
RESOUNDING HEAVEN AND EARTH, THE TUMULTUOUS UPROAR RENT THE HEARTS OF DHRITARASHIRA'S SONS.
O KING, THEN ARJUNA, WHOSE BANNER BORE THE CREST OF HANUMAN, HAVING LOOKED AT THE SONS OF DHRITARASHTRA, AND WHILE THE WEAPONS WERE JUST ABOUT TO STRIKE, PICKED UP HIS BOW AND ADDRESSED THESE WORDS TO KRISHNA:
O LORD, PLACE MY CHARIOT BETWEEN THE TWO ARMIES SO THAT I MAY SEE CLEARLY THESE MEN STANDING HERE EAGER TO FIGHT, AND FIGURE OUT WHICH ARE THOSE THAT I MUST ENCOUNTER WITH IN THIS WAR.

Arjuna is beseeching Krishna to let him see the men with whom he has to fight. There are a few remaining things which we need to understand this morning, then we will continue this evening.

Let us examine first Arjuna's request to bring him to a place from which he can see with whom he is going to fight. This indicates the fact that for Arjuna this war is really a responsibility thrust upon him from outside -- it is not a call from within. It is an obligation forced on him, it is not a desire from within. For Arjuna, this war is something he is compelled to do.

Arjuna is asking to see with whom he will be fighting, because for him the fight is inevitable. He wants to see those who have come so eagerly to participate in this war. One who is himself ready for war would not care to see whether the opponent is ready or not. One who is prepared for war is a blind man -- he never sees the enemy, he projects the enemy. He does not want to see the enemy; in fact whoever he comes across is an enemy for him. He does not have to see the enemy, he creates enemies. He projects hostility. When the battle rages within, enemies crop up outside. Only when a war does not take place within, does one have to inquire as to who is anxious and eager to have a fight. S,o Arjuna asks Krishna to place his chariot at such a point where he can see those who have assembled and are eager to fight.

Secondly, it is the first rule of war that the enemy should be clearly identified. In all wars of life -- whether taking place within or outside -- identification of the enemy is the first rule of order. Only those win wars who have distinctly identified their enemy, who can clearly recognize their enemy.

Ordinarily, one who is eager to fight is never able to win; he is already so overwhelmed with his passion for war that it becomes difficult for him to recognize the enemy. His anxiety reaches such a point that it becomes difficult to recognize who he is fighting. If we do not know who we are fighting, then defeat is certain.

If one is to be victorious in time of war, more composure is needed than at any other moment. The state of being a witness required for a victory in time of war is greater than at any other moment. Arjuna is saying, therefore, that now he would like to see as a witness those who have come to fight -- he would like to make an observation. This needs to be understood.

Observation is at a minimum when you are angry. When you are in an angry state of mind you lose entirely your ability to observe; and the fact is that the ability to observe is never needed as much as it is when you are angry. The funny thing is that when observation takes place, anger is absent; and when anger is present, observation will not take place. Both cannot be present simultaneously. If an angry person should become interested in observing, anger will disappear.

Arjuna is not angry here; that is why he is able to talk about observation. What he is saying is not out of anger. If is as if the war were just an extraneous matter for Arjuna. It is not affecting him anywhere; he simply wants to observe as a witness who is anxious to fight. This idea regarding observation is of great significance. Right observation is the first sutra for a person to follow when he goes to war -- whether to face the inner enemies or the outer.

One should have a good look at those with whom the fight is going to be. If the fight is going to be against anger, then observe anger; if it is going to be against sex, then observe sex; and if it is to be against greed, then observe greed. Even if one has to have a fight outside, first take a good look at whom the fight is going to be with. Who is he or she? A thorough observation of this kind is possible only when one has a capability of being a witness; otherwise it is impossible.

That is why the Gita is now about to begin. The stage is set. However, looking at this sutra it seems that even if nothing is known about what happens next in the Gita. one who understands the meaning of observation can very well say, merely on the basis of this sutra, that it would be very difficult for Arjuna to fight; that this man would not be able to fight, he would certainly have difficulties in fighting his enemy.

One who is interested in observation will find difficulty in fighting. He would not be able to fight if he

sees; in order to fight one's eyes have to be closed. One has to go wild for fighting; there should not be any room for observation. Thus, even without further knowledge of the Gita, one who understands the principle of observation can say, in view of this sutra, that this man, Arjuna, is not dependable. This man will be of no use in war. He can easily withdraw himself from war because when he will see, he will find everything worthless. In a situation such as this, no matter who does the observation, he would find everything so futile that he would feel like getting away from it.

What Arjuna is saying is highly symbolic of his psychological state. In a way, in this sutra he is giving a very clear indication of his state of mind. He is not saying that he is anxious to fight. Neither he is saying, "O my charioteer, bring me to a place from where I can perfectly destroy my enemy." Arjuna is not saying this. What he is saying. rather, is, "Bring me to a place from where I can see who have come to fight and how eager they are to have this fight, so that I may observe them." This idea of observation itself shows that this man is of a thinking nature -- and the one who is of this nature will always be in trouble.

Only those can fight a war who are either thoughtless like Bheema or Duryodhana, or those who are "thoughtless" like Krishna.

Thought is in between these two states. Thus, there are three things; thoughtlessness, which is a state preceding thought, where war takes place easily. There is really nothing to be done in order to enter war, one who is in this psychological fame of mind is in a state of war already. Even when he loves, that love turns into a war; it ultimately turns out as hatred. Even his friendship turns out to be merely a step toward hostility. After all, in order to have an enemy one first needs to make a friend. It is difficult to create enemies without making friends. So even when a thoughtless mind makes friends, in reality it reflects nothing but hostility; hence in such a state of mind war is natural.

The second stage consists of thought. Thought always tends to be wishy-washy; it is always wavering. Arjuna is in this second stage. He is saying here, "Let me observe. Let me first understand; then I shall enter into war." No one in this world can ever enter a war while being so thoughtful.

Krishna is in the third stage. It is a stage of no-thought. Thought is absent here too, but it is not a state of thoughtlessness. Thoughtlessness and no-thought seem to be alike; however there is a fundamental difference between the two. The man of no-thought is he who, having realized the worthlessness of thought, transcends it. Actually, thought shows the futility of everything -- life, love, family, even wealth, the world and war also. If one should go on thinking, then at the end the thought even shows the futility of thinking; and at that point a person becomes thoughtless. Then, for one achieving this state of no-thought, everything becomes as possible as it is for a thoughtless person -- only the quality changes.

When someone attains saintliness by old age, he again becomes a child. However, the similarity between saintliness and childhood exists only on the surface. A saint's eyes also appear as innocent as those of a child, but in a child everything is still dormant, it is yet to come out.

Hence, a child is only like an unexploded volcano. Its innocence is superficial; underneath, everything is ready. The seeds are still germinating, they are still sprouting. Sex, anger, hostility -- everything will surface in time. At this point everything is under preparation. A child is time-bound -- he will mark time now, and explode later.

A saint has gone beyond this. All those seeds which were supposed to have sprouted within did so, became useless, and fell down. Now nothing remains inside; now the eyes have again become innocent. Again everything has become pure.

Someone asked Jesus who would be entitled to enter his kingdom of heaven. Jesus answered, "Those who are like children." Jesus did not say those who are children; because children cannot enter. He said those who are like children, meaning not those who are children. So one thing is certain, they will be entitled to enter who are not children but who are like children.

If children were to enter heaven then there would be no problem; every child would enter. No, children would not enter; only those who are like children, who have transcended, would enter. That is why there is a great similarity between an ignorant man and a man of supreme wisdom.

The man of supreme wisdom becomes as simple as an ignorant one; however, inside the simplicity of the ignorant, complexity is still hidden which can appear at any time. The wise man is one who has lost all his complexity. One who is thoughtless can think; he will think because the power of thinking remains latent in him. One who is "thoughtless" has transcended thought, he has entered into meditation, into the state of samadhi.

This problem will arise throughout the Gita as a result of the entire phenomenon of internal conflict. Arjuna can enter into the war in two ways: either he becomes thoughtless, takes a step downward and stands

where Duryodhana and Bheema are, or he rises to the point where Krishna is standing -- he becomes a man of no-thought then also he can enter into the war. However, if Arjuna remains merely as he is, in the middle, engrossed in thought, then he will head toward the forest. He cannot go to war. He will run away, escape.

Early Talks

Chapter #7
Chapter title: Osho Confronts the Followers of Maharishi Mahesh Yogi

1969 pm in Pahalgam, Kashmir, India

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In 1969 followers of the Maharishi Mahesh Yogi invited Osho to talk to them. This was the first occasion on which Osho addressed a western audience, and the first time he talked publicly at length in English. The discourse has been published in OTI January 1 & 16, 1991; and February 1, 1991.

Osho: Really, there can be no method as far as meditation is concerned. Meditation is not a method. Through technique, through method, you cannot go beyond mind. When you leave all methods, all techniques, you transcend mind. So meditation itself is not a method. Truth cannot be achieved through method.

Method is our own invention. We, who are ignorant, have achieved knowledge through methods constructed, created, projected, in our ignorance. Through method you can achieve a sort of self-hypnosis, a sort of auto-hypnosis. Any method, whatsoever it's name, can only give you an illusory kind of peace. Through method you cannot go beyond yourself, because the method is yours, and it will strengthen you, your ego, your state of mind. If you leave all methods and all paths, and all ways, and remain in a total vacuum, doing nothing, thinking nothing -- only then what we call meditation can be achieved.

But if you are following some method, some path, some guru, then you are going nowhere...
(many people laugh loudly in disbelief.)

... because it cannot lead you anywhere. It can only lead you into an illusory state of auto-hypnosis.

QUESTION: SINCE THE MATERIAL ASPECT OF LIFE IS GOVERNED BY PHYSICAL APPLICATION OF THE ESSENCE OF LIFE, IT WOULD SEEM THAT WITHOUT ANY METHOD AT ALL THAT THERE WOULD BE NO RESULT SINCE WE MUST GO FROM THE PHYSICAL TO THE NON-PHYSICAL. SO MY QUESTION IS: THERE MUST BE SOME MECHANICAL PROCESS INVOLVED, THERE MUST BE, EVEN IF IT IS ONLY WORKING ON A LEVEL, YOU KNOW?

Osho: No there cannot be any mechanical process, because through any mechanical process you cannot achieve consciousness. A mechanical process itself leads to unconscious states of mind, because a mechanical process itself is unconscious. If you are thinking in terms of seeking a state of awareness it cannot be achieved through any mechanical process. A mechanical process makes you a machine, not a man. The more you become mechanical, the more technical, the more Like a machine, you lose consciousness. You can achieve some unconscious states of mind, but you cannot achieve awareness. Awareness is not an achievement through mechanical process.

And you make the distinction between the physical and the spiritual -- there is no such distinction. There is nothing like physical and nothing like spiritual. There is one thing: when it is seen it is material, when it is unseen it is spiritual. And there is no going *beyond the physical* because there are not two things; there is not a gap between the material and the spiritual. The whole is one.

So don't think in terms of material and spiritual. That is the old nonsense, the very old nonsense. People have made a gulf in the human mind, divided the human mind into parts -- physical, spiritual, mental. There are no such divisions.

QUESTION: YOU SAY THAT THERE IS NO TECHNIQUE TO ACHIEVE THE CONSCIOUSNESS OF BEING. THEN, ONE SHOULDN'T DO ANYTHING. RIGHT?

Osho: That is very arduous. You may think that this is the simplest thing, not to do anything. That is the most difficult thing -- not to do anything. ... Because our mind through old habits, and through old patterns, needs constant occupation.

The mind needs constant occupation. If you give it some occupation, then it is all right. You may be doing "jap" (chanting a mantra); that too is an occupation. If you don't do anything, and even for a single moment can remain without doing anything -- not even a single thought, not even doing any mantra, if you can remain for a single moment *alone*, not doing anything, that very moment leads through into inner depths.

QUESTION: I SEE THAT. BUT IT SEEMS TO ME THAT IF WE ARE REALLY GOING TO LOOK AT IT AS BEING NO TECHNIQUE... I MEAN WE DO NOTHING. JUST COMING UP TO THE MOUNTAIN AND DOING ANYTHING -- LIKE MEDITATING, OR SITTING, OR ANYTHING -- IS A TECHNIQUE OF A SORT.

Osho: They are all techniques, so they are not spiritual. They are all things projected by the mind. You cannot go *beyond* through any ceremony, any *puja*. That cannot do it.

QUESTION: YOU SAY, IN OTHER WORDS, THAT A SITUATION HAS TO ARRIVE WHERE THE MIND IS BY ITSELF FOR A PERIOD OF TIME WITH NO THOUGHT OR NO MOTION. AND YET YOU SAY THERE IS NO WAY TO REALLY DO THAT, IT JUST HAPPENS. SO IF YOU ARE WORKING IN A SHOP, WHY COME TO THE MOUNTAINS, WHY SIT DOWN, WHY DO ANYTHING?

Osho: I tell you, there is no question of that. It can happen anywhere. But it can only happen in a mind which is totally unoccupied totally vacant. This is not a method rather this is an understanding of the total situation of life If you understand it, then one thing becomes clear. If you have to go somewhere else than yourself then there can be a method. there can be a path. But if you have to come to your own self, there cannot be any method. any path -- because you are not going somewhere else. Every path leads to somewhere else.

QUESTION: BUT WHAT IS THE VALUE OF THAT KNOWLEDGE? IT STRIKES ME THAT THE ONLY VALUE OF THAT KNOWLEDGE IS NOT TO UNDERTAKE ANY SPIRITUAL ACTIVITY. IN OTHER WORDS, WHAT DOES THAT GIVE YOU BEYOND IGNORANCE OF ANY SORT OF SPIRITUAL ACTIVITY WHERE YOU JUST LIVE YOUR LIFE FOR WHATEVER REASON YOU WOULD LIVE IT, AND IF YOU HAPPEN TO REACH THAT STATE AUTOMATICALLY YOU REACH IT? WHAT'S THE POINT OF KNOWING THAT? THAT'S WHAT I WANT TO KNOW.

Osho: The very awareness of the situation that surrounds you, the very mind... one has to become aware of it -- not to do something with it, but be aware of it.

QUESTION: AND THEN IT WILL HAPPEN? IF ONE IS AWARE OF THIS SITUATION THEN ONE, WITHOUT ANY FURTHER ANYTHING, WILL AUTOMATICALLY AT CERTAIN TIMES GO INTO THAT STATE -- IS THAT IT?

Osho: That is to create an opportunity. Not doing is an opportunity for the happening to come. It is not your effort that brings it; your effort cannot bring it. Any effort, whatsoever its name, cannot bring it. Your effort cannot be above you. If you are effortless, you are not doing anything, non-tense, not doing even meditation because that too is a doing -- only then you are in a state of meditation. Not doing anything, totally unoccupied, then something happens.

QUESTION: BUT IF ONE IS ALWAYS ACCUSTOMED TO ACTIVITY, ISN'T IT THEN AN EFFORT NOT TO BE ACTIVE?

Osho: We are accustomed to activity, and that is the hindrance. One has to be aware of this mechanical habit of being occupied every moment. I'm not saying that you should leave life, you should leave activity; I am simply saying that you should be aware of this very process of the mind to be engaged constantly. You should be aware of it -- then moments come. They come by themselves -- unknown, unconceived, they come by themselves -- and when they come something is revealed. That is not your doing. Something is revealed.

QUESTION: THEY WOULDN'T COME BY THEMSELVES UNLESS YOU HAD THIS INTELLECTUAL AWARENESS, THOUGH.

Osho: They come by themselves, only you have to be open. And a mind engaged is not open; a mind engaged is closed. A mind engaged has no windows.

QUESTION: BUT AREN'T YOU USING YOUR INTELLECT TO BE OPEN? I THINK TO MYSELF, I WILL BE OPEN, AND THAT IS AN EFFORT OF SOME SORT. IN OTHER WORDS, IF ONE IS TRULY OPEN WITHOUT EFFORT, THEN IT PROBABLY WOULDN'T OCCUR TO ONESELF TO BE OPEN.

Osho: You cannot be open through effort. If you are thinking this, then you have not understood it. Thinking means non-understanding. The person who thinks is a man of non-understanding. A person who knows doesn't think. (much laughter) It is not a question of thinking. He sees, he is aware, but not in thinking. Thoughts are not opening, thoughts are closing; they close your mind. The more you are in a thinking mood, the more you are closed and isolated from the whole. If you are not thinking, if you just are, if you are in a state of being, then something comes. That is not thinking, that is the realization. That is not thinking, you have not thought it. And the more you have thought about it, the less is the possibility for its coming. The known must go for the unknown to come. The thinking must go for the truth to be revealed.

One is to be aware of the mechanism of the mind, how the mind works, how the mind needs constantly occupation. Every moment mind needs to be occupied. It has become a mechanical tendency -- you need occupation, you need occupation. Once you leave the so-called worldly occupations you become occupied in spiritual affairs, but you remain occupied. One is to be aware of this very process of the mind. That awareness of the mechanical process stops the process. Moments come -- they break through -- and you see something. That is not your thinking, not a by-product of your thought.

QUESTION: ISN'T IT POSSIBLE TO USE THAT TENDENCY OF THE MIND, THAT ENGAGEMENT OF THE MIND TO GOOD PURPOSE?

Osho: No, there is no question of good purpose or bad purpose. Mind constantly deludes you.

QUESTION: MAYBE WE CAN GIVE IT SOMETHING VERY ENGAGING, SO BEAUTIFUL THAT IT WILL ENGAGE THE MIND TO SOMETHING THAT IS THE MOST BEAUTIFUL OF ALL.

Osho: It may be beautiful, it may be good, but an occupied mind cannot transcend itself.

QUESTION: BUT IF THERE IS SOMETHING MORE BEAUTIFUL THAN WHAT THE MIND IS OCCUPIED WITH, THEN IT WILL THROW OFF WHAT IT IS NOT....

Osho: Your mind or my mind cannot conceive something beyond it. The beauty must be below the mind. If something beyond is to be conceived, the mind must cease to be.

QUESTION: YES. BUT WHAT I AM SAYING IS, YOU TALK OF HOW THE MIND CONSTANTLY IS ENGAGED. NOW I AM SAYING THAT ISN'T IT POSSIBLE THAT WE CAN GIVE THE MIND....

Osho: Who can give? The mind gives itself....

QUESTION: ... A THOUGHT THAT IS SO BEAUTIFUL TO THE MIND THAT....

Osho: You are giving it!

QUESTION: NO, NO, I'M NOT.

Osho: And you are thinking it is so beautiful.

QUESTION: NO, NO, NO.

Osho: That is your mind giving it.

QUESTION: NO, I AM NOT THINKING IT IS SO BEAUTIFUL. THE MIND LIKES ENJOYMENT, YES?

Osho: Yes.

QUESTION: FINE. NOW, IF THE MIND LIKES ENJOYMENT, IT WILL NATURALLY BE ENJOYED WITH THOUGHTS. NOW IS IT POSSIBLE THAT THERE IS ONE THOUGHT THAT CAN BE IN THE MIND THAT IS SO BEAUTIFUL IT WILL KEEP THE MIND ENTERTAINED UNTIL IT FINDS SOMETHING THAT IS ULTIMATE BEAUTY -- NAMELY BLISS, THE SELF? IS THAT POSSIBLE?

Osho: It is not possible. (Laughter)

QUESTION: WHY?

Osho: It is not possible because mind likes enjoyment, that is right. Why does it like enjoyment? -- to forget itself. It likes enjoyment to be occupied, to be engaged, to forget oneself. A mind which is constantly trying to forget oneself is a mind which is constantly seeking some type of hypnosis, some type of unconsciousness. A mind which dreams or which is engaged in *puja*, in ceremony, in *bhajan*, in prayer, is a mind which is constantly escaping from oneself. and the mind which is escaping from oneself cannot know oneself; because to know oneself one has to cut this constant escapement. A thing may be beautiful; you may project beauty on it -- but you are projecting it. There is nothing like beauty or ugliness; that division is made by our own projections. There is nothing beautiful, there is nothing ugly. Things are, they exist in themselves. Without our projections they are, simply they are. There is nothing beautiful, nothing ugly. But you can project, and escape from yourself. And we are always thinking how to escape from ourselves. It has become so burden-some to be oneself, it has become so ugly, it has become so tense to be oneself. We are -- in love, in beauty, in films, in wine, in meditation even -- we are escaping from ourselves.

That is to be understood: why are you escaping from yourself? And you cannot come to you through any escape from you.

The active must cease. The constant seeking for pleasure, for enjoyment, must cease to be oneself, to know oneself, to know who you are.

QUESTION: WHAT BECOMES OF THE DESIRE? LET'S SAY YOU ESCAPE ALL WORLDLY PLEASURES? NOW HOW DO YOU ACCOUNT FOR THE DESIRE THAT REMAINS AFTER YOU CUT WHATEVER IT IS YOU CUT?

Osho: Something new happens. The desire is gone, the very seeking for the enjoyment is gone. Then really comes the divine enjoyment, the bliss you are seeking. It cannot come -- it is not possible -- through your occupation. It comes only in an unoccupied mind, in an aware mind -- unoccupied, totally unoccupied. It comes -- the bliss comes, God comes, the divine comes. It comes, not through your escape from yourself, but through your coming to yourself. How can you come when you are engaged in enjoyment?

QUESTION: IF REALIZATION, IF THE ULTIMATE BEAUTY OR KNOWLEDGE OF GOD, OF BLISS, OF REALITY, LIES IN THE SELF, WHY ARE WE CONSTANTLY TRYING TO ESCAPE FROM THE SELF? IT WOULD SEEM TO ME IF THAT'S WHERE IT ALL LIES, WHAT A CRUEL TRICK FOR NATURE TO PLAY ON US. WE RUN AWAY FROM WHAT WE ARE MOST LOOKING FOR -- IT SEEMS ILLOGICAL.

Osho: The bliss lies within oneself, but that you have gained from some scripture; you don't know it. You don't know there is bliss in oneself, there is God in oneself. If you know it, then there is no question. If you don't know it, and this has become a borrowed part of your knowledge, then the question comes.

The question is created by the borrowed knowledge, not by one's own mind. You have not known the self; neither have you known the bliss; neither have you known God. If you have known it, then there is no question.

QUESTION: DO YOU KNOW ALL AT ONCE, OR COULD ONE FEEL THE BLISS OF THE SELF BEFORE CONFRONTING GOD?

Osho: No, there is no question of God! The very bliss is God.

QUESTION: YOU SAID EARLIER THAT THE MIND COMES INTO A VACUUM, IF I UNDERSTOOD CORRECTLY. IF THE NATURE OF THE MIND IS TO THINK, THEN TO PUT THE MIND INTO A VACUUM WOULD BE GOING AGAINST THE NATURE OF THE MIND.

Osho: No! That will be going certainly against the nature that we have known. There is no question of going against the nature. Against the habit, yes. The nature is much more comprehensive.

QUESTION: WHAT IS THE NATURE OF THE MIND?

Osho: To think is the nature of the mind. And if you don't think then there is no mind. A state of no-mind comes, then you know. That is nature, this too is nature; that is not against this nature which creates ignorance, creates unknowing, creates conflict. We have not known the total mind, we have known only the mind which thinks. If you transcend it then you know the total mind -- which knows.
Thinking is one thing, knowing is quite another.

QUESTION: THE NATURE OF THE MIND IS TO THINK, AND THEN IT CEASES TO THINK. WHAT DO YOU DO IN ORDER TO CAUSE IT NOT TO THINK? DOES IT NATURALLY NOT THINK?

Osho: If you become aware of your thinking process, then the process by and by is dissolved. If you become aware, if you become aware of your thoughts, the passing, the going, the coming in and the going out of the thought -- if you become simply aware, a witness then the process stops by itself.

QUESTION: IT BECOMES MORE SUBTLE UNTIL IT STOPS....

Osho: It stops. And then there is no mind. Then you are.

QUESTION: THAT'S A TECHNIQUE, WHICH YOU'VE BEEN DISCOURAGING.

Osho: You can call it a technique, but when you call it a technique you have not understood... Because awareness is not a technique. (laughter) Awareness is not a technique. (laughter)

Knowledge does not come in steps, in degrees; only ignorance goes in steps and degrees. Knowledge comes in an explosion. that is not a process. The coming of the knowledge is not a process, the going of the ignorance is certainly a process, because when your mind is, by and by, awakening, becoming conscious of the thought process, thoughts become less and less. The process gains gaps, intervals. But this is not the coming of the knowledge, this is simply mind going in slow process. The mind is going, the mind is continuing. When the mind completely goes off, then the knowledge comes. It comes as an explosion, not in steps.

Question: It's like a fuse on a piece of dynamite; the fuse burns a little bit at a time, right? And when it reaches the dynamite, then it explodes. But the path to the explosion nevertheless is a scientific process. It can be predicted, it can be measured and it can be taught to other people no?

Osho: No, it cannot scientific.

Question: Not the result, the approach to the result.

Osho: Not even the process can be. The process cannot be scientific, cannot be known as a technique, because when you make it a technique, then everybody can follow it mechanically. The technique can be followed mechanically, and when it is followed mechanically you cannot become aware through it.

QUESTION: IF YOU TAKE THE SAME FUSE AND YOU LIGHT IT WITH YOUR EYES CLOSED OR YOU LIGHT IT WITH YOUR EYES OPEN, THE DYNAMITE'S STILL GOING TO EXPLODE.

Osho: It can explode, because the outer knowledge can be made a methodology, a technique, and it can be followed unknowingly. A mechanic who doesn't know the process simply switches off or switches on and the explosion can go. But spiritual knowledge, the knowing of oneself, the gaining of bliss, cannot be like this. If it can be like this then you are simply creating through a process, through a technique, an illusory state of mind that can be created.

QUESTION. HOW DO YOU KNOW THAT?

Osho: *You* can know it.

QUESTION: IN THE BIBLE THERE'S A VERY SHORT SENTENCE AND IT SAYS, "BE STILL AND KNOW."

Osho: That is quite right!

QUESTION: "BE STILL AND KNOW THAT I AM GOD."

Osho: That is right.

QUESTION: YOU HAVE DEFINED MIND FOR US, I WOULD ASK YOU TO DEFINE AWARENESS. SOMEONE ELSE USED THE PHRASE "INTELLECTUAL AWARENESS" AND YOU DIDN'T TEST HIM ON THAT. I WOULD LIKE YOU TO DEFINE AWARENESS.

Osho: There cannot be any intellectual awareness. Awareness is always total. It cannot be divided as intellectual, as emotional....

Question: Do you agree with that sentence then that says, "Be still and know"?

Osho: That sentence is beautiful. Be still means don't make yourself still. Be still means be still. Don't make any effort to be still, just be still. And if you are doing something to be still, then the stillness will simply be a created, cultivated stillness not the real.

Question: "Be still and know.... "

Osho: Then you know ultimately -- there is no sense in prolonging the sentence -- be still, and you know. There is no question of knowing. It comes by itself. Just be still....

QUESTION: EVERY MAN SPEAKS FROM HIS OWN EXPERIENCE, HIS OWN LEVEL, RIGHT? ISN'T IT POSSIBLE THAT THERE MIGHT BE A TECHNIQUE THAT WOULD WORK THAT PERHAPS YOU HAVEN'T EXPERIENCED.

Osho: No, it is not possible (laughter) because you are thinking always how to get a technique; that is, how to make it easy, how to make it simple, how to make it a market product -- how to make it. But the awakening is so individual, it is so authentically individual, it is so uniquely individual, it cannot be made a

mass technique.

Question: But everyone thinks....

Osho: Everyone thinks.

Question: Everyone wants pleasure from thinking.

Osho: Yes.

Question: So maybe there is something there that can be used for everyone. The individual knowing -- that's individual. But is it not possible that since everyone's mind wants to think, wants to enjoy, it's possible to somehow do something with that?

Osho: Yes, everyone wants to enjoy, everyone wants peace, bliss, but then everyone wants to create some technique to achieve it. But the mind asking for enjoyment and the mind asking for technique is the mind of a person who is not ready to be aware. He wants to remain in his sleep and to cling to a technique. The sleep remains there, and he clings to a technique. The technique too will become a part of the sleep and will not disturb it, But will make it more convenient, more comfortable, and he will be more at ease in his sleep. The very need, the very asking for a mass technique is saying that I am not going towards the goal individually.

Question: Why?

Osho: I am asking others to be with me.

Question: How long does it take to....

Osho: There is no question of how long.

Question: If you had proof that this technique did work. if you would try the technique -- like flipping a light switch on -- and you recognized the fact that this switch... this condition, that would bring the mind to this absolute....

Osho: No! I understand you. She is saying that if someone says this technique, this method, this way has become for me the achievement, then you can follow it. But when you follow, then you are misguided forever. The very following is misguidance, the very following... because the following is mechanical, the following can be without any awareness. When you follow someone you follow blindly; the very following is blindness. It cannot give you awareness. When you are not following anybody, you just become aware of the very process of life, or the very process of the mind, the very entanglement, the conflict, the anxiety, then you become aware of this whole life, this totality. Something comes to you, not from following somebody else, not from going in the steps of others but in your own search. The search is so authentically individual you cannot follow anybody.

Question: Each one finds this for himself only by being given the keys....

Osho: There is no key. If there can be any key, then it can be produced and everybody can be given it.

QUESTION: DON'T BELIEVE IT! THIS IS SO SCIENTIFIC, DO NOT HAVE FAITH IN IT AND DON'T BELIEVE IT. JUST TRY IT. THAT'S ALL WE ASK. AND WHEN ONE STARTS TO RECOGNIZE THE EXPANSION OF MIND. THIS GREATER ENERGY, THE GREATER ENERGY FOR ALL THINGS IN LIFE...

Osho: You can try it and you can even experience what has been propagated. You can even experience

it, because experiences are not spiritual. The very experiencing can be created through a technique. But those experiences are created through the technique, and you will think that the technique is right because the experience has come. But the experience which has come through a technique is not the explosion; it's simply a false coin. It is not the real stillness.

QUESTION: IT SEEMS THAT THERE MIGHT BE A SLIGHT CONFUSION ABOUT THE WORD 'TECHNIQUE ' HERE. WHAT WE'RE SPEAKING ABOUT IN TERMS OF THE WORD 'TECHNIQUE' IS NOT A PROCESS WHERE THE MIND IS HELD UP AT EACH LEVEL. OR ACTUALLY ENGAGES IN SOME THOUGHT THROUGH AN INTELLECTUAL PROCESS WHEREBY THERE IS AN EXPERIENCER AND AN OBJECT OF EXPERIENCE.

Osho: No!

QUESTION: WHAT WE'RE SPEAKING ABOUT IS A TECHNIQUE WHEREBY THROUGH NO EFFORT AT ALL, THROUGH A SITUATION WHICH IS ENTIRELY INnocent, which is in each person, the object of experience becomes subtler, subtler, subtle until the object of experience is transcended, and we're in a state of pure experience -- alone. The self is left alone with the self. Not through any technique as such, but through a very innocent, effortless, natural flow of the mind to this state.

Osho: If you begin with an object you cannot transcend the object. The very first step will be the last step. Don't begin with the object. If you begin with the object the knowledge will remain objective; it will not transcend the object. The more subtle you go, the object may become more subtle, but you don't transcend it.

QUESTION: NO, BUT WE DO! (LOTS OF LAUGHTER)

Osho: You can be in illusion. (More laughter) And no one who is in illusion, no one who is in a dream, no one who is under hypnosis, will say, "I am under hypnosis, I am in illusion."

What I am saying is that mind can be made still. Mind can be brought to a state of stillness through method. But through method, when the mind comes to stillness, that stillness is nothing but self-hypnosis. Through method, only, you can hypnotize; you cannot achieve. You can only achieve when the mind has not done anything. If the mind has done anything, then the creation is of the mind. If the mind has not done anything, only then.... If you are feeling, and thinking that you are feeling something, and you stop the process, then the feeling will go.

I am saying that if you leave the technique, if you stop your meditations, this feeling will go. The feeling will continue only if you continue the process.

QUESTION: NOT SO! IF YOU WILL EXCUSE ME SAYING SO, IN THE NEW TESTAMENT, CHRIST SAYS, "BY THEIR FRUITS YE SHALL KNOW THEM. WHEN WE COME OUT OF MEDITATION, THE THINGS WHICH WE HAVE BEEN FEELING AND DOING WHICH ARE NEGATIVE JUST DON'T HAPPEN. WE ARE MUCH HAPPIER OUT OF MEDITATION.

Osho: You can be happier through LSD too.

QUESTION: WE ARE NOT HERE TO TEACH YOU THE WAY OF TRANSCENDENTAL MEDITATION, BUT TO HEAR FROM YOU YOUR PATH. AND I THINK IT'S BETTER NOW TO PERHAPS START WITH YOU TELLING US SOMETHING OF YOUR PATH.
WELL, WHAT I'D LIKE TO KNOW IS, WHEN YOU REALIZE YOUR STILLNESS YOU SAY THAT KNOWLEDGE COMES ALL AT ONCE. WELL, I IMAGINE IT WOULD, TAKE A WHILE UNTIL THIS WOULD COME, RIGHT? BUT THEN AFTER THIS HAS COME, ARE YOU LIKE AN ENLIGHTENED

MAN FOREVER, OR DO YOU HAVE TO REPEAT THIS PATH?

Osho: No, you have not to repeat

QUESTION: YOU ONLY HAVE TO DO IT ONCE AND THEN WHEN YOU STOP DOING IT.... BUT WHAT IF YOU LIVE IN THE WORLD? HOW ARE YOUR PERCEPTIONS OF THE WORLD AND YOUR ACTIONS IN THE WORLD CHANGED?

Osho: They change totally. You are quite a different person -- not even a person, because the person too was a part of your old mind; that too has gone. Not even are you an individual now -- the individual has gone; you have become part and parcel of the whole. There is no ego, no doer; you become simply a part of the divine process, of the divine life.

When it comes, it comes and never goes. And if it is achieved through any process, it comes and it goes, because it has not come, really; it has been part of the feeling created by the process. When the process stops, it goes. It will go by and by, but it will go. and you will have to repeat the process constantly.

When the explosion comes, then it has come. In the explosion, it is not that you have achieved bliss, because in the explosion you have gone. Only the bliss is there... not even you, not even the experiencer. When you go through a technique the experiencer remains, the ego remains, and the ego says, "I have experienced, I am experiencing." If the experiencer is there, then you have not come to the explosion, because the very explosion is the explosion of the experiencer. That experiencer is gone. There is now no experience, no experiencer, no object, no subject. There is only experience. Not even the experiencer is there.

QUESTION: THIS STATE OF EXPLOSION, IS THERE A CORRESPONDING STATE OF THE NERVOUS SYSTEM? WHAT IS THE STATE OF THE PHYSICAL NERVOUS SYSTEM THAT CORRESPONDS TO THE STATE YOU ARE SPEAKING OF?

Osho: This body is not there, but the whole body of the cosmos is there. Your body has gone -- not as body itself but "your," the "your" has gone. The body is there but it has become a part of the whole cosmic body. It is not your body now, not your nervous system now.

QUESTION. IS IT A DREAMING OR A WAKING OR A DEEP SLEEP?... IS THERE BREATHING? IF A PERSON LOOKED AT THAT BODY, WOULD HE DESCRIBE IT AS BEING DIFFERENT THAN BEFORE IT EXPLODED?

Osho: There is breathing, there is not sleep, there is not unconsciousness. But he breathing will become subtly different; it will be different from our normal breathing, because....

QUESTION: YOU SEE, WHAT I AM TRYING TO ESTABLISH IS THAT IN TRANSCENDENTAL MEDITATION THIS STATE OF NOT IN ILLUSION CORRESPONDS TO A PHYSICAL STATE OF THE NERVOUS SYSTEM THAT POSSIBLY IS THE SAME TO WHICH YOU ARE REFERRING, AND THAT IS THE STATE OF WHAT IS CALLED RESTFUL ALERTNESS. WHERE THERE IS NO BREATH AND THE METABOLIC RATE IS LOWERED TO NIL. BUT THE POINT IS: IS THERE A STATE OF THE NERVOUS SYSTEM THAT ONE CAN LOOK AT AND OBSERVE...?

Osho: Yes, you can look and observe, but don't think that a state cannot be illusory because there is a corresponding change in the nervous system. Even in illusion, the corresponding change can exist -- even in illusion, because in a dream, in a nightmare, you awake; you feel that the whole body has been trembling. Even in the nightmare the body has gone through a change, the body has been affected. There has been a

parallel change in the nervous system.

Because there is a change in the nervous system, you cannot say that a state is not illusory. There will be a change; there will be a change in the whole system because when the mind has gone, a transformation, a mutation, has taken place.

QUESTION: IT'S OBVIOUS BY NOW THAT WE CAN'T ARRIVE AT A CONCLUSION USING WORDS, SO THEREFORE, IF YOU CALL MY EXPERIENCE AN ILLUSION....

Osho: No, no, I am not calling your experience illusion. I am calling a particular experience achieved through a technique an illusion. I'm not calling your experience illusion -- don't take it that way.

QUESTION: IS IT ILLUSION OR THE END OF ILLUSION?

Osho: The means create the end, so if you use illusory means you create an illusory end.

QUESTION: MY END IS NOT AN ILLUSION; YOU CAN'T CALL MY END OF ABSOLUTE BEING MY ILLUSION.

Osho: No, no, I am not calling your end an illusion. (The group laughs) If you are achieving some states of mind through techniques then through techniques only illusion can be created.

QUESTION: BUT IN YOUR STATE OF ENLIGHTENMENT, ARE YOU A WITNESS TO EVERYTHING AROUND YOU?

Osho: No, not even a witness. Even the witness has gone. You are not even a witness.

QUESTION: YOU'RE NOT A WITNESS ANY MORE?

Osho: You are one with it -- not even a witness.

QUESTION: ARE THERE THOUGHTS TOO?

Osho: No, there are no thoughts then.

QUESTION: YOU DO NOT HAVE THOUGHTS?

Osho: There are no thoughts then.

QUESTION: I SEE, I SEE.

Osho: When I am talking to you, I am using thoughts as means.

QUESTION: YES, THAT'S WHAT I MEAN. WHAT IS YOUR RELATIONSHIP TO THOSE THOUGHTS?

Osho: As a means of expression, not as a means of achievement.

QUESTION: ARE YOU THE THOUGHT, OR DO YOU WATCH THE THOUGHT?

Osho: No, there is no thought, so there is no question of watching the thought.

QUESTION: I THOUGHT YOU SAID YOU JUST USE THOUGHTS AS A VEHICLE, AS A MEANS OF EXPRESSION.

Osho: Of course.

QUESTION: SO THERE ARE THOUGHTS. ALL RIGHT. NOW, WHAT IS YOUR RELATIONSHIP TO THE THOUGHTS?

Osho: No, there is no question of relationship. The relationship comes if there are two -- then the question of relationship comes. If there is only one, there is no question of relationship.

QUESTION: THEN YOU ARE YOUR THOUGHTS .

Osho: No, there is no question of you and your thoughts.

QUESTION: THERE'S JUST ONE.

Osho: Just one. There is no question of relationship.

QUESTION: LET ME GO BACK A LITTLE WHILE HERE. YOU SAID BEFORE THAT YOU COULD NOT EXPERIENCE THIS. BUT HOW COULD YOU TALK ABOUT EXPLOSION WITHOUT EXPERIENCING IT?

Osho: One can talk about all explosion, not what comes out of it. The explosion can be talked about but what comes after it cannot be talked about. That is impossible to say.

QUESTION: WITHOUT KNOWING THE EXPLOSION, COULD ONE TALK ABOUT IT?

Osho: No. How can you talk without knowing it? But when you talk, something different comes out of the words, something quite different; rather, quite opposite to what you have experienced. This going out of existence, going out of existence of the experiencer, it comes after the explosion.

QUESTION: IT COMES IN DEGREES?

Osho: No, how can explosion come in degrees?

QUESTION: I WANT TO MAKE SURE I UNDERSTAND: IN YOUR PHILOSOPHY IS THE MIND AND THE SELF THE SAME?

Osho: If the mind is without thoughts, it is the same.

QUESTION: THE MIND AND THE SELF ARE THEN THE SAME?

Osho: The same -- if there are no thoughts. But if there are thoughts then the barrier between the self and the mind is created. The thought is the barrier.

QUESTION: WHAT HAPPENS TO THE SELF WHEN THE MIND CEASES?

Osho: It is! It is simply... It is the very isness, the very being. When we ask "What happens?" then we are again thinking of becoming. What happens? -- no!

QUESTION: THE MIND IS A PHYSICAL THING, IS IT NOT?

Osho: The brain is a physical thing, not the mind.

QUESTION: YOU ARE MAKING A DISTINCTION BETWEEN THE BRAIN AND THE MIND?

Osho: A distinction to be discussed; there is no distinction in the reality.

QUESTION: I JUST WANT TO MAKE AN OBSERVATION. I THINK IT IS VERY OBVIOUS TO ME -- I DON'T KNOW IF IT IS OBVIOUS TO MANY PEOPLE -- THAT IN THIS SITUATION WITH THE PERSON WE ARE COMMUNICATING WITH.... HE HASN'T EVEN GIVEN HIS POSITION, SO WE HAVE DONE A REVERSE TECHNIQUE... TO DEFEND OUR POSITION. REMEMBER WHAT SHAKESPEARE SAID: "THOU DOTH PROTEST TOO MUCH." IT IS AN INDICATION TO ME OF A LOT OF INSECURITY THAT WE ALL HAVE ABOUT OUR POSITION. WHY DON'T WE LET OUR LEARNED GENTLEMAN -- WHO I BASICALLY AGREE WITH EVERYTHING HE SAYS ON AN INTELLECTUAL LEVEL -- STATE HIS POSITION, AND WHAT HIS MOVEMENT IS ABOUT, BECAUSE THAT IS WHAT WE WANT TO LEARN ABOUT. (CLAPPING)

Osho: There is nothing like my position, because to posit a position, to conceive a position, is to be untrue. I have got no position. You may have got your position, so you can be opposed to me, but I have no position of my own. I am totally negative.

I am negative, I am not a positive mind. I am totally negative. I will negate what you say, but I won't say anything as my position, because to me a positive mind cannot become a vacuum, cannot become vacant, cannot be a nonentity. A positive mind can never be; only a negative mind. A mind which comes through thinking to be negative, negates everything. When you negate everything then the mind becomes a vacuum. This is my position.

(Laughter)

QUESTION: CAN YOU TELL US HOW YOU MANAGE TO GET AN UNOCCUPIED MIND -- BECAUSE THAT IS THE FIRST STEP FOR YOUR EXPERIENCE, YES?

Osho: I try to understand the occupied mind. My own mind, occupied constantly -- I observed it. The very observation of the occupied mind makes the mind unoccupied. If you go deep and deep and observe it, simply observe it, don't do anything -- the moment you do something the observation has gone. Even if you criticize it, even if you say it is bad or good, even if you appreciate it or condemn it, then the observation has gone. If you simply observe it, then through the observation the unoccupied mind comes, the occupied mind goes. Simple observation.

QUESTION: CAN A VACANT, AN UNOCCUPIED MIND BE A DYNAMIC, A CREATIVE MIND?

Osho: Of course. Only an awakened mind can be creative -- only.

QUESTION: AWAKENED, BUT I SAID VACANT AND UNOCCUPIED.

Osho: Aha! A vacant and unoccupied mind becomes awakened, and an awakened mind is a dynamic and creative mind. Only an awakened mind is a dynamic and creative mind.

QUESTION: SO IN THE STATE OF ENLIGHTENMENT IT IS NO LONGER VACANT AND UNOCCUPIED, IT IS OCCUPIED?

Osho: No! It is not occupied, it is creative. But to be creative and to be occupied are two different things.

QUESTION: WHAT DO YOU MEAN BY CREATIVE?

Osho: To be creative means constantly, moment to moment, living as a creative force -- as a creative force, not as an occupied doer, not as a doer. There is no doer so there is no occupation, but the creation goes on. The very creation of the world, the very creation of the cosmos goes on. Not that there is an engineer, a God who is thinking about it, a painter -- not thinking about it. There is no thinking.

QUESTION: WATCHING IT?
QUESTION: WHAT ABOUT THE PROCESS OF OBSERVATION?

Osho: Only an authentic painter is really not different from his painting. The painter and the painting are one. There is no actor, there is no ego, and there is no occupation, because when there is no ego who can be occupied?

QUESTION: BY EXPLAINING THIS PROCESS, YOU ONLY EXPLAINED TO US WHAT WE SHOULD NOT DO, BUT WE WANT TO KNOW WHAT TO DO.

Osho: No, I won't say, because that is the wrong... that is the pseudo path. If someone says, "Do this," then he creates a positive mind, and the positive mind is a filled mind, an occupied mind -- not vacant, not receptive, not open. So I won't say what to do, I will say what not to do.

QUESTION: THAT'S A FULLNESS TOO. YOU ARE FILLING THE MIND WITH NEGATIVE THINGS, NOT TO DO THIS, NOT TO DO THAT. THAT'S HORRIBLE! (MANY COMMENTS ALL AT ONCE, AND A VOICE: "OH, COME ON, WE'RE STARTING TO ARGUE AGAIN!")

Osho: Hmmm?

QUESTION: I HAVE A QUESTION, SIR. BEFORE WE TRY TO START YOU ON TRANSCENDENTAL MEDITATION, I THINK YOU SAID SOMETHING ABOUT "FREEDOM FROM THE KNOWN." STRANGELY, COINCIDENTALLY, THIS IS A TITLE OF A BOOK BY KRISHNAMURTI. I WOULD LIKE TO ASK IF HE IS IN ACCORD WITH YOU, AND MORE POINTEDLY, IS THERE SOMETHING I CAN DO TO LIBERATE MYSELF?

Osho: No, you cannot understand through any comparison. There is a book by Krishnamurti, Freedom from the Known, but if you want to understand me, understand me; why bring Krishnamurti between us? There is no sense....

QUESTION: BUT IS THERE ANYTHING I CAN DO TO LIBERATE MYSELF FROM IT ALL? IS THERE SOMETHING THAT I CAN DO -- MUST I SIMPLY SIT AND WAIT AND HOPE, OR CAN I ACT?

Osho: You think that simply sitting is something simple? (laughter) It is the most difficult thing! If you can simply sit then everything will come to you; then there is no question.

COMMENTS: THAT'S AGAIN PROCESS ....

Osho: In the word, in the expression -- because our whole language, our whole terminology is based on process, technique, method. So in words you cannot express a thing which has not been experienced -- in words, in thoughts. So when I say it, it looks like a process, but it is not a process.

QUESTION: WHAT IS IT?

Osho: It is the very stopping of the process.

QUESTION: AGAIN THE PROCESS....

Osho: The word -- the word carries the meaning of the process.

QUESTION: BECAUSE STOPPING SOMETHING MEANS, I THOUGHT....

Osho: Of course, in language. That is what you are saying. That's what you are understanding. In language you cannot say anything which is not a doing, not a process. So it has to be understood.

QUESTION: AGAIN A PROCESS?

Osho: Of course, I am saying that. Every word is a process, every word! Every word is a process. But there are things which are not a process. If you can understand, then it is alright. If you don't understand, then too it is all right!

QUESTION: WHAT YOU ARE SAYING AND WHAT YOU ARE TEACHING CANNOT BE THOUGHT, BECAUSE....

Osho: It cannot be thought.

QUESTION: HOW LONG WILL IT TAKE TO LEARN THE TECHNIQUE OF NOT USING A TECHNIQUE? (Laughter)

Osho: If you can understand, then this very moment is the moment.

If you don't understand, there is no question of the length. It can be for lives. If you understand, you understand in this very moment, NOW!

QUESTION: BUT IS UNDERSTANDING THE SAME AS BEING?

Osho: Of course, it is the same.

QUESTION: I THINK WE ARE SAYING THE SAME THING. IT'S JUST A MATTER OF VOCABULARY AND SEMANTICS. WHY SHOULD WE MAKE AN ISSUE OUT OF IT WHEN BASICALLY WE AGREE?

(Comments all together)

QUESTION: EXCEPT, EXCEPT ....

QUESTION: WE MAKE IT SIMPLE, YOU MAKE IT DIFFICULT!

Osho: About truth, only the negative statement can be made. You can only be consistent with the untrue, because the truth is so vast. It comprehends the contradictions. So about truth, whenever someone speaks he is bound to make contradictions, and if someone is constantly consistent, not making any contradictions, he is not concerned with the truth. He is concerned with a hypothesis. A man-made hypothesis can be consistent, but the real -- that which is -- is always contradictory. There is darkness and light, both, it comprehends both, it comprehends the birth and the death. Life is both, birth and death. It is not contradictory in life, but to us it seems contradictory -- two things quite opposite. Another thing: Maharishi says there is a path from the here to there. But there can be no path from the here to the here. There is the illusion. The point there is the illusion. The question is coming from the here to the here, and until and unless the there is dissolved you cannot come from the here to the here. The there is the disturbance. You are always going to the there and always going there, going there, going there -- in richness, in meditation, in religion, in science, going there. That is the question.

The mind which goes there cannot be here. (Laughter) A mind which leaves going there can be here -- just this moment can be here. The very going to there is the hindrance, so there can be no path. Only one has to be aware of this constant trick of the mind of going there, going there -- this very business.

This there is the illusion, this is the very point of illusion. It may be anything -- it may be a god, a liberation, a moksha -- but mind always longs for there, and that has been the disturbance, that has been the misguiding of the mind. One is to be here.

So the question is not going in the hotel; the question is going somewhere where you are already.

So there can be no path, there is no possibility of there being any path. A path can join two points -- here and there, present and future. A path can join two different points, but you are and there is no question of there, you are here -- always here. You have been here always. And unless and until the there is dissolved you cannot know what here is. So there is no possibility of there being any technique.

And one thing more Maharishi says: If you sit still the mind will become dull. If you do something, the mind by the very doing becomes dull. If you don't do anything, the mind is completely fresh, total; how can it be dull? The very achieving mind, the mind which longs for achievement, the mind which seeks achievement, the mind which is after achievement, is the hindrance. This longing to achieve is the

hindrance. So God cannot be made an achievement. The enlightenment cannot be made an achievement. You cannot make it an achievement. It is the non-achieving mind which achieves.

And one thing more Maharishi says: If you sit still the mind will become dull. If you do something, the mind by the very doing becomes dull. If you don't do anything, the mind is completely fresh, total; how can it be dull? It cannot be dull. Mind can be made dull through any process. The very process makes the mind dull because the process is a repetition. The repetition is yet dullness. Whenever you repeat something you become dull. You go on repeating, go on repeating, repeating, repeating, you become a dullness.

QUESTION: DOES IT DEPEND ON WHAT LEVEL THE MIND IS ON?

Osho: There is no such thing as level. There is no question of level. Maharishi says there are deeper realms, there are ..... There is only Being. There is no question of level. There is only a total Being.

MAHARISHI MAHESH YOGI: IT IS NECESSARY TO BE HERE. IT IS NECESSARY TO BE HERE ONLY IF WE ARE THERE. IF WE ARE HERE THEN IT IS NOT NECESSARY TO BE HERE. WE HAVE GONE THERE, AND IF WE HAVE GONE THERE, IN ILLUSION WE ARE HERE. NOW ENLIGHTENMENT WILL BE THAT WE COME BACK HERE. SO THERE IS HERE. IF WE HAVE TO COME BACK, THEN WE HAVE TO COME BACK. THAT MEANS IT'S A PROCEDURE WHETHER WE COME BACK IN A CAR OR IN A JET OR..... IF YOU HAVE GONE REALLY.....

Osho: If we have gone really, then some means must be used. But if you have not gone, if you are simply asleep here, simply asleep here -- there are two steps -- asleep here or we are here. There is no question of there: asleep here, or we come here.

MAHARISHI: FINE, BEAUTIFUL. HERE AND HERE! BUT FROM SLEEP TO WAKING, FROM ONE TO THE OTHER, THERE IS NO DIFFERENCE IN SPACE. BUT THERE IS ..... IN TIME. SLEEP AND WAKING, AND IF THERE IS SIMULTANEOUS SOLUTION THAT WE HAVE ACCOMPLISHED THROUGH ACTUALLY..... IF I BECOME AWAKE, THERE IS NO QUESTION THAT I AM AWAKE. AND FOR ME I BELIEVE I DO HAVE TO BE AWAKE. I AM. SO IF I AM NOT AND IF I HAVE TO BE, THEN THAT WAY I ADOPT A TECHNIQUE, A PROCEDURE, A SIMPLE SOMETHING, SO THAT THE DIFFICULTY MAY BE OVER. THE TEACHING OF SPIRITUALITY IS TO SHOW A SIMPLE, NATURAL, DIRECT WAY WHICH WILL PROVE TO BE A VERY LESS WAY. ACTUALLY SPEAKING, ACHARYA RAJNEESH MEANS THAT THERE CANNOT BE A WAY TO THE ONLY PRESENT BECAUSE THAT IS THERE WHERE I AM, THAT IS WHERE I AM, AND THEREFORE, BECAUSE THE STATE OF ENLIGHTENMENT IS AWARENESS OF THE OMNIPRESENT UNBOUNDEDNESS WHICH MY OWN NATURE IS, THEREFORE, THERE CANNOT BE A WAY TO IT THAT IF I AM HELD UP IN THE WAKING STATE OR IN THE DREAMING OR SLEEPING AS IS OUR ORDINARY STATE OF AWARENESS, THEN I AM NOT OPEN TO THAT WHICH IS OMNIPRESENT. IF I AM OPEN TO THE OMNIPRESENT, IF MY AWARENESS IS ALREADY BAD (BACK?) THEN I AM HERE AND I AM, BUT I AM AND THE DEVICE IS NEEDED. BUT I AM NOT OPEN TO MYSELF THEN I HAVE TO BE OPENED TO MYSELF, THROWN TO WHERE I AM OPENED. IF I AM OPENED HERE AND HERE AND HERE IN THE GROSS FIELD OF PERCEPTION, THEN MY PERCEPTION HAS TO BE BROUGHT TO FINER REGIONS, AND THEN IT HAS TO TRAVEL TO THAT FINENESS (?) AND GET TO THAT UNBOUNDEDNESS OF YOUR AWARENESS.
WHEN I HAVE DONE..... IN TRANSCENDENTAL AWARENESS WILL INCREASE. BUT A TEACHER IS NEEDED. A ..... IS NEEDED. SO THAT SHIFTING OF THE AWARENESS FROM THE WAKING TO THE TRANSCENDENTAL HAS TO BE CORRECT SO THAT IF SOMETHING HAS TO BE ACHIEVED THEN THAT WAY IT CAN BE ACHIEVED IN A SYSTEMATIC MANNER, SO THAT IT IS EASILY ACHIEVED. AND IF NOTHING IS TO BE ACHIEVED, THEN, IF I AM ESTABLISHED IN THE GOAL, FINE. I DON'T HAVE TO TAKE THE COURSE IN ANY METHOD OR ANYTHING.

Osho: .....
MAHARISHI: WHEN YOU ARE ON THE PATH, THEN YOU ARE ON THE PATH. THEN YOU HAVE TRANSCENDED THE PATH, AND YOU CAN ONLY TRANSCEND THE PATH BY TREKKING IT. THE REALITY OF THE PATH IS EXPERIENCE, EXPERIENCE, EXPERIENCE. THE REALITY OF THE GOAL IS THAT WE ARE IN A STATE OF BEING. AS LONG AS YOU ARE PROCEEDING (?), AS LONG AS THE AWARENESS IS NOT OPEN TO THAT UNBOUNDED, PURE, TRANSCENDENTAL CONSCIOUSNESS, AS LONG AS YOUR EXPERIENCE IN SOMETHING.....
QUESTION.....
MAHARISHI: TRANSCENDING ON THE VERGE OF THE FINEST PERCEPTION IS OF THE IMMEDIATE. THAT CAN BE GROSS PERCEPTION OR, IF ONE HAS ARRIVED AT THE FINEST PERCEPTION THAT ONE HAS, THEN HE EXPERIENCES. AND ..... HE EXPERIENCES EVENTUALLY IN A VERY SYSTEMATIC MANNER THE AWARENESS REACHES THE PURE AWARENESS -- IT TRANSCENDS. TRANSCENDING IS APPLICABLE FROM THE LEVEL OF GROSS PERCEPTION, THROUGH ALL THE SUBTLE PERCEPTIONS, TO THE SUBTLEST PERCEPTION. TRANSCENDING, ONE HAS TO TAKE ONE'S AWARENESS, AND THIS IS THE METHOD. WHAT CAN BE REFUTED IS THE PRACTICE OF MEDITATION IF I HAVE ALREADY ACHIEVED COSMIC CONSCIOUSNESS WHERE THE PURE AWARENESS IS ALREADY ESTABLISHED. BUT IF I KNOW I AM NOT LIVING IN THIS CONSCIOUSNESS, THEN SOMETHING HAS TO BE DONE TO LIVE IT. AND IF YOU CAN SAY THERE IS NOTHING TO BE DONE, FINE. NOTHING IS TO BE DONE AND THE ..... CAN BE ACHIEVED.

Osho: The very achieving mind, the mind which longs for achievement, the mind which seeks achievement, the mind which is after achievement, is the hindrance. This longing to achieve is the hindrance. So God cannot be made an achievement. The enlightenment cannot be made an achievement. You cannot make it an achievement. It is the non-achieving mind which achieves. The non-achieving. It can never be an achievement, because that which has been achieved has been always with me. It has never been lost.

QUESTION: BUT HOW DO YOU KNOW IT?

Osho: This knowing, in that knowing, you also know this: that this has been with you, and you were not knowing it. But nothing has been achieved.

QUESTION: BUT YOU KNOW IT AFTERWARDS.

Osho: You have simply awakened that which was asleep then that when you try to go through safe, secure, systematic methods, your mind is a mind which longs for serenity, safety, systems. All that you gain is a big ego.

MAHARISHI: THE STATE OF ENLIGHTENMENT IS NOT INERTIA. IT IS AN ACHIEVEMENT. GOD-REALIZATION, WHEN WE SAY YOU HAVE GOD-REALIZATION, IT IS AN ACHIEVEMENT FROM THE STATE WHERE YOU HAVE NOT ACHIEVED IT. ENLIGHTENMENT, THE VERY WORD ENLIGHTENMENT, MEANS "I WAS SO LONG IN IGNORANCE, AND NOW I AM IN LIGHT; SO THIS, IN THE COMMON LANGUAGE OF IGNORANCE, IS CALLED ENLIGHTENMENT. IN THE LANGUAGE OF THE ENLIGHTENED PEOPLE IT HAS EVER BEEN, IT IS EVER; NOTHING HAS BEEN REALIZED. IF YOU HAVE LOST THE AWARENESS OF YOUR GLASSES AND THEN YOU BEGIN TO BE AWARE OF THE GLASSES HERE AND HERE, YOU HAVE THE GLASSES ON, BUT YET YOU ARE SEARCHING AND SOMEBODY SAYS IT IS THERE, IT IS LOST. IT IS LOST IN THE AWARENESS. IT WAS PRESENT THERE CERTAINLY. IF ACHIEVED, IT IS REALIZED. IT HAS BEEN THERE, BUT I HAVE LOST IT;

WITHOUT REALLY LOSING IT I HAVE LOST IT, AND WITHOUT REALLY GAINING IT, I HAVE GAINED IT. IT IS THERE. SO THIS IS THE ACHIEVEMENT OF THE ALREADY ACHIEVED. OMNIPRESENT IS THAT THING, AND ETERNAL IS THAT THING. AND IT IS NOTHING THAT I WAS NEVER NOT IT, OR IT IS NOTHING THAT I WOULD AT ONE TIME BE IT. FROM THIS LEVEL OF ..... STATE OF AWARENESS, NOTHING TO BE ACHIEVED, NOTHING TO BE DONE, NOTHING TO BE DONE. AND, THEREFORE, IF THERE IS NEED OF ACHIEVING IT, THERE IS NEED OF BEING THAT WE ACHIEVE IT QUICKLY THROUGH A TECHNIQUE. IT HAPPENS, IT HAPPENS, AND THEN IT WILL HAPPEN AT ALL, AT ALL, AT ALL.

THESE ARE DIFFERENT WAYS OF EXPRESSING. THERE IS A STORY IN SOME UPANISHAD WITH THREE OR FOUR VERY GOOD SEEKERS OF TRUTH COME TO AN ACHARYA AND SAID, "WE WANT TO ASK SOME QUESTIONS." HE SAID, "QUESTIONS TO ASK? ALL RIGHT. REMAIN IN MY ASHRAM FOR A YEAR, AND AFTER THAT I'LL GIVE A CHANCE, AND IF I KNOW THE REALITY, I'LL TELL YOU." HE DOESN'T GIVE A GUARANTEE THAT EVEN AFTER THE YEAR HE WILL TELL THEM ACTUALLY WHERE ..... ARE. HE JUST SAYS, "REMAIN IN MY ASHRAM, AND AFTER A YEAR." WITH PRECONDITIONS, WITH A DEVOTIONAL ATTITUDE -- SERVICE TO THE MASTER, OBEDIENCE. WHAT IS THE RELEVANCE? IF SOMEONE KNOWS A THING, IF YOU ASK IN GOOD FAITH, BUT IT IS NECESSARY TO GET ACQUAINTED WITH THE LANGUAGE OF A TEACHER. IT IS TO THE EXPRESSION THAT WE CAN GO. AND IF YOU LIVE WITH HIM FOR SOME TIME, THEN YOU KNOW WHAT HE MEANS BY WHAT. THE INDIANS FEEL YOU HAVE TO BE NEAR A TEACHER TO KNOW WHAT HE MEANS BY WHAT EXPRESSION. OTHERWISE HE HAS HIS USUAL WAY OF EXPRESSING; YOU HAVE YOUR USUAL WAY OF UNDERSTANDING. THERE MAY NOT BE ANY CONNECTION BETWEEN THE TWO. YOU MAY NOT BE UNDERSTOOD BY HIM. HE MAY NOT BE UNDERSTOOD BY YOU. THERE WILL BE A LACK OF ACHIEVEMENT..... THAT IS WHY FAMILIARITY WITH THE TEACHER, FAMILIARITY WITH THE WAY OF HIS EXPRESSING, WHAT HE SAYS WHEN HE SAYS SOMETHING, WHAT HE MEANS WHEN HE SAYS SOMETHING; THAT IS WHY NEARNESS TO THE TEACHER IS NECESSARY. YOU HAVE BEEN EXPOSED(?) TO A PHRASEOLOGY WITH WHICH YOU WERE NOT FAMILIAR. AND ONCE YOU HEAR ACHARYA RAJNEESH A FEW TIMES, YOU WILL KNOW WHAT HE MEANS. SO IT IS (?) EXPOSING YOURSELF TO FAMILIAR EXPRESSION.

Early Talks

Chapter #8
Chapter title: Bhuribai

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Bhuribai is very closely connected with me. I have come to know thousands of men, thousands of women, but Bhuribai was unique among them.

Bhuribai's mahaparinirvana -- her death attaining the highest liberation -- happened just recently. Count her with Meera, Rabiya, Sahajo, Daya -- she is qualified to be among these few selected women.

But as she was illiterate, perhaps her name won't ever become known. She was a villager, she belonged to the country people of Rajasthan. But her genius was unique; without knowing scripture she knew the truth.

It was my first camp. Bhuribai was a participant in it. Later she also participated in other camps. Not for meditation, because she had attained meditation. No, she just enjoyed being near me. She asked no question, I gave no answer. She had nothing to ask, there was no need to answer. But she used to come, bringing a fresh breeze along with her.

She became inwardly connected to me in the very first camp. It happened. It wasn't said, it wasn't heard. The real thing happened!

She attended the first lecture... the words and events of the camp that Bhuribai participated in are collected in a book called The Path of Self-Realization. It was the first camp; only fifty people participated. It was in Muchala Mahavir, an isolated uninhabited ruin in far Rajasthan. Kalidas Bhatiya, a High Court advocate, was with Bhuribai. He served her. He had left all: law practice, law court. He washed Bhuribai's clothes, he massaged her feet. Bhuribai was aged, some seventy years old.

Bhuribai had come, and Kalidas Bhatiya and ten or fifteen of her devotees came. A few people recognized her. She listened to my talk, but when the time to sit in meditation came, she went to her room. Kalidas Bhatiya was surprised, as they had come for meditation. He ran over there and asked Bhuribai, "You listened so attentively to the talk; now when the time to do it has come, why did you leave?" Then Bhuribai said, "You go, you go! I understood it."

Kalidas was very surprised. If she has understood, then why doesn't she meditate?

He came and asked me, "What's the matter, what's going on? Bhuribai says she understands, so why doesn't she meditate? And when I asked her she said, 'You go, ask Baapji himself" -- Bhuribai was seventy years old, but still she called me Baapji, father -- "'You go, ask Baapji.' So I have come to you," Kalidas said. "She doesn't say anything, she smiles. And when I started to go, she added, 'You don't understand a thing. I understood it!'"

Then I said, "She is right, because I explained meditation -- it is non-doing. And you went and told Bhuribai to come and do meditation. She will just laugh -- doing meditation? How to do it, when it is non-doing? I explained also that meditation is just becoming quiet, so she must have thought it's easier to be quiet in her room than in this crowd. She understood well. And the truth is she doesn't need to meditate. She knows silence. Although she doesn't call it meditation, because meditation has become a scholarly word. She's a simple direct village woman, she says, chup! -- silence! "

When she returned home after the camp, she asked someone to write this sutra on the wall of the hut:

Silence the means, silence the end, in silence, silence permeates.
Silence, the knowing of all knowing: understand it, you become silence.

Silence is the means, silence is the end, in silence only silence permeates. If you would understand, if you want to understand, then only one thing is worth understanding -- silence. The moment you know it, you become silent. There is nothing else to do: Silence, the knowing of all knowing.

Her disciples told me, "She doesn't listen to us. If you tell Bai, she'll accept what you say. She'll never refuse you, she'll do what you say. You tell her to have her life's experience written down -- she can't write because she's unschooled. Still, whatever she has known, have it written down. Now she's old, the time for her to depart is coming now. Have it written down; it will be helpful for people coming later."

I asked, "Bai, why don't you have it written down?"

Then she replied, "Baapji, if you say so, it is good. When I come to the next camp, you yourself can release it. I'll bring it written down."

At the next camp her disciples waited eagerly, with great excitement. She had put the book in a chest and had it sealed. She had a lock put on it and brought the key.

Her disciples lifted the chest on their heads and brought it to me. They asked me to open it. I opened it and took out a booklet, a tiny little booklet of some ten or fifteen pages; and tiny -- about three inches long by two inches wide. And black pages without any white!

I said, "Bhuribai, you have written well. Other people write, but they blacken the page only a little bit. You wrote so there's no white left at all." She had written and written and written.

She said, "Only you can understand. They just don't get it. I told them, 'Look. Other people write. They write a little -- they are educated, they can write only a little. I am unschooled, so I wrote on and on, wrote

out the whole thing. I didn't leave any space.' And how to have someone else write it? So I just went on writing, went on marking and marking and marking -- made the whole book totally black! Now you present it."

And I did present it. Her disciples were very surprised.

I said, "This is real scripture. This is the scripture of scriptures. The Sufis have a book, it is a blank book. They call it The Book of the Books. But its pages are white. Bhuribai's book has gone beyond this. Its pages are black."

Bhuribai never used to say anything. When someone used to come and ask her, "What should I do?" she would just make the gesture of touching her finger to her lips -- "Just remain silent. nothing else needs to be done."

Her love was amazing. She had her own way, unique! She doesn't have to return to this world. She has gone forever. In silence, silence permeates. She has dissolved. The river has diffused into the ocean. She didn't do anything, she just remained silent. And whoever went to her house she served them. She served them in every way -- and silently, quietly.

She was an amazing woman.

Early Talks

Chapter #9
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All are translated from Hindi talks

I have spoken on enlightened men. For the first time I start discussions on enlightened women. It was easy to speak on enlightened men. I can understand them -- they are alike. It will be a little bit difficult to speak on enlightened women -- it is a little stranger path. Although man and woman are one in their innermost core, their expressions are very different. Their ways of being, their appearances, their statements, their thought processes are not only different but opposite.

I talked on Kabir, on Farid, on Nanak, Buddha, Mahavira and hundreds of enlightened men, but that was just one-dimensional. Today I add the second dimension. That first dimension has prepared you to understand this second dimension, because a wonderful phenomenon happens: whenever a man reaches to the last step of liberation, he becomes like a woman, he becomes feminine.

Translated from BIN GHAN PARAT PHUHAR

Meera

Meera is a launching place for your pilgrimage. Her scripture is the scripture of love. Perhaps calling it scripture is not right. Take Narada's BHAKTI SUTRAS -- sutras of devotion -- that is scripture. There one

finds reasoning, method, fixed precepts. It is a system of devotion.

Meera herself IS devotion. You won't find systematic argument. Fixed logic is not found there. There lightning has struck the heart.

In Meera, found nowhere else, is a natural expression of love. There have been other devotees, but they all pale before Meera; they become the background. Meera's star is a very bright, shining star.

Come, let us go toward this star. If just a few drops of Meera's juice rain on your life, flowers will bloom in your desert. If in your heart just a few tears make rain clouds like Meera's rain clouds, and in your heart a melody begins playing as it played to Meera, it is enough. One drop will color you and make you new.

So don't listen to Meera logically, intellectually. Meera has nothing to do with logic and intellect. Listen to Meera with feeling, with devotion. Look with the eye of trust. Push aside logic, leave it to crawl along the bank. For a little while, let yourself go completely mad with Meera. This is the world of the mad. This is the world of lovers. Only then can you understand, otherwise you will miss.

First, a few things about Meera. Meera's love for Krishna did not begin with Meera. Such a rare expression of love cannot begin just like that. The story goes back. This Meera is one of the GOPIS -- devotees -- who was with Krishna. Meera herself has declared it, but the scholars can't accept it, as there is no historical proof for it.

I accept what Meera says. I am not interested in measuring true and false. To me it is pointless whether it is history or not. Meera's statement -- my agreement; when Meera herself says it, the matter is finished. The question does not arise of someone else raising further doubts about it. And those who raise doubts like this, they won't ever be able to understand Meera.

Meera says, "I was Lalita. I danced with Krishna in Vrindavan, I sang with Krishna. This love is ancient." Meera insists, "this love is not new." And it entered Meera's life in such a way that it is clear from the very beginning that the pundits were wrong and Meera was right.

Meera was little, some four or five years old, when a SADHU was a guest at her house. When this monk got up in the morning, taking out his idol -- a statue of Krishna hidden away in his bag -- to set it up to worship, Meera went completely mad.

DEJA VU happened. A memory from a previous existence came. That statue was such that picture after picture began opening. That statue became a catalyst -- and once again the story began. It shocked her. Krishna's form returned to her memory. Again that dark face, those wide eyes, that crown of peacock feathers, the flute-playing Krishna -- Meera went back thousands of years in her memory.

She started to cry. She began begging the sadhu for the statue. But the sadhu also had great affection for his idol. He refused to give it; he traveled on.

A whole day passed. She ate no food, and drank no water. From her eyes tears flowed -- on and on she cried. Her family was alarmed, now what can be done? The sadhu has gone, where can he be found? And will he give it up? Very unlikely.

And this statue of Krishna was certainly very lovely -- the rest of the family felt it too. They had seen many idols, but in this one there was something alive, there was something alert, the aura of this statue was something more.

Certainly someone had carved it with love, not just for trade. Someone had carved it with feeling. Someone had put his total prayer, his full worship into it; or someone who had once seen Krishna had carved it. But the statue was such that Meera was gone, she simply forgot this world. For her the idol must be brought back to stay, if not she will die. This is the beginning of VIRAH -- deep longing for God -- at the age of four.

That night the sadhu saw a dream. Far away in the next village he slept. A dream in the night -- and Krishna was standing there. He said, "Return the statue to whom it belongs. You have kept it for many years, this was a guardianship, but it is not yours. Now don't carry it on unnecessarily. You go back and give the statue to that girl. It is hers, give it back. It is hers, your caretaking is over now. You have arrived where you were to deliver it, now the matter is finished." The idol is for the one whose heart contains love for it. Who else?

The sadhu was scared. Krishna had never shown himself to him before. For years he had been praying and worshipping to this same idol -- flowers were offered, bells were rung. Krishna had never appeared. He became very frightened. He fled back in the middle of the night. Arriving at midnight he woke everyone up and said, "You must forgive me, I have committed a great wrong." He fell at the feet of that little girl, gave her the statue and went back.

This event, happening at the age of four or five, reopened her vision. Again the love flowed, again the

journey began. Thus a deep relationship with Krishna was started again by this Meera in this lifetime.

This small, accidental event, happening when she was four or five years old... and a revolution happened. Meera remained ecstatic, as if she'd drunk liquor. By the time Meera was thirty-two or thirty-three years old, all those who had been important in her life until then had died. Everyone that her affection went out to, that she had loved, they all died.

Those who have written books about Meera, they all say, "unfortunately." I can't say that. I will say, "most fortunately," because for me there is no such feeling toward death that it is necessarily some form of curse. It all depends on you. Meera used it rightly. Wherever love was torn out, each and every vessel of love gone, she offered this love of hers up to God.

The last stage was staying with her father. Her mother died, her husband died, her father died. There were five deaths passing in a continuum. All her attachments in the world were broken.

She made good use of it. She turned broken worldly attachments into detachment towards the world. And the love that became freed from the world, she offered up to the feet of God. She submerged herself in the passion-song for Krishna.

And these deaths did one more fortunate task -- she was shown one thing, that everything in this universe is momentary. If the beloved is to be sought, seek in the eternal. Here nothing is yours. Don't go astray here, don't lead yourself astray. Here everything touched will go away. Here death, and death only, increases. This is a graveyard. Don't get any idea of dwelling here. No one has ever remained here.

All that she'd seen with her own eyes...

Thirty-three years old is not very old. She was young. So many deaths happened in her youth that the thorn of death showed her totally, clearly, that life is momentary. And then her mind turned away from all this. Turning away from this one can turn towards the divine.

First Meera danced only at home, before her Krishna statue. Then love began to rise like a flood, and the house could not contain it. Then she danced in the village temples, in the sadhu's SATSANGS. Then love started rushing in such a flood that she was no more conscious. She drowned, she became absorbed, she became filled with Krishna.

Naturally, as she was a lady of the royal household, of a respected family, trouble came to the family. The family always becomes troubled. A thousand kinds of rumors began to spread in the community, because the matter went beyond the tradition.

You can imagine -- Rajasthan of five hundred years ago -- women didn't come out from behind their veils; their faces were never seen in public. And in the royal household, even more difficult. And she began dancing in the streets, she began dancing in the midst of the common people. Even though the dance was for God, to her relatives dance was still dance -- there was no difference for them. And those who had been the closest to her were all gone.

Her brother-in-law was on the throne. Wherever Meera sings that the king sent poison, that the king sent a snake in a basket, that the king had thorns scattered in her bed, it indicates her husband's younger brother. Her husband had passed away.

Her brother-in-law was Vikramajit Singh. He was an angry youth, an ill-natured youth. And this was too much to hear... Meera's fame was insufferable to him. Meera was so famous, people began coming from far away. Ordinary people came for her darshan; saints, monks, respectable people came too. Hearing the news of Meera they came from afar. The fragrance began to spread. The perfume was like the musk deer; everyone whose nostrils got a whiff of musk had to come.

This is a very surprising thing. From every part of the country people came, but the blind family members couldn't see. Those people coming became the cause of more difficulty for the family because Meera's fame was a shock to their egos. The king on his throne thought, "Someone in my own family higher than me? This is unbearable." Then he found a thousand excuses, and all the excuses logical -- fault can never be found in them: "She is mixing with the commonfolk, with her veil aside. She is dancing in the streets; sometimes while dancing she doesn't pay attention to her clothes. This is unbecoming. It is not proper for a lady of the royal household."

But consider the stories: poison was sent and in Krishna's name Meera drank it; and it is said that the poison became nectar. It must have become! It's bound to. With so much love, so much welcoming -- if someone drinks even poison it must turn into divine nectar. And if in anger, in violence, in hate, in enmity you drink ambrosia it too will become poison.

In these events that have taken place in the lives of enlightened ones, I look for demonstration of this psychological truth. Meera receives the poison as nectar; then it becomes nectar. How you accept the world

is how the world becomes. This world is created from your acceptance. This world is the extension of your vision.

It became difficult for Meera to remain in her village, so she left Rajasthan. She went to Vrindavan. "I'll go to my beloved's town," she thought. She went to Krishna's village, but the same troubles started up. Because he was not there now, Krishna's village was under the yoke of pundits -- brahmin scholar-priests.

There is a lovely episode. When Meera arrived at Vrindavan's most famous temple, an attempt was made to stop her at the door, because entry to the temple was forbidden to women. The high priest of the temple had never seen women. Meera was a woman, so arrangements were made to stop her.

But those people who were standing by the door to stop her, they were struck dumb. When Meera came dancing, holding her EKTARA in her hand, playing music; and a crowd of devotees behind her, spreading wine in all directions, and all drunk -- in that drunkenness those who stood guard were also stunned. They forgot they were meant to stop her until Meera had entered inside.

The breeze was as one wave -- it went right in and reached the inner sanctum. The priest freaked out. He had been worshipping Krishna; the tray fell from his hands. He had not seen a woman for years. Women were not admitted to that temple. How had this woman come inside here?

Now think a little... the guards at the door became immersed in feeling, but the priest could not dive in! No, the priests are the most blind people in the world. And to find a more unintelligent person than a scholar is difficult. The guards too were drowned in this juice. This drunken woman, this ecstatic Meera came, came as a wave -- they too forgot for a moment, forgot completely what their job was. They remembered only when Meera had gone past.

It was a thunderbolt. Once the EKTARA was playing inside and the crowd had gone in, then they became alert to what had happened. But the pundit did not plunge in. Meera came dancing in front of Krishna, but the pundit was not immersed. He said, "Hey woman, do you understand that women are not permitted in this temple?"

Meera listened. Meera spoke, "I had thought that besides Krishna no other man existed. Are you also a man? I had understood Krishna was the only man and the rest of the world were his beloveds, that all were celebrating with him. So you, too, are a man? I hadn't thought that there were two. So you are in competition?"

He was shaken. The pundit didn't understand how to answer now. Scholars have answers to fixed questions, but this question had never been raised before. No one had asked it before Meera, no one had ever asked, "Does there exist some other man? I have never heard of this. You are saying very strange things. Where did you get such arrogance? Krishna is the one man, the rest are all his beloveds."

But troubles were beginning, after this event. Meera was unable to stay in Vrindavan. We have always given ill treatment to enlightened people. After death we worship them; living we misuse them. Meera had to leave Vrindavan. She went to Dvarika.

Years later the political situation changed in Rajasthan; the kingship changed and the youngest son of King Sanga ascended the throne, Udaysingh Mevar. He was King Sanga's son and the father of King Pratap. Udaysingh had great feeling for Meera. He sent innumerable messengers to Meera to bring her back: "This is our disgrace. This is Rajasthan's disgrace that Meera wanders from village to village, moving here and there. This stain will always remain on us. Let her come back. Bring her back. We ask forgiveness for our mistakes. That which has happened in the past is gone."

People went, pundits were sent, priests were sent to explain and convince, but Meera always gave the explanation, "Now where to come or go? Where should I go now, giving up this temple of my life's love?" She was ecstatic in the Ranchhordasji temple.

Still Udaysingh tried very hard. He sent a group of one hundred men and said, "Bring her back no matter what. If she doesn't come, give her a threat. Tell her you'll fast sitting at the door of the same temple." And they gave the threat. They insisted, "You must come, if not then we'll die right here."

Then Meera said, "This again; if I am to go, then I will go and ask my love. Without his giving permission, I cannot go. So I'll ask Ranchhordasji." She went inside and the story is very lovely, very surprising, very significant. She went inside and it is said she never came out again. She disappeared into Krishna's statue.

This too couldn't be historical, but it should be, because if Meera cannot merge into Krishna's statue, then who can? And she had dissolved Krishna so deeply into herself, couldn't Krishna at least let her be merged into himself? If not then the whole foundation of devotion will be broken. Then the trust of the devotee will be broken. Meera has dissolved Krishna so deeply into herself, then Krishna too has a

responsibility.

Be aware, don't take this as a fact and sit thinking over it. This is truth and truth is very different from fact. Truth is far above facts. Just what is there in facts? Not worth two cents. Fact is not the limit of truth. Fact is that which man's small intelligence can understand. It is a fragment of truth; truth is vast.

If you ask me, I say it is so. Is has to be. If not, the devotee's trust is wrong.

Meera must have said, "Now what's your feeling, shall I go now? Where will I go? Either come with me or take me into you." Ultimately that which you love, you become.

Love with care and understanding. Make your friendships with awareness. Because this friendship is no ordinary matter. Meera's friendship was with Krishna, and if finally she merged into his image then to me this seems to be completely right. It must be so. It is just so.

Translated from MAINE RAM RATAN DHAN PAYO

Sahajo

In Sahajo, woman appears in utter purity. Man and woman are two dimensions. And if you clearly understand the difference between the two, the songs of Sahajo will be clear to you. Don't try to understand them as a man. Just forget who you are, otherwise your conditioning will create the barrier.

Sahajo was a sannyasin, a celibate. She didn't have a family. The world didn't attract her. She left everything at the master's feet. Those feet were her home, those feet were her family. Here is her total acceptance of God.

And I would not ask of Sahajo that she should be in a family, should become a wife, a mother. If she had asked me, I would have said, "Do whatever you feel like. Don't force anything on yourself."

Her celibacy was not forced... because nobody ever saw Sahajo in misery. She was always happy, ever-blossoming like a flower. Nobody could find a reason for there to be any other direction to her life than what she had chosen. That was her direction.

It is said that the fruits are the proof of the tree; then the achievement of a life is proof of the life. If Sahajo attained the ultimate bliss in her life, it means she lived life as she should have. If she could be ecstatic, if her lotus could blossom, then it is the proof that the way she lived was right; otherwise the flower could not have blossomed.

Sahajo sings:

I OFFER EVERYTHING TO CHARANDAS. I CAN LEAVE GOD BUT NOT THE MASTER.

God has been found in the feet of the master, Charandas. Everything is offered to him. "I can leave God but not the master" -- as God has taken form in Charandas.

Charandas was a very simple man. So simple that the ordinary man could not differentiate between himself and Charandas. He was very ordinary.

And remember, you can be saved only if you can catch the glimpse of the extraordinary in the ordinary. Only then do you know that there is someone who is so close but is still far away; who is so close sometimes that you start doubting that there is any difference between you and him -- perhaps he is also drowning with us.

So Charandas was a very simple man. He saved Sahajo. That is why Sahajo goes on singing his songs. She says, "Even if I have to drop God, I will drop him, but I will never leave the master. Because God threw me into the midstream and drowned me, the master saved me and brought me back to the bank." Hence, "I can leave God, but cannot forget the master."

Nobody would have known about Charandas. Sahajo's songs brought his name to the masses. He had two disciples -- Sahajo and Daya, like two eyes of a man, like two wings of a bird. Both sung the songs of Charandas. So people came to know.

Soon we will talk about Daya. And her songs are so similar. They are bound to be, because the same master has saved them, they have found shelter under the same master, and the same master's heart was beating in them. Their songs come from the same source. That is why I have named the series of discussions on Sahajo, "BIN GHAN PARAT PHUHAR, Raining Without Clouds" -- these are the words of Daya.

When I speak on Daya, then the series will have the words of Sahajo, "JAGAT TARAIYA BHOR KI, World: The Morning Star." As the setting star of the dawn, just about to disappear, such is this world --

"World: the morning star."

It is as if they are both the beatings of the same heart. That is why for Sahajo I used Daya's words, and for Daya I will use Sahajo's words.

Translated from BIN GHAN PARAT PHUHAR

HOW DO YOU KNOW THAT SAHAJO WAS ENLIGHTENED? ARE JUST HER WORDS PROOF ENOUGH?

The question is a little difficult. Words cannot be proof enough, because words can be borrowed. Whatever has been said can be the repetition of what has been said by someone else. Hence words cannot be a sufficient proof, but they can be an insufficient proof. They can give a hint that perhaps this person has known.

An enlightened person's words will be spontaneous. They are just coming from the source -- fresh and new. These coins are just being minted, they have not been used in the market.

The words of Sahajo have just come from the mint. Sahajo is not a scholar, nor is she a poet. Her words are simple and straight -- there is not much fuss, nothing has been hidden. And she has spoken in such a way as no one else has before. So there was no way to borrow.

Whenever God descends into someone, he descends in a new way each time; God does not like repetition. Every single verse of Sahajo is unique. Never before and never after have there been such verses. So words are insufficient proof. Nothing becomes certain by them, they are just possibilities, hints. Then, how do I say that Sahajo was enlightened?

The empty spaces between the words have to be read, the empty spaces between the lines have to be read. The lines will give the insufficient proof, in that empty space the sufficient proof will be found.

But you will be able to read the empty space between Sahajo's words if you have read the empty space inside you. That is why I said that the question is a little difficult. It will not be solved by my answering. It will be solved when the answer comes from your own life.

Sahajo is enlightened; this you will understand only when you become enlightened. The one who is enlightened, will immediately recognize whether another person is enlightened or not.

Translated from BIN GHAN PARAT PHUHAR

Daya has trodden the path and is acquainted with it. She has left no stone unturned on that path. She has died in the dust of the path. Treading on the path, traveling on the path she has become empty in every way. Now just the fragrance of the path is there. That very fragrance has appeared in her small verses.

Daya belongs to those devotees who have left no information about themselves. They drowned so much in singing songs of the divine that no time was left for leaving information. Just the name is known.

Now what is special about a name? Any name would do. But one thing is certain, she has remembered the name of her master -- she has sung songs of the divine and remembered the name of her master. Her master was Charandas; his two disciples -- Sahajo and Daya. Charandas has called them his two eyes.

Both remained in his service their whole life. When you have found the master, service is the discipline; just to be close is enough. Whether they practised anything else is not known. But this is enough. If someone has achieved, it is enough to be with him. When you pass through a garden, your clothes catch the fragrance of the flowers. If you are with the one who has known, your being catches the fragrance. The fragrance flows, spreads. So they must have been massaging his feet, preparing food for the master, fetching water, doing just small errands.

There is not much of a difference between their verses either. The master is the same, so whatever has flown through them cannot be very different. Both drank from the same cup -- the same taste.

And they come from the same village, in the same region that Meera came from. Blessed is that region, because no other region has the prerogative of giving birth to three women mystics together.

TRANSLATED FROM: JAGAT TARAIYA BHOR KI

Early Talks

Chapter #10
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We begin the journey in search of the Supreme Truth. 'Meditation' is going to be our 'via media'. I shall only light the path for you. Then onwards you shall make the journey on your own spiritual strength. Therefore, do not merely lend me your ears but listen to me with attention and then translate the thoughts into action.

Mere high thinking is of little use. Good thinkers are an asset to humanity but it is the 'doers' who breathe life into those thoughts by applying them to the day-today activities

Action is taking the first step to the Temple of God which resides within each of us, and the first step towards the discovery of truth. Then onwards, progress will follow as a natural consequence. For the path of falsehood is the path of dishonesty and of inner conflicts! There is no conflict when Truth becomes our guiding star. Truth brings serenity.

Caught in the cobwebs of words we sit motionless. Life passes us by, but we gaze at it with vacant eyes. Yet, our thoughts can become the steps of the staircase which are to lead us to the Temple within us. The path is within our reach all the time but many turn it into only a pile of thoughts by not making use of it. Whether in a spiritual or earthly way, a staircase is a step by step progress towards either higher thinking or an higher abode.

Each man is engaged in two types of journeys. One is in the world that is outside him--his earthly destination. The other journey is within himself.

Our mortal life may bring success or failure. But it is of no significance as, when death opens its jaws, man enters it alone, living behind all worldly awards and tribulations. The body is reduced to nothingness--to ashes.

In the journey within, Truth exists as an immortal element. It has no death because it is indestructible. The inner journey leads to the conquering of all conflicts and to lasting peace.

I shall only direct you to the path that leads to the discovery of self as the rest of the time you have to be on your own.

The first step, as I have said earlier, is the most important step in any experiment. The correctness of this step decides the nature of our direction and the ultimate conquest of the goal we have set before us.

In view of this fact, it is very essential that you should be present here not only in body but in mind also. Man's mind is a very slippery thing. It always lingers on behind on past events. Man's body may move on but his mind stealthily escapes him to keep company with the past. The reason for this contradictory phenomenon is that man's memory is associated only with past events. Man's consciousness is welded to the past.

It is a fallacy to believe that the past is the source of our inspiration. For. what is past, is no more, if it seems to exist, it is an illusion. There is no yesterday. Only today, only the present exists. Like the figures on the silver screen, the past has no real dimensions! Shed, therefore, even the memory of past events. Let

your mind be cleansed of all that is unwanted so that you may begin on the journey within, without hindrance, without unnecessary delay.

Let us live only in the present, let the past be relegated and let the future worry about tomorrows. For the purpose of meditation neither exists.

We must let yesterday die so that today may be born. Look at Nature during winter. The trees shed their old barks, leaves fall off, flowers grow no more, rarely a bird or two sit on the bare branches. Then a miracle takes place. Slowly the branches turn to a fresh green colour. Tender, shiny leaves begin to cover them. Gradually, colourful flowers decorate the branches and birds hop from branch to branch in sheer ecstasy, chirping with joyfulness! A rebirth has taken place. The trees, which only a while ago, looked old and withered have acquired new beauty and new strength!

Let therefore yesterday become a corpse so that today we might be reborn with new joys, new hopes, new vigour.

Man's body cannot escape aging, but his soul need not age with it. It is in man's power to keep it eternally young by discarding the heavy load of yesterdays. The man who makes the past his inspiration bends down under its weight, wears himself out under its pressure and his soul also grows old with his body.

In the quest for God, one must die daily so that one may be reborn with added vigour, freshness and joy.

Once an angry man came to Buddha and without saying a word spat on him. Buddha, unperturbed, wiped off the spit and said to the man, "Is there something more you would like to say to me friend?"

Buddha's disciple Anand, looked at his Guru in surprise! Instead of reprimanding the offender his Guru was showering sympathy on him.

The angered man was himself taken aback as he had come prepared for the worst. But Buddha had addressed him as 'friend' and in utter shame he went away.

Buddha saw the questioning look on Anand's face and said, "When words fail, an angry man expresses himself in strange ways! His spitting at me also was a language. In contrast, when a man's heart is overflowing with joy he holds another to his heart. This too i6 a kind of language!"

Next day, the offender, full of remorse returned to the place where he had only the previous day insulted Buddha, and begged for his forgiveness.

Buddha smiled compassionately and said, "my friend much time has elapsed between yesterday and today. Such water has flown under the bridge. Do not waste your time on what has happened. Live in the present. At the most do not repeat the performance! You spat at me, I wiped it off. That was the end of it."

The second step to our goal is the practice of silence total silence. Most of us are afraid of silence! We mistake silence for loneliness. Loneliness fills our mind with the thoughts of Death and death frightens us! If each one made a list of all that he had been thinking throughout the day, he would be shocked to see that the major portion of his thinking and speech was a sheer waste of time!

Silence will become a pleasure once its importance and utility are recognised. Speak not at all. If speech becomes imperative, let it be in the form of the shortest telegraphic message. And in this golden silence we shall find an alertness of our senses. He, whom we have been searching, will make His presence felt.

For many, the beginning itself becomes an end and thus. they fail to reach the goal which in fact, is so much within their grasp. The Shastras Scriptures--the Bible, the Geeta, the Ramayana, Mahabharata, Koran are read through mechanically. Therefore the goal escapes us!

Incessant talking, shaking of hands or legs, repeatedly changing our postures--these are all outward expressions of restless, frightened and confused minds.

A man makes circles with his big toe, minutes on end. Ask him to stop it. At first he will deny that he was ever doing so. Then he will reluctantly accept the fact. Ask him why he was doing it and he will be able to offer no explanation. But the fact is that a restless .mind conveys its restlessness throughout the body. Mind is the monitor of all our actions. It is the mind which dictates our thoughts and thoughts which send impulses to our limbs! We sit and listen but hear not. We face a speaker but our thoughts race elsewhere. It is only when we empty ourselves of all thoughts that we are able to grasp the meaning of the words which until then were mere words. Man is so allergic to silence, and will do everything to break even another man's silence.

The third and the final step is as important as the first and the second. We will keep our eyes downcast all the time--even closed when possible. A wandering eye picks up many unnecessary objects and registers as many unwanted incidents. This can divert attention from our goal. Downcast eyes will give us enough vision not to stumble against objects but it will protect us from all unwanted sights.

To sum up: (1) A mind free of the impressions of all that is past, (2) absolute silence and (3) downcast eves will be the essential equipment in discovering *him* who is all the time dwelling within us but whose presence we have crowded out by the junk we carry within.

While meditating, the mind and body will have to be completely relaxed. Most people are in a state of eternal tension. Tension is a deadly enemy of peace. Tension means conflict and conflict is another name for tension. Tension has become so much a natural consequence of the modern day hectic living that humanity has ceased to even remember that man can relax! For the modern man relaxation at the most means change of activity. But it is not so. You have therefore first to become conscious of the tension within you, which has so far become a part and parcel of your life. First, close your fists as hard as you can. Then let them loose. Open your eyes as wide as you can and stare at some object. When you do this consciously, you begin to feel the tension. Then. when you let them close or droop, you will feel tension disappear. This applies to every fibre in your body. Gradually, a new consciousness will awaken in you. In course of time relaxation will become a natural state just as tension is so today!

Every day. each one of you must spend an hour or two at least in a brisk walk on the beach. The breathing at that time should be deep and the eyes, as at every other moment, must be downcast. A wonderful exhilarating peace will then descend upon you.

Meditation must be done morning and evening. Your mind too must be relaxed. It must be free of all self- created problems.

To reach the innermost centre of our heart--the 'Temple of God'--we will have to pass through four chambers. On each of these I shall give you detailed discourses. These chambers are called (1) Compassion. (2) Friendliness (3) Cheerfulness and (4) Renunciation. With the opening of each door we shall be drawn nearer, and nearer to our goal with a magnetic force. When "Renunciation" the last chamber is reached, we shall have shed everything unwanted and become one with the supreme force. By this time we shall have got rid off all false values and our masks. With a completely detached mind we shall become One with Him."

COMPASSION

Let us examine the four chambers through which it is necessary to pass before one achieves a life of Godliness. God dwells in each of us but we look so much outside for *him* that we miss seeing *him* dwelling within our otherwise mortal frame itself!

When we have finally reached *him* through the four chambers called Compassion, Friendliness, Cheerfulness and Indifference, our Soul will get liberated from worldly possessions and all the accompanying evils. Our small limited world (of friends and relations) will widen out in every direction to include the Universe-- the animate and the inanimate.

Let us knock on the doors of the first chamber called Compassion. There may be many who have no awareness of its existence yet. This need not cause despair. It is better to be late than never.

Those of you who wish to enter the chamber of Compassion can start from this very moment to understand its nature and to put it to practical use.

Compassion signifies a feeling of sympathy for one in trouble, for the suffering and the unhappy. Normally. this is felt by most. for those only who are, in a practical and personal way, near and dear to them, they call it love. But it has limited implications. The compassion we wish to discover within us is a love for humanity as a whole. It seeks no personal gain nor is given under certain conditions. It does not discriminate. The incapacity to feel for those who are of no personal value to us has made man even harder than a stone. One does not have to go far but only turn within oneself and make an honest introspection to realise that if humanity had not turned hard-hearted, the world would not be in the state in which we find it today. People of every nation are sitting practically on a bed of thorns, apprehensively for an outbreak of war. From generations mankind has shown shockingly inhuman, unscrupulous, destructive and sadistic tendencies. His core of hardness has become such a part and parcel of man's life that he has ceased to be aware of it. But you should be able to uproot it out of your system and you can--if only you will it.

It is a universal trait in man, that when an analysis is made of his shortcomings he always begins with someone other than himself! This defensive attitude must be offset by analysing our own and cultivating Compassion.

Henry Thoreau, an amazing personality, once had a visitor. He rushed forward with a love-filled heart to receive him. With great warmth he took his visitor's hands into his own but the very next moment he

released them. His visitor's lack of response affected him like frostbite.

Let each one of us search his own heart! Let each one of us ask, "Am I dead or alive? Has somebody's misfortune, somebody's unhappiness, somebody's sorrow ever moved me'? Has my heart cried out for him in love, friendliness and sympathy? Does the blood in my veins carry a selfless warm sympathetic awareness of humanity?"

Almost all of us are more dead than alive. We have senses. the five (Indriyas) senses, but our ears hear no cry of anguish. our eyes are closed to another's bleeding wounds. our touch sends no current of sympathy! Each one of us lives for himself! The entire humanity is infected with canker of coldness and heartlessness.

Let us, therefore, each one of us, examine the remotest corner of his heart and dispel the darkness by letting in the bright rays of universal love, universal friendliness, brotherhood and humaneness.

Let each one ask of himself, "Has there been even a moment in my life when I have put aside self to help and solace another human being? Have I ever felt for another a love in the vastness of which I have washed away my littleness? Has ever the glow and warmth of compassion shown by me,'given hope and breath to those dying of despair?"

Compassion has to be an important element of our character. It is not a sentiment which can be ordered at will. It is not a virtue which can suddenly sprout from the soil of selfishness! One cannot say, "Oh, I may have set boundaries for my love but when required I shall be compassionate to others." No, such an achievement is impossible. Compassion has to be an inseparable thread woven into the pattern of a man's daily thinking! Then alone it can visibly express itself on all occasions.

The love which is imprisoned tends to make the giver and receiver both egoists. An egoist never loves unselfishly. To ask the sun not to shine on the neighbour's house is to ask him not to shine at all A love that enjoys freedom of expression on a universal scale becomes strong and lasting. Then, even individuals can bask in its warmth. For example, look at the trees! As the trees grow higher, the deeper do its roots enter. It is a phenomenon not difficult to understand! So is it with love. The wider its scope, the deeper is its depth.

Ashoka, the Emperor of Emperors, was once passing through his city accompanied by his Minister and saw a 'fakir' begging for alms! Ashoka got off his horse and touched the feet of the poor man. His Prime Minister looked at him aghast. As soon as they were within the privacy of the palace, the Minister said to the King, 'Sire, forgive me for being outright in my speech, but what prompted you, the Emperor of Emperors to touch the feet of the beggar--a mere fakir?"

Ashoka merely smiled. Some months elapsed. The Emperor summoned the Minister one day and told him as an experiment to send a man around the city with the heads of a slaughtered cow, a slaughtered lamb and a slaughtered man and to dispose them off.

The Prime Minister was shocked, but all the same he sent his men around the city with the strange baggage for sale. The cow's and the lamb's head found a customer, but there was no buyer for the man's head!

The King ordered that the head should be offered as a gift.

The men returned once again with that unwanted human head. Emperor Ashoka looked at his Minister meaningfully and said, "Do you get my point? Months ago you were asking me why I, a King of kings, should have got off the mount and touched a mere beggar's feet! This is the answer to it my dear friend. Man is so insignificant when death embraces him that not even as a free gift would anyone want his body--no, not even your Emperor's head.

A human being is worth nothing, be he a king or a scholar. It is what he lets go that has meaning and significance. Money, position and learning grow with sharing. In possession alone they die a sad death.

A husband, a wife, a son, a father, a mother, a daughter or an uncle, or somebody's friend--all have one eternal tale of woe, "Nobody loves me!"

What a tragedy! What ignorance! When will man understand that love is not to be demanded. Love is to be given. The more it is poured out the more it is returned. Love is not a bargain! Love cannot be ordered in the market! It is within us and it is for sharing, for giving, for spreading it around like sunshine.

Our eyes see but without emotion. When the lips are silent let your eyes be eloquent. Let their depth be filled with the language of your heart. Do not just look at these tall trees. at the playful waves of the sea but let the beautiful sight gladden your hearts and bring a sparkle to your eyes. Even a stony path, over which you may walk should send a shiver of pleasant emotions through you. Whether you touch a branch of a tree or flower, whether you take somebody's hand in yours. whether you receive somebody in your embrace, let the gestures stir and move the deepest recesses of your heart with the warmth of appreciation. Make every

act of love a memorable one. Come out of yourself to receive life with both hands spread out in a gesture of wild joy and friendliness, in a gesture of understanding and welcome. For a long time we have been educating ourselves only to restrain from this and from that. Let us break through he hard walls of false values and let ourselves go. Suppression in every sphere has been for too long our evil companion leading to hypocrisy and to falsehoods! We have covered truth for a long time with the glittering but false cloak of false modesty. Let us break down the boundaries and let our love gush out in all its purity and richness!

If one wants to live life with sincerity and intensity one must be prepared even for being labelled 'mad'. Conventionally correct behaviour is not necessarily honest! Conventional morality is often built on the tombstones of truthfulness. As a result of it we think one thing, feel another and speak yet something else of it.

A great German thinker once paid a visit to Japan. He called on a Sage during his stay. As he entered the house where the Sage stayed he hurriedly and roughly removed his shoes, pushed the doors open carelessly and rushed to the Sage with a curt salute and breathlessly asked for an interview.

The Sage agreed but told him to first offer his apologies to the shoes and to the doors as he had treated them most shabbily pointing out that these should be given due consideration in the daily routine chores. The German thinker was of course displeased and annoyed, but did as was commanded. After his apologies, he discovered the supreme joy which is hidden in the womb of every graceful and good act. He knew then. that even a discourse by a Sage cannot hold meaning for a man who approaches it in anger and agitation.

The education in compassion is best begun with inanimate objects. A consciousness of their existence and a sense of gratitude for the comfort and joy they offer *us*. will liberate us from the hard-heartedness we have acquired over the centuries. We have turned deaf and blind towards a million little things which add lustre to life.

These stones which give us a resting place, these dancing, leaping waves which sing for us with wild abandon, these tall heaven-bound trees which shelter us, do you want them to think of humanity as a bunch of unappreciative, ungrateful people? When the final hour comes what will the Sun, the Moon and the Stars say if, after shining on us for 50 or 60 years, we have never shown awareness of their contribution lo our being alive? What will the birds, who have chirped for us and filled the atmosphere with their colourfulness say?: What will the flowers which bathe us in their perfume say? That man is harder than stone, that he is selfish and self-centred! In other words, we must be fully aware and sensitive to our environment.

Perhaps, it was St. Francis who, when on the door- steps of death, turned to every animate and inanimate object with love and gratitude and thanked them for the many ways in which they had filled his life with beauty, joy and well-being. Even when his followers protested and tried to restrain him, he staggered to pat his donkey who had carried him many a mile. He wept and apologized for the times when he had been impatient and unkind to his dumb friend who had not once complained or refused to comply with his wishes. The crowd watching the Saint cried out in pity, "Poor Man! In the hour of death he has lost his sanity or why else would he weep and embrace a mere donkey."

Yes. those who are nearest to God are in a way crazy! It is those who do not differentiate between the rich and the poor, between the humble and the great, between the animate and inanimate--who find the quickest union with God.

For easy understanding we may divide the world in three sections. In one we will include all the inanimate objects. We have to call them inanimate because their innermost nature is still a mystery to us. The second section would comprise of nature. its bounty and its manifestations. In the third we shall include all humanity.

Our first lesson, our first acquaintance with compassion must start with the seemingly inanimate objects and then we must let it grow to embrace wider and wider areas until the Universe is bathed in its freshness and warmth.

The King of a certain country once ordered his architect to prepare a blue-print of a palace which would have only one gate. Soon the palace stood up in its full glory with one peculiarity. It had only one gate which was heavily guarded. The King felt immensely secure and satisfied.

A neighbouring King called on him to see the new palace, and both friends were discussing the beauty of the construction when their attention was drawn to a fakir who was laughing aloud.

Being Kings they were naturally annoyed. The owner of the palace turned in anger to the beggar who undauntedly replied, "My Lord. I am laughing because even now, you are not secure!"

"How can that be?" asked the King. "My palace has only one gate and it is so heavily guarded that no enemy can get into it."

"Sure!" said the beggar, "but what about Death?

There is still space enough for Death to enter! I suggest that you get rid of even the one gate."

The king ridiculed the idea but the latter scornfully replied that Death would enter despite all safeguards.

The moral is, that the truly enlightened man has no fear of danger. In fact, he is always ready to face it. He even welcomes it! Danger always persecutes the one who flees from it as it is always easy to attack someone from behind.

To be ready, to be prepared for the outcome of ones actions, is to be prepared for life. It is to welcome life come what may.

A compassionate man is so sincerely and completely occupied with the world around him that his very personal problems seem insignificant and bearable. His outward growth gives him a new dimension and his very liabilities welcome a source of inner peace and well- being.

From compassion to friendliness is but one step further to our goal.

Many questions have been asked. A friend wants to know if total absolute silence is not in contradiction to compassion. Does it not express an indifference to all around us?

No, it is not so. Normally, most people keep talking so much that they forget that silence is also another form of speech, another form of communication. It is far more eloquent and effective on many occasions than speech. Absolute silence is not indifference to our surroundings. In fact it becomes instrumental in achieving intense consciousness even of the inanimate objects. In our useless jabberings we concentrate too much on insignificant objects. We fail to record so many wonderful sights and pleasing sounds.

Talking is not listening. Nor does it necessarily mean awareness of others. Most people enter into conversation not with the intention of being listeners, but with the selfish motive of getting listeners for themselves. We make somebody an excuse for airing our views. We use people as pegs for hanging our thoughts. We pretend to listen to the other person, but inwardly wait impatiently for him to finish so that we may pour out our thoughts. I am sure if a man failed to get a listener tor a while he would even begin to talk to the walls!

A passive slate of silence makes us receptive tc. others. We are able to truly concentrate on what the other person is saying. We are able to grasp the meaning of his words. We are able to get into the other man's shoes and feel his troubles. We become one with him.

Speech on most occasions is an effective way of inviting attention of another person. We make use of the listener as a basket into which we empty our thoughts. The listener becomes only a means to an end!

Silence establishes tranquillity within, rids us of our ego and makes us sensitive to other people and objects around us. An intimate contact is achieved and we lose ourselves in the growing warmth of genuine sympathy.

One day a Mr. X came to me because he was most eager to have an hours tete-a-tete with me. Throughout the hour my responses were monosyllabic. At the end of an hour Mr. X thanked me for a very interesting conversation. I was amused, as it was he who had done all the talking. I said so to him, but he obviously had not given an ear to that remark of mine for he kept on insisting that he had a wonderful one hour with me!

Speech, therefore, in most cases, is only an audible expression given to his own thoughts by the speaker without being concerned about the listener's reactions.

Love is being concerned about another person, that is why a lover becomes tongue-tied in the presence of his beloved,

The man who has come to love silence speaks not to make himself the centre of attention but only when speech becomes necessary either to solve someone else's problems or to give solace to another.

Considering the question of alms-giving prompts a counter question: "Who made the man a beggar--then a habitual beggar?" Of course, you, me and all those who have been taught by religion and the mouth-pieces of religion (e.g. Sadhus, preachers and such people) that to give alms is an act of goodness that it is an act of compassion, kindness. No, giving alms is not an expression of love or sympathy A society which creates and patronises beggars is worth condemnation in the severest of words! But man, interpreting religion to suit his ego, preaches alms-giving as a ladder to 'Moksha' (ultimate release from rebirth). By creating a class of beggars we are creating a class of lazy, useless and inactive people whose existence does not go beyond the 'physical'. Eat, drink and sleep (at somebody else s cost) becomes its motto. The maintenance of such a large group of persons hampers the spiritual growth of the people.

Poverty is a disease, an epidemic, a sin and a stigma. The attempt of every well-meaning person should be to discourage a virtually dead class of people coming into existence.

Every thinking, good-hearted person, must rebel against anyone reducing his fellow-beings to a state of lifeless existence. To make a man conscious of his status as a human-being, to protect his Soul from being given in exchange for his silent acceptance of poverty should become a conscious duty of every truly humane person. By giving alms, we permanently deaden a man's capacity to be aware of the potentialities within himself. These potentialities could, if allowed to grow and blossom, not only liberate the beggar from his shameful dependence but also inspire him to bring about a drastic change. for the better, in himself.

Charitable institutions in any form teach men to get something in return for nothing. It gradually deadens and destroys their self-respect. It cuts, at the roots, their initiative, reducing them to sub-human beings. Their hearts are filled only with the thought of self, thus driving away from it God and Godliness. And a Nation where the majority live in this fashion has no future. The intellectual and spiritual growth of a nation is in direct proportion to the intellectual and spiritual growth of the majority of its people.

An act of true love and kindness offers no food to the ego nor does it subject any other person lo humiliation. It offers only such help which infuses new life and courage in the one who is helped. It brings back strength and self-reliance to the toiling masses.

Unfortunately, every religion threatens humanity to accept charitableness as a part of human behaviour if Hell is to be avoided, if salvation is to be won! A bribe is offered for being good: "Do this or you will be delivered in the hands of the Devil." Yet, benevolence should have no condition tagged on to it. If a passer-by stumbles and if another helps him, it should not be because of fear of the Devil or the promise of Heaven. Fear of any sort, or temptation, no matter how glittering, should be made the foundation stone for an act of love. For love is God Himself.

Pity and mercy at once suggest the superior status of the giver, and is displayed by those who have in plenty, to those who are in dire need. The giver hardly misses what he gives hut very cheaply wins the gratitude and respect of the needy. This flatters his ego. His generosity deliberately seeks recognition and publicity from man and God so that the doors of Heaven may be opened to him. Pity for the needy is the self-sufficient man's declaration of his fitness to reach God to attain salvation, "Moksha"! In support of this very selfish and egoistic attitude there is also a constant prayer in his heart that the needy should remain always in need. He may thus, with arrogant generosity, throw the crumbs of bread from his sumptuously loaded table. I repeat that pity and mercy are cleverly velveted weapons which create a permanent class of gutless, initiativeless persons. While the beggars are parasites, living on the alms of the rich, the rich are parasites trying to grow in stature by exploiting the poverty of the poor.

Almost a similar distinction is found between the emotions of love and non-violence. Love is an active. constructive emotion. Love wants to give, irrespective of to whom and why. Love has no ulterior motive. Love gives because it is its nature.

Non-violence is a negative emotion. A man's only responsibility in non-violence is not to hurt anyone bodily or mentally. It however does not put him under the further obligation of giving help or happiness to another. It is an admirable virtue by itself but does not make a positive contribution of any other nature as love or compassion or sympathy does. Non-violence is an end in itself. It does not need an awareness of another's needs. It brings a false satisfaction to its observer who says, "Well, he is suffering but I am not the one who has caused the suffering therefore, the doors of Heaven will not close on me."

Meditation (Dhyana) frees man of all self-consciousness. It strips him of his false coatings, his artificialities, his acquired inhibitions and complexes. His soul gets purified and becomes child-like. It is the tragedy of civilization that man has come to consider many naturally helpful phenomena, as shameful expressions of weakness! Man i.e. a male, is particularly ashamed of shedding tears. It has been dinned into him through ages that tears are a sign of weakness. Oh, how untrue it is! Tears, when genuine, have a purifying quality and they relax a person's mind. Tears are shed not only when in pain. To have a feeling of exuberance, of wholesome joy, in meeting a friend, on listening to soulful music, on watching the beauty of a sunset or on witnessing the glory of colourful blossoming flowers or on inhaling their intoxicating perfume--comes to one who is alive in the true sense of the word.

Love uses neither violence nor compulsion. It has its own eloquence, its tender touch, its silent communication, its positive but gentle pleadings. If many of us used this to straighten the path of the erring, the more enlightened, cultured and brighter would Humanity become.

FRIENDLINESS

We have already entered the first chamber called Compassion. in our journey to the final goal--God Himself.

We shall now be entering the second chamber called friendliness. This is the second step towards sublime experience of discovering God within us.

Friendliness can be compared to the water which pours down on the Earth from the core of compassion. Compassion is a silent awareness of the Universe around. It is hidden within us just as' the cloud hides the stream of water within its soft folds. As long as the water is encased in the clouds it makes no concrete contribution. It is only when it gushes out in streams and pacifies the hot, thirsty Earth that it achieves a purpose. Similarly, only when compassion makes itself apparent through friendliness does it serve humanity.

Compassion is the Soul and friendliness is its visible shape without the outward perceivable expression which friendliness gives to compassion, man would be giving only idle, useless, lip-sympathy. Compassion is like a verse silently taking shape in the mind of a poet. Friendliness gives expression to that verse.

It is to be noted that friendliness and friendship are quite different. Friendship, like the conventional form of love is a relationship limited to two or very few individuals, laying no condition and given to the animate and the inanimate in equal measure. The sheer ecstasy of the experience is its own reward.

True friendliness harbours no germs of enmity. It is an independent emotion, unrestricted in its nature and absolutely unaffected by the attitude and nature of the receiver. As friendliness gives no quarter to bitter thoughts, it evokes no hatred in another's mind. It makes no enemies and has a soothing effect in everyone who receives it.

An interesting example comes to the mind here. Vivekananda, who needs no introduction here or abroad, went to Ramkrishna's house to seek the blessings of Sharada, the late Ramkrishna's wife, before departing for America. Sharada, a simple illiterate lady, took her own time before she spoke out, and surprised Vivekananda by asking: "Narendra get me the knife from the kitchen." Vivekananda wonderingly complied. Sharada then smiled and blessed him whole-heartedly saying that he would spread the Gospel of Truth and Religiousness everywhere.

Intrigued, Vivekananda looked at her Sharada smiled again and said, "I wanted to measure your true spiritual height, When you gave the knife you turned the handle towards me and the pointed sharp edge was held in your hand. You carry friendliness within you. so you shall come to no harm nor harm anyone. An ordinary self-centred man would have handed the knife. with the wooden handle in his own hand, for the sake of safety." A man who faces danger himself in order to save others has mastered the essential principle of Godliness. Friendliness is a warm pulsating emotion expressed even through the smallest action. Friendship exists only when there is a two-way traffic. Friendliness keeps the Heart open to even those who have come to hurt abuse and malign.

Friendship is like the political relationship between two or more countries At one time Russia and America joined hands against Hitler but that was in self-protection. Now there is no such need. Tomorrow if China should expose her fangs, Russia and America will join their forces again. In friendship, each party's first concern is self-preservation. If there is the slightest danger to personal safety, the snake of selfishness immediately uncoils itself

Lao-tse is quoted to have said: "Lucky are those who know equanimity even in defeat, for such people cannot be touched by defeat."

The tall trees which refuse to bend at the onset of a cyclone get uprooted in spite of their apparent strength. The small delicate plants, the blades of grass, even though comparatively insignificant in stature, lower their heads in humility. The winds pass over them and the next minute they rise up again smiling and fresh as ever

The pages of history tell us that Hitler, a power in himself, had not a single friend! He trusted none. He was loved by a woman for twelve years but he did not trust even her enough to marry her! He saw danger in every human contact. Prolonged intimacy frightened him. He expected a bullet, a dagger from every crevice. It was only when the enemy's attack proclaimed final destruction and the end, it was only then that he took the woman's hand in marriage! When death became a finality, then alone did he lose fear of death, then alone could he trust the woman who had dedicated her life to him. An hour after the marriage, both had joined hands in a successful attempt at suicide. Such is the tragedy of man whose ego neither permits overtures of friendships nor accepts the same.

Most human beings are egoists and are therefore afraid of letting themselves go. The greater the 'I' factor, the stranger the ego, the harder is the armour under which man takes shelter from any onslaught of emotions. To him emotions mean involvement, responsibilities and moral obligations.

What a tragedy and yet how amusing too! Where is the 'I'? What is the 'I' but a drop in the Universe'? A wave dancing on the surface of the sea will say, "I am the ocean. Only 'I--and I' alone!" Those on the beach will laugh and say, "Silly wave, you are there because the sea is there and not the other way round. Do vou know that in that vastness of water there are millions of waves like you? And even they all exist because of the sea? Tn fact you are only an illusion. A pray of water raised above the level by the impact of wind. Your being there is not real nor is it necessary. When the sea is calm and the wind lies low you will be non-existing. But the Sea was there, is there and will be there eternally. You are but a speck in the vast horizon!" So is man. Yet alas, how much ego he has!

Vivid in the right perspective a man's being is an illusion. All his attempts at self-preservation are worth a laugh as what he thinks he is preserving is not in his hands at all. His being or not being is in the hands of a Power which works unseen and continuously. Why then let fear take mastery over us?

When the last tiny bit of ego disappears, complete identification with the animate and the inanimate objects becomes a natural part and parcel of the way of life. Death of the 'Ego' is man's highest achievement in spiritual growth. Then sorrows and joys are not his individual fate. The entire world becomes the focus of his compassion and friendliness, Man acquires the ultimate in self-realization that, 'he is nothing and he is everything'.

A chariot is 'whole' when all its components are assembled together yet not a single component is chariot nor a chariot a chariot without its components. That is how man is.

When Jesus was crucified, his devotees saw blood oozing from their palms and feet. This phenomenon has been intensely studied by many scientists, doctors and scholars, and there is not the slightest doubt now about the authenticity of the phenomenon, The one and only Jesus and therefore, they too are in a way crucified with him.

A truly religious life is a life full of friendliness at all times. 'All before self' becomes the guiding motto of a truly religious man.

A consoling touch of the fingers, a warm, gentle smile, a sympathetic response and so many hearts can be revived and gladdened, But even these little gestures never come to most people. We all know what others should do or should not do unto us, but most of us do not know the reverse of it which is, do not do unto others what you do not like others to do unto you. There is not a man who does not seek sympathy, understanding, tenderness, compassion, love, friendliness for himself and yet how many of us see the same need in others?

How many suicides could have been averted, how many deformities of mind and body could have been set right, how many tears could have turned into smiles how many neglected, barren spaces could have turned into colourful gardens, how many orphans could have had homes, how many childless women could have known the joy of motherhood by adopting these orphans. how many hungry mouths could have known the taste of delicacies, if only humanity had trained eyes, ears and heart to feel suffering of others around. If only humanity could understand that to lose for a good cause is actually to gain an indestructible wealth of spiritual well-being,

In Japan, an old scholar was occupied in the task of translating some of Buddha's works. For the first time Buddha's teachings were going to be presented in Japanese language. Like many good tasks even this needed money. For ten years the scholar begged and canvassed, At last he managed to collect a sum of ten thousand. About that time Japan was hit by a severe famine. The scholar donated the sum for relief to the needy. A sum of ten thousand collected in ten years by begging and pleading, all that went towards bettering the condition of the famine stricken. His sympathisers, donors and friends were shocked. "Famines and earthquakes come and go. People are being born and dying every second of the day. Why did you have to part with such a precious amount? What would happen to the intended task of translating Buddha's book?" asked all of them to the scholar. The scholarly Sage only smiled.

The Sage was sixty by then, with fresh zeal he again began the task of collecting funds. Learned people had to be summoned to undertake the vast task. And learned people seldom part with their knowledge without remuneration. Once again his funds swelled to ten thousand. Alas, floods hit the city this time and the Sage unhesitatingly donated the money for the needy. Again his friends reprimanded him. He was by then seventy. At last in another ten, twelve years he was able to get the work of translating Buddha's works completed.

On the cover page were printed the words "Third Edition". "What a liar the Sage was! Where were the first two editions? Were the readers being taken for fools--Third Edition indeed!"

The Sage smiled and answered, "It is the third edition. The first came out when famine hit the city. The second when floods reduced thousands homeless A book gives only a theoretical knowledge. The first two editions were practical application of Buddha's teachings. Of what use would have been the books if humanity had been allowed to starve or perish because of lack of help? Only those whose life pulsates with friendliness will understand why I call this publication "Third Edition!"

Dip the bucket into the sea of spiritual wealth and quench your Soul's thirst by drinking the nectar of humaneness and letting go of the ego. Let the rejuvenating, invigorating air of friendliness fill your system and finally, let every sensory instrument in your body become alive with the awareness of the joys and sorrows of others. The water encased by the clouds is of use only when it pours down on the Earth in a visible and particular form. Lip sympathy does not help. Only action does.

To want to know more and more on any subject is a sign of an active, knowledge-hungry mind; but knowledge without practical expression is like so many richly bound books put out for mere exhibition

There are two kinds of love in man. One love says. "If you love me, if you are good to me, if you are useful to me, I shall love you", or in other words it says. "I love A because A loves me, because I benefit by A's love."

Another type of love, which is only another name for friendliness says, "I shall love you at all times and in all circumstances notwithstanding how much you hate malign or harm me."

The love that says, "since you have harmed me I cannot love you anymore" is very limited in its capacity and dependent for its existence on the behaviour and response of another person or persons.

The friendliness we are talking about is love which does good for the mere joy of doing good. A person who has gladness in his heart is not conscious of the joy he is spreading. He is humming a tune because it gives him joy to do sc. This example stretched further would make his singing an act of friendliness. A stranger is sad and needs cheering. Our man looks at the stranger for it cheers him up again, adding a little more sunshine to his own life. Unconsciously, unintentionally his joy has come out of his being aware of another's gloom. His well-being is a result of doing a good act even to a stranger.

Next he meets another person who is being assaulted by an angry mob, and had once been very nasty to him. But then, he is not in the least hitter because of it, and risks his life to rescue him. This man knows the true principles of friendliness Just as the Sun showers his warm and purifying rays all around, on the poor and the rich, the saintly and the sinners, the living and the inanimate objects, so does a friendly man extend his help to anyone who needs.

Mansoor, whose name perhaps you have heard already, was to he executed. A lakh of people had gathered. An angry, prejudiced mob stoned and abused him, but Mansoor never lost his smile. Before the execution he prayed. "These deal people, little do they know what they are doing! This mad crowd thinks *you* will be nearer to them if I was put to death! Poor souls!"

But even as he said this, there was no hatred or bitterness within Mansoor.

Falsehood hunts out the most impressive objectives for itself.

When Jesus was brought for crucifixion he was offered a chance to speak his last words. Jesus said only one little thing: "Please God forgive them. for they know not what they are doing." Even as he faced a painful death. Jesus did not lose his calm, equanimity and friendliness towards his enemies.

A woman Sage named Rabiya deleted a verse from a scripture where it said to "Abhor 'Satan' and treat the Devil with contempt." When reprimanded about it she answered, "Until I knew the true principles of love I had accepted this teaching without questioning. Now, however, I know that true religiousness means love for all.

For most people, the supreme form of friendliness cannot be an achievement of a day, a month or a year. There has got to be a constant alertness against the natural tendency of the mind to retaliate.

All wars are a result of the enmity between man and man, Nation and Nation. Wars which are fought to save the fundamental values of life and fundamental principles of truth, give no quarters to cruelty, or to evil. They are never devoid of compassion or friendliness.

This subject may be further developed by citing the war between the Pandavas and Duryodhana. Lord Krishna, as we all know, was at the helm on the side of Pandus-- on the side of Truth. It may be difficult for many to believe that hatred was not the basis of this battle. It may not be easy to believe that at the end of the day's fighting, warriors from both camps gathered together in the evenings to converse. When Bishma, the oldest of the Pandus, was on his death-bed, his opponents gathered at his bed reverently and pleaded for

his advice? on religious behaviour. Such then are wars which are fought for religious principles.

As long as there is evil in the world there is sinfulness and cruelty, untruth and irreligiousness. hatred and debauchery, sensuousness and crime, even the compassionate and love filled people will have to rise in revolt to rid humanity of these evils. But such battles will not be battles of wits, of pure military strength or of power acquired through hatred, but will be declared in the name of truth and love against falsehood.

A man must be able to be hard like steel when confronted by evil and falsehood. At the same time like Buddha, he must be filled with compassion and friendliness. The war must be against vice or against the wrong and not against an individual or individuals.

If spiritually tranquil men in great number could be found to run the affairs of the Universe, we shall have no artificial boundaries dividing man from man. Racial and political differences will disappear. Man will have only one race--only one caste--*man*.

In quest of knowledge, does the ego help man in achieving good?

Ego cannot achieve good. It is poison. Even a drop of it in the human system can poison all good efforts. The conceited is not interested in doing good but in raising himself in the eyes of the beholders When a mar donates a certain sum to an Institution he deserves credit for it as his friends, relatives and associates will be at the public function, the press, the photographers--a whole paraphernalia to boost his ego.

The truly compassionate man, being devoid of conceit helps the needy without fees. His good act, if it ever comes into the limelight does so only accidently and he humbly thanks God for having thought him fit for doing service to others. Each race, each community filled with self-importance creates its own God. While in fact there is not a single true Temple of God to be found anywhere.

If there was even one such Temple, man would not kill man in the name of religion. The white would not hate the black. Different races would not cause bloodshed and unrest.

Man erects Temples not to honour God but to honour himself. The foundation stone must have his name or the name of the person to whose memory the temple is dedicated. And God has to know or how would the gates of Heaven open for the donor?

The bloodshed that has taken place in the name of God and religion would outdo that of the gambling dens and brothels. The rape of women, slaughter of children. Looting and arson, a hundred and one nauseating atrocities have resulted from inter-racial and inter-communal wars.

If a man really loved his country, his religion or his race even to the exclusion of all others, even then he would be able to establish peace and happiness all over the world. Even considered individually, a country's overall well-being lies in the harmonious and healthy growth of her people. If each citizen would work in this direction there would be no internal strife and international wars. After all, who would wish to give up a peaceful life in exchange for bloodshed, rape and economic distress? Each country is dependent upon all.

All untruths seek cover under the pure garments of Truthfulness! The non-religious men are most anxious to declare their religiousness and their caste marks on their foreheads. Pornographic literature always claims justification in the name of "Study of sexual behaviour!" Volumes on prostitution are published for the abolition of vice, while in fact, they present the profession in such a glittering gown that many an immature girl becomes anxious to wear it. Liquor is always sold in attractive containers. Sensuousness hides itself in the garb of Art. He who sacrifices all other human values in the pursuit of success, money or scientific progress, calls his occupation a noble attempt to better the world! The businessman who untiringly fills his lockers and bank books with wealth, announces that it is "for the sake of his family"! The social worker who neglects his own family says that he is working for a much larger cause!

Man with all his claims to great discoveries and scientific progress--what does he really do about himself" Once he was in the shape of tiny cells-- gradually he becomes a human shape in the warmth of his mother's womb, then a toddler, childhood and so forth till he advances in age--finally he lies motionless in the grip of death's cold, icy arms! How does all this come about? Is man the creator of these extraordinary factors?

A member wants to know why in spite of his meditating over "Who am I" very sincerely he has received no answer to it from within, but he confesses that he feels deep peace inside.

When nothing but total peace remains, meditation will definitely result in "self-revelation".

It is said that the Pacific is at least five miles deep and that even the Sun's rays cannot reach its depth. Man's mind has much more unfathomable depth. To reach a state of total peacefulness through meditation, patience and perseverance are necessary. Pessimism and defeatism will not do. One day and for sure, the mind will settle into tranquillity when even the query "Who am I?" will be unnecessary. Self-rationalization

and insight into the mystery of God's Universe will be available to you like an unhampered ray of light. The mind will cease to waste energy in different directions. A clear new path of life will be lighted up for miles. Man will become like a musical instrument which is properly tuned and which is placed in expert hands--in this case m the hands of God Himself. A glorious feeling of spiritual well-being, a new warmth, courage and strength will be man's companions till his last breath.

A sick mind always concentrates on the sickness. Once the mind rids itself of it, it will glow with health and vigour, and man will dedicate himself to the welfare of humanity. He will not limit Godliness only to his very personal small world.

Darkness is an illusion created by the absence of light. When light fills space, the darkness disappears. When supreme peace is achieved, restlessness disappears without any positive consciousness on the part of the person.

Many people--the so-called religious persons--are satisfied with small attempts at spiritual awakening. Some count beads, some say a few 'shlokas' (Hymns in the morning, some go to temples, some offer charity. These short-cuts do not deceive God. There are no short-cuts to true spiritual awakening in its fullest magnitude. The search must go on until the goal is reached.

There is a verse by the great saint Kabir. It says, Kabir went in search of God and lost his identity, just as a drop of water loses itself in the vastness of the Sea.'

Later on, he changed the verse to. "Just as the waves completely cover a drop of water so does God permeate through every fibre, every drop of blood in me."

How wonderful. There was some chance of finding the drop of water when it went to Sea but how can one find the drop which is enfolded by the vast Sea itself!

When this happens there is everywhere, within and without:

Peace! Peace! Peace!

CHEERFULNESS

From Compassion to Friendliness and from Friendliness to Joyfulness is but a natural sequence of spiritual awakening

Once one has become aware of the poverty of love which exists only for a few and once one has considerably broadened the conception to include the animate and the inanimate, the logical outcome is *joyfulness*. How can anyone, who is constantly endeavouring to lighten other people's burdens ever feel the burden of his own problems? He, who is engaged in bringing cheer and hope in the life of other persons, is bound to be infected himself by that positive outlook. The is sure to find in himself also, the reflection of the Joyfulness he has spread around. And such a man knows the essential difference between Religion and Religiousness. A truly religious person can never be gloomy, despondent or defeated.

Unfortunately, in the last many centuries man has turned to religion--i.e. religious scriptures and temples etc. in a spirit of defeatism. When all hope is lost, he turns to God carrying with him a melancholic state of mind and spreading the germs all around him.

Half-equipped priests and scholars make sadness almost a requisite qualification for those who wish to seek the help of religion. Religious places have become like hospitals. What is more tragic is the fact that while at least some physically sick people return home well and alive, in the so-called religious hospitals mortality has been almost one hundred per cent.

What the world requires is a change of this attitude. Man must turn to God with a positive hope-filled, joyful heart. It must not be a pilgrimage left for the very last lap of life. Godliness must become man's natural language from the day he learns to utter his first syllables. It can be done. If grown-ups would not take a negative attitude. if man would guard against egoism from the beginning. if he would make compassion and friendliness the guiding principles of life from his youth, life must maintain an equilibrium all along. Unfortunately. religion leaves the young alone or rather the young leave religion alone, until they, like all their elders, need its help when aspirations misfire, when a healthy body gets afflicted, when the house of cards collapses.

This is so sad! The young, full of healthy, brimming hopes must be acquainted with the spiritual side of life even in the days when God and Religion seem unnecessary. Men have miscalculated the nature of their future, hypnotised by the arrogance of youth. That is why when they turn to God they come as dispirited broken, sick people. Having neglected or even forgotten God ;n their good times, they turn to him, when almost all is lost. Even a specialist cannot save a patient who has come to him too late. God too cannot help

him who comes to *him* as a matter of convenience. On the face of it. it may seem one and the same thing to turn to God as a remedy for one's ailments. to turn to him for bringing cheer into one's life or to turn to him in pursuit of greater joyfulness, peace and well-being But it is not so.

Tn the first instance it is the absence of cheerfulness, hopefulness, well-being that leads men to God.

Tn the second instance men turn to Him to add to their joyfulness. hopefulness, peacefulness. In this case the presence of these assets, to an extent, is presupposed.

There is a fundamental difference in a man going to a doctor when all is not well and in a man going to a doctor in the best of health, just for a check-up and assurance, that all is well.

The first man brings gloom with him--a tiredness or life with which he infects all the others. The second man's springy steps and positive outlook flood the room with sunshine and hope for even the hopeless.

The elixir of joyfulness which is the combined product of compassion and friendliness should become a daily item of spiritual food.

Laughter is infectious. It spreads to the length and breadth of the surrounding atmosphere.

The story of the three Chinese Sages will aptly illustrate the point. These three Sages were never sad. The people had, therefore, named them: "The Laughing Sages". They went from town to town and wherever they went the skies echoed with their laughter. To spread joy was their life's mission. When the crowd asked them for some holy teachings they said:

"Keep laughing. There is no better way to serve the Cods than bringing joy into the lives of those who are not fortunate and adding some more to the lives of those who have reason to be happy."

What a profound message that is? Can crimes be committed by men whose hearts have learnt to smile even at misfortune, at injustice, at pain and frustration? Can men who welcome their problems with joyfulness be ever despondent and depressed and hurt anybody? Crime will be practically extinct in places where people have learnt to begin the day with the cheer, 'come storm. come rain.'

In course of time the Sages became old and one day one of them went the way of all mortals. "Now, now the other two are sure to weep and wail," thought the people. But what a strange sight they saw! The dead Sage had a smile on his face even in death and his two companions of years were laughing even in that hour.

The crowd was shocked, even annoyed at this indifference.

The two Sages said, "Today we have even greater cause to waste no tears. We three were full of so much life and now one is gone. In due course of time we also will go one by one. What an illusion life is! How transient! A balloon has burst. When death is a certainty why spoil life with tears and sorrow? Why not make the best of it till it lasts. You see then, why we have greater cause for not wasting tears? Even our dead companion would protest against our shedding tears if he could speak and ask us to be joyful."

When the funeral pyre was getting ready the two sages said to the people, "Those of you who cannot fight sadness better return to your homes." To face death cheerfully is to know and accept life fully. People get sad and weep when somebody dies, not so much for the loss but because death is a reminder of what awaits them also. But the people could not bring themselves to laugh. For centuries tears have been expected of men at any funeral and their morbid curiosity would not permit them to return to their homes also. So they stayed and watched.

"Before you offer these mortal remains to the fires. aren't you going to bathe the Sage and change his clothes?" they asked.

"No, we have his strict instructions not to do so. and we cannot disrespect the last wishes, so he shall he as he is."

Soon the pyre was lit and within minutes the weeping crowd burst into waves of laughter. They laughed and laughed

Before the last hour, the man had stuffed the pockets of his robes with colourful fireworks. As the pyre was lit, the crackers burst colourfully with ear-splitting sounds. Who could not help laughing in the face of the brilliant joke!

Such are some men! Even in death they leave only the sound of their laughter and the fragrance of their joyfulness behind.

Humanity needs a cheerful conception of religion if life is to be faced with equilibrium and equanimity. which is otherwise defined by religious teachers as lack of mirth. Real tranquillity n-lust come as a result of joyful acceptance of life's trials and not as a result of a negative acceptance or as a result of helplessness and unwilling resignation to the Laws of Nature!

It is a well-known and true saying that you weep and weep alone. You laugh and the world laughs with

you. There is a rational explanation for this laughter, i is an infectious virtue. It is communicative.. It is a wealth which is to be shared with others.

A gloomy soul is a dead soul, dried up and dehydrated Only cracks can appear in a dried up soul. Only burning heat can come out of it. That is why joyfulness is an essential qualification for friendliness. In fact they are reciprocal. Friendliness spreads joyfulness, joyfulness invites friendliness.

A man's attitude to life is echoed in everything he does. A negative, unfruitful and defeated attitude begets a similar response from others. A smile costs nothing to the giver. Yet, in return, it brings back such a lot of good.

Is it not true in the case of most of us that, when we face the dawn of a new day, we meet it half-heartedly. almost grudgingly? How many have ever welcomed the new day with thanksgiving? What appreciation do we show for the new opportunities which are given to better our lives? Anything could have happened last night. The final curtain could have dropped. But nothing unpleasant has happened. A new day awaits us. Yet, never do we feel a consciousness of that blessing.

There was a Muslim Emperor. He had a servant who had served him affectionately and faithfully for many, many summers. The Emperor was very fond of him, so much so that, before he partook of any delicacy, he would always offer it first to his old servant. The man accompanied the Emperor wherever he went. Once they both went into a jungle. As they unmounted to rest the Emperor plucked a fruit and peeled it himself. As was his habit he offered a section of it to the old man.

"How does it taste?"

"Wonderful, Sire, but please let me have some more" said the servant. This went on until only a last small section was left. The servant insisted upon having that piece too! The King had, by then, reached the end of his patience. The rotten, selfish servant wanted even the last slice! Before the servant could get the piece the King hurriedly put it into his mouth! Horror of horrors! The fruit tasted disgustingly bitter! The King quickly spat it out and said, "What a madman you are! This fruit is bitter like poison. How could you eat it and even praise it?"

The old servant said tenderly with tear-filled eyes "My Lord, many a time your hands have shared with me the sweetest and tastiest of fruits. Many a times your hands have offered me the best delicacies. If once this is not so, should T complain? How could I be so low and ungrateful. Yes, the fruit was bitter but your heart was filled with nothing but love when you offered it to me. Should I have failed to appreciate your nobleness?"

A constructive mind cannot remain gloomy and approaches life's problems with confidence. Instead of losing courage by the magnitude of his misfortunes he gathers his wits to meet them squarely. How can such a man, who knows no defeat, spread anything else around except joy and cheerfulness?

Instead of counting our misfortunes let us take a mental stock of our blessings and we shall be surprised to see how many blessings we have received without actually deserving them.

There are many unpleasant things--which are beyond our control. And precisely that is why we must accept them, not in a spirit of defeat but cheerfully. Our life acquires the colour we paint it in. If the opposing forces are insurmountable, why waste energy in brooding over the unattainable and ruin even those moments which can be enriched with joy? Why not bow down like the humble tender grass, to the stormy winds and rise up again with least damage to ourselves? Then like the optimist, we shall turn a blind eye to the fury or the wind and instead, smile gratefully that the worst is over.

Men who know the art of living do not give shelter to defeatism and gloom. From the sands of time they manage to squeeze out the elixir of life. In every moment they discover reason for laughter. These men alone are alive and kicking in the real sense of the word. The rest; those who darken the present moment by the shadow of yesterdays and fear of tomorrows are dead even when alive.

RENUNCIATION

We are now in the last lap of our pleasant journey which is to lead us to the '*discovery of self*', our final goal. We shall, in doing so, come face-to-face with *God -- many splendoured love*, We have passed through three chambers so far which are (1) Compassion, (2) Friendliness, (3) Joyfulness, and now we are entering the fourth and last chamber called 'Renunciation'.

Renunciation means renouncing all the wordly values which were dear to us once. All that we had been clinging to as real and essential in the material world has now to be discarded. According to an old Indian custom, we are required to leave our shoes outside before we enter the house. The reason behind the custom

is easy to understand. Our shoes carry all the dust, dirt and filth when we go from place to place. The house has to be protected from the uncleanliness. So, not only does the old custom require that we should leave the shoes outside but we are even required to wash our feet to get rid of any dirt clinging to them.

All that we gathered in life as valuable was only collection of junk and dirt. We have to part with this junk for good, before we can qualify for the supreme joy of becoming one with Him who is within us--Paramatma. All the so-called bodily pleasures and pains were an illusion, all those loves and hates too mere illusion, all the glory of material riches and worldly status were also an illusion. Therefore, we must not--we cannot carry anything with us which will damage the purity with which we wish to meet our destiny--Truth. Factors, which once crowded our mind's cellar with chaos and confusion. With conceit and pride, with self satisfaction and 'I' have to be left out. In God"s temple only that which is clean, peaceful, pure and lasting must be taken with us. In Godliness are combined all these qualities with our system cleaned of all that was sinful and evil--with our senses cleared of the mist of selfishness. greed. malice the ego. we will be able to clearly see *him who was all the while within us*.

Renunciation is concerned with all that is without. unlike Compassion, Friendliness and Joyfulness, which are within. In short, all the things which are 'without' have to be renounced and also any ugliness within must be thrown away, as garbage is thrown away. Men have the habit of hoarding many useless, meaningless things. When we change our residence we discover, while packing, many articles which we do not need. Junk collects in the cellar. We go on collecting it because we say we may need it some day. That need never comes. When we enter the fourth chamber our soul must be free to breathe the fresh air of freedom from worldly problems. Our steps must not become heavy carrying a load of ugly feelings, ugly emotions, ugly reactions. Inner uncleanliness is as much a threat to our spiritual wellbeing as is physical uncleanliness to our bodily well-being.

Gold is purified by passing it through fire. All that was not gold is burnt away. Men in search of Truth have to go through renouncing, in order to remain with them only those things which are directly related to Truth. Ego, the greatest enemy to godly living and all other factors accompanying it, must be discarded. rejected, no matter how glorious it appears outwardly.

Thus in the fourth chamber, man must arrive stripped of all feathers. All that is perishable: wealth, name, family ties, popularity must be renounced before we finally qualify for God's blessings. Only that which stays within, that which does not perish, can accompany man in the fourth and final chamber. And this is what is meant by Renunciation--casting off, of all superficialities and touching God's feet with a heart cleansed of all impurity.

Through thousands of years we have sacrificed Truth at the altar of so-called public opinion. We have proudly carried the medals of public approval, public adulation, and applause. Greatness which comes from without, which has falsehood as its foundation, has to crumple in a heap one day or the other. Yet, we wish to hang on to it as long as we can. Tenaciously, we clutch at it like a child clutching at a china toy. But once we have begun our journey to the Temple of God, we must be ready to part with our red ribbons, The more quickly we will do it--the more whole-heartedly we will, of our own volition, render back what was never ours the quicker shall we know the healthy glow of an enlightened mind. We shall be set free of one false tie after another. Our wings will flutter with new vigour, our hearts will fill with new music.

Popularity always asks for truth as a stake. If in our quest for Peace and Godliness we need to part from a popular path we shall have to do so. Let religious scriptures say anything, if your reason, your conscience votes against it, then refuse to accept such teachings. No matter what sage, what great figure says it, if you cannot accept the preachings leave them alone. Our conscience is the sentry, guarding the purity of our soul. If we haven't smothered it completely with ugly forces like untruth, lewdness, avarice, malice, debauchery, greed, self-centredness and the ego then there is still a chance to repeal these vicious enemies and attain inner peace and purity.

Let go of every support from another. Stand alone, fortified by your own but dependable codes of Godliness and walk into the Abode of God where He waits for you.

It is a lonely road but it need not frighten those who have discarded their crutches and given themselves in His hands.

This blind race of a blind people must end. Man must experience for himself through compassion. friendliness and joyfulness, the Supreme Sense of fulfilment. And when he has seen Light he must let the kindly light of Experience lead him on to Him where all evils end, conflicts disappear, sorrows evaporate, false values crumple and the ego makes a hasty retreat. Borrowed knowledge is dangerous. Mere parrot-like recitation of scriptural verses, mere dumb observance of religious formalities, fasting and self-denials do not

lead to God. Theoretical knowledge is as good or as bad as ignorance. At times even ignorance is preferable to borrowed feathers.

At the doors of the chamber called Renunciation we have therefore to discard even the knowledge which we had borrowed from books, men and scholars, The only true knowledge is to know that we know nothing. A man sincerely in search of knowledge recognizes his ignorance more and more, With every new revelation he sees his smallness, his limitations with greater and greater clarity. The tiniest pebble, the tiniest ripple of water, everything that we see, touch and feel, acquaint us with the wonderful mysteries of God's creation. The atom, the tiniest of tiny creations of God is, in fact, as great a mystery as God Himself!

Therefore, when we renounce material values we must also renounce all knowledge (which in fact, is only an illusion). With childlike simplicity and unknowingness we must reach out to meet *him*. Then, having trusted ourselves completely in *his* care, we shall be rid of all that which had burdened us until then. Our wings will flutter with the sheer joy of freedom and our hearts will beat in harmony and unison with *him*, echoing the music which in divinity and sweetness can never be equalled by any worldly joys.

Then it will be nothing but Love all along for "*God is many splendoured love*."

Early Talks

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CONVERSATIONS

DR. GUINEBERT: ACHARYAJI, WILL YOU PLEASE EXPLAIN TO ME WHAT DO YOU MEAN BY YOGA, YOGI AND MEDITATION?

Osho: The first thing about meditation is that it is not something which can be done. In the whole world we have a notion that meditation means 'doing something'. It is not a doing. It is not an act. It is some thing which happens. It is something that comes to you. It comes to you. It penetrates you. It destroys you in a way and recreates you. It is something so vital and something so infinite that it cannot be a part of your doing. To me meditation is something which happens, which cannot be done.

So, what is to be done? You can create the situation in which it comes about. All that we can do is just to be open, vulnerable, open towards the happening. We can be in a situation in which we are not closed but as a windowless, doorless existence--like the Lebanese Minaret. We are imprisoned without any opening, closed from all sides, closed in ourselves. There is no opening. In a way we are dead in our caskets, closed. One can say we have become 'life-proof' as life cannot come to us.

We have created our own barriers and hindrances against life, because life can be dangerous, can be uncontrollable, which again is something not in our hands. So, we have created barriers and a closed existence. The more closed we are, the less we live, and the more open we are, we live more.

Meditation to me is an open existence, open towards all dimensions. open towards everything. Of course to be open to everything is dangerous To be open to everything unconditionally is to be insecure. To be open to everything cannot be the comfortable because it does not depend. on us and anything can happen.

So, a mind which longs for security, which longs for comfort, which longs for certainty, cannot be a meditative mind. A mind which is open to anything that life gives, ever welcoming even death, can create a situation in which meditation takes place. It is to be totally receptive, not towards a particular happening, but towards anything that may come about.

So meditation in a way is not a particular dimension it is a dimensionless existence. Existence is open to each and every dimension--without any condition, without any longing, without any expectation. If there is any expectation then the opening cannot be total.

There must not be something unopened and if you are not totally open then that vital, vigorous, infinite happening cannot be received by you. It cannot become the guest and you cannot become the host to it. So meditation, as far as we are concerned is just creating the situation, a receptive situation.

The last type of ignorant people are those who are not aware of their ignorance. This type of mind will automatically conceive itself as knowing. So this is ignorant knowledge. The other type who is aware of his ignorance, this is knowing ignorance, an ignorance which is completely knowing itself. And the moment you become aware of your ignorance you come on the verge from where knowledge begins.

And the moment you become aware of your knowledge you imprison yourself more solidly. So a pandit. h person who thinks he knows, is a person who cannot he religious. A pandit can never be a religious man. A person who thinks that he knows is bound to be non- religious. Because the knowing ego is the most subtle thing

The moment you know your ignorance there is no ego. So the greatest attack on the ego is through becoming aware of your ignorance, while the greatest strengthening of it is through your claim of knowledge. The second thing which I would like to note about meditation is, your mind must be totally aware of its ignorance.

And you can only become aware of your ignorance when the acquired knowledge is known as no-knowledge. Ii is simply information. Information is not knowledge. But information can appear as knowledge. Even a person who knows is not dogmatic about his knowledge, but a person who thinks that he knows is dogmatic, assertive. One must become aware that what he has not known cannot be knowledge to him. We cannot borrow knowledge.

So there is a difference between a theological mind and a religious mind. Theology is one of the most irreligious things in the human world And theologians are the most irreligious people. Because the borrowed has been claimed by them as the known, and the known itself never claims, because it is its intrinsic point that the moment you know, your 'I' is lost. The moment you know, the ego is not there. The knowledge comes when the ego is not. So the ego cannot lay claim to it. But the ego can collect information. It can quote scriptures. To go into meditation is to transcend your accumulated something which is a must. It is something which is absolutely purposeless. There is something which is intrinsically the End in itself.

There is nothing to be achieved by it or through it. It cannot be made a means. But, as I see it, persons why become interested in meditation are not really interested. They may be interested in silence, non-tense states of mind, they may be interested in anything, and so they cannot be open to meditation.

The Divine comes, rather it would be better to say that everything becomes divine, everything becomes blissful, but it is not longed for. It is a by-product. It comes indirectly. It comes as a shadow of meditation.

This is one of the mysteries of life--all that is beautiful, all that is true, all that is lovely--always comes indirectly, you cannot put your finger directly on it--if you do, you will lose it.

Happiness comes, but as a direct goal. You cannot endeavour for it. It comes when you are completely unaware of it. It comes and overwhelms you. It comes like a mystery.

So seriousness is a barrier to it. And this seems impossible to some persons, to be religious without being serious. All religious persons are serious. So all religious persons of this type are in a way diseased They are not like children playing. A temple must be a play-house where everyone becomes a child and plays with existence. Meditation is a play regained.

The childhood has gone, but you have regained the playful mood. So you can play with coloured stones, with flowers, you can play with anything. You can be just relaxed in a playful mood, not playing at all. In this relaxed moment the situation is created. The ecstasy is created, and there, is the happening. But meditation should not be taken as an act, and the person who is meditative is a *yogi*.

WHAT IS YOGA AND WHO IS A YOGI?

You ask me what is yoga and who is a yogi. A person who lives, eats and sleeps meditatively is a yogi. His whole existence, everything that he does is meditative. That is to say, he lives in the moment. He is playful with the existence. He is not serious, he has not taken life as a burden but as a play. He is not concerned with the past, he is not concerned with the future. He is in the present or he is the present.

Life becomes a flowing. There is no goal to be leached, because in a play there is no goal. And when in play we create a goal we destroy the playfulness and make it a work. The work cannot exist without any goal. The play cannot exist with a goal.

If me end and the meaning are one, then the thing becomes meditative. If the means is in the beginning and the end is in the end and there is a continuity, a process, then it becomes work seriously taken. Then it creates tensions, conflicts, burdens and then it destroys your innocence. Means is the end, end is the means. If these are not two, then anything taken with this attitude becomes meditative.

Then beginning is the end. Your step is the last. Your girth is your death. Meeting is the parting if these both can be taken as a whole. If they are one, then the mind becomes meditative. Then there is no burden. Then life is just a *leela*, a play.

The Cross of Jesus is a serious affair, but Krishna lived in playfulness. Krishna's dance is qualitively different from the carving of the cross by Jesus. The cross must have been a burden. It was a serious affair. So Christians say that Jesus never laughed in his whole life.

The achieving mind can never be beyond the future. it can never cut it from the future. The achieving mind is bound to be future-oriented. And the mind which is future-oriented must be past based. Because the future can be nothing but a projection of the past.

We project our past memories into the future longings. Our dreams of the future are our experiences of the past--painted more beautifully, longed for more aesthetically, but it is nothing but a picture, essentially of the past, projected into the future. But a meditative person lives in the present. If you want to live, the present is the only possibility. If you just want to postpone living, then the past and the future are directions, dimensions.

So yoga is the method, not of meditation, but of creating the situation in which meditation happens. It is creating the situation And the person who has begun to live and is not concerned with any life goals is a yogi, is a renunciate, a Sanyasi.

This is something very wonderful. Ordinarily we think a person who is a sanyasin renunciate, is a person who has given up life and living. This is absolutely nonsense. The Sanyasi is the only person who has begun to live.

It is renunciation of the suicidal tendencies. ll is renunciation of the postponement of living and initiation into life. So, yoga is Initiation into the Mysteries of Life, and the methods of creating the proper situations. There may be thousands and thousands of yogas.

So it is not that India is the only land' which has developed yoga. Wherever, whenever a person has lived. he has created a yoga. Buddha has his own yoga, Mahavira, Jesus, have their own respectively yogas. And to me every person, every individual, has his own door to approach reality.

So no one can follow anybody. Because the moment can never be a yoga, because individuals are so unique that there can be no path as such to be followed. Everyone has to create his own path. It is not that the path is readymade and one has to just walk on it and reach somewhere, it is life, creating a path and walking on it. And the path created by anyone else is not there to be treaded by anyone else, because the path of yoga is an inner path. There are no outer markings and milestones.

Buddha treaded a path, but the path was an inner one, a path that existed for himself alone. No one can go by his path. No one can be another's place. You cannot die in my place. You cannot die my death.

Everyone has to search in total loneliness and in totally dark realms. But the very search becomes the light. The very awareness of *being alone* destroys loneliness and creates its own courage. The moment one accepts his loneliness, he becomes a yogi. Now he transcends society. That is the only meaning of leaving the society. It is not leaving the actual society. Wherever you go, you create a society. Even with the tress, even with the animals, a family will be created and society will be there.

Now there is no guru, you are *alone*. As there is no one to adulterate it, it is so pure. innocent and beautiful. This aloneness is the path, this aloneness is the meditation. This aloneness is yoga.

Still you can ask what is to be done with his aloneness.

Nothing is to be done Because every doing, is nothing but the escape from this aloneness. This aloneness is not to be left and escaped from. You must be deeply in it and you must live with it. You must walk the path of life totally alone; amidst the crowd, with fellowtravellers. but totally alone.

When two persons are walking on a road, they are not walking as two, they are walking as one and one. There are two lonelinesses walking. You must live in the family. but alone. Now there may be five members, but there are five lonelinesses living in a home.

And the moment you understand your loneliness you become compassionate There is a compassion now for others and their loneliness. This compassion is a symbolic indication of a person who has gone into the initiation of yoga.

Everyone is lonely--the wife, the child, the husband. But they do not have compassion and sympathy. They do not behave in a loving manner Because, they are using the others as an escape. The wife is using the husband as a means to escape from her loneliness, and because of this there is possession. There is every fear that if this man forgets her, if this is gone then she becomes lonely. So this man has become an escape. She is not aware of her loneliness. She does not want to be aware of it. So she becomes aware of her husband and the possession. She clings The husband is clinging n his own way. The wife is an escape for his loneliness.

We are alone. The moment this realisation is there. that *man is alone*, then there is no escape Because there is no escape possible. This is just wishing There is no actual escape.

The wife with a husband is as lonely as she was before, but we create illusionary escapes, illusion of togetherness. Our whole society, our family, our nations, our clubs, groups, organisations, these are all escapes from one's loneliness, A person comes to yoga, the moment he becomes totally aware of his absolute loneliness and aware also that there is no go.

How ugly it is that no one thinks himself worth living with. If I am alone in my room, I am bored. Bored with myself. So a bored person goes to another bored person, and they both try to transcend the boredom Mathematically the possibility is otherwise. The boredom will be doubled. Now the bored will be doubly bored. And everyone will think that the other does not wish to help.

You must begin to live the moment that comes to you. Live totally. Live it alone. Live it moment to moment

Be open, open towards the unknown, open to anything that may happen. And accept it as it comes. The denial, the non-acceptance is the only atheism. The acceptance, the attitude to always say 'yes' to everything and an unconditional welcome to everything that is to my mind true religiousness.

Create the situation and the happening will come by itself. It cannot be predicted by the mechanical things. Nothing valuable can be predicted.

But we cannot predict about life. So one must create the situation and wait and let things happen in their own course.

For example, I have prepared the home to receive a guest but the preparation is not the guest. He may come, he may not come. The Indian word for guest is very beautiful. It is *atithi*--it means a person whose date is unknown. He may or may not come, or he may come this very moment.

And one may have to wait for him for the whole life. His date is not known. *Atithi* means the date-less, the unpredictable.

If you are certain that the guest is bound to come, when you are not in a waiting mood. Then there is no waiting. The certainty has killed the waiting. If he is to come, then there is no question of waiting. So persons who are incapable of waiting have created all types of certainties They have said do this, and this will happen.

The happening has become a guarantee. It cannot be. It may be that one has to wait for lives and lives together. And yet he may not come.

With the full knowledge of this possibility, of this uncertainty, the heart becomes an awaiting. To every moment and everything that is happening, the rain or the flowers or the stars, one is aware of everything. because no one knows from where he may come. No one knows his door, his path. No one knows his name. no one knows in what moment he will come and knock at the door.

So a yogi is a person who awaits, who is not asleep. Even in his sleep he is waiting. Who knows He may come, when you are asleep, and He may have to go back. So he is awake every moment, waiting and waiting. And if, even for a single moment, one can be so totally absorbed in his waiting, the 'happening' happens. But that is not a guarantee. It happens, it has happened.

This waiting is the only difficult thing. the only arduous part of it. We are in much hurry. This hurry of modern man is the only irreligiousness, that has changed the whole modern society towards materialism.

In Japan, the word for Dhyana is Zazen, and Zazen means just sitting and waiting and doing nothing. The word Zazen is beautiful--sitting, waiting and doing nothing. Because if you are occupied in doing you may escape from the waiting mind. You may be occupied and just sitting. It does not mean that one must sit for five hours. But if you are sleeping, just sleep and wait and do nothing. If you are eating. eat. But just eat. do not do anything else and wait. Then everything can go on and still there is sitting and still there is a waiting and still there is no doing.

This is meditation for me, this is yoga for me. And this is not a renunciation, but initiation into living.

I am against all types of so-called renunciation because they are life denying, life negating and in a way anti-God.

Persons who seem to be so engrossed with God, are not accepting Him totally, because this life is denial.

They say we choose between you and your world.

To me, there is no choice. The life is *divine*, the very life is God. So one must not choose. Being choiceless, *live it*. Be deep in it. Be involved in it, and still be *alone*, because you are alone. Everything will come and go and your loneliness will not be destroyed. It is there as your nature. This Loneliness is the basic fact from which meditation begins to grow, from which comes the initiation of yoga and from which ultimately a person becomes a yogi.

But do not believe in dead formulae. Karma yoga, Bhakti yoga, Gyana yoga, Raja yoga these are all dead formulae. There are as many yogas as there are persons to travel on the path. Everyone creates and must create his own yoga. Then only the authentic being can be realised. The authenticity comes through individuality, otherwise a borrowed and a phony realisation is possible.

To me God is Absolute Aloneness. But the moment you say oneness with God, you create 'the other' again. Your God is now the escape, the other. It was previously your wife, friends, now you have created another *other*. Now it is God. And now you have to become one with Him. If you are one with Him then there is no question. But you cannot become one with Him. Your total aloneness is the realisation that you are with God, there is no oneness with Him.

There is no communion, because there are no two entities. A communion is only possible when there are two. When you realise your total aloneness, then it is not that now you will commune with God, but now you are God, you are the Divine. Even the language of one-ness is the hangover from the dualism of the other.

DR. GUINEBERT: YOU CANNOT TALK IN TERMS OF ONENESS WHEN THERE IS NO TWO. IS IT THE MIND THAT CREATES DUALITY?

Osho: There is no mind now. When you are alone, there is no mind, because the mind is your past. as the other. So when you are alone you are talking with your mind, that is the other, now there is a dialogue.

Your mind is playing as the other, now you are talking with yourself, But when you are totally alone you are alone Now there is no mind and now there is no God. You are the Divine.

So I cannot say, 'you become one with the God', because to say so, is to presuppose the duality. It is to presuppose that God is one, and you are the other. Even to say it is divine existence, is to divide it. There can be no non divine existence. It is divineness or it is existence. Do not use two terms. Say, it is Existence. It is enough. Say. it is Divineness It is enough.

The moment we say 'divine existence' then we create a division. The previous one is not divine, now this is divine. This is not the case. It is One--so the talk of oneness is incorrect That is why we have chosen a word Adwait. It says that there are not two. It does not say even that there is one. It only denies the twoness. It simply denies the two-ness. It says there are not two now

So I cannot say that you become one with God, because you were always *him*. The separateness was your illusion, now you create another illusion of oneness. If the separateness was false, the oneness is bound to be false. You are *one*, not oneness There is no one else. To say it exactly, you will have to say that the mind is the other. When there is no mind there is no other.

Just like we put an earthen barrier between a river. The river is *one*. it has been one, but now an earthen barrier exists. The earths barrier is the only *other*. The river is *one*.

And this is the difference between religion and philosophy. Philosophy only creates anti-concepts and religion destroys the barrier. Philosophy says, there are not two, the twoness is false the 'oneness' is the reality. Against twoness the concept of 'oneness' is processed. But the religious man says, where is the *one*, where is the other. It has always been so. So do not say Divine do not say God and do not say that we have become one with Him. Now the loneliness is the all, oneness is the all, now we *are*.

Sleep and samadhi appear similar, but they are not. Because after samadhi, there is no survival of the mind. But after sleep, the mind when it is asleep comes back more strengthened in the morning, more fresh. Again, the mind has come back with more vigour to see the two. But after samadhi there is no coming back. This is the point of no return. You cannot come back. Sleep is recurring but samadhi is eternal. So samadhi and SUSHUPTI (Real Sleep) have a similarity.

You can say Samadhi is awakened Sushupti, or you can say Sushupti is Samadhi.

Osho: People 'cling' to discipline... but an unstill mind primarily needs to be anarchic, then only can it transcend itself. You can ordain discipline. Discipline is an outward conditioning. The inner being remains the same. The anarchy is within, whereas the discipline is without. The anarchy remains in the heart whereas the discipline forms a part of the cultivated personality So first, let the tension, confusion. anarchy reach its climax. Let there be an explosion. Discipline will come but as a fruit of it.

MAYOGABHAABTI: AT THE EXPENSE OF ALL THOSE 1500 PEOPLE WHO COME TO ME?

Osho: No, no, not at their expense. Tell them about this method. They themselves will feel it. They will certainly feel the change, the transformation. Let them practise it--just as an experiment with their disturbed mind, their doubts. Let them experiment, just as an experiment. If 'something' happens, then the practice goes by itself. There is no need to convince them. And, the anarchy that is within must be exploded. It should not be stilled or cramped down. It must be expressed in total intensity. The calmness, the serenity, the Nirvana comes not by stilling the mind but by explosion. Then the stillness comes but it is not a cultivated composure. Express what you are, totally. Of course that means madness, because we are mad. So, if you express it, the madness will come out. Even you yourself will feel strange about it, unknown to yourself. It is your own expression, but hitherto unknown to yourself. It was suppressed in the unconscious, and suppressed it is there from centuries and pre-births. This anarchic being is within us, unknown to ourselves. It must go out.

We have hypnotised ourselves to believe that we are normal and sane human beings. This is the hypnosis. The whole world is a great mad-house. We have hypnotised ourselves that we are sane, normal. But, the insanity that is curbed in the background always tries to come up, to come out

For a Sadhaka (seeker), it has been an essential part of many old traditions to know one's self through chemical drugs. Various intoxicants are known to have been used to know the inner being, to know that which is within. And, it is total nonsense even to try to discipline the mind For you have not known the innermost core and are cultivating discipline from outside. the outcome is bound to be schizophrenic. There will be two beings living simultaneously in you and there will be indecision, a continuous conflict within. And, remember. conflict dissipated energy. The first step towards harmony and unity of the being is not the discipline but to know that which is within. And the 'within' so suppressed has been for centuries, that it has become a part of yourself. We are just a part of the system. The inhibited, the suppressed, the collective mind--the unknown factor--is the basis of the insanity, tensions, conflicts, the lack of harmony. There is an unconscious lurking fear that if we do this, something will happen And that is bound to happen. That fear creates doubt and the doubt is again an instrument in suppressing the fear. Just try as an experiment for fifteen days, not more than an hour a day. Intense, deep and fast breathing for ten minuteS to start with. And things will begin to more.

YOGACHARYA MAHENDRA: DO YOU THINK IT IS NECESSARY TO HAVE ANY PARTICULAR RHYTHM OR VIBRATION WHILE BREATHING? WILL IT HARM MEDICALLY THOSE PERSONS WHO ARE DELICATE AND HAVING HEART TROUBLE ETC?

Osho: No, no, there is no question of vibration and rhythm. And it never harms. If you try any rhythmic method then the explosion will not take place. Because then again you are disciplining. So, let it be anarchic. The only emphasis is on depth, intensity and speed. The total being must be involved in it with total commitment. When you are totally involved, the whole body and the whole mind begins to vibrate and the body electricity begins to move. And when you feel it in your body, something which you never felt, then the technique has gripped you.

We never experience electricity in our body. That too is a suppressed part of our personality. We are not as much in our body as Nature has prescribed, because there are so many things interconnected. We have suppressed the body wisdom also. If someone becomes completely vibrated, the electricity begins to move. Then he goes out of the grip of Society--in that very moment. He vibrates so much so powerfully that later you cannot make him conform to rule. He has become something in his own capacity. When energy awakes in its own right you never feel any more that you are exuberant and that have you feel as unlimited power that moment people have declared themselves as God, Aham Brahmasmi--I am Brahman. The first feeling of Aham Brahmasmi I am God--is the feeling of the movement of the electricity that is sleeping in our body. The deep. fast, intense and involved breathing creates that feeling. Then every experience through the body becomes true to us. Everything that we term as real is so because we feel it through our body. Reality to us means something felt through our body. I say you are real because I see you, I can touch you. Reality for us is reality through the medium of body only.

Any technique that creates some new dimension of experience in our body, becomes real to us. No doubt arises then. Then only we can proceed further. That is why I emphasise on the first step.

Now, the second step. The first step will continue. the breathing will continue. Meanwhile, there will be many reactions on the body. It may take many forms. But those all will be happenings and will not affect your discipline.

Y. M.: HOW SHOULD WE DO IT'? IN WHICH BODY POSTURE'?

Osho: You can sit in any way, but it is better if you are standing. And still better if the eyes are closed. You should do this on an empty stomach, before taking any meals. Then, the second step: completely relax the body Relax to give it freedom. Go on breathing. Let the body move; vibrate, dance, weep, laugh; let whatsoever happens happen. Do you suppress anything. The body will take its own course. And, many things will begin to happen. And in the third step, while the first two continue ask vigorously; 'who am I?' 'who am I?'
By and by it becomes vigorous. more and more vigorous!!

During the first step the total attention must be on breathing. The second step will emerge as an outcome. When you breathe deeply and vigorously. the body begins to move. There is no question of relaxing in the first step. Now you relax in the second one. Then after ten minute add the third The body will begin to move, dance etc. Then ask 'Who am I?' This is the moment to ask. Because then you will see through clearly that the body is something apart. You see it moving, taking various shapes, weeping, laughing, crying. You see it clearly that you cannot identify that it is you who is doing it. You merely see yourself jumping, dancing. Something is happening mechanically! You see it as a separate entity. Only when the body becomes an automation. then the consciousness separates itself.

Y. M.: CAN YOU TELL US WHY, IN THIS SO-CALLED NORMAL WORLDLY STAGE WE CANNOT FEEL THE SAME EXPERIENCE OF NONIDENTIFICATION?

Osho: You cannot feel it because every moment you are identified with it. There is no gap between you and your body. What you are doing, your body is doing and vice versa. You and the doings of your body are identified as one and the same. But when the body takes its own course it becomes an automata. The things begin to happen which you never planned, which you never thought of! 'Am I doing this? Am I feeling this? And you know that you are not doing it. You did not will it but the dance is going on and vigorously too. Then there is a gap between the doer and the done.

So now, the body has become an automata. The consciousness cannot identify itself with an automata.

That is an impossibility, whereas if the machine works according to your will there is an identification. If I tell this mike to move and if it begins to move, then there is every possibility that I may identify myself with it, because now it has become a part and parcel of me. The mover and the moved have become one through the movement. But when the body moves without your will and conscious exertion then the body becomes a separate machine. Only then you are different.

This comes as a feeling so absolutely distinct that there remains no confusion. That is why I emphasise the body movements. Let them happen. Let go, whatsoever happens Then you see that your body becomes like that of a mad man or like an animal or like a machine. You cannot identify with it, you remain aloof

As an outcome of the second step, you begin to witness all that is happening. The body is moving, the hand is moving, it is taking so many shapes, Mudra.... unknown, unchartered, unplanned. You begin to see what is happening. Now, you are the doer, but just a seer. There is no question of your doing anything. You begin to *see*. Now you have come to know the negative point that you are not the body.

Then the question comes, 'Who I am?' That too ii an outcome. If you do not add the third step and go on doing the second, there is every possibility that the third will come out of it, and the inner being itself will come to ask: 'Why am l?' Now, if you are not the body, then *who* are you? Then you start asking yourself 'WHO AM I?' Like the previous two stages this too must exhaust yourself completely.

Y. M.: EXCUSE ME, WHEN WE ARE DOING THE FIRST, SECOND AND THIRD, HOW CAN WE DO IT WITHOUT THE SLIGHTEST IDENTIFICATION? HOW CAN WE MAKE ANY MOVEMENT WITHOUT IT?

Osho: The identification is there in the beginning, but as you move on the identification vanishes. You see that the body has no more importance. Such a clear situation is created after the first two steps that there cannot be any confusion. The result is so dynamic, so energising--just a moving energy--that there is no room for any confusion. Confusion is a part of energy when it is dormant. When the energy comes to its full path the person becomes like a dynamo. That is why 1 am adding the vital question in the third stage.

When you ask WHO AM I? in a vigorously moving stage of the body and mind, the whole body responds. The whole mind, every fibre of your being, everything in you begins to vibrate, tremble and the question itself becomes so paramount that there is no need of any answer. You yourself become the question. For the time being you become the Quest.

It is a delicate process. That is why the first two steps are very necessary Ramana Maharshi was guiding people to ask 'WHO AM I'? in the first step. Then it can never be vigorous. You ask as you ask anything else. The question is simple. When you start asking. WHO AM I?' in the first step, a very little part of the mind queries, whereas the remaining mind, the greater part, just remains and awaits the answer. Then there is every possibility that the answers that one has known that I am the soul. that I am the Brahman etc. will be supplied by the remaining part. This is a natural possibility.

In the third step the question becomes the whole. There is a fourth step also. In the third step you ask the question quietly and with total intensity. You must go very deep, till you become totally mad. Every type of sanity is based on answers. You are a sane person when you know the answer.

The concept of sanity is based on answers, ready- made answers. If there is only questioning and no answer, you become mad. So go deep and deeper. You must come to the peak, for the depth is due to the peak only. You go into the depth when you fall from the peak. The more you become mad and fall from that point, the more sanity is there to it.

To my mind the real sanity is that which comes after the transcendence of madness. Then there is neither the question nor the answer. The mind becomes calm and quiet. Then the fourth stage is reached. It comes only when you have come to the peak, to the height of tension. Then comes Relaxation.

Having gone through the previous three stages each for ten minutes, for the next ten minutes or more just relax, and remain just as you are, without doing anything, because you are tired completely--The policy of 'LET GO' is achieved as an automatic process. The fourth step is the moment of doing nothing. That I call *dhyana*, meditation. The first three stages are steps only, the fourth is the door. Then you are there without breathing or movement. *Just silence!* This fourth step comes of its own accord and in these moments comes Grace. You have become a Vacuum, an Emptiness and something fills you which is spiritual. It pours in when *you are not*. You cannot be there because you are doing nothing.

The ego vanishes with the Doer. The Does is the Ego. You can be in the first three steps, because you

are doing something, then breathing or questioning. But now you cannot be.

Our whole conception of the Ego is just an accumulation of memories of past actions. So the more a person has done the more ego-centric he is. If he has done any social service or any religious ritual, then too he is ego-centric. Any type of doing, accumulated in the long run, becomes a part of the Ego, which is just an accumulation of effects. It is not an entity, but only the memory of doing.

So, in those moments when there is no doing, you .are not. Then something happens. You are conscious even when you are not doing anything. You are totally conscious, silent, just dead, but conscious. Exhausted but conscious...

Y. M.: CAN WE UNDERSTAND CLEARLY THAT IN THE FOURTH STAGE THERE IS ONLY CONSCIOUSNESS WHICH HAS NO MEMORY LEFT AT THAT TIME? WHAT TYPE OF STAGE WILL IT BE?

Osho: You can feel it as a gap. The memory only records the gap. Your memory did continue till a particular moment, then there was a gap. Then it began again and this gap you feel afterwards. The gap, the interval, becomes your memory. Our memory records events and this interval, void, is a great event. It is the phenomenon.

YOGACHARYA KRIYANANDA: WHAT RECORDS IT?

Osho: Your memory, your mechanism.

YOGACHARYA K.: IT MEANS MEMORY IS WORKING IN THE INTERVAL ALSO.

Osho: Your mechanism is always ready to record everything. This recorder here is working. It will record when we speak, and when we are not speaking. the silence also is recorded because mechanism is always there. It records everything and it is more keen, sensitive, more intense. This machine can err when we are silent. The memorable event is a burden, a tension. The gap is a calm, blissful interval and it is *dhyana*. Experience which is with psychic. Really speaking there can be no spiritual experience. There can only be the interval. The person who experiences was not there. So you cannot use the terminology of experience. You experience a moment which is of no-experience a total gap.

Every type of indication is bound to be negative because language is inadequate, it is just a choice between mistakes. So, every type of religion and language is equally erroneous, because the gap cannot be expressed. But... it can be felt, and feeling has no language and words.

Y. M.: SO. ACTUALLY AT THE END OF THE THIRD STAGE AND THE CULMINATION OF THE FOURTH STAGE, THERE IS DISSOLUTION OF THE EGO... OR WHAT IS THE PARTICULAR STAGE?

Osho: The ego evaporates

Y. M.: WHAT IS THE PROCESS BY WHICH THE EGO COMES BACK TO THE ORIGINAL STATE?

Osho: It comes back because the whole mechanism and the part is there. It was as if you had gone out of your house and you come back. But, now yoU cannot be the same person, back in the same house, for you have known something beyond that.

The more it becomes easy to go out and come in. out and in, the more a new stage comes in which neither you are out nor you are in. You transcend both. That is the culmination, that is *samadhi*.

Some religions as Zen have mistakenly understood this, as Satori; this glimpse, as the ultimate

experience or Samadhi. It is not Samadhi, for coming back is still a possibility. The Ego did not die, it only jumped You jumped out and you have come back--just like jumping on the ground. You jump above the ground, the gravitation is there, the Earth is there, so you come back. For a moment you were out of its grip, but now you are back.

You go out, return, and you think; 'I have achieved it,' because it is so blissful. But you have not known something that is beyond bliss. Each experience then becomes a groove. The gap. too, becomes a part of it.

There are religions which have stopped here. Hence they say there is a soul, an individual soul. They cannot conceive Brahman because Brahman comes ultimately in the fifth stage. When you repeatedly come and go, and transcend it, you begin to witness these outgoings and incomings, the meditative and non-meditative state of mind.

When you start observing it then there descends a Silent Awareness. When we become silently aware of it then comes the ultimate explosion. You go beyond 'Out and In'. That means you yourself go in the explosion.

Now, there is no recording because the mechanism has dissolved. This is the point of Nirvana Brahma-Upalabdhi, Moksha or whatever you call it. This has never been and cannot be recorded.

Y. K.: AFTER THIS, DOES ONE LIVE IN THE BODY?

Osho: Certainly, because the working of the body is another process. It is there of its own and has a process of its own. One can live on or one can go out of it. To us it seems that one lives in the house but for the resident, now there is no house.

Y. K.: BUT THERE IS THE BODY'?

Osho: There is the body. But not as we feel it. The whole universe becomes the body.

Y. K.: BUT THERE IS STILL AN INDIVIDUAL BODY?

Osho: No, no. This is all for us. This fifth stage, whenever we talk about it becomes a puzzle. So. it can never be explained.

Y. M.: SO, IN THE FIFTH STAGE THERE IS THE EXPLOSION OF INDIVIDUAL AWARENESS, OR WHAT YOU CALL IT?

Osho: Explosion of everything, and of the *total*, that you were--your memory, intellect, ego. personality, your being and your soul. Everything that you were is not so now. You just go beyond. There is no You. You become everything. That is the point. of Brahman, Cosmic Consciousness.

The method and guidance can lead you upto Satori only, upto the fourth stage. The fifth is beyond any method only. That Silent Awareness is always beyond guidance. Either it happens or it does not happen.

Y. M.: IN THIS EXPLOSION, IS ONE AWARE OF IT?

Osho: No, no. There is no question of awareness or non-awareness.

Buddha was asked many times repeatedly the same question everyday:--'What happens of the Enlightened Person? Where does he go? Whether he exists or not?' And he said. "It is irrelevant. Do not ask". He categorised eleven questions which must not be asked. And this question was one of them. Not that Buddha did not know, but because any type of statement was hound to create new puzzles.

Y. M.: WHAT IS THE MISSION OF LIFE?

Osho: No, no. No mission.

Y. M.: NOT FOR AN INDIVIDUAL. IN GENERAL, WHEN WE ARE LIVING IN THIS WORLD AND HAVE TO DO SO MANY THINGS WE HAVE TO UNDERGO MANY CHANGES SOMETIMES WE ARE DOING YOGA, SOMETIMES THIS TYPE OF DISCIPLINE, SOMETIMES THAT TYPE OF METHOD. WHAT IS THE PURPOSE? CAN ANYONE SOLVE THIS MYSTERY? ULTIMATELY, WHY ARE WE DOING ALL THESE THINGS?

Osho: Well, when you say it is a mystery, then it cannot be solved and if it can be solved then it will not be a mystery. It is a mystery. And there is no mission because in a mystery there can be no mission. There can be no purpose in a mystery. There can just be a playfulness, *leela*. So, this whole existence is just a 'playfulness' of the energy that which is of the existential energy. It is just a play of it--this whole creation. And play means something which is purposeless, every act is the achievement.

So, life has no mission because living itself is the achievement. You live in many ways--that too is the outflow of energy--this purposeless Cosmic Play. It is purposeless, that is why it is a mystery. But the West could never conceive it as purposeless, that is why the West could never achieve a religious mind. It seems nonsense. It is nonsense, But the East could conceive and see sense in nonsense, could see no purpose having its own purpose, having its own intrinsic value. 'Life Is'. that is all. Existence is. It is enough. Why ask for more? How can there be anything more than Existence? And when you come to the fourth stage, this feeling begins to dawn upon you in Satori. Life becomes a play that is why Zen monks are gay and not serious.

A serious person means a person who has not felt the miraculous, the mysterious. So a serious person can never be religious. At the fourth stage, at the Satori stage of mind, you become playful. So, a Zen monk can laugh at the Buddha. So beautiful! So beautiful!! It has never been achieved anywhere else.

Y. M.: BUT PEOPLE ARE AFRAID TO COME TO THIS STATE BECAUSE THEY KNOW IT WILL DISTURB THE PATTERN OF SOCIETY.

Osho: It disturbs, because the Society is created by 'seriousness--diseased' people and everything has been demarcated. But Life manages itself, man has never managed it. Those who have tried to manage it, have done nothing but killed it. Life is so forceful that it manages itself. Do not manage it. Who are you to manage it? It is Life that is managing itself howsoever you may try.

M.Y.B.: SHOULD THIS EXPERIMENT GO TO THE PEAK?

Osho: Yes. It must go to the peak. You must go mad completely, only then the sanity will come.

LSD

LSD or any other chemical drug, is nothing but a help to make the mind more projective. All the hindrances, all the ordinary hindrances are withdrawn. The ordinary reason and conscious mind are withdrawn. You are completely in the hold of the unconscious. But the unconscious itself will not bring Samadhi through LSD. It can only be possible if the unconscious has been fed with conceptions, colours and vital experiences. Everything that has been put into it can be projected.

LSD can only be a help to project, whatsoever is in the seed form of your unconsciouS mind. If it is love, then love will be projected--if it is hatred, then hatred will be projected LSD is an expanding drug,

whatsoever is in the seed form will be expanded into a tree.

At night you dream because the conscious barriers are withdrawn. So whatever in your mind is suppressed. desired, longed for, begins to take shape and form and begins to be imagined. But when you are in a dream, you never know that it is a dream. It is so life-like, it is so real. LSD is a chemical way of dreaming.

So you can see things which you have never seen. know things that you have not known, realise things that you have never realised. But all these realisations are only apparent realisations. They are not real. They are beautiful, they have their own charm just like nice dreams. But LSD can project a nightmare also. It depends on you, not on LSD. If your mind is hallucinated and is suffering from some untoward images, these will be projected. So there are persons. Meditation will be a tame thing in comparison because it is real. It is not a dreamland. The progress is step by step. It is not so sudden.

So in LSD the thing is sudden. It is so sudden that it overwhelms you. It shatters your total memory. All the tensions are non-existential for the moment. You are relaxed and the cosmic harmony is felt. The barriers are not there. You don't exist as an I; and the world and you have become one. This is so sudden and blissful that you will have a cherished memory of it afterwards.

You must reach the door of Samadhi completely empty handed, naked, vacant, only then the authentic thing happens. Otherwise, you are meditating with the projections. You have been projecting in meditation, and you have been projecting in your LSD experiences. Both are projections.

In LSD you go nowhere, you are just where you were. Something happens to you because of chemical changes; because your ordinary mind is not functioning. It has been defunctioned. The ordinary reasoning, the ordinary checks are numbed. They are put off and the unconscious is put on. This has been done through a chemical agent. You are not the controller but the chemical agent is the controller. You are under its influence. You are not a free agent--now LSD is free in you and LSD will work something in you. It is not that you are working but you are being worked upon and something will happen to you--not that you have happened to something--you have jumped, you have encountered, you have gone! You are not where You were. You have changed. This change is a conscious change. with full awareness; and the change is your effort. Because you have done it, you have travelled, you have gone to some peak, you can be on the Everest.

Another difference: when you have taken LSD, your conscious mind has gone to sleep and your unconscious mind begins to work over you. But in meditation, your unconscious is not asleep rather, your conscious is expanding and making your unconscious also conscious. The light of the conscious is going into the unconscious, and a time comes when your whole mind is one.

Letters

Letters written from 1964 to 1965 and 1970/71
Miscellaneous
2 Chapters
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Letters

Chapter #1
Chapter title: Letters to Ma Yoga Sohan

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THESE FIVE LETTERS, SELECTED FROM MORE THAN 100 WRITTEN BY OSHO TO MA YOGA SOHAN FROM 1964 TO 1965, HAVE BEEN PRINTED IN THE HINDI PUBLICATION, PATH KE PRADEEP. AN ADDITIONAL TWENTY LETTERS HAVE ALSO BEEN TRANSLATED FOR THE BOOK, A CUP OF TEA.
(OTI 16 JULY 1990)

Beloved Sohan,

Choosing between truth and oneself, the one who chooses truth finds truth and his own being. And the one who chooses himself loses both.

Man has to lose himself before he becomes the truth. No one moves into truth without I paying this price. One's very existing is the barrier. One's very self veils the truth. The only obstruction is this vision. . . this seeing the world from the confined vision of "ego." Except this "ego vision," nothing separates man from the truth. Becoming the "I" is man's downfall. He falls down only in the gravitation of the "I", and only in losing the "I" does he rise above, into this blessed existence. To be the "I" is to be lower. To become the "no-I" is to rise above.

But what appears like losing I is in reality not losing -- it is gaining. The identity which you will lose is not your identity -- it is only a dream, and the identity you find when you lose it is the truth.

When it completely loses itself within the earth, the seed sprouts and becomes a tree.

Beloved Sohan,

One finds life only from knowing that which is inside one's being. One who doesn't know this is surrounded every moment by death and the fear of death.

A sadhu was asked by his friends, "If wicked people attack you, what will you do?" He said, "I will go sit inside my own strong fort." This conversation reached the ears of the enemies. Then one day the enemies surrounded him while he was alone and said, "O sadhu! Please tell us, where is your strong fort?" The sadhu began laughing and then, placing a hand on his heart, said, "This is my fort. No attack can ever be made on it. The body can be destroyed, but that which is inside cannot be. This is my very fort. My only security is to know my way there. "

The person who doesn't know this strong fort his entire life is insecure. His life is surrounded by enemies every moment. Such a person has not yet found a shelter for peace and security. And those who search outside for that shelter, search in vain, because it is inside.

Only by being established in your being does the real acquaintance with life happen, because the periphery which is outside this center is created by death.

Beloved Sohan,

Man is born in slavery. We are born as slaves unto ourselves. We come into the world with chains of desire. Very subtle chains bind us.

Slavery comes with birth. It is given by nature. We don't have to earn it. Man finds himself enslaved. But freedom has to be earned. Only those who strive and struggle for it attain it. One has to pay the price for freedom. Whatever is valuable in life cannot be gotten free of cost. To acquire slavery from nature is not a misfortune. The misfortune is not to earn freedom. To be born a slave is not bad, but to die only as a slave is certainly bad. Nothing brings significance and fulfillment in life unless you achieve your inner freedom. Those who are imprisoned by desires, those who have not known the free sky of awakening, they have life, but they remain deprived of knowing life. There is no difference between the lives of birds imprisoned in cages and souls Lying imprisoned in desires. One enters into the world of real life only when intelligence is

free of desire.

If you want to know the divine, master yourself. Winning the divine kingdom is not for those who are defeated by themselves.

Beloved Sohan,

If one's eyes are open, then this whole life is a school. And one who is hungry to learn, learns from every person and from every situation. And remember, one who does not learn in this way, learns nothing in life. Emerson has said, "Each person I meet is better than me at one thing or another. I can learn something from him."

I remember a story. It happened in Mecca. A barber was giving someone a haircut. Just then the Sufi fakir, Junnaid, came in and said, "Can you cut my hair in the name of Allah?" Just hearing Allah's name, the barber said to his regular customer, "Friend, please just wait a little, I cannot cut your hair right now. I have to attend to that fakir for allah. Allah's work comes first." After this he cut Junnaid's hair with great love and devotion, then respectfully bade him farewell.

A few days later when someone had given Junnaid money, he went to give some to the barber. But the barber wouldn't take any money, saying, "Have you no shame? You had said to cut your hair in the name of Allah, not for money!"

And his whole life Junnaid used to say to his disciples, "It was from a barber that I learned unselfish love and devotion."

Even in the lowest, vast messages are hidden. One who knows how to uncover them, becomes wise. Move with awareness in life and every experience brings intelligence. One who remains unconscious, returns even the light that comes to his door.

Beloved Sohan,

If you want to attain the divine, Learn to die. Have you not seen that when the seed dies, it becomes a tree?

Someone went to visit a Baul mystic. He was absorbed in singing his song. Neither his eyes seemed to be seeing this world, nor did it feel as if his soul was present. He was somewhere else -- in some other world, in some other form. When his song stopped, and it seemed his consciousness was returning, the visitor asked, "How do you feel liberation can be attained?" The sweet-spoken mystic said. "Only by means of death. "

I said this to someone yesterday. He asked, "By death?" I said, "Yes, by death while living. Only one who dies to everything else, awakens and becomes alive to the divine."

There is no art greater than learning to die while living. I call that art: meditation. One who lives as if he is dead will certainly know whatever is essential in life.

Letters

Chapter #2
Chapter title: Letters to Ma Dharm Jyoti

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Beloved Dharm Jyoti,
Love. Don't ever repress the mind.
Repression is a disease.
And that which is repressed will never be completed.
It comes back again and again to attack you.
The mind is to be understood.
Finally, only understanding the mind becomes the solution.
Repression is merely postponement of diseases.
The path is neither in indulgence nor repression.
The path is in understanding.
Hence know your own mind in all its forms.
Live consciously.
Live wakefully.
Then what is meaningless disappears on its own.
And its energy is transformed into the meaningful.
Otherwise we create a vicious circle for ourselves.

A so-called saint was sitting alone before his dhuni,
his holy fire pit. Someone came by to test him, saying,
"Babaji, is there any fire in the dhuni?"
The saint said, "There is none."
He said, "Please stir it, perhaps there are coals."
Raising his eyebrows the saint said angrily,
"I told you there is no fire."
The man provoked him again, saying,
"Babaji, surely there must be a few sparks?"
Leaning forward on his fire tongs the saint said,
"What kind of idiot are you anyway?"
Then the man said, "Babaji, I see a few sparks."
The saint said, "What? Am I blind?"
The man said, "A few flames become visible now!"
Then the saint completely lost his senses --
his eyes filled with sparks and his voice with flames.
Picking up his fire tongs he started chasing after that man to beat him.
Fleeing for his life the man said,
"Babaji, look, now the fire has taken flame totally!"

Only a repressed fire can burst into flames.
And a repressed fire can burst into flames at any moment.
Repression is self-enmity and a self-deception.
In the middle, between indulgence and repression is the door to peace, to liberation, to strength, to truth, to samadhi.
Search for this door.

September 7, 1970

Beloved Dharm Jyoti
Love. Sa'adi has written:

We were on a long journey. The route was rarely traveled and filled with innumerable troubles.

A Sufi dervish had also joined us -- he hadn't a single coin with him, nor anything else for that matter. We were all on camels, but he traveled on foot.

Nevertheless, his joy knew no limits and he went on saying: "I am not a load on any camel -- nor is any camel a load on me. I am neither anyone's master, nor anyone's slave. I have no worries of the past, no worries of the future. The present is enough for me. My life is just moment to moment. Fully I breathe -- fully I live life."

But the most worried among us, a businessman, advised him to return. He explained the difficulties ahead. He related his experiences of journeys in the past.

And when the dervish didn't listen to him he said, "by your own choice you are going into the mouth of death with little food and the exhaustion of traveling on foot, you are certainly going to die."

But the fakir just went on Laughing -- he kept on singing his song and moving ahead.
Every day the journey became more difficult.
All our faces were filled with lines of worry and despair.
The businessman had gone almost completely insane.
But the fakir went on laughing and singing:
"Fully I breathe -- fully I live life."
And then each and every step of the journey became impossible.
The words of that experienced traveler began to seem right to us all.
The journey became a total nightmare.
But the fakir went on singing his songs.
The radiance of his face increased with each difficulty.
In his eyes, flowers of an unearthly joy seemed to blossom.
And one day the businessman died from these extreme hardships.

And the dervish standing near the dead body of the businessman said: "Beloved! I have not died from the hardships of foot travel -- and you have died riding comfortably on a camel? Fools burn lamps during the day, and at night they wonder why they have no light!"

February 21, 1971

Beloved Dharm Jyoti
Love. God is calling each and every moment.
But this mind of ours is busy with itself.
Unless our minds become unoccupied we will not be able to hear his voice.
Only the unoccupied mind is meditation.
As we become empty -- silent -- wordless, his music fills our being to the brim.
Be silent -- and know.

Many candidates were invited to interview for a position as wireless operator at a telegraph office.

They stood in a long line outside the office waiting for their names to be called.
But that waiting was not silent.

Conversations were going on, and either outside or inside, all were lost in their own thoughts.

Just then, a man standing at the very back left the line and went into the telegraph office.
Perhaps no one saw him go.

People saw him only later, when he came out carrying an appointment letter in hand saying, "I have been appointed to the position advertised in the papers.
So for you there is no need to stand in line here, you can go home."
A great hubbub arose when they heard this.
They shouted slogans like: "Favoritism," "Kill him."

People started complaining, "When this man had already been selected what was the need to call all of us here? "

But a big official from the telegraph office came out and said, "Your conclusion is wrong.
This person was appointed only because he successfully completed the test.

Through a loud speaker on top of the telegraph office we broadcasted in telegraph signals: 'Whoever understands this message, immediately come inside your appointment letter is ready.' But if you were occupied with your conversations and couldn't hear the tapping, what fault is that of ours?"

Ah! One day won't God say the same to each of us? So many are his calls -- but amidst all our noise, has not his call become like the tapping of that telegraph signal? Be silent -- and know.

October 17, 1970

Beloved Dharm Jyoti

Love. One night a king was dreaming. He dreamt that a king he had known was in heaven and a mystic he had known was in hell.

Naturally, the king was shocked. And in the dream itself he asked: "What is the meaning of this? Why have their places been switched?" An unknown voice responded: "The king is in heaven because he was always seeking out mystics and sitting in satsang with them. And the mystic is in hell because he didn't do anything his whole life except chase after kings."

February 2O, 1971

The Earthen Lamps

59 Letters written from 1967
Miscellaneous
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Collection of Lecture Talks and Stories from His Lectures. Also called "Pointing the Way"?

1.

I have heard a story. Thousands of years ago, a town with temples of gods got submerged in the sea. The bells of those drowned temples are still ringing. It is possible that the stroke of water makes them ring. Or, they keep ringing on account of the fish running here and there striking them. Be it as it may, the bells ring even today; and even today, their sweet music can be heard on the sea-shore.

I also wanted to hear that music. Therefore, I went in search of that sea. After several years of wandering, at last I did reach that sea-shore. But, behold what was there was the loud tumult of the sea. The strokes waves, after striking on the rocks, were resounding manifold in that lonely place. Neither was there any music nor were the ringing bells of the temples. I kept listening intently on the But there on the shore was nothing, the sound of breaking waves.

Even so I waited there. In fact, I had forgotten the way back. Now that unknown, uninhabited sea-shore itself was going to be my grave.

And then, even the thought of listening to the bells gradually disappeared. I settled down on the shore of that sea.

Then one night, suddenly I found the bells of submerged temples ringing; and their sweet music started filling my life with joy.

On hearing that music I got out of my sleep and since then I have not been able to sleep again. Now somebody is constantly awake within me. Sleep has vanished for ever.

And life has been filled with light; because where there is no sleep, there is no darkness.

And I am happy. Nay, I have myself become the happiness incarnate; because how could sadness exist where there was the music of God's temple?

Do you also want to go near that sea shore? Do you also want to hear the music of the submerged temples of God?

Let us then go. Let us move within ourselves. One's heart itself is that sea; and in its depth is the town of the submerged temples of God.

But only those who are, in all respects, calm and concentrated are able to hear the music of those temples.

How could this music be heard where there is the loud conflict of thought and desire? Even the desire to find it becomes an obstacle in finding.

2.

In one dark night, I was looking at the stars in the sky. The whole town was asleep. I was feeling very compassionate towards those sleeping men. After a day's hard work, poor chaps must have been dreaming about fulfillment of their unfulfilled desires. In dreams they live and in dreams they sleep. They see neither the sun nor the moon nor the stars. In fact, the eyes that see the dreams cannot see that which is there. It is absolutely essential that the dust of dreams should disappear before you can see the truth.

As the night was advancing towards darkness, stars in the sky were increasing. Slowly, the entire sky got glittered on account of them. And not only the sky, I myself got filled up with their silent beauty. Does not the sky of the soul get filled up with the stars on seeing the stars in the sky? In reality, man gets filled up with what he sees. He who sees the small, gets filled up with the small; he who sees the large, gets filled up with the large. Eyes are the entrance to the soul. Sitting against a tree, I was just lost in the sky, when from behind someone placed his cold and dead hand on my shoulder. The sounds of his feet were also heard by me. They were also not like the sounds of a living being, and his hand was so lifeless that even in the darkness it took me no time to understand the thoughts in his eyes. The contact of his body had brought even the winds of his mind up to me. The person was living and young. But his life had taken leave of him long ago; and the youth of life had perhaps never come his way.

We both sat down under the stars. I had taken his lifeless hands into my own so that they may become slightly warmer and the heat of my life may also flow into them. Possibly he was alone and love could bring him back to life.

Without doubt, it was not desirable to speak at that time and therefore I kept silent. Sometimes heart finds nearness in silence and the wounds, which words cannot fill up, are healed. Silence can cure them too. Words and sounds are a disturbance and an obstacle in comprehending the full music.

The night was silent and became quiet. That silent music caught us both. He was no longer unfamiliar to me. Even in him I was there. Then his stone-like inactivity came to an end, and his tears gave the news that he was melting. He was weeping and his entire body was trembling. The currents of what was weeping in his heart were touching the threads of his body. He kept on weeping, weeping, weeping; and then said: "I want to die. I am extremely poor and disappointed. I have absolutely nothing with me".

I remained silent for sometime more and then slowly told him a story. I said "Friend, I am reminded of a story, A young man told a beggar: 'God has taken away everything from me. I have no other course except death'."

Are you not the same young man?

That beggar told the young man: "I see a big hidden treasure with you. Will you sell it? If you sell it. you will gain everything and God will also be saved from bad name".

Are you or are you not the same young man, I do not know. But I am the same beggar and it appears as if the story is repeating itself.

The young man was surprised and may be you are also getting surprised. He said: "Treasure? I have not even a penny with me."

After this the beggar started laughing and said: "Come along. Let us go to the king. The king is very clever. He always keeps a deep eye on the hidden treasures. He will definitely purchase your treasure. Even

in the past I have taken many a seller of the hidden treasures to him."

That young man was not able to understand. For him the entire talk of the beggar was a puzzle. Even then he started with me towards the palace of the king. On the way, the beggar told him: "There are a few things which should be settled in advance so that there should be no quarrel before the king. That king is the one who will not leave a thing, whatever its cost, if he likes it. Therefore, it is also necessary to know whether you are ready or not to sell that thing?"

That young man said: "What treasure? What things?"

The beggar said: "For instance, your eyes? What will you charge for them? I can get you upto Rs.50,000/- for them from the king? Is that amount sufficient? Or, like your heart and mind? For them you can get even a lakh each."

That young man was surprised; and felt that the beggar was mad. He said: "Have you gone mad? Eyes? Heart? Mind? What is it all that you are talking about? I cannot sell them at any cost. And why I alone? Nobody can sell them".

The beggar started laughing and said: "Have I gone mad or you? When you have so many valuable things which you cannot sell even for lakhs, then why do you pretend to be poor? Use them. That treasure which is not used is empty even when it is full; and what is used is full even when it is empty. God gives treasures, immense treasures; but one has to search and dig them by oneself. There is no wealth bigger than life and one who does not see wealth even in that cannot find it any where else."

The night was past its middle. I got up and I told that young man: "Go and go to sleep; and tomorrow wake up a different man. Life is as we make it. That is man's own creation. We can make it dead or eternal as we like; and this depends on no one else except our own selves. Then, death will follow on its own. There is no need to invite it. Invite life. Call the great Light itself. That you can gain only through hard work, effort, resolve and constant application.

3.

One king was very famous. The good news of his charities had spread far and wide. His humility, renunciation, simple living and simplicity were praised by all people; and the result was that his pride knew no bounds. He was as far away from God as a man could be. How easy it is to rise in the eyes of man but how difficult it is to be near God! And one who is desirous of rising in the eyes of men, invariably falls down in the eyes of God; because he is just the opposite inside of what he appears on the outside. The physical eyes of man cannot enter that depth and therefore he falls to self-deception. But does not his inner sight also reach that depth? In the end, there is no value of the image he creates in the eyes of man. What is valuable is the image that unfolds before his own inner eyes. The same image of man, in greater nakedness, reflects itself in the mirror of God. In the end, what the man is before himself, he is also before God.

The fame of that king went on increasing; but his soul kept on drowning. The fame kept on spreading and the soul kept on shrinking. His branches were spreading but the roots were getting weak.

He had a friend. That friend was the Kubera of the day. Just as the rivers and rivulets meet in the sea, similarly several canals of wealth met in his treasure chest. He was entirely different from his king-friend. He would not part with a penny in the name of charity. He was very infamous.

The king and the rich man both became old. One was filled with pride, the other with remorse. Pride was giving pleasure and remorse was pricking the soul. As the death appeared nearer to the king, he was holding faster to his pride. He had something to hold. But the remorse of the rich man at last became a revolution in him. It could not be his support. It was necessary to give it up. But let us remember that remorse is also the reverse side of pride, and therefore that is also difficult to leave. Very often when it is turned up, it becomes pride. For the same reason the pleasure-seekers become saints and the greedy, the charitable and the cruel become pitiful. But basically there is no revolution in their souls.

That rich man went to a good teacher. There he told him: "I am perturbed. I am burning in fire. I want peace".

The good teacher asked: "Could you not find peace with so much of wealth, fame, power and ability? '

He said: "No. I have fully realised that there is no peace in wealth."

The good teacher then said: "Go and throw away your all to those from whom you have snatched it. Then you come to me. Come to me after you have become simple and poor."

The rich an did it. When he came back the good teacher asked

"How now?"

He said: "Now I have no support except yourself."

But that good teacher was very strange. We might say he was mad. He turned out that poor rich man out of his hut and closed his doors. The night was dark and the forest was lonely. In that forest there was no other shelter except that hut.

The rich man had thought that he had returned after doing something big. But what was this welcome, what was this reception he got.

The collection of wealth was found useless; but the renunciation of wealth also went waste.

That night he slept under a tree without support. He had now no support, no friend, no home. He had neither wealth nor power; neither collection nor renunciation and when he got up in the morning he found that he was submerged in peace which cannot be described in words. The mind without support finds the support of God without any difficulty.

He ran to fall on the feet of the good teacher. But he found that the good teacher himself fell down on his feet.

That good teacher embraced him and said: ' It is easier to give up wealth but difficult to give up renunciation. But he alone who can give up renunciation can really give up wealth. It is easier to renounce the world but difficult to give up teacher. But he who can give up the teacher also can find the great Teacher. Whether it is the support of wealth or of renunciation, of remorse or of pride of the world or of saintliness, in fact wherever there is support, there is obstruction in the way to God. As soon as the other supports fall off the supreme support is gained. Whether I look out for the support of wealth or of religion, as long as I search for support, I am only searching for protection for the pride. As soon as I give up that support, as soon as I become supportless and unprotected, the mind gets submerged in the basic existence of the self. This is peace, this is salvation, this is Nirvana. Do you want to find something else also?

That man, who was now neither the master of wealth nor poor, said: 'No. The very thought of possession was a mistake. I was lost only on account of that. Whatever is to be found has already been found. Only in the race of possession the ever-found was lost. Now I do not want peace nor even God. I am also not there, and what exists is peace itself, God and salvation.

4.

I was sitting among a circle of old men. They were all pensioners. and they were busy talking to each other in vain about this world and the other. Otherwise, they called it by the name of a talk on religion. In a way, it was true because what we call scriptures are also full of the same type of worthless gossip. Sometimes, I start feeling that perhaps the so-called scriptures were created by those old pensioners.

If religion is something, it is the life itself. What relation has it with useless theories? If religion is something it is the realization of the self. What relation has it with useless gossip?

But the scriptures are all full of words and the minds which are called religious keep on travelling in dreams in the skies. Scriptures and precepts do not allow a passage for the entry of religion in their minds. What is a religious mind?

My definition of a religious mind is that it should be free from all types of words, precepts and thoughts.

A religious mind is not an imaginary mind. On the contrary, there is no other realization which is more realistic and which stands on the solid base of truth.

I was listening to the discussion of old men with great pleasure, when a saint came there. They were discussing how salvation w as gained, by how much of effort in how many lives. The saint also jumped into this discussion. Without doubt he had a greater right and therefore his voice was the loudest. They were swearing by the scriptures and nobody was prepared to listen to or to accept the views of the other. One old man was of the opinion that after severe penance of hundreds of lives salvation is gained. Another thought that for salvation penance for hundreds of lives was not at all necessary; that can be gained by the grace of God. A third one said that because non-salvation is an illusion, the question of destroying it with penance does not arise. With one glimpse of knowledge it disappears like the snake that we imagine in a rope.

Then someone asked me: "What do you think?" What could I say? I was hiding myself in a corner lest somebody's eyes should catch me. I have no knowledge of scriptures. Fortunately, I have not made the mistake of going in that direction. Therefore, even when I was asked I kept quiet. But soon after, someone asked again: "Why do you not say something?" Even if I wanted to say something, what could I say? Where there were so many persons to speak I was the only one to listen. Even then I kept quiet. Perhaps my very silence started speaking and at last all of them were attracted to me. Perhaps they were all tired and wanted to rest.

When I was so caught, I had to say something. I told a story: "In a village there was a custom that whenever a young man was married, either he or his side had to spend at least Rs. 5000/- for the marriage. That village was very rich and no marriages were performed there for less. Even in the scriptures of that village this was written. Nobody had read those scriptures, but this was the saying of the priest of that village. And who could question the priest? He remembered by rote all the scriptures written in some *lingua franca* of the past, and scriptures have all along been axiomatic. What is there is the truth. What else could be the symbol of truth? To be in the scriptures is the sign of truth. But it so happened once that a young man performed his marriage with Rs. 500/- only, and his bride also came. Undoubtedly, that young man must have been a revolutionary; otherwise how could he do so? The villagers asked: "How many rupees you spent?" He said : "Five hundred". Then the village Panchayat was called and the Panchs told him, "It is all wrong. A marriage cannot be performed without spending Rs. 5000/-." The young man laughed and said: "Whether a marriage can be performed with Rs. 500/- or not is meaningless You keep on discussing. I have got my wife and I am happy".

After saying so, the young man went away to his house.

I also got up and told those old men "Friends, Good-bye. You carry on your discussions. I will make a move now".

5.

Man is all alone. He is in darkness. He is without support. He is unsafe and afraid. This alone is his worry. The way to get rid of it is religion. Religion is fundamentally the way of working in fearlessness.

But the religions, only in name, are most afraid of the fearlessness itself. Their support and life itself is the 'fear' in the hearts of men. Fear itself is their food and life. The fearlessness is the end of their life. The fear in men has been exploited a good deal, and in this exploitation religions have not been far behind; perhaps they have been foremost. With the support of fear the supernatural beings exist; with the support of fear does also the god of religions. The supernaturals, supported by fear, have merely threatened men but, even so, this has never been more than a game for their pleasure. But the fear supported God, has killed the man outright. His game has been very costly. Life has got entangled in the nets of fear, and how could pleasure be there where there was fear and fear alone? How could love be there? How could peace be there? How could truth be there? Pleasure is the offshoot of fearlessness. Fear is death. Fearlessness is eternal life.

That the supernaturals live on fear could be understood; but that God should also live on it is very unseemly.

And if God also subsists on fear, then there could be no way to get out of the clutches of the supernaturals.

I say: "God has no relation to fear. Most certainly, under the cover of God, some one else is exploiting this fear. Religion is not in the hands of the religious people. It is said, that whenever a discovery of truth is made the Satan is the first to take hold of it. The souls in which the religion is manifested, and those which deal in religion, are not only different but are basically opposed. Religion has all alone been in the hands of its enemies; and if this fact is not realised while there is time still, the future of man will not be good or worthy of a welcome.

Religion has to be saved not from the irreligious, but from the so-called religious people; and without doubt this job is more difficult and troublesome.

As long as religion is based on fear, it cannot be real religion. God's basis is love. God has no truce with fear. Man needs the god of love.

There is no other way to God except love. Fear is not only wrong, but it is also killing; because where there is fear there is hatred; where there is fear, there love is impossible.

Religion wanted to live on fear and therefore its temple gradually got shattered. Temples are for love. Temples of fear are impossible. Fear has no temples; it has only prisons. I ask: "Are the temples of religion, temples or prisons?"

If religion is fear, temples will be prisons. If religion is fear, God himself cannot be more than the chief officer of the Prisons.

What is religion? Fear of sin? of punishment? of hell? or of greed? -- of good deeds, of reward or heaven?

No. Religion is neither fear nor greed. Greed is only an extension of fear.

Religion is fearlessness. Religion is freedom from all fears.

There is an old incident. Two brothers lived in a town. They were the wealthiest in that town. Perhaps

the name of the town was the 'Town of Darkness'. The elder brother was very religious. Daily and regularly, he would go to the temple. He would give charities and do good deeds. He would listen to religious discourses and discussions. He would sit in the company of good people and the saints. Because of him there was a gathering of the saints daily in that house. On account of his attention to God and the saints he had become entitled to heavens in the other world. This was that the good men and the saints explained to him, and this was written in the scriptures also because those scriptures were also made by the group of those good men and saints. On the one hand, he exploited wealth and on the other he would give charities and do good things. Heaven cannot be attained without charities. There is no wealth without exploitation. There is wealth from the opposite of religion and there is religion from wealth. He exploited others, the good men and the saints exploited him; and the exploiters have always been good friends. But he always pitied his younger brother. He was no good at collecting money and consequently was getting unable to collect religion either. His behaviour, full of love and truth, was coming in the way of his reaching God. Then, he was neither going to the temple nor did he know the A, B, C, of the scriptures. His condition was definitely pitiable and his account in the other world was blank. He used to avoid the good men and the saints also, as people would avoid infectious diseases. If the saints entered the house from one gate, he would go out from the other. His religious brother used to request many saints to change the heart of his irreligious brother. But there could be a change only if he would stay near the saints. He would not stay. But one day a full-fledged and a real saint came there. No one knows how many irreligious people he had converted into the religious. He was an adept in the theories of peace, persuasion, threat and division. It was his profession to convert people to religion. It is on such saints that the foundations of religion rest. Otherwise, religion would have disappeared long ago. When the elder brother repeated his request to him also, he said: "Do not worry. That fool will now be in trouble. I will now see that he remembers God. What I say, I always fulfil". Saying so, he took up his stick and accompanied the elder brother. He was a wrestler in the past. Thereafter, finding saintliness as a better profession than wrestling, he became a saint. He caught hold of the younger brother immediately on arrival. Not only did he catch him, but he felled him down on the ground and sat down on his chest. That young man was not able to understand anything. He was speechless out of surprise. Even so he said: "Sir, what is this?" The saint said: "Change of heart". That young man laughed and said; 'Please leave this aside. Is this a way to change the heart?" Please take care. You may not get hurt in the body; The saint said: "we do not believe in the body; we believe in God. Say 'Ram' and then alone I will leave you. Otherwise, you will find no one worse than I". The saint was very generous and, therefore, in the interest of the young man he descended to the level of thrashing him. That young man said: "What relation is there between fear and God? and does God have a name? I will not say 'Ram' like this whether I live or not" and then he pushed down the saint. After his fall, the saint said: "Wonderful, Wonderful!! You have said what you had to say!!! Even in saying that I will not say 'Ram', you have uttered his name. His brother was very angry with him because the saint was toppled; but he was very much pleased with the saint. He had made his atheist brother utter the name of God. The glory of the name of 'Ram' is so great that uttering his name once even by mistake will take a person beyond the sea of this life. That day he gave a feast to the whole town. After all, his younger brother had turned religious!

6.

Believers in one god have broken the idols of the other god. In truth, it is nothing new. It has been happening all along. Only men are not rivals of one another, even their Gods are. In fact, the gods that man creates cannot be very much different from what they themselves are. One temple stands against another because one man is opposed to another. One scripture is the enemy of another because one man is the enemy of the other. As the man is, so is his religion. Where the man is, there is his God also. Therefore, religions, instead of fostering friendship, have become the fools of rivalries,; and instead of filling this world with love, they have filled it with the poison of enmity and discord.

I had just returned after hearing the news of the breaking of idols when some of those whose idols had been broken came to me. They were full of very genuine anger. although no anger is good, even then they said their anger was genuine and unless they broke the temples of their opponents they would not rest. It was a question of saving their religion. When I started laughing, they were surprised. Surely, this was not the time to laugh. They were very serious and in their view what else could be more serious than a threat to religion!

I asked those friends: "Do you understand the language of the Satan?" One of them asked: "What language is that?"

They understood the language of the scriptures but not that of the Satan. Although without understanding the language of the Satan the scriptures themselves become the scriptures of Satan.
I told them a story:

A boat was going to a distant land. Among other travellers there sat a poor beggar also. Some mischievous persons were teasing that beggar in all ways. When he was sitting in the night-prayer, they thought that at that time he would not be able to do anything and they started beating his head with shoes. He was in prayer and the tears of love were coming out of his eyes. Then there came a voice from the sky: "My dear, If you say I will upturn the boat". Those persons became nervous. Other travellers were also upset. The recreation was getting costly. They all fell down at the feet of the beggar and started apologizing to him. When the beggar's prayers came to an end he got up and spoke to those men: "Do not be worried". Then he lifted up his face to the sky and said: "My dear God, in what language of the Satan are you talking? If you want to play the game of turning up, turn the intellect of these people. What use will it be to turn over the boat?" There was a voice from the sky once again: "I am very much pleased. You have rightly recognized the fact. The earlier voice was not mine. He who can recognize the voice of Satan can alone recognize my voice also."

7.

"What is the most essential factor in search of truth?

I said: "Courage -- courage to know the reality in the self. To know oneself as one is, is most essential. That is very difficult. But without that there is no understanding of the truth. What else is the greater penance than knowing oneself without cover and in nakedness? But that is the price one has to pay for attainment of truth. From that only commences the desire of man for truth. Being true to the self itself is the manifestation of the intense thirst for truth. How can he, who binds himself to the shore of falsehood, row his boat across the sea of truth? The shore of falsehood will have to be given up. That shore itself is an obstacle to travel to the truth. That shore itself is the bondage. True, there is safety on that shore and the very desire for safety is the fort of falsehood. In our travel to the truth there should be no love for safety. On the other hand, there should be the unbeatable courage to discover the unknown. He who does not possess the courage to be unsafe, cannot discover the unknown. Without accepting the challenge of being unsafe, no one can either throw off the artificial covers nor can he be free from those convictions which he has put on for safety. Is it not for the sake of safety that we appear what we are not? Are not all these deceptions merely our plans for safety? What are all these civilizations and cultures of ours?The proud looks like the humble; the greedy looks like the renouncer; the exploiter indulges in gifts; a killer has taken up the cover of non-violence; and the minds filled with hatred talk the language of love. This self-deception is very easy. When has acting in dramas been difficult? Then, in the market of culture, the good looking toys have always been sold at cheap rates; but may it be remembered that a bargain which is cheap on the surface proves very costly in the long run, because he who hides himself among the toys gets away and away from the truth. Between truth and himself an unbridgeable gulf is created, because his soul is always afraid of loosing its cover. Then he goes on hiding himself: covers over covers and masks on masks. Falsehood does not come alone, its armies come with it for its protection. Such a net of falsehood and fear spreads out that it becomes impossible to lift our eyes above it. And how can a person, who suffers from the fear of losing his own artificial masks, muster strength to uncover the vessel containing the truth? That power is gained only by the courage to uncover himself. A fearful mind is the enemy of the vision of truth. Who is the friend in that direction? Fearlessness is the friend; and fearlessness of mind is gained only by him who himself can laY bare the truth about himself and becomes free from fear. Fear keeps on increasing by covering the self and the soul becomes powerless. But if you uncover yourself and see, then fear gets drowned in the light of that knowledge and you discover new and several sources of power. It is this that I call courage; the power to uncover the self and to know it is courage. That is unavoidable for the attainment of truth. That is the first step towards Brahma. There is a very interesting story: --

A young man reached the hermitage of Rishi Haridrumat Gautam. He wanted to know the truth. He had a desire to know the Brahma. He placed his head on the feet of the Rishi and said, "Oh; Teacher, I have come in search of truth. Be kind to me and teach me the knowledge of Brahma. I am blind and I want light."
The name of that young man was Satyakama.

The Rishi asked him: "Son, what is your Gotra? Who is your father? What is his name?"

That young man had no knowledge of his father. Nor did he know his gotra. He went to his mother,

asked her and returned. And what his mother told him he repeated to the Rishi. He said: "Oh! god! I do not know my Gotra. Nor do I know my father. My mother also does not know my father. I asked her, and then she said that in her youth she was playing with many respectable persons and used to please them. She does not know from whom I was born. The name of my mother is Jabali. Therefore I am Satyakama Jabal. This is what she has asked me to tell you also'!.

Haridrumat was very much moved by the simple true story. He embraced that young man and said: "My dear, you are definitely a Brahmin. So much faith in truth is the very symptom of a Brahmin. You will definitely be able to find the Brahma because to him who has the courage to be true to himself, truth itself will come searching at his doors".

8.

I call the wheel of life, going round on the axle of ambition, as hell. It is the fever of ambition that poisons life. Among the biggest of diseases and mental troubles that man is aware of, there is no disease bigger than ambition; because the mind which is disturbed with the winds of ambition is not destined to have place, music and bliss. He is not in himself; and peace, music and bliss are the results of being in himself. One who is not within the self is diseased. Being within the self alone is healthy.

A young lady asked what is the root of this ambition?

I said; "inferiority complex. A feeling of poverty".

Truly, inferiority complex and ambition appear to be opposed to each other. But are they really contradictory? No. They are not contradictory. But they are the two ends of the same feeling. What is inferiority complex on the one end is ambition on the other. Inferiority itself becomes ambition in its attempt to become free from the self. That is a well-dressed inferiority. But even after putting on the most valuable clothes it is neither eliminated nor destroyed. It may be that it goes out of sight of others. But the self constantly keeps seeing it. While covered in clothes a person does not remain naked for others, but for himself his nakedness continues as before. This is the reason that those whose ambitious successes dazzle the eyes of others, will remain worried within themselves and keep planning for bigger successes. Their inner inferiority complex does not get destroyed by success. Every new success comes to them as a new challenge for further successes. In this way, those successes which they had taken for solutions prove only the harbingers of newer problems; and whenever a life-problem is caught in a wrong way this is the result. The solutions of problems come as bigger problems in themselves.

It is important to remember that covering up a disease is no escape from it. This way diseases do not go: they only get nourished. The mind, troubled with the inferiority complex, gets filled up with ambition in its attempt to cover and forget it. It is also easy to forget oneself in the feeling of ambition. Then whether this ambition is worldly or for salvation makes no difference. Ambition is intoxicating. Its intoxication brings deep self-forgetfulness. But once a person becomes used to intoxication or to a dose of intoxication, he does not get intoxicated. Therefore, mind needs stronger and stronger doses of intoxicants and it needs new ones too. Therefore ambitions keep on increasing, there is no end to them. They have a beginning, but no end. But when a person gets bored with worldly ambitions, or when his death comes near, then the so-called religious ambitions start. They are also illusory. Their intoxication is deeper; because their attainment is not apparent; he fear of their getting broken is also less.

As long as a person tries to keep separate from the reality of self, he in some form or the other, suffers from the fever of ambition In his ambition to be different from the self, he tries to cover and forget it. But is it the same thing to have a fact covered and to become free from it? Is the forgetfulness and giving up of a fact the same? No. Forgetting the inferiority complex and getting free from it are not the same. This is a very unwise reaction. Therefore, as you proceed with the treatment the disease keeps on growing. Every success of an ambitious mind is self-killing; because to the fire of ambition it serves as fuel. Success is achieved, but the inferiority does not diminish. Therefore, bigger successes become essential and unavoidable. Basically, this tantamounts to an increase in inferiority complex.

The entire history of mankind is full of such diseased minds. What else are Tamberlaine, Alexander and Hitler? But kindly do not laugh on these views; because it is not civil to laugh at the sick. It is undesirable to laugh for another reason; because the germs of their sickness are present in us all. We are also inheritors from them. Not only individuals, the entire humanity is sick with ambition and, therefore, that big disease

escapes our attention. In my opinion, an unavoidable symptom of mental health is an ambition-free life. Ambition is a disease and, therefore, it is destructive. Diseases are always fellow-travellers of death. Ambition is destruction. It is violence. It is hatred coming from a diseased mind; it is jealousy. It is a chronic struggle between man and man. It is war. Even the ambition for salvation is destructive. That is violence against self. It becomes enmity with the self itself. Worldly ambition is violence against others; ambition for salvation is violence against the self. Where there is ambition there is violence. It is another matter whether it is outward or inward. Violence in every state and form is always destructive. Therefore, only those realizations can be creative which are free from healthy and calm minds. A healthy mind is centred in the self, and the race for being something different is not there. In the smoke of being something different the individual is not able to know what he is; and not to know the self is that basic and central weakness from which all inferiority complexes are born.

There is no other salvation from this weakness except the knowledge of the self. Not ambitions but the knowledge of the self alone frees from this want; and for that it is absolutely necessary to eliminate ambitions from the mind.

I am reminded of an anecdote between Tamberlaine and Baizad. King Baizad got defeated in a battle and was brought before the conqueror Tamberlaine. On seeing him Tamberlaine suddenly started laughing loudly. Thereupon the insulted Baizad lifted his head proudly and said: "Tamberlaine, do not be so proud of your victory in the battle. Remember, he who laughs at the defeat of others has one day to shed tears on his own defeat."

King Baizad was one-eyed and Tamberlaine had only one leg. On hearing the words of one eyed Baizad, lame Tamberlaine laughed twice as much and said: "I am not so foolish as to laugh on this small victory. I am laughing at our condition, yours and mine! See, you are one-eyed and I am lame! I was laughing at the thought as to why God grants kingdoms to you and me who are one-eyed and lame!"

I want to tell Tamberlaine who is asleep in his grave: This is not the fault of God. In fact, except the lame and the one-eyed, none else is eager for the kingdoms."

And is it not true? Is it not true that the day when man's mind is healthy there will be no kingdoms? Is it not true that those who become healthy have always lost their kingdoms?

Man wants to run away whenever he finds any inferiority in himself. He starts running in the direction exactly opposite to it; and here comes the mistake, because inferiority is no more than an indication of inner poverty. In the depth, every person suffers from inner poverty. One emptiness is felt by all. Attempts are made to fill up this inner emptiness by outer gains, but how can it be possible to fill up the pit of inner emptiness from the outside? That which is exterior is unable for the same reason to fill up the interior. After all, everything is outside: wealth, status, qualities, power, religion, goodness, renunciation, knowledge, God, salvation. Then what is inside? Except that poverty, that emptiness, that nothingness, there is nothing inside. Therefore, to run away from that nothingness is to run away from the self. Running away from them is running away from the existence of self. The way lies not running from it, but in living with it. For that person who takes up courage to live and be awake, that emptiness is filled up. For him that emptiness itself proves to be the great salvation. In that nothingness exists everything. In that emptiness is existence. That existence itself is God.

9.

I am extremely surprised to see you all worried about life. Life is not known by thinking alone; it can be understood only by living it in full. There is no other way to know the truth. Wake up and live. Wake up and move. Truth is not something dead so that it could be found out without effort. That is an extremely live current. He alone can find it who moves with it freely and without bondage. In long term thinking we often lose what is at hand, while what is at hand is the truth and what is at a distance is hidden in it. Is it not unavoidable to discover what is at hand in order to find out what is at a distance? Does not the entire future exist in the present movement? Does not the smallest step contain in itself the biggest journey ahead?

A simple farmer was going to the hills for the first time in his life. Although those hills were not very far away from his village, even then he had never been able to go up to them. The summits of those hills, covered with greenery, could be seen from his fields, and very often the desire to see them from a close quarter would become very strong in him. But for one reason or the other, the visit had been postponed and he had not been able to go there. Last time, he was detained for the simple reason that he had no lamp with

him, and it was necessary to go out in the night itself to reach the hills. The difficult climb of the hills was all the more difficult after the sunrise. But now he had brought a lamp also. and in his excitement of going to the hills he had no sleep at night. He got up at two O'clock in the night and started for the hills. But immediately after coming out of the village he hesitated and stopped. He developed a worry and a suspicion in his mind. Immediately on coming out of the village he saw that it was the new-moon night and it was stark darkness all round. No doubt he had a lamp with him, but the light of that lamp would not show beyond ten steps and the climb was about ten miles long. He thought that he had to go ten miles while the light, that he carried, could show only up to ten steps. How could it suffice? And was it advisable to proceed in that stark darkness with the light of that small candle? This would be like embarking on a sea in a very small boat. He kept sitting outside the village to await the sunrise. But about the same time he saw another old man passing by him towards the hills. He carried even a smaller lamp in his hand. When he stopped the old man and narrated his doubt to him the old man started laughing loudly and said: "Mad man, you move for ten pace to begin with. Move as much distance as you can see. Then you will start seeing the same much again. If you can see up to one step, you can go round the entire world with its help. That young man understood, got up and moved; and before the sun was out he was on the hills.
The advice of that old man is worth remembering even on the path of life.
I also want to say the same thing to you.

Friends, why do you sit tight? Get up and move. Not he who thinks but he who moves, can reach; and may it be remembered that so much discretion, so much light, is possessed by every one as could show the distance for ten steps ahead. And that is enough. That is enough to reach God.

10.

Love is power; and he alone who lives by love lives in fact.

Where there is love there is God, because love is the light produced by God's presence.

It may be remembered that whenever your mind is full of hatred, you become powerless and your relations with God become weak.

It is for this reason that out of anger, hatred and jealousy are born unhappiness and remorse. The state of remorse is born when one's own roots are separated from the existence of the whole.

Love fills you with that happiness, bliss with that music and pity with that fragrance which does not belong to this earth.

Why?

Because by going through them, you become so close to the universal soul, because through them you find a place in the heart of God, because through them you do not remain your self but God himself starts manifesting through you.

Therefore I say that in life he who can find the unbreakable and unending love, finds everything.

I am reminded of an instance. Mohammed with his disciple Ali was passing on some route. An enemy of Ali came and stopped him and he started insulting him. Ali patiently listened to his abuses. His eyes showed love and prayer. He kept on listening to the poisoned talk of his enemy as if the latter was praising him. His patience was superb. But at last he also lost it, and he came down to the level of the enemy and started giving him tit for tat. Slowly his eyes were full of anger and the clouds of hatred and revenge started thundering in his heart. His hand had already reached the sword. Mohammed was uptil then sitting calm and watching all this. Suddenly he got up and moved off in some Another direction leaving Ali and his enemy on that spot. At this, Ali was very much surprised and also felt a little aggrieved against Mohammed. Later on, when Mohammed met, he asked him: "What was this behaviour of yours? The enemy confronted me, and leaving me in the lurch you came away! Was it not like leaving me in the jaws of death?" Mohammed. said: "Dear one, that man was undoubtedly very violent and cruel and his words were also full of high anger. But I was very happy I saw you in peace and love. At that time, I saw that ten bodyguards sent by God were defending you and his good wishes were raining on you. You were safe on account of love and forgiveness; but as soon as your heart, giving up pity, became hard and your eyes started producing the flames of revenge, I saw that those heavenly bodyguards had left you. At that time it was only right that I should also leave you. God himself had left your company.

11.

I ask every one what he is thinking about life. The meaning and value of life is hidden in the

investigation of life itself.

If he is searching only for pearls and stones, then how can the value of his life be more than what he is searching for?

But most of the people become small in the investigation of the small, and in the end find that they have wasted the wealth of life in search of such wealth as, in fact, is no wealth at all.

It is desirable that before we start on a journey we find out where we want to reach, why we want so and also whether we will be able to tolerate the difficulties and hard labour that will be involved in the journey to the object.

He who does not think before starting, often finds that either he does not reach anywhere at all or if he reaches somewhere then he does not find that place worth reaching at all.

I want that such a mistake does not happen in your life because it destroys the whole life itself.

Life is short. Power is limited. Time is little. Therefore, only those who move after careful thinking, and with care and caution, can reach somewhere.

There was a beggar. His name was Shivli. He was on a journey. On the way, he saw a young man running fast and asked him: "Friend, where are you running away?" That young man said without stopping: "To my home". Thereafter Shivli put him a rather strange question. He asked: "Which home?"

I also ask you the same question. You are running away. All are running away. I ask: "Where are you running away?"

Could this entire race not be planned?

Is it not that you are running because all others are running? Without knowing where you have to reach?

I wish in reply to this question you could say the same thing which that young man had told Shivli; and then my whole being will start dancing with happiness.

That young man had said: "There is only one home. The house of God. I am in search of the same".

Doubtless, the rest is all dream. The search for any other home is a dream. Home is only one; real home is only one, the house of God and he who searches for it has to go into himself because he is hidden in the self.

Is there any other house than the house of God?

And can God be found anywhere except in the self.

If I were in place of Shivli. I would have asked that running young man one more question. I do not know what answer he would have given. But let me tell you the question itself.

I would ask him: "Friend, if you want to find God why are you running away? Where are you running away? How will you find him by running away who exists right here. Is not the desire to find him in the future an illusion; Him, who exists in the present and now? And he who exists inside can only be lost by running away. To find him, is it not desirable that you should stop, stay and search within yourself?"

12.

Do not search for religion; search for yourself. Religion will then automatically come to you.

Does religion exist in scriptures?

No. Religion does not exist in scriptures. Scriptures are dead and religion is a living entity. Now can that be found in the scriptures?

Does religion exist in sects?

No. Religion does not exist even in sects. Sects are based on unions and religion has an absolutely independent identity of its own. For that it is not necessary to go outside; but you have to move inside.

Religion exists in every breath of the self. All that we lack is the sight to uncover and see it.

Religion exists in every drop of blood of the self. We lack the courage and determination to search it out.

Religion is here like the sun; but you have to open your eyes.

Religion is life; but you have to rise above the graveyard of the body.

Religion is not lifeless. Therefore, do not sleep. Wake up and move. He who sleeps loses it. He who moves on reaches it. He who is awake finds it.

A king was in search of the highest religion of the world. He had grown from youth to old age. But his research had not been completed. How could it have been completed? Life is short and such research is foolish. Even if life were endless the highest religion could not be searched; because in fact religion is religion and that is one. For this reason, what could be high and low, what could be worst and best, about it?

Because religions are not many, the search for the highest could not be successful. Where there are not many, there is only one, there is no scope for comparison or weighment. Nor is there any method for doing so. That king was searching for the highest religion but living in the lowest irreligion. When he could not find the true religion, the question of taking life in its direction did not arise. Could anyone ever move in darkness and in the unknown? Nobody asks this question about the opposite of religion; but about religion there will hardly be anybody who does not ask it. Nobody ever thinks or makes a search about irreligion. That has to be lived while religion has to be searched. Probably this so-called search is a way to live in the opposite of religion and avoid living in religion itself.

Nobody ever told the king about it. The learned, the saints and the philosophers of different religions used to come to him. They quarrelled with one another. They used to show one another's faults. They used to prove that the others were in ignorance. The king used to be pleased with it. In this way, religion itself was an illusion and ignorance in his eyes and he could find support for living in the opposite of it. It was difficult to win over that king on the side of religion. Because whoever took sides were themselves not in favour of religion. Groups, sects and religious institutions are always on their own sides. They have nothing to do with religion. They could not have. Only he who gives up all sides can belong to religion. Without giving up sides it is difficult to belong to religion. Religious sects are ultimately enemies of religion and friends of its opposite.

But the king did not stop his research. It had become a play for him; and even the Opposite of religion began to bring to him pain, cares and misery. As death started approaching and the harvest time of life came near, he became restless. But he was not prepared to accept anything except the highest, internally faultless and the complete religion. He was adamant; and until perfect religion was clear to him he was determined not to move even one step of life towards it. Years after years went by, and on his own he was getting himself deeper in the mud. At last, his death came close at doors.

One day a young beggar came to his door and asked for alms, and finding the king extremely worried, depressed and perturbed, asked him the reason. The king told him: "What could you do even after knowing it? The big, big scholars, saints and mendicants have not been able to help me". That beggar said: "It is possible that their bigness itself was a handicap for them, and then the scholars have never been able to do anything. Are the saints and mendicant, who are identified only by their clothes, really the saints and mendicants who matter?" The king looked at that beggar with attention. The king had in his eyes something which was not in the eyes of the beggar. That something can be seen only in the eyes of the king. In the meantime, that beggar spoke again: "I can do nothing. In fact, I do not exist. But he who exists can do a lot". What he said was really wonderful. He was entirely different from the thousands who came to convince the king. The king started thinking who this man was in this poor dress, but outwardly he said: "I want to search out the highest religion and make life religious; but this has not been possible and, therefore, I am very unhappy now towards the end of my life.

Which religion is the highest?" That beggar started laughing loudly and said: "Oh king! You wanted to put the cart before the horse, and therefore you are unhappy. Life does not become religious after searching out religion; is found out only after life becomes religious religion. And what madness was it that you wanted to search out the highest religion? Even the search of religion itself was enough. It is only religion that exists. Highest religion? I have never heard of it. These words are meaningless. Nothing remains to be added to qualify religion. There is only a circle. There is nothing like a full circle; because what is not a full circle is not a circle at all. Its being a circle implies its fullness. The very existence of religion implies the truth of its being impartial and faultless. And those who come to you to prove the highest religion are either not less mad than you are or they are hypocrites. He who knows knows only religion and not the religions.

The king was deeply moved and touched the beggar's feet. The beggar said: "Kindly leave my feet. Do not bind them. I have come here to free your feet also. Please come to the other side of the river outside your kingdom. There itself I can point my finger to the religion." Both of them went to the river-bank. The best boats of the capital were called out but that beggar would show one fault or the other in each one of them. At last the king became worried. He said to the beggar: 'Oh, great soul! we have to cross only a small river. This can be crossed even by swimming. Let us forget these boats. Let us go and swim it over. Why should we waste our time?"

As if the beggar was waiting for it, he said to the king: "Oh king! I also want to say the same thing. Why are you worried about the boats of religious sects? Is it not desirable that we should swim over ourselves to God? In fact, there is no boat of religion. Boats are named only for the profession of the boatmen. The only way is self-swimming. Truth can be found out only by self-effort. Nobody else can give it. One has to swim

in the sea of truth by himself. There is no other support. Those who look out for support get drowned near the coast itself, and those who take up courage to swim for themselves cross it over even after a little drowning.

13.

A child asked me: "I want to become like the Buddha. Can you show me the way to reach my ideal?"

That boy was very aged. He had seen at least sixty springs. But he who wants to become like others is still a child and has not yet become mature.

Is it not the sign of maturity of a man that, instead of being like others, he should wish to be like himself? And if somebody wants to become like another, will he ever become so?

A person can only become like himself. It is impossible to be like others.

If I call that old man a 'boy, you might laugh. But if you probe into it, you will not laugh but weep, because you will find that childish mentality exists even in yourself. Do not you yourself want to be like some one else? Do you have the courage and maturity in you to be like your own self? If everybody is mature, then the question of following some one does not arise. Is it not because of the childlike mentality that the following and the followers, the disciple and the teacher, come into existence? And remember that the intellect that wants to follow is not only immature, but also blind.

What did I tell that old boy?

I told him: "Friend, he who wants to become like someone else loses himself. Every seed contains in itself its own tree and so also each individual. There is no other way to be anything except one's own self. In an attempt to be something else, it is possible that the individual may not become what he could have been. Search out what you are; and the way to develop lies in what you can be. Other than that there is no ideal for anybody. In the name of ideals persons get deflected from the path of self-development; they reach nowhere. I see suicides behind the cover of ideals and there could be nothing but suicides. What shall I do whenever I will try to be like some one else? I will kill my own self; I will suppress myself: I will hate myself. Thus there will be suicide and hypocrisy; because it will be an acting to show what I am not, to look and to demonstrate what I am not. As soon as duality develops in individuality, hypocrisy sets in. Wherever there is self-contradiction in personality there is falsehood, there is irreligion; and it is only natural that such an unnatural attempt should bring pain, worry and repentance. The excess of such tensions becomes a hell for men. Except the ideal, born out of the self-born truth, self-born possibilities, and the discipline which automatically follows like its shadow, everything else makes a man ugly and deformed. Frames or ideals and discipline, imported from outside, bring about suicide. Therefore, I say: "Search for yourself and find yourself. It is the door of God, only those are welcome who find themselves. Through that door the real 'Ram' may pass but the 'Ram of Ram-Lila cannot. Whenever some one, inspired by the external ideals, wants to mould himself, he behaves like the 'Ram' of Ram-Lila. It is different that some may succeed more, some less. But in the end the more successful he is the farther away he is from the self. The success of the 'Rams' Or Ram-Lila is, in fact a, failure of the self. Ram, Buddha or Mahavir cannot be taken up as covers and whoever puts them on, has neither music, nor independence, nor beauty, nor truth in him individuality. God will give him the same treatment as a king of Smarta gave to a man who had become so adept in imitating the voice of a bulbul that he had forgotten the voice of man. That person was very famous and people from far and wide came to listen to him. He wanted to demonstrate his skill even before he king. After great difficulty he could get the permission to appear before him. He had thought that the king would give him praise and honour him with reward. This expectation of his was not unjustified after the praise and rewards he had been getting from others. But what did the king tell him? The king said: "Gentleman, I have heard the bulbul itself singing, and I expect you to sing not the songs of bulbul but the songs for which you have been born. For songs of the bulbul, bulbuls are enough. You go and prepare your own song and when vou have prepared it come to me. I will be ready to welcome you and rewards will also be ready for you." Surely, life is not to imitate others, but to develop the tree which is hidden in the seed of the self. Life is not imitation; it is an original creation.

14.

A temple is under construction. I pass by it and think: "The temples are many; perhaps the number of persons visiting them has gone down; but then why is this new temple being constructed? And this is not alone. There are many other temples under construction. Few temples are built everyday. Temples are constructed and the number of persons visiting them is going down. What is the mystery behind it? I

thought a lot, but could not get at the reason. Then I asked an old mason who was constructing that temple. I thought he might know the mystery behind the construction of many new temples because he had constructed many of them. That old man started laughing at my question and then he took me behind the temple where the stones were being chizzled. There the idols of God were also being made. I thought: Perhaps he would say that the temple was being constructed for those statues of God. But this would not satisfy my curiosity. Because then the question will be why these statues were being made. But no; I saw mistaken. He did not say anything about the statues. He left them behind and moved on. In the end, and after everything else, some artists were working on a stone. That old man showed me that stone and said: "It is for this that the temple is being constructed and temples have always been constructed for this". I was stunned and started repenting over my foolishness. Why could not think of it earlier. On that stone, they were engraving the name of the person who was getting the temple constructed.

Thinking about it I was returning homewards when I saw a procession on the way. Someone had renounced the world and taken to *sannyas*. The procession was in his honour. I also stood by the roadside and started seeing it. I looked at the face and the eyes of the person who had renounced. The emptiness common in the eyes of a Sannyasi was not there in his eyes. In them existed the same pride and same greatness which can be seen in the eyes of politicians; But could it be possible that I was mistaken and only the effect of the conversation with that old mason was working? But I know many other Sannyasis also. The subtle form of pride that you can see in them is difficult to find elsewhere. Perhaps any action produced by the mind of man is not above that pride. Unless you can get free from the mind, there is no salvation from the sense of greatness. Only a few days ago, a friend kept fasts for ten days. I was very much surprised to see his anxiety to advertise those fasts. But no, that was my mistake. That old mason had uncovered all the mistakes of my whole life. After the fast, that friend received lot of welcome and honour. I was also present there. There a gentleman whispered into my ears: "Poor fellow has borne the entire expenditure of this reception. I was startled that day; but because of that old man, I am wiser today and see no reason for surprise. On the contrary, one thought haunts me again and again. If advertisement is so useful in the world why will it not be in heaven? Will not the rule of heaven be the same as those of the world? After all, the heaven is also a creation of the same mind that creates the world. Is not the desire and conception of heaven the same as desire of the mind? Then what is this God? Is He not an invention of man's mind? He also feels insulted and angry, and out of revenge roasts his enemies in the fire of hell. He also feels happy through praise, saves his devotees from troubles and showers blessings on them. What is all this that he saves devotees from troubles and showers blessings on them? Is it not the reflection of man's mind? Then why will not advertising succeed in his world also? He should also be counting fame as a proof? After all, what else could be the yard-stick of man with him? I was telling the same thing to a sannyasi. And he became very angry: "What is all this you keep on thinking? No. Where is the need for advertisement in religion. All this is a game of ego. All This is a product of it. In ignorance, the self falls into pride". When he said so I accepted it. Renunciation leads to knowledge. and because he ha I renounced his all, he must have found knowledge. How could it be possible to doubt his words? But in a short time he reminded me two-three times that he had renounced property worth lakhs of rupees and become a sannyasi. In other words, he was not an ordinary sannyasi. The Yard-stick of renunciation is also money. I asked him: "When did you renounce all this? He said: "About 25 to 30 years ago". At that time the shine in his eyes was worth seeing. They say that renunciation brings a shine in the eye t May be it is said for this type of shine. I felt afraid and said to him: "Sir, perhaps your kick was not strong enough; otherwise, could the memory of that day be so green even after a lapse of 30 years?" What I feared ultimately did happen. HiS anger burst forth. But I consoled myself in the thought that this was an old habit of the sages. Was it not enough of compassion that he did not pour some sort of curse on me? At the time of my departure, I told him a story. I will repeat it to you. Think over it carefully. It is full of meaning.

A rich man offered ten thousand gold coins to Shri Nathji. But he started counting each gold coin before placing it in front of the idol. He would take them out of the bag with force and there would be a lot of tinkle. A crowd collected in the temple on hearing that tinkle. He started producing still more sound in counting the coins. As the crowd increased, his pleasure of renunciation increased. At last when he finished counting the coins and, with pride in his eyes, looked at the people assembled there, the priest told him: "Brother, take these coins away. Sri Nathji will not accept such offering". The rich man was surprised. He asked: "Why Sir?" The priest said: "Can love be demonstrated? Is prayer a thing to be demonstrated? But in

your heart there is the desire for advertisement. Such a desire is incapable to offer, such a desire is incompetent to renounce; such a desire is unqualified to love.

15.

"I want to forget myself in the Brahma. Pride is pain. I want to offer this pride to God. What shall I do?" a devotee asked me with great mental agitation. I know him. For years he has been sitting in the temple of God. With his head on the feet of God he keeps weeping for hours. His desire is very keen. But his direction is wrong. Because a person who accepts the 'I', becomes the 'I' on account of that acceptance itself. Out of this 'I', follows pain and then he wants to get rid of it and wants to offer himself to the care of God. But the central core of this offer is also the '1', because who is it that wants to offer? Who is it who wants to get rid of pain and trouble? Is it not the 'I' itself? Whose is this anxiety and urge for God for the supreme happiness and for salvation? Who is he that makes you run in the world and then also excites you for salvation? Is it not the 'I' itself? I ask: Is it possible that 'I' should give up myself. I want to offer away myself. Will not "mine" be involved in giving up myself? Is not my offer also 'mine'? Whatever is 'mine', gives birth to 'mine' or 'I'? Do not my wealth, my possession, my wife, my children produce this 'I'? My sannyasa, my renunciation, my offering, my service, my religion, my soul, my salvation also produce the 'I'. So long as any bit of the mine remains, so long 'I' is also perfectly intact.

Every action of the 'I', sin or piety, enjoyment or renunciation, strengthens the 'I'. By application or by offering, that alone is collected and strengthened.

Is there no way to give up the 'I'? Is there no method of renouncing it? There is no way or method of giving up, renouncing or offering the 'I', because whatever can be done ultimately proves to be life-giving for the 'I'. By action, by deeds or by resolve no one has ever gone out of the 'I' or can go out of it: because the resolve itself is 'I' in a small form. Resolve is the unripe form of 'I'. After ripening, it is transformed into 'I'. 'I' is the consolidated state of a resolve. Therefore, how could 'I' be given up with the help of resolve? And what are our attempts? Our offerings? Are they not all extensions of resolve?

Attempts at freedom from the 'I' by the 'I' itself are as foolish as trying to lift oneself up by catching hold of the laces of one's shoes. In fact, the 'I' cannot be given up; because if that exists, whatever else is there does not exist, could not exist; and if that does not exist, it does not; and then the question of its non-existence does not arise. Therefore, it is proper that the 'I' should be known. I say: not by surrender but by knowledge; not by meditation but by knowledge; not by renunciation but by knowledge; and the wonder of wonders is that when through application or surrender it gets nourished, by knowledge it cannot be found at all!

To know the 'I' in its perfection is to become free from it.

'I' cannot be given up because in reality it does not exist; and falsehoods have to be invented in vain to surrender what is not there.

'I' is an untruth. With a view to giving it up, another untruth of 'surrender' has to be invented and then to support the untruth of 'surrender' another untruth of 'God' has to be created in imagination; but from such untruths there is no salvation. On the other hand, bigger untruths are released.

There was a beggar. He found an orphan boy by the road side. That beggar brought him up and brought him to age. There was a graveyard just behind the beggar's hut; and that child was very naughty. Therefore, he would move away to graveyard by day or by night. To ensure that he did not go to the graveyard, the beggar told him. "Do not go there in the darkness. Ghosts reside there and they eat up men." Naturally, from that day onwards the child started fearing the graveyard and avoiding it. Then he went to the Gurukul. There also he felt afraid of loneliness and darkness. After several years he returned home. Now he was young man. But simultaneously his fear had also grown young. One night, the beggar asked him to cross the grave yard and go to the village for some job. But that young man started trembling at the very thought of crossing the graveyard at night and said: "How can I go there in darkness? That place is haunted by ghosts who eat up men?" The beggar laughed; he tied a talisman around his arm and said: "Go. Now the ghosts will not be able to harm you; because of this talisman God will always protect you and be with you; because of God the ghosts will not now be able to appear before you. With God near you, how could you fear the ghosts? So that young man went, and not finding the ghosts there, the power of God was easily proved to him. That way the ghosts disappeared but God came in, and God, which had been brought in to drive away the ghosts, could naturally be a bigger ghost only. That young man, with the help of God, could now get clear of the ghosts but he could not separate the talisman from himself even for a moment; It was inevitable for him to feel afraid of God which could terrify even the ghosts: He was afraid lest God should give up company for

some of his faults, sin, or crime. Otherwise, thereafter the ghosts would take their full revenge on him. For this reason, he started the worship and prayer of God. Not only did he start worshipping but simultaneously he had to fear also his representatives and brokers on the earth. On seeing all this, the beggar was upset. His remedy had proved to be a bigger malady. Poor ghosts were far better than this God. They used to tease in the graveyard alone in the darkness of the night; but this God was after him even in the light of the day. On one night of the new moon the beggar snatched way the talisman from the young man's arm and threw It away in the oven in front. The young man started trembling and his face grew pale. He would have fainted; but the beggar supported him and then narrated the whole story about the birth of ghosts and the invention of God to him. When he felt slightly convinced, the beggar took him to the graveyard. They searched every corner of the graveyard. The young man was surprised because there was no ghost anywhere there. That way disappeared the ghosts and also God. That young man felt relieved and free from fear. In fact a thorough search of ghosts and their abodes only leads to freedom from them.

'I produces pain, brings torture, gives birth to worries and produces unsafety and fear of death. Therefore, to find an escape from it, the idea of 'surrender' to God is invented. It is out of its fear that God and its devotion get born; while 'I' does not exist at all. So long as we do not search for it and know it, it exists. It has no existence except in ignorance; and how can that be offered which does not exist? If the ghosts do not exist what is there to escape from? Because the ghosts exist, God is needed. Because 'I' exists, surrender to God is necessary. Find out the ghosts of 'I'; and not the talisman for protection against it.

Dive inside yourself and find out where this 'I' exists. As soon as you start searching you will find that it does not exist. The graveyard is empty of ghosts. The existence of the self is empty of 'I', and then what is left over is God; what is experienced is surrender; and then what exists is Brahma.

16.

An old woman was very sick. As she was alone in the house she was in great difficulty. One day early in the morning two nice ladies, looking very religious, came to her. They had sandal marks on their hands and also a rosary of beads. They started serving the old woman and said: By God's grace everything will be all right. Faith is power; and it never goes waste. That simple old lady trusted them. More so because she was alone, and a lone person wants to trust people. She was in pain, and while in trouble man's mind trusts easily. These unknown ladies served her for the whole day. Because of the service and the religious talks of the day, the old lady's confidence became still stronger. At night, according to instructions of those ladies, she lay herself down with a cover so that a prayer to God for her health could be performed. Incense was burnt; good smelling water was sprinkled; and one of the ladies, with her hand on her head, started reciting some unknown mantras. Then with the sweet music of the mantras, the old lady was put to sleep. At mid-night she woke up. There was darkness in the house. When she lighted the lamp, she found that those unknown ladies had left long ago. The doors of the house were open; and her safe had been broken. Surely, her confidence did bear fruits! Not for the old lady, but for the crooked ones. And there is nothing surprising in it because faith has always been fruitful for the crooks.

Religion is nOt faith; it is discretion .It is not blindness; it is a treatment of the 'I.'

But for exploitation, discretion is an obstacle; and, therefore the poison of faith is administered.

Thinking is revolt; and because exploitation of a revolutionary is impossible, education of 'faith' is given.

Thinking makes a man free; makes him a man. But for exploitation you want sheep. You require weak minded followers. Therefore, thinking is murdered and faith is nurtured.

Man is helpless; and therefore, in his helplessness, in his loneliness, he accepts faith.

Life is pain; and, therefore, to run away from it, one goes in the lap of any faith or belief.

This state definitely offers a Golden opportunity for the exploiters and for the selfish.

Religion is in the hands of crooks; and, therefore, there is irreligion in the world. So long as religion is not free from faith, the real religion cannot be born.

Only when religion will be combined with the fire of discretion then alone freedom, truth and power will be born. Religion is power; because thinking is power. Religion is light. Religion is light, because intellect is light. Religion is freedom, because discretion is freedom.

17.

Religion, religion, religion. How much is religion talked about, but what is the result?
Whomsoever I hear, he quotes from the scriptures, But what is the result?

Man is constantly getting drowned in pain and misery; and here we are repeating our crammed principles.

Life is getting inclined every moment to animalism; and here we are, bowing our heads as ever in the temples of stones.

In words, in lifeless words we are so much involved that we have perhaps lost the power to see the truth.

Our mind is so much bound to scriptures that we have lost the power to investigate for ourselves.

And perhaps, for the same reason, there is an unbridgeable gulf between thought and action.

And perhaps for the same reason, we keep on living exactly against what we profess to wish; and the wonder is that this contradiction *is* not even seen by us!

Have we not become blind even with our eyes in tact?

I ponder over this state of life and find that those very truths which have not been discovered personally, are dragging us into such confusion.

Truth, if discovered by self, leads to freedom; and if it does not come from the self, it ties up into still tighter bonds. There is no bigger untruth than the truths which are taught; and such borrowed truths produce very troublesome contradictions in life.

There was a domestic parrot in a hilly inn. The parrot used to repeat, day and night, what his master had taught him. He used to say: "Freedom, freedom, freedom." A traveller came to that inn for the first time. The words of that parrot touched him to the core. In the fight for freedom for his country he had been arrested several times; and when that parrot said: "Freedom, freedom, freedom," after breaking the stark silence of that hill, the echo would resound in his heart. He would remember the days of his imprisonment and would remember that his own inner being used to cry the same way: "Freedom, freedom, freedom." When the night fell, that traveller got up and tried to free that parrot who was desirous of freedom. The traveller was dragging the parrot out of its cage but it was not ready to come out. On the other hand, he held fast to the bars of the cage and shouted still more loudly: "Freedom, freedom, freedom." With great difficulty, the traveller was able to bring the parrot out. After setting him free in the sky, he fell fast asleep. But when he got up in the morning, he saw that the parrot was sitting happily inside the cage and was crying; "Freedom, freedom, freedom."

18.

I have heard an incident. Those were war days, and bombardment started suddenly. On a lonely path a priest was going somewhere. Running quickly, he took shelter in a cave in which foxes lived. As soon as he reached inside, he saw that a military officer had already been hiding there. That officer slipped into a corner so that there could be room for the new comer. Then the bombs started falling in the vicinity. The priest started trembling. He sat akimbo, and started praying to God. He was praying loudly. When he lifted his eyes, he found that military officer was also praying as loudly as he. hen the attack ended, that priest asked the military officer; "Brother, I saw that you were also praying?" That military officer started laughing and said: "Sir, where could there be an atheist in the cave of foxes?"

"Are you also not searching for God because of fear? Are your prayers also not based on fear?"

Remember that the religion based on fear is not true religion.

I prefer a fearless atheist to a theist who is afraid; because it is impossible to reach God through fear.

The first condition to find the truth is fearlessness.

And think over; can fear ever become love? If fear cannot become love, how can it become prayer?

Prayer is perfection of love.

But in the foundations of temples, made by men, there is the brick of fear; and the God carved out of fear is made with feelings of fear. It is for this reason that all that we possess is untrue; because what could be true with those whose God himself was not true?

And where is the wonder if the very breath of those be false whose thoughts are untrue, whose love is untrue, whose prayer is untrue?

Through love; prayer is true only through love.

And through knowledge and only through knowledge can He be known who exists.

I say: love, and the intensity of love alone converts life into prayer. I say: awaken your own intellect, because the awakening of that alone leads to a view of God.

Love and intellect -- he who has understood these two basic mantras can know all that should be known, that is worth knowing, and can be known.

Where is the temple of God? When some one asks me, I tell him: "That is in love; in intellect."

Surely, love is God. Intellect is God.

19.

One day there was a big crowd at the gate of Heaven. Some priests were crying; "Open the door quickly" But the gate-keepers told them; "Wait a little. Let us find out about you whether the knowledge which you have has been collected from the scriptures or from the self, because there is no value here for the knowledge collected from the scriptures".

In the meantime, a saint came in front of the crowd and said: "Open the door. I want to enter the Heaven. I have undergone many fasts and penances. During my times, who was a bigger penance-performer than I?"

The gate-keeper said: "Svamiji, please wait a little. Let us find out why you performed the penance, because where there is the slightest desire for gaining something there is neither renunciation nor penance."

And just at that time came a few social workers. They also wanted to enter the Heaven.

The gate-keeper told them: "You have also fallen into a big mistake. Service that claims reward is no service at all. Even so, we will find out about you."

And then the eyes of the gate-keepers fell on a person who was standing behind all in darkness. They asked the crowd to make way for that person. Tears were falling from that man's eyes. He said "Undoubtedly, I have been brought here by mistake. Where am I; and where the Heaven? I am an absolute fool. I clo not know the scriptures at all. I am absolutely unaware of renunciation, because how could I renounce anything when I had nothing with me? I have never done any service. Where did I have the power to do that? It is only love that flows from my heart. But love is no qualification for entry into the Heaven. And above all, I also do not want to enter Heaven. Kindly be good and tell me the way to hell. Perhaps. there is my place and there I am needed!"

"Soon after his speech. the gate-keepers opened the gates of Heaven and said: "You are blessed among the mortals. You have gained immortality. The gates of Heaven are always open for you. You are welcome."

Is it not a prayer of God to be the lowest in the queue of life?
Is it not salvation to be the lowest in life?

20.

It is an incident of the full-moon night. It was mid-night and surrounded by friends, I was in a boat on a lake. All round me were the rocks, bathed in moon-light. It was all so beautiful that it could not be believed. It seemed as if I was in a city of dreams. He stepped rowing the boat and stood still in the middle of the lake. But my friends were not there. They had brought me with them; but I do not know whether they were left behind or gone ahead. Even though surrounded by them, I was alone on the lake, because all of them were lost in many things, which I do not know. The talks related either to the past, which was not there or to the future, which was also not there. But their consciousness was not there with them. They were not present for that wonderful lake and for that night of dreams, as if the present did not exist for them. Then suddenly one of them asked: "Does God exist? " What answer could I give them? I was thinking about it, because how could they who had no relation with the liveliness of the present have any relation with God. Life itself is God. The realization of life is the realization of God. Even then I told them: "Friends, is it a lake? Is it the moon? Is it the night? And are we all present on this lake in this wonderful night of the full-moon? Surely, all of them were startled and said: "Yes. There is the question of doubt about it? But I said: "No; I have no doubt; I am convinced that you are not here. Please think again? He, who is present in the physical sense only, can gather an idea only of the physical existence of the world; but he who is present with all his consciousness, c an realize God here and now? God is there; but only for those who are attentive to Him, for them who exist."

Again, I was reminded of an incident and I told them: "A few persons had collected outside an office. One of them was to be selected for the post of a wireless operator. All those applicants and candidates were busy discussing useless things. Then slowly some sounds started emanating from the transmitter; but they were all so engrossed and lost in their conversation that those low signals could not attract their attention. But one young man sat away from them, alone in a corner. He got up at once and went inside the office. The rest of them did not see him rising or going inside the office. They observed him only when, with a smile, he came out of the office with an appointment letter in his hand. Naturally, all of them were speechless; and,

in anger, they asked that young man: "Gentleman, how did you happen to go inside before everyone else? All of us were here much before you? You were the last in the queue. How could you be appointed unless we were considered? What is this high-handedness? What is this injustice? On this that young man started laughing and said: "friends, how am I to blame for it? Any one of you could be appointed; and perhaps I have been appointed after all of you have been considered. Did you not hear the message given on the transmitter? They all spoke with one voice: "What type of message? What message?" Then the young man told them: "Are you not aware of the signals given by wireless? The sound produced on the transmitter clearly told: "I want a person who is always careful and attentive. The appointment letter has been kept ready for the person who will listen to this message and enter the office before any one else."

God's messages are also raining every day. Nature is the language of his signals. In silence and with attention, he who keeps alive to those signals is definitely invited inside through them.

21.

Is 'Love' not God himself? Is not heart, drowned in love, the very temple? And does not he who, after giving up love, searches for Him elsewhere search in vain?

One day, I used to ask this to myself; today I ask the same of you. He who searches for God announces that he has not attained love, because he who attains love attains God also.

The search for God starts from the want of love, whereas it is impossible to find God without love. He who searches for God cannot in any case find Him; in addition, he is deprived of the search of love. But he who searches for love, ultimately finds love and also God in the end.

Love is the path; love is the door; love is the power of feet; love is the thirst of life; and, in the end, love is the achievement. In truth, love is God.

I say: leave God; find love. Forget the temples; search your heart, because if He exists, he is there.

If there is any idol of God, it is Love. But that idol has been lost among the idols of stone. If there is any temple of God, it is the heart; but the temples of mud have fully covered it.

God has been lost because of His own idols and temples; and it is difficult to meet Him because of His priests; because of the new praises and prayers sung for Him, it has become impossible to hear His own voice.

If love returns, God will also return with it in the life of man.

A learned man went to meet a saint. He carried on his head such a big bundle of scriptures that by the time he reached the saint's hut he was half-dead. He reached and asked the saint: "What shall I do to meet God?" But the bundle that he carried on his head was still there. The saint said: "Friend, first of all you take off this bundle." The learned man felt very reluctant Even so, he took courage and put down the load. Undoubtedly, you require indomitable courage to throw the loads off your soul. But even then he was keeping one hand on the bundle. The saint said again:

"Friend, pull off that hand also." That man must have been very courageous, because with all his power he withdrew his hand from the bundle. Then the saint said: "Are you acquainted with love? Have your feet ever travelled on the path of love? If not, go and enter the temple of love. Live the love, and know it; and then come back. I can assure you of escorting to God thereafter."

That 'learned' man went back. He came as a learned man but was no longer so. He left his collection of knowledge there, behind him.

That man was surely extraordinary and wonderful; because it is easier to give up thrones but far more difficult to give up knowledge, After all, the knowledge is the last support of ego.

But, for love it is necessary to lose.

The opposite of love is hatred. The main enemy of love is pride, and hatred is one of its progenies. Attachment, non-attachment, desire, freedom from desire, greed, hatred, jealousy,, anger, enmity -- all are its children. The family of pride is very large. The saint went with that person up to the outskirts of the village and bade him goodbye. He deserved it. The saint was happy with his courage Where there is courage, there is possibility of the birth of religion. Courage leads to freedom and freedom brings you face to face with truth.

But then the years rolled off. The saint became old in expectation of his return. But he did not come back. At last, the saint himself started in search of him, and one day he did find him out. Lost in himself he was dancing in a village. It was difficult even to recognize him. Happiness had rejuvenated him. The saint stopped him and asked: "You did not come? I became tired of waiting for you, and then I have myself come here in search of you. Do not you want to search out God?" That man said: "No. Not at all. The moment I

discovered love, that very moment I have found him also."

22.

A women asked: "I want to change myself. What shall I do?"

I said: "First thing: Avoid changing the clothes, because whenever the moment of revolution comes in somebody's life then his mind entangles him in changing the clothes. This is convenient for the mind and in this lies its safety. With the change of clothes, mind does not die; on the other hand, in new clothes instead of the old and worn out, it attains a longer life.

With the change of clothes there is no change in the self; on the other hand, there is satisfaction of the self; and self-satisfaction is suicide. "

That woman asked: "Which clothes?"

I said: "There are many types of clothes. There are many types of self-deceptions. You should beware of whatever can be put on as a cover. Whatever covers the reality of the self should be for self-deception. To them alone I am giving the name of 'clothes'. If a man is a sinner, he puts on the clothes of virtue; if a man is violent, he puts on the clothes of non-violence; if a man is ignorant, he stuffs himself with scriptures and words and covers up himself with their knowledge. It is an old trick of an irreligious mind to put on the cover of religion in order to get away from it. Do not you see all round the same which I am telling you?"

Then she thought a bit and said: "I want to become a nun."

I said: "Finished!" Then you may take it that the change of clothes has started. Whenever a man wants to be something, the conspiracy of the mind starts. The ambition to be something is the 'mind'. This ambition itself wants to divert that which exists; and wants to take the cover of what is not there. Ideals alone are the fathers of all covers and masks. He who wants to know the truth -- and no original revolution is possible without knowing the truth -- will have to know him which actually exists. Revolution becomes fruitful not in the ambition of what does not exist but in the uncovering of what exists. When a person comes to know in full the truth about the self, this knowledge becomes revolution. In the revolution of knowledge there is no gap of time. Where there is gap of time, there is no revolution; there is only search for cover and change."

Then I narrated to her an incident:

One day a person approached Abu Hasan and said: "Oh, saint, beloved of God, I am afraid of my sinful life and am determined to change myself. I want to become a saint. Will you not take pity on me? Can you not give me the pious clothes that you have been using? I also want to become pious after wearing them."

That person put his head on the feet of Hasan and drenched them with tears. There was no question of doubt in his deep desire were not his very tears the witness of it?

Abu Hasan laughed at him and said: "Friend, before I make the mistake of giving my clothes to you, can you also be kind enough to give reply to a question of mine? Can any woman become a man by wearing his clothes?

Or, can any man become a woman by wearing her clothes?"

That man wiped off his tears. Perhaps, he had come to a wrong place. He said: "No". Abu Hasan started laughing and said. Here are my clothes. But how will it matter even if you put on my body? Has any one ever become a saint by putting on the saint's clothes?" And if I were in place of Hasan, I would have said: "Could any one ever become a saint even after getting inspired to become so? Saintliness comes. It is the fruit of knowledge; and wherever there is a desire to be something, there is no knowledge; because a mind moved by desires becomes restless; and where is knowledge in restlessness? Wherever there is a desire to be anything, there is an escape from the self; and how can he know the self who runs away from it? Therefore, I say: "Do not run; awake. Do not change; see. Because he who is awake and sees himself, finds religion coming to his own door."

A rich man gave a party to his friends on a special occasion. The king of that town was also present in that party. Therefore, the rich man's pleasrue knew no bounds. But when the guests had just started with the lunch his happienss turned into anger. His servants were in attendance. One of his servants dropped a plate, full of hot food, on his foot. His foot was burnt and anger sprang up in his eyes. Surely, there was no possibility of that slave living any more. That slave was trembling in fear. But a drowning man catches at a straw. In self-defence, he quoted a saying from the pious scriptures of that country: "Heaven is for him who can control his anger."

His master heard it. His eyes were full of anger, but even then he controlled himself and said: "I am not

in anger".

On hearing the above, naturally, the guests clapped and even the king himself praised him. The anger in the eyes of that rich man turned into pride. He felt very much elated.

But that slave said again: "Heaven is for him who forgives". His master said: "I forgive you".

Although there is forgiveness in those eyes which are full of pride, yet pride could be fed with forgiveness also. Very subtle are the ways of pride! That rich man now appeared very religious to his guests. They had always known him as a very cruel exploiter. Seeing this new face of him, they were all wonder-struck. The king, sitting in front, also looked at him as if he was looking at a person superior to him. That rich man was now no longer on this earth. His head was touching the sky.

At last, that slave completed the unfinished saying of the scriptures: "Because God loves those who are compassionate".

That rich man looked around. Worldly greed was always in his eyes. Today it had become the other-worldly and he told that slave: "Go, I free you. Now you are no longer my slave"; and he also gave him a bag full of gold coins. In his eyes, anger had turned into pride; and the same now turned into greed. Anger, greed, hatred, fear -- are they not all manifestations of the same power?

And if religion be so cheap, which of the rich men will not like to buy it?

Is not religion also standing on the support of fear and greed? I ask, what then are the supports of irreligion?

Is it not pride even on the top of the religion?

I ask: Then what is the top of the temple of irreligion?

23.

I was sitting in the house of a multi-millionnaire. What was there which was not with him? But his eyes were very poor and one felt moved on seeing them. He used to collect wealth from morning till evening. His life was spent up in counting the coins, taking care of them and keeping them safe; but he was not rich. He was perhaps only a caretaker. Throughout the day he could earn, and would guard at night. I;or the same reason, he could not even sleep. Which watchman of wealth has ever slept? Sleep, dreamless sleep, is the wealth of only those who become free from madness of all types of wealth, of money of fame, of religion; he who is running any kind of race, makes all his days and nights peaceless. Peace-lessness is the shadow of a running mind. Where the mind rests, there is peace.

When at night I took leave of the poor but multi-millionaire host to go to sleep, he said: "I also want to sleep. But there is sleep which does not even look at me. My nights pass in cares. I do not know what type of irrelevant thoughts keep on running. I do not know what types of fears keep frightening me. Kindly tell me some way to healthy and peaceful sleep. What shall I do? I am getting mad."

What way could I tell? I knew the disease. Wealth was his malady. It was that which teased him during the day and the same at the night. Night is only a reaction and fruition of the day. Whatever may be the malady, basically any kind of search for safety outside the self is the root cause. That does not provide safety and only increases the disease. As long as, after giving up all methods of safety, a person does not return to himself till then, his whole life remains a long and painful dream. The real safety does not exist, except in himself. But to find it out, courage to remain unsafe in all respects is essential. I told him a story, and said, "go and sleep", and surprisingly he did sleep. Next day, he had tears of gratitude and happiness in his eyes. Today when I think of it I do not trust it myself. What magic did that story perform on him? Perhaps in some particular state of mind even an ordinary thing becomes extraordinary. Definitely, something of that sort should have happened. Possibly, the arrow unintentionally struck the right spot. That night he did sleep; it is true. Thereafter, even in his life new flowers started blossoming.

What is that story? Naturally enough, the desire to know it has become deep in your eyes.

There was a great city. A saint came to that town. Saints do come and go; but there was something strange in that one. Thousands of people were coming to his hut; and whoever came near it would return with the same fragrance and freshness which is found on digging himself in front of the rocky falls or in the utter silence of the forest or under stars of the sky. The name of that saint was also strange: Koti Karna Shrone. He was very rich before taking up Sannyas and he used to wear rings worth crores of rupees in his ears. Therefore his name became Koti Karna, lIe did have money with him but when he did not find his inner poverty disappearing, he became rich by renouncing the wealth. He used to say the same thing to others; and the music arising from his breath was his witness; the peace flowing from his eyes was his witness; the happiness showering from his words and his silence was his witness. If the mind be mature then

freedom from wealth, fame, status and ambition becomes very easy. They are, after all, games of childhood.

Thousands of people had collected outside the town to see and hear the saint Shrone. In listening to him, their minds were calm, like the burning flames of a candle in a windless spot. In that crowd there was also a nun by name Katiyani. When the evening approached, she asked her attendant: "You go and light the lamp in the house. I will not get up leaving this nectar-like speech". When the attendant reached home, she found that the house had been burgled. Inside, the thieves were lifting stores and outside their chief was guarding the house. She returned immediately. The chief of the thieves also followed her. The attendant approached Katiyani and told her in a nervous voice: "Mistress, there are thieves in the house. ' But Katiyani did not pay heed to her. She was lost in some other thoughts; she kept on listening to what she was listening; kept looking at what she was looking; kept sitting where she was sitting. She was in another world. Tears of love were flowing from her eyes. The attendant became nervous and shook her: "Mother, mother, the thieves have burgled the house. They are carrying all your gold ornaments". Katiyani opened her eyes and said: "Oh mad one, do not bother; do not worry. Let them carry what they to want carry. All those clothes and ornaments are unreal. I was in ignorance. Therefore, they looked real. The day their eyes open, they will also find them unreal. As soon as the eyes open, you find that real gold which can neither be stolen nor snatched. I am looking at that gold. That gold is within the self". The attendant could not understand anything. She was lost and speechless. What had happened to her mistress? But the heart of the chief of thieves was moved as if within him some door had opened; as if in his soul some unlighted lamp was aflame. He returned and told his friends: "Friends, leave these bundles here. All these gold ornaments are unreal. Come with me. Let us also search for the same wealth on finding which the mistress of the house has discovered the gold ornaments as unreal. I have also been looking out for the same collection of gold. That is not far away. It is close by. It is within the self."

24.

After studying all scriptures, Kach, the son of the Brihaspati, came back to his father's house. Whatever could be known was known. But his mind was peaceless. Desire for pleasures was agitating him. He was restless on account of the heat of pride. Only to get rid of them, he had gone in search of knowledge; but restlessness was there in tact, and on the top of it the weight of knowledge had increased. This is what happens. what relation is there between the knowledge of scriptures and the birth of peace? There is no relation between them. On the contrary, that type of knowledge intensifies pride and opens in full the half-open gates of restlessness. But is it proper to call it knowledge if it cannot provide peace? Knowledge provides peace and lightness. But could that which provides restlessness and heaviness also be knowledge? Ignorance is pain. But if knowledge is also pain where is happiness? If knowledge also does not provide peace, then it is perhaps impossible to find it. If peace cannot be found at the doors of truth where also could it be found? Then, is there no truth in scriptures? In the mind of Kach all these questions were rising like a storm. He was very much worried. He said to his father: "I have read all scriptures. Whatever could be learnt from the teacher, I have learnt. But I have not found peace in all that. I am very much worried and restless. Now, you kindly show me the way to peace. What shall I do to find peace?" His observation was correct. Peace is not found, nor can it be found, from scriptures; nor can any teacher give it. It is not a thing which can be found from outside. In fact there is no other way for its manifestation except through the self? What did Brihaspati tell Kach? He said: "Peace can be found in renunciation"

The desire of Kach for knowledge was not a mere curiosity. That was the deepest desire of his life. Therefore, he gave up all. He went into renunciation with full steam. He spent years of his life with one loin-cloth. With fasts and all kinds of suppression of the body, he performed penance. Years went by. But he could not hear the footsteps of peace coming near him. Then he gave up the loin-cloth also. He now started living stark naked. He thought, perhaps the greed of the loin-cloth had stood in his way. His renunciation was no doubt complete. But peace was still unknown. At last, he made the last preparation. He thought, perhaps the body itself was the last obstacle. This also represents a desire to keep. In truth, penance and adamancy had dried up his body and it was there only in name. Even then it was there. He decided to end it. He lighted fire and became ready to give up his body. Whatever the cost, he must find peace. To attain it, he was determined to embrace even death. When the fire woods started burning fiercely he got ready to seek his father's permission to jump into it. But Brihaspati laughed stopped him and said: "Mad one, what will you gain by renouncing the body? As long as the mind is full of desires, ;t has attachment to them, so long nothing will be gained even by burning the body. Desire always puts on new bodies and pride

finds new homes. Therefore, renunciation of the body is no renunciation. Renunciation of the mind is true renunciation, and in renunciation of the mind lies peace, because freedom from the mind is peace".

For some moments Kach was speechless. Like a person who does not know what to do, he asked: "But how is the renunciation of the mind possible? Perhaps you too ask me the same question? Whoever is in search of peace, faces this basic problem. Whoever is engaged in search of truth and salvation has this curiosity. The mind itself is the obstruction. The mind itself is restlessness. What is this mind? Is not the desire to be something the mind itself? For a moment, kindly come out of sleep and see this truth. Is not the desire to be something, the race for being something, the thirst for being something, the mind itself? If there is no thirst for being something, where then is the mind? If even for a moment I am there, I am what I am, and there is no desire in me to be anything other than that, then where is mind? And if this is true, how can mind itself search out peace and truth? Mind itself is in search of peace; and desire also belongs to it. What then is it that wants to be peaceful? What is it that wants to find the truth? What is it which is desirous of salvation? Is it not the mind itself? And if all this is mind, then what is the way to be free from it? In fact, renunciation of the mind cannot be achieved by any attempt or perseverance of the mind itself, because any attempt of the mind ultimately strengthens and gives power to itself, and can do so. Any of its actions is a follow up and research of its own desire. As a result, it is only natural that with any of its actions it should itself be fed and become strong? Therefore, by an action of the mind itself, it is impossible to be free from it. How can mind become its own death? Even in worldly desires it lives; in desire for salvation also it finds life. The same thing exists in wealth; the same in religion. Being unsuccessful in the world, disappointed, and getting bored, the same mind which wants the world and its pleasures starts wishing for peace, wishing for truth. The mind is the same, because basically the desire is the same. Where there is wish there is mind. Wish is enjoyment; Wish is also renunciation. From the desire itself are born all renunciation and sannyas All those are reactions of enjoyments; and where is salvation when there are reactions? Whatever action is the reaction of something, is tied to it, is born of it. It is another form of it. It is the same. Renunciation is also enjoyment. Renunciation is the world itself. Whether it is enjoyment or renunciation, world or sannyas, the original form of mind, the central concentration of mind remains undisturbed in both. The life of mind is desire. The thirst for being something, for getting something for reaching somewhere is its very foundation stone. Therefore, there is peace neither in enjoyment nor in renunciation. Peace is there and only there, where mind is absent. The presence of mind is restlessness. Absence of mind is peace. Where mind does not exist, there exists that which is real. But you will ask "How could it be?" Friend, do not ask it; because it is the mind which is asking. The search for 'how' is its own. The search for ways and means is its own. Search for being something is its own. It always asks: How? No. Do not ask this. But observe what are the ways of mind. By what ways it gets united? By what methods does it get improved? By what methods does it become powerful? Surely, its ways are very subtle. Wake up to these ways. Do nothing; but merely keep awake. Be careful and aware of its forms and sub-forms. Understand the mind. Recognize it in its fullness. Be awake towards its actions and reactions, its attachments and detachments, its likes and dislikes. Let it be remembered every moment. Let it not be forgotten. Attention to it must be natural. Our eye on it must be automatic. Without any tension or concentration, with complete peace, our introduction with it should be thicker. This introduction and such knowledge alone brings about revolution. In fact, it is a revolution of knowledge. In knowing the mind, the mind itself disappears. In attempting to recognize it, it slips off because knowledge or sense are not desires. That is not a race for being or not being something. That is merely a wakefulness towards that which exists and which happens. Desire is always for the future; knowledge is always for the present. Therefore, the arrival of knowledge becomes the farewell to desire. Knowledge of the mind itself is freedom from the mind. May it be remembered that this is not the freedom of the mind; it is freedom from the mind itself; and in this concentrated light of salvation, he that is God, is known.

25.

From morning till evening, I find hundreds c)f people indulging in calumny of one another. How quickly do we decide about others! In fact, nothing is more difficult than deciding about others. Perhaps no one, except God, has a right to pass judgement on others, because who else, other than God, possesses the necessary patience to judge a person, a small and very ordinary person?

Do we know each other? Even those who are very close to each other, do they know each other?
Do not even friends continue to be unknown and strange to each other?

But we claim to understand even the unknown and take decisions so quickly about them!

This haste is extremely ugly. But that person who keeps on thinking about others totally forgets thinking about the self; and such haste is utter ignorance also because with knowledge goes patience.

Life is very mysterious and those who get into the habit of taking hasty decisions withe)ut proper thinking fail to know it.

I have heard a story. It relates to the first world war. A commander told his soldiers: "Soldiers, Five of you are required for a very dangerous work. Therefore, those who are prepared to take the risk voluntarily make take two steps out of the line". He had just finished his talk when a horse rider came and diverted his attention. He had come to deliver a very important message to him. After reading the message, he lifted his eyes towards the soldiers of his unit. Finding their lines intact, he was enraged. His eyes started burning and he cried: "You cowards, impotents; Is there not even one man amongst you all?" He showered many other abuses also. He also held out threats of punishment; and then alone he observed that not only one but all soldiers had come out of the line by two steps!

26.

One day, I sat by the side of a road. Sitting under the thick shade of a tree I was looking at the passers-by. Seeing them, several thoughts crossed my mind. They were running away somewhere -- children, young, old, women, men. They were all running away. Their eyes seemed to be searching for some one and their feet were busy on some long journey. But where were they running away to? What was their purpose; and will they in the end know that they have reached somewhere?

The same thought arises in me after seeing you. With that thought, I also get afflicted with a severe pain, because I know that you will not reach anywhere. You will not reach, because your mind and feet are running in the direction opposite to God.

The secret of reaching somewhere in life is: Move in the direction of God. Except that, no direction, no road leads to anywhere. Swim in the direction of God. Swimming against Him, a person only breaks and destroys himself.

What is man's fear? What is his worry? What is his pain? What is his death?

I have seen: all these troubles crop up in our vain attempt to swim against God. Pride is pain; pride is disease; because pride is in the direction opposite to God; and opposition to God is opposition of self.

I have heard a story. A pilot of a small aeroplane was flying at the speed of 150 miles per hour. Suddenly, he discovered that he had fallen in the current of a deadly wind. The wind was very stormy. Possibly that was also running at the speed of 15 miles per hour, in the direction opposite to the direction of the plane. The life of the pilot, entangled in the fierce storm, was in danger; and the safety of his plane seemed impossible. The surprise was that all parts of the plane were working normally and the engines were making loud sounds, yet the plane was not moving by an inch. Afterwards, that pilot said: How strange was that experience; not to proceed even while running at the speed of 150 miles per hour! How fast I was going and yet I was going nowhere!

Is it not really correct that moving against oneself one cannot reach anywhere?

The happiness of life belongs to them who live in the self, know the self and attain the self.

Is it not true in life also? Is it not happening?

Those who are not moving in the direction of God will also find that they are going without doubt, yet not reaching anywhere.

God is the internal existence of the self; God is the very form of the self.

27.

Friends, What do I teach? I teach a small secret. I teach the secret of becoming a monarch in the world.

What could be a secret bigger than this small secret?

But you may ask how every one in the world could become a monarch? I say: "It can be. There is a big monarchy where everyone is a monarch!"

But everyone in the world whom we know is merely a slave. There, even those who are under illusion of thinking that they are monarchs are slaves.

There is a world outside the man; there is a world inside him also. In the outside world, nobody has ever been a monarch, although most of the people have struggled for that alone.

Perhaps you are also in the same struggle: In the same competition! But he who wants to become a monarch -- to conquer not the world, but the self.

Christ has said: "The kingdom of God lies in yourself."

Do not you know that those who have conquered kingdoms on the outside have lost the self? And how can he who loses himself become a monarch? To be a monarch, it is imperative to be at least the self.

No! No! The external world takes you deep into poverty. In that world those who look like monarchs are the slaves of their own slaves.

Desires, thirsts and ambitions do not permit freedom. On the other hand, they tie down in the thinnest and yet the strongest of bonds.

No chains, stronger than the chains of desires have so far been made or can be made in future. In fact no steel as strong as that has ever been made. How can a person bound down in these invisible chains can ever become a monarch?

There was a monarch: Frederic the Great of Prussia. One evening, outside the capital, he got a push from an old man. The path was narrow and the darkness of the evening was surrounding on all sides: Frederic asked that old man in anger: "Who are you?" That old man said: "A monarch". Frederic asked in amazement: "Monarch?" and then he cut a joke, "Which country do you rule?" That old man said: "The self".
Surely those who rule the self are monarchs.

28.

Why is this indifference towards religion?
And why is this indifference increasing every day?

I have heard a story: "There was a village. The residents there-of were very simple. Whatever anybody told them, they would accept. Outside their village, there was an idol of god. A saint came there. He collected all of them there and said: "Very bad. Very bad; Ram Ram; You fools; you live under shade and your god in the sun? put a shade on god. Do not you see how angry god is." The villagers were very poor. Somehow, by squeezing their own roofs they prepared a roof for god. After putting up the roof the saint went away to another village. He had charge of not only one village but many. There were many gods and the responsibility of providing shelter for all of them had been taken up by him. Then, after a few days, another saint came to that village. He was in anguish when he saw the roof on the god. He collected the village-folk and showed his temper to them. He said: "Sitaram, Sitaram." It is very bad. You fools, you have put a cover on god? Does he need your cover? If there be a fire, all will be burnt up. Take it and throw off quickly. The villagers were surprised. But could they do that now? Whatever the saints say is always correct; and if you do not accept their word, then with their curse they can trouble you for several lives and can also make you rot in the hell. God is in their hand; and therefore, whatever they want they get done. Those poor people had to take off and throw away the cover. The labour of so many days, the power and the wealth of the poor people was wasted. Be it as it may, but was it a small piece of luck that they were saved from the ignominy of putting a cover on God! After taking away the cover the saint went away to another village. After all, he had not only one village to look after but several. There were many gods; and to keep all of them free from the cover was his responsibility. But soon thereafter another saint came to that village. This time the villagers were fully awake and even by mistake they would not go towards the idol of god. They did not know what other trouble might be created? They had stopped going that way at all.

I find that what happened in that village has happened in the whole world. The saints have got such ugly things done and such fears established in the minds of men in the name of religion that there is no wonder that people have stopped going in the direction of god.

Indifference to religion is ultimately indifference towards the fears and blind faiths spread by those so-called saints.

Indifference to religion is indifference to exploitation. hypocrisy and foolishness which comes in the garb of religion.

Indifference to religion is indifference to the false complements of sects, and to hate jealousies and enmity created by them.

Indifference to religion is not indifference to it; but, in fact, it is indifference to all that which is not religion.

29.

The Prime Minister of a monarch died. He had before him the intricate problem of finding the most intelligent person of the state and making him the Prime Minister. Then after several types of tests,

ultimately three persons were selected. Now, out of the three also one had to be selected. One day, before the selection test a rumour went round that the monarch was going to shut them in a room on the door of which a wonderful lock, prepared by the best mechanics of the state, was to be fixed and it could be opened only by the person most efficient in arithmetic. out of the three persons, two could not sleep that night on account of worry and excitement. They kept on studying throughout the night books on locks and trying to memorise the numbers and formulae of arithmetic. Before the day dawned, they were so much stuffed with arithmetic that it was perhaps impossible for them to add two and two. While going to the palace, they also concealed under their clothes a few books on arithmetic which could be needed any time. In their own esteem they were fully prepared, although on account of their keeping awake with the books throughout the night their minds were not under control and their feet were falling as if they were intoxicated. Treatises and knowledge also have their own intoxications. But to both of them the third person, who had slept peacefully at night, was definitely looking mad. What else could his carefreeness indicate except madness? Both of them had been laughing, and were still laughing, on his foolishness. On reaching the palace they came to know that the rumour was surely true. Immediately on arrival they were shut into a big room on the door of which that much-talked about lock was fixed which was a superb invention of mechanical intelligence of the time. That lock was prepared on the basis of arithmetic and that was like a very difficult puzzle which could be solved only through arithmetic. All these things were known through rumours, and the arithmetical figures and remarks made on the lock also announced the same thing. After being shut in the room those three persons were made aware af the decision of the monarch that whoever opened that lock and was able to come out first would be appointed to the position of Prime Minister. Those two persons immediately started reading the marks on the lock and started using arithmetical figures. In between, they were also using the books which they had brought. It was winter season and from the big ventilators of the room cold wind of the morn was coming in. But their foreheads were sweating. The time was short, the problem of opening the lock was hard and in a short while the luck of their life was to be decided. Their hands were trembling and their breathing was fast. They were writing one thing and producing something else. But the person who had slept throughout night neither studied the lock, nor lifted his pen, nor solved any arithmetic. He was sitting patiently with his eyes shut. His face had neither any worry nor any excitement. On looking at him one could not feel that he was thinking about some thing. His fullness and thoughts looked a steady flame of the lamp in a room where there was no wind. He was absolutely calm, silent and blank. But then suddenly he got up and with extremely natural and calm appearance he moved slowly to the gate of the room. Then very slowly he turned the handle of the door and it was surprising that, the door fell open. That lock was all the story connected with it a deception. But his two friends who were solving the arithmetical puzzles knew nothing about it. They did not even know that one of their friends was no longer inside. This astonishing truth was known by them only when the monarch came inside and said: "Gentlemen, now stop this arithmetic. He who had to come out has already come." Those poor chaps were not able to trust their own eyes. Their friend who was undeserving in all respects, was standing behind the monarch. Finding them without words, the monarch also told them: "Even in life this is of primary importance that we should first of all find out whether a problem really exists or not, whether the lock is actually closed or not. He who does not find out the problem and gets involved in solving it is naturally misled and is miscarried for ever." This story is strangely true.

I have found the same thing even in relation to God His door has also been open since the beginning and all rumours about the locks on that door are absolutely untrue. But the anxious candidates wanting to enter his gates carry their scriptures with them out of fear of the locks. Then these scriptures and precepts themselves become the locks for them. They remain sitting outside the door. How could they enter the door unless they had solved the arithmetical problems through their scriptures? Rarely does some one muster the courage to reach the door without the scriptures. I reached there just like that; and on reaching I found that, so far as the eyes could go, the learned ones sat buried under the heaps of their own scriptures and were so engrossed in solving some problems that they could not even feel the arrival of a person so undeserving as I. I reached and turned the handle of the door and found that it was already open. In the first instance, I felt that due to my luck the door-keepers might have made some mistake. Otherwise, how could it be possible that a person who knew no scriptures, no precepts, could find entrance into the world of truth? And I entered in fear. But those who were already inside told me that the rumour about the closing of the door of God was spread by the Satan and was an absolutely baseless rumour because his doors were always open. Can the doors of love be also closed? Can the doors of truth be also closed?

30.

How surprising it is that man accepts birth?but not death, while birth and death are the two ends of the same event? Death is hidden in birth. Is not birth only the beginning of death? Thereafter from non-acceptance of death, fear; from fear the run. The frightened and the run-away mind becomes unable to understand death. But howsoever one may run it is impossible to run away from death. That has been presented in the birth itself. It is not possible to run away from death; on the other hand, after running in all ways, at the end of it, it is discovered that only death has been reached.

There is an old story. Vishnu came to Kailash to meet Shiva. His vehicle was Garud. After dismounting Vishnu, Garud was waiting at the gate. Just at this time his eyes fell on a pigeon, trembling with fear, and sitting at the top of the door. He asked him about the cause of his fear. That pigeon started weeping and said: "Just recently the God of Death has entered his palace. On seeing me, he faltered, for a while, looked at me in surprise, and then, with a smile, went ahead moving about his club. His mysterious smile is nothing except an indication of my sure death. My end is near". And that pigeon started weeping all the more loudly. The Garud said: "Poh, Poh! You are unnecessarily so much afraid. You are still young and therefore, there is no possibility of your dying through some disease. So far as the fear of enemy is concerned, you come and sit down on my back. In an instant, I will take you to the Lokalok hill which is thousands of millions miles away from here; there will be no possibility of any of your enemies being there". On receiving this solution the pigeon felt revived, and in an instant Garud reached him on a lonely hill where he could move about without any enemy. But as soon as the Garud returned he met the God of Death who was coming out of the gate. The garud smiled and said: "Sir, That pigeon is no more here. He is living without fear on the Lokalok hill which is thousands of millions miles away. I have just returned after leaving him there." On hearing this the God of Death laughed loudly and said: "So you have ultimately reached him there? I was surprised only to think how he was here? He had to go into the mouth of Death within a few moments on the lokalok hill.

31.

A young man came. He was in readiness to renounce the world. Very soon after getting ready in all respects he would take up Sannyas. He was very happy; because his preparations were going to be almost complete. When I heard him, I started laughing and told him: "I had heard about preparations for the world. What is this preparation for renunciation? Is it necessary to make preparations and to plan even for renunciation? And will the renunciation, so well-planned, ever be renunciation at all? Is it also not an extension of the worldly mind? World and renunciation cannot co-exist in the same mind. A worldly mind could never be a renouncing mind. The change over from the world to renunciation cannot take place without a basic revolution in the mind. That basic revolution itself is renunciation. Sannyas is neither change of dress, nor change of name, nor change of the house. That is a change of outlook. That is a total change of the mind of the self. For that revolution, the same currents do not work which are successful in the world. The arithmetic of the world is not only useless but even an obstruction for that revolution. As the rules of dream do not work while awake, similarly the truths of the world do not remain truths in renunciation. After all, Sannyas is wakefulness from the dream of world."

Then I stopped, and looked at that young man. He looked somewhat pained. Perhaps I had given a jolt to his preparations and he had come with that expectation to me. Without saying anything, he started going back and then I told him: "Listen. Hear one more story: There was a saint named Ajar Kaiwan. A person came to him at mid-night and said: 'Your Honour, I have taken a vow that I will give up all pleasure of the mortal world. I have resolved to break up the bonds of world.' If I were there I would have told him: 'Oh, fool, he who swears is a weak man and he who decides to give up never does so. And even if he does so, he holds fast to giving up itself. Renunciation is not a resolve of the ignorant mind. That is a natural shade of knowledge'. But I was not there; Kaiwan was there. He told that person: 'You have rightly thought'.

That person was pleased and went away. He returned after some days and said: "I am for the present preparing a mattress and dress for the beggar. As soon as I collect my things I will become a beggar.' But this time even Kaiwan could not say that he had thought correctly. He said: "Friend, it is only to give up the collections that some one becomes a beggar and you are worried to collect those very things. Go, go back to

your world. You are not yet able to renounce."

32.

When for the worship of God I see you going to the temples I start thinking whether God exists only in temples! Because outside the temples there is neither the glamour of purity in your eyes nor the sound of prayers in your breaths. Outside the temples you are just like those people who have never been to the temples. Does this fact not prove the futility of your going to the temples? Is it possible that outside the stairs of the temple you could be harsh and inside compassionate? Is it credible that the cruel minds would be full of love immediately on getting entry through the doors of temples? How can prayers to God be born in the hearts which have no love for the universe?
He whose life itself is not love, cannot have prayer in that life.
And he who cannot see God in every atom cannot find God anywhere.

It is an incident of a night. An unknown traveller reached the temple of Mecca in a tired state and went to sleep. Finding his unpious feet towards the holy stone of Kaaba, the priests lost their temper. They pulled him up from his sleep and said: "What a sin have you committed? This temerity to insult the holy stone of the temple? Is it the way to sleep? Surely, only an atheist can keep his feet towards the temple of God! Even after observing their angry postures and hearing their insulting harsh words that traveller started laughing and said: "My dear, I will spread my feet to any side where God does not exist. You be kind and put my feet in that very direction. So far as I am concerned, I find his temple on all sides and in all directions." This strange traveller was Nanak. How true is what he said! God exists surely on all sides. But I ask whether he does not exist in the feet also? He is there. What else is there except Him? Existence? He is the entire existence. But the eyes that see Him only in temples, idols and holy rivers often become dazed when they see Him in His fullness.

33.

One day I was in a forest. It was rainy season and the trees were full of happiness. I told my companions: "Do you see how happy are the trees? Why? Because one has become what one actually is. If the seed be one thing and the tree wishes to be something else, there will not be so much happiness in the forest, because the trees know nothing about the ideals; therefore, they have become what their nature desired them to be. Beauty lies where development is in keeping with the form and the nature. Man is in misery; because he is against himself. He fights with his own roots and is constantly struggling to be different from what he is. This way he loses himself and also loses the heaven which is everybody's natural right.

"Friends, is it not desirable that you should wish to be what you could be? Is it not desirable that you should give up all efforts to be anything except your own self? Is it not in that desire that the mainspring of all miseries lives? What attempts could be more impossible and meaningless than the desire to be different from the self? Everyone can be only that which he can be, because it is only in the seed that the development of a tree lies. The desire to be something else can only lead to failure; failure, because how could that which is not hidden in the self from the beginning appear in the end? Life is a manifestation of that which is covered and hidden right since the birth. Development is mere uncovering; and where the hidden does not become manifest, misery comes into being. Just as a mother will find herself in unbearable and undescribable she carries the child in her womb for all her life, similarly those persons find themselves in misery who do not become what they were destined to be. But I find that every one is running the same race. All of them want to what they are not and they cannot be so. What is the ultimate result? The result is that they do not become what they could have been. What he could not be, he does not become in any case; but he is depirived of what he could have become.

A king of the scheduled tribes went to a big city for the first time. He wanted to get himself himself photographed. He was taken to a studio. That photographer had a board at his gate on which was written:
Have yourself photographed as you like.
Just as you are Rs. l0/-
Just as you think you are Rs. 15/-
Just as you want to show yourself to others: Rs. 20/-
Just as you wish you should have been: Rs. 25/-

That simple king was very much surprised with this and enquired if persons other than those wanting to have the first type of photograph also came? He was told that a person wanting to have the first type of photograph had not yet appeared on the shop.

May I ask what type of photograph would you have liked to have from that photographer? What does your mind say? Don't you get the desire for the last type of photograph within yourself? It may be a different thing if you don't have so much money with you. Pressure of circumstances is different; otherwise who would like to have the first type of photograph?

But that fool ofthe king got himself photographed for the first type only, and said "I have come here to get a photograph of myself and not of someone else"

A similar board has all along been hanging at the door of life. God had hung it there much before he made the man.

Whatever is hypocrisy in this world is born out of the desire of being different from the self. When one fails to be different from oneself, then one becomes busy in appearing to be different from the self. Is it not what we call hypocrisy? And if he fails even in this attempt he becomes perturbed. Then he feels free to imagine himself what he wants to imagine.

But whether it is hypocrisy or madness, origin of either lies in refusing to accept oneself. The first symptom of a healthy person is his acceptance of the self. In life, he comes to get a picture of himself and not of someone else. All attempts to mould oneself in the frames of others are indications of a diseased mind. The so-called ideals taught to man, and the inspirations given to him, to follow others do not allow him to accept himself; and then his journey takes a wrong direction even from the beginning. This type of civilisation has grasped the man as a chronic disease would do. How ugly and deformed the man has become? There is nothing healthy or natural in him. Why? Because in the name of culture, civilisation and education, his own nature has been constantly murdered. If the man does not get alerted out of this conspiracy, then he will get destroyed to his very roots. That will not be a murder of culture; it will be only its development. Culture is not in opposition to nature; it is its development. The future of man can be determined not by some external ideals but by his inner nature. Then a natural and inner discipline is born, which opens and uncovers the face of the self to such an extent that the truth might be seen. Therefore, I say: "Select yourself. Accept yourself. Search and develop yourself. Other than the self, there is no ideal for any one, there could be none. Friend, imitation is suicide; and remember that God can never be found in dependence on others."

34.

Early in the morning a friend came. His eyes were burning with anger and hatred. He was uttering very harsh, poisoned and hot words in respect of some one. I patiently heard him and asked whether he had heard about an incident. He was in no mood to hear anything. Even then he said "What incident?" When I started laughing, he became a little relaxed. Then I said to him: "A psychologist was conducting a research about love and hatred. To a class of 15 students of a university, he said that they should write down, within 30 seconds, the first letters of the names of other young men, who they may consider worth hating. One young man could not write the name of anybody; others wrote a few names. One wrote the maximum, that is thirteen names. The truth which came out from this experiment was very surprising. Those young men who had mentioned the largest number of names whom they hated were themselves hated by most of the others; and the most wonderful and meaningful thing was that the name of the person who had written no names, was not written by anybody else."

Those whom a person meets on the path of life very often prove themselves a mirror. Do not we find our own reflections in others? If you have hatred in you, you find others hate-worthy. That hatred itself creates and invents the hateful. These creations and inventions are also not meaningless. This way a person is saved the trouble of seeing what is hateful in himself. When you make a mountain of a mole hill and see it in others, then what is like a mountain in you starts looking like a mole-hill. There are only two ways of escaping the pain af being one-eyed: either you cure your other eye or you imagine that the others have lost their both. Surely the other way appears to be easier; because in that, nothing is to be done; it is sufficient only to imagine.

Let us remember that when we meet others, we should consider them as mirror and whatever we see in them we should first of all search in ourselves. In this way, in the mirror of day-to-day relations, a person becomes busy in searching his own self. Running away from the world and its relations is not only cowardice, it is also useless. What is right is that we should use those relations for a search of the self In their absence, it is as impossible to find out oneself as it is to see one's own face without a mirror. In the form of others, we constantly keep meeting our own selves. Heart, which is full of love, sees love in all others. Ultimately the perfection of this experience brings you face to face with God. On this very earth, there are people who live in hell and there are others who live in heaven. The main spring of pain and pleasure, hell and heaven, is within ourselves and whatever is within us is thrown out on the outside screen. It is the eyes of man which do not see any thing other than death among the things of this world; it is again the eyes of man which can observe the eternal beauty and music of God in this universe. Therefore, what appears outside is not the eternal and the basic in life; but it is what is inside. Those who have their eyes constantly on this truth become free from the exterior and get settled in the interior. Those who bear this main spring in mind in pleasure and pain, in hatred and love, in friend and enemy, find that ultimately there is neither pleasure nor pain, neither enemy nor friend, except the self. I am my own enemy; and I am my own friend.

35.

I was on the hills. A few friends were with me. One day, we went to a valley where the rocks produced very clear echoes. A friend produced the sound of a dog and there were dogs barking on the hills; and then some one produced the sound of kokil and the valley started resounding with 'kuho kuho'. I said: "The world is also like this. Whatever we throw at, it is returned to us. Flowers beget flowers and thorns beget thorns. For a heart, full of love, the entire world starts showering love; and for a person full of hatred painful flames of fire start burning all round."

Then I told a story to those friends: A young boy went out for the first time to the forest near his village. He was very much afraid of and alert against loneliness. Just then, he heard some creeping sound in the bushes. Surely, somebody was secretly following him. He shouted loudly and asked: "Who is there? The hills asked a bit more loudly "who is there?" Now he was fully convinced that some one was hidden. He was afraid even otherwise. His hands and feet started trembling, and his heart started pounding. But to give courage to himself, he told the hiding person: "You coward!". There was the echo: "You coward!" For the last time he collected his nerves and shouted: "I will kill you". The hill and the forests also shouted "I will kill you." Then that boy ran fast towards the village. The echo of his own feet sounded as if the other man was chasing him and now he did not have the courage even to turn back and see. On reaching the door of his house, he fell down unconscious. When he came back to his senses, every thing came to light. On hearing all this his mother laughed loudly and said: "You go there again tomorrow and tell that mysterious person what I tell you. I am fully aware of that person. He is a very nice and loveable man. That boy went there the next day. On reaching, he said: "My friend!' There was the echo of 'My friend! ' This friendly sound consoled him and he said: 'I love you!'. The hills and the forest all repeated; 'I love you!"

Is not the story of the echo the story of our so-called life?

Are we not all children and strangers in the forest of this world who hear our own a echoes, become afraid and run?

Is it not truly the same state?

But remember that if 'I will kill you' is an echo, so also is 'I love you'. Getting free from the first echo and getting in love with the other is no escape from childhood. Some are afraid of the first echo and some start loving the other. But basically, there is no difference between the two. Immaturity is hidden in both. He who knows, lives in freedom from both illusions. The truth of life is not in echoes; it is hidden in the self.

36.

I had just got out of my sleep when I got the news that someone was murdered in the neighbourhood. Every body was busy talking about it. There was sensation in the air and the eyes of men which were normally lustreless, were shining at that time. Neither any one had pain nor sympathy; only a diseased and undesirable feeling was visible. Can death and murder also give pleasure? Can destruction also bring happiness? May be it is so. Otherwise, public mind could not be so much enthused in wars.

When the current of life cannot proceed on the path of creation then all of a sudden it gets busy in destruction; then, for its manifestation, the only alternative is destruction. He who does not make himself

creative, changes the direction of his life to destruction in spite of himself.

In individual, in society, in nations, there is all over an anxiety for destruction. His progress towards destruction ultimately be comes suicidal. If the taste for destruction develops, ultimately it destroys the self. There is not much difference between the killer and the self-killer. The extremity of violence changes into violence against the self.

I knew that person who was murdered at night, and I also knew the man who had murdered him. They were old enemies and for years they were searching for an opportunity to kill each other. Perhaps, they had no other ambition in life except this big work. Perhaps for the same reason the murderer rendered himself to the hands of law after committing the murder. What had he to do by living now? The one for whom he lived was no longer there! Is it not surprising that most of us live only for their enemies? Those who live and die for friends are very few! Not love but hatred itself has become the basis of life: and then it should be only natural that one finds a hidden pleasure in death and our life should find a helpless anxiety and attraction for destruction. Individuals are not attracted without reason to violence, and nation to wars.

What is this hatred? It is not a revenge on others for not being able to take one's own life to the summits of happiness? Surely, for what we cannot achieve we make others responsible; and we find an easy and simple way out of self-remorse.

What is this enmity? Is it not an announcement of one's own failure to be friendly?

Does enmity end by ending the enemy?

Friend, enmity gives birth to enemy. Therefore, the enemy can be destroyed, but the enmity still remains. Can friendship be destroyed with the death of the friend? No? Then how could enmity be destroyed by ending the enemy? The friend and the enemy are seen outside; but the origin is within the self. Ganges of life is outside; but the Gangotri (the source of Ganges) is always within. I, for one, hear in every body the echo of myself. Whatever I am, is reflected in others.

I am reminded of an incident:

It was a new-moon night. A person murdered another and entered the latter's house. There was silence all round. But within himself there was lot of noise and disturbance. Full of fear, with trembling hands, he opened the door. It was surprising; the door was not closed from within; It was just stuck up. But what is this? As soon as he opened the door, he saw that a strong and cruel man stood in front with a gun in his hand. Possibly, it was a watchman. There was no way to return. Death was in front. There was no time even to think. In self-defence he fired a bullet. In a moment all was over. With the sound of the bullet the entire house resounded, and with the strike of the bullet something got broken and fell into pieces. What was this? The man who fired was stunned. There was nobody in front. There was the smoke of the bullet and a mirror that had been crushed to pieces.

The same thing is seen in life also. In our imagination for self-defence, we start fighting with the mirrors. Because there is fear inside, therefore the enemy starts appearing on the outside. Because death is inside, therefore the murderer starts fearing on the outside. But can enemies be finished by breaking the mirrors?

The enemy can be destroyed in friendship, and not in his death. Everything else, except love, is defeat.

Enemy lives in the self, in hatred of the self, in fear of the self, in enmity and jealousy. But it starts appearing on the outside. Yellowness exists in the eyes of a jaundiced person; but he sees yellow in the whole world. What is the right thing to do in such diseases? Will it be right to eliminate the yellow colour from the world? Or to treat one's own eyes? The world is as the eyes see it. In one's own eyes are hidden the colours of the enemy and the friend. Nobody wants an enemy; yet we keep on cherishing enmity. Even from the desire to eliminate the enemy it is evident that we do not want the enemy but want a friend. But we nourish hatred in our blood. It is absolute foolishness. We want to give life to a friend, but we do not give birth to love. In that case, we want friends; enemies are born and then they are murdered; but, in fact, only friends are murdered. We sow the seeds of poison and we desire the fruits of nectar! This is an impossibility.

37.

A friend sometimes comes to me. On seeing him, I am always reminded of a saying of Socrates. Socrates said to a beggar: Friend, out of your torn, beggarly clothes nothing but pride peeps out."

The ways of pride are very subtle. The cover of humility is its subtlest form. Such humility covers it less and reveals it more. It is like those clothes which do not cover the body but only expose it. In fact, neither the cover of love eliminates hatred nor the clothes of humility cover the nakedness of pride. Just as the coals

are hidden and safe under the ashes and the slightest stir of wind exposes it, similarly in the individuals truth remains buried; slightest scratching breaks the curtain and exposes it. Such invisible diseases are much more dangerous and killing than the visible diseases; but in deceiving himself man's skill is very much developed, and he uses this skill to such an extent that it becomes his very nature. For thousands of years, in our attempts to bring civilization by force nothing has been achieved except this skill. Not in destroying nature but in covering it, man has certainly succeeded; and in this way the so-called civilization has proved itself as a chronic disease.

How can a civilization be born in opposition to nature? From that not the civilization but non-civilization alone will flourish. True civilization is a beautiful exposition of nature. Self-deception cannot carry a man anywhere. But as compared to self-revolution, self-deception is very easy; and every time it is a mistake to select the easiest. Easiest is not always the best. How can you select the easiness of coming down, while you are wanting to touch the summits of the mountains of life? It is very easy to deceive oneself. In deceiving others, there may be the fear of being caught; in deceiving oneself even that fear is absent. Those who deceive others suffer punishment and insult on this earth; and even in the other world the severe tortures of the hell await them; but those who deceive themselves get respect in this world, and in the other world also they think they deserve the heavens. It is for this reason that man deceives himself without fear. Otherwise, how could all hypocrisies of civilization and religion be born?
But can you hide and destroy what is true?

Can man succeed in deceiving the self, alE others and ultimately God himself.
Is not all this race sheer foolishness?

It is proper to know the self as he is; because without accepting the reality of oneself there can be no real change in the self. As, for bodily health, it is necessary to know the disease with hundred per cent truth, similarly for spiritual health it is necessary to know the inner diseases. To cover the disease is not in the interest of the patient, but in the interest of the disease itself. Diagnosis is unavoidable for treatment, and those who want to escape diagnosis remain devoid of treatment also.

A sculpture was making a statue of Ralf Waldo Emerson. Emerson used to see intently the developing form on the stone every day; and as the statue was developing, he was becoming more and more serious. At last one day, when the statue was almost complete, Emerson became very serious on seeing it. The sculptor asked him the reason for his seriousness, and he replied: "I observe that as the statue is becoming more like myself; it is becoming unshapely and ugly."

I consider this power to see myself in my ugliness, nakedness and animalism to be the first step of the ladder of self-revolution.

Only that man who is able to see the ugliness in himself is capable of giving beauty to himself. Without the first ability the second one is not born; and he who covers up his own ugliness and gets busy in forgetting it is left ugly for ever. To know and accept the 'Ravan' in oneself is the first inevitable step to become the Ram'. The ugliness of life remains hidden and safe in man's unconsciousness towards it. I will have to first of all know myself as I am. There is no alternative. If on this very first point of the journey we give room to falsehood then the truth can never be achieved in the end. But we disown the reality of self because of its ugliness and start nourishing an unreal and imaginary personality. This desire for beauty is allright: but the path is not correct. The ugliness of the self cannot be eliminated by putting on beautiful masks. On the other hand, because of the masks it keeps on becoming all the more ugly and unshapely. Then slowly the knowledge of the self disappears even from the self; and we remain acquainted and recognize only the false masks. If then the mask is lost it becomes impossible to recognize the self. A lady went to the treasury to take out some money. The Treasurer asked her. "How shall I believe that you are yourself?" She quickly took out a mirror from her bag, saw and said: "Believe me. I am what I am."

In search of truth, in search of the actual existence of the self, the first thing is to fight with your own masks. Without finding out one's real face, neither one can discover oneself nor imitate it. The palace of truth stands on the foundations of reality; and no other power except truth can bring civilization.

38.

At night, a young woman came and said:
I want to serve you". I told her: "If you forget the 'I', service will automatically follow".
What else except pride is an obstruction for becoming service in life?

Pride demands service. In fact, it only wants everything. It gives nothing. It is incapable of giving. That

is not possible for it. Pride has always been a beggar. Therefore, it is impossible to find anyone more miserable and poorer than a proud man.

Only he can serve who is a king. What can a person give when he has nothing with him? Before giving, it is essential to have something.

What is service? Is love itself not service? And love is born only in that consciousness where 'I' has been buried.

In the death of 'I', is the birth and life of love.

From the funeral pyre of 'I', the seed of love germinates.

Those who are full of 'I', are empty of love.

'I' is the centre of exploitation. Its service is also exploitation? Even in that, the same prospers and finds strength. Is humanity unaware of the ego of servants? There is the cover of humility even in the pride of an exploiter; but in the humility of a servant there is an announcement of pride.

Remember that love is not vocal and service is silent.

And also remember that love is its own appreciation and service is its own reward.

I am reminded of a very strange contest. Two friends went to the door of a teacher to learn painting. They were both very poor. They did not have even two breads. Both of them decided that, to begin with, one of them will practise art and the other one will take to labour and feed himself and the other; later on, the first one will earn and the other one will learn. One of them started painting at the feet of his teacher. Years came and passed by. The effect was tough. There was no question of time. With his full mind, that young man was busy in his effort. Slowly, he started gaining fame. In the world of art, his luck rose. The name of that young man was Albrecht Durer. But his friend was busy in an effort even more difficult than his own He was digging pits and breaking stones; cutting woods and carrying loads. Slowly and slowly, he completely forgot that he too had come to learn painting; and when it was his turn to learn the art, it was observed that his hands had become so still, so hard and so unshapely that is was impossible to paint with them. On this mishap, the first young man started weeping; But the other one was very happy. He said: "What difference does it make whether it is your hand or mine that makes the pictures? Are your hands also not mine?" The first young man became a great painter; but the name of his friend, who made him the painter through sweat and toil is not known to any one. But is not his unknown service a shining example of his love? Are they not blessed who serve incognito and search for the opportunities for service? Not only those who are known but also those who are not known, create. There is no effort or prayer bigger than the service done by the unknown hands of love. Albrecht Durer has made a picture of the hands of his friend in prayer. Is it really easy to find such beautiful hands? Is it possible to find hands so pious as those? And can any hands other than those have a right to pray? How few 'hands' can have the good luck to love and pray as those hands did?

39.

I was in a big city. Some young men came there to meet me. They started asking: "Do you believe in God?" I said: "No. What relation is there between belief and God? I know God."

Then I told them a story:

There was a revolution in some country. The revolutionaries of that place were busy in changing everything. They were determined to destroy religion also. In the same context an old beggar was arrested and brought to the Court. They asked that beggar: "Why do you believe in God?" That beggar said: "No gentlemen, I do not believe. But God is there. What should I do now?" They asked: "How do you know that He exists?" That old man said: "After opening my eyes ever since I began seeing I have seen none except Him".

That beggar's replies served as ghee to the fire. Those revolutionaries became very angry and said: "Very soon we will kill all your monks and nuns. What then?"

That old man laughed and said: "As God may wish! "

'But we have decided to destroy all signs of religion. We will not leave any sign of God in the world."

That old man said: "My son, this is a very difficult job that you have selected. But as the God may will! How will you destroy all signs? Whatever remains will announce His existence. At least you will be there, and you will announce His existence. It is impossible to eliminate God, because God is all-pervading."

All these misunderstandings cropped up because God was compared to a man.

God is not a person. He is what He is.

And the thought of believing in God has also created a lot of misunderstanding.

What is the meaning of believing in light? That can be seen only when the eyes open.

Belief is a supporter of ignorance and ignorance is a sin.

Not the blind faith, with eyes tied under cloth, but the discrimination with eyes fully open can take a man upto the truth.

Truth is God. There is no other God except the truth.

40.

I appeal for a change of mind from its very roots. On the surface of body, no change has any real value. The mere change of conduct is not sufficient, because in the absence of a revolution within, that is nothing more than self-deception.

But even those in whose minds the idea of changing the self arises, get busy changing the clothes in haste without changing the heart. This is the last manner of deceiving the self. It is very necessary to beware of it. Otherwise even renunciation remains only an external event. The world is external but if even renunciation is external then life will get lost on very dark paths.

The path of desire is no doubt ignorance. But if renunciation is also external, it will also take you on paths which are full of ignorance.

In truth, the very fact of the consciousness being outside onself is ignorance and darkness. Thereafter, it makes no difference whether that outside relates to the world or to renunciation. If the mind is surrounded by out-sidedness, then enjoyments keep it out and so also renunciation.

If the mind is free from outside then it easily reverts to the self.

The indication of the success of the exterior is the world.

The knowledge of the futility of the exterior is renunciation.

I have heard a story:

In a city there occurred two deaths on the same day. It was a very strange coincidence. One was a yogi and the other was a prostitute; both left this world on the same day and at the same moment. Both lived in houses opposite to each other. Both lived together and died together. This surprise was there in the city; and there was a deeper surprise also. That is not known to any one except the Yogi and the prostitute. As soon as they died the messenger of death came from above to take them. But thase messengers carried the prostitute to heaven and the Yogi to the hell! The yogi said: "Friends, undoubtedly there is some mistake. You are carrying the prostitute to the heaven and me to the hell? What is this injustice? What is this darkness?" Those messengers said: "No, gentleman; there is neither a mistake nor injustice nor darkness. Kindly see a little below." The yogi looked down towards the earth. There, his body was decorated with flowers and it was being carried in a big procession. Thousands of men were carrying his body to the burning ground to the sound of Ramdhun. In the burning ground a pyre of sandal wood was ready for him. On the other side of the road, the dead body of the prostitute was lying. There was nobody even to lift it away; and, therefore, the vultures and the dogs were tearing it off and eating it.

On seeing this the yogi said: "People on the earth are doing far greater justice!"

Those messengers replied: "Because men on the earth know only what was on the outside. Their approach is no deeper than the body. But the real question is not about the body, it is of the mind. In the body you are a sannyasi. But what was in your mind? Was not your mind always loving the prostitute? Did not the desire always live in your mind that the beautiful music and dance going on in the house of that prostitute was very pleasant and your life was without pleasure? On the other side was the prostitute. She was constantly thinking how blissful was the life of the yogi. At night, when you used to sing the songs of devotion she would weep, lost in feelings. On one side, you were getting filled up with the ego of being a sannyasi; on the other, she was becoming more and more humble with the torture of sins. You went on becoming harsher on account of your so-called knowledge, and she went on becoming softer on account of the knowledge of her ignorance. Finally, what were left was your personality, eaten up by ego, and hers free of it. At the time of death, you had pride and desire in you; in her mind, there was neither pride nor desire. Her mind was full of the light of God, love and prayer.

The truth of life does not live in the external cover. Then what use it will be to change the exterior?

Truth is very internal, internal to the extreme.

To discover it, one has to work not on the circumference of personality but on the centre of it. Find out that centre. If that is found, Truth will definitely be found because it is after all hidden in the self.

Religion is not a change of circumference; it is a revolution of the inner being.

Religion is not a demonstration of the circumference; it is hard work on the centre.

Religion is labour, on the self. It is from that labour that the 'I' is destroyed and the truth is attained.

41.

Pride makes the heart stonelike. It is the death of all that is true, good and beautiful in life. Therefore there is no other obstacle in our way to God except the pride. How will a stone-hearted person know love? And where there is no love, how could God be there? For love we require a simple and humble heart -- simple and full of feeling; and as deep as the pride is, so deep does the heart loose its simplicity and feeling.

What is religion? When some one asks me I say: "Dharma is simplicity of heart, the feeling power of heart".

But what is current in the name of religion is the manifestation of pride in its very subtle and intricate forms.

Pride is the root of all violence.

"I am" -- this very feeling is violence. Then "I am something" is a bigger violence. A violent mind cannot find the true beauty; because violence makes oneself harsh. Harshness means closing the doors of the self and how can one who has closed within himself be related to all?

There was a saint Hasan. He had been hungry for several days. He stayed outside a village. Some of his companions were also there. They were also tired and hungry on account of the long journey. And as soon as they reached and settled in that broken house, an unknown person brought them lot of food and fruits and said: "This insignificant offering is for those who practise penance and who have renounced". When that person left, Hasan told his companions: "Friends, I will have to go to sleep without food even tonight; because where had I practised penance and where am I renouncer? In truth where am I myself?

'I am not' -- whoever may know this, knows God.

'I am not' -- whoever can discover it can find God.

42.

It is an incident of a mid day. Some people came and said: "God is not there and religion is all hypocrisy." On hearing their words, I started laughing and they asked: "Why do you laugh?"

I said: "Because ignorance is vocal and knowledge is silent. Is it so easy to say anything about the existence or non-existence of God? Are not all decisions, arising out of the meagre knowledge of man, worth laughing?" Those who know the limits of their own knowledge do not take decisions; but remain speechless; and in that mysterious moment they sometimes exceed their limits also. At that time, they know themselves and also the truth; because truth exists in the self and in truth is the existence of the self. Is not a drop in the ocean and ocean in the drop? Is it proper that the drop, without knowing itself, should want to know the ocean? And when it fails to find it, it might say that the ocean does not exist. If the drop can know itself it can know the ocean, also. The thought of God is meaningless. I ask you: "Do you know yourself? Is any one without this condition competent to take a decision about the existence or non-existence of God?"

"Do you know yourself?", on hearing this question those friends started looking at one another. And do not you also hearing this question start looking at one another? But remember that without knowing the self there is no utility or appreciation of life. I repeated to those friends the conversation that took place in Greece thousands of years ago:

Some one asked an old saint: What is the biggest thing among the things of this world?

The saint answered: "The sky; because whatever exists, exists in the sky and the sky itself does not exist in anything;

He asked: "And what is the best?"

The saint said: "Good temper; because everything can be sacrificed on good temper and good temper cannot be lost for anything."

He asked: "And the most mobile?"

The saint said: "Thought"

He asked: "And the easiest?"

The saint said: "Advice".

He asked: "And the most difficult?"

The saint said: "Knowledge of the self".

Surely it appears to be most difficult to know the self, because in order to know it everything else has to be given up. Without giving up all knowledge, the knowledge of the self is not possible.

Ignorance is an obstruction in knowledge of the self.
Knowledge is an obstruction in knowledge of the self.

But there is another state also where there is neither knowledge nor ignorance. It is in that state that the knowledge of the self manifests itself.
I call that very state as 'samadhi', that is meditation.

43.

What shall I say about religion? Religion is the door to life through the process of death.

One night I was on a boat. The boat was big and there were many friends in company. I asked them: "This river is flowing fast but where to?" Some one said: "Towards the ocean." Truly rivers run to the ocean. But is not the running of rivers to the ocean going towards their own death? Rivers will after all get lost in the ocean. Perhaps for this very reason pools do not go towards the ocean. Which wise man ever tries to go towards his own death? For the same reason, the so-called wise also do not go towards religion. What is an ocean to a river is religion to a man Religion is to loose oneself completely in the universe. That is a great death for the ego. Therefore, those who want to save themselves become the pools of pride and save themselves from merging into the ocean of God. The inevitable condition of merging with the ocean is to eliminate the self. But that death is not really a death, because compared to the life which is gained through that merger, the life that we know becomes death. I am saying so after dying myself.
For finding an entry in true life one has to die in the false life.
To gain existence in the supreme, one has to loose the atom.
But what is death on one side becomes life on the other.

Death of ego is the life of the soul. That is not destruction. That is existence. Those who cannot understand this truth remain devoid of life.

Friend, the ocean is not the life of river; it is its death although that way it appears to be safe. And ocean is not the death of river; it is its life, although that way it appears to have destroyed it.

One day Radha asked Krishna: "My lord, this flute is always on your lips. I am very jealous of it." This flute of bamboo gets so much of the nectar-like touch of your sweet lips that I am dying of jealousy. Why is it so close to you? Why is it so dear to you? Every time I think: I wish I could be the flute of Krishna. And in future lives, I want to be the flute which rests on your lips."

On hearing this Krishna laughed loudly and said: "Dear, it is very difficult to be a flute. Perhaps there is nothing more difficult than that. Only he who can completely annihilate himself, can become the flute. This flute is not merely a piece of bamboo; in fact, it is the heart of a lover. It has no tune of its own. It has made the tunes of the lover, its own music. I sing, it sings. If I am silent, it is silent, and, for this reason, my life itself has become its own life".

I was passing by them and without any effort I heard this conversation of Radha and Krishna. The mystery of being the flute is itself the mystery of finding the music. The key to find the self is in ending the ego.
What is religion? Religion is the door to life through the process of death.

44.

Friend, It is worth considering whether religion exists or not. Religion is meaningful not when it is merely in thought but when it is the very life, then alone it is meaningful. There is lot of religion in thoughts. But where does that religion lift up? It only drowns. Does any one ever start on a voyage of the sea on a boat of thoughts? But in the ocean of truth persons move out in the boat of thoughts alone! Then, if they are seen drowning near the shores what surprise could be there? Even a boat made of paper can take you much farther than the boat of thoughts; even that is a little more realistic. Thoughts are like dreams; they are not to be trusted.
If religion be in thought alone, nothing could be more untrue than that.
Because religion lives in scriptures alone, therefore it is dead.
Religion lives in words alone, and therefore it is inactive.

Religion lives only in sects, and therefore religion is not religion. Religion becomes life only when it lives in life. Religion is true only if it lives in the breaths of life; and where there is truth there is power, there is activity. Where there is activity there is life.

A prisoner died. A number of people collected near his dead body. They were not weeping. They were laughing. On seeing this, I also stopped with that crowd. The prisoner had served several terms of

imprisonment, and there was hardly a crime that he had not committed. A major portion of his life had been spent in prisons. But that man had very religious thoughts. For the protection of religion, he had at least one stick always in his hand; and when he was not actually uttering abuses, he was saying 'Ram, Ram' with his hand on his moustaches. He always used to say: "Death is better than disgrace." This was his life's principle. Written in a religious way on a piece of paper, he had this principle enclosed in a talisman and tied to his arm; and not satisfied with this, when he last got out of the prison he got these words tattooed on both his arms. 'Ram Ram' was also tattooed on several spots on his body. His dead body was lying under the morning sunshine. His body was pronouncing his life and his two arms the philosophy of his life; and then alone I could understand why people around were not weeping and why they were laughing.
The state of man in the name of religion is also exactly similar.
I want to ask you whether in that state it is proper to weep or to laugh?

45.

What is life?
It is a pious yajna (sacrifice); but only for those who can sacrifice themselves for the sake of truth.
What is life?
A precious opportunity; but only for those who can muster up courage, determination and work hard.
What is life?
A challenge with boon; but only for those who accept it and who can face it.
What is life?
A great struggle; but only for those who can collect up all their power and fight for victory.
What is life?
A celestial awakening; but only for those who can fight against the sleep and unconsciousness of the self.
What is life?
A heavenly song; but only for those who have made themselves an instrument of God.
Otherwise, life is nothing but a protracted and slow death.
Life becomes what we make it. Life is not found. It has to be won over.

Life is a constant release of the self by the self. It is not a fate, it is construction.

A lawyer angrily told a judge after his very long and boring argument: Sir, the jury is sleeping! " The judge said: "Friend; you yourself have put them to sleep. Kindly do something so that they would wake up. I have also narrowly escaped sleeping at times." If life be an experience of sleep then we should understand that we have done something so that it has gone to sleep. If life be an experience of pain, we should know that we have done something which has made it painful. Life is our own echo. It is our own reaction.

46.

It was a dark night of a rainy season. The sky was full of clouds. In between, the lightning produced thunder and shine. A young man was searching his way in the gleam of lightning. At last, he did reach the door of a hut where a very old beggar had been living for all his life. That old man had never gone out of that hut anywhere. And when somebody would ask him whether he had not seen the world at all he would say: "I have seen. it. I have seen it very well. Does not the world exist in the self?"

I also know that old man. He is also sitting within me. Truly, he has never left his abode. He is there and is the same person where he has all along been and what he is.
I also know that young man very well; because I am also that young man.

That young man kept standing on the stairs for some time. Then with a feeling of fear he slowly tapped the door. A voice asked from within: "Who is there? What are you searching for?"

That young man said: "I do not know who I am. But for several years, I have been wandering in search of happiness. I am searching for happiness and that search has brought me to your door". There was a laughter inside and the voice said: "How can he, who does not know even the self, find happiness? In that search, you cannot have darkness under the lamp. But even this knowledge that you do not know yourself is enough of knowledge; and therefore I open the door; but remember that with the opening of some one else's doors no doors actually open."

Then the door opened. In the streak of lightning the young man saw the beggar standing before him. His glamour was unprecedented. But he was absolutely naked. In truth, beauty is always naked. Clothes come in only to cover ugliness. The young man sat down at his feet. He placed his head on the old man's feet and

asked: "What is happiness? What is happiness?"
On hearing this the old man started laughing again and said:

"My dear, happiness lies in independence. As soon as you are independent there is an overflow of happiness. Leave my feet, leave everybody's feet. You are searching for happiness in dependence on some one else. This is a folly. You are searching outside. This is a folly. In fact, you are searching for it. This itself is a folly. He who exists outside can be searched. How can he who exists within the self be searched? Give up all search and see. It has all along been present within".

Then that old man took out two fruits from his bag and said: "I give you these two fruits. They are very wonderful fruits. If you eat the first one you can understand what happiness is; and if you eat the other one, you can yourself be happy. But you can eat only one of them; because as soon as you eat the one, the other will disappear; and remember that if you eat the other fruit, it cannot be understood what happiness is. Now the choice lies with you. Say what is your choice?"

That young man hesitated for a moment and then said: "I want to know the happiness first; because without knowing it how could it be found?"

That old beggar started laughing and said: "I can see why your search has become so long? This way, not only for years but for several lives, happiness cannot be found; because the search for the knowledge of happiness is not the achievement of happiness. Knowledge of happiness and experience of happiness are the two opposite poles. Knowledge of happiness is not happiness. On the contrary, that is the pain. To know happiness and not to be happy yourself is the real misery. For this reason alone, man is more miserable than plants, animals and birds. But ignorance is also not happiness. That is only a reflection of misery. Happiness lies in transgressing both knowledge and ignorance. Ignorance is unconsciousness of misery. Knowledge is consciousness towards pain. Happiness is salvation from both knowledge and ignorance. The meaning of transgression of both knowledge and ignorance is salvation from the mind; and as soon as a person is free from the mind, he reverts to the self. That establishment in the self is happiness. That is salvation and that is also God.

47.

A friend became a saint. After becoming a saint he had come that day for the first time. I met him. Seeing him saffron-clad, I said: I was thinking that you had become a saint in truth. But what is this? Why have you coloured your clothes?" He smiled on my ignorance and said: "Saint has his own dress." On hearing this I started thinking and he said: "What is there to think about?" I said: It is a matter for deep thinking, because a saint should have no dress; and ;f he has a dress he is not a saint." Perhaps he did not understand what I said and he asked: "After all, a saint must wear something Or, do you want that a saint should remain naked?" I said: "There is no ban on wearing of clothes; there is no condition that one should not wear. The question is about wearing something particular or insistence on wearing anything at all. Friend, the formality is not in clothes; but in insistence".

He said: "The dress keeps reminding that I am a saint." Now it was my turn to laugh. I said: "It is not necessary to remember what I am. I have only to remember what I am not; and then is the saintliness which can be remembered only by clothes a saintliness at all? The clothes are very much on the surface and very thin. Even the skin is not deep enough. The flesh and the fat are also not very deep. Mind is also not very deep. Excepting the soul, there is no other depth which could become the abode of saintliness; and remember that those whose sight is on the surface, remain devoid of insight. Those who think of clothes, for that very reason, cannot think of the soul. What else is the world? World is the mind concentrated on clothes. He who can get free from clothes is the real saint".

Then I told him a story: "A man-in-fancy-dress went to the door of a king and said: 'I want five rupees as a gift' The king said: 'I can give a reward to the artist; but not a gift'. The man-in-fancy-dress smiled and went back. But while returning he said: "Oh king: I will accept the reward only if I could get the gift. Kindly remember this.' The incident passed off. After some days the news of the arrival of a wonderful saint spread like an electric current in the capital. Outside the city, a young saint sat in meditation. He would neither speak, nor open his eyes, nor move about. Crowds after crowds of people were arriving for a look at him. There were heaps of flowers, fruits, dry fruits and sweets near him. But he was in meditation and knew nothing about them. One day passed; another day passed; and the crowd kept bulging. Third day morning, the king himself went to see him. He placed a lakh of gold coins at the feet of the saint and prayed for his blessings; but the saint was immobile like a rock. No temptation was capable of moving him. Even the king failed and returned to his palace. They were all shouting 'hail, hail' for the saint. But on the fourth day the

people saw that the saint had disappeared in the night. That day that man-in-fancy-dress appeared in court of the king and said: 'You have already offered me a gift of one lakh gold coins; now my reward of Rs. 5/- may kindly be given to me'. The king was surprised. He told the man-in-fancy-dress: "You fool, why did you leave those one lakh gold coins? Now you are asking for Rs. 5/-. That man-in-fancy-dress said: 'Oh king; when you had not given the gift earlier, why should I have accepted the other gift? It is enough to get the reward of my own labour. Moreover, then I was a saint; may be I was a false saint, so what? It was necessary to maintain the dignity of the dress of a saint."

If you think over this story a number of things strike you: Men in fancy-dress can be saints. Why? Because in the so-called dress of the saints there is scope for fancy dress. Where dress is significant, it also provides opportunities for fancy dress. Then that man-in-fancy-dress was actually saint-minded, and therefore leaving a lakh of gold coins he was willing to accept only Rs. 5/-; but it will not be proper to expect all men in fancy-dress to be so saint-minded. The king was deceived because of the dress. Because the dress can deceive, therefore many deceivers have given prominence to dress; and when a person succeeds in deceiving others, then that success becomes a strong basis for deceiving the self also. They say: "Truth alone triumphs". Truth conquers -- this is a very dangerous yardstick; because on account of this, the idea develops that whatever can win is true. Truth succeeds and then whatever succeeds is true -- mind does not take much time to reach that conclusion. Such saintliness is not true, as even the men in fancy-dress can adopt; because then no other action will be easier for the man-in-fancy-dress. If men in fancy-dress can be saints, saints could also be in fancy dress. In truth, there is no dress for a saint. Dress is meant for the men in fancy-dress and ;f there is no dress for a saint, there is no basis for the dignity of that dress. That memory is also not of the saint but only of the man-in-fancy-dress; but such memory could also be of that man-in-fancy-dress who knows himself to be in fancy dress. Those who have started thinking themselves to be saints on the basis of their external dress are merely 'Rams' of Ram lila'; but have imagined themselves to be Rams. I know one such Ram'. After wearing the dress of Ram in a 'Ram lila', he never puts off that dress. But people used to call him mad. Men in fancy-dress can become saints but when they start considering themselves as saints they are not only men-in-fancy-dress, they are mad.

48.

A monarch was drowned deep in worries up to the neck. When worries drown you, they do it full length; because by the way one of the worries enters, others also get in. He who permits entry to one also unconsciously offers the way to others. For this very reason, women come in crowds. No one ever meets one worry alone.

It is surprising that the monarchs are often drowned in worries although in fact only they are the monarchs who become free from all worries. The servitude of worry is so great that even the total power of a monarch cannot wash it off. Perhaps for the same reason, the powers of monarchies also stand in the service of worries.

A man wants to be a monarch for power and independence. But in the end, he finds that nobody is more powerless, dependent and unsuccessful than the monarch; because a person who wants to enslave others, ultimately becomes a slave of slaves himself. That which we want to bind, ultimately succeeds in binding us. For independence, not only freedom from slavery of others, but freedom even from the mentality to enslave others. is also essential.

That monarch was also enslaved like others. He had also started to conquer heavens; but after his victory he had found that he was seated on the throne of hell. Whatever the pride wins ultimately proves to be hell; and pride can never win heaven because heaven is where there is no pride. Now he wanted to be free from self-conquered hell. But it is difficult to attain heaven and easy to lose it; it is easy to reach the hell but difficult to lose it. He wanted to be free from the flames of worry. Who would not like to be so? Who would want to keep sitting on the throne of hell? But whoever wants to sit on a throne will have to sit only on the throne of hell; and remember there is no throne in heaven. Only the thrones of hell look like the thrones of heaven from a distance.

Day and night, sleeping or awake, that monarch was struggling against worries. But with one hand the individual removes his worries and with thousand hands he himself invites them. That monarch had to be free from worries and also become a sovereign monarch. Perhaps he was thinking that after becoming a sovereign he could get rid of all worries. The folly of man keeps on drawing such conclusions. Therefore, he wanted new areas to rule everyday. The setting sun of the evening should not find the boundaries of his kingdom where the rising sun of the morning had found it. He was dreaming of silver and breathing in gold.

For life such dreams and such breaths are very dangerous. because the dreams of silver become chains for the breaths and breaths in gold pour poison in the soul. The stupor resulting from the wine of ambition can be broken up only by death.

The afternoon of the monarchs life was over. Life was on the other side of the day. Death had started sending its messengers.

Strength was going down every day and worries were increasing. His life was in danger. What a man sows in youth, he reaps its harvest in old age. The seeds of poison do not trouble you at the time of sowing; they trouble you only when the harvest is reaped. Those who can see this misery in the seed itself do not sow it. You cannot get rid of the seed after it is sown; the harvest has to be cut. There is no escape from it. That monarch also stood in the midst of the harvest sown by himself. To escape it, he thought of even committing suicide. But the greed of being a monarch and the hope of being a universal monarch in future would not allow even that. Life he could loose; he had actually lost it; But it was beyond his power to give up monarchy. That desire itself was his life; and only such desires, as look like life, destroy the latter.

One day, to get rid of his worries he went over to the greenery at the foot of the hills; but it was more difficult to run away from worries than to run away from the funeral pyre. One may be able to run away from his funeral pyre but not from the worry because the funeral pyre is outside and the worry is inside. Whatever is inside is always with you. Wherever you are, it is there. Without changing the self from the very roots, there is no escape from it. The monarch was riding away in the forest. Suddenly he heard the tune of a flute There was something in the tune so that he suddenly stopped and turned his horse towards that music. Near a hilly fall, under the shade of a tree, a young shepherd was playing on the flute and dancing. The sheep were resting nearby. The monarch told him: "You appear to be so happy as though you have found monarchy?". That young man said: "please pray that God does not give me a monarchy; because at this moment I am a monarch but when monarchy is achieved nobody remains a monarch." The monarch was surprised and asked: "Let me hear what you possess which makes you a monarch?" That young man said: "It is not with wealth but independence that a person becomes a monarch. I have nothing except myself. I have myself with me and there is no wealth bigger than that, and then I am not able to think what is not with me but is with the monarch. I have eyes to see beauty, I have a heart to love and I have ability to enter into prayer. The light that the sun gives me is no less than the light he gives to a monarch; and the light that the moon showers on me is no less than what she showers on a monarch. The beautiful flowers blossom as much for us as for the monarch. The monarch eats to his fill, and covers his body; I also do the same. Then what is there with a monarch which is not with me? perhaps the worries of a monarch. But may God save me from them.. A funeral pyre is better than worries. There are, on the other hand, many other things with me which are not with a monarch: my independence, my soul, my happiness, my dance, my music. I am happy with what I am; and therefore I am a monarch.

The monarch heard the views of the young man and said: "Dear young man, what you say is right Go and tell everybody in the village that the monarch also said the same thing."

49.

One morning I had just got up when a few persons arrived. They told me: "Some persons make several comments about you. One says you are an atheist; another says you are irreligious. Why do not you contradict all these useless remarks?" I said: "Whatever is useless does not call for a reply. Do not we ourselves make it significant when we accept it as worthy of contradiction?" On hearing this, one of them said: "But it is also not correct to allow wrong things to pass in the world". I said: "You are right. But those who must criticise and must indulge in calumny can never possibly be stopped. They are big inventors and can always find new ways. I will tell you a story in this connection and the story which I told them, I shall repeat for you."

It was a full moon night and the entire earth was drowned in bright moonlight. Shankar and Parvati, seated on their dear Nandi, started for a round. But as soon as they went forward a little, a few persons met them on the way. Seeing them on the Nandi, those people said: "Look at the shameless ones; as if the bullock has no life both of them are seated on it." On hearing these remarks, Parvati got down and started moving on legs. But only a little distance ahead some others met. They said : "Oh how interesting! Making a delicate thing move on feet, who is this man going on the back of the bullock? There should be a limit to shamelessness." On hearing this, Shankar came down and put Parvati upon Nandi. They would have hardly gone a few steps further when some other people said: "What a shameless woman she is! She is making her

husband move on feet and is herself seated on the bullock. Friends, the Kaliyug has set in." In these circumstances, both of them started going on feet by the side of Nandi. They would have moved only a few steps when some people said: "Look at these fools! They have such a strong bullock with them and are still going on feet." They were in great difficulty now. Shankar and Parvati had nothing left to do. They stopped Nandi under a tree and started thinking. Nandi was silent so far. Now he laughed and said: "Shall I tell you a way? Now, both of you lift me up on your heads." As soon as they heard it, Shankar and Parvati came back to their senses, and both of them got up on Nandi once again. Even then people passed and kept on saying something. In fact, how can people pass without saying something? But now Shankar and Parvati were enjoying their trip in the moonlight and were oblivious of the other persons passing by them.

In life, if you want to reach somewhere then it is suicidal to heed the words of everybody who meets you on the way.

In fact, a person whose opinion has any value will never express it without being asked.

Also remember that the movement of a person who does not act in his own discretion becomes like the movement of dry leaves flying with the force of the wind.

50.

A person went to Confucius and said: "I am very much tired. Now I want rest. Is there any way?" Confucius told him: "Life and rest are two contradictory words. If you want life do not ask for rest. Rest is death." That person developed wrinkles of worry on his forehead and he asked: "Then shall I not get rest at anytime?" Confucius said. "You will find it; You will definitely find it"; and pointing to the graveyard in front, he said: "Look at these graves. There is peace in them. There is rest in them".

I agree with Confucius. Life and death are not separate. They are like the moving breaths of that which exists. Neither life is merely action nor death is merely rest. In fact he who being in life is not in rest cannot be in peace even after death. Does not the restlessness of the day make restless also the sleep of the night? Will not the echoes of restlessness of the whole life cause pain after death? Death will be in that same pattern as the life. That is not opposed to life. It is only a complement of it. That there should be no inactivity in life is all right, because that is tantamount to being dead even when alive; but that life should be merely an action is also not correct. That is also not life. That is inaction. That is inactive mechanism. Life will be perfectly successful only if there is action on the circumference of it and inaction at the centre. Action on the outside, peace within. Movement on the outside, calm within. A complete man is born only when a personality full of action is joined with peaceful soul. The life of such an individual is peaceful. His death also becomes salvation.

51.

I went to a meeting. It was a meeting of the untouchables. The very conception of an untouchable fills my heart with tears. On reaching there also, I was very unhappy and sad. What is it that man has done with man? And persons erecting uncrossable walls between man and man are also called religious! What greater fall of religion could be than this? And if this is religion, what is irreligion? It appears that the dens of irreligion have stolen the flags of religion; and the scriptures of satan have become the scriptures of God.

Religion is not separatist. It should unite. Religion is not dualistic; it is monistic. Religion lies not in erecting the walls but in demolishing them. But the so-called religions have been creating only divisions and erecting only walls. Their power has been active only in breaking up and dividing men. Surely, this has not been done without reason. In fact, without dividing man against man, neither can there be unions nor can there be exploitation. If manhood is similar and one, the main basis; of exploitation is finished; for exploitation inequality is unavoidable. Sects and castes are essential. For the same reason, religions in many forms have been supporters of inequality, sects and castes. A sectless and casteless society is automatically opposed to exploitation. To accept equality of men is to discard exploitation.

Then, without creating differences between man and man there can be no unions and religious sects. Division creates fear, jealousy and hatred and finally enmity. Enmity gives birth to religious sects; they are born of enmity and not friendship; not love, but hatred is their foundation stone. Unions are formed out of fear of enmity. Unions provide power. Power becomes strength for exploitation and also realization of the thirst for authority. On expansion, the same develops into a desire for monarchies. In the same way, religions secretly become politics. Religion moves in front and politics follows it. Religion remains only a cover and politics becomes the life. In fact, where there is union, there are religious sects, there then is no religion; there is only politics. Religion is deep application; that is not a union. In the name of separate

religious unions, politics alone keeps on making moves. In the absence of union there can be religion, but there cannot be religions nor can there be worshippers, priests and their profession. God has also been converted into a profession. Several interests have got connected even with him. What can be more unseemly and irreligious than that? But the power of propaganda is unlimited and by constant propaganda even absolute untruths become truths. Then what wonder if the worshippers and priests who are themselves victims of exploitation should be supporters of the scheme of exploitation? Religions have served as strong pillars for the scheme of social exploitation. Having woven a net of imaginary principles, they have proved the exploiters as religious people and the exploited as the sinners. The exploited ones have been told that their suffering is the result of their bad deeds. Truly, religions have given lot of opium to the people.
An old untouchable asked me after everyone else: "Can I go to the temples?"

I said: "To the temples? But what for? God himself never goes to the temples of priests."

There is no other temple of God except Nature. All the rest of temples and mosques are an invention of the priests. There is not even a distant relation of these temples with. God. God and priests have never been on talking terms. Temple is the creation of priests and priest is the creation of satan. They are disciples of satan. For this very reason, their scriptures and religious sects have been centres of putting man against man. They have talked of love but have spread the poison of hatred. Even then man is not beware of the priests; and whenever he thinks of God, he gets involved with the priests. The basic reason for the thinking of relations between man and God is only this. Priests have all along been busy in murdering God. Excepting them, there is no other murderer of God. If you have to choose God you cannot choose the priest. Both of them cannot be worshipped at the same time. As soon as the priest enters the temple, God goes out of it. In order to establish relation with God, it is necessary to get rid of the priest. That is the only obstacle between the devotee and God. Love does not tolerate any one in between. Nor does prayer tolerate any obstacle.

It was early in the morning. It was still dark. As soon as the door of a temple opened, an untouchable went to its steps and reached the door. He was about to step inside the door when the priest shouted in anger: "Stop, stop, you sinner; if you proceed a step further, you will be completely destroyed. You have polluted the pious steps of the temple of God. The discouraged untouchable retraced his advancing step. Tears came in his eyes as if somebody had stabbed his heart which was thirsty for God. He wept and said: "Oh, God: what is that sin of mine on account of which I cannot see you?" The priest said on behalf of God: "You are polluted since your birth. You are a store-house of sins. " That untouchable prayed: "Then I will apply myself for purity. But I do not want to die without seeing God." And then for years that untouchable was untraceable. No one knew where he had gone away. People had almost forgotten him and then suddenly he came to the village one day. That temple was situated near the entrance of the village. The priest saw him going by the temple. There was an unprecedented lustre on his face. There was an unprecedented peace in his eyes. Even around his face there was a hallow of light. But he did not even lift his eyes towards the temple. He looked absolutely indifferent and disinterested about it. But the priest could not control himself. He called him and asked: "Hello; is your attempt for self-purification over?" That untouchable laughed at this and he moved his head in the affirmative. The priest asked him, "Then why do you not enter the temple?" That untouchable said: "Sir, what shall I do after coming? When God appeared before me, he said: "Why did you go to the temple in search of me? There is nothing there. I have myself never been to these temples; and even if I go, can the priest permit me to enter there?

52.

A multi-millionaire constructed several temples. He is known to me, and with great expectation he has invested wealth in religion. He is a very shrewd businessman and is in the habit of making ten for one. Even in the business of religion he did not want to lag behind others. In fact, he was not in the habit of lagging behind. If he did not lag behind in wealth why should he do so in religion? In this world, he is in front of, and above, others; even for the other world he has made provision. Heaven is definite and, therefore, he is without care. Not only the earth, but even heaven can be purchased with money. That is why money is so important. Money is even above religion, because money cannot be purchased with religion but religion can definitely be purchased with money. When money can procure religion, the fear of collecting wealth through foul means also disappears. Otherwise, without foul means wealth cannot be collected. Wealth is basically a theft. Wealth is exploited blood. But in the Ganges of religion, all sins are washed; and the Ganges of religion starts flowing wherever the Bhagirath of wealth beckons. In this way, religion itself becomes the basis of irreligion.

But how can religion become the basis of irreligion? Surely, that religion is not religion. what can be

purchased with wealth is not religion.

I have heard: one morning a rich man tapped at the doors of heaven. Chitragupta asked: "Brother, who are you?"
'I? Do you not know me? Has not the news of my death yet reached here?"
Chitragupta asked: "What is it that you want?"

The rich man said in anger: "Is it a thing to be asked? I want to enter heaven;" and saying so he took out from his coat a bundle of money and offered it to Chitragupta. At this Chitragupta laughed loudly and said: "Brother, the customs of your world cannot work here. Nor do these coins circulate here. Kindly keep your money back with you." After this, the rich man behaved absolutely poor and meek. The power which gave him force had proved absolutely without substance.

Chitragupta asked: "What action have you performed to deserve entry into heaven?"

After lot of searching the rich man said: "I gave ten paise in gift to an old woman."
Chitragupta immediately asked his co-worker: "Is this a truth?"

The co-worker looked into the file and said: "Yes sir. This is a truth.' Chitragupta asked the rich man again: "What else have you done?"
The rich man recollected again and said: "I gave five paise to an orphan."

The co-worker searched into his papers and found that this fact was also true.
Chitragupta asked: "Anything else?"
The rich man said: "That is all. I can remember only these two things."
Chitragupta asked his co-worker: "What should be done?"

The co-worker said: "fifteen paise may be returned and he should be sent to hell. Heaven is too cheap for 15 paise."

But can heaven be gained for more money? Paisa is after all paisa. Although by putting one on the other the heap may become larger but the paisa is after all paisa.

In fact, religion cannot be purchased in any way; neither for less money, nor for more, because the coin of money does not circulate in the world of religion. Religion cannot be purchased even through renunciation of wealth, because purchasing through renunciation of wealth is as good as purchasing through wealth. In the values of religion, money has no value. The very language of money is irrelevant for religion. Whatever can be purchased is not the form of the self. Religion is the form of the self and so also the heaven; they are not outside the self. They are always present in the self. One does not have to enter religion; but one has to wake up and know that one has all along been in religion. Just as a fish is in the sea, so are we in religion. But even though the fish is in the sea, in sleep it goes out of the sea. The same is our condition; to be in the world is to be in dream. Enjoyment and renunciation are all dreams. Palaces and temples are all dreams. Neither the palaces nor the temples built in dreams can bring awakening. The path of awakening is different. That is hidden in bringing back consciousness from the object of sight to the seer. The sleep is as sound as the thought is involved in the scene; and awakening comes as near as the thought moves back to the seer. When the thought comes back to the seer in its fulness, the scene and the seer all disappear; and the fulness that remains is religion. That is truth. That is salvation.

53.

What is the first truth in the search for truth? For an individual to know himself as he is, is the first truth. This is the first step of the ladder. But in most of the ladders this first step itself is missing and, therefore, they remain ladders only in name; they cannot be used for climbing. If some one wants, they can be carried on shoulders; but it is impossible to climb up with their help.

Man deceives others, deceives himself and wants to deceive even God. Then in this attempt he gets himself lost. The smoke that blinds his eyes is created by himself.

Are our civilization, our culture and our religion not the beautiful names for similar deceptions? Have we not made a vain attempt to cover up our lack of civilization, culture and religion inside this smoke? And what has been the result? The result is that on account of this civilization itself we have not been able to become civilized; and because of this religion we have not been able to become religious; for untruth can never become the way to lead to truth. Truth itself is the door to truth. Only after giving up all self-deception can the way to truth become clear and unobstructed. It is essential to remember that ultimately you cannot deceive yourself. One day or the other, deceptions break up and the truths reveal. For

this very reason, self-deception ultimately changes into self-remorse. But he who can understand it in advance will not repent.
Why do I want to deceive?
Does not fear exist behind all deceptions?

But does the main root of fear get destroyed by deceptions? On the contrary, those roots get buried on account of deception and they get down deeper. Thus they do not die; they become more lively and more powerful. For the same reason, still bigger deceptions have to be invented to cover and hide them; and then an endless chain of deceptions starts in which cowardice gets on increasing and man becomes a small heap of meekness and cowardice. Then he starts fearing himself also. This fear becomes a hell.
In life, it is not proper to take on the cover of deceptions out of fear.

What is proper is to search for the root cause of fear. It is not necessary to suppress fear; it is necessary to uncover it. Salvation is impossible out of suppressed fear. Only after knowing it, after uncovering it, one can become free from fear.

For the same reason, I consider courage as the biggest religious quality. In the temple of life there is no door to enter from the rear. God welcomes him alone who struggles on with courage.

In a big city of England a drama of Shakespeare was being staged. It happened several years ago. At that time it was considered a sin for a gentlemen to see a drama; and the question of priests seeing it could not arise. Religion is after all their monopoly! But one priest was finding it impossible to evade the temptation of witnessing the drama. He found it the same way which we often employ in life. He wrote to the Manager of the theatre and asked: Can you manage my entry from the back door to the theatrical hall so that no one may be able to see me?" The manager sent a reply: "Sorry. There is no door here which is not visible to God."

I also want to tell you the same thing. There is no back-door for entry into the truth. God stands on all doors.

54.

The story relates to a journey. Some old men and women were going on a pilgrimage. A saint was also with them. I was listening to them. The saint was explaining to the party: "As a man thinks towards the end of his life, so is the aftermath of his life. He who has taken care of the end has taken care of everything. At the time of death, God must be remembered. There have been sinners who remembered the name of God by mistake at the time of their end and they are enjoying the pleasures of salvation today." The talk of the saint was producing the desired effect. These old persons were going on pilgrimage in their last moments and their hearts were overjoyed on hearing what they wished. Truly, the question was not of life, but of death; and to get rid of the sins of life it was enough to remember the name of God even if it were by mistake. In their case, it was not by mistake but by design that they were going on pilgrimage. Their happiness was natural, and in this feeling of happiness they were also serving the saint.

I was sitting just in front of them. On hearing the saint, I laughed; and the saint asked me in anger: "Don't you believe in religion?" I said: "Where is religion? Only the coins of irreligion are circulating here as religion and it is only bad coins that demand faith. Faith is demanded only where discretion is not favourable. The murder of discretion is faith. But neither the blind men are ready to accept that they are blind, nor are the faithfuls Ready to admit that they are blind followers. The conspiracy committed by the blind and their exploiters has almost cut the very roots of religion. There is show of religion and practice of irreligion. Have you ever thought over what you have been telling these old persons? Whatever be the life, the thoughts must be pure at the end. Can there be any other thing more dishonest than this? Is it possible?The seed is the neem-seed; the tree is the neem-tree, and you want to reap fruits of mango Only the essence of life, which has passed, can appear before consciousness at the time of death. What is death? Is it not the fulfilment of life itself? How can it be in opposition to life? That is only a development of it. That is only the fruit of life. All the imaginary thoughts -- such as the story of the sinner Ajamil who at the time of death called for his son Narain and therefore by uttering the name of God by mistake became free of all sins and attained salvation -- will not work. What inventions will not the sinning and of man make? And the person who exploits these terrified people is always there. Then, is there really a name for God? Remembrance of God is merely a state of feeling. The state of feeling in which pride is eliminated is the proper state for remembrance of God. He alone who keeps shaking off the dust of pride from himself for the whole life can ultimately find the clear mirror of pridelessness. This can't happen by uttering some name by

mistake. If somebody, believing some as God, keeps on searching Him for the whole life, even then his consciousness, instead of getting filled with the light, will be filled with ignorance. The mere repetition of a word does not awaken consciousness; it puts it to sleep. Then we do not know for what purpose Ajamil was calling his son Narain. The greater possibility is that finding the end of his life so close, he wanted to explain some unfinished plan of his life to him. In the last moments, only the essence of one's own life comes before one's own consciousness, and that is the only thing that can come. Then I also narrated an incident to them.

An old shopkeeper lay on his death-bed. Around his bed sat the members of his family, all in sorrow. The old man suddenly opened his eyes and asked in great anxiety. "Is my wife here?"
His wife said: "Yes. I am Here."
"And my elder son?"
"He also"
"And the remaining five children?"
"They also"
"And the four daughters?

"They are also here. You need not worry. You may kindly lie down and rest", the wife said.

"What does it mean?" The dying man tried to sit up and said: "Then who is sitting in the shop?"

55.

Where is happiness?
You ask: "Where is happiness?"
I will tell you a story. That story contains the answer.

One day the people of this world had just got out of their sleep when they heard a strange announcement. Such announcement was never heard before that. But wherefrom that unprecedented announcement was coming was not understood. Its words were no doubt clear. Perhaps they were coming from the sky; or it may be that they were coming from within. The source of their origin was not clear to men.

"Oh, people of the world ! Here is a free gift of happiness from God; here is an unfailing opportunity for getting rid of pains! Today, at midnight, whoever wants to get rid of his pains should collect them in an imaginary bundle and throw them outside the village; and on return whatever happiness he desires, he should tie that up in the same bundle and return home before sunrise. In place of his pains, happiness will come. He who fails to avail of this opportunity will fail for ever. This is the descent of desire-yielding tree on this earth for one night. Trust and get the fruit. Trust is fruitful."

This announcement kept on repeating that day till sunset. As the night approached, even the sceptics developed faith. Who could be so foolish as to miss this opportunity? Then, who was there who had no pains, and who was there who had no desire for happiness? Every one started bundling up his pains. Everyone had only one care that none of the pains should be left behind. By the time midnight approached, all houses in the world were empty and innumerable persons with bundles of their pains were going, like a row of ants, outside the town. They went farther and farther to throw off their pains lest they should come back; and after midnight, like mad people, they all started collecting happiness in haste. Every one was in haste lest it should be morning and some happiness be left untied in bundle. Pleasures were many and the time was so limited. Even so, somehow after collecting all happiness, people ran and reached their homes near about the sunrise. On reaching home they saw and they were not able to trust their own eyes. In place of huts there were palaces, kissing the sky. Everything was golden. There was a rain of happiness. Whatever was wanted became available to them. This surprise was there. But there was a bigger surprise. Even after finding all this, people had no happiness on their faces. The happiness of the neighbours was giving pain to all of them. The old pains had disappeared; but in their place entirely new pains and worries had come with them. The pains had changed, but the minds were the same and therefore they were unhappy. The world had changed, but the persons were the same; and, therefore, everything was the same. There was. of course, one person who had not accepted the invitation to surrender pain and collect happiness. He was a naked beggar. He had poverty and mere poverty, and taking pity on his ignorance everyone had asked him to come. When the king himself was going that beggar should also have gone. But he laughed and said : " Whatever is outside is not happiness and where shall I go to search for what is within? I have found that out after giving up all search. People laughed at his ignorance and also felt sorry. They considered him an absolute fool and

when their huts had been converted into palaces and the gems were scattered like pebbles and stones in front of their houses, they told that beggar: "Have you not realised your mistake even now?" But the beggar laughed again and said: "I was thinking of asking the same question from all of you?"

56.

I was sitting by the side of a dying man of 84. He had all the diseases which one person could have at one time. For a long time, he had been putting up with intolerable pain. At last, his eyes had also been lost. In between, he would also get fainted. He had not got out of the bed for several years. There was pain and pain. But even in that condition he wanted to live. Death was not acceptable to him even now. Even though the life be the death incarnate, no one ever wants death. Why is the love of life so blind and so imperfect? How much does this desire to live force you to tolerate? What is this fear of death?

And how can there be fear from death whom man does not even know? There could be fear of the known alone. Why should there be fear from the unknown? There can only be a desire to know that.

The old man would start weeping before whosoever went to see him. There was complaint after complaint. Complaint does not die even up to the moment of death. Perhaps it keeps company even after death.

He had become disgusted with all kinds of physicians; but he had not yet given up hope
With the help of some talisman, he still hoped to live on.

I found him alone and asked him: "Do you still want to live on?" Surely he got startled.

He must have thought what an inauspicious thing I had asked. Then, with great pain he said: "Now there is only one prayer to God that he may take me away." But the untruth of what he was saying was visible in every bit of his face.

I remember a story. There was a woodcutter. He was meek, poor, unhappy and old. He could not cut enough woods now even to fill up his belly. The strength of his life was diminishing every day. There was nobody in the world connected with him. One day, after cutting the wood in the forest he was tying them. At the same time, he uttered: "Even death does not come to my rescue to save me from the painful life in this old age." But as soon as these words came out, he felt some one standing behind him. Some invisible and very cold hand was also on his shoulder. His body and breath all trembled. He turned and saw; there was nobody there. Even then somebody was surely there. The weight of the cold hand was clear on his shoulder. Before he could speak, that invisible power herself spoke out: "I am death. Tell me what shall I do for you?" That old wood-cutter lost his speech.

It was winter season, but his body started sweating profusely. Somehow, he mustered up courage and said: "Oh Goddess, take pity on this poor man. What have you to do with me?" Death said: "I am present because you remembered me". That wood-cutter collected himself and said 'Forgive me. I forgot that. Kindly help me in lifting this bundle of wood. I had called you for that only; and, in future, either I will not call you or if by mistake I ever call you, you need not come. By God's grace, I am very happy."

He was just thinking about it when somebody came and told that old man: "A beggar has come. There are lots of stories about his miraculous powers. Shall I call him to see you . ' The old man got back a ray of happiness on his face and he somehow got up, sat down and said: "Where is the beggar? Call him quickly. After all I am not so very sick. In fact, only the doctors are killing me. God wants to save me, and therefore in spite of them I am there. Who can kill me whom God wants to save?

Then I took leave, but I had just reached home when I got the news that the old man was no more in the world.

57.

A multi-millionaire got a palace constructed. That palace was completed towards the end of his life. This is what often happens. The person for whose residence a palace is built is often finished in the process of its construction. They want to construct residence; but graves are constructed. The same thing had happened. The palace had been constructed but the constructor was near the end. But the palace was without comparison. Ego requires only incomparability, for that alone man loses even his conscience. Pride can experience the existence of the self only by being the first among the non-existent. It can experience the existence of the self only by being the first. That palace was incomparable in all respects -- in beauty, in architecture in convenience; and the feet of that multi-millionaire were not touching the ground. The entire capital talked of him. Whoever saw the palace felt spell-bound. At last, the king himself came to see it. He also could not believe his eyes. Even his own palaces looked inferior. Within himself, he felt jealous; but

outwardly he praised it. The multi-millionaire actually considered his jealousy as a praise. Feeling obliged for the appreciation given by the king, he said: "It is all God s grace." But in his own heart he knew that it was all his effort. Bidding good-bye to the king, he told him at the gate: "I have made only one gate to the palace. In this type of palace that is impossible. Whether somebody enters or goes out it is inevitable for him to go through this very gate." An old man also stood in the crowd at the gate. Hearing the words of the rich man, he laughed loudly. The king said to him: "Why do you laugh?" He said: "I can tell the reason only in the ears of the rich man." Then he went to the master of the house and whispered in his ear: "I laughed only on hearing the praise of the door of the palace. In this entire palace that is the only defect. Death will come from the same gate and will take you out. If that gate was also not there, that would be all right."

Man constructs palaces of life also. In all of them the same defect exists. For this reason alone, no house proves to be a perfect residence. In all of them, there remains at least One gate and that gate itself becomes the door of death.

But is it not possible to have such a residence for life in which no door for death is there?"
Yes; it is possible.

But that house has no walls. It has doors and only doors, and because there are doors and doors alone, the doors remain invisible.

And death can enter only where there is door. Where there are only doors and doors, there the door does not exist.

Pride creates walls in life. Then for the entry and exit of the self it has to keep at least one door; this is the door of death.

The house of pride cannot remain free from death. One door always remains in it; that itself is the said door. Even if it does not leave that one door, then too it will die. That will be suicide.

But there is life without pride also. That life is immortal; because it has no door for the death to enter. Nor are there walls to surround death.
Where there is no pride there is soul.

Soul is unbound and unending like the sky; and what is unbound and unending is immortal.

58.

I was a guest in a small village. The village was small; but it had a temple, it had a mosque and it had a church also. People were religious and by the day-dawn they would all go to their places of worship. Even at night they would sleep only after returning from the places of worship. There were religious festivities also day after day. But the life of the village was similar to the life of other villages. Religion and life did not appear to be touching each other. life had its own way and religion had its own. They were both running parallel; and, therefore, the question of their meeting on either side did not arise. As a result, religion became lifeless and life without religion What happens all over the earth happened in that village also. I went to the places of worship for a day or two each; and I tried to peep into the hearts of the so-called devotees and priests of God. I searched into their eyes. I dug into their prayers. I talked to them. I probed into their life. I saw their coming and going, sitting up and down, I went to the house of some of them. I asked their neighbours about them. I heard the devotees of one God about the devotees of the other God. I collected information from the priests of one temple about the priests of other temples. I discussed with the learned persons of one religion about the learned persons of other religions. I came to the conclusion that religious-looking village was absolutely irreligious. There was a cover of religion and life of irreligion. Only for the life of irreligion the cover of religion is needed. Are not the places of worship meant only to hide the places of murder? The priests of God have nothing to do with God himself. They certainly wanted to preserve God because God brought them money; and the devotees of God also had no love for God. They were searching for safety from fears of the world, from God; and they were praying to him to help them to achieve the temptations of the world. Those whose present life was about to be extinguished wanted assurance from Him for the future. Every one loved merely comforts and enjoyments. Because their love was with the world; therefore none of their prayers was in fact a prayer to God. In their prayers, they were asking for everything else except God; and, in fact, as long as there is a demand in prayer, the prayer is not meant for God. A prayer becomes areal prayer only when it is free from dem ands. Even if there be a demand for God, that prayer does not remain a prayer of God. Only when completely free from all demands, prayer contains God. Surely, such a prayer cannot be a praise. Praise is not prayer; it is flattery. Praise is bribery. It is not only manifestation of a low mind, it is also a deception meant for God; and what could be a bigger foolishness than deceiving God? That way man is deceived by himself.

Friend, prayer is no demand. It is love. It is self-surrender.

Prayer is not praise. That is a very deep state of feeling of gratitude: And where there is intensity of feeling there are no words.

Prayer is not speech; it is silence; it is dedication to infinity. It is not word; it is the music of infinity. That music starts where the other tunes end.

Prayer is not worship; nor is there any place of worship for prayer. It has nothing to do with the outside world. It has no relation to others. It is the innermost awakening of the self.

Prayer is not action; it is consciousness. It is not doing; it is being.

Only the birth of love is necessary for prayer. For that even the conception of God is unnecessary; it is even obstructive. Where there is prayer there is God; but where there is merely a conception of God there, because of that conception itself, God is unable to be present.

Truth is one. God is one. But untruths are many, conceptions are many; and, therefore, temples are many. For the same reason, to reach God temples become not the doors but the walls.

He who has not found the temple of God in love, can find God in no other temple.

What is love? Is it an attachment to God? Attachment is not love. Where there is attachment there is exploitation. In attachment, someone else is the object; subject is the self; and in love, in fact, the other one does not exist. Relation to some other is a relation involving ego; and where there is ego, there is no God. Love just exists. It is not for some one. It is just there. Where love is for some one, there it is delusion; it is attachment; it is desire_ When love is only itself, then it is not desire. it is prayer. Desire is like rivers flowing towards the ocean; love is like the ocean. It has no flow towards any one. It is only the self. It has no attraction to any one; but exists in itself and, like the ocean, it is also prayer. Desire is the flow, the pull and the tension. Prayer is a state. Prayer is peace in itself.

There is attraction between love and perfection, without any reason, without being seen, and without being goaded.

I call the love of this type as prayer.

Otherwise, all our prayers are untrue, self-deceptions.

A prisoner who was condemned to be hanged came to a prison. Very soon the entire prison resounded with his devotion to God. Before the day dawned, his worship and prayer would start. His love for God was unbounded. A non-stop stream of tears also flowed from his eyes at the time of prayer. The feeling aroused by separation, created by the love of God, was there in every word of his song. He was a devotee af God, and the other prisoners became his devotees. The superintendent of the prison, and other officials too, started giving him due respect. His routine of praying to God continued almost day and night. His lips would utter "Ram Ram" while sitting up, sitting down, or moving. The beads of rosary were turning in his hand. Even his upper cloth had 'Ram Ram' printed on it. Whenever the superintendent of the prison came for inspection, he found him busy in meditation. But one day, when he came, he found that the day had sufficiently advanced and that prisoner was sleeping soundly. His upper cloth, bearing Ram Ram, and his rosary were also lying neglected in a corner. The superintendent thought that he was perhaps not feeling well. But on asking the other prisoners he came to know that his health was all right; but who knows why the prayer of God had stopped since previous. evening The superintendent woke up the prisoner and asked: "The dawn is long past. Have you not to worship and pray in the morning?" The prisoner said: worship and pray? What worship and prayer now? I have received a letter from home only yesterday that the death punishment has been converted into imprisonment for seven years. Whatever I wanted to be performed by God, has been completed. It is no longer desirable to bother that poor chap for nothing."

59.

Who can prevent man from reaching God? .And who can tie up man to the earth?

What is that power which does not allow the river of life to reach the ocean?

I say: The man himself. The weight of his ego does not allow him to rise above. It is not the gravitation of earth but the stone-weight of his ego which does not allow him to go up. We are buried under our own weight and have become incapable of movement. The earth has no power beyond the body; its gravity binds it; but pride has tied down even the soul to this earth. Its very weight has become the inability and lack of power for the soul to rise up to God. This body is made of earth. It is born out of it, and it gets merged into

it. But the soul is deprived of God, because of the ego. Unnecessarily, it is compelled to follow the body.

If the soul cannot reach God, life gets converted into an intolerable pain. God alone is its fulfilment. He alone is its fullest manifestation; and where there is obstruction in fulfilment there is pain. Where there is obstruction in the possibilities of the self becoming the truth, there is pain; because full manifestation of the self itself is happiness.

Do you see that? Do you see that lamp? it is a dead lamp of earth. But the flame in it is immortal. The lamp is from the earth, but the flame is from the sky. What belongs to the earth stays on the earth, but the flame is constantly running towards the unknown sky. Similar is the body of man, made of earth. But the soul is not made of earth. That is not the dead lamp. It is the immortal flame. On account of the weight of ego that also cannot rise above the earth.

Those alone find progress towards God, who are in all respects weightless from the self.

I have heard a story.

On a very inaccessible and high mountain, there was a golden temple of God. The priest of that temple had become old and he had announced that whoever was the most powerful among mankind would be appointed as the new priest. There was no bigger luck than appointment to that position. On the appointed day, the powerful candidates started climbing the hill. Whoever first reached the temple, situated on the top of the hill, will surely prove himself most powerful. At the time of starting the climb, every competitor carried a stone on his shoulder which was indicative of his strength. Every person carried on his shoulder a stone as he thought he had power. It was a difficult climb lasting for a month. There was a danger of several losing their lives. Perhaps for the same reason, there was an attraction and also a challenge. Hundreds of people started to test their own luck and effort. As the days passed by, several climbers were left behind. Some of them had fallen into pits and valleys with their stones; some of them had left the world with their stones on account of labour and tiresomeness. Even then, the tired and the withered, who were left, moved on with an insuppressible desire. The movers-on had no time for thinking about those who were falling, nor had the facility to do so. But one day all climbers saw with surprise that the person who had been left behind all was coming up and moving ahead of all with speed. He carried no stone on his shoulder to show his strength. Surely, this weightlessness itself was responsible for his swift speed. He had thrown away his stone somewhere. They all started laughing at his foolishness; because what could be the purpose of reaching the hill top if a person was devoid of the sign of his strength? Then, when after the difficult and painful climb of several months, the climbers slowly reached the temple of God, they could not believe their eyes on seeing that the same low-strength companion, who had thrown away his sign of strength and had reached the temple first of all, had been made the priest of the temple. But before they could complain against this injustice, the old priest welcomed them all, and said: "Only he who has become free from the weight of his ego is entitled to enter the temple of God. This young man has given proof of entirely new strength. The stone-weight in the shape of ego is not really strength. And I respectfully ask you all: Who gave you the idea of carrying the stones on your shoulders before you started climbing, and when did he do so?

Silent Period

Talks given from the Silent Period of the Ranch
Miscellaneous
7 Chapters
Year published: None

These are various interviews and such given during Osho's silent period on the Ranch, many reported in the Rajnessh Times

Silent Period

Chapter #1
Chapter title: None

May 1982 pm in Lao Tzu House, Rajneeshpuram, Oregon, USA

Archive code:	8205000
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Audio:	No
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[NOTE: This was published in THE RAJNEESH TIMES, 5th November 1982, while Osho was in silence.]

ED BRADLEY OF THE 60 MINUTES TEAM VISITED RANCHO RAJNEESH IN MAY TO GET FOOTAGE FOR LAST SUNDAY'S PROGRAM. SINCE IT WAS NOT POSSIBLE FOR HIM TO INTERVIEW OSHO DIRECTLY, HE SENT OSHO A LETTER CONTAINING FOUR QUESTIONS. OSHO GAVE HIS REPLIES TO THE QUESTIONS THROUGH MA ANAND SHEELA AND THEY WERE FORWARDED TO BRADLEY.
Q: ARE YOU GOD?

Osho: There is not God, hence the question does not arise. "Bhagwan" does not mean God, it simply means "The Blessed One." The very idea of God is non-democratic. Either everything is God or nothing is God.

Q: IN A LETTER TO WILLIAM JAMES, OLIVER WENDELL HOLMES WROTE: "THE GREAT ACT OF FAITH IS WHEN A MAN DECIDES THAT HE IS NOT GOD." PLEASE COMMENT.

Osho: Faith has nothing to do with religion. Faith is rooted in believing in something you know nothing of. It is a way of covering your ignorance. Religion is not belief or faith but knowing. The whole of human history has been ninety-nine-point-nine percent just stupid -- because of faith. But all the so-called religions preach it, because that is the easiest way to exploit.
Neither William James knows anything about religion, nor Wendell Holmes.

Q: WHAT IS ENLIGHTENMENT? YOU ONCE SAID IT WAS LIKE CHOCOLATE. TRUE? WHAT WILL IT DO FOR THE WORLD?

Osho: Enlightenment is coming to know that there is nothing to know. In other words, existence is a mystery and there is no way to demystify it. To know it and to live it is not intellectual; it is a taste -- hence I have called it like chocolate. Either you have tasted it or you have not tasted it. There is no position in between.

Q: ALL OF THE FOLLOWING, LIKE YOU, WERE OR ARE ABLE TO STRONGLY INFLUENCE THE MASSES. WERE OR ARE ANY OF THEM ENLIGHTENED? -- POPE JOHN PAUL, RABBI BA'AL

SHEMTOV (THE 'MASTER OF THE GOOD NAME' WHO TAUGHT THAT MAN REACHES GOD THROUGH JOY RATHER THAN SORROW), MARTIN LUTHER KING, HITLER.

Osho: Religion is absolutely an individual and private experience, like love. In fact, there is no way to know whether Hitler knew any experience of love or not. At the most through their words and acts we can infer:
-- Pope John Paul certainly is not enlightened.
-- and Rabbi Ba'al Shemtov is certainly enlightened.
-- Martin Luther King is a good man, but not enlightened.
-- and, of course, Hitler is not and cannot be enlightened.

The really enlightened person has no desire to influence the masses. If they are influenced, that is another matter: "The wild geese do not intend to cast their reflections; the water has no mind to receive their image."

Silent Period

Chapter #2
Chapter title: None

14 October, 1982 in INS Portland Oregon

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ShortTitle: SILENT02	
Audio:	No
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[NOTE: This was published in THE RAJNEESH TIMES, 26th August 1983 while Osho was in silence.]

OSHO'S VISIT TO THE U.S. IMMIGRATION AND NATURALIZATION SERVICE WAS IN CONNECTION WITH AN APPLICATION FOR PERMANENT RESIDENCE IN THE USA, FILED ON HIS BEHALF A YEAR EARLIER. THESE EXTRACTS ARE HIGHLIGHTS OF WHAT OSHO SAID ABOUT HIS WORK AND VISION.
Q: ON APRIL 11, 1981, IT WAS ANNOUNCED IN POONA THAT BEGINNING MAY 1, 1981 YOU WOULD SPEAK ONLY THROUGH SILENCE AND THAT A NEW PHASE OF YOUR WORK WOULD BEGIN. THIS IS CORRECT?

Osho: This is correct. One month in Poona while I was there. I was simply sitting and people were sitting by my side. Seven thousand sannyasins were living with me there. This was only one hour every day in the morning. Here also, once or twice, we have sat together. Slowly slowly, it will come again, everything, every day... it is kind of a prayer in silent communion.

Q: THIS WAS YOUR DECISION TO GO INTO THIS SILENT STAGE?

A: My decision.

Q: OKAY, HOW LONG WILL THIS SILENT STAGE CONTINUE?

A: It will continue.

Q: UNTIL WHEN?

A: Until I feel again to speak. I have spoken so much that I felt I was speaking to the walls. It is almost futile.

Q: THEN YOU WOULD NOT BE ABLE TO GIVE ME A SPECIFIC DATE IN THE FUTURE THAT YOU WOULD RESUME SPEAKING?

A: I cannot even say anything about tomorrow.

Q: WAS THE SILENT PHASE OF YOUR WORK, SO TO SPEAK, IN ANY WAY CONNECTED WITH YOUR MEDICAL CONDITION?

A: No, not at all. I had been telling it for years, that one day I'm going to stop speaking and just communicate through silence.

Q: WHEN DID YOU DELIVER YOUR LAST DISCOURSE?

A: That date you mentioned.

Q: OKAY, ALL I KNOW IS THAT IT WAS ANNOUNCED THAT YOU WOULD STOP SPEAKING ON MAY 1.

A: That must have been the last.

Q: WHO DO YOU COMMUNICATE WITH THEN DURING THIS SILENT STAGE, ASIDE FROM THE PRESENT COMPANY?

A: It is something difficult... less of the intellect and more of the heart.

Q: I WOULD LIKE TO KNOW, WHO DO YOU ENGAGE IN CONVERSATION WITH?

A: I don't engage in anything, I simply sit there silently in a prayerful mood.

Q: OKAY, BUT DO YOU TALK WITH ANYBODY DURING THE SILENT MOOD?

A: No, but that prayerful mood is infectious.

Q: DO YOU NOT TALK WITH SHEELA?

A: No, with Sheela I talk every day. That is a different matter.

Q: OKAY, THAT'S WHAT I'M INTERESTED IN, WHO YOU VERBALLY COMMUNICATE WITH THEN DURING THIS SILENT STAGE.

A: Only with Sheela because she has to bring the work to me, and what she cannot decide I will seek an answer to. She has to ask me.

Q: THEN SHE IS THE ONLY ONE THAT HAS CONVERSATION WITH YOU?

A: Yes.

Q: AS I SEE THE RITE OF SANNYAS, WHEN YOU INITIATE SOMEONE INTO YOUR RELIGION... WELL, I GUESS THAT YOU CAN CALL THE RITE OF SANNYAS INITIATION INTO THE RELIGION -- IS THAT RIGHT?

A: Right.

Q: IN THE BEGINNING, IS IT TRUE THAT YOU WERE THE ONLY ONE THAT COULD CONDUCT THE RITE OF SANNYAS?

A: Only.

Q: HAS THIS CHANGED NOW?

A: Now I have given responsibilities, because more people have grown up to this state of consciousness.

Q: WHEN DID YOU APPROVE THIS ISSUE AS TO SOMEONE ELSE CONDUCTING SANNYAS?

A: In Poona.

Q: HOW MANY PEOPLE CAN ADMINISTER SANNYAS AS FAR AS YOU KNOW? THAT YOU ARE AWARE OF NOW?

A: Near about thirty.

Q: ABOUT THIRTY?

A: Yes.

Q: CAN YOU GIVE ME A DESCRIPTION OF WHAT SANNYAS MEANS TO YOU.

A: Yes.

Q: I MEAN BRIEFLY, IF YOU CAN DO SO.

A: Yes. Sannyas to me means a life lived moment to moment, fruitfully, sincerely, without any idea of really why. All the old religions are motivating people that you get rewards, even in this life, or in some other life or after life. To me, this suggests exploiting their greed. This is not religious. This is pure business.

My initiation simply means that you do not consider any reward. If you love the work, then do it for love's sake. To me work is worship and there is no need for any other worship and there is no need for any other worship. There is no need for any church or for any temple; there is no need even to believe in God.

I don't teach any belief. I simply teach that you live because life is already there -- you need not believe in it. and do not consider any reward. It is reward that makes you cunning, greedy, and then in devious ways you try to get it.

Sannyas is a totally new kind of religion -- religion in the sense that it does not bother at all about God, whether he exists or not, it does not bother about afterlife.

Its whole existence is to know this consciousness that you already have and use this consciousness lovingly in whatsoever you are doing. Let go desire for any reward. If nothing comes out of it, there is no problem, because the work itself was its own reward.

Q: IN SEVERAL OF THE BOOKS THAT I HAVE READ OF YOURS YOU SPEAK OF THIS STAGE OF ENLIGHTENMENT. I'M ALSO INTERESTED IN WHAT ENLIGHTENMENT MEANS TO YOU.

A: Enlightenment means being fully conscious, aware. Ordinarily we are not conscious and not aware. We are doing things either out of habit or out of biological instincts...

Just as Freud's conscious mind, unconscious mind, and Jung says collective unconscious mind, I say there is a superconscious mind and collective conscious mind. To reach to the collective conscious mind they are going to the roots and I am going to the flowers.

But they're all interconnected and all the devices and matters are to discover in you, something which is simply watchfulness.

For example, I can watch my body -- certainly I'm not the body. I can watch my hand: it's hurting, but I'm not the hurt -- I'm the watcher. I can watch my thoughts, then I'm not the thought. I'm the watcher and I can watch even the watcher. That is the moment beyond which you cannot go and enlightenment comes.

Enlightenment is simply that you become so conscious, so full of light, that it starts overflowing your life, your being. You can impart it.

Q: THERE HAVE BEEN MANY THINGS WRITTEN BY YOU, AND ABOUT YOU. I HAVEN'T HAD TIME TO RESEARCH EVERYTHING THAT I HAVE READ... I'M GOING TO READ SOME THINGS TO YOU AND I MERELY WANT YOU TO CONFIRM WHETHER OR NOT YOU SAID THIS. WOULD YOU DO THAT FOR ME? DO YOU UNDERSTAND?

A: Yes.

Q: OKAY, NOW I THINK THIS IS AN EXACT QUOTE THAT OCCURRED IN JULY OF 1979 FROM YOU "Book of the Books": "THIS ASHRAM IS ONLY A LAUNCHING PAD ON A SMALL SCALE. I AM EXPERIMENTING. THE NEW COMMUNE WILL BE ON A BIG SCALE -- 10,000 SANNYASINS LIVING TOGETHER AS ONE BODY, ONE BEING. NOBODY WILL POSSESS ANYTHING, EVERYBODY WILL

USE, EVERYBODY WILL ENJOY. EVERYBODY IS GOING TO LIVE AS COMFORTABLY, AS RICHLY, AS WE CAN MANAGE, BUT NOBODY WILL POSSESS ANYTHING." DID YOU SAY THAT?

A: Yes, I said it.

Q: DO YOU REMEMBER?

A: We have already started those communes in the world. Now we have communes: two communes in Italy and one in Sicily, one in England, two in Holland, two in Germany, one in France, one in Japan, one in India, one in Nepal and in many other countries.

Q: DO YOU CONSIDER THESE ONE COMMUNE?

A: They are separate communes.

Q: IS RAJNEESHPURAM THE COMMUNE THAT YOU SPOKE OF AT THAT TIME?

A: It is the commune for America.

Q: OKAY, DO YOU CONSIDER YOURSELF A TEACHER OF RELIGION?

A: I will have to explain it.

Q: YOU MAY FEEL FREE TO EXPLAIN THAT TO ME.

A: In India we have five categories of teachers. The first category is called the *arihanta*; he's a teacher and also a master. Being a master means that he has realized what he says. For example, Jesus will be called an Arihanta because whatsoever he says is his own realization. He says, "It is on my own authority."

The second category is called the *siddha*. The Siddha is only a master. He has realized but he's incapable of communicating it. He cannot say what he has realized; in a way he is dumb. And there have been many saints in the world who have not spoken because they cannot manage to bring the beyond within the words. That too is called a Buddha, a teacher.

The third category is called an *acharya* -- who is only a teacher but not a master. He knows exactly what he's teaching, but not on his own authority. The Pope is an Acharya. If Jesus is an Arihanta, then the Pope is an Acharya. He is speaking on the authority of the Bible, not on his own authority.

The fourth category is called *ubadhyay* -- one who is not even certain of what he says. Perhaps fragments are true. P.D. Ouspensky has written a book on Gurdjieff: IN SEARCH OF THE MIRACULOUS. Its subtitle is "FRAGMENTS OF AN UNKNOWN TEACHING", and he's very true in writing the subtitle -- only fragments, because he could understand only parts of it; parts were beyond him. He's also called a teacher.

And the fifth is called a *sadhu*. A Sadhu is one who has not achieved but is trying sincerely to achieve. He may be just one foot ahead of you, but he can teach that much. He cannot claim the achievement; he cannot say with certainty that this is so.

English is poor in that way, it has only two words. English is poor in many ways, particularly as far as religion is concerned, but is bound to be so. Eastern languages are poor in scientific terms. So you have only one word, teacher, for everything. You can call me a teacher but to us it means a very lower category.

Q: WHERE WOULD YOU PUT YOURSELF ON THIS LIST OF FIVE CATEGORIES?

A: I am an Arihanta. You can call me a super teacher, because I speak on my own authority. I don't have to rely on Jesus, or Buddha, or Krishna. What I say, I know. If I don't know, I don't say it.

Q: DO YOU CONSIDER SHEELA ENLIGHTENED?

A: No, not yet.

Q: DOES SHE NOT HAVE THE POWER TO CONDUCT SANNYAS?

A: She has the power to conduct Sannyas, as one of the Acharya category -- those five categories all can conduct Sannyas -- but she has to conduct Sannyas only with my consent, she cannot conduct Sannyas on her own.

Q: SHEELA HAS NOT REACHED?

A: She may reach any moment, but she has not reached yet.

THERE IS SOME DISCUSSION OF THE RUNNING OF THE ASHRAM IN POONA. OSHO EXPLAINS THE DIFFERENCE BETWEEN THE DAY-TO-DAY RUNNING OF THE ASHRAM AND THE SPIRITUAL WORK.

A: about these small things I give them absolute freedom. As far as initiation is concerned and the inner transformation is concerned, sannyas is total surrender. Either you are a Sannyasin or you are not. You cannot be in a doubtful situation.

And it is not democratic, remember... no transformation process can be democratic because it is like asking the sleeping people, "Would you like to be awake?" So what?... A sleeping person has to be awakened. He cannot be asked. He may even resist, he may even fight you, that you are disturbing his beautiful dream.

I'm not talking about the society. For the society and the political world, democracy is perfectly okay, but for any inner transformation process democracy does not work, it has never worked.

Q: ARE YOU EVEN CONSULTED THEN IN SO FAR AS THE BUSINESS MATTERS OF THE FOUNDATION GO?

A: No, nothing.

Q: NOT SO FAR AS THE PURCHASE OF ANY PROPERTY?

A: No, I know also nothing.

Q: YOU HAD NOTHING TO SAY ABOUT THE DEVELOPMENT OR THE CONSTRUCTION OF RAJNEESHPURAM?

A: No.

Q: ARE YOU AWARE THAT MANY SANNYASINS HAVE RECENTLY MARRIED HERE IN OREGON?

A: I have heard.

Q: DID YOU APPROVE OF THESE MARRIAGES?

A: Nothing -- I neither approve nor do I disapprove. That is their business if they want to marry here; it is perfectly for them...

Q: IN YOUR OPINION, SHOULD THEY GO INTO THIS MARRIAGE WITH THE IDEA THAT IT BE A LIFE-LONG RELATIONSHIP?

A: No, nothing can be lifelong in this life. Only bogus and hypocritical things can be lifelong.

Q: WELL, I REALIZE THAT THINGS CHANGE IN EVERYBODY'S LIFE...

A: Everybody changes, everything changes. Today maybe... it may look like we will be together for the whole life, tomorrow it may not look...

Q: BUT SHOULD THERE NOT BE THAT COMMITMENT AT THE TIME THEY ENTER INTO THIS MARRIAGE?

A: No, any commitment for the future is a bondage, and is a destructive bondage. You can commit only for the moment. I can say about this moment, I cannot say about tomorrow. What that tomorrow will bring, who knows?

So to me, marriage is only a working partnership. If it works, good; if it works your whole life, good. If it does not work, then say good-bye. I don't think it's anything sacred. It is just an institution and a working partner ship like any working partnership of the business world; nothing to be bothered about so much.

And every marriage carried the divorce behind it. Either you have to become one day a hypocrite -- you go on smiling and saying "dear" and "darling" and you don't mean it -- or the society condemns you if you divorce. Marriage brings divorce in. If you want no divorce in the world, then the marriage has to go. And it should be a working partnership: two person who want to live together, perfectly good.

Q: THERE HAVE BEEN ARTICLES WRITTEN IN MAGAZINES WHICH DESCRIBE THE DISMANTLING OF THE ASHRAM IN POONA AFTER YOUR DEPARTURE. IT WAS REPORTED THAT IN SOME OF THESE MAGAZINES...

A: The ashram exists still.

Q: WELL, ON A MUCH SMALLER SCALE, THOUGH, RIGHT?

A: It is bound to be because I'm not there and for one and a half years I've not been there.

Q: DO YOU KNOW HOW MANY GURUS THERE ARE IN INDIA? JUST AN ESTIMATE?

A: It is very difficult. In India there must be thousands of people.

Q: HOW DO YOU PUT IMPORTANCE UPON WEALTH?

A: All the religions have condemned it and praised poverty, and I've condemned all those religions. Because of their praise of poverty, poverty has persisted in the world. I don't condemn wealth. Wealth is a perfect means which can enhance people in every way, can make their life rich in all.... So I am a material spiritualist. I'm not just a spiritualist, and I'm not just a materialist.

Q: WITHIN THE VOLUME OF ARTICLES THAT I READ, I CAME ACROSS A STORY THAT TALKS ABOUT A GURU WHO LIVED 700 YEARS AGO. HE WENT ON A FAST THAT WAS SUPPOSED TO LAST 21 DAYS, WAS MURDERED ON THE 18TH DAY OF HIS FAST AND WAS REINCARNATED 700 YEARS LATER. THE FIRST 3 DAYS OF HIS LIFE HE NEITHER CRIED OR NURSED. IS THIS STORY TOLD ABOUT YOU?

A: Right.

Q: DO YOU KNOW HOW THAT GOT STARTED?

A: I have told it.

Q: HAVE YOU EVER BEEN TREATED FOR ANY MENTAL DISORDER?

A: No, I have been treating people for mental disorders.

Q: HAVE YOU EVER BEEN TREATED FOR ANY DRUG ADDICTION?

A: I don't even take coffee or tea...

Quoted in Max Brecher's A Passage to America, page 177:
The Rajneesh Times printed Hunter-Rajneesh interview at the Portland INS, what was left out, as far as Sheela was concerned, was more important:

From The Oregonian, "For Love and Money", July 1985
"I am not making anybody head of my religion because I don't want any books to be followed. I don't want people exploiting others in my name. I am not going to be succeeded by anybody. The day I am dead, I am dead. There is no question of my successor."

Silent Period

Chapter #3
Chapter title: None

1983 in Lao Tzu House, Rajneeshpuram, Oregon, USA

Archive code:	8300000
ShortTitle:	SILENT03
Audio:	No
Video:	No

[NOTE: This was published in THE RAJNEESH TIMES, 19th August 1983 while Osho was in silence.]

INTERVIEW WITH KIRK BRAUN
Q: WHAT IS YOUR VISION FOR THE FUTURE OF RAJNEESHISM?

Osho: Rajneeshism is not a religion like Christianity, Hinduism, Mohammedanism, Buddhism, etc. The name should not be misunderstood. It simply shows a poverty of language -- to be exactly true, Rajneeshism is a religionless religion.

In other words it is a kind of religiousness, not a dogma, cult or creed but only a quality of love, silence, meditation and prayerfulness. Hence it can never end.

It is not beginning with me. It has always existed and it will always exist. It is the very essence of human evolution, of culture consciousness.

Buddha, Jesus or Krishna are nothing but expressions of this spirit, but it was not possible in those days for religion to be manifested as well as it can be now. Because Jesus did not know about Buddha, Buddha did not know about Lao Tzu, and Krishna was also unaware of Lao Tzu, etc.

I have traveled all the paths and have looked at the truth from all the windows. What I am saying is going to last forever because nothing more could be added to it.

Buddha was not so sure of his religion. He said that his religion would last for 5,000 years, and that too only if he didn't allow women to join his commune. And when women entered his commune he said, "Now the religion will only last 500 years".

All of these people have talked about some aspect fo truth and their disciples have understood it as the whole truth. I am talking about the whole truth so the future of my religion is infinite. All other religions will disappear into it as all the rivers disappear into the ocean.

Q: WILL THE WORLD MAKE ANY PROGRESS IN THE AREA OF HUMAN UNDERSTANDING?

Osho: Certainly. In fact the time in which we are living is of tremendous importance. A revolution in human consciousness is no more a luxury, it has become an absolute need as there are only two alternatives -- suicide or a quantum leap in consciousness, which Nietzsche called superman.

And I absolutely believe that nobody wants to choose suicide. Up to now man has been surviving without transformation because there was no urgency for change. Nuclear weapons have brought a great urgency for a choice of now or never.

There is a simple law that life wants to survive, so in my vision humanity is going to take the same significant change that the monkeys made when monkeys became human.

Q: DO YOU THINK RAJNEESHEES WILL SURVIVE THE PREDICTED NUCLEAR HOLOCAUST AND IF SO, HOW?

Osho: As I said earlier monkeys took a jump and became human beings, but not all monkeys did. The

remaining ones are still monkeys so let me put your question in a different way.

I will not say that Rajneeshees will survive the holocaust but I can say with an absolute guarantee that those who will survive will be the Rajneeshees and the remaining will be monkeys or commit suicide. In fact the remaining don't matter.

Silent Period

Chapter #4
Chapter title: None

1983 in Lao Tzu House, Rajneeshpuram, Oregon, USA

Archive code: 8300000
ShortTitle: SILENT04
Audio: No
Video: No

[NOTE: This was published in THE RAJNEESH TIMES, 2nd September 1983 while Osho was in silence.]

OSHO EXPLAINS THE COMING CRISIS (IN A MESSAGE GIVEN BY SHEELA?)

Beginning next year, the world will face 15 years of catastrophic natural and man-made disasters -- including nuclear war. Tokyo, San Francisco, Los Angeles, New York and Bombay all will be destroyed -- but the holocaust to come will not be confined to these major population centers.

And unless human consciousness changes totally, man cannot survive. As he is right now, he is already outdated.

There will be floods which have never been known since the time of Noah, along with earthquakes, volcanic eruptions and everything else that is possible through nature. There will be wars which are bound to end in nuclear explosions, hence no ordinary Noah's Arks are going to save humanity.

(Here) we are creating a Noah's Ark of consciousness, remaining centered exactly in the middle of the cyclone. I say to you that except this there is no other way.

Silent Period

Chapter #5
Chapter title: None

1983 in Lao Tzu House, Rajneeshpuram, Oregon, USA

Archive code: 8300000
ShortTitle: SILENT05
Audio: No
Video: No

[NOTE: This was published in THE RAJNEESH TIMES, 28th October 1983 while Osho was in silence.]

RAJNEESHISM ALLOWS EVERYONE INTO ITS FOLD, STATES OSHO

Our religion should not be categorized with any other religion of the world because it has not tradition or dogma and it allows everybody without any discrimination into its religious fold.

Rajneeshism does not ask anyone to renounce their religion and does not have any conflict with Buddha, Christ, Krishna, Lao Tzu, etc. Basically Rajneeshism has the essential core of all religiousness.

The other religions are against each other's traditions and attitudes. In fact, these other religions are fanatic and each believes and fights that theirs is the true religion and others are false.

This is not the case with me or Rajneeshism. A Christian can become a Rajneeshee and he is not asked to drop his love for Jesus, in fact he finds Jesus in me. The same is true for a Buddhist or a Mohammedan.

Our commune consists of people from all religions who have found their religion's truth in me.

We have thousands of Christians, Buddhists, Jainas, Hindus and Jews who are Rajneeshees. we have people from every country, every race and every religion and there is no discrimination.

Even an atheist is absolutely accepted and loved in our religion. Rajneeshism is a way of life. It has nothing to do with hocus-pocus or heaven and hell.

My whole emphasis is in finding the center of the cyclone -- the emptiness that is between you and existence and the eternal nothingness.

In this nothingness the flower of enlightenment blooms. You cannot condemn us like Christians, Jews, Hindus or Jainas as we do not discriminate against anyone.

Silent Period

Chapter #6
Chapter title: None

19 August 1984 Rajneeshpuram, Oregon, USA

Archive code: 8408195
ShortTitle: SILENT06
Audio: No
Video: No

[NOTE: This was published in THE RAJNEESH TIMES, 24th August 1984 while Osho was in silence.]

EXCERPTS FROM THE WORDS OF OSHO DURING HIS DEPOSITION WITH MR. MCMURRAY

Your Honor, before I take the oath, I have to say few things, otherwise the oath will be a fraud. The first thing -- I have always been against the ritual of oath-taking for the simple reason that if a man is capable fo lying he can lie even while he is taking the oath. His oath can be a lie, and if a man is a man of truth, the oath creates a dilemma for that man. For the man of truth to take the oath means that he is capable of lying. Without the oath he will lie and with the oath he will say the truth. You are putting me into a dilemma, but I am not a serious man. In life I never take anything seriously, except the jokes. I will take this oath just to

play the game of this deposition. I will follow the rule, but I would like you to remember that by taking the oath I am lying in the first place. It is against my philosophy of life and you are forcing me to take the oath, that means you are freeing me, giving me the freedom to lie later on although I am not going to lie. The oath allows me to lie, but in spite of that freedom I will only say the truth, because I am incapable of lying. That is impossible, that is against my being and my existence. Now, just to play the game, I will take the oath. You can repeat what you want.

...

I take the oath on the book of Rajneeshism that I will speak only the truth. It is good that you have allowed me to take the oath on the book of Rajneeshism because these are my own words, but this is such ridiculousness that I am taking oath on my own words. These dead words on the paper mean more to you than my living words. But if it was a Bible, I would have refused immediately, or Koran, or Gita, or any so-called holy book, because they are full of lies, out-of-date, un-scientific, sub-status.

...

When Christ is alive it is a religion, when Christ is dead then it is a cult because those who are believing are not knowing their belief is just blind belief. so there has been only one Christian, and that was Jesus who was crucified, after him there has not been a single Christian again. All other Christians are bigots. I have rarely come across a person who is not a bigot. He may not consciously accept it, but deep down either he is a Christian or a Mohammedan, or a Hindu, and all those beliefs make him a bigot, because he already has made his mind without knowing the truth. Jesus may not be a bigot, but Christians are, Buddha may not be a bigot, but Buddhists are, because Buddha is speaking his own experience and Buddhists are only believing that his experience is true. So they know who is a bigot, and who is a fascist and who is a racist. that is so simple they need not come to me and ask about it, I have said it all, I stopped speaking only because I have said everything possible that they will need. I have answered 10,000 questions and I cannot think you can bring any questions more than that concerning religion, mind, philosophy, psychology, but there is no need now, I am a silent man, I am not in any way active.

...

Please don't waste the time of the honorable judge, and don't show that you don't have enough intelligence to understand simple things. Ask me some intelligent question. I was hoping some intelligent person is going to be there, don't be so mediocre. don't you have anything else?

...

I trust my people, that is my whole way of life.

A SELECTION FROM A DISCOURSE GIVEN BY OSHO IN 1978 IS READ AND THEN OSHO CONTINUES:

It is absolute nonsense to read that big passage -- you simply ask me the question. These are my own words, but they were spoken six years before, they were spoken in India; they were spoken in a totally different context. I have been in different phases of work. First, I was working on myself, then I was working to find the right expression to allow people to know what I have known, so for 20 years I have been travelling all over India; third, when I have found my people then I remain in one place, in Poona. That was a special experiment. it was not a political place, so the question of democracy does not arise at all. Jesus was not a democrat, not was Buddha a democrat, nor was Moses a democrat. These people who have known the truth cannot depend on voting whether it is true or not. It is their own experience. I am not a democrat as far as my religion is concerned but that does not imply politics at all. Democracy is a political phenomenon. And democracy takes care of the last person in the society, the most ignorant. Democracy is really for the most ignorant. It is mobocracy. Religion takes care of the highest man, the Buddha, the enlightened, the Christ, who has known the truth. Now there is no question of deciding whether it is true or not by voting, by people who know nothing about it. In that experiment there was no question of democracy. That does not mean that I am against democracy. In politics democracy is okay, but politics is a lower field. Religion is the highest phenomenon on the earth. In religion it can only be dictatorial, and by dictatorial I don't mean the dictatorship of masses, communists, by dictatorial I mean simply the master dictates and the disciple follows, there is no question of whether it is right or wrong. This was my third phase of work. When that phase was over I moved out of India and I moved into silence. Now the situation and the context is totally different. I am no more concerned with the Commune, its day to day work, its details, its economics, its

finance. I am not concerned at all with any mundane worldly affairs. Now my disciples are prepared enough to take care of the Commune. I am just an outsider. they can ask only their spiritual questions to me, nothing else. and if you want to ask me spiritual questions you have to come here like a disciple, sit on the ground in total acceptance, not like the way you are sitting here, interrogating me. This is a different situation.

Silent Period

Chapter #7
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, Oregon, USA

Archive code:	8400000
ShortTitle:	SILENT07
Audio:	No
Video:	No

[NOTE: This was published in THE RAJNEESH TIMES, 26th October 1984 while Osho was in silence.]

Q: THIS MORNING SOME JOURNALISTS ASKED, "WHY DO YOU CALL YOURSELF A RELIGION?"

Osho: Ours is the only religion, first religion in the history of the world. All other religions were only experiments that failed. So not only say to them that we are a religion, say to them that we are the only religion. Christianity has failed, failed its master, Christ. Mohammedanism has failed. Buddhism has failed. Hinduism has failed. Up to now, perhaps man was not mature enough to become religious, so only individuals have been religious. This is the only commune in the whole history of man which is religious.

So, tell those guys this is the only religion. All others are just premature experiments which have failed. And we are not going to fail. For the simple reason because we don't have any belief that can be proved untrue. We don't have any dogma that can be criticized. We don't live on fictions like Christians believing in God and the Trinity which they cannot prove. Hindus, mohammedans, Jains, Buddhists, they all live on fictions which have no logical roots, which are not scientific, but superstitious, utterly superstitious.

We have no superstition. Hence, nobody can criticize it. Nobody can destroy it. So, I say to you that this is the first religion, and perhaps the last religion. There may not be any need for any other religion. We may fulfill all the needs of a religious man.

Glimpses of a Golden Childhood

Talks given from 1984
Miscellaneous
51 Chapters
Year published: 1985

Dictated.

Glimpses of a Golden Childhood

Chapter #1
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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ShortTitle:	GLIMPS01
Audio:	No
Video:	No

It is a beautiful morning. Again and again the sun rises and it is always new. It never grows old. Scientists say it is millions of years old; nonsense! Every day I see it. It is always new. Nothing is old. But scientists are grave-diggers, that's why I say they look so grave, serious. This morning, again the miracle of existence. Each moment it is happening, but only very few, very, very few ever encounter it.

The word encounter is really beautiful. To encounter the moment as it is; to see it as it is, without adding, without deleting, without any editorial work, just to see it as it is, like a mirror.... The mirror does not edit, thank God, otherwise no face in the world would be able to fit its requirements, not even the face of Cleopatra. No face at all would be able to fit the mirror, for the simple reason that if it starts cutting you, editing you, adding to you, it will start destroying you. But no mirror is destructive. Even the ugliest mirror is so beautiful in its undestructiveness. It simply reflects.

Before coming into your Noah's Ark, I was standing looking at the sunrise... so beautiful, at least today -- and who cares for tomorrow? Tomorrow never comes. Jesus says, "Think not of the morrow...."

Today it is so beautiful that for a moment I was reminded of the tremendous beauty of the sunrise in the Himalayas. There, when the snow is surrounding you, and the trees are looking like brides, as if they have flowered white flowers of snow, one does not care a bit about the so-called bigwigs, the prime ministers and the presidents of the world, the kings and queens. In fact kings and queens are going to exist only in playing cards, that's where they belong. And the presidents and the prime ministers will take the place of the jokers. They don't deserve anything more.

Those mountain trees with their white flowers of snow... and whenever I saw the snow falling from their leaves I was reminded of a tree from my childhood. That kind of tree is possible only here in India; it is called *madhu malti* -- *madhu* means sweet, *malti* means the queen. I have never come across any fragrance that is more beautiful and more penetrating -- and you know that I am allergic to perfume, so I immediately know. I am very sensitive to perfume.

Madhu malti is the most beautiful tree one can imagine. God must have created it on the seventh day. Relieved of all the worries and hurries of the world, finished with everything, even men and women, He must have created *madhu malti* on His day off, a holiday, a Sunday... just His old habit of creating. It is difficult to get rid of old habits.

Madhu malti flowers with thousands of flowers all at once. Not one flower here and there, no, that is not the way of *madhu malti*, nor is it my way. *Madhu malti* flowers with a richness, with luxury, with affluence -- thousands of flowers, so many that you cannot see the leaves. The whole tree becomes covered with white flowers.

Snow-covered trees have always reminded me of *madhu malti*. Of course there is no perfume, and it was good for me that snow has no perfume. It is unfortunate that I cannot hold the flowers of *madhu malti* once again. The perfume is so strong it spreads for miles, and remember I am not exaggerating. Just one single *madhu malti* tree is enough to fill the whole neighborhood with immense perfume.

I love the Himalayas. I wanted to die there. That is the most beautiful place to die -- of course to live too, but as far as dying is concerned, that is the ultimate place. It is where Lao Tzu died. In the valleys of the

Himalayas Buddha died, Jesus died, Moses died. No other mountains can claim Moses, Jesus, Lao Tzu, Buddha, Bodhidharma, Milarepa, Marpa, Tilopa, Naropa, and thousands of others.

Switzerland is beautiful but nothing compared to the Himalayas. It is convenient to be in Switzerland with all its modern facilities. It is very inconvenient in the Himalayas. It is still without any technology at all -- no roads, no electricity, no airplanes, no railroads, nothing at all. But then comes the innocence. One is transported to another time, to another being, to another space.

I wanted to die there; and this morning, standing and looking at the sunrise, I felt relieved, knowing that if I die here, particularly on a day as beautiful as this, it is okay. And I will choose to die on a day when I feel I am part of the Himalayas. Death for me is not just an end, a full stop. No, death for me is a celebration.

Remembering the snow falling from the trees, just like flowers falling from *madhu malti*, a haiku flashed....

The wild geese
Do not intend to make their reflections.
The water has no mind
To receive their images.

Ahhh, so beautiful. Wild geese not intending to make their reflections, and the water not intending to receive them either, and yet the reflection is there. That is the beauty. Nobody has intended, and yet it is there -- that's what I call communion. I have always hated communication. To me communication is ugly. You can see it happening between a wife and a husband, the boss and the servant; and so on and so forth. It never really happens. Communion is my word.

I see Buddha Hall with all my people... just for a moment like a flash, so many moments of communion. It is not just a gathering; it is not a church. People do not come to it formally. People come to me, not to it. Whenever there is a Master and a disciple -- it may be only the Master and just one disciple, that does not matter -- communion happens. It is happening right now, and there are only four of you. Perhaps with my eyes closed I can't even count, and it is good; only then can one remain in the world of the unaccountable... and tax-free too! If you can count, then taxation comes in. I am unaccountable, nobody has ever taxed me.

I was a professor in a university. When they wanted to raise my pay, I said no. The vice chancellor could not believe it; he said, "Why not?"

I said, "Beyond what I am getting now I would have to pay taxes, and I hate taxation. I would rather remain with the pay I am getting right now than get more and be bothered by the income tax department." I never went beyond the limit which was allowed to remain tax-free.

I have never paid any income tax; in fact there is no income. I have been giving to the world, not taking anything from the world. It is outcome, not income. I have given out of my heart and my being.

It is good that flowers are allowed to be tax-free, otherwise they would stop flowering. It is good that snow is allowed to be tax-free, otherwise it would not snow, believe me!

I must tell you that after the Russian revolution something happened to the Russian genius; Leo Tolstoy, Fyodor Dostoevsky, Turgenev, Maxim Gorky -- they all disappeared. Yet in Russia today, the writer, the novelist, the artist, is the most highly-paid and honored person. So what happened? Why don't they create any more books like BROTHERS KARAMAZOV, ANNA KARENINA, FATHERS AND SONS, THE MOTHER, or NOTES FROM THE UNDERGROUND? Why? I want to ask a thousand times, why? What happened to the Russian genius for writing novels?

I don't think any other country could compete with Russia. If you count only ten novels of the world, just out of necessity you will have to include five Russian novels, leaving only five for the whole remaining world. What happened to this great genius? It died! Because flowers cannot be ordered, there are no ten commandments for them. Flowers flower, you cannot order them to flower. Snow falls -- you cannot issue a commandment, you cannot make a date with it. That is impossible. And that is so with the Buddhas. They say what they want to say, when they want to say it. They will say, even to a single person, something which the whole world would have liked to hear.

Now, you are here, perhaps only four. I say "perhaps" because my mathematics are poor, and with closed eyes... you can understand... and with tears in my eyes, not because only four are present but for this beautiful morning, for the sunrise.

Thank God. He thinks of me; although He does not exist, still He thinks of me. I deny Him, and yet He thinks of me. Great God. Existence seems to take care. But you do not know the ways of existence; they are

unpredictable. I have always loved the unpredictable.
My tears are for the sunrise. Existence has taken care of me.
I had not asked.
Nor did it reply.
But still the care has been taken.
The wild geese do not intend to cast their reflections.
The water has no intention to reflect their images....

That's how I am speaking. I do not know what the next sentence is going to be or whether it is going to be at all. Suspense is beautiful.

I am reminded again of the small village where I was born. Why existence should have chosen that small village in the first place is unexplainable. It is as it should be. The village was beautiful. I have traveled far and wide but I have never come across that same beauty. One never comes again to the same. Things come and go, but it is never the same.

I can see that still, small village. Just a few huts near a pond, and a few tall trees where I used to play. There was no school in the village. That is of no great importance, because I remained uneducated for almost nine years, and those are the most formative years. After that, even if you try, you cannot be educated. So in a way I am still uneducated, although I hold many degrees. Any uneducated man could have done it. And not any degree, but a first class master's degree -- that too can be done by any fool. So many fools do it every year that it has no significance. What is significant is that for my first years I remained without education. There was no school, no road, no railway, no post office. What a blessing! That small village was a world unto itself. Even in my times away from that village I remained in that world, uneducated.

I have read Ruskin's famous book, UNTO THIS LAST, and when I was reading it I was thinking of that village. UNTO THIS LAST... that village is still unaltered. No road connects it, no railway passes by, even now after almost fifty years; no post office, no police station, no doctor -- in fact nobody falls ill in that village. It is so pure and so unpolluted. I have known people in that village who have not seen a railway train, who wonder what it looks like, who have not even seen a bus or a car. They have never left the village. They live so blissfully and silently.

My birthplace, Kuchwada, was a village with no railway line and no post office. It had small hills, hillocks rather, but a beautiful lake, and a few huts, just straw huts. The only brick house was the one I was born in, and that too was not much of a brick house. It was just a little house.

I can see it now, and can describe its every detail... but more than the house or the village, I remember the people. I have come across millions of people, but the people of that village were more innocent than any, because they were very primitive. They knew nothing of the world. Not even a single newspaper had ever entered that village. You can now understand why there was no school, not even a primary school... what a blessing! No modern child can afford it.

I remained uneducated for those years and they were the most beautiful years.

Yes, I must confess I had a private tutor. That first tutor was himself uneducated. He was not teaching me, but trying to learn by teaching me. Perhaps he had heard the great saying, "The best way to learn is to teach," but he was a good man, nice, not like a nasty schoolteacher. To be a school teacher one has to be nasty. That is part of the whole business world. He was nice -- just butterlike, very soft. Let me confess, I used to hit him, but he would not hit me back. He would simply laugh and say, "You are a child, you can hit me. I am an old man, I cannot hit you back. When you are old you will understand." That's what he said to me, and yes, I understand.

He was a nice villager with great insight. Sometimes villagers have insight which civilized people lack. Just now I am reminded....

A beautiful woman comes to a beach. Seeing nobody around she undresses. Just before she steps into the ocean an old fellow stops her and says, "Lady, I am the village policeman. It is prohibited to swim in the ocean from this beach." The woman looks puzzled and says, "Then why did you not prevent me from getting undressed?" The old man laughs and laughs, with tears in his eyes. He says, "Undressing is not prohibited, so I waited behind a tree!"

A beautiful villager... that type of people lived in the village -- simple people. It was surrounded by small hills and there was a small pond. Nobody could describe that pond except Basho. Even he does not describe the pond, he simply says,

The ancient pond
Frog jumps in
Plop!

Is this a description? The pond is only mentioned, the frog too. No description of the pond or the frog... and plop!

The village had an ancient pond, very ancient, and very ancient trees surrounding it; they were perhaps hundreds of years old. And beautiful rocks all around... and certainly the frogs jumped; day in and day out you could hear "plop," again and again. The sound of frogs jumping really helped the prevailing silence. That sound made the silence richer, more meaningful.

This is the beauty of Basho; he could describe something without actually describing it. He could say something without even mentioning a word. "Plop!" Now, is this a word? No word could do justice to the sound of a frog jumping into the ancient pond, but Basho did it justice.

I am not a Basho, and that village needed a Basho. Perhaps he would have made beautiful sketches, paintings, and haikus.... I have not done anything about that village -- you will wonder why. I have not even visited it again. Once is enough. I never go to a place twice. For me number two does not exist. I have left many villages, many towns, never to return again. Once gone, gone forever, that's my way; so I have not returned to that village. The villagers have sent messages to me to come at least once more. I told them, through a messenger, "I have been there once already, twice is not my way."

But the silence of that ancient pond stays with me -- again I am reminded of the Himalayas... the snow -- so beautiful, so pure, so innocent. You can only see it through the eyes of a Bodhidharma, a Jesus, or Basho. There is no other way to describe the snow; only the eyes of Buddhas reflect it. Idiots can trample it, can make snowballs out of it, but only the eyes of the Buddhas can reflect it, although...

The wild geese
Do not intend to cast their reflections.
The water has no mind
To reflect their images...
and still the image happens.

The Buddhas do not want to reflect the beauty of the world, nor does the world in any way intend to be reflected by the Buddhas, but it is reflected. Nobody wills, but it happens, and when it happens it is beautiful. When it is done, it is ordinary; when it is done, you are a technician. When it *happens* you are a Master.

Communication is a part of the world of the technician -- communion is the fragrance of the world of the Master.
This is communion. I am not speaking about anything in particular....

The wild geese and the water....

Glimpses of a Golden Childhood

Chapter #2
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

I just had a golden experience, the feeling of a disciple so lovingly working on his Master's body. I'm still out of breath because of it. And it also reminds me of my golden childhood.

Everybody talks of his golden childhood, but rarely, very rarely, is it true. Mostly it is a lie. But so many people are telling the same lie that nobody detects it. Even poets go on singing songs of their golden childhood -- Wordsworth for example, not a worthless fellow at all -- but a golden childhood is extremely rare, for the simple reason: where can you find it?

First, one has to choose one's birth; that's almost impossible. Unless you have died in a state of meditation you cannot choose your birth; that choice only opens for the meditator. He dies consciously, hence earns the right to be born consciously.

I died consciously; not in fact died, but was killed. I would have died three days later but they could not wait, not even for three days. People are in such a hurry. You will be surprised to know that the man who killed me is now my sannyasin. He came to kill me again, not to take sannyas... but if he sticks to his game, then I stick to mine. He himself confessed later, after seven years of being a sannyasin. He said, "Bhagwan, now I can confess to you without fear: in Ahmedabad I had come to kill you."

I said, "My God, again!"

He said, "What do you mean by `again'?"

I said, "That's another matter, go on...."

He said, "In Ahmedabad, seven years ago, I came to your meeting with a revolver. The hall was so full that the organizers had allowed people to sit on the dais."

So this man, with a revolver to kill me, was allowed to sit at my side. What a chance! I said, "Why did you miss your chance?"

He said, "I had never heard you before, I had only heard about you. When I heard you, I thought I would rather commit suicide than kill you. That's why I became a sannyasin -- that's my suicide."

Seven hundred years ago this man had really killed me; he poisoned me. Then too he was my disciple... but without a Judas, it is very difficult to find a Jesus. I died consciously, hence I had the great opportunity to be born consciously. I chose my mother and my father.

Thousands of fools are making love around the earth, around the clock. Millions of unborn souls are ready to enter into any womb, whatsoever. I waited seven hundred years for the right moment, and I thank existence that I found it. Seven hundred years are nothing compared to the millions and millions of years ahead. Only seven hundred years -- yes, I am saying only -- and I chose a very poor couple but a very intimate one.

I don't think my father ever looked at another woman with the same love he had for my mother. It is also impossible to imagine -- even for me, who can imagine all kinds of things -- that my mother, even in her dreams, had another man... impossible! I have known both of them; they were so close, so intimate, so fulfilled although so poor... poor yet rich. They were rich in their poverty because of their intimacy, rich because of their love for each other.

Fortunately, I never saw my mother and father fighting. I say "fortunately" because it is very difficult to find a husband and wife not fighting. When they have time for love only God knows, or maybe He doesn't know either; after all, He has to take care of His own wife... particularly the Hindu God. At least the Christian God is in a happier state of affairs: He has no wife at all, no woman at all, what to say of a wife? Because a woman is more dangerous than a wife. A wife, you can tolerate, but a woman... you are a fool again! You cannot tolerate a woman, she "attracts" you; a wife "distracts" you.

Look at my English! Put it in inverted commas so nobody misunderstands me -- although whatsoever you do everyone is going to misunderstand me. But try, put it in inverted commas: the wife "distracts," the woman "attracts."

I have never seen my father and mother fight, not even nagging. People talk about miracles; I have seen a miracle: my mother did not nag my father. It is a miracle, because for centuries woman has been bossed so much by man that she has learned underhand practices -- she nags. Nagging is violence in disguise, masked violence. I never saw my mother and father in any fighting situation.

I was worried about my mother when my father died. I could not believe that she would be able to survive. They had loved each other so much, they had almost become one. She survived only because she also loves me.

I have been continuously worried about her. I wanted her to be near me, just so that she can die in utter fulfillment. Now I know. I have seen her, I have seen into her, and I can say to you -- and through you it will one day reach the world -- she has become enlightened. I was her last attachment. Now there is nothing left for her to be attached to. She is an enlightened woman -- uneducated, simple, not even knowing what enlightenment is. That's the beauty! One can be enlightened without knowing what enlightenment is, and vice versa: one can know everything about enlightenment and remain unenlightened.

I chose this couple, just simple villagers. I could have chosen kings and queens. It was in my hands. All kinds of wombs were available, but I am a man of very simple tastes: I am always satisfied with the best. The couple was poor, very poor. You will not be able to understand that my father had only seven hundred rupees; that means seventy dollars. That was all he possessed, yet I chose him to be my father. He had a richness which eyes cannot see, a royalty which is invisible.

Many of you have seen him and must have felt the beauty of the man. He was simple, very simple, you could even call him just a villager, but immeasurably rich -- not in the worldly way, but if there is an other-worldly way....

Seventy dollars, that was his sole possession. I would not have known it. I came to know only later on when his business was going bankrupt... and he was very happy! I asked him, "Dadda..." I used to call him that; "dadda" means father..."Dadda, soon you are going to be bankrupt, and still you are happy. What is the matter? Are the rumors false?"

He said, "No, the rumors are absolutely true. Bankruptcy is bound to happen, but I am happy because I have saved seven hundred rupees. That's what I started with; and I will show you the place."

Then he showed me the place where he had hidden the seven hundred rupees and said, "Don't be worried. I started with only seven hundred; nothing else belongs to us -- let it go to hell. What belongs to us is hidden here, in this place, and I have shown it to you. You are my eldest son, remember this place."

This I know... I have not said anything to anybody about that place, and I am not going to either, because although he was generous in showing me his secret, I am neither his son, nor is he my father. He is himself, I am myself. "Father and son" is just a formality. Those seven hundred rupees are still hidden somewhere under the earth, and will remain there unless found accidentally by someone. I told him, "Although you have shown me the place, I have not seen it."

He said, "What do you mean?"

I said, "It is simple. I don't see it, and I don't want to see it. I don't belong to any heritage, big or small, rich or poor."

But from his side he was a loving father. As far as my side is concerned, I am not a loving son -- excuse me.

He was a loving father; when I left my university post, only he was worried, nobody else. None of my friends were worried. Who cares? -- in fact, many of my friends were happy that I had vacated the chair; now they could have it. They rushed. Only my father was worried. I told him, "There is no need to worry."

But my saying it was not of much help. He purchased a big property without telling me, because he knew perfectly well that if he had told me, I would have hit his head. He made a beautiful little house for me, exactly as I would have liked it to be. You will be surprised: it was even air-conditioned, with all modern facilities.

It was near my village, with a garden on the bank of the river, with steps leading down so that I could go swimming... with ancient, old trees and absolute silence surrounding, no one else for miles. But he never told me.

It is good that my poor father is dead, otherwise I would have given him trouble. But he had so much love, and so much compassion for a vagabond son.

I am a vagabond. I have never done anything for the family. They are not obliged to me at all. They have done everything for me. I had chosen this couple not without good reason... for their love, their intimacy, their almost one-ness. That is how, after seven hundred years, I entered into the body again.

My childhood was golden. Again, I am not using a cliche. Everybody says his childhood was golden, but it is not so. People only think their childhood was golden because their youth is rotten; then their old age is even more rotten. Naturally, childhood becomes "golden." My childhood was not golden in that sense. My youth was diamond, and if I am going to be an old man then it is going to be platinum. But my childhood was certainly golden -- not a symbol, absolutely golden; not poetically, but literally, factually.

For most of my very early years I lived with my mother's parents. Those years are unforgettable. Even if I reach to Dante's paradise I will still remember those years. A small village, poor people, but my

grandfather -- I mean my mother's father -- was a generous man. He was poor, but rich in his generosity. He gave to each and everyone whatsoever he had. I learned the art of giving from him; I have to accept it. I never saw him say no to any beggar or anybody.

I called my mother's father *Nana*; that's the way the mother's father is called in India. My mother's mother is called *Nani*. I used to ask my grandfather, "Nana, where did you get such a beautiful wife?"

My grandmother looked more Greek than Indian. When I see Mukta laughing, I remember her. Perhaps that's why I have a soft spot in my heart for Mukta. I cannot say no to her. Even though what she demands is not right, I still say "Okay." The moment I see her I immediately remember my Nani. Perhaps there was some Greek blood in her; no race can claim purity. The Indians particularly should not claim any purity of blood -- the Hunas, the Moguls, the Greeks and many others have attacked, conquered and ruled India. They have mixed themselves in the Indian blood, and it was so apparent with my grandmother. Her features were not Indian, she looked Greek, and she was a strong woman, very strong. My Nana died when he was not more than fifty. My grandmother lived till eighty and she was fully healthy. Even then nobody thought she was going to die. I promised her one thing, that when she died I would come, and that would be my last visit to the family. She died in 1970. I had to fulfill my promise.

For my first years I knew my Nani as my mother; those are the years when one grows. This circle is for my Nani. My own mother came after that; I was already grown up, already made in a certain style, and my grandmother helped me immensely. My grandfather loved me, but could not help me much. He was so loving, but to be of help more is needed -- a certain kind of strength. He was always afraid of my grandmother. He was, in a sense, a henpecked husband. When it comes to the truth, I am always true. He loved me, he helped me... what can I do if he was a henpecked husband? Ninety-nine point nine percent of husbands are, so it is okay.

I remember an incident that I have never told before. It was a dark night. It was raining and a thief entered our house. Naturally my grandfather was afraid. Everybody could see that he was afraid, but he pretended not to be, he tried his best. The thief was hiding in the corner of our small house, behind a few bags of sugar.

My grandfather was a continuous pan-chewer. Pan is betel leaf. Just like a chain smoker, he was a chain pan-chewer. He was always making pan, and the whole day long he would chew it. He started chewing pan and spitting it at the poor thief who was hiding in the corner. I looked at this ugly scene, and told my grandmother, with whom I used to sleep, "This is not right. Even though he is a thief we should behave in a gentlemanly way. Spitting? Either fight or stop spitting!"

My grandmother said, "What would you like to do?"

I said, "I will go and slap the thief and throw him out." I was not more than nine.

My grandmother laughed and said, "Okay, I will come with you -- you may need my help." She was a tall woman. My mother does not resemble her in any way, neither in physical beauty, nor in her spiritual daring. My mother is simple; my grandmother was adventurous. She came with me.

I was shocked! I could not believe what I saw: the thief was a man who used to come and teach me, my teacher! I really hit him hard, more so because he was my teacher. I told him, "If you were only a thief I would have forgiven you, but you have been teaching me great things, and at night you do these things! Now run away as fast as you can before my grandmother gets hold of you, otherwise she will crush you."

She was a big woman, tall, strong and beautiful. My grandfather was small and homely, but they both went well together. He never fought her -- he could not -- so there was no problem at all.

I remember that teacher, the village pandit, who also used to come and tutor me sometimes. He was the priest of the village temple. He said, "What about my clothes? Your grandfather has been spitting all over me. He has spoiled my clothes."

My grandmother laughed and said, "Come tomorrow, I will give you some new clothes." And she really did give him some new clothes. He did not come, he did not dare, but she went to the thief's home and took me with her, and gave him the new clothes, telling him, "Yes, my husband is terrible to spoil your clothes. It is not good. Whenever you need clothes you can always come to me."

That teacher never came to teach me again... not that he was told not to, he did not dare. He not only stopped coming to teach me, he stopped coming to the street where we lived; he stopped passing that way. But I made it a point to visit him every day just to spit in front of his house, to remind him. I would shout to him, "Have you forgotten that night? And you always used to tell me to be true, sincere and honest and all that bullshit."

Even now I can see him with his eyes cast down, unable to answer me.

My grandfather wanted the greatest astrologers in India to make my birth chart. Although he was not very rich -- in fact not even rich, what to say of very rich, but in that village he was the richest person -- he was ready to pay any price for the birth chart. He made the long journey to Varanasi and saw the famous men. Looking at the notes and dates my grandfather had brought, the greatest astrologer of them all said, "I am sorry, I can only make this birth chart after seven years. If the child survives then I will make his chart without any charge, but I don't think he will survive. If he does it will be a miracle, because then there is a possibility for him to become a Buddha."

My grandfather came home weeping. I had never seen tears in his eyes. I asked, "What is the matter?"

He said, "I have to wait until you are seven. Who knows whether I will survive those years or not? Who knows whether the astrologer himself will survive, because he is so old. And I am a little concerned about you."

I said, "What's the concern?"

He said, "The concern is not that you may die, my concern is that you may become a Buddha."

I laughed, and amongst his tears he also started laughing; then he himself said, "It's strange that I was worried. Yes, what is wrong in being a Buddha?"

When my father heard what the astrologers had told my grandfather, he took me to Varanasi himself -- but more of that later.

When I was seven an astrologer came to my grandfather's village searching for me. When a beautiful horse stopped in front of our house, we all rushed out: the horse looked so royal. And the rider was none other than one of the famous astrologers I had met. He said to me, "So, you are still alive? I have made your birth chart. I was worried, because people like you don't survive long."

My grandfather sold all the ornaments in the house just to give a feast for all the neighboring villages, to celebrate that I was going to become a Buddha, and yet I don't think he even understood the meaning of the word "buddha."

He was a Jaina and may not have even heard it before. But he was happy, immensely happy... dancing, because I was to become a Buddha. At that moment I could not believe that he could be so happy just because of this word "buddha." When everyone had departed I asked him, "What is the meaning of `buddha'?" He said, "I don't know, it just sounds good. Moreover I am a Jaina. We will find out from some Buddhist."

In that small village there were no Buddhists, but he said, "Someday, when a passing Buddhist *Bhikku* comes by, we will know the meaning."

But he was so happy just because the astrologer had said that I was to become a Buddha. He then said to me, "I guess `buddha' must mean someone who is very intelligent." In Hindi *Buddhi* means intelligence, so he thought "buddha" meant the intelligent one.

He came very close, he almost guessed right. Alas that he is not alive, otherwise he would have seen what being a Buddha means -- not the dictionary meaning, but an encounter with a living, awakened one. And I can see him dancing, seeing that his grandson has become a Buddha. That would have been enough to make him enlightened! But he died. His death was one of my most significant experiences... of that, later on.

Is there time yet?

"It's eight-thirty, Bhagwan."

Good, just five minutes for me....

It is time to stop, but it has been beautiful, and I am grateful. Thank you.

Glimpses of a Golden Childhood

Chapter #3
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

Archive code: 0
ShortTitle: GLIMPS03
Audio: No
Video: No

Again and again the miracle of the morning... the sun and the trees. The world is just like a snow flower: take it in your hand and it melts away. Nothing is left, just a wet hand. But if you see, just see, then a snow flower is as beautiful as any flower in the world. And this miracle happens every morning, every afternoon, every evening, every night, twenty-four hours, day in, day out... the miracle. And people go to worship God in temples, churches, mosques and synagogues. The world must be full of fools -- sorry, not fools but idiots, incurable, suffering from such retardedness. Has one to go to a temple to search for God? Is He not here and now?

The very idea of search is idiotic. One searches for that which is far away, and God is so close, closer than your own heartbeat. When I see the miracle every moment I am amazed how it is possible. Such creativity! It is possible only because there is no creator. If there were a creator you would have the same Monday every Monday, because the creator created the world in six days, then was finished with it. There is no creator, but only creative energy -- energy in millions of forms, melting, meeting, appearing, disappearing, coming together and departing.

That is why I say the priest is the farthest away from the truth, and a poet, the closest. Of course the poet has not attained it either. Only the mystic attains it.... "Attain" is not the right word: he becomes it, or rather he finds that he has always been it.

People ask me, "Do you believe in astrology, in religion... in this, in that?" I don't believe in anything at all, because I *know*. That reminds me of the story I was telling you the other day.... The old astrologer came. My grandfather could not believe his eyes. The astrologer was so famous that even kings would have been surprised if he had visited their palace; and he came to my old grandfather's house. It has to be called a house, but it was nothing much, just made of mud walls, not even a separate bathroom. He visited us and I immediately became a friend to the old man.

Looking into his eyes, although I was only seven, and I could not read a word... but I could read his eyes -- they don't need your three Rs. I said to the astrologer, "It is strange that you traveled so far just to make my birth chart."

Varanasi in those days, and even now, is far away from that small village. The old man said, "I had promised, and a promise has to be fulfilled." The way he said "a promise has to be fulfilled" thrilled me. Here was an alive man!

I said to him, "If you have come to fulfill your promise, then I can predict your future."

He said, "What! You can predict my future?"

I said, "Yes. Certainly you are not going to become a Buddha, but you are going to become a *bhikku*, a sannyasin." That is the name of a Buddhist sannyasin.

He laughed and said, "Impossible!"

I said, "You can bet on it."

He asked me, "Okay, how much?"

I said, "It does not matter. You can bet any amount you want, because if I win, I win; if I lose, I lose nothing, because I don't have anything. You are gambling with a child of seven. Can't you see it? I don't have anything."

You will be surprised to know that I was standing there naked. In that poor village it was not prohibited, at least for seven-year-old children, to run around naked. It was not an English village!

I can still see myself standing there naked, before the astrologer. The whole village had gathered around, and they were all listening to what was conspiring between me and him.

The old man said, "Okay, if I become a sannyasin, a BHIKKU" -- and he showed his gold pocket watch, studded with diamonds -- "I will give this to you. And what about you, if you lose?"

I said, "I will simply lose. I don't have anything; no gold wristwatch to give to you. I will just thank you."

He laughed and departed.

I don't believe in astrology; ninety-nine point nine percent of it is nonsense, but point one percent is pure truth. A man of insight, intuition and purity can certainly look into the future, because the future is not non-existential, it is just hidden from our eyes. Maybe just a thin curtain of thoughts is all that divides the present and the future.

In India, the bride covers her face with a *ghoonghat*. Now it is difficult to translate this word; it is just a mask. She pulls her sari over her face. That's the way the future is hidden from us, just by a *ghoonghat*, a thin veil. I don't believe in astrology, I mean the ninety-nine point nine percent of it. The remaining point one percent I need not believe in, it is true. I have seen it function.

That old man was the first proof. But it is strange: he could see my future, of course vaguely, with all kinds of possibilities, but he could not see his own. Not only that, he was ready to bet against me when I said that he would become a *bhikku*.

I was fourteen, and again traveling around Varanasi with my father's father. He had gone on business, and I had stubbornly insisted on going with him. I stopped an old *bhikku* on the road between Varanasi and Sarnath and said, "Old man, do you remember me?"

He said, "I have never seen you before -- why should I remember you?"

I said, "You may not, but I have to remember *you*. Where is the watch, the gold watch studded with diamonds? I am the child with whom you gambled. Now the time has come for me to ask. I had declared that you would become a *bhikku*, and now you are. Give me the watch."

He laughed, and brought out from his pocket the beautiful old watch, gave it to me with tears in his eyes, and -- can you believe -- he touched my feet.

I said, "No, no. You are a *bhikku*, a sannyasin, you cannot touch my feet."

He said, "Forget all about it. You proved to be a greater astrologer than I; let me touch your feet."

I gave that watch to the first of my sannyasins. The name of my first sannyasin is Ma Anand Madhu -- a woman of course, because that's what I wanted. Nobody has initiated women into sannyas like me. Not only that, I wanted to initiate a woman as my first sannyasin, just to put things in balance and in order.

Buddha hesitated before giving sannyas to women... even Buddha! Only that thing in his life hurts me like a thorn, and nothing else. Buddha hesitating... why? He was afraid that women sannyasins would distract his followers. What nonsense! A Buddha and afraid of business! Let those fools be distracted if they want to be!

Mahavira said that nobody in a woman's body could attain to *nirvana*, the ultimate liberation. I have to repent for all these men. Mohammed never allowed any woman into the mosque. Even now women are not allowed into the mosque; even in the synagogue women sit in the gallery, not with the men.

Indira Gandhi was telling me that when she visited Israel and went to Jerusalem, she could not believe that the prime minister of Israel and herself were both sitting in the balcony, and all the men were sitting downstairs on the main floor. She did not realize that even the prime minister of Israel, being a woman, could not be allowed into the synagogue proper; they could only be observers from the balcony. It is not respectful, it is an insult.

I have to apologize for Mohammed, for Moses, for Mahavira, for Buddha, and for Jesus too, because he didn't choose a single woman as one of his twelve apostles. Yet when he died on the cross the twelve fools were not there at all. Only three women stayed -- Magdalena, Mary and Magdalena's sister -- but even these three women had not been chosen by Jesus; they were not among the chosen few. The chosen few had escaped. Great! They were trying to save their own lives. In the hour when there was danger, only women came.

I have to apologize to the future for all these people; and my first apology was to give sannyas to a woman. You will be amused to know the full story....

The husband of Anand Madhu, of course, wanted to be initiated first. It happened in the Himalayas; I was having a camp in Manali. I refused the husband saying, "You can only be second, not the first." He was so angry that he left the camp at that very moment. Not only that, he became my enemy and joined Morarji Desai. Later on, when Morarji Desai was prime minister, this man tried in every way to persuade him to imprison me. Of course Morarji Desai does not have that kind of courage; one can't have if one drinks one's own urine. He is an utter fool... again, sorry... utter idiot. "Fool" I reserve only for Devageet, that's his privilege.

Anand Madhu is still a sannyasin. She lives in the Himalayas, silently, without speaking. Since then, my effort has always been to bring women to the front as much as possible. Sometimes I may even look unfair to men. I'm not, I am just putting things in order. After centuries of man's exploitation of women, it is not an

easy task.

The first woman I loved was my mother-in-law. You will be surprised: Am I married? No, I am not married. That woman was Gudia's mother, but I used to call her my mother-in-law, just as a joke. I have remembered it again after so many years. I used to call her mother-in-law because I loved her daughter. That was Gudia's previous life. Again, that woman was tremendously powerful, just like my grandmother.

My "mother-in-law" was a rare woman, especially in India. She left her husband and went to Pakistan, married a Mohammedan even though she was a *brahmin*. She knew how to dare. I always like the quality of daring, because the more you dare, the nearer you come to home. Only the daredevils ever become buddhas, remember! The calculating ones can have a good bank balance but cannot become buddhas.

I am thankful to the man who declared my future when I was only seven. What a man! To have waited until I was seven just to make my birth chart -- what patience! And not only that, he came all the way from Varanasi to my village. There were no roads, no trains, he had to travel long on horseback.

And when I met him on the road to Sarnath and told him that I had won the bet, he immediately gave me his watch and said, "I would have given you the whole world but I don't have anything else. In fact I should not even have this watch, but just because of you I have kept it all these years knowing that any day you are bound to come. And when I became a *bhikku*, Buddha was not in my mind, but you -- a naked seven-year-old child declaring the future of one of the greatest astrologers in the country. How did you do it?"

I said, "That I don't know. I looked into your eyes and I could see that you could not be content with anything this world could give you. I saw the divine discontent. A man only becomes a sannyasin when he feels the divine discontent."

I don't know whether the old man is still alive or not. He cannot be, otherwise he would have searched for me and found me.

But that moment, in the life of the village, was the greatest. They still talk about that feast. Just recently a person from that village came here, and he said, "We still talk about the feast that your grandfather gave to the village. Never before and never after, has anything like that happened." I enjoyed so many people enjoying.

I enjoyed the white horse. Gudia would have loved that horse. She used to show me the horses as we passed them on the road. "Look," she would say, "what beautiful horses."

I have seen many horses but nothing like the horse that old astrologer had. I have seen the most beautiful horses but I still remember his horse as being the most beautiful. Perhaps my childhood was the cause of it. Perhaps I had no way to compare them, but believe me, whether I was a child or not, that horse was beautiful. It was immensely powerful, must have been eight horsepower.

Those days were golden. Everything that happened in those years I can again see like a film passing before me. It is unbelievable that I would ever be interested....

No.... Ashu is looking at her watch. It is too early to look at your watch. Don't be just like Canada Dry -- relax. Don't be so dry. You looked at your watch at such a moment, and you don't know what you have disturbed. It is not just a plop!

What was I saying...? Those days were golden. Everything that happened in those nine years, I can again see like a film passing before me.

Good, the film is back, despite Ashu and her watch.

Yes, it was a golden time. In fact more than golden, because my grandfather not only loved me but loved everything that I did. And I did everything that you could call a nuisance.

I was a continuous nuisance. The whole day he had to listen to complaints about me, and he always rejoiced in them. That is what is wonderful and beautiful about the man. He never punished me. He never even said a single word like "Do this," or "Don't do that." He simply allowed, absolutely allowed me to be myself. That is how, without knowing it at all, I came to have the taste of Tao.

Lao Tzu says, "Tao is the watercourse way. The water simply flows downwards wherever the earth allows it." That is how those early years were. I was allowed. I think every child needs those years. If we could give those years to every child in the world we could create a golden world.

Those days were full, overfull! So many events; so many incidents that I have never told to anybody....

I used to swim in the lake. Naturally my grandfather was afraid. He put a strange man to guard over me, in a boat. In that primitive village you cannot conceive what a "boat" meant. It is called a *dongi*. It is nothing but the hollowed-out trunk of a tree. It is not an ordinary boat. It is round, and that is the danger: unless you are an expert you cannot row it. It can roll at any moment. Just a little imbalance and you are

gone forever. It is very dangerous.

I learned balance through rowing a *dongi*. Nothing could be more helpful. I learned the "middle way" because you have to be exactly in the middle: this way, and you are gone; that way, and you are gone. You cannot even breathe, and you have to remain absolutely silent; only then can you row the *dongi*.

The man who was put on guard to save me, I called him strange. Why? Because his name was Bhoora, and it means "white man." He was the only white man in our village. He was not a European; it was just by chance that he did not look like an Indian. He looked more like a European but he was not. His mother most probably had worked in a British Army camp and had become pregnant there. That's why nobody knew his name. Everybody called him Bhoora. *Bhoora* means "the white one." It is not a name but it became his name. He was a very impressive-looking man. He came to work for my grandfather from early childhood, and even though he was a servant he was treated like one of the family.

I also called him strange because although I have come to know many people in the world, one rarely comes across such a man as Bhoora. He was a man you could trust. You could say anything to him and he would keep the secret forever. This fact became known to my family only when my grandfather died. My grandfather had entrusted to Bhoora all the keys and all the affairs of the house and the land. Soon after we arrived in Gadarwara my family asked my grandfather's most devoted servant, "Where are the keys?"

He said, "My master told me, `Never show the keys to anybody else but me.' Excuse me, but unless he asks me himself I cannot give you the keys." And he never gave them the keys, so we don't know what those keys were hiding.

Many years later when I was again living in Bombay, Bhoora's son came to me and gave me the keys and said, "We have been waiting and waiting for you to come, but nobody came. We have taken care of the land and looked after the crops and put aside all the money."

I gave him the keys back and said to him, "Everything now belongs to you. The house, the crops and the money belong to you, they are yours. I am sorry that I did not know before, but none of us wanted to go back and feel the pain."

What a man! But such men used to exist on earth. They are disappearing by and by, and instead of such people you find all kinds of cunning people taking their place. These people are the very salt of the earth. I call Bhoora a strange man because in a cunning world, to be simple *is* strange. It is to be a stranger, not of this world.

My grandfather had as much land as one could desire, because in those days, in that part of India, land was absolutely free. You had just to go to the government office in the capital and ask for the land. That was enough -- it was given to you. We had fourteen hundred acres of crops which Bhoora attended to. When my grandfather became sick, Bhoora had said he would never be able to live without him. They had become so close. When my grandfather was dying we took him from Kuchwada to Gadarwara because there were no facilities in Kuchwada to care for the sick. My grandfather's house was the only house in the village.

When we left Kuchwada Bhoora had given the keys to his sons. On the way to Gadarwara my grandfather died, and because of the shock, the next morning Bhoora did not wake up from his sleep; he died in the night. My grandmother, my father and mother did not want to go back to Kuchwada because of the pain it would cause us, because my grandfather had been such a beautiful man.

Bhoora's son is around the same age as me. It is only just a few years ago that my brother Niklanka and Chaitanya Bharti went back just to take pictures of the house and the pond.

The house in which I was born, they are now asking ten lakhs rupees for it, knowing that one of my disciples may be willing to purchase it. Ten lakhs! That is one hundred thousand dollars. And do you know? -- it was worth thirty rupees at the time my grandfather died. Even that was too much. We would have been surprised that anybody would be ready to give us even that.

It was a very primitive part of the country. Just because it was primitive it had something which is now missing from man everywhere else. Man also needs to be a little primitive, at least once in a while. A forest, a jungle, rather... an ocean... a sky full of stars.

Man should not be only concerned with his bank account. That is the most ugly thing possible. That means the man is dead! Bury him! Celebrate! Burn him! Dance about his funeral! The bank account is not the man. Man, in order to be man, must be as natural as the hills, rivers, rocks, flowers....

My grandfather not only helped me to know what innocence is, that is what life is, but he also helped me to know what death is. He died in my lap... of that sometime later on.

Glimpses of a Golden Childhood

Chapter #4
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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I was telling you of the moment when I met the astrologer who had now become a sannyasin....

I was nearabout fourteen at the time, and with my other grandfather, that is, my father's father. My real grandfather was no more; he died when I was only seven. The old *bhikku*, the ex-astrologer, asked me, "I am by profession an astrologer, and by hobby a reader of many things -- lines of the hand, of heads, of feet, and so on. How could you manage to tell me that I was going to become a sannyasin? I had never thought about it before. It was you who dropped the seed in me, and since then I have been thinking only of sannyas, and nothing else. How did you manage?"

I shrugged my shoulders. Even today if someone asks how I manage, all I can do is shrug my shoulders, because I do not manage -- I simply allow things to be. One just has to learn the art of running ahead of things so that everybody thinks you are managing them; otherwise there is no management, particularly in the world I am concerned with.

I told the old man, "I just looked into your eyes and saw such purity that I could not believe that you were not yet a sannyasin. You should have been already; it was already too late."

In a sense, sannyas is always too late, and in another sense, it is always too soon... and both are true together.

Now it was the turn of the old man to shrug his shoulders. He said, "You puzzle me. How could my eyes give the clue?"

I said, "If eyes cannot give the clue then there is no possibility for any astrology."

The word astrology is certainly not concerned with the eyes, it is concerned with the stars. But can a blind man see stars? You need eyes to see stars.

I said to that old man, "Astrology is not the science of the stars, but the science of seeing, seeing the stars even during the day, in full daylight."

Once in a while it happens... when the Master hits the disciple on the head. Just this morning, Ashu, do you remember when you were looking at your watch, and I hit your head with a Canada Dry soda bottle? Remember now? At the time you missed it. That's what it means to know astrology. She had a little taste of it this morning -- I don't think she will ever look at her watch again.

But please, look at it again and again, so I can hit you again and again. It was only a beginning. Otherwise how are you going to freak in? Forgive me, but always allow me to hit you. I am always ready to ask your forgiveness, but never ready to say that I will not hit again. In fact, the first is only a preparation for the second, and a deeper hit.

This is a strange company here. I am an old Jew. There is a proverb which says, "Once a Jew always a Jew." And I was once a Jew, and I know the truth of that proverb. I'm still a Jew, and sitting by my right side is a one-hundred-percent Jew, Devageet; and there, by my side near my feet, Devaraj is sitting, partially a Jew. You can see from his nose... otherwise from where could he get such a beautiful nose?

And Gudia, if she is still here, is not English either. She has also once been a Jew. For the first time I want to make it known to you that she is none other than Magdalena! She loved Jesus, but missed him. He was crucified so early and a woman needs time, and patience; and he was only thirty-three. That is the time

to play football, or if you are a little grown up at thirty-three, then to go to see a football match.

Jesus died too early. The people were too uncruel to him... I mean cruel to him. I wanted them to be uncruel, that's why the word came. Gudia, this time you cannot miss. Whatsoever you do, and howsoever you try to escape.... I am not Jesus, who could be easily crucified at thirty-three. And I can be very patient, even with a woman, which is hard... that I know, difficult, very very difficult at times. A woman can really be a pain in the neck!

I have never suffered from a pain in the neck, thank God! But I know the pain in the back. If it is so terrible in the back, how much more it must be in the neck. The neck is the very pinnacle of the back. But with me whether you are a pain in the neck, or the back, it does not matter: this time you cannot miss. If you miss this time, it will be impossible to find a man like me again.

Jesus can be found again very easily. People are becoming enlightened all the time. But to find a man like me -- who has traveled thousands of ways, in thousands of lives, and has gathered the fragrance of millions of flowers like a honeybee -- is difficult.

If one misses me, perhaps he misses forever. But I won't allow it to happen to any of my people. I know all the ways to cut through their cunningness, their hardness, their cleverness. And I am not concerned with the world at large. I am concerned only with my people, those who are really in search of themselves.

Just today I received a translation of a new book they are publishing in Germany. I don't know German, so somebody had to translate the part concerned with me. I never laughed so much at any joke, yet it is not a joke, it is a very serious book.

The author devoted fifty-five pages just to prove that I am only illuminated and not enlightened. Great! Just great! -- only illuminated, not enlightened. And you will be surprised to know that just a few days ago I received another book from the same category of idiot, a Dutch professor. The Dutch are not very different from the Germans, they belong to the same category.

By the way I must tell you that Gurdjieff used to divide every person according to a certain plan. He had a few categories of idiots. Now this German and that Dutch fellow, whose name I have fortunately forgotten, both belong to the first category of fools... no, not fools -- that is reserved for my Jew disciple, Devageet -- idiots. The Dutch idiot proved, or tried to prove, in a long dissertation, that I am only enlightened, not illuminated. Now, these two idiots should meet and wrestle, and hit each other with their arguments and books.

As far as I am concerned, once and for all, let me declare to the world: I am neither illuminated nor enlightened. I am just a very ordinary, very simple man, with no adjectives and no degrees. I have burned all my certificates.

The idiots always ask the same question -- it makes no difference. This is the miracle. Everything is different between India, England, Canada, America, Germany -- but not the idiot. The idiot is universal, the same everywhere. You taste it from anywhere and it is the same. Perhaps Buddha would have agreed with me; after all he said, "Taste the Buddha from anywhere, and he is just like the ocean: wherever you taste it, it tastes of salt." Perhaps just as the Buddhas taste the same, *buddhus* -- which is the Indian name for idiots -- also taste the same. It is good, but only in the Indian languages, that "buddha" and *buddhu* are made from the same root, are almost the same word.

I am not at all concerned whether you believe me to be enlightened or not. What does it matter? But this man is so concerned that in his small book, fifty pages are devoted to this question, whether I am enlightened or not. It certainly proves one thing, that he was a first-class idiot. I am just myself. Why should I be enlightened or illuminated? And what great scholarship! Illumination is different from enlightenment? Perhaps you are enlightened when there is electricity, and you are only illuminated when there is only candlelight?

I don't know what the difference is. I am neither. I am light myself, neither enlightened nor illuminated; I have left those words far far behind. I can see them like dust, still stirring, far away on the path that I will never travel again, just footprints in the sand.

These so-called professors, philosophers, psychologists -- why are they so concerned about a poor man like me, who is not at all concerned with them? I am living my life, and it is my freedom to live it as I want to live it. Why should they waste time on me? Please, it would have been better to have lived those fifty-five pages. How many hours and nights this poor professor must have wasted? He could have become illuminated meanwhile, or at least enlightened. And the Dutch one would have become enlightened meanwhile, if not illuminated. Both would have understood: Who am I?

Then there is only silence.

Nothing to say
Perhaps a song to sing
or a dance
or just to prepare a cup of tea
and silently sip it....
The flavor of the tea is far more important than all philosophy.

Remember, Ashu, that's why I say only one thing has come out of Canada that is worth mentioning: that is Canada Dry, the soda. It is really beautiful -- I love it. Among all the sodas in the world, that's the best. Now you are laughing. You are allowed to look at the watch. There is no need to hide it under your sleeve, or to leave it behind in case by accident you see it. I do not bother at all what time it is. Even when I ask, I don't really mean it; it is just to console you. Otherwise I go on and on in my own way. I am not a man of time. Look how long it took me just to come back to the missing thread.

My mother's father suddenly fell ill. It was not time for him to die. He was not more than fifty, or even less, perhaps even younger than I am now. My grandmother was just fifty, at the very peak of her youth and beauty. You will be surprised to know that she was born in Khajuraho, the citadel, the ancientmost citadel of the Tantrikas. She always said to me, "When you are a little older, never forget to visit Khajuraho." I don't think any parent would give that advice to a child, but my grandmother was just rare, persuading me to visit Khajuraho.

Khajuraho consists of thousands of beautiful sculptures, all naked and copulating. There are hundreds of temples. Many of them are just ruins, but a few have survived, perhaps because they were forgotten. Mahatma Gandhi wanted these few temples to be buried under the earth because the statues, the sculptures are so tempting. Yet my grandmother was tempting me to go to Khajuraho. What a grandmother to have! She herself was so beautiful, like a statue, very Greek in every way.

When Mukta's daughter, Seema, came to see me, for a moment I could not believe it, because my grandmother had exactly the same face, the same coloring. Seema does not look European, she is darker. And her face and figure are exactly the same as my grandmother's. Alas, I thought, my grandmother is dead, otherwise I would have liked Seema to see her. And do you know, even at the age of eighty she was still beautiful, which is utterly impossible.

When my grandmother died, I rushed from Bombay to see her. Even in her death she was beautiful... I could not believe that she was dead. And suddenly all the statues of Khajuraho became alive to me. In her dead body I saw the whole philosophy of Khajuraho. The first thing I did after seeing her was to again go to Khajuraho. It was the only way to pay homage to her. Now Khajuraho was even more beautiful than before because I could see her everywhere, in each statue.

Khajuraho is incomparable. There are thousands of temples in the world, but nothing like Khajuraho. I am trying to create a living Khajuraho in this ashram. Not stone statues, but real people who are capable of love, who are really alive, so alive that they are infectious, that just to touch them is enough to feel a current in you, an electric shock!

My grandmother gave me many things; one of the most important was her insistence that I should go to Khajuraho. In those days, Khajuraho was absolutely unknown. But she insisted so much that I had to go. She was stubborn. Perhaps I got that quality from her, or you may call it a *dis*-quality.

During the last twenty years of her life I was traveling all over India. Each time I passed through the village she would say to me, "Listen: never enter a train that has already started, and do not get out of the train before it has stopped. Second, never argue with anyone in the compartment while you are traveling. Thirdly, remember always that I am alive and waiting for you to come home. Why are you wandering all over the country when I am waiting here to take care of you? You need care, and nobody can give you the same care as I can."

For twenty years continuously I had to listen to this advice. Now I can say to her, "Don't be worried, at least there in the other world. First, I no longer travel by train; in fact I no longer travel at all, so there is no question of getting out of the train that has not yet stopped. Secondly, Gudia is taking care of me as beautifully as you would have liked to. Thirdly, remember that just as you waited for me while you were alive, wait for me still. Soon I will be coming, coming home."

The first time I went to Khajuraho I went just because my grandmother was nagging me to go, but since then I have been there hundreds of times. There is no other place in the world that I have been to so many times. The reason is simple: you cannot exhaust the experience. It is inexhaustible. The more you know, the

more you want to know. Each detail of the Khajuraho temples is a mystery. It must have taken hundreds of years and thousands of artists to create each temple. And I have never come across anything other than Khajuraho that can be said to be perfect, not even the Taj Mahal. The Taj Mahal has its flaws, but Khajuraho has none. Moreover Taj Mahal is just beautiful architecture; Khajuraho is the whole philosophy and psychology of the New Man.

When I saw those naked -- I cannot say "nude," forgive me. "Nude" is pornographic; "naked" is a totally different phenomenon. In the dictionary they may mean the same, but the dictionary is not everything; there is much more to existence. The statues are naked, but not nude. But those naked beauties... perhaps one day man will be able to achieve it. It is a dream; Khajuraho is a dream. And Mahatma Gandhi wanted it buried under earth so nobody could be tempted by the beautiful statues. We are grateful to Rabindranath Tagore who prevented Gandhi from doing such a thing. He said, "Leave the temples as they are...." He was a poet and he could understand their mystery.

I have gone to Khajuraho so many times that I have lost all count. Whenever I had time I would rush to Khajuraho. If I could not be found anywhere else, my family would automatically say that I must have gone to Khajuraho, look for me there. And they were always right. I had to bribe the guards of those temples to tell people that I was not there when I was. It is a confession, because that is the only time I ever bribed anyone; but it was worth it, and I don't regret it. I don't feel sorry about it.

In fact, you will be surprised, you know how dangerous I am.... The guard who I bribed became my sannyasin. Now, who bribed whom? First I bribed him to say that I was not inside; then by and by he became more and more interested in me. He returned all the bribes that I had given him. He is perhaps the only man who has returned all the bribes given to him. He could not keep them after becoming a sannyasin.

Khajuraho -- the very name rings bells of joy in me, as if it had descended from heaven to earth. On a full moon night, to see Khajuraho is to have seen all that is worth seeing. My grandmother was born there; no wonder she was a beautiful woman, courageous and dangerous too. Beauty is always so, courageous and dangerous. She dared. My mother does not resemble her, and I am sorry about that. You cannot find any proof of my grandmother in my mother. Nani was such a courageous woman, and she helped me to dare everything -- I mean *everything*.

If I wanted to drink wine, she would supply it. She would say, "Unless you drink totally you cannot get rid of it." And I know that is the way to get rid of anything at all. Whatsoever I wanted she arranged. My grandfather, her husband, was always afraid -- just like every other husband in the world, a mouse; a beautiful mouse, a nice fellow, loving, but nothing compared to her. When he died in my lap she did not even weep.

I asked her, "He is dead. You loved him. Why are you not weeping?"

She said, "Because of you. I don't want to weep before a child" -- she was such a woman! -- "and I don't want to console you. If I start weeping myself, then naturally you will weep; then who is going to console whom?"

I must describe that situation.... We were in a bullock cart going from my grandfather's village to my father's, because the only hospital was there. My grandfather was seriously sick; not only sick, but unconscious too, almost in a coma. She and I were the only other people in the cart. I can understand her compassion for me. She did not even weep at the death of her beloved husband, just because of me; because I was the only one there, and there would be nobody else to console me.

I said, "Don't worry. If you can remain without tears, I can also remain without tears." And, believe it or not, a child of seven remained without tears.

Even she was puzzled; she said, "You are not crying?"

I said, "I don't want to console you."

It was a strange group of people in that bullock cart. Bhoora, of whom I talked this morning, was driving. He knew that his master was dead, but he would not look inside the bullock cart, not even then, because he was only a servant and it was not his place to interfere in private affairs. That is what he said to me: "Death is a private affair; how can I look? I heard everything from the driving seat. I wanted to cry, I loved him so much. I feel like an orphan -- but I could not look back into the cart, otherwise he would never forgive me."

A strange company... and Nana was in my lap. I was a seven-year-old child with death, not just for a few seconds, but continuously for twenty-four hours. There was no road, and it was difficult to reach my father's town. The progress was very slow. We remained with the dead body for twenty-four hours. I could not weep because I did not want to disturb my grandmother. She could not weep because she did not want to disturb

the little seven-year-old child that I was. She was a real woman of steel.

When we reached the town, my father called the doctor, and can you imagine: my grandmother laughed! She said, "You educated people are all stupid. He is dead! There is no need to call any doctor. Please burn him, and as quickly as possible."

Everybody was shocked by these words except me, because I knew her. She wanted the body to evaporate into the elements. It was already time... already late; you can understand. She said, "And I am not going back to that village."

When she said she was not going back to live in the village, it of course meant that I could not go back to see her there again either. But she never stayed with my father's family; she was different. When I started living in my father's village, I lived very mathematically in that town, spending the whole day with my father's family and the whole night with my grandmother. She used to live alone in a beautiful bungalow. It was a small house but really beautiful.

My mother used to ask me, "Why don't you stay home at night?"

I said, "It is impossible. I have to go to my grand-mother, particularly at night when she feels so alone without my Nana, my grandfather. During the day she is okay, she is busy and there are so many people around -- but at night alone in her room she may start crying if I am not there. I have to be there!" I remained there always, every night, without exception.

During the day I was at school. Only in the morning and in the afternoon I spent a few hours with my family; my mother, my father, my uncles. It was a big family, and it remained foreign to me; it never became part of me.

My grandmother was my family, and she understood me because from my very childhood she had seen me grow. She knew as much of me as anyone has ever known, because she allowed me everything... everything.

In India, when the Festival of Lights comes, people may gamble. It is a strange ritual: for three days gambling is legal; after that you can be caught and punished.

I told my grandmother, "I want to gamble."

She asked me, "How much money do you want?"

Even I could not believe my ears. I thought she would say, "No gambling." Instead she said, "So you want to gamble?" So then she gave me a one-hundred-rupee note and told me to go and gamble wherever I wanted, because one learns only by experience.

In this way she has helped me tremendously. Once, I wanted to go to visit a prostitute. I was only fifteen years old and had heard that a prostitute had come to the village. My grandmother asked me, "Do you know what a prostitute means?"

I said, "I don't know exactly."

Then she said, "You must go and see, but first only go to see her sing and dance."

In India prostitutes sing and dance first, but the singing and the dancing was so third rate and the woman was so ugly that I vomited! I returned home in the middle, before the dancing and singing had finished, and before the prostituting had begun. My Nani asked, "Why have you come home so early?"

I replied, "It was nauseating."

Only later when I read Jean-Paul Sartre's book, NAUSEA, did I understand what had happened to me that night. But my grandmother even allowed me to go to a prostitute. I don't remember her ever saying no to me. I wanted to smoke; she said, "Remember one thing: smoking is okay, but always smoke in the house."

I said, "Why?"

She said, "Others may object, so you can smoke in the house. I will provide you with cigarettes." She continued to provide me with cigarettes until I said, "Enough! I don't need any more."

My Nani was ready to go to any length just to help me experience myself. The way to know is to experience for yourself; it is not to be told. That's where parents become nauseating; they are continuously telling you. A child is a rebirth of God. He should be respected, and he should be given every opportunity to grow, and to be -- not according to you but according to his own potential.

If my time is over, it is good. If my time is not over, it is even better. Now it is up to you, how long you prolong it. You are not the only Jew, remember. You are only a Jew by birth, I am a Jew by spirit. It is all up to you.

Glimpses of a Golden Childhood

Chapter #5
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Audio:	No
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I was talking about the death of my Nana, my grandfather. Just now I remembered that he never had to go to a dentist. What a fortunate man! He died with all his teeth intact. And look at me. When you were examining my teeth I heard you say that one is missing. That may be why I am so hard: thirty-one teeth instead of thirty-two. That may be why I hit so mercilessly. Naturally, when even one tooth is missing, what else can I do but hit mercilessly this way and that, at whatsoever I can put my hands on?

That was my way during those first years when I lived with my grandfather, and yet I was absolutely protected from punishment. He never said "Do this," or "Don't do that." On the contrary he put his most obedient servant, Bhoora, at my service, to protect me. Bhoora used to carry a very primitive gun with him. He used to follow me at a distance, but that was enough to frighten the villagers. That was enough to allow me to do whatsoever I wanted.

Anything one could imagine... like riding on a buffalo backwards with Bhoora following. It was only later on, in the university museum, I saw the statue of Lao Tzu sitting backwards on a buffalo. I laughed so loudly that the museum director came running to me saying, "Is anything wrong?" Because I was holding my stomach and sitting on the floor, he said, "Are you suffering from something?"

I said, "No, and don't bother me, and don't make me laugh any more, otherwise I will start crying. Just leave me alone. Nothing is wrong with me. I am just reminded of my childhood. This is the way I used to ride on a buffalo."

In my village particularly, and all over India, nobody rides on a buffalo. The Chinese are strange people, and this person Lao Tzu was the strangest of all. But God knows, and only God knows, how I discovered the idea -- even I don't know -- to sit on a buffalo in the marketplace, backwards. I assume it was because I always liked anything absurd.

Those early years -- if they could be given to me again, I would be ready to be born again. But you know, and I know, nothing can be repeated. That's why I am saying that I would be ready to be born again, otherwise who wants to? Even though those days were full of beauty.

I was born under a wrong star. I regret that I forgot to ask the great astrologer why I was so mischievous. I cannot live without it; it is my nourishment. I can understand the old man, my grandfather, and the trouble my mischief caused him. The whole day he would sit on his *gaddi* -- as the seat of a rich man is called in India -- listening less to his customers, and more to the complainers. But he used to say to them, "I am ready to pay for any damage he has done, but remember, I am not going to punish him."

Perhaps his very patience with me, a mischievous child... even I could not tolerate it. If a child like that was given to me and for years... my God! Even for minutes and I would throw the child out of the door forever. Perhaps those years worked a miracle for my grandfather; that immense patience paid. He became more and more silent. I saw it growing every day. Once in a while I would say, "Nana, you can punish me. You need not be so tolerant." And, can you believe it, he would cry! Tears would come to his eyes, and he would say, "Punish you? I cannot do that. I can punish myself but not you."

Never, for a single moment, have I ever seen the shadow of anger towards me in his eyes -- and believe me, I did everything that one thousand children could do. In the morning, even before breakfast, I was into

my mischief until late at night. Sometimes I would come home so late -- three o'clock in the morning -- but what a man he was! He never said, "You are too late. This is not the time for a child to come home." No, not even once. In fact, in front of me he would avoid looking at the clock on the wall.

That is how I learned religiousness. He never took me to the temple where he used to go. I also used to go to that temple, but only when it was closed, just to steal prisms, because in that temple there were many chandeliers with beautiful prisms. I think, by and by, I stole almost all of them. When my grandfather was told about it he said, "So what! I donated the chandeliers, so I can donate others. He is not stealing; it is his Nana's property. I made that temple." The priest stopped complaining. What was the point? He was just a servant to Nana.

Nana used to go to the temple every morning, yet he never said, "Come with me." He never indoctrinated me. That is what is great... not to indoctrinate. It is so human to force a helpless child to follow your beliefs; but he remained untempted. Yes, I call it the greatest temptation. The moment you see someone dependent on you in any way, you start indoctrinating. He never even said to me, "You are a Jaina."

I remember perfectly -- it was the time that the census was being taken. The officer had come to our house. He made many inquiries about many things. They asked about my grandfather's religion; he said, "Jainism." They then asked about my grandmother's religion. My Nana said, "You can ask her yourself. Religion is a private affair. I myself have never asked her." What a man!

My grandmother answered, "I do not believe in any religion whatsoever. All religions look childish to me." The officer was shocked. Even I was taken aback. She does not believe in any religion at all! In India to find a woman who does not believe in any religion at all is impossible. But she was born in Khajuraho, perhaps into a family of Tantrikas who have never believed in any religion. They have practiced meditation but they have never believed in any religion.

It sounds very illogical to a western mind: meditation without religion? Yes... in fact, if you believe in any religion you cannot meditate. Religion is an interference in your meditation. Meditation needs no God, no heaven, no hell, no fear of punishment, and no allurement of pleasure. Meditation has nothing to do with mind; meditation is beyond it, whereas religion is only mind, it is within mind.

I know Nani never went to the temple, but she taught me one mantra which I will reveal for the first time. It is a Jaina mantra, but it has nothing to do with Jainas as such. It is purely accidental that it is related to Jainism....

NAMO ARIHANTANAM NAMO NAMO
NAMO SIDDHANAM NAMO NAMO
NAMO UVAJJHAYANAM NAMO NAMO
NAMO LOYE SAVVA SAHUNAM NAMO NAMO
AESO PANCH NAMMUKARO
OM, SHANTI, SHANTI, SHANTI....

The mantra is so beautiful; it is going to be difficult to translate it, but I will do my best... or my worst. First listen to the mantra in its original beauty:

NAMO ARIHANTANAM NAMO NAMO
NAMO SIDDHANAM NAMO NAMO
NAMO UVAJJHAYANAM NAMO NAMO
NAMO LOYE SAVVA SAHUNAM NAMO NAMO
AESO PANCH NAMMUKARO
SAVVA SAVV PAVPPANASANO
MANGALAM CHA SAVVESIM PADMAM
HAVAI MANGALAM
ARIHANTE SARNAM PAVJJAMI
SIDDHE SARNAM PAVYHYANI
SAHU SARNAM PAUHYANNI
NAMO ARIHANTANAM NAMO NAMO
NAMO SIDDHANAM NAMO NAMO
NAMO UVAJJHAYANAM NAMO NAMO
OM, SHANTI, SHANTI, SHANTI....

Now my effort at translation: "I go to the feet of, I bow down to, the *arihantas*...." *Arihanta* is the name in Jainism, as *Bodhisattva* is in Buddhism: "One who has achieved the ultimate but cares nothing about anybody else." He has come home and turned his back on the world. He does not create a religion; he does not even preach; he does not even declare. Of course he has to be remembered first. The first remembrance is for all those who have known and remained silent. The first respect is not for words, but for silence. Not for serving others, but for the sheer achievement of one's self. It does not matter whether one serves others or not; that is secondary, not primary. The primary is that one has achieved one's self, and it is so difficult in this world to know one's self.

Just this morning I gave Gudia a car-sticker from California that says: "Warning! I brake for hallucinations." This should be on every car -- not only on cars, but on everybody's buttocks too. People are living in hallucinations; that's what their life is -- an hallucination. They brake for ghosts which are not there... perhaps a holy ghost? But what does it matter whether the ghost is holy or unholy? All that matters is that it is not.

And what a stupidity! What a climax of stupidity to put a holy ghost into the Christian trinity: God, the Son, and the Holy Ghost! Just to avoid the woman they put a holy ghost in there. What unholiness! Do you see the trick? They could not put in the mother; they have painted out the mother and written in the Holy Ghost. This Holy Ghost has destroyed the whole of Christianity because from the very beginning, from its very foundation it depends on lies, hallucinations.

Californians can be forgiven -- they are all Californiacs -- but Christians cannot be forgiven for bringing this ugly fellow, the Holy Ghost, into the trinity. And this Holy Ghost did the unholy act of making poor Mary pregnant! Who do you think made the poor carpenter's wife, Mary, pregnant? Why, the Holy Ghost! Great! Great holiness! Then what is unholiness?

One thing is certain, that Christianity has been trying to completely avoid the woman, to erase her completely. They even create a family. If a child paints a picture of a family -- of the Father, Son and Holy Ghost -- you would say, "What is this nonsense? Where is the mother?"

Without a mother how can there be a father? Without a mother how can there be a son? Even a child would understand your logic, but not a Christian theologian. He is not a child, he is a retarded child. Something is wrong with his brain. Particularly the left side of his brain is either empty or full of junk -- maybe theological junk, the Bible -- in short, the Holy Ghost.

I am against this fellow. Let me say it most clearly: if I meet him... I want you to know that although I am a non-violent man, if I meet this Holy Ghost fellow I will kill him. I will say to myself, "To hell with all non-violence, at least for the moment, kill this fellow! Later on we will see. We can be non-violent again later on." I would put a woman in his place. Immediately Christianity would come to its senses.

Another Californian car-sticker which I gave to Gudia to keep says, "The best man for the job is probably a woman." Not probably, but certainly, a woman could do the job of being the third partner of the holy company. Without a woman it is an absolute desert: Father, Son, and Holy Ghost!

The Jainas call the person *arihanta* who has attained to himself and is so drowned, so drunk in the beautitude of his realization that he has forgotten the whole world. The word "arihanta" literally means "one who has killed the enemy" -- and the enemy is the ego. The first part of the mantra means, "I touch the feet of the one who has attained himself."

The second part is: NAMO SIDDHANAM NAMO NAMO. This mantra is in Prakrit, not Sanskrit. Prakrit is the language of the Jainas, it is more ancient than Sanskrit. The very word "sanskrit" means refined. You can understand by the word "refined" there must have been something before it, otherwise what are you going to refine? "Prakrit" means unrefined, natural, raw, and the Jainas are correct when they say their language is the most ancient in the world. Their religion too is the most ancient.

The Hindu scripture RIG VEDA mentions the first master of the Jainas, Adinatha. That certainly means it is far more ancient than RIG VEDA. RIG VEDA is the oldest book in the world, and it talks about the Jaina *tirthankara*, Adinatha, with such respect that one thing is certain, that he could not have been a contemporary of the people writing RIG VEDA.

It is very difficult to recognize a contemporary Master. His fate is to be condemned, condemned from all quarters, in all possible ways. He is not respected -- he is not a respectable person. It takes time, thousands of years, for people to forgive him; only then do they start respecting him. When they are free of the guilt of having condemned him once, they start respecting him, worshipping him.

The mantra is in Prakrit, raw and unrefined. The second line is: NAMO SIDDHANAM NAMO NAMO -- "I touch the feet of the one who has become his being." So, what is the difference between the first and the second?

The *arihanta* never looks back, never bothers about any kind of service, Christian or otherwise. The *siddha*, once in a while, holds out his hand to drowning humanity, but only once in a while, not always. It is not a necessity, it is not compulsory, it is his choice; he may or he may not.

Hence the third: NAMO UVAJJHAYANAM NAMO NAMO..."I touch the feet of the Masters, the UVAJHAYA." They have achieved the same, but they face the world, they serve the world. They are in the world and not of it... but still in it.

The fourth: NAMO LOYE SAVVA SAHUNAM NAMO NAMO..."I touch the feet of the teachers." You know the subtle difference between a Master and a teacher. The Master has known, and imparts what he has known. The teacher has received from one who has known, and delivers it intact to the world, but he himself has not known.

The composers of this mantra are really beautiful; they even touch the feet of those who have not known themselves, but at least are carrying the message of the Masters to the masses.

Number five is one of the most significant sentences I have ever come across in my whole life. It is strange that it was given to me by my grandmother when I was a small child. When I explain it to you, you too will see the beauty of it. Only she was capable of giving it to me. I don't know anybody else who had the guts to really proclaim it, although all Jainas repeat it in their temples. But to repeat is one thing; to impart it to one you love is totally another.

"I touch the feet of all those who have known themselves..." without any distinction, whether they are Hindus, Jainas, Buddhists, Christians, Moslems. The mantra says, "I touch the feet of all those who have known themselves." This is the only mantra, as far as I know, which is absolutely non-sectarian.

The other four parts are not different from the fifth, they are all contained in it, but it has a vastness which those others do not have. The fifth line must be written on all the temples, all the churches, irrespective of to whom they belong, because it says, "I touch the feet of all those who have known it." It does not say "who have known God." Even the "it" can be dropped: I am only putting "it" in the translation. The original simply means "touching the feet of those who have known" -- no "it." I am putting "it" in just to fulfill the demands of your language; otherwise someone is bound to ask, "Known? Known what? What is the object of knowledge?" There is no object of knowledge; there is nothing to know, only the knower.

This mantra was the only religious thing, if you can call it religious, given to me by my grandmother, and that too, not by my grandfather but by my grandmother... because one night I asked her. One night she said, "You look awake. Can't you sleep? Are you planning tomorrow's mischief?"

I said, "No, but somehow a question is arising in me. Everybody has a religion, and when people ask me, `To what religion do you belong?' I shrug my shoulders. Now, certainly shrugging your shoulders is not a religion, so I want to ask you, what should I say?"

She said, "I myself don't belong to any religion, but I love this mantra, and this is all I can give you -- not because it is traditionally Jaina, but only because I have known its beauty. I have repeated it millions of times and always I have found tremendous peace... just the feeling of touching the feet of all those who have known. I can give you this mantra; more than that is not possible for me."

Now I can say that woman was really great, because as far as religion is concerned, everybody is lying: Christians, Jews, Jainas, Mohammedans -- everybody is lying. They all talk of God, heaven and hell, angels and all kinds of nonsense, without knowing anything at all. She was great, not because she knew but because she was unable to lie to a child. Nobody should lie -- to a child at least it is unforgivable.

Children have been exploited for centuries just because they are willing to trust. You can lie to them very easily and they will trust you. If you are a father, a mother, they will think you are bound to be true. That's how the whole of humanity lives in corruption, in a thick mud, very slippery, a thick mud of lies told to children for centuries.

If we can do just one thing, a simple thing: not lie to children, and to confess to them our ignorance, then we will be religious, and we will put them on the path of religion. Children are only innocence; leave them not your so-called knowledge. But you yourself must first be innocent, unlying, true, even if it shatters your ego -- and it will shatter. It is bound to shatter.

My grandfather never told me to go to the temple, to follow him. I used to follow him many times, but he would say, "Go away. If you want to go to the temple, go alone. Don't follow me."

He was not a hard man, but on this point he was absolutely hard. I asked him again and again, "Can you

give me something of your experience?" And he would always avoid it.

When he was dying in my lap, in the bullock cart, he opened his eyes and asked, "What is the time?"
I said, "It must be nearly nine o`clock."
For a moment he remained silent, and then he said,

"NAMO ARIHANTANAM NAMO NAMO
NAMO SIDDHANAM NAMO NAMO
NAMO UVAJJHAYANAM NAMO NAMO
NAMO LOYE SAVVA SAHUNAM NAMO NAMO
OM, SHANTI, SHANTI, SHANTI...."

What does it mean? It means "Om" -- the ultimate sound of soundlessness. And he disappeared like a dewdrop in the first rays of the sun.
I am entering into it now.... There is only peace, peace, peace....

NAMO ARIHANTANAM NAMO NAMO....
I go to the feet of those who have known.
I go to the feet of those who have achieved.
I go to the feet of all who are Masters.
I go to the feet of all the teachers.
I go to the feet of all who have ever known,
Unconditionally.

OM, SHANTI, SHANTI, SHANTI.

Glimpses of a Golden Childhood

Chapter #6
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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ShortTitle:	GLIMPS06
Audio:	No
Video:	No

Okay.

My okay is a little sad because Ashu is sad, and the membership of this Noah's Ark is so small that just one person being sad is enough to change the whole atmosphere. She is sad because her lover is gone and may not be back.

Do you remember a few days ago I asked her, "Where is your love, Ashu?" And how joyously she said, "Soon he will be here."

She may not have thought at the time why I had asked. I don't ask anybody anything without a purpose. It may not be apparent to you at the time, but it is always there. In all my absurdities there is a reason. In all my insanity there is an undercurrent of utter sanity.

I had asked her because I knew she would soon be sad. Cheer up, don't be worried. I know your lover better than you know him.

He will manage. I will manage. But in this little Noah's Ark, don't be sad. Ah! You are laughing; that is

good. And it is always good to have a little separation from the lover; it makes you and your longing deeper. It makes you forget the stupidities that were happening, the conflicts. Suddenly only the beauty is remembered. Little separations bring new honeymoons. So wait for the honeymoon. My disciples will always find a way to me, to be by my side. They want the way. He will find a way to me.

But unfortunately the word "sad" reminds me again of that German, Achim Seidl. My God, I was not going to speak about him ever again in my life, and he is there! Just because of your sadness.... Look what you have done! So never be sad, otherwise these people can enter.

I was trying to find out from his book what it is he finds wrong in me that makes him say I am not enlightened. Not that I am -- just why does he feel that I am not enlightened, and why he feels that I am just illuminated. Out of curiosity I wanted to see why he had concluded in this way. What I found out is really worth laughing at. His reason that I am illuminated is... certainly what I am saying is of immense importance for the whole of humanity, but I am not enlightened because of the "way I say it."

That really made me laugh. I rarely laugh, and then only in my bathroom. Only the mirror knows it. The beauty of the mirror is that it carries no memories. I laughed because it seemed that this man had met and known many enlightened people, and does not find my way of saying things the same as theirs. I would like to use an American word for him: the sonofabitch is simply intellectually constipated. He needs to start a movement; I mean he needs to eat prunes.

I say it on authority -- on my own authority, of course -- that Bodhidharma, if he had known the expression, would have said to Emperor Wu of China, "You sonofabitch! Go to hell and leave me alone!" but in those days this American expression did not exist. Not that America did not exist -- that again is a European myth. America was discovered by Columbus? Nonsense! It has been discovered many times but was always hushed up.

May I remind you that Mexico comes from a Sanskrit word *makshika*, and in Mexico there are thousands of proofs that Hinduism existed there long before Jesus Christ -- what to say of Columbus! In fact America, particularly South America, was part of one vast continent in which Africa was also included. India was exactly in the middle, Africa below, America above. They were only divided by a very shallow ocean; you could walk across it! There are references to it in ancient Indian scriptures; they say that people used to pass from Asia to America on foot. Even marriages used to happen. Arjuna, the famous warrior of the Indian epic MAHABHARATA and Krishna's famous disciple, was married to a Mexican girl. Of course they called Mexico "Makshika," but the description is exactly that of Mexico.

In Mexico there are statues of Ganesh, the Hindu elephant god. A statue of the elephant god would be impossible to find in England! It would be impossible to find anywhere unless that country had come into contact with Hinduism. In Bali, yes; or in Sumatra, and Mexico, but not anywhere else unless Hinduism had been there. In some Mexican temples there are even inscriptions in ancient Sanskrit. I am saying this by the way... if you want to know more you will have to look into the life work of the monk Bhikku Chamanlal, in his book HINDU AMERICA. It is strange that nobody pays attention to his work. Christians of course cannot pay him attention, but scholarship should be unprejudiced.

This German man, and his colleague the Dutch psychologist who wrote that I am enlightened but not illuminated, and that I am illuminated but not enlightened, should both meet to discuss matters and come to a conclusion, then let me know... because I am neither. They are so much concerned with words: "illumination" or "enlightenment"? Also, the same reasons are used by each of these men to reach totally opposite conclusions. The Dutchman wrote his book some time before the German; it seems as if he stole the theme from the Dutchman. But this is how professors behave -- they go on stealing the same arguments from each other, exactly the same argument... that I don't speak like an enlightened man or like an illuminated man.

But who are they to decide how an enlightened or illuminated person should speak? Have they known Bodhidharma? Have they seen his picture? They will immediately conclude that an enlightened or illuminated person cannot look like that. He looks ferocious! His eyes are those of a lion in the forest, and the way he looks at you is such that it seems he will jump from the picture and kill you instantly. That's how he was! But forget Bodhidharma, because now fourteen centuries have passed.

I knew Bodhidharma personally. I traveled with the man for at least three months. He loved me just as I loved him. You will be curious to know why he loved me. He loved me because I never asked him any question. He said to me, "You are the first person I have met who does not ask a question -- and I only get bored with all the questions. You are the only person who does not bore me."

I said, "There is a reason."

He said, "What is that?"

I said, "I only answer. I never question. If you have any question you can ask me. If you don't have a question then keep your mouth shut."

We both laughed, because we both belonged to the same category of insanity. He asked me to continue the journey with him, but I said, "Excuse me, I have to go my own way, and from this point it separates from yours."

He could not believe it. He had never invited anyone before. This was the man who had even refused Emperor Wu -- the greatest emperor of those days, with the greatest empire -- as if he was a beggar. Bodhidharma could not believe his eyes, that I could refuse him.

I said, "Now you know how it feels to be refused. I wanted to give you a taste of it. Goodbye." But that was fourteen centuries ago.

I could remind the German of a few later editions... of Gurdjieff, who was alive just a few years ago. He should have seen Gurdjieff and then he would have known how an enlightened or illuminated person behaves and speaks. There was not a single word that Gurdjieff would not say -- and of course those words are not written in his books, because nobody would have published them.

Or, if he is only concerned with Indian enlightenment, which seems to dominate these idiots... otherwise what has India got to do with it? Enlightenment has happened everywhere. If he is concerned only with Indian enlightenment, then Ramakrishna is very close to us. His words were not reported correctly, because he was a villager, and used the language of a villager. All those words which people think should not be used by any enlightened person have been edited out. I have wandered in Bengal, asking people who are still living how Ramakrishna used to speak. They all said he was terrible. He used to speak as a man should speak -- strong, without fear, without any sophistication.

I have always spoken the way I like. I am nobody's slave, and I don't care what these idiots think about me. It is up to them: they can think that I am enlightened; they can think that I am illuminated; they can think I am ignorant. They can think whatever they want -- is their mind. They can write; the paper is there, the ink is there. Why should I be concerned?

Just by the way, Ashu, because you were sad, you brought this idiot in. Never be sad again -- because if you are I will bring this idiot in, and you know I can bring anything from anywhere, even from nowhere.

Now we are finished with this German and sadness, right? At least giggle... good! Yes, I can understand. Even if you laugh in sadness it has a different color to it, but it is natural. My sannyasins have to learn to be a little above nature. They have to learn things which, in the ordinary world, nobody cares about. Separation has its own beauty, as does meeting. I don't see that there is anything wrong with separation. Separation has its own poetry; one just has to learn its language, and one has to live it in its depth. Then out of sadness itself comes a new kind of joy... which looks almost impossible, but it happens. I have known it. That's what I was talking about this morning. I was talking about the death of my Nana.

It was a total separation. We will not meet again, yet there was a beauty in it, and he made it more beautiful by repeating the mantra. He made it more prayerful... it became fragrant. He was old, and dying, perhaps from a severe heart attack. We were not aware of it because the village had no doctor, not even a pharmacist, no medicine, so we didn't know the cause of his death, but I think it was a severe heart attack.

I asked him in his ear, "Nana, have you something to say to me before you depart? Any last words? Or do you want to give me something to remember you by forever?"

He took off his ring and put it in my hand. That ring is with some sannyasin now; I gave it to someone. But that ring was always a mystery. His whole life he would not allow anybody to see what was in it, yet again and again he used to look into it. That ring had a glass window on both sides that you could look through. On top was a diamond; on each of its sides there was a glass window.

He had not allowed anybody to see what it was that he used to look at through the window. Inside there was a statue of Mahavira, the Jaina *tirthankara*; a really beautiful image, and very small. It must have been a small picture of Mahavira inside, and those two windows were magnifying glasses. They magnified it and it looked really huge. It was of no use to me because, I am sorry to say, even though I have tried my best I have never been able to love Mahavira as much as I love Buddha, although they were contemporaries.

Something is missing in Mahavira, and without it my heart cannot beat for him. He looks exactly like a stone statue. Buddha looks more alive, but not up to my standards of aliveness -- that's why I want him to become a Zorba too. If he meets me somewhere in the other world there is going to be great trouble. He is going to shout at me, "You wanted me to become a Zorba!"

But you know I know how to shout far better. He cannot shut me up; I am going to have my own way. If

he does not want to become a Zorba, that is his own business, but then his world is finished; he has no future. If he wants a future then he has to listen to me. He has to become a Zorba. Neither can Zorba exist alone -- he will end in Hiroshima -- nor can Buddha exist alone. In the future there is no possibility of their being separate.

The future psychology of man needs to be a bridge between materialism and spiritualism; between East and West. Someday the world will feel grateful that my message is reaching to the West; otherwise seekers have been going to the East. This time a living Buddha's message has come to the West.

The West does not know how to recognize a Buddha. It has never known a Buddha. It has known only partial Buddhas -- a Jesus, a Pythagoras, a Diogenes -- it has never known a total Buddha.

It is not surprising that they are arguing about me. Do you know what they are publishing in the Indian newspapers? They are publishing a story that I may be abducted by some enemies, and that my life is in danger.

I am here now and they are not really concerned about me. This is a rotten country. India has been rotten for almost two thousand years -- it stinks! Nothing stinks more than Indian spirituality. It is a corpse, and a very old corpse, two thousand years old!

What stories people invent! I may be "abducted by some enemies, and now my life is in danger." In fact for twenty-five years my life has been in continuous danger. It is a miracle that I have survived. And now they want to protect me! There are strange people all over the world; but the future of man does not belong to these strange people, but to a very new kind, and that new kind I have named Zorba the Buddha.

I was telling you that my grandfather, before he died, gave me his most cherished thing -- a statue of Mahavira hidden behind a diamond in a ring. With tears in his eyes he said, "I don't have anything else to give you because all that I have will be taken away from you too, just as it has been taken away from me. I can only give you my love for the one who has known himself."

Although I did not keep his ring, I have fulfilled his desire. I have known the one, and I have known it in myself. In a ring what does it matter? But the poor old man, he loved his Master, Mahavira, and he gave his love to me. I respect his love for his Master, and for me. The last words on his lips were, "Don't be worried, because I am not dying."

We all waited to see if he was going to say something else, but that was all. His eyes closed and he was no more.

I still remember that silence. The bullock cart was passing through a river bed. I exactly remember each detail. I didn't say anything because I didn't want to disturb my grandmother. She did not say a thing. A few moments passed, then I became a little worried about her and said, "Say something; don't be so quiet, it is unbearable."

Can you believe it, she sang a song! That's how I learned that death has to be celebrated. She sang the same song she had sung when she was in love with my grandfather for the first time. This too is worth noting: that ninety years ago, in India, she had had courage to fall in love. She remained unmarried up till the age of twenty-four. That was very rare. I asked her once why she had remained unmarried for so long. She was such a beautiful woman... I just jokingly told her that even the king of Chhatterpur, the state where Khajuraho is, might have fallen in love with her.

She said, "It is strange that you should mention it, because he did. I refused him, and not only him but many others too." In those days in India, girls were married when they were seven, or at the most nine years of age. Just the fear of love... if they are older they may fall in love. But my grandmother's father was a poet; his songs are still sung in Khajuraho and nearby villages. He insisted that unless she agreed, he was not going to marry her to anybody. As chance would have it, she fell in love with my grandfather.

I asked her, "That is even stranger; you refused the king of Chhatterpur, and yet you fell in love with this poor man. For what? He was certainly not a very handsome man, nor extraordinary in any other way; why did you fall in love with him?"

She said, "You are asking the wrong question. Falling has no `why' to it. I just saw him, and that was it. I saw his eyes, and a trust arose in me that has never wavered."

I had also asked my grandfather, "Nani says she fell in love with you. That's okay on her part, but why did you allow the marriage to happen?"

He said, "I am not a poet or a thinker, but I can recognize beauty when I see it."

I never saw a more beautiful woman than my Nani. I myself was in love with her, and loved her throughout her whole life. When she died at the age of eighty, I rushed home and found her lying there, dead. They were all just waiting for me because she had told them that they should not put her body on the

funeral pyre until I arrived. She had insisted that I set light to her funeral pyre, so they were waiting for me. I went in, uncovered her face... and she was still beautiful! In fact, more beautiful than ever because all was quiet; even the turmoil of her breathing, the turmoil of living was not there. She was just a presence.

To put the fire to her body was the most difficult task I have ever done in my life. It was as if I was putting fire to one of the most beautiful paintings of Leonardo or Vincent van Gogh. Of course to me she was more valuable than the MONA LISA, more beautiful to me than Cleopatra. It is not an exaggeration.

All that is beautiful in my vision somehow comes through her. She helped me in every way to be the way I am. Without her I may have been a shop-keeper or perhaps a doctor or an engineer, because when I passed my matriculation my father was so poor, it was difficult for him to send me to university. But he was even ready to borrow money in order to do it. He was utterly insistent that I go to university. I was willing, but not to go to medical college, and I was not willing to go to engineering college either. I flatly refused to be a doctor or an engineer. I told him, "If you want to know the truth, I want to be a sannyasin, a hobo."
He said, "What! A hobo!"

I said, "Yes. I want to go to university to study philosophy so that I can be a philosophical hobo."

He refused, saying, "In that case I am not going to borrow money and take all that trouble."

My grandmother said, "Don't you worry son; you go and do whatsoever you want to do. I am alive, and I will sell everything I have just to help you to be yourself. I will not ask where you want to go and what you want to study."

She never asked, and she sent me money continuously, even when I became a professor. I had to tell her that I was now earning for myself, and I should rather send her money.

She said, "Don't worry, I have no use for this money, and you must be using it well."

People used to wonder where I got all the money from to purchase my books, because I had thousands of books. Even when I was just a student in high school I had thousands of books in my house. My whole house was full of books, and everybody wondered where I got all the money from. My grandmother had told me, "Never tell anyone that you get money from me, because if your father and mother come to know they will start asking me for money, and it will be difficult for me to refuse."

She went on giving money to me. You will be surprised to know that even the month she died she had sent the usual money to me. On the morning of the day she died she had signed the check. You will also be amazed to know, that was the last money she had in the bank. Perhaps somehow she knew that there was not going to be any tomorrow.

I am fortunate in many ways, but I was most fortunate in having my maternal grandparents... and those early golden years.

Glimpses of a Golden Childhood

Chapter #7
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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ShortTitle:	GLIMPS07
Audio:	No
Video:	No

Devageet, when you sometimes say "Okay" to Ashu, I misunderstand: I think it is okay to me. That's why she laughs. But still I say, deep within me there is nothing but laughter. You can anesthetize my body, everything, but not me. That is beyond you.

That is the case with you too. Your innermost core is beyond all chemicals and chemistry. Now I can hear Devageet giggling. It is good to hear a man giggle. Men almost never giggle. Giggling has become the sole domain of women. Men either laugh or not, but they don't giggle. Giggling is just in the middle. It is the Golden Mean. It is Tao. Laughter can be violent. Not to laugh is stupid, but giggling is good.

See how I can say something significant even about giggling: "Giggling is good." Don't worry even if I say something correct, it is just an old habit. I can even talk in my sleep, so it is no trouble to talk like this.

Gudia knows I talk in my sleep but she does not know to whom. Only I know that. Poor Gudia! I am talking to her and she thinks and worries about why I am talking, and to whom. Alas that she is not aware that I am talking to her just like this. Sleep is a natural anesthetic. Life is so hard that one has to go under every night for a few hours at least. And she wonders whether I really sleep or not. I can understand her wondering.

For more than a quarter of a century I have not slept. Devaraj, don't be worried. Ordinary sleep.... I sleep more than anybody else in the whole world: three hours during the day, and seven, eight, nine hours at night -- as much as anybody can afford. In all, in toto, I sleep twelve hours per day, but underneath I am awake. I see myself while asleep, and sometimes it is so lonely during the night that I start talking to Gudia. But her difficulties are many. First, when I talk in my sleep I talk in Hindi. I cannot talk in English while asleep.

I never will, although I could if I wanted to. Sometimes I have tried and succeeded, but the joy was missing.

You must be aware that every day I listen to a song of Noorjahan, the famous Urdu singer. Every day before I come in I listen to her again and again. It could even drive you crazy. What do you know of drilling? I know what drilling means. I drill that song into Gudia every day. She has to hear it, there is no way to avoid it. After my work is over I again play the same song. I love my own language... not that it is my language, but it is so beautiful that even if it were not mine I would have learned it.

The song that she hears every day, and will have to hear again and again, says: "Whether you remember or not, once there was a trust between us. Once you used to tell me, `You are the most beautiful woman in the world.' Now, I don't know whether you would recognize me or not. Perhaps you do not remember, but I still remember. I cannot forget the trust, and the words that you uttered to me. You used to say that your love was impeccable. Do you still remember? Perhaps not, but I remember -- not in its totality, of course. Time has done much harm.

"I am a dilapidated palace, but if you look, look minutely, I am still the same. I still remember the trust and your words. That trust that once existed between us, is it still in your memory or not? I don't know about you but I still remember."

Why do I go on playing the song of Noorjahan? It is a kind of drilling. Not drilling of your teeth, although if you continue drilling long enough it will get to your teeth too, but drilling into her the beauty of a language. I know it will be difficult for her to understand or appreciate it.

In my sleep when I speak to Gudia, I again speak in Hindi because I know her unconscious is still not English. She was only in England for a few years. Before that she was in India, and now she is again in India. I have been trying to efface all that lies between these two. Of this later, when the time comes....

Today I was going to say something about Jainism. Look at the madness of this man! Yes, I can jump from one peak to another without any bridge between. But you have to tolerate a madman. You have fallen in love. It is your responsibility, I am not responsible for it.

Jainism is the most ascetic religion in the world, or in other words the most masochistic and sadistic. Jaina monks torture themselves so much that one wonders if they are insane. They are not. They are businessmen, and the followers of the Jaina monks are all businessmen. It is strange, the whole Jaina community consists only of businessmen -- but not really strange because the religion itself is basically motivated for profit in the other world. The Jaina tortures himself in order to gain something in the other world which he knows he cannot attain in this.

I must have been about four or five years old when I saw the first naked Jaina monk being invited into my grandmother's house. I could not resist laughing. My grandfather told me, "Keep quiet! I know you are a nuisance. I can forgive you when you are a pain in the neck to the neighbors, but I cannot forgive you if you try to be mischievous with my guru. He is my master; he initiated me into the inner secrets of religion."

I said, "I am not concerned about the inner secrets. I am concerned about the outer secrets that he is showing so clearly. Why is he naked? Can't he at least wear short pants?"

Even my grandfather laughed. He said, "You don't understand."

I said, "Okay, I will ask him myself." I then asked my grandmother, "Can I ask a few questions to this

utterly insane man who comes naked in front of ladies and gentlemen?"

My grandmother laughed and said, "Go ahead, and don't take any notice of what your grandfather says. I allow you. If he says anything just indicate towards me and I will put him right."

She was really a beautiful woman, courageous, ready to give freedom without any limits. She did not even ask me what I was going to ask. She simply said, "Go ahead...."

All the villagers had assembled for the *darshana* of the Jaina monk. In the middle of the so-called sermon I stood up. That was forty or so years ago, and since then I have been fighting these idiots continuously. That day a war began which is only going to end when I am no more. Perhaps it may not end even then; my people may continue it.

I asked simple questions that he could not answer. I was puzzled. My grandfather was ashamed. My grandmother patted me on the back and said, "Great! You did it! I knew you were able to."

What had I asked? -- just simple questions. I had asked, "Why don't you want to be born again?" That's a very simple question in Jainism, because Jainism is nothing but an effort not to be born again. It is the whole science of preventing rebirth. So I asked him the basic question, "Don't you ever want to be born again?"

He said, "No, never."

Then I asked, "Why don't you commit suicide? Why are you still breathing? Why eat? Why drink water? Just disappear, commit suicide. Why make so much fuss over a simple thing?" He was not more than forty years of age.... I said to him, "If you continue in this way, you may have to continue for another forty years or even more."

It is a scientific fact that people who eat less live longer. Devaraj will certainly agree with me. It has been proven again and again, that if you feed any species more than they need, they become fat, and comfortable of course, beautiful of course, but they soon die. If you feed them only half what they need, it is strange: they don't look beautiful, they are not comfortable, but they live to almost double the average age. Half the food and double the age -- double the food, and half the age.

So I said to the monk -- I did not know these facts then -- "If you don't want to be born again, why are you living? Just to die? Then why not commit suicide?" I don't think anybody had ever asked him such a question. In polite society nobody ever asks a real question, and the question of suicide is the most real of all.

Marcel says, "Suicide is the only real philosophical question." I had no idea of Marcel then. Perhaps at that time there was no Marcel, and his book had not been written yet. But this is what I said to the Jaina monk: "If you don't want to be born again, which you say is your desire, then why do you live? For what? Commit suicide! I can show you a way. Although I don't know much about the ways of the world, as far as suicide is concerned I can give you some advice. You can jump off the hill at the side of the village, or you can jump into the river."

The river was three miles away from the village, and so deep and so vast that to swim across it was such a joy for me. Many times while swimming across the river I would think it was the end, and I would not be able to reach the other shore. It was so wide, particularly in the rainy season, miles wide. It looked almost like an ocean. In the rainy season one could not even see the other shore. When it was in full flood, that was when I would jump in, either to die or to reach the other shore. The greater probability was that I would never reach the other shore.

I told the Jaina monk, "In the rainy season you can jump into the river with me. We can keep company for a little while, then you can die, and I will reach the other shore. I can swim well enough."

He looked at me so fiercely, so full of anger, that I had to tell him, "Remember, you will have to be born again because you are still full of anger. This is not the way to get rid of the world of worries. Why are you looking at me so angrily? Answer my question in a peaceful and silent way. Answer joyously! If you cannot answer, simply say, `I don't know.' But don't be angry."

The man said, "Suicide is a sin. I cannot commit suicide, but I want never to be born again. I will achieve that state by slowly renouncing everything that I possess."

I said, "Please show me something that you possess, because, as far as I can see, you are naked and you don't possess anything. What possessions do you have?"

My grandfather tried to stop me. I pointed towards my grandmother and then said to him, "Remember, I asked permission of Nani, and now nobody can prevent me, not even you. I spoke to her about you because I was worried that if I interrupted your guru and his rubbishy, so-called sermon, you would be angry with me. She said to `Just point towards me, that's all. Don't be worried: just a look from me and he will become

silent.' And strange... it was true!" He became silent, even without a look from my Nani.

Later on my Nani and I both laughed. I said to her, "He did not even look at you."

She said, "He could not, because he must have been afraid that I would say `Shut up! Don't interfere with the child,' so he avoided me. The only way to avoid me was to not interfere with you."

In fact he closed his eyes as if he was meditating. I said to him, "Nana, great! -- you are angry, boiling. There is fire within you yet you sit with closed eyes as if you are meditating. Your guru is angry because my questions are annoying him. You are angry because your guru is not capable of answering. But I say, this man who is sermonizing here is just an imbecile." And I was not more than four or five years old.

From that time on that has remained my language. I immediately recognize the idiot wherever he is, whoever he is. Nobody can escape my X-ray eyes. I can immediately see any retardedness, or anything else whatsoever.

The other day I had given one of my sannyasins the fountain pen that I wrote his new name with, just for him to remember that this was the pen I had used at the beginning of his new life, his sannyas. But his wife was there. I had even invited his wife to become a sannyasin. She was willing, and not willing -- you know the way the women are: this way and that way; you never know exactly. Even when they show their right hand out of a car, you never know if they will really turn right. They may be feeling the wind, or nobody knows -- they can be doing anything. That woman was willy-nilly, wishy-washy... a perfect woman in a way. She wanted to say yes and yet could not say it. She wanted to say no and yet could not say it-that kind of woman. And remember that is ninety-nine point nine percent of all women on the earth; only point one percent is left out. Otherwise that woman is very representative.

Still I tried to seduce her -- into sannyas, I mean! I played my game a little bit, and she was coming very close to saying yes when I stopped. I am also not so simple as it may seem from the outside. I don't mean that I am complex, I mean that I can see things so clearly that sometimes I have to withdraw my simplicity and its invitation.

When she was just about to say yes, she clutched her husband's hand, who was now a sannyasin. I looked at him and could see that he wanted to get rid of this woman. She had tortured him enough. In fact he was hoping that by becoming a sannyasin this woman would have mercy, and leave him of her own accord. I could see his puzzlement when I was trying to persuade his wife to become a sannyasin. In his heart he was saying, "My God. If she becomes a sannyasin then even in Poona I can't be at ease."

He wants to become part of this ashram. He is a rich man and owns a multi-million-dollar business and wants to donate all of it to the ashram. He was afraid.... I could see through and through this sannyasin and his wife.

There was no bridge between them, and there never had been. They were just an English couple, you know.... God knows why they married -- and God does not exist. I repeat it again and again because I always feel you may think that God really knows! God does not know because He exists not.

God is a word like "jesus." It does not mean anything, it is just an exclamation. That's how the story goes, telling how Jesus got his name....

Joseph and Mary are taking their child back home from Bethlehem. Mary is sitting on the donkey with the child. Joseph is walking ahead holding the rope, leading the donkey. Suddenly he stumbles, hitting his toe on a rock. "Jesus!" he shouts. And you know the ways of women....

Mary says, "Joseph! I was thinking what name to give to our new child, and just now you uttered the right name -- Jesus!"

That's how the poor child got his name. It is not a coincidence that when you hit your hand with a hammer by mistake, you exclaim, "Jesus!" Don't think you are remembering Jesus; just remember poor Joseph hitting his toe on the rock.

When I have stopped breathing Devaraj will know what to do. Although he is a partial Jew... but still he is a man you can trust. I know he does not believe he is partly a Jew. He thinks a part of his family may have been Jewish, but he is not! That's the way of all Jews, even part Jews. He seems to be perfect. A Jew is always a perfect Jew, to tell you the truth. Just a single drop of Jewishness in you is enough to make you a perfect Jew.

But I love Jews and I trust Jews. Just look in this Noah's Ark: there are two and a half Jews. I am a perfect Jew without any hesitation. Devageet is not a perfect Jew, just a Jew. Devaraj is partially a Jew and making every effort to hide it -- but that only makes it more Jewish. You cannot hide your Jewishness. Where will you hide your nose? That's the only thing that remains unhidden in the whole body. You can hide everything except your nose, because you have to breathe.

I was saying that Jesus, even Jesus, is not a name but only an exclamation made when Joseph hit his toe on a rock. So is God. When one says, "My God!" he does not mean that he believes in God. He is simply saying that he is complaining, if there is anyone in the sky to listen. When he says "God!" he simply means what is written on many government documents -- "To Whom It May Concern." "My God!" simply means "To whom it may concern," or if there is nobody, then "Sorry, it concerns nobody. It is just an exclamation and I couldn't resist it."

What is the time?... because I am half an hour late and I don't want you to be late too. Once in a while I too can be nice. Just to remind you, this is the best you have been up to now. Very good. Even when it is very good I know how to say "enough"....

This is tremendously beautiful,

So beautiful,

Stop.

Glimpses of a Golden Childhood

Chapter #8
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

Archive code:	0
ShortTitle:	GLIMPS08
Audio:	No
Video:	No

I have been talking about an incident that is absolutely important in order to understand my life and its workings... and it is still alive for me....

By the way, I was saying I can still remember, but the word "remember" is not right. I can still see the whole incident happening. Of course I was just a young child, but that does not mean that what I said is not to be taken seriously. In fact it is the only serious thing that I have ever talked about: suicide.

To a westerner, it may seem a little rude to ask a monk -- who is almost like a pope to the Jainas -- such a question: "Why don't you commit suicide?" But be kind to me. Let me explain before you conclude, or stop listening to me.

Jainism is the only religion in the world which respects suicide. Now it is your turn to be surprised. Of course, they do not call it suicide; they give it a beautiful metaphysical name, *santhara*. I am against it, particularly the way it is done. It is very violent and cruel. It is strange that a religion which believes in non-violence should preach *santhara*, suicide. You can call it metaphysical suicide, but after all, suicide is suicide; the name does not matter. What matters is that the man is no longer alive.

Why am I against it? I am not against the right of man to commit suicide. No, it should be one of the basic human rights. If I don't want to live, who has the right to force me to live? If I myself want to disappear, then all that others can do is to make it as comfortable as possible. Note it: one day I would like to disappear, I cannot live forever.

Just the other day someone showed me a car sticker. It says, "I am proud that I am an American." I looked at it, and when afterwards I cried over it. I am not an American, and I am proud that I am not an American. Nor am I an Indian -- then who am I? I am proud that I am nobody. That is where my whole journey has brought me -- to nobodiness, to homelessness, to nothingness. I have even renounced enlightenment, which nobody has done before me. I also renounce illumination, for the illumination of that German idiot! I have no religion, no country, no home. The whole world is mine.

I am the first citizen of the universe. You know I am crazy. I could start issuing passports for universal citizenship. I have been thinking about it. I am thinking about an orange card, which can be issued by me to my sannyasins as a passport for universal brotherhood, as opposed to nations, races and religions.

I am not against the Jaina attitude to suicide, but the method... their method is not to eat anything. It takes almost ninety days for the poor man to die. It is torture. You cannot improve on it. Not even Adolf Hitler could have conceived such a great idea. For Devageet's knowledge, Adolf Hitler conceived the idea of drilling into people's teeth -- without anesthesia of course. There are still many Jews around the world whose teeth were drilled for no reason other than to just create anguish. But Adolf Hitler may not have heard of Jaina monks and their masochistic practices. They are superb! They never cut their hair, they pull it out with their hands. Look what a great idea!

Every year the Jaina monk pulls out his hair, beard and mustache, and all hair on the body, just with his bare hands! They are against any technology -- and they call it logic, going to the very logical end of a thing. If you use a razor, that is technology; did you know that? Have you ever considered a razor a technological thing? Even so-called ecologists go on shaving their beards without knowing that they are committing a crime against nature.

Jaina monks pull out their hair, and not privately, because they do not have any privacy. Part of their masochism is not to have any privacy, to be utterly public. They pull their hair out while standing naked in the marketplace. The crowds, of course, cheer and applaud. And Jainas, although they feel great sympathy, you can even see tears in their eyes, but unconsciously they also enjoy it, and without needing a ticket. I abhor it; I am averse to all such practices.

The idea of committing *santhara*, suicide, by not eating or drinking is nothing but a very long process of self torture. I cannot support it. But I am absolutely in support of the idea of the freedom to die. I consider it a birthright, and sooner or later every constitution in the world will contain it, will have to have it as the most basic birthright -- the right to die. It is not a crime.

But to torture anybody, including yourself, is a crime. With this, you will be able to understand that I was not being rude, I was asking a very relevant question. On that day I began a lifelong struggle against all kinds of stupidities, nonsense, superstitions -- in short, religious bullshit. Bullshit is such a beautiful word. It says so much, in short.

That day I began my life as a rebel, and I will continue to be a rebel to my very last breath, or even after it. Who knows? Even if I won't have a body, I will have thousands of my lovers' bodies. I can provoke them -- and you know I am a seducer, I can put ideas in their heads for centuries to come. That is exactly what I am going to do. With the death of this body my rebellion cannot die. My revolution is going to continue even more intensely, because then it will have many more bodies, many more voices, many more hands to continue it.

That day was significant, historically significant. I have always remembered that day with the day when Jesus argued with the rabbis in the temple. He was a little older than I was, perhaps eight or nine years older. The way he argued determined the whole course of his life.

I don't remember the name of the Jaina monk; perhaps his name was Shanti Sagar, meaning "ocean of bliss." He certainly was not that. That is why I have forgotten even his name. He was just a dirty puddle, not an ocean of bliss or peace, or silence. And he was certainly not a man of silence, because he became very angry.

Shanti can mean many things; it may mean "peace," it may mean "silence." Those are the two basic meanings; both were missing in him. He was neither peaceful nor silent, not at all. Nor could you say that he was without any turmoil in him because he became so angry that he shouted at me to sit down.

I said, "Nobody can tell me to sit down in my own house. I can tell you to get out, but you cannot tell me to sit down. But I will not tell you to get out because I have a few more questions. Please don't be angry. Remember your name, Shanti Sagar -- ocean of peace and silence. You could at least be a little pool. And don't be disturbed by a little child."

Without bothering whether he was silent or not, I asked my grandmother, who was by now all laughter, "What do you say, Nani? Should I ask him more questions, or tell him to get out of our house?"

I did not ask my grandfather of course, because this man was his guru. My Nani said, "You can ask whatsoever you want to, and if he cannot answer, the door is open, he can get out."

That was the woman I loved. That was the woman who made me a rebel. Even my grandfather was shocked that she supported me in such a way. That so-called Shanti Sagar immediately became silent the moment he saw that my grandmother supported me. Not only her, the villagers were immediately on my

side. The poor Jaina monk was left absolutely alone.

I asked him a few more questions. I asked, "You have said, ` Don't believe anything unless you have experienced it yourself.' I see the truth in that, hence this question...."

Jainas believe there are seven hells. Up to the sixth there is a possibility of coming back, but the seventh is eternal. Perhaps the seventh is the Christian hell, because there too, once you are in it, you are in it forever. I continued, "You referred to seven hells, so the question arises, have you visited the seventh? If you have, then you could not be here. If you have not, on what authority do you say that it exists? You should say that there are only six hells, not seven. Now please be correct: say that there are only six hells, or if you want to insist on seven, then prove to me that at least one man, Shanti Sagar, has come back from the seventh hell."

He was dumbfounded. He could not believe that a child could ask such a question. Today, I too cannot believe it! How could I ask such a question? The only answer I can give is that I was uneducated, and utterly without any knowledge. Knowledge makes you very cunning. I was not cunning. I simply asked the question which any child could have asked if he were not educated. Education is the greatest crime man has committed against poor children. Perhaps the last liberation in the world will be the liberation of children.

I was innocent, utterly unknowledgeable. I could not read or write, not even count beyond my fingers. Even today, when I have to count anything I start with my fingers, and if I miss a finger I get mixed up.

He could not answer. My grandmother stood up and said, "You have to answer the question. Don't think that only a child is asking; I am also asking and I am your hostess."

Now again I have to introduce you to a Jaina convention. When a Jaina monk comes to a family to receive his food, after taking his meal, as a blessing to the family, he gives a sermon. The sermon is addressed to the hostess. My grandmother said, "I am your hostess today, and I also am asking the same question. Have you visited the seventh hell? If not, say truthfully that you have not, but then you cannot say there are seven hells."

The monk became so puzzled and confused -- more so by being confronted by a beautiful woman -- that he started to leave. My Nani shouted, "Stop! Don't leave! Who is going to answer my child's question? And he still has a few more to ask. What kind of man are you? -- escaping from a child's questions."

The man stopped. I said to him, "I drop the second question, because the monk cannot answer it. He has not answered the first question either, so I will ask him the third; perhaps he may be able to answer that."

He looked at me. I said, "If you want to look at me, look into my eyes." There was great silence, just as it is here. Nobody said a word. The monk lowered his eyes, and I then said, "Then I don't want to ask. My first two questions are unanswered, and the third is not asked because I don't want a guest of the house to be ashamed. I withdraw." And I really withdrew from the gathering, and I was so happy when my grandmother followed me.

The monk was given his farewell by my grandfather, but as soon as he had left, my grandfather rushed back into the house and asked my grandmother, "Are you mad? First you supported this boy who is a born troublemaker, then you went with him without even saying goodbye to my master."

My grandmother said, "He is not my master, so I don't care a bit. Moreover what you think to be a born troublemaker is the seed. Nobody knows what will come out of it."

I know now what has come out of it. Unless one is a born troublemaker one cannot become a Buddha. And I am not only a Buddha, as Gautam the Buddha; that is too traditional. I am Zorba the Buddha. I am a meeting of the East and the West. In fact, I do not divide East and West, higher and lower, man and woman, good and bad, God and the devil. No! A thousand times no! I don't divide. I join together all that has been divided up to now. That is my work.

That day is immensely significant in order to understand what happened during my whole life, because unless you understand the seed, you will miss the tree and the flowering, and perhaps the moon through the branches.

From that very day I have always been against everything masochistic. Of course I came to know the word much later, but the word does not matter. I have been against all that is ascetic; even that word was not known to me in those days, but I could smell something foul. You know I am allergic to all kinds of self-torture. I want every human being to live to the fullest; minimum is not my way. Live to the maximum, or if you can go beyond the maximum, then fantastic. Go! Don't wait! And don't waste time waiting for Godot.

That's why I say to Ashu again and again, "Go on, go on, and drive Devageet nuts!" Of course I cannot drive Ashu nuts; a woman cannot be driven nuts; that is not possible. She drives men nuts. That is her

ability, and she is efficient. Even if she sits in the back seat, she will drive the driver. You know back seat drivers, they are the worst; and when there is nobody to drive the driver, what freedom! Women cannot be driven nuts-even I cannot drive a woman nuts.

So it is difficult; although I go on saying, "Go on, go on," she does not listen. Women are born deaf; they go on doing whatsoever they want to. But Devageet hears. I am not saying anything to him, but still he hears, and freaks out. That is the way of the coward. I call it the way of the minimum, the speed limit. If you go more than that, you get a ticket.

Minimum is the way of the coward. If I am to decide then their highest limit would be the minimum limit; anybody going below it would immediately be given a ticket. We are trying to reach the stars, and they are sticking to bullock carts. We are trying, and it is the whole aim of physics, to ultimately reach the same speed as light. Unless we reach that speed we are doomed. If we can reach the speed of light, we can escape from any dying earth or planet. Every earth, every planet, every star is going to die one day. How are you going to escape from it? You will need a very speedy technology. This earth in just four thousand years will be dead. Whatsoever you do, nothing can save it. Every day it is getting closer to its death... and you are trying to move at thirty miles per hour! Try one hundred eighty-six thousand miles per second. That's the speed of light.

The mystic attains to it, and suddenly, in his inner being there is only light, and nothing else. That is awakening. I am for the maximum. Live to the maximum in every possible way; even if you are deciding to die, die with maximum speed. Don't die like a coward -- take a jump into the unknown. I am not against the idea of ending life. If one decides to end it, then of course it is his right. But I am certainly against making it a long torture. When this Shanti Sagar died, he took one hundred and ten days of not eating. A man is capable, if he is ordinarily healthy, of easily lasting ninety days without food. If he is extraordinarily healthy then he can survive longer.

So remember, I was not rude to the man. In that context my question was absolutely correct, perhaps more so because he could not answer it. And, strange to tell you today, that was the beginning not only of my questioning, but also the beginning of people not answering. Nobody has answered any of my questions in these last forty-five years. I have met many so-called spiritual people, but nobody has ever answered any of my questions. In a way that day determined my whole flavor, my whole life.

Shanti Sagar left very annoyed, but I was immensely happy, and I did not hide it from my grandfather. I told him, "Nana, he may have left annoyed, but I am feeling absolutely correct. Your guru was just mediocre. You should choose someone of a little more worth."

Even he laughed and said, "Perhaps you are right, but now, at my age to change my guru will not be very practical." He asked my Nani, "What do you think?"

My Nani, as ever true to her spirit, said, "It is never too late to change. If you see what you have chosen is not right, change it. In fact, be quick, because you are getting old. Don't say, ` I am old, so I cannot change.' A young man can afford not to change, but not an old man, and you are old enough."

And only a few years later he died, but he could not gather the courage to change his guru. He continued in the same old pattern. My grandmother used to poke him saying, "When are you going to change your guru and your methods?"

He would say, "Yes, I will, I will."

One day my grandmother said, "Stop all this nonsense! Nobody ever changes unless one changes right now. Don't say ` I will, I will.' Either change or don't change, but be clear."

That woman could have become a tremendously powerful force. She was not meant to be just a housewife. She was not meant to live in that small village. The whole world should have known about her. Perhaps I am her vehicle; perhaps she has poured herself into me. She loved me so deeply that I have never considered my real mother to be my real mother. I always consider my Nani to be my real mother.

Whenever I had to confess anything, any wrong that I had done to somebody, I could only confess it to her, nobody else. She was my trust. I could confide anything to her because I have come to realize one thing, and that is: she was capable of understanding. I must have done every kind of thing a person is capable of doing, and I would tell it to her at night. This was while I stayed with her, before I went to university.

I never slept at my mother's house. Although my grandmother had moved to the same village as the rest of the family after my grandfather's death, I would sleep there for the simple reason that I could tell her so many mischiefs that I had done during the day. She would laugh and say, "Well done! Great! Good! That man deserved it. Did he really fall into the well just as you said?"

I would say, "Yes, but he didn't die."
She said, "That's okay, but you managed to push him into the well?"

There was a well in our neighborhood, without any protecting wall. At night anybody could fall into it. I used to lead people towards it, and the man who had fallen in was none other than the sweetmaker. My mother -- my *grandmother*... I always forget because I consider her to be my mother. Better to call her Nani, so there is no misunderstanding. I told my Nani, "Today I managed to make that sweetmaker fall into the well." I can still hear her laughter. She laughed herself to tears.
She said, "That's very good, but is he alive or not?"
I said, "He is perfectly okay."

"Then," she said, "there is no problem. Don't be worried; that man deserved it. He mixes so many rubbishy things into his sweets, somebody had to do something about it." Later she told him, "Unless you change your ways, remember, you will fall into the well again and again." But she never said a single word to me about it.
I asked her, "Don't you want to say anything about it?"

She said, "No, because I have watched you from your very childhood. Even if you do something wrong, you do it so rightly, and at exactly the right moment, so that even a wrong becomes a right." It was she who told me, for the first time, that right in the hands of a wrong man becomes wrong; and wrong in the hands of a right man becomes right.

So don't be worried about what you are doing; remember only one thing: what you are being. This is a great question, about doing and being. All religions are concerned about doing; I am concerned with being. If your being is right, and by right I mean blissful, silent, peaceful, loving, then whatever you do is right. Then there are no other commandments for you, only one: just be. Be so totally that in the very totality no shadow is possible. Then you cannot do anything wrong. The whole world may say it is wrong, that does not matter; what matters is your own being.

I'm not worried about Christ being crucified, because I know even on the cross he was fully at ease with himself. He was so fully at ease that he could pray, "Father" -- that was his word for God. To be exact he did not even say "father," but "abba," which is far more beautiful. "Abba, forgive these people because they know not what they are doing." Again emphasize the word "doing" -- "what they are DOING." Alas, they could not see the being of the man on the cross. It is being that matters, the only thing that matters.

That moment in my life, asking the Jaina monk strange, irritating, annoying questions, I don't consider that I did anything wrong. Perhaps I helped him. Perhaps one day he will understand. If he had had courage he would have understood even that day, but he was a coward -- he escaped. And since then, this has been my experience: the so-called mahatmas and saints are all cowards. I have never come across a single mahatma, Hindu, Mohammedan, Christian, Buddhist, who can be said to be really a rebellious spirit. Unless one is rebellious one is not religious. Rebellion is the very foundation of religion.

Glimpses of a Golden Childhood

Chapter #9
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Time cannot go back, but mind can. What a wastage -- to give such a mind, which cannot forget

anything whatsoever, to a man who not only has become a no-mind, but also preaches to others to drop the mind. As far as my mind is concerned -- remember, my mind, not me -- it is as much a mechanism as the one being used here. My "mind" simply means the machinery, but a perfect machine given to a man who will discard it! That is why I say what a wastage.

But I know the reason: unless you have a perfect mind, you cannot have the intelligence to discard it. Life is full of contradictions. Nothing is bad about it; it makes life more tasteful.

There was no reason for man and woman to be two; they could have been like the amoeba -- you can ask Devaraj. The amoeba is neither male nor female, it is one. It is also like Muktananda, and all the other idiotanandas -- celibate -- but it has its own way of reproducing. What a trouble it causes all the doctors in the world! It simply goes on eating, becoming fatter and fatter, and at a certain point it splits in two. That is its way of reproduction. It is really *brahmacharya*, celibate.

Man and woman could have been one, like amoebae, but there would have been no poetry, only reproduction. Of course, no conflict either, no nagging, no fighting; but the poetry which has arisen is so valuable, that all the conflicts and all the nagging, and all the bickering, is worthwhile.

Just now I was again listening to Noorjahan... "That trust that was between us, you may have forgotten, but I have not. I still remember at least a little. Those words that you spoke to me, perhaps you don't remember them at all, but just the memory of them is enough to keep me hoping. That love that was between us...." *wo karar*, "that love"...*karar* is far more intense than the word "love" can translate; it is far more passionate. It would be better to translate it as "that passion," or "that passionate love." And "*Wo rah mujh mein our tujh mein thee* -- and the way that was between you and me...."

"The way..." only once in a while, when the hearts are open is there a way, otherwise people communicate, they do not commune. They talk but nobody listens. They do business, but there is just emptiness between them, there is no overflowing joy. *Wo rah* -- "that way," and WO KARAR-"that passionate love".... "Perhaps you have forgotten it, but I remember. I cannot forget that you once said, `You are the queen of the world, the most beautiful woman.' Perhaps you cannot even recognize me now...."

Things change, loves change, bodies change; it is the very nature of existence to be changing, to be in a flux. I listen to that song just before I come into your cabin, because I have loved it from my very childhood. I think perhaps it may provoke some memories in me, and it certainly does.

Yesterday, I was telling you of the incident that happened between me and the Jaina monk. It was not the end of that story, because that next day he had to come again to beg for his food from my grandfather's house.

It will be difficult for you to understand why he had to come again when he had left our house in such anger. I have to explain the context to you. A Jaina monk cannot take food from anybody except another Jaina, and unfortunately for him, we were the only Jaina family in that small village. He could not beg elsewhere for his food, although he would have liked to, but it was against his discipline. So, in spite of himself, he came again.

I and my Nani were both waiting upstairs, watching from the window because we knew he had to come. My Nani said to me, "Look, he is coming. Now, what are you going to ask him today?"

I said, "I don't know. First, let him at least eat, and then conventionally he is bound to address the family and the people who have gathered." After each meal, a Jaina monk delivers a sermon of thanks. "Then don't be worried," I told her, "I will find something or other to ask. First let him speak."

He was very cautious in speaking, and very brief, which was unusual. But whether you speak or not, if someone wants to question you, he can. He can question your silence. The monk was speaking about the beauty of existence, thinking perhaps that it could not create any trouble, but it did.

I stood up. My Nani was laughing at the back of the room -- I can still hear her laughter. I asked him, "Who created this beautiful universe?"

Jainas do not believe in God. It is difficult for the western Christian mind to even comprehend a religion that does not believe in God. Jainism is far superior to Christianity; at least it does not believe in God, and the Holy Ghost, and the whole nonsense that follows. Jainism is, believe me or not, an atheistic religion, because to be atheist and yet religious seems to be contradictory, a contradiction in terms. Jainism is pure ethics, pure morality, with no God. So when I asked the Jaina monk, "Who created this beauty?" obviously, as I knew he would, he answered, "Nobody."

That was what I was waiting for. I then said, "Can such beauty be created by no one?"

He said, "Please don't misunderstand me...." This time he had come prepared; he looked more together. "Please don't misunderstand me," he said, "I am not saying that no one is someone."

Remember the story in ALICE THROUGH THE LOOKING GLASS? The Queen asks Alice, "On the way here, did you meet anybody coming to see me?"
Alice said, "I saw nobody."

The Queen looked puzzled, then said, "It is strange; then nobody should have arrived here before you, and he is not here yet."

Alice, just like an English lady, of course, giggled, only spiritually. Her face remained grave. She said, "Ma'am, nobody is nobody."

The Queen said, "Of course, I know nobody is bound to be nobody, but why is he so late? It seems nobody walks slower than you."
Alice forgot for a moment and said, "Nobody walks faster than me."

The Queen then said, "That is even stranger. If nobody walks faster than you, then why has he not arrived yet?"

Alice then understood her mistake but it was too late. She again repeated, "Please Ma'am, remember that nobody is nobody."

The Queen said, "I know it already, nobody is nobody, but the question is why is he not yet here?"

I said to the Jaina monk, "I know that no one is no one, but you talk so beautifully, so praisingly of existence that it shocks me, because Jainas are not supposed to do that. It seems that because of yesterday's experience you have changed your tactics. You can change your tactics but you cannot change me. I still ask, if no one created the universe how did it come to be?"

He looked here and there; all were silent except for my Nani, who was laughing loudly. The monk asked me, "Do you know how it came to be?"

I said, "It has always been there; there is no need for it to come." I can confirm that sentence after forty-five years, after enlightenment and no-enlightenment, after having read so much and having forgotten it all, after knowing that which is and -- put it in capitals -- IGNORING IT. I can still say the same as that young child: the universe has always been there; there is no need for it to have been created or to have come from somewhere -- it simply is.

The Jaina monk did not turn up on the third day. He escaped from our village to the next where there was another Jaina family. But I must pay homage to him: without knowing it he started a small child on the journey towards truth.

Since then, how many people have I asked the same question, and found the same ignorance facing me -- great pundits, knowledgeable people, great mahatmas worshipped by thousands, and yet not able to answer a simple question put by a child.

In fact, no real question has ever been answered, and I predict that no real question will ever be answered, because when you come to a real question, the only answer is silence. Not the stupid silence of a pundit, a monk or a mahatma, but your own silence. Not the silence of the other, but the silence that grows within you. Except that, there is no answer. And that silence that grows within is an answer to you, and to those who merge with your silence with love; otherwise it is not an answer to anyone except you.

There have been many silent people in the world who have not been of any help to others. The Jainas call them *arihantas*, the Buddhists call them *arhatas*; both words mean the same. It is just that the languages are a little different; one is Prakrit, the other is Pali. They are neighboring languages or sister languages rather; *arihanta*, *arhat*, you can see yourself that both words are the same.

There have been *arihantas* and *arhatas*, but although they had found the answer they were not able to proclaim it, and unless you are able to proclaim it, proclaim it from the housetops, your answer is not of much value -- it is only one person's answer in a crowd where everybody is full of questions. Soon the *arihanta* dies, and with him his silence; it disappears as if one has been writing on water. You can write, you can sign on water, but by the time you have finished writing your signature it is no longer there.

The real Master not only knows, but helps millions to know. His knowledge is not private, it is open to all those who are ready to receive. I have known the answer. The question I have carried for thousands of years, in one body, in another body, through one body to another body, but the answer has happened for the first time. It has happened only because I questioned persistently without any fear of the consequences.

I am recalling these incidents to make you aware that unless one asks, and asks everyone totally, it is difficult to ask oneself. When one is thrown out from every door, when all the doors are locked or slammed in your face, then at last one turns withinwards -- and there is the answer. It is not written; you will not find a BIBLE, a TORAH, or a KORAN, a GITA, a TAO TE CHING or a DHAMMAPADA.... No, you won't find anything written there.

Nor will you find anyone there either -- no God, no father-figure, smiling and patting you on your back saying, "So, good, my son, you have come home. I forgive all your sins." No, you will not find anyone there. What you will find is a tremendous, overwhelming silence, so dense that one feels one can touch it... like a beautiful woman. One can feel it like a beautiful woman, and it is only silence, but very tangible.

When the monk had disappeared from that village we laughed continuously for days, particularly my Nani and I. I cannot believe how childlike she was! At that time she must have been nearly fifty, but her spirit was as if she had never grown older than a child. She laughed with me and said, "You did well."

Even now I can still see the back of the escaping monk. Jaina monks are not beautiful people. They cannot be, their whole approach is ugly, just ugly. Even his back was ugly. I have always loved the beautiful wherever it is found -- in the stars, in a human body, in flowers, or in the flight of a bird... wherever. I am an unashamed worshipper of the beautiful, because I cannot see how one can know truth if one cannot love beauty. Beauty is the way to truth; and the way and the goal are not different: the way itself ultimately turns into the goal. The first step is also the last.

That encounter -- yes, that's the right word... that encounter with the Jaina mystic began thousands of other encounters, Jaina, Hindu, Mohammedan, Christian, and I was ready to do anything just to have a good argument.

You will not believe me, but I went through circumcision at the age of twenty-seven, after I was already enlightened, just to enter a Mohammedan Sufi order where they would not allow anybody in who had not been circumcised. I said, "Okay, then do it! This body is going to be destroyed anyway, and you are only cutting off just a little piece of skin. Cut it, but I want to enter the school."

Even they were unable to believe me. I said, "Believe me, I am ready." And when I started arguing they said, "You were so willing to be circumcised and yet you are so unwilling to accept anything we say at all?"

I said, "That's my way. About the non-essential I am always ready to say yes; about the essential, I am absolutely adamant, nobody can force me to say yes."

Of course they had to expel me from their so-called Sufi order, but I told them, "Expelling me, you are simply declaring to the world that you are pseudo-Sufis. The only real Sufi is being expelled. In fact, I expel you all."

Bewildered, they looked at each other. But that's the truth. I had gone to their order, not to know the truth; I knew that already. Then why had I entered? Just to have good company to argue with.

Argument has been my joy from my very childhood. I will do anything just to have a good argument; but how rare it is to find a really good milieu for argument. I entered the Sufi order -- this I am confessing for the first time -- and even allowed those fools to circumcise me; and they did it by such primitive methods that I had to suffer for at least six months. But I didn't care about that; my whole concern was to know Sufism from within. Alas! I could not find a real Sufi in my life. But that is true not only about the Sufis, I have not found a real Christian either, or a real Hassid.

J. Krishnamurti invited me to meet him in Bombay. The man who brought the message was a common friend, Parmananda. I told him, "Parmananda, go back and tell Krishnamurti that if he wants to see me, he should come -- that is proper -- rather than asking me to come to him."

Parmananda said, "But he is years older than you."

I said, "You go to him. Don't answer on his behalf. If he says that he is older than me, then it is not worth going, because awakening cannot be older or younger; it is always just the same -- simply fresh, eternally fresh."

He went and never came back, because how could Krishnamurti, an old man, come to see me? Yet he wanted to see me. This is interesting, is it not? I never wanted to see him, otherwise I would have gone to him. He wanted to see me, and yet still wanted me to go to him. You must concede that is a little too much. Parmananda never returned with a reply. Next day, when he came, I asked, "What happened?"

He said, "Krishnamurti became very angry, so angry that I did not ask him again."

Now, he wanted to see me; I would have loved to see him, but I had never wanted to, for the simple reason that I don't like to go to people, even though the person was J. Krishnamurti. I love what he says, I love what he is, but I have never desired -- at least have never said to anyone -- that I want to see him, because then it is a simple matter: I should go to him. He desired; he wanted to see me, and yet wanted me to come to him. I don't like that, and never will.

That created, at least on his part, an antagonism towards me. Since then he has been speaking against me. The moment he sees one of my sannyasins he behaves exactly like a bull. If you wave a red flag at a bull you know what will happen. That's what happens when he sees one of my sannyasins, clothed in red;

suddenly he becomes enraged. I say that he must have been a bull in his past life; he has not forgotten his antagonism with the color red.

This only started when I refused to go to see him. Before that, he had never spoken against me. As far as I'm concerned, I am a free man. I can speak for somebody, and in the same breath against the same person, without any trouble on my part. I love all kinds of contradictions and inconsistencies.

J. Krishnamurti is against me, but I say I am not against him. I still love him. He is one of the most beautiful men of the twentieth century. I don't think there is anybody else alive I can compare him with -- but he has a limitation, and that limitation has been his undoing. The limitation is that he tries to be utterly intellectual, and that is not possible if you want to rise high, if you want to go beyond words and numbers.

Krishnamurti should be beyond, just beyond, but he is tethered to the Victorian intellectuality. His intellectuality is not even modern, but Victorian, almost one century old. He says he is fortunate in not having read the Upanishads, the Gita, or the Koran. Then what does he go on doing? I will tell you. He reads third-rate detective novels!

Please don't tell it to anybody, otherwise he will hit his head against the wall. I am not worried about his head, I am worried about the wall. As far as his head is concerned, he has been suffering from migraine for more than the last fifty years -- that's more than my whole lifetime -- so much so that in his diary he says many times he wanted to hit his head against the wall.... Yes, I am worried about the wall.

Why does he suffer from migraine? -- because of too much intellectuality, and nothing else. It is not the same as poor Asheesh, my chair-maker. He too suffers from migraine, but his is physical. J. Krishnamurti's migraine is spiritual. He is too intellectual. Just to hear him is enough to give you a migraine. If you don't suffer from migraine after hearing a lecture by J. Krishnamurti it means that you are already enlightened -- or that you don't have a head. The second is more probable. The first is a little difficult.

Asheesh's migraine can be cured but Krishnamurti's is not terminable. He is incurable. But now there is no need either because he is so old and accustomed to living with his migraine. It has become almost like a wife. If you take away his migraine he will be left alone, a widower. Do not do that. He and his migraine are married, and they are going to die together.

I was saying that my first encounter with the naked Jaina monk started a long, long series of encounters with many so-called monks -- bullshitters. They all suffer from intellectuality, and I was born to bring them down to earth. But it is almost impossible to bring them to their senses. Perhaps they don't want to because they are afraid. Perhaps not to have sensibility or intelligence is very advantageous to them.

They are respected as holy men; to me they are only holy cow-dung. One thing about cow-dung is good, it does not smell. I remind you of that because I am allergic to smells. Cow-dung has this one good quality, it is non-allergic. What is the right word, Devaraj?

"Non-allergenic, Osho."

Right, non-allergenic.

My Nani was not really an Indian woman; even the West would have been a little less foreign to her. And remember, she was absolutely uneducated -- perhaps that's why she was so perceptive. Perhaps she could see something in me of which I was not aware in those days. Perhaps that's the reason she loved me so much... I can't say. She's no longer alive. One thing I do know: when her husband died she never went back to the village; she remained in my father's village. I had to leave her there, but when I returned, again and again I would ask her, "Nani, can we go back to the village?"

She would always say, "For what? You are here." Those three simple words resound in me like music reverberating: "You are here." I also say the same to you. She loved me; and you know nobody can love you more than I love you.

It is beautiful.

You have never been here.

Alas, if only I could also invite you to this Himalayan space! "Now" is such a beautiful space. And poor Devageet -- I can still hear his giggle. My God! Can no chemistry at least prevent me from hearing the giggles?

Don't think I have gone mad -- I am already mad. Do you see? -- your insanity and my insanity, they are totally different. Note it down. Even Rasputin, if he were alive, would be a sannyasin... I mean, he would have been a sannyasin. Nobody, without exception, can cheat me.

I am the type of person who even at the time of death will say, "Enough, enough for today...."

Glimpses of a Golden Childhood

Chapter #10
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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ShortTitle:	GLIMPS10
Audio:	No
Video:	No

I was looking at some pictures of the marriage procession of Princess Anne, and strangely, the only thing that impressed me in the whole nonsense was the beautiful horses, their joyous dance. Looking at those horses I remembered my own horse. I have not told anyone about it, not even Gudia, who loves horses. But now that I am not keeping anything secret, even this can be told.

I not only owned one horse; in fact I had four horses. One was my own -- and you know how fussy I am... even today nobody else can ride in the Rolls. It is just fussiness. I was the same at that time too. Nobody, not even my grandfather, was allowed to ride my horse. Of course I was allowed to ride everyone else's horse. Both my grandfather and my grandmother had one. It was strange, in an Indian village, for a woman to ride a horse -- but she was a strange woman, what to do? The fourth horse was for Bhoora, the servant who always followed me with his gun, at a distance of course.

Destiny is strange. I have never harmed anyone in my life, not even in my dreams. I am absolutely vegetarian. But as destiny would have it, from my very childhood I have been followed by a guard; I don't know why. But since Bhoora I have never been without a guard. Even today my guards are always either ahead or behind, but always there. Bhoora started the whole game.

I already told you that he looked like a European. That's why he was called Bhoora. It was not his real name. *Bhoora* simply means "the white one." Even I don't know his real name at all. He looked European, very European, and it looked really strange, especially in that village where I don't think any European had ever entered. And still there are guards....

Even when I was a child, I could see the point of Bhoora following me at a distance on his horse, because twice there was an attempt to abduct me. I don't know why anybody should have been interested in me. Now at least I can understand: my grandfather, though not very rich by western standards, was certainly very rich in that village. *Dacoits* -- now Devageet will be in real difficulty to spell the word "dacoit"....

It is not an English word, it comes from the Hindi word *dacu*; but in that sense English is one of the most generous languages in the world. Every year it goes on absorbing eight thousand words from other languages; that's why it goes on growing bigger and bigger. It is bound to become the world language -- nobody can prevent it. All the other languages of the world, on the other hand, are very shy; they go on shrinking. They believe in purity, that no other language should be allowed to enter. Naturally they are bound to remain small and primitive. *Dacoit* is a transliteration of *dacu*; it means "thief" -- not just an ordinary thief, but when a group of people, armed and organized, plan the act of stealing. Then it is "dacoitry."

Even when I was young, in India it was a common practice to steal rich people's children, then to threaten the parents that if they didn't pay, then the hands of the child would be cut off. If they paid, then they could save the child's hands. Sometimes the threat would be to blind the child, or if the parents were really rich, then the threat was direct, that the child would be killed. To save the child, the poor parents were ready to do anything whatsoever.

Twice they tried to steal me. Two things saved me: one was my horse, who was a really strong Arabian; the second was Bhoora, the servant. He was ordered by my grandfather to fire into the air -- not at the

people trying to abduct me, because that is against Jainism, but you are allowed to fire into the air to frighten them. Of course my grandmother had whispered in Bhoora's ear, "Don't bother about what my husband says. First you can fire into the air, but if it doesn't work, remember: if you don't shoot the people I will shoot you." And she was a really good shot. I have seen her shoot and she was always accurate to the minutest point. She was just like Gudia -- she did not miss much.

Nani was in many ways like Gudia, very exact as far as details are concerned. She was always to the point, never around it. There are some people who go around and around and around, you have to figure out what they really want. That was not her way; she was exact, mathematically exact. She told Bhoora, "Remember, if you come home without him just to report he has been stolen, I will shoot you immediately." I knew, Bhoora knew, my grandfather knew, because although she said it into Bhoora's ear, it was not a whisper; it was loud enough to be heard by the whole village. She meant it; she always meant business.

My grandfather looked the other way. I could not resist; I laughed loudly and said, "Why are you looking the other way? You heard her. If you are a real Jaina tell Bhoora not to shoot anybody."

But before my grandfather could say anything, my Nani said, "I have told Bhoora on your behalf too, so you keep quiet." She was such a woman that she would even have shot my grandfather. I knew her -- I don't mean literally, but metaphorically, and that is more dangerous than literally. So he kept quiet.

Twice I was almost abducted. Once my horse brought me home, and once Bhoora had to fire the gun, of course into the air. Perhaps if there had been a need he would have fired at the person who was trying to abduct me, but there was no need, so he saved himself and also my grandfather's religion.

Since then, it is strange, it seems very, very strange to me because I have been absolutely harmless to everybody, yet I have been in danger many times. Many attempts have been made on my life. I have always wondered, since life will end by itself sooner or later, why anybody should be interested to put an end to it in the middle. What purpose can it serve? If I could be convinced of that purpose I can stop breathing this very moment.

I once asked a man who had tried to kill me. I had the chance to ask him because he finally became a sannyasin. I asked, "Now we are both alone, tell me why you wanted to kill me." In those days, at Woodlands in Bombay, I used to give sannyas to people alone in my room. I said, "We are alone. I can give you sannyas, there is no problem in it. First become a sannyasin, then tell me the purpose, why you wanted to kill me. If you can convince me I will stop breathing here and now in front of you."

He started weeping and crying and holding my feet. I said, "This won't do, you have to convince me of the purpose."

He said, "I was just an idiot. There is nothing I can say to you." Perhaps that is the reason why an absolutely harmless man like me has been attacked in every possible way. I have been given poison....

Just the other day someone came to me very worried because Gudia had said in a metaphorical way that "If Bhagwan dies I will be relieved."

Naturally the person was very disturbed. She told me, "Now I cannot even sleep, because Vivek is your caretaker, and she told me she would be relieved if you were dead! This is dangerous -- she could poison you!"

I laughed and said, "Come to your senses! She must have been talking metaphorically. After being ten years with me anybody can become a philosopher; a little bit of metaphysics, and a little bit of a metaphor, that's all it is. You need not be worried. She would be the last person in the whole universe who could harm me. I could harm myself, but she would not... so don't be worried."

But I can understand her worry.

I said, "I understand, but don't be worried. Gudia goes through tantrums once in a while but even then she has not harmed me. She cannot, it is impossible for her. Yes," I said, "that is impossible."

Once in a while anybody can have a tantrum, particularly a woman; and more so if she has to live twenty-four hours a day, or maybe more, with a man like me, who is not nice at all; who is always hard, and always trying to push you to the very edge, and who does not allow you to come back. He goes on and on pushing and telling you to "Jump before you think!"

My Nani was certainly similar to Gudia, particularly when she was in a tantrum. I have seen her in a tantrum, but I was never worried. I have seen her pull her gun out and rush towards my grandfather's room. But I continued what I was doing. She asked me, "Are you not afraid?"

I said, "You go on and do your work and let me do mine."

She laughed, saying "You are a strange boy. I am going to kill your grandfather and you are trying to make a house out of playing cards. Are you mad or something?"

I said, "You just go and kill that old man. I have always dreamed of doing it myself, so why should I worry? Don't disturb me."

She sat down by my side and started helping me to make the palace I was creating out of playing cards. But when she had said to Bhoora, "If anyone touches my child you are not just to fire into the air, because we believe in Jainism.... That belief is good, but only in the temple. In the marketplace we have to behave in the way of the world, and the world is not Jaina. How can we behave according to our philosophy?"

I can see her crystal-clear logic. If you are talking to a man who does not understand English, you cannot speak to him in English. If you speak to him in his own language then there is more possibility of communication. Philosophies are languages; let that be clearly noted. Philosophies don't mean anything at all -- they are languages. And the moment I heard my grandmother say to Bhoora, "When a *dacoit* tries to steal my child, speak the language he understands, forget all about Jainism" in that moment I understood, although it was not so clear to me as it became later on. But it must have been clear to Bhoora. My grandfather certainly understood the situation because he closed his eyes and started repeating his mantra: "NAMO ARIHANTANAM NAMO... NAMO SIDDHANAM NAMO...."

I laughed, my grandmother giggled; Bhoora, of course, only smiled, but everybody understood the situation -- and she was right, as always.

I will tell you another resemblance between Gudia and my grandmother; she is almost always right, even with me. If she says something, I may not agree, but I know that finally she is going to be right. I will not agree, that too is true; I am a stubborn man. I have told you again and again, I stick to whatsoever I am, right or wrong. My wrong is my wrong, and I love it because it is mine; but as far as the question of it being right or wrong is concerned.... whenever there is a conflict I know Gudia is going to be right finally.... For the moment I am going to decide... and I am a stubborn man.

My grandmother had the same quality of being always right. She said to Bhoora, "Do you think these *dacoits* believe in Jainism? And that old fool..." she indicated my grandfather who was repeating his mantra. She then said, "That old fool has only told you to fire into the air because we should not kill. Let him repeat his mantra. Who is telling him to kill? You are not a Jaina, are you?"

I knew instinctively at that moment that if Bhoora was a Jaina he would lose his job. I had never bothered before whether Bhoora was a Jaina or not. For the first time I became concerned about the poor man, and started praying. I did not know to whom, because Jainas don't believe in any God. I was never indoctrinated into any belief, but still I started saying within myself, "God, if you are there, save this poor man's job." Do you see the point? Even then I said, "*If* you are there...." I cannot lie even in such a situation... but mercifully Bhoora was not a Jaina.

He said, "I am not a Jaina so I don't care."

My Nani said, "Then remember what I have told you, not what that old fool has said."

In fact she always used to use that term for my grandfather, "that old fool" and I have reserved it for Devageet -- but that "old fool" is dead. My mother... my grandmother is dead -- excuse me, again I said "my mother." I really cannot believe she was not my mother and only my grandmother.

By the way, you will be surprised that all my brothers and sisters -- and there are nearly a dozen of them excluding me -- they all call my mother Ma, "mother," except me; I call her *bhabhi*. Everybody in India always used to wonder why I called my mother *bhabhi*, because it means "elder brother's wife." In Hindi, the word for elder brother is *baiya*; the word for his wife is *bhabhi*. My uncles call my mother *bhabhi*, and that is perfectly okay. Why do I still call her *bhabhi* even now? The reason is I had known another woman as my mother -- that was my mother's mother.

After those early years of knowing Nani as my mother it was impossible to call any other woman *Ma* -- mother. I have always called her my Nani, and I know she was not my real mother, but she mothered me. My real mother remained a little far away; a little foreign. Even though my Nani is dead, she is closer to me. Even though my mother is now enlightened I will still call her *bhabhi*, I cannot call her *Ma*. To use that would be almost a betrayal of one who is dead. No, I cannot do it.

My grandmother herself had said many times to me, "Why do you go on calling your mother *bhabhi*? Call her mother." I simply avoided the question. This is the first time that I have spoken about or discussed it -- with you.

My Nani has somehow become part of my very being. She loved me so immensely. Once, when a thief entered our house she fought with him barehanded, and I saw how ferocious a woman can be... really dangerous! If I had not interfered she would have killed the poor man. I said, "Nani! What are you doing! Just for my sake, leave him. Let him go!" Because I was crying and telling her to stop for my sake, she

allowed the man to go. The poor man could not believe that she was sitting on his chest holding his neck with both her hands. She would certainly have killed him. Just a little more pressure on his throat and the man would have died.

When she spoke to Bhoora I knew she meant it. Bhoora knew she meant it too. When my grandfather started the mantra, I knew he also understood that she meant business.

Twice I was attacked -- and to me it was a joy, an adventure. In fact deep down, I wanted to know what it meant to be abducted. That has always been my characteristic, you can call it my character. It is a quality I rejoice in. I used to go on my horse to the woods which belonged to us. My grandfather promised that all that belonged to him would be willed to me, and he was true to his word. He never gave a single *pai* to anybody else.

He had thousands of acres of land. Of course, in those days it didn't have any value, but value is not my concern. It was so beautiful -- those tall trees, and a great lake; and in summer when the mangos became ripe it was so fragrant. I used to go there on my horse so often that the horse became accustomed to my path.

I am still the same... and if I don't like a place I never return there.

I have been to Madras only once, just once because I never liked the place, particularly the language. It sounded as if everybody was fighting with everybody else; I hate that. And I hate that kind of language, so I said to my host, "This is my first and last visit to you."

He said, "Why the last?"

I said, "I hate this type of language. Everyone seems to be fighting. I know they are not -- it is just the way they speak." I hate Madras, I don't like it at all.

Krishnamurti likes Madras, but that is his business. He goes there every year. He is a Tamil. In fact he was born near Madras. He is a Madrassee, so for him to go there is perfectly logical. Why should I go there?

I used to go to many places. Why? There is no why. I just liked to go. I like to be on the go. Do you get it?... on the go. I am a man who has no business here, or there, or anywhere. I am just on the go. Let me say it in other words: I am on the merry-go-round. Now I think you get it.

I used to go on my horse, and seeing those horses in Princess Anne's wedding procession I could not believe that England could have such beautiful horses. The queen is just homely -- I don't want to say ugly, just out of politeness. And Prince Charles is certainly not a prince; look at his face! You call his type of face princely? Perhaps in England... and the guests! The bigwigs! In particular, the high priest -- what do you call him in England?

"The archbishop of Canterbury, Bhagwan."

Great! Archbishop! A great name for such a dash-dash-dash. Otherwise they will say that because I used such words I cannot be enlightened. But I think everybody in the world will understand what I mean by dash-dash-dash -- even the archbishop!

All those people, and I could only love the horses! They were the real people. What joy! What steps! What dance! Just sheer celebration. I immediately remembered my own horse, and those days... their fragrance is there still. I can see the lake, and myself as a child on the horse in the woods. It is strange -- although my nose is under this mousetrap I can smell the mangos, the neem trees, the pines, and I can also smell my horse.

It is good that I was not allergic to smell in those days, or, who knows, I may have been allergic but unaware of it. It is a strange coincidence that the year of my enlightenment was also the year of my becoming allergic. Perhaps I was allergic before and just not aware of it. And when I became enlightened, the awareness came. I have dropped the enlightenment now. "Please," I am telling existence, "drop this allergy so that again I can ride a horse." That will be a great day, not only for me but for all my sannyasins.

There is only one picture, which they go on publishing all over the world, in which I am riding on a Kashmiri horse. It is just a picture. I was not really riding, but because the photographer wanted me to be photographed on a horse, and I loved the man -- the photographer, I mean -- I could not say no to him. He had brought the horse and all his equipment, so I said okay. I just sat on the horse, and you can even see from the picture that my smile was not true. It is the smile when a photographer says, "Smile please!" But if I can transcend enlightenment, who knows, I may transcend allergy to horses at least. Then I can have the same kind of world around me:

the lake...
the mountains,

the river...
only I will miss my grandmother.

Devageet, you are not the only Jew here. Remember, you are not in a hurry. I am in the hurry, my bladder is hurting! So please... I always want to have the last word. Devageet, you would have been such a good nagging wife. Really, I mean it! Just find a nice boy and go on honeymoon. Look, you are already thinking that I have released you. Don't be in such a hurry. Your bladders are not bursting! Now....
That's good.

This is *fabulous*! I have just used this word for the first time in my life... just fabulous! I don't know what it means, but when your bladder is bursting, who cares!

Glimpses of a Golden Childhood

Chapter #11
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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ShortTitle:	GLIMPS11
Audio:	No
Video:	No

Devageet... really good, and after being hit, you have seen stars. I too can see the stars along with you. Okay.

The village where I was born was not part of the British Empire. It was a small state ruled by a Mohammedan queen. I can see her now. Strange, she was also as beautiful as the queen of England, exactly as beautiful. But there was one good thing: she was Mohammedan, whereas the queen of England is not. Such women should always be Mohammedan, because they have to remain hidden behind a veil, called a *burqa*. She used to visit our village once in a while; and of course, in that village, my house was the only one where she could stay, and moreover, she loved my grandmother.

My Nani and she were both talking when I first saw the queen without her veil. I could not believe it: a queen, and so homely! Then I understood the purpose of the *burqa*, the veil -- what the Hindus call *parda*. It is good for ugly women. In a better world it would be good for ugly men too. At least then you can't attack anybody with your ugliness. It is an aggression. If beauty is an attraction, then what is ugliness? It is an aggression, an attack, and nobody is protected against it. No law protects anyone.
I laughed in the very face of the queen.
She said, "Why are you laughing?"

I said, "I am laughing because I always wondered what was the purpose of a *parda*, and *burqa*. Today I know."

I don't think she understood, because she smiled. Although she was an ugly woman I must concede her smile was beautiful.

The world is full of strange things. I came across many people who were beautiful, but when they smiled their faces would look distorted, ugly. I have seen Mahatma Gandhi, again only when I was a child. He was ugly to the core. In fact I would say he was uniquely ugly, but his beauty was in his smile. He knew how to smile; about that I cannot be against him. About everything else I am against him, because except for his smile everything was just rubbish, rot! He was really a great Bodhigarbage. Our own Bodhigarbage is nothing compared to him.

I have heard that people call Swami Bodhigarbha, Bodhigarbage. I like it! They have added something to the name. In fact they have put him exactly where he is. I gave him the name Bodhigarbha, which can only be his future. But people can only see what is under their feet; they call him Bodhigarbage. Perhaps this name would have been good for Mahatma Gandhi.

The queen...(DEVAGEET STIFLES A SNEEZE) Now, this really distracts me. Do you know, Devageet, that in India people believe that when you sneeze, the devil enters into you? So when they sneeze, to prevent the devil from coming, they say, with a click (OSHO SNAPS HIS FINGERS WITH A CLICK) "OM SHANTI, SHANTI, SHANTI... OM SHANTI, SHANTI, SHANTI... OM SHANTI, SHANTI, SHANTI...." Thrice you have to click with your fingers. I don't know what you call this click with the fingers; whatsoever it is, the Indians actually do it.

I don't know whether the devil is prevented or not, but whatsoever you were doing is not disturbed. Now you are a Jew, not a Hindu, so at least you only sneezed and did not go through the whole Hindu procedure. Otherwise I would really have gone sane, and I am so afraid of sanity. But I am not saying anything wrong. I mean SANITY... I am so afraid of sanity.

I can feel your bewilderment. No need for you to be bewildered. I am an insane man afraid of being sane again; and that procedure could drive anybody sane. But you are a Jew, thank God! Like an Englishman, you tried hard to prevent the sneeze; even that I can understand. An Englishman prevents everything possible, even a sneeze, particularly when you are in the presence of someone who pretends to be holier-than-thou.

But relax, I don't pretend to be holier than you. You can sneeze joyously, then it will not distract me. It may even give me a few hints for the story I am telling you. Back to the work. Enough distraction from this sneeze.

As I was saying, my village belonged to a small state, very small, Bhopal. It was not part of the British Raj. Of course the queen of Bhopal used to visit us once in a while. I was talking about the time when I was present, and laughed at the ugliness of the woman and the beauty of her mask. Her *burqa* was really beautiful; it was studded with sapphires. She was so impressed by my grandmother that she invited her to the coming yearly celebration in the capital. My grandmother said, "It is impossible for me to go because I can't leave my child uncared for for so many days."

In Hindi "my child" is a tremendously beautiful phrase, *mera beta*; it means "my child, my boy."

The queen said, "There is no problem: you can bring him too. I also love him."

I could not understand why she should love me. I hadn't done anything wrong. Why should I be punished? Just the very idea of being loved by this woman was as if a monster was crawling on you. At that moment she looked exactly like a monster, full of sticky stuff. Perhaps she liked to chew gum -- she was all gum. In my life I have never been afraid, except of that woman. But the adventure of going to the capital as a guest of the queen, and staying at her beautiful palace, of which I had heard a thousand and one stories, was too much. Although I never wanted to see the woman again, I went with my grandmother to the yearly celebration.

I remember the palace. It is one of the most beautiful in India. It has five hundred acres of woodland and a five hundred acre lake, one thousand acres in all. The queen was good to us, as her guests, but I confess, I avoided seeing her face as much as I could. Perhaps she is still alive, because she was not very old then.

A strange incident happened concerning that palace -- I should call it a coincidence. On the day I said, "Okay, I am ready to move to the Himalayas," on that very same day the son of the queen of Bhopal phoned saying that if we were interested they were willing to offer their palace -- the same palace that I am telling you about. That palace... for a moment I could not believe that they would offer it. They had lost everything; the whole state was gone, merged into India. All that was left was only the one thousand acres, and that palace. But still it is a beautiful kingdom -- five hundred acres of ancient trees, and five hundred acres of a lake that was just part of the great lake of Bhopal.

In India the lake of Bhopal is the greatest lake. I don't think there is any other lake in the world that can compete with it, it is so huge. I can't remember how many miles wide it is, but one cannot see the other shore from anywhere. Those five hundred acres in the palace grounds are part of the same lake but they belong to the palace.

I said, "It is too late. Tell the prince and his mother, if she is still alive, that we are thankful for their offer but I have decided to go to the Himalayas." For seven years I have been trying to find just a few thousand acres of land, and the politicians are always interfering. Tell him, "I remember visiting your palace and your mother." Perhaps she is still alive, I don't know. But tell him, "I loved the palace, and still do, even

more so now that you have offered it to me. But I have decided to go to the Himalayas."

My secretary was shocked and she said, "He is offering the palace to you and not even asking for any money. It must be worth at least two million dollars."

I said, "Two million or twenty million dollars, it does not matter at all. My `thank you' is far more valuable. How many million dollars do you think it is worth? Just say to him, `Bhagwan sends his thanks, but your offer came just a few hours too late. If you had offered the palace just a few hours earlier perhaps He may have accepted it. Now nothing can be done at all.'"

When he heard, the prince was shocked. He could not believe that one could offer such a palace without asking for anything in exchange and just be told "Sorry, no thank you."

I know the palace. I was a guest there once in my childhood, and once again later in my life. I have seen it through the eyes of a child and also through the eyes of a young man. No, I was not deceived when I had seen it as a child, but it was far more beautiful than I had understood it then. A child, although innocent, has limitations; his vision cannot imply all that is possible. He sees only that which is apparent. I also visited the palace as a young man, again as a guest, and I knew that it must be one of the most beautiful structures in the world, particularly its location, but I had to refuse it.

Sometimes it feels so good to refuse, because I already knew that if I accepted, there were bound to be troubles ad infinitum. That palace could not be my palace. The politicians, who have become all-powerful -- uneducated, corrupt, untalented and immoral -- would be bound to jump in. Although I refused, they still jumped in, thinking that the prince was lying, because how could anyone refuse such an offer?

I have come to know that they are torturing him in every possible way to know why he offered me the palace. I did not accept it. Nothing happened in reality, just a phone call; but that was enough. Indian politicians must be the worst in the world. Politicians are everywhere, but they are nothing like Indian politicians.

The reason is clear: for two thousand years India has been in slavery. In 1947, just by luck, India became free. I say by luck because India still does not deserve it; the whole credit goes to Attlee, the English prime minister at that time. He was a socialist, a kind of dreamer. He thought about equality and freedom and all kinds of great things. It was he who was really the father of Indian freedom. It is not that India earned it or even deserved it. It was just luck to have Attlee as the prime minister of England.

After two thousand years of slavery the Indians have become really cunning. Just in order to survive, the slave has to be cunning. The slavery has finished but the cunningness continues. No Attlee could destroy it. It is not in anybody's hands; it has spread all over India. By the end of this century India will be the most populated country in the world. Just to think of it is enough for me not to sleep.

Whenever I don't want to sleep I think of India at the end of this century. That is enough! Then, even if you gave sleeping pills they would not affect. The very idea that India will be the most densely populated country, with all those pygmy politicians, is enough! Can you think of another nightmare to defeat it?

I refused that beautiful palace. I still feel sorry that I had to refuse the only man who has come with an offer, without even asking for money. Yet I had to. I certainly feel sorry for him.... I had to refuse because I had decided, and once I decide, rightly or wrongly, I cannot go back. I cannot cancel it; it is not in my blood. It is just a kind of stubbornness.

What is the time, Devageet?

"Ten thirty-one, Osho."

Good! Just give me ten minutes. Remembering that, I did not sleep the whole night.

Without my insistence where would you be? You would have stopped long ago. Continue -- don't be a Jewish wife... Jewish, and a wife, both together! Even God could not handle that, so He manages with a Holy Ghost.

Poor Devageet, no matter how hard I hit him he never takes revenge. So good. Anybody -- and when I say anybody, I mean Moses, Jesus, Buddha -- would be jealous of me. Gautam Buddha had his own personal physician but no Buddha has ever had his own personal dentist. They were certainly not so fortunate. At least nobody had a Devageet with them, that much is absolutely certain.

Good, now stop.

Glimpses of a Golden Childhood

Chapter #12
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

I have been working the whole night because of a small remark I made which may have been hurtful to Devaraj. He may not have noticed it, but it has been sitting heavy on me all night. I could not sleep. I had said, "No Buddha has ever had a personal dentist, but Gautam the Buddha had a personal physician." That was not quite right so I consulted the records, the Akashic records.

I will have to say a few more things, which nobody cares about, particularly the foolish historians. I was not consulting history. I had to go in what H.G. Wells called THE TIME MACHINE, back into time. It is the hardest work, and you know I am a lazy man. I am still huffing and puffing.

Buddha's physician, Jeevaka, was given to Buddha by a king, Bimbasara. Another thing is that Bimbasara was not one of Buddha's sannyasins. He was just a sympathizer. Why did he give Jeevaka to Buddha? -- Jeevaka was Bimbasara's own personal physician, the most famous of those days -- because he was competing with another king whose name was Prasenjita. Prasenjita had offered Buddha his own physician. He had just mentioned that, "Whenever you have need, my personal physician will be at your service."

This was too much for Bimbasara. If Prasenjita could do it then Bimbasara would show him that he could offer his most cherished physician to Buddha as a gift. So although Jeevaka followed Buddha wherever he went, he was not a follower, remember. He remained Hindu, a brahmin.

That was strange -- a physician to Buddha, continuously with him, even in his most intimate moments, and still a brahmin? That shows the truth. Jeevaka was still on salary from the king. He was in the service of the king. If the king wanted him to be with Buddha, okay, a servant has to follow the order of his master. Even so he was very rarely with Buddha because Bimbasara was old, and again and again he needed his doctor, so he called him back to the capital.

Devaraj, you may not have thought about it, but I felt sad that I had been a little cruel. I should not have said that. You are as unique as one can be. As far as having been a physician to a Buddha is concerned, nobody can be compared to you... either in the past or in the future, because there is never going to be a man so simple, so insane that he calls himself Zorba the Buddha.

That reminds me of the story I was telling you. A great burden has been lifted from my heart. You can even see it in my breathing. I am really relieved. It was just a simple remark, but I am so sensitive, perhaps more than a Buddha is supposed to be. But what can I do? I cannot be a Buddha according to anybody else; I can only be myself. I am relieved of a great burden that you may not have felt at all, or perhaps deep down you were aware of it and you giggled just to hide it. You cannot hide anything from me.

But strangely, awareness becomes even more clear and unclouded by anything that helps the body to disappear. I am holding on to this chair just to remind myself that the body is still there. Not that I want it to be there, but just so that you all won't freak out. There is not enough room in here for four people to freak out. Yes, if you freak in, there is enough room anywhere.

Now we come to the story. I call it a story -- not that it is, but so much in life is storylike that if you know how to read life, you won't need a novel. I wonder why J. Krishnamurti reads novels, and third-rate detective novels at that. Something is missing in him. Alas, he cannot see it, a man of such intelligence, or

perhaps he sees it and is trying to deceive himself through detective novels.

He says he is fortunate not to have read the BHAGAVAD GITA or the KORAN, nor the RIG VEDA... yet he reads detective novels! He should also say that he is unfortunate in that he reads detective novels; he never says that. But I know because I was also a guest in the same house where he used to stay in Bombay. The lady who was our hostess asked me, "I want to ask you only one thing: I don't see you reading detective novels -- what's the matter?" She said, "I thought every enlightened person must read detective novels."
I said, "Where did you get this nonsensical idea?"

She said, "From Krishnamurti. He stays here too; my husband is his follower. I too am a lover and a sympathizer. I have seen him reading third-rate detective novels and I thought there must be something in it. Please forgive me for being curious about something very personal, but I was looking in your suitcase. I thought perhaps you were hiding detective novels in it."

I used to carry not just one suitcase, but three big ones. She must have thought that I was carrying almost a library of detective novels with me, but she could not find even a single book. She was puzzled.

Other friends from Varanasi, where J. Krishnamurti stays, have asked the same thing. Still other friends from New Delhi have asked the same question. It cannot be wrong; so many people from so many different places asking the same question again and again. Many people have seen him reading a detective novel while traveling by plane. In fact, to tell you the truth, I myself saw him by chance, on a plane traveling from Bombay to Delhi. He was reading a detective novel then. As destiny would have it, we were both traveling on the same plane, so I can say absolutely that he reads detective novels. I don't need any witnesses; I myself am a witness.

But I can create a story about any small thing that happens; it just has to be brought into a proper context. This morning I was telling you about the time when the queen of Bhopal visited our village, which was part of her state, and she invited us to be her guests at her annual celebration. When she was in our village she asked my Nani, "Why do you call the boy Raja?"

Raja means "King," and in that state, the title of Raja was of course reserved for the owner of the state. Even the queen's husband was not called "Raja," but only "Prince," "Raj-kumar," just as poor Philip in England is called "Prince Philip"... not even "King." Yet strangely he is the only man there who looks like a king. Nor does the queen of England look like a queen, nor does poor Prince Charles look like the proverbial Prince Charming.

The only man who looks like a king is not called a king, he is only called "Prince" Philip. I feel sorry for him. The reason is that he does not belong to the same blood line, and it is blood that determines everything, at least in their idiotic world. Otherwise blood is blood. In the laboratory, even a king or queen's blood will not show up as anything different.

Both of you here are doctors, and one is a nurse, and the fourth is, although not a doctor or a nurse, almost both together, without a certificate, of course. You can all understand that blood cannot be the determining factor. Queen Elizabeth has the right blood -- right, not according to the scientist, but according to the idiots. Charles is her son, at least fifty percent; he has the heritage. Philip is a foreigner, and just to console him they call him "Prince."

In the same way, in that small state at that time, the woman was the head and she was called the queen, rani, but there was no raja. Her husband was only a prince "Raj-kumar." Naturally she asked my grandmother "Why do you call this boy of yours Raja?" You will be surprised to know it was really illegal in that state to give the name Raja to anybody. My grandmother laughed and said, "He is the king of my heart, and as far as the law is concerned, we will soon leave this state, but I cannot change his name."

Even I was surprised when she said we would soon be leaving the state... just to save my name? That night I said to her, "Nani are you mad? Just to save this stupid name... any name will do, and in private you could call me `Raja.' There is no need for us to leave."

She said, "I feel in my very guts that we will soon have to leave this state. That's why I risked."

And that is what happened. This incident happened when I was eight, and after just one year we had left that state forever... but she never stopped calling me Raja. I changed my name, just because Raja -- "the king" -- seemed so snobbish, and I didn't like to be laughed at by everybody in school, and moreover I never wanted anyone else to call me Raja except my grandmother. It was a private affair between us.

But the queen was offended by the name. How poor these people are, the kings and the queens, the presidents, the prime-ministers... what a lot! Yet they are powerful. They are idiotic to the maximum, yet powerful also to the maximum. It is a strange world.

I said to my grandmother, "As far as I understand, she is not only offended by my name, she is jealous

of you." I could see it so clearly that there was no question of doubt. "And," I told her, "I am not asking you whether I am right or wrong." In fact that determined my way for my whole life.

I have never asked anybody whether I am right or wrong. Wrong or right, if I want to do it, I want to do it and I will make it right. If it is wrong then I will make it right, but I have never allowed anyone to interfere with me. That has given me whatsoever I have -- nothing much of this world, no bank balance, but what really matters: the taste of beauty, of love, of truth, of eternity... in short, of oneself.

What is the time, Devageet?

"Three minutes before eight, Bhagwan."

So good. I have been hard on you too this morning. I will not say anything about it, only this much: with whomsoever I love, I forget that I have to behave. Then I start doing or saying things which are okay if I am alone, and that's what love is -- to be with someone as if one were alone -- but sometimes it can be hard on the other person.

I can always say "sorry," but it is so formal. And when I hit, and I hit often, it is so loving that a formal "sorry" won't do. But you can see my tears, they say more than I can... many times more. I remind you, in the future too I will be hard, perhaps harder, on you. That's my way of being loving. I hope you will understand; if not today then tomorrow, or perhaps the day after tomorrow. More than that I cannot say, because at least for these two days I am booked. I am going to be here. It remains open, but for the next two days I am certainly going to be here.

I was saying that after one year we had left that state and that village. I have told you before that on the way my grandfather died. That was my first encounter with death, and it was a beautiful encounter. It was not in any way ugly, as it more or less happens for almost every child around the world. Fortunately I was together with my dying grandfather for hours, and he died slowly... by and by. I could feel death happening to him, and I could see the great silence of it.

I was also fortunate that my Nani was present. Perhaps without her I may have missed the beauty of death, because love and death are so similar, perhaps the same. She loved me. She showered her love upon me, and death was there, slowly happening. A bullock cart... I can still hear its sound... the rattling of its wheels on the stones... Bhoora continuously shouting to the bullocks... the sound of his whip hitting them.... I can hear it all still. It is so deeply-rooted in my experience that I don't think even my death will erase it. Even while dying I may again hear the sound of that bullock cart.

My Nani was holding my hand, and I was completely dazed, not knowing what was happening, utterly in the moment. My grandfather's head was in my lap. I held my hands on his chest, and slowly, slowly the breathing disappeared. When I felt that he was no longer breathing I said to my grandmother, "I'm sorry Nani, but it seems that he is no longer breathing."

She said, "That's perfectly okay. You need not be worried. He had lived enough, there is no need to ask for more." She also told me, "Remember, because these are the moments not to be forgotten: never ask for more. What is, is enough."

Is it enough? Just ten minutes for me; I will tell you when to stop. I am more in a hurry than you are... I seduced you at last. Now I can say, with great joy, stop it.

Glimpses of a Golden Childhood

Chapter #13
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

Okay, remove the towel. Ashu, forgive me, because now I have to begin my business, and you can understand that two shirts together on one chest is very difficult for the poor chest, particularly for the poor heart hidden behind the chest. The heart cannot behave in a political or diplomatic way. It is not a diplomat; it is simple and childlike.

I cannot forget Jesus. I remember him more than any Christians in the world. Jesus says, "Blessed are those who are like little children, for theirs is the kingdom of God." The most important thing to remember here is the word "for." In all Jesus' sayings which start with, "Blessed are those..." and end with "... the kingdom of God" this is the only statement which is unique, because all the other statements say, "Blessed are the humble *because* they will inherit the kingdom of God." They are logical and they are promises for the future -- the future which does not exist. This is the only statement which says "... FOR theirs is the kingdom of God": no future, no rationality, no reason, no promise for profit; just a pure statement of fact, or rather, a simple statement of fact.

I am always impressed by this statement, always amazed. I cannot believe that one can be amazed by the same statement again and again for thirty years.... Yes, for thirty years this statement has been with me, and it always brings a tremble of joy in my heart: "For theirs is the kingdom of God"... so illogical yet so true.

Ashu, I had to tell you to remove the towel because two businesses cannot go together, particularly on one heart. And you have been so good to me every day since I have known you, and when I try to remember when it began it seems as if I have known you forever -- I'm not joking. Actually when I think of Ashu I cannot remember when she entered into my world of intimates. It seems she has always been there, sitting by my side, whether as a dental nurse or not. Now she has become an associate editor to Devaraj -- that is a great promotion. Now you can have two doctors under you. Is it not great? -- you can make them wrestle with each other, and enjoy it!

Now I come to my story.... Before the story it is always good to have a little introductory note, as irrational as possible, because that is exactly the right introduction to the man I am. Sometimes I laugh at myself, not for any reason... because when there is reason, laughter stops.

One can laugh only without reason. Laughter has no relationship with rationality, so once in a while I put away my rationality, and irrationality too -- remember they are two sides of the same thing and then I have a really hearty laugh.

Of course nobody can hear it. It is not of the physical, otherwise Devaraj and Devageet would have detected it with their instruments. They cannot detect it. It is transcendental to all instrumentality. Look what a beautiful word I have created: instrumentality. Write it exactly that way, instru-mental-ity. Then you can understand what I am saying -- at least the words, and perhaps one day the wordless too. That's my hope, my dream for you all.

You will be worried, because today I am really taking too long to begin. You know me, I know you.

I will go as slowly as possible. That will help to empty you. That's my whole business, emptying: you can call it "Emptying Unlimited."

The other day I was telling you that my grandfather's death was my first encounter with death. Yes, an encounter and something more, not just an encounter; otherwise I would have missed the real meaning of it. I saw the death, and something more that was not dying, that was floating above it, escaping from the body... the elements. That encounter determined my whole course of life. It gave me a direction, or rather a dimension, that was not known to me before.

I had heard of other people's deaths, but only heard. I had not seen, and even if I had seen, they did not mean anything to me. Unless you love someone and he then dies, you cannot really encounter death. Let that be underlined:

DEATH CAN ONLY BE
ENCOUNTERED IN THE DEATH OF THE LOVED ONE.

When love plus death surrounds you, there is a transformation, an immense mutation... as if a new being is born. You are never the same again. But people do not love, and because they do not love, they can't experience death the way I experienced it. Without love, death does not give you the keys to existence. With love, it hands over to you the keys to all that is.

My first experience of death was not a simple encounter. It was complex in many ways. The man I had

loved was dying. I had known him as my father. He had raised me with absolute freedom, no inhibitions, no suppressions, and no commandments. He never said to me, "Don't do this," or "Do that." Only now can I realize the beauty of the man. It is very difficult for an old man not to say to a child "Don't do that, do this," or "Just sit there, don't do anything," or "Do something; why are you just sitting there doing nothing?" But he never did. I don't remember a single instance where he even tried to interfere with my being. He simply withdrew. If he thought what I was doing was wrong, he withdrew and closed his eyes.

I once asked him, "Nana, why do you close your eyes sometimes when I am just sitting by your side?"

He said, "You will not understand today, but perhaps someday. I close my eyes so that I don't prevent you from doing whatsoever you are doing, whether it is right or wrong. It is not my business to prevent you. I have taken you away from your mother and father. If I cannot even give you freedom, then what was the point in taking you away from your parents? I only took you so that they would not interfere with you. How can I interfere?

"But you know," he went on, "it is a great temptation sometimes. You are such a temptation. I never knew, otherwise I would not have taken the risk. Somehow you have a genius for finding the wrong things to do. I wonder," he said, "how you go on finding so many things to do wrong? Either I am completely insane... or you are."

I said, "Nana, you need not get worried: if anyone is insane, then it is me." And from that day I have been telling people, "Don't be bothered by me, I am a madman."

I had said that to console him, and I am still saying it to console people who really are mad. But when you are in a madhouse, and you are the only one who is not mad, what can you do except say to everybody, "Relax, I am a madman, don't take me seriously." That's what I have been doing my whole life.

He used to close his eyes, but sometimes it was too much of a temptation.... For example, one day I was riding on Bhoora, our servant. I had ordered him to behave like a horse. First he looked bewildered, but my grandmother said, "What is wrong in that? Can't you act a little? Bhoora, behave like a horse." So he started doing everything a horse is supposed to do, and I was riding him.

That was too much in front of my grandfather. He closed his eyes and started chanting his mantra: "NAMO ARIHANTANAM NAMO... NAMO SIDDHANAM NAMO."

Of course I stopped, because when he started chanting his mantra that meant it was too much for him. It was time to stop. I shook him and said, "Nana, come back, there is no need to chant your mantra. I have stopped the game. Can't you see that it was only a game?"

He looked into my eyes, I looked into his eyes... for a moment there was just silence. He waited for me to speak. He had to yield; he said, "Okay, I should speak first."

I said, "That's right, because if you had remained silent, I was going to remain silent my whole life. It is good that you spoke, so now I can answer you. What do you want to ask?"

He said, "I have always wanted to ask you, why are you so mischievous?"

I said, "That is a question you should reserve for God. When you meet Him, ask Him, `Why did you create this child so mischievous?' You cannot ask me that. It is almost like asking `Why are you you?' Now, how can that be answered? As far as I am concerned, I am not concerned at all; I am just being myself. Is that allowed or not, in this house?" We were sitting outside in the garden.

He looked at me again, and asked, "What do you mean?"

I said, "You understand perfectly what I mean. If I am not allowed to be myself then I won't enter this house again. So please be clear with me: either I enter this house with the license to be myself, or I forget about this house and just be a wanderer, a vagabond. Tell me clearly and don't hesitate, come on!"

He laughed and said, "You can enter the house. It is your home. If I cannot resist interfering with you then I will leave the house. You need not."

That's exactly what he did. Just two months after this dialogue he was no longer in this world. He not only left the house, he left every house, even the body, which was his real house.

I loved the man because he loved my freedom. I can love only if my freedom is respected. If I have to bargain, and get love by paying with my freedom, then that love is not for me. Then it is for lesser mortals, it is not for those who know.

In this world almost everybody thinks that he loves, but if you look around at the lovers, they are prisoners to each other. What a strange kind of love is this love which creates bondage. Can love ever become a bondage? But in ninety-nine point nine percent of cases it does, because from the very beginning love was not there.

It is a fact that ordinarily people only think they love, they don't love, because when love comes, where

is "I" and "thou"? When love comes, it immediately brings a tremendous sense of freedom, nonpossessiveness. But that love happens, unfortunately, very rarely.

Love with freedom -- if you have it, you are a king or a queen. That is the real kingdom of God; love with freedom. Love gives you the roots into the earth, and freedom gives you the wings.

My grandfather gave me both. He gave his love to me, more than he ever had given to either my mother or even my grandmother; and he gave me freedom, which is the greatest gift. As he was dying he gave me his ring and with a tear in his eye told me, "I don't have anything else to give you."

I said, "Nana, you have already given me the most precious gift."

He opened his eyes and said, "What is that?"

I laughed and said, "Have you forgotten? You have given me your love and you have given me freedom. I think no child ever had such freedom as you gave to me. What more do I need? What more can you give? I am thankful. You can die peacefully." Since then I have seen many people die, but to die peacefully is really difficult. I have only seen five people die peacefully: the first was my grandfather; the second was my servant Bhoora; the third was my Nani; the fourth, my father, and the fifth was Vimalkirti.

Bhoora died just because he could not conceive of living in a world without his master. He simply died. He relaxed into death. He had come with us to my father's village because he had been driving the bullock cart. When for a few moments he heard nothing, no word from the inside of the covered cart, he asked me, "Beta" -- it means son -- "is everything okay?"

Again and again Bhoora asked, "Why this silence? Why is nobody speaking?" But he was the kind of man who would not look inside the curtain which divided him from us. How could he look inside when my grandmother was there? That was the trouble, he could not look. But again and again he asked, "What is the matter -- why is everybody silent?"

I said, "There is nothing wrong. We are enjoying the silence. Nana wants us to be silent." That was a lie because Nana was dead, but in a way it was true. He was silent, that was a message for us to be silent.

I finally said, "Bhoora, everything is okay; only Nana is gone." He could not believe it. He said, "Then how can everything be okay? Without him I cannot live." And within twenty-four hours he died. Just as if a flower had closed... refusing to remain open in the sun and the moon, of his own accord. We tried everything to save him, because now we were in a bigger town, my father's town.

My father's town was, for India of course, just a small town; the population was only twenty thousand. It had a hospital and a school. We tried everything possible to save Bhoora. The doctor in the hospital was amazed because he could not believe that this man was Indian; he looked so European. He must have been a freak of biology, I don't know. Something must have gone right. As they say "Something must have gone wrong," I have coined the phrase "Something must have gone right" -- why always wrong?

Bhoora was in a shock because of his master's death. We had to lie to him until we got to the town. Only when we reached the town and the corpse was taken out of the bullock cart did Bhoora see what had happened. He then closed his eyes and never opened them again. He said, "I cannot see my master dead." And that was only a master-servant relationship. But there had arisen between them a certain intimacy, a certain closeness which is indefinable. He never opened his eyes again. That much I can vouch for. He lived only a few hours longer, and he went into a coma before dying.

Before my grandfather died, he had told my grandmother, "Take care of Bhoora. I know you will take care of Raja -- I do not have to tell you that-but take care of Bhoora. He has served me as nobody else could."

I told the doctor, "Do you, can you, understand the kind of devotion that must have existed between these two men?"

The doctor asked me, "Is he a European?"

I said, "He looks like one."

The doctor said, "Don't be tricky. You are a child, only seven or eight years old, but very tricky. When I asked whether your grandfather was dead, you said no, and that was not true."

I said, "No, it was true: he is not dead. A man of such love cannot be dead. If love can be dead then there is no hope for the world. I cannot believe that a man who respected my freedom, a small child's freedom so much, is dead just because he cannot breathe. I cannot equate the two, not breathing and death."

The European doctor looked at me suspiciously and told my uncle, "This boy will either be a philosopher or else he will go mad." He was wrong: I am both, together. There is no question of either/or. I am not Soren Kierkegaard; there is no question of either/or. But I wondered why he could not believe me... such a simple thing.

But simple things are the most difficult to believe; difficult things, the easiest to believe. Why should you believe? Your mind says, "It is so simple, there is no complexity at all. There is no reason to believe." Unless you are a Tertullian, whose statement is one of my most beloved.... If I had to choose only one statement from the whole of literature in any language of the world, I am sorry, I would not choose from Jesus Christ; and I am sorry, I would not choose from Gautam the Buddha either; I am sorry, I would not choose from either Moses or Mohammed, or even Lao Tzu or Chuang Tzu.

I would choose this strange fellow about whom nothing much is known -- Tertullian. I don't know exactly how his name is pronounced, so it is better that I spell it out: T-e-r-t-u-l-l-i-a-n. The quote that I would have chosen over all others is, "*credo qua absurdum*"... just three words: "I believe because it is absurd."

It seems someone must have asked him what he believes in and why, and Tertullian answered, "*credo qua absurdum* -- it is absurd, that's why I believe." The reason for believing given by Tertullian is *absurdum* -- "because it is absurd."

For a moment forget Tertullian. Drop the curtain on him. Look at the roses. Why do you love them? Is it not absurd? -- there is no reason to love them. If someone persists in asking further why you love roses, you are finally going to shrug your shoulders; that is *credo qua absurdum*, that shrug. That is the whole meaning of Tertullian's philosophy.

I could not understand why the doctor could not believe that my grandfather was not dead. I knew and he knew that as far as the body was concerned, it was finished; there was no quarrel about that. But there is something more than the body -- in the body and yet not part of the body. Let me repeat it to emphasize it -- in the body and yet not of the body. Love reveals it; freedom gives it wings to soar in the sky.

Is there more time?

"Yes, Osho."

How much? We are going very low, just like a poor man's celebration. Go to the extreme. Not this way, not slowly -- that's not my way. Either burn or don't burn at all. Either burn both ends together or let darkness have its own beauty.

Glimpses of a Golden Childhood

Chapter #14
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Audio:	No
Video:	No

Look what an English gentleman I am! Although I wanted to interfere, I didn't. I had already opened my mouth to speak but I stopped myself. This is called self-control. Even I can laugh. When you whisper it feels so good. Although I know that you are not whispering nonsense, it still sounds nice -- although it is technical and what you are saying is perfectly scientific. But between the two of you, you know, the rascal is lying in the chair.

I have not yet said okay. First go to the point where I can say okay. When the "okay" is far from me it means something. An okay from me is just far out... I'm a faaar gone guy! I don't know anybody who is so spaced out. Now, to the work....

"*Tubhyamev vastu govind. Tubhyamev samarpayet*: My Lord, this life you have given to me, I surrender it back to you with my thanks." Those were the dying words of my grandfather, although he never believed

in God and was not a Hindu. This sentence, this sutra, is a Hindu sutra; but in India things are mixed up, particularly good things. Before he died, among other things, he said one thing again and again, "Stop the wheel."

I could not understand it at the time. If we stopped the wheel of the cart, and that was the only wheel there was, then how could we reach the hospital? When he repeated again and again, "Stop the wheel, the CHAKRA," I asked my grandmother, "Has he gone mad?"

She laughed. That was the thing I liked in that woman. Even though she knew, as I did, that death was so close... if even I knew, how could it be possible that she did not know? It was so apparent that just at any moment he would stop breathing, yet he was insisting on stopping the wheel. Still she laughed. I can see her laughing now.

She was not more than fifty at the most, but I have always observed a strange thing about women: the phony ones, who pretend to be beautiful, are the ugliest at the age of forty-five. You can go around the world and see what I am saying. With all their lipstick and makeup, and false eyebrows and whatnot... my God!

Even God did not think of these things when He created the world. At least it is not mentioned in the Bible that on the fifth day He created lipstick, and on the sixth day He created false eyebrows et cetera. At the age of forty-five, if the woman is really beautiful, she comes to her peak. My observation is: man comes to his peak at the age of thirty-five, and woman at the age of forty-five. She is capable of living ten years longer than a man -- and it is not unjust. Giving birth to children she suffers so much that a little bit of extra life, just to compensate, is perfectly okay.

My Nani was fifty, still at the peak of her beauty and youth. I have never forgotten that moment -- it was such a moment! My grandfather was dying and asking us to stop the wheel... what nonsense! How could I stop the wheel? We had to reach the hospital, and without the wheel we would be lost in the forest. And my grandmother was laughing so loudly that even Bhoora, the servant, our driver, asked, of course from the outside, "What is going on? Why are you laughing?" Because I used to call her Nani, Bhoora also used to call her Nani, just out of respect for me. He then said, "Nani, my master is sick and you are laughing so loudly; what's the matter? And why is Raja so silent?"

Death, and my grandmother's laughter, both, made me utterly silent because I wanted to understand what was happening. Something was happening that I had never known before and I was not going to lose a single moment through any distraction.

My grandfather said, "Stop the wheel. Raja, can't you hear me? If I can hear your grandmother's laughter you must be able to hear me. I know she is a strange woman; I have never been able to understand her."

I said to him, "Nana, as far as I know she is the simplest woman I have seen, although I have not seen much yet."

But now to you I can say, I don't think there is any man on the earth, alive or dead, who has seen so much of the woman as I have. But just to console my dying grandfather I said to him, "Don't be worried about her laughter. I know her, she is not laughing at what you are saying, it is something else between us, a joke that I told her."

He said, "Okay. If it is a joke that you told her then it is perfectly okay for her to laugh. But what about the *chakra*, the wheel?"

Now I know, but at that time I was absolutely unacquainted with such terminology. The wheel represents the whole Indian obsession with the wheel of life and death. For thousands of years, millions of people have been doing only one thing: trying to stop the wheel. He was not talking about the wheel of the bullock cart -- that was very easy to stop, in fact it was difficult to keep it moving.

There was no road; not only at that time, even now! Last year one of my distant cousins visited the ashram, and he said, "I wanted to bring my whole life to your feet, but the real difficulty is the road."

I said, "Still?"

Almost fifty years have passed, but India is such a country that there, time stands still. Who knows when the clock stopped? But it stopped exactly at twelve, with both hands together. That's beautiful: the clock decided the right time. Whenever it happened -- and it must have happened thousands of years ago, but whenever it happened -- the clock, either by chance or by some computerized intelligence, stopped at twelve, with both hands together. You cannot see them as two, you can only see them as one. Perhaps it was twelve o'clock at night... because the country is so dark, and the darkness is so dense.

"My God," the man said to me, "I could not bring the whole family to see you because of the roads."

Perhaps they will never see me, just because of the roads. No roads existed then, and even today no

railway line passes by that village. It is a really poor village, and when I was a child it was even poorer.

I could not understand at that moment why my Nana was so insistent. Perhaps the bullock cart -- because there was no road -- was making so much noise. Everything was rattling, and he was in agony, so naturally he wanted to stop the wheel. But my grandmother laughed. Now I know why she laughed. He was talking about the Indian obsession with life and death, symbolically called the wheel of life and death -- and in short, the wheel -- which goes on and on.

In the western world only Friedrich Nietzsche had the guts and the madness enough to propose the idea of eternal recurrence. He borrowed it from the eastern obsession. He was very impressed by two books. One was Manu's SMRATI. It is called THE COLLECTION OF MANU'S VERSES; it is the most important Hindu scripture... I hate it! You can understand its importance. I cannot hate anything ordinary. It is extra-ordinarily ugly. Manu is one of the men that if I see him I will forget all about non-violence. I will just shoot him! He deserves it.

MANU SAMHITA, MANU SMRATI... why do I call it the ugliest book in the world? Because it divides men and women; not only men and women, but it divides humanity into four classes, and nobody can cross from one class to another. It creates a hierarchy.

You will be surprised to know that Adolf Hitler always had a copy of Manu's SAMHITA on his desk, just by the side of his bed. He respected that book more than the Bible. Now you can understand why I hate it. I don't even have a copy of Manu's SAMHITA in my library, although I have been presented with at least a dozen copies, but I always burned them. That was the only way to behave with it. Respectfully, of course, I burned it.

Nietzsche loved two books and borrowed from them immensely. The first was Manu's SAMHITA and the other was the MAHABHARATA. This book is perhaps the greatest as far as volume is concerned; it is huge! I don't think that the BIBLE, the KORAN, DHAMMAPADA, TAO TE CHING can even compare with it as far as volume is concerned. You can only understand me if you put it by the side of ENCYCLOPAEDIA BRITANNICA. Compared to the MAHABHARATA the ENCYCLOPAEDIA BRITANNICA is just a small book. It is certainly a great work, but ugly.

Scientists know perfectly well that there have been many very huge animals on the earth in the past, almost mountainous, but very ugly. MAHABHARATA belongs among those animals. Not that you cannot find anything beautiful in it; it is so big that if you dig deep you can certainly find a mouse here and there in the mountain.

Those two books influenced Nietzsche immensely. Perhaps nothing was more responsible for Friedrich Nietzsche than those two books. One was by Manu, and MAHABHARATA was written by Vyasa. I must concede that both books have done a tremendous amount of work, dirty work! It would have been better if these two books had not been written at all.

Friedrich Nietzsche remembers both books with such respect that you would be amazed. Amazed, because this was the man who called himself "anti-Christ." But don't be amazed, those two books are anti-Christ, in fact they are anti-anything that is beautiful: anti-truth, anti-love. It is no coincidence that Nietzsche fell in love with them. Although he never liked Lao Tzu or Buddha, he liked Manu and Krishna. Why?

The question is very significant. He liked Manu because he loved the idea of hierarchy. He was against democracy, freedom, equality; in short he was against all true values. He also loved Vyasa's book MAHABHARATA because it contains the concept that only war is beautiful. He once wrote in a letter to his sister, "This very moment I am surrounded by immense beauty. I have never seen such beauty." One would think that he had entered the garden of Eden, but no, he was watching a military parade. The sun was shining on their naked swords, and the sound which he calls "the most beautiful sound I have ever heard..." was not Beethoven or Mozart, not even Wagner, but the sound of the boots of the marching German soldiers.

Wagner was Nietzsche's friend, and not only that, but something more: Nietzsche had fallen in love with his friend's wife. At least he should have thought of the poor man... but no, he thought that neither Beethoven, nor Mozart, nor Wagner, nobody could compare with the beautiful music from the boots of the German soldiers. For him swords in the sun and the sound of the parading army were the very ultimate in beauty.

Great aesthetics! And remember, I am not a man who is against Friedrich Nietzsche as such; I appreciate him whenever he comes close to truth, but truth is my value and my criterion. "Swords in the sun..." and "the sound of the marching boots"-when he goes away from truth, then whatsoever he is, I am going to hit

his head with a naked sword. And how beautiful it looks: the naked sword, and the sound of the head of Friedrich Nietzsche being cut off, and the beautiful blood all around.... This is what his disciple, Adolf Hitler, did.

Hitler got Manu's ideas from Nietzsche. Hitler was not a man who could have found Manu on his own, he was a pygmy. Nietzsche was certainly a genius, but a genius gone astray. He was a man who could have become a Buddha, but alas, he died only as a madman.

I was telling you about the Indian obsession, and in that reference remembered Nietzsche. He was the first in the West to recognize the idea of "eternal recurrence"; but he was not honest. He did not say that the idea was borrowed, he pretended to be original. It is so easy to pretend to be original, very easy; it does not need much intelligence. And yet he was a man of genius. He never used his genius to discover anything. He used it to borrow from sources which were not ordinarily known to the world at large. Who knows Manu's SAMHITA? -- and who cares? Manu wrote it five thousand years ago. And who bothers about MAHABHARATA? It is such a big book that unless one wants to really go insane one would not read it.

But there are people who read even the ENCYCLOPAEDIA BRITANNICA. I know such a person; he was my personal friend. This is the moment when I should at least remember his name. He may still be alive -- that's my only fear -- but then too, there is no reason to be afraid, simply because he only reads ENCYCLOPAEDIA BRITANNICA. He will never read what I am saying -- never, never; he has no time. He not only reads the ENCYCLOPAEDIA BRITANNICA, he memorizes it; and that is his madness. Otherwise he looks very normal. When you mention anything that is part of his encyclopaedia he immediately becomes abnormal, and starts quoting pages and pages and pages. He does not bother at all whether you want to listen or not.

Only such people read MAHABHARATA. It is the Hindu encyclopaedia; let's call it the "Encyclopaedia Indiana." Naturally it is bound to be bigger than ENCYCLOPAEDIA BRITANNICA. Britain is just Britain -- no bigger than a small state in India. India has at least three dozen states of that size, and that is not the whole of India, because half of India is now Pakistan. If you really want the full picture of India then you will have to make a few more additions.

Burma was once part of India. It was only early in this century that it was disconnected from India. Afghanistan was once part of India; it is almost a continent. So MAHABHARATA, the "Encyclopaedia Indiana," is bound to be a thousandfold bigger than the ENCYCLOPAEDIA BRITANNICA, which is only thirty-two volumes. That is nothing. If you collect all that I have said, it would be more than that.

Somebody else has counted. I don't know for sure because I never do such rubbishy things, but they estimated that I had written three hundred and thirty-three books, up till now. Great! -- not the books, but the man who counted them. He should wait, because many are still in manuscript, and many others are not yet translated from the Hindi originals. When all that is collected it will really be the "Encyclopaedia Rajneeshica." But MAHABHARATA is bigger, and will always remain the largest book in the world -- I mean in volume, in weight.

I mention it because I was talking about the Indian obsession. The whole of the MAHABHARATA is nothing but the Indian obsession written at length, voluminously, saying that man is born again and again and again eternally.

That's why my grandfather was saying, "Stop the wheel." If I could have stopped the wheel I would have stopped it, not only for him but for everybody else in the world. Not only would I have stopped it, I would have destroyed it forever so that nobody could ever turn it again. But it is not in my hands.

But why this obsession? I became aware of many things at that moment of his death. I will talk about everything that I became aware of in that moment, because that has determined my whole life.

Glimpses of a Golden Childhood

Chapter #15
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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I have always loved the story told of Henry Ford. He had made his most beautiful car, and he was showing it to a prosperous, very prosperous and promising customer. It was his latest model, and he took the customer for a ride. After thirty miles the car suddenly stopped.
The customer said, "What! A new car and it stops after just thirty miles?"
Ford said, "Excuse me sir. I forgot to put petrol in it."
In those days, even in America, it was called petrol, not gas.

The customer was amazed. He said, "What do you mean? Are you saying that this car was running without petrol for thirty miles?"

Ford said, "Yes, sir. For thirty or forty miles just my name is enough: no petrol is needed."

Once I am off, just I am enough -- nothing else is needed. I could not sleep the whole night. It was not a trouble to me -- it was a beautiful night in a way. The moon was so bright... perhaps the beauty and the brightness of the moon did not allow me to sleep. But no, that cannot be the cause. I think the cause was that I was a little too hard on Devageet. Yes, I can be very hard. I am not hard, but I can be very hard. Particularly at certain moments when I see a possibility of some opening in you, then I really hit! Not with a small hammer, but with a sledgehammer. When one has to hit, why choose a small hammer? Be finished in a single hit! Sometimes I am very hard, that's why sometimes I have to be very soft -- just to compensate, to bring balance.

When I left the room, although you were smiling it was a little sad. I could not forget it. It is very easy for me to forget anything; but if I have been hard, then it is not easy. I can forgive anyone in the world except myself. Perhaps that was the reason that I could not sleep. My sleep anyway is just a thin layer. Underneath I am always awake. The thin layer can be very easily disturbed, but only by me, not anybody else.

The moment I left the room and saw you looking a little sad... maybe for many reasons, not only that I had hit you. But whatsoever the reasons for your sadness, I had in some way deepened the darkness in you. And I am here to enlighten you, not to endarken you -- if that word is allowed. In fact we should make it a word, "endarken," because so many people go on endarkening each other. It is strange that the word does not exist although the reality is there. Enlightenment rarely happens and yet we have a word for that. We still don't have a word for that which goes beyond enlightenment, but perhaps there is a limit to everything. Something is always going to be beyond, far away, not within words but transcendental.

But "endarken" should become a commonly used word. Everybody is endarkening everybody else. The husband is endarkening the wife; otherwise what is he doing in the dark? Just endarkening his wife. And what is the wife doing? He is a fool if he thinks only he is endarkening her. In the dark she is endarkening him more than he could ever manage. Anyway he needs glasses -- she does not need them yet. He is only a poor head clerk, so of course he needs glasses. What is she? She is only a mother, a wife. She does not need glasses.

In darkness, be aware of the woman you love -- particularly in darkness. Perhaps that's why man uses light. Men love the light while they are loving; they keep their eyes open when they make love. Women keep their eyes closed. They cannot look without giggling at the ugliness of the whole thing that is going on -- the baboon sitting over them, and all that et cetera, et cetera, et cetera.

I became a little sorry. I say a little, because for me just to be a little sorry is too much. Only one of my tears is enough. I need not cry for hours, and tear my hair out... which is no longer there. No one has ever heard of tearing out one's beard... I don't think in any language, not even Hebrew, such an expression exists: "tearing out one's beard"? And you know the Hebrews and their biblical prophets, they all had beards. It is a natural law that if you have a beard you will become bald, because nature always keeps in balance.
Now, I remember my grandmother again....

Although I was small, she used to say to me, "Listen, Raja, never grow a beard."

I would say, "Why do you mention it? I am only ten, my beard has not yet even started. Why mention

it?"
She said, "One has to dig a well before the house is on fire."

My God! She was really digging a well before the house was on fire. She was really a beautiful woman. I never understood her answer and said, "Okay, go on, say what you want to say."
She said, "Never, never grow a beard... although I know you will."

I said, "This is strange. If you know already, then why are you trying to prevent it?"

She said, "I am trying my best, but I know you will grow a beard -- people like you always grow beards. I have known you for eleven years; there must be some reason for it..." and she started to ponder over it.

There is nothing much in it; it is just one does not want to waste one's time every day looking in the mirror like a fool, shaving one's beard. Just think of a woman with a beard, looking in the mirror -- how would she look? A man without a beard looks exactly like that. It is simple, it saves time, and it saves you from looking like a fool, at least in your own mirror.

But one thing is certain: the moment you start growing a beard you start getting bald. Nature always remembers to keep in balance. It can only give you so many hairs. If you start growing a beard, then of course the budget has to be cut from somewhere. It is simple economics, ask any bookkeeper.

I was just a little bit concerned about Devageet, feeling as if I had hurt him. Perhaps I had done it... perhaps it was needed. So don't worry about my sleep. If something is needed, I am always ready to lose my life at any moment. Not for any national cause, not for any state, nor any race, but for any individual, for anyone whose heart still beats, who still feels, and is capable of all childish things. Remember, I am saying "childish things"... I mean one who is still a child. I am ready to give my life if he can grow, mature, and become integrated. Whenever I use the word "integration," I always mean intelligence plus love; that is equal to integration.

Now, this has been a long footnote -- if George Bernard Shaw can be forgiven, and not only forgiven but given a Nobel prize, then you can forgive me too. And I don't ask for a Nobel prize. Even if they gave me the prize, I would refuse it. It is not for me. It is too full of blood.

The money given with the Nobel prize is soaked in blood, because the man, Nobel, was a manufacturer of bombs. He earned his immeasurable money in the first world war selling arms to both camps. I would not even like to touch his money. In fact I have not touched money for many years, because I don't have to. Somebody always takes care of money for me -- and money is always dirty, not only Nobel prize money.

The man who founded the Nobel prize was really feeling guilty, and just to get rid of his guilt he founded the Nobel prize. It was a good gesture, but only like killing a man and then saying to him, "Sorry, sir, please excuse me." I would not accept that blood money.

George Bernard Shaw was not only respected but given a Nobel prize, and his small books have such long introductions that you wonder whether the book was written for the introduction, or the introduction for the book. As far as I can see the book was written for the introduction, and that's what I appreciate.

So this has been a long introductory note. Don't be worried about my sleep, but remember not to get disturbed if I am hard. Although you know, and everybody knows, that nothing can make any change in me, many things can certainly change in my body and even my mind. Of course I am neither my body nor my mind, but I have to function through them.

Right now I can see that my lips are dry; now, that much can be done by anything from the outside. I am speaking, but the dry lips are creating trouble. I will manage, but they are a hindrance. Devageet, you can help -- do your trick. That will be a good break from this introductory note and then I can start. Thank you.... Now the story.

Death is not the end but only the culmination of one's whole life, a climax. It is not that you are finished but you are transported to another body. That is what the easterners call "the wheel." It goes on turning and turning. Yes, it can be stopped, but the way to stop it is not when you are dying.

That is one of the lessons, the greatest lesson I learned from my grandfather's death. He was crying, with tears in his eyes, and asking us to stop the wheel. We were at a loss what to do: how to stop the wheel?

His wheel was his wheel; it was not even visible to us. It was his own consciousness, and only he could do it. Since he was asking us to stop it, it was obvious that he could not do it himself, hence the tears and his constant insistence in asking us again and again, as if we were deaf. We told him, "We have heard you, Nana, and we understand. Please be silent."

In that moment something great happened. I have never revealed it to anybody; perhaps before this moment was not the time. I was saying to him, "Please be silent" -- the bullock cart was rattling on the

rough, ugly road. It was not even a road, just a track, and he was insisting, "Stop the wheel, Raja, do you hear? Stop the wheel."

Again and again I told him, "Yes, I do hear you. I understand what you mean. You know that nobody except you can stop the wheel, so please be silent. I will try to help you."

My grandmother was amazed. She looked at me with such big, amazing eyes: what was I saying? How could I help?

I said, "Yes. Don't look so amazed. I have suddenly remembered one of my past lives. Seeing his death I have remembered one of my own deaths." That life and death happened in Tibet. That is the only country which knows, very scientifically, how to stop the wheel. Then I started chanting something.

Neither my grandmother could understand, nor my dying grandfather, nor my servant Bhoora, who was listening intently from the outside. And what is more, neither could I understand a single word of what I was chanting. It was only after twelve or thirteen years that I came to understand what it was. It took that much time to discover it. It was *bardo thodal*, a Tibetan ritual.

When a man dies in Tibet, they repeat a certain mantra. That mantra is called *bardo*. The mantra says to him, "Relax, be silent. Go to your center, just be there; don't leave it whatsoever happens to the body. Just be a witness. Let it happen, don't interfere. Remember, remember, remember that you are only a witness; that is your true nature. If you can die remembering, the wheel is stopped."

I repeated the *bardo thodal* for my dying grandfather without even knowing what I was doing. It was strange -- not only that I repeated it, but also that he became utterly silent listening to it. Perhaps Tibetan was such a strange thing to hear. He may never have heard a single word in Tibetan before; he may not even have known that there was a country called Tibet. Even in his death he became utterly attentive and silent. The *bardo* worked although he could not understand it. Sometimes things you don't understand work; they work just because you don't understand.

No great surgeon can operate on his own child. Why? No great surgeon can operate on his own beloved. I don't mean his wife -- anyone can operate on his wife -- I mean his beloved, who certainly is not his wife, and can never be. To reduce your beloved into your wife is a crime. It is of course unpunished by law, but nature itself punishes, so there is no need for any law.

No lover can be reduced into a husband. It is so ugly to have a husband. The very word is ugly. It comes from the same root as "husbandry"; the husband is one who uses the woman as a field, a farm, to sow his seed. The word "husband" has to be completely erased from every language in the world; it is inhuman. A lover is understandable but not a husband!

I was repeating the *bardo* though I did not understand its meaning, nor did I know where it was coming from, because I had not read it yet. But when I repeated it just the shock of those strange words made my grandfather silent. He died in that silence.

To live in silence is beautiful, but to die in silence is far more beautiful, because death is like an Everest, the highest peak in the Himalayas. Although nobody taught me, I learned much in that moment of his silence. I saw myself repeating something absolutely strange. It shocked me to a new plane of being and pushed me into a new dimension. I started on a new search, a pilgrimage.

On this pilgrimage I have met many more remarkable men than Gurdjieff recounts in his book MEETINGS WITH REMARKABLE MEN. By and by, as and when it happens, I will talk about them. Today I can talk about one of those remarkable men.

His real name is not known, nor his real age but he was called "Magga Baba." *Magga* simply means "big cup." He always used to keep his *magga*, his cup, in his hand. He used it for everything -- for his tea, his milk, his food, for the money people gave him, or whatsoever the moment demanded. All he possessed was his *magga* and that is why he was known as Magga Baba. *Baba* is a respectful word. It simply means "grandfather," your father's father. In Hindi your mother's father is *Nana*, your father's father is *Baba*.

Magga Baba was certainly one of the most remarkable men that may ever have lived on this planet. He was really one of the chosen ones. You can count him with Jesus, Buddha, Lao Tzu. I know nothing about his childhood or his parents. Nobody knows from where he came -- one day suddenly he appeared in the town.

He did not speak. People persisted in asking questions of all kinds. He either remained silent, or if they nagged too much he started shouting gibberish, rubbish, just meaningless sounds. Those poor people thought he was speaking in a language that perhaps they didn't understand. He was not using language at all. He was just making sounds. For example, "*Higgalal hoo hoo hoo guloo higga hee hee*." Then he would wait and again ask, "*Hee hee hee?*" It seemed as if he was asking, "Have you understood?"

And the poor people would say, "Yes, Baba, yes."

Then he would show his *magga* and make the sign. This sign in India means money. It comes from the old days when there were real gold and silver coins. People used to check whether it was real gold or not, by throwing the coin to the ground and listening to its sound. Real gold has its own sound, and nobody can fake it. So Magga Baba would show his *magga* with one hand and with the other give the sign for money, meaning, "If you have understood then give something to me." And people would give.

I would laugh myself to tears because he had not said anything. But he was not greedy for money. He would take from one person and give it to another. His *magga* was always empty. Once in a while there would be something in it, but rarely. It was a passage: money would come into it and go; food would come into it and go; and it always remained empty. He was always cleaning it. I have seen him morning, evening and afternoon, always cleaning it.

I want to confess to you -- "you" means the world -- that I was the only person to whom he used to speak, but only in privacy, when nobody else was present. I would go to him deep in the night, perhaps two o'clock in the morning, because that was the most likely time to find him alone. He would be hugged up in his old blanket, on a winter's night, by the side of a fire. I would sit at his side for a while. I never disturbed him; that was the one reason why he loved me. Once in a while it would happen that he would turn on his side, open his eyes and see me sitting there and start talking of his own accord.

He was not a Hindi-speaking person so people thought it was difficult to communicate with him, but that is not true. He was certainly not a Hindi-oriented person, but he knew not only Hindi but many other languages too. Of course he knew the language of silence the most; he remained silent almost all his life. In the day he would not speak to anybody, but in the night he would speak to me, only when I was alone. It was such a blessing to hear his few words.

Magga Baba never said anything about his own life, but he said many things about life. He was the first man who told me, "Life is more than what it appears to be. Don't judge by its appearances but go deep down into the valleys where the roots of life are." He would suddenly speak, and suddenly he would be silent. That was his way. There was no way to persuade him to speak: either he spoke or not. He would not answer any questions, and the conversations between us two were an absolute secret. Nobody knew about it. This is for the first time that I am saying it.

I have heard many great speakers, and he was just a poor man, but his words were pure honey, so sweet and nourishing, and so pregnant with meaning. "But," he told me, "you are not to tell anybody that I have been speaking to you, until I die, because many people think I am deaf. It is good for me that they think so. Many think that I am mad -- that is even better as far as I am concerned. Many who are very intellectual try to figure out what I say, and it is just gibberish.

"I wonder, when I hear the meaning that they have derived from it. I say to myself, `My God! If these people are the intellectuals, the professors, the pundits, the scholars, then what about the poor crowd? I had not said anything, yet they have made up so many things out of nothing, just like soap bubbles.'" For some reason, or maybe for no reason at all, he loved me.

I have had the fortune to be loved by many strange people. Magga Baba is the first on my list.

The whole day he was surrounded by people. He was really a free man, yet not even free to move a single inch because people were holding on to him. They would put him into a rickshaw and take him away wherever they wanted. Of course he would not say no, because he was pretending to be either deaf or dumb or mad. And he never uttered any word that could be found in any dictionary. Obviously he could not say yes or no; he would simply go.

Once or twice he was stolen. He disappeared for months because people from another town had stolen him. When the police found him and asked him whether he wanted to return, of course he did his thing again. He said some nonsense, "YUDDLE FUDDLE SHUDDLE...."

The police said, "This man is mad. What are we going to write in our reports: `YUDDLE FUDDLE SHUDDLE'? What does it mean? Can anyone make any sense out of it?" So he remained there until he was stolen back again by a crowd from the original town. That was my town where I was living soon after the death of my grandfather.

I visited him almost every night without fail, under his neem tree, where he used to sleep and live. Even when I was sick and my grandmother would not allow me to go out, even then, during the night when she was asleep, I would escape. But I had to go; Magga Baba had to be visited at least once each day. He was a kind of spiritual nourishment.

He helped me tremendously although he never gave any directions except by his very being. Just by his

very presence he triggered unknown forces in me, unknown to me. I am most grateful to this man Magga Baba, and the greatest blessing of all was that I, a small child, was the only one to whom he used to speak. Those moments of privacy, knowing that he spoke to no one else in the whole world, were tremendously strengthening, vitalizing.

If sometimes I would go to him and somebody else was present, he would do something so terrible that the other person would escape. For example he would throw things, or jump, or dance like a madman, in the middle of the night. Anybody was bound to become afraid -- after all, you have a wife, children, and a job, and this man seems to be just mad; he could do anything. Then, when the person had gone we would both laugh together.

I have never laughed like that with anybody else, and I don't think it is going to happen again in this lifetime... and I don't have any other life. The wheel has stopped. Yes, it is running a little bit, but that is only past momentum; no new energy is being fed into it.

Magga Baba was so beautiful that I have not seen any other man who can be put by his side. He was just like a Roman sculpture, just perfect. Even more perfect than any sculpture can be, because he was alive -- so full of life, I mean. I don't know whether it is possible to meet a man like Magga Baba again, and I don't want to either because one Magga Baba is enough, more than enough.

He was so satisfying and who cares for repetition? And I know perfectly, one cannot be higher than that. I myself have come to the point where you cannot go any higher. Howsoever high you go, you are still on the same height. In other words, there comes a moment in spiritual growth which is untranscendable. That moment is called, paradoxically, the transcendental.

The day he left for the Himalayas was the first time he called me. During the night somebody came to my house and knocked on the door. My father opened it and the man said that Magga Baba wanted me.

My father said, "Magga Baba? What has he to do with my son? Moreover he never speaks, so how could he call for him?"

The man said, "I am not concerned about anything else. This was all I had to convey. Please tell the person concerned. If it happens to be your son, that is not my business." And the man disappeared.

My father woke me in the middle of the night and said, "Listen, this is something: Magga Baba wants you. In the first place he does not speak...."

I laughed because I knew he spoke to me, but I did not tell my father.

He went on, "He wants you right now, in the middle of the night. What do you want to do? Do you want to go to this madman?"

I said, "I have to go."

He said, "Sometimes I think that you are a little mad too. Okay, go, and lock the door from the outside so that you don't disturb me again when you come in."

I rushed, I ran. This was the first time he had called me. When I got to him I said, "What's the matter?"

He said, "This is my last night here. I am leaving perhaps for ever. You are the only one I have spoken to. Forgive me, I had to speak to that man I sent to you, but he knows nothing. He does not know me as a spiritual man. He was a stranger and I bribed him simply by giving him one rupee, and told him to deliver the message to your house."

In those days, one gold rupee was too much. Forty years ago in India one gold rupee was almost enough to live on, in perfect comfort, for one month. Do you know the English word "rupee" comes from the Hindi word *rupaiya* which means "the golden." In fact the paper note should not be called a rupee; it is not golden. At least the fools could have painted it in golden colors, but they didn't even do that. One rupee, of those days, is almost seven hundred rupees of today. So much has changed in just forty years. Things have become seven hundred times costlier.

He said, "I just gave him one rupee and told him to deliver the message. He was so bewildered by the rupee that he did not even look at me. He was a stranger -- I have never seen him before."

I said, "I can also say the same. I have never seen the man either in this town; perhaps he is a passer-by. But there is no need to be worried about it. Why did you have to call me?"

Magga Baba said, "I am leaving and there is nobody whom I could call to say goodbye to. You are the only one." He hugged me, kissed my forehead, said goodbye and went away, just like that.

Magga Baba had disappeared many times in his life -- people had taken him and brought him back again -- so when he disappeared last, nobody bothered much. Only after a few months did people become aware that he had really disappeared, that he had not come back for many months. They started looking around the places he had been before but nobody knew about him.

That night, before he disappeared he told me, "I may not be able to see you blossom to a flower but my blessings will be with you. It may not be possible for me to return. I am going to the Himalayas. Don't say anything to anybody about my whereabouts." He was so happy when he was saying this to me, so blissful that he was going to the Himalayas. The Himalayas have always been the home of all those who have searched and found.

I didn't know where he had gone because the Himalayas is the biggest range of mountains in the world, but once while traveling in the Himalayas I came to a place which seemed to be his grave. Strange to say it was by the side of Moses and Jesus. Those two persons are also buried deep in the Himalayas. I had gone there to see the grave of Jesus; it was just a coincidence that I found Moses and Magga Baba too. It was a surprise of course.

I could never have imagined that Magga Baba had anything to do with Moses or Jesus, but seeing his grave there I understood immediately why his face was so beautiful; why he looked more like Moses than any other Hindu. Perhaps he belonged to the lost tribe. Moses had lost a tribe while he was on the way to Israel. That tribe settled in Kashmir in the Himalayas. And I say it authoritatively, that that tribe was more correct in finding Israel than Moses himself. What Moses found in Israel was just a desert, utterly useless. What they had found in Kashmir was really the garden of God.

Moses went there in search for his lost tribe. Jesus also went there after his so-called crucifixion. I'm calling it so-called because it did not really happen, he remained alive. After six hours on the cross Jesus was not dead.

The way Jews used to crucify people was such a crude method that it took almost thirty-six hours for a person to die. It was arranged by a very rich disciple of Jesus that the crucifixion should happen on a Friday. It was an arrangement, because on Saturday Jews don't allow any work to be continued; it is their holy day. Jesus had to be put down off the cross into a cave temporarily, until the coming Monday. Meanwhile he was stolen from the cave.

That's the story Christians tell. The real fact is that on the night he was in the cave, after having been taken down from the cross, he was taken away from Israel. He was alive although he had lost much blood. It took a few days to heal him, but he was healed and he lived up to the age of one hundred and twelve in a small village called Pahalgam in the Kashmiri Himalayas.

He chose the place, Pahalgam, because he found the grave of Moses there. Moses had gone before him to search for his lost tribe. He found it but also found that Israel is nothing compared to Kashmir. There is no other place to be compared to Kashmir. He lived and died there -- I mean Moses. And when Jesus went to Kashmir with Thomas, his beloved disciple, he sent Thomas to show India his way. He himself lived in Kashmir, near the grave of Moses, for his remaining life.

Magga Baba is buried in the same small village of Pahalgam. When I was in Pahalgam I discovered a strange relationship running from Moses to Jesus to Magga Baba and to me.

Before Magga Baba left my village he gave me his blanket saying, "This is my only possession and you are the only one I would like to give it to."

I said, "That's okay, but my father will not allow me to bring this blanket inside the house."

He laughed, I laughed... we both enjoyed. He knew perfectly well that my father would not allow such a dirty blanket in his house. But I was sad and sorry not to have preserved that blanket. It was nothing much -- a dirty old rag -- but it belonged to a man of the category of Buddha and Jesus. I could not take it to my house because my father was a clothes merchant and very careful about clothes. I knew perfectly well that he would not allow it. I could not take it to my grandmother's house either. She would not allow it because she was very fussy about cleanliness.

I have got my fussiness about cleanliness from her. It is her fault, not my responsibility at all. I cannot tolerate anything used or dirty -- impossible.

I used to say to her, laughingly of course, "You are spoiling me." But it is a truth. She has spoiled me forever, but I am grateful to her. She spoiled me in favor of purity, cleanliness and beauty.

To me Magga Baba was important, but if I had to choose between my Nani and him I would still choose my Nani. Although she was not enlightened then and Magga Baba was, sometimes an unenlightened person is so beautiful that one would choose them, even though the enlightened one is available as an alternative.

Of course if I could choose both I would. Or, if I had a choice of two among the whole world of millions of people, then I would have them both. Magga Baba on the outside... he won't enter my grandmother's house; he would remain outside under his neem tree. And of course my Nani could not sit at the side of Magga Baba. "That fellow!" she used to call him. "That fellow! Forget about him and never go close to him;

even when you just pass by him, always take a shower." She was always afraid he had lice, because nobody had ever seen him take a bath.

Perhaps she was right: he had never taken a bath as long as I had known him. They could not coexist together, that too is true. Coexistence could not be possible in this case, but we could always make arrangements. Magga Baba could always be under the neem tree outside in the courtyard, and Nani could be the queen in the house. And I could have the love of them both, without having to choose this or that. I hate "either/or."

What is the time?

"Sixteen minutes past ten, Bhagwan."

Five minutes for me. Be kind to a poor man, and after five minutes you can stop.

Glimpses of a Golden Childhood

Chapter #16
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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There are six great religions in the world. They can be divided into two categories: one consists of Judaism, Christianity and Islam; they believe in only one life. You are just between birth and death. There is nothing beyond birth and death -- life is all. Although they believe in heaven and hell and God, they are the earnings from one life, a single life. The other category consists of Hinduism, Jainism and Buddhism. They believe in the theory of reincarnation. One is born again and again, eternally; unless one becomes enlightened, and then the wheel stops.

That was what my grandfather was asking while he was dying, but I was not aware of the whole significance of it... although I repeated the *bardo* just like a machine, without even understanding what I was saying or doing. Now I can understand the poor man's concern. You can call it "the ultimate concern." If it becomes diseased, as it has in the East, then it is an obsession, then I condemn it. Then it is more of a disease; it is not something to be praised but really condemned.

Obsession is a psychological way of condemning something, hence I have used the word. As far as the masses in the East are concerned, it has been a disease for thousands of years. It has stopped them from being rich, prosperous and affluent, because their whole concern was how to stop the wheel. Who then is going to grease it and who is going to run it smoothly?

Of course I need my sannyasins to keep the wheels of the Rolls rolling. Just a little noise and they are in trouble... even a sweet noise. For two days the Rolls was making a little noise -- it happens once in a while -- very sweet, like a small bird singing in the trees. But it should not be so, a Rolls is not supposed to be a bird. And where is the noise coming from? From the steering wheel. I cannot tolerate it. As you know, I am not an intolerant man, but a new Rolls Royce starting to sing? -- and that too in the steering wheel.

In fact, I don't know anything about what is under the bonnet. I have never looked and I don't ever want to. That is not my business. But I must say the noise is sweet, just like a very tiny bird whistling; but it has to be stopped. A Rolls Royce is not meant to whistle, sweetly or not. And what are the guys doing? Their whole function is -- and their meditation too -- just to keep the Rolls in perfect working order. Even if the other two guys, Rolls and Royce, were to be born again, they would be jealous because we have been trying to improve on what they have done. Of course the Rolls is the best car in the world, but it is not

unimprovable. It can be, and should be, improved... and I don't want its wheels to be stopped.

Indians are obsessed. It has become a disease of the soul to stop the wheel of life and death. Of course to them, the wheel always reminds them of the bullock cart. If they want to stop it I am in perfect agreement. But there are better wheels; one need not stop all of them. In fact the very idea not to be born again simply shows that you have not lived. It may seem contradictory to you, but let me say it: only one who has totally lived stops the wheel of life and death. Yet those who want to stop it are those who have lived not at all. They will die a dog's death.

I am not against dogs -- please note it -- I am just using a metaphor. And it must be significant, because in Hindi there is also the same metaphor. It is the only metaphor which is similar in both Hindi and English. In fact, not similar but the same: *Kutte ki mout* -- "a dog's death." It is exactly the same. There must be something in it. To discover what it is I will have to tell you a story.

It is said that when God made the world -- remember it is only a story.... When God made the world -- men and women, animals and trees and everything, He gave everybody the same age limit, twenty years. I wonder why twenty? Perhaps God also counted on His fingers, and not only on His hands but His feet too: that makes it twenty.

I do my own research. Once in a while in your bath tub, while cleaning your fingers and toes, you must have counted them. Perhaps one day He counted His, and an idea may have struck Him: to give everybody twenty years of life. He seems to be a poet. He also seems to be a communist. Now the Americans will be very offended. Let them be -- I don't care. If I have not cared about anybody else in the world why should I care about Yankees? And in this phase of my life I want to remain as outrageous, or even more than I was before.

I certainly know that if Jesus was allowed to teach a little longer, he would not have been so outrageous, he would have come to his senses. After all, he was a Jew. He would have understood, and then he would not have talked such nonsense -- "the kingdom of God" -- and those twelve fools that he or they themselves thought were apostles! He must have given them some hint, otherwise being such fools, they could not have thought of it themselves.

Jesus was so outrageous that even the greatest revolutionary of the day, John the Baptist, who was also the master of Jesus and who was imprisoned in jail -- even he from his cell sent a message to Jesus. He said, "Listening to your statements I wonder are you really the messiah we have been waiting for? -- because your statements are so outrageous."

Now I call this a certification. John the Baptist was one of the greatest revolutionaries in the world; Jesus was only one of his disciples. It is an accident of history that John the Baptist is forgotten and Jesus is remembered.

John the Baptist was real fire. His head was cut off. The queen had ordered his head to be presented to her on a plate, only then would she feel that the country would remain at ease. And that's what was done. John the Baptist's head was cut off, put on a beautiful golden plate and presented to the queen. This man, John the Baptist, had also become a little worried when he heard the outrageous remarks of Jesus. And I say that once in a while they need to be edited -- yes, even I say so -- not because they were outrageous, but because they start becoming foolish. Outrageous is okay, but foolish? No.

Just think of Jesus cursing the fig tree because he and his disciples were hungry and the tree had no fruit. It was not the season. It was not the fault of the tree, yet he became so angry that he cursed the fig tree that it would remain ugly forever.

Now, this I call foolishness. I don't care whether it was said by Jesus or anybody else. Outrageousness is part of religiousness, but foolishness is not. Perhaps if Jesus had taught a little longer -- he was only thirty-three when he was crucified -- I think, being a real Jew, he would have become pacified by the time he was seventy. There would have been no need to crucify him at all. The Jews were in a hurry.

I think it was not only the Jews who were in a hurry -- because Jews know better -- perhaps the crucifixion of Jesus came from the Romans, who have always been childish and stupid. I don't know of anyone like a Jesus, or a Buddha, or a Lao Tzu, who has ever happened to their race and to their history.

Only one man comes to me, he was the Emperor Aurelius. He wrote the famous book, MEDITATIONS. Of course it is not what I call meditation, but meditations. My meditation is always singular; there can be no plural to it. His meditations are really contemplations; there can be no singular to it. Marcus Aurelius is the only name I can remember in the whole Roman history worth mentioning -- but that not too much. Any poor Basho could defeat Marcus Aurelius. Any Kabir could hit the emperor and bring him beyond his senses.

I don't know whether this is permitted in your language or not, to "bring someone beyond their senses." Bringing him to his senses is certainly permitted, but that is not my work, anybody could do that. Even a good hit could do it, a stone in the road could do it. A Buddha is not needed for that, a Buddha is needed to bring you beyond your senses. Basho, Kabir, or even a woman like Lalla or Rabiya could really have brought this poor emperor to that beyond.

But this is all that has come from the Romans -- nothing much, but still something. One should not reject anybody totally. Just by way of courtesy I accept Marcus Aurelius, not as an enlightened one but as a good man. He could have been enlightened if, by chance, he had come across a man like Bodhidharma. Just a look from Bodhidharma into the eyes of Marcus Aurelius would have been enough. Then he would have known, for the first time, what meditation is.

He would have gone home and burned what he had written so far. Perhaps then he would have left a collection of sketches -- a bird on the wing, a rose withering away, or just a cloud floating in the sky -- a few sentences here and there; not saying much, but enough to provoke, enough to trigger a process in the person who comes across it. That would have been a real notebook on meditation, but not on meditations.... There is no plural possible.

The East, and particularly India, can be called by the psychologists not only obsessive about death, but really possessed by the idea of suicide. In a way the psychologist would not be wrong. One should live while one is alive; there is no need to think of death. And when death comes one should die, and die totally; then there is no need to look backwards. And every moment being total in living, in loving, in dying -- that's how one comes to know. To know what? There is no what. One simply comes to know -- not what, but that, the knower. "What" is the object, "that" is one's subjectivity.

The moment my grandfather died, my Nana was still laughing the last flicker of her laughter, then she controlled herself. She was certainly a woman who could control herself. But I was not impressed by her control, I was impressed by her laughter in the very face of death.

Again and again I asked her, "Nani, can you tell me why you laughed so loudly when death was so imminent? If even a child like me was aware of it, it is not possible that you were not aware."

She said, "I was aware, that is why I laughed. I laughed at the poor man trying to stop the wheel unnecessarily, because neither birth nor death mean anything in the ultimate sense."

I had to wait for the time when I could ask and argue with her. When I myself become enlightened, I thought, then I will ask her -- and that's what I did.

The first thing I did after my enlightenment, at the age of twenty-one, was to rush to the village where my grandmother was, my father's village. She never left that place where her husband had been burned. That very place became her home. She forgot all the luxuries that she had been accustomed to. She forgot all the gardens, the fields, and the lake that she had possessed. She simply never went back, even to settle things.

She said, "What is the point? All is settled. My husband is dead, and the child I love is not there; all is settled."

Immediately after my enlightenment I rushed to the village to meet two people... first Magga Baba, the man I was talking about before. You will certainly wonder why. Because I wanted somebody to say to me, "You are enlightened"... I knew it, but I wanted to hear it from the outside too. Magga Baba was the only man I could ask at that time. I had heard that he had recently returned to the village.

I rushed to him. The village was two miles from the station. You cannot believe how I rushed to see him. I reached the neem tree....

The word *neem* cannot be translated because I don't think anything like the neem tree exists in the West at all. The neem tree is something strange: if you taste the leaves they are very bitter. You cannot believe that poison could taste more poisonous. In fact it is just the opposite, it is not poisonous. If you eat a few leaves from the neem tree every day... which is a difficult thing. I have done it for years; fifty leaves in the morning and fifty again in the evening. Now, to eat fifty leaves of the neem tree really needs someone who is determined to kill himself!

It is so bitter, but it purifies the blood and keeps you absolutely free from any infection, even in India, which is a miracle! Even the wind passing through the leaves of a neem tree is thought to be purer than any other. People plant neem trees around their houses just to keep the air pure and unpolluted. It is a scientifically proven fact that the neem tree keeps away all kinds of infection by creating a wall of protection.

I rushed to the neem tree where Magga Baba sat, and the moment he saw me do you know what he did?

I could not believe it myself -- he touched my feet and wept. I felt very embarrassed because a crowd had gathered and they all thought Magga Baba had now really gone mad. Up till then he had been a little mad but now he was totally gone, gone forever...*gate, gate* -- gone, and gone forever. But Magga Baba laughed, and for the first time before the people he said to me, "My boy, you have done it! But I knew that one day you would do it."

I touched his feet. For the first time he tried to prevent me from doing it, saying, "No, no, don't touch my feet any more."

But I still touched them, even though he insisted. I didn't care and said, "Shut up! You look after your business and let me do mine. If I am enlightened as you say, please don't prevent an enlightened man from touching your feet."

He started laughing again and said, "You rascal! You are enlightened, but still a rascal."

I then rushed to my home -- that is, my Nani's home, not my father's -- because she was the woman I wanted to tell what had happened. But strange are the ways of existence: she was standing at the door, looking at me, a little amazed. She said, "What has happened to you? You are no longer the same." She was not enlightened, but intelligent enough to see the difference in me.

I said, "Yes, I am no longer the same, and I have come to share the experience that has happened to me."

She said, "Please, as far as I am concerned, always remain my Raja, my little child."

So I didn't say anything to her. One day passed, then in the middle of the night she woke me up. With tears in her eyes she said, "Forgive me. You are no longer the same. You may pretend but I can see through your pretense. There is no need to pretend. You can tell me what has happened to you. The child I used to know is dead, but someone far better and luminous has taken his place. I cannot call you my own any more, but that does not matter. Now you will be able to be called by millions as theirs, and everybody will be able to feel you as his or hers. I withdraw my claim, but also teach me the way."

This is the first time I have told anybody; my Nani was my first disciple. I taught her the way. My way is simple: to be silent, to experience in one's self that which is always the observer, and never the observed; to know the knower, and forget the known.

My way is simple, as simple as Lao Tzu's, Chuang Tzu's, Krishna's, Christ's, Moses', Zarathustra's... because only the names differ, the way is the same. Only pilgrims are different; the pilgrimage is the same. And the truth, the process, is very simple.

I was fortunate to have had my own grandmother as my first disciple, because I have never found anybody else to be so simple. I have found many very simple people, very close to her simplicity, but the profoundness of her simplicity was such that nobody has ever been able to transcend it, not even my father. He was simple, utterly simple, and very profound, but not in comparison to her. I am sorry to say, he was far away, and my mother is very very far away; she is not even close to my father's simplicity.

You will be surprised to know -- and I am declaring it for the first time -- my Nani was not only my first disciple, she was my first enlightened disciple too, and she became enlightened long before I started initiating people into sannyas. She was never a sannyasin.

She died in 1970, the year when I started initiating people into sannyas. She was on her deathbed when she heard about my movement. Although I did not hear it myself, one of my brothers reported to me that these were her last words.... "It was as if she were talking to you," my brother told me. "She said, `Raja, now you have started a movement of sannyas, but it is too late. I cannot be your sannyasin because by the time you reach here I will not be in this body, but let it be reported to you that I wanted to be your sannyasin.'"

She died before I reached her, exactly twelve hours before. It was a long journey from Bombay to that small village, but she had insisted that nobody should touch her body until I arrived, then whatever I decided should be done. If I wanted her body to be buried, then it would be okay. If I wanted her body to be burned, that too would be okay. If I wanted something else to happen, then that too would be okay.

When I reached home I could not believe my eyes: she was eighty years of age and yet looked so young. She had died twelve hours before, but still there was no sign of deterioration. I said to her, "Nani, I have come. I know you will not be able to answer me this time. I'm just telling you so that you can hear. There is no need to answer." Suddenly, almost a miracle! Not only was I present, but my father too, and the whole family, were there. In fact the whole neighborhood had gathered. They all saw one thing: a tear rolled down from her left eye -- after twelve hours!

Doctors -- please note it, Devaraj -- had declared her dead. Now, dead men don't weep; even real men rarely do, what to say about dead men? But there was a tear rolling from her eye. I took it as an answer, and

what more could be expected? I gave fire to her funeral, as was her wish. I did not do that even to my father's body.

In India it is almost an absolute law that the eldest son should begin the fire for his father's funeral pyre. I did not do it. As far as my father's body was concerned, I did not even go to his funeral. The last funeral I attended was my Nani's.

That day I told my father, "Listen, Dadda, I will not be able to come to your funeral."

He said, "What nonsense are you saying? I am still alive."

I said, "I know you are still alive, but for how long? Just the other day Nani was alive; tomorrow you may not be. I don't want to take any chances. I want to say right now that I have decided I will not attend any other funeral after my Nani's, so please forgive me, I will not be coming to your funeral. Of course you will not be there so I am asking your forgiveness today."

He understood and was a little shocked of course, but he said, "Okay, if this is your decision, but who then is going to give fire at my funeral?"

This is a very significant question in India. In that context it would normally be the eldest son. I said to him, "You already know I am a hobo. I don't possess anything."

Magga Baba, although utterly poor, had two possessions: his blanket and his *magga* -- the cup. I don't have any possessions, although I live like a king. But I don't possess anything. Nothing is mine. If one day someone comes and says to me, "Leave this place at once," I will leave immediately. I will not even have to pack anything. Nothing is mine. That's how one day I left Bombay. Nobody could believe that I would leave so easily without looking back, even once.

I could not go to my father's funeral, but I had asked his permission beforehand, a long time before, at my Nani's funeral. My Nani was not a sannyasin, but she was a sannyasin in other ways, in every other way except that I had not given her a name. She died in orange. Although I had not asked her to wear orange, but on the day she became enlightened she stopped wearing her white dress.

In India a widow has to wear white. And why only a widow? -- so that she does not look beautiful, a natural logic. And she has to shave her head! Look... what to call these bastards! Just to make a woman ugly they cut off her hair and don't allow her to use any other color than white. They take all the colorfulness from her life. She cannot attend any celebration, not even the marriage of her own son or daughter! Celebration as such is prohibited for her. The day my Nani became enlightened, I remember -- I have noted it down, it will be somewhere -- it was the sixteenth of January, 1967.

I say without hesitation that she was my first sannyasin; and not only that, she was my first enlightened sannyasin.

You are both doctors, and you know Doctor Ajit Saraswati well. He has been with me for almost twenty years, and I don't know anybody else who has been so sincerely with me. You will be surprised to know he is waiting outside... and there is every possibility that he is almost ready to be enlightened. He has come to live here in the ashram. It must have been difficult for him, particularly as an Indian, leaving his wife, his children, and his profession. But he could not live without me. He is ready to renounce all. He is waiting outside. This will be his first interview, and I can feel that this is going to be his enlightenment too. He has earned it, and earned it with great difficulty. To be an Indian, and to be totally with me is not an easy job.

What is the time?

"Quarter to nine, Osho."

Five minutes for me. It is so immensely beautiful.... No, this is just great. No, one should not be greedy. No, I am a consistent man, consistently... no... and remember that I am not saying "no" as a negative. To me "no" is the most beautiful word in your language. I love it. I don't know if anybody else does or not, but I love it.

You are both patient... and I am the doctor. It is time. Everything has to come to a full stop.

Glimpses of a Golden Childhood

Chapter #17

Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

The first words that Ajit Saraswati uttered to me last night were, "Osho, I never expected that I would ever make it." Of course those who were present thought he was talking about coming to live in the ashram. And that too is in a way true, relevant, because I remember the first day he came to see me twenty years ago. He had had to ask permission from his wife just to see me for a few minutes. So those who were present must have understood, naturally, that he had never expected to move in, leaving his wife and children and a very good business. Renouncing all, just to be here with me... in a true sense of renunciation. But that was not what he meant, and I understood.

I said to him, "Ajit, I am also surprised. Not that I never expected it; I had always expected it, hoped and longed for this moment, and I am happy that you have come."

Again, the others must have thought I was talking about his coming here to live. I was talking about something else, but he understood. I could see it in his eyes, which have been becoming more and more childlike. I saw that he had understood what coming to a Master really means. It means coming to one's self. It cannot mean anything else other than self-realization. His smile was absolutely new.

I had been worried about him: he was becoming more serious every day. I was really concerned, because to me seriousness has always been a dirty word, a disease, something far more cancerous than cancer can ever be, and certainly far more infectious than any disease. But I breathed a great sigh of unburdening; a load disappeared from my heart.

He is one of those few people that if I had to die without them becoming enlightened, then I would have had to turn the wheel again, I would have had to be born again. Although it is impossible to turn the wheel... and I know nothing of the mechanics of turning a wheel, particularly the wheel of time. I am not a mechanic, I am not a technician, so it would have been very difficult for me to turn the wheel again... and it has not moved since I was twenty-one.

Twenty-eight years ago the wheel stopped, now everything must be rusted. Even if you poured oil on to it, it would not help. Even my sannyasins could do nothing about it -- it is not the wheel of a Rolls Royce. It is the wheel of karma, of action, and the consciousness implied in every action. I am finished with it. But for a man like Ajit, I would have tried to come back again whatever the cost.

I am determined that I will leave this body only when at least one thousand and one of my disciples are enlightened, not before that. Raj Bharti, remember it! It is not going to be difficult -- the basic work has been done -- it is just a question of a little patience.

Gudia just said as I was coming in, on hearing that Ajit had become enlightened, "It is strange, enlightenment is popping up everywhere." It has to pop up everywhere, that's my work. And those one thousand and one people are almost ready to pop at any moment. Just a little breeze and the flower opens... or the first ray of the sun and the bud opens her heart to it -- just anything. Now, what was it that helped Ajit?

In these twenty years that I have known him, I have always been loving towards him. I have never hit him -- there has never been a need. Even before I said anything to him, he received it already. Before saying, he heard it. In these twenty years he has been following me as closely as it is possible. He is my Mahakashyapa.

What caused the thing last night? It was just because he had been thinking of me every moment. The moment he saw me, all that thinking disappeared -- and that was the only thinking that had been surrounding him, like a cloud. And I don't think that he understood the exact meaning of his words! It takes time. And the words come so suddenly. He just said, as if in spite of himself, "I had never expected, Osho, that I would be able to make it."

I said, "Don't be worried. I was always certain it was going to happen sooner or later, but it was going to happen."

He looked a little puzzled. He was talking about coming and I was talking about happening. Then, just as if a window opened and you see -- just like that -- a window opened and he saw. He touched my feet with tears in his eyes and a smile on his face. To see tears and smiles mixing and merging is beautiful. It is an experience in itself.

Because of Ajit Saraswati I could not complete the story that I had begun. He had been, somehow, just around the corner for so long that I had become accustomed to him. You remember that day when I was talking of Ajit Mukherjee, the famous Tantra writer, the author of TANTRA ART and TANTRA PAINTINGS? I said -- and you can check your notes... when I said "Ajit" I could not say "Mukherjee"... to me "Ajit" has always meant "Ajit Saraswati." So when I talked about Ajit Mukherjee, first I said "Ajit Sarasw..." then I corrected myself. I had started to say "Saraswati" and got as far as "Sarasw..." then said, "Mukherjee."

He has been, without interfering in any way, present, just around the corner, waiting, only waiting. Such trust is rare, although with me there are thousands of sannyasins with the same kind of reverence. Knowing it or not, that does not matter; what matters is the presence of reverence.

Ajit Saraswati has a Hindu background, so naturally it is easier for him to have that kind of reverence, trust. But he was educated in the West, perhaps that is why he could come close to me. A Hindu background and a western scientific mind. having these two things together is a rare phenomenon, and he is a unique man.

And, Gudia, more are to follow. Yes, they are going to pop! Here, there, and everywhere. They have to pop quickly because I don't have much time. But the sound of a man popping into existence is not the sound of pop music, it is not even classical music; it is pure music, not capable of being classified... not even to be heard but only to be felt.

Now, do you see the nonsense? I am talking of a music that has to be felt and not heard. Yes, that's what I am talking about; that's what enlightenment is. All becomes silent, as if Basho's frog had never jumped into the ancient pond... never, never... as if the pond has remained without any ripples, forever reflecting the sky, undisturbed.

This haiku of Basho is beautiful. I repeat it so many times because it is always so new, and always pregnant with a new meaning. It is for the first time that I am saying that the frog has not jumped, and there is no plop. The ancient pond is neither ancient nor new; it knows nothing of time. There are no ripples on its surface. In it you can see all the stars more glorified, more magnificent, than they are in the sky above. The depth of the pond contributes immensely to their richness. They become more of the same stuff dreams are made of.

When one pops into enlightenment, then one knows the frog had not jumped... the ancient pond was not ancient. Then one knows what is.

This is all by the way. But before I again forget... the poor story that I started yesterday. You may not have thought that I would remember it, but I can forget anything except a beautiful story. Even when I am dead, if you want me to speak, ask me something about a story, perhaps just a fable by Aesop, PANCHTANTRA, JATAKA TALES, or just the parables of Jesus.

I was saying yesterday... it all began with the metaphor "dog's death." I said that the poor dog had nothing to do with it. But there is a story behind that metaphor, and because millions of people are going to die a dog's death, it is worth understanding. Perhaps you have already heard the story. I think every child has heard it; it is so simple.

God created the world: man, woman, animals, trees, birds, mountains -- everything. Perhaps He was a communist. Now, this is not good; at least God should not be a communist. It would not look good to be called "Comrade God": "Comrade God, how are you?" It just doesn't sound good. But the story says He gave everybody twenty years of life. Everybody was given the same. As could be expected, man immediately stood up and said, "Only twenty years? It is not enough."

That shows something about man: nothing is enough. It is never enough. Woman did not stand up. That also shows something about women. She is satisfied with small things. Her desires are very human; she is not asking for the stars. In fact she giggles at man for all his efforts to reach Everest, or the moon or Mars. She cannot understand what all this nonsense is about. Why don't we just go and see what is on television right now? As far as I know, watching television....

Ashu is looking downwards. Don't be ashamed. I am not saying anything against women watching

television. I am talking about myself. I think that women only watch television for the advertisements, not for anything else; a new soap, or shampoo, or new car... the new, anything new.

In advertising everything is always new. It is really the old stuff packaged again and again. Yes, the package is new, the label is new, the name is new. But a woman is interested in a new washing machine, refrigerator or bicycle. A woman's interest is immediate.

In this story she did not stand up and say to God, "What! Only twenty years?" In fact when man stood up, the woman must have been pulling him down saying, "Sit down, man. Why are you grumbling, always grumbling? You grumpy old fellow, sit down."

But man stuck to his ground and said, "I resist in every possible way this imposition of just twenty years. More is needed."

God was at a loss. Being a communist God, what could He do? He had distributed the years equally. But the animals were more understanding than this communist fellow.

The elephant laughed and said, "Don't be worried. You can take ten years from my life, because twenty years is too long. What am I going to do with twenty years? -- ten years will do." So man got ten years of the elephant's life. These are the years between twenty and thirty when a man behaves like an elephant. These are the years when hippies and yippies and other similar tribes are born. Everywhere in the world they should be called "the elephants"... thinking too much of themselves.

Then the lion stood up and said, "Please accept ten years from my life. For me ten years are more than enough." Between thirty and forty man roars like a lion, as if he were Alexander the Great. Even Alexander was not a real lion, so what about the others? Between thirty and forty, every man in his own way behaves like a lion.

Then the tiger stood up saying, "When everybody is contributing to poor man, then my contribution is also ten years from my life." Between forty and fifty man behaves like a tiger -- much reduced in comparison to the lion, very much shaved, no more than a big cat, but the old habit of bragging continues.

Then up stood the horse and contributed ten years also. Between fifty and sixty a man carries all kinds of loads. He is just a horse. Not an ordinary horse either, a very extra-ordinary horse, loaded with a mountain of worries, but somehow his will is such that he pulls through, and goes on and on.

At sixty the dog contributed his ten years, and that is why it is called "a dog's death." This story is one of the most beautiful parables. Between sixty and seventy man lives like a dog, barking at everything that moves. He just finds every excuse to bark.

The story does not go beyond seventy because it was originally told before man could expect to live more than seventy years. Seventy is the conventional age. If you are a conventional man then consult a calendar and die at exactly seventy. Any more than that is a little modern. Living till eighty, ninety, or even a hundred, that is ultra-modern, that is rebellious. That is going astray.

Do you know that in America there are people frozen in tanks because they were suffering from incurable diseases. Incurable at least today -- perhaps in twenty years' time we may have found the cure. So even though they could have lived a few more years with the disease, they decided to be frozen -- at their own expense, remember.

In America it is always at your own expense. Even though they are frozen, almost dead, they are paying. They had to pay beforehand, in advance, for the coming twenty years, so that their bodies can be kept continuously frozen. It is, of course, an expensive affair. Only the very rich can afford it. I think the upkeep for a frozen body costs almost one thousand dollars per day. They are hoping, or rather they had hoped, that when a cure is found they could be unfrozen and brought back to life again, cured.

They are waiting -- poor, rich fellows; there are at least a few hundred people all over America, waiting. This gives "waiting" a new meaning. This is a new kind of waiting; not breathing, and yet waiting. This is really waiting for Godot, and paying too.

The story is old, hence the proverbial seventy years. "The dog's death" simply means the death of a man who has lived like a dog. Again, don't be offended if you are a dog lover. It has nothing to do with dogs. Dogs are nice people. But "to live like a dog" means to live just for barking, enjoying the bark, shouting at each and every opportunity. Living like a dog simply means not living a human life but something subhuman, something less than human. And one who lives like a dog is bound to die like a dog.

Obviously you cannot have a death that you have not earned. I repeat: you cannot have a death that you have not earned, for which you have not been working your whole life. Death is either a punishment or a reward; it all depends on you. If you live superficially, then your death will be just a dog's death. Dogs are heady people, very intellectual. If you live intensely, intuitively, from the heart, intelligently, not

intellectually; if you allow your whole being to be involved in everything you do, then you can die a god's death.

Let me coin another phrase, opposite to a "dog's death": "a god's death." As you can see, "dog" and "god" are made of the same letters, just written differently. The same stuff put backwards becomes "dog"; put rightly, becomes "god." The substance of existence, your being, is the same; whether you stand on your head or your feet it does not matter. In one way it matters; if you stand on your head you will suffer. And if you start walking on your head, then you can visualize yourself to be in the seventh hell. But you can jump up and stand on your feet -- there is nobody preventing you!

This has been my whole teaching: Jump up! Don't do a headstand. Stand on your feet, be natural! Then you will be living like a god. And, of course, a god dies like a god. He lives like a god, and dies like a god. And by god, I mean simply a master of one's self.

Glimpses of a Golden Childhood

Chapter #18
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Sigmund Freud was interviewing one of his patients. He asked the man lying on the couch, "Look through the window -- can you see the flagpole on the office building across the street?"

The old man said, "Of course. Do you think I am blind? I may be old but I can see the pole, the flag and everything. What kind of question is this? Am I paying you to ask such stupid questions?"

Freud said, "Just wait, this is how psychoanalysis works. Tell me what the pole reminds you of."

The old man started giggling. Freud was immensely happy. Very shyly the old man said, "It reminds me of sex."

Freud wanted everybody to approve his new theory, and this was a confirmation. He said, "I understand. The pole is nothing but a phallic symbol. You need not be worried, it is absolutely true."

The old man was still giggling, and then Freud asked him, "What does this couch remind you of?"

The old man started laughing and said, "This is some psychoanalysis! I have come for this? Have I paid you in advance for this?" Remember, Freud used to take his fee in advance, because when you are dealing with all kinds of crazy people you cannot depend on them to pay you later on. It has to be taken before the treatment begins.

In fact nobody in the whole world, including Sigmund Freud himself, is ever totally psychoanalyzed, for the simple reason that it cannot be done. You can just go on and on and on ad nauseam. Why? -- because it is nothing but thoughts, insubstantial. One thought leads to another, and so on and so forth; there is no end to it. Not a single psychoanalyst has existed ever who can claim to be totally psychoanalyzed. Something always remains, and that something is far bigger than the small fragment that you have been playing with in the name of psychoanalysis.

The old man was getting a little angry too. Freud said, "Just this last question, so don't get angry. Of course the couch reminds you of sex; it reminds everybody of sex, so there is no problem in it -- don't feel angry. Just this last question: what do you think of when you see a camel?"

Now the old man was really in an uproar, laughing so loudly that he had to hold his stomach with his hands. He said, "My God! I had never thought psychoanalysis had anything to do with camels. But by a

strange coincidence I went to the zoo just the other day, and for the first time in my life saw a camel, and here is this old guy asking me what a camel reminds me of. The camel reminds me of sex of course, you sonofabitch."

Now it was Freud's turn to be taken aback. Camel? -- he could not figure out how a camel could remind anyone of sex... a camel? Even he, Sigmund Freud, had never thought that about a camel. It was just a question. He had been hoping the man would say, "It reminds me of nothing in particular. It is simply a camel. Should it remind me of anything?"

Freud said, "You have shattered my whole joy. I was thinking that you were confirming my beloved theory, but I cannot figure out how a camel can remind you of sex."

The man laughed even more loudly, and said, "You fool! Don't you understand anything? Don't worry about that stupid camel. Everything reminds me of sex, even you! So what can I do? That is my problem. That's why I came here. It is my obsession."

I told you this story to explain what I mean by the word "obsession." And the whole world can be divided into two categories: people who are obsessed with sex, and the people who are obsessed with death. That is the real demarcation line between East and West. It is not a geographical division, but far more important than geography.

I told you that the English language goes on taking words from other languages. "Geography" is a word, like many others, borrowed from Arabic. In Arabic it is beautiful, it is *jugrafia*, not "geography." But whether it is geography or *jugrafia*, it cannot be the dividing line. Something psychological has to be understood.

The East is obsessed with death; the West with sex. A materialist is bound to be obsessed with sex, and the spiritualist obsessed with death; and both are obsessions. And to live a life with any obsession, western or eastern, is to live almost without living... it is to miss the whole opportunity. The East and West are two sides of the same coin, and so are death and sex. Sex is the energy, the beginning of life; and death is the culmination of life.

It is no coincidence that millions of people never know what real orgasm is. It is for the simple reason that unless you are ready to go into a sort of death, you cannot know what orgasm is. And nobody wants to die, everybody wants to live, to renew life again and again.

In the East science could not gain any foothold, because when people are trying to stop the wheel, who is ready to study science? Or ready to listen? Who bothers? For what? The wheel has to be stopped. Yet that can be done by any fool, just by putting a rock in its path. You don't need much technology to stop a wheel, but to move it, you need science.

The most constant inquiry in science is to find the cause of the very movement of existence, or in other words to find some mechanism that moves perpetually on its own, without needing any fuel, without any gas -- a perpetual, constant movement unsupported by any energy. Because every energy source sooner or later runs dry, and then the wheel will stop. Science is in search of a way to keep the wheel moving forever, to find a movement that is independent of any source of energy.

In the East science could never get started; the car never started. Nobody was interested in getting it started either; they were too worried about how to stop it, because it was rolling downhill. In the East a totally different thing happened, that certainly had not ever happened in the West -- Tantra! The East could explore the deepest core of sexual energy without any inhibition, without any fear. It was not at all worried about sex. In fact I don't think that the story I told you was true.

My own feeling is that Sigmund Freud must have been in his bathroom facing the mirror, talking to himself. That old man on the couch is no one but Sigmund Freud himself. If you look into his book you will be convinced of what I am saying. Freud's whole concern was sex; everything had to be reduced to sex. He was the most sex-obsessed person in the whole history of man, and unfortunately he dominated the so-called psychology, psychoanalysis, and many other kind of therapies. He has become a father-figure.

Strange, that a man like Sigmund Freud, who suffered all kinds of fears and phobias, could become the key figure for this whole century. He was so afraid -- naturally. Remember, if you are obsessed with anything, whether sex or death -- those are the two main categories.... There are thousands of things in the world, but they will fall into these categories. If you are obsessed with either of these two, you are utterly ignorant, and you will remain afraid -- in fact, afraid of light, because in your darkness you have created your own imaginary world of theories, dogmas and all that. You will be afraid of light, of a man bringing a lamp... a man like Diogenes, entering naked with a lamp even in the full sunlight of day.

I sometimes think it would have been good, good for Sigmund Freud, if Diogenes had entered his

so-called psychoanalyst's office, with his lamp still burning bright; of course naked, because he was always naked. The meeting would have produced something of immense value. People like Sigmund Freud are afraid of light; that's why Diogenes used to carry his lamp. Whenever anybody would ask why he carried the lamp in daylight, he would answer, "I am searching for a man, and I have not found him yet."

Just a moment before he died somebody asked him, "Diogenes, before you leave the body, please tell us: Have you found the man yet?"

Diogenes laughed and said, "I am sorry to say that I could not find him. But I must say one thing: I still have my lamp with me. Nobody has stolen it, and that is great."

Sigmund Freud was obsessed, but continues to represent the whole western attitude. That is why Carl Gustav Jung could not stay with him for long. The reason is simple; Jung's obsession was not sex but death. He needed a master in the East not the West. Yet such is the complexity of things that he was very proud of the West, so much so that when he visited India somebody suggested he should go and see Maharshi Raman, who was still alive, but Jung did not go.

It was only one hour's flight away... and he went everywhere else. He was in India for months, but he had no time to go and see Maharshi Raman. Again, the reason is simple: it needs guts to face a man like Raman. He is a mirror. He will show you your real face. He will take away all your masks.

I really hate this man Jung. I may condemn Sigmund Freud, but I don't hate him. He may have been wrong but he was a genius. He was a genius, even though he was doing something which I cannot support because I know it is not right. But this man Jung was just a pygmy; compared to Freud he stands nowhere. Moreover he was also a Judas; he betrayed his master.

The master himself was wrong, but that is another matter. Wrong or right, Freud had chosen Jung to be his chief disciple, and still he proved to be just a Judas. He is not of the same caliber as Freud. The real reason why they had to part -- and I have never seen it mentioned by any Freudian or Jungian, I am telling it for the first time -- was that Jung's obsession was with death, and Freud's was with sex. They could not stay together for long, they had to part.

The East, for thousands of years, has been morbidly engaged in somehow getting rid of life. Yes, I call it morbid. I love to call a thing what it is. A spade is just a spade, neither more nor less; I want simply to state the fact. The East has suffered much just because of this morbidity, continuously thinking from the very moment of birth how to get rid of life. I think this is the oldest obsession in the world. Thousands of the same caliber as Sigmund Freud have lived under it, and strengthened it, and nourished it.

I don't recall a single man who stood against it. They all agreed, even though they disagreed about everything else: Mahavira, Manu, Kanada, Gautama, Shankara, Nagarjuna -- the list is almost infinite. And they are all far superior to Sigmund Freud, C.G. Jung or Adler, and the many bastards that they left behind.

But just to be a genius, even a great genius, does not necessarily mean that you are right. Sometimes a simple farmer may be more right than a great scholar. A gardener may be more right than a professor. Life is really strange; it always visits the simplest, the loving. The East has missed, and the West is missing too. Both are lopsided.

I had to talk about it because this is one of my basic contributions, that man should not be worried about either sex or death. He should be free from both obsessions, only then does he know, and he knows that, strangely enough, they are not different. Each moment of deep love is also a moment of deep death. Each orgasm is also an end, a full stop. Something reaches to a height, touches a star, and will never be the same again whatsoever you do. In fact, the more you do, the farther away it is.

But man lives almost like a rat, hidden in his hole. You may call it western, eastern, Christian, Hindu; there are thousands of holes available for all kinds of rats. But to be in a hole, howsoever decorated, painted, almost like a cathedral, a beautiful temple, or a mosque, still it is a hole. And to live in it is to go on committing slow suicide because you are not meant to be a rat. Be a man. Be a woman.

Up till now everything has been happening unconsciously, by nature, but now nature cannot do anything any more. Can't you see it simply? Darwin says that man is born of the monkey -- perhaps he is right. I don't think so, that's why I said "perhaps he is right." But what happened then? Monkeys are not becoming men... you don't suddenly see a monkey turning into a man and proving Darwin's theory.

No monkey is interested in Charles Darwin. I don't think they have even read his very unpoetic books. In fact they are -- they must be, I assume -- angry, because Darwin thinks that man has evolved. No monkey can believe that man is more evolved than him. All monkeys -- and believe me, I have been in touch with all kinds of people, monkeys included -- believe that man is a fallen monkey... fallen from the trees. They cannot think it is evolution. You will have to agree with me on a new word: involution. Perhaps

Darwin was right, but then what happened? Forget monkeys, we have nothing to do with them.

What happened to man? Millions of years have passed and man is still the same. Has evolution stopped? For what reason? I don't think that any Darwinian is capable of answering, and know well I have studied Darwin and his followers as deeply as possible. I say "possible" because there is not much depth. What can I do? But not a single Darwinian answers the basic question: "If evolution is the rule of existence, then why has man not evolved into superman? Or at least something better?" Don't call it super; it sounds a little too grand a word to be attached to a man. Why is man not just a little better?

But there has been no change at all for centuries. As far as historians know, man has always been the same, as ugly as today. In fact, if anything can be said to have changed, he has become even uglier. Yes, I am saying what nobody seems to say. Politicians cannot say it because the votes belong to the monkeys. The so-called philosophers cannot say it because they are waiting for their Nobel prize, and the committee consists of monkeys. If you tell the truth you will be in the same trouble as I am. I have not known a single day without trouble since I became aware. Inside there is no trouble; all trouble had ceased. But outside there is trouble every moment. Even if you associate with me you will be in trouble.

Just the other day I had the message that one of our centers has been attacked. All the windows were broken in a crowd attack. People took away whatsoever they wanted. And just after that a whole center has been burned.

Now my people have not harmed anybody; they were just meeting there, meditating there. Even the policemen made the statement, "It is strange, because for two years we have been observing these people, and they are utterly innocent. They are neither political nor in any ideology -- they just enjoy themselves. Why their houses should be burned is unexplainable." The police may not find the explanation, because the explanation is here, lying down in this dental chair.

I have not known a single day when there was not some trouble or other; and it is the strangest thing to comprehend, because we have been doing harm to nobody. I have not harmed anybody; my people have not harmed anybody... but perhaps that is their crime. The mafia is okay. I am not; you are not. This world, either obsessed with sex or obsessed with death, is going to remain morbid, sick. If we want to have a healthy, wholesome humanity, then we will have to think in totally different terms.

The first thing I want to say is: accept that which is already there. Sex is not your creation, thank God! Otherwise everybody would be using a different kind of mechanism, and there would be tremendous frustration because those mechanisms won't fit together at all. They don't even fit when they are exactly the same, when they are meant to be in harmony; they don't harmonize. If everybody was inventing his own sexuality then there would be real chaos. You cannot conceive of it. It is good that you came ready-equipped, already what you are potentially going to be.

And death too is such a natural thing. Just think for a moment: if you were to live forever, what would you do? Remember, you would not be able to commit suicide. I have always loved Alexander's search for the secret of eternal life.... He finally found it, in the desert in Arabia. What joy! What ecstasy! He must have danced. But just then the crow said, "Wait, wait just a moment before you drink the water. That water is not ordinary water. I drank of it -- alas. Now I cannot die. I have tried all the methods but nothing works. Poison cannot kill me. I hit my head against a rock, but the rock broke and I am unhurt. Before you decide to drink that water, think twice." The story goes that Alexander ran away from the cave so he would not be tempted to drink the water.

Alexander's teacher was none other than the great Aristotle, the father of European philosophy and logic. In fact, Aristotle was the father of the whole of western thinking -- a great father! Without him there would have been no science, and of course no Hiroshima or Nagasaki. Without Aristotle you could not conceive of the West. Aristotle was Alexander's teacher, and I have always found teachers to be very poor.

In my childhood I remember seeing in a book -- I can't remember which -- or perhaps it was in a film, in which Aristotle was teaching Alexander, and the boy said, "Right now I don't want to learn anything; I want to ride a horse. You become a horse for me." So poor Aristotle became a horse. He got down on all fours while Alexander sat on his back and rode him. And this was the man who became the father of western philosophy! What kind of father?

Socrates is never called the "father of western philosophy." Socrates of course, was the master of Plato, and Plato was the master of Aristotle. But Socrates was poisoned because he wasn't palatable; not easy to digest. The West wanted to forget all about him. He may have created the synthesis I am talking about. If he had not been poisoned, and was listened to; if his inquiry into truth had become the very base, we would be living in a totally different world. Nor is Plato thought to be the father, because he was too closely

associated with the dangerous Socrates. In fact we know nothing of Socrates except what Plato wrote about him.

Just as Devageet is taking notes, so Plato must have continuously been taking notes from his Master. Plato is not accepted because he is only a shadow of Socrates. Aristotle is Plato's disciple, but a Judas. He was a disciple in the beginning, and learned what his master had to teach, and then he became a master in his own right. But what a poor master he was, salaried by the king as a tutor to his son. It is so ugly to know that he was ready to become a horse for Alexander! Who is teaching who? Who is really the master?

I was a teacher in university. I know that Alexander riding on Aristotle disproves that he was the father of western philosophy. If he is the father then the whole philosophy in the West is just an orphan, a child adopted by the Christian missionaries, perhaps by Mother Teresa of Calcutta -- that great lady can do anything! I pity Aristotle. I cannot find any other word for him. I am ashamed because I was also a professor.

The first thing I used to say to my class each day was, "Remember, here I am the master. If you don't want to listen to me, simply get lost. If you want to listen to me, then just listen. I am ready to answer all your questions, but I will not tolerate any noise, even whispering. If you have a girlfriend here then get out immediately and I allow you to go with your girlfriend. When I am speaking, only I am speaking, and you are listening. If you want to say something then raise your hand, and keep it raised because it does not mean that when you want to ask I necessarily have to answer at that time. I am not here as your servant. I am not Aristotle. Even Alexander could not make a horse out of me."

This was my introduction every day, and I am happy that they understood it -- they had to. That's why I sometimes get hard with you, Devageet, knowing perfectly well that you have to use your buttons, and the noise of them is bound to be there. What can you do? I know it perfectly well. It is just an old habit of mine.

I have never spoken except in utter silence. You know, for years you have heard me. You know the silence in Buddha Hall. Only in that silence... Your English phrase is meaningful: that the silence is so profound that you can hear even a needle drop on the floor. So I know, but I am just accustomed to silence.

The other day, when I left the room, you were not looking very happy. Later that day I felt bad, it really hurt me. I never wanted in any way to hurt you, it was just my old habit, and you cannot teach me new tricks any more. I have gone beyond the possibility of being taught.

In the old days I used to drive, and sitting with me in the car people would feel annoyed once in a while. I am not a driver, what to say of a good driver -- so naturally I did everything that was wrong. Although they tried not to interfere, I could understand their difficulty. They kept control of themselves. I was driving and they were controlling themselves -- that was a great scene. But still, once in a while they forgot and started saying something to me in which they were often right. About that I have nothing to say; but, right or wrong it does not matter -- when I am driving, I am driving.

If I am going wrong then I am going wrong. How long could they control themselves? It was dangerous, and they were not concerned about their own life. They were concerned about my life, but what could I do? I could simply state the fact that if I was driving wrongly I would continue to do so. At that moment particularly I did not want to be taught. It was not any egoism.

I am simple in that way. You can always tell me where I am wrong, and I am open to listen. But when I am doing something, I hate interference. Even though the intention may be good, I don't want it even for my own good. I would rather die driving wrongly than be saved by somebody's advice. That's the way I am and it is too late to change.

You will be surprised to know that it has always been too late. Even when I was only a child it was too late. I can only do a thing the way I want to do it; right and wrong are irrelevant. If it happens to be right, good; if it does not happen to be right, that is far out.

Sometimes I may be hard on you, but I don't want to be. It is just a long, long habit from more than thirty years of teaching in utter silence. I cannot forget it.

I was making only one point, and was going to discuss it tomorrow. The point is that I am not against getting rid of the wheel, but I am against being obsessed with stopping it. It stops by itself, but not by you stopping it. It can stop only by you doing something else -- that something else I call meditation.

Glimpses of a Golden Childhood

Chapter #19
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

I said "okay" a little early, just because I was becoming concerned about your worry. At least in the beginning don't be worried; in the beginning let me have my say. If you are worried, obviously I will say "okay" but that will not be okay at all.

After my grandfather died I was again away from my Nani, but I soon returned to my father's village. Not that I wanted to -- it was just like this "okay" that I said at the beginning... not that I wanted to say "okay" but even I cannot ignore the concern of others, and my parents would not allow me to go to my dead grandfather's home. My grandmother herself was not willing to go with me, and being just a seven-year-old child, I could not see any future in it.

Again and again I pictured myself going back to the old house, alone in the bullock cart... Bhoora talking to the bullocks. He at least would have had some kind of company. I would be alone inside the bullock cart, just thinking of the future. What would I do there? Yes, my horses would be there, but who would feed them? In fact, who would feed me? I have never learned even the art of making a single cup of tea.

One day Gudia went for a holiday and Chetana was doing her duty here, serving me. In the morning, when I wake up, I push the button for my tea. Chetana brought it, and put the cup by the side of my bed, then went to the bathroom to prepare my towel and toothbrush, and everything that I need. Meanwhile, for the first time in ten years, do you know? -- one has to learn small things -- I tried to pick the cup up from the floor, and it fell down!

Chetana came running, naturally, afraid. I said, "Don't be worried -- it was my responsibility. I should not have done such a thing. I have never needed to pick up my cup from the floor. Gudia has been spoiling me for ten years. Now you cannot unspoil me in just one day."

I had so many years of spoiling. Yes, I call it spoiling because they never allowed me to do anything for myself. My grandmother was even greater than Gudia could conceive: she would even brush my teeth! I would say to her, "Nani, I can brush my own teeth."

She would say, "Shut up, Raja! Keep quiet. Don't disturb me when I am doing something."

I would shake my head and say, "This is something. You are doing something to me; I can't even tell you that I can do it myself."

I cannot remember a single thing that I was required to do except just to be myself -- and that meant the source of all mischief, because when you don't require a child to do anything at all he has so much energy, he has to invest it somewhere. Right or wrong does not matter, what matters is the investment; and mischief is the nicest investment possible. So I did all kinds of mischief to everybody around.

I used to carry a small suitcase, just like the doctors'. Once I had seen a doctor passing through the village, and I had said to my Nani, "Unless I get that suitcase I will not eat!" Where did I get the idea not to eat? I had seen my grandfather not eating for days, particularly in the rainy season when the Jainas have their festival. The very orthodox do not eat at all for ten days, that is why I had said, "I will not eat unless I get that suitcase."

You know what she did? That's why I still love her -- told Bhoora, "Take your gun and run after that doctor and snatch his bag. Even if you have to shoot the man, get his bag. Don't worry, we will take care of you in court."

Bhoora ran with his gun; I ran behind to see what would actually happen. Seeing Bhoora with the gun -- a European with a gun in India in those days was the last thing one wanted to see -- the doctor started trembling like a leaf in a strong wind. Bhoora said to him, "There is no need to tremble; just hand over your case and go to hell, or wherever else you want to go." The doctor, still trembling, handed over his case. I don't know how you call this doctor's case, Devaraj. Is it a suitcase or something? A doctor's case? Devageet, what do you call it?

"A visiting bag perhaps?"

A visiting bag? It does not look like a bag. Devaraj, can you suggest a name? A visiting bag? Okay... can you find a better word?

"The original bag was called a Gladstone bag. That was the original black bag."

What is it? A Gladstone's bag? Yes, that was what I was thinking of and could not remember... of course, a Gladstone's bag. Good, but I still don't like that name for the bag. I will continue to call it the doctor's suitcase, although I know it is not a suitcase. It does not matter; by now everybody has understood what I mean.

Seeing the doctor tremble, I saw, for the first time, that all education was useless. If it cannot make you fearless then what is it for? Just to earn bread and butter? You will tremble. You will be a bag full of bread and butter, trembling. This is wonderful. It suddenly reminds me of Doctor Eichling.

I have heard -- just a gossip, and I love gossips more than gospels.... Anyway those gospels are nothing but gossips, just not said rightly, not told juicily. I have heard -- that's the way Buddha gospels begin, I mean Buddha gossips begin. I have heard -- what a beautiful phrase! -- that Doctor Eichling's beloved, who by the way I would rather call "Inkling," but I heard that his name is not Inkling but Eichling....

I don't know this man. I thought he had died, because I gave him sannyas and called him Shunyo. I don't know what happened to Shunyo or how Doctor Eichling became resurrected, but if Jesus could manage it, why not Eichling? Anyway, he is still there -- either he survived, or he resurrected, it is not very significant which. The gossip is that his beloved went off with another sannyasin and she fell in love with this new guy.

When they came back Doctor Eichling had a "love attack." I'm surprised he could manage it, because to have a love attack you first need to have a heart. A heart attack is not necessarily a love attack. A heart attack is physiological, a love attack is psychological, from the deeper part of the heart. But first you have to have a heart.

Now, Doctor Eichling having a heart attack, or love attack, is impossible. They should have consulted me. Of course I am not a doctor, but I am certainly a physician in the same sense Buddha was. Buddha used to call himself a physician, not a philosopher.

Poor Doctor Eichling... there was nothing wrong. When there is nothing there, how can there be anything wrong? Physiologically he was found to be absolutely in order. Psychologically the problem still exists: his beloved is now somebody else's beloved. That hurts, but where?

Nobody knows where it hurts. In the lungs? In the chest? That's where Doctor Eichling was showing his pain, in the chest. Doctor Eichling, it is not in your chest, it is in your mind, in your jealousy. And the center of jealousy is certainly not in the chest; in fact everything has its center in the mind.

If you are a follower of B.F. Skinner, or Pavlov the grandfather or maybe the great grandfather of Skinner, and contemporary of Freud, his greatest opponent too -- then "mind" is not the right word; you can read "brain" instead. But "brain" is only the body of the mind, the mechanism through which the mind functions. Whether you call it the mind or the brain does not matter; what matters is that everything has its center there.

Doctor Eichling -- I cannot call him Shunyo because in front of his office in Arizona, on his sign he has written "Doctor Eichling's Office." If you phone him, his assistant says, "Doctor Eichling? He is not available. He is at a meeting." I will call him Shunyo again when he makes that board disappear, and his stupid assistant asks, "Who is this fellow Eichling? We have never heard of him. Yes, once he was here, then he went to India and died there; a fellow called Shunyo returned in his place." I will call him Shunyo only when he buries his board deep down and jumps on it and disappears.

But the story, or rather the gossip, was only to tell you that everything exists first in the mind, only then in the body. The body is an extension of the mind, in matter. Brain is the beginning of that extension, and the body its full manifestation, but the seed is in the mind. The mind carries not only this body's seed, but it

also has the potentiality to become almost anything. Its potential is infinite. Humanity's whole past is contained in it, and not only humanity but even the pre-human past.

During the nine months in the mother's womb the child passes through almost three million years of evolution... very quickly of course, as if you see a film run so fast that you can hardly see it -- just glimpses. But in nine months the child certainly passes through the whole of life from its very beginning. In the beginning -- and I am not quoting the Bible, I am simply stating the facts of every child's life -- in the beginning every child is a fish, just as once the whole of life began in the ocean. Man still carries the same quantity of salt in his body as ocean water. Man's mind plays the drama again and again; the whole drama of birth, from the fish to the old man gasping for his last breath.

I wanted to go back to the village, but it was next to impossible to regain that which had been lost. That is where I learned that it is better never to go back to anything. Since then I have been to so many places but I have never gone back. Once I have left a place I have left it forever. That childhood episode forever determined a certain pattern, a structure, a system. Although I wanted to go, there was no support. My grandmother simply said, "No, I cannot go back to that village. If my husband is not there then why should I go back? I only went there for his sake, not for the village. If I have to go anywhere I would like to go to Khajuraho."

But that too was impossible because her parents were dead. Later on I visited her house, where she had been born. It was only a ruin. There was no possibility of going back there. And Bhoora, who was the only person who would have been ready to go back, died just after the death of his master, just twenty-four hours after.

Nobody was prepared to see two deaths happen so quickly, particularly me, to whom they both meant such a lot. Bhoora may have been just an obedient servant to my grandfather, but to me he was a friend. Most of the time we were together -- in the fields, in the forest, on the lake, everywhere. Bhoora followed me like a shadow, not interfering, always ready to help, and with such a great heart... so poor and yet so rich, together.

He never invited me to his house. Once I asked him, "Bhoora, why do you never invite me to your house?"

He said, "I am so poor that although I want to invite you, my poverty prevents me. I don't want you to see that ugly house in all its dirtiness. In this life I cannot see a time when I will be able to invite you. I really have dropped the very idea."

He was very poor. In that village there were two parts: one for the higher castes, and the other for the poorer ones, on the other side of the lake. That's where Bhoora lived. Although I tried many times to reach his house I could not manage it because he was always following me like a shadow. He would prevent me before I even stepped in that direction.

Even my horse used to listen to him. When it came to going towards his house, Bhoora would say, "No! Don't go." Of course he had brought the horse up from its very childhood, they understood each other, and the horse would stop. There would be no way to get the horse to move either towards Bhoora's house, or even towards the poorer part of the village. I had only seen it from the other side, the richer, where the *brahmins* and the Jainas lived, and all those who are by birth, pure. Bhoora was a *sudra*. The word *sudra* means "impure by birth," and there is no way for a *sudra* to purify himself.

This is the work of Manu. That's why I condemn him and hate him. I denounce him, and want the world to know of this man, Manu, because unless we know of such people we will never be able to be free of them. They will continue to influence us in some form or another. Either it is race -- even in America, if you are a negro, you are a *sudra*, a "nigger," "untouchable."

Whether you are a negro or a white man, both need to be acquainted with the insane philosophy of Manu. It is Manu who has influenced the two world wars in a very subtle way. And perhaps he will be the cause of the third, and last... a really influential man!

Even before Dale Carnegie wrote his book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, Manu knew all the secrets. In fact, one wonders how many friends Dale Carnegie has got, and how many people he has influenced. He is certainly not like Karl Marx, Sigmund Freud, Mahatma Gandhi. And all these people were absolutely unacquainted with the science of influencing people. They did not need to know, they had it in their very guts.

I don't think any man has influenced humanity more than Manu. Even today, whether you know his name or not, he influences you. If you think yourself superior just because you are white or black, or just because you are a man or a woman, somehow Manu is pulling your strings. Manu has to be absolutely

discarded.

I wanted to say something else, but I started with a wrong step. My Nani was very insistent: "Always step out of bed with your right foot." And you will be surprised to know, today I did not follow her advice, and everything is going wrong. I started with a wrong "okay"; now, when in the very beginning you are not okay, naturally, everything that follows on goes berserk.

Is there still time for me to say something right? Good. Let's begin again.

I wanted to go to the village but nobody was ready to support me. I could not conceive how I could exist there alone, without my grandfather, my grandmother, or Bhoora. No, it was not possible, so I reluctantly said, "Okay, I will stay in my father's village." But my mother naturally wanted me to stay with her and not with my grandmother, who from the very beginning had made it clear that she would stay in the same village, but separately. A little house was found for her in a very beautiful place near the river.

My mother insisted that I stay with her -- for over seven years I had not been living with my family. But my family was not a small affair, it was a whole jumbo-set -- so many people, all kinds of people: my uncles, my aunts, their children and my uncle's relatives, and so on and so forth.

In India the family is not the same as in the West. In the West it is just singular: the husband, the wife, one, two or three children. At the most there may be five people in the family. In India people would laugh -- five? Only five? In India the family is uncountable. There are hundreds of people. Guests come and visit and never leave, and nobody says to them, "Please, it is time for you to go," because in fact, nobody knows whose guests they are.

The father thinks, "Perhaps they are my wife's relatives so it is better to keep quiet." The mother thinks, "Perhaps they are my husband's relatives...."

In India it is possible to enter a home where you are not related at all; and if you keep your mouth shut, you can live there forever. Nobody will tell you to get out; everybody will think somebody else invited you. You have only to keep quiet and keep smiling.

It was a big family. My grandfather -- I mean my father's father -- was a man I never liked very much, to say the least. He was so different from my other grandfather, just the opposite; very restless, ready to jump on anyone at any time; ready to take up any excuse to fight. He was a real fighter, cause or no cause. The fight itself was his exercise, and he was continually fighting. It was rare to see him when he was not fighting somebody, and, strange to relate, there were people who loved him too.

My father had a small clothes shop. Once in a while I used to sit there just to watch people, and to see what was going on, and sometimes it was really interesting. The most interesting thing was that a few people would ask my father, "Where is Baba?" -- that was my grandfather. "We want to do business with him, and not with anybody else."

I was puzzled, because my father was so simple, so true, and honest. He would simply tell people the price of an item like this: "This is my cost price. Now it is up to you how much profit you want to give us. I leave it to you. I cannot reduce the cost price of course, but you can decide how much you want to pay." He would tell his customers, "Twenty rupees is the cost price, you can give me one or two rupees more. Two rupees means ten percent profit, and that's enough for me."

But people would ask, "Where is Baba? -- because unless he is here there is no joy in doing business." I could not believe it at first, but later on I did see their point. The joy of bargaining, shopping, or -- what do you call it -- higgling?

"Haggling, Bhagwan."

Haggling? Good. It must have been a great joy to the customers, because if the item was twenty rupees, my Baba would first start at fifty rupees, and after a long session of haggling, which they both would enjoy, they would settle somewhere near thirty rupees.

I used to laugh; and when the customer had gone, my Baba used to say to me, "You are not supposed to laugh at such moments. You should be serious, as if we were losing money. Of course, we cannot lose," he used to tell me. "Whether the watermelon falls on the knife, or the knife falls on the watermelon, in any case it is the watermelon which gets cut, and not the knife. So don't laugh when you see that I am charging a person thirty rupees for a thing which he could have bought for only twenty rupees from your father. Your father is a fool."

And of course it looked like my father was a fool, the same kind of fool as Devageet. Now it is up to him to attain to the same ultimate foolishness that my father attained. For the fools everything is possible, even enlightenment. Yes, my father was a fool, and my Baba was a very cunning man, a cunning old man. The moment I remember him, it is as a fox. He must have once been born as a fox, he *was* a fox.

Everything Baba did was very calculated. He would have been a good chess player because he could have conceived at least five steps ahead. He was really the most cunning man I have ever come across. I have seen many cunning men, but nobody to compare with my Baba. I always used to wonder where my father got his simplicity from. Perhaps it is nature that does not allow things to become out of balance, so it gives a very simple child to a very complex man.

Baba was a genius in cunningness. The whole village would tremble. Nobody was able to conceive what his plans were. In fact, he was such a man -- and I have observed it myself -- that we would be going to the river, my Baba and me, and somebody would ask, "Where are you going, Baba?" The whole town used to call him Baba; it just means grandfather. We were going to the river, and it was clear to everybody where we were going, but this man, with his quality would say, "To the station." I would look at him, and he would look at me and wink.

I was puzzled. What was the point? No business was being done, and you are not supposed to lie just for no reason at all. When the man had passed by, I asked him, "Why did you wink, Baba? And why did you lie to that man without any reason? Why could you not say `to the river,' when we are going to the river? He knows, everybody knows, that this road leads to the river and not to the station. You know it and still you said, `to the station.'"

He said, "You don't understand, one has to practice continuously."

"Practice what?" I asked him.

He said, "One has to continuously practice one's business. I cannot just tell the simple truth because then, one day, doing business, I may simply say the right price. And it is none of your business at all; that's why I winked at you, so you would keep quiet. As far as I am concerned, we are going to the station; whether this road leads there or not is nobody else's business. Even if that man had said that this road does not lead to the station, I would have just said I am going to the station via the river. It is up to me. One can go anywhere from anywhere. It may take a little longer, that's all."

Baba was that kind of man. He lived there with all his children, my father and his brothers and sisters, and their husbands... and one could not know all the people who had gathered there. I saw people coming and never leaving. We were not rich, yet there was enough to eat for everybody.

I did not want to enter this family, and I told my mother, "Either I will go back to the village alone -- the bullock cart is ready, and I know the way; I will get there somehow. And I know the villagers, they will help support a child. And it is only a question of a few years, then I will repay them as much as I can. But I cannot live in this family. This is not a family, it's a bazaar."

And it was a bazaar, continuously buzzing with so many people, no space at all, no silence. Even if an elephant had jumped into that ancient pond, nobody would have heard the plop; there was too much going on. I simply refused, saying, "If I have to stay then the only alternative is for me to live with my Nani."

My mother was, of course, hurt. I am sorry, because since then I have been hurting her again and again. I could not help it. In fact I was not responsible; the situation was such that I could not live in that family after so many years of absolute freedom, silence, space. In fact, in my Nana's house I was the only one who was ever heard. My Nana was mostly silently chanting his mantra, and of course my grandmother had no one else to talk to.

I was the only one who was ever heard, otherwise there was silence. After years of such beautitude, then to live in that so-called family, full of unfamiliar faces, uncles, and their fathers-in-law, cousins -- what a lot! One could not even figure out who was who! Later I used to think somebody ought to publish a small booklet about my family, a WHO'S WHO.

When I was a professor people used to come up to me and say something like, "Don't you know me?-I am your mother's brother."

I would look into the man's face, then say, "Please be somebody else, because my mother has no brothers -- that much I know about my family."

This particular man then said, "Yes, you are right. I mean I am really a cousin."

I said, "Then it is okay. So what do you want? I mean how much do you want? You must have come to borrow money."

He said, "Great! But it is strange, how could you read my mind?"

I said, "It is very easy. Just tell me how much you want."

He took twenty rupees, and I said, "Thank God. At least I have lost one relative. Now he will never show his face again."

And that's what actually happened: I never saw his face again, anywhere. Hundreds of people borrowed

money from me and nobody ever returned it. I was happy that they didn't, because if they had they would only have asked for more.

I wanted to return to the village but could not. I had to come to a compromise just not to hurt my mother. But I know I have been hurting her, really wounding her. Whatsoever she wanted I have never done; in fact, just the opposite. Naturally, slowly slowly, she accepted me as one who was lost to her.

It used to happen that I would be sitting just in front of her, and she would ask, "Have you seen anybody about? -- because I want to send somebody to fetch vegetables from the market." The market was not far away; the village was small, it was just two minutes away. And she was asking, "Have you seen anybody?"

I would say, "No, I have not seen anybody at all -- the house seems to be completely empty. Strange, where have all the relatives gone? They always disappear when there is some work to be done." But she would not ask me to go and fetch vegetables for her. She tried once or twice, and then dropped the idea forever.

Once she asked me to purchase bananas, and I brought tomatoes because on the way I forgot. I tried hard; that was the trouble. I repeated to myself, "Banana... banana... banana... banana..." and then a dog barked, or somebody asked where I was going, and I went on saying, "Banana... banana... banana...."

They said, "Hey! Have you gone mad?"

I said, "Shut up! I have not gone mad. You must be mad. What nonsense is this, interrupting people who are silently doing their work?" But by that time I had forgotten what it was I was going to purchase, so I brought anything that I could manage to get. But tomatoes were the last thing to bring, because they are not allowed in a Jaina household. My mother beat her head saying, "Are these bananas? When will you understand?"

I said, "My God! Did you ask for bananas? I forgot -- I'm sorry."

She said, "Even if you had forgotten, could you not have bought anything else other than tomatoes? You know that tomatoes are not allowed in our house because they look so red, like meat!" And in a Jaina household, even a similarity to meat... just the color red could remind you of blood or meat; even a tomato is enough to make a Jaina feel sick.

Poor tomatoes! They are such simple fellows, and so meditative too. If you see them sitting -- they sit exactly like Buddhist monks with their shaven heads, and they look so centered too, as if they have been doing centering for their whole life, so grounded... but Jainas don't like them.

So I had to take those tomatoes back and distribute them to the beggars. They were always glad to see me. The beggars were the only ones who used to be happy to see me, because it was always an occasion when I had been sent to throw something out of the house. I never threw it, I would give it to the beggars.

I could not manage to live in the family, according to them. Everybody was giving birth; every woman was almost always pregnant. Whenever I remember my family I suddenly think of freaking out -- although I cannot freak out; I just enjoy the idea of freaking out. All the women were always with big bellies. One pregnancy over, another starts; and so many children....

"No," I said to my mother, "I know it hurts you, and I am sorry, but I will live with my grandmother. She is the only one who can understand me and allow me not only love but freedom too."

Once I had asked my Nani, "Why did you only give birth to my mother?"

She said, "What a question!"

I said, "Because in this family every woman is always carrying a load in her belly. Why did you only give birth to my mother and not have another child, at least a brother for her?"

She then said something I cannot forget: "That too was because of your Nana. He wanted a child, so we compromised. I told him, `Only one child, then it is your fate whether it is a boy or a girl' -- because he wanted a boy." She laughed, "And it was good that a girl was born, otherwise where would I have got you from? Yes, it is good," she said, "that I did not give birth to any other children, otherwise you would not have liked this place either, it would have been too crowded."

I remained in my father's village for eleven years, and I was forced almost violently to go to school. And it was not a one-day affair, it was an everyday routine. Every morning I had to be forced to go to school. One of my uncles, or whosoever, would take me there, would wait outside until the master had taken possession of me -- as if I was a piece of property to be passed from one hand to another, or a prisoner passed from one hand to another. But that's what education is, still: a forced and violent phenomenon.

Each generation tries to corrupt the new generation. It is certainly a kind of rape, a spiritual rape -- and naturally the more powerful, stronger, and bigger father and mother can force the small child. I was a rebel from the very first day that I was taken to school. The moment I saw the gates I asked my father, "Is it a jail

or a school?"
My father said, "What a question! It is a school. Don't be afraid."

I said, "I am not afraid, I am simply inquiring about what attitude I should take. What is the need for this big gate?"

The gate was closed when all the children, the prisoners, were inside. It was only opened again in the evening when the children were released for the night. I can still see that gate. I can still see myself standing with my father ready to register at that ugly school.

The school was ugly, but the gate was even uglier. It was big, and it was called "The Elephant Gate," *Hathi Dwar*. An elephant could have passed through it, it was so large. Perhaps it would have been good for elephants from a circus -- and it was a circus -- but for small children it was too big.
I will have to tell you many things about these nine years....

Glimpses of a Golden Childhood

Chapter #20
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

Archive code:	0
ShortTitle:	GLIMPS20
Audio:	No
Video:	No

Wait for my "Okay...."

I am standing before the "Elephant Gate" of my primary school... and that gate started many things in my life. I was not standing alone of course; my father was standing with me. He had come to enroll me at the school. I looked at the tall gates and said to him, "No."

I can still hear that word. A small child who has lost everything.... I can see on the child's face a question mark as he wonders what is going to happen.

I stood looking at the gates, and my father just asked me, "Are you impressed by this great gate?"
Now I take the story into my own hands:

I said to my father, "No." That was my first word before entering primary school, and you will be surprised, it was also my last word on leaving university. In the first case, my own father was standing with me. He was not very old but to me, a small child, he was old. In the second case, a really old man was standing by my side, and we were again standing at an even larger gate....

The old university gate is now dismantled forever, but it remains in my memory. I can still see it -- the old gate, not the new one; I have no relationship with the new one -- and on seeing it, wept, because the old gate was really grand, simple but grand. The new one is just ugly. It is modern perhaps, but the whole of modern art has taken up ugliness, just because it has been rejected for centuries. Perhaps taking up ugliness is a revolutionary step; but revolution, if ugly, is not revolution at all, it is only reaction. I saw the new gate only once. Since then I have passed that road many times but always closed my eyes. With closed eyes I could again see the old gate.

The old university gate was poor, really poor. It was made when the university was just beginning and they were not able to create a monumental structure. We all lived in military barracks because the university had started so suddenly and there had been no time to make hostels or libraries. It was just an abandoned military barracks. But the place itself was beautiful, situated on a small hill.

The military had abandoned it because it had only been meaningful during the second world war. It was at a height they had needed for their radar, to look around for the enemy. Now there was no need, so they

abandoned it. It was a blessing, at least for me, because I would not have been able to read and study in any university other than that.

Its name was the University of Sagar. *Sagar* means "ocean." Sagar has a tremendously beautiful lake, so big that it is not called a lake, but *sagar*, an ocean. It really looks like an ocean, with waves rising on it. One cannot believe that it is only a lake. I have seen only two lakes with such big waves. Not that I have only seen two lakes, I have seen many. I have seen the most beautiful lakes of Kashmir, the Himalayas, Darjeeling, Nainital, and many others in the south of India, in the Nandi Hills, but I have seen only two with waves which resemble the ocean: the lake of Sagar and the lake of Bhopal.

Compared to Bhopal, of course the lake of Sagar is small. The lake of Bhopal is perhaps the greatest in the whole world. In that lake I have seen waves that can only be described as tidal waves, rising maybe twelve or fifteen feet high. No other lake can claim that. It is so vast. I once tried to go around it in a boat, and it took seventeen days. I was going as fast as you can imagine; more so, because there were no policemen around, and no speed limit. By the time I had ended the tour I simply said to myself, "My God, what a beautiful lake!" And it was hundreds of feet deep.

The same is true, on a smaller scale, of the lake of Sagar; but in another sense it has a beauty which the lake of Bhopal does not possess. It is surrounded by beautiful mountains, not so vast but tremendously beautiful... particularly in the early morning, at sunrise and in the evening, at sunset. And if it is a full moon night you really know what beauty is. In a small boat on that lake, on a full moon night, one simply feels that nothing more is needed.

It is a beautiful place... but I still feel bad because the old gate is no longer there. It was bound to be dismantled. I am absolutely aware of that, not only now; even then everyone was aware that it needed to be dismantled. It was only temporary, made just to inaugurate the university.

This was the second gate I remember. When I left university I was standing by the gate with my old professor, Sri Krishna Saxena. The poor man died just a few days ago, and he had sent a message saying he wanted to see me. I would have loved to see him, but now nothing can be done unless he is born quickly, and to a sannyasin, so that he can reach me. I will recognize him immediately, that much I can promise.

He was a man of exceptional qualities. He was the only professor out of the whole lot that I came across -- teachers, lecturers, readers, professors and whatnot -- he was the only one who was able to understand that he had a student who should rather have been his Master.

He was standing at the gate persuading me not to leave the university. He was saying, "You should not leave, particularly when the university has granted you a Ph.D. scholarship. You should not lose this opportunity." He was trying in thousands of ways to tell me that I was his most loved student. He said, "I have had many students all over the world, particularly in America" -- because he had been teaching in America most of the time -- "but I can say," he said to me, "I would not have bothered to convince any of them to remain. Why should I care? -- it had nothing to do with me, it was their future. But as far as you are concerned" -- and I remember his words with tears in my eyes -- he said, "as far as you are concerned, it is my future." I cannot forget those words. Let me repeat them. He said, "Those other students' future was their own concern; your future is my future."

I said to him, "Why? Why should my future be your future?"

He said, "That is something I would rather not talk about to you," and he started crying.

I said, "I understand. Please don't cry. But I cannot be persuaded to do anything against my own mind, and it is set in a totally different dimension. I am sorry to disappoint you. I know perfectly well how much you had hoped, how happy you were that I topped the whole university. I have seen you, just like a child, so joyous about the gold medal that was given not even to you, but to me."

I didn't care a bit about that gold medal. I threw it down a very deep well, so deep that I don't think anybody is going to find it again; and I did it in front of Doctor Sri Krishna Saxena.

He said, "What are you doing? What have you done?" -- because I had already thrown it down the well. And he had been so happy that I had been chosen for a scholarship. It was for an indefinite period, from two to five years.

He said, "Please reconsider again."

The first gate was the "Elephant Gate," and I was standing with my father not wanting to enter. And the last gate was also an "Elephant Gate," and I was standing with my old professor, not wanting to enter again. Once was enough, twice would have been too much.

The argument that had begun at the first gate lasted up till the second gate. The no that I had said to my father was the same no that I had said to my professor, who was really a father to me. I can feel its quality.

He cared for me as much as my own father had cared, or perhaps even more. When I was ill he would not sleep; he would sit at my bedside the whole night. I would say to him, "You are old, doctor," I used to call him doctor, "please go to sleep."

He used to say, "I'm not going to sleep unless you promise that by tomorrow you will be perfectly well."

And I had to promise -- as if being sick or not depended on my promise -- but somehow, once I had promised him, it worked. That's why I say there is something like magic in the world.

That "no" became my tone, the very stuff of my whole existence. I said to my father, "No, I don't want to enter this gate. This is not a school, it's a prison." The very gate, and the color of the building.... It is strange, particularly in India, the jails and the schools are painted the same color, and they are both made of red brick. It is very difficult to know whether the building is a prison or a school. Perhaps once a practical joker had managed to play a joke, but he did it perfectly.

I said, "Look at this school -- you call it a school? Look at this gate! And you are here to force me to enter for at least four years." That was the beginning of a dialogue that lasted for many years; and you will come across it many times, because it runs criss-cross through the story.

My father said, "I was always afraid..." and we were standing at the gate, on the outside of course, because I had not yet allowed him to take me in.... He went on "... I was always afraid that your grandfather, and particularly this woman, your grandmother, were going to spoil you."

I said, "Your suspicion, or fear, was right, but the work has been done and nobody can undo it now, so please let us go home."

He said, "What! You have to be educated."

I said, "What kind of a beginning is this? I am not even free to say yes or no. You call it education? But if you want it, please don't ask me: here is my hand, drag me in. At least I will have the satisfaction that I never entered this ugly institution on my own. Please, at least do me this favor."

Of course, my father was getting very upset, so he dragged me in. Although he was a very simple man he immediately understood that it was not right. He said to me, "Although I am your father it does not feel right for me to drag you in."

I said, "Don't feel guilty at all. What you have done is perfectly right, because unless someone drags me in I am not going to go of my own decision. My decision is `no.' You can impose your decision on me because I have to depend on you for food, clothes, shelter and everything. Naturally you are in a privileged position."

What an entry! -- being dragged into school. My father never forgave himself. The day he took sannyas, do you know the first thing he said to me? "Forgive me, because I have done so many wrong things to you. There are so many I cannot count, and there must be more which I don't know at all. Just forgive me."

The entry into school was the beginning of a new life. For years I had lived just like a wild animal. Yes, I cannot say a wild human being, because there are no wild human beings.

Only once in a while a man becomes a wild human being. I am now; Buddha was, Zarathustra was; Jesus was -- but at that time it was perfectly true to say that for years I had lived like a wild animal. But it is far superior to Adolf Hitler, Benito Mussolini, Napoleon, or Alexander the Great. I am only naming the worst; worst in the sense that they thought they were the most civilized.

Alexander the Great thought himself to be the most civilized man of his time, of course. Adolf Hitler, in his autobiography, MY STRUGGLE.... I don't know how Germans pronounce the title -- all I can remember is, MEIN KAMPF. It must be wrong, it has to be. Firstly it is German: M-e-i-n K-a-m-p-f. Whatever the pronunciation, it does not matter to me.

What matters to me is that in his book he tries to prove that he has attained the status of "superman," for which man has been preparing for thousands of years. And Hitler's party, the Nazis, and his race, the Nordic Aryans were going to be the "rulers of the world," and this rule was going to last for one thousand years! Just a madman talking -- but a very powerful madman. When he spoke you had to listen, even to his nonsense. He thought he was the only real Aryan, and the Nordics were the only pure-blooded race. But he was seeing a dream.

Man has rarely become a superman, and the word "super" has nothing to do with "higher." The true superman is one who is conscious of all his acts, thoughts and feelings, of all that he is made of -- of love, of life, of death.

A great dialogue started with my father on that day, and it continued on and off, and ended only when he became a sannyasin. After that there was no question of any argument, he had surrendered. The day he took

sannyas, he was crying and holding my feet. I was standing, and can you believe it... like a flash, the old school, the "Elephant Gate," the small child resisting, not ready to go in, and my father pulling him -- it all flashed by. I smiled.

My father asked, "Why are you smiling?"

I said, "I am just happy that a conflict has ended at last."

But that is what was happening. My father dragged me. I never went to school willingly.

Devageet, moisten my lips....

I am happy that I was dragged in, that I never went on my own, willingly. The school was really ugly -- all schools are ugly. In fact, it is good to create a situation where children learn, but it is not good to educate them. Education is bound to be ugly.

And what did I see as the first thing in the school? The first thing was an encounter with the teacher of my first class. I have seen beautiful people and ugly people, but I have never seen something like that again! -- and underline "something." I cannot call that something "someone." He did not look like a man. I looked at my father and said, "This is what you have dragged me into?"

My father said, "Shut up!" Very quietly, so that the "thing" did not hear. He was the master, and he was going to teach me.

I could not even look at the man. God must have created his face in a tremendous hurry. Perhaps His bladder was full, and just to finish the job He did this man and then rushed to the bathroom. What a man He created! He had only one eye, and a crooked nose. That one eye was enough! But the crooked nose really added great ugliness to the face. And he was huge! -- seven feet in height -- and he must have weighed at least four hundred pounds, not less than that.

Devaraj, how do these people defy medical research? Four hundred pounds, and he was always healthy. He never took a single day off, he never went to a doctor. All over the town it was said that this man was made of steel. Perhaps he was, but not very good steel, more like barbed wire! He was so ugly that I don't want to say anything about him, although I will have to say a few things, but at least not about him directly.

He was my first master, I mean teacher, because in India school teachers are called "masters," that's why I said he was my first master. Even now if I saw that man I would certainly start trembling. He was not a man at all, he was a horse!

I said to my father, "First, look at this man before you sign."

He said, "What is wrong with him? He taught me, he taught my father -- he has been teaching here for generations."

Yes, that was true. That's why nobody could complain about him. If you complained your father would say, "I cannot do anything, he was my teacher too. If I go to him to complain, he could even punish me."

So my father said, "Nothing is wrong with him, he is okay." Then he signed the papers.

I then told my father, "You are signing your own troubles, so don't blame me."

He said, "You are a strange boy."

I said, "Certainly we are strangers to each other. I have lived away from you for many years, and I have been friends with the mango trees and the pines and the mountains, the oceans and the rivers. I am not a businessman, and you are. Money means everything to you; I cannot even count it."

Even today... I have not touched money for years. The occasion never arises. That helps me tremendously because I don't know how things go in the world of economics. I go my own way; they have to follow me. I don't follow them: I can't.

I told my father, "You understand money, and I don't. Our languages are different; and remember, you have stopped me from going back to the village, so now if there is a conflict, don't blame me. I understand something you don't, and you understand something that I neither understand nor want to. We are incompatible. Dadda, we are not made for each other."

And it took nearly his whole life to cover the distance between us, but of course, it was him who had to travel. That's what I mean when I say that I am stubborn. I could not budge even a single inch, and everything started at that Elephant Gate.

The first teacher -- I don't know his real name, and nobody in the school knew it either, particularly the children; they just called him Kantar Master. *Kantar* means "one-eyed"; that was enough for the children, and also it was a condemnation of the man. In Hindi *kantar* not only means "one-eyed," it is also used as a curse. It cannot be translated in that way because the nuance is lost in the translation. So we all called him Kantar Master in his presence, and when he was not there we called him just Kantar -- that one-eyed fellow.

He was not only ugly; everything he did was ugly. And of course on my very first day something was bound to happen. He used to punish the children mercilessly. I have never seen or heard of anybody else doing such things to children. I knew of many people who had left school because of this fellow, and they remained uneducated. He was too much. You would not believe what he used to do, or that any man could do that. I will explain to you what happened to me on that very first day-and much more was to follow.

He was teaching arithmetic. I knew a little because my grandmother used to teach me a little at home; particularly a little language and some arithmetic. So I was looking out of the window at the beautiful peepal tree shining in the sun. There is no other tree which shines so beautifully in the sun, because each leaf dances separately, and the whole tree becomes almost a chorus -- thousands of shining dancers and singers together, but also independent.

The peepal tree is a very strange tree because all other trees inhale carbon dioxide, and exhale oxygen during the day.... Whatever it is you can put it right, because you know that I am not a tree, nor am I a chemist or a scientist. But the peepal tree exhales oxygen twenty-four hours a day. You can sleep under a peepal tree, and not any other because they are dangerous to health. I looked at the tree with its leaves dancing in the breeze, and the sun shining on each leaf, and hundreds of parrots just jumping from one branch to another, enjoying, for no reason. Alas, they didn't have to go to school.

I was looking out of the window and Kantar Master jumped on me.

He said, "It is better to get things right from the very beginning."

I said, "I absolutely agree about that. I also want to put everything as it should be from the very beginning."

He said, "Why were you looking out of the window when I was teaching arithmetic?"

I said, "Arithmetic has to be heard, not seen. I don't have to see your beautiful face. I was looking out of the window to avoid it. As far as the arithmetic is concerned, you can ask me; I heard it and I know it."

He asked me, and that was the beginning of a very long trouble -- not for me but for him. The trouble was that I answered correctly. He could not believe it and said, "Whether you are right or wrong I am still going to punish you, because it is not right to look out of the window when the teacher is teaching."

I was called in front of him. I had heard about his punishment techniques -- he was a man like the Marquis de Sade. From his desk he took out a box of pencils. I had heard of these famous pencils. He used to put one of those pencils between each of your fingers, and then squeeze your hands tight, asking, "Do you want a little more? Do you need more?" -- to small children! He was certainly a fascist. I am making this statement so it is at least on record: people who choose to be teachers have something wrong with them. Perhaps it is the desire to dominate or a lust for power; perhaps they are all a little bit fascist.

I looked at the pencils and said, "I have heard of these pencils, but before you put them between my fingers, remember it will cost you very dearly, perhaps even your job."

He laughed. I can tell you it was like a monster in a nightmare laughing at you. He said, "Who can prevent me?"

I said, "That is not the point. I want to ask: is it illegal to look out of the window when arithmetic is being taught? And if I am able to answer the questions on what was being taught and am ready to repeat it word for word, then is it wrong in any way to look out of the window? Then why has the window been created in this classroom? For what purpose? Because for the whole day somebody is teaching something, and a window is not needed during the night when there is nobody to look out of it."

He said, "You are a troublemaker."

I said, "That's exactly true, and I am going to the headmaster to find out whether it is legitimate for you to punish me when I have answered you correctly."

He became a little more mellow. I was surprised because I had heard that he was not a man who could be subdued in any way.

I then said, "And then I am going to the president of the municipal committee who runs this school. Tomorrow I will come with a police commissioner so that he can see with his own eyes what kind of practices are going on here."

He trembled. It was not visible to others, but I can see such things which other people may miss. I may not see walls but I cannot miss small things, almost microscopic. I told him, "You are trembling, although you will not be able to accept it. But we will see. First let me go to the headmaster."

I went and the headmaster said, "I know this man tortures children. It is illegal, but I cannot say anything about it because he is the oldest school teacher in the town, and almost everybody's father and grandfather has been his pupil once at least. So no one can raise a finger against him."

I said, "I don't care. My father has been his student and also my grandfather. I don't care about either my father or my grandfather; in fact I don't really belong to that family. I have been living away from them. I am a foreigner here."

The headmaster said, "I could see immediately that you must be a stranger, but, my boy, don't get into unnecessary trouble. He will torture you."

I said, "It is not easy. Let this be the beginning of my struggle against all torture. I will fight."

And I hit with my fist -- of course just a small child's fist -- on his table, and told him, "I don't care about education or anything, but I must care about my freedom. Nobody can harass me unnecessarily. You have to show me the educational code. I cannot read, and you will have to show me whether it is unlawful to look out of the window even though I could answer all the questions correctly."

He said, "If you answered correctly then there is no question at all about where you were looking."

I said, "Come along with me."

He came with his educational code, an ancient book that he always carried. I don't think anybody had ever read it. The headmaster told Kantar Master, "It is better not to harass this child because it seems that it may bounce back on you. He won't give up easily."

But Kantar Master was not that type of man. Afraid, he became even more aggressive and violent. He said, "I will show this child -- you need not worry. And who cares about that code? I have been a teacher here my whole life and is this child going to teach me the code?"

I said, "Tomorrow, either I will be in this building or you, but we cannot both exist here together. Just wait until tomorrow."

I rushed home and told my father. He said, "I was worried whether I had entered you in school just to bring trouble upon others and upon yourself, and to also drag me into it."

I said, "No, I am simply reporting so that later you don't say you were kept in the dark."

I went to the police commissioner. He was a lovely man; I had not expected that a policeman could be so nice. He said, "I have heard about this man. In fact my own son has been tortured by him. But nobody complained. It is illegal to torture, but unless you complain nothing can be done, and I cannot complain myself because I am worried that he may fail my child. So it is better to let him go on torturing. It is only a question of a few months, then my child will go into another class."

I said, "I am here to complain, and I am not concerned about going into another class at all. I am ready to stay in this class my whole life."

He looked at me, patted me on the back and said, "I appreciate what you are doing. I will come tomorrow."

I then rushed to see the president of the municipal committee, who proved to be just cow-dung. Yes, just cow-dung, and not even dry -- so ugly! He said to me, "I know. Nothing can be done about it. You have to live with it, you will have to learn how to tolerate it."

I said to him, and I remember my words exactly, "I am not going to tolerate anything that is wrong to my conscience."

He said, "If that is the case, I cannot take it in hand. Go to the vice-president, perhaps he may be more helpful."

And for that I must thank that cow-dung, because the vice-president of that village, Shambhu Dube, proved to be the only man of any worth in that whole village, in my experience. When I knocked on his door -- I was only eight or nine years old, and he was the vice-president -- he called, "Yes, come in." He was expecting to see some gentleman, and on seeing me he looked a little embarrassed.

I said, "I am sorry that I am not a little older -- please excuse me. Moreover, I am not educated at all, but I have to complain about this man, Kantar Master."

The moment he heard my story -- that this man tortures little children in the first grade by putting pencils between their fingers and then squeezing, and that he has pins which he forces under the nails, and he is a man seven feet tall, weighing four hundred pounds -- he could not believe it.

He said, "I have heard rumors, but why has nobody complained?"

I said, "People are afraid that their children will be tortured even more."

He said, "Are you not afraid?"

I said, "No, because I am ready to fail. That's all he can do." I said I was ready to fail and I was not insisting on success, but I would fight to the last: "It is either this man or me -- we both cannot be there in the same building."

Shambhu Dube called me close to him. Holding my hand he said, "I always love rebellious people, but I

never thought a child of your age could be a rebel. I congratulate you."

We became friends, and this friendship lasted until he died. That village had a population of twenty thousand people, but in India it is still a village. In India, unless the town has one hundred thousand people it is not considered a town. When there are more than fifteen hundred thousand people then it is a city. In my whole life I never came across another in that village of the same caliber, quality or talent as Shambhu Dube. If you ask me, it will look like an exaggeration, but in fact, in the whole of India I never found another Shambhu Dube. He was just rare.

When I was traveling all over India he would wait for months for me to come and visit the village just for one day. He was the only person who ever came to see me when my train would pass through the village. Of course I am not including my father nor my mother; they had to come. But Shambhu Dube was not my relative; he just loved me. And this love started at that meeting, on that day when I had gone to protest against Kantar Master.

Shambhu Dube was the vice-president of the municipal committee, and he said to me, "Don't be worried. That fellow should be punished; in fact, his service is finished. He has applied for an extension but we will not give it to him. From tomorrow you will not see him in that school again."

I said, "Is that a promise?"

We looked into each other's eyes. He laughed and said, "Yes, it is a promise."

The next day Kantar Master was gone. He was never able to look at me after that. I tried to contact him, knocked at his door many times just to say goodbye, but he was really a coward, a sheep under a lion's skin. But that first day in school turned out to be the beginning of many, many things.

Glimpses of a Golden Childhood

Chapter #21
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

Okay....

The man I was talking about, his full name was Pandit Shambhuratan Dube. We all used to call him Shambhu Babu. He was a poet, and rare in that he was not eager to be published. That is very rare in a poet. I have come across hundreds of the tribe, and they are all so eager to be published that poetry becomes secondary. I call any ambitious person a politician, and Shambhu Dube was not ambitious.

He was not an elected vice-president either, because to be elected you have to at least stand for election. He was nominated by the president, who was just holy cow-dung, as I have said before, and he wanted some men with intelligence to do his work. The president was an absolute cow-dung, and he had been in office for years. Again and again he had been chosen by other cow-dungs.

In India, to be a holy cow-dung is a great thing -- you become a *Mahatma*; and this president was almost a *Mahatma*, and as bogus as they all are, otherwise they would not be *Mahatmas* in the first place. Why should a man of creativity and intelligence choose to be a cow-dung? Why should he be at all interested in being worshipped? I will not even mention the name of the holy cow-dung; it is filthy. He had nominated Shambhu Babu as his vice-president, and I think that was the only good thing that he did in his whole life. Perhaps he did not know what he was doing -- cow-dungs are not conscious people.

The moment Shambhu Babu and I saw each other, something happened; what Carl Gustav Jung calls

"synchronicity." I was just a child; not only that, wild too. I was fresh from the woods, uneducated and undisciplined. We had nothing in common. He was a man of power and very respected by the people, not because he was a cow-dung but because he was such a strong man, and if you were not respectful to him, some day you might suffer for it. And his memory was very, very good. Everybody was really afraid of him and so they were all respectful, and I was just a child.

Apparently there was nothing in common with us. He was the vice-president of the whole village, the president of the lawyers' association, the president of the rotary club, and so on and so forth. He was either the president or the vice-president of many committees. He was everywhere, and he was a well-educated man. He had the highest degrees in law, but he did not practice law in that village.

Don't be worried about the noisy devils working outside -- after all they are my disciples. If I initiate devils into sannyas what can you expect? I have been taking all the disciples from Beelzebub. That was the name Gurdjieff used to call the devil, Beelzebub. But I would like to tell Gurdjieff that Beelzebub is losing hundreds of disciples every day. But they have been with Beelzebub for so long that they have learned his technology. I am not against technology, I love it. That is why Beelzebub's disciples find it easy to become my disciples, very easy, because they continue the same work under me that they used to do for ugly Beelzebub.

So don't be worried if I am not. In fact all their noises give such a beautiful background to what I am saying to you... of course, a sort of Picasso background, a little nightmarish. But sometimes nightmares can be beautiful, and one can feel sorry when they are ended. And what they are doing may not sound beautiful, but they are doing my work. Naturally Beelzebub is very angry... they are his disciples and using all his technology for me.

Science is a little devilish. You are medically trained, so in a way you are part of Beelzebub's technology. Forgive those poor fellows -- they are doing their best, and as far as I am concerned, when I am speaking nothing matters.

I was saying -- look at the background, and the silence -- if one knows, then one can use Beelzebub as a servant.

I was telling you about Shambhu Dube, Shambhu Babu. He was a poet, but never published his poetry while he was still alive. He was a great story-writer too, and by chance a famous film director became acquainted with him and his stories. Now Shambhu Babu is dead but a great film has been made using one of his stories, MUGLE AZAM -- "The Great Mogul." It won many awards, both national and international. Alas he is no more. He was my only friend in that place.

Once it was decided that I would live there -- it was planned for only seven years but I actually lived there for eleven years. Perhaps they told only seven years to persuade me to stay; perhaps it was their intention from the beginning....

In India in those days, the educational structure began with four years of primary education -- it was a separate phenomenon, under the local authorities -- then three years more if you wanted to continue in the same direction. That is seven years; and then you would get a certificate.

Perhaps that was their intention and they were not lying to me. But there was another way too, and that is what actually happened. After four years you could either continue in the same line or change: you could go to the middle school. If you continued in the same line you never learned English. Primary education ended after seven years, and you were fully educated in only the local language -- and in India there are thirty recognized languages. But after the fourth year there was an opening and you could change gear. You could go to the English school; you could join the middle school as it was called.

Again, it was a four-year course, and if you continued in that line then three years later you became a matriculate. My God! What a wastage of life! All those beautiful days wasted so mercilessly, crushed! And by the time you were a matriculate, you were then capable of going to university. Again, it was a six-year course! In all, I had to waste four years in primary school, four years in middle school, three years in high school, and six years in university -- seventeen years of my life!

I think, if I can make any sense out of it, the only word that comes to me, in spite of Beelzebub and his disciples doing great work -- ex-disciples, I mean -- the only word that comes to me is "nonsense." Seventeen years! And I was eight or nine when I started this whole nonsense, so the day I left university I was twenty-six, and so happy -- not because I was a gold medallist but because I was free at last. Free again.

I was in such a hurry that I told my professor, "Don't waste my time. Nobody can convince me to enter these gates again. Even when I was nine years old my father had to drag me in, but now nobody can drag

me. If anyone tries then I will drag him out." And of course I was able to drag the poor old man who was trying to persuade me not to leave.

He said, "Listen to me: it is rare to receive a scholarship for a Ph.D. Do your Ph.D., and I promise you that you will one day be able to have a D.Litt."

I said, "Don't waste my time, because my bus is leaving." The bus was standing there at the gate. I had to rush to catch it, and I am sorry that I could not even thank him. I had no time -- the bus was leaving, and my luggage was already on it, and the driver -- as drivers do -- was honking like mad. I was the only passenger not yet on the bus, and my old professor was almost on his knees persuading me not to leave.

Shambhu Babu was well-educated. I was uneducated when the friendship began. He had a glorious past; I had none. The whole town was shocked by our friendship, but he was not even embarrassed. I respect that quality. We used to walk hand in hand. He was my father's age, and his children were older than me. He died ten years before my father. I think he must have been about fifty at that time. This would have been the right time for us to be friends. But he was the only man to recognize me. He was a man of authority in the village, and his recognition was of immense help to me.

Kantar Master was never seen at the school again. He was immediately sent on leave, because there was only one month before his retirement, and his application for an extension had been canceled. This created a great celebration in the village. Kantar Master had been a great man in that village, yet I had had him thrown out in just a single day. That was something. People started respecting me. I would say, "What nonsense is this? I have not done anything -- I simply brought the man and his wrongdoing to the light."

I am surprised how he continued torturing small children his whole life; but that is what was thought to be education. It was thought then, and many Indians still think, that unless you torture a child he cannot be taught -- although they may not say so clearly.

So I said, "There is no question of respect, and as far as my friendship with Shambhu Babu is concerned, it is not a matter of age. He is my father's friend really. Even my father is amazed."

My father used to ask Shambhu Babu, "Why are you so friendly to that troublesome boy?"

And Shambhu Babu would laugh and say, "One day you will understand why. I cannot tell you now."

I was always amazed at the beauty of the man. It was part of his beauty that he could answer by saying, "I cannot answer. One day you will understand."

One day he said to my father, "Perhaps I should not be friendly to him, but respectful."

It shocked me too. When we were alone, I said to him, "Shambhu Babu, what nonsense were you telling to my father? What do you mean by saying that you should respect me?"

He said, "I do respect you because I can see, but not very clearly, as if hidden behind a smokescreen, what you are going to be one day."

Even I had to shrug my shoulders. I said, "You are just talking rubbish. What can I be? I am already it."

He said, "There! That's what amazes me in you. You are a child, the whole village laughs at our friendship, and they wonder what we talk about together, but they don't know what they are all missing. I know," -- he emphasized it -- "I *know* what I am missing. I can feel it a little, but I can't see it clearly. Perhaps one day when you are really grown up, I may be able to see you."

And, I have to confess, after Magga Baba he was the second man who recognized that something immeasurable had happened to me. Of course he was not a mystic, but a poet has the capacity, once in a while, to be a mystic, and he was a great poet. He was also great because he never bothered to publish his work. He never bothered to read at any gathering of poets. It looked strange that he would read his poetry to a nine-year-old child, and he would ask me, "Is it of any worth? Or just worthless?"

Now his poetry is published, but he is no more. It was published in his memory. It does not contain his best work because the people who chose it, none of them were even poets, and it needs a mystic to choose from Shambhu Babu's poetry. I know everything he wrote. There was not much, a few articles, and very few poems, and a few stories, but in a strange way they all connect with a single theme.

The theme is life, not as a philosophical concept but as it is lived moment to moment. Life with a small "l" will do, because he would never forgive me if you wrote Life with a capital "L." He was against capital letters. He never wrote any word with capitals. Even the beginning of a sentence would always be written with small letters. He would even write his own name in small letters. I asked him, "What is wrong with capital letters? Why are you so against them, Shambhu Babu?"

He said, "I am not against them, but I am in love with the immediate, not the faraway. I am in love with small things: a cup of tea, a swim in the river, a sunbath.... I am in love with little things, and they cannot be written with capital letters."

I understand him, so when I say that although he was not an enlightened Master, not a master in any way, I still count him as number two, after Magga Baba, because he recognized me when it was impossible to do so, absolutely impossible. I may not have even recognized myself, but he recognized me.

When I entered his vice-president's office for the first time and we looked at each other, eye to eye, for a moment there was just silence. Then he stood up and said to me, "Please sit down."

I said, "There is no need for you to stand up."

He said, "It is not a question of need, and it makes me so happy to stand up for you. I have never felt that before -- and I have stood before the governor and all the so-called powerful people. I have seen the viceroy in New Delhi, but I was not mystified as I am by you, I confess. Please don't tell anybody."

And this is for the first time that I have ever told it. I have kept it a secret all these years, forty years. It feels like a relief.

This morning Gudia said, "You slept so late."

Yes, last night I slept, for the first time in many years, as I would like to sleep every night. During the whole night I was not disturbed even for a single moment. Usually I have to look at my watch once in a while just to see whether it is time to get up. But last night, after many years, I did not look at my watch at all.

I even had to miss Devaraj's concoction. That's what I call his special breakfast mixture. It is a concoction but it is really good. It is difficult to eat because it takes half an hour just to chew it, but it is really healthy and nourishing. We should make it available to everybody -- Devaraj's concoction for breakfast. Of course it is not fast, it is slow, very, very slow. Can we call it a "break-slow"? But then it would not sound right.

I had to miss breakfast today for two reasons: first, I had to keep Devageet's time, and still I was five minutes late, and I don't like to be late. Secondly, if I had started that concoction it would have taken so much time to eat that by the time I had finished, it would have been lunch time. There would have been no gap, which is needed. So I thought I would miss it. But I really enjoy it, and in missing it, I really miss it.

Last night was one of the rarest for the simple reason that yesterday I spoke to you about Shambhu Babu, and it relieved me of a weight. I also talked about my father and the continuous struggle and how it ended. I felt so unburdened.

Shambhu Babu was a man who could have become a realized one, but missed it. He missed because of too much intellectuality. He was an intellectual giant. He could not sit silently even for a single moment. I was present when he died. It is a strange destiny that I have to see everyone I love die.

I was not very far away when he was dying. He phoned just before to say, "Come quickly if you can because I don't think that I can last long. I mean," he said, "that I can't last even a few days."

I immediately rushed to the village. It was only eighty miles from Jabalpur, and I got there within two hours. He was so happy. He again looked at me with the same look as when we had first met, when I had been about nine years old. There was a very eloquent silence. Nothing was said, but everything was heard.

Holding his hands I told him, "Please close your eyes, don't strain."

He said, "No. The eyes are going to close very soon of their own accord, and then I won't be able to open them. So please don't ask me to close my eyes. I want to see you. Perhaps I may not be able to see you again. One thing is certain," he said, "that you are not coming back to life. Alas, had I listened to you! You always insisted on being silent but I continued to postpone. Now there is no time even to postpone."

Tears came to his eyes. I remained without saying anything, just with him. He closed his eyes and died.

He had such beautiful eyes, and such an intelligent face. I know many beautiful people but it is very rare to have the beauty of that man. It is not man-made, certainly not made in India. He was, and still is, one of my most loved ones. Although he has not yet entered into a body again, I am waiting for him.

This is a multi-purpose ashram. A few purposes are known to you, and a few are known only to me. This is one of the purposes unknown to the organizers of the ashram, that I am awaiting a few souls. I am even preparing couples to receive them. Shambhu Babu will be here before long.

There are so many memories concerning this man that I will have to refer to him again and again. But today, just his death.

Strange that I should talk about his death first and the other things later on. No, as far as I am concerned it is not strange, because to me the moment of death opens a man as nothing else does. Not even love can do that miracle. It tries to, but lovers prevent it, because in love two people are needed; in death only one is enough unto oneself. That's because there is no disturbance from the other. I saw Shambhu Babu dying with such a relaxed joyous attitude that I cannot forget his face.

You will be surprised to know that he had the face of -- guess who? -- almost the same face as the ex-president of America, Richard Nixon! But without the ugliness hidden in every cell and fiber of Nixon...! Otherwise Shambhu Babu would have been the president of India. He was far more intelligent than the so-called president of India, Sanjiva. But I mean photographically he looked very similar to Nixon in his younger days. Of course, when a different soul is there even the same face has a different aura, a different -- how to say it -- a different, altogether different significance. So please don't misunderstand me, because you all know Richard Nixon while only I knew Shambhu Babu, so misunderstanding is bound to happen.

Please forget that I said that they looked alike, just forget it. It is better that you don't know Shambhu Babu's face at all rather than you start thinking of him as Richard Nixon. But I must confess that I have a soft spot for Richard Nixon, just because he resembles Shambhu Babu. You have to forgive me that; I know he does not deserve it, but I cannot help it either. Whenever I see his picture all I see is Shambhu Babu, and not Nixon at all.

When Nixon became president of America, I said to myself, "Aha! So at least a man resembling Shambhu Babu has become president of America." I would have loved Shambhu Babu to be the president of America; of course that was not possible, but the resemblance consoles me. When Nixon did what he did, I felt ashamed, again, because he resembles Shambhu Babu. And when he had to resign the presidency I was sad, not because of him -- I had nothing to do with him -- but because now I would not see Shambhu Babu's face again in the newspapers.

Now, there is no problem because I don't read the newspapers any more. I have not read them for years. I used to finish reading four newspapers within one minute, but for more than two years I have not even looked at one. And I don't read any books. I simply don't read. I have become uneducated again, just as I always wanted to be. If my father had not dragged me into that school... but he did drag me. And what all those schools and colleges and university did to me took so much energy to undo, but I have succeeded in undoing it all.

I have undone everything that society did to me. I am again just an uneducated, wild boy from -- you don't use the word in English.... In Hindi, a man from a village is called a *gamar*. A village is called a *gam*, and the villager is called a *gamar*. But *gamar* also means "fool" and they have become intermixed, so much so that nobody now thinks that the word *gamar* means villager; everybody thinks it means fool.

I came from the village utterly blank, with nothing written on me. Even while I was away from that village I had remained a wild boy. I have never allowed anybody to write anything on me. People are always ready... not only ready but insistent that they write something on you. I had come from the village empty, and I can say now that all that has been written in between I have erased, and erased completely. In fact I have demolished the wall itself so you cannot write anything on it ever again.

Shambhu Babu could have done this too. I know he was capable of it, of becoming a Buddha, but it didn't happen. Perhaps his very profession -- he was a lawyer -- prevented it. I have heard of all kinds of people becoming buddhas, but I have never heard of any lawyer becoming a Buddha. I don't think anybody from that profession could become a Buddha unless he really renounced all that he had learned. Shambhu Babu could not gather that courage, and I feel sorry for him. I don't feel sorry for anybody else because I have never come across anybody else who was so capable and yet did not take the jump.

I used to ask him, "Shambhu Babu, what is the hitch?"

And he would always say the same thing: "How can I explain it? I don't know exactly what the hitch is, but there must be something preventing me."

I know what it was, but he also knew it although he never recognized that he knew it. And he knew that I knew that he knew it. He would always close his eyes whenever I would ask the question -- and I am a stubborn man; again and again I would ask him, "What is the hitch?"

He would close his eyes, just not to face me eye to eye, because that was the one situation where he could not lie. I mean he could not be a lawyer... liar. But now that he is dead I can say that even though he was not a Buddha, he was almost a Buddha, which I will never say about anybody else again. I will keep this special category, of almost-a-Buddha, for Shambhu Babu.

Glimpses of a Golden Childhood

Chapter #22
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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I was just going to say "okay," but no. One day I said it lightly, just to be polite, and suffered much. Then everything went wrong. So now I'm going to say okay only when it is really okay, otherwise silence is better....

Okay.

I am reminded again of poor Sigmund Freud. He was waiting in his office for a rich, and of course Jewish, patient. How can you be rich without being a Jew? And psychoanalysis is the greatest business that any Jew ever founded. They missed Jesus, they could not afford to miss Sigmund Freud. Of course he is no comparison.

Freud was waiting and waiting, walking up and down his room. The patient was really rich, and psychoanalysis is treatment which goes on for years, unless the patient finds a far more articulate Jew, but he never gets out of the vicious circle.

Freud looked again and again at his gold watch, and then at the last moment, when he was really thinking of giving up, the patient appeared. His big car appeared on the horizon, and Freud was, of course, furious. Finally the car came to his porch, the Jew got out, and when he entered the office Sigmund Freud was really angry because he was fifty seconds late.

Freud said, "It's good that I heard your car at the porch at the right time, otherwise I was going to begin the session alone."

It is a professional joke. Only those who are in the profession of psychoanalysis will understand it. I will have to explain it to you because none of you is a psychoanalyst. The joke is that Freud said, "I would have started even without you" -- without the patient. Do you see the point? Let me be clearer, the joke has to be put aside. At a certain point, I have to begin.

Exactly at the time to say "okay" I'll say it, and not like Sigmund Freud, fully knowing the joke. Still, I cannot disappoint you. This is only an introductory note; now we take up the unending story.

Yes, it is unending. How can it end before I end? Somebody else will have to write the afterword. I cannot write it. Please excuse me for that; but I am preparing my people -- Devageet, Devaraj, Ashu, this trinity will do it. And remember, in my trinity there is a woman who will keep both the fellows fighting forever. But still they will manage to write the afterword. If they cannot manage, then Ashu can let them fight, and meanwhile she herself can write it.

This morning, by the way, I referred to Carl Gustav Jung's word "synchronicity." I don't like the man, but I like the word that he introduced. For that he should be given all possible credit. In no other language is there a word like "synchronicity," because it is an invented word, invented by Carl Gustav Jung.

But all words are invented by somebody or other, so there is nothing wrong in inventing a word, particularly when it really indicates an experience which has remained unlabeled for centuries. Just for this single word, "synchronicity," Jung should have received the Nobel prize, although he is a mediocrity. But so many mediocre people have received the Nobel prize; if one more receives it, what is wrong? And they also award the prize posthumously, so please, give this poor fellow Carl Gustav Jung a Nobel prize. I'm not joking. I am really thankful for this word because this is what has always eluded the grasp of the human

intellect.

I was talking to you about my strange friendship with Shambhu Babu. It was strange on many counts. First, he was older than my father, or perhaps the same age; but as far as I remember, he looked older, and I was only nine years old. Now what kind of friendship is possible? He was a successful legal expert, not only in that small place, but he practiced in the high court and in the supreme court. He was one of the topmost legal authorities. And he was a friend of a wild, unruly, undisciplined, illiterate child. When he said, on that first meeting, "Please be seated," I was amazed.

I had not hoped that the vice-president would stand to receive me and would say, "Please be seated."

I said to him, "First, you be seated. I feel a little embarrassed to sit before you do. You are old, perhaps even older than my father."

He said, "Don't be worried. I am a friend of your father. But relax and tell me what you have come for."

I said, "I will tell you later on why I have come here. First...." He looked at me, I looked at him; and what transpired in that small fragment of a moment became my first question. I asked him, "First tell me what happened just now, between your eyes and mine."

He closed his eyes. I think perhaps ten minutes must have passed before he opened them again. He said, "Forgive me. I cannot figure it out, but something happened."

We became friends; that was sometime in 1940. Only later on, years afterwards, just one year before he died -- he died in 1960, after twenty years of friendship, strange friendship -- only then was I able to tell him that the word he had been searching for had been invented by Carl Gustav Jung. That word is "synchronicity"; that is what is happening between us. He knew it; I knew it; but the word was missing.

Synchronicity can mean many things all together, it is multidimensional. It can mean a certain rhythmic feeling; it can mean what people have always called love; it can mean friendship; it can simply mean two hearts beating together without rhyme or reason... it is a mystery. Only once in a while one finds someone with whom things fit. Just the jigsaw disappears. All the pieces that were not fitting are suddenly fitting of their own accord.

When I told my grandmother, "I have become friends with the vice-president of this town," she said, "You mean Pandit Shambhuratan Dube?"

I said, "You look a little shocked by it. What's the matter with you, Nani?"

Tears rolled down from her eyes. She said, "Then you will not find many friends in the world, that's why I am worried. If Shambhu Babu has become your friend then you will not find many friends in the world. Not only that; perhaps you may find friends, because you are young, but Shambhu Babu will certainly not find another friend in the world, because he is too old."

Again and again my grandmother will come into my story with her tremendous insight. Yes, I can see it now. Recapitulating, I can see what she had seen and wept over. I know now that Shambhu Babu never had any other friend. Except for me he was friendless.

I used to visit my village once in a while, perhaps once a year, or twice, not more than that. And as I became more and more involved in my own activity -- or you can call it inactivity... as I became more and more involved with the sannyasins, and the movement of meditation, my visits to the village became even rarer. In fact, the last few years before he died my only visits were when I passed through the village on the train.

The station master was my sannyasin, so of course the train would stay as long as I wanted it to. They -- and by "they" I mean my father, my mother, Shambhu Babu, and many others who loved me -- would come to the station. That would be my only visit; ten, twenty, at the most thirty minutes. The train could not be delayed any longer because other trains had to come. They would be waiting outside the station.

But I can understand his loneliness. He had no other friends. Almost every day he wrote a letter to me -- that is very rare -- and there was nothing to write. Sometimes he would just send the empty paper inside an envelope. I would understand even that. He was feeling very lonely, and would like to have my company. I tried my best to be there as much as it was practical, because to me it was really a drag to be in that village. It was just for him that I suffered that village.

After he died I rarely, very rarely went there. I now had an excuse, that I could not come because it reminded me of Shambhu Babu. But really there was no point in going there. When he was there, there was a point. He was just a small oasis in a desert.

He was absolutely unafraid about all kinds of condemnation that came to him because of me. To be associated with me, even in those days, was not a good thing. It was dangerous. They told him, "You will lose all the respect of the community, and it is the community that made you from vice-president into the

president."

I said to him, "You can choose, Shambhu Babu: be the president of this stupid village or be my friend."

He resigned his mayorship, and his presidency. He didn't say a single word to me; he simply wrote his letter of resignation there, in front of me. He said, "I love something in you which is indefinable. The presidency of this stupid town means nothing to me. I am ready to lose everything, if it comes to that. Yes, I am ready to lose everything."

They tried to persuade him not to resign, but he would not take it back.

I told him, "Shambhu Babu, you know perfectly well I hate all these presidencies, vice-presidencies, whether they are municipal or national. I cannot say to you, `Take back your resignation,' because I could not commit that crime. If you want to take it back you are free to do so."

He said, "The seal is closed. There is no point in going back, and I am happy that you did not try to persuade me."

He remained a lonely man. He had enough money to live like a rich man, so when he resigned his presidency he also resigned from the bar. He said, "I have enough money, why bother? And why law? -- with all the legalities and continuous lying in the name of truth."

He stopped his profession. These were the qualities I loved in him. Without thinking for a single moment, he resigned, and the next day he dropped out of the bar association. For him, I had to visit the village once in a while, or call him to my place, just to be with me for a few days. Once in a while he used to come.

He was a real man, not afraid of any consequences. He once asked me, "What are you going to do? -- because I don't think that you can remain in the university as a professor for long."

I said, "Shambhu Babu, I never plan. If I drop out of this work I hope some other work will be there waiting for me. If God..." and remember the "if," because he was not a theist, that was another quality I loved in him; he used to say, "Unless I know, how can I believe?"

I said to him, "If God can find work for all kinds of people, animals, trees, I think He will be able to find some kind of work for me too. And if He cannot find any it is His problem, not mine."

He laughed and said, "Yes, that is perfectly right. Yes, it is His problem if He is there, but the point is: if He is not there, then what?"

I said, "I don't see any problem for me then either. If there is no work I can take a deep breath and say goodbye to existence. It is enough proof that I am not needed. And if I am not needed then I am not going to impose myself on this poor existence."

Our talks, could they all be recapitulated; our arguments, could they all be again reproduced, would make even better dialogues than Plato. He was a very logical man, just as logical as I am illogical. And that is the most baffling thing: that we were the only friends for each other in the town.

Everybody asked, "He is a logician, you are utterly illogical. What is the bridge between you both?"

I said, "It will be difficult for you to understand because you are neither. His very logic brings him to its very brink. I am illogical, not because I was born illogical -- nobody is born illogical; I am illogical because I have seen the futility of logic. So I can go with him according to his logic and yet, at a certain point, go ahead of him and then he becomes afraid and stops. And that is keeping our friendship, because he knows he has to go beyond that point, and he knows nobody else who can be of any help to him. You all" -- I meant the people of the town -- "think that he is a help to me. You are wrong. You can ask him. I am a help to him."

You will be surprised but one day a few people went to his house to inquire, "Is it true that this small boy is some sort of guide or help to you?"

He said, "Certainly. There is no doubt about it. Why have you come to ask me? Why don't you ask him? -- he lives next door to your house."

The quality is very rare, and my grandmother was right when she said, "I am afraid that Shambhu Babu is going to be without a friend. And," she said, "as far as you are concerned, my fears are there, but you are still young, perhaps you may find a few friends."

Her insight was really so clear. You will be surprised to know that in my whole life I have not had any friend except for Shambhu Babu. If he had not been there I would never have known what it means to have a friend. Yes, I have had many acquaintances -- in school, in college, at university; there were hundreds. You might have thought they were all friends, they may even have thought the same; but except for this man, I have not known a single person whom I could call a friend.

To be acquainted is very easy. Acquaintance is very ordinary, but friendship is not part of the ordinary

world. You will be surprised to know that whenever I became ill -- and I was eighty miles away from the town -- I would immediately receive a phone call from Shambhu Babu, very much concerned.
He would ask, "Are you okay?"
I would say, "What's the matter? Why are you so worried? You sound sick."

He said, "I am not sick but I felt that you were, and now I know that you are. You cannot hide it from me."

It happened many times. You will not believe it, but it was just for him that I had to take a private number. Of course there was a phone for my secretary to take care of all my arrangements around the country. But I had a secret, private phone just for Shambhu Babu, so that he could inquire if he felt concerned, even in the middle of the night. I even made it a point that if I was not in the house, perhaps traveling somewhere in India, and I was sick, I would phone him myself just to say, "Please don't be worried because I am sick." This is synchronicity.

Somehow a deep, deep connection existed. The day he died I went to him without hesitation. I did not even inquire. I simply drove to the town. I never liked that road, and I liked driving, but that road from Jabalpur to Gadarwara was really a sonofabitch! You will not find a worse road anywhere. Our road, connecting Lao Tzu House to Buddha Hall, is a superhighway by comparison. What do they call them in Germany? Autobahn?
"Yes, Osho."

Okay, if Devageet says it is right, then it must be right. Our road is an autobahn compared to the road from the university to Shambhu Babu's house. I just rushed... a feeling in the guts.

I was a speedy driver. I love speed, but on that road you cannot go more than twenty miles an hour; that's the maximum possible. So you can conceive what kind of a road it must be. By the time you arrive, if you are not dead then you are something close to it! There is just one good thing: before you enter the town you come across the river. That is its saving grace; you can take a good bath, you can swim for half an hour to refresh yourself, and give your car a good bath too. Then, when you reach the town nobody thinks you are a holy ghost.

I rushed. Never in my life have I been in such a hurry. Not even now, although now I should be in a hurry because time is slipping out of my hands and the day is not far off when I will have to say goodbye to you all, although I may have liked to linger a little longer. Nothing is in my hands except the arms of this chair, and you can see how I am clinging on to them, feeling them to see whether I am still in the body. There is no need to worry... there is still a little time.

That day I had to hurry, and it proved true because if I had been just a few minutes later I would never have seen Shambhu Babu's eyes again. Alive, I mean -- I mean looking at me just the way he had looked that first time. I wanted to see that first look for the last time... that synchronicity. And in that half an hour before he died there was nothing but pure communion. I told him he could say whatever he wanted to say.

He sent everybody else away. Of course they were offended. His wife and sons and his brothers did not like it. But he clearly said, "Whether you like it or not, I want you all to leave immediately because I don't have much time to waste."

Naturally afraid, they all left. We both laughed. I said, "Anything you want to say to me, you can say."

He said, "I have nothing to say to you. Just hold my hands. Let me feel you. Fill me with your presence, I beg you." He went on, "I cannot go on my knees and touch your feet. It is not that I would not like to do it, just that my body is not in a position to get out of bed. I cannot even move. I have just a few minutes longer."

I could see that death was almost on his doorstep. I took his hands, and said a few things to him, to which he listened very attentively.

In my childhood I have known only two people who really made me aware what real attention is. The first, of course, was my Nani. I am even feeling a little sad to put her alongside Shambhu Babu, because her attention, although similar, possessed many more dimensions. In fact I should not have said two people. But I have already said it; now let me explain to you as clearly as possible.

With my Nani, every night it was almost a ritual, just as my sannyasins are waiting every night and every morning.

Do you know that every morning I wake up and hurry to my bathroom to take a bath and get ready because I know everybody must be waiting. Today I did not have my breakfast simply because I knew it would delay you all. I had slept a little longer than usual. Every evening I know you all must be getting ready, taking your shower, and the moment I see the light in your dental room, I know the devils have

arrived and now I must hurry.

And the whole day you are busy. Your time is packed the whole day. You could say that I am a completely retired man -- not tired, retired... and not retired by anybody else. That is my way of life -- to live relaxedly, not doing anything from morning to evening, from evening to morning. Keeping everybody else busy without business, that is my whole work. I don't think there is anybody in the world -- or has ever been before, or will ever be after -- who is so without business of any kind, like me. And yet, just to keep me breathing I need thousands of sannyasins to be continuously working. Can you think of a greater joke?

Just today I was telling Chetana that Vivek has gone on holiday. After ten years the poor girl certainly deserves it. It is not much to ask in ten years. Mathematically it is one day every two years.
I said to her, "You can go, happily."

She has gone to England. I said to her, "I will be happy for you to enjoy these few days."

I was telling Chetana, "Next year perhaps I too can go on holiday for a few days. But the problem is I cannot go alone. I need my whole staff, and cannot do without any one of them. My whole staff is far bigger than the president of America's. It is a poor man's staff; it has to be bigger than his. And not the president of any country, but of the richest country. Why? -- because my staff does not consist of servants, it consists of my lovers, and I cannot do without any of them."

That's the only problem, and I told Chetana. But she was happy. She was so happy that I don't think she even bothered about my problem. Of course she was happy, because if my staff is going on holiday with me then she is bound to be there. And Chetana... once there was a time when I used to do my own laundry, but it certainly wasn't as good as yours. I cannot give you a better recommendation than that, because although I did the best that I could, it was just a job to be done and finished as soon as possible. To you it is a prayer, a love affair, not just work to be done. I don't think there is anybody in the whole world who has better laundered clothes than mine.

So Chetana was happy, thinking, "Great, we are all going on holiday." But I have to take so many people that Vivek was right. When we were leaving Bombay, there was so much preparation -- particularly for her because she had to be concerned with my body, my food, and small details like that. I don't think she could sleep the whole time, she was so concerned that nothing should be left behind, and that everything should be available on the journey. Vivek was right when she told me, "Osho, you are like a huge mountain of gold which has to be taken from one city to another."

I said to her, "That is true, exactly true. Just one thing has to be remembered -- that the mountain, although golden, is alive and conscious too. So be very careful."

You see my difficulty, Chetana? Now, if I go on holiday even for a week, or for a weekend, how much will you have to prepare? We would have to make everything exactly as it is here in Lao Tzu House -- it is a huge task. But because you were so happy I thought it would be worth doing. Just to make even a single person happy I can do anything whatsoever. That has been my whole life's very substance.

Glimpses of a Golden Childhood

Chapter #23
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

Now, my work upon you....

I was telling you about a certain relationship that happened between a child of about nine years of age and an old man of perhaps fifty. The difference in age was great, but love can transcend all barriers. If it can happen even between a man and a woman, then what other barrier could be bigger? But it was not, and cannot be described as just love. He could have loved me like a son, or like his grandson, but that was not it.

What happened was friendliness, and let it be on record: I value friendliness higher than love. There is nothing higher than friendliness. I know you must have noticed that I have not used the word "friendship." Up till yesterday I was using it, but now is the time to tell you of something greater than friendship -- friendliness.

Friendship can also be binding, in its own way, like love. It can also be jealous, possessive, afraid that it may be lost, and because of that fear, so much agony and so much struggle. In fact people are continuously fighting those whom they love -- strange, just strange... unbelievably strange.

Friendliness rises higher, to all that man knows and feels. It is more a fragrance of being, or you can say a flowering of being. Something transpires between two souls, and suddenly there are two bodies, but one being -- that is what I call flowering. Friendliness is freedom from all that is small and mediocre, from all that we are acquainted with, in fact, too acquainted with.

I can understand why my Nani shed tears for my being friendly with Shambhu Babu. She was right when she had said to me, "I am not bothered for Shambhu Babu -- he is old enough, soon death will take him over." And it is strange, but he died before my grandmother, exactly ten years before, and yet my grandmother was older than him.

I am still amazed at that woman's intuition. She had said, "He will die before long, then what about you? My tears are for you. You have to live a long life. You will not find many people of such quality as Shambhu Babu. Please don't make his friendship your criterion, otherwise you will have to live a very lonely life."

I said, "Nani, even Shambhu Babu is below my criterion, so you need not worry. I am going to live a life according to my vision, wherever it may lead. perhaps nowhere, but one thing is certain," I told her, "that I absolutely agree with you that I will not find many friends."

And it was true. In my school days I had no friends. In my college days I was thought to be a stranger. In university, yes, people always respected me, but that is not friendship, what to say of friendliness. It is a strange fate to have always been respected from my very childhood. But if my Nani were alive now she could have seen my friends, my sannyasins. She would see thousands of people with whom I have a synchronicity. But she is dead; Shambhu Babu is dead. The flowering has come at a moment when all those who were really concerned about me are no more.

She was right in saying that I would live a lonely life, but she was wrong too, because just like everybody else, she thought loneliness and aloneness are synonymous; they are not. Not only are they not synonymous, they are poles apart.

Loneliness is a negative state. When you cannot be with yourself and beg the company of the other -- then it is loneliness. Whether you get the company or not will not make any difference at all, you will remain lonely. All over the world, in every house, you can see the truth of what I am saying. I cannot say every home, I say every house. A home very rarely exists. A home is where loneliness has been transformed into aloneness, not into togetherness.

People think that if two people are together, then loneliness is finished. It is not so easy. Remember it, it is not so easy; in fact it becomes more difficult. When two lonely people meet loneliness is multiplied, not only doubled, remember; it is a multiplication, and very ugly. It is like an octopus, a continuous fight in different names, for different reason. But if you put all these covers aside, underneath you will see nothing but naked loneliness. It is not aloneness. Aloneness is the discovery of one's self.

Many times I told my grandmother that being alone is the most beautiful state one can dream of. She would laugh and say, "Shut up! Nonsense. I know what it is -- I am living a lonely life. Your Nana is dead. He deceived me: he died without even telling me that he was going to die. He died without even communicating to me where he was going, and to what. He betrayed me." She was bitter about it. She then told me, "You left me too. You went to university, and you only visit once or twice each year. I wait for months just for the day you will be back home. And those one or two days are over so quickly. You don't know what loneliness is -- I know."

Although she was crying, I laughed. I wanted to cry with her but could not. Instead of crying, I laughed. She said, "Look! You don't understand me at all."

I said, "I do understand, that's why I am laughing. Again and again you go on insisting that loneliness

and aloneness are one, and I say definitely and absolutely, they are not the same. And you will have to understand aloneness if you want to get rid of your loneliness. You cannot get rid of it just by being sorry for yourself; and don't be angry with my grandfather."

This was the only time I defended my Nana against her. "What could he do? He has not betrayed you -- although you may feel betrayed, that's another matter. Death or life are in nobody's hands. He died as helplessly as he was born... and don't you remember how helpless he was? He was calling again and again, `Stop the wheel, Raja, can't you stop the wheel?' In that constant asking us to stop the wheel what was he asking? He was asking for his freedom.

"He was saying, `I don't want to be born against my will, and I don't want to die against my will.' He wanted to be. He may not have been able to say it correctly, but that's exactly how I translate what he said. He just wanted to be -- without any interference, without being forced into birth or being forced into death. That's what he was against. He was only asking for freedom."

And do you know, the Indian word for the ultimate is *moksha*. *Moksha* means "absolute freedom." There is no word in any language exactly like *moksha*, particularly not in English, because English is so dominated by Christianity.

Just the other day I received a photo album from one of the German centers. The album consists of all the pictures of that beautiful place and its opening ceremony. Even the Christian priest from the nearby church participated in the ceremony. I liked what he said:

"These people are beautiful. I have been watching them working harder than anybody works nowadays, and so joyously that it is a joy to see them... but they are a little bit crazy."

What he said was right, but why he said, "They are a little bit crazy," is not right. Yes, they are crazy, far more than he could conceive, but the reason why he said it was ugly -- the "why" not the "what." He called them crazy because they believe that there are many lives, lives after lives. That was his reason for calling them crazy.

In fact, if anyone is crazy then it is not my people but those who think that my people are crazy. I reserve that right for myself. I can call them crazy because when I say it, I say it out of love and understanding. It is not a condemnatory word for me; for me it is an appreciation. All the poets are crazy, all the painters are crazy, all the musicians are crazy; otherwise they would not be the poets, the musicians and the painters. If this is so about the painters, the musicians and the dancers, then what about the mystics? They must be the craziest. And my sannyasins are on the way to being the craziest because I know no other way to be really sane in this insane world.

My grandmother was right in saying I would not have friends, and she was also right in saying that Shambhu Babu would not have friends. About Shambhu Babu she was absolutely right; about me, only to the point when I started initiating people into sannyas. She was alive for just a few days after I initiated the first group of sannyasins in the Himalayas. I had particularly chosen the most beautiful part of the Himalayas, Kulu-Manali -- "the valley of the gods" as it was called. And certainly it is a valley of gods. It is so beautiful that one cannot believe it, even when one is standing in the valley itself. It is unbelievably true. I had chosen Kulu-Manali for the first initiation of twenty-one sannyasins.

That was just a few days before my mother... my grandmother died. Excuse me again, because I go on again and again calling her "mother" and then correcting it. What can I do? I had known her as my mother. My whole life I have tried to correct it and not been able to. I still don't call my mother "mother." I still call her *bhabhi*, not mother, and *bhabhi* only means "elder brother's wife." All my brothers laugh at me. They say, "Why do you go on calling mother *bhabhi*? -- because *bhabhi* means elder brother's wife. Certainly your father is not your elder brother." But what can I do? I knew my grandmother as my mother from my earliest years, and those early years are the most important years of life. It is what I think the scientists call "an imprint."

When a bird comes out of its egg and looks at its mother, with that first look he is imprinted. But if the bird comes out and you have removed the mother and replaced her with something else, a different imprint happens.

It actually happened this way that the word "imprint" came into use. A scientist was working on what happens when a bird first comes out of the egg. He removed everything from the surroundings but he completely forgot that he himself was there. The bird came out, looked around and could see only the boots of the scientist who was standing there watching.

The bird came to the boots and very lovingly started playing with them. The scientist was amazed but later on he was in trouble because the bird was continuously knocking on his door, not for him, but for his

boots. He had to keep his boots near the bird's house. And the strangest thing you can imagine happened: when the bird became mature he first made love with the boots. He could not fall in love with a girl bird, and there were many available. But he had a certain imprint of how his love-object should be. He could only love a beautiful pair of boots.

I lived with my grandmother for years and thought of her as my mother. And it was not a loss. I would have liked her to be my mother. If there were any possibility of my being born again, although there is none, I would choose her to be my mother. I am simply emphasizing the point. There is no possibility of my being born again, the wheel has stopped long ago. But she was right when she said that I would not have friends. I did not have friends in school, high school, college or at university. Although many thought they were my friends, they were just admirers, at the most acquaintances, or at the very most followers, but not friends.

The day I started initiating, my only fear was, "Will I be able to someday change my followers into my friends?" The night before, I could not sleep. Again and again I thought, "How am I going to manage it? A follower is not supposed to be a friend." I said to myself that night in Kulu-Manali in the Himalayas, "Don't be serious. You can manage anything, although you don't know the A-B-C of managerial science."

I recall a book by Bern, THE MANAGERIAL REVOLUTION. I read it, not because the title contained the word "revolution," but because the title contained the word "managerial." Although I loved the book, naturally I was disappointed because it was not what I was looking for; I was never able to manage anything. So that night in Kulu-Manali I laughed.

One man -- I will not tell you his name because he betrayed me, and it is better not to mention somebody who betrayed me and is still alive -- was sleeping in my room. He was awakened by my laughter, and I said to him, "Don't be worried. I cannot be more mad than I already am. You go to sleep."

"But," he said, "just one question, otherwise I cannot go to sleep: Why did you laugh?"

I said, "I was just telling myself a joke."

He laughed and went to sleep without even asking what the joke was.

I knew that very moment what kind of seeker he was. In fact, like a flash of lightning I saw that this man was not going to be with me very long. So I did not initiate him into sannyas, although he insisted. Everybody wondered, because I was insisting for others to "take the jump" yet resisting all persuasion from that man. He wanted to take the jump and I said, "Please wait."

Within two months it was clear to everybody why I had not given sannyas to him. Within two months he had left; leaving is not a problem, but he became my enemy. To be my enemy is inconceivable to me -- yes, even to me. I cannot believe how anybody can be an enemy to me. I have not harmed anybody in my life. You cannot find a more harmless creature. Why should anybody be my enemy? Must be something to do with the person himself. He must be using me as a screen.

I would have liked to initiate my grandmother, but she was in the village of Gadarwara. I even tried to contact her, but Kulu-Manali is nearly two thousand miles from Gadarwara.

"Gadarwara" is a strange name. I wanted to avoid it, but it had to come anyway, this way or that, so it is better to be finished with it. It means "the village of the shepherd"; it is even stranger, because the place in Kashmir where Jesus is buried is called Pahalgam, which also means "the village of the shepherd." In the case of Pahalgam it is understandable, but why my village? I have never seen any sheep there, nor any shepherds. Why is it called "the village of the shepherd"? There are not many Christians there either; in fact, only one. You will be surprised, he is the father of a small church, and I used to be his only listener.

He once asked me, "It is strange: you are not a Christian so why do you come exactly on time, every Sunday without fail?" He went on, "Whether it rains or there is a hailstorm, I have to come because I think that you must be waiting, and you are always here. Why?"

I said, "You don't know me. I just love to torture people, and to listen to you torturing yourself for one hour, saying things you don't mean, and not saying things that you do mean, is such a joy to me. I would come even if the whole village were burning. You can rely on me: I would still be here exactly on time."

So certainly Christians have nothing to do with that village. Only one Christian lived there and his church was not much of a church either -- just a small house. Of course a cross had been placed on it, and under it was written: "This is a Christian Church." I had always wondered why that village was called "the village of the shepherd," and when I went to Jesus' grave in Pahalgam, in Kashmir, the question became even more pertinent.

Strangely, Pahalgam has almost the same structure as my village. It may be just a coincidence. When you cannot figure something out you say, "Perhaps it is a coincidence" -- but I am not the type of man to leave a thing so easily. I looked into the matter as far as I could at that time, but now I can look as far as I

want.

Gadarwara was also visited by Jesus, and outside the village is the place where he stayed. Its ruins are still honored. Nobody remembers why it is honored. There is a stone on which it says that at one time a man called Isu visited this place, and stayed there. He converted the people of the village and the surrounding area, then he returned to Pahalgam. The archaeological department of India placed that stone there, so it is not very old.

I had to work really hard on that stone just to clean it. It was difficult because nobody had cared for it. The stone was inside a small castle. The castle was no longer habitable, and it was dangerous to even enter. My grandmother used to try to prevent me from going inside because it could collapse at any moment. She was right. Even with just a small wind the walls would start swaying. The last time I saw it, it had collapsed. That was when I had gone to Gadarwara for my grandmother's funeral. I also went to pay a visit to the place where a man called Isu had once stayed.

Isu is certainly nothing but another form of the Aramaic *Yeshu*, from the Hebrew *Joshua*. In Hindi

Jesus is called *Isa*, and lovingly, *Isu*. Perhaps one of the men whom I love the most had been there, in that village. Just the idea that Jesus too had walked those streets was so exhilarating, was such an ecstasy. This is just by the way. I cannot prove it in any historical way, whether it is so or not. But if you ask me in confidence, I can whisper in your ear, "Yes, it is true. But please don't ask me more...."

Glimpses of a Golden Childhood

Chapter #24
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

I was saying to you that friendship is a higher value than love. Nobody has said it before. And I also say that friendliness is even higher than friendship. Nobody has even mentioned that. I will certainly have to explain.

Love, howsoever beautiful, remains earthbound. It is something like the roots of a tree. Love tries to rise above the earth and all that it implies -- the body -- but it falls again and again. It is no wonder that people say somebody has "fallen in love." This phrase exists in all languages, as far as I know.

I have tried to explore the matter by asking many people from various countries. I wrote to all the embassies asking whether they have a phrase in their language which is exactly the equivalent of "falling in love." They all replied, "Of course."

And when I asked, "Do you have a phrase or something similar to what I call `rising in love'?" they either laughed, giggled, or started talking about something else. If I asked by letter, then they never replied. Certainly nobody replies to a mad-man who is asking, "Is there a word in your language for `rising in love'?"

No language has that kind of word, and it cannot be just coincidence. In one language maybe, even two perhaps, but it cannot be a coincidence in three thousand languages. It is not just by chance that all languages have conspired together to make the phrase in three thousand ways always to mean "fall in love." No, the reason is, love is basically of the earth. It can jump a little bit, or rather you could call it jogging....

I have heard that jogging is in fashion, particularly in America. So much so that just the other night I received a gift from a lady who loves my books. She sent me a jogging suit. Great idea! I loved it. I told

Chetana, "Wash it, and I will use it."
She said, "Are you going to jog?"

I said, "In my sleep! I will use it as my sleeping robe." And, by the way, you probably know that all my sleeping robes are jogging suits already. I like them, because in my sleep I can still jog and exercise, or wrestle with Muhammad Ali the great, and do all kinds of things -- but only in my sleep, under my blanket, in absolute privacy.

I was telling you that love, once in a while, jumps and feels as if it is free from the earth; but the earth knows better. Soon he comes back to his senses with a thump, if not with broken bones. Love cannot fly. It is a peacock, with beautiful feathers -- but remember, they are not able to fly. Yes, the peacock can jog.

Love is very earthly. Friendship is a little higher, it has wings; not just feathers, but the wings of a parrot. You know how parrots fly? From one tree to another, or maybe from one garden to another, from one grove to another, but they don't fly towards the stars. They are poor flyers. Friendliness is the highest value, because friendliness has no gravitation at all. It is just levitation, if you allow me to use that word. I don't know whether the pundits of English will allow "levitation." It only means "against gravity." Gravitation pulls downwards, levitation pulls upwards. But who cares about the pundits? -- they are very grave, they are already in their graves.

Friendliness is a seagull -- yes, like Jonathan, it soars beyond the clouds. This is just to connect with what I was saying to you....

My grandmother wept because she thought I would not have friends. In a way she was right, in another way she was wrong. She was right as far as my school, college, and university days were concerned, but wrong as far as I am concerned. Because even in my schooldays, although I did not have friends in the ordinary sense, I had friends in a very extraordinary sense. I told you about Shambhu Babu. I have told you about Nani herself. In fact these two people spoiled me, and spoiled me in such a way that there was no going back. What was their strategy?

My Nani comes first, chronologically too; she was so attentive to me. She listened to all my nonsense, my gossip, with such rapt attention that even I believed I must be saying the very truth.

The second was Shambhu Babu. He again listened with unblinking eyes. I had never seen anyone listen without blinking; in fact I know of only one other person, and that is me. I cannot watch a film for the simple reason that when I do I forget to blink. I cannot do two things together, particularly if they are so divergent as looking at a film, and blinking. Even now it is impossible for me. I don't watch films because two hours without blinking gives me a headache and tired eyes, so tired that they cannot even sleep. Yes, tiredness can be so great that even sleep seems to be too much effort. But Shambhu Babu used to listen to me without blinking. Once in a while I would tell him, "Shambhu Babu, please blink. Unless you blink I will not say anything more."

Then he would blink quickly two or three times and say, "Okay, now continue and don't disturb me."

Bertrand Russell once wrote that there would come a time when psychoanalysis would become the greatest profession. Why? Because they are the only people who listen attentively, and everybody needs someone to listen to them at least once in a while. But to pay a psychoanalyst to listen to you -- just think of the absurdity of it, paying a person to listen to you. Of course he doesn't really listen at all, he pretends. That is why I was the first man in India to ask people to pay to listen to me. That is just the opposite to psychoanalysis, and that makes sense. If you want to understand me then pay for it. And in the West people are paying just to be listened to.

Sigmund Freud, being the perfect Jew, created one of the greatest inventions in the world -- the psychoanalyst's couch. It is really a great invention. The poor patient lies on the couch, just like me here -- but I am not the patient, that's the difficulty.

The patient is writing the notes; Doctor Devageet, he is called. He is called doctor, but he is not like Sigmund Freud. He is not here as a doctor. Strangely -- with me everything is strange -- the doctor is lying on the couch, and the patient is sitting in the doctor's seat. My own doctor is sitting here, just by my feet. Have you ever seen any doctor sitting at his patient's feet? Here, it is a totally different world. With me everything goes rightside up -- I cannot say upside down.

I am not a patient, although very patient; and my doctors are not doctors, although perfectly qualified as doctors -- they are my sannyasins, my friends. That's what I am talking about, what friendliness can do, a miracle. It is alchemy. The patient becomes the doctor, the doctor becomes the patient -- this is alchemy.

Love cannot do it. Love, although good, is not enough. And eating too much of even a good thing is bad for you -- it gives you diarrhea or cramps in the stomach, and whatnot. Love can do everything except go

beyond itself. It goes lower and lower. It becomes bickering, nagging, fighting. Every love, if naturally followed to its logical end, is bound to end in divorce. If you don't follow logically, that's another matter; then you are stuck. To see any person stuck is really terrible; you should do something about it. But these stuck people, if you do something about it, they will both fight you together, tooth and nail.

I remember just a few weeks ago, a man came from England to take sannyas, and you know an English gentleman -- he was so stuck, as you say, up to his very neck. You could not see anything, he was so stuck in the mud. You could only see a few of his hairs, only a few because he was a bald man, just like me. If he had been completely bald it would have been far better; at least nobody would notice him. I tried to pull him out, but how can you pull out a man with only a few hairs showing from the mud? I have my own ways.

I asked his friend and his friend's wife to help the poor man. They said to me, "He wants to separate from his wife." I had seen his wife too, because she had insisted that she had to be present when he took sannyas. She wanted to see how he was being hypnotized. I had allowed her to be present because there is no hypnotism practiced here. In fact she even became interested herself. I invited her too, saying, "Why don't you become a sannyasin?"

She said, "I will think about it."

I told her, "My own principle is `Jump before you think,' but I cannot help, so you think about it. If I am still around by the time you have thought about it, I will be ready to help you."

But I told the friend and his wife -- who are both my sannyasins, and are of those few who are really close to me -- to help their friend. I told them to make every arrangement for his wife and her children so she should not be at a loss but spiritually her husband should not suffer any more. Even if he has to leave everything to his wife, let it be so. I alone am enough for him.

I had seen the man, and had seen his beauty. He had a very simple, childlike quality, the same fragrance you find when it rains for the first time and the earth rejoices -- the fragrance and the joy. He was happy to be a sannyasin.

Just the other day I received a message saying that he is continuously sleeping, just because of his fear of his wife. He does not want to wake up. The moment he wakes up, he again takes sleeping pills. I told the friend to tell him, "This sleeping is not going to help. It may even kill him, but it will not help him or his wife either. He must face the truth."

Very few people face the truth, that what they call love is only biological, and ninety-nine percent of love *is* biological. Friendship is ninety-nine percent psychological; friendliness is ninety-nine percent spiritual. The one percent left in love is for friendship; the one percent left in friendship is for friendliness. And the one percent left in friendliness is just for that which has no name. In fact the UPANISHADS have called it exactly that: "*Tat tvam asi* -- Thou are that." *Tat*... what am I going to call it? No, I am not going to give it any name. All names have betrayed man. All names without exception have proved to be enemies of man, so I don't want to give it a name.

I simply indicate with my finger towards that. and whether I give it a name or not, it has no name. It is namelessness. All names are our inventions. When are we going to understand a simple thing? A rose is a rose is a rose; whatsoever name you call it, it makes no difference at all because even the word "rose" is not its name. It is simply there. When you drop the language between you and existence, suddenly -- the explosion! -- the ecstasy!

Love can help, hence I am not against love. That would be as if I am against using a staircase. No, a staircase is good, but walk carefully, particularly on an old staircase, and remember: love is the oldest. Adam and Eve fell from it; but there was no need to fall, no necessity, I mean. If they had chosen -- and once in a while one wants to fall too, then it is just your choice; but to fall out of freedom is one thing, and to fall as a punishment is totally another.

If I were to write the BIBLE again... I would not do such a stupid thing, believe me. I am saying IF I were to write then I would make Adam and Eve fall, not as a punishment but as a choice, out of their own freedom.

What is the time?

"Five past eight, Osho."

That's good, because I have not even begun. The beginning takes a long time.

Love is good, just good, but not enough, not enough to give you wings. For that, friendship is needed, and love does not allow it. So-called love, I mean, is very against friendship. It is very afraid of friendship because anything higher is a danger, and friendship is higher.

When you can enjoy the friendship of either a man or a woman, then you know for the first time that

love is a cheat, a deception. Alas, then you realize how much time was wasted. But friendship is only a bridge. One should pass over it; one should not start living on it. A bridge is not for living on. This bridge leads to friendliness. Friendliness is pure fragrance. If love is the root, and friendship the flower, then friendliness is the fragrance, unseen by the eye; you cannot even touch it; you cannot hold it in your hand, particularly if you want to keep it in your closed fist. Yes, you can have it on your open hand, but not in your closed hand.

Friendliness is almost what, in the past, mystics have called prayer. I don't want to call it prayer for the simple reason that the word is associated with wrong people. It is a beautiful word, but to be in the wrong company contaminates; you start stinking of your company. The moment you say "prayer" everybody becomes alert, afraid, attentive; as if a general had called his soldiers to attention, and they have all suddenly become statues.

What happens when somebody mentions a word like "prayer," "god" or "heaven"? Why do you become closed? I am not condemning you, I am simply saying -- or rather bringing to your notice that these beautiful words have been immensely dirtied by the so-called "holy ones." They have done such an unholy job, I cannot forgive them.

Jesus says, "Forgive your enemies" -- that I can do -- but he does not say, "Forgive your priest." And even if he did say it I would say to him, "Shut up! I cannot forgive the priests. I can neither forgive them nor forget them, because if I forget them then who is going to demolish them? And if I forgive them, then who is going to undo what they have done to humanity? No, Jesus, no! Enemies I can understand -- yes, they should be forgiven, they don't understand what they are doing -- but priests? Please don't say that they don't understand what they are doing. They understand exactly what they are doing. That is why I cannot forgive, nor can I forget. I have to fight to my very last breath."

Love takes you, it is a step; but only if it takes you towards friendship is it love. If it does not take you towards friendship, then it is lust, not love. If it takes you to friendship, be thankful to it but don't allow it to encroach upon your freedom. Yes, it has helped, that does not mean that now it has to hinder too. Don't carry the boat on your shoulders just because it carried you to the other shore.

Don't be foolish! I mean -- excuse me, Devageet, that word I have reserved for you -- I mean, don't be idiotic. But I go on forgetting. Again and again I use the wrong word, "foolish," for others, when it is a special word for Devageet. Particularly in this Noah's Ark -- that's my name for this cabin.

Love is good -- transcend it, because it can lead you to something better: friendship. And when two lovers become friends, it is a rare phenomenon. One wants to cry just out of joy, or celebrate, or if one is a musician, play on the guitar, or if one is a poet, then write a *haiku*, a *Rubaiyat*; but if one is not a musician or a poet, one can still dance, one can still paint, one can sit silently and look at the sky. What more can be done? Existence has done it already.

Ashu, now look at the time....

"Eight twenty-five, Osho."

Look at your watch.

"Eight twenty-seven, Osho."

Eight twenty-seven? Look, I am a Jew -- I still saved a few minutes. I believe your watch, but I will speak just a few minutes longer.

From love to friendship, and from friendship to friendliness -- that can be said to be my whole religion. Friendship is again a "ship," a relation-ship, a certain bondage... very subtle, more subtle than love, but it is there; and with it all the jealousies and all the diseases of love also. They have come in a very subtle form. But friendliness is freedom from the other, hence there is no question of relationship.

Love is towards the other, so is friendship. Friendliness is only an opening of your heart to existence. Suddenly, at a particular moment, you may be opening it to a man, to a woman, a tree, to a star... at the beginning you cannot just open it to the whole of existence. Of course in the end you have to open your heart to the whole, simultaneously, unaddressed to anybody. That is the moment. let us just call it *the moment.* Let us forget the word enlightenment, Buddhahood, Christ-consciousness, just let us call it THE MOMENT -- write it in capitals.

It has been so good. I know there is time, but it has been so beautiful, and with anything beautiful -- more should never be asked for. The more destroys.

Glimpses of a Golden Childhood

Chapter #25
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

Okay.

I was quoting Bertrand Russell -- this quotation will help like a nail. He said, "Sooner or later everybody will need psychoanalysis because it is so difficult to find anyone to listen to you, to be attentive to you."

Attention is such a need that if the worst came to the worst one would even pay for it. But at least one would have the joy of having somebody listening attentively to you. The listener may have plugged his ears with wool, that's another matter. No psychoanalyst can listen to all that nonsense day in and day out. Moreover he himself needs somebody to listen to him. You will be surprised that all psychoanalysts go to each other. Of course they don't charge each other, out of professional courtesy, but there is a great need to unwind, to unload, to simply say whatever comes into your mind and not to go on piling it up, because then those piles torture you.

I quoted Bertrand Russell as a link. I called it a nail just so that I could continue my story. Bertrand Russell himself, though he lived a long life, never knew what life was. But sometimes the words of those who have not known can be used significantly by those who can see. They can put those words in a proper context.

You may not have come across this quotation because it is in a book that nobody reads at all. You will not believe Bertrand Russell even wrote such a book. It is a book of short stories. He has written hundreds of books, many of them well-known, well-read and well-recognized, but this book is rare in a sense because it is only a collection of short stories, and he was very reluctant to publish it.

He was not a short story writer, and his stories are, of course, third-rate, but here and there in those third-rate stories one comes across a sentence that only Bertrand Russell could have written. This quotation is from that book.

I love stories, and all this started with my Nani. She was a lover of stories too. Not that she used to tell me stories, just the contrary; she used to provoke me to tell her stories, all kinds of stories and gossips. She listened so attentively that she made me into a story teller. Just for her I would find something interesting, because she would wait the whole day just to listen to my story. If I could not find anything, then I would invent. She is responsible: all credit or blame, whatsoever you call it, goes to her. I invented stories to tell her just so she would not be disappointed, and I can promise you that I became a successful story teller just for her sake.

I started winning in competitions when I was just a child in primary school, and that continued to the very end, when I left university. I collected so many prizes, medals and cups and shields and whatnot, that my grandmother became just a young girl again. Whenever she would bring someone to show them my prizes and awards, she was no longer an old woman, she became almost young again.

Her whole house became almost a museum because I went on sending her my prizes. Up till high school, of course, I was almost a resident in her house. It was just for courtesy's sake that I used to visit my parents in the daytime; but the night was hers, because that was the time to tell the stories.

I can still see myself by the side of her bed, with her listening so attentively to what I was saying. Each

word uttered by me was absorbed by her as if it were of immense value. And it became valuable just because she took it in with so much love and respect. When it had knocked on my door it was just a beggar, but when it entered into her house, it was no longer the same person. The moment she called me, saying, "Raja! Now tell me what happened to you today -- the whole thing -- promise me you will not leave out anything at all," the beggar dropped all that made him look like a beggar; now he was a king.

Every day I had to promise her, and even though I told her everything that happened, she would insist, "Tell me something more," or "Tell me that one again."

Many times I said to her, "You will spoil me; both you and Shambhu Babu are spoiling me forever." And they really did their job well. I collected hundreds of awards. There was not a single high school in the whole state where I had not spoken and won -- except once. Only once had I not been the winner, and the reason was simple. Everybody was amazed, even the girl who had won, because, she said to me, "It is impossible to think I could win against you."

The whole hall -- and there must have been at least two thousand students -- became full of a great humming, and everybody was saying that it was unfair, even the principal who was presiding over the contest. Losing that cup became very significant to me; in fact, if I had not lost that cup, I would have been in great trouble. Of that I will tell you when the time comes.

The principal called me and said, "I am sorry -- you are certainly the winner," and he gave his own watch to me saying, "This is far more costly than the cup which was given to that girl." And it certainly was. It was a gold watch. I have received thousands of watches, but I have never again received such a beautiful one; it was a real masterpiece. That principal was very interested in rare things, and his watch was a rare piece.

I can still see it. I have received so many watches, but I have forgotten them.

One of those watches is behaving strangely. When I need it, it stops. All the time it runs perfectly; it stops only at night between three and five. Is that not strange behavior? -- because that is the only time when I sometimes wake up -- just an old habit. In my younger days I used to wake up at three in the morning. I did it for so many years that even if I don't get up, I have to turn in my bed and then go back to sleep. That is the time when I need to see whether I should really get up, or I can still have a little more sleep; and strangely, that is when the watch stops.

Today it stopped exactly at four. I looked at it and went back to sleep; four is too early. After sleeping for almost one hour, I again looked at the watch: it was still four. I said to myself, "Great, so tonight is never going to end." I went to sleep again, not thinking -- you know me, I am not a thinker -- not thinking that the watch may have stopped. I thought, "This night seems to be the last. I can sleep forever. Great! Just far out!" And I felt so good that it was never going to end that I fell asleep again. After two hours I again looked at the watch, and it was still four! I said, "Great! Not only is the night long, but even time has stopped too!"

The principal gave me his watch, and said, "Forgive me, because you certainly were the winner, and I must tell you that the man who was the judge is in love with the girl who won the prize. He is a fool. I say it, even though he is one of my professors and a colleague. This is the last straw. I am throwing him out right now. This is the end of his service in this college. This is too much. I was in the presidential chair, and the whole auditorium laughed. It seems everybody knew the girl was not even able to speak, and I think nobody except her lover, the professor, even understood what she was saying. But you know, love is blind."

I said, "Absolutely right -- love is blind, but why had you chosen a blind person to be the judge, particularly when his girl was a competitor? I am going to expose the whole thing." And I exposed it to the newspapers, telling them the whole story. It was really troublesome for the poor professor -- so much so that his love affair finished. He lost everything, his service, his reputation, and the girl for whose love he had staked everything -- all was lost. He is still alive. Once, as an old man, he came to see me, and confessed, "I am sorry, I certainly did something wrong, but I never thought that it was going to take such a shape."

I said to him, "Nobody knows what an ordinary action is going to bring to the world. And don't feel sorry. You lost your service and your beloved. What did I lose? Nothing at all, just one more shield, and I have so many that I don't care."

In fact my grandmother's house had become, by and by, just a museum for my shields, cups and medals; but she was very happy, immensely happy. It was a small house to be cluttered with all this rubbish, but she was happy that I went on sending her all my prizes, from college and from university. I went on and on, and every year I won dozens of cups, either for debate or for eloquence or for story-telling competitions.

But I tell you one thing: both she and Shambhu Babu spoiled me by their being so attentive. They taught me, without teaching, the art of speaking. When somebody listens so attentively, you immediately start saying something you had not planned or even imagined; it simply flows. It is as if attention becomes magnetic and attracts that which is hidden in you.

My own experience is that this world will not become a beautiful place to live in unless everybody learns how to be attentive. Right now, nobody is attentive. Even when people are showing that they are listening, they are not listening, they are doing a thousand other things. Hypocrites just pretending... but not the way an attentive listener should be -- just all attention, just attention and nothing else, just open. Attention is a feminine quality, and everybody who knows the art of attention, of being attentive, becomes, in a certain sense, very feminine, very fragile, soft; so soft that you could scratch him with just your nails.

My Nani would wait the whole day for the time when I would come back home to tell her stories. And you will be surprised how, unknowingly, she prepared me for the job that I was going to do. It was she who first heard many of the stories that I have told you. It was her to whom I could tell any nonsense without any fear.

The other person, Shambhu Babu, was totally different from my Nani. My Nani was very intuitive, but not intellectual. Shambhu Babu was also intuitive, but intellectual too. He was an intellectual of the first grade. I have come across many intellectuals, some famous and some very famous, but none of them came close to Shambhu Babu. He was really a great synthesis. Assagioli would have loved the man. He had intuition plus intellect, and both not in small measure, but high peaks. He also used to listen to me, and would wait all day until school had finished. Every day after school was his.

The moment I was released from the prison, my school, I would first go to Shambhu Babu. He would be ready with tea and a few sweets that he knew I liked. I mention it because people rarely think of the other person. He always arranged things with the other person in mind. I have never seen anybody bother about the other as he did. Most people, although they prepare for others, they do it according to themselves really, forcing the other person to like what they themselves like.

That was not Shambhu Babu's way. His thinking of the other was one of the things I loved and respected in him. He always purchased things only after asking the shopkeepers what my Nani used to buy. I came to know this only after he died. Then the shopkeepers told me, the sweetmakers too, that "Shambhu Babu always used to ask a strange question: `What does that old woman, who lives there alone near the river -- what does she purchase from you?' We never bothered why he asked, but now we know: he was inquiring about what you liked."

I was also amazed that he was always ready with the very things that I liked. He was a man of the law, so naturally he found a way. From school I would rush to his house, take my tea and sweets that he had bought, then he was ready. Even before I had finished, he was ready to listen to what I had to tell him. He would say, "Just tell me anything you like. It's not a question of what you say, but that you say it."

His emphasis was very clear. I was left absolutely free, with not even a subject to talk about, free to say anything I wanted. He always added, "If you want to remain silent, you can. I will listen to your silence." And once in a while it would happen that I would not say a single thing. There was nothing to say.

And when I closed my eyes he too would close his eyes, and we would sit like the Quakers, just in silence. There were so many times, day after day, when I either spoke or else we stayed in silence. I once said to him, "Shambhu Babu, it looks a little strange for you to listen to a child. It would be more appropriate if you spoke and I listened."

He laughed and said, "That is impossible. I cannot say anything to you, and will not say anything, ever, for the simple reason that I don't know. And I am grateful to you for making me aware of my ignorance."

Those two people gave me so much attention that in my early childhood I became aware of the fact, which only now psychologists are talking about, that attention is a kind of food, a nourishment. A child can be perfectly taken care of, but if he is not paid any attention there is every possibility that he will not survive. Attention seems to be the most important ingredient in one's nourishment.

I have been fortunate in that way. My Nani and Shambhu Babu started the ball rolling, and as it rolled on, it gathered more and more moss. Without ever learning how to speak, I became a speaker. I still don't know how to speak, and I have reached thousands of people -- without even knowing how to begin. Can you see the amusing part of it? I must have spoken more than any man in the whole of history, although I am still only forty-nine.

I started speaking so early, yet I was not in any way what you call a speaker in the western world. Not a speaker who says, "Ladies and Gentlemen." and all that nonsense -- all borrowed and nothing experienced.

I was not a speaker in that sense, but I spoke with my whole heart aflame, afire. I spoke, not as an art but as my very life. And from my early school days it was recognized, not by one but by many, that my speaking seemed to be coming from my heart, that I was not trying parrotlike to repeat something I had prepared. Something spontaneous was being born, then and there.

The principal who gave me his watch, and brought this whole trouble about for you, his name was B.S. Audholia. I hope he is still alive. As far as I know he is, and I know far enough. I don't hope against hope; when I hope, that means that it is so.

That night he said, "I am sorry," and he really was sorry; he threw the professor out of service. B.S. Audholia also told me that whenever I needed anything, I had only to inform him, and if it was within his capacity at all he would do it. Later, whenever I required anything, I just sent a note to him and it was fulfilled. He never asked why.

Once I asked him myself, "Why don't you ever ask me why I need this?"

He said, "I know you: if you have asked for it, my asking why would be foolish. You could provide so many reasons, even if you didn't need it. One more thing," he said: "if you have asked for it, it is impossible to believe that you would have asked unless you really had a need. I know you, and knowing you is enough to give me all the reasons I need."

I looked at the man. I did not expect that a principal of a very famous college could be so understanding. He laughed and said, "It is just a coincidence that I happen to be the principal; in fact, I should not be. It was just a mistake on the part of the governors." I had not asked so much, but he must have read it on my face. From that day I started growing a beard. You cannot read much from behind a beard. It is dangerous if things can be read so easily. You have to create something so that you are not just a newspaper.

Six months later when he met me again, he said, "Why have you started growing a beard?"

I said, "You are the cause. You said you had read my face; now my face will not be so easy to read."

He laughed and said, "You cannot hide it -- it is in your eyes. Why don't you start wearing sunglasses if you really want to hide?"

I said, "I cannot wear sunglasses, for the simple reason that I cannot create any barrier between my eyes and existence. That is the only bridge where we meet, there is no other."

That is why a blind man is given sympathy by everybody everywhere. He is a man without a bridge; he has lost his contact. Researchers now are saying that eighty percent of our contact with existence is through the eyes. Perhaps they are right -- perhaps it is more than they think, but eighty percent is certain. It may ultimately prove to be far more, perhaps ninety percent or even ninety-nine percent. The eye is the man.

The Buddha cannot have the same eyes as Adolf Hitler... or do you think he can? Forget them both, they are not contemporaries. Jesus and Judas were contemporaries; not only contemporaries but Master and disciple. Still I say they cannot have the same eyes, the same quality. Judas would have had very cunning eyes, really Jewish. Jesus would have had the eyes of a child, although physically no longer a child, but psychologically he was. Even on the cross he died as if he were in the womb, still in the womb -- so fresh, as if the flower had never opened but remained a bud. It never knew all the ugliness that exists everywhere. Jesus and Judas lived together, moved together, but I don't think that Judas had ever looked into Jesus' eyes. Otherwise things would have been different.

If Judas had even once gathered courage enough to look into the eyes of Jesus, there would have been no crucifixion and no Crossianity -- I mean Christianity; that is my name for Christianity. Judas was cunning. Jesus was so simple that you could almost call him "the fool." That's what Fyodor Dostoevsky said in one of his most creative novels, THE IDIOT.

Although it was not written for or about Jesus, Dostoevsky was so filled with the spirit of Jesus that somehow Jesus comes in. The main character of the novel, THE IDIOT, is nobody but Jesus. He is not mentioned, nor can you find any reference to him, nor any resemblance, but if you read it something will start resounding in your very heart, and you will agree with me. It will be an agreement, not through the head; it will be an agreement deeper than imagination can penetrate, in the very beat of your heart -- a real agreement.

Chapter #26
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

I will have to go in circles, circles within circles within circles, for that's how life is. And more so in my case. In nearly fifty years, I must have lived at least fifty lives. In fact, I have not done anything else other than living. Other people have many occupations, but from my very childhood I have remained a vagabond, not doing anything, just living. When you don't do anything except live, then of course life takes on a totally different dimension. It is no longer horizontal, it has depth.

Devageet, it is good that you were never my student, otherwise you would never have been a dentist. I would have been the last person to allow you any certificate. But here you can laugh and giggle thinking I am so relaxed, there is no problem. But remember, even if I am dead, I can come out of my grave to shout at you. That has been my whole business, my whole life.

I have not done anything in the sense of earning, of having a great bank balance, of becoming a powerful person politically. I have lived in my own way, and in that living, teaching has been an essential part. So, even here, forgive me, I cannot forget it: I am always the Master. You know, I know, everybody else in this room knows, that you are under me, and I am in the dental chair -- you are not. If I giggle, that can be forgiven: "Aha! The old man is enjoying himself!" Even Ashu is enjoying the idea, otherwise she is a serious woman, very serious. Women, once they are teachers, typists, nurses, something goes wrong in their scheme. They suddenly become so serious.

Yet it was Eve who was not serious, Adam was. The serpent could never have persuaded him. In fact, he tried many times; that's what the Egyptian story tells, and that is far more authentic than the biblical version. It is more ancient too. It says that the serpent tried with Adam, but could not get him hooked. Then finally, as a last resort, he tried Eve. It is better to call her Eva, just as the Egyptians do, it sounds more feminine -- Eva. The serpent succeeded at the very first attempt. Since then, all salesmen and advertisers have been aiming at Eva. They don't take any notice of the poor man who has to pay for everything Eva purchases. That is his problem, so why should they bother about it?

Eve, or Eva as I would like to call her -- I always like the beautiful, wherever it is. Eve does not sound very musical, and seems to be cut short, pruned, looks more like an English garden, not like a Zen garden. "Eva" has unlimited potential, just the sound of it, so let's call her Eva. Why did the devil succeed with her at his first attempt? For the simple reason that she was not business-minded.

She was not serious, must have laughed at the devil's jokes, must have talked joyously; gossiped I mean, and when you gossip with the devil, he is going to get the upper hand. If you laugh at his jokes, then he knows he has a way, he can approach your very being. That is how he persuaded poor Eva.

Since then, I think women have lost their very quality of being joyous. Even if they laugh, it is a muffled laugh. Even when they laugh they put their hands up to their face, as if somebody may see the great work their dentist has done on them. But here, in this room, there is no need to be serious. And it is good that today, for the first time, Ashu is laughing so clearly that I can hear. And why is she laughing? She is laughing because poor Devageet is being beaten. Naturally she laughs, and says to me -- I can hear what she is thinking -- "Give him a good slap, one more!" No, this is enough, otherwise I will go astray.

That's what I was saying: that life is a circle within a circle, within a circle -- and more so in my life. I have not lived in the way one is expected to live. I have not done anything else. Yes, I have just lived and done nothing else, but then it is too much: a single moment is almost an eternity! Just think of it....

So I will have to go on in the same way that I have lived. You will have to cope with me, there is no other way. I never coped with anybody, so I don't know how to, and even if I tried to learn now, it is too late. But you have been coping with every kind of person throughout your life.

I did not cope with my father, my mother, my uncles, who all were loving and helpful to me; nor my

teachers, who were not my enemies; nor my professors, who always wanted, in spite of me, to help. But I could not cope with anybody, they all had to cope with me. Now it is too late. Things cannot be changed now. It was, and still is, a one-way affair.

You can cope with me, I am available. But I cannot cope with you, for two reasons: one, you are not available, not present. Even if I knock at your door, there's nobody inside -- and the neighbors inform me that the fellow has never been seen; the door is locked. Who locked it? -- nobody knows. Where is the key? -- perhaps lost. And even if I could find the key or break the lock -- which is far easier -- what would be the point? The fellow is not inside the house. I would not find you there; you are always somewhere else. Now, how to find you and cope with you? It is impossible.

Secondly, even if it were possible, just for argument's sake, I cannot do it. I have never done it. I don't know its mechanism. I am still simply a wild boy from the village.

Just the other night my secretary was crying and saying to me, "Why do you trust me, Osho? I am not worthy. I am not even worthy to show you my face."

I said, "Who is bothered about worthiness and unworthiness? And who is to decide? I, at least, am not going to decide. Why are you crying?"

She said, "Just the idea that you have chosen me to do your work. It is such a big task."

I said, "Forget all about the bigness of it, and just listen to what I say."

I have never done anything myself, so naturally I never bother about whether she will be able to do it or not. I simply say to her "Listen," and of course, when I say something she has to listen. Now, how she manages to do it is not my problem, nor is it her problem: she manages because I have said so. I have said it because I don't know anything about management. Do you see how perfectly I have chosen her? She fits. I am a misfit.

My grandmother was always worried. Again and again she would say "Raja, you will be a misfit. I tell you, you will always be a misfit."

I used to laugh and tell her, "The very word `misfit' is so beautiful that I have fallen in love with it. Now if I fit, remember, I will hit your head -- and when I say that, you know I mean it. I will really hit your head, if you are alive. If you are not alive then I will come to your grave, but I will certainly do something nasty. You can trust me."

She laughed even more, and said, "I take the challenge. I again say you will remain a misfit for ever, whether I am alive or dead. And you will never be able to hit my head because you will never be able to fit."

And she was certainly right. I was *the* misfit, everywhere. At the university where I was teaching I never joined in the annual staff photograph. The vice-chancellor once asked me, "I have noticed that you are the only staff member who never comes for our annual photograph. Everybody else comes because the photo is published, and who doesn't want his photo to be published?"

I said, "I certainly don't want to have my photograph published -- not along with so many donkeys. And that photograph would remain forever a blemish on my name, knowing that once I was associated with this company."

He was shocked, and said, "You call all these people donkeys? Including me?"

I said, "Of course including you. That's what I think," I told him, "and if you want to hear something nice, you have called the wrong man. Call one of the donkeys."

Not a single photograph exists in which I even participated while I was in service. I was such a misfit, I thought it was better not to be associated with those people with whom I had nothing in common. At university, I associated only with a tree, a gulmarg tree.

I don't know whether this kind of tree exists in the West or not, but it is one of the most beautiful trees in the East. Its shade is really cool. It does not grow high; it spreads its branches all around. Sometimes the branches of a single old gulmarg tree can cover enough land that five hundred people can easily sit beneath it. And when it flowers in the summer, thousands of flowers blossom simultaneously. It is not a miserly tree, producing one flower then another. No, suddenly, one night, all the buds open, and in the morning you cannot believe your eyes -- thousands of blossoms! And they are the color of sannyasins. I had only that tree as my friend.

I used to park my car beneath it for so many years that slowly everybody became aware not to park there: it was my place. I did not have to tell them, but by and by, slowly, it became accepted. Nobody would disturb that tree. If I was not coming, that tree waited for me. For years I parked under that tree. When I left university, I said good-bye to the vice-chancellor, and then I said, "I must go now, it is getting dark and my tree may go to sleep before the sun sets. I have to say goodbye to the gulmarg."

The vice-chancellor looked at me as if I was mad, but anybody would have looked just the same. That's the way to look at a misfit. But he still could not believe that I would do it. So he watched from his window while I said goodbye to the gulmarg.

I hugged the tree, and we remained together for a moment. The vice-chancellor rushed out, and came running to me saying, "Forgive me, just forgive me. I have never seen anybody hugging a tree, but now I know how much everybody is missing. I have never seen anybody say goodbye or good morning to a tree, but you have not only taught me a lesson, it has really sunk in."

After two months he phoned me, just to inform me saying, "It is sad, and very strange, but the day you left, something happened to your tree" -- it had now become my tree.

I said, "What has happened?"

He said, "It started dying. If you come now you will just see a dead tree, with no flowers or leaves. What has happened? That's why I phoned you."

I said, "You should have phoned the tree. How can I answer for the tree?"

For a moment there was silence, then he said, "It is as I always thought: you are mad!"

I said, "You are still not convinced, otherwise who phones a madman? You should have called the tree. And the tree is just outside your window -- no phone is needed."

He simply hung up. I laughed, but the next day in the early morning, before any of the idiots at the university were there, I went to see the tree. Yes, all its flowers were gone, and yet it was in season. All had gone -- not only the flowers but the leaves too. There were just naked branches standing against the sky. I again hugged the tree and knew it was dead. At the first hug there was a response; at the second hug there was nobody to respond. The tree had left; only its body was standing there, and may stand for years. Perhaps it is still standing, but it is just dead wood.

I could never manage to fit anywhere. As a student I was a nuisance. Every professor who taught me looked on me as a punishment that God had sent for him. I enjoyed being a messenger of God. I enjoyed it to the fullest. Who would not have enjoyed it? And if they thought I was a punishment, I proved to be exactly -- or more than -- what they expected.

Only a few have met me lately. Their first question was, "We cannot yet believe that you could have become enlightened. You were such a trouble-maker. We have forgotten all the students that studied with you, but even now we see you once in a while, in our nightmares."

I can understand it. I could not fit in with anything. Whatsoever they taught me was so mediocre that I had to fight against it. I had to tell them, "This is very mediocre...." Now, you can imagine saying this to a professor who had been hoping that you would appreciate his lecture-which he has been preparing for days -- and at the end of it a student stands up.... And I was a strange student, to say the least.

The first thing to be remembered is that I had long hair; and that long hair had an even longer history. I will come to it some day in some circle. That is the beauty of going in circles. You can come to the same point again and again, on a different level -- like going round and round towards the peak of a mountain: you come to the same view many times, on different levels. Each time is a little different because you are not standing in the same spot, but still the view is the same, perhaps more beautiful, perhaps far more beautiful, because you can see more....

I will come to this point sometime, but not today....

What is the time?

"One minute past eight, Osho."

Good. Just moisten my lips.

Today particularly I wanted to say that attention is a double-edged sword -- double-edged because it cuts both the listener and the speaker. It also joins them together. It is a very significant process. Gurdjieff had the right word for it, "crystallization."

If a man is really attentive, it does not matter what to -- to XYZ, to anything -- in that very process of being attentive he will become integrated, crystallized. By focusing himself on one thing he will become focused within his being.

But that is only half the story; the person who is listening attentively certainly attains crystallization. It is a well-known fact in all the eastern schools of meditation. Just being attentive to anything, even nonsense, will do; just a bottle of Coca-Cola will help immensely, particularly the Americans. Just looking at the bottle of Coca-Cola attentively, and you have the secret of Maharishi Mahesh Yogi's transcendental meditation. But it is only half the truth, and a half truth can be more dangerous than a complete lie.

The other half is possible only if you are not just reading a book, or chanting a mantra, or looking at a

statue; the other half is possible only if you are in deep synchronicity with a living person. I am not calling it love, because that can misguide you; not even friendship, because you will think you know it already. I will call it "synchronicity," just so you have to think about it and give it a little of your being.

When you feel really attentive, synchronicity happens. It may be just a sunset you are watching, or just a flower, or children playing on a lawn and you are enjoying their joyousness... but a certain harmony is needed. If it happens, there is attention. If it happens between a Master and a disciple, then certainly you have the most precious diamond possible in your hands.

I have told you that I have been fortunate, although I don't know why. There are things which one can only state; they are, and there is no reason why they are. The stars are; the roses are; the universe is -- or perhaps far better -- the universes are. It is better to call existence a multiverse rather than a universe. The idea of multiple dimensions has to be introduced.

Man has been dominated by the idea of "one" for too long. And I am a pagan. I don't believe in God, I believe in gods. To me a tree is a god, a mountain is a god, a man is a god, but not always; he has the potential. A woman is a god, but not always; more often she is a bitch, but that is her choice. She need not have chosen it; nobody has forced her.

Ordinarily, man is just a husband, which is an ugly word in every language. The word "husband" comes from "husbandry." That's what our sannyasins are doing -- gardening, agriculture.... From the word "agro" meaning "industry"... that is husbandry. And when you introduce someone as your husband, do you know what you are saying? Does that poor fellow know that he is being reduced to a farmer? But that's the whole idea; that man is the farmer, and woman is the field! Great ideas!

Man ordinarily remains very much tethered to the mundane, and woman even more so. She defeats man in every possible way. Of course she is the back seat driver, but she is the driver.

A man was stopped for speeding, and the cop was very angry because he was not only speeding, but he had no license, and what he showed as his license was just a ticket for a picture show they were going to. This was too much!

The cop said, "Now I am going to give you a real ticket!"

The wife shouted at the husband, "I have been telling you from the very beginning, but you never listen to me!" And she shouted so loudly that even the cop stopped writing the ticket and listened to what was happening. She said, "Where are your specs in the first place? You cannot see, and you are driving! Moreover you're so drunk that I have been continuously kicking you, yet I don't see any effect at all! It seems you have lost all sensitivity!" Then she turned to the cop and said, "Officer, send him to jail! He deserves at least six months' hard labor; less than that won't teach him anything!"

Even the cop could not understand that much punishment for just a little speeding. He said to the man, "Sir, you can go. God has already punished you enough by giving you this woman as a wife. That is enough. Even I feel sorry for you. I know why you lost your eyesight. Who would like to see this woman? And I know you are speeding because she is continuously kicking you. I'm really sorry for you." He said, "You go on speeding, but she will always be there. Speed so fast that she is left behind, really behind."

Man and woman both live such a mundane and ugly, really ugly life. I once pointed out to my grandmother the wife of one of my professors as she was passing through my village. I had told her, "My grandmother and my whole family live there and they would be happy to meet you."

I introduced her to my grandmother, and when she had left we both laughed. Neither of us said anything for a few moments. I laughed because my grandmother had had to tolerate the woman. She laughed, saying, "That's nothing -- you have to tolerate her husband. If she is terrible, he must be even more so."

I said, "I can only say this much: he certainly looks uglier than any passport photograph."

I have been teaching my whole life. I was rarely present in my school days either. They had to give me a seventy-five percent attendance record just to get rid of me. Even that was an absolute lie. I was absent ninety-nine percent of the time. That was the case throughout my school days, in high school and college.

In college, I even had an agreement with the principal, B.S. Audholia. He was a beautiful man. He was the principal of a college in Jabalpur, in the very center of India. Jabalpur has many colleges, and his was one of the most prominent. I had been expelled from one college because a professor was not prepared to remain in service if I was not expelled. That was his condition, and he was a respected professor... I may come to the details of that story later.

I had been expelled, naturally. Who cares about a poor student? And the professor was a Ph.D., D.Litt. et cetera, et cetera, and he had served in that college for almost his whole life. Now, to throw him out because of me -- whether I was right or wrong was not the question. That's what the principal said to me

before he expelled me. He had to give me an explanation, so he called me. He must have thought I was just like any other student, trembling because I was about to be expelled. He had not expected that I would enter his office like an earthquake.

I shouted at him before he had a chance to say anything. I said, "You have proved yourself to be just a holy cow-dung." I used the Hindi word *gobarganesh*, which actually means "a statue made from cow-dung," and I hit on his table with my fist so hard that he stood up. I said, "Is there a spring in your table? I hit it, and you stood up! Sit down!" I said it so loudly that he sat down silently. He was afraid that others may hear, and perhaps rush in, particularly the man who was guarding the door.

He said, "Okay, I will sit down. What do you have to say?"

I said, "You call me here and you are asking me what do I have to say? I say that you should expel this other fellow, Doctor S.N.L. Shrivastava. He is just stupid, even with his Ph.D. and D.Litt. -- which makes it worse. I did not harm him, I simply asked questions which were completely legitimate. He teaches us logic, and if I am not allowed to use logic in his class, where am I to be logical? You tell me."

He said, "That sounds right. Obviously if he teaches you logic, you have to be logical."

I said, "Then call him, and just see who is logical."

The moment Doctor Shrivastava heard that I was in the principal's office and that he was being called, he escaped to his house. He didn't turn up for three days. I sat there for three days continuously, from the time the office opened till it closed. He finally wrote a letter to the principal, saying, "This cannot go on any longer, and," he wrote, "I don't want to face that boy. Either you expel him or you must relieve me of my duty."

The principal showed me the letter. I said, "Now it is okay. He is not capable of even encountering me in your presence, just once, so that you see who is logical. A taste of logic at least would not have been bad for you. But if he is not able to face me -- and this letter is enough proof that he is a coward -- I don't want him thrown out. I cannot be so heartless, because I know his wife and children and his responsibilities. Please expel me right now, and give it to me in writing that I am expelled."

He looked at me and said, "If I expel you it may be difficult for you to get admission in any other college."

I said, "That is my problem. I am a misfit -- I have to face these things."

It was after this had happened that I knocked on all the doors of all the principals in the city -- it is a city of colleges -- and all of them said, "If you were expelled then we cannot take the risk. We have heard the rumors that you have been arguing continuously for eight months with Doctor Shrivastava, and that you did not allow him to teach at all."

When I told the whole story to B.S. Audholia, he said, "I will take the risk, but with a condition." He was a good man, generous, but limited. I don't expect anybody to have unlimited generosity, but unless you have unlimited generosity you have missed the most beautiful experience of life. Yes, it was generous of him to even admit me, but the condition canceled much of it. The condition was good for me, but not for him. For him, it was a crime; for me it was an opportunity to be free.

He made me sign an agreement that I would not attend the philosophy class. I said, "This is perfectly good; in fact, what more could I ask? This is what I would love to do, not attend these idiots' lectures. I am willing to sign it, but remember, you also have to sign an agreement saying that you will give me seventy-five percent attendance."

He said, "That is a promise. I cannot give it in writing because it would create complications, but it's a promise."

I said, "I take your word, and I trust you."

And he kept his word. He gave me ninety percent attendance although I never attended the philosophy class in his college, even once.

I really did not attend primary school much because the river was so attractive, and its call was irresistible. So I was always at the river -- not alone of course, but with many other students. Then there was the forest beyond the river, and there was so much real geography to explore. Who bothered about the dirty map that they had in the school? I was not concerned where Constantinople was, I was exploring on my own: the jungle, the river -- there were so many other things to do.

For example, as my grandmother had slowly taught me to read, I started reading books. I don't think anybody before or after me had ever been so involved in the library of that town. Now they show everybody the place where I used to sit, and the place where I used to read and write notes. But in fact they should show people that this was the place from where they wanted to throw me out. They threatened me again and

again.

But once I started reading, a new dimension opened. I swallowed the whole library, and I started reading the books that I love most to my grandmother at night. You will not believe it, but the first book I read to her was THE BOOK OF MIRDAD. That began a long series.

Of course once in a while, she used to ask, in the middle of a book, the meaning of a certain sentence, or passage, or a whole chapter; just the gist of it. I would say to her, "Nani, I have been reading it to you, and you have not heard it?"

She said, "You know, when you read I become so interested in your voice that I completely forget what you are reading. To me, you are my Mirdad. Unless you explain it to me, Mirdad will remain absolutely unknown as far as I am concerned."

So I had to explain to her, but that was a great discipline to me. To explain, to help the other person who is willing to go a little deeper than he could go on his own, to hold him by the hand, slowly, slowly, that became my whole life. I have not chosen it, not in the way it was chosen for J. Krishnamurti. It was imposed upon him by others. In the beginning even his speeches were written either by Annie Besant or Leadbeater; he simply repeated them. He was not on his own. It was all pre-planned, and done methodically.

I am an unplanned man, that is why I stay still wild. Sometimes I wonder what I am doing here, teaching people to be enlightened; and once they become enlightened, I immediately start teaching them how to become unenlightened again -- what am I doing?

I know now the time is coming closer when many of my sannyasins will just pop up into enlightenment. And I have started preparing, and working on the ground and the science of how to unenlighten so many enlightened souls again. This is what I have been doing. A strange kind of work, but I have enjoyed it to the fullest, and still I am enjoying it. I am going to enjoy to the very last breath, or even after it. I'm a little crazy you know, so I can do that, although no crazy man has done that yet. But somebody has to do it someday. Somebody has to break the ice.

Glimpses of a Golden Childhood

Chapter #27
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay. Do you see the synchronicity? Simultaneously, I and Devageet said, "Okay." Of course he said it for one thing, I for something else; but the lines cross.

The moment before I came in I was listening to one of the greatest flutists, Hari Prasad. It stirred many memories in me.

There are many types of flute in the world. The most important is the Arabic; the most beautiful, the Japanese; and there are many others. But there is nothing comparable to the small Indian bamboo flute for its sweetness. And Hari Prasad is certainly a master as far as the flute is concerned. He played before me, not just once but many times. Whenever he felt he had to play really to his utmost, he would rush to me wherever I was, sometimes even thousands of miles, just to play his flute for one hour alone with me.

I asked him, "Hari Prasad, you could have played anywhere -- why make such a long journey?"

And in India, one thousand miles is almost like twenty thousand miles in the West. The Indian trains -- they still walk, not run. In Japan the trains run at four hundred miles per hour; and in India forty miles an hour is a great speed; and the buses, and the rickshaws. Just to play the flute for one hour alone in my

bedroom... I asked him, "Why?"

He said, "Because I have thousands of admirers but nobody understands particularly the soundless sound. Unless one understands the soundless sound he cannot really appreciate.... So I come to you; and just that one hour is enough to enable me to play my flute for months before all kinds of idiots -- governors, chief ministers, and the so-called ` great ones.' When I feel utterly tired and exhausted and fed up with the idiots, I run to you. Please don't deny me just this one hour."

I said, "It is a joy to hear you, your flute, your song. In themselves they are great, but particularly so because they remind me of the man who introduced us. Do you remember that man?"

He had completely forgotten who had introduced him to me, and I can understand... it must have been forty years before. I was a small child, he was a young man. He tried hard to remember but could not, and said, "Excuse me but it seems my memory is not functioning well. I cannot even remember the man who introduced me to you. Even if I forget everything else, at least I should remember him."

I reminded him of the man, and he became just tears. That is the man I would like to talk to you about today.

Pagal Baba was one of those remarkable men whom I am going to talk about. He was of the same category as Magga Baba. He was known just as Pagal Baba. *Pagal* means "the mad." He came like a wind, always suddenly, and then disappeared as suddenly as he had come....

I did not discover him, he discovered me. By that I mean I was just swimming in the river when he passed by: he looked at me, I looked at him, and he jumped in the river and we swam together. I don't know how long we swam but I was not the one to say "enough." He was already an established saint. I had seen him before, but not so closely, at a gathering, doing *bhajan*, and singing songs of God. I had seen him, and had a certain feeling towards him, but I had kept it to myself. I had not even uttered a single word about it. There are things which are better kept in the heart; there they grow faster, that's the right soil.

At this time he was an old man; I was not more than twelve. Obviously he was the one to say, "Let us stop. I am feeling tired."

I said, "You could have told me any time and I would have stopped, but as far as I am concerned I am a fish in the river."

Yes, that's how I was known in my town. Who else swims six hours every morning from four till ten? When everybody was asleep, fast asleep, I would be already in the river. And when everybody had gone to work I would still be in the river. Of course at ten o'clock every day my grandmother would come, and then I would have to come out of the water because it was school time, I had to go to school. But immediately after school I was back in the river.

When I first came across SIDDHARTHA, Herman Hesse's novel, I could not believe that what he had written about the river I had known so many times. And I knew perfectly well that Hesse was only imagining... a good imagination, because he died without being a Buddha. He was able to create SIDDHARTHA, but could not become a Siddhartha. But when I came across his description of the river, and the moods, and the changes, and the feelings of the river, I was overwhelmed. I was more impressed by his description of the river than anything else. I cannot recall how long I had loved the river -- it seemed as if I had been born in its waters.

In my Nani's village I was continuously either in the lake or in the river. The river was a little too far away, perhaps two miles, so I had to choose the lake more often. But once in a while I used to go to the river, because the quality of a river and a lake are totally different. A lake, in a certain way, is dead, closed, not flowing, not going anywhere at all, static. That's the meaning of death. It is not dynamic.

The river is always on the go, rushing to some unknown goal, perhaps not knowing at all what that goal is; but it reaches, knowing or unknowing, it reaches the goal. The lake never moves. It remains where it is, dormant, simply dying, everyday dying; there is no resurrection. But the river howsoever small, is as big as the ocean, because sooner or later it is going to become the ocean.

I have always loved the feel of the flow; just going, that flux, that continuous movement... aliveness. So, even though the river was two miles away, I used once in a while to go, just to have the taste.

But in my father's town the river was very close. It was just two minutes walk from my Nani's house. Standing on the top floor you could see it; it was there with all its grandeur and invitation... irresistible.

I used to rush back from school to the river. Yes, just for a moment I would stop to throw my books in at my Nani's house. She would persuade me to at least have a cup of tea, saying, "Don't be in such a hurry. The river is not going to leave, it's not a train." That's exactly what she used to say again and again: "Remember, it is not a train. You cannot miss it. So please drink your cup of tea, then go. And don't throw your books

down like that."

I didn't say anything because that would have meant further delay. She was always amazed, saying, "At any other time you are ready to argue; but when you are going to the river, even if I say anything -- whether it is nonsense, illogical, absurd -- you simply listen as if you were such an obedient child. What happens to you when you are going to the river?"

I said, "Nani, you know me. You know perfectly well that I don't want to waste time. The river is calling. I can even hear the sound of its waves while I am drinking my tea."

I have burned my lips many times just by drinking tea which was too hot. But I was in a hurry, and the cup had to be emptied. My Nani was there; she wouldn't allow me to go before I drank my tea.

She was not like Gudia. Gudia is special in that way; she always tells me, "Wait. The tea is too hot." Perhaps it is my old habit. I again start taking the cup and so she says, "Wait! It's too hot." I know she is right, so I wait until she does not object, then I drink the tea. Perhaps the old habit of just drinking tea and rushing to the river is still there.

Although my grandmother knew that I wanted to reach the waters as soon as possible, she would try to persuade me to have a little something to eat -- this or that. I would say to her, "Just give everything to me. I will keep it in my pockets and eat it on the way." I have always liked cashew nuts, particularly salted ones, and for years I used to fill all my pockets with them. All my pockets meant two in my pants, meaning shorts, because I never liked long trousers -- perhaps because all my teachers wore them, and I hated teachers, and a certain association must have arisen. So I only wore shorts.

In India shorts are far better, climatically, than long trousers. Both my pants pockets were full of cashew nuts; and you will be surprised: just because of those cashew nuts I had to tell the tailor to make two pockets in my shirts. I always had two pockets in my shirts. I never understood the reason why just one pocket was put on shirts. Why not only one pocket in trousers too? Or just one pocket in shorts? Why only one in shirts? The reason is not obvious, but I know why. The single shirt pocket is always on the left side so that the right hand can take things out and put things in, and naturally no pocket is needed for the poor left hand. What would a poor man do with a pocket?

The left hand is one of the repressed parts of the human body; and if you try, you will understand what I am saying. You can do everything with the left hand that you can do with the right, even writing, and perhaps better.

After thirty or forty years of habit, in the beginning you would certainly find it difficult to use your left hand, because the left hand has been ignored and kept ignorant. The left hand is really the most important part of your body because it represents the right side of your brain. Your left hand is connected to your right brain, and your right hand with the left brain, just like a cross. The right is really left, and the left is really right. To ignore the left hand is to ignore the right side of your brain -- and the right side of your brain contains all that is valuable, all the diamonds, emeralds, sapphires, and rubies... all that is valuable -- all the rainbows and the flowers, and the stars.

The right side of the brain contains the intuition, the instincts; in short it contains the feminine. The right hand is a male chauvinist.

You will be surprised to know that when I started writing, being such a nuisance, I started writing with my left hand. Of course everybody was against me; again, of course, except my Nani. She was the only one who said, "If he wants to write with his left hand what is wrong with it?" She went on, "The question is to write. Why are you all so concerned which hand he uses? He can hold the pen in his left hand, and you can hold the pen in your right hand. What is the problem?"

But nobody would allow me to use my left hand, and she could not be everywhere with me. In school, every teacher and every student was against me using my left hand. Right is right, and left is wrong; even now I cannot understand why. Why should the left side of the body be denied and kept imprisoned? And do you know that ten percent of people would love to write with their left hand; in fact they had started writing like that but were stopped.

It is one of the most ancient calamities that has happened to man, that half of his being is not even available to him. A strange kind of man we have created! It is like a bullock cart with only one wheel: the other wheel is there but kept invisible; used, but only in an underground way. It is ugly. I resisted from the very beginning.

I asked the teacher and the headmaster, "Show me the reason why I should write with my right hand."

They just shrugged their shoulders. I then said, "Your shrugging will not help, you have to answer me. You would not accept me if I shrugged my shoulders; then why should I accept you? I don't take any notice

of it. Please explain properly."

I was sent to the school board because the teachers would not understand me, or explain to me. In fact they understood me perfectly. What I was saying was plain: "What was wrong in writing with the left hand? And if I write the right answer with my left hand, can that answer be wrong -- just because it has been written with the left hand?"

They said, "You are crazy and you will drive everybody else crazy. It is better that you go to see the school board."

The board was the municipal committee which directed all the schools. In the town there were four primary schools and two high schools, one for girls and one for boys. What a town -- where boys and girls are kept so absolutely apart. It was this board that made decisions about almost everything, so naturally I was sent there.

The board members listened to me very seriously, as if I were a murderer and they were sitting like judges, to hang me. I said to them, "Don't be so serious, relax. Just tell me what is wrong if I write with my left hand?"

They looked at each other. I then said, "That won't help. You have to answer me, and I am not easy to deal with. You will have to give it in writing because I don't trust you. The way you are looking at each other appears so cunning and political that it is better to have your answer in writing. Write what is wrong in writing a right answer with the left hand."

They sat there almost like statues. Nobody even tried to say anything to me. Nobody was ready to write either, they simply said, "We will have to consider it."

I said, "Consider. I am standing here. Who is preventing you from considering in front of me? Is it something private like a love affair? And you are all respected citizens: at least six people should not be in a love affair -- that would be like group sex."

They shouted at me, "Shut up! Don't use such words!"

I said, "I have to use such words just to provoke you, otherwise you would just sit there like statues. At least now you have moved and said something. Now, consider, and I will help you, and not hinder you at all."

They said, "Please go out. We cannot consider it in front of you; you are bound to interfere. We know about you, and so does everybody else in the town. If you don't leave then we will leave."

I said, "You can leave first, that is gentlemanly."

They had to leave their own committee room before me. The decision came the next day. The decision was simply that "The teachers were right, and everybody should write with their right hand."

This phoniness is dominant everywhere. I cannot even comprehend what kind of stupidity it is. And these are the people who are in power! The rightists! They are powerful, the male chauvinists are powerful. The poets are not powerful, nor the musicians....

Now look at this man Hari Prasad Chaurasia -- such a beautiful bamboo flute player, but he lived his whole life in utter poverty. He could not remember Pagal Baba, who had introduced him to me-or is it better to say, ` me to him' -- because I was only a child, and Hari Prasad was a world-recognized authority as far as the bamboo flute is concerned.

There were other flutists also introduced to me by Pagal Baba, particularly Pannalal Ghosh. But I had heard his playing and he was nothing compared to Hari Prasad. Why did Pagal Baba introduce me to these people? He himself was the greatest flutist, but he would not play before the crowd. Yes, he played before me, a child, or before Hari Prasad, or before Pannalal Ghosh, but he made it a point that we should not mention it to anyone. He kept his flute hidden in his bag.

The last time I saw him he gave me his flute and said, "We will not meet again. Not that I don't want to meet you, but because this body is not capable of carrying itself any longer." He must have been about ninety. "But as a memento I give you this flute, and I say to you, if you practice you can become one of the greatest flutists."

I said, "But I don't want to become even the greatest flutist. To be a flutist is not what can fulfill me. It is one-dimensional."

He understood and said, "Then it is up to you."

I asked him many times why he tried to contact me whenever he came to the village, because that was the first thing he would do.

He said, "Why? You should ask it the other way around -- why do I come to the village? Just to contact you... I don't come to this village for any other reason."

For a moment I could not say a word, not even "thank you." In fact in Hindi there is no word which is really equivalent to "thank you." Yes, there is a word which is used, but it has a totally different flavor, *dhanyavad*: it means "God bless you." Now, a child cannot say "God bless you" to a ninety-year-old man. I said, "Baba, don't give me trouble. I cannot even thank you." To say that I had to use an Urdu word, *shukriya*, which comes closer to the English, but it is still not exactly the same. *Shukriya* means "gratitude," but it comes very close.

I said to him, "You have given me this flute. I will keep it in your memory, and I will try to practice too. Who knows? You, you know better than me; perhaps that is my future, but I don't see any future in it."

He laughed and said, "It is difficult to talk to you. Keep the flute with you and try to play with it. If something happens, good; if nothing happens then just keep it in my memory."

I started playing on it, and I loved it. I played it for years and became really proficient. I used to play the flute, and one of my friends -- not really a friend, but an acquaintance -- used to play on the tabla. We both came to know each other because we both loved swimming.

One year when the river was in flood, and we were both trying to swim across -- that was my joy, to cross the river in the rainy season when it used to become really enlarged; flowing with such force that it used to carry us at least two or three miles downstream. Just crossing meant we had to be ready to travel three miles back, and to cross back meant traveling three miles further, so it was a six-mile journey! And in the rainy season...! But that was one of my joys.

This boy, Hari was his name too. Hari is a very common name in India; it means "God," but it is a very strange name. I don't think any language has a name for God like Hari because it really means "the thief" -- God the thief! Why should God be called a thief? Because sooner or later He steals your heart... and the sooner the better. The boy's name was Hari.

We were both trying to cross the river in full flood. It must have been almost a mile wide. He did not survive; he drowned somewhere on the way across. I searched and looked, but it was impossible: the river was flooding too fast. If he had drowned, it would have been impossible to find him; perhaps someone further down the river would find his body.

I called as loudly as I could, but the river was roaring. I went to the river every day, and tried the best that a child could do. The police tried, the fishermen's association tried, but not even a trace was found. He must have been taken by the river long before they heard about it. In his memory I threw the bamboo flute that Pagal Baba had given me into the river.

I said, "I would have liked to throw myself but I have other work to do. This is the most precious thing that I have, next to myself, so I throw it. I will never play this flute again without Hari playing on the tabla. I cannot conceive of myself ever playing again. Take it, please!"

It was a beautiful flute, perhaps carved by a very skillful flutemaker. Perhaps it had been made specially for Pagal Baba by one of his devotees. I will talk more about Pagal Baba because so many things have to be said about him....

What is the time?

"Ten twenty-three, Osho."

Good. The time today will not suffice, so we will have to leave Pagal Baba for some other time. But one thing perhaps I may forget later on, that is about the boy Hari, who died.... Nobody knows whether he died or escaped from his home, because his dead body was never found. But I think for certain that he died, because I was swimming with him, and suddenly at a certain point in the middle of the river I saw him disappearing. I shouted, "Hari! What's the problem?" but there was nobody to answer.

To me, India itself is dead. I don't think of India as a living part of humanity. It is a dead land, dead for so many centuries that even the dead have forgotten that they are dead. They have been dead so long, somebody has to remind them. That's what I am trying to do, but it is a very thankless task, reminding somebody, saying, "Sir, you are dead. Don't believe that you are alive."

That's what I have been doing continuously for these twenty-five years, day in, day out. It hurts that a country that has given birth to Buddha, Mahavira and Nagarjuna is dead.

Poor Devageet -- just to hide his giggle, he had to cough. Sometimes I wonder who is taking the notes. Coughing is okay, giggling is also forgiven, but what about the notes? I used to deceive my teachers by just scribbling, pretending that I was taking notes, and fast. And I used to laugh when they were deceived. But it is impossible to deceive me, and it is good that you cannot. I am watching you, even though you think my eyes are closed. Yes, they are closed, but open enough to see what you are writing.

This is beautiful. I hit you so hard and yet you...

... Stop it now.

Glimpses of a Golden Childhood

Chapter #28
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay. This noise that you are making is enough to make anybody say okay. Thank you. Now I can really say okay.

I was just listening again, not to Hari Prasad Chaurasia, but another flutist. In India the flute has two dimensions: one, the southern; the other, the northern. Hari Prasad Chaurasia was a northern flutist; I was listening to the polar opposite, the southern.

This man too was introduced to me by the same man, Pagal Baba. When he introduced me he said to the musician, "You may not understand why I'm introducing you to this boy; at least right now you will not understand, but perhaps one day, God willing, you may."

This man plays the same flute but in a totally different way. The southern flute is far more penetrating, piercing to be exact. It enters and stirs something in your very marrow. The northern flute is tremendously beautiful but a little flat -- just as northern India is flat.

The man looked at me, puzzled. He thought for a moment, then said, "Baba, if you are introducing me to him then there must be something I cannot understand. That is my mediocrity, and I am immensely grateful that you are so loving to me that you not only introduce me to the present, but even to the future."

I have only heard him a few times because we never became directly connected -- it remained via Pagal Baba. The flutist used to visit him. If by chance I was there, then of course he said hello to me. Baba always laughed and said, "Touch his feet, you fool! ` Hello' is not the way to greet this boy."

He did it reluctantly, and I could see his reluctance, that's why I am not mentioning his name. He is still alive and may feel offended, because it was not out of love for me that he touched my feet, but because Pagal Baba ordered him. He had to touch my feet.

I laughed and said, "Baba, can I hit this man?"

He said, "Of course."

And can you imagine it -- as he was touching my feet, I slapped his face!

This reminds me of the letter Devageet wrote to me. I knew that he would cry and weep. I knew. How did I know even before he had written to me? Even if he hadn't written to me I would have known. I know my people. I know those who love me, whether they say it or not. And what really touched me were his words -- "You can hit me as much as you want, that does not hurt; what hurts is that when I am not giggling you say, ` Devageet, don't try to deceive me....' This hurts. It is the apparent injustice of it that hurts." This is the word he used. Gudia, I think these are the words -- "apparent injustice." Am I right, Gudia?

"Yes, Osho."

Okay, because Gudia had to read the letter to me.

I have not read anything for years because the doctors said that if I read I will have to wear glasses, and I hate glasses. I cannot think of myself wearing glasses. I would rather close my eyes. I don't want to create any barrier, even that of transparent glass, between me and that which surrounds me. So I have to depend on someone to read for me.

The words "apparent injustice" exactly show his heart. He knows it is only apparent, but it certainly looks unjust when you are not giggling and suddenly I say, "Devageet, don't giggle!" Naturally he is taken aback; and poor Devageet is just taking his notes.

Again I am reminded of Pagal Baba, because I was talking about him this morning and I am going to continue. He used to say apparently meaningless sentences to people. Not only that, sometimes actually hitting them! Not like me, but literally, actually. I don't actually hit, not because I don't want to, just because I am absolutely lazy. Once or twice I have tried, then my hand hurt. I don't know whether the person learned anything or not, but my hand said, "Please don't try this trick again."

But Pagal Baba used to hit for no reason at all. Somebody may have been just sitting silently by his side, and he would give the person a good slap. The person had not done anything, he had not even said anything. Sometimes people would object that it was unjust, and say to Pagal Baba, "Baba, why did you hit him?"

He would laugh and say, "You know I am *pagal*, a madman." That was enough of an explanation as far as he was concerned. That explanation won't do for me... so mad that even the most intelligent cannot decipher what kind of madness this is. Pagal Baba was a simple madman; I am a multidimensional madman.

So, if sometimes you feel that it is apparently unjust, then remember the word "apparent." I cannot do anything unjust, particularly to those who love me. How can love be unjust? But "apparently," perhaps it has to be many times. One never knows the ways of people like me. I may be hitting Ashu and really aiming at Devaraj. It is a very complicated phenomenon. It cannot be computerized.

It is so complicated that I don't think any computer will become a Master. He will become everything else -- an engineer, a doctor, a dentist, everything possible -- and be more efficient than any human being can be. But there are only two things that a computer can't do: one is, he cannot be alive. He can hum with mechanical noise but he cannot be alive. He cannot know what life is.

The second is a corollary of the first: he cannot become a Master. To know life is to be a Master. Just to be alive is one thing, everybody is. But to turn upon oneself, to one's own being, to see the see-er, or to know the knower -- this is what I mean by turning upon oneself -- then one becomes a Master. A computer cannot turn upon itself, that is not possible.

Devageet, your letter was beautiful, and you cried. I feel happy about it. Anything authentic is helpful on the way, and nothing can be as authentic as tears. Yes, there are professional weepers, but then they have to use tricks.

In India it happens when somebody dies -- perhaps an old person nobody wanted and really everybody is happy, but nobody can show their happiness. Then the professional weepers are called in. particularly in big cities like Bombay, Calcutta, Madras, and New Delhi. They even have their own association. You just give them a call, tell them how many weepers you want, and they come -- and they really weep. They can defeat any real weeper because they are technically trained people, and very efficient; and they know all the tricks. They use certain medicines, putting them just below the eyes, and that is enough for the tears to start flowing. And it is a very strange phenomenon: when tears start flowing the person suddenly feels sad.

In psychology there has been a long argument, yet undecided: "Which comes first... does a man run away because of fear, or does he feel fear because he runs away?" And there are contenders for both positions. "Fear creates running," is one position. "Running creates fear," the other position. But in fact it is the same point; they are both together.

If you are sad, tears come. If tears come, for any reason, even chemical tears, let us call them artificial tears -- then too, just because of an instinctive heritage, you will feel sad. I have seen these professional weepers really crying their hearts out, and you could not say that they are being deceitful; they may themselves be deceived.

Tears out of love are the most precious experience. You cried, I am happy... because you could have been angry, but you were not. You could have been annoyed, irritated, but you were not. You cried, that is as it should be. But remember, I will go on doing the same again and again; I have to do my work.

As a dentist you perfectly know how much it hurts, but still you have to do it. Not that you want to hurt, but you have anesthesia; you have certain gases; you can make a local part almost insensitive or you can make the whole person unconscious.

But I don't have anything. I have to do all my surgery without any anesthetics. Just opening somebody's stomach or brain, and without making the person unconscious, what would happen? The pain would be too much; it would kill the person, or at least drive him mad. He would jump off the table, perhaps leaving his skull behind, and run home as fast as possible; or he may even kill the doctor. But this is how my work is. There is no possibility ever to do my work in any other way.

It has to be "apparently unjust." But you mentioned the word "apparent"; that's enough to satisfy me that although it hurts, you understand my love. Let me repeat again and again so that you do not forget: I will do it again and again!

You must have been really afraid, because you write a P.S. and a P.P.S. too, saying that, "I have never even dreamed that I would be so close to you, or that this work would be given to me. I love taking notes." And P.P.S., "Please don't stop this work, ever."

He must have become afraid that I may stop, thinking that it hurts him. It hurts Ashu too, although she has not written a letter -- yet. But one day she will write, I predict, maybe tomorrow.

I simply go on hitting, this side and that. Because you both happen to be on either side, naturally you get most of the hits. That has always been my way; those who are nearest to me have been hit the most, but they have also grown. They have become more integrated with each hit they absorbed. Either they ran away or they had to grow. Do or die. If you do -- that's what I mean by integration, or crystallization -- only then do you live. Or else -- remember the dog's death -- one dies; one is dying every moment.

The letter was beautiful in many senses. Gudia, later on give the letter back to him so that it can become a footnote in his notes, or a part of many appendices that are going to follow.

Pagal Baba again... this is what I call moving about in circles. He introduced me to not only these flutists but also to many other musicians. He was a musician of the musicians. Ordinarily the masses had no idea; only the great musicians knew that he could play music with anything.

I have seen him play with anything possible -- just a stone, and he would start by striking it on his *kamandalu*. A *kamandalu* is a pot that Hindu sannyasins carry for water and food et cetera. He would hit on the *kamandalu* with just anything, but he had such a sense of music that even his *kamandalu* would become a sitar.

Just in the marketplace he would purchase a flute, meant only as a toy for children -- you could have bought a dozen for just one rupee -- and he would start playing. From that crude flute such notes would come out that even a musician would look at the whole thing with wide open eyes, shocked, thinking, "Is it possible?"

I have to tell you the name of that southern flutist I mentioned at the beginning... otherwise it will remain on my chest, and I want to unburden myself totally before I leave, so that I can leave just as I had come -- with nothing, not even a memory. That's the whole purpose of these memoirs. The flutist's name was Sachdeva, one of the most well-known southern Indian flutists. I mentioned three flutists, all of them introduced to me by Pagal Baba. One man, Hari Prasad Chaurasia, from north India where they play a different kind of flute music; another from Bengal, Pannalal Ghosh -- he again plays a different kind of flute, very male, very loud and overpowering. Sachdeva's flute is almost silent, feminine, just the opposite of Pannalal Ghosh. I feel good that I have mentioned his name -- now it is up to him what he makes out of it.

Devageet says in his letter, "Osho, I trust you...." I know -- there is no question about it -- otherwise why should I hit you so much? And remember, once I trust somebody I never mistrust them. It does not matter what that person does to me. My trust remains whatsoever that person does.

Trust is always unconditional. I know your love, and I trust you all, otherwise this work would not have been given to you. But remember, that does not mean that I will change in any way. Letter or no letter, P.S. or no P.P.S.; I am going to remain the same. Sometimes I will suddenly say, "Devageet, why are you giggling?" Right now you are giggling and I am not hitting you. Sometimes I will make you cry. That's my work.

You know your work; I know my work -- and it's far more difficult. It is not only drilling, it is drilling without anesthesia, not even a painkiller. It is not only drilling in the teeth, it is drilling into your very being. It hurts, really hurts. Forgive me, but never ask me to change my strategies... and in your letter you have not asked either. I am just saying it for the benefit of the others present.

Ashu, tomorrow I will wait for your letter. Let's see what happens. Then Devageet will really giggle!

BELOVED OSHO,
I AM SITTING HERE IN THE NOAH'S ARK WEEPING AND WONDERING WHAT TO DO.
WHEN YOU ARE HERE, AND I AM EMPTY OF EVERYTHING EXCEPT YOUR WORDS AND PRESENCE POURING THROUGH ME; IT IS THE GREATEST FULFILLMENT I HAVE KNOWN.
THEN YOU HIT -- FROM NOWHERE! YOU TELL ME I AM GIGGLING... WHEN, FOR EXAMPLE, THIS MORNING I SUPPRESSED A SNEEZE. OTHER DAYS SIGHS ESCAPE MY LIPS.... WHAT TO DO? I SIGH

WHEN YOU ARE CLOSE... AGAIN YOU TELL ME I AM GIGGLING. WHEN YOU ACCUSE ME OF DECEIVING YOU BY PRETENDING NOT TO WRITE YOUR NOTES, IT IS TOO MUCH.
I LOVE WRITING THESE NOTES BEYOND ANY OTHER THING IN MY LIFE. THE WRITING OF THEM IS A PLEASURE, A GIFT BEYOND ANY POSSIBILITY MY MIND MAY HAVE CONCEIVED.
YOU HAVE CALLED ME A FOOL -- AND THAT IS OBVIOUSLY SO -- PERHAPS NEVER MORE THAN NOW, BUT I AM YOUR FOOL THROUGH AND THROUGH. I HAVE NEVER CHEATED YOU, BETRAYED YOU, NEVER GIGGLED OR WHISPERED TO DECEIVE YOU, AND ALWAYS GIVE YOU THE MAXIMUM.... AND THE PAIN FROM THE HIT IS NOT FROM THE BLOW BUT AT THE APPARENT INJUSTICE OF IT.
BELOVED OSHO, I AM YOUR FOOL AND NEVER MORE THAN AT THIS MOMENT.
I LOVE YOU,
DEVAGEET
BELOVED OSHO, P.S. THANK YOU FOR DESTROYING ME, IT SEEMS TO ALLOW ME TO LOVE YOU EVEN MORE DEEPLY.
DEVAGEET
P.P.S. PLEASE, PLEASE KEEP UP THE GOOD WORK... FOREVER.

Glimpses of a Golden Childhood

Chapter #29
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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The whole night the wind went on blowing in the trees. The sound was so beautiful that I played Pannalal Ghosh, one of the flutists that Pagal Baba had introduced to me. Just now too, I was playing his music, but he has a way of his own. His introduction is very long, so before Gudia called me it was still only the introduction. I mean he had not started playing his flute yet. The sitar and tabla were preparing the ground for him to play his flute. Last night I listened to his music again after perhaps two years.

Pagal Baba has to be talked about only in an indirect way; that was the quality of the man. He was always in brackets, very invisible. He introduced me to many musicians, and I always asked him why. He said, "One day you will be a musician."

I said, "Pagal Baba, sometimes it seems people are right: you are mad. I am not going to be a musician.
He laughed and said, "I know that. Still I say you will be a musician."

Now, what to make of it? I have not become a musician, but in a way he was right. I have not played on musical instruments, but I have played on thousands of hearts. I have created a far deeper music than any instrument can -- non-instrumental, non-technical.

I liked those three flutists -- at least their music -- but not all of them liked me. Hari Prasad always loved me. He never bothered that I was a child and he was old, and a world-famous musician. He not only loved me, he respected me. Once I asked him, "Hari Baba, why do you respect me?"

He replied, "If Baba respects you, then there is no question. I trust Pagal Baba, and if he touches your feet, and you are just a child, I know he knows something that I am incapable of knowing right now. But that does not matter. He knows; that is enough for me." He was a devotee.

The musician I listened to last night, and was again trying to hear just now before I came in, Pannalal Ghosh, neither liked nor disliked me. He was not a man of strong likes or dislikes -- a very flat man, no hills, no valleys, just a far stretching plain. But he played the flute in his own way as nobody else has ever done before, or can ever do again. With his flute he roared like a lion.

I once asked him, "In your life you are more like a sheep, a Bengali BABU." He was from Bengal, and

in India, Bengalis are the most unaggressive people, so anybody who is a coward is called a Bengali Babu. I told him, "You are an authentic Bengali Babu. What happens when you play the flute? You become a lion."

He said, "Something certainly happens. I am no more myself, otherwise I would be the same Bengali Babu, just the same cowardly man that I am. But something happens, I am possessed."

That's exactly the words he used. "I am taken over by it, I don't know what. Perhaps you know. Otherwise why does Pagal Baba have so much respect for you? I have never seen him touch anybody's feet except yours. All the great musicians come to him just for his blessing, and to touch his feet."

Pagal Baba introduced me to many people, not only flutists. Perhaps in some circle of my story they will come in. But what Pannalal Ghosh said was very significant. He said, "I become possessed. Once I start playing, I am no more; something else is. It is not Pannalal Ghosh." I am quoting his words. He then said, "That's why it takes such a long introduction before I play. I am condemned everywhere because of my long introduction... because flutists are not known to have such long introductions."

He was the Bernard Shaw of the flute world. With George Bernard Shaw... his book may have been only ninety pages long but the introduction would be three hundred pages. Pannalal Ghosh said, "People cannot understand, but I can tell you, that I have to wait to become possessed, hence the long introduction. I cannot start playing until it comes."

These are truly the words of an authentic artist, but only the authentic artist, not the journalistic type, the third-rate artist. It is better not to call this type an artist at all. He writes about music, but knows nothing of the experience; he writes about poetry without ever composing a single poem; he writes about politics and has never been in the thick of the struggle. It is tooth and nail in the political world. Just sitting in his office, the journalistic type can manage to write everything. In fact it is the same person who one week writes about music, and another week about poetry, and another week about politics, using different names.

I have been a journalist once, out of sheer necessity, otherwise I would not have suffered it. I had no money and my father wanted me to go to a science college. I was not interested in science, neither then nor now. And he was so poor that I could understand that he would be risking too much. Nobody in my family had been well-educated. One of my uncles, my father's brother, was sent to university by my father, but had to be called back because there was not enough money to keep him there.

My father was ready to send me to university. Naturally it was a sacrifice for him, and he wanted to do it in a businesslike way. It had to be an investment.

I said to him, "Listen, is it my education or your investment? You are thinking of making me an engineer or a doctor; naturally I will earn more. But what I am planning to do is never earn anything, but to go on learning and never begin earning." I then told him, "I am going to remain a hobo."

He said, "What! A hobo?"

I said, "In respectable words -- a sannyasin."

He was still shocked. "A sannyasin! Then why do you want to go to university?"

I said, "I hate those professors, but naturally, first I have to know their profession so that my whole life I can condemn them perfectly."

He said, "This is strange, going to university just to condemn it. I have to borrow money for you, mortgage my house for you, risk my business for you -- and you are just going to condemn those professors? Why can't you condemn them without going to university?"

I left home, just writing a note to my father saying, "I can understand your feelings, and I can understand your economy. We belong to different worlds, and there is no bridge, at least right now. I don't see that you can understand me, or that I can understand you, and there is no need either. Thank you for the gesture of wanting to support me, but it was an investment, and I don't want to become your business partner. I am leaving without seeing you. Perhaps I will meet you only when I have arranged my own finances." That's why I went to work as a journalist.

It was the worst thing that one can be forced to do, and yes, I was forced to do it because no other job was available. And journalism in India is the third degree of the third-rate. It is not just third-rate, it is the worst in the world. I did it but could not do it very well. I cannot do anything very well, so that is not at all a complaint against myself, just an acceptance that I cannot do anything, what to say of doing it very well.

And the job ended very soon because I was fast asleep, with my legs on the table, just the way I am right now, when the owner, the chief editor entered. He saw me, shook me and I opened my eyes and looked at him and said, "This is not gentlemanly. I was fast asleep and you disturbed my dream. I would give a fortune for that dream to continue again. I am ready to pay, now tell me how to continue it."

He said, "What do I care about your dream? I am not concerned with it. But this is my time and you are

being paid for it. I have every right to wake you up."

I said, "Okay, then I have every right to walk out." And I walked out. Not that he was wrong, but it was not my place. I had entered into a wrong place. Journalists are the worst people, and I know them: I lived with them for three years. It was hell.

What was I saying? I just try to keep a check on you.

"You were talking about how you had to take up journalism because your father had no money to support you."

Before that?

"When you are truly an authentic artist you become possessed."

Right.

"Not the journalistic type."

Continue taking really exact notes. You have become a good writer.

My father was always amazed whenever Pagal Baba would come and touch my feet. He himself would touch Pagal Baba's feet. It was really hilarious. And just to make the circle whole I would touch my father's feet. Pagal Baba would start laughing so loudly that everybody became silent as if something really great was happening-and my father would look embarrassed.

Pagal tried again and again to convince me that my future was to be a musician. I said "No," and when I say no, I mean no.

From my very childhood my no has been very clear, and I rarely use yes. That word yes is so precious, almost holy, that it should be used only in the presence of the divine, whether it is love or beauty, or right now... orange blossom on the gulmarg, so thick it is as if the whole tree is aflame. When anything reminds you of the sacred, then you can use the word yes -- it is full of prayer. No simply means that I cut myself off from the proposed activity; and I have been a no-sayer. It was very difficult to get a yes out of me.

Seeing Pagal Baba, a man who was known to be enlightened, I recognized that he was unique even in those days. I did not know anything of what enlightenment is. I was in just the same position as I am now, again utterly unknowing. But his presence was luminous. You could recognize him among thousands.

He was the first man who took me to a *Kumbha Mela*. It takes place every twelve years in Prayag, and is the biggest gathering in the whole world. For Hindus *Kumbha Mela* is one of their life's cherished dreams. A Hindu thinks that if you have not been to a *Kumbha Mela* at least once, you have missed your life. That's what a Hindu thinks. The minimum count is ten million people, the maximum is thirty million people.

It's the same with the Mohammedans. Unless you are a *haji*, unless you have been to Haj, to Mecca, you have missed. *Haj* means "journey to Mecca," where Mohammed lived and died. All over the world it is every Mohammedan's most precious dream; he has to go at least once to Mecca. The Hindu has to go to Prayag. These places are their Israels.

The religions may look very different on the surface, but if you just scratch a little bit you will find the same rubbish; Hindu, Jew, Mohammedan, Christian, it does not matter.

But *Kumbha Mela* has a unique character. Just a gathering of thirty million people is in itself a rare experience. All the Hindu monks come there, and they are not a small minority. They number five hundred thousand, and they are very colorful people. You cannot imagine so many unique sects. You cannot believe that such people even exist, and they all gather there.

Pagal Baba took me to the first *Kumbha Mela* of my life. I was to attend once more, but this experience with Pagal Baba, at the *Kumbha Mela* was immensely educating, because he took me to all the great, and the so-called great saints, and in front of them, and with thousands of people around, he would ask me, "Is this man a real saint?"

I would say, "No."

But Pagal Baba was also as stubborn as I am, he did not lose heart. He went on and on, taking me to every kind of saint possible, until I said to one man, "Yes."

Pagal Baba laughed and said, "I knew that you would recognize the true one. And this man," he pointed to the man about whom I had said yes, "he is a realized one, not known to anybody."

The man was just sitting under a peepal tree, without any followers. Perhaps he was the loneliest man in that great crowd of thirty million people. Baba first touched my feet, then his feet.

The man said, "But where did you find this child? I never thought a child would be able to recognize me. I have hidden myself so perfectly. You can recognize me, that's okay, but how could he do it?"

Baba said, "That's the puzzle. That's why I touch his feet. You touch his feet right now."

And who could have disobeyed that ninety-year-old man? He was so majestic. The man immediately

touched my feet.

That's how Pagal Baba used to introduce me to all kinds of people. In this circle I am mostly talking of the musicians, because they were his love affair. He wanted me to become a musician, but I could not fulfill his desire because for me music, at the most, can only be an entertainment. I told him exactly in those same words, saying, "Pagal Baba, music is a much lower kind of meditation. I am not interested in it."

He said, "I know, it is. I wanted to hear it from you. But music is a good step to go higher; no need to cling to it, or to remain on it. A step is a step to something else."

That's how I have used music in all my meditations, as a step to something -- which is really "the music" -- soundless. Nanak says, *Ek omkar sat nam*: there is only one name of God, or of truth, and that is the soundless sound of OM. Perhaps meditation came out of music, or perhaps music is the mother of meditation. But music itself is not meditation. It can only indicate, or be a hint....

The ancient pond,
the frog jumps in,
the soundless sound....

It has been translated in many ways. This is one of them -- "the soundless sound"; a "plop" is even better. But the Hindi word is even more significant. When a frog jumps into a pond it makes a sound -- you can call it "plop," but in Hindi the word is exactly how it sounds: *chhapak*. Be a frog, jump into a pond, and you will know *chhapak*.

It will be difficult to write in English. It is better that I tell you, otherwise you will inevitably write something wrong. *Chhapak* has to be written C-H-H-A-P-A-K. In English there is no letter for "chh" so we have to write it in that way.

The English alphabet has only twenty-six letters. You will be surprised that Hindi or Sanskrit has double that number: fifty-two letters. So many times it is difficult to translate, or even romanize words. "Chh" does not exist at all in English, but without "chh" there will be no frog, and there will be no *chhapak*, and thousands of other things will be missed.

Ek omkar sat nam, the real name of The Truth, is the soundless sound.

To write it, in Sanskrit, we have created a non-alphabetical symbol; it is OM. It is not part of the Sanskrit alphabet -- A-B-C-X-Y-Z. OM is just a sound, and a very significant sound. It consists of A-U-M, and these are the three basic musical notes. The whole of music depends on these three sounds. If they all become one, there is silence. If they diverge there is sound. If they converge, there is silence. OM is a silence.

You must have seen the bell in every Hindu temple, but you may not have seen a really artistic one. For that you will have to look in the Tibetan section of some museum. The Tibetan bell is the most beautiful. It is a strange bell, like a cup made of many metals, and it has a wooden handle. You take the handle in your hand, and go round and round the inside of the cup. This is done a certain number of times, for example seventeen; then you hit the inside of the bell at a certain point which is marked. That is the beginning and the end.

From there you begin going around again, and then you strike at the end. And it is strange, the bell repeats the whole Tibetan mantra! When one hears it for the first time one cannot believe that the bell is repeating the Tibetan mantra exactly. But the bell was made for that purpose.

I was shown a bell of that kind by a Tibetan lama. It was just wonderful to hear the whole mantra being repeated by the bell. You know the mantra, I have told it to you. The mantra is not significant, it is meaningless, but musical, very musical; that's how the bell can create it. If it was meaningful it would be very difficult for a bell to do the job. A bell is just a dumb bell.

Om mani padme hum -- the bell repeats it so clearly that you suspect perhaps the Holy Ghost is hidden somewhere. But there is nobody, no Holy Ghost, nothing, just the bell. You have to go round and round with the stick, then at a certain point strike, and the bell resounds with the mantra.

The bell in every temple in India or Tibet or China or Burma, is meaningful in the sense that it reminds you that if you can become as silent as the bell slowly becomes, after you have hit it -- first it is all sound, then slowly the sound dies-then the soundlessness enters in. People hear only the sound; then they have not heard the bell. You should hear the other part too. When the sound is dying, disappearing, the soundless sound is appearing, coming in. When the sound has completely disappeared, there is utter soundlessness, and that is what meditation is.

I was not going to become a musician. Pagal Baba knew it, but he was in love with music, and he wanted me to at least be acquainted with the best of the musicians; perhaps I may become attracted. He introduced me to so many musicians -- it was even difficult to remember all their names. But a few names are very famous, and known all over the world, for example these three.

Pannalal Ghosh is thought to be the greatest flutist who has ever lived, and certainly it is not wrong, but he is not my choice. He roars like a lion, but the man is just a mouse, and that's what I don't like. A mouse roaring like a lion -- that's what hypocrisy is. But still I must say he manages it well. It is a difficult affair but he manages it almost perfectly. I say "almost" because he could not deceive my eyes. I told him, and he said, "I know it." He is not my choice.

The second man is from south India. I never liked him from the very beginning. Of course I love his flute. Perhaps nobody has the depth he has, but man to man, eye to eye, we could not stand each other. This man, I told you his name and I won't repeat it again -- I neither like the man nor his name... -- once is more than enough. But his flute is just the best that has come out of centuries. Still he is not my choice, because of the man. If I don't like the man, howsoever beautifully he plays, I cannot choose him to be the first.

My choice is Hari Prasad. He is very humble, neither like a mouse nor like a lion. He is exactly what is meant by the word, *majjhim*, the middle, the "golden mean." He has brought the balance which is lost in both Pannalal Ghosh and the south Indian man, whose name I am not going to say again. But Hari Prasad has brought a balance, an immense balance, just like a tightrope-walker.

This man Pagal Baba will be referred to many times, for the simple reason he introduced so many people to me. Whenever I mention them, Pagal Baba will have to be mentioned too. Through him a world opened up. He was far more valuable to me than any university, because he introduced me to all that is best in every possible field.

He used to come to my village just like a whirl-wind and he would take hold of me. My parents could not say no to him, not even my Nani could say no to him. In fact, the moment I mentioned Pagal Baba they all said, "Then it's okay," because they knew that if they denied me, Pagal Baba would come and create a nuisance in the house. He could break things, he could beat people, and he was so respected that nobody would prevent him from doing any damage. So it was best for everybody to say "Yes... if Pagal Baba wants to take you with him, you can go. And we know," they said, "that with Pagal Baba you will be safe."

My other relatives in the town used to tell my father, "You are not doing the right thing in sending your boy along with that insane man."

My father replied, "My boy is such that I am more worried about that old insane man than about him. You need not bother."

I traveled many places with Pagal Baba. He took me not only to great artists and musicians, but also to the great places. It was with him that I saw first the Taj Mahal, and the caves of Ellora and Ajanta. He was the man with whom I first saw the Himalayas. I owe him too much, and I have never even thanked him. I could not because he used to touch my feet. If I would ever say anything to him in thanks, he would immediately put his hand to his lips and say, "Just be quiet. Never mention your thankfulness. I am thankful to you, not you to me."

One night when we were alone I asked him, "Why are you thankful to me? I have not done anything for you, and you have done many things for me, yet you don't even allow me to say thank you."

He said, "One day you will understand, but right now go to sleep and don't mention it again at all, never, never. When the time comes you will know." By the time I came to know it was too late, he was no more. I came to know, but too late.

If he had been alive perhaps it would have been too difficult for him to realize that I had come to know that once, in a past life, he had poisoned me. Although I had survived, he was now just trying to compensate; he was trying to efface it. He was doing everything in his power to be good to me -- and he was always good to me, more than I ever deserved -- but now I know why: he was trying to bring balance.

In the East they call it *karma*, the "theory of action": whatever you do, remember, you will have to bring a balance again to things disturbed by your action. Now I know why he was so good to a child. He was trying, and he succeeded, to bring about balance. Once your actions are totally balanced you can then disappear. Only then can you stop the wheel. In fact, the wheel stops by itself. You don't even have to stop it.

Glimpses of a Golden Childhood

Chapter #30
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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I was talking about Pagal Baba and the three flutists he introduced to me. It is still a beautiful memory, the way he introduced me to people -- particularly to those who were accustomed to being received, respected and honored. The first thing he would say to them was, "Touch the feet of this boy."

I remember how differently people reacted, and how we both laughed later on. Pannalal Ghosh was introduced to me at his own house in Calcutta. Pagal Baba was his guest, I was Pagal Baba's guest. Pannalal Ghosh was really very famous, and when Baba said to him, "Touch the feet of this boy first, then I can allow you to touch my feet," he hesitated for a moment, then touched my feet without really touching.

You can touch a thing without really touching it. You do it all the time -- shaking hands with people yet having no feeling, no warmth, no receptivity, no joy to share. What are you shaking hands for? It is unnecessary exercise. And what have your hands done wrong? -- why shake them?

And, do you know, there is a Christian sect called the "Shakers"; they shake their whole body. They are shaking hands with God. Of course, when you shake hands with God the whole body has to be shaken. And you know the Quakers, they go even a step further: they don't only shake, they quake! These are the real origins of their names. The Quakers used to roll around, jump up and down, and do all kinds of things that you can see in any madhouse. I am not against what they do, I'm simply describing them. In the same way, Pannalal Ghosh touched my feet.

I said to Baba, "He has not touched them."

Baba said, "I know. Pannalal, do it again."

It was too much for the famous man, in his own house, and with so many people present. In fact, all the eminent people of Calcutta were there. The prime minister's son was there, the chief minister was there, and so on and so forth. "Do it again?" But that shows the quality of the man. He again touched my feet, this time it was even more dead than before.

I laughed. Baba roared. I said, "He needs training."

Baba said, "That is true. He will be born many times to get that training. In this life he has missed the train. I was giving him a last opportunity, but he has missed that too."

And you will be surprised, after only seven days Pannalal Ghosh was no longer in this world. Perhaps Baba was right, the last opportunity had been given and Pannalal Ghosh had missed it. He was not a bad man, remember, note it. I don't say he was a good man, I only say he was not a bad man. He was just ordinary. To be good or to be bad needs some extraordinariness.

He had poured all his talent, intelligence, and his soul into his flute, and he was left barren, desert-like. His flute was beautiful, but it was better not to have known the man. Now, when I hear his flute on a record, I try to dispose of him. I tell him, "Pannalal Ghosh, please don't come in, let me listen to the flute."

But Baba wanted him to be introduced to me, and not me to him. It was not for me, because I had no name. I had not done anything, right or wrong, yet, and I was never going to do anything either.

Even now, I can say the same thing: I have not done anything right or wrong. I am a non-doer, and I have remained persistently so, just a non-doer. But Pannalal Ghosh was a great musician. To tell him to touch my feet in front of so many people was very humbling. It was good exercise for him, but twice was

too much; but he was a real Bengali Babu.

This term, "Bengali Babu" was invented by the British because their first capital in India was in Calcutta, not New Delhi, and obviously, their first servants were Bengalis. All Bengalis are fish-eaters. They stink of fish. Chetana will understand, she is a fisherman's daughter. Fortunately she can understand exactly. She has the nose too because when I smell something and nobody else can smell it, I have to depend on her. I then ask her, and she certainly smells it.

Bengalis are all fish-eaters, and of course they all smell of fish. Every Bengali house has a pond. It happens nowhere else in India; it is special to Bengal. It is a beautiful country. Every house has, according to its capacity, a small or large pond to grow one's own fish.

You will be surprised to know that the English word "bungalow" is the name for a Bengali house. Bengal is the English transformation of *bangla*, and the Britishers called the Bengali house "bungalow." Each bungalow -- that is Bengali house -- has a pond in which you grow your own food. The whole place stinks of nothing but fish. To talk to a Bengali, particularly for a man like me, is so difficult. Even when visiting Bengal I never used to speak to Bengalis because of the smell, but only to non-Bengalis who were living there; it was really fishy.

Pannalal Ghosh died just seven days after I had seen him, and Baba had said to him, "This is your last opportunity." I don't think he understood it -- he looked a little stupid. Forgive me for that expression, but what can I do if someone looks stupid? Whether I say it or not, he still looks stupid. But as far as his playing the flute is concerned, he is a genius. Perhaps that is why, in all other ways, he had become stupid -- sucked by the flute, a dangerous instrument. But at least he touched my feet, but without really touching. So Baba said to him, "Touch his feet again and *really* touch them."

Pannalal Ghosh said, "I have touched them twice. How does one really touch?"

And can you believe what Baba did? He touched my feet to show him how to do it -- with tears in his eyes -- and Baba was ninety years old!

Baba never allowed me to sit with other people. I had to sit on his pillow, above and behind him. You know that in India a particular round pillow is used, only by very rich people or by very respected people. Baba used to carry very few things, but his pillow was always with him. He had told me, "Do you know, I don't need it, but to sleep on somebody else's pillow is so dirty. I should at least have my own private pillow, even though I have nothing else. So I carry this pillow everywhere I go."

Do you know? When I used to travel -- Chetana will understand -- because one pillow is not enough for me, I use three pillows, two for my sides and one for my head. That meant a very big suitcase for only the pillows, then another big suitcase only for the blankets, because I can't sleep under anybody else's blankets; they smell. And the way I sleep is so childlike -- you will really laugh -- I simply disappear under my blanket, head and all. So if it is smelling I cannot breathe, and I cannot keep my head out, because then it disturbs my sleep.

I can sleep only if I cover myself totally and forget the whole world. That is not possible if there is some smell. So I had to carry my own blanket, and one suitcase for my clothes. So I was carrying three big suitcases continuously for twenty-five years.

Baba was fortunate, he used to carry his round pillow under his arm. It was his only possession. He told me, "I carry it especially for you because when you come with me, where would I tell you to sit? I will be sitting on a higher platform than anybody else, but you have to sit a little higher than me."

I said, "You are mad, Pagal Baba."

He said, "You know, and everybody else knows, that I am mad. Does that have to be mentioned? But this is my decision, that you have to sit higher than I do."

That pillow was meant for me. I had to sit on it, reluctantly of course, embarrassed, sometimes even angry, because it made me look so awkward. But he was not the man to be bothered by anything. He would simply pat my head or back and say, "Cheer up, my son. Don't be so angry just because I have made you sit on the pillow. Cheer up."

This man, Pannalal Ghosh, I neither liked nor disliked him. I was almost indifferent to him. He had no salt, so to speak, he was just tasteless. But his flute... he brought the Indian bamboo flute to the world's notice, and raised it to be one of the greatest instruments of music. Because of him, the more beautiful flute, the Japanese, has completely faded out. Nobody bothers about the Arabic flute. But the Indian flute owes immensely to this very flat Bengali Babu, this fishy-smelling government servant.

You will be really surprised that the word *babu* has become a name of great respect in India. When you want to respect anybody, you call him *babu*. But it simply means "one who stinks" -- *ba* means "with" and

bu means "stink." The word was created by the Britishers for the Bengalis. Slowly, slowly, it spread all over India. Naturally, they were the first British servants, and they rose to the highest posts. So the word *babu*, which cannot be in any way respectable, became respectable. It is a strange fate, but words do have strange fates. Now nobody thinks that it should be thought ugly; it is thought very beautiful.

Pannalal Ghosh was really a *babu*, I mean, stinking of fish, so I had to hold my nose.

He asked, "Baba, why is this boy of yours, whose feet I have to touch again and again, holding his breath?"

Baba said, "He is trying to do some yoga exercise. It has nothing to do with you or your fishy smell." He was such a beautiful man, this Pagal Baba.

The second musician, whose name I have been avoiding to even mention -- although I did mention it once and I have to mention it again just to finish this chapter -- was Sachdeva. His flute playing is totally different from Pannalal Ghosh, although they use the same type of flute. You could give them the same flute and you would be amazed at the difference in the music. What comes out of the flute is what matters, not the flute itself. Sachdeva had a magical touch, whereas Pannalal Ghosh was technically perfect, but not a magician. Sachdeva was also technically perfect and had the art of music and magic together. Just listening to his flute is to be transported into another world. But I never liked the man. Not in the same sense as Pannalal Ghosh, which was indifference; this man I hated. It was pure and simple dislike, so total that I could not see any possibility whatsoever that we could even be acquaintances. And Baba knew it, Sachdeva knew it, but still he had to touch my feet.

I told Baba, "I cannot allow him to touch my feet again. The first time I was not aware of the ugliness of his vibe, now I know it."

And his vibe was not only ugly, it was nauseous, and so was his face. One felt sick. I was avoiding talking about it simply not to remember it. Why? Because I will have to see it again to describe it to you. But I have decided to unburden myself totally, so let it be so. He was really more ugly than his passport photograph.

I used to think that a passport photo was the most ugly thing possible; nobody could be that ugly. Sachdeva was. And what a beautiful name, "Sachdeva," "God of Truth," and yet he was so ugly. My God! Jesus!

But when he started playing on his bamboo flute, all his ugliness simply disappeared. He took you to some other world. His music is very penetrating, sharp as the edge of a sword. He cuts through and through, and so skillfully that you don't even know that the surgery has happened.

But the man was simply ugly. I don't bother about physical ugliness. What do I have to do with his physique? But psychologically he was ugly too. When he touched my feet for the first time, very reluctantly, it felt as if a reptile had crawled over them, the kind of feeling as if a snake has crawled over your feet. And I could not even jump and kill the snake then and there -- he was not a snake; he was a man. I looked at Baba, and said, "What am I supposed to do about the snake?"

Baba said, "I knew that you would recognize it. Please be patient. First listen to his flute, then we will think about his being a snake." He went on, "I was afraid you would become aware of it. I knew he would not be able to deceive you, but we will talk about that later on. First, listen to his flute."

So I listened, and he was certainly a magician, reaching into you so deeply, just like a cuckoo calling from a distant hill. This phrase can be understood only in an Indian context.

In India, the cuckoo is not what you make of it. To be cuckoo in the West is to be in the madhouse. In the East, the name cuckoo is given only to the highest singers and poets. Sachdeva was called "the cuckoo of the flute world." And any cuckoo would find himself jealous, because the man's flute was far more beautiful -- don't forget, I mean his music.

Pannalal Ghosh moves in a perfectly flat way, very sure of his ground, each step taken with care, prepared by long, long practice. You cannot find a single flaw. You cannot find a single flaw in Sachdeva either, but he does not move on flat ground. He is a bird of the hills, flying high and low; a bird still wild, not yet tamed, but so perfect. Pannalal Ghosh seems to be very far away; something of the head, a technician really. But Sachdeva is a genius, a real artist. Innovators are very rare, and he is one of them. Particularly in a small field like the flute, he has innovated so much that for generations nobody is going to defeat him, to break his record.

You can also see that although I never liked the man I am very fair and just, as far as his flute is concerned. And what does the man have to do with his flute? Neither he liked me nor did I like him. I disliked him so much that when he next came to see Baba, and inevitably Baba told him to touch my feet, I

sat in the lotus posture, covering my feet with my robe.

Baba said, "Where did you practice the lotus posture? Today you are behaving like a great yogi." He then asked, "Where did you learn yoga?"

I said, "I had to learn it for all these creeping creatures, snakes and reptiles et cetera. For example, this man... I love his flute, but his flute is a totally different thing from his whole being. I don't want to be touched by him, and I knew you would say what you just said. Please tell me to touch his feet; that would be far easier."

Now I can explain to you something without which what I said will not be understood. When you touch the feet of somebody, you are pouring yourself, energy-wise, at his feet. It is an offering of whatsoever you are. Unless you are really worthy it would be better if you could be prevented from doing it. I could have touched his feet without any trouble. I could have poured whatsoever I had onto his feet. You can throw a flower on a rock, but don't throw a rock on the flower.

Baba said, "I understand, but he too has to be changed."

He did not tell him again to touch my feet. The few times we met again Sachdeva neither looked at me, nor I at him. I was afraid of Baba; Sachdeva was afraid of me. Whenever he came I would simply start pushing Baba to remind him not to tell Sachdeva to touch my feet. Baba would say, "I know, I know."

I said, "`I know, I know,' won't help. Unless he leaves I will go on reminding you. Either he plays his flute or tell him to go, because it is not only ugly the way he touches, but his face, his very presence, is something like a spiritual cancer."

So it became an agreement that if Sachdeva wanted to talk to Baba, I was freed, told to go somewhere, just to do something, just as an excuse so that I did not have to be present. Or else he was told to play his flute. Then he could bring stars to the earth; then he could transform stones into sermons. He was a magician, but only when he was playing. I like his flute, but I don't like the man.

The third man, Hari Prasad, is both. His being is as beautiful as his music. He is not as famous as Pannalal Ghosh, perhaps he never will be, because he does not care. He will not play his flute to order... he will not go after the politicians. His flute has its own flavor. The flavor of his flute can only be called balance, absolute balance, as if you were walking in a very strongly flowing stream.

The example I am giving you is from Lao Tzu. You are walking across a very strong, flowing, wild stream, and naturally you have to be very alert otherwise you will go with the stream. Lao Tzu also says that you have to walk very fast because the stream is very cold, below zero, perhaps even colder. Fast, and yet balanced, that describes what Hari Prasad Chaurasia does with his flute. Suddenly he starts and suddenly he ends; you were not expecting that he would start so suddenly.

Pannalal Ghosh takes half an hour over the preface, the foreword. In India that is the way of classical music. The tabla player will arrange his tabla. He will knock with his small hammer here and there, tuning it, finding the right key. The sitarist will tighten or loosen his strings, and try again and again to see whether all the strings have come into a synchronicity or not.

This goes on for almost half an hour, but Indians are patient people. This is called the preparation. Why can't they do it before the people arrive? Or behind a screen, as they do in every drama? But strangely, the Indian classical musician has to prepare himself and his instruments in front of his audience. Why?

There must be some reason. My feeling is that classical music, particularly in the East, is so deep, that if you are not even ready to be patient for half an hour, you are not worthy to be present at all.

I am reminded of a very famous story: Gurdjieff used to call his disciples at very odd hours. His meetings were not like my meetings, where the time is fixed. You have to be there before I arrive and if I am five minutes late, remember it is never my fault.

My chauffeur tries to bring me a little late just so that the many people who are still coming in can get seated, because once I arrive I don't like people moving here and there, coming in and going out. I want everything to stop completely. Only in that full stop can I begin my work, or whatsoever I am going to say. A slight disturbance is enough to change what I am going to say. I will say something anyway, but it won't be the same, and I may never say the same thing again, ever.

You know my way; Gurdjieff's way was just the opposite. His disciples' phones would start ringing. He would call a meeting somewhere, perhaps thirty miles away, and tell them to rush to be on time. Now, to travel thirty miles, and arrive on time, in fact before time, without any preparation for it, you at least need a vehicle. You have to cancel other appointments. You do all these things and rush to the appointed place, only to find a notice there saying the meeting was canceled for today!

Next day again the phones would start ringing. If on the first day one hundred people turned up out of

two hundred who had been called, then on the second day, only fifty would turn up. Again they would find a notice on the door: Meeting postponed -- not even a "sorry." There was nobody there to say sorry, just a board. And this would go on, and on the fourth day, or the seventh he would turn up; by he, I mean Gurdjieff.

Out of the original two hundred people, by now only four had turned up. He would look at them and say, "Now I can say what I wanted to say, and all the fellows that I never wanted to be here have dropped out by themselves. It is really great; only those remain who are worthy of listening to me."

Gurdjieff's way was different. That too is a way, but only one way; there are many. I always respect and love whatsoever brings results. I believe in Gautam Buddha's definition that "Truth is that which works." Now, this is a strange definition because sometimes a lie can work, and I know that many times truth does not work at all; the lie works.

But I agree with Buddha. Of course he would not agree with me, but I am more generous than Gautam Buddha himself. If something works, brings the right results, what does it matter whether it was a lie in the beginning, or a truth? What matters is the end, the ultimate outcome. I may not use Gurdjieff's method because I never use anybody else's methods, although people believe that I do. Yes, I pretend. I use only that which works; whose it is does not matter at all. Truth is neither mine nor yours.

This third man, I love him. From the very moment we saw each other, we recognized each other. He was the only one out of the three flutists who touched my feet before Baba told him to. When it happened Baba said, "This is something! Hari Prasad, how could you touch the feet of a child?"

Hari Prasad said, "Is there some law prohibiting it? Is it a crime to touch the feet of a child? I liked, I loved, hence I touched his feet. And it is none of your business, Baba."

Baba was really happy. He was always happy with such people. If Pannalal Ghosh was a sheep, Hari Prasad was a lion. He was a beautiful man, a rare, beautiful man. The third fellow -- I mean Sachdeva; I don't even like to say his name -- has not done me any harm, but still, the very name and I start seeing his ugly face. And you know my respect for beauty. I can forgive anything but not ugliness. And when the ugliness is not only of the body but of the soul too, then it is too much. He was ugly through and through.

Hari Prasad is my choice as far as these flutists are concerned. His flute has the beauty of both the others and yet is neither like that of Pannalal Ghosh -- too loud and bombastic -- nor so sharp that it cuts and hurts you. It is soft like a breeze, a cool breeze on a summer's night. It is like the moon; the light is there but not hot, cool. You can feel the coolness of it.

Hari Prasad must be considered the greatest flutist ever born, but he is not very famous. He cannot be, he is very humble. To be famous you have to be aggressive. To be famous you have to fight in the ambitious world. He has not fought, and he is the last man to fight to be recognized.

But Hari Prasad was recognized by men like Pagal Baba. Pagal Baba also recognized a few others whom I will describe later on, because they too came into my life through him.

It is a strange thing: Hari Prasad was not at all known to me till Pagal Baba introduced him to me, and then he became so interested that he used to come to Pagal Baba just to visit me. One day Pagal Baba jokingly said to him, "Now you don't come for me. You know it, I know it, and the person for whom you come knows it."

I laughed; Hari Prasad laughed, and said, "Baba you are right."

I said, "I knew Baba was going to mention it sooner or later." And this was the beauty of the man. He brought many people to me, but prevented me from even thanking him. He said only one thing to me: "I have only done my duty. I ask just one favor. When I die, will you give the fire at my funeral?"

In India, it is thought to be of great importance. If a man is without a son, he suffers his whole life, because who will give the fire at his funeral? It is called "giving the fire."

When he asked me, I said, "Baba, I have my own father, and he will be angry, and I don't know about your family, perhaps you have a son...."

He said, "Don't be bothered about anything, either about your father or about my family. This is my decision."

I had never seen him in that kind of mood. I knew then that his end was very close. He was not able to waste time even discussing it.

I said, "Okay, no argument. I will give you the fire. It does not matter whether my father objects or your family objects. I don't know your family."

By chance Pagal Baba died in my own village -- but perhaps he arranged it; I think he arranged it. And when I started his funeral by giving fire to it, my father said, "What are you doing? This can be done only

by the eldest son."

I said, "Dadda, let me do it. I have promised him. And as far as you are concerned, I will not be able to do it. My younger brother will do it. In fact, he is your eldest son, not me. I am of no use to the family, and will never be. In fact, I will always prove to be a nuisance to the family. My younger brother, second to me, will give you the fire, and he will take care of the family."

I am very grateful to my brother, Vijay. He could not go to the university just because of me, because I was not earning, and somebody had to provide for the family. My other brothers went to university too, and their expenses had also to be paid, so Vijay stayed at home. He really sacrificed. It is worth a fortune to have such a beautiful brother. He sacrificed everything. I was not willing to marry, although my family was insistent.

Vijay told me, "Bhaiya" -- *Bhaiya* means brother -- "if they are torturing you too much, I am ready to get married. Just promise me one thing: you will have to choose the girl." It was an arranged marriage as all marriages are in India.

I said, "I can do that." But his sacrifice touched me, and it helped me tremendously, because once he was married I was completely forgotten, because I have other brothers and sisters. Once he was married, then there were the others to be married. I was not ready to do any business.

Vijay said, "Don't be worried, I am ready to do any kind of work," and from a very young age he became involved in very mundane things. I feel for him immensely. My gratitude to him is great.

I told my father, "Pagal Baba asked me and I have promised him, so I have to give the fire. As far as your death is concerned, don't be worried, my younger brother will be there. I will also be present, but not as your son."

I don't know why I said this, and what he might have thought, but it proved true. I was present when he died. In fact I had called him to live here, just so that I did not have to go up to the town where he lived. I never wanted to go there again after my grandmother's death. That was another promise. I have to fulfill so many promises, but up to now I have successfully fulfilled a major part of them. There are only a few promises which remain to be fulfilled.

I had told my father, and I was present at his funeral, but could not give the fire. And certainly I was not present as his son. When he died he was my disciple, a sannyasin, and I was his Master.

What is the time?

"Eight thirty-five, Osho."

Five minutes for me. When the time is over, it is over. I also have to laugh once in a while. A single moment at the climax is enough.

Stop.

Glimpses of a Golden Childhood

Chapter #31
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Pagal Baba, in his last days was always a little bit worried. I could see it, although he had not said anything, nor had anybody else mentioned it. Perhaps nobody else was even aware that he was worried. It was certainly not about his illness, old age, or his oncoming death; those were absolutely immaterial to the

man.

One night, when I was alone with him, I asked him. In fact, I had to wake him up in the middle of the night, because it was so difficult to find a moment when there was nobody else with him.

He said to me, "It must be something of great importance, otherwise you would not have awakened me. What's the matter?"

I said, "That's the question. I have been watching you -- I feel a little shadow of worry around you. It has never been there before. Your aura has always been so clear, just like a bright sun, but now I see a little shadow. It cannot be death."

He laughed and said, "Yes, the shadow is there, and it is not death, that too is true. My concern is, I am waiting for a man so that I can hand over my responsibility for you to him. I am worried because he has not come yet. If I die it will be impossible for you to be able to find him."

I said, "If I really need somebody, I will find him. But I don't need anybody. You relax before death comes. I don't want to be the cause of this shadow. You should die as brilliantly radiant as you have lived."

He said, "It is not possible. But I know the man will come -- I am worrying unnecessarily. He is a man of his word; he has promised to reach me before I die."

I asked him, "How does he know when you are going to die?"

He laughed and said, "That is why I want you to be introduced to him. You are very young and I would like someone like me just to be around you." He said, "In fact, this is an old convention, that if a child is ever going to become awakened, then at least three awakened people should recognize him at an early age."

I said, "Baba, this is all nonsense. Nobody can prevent me from awakening."

He said, "I know, but I am an old, conventional man, so please, particularly at the time of my death, don't say anything against convention."

I said, "Okay, for your sake I will keep absolutely silent. I will not say anything, because whatsoever I say is somehow going to be against convention, tradition."

He said, "I am not saying that you should be silent, but just feel what I am feeling. I am an old man. I have nobody in the world for whom I care, except you. I don't know why, or how, you became so close to me. I want somebody in my place so you don't miss me."

I said, "Baba, nobody can replace you, but I promise you that I will try hard not to miss you."

But the man arrived the next morning.

The first awakened man who recognized me was Magga Baba. The second was Pagal Baba, and the third was more strange than even I could have imagined. Even Pagal Baba was not so mad. The man was called Masta Baba.

Baba is a respectful word; it simply means "the grandfather." But anybody who is recognized by the people as someone enlightened is also called Baba, because he is really the oldest man in the community. He may not be actually, he may be just a young man, but he has to be called Baba, the grandfather.

Masta Baba was superb, just superb, and just the way I like a man to be. He was exactly as if made for me. We became friends even before Pagal Baba introduced us.

I was standing outside the house. I don't know why I was standing there, at least now I can't remember the purpose; it was so long ago. Perhaps I was also waiting, because Pagal Baba had said the man would keep his word; he would come. And I was certainly curious like any child. I was a child, and I have remained a child in spite of everything else. Perhaps I was waiting, or pretending to do something else, but actually waiting for the man, and looking up the road -- and there he was! I had not expected him to arrive this way! He came running!

He was not very old, no more than thirty-five, just at the peak of his youth. He was a tall man, very thin, with beautiful long hair, and a beautiful beard.

I asked him, "Are you Masta Baba?"

He was a little taken aback, and said, "How did you know my name?"

I said, "There is nothing mysterious in it. Pagal Baba has been waiting for you. Naturally he mentioned your name, but you are really the man I myself would have chosen to be with. You are as mad as Pagal Baba must have been when he was young. Perhaps you are just the young Pagal Baba come back again."

He said, "You seem to be madder than me. Where is Pagal Baba anyway?"

I showed him the way, and entered behind him. He touched the feet of Pagal Baba, who then said, "This is my last day, and Masto" -- that was the way he used to call him -- "I was waiting for you, and getting a little worried."

Masto replied, "Why? Death is nothing to you."

Baba replied, "Of course death is nothing to me, but look behind you. That boy means much to me; perhaps he will be able to do what I wanted to and could not. You touch his feet. I have been waiting so that I could introduce you to him."

Masta Baba looked into my eyes... and he was the only *real* man out of the many whom Pagal Baba had introduced to me and told to touch my feet.

It had become almost a cliche. Everybody knew that if you go to Pagal Baba you would have to touch the feet of that boy who is a nuisance in every possible way. And you have to touch his feet! What absurdity... but Pagal Baba is mad. This man, Masto, was certainly different. With tears in his eyes and folded hands he said, "From this moment onwards you will be my Pagal Baba. He is leaving his body, but he will live on as you."

I don't know how much time passed, because he would not let go of my feet. He was crying. His beautiful hair was spread all over the ground. Again and again I told him, "Masta Baba, it is enough."
He said, "Unless you call me Masto, I will not leave your feet."

Now, "Masto" is a term used only by an older man to a child. How could I call him Masto? But there was no way out. I had to. Even Pagal Baba said, "Don't wait, call him Masto, so that I can die without any shadow around me."

Naturally, in such a situation, I had to call him Masto. The moment I used the name, Masto said, "Say it thrice."

In the East, that too is a convention. Unless you say a thing thrice it does not mean much. So three times I said, "Masto, Masto, Masto. Now will you please leave my feet?" And I laughed, Pagal Baba laughed, Masto laughed -- and that laughter from all three joined us together into something which is unbreakable.

That very day Pagal Baba died. But Masto did not stay, although I told him that death was very close.

He said, "For me now, you are the one. Whenever I need to, I will come to you. He is going to die anyway; in fact, to tell you the truth, he should have died three days ago. He has been hanging around just for you, so that he could introduce me to you. And it is not only for you, it is for me too."

I asked Pagal Baba before he died, "Why did you look so happy after Masta Baba had come here?"
He said, "Just a conventional mind, forgive me."

He was such a nice old man. To ask forgiveness, at the age of ninety, from a boy, and with so much love....

I said, "I am not asking why you waited for him. The question is not about you or him. He is a beautiful man, and worth waiting for. I am asking why you worried so much."

He said, "Again let me ask you not to argue at this moment. It is not that I am against argument, as you know. I particularly love the way you argue, and the strange turns you give to your arguments, but this is not the time. There is no time really. I am living on borrowed time. I can tell you only one thing: I am happy that he came, and happy that you both became friendly and loving as I wanted you to. Perhaps one day you will see the truth of this old, traditional idea."

The idea is that unless three enlightened people recognize a child as a future Buddha, it is almost impossible for him to become one. Pagal Baba, you were right. Now I can see it is not just a convention. To recognize somebody as enlightened is to help him immeasurably. Particularly if a man like Pagal Baba recognizes you, and touches your feet -- or a man like Masto.

I continued to call him Masto because Pagal Baba had said, "Never call him Masta Baba again; he will be offended. I used to call him Masto, and from now on you have to do the same." And it was really a sight! -- a child calling him, who was respected by hundreds of people, "Masto." And not only that, he would immediately do whatever I said to him.

Once, just as an example.... He was delivering a talk. I stood up and said, "Masto, stop immediately!" He was in the middle of a sentence. He did not even complete it; he stopped. People urged him to please finish what he was saying. He would not even answer. He pointed towards me. I had to go to the microphone and tell the people to please go to their homes, the lecture was over, and Masto had been taken into my custody.

He laughed hilariously, and touched my feet. And his way of touching my feet.... Thousands of people must have touched my feet, but he had a way of his own, just unique. He touched my feet almost -- how to say it -- as if he were confronting God Himself. And he always became just tears, and his long hair.... I had such a job helping him to sit up again.

I would say, "Masto, enough! Enough is enough." But who was there to listen? He was crying, singing, or chanting a mantra. I had to wait until he had finished. Sometimes I was sitting there for even half an hour,

just to say to him, "It is enough." But I could only say it when he had finished. After all, I too have some manners. I could not just say, "Stop!" or "Leave my feet!" when they were in his hands.

In fact I never wanted him to leave them, but I had other things to do, and so did he. It is a practical world, and although I am very impractical, as far as others are concerned, I am not; I am always pragmatic and practical. When I could get a single moment in which to interrupt, I would say, "Masto, stop. Enough. You are crying your eyes out, and your hair -- I will have to wash it. It is becoming dirty in the mud."

You know the Indian dust: it is omnipresent, everywhere, particularly in a village. Everything is dusty. Even people's faces look dusty. What can they do? How many times can they wash? Even here, although in an air-conditioned room where there is no dust, just out of old habit, whenever I go to the bathroom -- just to tell you a secret, don't tell anybody -- I wash my face for no reason at all, many times each day... just an old Indian habit.

It was so dusty that I used to run to the bathroom again and again.

My mother used to say to me, "It seems we should make a bathroom in your room, so that you don't have to run through the house so many times. What do you do?"

I said, "I just wash my face -- there is so much dust." I told Masto, "I will have to wash your hair." And I used to wash his hair. It was so beautiful, and I always love anything beautiful. This man Masto, about whom Pagal Baba worried so much, was the third enlightened man. He wanted three enlightened men to touch the feet of a small unenlightened boy, and he managed.

Madmen have their own ways. He managed perfectly. He even persuaded the enlightened ones to touch the feet of a boy who was certainly not enlightened.

I asked him, "Don't you think this is a little violent?"

He said, "Not at all. The present has to be offered to the future. And if an enlightened person cannot see into the future, he is not enlightened. It is not just a crazy man's idea," he said, "but one of the most ancient and respected ideas."

Buddha, even when he was only twenty-four hours old, was visited by an enlightened man who cried, and touched the feet of the child. The father of Gautam the Buddha could not believe what was happening, because the man was very famous. Even Buddha's father used to go to him. Had he gone crazy or something? Touching the feet of a twenty-four-hour-old child?

Buddha's father asked, "Can I ask, sir, why are you touching the feet of this small child?"

The enlightened man said, "I am touching his feet because I can see what is possible. Right now he is a bud, but he will become a lotus." And Buddha's father, Shuddhodhana was his name, asked, "Then why are you crying? Be happy if he is going to become a lotus."

The old man said, "I am crying because I will not be present at that moment."

Yes, even Buddhas cry at particular moments. Particularly at a moment like that one -- seeing a child who is going to become a Buddha and knowing that one is going to die before it happens, is certainly hard. It is almost like a dark night: you can see, the birds have started singing, the sun will be rising soon; there is even a little light on the horizon already -- and you have to die without seeing another morning.

Certainly, the old man who cried and touched Buddha's feet was right. I know from my own experience. These three people are the most important that I have ever met, and I don't think I am going to meet anybody who will be more important than those three. I have met other enlightened people too, after my enlightenment, but that is another story.

I have met my own disciples after they became enlightened, that too is a different story. But to be recognized when I was just a small child, and everybody else was against me, was a strange fate. My family was always against me. I exclude my father, my mother, my brothers, but it was a big family. They were all against me, for a simple reason -- and I can understand them, they were right in a way -- that I was behaving like a madman, and they were concerned.

Everybody in that small town was complaining against me to my poor father. I must say that he had infinite patience. He would listen to everybody. It was almost a twenty-four-hour job. Each day -- day in, day out, sometimes even in the middle of the night -- somebody would come, because I had done something which should not have been done. And I was doing only things which should not be done. In fact, I wondered how I knew which were the things which should not be done, because not even by accident did I do anything which should have been done.

Once I asked Pagal Baba, "Perhaps you can explain it to me. I could understand if fifty percent of the things I did were wrong, and fifty percent were right, but with me it is always one hundred percent wrong. How do I manage it? Can you explain it to me?"

Pagal Baba laughed and said, "You manage perfectly. That is the way to do things. And don't be bothered what others say; you go on in your own way. Listen to all the complaints, and if you are punished, enjoy."

I really did enjoy it, I must say -- even the punishment. My father stopped punishing me the moment he found out that I enjoyed it. For example he once told me, "Run around the block seven times, run fast, and then come back."

I asked, "Can I run seventy times? It is so beautiful in the morning."

I could see his face. He thought he was punishing me. I really did run seventy times around the block. By and by he understood that it was difficult to punish me. I enjoyed it.

I always sympathized with my father because he suffered unnecessarily. I used to have long hair, and I loved it. Not only that, I used to wear Punjabi clothes, which were not worn in that area. I had fallen in love with Punjabi clothes after seeing them on a group of singers who had visited the town. I think that they are the most beautiful clothes in India. With my long hair, and wearing the *salvar* and *kurta*, people thought I was a girl. And I was always passing through my father's shop, coming and going into the house the whole day.

People would ask my father, "Whose girl is that? What kind of clothes is she wearing?" Of course my father was offended. I don't see that there is anything wrong if somebody thinks your boy is a girl. But in this male chauvinist society my father naturally came running after me saying, "Listen, you stop wearing this *salvar* and *kurta* -- these clothes look like those of a woman. And moreover, cut your hair; otherwise I will cut it for you!"

I told him, "The moment you cut my hair you will repent."

He said, "What do you mean?"

I said, "I have said it. Now you can think it over, and find out what I mean. You will repent."

He became so angry. That is the only time I saw him so angry. He brought his scissors from the shop. It was a clothes shop, and so there were always scissors to cut the clothes. Then he cut my hair saying, "Now, you can go to the haircutter so that he can do it better, otherwise you will look like a cartoon."

I said, "I will go, but you will repent."

He said, "Again? What do you mean?"

I said, "It is your doing. You think it over. Why should I explain it to you? I don't owe any explanation to anybody. You cut my hair and you will repent."

I went to a haircutter who was an opium-eater. I chose him particularly because he was the only man who would do whatever I told him. No other haircutter would do anything unless he thought it was right. I will have to explain to you that in India, a child's head is completely shaved only when his father dies. I went to this opium-addicted fellow whom I loved anyway. His name was Natthu. I said to him, "Natthu, are you at least able to cut off all my hair?"

He said, "Yes, yes, yes" -- thrice.

I said, "Great. That's the way of the Buddha-thrice. So please cut it," and he shaved my head completely.

When I came home, my father looked at me and could not believe it: I looked like a Buddhist monk. That is the difference between the Buddhist and the Hindu monks. The Hindu monk shaves his head leaving some hair on the top of the head, at the very point where the *sahastrara*, the seventh *chakra* is. It is to protect and to give it a little shade from the hot sun. The Buddhist monk is more daring, he cuts off everything; he shaves his whole head.

My father said, "What have you done? Do you know what this means? I will now be in more trouble than before. Everybody will ask `Why is this child completely shaved? Has his father died?'"

I said, "That is up to you now. I told you that you would repent." And he repented for months. People kept asking him, "What is the matter?"... because I did not allow my hair to grow.

Natthu was always there, and he was such a lovely man. Whenever I would go, and his chair was empty, I would sit down and say, "Natthu, please do it again."

So whatever few hairs had grown he would shave them off. He said to me, "I love shaving heads. The fools come to me and say, `Cut it this way, in this style, or that.' All nonsense. This is the best style: I don't have to worry, nor do you. It is simply plain, and very saintly."

I said, "You have said the word. This is very saintly. But do you realize that if my father comes to know you are the person who is doing all this, you will be in trouble?"

He said, "Don't you be worried. Everybody knows that I am an opium addict. I can do anything. If I have not cut off your head, that's enough." And he laughed.

I said, "That's good. Next time, if I feel like cutting off my head, I will come to you. I know I can rely on you."
He said, "Yes my boy, yes my boy, yes my boy."

Perhaps because of the opium, he had to repeat everything thrice. Perhaps only then could he hear what he was saying.

But my father had learned a lesson. He said to me, "I have repented enough. I will not do such a thing again." And he never did. He kept his word. That was his first and last punishment to me. It is even unbelievable to me, because I did so many troublesome things. But he listened patiently to all complaints, and never said anything to me. In fact, he tried his best to protect me.

Once I asked him, "You have promised not to punish me, but you did not promise to protect me. There is no need to protect me."

He said, "You are so mischievous that if I don't protect you, I don't think you will survive. Somebody, somewhere is bound to kill you. I have to protect you. Moreover, this Pagal Baba is always telling me to `protect this child.' I love and respect him. If he says to protect you, then he must be right. Then I can believe the whole village to be wrong, myself included. But I can't think of Pagal Baba being wrong."

And I know Pagal Baba used to tell everybody, my teachers, my uncles, "Protect this child." Even my mother was told to protect me. I remember perfectly, the only person he never said it to was my Nani. It was such an absolutely clear exception that I had to ask him, "Why do you never tell my Nani `Protect him'?"

He said, "There is no need: she will protect you even if she had to die for you. She would even fight with me. I can trust her. She is the only one in your family I don't need to say anything to about your protection."

His insight was crystal clear. Yes, there are eyes which can see beyond the fog, which every human being creates around himself, just to hide behind.

Glimpses of a Golden Childhood

Chapter #32
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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I have always wondered that something went right with me from the very beginning. Of course, there is no such phrase in any language. There is a phrase like "something going wrong," but not "something going right," but what can I do? It really has gone right from my very first breath -- up to now at least, and I hope it won't change. It must have become accustomed to the routine.

I have been loved by so many people for no reason at all. People are respected for their talents -- I have been loved for just being myself. It is not only now; that's why I say from the very beginning something must have gone right in the very scheme of things. Otherwise how can something go right?

From the very beginning -- and every moment I have lived -- it went on going more and more right, righter and righter. One can only wonder.

Perhaps I can give a new meaning to the word "god": when something goes right for no reason at all -- you have not done it, you don't even deserve it, and it goes on and on; when everything goes right in spite of you.

Of course, I am not a right person, yet things went on being right with me. Even today, I cannot believe

so many people around the globe love me for no reason at all. I have no achievement to claim any respect, neither outside nor in. I am a nonentity, just a zero.

The day I left university service, the first thing I did was to burn all my certificates and diplomas, and the whole nonsense that I had carried all along, neatly piled. I enjoyed the burning of it so much that my whole family gathered around, thinking that finally I had gone completely mad. They always had thought that I was partly mad. Seeing their faces, I started laughing even more loudly.

They said, "It has happened."

I said, "Yes, at last it has happened."

They said, "What do you mean by, `It has happened'?"

I said, "My whole life I have been trying to burn these certificates, but I could not because they were always needed. Now, there is no need: I can again be uneducated as when I was born."

They said, "You are foolish, utterly mad. You have burned the most precious certificates. You threw the gold medal down the well. Now you have burned even the last remnant showing that once you were the first in the whole university."

I said, "Now nobody can talk about that nonsense to me."

Even today I don't have any talent. I am not a musician like Hari Prasad. I am not a man like so many Nobel prize winners; I am just a nobody, yet thousands of people have given their love without any desire for any return.

Just the other day Gudia told me that when I was in this chair, Asheesh was fixing my other chair. She had never seen him crying. He was just tears, and she asked, "What's the matter?"

He said, "Nothing is the matter. It is just that for five days Osho had not told anybody that his chair was smelling, and I am responsible because I made it. I should have checked. I should have smelled every part of it. Now who will forgive me?"

Asheesh is no ordinary carpenter. He has a Ph.D. in engineering; he is as qualified as anyone can be. And there is nothing wrong with the chair; if something is wrong, it is wrong with me. When I heard of his tears, I remembered the many, many people who have loved and wept for me, for no reason at all... and I am not a very good man either.

If you divide the good guys from the bad guys, I am certainly going to stand with the bad guys. I will be the last to stand with Mahatma Gandhi, Mao Tse-tung, Karl Marx, Mother Teresa, Martin Luther King, and the list is endless. As far as bad guys are concerned, I am alone.

At least I cannot count anybody as bad: Adolf Hitler, Mussolini, Joseph Stalin. Certainly they did what they believed to be good. Maybe it was not, but that is not their fault. They were retarded, but not bad. I cannot count anybody as bad.

If I had to count anybody, then I only would remember people like Socrates, Jesus, Mansoor, Sarmad -- people who were crucified, punished. But no, I cannot even count them either. They were different in their own ways.

People have tried to punish me, but have never succeeded. On the contrary, from Kantar Master to Morarji Desai, they have all gone down the drain, where they actually belonged in the first place.

But it is strange, I can simply say that from the very beginning I have really walked on a path of roses. They say, "Don't believe it"... but what can I do? I have walked, and I have known. I have seen and experienced bliss every moment of my life.

The first man to call me "the Blessed One" was the last person I mentioned yesterday. That's why I want to continue to talk about him this evening. Masta Baba... I will call him only Masto, because that's the way he wanted me to call him. I always called him Masto, although reluctantly, and I told him to remember it. Also, Pagal Baba had said to me, "If he wants to be called Masto by you, just as I call him, then don't create misery for him in any way. From the moment I die you will take my place for him."

And that day Pagal Baba died, and I had to call him Masto. I was not more than twelve years old, and Masto was at least thirty-five, or maybe more. It is difficult for a twelve-year-old boy to judge exactly, and thirty-five is a most deceptive age... the person could be thirty, or forty, it all depends on his genetics.

Now, that is a complicated affair. I have seen men who still have all their hair, still black, even at the age of sixty. It is not something to brag about; every woman has it. Those men are really meant to be women, that's all. By mistake something went right. It is only a question of chemistry.

Women don't get white hair as early as men, they have a different chemistry -- bio-chemistry to be exact. And woman rarely go bald. It would be really beautiful to find a bald woman. I have come across only one woman in my whole life who could have been bald, and she was only on the way. Perhaps by now

she is bald, because it is ten years since I have seen her.

Why are women bald? Nothing special -- it is just because the body has to throw out dead cells in the form of hair. The woman cannot grow a beard or mustache; she has a limited area where hair can grow. Of course no man can grow hair as long as a woman because his capacity is divided. Moreover, a woman is, by nature, meant to live ten years longer than a man, on average.

One thing more: by the time a man is thirty-five years old, he has reached his sexual climax. In fact, I am just saying that not to hurt the feelings of poor men. In fact, he has reached his sexual climax by the age of eighteen; after that he starts declining. Thirty-five may be said to be the beginning of the end. It is then that a man realizes he is finished. That is the time a man becomes spiritual, between thirty-five and forty. At this age all kinds of nonsensical things impress him. The real reason is that he is losing his potency. Because he is losing potency, he becomes concerned about the omni-potency of God.

What a word they have found, omnipotence! It must have been the most impotent man in the world who first coined the word omnipotence. They start becoming members of the Theosophical Society, Witnesses of Jehovah, and whatnot. You can name anything and you will find a follower, but he will always be between the age of thirty-five and forty, because that is the time when he wants some support to stand by, to give him a sense that he still exists.

That is the time when people start doing all kinds of things like playing the guitar, sitar, flute, and if they are rich, golf. If they are not rich, just poor fellows, then they start drinking beer and playing cards. Thousands of people around the world play cards every moment.

What kind of a world are we living in? And they believe in their cards! The king, the queen, and the joker too. In fact, they are the only kings and queens in the world -- except of course the queen of England, who is neither a real queen nor a real playing card queen; she is worse.

What was I saying?

"You were talking about Masto, always calling him Masto."

Masto, good.

He was a king. Not a playing card king, not even a king of England, but a real king. You could see. Nothing else was needed to prove it. It is strange that he was the first person to call me "the Blessed One," Bhagwan.

When he said it, I said to him, "Masto, have you also gone as mad as Pagal Baba, or even more?"

He said, "From this moment, remember, I will not call you other than what I have just called you. Please," he said, "let me be the first, because thousands will call you `the Blessed One.' Poor Masto should at least be allowed to be the first. At least let me have that prestige."

We hugged each other, and cried together. That was our last meeting; just the day before I had had *the* experience. It was 22nd March, 1953, that we hugged each other without knowing that this was going to be our last meeting. Perhaps he knew, but I was not aware of it. He told me this with tears in his beautiful eyes.

The other day I asked Chetana, "Chetana, how is my face looking?"

She said, "What?"

I said, "I am asking because I have not eaten anything but fruit for months, except for a few days of Devaraj's concoction. I don't know what it consists of; all that I know is it needs immense will-power to eat it. You have to chew it for half an hour, but it is very good. By the time I am finished I am so tired, utterly tired, almost asleep. That's why I am asking."

She said, "Osho, you are asking me, can I tell you the truth?"

I said, "Only the truth."

She said, "When I look at you I can't see anything except your eyes, so please don't ask me. I don't know how you looked before, or how you look now. All I know is your eyes."

Alas, I cannot show you Masto. His whole body was beautiful. One could not believe that he had not come from the world of the gods. In India there are many beautiful stories. One of them from the RIG VEDA, is that of Pururva and Uruvasi.

Uruvasi is a goddess who becomes fed up with all the pleasures of paradise. I love the story because it is so true. If you have all the pleasures, how long can you endure them? One is bound to become bored. The story must have been written by someone who knew.

Uruvasi becomes bored with all the pleasures, and the gods and their love affairs. Finally, when she is in the hands of the head god, Indra, she uses the moment, as every woman uses such moments, to ask for a necklace or a watch or a diamond ring or anything you can imagine.

Ashu, what are you imagining? Do you know? Yes, you laugh because I know. Just tell me, otherwise I

will tell it. Shall I tell it? No, it is not gentlemanly. And you are laughing so happily -- I would not like to destroy it.

Uruvasi asks Indra, "Please, if you are so happy with me, will you grant me just a little gift? Not much, a very small gift."

Indra says, "Whatsoever it is, ask it, and it will be fulfilled."

She said, "I want to go to earth and to love an ordinary man."

Indra was completely drunk. You must realize that Indian gods are not like the Christian god, not even like Christian priests, what to say of the Christian god? Christianity is a dictatorial religion. The Hindu religion is more democratic, and more human too.

Indra is utterly drunk, and says, "Okay, but this will be the condition: the moment you tell a man you are a goddess, you will have to return to paradise immediately."

Uruvasi comes down to earth and falls in love with Pururva, who is an archer, and also a poet, And she is so beautiful that naturally Pururva wants to marry her.

She said, "Please don't talk of marriage. Never mention it. Unless you promise me not to ever mention it again I will not be able to live with you."

And Pururva, as a poet, of course understands the beauty of a woman like Uruvasi. He has never known anything comparable to her. Naturally, she is a goddess on earth. Under the influence of this intoxicating beauty, he promises. Then Uruvasi said, "One more thing. You must never ask me who I am, otherwise we should forget all about it right now. It is better not to even begin."

Pururva said, "I love you. I don't want to know who you are -- I am not an investigator."

These two promises given, Uruvasi lies with Pururva. After a few days.... The VEDAS in that way are really human; no other scripture is so human. All other scriptures are very bombastic. In other words, just bullshit. But the RIG VEDA is simply human, with all human limitations, frailties, weaknesses and imperfections. As every honeymoon comes to an end, perhaps a little quicker in the West than in India... so it took the lovers six months.

In America, a weekend is enough for the beginning and the end of the honeymoon -- and when the honeymoon ends, then the marriage begins. Jesus!

And you say that after death there is a hell for those who sin... it is after the honeymoon! In fact it is marriage! In India it takes six months, a bullock cart's way of ending things.

One night, Uruvasi was awakened by Pururva who was looking at her -- this was not husbandly, looking at your own wife! What was he doing looking at her when she was asleep? If she had been someone else's wife, that would have been okay, but your own wife? But Uruvasi must have been, was bound to have been, a divine beauty, something from the beyond. Pururva could not contain himself.

He asked her, "Please tell me who you are."

Uruvasi said, "Pururva, you have broken your promise. I will tell you the truth, but now I will not be with you anymore." The moment she told him that she was a goddess, bored with paradise, who came to earth to have a little experience of real people because the gods were so phony; at that very moment, she evaporated just like a beautiful dream. Pururva looked again and again at the empty bed; there was no one there.

It is one of the beautiful stories that I have always loved.

Masto must have been a god born in this world. That's the only way to say how beautiful he was. And it was not only the beauty of the body, which certainly was beautiful. I am not against the body, I am all for it. I loved his body. I used to touch his face, and he would say, "Why do you touch my face with closed eyes?"

I said, "You are so beautiful, and I don't want to see anything else that may perhaps disturb me, so I keep my eyes closed... so I can dream you as beautiful as you are."

Do you note my words? -- "so I can dream you as beautiful as you are. I want you to be my dream." But it was not only his body which was beautiful, nor his hair -- I have never seen such beautiful hair, particularly on a man's head. I used to touch and play with his hair, and he would laugh.

Once he said, "This is something. Baba was mad, and now he has given me a Master who is even madder. He told me that you would take his place, so I cannot prevent you from doing anything. Even if you cut off my head, I will be ready and willing for it."

I said, "Don't be afraid. I will not cut even a hair. As far as your head is concerned, Baba has done the job already. Only the hair is left." Then we both laughed. This happened many times, in many ways.

But he was beautiful, bodily, and psychologically too. Whenever I was in need, without asking, so as not

to offend me, he would leave money in my pockets during the night. You know that I don't have any pockets. Do you know the story of how I lost my pockets? It was Masto. He used to put money, gold, anything that he could manage, into my pockets. Finally I dropped the very idea of having pockets; it tempts people. Either they cut your pocket open and become pickpocketers, or very rarely, with a man like me, they become a person like Masto.

He would wait until I went to sleep. Once in a while I would pretend, as if I was asleep. I would even have to snore to convince him -- then I would catch him redhanded, his hand in my pocket. I said, "Masto! Is this the way of a sage?" And we both laughed.

Finally I dropped the idea of having pockets, because I am the only person in the world who needs no pockets at all. In a way it is good, because nobody can cut open my pockets. It is also good that I don't have to carry any weight. Somebody else can always do it. I don't need to. I have not needed pockets for years; somebody has always managed for me.

Just this morning Gudia was giving me tea and I allowed the saucer to slip out of my hand. I cannot say I dropped it; that would be too much because the saucer was really costly. It was inlaid with gold. And she would not forgive me if I said that I had dropped it, that I allowed it to slip out of my hand. And naturally it fell. It was not possible for it to fly; it had to fall.

In that moment I understood many things that I had always understood, but at that moment they all culminated in me. The fall... man could not fly -- neither Adam nor Eve; naturally they had to fall. It was not the serpent's politics, it was just natural for man to fall. It was natural, very natural for Adam and Eve to fall because there was no way for them to fly -- no Lufthansa, no Pan-Am, not even Air India. And poor Adam was really poor. But in a way it was good that he fell. Otherwise he would be in the same situation as Uruvasi.

He would have enjoyed all the fruits of paradise, without any joy of course. He would have lived with Eve without love. In paradise nobody loves that much. I can say it without any fear of being expelled because I don't want to enter paradise, so who cares! Paradise is the last place I would like to enter; even hell is preferable. Why? Just because of good company. Paradise is just horrible. The company of the saints... my God! These gods must be imbeciles, or perhaps without minds at all, just robots. Otherwise how do they continuously keep going on the merry-go-round? I don't want to be part of it.

But Masto looked like a god who had come to earth. I loved him, without any reason of course, because love cannot have any reason. I still love him. I don't know whether he is alive or not, because on 22nd March, 1953 he disappeared. He just told me he was going to the Himalayas.

He said, "My responsibility is fulfilled, as far as I had promised Pagal Baba. Now you are what you potentially were. Now I am no longer needed."

I said, "No, Masto, I will need you still, for other reasons."

He said, "No. You will find ways for everything that you require. But I cannot wait."

Since then, once in a while I used to hear -- perhaps from someone coming from the Himalayas, a sannyasin, a *bhikku* -- that Masto was in Kalimpong, or that he was in Nainital, or here or there, but he never came back from the Himalayas. I asked everybody who was going to the Himalayas, "If you come across this man...." But it was difficult, because he was very reluctant to be photographed.

Once I had convinced him to be photographed, but the photographer in my village was a genius! His name was Munnu Mian, a poor man, but he had a camera. It must have been the oldest model in the world. His camera should have been preserved, it would be worth millions of dollars now. Out of the whole film, perhaps one photograph would turn out. That too was not certain. And when you looked at the photo you could not believe how he had managed it because it did not look like you. He was *avant garde*! Really *avant garde*. He did with photography what only Picasso would have liked... or I don't know, even he may not have liked it if Munnu Mian had done it of Picasso himself.

Somehow I convinced Masto to go to Munnu Mian. Munnu Mian was very happy. Masto reluctantly sat there in the villager's studio. I cannot really call it a studio, it was only a rusted chair without arms.

People rarely came to be photographed, so there was no studio really. You cannot know how it was done in Indian villages. You cannot even imagine it. It is still the same. As a background, there was a painting, a large curtain painted with a street scene of Bombay; huge buildings, motors, buses. And of course it was thought that the picture had been taken in Bombay. What more can you expect for one rupee for three pictures? But Masto managed... or, to be more correct, the idiocy of Munnu Mian undid everything that I had arranged he forgot to put the plate in the camera!

I can still see the whole scene. I had prepared Munnu Mian by saying, "Be very exact, correct. It is with

great difficulty that I managed to bring this man, and if you have his picture it will be great publicity for your studio." He was convinced, and said, "I will try. Just teach me two words in English. I have heard that in the bigger cities, before they click the shutter they say, `Please be ready.'" Of course he said it to me in Hindi, but he wanted to say it in English to impress this very respected man.

Then he wanted to know how to say "Thank you," for when it was finished. So he arranged everything, then he said, "Please be ready," of course in English. Even Masto could not believe that Munnu Mian knew any English. Then he clicked his camera -- a loud click of course. I can still see his camera. I can certainly say it would get a million dollars at least just because of its antiquity. It was huge.

He then said, "Thank you, sir." And we departed.

He came running behind us and said, with tears in his eyes, "Forgive me, please come back. I forgot to put the plate in the camera!"

That was too much. Masto said, "You idiot! Just run away from here otherwise I will lose my temper, and I am very temperamental."

I knew that he was not at all temperamental, and I said to Munnu Mian, "Don't be worried. I will arrange it again." But he escaped, actually ran. I said, "Listen, don't run away..." but he would not listen.

I persuaded Masto to return, but when we reached the studio it was locked. Munnu Mian was so afraid that on seeing us coming he locked the studio and ran away.

So we don't have any picture of Masto. There are just three pictures I always wanted to have, just to show you. One was of Masto, a rare beauty. Another was a man I will talk about later on, and a woman who I will also talk about later on. But I don't have a picture of any of these people.

It's a strange thing, they were all reluctant to have their picture taken, utterly reluctant -- perhaps because a picture invariably distorts the beauty, because beauty is a living phenomenon, and a picture is static. When we take a picture of a flower, do you think it is the same flower that is still there? No, meanwhile it has grown. It is no longer the same, yet the picture will always remain the same, the picture never grows. It is dead from the very beginning. What do you call it? -- stillborn? Is that right?

"Yes, Osho."

Okay, a picture is stillborn, dead, already dead before it has taken its first breath; it breathes not.

The only person whom I loved and knew as one of the most beautiful people, and who allowed me to take pictures, was my Nani. She allowed me, but with the condition that the album would be in her custody.

I said, "There is no problem in that, but why? Can't you trust me?"

She said, "I can trust you, but I can't trust these photographs. It is not that you can do any harm to me, but I want the photographs to be in my care. When I am dead they will be yours."

She allowed me to take as many photographs of her as I liked. But after she had died, when I opened her closet where she used to keep all those photographs, there was an empty album. She could not write, so she had told my father to write on it, "Please excuse me." She had signed it with her right thumb print.

The people I wanted you to be acquainted with, at least in their form, never allowed me to take their photographs. Only one allowed me to, but it seems my Nani only allowed me in order not to hurt me... and she always destroyed the pictures.

The album was empty. I looked minutely, and it had never been used. I searched the whole house. There was not a single picture to be found. I would have loved to show you her eyes, just her eyes. Her whole body was beautiful, but her eyes... it needs a poet to say something about them, or a painter; and I am neither. I can only say that they reflected something of the beyond.

Glimpses of a Golden Childhood

Chapter #33
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

The other day I told you about Masto's disappearance. I think he is still alive. In fact I know he is. In the East, this has been one of the most ancient ways, to disappear in the Himalayas before you die. To die in that beautiful part is richer than to live anywhere else; even dying there has something of the eternal. Perhaps it is the vibe of the saints chanting for thousands of years. The VEDAS were composed there, the GITA was written there, the Buddha was born and died there, Lao Tzu, in his last days disappeared in the Himalayas. And Masto did almost the same.

No one knows yet whether Lao Tzu died or not. How can one be decisive? Hence the legend that he is immortal. Nobody is. One who is born is bound to die. Lao Tzu must have died, but people never came to know of it. At least one should be able to have a completely private death, if one wants it.

Masto took care of me more efficiently than Pagal Baba could ever have done. First, Baba was really the madman. Secondly, he would come only once in a while, like a whirlwind, to visit me, then disappear. This is not the way to care. Once I even told him, saying, "Baba, you talk so much about how you are taking care of this child, but before you say it again, I must be heard."

He laughed and said, "I understand, you need not say it, but I will pass you on to the right hands. I am not really capable of taking care of you. Can you understand that I am ninety years old? It is time for me to leave the body. I am hanging around just to find the right person for you. Once I have found him I can relax into death."

I never knew then that he was really serious, but that's what he did. He handed over his charge to Masto, and died, laughing. That was the last thing he did.

Zarathustra may have laughed when he was born... nobody is a witness, but he must have laughed; his whole life indicated towards it. It was that laughter which caught the attention of one of the most intelligent men in the West, Friedrich Nietzsche. But Pagal Baba really laughed as he died, before we could ask why. We could not have asked the question anyway. He was not a philosopher, and he would not have answered even if he had lived. But what a way to die! And remember it was not just a smile. I really mean a laughter.

Everybody there looked at each other, thinking, "What's the matter?" until he laughed so loudly that everybody thought that up till then he had been only mildly mad -- but now he had gone to the extreme. They all left. Naturally, nobody laughs when one is born, just as part of etiquette; and nobody laughs at death, again, just nothing but a mannerism. Both are British.

Baba was always against manners, and the people who believe in manners. That's why he loved me, that's why he loved Masto. And when he was looking for a man who could take care of me, naturally, he could not have found a better man than Masto.

Masto proved himself more than Baba could ever have thought. He did so much for me that even to say it hurts. It is something so private that it should not be said, so private that one should not even say it while one is alone.

I was just saying to Gudia, "Tell Devageet never to leave his notebooks in this Noah's Ark" -- because last night the devil was typing from his notebooks. You will not believe it. In fact, I could not believe it when I first heard the story. Gudia said there was no light from the window. I wondered and said to myself, "They have gone mad or what? Typing without a light?"

Gudia looked in the room and said, "This is really something! The machine is making a noise exactly like a typewriter."

Not only that, every once in a while it stopped, as if the typist was looking at the notebook, then again typing. Gudia asked Asheesh, "What could be the matter?"

He told her, "Nothing much, just the filter on the air conditioner has gathered too much dust and that makes such a noise." But exactly like a typewriter...? I loved the story anyway, and I tell you to keep your notebooks away from the devil. He can even type without a typewriter, without a light.

The devil is always a perfectionist. He cannot be otherwise, it is part of his very function. Typing without a typewriter -- in the dark? And I know Devageet would not leave his notebooks anywhere. But the devil can even type without notebooks too. He can read your minds. So don't bring your minds in, at

least when you are working on my words. Don't bring your minds in, otherwise you open the door to the devil.

Masto was the best choice that Baba could have made. I cannot in any way conceive of a better man. Not only was he a meditator... of course he was, otherwise there would have been no communion possible between him and me. And meditation simply means not being a mind, at least for the time you are meditating.

But that was not all, he was many more things. He was a beautiful singer, but he never sang for the public. We both used to laugh at the phrase, "the public." It consists of only the most retarded children. It is a wonder how they manage to gather at a place at a certain appointed time. I cannot explain it. Masto said he could not explain it either. It just cannot be explained.

He never sang for the public, but only for a very few people who loved him, and they had to promise never to talk about it. His voice was really "his master's voice." Perhaps he was not singing, but only allowing "the existence" -- that's the only proper word that I can use. He was allowing existence to flow through him. He was not preventing; that was his merit.

He was also a talented sitar player, but again, I have never seen him playing before a crowd. Often I was the only one present when he played, and he would tell me to lock the door, saying, "Please lock the door, and whatsoever happens, don't open it until I am dead." And he knew that if I wanted to open the door I would have to kill him first, and then open it. I would keep my promise. But his music was such.... He was not known to the world: the world missed.

He said, "These things are so intimate that it is prostitution to play before a crowd." That was his exact word, "prostitution." He was really a philosopher, a thinker, and very logical, not like me. With Pagal Baba I had only one thing in common, that was "the madness." Masto had many things in common with him. Pagal Baba was interested in many things. I certainly could not be a representative of Pagal Baba, but Masto was. I cannot be anybody's representative whosoever.

Masto did so much for me, in every way, that I could not believe how Baba had known that he would be the right person. And I was a child, and needed much direction; and not an easy child either. Unless I was convinced I would not move an inch. In fact, I would move back a little just to be safe.

I am reminded of a small anecdote. I used to use this anecdote as a joke. Many of my jokes are perhaps painted a little here and there, to make them look like jokes, but many of them come from real life. And real life is far more of a joke book than any joke book could ever be. How do I know this joke comes from real life? Because it cannot be otherwise, there is no other way. I remember I used to tell this joke and this is the way I remember it.

A child comes to school late, very late. It is raining. The teacher looks with those stony eyes that are given specially only to teachers -- and to wives. And if you marry a woman who is both, then God help you! We can only pray for you. Then that woman will have four stony eyes which look in all directions. Beware of school teachers! Never, never marry a school teacher. Whatsoever happens, escape before you stumble and fall. Fall anywhere, but not into a school teacher, otherwise you will have a real hell of a life. And if she is English then things are tripled!

The small boy, already very afraid, completely drenched with water, somehow had still reached the school. But a school teacher is a school teacher. She asked, "Why are you late?"

He had thought it was enough proof. It was raining so hard... cats and dogs were raining; and he was completely wet, dripping. And yet she was still asking, "Why are you late?"

He invented, just like any child would, saying, "Miss, it is so slippery that as I took one step forward, I slipped two steps back."

The woman looked even more stern and said, "How can that be? If you take one step forwards and then slip back two steps -- you cheat -- then you could never have got to school."

The small boy said, "Miss, please understand, I turned towards my house and started running away from school, that's how I got here."

I say it is not a joke. That school teacher is real. The boy is real. The rain is real. The school teacher's conclusion is real; and the small boy's conclusion could not be more real. I have told thousands of jokes and many of them came from real life. Those which don't come from real life also come from real life, but from the underground life, which is also real, but never on the surface -- it is not allowed.

Masto had real talent in many dimensions. He was a musician, a dancer, a singer, and whatnot, but always very shy of "those eyes." He used to call the people, "those ugly eyes." He would say, "People cannot see, but only believe that they see. I am not for them." Again and again he would remind me that I

should not invite a single friend -- although I had none -- I mean a single acquaintance.

But once, when I asked him, "Can I ever be allowed to bring someone?" he replied, "if you just want the joy of inviting somebody intimate, then your Nani is allowed. For her, you need not even ask. Of course if she does not want to come, then I cannot do anything about it." And that is what happened.

When I told my Nani, she said, "Tell Masto to come to my house and play his sitar here." And he was such a humble man he came to play his sitar for the old woman. And he was so happy playing for her. And I was so happy that he had come, and did not refuse. I had been worried that he might.

And my grandmother, my Nani, the old woman, suddenly became as if she were young again. I saw what can only be called a transfiguration! As she became more and more attuned to the sitar, she became younger and younger. I saw a miracle happen. By the time Masto had finished playing his sitar, she was suddenly the old woman again.

I said, "This is not right, Nani; at least let poor Masto have one glimpse of what his music can do for a person like you."

She said, "It is not in my hands. If it happens it happens. If it does not happen, nothing can be done about it. I know that Masto will understand."

Masto said, "I do understand."

But what I saw was just unbelievable. I blinked my eyes again and again just to see whether it was only a dream, or I was really seeing her youth come back. Even today, I cannot believe that it was just my imagination. Perhaps on that day, but today I don't have any imagination at all. I see things as they really are.

Masto remained unknown to the world at large for the simple reason that he never wanted to be among the crowd. And the moment his duty towards me, his promise to Pagal Baba, was finished, he disappeared in the Himalayas.

The "Himalayas"... the very word simply means "the home of ice." Scientists say that if all the ice in the Himalayas melts someday, then the world would really have a flood. The whole world -- it would not be limited to any one part -- every ocean would rise by forty feet. They have given it the right name, "Himalaya"; *Him* means "ice," *alaya* means "the home."

There are hundreds of peaks with eternal ice which has never melted; and the silence that surrounds them, the undisturbed atmosphere.... It is not just old; it has a strange warmth, because thousands of people of immense depth have moved into those parts, with a tremendous meditativeness; with immense love, prayer, and chanting.

The Himalayas are still rare in the whole world. The Alps are just children compared to the Himalayas. Switzerland is beautiful, and more so because of all the conveniences available there. But I cannot forget the silent nights in the Himalayas: stars above and no one around.

I want to disappear there, just as Masto had. I can understand him, and it will not be a surprise if suddenly one day I disappear. The Himalayas are far bigger than India. Only part of the Himalayas belong to India. Another part belongs to Nepal, another to Burma, another to Pakistan -- thousands of miles of purity, just purity. On the other side there is Russia, Tibet, Mongolia, China; they all have a part of the Himalayas.

It won't be a surprise if someday I disappear just to lie down by the side of a beautiful rock, and be no longer in the body. One cannot find a better place to leave the body -- but I may not do it, you know me. I will remain unpredictable as ever, even in my death.

Perhaps Masto wanted to go sooner, and was just fulfilling the last task given by his guru, Pagal Baba. He did so much for me, it is difficult to even list it. He introduced me to people, so that whenever I might need money I just had to tell them, and the money would arrive. I asked Masto, "Won't they ask why?"

He said, "Don't you be worried about it. I have answered all their questions already. But they are cowardly people; they can give you their money, but they cannot give you their hearts, so don't ask that."

I said, "I never ask anybody for his or her heart; it cannot be asked. Either you simply find that it is gone, or not. So I will not ask these people for anything except money, and that too only if it is needed."

And he certainly introduced me to many people, who have always remained anonymous; but whenever I needed money, the money arrived. When I was at Jabalpur, where I was at university, and had stayed longer than nine years, the money was continuously coming. People wondered, because my salary was not very much. They could not believe how I could use such a beautiful car, a beautiful bungalow, a vast garden, acres of green. And the day somebody asked how such a beautiful car... that day, two more arrived. There were three cars then and nowhere to keep them.

The money was always coming. Masto had made every arrangement. Although I don't have anything, no money at all, but somehow it manages itself.

Masto... it is difficult to say goodbye to you, for the simple reason I don't believe that you are no more. You still exist. I may not be able to see you again, that is not very important. I have seen you so much, your very fragrance has become a part of me. But somewhere in this story I have to put a full stop as far as you are concerned. It is hard, and it hurts... forgive me for that.

Glimpses of a Golden Childhood

Chapter #34
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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This morning I said a very abrupt goodbye to Masto, and I felt it the whole day. It simply cannot be done, at least in his case. It reminds me of when I was going to college and leaving my Nani after being so long together.

Since my grandfather died and left her there had been no one in her life except me. It was not easy for her. It was not easy for me either. Except for her there was nothing to keep me in that village. I can see that day: the early morning -- it was a beautiful winter's morning and people from the village had gathered.

Even today, in those parts of central India, things are not contemporary, they are at least two thousand years old. Nobody has much to do. Everybody seems to have enough time to loaf around. I really mean that everybody is a loafer. I simply mean the literal meaning, not any association that has arisen about the word. So, all the "loafers" were there. Please write the word in inverted commas so nobody misunderstands.

My whole family was there, which was a big crowd. They had come because they had to come, otherwise I could see no point in seeing their faces, which were then, and now, faceless, just names. But my poor father was there, my mother was there, my younger brothers and sisters were there, and they were all really weeping. Even my father was weeping.

I had never seen him tearful, never before, and never afterwards. And I was not dying, just going a hundred miles away. But it was the very idea of going away for four years at least, to get a bachelor's degree. Then, what if I decide -- and nobody knows -- to stay two more years for a master's degree; then a minimum of two more years for a Ph.D.?

It was a long separation. Perhaps by that time many of them would not be in the world, who knows? But I was only concerned about my Nani, because my mother and my father had lived so long without me when I was so small. Now I could live on my own, I could help myself. I needed no other help.

But for my Nani.... I can still see the early morning sun, the warm sun, the crowd, my father, my mother. I touched the feet of my Nani, and said to her, "Don't be worried, whenever you call I will immediately rush. And don't think that I am going far away. It is only a hundred miles, just three hours by train."

In those days the fastest train did not stop at that poor village. Otherwise the journey was only two hours. Now, it stops -- but now it does not matter whether it stops or not.

I told her, "I will come running. Eighty or a hundred miles is nothing."

She said, "I know and I am not worried."

She tried to keep herself as collected as she could, but I could see the gathering of tears in her eyes. That was the moment when I turned away, and left for the station. I didn't look back when I turned the corner of

the street. I knew that if I looked back, either she would burst out crying, and then I would never go to college; or, if she did not burst out crying she may even die, just stop breathing. I was so much to her. Her only existence was around me. My clothes, my toys, my room, my bed, my bed sheets, the whole day.

I used to say to her, "Nani, you are mad. Twenty-four hours a day you are engaged doing things just for me, who is never going to do anything for you in his life."

She said, "You have already done it."

I don't know what to make of it. Now, there is no way to ask her, but the way she said, "You have already done it," was so powerful, with so much energy, that whether you understood it or not, you were overwhelmed. Even today, remembering it, I am overwhelmed.

Later on I came to know that when I turned the corner of the street, the whole neighborhood wondered, "What kind of boy is this? He didn't even look...."

And my Nani was very proud; she said to them, "Yes, he is my boy. I knew he would not look back, and not only on this street corner, he will never look back in his life. And I am also proud that he understood his poor Nani, knowing that if he had looked back I would have burst into tears, and he never wanted that. He knew perfectly well, better than I knew, that if I had burst into tears he would not have been able to go. Not because of me, but because of his love for me. He would have stayed his whole life just so that I would not have to weep and cry."

Saying an abrupt goodbye to Masto is just like that. No, I cannot do it. I will have to come to a natural end with no full stop just arbitrarily chosen; because my life is such that if I go on talking about it, there will be neither beginning nor end. In my life there will be neither beginning nor end.

The BIBLE at least says, "In the beginning...." You will have to publish this within a beginning or an end. It will be very difficult to publish that way. But Devageet can understand, he is a Jew. A Jewish scroll can be almost without beginning and end. Of course there seems to be a beginning, but it is only seemingly so. That's why all the ancient stories begin, "Once upon a time" -- and then you can start anything. And once upon a time everything stops, without even saying, "The End." My life cannot be an ordinary autobiography.

Vasant Joshi is writing a biography of me. The biography is bound to be very superficial, so superficial that it is not worth reading at all. No biography can penetrate to the depths, particularly the psychological layers of a man. Especially if the man has come to the point where the mind is no longer relevant to the nothingness hidden in the center of an onion. You can peel it layer by layer, of course with tears in your eyes, but finally nothing is left, and that is the center of the onion; that is from where it had come in the first place. No biography can penetrate to the depths, particularly of a man who has known the no-mind also. I say "also" consideredly, because unless you know the mind, you cannot know the no-mind. This is going to be my small contribution to the world.

The West has gone deep in search of the mind, and has discovered layers upon layers -- the conscious, the unconscious, the subconscious, and so on and so forth. The East has simply put the whole thing aside and jumped into the pond... and the soundless sound, the no-mind. Hence East and West stand opposed.

In a way the opposition is understandable, and Rudyard Kipling was right in saying, "West is West, and East is East, and never the twain shall meet." He is right to a point. He really emphasizes a certain point that I am making.

The West has only looked into the mind, without looking into who is looking into the mind. It is very strange. The so-called great scientists are all trying to look into the mind, and nobody is bothered about who is looking into the mind.

H.G. Wells was not a bad man -- a good man, just a goody-goody. In fact he is too sweet for my taste, a little too much white sugar. But still I should not consider my taste; you have your own tastes, and not everybody is a diabetic. I am not only a diabetic, I am also against white sugar. Even before I came to know about diabetes, I was against white sugar. I call it "the white poison," so perhaps I am a little prejudiced against white sugar.

But H.G. Wells, although very full of white sugar, is not just that. Once in a while he came up with an insight which was rare. For example, his idea of a time machine. He had the idea that one day a machine is discovered that goes back into time. Do you understand the meaning of it? It means you can go back into your childhood, into your mother's womb, or perhaps, if you are a Hindu, into your past lives -- perhaps as an elephant, an ant, or whatnot. One could just go back, and one could go forward.

The idea itself is a great insight. I don't know whether there will ever be machines like that or not, but there have been people who could move back into time just as easily as you move. Do you have any

difficulty in moving back to your yesterday? In the same way, the daring ones have moved into their yesterlives.

Perhaps that word may not be allowed, but I don't care. To me "yesterlife" looks perfectly right. When anything looks right to a wrong man like me, then you can be certain it must be right. It has to be right.

I suddenly said full stop to Masto, but the whole day it tortured me in a way. You know I cannot be tortured, you know I cannot be unhappy either, but the idea that I had finished so abruptly again reminds me of one incident which is directly concerned with Masto.

He had come to take me to the station at Allahabad. Deep down we both never wanted to separate, particularly on that day. The reason only became clear later on, but that had nothing to do with it. I will just mention it and give you the details later on. He had come to give me a sendoff, because he said that perhaps for two or three months he may not be able to see me. So, as long as he could be with me, he would like to be.

Masto said, "Let us hope the train is late."

I said, "What nonsense are you talking, Masto? Have you really gone mad? Indian trains and you have to *hope* for them to be late!"

The train came, of course, six hours late, which is not much for an Indian passenger train -- just usual. But we could not separate. We talked and talked, and got so involved in talking that the train was missed. We both laughed. We were happy that at least we could be together for a few hours more, before another train came.

Listening to our talk, and our laughter, and the reason for the laughter, the station master said, "Why are you wasting your time on this platform? You can go to the other platform opposite."

I asked him, "Why?"

He said, "Only goods trains stop there, so you can talk, hug each other, and enjoy yourselves, and there will be no need to worry that you may catch the train. You cannot catch it on that platform."

I told Masto that the idea sounded very spiritual. The station master was thinking that we might hit him over the head, but when we both thanked him, and went over to the other platform, he came running behind us saying, "Please, don't take the idea seriously: I was just joking. Believe me, only goods trains stop here. You will never catch any train on this platform."

I said to him, "I don't want to catch any train. Nor does Masto want me to catch any train, but what to do?" The host where we were staying was very insistent that it was time for me to go back to the university hostel, saying that my time should not be wasted.

And Masto too wanted me to at least get a master's degree, according to the wishes of my dead friend Pagal Baba. So I had to go. You will not believe me, but I only remained at university because I had promised Pagal Baba to get a master's degree. The university gave me a scholarship for further studies, but I said, "No, because I had promised only up to this point."

They said, "Are you mad? Even if you go directly into service you cannot get more money than you will get with this scholarship. And the scholarship can extend from two to as many years as your professors recommend. Don't waste the opportunity."

I said, "Baba should have asked me to get a Ph.D. What can I do? He never asked me, and he died without knowing about it."

My professor tried hard to persuade me, but I said to him, "Simply forget it, because I only came here to fulfill a promise given to a madman."

Perhaps if Pagal Baba had known about Ph.D. or D.Litt. then I would have been in a trap, but thank God he only knew about the master's degree. He thought that was the last word. I don't know whether he really wanted me to go for more scholarship. Now there is no way. One thing is certain, that if he had wanted it, I would have gone and wasted as many years as necessary. But it was not a fulfillment of my own being, nor was the master's degree. Somehow Pagal Baba got the idea that unless you had a master's degree, a postgraduate degree, you would not be able to get a good job.

I said, "Baba, do you think I will ever desire a job?"

He laughed and said, "I know you will not desire it, but just in case. I am just an old man, and I think of all the worst things possible. You have heard the proverb, `Hope for the best, but expect the worst.'" He added something more to it. Baba said, "Prepare for the worst too. It should not be met unprepared, otherwise how are you going to face it?"

Masto cannot be given a farewell so easily. So I will drop the very idea. Wherever he pops up, it's okay. This is not going to be an orthodox, conventional autobiography. It is not an autobiography at all, just

fragments of a life reflected in thousands of mirrors.

I was once a guest at a place called "the mirror palace." It was made only of mirrors. It was horrible, to live in it was so difficult, but perhaps I was the only man who enjoyed it. The raja who owned the palace was puzzled. He said to me, "Whenever I put a guest there, after just a few hours they say to me, `Please put me somewhere else, it is too much.' To see so many people just like yourself all around... and whatever you do, they all do. If you laugh, they all laugh; if you cry, they all cry; if you hug your girl, they all hug.... It is so horrible. You feel that you are just a mirror and nothing else, and all the mirrors seems to be doing even better than you are."

I said to the raja, "I don't want to change anything; in fact if you want to sell this palace I am ready to purchase it and make it a meditation center. It will be hilarious. People just sitting there looking at themselves from all directions, everywhere thousands of miniatures of themselves.

"They may go mad -- which is not a calamity anyway. They will go mad sooner or later in some other life. It will just take a little longer. I will do it quickly. I believe in instant-coffee methods. But if they can relax with the whole crowd surrounding them and not be worried; if they can accept that and say `It is okay, thank you for surrounding me for so long,' and still remain centered, they will become enlightened. Either way they will be benefited."

Madness is falling below the mind. There is a madness that is falling above the mind; that madness is enlightenment. It is abnormal, hence it is not wrong that poor psychologists think that people like Jesus or Buddha are abnormal. But they should be a little sensitive about their words.

If they use the same word "abnormal" for the inmates of a madhouse, with what face can they use the same word for the Buddha? They should say "supranormal." Buddhas and madmen are certainly not normal; about that we agree. One is below normal, one is above normal. Both are abnormal, we agree, but they need different classifications. And psychology has no place for what I call "the Psychology of the Buddhas."

Masto was certainly a Buddha. I cannot just say, "Thank you, see you again," for the reason that he has done so much for me. "Thank you" is very small, and too inappropriate. Nobody does so much for anybody.

That's why there is no word for it -- nobody needs it. And I cannot say, "See you again," because neither he is going to again be in this world, nor am I going to again be in this world. The meeting is, in the very nature of things, impossible. So the only way is to let him come whenever it happens. And in this way these memoirs will have their own flavor. Sudden abrupt arrivals and departures.

So, I bring Masto in again. He was not the same type of man as Pagal Baba. Pagal Baba was simply a mystic; Masto was a philosopher too. At night, we would lie for hours by the banks of the Ganges discussing so many things. We enjoyed just being together, either discussing or being silent. That same Ganges, where the UPANISHADS were first sung, where Buddha delivered his first sermon, where Mahavira moved and preached.... One cannot think of eastern mysticism without the Himalayas and the Ganges. In fact, both have contributed infinitely.

I remember the beauty of that silence.... We sat there for hours. Once in a while we even slept there, on the sand, because Masto had said, "It is so beautiful tonight that it would be insulting to go to bed. The stars are so close." That's his word, "insulting." I am simply quoting.

I said, "Masto, you know that I love the stars, and particularly when they are reflected in the river. Stars are beautiful, but their reflection is a miracle. What water does so simply is only possible to compare with dreams. I love the stars, the river, the reflection of the stars, and I love your company, and your warmth. So there is no question about staying. Never consider me even for a single moment when you want to do something, because even that consideration will hurt me. It will show that I am being a burden to you."

He said, "What! I have not said anything about you being a burden to me."

I said, "You have not said it, nobody has. I was just saying it for the future. Remember, if you consider me, for any reason, then tell me about it, because I feel very offended by any consideration."

I told him that day, and today I will tell you too, that Gurdjieff had a very strange idea. I don't think any Master had ever entertained it. It is not that it could not have knocked on their doors, but I think nobody was the type to receive it, and respond to it.

Gurdjieff used to say, "Please, never, never consider others. It is an insult." He had these words written over his door. It is a tremendously significant statement.

People force one another to consider each other. They say, "Please consider me." What could be more humiliating than to say to somebody, "Please consider me"? In my life I have never said that to anybody, not a single person.

I remember many situations where just those words would have helped me immensely, but they are so

humiliating. It is not ego, remember. The egoist is always asking for consideration; in fact more so, because he is no ordinary person, he has to be considered first. A really humble person cannot ask for consideration; in fact, he will reject any consideration even if it is given to him.

I was at university, a poor student. I reached university somehow, by working at different kinds of jobs. Again, just by coincidence, I participated in a national inter-university debate. One of the judges, who is now the head of the department of philosophy at Allahabad University, S.S. Roy, just fell in love with me. And the same was true from my side too.

He gave me ninety-nine marks out of a hundred he was one of the judges in the debate; naturally I won. It was a very important debate because the winner was going on a three months' tour of the Middle East as a government guest. He was to be treated almost as an ambassador. It was a great opportunity.

S.S. Roy gave me ninety-nine out of a hundred, and to everybody else he gave just zero -- just to be sure that I would win. I asked him later, "Why were you so partial to me?"

He said, "The moment I looked into your eyes I became hypnotized. My wife also says that I am hypnotized by you, otherwise how could I do such a thing? If anybody sees your sheet the partiality will be apparent: ninety-nine out of a hundred and simply zero for all the other dozen participants!"

I said, "No, I have not asked why you have given me ninety-nine percent; that is your wife's question. Perhaps others may ask it too. I have come to ask why you didn't give me one hundred percent."

For a moment he looked at me astounded, then he started laughing and said, "I was one of Masta Baba's devotees. He was right when he said to me, `Once you see this man you will not need me.' And Masta Baba told me this almost two or three years before he disappeared. Now I can truthfully say to you I was not hypnotized: it was just that your eyes reminded me of his eyes. I have also seen Pagal Baba, and it is strange how your eyes are almost the same. How it happens I don't know."

I said, "It is not the eyes, it is the transparency which makes them appear to be the same. I am happy that you are reminded of Pagal Baba and Masta Baba for a reason which to me is the greatest reward in the world, that in my eyes you saw something of the same. Now, I have nothing to ask you except, Why not one hundred percent?"

He said, "I am a poor professor. If I gave you one hundred percent, and gave zero to all the remaining eleven participants, it would appear that I was not being fair. I am fair, but who would understand? Where would I find Masta Baba, or Pagal Baba to understand it? I gave you ninety-nine percent just because of my cowardice."

I loved this man because he could say so simply that he was a coward. Although he had really done an uncowardly act already, almost, so what difference would one percent have made? Ninety-nine percent for one person, and zero percent for the others? It is the same. He could have given me one hundred percent, or even more.

But that debate, and his remembrance of Pagal Baba and Masta Baba was the reason I stayed at the university of Sagar. He was there at that time. I said, "If I have to be a postgraduate then let it be under you."

It was Pagal Baba's desire, and also Masta Baba's, that I should be prepared in case I was ever in need. I have never needed anything. Not only have I never needed anything, ever, but I have been showered constantly by things from all sides. That's why I told you something went right for me from the very beginning.

S.S. Roy was one of my most loved teachers, for the simple reason that he was capable of asking me to stand up in class and explain something to him that he could not understand. And I had to do it. Once I said to him, "Roy Sahib" -- that's what I used to call him -- "it does not look good that you ask me, your student."

He said, "If Pagal Baba could touch your feet, and if Masta Baba could not only touch your feet but had to fulfill every rational and irrational demand made by you" -- and I have been irrational from the very beginning, just irrational -- "then why could I not ask? I am just a small man."

I have known hundreds of professors as teachers, as colleagues and acquaintances, but S.S. Roy stands apart. He was so authentic that you could not find more authenticity in any teacher. And he was so much in love with what I used to say to him that he used to quote me in his lectures. Not just use it, but he referred to it as my statement. Of course the other students were jealous. Even the other professors in the philosophy department were jealous. You will be surprised to know that even his wife was jealous.

I came to know just by chance. One day I went to his house and she said to me, "What! You have even started coming here? He is mad about you. Since you have been in his department our love life is shattered.

It's on the rocks."

I said, "I will never come to this house again, but remember, that will not put it right. One day you will have to come to me." And I never went to his house again. After a year or so his wife had to come to me, and she said, "Forgive me. Please come, only you can reconcile us."

I said, "My work of separating or reconciling couples has not begun yet. You will have to wait."

She cried and so I had to go. I didn't say anything to S.S. Roy. I just sat by his side holding his hand, and after an hour left, without saying a single word. And that did it; the alchemy worked. There is magic in silence.

How much time is left?

"Three minutes, Osho."

Good, because maximus, the maximum is my principle. The whole trinity is available, we can do miracles....

Is the time over...? Then it is over.

Glimpses of a Golden Childhood

Chapter #35
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

I have heard Ravi Shankar play on the sitar. He has everything one can imagine: the personality of a singer, the mastery of his instrument, and the gift of innovation, which is rare in classical musicians. He is immensely interested in the new. He has played with Yehudi Menuhin. No other Indian sitar player would be ready to do it because no such thing has ever happened before. Sitar with a violin! Are you mad? But innovators are a little mad, that's why they are capable of innovation.

The so-called sane people live orthodox lives from breakfast till bed. Between bed and breakfast, nothing should be said. Not that I am afraid of saying it, I am talking about them. They live according to the rules. They follow lines.

But innovators have to go outside the rules. Sometimes one should insist on not following the lines, just for not following's sake, and it pays, believe me. It pays because it always brings you to a new territory, perhaps of your own being. The medium may be different but the person inside you, playing the sitar, or the violin, or the flute, is the same: different routes leading to the same point, different lines from the circle leading to the same center. Innovators are bound to be a little crazy, unconventional... and Ravi Shankar has been unconventional.

First: he is a pandit, a *brahmin*, and he married a Mohammedan girl! In India one cannot even dream of it -- a *brahmin* marrying a Mohammedan girl! Ravi Shankar did it. But it was not just any Mohammedan girl, it was the daughter of his master. That was even more unconventional. That means for years he had been hiding it from his master. Of course the master immediately allowed the marriage, the moment he came to know. He not only allowed, he arranged the marriage.

He too was a revolutionary, of a far greater range than Ravi Shankar. Alauddin Khan was his name. I had gone to see him with Masto. Masto used to take me to rare people. Alauddin Khan was certainly one of the most unique people I have seen. He was very old. He died only after completing the century.

When I met him he was looking towards the ground. Masto didn't say anything either. I was a little puzzled. I pinched Masto, but he remained as if I had not pinched him. I pinched him harder, but still he remained as if nothing had happened. Then I really pinched him, and he said, "Ouch!"

Then I saw those eyes of Alauddin Khan -- although he was so old you could read history in the lines of his face. He had seen the first revolution in India. That was in 1857, and he remembered it, so he must have been at least old enough to remember. And he had seen a whole century pass by, and all that he did this whole time was practice the sitar. Eight hours, ten hours, twelve hours each day; that's the classical Indian way. It's a discipline, and unless you practice it you soon lose the grip over it, it is so subtle. It is there only if you are in a certain state of preparedness, otherwise it is gone.

A master is reported to have once said, "If I don't practice for three days, the crowd notices it. If I don't practice for two days, the experts notice it. If I don't practice for one day, my disciples notice it. As far as I am concerned, I cannot stop for a single moment. I have to practice and practice, otherwise I immediately notice. Even in the morning, after a good sleep, I notice something is lost."

Indian classical music is a hard discipline, but if you impose it upon yourself, it gives you immense freedom. Of course, if you want to swim in the ocean, you have to practice. And if you want to fly in the sky, then naturally it is apparent that immense discipline is required, but it cannot be imposed by somebody else. Anything imposed becomes ugly. That's how the word "discipline" became ugly, because it has become associated with the father, the mother, the teacher, and all kinds of people who don't understand a single thing about discipline. They don't know the taste of it.

The master was saying, "If I don't practice even for a few hours, nobody notices, but of course I notice the difference." One has to continuously practice, and the more you practice, the more you become practiced in practice. It becomes easier. Slowly, slowly, a moment comes when discipline is no longer a practice, but enjoyment.

I am talking about classical music, not about my discipline. My discipline is enjoyment from the very beginning, or from the beginning of enjoyment. I will tell you about it later on....

I have heard Ravi Shankar many times. He has the touch, the magic touch, which very few people have in the world. It was by accident that he touched the sitar. Whatsoever he touched would have become his instrument. It is not the instrument, it is always the man. He fell in love with Alauddin's vibe, and Alauddin was of a far greater height -- thousands of Ravi Shankars joined together, stitched together rather, could not reach to his height. Alauddin was certainly a rebel. Not only an innovator, but an original source of music. He brought many things to music.

Today, almost all the great musicians in India are his disciples. It is not without reason. All kinds of musicians would come just to touch Baba's feet: sitarists, dancers, flutists, actors, and whatnot. That's how he was known, just as "Baba," because who would use his name, Alauddin?

When I saw him, he was already beyond ninety; naturally, he was a Baba. That simply became his name. And he was teaching all kinds of instruments to so many kinds of musicians. You could have brought any instrument and you would have seen him play it as if he had done nothing else but play that instrument for his whole life.

He lived very close to the university where I was, just a few hours' journey away. I used to visit him once in a while, whenever there was no festival. I make this point because there were always festivals. I must have been the only one to ask him, "Baba, can you give me the dates when there are no festivals here?"

He looked at me and said, "So, now you have come to take even those away too." And with a smile he gave me three dates. There were only three days in the whole year when there was not a festival. The reason was there were all kinds of musicians with him, Hindus, Mohammedans, Christians, and every festival happened there, and he allowed them all. He was, in a real sense, a patriarch, a patron saint.

I used to visit him on those three days, when he was alone, and there was no crowd around. I told him, "I don't want to disturb you. You can sit silently. If you want to play your veena it is up to you, or whatsoever. If you want to recite the KORAN, I would love it. I have come here just to be part of your milieu."

He wept like a child. It took me a little time to wipe his tears away and ask, "Have I hurt you?"

He said, "No, not at all. It just touched my heart so deeply that I could not find anything else to do but cry. And I know that I should not cry. I am so old and it is inappropriate, but has one to be appropriate all the time?"

I said, "No, at least not when I'm here." He started laughing, and the tears in his eyes, and the laughter on his face, both together, were such a joy.

Masto had brought me to him. Why? I will just say a few more things before I can answer it....

I have heard Vilayat Khan, another great sitarist, perhaps a little greater than Ravi Shankar, but he is not an innovator. He is utterly classical, but listening to him even I loved classical music. Ordinarily I don't love anything classical, but he plays so perfectly you cannot help yourself. You have to love it, it is not in your hands. Once a sitar is in his hands, you are not in your own hands. Vilayat Khan is pure classical music. He will not allow any pollution. He will not allow anything popular. I mean "pop," because in the West unless you say pop nobody will understand what is popular. It is just the old "popular" cut short -- badly cut, bleeding.

I have heard Vilayat Khan, and I would like to tell you a story about one of my very rich disciples -- that is circa 1970, because since then I have not heard anything of them. They are still there. I have inquired about their well-being, but sannyas has made so many people afraid, particularly the rich ones.

This family was one of the richest in India. I was amazed when the wife told me, "You are the only man to whom I can say it: for ten years I have been in love with Vilayat Khan."

I said, "What is wrong with that? Vilayat Khan? -- nothing is wrong."

She said, "You don't understand. I don't mean his sitar, I mean him."

I said, "Of course -- what would you do with his sitar without him?"

She hit her head with her hand and said, "Can't you understand anything at all?"

I said, "Looking at you, it seems not. But I do understand that you love Vilayat Khan. It is perfectly good. I am just saying that there is nothing wrong it it."

At first she looked at me in disbelief, because in India, if you say such a thing to a religious man -- a Hindu wife falling in love with a Mohammedan musician, singer or dancer -- you cannot have his blessing, that much is certain. He may not curse you, but most likely he will; even if he can forgive you, even that is too modern, ultra-modern.

"And," I said to her, "there is nothing wrong in it. Love, love whomsoever you want to love. And love knows no barriers of caste or creed."

She looked at me as if I were the one who had fallen in love, and she was the saint I was talking to. I said, "You are looking at me as if I have fallen in love with him. That too is true. I also love the way he plays, but not the man." The man is arrogant, which is very common in artists.

Ravi Shankar is even more arrogant, perhaps because he is a *brahmin* too. That is like having two diseases together: classical music, and being a *brahmin*. And he has a third dimension to his disease too, because he married the great Alauddin's daughter; he is his son-in-law.

Alauddin was so respected that just to be his son-in-law was enough proof that you are great, a genius. But unfortunately for them, I had also heard Masto. And the moment I heard him I said, "If the world knew about you they would forget and also forgive all these Ravi Shankars and Vilayat Khans."

Masto said, "The world will never know about me. You will be my only listener."

You will be surprised to know that Masto played many instruments. He was really a versatile genius, a very fertile mind, and he could make anything beautiful out of anything. He painted, and as meaninglessly as even Picasso could not do, and as beautifully as certainly Picasso could not do. But he simply destroyed his paintings saying, "I don't want to leave any footprints on the sands of time."

But sometimes he used to play music with Pagal Baba, so I asked him, "What about Baba?"

He said, "My sitar is reserved for you; not even Baba has heard it. Something else is reserved for Baba, so please don't ask me. You may not hear it."

Naturally I wanted to know what it was. I was curious, but I said to him, "I will keep my curiosity to myself. I will not ask anybody -- although I could ask Baba, and he cannot lie to me. But I will not ask, that much I will promise you."

He laughed and said, "In that case, when Baba is no longer in the world, then I will also play that instrument for you, because only then can I play it to you or anybody, and not before."

And the day that Pagal Baba was no more, the first thing that came into my mind was, "What is that instrument? Now is the time...." I condemned myself, cursed myself, but what did it matter? The only thing that kept coming up for me again and again was, "What is Masto's instrument?"

Curiosity is something very deep in man. It was not the serpent who persuaded Eve, it was curiosity that persuaded her, and also Adam, and so on and so forth... up until now. I think it is going to go on for ever persuading people. They pursue curiosity. It is a strange phenomenon. Of course it was not a big deal. I had heard Masto play other instruments; perhaps he may be even more efficient on this one, but so what? A man has died and you are thinking about the instrument that Masto will now have to play for you... it's human.

It is good that people don't have windows in the top of their heads, otherwise everybody could see what

is going on. Then there would be real trouble, because what they pretend to be on their face is totally different; it is only a persona, a mask. What are they within? -- a current of a thousand things.

If we had windows in our heads it would be very difficult to live. But I entertained the idea. It would help tremendously for people to become silent, so that anybody else could look into their head and see that there is nothing to see. The silent ones could smile looking at their neighbors and say, "Look on, boys, look on. Look on as much as you want." But the head has no windows. It is completely sealed.

At Baba's death I thought only of Masto's instrument. Forgive me, but I have decided to tell the whole truth whatsoever it is. And mind you all, I am going to tell it howsoever long it takes -- Devageet, Devaraj, and Ashu. It may take years for me to tell it and then I will tell you that you have to finish the book quickly, so don't go on piling it up.

Don't in any way depend upon tomorrows; just do it today. Only then will you be able to do it. Unknowingly you have fallen into a trap. And you think that I am caught in a mousetrap? Forget it, man. I have got all three of you, and now the trap will become tighter every day; there is no escape.

Yes, one woman -- who will come somewhere in the story because she means much to me -- she told me something similar. She is strange in a way; everything she gave me was a first: the first watch, the first typewriter, the first car, the first tape recorder, the first camera. I cannot believe how she managed it, but everything was the first. I will tell you about her later on. Remind me when the time comes.

She told me that the only thing heavy on her heart is that when her husband's mother died she felt hungry.

I said, "What is wrong with feeling hungry?"

She said, "Do you think it is okay? My husband's mother is dead, lying dead in front of me, and I just felt so hungry, and was thinking only of good food: *paratha*, *bhajia*, *pulau*, *rasogulla* -- I have never told anybody," she said to me, "because I thought nobody would forgive me."

I said, "There is nothing wrong in it. What can you do? You did not kill her. Anyway one has to start eating sooner or later, the sooner the better. And when one is about to eat, one thinks of what one would like."

She said, "Are you sure?"

I said, "How many times do I have to say it?"

At the time she told me, I again remembered how she must be feeling, because I remember Baba dying and the first thought that came to me -- thoughts are really strange people... I had thought to myself, "What is the instrument that Masto plays?" Of course the moment I saw Masto I said, "Now...."

He said, "Okay."

No other word passed between us. He understood, and for the first time he played the veena for me. He had never played it to me before. It is a sort of guitar, but more complicated, and of course reaching to heights which even the sitar cannot reach, and also to depths which sitars leave only halfway.

I said, "The veena! Masto, you wanted to hide this experience from me?"

He said, "No, no, never. But when I was with Baba, and I had not yet known you, I had promised him on my own that I would not play this instrument for anybody else while he was alive. Now to me you are Pagal Baba. That's the way I will think of you always. Now I can play for you. I was not hiding anything from you, but you were not known to me at all when this promise was given. Now it is over."

For a moment I could not believe my own ears at how much he had been hiding. I said, "Masto, you know that it was not a good thing between two friends."

He looked down towards the earth and did not say anything. It was the first time in my life that I had seen him in that mood.

I said to him, "No. No need to be sorry, and no need to feel sad. What has happened has happened; it has nothing to do with us any more."

He said, "I was not sorry. I was ashamed. I know being sorry is very easy to wash away, but to be ashamed... you can wash it but again it is still there. You can wash it again, and it is there."

The feeling of shame only happens to those who are really great. It does not happen to ordinary people. They don't know what it means to be ashamed. I am suddenly reminded of one thing.... What is the time?

"Ten twenty-two, Bhagwan."

Okay.

I was not reminded of the time. I am never reminded of the time, and you know it. Sometimes it becomes really too much. You are hungry, ready to run to Mariam... and I am still talking. Obviously you cannot stop me. Only I can stop myself. Not only that, I even tell you only to stop when I say "Stop." It is

just an old habit. No, I was reminded of something else, not the time.

Masto was staying at my Nani's house. That was my guest house. In my father's house there was not even a place for the host, what to say of the guest? It was so overcrowded. I cannot believe that Noah's Ark was more overcrowded. All kinds of creatures were there -- what a world! Yes, it was almost a world. But my Nani's house was almost empty; the way I like things, empty.

The English word "empty" is not the way to express what I want to say. The word is *shunya* -- and please don't think of Doctor Eichling, because his name, the name given by me, is Shunyo. But poor Eichling seems to be Chinese or something. What kind of name is that: I-kling? He can't be an American, and when he shaved his beard off he looked exactly like a Chinese. Just by chance I came across him. I could not even recognize him.

I said, "What happened to you?"

Gudia reminded me, saying, "It is Shunyo."

I said, "It is good that you reminded me, otherwise I would have hit him. He looks exactly like a Chinese. Why have you cut off your beard?" I asked him.

He said, "Because I am going back to practice in America."

I said, "My God! Does one need to shave off one's beard to practice in America?"

In fact if you look into the history of medicine, all the great doctors for some unknown reason had beards. Perhaps they had no time to shave, or perhaps they had no wives, so who cares? I asked him, "Who gave you the idea that to be a doctor in America you have to cut off your beard? And from Shunyo you have become Doctor Eichling again? Are you a cat or something? They say a cat has nine lives, how many lives have you got, Mister Eichling?"

My Nani's house was really *shunyo*. It was so empty, as a temple should be. And she kept it so clean. I like Gudia for many reasons; one is that she keeps everything so clean. She even finds fault with me! And naturally, if she finds a fault -- as far as cleanliness is concerned -- I always agree with her. She has the same sensitivity as my Nani. Perhaps a man cannot have that quality which a woman has naturally. To see a woman unclean is very terrible. To see a man unclean is okay, one can tolerate it -- after all, he is just a man. But a woman unknowingly keeps herself and her surroundings clean. And Gudia is English, proper English.

There are only two proper English people, Gudia and Sagar... in the whole world I mean.

My Nani was so concerned with cleanliness that as far as she was concerned, God was next to cleanliness. The whole day she was cleaning... for whom? Only I was there. I came in the evenings; by the morning I was gone. And the whole day the poor woman kept herself occupied with cleaning.

Once I asked her, "Don't you get tired? And nobody is telling you to do it all."

She said, "Cleaning has helped me so much. It has become almost a prayer. You are my guest. You don't live here anymore, do you? -- you are a guest. I have to prepare my house for the guest" -- in India they say, "The guest is the god...." She said, "You are my god."

I said, "Nani, are you mad? I am your god? You have never believed in any god."

She said, "I only believe in love, and I have found it. Now you are the only guest in my temple of love. I have to keep it as clean as I can."

Her house became a guest house, not only for me, but also for my guests. Whenever Masto would come, he used to stay in her house. And my Nani would serve whosoever I brought to her house as a guest, as if the person really meant a lot to her.

I said to her, "You need not be so concerned."

She said, "They are your guests, and so I have to take care, more care than I would take of my own guests."

I never saw my Nani talking to Masto. Once in a while I would see them sitting together, but I have never seen them talking. It was strange.

I asked her, "Why don't you talk with him? Don't you like him?"

She said, "I like him very much but there is nothing to say. I have nothing to ask; he has nothing to ask either. We simply nod heads and sit silently. It is so beautiful to sit silently. With you I talk. I have to ask so many things, and you have so many things to tell me. With you talking is beautiful."

I understood that they related in a different way. The way she and I related was different, and certainly not the only way. Since that day talking became less and less between us until it finally stopped. Then we used to sit for hours. Her house was really beautiful. It was just by the river, and the moment I say "river," something in my heart immediately starts singing songs.

I will never see that river again, but there is no need, because whenever I close my eyes I can see it. I hear that now it is no longer the same beautiful place. Just near it many houses have arisen, shops have opened up; it has become a marketplace. No, I would not like to go. Even if I had to go there I would close my eyes just to see the beautiful place that it was -- tall trees and a small temple... I can still hear the bell ringing.

Just the other day someone brought me a few bells, strange bells, the kind that are not known in most parts of the world. They are Tibetan. Although made in California, the design is Tibetan. Not only that, but even though they have been made in California they have certainly been improved. Tibetan bells are ordinarily crude, but these are very refined, and made of glass. Let me describe them to you.

They are not like any bells you can conceive of. They are like plates, many plates strung together so that when the wind moves them they hit each other, and the sound is really worth hearing. They are beautiful bells. Once in a while California certainly makes some beautiful things. Otherwise they are all Californiacs. But once in a while they do something really nice.

I have seen many kinds of bells. One Tibetan lama in Kalimpong showed me a Tibetan bell which I will never forget. It is worth mentioning to you. Perhaps you may never see such a thing because those bells are part of the disappearing Tibet. Soon they will disappear completely. The bell I saw was certainly a strange one.

I had only seen bells in India and had always associated the word "bell" with the Indian bell. It is hung from the ceiling and there is a small stick inside which you strike against the side of the bell. It is to wake up the god who goes on falling asleep. I can understand the beauty of it, that even God has to be woken up, what to say of man? But this Tibetan bell was totally different. It had to be placed on the floor, not hung from the ceiling.

I said, "Is it a bell? It does not look like one."

The lama laughed, "Wait and see," he said. "It is not only a bell but a special bell."

And he brought a small round wooden handle from his bag. Then he started rubbing the handle around and around the inside of the so-called bell, which looked like a pot. After going round for a few times he hit the bell at a certain point, which was marked, and strange, the bell repeated the whole Tibetan mantra *Om mani padme hum*! I could not believe it when I heard it for the first time. It repeated the mantra so clearly.

He said, "You will find this type of bell in every Tibetan monastery, because we cannot repeat the mantra as often as we should but we can at least make the bell repeat the mantra."

I said, "Great, so this is not a dumb bell."

He said, "Not at all. And if you hit it in the wrong place you will know that it also shouts. It will only repeat the mantra when you hit it in the right spot, otherwise it shrieks and screams, and makes all kinds of noise, but never the mantra."

I have been to Ladakh, a country between India and Tibet. Perhaps now Ladakh will become the most important religious country in the world, as Tibet once was. Tibet is finished, murdered, massacred. In Ladakh I saw those same bells but much bigger, houselike. You could go inside them and by holding the hanging rod, and then hitting with it at certain points, you could create any mantra you liked. It is only a question of knowing the language of the bell. It is almost like a computer.

What was I saying, Devageet?

"You were talking about how Nani never used to talk with Masto, they just used to sit silently...."

Right, so we should sit silently now... ten minutes for me. For God's sake, whether He exists or not, just relax.

Satyam shivam sundaram... I am not, and you are trying to reach me. Everybody can see. Do you see? I am not. Continue for just a few minutes, just two minutes, because I am waiting for something, so be alert. Yes.... Good....

No, Devageet. You would have been such a good wife, even I would laugh, but I am not supposed to.

Stop.

Chapter #36
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Just now I was thinking of a story. I don't know who created the story or why, and I don't agree with his conclusions either, but I still love it.

The story is simple. You may have heard it, but perhaps not understood it because it is so simple. Everybody thinks he understands simplicity. It's a strange world. People try to understand complexity, yet they ignore simplicity thinking it's not worth paying attention to. Perhaps you may not have paid attention to the story, but when I tell it, it is bound to come back to you.

Stories are strange creatures; they never die. They are never born either, they are as old as man; that's why I love them. If a truth is not contained in a story, it is not a story. Then it may be philosophy, theosophy, anthroposophy; and no matter how many "sophies" there are, they are all nonsense -- write nonsense, without a hyphen -- pure nonsense. Because ordinarily the word is written with a hyphen, dividing "non" from "sense." I don't see any point in the hyphen. At least remove it from my words except when I say that Zen is non-sense, then of course the hyphen needs to be there.

I had first told this story to Masto, who must have heard it before, but not in the way I distort things, or create them.

The story is -- and I am telling it to Masto -- "God created the world, Masto."

Masto said, "Great. You have always been against philosophy and religion; what happened? This is the very first enigma all religions begin with."

I said, "Wait, before you conclude. Don't be foolish in concluding without having heard the whole story."

Masto said, "I know the story."

I said, "You cannot know it."

He looked amazed and said, "This is something. I can repeat it if you want me to."

I said, "You can repeat it, but that does not mean that you know it. Is repetition knowing? Is the parrot repeating the sutras of Buddha, a buddha or at least a BODHISATTVA?"

He looked really thoughtful. I waited, but then I said, "Before you start thinking, listen to the story. What you know cannot be the same as I know, because we are not the same.

"God created the world. Naturally, the question arises, and the VEDAS ask it exactly: Why did He create the world? The VEDAS, in that sense, are just great. They say, `Perhaps even He does not know why' -- and by `He' they meant God."

And I can see the beauty of it. Perhaps it all came out of innocence, not knowledge. Perhaps He was not creating; perhaps He was just playing, like a child making houses in the sand. Do children know for whom the houses are being made? Do they know the ant who will crawl in during the night and will feel warm?

In Hindi, ants are always "she" -- I don't know why. They are never thought to be male. The truth is that only one ant, the queen, is female, all other ants are male. It is strange, perhaps not so strange, but to hide the truth they call the ant "she." Perhaps because the ant is so small, to call it "he" would be against the male ego. They call the elephant he. They call the lion he. If they specifically want to indicate the female elephant they call it a she-elephant, or a female lion a she-lion, but otherwise the term in general use is the male. But the poor ant... and unfortunately I have chosen it for the story.

He, or she, whoever the ant is, philosophizes -- perhaps the ant cannot be a "she," otherwise where will the philosophy come from? -- I have never come across a woman who philosophizes. I have known many women professors of philosophy, but strangely, even these professors talk only of clothes and pictures. If somebody is present then they praise her; if she is absent, then they condemn her. Philosophy is the last thing they think of. How they manage to become professors is not strange to me, although you may have

thought it should have been. No, they can teach because it needs no thinking; in fact, that is its most basic requirement. If you think, you cannot teach.

One of my professors was the strangest man I ever came across in the university world. For years not a single student enrolled in his class, the simple reason being that he would always start his lectures on time, but nobody ever knew when he was going to end.

At the very beginning he would say, "Please don't expect the end, because nothing in the world ends. If you want to leave, you can, because in the world many leave, and the world still continues. Just don't disturb me. Do not ask me, `Can I leave, sir?' -- nobody asks that, even when one has to die, so why should you ask a poor professor of philosophy? Dear one, can I ask you why you came in the first place? You can leave whenever you want. And I will speak for as long as I feel the words are coming."

When I reached university everybody told me, "Avoid that man, Doctor Dasgupta, he is just mad."

I said, "That means I have to meet him first. I have come in search of really mad men. Is he really mad?"
They said, "Really mad. He is absolutely mad, and we are not joking."

I said, "It gives me great ecstasy to know that you are not joking. I can do that for myself. Whenever I need to, I just tell myself beautiful jokes and laugh hilariously saying, `Great! Never heard that one before.'"
They said, "This guy seems to be mad himself."
I said, "Absolutely right. Now tell me where Doctor Dasgupta lives."

I went to his house and knocked on the door. There was not even a servant. He lived like a god: no wife, no servant, no children, just alone. He said to me, "You must have knocked on the wrong door. Do you know I am Doctor Dasgupta?"
I said, "I know. Do you know who I am?"

He was an old man, and he just looked at me through his thick glasses and then said, "How can I know you?"
I said, "I have come to find out."
He said, "Do you mean that you don't know either?"
I said, "No."

He said, "My God! Two madmen in one house! And you are far madder than I am. Come in, sir, and be seated."

He was really respectful. Without joking he said, "In this university nobody has turned up for my classes for three years. In fact, I have stopped going myself. What is the point? I deliver my lectures in this room, exactly where you are sitting."
I said, "That's really beautiful, but to whom?"
He said, "That's the point. Once in a while I also ask, `to whom?'"

I said, "I will enroll in your class, and you still need not bother to come to the classroom. It is almost one mile from your house. I can come here."

He said, "No, no, I will come -- that is part of my duty. Just one thing, forgive me, but although I can start my lecture on time -- if it is eleven, I can start at eleven -- I cannot guarantee that I can finish when the bell rings forty minutes later."

I said, "I can understand that. How can the poor man who rings the bell every forty minutes understand what you are doing? And not only you, what are all the professors in the whole university doing? If they stop, then they are stupid. The bell does not know; the man who rings the bell does not know, so why should you stop? If you make it a point that you will not stop, then listen, I will also make it a point, man to man, that if you stop I will hit you so hard you may not survive."
He said, "What? You will hit me?" He was a Bengali man.

I said, "I simply meant metaphorically. I will touch your head slightly, just to remind you that you need not bother about the bell."

He said, "Then it is okay. You need not go to the hostel, you can live in my house. It is very big, and I am alone."

That day I thought of Masto. He would have enjoyed that house, and that man with his contemplative eyes. That day too, I remembered this story. I will tell it again so that you can follow:

God created the world. He finished it in six days. The last thing He created was the woman. Naturally, the question arises, Why? Why did He create the woman last? Of course, the feminists will say, "Because woman is the most perfect creation of God." Obviously He created her after His experience of creating man. Man is a little older model. Naturally God refined it, and made it better.

But the male chauvinists have another reply. They say God created man as the last of His creations, but

then man started asking questions such as, "Why did you create the world?" and, "Why did you create me?" And God became so puzzled that He created woman to puzzle man. Since then God has heard nothing from man.

Man comes home tail between his legs, goes out to purchase bananas, and by and by he has become a banana: Mr. Banana, Ph.D., M.A., D.Litt., and whatnot. But basically Mr. Banana is utterly rotten. Please don't eat it. Don't even look inside the skin, otherwise you will repent, and immediately start saying, "Stop the wheel!" -- the wheel of birth and death -- because who wants to be a banana? But bananas may be well-dressed, with beautiful clothes, perhaps made in Paris. Mr. Banana can do anything. He wears a beautiful tie, so that he cannot even breathe... shoes so tight that if you see Mr. Banana's feet you would never look at his face.

I have never liked shoes, but everybody insisted that I wear them. I said, "Whatsoever happens I am not going to use shoes."

What I use are called *chappals* in India. They are not really shoes, not even sandals, they are the least possible covering. And I have chosen the ultimate *chappal*; you could not reduce it any more. My *chappal*-maker, Arpita, knows that there is no way to make them more perfectly. Even just a little less and my feet would be nude. It is just the most minimal; just a strap somehow holding my feet in the *chappal*. You could not cut it down any more.

Why do I hate shoes? For the simple reason that they make you into a banana. Of course Mr. Banana, Doctor Banana, Professor Banana, all kinds of bananas; lady bananas, gentleman bananas... you can find all varieties, but they always start from the shoes.

Have you ever seen Victorian ladies with their high heels? -- so high that any tightrope walker would fall off if he tried to walk in them. Why were they chosen? They were chosen by a very religious society, for a very irreligious reason -- pornographic -- because when the heels are high, the buttocks stand out.

Now, nobody bothers about the reason; even ladies go on doing it, and thinking they are being ladylike. It is very un-ladylike. They are simply parading their buttocks around for free, and enjoying it. And with their tight clothes, obviously they look better than they ever could naked, because the skin is, after all, just skin. If you are thirty years old, the skin is thirty years old. It has seen thirty years go by, and it cannot be as tight as a newly-bought dress. And now the manufacturers are doing miracles: they are making women look so tempting that God Himself would have eaten the apple!

Do you recognize what I am saying? It may take you a little time. Even Ashu has not laughed. It will take a little time for it to sink in. Yes, a snake would not have been needed, just a clothes salesman would have done. Just a tight dress for Mrs. Eve, and God Himself would have eaten the apple, and driven out with Mrs. Eve -- for the evening, I mean.

Why did God create woman after man? The male chauvinist says man is the perfect creation. You must have seen men in Greek and Roman sculpture, but you rarely come across a woman's naked body sculpted, just men. Strange. What was the matter with those people? Could they not see any beauty in women?

They were male chauvinists, so much so that they praised homosexuality more than heterosexuality. It will sound very strange because almost twenty-five centuries have passed since Socrates, but Socrates himself was in love with men, not women. Perhaps his wife Xanthippe created so much trouble for him that he over-reacted and forgot all about women, and started loving men. Perhaps there were other reasons.

If some day I have to go into the psychoanalysis of Socrates, then I may uncover things which no one else would even think to uncover. But the male chauvinist says God created man, and just because man was alone, and needed company, God created Eve.

This is not the original story. The original woman's name was not Eve, her name was Lilith. God created Lilith, but Lilith created, from the very first moment, *the* problem.

It started like this: Night was coming on, the sun was setting, and they had only one bed, this was the problem. They were not as fortunate as me in having Asheesh, otherwise he would have prepared -- even though he may have been suffering from a migraine -- still he would have created a perfect bed. But Asheesh was not there, in fact no other human being was there....

My watch has stopped, and just the other day I was talking about it, and it stopped. You know watches are temperamental. It stopped exactly at that same moment. And I was talking about another watch, a metaphorical watch, but who is going to explain to this watch that I was not talking about her? During the night I tell her many times again and again, "Listen, you need not stop. I was not talking about you -- you are such a beautiful watch..." but she won't listen.

What was I saying?

"You were talking about Eve not having a bed... or Lilith not having a bed, Osho."

Yes. The fight started even before going to bed. Lilith was certainly the originator of the Woman's Liberation Movement, whether they know it or not. She fought. She threw Adam out of bed. What a great woman! Adam tried again and again to throw her out, but what was the point? Even if he succeeded, she was back again, throwing him out.

She said, "Only one can sleep in this bed. It is not meant for two." Of course it was not made for two by God; it was not a double bed.

They fought the whole night, and in the morning Adam said to God, "I was perfectly happy..." although he was not, but the whole night's unhappiness had helped him to see his past as very happy. He said, "I was so happy before this woman came."

And Lilith said, "I was also happy. I don't want to exist." She must have been the originator of many things. Perhaps she was the first real Zen patriarch, because she said, "I don't want to exist. One night is enough for one life, because I know it is going to be almost the same every night, again and again. And even if you give me a double bed, what difference does it make? We are still going to fight because the question is, `Who is the master?' I cannot allow this brute to be my master."

God said, "Okay." In those days -- and they were the days just at the very beginning; in fact it was the first day after the creation. It must have been a Sunday, according to the Christians. God must have been in a Sunday mood, because He said, "Okay, I will make you disappear." Lilith disappeared, and then God created Eve from Adam's rib.

It was the first operation, Devaraj, please take note. God was the first surgeon, whether the royal society recognizes Him or not does not matter. He did a great job. No other surgeon has been able to do the same since then. From just a rib, He created woman. But it is insulting, and I hate the story. It is not the way God should behave. Just a rib...!

And then there is the rest of the story. Every night, Eve counts Adam's ribs before she goes to sleep, to be certain that all the other ribs are still there and that there is no other woman in the world, then she can sleep well.

Strange... if other women are there, why can't she sleep well? But I don't like that ending to the story. In the first place it is male chauvinistic; in the second place, very ungodly; in the third place, very unimaginative and too factual. Things should only be indicated.

Masto asked me, "What is your conclusion?"

I then said, "My conclusion is that God created man first because He did not want any interference while He was creating." This is a well-known saying in the East. It has nothing to do with me, but I loved it so much that I can almost claim that it is mine. If love can make anything one's own, then it is mine. I don't know who said it in the first place, and I don't need to know either.

I also told Masto,"Since then, nothing has been heard of God. Have you any news about the poor old man? Has He retired? Has He forgotten His creation? Has He no love and compassion for those whom He has made?"

Masto said, "You always create such strange questions out of such absurd stories, and then you make them sound sensible. I wonder if one day you will become a story writer."

I said, "Never. Far more talented people are engaged in that work. I am needed somewhere else where nobody else seems to be interested, because I am thinking to be interested only in God."

Masto was shocked! He said, "In God? I thought you don't believe in Him."

I said, "I don't believe, because I know, and I know so deeply that even if you cut off my head I will still say, `I know.' I may not be... once before I was not.... He was, and He will be."

In fact, to say "He" is not right. In the East we say "It," and that sounds perfect. IT written in capital letters gives a real meaning to Buddha's words, Lao Tzu's sayings, Jesus' prayers. "He" is again male-oriented, and "He" is not "She" either.

I have heard... you may not have heard yet, because it belongs to the future. It's a future story. The polack pope dies, and goes to heaven, of course. He rushes in to see God, and as fast as he goes in, he comes out even faster -- crying and weeping. Saints Peter, Paul, Thomas, and all the other saints gather and say, "Don't cry, don't weep. You are a good man, and we understand your feelings."

The pope shouted, "What do you understand? Did you know that in the first place He is not even a white man, He is a nigger? And in the second place, even worse: He is not even a He, He is a She!"

God is neither He nor She -- but polacks are polacks. You can make them popes, but that does not make any difference. God created the world, not according to the male chauvinists' or the feminists' points

of view. Their views are just opposite.

He created woman as the perfect model, and certainly every artist believes she is the perfect model. If you see their paintings, you will also believe that she is the perfect model. But please stop there. Don't touch a real woman. Paintings are okay, statues too, but a real woman is as imperfect as she should be.

I don't mean anything derogatory by that. Imperfection is life's very law. Only dead things are perfect. Life is, necessarily, imperfect. Women are imperfect, men are imperfect; and when two imperfections meet, you can imagine what the outcome will be.

"That's what my conclusions are," I told Masto; "that God created man, and man started asking philosophical questions. God created woman to keep man occupied. Since then man has been purchasing bananas, and by the time he reaches home he is so tired that although his wife wants to discuss great things, he just wants to hide himself behind THE TIMES or any other newspaper. He is kept continuously on the run by the woman: `Do this, do that.'

"It is strange that women are given the job of teacher, although they are not allowed many other jobs. Perhaps there is a logic in it. It is good to catch hold of the poor boys before it is too late, and after that they are always trembling before the woman, continuously afraid. Since then God has been enjoying looking at the whole nonsense going on in the world He created in six days."

Buddhas are trying, in some way, to give you a glimpse of that world of relaxation that existed before the world and all its troubles began. Even now it is possible to just step aside. In stepping outside the stream you suddenly start laughing; God or no God, it was just a story. I told Masto, "Unless somebody steps outside the mundane stream of life...."

I wanted to say goodbye to this man, but it is good that I could not. So many things are still related to him, and any thing may reflect many other things. Life is always simple and complex, both. Simple as a dewdrop, and as complex also as a dewdrop, because the dewdrop can reflect the whole sky, and it contains all the oceans. And certainly it is not going to be there forever... maybe just a few minutes, and then gone forever. I emphasize *forever*. Then there is no way to get it back, with all those stars and oceans.

So much is involved with Masto....

Whenever I wanted to cry I would ask Masto to play his veena. It was easy, no explanation needed; nobody asks why you are crying. The veena is such that it simply stirs your depths. But it was his stubbornness that made me tell you that story, because he used to say to me, "Unless you tell me a story I will not play." I have told him the story, and now is the time for him to play... but only I can hear. It is better that still only I can hear.

Just ten minutes for me to hear it. I am enjoying it in the sense that Adam must have.

How many minutes have we been in this ancient bullock cart procedure? Can anyone figure it out?

"Forever, Osho."

Then just one minute, and you can stop.

This is good. One should never want to continue anything so beautiful; one should be capable of ending it too. I know that you can continue, but no -- my doctor prohibits me from eating too much of anything. He wants me to reduce my weight, and if I eat your diet, then Jesus...!

You can end it now.

Glimpses of a Golden Childhood

Chapter #37
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

We are only at the second day of my primary school. It is going to be like that. Every day opens up so many things. I have not finished even the second day yet. Today I will do my best to finish it.

Life is interlinked, you cannot cut it into neat pieces. It is not a piece of cloth. You cannot cut it at all, because the moment you cut it from all its connections it is no longer the same. It becomes something dead, not breathing. I want it to take its own course, not even to direct it, because I have not directed it in the first place. It took its own course -- unguided.

In fact, I hated guides and still do because they prevent you from flowing with that which is. They direct, their business is to hurry you up to the next point. Their work is to make you feel as if you have come to know. Neither they know, nor you.

Knowing only comes through living unguided, undirected. That is the way I have lived and am still living.

It's a strange fate. Even from my very childhood I knew this was not my home. It was my Nana's house, and my father and mother were far away. I had hoped that perhaps my home would be there, but no, it was just a big guest house, with my poor mother and father serving the guests continuously, for no reason -- at least to me there seemed to be none.

Again I said to myself, "This is not the home I was looking for. Now where do I go? My grandfather is dead, so I cannot go back to that house."

It was his house, and without him, just the house is meaningless. If my Nani had gone back it would have meant something, ninety-nine percent at least, but she refused to go.

She said, "I went there for him, and if he is not there then there is no other reason for me to return. Of course if he comes back, I am ready, but if he is not coming back, if he cannot keep his promise, why should I bother about his house and property? -- they were never mine. There is always somebody who can take care of these things. I am not meant for them. I did not go for them in the first place, and I will not return for them."

She refused so totally that I learned how to refuse... and I learned how to love. After leaving that house, we stayed a few days with my father's family. It was certainly not just a family, but more a gathering of tribes, many families; perhaps a kind of *mela*, a fair. But we only stayed for a few days. That too was not my house. I stayed there just to have a look at it, then moved.

Since then, how many houses have I lived in? It is almost impossible for you to imagine that in almost fifty years of life I have been just moving houses, and doing nothing else. Of course, the grass was growing -- I was moving house, and doing nothing, and the grass was growing. But the whole credit goes to "nothing," not to my moving house.

After that I moved to my Nani's house, and then to one of my uncles' -- my father's sister's husband's house -- where I had gone to study after matriculation. They had thought it would be only for a few days, but those days proved longer than they had thought. No hostel was ready to take me in because my records were so "beautiful." The remarks given by all my teachers, and particularly by the principal, were really worth preserving. Everybody condemned me as much as was allowed on a certificate.

I had told them to their faces, "This is not a character certificate, this is a character assassination. Please write as a P.S. that, `I call this document a character assassination.' Unless you write it, I will not take it." They had to.

They said to me, "You are not only mischievous but dangerous too, because now you can sue us."

I said, "Don't be afraid. In my life many will sue me in the courts; I will never sue anybody."

I have not sued anybody although I could have done it very easily, and hundreds would have been punished.

I was saying I have never had a house. Even this house, I cannot call it "my house." From the first one to the last, perhaps this is not the last, but whichever is the last, I cannot call it *my* house. Just to hide the fact, I call it Lao Tzu House. Lao Tzu has nothing to do with it.

And I know the man. I know that if he meets me -- and someday a meeting is bound to happen -- the first thing he will ask will be, "Why did you name your house `Lao Tzu House'?" Naturally, the curiosity of a child -- and nobody could be more childlike than Lao Tzu, neither Buddha, nor Jesus, nor Mohammed, and certainly not Moses. A Jew being childlike? Impossible!

A Jew is born a businessman, with a business suit, just leaving the house and going to the shop. He comes ready-made. Moses? -- certainly not. But Lao Tzu, or if you want someone even more childlike than Lao Tzu, then his disciple, Chuang Tzu.... To be a disciple of Lao Tzu one needed to be more innocent than Lao Tzu himself. There is no other way.

Confucius was just refused. In short, he was told to "Get out, and get lost forever -- and remember, do not return to this place again." Not actually in these words, but that was the very essence of what Lao Tzu said to Confucius, the most scholarly man of that day. Confucius could not be accepted, but Chuang Tzu was even crazier than Lao Tzu, his Master. When Chuang Tzu came, Lao Tzu said, "Great! Are you here to be my Master? You can choose: either you can be my Master, or I can be your Master."

Chuang Tzu replied, "Forget all about that! Why can't we just be?"

And that was the way they remained. Of course Chuang Tzu was a disciple and very respectful to the Master. Nobody could compete with him, but that's the way they started, with him saying, "Can't we forget all about that rot?" -- I add the word "rot" to make it exactly what it would have been. But that does not mean that he was not respectful. Even after this, Lao Tzu laughed and said, "Just great! I was waiting for you." And Chuang Tzu touched the Master's feet.

Lao Tzu said, "What!"

Chuang Tzu said, "Don't bring anything in between us. If I feel like touching your feet, then nobody can prevent me, neither you nor I. We have just to watch it happen."

And I had to watch it happen, moving from one house to another. I can remember hundreds of houses, but not a single one where I could have said, "This is my house." I was hoping, perhaps this one... that's been the way for my whole life: "Perhaps the next one."

Still, I will tell you a secret. I am still hoping to have a house somewhere, perhaps..."perhaps" *is* the house. My whole life I waited and waited in so many houses for the real one to come. It always seemed just around the corner, but the distance remained the same. It remained always just around the corner -- I can again see it.

I know that no house is ever going to be mine; but knowing is one thing: once in a while, something which can only be called "being" covers it. I call that "all-knowing"; and in those moments, again I am searching for "the home." I said it can be named only "perhaps"; I mean that is the name of the home. It is always going to happen, but never really happens... always just about to happen.

From my Nani's house I moved to my father's sister's house. The husband, I mean my father's brother-in-law, was not very willing. Naturally, why should he be? I was in perfect agreement with him.

Even if I had been in his place I would not have been willing either. Not only unwilling, but stubbornly unwilling, because who would accept a trouble-maker unnecessarily? They were childless, so really living happily -- although in fact they were very unhappy, not knowing how "happy" those who have children are. But they had no way of knowing either.

They had a beautiful bungalow, with more room than for just one couple. It was big enough to have many people in it. But they were rich people, they could afford it. It was not a problem for them to just give me a small room, although the husband was, without saying a word, unwilling. I refused to move in.

I stood outside their house with my small suitcase, and told my father's sister that, "Your husband is unwilling to have me here, and unless he is willing it would be better for me to live on the street than to be in his house. I cannot enter unless I am convinced that he will be happy to have me. And I cannot promise that I will not be a trouble to you. It is against my nature to not be in trouble. I am just helpless."

The husband was hidden behind a curtain, listening to everything. He understood one thing at least, that the boy was worth trying.

He came out and said, "I will give you a try."

I said, "Rather you learn from the very beginning that I am giving you a try."

He said, "What!"

I said, "The meaning will become clearer slowly. It enters thick skulls very slowly."

The wife was shocked. Later on she said to me, "You should not say such a thing to my husband because he can throw you out. I cannot prevent him; I am only a wife, and a childless one."

Now, you cannot understand... in India, a childless wife is thought to be a curse. She may not be responsible herself, and I know perfectly well that this fellow was responsible, because the doctors told me that he was impotent. But in India, if you are a childless woman....

First, just to be a woman in India, and then to be childless! Nothing worse can happen to anybody. Now if a woman is childless, what can she do about it? She can go to a gynecologist... but not in India! The

husband would rather marry another woman.

And the Indian law, made of course by men, allows a husband to marry another woman if the first wife remains childless. Strange, if two people are involved in conceiving a child, then naturally, two people are involved in not-conceiving too. In India, two people are involved in conceiving, but in not-conceiving... only one, the woman.

I lived in that house, and naturally, from the very beginning, a conflict, a subtle current arose between me and the husband, and it continued to grow. It erupted in many ways. First, each and every thing he said, in my presence, I immediately contradicted it, whatsoever it was. What he said was immaterial. It was not a question of right or wrong: it was him or me.

From the beginning the way he looked at me decided how I had to look at him -- as an enemy. Now, Dale Carnegie may have written HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, but I don't think that he really knows. He cannot. Unless you know the art of creating enemies, you cannot know the art of creating friends. In that, I am immensely fortunate.

I have created so many enemies that you can depend on it, that I must have made a few friends at least. Without creating friends, you cannot create enemies. That is a basic law. If you want friends, get ready for the enemies too. That's why many, the majority of people, decide to have neither friends nor enemies, just acquaintances. These are thought to be common-sense people; in fact they really have uncommon sense. But I don't have that, whatsoever it is called. I created as many friends as I created enemies, in fact, in the same proportion. I can count on them both. They are both reliable.

The first, of course, was his guru. The moment he entered the house I told my father's sister, "This man is the worst I have ever seen."

She said, "Shut up. Keep quiet, he is my husband's guru."

I said, "Let him be, but tell me: am I right or not?"

She said, "Unfortunately you are, but keep quiet."

I said, "I cannot keep quiet. We have to come to a confrontation."

She said, "I knew that once this man comes there is going to be trouble."

I said, "He is not responsible. I am the trouble. The day you accepted me, remember, I told your husband, `Remember, you can accept me, but you are accepting trouble.' Now he will know what I meant. There are things which only time can reveal -- a dictionary is useless."

The moment he seated himself, pompously of course, I touched his head. Now, that was the beginning, just the beginning. My relatives all gathered and said, "What are you doing? Do you know who he is?"

I said, "I did it just to know who he is. I was trying to measure him, but he is very shallow. He does not even reach up to his feet, that's why I touched his head."

But he was all fire, jumping and crying and shouting, "This is an insult!"

I said, "I am simply quoting from your book." He had recently published a book in which he had said, "When somebody insults you, be silent, be quiet, don't be disturbed."

He then said, "What about my book?"

That helped me a little, and I then said, "Sit down in your chair, although you don't deserve it."

He said, "Again! Are you bent on insulting me?"

I said, "I am not bent on insulting anybody. I am just thinking of the chair."

He was so fat that the poor chair was somehow just managing to hold him up. The poor chair was actually crying, and making noises.

I said, "I'm just talking about the chair. I am not concerned about you, but I am concerned about the chair because later on I will have to use it. In fact it is my chair. If you don't behave, you will have to vacate it."

This was almost like setting light under a bomb. He jumped up, shouting vulgarities, and said, "I always knew the moment this child entered this house it would no longer be the same."

I said, "At least that is true. Whenever there is truth I will always agree, even with an enemy. The house is no longer the same, that is true. Go ahead, tell us why it is not the same."

He said, "Because you are godless."

In India, the word for godless is *nastika*, which is a beautiful word. It cannot be translated as "godless" although that is the only available translation. *nastika* simply means "one who does not believe." It does not say anything about the object of belief or disbelief. It is tremendously significant, at least for me. I would like to be called *nastika*, "one who does not believe," because only the blind ones believe. Those who can see, they need not believe.

The Indian word for the believer is *astika*; like "theist" it exactly gives you the sense of "the believer." In the Indian language a theist is called *astika* -- one who believes, the believer.

I have never been a believer, and nobody who has any intelligence can ever be a believer. Belief is for the imbeciles, the retarded, the idiots, and that lot -- and it is a big company, in fact it is the majority.

He called me *nastika*.

I said, "I again agree, because it describes my attitude towards life. Perhaps it will always describe my attitude towards life, because to believe is to limit. To believe is to be arrogant; to believe is to believe that you know."

To be *nastika* simply says, "I do not know." It is exactly the English word "agnostic," "one who does not believe." Nor can he say that he does not believe; in fact he simply remains with a question mark. A man with a question mark, that is an agnostic.

Carrying one's cross is not very difficult, particularly if it is made of gold and studded with diamonds, and hanging around your neck. It is so easy. It was difficult for Jesus. It was not a drama; it was a real cross. And Jesus was not a Christian; and the Jews were really angry. Ordinarily they are good people, and when good people get angry then something nasty is bound to happen, because all good people repress their nastiness. When it explodes, it is an atomic explosion! Jews are always nice people; that is their only fault.

If they had been a little less nice, Jesus need not have gone to the cross. But they were so nice, they had to crucify him. They were really crucifying themselves; their own son, their very blood -- and not an ordinary son, their very best. Jews have not produced, neither before, nor after, anyone who even resembles, or even comes close to Jesus. They should have loved the man, but they were nice guys, that was the trouble. They could not forgive him.

I have been with many saints, so-called of course, and a few really saintly, but I will not call them saints. The word has fallen into wrong company, and become foul. I will not call Pagal Baba a saint, nor call Magga Baba a saint, nor Masta Baba a saint -- just sages. Saintly certainly, but not in the ordinary way people think of saints.

My uncle's guru, Hari Baba, was thought to be a saint. I said to him, "You are neither a Baba, nor a Hari. Hari is the name of God; please change your name to something that applies to you. Baba has no reference to you either. Just look in the dictionary and find something that makes some sense." The conflict started and continued. I will tell you about it later on.

From this house I moved to a university hostel, then to a small house when I went into service. But the house was small, and the family so good that I felt continuously embarrassed, because I could even hear what they were saying in their bed. Now, it is not right, but in the middle of one night I had to say, "Please excuse me, I can hear you."

They were, of course, very shocked. In the morning they said, "You have to leave the house."

I said, "I know. Look, I have already packed everything." I had packed. In fact I had brought a vehicle, and my things were already being loaded.

They said, "This is strange, we had not yet said anything to you."

I said, "You may not have said anything to me, but I heard everything that you were saying to your wife, in bed. The wall is so thin. It is not your fault. What can you do? But what can I do either? I tried hard not to hear you."

And do you know that even today I have to sleep with ear plugs. Those ear plugs started after that night. It was long ago. It must have been somewhere in 1958, or perhaps the end of 1957, but somewhere around there. I started using ear plugs just so as not to hear what was not meant for me. It had cost me a house, but I left immediately.

I have been continuously leaving, always packing for the new house. In a way it was good, otherwise I would have had nothing else to do, just packing and then unpacking, then again packing and unpacking; it kept me more occupied than any other Buddha before, and more harmlessly. They too were occupied, but their occupation implied others.

My occupation has always been, in a certain sense, personal. Even if thousands of people are with me it is still a one to one relationship between you and me. It is not an organization, and it can never be. Certainly for managerial purposes it has to function as an organization, but as far as my sannyasins are concerned, each single sannyasin is related to me, and only to me, not via anybody else.

I am a very unoccupied man. I cannot say unemployed, hence I have used the word "unoccupied," because I rejoice in it. I am not applying for any employment. I am finished with all employment. I am just enjoying. But to enjoy a certain milieu is needed; that's what I am creating.

The whole of my life I have been creating it, gradually, in steps. I have spoken again and again about the new commune. It is just to remind myself, not you, so that I don't forget the new commune. Because the moment that I forget it, I may not wake up the next morning.

Gudia will wait.... You will run; yes, I have seen you coming, almost running. You will wait, but I will not be coming because I will have lost the only small thread with which I was holding myself.

And this was going on and on. From Gadarwara I moved to Jabalpur. In Jabalpur I changed houses so many times that everybody wondered if it was my hobby, changing houses.

I said, "Yes, it helps you to become acquainted with so many people in different localities, and I love to be acquainted."

They said, "It is a strange hobby, and very difficult too. Only twenty days have passed and you are moving again."

And from Jabalpur finally to Bombay.... In Bombay too I moved from one locality to another. This went on until I ended it here, in Poona. Nobody knows where next.

It started with my school, and it is just the second day. Life is so multidimensional. When I say so multidimensional, it may look absurd because just multidimensional covers it. Why call it *so* multidimensional? Life is multi-multidimensional.

You must be feeling hungry, and hungry ghosts are dangerous people. Just two minutes for me....
Just end it now.

Glimpses of a Golden Childhood

Chapter #38
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

I wanted to tell you a simple truth, perhaps forgotten for its simplicity; and no religion can practice it because the moment you become part of a religion you are no longer simple nor religious. I wanted to tell you just a very simple thing which I have learned the hard way. Perhaps you are getting it too cheap, and the simple is generally mistaken for the cheap. It is not cheap at all. It is the costliest thing possible because one has to pay for this simple truth with one's own life. It is surrender, trust.

Naturally you will misunderstand trust. How many times have I told you? Yes, I must have told you millions of times, but have you listened even once? Just the other night my secretary was crying, and I asked why.

She said, "The reason for my tears is that you trust me so much, and I am not worthy of it. It is too unbearable."

I said, "I trust you. Now if you want to cry again, you can cry. If you want to laugh, you can laugh."

Now this is certainly difficult for her. She understands me, but her tears were not against me, they were for me. I said to her, "What can you do? At the most you can tell me to leave this house. Anyone who wants to come with me from this house will come, otherwise I will go alone. Alone I have come; alone I will have to go. Nobody can accompany me on the real journey. In the meantime you can play all kinds of games just to pass the time."

She looked at me. Her tears had dried but were still there on her cheeks. For a moment I knew what was

in her mind. I said to her, "You are thinking that now you can cheat me. Okay, you will not find a better opportunity."

She started crying again and falling at my feet saying, "No, Osho, no. I don't want to cheat you. That's why I was crying. I don't want to cheat you."

I said, "Then why the idea? If you don't want to, and I don't want you to either, then why are we wasting our time? If you want to cheat me, I am willing. In fact I should cry for you because from the very beginning I have been nothing but a problem. And still I am a problem, not to myself -- myself, I am not at all, so the question does not arise. But to others who are, and are very much so... the more they are, the more problematic is their life. But you are with a man who is not. And as far as he is concerned he has no problem. And if he can trust you, existence is enough to take care of you."

But nobody seems to be at all interested in existence -- in everything except existence.

That brings Masto back again. This Masto is such a fellow he would enter anywhere -- asked, unasked, invited, uninvited. He was so interesting that whether he was invited or not, everybody would stand to receive him. Masto comes in again and again. It is just an old habit which is very difficult to cure.

Now poor Devageet simply writes his notes, and he does it perfectly. Once in a while I check by asking, "What was I saying?" and he reminds me exactly what it was that I was saying. He does his work, and because he is so full of love for me he cannot resist sighing, and breathing as if something he could never believe would happen has at last happened -- and he cannot believe it still. And my difficulty is that I think that he is giggling! He is not giggling, just the sound of his excited breathing makes me feel that he is giggling.

He has written to me about it. I know it, but whenever he does it -- I am also a diehard -- immediately the word that comes to me is giggling. So, again he is giggling. This too is an old habit from when I was a professor. And you can understand: a professor is, after all, a professor, and he cannot allow giggling in his class. I don't mind it now, I enjoy it.

In my class there were more girls than boys, so there was much giggling. And you know me, whether they are boys or girls it does not matter: I still share the jokes. But if the giggling is out of place, then the person is bound to be in trouble. Just after the joke there is a moment when I would allow it, but not out of place. If the giggling came out of place then I would catch the person redhanded. Such giggling was not because of any joke, it was just because of boys and girls together; the old story of Adam and Eve. "Just get out, both of you!" That's what God said. "Get out of the garden of Eden!"

He must have been the old kind of teacher. And this serpent must have been just an old servant who had served many Adams and Eves, helping in every possible way, perhaps sending their letters to each other et cetera. It is better not to mention the other things. Of course there are no ladies here, and no gentlemen either; but just in case somebody is a gentleman pretending not to be, or a lady pretending not to be, then there would be unnecessary pain. I don't want to cause pain to anybody.

I remember my first lecture.... See how things happen in this series? It was in high school. All the high schools in the district had sent a speaker there. I was chosen to be the representative of my school, not because I was the best, I cannot say that, but only because I was the most troublesome. If I had not been chosen there would have been trouble, that much was certain. So, they decided to choose me, but they were not aware that wherever I am trouble starts anyway.

I started the speech without the normal address to "Mister President, Ladies and Gentlemen...." I looked the president up and down, and said to myself, "No, he does not look like a president." Then I looked around and said to myself, "No, nobody here seems to be either a lady or a gentleman, so unfortunately I have to begin my speech without addressing anybody in particular. I can only say, `To whom it may concern.'"

Later on my principal called me, because I had still won the prize, even after this.

He said, "What happened to you? You behaved strangely. We prepared you but you never said a single word that you were taught. Not only that, you completely forgot the prepared lecture; you did not even address the president or the ladies or gentlemen."

I said, "I looked around, and there were no gentlemen. I knew all those fellows very well, not one is a gentleman. As far as the ladies are concerned, they are even worse because they are the wives of these same fellows. And the president... he seems to have been sent by God to preside over all the meetings in this town. I am tired of him. I cannot call him `Mister President' when in fact I would rather have hit him."

On that day when the president had called me for my prize, I said, "Okay, but remember you will have to come down here and shake hands with me."

He said, "What! Shake hands with you! I will never even look at you. You insulted me."
I said, "I will show you."

Since that day he became my enemy. I know the art of how to make enemies. His name was Shri Nath Bhatt, a prominent politician in the town. Of course he was the leader of the most influential Gandhian political party. Those were the days when India was under the British Raj. Perhaps as far as freedom is concerned India is still not free. It may be free from the British Raj, but not free from the bureaucracy which the British Raj created.

I have really always been talking about trust, and I have never been able to explain it. Perhaps it is not my fault. Trust: perhaps it cannot be talked about, only indicated. I have been trying hard to say something very definite, but everything fails. Either it becomes your experience, then you don't need to know what it is; or it does not become your experience, then you may know everything under the heading "trust," but still you know nothing.

I was again trying to tell you, in fact giving myself one more try, perhaps; and it is always alluring to talk about all the attempts, even those that failed. Just knowing that they were made in the right direction, one feels proud. It is a question of direction.

Yes, trust is many things, but first a question towards oneself -- a change of direction.

We are born looking outwardly. To look inside is not part of the body organism. The body functions well; if you want to go somewhere else, it can take you. But the moment you ask "Who am I?" it flops, simply flops on the ground, not knowing what to do now because the relevant direction is not part of the so-called world.

The world consists of ten dimensions, or ten directions, rather. Dimension is a bigger word and should not be used for direction. These ten directions are: two, upwards and downwards; and the four we know as east, west, north, and south; the remaining four are just the corners. When you draw the east-west line, the north-south line, there are corners between the north and the east, and between the east and the south, and so on -- the four corners.

I should not have used the word dimension. It is totally different, as different as Devageet's sneeze. He tries to suppress it, and it is one of the most impossible things to suppress. I will suggest to him to allow it. It comes anyway. Why suffer? Next time when you hear the knock, open the door and say, "Madam, come in." Perhaps it may not happen at all. Sneezes are strange things. If you try to bring one on then you will have to do all the tricks of yoga. Then too, it is only a probability. But try to suppress it and it will come on with tremendous force. It is a woman you know; and when a woman takes possession of you it is better to sneeze her out and escape, rather than suppress.

Direction and dimension are as different as his sneeze, and my understanding that he is giggling. He is trying to suppress his sneeze and I was just starting to talk about the untalkable, and at that exact moment he sneezed. This is what Carl Gustav Jung calls synchronicity. Not a very great example; not exemplary I mean, but just a little example.

It is strange, but particularly in India, whenever such things are talked about -- and I don't think people have talked about such things anywhere else for thousands of years -- sneezing at a meeting with the Master is prohibited. Why? I don't understand how you can prohibit a sneeze. A sneeze is not afraid of your cops, nor your guns. How can you prohibit it? -- unless you do plastic surgery on the nose, which would not be good because a sneeze simply informs you that something wrong has entered. It should not be prevented in any way.

So I say to you, Devageet, you are my disciple, and my disciples have to be different in every way, even in sneezing. They can sneeze exactly when the Master is talking about trust. There is no harm in it. But sometimes when you start repressing it, naturally it affects your breathing. It affects everything in you, and then I think that you are giggling. Then you are very shocked. In fact you should be happy that "My Master, even if he misunderstands once in a while, always interprets it as a giggle."

Laughter -- that can be said to be my creed if it is allowed; I mean if the word "creed" is allowed to be used. I don't mean a loud laughter allowed... that will be okay with me. But people are such fanatics about their creeds, they don't laugh. At least in church they have such long faces that you cannot believe they have come there to understand the man whose only message if reduced to one word would be, "Rejoice!" They are not the people to rejoice.

They must have been the people who killed the man, and are still putting fresh nails into his coffin. Who knows, he may come out.... They must be the people who are still hanging him; and he has been dead for two thousand years. Now there is no need to hang him, although he was intelligent enough not to be

crucified.

He managed to escape just in time. Of course he played the role of being crucified, for the masses, and when the masses went home, he also went home. I don't mean he went to God. Please don't misunderstand; he really went to his home.

The cave which is still shown to Christians, where Jesus' body was kept, is all nonsense. Yes, it was there for a few hours, perhaps a night at the most, but he was still alive. This is proved by the BIBLE itself. It says that a soldier pierced Jesus' side with a spear after they thought he was dead, but blood came out. Blood never comes out of a dead man. The moment a man dies his blood starts disintegrating. If the BIBLE had said only water had come out then I would have believed that they were writing truly, but it would have looked so stupid to write that water came out of his body. In fact Jesus never died in Jerusalem. He died in Pahalgam, which at least as far as the meaning of the word is concerned means exactly the same as the name of my village.

Pahalgam is one of the most beautiful places in the world. That is where Jesus died, and he died at the age of one hundred and twelve. But he got so fed up with his own people that he simply spread the story that he had died on the cross.

Of course he was crucified -- but you have to understand that the Jewish way of crucifixion was not the American way. It was not sitting in a chair, and with just a push of a button you were no more; not even time to say, "God forgive these people who are pushing the button, they don't know what they are doing." They know what they are doing! They are pushing the button! And *you* don't know what *they* are doing!

Jesus would not have had any time if he had been crucified in the scientific way. No, it is a very crude way that the Jews followed. Naturally, it sometimes even took twenty-four hours or more to die. There have been cases of people having survived for three days on the cross, the Jewish cross I mean, because they simply nailed the man by his hands and his feet.

The blood has the capacity to clot; it flows for a while, then it clots. The man is, of course, in immense pain, in fact he prays to God, "Please let it be finished." Perhaps that is what Jesus was saying when he said, "They don't know what they are doing. Why have you forsaken me?" But the pain must have been too much, for he finally said, "Let thy will be done."

I don't think that he died on the cross. No, I should not say that "I don't think..." I *know* that he didn't die on the cross. He had said, "Let thy will be done"; that's his freedom. He could say anything he wanted to say. In fact, the Roman governor, Pontius Pilate, had fallen in love with the man. Who would not? It is irresistible if you have eyes.

But Jesus' own people were busy counting money; they had no time to look into the eyes of this man who had no money at all. Pontius Pilate for one moment had even thought to release Jesus. It was in his power to order his release, but he was afraid of the crowd. Pilate said, "It is better that I should keep out of their business. He is a Jew, they are Jews -- let them decide for themselves. But if they cannot decide in his favor then I will find a way."

And he found a way, politicians always do. Their ways are always roundabout; they never go directly. If they want to go to A, they first go to B; that's how politics works. And it really works. Only once in a while it does not work. I mean, only when there is a non-political man, then it does not work. In Jesus' case also, Pontius Pilate managed perfectly well without getting involved.

Jesus was crucified on the afternoon of Friday, hence "Good Friday." Strange world! Such a good man is crucified, and you call it "Good Friday." But there was a reason, because Jews have... I think Devageet, you can help me again -- not with a sneeze, of course! Is Saturday their religious day?

"Yes, Osho."

Right... because on Saturday nothing is done. Saturday is a holiday for the Jews; all action has to be stopped. That's why the Friday was chosen... and late afternoon, so by the time the sun sets the body has to be brought down, because to keep it hanging on Saturday would be "action." That's how politics functions, not religion. During that night, a rich follower of Jesus removed the body from the cave. Of course, then comes Sunday, a holiday for everybody. By the time Monday comes, Jesus is very far away.

Israel is a small country; you can cross it on foot in twenty-four hours very easily. Jesus escaped, and there was no better place than the Himalayas. Pahalgam is just a small village, just a few cottages. He must have chosen it for its beauty. Jesus chose a place which I would have loved myself.

I tried continuously for twenty years to get into Kashmir. But Kashmir has a strange law: only Kashmiris can live there, not even other Indians. That is strange. But I know ninety percent of Kashmiris are Mohammedan and they are afraid that once Indians are allowed to live there, then Hindus would soon

become the majority, because it is part of India. So now it is a game of votes just to prevent the Hindus.

I am not a Hindu, but bureaucrats everywhere are delinquents. They really need to be in mental hospitals. They would not allow me to live there. I even met the chief minister of Kashmir, who was known before as the prime minister of Kashmir.

It was such a great struggle to bring him down from prime ministership to chief ministership. And naturally, in one country how could there be two prime ministers? But he was a very reluctant man, this Sheikh Abdullah. He had to be imprisoned for years. Meanwhile the whole constitution of Kashmir was changed, but that strange clause remained in it. Perhaps all the committee members were Mohammedans and none of them wanted anybody else to enter Kashmir.

I tried hard, but there was no way. You cannot enter into the thick skulls of politicians.

I said to the sheikh, "Are you mad? I am not a Hindu; you need not be afraid of me. And my people come from all over the world -- they will not influence your politics in any way, for or against."

He said, "One has to be cautious."

I said, "Okay, be cautious and lose me and my people."

Poor Kashmir could have gained so much, but politicians are born deaf. He listened, or at least pretended to, but he did not hear.

I said to him, "You know that I have known you for many years, and I love Kashmir."

He said, "I know you, that's why I am even more afraid. You are not a politician, you belong to a totally different category. We always distrust such people as you." He used this word, distrust -- and I was talking to you about trust.

At this moment I cannot forget Masto. It was he who introduced me to Sheikh Abdullah, a very long time before. Later on, when I wanted to enter Kashmir, particularly Pahalgam, I reminded the sheikh of this introduction.

The sheikh said, "I remember that this man was also dangerous, and you are even more so. In fact it is because you were introduced to me by Masta Baba that I cannot allow you to become a permanent resident in this valley."

Masto introduced me to many people. He thought perhaps I might need them; and I certainly did need them -- not for myself but for my work. But except for very few people, the majority turned out to be very cowardly. They all said, "We know you are enlightened...."

I said, "Stop, then and there. That word, from your mouth, immediately becomes unenlightened. Either you do what I say, or simply say no, but don't talk any nonsense to me."

They were very polite. They remembered Masta Baba, and a few of them even remembered Pagal Baba, but they were not ready to do anything at all for me. I am talking about the majority. Yes, a few were helpful, perhaps one percent of the hundreds of people that Masto introduced me to. Poor Masto -- his desire was that I should never be in any difficulty or need, and that I could always depend on the people he had introduced me to.

I said to him, "Masto, you are trying your best, and I am even doing better than that by keeping quiet when you introduce me to these fools. If you were not there I would have caused real trouble. That man for instance, would never have forgotten me. I control myself just because of you, although I don't believe in control, but I do it just for your sake."

Masto laughed and said, "I know. When I look at you as I am introducing you to a bigwig, I laugh inside myself thinking, `My God, how much effort you must be making not to hit that idiot.'"

Sheikh Abdullah took so much effort, and yet he said to me, "I would have even allowed you to live in Kashmir if you had not been introduced to me by Masta Baba."

I asked the sheikh, "Why?... when you appeared to be such an admirer."

He said, "We are no one's admirer, we admire only ourselves, but because he had a following -- particularly among rich people in Kashmir -- I had to admire him. I used to receive him at the airport, and give him a send-off, put all my work aside and just run after him. But that man was dangerous. And if he introduced you to me, then you cannot live in Kashmir, at least while I am in power. Yes, you can come and go, but only as a visitor."

It is good that Jesus entered Kashmir before Sheikh Abdullah. He did well by coming two thousand years before. He must have been really afraid of Sheikh Abdullah. Jesus' grave is still there, preserved by the descendants of those who had followed him from Israel. Of course men like me cannot go alone, you can understand. A few people must have followed him there. Even though he went far away from Israel,

they must have gone with him.

In fact the Kashmiris are the lost tribe of Hebrews of which the Jews and Christians both talk so much. The Kashmiris are not Hindu, nor of Indian origin. They are Jewish. You can see by looking at Indira Gandhi's nose; she is a Kashmiri.

She is imposing emergency rule in India -- not in name but in fact. Hundreds of political leaders are behind bars. I had been telling her from the very beginning that those people should not be in parliament or assemblies or in the legislature.

There are many kinds of idiots, but politicians are the worst, because they also have power. Journalists are number two. In fact they are even worse than politicians, but because they have no power, they can only write, and who cares what they write? Without power in your hands then you may have as much idiocy as possible, it cannot do anything.

I was introduced to Indira too by Masto, but in an indirect way. Basically Masto was a friend of Indira's father, Jawaharlal Nehru, the first prime minister of India. He was really a beautiful man, and a rare one too, because to be in politics and yet remain beautiful is not easy.

When Helen Keller met him, because she was blind, deaf and dumb, she had to touch his face. She gave the message to someone who could interpret her sign language, "Touching this man's face I feel as if I am touching a marble statue."

Many other people have written about Jawaharlal, but I don't think anything more needs to be said. This woman with no eyes, no ears and no tongue to speak with, still managed to say the most poignant statement, and in a very simple way.

It was my feeling also, when I was introduced by Masto. I was only twenty. After only one more year Masto was to leave me, so he was in a hurry to introduce me to everybody that he could. He rushed me to the prime minister's house. It was a beautiful meeting. I had not expected it to be beautiful because I had been disappointed so many times. How could I have expected that the prime minister would not just be a mean politician? He was not.

It was only by chance that, in the corridor as we were leaving and he was coming with us to say goodbye, Indira came in. At that time she was nobody, just a young girl. She was introduced to me by her father. Masto was present, of course, and it was through him that we met. But Indira may not have known Masto, or who knows? -- maybe she did. The meeting with Jawaharlal turned out to be so significant that it changed my whole attitude, not only to him, but to his family too.

He talked with me about freedom, about truth. I could not believe it. I said, "Do you recognize the fact that I am only twenty years old, just a young man?"

He said, "Don't be bothered about age, because my experience is that a donkey, even if it is very old, still remains a donkey. An old donkey does not necessarily become a horse -- nor even a mule, what to say of a horse. So don't you bother about age," he continued. "We can forget completely for a moment how old I am and how old you are, and let us discuss without any barriers of age, caste, creed, or position." He then said to Masto, "Baba, would you please close the door so that nobody enters in. I don't even want my own private secretary."

And we talked of such great things. It was I who was surprised, because he listened to me with as much attention as you. And he had such a beautiful face, as only the Kashmiris can have. Indians are certainly a little dark, and the more you move downwards towards the south, the darker they become until finally you come to a point when you see, for the first time in your life, what black means.

But Kashmiris are really beautiful. Jawaharlal certainly was, for two reason. My own feeling is that the white man, just a white man, looks a little shallow because whiteness has no depth. That's why all the Californian girls are trying to get their skins a little sun-tanned. They understand that when the skin is sun-tanned it starts having a certain depth which white skin cannot have. But black is too sun-tanned, burned. There is no question of depth, it is death. But Kashmiris are exactly in the middle; they are white people, very beautiful people, sun-tanned from their very birth; and they are Jews.

I have seen Jesus' grave in Kashmir, where he escaped to after his so-called crucifixion. I say so-called because it was managed so well. The whole credit goes to Pontius Pilate. And when Jesus was allowed to escape from the cave, naturally the whole question was, "Where to go?" The only place outside Israel where he could be at ease was Kashmir, because it was a small Israel. And it is not only Jesus who is buried in Kashmir, but Moses too.

That will shock you even more. I have been to his grave too. I am a grave-digger. Moses had been nagged by other Jews asking, "Where is the lost tribe?"

One tribe was missing, naturally, after their forty years' long journey in the desert. Moses mismanaged that too; if he had gone to the left instead of to the right, the Jews would have been the oil kings now. But Jews are Jews, you cannot predict what they will do. Moses traveled for forty years from Egypt to Israel.

I am neither a Jew nor a Christian, and it is none of my concern, but still, just out of curiosity, I wonder why he chose Israel. Why did Moses search for Israel? In fact he must have been searching for a beautiful place, but old age comes, and after a tedious journey, forty years in the desert....

I could not have done it. Forty years! I cannot do it for even forty hours. I cannot. I would rather commit *hara-kiri*. You know *hara-kiri*? It is the Japanese way of disappearing; in ordinary language, suicide.

Moses traveled for forty years and ultimately came to Israel, and that dusty, ugly place, Jerusalem. And after all this -- Jews are Jews -- they nagged him to travel again in search of the lost tribe. My own feeling is that he went just to get rid of these fellows. But where to look? The most beautiful place that was close was the Himalayas, and he reached the same valley.

It is good that Moses and Jesus both died in India. India is neither Christian, and certainly not Jewish -- but the man, or the families to be exact, who take care of the two graves, are Jewish. And both graves are made in the Jewish way. Hindus do not make graves, as you know. Mohammedans do, but in a different way. A Mohammedan grave has to point towards Mecca. The head has to be towards Mecca. These are the only two graves in Kashmir which are not made according to the Mohammedan rules.

But the names are certainly not exactly what you might expect. In Arabic, Moses is called Mosha; and the name on his grave is Mosha. Jesus in Arabic is just the same in Aramaic, Yeshu, from the Hebrew Joshua; and it is written in the same way. It may mislead you. You might think Yeshu is not Jesus, nor that Mosha is Moses. Moses is only an English -- what to say? -- mispronunciation of the original; just as Jesus is.

Joshua will certainly slowly become Yeshu -- Joshua is too much; Yeshu will do, and that is exactly how we call Jesus in India, Isu -- pronounced Eesu. We have added something to the beauty of the name. "Jesus" is good, but you know what has been made out of it. When one wants to curse, one says, "Jesus!" The sound certainly has something cursing in it. Try to curse somebody by saying, "Joshua!" and you will find difficulty. The word itself prevents you. It is so feminine, so beautiful, and so round that you cannot hit anybody with it.

What's the time?

"Twenty past eleven, Osho."

That's good, finish it.

Glimpses of a Golden Childhood

Chapter #39
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

Archive code:	0
ShortTitle:	GLIMPS39
Audio:	No
Video:	No

Devageet, I think you are being affected by something. You have to be unaffected. Right?

"Right."

Otherwise who is going to write the notes? The writer has to be, at least, the writer.

Okay.

These tears are for you, that's why they are on the right side. Ashu missed. A little one is coming on the

left for her also. I cannot be too hard. Unfortunately I have only got two eyes, and there is Devaraj, for whom I will weep from both eyes together. He is of those few for whom I have been waiting, and not in vain. That is not my way. When I wait, it has to happen. If it does not happen, that only means that I was not really waiting, nothing else. Now, back to the story.

I never wanted to meet Pandit Jawaharlal Nehru, the father of Indira Gandhi, for two reasons. I had told Masto, but he would not listen. He was just the right man for me. Pagal Baba had really chosen the right man for a wrong man. I have never been right in anybody's eyes, but Masto was. Except for me, nobody knew he was laughing like a child. But that was a private affair, and there were many private things which I have to make public now.

We argued for days whether I should go to see the first prime minister of India. I was as reluctant as ever. The moment you ask me to go anywhere, even to God's house, I will say, "We will think it over," or, "We could invite Him for tea."

We argued to no end, but he not only understood the arguments, but who was arguing, and he was more concerned with that.

He said, "You can say whatever you like, but," as he always said when he could not convince me with rational argument, "Pagal Baba has told me to do this, so now it is up to you."

I said, "If you say that Pagal Baba told you, then let it be so. If he was alive I would not leave him in peace so easily, but he is no more, and one does not argue with a dead man, particularly a loved one."

He used to laugh and say, "What happened to your argument?"

I said, "Now, you shut your mouth up. The moment you bring Pagal Baba in, a dead man out of his grave, just to win an argument.... And you have not won either, I have simply given up. Do what you have been arguing about with me for these last three days."

But those arguments were tremendously beautiful, very minute, subtle and far reaching -- but that is not the point, at least not for today... perhaps in some other circle.

The thing Masto was insisting upon was that I should see the prime minister because one never knows, perhaps someday I might need his help. "And," I added, "perhaps...." (RATTLING NOISE FROM THE AIR CONDITIONER)

This is the devil I was telling you about, who types poor Devageet's notes during the night. Look, now he is typing directly. Even Ashu is laughing because she does not know what to do -- perhaps nobody knows.

(NOISE STOPS) Great! I had to stop talking myself, that's why he has stopped. If I speak again, unless something is done, he will start again. (RATTLING NOISE AGAIN) This is too much! Typing during the night, in the dark, is okay....

What was I saying?

"That Masto insisted you should meet the prime minister because one never knows, you may need his help one day."

I said to Masto, "Please make a small addition to it, that perhaps someday the prime minister may need my help. I am willing to go, because if Baba told you, then it is not so much trouble as having to disappoint the poor old Baba. Okay. But Masto, have you got the guts to also make the addition?"

Although a little hesitantly, he rose to his full height and said, "Yes, one day, not only perhaps but certainly, he or somebody else who occupies that chair is going to need your help. Now come with me."

I was only twenty at that time, and I asked Masto, "Have you told Jawaharlal my age? He is old, and the prime minister of one of the biggest democracies in the world, and of course he must have thousands of things on his mind. Has he got time for a boy like me? I mean a boy who is not even conventional; I mean, from a convent?"

I was really unconventional. First, I used to wear wooden sandals, which were a nuisance everywhere. In fact, they were a good declaration that I was coming, coming closer; the louder the noise, the closer I was.

My headmaster used to say, "Do whatsoever you want to do. Go and eat the apple again" -- he was a Christian that's why he said that -- "or, if you want to, eat the snake too! But for God's sake don't use those wooden sandals!"

I said to him, "Show me your rule book, the one you show me every time I do anything wrong. Is there any mention of wooden sandals in it?"

He said, "My God! Who would have thought that a student would turn up wearing wooden sandals? Of course there's no mention of it in my book."

I said, "Then you will have to inquire at the Ministry of Education, but until they pass a bill against using wooden sandals in school and let the whole world laugh at the foolishness of it, I'm not going to change. I am a very law-abiding person."

The headmaster said, "I know you are very law-abiding, at least in this matter you are. It is good that you don't insist that I should wear these wooden monsters too."

I said, "No. I am a very democratic man too, I never force anything on anybody. You could come naked, and I would not even ask, `Sir, where are your pants?'"

He said, "What!"

I said, "I am just saying `suppose,' the way you do when you come into class and say, `Suppose, just suppose....' I'm not saying that you should actually come naked... you don't have the guts to actually do it."

(RATTLING NOISE AGAIN) Only Asheesh can help, because perhaps the devil may understand Italian, and no other language. That's good. What was I saying?

"You were telling the headmaster that he didn't have the guts to come without his pants."

"Yes," I said to him; "it's only a supposition, just the way you say to the class `Suppose....' We never ask whether it is real or not, so don't ask me. Suppose you come without your pants; now I make some more additions, without a shirt, or even without your underwear...?"

He said, "You! Simply get out of here!"

I said, "I cannot, unless you tell me that I may use my wooden sandals. Wood is natural, and I am a non-violent man so I cannot use leather. So either I have to follow you, and use leather as you do -- although you call yourself a *brahmin*, but with those shoes, with what face can you call yourself a *brahmin*? -- or I have to use the wooden sandals."

He said, "Do whatsoever you want to do. Just go away as far as you can, as quickly as possible, because I may do something which I may repent my whole life."

I asked him, "Do you think you could kill me just because of my wooden sandals?"

He said, "No more questions, don't provoke me. But I must tell you that when I hear the sound" -- because all the floors in the school were paved with stone -- "I can hear you from anywhere in the building. In fact it is impossible not to hear you because you are continuously moving -- I don't know why -- and that noise just knocks me out of my senses."

I said, "That is your problem. I am going to use the sandals." And I used them until I left university. For my whole life, from high school to university, I used wooden sandals. Anybody could have told you about me because I was the only person with wooden sandals. Everybody used to say, "You can hear him from miles away."

I loved those wooden sandals. As far as I was concerned I loved them because I used to go for long walks, for miles, in the morning and at night. And with a wooden sandal... I don't think any of you has the experience of wooden sandals, but it sounds as if somebody is walking behind you, and although you know it is only your sandals making the noise, who knows? Perhaps, maybe... or, why take a chance? Just have a look. One wants to look back to see who is following. It took me years to train myself not to do such a stupid thing, and even longer not to even think of doing such a stupid thing.

I told Masto, "I have always been reluctant, even about things which anybody else would agree to easily."

But to say yes came to me very late. I went on saying no, no, until all the nos turned into a YES -- but I was not waiting for it.

Now, this has become a distraction. In fact, everything in this series is going to be a distraction of some sort, but I will try to come back again and again to the same point from where we were distracted.

I agreed. Masto and I went to the prime minister's house. I didn't know how many people respected Masto because I did not know much of the world anyway. I asked him on the way there, "Have you made an appointment?"

He laughed and didn't say anything. I thought to myself, "If he isn't worried, why should I be concerned? It is none of my business. I am only going with him."

But he needed no appointment; it became clear as we entered the gate. The policeman fell at his feet saying, "Masta Baba, you have not been for months, and we love to see you. Once in a while the prime minister needs your blessing."

Masto laughed but didn't say anything. We entered. The secretary touched his feet and said, "You should have just phoned and we would have sent you the prime minister's car. And who is this boy?"

Masto said, "I have brought this boy to be introduced only to Jawaharlal and to nobody else. And please

remember, nothing about him is to be mentioned in any way."

Although he took every care, still my principle worked. I have told you the moment you create a friend, immediately you create an enemy. If you don't want the enemy then forget about the friends. That is the way of the monk, Buddhist and Christian; forgetting all about relationship, friendship and everything, so that you don't create enemies. But to just not create enemies is not the purpose of life.

You will be surprised as I was, but not that day -- only after many years.... That day it was not possible for me to recognize the man sitting in the secretary's office waiting for his appointment. I had not heard of him then, but he looked very arrogant. I thought he must be somebody powerful. I asked Masto, "Who is this man?"

Masto said, "Forget all about him; he is nothing of much value. He is Morarji Desai."

I said, "He is of no value?"

Masto said, "I mean, of any real value. He is just hocus-pocus. Of course he is a cabinet minister, and look at him, he is very angry because it is his time to be with the prime minister."

But Masto was known, and the prime minister called him first, and told Morarji Desai to wait. That was an insult, unintended on the part of Jawaharlal, but Morarji perhaps has not forgotten it even to this day. He may not remember the young boy, but he must be able to remember Masto. Masto was very impressive, in every way.

We went in, and it was not just for five minutes; it took us exactly one hour and thirty minutes. And Morarji Desai had to wait. Now, that was too much for him. It was his appointment, and somebody else, a sannyasin with a young boy entered before him... and then he had to wait for ninety minutes!

And for the first time in my life I was surprised, because I was not there to meet a poet, but a politician. I met a poet.

Jawaharlal was not a politician. Alas, he could not succeed in bringing his dreams to reality. But whether one says "alas" or "aha," a poet is always a failure. Even in his poetry he is a failure. To be a failure is his destiny, because he longs for the stars. He cannot be satisfied with the small, the finite. He wants to have the whole sky in his hands.

I was completely taken aback. Even Jawaharlal could see it, and he said, "What happened? The boy looks as if he has had a shock."

Masto, without even looking at me, said, "I know that boy. That's why I have brought him to you. In fact if it had been in my power, I would have taken you to him."

Now it was the turn for Jawaharlal to be taken aback... but he was a man of tremendous culture. He looked at me again, so that he could measure the meaning of Masto's words. For a moment we looked into each other's eyes, and we both laughed. And his laughter was not that of an old man, it was still that of a child. He was immensely beautiful, and when I say this, I mean it, because I have seen thousands of beautiful people; but I can say without hesitation, that he was the most beautiful of them all, and not only in his body.

It is strange; we talked of poetry, and Morarji was waiting outside. We talked of meditation, and Morarji was waiting outside. I can still see the scene -- he must have been fuming. In fact that day decided and sealed our enmity. Not from my side, of course; I have nothing against him. All his concerns are just stupid, not worth being against. Yes, once in a while he is good to laugh at. That's what I have done with his name, and his urine therapy -- drinking your own urine. He was in America preaching it. Nobody asks whether he drinks his own, or somebody else's, because when a person drinks urine he is already out of his senses, so that now he could drink anything -- what to say of somebody else's urine. And he was teaching there, sermonizing.

That day he became an enemy to me, but on my part at least, it was unknowingly. It was just because he had to wait for one and a half hours. He must have come to know who I was from the secretary, perhaps asking, "Who is that boy? And why is he being introduced to the prime minister? What is the purpose of it? And why is Masta Baba taking an interest in him?"

Of course, sitting there for one and a half hours you have to talk about something. I can understand it, but it was the most difficult thing for him to swallow -- even him, who can swallow his own urine. That's a great feat, but a greater thing to swallow than that was when he saw Jawaharlal come out to the porch just to say goodbye to this twenty-year-old boy.

At that moment he saw that it was not Masta Baba with whom the prime minister was speaking, but this strange, unknown boy with wooden sandals, making a noise all over the verandah -- it was a beautiful marble verandah. And I had long hair and a strange robe that I had made myself, because my sannyasins

who now make my clothes were not there yet. Nobody was there....

I had made a very simple, long robe, with just two holes for the hands to come out whenever they were needed, and could go in whenever you wanted them in. I had made it myself. There was nothing artful in it. All that had been needed was just to sew a piece of cloth on two sides, and to cut a small neck hole.

Masto liked it, so he had somebody make one for him too.

I told him, "You should have asked me."

He said, "No, that would be too much. I would not be able to use it, because I would rather preserve it."

We came out of the house which was later to become famous as "Trimurti." It is now a museum to the memory of Jawaharlal. Jawaharlal was really great, in the sense that he need not have come out to give a send-off to a young boy, and to then stand there and close the door of the car, and wait until the car had left.

And all this was watched by this poor fellow, Morarji Desai. He is a cartoon, but that cartoon became my enemy for my whole life. Although he could not harm me in any way, he tried his best, I must say.

What's the time?

"Eight twenty-one, Osho."

Ten minutes for me, then I have to go to work. My office starts after this.

Glimpses of a Golden Childhood

Chapter #40
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

I am standing... strange, because I am supposed to be relaxing -- I mean in my memory I am standing with Masto. Of course there is nobody with whom I would rather stand. After Masto, with anybody else it would be poor, bound to be.

That man was really rich in every cell of his being, and in every fiber of his vast net of relationships that he slowly made me aware of. He never introduced me to the whole, that was not possible. I was in a hurry to do what I call not-doing. He was in a hurry to do what he called his responsibility towards me, as he had promised Pagal Baba. We were both in a hurry, so as much as he wanted to he could not make all his relationships available to me. There were other reasons also.

He was a traditional sannyasin, at least on the surface, but I knew him underneath. He was not traditional, only pretending to be because the crowds wanted that pretense. And only today can I understand how much he must have suffered. I have never suffered like that because I simply refused to pretend.

You cannot believe, but thousands of people were expecting from me something of their own imaginations. I had nothing to do with it. The Hindus, among my millions of followers -- I am talking about the days before I started my work -- they believed that I was Kalki. Kalki is the Hindu *avatar*, the last.

I have to explain it a little, because it will help you to understand many things. In India, the ancient Hindus believed in only ten incarnations of God. Naturally -- those were the days when people used to count on their fingers -- ten was the ultimate. You could not go beyond ten; you had to begin again from one. That's why the Hindus believed that each cycle of existence has ten *avatars*. The word *avatar* means literally "descending of the divine." Ten, because after the tenth, one cycle, or circle, ends. Another immediately begins but then there is again a first *avatar*, and the story continues up to the tenth.

You will be able to understand me easily if you have seen poor Indian farmers counting. They count on their fingers up to the tenth, then they start again from one, two.... Ten must have been the primitive ultimate. It is strange that as far as languages are concerned, it still is. Beyond ten there isn't anything; eleven is a repetition. Eleven is just putting one behind one, making them married, putting them in trouble, that's all. After ten, all your numbers are just repetitions.

Why are the numbers up to ten so original? -- because everywhere man has counted on his fingers.

I should mention, by the way, before I go on-just a little distraction before I settle -- your words in English for one, two, three, four, five, six, seven, eight, nine, ten are all borrowed from Sanskrit.

Mathematics owes much to Sanskrit, because without these numbers there would have been no Albert Einstein, no atomic bomb either; no PRINCIPIA MATHEMATICA by Bertrand Russell and Whitehead. These numbers are the basic bricks.

And the foundations were laid down nowhere else but in the valleys of the Himalayas. Perhaps they encountered the immeasurable beauty and tried to measure it. Perhaps there was some other reason, but one thing is certain: that the Sanskrit word *tri* becomes three in English. It has just traveled the long, dusty journey of a word. The Sanskrit *sasth* becomes six in English; the Sanskrit *asth* becomes eight, and so on and so forth.

What was I saying?

"You were talking about the Hindus thinking you were the tenth incarnation of the *avatar* Kalki."

Yes. You are doing well.

Kalki is the tenth and the last Hindu incarnation of God. After him the world ends -- and of course begins again; just as you demolish a house made of playing cards, then start afresh. Perhaps before starting you reshuffle the cards just to create a little enthusiasm in yourself. Otherwise what does it matter to the cards? But by reshuffling them you feel good.

Exactly like that, God reshuffles and starts thinking, "Perhaps this time I will do a little better." But every time, whatever He does, out comes Richard Nixon, Adolf Hitler, Morarji Desai.... I mean God fails every moment.

Yes, once in a while He does not fail, but perhaps the credit should go to man, because he succeeds in a world where everything is failing. Certainly the credit cannot be given to God. The world is enough proof that God is utterly discredited.

Hindus have continued to use ten as the ultimate since before the time of the RIG VEDA, that is about ten thousand years ago. But Jainas, who are far more mathematical and logical and also older than the Hindus, never believed in the sanctity of ten. They had their own idea. Of course they also derived it from some source. If you cannot derive it from your own fingers somebody must have done it some other way, from some other source.

What the Jainas did has never been discussed clearly, and I cannot support it from any scripture, because I am mentioning it perhaps for the first time. I am adding "perhaps," in case somebody may have done it before and I do not know about it. But I know almost all the scriptures that are worth knowing. I simply ignored the others. But still, I may have ignored somebody in the crowd who should not have been ignored. Hence I used the word "perhaps," otherwise I am certain that nobody has said it before. So let us say it now.

The Jainas believe in twenty-four Masters, *tirthankaras* as they call them. *Tirthankara* is a beautiful word; it means "one who makes a place for your boat from where it can take you towards the other shore." That is the meaning of *tirth*, and *tirthankara* means "one who makes such a place from which many, many people can go to the other shore; the further shore." But they believe in twenty-four. Their creation is also a circle, but a bigger one, naturally. Hindus have a small circle of ten; Jainas have a bigger circle of twenty-four. The radius is bigger.

Even Hindus, without knowing what they were doing, became impressed by the number twenty-four because Jainas would tell them, "You have only ten? -- we have twenty-four." Just like a child's psychology: "How big is your daddy? Only five feet? My daddy is six feet. Nobody is bigger than my daddy" -- and this "god" is nothing but a form of daddy.

Jesus was exactly right; he used to call Him *Abba*, which can only be translated as "daddy," not "God." You can understand it -- *Abba* is just a word of love and respect; "father" is not.

The moment you say "father," something serious immediately happens to you, and even to the person you are calling father, because he has to be a father. Perhaps that is why the Christians call their priests father; daddy would not fit, and *Abba* makes children laugh -- nobody would take him seriously.

The Hindus came from outside India. They are not original to this country. They are foreigners, without

passports. And for centuries they went on coming from central Asia, from where all the European races have also come: the French, the English, the German, the Russian, the Scandinavian, the Lithuanian... and so on. All the "ians" came from Mongolia, which today is almost a desert. Nobody bothers about Mongolia. Nobody even thinks it is a country. Part of it belongs to China, most of it belongs to Russia; and they are continuously fighting a cold war about where to draw the line, because Mongolia is just a desert.

But all these people, particularly the Aryans, came from Mongolia. They came to India because Mongolia had suddenly started turning into a desert, and they were growing in population, in the Indian way. They had to move in every direction. It was good. That's how all these countries came into existence.

But before the Aryans reached India it was already a very cultured country. It was not like Europe. When the Aryans reached Germany, or England, they had nobody to fight there. They found beautiful land without anybody to be afraid of. But in India the story was different. The people who lived in India before the Aryans entered must have been really civilized. I mean really, not just living in cities.

Two cities of those days have been excavated: Mohanjodro in Pakistan, which was once part of India; and Harappa. These cities show strange things: they had wide streets, sixty feet wide; three storied buildings; bathrooms -- yes, attached to the bedroom. Even today millions in India are not aware that such a thing exists. In fact, if you told them they would laugh, they would think you were a little insane -- having a bathroom attached to your bedroom? Are you mad?

The latest designer would certainly look a little mad, even to you; because the latest design from Scandinavia is a bathroom with a bedroom included in it. The whole thing takes on a different meaning. It is basically a bathroom, and the bedroom is just in the corner, not even separated. The bathroom is more basic; it has a small swimming pool, and everything you need, and also a bed... but the bathroom is not attached to the bedroom, the bed is inside the bathroom.

Perhaps this may be the future shape of things, but if you tell it to the millions in India...! I was the only one in the whole village-my grandfather's village where I lived for so long -- who had a bathroom attached to his bedroom; and people made jokes about it. They used to ask me, "Do you really have a bathroom attached to your bedroom?" And they would say it in a whisper.

I would say, "There is no need to hide it -- yes, so what?"

They said, "We cannot believe it, because nobody in these parts has ever heard of a bathroom attached to a bedroom. This must be your grandmother. That woman is dangerous. She must have brought this idea. She does not belong to us, of course, she came from some faraway place. We have heard stories about her birthplace which we would not tell to a child. We should not tell them to you."

I said to them, "You need not worry. You can tell me, because she herself tells me."

They would say, "Look, we told you so! She is a strange woman from Khajuraho. That place cannot produce right people."

Perhaps something of my Nani has created in me what they called "wrong," and I call "right."

The Hindus are not, as they claim, the oldest religion in the world. The Jainas are, but they are a very small minority, and very cowardly. But they brought the idea of twenty-four. Why twenty-four? I have wondered. I discussed it with Masto, with my mother, and with my so-called mother-in-law, about whom I will talk sometime later. Nobody called her my mother-in-law in front of me, because both were dangerous. After my Nani, she was certainly the most daring woman I have known. Of course I cannot give her the first place.

It was a joke that she was called my mother-in-law, but if you look at the words, mother-in-law... she was almost a mother to me, if not by nature, then by law. It was not that I was married to her daughter, although her daughter was in love with me. Of that in some other circle, because that is a very vicious circle, and I don't want to start it right now.

What is the time?

"Ten-thirty, Osho."

That's great, just ten minutes for me. It has been beautiful.

(OSHO BEGINS TO CHUCKLE. HE TRIED TO EXPLAIN WHAT HE WAS LAUGHING AT... BUT HE WAS LAUGHING TOO MUCH.)

Glimpses of a Golden Childhood

Chapter 4#1
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

I could not even begin to tell you what I wanted to tell you. Perhaps it was not meant to be, because I tried so many times to bring myself to the point, but in vain, and then everything went sane. But it was a most fruitful session, although nothing was said, and nothing was heard either. There was so much laughter, but I felt imprisoned.

You must have been wondering why I laughed. It is good that there is no mirror in front of me. You must arrange a mirror; at least that will make this place what it is meant to be. But it was really good. I am relieved. I have not laughed perhaps for years. Something in me must have waited for this morning, but I was not making any effort in that direction, at least not today -- perhaps someday.

Sometimes these circles overlap each other, and they are going to do that again and again. I try my best to keep clear-cut directions, but those circles, they just go on trying to encircle everything they can. They are mad people, or who knows? -- perhaps they are Buddhas again trying to have a glimpse of the old world, to see how things are going now. But that is not my purpose. I could not get where I was trying to go, and I laughed instead of continuing in spite of your laughter.

Now, these are just the introductions, but I became aware of one thing this morning -- not that I was not aware of it before, but I was not aware that it needed to be told. But now it needs to be told.

On the twenty-first of March 1953, a strange thing happened. Many strange things happened, but I am only talking about one thing. The others will come in their own time. It is, in fact, a little early in my story to tell you, but I was reminded this morning of this peculiar thing. After that night I lost all sense of time. Howsoever hard I may try, I cannot -- as everybody else can at least approximately -- remember what time it is.

Not only that, in the morning, every morning I mean, I have to look out of the window to see whether it was my afternoon sleep or the night sleep, because I sleep twice each day. And every afternoon too, when I wake up, the first thing I do is to look at my clock. Once in a while the clock plays a joke on me; it stops working. It is showing only six, so it must have stopped in the morning. That's why I have two watches and a clock, just to keep checking to see whether any of them is playing a joke.

And one of the other clocks is more dangerous, better not to mention it. I want to give it to somebody as a present, but I have not found the right man to whom I would like to give this clock, because it is going to be a real punishment, not a present. It is electronic, so whenever the electricity goes off, even for a single moment, the clock goes back to twelve P.M. and flashes it... twelve... twelve... twelve... simply to show that the electricity has gone off.

Sometimes I want to throw it out, but somebody has presented it to me, and I don't throw things away easily, it is disrespectful. So I am waiting for the right person.

I have got not only one, but two such clocks, one in each room. Sometimes they have deceived me when I go for my afternoon sleep. I usually go at eleven-thirty exactly, or at the most twelve, but very rarely. Once or twice I have looked out from a peep hole in my blanket, and the clock is showing twelve, and I say to myself, "That means I have just come to bed." And I go to sleep again.

After one or two hours I again look. "Twelve," I say to myself. "Strange... today time seems to have finally stopped. Better to go to sleep rather than to find everybody else asleep." So I go to sleep again.

I have now instructed Gudia that if I am not awake by two-fifteen, she should wake me up.

She asked, "Why?"

I said, "Because if nobody wakes me I may go on sleeping forever."

Every morning I have to decide whether it is morning or evening, because I don't know. I don't have that sense; it was lost on that date I told you.

This morning when I asked you, "What is the time?" you said, "Ten-thirty." I thought, "Jesus! This is too much. My poor secretary must have been waiting one-and-a-half hours already, and I have not even begun my story." So I said, just to finish it, "Give me ten minutes." The real reason was that I was thinking it was night.

And Devaraj also knows, now he can understand it exactly. One morning when he accompanied me to my bathroom, I asked him, "Is my secretary waiting?" He looked puzzled. I had to close the door just so that he could be himself again. If I went on standing there in the doorway, waiting -- and you know Devaraj... nobody can be so loving to me. He could not say to me that it was not nighttime. If I was asking for my secretary, then there must be some reason; and of course she was not there and it was not the time for her to come, so what should he say?

He didn't say anything. He simply kept silent. I laughed. The question must have embarrassed him, but I am telling you the truth, just because time is always a problem for me.

Somehow I go on managing, by using strange devices. Just look at this device: has any Buddha spoken like this?

I was telling you that Jainism is the most ancient religion. It is not a value to me, remember it, it is a DISvalue. But a fact is a fact; value or disvalue, that is our attitude. Jainism is rarely known in the West. Not only in the West, but even in the East, except for a few parts of India. The reason is that the Jaina monks are naked. They cannot move into communities which are not already Jaina. They would be stoned, killed, even in the twentieth century.

The British government, which remained in India until 1947, had a special law for Jaina monks, that before they enter a city their followers had to ask for permission. Without a permit they can't enter. And even with a permit they cannot enter great cities like Bombay, New Delhi or Calcutta. Their followers should surround them in such a way that nobody can see that they are naked.

I am using "they" because a Jaina monk is not allowed to travel alone. He has to travel with a group of monks, at least five; that is the minimum limit. The limit is placed so that they can spy on each other. It is a very what you would call "suspicious" religion -- suspicious naturally, because everything it prescribes to be done is unnatural.

It is winter, and one is shivering, and would like to sit by the side of a fire -- but a Jaina monk cannot sit by the side of a fire, because fire is violence. Fire kills, because trees are needed for it, so they are killed. The ecologists perhaps may agree. And when you are burning a fire, many very small creatures, alive but invisible to the naked eye, are burned. And sometimes even the wood carries ants within it, and other kinds of insects which have made their houses in it.

So, in short, the Jaina monk is not allowed to come close to a fire. Of course he cannot use a blanket -- it is made of wool; that is again violence. Of course something else could be found, but because he cannot possess anything... Non-possessiveness is very fundamental, and the Jainas are extremists. They have taken the logic of non-possessing to its very extreme. It is really a sight to see a Jaina monk. One can see what logic can do to a man.

He is ugly, because he is undernourished: just bones, almost dead, just his belly is big, though his whole body is shrunken. That is strange, but you can understand. It happens wherever there is famine and people are starving. You must have seen pictures of children with big bellies; such big bellies, and all their limbs, hands and legs, are just bones covered by skin, and that too not very beautiful... almost dead skin. The same happens to a Jaina monk.

Why? I can understand because I have known both. The bellies of both starving children and Jaina monks immediately became my interest. Why? -- because they both have the same kind of bellies, and also their bodies are similar. Their faces too are similar. Forgive me for saying it, but their faces are faceless. They don't say anything, they don't show anything. They are not only empty pages, but pages which have waited and waited for something to be written on them, to make them significant... but they became sore because nobody ever came.

They became so bitter against the world that they turned over -- rolled over rather, because I am using the page as a symbol -- they rolled over and closed themselves against any future possibilities. The starving child has to be helped; the Jaina monk has to be helped more, because he thinks that what he is doing is right.

But an ancient religion is bound to be very stupid. This very stupidity is a proof of its ancientness. RIG VEDA mentions the first Jaina Master, Rishabha Deva. He is thought to be the founder of the religion. I can't say for sure because I don't want to blame anybody, particularly Rishabha Deva, whom I have never met-and I don't think that I will ever meet him either.

If he was really the founder of this stupid cult then I am the last person he would like to meet. But that is not the point; the point is that the Jainas have a different calendar. They count their days not by the sun, but by the moon, naturally, because their year is divided into twenty-four parts, so they have twenty-four *tirthankaras*. Their whole creation is the circle, in the image of a year, but moon-oriented, just as there are sun-oriented people. It is all arbitrary. In fact the whole thing, at this moment, according to me, is stupid.

Just look at the English calendar and see the stupidity, then you will understand me. It is easy to laugh at the Jainas because you don't know anything about them; they must be idiots. But what about the English calendar?

How come one month has thirty days, another month has thirty-one days, one month twenty-nine days, another month twenty-eight days? What is all this nonsense? And the year has three hundred and sixty-five days, not because you have made a calendar according to the sun, it is not because of the sun.

Three hundred and sixty-five days is only the time it takes the earth to complete its journey around the sun. How you divide it is up to you; but three hundred and sixty-five... ? Three hundred and sixty-five days has created trouble, because it is not exactly three hundred and sixty-five, there is also lingering behind a small part which becomes one day every fourth year. That means three hundred and sixty-five and one fourth days should be the whole year. Very strange year!

But what can you do about it? You just have to manage, so you divide the different months into different numbers of days, and February has to be one day more every four years. A strange calendar! I think no computer would allow this kind of nonsense.

There are, just like sun-oriented fools, moon-oriented fools too. They are really lunatics because they believe in the lunar. Then, of course, the year is divided into twelve parts, and each month has two divisions. And these fools are always great philosophers. They go on building up strange hypotheses. This was their hypothesis in the Jaina tradition of fools. I mean all traditions are foolish. This is only one tradition of fools.

The Jainas believe that there are twenty-four *tirthankaras*, and each cycle will again and again have twenty-four *tirthankaras*. Now, Hindus felt belittled. People started asking, "You have only ten, not twenty-four?"

Naturally the Hindu priests started talking of twenty-four *avatars*. It is a borrowed foolishness. In the first place, foolishness; in the second place, borrowed. That is the worst thing that can happen to anybody. And this has happened to a great country of millions of people.

This disease was so infectious that when Buddha died the Buddhists felt naturally very deceived -- what do you say?... put down, belittled, humiliated. Why had he not told them about the figure twenty-four? "Jainas have it; Hindus have it... and we have only one Buddha," so they created twenty-four Buddhas who preceded Gautam the Buddha.

Now, you can see how far nonsense can go. Yes, it can go on and on... That's what I mean, but I have to end the sentence. Remember, that does not mean that I am putting a full stop on nonsense; it has no end.

If you are stupid, you are as infinitely stupid as they say God is wise. I don't know anything about God and His wisdom, but I know about your foolishness. That's what I am here to do; just to help you get rid of the stupidity you are now carrying. First the Jainas carried it, then Hindus borrowed it, then Buddhists borrowed it, then the number twenty-four becomes an absolute necessity.

I have seen one man, Swami Satyabhakta... he is one of those rare people whom I always have wondered why existence tolerated at all. He thought that he was the twenty-fifth *tirthankara*. Mahavira was the twenty-fourth; of course Jainas could not forgive Satyabhakta and they expelled him.

I told him, "Satyabhakta, if you want to be a *tirthankara*, why can't you be the first? Why stand in a queue, just trying hard for your whole life to be the twenty-fifth, the last? Just look behind you, there is nobody there."

He made great effort, and worked very hard writing hundreds of books -- and he was very scholarly.

That also proves that he is a fool, but not an ordinary fool, an extraordinary fool.

I told him, "Why don't you create your own religion if you have known the truth?"

He said, "That's the problem, I'm not certain."

I said, "Then at least don't bother others. First be certain. Wait, let me call your wife."

He said, "No, no!"

I said, "Wait. I am calling your wife. You cannot stop me."

But I need not have called, she had come already. In fact I had seen her coming, that's why I had said, "Don't stop me." Nobody could have stopped her, she was already coming. I don't mean the word "coming" as you westerners mean it. She was really coming, and she came with great force.

I mean that she really came in with great force and she asked me, "Why are you wasting time with this fool? I have wasted my whole life, and not only lost everything, but even my religion. Just because he has been expelled, naturally I am expelled too. One is born a Jaina only after millions of lives, and this fool has not only fallen himself, he has degraded me. It is good that he is impotent and we don't have any children, otherwise they would have been expelled too."

I was the only one who laughed, and I told them, "Laugh. This is wonderful. You are impotent. I am not saying it, your wife is. I don't know how much she knows about gynecology, but if she is saying it, and you are listening without even raising your eyes, it is proof enough that she is a gynecologist. You are impotent, great! You are not even able to make your wife your follower, and yet you are trying to prove to be the twenty-fifth *tirthankara*! This is really amusing, Satyabhakta."

He never forgave me, just because I found him exactly at the right moment. Satyabhakta is still an enemy, although I sympathize with him. At least he can say that he has an enemy. As far as a friend is concerned, he has none. And the credit goes to his wife.

In the same way Morarji Desai became my enemy. I have nothing against him, but just because he had to wait ninety minutes for a young boy of no political importance at all, naturally, he was immensely offended. When he saw the prime minister opening the door of the car for the boy... I can still see the scene; how to describe it? There was something very slimy, slippery, about the man; you could not catch hold of it. It slips again and again, and every time it slips it becomes more and more dirty. There was something slimy and slippery in his eyes, I remember. I saw him later, on three other occasions. Some other circle may cover them.

Very good. After such an experience only "no" can be any good, because there is nothing like no.

Very good.

Devageet, stop it. I have other things to do. Gudia has opened the door to remind me.

Glimpses of a Golden Childhood

Chapter #42
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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ShortTitle:	GLIMPS42
Audio:	No
Video:	No

Okay.

What was I telling you? I cannot remember it, remind me.

"We were talking about how Morarji Desai and Satyabhakta became your enemies, and the last thing you said was that Morarji Desai had something in his eyes that was slimy and slippery, which you

remember."

Good. It is better to not remember it. Perhaps that's why I cannot remember. Otherwise my memory is not bad, at least nobody has told me that. Even those who don't agree with me say that my memory is just impossible to believe. When I was moving around the country, I remembered thousands of people's names, their faces; not only that, but when I met them again I immediately remembered where we had last met, what I had said to them, what they had said to me -- it may have been ten or fifteen years before. Naturally the man would be astonished. It is good that at least my memory fails exactly where it should, at Morarji Desai, that is.

You cannot believe that even God makes caricatures. I have heard He made creatures, but caricatures? Specially made for cartoonists? Morarji is a walking cartoon. But I had not laughed at him; I was so full of the strange meeting between a boy and the prime minister, and the way they talked together. I still cannot believe that a prime minister could talk that way. He was almost just a listener, only asking questions so that the conversation would continue. It seemed he wanted it to continue forever because many times the door opened, and his personal secretary looked in. But Jawaharlal was really a good man; he had turned his chair away from the door. The personal secretary could only see his back.

Only later on did I understand, when Masto told me that this was the first time he had seen Jawaharlal put his chair this way. He said the personal secretary is meant to open the door to announce that the time for the visitor is now over, and another visitor is ready to enter.

But Jawaharlal was not bothered by anything in the world. It was as if all that he wanted to know about was *vipassana*. I was a little hesitant to tell him what *vipassana* is because of the situation. I will have to tell you the meaning of the word *vipassana*. It means "looking back." *Passan* means "looking," *vipassana* means "looking back."

What I am doing at this moment is *vipassana*.

I was knocking Masto with my leg but he was sitting like a yogi. He was afraid I would do something like that, so he was prepared, in a way prepared for anything to happen. And I really hit him hard.

He said, "Aargh!"

Jawaharlal said, "What is the matter?"

Masto said, "Nothing."

I said, "He is lying."

Masto said, "This is too much. You hit me, and you hit me so hard that I forget that I have to keep quiet, and not become a football in your hands, and now you are telling Jawaharlal that I am lying."

I said, "Now he is not lying but telling you how you can forget, because *vipassana* means `not forgetting'." And I said to Masto, "I am explaining *vipassana* to Jawaharlal so I hit you hard. Please excuse me, and don't take it for granted that it was the last."

Jawaharlal really laughed... he laughed so much that tears came to his eyes. That is always the quality of a real poet, not an ordinary one. You can buy ordinary poets, perhaps in the West they are a little more costly, otherwise a dollar-a-dozen will do. He was not a poet of that type -- a dollar-a-dozen. He was really one of those few rare souls whom Buddha has called *bodhisattvas*. I will call him a *bodhisattva*.

I was, and still am, amazed how he could become the prime minister. But the first prime minister of India was of a totally different quality from any other prime minister who was to follow. He was not chosen by the crowd, he was not, in fact, a chosen candidate. He was Mahatma Gandhi's choice.

Gandhi, whatsoever his faults, at least did one thing that even I can appreciate. This is the only thing, otherwise I am against Mahatma Gandhi, point by point. But why he had to choose Jawaharlal is another story, perhaps not meant to be part of my circle. What matters to me is that at least he must have been sensitive to a poetic person. He was certainly ascetic; yet with all his nonsense he was still sensible enough to choose Jawaharlal.

That's how a poet became the prime minister. Otherwise there is no possibility for a poet to become a prime minister -- unless a prime minister goes mad, and becomes a poet, but that will not be the same thing.

We talked of poetry. I had thought that he would talk of politics. Even Masto, who had known him for years, was astounded that he was talking about poetry and the meaning of the poetic experience. He looked at me as if I knew the answer.

I said, "Masto, you should know better, you have known Jawaharlal for years. I did not know him at all until just now. We are still only in the process of introducing ourselves. So don't look with a questioning eye, although I understand your question: `What has happened to the politician? Has he gone mad?' No, I

say it to you, and to him also, that he is not a politician -- perhaps by accident, but not by his intrinsic nature."

And Jawaharlal nodded and said, "At least one person in my life has said it exactly, as I was not able to formulate it clearly. It was vague. But now I know what has happened, it is an accident."

"And," I added, "a fatal one." And we all laughed.

"But," I said, "the accident has been fatal. But your poet is unharmed, and I don't care about anything else. You can still see the stars as a child does."

He said, "Again! Because I love to see the stars -- but how did you come to know about it?"

I said, "I have nothing to do with it. I know what being a poet is, so I can describe you in every detail. So please, from this moment, don't be astonished. Just take it easy." And he certainly relaxed. Otherwise for a politician to relax is impossible.

In India, the mythology is that when an ordinary person dies, only one devil comes to take him, but when a politician dies, a crowd of devils have to come because he won't relax, even in death. He won't allow it. He has never allowed anything to happen of its own accord. He does not know the meaning of those simple words, "Let go."

But this man Jawaharlal immediately relaxed. He said, "With you I can relax. And Masto has never been a source of tension to me, so he can also relax. I am not preventing him, unless being a swami, a sannyasin, a monk, prevents him."

We all laughed. And this was not the last meeting, it was only the first. Masto and I had thought it was the last, but when we were departing, Jawaharlal said, "Can you come again tomorrow at this same time? And I will keep this fellow," he said, pointing towards Morarji Desai, "away from here. Even his presence stinks, and you know of what. I am sorry, but I have to keep him in the cabinet because he has a certain political importance. And what does it matter if he drinks his own urine? It is not my business." We laughed again, and departed.

That evening, he reminded us again on the phone, saying, "Don't forget. I have canceled all my other appointments and I will be waiting for you both."

We had no work to do at all. Masto had come just to make me acquainted with the prime minister, and that was done. Masto said, "If the prime minister wants it, we have to stay. We cannot say `No,' that would not be helpful to your future."

I said, "Don't be worried about my future. Will it be helpful to Jawaharlal or not?"

Masto said, "You are impossible." And he was right, but I came to know it too late, when it was difficult to change.

I have become so accustomed to being what I am that even in small things it is difficult for me to change. Gudia knows, she tries to teach me in every possible way not to splash water all over the bathroom. But can you teach me anything? I cannot stop. Not that I want to torture the girls, or that they have to be tortured twice every day, because I take two baths, so naturally they have to clean twice.

Of course Gudia thinks I can take a bath in such a way that they don't have to remove water from everywhere. But finally she dropped the idea of teaching me. It is impossible for me to change. When I take my shower I enjoy it so much that I forget, and splash the water all over. And without splashing it I would have to remain controlled even in my bathroom.

Now look at Gudia: she is enjoying the idea because she knows exactly what I am saying. When I take a shower I really take a shower, and I splash not only the floor, but even the walls, and if you have to clean, then of course it is a problem for you. But if you clean with love, as my cleaners do, then it is better than psychoanalysis, and far better than transcendental meditation. I cannot now change anything.

Now, what Masto was talking about has happened. What was future then is now past. But I am the same, and I have remained the same. In fact to me, it seems that death happens not the moment when you stop breathing, but when you stop being yourself. I have never for any reason allowed any compromise.

We went the next day, and Jawaharlal had invited his son-in-law, Indira Gandhi's husband. I wondered why he had not invited his daughter. Later on Masto said to me, "Indira takes care of Jawaharlal. His wife died young, and he has only one child, his daughter Indira, and she has been both a daughter and a son to him."

In India, when the daughter marries she has to go to her husband's house. She becomes part of another family. Indira never went. She simply refused. She said, "My mother is dead, and I cannot leave my father alone."

This created the beginning of the end in their marriage. They remained husband and wife, but Indira was

never part of Feroze Gandhi's family. Even their two sons, Sanjaya and Raju, came to belong naturally, because of their mother, to her family.

Masto told me, "Jawaharlal cannot invite them together, they would start fighting then and there."

I said, "That's strange. Even for one hour can't they forget that they are husband and wife?"

Masto said, "It is impossible to forget, even for a single moment. To be a husband or a wife means a declaration of war." Although people call it love, it is really a cold war. And it is better to have a hot war, particularly in a cold winter, than to have a cold war twenty-four hours a day. It even starts freezing your being.

We were again surprised when he invited us the third day. We had been thinking of leaving, and he had not said anything the second day. The morning of the third day, Jawaharlal phoned. He had a private number which was not listed in the directory. Only a few people, those who were very close, could call him on that number.

I asked Masto, "He called us himself; can't he just tell his secretary to call us?"

Masto said, "No, this is his private number; even the secretary has no knowledge that he is inviting us. The secretary will come to know only when we reach the porch."

And that third day Jawaharlal introduced me to Indira Gandhi. He simply said to her, "Don't ask who he is, because right now he is no one, but someday he could be really somebody."

I know he was wrong; I'm still no one, and I am going to remain no one to the very end. To be a no one is so tremendously blissful; one gets really spaced. I must be one of the most spaced-out people in the world. But still, try to be no one, it is far out -- just faaar out.

But nobody wants to be no one, nobody, nothing, and naturally that's why Jawaharlal was saying to Indira, "Now he is no one, but I can predict one day he certainly will be someone."

Jawaharlal, you are dead, but I am sorry to say I could not fulfill your prediction. It failed, fortunately.

And that started my friendship with Indira. She already had a high post, and soon became the president of the ruling party in India, and then a minister in Jawaharlal's cabinet, and finally prime minister. Indira is the only woman I have known who could manage these idiots -- the politicians -- and she managed well.

How she managed it I cannot say. Perhaps she had learned all their faults while she was a nobody, just a caretaker for old Jawaharlal. But she knew their faults so well that they are afraid of her, trembling. Even Jawaharlal could not throw this perfect idiot, Morarji Desai, out of his cabinet.

I told this to Indira, in a later meeting. It may come sometime, or may not, so better that I mention it right now. These circles are not dependable. I told her in our last meeting, that was years after Jawaharlal had died... it must have been somewhere around 1968. She told me, "What you are saying is absolutely right, and I would like to do it, but what to do with people like Morarji? They are in my cabinet, and they are the majority. Although they belong to my party, they would not be able to understand if I try to implement anything you are saying. I agree, but I feel helpless."

I said, "Why don't you throw out this fellow? Who is preventing you? And if you cannot throw him out, then resign, because it does not suit a person of your caliber to work with these fools. Put them right -- that is right side up, because they are doing *shirshasana*, standing on their heads. Either put them right or resign, but do something."

I have always liked Indira Gandhi. I still like her, although she is not doing anything to help my work -- but that's another matter. I liked her from the moment she told me, rather whispered in my ear, although there was nobody to hear, but who knows? -- politicians are careful people.

She whispered, "I will do something or other."

I could not figure out, at that moment, what she meant -- "something or other"? But after seven days I read in the newspaper that Morarji Desai had been suddenly thrown out. I was far away, perhaps thousands of miles.

He had just returned from a tour of his constituency to visit the prime minister, and this was his welcome. A rather strange welcome... I should say a "well-go." Can I make a word "well-go"? Then they are giving a good well-go. That will be exactly what people do... who welcomes?

But I was not surprised. In fact, every day I was looking in the newspapers to see what was happening because I had to figure out her meaning-"something or other" -- but she did something. She did the right thing. This man had been the most obstructive, obscurantist, orthodox, and whatnot, and anything wrong that you can think of.

What is the time, Devageet?

"Ten twenty-four, Osho."

Ten minutes for me. This is good but it can be improved. Unless you come to your perfection today I am going to be a hard taskmaster. Go for perfection. Don't ask for continuation; perfection is the word. Although it is not heard, but still perfection is the word, heard or unheard.

Yes, unless I know that you have come to your ultimate capacity I am not going to stop. So be quick!

Good.

The moment I say good, you become afraid. I immediately see your fear and trembling. That's why, once in a while I have to address Ashu, saying, "Don't be bothered about Devageet's fear, just be a simple woman, without knowledge, and go to the heights. Let poor Devageet run behind." He will try hard. I can see him running to get ahead of you, that's why I laugh. Who can be behind one's own assistant?

Don't be worried, today at twelve the world is going to stop anyway. So Ashu, be quick! Before the world ends at least let me have my lunch.

Good. Stop.

Glimpses of a Golden Childhood

Chapter #43
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Audio:	No
Video:	No

Okay.

I have always wondered how God could manage to make this world in only six days. And *this* world! Perhaps that's why He called His son Jesus! What a name to give to your own son! He had to punish somebody for what He had done, and there was nobody else available. The Holy Ghost is always absent; he is sitting there on the horse seat, that's why I told Chetana to vacate it, because to ride a horse with somebody already riding on it is not good. I mean not good for the horse -- not good for Chetana either. As for the Holy Ghost, I don't care a bit. I don't feel for the Holy Ghost or any other type of ghost. I'm always for the living.

A ghost is a shadow of the dead, and even if holy, what is the use? And it is ugly too. Chetana, I was not worried about the Holy Ghost. If you ride on him, it is okay as far as I am concerned. Ride on the Holy Ghost. But this poor chair is not even meant for a full person. It is not meant to be sat on. It is meant only for half a person, so that you don't fall asleep. That's why it is made in such a way.

In that chair you cannot even sit, what to say of sleeping? And even that chair could not fit in this small Noah's Ark. It is so small that Noah himself has to stand outside, just to make space for all you creatures.

What was I saying, Devageet?

"The Holy Ghost is always absent; he is now sitting on the horse seat." (LAUGHTER)

That I remember. I knew you could not take notes. Concentrate. But I will manage. I managed my whole life without notes.

What Jawaharlal asked me on that last day was certainly strange.

He asked, "Do you think it is okay to be in the political world?"

I said, "I don't think, I *know* it is not okay at all. It is a curse, a karma. You must have done something wrong in your past lives, otherwise you could not be the prime minister of India."

He said, "I agree."

Masto could not believe that I could answer the prime minister in such a way, nor, even more, that the

prime minister would agree.

I said, "That finishes a long argument between me and Masto, in my favor. Masto, do you agree?"

He said, "Now I have to."

I said, "I never like anything that `had to'; it is better to disagree. At least in that disagreement there will be some life. Don't give me this dead rat! In the first place, a rat -- and then too, dead! Do you think I am an eagle, a vulture, or what?"

Even Jawaharlal looked at both of us in turns.

I said, "You have decided. I am thankful to you. Masto, for years, has been in a dilemma. He could not decide whether a good man should be in politics or not."

We talked of many things. I did not think in that house -- I mean the prime minister's house -- that any meeting would have lasted so long. By the time we ended it was nine-thirty -- three hours! Even Jawaharlal said, "This must be my life's longest meeting, and the most fruitful."

I said, "What fruitfulness has it brought you?"

He said, "Just the friendship of a man who does not belong to this world, and will never belong to this world. I will cherish it as a sacred memory." And in his beautiful eyes I could see the first gathering of tears.

I rushed out, just not to embarrass him, but he followed me and said, "There was no need to rush so fast."

I said, "Tears were coming faster." He laughed and wept together.

It very rarely happens, and only either to madmen or to the really intelligent ones. He was not a madman, but superbly intelligent. We -- I mean Masto and I -- talked again and again about that meeting, particularly the tears and the laughter. Why? Naturally we, as always, did not agree. That had become a routine thing. If I had agreed, he would not have believed it. It would have been such a shock.

I said, "He wept for himself, and laughed for the freedom I had."

Of course, Masto's interpretation was, "He wept for you, not for himself, because he could see that you could become an important political force, and he laughed at his own idea."

That was Masto's interpretation. Now, there was no way to decide, but fortunately Jawaharlal decided it himself, accidentally. Masto told me, so there is no problem.

Before Masto left me forever, to disappear in the Himalayas, and before I died the way everybody has to die to be resurrected, he told me, "Do you know, Jawaharlal has been remembering you again and again, particularly in my last meeting with him. He said, `If you see that strange boy, and if you are in any way concerned about him, keep him out of politics, because I wasted my life with these stupid people. I don't want that boy begging votes from utterly stupid, mediocre, unintelligent masses. No, if you have any say in his life, please protect him from politics.'"

Masto said, "That decided our argument in your favor, and I'm happy because although I argued with you, and against you, deep down I always agreed with you."

I never saw Jawaharlal again, although he lived many years. But, just as he wanted it -- and I had already decided it; his advice only became a confirmation of my own decision -- I have never voted in my life and never been a member of any political party, never even dreamed of it. In fact, for almost thirty years I have not dreamed at all. I cannot.

I can manage a sort of rehearsal. The word will seem strange, a "rehearsal" dream, but the actual drama never happens, cannot happen; it needs unconsciousness, and that ingredient is missing. You can make me unconscious, but still you will not make me dream. And to make me unconscious needs not much technology, just a hit over my head and I will be unconscious. But that is not the unconsciousness I am talking about.

You are unconscious when you go on doing things without knowing why; during the day, during the night -- the awareness is missing. Once awareness happens, dreaming disappears. Both cannot exist together. There is no coexistence possible between these two things, and nobody can make it. Either you dream, then you are unconscious; or you are awake, aware, pretending to dream -- but that is not a dream. You know and everybody else knows too.

What was I saying?

"For almost thirty years you haven't dreamed. `I never saw Jawaharlal again, even though he lived many years.'"

Good.

There was no need to see him again, although many people approached me. Somehow they came to know through various sources, from Jawaharlal's house, secretaries, or others, that I knew him, and he loved

me. Naturally they wanted something to be done for them, and asked if I would recommend it to him.
I said, "Are you mad? I don't know him at all."
They said, "We have solid proofs."

I said, "You can keep your solid proofs. Perhaps in some dream we have met, but not in reality."
They said, "We always thought that you were a little mad, now we know."

I said, "Spread it, please, as far and wide as possible, and don't be so conservative -- just a little mad? Be generous -- I am absolutely mad!"

They left without even saying thank you to me. I had to give them a thank you, so I said, "I am a madman, at least I can give you a good thank you."
They said to each other, "Look! A good thank you? He is mad."

I loved to be known as mad. I still love it. There is nothing more beautiful than the madness I have come to know.

Masto said before he left, "Jawaharlal has given me this man's name, Ghanshyamdas Birala. He is the richest man in India, and very close to the family of Jawaharlal. In any kind of need he can be approached. And when he was giving me this address Jawaharlal said, `That boy haunts me. I predict he can become...'" and Masto remained silent.
I said, "What is the matter? Complete the sentence at least."

Masto said, "I am going to. This silence is also his. I am simply imitating him. What you are asking me, I had asked him. Then Jawaharlal completed the sentence. And I will tell you," Masto said, "what the reason was. Jawaharlal said, `He may become one day...' and then came the silence. Perhaps he was weighing something inside, or was not very clear about what to say; then he said, `a Mahatma Gandhi.'"

Jawaharlal was giving me the greatest respect that he could. Mahatma Gandhi had been his master, and also the man who decided that Jawaharlal would be the first prime minister of India. Naturally, when Mahatma Gandhi was shot dead, Jawaharlal wept. Speaking on the radio, weeping, he said, "The light has gone out. I don't want to say anything more. He was our light, now we will have to live in darkness."

If he had said it to Masto with hesitation, then either he was thinking whether to compare this unknown boy with the world-famous mahatma, or he was perhaps weighing between the mahatma and a few other names... and I think that is more probable, because Masto told him, "If I tell that boy, he will immediately say, `Gandhi! He is the last person in the world I would like to be. I would rather go to hell than be Mahatma Gandhi.' So it is better to let you know how he will react. I know him very deeply. He will not be able to tolerate this comparison, and he loves you. Just because of this name don't destroy your lover."

I said to Masto, "This is too much, Masto. You need not have said that to him. He is old, and as far as I am concerned, he has compared me to the greatest man in his way of thinking."

Masto said, "Wait. When I said this, Jawaharlal said, `I had suspected, that's why I waited, weighing whether to say it or not. Then don't say it to him, change it. Perhaps he may become a Gautam Buddha!'"

Rabindranath, the great Indian poet, has written that Jawaharlal very secretly loved Gautam Buddha. Why secretly? Because he never liked any organized religion, and he did not believe in God either, and Jawaharlal was the prime minister of India.

Masto said, "I then said to Jawaharlal, `Forgive me. You have come very close, but to tell you the truth he will not like any comparison.' And do you know," Masto then asked me, "what Jawaharlal said? He said `That is the kind of man I love and respect. But protect him by every possible means so that he does not get caught into politics, which destroyed me. I don't want that same calamity to happen again, to him.' "

Masto disappeared after that. I also disappeared, so nobody is there to complain. But the memory is not consciousness, and memory can function even without consciousness, in fact more efficiently. After all, what is a computer? A memory system. The ego has died; that which is behind the ego is eternal. That which is part of the brain is temporal, and will die.

Even after death I will be available to my people as much, or as little, as I am now. It all depends on them. That's why I am, by and by, disappearing from their world, so that it becomes more and more their thing.

I may be just one percent, and their love, their trust, their surrender are ninety-nine percent. But when I am gone even more will be needed -- one hundred percent. Then I will be available, perhaps more, to those who can afford -- write "who can afford" in capital letters -- because the richest man is one WHO CAN AFFORD a one hundred percent surrender in love and trust.

And I have got those people. So I don't want, even after death, in any way to disappoint them. I would like them to be the most fulfilled people on earth. Whether I am here or not, I will rejoice.

Glimpses of a Golden Childhood

Chapter #44
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I was wondering yesterday how God created this world in six days. I was wondering, because I have not yet been able to even go beyond the second day of my primary school. And what a world He created! Perhaps He was a Jew, because only Jews have circulated the idea.

Hindus don't believe in a God, they believe in many gods. In fact, when they first conceived the idea, they counted exactly as many gods as there were Indians -- at that time I mean. At that time too they were not a small population; thirty-three crores, that means three hundred and thirty million, or it may not be so. But it will give you some idea of the Hindus. They believed that each single individual had to have a god of his own. They were not dictatorial, very democratic, in fact too much so -- I mean the previous Hindus.

Thousands of years have passed since they conceived the idea of a parallel divine world, with as many beings as there were on earth. And they did a great job. Even to count three hundred and thirty million gods... and you don't know the Hindu gods! They are everything that a human being can be -- very cunning, mean, political, in every way exploitative. But somehow, somebody at least managed to have a census.

Hindus are not theistic in the western sense. They are pagans; but they are not pagans as Christians want to use the word. Pagan is a valuable word, it should not be allowed to be misused by the Christians, Jews and Mohammedans. These three religions are all basically Jewish; whatsoever they say, their foundations were laid down long before Jesus was born, and Mohammed was heard. They are all Judaic.

Of course the God you have heard about is a Jew, He cannot be otherwise. That's where the secret lies. If He were a Hindu, He Himself would have fallen into three hundred and thirty million pieces, what to say of creating a world? Even if there was already a world, these three hundred and thirty million gods would have been enough to destroy it.

The Hindu "God" -- no such word can be used because there are only "gods" in Hinduism, not a God -- is not a creator. He Himself is part of the universe. By He I mean the three hundred and thirty-three million gods. I have to use your word, "He," but Hindus always use "That." "That" is a big umbrella, you can hide as many gods in it as you want. Even the unwanted ones can have a little space at the back. It is almost like a circus tent -- vast, big and capable of having every kind of god that can be imagined.

The Jew God really did a great job. Of course He was a good Jew, and He created the world in only six days. This whole mess is what Albert Einstein, another Jew, calls "the expanding universe." It is expanding every second, becoming bigger and bigger, like a pregnant woman's belly, and of course faster than that. It is expanding at the same speed as light and that is the greatest speed yet conceived.

Perhaps someday we may discover more speedy things, but right now it still remains the highest as far as speed is concerned. The world is expanding with the speed of light, and it has been expanding forever. There is no beginning and no end, at least in the scientific approach.

But the Christians say it not only began, but was finished within six days. And of course Jews are there, and the Mohammedans are there, and they are all branches of the same nonsense. Perhaps just one idiot created the possibility for all three religions. Don't ask me his name; idiots, particularly perfect ones, don't

have names, so nobody knows who created the idea of creating the world in six days. At the most it is just worth laughing at. But listen to a Christian priest or a rabbi, and see the seriousness with which they are talking about the genesis, the very beginning.

I was wondering only because I cannot even finish my story in six days. I'm only on the second day, and that too because I have left so much unsaid, thinking that it is not important, but who knows? -- it may be. But if I start saying everything without choosing, then what about poor Devageet?

I can see that he will have so many notebooks he will go crazy looking at them. It will be as if he is standing by the side of the Empire State Building in New York looking at his own notebooks thinking, "Now who is going to read them?" And then I think of Devaraj who has to edit them. Whether anybody reads them or not, at least you will have one reader, that is Devaraj. Another, that is Ashu; she has to type them.

In the story of God's creation, there is no editor, no typist. He just created it in six days, and was so finished that nothing has been heard of Him since then. What happened to Him? Some think He has gone to Florida, where every retired person goes. Some think He is enjoying himself at Miami Beach... but this is all guesswork.

God does not exist at all. That's why existence is possible, otherwise He would have poked His nose in -- and a Jewish nose is meant for that. Rather than thinking of God, it is better to forget Him, and forgive Him also; it is time. It may sound a little strange, to forget and forgive God, but only then do you begin: His death is your birth.

Only a madman, Friedrich Nietzsche, had the idea -- but who listens to madmen? -- particularly when they are talking real sense, then it is even more difficult to listen to them. Nobody ever took Nietzsche seriously, but I think his declaration was one of the greatest moments in the history of consciousness: "God is dead!" He had to declare it; not because God died -- He had never been there, never been born in the first place, how could He be dead? Before you can be dead you have to suffer at least seventy years of so-called life. God has never been. It is good, because existence is enough unto itself. No outside agency is needed to create it.

But I was not going to talk about it. You see, each moment opens up so many ways, and you have to walk; whichever you choose you will repent, because who knows what was on the other paths that you have not chosen?

That's why nobody is happy in the world. There are hundreds of successful people, rich people, powerful people, but you don't find a crowd of happy people unless you meet my people. They are a different kind altogether.

Ordinarily everybody is going to be frustrated sooner or later. The more intelligent, the sooner; the more stupid, the later; and if utterly stupid, then never. Then he will die sitting on the merry-go-round, in Dinseyland.

How do you pronounce it, Ashu?

"Disneyland, Osho."

Disnay? Disney. Disney. Good. No woman can hide her feelings from me. A man can do that. I immediately became aware I had said something wrong. But you need not have worried about it. I am a wrong type of man. It is only rarely, by accident, that I will say something right; otherwise, I am always wise.

Now let us continue the story. This was a little diversion, and this is going to be a collection of thousands of diversions, because that's what life is....

Masto was not present to convince Indira Gandhi to work for me, but he tried his best with the first prime minister of India. Perhaps he did succeed, but only in convincing him that here is a man who should not in any way be in the political life of the country. Perhaps Jawaharlal was thinking for my sake, or for the country's sake; but he was not a cunning man, so the second cannot be the case. I have seen him so I know. Not just seen, but really have felt in deep empathy, a deep harmony, synchronicity with him.

He was old. He had lived his life and succeeded, and was frustrated. That was enough for me not to want to succeed in any worldly sense, and I can say I have kept myself intact from any success. In a strange way I have remained as if I have not been in the world at all.

Kabir has a beautiful song which describes what I am saying in a far more poetic way. He was a weaver, so of course his song is that of a weaver, remember.

He says, "*Jhini jhini bini chadariya*: I have prepared a beautiful cover for the night.... *Jhini jhini bini chadariya, ramnam ras bhini*: but I have not used it. I have not in any way made it second hand. It is as

fresh at my death as it was at my birth."

And can you believe? -- he sang the song and died. People were thinking he was singing the song to them -- he was singing the song to existence itself. But those words were from a poor man, and yet so rich that even the whole of life had not been able to make a single scratch on him. And he has given back to existence what had been given to him by existence, exactly as it was given.

Many times I am surprised at how the body has grown old, but as far as I am concerned I don't feel old age or the aging process. Not even for a single moment have I felt different. I am the same, and so many things have happened but they have happened only on the periphery. So I can tell you what happened, but remember always, nothing has happened to me. I am just as innocent and as ignorant as I was before my birth.

The Zen people say, "Unless you know how you were, what was your face before you were born, you cannot understand us."

Naturally you will think, "These people are mad and they are trying to drive me mad too. Perhaps they are trying to convince me to look at my navel, or do something stupid like that."

And there are people who are doing things like that, and with great success, and have thousands of followers. To be with me is not to be on any trodden path. It is, in a strange way, not to be on any path at all... and then suddenly, you are home.

This happened to me, but around it thousands of other things also happened. And who knows who will trigger what? Look at Devageet; now something is triggered in him. Nobody knows, anything can start a process that can lead you to yourself. It is not far away, nor close by; it is just where you are. That's why sometimes the Buddhas have laughed, seeing the utter stupidity of all effort; the stupidity of all that they have been doing. But to see it they had to pass through many things.

What is the time?

"Seven minutes past ten, Osho."

Seven past ten?

"Yes."

Good.

Masto at our last meeting said many things; perhaps some of it may be helpful to somebody somewhere. He was about to leave, so he was saying everything that he wanted to say to me. Of course, he had to be very, very brief. He used maxims. That was strange, because the man was a prolific orator -- and using maxims?

He said, "You don't understand, I am in a hurry. Just listen, don't argue, because if we start arguing I will not be able to fulfill my promise to Pagal Baba."

Of course, when he said "Pagal Baba," he knew that name meant so much for me that I never argued against him. Then he could say even two plus two is five, and I would listen, not only listen but believe, trust. "Two plus two is four" needs no trust; but "two plus two equals five" certainly needs a love that goes beyond arithmetic. If Baba had said it, then it must be so.

So I listened; these were his few words. They were not many, but very significant.

He said, "First, never enter into any organization."

I said, "Okay." And I have not entered into any organization. I have kept my promise. I am not even a part, I mean a member of neo-sannyas. I cannot be, because of a promise given to someone whom I loved. I can only be amongst you. But howsoever I hide myself, I am a foreigner, even amongst you; just because of a promise that I'm going to fulfill to the very end.

"Second," he said, "you should not speak against the establishment."

I said, "Listen Masto, this is your own, and not Pagal Baba's, and I am absolutely sure of that."

He laughed, and said, "Yes, this is mine. I was just trying to check whether you could sort out the wheat from the chaff."

I said, "Masto, there is no need to bother about that. You just tell me what you want to say because you said there is a very great hurry. I don't see the hurry, but if you say it -- I love you too -- I believe it. You just tell me what is absolutely necessary, otherwise we can sit silently for as long as you allow."

He remained silent for a while, and then said, "Okay, it is better that we sit silently because you know what Baba has told me. He must have told you already."

I said, "I have known him so deeply that there is no need to tell me. Even if he came back I would say, `Don't bother, just be with me.' So it is good that you decided, but keep to your promise."

He said, "What promise?"

I said, "It is just a simple promise: being silent with me as long as you want to be here."

He was there for six hours more, and he kept his promise. Not a single word passed through us, but much more than words can convey. The only thing that he said to me when he left for the station was, "Can I now say the last thing? -- because I may not see you again." And he knew he was going forever.

I said, "Certainly."

He said, "Only this, that if you need any help from me you can always inform this address. If I am alive they will immediately tell me." And he gave me an address which I would not have believed had anything to do with Masto.

I said, "Masto!"

He said, "Don't ask, just inform this man."

"But," I said, "this man is Morarji Desai. I cannot inform him, and you know it."

He said, "I know it, but this is the only man who soon will be in power, and will be able to reach me anywhere in the Himalayas."

I said, "Do you think this is the man to succeed Jawaharlal?"

He said, "No. Another man should succeed him, but that man will not live long, and then Indira will succeed, and after that, this man. I'm giving you this address because these are the years when you will need me most, otherwise if Jawaharlal is there, or Indira is there...."

And between the two, Jawaharlal and Indira, there was another prime minister, a very beautiful man; very small as far as the body is concerned, but very great: Lalbahadur Shastri. But he was there only for a few months. It was strange, the moment he became prime minister he informed me that he wanted to see me saying, "Come to see me as soon as you can manage."

I reached Delhi because I knew Masto's hand must be there behind him. In fact I went to find the hand behind. I loved Masto so much I would have gone to hell -- and New Delhi is a hell. But I went because the prime minister had called, and it was a good time to find out where Masto was, and whether he was alive or not.

But, as fate would have it, the date that he had given me.... He was due to arrive in New Delhi from Tashkent, in Soviet Russia, where he had been for a summit conference of India, Russia, and Pakistan, but only his dead body came. He had died in Tashkent. I had come all the way to Delhi to ask him about Masto; and he came, but dead.

I said, "This is really a joke, a practical joke."

Now I cannot ask, and this address of Morarji Desai that Masto gave me, he knew, and if he is alive he knows, that even if there is a need I will not ask Morarji Desai. I will not. Not that I am against his policies, his philosophy -- that is superficial -- I am against his very structure. He is not a man with whom I could have a dialogue, not even a discussion.

It had to happen a few times, just by the configuration of circumstances, but I was not the initiator, and I never approached him about Masto. I never asked, although I have met him in his own home, and there was absolute privacy, but somehow-how to say it -- the very man is sickening; one feels like throwing up. And the feeling is so strong that although he had given me one hour, I left after two minutes. Even he was surprised. He asked, "Why?"

I said, "Forgive me. There is some urgency and I have to leave, and forever, because we may not see each other again."

He was shocked, because at that time he was just coming close to being the prime minister of the country, very close. But you know me: particularly if a person's very presence is sickening, I am the last person to stay there. Even my staying there for two minutes was just out of courtesy, because it would have been too discourteous just to enter the room, smell around a little, then take off.

But in fact that's what I did. Two minutes... just because he had been waiting for me and he was an old man, and certainly of political importance, which means nothing to me, but to him it meant too much. That's what repulsed me. He was too political.

I loved Jawaharlal because he never talked about politics. For three days continuously we met, without a single word about politics, and within just two minutes the first question Morarji Desai asked was, "What do you think about that woman, Indira Gandhi?" The way he said, "that woman" was so ugly. I can still hear his voice..."that woman." I cannot believe that a man can use words in such an ugly way.

Glimpses of a Golden Childhood

Chapter #45
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

The story of Mahatma Gandhi's death, and Jawaharlal's bursting into tears on the radio, stunned the whole world. It was not a prepared speech. He was just speaking out of his own heart, and if tears came, what could he do? And if there was a pause, it was not his fault but his greatness. No stupid politician could have done it even if he had wanted to, because their secretaries would even have to write in the prepared speech: "Now please start weeping, cry and leave a pause so that everybody believes that it is for real."

Jawaharlal was not reading; in fact, his secretaries were very worried. One of his secretaries, later on, after many years, became a sannyasin. He confessed that, "We had prepared a speech but in fact he threw it exactly in our faces and said, `You fools! Do you think I am going to read your speech?'"

This man, Jawaharlal, I immediately recognized as one of those very few people in the world at any moment who are so sensitive and yet in a position to be useful, not just to exploit and oppress but to serve.

I told Masto, "I'm not a politician and will never be one, but I respect Jawaharlal, not because he is the prime minister but because he can still recognize me although I am just a potentiality. Perhaps it may happen, or it may not happen at all, who knows? But his emphasis to you, to protect me from the politicians, shows that he knows more than is apparent."

This incident of Masto's disappearance, with this as his last statement, has opened many doors. I will enter at random, that is my way.

The first was Mahatma Gandhi. He was just mentioned by Jawaharlal, who wanted to compare me-and naturally -- to the man he respected most. But he hesitated, because he knew a little bit of me too, just a little bit, but enough to make me a presence while he was making the statement. Hence he hesitated. He felt as if something was not as it should be, but could not immediately find any other name. So he finally blurted out, "One day he can be another Mahatma Gandhi."

Masto protested on my behalf. He knew me far better than Jawaharlal. Hundreds of times we had discussed Mahatma Gandhi and his philosophy, and I was always against. Even Masto was a little bit puzzled why I was so insistent against a man I had only seen twice, when I was just a child. I will tell you the story of that second meeting. It was suddenly interrupted, and then one never knows what comes. I never knew that this was going to come in.

I can see the train. Gandhi was traveling, and of course he traveled third class. But his "third class" was far better than any first class possible. In a sixty-man compartment there was just him and his secretary and his wife. I think these three were the only people. The whole compartment was reserved. And it was not even an ordinary first-class compartment, because I have never seen such a compartment again. It must have been a first-class compartment, and not only first class, but a special first class. Just the name plate had been changed and it became "third class" so Mahatma Gandhi's philosophy was saved.

I was just ten. My mother -- again I mean my grandmother -- had given me three rupees. She said, "The station is too far and you may not be back in time for lunch, and one never knows with these trains: it may come ten hours, twelve hours late, so please keep these three rupees." In India in those days, three rupees was almost a treasure. One could live comfortably for three months on them.

She had made a really beautiful robe for me. She knew I did not like long pants; at the most I wore pyjama pants and a *kurta*. A *kurta* is a long robe which I have always loved, and slowly slowly, the pyjama has disappeared, only the robe remains. Otherwise one has not only divided the upper body and the lower body, but even made different clothes for each. Of course the higher body should have something better, and the lower body is just to be covered, that's all.

She had made a beautiful *kurta* for me. It was summer and in those parts of central India summer is really difficult because the hot air going into the nostrils feels as if it's on fire. In fact, only in the middle of the night can people find a little rest. It is so hot in central India that you are continuously asking for some cold water, and if some ice is available then it is just paradise. Ice is the costliest thing in those parts. Naturally, because by the time it comes from the factory, a hundred miles away, it is almost gone. It has to be rushed as quickly as possible.

My Nani said I should go to see Mahatma Gandhi if I wanted to and she prepared a very thin muslin robe. Muslin is the most artistic and the most ancient fabric too, as far as clothes are concerned. She found the best muslin. It was so thin that it was almost transparent. At that time gold rupees had disappeared and silver rupees had taken their place. Those silver rupees were too heavy for the poor muslin pocket. Why am I saying it? -- because something I'm going to say would not be possible to understand without it.

The train came as usual, thirteen hours late. Almost everybody was gone except me. You know me, I'm stubborn. Even the station master said, "Boy, you are something. Everybody has gone but you seem ready to stay the whole night. There is no sign of the train and you have been waiting since early this morning."

To come to the station at four o'clock that morning I had to leave my house in the middle of the night. But I had not yet used those three rupees because everybody had brought so many things with them, and they were all so generous to a little boy who had come so far. They were offering me fruits, sweets, cakes and everything. So there was no question of feeling hungry. When the train finally arrived, I was the only person there, and what a person! Just a ten-year-old boy, standing by the side of the station master.

He introduced me to Mahatma Gandhi and said, "Don't think of him as just a boy. The whole day I have watched him, and I have discussed many things with him, because there was no other work. And he is the only one who has remained. Many had come but they left long ago. I respect him because I know he would have stayed here till the last day of existence. He would not leave until the train arrived. And if the train had not arrived, I don't think he would ever have left. He would have lived here."

Mahatma Gandhi was an old man; he called me close and looked at me. But rather than looking at me, he looked at my pocket -- and that put me off him forever. And he said, "What is that?"

I said, "Three rupees."

He said, "Donate them." He used to have a box with a hole in it, by his side. When you donated, you put the rupees in the hole and they disappeared. Of course he had the key, so they would appear again, but for you they had disappeared.

I said, "If you have the courage, you can take them. The pocket is there, the rupees are there, but may I ask you for what purpose you are collecting these rupees?"

He said, "For poor people."

I said, "Then it is perfectly okay." And I myself dropped those three rupees into his box. But he was the one to be surprised, for when I started leaving, I took the whole box with me.

He said, "For God's sake, what are you doing? That is for the poor!"

I said, "I have heard you already, you need not bother repeating it again. I am taking this box for the poor. There are many in my village. Please give me the key, otherwise I will have to find a thief so that he can open the lock. He is the only expert in that art."

He said, "This is strange...." He looked at his secretary. The secretary was dumb, as secretaries always are, otherwise why should they be secretaries? He looked at Kasturba, his wife, who said, "You have met your equal. You cheat everybody, now he is taking your whole box. Good! It is good, because I am tired of seeing that box always there, just like a wife."

I felt sorry for that man and left the box, saying, "No, you are the poorest man, it seems. Your secretary does not have any intelligence, nor does your wife seem to have any love for you. I cannot take this box away -- you keep it. But remember, I had come to see a mahatma, but I saw only a businessman."

That was his caste. In India, *baniya*, "businessman," is exactly what you mean by a Jew. India has its own Jews. They are not Jews, they are *baniyas*. To me, at that age, Mahatma Gandhi appeared to be only a businessman. I have spoken against him thousands of times because I don't agree with anything in his philosophy of life. But the day he was shot dead -- I was seventeen -- my father caught me weeping.

He said, "You, and weeping for Mahatma Gandhi? You have always been arguing against him." My whole family was Gandhian, they had all gone to jail for following his politics. I was the only black sheep, and they were, of course, all pure white. Naturally he asked, "Why are you weeping?"

I said, "I am not only weeping but I want to participate in the funeral. Don't waste my time because I have to catch the train and this is the last one that will get there on time."

He was even more astonished; he said, "I can't believe it, have you gone mad?"

I said, "We will discuss that later on. Don't be worried, I will be coming back."

And do you know that when I reached Delhi, Masto was on the platform waiting for me. He said, "I thought that however much you are against Gandhi, you still have a certain regard for the man. That is only my feeling." He then said, "It may or may not be so, but I depended on it. And this is the only train that passes through your village. If you were to come, I knew you would have to be on this train, otherwise you would not be coming. So I came to receive you, and my feeling was right."

I said to him, "If you had spoken before about my feeling for Gandhi, I would not have argued with you, but you were always trying to convince me, and then it is not a question of feeling, it is pure argument. Either *you* win, or the other fellow wins. If you had mentioned only once that it is a question of feeling, I would not have even touched that subject at all, because then there would have been no argument."

Particularly -- just so that it is on the record -- I want to say to you that there were many things about Mahatma Gandhi that I loved and liked, but his whole philosophy of life was absolutely disagreeable to me. So many things about him that I would have appreciated remained neglected. Let us put the record right.

I loved his truthfulness. He never lied; even though in the very midst of all kinds of lies, he remained rooted in his truth. I may not agree with his truth, but I cannot say that he was not truthful. Whatsoever was truth to him, he was full of it.

It is a totally different matter that I don't think his truth to be of any worth, but that is my problem, not his. He never lied. I respect his truthfulness, although he knows nothing of the truth -- which I am continuously forcing you to take a jump into.

He was not a man who could agree with me: "Jump before you think." No, he was a businessman. He would think a hundred times before taking a single step out of his door, what to say of a jump. He couldn't understand meditation, but that was not his fault. He never came across a single Master who could have told him something about no-mind, and there were such people alive at the time.

Even Meher Baba once wrote a letter to Gandhi not exactly that he himself wrote; somebody must have written it for him, because he never spoke, never wrote, just made signs with his hands. Only a few people were able to understand what Meher Baba meant. His letter was laughed at by Mahatma Gandhi and his followers, because Meher Baba had said, "Don't waste your time in chanting `Hare Krishna, Hare Rama.' That is not going to help at all. If you really want to know, then inform me and I will call you."

They all laughed; they thought it was arrogance. That's how ordinary people think, and naturally it looks like arrogance. But it is not, it is just compassion -- in fact, too much compassion. Because it is too much, it looks like arrogance. But Gandhi refused by telegram saying, "Thank you for your offer, but I will follow my own way"... as if he had a way. He had none.

But there are a few things about him that I respect and love -- his cleanliness. Now, you will say, "Respect for such small things...?" No, they are not small, particularly in India, where saints, so-called saints, are expected to live in all kinds of filth. Gandhi tried to be clean.

He was the cleanest ignorant man in the world. I love his cleanliness. I also love that he respected all religions. Of course, my reasons and his are different, but at least he respected all religions. Of course for the wrong reasons, because he did not know what truth is, so how could he judge what was right? -- whether any religions were right; whether all were right, or whether any ever could be right. There was no way.

Again, he was a businessman, so why irritate anybody? Why annoy them? They are all saying the same thing, the KORAN, the TALMUD, the BIBLE, the GITA, and he was intelligent enough -- remember the "enough," don't forget it -- to find similarities in them, which is not a difficult thing for any intelligent, clever person. That's why I say "intelligent enough," but not truly intelligent. True intelligence is always rebellious, and he could not rebel against the conventional, the traditional, the Hindu or the Christian or the Buddhist.

You will be surprised to know that there was a time when Gandhi contemplated becoming a Christian because they serve the poor more than any other religion. But he soon became aware that their service is just a facade for the real business to hide behind. The real business is converting people. Why? -- because they

bring power. The more people you have, the more power you have.

If you can convert the whole world to be either Christian or Jew or Hindu, then of course, those people will have more power than anybody ever had before. Alexanders will fade out in comparison. It is a power struggle.

The moment Gandhi saw it -- and I say again, he was intelligent enough to see it -- he changed his idea of becoming a Christian. In fact, being a Hindu was far more profitable in India than being a Christian. In India, Christians are only one percent, so what political power could he have?

It was good that he remained a Hindu, I mean for his mahatmahood; but he was clever enough to manage and even influence Christians like C.F. Andrews, and Jainas, Buddhists, and Mohammedans like the man who became known as "the frontier Gandhi."

This man, who is still alive, belongs to a special tribe, Pakhtoons, who live in the frontier province of India. Pakhtoons are really beautiful people, dangerous too. They are Mohammedans, and when their leader became a follower of Gandhi, naturally they followed. Mohammedans of India never forgave "frontier Gandhi" because they thought he had betrayed their religion.

I'm not concerned whether he fulfilled or betrayed, what I am saying is that Gandhi himself had first thought of becoming a Jaina. His first guru was a Jaina, Shrimad Rajchandra; Hindus still feel hurt that he touched the feet of a Jaina.

Gandhi's second master -- and Hindus will be even more offended -- was Ruskin. It was Ruskin's great book, UNTO THIS LAST, that changed Gandhi's life. Books can do miracles. You may not have heard of the book, UNTO THIS LAST. It is a small pamphlet, and Gandhi was going on a journey when a friend gave it to him to read on the way because he had liked it very much. Gandhi kept it, not really thinking to read it, but when there was time enough he thought, "Why not at least look into the book?" And that book transformed him.

That book gave him his whole philosophy. I am against his philosophy, but the book is great. Its philosophy is not of any worth, but Gandhi was a junk-collector. He would find junk even in beautiful places. There is a type of person, you know, who even if you take them to a beautiful garden they suddenly come upon a place and show you something that should not be. Their approach is negative. And then there is a type of person who will collect only thorns -- junk-collectors; they call themselves collectors of art.

If I had read that book as Gandhi did, I would not have come to the same conclusion. It is not the book that matters, it is the man who reads, chooses and collects. His collection would be totally different although we may have visited the same place. To me, his collection would be just worthless. I don't know, and nobody knows, what he would think about my collection. As far as I know, he was a very sincere man. That's why I cannot say whether he would say, the way I am saying, "All his collection is junk." Perhaps he may, or perhaps he may not have said it -- that's what I love in the man. He could appreciate even that which was alien to him and tried his best to remain open, to absorb.

He was not a man like Morarji Desai, who is completely closed. I sometimes wonder how he breathes, because at least your nose has to be open. But Mahatma Gandhi was not the same type of man as Morarji Desai. I disagree with him, and yet I know he has a few small qualities worth millions.

His simplicity... nobody could write so simply and nobody could make so much effort just to be simple in his writing. He would try for hours to make a sentence more simple, more telegraphic. He would reduce it as much as possible, and whatsoever he thought true, he tried to live it sincerely.

That it was not true is another matter, but about that what could he do? He thought it was true. I pay him respect for his sincerity, and that he lived it whatsoever the consequences. He lost his life just because of that sincerity.

With Mahatma Gandhi, India lost its whole past, because never before was anybody in India shot dead or crucified. That had not been the way of this country. Not that they are very tolerant people, but just so snobbish, they don't think anybody is worth crucifying... they are far higher.

With Mahatma Gandhi India ended a chapter, and also began a chapter. I wept, not because he had been killed -- because everybody has to die, there is not much in it. And it is better to die the way he died, rather than dying on a hospital bed -- particularly in India. It was a clean and beautiful death in that way. And I am not protecting the murderer, Nathuram Godse. He is a murderer, and about him I cannot say, "Forgive him because he did not know what he was doing." He knew exactly what he was doing. He cannot be forgiven. Not that I am hard on him, just factual.

I had to explain all this to my father later on, after I came back. And it took me many days because it is really a complicated relationship between me and Mahatma Gandhi. Ordinarily, either you appreciate

somebody or you don't; it is not so with me -- and not only with Mahatma Gandhi.

I'm really a stranger. I feel it every moment. I can like a certain thing about a person, but at the same time, there may be something standing by the side of it which I hate, and I have to decide, because I cannot cut the person in two.

I decided to be against Mahatma Gandhi, not because there was nothing in him that I could have loved -- there was much, but much more was there which had far-reaching implications for the whole world. I had to decide to be against a man I may have loved if -- and that "if" is almost unbridgeable -- if he had not been against progress, against prosperity, against science, against technology. In fact, he was against almost everything for which I stand: more technology and more science, and more richness and affluence.

I am not for poverty, he was. I am not for primitiveness, he was. But still, whenever I see even a small ingredient of beauty, I appreciate it; and there were a few things in that man which are worth understanding.

He had an immense capacity to feel the pulse of millions of people together. No doctor can do it; even to feel the pulse of one person is very difficult, particularly a person like me. You can try feeling my pulse, you will even lose your pulse, or if not the pulse, then at least the purse, which is even better.

Gandhi had the capacity to know the pulse of the people. Of course, I am not interested in those people, but that is another thing. I'm not interested in thousands of things; that does not mean that those who are genuinely working, intelligently reaching to some depth, are not to be appreciated. Gandhi had that capacity, and I appreciate it. I would have loved to meet him now, because when I was only a ten-year-old lad, all that he could get from me were those three rupees. Now I could have given him the whole paradise, but that was not to happen, at least in this life.

Glimpses of a Golden Childhood

Chapter #46
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

I can begin with the second day in my primary school. How long can it wait? It has already waited too long. The second day was my real entry into the school, because Kantar Master had been thrown out and everybody was joyous. Almost all the children were dancing. I could not believe it, but they told me, "You did not know Kantar Master. If he dies we will distribute sweets for the whole town, and burn thousands of candles in our houses."

I was received as if I had done a great deed. In fact I felt a little sorry for Kantar Master. He may have been very violent, but after all he was human too, and with all the weaknesses a human being is prone to. It was not at all his fault that he had only one eye and an ugly face. And I would even like to say something which I have never said before because I never thought anybody would believe it... but I am not seeking believers, believe it or not.

Even his cruelty was not his fault. I emphasize *his* fault: it was natural to him. Just as he had only one eye, he had anger, and very violent anger. He could not tolerate anything that went against him in any way. Even the silence of the children was enough to provoke him.

He would look around and say, "Why so much silence? What is going on? There must be a reason for you to be so silent. I will teach you all a lesson, so that you will never do this thing again to me."

The children were all amazed. They had just been keeping quiet so as not to disturb him. But what could he do? Even that disturbed him. He needed medical treatment, not only physical, but psychological too. He was, in every way, sick. I felt sorry for him because I was, apparently at least, the cause of his removal.

But everybody was enjoying the occasion, even the teachers. I could not believe it when the headmaster also said to me, "Thank you, my boy. You have started your school life by doing something beautiful. That man was a pain in the neck."

I looked at him and said, "Perhaps I should remove the neck too."

Immediately he became serious, and said, "Go and do your work."

I said, "Look, you are happy, rejoicing, because one of your colleagues has been thrown out; and you call yourself a colleague? What kind of friendship is this? You never told him to his face how you felt. You could not have done it, he would have crushed you."

The headmaster was a small man, not more than five feet tall, or perhaps even less. And that sevenfoot giant, weighing four hundred pounds, could easily have crushed him, without any weapon, just with his fingers. "In front of him why did you always behave like a husband before his wife?" Yes, these were the exact words.

I remember saying, "You behaved like a henpecked husband; and remember, I may by chance have been the cause of his removal, but I was not planning anything against him. I had only just entered school, there was no time for setting up a planning commission. And you have been planning against him your whole life. He should at least have been sent to another school" -- there were four schools in that town.

But Kantar Master was a strong man, and the president particularly was under his thumb. The president of that town was ready to be under anybody's thumb; perhaps he liked thumbs, I don't know, but soon the whole town realized that this holy cow-dung was not going to help.

In a town of twenty thousand, there was no road worth calling a road, no electricity, no park, nothing. Soon the people realized that it was because of this cow-dung. He had to resign, so that at least for the remaining two and a half years his vice-president took his place.

Shambhu Babu transformed almost the whole face of that town. One thing I must say to you: that through me he came to know that even a small child could not only remove a teacher, but could create a situation in which the president of the town had to resign.

He used to say laughingly, "You have made me president." But there were times afterwards when we disagreed. He remained president for many years. Once the town saw his work during those two and a half years he was elected unanimously again and again. He did almost miracles in changing that town.

He made the first cement roads in the whole province, and brought electricity to our twenty thousand people. That was very rare. No other town of that size had electricity. He planted trees at the side of the roads, to give a little beauty to an ugly town. He did much. What I am preparing you for is that there were times when I did not agree with his policies. Then I was his opponent.

You cannot believe how a young child of perhaps twelve could be an opponent. I had my strategies. I could persuade people very easily -- just because I was a child, and what interest could I have in politics? And certainly I had no interest at all.

For example, Shambhu Babu imposed the *octroi* tax. I can understand that; without money how could he manage all his beautifying projects, and roads, and electricity? Naturally he needed money. Some form of taxation was necessary.

I was not against taxation, I was against the *octroi* tax, because it goes on the head of the poorest. The rich get richer, and the poor get poorer. I am not against the rich becoming richer, but I am certainly against the poor becoming poorer. You will not believe it, and even he was surprised when I said, "I will go from house to house telling people not to vote for Shambhu Babu again. If the *octroi* remains then Shambhu Babu has to go. Or if Shambhu Babu wants to remain, then the *octroi* has to go. We will not allow both together." I not only went from house to house, I even spoke at my first public meeting.

People enjoyed seeing just a small boy speaking so logically. Even Shambhu Babu was sitting nearby, in a shop. I can still see him sitting there. That was his place. He used to sit there every day. It was a strange place for him to sit, but the shop was in a very prominent place, at the very center of the town. That's why all the meetings used to be held there, and he could pretend that he was just sitting at his friend's shop and had nothing to do with the meeting.

When he heard me -- and you know me, I was always the same. I pointed to Shambhu Babu sitting in that small shop, and said, "Look! He is sitting there. He has come to listen to what I am going to say. But, Shambhu Babu, remember: friendship is one thing, but I am not going to support your *octroi* tax. I will

oppose it even if I have to lose your friendship. I will know that it was not worth much. If we can still remain friends although we may not agree on some points, or may even come to public conflict, only then will our friendship have any significance."

He was really a good man. He came out of the shop, patted me on the back and said, "Your arguments are worth considering. And as far as our friendship is concerned, this conflict has nothing to do with it." He never mentioned it again. I had thought that someday he would bring it up and say to me, "You were hitting me very hard and it was wrong." But he never even mentioned it. The most wonderful thing was that he withdrew the tax.

I asked him, "Why? I may oppose it, but I'm not even a voter yet. It was the public who voted you in."

He said, "That is not the point. If even you can oppose it, then there must be something wrong with what I am doing. I am withdrawing it. I have no fear of the public, but when a person like you disagrees, although you are very young, I respect you. And your argument is right that whatsoever taxation one applies, it has finally to be paid by the poor, because the rich are clever enough to shift it."

The *octroi* tax is taxation on any goods that enter the town. Now, when those goods are sold they will be sold at a higher price. You cannot prevent the taxation that the shopkeeper has paid being taken out of the pocket of a poor farmer. Of course, the shopkeeper will not call it taxation, it will just become part of the price.

Shambhu Babu said, "I understand the point and I have withdrawn the tax." As long as he was president the taxation was never again brought up, or even discussed. But he never felt offended, rather he became more respectful towards me. I felt awkward that I had to oppose somebody who I can say was the only person in that town I loved.

Even my father was surprised, and said, "You do some strange things. I heard you speaking in public. I knew you would do something like that, but not so soon. You were speaking so convincingly and against your own friend. Everybody was shocked that you were speaking against Shambhu Babu."

The whole town knew that I had no friend other than this old man, Shambhu Babu -- he must have been around fifty. This would have been the time for us to have been friends, but the gap was not in our hands, so we did not take any notice of it. And he too had no other friends. He could not afford to lose me, nor could I afford to lose him. My father said, "I could not believe that you would speak against him."

I said, "I never said a single word against him. I was speaking against the taxation that he is trying to bring about. My friendship certainly does not include that; *octroi* is excluded. And I had told Shambhu Babu beforehand, by way of making him aware, that if anything is disagreeable to me, I will fight it, even against him. That's why he was present in that shop, just to listen to what I was saying against his tax. But I did not say a single word against Shambhu Babu."

The second day at school was as if I had done something great. I could not believe that people had been so oppressed by Kantar Master. It was not that they were rejoicing for me; even then I could see the distinction clearly. Today too, I can remember perfectly that they were rejoicing because Kantar Master was no longer on their backs.

They had nothing to do with me, although they were acting as if they were rejoicing for me. But I had come to school the day before and nobody had even said, "Hello." Yet now the whole school had gathered at the Elephant Gate to receive me. I had become almost a hero on just my second day.

But I told them then and there, "Please disperse. If you want to rejoice go to Kantar Master. Dance in front of his house. Rejoice there. Or go to Shambhu Babu, who is the real cause of his removal. I am nobody. I did not go with any expectation, but things happen in life that you had never expected, nor deserved. This is one of those things, so please forget about it."

But it was never forgotten in my whole school life. I was never accepted as just another child. Of course, I was not very concerned with school at all. Ninety percent of the time I was absent. I would appear only once in a while for my own reason, but not to attend school.

I was learning many things, but not in school. I was learning strange things. My interests were a little uncommon, to say the least. For example I was learning how to catch snakes. In those days so many people used to come to the village with beautiful snakes, and the snakes would dance to their flute. It really impressed me.

All those people have almost disappeared, for the simple reason that they were all Mohammedan. They have either gone to Pakistan or been killed by the Hindus, or perhaps changed their profession because it was too much of a public declaration that they were Mohammedan. No Hindu practiced that art.

I would follow any snake charmer all day asking him, "Just tell me the secret of how you catch snakes."

And slowly, slowly, they understood that I was not one who could be prevented from doing anything. They said among themselves, "If we don't tell him he is going to try on his own."

When I said to one snake charmer, "Either you tell me or else I am going to try on my own; if I die you will be responsible" -- he knew me because for days I had been bothering him, and bugging him -- he said, "Wait, I will teach you."

He took me outside the town and started to teach me how to catch snakes; how to teach them to dance when you play the flute. It was he who told me for the first time that snakes don't have ears. They cannot hear, and almost everybody believes that they are influenced by the snake charmer's flute.
He told me, "The truth is they can't hear at all."

I then asked him, "But how do they start swaying then when you play your flute?"

He said, "It is nothing but training. When I play my flute, have you ever noticed that I sway my head? That is the trick. I sway my head and the snake starts swaying, and unless he sways he remains hungry. So the sooner he starts swaying, the better. Hunger is the secret, not the music."

I learned from these snake charmers how to catch snakes. In the first place, ninety-seven percent of snakes are harmless, non-poisonous. You can catch them without any problem. Of course they will bite, but because they don't have any poison it will just be a bite, you will not die. Ninety-seven percent don't have poison glands, and the three percent who do have a strange habit: they bite just enough to make a place available for their poison, then they turn over. The poison gland is upside down in their throat, so first they make the wound, then they turn over and pour in the poison. You can catch them either before they make the wound... and the best way is to grasp their mouth really tight.

I had not known that you need to grasp the mouth, but that has to be the first thing. If you miss, and they make a wound in you, don't be worried: keep tight hold and just don't let them turn over. The wound will heal and you won't die.

I was learning, and this is just an example. Unfortunately all those snake charmers had to leave India. There were magicians doing all kinds of unbelievable things, and I was certainly more interested in the magicians than in my poor teacher and his geography or history. I followed these magicians like a servant. I would not leave them unless they taught me a little trick.

I was continuously amazed that what appeared so unbelievable was nothing but a small trick. But unless you knew the trick you had to accept the greatness of the phenomenon. Once you knew the trick -- it is like a balloon losing its air -- it becomes smaller and smaller, just a punctured balloon. Soon you have just a little piece of rubber in your hand and nothing else. That great balloon was simply hot air.

I was learning in my own ways things which were really going to help me. That's why I can say that Satya Sai Baba and people like him are just street magicians -- and not even very good ones, just ordinary. But these magicians have disappeared from the streets of India because they also were Mohammedans.

In India you have to understand one thing, that people for thousands of years have followed a certain structure. One's profession is almost always given by your parents; it is a heritage, you cannot change it. It will be difficult for a westerner to understand, hence so many problems arise in understanding, in communicating with the easterner.

I was learning, but not in school, and I never repented for it. I learned from all kinds of strange people. You cannot find them working in schools as teachers, that is not possible. I was with Jaina monks, Hindu *sadhus*, Buddhist *bhikkus*, and all kinds of people one is not expected to associate with.

The moment I became aware that I was not supposed to associate with somebody that was enough for me to associate with that person, because he must be an outsider. Because he was an outsider, hence the prohibition -- and I am a lover of outsiders.

I hate the insiders. They have done so much harm that it is time to call the game off. The outsiders I have always found a little crazy, but beautiful -- crazy yet intelligent. Not the intelligence of Mahatma Gandhi, he was a perfect insider; nor is it the intelligence of the so-called intellectuals -- Jean-Paul Sartre, Bertrand Russell, Karl Marx, Hugh Bach -- the list is endless.

The first intellectual was the serpent who started this whole thing. Otherwise there would have been no trouble. He was the first intellectual. I don't call him a devil. I call you the devils: this company. You may not follow the meaning I give to the word. To me "the devil" always means "divine." It comes from the Sanskrit root *deva*, meaning "divine." So I have named your company "the devils."

But the serpent was an intellectual, and he played the trick that all intellectuals do. He persuaded the woman to purchase something while her husband was at the office, or maybe somewhere else, because offices came later -- must have been fishing, hunting, or you can imagine what the husband was doing. At

least he was not fooling around, that much was certain, because there was nobody to fool around with. It all had to come, but later on.

The serpent argued that, "God has told you not to eat the fruit of the tree of life..." and it was nothing more than an apple tree. Sometimes I think nobody could have sinned more than me because I must be eating more apples than anybody in the world. And apples are so innocent that I wonder why the apple had to be chosen -- what wrong had the apple done to God? I cannot figure it out.

But one thing I can say: the man called serpent must have been a great intellectual, so great that he proved eating apples to be a sin. But intelligence to me is never of the mind.

Glimpses of a Golden Childhood

Chapter #47
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Video:	No

I was talking about my primary school. I rarely went, and it was such a relief to everybody that I wanted to give it to them as much as possible. Why could I not give them one hundred percent relief? For the simple reason that I loved them too -- I mean the people: the teachers, the servants, the gardeners. Once in a while I wanted to visit them, particularly when I wanted to show them something. A little boy, anxious to show everything he has to those he loves... but those things were sometimes dangerous. Even now I cannot resist laughing.

I remember one day very vividly. It has always been waiting there for its moment. Perhaps the moment has come, and it has to be told and shared. It is a series of events....

I had just learned how to catch snakes. Snakes are poor people, innocent too, and beautiful; very alive. You cannot believe what I am saying unless you have seen two snakes in love. You may wonder how snakes make love. They don't make it -- it is only man who makes everything -- they do it. And when they are in love they are just flames. And the reason I am saying that it is surprising is because they have no bones, yet they still stand up to kiss each other! Stand on what? They have no legs either, they just stand on their tails. If you see two snakes standing on their tails kissing each other, you will never bother to see any Hollywood film again.

I had just learned how to catch a snake and how to make the distinction between the poisonous snake and the non-poisonous. A few are absolutely so poisonless that you can perhaps call them another kind of fish, because many of them live in water. The water snakes are the most innocent, even more than fish. Fish are cunning, but water snakes are not. I had tried my hand at all kinds of snakes, so when I say it, I am not just telling somebody else's story, it is my story.

I had just caught a snake. Now this was the day to go to the school. You will say, "Strange...?" Otherwise I was so busy, there was no time to waste with stupid questions, answers, foolish maps. Even then I could see that maps are all nonsense, because on the earth I don't see lines anywhere, either for the district or the municipality. So all the nations are just cow-dung, and not holy either -- unholy cow-dung. If anything like that exists, it is politics -- unholy and cow-dung, both together. It is politics that has created the maps.

I was not the one to waste my time there. I was exploring real geography; going to the mountains, disappearing for days. Only my Nani knew when I would come. And for days I would not be heard or seen,

because I was not there. And everybody, I think, except my Nani, was happy. You will come to know why... and they were right, about that I have no doubt.

I had caught a snake, my first success. Naturally, I wanted to go to school immediately. And I didn't bother to wear the uniform, and nobody can expect me to. I never did, even in primary school. I said, "I have come to learn, not to be destroyed. If I can learn anything, good, but I won't allow you to destroy me, and the uniform -- chosen by you who don't know a thing about beauty and form -- I cannot accept. I will create great trouble if you try to impose it on me."

They said, "Keep it ready just in case the inspector comes, otherwise we will be in trouble. We don't want to trouble you because we don't want trouble ourselves. It is a costly affair," my teacher said, "to create trouble for you. We know what happened to Kantar Master; it can happen to anybody. But please keep the uniform just for our sakes."

And you will be surprised that my uniform was supplied by our school. I don't know who contributed its cost, nor do I care. I kept it, knowing perfectly well that it was almost a mathematical impossibility that my visit to the school, and the inspector's visit to the school, could fall on the same date. It was not possible, that's what I thought, but I kept the uniform. It was beautiful: they had done their best and they were not insisting that I should come wearing it.

I was always a foreigner. Even now among my own people, I am not wearing the uniform. I just cannot. Even a uniform that I have chosen for you, I cannot be in it. Why? That day there was the same question. Today again, it is the same question. I just cannot conform. You can think of it as a whim; it is not whimsical at all, it is very existential. But we will not go into that, otherwise what I was saying to you will be missed. I will never come to it again.

I had caught my first snake. It was such a joy, and the snake was so beautiful. Just to touch it was to touch something really alive. It was not like touching your wife, your husband, your son, or even your son-in-law, where you touch and bless them, and you don't have any feeling -- you just want to go and watch T.V., particularly if you are in America, or if you are in England, go to the cricket match or the football match. People are crazy in different ways, but crazy all the same.

That snake was a real snake, not a plastic snake that you could purchase in any store. Of course, the plastic snake may be made perfectly but it does not breathe; that's the only trouble with it, otherwise it is perfect. God could not have improved upon it. Just one thing is missing -- the breathing -- and for just one thing why complain? But that one thing is all. I had just caught a *real* snake, so beautiful and so clever that I had to put my whole intelligence into catching him, because I was not in any way interested in killing him.

The man who was teaching me was an ordinary street magician. In India we call them *Madari*. They do all kinds of tricks without any charge. But they do so well that in the end they simply spread their handkerchief on the ground and say, "Now something for my stomach." And people may be poor, but when they see something so beautifully done they always give.

So this man was an ordinary *Madari*, a street magician. That is the closest translation I can manage, because I don't think that anything like the *Madaris* exist in the West. In the first place, they won't allow a crowd to gather on the street. The police car will immediately arrive saying that you are blocking the traffic.

In India, there is no question of blocking the traffic; there are no traffic laws! You can walk in the middle of the road; you can follow the golden mean -- literally. You can follow the American way, you can go to the extreme right, or to the very extreme left. The extreme right is the American way, the extreme left is the Russian way; you can choose -- or you can choose any position anywhere in between. The whole road is yours; you can make your house there. You will be surprised to know that in India you can do anything imaginable, or unimaginable, on the street. I include even the unimaginable because one never knows.

The *Madaris* were certainly causing a traffic jam, but who was to object? Even the policeman was one of the admirers, clapping at the tricks the *Madari* was playing. I have seen all kinds of people gathered there blocking the whole road. No, *Madaris* could not exist in the West, in the same sense -- and they're really beautiful people; simple, ordinary, but they "know something," as they say.

The man who was teaching me told me, "Remember, this is a dangerous snake. These snakes should not be caught."

I said, "You are freed. These are the only snakes I am going to catch." I had never seen such a beautiful snake, so colorful, so alive in every fiber of his being. Naturally I could not resist -- I was just a little boy -- I rushed to the school. I wanted to avoid relating what happened there, but I will just because I can see it again.

The whole school, as many as were possible, gathered in my classroom, and the others were standing on the verandah outside, looking through the windows and the doors. Others were standing even farther away just in case the snake escaped or something went wrong -- and this boy, from the very first day had been a trouble-maker. But my class, just thirty or forty little boys, were all afraid, standing and shouting, and I really enjoyed it.

The thing that you will also enjoy and I could not believe, was that the teacher stood on his chair! Even today I can see him standing on his chair and saying, "Get out! Get out! Leave us alone! Get out!"

I said, "First you get down."

He became quiet, because the question of getting down was dangerous with such a big snake. The snake must have been six or seven feet long, and I was dragging it in a bag, so that I could suddenly expose it to everybody. And when I exposed it there was chaos! I can still see the teacher jumping on his chair. I could not believe my eyes. I said, "This is just wonderful."

He said, "What is wonderful?"

I said, "You jumping up and standing on the chair. You will break it!"

First the children were not afraid, but when they saw him so afraid -- just see how children are being impressed by stupid and wrong people. When they had seen me coming in with the snake, they were just joy, "Allelujah!" But when they saw the teacher standing on his chair... for a moment there was complete silence, only the teacher was jumping and shouting, "Help!"

I said, "I don't see the point. The snake is in my hands. I am in danger, you are not. You are standing on your chair. You are too far away for the poor snake to reach. I would like him to reach, and have a little talk with you."

I can still see that man and his face. He met me only once after that experience. By that time I had renounced my professorship and become a beggar... although I never begged. But the truth is I am a beggar; but a special type of beggar who does not beg.

You will have to find a word for it. I don't think a word exists in any language that can explain my situation, simply because I have not been here before -- in this way, this style. Neither has anybody else been this way, with this style: having nothing and living as if you own the whole universe.

I remember him saying, "I cannot forget when you brought that snake into my class. It still comes into my dreams, and I cannot believe that that kind of boy has become a Buddha, impossible!"

I said, "You are right. `That kind of boy' has died, and what is after the death of that boy, you may call Buddha, or you may choose something else, or you may choose not to call it anything. I simply don't exist the way you knew me. I would have loved to, but what can I do? I died."

He said, "See? I'm talking seriously and you are making a joke out of it."

"I am doing my best, but," I told him, "it is not only you who remembers. Whenever I have a bad day or the weather is not good, or something -- the tea was not hot enough, the food was as if prepared for food poisoning -- then I remember you jumping on your chair and calling for help. And that cheers me up again -- although I am dead, it still helps. I am tremendously grateful to you."

I used to go to school only for such moments. There were certainly only a few..."occasions" I should call them. It was necessary for everybody's happiness that I should not be present there regularly every day. You will be surprised that the peon, the man whose duty was.... What do you call him? Peon? -- or don't you have any word for it: p-e-o-n, peon? But we in India call him peon. Whatsoever the word is, it is the lowest servant in every office.

Devaraj, what is it?

"Janitor?"

No, that is a different thing, but comes close to it. I thought "peon" must be an English word; it is not of Hindi origin. I may not be pronouncing it rightly. We will find out, but it is spelled "peon."

The peon was the only person who was unhappy when I was not there... because everybody else was happy about it. He loved me. I have never seen an older man than him. He was ninety or perhaps more. Perhaps he had made the century; in fact, he may have been even more because he tried to reduce his age as much as possible so that he could continue in service a little longer... and he continued.

In India you don't know your birth date, and particularly if you were born one hundred years before, I don't think there would be any certificate or record; impossible. But I have never seen a man older than him and yet full of juice, really juicy.

He was the only man in that whole school for whom I had some respect -- but he was the lowest, nobody even looked at him. Once in a while, just for his sake, I used to visit the school, but I only went to

his place.

His place was just by the corner of the Elephant Gate. His work was to open and close the gate, and he had a bell hanging in front of his cabin, to hit every forty minutes, leaving just ten minutes twice each day for tea breaks, and one hour for lunch. That was his only work, otherwise he was a completely free man.

I would go into his cabin, and he would close the door so that nobody disturbed us, and so that I could not escape easily. Then he would say, "Now tell me everything since we met last time." And he was such a lovely old man. His face had so many lines that I had even tried to count them, of course not telling him. I was pretending to listen to him while I was counting how many lines his forehead had -- and it was all forehead because all his hair had gone -- and how many lines were on his cheeks. In fact his whole face, howsoever you divided it, was nothing but lines. But behind those lines was a man of infinite love and understanding.

If I did not visit the school for many days, then it was certain that the day was coming closer when if I didn't go, then he would come to find me. That meant my father would know everything: that I never went to school, that attendance was given to me just to keep me out. That was the agreement. I had said, "Okay, I will keep myself out, but what about my attendance, because who is going to answer my father?"

They said, "Don't be worried about your attendance. We will give you one hundred percent attendance, even on holidays, so don't be worried at all."

So I was always aware that before he came to visit my house, it was better to go to his cabin, and somehow -- again I have to use the word "synchronicity" -- he knew when I was coming. I knew that if I didn't go that day he would be coming to inquire what had happened to me. And it became almost mathematically accurate.

I would start from the very morning with the feeling, "Listen" -- I am not saying it to you, I am just telling you how I used to get up -- "Listen, if you don't go today, Mannulal" -- that was his name -- "is going to visit by the evening. Before that happens, somehow at least make an appearance before him."

And except once I always followed my inner voice; I mean in concern to Mannulal. Only once... and I was getting a little tired of the whole thing, it was a kind of torture -- I had to go. I went out of fear, otherwise he would tell my father and mother, and would create havoc. I said, "No. Today I'm not going. Whatsoever happens I'm not going."

And who did I see? Nobody but Mannulal, the old man, coming. Perhaps he was more than a hundred and just pretending he was not. To me he always looked, and I still insist that he was, more than a hundred -- perhaps a hundred and ten, or even a hundred and twenty. He was so ancient-looking you would not believe it. I have never seen anything so ancient. I have visited museums, all kinds of collections of old objects, but I have never come across anything more prehistoric than Mannulal.

He was coming! I ran out just in time to prevent him from entering the house. He said to me, "I had to come to find you, because you were trying not to come to see me. And you know that I am an old man. I may die tomorrow, who knows? I just wanted to see you. I am happy that you are healthy and as alive as ever." Saying that, he blessed me, turned, and went away. I can see his back, with the strange uniform that the peon had to wear.

Now this will be really difficult for me to describe. First the color: it was khaki -- I think you call it khaki, am I right? Second: up to his knees there was a strap running around his leg, also khaki, but a separate thing. It was just to make the man look more alive, alert, or better to say "on alert." In fact it was so tight, what else could you do other than be alert?

It is strange but your dress can even change your behavior. For example, wearing a very tight robe, or tight dress I mean, not robe, or tight pants like the teenagers are using -- so tight that one wonders how they got into them... I could not get into them, that much is certain. And even if they were born into them from the very beginning then how will they get out of them? But these are philosophical questions. They are not worried. They just sing pop songs and eat popcorn. What else to do in the world? But dress can certainly change your behavior.

Soldiers cannot have loose uniforms, otherwise they cannot be fighters. When you wear something tight, so tight that you want to get out of it, then naturally you want to fight with everybody. You are simply angry. It is not objective -- directed to anybody in particular -- it is simply a subjective feeling. You simply want to get out of it. What to do? -- have a good fight. It certainly makes people feel a little relaxed. Then, naturally, the tight clothes get a little looser.

That's why every lover, before making love, first has to go through the ritual pillow fight, argument, and say nasty things to the other. Then of course it is a comedy; everything in it ends well. Alas, can't people

start loving from the very beginning? But no, their very tightness prevents it. They cannot loosen up.

Just three minutes for me.... There was much to say, but I have something else to do. You can see the tear... please remove it. But it was beautiful, thank you.

This is great...(CHUCKLE) you go on. Ashu, you are doing well. You go on your way, he goes on his way; ways differ and I don't think they will meet anywhere.

It is finished? Good! (CHUCKLING.)

Glimpses of a Golden Childhood

Chapter #48
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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I was talking about my visits to school. Yes, I call them visits because they were certainly not attendance. I was only there to create some mischief. In a strange way I have always loved to be involved in some mischievous act. Perhaps it was the beginning of how I was to be for my whole life.

I have never taken anything seriously. I cannot, even now. Even at my own death I will, if allowed, still have a good laugh. But in India for the last twenty-five years I have had to play the role of a serious man. It has been my most difficult role, and the longest drawn. But I did it in such a way that although I have remained serious, I have never allowed anybody around me to be serious. That has kept me above water, otherwise those serious people are far more poisonous than snakes.

You can catch snakes, but serious people catch you. You have to run away from them as fast as possible. But I am fortunate that no serious person will even try to approach me. I quickly made myself notorious enough, and it all began when I was not even thinking where it was going to land me.

Whenever they saw me coming, everybody was alerted, as if I was going to create some danger. At least to them it must have looked dangerous. For me it was just fun -- and that word summarizes my whole life.

For example, another incident from my primary school. I must have been in the last class, the fourth. They never failed me, for the simple reason that no teacher wanted me in his class again. Naturally, the only way to get rid of me was to pass me on to somebody else. At least for one whole year let him have the trouble too. That's how they called me, "the trouble." On my part I could not see what trouble I created for anybody.

I was going to give you an example. The station was two miles from my town and divides it from another small village called Cheechli, six miles away.

By the way, Cheechli was the birthplace of Maharishi Mahesh Yogi. He never mentions it. There are reasons why he does not mention where he was born, because he belongs to the *sudra* class in India. Just to mention that you come from a certain village, certain caste, or profession -- and Indians are very uncultured about that. They may just stop you on the road and ask you, "What is your caste?" Nobody thinks that this is an interference.

Maharishi Mahesh Yogi was born on the other side of the station, but because he is a *sudra*, he can neither mention the village -- because it is a village of only *sudras*, the lowest caste in the Indian hierarchy -- nor can he use his surname. That too will immediately reveal who he is.

His full name is Mahesh Kumar Shrivastava, but "Shrivastava" would put a stop to all his pretensions, at least in India, and that would affect others too. He is not an initiated sannyasin in any of the old orders,

because again, there are only ten sannyasin orders in India. I have been trying to destroy them, that is why they are all angry with me.

These orders are again castes, but of sannyasins. Maharishi Mahesh Yogi cannot be a sannyasin because no *sudra* can become an initiate. That's why he does not write "Swami" before his name. He cannot, nobody has given him that name. He does not write behind his name, as Hindu sannyasins do, Bharti, Saraswati, Giri et cetera; they have their ten names.

He has created his own name -- "Yogi." It does not mean anything. Anybody trying to stand on his head, and of course falling again and again, can call himself a yogi, there is no restriction on it.

A *sudra* can be a yogi, and the name Maharishi is something to replace "Swami," because in India things are such that if the name "Swami" is missing, then people would suspect something is wrong. You have to put something else there just to cover up the gap.

He invented "Maharishi." He is not even a *rishi*; *rishi* means "seer," and *maharishi* means "great seer." He can't even see beyond his nose. All he can do when you ask him relevant questions is giggle. In fact, I will call him "Swami Gigglananda," that will fit him perfectly. That giggling is not something respectable, it is really a strategy to avoid questions. He cannot answer any question.

I have met him, just by chance, and in a strange place -- Pahalgam. He was leading a meditation camp there, and so was I. Naturally my people and his were meeting each other. They first tried to bring him to my camp, but he made so many excuses: that he had not time, he wanted to but it would not be possible.

But he said, "One thing can be done: you can bring Bhagwan here so that my time and my scheduled work is not disturbed. He can speak with me from my stage." And they agreed.

When they told me I said, "This is stupid of you; now I will be in unnecessary trouble. I will be in front of his crowd. I don't have to worry about the questions; the only problem is that it will not be right for the guest to hit his host, especially before his own crowd. And once I see him I cannot refrain from hitting him; any decision I make not to hit him will be gone."

But they said, "We have promised."

I said, "Okay. I'm not bothered, and I am ready to come." It was not very far, just a two-minutes' walk away. You just had to get in the car, and then get out again, that was the distance. So I said, "Okay, I will come."

I went there, and as I had expected he was not there. But I don't care about anything; I started the camp -- and it was his camp! He was not there, he was just trying to avoid me as much as he could. Somebody must have told him because he was staying in the hotel just nearby. He must have heard what I was saying from his room. I started hitting him hard, because when I saw that he was not there, I could hit him as much as I wanted to, and enjoy doing it. Perhaps I hit him too hard and he could not stay away. He came out giggling.

I said, "Stop giggling! That is okay on American television, it won't do here with me!" And his smile disappeared. I have never seen such anger. It was as if that giggling was a curtain, hiding behind it all that was not supposed to be there.

Naturally it was too much for him, and he said, "I have other things to do, please excuse me."

I said, "There is no need. As far as I am concerned you never came here. You came for the wrong reasons, and I don't come into it at all. But remember, I have got plenty of time."

Then I really hit him because I knew he had gone back into his hotel room. I could even see his face watching from the window. I even told his people: "Look! This man says he has much work to do. Is this his work? Watching somebody else work from his window. He should at least hide himself, just as he hides behind his giggle."

Maharishi Mahesh Yogi is the most cunning of all the so-called spiritual gurus. But cunningness succeeds; nothing succeeds like cunningness. If you fail, it simply means you have come across somebody who is more cunning than you -- but cunningness still succeeds. He never mentions his village, but I remembered because I was going to tell you about an incident. This incident had some concern with his village, and my story is always going in all directions.

Cheechli was a small state. It was not part of the British Raj. It was a very small state, but the king, after all, was a king even though he could only afford one elephant. That's how they used to measure how much kingliness you had, by the number of elephants you owned.

Now, I have told you about the Elephant Gate that stood in front of the school. One day, for no reason, I approached the maharaja of Cheechli and asked, "I would like to have your elephant for just one hour."

He said, "What! What will you do with my elephant?"

I said, "I don't want your elephant, I only want to make the gate feel good. You must have seen that gate, perhaps you even studied there yourself?"

He said, "Yes. In my day it was the only primary school; now there are four."

I said, "I want to make that gate feel good, at least once. It is called the `Elephant Gate' but not even a donkey ever passes through it."

He said, "You are a strange boy, but I like the idea."

His secretary said, "What do you mean, you like the idea? He is crazy."

I said, "You are both right, but crazy or not, I have come to ask for your elephant for just one hour. I want to ride it into the school."

He liked the idea so much he said, "You ride on the elephant, and I will follow in my old Ford."

He owned a very ancient Ford, perhaps a T-model -- I think it was the T-model which was the most ancient one. He wanted to come just to see what happened.

Of course, as I passed through the town on the elephant everybody wondered, and people gathered, saying to themselves, "What's the matter? And how did this boy get the elephant?"

When I reached the school there was a big crowd. Even the elephant found it difficult to enter because of all the people. And the children were jumping -- do you know where? -- on the roof of the school! They were shouting, "He has come! We knew he would bring some trick, but this one is too big."

The headmaster had to tell the peon to ring the bell signaling that the school was closed, otherwise the crowd would destroy the garden, or even the roof may give way with so many children on it. Even my own teachers were on the roof! And the strange thing is even I, foolishly, felt like going up on the roof to see what was happening.

The school was closed. The elephant had entered and passed through and I made the gate relevant. At least it could now say to the other gates: "Once upon a time, a boy passed through me on an elephant, and there was such a crowd to see it happen...." Of course the gate will say "... to see me, the gate."

The raja also came. When he saw the crowd he could not believe it. He asked me, "How did you manage to gather so many people so quickly?"

I said, "I did nothing. Just my entry into school was enough. Don't think it was your elephant. If you think that, tomorrow you go on the elephant, and I will see that not a single soul reaches here."

He said, "I don't want to look like a fool. Whether they come or not, I would look foolish if I was sitting on my elephant for no reason, in front of a primary school. You, at least, belong to the school. I know about you. I have heard many stories. Now, when are you going to ask for my Ford?"

I said, "Just you wait."

I never went, although he had invited me himself, and it would have been a great occasion, because in the whole town there was no other car. But this car was too... what to say about it? Every twenty yards you had to get out and push it. That's the reason I never went.

I said to him, "What kind of car is this?"

He said, "I am a poor man, a king of a small state. I have to have a car, and this is the only one I can afford."

It was absolutely worthless. I still wonder how it managed to even move for a few yards. The whole town used to enjoy it, and laughed when the raja came past in his car, and of course everybody had to push!

I said to him, "No. Right now I am not in a position to take your car, but someday, maybe." I said it just not to hurt his feelings. But I still remember that car. It must still be there in that house.

In India they have such antique cars.... What do you call them? Vintage? The government of India has had to make a law that no vintage car can be taken outside India. There is no need to make any law, the cars could not go anyway. But Americans are ready to purchase them at any price.

In India you can find even the first model of all kinds of cars. In fact in Bombay or Calcutta you will still see such ancient cars that you cannot believe that you are still in the twentieth century.

Once, by the way, the raja and I accidentally met in a train, and his first question to me was, "Why didn't you come?"

I could not immediately remember what he meant by "did not come"... so I said, "I don't remember that I had to come."

He said, "Yes, it must have been forty years ago, you promised to come and take my car to the school." Then I remembered! He was right.

I said, "Wonderful!"... because he must have been about ninety-five and he still had such a good memory. After forty years, "Why did you not come?" I said, "You are a miracle."

I think if we meet somewhere in the other world the first question he will ask me will be the same, "Why didn't you come?" because I again promised saying, "Okay, I forgot, forgive me. I will come."
He said, "When?"

I said, "You want me to give you a date? For that car? After forty years! Even forty years ago it was a car in name only. What can have happened to it after another forty years?"
He said, "It is in perfect order."

I said, "Great! Why don't you say it is just like new, as if it had just come from the showroom? But I will come; I would love a ride in that car." But unfortunately by the time I got there, the raja had died... or fortunately, because I saw the car! Forty years before it used to go at least a few feet; now, even if the raja had been alive, the car was dead.
His old servant said, "You came a little late, the raja is dead."

I said, "Thank God! Otherwise that fool would have made me sit in this car, and it could not possibly move."

He said, "That's true. I have never seen it move, but I have only been in his service for fifteen years, and it has not moved in that time. It just stands there in the porch to show that the maharaja has a car."

I said, "The ride would have been really great, and very quick too. You would enter from one door and get out the other, no time wasted."

But these visits to the school are still remembered by the few teachers still alive. And none of them believed that I could have been first in the whole university, because they all knew how I had passed from their class. It was all due to their favor, or fear, or whatsoever. They simply could not believe how I could get to be the first in the whole university. When I came home, all the newspapers reported it with my picture, saying, "This schoolboy has won the gold medal." My teachers were astounded, they all looked at me as if I were from some other planet.
I said to them, "Why are you looking like that?"

They said, "We don't believe it even now, seeing you. You must have played some trick."

I said, "In a way you are right, it certainly was a trick." And they knew because all that I ever did with them was to play tricks.

Once a man came to the town with a horse -- you may have heard about a very famous horse in Germany; I think his name was Hans.
Devageet, how do you pronounce it? Hands? H-a-n-s.
"Hunts, Osho."
Okay, "Hands."

Hans had become world-famous at that time, so much so that great mathematicians, scientists, and all kinds of thinkers and philosophers went to see this horse. And what was all the fuss about? I know, but I came to know about this "Hans affair" only very late, because in my village there was a man with a horse which did the same trick. I bugged him so much that finally he gave in and agreed to tell me how he did it.

His horse... but first let me tell you about this famous horse in Germany, so you can understand how even great scientists can be fooled by a horse. This horse, Hans, was able to do any small mathematical problem: you could ask him how much two plus four is, and he would tap six times with his right foot.

What the horse was doing was really something, although the problem was very small: How much is two plus four? -- but the horse solved it without any mistake. Slowly he began to solve bigger problems involving greater figures. Nobody was able to figure out what the secret was. Even biologists started saying that perhaps horses have intelligence just like man and all they need is training.

I too have seen this type of horse in my village. He was not world-famous; he belonged to a poor man, but he could do the same trick. The horse was the man's only income. He would move with his horse from village to village, and people would ask it questions. Sometimes the horse would say yes, sometimes the horse would say no, by just moving its head... not like the Japanese, but like everybody else in the world. Only the Japanese are strange.

When I give sannyas to a Japanese, that is a problem. They move their heads oppositely to the way everybody else does. When they nod up and down, they mean no, and vice versa. Although I know it, again and again I get so involved talking to them that when they say yes I think they are saying no.

For a moment I am shocked, then Nartan, who translates for me, says, "They are doing their thing. Neither they learn, nor do you. And I am in such a difficulty. I know it is going to happen. I even push them, pinch them to remind them. They even tell me that they will remember, and yet when you ask them a question...."

The habit becomes so much part of your structure. Why did it only happen to the Japanese? Perhaps they belonged to a different kind of monkey, that can be the only explanation. In the beginning there were two monkeys, and one of them was Japanese.

I was always asking this man with the horse to tell me the trick. His horse could also do what the famous Hans was known to do, but the man was poor. I knew it was his whole livelihood, but finally the man had to give up. I promised him saying, "I will never tell anybody your secret, but there is just one favor you will have to do for me; let me have your horse for one hour so I can take it to school. That's all. Then I will keep completely mum."

He said, "That's okay."

He wanted to get rid of me somehow, so he told me the trick. It was very simple: he had trained the horse so that when he moved his head one way, the horse also moved his head in the same way. And of course everybody would be watching the horse, and nobody would be watching the owner who would be standing in the corner. And he moved his head so slightly that even if you watched you may not have noticed; but the horse sensed it. When the owner did not move his head, the horse had been trained to move his head from side to side. The same was true about tapping.

The horse did not know any figures, what to say about arithmetic. When asked, "What is two plus two?" he would tap four times, then stop. The whole trick was that when the owner closed his eyes, the horse stopped tapping -- while the eyes were open, the horse went on tapping.

And this was the same trick that was found out about the famous Hans. But this was a poor man, living in a poor village, whereas Hans was really a famous horse, and German. When the Germans do something, they do it thoroughly. A German mathematician researched for three years to find out these secrets that I am telling you.

After he had shown me the tricks, I took the horse to school. Of course there was great festivity among the children, but the headmaster said to me, "How do you manage to find these strange things? I have lived in this village my whole life yet I never knew about this horse."

I said, "One needs a certain insight, and one has to be on the lookout continuously. That's why I cannot come to school every day."

He said, "That's very good. Don't come. Searching is good for everybody, because when you do come it means that the whole day is disturbed. You are bound to do something disturbing. I have never seen you sitting doing your work as everybody else does."

I said, "The work is not worth doing. The fact that everybody else is doing it is enough proof that it is not worth doing. In this school everybody is doing this work. In India there are seven million villages, and in every village everybody is doing the same work. It is not worth doing. I try to find something which nobody else is doing, and I bring it to you free of charge. Whenever I come it is almost a carnival, and yet you are looking at me so sadly. I am perfectly okay."

He said, "I am not sad about you. I am sad about myself, that I have to be the headmaster of this school."

He was not a bad man. My last days in the primary school were in his class, that was the fourth class. I never brought him any big troubles, but small ones I can't help; they just come my way on their own. But just looking at his sad eyes, I said, "Okay, so now I will not bring you anything that disturbs you; that means that I will not be coming here anymore. I will just come to take my certificate at the end. If you can give it to the peon, I will take it from him, and I won't enter this school again."

And I did not enter to get my certificate. I sent the peon for it. He told the headmaster, "The boy says, `Why should I go in for my certificate when I was never appreciated for my visits? You can bring it and give it to me at the Elephant Gate.'"

I loved that peon. He was such a beautiful soul. He died in 1960. Just by chance I was in the town, but to me it was as if I was only there for him, so that I could see him die. And that has been my deep interest from my very childhood. Death is such a mystery, far deeper than life can ever be.

I am not saying that you should commit suicide, but remember that death is not the enemy, and not the end either. It is not a film which finishes with "The End." There is no end. Birth and death, both are events in the stream of life, just waves. And certainly death is richer than birth, because birth is empty. Death is one's whole life's experience. It depends on you how much you make your death significant. It depends on how much you live, not in terms of time but in terms of depth.

I went back to the primary school years later. I could not believe that everything had disappeared except the Elephant Gate. All the trees -- and there were so many trees -- had been cut. And there had been so many beautiful flowering trees, but not a single one was there.

I had gone only for that old man, the peon, who had just died. He lived by the side of the gate, next to the school. But it would have been better if I had not gone because in my memory it was beautiful, and I would have remembered it that way, but now it is difficult. It looked like a faded picture, all colors gone -- perhaps even the lines are disappearing -- just an old picture, only the frame is intact.

Only one man has come to visit me in Poona who had been my teacher in that school. Then too, he had been very loving towards me, but I never thought that he would come to Poona to see me. It is a long and costly journey for a poor man.

I asked him, "What prompted you to come?"

He said, "I just wanted to see what, deep down, I had always dreamed -- that you are not what you appeared to be. You are somebody else."

I said, "Strange that you never told me before."

He said, "I myself thought it strange to tell somebody that they are somebody else other than who they appeared to be, so I kept it to myself. But it came again and again. And now I am old, and I wanted to see whether it had happened, or was I just a fool wasting my time in thinking about it."

By the time he left he was a sannyasin. He said, "Now there is no point in not becoming a sannyasin. I have seen you, and I have seen your people. I am old and will not live long, but even a few days as a sannyasin and I will feel that my life has not been in vain."

Just ten minutes for me....

It is beautiful, but no more. I know there is time but I have something else to do.

Glimpses of a Golden Childhood

Chapter #49
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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Okay.

I was just trying to remember the man. I can see his face, but perhaps I never bothered about his name so I don't remember it. I will tell you the whole story.

My Nani, seeing that I was unteachable, and sending me to school was just creating trouble, tried to convince my family, my father and mother, but nobody was ready to listen to her. But she was right in saying, "This boy is an unnecessary nuisance for one thousand other boys" -- that was when I entered high school -- "and every day he is up to something. It would be better to have a private tutor for him. Let him `visit' the school, as he calls it, once in a while, but that is not going to help him learn anything worthwhile, because he is always creating trouble for others and for himself. There is no time left."

She tried as hard as she could to teach me the basics, but nobody in my family was ready to get a private tutor for me. In that town, even today, I don't think anybody has a private tutor. What for? The whole family was saying, "Then why are these schools here if we have to have private tutors?"

She said, "But this boy should not be counted with others -- not because I love him, but because he is real trouble. I live with him, and I have lived for so many years that I know he will do everything that is possible to create trouble. And no punishment can prevent it."

But my father and mother, my father's brothers and sisters -- and I mean the whole Noah's Ark, all the creatures -- disagreed with her. But they were all shocked when I agreed.

I said, "She is right, I will never learn anything in those third-rate schools. In fact, the moment I see those teachers, I want to teach them a lesson that they will never forget in their whole life. And the boys, so many boys sitting silently... it is unnatural. So I just do some small thing and immediately nature takes over, and nurture is left far behind with all its culture. She is right; if you want me to at least know language, mathematics, something of geography or history, then listen to her."

They were more shocked than if I had exploded a firecracker, because that was absolutely expected. People of my family and neighborhood, everybody expected trouble, so much so that they even started asking me, "What is up your sleeve today?"

I said, "Can't I even have a holiday? What is up *your* sleeves? Are you paying for it? The whole town should pay me if you feel it is of any value. I can produce every possible thing in the world."

Only my Nani was really interested, and I told my family, "I should know the basics. Listen to her. I am going to have a tutor whether you listen or not. All that she needs is my agreement, and I totally agree with her."

She said, "Have you heard what you were expecting? You were not expecting this, but this is his very quality, the unexpected. So don't be shocked or feel insulted. If you feel shocked or insulted he will do more on the same lines. Just do what I say: fix up a private tutor for him."

My poor father -- poor because everybody laughed at him -- said, "I wanted to agree with you, but I was afraid of everybody else in the family, even of your daughter, my wife. I was afraid that they would all jump upon me. You are right, he needs some basic training. And the real problem is not whether he needs it or not; the real problem is, can we find a tutor who will be ready to teach him? We are ready to pay; you find him a tutor."

She had somebody in mind. She had already asked me what I felt about the man. I said, "The man looks good, just a little henpecked."

She said, "That is not your business. Why should a child be worried about that? He is a good teacher. He has been given the governor's certificate as the best teacher of the province. You can depend on him."

I said, "He depends on his wife; his wife depends on his servant; his servant is just a fool, and I have to depend on him? A great chain! But the man is good; just don't ask me to depend on him, instead ask that I should remain available to him. That's enough for teaching -- why dependence? He is not my boss. In fact, I am his boss."

She said, "Look, if you say this to him he will leave immediately."

I said, "You don't know anything about him. I know him. Even if I actually hit him on the head, he will not go anywhere because I know who has his ears in their hands."

In India, donkeys are caught by their ears. Of course they have long ears, that is the easiest thing to hold to catch them. "He is a donkey. He may be educated, but I know his wife, and she is a real woman. She has many donkeys under her like him. If he creates any trouble I will take care of him, don't be worried. And remember the monthly payment that you have to make to him has to go via me to his wife."

She said, "I know you! Now I understand the whole logic of it."

I said, "Then go ahead."

I called the man. He was really henpecked -- not just so-so, but multidimensionally. When I brought him to my Nani, first he tried to escape. I said, "Listen, if you try in any way to escape, I'm going directly to your wife."

He said, "What? No! Why to my wife?"

I said, "Then just keep quiet, and whatsoever salary my Nani is going to pay -- because the envelope will be closed -- I will deliver it to your wife. The arrangement is already made. I'm not interested in the money part, but the envelope has to reach your wife, not to you. So before escaping, think twice at least."

He was trying to bargain, this much or that, but that moment he immediately agreed. I winked at my Nani and said, "Look! This is the tutor you have found. Will he teach me, or will I have to teach him? Who is going to teach whom? His salary is fixed; now the second question is far more important to me."

The man said, "What does it mean, Who is going to teach? Are you going to teach me?"

I said, "Why not? I am paying you; obviously I should teach and you should learn. Money can do everything."

My Nani said to the man, "Don't be afraid, he's not that bad. He won't create any trouble for you if you promise not to provoke him in any way. Once provoked, then I cannot do anything to prevent him because he is not under any salary. In fact I have to persuade him to accept some money for sweets, toys and clothes, and he is very reluctant about that. So remember, don't provoke him, otherwise you will be in trouble." And

the fool did, the very first day.

He came, early in the morning. He was a retired headmaster, but I don't think that he ever had a head. But that's how people are divided in the whole world, into heads and hands. Laborers are called "hands," just hands, as if there is nobody behind the hands. And the intellectuals, those who call themselves intelligentsia are known as "heads" -- whether they have any heads or not. I have seen so many so-called heads of departments that I have always wondered whether this was a law: that anybody who has no head will be made the head of a department.

When this man came to start, he did what my grandmother had warned him not to. What he did... and I can understand now; at that time of course I could not have understood the whole psychology of it, but now I can see why he behaved the way he did.

The more I have known myself, the more I have understood the "robotness" of people. They function like machines. They are really nuts and bolts. Sometimes nuts and sometimes bolts, but both: if nuts are needed, they will be nuts; if bolts are needed they will be bolts. You know the nuts, but who are the bolts?

Now, this will be difficult, and will take me into a long diversion, and I may forget the poor man who is standing before me with folded hands. So, in some other circle we will talk about the bolts. But first, about this man....

He came into my room, in my Nani's house. In fact, the whole house was mine, except for her room, and the house had many rooms. It was not a big house, but it had at least six rooms, and she needed only one; the other five belonged to me... naturally, nobody else was there.

I divided those rooms according to my different kinds of activities. One room I kept for learning; I used to learn all kinds of things in that room, like snakes and how to catch them, how to teach them to dance to your music, which is not much to do with music at all. I learned all kinds of magical tricks. That was my room. Even my grandmother was not allowed to enter, because it was a sacred place of learning, and she knew that everything except the sacred went on in there. But nobody was allowed in. I put a notice on the door: NO ADMISSION WITHOUT PERMISSION.

I had found exactly the right notice in Shambhu Babu's office. I just told him, "I'm taking it away."
He said, "What?"

I said, "On this notice there is nothing written saying that you have to pay for it. It is free. Shambhu Babu, do you understand?"

Then he burst into laughter and said, "For years this notice has been up right in front of my eyes; nobody pointed out to me that the price was not written on the board. Anybody could have taken it away. And it was just hanging on a nail, nothing needed to be done. You can just take it away."

I said, "You are a friend, but in these matters don't bring your friendship in."

I had that notice on the door of my room. Perhaps it may still be hanging there.

That man, whose name I cannot remember all this time... I have been trying all kinds of memory exercises while talking to you. Nobody can help either, so we will just forget what his name was. What matters is not his name but the material that he was made of -- just rubber. You could not find another man like that. But he came with tie and suit, and it was a hot summer's day! From the very beginning he showed his stupidity.

In central India during the hot summer you start perspiring even before the sun rises. And he came dressed in socks, tie, long pants -- and you know I always disliked long pants. Perhaps this very kind of person has created in me a sort of sea-sickness about long pants. He is still standing before me. I can describe him in very minute detail.

He coughed when he entered the room, fixed his tie, tried to stand upright and said, "Listen, boy, I have heard many stories about you, so I want to tell you from the very beginning that I am not a coward." He looked here and there in case somebody might be listening and may tell his wife, and he was not aware that I was very friendly with his wife. He continuously looked from side to side.

I always think that is the way all cowards behave. Generalizations are not absolute truths, including this one, but they certainly contain some truth. Otherwise what is the need to look from side to side when there is only one child sitting there in front of you? Yet he was looking everywhere except at me: the door, the window, and yet talking to me. It was so hilarious and so pitiable that I told him, "You listen too. You are saying that you are not a coward; do you believe in ghosts?"

He said, "What?" -- and he looked all around, even behind his chair. He said, "Ghosts! Where did ghosts come into this? I am introducing myself to you, and you introduce ghosts."

I said, "I am not introducing them yet. Tonight I will see you with a ghost."

He said, "Really?" And he looked so afraid, he started perspiring. It was a hot summer morning, and he was so tied up, even more than I am right now.

I told him, "You simply start teaching. Don't waste time, because I have many things to do."

He looked at me absolutely unable to believe what I was saying -- that I have many things to do...? But he was not concerned with me, or the things I had to do or not do. He said, "Yes, I will start teaching, but what about the ghosts?"

I said, "Forget about them. Tonight I will introduce you."

He now realized that I was serious. He started trembling so much I could not hear what he was saying, I could only see his long pants shaking. After one hour of teaching me nonsense, I said, "Sir, something is wrong with your long pants."

He said, "What is wrong?" Then he looked down and saw that they were shaking, and then they started shaking even more.

I said, "I feel that there is something inside them. I cannot see from my side, but you must know. But why are you shaking? And it is not just your long pants, it is you."

He left without finishing the lesson he had begun, saying, "I have another appointment. I will finish the lesson tomorrow."

I said, "Tomorrow, please come in shorts because then we can be certain whether it is the pants shaking or you. It will be in the service of truth, because right now it is a mystery. I am also wondering what kind of pants these are."

He had a beautiful pair of pants, at least it looked as if they were his, but I don't know whether they were his or not, because that night finished everything; he never came again. That's how my private tutor, as he was called, left. I had told my grandmother, "Do you think anybody, at any salary you are ready to give, will be able to stand me?"

She said, "Don't disturb things. Somehow I have managed to persuade your family, and you agreed. In fact it is only because of you that I succeeded."

"No," I said, "I am not going to do anything, but if something happens what can I do? And I ought to tell you this because tonight will decide whether you pay him or not."

She said, "What? Is he going to die or something? And so soon? He only started this morning, and he has only worked one hour."

I said, "He provoked me."

She said, "I warned him not to provoke you."

In the courtyard of my grandmother's old house there was a big neem tree. That house still belonged to us after my grandmother's death. It was really a huge, ancient tree, so big that the whole house was covered by it. When it was in season, when the neem flowers came, the fragrance was everywhere.

I don't know whether any tree like the neem exists anywhere else because it needs a very hot climate. Its flowers have a very sharp -- that's the only word I can find, "sharp" -- edge to their fragrance. I should not call it fragrance because it is bitter. The moment you smell it, it is brisk and crisp, but it leaves a bitter taste in the mouth. It is bound to because neem tea must be the most bitter tea in the whole world. But if you start liking it, it is just like coffee. You have to practice a little, otherwise it is not such that you can like it instantly.

Although instant coffee is available on the market you still have to learn the taste. The same is true about alcohol, and a thousand other things. You have to imbibe the taste slowly. If you have lived in a neem grove, and known the fragrance from your very first breath, then it is not bitter to you, or even if bitter it is sweet too.

In India it is thought to be a religious duty that one should plant as many neem trees as possible. Very strange! -- but if you know the neem tree, its crisp freshness, its purifying power, then you will not laugh at it. India is poor and cannot afford many purifying devices, but the neem tree is a natural thing and it grows easily.

This neem tree was behind my house. I used to call my Nani's house "my" house. The other house was for everybody else, all kinds of creatures; I was not part of it. Once in a while I would go to see my father and my mother, but rush out as quickly as was humanly possible. I mean that just as soon as the formalities were over I was gone. And they knew that I did not want to come to their house. They knew I called it "that house." So my house, with that big neem tree, was a really beautiful place, but I don't know who created the world, nor do I know who created this story about the neem tree either.

The story was -- and it made the neem tree a real beauty -- the story was that the neem tree had the

power to catch hold of ghosts. How the neem tree did it I don't know, nor did my enlightenment help either. In fact the first thing that I wanted to know after enlightenment was how the neem tree did it, but no answer came. Perhaps it did not do anything at all. In India any story becomes a truth, and soon the ultimate truth.

But the story was that if any ghost has taken possession of you, just go to the neem tree, sit under neath it, take a nail with you, the bigger the better; then say to the neem tree, "I am nailing my ghost." Also take a hammer, or use any large stone lying around, and hit the nail hard. Once the ghost is nailed, you are free of it. There were at least one thousand nails in that tree. I really still feel sorry for it, although it is no more.

Every day people were coming and a small shop had even opened on the other side of the street to sell nails, because they were in such demand. What is more significant is that the ghost almost always disappeared. The natural conclusion was that the ghost had been nailed in the tree. Nobody ever took a nail out, because if you did the ghost would be released, and perhaps finding you close by, would get possession of you.

My family was very worried about me and that tree. They told my Nani that, "It's good that he sleeps at your place. We have nothing against it; he eats there and it too is perfectly okay. He rarely comes to see his family, that too is okay -- we know he is taken care of -- but remember that tree, and this boy. If he takes a nail out he will have much misery throughout his whole life."

And the story goes on to say that once a ghost is released from the tree you can't nail it again because it knows the trick, and it won't be deceived twice.

So my Nani was constantly alert that I did not go near the neem tree. But she was not aware that I was removing as many nails as possible, otherwise who was supplying the shopkeeper on the other side of the street? I had a great business going. At first even the shopkeeper was very much afraid; he said to me, "What! You have brought these nails from the tree itself?"

I said, "Yes, and no ghosts. We are friendly, very friendly." I did not want to get him disturbed because once my grandmother knew there would be trouble. So I told him, "The ghosts love me very much. We are very friendly."

He said, "That's very strange. I have never heard that ghosts love small children like you. But business is business...."

I was giving him nails at half the price he could get them from the market. It was a real bargain. He thought that if I could take the nails out, and the ghosts had not disturbed me at all, then they must be very friendly to me, and he thought that it is good not to antagonize the boy. The boy himself is a nuisance, and if the ghosts are helping him, then nobody is safe from him.

He used to give me money, I used to give him nails. I told my grandmother, "To tell you the truth, it's all hocus-pocus. There are no ghosts. I have been selling nails from that tree for almost one year now."

She could not believe it. For a moment she could not breathe, then she said, "What! Selling the nails! You are not even supposed to come close to that tree. If your mother and father find out they will take you away."

I said, "Don't be worried, I am friendly with the ghosts."

She said, "Tell me the truth. What is really happening?" She was a simple woman in that way. She was utterly innocent.

I said, "The whole thing is true, and that is what is happening. But don't be against the poor shopkeeper, because it's a question of business. My whole business will be finished if he escapes or becomes afraid. If you really want to protect my small business you could just mention to him, just by the way, something like, ` It is strange how these ghosts somehow love this boy. I have never seen them be friendly to anybody else. Even I cannot go near the tree.' Just tell him when you pass by."

In India they make a small platform of bricks around a tree, just to sit on. This tree had a big platform. It was a big tree; at least one hundred people could easily manage to sit underneath it on the platform, and at least one thousand under the shade of the whole tree. It was huge.

I said to my Nani, "Don't disturb that poor shopkeeper, he is my only source of income."

She said, "Income? What income? What kind of thing is happening? And I am not even told about it!"

I said, "I was afraid that you would get worried, but now I can assure you that there are no ghosts. Come with me and I will take a nail out and show you."

She said, "No. I believe you." That's how people believe.

I said, "No, Nani, that is not right. Come with me. I will take the nail out. If anything wrong happens it will happen to me, and I am going to take the nails out anyway, whether you come or not. I have taken out hundreds of nails already."

She thought for a moment and then said, "Right, I will come. I would have preferred not to, but then you will always think of me as a coward, and I could not accept that association in your mind. I am coming."

She came. Of course in the beginning she watched from a little distance. It was a big courtyard. The house had once belonged to a small estate. It had really beautiful statues beneath the neem tree, and a few in the house too. The doors were old but beautifully carved. Asheesh would have loved those doors. They made a great noise -- but that is another matter. Some ancient architect must have planned the house. The reason we could get it very cheap for my grandmother was because of the ghosts. Who wanted to live in the house with so many ghosts already living there, in the tree? We got it almost free of cost, for almost nothing, just token money. The owner was happy to get rid of it.

My father had told my Nani, "You will be alone there with, at the most, this small boy who is more trouble than any ghost. With so many ghosts and this boy too, you will be in trouble. But I know you love the river, the view, and the silence of the place."

It was almost a temple. Nobody had lived there for years except the ghosts. I told my Nani, "Don't be worried. Come with me but remember not to disturb the poor shopkeeper. He lives off it, I live off it; in fact many poor boys in my school are supported by me because of these ghosts, so please don't disturb it."

But she still stood a little way away. I told her, "Come on...." That's what I have been doing since then, telling everybody to, "Come on, come a little closer. Don't be worried, don't be afraid."

Somehow she came and saw that the whole thing was all invention. She then asked, "But how does it work? -- because I have seen thousands of people, not just one. They come from faraway places and their ghosts disappear. When they come they are mad; when they go, after the nail has been stuck into the poor tree, they are perfectly sane. How does it work?"

I said, "Right now I don't know how it works, but I will find out. I'm on the way to finding out. I cannot leave the ghosts alone."

That tree was between my house and the rest of the neighborhood, overlooking a small street. During the night, of course, nobody passed along that street. It was very good for me; there was no disturbance at night at all. In fact, just before sunset people started rushing back to their houses before it got dark. Who knows, with so many ghosts....

The poor tutor lived just a few houses behind my Nani's house. He had to pass along that street; there was no other way for him. I arranged it that night. It was difficult because during the day everybody passed along the street, and in the daytime it was difficult for me to persuade the ghosts to do something, but at night I could arrange it.

I just sent a boy to the tutor's house. The boy had to go because in my neighborhood, any boy who was not ready to follow my advice, or whatsoever, was going to be in constant trouble, twenty-four hours a day, day in, day out. So whatsoever I said, they did it, knowing perfectly well that it was dangerous -- because they too believed in the ghosts.

I told him, "You go to the tutor's house and tell him that his father" -- who lived in another street -- "is very seriously ill, and perhaps may not survive. And say it really seriously."

Naturally, when your father is dying who thinks of ghosts? The tutor immediately rushed out; and I had made every arrangement. I was sitting in the tree. It was my tree, nobody could object. The tutor came past with his kerosene lamp -- of course he must have thought he should at least take a kerosene lamp so that the ghosts won't come too near, or if they do he would see them and escape in time.

I simply jumped out of the tree, over the tutor! What happened next was really great, just great! Something I never expected.... (LAUGHING OUT LOUD) His pants gave way! He ran away without his pants! I can still see him.... (ROARING WITH LAUGHTER)

Glimpses of a Golden Childhood

Chapter #50
Chapter title: None

1984 in Lao Tzu House, Rajneeshpuram, USA

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It is good that I cannot see, but I know what is going on. But what can you do? You have to follow your own technology, and with a man like me, naturally you are in a great difficulty. I am tied and can't help you.

Ashu, can you do something? Just a little laughter on your side will help him keep quiet. It is a very strange thing, when somebody else starts laughing the other person stops. The reason is clear, not to them, but to me. The person who was laughing immediately thinks that he is doing something wrong, and of course becomes serious.

So when you see Devageet is going a little off the road, laugh, defeat him; it is a question of female liberation. And if you give a good laugh he will immediately start taking his notes. You have not even started yet, and he has come to his senses.

I was telling you yesterday that I jumped from the tree that night, not to hurt the poor teacher but to let him know what kind of student he had. But it went too far. Even I was surprised when I saw him so terrified. He was just fear. The man disappeared.

For a moment I even thought to put an end to it, thinking, "He is an old man; perhaps he may die or something, may go mad, or may never return to his house," because he could not reach his house without again passing that tree -- there was no other way. But it was too late. He had run away leaving his pants behind.

I collected them and went to my grandmother and said, "These are the pants, and you thought he was going to teach me? This pair of pants?"

She said, "What happened?"

I said, "Everything has happened. The man has run away naked, and I don't know how he will manage to reach his home. And I am in a hurry; I will tell you the whole story later on. You keep the pants. If he comes here, give them to him."

But strange, he never came back to our house to collect his pants which remained there. I even nailed them to the neem tree so that if he wanted to take them, there would be no need to ask me. But to take his pants from the neem tree meant releasing the ghost that he thought had jumped on him.

Thousands of people as they passed the neem tree must have seen those pants. People came there as a kind of psychoanalysis, an effective -- what do you call it, Devaraj? Plassbo?

"Placebo, Bhagwan."

Plassba?

"Plas-see-bo."

Okay, but I will continue to call it "plassbo." You can correct it in your book. "Plasseebo" is right, but my whole life I have called it "plassbo," and it is better to stick to your own whether it is right or wrong. At least it is your own. Devaraj must be right, and I must be wrong about it, but I'm right in still calling it "plassbo" -- not the name, but to give it the flavor of how I have behaved.

Right and wrong have never been my consideration. What I happen to like is right; and I don't say that it is right for everybody. I'm not a fanatic, I'm just a madman. At the most... I cannot claim more than that.

What was I saying?

"You were talking about people coming to the tree as a kind of placebo for psychoanalysis, Bhagwan."

Marriage is a placebo. It works, that's the weird thing. Whether it is true or not does not matter. I am always for the result; what brings it about is immaterial. I am a pragmatist.

I told my grandmother, "Don't be worried. I will hang these pants on the neem tree, and you can be certain of its effect."

She said, "I know you and your strange ideas. Now the whole town will know whose pants these are. Even if the man were to come for his pants he could never come here again."

Those pants were famous because he used them for special occasions. But what happened to the man? I even searched everywhere in the town, but naturally he was not to be found in the town because he was naked. So I thought, "Better wait; perhaps late at night he may come. He may have gone to the other side of

the river." That was the closest place where one would not be seen by anybody.

But the man never returned. That's how my tutor disappeared. I still wonder what happened to him without his pants. I'm not very interested in him, but how did he manage without pants? And where did he go? Naturally certain ideas came to me. Perhaps he died of a heart attack -- but still the body, without pants, would have been discovered. And even though he was dead, anybody who would have seen him would have laughed, because his pants were so famous. He was even called "Mister Pants."

I don't even remember his name. And he had so many pairs of pants. The story in the town was that he had three hundred sixty-five pairs, one for every day. I don't think that is true, but gossip. But what happened to him?

I asked his family; they said, "We are waiting, but he has not been seen since that night."

I said, "Strange...." To my Nani I said, "Certainly his disappearance sometimes makes even me suspect that perhaps ghosts exist. Because I was simply introducing him to the ghosts. And it is good that his pants should hang on the tree."

My father became so angry that I could do such a nasty thing. I had never seen him so angry.

I said, "But I had not planned it that way. I had not even thought that the man would simply evaporate. It is too much even for me. I just did a simple thing. I sat in the tree, with a drum, struck it loudly just so that he would take notice of what was happening and forget everything else in the world -- and then I jumped to the ground." And it was my usual practice. I had made many people run. In fact my grandmother used to say, "Perhaps this street is the only street in the town where nobody walks at night, except you."

The other day someone was showing me a few car stickers. One was beautiful, it said, "Believe me, this road really belongs to me." While reading that sticker I remembered the road that passed near my house. At least during the night I owned it. During the day it was a government road, but at night absolutely my own. Even today I cannot see that any road could be as silent as that road used to be at night.

But my father was so angry that he said, "Whatsoever happens I'm going to cut down this neem tree, and I'm going to finish this whole business that you have been doing."

I said, "What business?" I was afraid about the nails because that was my only income. He was not aware of that, as he was saying, "This nasty business that you have been doing, making people afraid... and now that man's family continuously haunts me. Every day somebody or other comes and asks me to do something. What can I do?"

I said, "I can at least give you the pants; that's all that is left. And as far as the tree is concerned, I tell you nobody will be willing to cut it down."

He said, "You don't have to worry about that."

I said, "I am not worrying. I am just making you aware so that you don't waste your time."

And after three days he called me to say, "You are really something. You told me nobody would cut down the tree. It is strange: I have asked all the people who might be able to cut the tree down -- there are not many in this town, only a few woodcutters -- but nobody is ready to do it. They all said, `No. What about the ghosts?'"

I said to him, "I told you before, I don't know anybody in this town who will even touch the tree unless I decide to cut it down myself. But if you want I can find someone, but you will have to depend on me."

He said, "I cannot depend on you because one never knows what you are planning. You may tell me you are going to cut down the tree but you could do something else. No, I cannot ask you to do it."

That tree remained without anybody being ready to cut it down. I used to harass my poor father saying, "Dadda, what about the tree? It is still standing -- I saw it this morning. Have you not found a woodcutter yet?"

And he would look everywhere to see that nobody was listening, then say to me, "Can't you leave me alone?"

I said, "I rarely visit you. I come once in a while just to ask about that tree. You say that you cannot find a person to cut it down. I know you have been asking people, and I know that they have been refusing. I have also been asking them."

He said, "What for?"

I said, "No, not to cut the tree down, just to make them aware what the tree contains -- the ghosts. I don't think anybody will agree to cut it down unless you ask me to do it." And of course he was reluctant to do that. So I said, "Okay, the tree will remain."

And that tree remained while I was in the town. It was only when I left that my father managed to get a Mohammedan from another village to cut the tree down. But a strange thing happened: the tree was cut

down -- but because it may have grown again, and to remove it completely, he made a well in its place. But he suffered unnecessarily because the tree and its roots had gone so deep that they made the water as bitter as you can imagine. Nobody was ready to drink the water from that well.

When I finally came home I told my father, "You never listened to me. You destroyed a beautiful tree and created this ugly hole; and now what use is it? You wasted money in making the well and even you cannot drink the water."

He said, "Perhaps once in a while you are right. I realize it, but nothing can be done now."

He had to cover that well with stones. It is still there, covered. If you remove a few stones, just slabs, you will find the well. By this time the water will be really bitter. Why did I want to tell you this story? -- because the tutor, on his first day, tried to impress me that he was a man of great courage, fearless, saying he did not believe in ghosts.

I said, "Really! You don't believe in ghosts?"

He said, "Of course I don't believe." I could see he was already afraid when he said it.

I had said, "Believe it or not, but tonight I will introduce you." I had never thought that the introduction would make the man simply disappear. What happened to him? Whenever I went to the town I always visited his house to inquire, "Has he come home yet?"

They said, "Why are you so interested in it? We have forgotten the whole idea of his coming."

I said, "I cannot forget, because what I saw had such great beauty, and I was only introducing him to somebody."

They said, "To whom?"

I said, "Just somebody, and I could not even finish the introduction. And," I told his son, "what your father did was not at all gentlemanly: he just ran out of his pants."

The wife, who was cooking something, laughed and she said, "I always used to tell him to hold his pants tight, but he would not listen. Now his pants are gone and so is he."

I said, "Why did you tell him to keep a tight hold of his pants?"

She said, "You don't understand. It is simple. He had all his pants made when he was young, and now they were all loose because he had lost weight. So I was always afraid someday or other he would create an embarrassing situation where his pants would suddenly fall down."

I then remembered that he always kept his hands in his pants pockets, but naturally, when you meet ghosts you cannot remember to keep your hands in your pockets and to hold on tightly to your pants. Who cares about pants when there are so many ghosts jumping out on you? He did one more thing before he left.... I don't know where he went. In this world there are many things which are unanswerable, and this can be counted among them. I don't know why, but before he left he put out his kerosene lamp. That is another question about that tutor which has remained unanswered.

He was a great man in a way. I often wondered why he put out the lamp; then one day I came across a small story, and it was solved. I don't mean that the man returned, but the second question was answered.

His little boy would not go to the bathroom without his mother standing at the door, and if it was night-time, then naturally she had to keep a lamp there. I was visiting the house and heard the mother say to the boy, "Can't you take the lamp yourself?"

He said, "Okay, I will take the lamp because I have to go. I can't wait any longer."

I said, "Why use the lamp in the daytime? I have heard the story of Diogenes; is he another Diogenes? Why the lamp?"

The mother laughed and said, "Ask him."

I said, "Why do you want the lamp during the day, Raju?"

He said, "Day or night, it does not matter; ghosts are everywhere. When you have a lamp you can avoid clashing with them."

That day I understood why the tutor had put out the lamp before running away. Perhaps he thought if he kept the lamp on, the ghost would find him. But if he put it out -- and it is only my logic -- if he put it out, at least they could not see him and he could dodge and escape. But he really did a great job. To tell you the truth it seems he always wanted to escape from his wife, and this opportunity was his last. He used it to the fullest. This man would not have come to such an end if he had not started with his fearlessness, and by saying, "I'm not even afraid of ghosts."

"But," I said, "I am not asking you." And his pants were trembling when he said the word "ghosts."

I said, "Sir, you have very strange pants. I have never seen anything tremble like that. They look so alive."

He looked down at his pants -- I can still see him -- and the legs were going completely berserk.

In fact my primary school days had ended. Of course thousands of things happened that cannot be talked about; not that they are worthless -- nothing in life is worthless -- but just because there is no time. So just a few examples will do.

The primary school was just the beginning of middle school. I entered middle school, and the first thing that I remember -- you know me, I see strange things....

My secretary collects all kinds of crazy car stickers. One was "Warning, I brake for hallucinations." I liked it. Really great!

The first thing that I remember is this man who -- fortunately or unfortunately, because it's difficult to know which -- was not at all sane. He was not even insane like me. He was genuinely insane. In the village he was known as Khakki Master. The meaning of *khakki* is something very close to what you mean by "cuckoo," crazy. He was my first teacher in the middle school. Perhaps because he was genuinely insane we immediately became friends.

I have rarely been friendly towards teachers. There are a few tribes like politicians, journalists, and teachers whom I simply cannot like, although I would like to like them too. Jesus says: "Love your enemies." Okay, but he never went to any school so he does not know about teachers. That much is certain, otherwise he would have said, "Love your enemies, except for teachers."

Of course there were no journalists or politicians, no people whose whole work it was to somehow suck your blood. Jesus was talking about enemies, but what about friends? -- he said nothing about love your friends. Because I don't think an enemy can do you much harm, the real harm is done by the friend.

I simply hate journalists, and when I hate I don't mean anything else; no interpretations, simply hate! I hate teachers! I don't want teachers in the world... not teachers in the old sense; perhaps a different kind of elderly friend will have to be found.

But this man who was known as a madman immediately became my friend. His full name was Rajaram, but he was known as Raju-Khakki, "Raju, the mad." I had expected that he would be what he was known to be.

When I saw the man -- you will not believe it, but that day for the first time I realized it is not good to be really sane in an insane world. Looking at him, just for a moment it was as if time had stopped. How long it lasted is difficult to say, but he had to finish writing my name and address, and registering things, so he asked these questions.

I said, "Can't we remain silent?"

He said, "I would love to be silent with you, but let us finish this dirty job first, then we can sit silently."

The way he said, "Let us finish this dirty job first..." was enough to show me that here is a man who at least knows what is dirty: the bureaucracy, and the endless red-tape-ism. He quickly finished, closed the register and said, "Okay, now we can sit silently. Can I hold your hand?"

I was not expecting that from a teacher, so I said, "Either what people say is right, that you are mad, or perhaps what I am feeling is right: that you are the only sane teacher in the whole town."

He said, "It is better to be mad; it saves you from many troubles."

We laughed and became friends. For thirty years continuously, until he died, I used to visit him, just to sit. His wife used to say, "I thought my husband was the only madman in the town. That's not right; you are mad too. I wonder," she said, "why you come to see this madman." And he was a madman in every way.

For example, you would see him going to school on a horse; that was not a bad thing in those parts, but sitting backwards...! I love that about him. To sit on a horse, not as everybody else sits but looking backwards, is a strange experience.

It was only later on I told him the story about Mulla Nasruddin, how he used to ride on his donkey also sitting backwards. When his students used to go out of town, naturally they felt embarrassed, to say the least. Finally one of the students asked, "Mulla, everybody sits on a donkey, there is nothing wrong in that. You can sit on a donkey, but backwards...! The donkey is going in one direction, and you are looking in the opposite direction, so people laugh and say, `Look at that crazy Mulla!' -- and we feel embarrassed because we are your students."

Mulla said, "I will explain it to you: I cannot sit keeping you at my back, that would be insulting to you. I cannot insult my own students, so that is out of the question. Other ways can be found; perhaps you could all walk backwards in front of the donkey, but it would be very difficult, and you would feel even more embarrassed. Of course you would then be facing me, and there would be no question of disrespect, but it would be very difficult for you to walk backwards, and we are going a long way. So the only natural, and

also the easiest solution is that I should sit facing backwards on the donkey. The donkey has no objection to not seeing you. He can see where we are going and reach the destination. I don't want to be disrespectful to you, so the best way is for me to sit backwards on the donkey."

It is strange, but Lao Tzu also used to sit backwards on his buffalo, perhaps for the same reason. But nothing is known about his answer. The Chinese don't answer such questions, and they don't ask them either. They are very polite people, always bowing down to each other.

I was determined to do everything that was not allowed. For example when I was in college I wore a robe without buttons, and pyjama pants. One of my professors, Indrabahadur Khare... I remember his name although he died long ago, but because of this story I am about to tell you I cannot forget it.

He was in charge of all celebrations in the college. Of course because of all the awards I was bringing to the college, he decided that my picture should be taken with all the medals, shields and cups, so we went to the studio. But a great problem arose there when he said, "Do up your buttons."

I said, "That is not possible."

He said, "What? You cannot close your buttons?"

I said, "Look, you can see, the buttons are false; I don't have any button holes. They cannot be closed. I don't like to do up buttons, so I instructed my tailor to not make any button holes in my clothes. The buttons are there, you can see them, so the picture will show the buttons."

He was so angry because he was very much -- what do you say, concerned? -- concerned about clothes and things like that, so he said, "Then the picture cannot be taken."

I said, "Okay, then I will go."

He said, "I don't mean that" -- because he was afraid I would cause trouble and perhaps go to the principal. He knew perfectly well that there was no law saying that your buttons should be closed when you are being photographed.

I reminded him by saying, "Know well that tomorrow you will be in trouble. There is no law against it. Read all night, find out, do homework, and tomorrow face me in the principal's office. Prove to me that a photograph may not be taken without closed buttons."

He said, "You are certainly a strange student. I know that I will not be able to prove it, so please just get the photo finished. I will leave, but your photograph has to be taken."

That photograph still exists. One of my brothers, my fourth brother, Niklanka, has been collecting everything concerning me from his very childhood. Everybody laughed at him. Even I asked him, "Niklanka, why do you bother to collect everything about me?"

He said, "I don't know, but somehow there is a deep feeling in me that someday these things will be needed."

I said, "Then go ahead. If you feel like that, go ahead, do it." And it is because of Niklanka that a few pictures of my childhood have been saved. He has collected things which now have significance.

He was always collecting things. Even if I threw something away in the wastepaper basket, he would search to see if I had thrown away something I had written. Whatsoever it was, he would collect it because of my handwriting. The whole town thought he was mad. People even said to me, "You are mad, and he seems to be even more mad!"

But he loved me as nobody in my whole family did -- although they all loved me, but nobody like him. He may well have the photograph because he was always collecting. I remember having seen it in his collection -- with the buttons open. And I can still see the irritation on Indrabahadur's face. He was a man very particular about everything, but I too was a man of my own type.

I said to him, "Forget about the photograph. Is it going to be my photo or yours? You can have your photo taken with your buttons closed, but I never close my buttons as you know. If I closed them for this photo, it would be false. Either take my photo or else forget all about it!"

It was good, beautiful... but be vertical. With me, horizontal is not applicable. Good. When things are going so good it is better to stop. And Devageet, it is beautiful, but enough. Devaraj, help him. Ashu, do your best. I would love to continue but the time has gone. One has to withdraw somewhere.

Stop.

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PLEASE EXPLAIN WHAT YOU MEAN BY YOGA, THE YOGI, AND MEDITATION.

The first thing to be remembered about meditation is that it is not something that can be done. Throughout the world people have the notion that meditation means doing something. It is not a doing, it is not an act, it is something that happens. It is not that YOU go to it; it comes to you and penetrates you. It destroys you in one way and recreates you in another. It is something so vital and so infinite that it cannot be a part of your doing.

Then what is to be done? You can only create the situation in which it happens. All that you can do is to be vulnerable and open to existence from all sides.

Ordinarily we are like prisons: we are closed up within ourselves with no openings. In a way we are dead. One can say we have become "life-proof": life cannot come to us. We have created barriers and hindrances to life, because life can be dangerous, uncontrollable; it is something which is not in our hands. We have created a closed existence for ourselves so that we can be certain and secure, so that we can be comfortable. This closed existence is convenient, but at the same time it is deadening. The more closed we become the less alive we are. The more open we become the more alive we are.

Meditation is an openness to all dimensions, an openness to everything. But to be open to everything is dangerous, to be open to everything unconditionally makes us insecure. It cannot be comfortable because anything can happen. A mind which longs for security, which longs for comfort, which longs for certainty, cannot be a meditative mind. Only a mind which is open to anything that life offers, welcoming each and everything that happens, even death, can create a situation in which meditation happens.

So the only thing that can be done by you is to be receptive to meditation, to be totally receptive -- not to any particular happening but to anything that comes.

Meditation is not a particular dimension, it is a dimensionless existence, an existence that is open to each and every dimension without any conditions, without any longings, without any expectations. If there are any expectations, then the opening will not be total. If there are any conditions, any longings, if there are any "ifs," then the opening cannot be total. No part of you should remain closed. If you are not totally open, then no vital, vigorous, infinite happening can be received by you. It cannot become the guest, and you cannot become the host.

Meditation is just the creation of a receptive situation in which something can happen, and all you can do is wait for it.

A mind that waits is waiting for the unknown, because what is going to happen cannot be known beforehand; you cannot even conceive of it. You may have heard something about it, but that is not *your* knowledge; it remains unknown. A mind that is waiting for the unknown is a mind that is meditative.

When you are waiting for the unknown your knowledge becomes a barrier, because the more aware you are of your knowledge the more solidly you imprison yourself. You must not be in a "knowing" mood, you must be completely ignorant; only then can the unknown come to you. The moment your ignorance becomes aware of itself, the moment you know that you don't know, that is the moment you begin to wait for the unknown.

There are two types of ignorant people. The first type are not aware of their ignorance -- they automatically think that they know. This is ignorant knowledge. The other type are those who are aware of their ignorance. This is a knowing ignorance. And the moment you become aware of your ignorance you come to the point where knowing begins.

A pundit, a person who thinks he knows, can never be a religious man. A person who thinks that he knows is bound to be nonreligious, because the knowledgeable ego is the most subtle thing. But the moment you know your ignorance there is no ego, there is no space in which the ego can exist. The greatest attack on the ego is to become aware of your ignorance; the greatest strengthening of your ego is to claim knowledge.

The second thing that I would like to say about meditation is that your mind must be totally aware of its ignorance. And you can only become aware of your ignorance when your accumulated, borrowed knowledge is known as not-knowledge. It is not knowledge, it is simply information, and information is not knowledge even though that is the way it appears.

A person who knows is not dogmatic about his knowledge; he hesitates. But a person who thinks that he knows is dogmatic, assertive; he is absolutely certain.

You must become aware of the fact that what you have not known cannot be your knowledge. You cannot borrow knowledge: that is the difference between a theological mind and a religious mind. Theology is one of the most irreligious things in the world and theologians are the most irreligious people, because what has been claimed by them as knowledge is borrowed.

Knowledge never makes any claims, because inherent in it is the phenomenon that the moment one knows, the I is lost. The moment one knows, the ego is no longer there. Knowledge comes when the ego is not, so the ego cannot claim to have it. The ego can only collect information; it can accumulate many facts, it can quote scriptures.

To go into meditation is to transcend your accumulated knowledge. The moment this knowledge is transcended, learning begins. And a learner is something quite different: he never claims that he knows, he is always aware of his ignorance. And the more aware of it he is, the more receptive he becomes to the new.

The moment you have learned something, discard it; otherwise there is every possibility that it will become part of your knowing, part of your accumulation. If your knowledge comes from your past experiences, then too it is borrowed, because you are not the same person any more. And whether your knowledge is borrowed from the past or it is borrowed from someone else makes no difference at all.

Yesterday's me is far away; it is already dead... it is nowhere to be found except in my memory. Yesterday's me is as "other" to me now as you are. In fact, it is even more "other," because you are nearer to me in time. In this moment, if you can be silent, you ARE me, part and parcel of me.

If I am telling you something that came to me yesterday, it is not I who will be talking to you: I will be a dead person, a dead record. I will not be living in this moment, adjusted to this moment. Something that is dead will be asserted through me. And to rely upon something that is dead... it is impossible.

If I am still living in the memory of yesterday, then I am not capable of living today. If I can live yesterday's moments yesterday, then I must live what is happening today this very moment and what I say must come through the me of this moment. If it comes from the dead past, it is borrowed. Even if it comes from me, from my own past, it is dead weight, it is not *knowing*.

Knowing is always spontaneous, whereas all claims are always to past knowledge, to memory. When you borrow from your memory you are not in the moment of knowing. One must not borrow from anyone, not even from one's own past. One must live moment to moment, and live in such a way that everything which comes to you becomes part of your knowing.

If I look at you, my look can be knowing only if my memory is not in between. If I am looking at you

through my memory of our past meetings then I am not really looking at you. But if I can look at you without any burden of the past, the look becomes meditative. If I can touch you without the burden of any experience that my hand has known in the past, the touch becomes meditative. Everything that is innocently spontaneous becomes meditative.

The third point that I would like to stress is that a meditative mind lives moment to moment. It does not accumulate, it lives each moment as it comes. It never goes beyond the here and now, it is always in the now, receptive to each moment as it comes.

What is dead is dead; what has passed is past. The past has gone and the future has not yet come. This moment between the past and the future is the only thing that exists.

The past is part of memory and the future is part of longing. Both are mental; they have no existence in themselves, they are human creations. If mankind did not exist on the earth there would be no past and no future. There would just be the present, the now, only now -- without any passage of time, without any coming, any going. The meditative mind lives in the now -- that is its only existence.

A Zen monk was sentenced to death. The king of the country called him and said to him, "You have only twenty-four hours -- how are you going to live them?"

The monk laughed and said, "Moment to moment -- as I have always lived! There has never been more than this moment for me, so what does it matter whether I have twenty-four hours or twenty-four years? It is irrelevant. I have always lived moment to moment so one moment is more than enough for me. Twenty-four hours is too much -- one moment is quite enough."

The king could not understand it. The monk said, "Let me ask you, sir: can *you* live two moments simultaneously?"

No one ever has. The only possible way to live is one moment at a time. Two moments are not given to you simultaneously; only one moment is ever in your hand. And that one moment is so flickering that if you are engrossed in the past or enchanted by the future you will not be able to catch it. It will pass you by and you will miss it. Only the mind which is receptive, here and now, can create the situation in which meditation happens.

The fourth thing is seriousness. People who think and talk about meditation take it seriously. They regard it as work, not play. But if you take meditation seriously, you cannot create the situation for it to happen. Seriousness is tension, and a tense mind can never be in meditation.

You must take meditation as a game, a child's game. People who meditate should be playful -- playing with existence, playing with life -- weightless, non-tense; not in a doing mood but in a relaxed mood. It is only in a relaxed moment, only in a playful moment, that the happening is possible.

A serious person cannot be religious. And all religious people are so serious! It seems as if only diseased people with long faces become religious. But meditation is not something that is a "must," it is something absolutely purposeless; it is something whose end is intrinsic to it. There is nothing to be achieved by it or through it -- it cannot be made a means.

But as I see it, people who become interested in meditation are not really interested in meditation, they are interested in something else and meditation is used as a means to attain it. They may be interested in silence, in achieving a non-tense state of mind -- they may be interested in anything -- but they are not simply interested in meditation as such, so they cannot be open to it.

Meditation comes only to those who are interested in meditation as an end in itself. Silence comes: that is another thing. Peace comes: that is another thing. The divine comes: that is another thing. These are consequences, byproducts; they cannot be longed for because that very longing creates tension.

The divine comes, or it would be better to say that everything becomes divine, everything becomes blissful. It comes indirectly, unlonged for, as a shadow of meditation. And this is one of the mysteries of life: everything which is beautiful, everything which is true, everything which is lovely always comes indirectly. You cannot go after meditation, you cannot reach for it directly, because if it is approached in that way -- as a longing for happiness, for the divine, or for anything else -- you will lose it; it will not come and overwhelm you. It must not be made a means, it cannot be made a means. And seriousness is the barrier.

Meditation is play regained. Childhood has gone, but now you have regained its playful mood. You can play with colored stones, with flowers; you can play with anything. You can just relax into a playful mood but not be playing at all. In this relaxed moment, the situation is created, the ecstasy is created, and there is

the happening: the temple becomes a playhouse where everyone becomes a child playing with existence.

You ask me what Yoga is and what a Yogi is. A person who is meditative is a Yogi: a person who lives meditatively, eats meditatively, bathes meditatively, sleeps meditatively. His whole existence, everything that he does, is meditative. He does not regard existence as a burden but as play. The Yogi is not concerned with the past, he is not concerned with the future; he lives only in the present moment. Life becomes a constant flow with no goal to be reached, because there is no goal in playing.

Even when we play we create a goal; we destroy the playfulness and turn our play into work. Work cannot exist without a goal, play cannot exist with a goal. But we have become so serious that even when we play we create a goal: there is something to win, somewhere to be reached. We cannot do something just for the sake of doing it -- as art for art's sake. The moment art is for art's sake, it becomes meditative. When singing is for singing's sake, it becomes meditative. When love is for love's sake, it becomes meditative.

If the ends and the means are one, then the thing becomes meditative. But if the means are the beginning, the end is the goal and there is a continuity in between, a process in between, then it becomes work which has to be taken seriously. Then tensions, conflicts and burdens are created and your innocence is destroyed.

The means are the end. The end is the means. Anything taken with this attitude becomes meditative. The beginning is the end. Your first step is your last. Your birth is your death. Meeting is parting. These pairs are two poles of a single whole, they are one. If you see them as one, then your mind becomes meditative. Then there is no burden: life becomes just a *leela*, a play.

The cross of Jesus is a serious affair, but Krishna lived in playfulness. Krishna's dance is qualitatively different from the carrying of the cross by Jesus. The cross must have been a burden: it *had* to be carried. It was not play, it was a serious affair. That is why Christians say that Jesus never laughed. How could he laugh if he had to carry the cross? And he did not just carry it for himself, he had to carry the cross for the whole of mankind -- for those who had gone and for those who were yet to come. But I don't think that this is the real picture of Jesus. This is the Christian picture, but I cannot conceive of a Christ who never laughed. If one is incapable of laughing then one is incapable of being religious.

There are, of course, different types of laughter. When one laughs at others it is irreligious, but when one begins to laugh at oneself it becomes religious. And a person who can laugh at himself cannot be serious: he is playful and then life also becomes play with no end, with no purpose; nothing has to be achieved because everything that is possible is in the present.

The achieving mind can never sever itself from the future, the achieving mind is bound to be future-oriented. And a mind that is future-oriented must be past-based, because the future is nothing but a projection of the past. We project our past memories into future longings. Our dreams of the future are our experiences of the past painted more beautifully, longed for more aesthetically.

A meditative person lives in the present, because there is no other way to live. But if you want to postpone living, you can live in the past or in the future.

Yoga is not a method of meditation but a way of creating a situation in which meditation happens. And a person who has begun to live -- who lives in the moment and is not concerned with any life goals -- is a Yogi, a renunciate, a sannyasin.

Ordinarily we think that a sannyasin, a renunciate, is a person who has left life. This is absolute nonsense! A sannyasin is the only person who has begun to live. *Sannyas* is not renunciation but initiation into living. It is a renunciation of the dead past and of the unborn future. It is a renunciation of suicidal tendencies and of the postponement of living. It is initiation into life. And Yoga is nothing more than initiation into the mysteries of life and a method for creating situations in which meditation can happen.

India is not the only land that has developed Yoga: whenever and wherever a person has truly lived he has created a Yoga. Buddha had his own Yoga, Mahavira and Jesus had their own Yogas. So there may be thousands and thousands of different Yogas.

Every person, every individual, has his own way, his own door through which he approaches reality. So no one can follow anyone else. The moment you follow, you cannot become a Yogi. The follower can never be a Yogi, because following again means that you are longing for security: you want to be certain of achieving so you follow the path of someone who has already achieved. But what was a path for someone else may not be the path for you. In fact it cannot be, because individuals are unique, everyone has to create his own path.

It is not that a path is readymade and one just has to walk on it to reach somewhere; it is your own life which creates a path for you to walk on. You create the path and you move on it, and the more you create it,

the more you move. A path created by one person cannot be trodden by anyone else because the path of Yoga is inner. There are no outer markings and milestones, there are no outward signs at all. Buddha followed a certain path, but the path was an inner one which existed for him alone. No one else can move on it.

No person can ever take another person's place. You cannot die in my place. You can die *for* me -- that is another thing -- but you cannot replace me in my death. Even if you die for me it will be your death, chosen by you; it will not be my death.

In the same way, you cannot love in my place. There can be no substitute, there can be no help, there can be no alternative. My love is bound to be my love and my death is bound to be my death. So how can my life be your life? My life is my life; no one else can make it his way to live. It is absolutely mine, and so individual that it cannot be shared.

So everyone has his own Yoga. Everyone has to create it himself. Everyone has to search in total loneliness, in total darkness. But that very search becomes the light in the dark because the very awareness of being alone destroys the loneliness and creates its own courage.

When you know absolutely that you are alone then there is no fear. When you know that there is no possibility of anyone else being with you then there is no fear. The fear comes with the longing, with the dream, with the imagining of the possibility that someone else can be with you. But if you are absolutely aware of the fact that you are alone, there is no fear. If this is the case, then you see that there is no way out of it.

The moment you accept your total loneliness you become a Yogi and transcend society. This is the only meaning of leaving society: it does not mean that you actually leave society -- no one can leave society -- wherever you go, you will create it. Even with the trees, even with the animals, a family will be created and there will be a society. Society is something that follows you like an individual space: wherever you go, you create a space to live, and that space becomes a society; all those who are on the boundary of that space will become members of your society.

But a single moment of knowing the realization that you are alone -- alone to tread the path, alone to create the path, alone to be committed to living, alone to be involved in the moment -- can penetrate you and society vanishes. You are alone.

There is no guru now, there is no one to be followed. There is no leader, there is no guide. You are alone; you are the aloneness. There is no one to adulterate it or contaminate it. It is so pure, innocent and beautiful. This aloneness is the path, this aloneness is meditation, this aloneness is Yoga.

Still, you may ask what is to be done with this aloneness. Nothing is to be done, because every doing is nothing but an escape from it, every doing is an occupation to forget the aloneness. This aloneness is not to be escaped from and left behind. You must be deeply in it, you must remain in it, you must live with it. You must walk the path of life totally alone. Amidst the crowd, although there will be fellow travelers, you must be totally alone.

When two persons are walking on the road, they are not walking as "two," they are walking as one and one -- they are two alonenesses walking. There may be five members of a family living together: these are five alonenesses living in a home. So live in the family but know also that you are alone.

And the moment you understand your aloneness, you become compassionate toward others and their aloneness. This compassion is the indication that a person has truly been initiated into Yoga, because now that you know your aloneness, you can understand the aloneness of all.

Everyone is lonely: the husband, the wife and the child. But they are without compassion, without sympathy; they live without loving attitudes because they are using others as an escape. The wife uses the husband as a means of escape from her aloneness, and because of this there is possession. The wife is afraid that if her husband forgets her, if he leaves her, then she will become lonely -- he has become an escape for her. She is not aware of her aloneness, she does not want to be aware of it, so she becomes aware of her husband instead. She becomes possessive, she clings. And the husband clings in his own way, too: his wife is an escape from his aloneness.

We are alone. The moment this realization is there -- that man is alone -- then there is no escape, because then you know that no escape is possible. It is just a wish. There is no escape! The wife is just as lonely with her husband as she was without him. But we create illusory escapes, illusions of togetherness. Our families, our nations, our clubs, groups, and organizations -- this whole society is an escape from our aloneness.

How ugly it is that no one thinks himself worth living with! If you are alone in your room you are bored

with yourself. One bored person goes to another bored person, and together they try to transcend boredom. Mathematically, the possibility is just the opposite: the boredom is doubled. Now each bored person will be doubly bored and will think that it is the other who is at fault somehow. Each will object to the other and there will be conflicts.

A Yogi, a person who has come to Yoga, has come to know this naked fact, that it is everyone's nature to be absolutely alone and there is nothing to be done about it; one has to live alone with it. Once this awareness is accepted, there is an explosion. Now there is no need to escape because now there is no escape. He has begun to live with himself and now he can live alone but will not be lonely. He will not go to the mountains, he will not go to a cave, because now he knows that wherever he is, even in the marketplace, even in a crowd, he is alone. Now everyone looks different to him -- everyone is alone! Then compassion follows, compassion for everyone's absolute loneliness.

When there is compassion for others, the Yogi experiences meditation. This realization is a doubleheaded arrow: one end pointing to meditation, the other pointing to compassion. In your innermost world there is meditation and in your outer relationships there is compassion.

Buddha has used two words: *prajna* and *karuna*, because basically religion is concerned only with these two words. Prajna means meditation, the peak of knowing, and karuna means compassion. Prajna, meditation, is the flame, and karuna, compassion, is the light that spreads out and fills the whole world. Both come simultaneously -- they are one.

Don't think in terms of this Yoga or that Yoga, this religion or that religion; that whole thinking is basically wrong. Think in terms of existence, life. Begin to live each moment that comes to you: live it totally, live it in total aloneness. Live life moment to moment. Be open: open to the unknown. Accept things as they come. Denial and non-acceptance are the only atheism. Acceptance -- a yes-saying spirit that says yes to everything, that welcomes everything unconditionally -- is religiousness.

Create the situation and the happening will come by itself. But it cannot be predicted. Nothing valuable can be predicted; only mechanical things can be predicted. We can predict a machine but we cannot predict life; life is unpredictable. One must simply create the situation and wait, letting things happen in their own time, in their own way.

For example, I may have prepared my home to receive a guest, but the preparation is not the guest. He may come, he may not come. The Indian word for guest, *atithi*, is very beautiful: it means a person whose coming is dateless, unknown. He may come this very moment or one may have to spend one's whole life waiting for him. This waiting is the only test: if you can wait and you are not bored with waiting -- that is the only indication of your love. Now one must wait with a throbbing heart, and the waiting must continue every moment because any moment can be the moment of explosion.

One has to be aware, one has to be constantly awaiting, knowing full well that there is every possibility there may not be any happening at all, that the guest may not come.

Now, people who are incapable of waiting have created all types of certainties. They say, "Do this and the happening is guaranteed." It cannot be! If you are certain that the guest is bound to come then you are not waiting -- the certainty has killed the waiting. If the guest *has* to come, then there is no question of waiting.

With full knowledge of this possibility, in this uncertainty, the heart becomes an awaiting. Its very throbbing is an awaiting; now the very breathing is an awaiting. Every moment one is aware of everything that is happening -- of the rain, the flowers, the stars. One is aware of everything, because no one knows how the guest may come. No one knows when he will come and knock at the door.

So a Yogi is a person who waits and who is not asleep. Even in his sleep he is waiting, because who knows? -- the guest may come while you are asleep and then he will have to go away. So a Yogi is awake every moment -- waiting and waiting, hoping against all hopes, certain in the face of all uncertainties. And even if for a single moment one can be totally absorbed in one's waiting.... But that is not a guarantee. I can only say that it happens, and it has happened.

Waiting is the only arduous part because we are in so much of a hurry. This hurriedness of modern man is the only irreligiousness: it has pushed the whole of modern society in the direction of materialism. We are in such a hurry that we cannot wait, and that is the only test. We are moving so fast that we cannot stop and look for God. We are constantly running, and waiting cannot exist in a running mind.

A person who waits must be sitting, he cannot be running.

If you are occupied in doing, you can escape from the waiting mind.

In Japan the word for *dhyana*, meditation, is *zazen*. Zazen means just sitting and waiting -- doing

nothing. It does not mean that you have to sit in one position for five hours; you can be occupied and still be just sitting. If you are sleeping, just sleep and wait, and do nothing else. If you are eating, eat. But then just eat -- don't do anything else -- and wait. Then everything can go on and still there is sitting, and still there is waiting, and still there is no doing. This is meditation. This is Yoga.

This is not renunciation but initiation into living. I am against all kinds of so-called renunciation because they are life-denying, life-negating, anti-God. People who seem to be so engrossed with God do not really accept him totally because they deny the life that he has created. They say, "We accept you, Lord, but we deny your life." They say, "We choose between you and your world." There is no choice: life is divine, life itself is God.

One must not choose; be choiceless. Live life, be in life deeply, be involved in it, and still be alone. *You are alone*. Everything will come and go, yet your aloneness will not be destroyed because it is part of your nature. This aloneness is the basic fact from which meditation begins to grow, through which the initiation into Yoga happens and ultimately through which a person becomes a Yogi and authentically individual.

Authenticity can come only through individuality, so don't believe in dead formulas -- *karma* yoga, *bhakti* yoga, *jnana* yoga, *raja* yoga. There are as many Yogas, as many paths as there are persons to travel on them. Everyone must create his own Yoga, only then can one's authentic being be realized; otherwise, only a borrowed, phony realization is possible.

And there are so many phony realizations. All followers reach a phony god, not the real one; they cannot reach the real one, because they have lost their own authentic being somewhere along the way. They are imitators, and an imitator can never reach a true realization; an imitator will only realize an imitation god, a phony god. This kind of realization is simple and easy, but it won't help. Nothing will be gained by it.

There is only one true God, but there are many phony gods: the Christian god, the Hindu god, the Jaina god, the Mohammedan god, and the paths by which these religions reach God are all phony. The authentic path is always individual. One must be courageous enough to be oneself, to accept oneself and to jump into the unknown, discarding all that has become known, discarding all knowledge.

God is absolute aloneness. The moment you say, "Oneness with God," you create the other again. Your "God" is a means to escape from yourself -- he becomes the other. The other was previously your wife, your friends. Now you have to become one with God, who is the other.

But you cannot become one with him because you already *are* one with him. Your total aloneness is the realization that you are God, that you are not separate from him. There can be no oneness with him, there can be no communion, because communion is possible only when there are two. When you realize your total aloneness, then it is not that now you will commune with God; now you are God, you are the divine! Even the language of oneness is leftover from the dualism of the other.

IS IT THE MIND THAT CREATES THIS DUALITY?

Once you realize your total aloneness, there is no mind -- the mind is your past, the mind is the other. Ordinarily, when you are alone your mind continues talking, it becomes the other; there is dialogue between your mind and yourself. But when you are totally alone, you are alone. Now there is no mind and there is no God; you are the divine.

So I cannot say you become one with God because to say so presupposes duality: it presupposes that God is one and you are the other. Even to say that existence is divine is to divide it; there can be no nondivine existence. It is divineness or it is existence; there is no need to use two terms. To say it is existence is enough; to say it is divineness is enough. The moment we say divine existence we create a division; then existence is divine and something else is not divine. But that is not the case: there is nothing that is not part of existence, nothing that is not divine.

Existence is one, so even to talk of oneness is incorrect. That is why in India we have chosen the word *advaita*: it means not two. It does not mean that there is one, it simply denies twoness: it says that now there are not two. Even to use the word one is to create the series of two, because one cannot exist without two, three and so on. Now the series will go on. But once you realize your total aloneness, in that moment you come to know that there are not two, that there have never been two.

I cannot say that you become one with God, because you have always been him; you have never been separate. Separation is your illusion; and because of that illusion you create another illusion of oneness.

Separation itself is an illusion, a mental concept, and now in order to deny it you create another concept: oneness. But if the separateness is false, the oneness is also bound to be false.

You are one, not oneness. There is no one else; the other has gone, the other has dropped away. And when the other has dropped away, in that very moment the mind ceases. Mind is the other, and when there is no mind there is no other.

It is as if you were to put a barrier of earth in the middle of a river. The river is one, it has always been one, but now there is a barrier of earth dividing it. This barrier of earth is the only other: the river is one, the riverness is one -- it has always been one, it is still one -- and when the barrier is removed the river is again one.

And this barrier creates ignorance. Because the barrier is there, we create philosophies to deny its existence. That is the difference between religion and philosophy: philosophy creates anti-barrier concepts and religion destroys the barrier.

Philosophy says that there are not two, that the twoness is false and the oneness is real. Against twoness, the concept of oneness is created. But the religious man asks: Where is the one? Where is the other? There has never been an other. The other is a concept and oneness is also a concept; both are concepts.

The reality is a conceptless, nonconceptualized existence. So do not say divine, do not say God, and do not say now you have become one with him. Now there is only aloneness, there is only oneness. Now you are; there is no one from whom to be separate and there is no one with whom to be one. This total aloneness is *samadhi*.

IS SLEEP A STATE OF ALONENESS?

No. Sleep as it exists is not aloneness. It is not oneness, it is not twoness, it is just unconsciousness. You are unconscious of that which is. In ordinary wakefulness you are conscious of the two. In ordinary sleep you are not conscious of oneness nor are you conscious of twoness. But in real wakefulness -- in meditation, in samadhi -- you are conscious of aloneness.

There is a similarity and there is a difference also. In sleep, you are unaware of the two but not aware of the one; in samadhi, in meditation, you are aware of it. If you can become totally aware and there is no twoness -- as in sleep there is not -- then oneness happens.

In sleep the mind goes to sleep. In samadhi the mind dies. So sleep and samadhi appear to be similar but they are not, because after samadhi there is no survival of the mind. When you awaken from your sleep in the morning your mind is strengthened, more fresh, and again duality is seen. But after samadhi there is no coming back. This is the point of no return: you cannot come back. Now the oneness will be eternal.

So samadhi and *sushupti*, dreamless sleep, have a similarity. You can say that samadhi is awakened sushupti, or you can say that sushupti is a sleeping samadhi.

The Great Challenge

Chapter #2
Chapter title: Dynamic Meditation

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WHAT IS DYNAMIC MEDITATION?

The first thing to be understood about Dynamic Meditation is that it is a method of creating a situation through tension in which meditation can happen. If your total being is completely tense, the only possibility that remains is relaxation. Ordinarily one cannot go directly into relaxation, but if your whole being is at a peak of total tension then the second step comes automatically, spontaneously: silence is created.

The first three stages of the technique are done in order to achieve this climax of tension throughout all the layers of your being. The first layer is the physical body. Beyond that is the *prana sharir*, the vital body: this is your second body, the etheric body. Beyond it is the third body, the astral body.

Your vital body takes in breath as its food. If the normal intake of oxygen is changed, the vital body is bound to change. Deep, fast breathing for ten minutes in the first stage of the technique is a means of changing the whole chemistry of your vital body.

The breathing must be both deep and fast -- as deep as possible and as fast as possible. If you cannot do both, then it must be fast. Fast breathing becomes a sort of hammering on the vital body and something which is asleep begins to wake: the reservoir of your energies breaks open. The breathing is like a flood of electricity throughout the whole nervous system.

So you must do the first step as vigorously, as intensely as possible. You must be in it totally; not a single fragment of you should be outside of it. Your whole being should be in the breathing in the first step.

You are just an anarchy: breathing in, breathing out. Your total mind is in the process -- breath going out, breath coming in. If you are totally in it, thoughts will cease because none of your energy is available to move into thought -- there is no energy left to keep them alive.

Then, when the body electricity begins to work in you, the second step begins. When bioenergy begins revolving in you, working through your nervous system, many things are possible for your body. You must be free to let the body do anything it wants to do.

This second step will be not only a state of letgo but a state of positive cooperation too. You must cooperate with your body, because the language of the body is a symbolic one which has ordinarily been lost. If your body wants to dance, you cannot feel the message. So if there is a slight tendency toward dancing in the second stage, cooperate with it; only then will you understand the language.

Whatsoever happens in this second ten-minute stage, do to your maximum. Throughout the whole process of the technique, nothing should be done below the maximum. You may begin to dance, jump, laugh, or cry. Anything that happens to you, however the energy wants to express itself, cooperate with it. It will just be a hunch in the beginning, just a mild temptation -- so mild that if you want to suppress it, it will not come to the conscious level at all. It can be suppressed unknowingly. So if there is any hunch, any flickering, any indication in the mind, then cooperate with it and do it to your maximum, to the very extreme.

There is tension only at the extreme, not otherwise. If the dance is not at its maximum then it will not be effective, it will lead nowhere; people dance so many times, but it leads nowhere. So the dance must be at its maximum -- and unplanned, just done instinctively or intuitively; your reason or your intellect must not come in between.

In the second step just become the body, totally one with it, identified with it -- just as in the first step you just become the breath. The moment you bring your activity to the maximum a new, fresh feeling will surge up in you. Something will be broken: you will see your body as something apart from you; you will become just a witness to it. You do not have to try to be a witness, you just have to be identified with the body totally and allow the body to do whatever it wants to do and go wherever it wants to go.

The moment the activity is at its maximum -- dancing, crying, laughing, being irrational, doing any nonsense -- then there is a happening: you become a witness. Now you are just watching; there is no identification, just a witnessing consciousness which comes on its own. You don't have to think about it, it just happens.

This is the second step of the technique. Only when the first step has been done totally, completely, can you move into the second step. It is just like the gears in a car: the first gear can be changed into the second

only when the speed in first gear is at its maximum, not otherwise. It is only possible to change from second gear into the third when the speed in second gear is at its maximum. What we are involved with in Dynamic Meditation are the gears of the mind. If the physical body, the first gear, is brought to its maximum extreme through breathing, then you can change into second gear. Then the second must be completely intense: involved, committed, with nothing remaining behind.

When you practice Dynamic Meditation for the first time this will be difficult, because we have suppressed the body so much that a suppressed pattern of life has become natural to us. It is not natural! Look at a child: he plays with his body in quite a different way. If he is crying, he is crying intensely. The cry of a child is a beautiful thing to hear, but the cry of an adult is ugly. Even in anger a child is beautiful; he has a total intensity. But when an adult is angry he is ugly; he is not total. And any type of intensity is beautiful.

This second step is only difficult because we have suppressed so much in the body, but if you cooperate with the body then the forgotten language is remembered again. You become a child. And when you become a child again a new feeling comes to you: you become weightless -- an unsuppressed body becomes weightless.

When the body becomes totally unsuppressed, suppressions that have been accumulated throughout your life are thrown out. This is catharsis. A person who goes through this catharsis can never become insane; it is impossible. And if an insane person can be persuaded to do it he will return to normality. A person who has gone through this process has gone beyond madness: the potential seed has been killed, has been burnt out through all this catharsis.

This second step is psychotherapeutic. One can only go into meditation by going through catharsis. One must be cleansed completely; *everything* nonsensical must be thrown out. Our civilization has taught us to suppress, to keep things inside, so that everything goes into the unconscious and becomes part and parcel of the soul and creates much havoc throughout the whole being.

Every ghost that has been suppressed becomes a potential seed for insanity. This must be eliminated. As man becomes more civilized, he becomes potentially more mad. One who is uncivilized is potentially less mad because he still understands the language of the body, he still cooperates with it. His body is not suppressed; his body is the flowering of his being.

This second step must be done totally. You must not be outside the body; you must be in it. When you are doing something, do it completely: be the doing, not the doer. That is what is meant by totality: be the doing, become the act; don't be an actor. An actor is always outside his acting, he is never in it. When I love you I am in it, but when I act lovingly I am outside the act.

In the second step so many things are possible -- something different will happen to each individual. One person will begin to dance, another person will begin to cry. One will become naked, another will begin to jump and yet another will begin to laugh. Anything is possible.

Move from within, move totally, and then you can proceed to the third stage.

The third stage is reached as a result of an inherent sequence. In the first stage, the body electricity, or you can call it *Kundalini*, is awakened. It begins to revolve and move. Only then can the body be in a total letgo, not before. Only when the inner movement has begun are outer movements possible.

When the catharsis of the second stage is brought to a peak, to a climax, the third ten-minute stage begins. Begin to repeat vigorously the Sufi mantra: Hoo! Hoo! Hoo! The energy that has been awakened through breathing and expressed through catharsis now begins to move inward and upward; the mantra rechannels the energy. Before it was moving downward and outward; now it begins to move inward and upward.

Go on hammering the sound within -- Hoo! Hoo! Hoo! -- until the whole being becomes nothing but the sound. You must exhaust yourself completely; only then does the fourth stage, the meditation, happen.

The fourth stage is *nothing* -- only silence and waiting. If you have moved into the first three stages totally, completely, holding nothing back, then in the fourth stage you will automatically fall into a deep relaxation. The body is exhausted; all suppressions have been thrown out, all thoughts have been thrown out. Now relaxation comes spontaneously -- you need not do anything to make it happen. This is the beginning of meditation.

The situation has been created: *you* are not there. Now meditation can happen. You are open, waiting, receptive. And the happening happens.

THE PEOPLE WHO COME TO ME FOR SPIRITUAL GUIDANCE ARE PEOPLE OF A DISCIPLINED MIND. HOW CAN PEOPLE SUCH AS THIS PRACTICE DYNAMIC MEDITATION WITH ITS EXPLOSIVE EXPRESSION OF EMOTIONS?

Such people cling to discipline, but the primary need of an unstill mind is to be anarchic; only then can it transcend itself. You can ordain discipline, but discipline is an outward conditioning -- the inner being remains the same. There will be anarchy within and discipline without: anarchy remains in the heart while the discipline forms a part of the cultivated personality. So first let tension, confusion, anarchy reach a climax. Then there will be an explosion, and discipline will come as the result.

Tell the people who come to you for spiritual guidance about this method. They will feel the change that happens through it themselves, the transformation. Let them practice it as an experiment -- with their unstill minds, with their doubts -- and if something happens through it, then the practice will continue by itself; there will be no need to convince them.

The anarchy within must be exploded. It should not be stilled or pushed down, it must he expressed in total intensity. Calmness, serenity, nirvana, come not by stilling the mind but by explosion. Then the stillness comes by itself; it is not a cultivated composure.

You must express what you are totally. Of course, that will mean madness, because you are mad. If you allow yourself to express what is inside you, the madness will come out. You will feel strange about it: what will be expressed is something which is unknown even to you. But it is your expression -- the authentic expression of what is within you.

So many things that must be expressed have been suppressed in the unconscious. They have been suppressed for centuries, through many past births. The anarchic being that is within each of us is unknown even to ourselves. It must come out, the ghost inside us must come out. And it can come out only when it is expressed -- expressed in total intensity from the innermost core of being. First one has to become mad in order to transcend one's inner madness.

Let Dynamic Meditation be tried as an experiment by those who come to you. Tell them that the emphasis is not on believing it, but that they should do it, then they will know what happens. And things are bound to happen, because this madness that I am talking about is within everyone.

IS THERE SOME KIND OF HYPNOSIS INVOLVED IN THE TECHNIQUE?

The moment a person begins to experiment with this method there is no question of belief or faith, there is no question of hypnosis. The contrary is the case: we have hypnotized ourselves into believing that we are normal and sane human beings. This is the hypnosis! The whole world is a great madhouse and we have hypnotized ourselves into thinking that we are sane, normal. But the insanity that is hidden in the background always tries to come out: it erupts, it explodes out of us in dreams.

It explodes out of us when we are intoxicated. LSD or mescaline cause an explosion of madness, but the explosion does not come from the LSD or mescaline, and dreams do not create the madness either. Drugs or dreams just uncover your self, the authentic being that is within you. That is why, for a *sadhaka*, a seeker, it has been an essential part of many old traditions to know the self through drugs: various intoxicants are known to have been used in order to know the inner being, to know that which is within.

It is total nonsense even to try to discipline the mind. You have not known the innermost core, you are cultivating discipline from the outside -- you will become disciplined but the madness will always remain within you. The ultimate outcome will be schizophrenia: there will be two beings living simultaneously within you, your whole being will be split. There will be continuous indecision and conflict within. And remember, conflict dissipates energy. So the first step toward a harmony and unity of the being is not discipline but knowledge of that which is within.

The within has been so suppressed for centuries, for millennia, that this suppression has become a part of your self. And not only you but the whole of humanity has suppressed what is within; you are just a part of the process. You have not suppressed what is within you consciously, knowingly -- it is part of your heritage to do that.

That is the reason for the fear about this technique. The inhibited, suppressed, collective mind is the

basis of all insanity, all tensions, all conflicts, all disharmony. There is a lurking fear that if we allow ourselves to let go, something which has been hitherto suppressed will emerge. And it is bound to happen. This fear creates a doubt about the technique, and the doubt then becomes another instrument for suppression.

So tell your students not to believe in the technique but just try it as an experiment for fifteen days. Let them try it for an hour a day -- beginning with ten minutes of deep, fast breathing -- and things will begin to move.

The breath should be both deeper and faster than *bhastrika* breathing. No rhythm is to be used with the breathing. If you try to use any rhythmic method, the explosion will not take place because you will still be disciplining yourself. So let the breathing be as anarchic as it can be: the only emphasis is on rapidity, intensity, and depth. Don't remain outside the breathing. The total being must be involved in it -- a total commitment with no holding back.

When you are totally involved in it your whole body and mind begin to vibrate, the body electricity begins to move. When you feel something in your body that you have never felt before then the technique has reached you. Then no doubt remains, because you have experienced something which you have never known before.

We never feel our body electricity. That too is a suppressed part of our personality: not only the mind is suppressed but the body also. We are not in our bodies as much as nature has prescribed; we have suppressed our body wisdom.

Once someone begins to vibrate because of the deep, fast breathing done in the first stage of the technique, his body electricity begins to move. In that moment he moves out of the grip of society: his bioenergy is so powerful that you cannot force him to conform. When the energy grows to its own awakening you never feel that you are just existing, that you are a slave to your condition. You feel yourself to be something unbounded, something unlimited, something powerful. In this moment, people have declared themselves to be God: AHAM BRAHMASMI, "I am Brahman."

The first feeling of "Aham Brahmasmi, I am God," comes from feeling the movement of electricity that is ordinarily lying dormant in the body stimulated by the deep, fast, intense breathing. Then every experience that comes through the body becomes authentic.

We call something real because we feel it through the body. I say that you are real because I can see you, I can touch you. If I cannot touch you then you are a hallucination; I cannot believe in you. If I cannot touch you I cannot show you to others. Our reality is that which can be validated through the body.

Any technique that opens up a new dimension of experience for the body becomes real to us. Then there is no more doubt about the technique and one can proceed further.

That is why I emphasize the breathing in the first step. Then, in the second step, the breathing will continue on its own. Meanwhile there will be many reactions in the body; they may take many forms, but they will all be happenings, they will not come through discipline. And so many things *will* happen!

HOW SHOULD ONE SIT WHEN PRACTICING THE TECHNIQUE?

You can sit in any position but it is better if you are standing. The eyes should be closed and the technique should be done on an empty stomach.

In the second step, relax the body. Give it freedom; don't suppress it. Go on breathing and allow the body to move, to vibrate, to dance, weep, laugh. Let whatever happens, happen: the body will take its own course and many things will begin to happen. Then, in the third step, while still breathing intensely and allowing your body to do whatsoever it wants to do, begin to repeat the Sufi mantra -- Hoo! Hoo! Hoo! -- with no gaps between the sound. This must be done as vigorously as possible -- so that you know you are not withholding any energy. Involve yourself totally. By and by, the repetition of the sound will become more and more vigorous, more and more intense.

During the first step, the total attention must be on the breathing. And when you breathe deeply the second step will emerge as an outcome of the first: the body begins to move. You are not to relax even for a moment; continuous effort is to be there. Then relax into the second stage, allowing your body the freedom to express whatever has been held back in the past. The body will begin to move, to dance, etcetera, and soon you will begin to feel that you are something separate from the body. You will see the body weeping,

laughing, crying so clearly that you will not be able to identify yourself with the one who is doing all this. You will see yourself jumping, dancing: something is happening mechanically. You will begin to see the body as a separate entity. It is only when the body becomes an automaton that the consciousness feels itself to be separate; until then there is always identification with the body.

WHY ARE WE NORMALLY NOT ABLE TO FEEL DISIDENTIFIED WITH THE BODY?

You are totally identified with your body because normally there is no gap between you and your body. What you are doing, your body is doing, and vice versa. You and the doings of your body are identified as one and the same. But when the body takes its own course, it becomes an automaton. Things begin to happen which you had never planned, which you never thought possible. "Am I doing this? Am I feeling this?" And you know that you are not doing it. You did not will it but still the dance goes on -- and vigorously, too.

Then there is a gap. The gap between the doer and the doing is there: you are not doing it. Now the body has become an automaton.

Consciousness cannot identify itself with an automaton. You cannot identify yourself with a machine unless the machine works according to your will. If I tell this microphone to move and it begins to move, there is every possibility that I may identify myself with it. Now it has become part and parcel of me: it moves when I ask it to move. The hand moves when I tell it to move, and when I tell it not to move it does not. That is the basis of identification: through the movement, the mover and the moved have become one.

But when the body moves without your conscious exertion then it becomes a separate machine. Only then can you see that you are separate from the body. This is such a distinct feeling that no confusion remains.

That is why I emphasize body movement. Let it happen. Whatever happens, let go. You will see that your body has become like that of a madman, or an animal, or a machine, and you will not be able to identify with it, so you remain aloof. Now you begin to be a witness.

In the second step of the technique you begin to witness all that is happening. The body is moving, the hands are moving, forming many *mudras* -- mudras that you have never known or planned. Your inner witness comes into being. You begin to see the happenings as something outside yourself; now you are not the doer but just a seer. There is no question of your doing anything; you begin to see.

In the beginning the identification with the body may be there, but as you allow yourself to let go more and more into the technique, action vanishes. If the body falls to the ground you will not think that you have fallen but that the body has fallen.

Then, in the third step you are to shout Hoo! Hoo! Hoo! with total intensity. You must become completely mad. Move deeper and deeper into the sound. Bring your effort to a peak, because only from the peak can you fall to the very depths of your being. The more mad you become, the higher the peak of intensity that you reach, the deeper will be the depths that you fall into and the more sanity there will be.

Real sanity is that which comes after the transcendence of madness. Relaxation comes only when you have come to a peak of tension. Then the fourth stage is reached: the mind becomes calm, quiet.

Now, having gone through the three previous stages of ten minutes each, you are just to relax for ten minutes. Stop everything that you have been doing in the first three stages and just fall down or stop, remaining frozen in whatever position you are in. Now there is nothing to do. There is no question of doing anything because you will be completely exhausted, your whole being will be tired. Now letgo becomes an automatic process.

The technique is a sequence of stages, each following automatically from the preceding stage. If you continue the technique and do not add the fourth stage it will come by itself as a natural consequence of what has gone before. It is bound to -- a moment is bound to come when everything is exhausted and you fall down. There is nothing left to do.

The fourth stage is the moment of nondoing. That is what I call *dhyana*, meditation. The first three stages are only steps; the fourth stage is the door. Then you are. There is nothing to do, neither breathing nor movement nor sound, just silence.

The three previous stages must be "done" in a sense, but the fourth stage comes of its own accord. Then something happens that is not your doing. It comes as a grace: you have become a vacuum, an emptiness,

and something fills you. Something spiritual pours into you when you are not.

You are not there because there is no doing; the ego disappears when there is no doer. The doer is the ego. So *you* can be in the first three steps because you are doing something -- breathing, moving, shouting -- but now, in the fourth stage, you cannot be, because there is no doing.

The ego is nothing but an accumulation of your memories of past actions, so the more a person has done, the more egocentric he is. Even if your doing has been in social service or religious work, whatsoever you have done becomes part of the ego. Ego is not an entity but the memory of your doings, so in those moments when there is no doing, you are not. Then something happens. Even though you are not doing anything you are totally conscious. Silent, but conscious. Exhausted, but conscious. Only consciousness is there: a consciousness of your deep letgo, a consciousness that now everything has disappeared.

When the fourth stage has ended, when it becomes a memory, then you can recollect it. But in the moment itself there is nothing, there is only consciousness. Because only nothingness is there, you cannot be conscious of anything. Afterward you recognize that there has been a gap. Your mind functioned until a particular moment; then there was a gap, and then it began again. You feel this gap afterward: the gap, the interval, becomes a part of your memory.

Our memory records events and this gap is a great event, it is a great phenomenon. Mind is a mechanism. It records everything; it is just like the tape recorder that we are using here. The recorder will record two things: when we speak, the words are recorded; and when we are not speaking, the silence, the gap, is also recorded. Even when we are not speaking, something is being recorded -- the silence, the gap. In the same way, the mechanism of the mind is always there recording everything. In fact, it is even more keen, more sensitive, when there is a gap. The tape recorder can blur what I am saying, but it cannot blur my silence. The gap will be recorded more intensely; there is no possibility of error.

So the gap is remembered -- and the gap is blissful. In a way a memorable event is a burden, a tension, while the gap is a calm, blissful interval. This gap is dhyana, meditation.

DOES ONE EXPERIENCE VARIOUS THINGS IN THIS FOURTH STAGE?

Experience, as such, is psychic. There is no such thing really as "spiritual experience." It is only a gap. The experiencer is not there, so you cannot use the terminology of experience. You experience a moment which is of no-experience. As far as language can indicate it, I can only say that it is a gap.

Every type of indication is bound to be negative. Language is for events, it is not for silence. If I try to express what happens in meditation through the medium of language, the terms I will use will depend on me -- and one term will be as meaningless as any other because the experience cannot be indicated by words. So you may call it Brahman, you may call it nirvana, or anything you like, but it will just be a choice between different names.

Every name is as meaningless as any other, so every type of religious language -- Christian, Hindu, or Buddhist -- will be equally meaningless. The only similarity, the essential unity in all religions, is that their languages are equally erroneous. They are bound to be so. This is not a condemnation, it is a fact -- because the gap cannot be expressed, it can only be felt. And feeling has no language; it has no words.

IF EGO EVAPORATES IN THE FOURTH STAGE, THEN WHAT HAPPENS AFTER THE FOURTH STAGE IS OVER AND ONE COMES BACK FROM MEDITATION?

The ego returns, because the whole mechanism is still there. It has not died; the whole past is still there. For a while you were not part of it, for a few minutes you transcended the mind, the ego. You were beyond it. You left the house; now you have come back. But you cannot come back as the same person who left it because you now have known something beyond. You cannot be the same again, but still you come back.

The easier it becomes to go out and come in, the more likely it is that a new stage will begin in which you are neither out nor in: you transcend both. This is the culmination, because then you can be out when you want to go out and you can be in when you want to come in. You are neither in nor out; you transcend both. This is samadhi.

When I can come or go as I choose, when I can be in or out, when it becomes easier and easier for the mind to be here or not to be here according to my preference, then both the inner and the outer can be transcended. Only then is the innermost core reached. That is samadhi. What happens in the fourth stage is only a glimpse of it. In Zen Buddhism, this glimpse is called satori. Satori is not samadhi, satori is just a glimpse, because you can still come back from it. But you cannot come back from samadhi: it is the point of no return.

WHAT HAPPENS TO SOMEONE WHO REACHES SAMADHI?

If you say "somebody reaches," then somebody is there. Only when somebody is *not* there, is absent, does he reach. Somebody moves into meditation, somebody comes out of meditation -- that is the feeling of the soul. But nobody reaches samadhi, because when samadhi is reached, nobody is there.

There are many religions which have stopped at the point reached in the fourth stage of Dynamic Meditation, so they say that there is a soul, the *atman*, because all they have known is the coming in and the going out of the soul. But the fourth stage is just a glimpse. You go out -- you leave the body, the mind, the ego -- and you come back again. It is not the point of no return; there is every possibility of coming back.

You come back because the whole mechanism is still there waiting for you. You come back and again the whole thing begins to work. All that is left then is the memory of the gap. But that gap calls you back again and again.

Some religions such as Zen have mistaken this satori, this glimpse, for the ultimate experience, for samadhi. It is not samadhi because there is still a possibility of coming back. The ego did not die, you only jumped away from it temporarily. For a moment you were out of its grip, but now you are back again. Satori is just a jump. Don't become attached to it.

You can become attached to the outward jump very easily because it is so blissful there. Each time you move into the experience it gives you a certain freshness, it thrills you. But then you go on repeating the experience of going into meditation, feeling its bliss, and coming back. By and by it becomes a routine, and when you come back you think that you have achieved the ultimate experience possible because the experience was so blissful. But you have not yet known something beyond bliss, so each experience of meditation becomes part of the same repetitive, mechanical, routine groove. Now even the gap, even meditation, becomes part of your mechanical functioning.

There are religions that have stopped at this point; hence they say that there is a soul, an individual soul; they cannot conceive of Brahman. Brahman only comes after you have gone beyond the fourth stage -- when you can go out and come back in and do not become attached to the bliss of the gap. And once you begin to witness this going out and coming in, the meditative state of mind and non-meditative state of mind, you have reached the most delicate point. Then you know that this too is a habit which you can prolong for many lives. It is not samadhi, it is not ultimate awareness; it is satori.

When you start observing this, a silent awareness begins to descend in you. Silent awareness, choiceless awareness, is possible only at this point, never before.

DO YOU MEAN AFTER SATORI?

Yes. Only after satori, never before that. When you become silently aware of the going out and the coming in of the ego, the ultimate explosion can happen. You go beyond out and in; you dissolve in the explosion.

This is the point of nirvana, *brahma-upalabdhi*, *moksha*, or whatever you want to call it. It has never been recorded by the mind; it can never be recorded because the mechanism itself has dissolved.

AFTER THIS DOES ONE CONTINUE TO LIVE IN THE BODY?

Certainly, because the working of the body is another process. It has a process of its own; one can live in it or one can go out of it. To others it seems as though one is still living in the house, but for the resident the house is no longer there. The whole universe becomes the body.

IS THERE STILL AN INDIVIDUAL BODY?

No. It only seems so to others. If I try to talk about it, to verbalize it, then the whole thing becomes a problem. Whenever we talk about what happens when one goes beyond meditation, it becomes a paradox. It can never be explained because any type of explanation will create new paradoxes, new contradictions.

This fifth stage is an explosion of everything that has been. Now nothing remains. It is an explosion of the totality that you were: your memory, your intellect, your ego, your personality, your being, your soul. Everything that you were is now not; you just go beyond. There is no you; you become everything. That is the point of Brahman, cosmic consciousness.

Dynamic Meditation can lead you only up to the fourth stage, satori. The fifth is beyond method. Guidance is possible only up to the fourth stage. That is why Krishnamurti talks of no-guidance. The fifth stage is beyond guidance. Silent awareness is always beyond guidance. Either it happens, or it doesn't happen.

This fifth stage is existence itself.

Every day Buddha was asked the same question: "What happens to an enlightened person? Where does he go? Does he exist or not?"

When Buddha was asked this same thing persistently, he said, "It is irrelevant. Do not ask. This is a question that must not be asked." He listed eleven questions which he could not be asked, and this question was one of them. It is not that Buddha did not know; he would not answer because any type of statement was bound to create new problems.

WHAT IS THE PURPOSE OF LIFE? WHY SHOULD WE PRACTICE YOGA OR ANY MEDITATION TECHNIQUE OR DISCIPLINE? WHAT SHOULD ONE'S MISSION IN LIFE BE?

Life is a mystery which cannot be solved. If it could be solved, it would not be a mystery. There is no mission in life, because there can be no mission in a mystery; there can simply be playfulness, a *leela*.

This whole existence is just a play of energy. Play means something that is purposeless or something that is its own purpose. There is nothing to be achieved; the very act is the achievement. Life has no mission, because living itself is the achievement. So you can live in many ways, you can do many things.

It is all just an outflow of energy, a purposeless cosmic play. That is why it is a mystery.

The West is more intent on discovering new things than the East. It is more curious, more inquiring, but it could never develop a religious consciousness because it could never conceive of life as being purposeless. We have been able to see sense in nonsense, we have been able to see no-purpose as having its own purpose, its own intrinsic value. Life is, that's all. Existence is; it is enough. Why ask for more? How can there be anything more than existence?

When you reach satori this feeling of the purposelessness of life begins to dawn upon you: life becomes a play. That is why Zen monks are happy and not serious. A serious person is one who has never felt the miraculous, the mysterious, so a serious person can never be religious. At the stage where satori has begun to happen, you become playful. Life becomes just a joke; there is no seriousness about it. You can laugh at it. A Zen monk can even laugh at the Buddha. And it is beautiful, so beautiful -- nothing like it has ever been achieved anywhere else.

PEOPLE ARE AFRAID TO COME TO THIS STATE BECAUSE THEY KNOW IT WILL DISTURB THE PATTERN OF SOCIETY.

It disturbs because society is created by people suffering from the disease called seriousness. The whole

of society is dominated by this particular disease. It has dominated everything: everything has been put into a pattern, categorized, everything has been demarcated.

Play cannot be demarcated. When I love somebody it is play. But when it becomes a marriage then the play has gone; it has become a serious affair. Love is always playful, that's why it is always momentary; it comes and goes. But marriage is something static; it comes and never goes. It is a plan, a demarcation, a fixed pattern.

ARE YOU SAYING THAT MARRIAGE CANNOT BE SPIRITUAL?

It cannot be. Marriage can never be spiritual because it is a fixed thing. But I have used marriage just as an example. In fact, the whole of society can never be spiritual because it is based on rules. Rules are always serious; you cannot be playful about them.

When Bodhidharma reached China, he put one shoe on his head and the other on his foot. The emperor asked, "What are you doing? What nonsense!"
Bodhidharma said, "I am joking."
The emperor said, "But we never expected a joking, laughing *sadhu*."

Bodhidharma said, "How is it possible for a sadhu to be serious? God is not serious, he is so unceasingly playful!"

Creativity comes out of playfulness; hence so much creativity is born out of satori.

DOES SATORI BRING INNER KNOWLEDGE?

The desire for inner knowledge, the desire for this experience or that experience, is part and parcel of the seriousness disease. The serious mind even tries to categorize religious experience; it wants to become the authority: "I have inner knowledge. I know, and you don't know. I will teach you." Again, the mind is attempting to recreate the pattern of the serious society. Do you see it? Religious societies have been created only for this purpose. Sects, ashrams, monasteries, etcetera, are alternative societies.

But the spiritual person is always playful. His life is just play, he is not serious about anything that he does.

And nothing new ever comes out of seriousness. Seriousness can only repeat the old because it always thinks in terms of security, in terms of rules; and rules come from the old, from tradition -- they cannot be invented daily. A playful mind is spontaneous. It has no rules, so it is always insecure; it is always on the verge of losing everything, because there *is* no security.

Once a person has begun to experience satori, every type of seriousness becomes nonsense. That is the only indication there is that meditation has happened, and that is why a person who achieves satori becomes rebellious. There is no other reason. He becomes rebellious because he has to rebel against all types of seriousness.

BUT IF PEOPLE BECOME REBELLIOUS, HOW CAN SOCIETY CONTROL THEM?

It is the very concept of control that has made the whole world a mess. The moment you think in terms of control, you begin to suppress and you begin to destroy individuals and create types. And, paradoxically, when you destroy individuals and create patterns and types, much disorder follows. But this disorder is not because of rebellious minds, it is just a reaction against the dead order.

If the rebellious mind wins even for a single day, there will be no disorder because there will be no order; order and disorder are two sides of the same coin. A person who tries to create order creates disorder: the attitude, the mind that tries to ordain discipline creates indiscipline, too.

Your ego reacts against a person who is trying to discipline you, but this is reaction not rebellion.

Rebellion only emerges after satori, so there are not many rebellious persons -- only a Jesus, a Buddha, a Socrates, very few. But there are many reactionaries. For example, the communists -- people like Marx, Bakunin, Lenin, or Mao -- are all reactionaries, they are not rebellious. A rebellious person is a phenomenon: only when you are rebellious are you really alive. And if the whole world were to become rebellious....

Every type of invention, every discovery, always comes out of playfulness. Einstein, Archimedes, Newton, and others were all playing. Many things happen when you are not serious, when you are not concentrating, when your mind is in a letgo.

Newton was sitting under an apple tree. An apple fell, and something happened. Archimedes was lying in his bathtub, and something happened. He jumped out of the tub crying, "Eureka! Eureka! I've found it, I've found it!" Einstein was very fond of playing with soap bubbles. His concept of the expanding universe came to him through playing with soap bubbles, watching them expanding and dissolving.

The history of humanity is not the history of the masses, the conformists, the serious, the lawgivers, the ruled and the rulers. The masses have not created a single masterpiece -- neither invention nor painting nor poetry nor music. But a few evolved ones who were not serious about their lives have been creative. Discovery has always come through unknown people who were just playing with their lives. If they had been serious they would have preferred to do business, to start a factory or something.

So the first thing is to play with your life. Then so many phenomenal things happen. Religion, science, art -- everything comes out of a nonserious, playful mind.

There is no purpose in life, no mission in life. Life is enough! It is more than enough. Every sense of mission must go because it is anti-life: all propaganda is nothing but politics in the garb of religion, a mission, an ideal. Leadership, gurus, disciples -- all this is nonsense. If you practice Dynamic Meditation, if you allow yourself to pass through a catharsis and move into a total letgo your concept of a mission in life is bound to go.

So practice Dynamic Meditation. Do it to your fullest capacity -- take it to a peak. You must go mad completely; only then will authentic sanity come, and only then will others begin to be helped by you.

The Great Challenge

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IS THE PRACTICING OF TRADITIONAL ASANAS HELPFUL FOR MEDITATION?

Man's personality is neither solely physical nor solely mental but both simultaneously. Rather, it would be correct to say that it is psychosomatic. There is no gap between the two, so anything that happens on the physical plane vibrates on the mental plane and vice versa. Philosophers have been in the habit of thinking of man as only body or only mind, or both parallel but separate, but not as one. To me, and to present-day science, they are one.

The visible mind is the body and the invisible body is the mind. These are two polarities of one

existence. Mind means something that transcends our senses and is outside the grip of our senses. Body means something that comes within the grip of our senses. The division between the two is due to the senses and their limitations.

Man's existence is both body and mind simultaneously. Even to say both simultaneously is inadequate. They are the same. The difference is only of vibrations. Body is the gross vibration that can be received through the senses and mind is the subtle vibration that transcends the capacity of the senses.

Why am I saying this? There is a well known theory in Western psychology known as the James-Lange theory. Common sense has always understood that body follows mind: when you are in fear, the body begins to run away; when you are in anger, your body begins to prepare for fight. But the psychologists, James and Lange, proposed quite a contrary view: it is not fear that creates running, but running that creates fear.

According to them the body comes first; mind follows. Their argument is that you cannot be fearful or angry if no corresponding body situation is created. So they have argued that you can only prove that anger is something mental if you can be angry without your body's responding to it. They claim that it is impossible to find anger in you if your eyes are not red and your fists are not ready to fight. But James and Lange are not right even though their theory seems very plausible. There *are* body reactions -- and without body reactions no mental attitudes can be expressed -- but that does not mean that mental attitudes cannot exist without body reactions.

One can show symptoms of anger as far as the body is concerned and yet be without anger -- like an actor. An actor can be completely acting anger -- and as far as his body is concerned anger is there -- but there is no anger within him. In the same way he can show all the symptoms of love by his appearance and yet not feel love. The body can express anything without the mind's feeling it.

The mind can also feel without the body's expressing it, because the gross is within our control whereas the subtle is not. Whenever we observe anger we observe it through the body -- not only somebody else's anger but our own as well. The anger still exists in seed form, it is there as a potential, but we cannot even detect it ourselves until it is manifested on the gross plane of the body.

This theory of James-Lange is fifty-percent correct -- common sense is always fifty-percent correct -- but what James and Lange came to know and propagate has been known to Yoga for centuries. That is why asanas and mudras were developed. Yoga had already come to understand that everything mental has a corresponding situation in the body, and when the mind changes, the body assumes the corresponding postures, mudras, expressions, and is transformed.

Yoga also taught that the contrary is possible: if the body takes a particular posture, the corresponding mental attitude will be produced in the mind. But that is as wrong as the James-Lange theory. You may be just acting: a person can sit in the same posture as Buddha, but that does not mean that Buddha's inner tranquility has been produced. On the other hand, if someone has Buddha's attitude, his body will assume a posture that is similar to Buddha's on its own.

That is why I am against practicing all asanas. They must come by themselves or you must not do them. If you do them, there is no guarantee that the corresponding inner state of mind will follow, and it will become a gesture, an act -- that's easy for us. You can sit like Buddha or stand like Mahavira -- there is no problem in it -- but it is meaningless, nothing is accomplished by it.

Where did these asanas come from? Whenever the state of mind that Buddha had is there, the body follows it with a particular posture. It must follow it, it will have to follow it. This has been known for centuries -- that there are particular outward gestures that correspond to particular mental states -- so it was surmised that if we create these postures and gestures in the body, the corresponding mental states will definitely follow. That is not necessarily so. On the contrary, it is a very dangerous assumption because you can go on acting and not only will others be deceived, you will also be deceived. That is the real danger.

If you sit in Buddha's posture, the position of the body will create a feeling of tranquility in you. Now you will assume that tranquility has been achieved: you will feel still, silent. But this stillness, this silence, is just a deception. It has not come to you, you have imposed it on yourself; it is not from within but from without. It will feel very good, but it is a created, conditioned stillness that has been produced and projected by the body.

We have been doing this for so many lives; it is the same thing we do in our ordinary, day-to-day life. You just smile without feeling it; it is simply a gesture. But once you smile, a feeling comes. This feeling is very false, but you yourself are deceived by it. Without feeling any love, you can show love and others will be deceived. But there is every possibility that you will forget it is just a gesture and will be deceived into

thinking that you have been loving. Then an authentic love -- which is a revolution, which is a death, a total transformation -- will never be possible because of your gesture, your imitation.

So I am totally against asanas or mudras; they must not be practiced. If they come, it is alright. They *will* come, but let them come by themselves; then they will be important indications. Then they will not be deceptions but rather landmarks, symbols which indicate something to you and to others.

But let them come from within, do not impose them from without. If you impose them on yourself, they may not be exactly what is needed or required by your particular individual situation, because they are generalized forms. If you reach buddhahood, a particular asana, a particular gesture, will follow. But it will never be the same asana as Gautam Buddha's, something will be essentially different. It will be like it in a general way, but you are not Gautam Buddha -- your whole individuality, the whole mechanism of your mind and body is different -- so it will never be exactly the same. If you impose Buddha's posture on yourself, it will not correspond to your individual situation. There are so many asanas, they will not occur to everyone.

Mahavira attained samadhi sitting in a very different position, *goduhasan*: it looks just like a milkmaid when she is milking a cow. No one else has ever reached samadhi in that position -- no one sits like that! But it is possible to sit like that for aeons and aeons. And as far as samadhi is concerned, nothing is in any way irrational or illogical.

Why was Mahavira sitting in that position? Buddha's posture is all right, but Mahavira's posture is very absurd. He was not practicing it; it came. Something happened within him and his body took on a certain posture -- although a very absurd posture. If he had been practicing asanas he would have been sitting just like Buddha, because that was the traditional meditation posture. But he was in an attitude of letgo, and samadhi came and created a posture that was particularly required for his body and his individuality.

Everyone will need to express himself individually. No person is like any other and no one can be. An individual is unique so that everything that flowers in him will flower in an individual and unique way. If you impose something from without, then it will be a generalized conception; it can never be fitting and harmonious to your situation.

So when I say I am against asanas, I am not saying that there is no reason for them, I am not saying that they are absurd; what I am saying is that practicing them is absurd. Let them come -- they will come -- and when they come by themselves they will have a reason of their own. They will work within your body and through them your body will become attuned to a new situation.

You cannot go to sleep standing on your head. You cannot, because sleep needs a particular body posture. If you lie down it does not necessarily mean that sleep must come, but when sleep comes you will be lying down. What I am saying is just like that. You must not begin from without; the beginning must be from within. The flowering is going to be without, but the roots must begin from the inner core of your existence. You must begin with meditation and let everything else follow. Whenever a particular asana is required, it will come. And when it is no longer needed, it will go by itself.

SOMETIMES IN THE SECOND STAGE OF DYNAMIC MEDITATION I START DOING ASANAS. I CAN'T TELL WHETHER I'M DOING THEM BECAUSE I WANT TO PRACTICE THEM OR WHETHER THEY ARE COMING OF THEIR OWN ACCORD. HOW IS ONE TO KNOW THE DIFFERENCE?

Don't think about the difference; just let them come. When they come by themselves in meditation, let them come, and then they will go by themselves. But if they are coming because you are practicing them, then they will never go.

When the need is over, when the need is fulfilled, they will wither away by themselves. So don't think about it. You cannot know beforehand whether they are coming out of habit or not. If they are authentic, then when the need is fulfilled they will go. You will not know this while you are doing the asanas -- you will not be able to tell the difference -- but by and by the difference will be felt.

When you practice a particular asana it is very different from when it comes to you spontaneously. The distinction is subtle but it is always there. When you are doing it, it will be a disciplined act following a particular routine, a form, an order. When it comes by itself there will be no discipline in it, there will be no order in it, it will be a chaotic act. And only when it is chaotic is it helpful.

A disciplined act is not helpful because it is always a function of the conscious mind; it never goes deep.

Only when an act is chaotic does it become deep, and only then can it reach the unconscious, because the unconscious mind is a chaos, a great chaos.

The unconscious is just like the beginning of the world. Everything exists in a potential form in the unconscious, but it has not as yet taken form and shape; everything is hazy, cloudy, uncertain. If you try to impose some set pattern on it, you will not achieve anything. You will only go on circling around your conscious mind, because the conscious can be forced into discipline while the unconscious can never be forced into discipline. But the unconscious is the root, the unconscious is the source.

Meditation means going into the unconscious: diving into it, being in it. It is to be chaotic in the chaos. It is to be without form within the formless. It is to let go of oneself, to float in the clouds, untethered; to let oneself move into an unmapped territory, an uncharted sea. Don't go into it with a disciplined mind or you will never go.

You move in circles in your conscious mind: you go on repeating and it becomes a habit; you have just aligned yourself with your conscious mind. A disciplined mind is always a poor mind because it will never greet chaos. It has never been outside the limits of the conscious, it never transcends the conscious; it is not concerned with the infinite.

A man with a disciplined mind may be a great man, like Gandhi, but he will have a small mind because his total concern is with the conscious mind and with discipline. He will never move into the undisciplined -- he will never touch it.

The conscious mind is just like a garden growing beside your house, it is never like a forest. And the unconscious is like a dense forest that has no boundary. You can never know the boundaries of the unconscious, so there is every possibility of being lost. To remain in the conscious mind is safe; there is no risk. To move into the unconscious is risky. Courage is needed.

So do not discipline your body and do not discipline your mind. Live with the undisciplined, live with the chaotic, live with danger. That is what meditation means to me: to live in insecurity, to live in chaos, to live in the limitless.

But that does not mean that a discipline will not come to you. It will come, but it will come as freedom. It will be an alive discipline from within: always touching the unlimited, always potentially chaotic, always explosive, always in the unknown -- a moment-to-moment discipline. It will seem very inconsistent without but it will have its own consistency, there will be an inner consistency running through it.

If you discipline yourself from without, there is every possibility that you will never come to know the unconscious. And the conscious mind is no mind at all, it is not life at all. It is just a utilitarian instrument developed because of society; it is not you. But because we have to live with others, we need certain things that can be known about us and can be relied upon: discipline, a particular character. The conscious mind exists because of the relationship between you and others. It is just a link between you and all those with whom you are related, but it does not help you in relating to yourself, in knowing yourself.

I remember a story. King Ashoka sent his son to Ceylon to take them the message of Buddha. He met the king of Ceylon and asked him a question: "There are people in the world to whom you are related and others to whom you are not related. These are the two categories. Is anyone left who is not in one of these two categories?"

The king said, "I am left."

Ashoka's son said, "Now the message can be delivered to you. You are an intelligent person, so something can be said to you. I asked this question to find out if you know that there is something else besides the related and the unrelated or whether you think everything belongs to one of these two categories."

This third -- which is neither related to you nor unrelated to you -- is the unconscious part of your existence; it is the realm of meditation. The conscious mind is a help as far as your relationship or nonrelationship to the world is concerned, but it can never be a help as far as *you* are concerned.

Meditation does not mean a conscious implementation; it means an effortless jump into yourself. With discipline you can go step by step, but you can never discipline a jump. The first three steps of Dynamic Meditation are not steps of meditation at all, but steps that lead you to the place where you can jump.

Real meditation is a jump -- a jump into the unknown. So do not discipline your body; let it go where it wants to go. Allow yourself to move into the unknown. Things will happen, asanas will be there, but only those which are required by you. Now asanas may come to you -- asanas which are not normally depicted,

which have not been described so far -- because the possibilities are infinite and the asana descriptions we have are only of the more commonly experienced postures. There are also infinite mudras. They too will follow.

Let the asanas come and go; don't practice them and don't cling to them. Let them come by themselves, let them go by themselves; don't be concerned with them at all. That is what I mean when I say I am against all asanas: you should not be concerned with them at all.

One thing more: asanas have a cathartic value. Ordinarily, our mind works only in relation to someone or some situation. That means our mind only reacts to things, it never acts. And if a person begins to act without a stimulus we put him in a madhouse, because his actions seem absurd, nonsensical. If he begins to *act*, that means he is not acting in relation to any situation, he is acting from within.

So much is suppressed in us because we cannot act, we always have to wait for situations to react to. If you are angry, you cannot just be angry, you have to wait for the proper situation to arise -- someone must create a situation which you can react to. If you begin to be angry without provocation, you will be called mad. Even when you are reacting you look mad, and if you are reacting to something that has happened, then you are justified to yourself and others. But if your action is not a reaction, then there seems to be no justification for it; you simply look mad.

So much inside you needs expression and is never expressed because no situation arises for it to be expressed. You go on suppressing what is inside you, fighting against it. You cannot express love to the empty air, so when the opportunity to love is not there, love is suppressed. Then a curious phenomenon begins to happen. You are full of love but you cannot express it to the air. Then someone comes along to whom you can be loving but with whom you are not in love and you begin to act. The real is suppressed and the unreal is acted upon. In this way your whole life becomes a confusion.

Catharsis is needed in meditation because of two things. One: your suppressed vibrations, attitudes, moods, actions, and mudras must be released -- not as reactions but as autonomous actions; not related to anybody else but as overflowing energy. In Dynamic Meditation they can be released, unaddressed....

You begin to cry, you begin to laugh. Only when it is unaddressed can the expression be total. Then you do not need any justification for it: it is its own justification. Whatever you are expressing you can express totally; there is no need to suppress it. Now you are talking to the sky, loving the air; you are angry with the gods. Unrelated, unaddressed. Then you become totally expressive and the suppressed mind is lost. This is catharsis. You need to be able to express without situations, because the human mind is so suppressed that if you only express when there are situations for it you will never be rid of suppression.

Two: if catharsis is allowed you will stop acting, because acting is a substitute, part and parcel of suppression. Your circumstances and your needs do not coincide. When the need is there the circumstance is unfavorable, and when the circumstances are favorable your need has long since passed. You are forced to be inauthentic, forced to act.

When catharsis takes place in meditation, you will begin to feel a new life surging within you. You will never be able to act again. Now you will be bold enough to laugh without reason and bold enough to be angry without there being any person, any situation, present. Then a second boldness will follow: you will be bold enough *not* to act. That is one of the greatest signs of courage: not to act. Then your personality begins to be authentic. And this authenticity can only come to you after catharsis.

Real asanas and mudras are a catharsis, an expression, an overflowing. And the more they overflow, the more weightless you begin to be. Then a day comes when you are completely weightless; a moment comes when you are not bound by gravity. Weightless! Only in this weightlessness does the flight of the alone to the alone take place.

If you practice asanas there will be no catharsis, only suppression. That is the basic difference: if you practice asanas they will be suppressive, but if they come to you spontaneously they will be expressive, there will be a catharsis.

If you impose asanas on yourself, the action is just part and parcel of your total suppressive routine. If you impose asanas which your mind is not ready for, you will force your body into a particular posture and the body will have to follow your will. This type of exercise, if done to its logical conclusion, will create a split in the personality. Then you will become two: the one who is suppressed and the one who is suppressing.

Yoga, to me, means becoming one, not two. It is integration, not splitting. I call an asana *yogasana* only when it comes automatically. If it is imposed, then it is not concerned with Yoga at all. Yogic exercises are gymnastics, not Yoga. That is why I have not used the word Yoga but have been using the word asana.

Yogasana is an asana which has come to you, which has happened to you; otherwise an asana is no different from anything else that is imposed on you, any physical discipline. It may prove health-giving but it can never prove spiritual; it can never help to integrate you. The health benefits that you derive will be at a very high cost because your personality will be splitting in two. The whole nature of the experience of those people who practice asanas begins to be less and less spiritual and more and more physical.

And this is a curious phenomenon: these asanas seem to be meditation-oriented -- they are supposed to be -- yet all over the world, wherever asanas are talked about, dhyana, meditation, is the least talked about subject. Now the whole thing has become topsy-turvy: they teach meditation along with asanas as if meditation were only another asana. It is not an asana at all. Meditation is the ground, it is the base, it is the seed. Everything must be meditation-oriented, because meditation is first, and everything else follows.

AFTER DOING DYNAMIC MEDITATION WILL I BE ABLE TO MEDITATE MORE DEEPLY AS TIME GOES ON?

As time goes on, you will begin to have more depth. You will be able to go deeper and deeper, just like a person who is digging a well. He goes on digging with the same implements, with the same speed, with the same method. By and by all the earth is removed and the well goes deep, deep, deep -- until a moment comes when the waters rush forth.

The eternal waters are there -- you have only to remove the layers of earth completely. Go on digging in the same way, with the same method, with the same implements. Don't bother about any changes, the layers of earth are the same; just remove them completely. The water is there deep within, waiting for you, the water of the deep unconscious. Between you and your unconscious mind is a layer of earth, a great layer of suppressed vibrations, suppressed thoughts created by you as a barrier against the insecurities and aggression of the unconscious. You yourself have created this barrier, so you have to go on digging.

As time passes you may not feel that you are progressing, because you can feel it only when the water has been reached, only when the inner sources explode. Otherwise you will still be digging the dry earth. And yet it is not the same earth, for what you have dug up and thrown away is no longer there. But there is still more earth that has to be dug up.

This digging only concerns you and your meditation; it is not concerned with the explosion itself. Explosion comes as the climax, it comes in a single moment. It explodes in you, you explode with it. It is a happening beyond time.

So just go on digging. The job will be boring and monotonous. When there is something to be achieved at each step the work is never boring -- you are getting results, so your ambition urges you on so that more and more can be achieved. But up to a certain point in meditation everything is a bore, everything is monotonous. It seems to be the same, although it is not the same. You are going deeper and deeper every moment, but you can never judge what depths you have gone to until the depths explode within you.

When that happens, within that moment you will know that the process is complete. Until then you are just groping in the dark, hoping against hope, while nothing seems to be coming out of it. Then it comes all at once. Depth is not achieved step by step as far as meditation itself is concerned. Either it is there, or it is not.

So you will have to be patient with it. And, naturally, with every individual seeker the time it takes will be different. No one knows how much earth you have accumulated between you and your depths. It may be that the layer is very thin and only one attempt will break it open. It may be that the layer is dense and you have spent lives and lives building it up. So it will depend with each individual.

But one thing is important: patience -- patience and work without hoping for results. Work without hoping for results means patience. If you long for results, if you hanker after them, then the goal is lost. It is really impatience which asks for a result. But if you go on practicing the meditation technique patiently, that in itself will bring about the change. Perseverance without any expectation is a great transformation in itself. Even if meditation is not achieved you will change, because to be patient and to do something without asking for results requires great stamina, a great power of endurance. This stamina will gradually gain in strength.

Because of the whole layer of suppression that exists between you and your innermost depths, time will be needed before the explosion can happen. If you are not totally patient and strong in your determination,

you will not be able to bear the shock of explosion. The explosion of bliss is so intense that it requires a deep capacity to contain it; it requires a strong inner will.

A very powerful will is required, so even if the layer between you and your depths is thin it will take time in order for your will to strengthen. A person who can bear to live without results becomes capable of achieving great results; otherwise he is not qualified for the great moment. If bliss comes to you when you are unprepared for it, it will be unbearable. You will go mad and lose your balance forever. It is a great phenomenon, it is a cosmic phenomenon. It is the sea pouring into a drop! You must be prepared for it, and this preparation comes when you labor patiently, ceaselessly.

Ask for no results; wait patiently. That is what is really meant by *shraddha*. It is not faith in any particular thing, it is faith in oneself. It is not belief in somebody else but belief in oneself.

As time goes by, you will go deep. This is not because time has passed but because of your patience -- because you have persevered in spite of the monotony, expecting no results. With nothing gained, you still kept on going, you still kept on with unflagging zeal. This creates will, and this makes you capable of bearing the explosion when it comes. To be impregnated with the cosmic, a particular maturity is needed -- just as a certain maturity is needed for pregnancy. In this spiritual impregnation the cosmic comes to you: it is the rebirth of yourself.

In India they say that the *brahmin*, the *kshatriya* and the *vaishya* are twice-born and the *sudra* is once-born. I say: he who is once-born is a sudra; a person who has not achieved a second birth, a rebirth, is a sudra. So we are all sudras, untouchables, because the divine has not touched us. But this rebirth will come if you are patient and sincere. Wait for it, pray for it, hope for it, but do not be in a hurry.

IS IT NECESSARY TO PASS THROUGH PSYCHIC STAGES BEFORE THE EXPLOSION CAN HAPPEN?

No, it is not necessary to pass through psychic realms. But that does not mean that you will not pass through them. You can pass through them with such speed that you do not notice them or you can pass through them slowly, taking each and every possible step in the psychic world. You have to pass through the psychic realms because they lie between you and your innermost depths -- between you as you are and you as you will be. But you can pass through them with such jet speed that you never experience them or you can pass through them at a bullock cart's pace. If you want to see the landscape it is better to ride in a bullock cart.

There are bullock cart methods and there are jet methods. The method I am talking about, Dynamic Meditation, is a jet method: you will pass through these realms and not know it because you will be going at such great speed.

But if you are longing for psychic powers, even unconsciously, then even with a jet method you will behave as if you are in a bullock cart. If you have a keen desire to develop psychic powers then as you pass them you will be caught by them.

We have inner longings that we are not even aware of. Our mind is basically power-seeking: whether it seeks power in the outer world or the inner, it is always seeking power. One must be careful not to seek power. The psychic realm is there, and if you are seeking powers then you will be caught in them somewhere.

The outer world cannot give you as much power as the inner world -- there is a great potential of power within. In fact there is so much atomic energy within a single human body that if it were to explode and release its total energy the whole world and its population could be destroyed.

Physicists talk about atomic energy, Yogis talk about psychic energy, but the energy is the same -- only the approach is different. Physicists approach through the atoms of the body; Yoga approaches through the atoms of the psyche. These approaches are two poles of the same thing.

Yoga approaches from the inner, so the Yogi talks about psychic powers. They are there, but if you seek them you will be caught in them, which will be pathetic, pitiable, because when you reach the psychic you are very near to the cosmic, to absolute bliss. You are near to the flower, but you have shut your hands on it. So one must beware.

In Dynamic Meditation you do not have to become alert to the psychic because it is a jet method: it goes so fast that you will pass the psychic realm without noticing it. But still, because all that we have read and heard is stored and accumulated in our minds, we must be cautious of psychic powers. They are there, but

they are not of much significance in themselves.

The power-seeking mind can never be at ease because the power-seeking mind is basically violent. Violence needs power: we want to be above others, we want power, prestige, heights. This can happen through atomic energy or psychic energy, by becoming a political leader or a spiritual guide. But a violent mind can never be spiritual -- at its lowest the power will be physical, at its highest it can be psychic. But if one is seeking truth, bliss, if one is seeking the divine, then this power must not be sought. You must deny this power, you must be meek. As Jesus said, "Blessed are the meek, for they shall inherit the earth."

But you must not be meek so that you will inherit the earth. If that is the reason, if that is your desire, then you will not be meek. A meek person means a humble person; he is not seeking power, he has left that dimension completely. He is poor in this sense: he is no one. Only one who is no one can become one who is everyone. Only one who is no one can become that one who is all.

Power must not be sought, must not be longed for. When it comes your way, just be a witness to it and pass on. Don't linger for a single moment because even that pause, that standing near it, will prove fatal. It corrupts. Power corrupts not because it is bad in itself but because we are after it. The saying is: "... and absolute power corrupts absolutely." Outer power cannot corrupt as much as inner power can. It is much more absolute in a sense, much more independent of others, so it can prove to be a great stronghold for the ego.

Outer power is always dependent on others. You are never absolute, you are never sovereign; you are always dependent. Someone somewhere far away can be the cause of your fall. Hitler achieved that power which is based entirely on outer forces. Such people build a great pyramid and stand on the peak, but they are completely dependent on the pyramid so they are always fearful. A single brick thrown out of the pyramid... and down they come.

Inner power becomes absolute in the sense that you are not dependent on anybody else. You are the sole master of it so it becomes more egocentric. Outer power has corrupted man, but inner power has corrupted him more. It is not power itself that corrupts, because the divine also is power; rather, it is the seeking, longing ego which corrupts. If we are corrupt, then when power comes our corruption will be exposed. Before that it remains hidden. To be corrupt we need power.

So one must beware of inner psychic forces. They exist, but do not look at them. Just pass them by, just be a witness to them. They will be with you, they will work in you, but they will be like shadows -- they will follow you. Things will begin to happen around you but you will not be conscious of them; you will not be strengthening your ego through them.

With this method you will pass through psychic planes, but with much speed. All that is between you and your innermost depths will be there, but just as a shadow following you. There will be *siddhis*, there will be happenings, things will begin to change, but your power will be felt by others, not by you. If someone says that something has happened to him because of you, you will look up and say, "Because of him, not because of me. I am no one." When Jesus learned from people that they were healed because of his touch, he said, "Not because of me but because of Him. I am no one. I am just a servant, I am just his instrument."

Then there will be powers, but they will not be ego-centered: they will be God-oriented and God-centered. But you must not be concerned with them. When they come, just pass by and bid them farewell.

The Great Challenge

Chapter #4
Chapter title: LSD: A shortcut to false samadhi

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IN EXPERIMENTING WITH LSD I HAVE EXPERIENCED STATES WHICH SEEM TO BE SIMILAR TO DESCRIPTIONS I HAVE READ OF SAMADHI. I COULD FEEL MY KUNDALINI RISING AND MY CHAKRAS OPENING UP. I FELT A ONENESS WITH THE WHOLE COSMOS. WERE THESE GENUINE EXPERIENCES OF SAMADHI? IS PERMANENT SELF-REALIZATION POSSIBLE THROUGH THE USE OF LSD? IS THERE ANY HARM IN USING LSD AS AN AID TO MEDITATION?

Your experiences were not genuine. They were not in samadhi, they were just chemical changes. The mind can project anything it wants to project -- even an unconscious desire for samadhi. Then, whatever you have known or read about samadhi will be projected through the chemical help of LSD.

LSD or any other chemical drug is nothing but a help in making the mind more projective. All the hindrances, all the ordinary hindrances, are withdrawn. Reason is withdrawn, the conscious mind is withdrawn; you are completely in the grip of the unconscious. But by itself the unconscious will not bring you to samadhi through the use of LSD; an experience like this is only possible if the unconscious has been fed certain preconceptions: colors, particular experiences, this and that. Everything in the unconscious can be projected, but if you have not known anything about kundalini or samadhi beforehand it is impossible to feel them through LSD.

A person who is suffering from a phobia will project his phobia; a person who has suppressed his fear about something will feel that the very thing he is afraid of is taking place. So LSD will bring different experiences to different people. It can only help you to project what is already inside your unconscious mind in seed form. If it is love, then love will be projected; if it is hatred, then hatred will be projected. LSD is a mind-expanding drug -- whatever is inside you in seed form will be expanded into a tree.

You could feel kundalini, you could feel chakras, you could feel a harmony or oneness with the totality, only because these seeds were already in your unconscious mind. If they had not been there then LSD would not have projected these things.

This is not a genuine experience of samadhi. *This* samadhi comes from your unconscious longing. LSD can help anything that is unconscious to be realized physically. So what you have experienced is something that you wanted to realize projected on the psychic canvas. It is not a spiritual revelation, it is not samadhi, it is not genuine. It is nothing but a dream; it is just a dreaming phenomenon.

You dream in the night because the barriers of the conscious mind are withdrawn. Whatever is suppressed in your mind, desired, longed for, begins to take shape and form; you begin to imagine it. But while you are dreaming you never know that it is a dream. It is so lifelike, it is so authentically real that you can never conceive that it is only a dream.

LSD is a chemical way of dreaming; it is not a natural way. Through LSD you can see things that you have not known, realize things that you have never realized. But all these realizations are only apparent realizations; they are not real. They are beautiful, they have their own charm, just like a nice dream.

But LSD can project a nightmare also. It depends on you, not the LSD. If your mind is tortured, fragmented, and many untoward images are suppressed in it, that is what will be projected. There are persons who have seen hell on an LSD trip, there are persons who have seen demons. It depends on the person. All that a chemical drug can do is to project whatever is there to be projected.

Do not mistake your experiences on LSD for samadhi. And do not cling to such experiences or they will be an obstacle to meditation. You have felt so much through LSD dreams that when you enter into a real state of meditation it will seem faint in comparison. The experience of meditation is not so vital, you will not feel such a great upsurge of energy. This will then create a mood of depression because you will feel that something is being lost -- that you have known something and this something is not coming to you through meditation. Then the mind will say, "LSD is better." And if you go on taking LSD, your mind will become less and less meditative, and meditation and its experiences will go on becoming fainter and fainter.

So don't take LSD again. It may have been just an experiment, but it has made an impact on your mind. That impact is dangerous because you will always be comparing: real meditation will seem unreal to you

because the unreal has appeared to you as authentic.

Then, too, your comparison can never be accurate, because you cannot remember exactly what you have seen on your LSD trip once you are out of it just as you cannot remember a dream exactly, once you have awakened. Now you imagine the dream again -- you add much to it. In the same way, when you are no longer under the influence of the LSD, you cannot remember it exactly as it was; there will only be a faint feeling of blissfulness. Now you will imagine the whole experience again, but this will not be exactly the experience that you had. It can never be. You have a feeling that you have seen something, that you have known something. That feeling is illusory.

A certain blissfulness can be revealed to you through the use of a chemical drug. Because of the drug you are totally relaxed; your tensions, at that moment, are withdrawn. It is not that they no longer exist -- they are waiting to come back to you -- but they are not in focus, so you relax totally. The revelation of bliss which comes when you are absolutely non-tense is so great that you will continue to experience a blissful feeling afterward as a hangover. In this bliss, you will imagine again what you have seen, what you have known, but now ninety percent of it will be imagination.

The greater the distance between the experience and the memory, the more beautiful, the more blissful it will look to you. It will become a cherished remembrance. Now each time you meditate it will be a faint thing in comparison because meditation is real, it is not a dream. Its progress is step by step, it is not so sudden. It will never overtake you. In between, you will be comparing so the progress will be very slow.

Time exists in the real world, but in LSD experiences or in ordinary dreams time does not exist as it does in our waking hours. In a single moment you can dream a dream that would take many years to happen in reality. And it happens so suddenly that it overwhelms you; it shatters your total memory. For a moment, all tensions are nonexistent. You are relaxed and a cosmic harmony is felt. Barriers are not there: you don't exist as an "I"; you and the world have become one. This is so sudden and blissful that each time you compare the cherished memory of it with reality you will go on adding to it. The memory will become more and more beautiful and the reality will become fainter.

Don't compare meditation to what happens on LSD. First of all, you cannot compare it because they are two different states of mind and the faint remembrance of one state cannot be brought to another. Secondly, when you compare what has happened retrospectively, it is the same unconscious mind which has projected these experiences that is doing the comparing. You are the one who has taken LSD and you are the one who is meditating: in either case the same unconscious seeds are there.

Another thing to be remembered is, don't have any preformulated, readymade concepts about meditation and don't think about what the result of it is to be. To go into meditation is to go into an uncharted sea: you cannot know beforehand what is going to happen. If you already know what is going to happen it will begin to happen, but it will just be a projection. You can project in LSD and you can project in meditation because the unconscious itself is the projector.

All your knowledge about kundalini, all your knowledge about chakras, all the knowledge that you have of knowing must be thrown out because, even without the help of chemicals, your ordinary mind can project these things. When you are meditating you can project the same thing that you can project with LSD. The process will be slower because there is no chemical help, but the phenomenon is the same.

I am not saying that there is no such thing as kundalini or chakras. I am not saying that no experiences happen; there *are* experiences but you must not know about them beforehand, otherwise you will project them. You must be completely unknowing, you must be ignorant: that is the basic condition to proceed further. Each thing must be known and experienced directly; it must not be taken for granted. Information should not be confused with knowledge.

So throw away all information. Cease to know things and proceed as if in a vacuum, proceed in ignorance. You don't know, so everything will be a surprise. Everything must be a surprise. If it is not a surprise, if you say, "Yes, I have known this before, it has happened before," then you have not moved into the unknown, you have not moved into meditation.

There is a great possibility of self-delusion. The mind is deceptive and the unconscious goes on playing tricks. And the deception is possible not only on LSD but even in ordinary meditation, because the unconscious mind is the same. If you want to move into meditation, you must change the unconscious. It must become vacant; it must not be a "knowing" unconscious. It must be open, vulnerable, ready to face the unknown, because meditation means going into the unknown.

Before meditation can happen you need first to go through a purging, a cleansing: you need to be completely overhauled. The unconscious must not be burdened, it must not have seeds. *Sabeej samadhi* is

samadhi with seed. Samadhi with seed means a samadhi with all your projections. It is not samadhi at all; it is just a name.

There is another term: *Nirbeej samadhi*, samadhi which is seedless. Only a seedless samadhi is authentic because there is nothing being projected. You are not projecting; something has come to you, you have encountered something. You come to know something completely new, completely fresh, absolutely unknown before. It is not even imagined, because whatever you can imagine you can project.

Knowledge is a hindrance to samadhi, so a person who "knows" can never reach samadhi. You must not go into meditation burdened with knowledge. You can reach the door of samadhi only if you are completely emptyhanded, naked, vacant. Only then does the authentic thing happen; otherwise, you will be meditating with all your projections.

You have been projecting in meditation and you have been projecting in your LSD experiences; both are projections. You must unburden yourself. Understand that; forget all that you have known; don't conceive of samadhi in any way whatsoever. Don't have any preconceptions, don't conceptualize. Just move innocently, like a child, into an unknown country where the language is not known, where you are not acquainted with anything, where everything is new, and you have no guidebook with you. Only in this way will things begin to happen that are authentic.

Otherwise it will take a long time before something authentic happens to you in meditation. You will bypass the reality completely and the projections will continue. Then LSD will be more forceful, more vital, and meditation will be faint in comparison. But if you unburden yourself of your knowledge, if you forget these names -- kundalini, chakras, everything -- if you put it all aside and proceed just like a child, then meditation will happen. Otherwise meditation, too, will be imaginary, a dream.

The difference is very subtle. It is difficult to know what the difference is, but there is a difference. One thing about it can be understood: if things are happening according to your knowledge, according to what you *think* should be happening, then you must not take them seriously. They can never happen according to your knowledge. They happen to each individual so differently that no scripture, no guru, can say exactly what will happen. Everything that has been said is just a generalization; it happens to no one in exactly the same way. The experience of the seven chakras or the passage of kundalini is so different for each individual that if things are happening according to a pattern you must not take them seriously; you are imagining them. Things will be different for you; they will never be the same as with anyone else. The happening is individual and there are no generalizations.

Everybody's experiences are different, incomparable. Everything said about these things is a generalization. Generalizations never happen. For example, there are twenty people here. We can calculate the average age of everyone here, but no one may be exactly that age. The average is a myth; it is a generalization. We can determine the average height of everyone here, but no one will correspond to it exactly. We can calculate the average knowledge, but no one may possess it.

All generalizations are myths. They help to formulate things, but they don't help to lead you to the reality of life itself. They help you to make systems, they help you to make scriptures, they help you to make maps, but you should never confuse the map with the country itself. You may have seen a map of India, but nowhere in India will you find what you have seen on the map. When you enter India you will never encounter the map; it is just a generalization. It helps you to formulate an idea of India, but it never helps you to experience the country itself. Rather, it becomes obstructive. The experience is hidden behind the formulation, the preconception.

Knowledge can be gathered without your knowing that knowledge is dangerous. If the knowledge is concerned with outside information that is all right, it makes no difference; but if it is concerned with inner experiences it makes a lot of difference -- because the mind projects.

Begin to meditate as if you had never heard anything about kundalini or chakras. Go into meditation without this information. Make it a first condition that when you enter meditation you are not supposed to know anything. You are just to be ready, open to anything that happens. There is nothing to expect, nothing to compare your experience to.

First, your preconceived ideas must go. You must not cling to them. If you don't cling to them they will go, they will die. The seed will burn and die. But if you cling to it, it will seem like knowledge, it will seem to be a help, a guide. Don't cling to your knowledge and it will not remain alive in you. Then it will not project itself.

Secondly, forget about your LSD experiences as if they were dreams; otherwise they will continue to come between you and your meditation and the comparison will go on. That comparison will be suicidal. If

you continue to compare, meditation will cease and you will be more and more disposed toward using LSD. But a chemical help can only create a psychic phenomenon, it can never be an authentic realization. Realization is not something that has happened to you, it is something to which you have happened. It is not that something has penetrated you, it is something that you yourself jump into.

With LSD you go nowhere; you remain just where you were and something happens to you because of the chemical change. Through a chemical agent your ordinary mind, your ordinary reasoning, is no longer functioning; the ordinary restrictions that you place on the unconscious become numb. They are turned off and the unconscious is turned on. But you are not the controller, the chemical agent is the controller. You are under its influence, you are not a free agent. Now the LSD is free to work inside you. It is not that you are working but that you are being worked upon: something is happening to you, not you that are happening to something.

Realization means that you have happened to something: you have jumped, you have encountered something. You are no longer the same person you were, you have changed. This change is a conscious change, with full awareness. And the change is because of your effort. You have done something, you have traveled, you have gone to some peak.

There are two ways to experience yourself on the peak of Mount Everest. The first is to imagine that you are on Everest but still be lying there in your bed and not really go anywhere. The second way is really to climb to the peak. The very going will create a change in you. The very struggle to climb to the peak will change you so that the peak will not only be the peak of Everest but will also be the peak of your efforts. When you have reached the top of Everest, you will have reached the Everest of your willpower.

In your dreams you have gone nowhere. You exist in the same state, in the same time as you were before. The only thing that happened is that a dream has come to you. The dream can come in two ways: it can come through meditation or you can create it through LSD. That is why the experiences in both look similar -- because you can create these experiences in either way. Only if the unconscious is not burdened, only if it is not filled with longings and suppressions that are waiting to be projected is meditation possible.

Another difference is that when you have taken LSD your conscious mind has gone to sleep and your unconscious mind takes charge of you and begins to work. But in meditation your conscious mind does not go to sleep; rather, your conscious mind expands until your unconscious also becomes conscious. The light of the conscious moves deeper and deeper into the unconscious until a time comes when there is no separation between the conscious and the unconscious; your whole mind is one. Then meditation has happened.

DURING MY LSD EXPERIENCES I SAW A PARTICULAR SEQUENCE OF COLORS: SAFFRON, THEN YELLOW, THEN WHITE, THEN A DEEP BLUE. WHAT DO THESE COLORS MEAN?

There is some meaning to it, but the order is always dif-ferent for different people. Still, it has a meaning. Colors, perfumes, sounds -- everything has a meaning.

The first thing to be noted is this: as you go deeply inward, each of your senses has a corresponding inner manifestation. For example, your eyes. They see what is without, but when you close your eyes you are able to see that which is within. The essence of every outward experience is also stored within; all your senses have reservoirs of experience stored in your mind. When you travel inward, these reservoirs will be encountered. When you come to the reservoir of colors you will see beautiful colors such as you have never seen before with your eyes. These are the essence of all your past experience of colors.

It is just as when a painter paints a beautiful woman. It is not any particular woman -- he has seen so many women. His painting portrays the essence of them all. All that he has seen, all that he has known, is being depicted in this one figure. Something in the woman is from one source and something else is from another source, but the particular figure itself is nowhere to be found. It is not imaginary and yet it is nowhere to be found. It is authentic because it has been taken from experience, and yet it is just an image: it is both real and unreal.

Our senses have stored all the experiences not only of this life but of all the lives that we have lived. These essences remain in us. The eyes have stored colors, light, etcetera; the ears have stored sounds, harmonies, silences, etcetera. All the senses have their own storerooms within the brain.

Now even science confirms this: if you touch a particular brain cell with an electrode the brain cell will

explode. A person who falls down may see stars if the particular brain cells which store light experiences are affected by the fall. Your memories can be affected by the touch of an electrode. If I touch a cell in which the memory of your childhood is stored you will again become a child and everything that you experienced as a child will be replayed on the canvas of the mind.

When you go inward, these essences explode within you and you experience many things which are unknown in the outward world in such a pure form. The outward world is always impure, but inward experience is a pure essence; it is just an electrical phenomenon. Because the phenomenon is just energy, it is pure. Nothing obstructs it; it is transparent.

But don't take these experiences seriously. They are only meaningful insofar as they are indications that you are going deep. They are only part of the scenery on the way, they are not the destination itself. When you really reach deep within there will be no experiences -- neither of light nor of sound nor of anything else.

Unless all these experiences cease, you cannot transcend the mind. These experiences are just the psyche displaying the accumulation of what it has preserved throughout endless lives. That is why each person will feel different things: each one has a different accumulated past, so each one will have a different orientation as far as his senses are concerned.

Two days ago someone with no sense of taste came to see me. He has never known what taste means so he cannot experience taste deep within himself. There are people who are blind or colorblind -- in fact, one person in twelve is colorblind: he sees everything else, but he cannot see one particular color.

Bernard Shaw, for example, could not make any distinction between yellow and green. He was colorblind as far as yellow was concerned, so in his inner experiences he could never see yellow. There was no reservoir of the color yellow in him; there was no essence of yellow. He had never seen it, so to him it was nonexistent.

We do not see every color. The seven colors that we can see are not all the colors that exist -- beyond those seven we are colorblind. Below and beyond these seven colors are infinite ranges of colors. We have not seen them so we will not experience them in our inner journey. All that is felt or experienced is what we have stored within us of the outer world.

If a musician goes into meditation he will experience sounds that a nonmusician can never know. A painter will experience colors that a nonpainter can never know. If someone like Van Gogh were to go into meditation, we cannot conceive of the colors he would see or what new combinations he would know.

This, too, will differ from individual to individual. Only one thing is certain: when you go deep within on your own inner path, things will begin to happen. You will have experiences of colors, sounds, smells, which are all stored experiences. The whole mind is a storehouse and every cell is a bundle of experiences ready to explode. Go inside, touch the source, and it will explode.

These experiences are meaningful inasmuch as they indicate that you are moving inward. But because the feeling that you have experienced is lovely, the mind will long to cling to it. You will want to repeat it and that will be a hindrance to further progress.

A state of mind is to be reached where there is no experience. Rather than saying a state of mind with no experiences, you can say a state of mind in which one experiences nothingness. Experience itself is the last barrier. One must come to a point where one is, and there is no experience.

Only when experiencing has ceased does duality cease. When you are experiencing something, duality is still there. *You* are there, so the experience is there -- something without is there. Even if you experience oneness with the world, this experience is part of duality.

When meditation comes to a full flowering, there will be no experience at all. You will *be*, and just being is the experience. Nothing exists -- only your being, only your existence. And when there is no experience, the experiencer explodes. He can exist only in opposition to some experience. When the object is not, the subject itself explodes -- there is no subject, no object.

Only then is the existential achieved. Only then can you say God is. You are not and the world is not. God is! That very isness is God.

But these experiences will come. They are not meaningful, but they will come.

I HAVE BEEN TRYING TO MEDITATE FOR A LONG TIME, BUT I AM NOT GETTING ANY CLEAR RESULTS. WHAT'S WRONG WITH ME?

There can be many reasons. It may be that the medita-tion method you are using is wrong or that the way in which you are practicing it is wrong. Or it may be that neither the method nor the way you are practicing it is wrong, but the unconscious longing behind the method is wrong. Then the unconscious must be changed.

If you have been using a method for many years and only getting shallow results, change the method. There are so many methods of meditation that one should not cling to only one method. There may be nothing wrong with the method, but as far as you are concerned it may be wrong.

So change the method. Change is always helpful. If one becomes accustomed to a method, the experiences one has through it will be shallow. And when nothing new is happening but you go on repeating the method as a routine you will never achieve anything through it; nothing significant *can* be achieved.

My method of Dynamic Meditation is such that it can never become a routine. It is so disorderly and chaotic that you can never make a routine out of it. Methods of meditation with a disciplined and orderly system behind them always become routine. You must use a chaotic method so that you are never settled in it. Then it will always remain new with something new to be faced each day.

The method I have been talking to you about, Dynamic Meditation, will help you because it is chaotic. No *disciplined* method can be helpful to the modern mind, because the modern mind is basically chaotic, it is constantly changing.

The old mind was an unchanging, fixed mind. A person was always settled. Two centuries ago a person who was born a Christian would die a Christian. Today it is not so -- a person born a Christian may become a Hindu. Everything has become chaotic. The childhood mind of a person is one thing, his mind during youth may be something else. One day he may be a communist and at a later date he may go to the Himalayas to meditate.

Today's mind is not fixed; it is in chaos. So all the old methods which were meant for fixed minds are out of date. For the chaotic mind, a chaotic method is needed; only then can you be led into deeper realms; otherwise, the results are bound to be shallow. Once you settle into a technique you become bored with it and if you go on prolonging your practice, it will be suicidal. Don't continue to practice a technique that is not helping you. The method is for you, not you for the method. If something is not working for you, change it.

Practice Dynamic Meditation and awareness of breathing. In a very short time you will feel the change that is happening inside you. But you need a chaotic method -- one that will not become routine.

The Great Challenge

Chapter #5
Chapter title: The vital balance

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INTELLECT ONLY, THUS NEGATING ALL OTHER MEANS OF DOING SO. THIS TENDS TO MAKE LIFE BORING AND DULL, AND ROBS IT OF ITS LUSTER.

No one can use his intellect too much. It is such a great force, with so much potential, that you cannot use it too much. Not only do you not use it too much, but you never even use it totally. Ordinarily, you do not use more than ten to fifteen percent of your total intellectual potential.

And another thing: when you do intellectual work it does not necessarily mean that you are using your intelligence. Intellectual work, too, is mechanical. Once you acquire the know-how, no intelligence is required at all; the mind works just like a computer.

The real problem is not the use of too much intelligence but the non-use of emotion. Emotion is completely disregarded in our civilization, so the balance is lost and a lopsided personality develops. If emotion is also used, then there is no imbalance.

A balance of emotion and intellect must be maintained in the proper ratio; otherwise the whole personality gets diseased. It is just like using only one leg. You may keep on using it, but you get nowhere; you simply tire yourself. The other leg must be used. Emotion and intellect are like two wings: when we use only one wing the outcome will be frustration. Then the bliss that comes from using both wings simultaneously, in balance and harmony, is never attained.

Don't be afraid of using the intellect too much. Only when intelligence is used do you touch the depths; only there is your potential stimulated. Intellectual work does not mean that your intelligence is being used. Intellectual work is merely superficial; no depth is touched, nothing is challenged. That gives rise to boredom; it creates work that is without enjoyment. Enjoyment always comes when your individuality is challenged and you have to prove yourself and respond to the challenge. When challenged, intelligence or emotion both create their own bliss.

A person is schizophrenic if only one part of his personality is working and the other is dead. Then even the part that is working will not work really well because it will be overworked. Personality is a totality; it has no division at all. Actually, the whole personality is a flowing energy. When energy is used in a logical way it becomes intelligence, and when it is not used logically but emotionally it becomes the heart. These are two separate things; it is the same energy flowing through two different channels.

When there is no heart but only intellect, you can never relax. Relaxation means that now the same energy within you is working in a different channel. Relaxation never means no-work, it means work in another dimension. Then the dimension that is overtaxed relaxes.

A person who follows an intellectual pursuit continuously, never relaxes. He does not divert his energy to another dimension, so his mind goes on working in only one direction unnecessarily. That creates boredom. Thoughts and more thoughts come and go; energy is diffused, wasted. You cannot enjoy it; on the contrary, you will be disappointed and disgusted with this unnecessary burden. But the mind, or the intellect, is not at fault. Because an alternative dimension has not been provided, because there is no other door open to it, the energy keeps circling round and round inside you.

Energy can never be stagnant. Energy means that which is not stagnant, that which is always flowing. Relaxation does not mean energy which is stagnant or asleep; scientifically, relaxation means that now energy is flowing through another channel, another dimension -- it has entered another room.

But even though the room may be different, if it is not the very opposite of the room you were in before, the mind will not relax. For example, if you work on a scientific problem, then you can relax by reading a novel. The work is different: to deal with a scientific problem is to be active -- a very masculine mode -- whereas to read a novel is to be passive, which is an absolutely feminine mode. Even though you are using the same mind you will be relaxed, because it is the opposite pole of the mind which is being used. You are not solving anything, you are not active; you are just a receiver, receiving something. The dimension is the same except that emotion, the opposite pole, is being brought into use.

In the same way, when we love, the intellect does not come into play at all. Quite the opposite happens: the irrational part of your personality comes into action. Intelligence must be balanced by love and love must be balanced by intelligence. Ordinarily, this balance is not found anywhere.

If someone is in love and begins to neglect all intellectual pursuits, this too will create boredom. Even love becomes a tension if it is a twenty-four-hour-a-day affair. Once the challenge is lost, the enjoyment will also be lost: the play will be lost and it will become just work. The same thing happens with an intellectual who neglects the emotional side of his being.

These two parts, these two poles, must be in balance, only then is an integrated and individuated human

being born; otherwise, whether emotional or intellectual, it will be the same disease. The East has become warped because it has been too concerned with the heart, while the West has been too concerned with the opposite pole. Both have achieved disastrous results.

In the West, the new generation is now rebelling against intellect, against reason. The whole mind of the new generation is leaning toward the irrational. Nature always takes its own revenge. Nature is very vengeful: it never pardons, it never forgets. If some part of it remains suppressed or unfulfilled it will have its revenge. In the West the irrational is taking its revenge. In the East the appeal is of the rational, the scientific: communism has much appeal and religion has lost its appeal. The irrational no longer appeals to the East because reason has been suppressed for too long.

To me, neither a human being nor a human culture can be healthy without an inner balance between the rational and the irrational. I do not take them to be two different things. I take them to be two poles of the same energy.

All energy can only exist between two opposite poles; energy requires an inner tension in order to create itself, in order to be. The poles can be negative and positive as in electricity, or north and south as in magnetism, or male and female as in biology, but energy cannot exist at only one pole. The opposite is needed in order to challenge, to stimulate, to create the necessary tension.

But in human society the other pole is always suppressed -- either intellect is suppressed or emotion is suppressed. A total culture has not come into existence yet, because there have only been civilizations of either the intellect or of the emotions. Culture, meaning a civilization in which the two poles function simultaneously, is as yet unborn.

Always balance one pole by its opposite. Then the more one pole is put to use, the more the opposite pole for which it is a relaxation will be illuminated. The mind must be capable of changing from one pole to the opposite pole just as easily as one moves from waking to sleeping. One must be able to be close to one dimension and remain open to the other. When this happens life is no longer dull; it becomes bliss.

Unfortunately, we become addicted to one polarity. Why is there this addiction to one extreme? We become addicted to one way of functioning because we have been trained for it. It is easier -- you can function in the way that is familiar to you without any conscious effort -- consciousness is not required. When you change from one pole to the other, when you change your total perspective, you become an amateur. In this other realm you are not an expert; you are not trained in it. When you try to escape from it, then you tend to overburden that realm in which you are proficient.

This overdoing is the problem. One must not be an expert twenty-four hours a day; one must also do something in which one is a no one and about which one knows nothing. One must be a child sometimes: playing, immature, unknowing, ignorant.

Every genius has a child in him; no genius can exist without a child inside him -- this child is the source of all his energy! Because of the child within him, sometimes he can be a novice, sometimes he can be totally ignorant: he can touch realms about which he knows nothing. A mathematician who turns to poetry is never a loser. He comes back to his mathematics with a purer mind, with new experiences that are unknown to mathematics.

Nothing has ever been invented or discovered by someone who is strictly professional. It is always discovered by one who approaches the subject like an outsider coming with the mind of a child. Only a child is inventive, never an old man. The old man is an expert, and an expert cannot invent. He will go on repeating the same thing, doing it and overdoing it; he will make it more perfect but never new. A professional cannot contribute anything new to knowledge because he knows too much; he cannot see the new, he is always oblivious to the new. Professionals are always orthodox, they are never revolutionaries. They cannot be -- their very being is heavy.

Whenever it happens that a scientist turns to poetry, or a poet turns to mathematics, or a businessman turns to painting, or a painter becomes a sannyasin, then something new is born. And to give birth to something new is blissful; otherwise your daily work becomes dull and boring. Man cannot work like a machine -- he cannot go on just producing the same things mechanically, repeating the same routine endlessly. If he goes on doing this, he will be completely dead long before he dies. He will only know that he has been alive when death comes.

If you are just functioning mechanically as a human machine, there is every danger that you will be replaced by a humanlike machine, and you can never be at ease, because whatever you can do can be done more efficiently by a mechanical device.

Society does not need individuality, it needs efficiency. So the more human a person becomes the less

useful he is to society -- and the more dangerous. The whole pattern of our civilization and, in fact, of all the civilizations that have existed in the world, is to turn the human being into an automaton. Then he is obedient, efficient and not dangerous. Otherwise a mind that is inventive, inquiring, seeking and searching for the new and always trying to give birth to something unknown, is bound to create disturbances. The establishment cannot be at ease with him.

Society begins to kill individuality as soon as a child is born. Before he is seven, his individuality is killed completely. Only if by chance the establishment is not successful in doing this can a person become an individual. But this is rare.

Every type of social institution is a means of killing the individual and converting him into a machine. All our universities are factories to kill the spontaneous, to kill the spark, to kill the spirit and change man into a machine. Then the society feels at ease with him. He can be relied upon. The society knows what he can do, what he will do -- he can be predicted. We can predict a husband, a wife, a doctor, a lawyer, a scientist. We know who they are and how they will react; we can be at ease with them. But it is impossible to be at ease with a person who is alive, spontaneous, because we don't know what he will do -- he is unpredictable.

Unpredictability is always a source of insecurity. A wife cannot be at ease with a husband who is unpredictable. The moment he is unpredictable, he is unmanageable; he cannot be manipulated. No one is at ease with an unpredictable person -- not even a father with an unpredictable son.

But only the unpredictable man can feel happiness, can feel like no one else. Life itself is unpredictable, unmanageable. Life as such always moves from moment to moment toward the unknown. It is an opening into the unknown -- nothing more, nothing less.

If you are open, just like life itself, then you necessarily live in each of your dimensions: the physical, the intellectual, the emotional, the spiritual. Then you live totally; then there is no bifurcation, no division. Your energy flows as if from one room to another and then to another. There is no barrier to your energy; it is not pulled in any one direction, it is like a flowing river. Then you are always fresh and relaxed. Whenever you return to your particular field of work you approach it with a newness, a freshness that only comes from having relaxed in the opposite dimension.

The problem, as I see it, is not excessive intellectual work but too little or no work in the other dimensions, particularly the emotional. Reason is balanced by emotion. If you can do an exercise in logic but cannot weep, then you are bound to be in trouble. If you can only argue and not laugh, you are inviting trouble.

But whenever a person appears whose life is like a flowing river it is difficult to understand him, because he cannot be categorized.

There is a Zen story:

A famous monk, who was a great teacher, died. He was best known, however, because of his chief disciple. Thousands of people came to pay homage to the monk when he died and to their amazement they found the chief disciple weeping. They were at a loss to understand him -- an unattached person should not weep, especially one who has always said that the spirit never dies! Someone came and asked, "Why do you weep?"

The monk replied, "I cannot always live with 'whys.' There are moments when there is no why. I am weeping, that's all."

Still they insisted, "You have always said that the soul is immortal. Why do you weep then?"

He replied, "I still maintain that the soul is immortal. But that does not stop me from weeping."

This sounds illogical: if the soul is immortal, one should not weep. But the monk said, "The soul itself is weeping, and I cannot do anything about it. Whatsoever comes to me, I am one with it. Tears are coming, and I am one with them."

The monk's attitude cannot be categorized. We can understand someone's weeping if he believes that the soul is mortal. If he believes the soul to be immortal and does not weep, that too is understandable, it is all right. The soul is immortal: for whom to weep? No one has died. But the chief disciple had said that the soul is immortal and yet he was weeping. There was no why; the tears were just flowing.

The people asked, "Do you weep for the body?"

The monk said, "Yes, it must be for the body that I am weeping. The body, too, was beautiful and it will

never be seen again. I weep for the body."

"But you are a spiritual man," they said. And the argument went on. They accused him of confusing them.

"I myself am confused," he said. "Life is such! The soul is important, but so are my tears. Such is life -- so contradictory. It exists in contradictions. I myself am confused; but I am at ease with my confusions, I am at ease with my contradictions, so I am not tense. You see my tears, you see me weeping, but I am at ease. I am relaxed. I am blissful."

The other part must not be denied. The more you use reason, the more you must use the irrational to balance it. The moment it is balanced, you become weightless. You feel free. The weight of one is offset by the weight of the other; a balance is achieved. You are free. Otherwise you will feel the burden, the weight, more and more until a moment comes when nothing exists but the burden. You are no more, only the burden will be felt; that is the only reality you will be conscious of. And the burden will be with you so continuously that you will not be able to conceive of what it is to be without it.

No one is without burden, but one burden can be balanced by another burden from the opposite pole. When the two burdens are balanced, there is no burden. A mind which is not burdened is not really a mind without burdens; rather, it is a mind with *balanced* burdens.

I am in favor of reason and no-reason existing together at the same time. I advise a perpetual balance between the two. As soon as a burden is felt, know that the balance is lost and you must set about restoring it by adding the necessary weight wherever it is required. If the intellect is heavy, do something irrational. Meditate!

Meditation is not concerned with reason; it is irrational. So when someone asks me to explain meditation I am at a loss simply because there is no way that you can understand meditation. It is not concerned with logic, reason, arguments, and understanding at all. The only way to know it is to do it.

There are people who have been studying meditation all their lives and still have not understood it. They cannot. Krishnamurti talks about understanding it and makes understanding equivalent to meditation -- as if meditation were something to be understood. Rather, understanding must be balanced by meditation, because meditation is the opposite pole, and once you try *not* to understand meditation you can do it.

If one goes on trying to understand meditation, there is less possibility of practicing it. There are people who say that they understand Krishnamurti perfectly. Intellectually, you can understand him, because understanding is intellectual. But even though he says intellectual understanding is not enough, still he equates understanding with meditation.

If intellectual understanding will not do, then only a nonintellectual jump will do. In fact, there is no understanding that is *not* intellectual. Whenever you go into meditation it is less like understanding and more like feeling: it is felt, it is never understood.

Philosophy and science are intellectual processes; religion and art are nonintellectual processes. Philosophy must be balanced by religion and science must be balanced by art; otherwise a topsy-turvy, lopsided world is created in which everyone is diseased.

I have not come across a single individual who is at ease -- something or other is always disturbing him. It does not matter what it is, all that matters is that he is disturbed. Everyone is disturbed! There must be something in our very concept of humanity which has gone wrong; something in the very structure of our society has gone wrong. People who are mentally disturbed are only symptomatic of what is happening to the whole society.

There is one very surprising fact: in the thirties, all the mental patients who visited psychoanalysts were primarily disturbed by violence. Then came the second world war. The same thing had happened in the early twentieth century, and this was followed by the first world war. So as I see it, mental patients are the forerunners of us all: they herald that which is to come. In a way they are more sensitive; they perceive things before the rest of us do.

The same is true of artists. Everything that is to happen first happens in poetry, painting, music, etcetera. If we look deeply into Picasso's art, for example, we will find the indication of a diseased civilization. In his painting *guernica* -- or, for that matter, in any of his other works -- he never portrays a human figure as it is. He never paints all the parts together or puts them in the right context. The head will be in one place, the neck somewhere else, and the eyes may be under the head. Such is his painting: schizophrenic, schizoid. He was an especially sensitive person who saw the shape of things to come, and the plight of the human being in times to come.

A society that is basically only scientific will be lacking in an aesthetic art -- art will become ugly. All of Western art has become ugly. Grotesqueness and absurdity have become the criteria. Ugliness is appreciated as greatness in art: the more ugly and distorted a painting, the more it is appreciated. There should be no harmony, no rhythm, no music; everything should be deranged and decayed like the present human mind.

These are indications and symptoms. They are symbolic expressions that the other side of the human mind is taking its revenge; it is demanding attention. A society which is basically only philosophic will be lacking in religion. And when a society becomes less and less religious, religion takes its revenge; it becomes ugly, ritualistic. A church and priesthood emerge and religion diminishes. The church is religion turned ugly, and the priest is the revenge of the prophet. The prophet has no place in the church, so the priest comes in and fills the vacuum.

We have not yet even conceived of a total culture, a total personality, a total mind. The totality is the sum total of the opposite polarities, so a totally consistent personality is an imperfect and partial personality which is, in a way, on the path to madness. This is dangerous. The part that has been denied expression and attention because of a consistent mind will take its revenge. The irrational will become aggressive; it will emerge with a vengeful force and will shatter all reason.

You must not only understand but also feel. It is not difficult to understand intellectually; the problem comes with feeling. You must also feel!

This can be possible only when you do something irrational. Jump and dance for an hour and you will see how relaxed and refreshed and alert you will feel. The mind becomes purified because the irrational is satisfied. Now reason can work freely without an enemy waiting to take revenge.

Give both sides of the mind an opportunity to express themselves freely; always balance the two. Live in these two complementary compartments: the intellect and the emotions. They are not contradictory; they only appear so because we have been living at one extreme and have become fixated there.

When you dream you do not feel the contradiction and inconsistency of the dream -- you see a friend approaching, and suddenly he turns into something else. But in the dream you take this as a fact; you feel no inconsistency, no contradiction. You do not ask how a man can change into an animal, because a dream has no logic; it still has to find its Aristotle. In the dream you cannot say that if A is A then it cannot be B; if A is A it cannot be not A. In the dream, A can be not A and not A can be A. No logic is taken into account, nor is anything seen to be contradictory. So there are realms that are totally lacking in logic, but which are part of you all the same. Or it might be better to say that you are part of them, because the fact is that they are greater than you.

When contradictions are not seen to be contradictory, you are never bored. Are you ever bored in a dream? If a balance is achieved between the rational and the irrational, boredom vanishes. There is a moment-to-moment bliss. Every moment comes with a bliss of its own, otherwise life becomes a burden. But life is not responsible for this; we alone are responsible because the choice lies with us.

The Great Challenge

Chapter #6
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WHY IS IT THAT WESTERN SOCIETIES ARE BECOMING SO INTERESTED IN INDIAN RELIGION NOW?

I consider religion to be the last luxury. Only when a society becomes affluent does religion become meaningful. And now, for the first time, a greater part of the world is not poor. America in particular is the first society in human history to reach such affluence. To be religious, or to be interested in the ultimate questions of life, one needs to have really fulfilled all the lower wants and needs. So to me, a poor society cannot be religious. India was religious only when it was at a peak of affluence. For example, in Buddha's time India was just like America is today. In those days India was the richest land. The religion that we have in India today is just a leftover from those days.

There is a basic difference between a poor man's religion and a rich man's religion. If a poor man becomes interested in religion it will be just as a substitute. Even if he prays to God he will be praying for economic goods; the basic problem of man will not yet have arisen for him. So Marx is right in a way when he says that religion is the opium of the people. He is exactly right about poor people: they cannot get the basic needs of life fulfilled, so they substitute prayer and meditation and Yoga and religion. But for a rich man there is a basic change of dimension. Now he is not asking for economic goods, he is asking for the meaning of life.

Krishna, Mahavira, Buddha, the twenty-four *tirthankaras* of the Jainas, and the twenty-four *avatars* of the Hindus were all rich people: royally born, sons of kings. India has not had one avatar who was a poor man. Only Jesus was poor: that is why he was crucified. A poor man's son can be crucified very easily.

WAS HE AN AVATAR?

Hindus do not consider him an avatar. But then you can consider anyone an avatar. Gandhi is considered an avatar by Gandhiites, Ramakrishna is considered one by Ramakrishnaites. There are so many avatars -- but that is not the problem.

The Hindu religion has twenty-four avatars; twenty-three have happened and one more is still to come. Buddhists and Jainas also have twenty-four buddhas and tirthankaras. All are the sons of kings; none is poor. That is one of the differences between Christianity and Hinduism, Jainism, and Buddhism: Christianity still remains a poor man's religion.

Because of that, Christianity could not achieve higher peaks. If you compare the Hindu scriptures, the Upanishads, with The Bible, The Bible seems poor and childish. The words are the same, the experiences are also the same in a way, but Christianity still remains a religion. Religion -- the organized body -- and mystical experiences are two different things.

AREN'T AUTHENTIC EXPERIENCES ALWAYS THE SAME?

They are, but these spiritual experiences which are the same are individual experiences. The question con-cerns society, not individual mystics. What I am saying is that a poor man can become a mystic, but a poor society cannot become religious. A rich man is not necessarily religious, but a rich society will become hungry for religion. The moment a society becomes rich, new problems arise. These problems are not concerned with physical bodies and physical needs; they are more psychological.

If a poor man falls ill the illness is more or less concerned with the body. If a rich man falls ill the illness is more or less concerned with the mind. America needs more and more psychologists and psychoanalysis now because now the greatest number of madmen exist in America. American psychologists say that at least three out of four people are off the rails, not normal.

Your mind's needs arise for the first time when your bodily needs are fulfilled. And religion is a need of the mind, not a body need. That is why animals can live without religion, but man cannot -- the mind has come in.

When you are rich, ninety-nine percent of your concern is diverted to the mind. A rich individual may

not be religious and a poor individual may be religious, but a poor society as a whole can have religion only as a substitute for economic wealth. Its prayer is not authentic because its prayer tries to demand, to get something.

America is going to become very important and meaningful as far as religion is concerned -- America and all the countries that are becoming richer and richer each day. In the coming days communism will be significant in poor countries and religion will be significant in rich countries. There is no future for religion in poor countries. Within the next twenty years they are all going to turn to communism.

China was a religious country; Russia was a religious country, as religious as any country. And they could wipe out religion in just ten years! China was a Buddhist country -- both Taoism and Buddhism were deeply rooted there.

BUT THERE, THE GOVERNMENTS WERE AGAINST RELIGION. THAT IS NOT LIKELY TO HAPPEN IN INDIA.

That's not the point. Religion, whether the government discourages or encourages it, is not the issue. The situation in India is such that religion cannot become meaningful. In a poor country, no matter what shape it takes -- you may call it socialism or anything else -- communism is going to be the religion. But in Russia religion will again become meaningful in twenty years time. Russia is not a poor country now and the moment a society becomes rich, you cannot escape religion. It is impossible.

IS IT RIGHT TO DELEGATE RELIGION ONLY TO THE RICH?

It is not a question of right and wrong for me, it is a question of what the correct situation is. A person who is ill will go to the hospital and a person who is not ill will not go. So a poor country is bound to be attracted by communism. That is just the flow of history -- in a way it is inevitable. In the same way a rich country is bound to be attracted by religion.

In Russia, things have changed within the last ten or fifteen years. Now they have the greatest number of research scientists working on research projects in parapsychology in the whole world. And their findings are miraculous!

So it is not a question of right and wrong, it is just the way that history moves. In the long run communism does bring a certain affluence; then religion can become meaningful.

IS THIS DUE TO THE HUMAN NEED FOR NEWNESS?

It is only the young man who becomes interested in new things. An old man has such an investment in old things that he cannot be interested in new things. And it is always the youth who feels the future in his veins, not the old man. The past is the home of the old man; the future, that of the young man. Because the young man will be living in the future, he is more interested in new developments, in new things.

The young are always dissatisfied -- always. Dissatisfaction is in their very hearts; otherwise they could not be young. If romance were absolutely satisfied they would not just be old but already dead. They always feel a discontent, a dissatisfaction, an inner restlessness. It is a good sign. Because of the inner restlessness they are ready to move into new dimensions.

WHY ARE YOUNG PEOPLE SO REBELLIOUS NOWADAYS?

There are many factors. One is universal education: for the first time the youth of the world are well-educated. And to the educated mind the old establishment looks absurd and out of date -- rooted in the past, of course, but with no future.

Secondly, the scientific progress of the world and the scientific training of the young basically presupposes a training in doubt. Since all the old cultures and civilizations are based on faith, there is a gap. The young are trained for doubt and all religions and cultures require faith, so it becomes impossible. The young are now really in search of a faith which can be scientific, a faith which is so alive that it can allow doubt, a faith that is unafraid of doubt.

Life is complex, and everything exists with its polar opposite. A scientist begins with doubt and ends in faith while a religious man -- the religious man of old -- begins with faith: that is the only difference. And, as I see it, the faith that begins with doubt is deeper, because it is unafraid of doubt.

Doubt is not against faith, it is a way toward faith; it can be used as an instrument. If you can doubt rightly, you will come upon faith, and then your faith will be well grounded; it will not be a blind belief.

Thirdly, the world has become one. It has come so much closer together that local traditions cannot continue now. We need one culture, one civilization; and what we have are many cultures, many civilizations, and that creates confusion.

Once, everyone was enclosed in his own local world. A Hindu was a Hindu, with no awareness of anything else. It was impossible to conceive that anything else could be an alternate path. But now we are acquainted with multi-alternatives; the world has become an open world. No one is rooted in his local culture now, and that creates restlessness. In a way, we are uprooted. We have to build a world culture.

But before a world culture can come into being, local cultures will have to die. That is why the youth of today appear to be rebellious. It is not really the young who are rebellious, it is the resistance of the old establishment to the new world which creates rebelliousness.

Fourthly, we have created atomic weapons for the first time. Now there are two alternatives: either we will have to learn to live together or we will die together -- universal suicide or a universal society. Because of the possibility of total atomic war, the young are restless, the future is blurred. There seems to be no future -- an atomic war can happen at any moment, there may be no time to live -- so this very moment becomes very meaningful.

There is a deep correlation between time-consciousness and restlessness: the more time-conscious a society is, the more restless it becomes. But a society is always contented if it has no time-consciousness. In the East, we have lived very contented lives for centuries only because of the theory of reincarnation: "Time is infinite. If this life is lost, nothing is lost." But for Christianity there is only life: "Time is very short and man has much living to do." Time is so short that one becomes restless.

With atomic war threatening, there is no more time left for the future. It seems that any day the whole planet may be destroyed. For the first time, youth is more concerned with the present moment -- to live it, to enjoy it -- because there seems to be no future.

So these are the causes. But to me they are all good signs because through them we can create a new world and a new human mind can be born. The hippie slogan is good: "Make love not war." It is good! After 1984 either there is going to be no world, or an absolutely different world. And I hope for the latter.

WHY ARE MOST MEDITATION METHODS NOT MORE FRUITFUL IN HELPING PEOPLE?

There are many meditation methods and each method is meaningful to a particular type of mind. Then, too, there are certain methods that are meaningful in a particular age.

All of our traditional methods are basically silent ones. My method of Dynamic Meditation ends in silence but begins in catharsis because in our age our minds need a deep catharsis first; only then can they become silent.

This method is needed only because the modern mind -- whether Christian or nonChristian, Hindu or nonHindu -- is a byproduct of a very suppressive attitude toward desires, thoughts, instincts... everything. We have lived for centuries with a very repressive attitude toward life. That repression has to be thrown out first, only then can you enter your center.

So my method is new in a way -- not in its results but only in the methodology. First you must throw your madness out; only then can you enter the inner.

WHAT IS YOUR CONCEPT OF SANNYAS?

My concept of sannyas is totally different or, rather, totally contrary to the old concept of sannyas. The old concept of sannyas is one of withdrawing oneself from the world. My concept is that of just taking an inner attitude without any outward withdrawal. You remain in the world, you go on working as you were working, but now you are not serious about it. Now it is just an act. You are in the middle of a drama, that's all.

There is no need to withdraw -- I discourage any withdrawal because if you are not seriously involved in the world, you can be in it and above it.

So be in the world but do not allow the world to be in vou. That is sannyas.

The Great Challenge

Chapter #7
Chapter title: The secrets of discipleship

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WHAT IS THE GURU/DISCIPLE RELATIONSHIP?

First of all, a guru is not a teacher; a guru is a person who has attained to a religious mode of living. Religion is not information, it cannot be taught because religion is a way of living. The very presence of the guru is a communion. And to one living in contact with him, something is communicated -- though not through words. The relationship is so intimate that it is less like teacher and pupil and more like lover and beloved.

The guru must himself be enlightened, he must himself have attained, because one cannot communicate that which one has not realized. Religious experience can be communicated only when it is firshand. A teacher need not be self-realized, but a guru must be. A teacher can give secondhand information from scriptures or traditions, but a guru cannot. A guru is a person who has realized truth. Now he is the original source; he himself has encountered reality, he is face to face with it. And the disciple comes in contact with a firsthand knowing because whatsoever is said or communicated to him by the guru is on his own authority.

Secondly, a guru is not aware of his guruship; he cannot be. A guru cannot claim that he is a guru -- there is no claim like that. A person can only *know* whether or not he has fulfilled the condition of egolessness; otherwise he cannot encounter truth. Truth is encountered only when the ego is absolutely absent.

I always say that in religion, in spirituality, only disciples exist -- because the guru is not present, he is only a presence. His very non-claiming, his nonegoistic, nonteaching attitude, and his living the truth, are the communion. So a person who claims to be a guru is only a teacher, he is not a guru.

There is no word in English to translate the word guru because the relationship between guru and disciple is basically Eastern. No such relationship has ever existed in Western culture and tradition, so no one in the West can understand what a guru is. At the most they can understand what a teacher is.

The relationship between guru and disciple is so intimate... it is like love. The reverence that is felt is like love, but with one difference: love is parallel, and reverence is for one who is above, one who is higher. Love creates friendship because the lover and the loved one are on the same level. Reverence too is a kind of love but with a great difference: it is not on the same level; one person is higher. If there is a loving intimacy with the higher personality, reverence is automatically created around a guru. But it is not expected, it is not demanded.

Only disciples exist -- because they are consciously disciples, they choose to be disciples. A guru does not choose, he acts. The action is one with his living so that he teaches by his very act. His teaching and his living are two aspects of a single existence. His very sitting, standing, walking, his talking, his silence -- everything is an indication. Something happens through the guru's very existence and the disciple always has to be ready to receive it. A disciple means one who has an open mind, a receptive mind so he is not just learning but receiving. That is why trust is a basic component of being a disciple.

Whenever we are confronted with the unknown, no logic, no rational explanation is possible. Whenever we are confronted with the unknown, only trust can lead us. If I say something about the known then you can discuss it with me because you also know it. We can argue about it, we can talk about it -- a dialogue is possible. But if I talk about something that is absolutely unknown to you, then no dialogue is possible and there can be no argument. There can be no rational approach to it because reason can only work around the known.

The moment the unknown comes in, reason is useless: it becomes meaningless. Thinking is absurd because you cannot think about the unknown. It is just as if you are blind and I talk to you about light. You can only take what I say on trust; there is no other way.

The relationship between the disciple and the guru is a relationship of intimate trust. That doesn't mean blind faith, because the guru never expects you to believe in him -- that is not an expectation. But the very nature of the unknown is such that you cannot go a single step further without trust. Trust is required of the disciple because he will not be able to take a single step into the unknown without trusting the guru. The unknown is dark, the field is uncharted -- it is not bliss, it is not the ultimate -- and the guru is always saying, "Jump into it! Do it!" But before you can jump, trust is needed or you will not jump. And knowledge can only come through a jump.

In science, a hypothesis is needed before there can be an experiment. Hypothesis means a tentative belief. If the experiment proves the hypothesis then it becomes a truth, but if the experiment disproves it, it becomes an untruth. But without a hypothesis, a tentative belief, there can be no experiment.

It is exactly the same with religion: trust is needed just as a hypothesis is needed in science. But there is a great difference between a scientific attitude and a trustful attitude. A person can believe hypothetically in a scientific proposition and yet be skeptical about it. Reverence is not needed because it concerns an objective phenomenon -- you can experiment with it and see how it turns out. But in religion, a hypothetical belief is not enough because you are not tackling an objective problem that is outside you. You are tackling yourself; it is a subjective phenomenon. You will have to be involved, committed. You will not be doing the experiment from outside, you will *be* the experiment. You will have to jump in and become part of it. Great trust is needed.

So the relationship between guru and disciple is one of great trust, intimate love, reverence. But these things are not demanded. The moment they are demanded they become exploitation; the moment they are forced they become violent, because no one should force himself on anybody. It is not an enforcement on the part of the guru, it is a willingness on the part of the disciple to allow the guru to work.

But ordinarily, the disciple is unwilling and the guru is forcing. Then everything becomes nonsense. The moment the guru tries to force something on someone, it cripples, it destroys, it kills, because it is a violent act against someone else's ego. But if the disciple is willing, if he gives the guru his complete trust -- if it is not forced, if it is his own willing surrender -- then a great transformation happens: the disciple is transformed by his very surrender.

This is a very decisive act: to surrender oneself to someone else completely, totally. It is not just faith in someone else, it is basically faith in oneself. You cannot surrender yourself if you are not confident enough about your decision, because it is a great decision -- total and unconditional. Whenever a disciple surrenders himself his will is involved, and out of his will a decision is born. The disciple becomes a crystallized personality through surrender because the decision is so great and so total, so absolute and unconditional.

No surrender can be conditional; there can be no condition with the guru. You cannot say, "If you do this then I will surrender." Then it will not be surrender. There is no "if" -- you surrender totally. You say,

"Do whatsoever you like. I am in your hands. Ask me to jump into a wall, and I will jump!"

This very decision to surrender totally is transforming and crystallizing. The attitude of the disciple is always one of total surrender. Then the guru is able to do anything because, through your total receptivity to him, you can be in communion with him. Then by and by you change.

The matter is delicate, it is very sensitive. To change a living being, to change a human personality, is the greatest, most arduous, most delicate thing. The human personality is so complex, it is in so much conflict, with so much that is suppressed and perverted, that to change it and to make it flower in ecstasy, to make it a worthy present for the divine, is the greatest art or science possible.

But you must remember that what I have been talking about always comes from the disciple, never from the guru. If it comes from the guru then Krishnamurti is right: then gurudom is one of the most subtle and destructive exploitations. But Krishnamurti is not right really, because surrender has never been a demand of the guru; it is a basic condition for discipleship. Without the guru or a relationship of trust, it is very difficult to progress spiritually. In fact, it is not possible.

There is every possibility that a person may flower without any guru, but that person too will have to surrender, he will have to trust -- if not a particular person then the whole. The basic requirements must be fulfilled. Whether they are fulfilled in connection with a person or not is immaterial.

It is easier to trust a person than to trust the whole. If you cannot trust a person you can never trust existence as such. If you cannot surrender in a personal relationship, you can never surrender to the impersonal divine. So the guru is a step toward the impersonal, a way to help one toward surrender to the whole, to existence itself.

To the human mind, all relationships are personal. It may be love, it may be respect, it may be anything, but it is personal. So the first step toward the realization of truth or of cosmic being is also bound to be personal. Someone will have to be used as a jumping board.

And there are other things also....

Words cannot communicate much that is meaningful as far as spirituality is concerned. The very phenomenon is such that it is inexpressible. If you hear some instrumental music, you cannot convey the meaning of it through words. You can use judgmental words -- good, bad -- but they do not convey anything. You can only convey your feelings, and those too, very inadequately.

If you have seen a flower, you can say it is beautiful. But that does not convey anything. Your words never convey the actual realization of the moment because they can mean anything to the person to whom they are conveyed. A person who has never seen beauty in any flower will hear your words and understand the meaning of them without understanding anything at all, because the word beauty does not mean anything to him.

Even concepts such as beauty are not totally expressible -- we can only try to express them. Spiritual things are so impeccable, so silent, so infinite, that language destroys them. Words confine them to such a narrow sphere that the meaning cannot be conveyed. That is why I said that religion cannot be taught.

However difficult, mathematics can be taught because it is symbolic, and symbols can be conveyed. Physics can be taught because there is nothing inexpressible about it. But the nearer you come to the human heart -- for example, in poetry -- the more you feel that your words have not conveyed the thing, that something has been left behind. The container is there, but the content has been left behind. The words have reached, but the meaning has been left behind. The flower has been received, but the perfume has died in the very giving of it.

Words are at the midpoint between science and religion. In science everything can be conveyed; in religion nothing can be conveyed. These are the three roads: science, which means reason, and is expressible; poetry and art, which are emotion, and are expressible up to a certain point beyond which they become inexpressible; and religion, spirituality, which is absolutely inexpressible. That is why the relationship between guru and disciple is not that of teacher and pupil.

Religion cannot be taught.

Then how is it conveyed? There are other methods.

When you are in love with someone, gestures become meaningful for the first time. A slight twinge in the face is detected, a slight waver in the eyes is known and understood. Unless you are in love you never pay attention to such minute things; you just see a face but you don't see its total complexity, you don't see its constantly changing patterns. You see the face as an external thing, you never see the content in it. But when you love someone the face is not just a figure but a living pattern. Minute things and subtle changes in expression are detected and known. Even before the lover has said something, you have known it. Even

before the lover comes to know that he has felt something, you can detect it.

And reverence is even more subtle than love. The very existence of the guru is a communication. Everything that he is constantly delivers messages which are caught, known, decoded, and understood by the reverent mind. These gestures, these living gestures, are a language.

The communication is even deeper when the relationship becomes ripe. When the disciple has blossomed into disciplehood and he understands completely the meaning of his guru's words and gestures, he is ripe. Then a silent communication, without gestures, without any linguistic symbols, is possible. This telepathic communication is the secret of the relationship. It is the most secret key of communion between guru and disciple. Only when this becomes possible has the disciple been accepted. Then there is no question of time and space. Then, wherever the disciple is, things can be communicated to him.

All these things have to be waited for patiently. It is a great waiting. You can never be in a hurry as far as spiritual learning is concerned because a hurried mind cannot go so deep, it cannot be so silent. The disciple should not be in a hurry to know, he should await the right moment -- trusting, waiting, and preparing himself.

In the West they can never understand why a disciple should serve the guru. "Why should he be a servant?" They do not know that service is a way of communion. When a disciple serves a guru, when he waits and serves, the division drops -- he becomes one with the guru. The guru's body and his own body are not two things now. He feels the pain of the guru, the illness of the guru. He feels the pleasure of the guru, the ecstasy of the guru. By and by, he becomes totally absorbed in the guru. Through this absorption with the guru's body he becomes one with the guru. You cannot become one spiritually if you cannot become intimate and one with the body; the body is the base.

The disciple goes on serving the guru and never asks any questions. This is a miracle! He will not say, "Teach me this or that," because even to say this is to mistrust the guru. When the moment is right he will be told; when the moment is right he will be taught. If the moment is not right he will just wait. Sometimes he will wait for years -- even today. Twenty years may pass and he will just be waiting. He may have gone as a youth and now he is an old man -- but still he is waiting! This very waiting, this patience, creates a situation in which the guru and the disciple are not two; they are one. The moment they become one, what is not expressible can be expressed.

Wittgenstein has said somewhere that what cannot be said can be shown. Saying needs no patience, but showing needs much patience. If I want to say something to you, I can say it this very moment. Your patience, your preparation is not needed. I can say it, and you will hear it. But if I want to show you something then you will have to make great preparations in order to see it. I cannot show it to you unless you have the capacity to see.

The guru is basically not saying anything but trying to show something; and if the disciple is aware, then things become clear by not intervening. Things are always clear, but the mind is confused -- and a confused mind confuses things. As far as worldly things are concerned your mind cannot distort them too much because they are so objective that they do not depend on your mind. But the spiritual is so subjective, it depends so much on your vision, that a confused mind can misunderstand and destroy everything.

Destruction comes from our past accumulated knowledge. The mind has known and accumulated so much that it comes in and muddles everything; the old has come in between.

What you come to know must not be interpreted. Everything that is new must be seen with a new mind. If one can put this knowledge aside and see into things directly, immediately, then things are always clear. Existence is so innocently pure and clear, everything is so crystal clear, that it is a miracle how the human mind confuses it. This confusion comes through interpretation; it comes from using all that is known to understand that which is not known.

If we can be totally aware of anything new that is presented to us, if we can become receptive and aware of its presence, then it goes directly to the heart. What I am saying may appear irrational, but it is the truth. The mind never understands, only the heart understands. The center of understanding is never the mind, it is always the heart. The heart is always pure, fresh, and virgin; it is never burdened by the past. But the mind is never virgin, it is never new; it is always old. It is always of the past, it is always of the dead -- an accumulation of dead experiences. So whenever the mind is working, you always misunderstand -- you are bound to. But when it is not working -- when it is quiet, silent, absolutely nonexistent, when only awareness is there -- a gap is created and the door to the heart is opened.

The heart understands without any interpretation; its understanding is direct and immediate. You just understand -- you KNOW, "This is so." This putting the mind aside is what I call meditation. If you can see

things through the heart, if you can contact existence through the heart, then you are in meditation; but if you are always living through the mind you will never be in meditation.

It can be said that the heart is the faculty for meditation, and the mind is the faculty which functions against meditation; and the two cannot work simultaneously. If the mind is functioning, the heart cannot. It goes away because it is not needed; it goes to sleep. Only when the mind is not working does the heart come to the surface to breathe, to see. It comes only when the mind is not needed, when the mind has been discarded. And the moment the heart comes in contact with the existential, you feel the ecstasy, the beatitude. Everything becomes divine. It *is* divine, but then you know it.

When the heart is in contact with the world, the world is divine; when the mind is in contact with the world, the world is material. Mind cannot know anything beyond matter and the heart cannot know anything below the spiritual. That is why those who have been heart-oriented have said that the world is unreal, illusory; it is maya -- just a magical show. There is a reason for saying so: because the heart cannot come below the spiritual, it can never know the material. The material world becomes illusory, unreal, dreamy -- as if it were not.

The mind-oriented have denied the spiritual. They say that it is a dream, fiction which is nowhere to be found. Only matter exists for them; there is nothing spiritual: the spiritual is illusory, dreamlike, foolish. Nietzsche has said somewhere, "There are people who say that Jesus was a genius, a wise man. But I would like to say that he was an idiot!" To a person looking at existence through the mind, everything of the heart seems idiotic.

The East has been heart-oriented; the West has been mind-oriented. The Western mind has been able to create a great scientific edifice but the Eastern mind could not -- how can you create a science from innocence? It is impossible. So the East has been living unscientifically.

But the West has never been able to know what meditation is. At the most they could pray. But to pray is not the point. You can only pray with the mind; you can go on repeating formulas. If there is no mind, prayer will be silent. You will not be able to pray -- there will be no words. With the heart you can only be prayerful.

In the West they could not develop a spiritual science, they could not develop meditation. They converted meditation into either concentration or contemplation -- it is neither -- and thereby missed the point. Concentration is a mental process. When the mind is concentrated and the whole thought process is focused, it becomes thinking. It is not a question of the heart.

Meditation is neither contemplation nor concentration. It is a nonmental, nomind living. It is to be in contact with the world with no mind in between. The moment mind is absent, there is no barrier between you and existence, between you and the divine, because the heart cannot draw boundaries, it cannot define. By defining things, the mind creates barriers, boundaries, frontiers. But with the heart, existence becomes frontierless. You end nowhere, and no one else begins anywhere. You are everywhere, one with the whole of existence.

The heart cannot feel duality -- duality is a mental creation. The mind divides, analyzes; it cannot work without division. That is why science goes on analyzing molecules, atoms, electrons: dividing existence into smaller and smaller parts. The more divisions there are, the more the mind is at ease, because then existence becomes more defined; it can be manipulated, it can be easily known. But the vaster it is, the greater and more infinite existence becomes, the more the mind feels awe. It cannot define it -- existence becomes mysterious.

The scientific method of tackling a mystery is analysis -- analyze a thing and solve the mystery. If the whole world could be analyzed there would be no mystery. But the mystery remains unsolved, because to solve it requires synthesis.

Drop all definitions, drop all boundaries, and everything becomes mysterious. Then you are one with the mystery; then everything is divine. That is the only solution and the only way to know existence. Let scientific definitions drop, and a world without definitions, without boundaries, comes into existence: a synthesized whole, an organic unity, a crystallized oneness. This oneness -- the feeling of it, the knowing of it, and the living of it -- is what I mean by God.

Meditation is the way to know God. Mind is the way to know matter. Mind and meditation are exact opposites -- different dimensions. You cannot have it both ways. You can reach the mind, but in that moment the heart will not work. You can reach the heart, but in that moment the mind will not work. You can use both, but not simultaneously; they are polar opposites.

Without meditation, everything is rational and yet absurd because it is meaningless. With meditation,

everything is irrational but meaningful. And the moment life is meaningful, life *is*. When it is not meaningful, when it is rationally understood but meaningless, then it is not. It is as dead as can be. This is the paradox: with the mind, you can understand but the meaning is lost; with the heart, you cannot understand but the meaning is known, felt, realized.

With the mind, everything can be categorized and manipulated, but you are nullified through it and in the end there is no mystery. Once the mind has understood everything, nothing remains but suicide, because no one can live without mystery. The more life is a mystery, the more it is worth living.

Religion is knowing the mystery and still not destroying it. The religious way of knowing is very different -- it is neither logical nor rational; it is absolutely fresh. But our minds become uneasy with it because we are so obsessed with reason. This very minute part of the mind, reason, has become our sum total, our all.

Life is not rational; it is basically irrational -- and this irrationality of life and existence is the mystery. If everything becomes mysterious to you, then you are here and now in the divine. With meditation, the mystery is revived: you again come in contact with the mysterious.

Meditation is of the heart, and the heart has its own methods of understanding which are absolutely different from reason, absolutely different from the mind. I would like all of you to know more of the heart.

The guru/disciple relationship is an understanding of the heart. The East has so many secret keys, but even a single key is enough because a single key can open thousands and thousands of locks. The relationship between guru and disciple is one such key.

The Great Challenge

Chapter #8
Chapter title: God is existence itself

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DOES GOD EXIST? HOW CAN THERE BE SO MUCH EVIL AND CORRUPTION IN THE WORLD IF GOD EXISTS?

God is a mythical word, a mumbo-jumbo word that is the invention of the priesthood. Actually, to ask whether God exists is absurd. For those who know, God is existence, or existence is God.

Things exist, not God. A chair exists because a chair can go into nonexistence. To say that the chair exists is meaningful because its nonexistence is possible.

God *is* existence, the very isness. When we say God exists we create something out of the word God, then God becomes a thing. But God is not a thing, nor is God a person. That is why you cannot make him responsible for anything. Responsibility only comes when there is a personality, when there is someone who can be responsible.

God is not a person, he is pure existence. The word is misleading because the word personifies. It is better to use the word existence. The totality of existence is God.

So it cannot be asked whether God exists. That is like asking whether existence exists. Put this way -- whether existence exists -- the question becomes absurd. Obviously existence exists; there is no question

about it. The question cannot even exist if there is no existence, nor can the questioner.

I would like to make it clear that when I say God, I mean existence as such. God is not a thing among other things, God is total thingness. To say that the table exists is the same as saying that the table is God. To say that you exist is the same as saying that you are God. God is the existence. God is isness, the quality of isness, the quality of existence.

First of all, God is not a thing. Secondly, God is not a person because the total cannot be a person. Personality is a relationship. Alone, totally alone, you will not be a person at all, you will be existence itself. That is why those who are seeking the divine tend to go into loneliness. In this way, they can cease to be persons and can become one with existence. Aloneness, absolute aloneness, is a step toward jumping into the abyss of existence.

God is not a person because there is nothing opposite to him, nothing distinct from him. God cannot say "I" because there is no other that exists as thou. He cannot be related to anyone. He is the whole, so all relationships exist in him and cannot exist beyond him.

So if God is not a person, there is no question of any responsibility. If evil exists, it exists. No one is responsible for it. The total cannot be responsible for it.

Responsibility implies that there is a person who can be responsible. A child of four cannot be taken to court because he is not yet a person and therefore cannot be held responsible for anything that he may have done. He is so innocent that even the sense of personality, the sense of ego, is not there. He is not responsible at all, because responsibility comes with ego. Existence has no ego at all -- God has no ego at all -- so you cannot make him responsible for any evil that exists.

But the human mind is very cunning. First we invent a personified God -- we give God a personality -- and then we make him responsible for what happens. We go on creating problems that are not problems at all but only linguistic fallacies. Ninety-nine percent of philosophy consists only of linguistic fallacies. If you call the totality, existence, you cannot make it responsible; but if you call it God, then you can make it responsible -- only the word has changed.

Existence is nonpersonal, impersonal. But if God becomes a person, then you can ask, "Why is there evil?" The whole game is being played by you alone; God is not a party to it. When you give existence a name, a personal name, you create problems. These problems are not authentic problems; they are created problems, invented problems.

God means existence. I cannot say that God exists, because that would be a tautology. It would be just like saying: existence exists, or poetry is poetry. It means nothing, it defines nothing, it clarifies nothing, it explains nothing; it only repeats itself.

To me, God is existence, and existence is impersonal. It cannot be otherwise because the total cannot be a person. How can it be? In contrast to whom can it be an individual, a person? In contrast to whose ego can it create its own ego?

You become an ego because other egos exist. Psychologists say that the sense of ego develops in a child later than the sense of the other. First the child becomes aware of others, then he becomes aware of himself. The ego is a later addition.

You cannot become aware of yourself if there is no other. Without the other you cannot define yourself -- your definition of yourself comes from the other. Others define you; they make you separate. By knowing others you come to feel your own boundaries. Then you know, "I am here, and I am not there." Then you know, "This body is mine, and that body is not mine." Then what is you is clearly defined -- defined by other egos. If there were no other, you would never be aware of yourself as a person.

God cannot become an ego. He cannot say "I" because there is no thou: he cannot define himself. God is indefinable because a definition means a drawing of boundaries, and the total has no boundaries at all. The total means that which has no boundaries, the infinite.

We cannot conceive of the infinite -- whatsoever is conceivable by the mind is finite. Even when we think about the infinite we conceive of it as a greater finiteness, never as the infinite. We cannot conceive of a boundaryless existence, but it is so nevertheless. Whether you can conceive of it or not makes no difference.

Mind cannot conceive of the indefinable, because mind requires definitions, clearcut boundaries. That is why God, existence, cannot be understood by the mind.

God is the indefinable. Because we use the pronoun he for a person, we use he for God. But "he" is not correct, because by calling God he, he becomes a person. Still, there is no other way. If we call God it, it may seem better, but since we call things it, God also becomes a thing. Our language is not meant to express

the indefinable, so the best we can do is use "he." But he is not a person at all: he is a no-person, a non-ego. You cannot make him responsible.

If you say that something is bad -- that there is evil or there is want -- you are saying it to no one. No reply will be given to you from the universe, because as far as existence itself is concerned there is no evil. Evil depends on our attitudes; it depends on our moralistic definitions. For example, you may call someone ugly, but there is no ugliness in existence itself because there is no beauty. The distinction is human, it is not existential. You have made the definition: you have defined something as beauty and something else as ugliness. You have made the distinction and then you ask, "Why has God made ugliness?"

There is no way to decide what is good and what is bad. If there were no human beings on earth, would there be anything good or bad? There would be no good and no bad because goodness and badness are human distinctions, mental distinctions. If there were no human beings on earth would there be any flower that was ugly or any flower that was beautiful? There would only be flowers flowering; the distinction would not be there.

You say "this is evil" and "that is good." But if, for example, Adolf Hitler's mother had killed him during his childhood, would it have been good or bad? She would have been a criminal and they would have punished her for it. But now, looking back, we can say that it would have been a most moral act: by killing her child she could have saved the whole world.

No one can know the future. For us, every act is an incomplete act, every act is a fragment. We don't know the whole so we cannot pronounce judgment on it.

It is just like a page torn from a novel -- how can you make any judgment about the novel by reading just one page? You don't know anything about the novel. This is just a fragment -- it has no beginning or end. You will say, "I would like to read the whole story first. Nothing can be said about it otherwise. This page is not enough."

Words such as good and bad are just expedient, utilitarian; they are not existential. We cannot exist without classifying things as either good or bad because otherwise society would be impossible.

This must be clearly understood. Definitions are not ultimate truths, they are relative. There is not a single act that cannot be considered good in some context. A good deed can be bad in one context and a bad deed may be good in another. If you are to make any final judgment you will have to know everything from the very beginning to the very end -- everything in the whole of existence. But of course, this is impossible.

All our statements about good and bad, beauty and ugliness, are nothing more than traffic regulations. We have to make them, but they are not ultimate truths. "Keep left" or "keep right" -- it makes no difference. But no society can do both: either you have to keep right or you have to keep left. The rule is utilitarian; it is neither natural nor ultimate.

The road is absolutely unconcerned with whether you keep to the right or to the left, but traffic does require certain rules. When there is less traffic you do not have to make any rules; but the more confusing the traffic, the more rules will be needed. In a village there is no need for traffic rules, but in a big city rules are needed.

As society develops in a more complex way, a more clearly defined morality is needed; otherwise you will not be able to live. But these moralities, these conceptions of good and bad, are human expediencies.

When you ask how there can be corruption if God exists, remember: God is not involved at all. There are reasons for corruption, but God is not responsible, the total is not responsible. If responsibility is to be put anywhere, it is to be put on us. We have created a society in which corruption has become necessary because its very base is corrupt.

Unless you change the very foundation of society there is bound to be corruption; there has always been corruption. Forms have changed, but the corruption has remained because we have not yet created a society in which corruption is impossible.

This situation is our creation; God is not involved in it at all. It is as much a human creation as this table, this sofa, this house. You cannot hold God responsible for this house, or for this room's being small and not large, or for this window's facing west and not east. You never ask God, "Why did you build this window onto the east wall and not the west?" That would be nonsense -- you know that it is some person who built the window into the east wall. God has never been asked about it, he is not a party to it.

In the same way you can ask why there is corruption, but you cannot make any reference to God. To ask why there is corruption is a pertinent question. But to talk about God in reference to corruption is impertinent. Our society has been made by us -- we are the architects of it. And because the foundation of it is wrong, because the base upon which we have built all of society's structures is not scientific, it is bound

to be corrupt. It is a human problem. We can change it or we can prolong it -- it depends on us.

For example, our whole education is ambition-oriented. Our whole society is ambitious and an ambitious society can never be anything but corrupt. If you create ambition in everyone, not everyone will be able to fulfill it. You may say that anyone can be president, but only one person can be president at any one time. When you teach that everyone can be president, ambition is created: if *everyone* can be president then why shouldn't you be? But since only one person can be president, a mad rush begins. Every means will be used -- even evil means will be used.

Ambition corrupts, the ambitious mind is bound to be corrupt. Ambition is the seed of insanity. Yet our whole education is ambition-oriented. Your father says, "Become someone!" and the fever is created -- you become diseased. Only one person can be president, and thousands of people who will be unsuccessful are aflame with the same ambition. Then you cannot be sane -- you become insane. Because so much tension is created you become corrupt: you will use any means to achieve your goal.

It is infectious. If you see that someone else is using corrupt means you know that if you don't use them you will be left behind. So you have to use equally corrupt means. Then someone else sees you being unscrupulous, so he has to be unscrupulous. It becomes a question of survival. Nothing else is possible within this framework, this structure. If you look to the very roots of society you will see that corruption is a natural outgrowth of our conditioning, our education, our cultivation.

The complexity of our social structure is such that those who succeed can hide their corruption. Corruption is seen only when someone fails. If you succeed no one will know that you have been corrupt; success will hide everything. You have only to succeed and you will become a pinnacle of goodness -- you will become everything that is good, pure, innocent. That means you can succeed in any way you like, but you *must* succeed. Once you succeed, once you are successful, nothing that you may have done is wrong.

This has been true throughout history. A person is only a thief if he is a small thief. If he is a great thief, then he becomes an Alexander the Great, a hero. No one ever sees that there is no qualitative difference between the two, that it is only a quantitative difference. No one will call Alexander the Great a great thief because the measure of your goodness is success: the more successful you are, the more good. Means are only questioned if you are a failure; then you will be called both corrupt and a fool.

If this is the attitude, how is it possible to create an uncorrupt society? To ask a person to be moral in this immoral situation is to ask something absurd. An individual cannot be moral in an immoral society. If he tries to be moral, his morality will only make him egoistic and ego is as immoral and corrupt as anything else.

This situation is a human creation. We have created a society with a mad rush for wealth, power, politics; we go on supporting it, and then we ask why there is corruption. Where there is ambition, corruption will be the logical consequence. You cannot check corruption unless the whole basic structure that encourages ambition is destroyed.

Ambition even becomes manifest around a so-called saint. He will incite you to ambition in terms of comparison; he will say, "Become better than others. Be good so that you will go to heaven and be the beloved of the divine while others will be tortured in the fires of hell." The poison of ambition can easily be used in order to make a person good.

But that is not really possible. A person may be ambitious and bad -- that is natural, logical -- but he cannot be ambitious and good. It is impossible. If a person wants to be good, he cannot think in terms of comparison, because the flowering of real goodness only comes when there is no comparison.

Comparison is the barrier because comparison creates ego, it creates violence. The moment you say, "I am more humble than you," you have become violent. You have used a subtle, cunning method that thrusts a knife into the other; you have killed him. The weapon is lethal -- and much more subtle than political or capitalist weapons. If you say, "I am better than others, I am more saintly than others," then the object may be different, but you will be on the same ambitious track. Criminals and sinners are not the only ones who are corrupt; the so-called good people, the "saints," are also corrupt -- in a more subtle way.

Our whole society is corrupt. It creates sinners with ambition and saints with ambition. And they are interdependent, because both exist on the same axis: the axis of ambition. A person who understands this will drop out of society completely. He will be neither a sinner nor a saint -- he will not fit himself into any category -- and you will be at a loss to measure who he is, what kind of a person he is. We need a society that is nonambitious.

God is not involved in it at all, but if you are ambitious, even God will become part of your ambition. You will pursue him, you will try to attain to God.

A person who is ambitious is never able to attain to God. He is never relaxed, he is never loving -- because ambition is violence. And a person who is not at ease, who is not loving, who is not silent or peaceful, can never know what God is. God is not something that can be known intellectually, he is something that can only be felt.

When you are at ease, totally relaxed, going nowhere -- when the mind is still and at peace with itself -- then you know what existence is. Then you know the beauty and the bliss of existence. It is not beauty in contrast to ugliness; there is no contrast and there is no comparison. Rather, everything becomes beautiful -- the very existence is beautiful. Then a cactus is as beautiful as a rose. Then individuality is beautiful; it is incomparable.

Then for the first time you begin to love. It is not a love that exists in contrast to hate because that kind of love can never really be love, it is bound to be a diluted form of hate, a non-intense form of hate. It is the opposite pole: love exists at one pole and hate exists at the other pole, and you go on wavering between the two. Your hate means less love. Your love means less hate.

You may ask how one can be beyond hate and love. You can only be beyond the duality of love and hate if you are no longer ambitious, if you are no longer tense, if you are relaxed -- going nowhere, seeking nothing at all, just being. Then you know God and, simultaneously, you know love. Love is a byproduct of being in tune with the infinite; it follows just like a shadow, it is a consequence.

Buddha never searched for love; love just came to him. Jesus never thought about love; he lived love. The search for love cannot be direct -- it is such a subtle perfume that you cannot search for it directly. It comes as a byproduct of the realization that everything is one, a byproduct of comprehending that God exists in your enemy and in your friend.

The moment you become aware that you are not separate from existence, from all that is, that you are a part of it -- and not a mechanical part but an organic part, just as a whale is organically joined to the ocean and is one with it all the time, just as my hand is organically one with me -- then you can know love.

You can become aware of it only when you are nonambitious. Only a nonambitious mind is religious. It makes no difference what your ambition is -- whether it is wealth, power or fame, or even liberation or God -- if you are ambitious, that means your mind is moving somewhere else, running after something else. It is always busy achieving, it is never just being that which it already is.

Ambition is tension, and tension is the barrier to encountering the divine. Once you encounter it, you are no more -- the encounter cleanses you completely, the encounter devours you completely. Only then is there love. The death of your ego is the birth of love.

Ordinarily, we think of love in contrast to hate. But those who know always think of love in contrast to ego. The real enemy of love is not hatred -- the real enemy of love is ego. In fact, hatred and love as we know them are two aspects of the same coin.

Love comes when you are not, when the ego is not there. And the ego is not there, you are not, when you are not ambitious. A nonambitious moment is a moment of meditation. In a nonambitious moment, when you are seeking nothing, asking for nothing, praying for nothing; when you are totally satisfied with what you are, not comparing yourself with anybody else -- in that moment you touch the deep reservoir of the divine. You are not just in contact with it, you are deeply in it: you are one with it.

Then love flows. Then you cannot do otherwise; you can only be loving. Then love is not the opposite of hate. There is neither love as we have known it nor hate as we have known it; both have ceased. Now quite a different quality of love, in a very new dimension, grows in you.

This love is a state of mind, not a relationship. It is not related to anybody; it is not that you love someone, rather, it is that you are loving. The other is not, the loved one is not, you are just loving to whatsoever comes in contact with you. You are love; you live in love. It has become your perfume.

Love is there, the perfume is there, even when you are alone -- like a flower on a lonely path. No one passes, but the flower is there with its perfume. No one is there to know, to enjoy, but the perfume goes on silently spreading because it is not addressed to anyone. The perfume is there because that is the manifestation of the innermost nature of the flower. The flower is blissful, and the perfume is part of its nature. There is no effort to spread it -- it is effortless.

When ego is not, love comes as a perfume -- as a flowering of your heart. Then it goes on spreading. It is addressed to no one, it is absolutely unaddressed. When love is not addressed, it becomes prayer. When it is addressed, it degenerates into sex; when it is unaddressed, it rises to prayer.

God or love or death are not problems to be solved -- they are experiences to be passed through. They are not questions that can be answered; they are quests that can either be realized or not. God cannot be

made a question at all. Whenever you ask questions about God they are bound to be superficial. And the answers are even more superficial, because a question that is superficial can only be answered with an even more superficial answer.

God is an existential quest; an inquiry, not a question. So there is no readymade answer to the question: Does God exist? Those who give readymade answers to the question do not know anything at all. It cannot be said that God exists and it cannot be said that God does not exist. Both answers are irrelevant, because no answer can touch the real problem.

The theologies of every religion have become superficial because they have simply become expert in supplying readymade answers: you ask, and the answer is supplied. But this has done a very subtle harm to the religious spirit. These things cannot be answered like that. You cannot ask someone, "What is love?" You cannot ask it! And if he answers, then he is in the same boat as you -- neither of you knows.

We want answers because we are trying to escape from the suffering entailed in the process of love, in the process that is life, existence, God. We are riding safe vessels: we want to know so that we will not suffer. But suffering is birth; through suffering there is ecstasy. You have to pass through the dark night of the soul to come to the dawn. You cannot ask what dawn is. You have to pass through the dark night to know it.

God is a search, not a question, and a search cannot be answered. It has to be lived; you have to go into it deeply. You will have to be committed to it; you will have to throw yourself into it. That is what the fear is: throwing oneself into the unknown, the uncharted.

You are afraid, so you sit on the bank and ask questions. And, of course, there are always people who get pleasure out of answering you. To answer someone is ego-fulfilling: you know and the other does not, the other is ignorant and you are a knower. Then this mutual nonsense goes on: someone asks and someone will answer. Both are in ignorance because the problem cannot be solved on the bank. One has to go into unknown waters, and you cannot go into the unknown with readymade answers.

Readymade answers are a barrier to the unknown. One has to go into the unknown in total insecurity, not knowing anything. That is what is necessary -- and nothing can be done about it. To jump into the unknown is to come upon the truth, the ecstasy. When you come upon the divine yourself, it is not simply an answer, it is a transformation: you become one with it.

You can never become one with any answer; an answer always remains separate in the memory. You can go on collecting answers and piling them up in the mind; then you know so many answers and yet the question remains the same -- it is still not answered.

The question cannot be answered like that. It can only be answered through a mutation. When you encounter the divine directly, immediately -- when the divine is before you and you are before the divine with no barrier in between -- then you encounter the fire and you are transformed. Then you become one with the divine flame: you and the flame are not separate. Then you never ask, "What is God?" because you are not separate. Then you never answer the question, "What is God?" because you are not separate.

Those who have known have remained silent. They have talked, but they have not given any answer to the question; they have made no statement at all. They have pointed in a certain direction, but to point is not to make a statement, it is just a gesture. Because of the limitation of words, of language -- because of the limitations of the human mind, questioning and answering -- one can only indicate, one can only point in a particular direction.

God is a living encounter, not a question. And through God, love comes. But one can only come to know God when one is not ambitious. Be nonambitious and you will know.

Do not define yourself by those who are behind, because no one is behind; or by those who are ahead, because no one is ahead. Do not compare yourself with anybody. You are alone. Only you are like you; no one else is like you. Just be what you are.

That doesn't mean not to be active. Be active, but only because of yourself, not in comparison to others. Flower by yourself, not in comparison to others. With this attitude, when the mind is completely unmoving, something of the divine will lure you; you will have glimpses.

Once you know the bliss of such glimpses, you will know the nonsense, the absurdity, and the absolutely unnecessary misery of ambition. Then the mind stops by itself. It becomes completely still, silent, nonachieving. In this still moment, the jump comes. And after the jump, there is God. After the jump, there is love -- love follows like a shadow.

The Great Challenge

Chapter #9
Chapter title: The unknown life of Jesus

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WAS JESUS FULLY ENLIGHTENED?

Yes, he was fully enlightened. But because he lived amidst a people who were absolutely ignorant about enlightenment, he had to speak in a language which may indicate he was not. He had to use such language because, at that particular time and place, there was no other possibility -- only this could be understood. Languages differ. When a buddha speaks, he uses a language that is totally different. He cannot say, "I am the son of God," because to talk about the son or the father is just nonsense. But for a Jesus it is impossible to use any other language -- Jesus is speaking to a very different type of person.

Yet in many ways, Jesus is connected to Buddha.

Christianity has no knowledge of where Jesus was for thirty years. With the exception of two earlier incidents -- when he was born, and once when he was seven years old -- only the three years of his ministry are known; the remaining period is unknown. But India has many traditions about it: there are folk stories in Kashmir indicating that he was meditating in a Buddhist monastery there during all the years which are not accounted for.

Then, when he was thirty, he suddenly appeared in Jerusalem. Then he was crucified and there is the story of his resurrection. But again, where does he disappear to after he resurrects? Christianity has nothing to say about it. Where did he go? When did he die a natural death?

Miguel Serrano, in his book The Serpent of Paradise, writes: "Nobody knows what he did or where he lived until he was thirty, the year he began his preaching. There is a legend, however, that says he was in Kashir -- the original name of Kashmir. Ka means the same as or equal to, and shir, Syria."

It is also reported that a Russian traveler, Nicholas Notovich, who came to India sometime in 1887, visited Ladakh in Tibet where he was taken ill and stayed in the famous Hemis Gumpa. During his stay in the Gumpa he went through various volumes of Buddhist scriptures and literature wherein he found extensive mention of Jesus, his teaching, and his visit to Ladakh. Later Notovich published the book, Life of Saint Jesus, in which he related all that he had found about the visit of Jesus to Ladakh and to other countries in the East.

It is recorded that from Ladakh, after traveling through lofty mountain passes, along snowy paths and glaciers, Jesus reached Pahalgam in Kashmir. He lived there for a long period as a shepherd looking after his flock. It is here that Jesus found some traces of the lost tribes of Israel.

This village, it is recorded, was named Pahalgam, village of shepherds, after Jesus lived there. Pahal in Kashmiri means shepherd and gam, a village. Later, on his way to Srinagar, Jesus rested and preached at Ishkuman/Ishmuqam -- the place of rest of Jesus -- and this village was also named after him. When he was thirty, suddenly he appeared in Jerusalem and there follows the crucifixion and the story of the resurrection.

While Jesus was still on the cross, a soldier speared his body, and blood and water oozed out of it. The incident is recorded in the Gospel of St. John: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." This has led to the belief that Jesus was alive on the cross,

because blood does not flow out of a dead body.

But Jesus must die. Either the crucifixion is complete and he dies or the whole of Christianity dies.

Christianity depends on the miracle of the resurrection; it had been prophesied that the coming Christ would be crucified and then resurrected. Jesus was resurrected -- it had to be so. If it were not so then the Jews would not believe that he was a prophet.

They waited for this, and it happened. After three days his body disappeared from the cave where it had been put and he was seen by at least eight people. Then Jesus disappeared again. Christianity has nothing to say about where he went after the resurrection and nothing has been recorded about when he died.

He came to Kashmir again and he lived there until he was one hundred and two, when he died. And the town, the exact place where this occurred, is known.

DID HE LIVE IN KASHMIR UNDER ANOTHER NAME?

No, not another name really. While those of you from the West call him Jesus, the whole Arabic world calls him Esus, or Esau. In Kashmir he was known as Yousa-Asaf. His tomb is known as The Tomb of Yousa-Asaf who came from a very distant land and lived here. It is also indicated on the tomb that he came to live there 1900 years ago.

Miguel Serrano, the author of The Serpent of Paradise, who visited the tomb, writes: "It was evening when I first arrived at the tomb, and in the light of the sunset the faces of the men and children in the street looked almost sacred. They looked like people of ancient times; possibly they were related to one of the lost tribes of Israel that are said to have immigrated to India. Taking off my shoes, I entered and found a very old tomb surrounded by a filigree stone fence which protected it, while to one side there was the shape of a footprint cut into the stone. It is said to be the footprint of Yousa-Asaf, and according to the legend, Yousa-Asaf is Jesus.

"On the wall of the building hangs an inscription and below it a translation from the Sharda into English which reads: YOUSA-ASAF (KHANYA, SRINAGAR)."

Jesus was a totally enlightened being. This phenomenon of resurrection as far as Christian dogma is concerned seems inconceivable, but not for Yoga. Yoga believes -- and there are ample proofs of it -- that a person can totally die without dying. The heart stops, the pulse stops, the breathing stops -- Yoga even has methods that teach this. In India we know that Jesus must have practiced some deep Yogic exercise when he was put on the cross because if the body really dies, there is no possibility of resurrection.

When those who had crucified Jesus felt that he was dead, his body was brought down from the cross and given to his followers. Then, after wrapping the body in thin muslin and an ointment, which even to this day is known as the "ointment of Jesus," two of his followers, Joseph and Nicodemus, removed the body to a cave, the mouth of which they blocked with a huge boulder.

There is one sect, the Essenes, that has its own tradition about it. It is said that Essene followers helped Jesus to recover from his wounds. When he was seen again, because his followers could not believe that he was the same Jesus who had been crucified, the only way -- and this is recorded in The Bible -- was to show them his healed wounds. Those wounds were healed by the Essenes, and the healing took place during the three days when Jesus remained in the cave recovering from his ordeal. Then, when the wounds were healed, he disappeared. The huge boulder at the mouth of the cave had been rolled away and the cave was found vacant.

Jesus was not there! It is this disappearance of Jesus from the cave that has led to the common theory of his resurrection and ascent to heaven.

But after he had shown himself to his disciples he had to disappear from the country, because if he had remained there he would have been crucified again. He went to India into which, one tradition says, a tribe of the Jews had disappeared.

The famous French historian, Bernier, who visited India during the reign of Aurangzeb, wrote: "On entering the kingdom after crossing the Pir Panjal Pass, the inhabitants of the frontier villages struck me as resembling the Jews."

Yes, Kashmiris really do look Jewish -- in their faces, in their every expression. Wherever you move in Kashmir, you feel that you are moving in a Jewish land. It is thought that Jesus came to Kashmir because it was a Jewish land in India -- a tribe of Jews was living there. There are many stories in Kashmir about

Jesus, but one has to go there to discover them.

The crucifixion changed Jesus' mind totally. From then on, he lived in India for seventy years continuously, in complete silence -- unknown, hidden. He was not a prophet, he was not a minister, he was not a preacher. That is why not much is known about him.

Christianity lacks much. Even about Jesus it lacks much. His whole life is not known: what he practiced, how he meditated is not known. The Christian apostles who recorded what he said were ignorant people: they never knew much. One was a fisherman, another was a carpenter. All twelve apostles were ignorant.

The apostles didn't understand what Jesus was doing when he went to the hills and was silent for forty days. They only recorded that it happened and that when he came back again, he began preaching. But what was he doing there? Nothing is known -- nothing.

After his period of silence, he became more and more involved in something which looked more social and political than religious. It had to be so, because the people around him were absolutely non-philosophical, so whatever he said was misunderstood. When he said, "I am the king of the Jews," he was not talking about a kingdom of this world; he was speaking in metaphors.

Not only his enemies misunderstood him -- even his followers and apostles misunderstood. They, too, began to think in terms of an earthly kingdom; they could not understand that what he was saying belonged to another world, that it was only symbolic. They also thought that Jesus was going to become king sooner or later.

That created the whole trouble. Jesus might not have been crucified in a different land, but for the Jews he was a problem. Jews are very materialistic. They were materialistic in the time of Jesus, and they still are.

To them the other world is meaningless; they are only concerned with this world. Even if they talk of the other world, it is only as a prolongation of this world -- not a transcendence but a continuity. They have a different way of thinking.

That is why, as far as the material sciences are concerned, the Jewish contribution is so great. It is not accidental. The person who is most responsible for molding the whole world in terms of a materialistic concept was a Jew, Karl Marx.

Karl Marx, Freud, Einstein -- these three Jews are the builders of the twentieth century. Three Jews building the whole world! Why? No one exists in the world today who has not been influenced by the Jewish concept.

Jews are very down-to-earth, rooted in the earth, so when Christ began to talk like a Buddha, there was no meeting, no communion. He was continuously misunderstood.

Pilate was more understanding toward him than his own race. He continuously felt that an innocent man was being unnecessarily crucified and he tried his best not to crucify him. But then, there were political considerations.

Even when they were about to crucify Jesus, at the last moment, Pilate asked him a question: "What is truth?" Jesus remained silent. It was a Buddhist answer. Only Buddha has remained silent about truth, no one else.

Something has always been said -- even if it is only that nothing can be said. Only Buddha has remained silent, totally silent. And Jesus remained silent. The Jews understood this to mean that he did not know. They thought, if he knows, then of course he will say. But I have always felt that Pilate understood. He was a Roman; he might have understood. But Pilate disappeared from the scene; he put the priests in total charge and just disappeared -- he did not want to be involved.

This whole thing happened because there were two languages being used. Jesus was speaking of the other world -- of course, in terms of this world -- and the Jews took every word literally.

This would not have happened in India where there is a long tradition of parables, a long tradition of symbols. In India, the reverse misunderstanding is possible because the tradition has been going on for so long that someone speaking of this earth may be understood to be speaking of the other world. There are poets in India who talk about romance, love, and sex -- of this world, totally of this world -- but their followers interpret these as symbolic of the other world. Even if you talk about wine and women, they think that the wine means ecstasy and the women are devas. It happens!

Jews are literal, very literal. And incredibly, they have remained the same. They are a strange race, with a different outlook from the rest of the world. That is why they have never been at home anywhere. They cannot be, because they have a different type of mind. To penetrate a Jew is always difficult. He has a certain closedness, a certain defensiveness. And the longer Jews have been homeless, the more defensive

they have become.

The basic thing about Jews is that they think in terms of matter -- even God seems to be part of the material world. That is why it was impossible for them to understand Jesus. For example, Jews say that when someone does something wrong to you, you should do something wrong back to him -- and with double the force. This is how matter behaves. React! If someone puts out one of your eyes, then put out both of his eyes.

Jesus began to say an absolutely contradictory thing: if someone slaps you on one side of the face then give him the other side also. This was absolutely Buddhist. One cannot really conceive of how a Jew could suddenly begin to talk like this. There was no tradition for it, no link with the past.

Nothing happens unless there is a cause. So Jesus is inconceivable as a Jew. He suddenly happens, but he has no roots in the past of Jewish history. He cannot be connected with it because he has nothing in common with it. As far as the Jewish god is concerned, Jesus' love, his compassion, is just nonsense.

You cannot conceive of a more jealous god, a more violent and angry god than the Jewish god. He could destroy a whole city in a single moment if someone disobeyed him. Then Jesus suddenly emerges and says, "God is love." It is inconceivable unless something else had penetrated the tradition.

When Buddha talks about compassion it is not inconceivable. The whole of India has been talking about it for centuries, and Buddha is part of the tradition. But Jesus is not part of the Jewish tradition. That is why he was killed, crucified.

No buddha has ever been killed in India because, however rebellious, he still belongs to the tradition; however rebellious, he conforms to the deeper ideals. One even begins to think that he is more Indian than Indian society in general because he conforms more to the basic ideals of the country.

But Jesus was a total outsider in Jerusalem, using words and symbols, a language, totally unknown to the Jews. He was bound to be crucified; it was natural. I see Jesus as living deep in meditation, deep in enlightenment, but involved with a race that was political -- not religious, not philosophical.

Jews have not given great philosophers to the world. They have given great scientists but not great philosophers. The very mind of the race is different; it works in a different way. Jesus was just an outsider, a stranger. He began to create trouble; he had to be made silent.

Then he escaped, and he never tried again. He lived in silence with a small group -- working silently, esoterically. And I feel that there is still a hidden, esoteric tradition that continues. If one forgets Christianity and goes back to discover Jesus without the Christianity, one will be enriched. Christianity has become the barrier now.

Whenever you think about Jesus, the Christian interpretation of Jesus becomes the only interpretation. When the Dead Sea Scrolls were found twenty years ago near the Dead Sea, they caused much agitation. The Scrolls, which were originally possessed by the Essenes, are more authentic than The Bible. But Christianity could not compromise. The Dead Sea Scrolls tell a different tale, a totally different story about the Jews. Even the Koran has a different story to tell.

It seems that Mohammed also was in contact with many Jewish mystics.

This always happens: when I say something, I create two groups of people around me. One group will be exoteric. They will organize, they will do many things concerned with society, with the world that is without; they will help preserve whatsoever I am saying. The other group will be more concerned with the inner world. Sooner or later the two groups are bound to come in conflict with one another because their emphasis is different. The inner group, the esoteric mind, is concerned with something quite different from the exoteric group. And, ultimately, the outer group will win, because they can work as a group. The esoteric ones cannot work as a group; they go on working as individuals. When one individual is lost, something is lost forever.

This happens with every teacher. Ultimately the outer group becomes more and more influential; it becomes an establishment. The first thing an establishment has to do is to kill its own esoteric part, because the esoteric group is always a disturbance. Because of "heresy," Christianity has been destroying all that is esoteric.

And now the pope is at the opposite extreme to Jesus: this is the ultimate schism between the exoteric and the esoteric. The pope is more like the priests who crucified Jesus than like Jesus himself. If Jesus comes again, he will be crucified in Rome this time -- by the Vatican. The Vatican is the exoteric, organizational part, the establishment.

These are intrinsic problems -- they happen, and you cannot do anything about it.

Yes, Jesus was an enlightened being just like Buddha, Mahavira, Krishna.

IN THE BIBLE, MANY MIRACLES ARE RECORDED. FOR EXAMPLE, THE RAISING OF LAZARUS FROM THE DEAD BY JESUS AFTER THE BODY WAS ALREADY SMELLING. IS IT POSSIBLE FOR A DEAD MAN TO BE REVIVED?

It is possible, but it is possible in a very different way -- very different. If the person is really dead, if the body is dead, then it is not possible. But it may be that the person only appears to be dead....

BUT IT STATES IN THE BIBLE THAT THE BODY WAS ALREADY SMELLING.

The body may smell; the person may be in a deep coma and the body can begin to smell. There are other possibilities also, but the Jews of that time could not understand what those other possibilities were. For example, your soul may be out of the body and yet connected to it. Then the body will be in a deep coma, and it has to be preserved or it will begin to deteriorate -- it is a problem now. A very strong force is needed to bring the soul which is hovering around the body back to the body. But it can be revived, and a person like Jesus can help it to revive.
In India, we have many such events....

You may have heard the story about Shankara's great debate with Mandan Mishra, the great Indian scholar of dualism.

He came to debate with him, because that was the traditional way in India. It was not a fight but a very friendly discussion, and if one could convince the other, then the other would become his disciple. With this as the condition, the debate continued. Shankara would go from one village to another all over India in order to discuss the issue with Mandan Mishra. But there was a problem: whom could they make the judge?

They were both pillars, one of dualism and the other of nondualism. Who would preside over the debate? No one was worthy of presiding. And who would be able to understand what they were saying? Who would know which one had been defeated and which one had won?

The only person possible was Mandan Mishra's wife, and it was rare to allow a woman to preside over such a debate. But there was no other alternative, so Mandan Mishra's wife was made the judge.

Finally, Mandan Mishra was defeated. But his wife declared that even though he was defeated, he was only half defeated because she was his other half. "So now, Shankara," she said, "you will have to debate with me!" It was a trick! Now Shankara was in great difficulty.

It was declared that Mandan Mishra was defeated but only by half because in India we say that a husband is only half a person, his wife is the other half, and it is the two halves which make one whole. So Mandan Mishra was only half defeated; half still remained. "Now Mandan Mishra will preside and I will debate with you," said the wife. And she was really a rare woman -- she began to discuss sex!

Shankara was at a disadvantage. He was a celibate, so now he felt that he was going to be defeated. He knew nothing about sex; the whole phenomenon was unknown to him. It was a trick and now he was caught, so he said, "First give me six months' leave so that I can learn about sex. Only then can I come and discuss it with you. Otherwise I am already defeated." And the six months' leave was granted.

Then there was another problem -- the story is beautiful -- Shankara had taken a vow of celibacy for the whole of his life and so he could not use his body for any experiments in sex. Therefore he had to leave his body and enter another body, leaving his own body with his disciples to be continuously guarded and preserved, because if anything happened to it, he would not be able to enter it again. For six months a group of twelve disciples kept a constant vigil. They remained with the body continuously.

A king had just died, so when Shankara entered the king's body, it was already dead. Then the dead body revived and Shankara lived inside the body for six months, deep in sexual experiments. The king's wife began to feel that something was different, but what could she do? The person was different but the body was the same. After six months, Shankara returned to his own body, the discussion took place, and Bharati, Mandan Mishra's wife, was defeated.

This is one possibility: Jesus may have helped to revive Lazarus who was not really dead but only appeared to be. Christianity is unaware of many things. Lazarus may have been in a deep coma, and the

body may have begun to deteriorate. And a coma can continue for years. I have seen one woman who was in a coma for nine months. If someone had not preserved the body, she would have died immediately. Everything had to be done for her. She was just lying there as if she were dead. She could not do anything for herself. Had she been forgotten for seven days she would have begun to smell, stink.

So Jesus might have helped a person who was in a coma, or a person whose soul, for whatever reason, was out of his body. A dead man cannot become alive again. If he comes alive it only means that he was not really dead. As far as I am concerned, no miracle happens in the world. Something appears to be a miracle because we do not know the whole story, we do not know the whole reason for it.

WHAT ABOUT THE OTHER MIRACLES REPORTED IN THE BIBLE? FOR EXAMPLE, THE ONE WHERE JESUS FED THOUSANDS OF PEOPLE WITH TWO LOAVES OF BREAD AND FIVE FISH. CAN YOU EXPLAIN IT?

Many things are possible. Nothing is a miracle, nothing. Even materialization is not a miracle: it is a science. Materialization is possible. So are many other things. Something can be brought here by an unknown route. You are not aware of the route, but something suddenly appears here. That is not materialization. A Swiss watch can be brought here from a store -- spirits can help to bring it here. You will not see the spirits, only the watch. But that is not materialization. It is just a Swiss-made watch coming here via some route that is not known.

But materialization is also possible. Something coming out of nothing....

HOW IS IT POSSIBLE?

When you ask how it is possible, that how is difficult to answer. You have to pass through a long, long practice to be able to do it.

CAN YOU GIVE AN EXAMPLE OF THIS?

The more capable your mind becomes of concentration, the closer you come to the point where materialization can happen. If you can be in absolute concentration, materialization can happen. But with your mind the way it is, you cannot concentrate even for a single moment. If you can concentrate on something for a single moment, focusing your total mind for even one second, then you can will it to appear and it will appear.

But try it first in very easy ways. For example: you can take a glass, fill it with water, and then put some glycerin or oil on the surface of the water. Then float a very thin pin on the surface of oil or glycerin. Then concentrate on the pin. Concentrate! Without blinking, focus both your eyes on the pin for two minutes. After two minutes of concentration, begin to order the pin to go toward the right. Within seven days of practicing it, you will be able to move the pin.

Once a pin can follow orders from your mind, you have achieved something that is needed for materialization. It is a long process, but now at least you can feel that mind does have power over matter. Once this power is felt, once you are totally able to concentrate, materialization becomes possible. Then only willing is needed, nothing else. If the mind is totally concentrated on making a rose appear, then a rose will appear.

Because of this, Indians have always said that the whole world is just a dream in the mind of the divine. God dreams something, and it appears. When he stops dreaming, it dissolves.

ARE YOU YOURSELF ABLE TO MAKE THINGS MATERIALIZE?

I am able to do it. And I am also able not to do it -- because I feel the absurdity of it. And the second ability is better. Buddha could not be persuaded to do it, but Jesus had to do it. Again, the reason is the same: because the Jews could not believe anything unless it was something material. They could not be convinced without a miracle.

In India one can conceive of a Buddha who does not perform any miracles. But the Jews began to ask, "Can you do miracles? Only if you do miracles can we believe that what you are saying is meaningful." It was not Jesus who wanted to do the miracles, it was the Jews who compelled him. Without miracles, his thinking, his preaching, would have seemed meaningless to them. We cannot even conceive of Buddha's doing miracles. It is appealing to a much lower state of mind. Why be so concerned with convincing anyone? Why be so concerned?

Sometimes a miracle would happen around Buddha, but it was not deliberately done. It would happen in a particular situation.

Still, there are layers of meaning to it. All the miracles recorded in The Bible -- sometimes bread appears, sometimes disease disappears, or a dead man becomes alive again -- are all very material, very ordinary things. They are concerned with the day-to-day problems of the ordinary man: bread, disease, death.

Buddha says that the whole of life is a dream. So what does it matter if someone becomes alive again? It is meaningless. It only means that a particular dream has begun to have some reality again.

There is one story recorded. Buddha was in a certain village where a child had died. The mother was so obsessed with the child that she was weeping and crying and trying to escape in order to commit suicide. So someone said, "Come to see Buddha. He can do anything. He is an enlightened man; anything is possible. Come! He is the compassionate one. If he begins to feel compassionate toward you, the child may revive."

So she came to Buddha with the dead child in her arms and laid the child at Buddha's feet. Imagine what would have happened to Jesus in a similar situation in a Jewish country. If the child had not been brought back to life, Jesus would have been finished completely because this would have proven that he was not the man he claimed to be.

But when the child was brought to Buddha, what did he say? He said to the mother, "I will make your child alive again, but first you will have to do one thing. Go to every house in the city and find out if there is any house where no one has ever died. If there is any house in the village where no one has ever died, then in the evening I will revive your child."

The woman went and asked everyone. In every house, in every family, someone had died. By the time she returned in the evening she had become aware that death is a reality, death is a part of life.

Buddha asked her, "What do you say now? Is there any house, any family, any person who has not suffered due to someone's death?"

The woman said, "I have not returned now so that my child can be revived. I have come to be initiated. Death is a reality. The child has gone, I will go, everyone will have to go. Initiate me into that life which never ends."

This is a greater miracle! But we cannot conceive of it. If the child had been brought back to life, it would have been a miracle. But this is a greater miracle, with deeper compassion. With a particular race it is possible; otherwise, it is not possible. The woman became a sannyasin: the death of the child was not used to satisfy the lust for life, it was used for renunciation.

If Buddha's disciples were hungry, he would not perform a miracle and provide them with bread. On the contrary, he would say, "Witness your hunger. Witness the hunger so that you can transcend it, so that you can move away from it. The hunger is not you; it is somewhere on the periphery. Remember that. Use it." Jesus had to supply bread and Buddha had to convince his followers to fast. To give someone bread is not a miracle really, but to make someone ready to fast is a miracle.

It depends on how we define things. I am not concerned with miracles because it is all nonsense. This whole life that we are living is absurd, so even if you can create something in it, it is meaningless. The only miracle that I am interested in is pushing you beyond. Even a glimpse of the beyond will be a miracle.

As I see it, if Jesus had prevented himself from doing these things, he would have served humanity better -- by doing them, he attracted fools. The masses became interested in Jesus only because of his so-called miracles. He tried to help them through his miracles but it was not possible; on the contrary, he himself got into trouble.

I do not see that Christ was able to help anyone in this way.

If I were to materialize something, it would be bound to happen that fools would gather round me more and more. Soon I would be amongst fools, because only they are interested in such things.

If you go to Sai Baba you will see that he is doing certain things. But then only fools are attracted. If a ring appears in my hand, what does it matter? How is it related to any spiritual phenomenon? Even if this whole house disappears and then reappears again, what does it matter? So what? That is why I am not concerned with miracles. And those who are only attract fools.

IN COMPARING JESUS TO BUDDHA, JESUS SEEMS VERY ACTIVE AND REVOLUTIONARY. WHY IS THIS?

There is a reason. But first, some explanation is needed. Yoga divides man into two parts: the sun part and the moon part. The sun is symbolic of inner positivity and the moon is symbolic of inner negativity. Sun does not mean the outer sun nor does moon mean the outer moon. These words are used for the inner universe.

There is even one breath that is known as the sun breath and another breath that is known as the moon breath. Every forty to sixty minutes, your breath changes from one nostril to the other. If you need more heat in the body, or if you suddenly grow angry, your sun breath starts functioning. Yoga says that if you use your moon breath when you are angry, then you cannot be angry at all, because the moon breath creates a deep coolness inside.

The negative is cool, silent, still. The positive is hot, vibrant with energy, active. The sun is the active part in you and the moon is the inactive part in you. When one first becomes acquainted with the sun, the light is burning hot, like a flame.

If you analyze the inner life of Buddha or of Jesus with this distinction in mind, many things which are ordinarily hidden will become apparent. For example, whenever an enlightened one like Buddha is born, his early life will be very revolutionary. The moment one enters the inner dimension, the first experience is of a fiery flame. But the older Buddha grows, the more an inner coolness is felt. The more perfect the moon stage becomes, the more the revolutionary fervor is lost.

That is why Buddha's words are not revolutionary.

Jesus did not have this opportunity. He was crucified while he was still a revolutionary and he died, as far as Christianity is concerned, at the age of thirty-three. If you compare Buddha's sayings with those of Jesus there is a clearcut difference. Jesus' sayings look like those of a young man -- hot. Buddha's early sayings were also like this, but he was not crucified for them; he lived to be eighty.

The reason he was not crucified is that India has always known that this happens. Whenever a person moves within, whenever a buddha enters into himself, his first expression is fiery, revolutionary, rebellious. He bursts open and explodes into fire. But then that phase disappears and ultimately there is only the moon: silent, without any fire, with only light. That is why India has never killed anyone; that is why India has never behaved the way the Greeks behaved with Socrates or the Jews with Jesus.

Jesus was crucified early. Christianity still remains incomplete because Christianity is based on the early Jesus, on Jesus when he was just a flame. Buddhism is complete. It has known Buddha in all his stages. It has known Buddha's moon in all the stages of the moon -- from the first day to the full moon light.

It has been a misfortune for the West, it has proven itself to be one of the greatest misfortunes in history, that Jesus was crucified when he was just a flame, when he was only thirty-three. The flame would have turned into moonlight, but the opportunity was not given. The reason is that the Jews were not aware of the inner phenomenon.

India has known many buddhas, and it is always true that whenever someone enters the inner dimension, he has to feel the fire of the revolutionary side coming up. If one continues going inward, this dissolves, and then there is only silence, a moonlit silence. To change heat into light is the secret science of inner alchemy. To change coal into diamonds, to change baser metals into gold -- these are just symbols.

Alchemists were never really concerned with changing baser metals into higher metals, but they had to hide what they were doing. They had to create an esoteric, secret symbology, because it was very difficult in early times to talk about an inner science and not be murdered. Jesus was killed: he was an alchemist. And the Christianity that developed after Jesus went against him. The Christian Church began to kill and murder

those who were practicing the alchemy of inner transformation.

Christianity could not really flower into a religion; it remained a clerical thing. It could not create sannyasins, it could only create preachers -- trained, dead, disciplined.

IF JESUS WAS STILL IN A REBELLIOUS AND ACTIVE STAGE AT THE TIME OF THE CRUCIFIXION, DOES THAT MEAN THAT HE HAD NOT ACHIEVED THE TOTAL SPIRITUAL GROWTH AND INNER SILENCE OF BUDDHA?

At the time of the crucifixion he had just entered the moon center. But only on that very day! That has to be understood.

The Jesus of The Bible is not like Buddha, Mahavira, or Lao Tzu. You cannot conceive of Buddha's going into a temple and beating moneylenders. But Jesus did it.

There were many different activities connected with the great temple of Jerusalem. There was a great moneylending business which exploited the whole country. People would come for an annual gathering and for other gatherings during the year, and obtain money at the temple at a high rate of interest. Then it would be impossible to repay and they would lose everything.

The temple was becoming richer and richer: it was religious imperialism. The whole country was poor and suffering, but so much money would be automatically coming into the temple. Then Jesus entered one day with a whip in his hand. He overturned the moneylenders' boards and began to beat the moneylenders. He created chaos in the temple.

You cannot conceive of Buddha doing this. Impossible! Jesus was the first communist: he was fiery, rebellious. That is why Christianity could give birth to communism. Hinduism could not give birth to it, no other religion could give birth to it; it is impossible. Only Christianity could do it, because with Jesus it has a relevance. The very language he used was totally different. He got so angry at some things that we cannot even believe it. He cursed a fig tree which was not yielding any fruit because he and his disciples were hungry. He destroyed it!

He threatened in a type of language that Buddha could not even utter. For example, he said that those who would not believe in him and the kingdom of God would be thrown into the fires of hell, the eternal fires of hell, and they would not be able to come back. Only the Christian hell is eternal. Every other hell is just a temporary punishment: you go there, you suffer, you come back. But Jesus' hell is eternal.

This looks unjust, absolutely unjust. Whatsoever the sin, eternal punishment cannot be justified. It cannot be! And what are the sins? Bertrand Russell has written a book, WHY I AM NOT A CHRISTIAN, and one of the reasons he gives is that Jesus seems absurd. Russell says, "If I confess all the sins that I have committed, and all those sins which I have just thought about but never committed, you cannot give me more than five years' imprisonment. But eternal hell?"

Jesus speaks the language of a revolutionary when he talks about eternal, nonending punishment -- revolutionaries always look to the opposite end, to the extreme. You cannot conceive of Buddha's saying it or Mahavira's saying it, but Jesus says that a camel can pass through the eye of a needle sooner than a rich man can enter the kingdom of God. He cannot pass! This is the seed of communism, the basic seed. Jesus was a revolutionary. He was not only concerned with spirituality but with economics, politics -- everything. Had he been only a spiritual man he would not have been crucified, but because he became a danger to the whole social structure, to the status quo, he was crucified.

He was not a revolutionary like Lenin or Mao but still, Mao and Lenin and Marx are inconceivable without there having been a Jesus in history. They belong to the same path as Jesus: the early Jesus, the fiery man -- rebellious, ready to destroy everything -- the Jesus who was crucified.

But Jesus was not simply revolutionary, he was also a spiritual man. He was, somehow, a mixture of Mahavira and Mao. The Mao was crucified and only the Mahavira remained in the end. The day Jesus was crucified was not only the day of his crucifixion, it was the day of his inner transformation also.

When Jesus remained silent after Pilate asked him, "What is truth?" he was behaving like a Zen master. If you look at the previous life of Jesus, if you look at his whole previous life, this silence was not like Jesus at all. What happened? Why did he not speak? Why was he at a loss? He was one of the greatest orators the world has ever produced; we may even say, without hesitation, the greatest. His words were so penetrating. He was a man of words, not a man of silence. Why did he suddenly remain silent?

He was moving toward the cross. Pilate asked him, "What is truth?" Jesus had spent his whole life talking about truth; he was defining only that, that is why Pilate asked him. But he remained silent.

What happened in Jesus' inner world has never been reported because it is difficult to report. Christianity has allowed it to remain submerged because what happened in the inner world of Jesus can only be interpreted in India, nowhere else. Only India knows about the inner changes, the inner transformation that happens.

What happened was this: Jesus is suddenly on the verge of crucifixion. He is about to be crucified and now his whole revolution is meaningless. Everything that he has been saying is futile, everything that he has been living for is coming to an end. Everything is finished. And because death is so near, he must now move within. No time can be lost, not a single moment can be lost. He must come to the end of his journey now, and before he is crucified he must complete the inner journey.

All along he had been on an inner journey. But because he was also entangled with outer problems he could not move to that cool point, the moon point; he remained fiery, hot. But it may be that he did this consciously. Jesus was a disciple of John the Baptist who was a great revolutionary and spiritual leader. John the Baptist had waited for Jesus for many years. Then, on the day he initiated Jesus in the River Jordan, he said to Jesus, "Now take over my work and I will disappear. It is enough." And from that day on, he was rarely seen again; he disappeared. In the words of the inner language, he disappeared from the sun point and moved to the moon point; he became silent. He had done his work and had now given the work to someone who would complete it.

On the day of the crucifixion Jesus must have become aware that now his work was finished: "There is no longer any possibility of doing anything more now. I must move within. The opportunity must not be lost." That is why, when Pilate asked him what truth is, he remained silent. Because of this, the miracle happened which has remained an enigma for Christianity. Because of this.

As he was moving to his cooler side, to the moon center, he was crucified. When someone comes to the moon center for the first time, his breathing stops because breathing, too, is an activity of the sun point. Now everything becomes silent; everything is as if dead. They thought he was dead, but he was not. He had simply come to the moon center where breathing stops: no outgoing breath, no ingoing breath -- the gap.

When one remains in the gap, there is such a deep balance that it is a virtual death. But it is not death. The crucifiers, the murderers of Jesus, thought that he was dead so they allowed his disciples to bring the body down. But he was not dead, and when the cave was opened after three days he was not there. The "dead" body had disappeared. After three days, Jesus was seen again by four or five people. But no one would believe them when they went to the villages to say that Jesus was resurrected. No one would believe it.

When he escaped from Jerusalem, Jesus went to Kashmir, where he remained. But then his life was not the life of Jesus but the life of Christ. Jesus was the sun point and Christ the moon point. From then on, he remained totally silent. That is why there is no record of him. He would not talk, he would not deliver any message, he would not preach. He remained in Kashmir, not as a revolutionary but as a master, living in his own silence. A few people traveled to be with him. Those who became aware of his presence in Kashmir, without having had any outward information about it, would travel to him. And really, there were not so few -- maybe only a few in comparison to the world, but there were many.

Christianity is incomplete because it knows only the early, revolutionary Jesus. And because of that, Christianity could give birth to communism. But Jesus himself died as a fully enlightened man -- a full moon.

The Great Challenge

Chapter #10
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WERE ALL SOULS CREATED TOGETHER, AS PAUL BRUNTON THEORIZES, OR WERE THEY CREATED AT SEPARATE STAGES? IS THIS DIFFERENCE -- THE DIFFERENCE IN THEIR STAGES -- DUE TO THEIR OWN CHOICE OR IS IT THEIR DESTINY? WHAT DEGREE OF CHOICE DO WE HAVE AS FAR AS REINCARNATION IS CONCERNED?

Before I can answer this question, two or three things must be understood. One, religious inquiry is basically different from scientific inquiry. In scientific inquiry the question is important, but in religious inquiry it is the questioner -- the state of mind in which the question is asked -- who is significant. In scientific questioning your mind has to be continuously focused on the question. In religious inquiry the question is just a jumping board into something that is uncharted. So ask the question and then forget it, because the question is concerned with the known, and the answer can only be concerned with the unknown.

When we formulate a question the very formulation, and the presupposition on which the formulation is based, belong to our mind, our memory, our knowledge. But the answer is bound to be in a totally different dimension. For example, this question. We will take it in parts.

WERE ALL SOULS CREATED TOGETHER, AS PAUL BRUNTON THEORIZES, OR ARE THEY CREATED AT SEPARATE STAGES?

The question seems relevant. Man has always been deeply concerned with the concept of creation: How are things created? When? Why? By whom? Even concerning souls man has many questions: When were souls created? Were they created equal or unequal? And if they were created equal, then why this inequality?

IS THIS DIFFERENCE -- THE DIFFERENCE IN THEIR STAGES -- DUE TO THEIR OWN CHOICE, OR IS IT THEIR DESTINY?

To us it seems important to ask about creation. But in existence, nothing is created; it is a continuous and endless beginning. The very concept of creation is childish and irrelevant as far as existence is concerned. Existence has always been: it has never been created and it can never be destroyed. "Creation" means out of nothing -- and out of nothing, nothing can come. The world, the creation, is in constant change, but nothing can be created or destroyed.

Change is the reality. By change I mean that only the form changes, never the substance. The basic remains always the same; only the mode of expression, the form, changes. And this change is continuous; it is eternal. So neither things nor souls are created. When not even things are created, the concept of the creation of souls becomes absurd. A created soul cannot be a soul; if a soul could be created then it would become just a thing.

But to the so-called religious mind creation seems significant, because we have conceived of God as the creator, and without creation where will the creator be? God is not the creator, God is existence itself. God is not something separate but the very substance of reality; he is not the creator of reality but the reality itself.

This duality -- God and the world, the creator and the created -- is due to our dualistic thinking. Our mind goes on creating dualities, but the reality is one. God is not the creator but the creation, the energy, the

force, the basic substance of all.

Look at it in another way. No one asks, "Who created God?" because the question seems absurd. If you ask, "Who created God?" the question leads to an infinite regression; the same question can be asked again and again about the answer. If A created B then we can ask who created A. We can go on asking ad infinitum and no answer will be found. Every answer will only create another question, and the same question at that.

We cannot think of God as being created because if he is created then he is not God; he becomes a thing. The same is true of the soul: the soul is not a created phenomenon. And not only the soul -- even matter is not a created phenomenon.

Even science realizes now that nothing can be created and nothing can be destroyed. Even if matter is converted into energy and energy converted into matter, it is not destruction and it is not creation. The quantity remains the same. If matter is converted into energy we can say that it is destroyed, because the matter disappears. But it is not destroyed, because matter itself is a form of energy -- it is in a different form now, but the same energy remains. The total quantity of existence is always the same. Whether you change A to B or B to C makes no difference to the total; not a single particle can be added to the total and not a single particle can be subtracted. And this total quantity is God.

The first thing to be understood is that nothing has been created. Existence is. Existence exists with no beginning and no end, but with many changes.

Our mind has created a second duality: that of matter and mind, body and soul. This, again, is a mind-created difference; in reality, only one exists. The body is a form of it and the soul is also a form of it.

That is why, just as matter can be converted into energy and energy can be converted into matter, the body is constantly being converted into consciousness and consciousness is constantly being converted into the body. You cannot come to a point where you can say the body ends and consciousness begins; there is no demarcation. Body and soul are not two things but only two poles of one existence: at one pole you feel the body and at the other there is consciousness.

You have an existence: one pole of it is consciousness; the other, the body. If you become more and more conscious, you become a soul; if you become less and less conscious, you become only a body. If Buddha is sitting beside you, both of you have bodies, but only to outward appearances. Buddha has no body, he is just a soul. By soul I mean that every particle of his existence has become aware. On the other hand, when you are in deep sleep, you are just a body and not a soul.

You have no soul -- just a concept of the soul, just a thought, a theory, a philosophy of the soul.

It may seem strange, but Gurdjieff used to say that not everyone has a soul. He also used to say that to have a soul is an achievement; only rarely does it happen that someone acquires a soul. He was right. The concept that everyone has a soul is misleading. It appears as if the soul is something you already have, but it is not so.

It is a possibility, a potential... it is a flowering.

You can be a soul, but you may also miss. If your whole consciousness becomes an actuality, if the potential becomes an actual center of perfect awareness, then the attachment to the body will be lost. You will appear to be a body to others, but for you there will be no body. This duality must be thrown away. Body means unconscious energy and soul means conscious energy. The energy is the same. Look at it in this way: matter means only one thing, potential soul, and soul means only matter that has come to its flowering. Forget completely the concept of creation and forget any concept of duality. Only then can you go deep into existence as it is.

Philosophies and theologies will not help -- they are all mental creations. Whatsoever mind can create will be in the shape of duality. Wherever there is mind, there is bound to be duality because mind cannot conceive of polar opposites as one.

How can mind conceive of body and soul as one? It is impossible. That is why there are two types of monists.

One type is like Marx, Engels, Lenin, and Mao. They are monists: they say that there is no soul, that only matter and body exist. Mind cannot conceive of these two opposites existing side by side. Where will they meet, and how? The mind always inquires how consciousness and matter can meet -- what the bridge between the two will be, and who will bridge them.

The question exists for the mind because the mind has already divided them. Then the question arises how they are able to work together along parallel lines. But they are already bridged. For example, if your body feels hurt, the mind is hurt. If there is a thorn in the body, you feel it in your soul. Your mind is

depressed and your body becomes depressed; your mind feels blissful and the whole body becomes young and fresh. They do not behave as two, they behave as one. But the mind divides them so there is a problem: how to make them behave as one, how to bridge the gap?

Consciousness and matter are so opposite -- what type of interrelationship can exist between them?

A monist will do one of two things. He may deny the soul completely, as materialists such as Marx, Engels, Lenin, and Mao have always done. Then only the body exists, there is no soul -- the soul is just a fiction.

Or there is another type of monist, like Shankara, who has said that there is no body, only the soul. Their conclusions are contradictory, but their logic, their argument, their thinking, is the same. Shankara says that matter is just an illusion, a dream -- it cannot exist -- and Marx says that the soul is just an illusion.

The problem for both Shankara and Marx is this: first they make a division of body and soul and then they cannot unite them. It becomes a problem to unite them, so instead, they eliminate one or the other.

To me, the solution to the whole problem takes on a different shape. Do not divide them. They are not two, they are already one -- they have always been one. When the energy becomes conscious it is soul, when it becomes unconscious it becomes body. Sometimes you are more a soul and less a body, sometimes you are more a body and less a soul.

This flickering back and forth between one and the other goes on continuously. In the morning you may be more a soul, in the evening you are more a body. When you are in anger you are more a body, when you are in love you are more a soul. The degrees change continuously. When you meditate your consciousness expands and your body shrinks; when you take an intoxicant your consciousness shrinks and your body expands. Body and consciousness are two poles of one phenomenon.

So remember: this second duality is only mind-created, mind conceived. It is not there.

I will not say that souls were created. Nothing has been created; everything has always been here. And when I say that souls are not created, then of course, there is no question of whether they were created equal or unequal. The question will take on an altogether different shape.

As I see it, all souls are potentially equal. They have always been potentially equal, but in actuality they are not equal. And they are responsible for it, no one else. No one else is there to be responsible for it. God is a very useful concept -- you can put all your responsibilities on him. It is a good device, a very cunning device: if there is a God, and if you are not equal, then he is responsible for it. He created you unequal so what can you do? There is no such God! The total existence is God. You participate in the total, so you participate in the responsibility.

You are potentially equal. That means you become equal when you flower totally. A Buddha flowering, a Mahavira, a Jesus, a Mohammed -- they become equal. There is no difference between them. But when the flowering was just a potential, they were unequal. On the path we are all unequal.

No one else is responsible because there is no one else. Only you exist. So it is your decision what to be or what not to be. Whatever you are is your decision. If you are not changing, it is your decision. If you want to change you can change this very moment. Time is not needed, only your decision to change.

If your decision is weak, more time is needed. But if your decision is total, then the change can happen this very moment. No time is needed -- the change can occur this very moment. Time is needed only because your will is not total, your decision is not total. The problem is created because basically you are not ready to change, and yet your mind has become obsessed with the concept of change.

We have seen Buddha, so the greed is with us. How to be a buddha? This is greed, this is lust, this is desire: how to be a buddha -- calm and collected, a light unto oneself, a deep silence with no disturbance, a flower not of this world. The greed has commenced, but the mind is not ready. We want to be like Buddha without being buddha-like, because the mind wants other things also. What Buddha renounces we are not ready to renounce, but what Buddha has achieved we are greedy to achieve. This is the problem. The major part of your mind is not ready for the change, not ready to be a soul, but the desire has come in.

No one else is responsible for this. Go inside and analyze why you are not a buddha. The potential is there, the energy is there. Why are you not a buddha?

Don't go on thinking, who created us unequal? Who created someone a buddha and someone not a buddha?

No one has created this; our minds are responsible. If I cling to the theory that God created us -- him like a buddha and me not like a buddha -- then what can I do? It is a destiny that has been forced on me. Then I can remain what I am, I can drift. This drifting will not do! The theory is just a saving device, a trick, so that you can continue as you are without bothering to change.

Religiousness is born in you only when you begin to feel total responsibility for yourself. Philosophy is one thing: philosophy can continue its meaningless, absurd theorizing. Religion is different: religion is a decision, it is to feel totally responsible for yourself. Whatever I am -- a violent, angry, greedy, lust-filled mind, a bundle of desires -- I am responsible.

The moment I feel that my ugliness is my responsibility, that my sin-centered mind is my responsibility, then the jump becomes possible. Because I am responsible for my ugliness, no one else can be responsible for my beauty. If I am responsible for all the darkness that is within me, then all the light that comes to a buddha can also come to me. By taking responsibility for the one, the other potential becomes open.

Responsibility means freedom, so don't go on complaining to God. There is no one to receive your complaints; you are only deceiving yourself. If I am not responsible for myself then I am not free. But if I am free, then I have to carry the whole responsibility.

If I am living in hell, it is my decision. I have used my energy and freedom in order to come to this hell; I have not been thrown there. Sartre speaks about man's being thrown into the world. No one has thrown you; it has been your choice to come.

Sartre feels that only in one dimension does man seem to be free, and that is suicide. You are not responsible for your birth, but you can be responsible for your death: you can commit suicide. This is illogical! If one pole is free, the opposite pole cannot be otherwise. If I can commit suicide -- if I can end my life by my own decision -- then, whether I remember it or not, my entry into life has also been my decision. The other pole must be consistent. If I am responsible for my suffering then no one else can be responsible for my bliss. If I can be responsible for my death then I am also responsible for my birth.

That is what religion says: It is your freedom to be born, to live, or to die. When someone is dying, to us he appears to be dying. But if you penetrate a dying man's mind you will see that he is desiring life and more life; he is constantly thinking of another life, of continuity. First he will try to cling to this life; then, if the clinging becomes impossible, he will desire a different body, a different form, a different shape, so that he can live again. But if a man is dying with no desires left unfulfilled, with no desire to continue living, then there will be no more births for him. If some desire is left unfulfilled, the mind will endeavor to fulfill it: that will become the choice for a new birth.

We know that when someone is born he has to die, but we do not know the other side of it -- that when someone dies he has to be born again. If birth leads to death, then death will lead to birth again unless you die totally. That total death is samadhi. That total death is the highest peak of being a soul -- the soul has been purified completely. There is no more desire for the future, because future means birth; no more desire for tomorrow, because tomorrow means birth; no more desire for the next moment, because the next moment means birth. In this moment, if you can die totally -- with no future, with no tomorrow, with no desire, with nothing remaining unfulfilled -- then there is no more birth.

It is your choice to be born again even though it is a very unconscious choice. If you become more conscious you will not choose, or you will choose differently.

Buddha was dying. Someone asked him, "Where will you be after death?"

Buddha said, "Nowhere. Enough! I have been in so many bodies for so many lives -- it is enough. This time I am going to be nowhere. I am dying totally."

To the questioner this seemed tragic -- Buddha, dying totally. He would not be born again. Now there was no hope left. The questioner began to weep.

Buddha said, "Don't weep. Dance! This is the moment of my fulfillment: I am dying totally. This is the last peak, the highest possibility. With no desire, with no hope, with no future, I am simply dissolving into the cosmos. I will be nowhere because I will be everywhere.

You will not be able to find me confined to any point, but I will be like the salt of the earth: you will be able to taste me everywhere. But it will only be a taste. I will have no body, no visible form; I will be cosmic energy."

This is what Buddha means by nirvana. Nirvana is a beautiful word. It is not moksha, not liberation; nirvana is a different word, with a different quality. It means cessation, like the cessation of a candle.

"Just as a candle ceases," Buddha says, "I will cease." When a candle ceases can you tell where the light has gone? You will not be able to find the flame, you will not be able to locate it, because now there is no new desire. But it will still be part of the cosmos, because nothing can disappear from the cosmos.

Everything is a choice. For us, this becomes difficult to conceive of, because then our whole suffering is

our own choice: that is the problem. If someone else is responsible I can be at ease; then I am not suffering because of myself. If there is a destiny, if there is a God, then someone else is responsible and I am forced to be as I am. This is an escape. No one is there! You are alone.

Then how can we explain suffering? We think that we never choose suffering, but that is nonsense -- we choose everything. No one is ready to admit that he chooses suffering because when we choose, we only choose facades. But in the end the reality of what we have chosen is encountered.

Everyone chooses pleasure and, ultimately, everyone suffers, because pleasure is just a facade, a false screen. The closer you come to pleasure, the more the pleasure begins to evaporate. This happens every time, but we are still not aware that pleasure is just the false face of pain, of suffering, of anguish.

No one chooses suffering directly; everyone chooses it indirectly. But the choice is unconscious, unaware. You choose pleasure, and you have chosen suffering: every pleasure ends in pain, every pleasure creates a tense state of mind. Suffering is an inevitable part of pleasure, the tail end. You cannot escape it. The hankering for pleasure, the seeking of pleasure, is an illusion; what you achieve finally is never pleasure. Look at it from the outside. Someone chooses pleasure.

It is a positive effort: ambition, achievement.... Then suffering comes -- you choose heaven and you enter hell. Heaven is the gate of hell. Enter the gate, and you have entered hell. Pleasure is a positively sought thing; happiness is negative. It is not the presence of anything, it is the absence of something -- the absence of suffering. Don't choose pleasure, and suffering will be discarded automatically. And when there is neither pleasure nor suffering, there is happiness and bliss.

From the outside it looks negative -- it is an absence -- but from the inside it is a positive thing. Happiness is your nature. It is also a choice -- everything is your choice. If you don't choose pleasure then you have chosen happiness.

Any moment you can change. And when I say "any moment" I mean much by it. I mean that whatever you have chosen in the past is not a barrier. For millennia you may have continuously chosen pleasure, pleasure, pleasure, and perhaps got only suffering, suffering, suffering.

But that is not a barrier. Whatever you have chosen in the past you have suffered for -- nothing remains suspended in the balance. This very moment you can choose the opposite, and whatever karmas, whatever actions you have done in the past, will not be a barrier.

The mind can play tricks. If there is no destiny, if there is no God, then karma becomes your scapegoat. You say, "What can I do? -- I have been a sinner for lives and lives, and now my karma is standing in the way. How can I choose freely? I am bound by my karma."

You are not in any bondage. And if you are, if you still feel that there is an imprisonment around you, it is your own choice. There is no prison and no jailor.

You can come out this very moment. It is your choice to live in a prison, it is your choice to be there or not be there; no one is preventing you from leaving it.

If you want to be a prisoner you can create a philosophy around yourself in which you can be a prisoner. If you want to be a free man, if you want to be freedom itself, then you can choose a different type of thinking and you can be free. Both are your choices.

Whatever level you are on you are responsible because you are free; there is no bondage. There are many bondages, but there are no bondages outside you. They are all your creations; they are all because of you.

If you find difficulty in leaving the prison it is not the prison which is preventing you, it is your own habit, your own wrong choice. You have chosen it so many times that it has become a routine, a habit: it is easier to be in the prison than to be out of it.

You have become so well-acquainted with the prison, you have decorated it so much that it looks not like a prison but like a home. Inside there is every security, every defense, and outside you will be vulnerable and open -- with no defense, with no security. You will be in an unknown world, fear will grip you. It is new; it is not the prison of your own mind.

Whenever someone chooses, becomes conscious and remembers his freedom, he is free. It is this remembrance that makes him free. It is not an effort, it is coming to understand one's freedom and one's responsibility. Freedom and responsibility are two aspects of one coin, so don't throw your responsibility on anyone else or you will be throwing away your freedom also.

Feel responsible, accept responsibility for yourself, because only then will you become free. If you can say that this hell you are in is your choice, that no one else is responsible for it, then you have become free; you can go out of it, you can leave it. But if someone else has put you in this hell then only he can take you

out. You are not involved in it at all.

The attitude that someone else has been the source of whatever you are will make you more of a body and less of a soul. I am saying that if you feel responsible for yourself, then a sudden freedom begins to appear in you. You are responsible for yourself; you become more of a soul.

A person like Buddha feels responsible for the whole world. Buddha goes to the other extreme: He says, "Whenever I choose misery I create vibrations of misery." A miserable person creates a certain type of vibration. A violent person creates violence, an angry person creates anger, a loving person creates love.

Ordinarily, we feel that God is responsible for us, the whole is responsible for us. Buddha goes to the other extreme and says, "I am responsible for the whole. If there is ugliness in the world I am responsible for it because I have created it. If there is hatred in the world I am responsible for it because I have created it. I have chosen hatred so many times when I could have chosen love. I have chosen hatred, I have chosen anger, I have chosen lust, and when I choose, I create a milieu in which others become vulnerable to choosing the same things."

If you feel that you are responsible for yourself then you become a soul. If you feel that you are responsible for the whole then you become a god. Then there are no barriers. You have become the whole -- the "other" has gone.

WHAT DEGREE OF CHOICE DO WE HAVE AS FAR AS REINCARNATION IS CONCERNED?

You are totally free to choose. Freedom cannot have degrees. How can freedom have degrees? How can you call that which has degrees, freedom? If you are free only inside your house but not if you go outside, then you are not free. A limited freedom is not freedom; it is slavery with a beautiful name. Freedom means that which is unlimited; it cannot mean anything else. Slavery means limitation. This is something that has to be understood deeply. Slavery can never be unlimited -- you cannot make someone a slave without limitations -- because slavery is a limited thing. There are degrees of slavery: you can be more of a slave or less of a slave. I can make you a slave up to a certain limit; I can say, "As far as this or that is concerned, you are free." But there are no degrees of freedom; freedom is total. It is such an infinite phenomenon that we become afraid of it.

Erich Fromm has written a very beautiful book, Escape from Freedom. The name is very significant: Escape from Freedom. He is right -- everyone is escaping from freedom. For example, love is a freedom but marriage is not. Once you are in love, sooner or later the mind will try to escape from freedom and move into marriage.

Love is unchartered, unknown -- no one knows where it may lead. And freedom is infinite -- one becomes afraid. So you make a cage, draw boundaries, and live within them. Then you know where you are and where you are going. You have escaped from freedom.

We are escaping in every way. Why? Because freedom is such a total thing, so big, and we are so small that we cannot face it, we cannot live with it. If you are alone you have freedom, but when someone else is there, when you are in a crowd, the freedom is lost. That is why everybody is trying to escape from loneliness. No one wants to be alone and free. One must have company because company means less freedom and more slavery.

David Riesman has written a book, The Lonely Crowd, in which he talks about this phenomenon. Everyone escapes into a crowd because to feel the pangs of loneliness is to be afraid -- afraid of oneself, afraid of living with oneself. Everyone has done the same thing, so it is a big crowd, and everyone in it is lonely.

A person who is not capable of living with himself cannot be capable of living with anyone else. One who is not capable of loving himself, enjoying his own company, will not be able to be in a deep communion with anyone else. If you are bored by yourself, you will create boredom in others. So the crowds are there, but they are lonely crowds.

This freedom that you are asking about is the greatest freedom: to choose one's life, to choose one's being, to choose one's self. One becomes afraid. It is better to surrender to someone, it is better to let someone makes the choices for you -- someone who is more expert, someone more knowledgeable, someone who can guide you. We go on escaping....

I have met many, many people who come to me and say, "I cannot do anything. I surrender to you -- do

something for me!" I am always surprised. If you cannot do anything, then how can you surrender? Surrender is a big thing. But people say, "I cannot do anything so I surrender," as if surrender were nothing, as if surrender meant not doing anything. How can you surrender if you have not chosen your life? If you think that you have not chosen anything, that you have just been thrown into life, can you say, "I have surrendered?" Who are you to surrender?

No! Surrender is the greatest act, a total act. Only a person who feels totally free can surrender, not a slave. How can a slave surrender? Only a responsible person can surrender. And if you can surrender, you can do anything.

This freedom must be understood deeply, not as a concept but as a situation in which we live. We are free. This very moment you can make an about-turn.

There is no destiny that is forcing you in a particular direction, no past that is pushing you, no future that is pulling you -- only you. You can turn around this very moment and change. You can be different, completely different. You can be a soul, not a body.

There are no degrees of freedom. And when I say that there are no degrees of freedom, no degrees of choice, I am also saying that there are no degrees of enlightenment.

You become enlightened suddenly. Just as there are degrees of slavery but no degrees of freedom, there are also degrees of ignorance but no degrees of knowing. Either you know or you do not know.

People come to me and ask, "Who is more enlightened, Buddha or Mahavira or Krishna or Christ?" As if there were degrees! People who write in the scriptures that there are degrees of enlightenment are stupid. "Buddha has attained this degree of enlightenment. Mahavira has attained that degree, someone else has gone beyond both...." There are no degrees of enlightenment!

Whoever evaporates, jumps. Enlightenment is a jump. Buddha's ignorance has degrees, Mahavira's ignorance has degrees, but the moment Vardhaman -- the old name of Mahavira -- or Siddhartha -- the old name of Buddha -- evaporate, their knowing has no degrees. Bliss penetrates the whole phenomenon of life.

Similarly, there are degrees of hate, but there are no degrees of love. There are degrees of anger, but there are no degrees of forgiveness -- either you forgive or you don't. There are degrees of sin, but there are no degrees of virtue -- there cannot be.

You are totally free to choose, infinitely free to choose. You can go on choosing repeatedly, birth after birth, for millennia. No one can tell you to change. You cannot change unless you yourself realize that it is enough. Buddha said, "It is enough. I have been, now I am going to be no more."

This is difficult to conceive of because logic feels that there must be degrees to everything. Reason says, "How can I say that I am free when there is bondage everywhere?" There is, but it is you who have created it.

Logic cannot conceive of it because logic is part of the mind and logic thinks in terms of rigid dualities.

In logic, either there is white or there is black; either you are free or you are not free. In logic, there is no gray. But in life, gray is the only reality: white is one pole of gray and black is the other pole.

When I say that you are free, I am also saying that you are free to be unfree, you are free to be a slave. Your freedom is such that you can choose unfreedom also, because if you cannot choose to be unfree then your freedom is not total.

That is the dilemma. Ordinary logic will ask, "If man is free then why is he not free? If man is divine then why does he not feel divine? If man is bliss then why is man not in bliss?" But I say that man is unfree because he is free -- he has chosen. Man can choose freedom and become free or man can go against himself, against his nature. That is what freedom implies. When you can go against your nature, when you can expand your consciousness or not expand your consciousness, you become free, responsible -- or more damaging to yourself.

Animals are not free -- not free in the sense that they are more unconscious. They live by instinct, they cannot choose. They have a fixed nature; they have to follow it.

Man has no fixed nature -- there is no such thing as man's nature. Man has freedom: he can fall, he can rise: he can go lower than the animals or higher than the angels. He has no fixed nature.

The more conscious you become, the less there is that binds you. The more responsible you become, the more dangers there are. Dangerous changes will be there, and you will not escape them unless you become totally aware. But it is good to pass through them rather than to try to escape because these dangers will help you to be more aware. Escape will only create unconsciousness, unawareness, lethargy and sleep.

This whole way of thinking -- that something remains and something leaves -- is fallacious. The gross body that we know is just a seed, the outer mask. There are also subtle bodies which continue to surround your soul even when it is leaving. These bodies are also part of you.

The body that is with me now is part of the universe, but because we conceive of our self as ours, it becomes a problem: where does my body end?

If you go into it deeply, you will see that the whole universe is part of you, part of your body. For example, if the sun were to cease this very moment, your body could not continue to exist. It could not exist if there were no oceans, it could not exist if there were no atmosphere. Your body is just a part, a constantly changing part of the universe. When the sun rises, something rises in you. When the sun sets, something sets in you. When there is a moon, you are different. When there is no moon, you are different. Your body is in a constant, dynamic relationship with the whole.

Wherever you are, whatever state you are in, you will still be in a body. If your body is taken by the universe then the universe will give you another body, unless you consciously become the whole universe. Then there is no need for a body, because the universe itself has no body.

Individuals are bound to have bodies. But where does your body end and where does it begin? It is a problem, a multidimensional problem. Your body could not exist if your father's body had not been in existence. Your body is part of a long series, of an eternal series. Your body exists in the trees, in the sea, in everything. It is a small cosmos related to every part of the total.

Our language is very crude and limited, so when we say that the soul leaves the body, it gives a mistaken idea. The soul moves into the body of the universe, but the universe is constantly giving it another body. That body which you have left behind is still related to you, because the whole is related to you.

You are swimming in the sea. You have left part of the sea behind and gone ahead, but the part that has been left behind is still a part of the sea in which you are now swimming. The sea is one and you are swimming in it just like the fish which is born of the sea and will dissolve into the sea. A fish is nothing but the sea itself, frozen somewhere, which will soon dissolve back into the sea again.

Our concept of coming into life and going out of life is primitive. You cannot go anywhere beyond this universe. Wherever you go, the universe behaves like a body to you. Your body is not only your body: it is a big community of many souls; you are only one of them. Every cell of the body has a soul, and each body has seventy million living soul cells.

Your body is a crowd of many, many souls living in a big city, and you are only one soul living in it. Each part of you is a soul in its own right. It can live and grow without you, it can love and reproduce without you; you are not needed. So when you have left the body, the body is still a living thing. The central soul has gone, but there are multi-millions of cells still living in the body which can ultimately develop, like you have, into a human being.

So it is a complex thing. But one thing is certain: nothing is dead. We are part of the ocean of life; we are aliveness.

It seems inconceivable to us because we go on seeing the universe from a particular point of view. That point is the disturbance. If that point dissolves and there is no ego to look from, then you cannot say that when you die you have gone somewhere. You have been. You will continue to be. Even though everything dissolves, nothing really dissolves; nothing ends. But that is possible only when there is no ego to say, "This is me."

We think that we are the center of the universe, just as mankind has always thought that the earth is the center of the universe. But even science has proven that this is not so. The fallacy that the sun goes around the earth is the same mental fallacy that we have about ourselves. It looks true even today, when we know it is not true. If we look, the sun seems to be circling the earth.

The same phenomenon happens deep down also. In religion also we are earthbound, egobound: everything seems to move around the ego. It is a fallacious idea; the reality is that you are going round the universe. You are part of it; you cannot be otherwise.

Whatever you think from an egocentric point of view will be wrong. For me, right and wrong have different connotations. For me, anything that has ego at the center is wrong and anything that has no ego at the center is right. And unless you become one with the universe, unless the ego dissolves, you cannot have the right vision.

The Great Challenge

Chapter #11
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IN THIS DESPERATE SPIRITUAL SITUATION, HOW CAN WE GET HELP FROM ADVANCED SOULS IN THE ASTRAL WORLD? HOW CAN WE BECOME OPEN TO THE HIGHER?

There is an old saying: "When the disciple is ready, the teacher appears." The disciple cannot find the teacher; it is impossible. Only the teacher can find the disciple. Only one who knows himself can know someone else. Then it is easy.

When you are ready, the whole universe begins to help you. There is no need to ask for any astral help, there is no need to go anywhere, help is always being given -- a need is always fulfilled. But one has to be ready, one has to be in a state of mind where universal forces can help you. So it is not a positive search, because you cannot seek astral help; help depends on your receptivity, your readiness.

Higher forces are present everywhere, every moment. This very moment you are surrounded by both higher forces and lower forces, but you are receptive only to the lower.

You can either be open to higher forces or you can be open to lower forces; you cannot be open to both. The very mechanism of consciousness is such that if you are open to the lower you will be closed to the higher, and if you are open to the higher you will automatically become closed to the lower. We have only one opening, so it is your choice in which direction to move.

The first thing to be understood is how to be closed to lower forces and how to be open to higher forces. Higher forces are always there, but they cannot work unless you cooperate with them, unless you give yourself to them. The moment you are open to them the work begins -- when the doors are open, the sun can come in. Your doors are closed. The sun is there, this very moment it is knocking on the door, but you are in darkness. You will remain in darkness not because the sun is not there but because your doors are closed. You have not invited the sun, you are not receptive to it. You are still not prepared to be a host -- the invitation has not been sent.

How can one become closed to the lower forces and open to the higher forces? We are not even aware that we are open to the lower forces and yet we are in search of higher forces that can work on us....

For example, when someone loves you, you are always suspicious, always doubtful of it. Is the love true or not? Are you really loved or not? Is the person being authentic or deceptive? When someone is angry you never doubt whether he is really angry or just being deceptive, whether he is playing a role or is authentic. There is no doubt. It is always taken for granted that anger is authentic, but love is never taken for granted. You always believe the lower; you have a deep-rooted faith in the lower.

Remember, faith is the opening. Faith means trust, and whatever you believe in, you are open to. An untrusting mind is closed because it is afraid. But unless you trust you will remain closed.

The first thing to be considered is this: which do you believe in more easily, lower things or higher things? You believe in lower things without reasoning, without doubting, without thinking about it. You

believe in the lower: the lower is your reality.

When Gurdjieff was just a child of nine, his dying father said to him, "I cannot give you anything except the one deep thing that I have experienced in my life. There is only one thing that I have gained that I can give you as my heritage: whenever someone is angry at you, don't react immediately. Wait for twenty-four hours and then reply."

Later on Gurdjieff was to say that this simple teaching transformed his whole life -- he promised his dying father that this rule would be binding on him for his whole life. If someone insulted him, scolded him, or abused him, he would remain a witness to it with no immediate reaction -- and not only outwardly but inwardly also. He would listen patiently to whatever was being said or done to him and then say, "I cannot react immediately. I will come back after twenty-four hours. This is a promise that I have given to my father. So I will come back after twenty-four hours and then I will react."

Obviously, he never reacted. He found himself coming back after twenty-four hours and saying, "At the moment I could not react because of my promise. Now, too, I cannot react."

His whole life was changed by it, because the opening for the lower became closed. Twenty-four hours is too long a period to wait. The mind opens only when there is a certain pressure -- and then only for a moment. If you wait, the mind will close again. If you don't allow the pressure to affect you, then after twenty-four hours the situation will have become cold and dead. Only in a heated moment is the mind ready to react.

Because anger had become an impossibility, Gurdjieff tried this technique in other areas also. For example, sex. Whenever the urge was there, he would wait. After twenty-four hours there would be no urge: the mind would no longer be pulled by the lower force.

After practicing this for years, Gurdjieff suddenly became aware of other openings in his mind. Because energy has to flow, and the lower outlet was closed, it had to find a new outlet.

For example, passing by a church where a mass was taking place, he would just look at the people praying in silence and suddenly the door of his mind would open and he would become one with those who were praying; suddenly his mind would be open to something higher.

Then he became aware of another deep phenomenon. An ordinary person would pass by him while he was just walking along the street, and suddenly Gurdjieff would become aware that the person was not ordinary; he was a mystic. He would follow him. And he was one hundred percent correct every time!

Sufi mystics function very esoterically, so they have discovered secret ways of being recognized. Indian mystics want isolation, they want to be away from the crowd. They move to the forest, to the hills. But even if he moves to a monastery or the forest, people become aware of him, and before long he becomes known. Silence has its own message: it is its own message, conveying many things.

Sufis have tried another method. They do not go to a monastery, they do not go to a forest or to a lonely hill; rather, they become part of ordinary life. For example, a Sufi mystic may be just a cobbler. He will be so ordinary that no one will be able to recognize that he knows something, or he is something. But one who is open to higher forces will become aware of it.

This opening within Gurdjieff became the basis of his search for the miraculous. He followed -- without any map, without any knowledge -- and eventually came to India, to Egypt, and to Tibet. He went on and on -- just feeling his way, not knowing where he was going -- when suddenly he would feel that a particular footpath was good. He would follow it. Sometimes the footpath would end in front of a hut, and inside would be a mystic!

When you become open to the higher, things begin to happen in a very different way. But if you are only open to the lower then you have to grope in the dark for the higher. That groping is random, accidental. Sometimes you may come to know someone or something, but that is rare. Even if you stumble upon someone or something that could change and transform your life totally, you are not aware of it.

Even if you meet Buddha, you will not be aware that you are facing a buddha. How can you be aware of it? You are not open to the higher, so even if you do meet a buddha you will only be open to his lower possibilities. You will begin to find things to disturb you even in a buddha: Why does Buddha eat like this? Why does he sleep like that? Why is he such and such? Your lower opening will give you things to think about that do not concern his buddhahood at all, and the higher will be missed. The only thing that you will do is to look in the direction of the lower: it is such a long habit.

We believe in the lower forces, we are faithful to the lower, because only the door to the lower is open in us. If someone is condemning someone else we believe him totally; there is no need for evidence. That is why rumors become true: you can create an absolutely false rumor and then, because so many people

believe it, it is possible that you yourself may begin to believe it. We are led by others. If so many people are saying something, it *must* be true.

The opening to the lower is habitual in us. Be aware when some lower force is pulling you. Be a witness to it. Don't allow your mind to be open to it. Everything that you are open to becomes deeply imprinted inside you and finally begins to work.

So be aware constantly, moment to moment. Even if something is right, true, but lower, don't be open to it. Even if you know someone is a thief, still I say: don't be open to it, because while you are focused on it, it is being imprinted within you. This habit of focusing on the lower is not good because it becomes a hindrance to the opening of the higher.

Buddha has said, "Don't believe anything that your ordinary mind thinks is believable." If I say that someone is a great saint, if I say that he is completely pure, your ordinary mind will hesitate to believe it. How can it be? He is in his body just as you are -- how can he be pure? The ego feels hurt, so you try to rationalize it in every way. You cannot conceive of someone who is purer than you are, so you try to disbelieve it. But if you cannot conceive of someone's being purer than you, you will not be able to grow toward greater purity; then there will be no possibility of growth.

A Christian mystic, Tertullian, has said, "I believe in God, because only then I can grow." For Tertullian, God is not a question of fact or fiction but of inner growth.

For example, Nietzsche could have grown to be a buddha. Such a great potential, such a great genius, such a vast possibility! But he did not grow to be a buddha; rather, he grew to be a madman. When he said, "God is dead," it was not a statement about God; it became a closing to the higher for him. If there is no God, then there is no possibility beyond this. Then, you cannot grow toward God.

You do not believe so easily that someone can be pure. A buddha is so pure that you cannot believe it -- even Buddha's own father could not believe it. When news reached him that his son had become enlightened, he is reported to have said, "I know him well -- he is my son, my blood and bones. I know him better than you. He is not what you say."

After twelve years of wanderings, Buddha returned to his home town. Thousands and thousands of individuals had become his disciples: he had become an inner light to them. But his father was totally unaware of the whole thing, and when he came to see him he was angry. He was angry because Buddha was his only son -- he had been his only hope -- and he had deserted him in his old age. So when Buddha stood before him he said, "I still forbid you to do what you are doing. I am your father! I love you so much that whatever you have done I can forget -- my doors are still open -- but leave all this nonsense! I cannot bear to see my son begging in the streets."

For him, Buddha was just a beggar -- in modern language, just a hippie, a rebel. Buddha stood there silently. Finally his father began to be aware that he had not replied. His father said, "I know why you have no reply. You have no courage."

Buddha laughed. He said, "Who are you talking to? The son that left your house is no more. I am a completely different person."

The father became even more angry -- obviously. He said, "Are you trying to tell me that I don't know who you are? I have given birth to you!"

Buddha said, "You have given birth to me, but I do not belong to you, I am not your possession. You were just a passage. I am grateful, but don't say that you know me. You don't even know yourself so how can you know me?"

The father went on talking in the same way. He was not open to the higher being that Buddha had become, he was not open to the reality that was before him but only to the memory of Siddhartha, his son. A higher force was open to him, but he was open only to the lower. He was behaving like a father with his past memories, not even seeing the reality that was before him.

The whole thing depends on you. Buddha is not the monopoly of any age or any period; Buddha's power is always there, everywhere. One has only to be open.

The first thing to do is to be closed to the lower. Whenever your mind opens to the lower, just by sheer force of habit, remember continuously to be a witness to it and it will stop, it will close. Don't waste energy in the lower. Then you will not be dissipating energy, you will be accumulating energy, and the accumulated energy will help to throw open the door to the higher. Once you begin to feel the higher possibilities that exist, there is not even any need to think of the lower. The lower has disappeared: you have entered a different world, a different dimension, a new existence. And then you begin to receive help from advanced souls.

You ask: IN THIS DESPERATE SPIRITUAL SITUATION, HOW CAN WE GET HELP FROM ADVANCED SOULS IN THE ASTRAL WORLD?

You can get help this very moment! The help is always there, but your eyes are closed. And not only are your eyes closed, you are emphatically in favor of their remaining closed. If someone tries to open your eyes, you use every argument against it. You say, "This is natural -- darkness, sin, and evil are natural things."

For example: Freud brought about a great revolution. He did a great service in making humanity aware that regardless of what a man's potential is, ninety percent of his activity, his behavior, his thinking, is sexual. It was a great step, but because our mind is open only to the lower, the whole revolution went wrong. So when Freud said that the whole of human life, as it is, seems to be sex-centered, every religion fought against him.

It was a losing battle, because he was pointing out a fact. But now we are using that fact in a very wrong way. Now we say, "Yes, man is sex-oriented, sex-centered, but that is his nature -- it has to be so." So not only ninety percent of human life is accepted as being sex-centered, the remaining ten percent is added to it.

These are the two lower possibilities: either one begins to fight sex and in the fighting the energy becomes perverted and goes astray, or one becomes a prey to one's own instincts and begins to flow toward sex with no possibility of any transformation.

Buddha and Mahavira and Jesus were trying to transform sex energy. Remember, to *transform* it, not to suppress it. But those who were open only to the lower and not to the higher heard it as suppression not transformation. Then the lower mind began to suppress, and perversion was the outcome -- a Freud had to be born in order to bring man out of it. He had to emphasize that sex is natural: it should not be suppressed but accepted. Then again, people began to move to the opposite extreme.

The lower mind moves to the other extreme very easily, because the lower opening only functions in two ways: suppression or indulgence. They appear to be polar opposites, but they are not. They help each other very mysteriously, like friends in a deep conspiracy. If you indulge too much then you will be pulled automatically toward the so-called opposite, suppression -- and vice versa. Then the third possibility will remain closed to you -- that of transforming the energy.

Both of these extremes are horizontal; and a transformation of the energy, the third possibility, is vertical. If you neither suppress nor indulge, the energy will not be able to move on the horizontal plane; it will begin to move vertically. That vertical movement is transformation, that vertical movement opens you to the higher forces.

When I say be closed to the lower forces, I don't mean fight them, I mean be aware. If you begin to fight you will remain in the lower and become perverted, which is even worse. Then you are not even natural; you become obsessed.

If someone is angry at you, remain closed; don't react. I don't mean fight against what you are feeling. I mean just be aware, wait; consider the whole situation and analyze it impartially; take every point of view. If someone is angry at you, first begin by considering whether he is right or not. If he is right, then be grateful to him. If you analyze very impartially and he is wrong, then there is no need to react because that will be his problem; you will not be part of it at all.

This is a very deep psychological insight: that if someone is abusing you, you begin to react only if you unconsciously feel that he is right. If you feel that he is absolutely wrong then you can laugh. If someone comes to you and says, "You are impotent," you will become furious only if you feel some sort of impotence somewhere, otherwise not. Only if what is being said hits something hidden within you is there a reaction. So analyze the whole thing, and if he is right then be thankful to him.

Modern psychology says that man's mind is divided into two parts: the minor part is conscious and the major part is unconscious. I may not be aware of my unconscious, but everyone who comes in contact with me will begin to be aware of it because it is expressed in my behavior, my gestures, my language. The unconscious is expressed in everything I do.

This becomes a problem, a deep problem. You are not aware of your deeper attitudes, your deeper longings, your deeper suppressions, but others become aware of them. So learn to analyze what is happening. If someone is angry at you, analyze the situation. Maybe he is right. Then you will become aware of a part of your unconscious that you were unaware of before. Or he can be partially right and partially wrong -- this is the third alternative. If he is partially right then be partially grateful and don't be bothered about where he is wrong. If he is totally wrong, then the statement is not about you; it is his problem.

When I say don't be open to the lower, I don't mean suppression, I mean analysis, observation, awareness, consciousness. If you suppress, then you will never be able to be open to the higher. A suppressed mind is deeply rooted in the lower because whatever you suppress you have to suppress continuously. If someone is suppressing sex, he cannot take a holiday from suppression. One moment's holiday, and the snake becomes alive again, with much vigor and vitality. With suppression, nothing dies. On the contrary, a thing that has been suppressed becomes more alive.

Be clear about the distinction between suppression and not being open to the lower. Remain closed to the lower. You have to begin from there because, as it is right now, your state of mind is open only to the lower. There are many people who try to open their minds to the higher without first closing the lower door. Then they create unnecessary tension and conflict in themselves, because unless the lower is closed, the higher cannot open; it is impossible.

First make every conscious effort to close the lower and then, without any effort on your part, you will sometimes begin to be aware of a different dimension. Just sitting under a tree, you will be transported to a different world.

You must have seen pictures of Buddha sitting under a tree. Have you ever thought about what he is doing? He is doing nothing; he is waiting. The lower has been closed, the accumulated energy is there, and now he is waiting for the right moment when the energy is such that it forces the higher to open. Many of the old meditation techniques are concerned only with this.

Buddha has mentioned many things to do in order to close the lower, but the basic technique is what he calls right-mindfulness, *samyak smriti*. That is the same thing that I have been talking about: awareness, alertness, observation, analysis. Buddha's own word is right-mindfulness. He says, "When you are angry, remember that you are angry. Be mindful. Be conscious of the act." And this is an inner alchemical truth: that if you are mindful, you cannot be angry. You can either be angry or you can be mindful. You cannot be angry consciously because unconsciousness is the basic requirement for anger to happen: you can be angry only if you are unaware.

If you close the lower, the higher opens. And with the opening of the higher, you will be in contact with many phenomena. One will be what you have asked about: a deep communion with advanced souls. Nothing in existence is ever lost. Buddha is always there, Jesus is always there -- nothing is lost. So for one who is open to the higher, Jesus is not a historical figure; he is still there. Twenty centuries evaporate and you are in contact with a living presence.

Buddha is still here -- nothing is lost, nothing can be lost. Buddha, Mahavira, or Krishna are not just names and bodily forms: they became Buddha, Krishna, and Mahavira because they realized the formless. Now they are formless, they are eternal, so you can be with them at any moment; only an opening toward the higher is needed, because then time disappears. Both space and time are phenomena of the lower opening.

Scientists have said that this world consists of space and time. Einstein has made it only one: he says that time is a fourth dimension of space. He calls it spatio-time -- this world is nothing but spatio-time. But when you are open to the higher you move into a non-temporal, non-spatial world: there is no time, no space.

When you are open to it, a totally different world is revealed to you. You are not only in contact with the higher but in deep communion with it. Then you are not. With the higher, you dissolve; only with the lower can *you* be.

That is why you insist on remaining with the lower -- because in the higher, you will not be. The very existence of the ego, the self, the I, belongs to the lower. When you are open to the higher, you are not. And then, when you are not, you are simply guided by higher forces; you become just an instrument.

When Mohammed was in deep meditation on Mount Hira, suddenly he heard a clear voice which said, "Read!"

Being completely illiterate, he said, "How can I read? I don't know how to read, I am illiterate."

Again the voice said, "Read!" -- but more forcefully. Mohammed hesitated. He began to tremble in fear. How could he read? Then, when for the third time the voice said, "Read!" Mohammed was standing on the boundary line between the lower and the higher. He knew very well that as far as the lower was concerned, he could not read. But the voice was from another realm. It persisted: "Read!" He opened his eyes and saw that he was in a different world. He could read, he could see.

This continued for years. The Koran was not delivered to Mohammed in one day, it kept on being delivered to him throughout his whole life. Mohammed had been an ordinary man before, absolutely

ordinary. Suddenly he became different.

That is why Mohammed never said, "I am an enlightened one. I am a buddha." Never. He never said, "I am the son of God," as Jesus did. He would only say, "I am an ordinary man -- just a servant, just a messenger between two worlds." He was a simple, innocent man. That is why the lower closed and the higher opened. He was not making any effort for the higher to open, it just opened.

The first time it happened he became so afraid that he would not tell anyone. When he came home, he was in a high fever. It was so strange! How could he read? And what he had seen was so different, it was not of this world. He himself could not believe it -- everything had turned upside down. He remained in the fever for three days and prayed. Then, very hesitantly, he confided to his wife what had happened. "I have been to a different world," he said. "But don't tell anyone or they will think me mad."

From that day on, Mohammed was guided not by his ego but by forces beyond him: he became just an instrument.

When the higher opens, everything turns upside down. Your logic will not apply, your reason will not apply. Whatever you have known becomes irrelevant; whatever you are becomes irrelevant.

You ask: HOW CAN WE BECOME OPEN TO THE HIGHER?

It is possible by closing the lower opening. And it is essential for the survival of the human race that this happens.

It has always been so: the human race has survived only because of contact with the higher. You can pick out twenty names from the history of mankind -- Buddha, Jesus, Mahavira, Lao Tzu... twenty names, and you will not be able to conceive how humanity could have survived without them. Darwin may say that we have survived because of the struggle of the animal world, and he is right as far as surviving as animals is concerned. But as human beings we have survived because of the higher forces that have been penetrating us all the while.

Whenever there is a Buddha, the higher penetrates the lower; through him the whole of mankind comes in deep contact with something higher. Buddha becomes a vehicle, a passage, a bridge. There are many bridges; because of those bridges, man is not just an animal, he is something more.

If man survives only as an animal, that survival is meaningless. And that is what is happening everywhere, all over the world. Those who contemplate the situation are aware that our lives have become just a meaningless, absurd repetition of the trivial, going on and on and on. We are just occupied, we are not living.

Only those who are not aware at all can think that this is life. Only very mediocre minds can think that this is life. If you think that this is all then life is meaningless. It is meaningless because, as an animal, man cannot have any significance. Man is a growth, a going beyond animality.

Buddha says that life is a wonder, a benediction. Krishna can dance and sing and celebrate life. We are just sad -- sitting and watching life pass by like a meaningless journey, going nowhere. A boredom, a repetitive boredom... but for Krishna life is a celebration, a dance, a flowering. Why? Because he is in contact with the higher. When you are in contact only with the lower, life is just a trivial, meaningless, repetitive routine.

The world is not going to end in some atomic explosion, but it may end because of this meaninglessness. Whenever I think about the end of the world, it is never murder which comes to my mind but suicide. If this meaninglessness goes on piling up, humanity may commit suicide. It may commit suicide through an atomic explosion, but it will still be committing suicide.

The higher is needed, always. It is the only saving force. But we are more and more closed to it, we have denied it completely. And this is strange: that the same thinkers who have denied the higher now say that life is meaningless. If you show them any meaning they deny it. If you tell them that meditation can lead you to find meaning in life they say, "How? It cannot be -- meditation is just a fiction. Where is this meditation? Show us what it is." They ask for scientific proof; they say, "We will experiment." Now they are trying to experiment with meditation scientifically. What are their conclusions? Their conclusions are basically these: that when someone is in deep meditation, he is nowhere but in deep, dreamless sleep -- the mind waves are the same. When someone is in deep sleep, the mind produces alpha waves -- these can be recorded now -- and if someone is in deep meditation, the same alpha waves appear. So meditation is nothing but a deep sleep.

To outward appearances, that is right. You cannot deny it because there is scientific proof for it. If you go deep into meditation, the same waves appear in the mind as in dreamless sleep. So meditation is just dreamless sleep -- the thing is finished!

It is not! Deep meditation is a stage beyond dreamless sleep. It is a waveless state where waves cease completely. When someone is moving into deep meditation he passes the state of deep sleep and then he goes beyond it. The recorder can record only up to the point where waves disappear; it cannot record what is happening in the state of no waves.

If the buddha state is just like deep dreamless sleep, why waste time meditating for years and years? Why not take a tranquilizer? If the same alpha waves appear, then what is wrong with taking chemical help? It will be easier, more of a shortcut. The difference is that a person may take pills for years and yet he will not come to feel that life is meaningful. He may be able to sleep deeply, the same alpha waves will appear, but he will remain the same, in the same repetitive routine. He will not become wise, he will not become a buddha. He will not be able to celebrate life, he will not be able to say, "I am happy that I was born, I am happy that I am." He will not be able to offer thanksgiving, gratitude, to existence.

Buddha is different -- but scientists say they need scientific proof. Even if you could observe Buddha's mind, you would not be able to record what happens. When a buddha is in deep sleep he is aware. But that awareness cannot be recorded because it is waveless. If you say that Buddha's state is just like deep sleep then you can still ask what the meaning of life is. Life remains meaningless.

Life becomes meaningful if you feel the existence of the divine, if there is a God. Meaning is possible only if the higher exists. Meaning always comes from the beyond; it cannot come from you. Only if you can go beyond does there seem to be a meaning of life.

But these same thinkers who want proof go on denying: "There is no God. There is no other state of consciousness." Then they ask what the meaning of life is!

Life is meaningless if you are only open to the lower. With the lower, there is only repetition of the same thing, again and again. With the higher, there is no repetition. There is eternal freshness, eternal virginity. Every moment is eternity itself. Then there is meaning in life, then your life becomes significant.

This contact with the higher is deeply needed for humanity to survive as humanity. Otherwise humanity can only survive as a species of animal -- different of course, but not unique.

This has become the problem. We are struggling like animals: our politics, our nations, our races, our religions are all animalistic. When we say "nation," it is nothing but the greed for territory. When we say race, it is nothing but herd worship. We give good names, we give good labels, and hide much ugliness behind them.

What is politics all about? It is like something animals do. You can see the whole political structure, the same politics of any capital of the world, even in a group of baboons. There is a president, the chief; then there are subordinates and servants, there are lower castes and higher castes -- everything.

The chief is the super baboon. No one else can come near him; he has his own personal space. Even when the group is moving the chief moves alone: a certain space is left around him. Those who cross his boundary do so at their own risk.

There is a whole pecking order. The higher baboon suppresses the lower and the lower cannot even rebel. This is the inner politics; it continues every moment. Whenever a new baboon tries to become a chief, there is fighting and violence. Then, once again, the pecking order is changed and reshuffled.

Then, too, there are many baboon groups in a forest, each group with its own territory which no other group can enter or there will be violence, war. The same has happened with man. This is the boundary: China begins here and India ends here. The question of the boundary is a great problem and ultimately only force decides where the boundary will be. If you go into politics deeply and if you compare it with a baboon group or any other animal group, you will see absolute similarities. In politics, man is just like an animal.

Only with religiousness, only with a religious consciousness, do you become human for the first time. Otherwise, everything is animal-like.

With religion, you have to be open to the higher. That is what religious consciousness is: to be open to the higher and closed to the lower. That is why a religious man cannot belong to any country or to any religion. He can belong only to existence, because that is the higher possibility -- where there are no boundaries and no politics, where only religion is needed.

If the higher possibility does not happen, politics will become suicidal. Until now we have survived in spite of politics because we had no means of total destruction. We have survived in spite of politics, in spite of continuous wars and of baboon chiefs -- you may call them Alexander or Hitler, it makes no difference -- fighting for territory, fighting for boundaries, fighting for ego power.

Man has survived in spite of this whole politics of war because there has been no total weapon. But now that we have total weapons we can destroy the whole world. And because of our animal tendencies, there

seems to be no future for us. For the first time, religion has become the only means of survival. Unless many, many consciousnesses become open to the divine source, there is no future for us. We need Buddhas and Jesuses now more than ever.

What can you do? You can do one thing: close the lower opening. It is the only essential thing. But what are the difficulties you are likely to face? Only one difficulty: your old habits.

Old habits become automatic. Someone is angry and the next thing you know, your anger is incited. It has become so automatic -- as if someone had pushed a button and the light went on. It is just like pushing a button. You need not do anything about it, anger comes so automatically.

Psychologists say that our mind is like a robot, an automatic machine -- you need not be aware of it. Whatever you have learned you give to your robot and it will perform. Your mind is just like a computer: once you have fed it, it will work. You can rest; *you* are not needed.

The robot is helpful as far as ordinary life is concerned, because without it you will not be able to do many things; it is a necessary help. But as far as higher things are concerned, the robot becomes a problem.

The robot knows when to be angry. You need not be aware when someone abuses you or looks at you in anger; the robot takes charge. It begins to throw poison into your blood, it makes you ready to jump in and fight. This is mechanical. You have to take charge of the robot -- at least as far as the lower openings are concerned. It is good to let the robot drive, but don't allow it to love and to be angry.

Your robot is doing everything for you. It has done the same thing so many times that it has become an expert; you are not needed. When a husband and wife love each other it becomes a robotlike phenomenon; no awareness is needed. The robot goes on repeating things. Don't leave such subtle things to the control of the robot.

The robot is the only difficulty as far as spiritual progress is concerned. Take charge. Be conscious of things which have become automatic. Then, by and by, as you become more and more aware, the lower opening will be closed. And when the higher opens, you need not do anything more: then the higher begins to do everything through you.

You have to do something with the lower. With the higher there is only a surrendering -- you are not. When we say Bhagwan, Buddha, it only means that now Buddha is no longer Gautam Siddhartha -- Siddhartha, the person, has dissolved -- the higher has taken charge.

Even people who don't believe in God, who say there is no Bhagwan, no God as the creator, still call Mahavira Bhagwan for this reason: because they cannot call him by his old name. The person, Vardhaman, has dissolved completely. Now there is no ego functioning; now it is not Vardhaman who is alive -- it is the beyond. Now the beyond has entered, the infinite has come within, and everything happens according to the infinite. Once you are open to the higher, you have dissolved: you are not, and the higher is. Then the miracle happens.

A Mohammed fighting becomes a problem for us. How can one who has become a higher being fight? But it is not a question of Mohammed's decision. Mohammed is no more; the divine has taken charge. Now it is the higher which is acting, and wherever it leads, Mohammed follows like a shadow. If the higher leads him into war, Mohammed goes willingly.

That is why Krishna is trying to convince Arjuna to surrender. "Surrender to me," he says, "and there will be no problem for you. Then I will take charge -- I will fight through you."

But then, you are not. The whole struggle in the GITA between Arjuna and Krishna is due to Arjuna trying to remain himself: he wants to decide for himself whether to fight or not. Closed to the higher, he wants to decide according to the lower. He is resisting opening up to the higher and Krishna is insisting, "Close the lower and surrender to the higher. Then no decision will be needed on your part; then the higher will decide. Surrender to it."

Close the lower first and then, whenever you feel the higher, surrender to the higher. Whenever you feel the higher, have faith in it. Whenever you feel the lower, don't believe it, don't trust it; remain closed to it. Then you yourself will become a bridge to the higher.

The Great Challenge

Chapter #12
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DOES GOD EXIST?

Something about right inquiry.... Before you ask something, it will be good to know what is meant by right questioning. Every question is not a right inquiry, because as far as the inner dimension is concerned you can ask many, many, questions that appear to be meaningful but are not; they are nonsense.

Metaphysical questions are meaningless as far as inner inquiry is concerned. Intellectual questions are meaningless: intellect will not lead you inward, because even if you do get the right answer it will not be of any use. Intellect is an instrument, a bridge to all that exists outside; it has no door to the inner.

So the moment you begin to ask intellectually, you can go on asking for many lives and collect many answers but still you will not be connected to the inner world.

You can know many things about yourself, but to know something about yourself is not to know you. The "about" goes round and round on the periphery and the center remains untouched. You can go on in a vicious circle of questions and answers, and every answer will create more questions, then more answers, and then more questions. You remain on the periphery, asking and being answered, gathering much knowledge about the self without knowing the self.

How to ask something which can be meaningful -- not simply intellectually but existentially, not just for verbal knowing but authentic living? There are a few things which have to be remembered.

One: Whatever you ask, never ask a readymade question, never ask a stereotyped question. Ask something that is immediately concerned with you, something that is meaningful to you, that carries some transforming message for you. Ask that question upon which your life depends.

Don't ask bookish questions, don't ask borrowed questions. And don't carry any question over from the past because that will be your memory, not you. If you ask a borrowed question you can never come to an authentic answer. Even if the answer is given, it will not be caught by you and you will not be caught by it: a borrowed question is meaningless. Ask something that you want to ask. When I say you, I mean the you that you are this very moment, that is here and now, that is immediate. When you ask something that is immediate, that is here and now, it becomes existential; it is not concerned with memory but with your being.

Two: Don't ask anything that once answered will not change you in any way. For example, someone can ask whether there is a God: "Does God exist?" Ask such a question only if the answer will change you, so that if there is a God then you will be one type of person and if there is no God you will be a different person. But if it will not cause any change in you to know whether God is or is not, then the question is meaningless. It is just curiosity, not inquiry. So remember, ask whatever you are really concerned about. Only then will the answer be meaningful for you, meaningful in the sense that you are going to be different with a different answer. Are you really concerned about the existence of God? Will it make a vast difference to you if there is a God? Will you be a different type of being? And if there is no God, will your whole life begin to have such a different shape that you cannot be the same?

As I see it, whether God exists or not, people remain the same. They are interested only for the sake of peripheral knowledge. They are not really concerned; the question is not existential.

Immediately, here and now, spontaneously, let a question arise in you. Don't carry something from the past, don't carry something that comes from others, don't carry something that comes from the scriptures.

Let it come from you. And even if nothing comes, that is better. If no question comes and you feel a deep emptiness, that is good. That emptiness is authentic, it is yours. Even in that emptiness much can happen.

If you ask in this way from your deeper being, the very questioning becomes a process of meditation. And sometimes it happens that your question itself becomes the answer. The greater the depth it is coming from, the nearer it is to the answer. If you can ask from the very center of your being then there will be no need for any answer; the very question will become the answer. That is why I say that it becomes a process of meditation. If you can ask a question in such a way that you are totally involved in it and nothing remains outside the question, you have become the question.

Then no answer is needed. This very fact of totally being the question will become the answer.

An answer is needed from the outside only because your questioning is not deep. What I am saying is true as far as the inner search is concerned. In science, or with any outward inquiry, it will not be so. There a question will remain a question and an answer will have to be sought. But as far as the inner being is concerned, the question itself can become the answer, your quest itself can become the end.

In the inner search, means and ends are not two separate things. Means themselves are the end. Rightly pursued, the beginning is the end, the quest is the realization. But then the question must be total, authentic. You must be deeply committed to your question, it must not be just a peripheral curiosity.

So now, relax. And when I say relax, I mean to relax your past, relax borrowed questions, relax your mind so that your being can emerge. Then this questioning will become a meditative process. Then anything that comes to your mind, don't hesitate to ask.

WHY IS THERE SO MUCH FRUSTRATION IN THE WORLD?

Because there is so much expectation. Expect, and there will be frustration. Don't expect, and there will be no frustration. Frustration is a byproduct: the more you expect, the more you create your own frustration. So frustration is not really the problem, it is the result. Expectation is the problem.

Frustration is just a shadow which follows expectation. If you don't expect even for a single moment, if you are in a state of mind where there is no expectation, then it is simple. You ask a question and the answer comes; there is a fulfillment. But if you ask with any expectations you will be frustrated by the answer.

Everything we do, we do with expectations. If I love someone, an expectation enters without my even knowing it. I begin to expect love in return. I have not yet loved, I have not grown into love yet, but the expectation has come and now it will destroy the whole thing. Love creates more frustration than anything else in the world because, with love, you are in a utopia of expectation. You have not even been on the journey yet and already you have begun to think of the return home.

The more you expect love, the more difficult it will be for love to flow back to you. If you expect love from someone the other will feel it as bondage; it will be a duty for him, something which he has to do. And when love is a duty it cannot fulfill anyone because love as a duty is dead.

Love can only be play, not a duty. Love is freedom and duty is bondage, a heavy burden that one has to carry. And when you have to carry something, the beauty of it is lost. The freshness, the poetry, everything is lost, and the other will immediately feel that it is only something dead which has been given. Love with expectation and you have killed love. It is abortive -- your love will be a dead child. Then there will be frustration.

Love as play not as bargain, not because there is something you want to get out of it. Rather, love the other as an end in itself. Thank God that you have loved and forget about whether it is returned or not.

Don't make a bargain out of it and you will never be frustrated; your life will become filled with love. Once love has flowered in its totality there will be bliss, there will be ecstasy.

I use love only as an example. The same law applies to everything. There is so much frustration in the world that it is difficult to find someone who is not frustrated. Even your so-called saints are frustrated: frustrated because of their disciples, frustrated because they begin to have expectations about them that they

should do this and not do that; they should be like this and not be like that. Then frustration is bound to come, it has come.

Your so-called workers are all frustrated because they have expectations. Whatever their ideal is, society must conform to it; whatever their utopia is, everyone must follow it. They expect too much. They think that the whole world must be transformed immediately according to their ideals. But the world goes on in its own way, so they are frustrated.

It is very difficult to find a person who is not frustrated. And if you find such a person, know that he is a religious person. It makes no difference what the object, the cause, the source of frustration may be. One can be frustrated because of power, because of prestige, because of wealth. One can be frustrated because of love. One can even be frustrated because of God.

You want God to come to you. You begin to meditate and expectation comes in. I have seen people who meditate for fifteen minutes each day for seven days, and then they come to me and say, "I am meditating and I have still not realized the divine. The whole effort seems to be useless." They have devoted fifteen minutes to meditation for seven days and still God is nowhere to be seen. "I am still no nearer to God, so what should I do now?" Even in the search for the divine we have expectations.

Expectation is the poison. That's why there is frustration; it has to be so. Realize the falsity, the poisonousness of the expecting mind. By and by, if you can become aware of it, the expectations will drop and there will be no frustration.

So don't ask the question, "Why is there so much frustration in the world?" Ask "Why am I so frustrated?" Then the whole dimension changes. When someone wonders why the world is so frustrated, there is again an expectation that the world could be less frustrated. But whether the world is frustrated or not, you will remain frustrated.

The world is frustrated -- that is a fact. Then you go and try to find out why you are frustrated. You will find that it is because of your expectations. That is the seed, the root cause. Throw it out!

Don't think about the world, think about yourself. You are the world and if you begin to be different the world begins to be different. A part of it, an intrinsic part, has begun to be different: the world has begun to change.

We are always concerned with changing the world. That is just an escape. I have always felt that people who are concerned with others' changing are really escaping from their own frustrations, their own conflicts, their own anxieties, their own anguish. They are focusing their minds on something else, they are occupying their minds with something else, because they cannot change themselves. It is easier to try to change the world than to change oneself.

Remember to find out the cause of your own frustrations. And the sooner you do so, the better. Situations differ, but the source of frustration is always the same: expectation.

I FEEL A LOT OF HATE INSIDE ME. WHAT CAN I DO ABOUT IT?

Doing will not help. You cannot do anything about it because the problem is very delicate. If you begin to do something about your hatefulness, that means that you will have begun to hate your hatefulness. The mechanism is very delicate. One can be angry towards one's anger and one can be hateful towards one's hatefulness, and you can fight it but you will not win because the disease has gone one step deeper.

Don't do anything. Just be aware of it. Whenever you feel hate, just be aware of it. Feel what this hatefulness is, feel the fact of it. Don't try to escape from it.

Even your doing can become an escape. If I am angry and I begin to do something about the anger, then I am not concerned with the anger itself but with doing something about it. My perception has changed: my awareness of the anger is no longer there but rather the effort to do something about it has taken its place. This is not good, this is not the way, because then the anger will be suppressed.

So if you feel hatred, anger, greed, or anything, don't try to do something right away, just be aware of it. First see the ugliness of it, see the poisonousness of it, see what it is. Once you see what hate is in its totality, it will drop by itself. Hatred can continue only if you have not known it in its totality.

It is just like a snake crossing your path. The moment you become aware that the snake is there, you jump.

That jump is not something which you have to think about, decide about or choose to do; it happens.

When you become aware of the snake, the jump happens. In the same way, when you become aware of your hate, the jump happens; no planning is needed.

The first thing to remember is this: don't condemn anything; rather, become more aware of the fact of it.

Whenever it appears, be aware of it; meditate on it. The second thing, which is even more subtle, is your thinking, "I feel hatred inside me. I feel anger and greed and ego." This again is a very deceptive trick of the mind, a very cunning trick, because then, in a very subtle way, you have separated yourself from the hatred. You are saying, "I see hatred in me, I see greed in me. The greed is something which is in me, it is not me. I am not greed, I am not hatred, I am not anger. It is something accidental, something foreign that is inside me."

This is how the mind thinks and how language deceives us. Language says, "There is anger in me," but this is not the fact. When you are angry it is not that anger is in you... you are hate. There cannot be two entities there, only one. Either hate can be present or you can be present, but both cannot be present. If you are there then hate will dissolve; if hate is there then you are not there.

Move existentially not linguistically. Language creates many problems. Because of the construction of the language we acquire a very unrealistic attitude toward things. For example, when you are angry, there is no "I" to whom anger is happening. There is only anger; you are dissolved in it; you are not.

Go into the problem existentially. When there is hate, become aware of whether you are there or only the hate is there. Then a very subtle change happens in your consciousness. Once you begin to be aware of whether "I am" or hate is, your consciousness begins to emerge. And the more conscious you become, the more the hatred will dissolve. Both cannot exist simultaneously. Hate is possible only when one is unconscious: not conscious, not mindful, not alert.

When hate has gone, anger has gone, violence has gone, and you think about it retrospectively it becomes part of your memory. Now you can divide yourself from it.

You are separate from the anger and the anger is separate from you. Now it is part of your memory. This is how the linguistic fallacy I was talking about is supported by your experience.

You were angry a moment ago, now you are not -- the anger has gone. You are separate from the anger: you are one thing, the anger is something different -- the anger has become part of your memory. Now there are two things: the memory of your past experience of anger, and you.

But in the act of anger itself, there was only one thing: you were anger. So whenever there is hate, feel it deeply. Be aware of it: you have become hate, you are hate. This awareness will change the whole thing.

The day this awareness comes to you, hate will dissolve, because for you to coexist with hatred or anger or greed is not possible. Awareness means a conscious mind, and anger, hate, and greed are possible only in a very unconscious, sleepy state of mind. Be more and more alert -- and not retrospectively, because that is useless, it is a waste of energy. When anger is there, when hate is there, in that very moment close your eyes and meditate on whether you are or only the anger is. Your first realization will be that only anger is. Where are you? You are not. Your whole energy has become anger, the whole of you has become hate.

Sometimes lovers feel that when love is there, they are not. To feel this in love is easy because love is gratifying, but to feel it in hate is difficult because hate is not gratifying. Lovers, deep lovers, have felt that it is not that they "love" -- love is not an activity -- rather, they have become love.

When you love someone you become love. When you hate someone you become hate. But if you just remain yourself, then you can neither love nor hate in the ordinary way. That is why we say that someone has fallen in love. The phenomenon of love is a falling down, and falling in love means that you lose consciousness of yourself because of love. Lovers look mad to those who are not in love. They are! You cannot communicate with them, they are not in their senses.

They are not, really; the whole energy has become love; they are identified with it completely. There is no witness to the phenomenon of love.

The same happens in hate. Love and hate are alike, because it is the same energy inverted. When you are in love you are madly attracted, when you are in hate you are madly repulsed. When you are in love, when you have become attracted to someone, you lose your center, your self, and someone else becomes the center. When you hate someone, the same thing happens: someone repulses you; you are not at the center, you lose consciousness of yourself, and someone else becomes the center.

Remember this -- not retrospectively but in the very moment of the happening. When you feel that hate is there, close your eyes, forget the situation outside, and be conscious of what is happening inside you. The whole energy has become hate. If you watch it, then suddenly part of the energy will begin to transform itself into awareness. A pillar of consciousness will arise out of the chaos of hate or love or whatever. And

the more the pillar arises, the more the chaos inside will drop and disappear. Then, when you feel that you are, you will notice that hate is no longer there: you become a self, a center; the other can no longer be the center which either attracts or repels.

This meditation has to be done at the very moment of the happening. Then you will be a different person altogether. Not that you will have conquered your hatred, not that you will have a controlled mind. Now you will be a consciousness, a light unto yourself. Because of this light, darkness will have become impossible. Now you are a conscious being. Hate has become impossible because hate needs your unconsciousness as its basic requirement.

This must be understood very distinctly and clearly: hate needs your unconsciousness. That is the food for hate, that is where hate gets its strength. So don't do anything about hate, just do something about your consciousness. Become more conscious of your acts, of your thoughts, of your moods -- of whatever happens.

A conscious being is neither hateful nor love-full.

That is why we have used different words in talking about Buddha. We could say that Buddha loves everyone, but then the word would carry the same meaning that we ordinarily associate with it. Buddha cannot love you because he cannot hate you. He cannot be repulsed by you and he cannot be attracted by you either; in both cases, the other is the center. Buddha is not love but compassion, and the difference is very deep.

When you feel compassion, you remain the center; you can be neither repulsed nor attracted. It is a very neutral state. The other will feel very deeply that you love him, but....

If you come to a Buddha, you may feel that he loves you. That is your freedom. At any moment you can also feel that he hates you. That is also your freedom. It is your projection that he loves or hates. In fact, he neither loves nor hates; he remains himself, and the compassion flows.

See the difference? If you are not in this room, I cannot love you nor can I hate you. If I want to hate you I must have an object to hate, so if you are not here I will have to imagine that you are here. Love stops when the loved one is absent and hate stops when the enemy is not there. If they are absent, you make them present in your imagination.

Compassion means that even if there is no one there, Buddha will still be compassionate. It is not because of his imagination; it is his natural state. Just as a river flows, Buddha is compassionate. The other is not a part of it at all, the other is not the center, he himself remains the center.

When one becomes a center, when one becomes crystallized, there is neither repulsion nor attraction to anyone. This creates a deeper problem because it means that you cannot go beyond hate unless you go beyond love. Everyone wants to go beyond hate, but no one wants to go beyond love. But that creates an impossible situation for you because hate is a part of the one phenomenon of repulsion and attraction.

How can you just be in love, how can you be attracted to everything? We go on trying to love in many, many ways, but the only easy way is to hate one person and to love someone else. That is the easy way. You make one person your enemy and another person your friend.

Then you can be at ease, you can love. You can be attracted to A and be repulsed by B. This is one way. Another way, even more complicated, is to hate the same person that you love. This, too, we do. In the morning we love, in the afternoon we hate, and at night we love again. Every lover goes on continuously moving between hate and love, attraction and repulsion. Freud has said, and said very truly, that you have to hate the same person that you love -- it cannot be otherwise.

This becomes more and more true as we get rid of all the scapegoats that we have had for our hatred. You could love your country and hate another country; you could love your religion and hate another religion because, if you love someone or something, you have to balance that love with hate. In the old days this was easy, the balance was there, but now the humanitarians, the utopians, have destroyed all our scapegoats. Soon the world may be so united that there will be only one nation, only one race. Then one thing will have to become the object of both love and hate.

This duality is a natural thing. If you love, then you have to hate. There are people who go on preaching: "Love the whole world!" But you cannot love the world unless you discover another world to hate. I don't think this planet Earth can become one until we discover enemies on some other planet. The moment we discover an enemy somewhere -- and we are trying very hard to find one -- then the whole world can become one.

When India is fighting Pakistan, there is no fighting within India; India becomes one. There is a very deep patriotic feeling for India because now that love balances the hatred toward Pakistan. But when there is

no war, then Hindus fight Mohammedans, and Brahmins fight Sudras, one state fights another state, one party fights another party... and the thing goes on. But if there is an enemy somewhere, then the whole nation becomes one.

This whole earth cannot become one unless we have another planet to fight. Even a rumor would help. Linus Pauling, a great scientist, a Nobel laureate, once suggested that it would be good to create a world-wide rumor through the United Nations that Martians were about to attack the earth, and have scientists from all over the world support the rumor; then there would be no fighting on earth. And he is right. As man is, it would be a good thing. Lies may help. The truth has not helped yet.

With love, hate will be there and you will have to find some object to focus it on. So the more you love, the more you will be hateful. That is the price one has to pay. Remember this: either love and hate go together or neither of them is there at all.

Hate will disappear not by your doing anything, but by being more aware, more conscious, more alert. Become a conscious being and you will be at your center, and no one will be able to take you away from your center.

Right now, anyone can do it. Some do it by love and some do it by hate, but anyone can take you away from your center. You have no center really, only a bogus center which is just waiting for anyone to come and take you away from it.

Consciousness means centering, being continuously centered inside. Then both love and hate disappear. Only when both disappear are you at peace.

And really, their symptoms are so alike. When you are in deep hate you cannot sleep, and when you are in deep love you cannot sleep. When you are in deep love your blood pressure rises, and when you are in deep hate your blood pressure rises. All the symptoms are the same: you become tense. When someone is in love he becomes tired, exhausted, and bored by the ordinary things -- just as in hate. Both are tensions, both are diseases.

When I say "disease," I am using the literal meaning of the word: dis-ease. You cannot be at ease either in love or in hate, you can only be at ease if there is nothing inside you, neither love nor hate. Then you remain in yourself, alone in your consciousness. You exist without anyone else, the other has become irrelevant: you are centered.

Then, compassion will happen. It is a happening that follows once centering is there. Compassion is neither love nor hate, it is neither attraction nor repulsion, it is a totally different dimension. It is just being yourself, moving according to yourself, living according to yourself. Many may be attracted to you, many may be repulsed by you, but these are just their projections -- it is their problem. You can laugh about it and remain unconcerned.

FOR THE PAST TEN YEARS I'VE HAD A LOT OF PROBLEMS. I HAVE A LOT OF ANXIETY. MY MIND SEEMS TO BE GOING CONSTANTLY. WHAT CAN I DO ABOUT IT?

Why think about the past ten years? Why? That is the root cause of your problem.

What have you got from the past? Just memories and thoughts. You go on gathering more and more memories because every day your past becomes greater and greater. And the past is growing every day, because you go on accumulating thoughts, memories, experiences. Every day you have a bigger and bigger mind and less and less consciousness.

Mind means the accumulated past, and it goes on accumulating. What else can it do but go on repeating thoughts? What else is thinking but the repetition of the past again and again? Nothing new comes through.

Thinking is never original; it cannot be, because you can only think in terms of the known. You cannot think about the unknown; you can only come to the unknown when you are not thinking.

Every day you give your mind more to think about. The mind goes on thinking -- it is a very efficient mechanism. It can even make you go mad if you begin to think so fast that you cannot connect two thoughts. A madman is one whose thinking has gone to the very extreme: his thoughts overlap one another. You think linearly while a madman thinks along many lines simultaneously; his thinking is very complex.

If you go on collecting the past, your thinking will grow more and more. You may even begin to lose consciousness of yourself completely and then you will become an automaton, a computer, a thinking machine, a robot.

So what to do? Let the past be past. Don't carry it.

Forget it. Remember only this moment. And the strange thing is that if you are really in this moment, you cannot think; it is impossible. Thinking is only possible in the past or the future, never in the present. Remain in the moment. Don't fall back into the past and don't jump ahead to the future. Remain in the moment, the moment that is occurring right now.

For example, I have been talking. I don't think that you could have heard what I have been saying because your question must have remained working in the mind. You missed. And you can miss again this very moment. If you are really listening to me, your thought processes will cease. If the thought processes continue, you cannot be listening to me. If you are thinking about what I am saying -- how to practice it -- then you are again missing the present moment.

When you are eating, eat -- don't do anything else. When you are listening, listen -- don't do anything else. When you are walking, walk -- don't do anything else. Remain in the present moment, remain with the activity, and soon you will realize that the past has drifted away and a new space has opened within you. In that space, there are no thoughts.

Live moment to moment. Die to the past and die to the future. Live here and now so that whatever you are doing becomes a meditation.

Meditation is an attitude not an activity, so whatever you do can become meditative. The so-called meditation that people go on doing is not meditation. It is the attitude of being in the present which is the core, the central, the essential thing.

Do whatever you are doing -- walking on the street, running, taking a bath, eating, going to sleep, lying on the bed, relaxing -- and remain with the activity totally. With no past, no future, remain in the present. It will be difficult in the beginning -- very difficult and very arduous -- but by and by you will get the feel of it and then a new door will open, a new realm. Then the thought process will no longer be there.

By that I don't mean to say that you will become incapable of thinking; on the contrary, only then will you be capable of thinking. Thinking is a different thing from this mad rush of thoughts. This crowd of thoughts is not thinking at all. The thoughts go on and on, and you cannot do anything about them. You are just a victim, not a thinker -- you suffer, you try not to think about them.

Try to stop a thought and you will see who is the master. Try to stop it. You cannot. The thought will rebel against your control and it will come back with a vengeance -- with more force, with more skill and efficiency. Whatever you think about is not thinking, really, it is just a rush, a mad rush, a crowd, a traffic jam of thoughts -- an inconsistent, useless, unnecessary holdover from the past.

So be aware. Don't waste the present anymore. Live in the present. Live in the meditative quality of the present.

The present moment is not really a part of time at all. Past is time, future is time, but the present is not time. Ordinarily, we divide time into three parts: past, present, and future. But in reality it is not so.

The present is eternal, the present is. It is always here and now, an eternal now. In reality there is no past and there is no future. The past exists only in the memory and the future exists only in the imagination. Past and future belong to mind, not to existence. If you can understand this, you will see that time is mind and mind is time. Dissolve mind and there will be no more time, and vice versa.

That is why every religion insists that when you go deep down inside yourself there is no time: it is a timeless moment. That timelessness is here this very moment. You can miss it because of your wrong habit of accumulating the past, but it is there, and if you become aware of it, it can continue.

Be aware, and this very moment the past drifts away, the future dissolves, and the present moment becomes alive. Live in it, exist in it, and then this mad rush of thoughts will not be there. You will become capable of thinking for the first time. This new thinking means more awareness, a more concentrated consciousness, a more focused light of your being. You become so aware that whenever a problem comes before you, your consciousness, your focused light of being, dissolves it. And when a problem is dissolved, you know the answer.

Your so-called thinking is more akin to anxiety than to thinking. In this so-called thinking that you do now, you have to grope for the answer -- and groping can only be in the dark. Today you think you have solved something and tomorrow the same problem is there again, everything becomes confused again, and you go on groping and groping in the dark. That is why thinkers change their minds every day. That which was a truth yesterday is not a truth today and today's truth will not be the same again tomorrow. So everything is just approximately true -- nothing is true, nothing is false -- it can become false again any moment.

Buddha is true in a very different sense... with no time-relationship. Jesus is true, non-temporally. Their truth cannot become non-truth because it is found not through thinking but through meditation, not through thoughts but through a process of no-thought. Remember this: the process of no-thought, which happens when you are in the present.

WHEN I LOVE OTHERS IT IS A TENSION FOR ME. ONLY MY LOVE TOWARD YOU GIVES ME A FULFILLMENT, A FRESHNESS. WHY IS THAT?

This, too, can become a frustration at any moment because the other still remains the center. Whoever it is... the other must not be the center.

If you really feel intimate with me, then remember this: the other must not be the center. The moment your love is not centered on me you will be happy. If your love is centered on me that will only create problems.

You will love me and you will find someone else to hate.

This is what happens. If you love your guru, then you will begin to hate and condemn all other gurus. If you love Ram then even Krishna becomes an enemy. If you love Jesus then how can you love Mohammed? You have to create an enemy.

If you love someone -- even if you love me and you feel a freshness, a fulfillment -- then, too, deep down, the other side will be there. Any moment it can erupt and become destructive. You must be fulfilled within yourself, because only then will there be no frustration. You will feel many things but they will be something separate from you. The center will remain. If you can be with yourself totally, then even if I am not here, even if you cannot find me, even if you forget me completely, the fulfillment will remain, the freshness will remain. Then, when you are centered in your self, you can feel a subtle gratitude toward someone, but that will be a different thing.

Don't get attached. Don't think in terms of love, because the very term, as we know it, is bound up with its opposite. It seems difficult to understand. If you love me it seems inconceivable that you could hate me. But it is a common phenomenon. When someone is dreaming he cannot know that what he sees in the dream is just a dream. To him it is a reality; he cannot conceive of how it could be unreal. The same thing happens when someone is in love: he cannot conceive of how he could hate his loved one. But then, when he begins to hate the other, he cannot conceive of how he could have loved.

Those who love and then hate are not real lovers. But the mind goes on supplying reasons. If you love someone and you cannot conceive of how you could hate him or her, then the mind says that this is real love. Then, when you begin to hate the same person, the mind says that although you were a real lover, the other was not worth loving. First you find many reasons and causes and rationalizations for your love, then you find as many rationalizations for your hate.

I have seen this not only with one person but with many people. Sometimes it happens that someone loves me very deeply, then begins to hate me. And when someone loves deeply he can only hate deeply; there is no other way. When he loved me he could not conceive that hate was possible and now that he hates me he cannot conceive how that love was ever possible.

It is easy to move from love to hate, but it is very difficult to move from hate to love. There are many reasons for it. You cannot hate in the beginning; one has to love first. Love is a necessity in order to hate; you cannot hate directly without some love having been there. But then it is very difficult to put the broken mirror back together again. You can love again, but the hate which has preceded the renewed love casts a shadow on it. Something of the hate remains; part of it is carried over. The old fantasy of total love cannot be revived again.

If you love me, then you will feel hurt when I say this. Don't feel hurt. If you want to move toward selfrealization, if you are trying to find a way toward the ultimate truth, then there will be many times when I will have to hurt you, when I will have to fight against your fallacies. I know that your love can become hate. And just as love has a freshness, hate also has a freshness, an aliveness.

But there is a love, which I call compassion, that can come to you. It can come to you only if you are at your center, no one else. Become more and more centered in yourself. Only if I can help you to do this will I have compassion. My compassion may hurt you sometimes, but that is needed.

So I say to you: anyone who is centered on someone else -- whoever that someone else is -- will become

frustrated in the end. Become more and more free of others. That is why I allow you to come near me, that is my purpose in allowing you to be intimate with me -- so that you can become yourself! If I can help you to come to that center in yourself where there is no love and no hate, only then will you be able to have an altogether different relationship with me. Then the quality of that relationship will not be of this world -- neither hate nor love. Then you will not feel me as the other, you will feel me as yourself.

And not only with me... you will feel the whole world, the whole universe, as yourself. When one is centered in oneself, one becomes one with the whole universe. But if you are centered in the other, then you will be in trouble -- that is a natural consequence. And the natural law never allows any exception. It is absolute, mercilessly absolute.

The Great Challenge

Chapter #13
Chapter title: Between Death and Rebirth

Archive code: 7100000
ShortTitle: GCHALL13
Audio: No
Video: No

YOU HAVE SAID THAT YOU REMEMBER YOUR FORMER LIFE SEVEN HUNDRED YEARS AGO. CAN YOU REMEMBER YOUR NAME AT THAT TIME AND THE OCCASION OF YOUR DEATH? WHAT I AM INTERESTED IN IS WHAT HAPPENED BETWEEN YOUR LAST LIFE AND YOUR PRESENT LIFE.

The question seems meaningful, but it is not. Life means that something is happening, and between two lives, there is nothing happening.

Between two lives there is a gap. If something is happening, then again it is another life. Nothing happens in the gap. You can remember it only as a gap, not filled by anything.

When we say that someone is alive we mean that something is happening in him. Life is the realm of happenings. Without a body, nothing happens: the body is the medium for things to happen. The moment you are beyond the body, or not in the body, nothing happens.

Then you can either be aware or unconscious: these are the two possibilities. If you are unconscious then you cannot remember. If you are conscious then you can remember. But the remembrance is only of the gap; there are no events.

WERE YOU FULLY CONSCIOUS OF THE GAP BETWEEN YOUR LAST DEATH AND THIS BIRTH?

Yes, I was fully conscious for those seven hundred years. I was fully conscious, but it was a consciousness of the gap, of the vacuum, of the emptiness, of nothing happening. Nothing can happen. "Happening" means being embodied. Only if you are in the body can anything happen.

ISN'T IT BORING THEN TO BE WITHOUT A BODY?

No, because the concept of boredom belongs to the realm of happenings. If something is happening continuously then you are bored. Boredom is also a repetitive happening. If you have to eat the same food every day then you are bored. But when nothing happens, boredom is impossible. You cannot be bored by nothing.

DURING THOSE SEVEN HUNDRED YEARS, WAS THERE ANY DESIRE TO BE REBORN?

In the gap between lives no desire is possible. Desire happens when you are dying. Even for a desire to happen you have to be alive and in the body. The desire happens when you are dying -- and the last desire you have in one life becomes the first desire at the beginning of a new life. But in the gap itself, there is no desiring.

For example, when you go to sleep, be aware of your last thought that will be your first thought in the morning. But there is no continuity of the thought in the gap, while you are asleep. Your last thought stops at this barrier, at this checkpoint, and it remains there. When you return to a waking state you have to pass through this same checkpoint again, over this same boundary, and your last thought at night will become your first thought in the morning.

The same thing happens when you are dying: the last desire that you have in one life will become the first desire at the beginning of the next life.

In the gap between two lives, everything that is part of life ceases -- even time ceases. So when I say "seven hundred years," it is not my memory of the gap, it is only a reflection. In the gap itself time is not possible.

So many things are involved. Time is possible only when events are happening, otherwise you cannot create time. That is why, when many things have happened, *retrospectively* you feel that you have lived a long time. If nothing happens -- if nothing happens for a whole day -- then the day will seem very long. It seems very long because nothing has filled it; time has dragged on. But if you remember that same day, in retrospect it will seem very short because there were no events in it to make it look long.

On the other hand, if many things happen on a particular day, the day will seem very short. But if you remember that day, retrospectively, it will seem very long, because so many things happened.

Time is basically involved with events. If nothing is happening, you are not time-conscious -- you cannot be; and space consciousness too is lost.

There is no dreaming between one life and the next. Dreaming is not possible because even dreaming needs a body. You cannot experience *anything* without a body -- the body contains all the instruments of experiencing.

So if you are conscious between one life and another, you are only conscious of your consciousness. Nothing -- no thought, no desire but the last desire -- will have any effect on you. And the effect of your last desire is automatic, because to enter a body again was the last suggestion of your mind; nothing has to be done about it. If at the moment of death one dies fully conscious, with no desire, no thought, then rebirth becomes impossible.

If you go to sleep fully conscious, with no desire and no thought, then in the morning on awakening there will be no thought and no desire. In the same way the last thought that you have at the moment of death works like a seed, like a potential. Its working is automatic. Whenever there is an opportunity, a situation in which you can be reborn, you will be reborn. And if you have been conscious in your last life, then you will be conscious in this life also. Your birth will be a conscious birth; you will know what is happening.

Then that will be your last life. If this birth has been a conscious birth, then this death will be a conscious death. Then there can be no further birth possible. Once someone is born with full alertness, then that is his last birth. One more death will happen of course, but after that there will be no more births, no more deaths.

So when I say seven hundred years passed before this birth, it is just a reflection...

Jesus Crucified Again, This Time in Ronald Reagan's America

Talks given from 6/11/87
Miscellaneous
1 Chapters
Year published: 1988

The book of this title is a description of events centered around Osho's arrest and deportation form America. The book consists of interviews with those involved and excerpts from discourses.

Foreword:

This This A Thousand Times This # 4	*30/5/88 pm*

Part 1:

1. From Unconciousness to Consciousness #2	*31/10/84 pm*
2. From Darkness to Light #23	*24/3/85 pm*
3. From Darkness to Light #29	*30/3/85 pm*
4. From Personality to Individuality #18	*16/1/85 pm*
5. From Misery to Enlightenment #23	*20/2/85 pm*
6. From the False to the Truth #23	*21/7/85 pm*
7. From Unconciousness to Consciousness #9	*7/11/84 pm*

Part 2

1. From Unconsciousness to Consciousness #7	*5/11/84 pm*
2. From Ignorance to Innocence #3	*1/12/84 pm*
3. From Ignorance to Innocence #4	*2/12/84 pm*
4. From Darkness to Light #14	*14/3/85 pm*
5. From Personality to Individuality #28	*26/1/85 pm*
6. From Death to Deathlessness #28	*2/9/85 pm*
7. From Personality to Individuality #16	*14/1/85 pm*

Part 3:

1a. Last Testament Vol. 4 #28	*6/12/85 pm*
1b. Socrates Poisoned... #7	*22/2/86 pm*
2. The Sword and the Lotus #1	*15/1/86 am*
3. Beyond Psychology #37	*30/4/86 pm (note 1)*
4. Jesus Crucified Again...	*6/11/87 pm (note 2)*

note 1: Incorrectly dated in the book
note 2 This is the only discourse in the book not included elsewhere.

Jesus Crucified Again, This Time in Ronald Reagan's America

Chapter #1
Chapter title: None

6 November 1987 pm in Gautam the Buddha Auditorium

Archive code: 8711065

ShortTitle: CRUCIF01
Audio: Yes
Video: Yes
Length: 66 mins

My beloved ones,
I have been away from you much too long. It has been a very painful absence for me. For seven weeks continuously I have been only filled with your love, your patience, your thirst, your longing.

These days were remarkable in many ways. Seven weeks before, I was infected in the ear. It was a simple thing; according to the best expert available here, Dr. Jog, it cures in four days at the most -- but it continued for seven weeks. He has never come across such a case in his life. He could not believe it, because no medicine was working. He tried all kinds of medicines, all kinds of ointments. Finally he had to do an operation, but then the wound of the operation was not healing. Doctor Devageet thought perhaps it was something to do with my teeth -- he is my dental surgeon -- but nothing was found.

My personal physician, Dr. Amrito, immediately informed all sannyasin doctors around the world and asked them to contact the best experts about poisoning, because his own analysis was that unless I have been poisoned there is no possibility to explain why my body has lost all resistance.

And as this idea became stronger in his mind, step by step he started searching into the matter and he found all the symptoms that can happen only if some kind of poison has been given to me.

I myself had been suspicious about it, but I have never mentioned the fact to anybody. The day I was arrested in America for no valid or even invalid reason, they refused to bail me out -- although the United States attorney argued for three days and concluded in the end by saying, "I have not been able to prove anything against him, but neither has the other party been able to prove anything."

It was hilarious, because the innocent cannot prove his innocence by any means, and no law in the whole world requires that an innocent person should prove his innocence. The burden was on the government of America, which had arrested me, to prove the reason for my arrest.

And even though the United States attorney himself accepted the defeat, still the magistrate denied me bail. I had immediately an intuitive flash -- what could be the reason? We offered to the government our own jet plane so that their pilot, their officers, could take me to Oregon because that was where the court had to take the case. The journey was only five or six hours at the most, but the government refused that offer. They said, "Only our airplane will take you." And their airplane took me to Oregon -- a six-hour flight was completed in twelve days.

I was taken from one jail to another jail. In twelve days I had to pass through six jails, all over America.

In Oklahoma my suspicion became a certainty, because I landed in the middle of the night at a silent airport, and the U.S. Marshal himself was there to take charge of me. He himself was driving the car, I was sitting behind him. The man who was giving the charge to him whispered in his ear -- which I could hear without any effort, I was just behind him. He said, "This guy is world-famous and all the world news media is focused on him, so don't do anything directly. Be very careful."

I started thinking, What is their intention? What do they want to do indirectly? And as I reached the jail their intention became very clear to me.

The U.S. Marshal asked me not to fill in the form with my own name. I should write instead, "David Washington" as my name. I said, "According to what law or constitution are you asking me to do such a stupid thing? I simply refuse, because I am not David Washington."

He insisted, and he said, "If you don't sign the name `Washington' you will have to sit in this cold night on this hard steel bench."

I asked him, "You are a reasonable man, well educated; can't you see that it is a stupid thing you are asking me to do?"

He said, "I cannot answer anything. I'm simply fulfilling the orders from above." And `above' certainly means Washington, the White House, Ronald Reagan. Seeing the situation -- I was tired -- I told him, "Let us compromise. You fill in the form, you write whatever name you want to write. I will sign it."

He filled in the form. David Washington was my name, and I signed my own signature in Hindi. He asked me, "What have you signed?"

I said, "It must be David Washington." I said, "This will be a reminder to you that anything that you want to do -- directly or indirectly -- you will be caught. It is with your handwriting that you have written David Washington and it is my signature, which is world-famous and can be recognized without any difficulty. Your whole conspiracy has failed. I can see it clearly in your eyes, in your nervousness, in your trembling hands."

The idea was that if I write David Washington and sign David Washington, I can be killed, poisoned, shot and there will be no proof that I ever entered the jail. I was brought from the back door of the airport, I entered the jail also from the back door, in the middle of the night so that nobody can be ever aware -- and only the U.S. Marshal was present in the office, nobody else.

He took me to the cell and told me to take one of the mattresses, utterly dirty, full of cockroaches. I said to him, "I am not a prisoner. You should behave a little more humanly. And I will need a blanket and a pillow."

And he simply refused: "No blanket, no pillow. This is all you will get." And he locked the door of that small, dirty cabin.

Strangely enough, in the early morning at five o'clock he opened the door and he was a completely changed man. I could not believe my eyes, because he had brought a new mattress, a blanket, a pillow. I said, "But in the night you were behaving in such a primitive way. Suddenly you have become so civilized."

And he offered me breakfast early in the morning -- five o'clock. In no other jail I was offered breakfast before nine o'clock. I said, "It is too early -- and why are you paying so much attention?"

But he said, "You have to eat it quick, because within five minutes we have to leave for the airport."

I said, "Then what is the purpose of the mattress and the blanket and the pillow?"

He said nothing and simply closed the door. The breakfast was not much: just two slices of bread soaked in a certain sauce -- I could not figure out what it was -- tasteless, odorless.

Now, Dr. Amrito feels I was poisoned. Perhaps they poisoned me in all the six jails; that was the purpose of not giving me bail and that was the purpose in taking twelve days to complete a journey of six hours. A slow poisoning which will not kill me immediately, but in the long run it will make me weak -- and it has made me weak.

Since those twelve days in the American prisons, all sleep has disappeared. Many things started to happen in the body which were not happening before: disappearance of all appetite, food seeming to be absolutely without taste, a churning feeling in the stomach, nausea, a desire to vomit... no feeling of thirst, but a tremendous sense as if one is uprooted.

Something in the nervous system also seems to have been affected. At times there has been a sensation of tingling all over the body which was very strong -- particularly in both my hands -- and a twitching of the eyelids.

The day I entered the jail I was one hundred and fifty pounds; today I am only one hundred and thirty pounds. My food is the same, but I have been losing weight for no reason at all. And a subtle weakness... And just three months ago, the bone in my right hand started hurting tremendously.

These are all symptoms of certain poisons. My hair has fallen, my eyesight has become weaker, my beard has become as white as my father's beard was when he was seventy-five. They have taken away almost twenty years of my life.

Dr. Amrito immediately informed all the doctors who are my sannyasins to approach all the best poison experts in the world. And one of the doctors, Dr. Dhyan Yogi, immediately took my blood samples, urine samples, samples of my hair, and went to England, to Germany, to the best experts. The European experts suggest that after two years there is no poison which can be detected in the body, but all the symptoms show that a certain poison has been given.

No resistance against disease, falling weight without any reason, hair becoming white before its time, hair falling out without any reason, tingling sensations in the extremities, loss of appetite, tastelessness, nausea, the bone pain in my right hand... One of the experts, a doctor from Germany had come twice to check my bone; he could not figure out what kind of disease it is -- because there is no disease. The expert here -- Dr. Hardikar, a man who loves me -- has been here continuously watching for three months and has not been able to figure out why this pain should be there.

The European experts in England and Germany have suggested a name of a certain poison, thalium. It is a poison of a family of poisons of heavy metals. It disappears from the body in eight weeks' time, but leaves its effects and destroys the body's resistance against diseases. And all the symptoms that I have told you are part of thalium poisoning.

The American experts have suggested a different poison which they think has been used by governments against rebellious individuals. The name of the poison is synthetic heroin. It is one thousand times more dangerous than ordinary heroin. All the symptoms are the same as with thalium, but the poison is more dangerous and after two years there is no possibility to find any trace of it in the body.

The Japanese experts, who have been working in Hiroshima and Nagasaki on atomic radioactivity, have suggested that these symptoms can also be created in a more sophisticated way by radioactive exposure -- either while I was asleep, or food can be exposed to radioactivity and there is no way to find any trace of it.

One of the scientists who is immensely interested in me is coming within a week or two. He has been working for twenty years only on radioactivity. His suggestion is that the Americans, the bureaucracy in America, must have used the most sophisticated poisoning which leaves no trace.

Dr. Amrito's own research... and he is a genius as far as medical science is concerned. He is a fellow of the Royal Society of Physicians in England, and he is a rare individual in the sense that he is the youngest man ever accepted by the Royal Society of Physicians as a member. He has all the highest qualifications. His own research is about a fourth, very uncommonly used poison. The name of the poison is fluorocarbon. This poison disappears immediately. Even within minutes, you cannot find any trace in the blood, in the urine, but all these symptoms indicate towards it.

It does not matter which poison has been given to me, but it is certain that I have been poisoned by Ronald Reagan's American government.

There is other circumstantial evidence for it. Because they had no evidence against me -- I have not committed any crime -- they blackmailed my attorneys, the best in America. The United States attorneys told my attorneys, "If you are interested in Bhagwan's life, it is better not to go for trial, because you know and we know that he has not committed anything, that all thirty-four charges are false. But in no case will the government of America be willing to be defeated in the court by a single individual."

They had named the case United States of America versus Bhagwan Shree Rajneesh. Now the greatest nation in the world, the greatest power in history, naturally would not like to be defeated in the court by a powerless individual.

My attorneys came to me with tears in their eyes. They said, "We are here to protect you, but it seems impossible. We cannot take the risk to go for trial, because we have been told very directly that your life is at risk. So we have agreed on your behalf to accept two nominal charges, just to give the American government a face-saving device, so that they can fine you and deport you."

This was just ten minutes before the court was to start, and in the Federal Court, Judge Leavy asked me just about those two charges that had been chosen by my attorneys to be accepted because they were just formalities. It was strange that out of thirty-four charges, Judge Leavy immediately asked me only about those two: "Are you guilty of those two crimes or not?" It is clear that Judge Leavy was also part of the whole conspiracy.

But I am a crazy man of my own type. I simply said, "I am." And my attorney, Jack Ransom immediately added -- he was standing by my side -- "guilty." So on the court record it has become the full sentence, "I am guilty." I have not said that at all. I would rather be crucified than to accept a false charge.

Outside of the court Jack Ransom told me, "You created such a strange situation. It is good that Judge Leavy has not taken note of it."

He immediately pronounced his judgment. That too is a strange thing. The judgment has to be written after my acceptance or denial, but the judgment was ready-made. It was there on the table, he simply read it out. Perhaps the judgment was not even written by him. Perhaps it was just given to him.

The judgment was that I was to be fined four hundred thousand dollars. My attorneys were shocked; they could not believe that for those two formal charges, which are false, more than half a crore rupees are fined; deportation from America, for five years no entry, and if I should enter then ten years suspended jail sentence would have to be served. And I was told that I had to take my clothes from the jail immediately and my plane is waiting at the airport. I have to leave American immediately, so that I cannot appeal in a higher court.

I was taken to the jail. The Portland jail is the most sophisticated kind of jail facility. It was recently built; only three months before it had been opened. It is very sophisticated, with all the latest security measures. As I entered the jail, the ground floor was absolutely empty. There were all kinds of offices but there was nobody in those offices.

I asked the man who had taken me to the jail, "What is the reason why the whole ground floor is empty?"

He said, "I don't know."
But I looked into his eyes and I could see -- he knows.

As I was taken inside there was only one man in one room. The other man immediately left and the man in the room told me to sit on a particular chair. That was also strange because there were so many chairs; I could have chosen any. But he indicated to me that I had to sit on this chair. And he said, "I have to go to get the signature of my boss, so you will have to wait for at least ten, fifteen minutes."

Later on I came to know that there was no need of any signature of any boss. I myself could see on the form, and I asked the man, "Where is the signature of your boss? There is no need; the only need is my signature that I have received my clothes. No other boss is needed to sign it."

He was so nervous he was perspiring -- in an air-conditioned room. And because he was holding the form in his hand... the form was trembling, the hand was trembling.

As I reached the airport the rumor reached immediately to me that a bomb had been found underneath my chair where I was sitting for fifteen minutes. Perhaps this was the arrangement, that if I insist for trial and don't accept that I have committed two crimes then it is better to finish me by exploding the bomb. That's why the whole ground floor was empty. And even the man in the room who was to give me my clothes disappeared in the name of taking the signature of his boss, and locked the room from outside. But because I had accepted the guilt and I had been fined, I had been told to leave America immediately, the bomb was not exploded. He must have gone to enquire what he was supposed to do, because he was not aware what had happened in the court.

One of my attorneys -- and also my sannyasin -- Swami Prem Niren is present here. I had left him two years before in tears in America, and he is still in tears -- tears of love and trust and immense helplessness against the primitive, brutal, and violent heritage of man.

Only such tears give a hope that one day man will be out of the clutches of animality. Niren knows the inside story of what happened to me and my beautiful commune, how brutally they were destroyed because of religious persecution by the fundamentalist, fanatic and bigoted Christians and politicians just because they could not tolerate a beautiful thing happening. They were aware that this was the beginning of the new man and the end of the old, of which they are the representatives. These parasites of the society completely forgot all democratic values and humanitarian concepts when it was a question of their own vested interests being in danger. The commune in Rancho Rajneesh of five thousand sannyasins had exposed the priests and politicians and their conspiracy against humanity as such.

Another one of my attorneys -- Bob McCrea, a beautiful man with some understanding of what was happening -- told Vivek, my caretaker, after my last appearance in court, "It seems and feels to me that they have done it again. They have crucified Jesus again. I'm sorry and I feel so helpless."

It is absolutely certain that I had been poisoned, and these seven weeks I have been in an immense struggle.

I don't have any reason to live in the world. I have experienced, I have realized the very essence of eternal life, but something else forces me to linger on a little more on this shore before leaving for the further shore beyond.
It is you, it is your love.
It is your eyes, it is your hearts.

And when I say `you' I don't mean only those who are present here; I also mean all those who are spread all over the earth -- my people.

I would like these small sprouts to become trees. I would like to see the spring come to you all, the flowering of your ultimate being, the blissfulness and the ecstasy of enlightenment, the taste of the beyond.

These seven weeks you were not aware... you were simply thinking I was sick. Doctor Premda, my eye surgeon, had immediately rushed from Germany with the recentmost medications, but nothing helped against the poisons except my meditations -- the only medicine that can transcend all that belongs to matter.

These seven weeks I have been lying in darkness almost the whole day and night, silently witnessing the body and keeping my consciousness unshadowed by anything.
I was struggling with death.
It was a fight between death and your love.
And you should celebrate that your love has been victorious.
This time Jesus has been crucified in America by Christians themselves.

But there is a strange story that Christians go on hiding from the world. They say that Jesus was crucified and after three days there was resurrection, but they don't say what happened after resurrection,

where Jesus disappeared, whether he died after resurrection or not. If he has not died then he must be around somewhere. But the reality is, after Jesus was taken down from the cross -- and he was taken down from the cross only after six hours. The Jewish cross does not kill anybody in six hours; it takes forty-eight hours for any healthy man to die on a Jewish cross. And Jesus was a young man, thirty-three years old; six hours could not kill him, there is no possibility.

It was a certain arrangement between the disciples of Jesus and Pontius Pilate, the Roman governor of Judea where the Jews insisted that Jesus should be crucified. Pontius Pilate was not willing, because the man was innocent. But politicians are politicians. They cannot annoy the masses; they depend on the masses. Unwillingly, he gave the orders for Jesus' crucifixion but he made arrangements that the crucifixion should be on Friday and should be delayed for as long as possible. So in the afternoon Jesus was crucified.

Jews stop all work by the evening as the sun sets on Friday for their sabbath. Saturday they don't work at all. Because of this tradition Pontius Pilate and Jesus' disciples took advantage of the situation. Jesus had to be brought down from the cross because it was against the Jewish idea of sabbath; he would have to be crucified again after the sabbath was over.

He was kept in a cave which was guarded by a Roman soldier, not by a Jew, and in the night he was taken out from the cave. He was not dead... and the most surprising thing is that he escaped from Judea and he died in India. His grave is in Kashmir in a small village, Pahalgam. I have been to his grave. It is the only grave in India on which there is an inscription in Hebrew. The inscription says, "Joshua, the prophet of the Jews lies here in eternal sleep." Joshua is Jesus' real name, his Hebrew name. Jesus is his Greek name.

He lived a long life in India, one hundred and twelve years. And pahalgam in Kashmiri means "the village of the shepherd." Jesus used to call himself the shepherd, and he had gone there with his disciples -- because of him, the village became known as Pahalgam.

The story is repeated again. I was crucified-this time in America... and these seven weeks I have been struggling against the poison.

And I am happy to declare to you that the crucifixion is over and I am resurrected.

It is symbolic that Jesus is crucified this time in America and is resurrected in India. It is symbolic in many dimensions. It is the victory of love over hate. It is the victory of life over death. It is the victory of East over West. It is the victory of truth over criminals like Ronald Reagan. It is the victory of consciousness over body.

These seven weeks I have been only thinking of you.

It would have been immensely painful for me to leave you in this beautiful state when you have started growing upwards.

My garden is still a nursery.

I would leave the body rejoicingly the day I see you all have blossomed and you have released your fragrance and you have attained your destiny. The day I see the great pilgrimage -- from here to here, from crucifixion to resurrection -- is over for you all then I can go with a dancing heart and melt into the universal consciousness.

And I will be waiting there for you still.

It is certainly of tremendous importance that even after twenty centuries a man like Jesus will be crucified by Christians themselves. It was a conspiracy of the fundamentalist Christians of America and Ronald Reagan.

Perhaps civilization is still an idea -- it has not happened in reality.

I would like my people to transform themselves and through them I would like to bring authentic civilization and humanity to this beautiful planet.

There is only one religion, and that is the religion of love.

There is only one God, and that is the God of celebration, of life, of rejoicing.

This whole earth is one and the whole humanity is one. We are parts of each other.

I have no complaint against those who have poisoned me. I can forgive them easily. They certainly do not know what they go on doing.

It is said that history repeats itself. It is not history that repeats itself; it is the unconsciousness of man, the blindness of man that repeats itself. The day man will be conscious, alert and aware, there will not be any repetition anymore. Socrates will not be poisoned, Jesus will not be crucified, Al-Hillaj Mansoor will not be murdered and butchered. And these are our best flowers, they are our highest peaks. They are our destinies, they are our future. They are our intrinsic potential which has become actual.

I am sure you will not have any anger in your hearts or any hatred for anyone, but just an understanding

and a loving forgiveness.

That is the only authentic prayer. And only this kind of prayerfulness can raise humanity to higher levels of consciousness.

I have absolute inner certainty: they may have been able to poison my body, my nervous system, but they cannot destroy my consciousness, they cannot poison my being. And it was good that they have given me a chance to see myself beyond my body, beyond my mind.

These seven weeks have been a fire test. Without your knowing you have always, each moment of these seven weeks, been a tremendous help to me. Without your love it would not have been possible for me to overcome the poison, because without your love there would be no need for me even to struggle. I am fulfilled and absolutely contented; I have arrived home. But I see you are stumbling, groping, and it will be very heartless and uncompassionate for me to leave you in this situation. I would like in all your lives a sunrise, the birds singing and the flowers opening. Other than that, I don't have any reason to be here at all.
Remember it: I am here for you.

That remembrance will help you not to go astray. That remembrance will help you to be aware of the uncivilized world in which we are living, in this madhouse that we call humanity. It will go on reminding you that we have to give birth to a new man and to a new humanity.

This is the tremendous challenge. Those who have guts and intelligence and a desire and a longing to touch the farthest stars... only those very few people have been able to understand me, have been able to become my fellow travelers. I don't have any followers -- I have only lovers and friends and fellow travelers.

I would like you all to reach to the same beatitude, to the same blissfulness, to the same ecstasy that has become my very heartbeat. It is also the heartbeat of the whole universe.
Okay, Vimal?
Yes, Osho.

Lead Kindly Light

Some Enlightened Moments with Osho
Talks given from 1972?
Miscellaneous
1 Chapter
Year published: 1972

This is a small booklet of Osho's words as reported by Ma Yoga Kranti. It is considered to be very accurate reporting.

ShortTitle: LEAD01
Audio: No
Video: No

QUESTION: WHY IT IS THAT EVEN SILENCE BECOMES ELOQUENT IN YOUR PRESENCE.

Words are impotent to express Truth. Truth can be expressed only in silence. The moment we enter silence, the mystery of Truth is revealed. Man's misfortune is that he has forgotten to be silent; and therefore his entire relationship with Nature has been vitiated. Nature knows only the language of silence. He who knows not that language, ipso facto, loses touch with Nature. And mankind's misery is due to man's distance from nature.

Only with the dissolution of ego, we can enter silence. when ego -- alias 'I' -- is dissolved, there is

possibility of communion and integration with Nature.

QUESTION: BUT HOW TO ACHIEVE THIS SILENCE?

Just be silent. It is not a matter of procedure or planning. See with your eyes and hear with your ears the sights and sounds around you; do this with full consciousness, but without any reaction to these sights and sounds. Silence will be spontaneous if there is full awareness of, but no reaction to, the external stimuli.

Silence does not mean non-use of the faculty of speech. The basis of silence is not the throat, but the thought. The root and centre of silence is in the mind and not in the vocal apparatus. You may be silent without, but verbose within; and then you are not silent. On the other hand, even if you are loquacious, but without thoughts which overwhelm your mind -- so that you are silent within -- then you are truly silent.

It is like this: supposing you decide to fast; you may successfully abstain from food; but you are not truly fasting if you keep thinking about food all the time. But there may be another person who may eat without indulgence and eat consciously; in reality, though not apparently, he is fasting. What matters ultimately and always is the man within, and not his actions."

What matters ultimately and always is the man within, and not his actions.

[Somebody had brought beautiful flowers for Osho.]

The flowers are beautiful, but your plucking them was not a beautiful act. For whom beauty is equivalent to Love, it is impossible to sever the flowers from their plants. The plucking of flowers hastens their death; and nothing is uglier than taking life, even of a flower. Non-violence is the acme of beauty; violence is the nadir of ugliness.

[Someone quipped, "But we like flowers: that is why we pluck them!"]

Love is opposed to the act of plucking flowers. Love and plucking of flowers can not co-exist. Plucking is not symbolic of love, but of cruelty. It is symbolic of our authoritarian nature; we want to possess whatever seems beautiful, regardless of the possibility of destroying that object of beauty. This is true not only of flower-plucking, but of all our dealings in life, and of all our human relationships. We practise the same cruelty with even the human beings whom we profess to love. For example, even with the beloved, a lover seeks to enforce authority. We all seek to pluck the human flower, and in the process, rob that flower of the sap or life, leading to its premature wilting"

Where there is love, there is no possessiveness or bondage; and bondage separates one person from the other. Love is what unites and not what separates; Love is what protects, not what destroys life; Love is what frees, not what enslaves. If you love flowers, you give yourself to flowers; you do not try to own them by plucking. Love knows only giving; it knows not the language of receiving -- to say nothing of the language of robbing. And please note that this is an axiom applicable to all aspects of life. Those who know not this truth, look upon their cruelty and violence as a form of love. Though they do not realise it, their hatred lies latent in their so-called love. And where they lay claim to a sense of beauty, their outward aesthetics is just a cloak hiding crass ugliness.

[The writer felt Osho had touched a sore spot in her heart.]

Do not think; do not brood. Just watch. Thoughts lead you away from the Truth. Thinking is a device to escape from yourself. It will be better if you observe within yourself the truth of what I say. Open out in love, and make your own discoveries; they may corroborate mine.

[A learned pandit wished to discuss Godly matters.]

"Once upon a time, in an emperor's court, a poet came to recite his compositions; these were in praise of the emperor. The words of the songs, as well as the voice of the singer enchanted the emperor, who announced a gift of five thousand gold coins to the poet. The gift was to be presented the next day. The poet who was a poor man living in a small hut, returned home overjoyed on being a successful bard. The thought five thousand gold coins did not allow him to sleep. During the night, he kept planning and re-planning how he would spend the windfall; and this kept him tossing in bed till the dawn.

In the morning he presented himself before the emperor. The emperor greeted him and inquired, 'What brings you here, Oh poet? What do you want?' The poet was confused; he queried anxiously, 'Your Majesty! Have you already forgotten that only yesterday you had announced a gift of five thousand gold coins in appreciation of my poems?' The emperor said, 'You are a silly simpleton. You had pleased me by your words; so I thought it proper to please you with my words. The give and take is over!'

In our relationship with God also, this is true. Results are achieved neither by thoughts nor by words nor by plans, but by the life lived. In living lies the reward.

[On a long train journey with Osho they noticed that each passenger readied himself to alight, much before he reached his destination. Commenting on this common practice, Osho said:]

How alert we remain in an ordinary train journey! And how we lack totally this alacrity in the important journey of life! We neither know our destination, nor are we prepared to alight. When death comes to rob us of life, we are caught unawares. And then, belatedly, we realise that we had forgotten about death; we had forgotten to prepare ourselves for dying.

SOMEONE QUESTIONED, "WHAT DO YOU MEAN BY THIS ALERTNESS AND PREPAREDNESS?

First thing to bear in mind is that life is a journey. We begin at one point and move on to some other point. We are not perfect, but we have to strive to be perfect. For the perfect, there is no travel and no destination. But, for the majority of us, who are far from being perfect, the journey, the quest, the search, -- call it what you will -- -is essential. When we feel that life is a journey, it is a sign of imperfection. But this feeling is important. Concentrate on this imperfection; see the limitation; or at least have a glimpse of your incomplete state. He who realises he is imperfect, will be filled with ambition to be perfect; just as he who is ill and ailing wishes fervently to be well; or just as he who enters a dark room, instinctively thinks of switching on the light.

SOMEONE ASKED: EVEN IF THE REALISATION OF OUR IMPERFECTION DAWNS UPON US, WHAT GOOD DOES IT DO?

When you feel thirsty, what do you do? Does not the thirst rouse you to search for water? Similarly, the realisation of one's imperfect state rouses one to seek for perfection. Then life's goal is sighted, and one begins move towards that goal.

Whereas meaningful life is a yoga, aimless life is a 'bhoga' or all indulgence. The life of 'bhoga' is like a lake which has stagnant water, which flows nowhere, and which, in time, dries up. But the life of yoga is like a river, which, for ever is rushing towards the ocean. To you I suggest: Be like the river which moves towards the ocean, only then you will find life worthwhile. The lake exists in its narrow confines; it travels not. It has nowhere to go, and nothing to become. On the other hand, the river is not confined; it is expansive; it likes to move and flow, because it aims to be the ocean. It is not satisfied with being a river; it aims at being a vast, limitless body of water. When a man realises his inadequate condition, he also becomes ambitious like a river. Therefore, it is a fortunate thing to be dissatisfied with imperfection; this dissatisfaction is the first step towards the goal of perfection.

[Walking with Osho, they see some fish on the river bank which had been caught by fishermen.]

Like fish out of water, man also gasps for breath when he is not in his divine element.

SOMEONE ASKED: WHAT IS THE CAUSE OF OUR MISERIES?

Don't say miseries; say 'misery', since there is only one misery, i.e. isolation from God. We are not aware of this fact; surrounded by a multitude of miseries we forget the original misery. The one root misery creates the illusion of a number of miseries. We have to be radical, and deal with this root misery. If a tree is to be destroyed completely, one does not cut a branch here and a branch there, but either uproots the tree, if that is possible, or cuts the main trunk near the roots. Similarly, we have to destroy the root of all miseries.

We certainly are like fish out of water, -- like the fish we saw dying on the sands. We can well imagine those around us and even ourselves as the dying fish on a river bank.

Come to think of it, man is both the fish that is dying on the sands, as also the fisherman who casts his net in the river. Man is both the fisherman and his catch. Man has himself to blame for his bondage and unhappiness. But in this very fact of he himself being the cause of his miseries lies the hope and possibility of his freedom and happiness. It is all up to him. The day he decides, he can be reunited with his creator. It is simply a matter of resolution; what appears far, can be quite near. Man's freedom lies buried just underneath his seeming thralldom.

SOMEONE EXPRESSED HIS DEJECTION ON THE SPIRITUAL PATH TO OSHO.

Once, in a prolonged warfare, a king was given the news that he had lost a battle. Naturally, his disappointment was abysmal. He almost fainted on hearing this sad news. When he recovered, he felt depressed and gloomy; his palace and possessions suddenly lost all charm for him. The queen tried to console him, but the king kept mumbling, 'My army has been defeated; I have lost all my artillery,' so on and so forth. The queen in trying to assuage him said, 'My sir! I have known about all this. But I have even worse news to give you!' The king stopped his soliloquy, and asked in amazement, 'Worse than this news! What can be worse than this news!' The queen said, 'You have lost a battle, but you can still win the war. What worries me is not the loss of your army, but the loss of your courage. And that is by far a worse loss. The loss of hope, enthusiasm and courage spells a sure doom, whereas the loss of military power is comparatively nothing. The future is bleak for him who is hopeless. Take heart, therefore, my lord!'

The queen's words were not meant for the king only; they apply to us all. Instead of taking things to heart, we have to learn to take heart. We have to overcome depression and defeatism and despondency; for he who loses hope has no future ahead of him."

Like the sun disappearing in the sea, religion too is gradually disappearing from our midst these days. And that is the basis of all the woes of mankind.

The waning of religion is due to lack of unity amongst divergent faiths. The forces of religion and all that is good in life are very much scattered. That is why religion seems to suffer defeat at the hands of its opponents; and mankind is the loser by this defeat. This state of affairs cannot last for ever. Now is the time in the history of mankind, when, if the forces of good and truth do not bury their differences and unite, we shall perish. The decisive battle against forces of evil can be fought and won only by complete unity of all the forces for good.

QUESTION: IT DOES NOT ENHANCE HUMAN DIGNITY TO CREATE FRICTION BETWEEN FAITHS -- AND THAT TOO IN THE NAME OF RELIGION! THERE SHOULD BE NO CONFLICT AMONGST VARIOUS

FAITHS; BUT, COME TO THINK OF IT, THE WORLD HISTORY OF FAITHS IS FULL OF STRIFE AND WARS. NOT ONLY THAT, EVEN IN ONE AND THE SAME FAITH, THE VARIOUS SECTS MALIGN ONE ANOTHER AND QUARREL AMONGST THEMSELVES! WHY?

Ego is the root of all evil. There can not, and need not, be any friction between faiths. The differences lie only in the egoism of so-called followers of faiths. It is ego that is militant. And it is ego that creates frictions and factions even amongst followers of one and the same faith. Actually, not only in religious matters, but in all spheres of life, the underlying cause of conflict and disharmony is ego; and the solution to these fissiparous tendencies is dissolution of ego; because love -- which is the opposite of ego -- creates a common meeting ground for divergent groups of human beings.

Ego is irreligion. Religion is not the cause of quarrels or battles or so-called holy crusades; these are caused by the lack of religion in the so-called followers of religion. And this will continue to be the state of affairs so long as religion is predetermined at birth, and has nothing to do with the life lived. The trouble is that without having to be religious, people inherit a ready-made religion. History of mankind would not have been so gory if religion were not familial or heriditary by birth. Those for whom religion is not a living experience create chasms between the various faiths. No faith is ever harmed by irreligious people outside its folds so much, as by people within it. The harm comes from the inner group that is irreligious. The ignorant believe that the danger to faith is from outside the group, whereas, in reality, the risk is always from within. People mistakenly try to safeguard their religion from outside assault, completely disregarding the risk from within. It is my observation that there are no enemies of any faith outside that faith; faiths are destroyed by the foes within the fold. These inside groups do not consider religion a way to self-realisation, but as an association or alliance, which can be given a distinct social or political colour. And, unfortunately, if they succeed in creating a distinct association, religion fails; yes, sad but true it is, that if they succeed, religion fails. And the reason of this failure is simple; it is that religion is not an association.

All associations are in opposition to somebody or some-thing; the life-force of all groupism is hatred of other groups; without opposition and acrimony, groups can neither exist nor function. Religion implies self-realisation; religion is the science whereby one's life can be bettered. Religion, in reality, has nothing to do with any group or society; it is concerned only with the individual. Therefore, the various religions -- better to call them faiths as we have done so far -- are in opposition to one another, only when viewed as separate groups; but the same faiths, if they are understood to be the diverse ways of self-realisation, are found to he paths converging towards the same Truth.

QUESTION: DO YOU CONSIDER ALL FAITHS SAME AND EQUAL?

There is only one religion, because there is only one Truth. But the paths to that one Truth, that peak experience, can be several. In fact, there are as many paths as there are seekers of Truth. Each individual has to create his own path, because there are none already laid out. The individual has to start from where he is. Others can not be expected to start from the same place, simply because others are not in the same place. The starting points are all different, but the destination is the same. The starting points are different because the mental make-up is different in us all; the destination is the same because religion is one, and only one. The diversity in faiths can not be laid at the door of religion because the diversity belongs to the individuals; sects are born of this diversity. There are factions called sects because of individual diversity, and not because the Truth is diverse. It should be noted, however, that the diversity does not imply conflict. The paths to the same goal can be different, but that is no reason why they should be considered at cross-purpose to one another. In fact, since they lead to the same destination, they should be considered companionate. Immense good can accrue to us all if, with the above understanding, the various religious sects fraternise.

Just as the stars are all different, but the light they give us is the same; so also, the sects are numerous, but the religion there-in is the same.

QUESTION: HOW SHOULD LIFE BE LIVED?

Life is to be lived as if it were a mirror. Welcome everybody and every thing, but hold on to nothing. That life is pure in which the mind does not cling to influences and impressions. Let bygones be bygones; and worry not for what is yet to come. This is the path of 'sadhna', wherein the individual associates himself with the present, and his what is yet to come. This is the path of 'sadhna', wherein roots are anchored firmly in his true being. The past and the future are the domains of the mind; he who is engrossed in, or engulfed by the past and the future, can not know life. Life is, alter all, here and now; not there and then. He who seeks life not in 'here and now' is wasting time.

Like trees, be rooted in the same place, be steady. But live like birds in the pure present. The door to the Truth opens by living naturally and innocently.

[Referring to a rainbow, Osho said, This world, this body, this mind, all are like the rainbow, beautiful but unreal. Know their beauty, but also know their ephemeral quality; and then these three -- the world, the body and the mind -- will not enslave you. Unfortunately, we do not separate the lasting from the transitory, and the reality from the dream. Whilst we are dreaming, we feel dreams are real.

QUESTION: DURING SLEEP, IS IT POSSIBLE TO BEAR IN MIND THAT WHAT WE SEE IS MERELY A DREAM?

Yes; it is possible. If in your waking state, you bear in mind that whatever you see is as unreal as a dream, gradually in your sleeping state also, you will know dreams to be dreams. It is only because we do not consider the world in our waking state to be a dream, that we feel dreams in our sleeping state to be real. aur mental attitude during the waking hours is carried on into the sleeping stage also.

QUESTION: IS IT NECESSARY TO MAKE SOMEONE A GURU IN OUR QUEST FOR KNOWLEDGE?

Do not make only one person a guru; make everyone a guru. If you care to move about with wide-open eyes, and are willing to learn with an open and relaxed mind, you discover that the whole world is a ,guru.

You may have heard the name of Saint Maluk. He has noted about how ashamed he had to feel before three persons: an alcoholic, a small child, and a woman madly in love with a man. The saint has called all three his gurus. How so, is interesting to know. Once Maluk saw a drunk on a road, walking with unsteady gait. Maluk told him, 'Friend! Steady yourself, lest you should fall.' The drunk laughed loudly and said, 'Brother! Why don't you steady yourself? If I fall and dirty my clothes, I shall be able to wash them clean; but if you fall, your purification will be quite a job!' Maluk was aghast at these words of wisdom from a drunken sot!

Another time, Maluk met a child with a lighted wick-lamp in his hand. Maluk asked the child, 'Where did you get this lamp?' No sooner had Maluk said this, than a gust of wind extinguished the lamp. The child said, 'Now you tell me first where the light is gone, then I shall tell you whence I got the lamp.' For Maluk the child was another guru.

In the third episode, once when Maluk was on the outskirts of a town, a young girl came running to him, searching for her lost lover, and inquiring about his whereabouts. Her clothes were in disarray, and she was not aware of her partially exposed body. Seeing her in this condition, Maluk remarked, 'First dress properly; then approach me and have your say.' The girl said, 'Brother! Being intoxicated by the love of a God-made creature, I lost awareness of my body and my dress; if you had not drawn my attention, I would have run to the bazar in this semi-nude condition; thanks for bringing me to my senses. But is not it surprising that even though you are supposed to be intoxicated by God's love, you are conscious of my body and my garments? Can he who is lost in God, notice clothed or lack of them?' Maluk felt like he had been awakened out of his sleep. He realised how impossible it is to gain divine knowledge if one keeps noticing insignificant trifles.

[At the beach while the writer and friends were drawing figures on the sands, Osho said:]

So many of us waste our lives drawing ciphers on the sands.

[They stopped to listen to him.]

None heeds and stops so quickly! Except man, all other creatures listen. Life is an opportunity for gaining everlasting peace and joy; it is an opportunity to gather the nectar of life. But we while it away in playing with the sands of time. This our playfulness is costly. The lines we draw on the sands are obliterated by our own feet when we leave the sea-shore. The winds and the others come here and they too draw figures on the canvas of sands.

Where vou doodled on the sands just now, many generations before you, have doodled in their times; this sand-writing has been the hobby of mankind for ages. I appeal to you to come out of this playfulness. I beseech you not to waste life, but to live it. If you go on playing, you lose life; if you stop playing and realise your destiny, your life takes a triumphant turn.

AN OLD MAN ASKED: I AM CONSTANTLY HARASSED BY THOUGHTS. THIS WAS NOT SO TILL I STARTED MEDITATING. DAY AND NIGHT, ALL TWENTY-FOUR HOURS, I AM CONSCIOUS OF DISTURBED STATE OF MY MIND; IN FACT, AT TIMES I DOUBT IF I AM SANE! PLEASE TELL ME WHAT I SHOULD DO; SHOW ME THE CURE FOR MY FEVERISH MIND.

This experience has its benefits, because when you feel disturbed by the constant traffic of thoughts, you realise the futility of over-thinking. You are fortunate, because others not in the same category as you, are so dull, they do not feel disturbed by such mental hyperactivity. Your disturbance is a welcome sign; it shows that the trouble can be remedied.

Normally, so long as you are carried away by your speeding thoughts, you do not feel disturbed by the thoughts. But if you pause in-between, and study your mind, you realise how feverishly it works, and disturbs your peace. This pause is essential for curbing the over-activity of mind. You have to halt and watch your thoughts; for, if your thoughts are running fast, you cannot know your mind.

Therefore, I reiterate, your experience is a good omen. Do not be worried about it, on the contrary, be glad. But then take the next step: take a completely impersonal view of the thought process. Be only an observer of thoughts; have nothing to do with them except to observe them. When thoughts cloud your mind, and harass you, ask them, 'Oh thoughts! To whom do you belong? Do you belong to me?' You will get no reply to this inquiry! Because the thoughts do not belong to you! Try and find out.

Thoughts are your guests. They have made a lodging house of your mind. It is wrong to think of them as yours; and this same mistake comes in the way of getting rid of them. If you identify as yours, you stand in the way of their exit. And the thoughts which are your temporary guests. become permanent lodgers. By looking at thoughts impersonally, you sever connection with them. Whenever a thought or desire is born in you, watch its birth, see it grow before the mind's eye, and then observe its decline, and the final departure. Repeat this observation with the second thought that enters the mind; watch also its birth, and growth, decline and death. Thus, in a quiet and detached manner -- -that is, as a witness -- observe the constant stream Of thoughts. Feel nothing about them, good or bad. Form no opinions about them, favourable or unfavourable. Just watch. Thus, by silent choiceless observation, the traffic of thoughts slows down; and finally, a state of thoughtless Bliss is achieved. In this state of 'Samadhi'. All thoughts vanish, and yet, paradoxically, the capacity for clear thinking develops. This capacity is what I call 'pragna'. It is essential to from oneself of all thoughts, to develop this faculty of wisdom.

THE QUESTIONER THEN ASKED: WOULD YOU SUGGEST ANYTHING ELSE FOR ME?

Yes; I would like to give you two pointers. They are important for those who seek truth, or want to realise themselves. One: make a beginning. Two: keep going.

QUESTION: WHAT TYPE OF LIFE IS LIVED BY A PERSON WHO IS WITHOUT ANY KIND OF DESIRE?

Outwardly there are no changes. But inwardly all is changed. In a sense, everything remains as before; but in a different sense, nothing remains as before; all is changed.

The same question was put to a saint by a person like you. The saint asked that person to bring a square piece of cloth, and a match-box. Then he spread the cloth on ground and nailed its four corners. Next he set the cloth afire. This reduced the cloth to ashes; but its fibres and design still remained visible. It could be said of the cloth now, that it was there and yet it was not there. A 'jeevan-mukta's life is also like that. In the fire of knowledge, everything is destroyed; only the frame of ashes remains.

A MONK ASKED, IS THERE NO EASY AND CONVENIENT WAY TO ATTAIN THE TRUTH?

It is the law of life that we have to pay price of everything. Nothing is free. And the more valuable an object, the more we have to pay for it. The price for knowing the Truth is our own self -- yes, nothing less than our own self. Lose yourself and find the Truth. In other words, you find yourself when you lose yourself. If you do not lose yourself, you neither gain the Truth, nor yourself. All this may sound complicated, but it can be sorted out by deep contemplation. Haven't you, at times, felt, that whom you consider yourself is not your true self?

No, if the 'I' we so often refer to in our daily life, were our true self, there was no question of searching for the Truth. Only because that 'I' is not true, there is the thirst for the Truth. Within ourselves, on some conscious or unconscious level, we do have a hazy inkling of the fact that our 'I' is unreal. This so-called 'I' must cease to be, before we can uncover the Truth lying underneath it. On the outside is the 'I', the ego, the unreal self; inside is the true self. The true self existing in our innermost being is the Truth, because at that depth, the self extant is universal. He who can go deep within himself will reach the same depth in others also. The Truth -- call it God -- resides in this inner centre. The circumference has to be left behind, if we would move towards the centre of a circle: same is the case here. There is no other way to reach the goal. And the greatest ordeal is this losing of oneself, the losing of the 'I' or the ego. But, ah! the gain compensates a thousand million times the small loss of 'I'. For, the gain is eternal peace, bliss and consciousness. Coming back to your question, I do not know if I have shown you an easy and convenient way to know the Truth; but easy or not, it is the way. Find out for yourself.

SOMEONE ASKED OSHO'S VIEWS ON DEATH AND DYING.

There is nothing as sure as death. Where there is life, there is bound to be death. He who bears not this fact in mind, wastes life, whereas he who knows this truth, obtains that which is immortal.

I do not feel depressed at anybody's death, because there is no need to feel anything about it. However, it is a matter of sorrow, no doubt, if I see a life wasted. We have not to grieve after a dead body, but over a wasted life.

You know, King Janak was called 'videh', i.e., without or beyond the body. Once, a young minister of his asked him, 'Your Excellency! How can you be considered without a body, when you do have a physical body? The king smiled but said nothing. After a few days, however, the king invited the minister for lunch. Such an invitation from the king himself was a great honour; naturally, therefore, the minister was overjoyed. But the next day, on his way to the palace for lunch, the minister's joy completely evaporated, when he heard in the market, the town-crier's announcement that the same evening, the minister was to be executed for some political faux pas! What a calamity! What a tragedy! In the afternoon the king honoured him by inviting to lunch; and in the evening ordered his execution!!

Any way, despite his confusion and anguish, he somehow reached the palace. Now, the king had

purposely got the dishes prepared without salt! He sat down to lunch with the minister and fed him with all affection. The minister somehow ate the food, finished the lunch; but all absent-mindedly, for, with every minute that passed, he was coming closer to death! After the lunch, the king asked, 'My man! Was there anything lacking in the meal you had?' As though coming out of unconsciousness or sleep, the young minister said, 'Sorry, Your Excellency! You fed me well, but I have no recollection of the taste of various dishes. The thought of dying this evening has deprived me of all other thoughts. Please excuse my absentmindedness.' King Janak laughed on hearing the minister's reply, and said, 'This was in answer to your question of a few days ago. Do not worry: you are not going to die today. I had planned this strategy lo make you confront death. He who sees death close-by, becomes body-less despite having a body. And he who, by practice, loses awareness of the body, is not aware of death either. In such a state of consciousness, the individual attains that which is immortal.

SOMEONE ASKED OSHO TO EXPLAIN THE THINKING MECHANISM.

First of all, let me tell you that most of us do not know how to think. Possibly the most subtle science is the science of thinking and we have to know about this science. We have to learn to think. At the outset, bear in mind the difference between accumulating thoughts, and developing the faculty of thinking. The notion is that collection of thoughts and the ability to think are one and the same. But accumulation of anything is not real gain; accumulation is only the means of hiding one's lack, and thereby deceiving oneself. And self-deception is self-destruction. This self-deception is universal; and because of it, though there is phenomenal worldwide increase in the number of ideas, there is, at the same time, marked decrease in the ability to think. Seldom do we come across an independent thinker.

QUESTION: BUT WHAT ABOUT OUR UNIVERSITIES? DON'T THEY TEACH US TO THINK?

No! They teach us only to learn by rote what others have thought, they do not teach us to think for our-selves. They teach us to memorise.

When thoughts rise from within, you gain knowledge. And thoughts can rise from within, in all of us. This thinking power which lies dormant in us all, can be invoked and arisen if we have the know-how of it. The first thing necessary for this awakening, is that we should stop filling the mind with others' thoughts. It is a pity that we are so full of thoughts all the time, yet seldom think! Yes, it is true that we seldom think! Most of us are not even aware of our ability to think. After all, we can be aware only of those of our capabilities of which we make some use. The capabilities can become realities by utilising them; it is not surprising if the inactive capabilities are forgotten and lost. In most of us, the ability to think is also that type of an inactive, unused faculty. Usually, we react like automatic machines we do not think. The external stimuli make us move like a machine; we do not pause to think.

If you doubt my words, study yourself all day long. You find no time I gap between the external stimuli that strike your consciousness, and your reaction to the same. Is there any pause for thought between somebody insulting you, and your becoming angry? No; there is no time-gap, and therefore no thought-gap. This is because there is no place for 'thinking' in your life. My meaning of 'thinking' is: every reaction should be with awareness. Reaction without awareness is a thoughtless action; therefore, react with awareness. Reaction with awareness is an indication of the active thinking faculty of an individual. Before reacting to any external stimulus, the thinking individual will think about his action, will think out what his reaction should be, and why it should be that particular reaction and none other. He will be awake to the movements of his mind; he will be conscious about his actions. There will be full awareness about all his doings. He will not be a tool in the hands of external stimuli. He will not do anything unconsciously. In short, that individual will be an individual in true sense of the term. For, he who acts unawares, is not an individual (in=not: dividuus=divisible); he is not whole, or complete.

Where there is no discriminatory thinking, there is no existence of that faculty which introduces one to oneself, and which frees one from mechanical, automatic or unconscious actions.

You get out of life what you put into it. There is no meaning to life, unless we make it meaningful. He who merely wishes to make life worth-while, without doing anything positive about it, will not succeed.

The worthwhileness of life is the result of creative activity, and not indolent passivity.

QUESTION: I SCULPT IDOLS; I AM A CREATIVE ARTIST, YET I DO NOT GET ANY DEEP SATISFACTION OUT OF MY LIFE-WORK. WHAT SHALL I DO?

Production is not creation. True creation is that which recreates you. To transform stones into idols is much easier than transforming oneself into a divine image. Harder and tougher than stones is personality of ours which we have to chisel out; no stone is that difficult to work on. True creativity lies in giving shape to this petrified self of ours; satisfaction lies only therein; lasting joy flows only thereof. You asked me. 'What shall I do?' I suggest now you begin work on the stone that is your own self and create your new form. leave aside the usual sculpting; you made enough statues so far in life.

A poet pours beauty in his words; a painter gives life to dead piece of canvas; a sculptor breathes life in stones and wood: but the greatest art is life itself, and the greatest artist is he who brings to his own life, beauty as well as creativity.

A YOUNG MAN SAYS: I AM VERY UNHAPPY AND WORRIED; BUT I CALL NOT PIN-POINT THE REASON OF MY MISERY. I AM SICK AND TIRED OF MY CIRCUMSTANCES, AND WANT TO CHANGE THEM; PERHAPS IN A NEW ENVIRONMENT. I MAY GET SOME PEACE.

Happiness and unhappiness are not dependent on external circumstances. There is neither happiness nor unhappiness in things external; our glad or sad states depend upon our reaction to these external things. Actually, things do not matter; what matters is our view of things; all depends upon how we look at things. Therefore, in final analysis, the importance is of the individual, and not of the object: the importance is of yourself, and not the object you possess. Hence, so to say, happiness or unhappiness reside within us. Epictectus has said: 'If you are unhappy, know for sure that you yourself are the cause of it.' I would say the same thing. We are the cause of our misery, because whatever we are, we have made ourselves such. Please bear in mind this truth, because you cannot transform your life without it. If you feel unhappy, know that something is wrong with your viewpoint. A miserable life is the result of a wrong way of looking at things; and a happy life is the result of a right approach to life. If the mental attitude does not change with your proposed change in circumstances, you may not feel any more happy than at present. Please try to search for the cause of your unhappiness within yourself, not without, whenever you feel miserable. And then, gradually, you will discover the causes of your unhappiness, hidden in your own reactions; then a new life will start for vou. He who seeks for faults outside, goes astray; he who sees for them in himself, is sure to succeed in transcending them.

I see in the world today a decline in thinking. By thinking, I do not mean thoughts; for thoughts are aplenty. There is a flood of thoughts, as it were; but what I call 'thinking' tends to be drowned in this flood. We have to save 'thinking' from this flood.

QUESTION: WHAT DO YOU MEAN BY 'THINKING'?

By 'thinking' I mean discretion; the ability to distinguish between the ephemeral and the eternal, between the mortal and the immortal, between the unreal and the real. He who has lost this type of ability to think, wastes his life on the transitory; whereas, he who is able to think, seeks for the permanent and not the illusory. After all, what is transient has no real existence; only that which is permanent really exists. Life belongs to that which is eternal: death to that which is ephemeral.

The non-thinking masses run after dreams; and sleep is the necessary pre-requisite for dreams. That is why the thoughtless need all types of sleep alias unconsciousness. In other words, the search for sleep is a symptom of the thoughtless being. The 'thinking' being inquires about the Truth, and for inquiry, it is necessary to stop sleeping, and to be wide awake. The 'thinking' person is all for consciousness, and all against unawareness. The wide awake life is symbolic of 'thinking'. 'Thinking' means awareness.

Once, when Siddharth was coming out of the house of Gautami, she said, O Siddharth! Blessed is the mother who has a son like you; blessed is the father whose image you are; blessed is the wife who chose you her husband.' Like that she blessed a number of persons. Siddharth did not say anything: but he thought to himself: This blessedness is transitory; is there any blessing which is permanent? Is there no way whereby one can be permanently blessed? -- and be for ever tranquil and in eternal bliss'? For, that which is here today, and gone tomorrow, is really speaking, not here even today.'

This is what I call 'thinking', true thinking, deep -- as opposed to superficial -- thinking. In Siddharth's mind flashed the right thought; and he realised that so long as there was desire or craving for anything, there was no peace of mind. So long as the fires of desire burnt hot inside, the cool serenity of Truth could not be experienced. Such Thinking opens the door for the awakened consciousness to move forward to its goal.

A new resolution crystallised in Siddharth's mind; it was: 'I shall extinguish the fires of desire, and, know that which is the Truth. Getting out from any slumber of momentary existence, I shall realise that which is eternal.' Thus 'thinking', he removed a valuable necklace from round his neck and gave it to Gautami as a Guru-dakshina. Such 'thinking' leads to turning-points in life -- even to revolutionary changes in life. Now search within yourself; do you really think?

[Once visited a jail, and talked to its inmates.]

Brethren! Do not be under the delusion that you alone are in fetters; those outside this prison, who are apparently free, are also in chains, though their shackles are of a different kind. Their desires are their chains; their ignorance is their imprisonment. Man's bondage is of man's own making. Man himself labours at making the walls and bars for his prison. Though what I say may surprise you, the truth is that most of us spend our lives creating prison-houses for ourselves.

Thinking from another angle about this, I would say, lack of religion means lack of freedom. Most of us do not live in religion means lack of freedom. Most of us do not live in religion, but in the lack of it; of course, we are not conscious of this fact. Those that do not travel in the direction of self-enlightenment, gradually go deeper and deeper in the abyss of darkness, and this darkness can be destructive.

He who has no thirst for the Truth can not be free. Truth leads to freedom; nay, more correctly, Truth is freedom. And please remember that he who is not free is not for, but against. God. In the soil of consciousness that is not free, the plants of divinity can not grow. For these plants to grow, to bloom and to bear fruits, the soil needed is of freedom; the manure needed is of a simple, unpretentious life, the water needed is of purity; and the seed required is of living silence. But above all, there should be the care of the gardener by the name of Awareness.

He who shows the courage to fulfil the above conditions, finds himself free of all bondage. From within his self, the latent fire of God burns bright, because the ashes of dependence have been blown away. And in that fire, misery and dissatisfaction, pain and turmoil, all are burnt out completely. The ashes left thereafter, act as a fertiliser for the blossoming of flowers of ever-lasting joy and bliss.

I invite you to participate in a wonderful search. The moment your heart echoes this invitation of mine, you will be transformed into a new being who hears the call divine; then you won't heed any call from lesser or baser sources. The calls from the low are heard only so long as the call from the high is disregarded. The call from the high or from the above, is a challenging call! The ways of the beast exist only because the sight not turned towards God. Only they are tied to the mundane and the terrestrial, who do not dream of soaring to celestial heights. Raise your sights to the firmament, and see how vast, how immense and limitless is the sky; and also how near it is to you! Isn't it height of folly -- sort of insult to your intelligence -- that you remain earth-bound worms crawling in muck, despite your having the wings to fly to the most distant horizons, and the spirit that can encompass the sky?

This spirit is mysterious; it can be as small or as large as it chooses to be. It can be smaller than the tiniest atom, the more immense than the skies. It can be a dog, and it can be also a god; it si its own creation. Therefore, those who concentrate on the lowly, become lowly. Whereas, those who yearn to soar in the

infinite realms, become the Infinite.

I appeal to you: If you would fall in love, let it be with God! And if you must be in bonds, let the bonds be of the limitless firmament! And if you must be in a prison-house, let nothing less than cosmos be your jail! And if you must confine yourself to any limits, let these be the frontiers of freedom! And if you must seek manacles, then seek the ties of love, because love means freedom absolute!

Meet Mulla Nasruddin

Selection of Mulla Nasruddin Jokes

Miscellaneous
1 Chapter
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Meet Mulla Nasruddin

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1.

"Do you love me, Mulla?" whispered the girl.
"Of course I do," Mulla Nasrudin whispered back.
"Will you marry me then?" she asked.
"LET'S NOT CHANGE THE SUBJECT?" said Nasrudin.

2.

Mulla Nasrudin in the upper berth was awakened by a persistent tapping from below.
"I am terribly cold down here. I wonder if you mind getting me a blanket," said a lady's voice.
"I have a better idea," the Mulla replied sleepily. "Let's pretend we are married."
"That sounds like a lovely idea," she giggled.
"GOOD," said Nasrudin rolling over. 'NOW GO GET YOUR OWN DAMN BLANKET."

3.

Mulla Nasrudin constantly irritated his friends with his eternal optimism. No matter how bad the situation, he would always say, "It could have been worse."
To cure him of this annoying habit, his friends decided to invent a situation so completely black, so dreadful, that even Nasrudin could find no hope in it. Approaching him at the club bar one day, one of them said, "Mulla, Did you hear what happened to George? He came home last night, found his wife in bed with another man, shot them both, then turned the gun on himself!"

"Terrible," said the Mulla "But it could have been worse."
"How in hell," asked his dumbfounded friend, "could it possibly have been worse?"
"Well," said Nasrudin, "IF IT HAD HAPPENED THE NIGHT BEFORE! I WOULD BE DEAD NOW."

4.

Mulla Nasrudin was round at his fiancee's home, having a serious talk with her father.
"Sir, I'd like to marry your daughter," he announced .
His girl's father looked at him.
"Have you seen my wife yet?" he asked.
"OH, YES SIR," replied Nasrudin. "BUT IF YOU DON'T MIND, I WOULD STILL PREFER YOUR DAUGHTER, SIR."

5.

Mulla Nasrudin was in the home of his fiancee, being given the once-over by her parents.
"Tell me young man," said his potential mother-in-law, "if my daughter marries you, and I give her a substantial dowry, what have you to offer in return?"
The Mulla smiled brightly.
"I WILL GIVE YOU A RECEIPT," he said.

6.

Everything was in readiness for the marriage ceremony. The groom and the best man had arrived. But the groom, Mulla Nasrudin, was uneasy, apprehensive.
"What's worrying you, Mulla?" asked the best man. "Have you lost the ring?"
"No," answered Nasrudin with a sigh. "I HAVE GOT THE RING? BUT I HAVE LOST MY ENTHUSIASM."

7.

Mulla Nasrudin decided to settle down and narrowed his choice between a beautiful but dumb doll and an opera singer. He finally chose brains and culture and married the singer. They spent their wedding night at a swanky hotel. When Nasrudin opened his eyes the next morning and the dawn's early light began to shine upon his bride, he looked at her and shuddered and cried out: "SING FOR GOD'S SAKE SING."

8.

Returning from his holiday, Mulla Nasrudin asked for two weeks more in which to get married.
"But you just had two weeks off," said the boss. "Why didn't you get married then?"
"WHAT, AND RUIN MY HOLIDAY?"

9.

"I don't know why your father does not like me," she said to Mulla Nasrudin at their wedding reception.
"Neither do I," replied Nasrudin. "AFTER ALL, MONEY, BRAINS AND LOOKS ARE NOT EVERYTHING."

10.

After three weeks of marriage she accused Mulla Nasrudin of not loving her as much as he did when they were first married. "You used to get up and light the FIRE every morning," she said. "And now you let me get up and do it."
"Nonsense, my love," answered Nasrudin. "YOU GETTING UP TO LIGHT THE FIRE MAKES ME LOVE YOU ALL THE MORE."

11.

It was their first quarrel. The Mulla was coming off worst until he brought his bride's family into the argument.
"Your father is an old drunkard," he stated with venom. "Your mother is a nagger. and your brother is an idle layabout."
"Can't you say one decent thing about my family?" she asked, sarcastically.

"YES, JUST ONE," replied Nasrudin. "THEY WERE ALL OPPOSED TO OUR MARRIAGE."

12.

"Do you believe that the moonlight makes people silly, Mulla?" asked the bride after the honeymoon.
"Yes Dear," remarked Mulla Nasrudin from behind his evening paper. "I PROPOSED TO YOU IN THE MOONLIGHT."

13.

They had been married three months, and she said, "Are you satisfied with our married life, Mulla?"
"Yes," replied Nasrudin. "I HAVE HAD ENOUGH OF IT."

14.

"Hello, Mulla. I have not seen you for a month. How are things going with you?"
"Oh,so-so. I have been married since I last saw, you," said Mulla Nasrudin.
"So I heard. As a matter of fact. I knew your wife before you married her."
"WELL, THEN WHY DIDN'T YOU WARN ME? ' asked Nasrudin.

15.

"Now that we are married," she said to Mulla Nasrudin, "perhaps I can point out a FEW OF YOUR defects."
"Don't bother, dear," replied Nasrudin. "I KNOW ALL ABOUT THEM. IT'S THOSE DEFECTS THAT KEPT ME FROM GETTING A BETTER WIFE THAN YOU."

16.

"Are you sure that it was a marriage license you gave me last month?" asked Mulla Nasrudin.
"Yes, Sir, What's the matter?"
"I THOUGHT THERE MIGHT BE SOME MISTAKE, SEEING THAT I HAVE LIVING A DOG'S LIFE EVER SINCE."

17.

Shortly after their return from their honeymoon the Nasrudins moved into their new house, and the bride was anxious to put into practice the lessons she had taken in cooking.
Returning home one evening, the Mulla found his wife in tears. Between sobs he managed to learn from her that something terrible had happened.
"Darling," she said, "it was the first meat piece I ever baked for you, and the cat has eaten it."
"That's all right my love," said Nasrudin, patting her on the shoulder, "I WILL GET YOU ANOTHER CAT TOMORROW."

18.

Strolling through his country's supreme honeymoon resort, Mulla Nasrudin was a picture of bliss.
"But, Mulla," asked the local barkeeper, "how is it you came here on your honeymoon without the wife?"
"ARE YOU MAD, MAN?" said Nasrudin. "SURE IF SHE CAME, WHO'D LOOK AFTER THE SHOP?"

19.

The Birmingham landlady wanted to please her lodger, Mulla Nasrudin, and the first day she gave him two slices of bread for his package lunch. The Mulla didn't seem satisfied so she gave him four slices the next day and then six slices and had to go on until he was getting ten. Even this was not enough so, in despair, she cut the loaf in half and put butter between the pieces. When the Mulla came in that evening she asked. "Had you enough today, Mulla?"
"IT WAS NOT BAD," Nasrudin said grudgingly, "BUT I SEE YOU ARE BACK TO THE TWO SLICES AGAIN."

20.

After each drink Mulla Nasrudin took a frog from his pocket, put it on the bar counter and stared at it. Eventually the barman asked him what he was up to.

"You see," said the Mulla, "so long as I can see one frog I am sober. It's when I see two that I have to do something."
"And what do you do?"
"I PICK UP THE TWO OF THEM," said Nasrudin, "PUT THEM IN MY POCKET AND GO HOME."

21.

Once Mulla Nasrudin gave his son this solid advice: "Nothing I say, Son, will keep you from drinking. You will go after the girls as well, no matter what I think. BUT WITH WOMEN, BOY, KEEP THIS THOUGHT OF YOUR FATHER'S IN MIND -- ONE AT A TIME, ONE AT A TIME."

22.

Mulla Nasrudin ran to an appointment in a nearby town stark naked. People asked him why.
"I WAS IN SUCH A HURRY TO GET DRESSED THAT I FORGOT MY CLOTHES."

23.

"I can see in the dark." boasted Mulla Nasrudin one day in the teahouse.
"If that's so, why do we sometimes see you carrying a light through the streets?"
"ONLY TO PREVENT OTHER PEOPLE FROM COLLIDING WITH ME."

24.

Mulla Nasrudin went to see a rich man.
"Give me some money."
"Why?"
"I want to buy an elephant.
"If you have no money, you can't afford to keep an elephant."
"I CAME HERE," said Nasrudin, "TO GET MONEY, NOT ADVICE."

25.

When a preacher had delivered what he was aware was perhaps his worst sermon. he was surprised to have Mulla Nasrudin, one of his listeners, praise it.
'Why do you say that??" asked the preacher.
"BECAUSE. said Nasrudin, "I DON'T LIKE PREACHING OF ANY KIND AND THAT SERMON OF YOURS WAS JUST AS CLOSE TO NO PREACHING AS I EVER HEARD IN MY LIFE."

26.

Mulla Nasrudin walked into a restaurant, leaving the door open, whereupon another man boomed, "Shut the door! Were you brought up in a barn?"
The Mulla went back, shut the door, sat down, and began to cry. The other man became uneasy, went over to the Mulla and said, "I am sorry I hurt your feelings."
Mulla Nasrudin said, "YOU DIDN'T HURT MY FEELINGS, BUT IT MAKES ME HOMESICK EVERY TIME I HEAR A JACKASS BRAY."

27.

Mulla Nasrudin was always too busy to he with his family. His excuse was that he had to keep on making more money.
One day his wife's pet parrot died and she brought another one, although the pet-store man told her it was from a tough gambling joint that had been closed down. The bird was likely to say anything, coming from a place where there were booze and girls and burns. "It's right," said the wife, "I will retrain him."
She brought the bird home, and upon arrival found to her surprise that her husband was already home. She carried the caged bird into the house, called out "Surprise!" and with her husband and daughters looking on, she took the cover off the cage. The parrot looked around, blinked, and said, "WELL WADDDYA KNOW -- NEW JOINT, NEW MADAM, NEW GIRLS, SAME OLD CUSTOMERS. HELLO, NASRUDIN!"

28.

At a football game, a big politician stepped on the foot of Mulla Nasrudin who was so intent on

watching the game he didn't look up but simply said, "Get off my foot, you big bloke."
Then recognizing the big man, the Mulla said, "OH, GEE, I AM SORRY. I BEG YOUR PARDON SIR. HERE IS MY OTHER FOOT -- GO AHEAD -- STEP ON IT SIR."

29.

Mulla Nasrudin climbed into someone's kitchen garden and started filling a sack with everything that he could lay his hands on.
A gardener saw him and came running. "What are you doing here?"
"I was blown here by a high wind."
"And who uprooted the vegetables?"
"I caught hold of them to stop myself being swept along."
And how does it come that there are vegetables in that sack?"
"THAT'S JUST WHAT I WAS WONDERING ABOUT WHEN YOU INTERRUPTED ME."

30.

Mrs. Hennessy met an old school chum, Mulla Nasrudin, in Agra and decided to impress him.
"You know," she sighed with an air of deprivation, "We have been here a week and I have not been to the Tajmahal yet."
Mulla Nasrudin lifted a shocked eyebrow.
"WELL, DON'T WAIT ANY MORE, SEE A DOCTOR."

31.

'Darling," said Mulla Nasrudin to his wife, "have you got a good memory for faces?"
"Why do you ask a question like that?"
"BECAUSE I HAVE JUST BROKEN YOUR MIRROR."

32.

Mulla Nasrudin and his wife were window-shopping for furniture for their new house.
"I wish I had enough money to buy an elephant," said the Mulla.
"Why on earth do you want an elephant?" asked his wife.
"I DON'T," came the reply. "I JUST WISH I HAD THE MONEY."

33.

Moving along a dimly lighted street, a man was suddenly approached by Mulla Nasrudin who had slipped from the shadows nearby.
"Please, Sir," said the Mulla, "would you be so kind as to help a poor unfortunate fellow who is hungry and out of work? ALL I HAVE IN THE WORLD IS THIS GUN."

34.

Mulla Nasrudin to his son: "YOU DON'T KNOW WHAT HAPPINESS IS UNTIL YOU GET MARRIED. AND THEN IT'S TOO LATE."

35.

Mulla Nasrudin: "Darling, Darling, there is a burglar in the house."
Mrs. Nasrudin: "What do you want me to do? Get up and run the risk of being killed."
Nasrudin: "NO. BUT IF YOU GET UP IN THE MORNING AND FIND THAT SOMEONE HAS GONE THROUGH YOUR PURSE, DON'T BLAME ME."

36.

Two men were quarrelling outside Mulla Nasrudin's window at the dead of night. Nasrudin got up. wrapped his only blanket around himself, and ran out to try to stop the noise.
When he tried to reason with the drunks, one snatched his blanket and both ran away.
"What were they arguing about?" asked his wife when he went in.
"IT MUST HAVE BEEN THE BLANKET, "said the Mulla. "WHEN THEY GOT THAT, THE FIGHT BROKE UP."

37.

In a dark alley way an agile pickpocket tried to snatch Mulla Nasrudin's purse. The Mulla was too quick for him, and there was a violent struggle. Eventually, Nasrudin got his man down on the ground.

At this moment a charitable woman passing called out: "You bully! Let that little man get up, and give him a chance."

"MADAM," panted Nasrudin, "YOU IGNORE THE TROUBLE WHICH I HAVE HAD GETTING HIM DOWN."

38.

Mulla Nasrudin was wandering in a graveyard. He stumbled and fell into an old grave. Beginning to visualize how it would feel if he were dead, he heard a noise. It flashed into his mind the at the Angel of Reckoning was coming for him; though it was only a camel caravan passing by.

The Mulla jumped up and fell over a wall, stampeding several camels. The cameleers beat him with sticks.

He ran home in a distressed state. His wife asked him what was the matter, and why he was late.

"I have been dead," said the Mulla.

Interested inspite of herself, she asked him what it was like.

"NOT BAD AT ALL," said the Mulla, "UNLESS YOU DISTURB THE CAMELS. THEN THEY BEAT YOU."

39.

Mulla Nasrudin was spending some of his hard-earned cash on a luxury cruise and was given a table with a Frenchman. At their first meal together, the Frenchman said, "Bon appetit!"

Before the next meal commenced the performance was repeated. "Bon appetit," said the Frenchman. "Mulla Nasrudin," replied the other.

After this had happened at every meal for three days, Nasrudin was getting fed up, and told a fellow traveller about it. "He tells me his name is Bon Appetit and I tell him my name is Mulla Nasrudin, and then at the next meal, we start all over again."

The fellow traveller laughed and explained to the Mulla that the Frenchman was not introducing himself and that 'Bon appetit' meant "Good appetite", or "I hope that you enjoy your meal!"

Nasrudin breathed a sigh of relief on receiving this information. Next morning, at breakfast, the Mulla greeted the Frenchman with "Bon appetite". The Frenchman nodded politely and said, "MULLA NASRUDDIN."

40.

Mulla Nasrudin was walking along the street enveloped in a dark-blue mourning-robe. Someone stopped him and asked: Why are you dressed like that, Mulla, has someone died?"

Almost certainly," said Nasrudin. "IT COULD HAVE HAPPENED! YOU KNOW, WITHOUT MY HAVING BEEN INFORMED OF lT."

41.

Mulla Nasrudin went into a chemist's shop to get an empty bottle. Choosing one that suited his needs, he asked the price.

"Well," said the chemist, "if you want the empty bottle it will cost six cents, but if you have something put into it, we won't charge anything for the bottle."

"OK," said Nasrudin, "PUT IN A CORK."

42.

Mulla Nasrudin asked his neighbour one day the cause of his depression.

"It's mostly because my mother-in-law lives with us," he said. "She drives me mad."

The Mulla thought for a few minutes.

"OF COURSE, THIS IS STRICTLY UNOFFICIAL,"Nasrudin said at length, BUT HAVE YOU TRIED POISON?"

43.

Mother-in-law: "My daughter has given you the best years of her life."
Mulla Nasrudin: "THEN I DREAD TO THINK OF WHAT THE WORST ONES ARE GOING TO BE LIKE."

44.

" This afternoon we are going to try what are called projection techniques," announced the psychiatrist. "I want to try to get some insights into how you perceive the world around you!" He rapidly drew a circle on his pad and thrust it across the desk. "Now -- what does that remind you of?"
Mulla Nasrudin regarded the circle lugubriously.
"A naked woman," he replied.
The psychiatrist drew a triangle. "And this?."
"A naked woman sitting down!"
The psychiatrist drew a square. "And this?"
"A naked woman doing something very nasty!"
"Well, well, well.... you are certainly preoccupied with sex, aren't you?"
"COME OFF IT, DOCTOR," protested Nasrudin. "IT'S YOU THAT'S DRAWING THE RUDE PICTURES."

45.

Psychiatrist (cheerfully): "Don't forget, we all have problems. I have my problems, just as you have your's. I think you will need at least a year's treatment. My fee is ten guineas per session."
Mulla Nasrudin (after consideration): "WELL, THAT CERTAINLY SEEMS TO SOLVE YOUR PROBLEM, DOCTOR. NOW -- WHAT ABOUT MINE?"

46.

A psychiatrist was called out to do a domiciliary visit. He was met at the door by Mulla Nasrudin, the man of the house.
"It's my mother-in-law, Doctor," whispered the Mulla, anxiously. "She's lived with us for years, and she's always been a very difficult sort of person. But recently she's been complaining that there are high-voltage leads wired up to her rocking chair...."
"Don't alarm yourself," said the psychiatrist. "This is quite common in elderly people. Just leave it to me."
"Thank you, Doctor," the Mulla smiled relievedly.
And then delicately: "ER... SHOULD WE UNCOUPLE THE WIRES NOW, OR NOT?!"

47.

Mulla Nasrudin had been watching a mental hospital patient nailing a fence and had been puzzled by the fact that the latter was discarding a large proportion of the nails, throwing them away with growing exasperation. Eventually, the Mulla could contain his curiosity no longer.
"Those nails look quite new. Why do you keep throwing them away?" he enquired.
"Why? Because they are badly made, that's why!" snapped the other "Almost half of them have got the points on the wrong end!"
"YOU FOOL! howled Nasrudin, "YOU SHOULD NOT BE THROWING THEM AWAY! THOSE ARE FOR THE OTHER SIDE OF THE FENCE!"

48.

Psychiatrist: "So you have trouble making up your mind?"
Mulla Nasrudin: "WELL, YES AND NO..."

49.

"I am a bank clerk, Doctor -- a quiet family man, said Mulla Nasrudin. "I lead an unblemished life always contribute to charities, act as sidesman at the mosque I have nothing to reproach myself with. Yet I have this delusion that I am a violent mass murderer. It's ridiculous, but most disturbing."
"You must not worry," said the psychiatrist comfortingly. "This is quite common, my dear Sir -- especially among inoffensive, quit people like you. But before we proceed -- I WONDER WHETHER YOU'D MIND LOWERING THAT SUB-MACHINE GUN?"

50.

"Oh, I am sorry vicar -- are you busy?" asked Mulla Nasrudin.
"No, do come in, Mulla. I am just rehearsing one of my sermons."
"AH -- PRACTISING WHAT YOU PREACH! said Nasrudin.

51.

Don't you find the sound of the cathedral bells inspiring?" asked a friend.
"Pardon?" said Mulla Nasrudin.
"I said don't you find the sound of the cathedral bells inspiring?"
Would you mind speaking up a bit?"
"THE BELLS -- DON'T YOU FIND THEM INSPIRING?"
"SORRY" said Nasrudin "I CAN'T HEAR A WORD YOU ARE SAYING FOR THOSE DAMN BELLS!"

52.

Mulla Nasrudin had just got into bed and was ready for a good night's sleep. But it was not to be. Just as he closed his eyes, his wife said, "It's cold outside. Get out of bed and close the window."
The Mulla ignored her and pretended to be asleep, but it didn't work.
"Mulla get out of bed and close the window; it's cold outside."
Once again he ignored her but, after the fourth time, he realized that he was not going to win and he reluctantly got out of bed.
Shuffling over to the window, he slammed it shut. got back into bed, closed his eyes and said, "SO NOW IT'S WARM OUTSIDE?"

53.

"I have lost my wallet," said Mulla Nasrudin.
"Have you looked into your pockets?" asked his wife.
"Yes, all but the left hand hip pocket."
"Well, why don't you look in that?"
"BECAUSE IF IT IS NOT THERE I WILL DROP DEAD."

54.

Mulla Nasrudin (in the barber's chair): "Got another razor?"
The barber: "Why?"
Nasrudin: "I WANT TO DEFEND MYSELF."

55.

Mulla Nasrudin looked unhappy. "Is something worrying you?" asked his wife.
"Listen," said the Mulla, "I HAVE SO MANY WORRIES THAT, IF SOMETHING HAPPENED TODAY, I WON'T HAVE TIME TO WORRY ABOUT IT FOR ANOTHER MONTH."

56.

Mulla Nasrudin's father was reprimanding his son for being a lazy good-for-nothing. "When I was your age," he said, "I worked sixteen hours a day to learn the business."
"I am very proud of you, Dad," replied Mulla Nasrudin. "IF IT HAD NOT BEEN FOR YOUR AMBITION AND PERSEVERANCE, I MIGHT HAVE: HAD TO DO THE SAME."

57.

Mulla Nasrudin took his young son to the cinema, but only bought one ticket. The usherette pointed out that he needed a ticket for the boy, and Nasrudin said, "I GIVE YOU MY WORD AS A GENTLEMAN HE WON'T LOOK."

58.

Mulla Nasrudin and the local priest were always fighting and arguing, and eventually they finished up in court.

After listening to evidence from bath sides, the magistrate said, "I feel sure that this can be settled amicably. Shake hands with each other, and say something for good will."
The priest shook Nasrudin's hand and said, "I wish for you what you wish for me."
"See, Your Honour," said the Mulla. "HE'S STARTING AGAIN."

59.

Mulla Nasrudin was in a taxi when the brakes failed.
"Help!" cried the driver in a panic. "I can't see it."
"WELL, said Nasrudin calmly, "CAN'T YOU AT LEAST TURN OFF THE METER THEN?"

60.

Mulla Nasrudin and his wife went to Israel for their holidays, and visited a night club in Tel Aviv. A comedian was on the bill who did his whole act in Hebrew. Nasrudin's wife sat through the comic's act in silence, but Nasrudin roared with laughter at the end of each joke.
"I didn't know you understood Hebrew," she said to the Mulla when the comedian had concluded his act.
"I don't" replied Nasrudin.
"Well, how come you laughed so much at his jokes?"
"AH, said Nasrudin. "I TRUSTED HIM."

61.

"Look here," said the irritated chess wizard to Mulla Nasrudin, "you have been watching over my shoulder for three hours. Why don't you try playing a match yourself?"
"AH," drawled Nasrudin, 'I AIN'T GOT THE PATIENCE."

62.

Mulla Nasrudin with a new hat on was going down the road. Suddenly it started raining. In order to save his new hat, he picked up his dress and covered his new head gear. Many pedestrians were surprised to see the Mulla act thus. Presently a man came to him and said, "Mulla, I am sorry to say it but your anatomy is uncovered."
Nasrudin looked up at the man and said: "Well, Sir, DON'T YOU REALIZE THAT MY HAT IS NEW WHEREAS MY ANATOMY IS OLD!"

63.

Mulla Nasrudin stopped his wife from jumping off a bridge. "If you jump in," he pleaded, "I will have to jump in after you. It's awfully cold and while we are waiting for the ambulance we will both get pneumonia and die. NOW, PLEASE, BE A GOOD WIFE AND COME COME AND HANG YOURSELF."

64.

It was a gay party -- wine, whisky and wit flowed freely. An obsequious waiter offered a tray with drinks to a solemn, stern-looking man, obviously a clergy man, The Father looked sternly at him and said, "No, thanks. I do not drink."
The waiter left but soon enough another appeared on the scene with a second tray.
The God's good man gave him a withering glare: "Don't you know I do not drink at all?" And he added as an after thought, "I would rather commit adultery than imbibe alcohol."
Mulla Nasrudin, his neighbour, leisurely sipping his scotch, got up with alacrity, put down the glass and exclaimed: "GOOD HEAVENS, I HAD NO IDEA THERE WAS A CHOICE!"

65.

"My father," boasted Mulla Nasrudin in the train, "knew the year, the month and the hour he was going to die."
"Good gracious!" exclaimed one of the audience. "How did he know that?"
"THE JUDGE TOLD HIM," said Nasrudin.

66.

Mulla Nasrudin and his two friends were talking about their face resemblances.

First: "My face resembles that of Winston Churchill. I have often been mistaken for him."
Second: "In my case, people think I am President Nixon and ask me for my autograph."
Mulla Nasrudin: "That's nothing. Well, in my case I have been mistaken for God himself!"
First and Second together: "How?"
Mulla Nasrudin "Well, when I was convicted and sent to jail the fourth time, the jailer, on seeing me, exclaimed: "OH, GOD, YOU HAVE COME AGAIN!"

67.

Identical twins, dressed exactly the same, stop= ped in a bar for a drink. Mulla Nasrudin staggered past them, stopped to look at them in puzzlement, then ordered another drink.
Finally one of the twins laughed and said, "Don't let it upset you, old man; you are really not in such a bad shape. We are twins."
Nasrudin took another look and said, "ALL FOUR OF YOU?"

68.

Mulla Nasrudin: "Well, Sir, the upshot of it was that it took me ten years to discover that I had absolutely no talent for writing literature."
Friend: "You gave up?"
Nasrudin: "OH, NO. BY THAT TIME I WAS TOO FAMOUS."

69.

Mulla Nasrudin was picked up in another state and brought back home after a terrific battle to stay extradition. The judge, viewing him sternly, launched a loud attack upon his character and conduct.
"I cannot conceive a meaner, more despicable, cowardly act than yours," he said in conclusion. "You have run away from your wife. Do you know what this makes you? Do you realize that you are a deserter?"
"YOUR HONOUR," said the Mulla, "If YOU KNEW THAT LADY AS I KNOW HER YOU WOULD NOT CALL ME A DESERTER. I AM, IF ANY THING, A REFUGEE."

70.

Mulla Nasrudin, who had been presented with a flask of rare old whiskey was walking briskly along the road toward home, when along came a car which he did not sidestep quite in time. He got up and was limping down the road, when he noticed that something warm and wet was trickling down his leg.
"Oh, LORD," he exclaimed, "I HOPE THAT'S BLOOD!"

71.

My wife has disappeared from home," said Mulla
Nasrudin to his teahouse friend.
"Have you given her description to the police," asked one of them.
"NO.... THEY'D NEVER BELIEVE ME," said Nasrudin very sadly.

72.

Mulla Nasrudin applied for the job of night security guard at the factory.
The boss looked him over carefully.
"The sort of person we need for this job, ' said the boss finally, "is tough fearless, aggressive, suspicious, distrustful, always on the lookout for trouble and constantly ready to flare into violence. Quite frankly, you don't seem to fit the bill.
"Oh. that is all right," explained Nasrudin. "I HAVE ONLY COME TO APPLY FOR THE JOB ON BEHALF OF MY WIFE."

73.

"Funny you have not been to see me before!" the doctor barked at Mulla Nasrudin. "Have you consulted any other doctor about your condition?"
"No, Sir," stammered the Mulla. "Only the chemist."
"Good Heavens, man," snorted the doctor, 'Have no sense? This just shows how stupid people can be! The chemist is not medically qualified -- you had right to consult him! And what nonsense did he tell you?"

"HE TOLD ME TO COME AND SEE YOU," said Nasrudin.

74.

Mulla Nasrudin visited the doctor to complain of insomnia.
"Don't you sleep at all in the night?" asked the doctor.
"Oh, I sleep like a top at night," admitted the Mulla, "and I sleep fairly soundly during the mornings. BUT I OFTEN HAVE DIFFICULTY DROPPING OFF IN THE AFTERNOONS."

75.

Doctor: "Was that slimming diet I recommended to your wife satisfactory?"
Mulla Nasrudin: "VERY. THREE WEEKS AGO SHE DISAPPEARED COMPLETELY!"

76.

"What are you reading?" asked the prison librarian.
"NOTHING MUCH," replied Mulla Nasrudin, the prisoner. "JUST THE USUAL ESCAPE LITERATURE."

77.

"Hi, Mulla," greeted a friend. "How is your wife?"
"COMPARED TO WHAT?" responded Mulla Nasrudin.

78.

"My wife is an angel Mulla."
"LUCKY YOU," said Mulla Nasrudin. "MINE IS STILL ALIVE."

79.

"I understand that your wife converted you to religion, Mulla?"
"OH, YES," said Mulla nasrudin. "I DIDN'T BELIEVE IN HELL UNTIL I MARRIED HER."

80.

"I think my wife is slowly going insane," confided Mulla Nasrudin to the psychiatrist.
"Well, what do you want me to do about it?" asked the headshrinker.
"I WONDERED lF YOU COULD SUGGEST ANYTHING WHICH MIGHT SPEED UP THE PROCESS," said the Mulla casually.

81.

After an intensive initial interview with Mulla Nasrudin, a psychiatrist have a written list of instructions and a weekly appointment card. A fortnight later he telephoned to the Mulla to enquire why he had failed to keep the next appointment.
"WHY. DOCTOR," protested Nasrudin, "YOUR INSTRUCTIONS INCLUDED ONE THAT SAID I HAD TO AVOID PEOPLE WHO IRRITATED ME!"

82.

A woman met Mulla Nasrudin, an old friend, at her psychiatrist's door.
"What a coincidence!" she cried. "We must have a cup of tea together! Tell me, are you coming or going?"
"IF I KNEW THAT," replied Nasrudin somberly, "I WOULD NOT BE HERE, WOULD I?"

83.

Mulla Nasrudin was attempting to smuggle a jar of whiskey across the border of his country. When asked what the jar contained, he said, "Holy Water."
The Customs officer insisted on opening it and taking a sniff.
Good God, man, this is whiskey! he said
"SAINTS BE PRAISED!" cried the Mulla. "A MIRACLE!"

84.

Mulla Nasrudin was trying to describe his symptoms to an impatient physician.
"It's a sort of jabbing pain in my right shoulder. Doctor. I get it when I lean forward, stretch out one arm, then the other, raise my elbows, hunch my shoulders and then stand straight up."
"Is that so?" said the doctor, sneering, "I don't suppose it has occurred to you that you could avoid this mysterious pain simply by not carrying out such an absurd series of movements."
"It did occur to me, Doctor," the Mulla assured him earnestly. "BUT I COULD NOT THINK OF ANY OTHER WAY OF GETTING INTO MY OVERCOAT."

85.

Mulla Nasrudin was told by his doctor to cut out drink.
"I can't cut it out just like that, Doctor!" wailed the Mulla "It would kill me."
"Hmmm.... you have probably got something there said the doctor. "We will compromise then, and do it gradually.
For the next week you can drink four double scotches a day. No more. The following week we will cut it down to three, and the week-after down to two.
Nasrudin staggered off and was back in a week, absolutely blotto.
"What do you think you are playing at?" demanded the doctor. "I told you to cut down to four double scotches a day."
"I did Doctor, honestly," said the Mulla.
"Well, how is it that you are in this dreadful inebriated condition?"
"Well Doctor, it's like this," said Nasrudin. "After I left you last week, I called on another doctor down the road for a second opinion, AND HE PRESCRIBED THE SAME TREATMENT....."

86.

A preacher was giving a sermon on the dangers of drinking and driving.
"Remember, my friends," he said to the assembled congregation, "whiskey and petrol don't mix."
"They do," muttered Mulla Nasrudin at the back of the mosque to his neighbour, "BUT THEY TASTE AWFUL."

87.

Mulla Nasrudin, a castaway, was washed ashore after many days on the open sea. The island on which he landed was populated by savage cannibals who tied him, dazed and exhausted, to a thick stake. They then proceeded to cut his arms with their spears and drink his blood. This continued for several days until the Mulla could no longer stand it. He called the cannibal king and said, "You can kill me, but this torture with the spears has got to stop. DAMMIT, I AM TIRED OF BEING STUCK FOR THE DRINKS."

88.

"Is there any reason why the board should not draft you into the army, Mulla?"
"Yes, I have defective eyesight," said Mulla Nasrudin.
"Are you able to substantiate that claim?"
"WELL -- HERE'S A PHOTOGRAPH OF MY WIFE."

89.

Mulla nasrudin rushed into a pub and said, "Quick.... gimme a treble whiskey and two pints of the best bitter! I must have a drink before the trouble starts!"
The startled barman hastily poured the drinks which the Mulla downed in a trice.
"Now then," said the barman, "what's all this about? When is the trouble going to start?"
"RIGHT NOW!" answered Nasrudin. "I CAN'T PAY FOR MY DRINKS!"

90.

"Father, I want to get married," announced Mulla Nasrudin's son one morning.
"No, my boy, you are not wise enough," said the Mulla.
"When will I be wise enough?" asked the lad.
"WHEN YOU GET RID OF THE IDEA THAT YOU WANT TO GET MARRIED," said Nasrudin.

91.

When old Mulla Nasrudin was asked why he talked to himself, he replied: "IT IS BECAUSE IN THE FIRST PLACE, I LIKE TO TALK TO A SMART MAN, AND IN THE SECOND PLACE, BECAUSE I LIKE TO HEAR A SMART MAN TALK."

92.

Mulla Nasrudin's wife had difficulty getting to sleep and, at three o'clock in the morning, she awoke the Mulla and said, "Mulla, you never make love to me like you did when we got married forty years ago."
"Please, Darling," answered the Mulla, "I have got a busy day tomorrow. Go to sleep.
"But," she persisted, "you used to be a romantic. You used to bite me on the fingers, on my neck, on my ears -- Why don't you do it any more?"
"Darling," the Mulla explained wearily, "such nonsense is for newly-weds. We are too old."
"Just once you should bite me like you did forty years ago."
"All right,' said the Mulla, as he got out of bed yawning.
"But where are you going?" asked his wife.
"TO THE BATHROOM FOR MY TEETH," said Nasrudin.

93.

She did not approve of smoking and when Mulla Nasrudin, the newcomer, got into the carriage and lit his pipe, she could not help letting him know.
"Do you know that my husband is sixty years of age and he never put a pipe in his mouth?"
"M'AM," said Nasrudin, "I AM SIXTY-FIVE AND I NEVER PUT IT ANYWHERE ELSE."

94.

You certainly seem in excellent health," said the young physician to the octogenerian, Mulla Nasrudin. "What's your secret?"
"I have kept off drink and women Doctor," said the old Mulla firmly. "Never gone out with a girl or touched a drop in my whole life."
Just then there was a crash and a terrified female screamed from the adjoining room.
"What on earth is that?" asked the doctor in alarm.
"THAT'LL BE FATHER CHASING THE MAID" snapped the grey-beard. "HE'S DRUNK AGAIN!"

95.

When Mulla Nasrudin was ninety, he was asked how he had managed to have such a long life, "I believe," said the Mulla, "that it's due to the fact that I never smoked, drank or touched a girl -- UNTIL I WAS NINE YEARS OF AGE."

96.

"Mulla," asked a man meeting old Mulla nasrudin, who was always carefree inspite of having had more than his share of life's troubles, "how do you manage to remain so cheerful and calm?"
"WELL," replied Nasrudin, "I HAVE JUST LEARNED TO CO-OPERATE WITH THE INEVITABLE."

97.

"And have you made your will, Mulla?"
"INDEED I HAVE," said Mulla nasrudin. "ALL OF ME FORTUNE GOES TO THE DOCTOR THAT SAVES MY LIFE."

98.

Mulla Nasrudin supervised the building of his own tomb.
At last, after one shortcoming after another had been righted, the mason came for the money.
"It is not right yet, builder," said the Mulla.
"Whatever more can be done with it?" asked the mason.
"WE STILL HAVE TO SUPPLY THE BODY," said Nasrudin.

99.

Before his death, Mulla Nasrudin wrote this will.
"The law prescribes that my dependents must receive certain fixed proportions of my possessions and money.
"I HAVE NOTHING: LET THIS BE DIVIDED ACCORDANCE WITH THE ARITHMETICAL FORMULAE OF THE LAW. THAT WHICH IS LEFT OVER IS TO BE GIVEN TO THE POOR."

100.

Scene: The Pearly Gates. St. Peter is interviewing a new arrival.
St Peter: Name?
New arrival: Mulla Nasrudin.
St. Peter: Did you ever gamble, drink or smoke when you were on earth?
Nasrudin: No.
St. Peter: Did you ever steal, lie cheat or swear?
Nasrudin: No.
St. Peter: Were you promiscuous?
Nasrudin: Oh, no.
St. Peter: THEN TELL ME -- WHAT KEPT YOU THERE SO LONG?

Notes of a Madman

Talks given from 1984
Miscellaneous
2 Series
Year published: 1985

Book contains 2 "series" of 7 and 6 "sessions" repectively. The 2 series have been considered as 2 chapters for the purpose of the CD-ROM.

Notes of a Madman

Series #1
Chapter title: None

1984 in Lao Tzu Grove

Archive code: 8400000
ShortTitle: NOTES01
Audio: No
Video: No

Never act out of fear. Don't be worried about my body, it is okay. Don't listen to my body but to me. My body is always a little strange... it's bound to be.

Once you are aware, the body starts losing its grip over the consciousness. Once you are aware, you are no more of this world. That is why the awakened one dies and is not born again. He cannot be born, it is impossible. He cannot have another body. This is my last body.

You are fortunate to be with a person who is in the last body. I will not be again because I AM Being. Once you are Being you cannot be born again. It is Being which matters. It is Being which is eternal. Bodies come and go; Being remains. Bodies are born and die; Being is neither born nor dies.

The music is beautiful but stop it. I am unpredictable. It is beautiful, but a hindrance to the ultimate flight. It is a bridge and you cannot make your home under a bridge. The bridge needs to be dropped. Mohammed was averse to music because the very beauty of music can keep one rooted. It is just between this and that, but I want only that. I hear music during the day but only to keep myself rooted in the body a little more because I love you so much. I want to create a home for the people I love. I do not want history to say I dreamed but could not make my dream become a reality. Just for this I want to linger in this body. All who are gathered in this room are helping me. Thank you all.

I have never thanked Vivek for the simple things. Her service to me is just beyond words. It is useless to thank her, it cannot be deep enough, be true. The last few months have been very difficult, very difficult to stay in the body. Over the years she has served me so beautifully, being with me like a shadow, doing a thousand and one things. Before I can say it, she knows my need. I have not thanked her. How can I thank her? There is no way. The English word "thank you" is so far away, nor can I use it for all of you who are taking care of my body, which is not just my body but my promise to thousands of people in the world.

I know these heights, but through the body. Now using chemistry I want to see if it is possible to see the heights seen by Buddha, Jesus, Lao Tzu. I think that it is.

In the library there are thousands of books; there are over one hundred thousand volumes in the beautiful library. I love the library; it contains all the best that has ever been written. I am giving it all to our university. Of all the thousands of books I have told Vivek to carry only one. That is my only book now. It is written by a man who has not reached but has come very close, very, very close -- Khalil Gibran. I wanted to talk about his book many times but did not. The time was not yet right. The man was only a poet and not a mystic, not one who really knows, but he reached to heights in his imagination.

Walt Whitman is the only American to talk of these heights, but he also missed. He missed when he was just on the verge, he was hindered by his homosexuality. It is not a big thing in itself, but a big thing as far as transformation is concerned. He missed. He wrote a beautiful book of poetry but could not reach to these heights. His chemistry, his own body chemistry was not ready for it. Homosexuality is a perversion, a perversion of one's own body chemistry. But even so he would have understood. He was the right person to understand what I am saying. Very few understand my words anywhere in the world, but particularly in the West.

India is the land of the seers, but that is the past not the present. That is no longer in existence. This is the height of the Upanishads, the Vedas, the mystics. The astrologers now say that before the Festival of Lights in 1984, I will be the top Godman in India and the world. They say I will be the Godman -not just THE Godman but the top Godman. But I am just a simple man, not a Godman at all... and I am not a savior. I am again an unenlightened man. How can I save anybody? And they think I will save India! How can I save India? I don't have a Noah's Ark....

I am the watcher. I am continuously watching, just watching and doing nothing, not even the grass growing.

Do not try to cheat me. I am such a cheat myself, you cannot cheat me. As far as the inner world is concerned you cannot cheat at all.

This is so beautiful, utterly beautiful... only a woman can dare into such beauty. Beauty is so much more than mere truth.

Everyone is afraid of danger. There is no need to be afraid. In danger there is no thought, only thoughtlessness. Many times I have moved into danger. I love danger. Thousands of times I have been in real danger.

Once I was traveling in Rajasthan. I was in a first class compartment. In the middle of the night a man attacked me with a dagger as I was sleeping. I opened my eyes and looked at the man. He looked into my eyes, my childlike eyes. You can understand the whole story if you just look into my eyes. He looked into my eyes, saw the child, and stopped. He dropped the idea.

I said to him, "What is the matter? Why are you not doing your thing? I am doing my thing so you can do yours. I dare you!"

He said, "You are the only man ever to dare me. Excuse me, I cannot stab you. I want to be your disciple." He is now one of my sannyasins.

There may be some devils among my sannyasins. One can never know. Perhaps my being at these great

heights may be infectious. My wings are there, you can ride on them.

I am not a democrat, I am a dictator; that is why so many Germans come to me. In fact they come because they cannot find anybody in Germany. That's why they come to me. I am a dictator with a difference, a dictator with the heart of democracy.

I am grateful. Every master has been grateful to his disciples, because they are more cunning. Lao Tzu was grateful to Chuang Tzu because Chuang Tzu was more cunning. I am not saying he was not very beautiful... but more cunning than Lao Tzu. Buddha was grateful to Mahakashyap because Mahakashyap was more cunning. And that has always been the story, and will be the story always. Prove to be my real disciples so I too can say "Thank you." Yes, thank you, thank you. God is content.

The world has to see the ordinary, the small things, in order to see the extraordinary. That's why I say I am not enlightened. Enlightenment and non-enlightenment are two aspects of the whole. But the whole is known only by the one who can say, "I am no more enlightened." For example, there is only one man outside this Noah's Ark, J. Krishnamurti, but he is too much enlightened. He too must become unenlightened, then only will he be whole. That is why to see the eyes of a master is to see the eyes of ignorance. It is difficult to open the eyes, that is why I am in the body. Commitments have to be fulfilled.

Wipe that tear from my eye. I have to pretend to be enlightened, and enlightened people are not supposed to cry.

It feels so joyful, so peaceful, so blessed to have you all around me. It is very beautiful. Jesus was not so blissful... I mean the company he had around him. It was not a very beautiful company, only Jews. I also have many Jews. Jews are beautiful, but to be Jewish is wrong. To be traditional, to belong to a tradition, to hang with religion, is wrong.

Just to be oneself is true. That is my teaching, just to be yourself; just to be your own purity, without fear... whatsoever it means, without fear, because it will mean different things for different people.

Sheela was thinking of buying a plane for me. A million dollar plane so I can fly... but I *am* flying, flying without a license, and flying to the highest, where there are no limits. Otherwise there are always limits.

I have heard: One man was driving fast, suddenly he stopped, looked at his wife and his mother-in-law sitting in the back and said, "Okay, let's first of all decide who is driving this car, you or your mother."
This is beautiful. Without wasting a million dollars....
Good. I am now high. It is so good.

Satyam... Shivam... Sundram.
Truth... Good... Beauty.

God is more precisely defined as beauty, not as truth, or as good. We are only consciousness and awareness; even chemistry cannot interfere....

I am a child again,
I can hear where this water,
and the land ends....
What a land.

I am relaxed twenty-four hours a day, so sleep is very difficult. I am relaxed... no, I am relaxation.

Howsoever beautiful a man is, there is something ugly about him, and vice versa; howsoever ugly a man is, there is something beautiful about him. Whereas a woman is always beautiful.

Do you know I am laughing? I am trying my best to make you laugh. Don't listen to anybody, continue towards the heights which only the ignorant can know, heights which only those who do not know much can reach. To know is not great. To not know is to go to the heights. Not knowing is truth. That is why I said J. Krishnamurti is full of knowledge. He is so full of intellectuality; if he gets out of it he will become unenlightened again, just like me.

To know is not to know.
Not to know is to know.
That's what the Upanishads say, and they say it rightly.

I cannot see, but I can cry,
I can again be a child.

Only very few people have known such a vastness.

This is rare. This is for what we are searching, seeking, wanting, everywhere else.
This is the end.

You can go anywhere, to the church, to the mosque, to the temple, but wherever you go you do not reach the whole. This is so beautiful. I feel so good.

Actually, oxygen and nitrogen are basic elements of existence. They can be of much use, but for reasons the politicians have been against chemicals of all kinds, all drugs. The very word drug has become dangerous. They are so against drugs because people can come to know themselves, and when people come to know themselves politicians lose their power over them -and they love their power.

In the Vedas they call it *soma*, the essence, and since those ancient days until today, all those who know have recognized, either directly or indirectly, that chemicals can be of immense service to man. Man is chemistry, so is existence. All is chemistry. We cannot avoid its influence.

Let Devageet write his notes, but on his other side the woman knows, but the man writes. The one who knows always remains silent. Neither the Gita nor The Bible are written by men who know. Those who know are silent, and the ones who do not know talk about it. About and about and about, round and around, turning around and around but he never comes to a real stop. And I am really stopped.

In me the existence has stopped.
In me also the woman knows.
It is the man who speaks.
The woman remains silent.

Just because of the eloquence of his words man has dominated; otherwise he knows nothing. The same is true for me too....

The woman knows,
is soaring high above the clouds,
leaving the man to talk.

Buddha says *charaiveti*, *charaiveti*.
Go on, go on,
there are no limits.
We are not going anywhere.
We are here and now.

If we are in total intensity, in total sincerity, we are here and now. Then all is achieved. It is so close that we need not go anywhere, but just relax. Relaxation is the peak. If you can relax utterly and remain aware, then there are no holds, no hindrances, but gaps. The gaps are immense, you can use them as stepping stones towards God.
I am here, so no need to be afraid. I am absolutely unafraid.

I have transformed your room into a Noah's Ark. It is so and it will always remain so.

The Upanishads have this prayer:

> "O Lord, take us from darkness to light,
> from untruth to truth,
> from death to deathlessness...."

This, this is for what they are praying.
The word in Sanskrit is *prah*, from which the Hindi *prarthana* comes. Excuse me, for a moment I fell into an old habit, because English to me is still a foreign language. It can never be very close to me. Although I have spoken millions of words in English it still doesn't mean it is close to my heart. It is my only foreign language, but my real language is the language of silence, and "prayer" in Sanskrit comes closest.

Yes, Sanskrit comes closest... Hebrew a little, but no modern language.... English particularly does not come close; in fact it has gone the farthest. It is not their fault. It is the language for measurement and technical accuracy. They have to make it a reality, a reality of technology, of science. So don't be worried if I halted in saying 'prayer'.

Don't be worried about my language, my grammar. I am not a man of language, not a logician at all. I am a man of silence who only speaks out of necessity... of necessity because nobody speaks the language of the Real. Everybody speaks of everything else, endlessly about everything except the Real. Hence I have to speak. In the whole world there are very few who know, who can understand, who can speak of the Real.

All the great speakers are deaf. I am not a great speaker but I am certainly deaf. But what is happening now is so very beautiful I don't want to hear anything. My consciousness is beyond, far away beyond the clouds. I can hear you saying, "Stop, the time is over." Time is never over, cannot be.

I can understand why Leonardo da Vinci is Leonardo; why Michelangelo is Michelangelo; why Rabindranath is Rabindranath; and Khalil Gibran is Khalil Gibran. They have all touched this beauty in their dreams. Yes, only in their dreams -- but they never knew the truth. What they knew was the object, but what I know is the knower... the subject, the Great Subjectivity... consciousness... Sat-Chit-Anand. I understand Truth -- Bliss -- Consciousness....

> Open your wings,
> there is nothing to fear,
> nothing to lose.
> Just be open to the sun,
> the stars....

Don't be afraid. I am always in favor of danger, and this is dangerous because you are on the very verge of consciousness. This is the time you want to stop, but this is the time I want you to go on, because danger is beautiful, you cannot have too much.

But I see you are already going back, you are backing away. What is there to fear? Chemistry is there, the body is there; I can talk -- what does it matter if I am not in the body? One man is not important... but what I am saying matters. What I am saying will remain, it will stay; it is of the essence. I don't matter. What matters is what I am saying.

If the time is over, okay, but five minutes for my silence.... I was just trying to feel the chair, because I am so in the sky, to be in this chair at the same time is wonderful. I am not joking. I have never joked in my life. All those jokes... I have forgotten them.

The word *Bhagwan* is a code word. It means nothing in itself. I have given it the meaning, the blessed one, but it means nothing. But wherever I am, I will come back whenever you use this word bhagwan.
I will always be there when you say, "Bhagwan."
Thank you all.

Now is always my time.
The world is left behind.
I'm in the clouds.
It is dangerous
but don't be afraid,
I am awake.

Don't be cowardly, that is the only hindrance for knowing the truth. One needs to dare to know; one needs to go into danger. You get afraid. You feel that I am going beyond the limits. But don't be afraid, I am already beyond limits.

Danger is beautiful. I have known it in many ways. In almost fifty years I have lived five hundred years, because I have dared in many, many directions. Each danger was beautiful, an experience.

What is danger? Do you think you know? I do not mean the dictionary sense of the word. Danger is when you are close to death, very close, so close that just a step more and you are finished... but only then you are.

When death is so close
being comes to its absolute flowering.

I can talk of life and death because they are one, and one can only talk of life if one knows death. A woman is never afraid. When a woman becomes afraid she becomes a lady. I hate ladies; they stink! Especially English ladies, they are the ladiest of all ladies. But who cares at moments of beatitude.... Ashu, never be a lady.

I am close to death -- that's the only way to bring me to myself, because death is where life goes on. Danger is beautiful, it is very beautiful. It is right on the heights; one wrong step and you are finished. That's why I love this chair: there are no steps. One can just relax. Death is so close you can touch it... it is tangible, touchable... like a beautiful woman, you would like to touch. Only then you know what is, what is-ness is. That is-ness is called God. It would have been better not to call it God, because the word god has become dirty. Is-ness is better.

It is the same is-ness
in the flight of a bird
in the shine of a star
in the flame of a candle
in the flowering of a flower.

Then it is not one thing; then it is a multi- splendored thing, a multi-phenomenon. Then existence is not one. Hence I use the word multi-existence, although grammarians will say it is wrong. To hell with them! -- it is the multi-is-ness of life that makes it a joy.

Even Ashu is laughing. No need to hide, even laughter is a star. This is-ness cannot be worshipped. There is no way to worship it. It can only be lived, loved, danced, sung, but cannot be worshipped.

Just the other day Nirupa asked if she can go horse riding. I said, "No, because horses stink and you will come back stinking." She started crying like a child. Chetana came running to tell me Nirupa was crying with big, big tears running down. When Chetana came she said, "I am lost, what shall I do?"

I told her to tell Nirupa it is okay, she can go horse riding. Later Chetana said, "You are wonderful! When I told her, she immediately started laughing. Her tears just disappeared. Big, big tears just stopped. Incredible."

Life consists of such small things: tears... horse riding....

God is not to be worshipped, but lived.
Lived in small things...
drinking a cup of tea, or sitting doing
nothing.
Life is simply a song which is meaningless.

Let tears come into my eyes. Once in a while it is beautiful. One is renewed through tears, resurrected. Remember, however hard I may appear, I am not. I am not a hard man...

I am as soft
as the newly growing grass,
as soft as the morning dew....
But let the dew appear in my eyes.
This is so beautiful.
Let me cry over this beauty.

Yes, these are the heights I have been inviting everyone to. These are the heights of the Vedas, of The Bible, the Koran; in short this is Allah. That's the Sufi expression; it simply means God willing.

We have not created this world. How can we create the stars? It is not possible for us, so Sufis say Allah -- God willing... and there is no God. There is no person called God, just a presence. If you want to feel it then feel it right now....

God is pouring,
showering,
raining,
and there is no umbrella.

It is good to have the woman on the left side. The right hand is connected to the left side of the brain. It is useful for being mathematical or technical... Devaraj and Devageet. The left hand is connected to the right brain... musicians, dancers, painters, sculptors, all that is beautiful. The woman is on the left side. Hence in the East the woman is always on her husband's left side, she always stands on the left. It is a reminder to herself, and also to her husband.

Who can hear a woman? Only a man of meditation, a man of silence. Reason is impossible with a woman, only meditation.... Unless people learn to meditate they will not learn to live together. Men and women only fight. Even if you are just throwing clothes at each other it is not love, and this continues for twenty-four hours every day, goes on and on. One's whole life becomes a hell.

But meditation is magic. It can transform the ordinary into the extraordinary. One cannot find words to describe it... poetry fades before it.

Poetry fails to describe it...
Music fails to describe it...
Everything fails to describe it...
Everything fails,
only silence....

Devageet, don't be afraid. I know you love me. Leave me alone while you write the notes. Ashu and I can soar higher....
Go to the stars,
the rainbows,

to the world which is beyond...

which I cannot describe, nobody can describe. I am a madman. It is not easy to deal with me.

This is perfect.
This is transcendence.
This is sunrise.
It is... it is no more there.

Let the stars dance.

O it is so good
the source of everything great
where everything great
is born...
Michelangelo, Dostoevsky....

Yes! This is it!

I have never worked. I am not a worker. I have simply enjoyed, enjoyed life to its limits, each moment of it.

The ancient pond
A frog jumps in
Plop!

There are ripples and ripples in the ancient pond....

The small pond
The frog jumped
Plop!

The circle is complete. Only the circle is perfect. Only the circle can know perfection. Pythagoras knew it, hence he became so hypnotized by circles. All those who have known, have known the circle is the only perfect thing in existence.

The village where I was born was exactly eighteen miles from the highway. It was a poor village, could not afford rich hills. It had a small pond. Frogs must have jumped in, but I was not aware of Basho then. Now I can see the point. I can see the ripples in the pond, and the silence... utter silence. That is rare on the earth.

I have stopped speaking to the masses because to speak to the crowd means to come down. Now I can only speak to the individual, to those who are close to me. And words are only gestures. Ordinarily words become things -- even God becomes a thing. Thousands worship things. But God is not a thing; you cannot make an image of God. God is all things together. He is the very togetherness. He is apart from this, but in it.

The god of the philosophers is certainly dead forever. Churches, mosques, temples are empty... that god is dead. But the real God is not dead. So Nietszche is also not true, nor Russell, nor Sartre. The real God is the Real, the very essence, the togetherness.

From the smallest to the biggest,

from the meaningless
to the meaningful,
from the cry of a child
to the verses of Kabir,
from doodling to painting,
from those who know
to those who don't know,
He is the bridging.

At this moment, at this very moment, I am simply aware of this. It is worship, but one can love it... one can touch it... one can hold it in one's hands, one can feel its texture.

It is beautiful that the god of the philosophers is dead. I am a brigand. To be with me is to be a brigand, to be a Zorba and a Buddha at the same time. My vision is the vision of the ultimate unity between the Epicurean and the ascetic, between the materialist and the spiritualist. I do not belong to any category, I am a class unto myself.

This is so beautiful, and I mean so prayerful, so worshipful. When I say it is beautiful I am saying that nothing can be said about it. I am just pointing my finger to the moon, but my finger is not the moon.

There are moments when one cannot remain silent. One cannot say much, but one wants to share it, express it. Nobody till now has ever been able to say what it is... neither has anybody ever been able to resist trying to say.

I have been continuously speaking for twenty-five years and only being misunderstood. Hence I have moved from the masses, but for the chosen few I am always available.

I hear Ashu's giggle. She remains a lady, what a pity. Next to me, by my side, she remains a ladyship. Laugh, don't giggle. Laugh so the stars fall. At least this house can fall. Don't be afraid, we are going high. I say "we" knowingly because I am pulling you. We are going high, every moment higher and higher. If I stop speaking that simply means I am in such awe that I can only say ahhh! Life's greatest song, of such transcendental beauty that it cannot be sung.

Rabindranath, India's greatest poet, wrote six thousand poems. When he was dying a friend asked him, "Good God! Why are you crying?" A tear comes to my own eyes that he was crying, even at the age of eighty years. One thinks a man should be sober, be serious, that death must be accepted, especially in India. The friend said, "God has given you such great talent. You have sung six thousand songs yet you are crying?"

Rabindranath said, just as I myself am saying with tears in my eyes, "That is why I am crying. Those six thousand songs are all efforts, but failures. The unsung has remained missing. I am weeping and crying, and asking God to help me a little more. Maybe I can succeed a little more next time. And you are telling me not to cry.... These are my last breaths...." And with tears in his eyes he died.

What a beautiful death -- and a beautiful life too. And what courage to say, "The song has remained unsung," even after being a Nobel prize winner.

I cannot say what I am seeing... I cannot describe it. It is going to be a failure, but there is nothing to be worried about. It is better to fail before great beauty than not to try at all.

I see the clouds being left behind,
mountain peaks being left behind,
everything left behind....
This is the way of godliness,
this is existence,
paganism.

I love beauty,
I love the world,
flowers, trees, stars....
I love, simply love.

But I am not just a Zorba, I am also aware of my love, even in these moments when my body feels like something far away... just somebody else's body.

I have sat by the side of many corpses, it is not the same. I am aware. I am not dead. I cannot be dead, that is impossible.

I am eternal.
The very essence of the eternal...
THAT.

You are,
everything is.
Nothing dies.
Everything continues in a different form, but higher.

The moment you go lower it is hell. It is not good, it is ugly. It is very difficult to find a great word for "very deep"... how is it possible? There are so many words coming but none expresses it. It simply cannot be said. At the most you can share. But this is so beautiful, so beautiful. Go every day higher. These are the moments when even the sky is new.
The stars are reborn because my eyes are new.

Chemistry can give you a bath. Everybody needs it... the Christians, the Hindus, the Buddhists need to be bathed, showered, so they can again become new, just like small babies... fresh, innocent, available, wonderers, full of awe.
It must be difficult listening to a man like me twice each day. It allows me a chance to share my vision. But I cannot share it in words. My tears show it. I cannot say it.

I cannot hear anything.
Everyone is so full of bullshit.
I don't want to hear.
I can relax again
and face the rainbows.

This is the very essence of poetry.
This is the moment
when Jesus delivered his parables,
particularly
The Sermon on the Mount.
It was spoken
at such a moment.

It does not mean that it was spoken from a mountain, but from a very great height; from *this* height. Only from this height is it possible to speak of truth and beauty. This is the beauty. This is the moment, the very moment that great riches are created. You are so close to that moment... but so far. It is there within you; whenever you dive within yourself you can reach. But I don't want in any way to interfere with your life....

In fifteen minutes I can produce a sermon on the mount. This moment is true enough. What should I speak of? I am not asking you, I am asking this beatitude surrounding me....

What should I speak of O Lord?
Of Beauty?

Of Bliss?
Of Silence...?

There is so much to say but it all comes to the same. Whether it is joy, beauty, silence, it means the same -- silence....

My only experience is that of such great silence that in it even I am not... only silence prevails... I mean infinitely, without an end, without limits.

Words -- they can do much, but not much really. If one remains beyond then one has lost words.

Chemistry is a byproduct of alchemy. Alchemy was just an effort to hide the truth of meditation from the priests and the popes. Behind its facade was nothing but pure religiousness. In this Noah's Ark it is the very essence of Truth, Beauty, Consciousness... and Beauty is the last, the ultimate prayer.

If there is still time I can still sing one song more. My song may not be much, just a birdsong, maybe less, but who cares when it comes to singing a birdsong! It may be just colors, but the colors of a rainbow.

My fingers? -- don't worry, it's an old habit. I am trying to use my fingers, my hands when I speak. The habit comes because words cannot say it. Just a gesture, even a simple finger can say more. Hands are so eloquent.

I want to remember humanity like this. It is so difficult to come back from the heights, to be back in the body... so it takes a little time. Please forgive me.

Good, this is what I mean by being unmiserly. Mind is always miserly, is always a cheat. It cannot be otherwise. Mind always tries to limit, to stop, because it is possible to control the limited. One should give totally in everything, then one can know the is-ness of life. It is the very spirit of living... not great nor holy, not the other chaining the other.

I have been leading a revolution, not of gradualness -- so once in a while be fearless. And remember, with me there is no danger. I have nothing to lose, I have lost everything. I have nothing more to lose because now I have only that which cannot be lost -- ever.

The Upanishads sing, "Take us beyond the deathless...." Who can do it for you? It is futile. Only you yourself can go; nobody can take you, only you. The Upanishads go on, but it is only beautiful words. Words are words; howsoever beautiful, they are empty, they can never contain the poetry, they never contain the essence.

"O Lord,
take us from untruth to truth...."

But how can anybody take you from the untruth? You are clinging to it. Nobody is holding you to it, you are clinging; it is in your hatred, your anger, your jealousy, your miserliness. Who can take you beyond it except your understanding of it? I emphasize, only understanding is the way. It is not a road ready-made for you. You have to make it. You have to make it, and you have to make it by living it. There is no other method.

You have never *been* in this isness before. This is rare.

The Himalayas are full of snow, pure whiteness, pure innocence, purity. That's what the word snow-white represents; that is my color. Orange is the color of my disciples, the color of sunrise. My color is white, and can only be white, because white contains all the other colors. It is all; it is one.

You have to listen to me, absolutely. It is a one- way affair: I say, and you listen... I order you. There is no other way. When I am working on your soul, do not disturb me.

Look: I am a poor man, the poorest, but also the richest poor man, if such a thing is possible. I have everything that no king on earth has. Napoleon and Alexander must be jealous... they must be.

So listen and don't try to say anything to me, because whatever you say is bullshit! As far as I am concerned I simply want to be myself. One day what I am saying here, in the privacy of your Noah's Ark, will have to be declared, but wait.

All that is great comes from here.
All that has splendor comes from here. All that is
beautiful comes from here....

I am afraid that even my fingers may not be able to say what I want.

I love to be on these peaks. I love the heights. This beauty, this is *sundram*. This is something that I can only explain to my lovers. It is beautiful. This is not a story, it is not a novel, it is reality. My tear is a proof. Truth has to be proved by one's tears, by one's existence, by one's way of living.

A scientist cannot be generous. He has to take care, he has to be the calculator, the cautious... but again his left side is taking over. Ashu is winning. This is a polar alignment. Devageet, the man, to the right; the woman, Ashu, to the left. This is not accidental. No man can be on the left, only a woman, because only a woman can be on the left; only a woman because only a woman can connect with me from the left side.

Man is just this poor right hand -- workable, usable, technical, but otherwise of no use. The right side has no poetry, so man should remain on the right; then he is right. When he tries to be on the left he is wrong.

Don't be afraid that I am going mad or something -it is impossible. How can a madman go mad again? Impossible! So with me you can be absolutely fearless.

Just like a flower...
a flower,
the bees are buzzing around it.

That is what happens around me:

The flower opens
and the bees start coming
and singing.

When I see that you are going mad I will stop. Till then let the flower grow and the birds sing. I am a little crazy. Everyone knows it so no need to worry.

Ahhhh the flowers...
the birds... the bees...
I love it all.
Nothing can harm me,
not even death.
Now, now... it is immense!
The very grandeur of it...
the grace of it...
I am afraid to say so....

I hear your giggles. I am afraid my body may not be able to express it. For twenty-five years I have been speaking, and with a wrong pronunciation. Who cares? What matters is the heights from which I am speaking. Why are you in a hurry? You are hurrying to nowhere. Call everyone here.

If there is time to relax... let me relax once in a while. I should check whether you are conscious or not. Never be afraid, even if I die at this moment, because I'll be dying with all my blessings, all my joy, whether expressed or not.

Devageet seems to be a little shaky, even more than me when I walk. Have you seen me walking? It is so difficult for me, but as far as the heights are concerned, I can fly.

I am such a devil! I have always been a devil!

This is good.
Now take off.
Leave the earth behind.
Go towards the skies,
to the stars.
Go on and on....

Light does not disturb me. I am facing thousands of suns so you cannot disturb me at all. Nor the noise. The whole marketplace is around me all the time, so your noise is not disturbing at all.

It is rare... it is beautiful to come so close to beauty, to come so close that there is just a thin veil and nothing else but beauty. The beauty of the beautiful... it is just like a wave in the ocean

Or like the rainbow....
It is not material.
It is immaterial.

I like this light, it is good. It is something like what I am facing. I am facing such tremendous light... this is nothing. I am facing so much music I am almost drowned in it. To be close to beauty is to be close to death. I cannot forget that. I have been close to death again and again. I have been coming close to death many times in my life, knowingly. You may not know but we have faced death infinite times, but with such fear we have not seen its beauty; otherwise death is another name for God. I am amazed nobody has said it yet. It is another name for God, for light, for joy, for beauty.

So I go on and on,
into myself.
Deep into the beyond,
and the beyond is all there is.
All else is going to disappear.
Only that which is beyond
will remain forever.
I am talking of the beyond.

From the beyond it is difficult. It has always been difficult. No language has words for it, particularly English. I am not against the English language. I love it for many reasons; it is accurate, more accurate than other languages. For that reason it is difficult. It is good for science, for technology, but not for religion.

Vivek calls your notes "The Ramblings of a Madman"... written by a madman, but not ramblings. If I am mad, then who is sane? If I am mad then who can say he is not mad? Nixon? Who can claim sanity? This poor earth is full of mad men, so I appear to be mad. A sane man among the insane always appears so. There is a beautiful story by Khalil Gibran which I have always loved:

There was an ancient town ruled by a well-loved king and queen. Into the only well -- except that for the sole use of the king and queen and their prime minister -- a magician throws a potion. The magician declares, "Whoever drinks the water will go mad." Obviously, except for the king and queen and the prime minister, the whole town goes mad. They had to drink from that well, and they all went mad. Except for the king, the queen and the prime minister, they all go mad.

All the mad townspeople are gathered around the palace shouting against the king and saying, "The king has gone mad. We don't want a mad king."

The king asked his chief minister what to do. The minister must have been a wise man, not like politicians today, a man of insight, not elected but chosen by the wise. He said, "I will keep the crowd happy for a time. You run to the town's well and drink deeply. Drink deeply. Get drunk on it. Then come back and all will be right."

The king soon returns, but entering through the front door naked, singing, dancing... singing songs of ecstasy he dances with the crowd. The king's dance convinces the crowd of his sanity. They declare him sane. They recrown him. They rejoice. They celebrate his return to sanity.

I am surrounded by madmen. I am in a whole world of madmen. Certainly I will look mad... mad, even to my own people.

I have not shouted for twenty-five years. I have spoken with a microphone. But just for your sake I say, "Shut Up!" -- not for you but for the fool within you. For you I have nothing but tears... and joy... and prayer. Look, my tear is coming. It comes in the left eye, it is joined to the right brain, like the left hand.

The right side of the brain is right. When I say, "Right is right and left is wrong," it refers only to the brain. The body is just the opposite: right is wrong and left is right. If you want to see the tear you will need to come to the left side.

It is beautiful to cry for someone. To have a tear for someone is far more beautiful than to be joyous. It is like a shower; it is as if in the middle of the night the sun has risen. I will not say anything, I will only keep silent.

Arise! Ascend! Awaken!

These are words to be understood. And I am not a preacher -- preaching is dirty. I am a lover.

At least I cannot go mad. And I am not going to die at this moment. I have a few more strange things to do yet.

I was saying before that English is not the language to express It. It is too technical, too accurate. English can give good scientists to the world but not mystics. I am really a mystic, a mystic in a world of scientists... high beyond the stars.

Thank you. I always want to say the last word myself. Even in my grave I will sit up and say, "Okay, close it." If it is a funeral... but if it is done as it is in India, I will say, "Okay, start the fire!" But I want to have the last word. If you bug me I can be terrible. It is I who is going to have the last laugh.

Notes of a Madman

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Om Mani Padme Hum

The Tibetans have got a mantra... Om Mani Padme Hum. The Lotus and the Jewel both together. It must have originated at a moment like this.

Om Mani Padme Hum

Om is simply an exclamation, it simply means "Ahhh!" or "Oohhh!" It is not a word, it is meaningless, but tremendously meaningful too. Meaningful in the sense of its beauty, its joy, its depth... Om....

I am reminded of Basho, old Basho. Whenever I remember the Japanese haiku poet tears start coming. Basho is one of the greatest men, or saints, whichever you prefer. To me they are the same: the ancient-born. And that sound -- oohhhh, that sound -- is Om. That sound... the frog jumps into the pond:

The ancient pond
The frog jumps in
Plop!

Om Mani Padme Hum... The Jewel in the Lotus.... I am soaking in the pond. It is so beautiful.

Om Mani Padme Hum
Before birth I was okay.
After death too I will be okay.
In life the same okay continues.
And the okay is perfect.

Dogen sings in a haiku -- Dogen is a saint....

Coming
Going away
The waterfowl
leaves no trace behind
Nor it needs a guide

Om Mani Padme Hum.

So beautiful... so tremendous... I am in the land of the buddhas. Again I can utter nonsense, because only nonsense can become poetry.

The other day, Devageet, I saw that you were a little hurt again because I called you a fool. Please try to understand the language of a madman. If you want to understand the meaning of the word fool read The Prince by Dostoevsky, or even better, Mikhail Naimy's book, The Book of Mirdad. It is incomparable. Each word is pure understanding, so sweet. Particularly because, as you know, I suffer from diabetes. The Book of Mirdad is good for all sufferers from diabetes because it is so sweet even though there is no sugar in it.

The Book of Mirdad talks about the fool -- fool simply means the simple, the childlike, the innocent. This is why the other day I called you a fool, with great love.

I can call anybody a fool only when I love them; otherwise I am very respectful to the real fools. Then I say "sir".... I called you a fool because I love you. Whenever I call you a fool, rejoice, utterly rejoice, rejoice totally. Only then you will be able to understand.

Om... ahhh! This is the very beginning of the world. Nobody has created it as the Christians think. They think that God created it. God has done nothing. God is the very existence, not a creator. God is the very creativity that pervades everything.

God is,
even today,
this very moment,
creating.

Wherever there are devils in creation, there is God. I am seeing what must have been the very beginning. Nothing can be more beautiful, more pure, more musical... just pure music, just pure poetry.... Just the pureness of all that is good, all that is beautiful....

Om Mani Padme Hum

This mantra has been chanted for thousands of years in Tibet, but it can only be chanted in Tibet because they alone know the great height, the purity of the Himalayas; the purity which nobody else can know. Tibet is the only country in the world to come closest to religion. It is unfortunate, most unfortunate that Tibet is now in the hands of the communists; they are destroying it.

This is the very essence, the ultimate good. The Book of Mirdad must have been conceived in such moments. There are very few books which have been conceived in such moments: Lao Tzu's Tao Te Ching....

Don't be worried about time. Can you ever be freed from all worries, just like me... free from all concerns? Yes, I know you can -- one day you will be. But for the moment, I am a madman and you are a fool; what a strange combination...!

Om Mani Padme Hum
Om Mani Padme Hum
Om Mani Padme Hum
Om Mani Padme Hum

Now I am only concerned with beauty, that is why I am mad. Just in this beatitude, if you can imagine... it is so beautiful. I know the origin, I recognize it immediately....

The tears in my eyes
are good, so good.
The roses are blooming,
the birds are singing again,
and these fools don't know....

When there are words, nobody expects words and flowers to be together. You must think that I am talking nonsense. It is impossible for me to go out of my mind -- I cannot. I go out but I have no mind. I am a madman not a fool. I am such a height that to even say anything is difficult....

Om Mani Padme Hum....

Om Mani Padme Hum
The Jewel in the Lotus

I know you find it difficult to follow the word *chawal*. It should be properly pronounced, but I'm not a

proper man. It should be pronounced jew-el, but I pronounce it cha-wal. I pronounce it phonetically. English is illogical; it is written in one way and spoken in another. My difficulty is that I have lived and been brought up using languages which are phonetic, which are written and spoken exactly the same. English is a little bit crazy. If Jesus could have read his words in the modern English version he would have beaten his head, he would have wept. He had said on the cross, "Father, forgive these people" -- the people who were crucifying him -- "because they know not what they are doing."

But I know perfectly well that seeing the English version he would not have said this. Impossible. Jesus spoke Aramaic, which is still spoken by a few people in the East. Gurdjieff had come in contact with those few people, and whatsoever Gurdjieff had said about Jesus is not from the modern English version of the New Testament, it is from those few people. He had heard the stories from those people. Those stories have been passed by word of mouth.

Aramaic is a primitive language; hence it has the poignancy, the beauty, which only a forest can have and never a Victorian English garden. It is impossible for a Victorian English garden. It is a pity to see trees pruned and cut according to measurement.

Jesus never knew what was going to happen to him, that he would be translated. No master can be translated. From Aramaic he was translated into Hebrew. Much was lost because he was fighting against those Jews, and when they translated him into Hebrew, in that very translation Jesus was lost.

Then he was translated into Greek. Perversion from perversion! Aramaic to Hebrew, Hebrew into Greek. Then he was translated into Roman. The very perversity - because the Jews and the Romans were the people who had killed him. And from Latin, that is Roman, he was translated into English. Still, the old English translation is far more beautiful, far more significant. The more modern it becomes, the less it contains, the more ugly it becomes.

Fortunately I was born to primitive people, in a village, uneducated. For nine years I remained uneducated. What a blessing! No modern child can afford it. It is against the law. You have to go to school. For nine years I was absolutely free from all education. It is because of that I could penetrate the ultimate, that I could come into contact with the unknown. Those nine years were beautiful, immensely beautiful. No education, no discipline, no morality.

From my earliest years I was brought up, again fortunately, by my grandfather, my mother's father, not by my father. A father is bound to be a disciplinarian, because he is bound to be concerned about the future. My grandfather, maternal grandfather remember... because my father's father was a totally different man. My mother's father had no other child. My mother was the only child, and once my mother was married he showered all his love on me. I lived like a king. He used to call me Raja. Nobody has called me that since. Raja means the king.

Although my grandfather was not very rich, he was the richest man in his village. On each of my birthdays he would bring an elephant. I would sit on the elephant and throw coins all around. That was his great joy. In his days there were golden coins, not paper notes. That's what I have been doing my whole life: throwing golden coins all along. I am still throwing, sitting on an elephant....

So when I say something and you do not understand, please forgive me. I come from a totally different context. I am really a foreigner. In my own country I am a foreigner. My whole vision is in a way primitive, and in a way original. Original means primitive, of the origins.

This morning I said, "the chawal in the lotus." I know the right pronunciation, but what to do with a wrong man? -- I will still pronounce it in my way. Coming in I asked Vivek, "What is the right pronunciation, 'jewel'?" I can easily understand jewelry, jeweler, jewel, but forgive me... I will say "the chawal and the lotus."

I am a little bit stubborn, my type of people have always been so. If they are not stubborn they cannot work. To work with stupid people you have to be stubborn, really hard, steel hard.

And this beautiful mantra, Om Mani Padme Hum, has been translated by the English fools. It seems unimaginable, but it has been translated. Even you will be shocked... they think it is something sexual! They think the *mani* represents the male sexual organ -- look at the perversity of the so-called great psychologists - - and the lotus represents the female sexual organ! Now, you cannot make the meaning that they make of it.... Om Mani Padme Hum means to them male human organ into female human organ. Great! Great discovery! And these fools are thought to be scientists, biologists, psychologists, and all kinds of things, but they are just imbeciles, idiots.

I should not use the same word, fool, for them. They are not ordinary fools, they are idiots. An idiot is a fool who cannot be cured. A fool is an idiot who is already on the path to recovery. But I cannot call these

people fools; they are idiots.

This morning, talking about Dostoevsky's book I called it The Prince. Forgive me, it is not titled The Prince; that is my own title for it, on my own book. I have titled it The Prince but the printed title is The Idiot. I avoided mentioning the word idiot this morning because I wanted to make the distinction. The idiot is incurable. The fool is available, ready, ready to change. The idiot is hard, very hard. For anything to penetrate into the head of an idiot is impossible. An idiot's head is covered with steel, nothing can penetrate him. That is why I called the book The Prince.

I also remembered Mikhail Naimy's book The Book of Mirdad. That book is just unbelievable. I feel jealous of only one man, Mikhail Naimy. Jealous not in the ordinary sense, because I cannot feel jealous in that sense; jealous in the sense that he has written it already, otherwise I would write it. I would have written it... it is of the same heights I am flying to.

From these heights I can see the whole existence as a play, as celebration, without any reason or rhyme, without any meaning. Yes, that's what I would like you to know too. People celebrate Christmas; they should celebrate all the year round. To celebrate only once in a while simply shows that your life is not a life of celebration, it is not a joy.

Everyone can go mad except me because I am already mad. I have been mad for almost one fourth of a century, and if you all help me I may make the century. I can make it... not on my own; on my own I am just Humpty Dumpty, but if you all help me I can make the century very easily. My father lived seventy-five years; my father's father, eighty; my father's father's father, ninety. Why can't I beat them in this race? If you all put your energies together you can help a buddha make millions of buddhas in the world. I am mad; otherwise just to think of one buddha is enough, and I always think of millions of buddhas. Less than that is not enough. I always think big. We have to create millions of buddhas, only then a new man can be born. Only then can we make Christians disappear and Christs appear. The beginning of the buddhas will be the death of the Buddhists.

I am a beginning and also an end.

I am an end... end in the sense that after me there can be no Christianity, Judaism, Hinduism, Mohammedanism. After me there is no possibility of any ideology. With me ends the old and begins the new -the New Man. Man with no ideology, no religion, no philosophy, no concept to live, but only a joy to live, a celebration.

This is the place spoken of in Jonathan Livingston Seagull, spoken of by Khalil Gibran in The Prophet. It is so tremendously beautiful I would like to dance... so beautiful. I would like to be a Baul again. Yes, in one of my lives, not in this life of course, I was a Baul, a mad singer playing an *ektara*.

You have never been here, but I know you can go a little further. How do I know? I am a con-man. You cannot con me. I have conned so many con-men.

Even when I can no longer hear a man, I can hear a woman. This is strange but it is so... because as you go higher the male is left behind, but the female is heard; in fact can be heard only then. Before that who hears a woman? Who hears a wife? That is one of the reasons why I have chosen the women to lead my whole organization, and not the man. I am a man and it would have been logical to choose other men, as it has always been done. Lao Tzu chose Chuang Tzu to be his successor. Chuang Tzu was beautiful, I have nothing against him....

Again, Jesus chose the twelve disciples, and among those twelve there was not a single woman. And yet on the cross when he was dying only three women were there. There was Magdalena... yes, I call her Magdalena, not Magdalene, because Magdalene looks less feminine than Magdalena. I have named some houses in the ashram after Magdalena. Sheela was asking me, "Isn't the real name Magdalene, not Magdalena?" I said, "Don't be worried about the real. What I say, follow it."

Magdalena was there. Mary, Jesus' mother was there, and Magdalena's sister was there. All the so-called apostles were absent. But still Jesus chose Peter to be his successor. Lao Tzu was at least right in choosing Chuang Tzu even though Chuang Tzu was a man. But Jesus was not right in choosing Peter.... As you can see, my eyes, my ears and my hands are all so full of Jesus.

Your laughter is so good, so beautiful.
Flowers are made of it.
Stars are born out of it.
Love is only a fragrance

of this flower.
Can there be
so much
goodness...?

I am such a con-man. Even my ears are trained, they hear only what they want to hear. My eyes are trained, they see only what they want to see -- for the simple reason that I want to live the way I want. I have always lived according to my own way, right or wrong, I don't care. *If* there is a God, and I have to face him, he will have to answer to me, not me answer to him.
I have lived my own way. I am not answerable to anybody. When you live according to somebody else you are always confused, and answerable to them; always trying to fulfill their expectations. I don't expect anything from anybody, nor do I want anybody to expect from me. Freedom is my slogan. It is freedom that brings truth.

J. Krishnamurti's first book is called The First and Last Freedom. In fact after that he has not said anything new. That book contains his testament; since then he has been dead. It happens to many people. Khalil Gibran died at the age of eighteen when he wrote The Prophet. In fact he lived many, many years afterwards and wrote many books, but The Prophet remains unsurpassed.

Krishnamurti's title is good: The First and Last Freedom. What is the first and last freedom? To be oneself, totally, utterly, without any consideration for any consequences.

Gurdjieff used to say, "Do not consider others...." It is absolutely right. The moment you consider others you are no more yourself. But to live in freedom is difficult too because you have to live with people who are full of expectations, and they are very touchy! If their expectations are not fulfilled they are miserable, and the miserable create misery for you, they cannot do otherwise. You can only give that which you have, and they have only misery.
So I say do not consider, let the world go on its way, you move on your own.

When you are yourself,
there is truth,
there is beauty,
there is grace,
there is ecstasy.
Om Mani Padme Hum

This mantra is tremendously powerful. Thousands of years and millions of people chanting it have made it so sharp, so penetrating, that just to repeat it again and again can create all the chemistry:

Om Mani Padme Hum

Om Mani Padme Hum

IT IS AN AMAZING THING that all religions of the world agree on the sound of the soundless sound, OM. That's the only agreement between all religions, and there are three hundred religions. Why? Why do they all agree only on this point? They agree because when you come to such a height you hear it... it resounds all over... vibrates... OM....

Om Mani Padme Hum

Om is the most significant sound ever uttered by man.

Om Mani Padme Hum

Om Mani Padme Hum....

I love this mantra. I love no other mantra like it because there is none parallel to it. There cannot be. No other people have touched these heights continuously for hundreds of years. Don't look at my legs, and my toe....

The foolish toe,
what does it know;
it is not the Tao
it is only a toe.

I know the worry is because of your love for me. But don't take indications from toes. Listen to the whole. I cannot be harmed. I am beyond harm. Nothing can be taken away from me. I cannot lose anything. What a grandeur! To be in a state of not losing anything because you don't have anything. I live like a king; in fact no king has ever lived like me. I can truly say what I mean and mean what I say. I am beyond the clouds, in open sky,

unlimited,
unbounded.

I am not saying anything of the ego. It is just a joy. I rejoice in my people, that's what I mean when I say I am proud. I am not comparing with anything, because there are not other people on the earth to whom my people can be compared. It is a rare moment in the history of humanity that only my people are the religious people.

The bureaucracy, the government, the politics, the stupidity... they are synonymous in my language. They may not be synonyms in the dictionary, but I don't have a dictionary any more. For the past few months now I have not read any book. I have stopped reading for the simple reason that what is beautiful has already been understood. Now it is pointless to read. I don't even read the Vedas, the Bible, the Koran. There is nothing that can be added to my experience, so I have stopped. Why waste your vision, your eyesight? It is not worth it.

When my doctors started saying that if I still wanted to study I would have to use spectacles, I said, "To hell with all books, because I hate spectacles." I hate all kinds of specs because they obstruct, they come in between. I want things face to face, directly, immediate. So I have stopped reading books. And the library is so rich, and so big, containing all that is great. But it no longer matters to me, I have gone beyond the words.

I am not silent because I don't want to say anything to you, but because what I see is really spellbinding. It is really... this is the moment when one says, "Aahhh!" and this is the meaning of Om. But you have to experience it; you have to live it. There is no other way to know it. To be is to know. To be is the only way -- Tao, the way. Tao does not mean anything else, it simply means the way to be poetic again, to be a singer again, a Baul, a dancer, a mad dancer -- because if when you dance you take care of your steps, then it is not a real dance. When all is forgotten, the steps and all, when only the dance remains, the whirling -- the whirling Jalaluddin Rumi knew -- just the whirling....

Twelve hundred years ago Rumi created the whirling dervishes, the dancing Sufis. He himself danced for thirty-six hours!

I am a simple man. This is so beautiful.... Basho where are you? Come write again... paint... Basho, again say:

The ancient pond
A frog jumps
and the silence... Om
Om Mani Padme Hum.

This is beauty...

Beauty,
and beauty is God.
I am facing God.
I am touching him.
So immensely vast.
Om Mani Padme Hum
Om Mani Padme Hum

At this moment I can create Tolstoy... Dostoevsky... Leonardo... Turgenev... Lao Tzu... Chuang Tzu... Buddha... Mahakashyap... Bodhidharma... Kabir... Jesus ....

The silence is so beautiful.
There are beauties and beauties
on every plane,
on every level.
Even in the mud a lotus can flower.

Om Mani Padme Hum.

Om Mani Padme Hum

I can repeat this mantra forever. Its beauty is such and you are so deaf that it has to be repeated again and again. Truth by its very necessity has to be repeated, because those who are hearing are not hearing. They have lost that sensitivity, that receptivity. So I will go on repeating this mantra. The day I see that it has penetrated to your unconscious, beyond you, within you, where right now you cannot reach... but I can.... The moment I see it has reached, the seed has found its soil, I will say it no more. That will be the end of the series.

Om Mani Padme Hum...
Om Mani Padme Hum.

Just the vibe of it is thrilling, tremendously thrilling, just overwhelming; one is drowned in it.

This mantra was not composed by a poet. Poets can say beautiful things but those beautiful things are sweet nothings. This mantra was conceived, not composed, conceived just as a woman conceives a child, conceived by the mystics. The mystic is always feminine, that's why I call the male part of you the fool. But don't be offended; I love your heart, your feminine part. Only the feminine can be loved. The male, the masculine, is unlovable; it can be used, it is a good mechanic, technician, scientist, mathematician, but never a mystic.

The moment you become a mystic, from he you become she. Now, it will look the very climax of absurdity to call Jesus she, Buddha she, Lao Tzu she. Nobody has called them that, but I have. I am determined to open all doors to all that has remained hidden. I am ready to take every risk. Jesus is a she, it cannot be otherwise. Only the heart knows. The mind can be knowledgeable but never knows.

This mantra, Om Mani Padme Hum, was conceived like a child, in the hearts of the mystics on the peaks of the Himalayas. The Himalayas are covered with snow from eternity; it has never melted. It has remained the same.

This mantra comes from Tibet, the hiddenmost part of the Himalayas. And on these heights I hear it: it is a sound like the sound of bees buzzing. And the humming is so beautiful. One cannot be grateful enough to

the mystics who tried to make this humming sound into a mantra. Om Mani Padme Hum... aahhh, the Jewel in the Lotus.
I can hear the giggle of the fool, because I am still saying chawal. I will always say it. I stick to my ground right or wrong. I care for sincerity, authenticity. I am authentically myself. I feel if it is spelled j-e-w-e-l it should be pronounced chawal not jew- el. That is the wrong pronunciation -- according to me of course. Sooner or later you will have to make something like Osho-English. If there can be Indian- English, American-English, then why not Osho-English, with all its absurdities? I am laying the foundations for it.

Om Mani Padme Hum
When one lays foundations one should lay them religiously.

Om Mani Padme Hum

To be good with me is difficult. I called you the fool, and still you are nice to me. The fool... respectfool... and I will go on calling you the fool because I want to kill the fool, to crush the fool completely! I want you to be without it.

I am reminded, by the way, of thousands of Indian people around the world named Fooljan. Fool in the Indian language means flower. Now, when these people learn English and start writing their names they don't spell it as it should be, f-o-o-l; no, they have found a way, they spell their name p-h-o-o-l, Phooljan. But everybody is doing that, somehow hiding one's fool. But the more you hide it, the more you protect it, the more it is there. Leave it open to the winds and to the stars and to the sun and to the moon, and it will disappear. I want to kill it. If I ever wanted to kill anything it is the fool. But to kill a fool, I mean his foolishness.... I was afraid you might think, "A saint, and trying to kill something?"

In India saints don't even kill mosquitoes, they don't kill bedbugs. Bedbugs are okay, mosquitoes are okay, but the fool has to be killed. I am not violent, but with the fool I am. I am utterly violent with the fool. I want to cut off its head! That's why sometimes I am so bitterly and naturally misunderstood by the fools. I don't think any man has been misunderstood so much. I am blessed as far as that is concerned. I am the most misunderstood man. But it is nobody's fault, it is my own device. I am hitting the fools just exactly where it hurts, on their very skulls. And remember, I always carry the joke to its very end, the punch line!

There is an ancient story, the famous Zen story, The Ten Bulls of Zen. It is a pictorial story with ten picture cards, each card containing a phase of man and his evolution. The original pack consisted of only nine cards; the tenth was added by a madman like me. Everybody opposed him, everybody denounced him. He had to leave his country. He added the tenth picture, and the tenth picture is the most beautiful, the very culmination, the culmination of culmination itself.

In the first picture the bull is lost and the owner is searching for it.
In the second, he is looking everywhere and he cannot find it.
In the third, far, far away he can infer: "Perhaps that is my bull."

In the fourth he has actually seen the bull -- not the whole bull but just its tail.
In the fifth he has seen the whole bull.
In the sixth he has caught hold of the bull by its tail.

In the seventh the man has learned a lesson; he is holding the bull by the horns.
In the eighth he is riding on the bull.

In the ninth they have arrived home. The ninth has no picture, neither the bull nor its owner. That was the old pack. A madman like me added the tenth to those nine cards.

In the tenth the man is seen in the marketplace -not only seen but with a bottle of wine. Now, no Buddhist can forgive it! Nobody thinking himself religious can forgive it!

That madman was thrown out of his country, but miraculously the tenth card has remained. Whatsoever is done by men like me... you may throw them out, you may kill them, you may crucify them, but what they do remains. You cannot destroy it. The man -- nobody even knows his name, they even erased his name from the books; nobody knows who he was, but he has done a tremendous service to humanity.

I have denied the invitation to visit America for years. My first Western disciples were American. Mukta has been asking me to go to America, and she could manage it because she belongs to one of the richest families in the Greek world. But I said, "No, Mukta."

One day while sitting in my room, Sheela just laughingly offered me a bottle of champagne, thinking that I would refuse, not knowing me at all. I accepted it with a "thank you." She looked puzzled. Vivek

laughed, everybody laughed when I poured the champagne into my glass and drank it. Vivek took pictures. They have been hiding those pictures, but I will persuade them to give the pictures to you because they are the tenth picture. I want to add the tenth picture to a man himself, not to any story, not to any pack of cards.

In the East only the woman serves the wine. Ashu, don't be afraid. Except fear, nothing has been the enemy of women. They were subjugated because of their fear. They were so ready, so willing to be subjugated, to be slaves, and for centuries. Don't be afraid. At least with me be fearless, because I teach nothing but fearlessness.

I want to bring back the ordinary man, with all his extraordinariness. Naturally, first I have to be that ordinary man myself -- and I *am* an ordinary man, extraordinarily ordinary... with a champagne bottle in the marketplace, rejoicing. That's what champagne represents.

Life is nothing but wine, and at such heights I know that I am a drunkard. I know the ultimate heights of Being and nothing can be higher than that, that much I know.

Om Mani Padme Hum....

Even while I am dying I will say the last word. Nobody else can say it for me, on my behalf; nobody can be a pope. I am... and will not be represented by anyone else.

Om Mani Padme Hum...
The Jewel and the Lotus.

Om Mani Padme Hum

I was thinking to discontinue the mantra, but the beauty is such that it cannot be discontinued so soon. For one reason more, Devageet: it has only scratched your subconscious, not penetrated to the very core, to the very center; hence I have to continue....

Om Mani Padme Hum....

The Himalayan hills
are covered with snow, and
the sun is rising.
The first sunrays
falling on the snow are
creating millions of
diamonds....

That is the meaning of Mani, Diamond. The Diamond symbolically represents the eternal. What a strange phenomenon, the snow, the ephemeral... one moment here, the next moment gone; sometimes represents the eternal....

The snow,
the sunrise,
the diamonds,
the miracle of eternal being
reflected in the ephemeral,
in the very phenomenal....

Just as the moon is reflected in the lake, even ripples can disturb it; just a pebble thrown into the lake is enough. But although it can be disturbed it is capable of reflecting the beyond in its undisturbed moments. That is what I call meditation: an undisturbed moment in mind -- which is always disturbed, but is capable of being undisturbed. The very disturbance proves its capacity to remain undisturbed -- even if for a single moment it is here and now. In fact we should only say "herenow"; the and should be dropped. It is not needed in reality. In language maybe it is needed, but I am not a linguist, thank God. Although there is no God we can still use the expression thank God -- that means thanking no one.
The moment the mind is herenow... get it! Herenow... get it!

Om Mani Padme Hum

Then you are surrounded in all directions and dimensions by diamonds, and also by lotuses. That is the meaning of Padme.

Om Mani -- aahhh! The Diamond... the Diamond is the indestructible part of our being. Om Mani Padme Hum, and the Padme, the Lotus, is our changing circumference. The Diamond is our center, and the Lotus, the cyclone, and we are the centers of the cyclone.

And what is the Hum? It means nothing but emphasis. It simply means, as when you strike a rock with a hammer you say "Hummmm!" -- that is Hum. And the mystics have to strike on the rock of your unconscious... Hummmmm!

Om Mani Padme Hum... what a beautiful expression: the Diamond and the Lotus together. They are not colleagues; the Diamond lives in a totally different world. The Lotus knows nothing of the diamond, but the mystic has brought them together. The mystic is the magician. He brings things together which cannot ordinarily be brought together. Togetherness is his whole work, and this mantra represents the ultimate togetherness of the mortal and the immortal...

of darkness and light,
of the changing and the unchanging...
Om Mani Padme Hum....

I love it so much; that's why, although I had decided to discontinue this series, in spite of myself I have to continue it.

A strange thing is happening today. My right eye is becoming blurred with a tear. It is because of Devageet becoming scratched -- although only the unconscious, and that too is being scratched only in part, but still that affects my right eye. My left eye, which is always full of tears at such moments, is absolutely clear. This is happening for the first time. Ashu, you should be sad. My right eye is full with a tear. But I don't really mean that you should be sad... soon my left eye will follow. Just go to the heights so the left eye also is full of tears... and the poor right will never be full of tears, only a small tear, but even that is rare.

Remember again Jonathan the Seagull. Go higher. I will not be able to speak until my left eye becomes full of tears. Yes, the tear is appearing.
Tears are beautiful....

Tears and laughter,
life consists of only two things.

The dance is coming... the dance of Jalaluddin... thirty-six hours dancing continuously shouting "Allah! Allah! Allah!" People first gathered around him, then they left. How long could they stay with him? Thirty-six hours! Even the disciples left. That is condemnable. Then he was alone, but he continued his dance.

That is what I am doing in my aloneness -- dancing, singing. Nobody else is there... nobody else can be. Everybody is born alone, remains alone, dies alone....

Om Mani Padme Hum.

Ashu, your tear is just appearing in my left eye like a sunrise. But this time it is appearing on both of my sides, left and right; I am amazed because it always used to appear only on the left.

Aahhh... Om Mani Padme Hum...
the flowers are blooming.
Om Mani Padme Hum

I cannot wait any longer. I know my bladder is full. I have already waited too long. I am such a rascal that even if something is going against me I will sit up in my grave and say, "Stop! Put it right! Put it exactly as I want it!" With me you cannot have your own way. My way is the only way, as far as being with me is concerned.

Om Mani Padme Hum....

Om Mani Padme Hum

Ordinarily man has understood meditation to mean concentration. It is not, it is relaxation, and both are contrary. This is so beautiful... I can sing my song. Alas I am not a singer, nor a poet, nor a painter, but one need not be a poet, a painter, or singer to sing a song; one can sing it just by being ordinary. It works in ordinariness.

This morning I was talking about The Ten Bulls of Zen. The ninth picture is just an empty garden. That has been the ultimate of all religions. Even Krishnamurti belongs to the ninth picture. It does not matter whether he thinks it is so or not, but he belongs to it.

I have been in the company of the ninth -- Krishna, Ramana, J. Krishnamurti, and there are the ancient ones also: Mahavira, Mohammed, Moses -- they all belong to the ninth. Yes, they are very saintly, very extraordinary. The grip of the extraordinary is extraordinary; to get out of it is the last thing in existence, and that is the tenth card. When you come out of nothingness, back into the world of ordinariness, it is so beautiful. The ordinary is no more ordinary. The mundane has become sacred.

Om Mani Padme Hum contains both. Om is beyond it, and Hum is below the expressible. Hum is used by the laborers; Om is used by the saints. Om Mani Padme Hum joins them both; Om becomes Hum, and Hum becomes Om.... What a tremendous synthesis.

The Diamond is the hardest, the most masculine -- Mao Zedong, Joseph Stalin. Amazingly, Stalin means steel; that's what the Diamond stands for. It is the steelest of all steels. And the Lotus, the softest, the most fragile. You cannot conceive of anything more fragile than a lotus -- the hardest and the softest. The Lotus represents the feminine. The feminine is always at the center, the center of everyone. The Diamond is at the circumference. Its hardness is to guard, to protect -- a safety device, a security. The feminine however is at the center, at the very core where security is not needed; where one can open up in love; where one can trust; where trust is simple, not arranged, not made. It is simply, effortlessly there.

This mantra joins them both, the highest, Om, with the lowest, Hum. The hardest, the Diamond, with the softest, the Lotus. The total is what is existential, and here and now. It is the present within me herenow. It is present in my silence, and it is also present in the words that bubble out of my silence. I have come across hundreds of mantras but nothing is comparable to Om Mani Padme Hum.

Just from words, or rather sounds... but what intensity! What fire! What sacred fire!

It is no ordinary fire, but a sacred fire which burns, and burns totally, leaving nothing behind... and yet you are reborn out of it.

It is a mystery just like the mythological story of the phoenix -- the story of a bird burning itself to death, and out of that death coming alive again and again, eternally.

It is not just a myth. No myth is just a myth; something of the truth is given through it. Down the generations this mantra has been there, and I have come to it again and again. I see Ashu laughing. She must be thinking, "This man is really crazy. He must be to come back again and again to his mantra." You cannot drown his mantra; to drown him is impossible, so the mantra goes on and on....

Om Mani Padme Hum....

This is the mantra Tibetans repeat when a child is born... not exactly that, but when a child is conceived. How is it possible? The method is this: while you are making love, keep repeating this mantra, so when the child is conceived, Om Mani Padme Hum is there from the beginning. For nine months the mother repeats it as often as possible, and whenever possible. When the child is born, the father repeats the mantra, the lama repeats the mantra. "Priest" is an ugly translation, but in English the only translation for lama is priest, but that's not my fault. A lama is not just a priest, he is a prophet too. He comes when the child is born -not a doctor, but the mystic -- and he repeats the mantra continuously. As the head of the child emerges, he is repeating; as the child is born, he is born into Om Mani Padme Hum.

The same happens when one falls in love and gets married. The lama is not a Christian priest marrying two people, he is a mystic helping two people to go deep into love. He again repeats the mantra.

Om Mani Padme Hum....

Again it is not what you would call a wedding; it is not a bondage. It is beautiful. Hence in Tibet they have never heard of divorce. You will be surprised... only now, recently, have they heard of it; otherwise for centuries and centuries their people have been joined in love. The very concept of divorce was unknown to them.

Again the same mantra is repeated when a person is dying. The lama repeats it, and so does everybody present. The dying person is in an ocean of Om Mani Padme Hum.

From the very beginning to the end this mantra remains a secret, silent undercurrent in the life of the man.

So don't laugh; try to understand, rather, try to feel. Perhaps that's why I continued with it. In my sane moments I was going to stop. But trust my insanity. The more insane I am, the closer I am to truth.

Om Mani Padme Hum....

I have left the ninth card of Zen because I was tired of Moses, Ramakrishna, Mohammed, Mahavira, Krishnamurti -- the whole company. They are good company, but even good company sooner or later becomes nauseating. A good company, just good, becomes tasteless. I dropped out of it. I transcended it and became a real dropout: the tenth bull of Zen. And entering the tenth I have known all that is worth knowing, while the poor fellows in the ninth are playing with toys... religious toys, but toys are toys. Only in the tenth are you beyond. And the tenth resounds in you with the soundless sound of...

Om Mani Padme Hum....

This will be the last for this series.

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PREFACE

I too am a farmer and I sowed some seeds. They sprouted and now flowers have come to them. My whole life is filled with the fragrance of these flowers and because of this fragrance now I am in a different world. This fragrance has given me a new birth, and now I am no longer that which is seen by ordinary eyes.

The unseen and the unknown have flung open their closed doors, and I am seeing a world which is not seen through the eyes, and I am hearing music which ears are not capable of hearing. Whatsoever I have found and known is eager to flow just as the mountain waterfalls and springs flow and rush towards the ocean.

Remember, when the clouds are full of water they have to shower. And when the flowers are filled with fragrance they have to give off their fragrance freely to the winds. And when a lamp is lit, the light is bound to radiate from it.

Something like this has happened and the winds are carrying away some seeds of revolution from me. I have no idea in what fields they will land and who will tend them. I only know that it is from seeds like these that I have attained the flowers of life, immortality, and the divine. And in whatever field they land, the very soil there will turn into the flowers of immortality.

In death is hidden the immortal and in death is life -- just as flowers are inherent in the soil. But the potential of the soil can never become realized in the absence of seeds. The seeds make manifest that which was unmanifest and give expression to that which was latent.

Whatever I have, whatever I am, I want to give away as seeds of divine consciousness. What is attained in knowledge -- knowing -- love gives away in abundance. In knowing one knows God; in love one BECOMES God. Knowledge is the spiritual discipline, love is the fulfillment.

1

I had been to a village. I heard someone saying there: "Religion lies in renunciation, and renunciation is a hard and demanding discipline."

As I heard this, I recollected an incident from my early childhood. I had accompanied a picnic party to the bank of a river. The river was small but with a vast expanse of sand. On the sandy bank there lay many pebbles in luminous colors. I felt I had stumbled on a treasure. By the evening I had collected so many pebbles that it was not possible to bring them home with me. Tears came into my eyes when I had to leave them behind as I left, and I was surprised to see my companions' lack of interest in those pebbles.

That day they seemed to me to be great renouncers. When I think of it today, I see that there is no question of renunciation once you have known the stones as stones.

Ignorance is indulgence.

Knowing is renunciation.

Renunciation is not a doing; it is not something to be done, it just happens. It is a natural result of knowing. Indulgence is mechanical: that too is not a doing -- it is a natural result of ignorance.

Hence, the idea that renunciation is a hard and arduous task is meaningless. In the first place it is not an act -- activities alone can be difficult and strenuous -- it is an outcome. Secondly, in renunciation what apparently drops is worthless, and what is attained is priceless.

In fact, renunciation as such does not exist, because we gain immensely more than we drop. The reality is that we drop only our bondage, but we gain liberation; we drop only shells but we receive diamonds; we

forsake only death but attain immortality; we leave only darkness but attain the light -- eternal and infinite.

Where then is the renunciation? Dropping nothing and receiving everything cannot be called renunciation.

2

LAST NIGHT a man breathed his last. Today people mourn at his door.

At such moments a memory of an event in my childhood arises in my mind. It was my first visit to the burning ghats. The funeral pyre had been lit, and the people were chatting in small groups. The village poet said, "I am not afraid of death. Death is a friend."

Since then I have heard this same assertion in different forms from different people. I have also looked into the eyes of those who say this and have found that these fearless words arise from fear.

Nothing changes just by giving death beautiful names. In fact, the fear is not of death, the fear is of the unfamiliar. What is unknown creates fear in us. It is necessary to become acquainted with death. This acquaintance brings one to fearlessness. Why? -- because it is through acquaintance that one comes to know that there is no death to what *is*.

It is only the personality, which we have taken to be our "I", that shatters, that dies. It shatters because it is *not*. It is only a combination, a union of a few elements. As this union disintegrates, the personality shatters. This is what death is. Hence, as long as personality is taken to be one and the same as the true self, there is death.

Move deeper from the personality, and as you arrive at the true self, the deathless is attained.

The path of this journey, the penetration from the surface of personality to the core of the self, is religion.

It is in *samadhi*, enlightenment, that acquaintance with death happens. Just as darkness ceases to exist the moment the sun rises, so does death when samadhi is attained.

Death is neither an enemy nor a friend, it simply does not exist. One needs neither to fear it nor not fear it. One has only to know it. Ignorance of it is fear, knowing it is fearlessness.

3

ONE DAY I went to a temple. The crowd of worshippers was engaged in worshipping the deity. The devotees were bowing down before the idols. An elderly man who had come with me said, "Nowadays people do not have faith in religion. So very few people visit the temples."

I said, "Where is the religion in a temple? What a self- deceiver man is! He deceives himself by taking as gods the idols created by his own hands. He satisfies himself by taking the scriptures -- the product of his own mind -- as truth."

Whatsoever is the creation of man's own hands and mind is not religion. The idols sitting in the temples are not images of gods but of man himself. And what is written in the scriptures is but a reflection of man's own desires and thinking, not the truth seen within. It is not possible to express the truth in words.

It is not possible to have an idol of truth, because truth is boundless, infinite and formless. It has no form, no name, no attribute. The moment it is given a form it disappears.

In order to attain it, all idols and all physical conceptions have to be dropped; the whole cobweb of self-fabricated fallacies has to be swept away. That uncreated truth reveals itself only when man's consciousness is liberated from the prison which his own mind has created .

In fact, rather than building temples in order to reach the truth, we should demolish them; instead of sculpting idols, we should destroy them. We should drop our obsession with the form so that the formless may enter. The moment the manifest leaves our minds, the unmanifest appears.

It was there already, but it was hidden beneath the idols and the tangible. Just as we cannot see the empty space in a room stuffed with things -- remove those things and the empty space is revealed; it has always been there.

Truth too is like this. Empty the mind and it is there.

4

I HEARD a discourse this morning. It happened unintentionally. A so-called saint was speaking and I was passing that way when I heard him say, "The way to be religious is to be God-fearing. Only one who fears God is religious. It is fear that brings one to love God. There is no loving without fear. Love is impossible in the absence of fear."

Usually, those who are called religious are religious because of fear. Those who are called moral are also bound to fear.

Kant has said, "Even if there is no God, still it is necessary to accept him." Perhaps that is because the fear of God makes people good.

When I hear such statements, I cannot help laughing. Perhaps nothing else is so mistaken and untrue. Religion has nothing to do with fear. Religion is born out of fearlessness.

It is impossible for love to co-exist with fear. How can fear give birth to love? Out of fear, only the pretense of love can be born. And what else but non-love can exist behind a counterfeit love? Love born out of fear is an impossibility.

Hence, religiousness and morality based on fear are false, not true. They weigh down, rather than elevate, the energy of the soul. Religion and love cannot be imposed on oneself, they have to be kindled and aroused within.

Truth is not founded on fear. Fear does not support the truth, it is opposed to it. The foundation-stone of truth is fearlessness.

The true flowers of religion and love can be grown only in the soil of fearlessness. Those planted in the soil of fear can only be artificial.

The realization of God happens only in fearlessness. Or to put it more correctly, the realization of fearless consciousness is the realization of God. The moment all fear disappears from the mind, what happens in that moment is the encounter with truth.

5

THE HEAT of noon is at its peak. The flowers on the *palasa* tree are glowing like embers.

I walk along a deserted path. Thick bamboo groves line the path and I find their shade very pleasant.
A familiar bird sings a song and accepting its invitation I stop there.
A man who is with me asks,"How to conquer anger? How to conquer sex?"

This is a question so frequently asked nowadays. The mistake lies in asking the question -- and I said so to him.

The problem is not to conquer, it is to know. We know neither anger nor sex. This ignorance is what defeats us.

Knowing brings victory. When there is anger, when there is sex, we are not. There is no awareness, hence we are not. What happens in this state of unconsciousness is completely mechanical. When the unconsciousness releases its grip, remorse follows -- but that is futile. Because the one who now repents will fall asleep again as soon as sex catches hold of him. If he does not sink into sleep -- if he lets consciousness, wakefulness and right remembrance prevail -- he will find that there is neither anger nor sex. The mechanicalness is broken and there is nothing to be conquered -- the enemy has gone.

You may understand this better through a symbolic story. In the darkness, a rope is taken for a snake. Seeing it, some run away, some get ready to kill it. Both are mistaken because they both take the rope for a snake. Somebody goes near it and finds that there is no snake at all. He does not need to do anything more than approach it.

Man has only to approach himself. Whatever is within him, he must be familiar with it all. He does not have to fight with anything. And I say unto you that victory comes to him without a fight.
Right watchfulness towards one's own mind is the key to victory over life.

6

THE NIGHT is past and the rays of the morning sun are spreading all over the fields. We have just crossed a small stream. Hearing the sound of the train, a flock of white herons flies from the white lilies towards the sun.

Then something happens and the train stops. Halting in this lonely place feels good to me. My unknown fellow passengers are also awake. They boarded at some wayside station in the night. Perhaps taking me for a sannyasin, they come as though to touch my feet. An eagerness to ask something is in their eyes.

Finally one of them speaks: "If it does not inconvenience you, I wish to ask a question. I am interested in God and I have tried hard to reach him, but all to no avail. Does this mean that God does not favor me?"

I say, "Yesterday I went to a garden. Some friends were with me. One of them was thirsty. He lowered a bucket into the well. The well was very deep. It took some effort to pull the bucket up. But when it appeared at the top of the well it was empty. All the others laughed.

"It seemed to me that the bucket was like the mind of a man. It had many cracks and holes. Of course, at first it was filled with water, but every drop ran out through the holes. Our mind too is full of holes. Offer the leaking mind to the existence as persistently as you wish, it will return to you empty. If you repair the bucket beforehand, my friends, it becomes easy to fill it with water. Of course, the leaking bucket may cause you to undertake many exercises in asceticism, but it will not quench your thirst.

Remember that the existence is neither sympathetic nor unsympathetic. It is your responsibility to keep your bucket intact. The well is always ready to offer you water. It will never deny you."

7

ONE DAY I was standing on the bank of a river. I saw a paper boat sink in the water.

The day before, some children had built castles of wet sand. They too had tumbled down.
Every day, boats sink and castles tumble.

A woman came to me. Her dreams had not been fulfilled. She had lost all interest in life. She had been thinking of committing suicide. Everything seemed futile to her. Her eyes were deeply sunk in their sockets.

I said, "Who ever has his dreams fulfilled? All dreams ultimately bring misery because, even if the paper boats sail, how far can they go? The dreams are not in error: dreams are naturally unrealizable. It is we who are at fault: dreaming, we are asleep. Sleeping, we can achieve nothing. On waking, we see that what we thought we had attained, we have not attained.

"Instead of seeing dreams, see the truth. See what *is*. This brings liberation. This boat alone is real. This boat alone will carry you to the ultimate fulfillment of your life.

"In dreams is death, in truth is life; dreams mean sleep, and truth means wakefulness. Wake up and realize your self. As long as the mind is dreaming, that which sees the dreams cannot itself be seen. Only the seer is Truth. Only the seer *is*. As soon as we realize this, we can laugh at the sunken boats and fallen castles."

8

There is a Sufi song:

A lover knocked at the door of his beloved. A voice cried, "Who is there?" The person outside said, "It is I." He heard in reply, "This house has no place for two, 'I' and 'Thou'."

The closed door remained closed. The lover retreated into a forest. There he made penance, observed fasts, and offered prayers. After many years, he returned and again knocked on the closed door. Again the voice asked, "Who is there?"
This time the doors were thrown open, for his reply was, "It is thou."

This reply, "It is thou", is the essence of all religion. On the endlessly flowing river of life, "I" is the only bubble. "I" alienates the individual from existence. The bubble of "I" thinks itself distinct from the river, whereas in reality the bubble has no separate existence. It has no separate center, no separate life. It *is* the ocean. The ocean is its life. Its very existence is in and through the ocean. Even the idea of its being separate from the ocean is ignorance. Look into the bubble, and you find the ocean. Look into t he 'I', and you find *brahman*.

Where 'I' does not exist, 'Thou' too is absent. There is only 'being'. Only existence, pure is-ness is there. To awaken into this pure existence is *nirvana*.

9

The only light came from an earthenware lamp. But now it too has been blown out. A gust of wind came and extinguished the flame. How far can we rely on lamps? When they are so easily blown out, how long can even a great many flames last? We are drowned in an ocean of darkness.

A young man is sitting with me. He is very much afraid of the darkness. He says his very being is shaken by it, so much so that he can hardly breathe.

I tell him, "Darkness, and darkness alone, envelops this world. And the world has no light to dispel the darkness. Whatever flames there are in the world are fading out. They flicker, but the darkness remains unaffected. The darkness of the world is eternal, and those who rely on these flames are unintelligent, for the flames are not real. Ultimately, they are all overpowered by the darkness.

"But there is another world -- a world different from this visible world. If this world is darkness, the other is light. If in this world light is transient and temporary and darkness permanent, in the other one darkness is transient and temporary and light permanent.

"The wonderful thing is that the world of darkness is far away from us, and the world of light is very near.
"Darkness is outside, and light is inside.

"And remember, if you do not awaken to the light within, no other light can dispel your fear. Drop your reliance on mortal lamps, and seek the immortal light. This alone can bring you fearlessness, bliss, and the light which no one can take away from you. This alone is ours and of this we cannot be deprived. Only that which does not come from outside is ours.

"Of course there is darkness outside your eyes. But when you look within your eyes, what do you find there?

"If there were darkness there, how could you recognize the darkness? He who recognizes the darkness cannot himself be darkness.

"Again, if he aspires for light, how can he be darkness? He is light. Hence he aspires for light. He is light, hence he yearns for light. He is light, hence he seeks the light. Light alone can thirst for light. Search the place from which your thirst arises, make that point your goal, and you will find what you thirst for hidden there."

10

I am not God-fearing. Fear does not take one to God. It is only a complete absence of fear which can take you there.

In no sense am I a believer either. Belief is blind. How can blindness take one to the ultimate truth?

Nor am I a follower of any religion, because religion cannot be divided up and categorized. It is one and indivisible.
Yesterday when I said this, someone asked me, "Then are you an atheist?"

I am neither an atheist nor a theist. These distinctions are superficial, merely intellectual. They have absolutely nothing to do with existence. Existence is not divided into 'is' and 'is not'. These distinctions are of the mind. Accordingly, both atheism and theism are of the mind. They do not reach the spiritual. The spiritual transcends both positive and negative. That which *is* lies beyond positive and negative.

In other words, there they are one, and there is no dividing line between them. No concept accepted by the intellect gains access there. In fact, the theist has to drop his theism and the atheist his atheism. Then possibly they may enter the world of truth. Both these ideas are the obsessions of intellect. Obsession is an imposition. We are not asked to decide what truth is, but to recognize it as the moment one opens oneself.

Remember that we do not have to decide about truth: we have to recognize it. He who drops all intellectual decisions, logical conceptions, mental obsessions and assumptions, in that state of mental innocence opens himself to the truth as flowers open themselves to the light. It is in this opening up that seeing becomes possible.

Thus, I call that man religious who is neither a theist nor an atheist. Religiousness is a leap from the notion of many into oneness.

Where there is no thought, but only absence of thought, where there is no choice, only choicelessness, where there are no words, only wordlessness, there we enter religion.

11

I had set out for a walk at night. The village road was rugged and uneven. I had a friend with me who was a *sadhu*. He had travelled a great deal. There was hardly a place of pilgrimage where he had not been. He sought the path to the divine.

That night he asked me a question: "What is the path which leads to the divine?"

He had put this question to many others. Slowly slowly he had become conversant with many paths. But the distance between him and the divine remained the same as ever. It was not that he had not attempted those paths. He had done all he could. But treading the path had been the only result. He had reached no goal. But he was not yet weary of traveling, and his search for new paths continued.

I remained silent for some time. Then I said, "There is no path to attain what I myself am. Paths are for reaching 'the other' and 'the distant'. What is 'near' -- not only near but what I myself am -- cannot be attained by means of a path. There is no intervening space for a path. Attainment is of that which is lost. But can the divine ever be lost?"
What can be lost cannot be one's own self.
The self can only be forgotten.

Hence one does not have to go anywhere. One has only to remember. Nothing is to be done -- only known. And to know is to attain. What we should know is, "Who am I?" To know this is to attain the divine.

One day, when all our efforts seem futile, when no path seems to lead anywhere, then it will become clear that whatever we do will not attain the truth.

No-action will unravel the mystery of the 'I', because all action leads away.

No-action takes us to existence. Where action ceases existence reveals itself.

No-action will give that to us, because that is in existence even before the activities.

There is no path leading 'there', because 'there' is 'here'.

12

One evening, there was a storm on Lake Galilee. A boat was on the verge of sinking. There seemed to be no way of avoiding disaster. Passengers and boatmen were equally helpless. Gusts of violent wind shook everyone to the core of their being. The waves had begun to break into the boat. The shore was far beyond reach. But amid the raging storm, a man was sleeping soundly in a corner of the boat, unruffled and unworried. His companions woke him up. Shadows of imminent death lurked in their eyes.

Waking, the man asked, "Why are you all so frightened?" -- as if there were no reason at all to be afraid. His companions stood dumbfounded. They could not utter a word. He asked them again, "Have you no faith?"

On saying this, with calmness and courage he rose and walked slowly to the side of the boat. The storm was lashing and raging in its final attempt to overturn the boat. Addressing the turbulent lake, he said:

"Peace. Be still."

He said, "Be still", as though the storm were a naughty child.

The passengers must have wondered what kind of madness this was. Do storms pay heed to entreaties? But even as they watched, the storm subsided and the lake became as calm as if nothing had happened.

The man had been heard.

The man was Jesus Christ and the incident is two thousand years old. But it seems to me that these events happen every day.

Are we not constantly in the midst of a storm, a restlessness? Is not the shadow of imminent death constantly in our eyes? Is not the inner lake of our mind continuously disturbed? Does not the boat of our life constantly seem to be on the verge of sinking?

So is it not proper that we ask ourselves, "Why are you so afraid?" and "Have you no faith?" Should we not go into ourselves and say to the turbulent lake within, "Peace. Be still?"

I have tested this and found that the storms do subside. It is simply a matter of beginning to feel at peace, and peace descends. We make ourselves restless; we can also make ourselves calm. The attainment of peace is not a matter of practice, it is a matter of 'right-feeling'.

Peace is our nature. Even in the midst of deep restlessness, there is a center where we are at peace. There is a person within us who is calmly asleep in the midst of all our storms. In this peaceful, still, unworried spot is our real existence. The miracle is that, despite its existence, we become restless. There is no miracle in returning there.

If you wish to be at peace, you can be so right now, right here. Practice brings results in the future, right feeling brings results instantly. 'Right-feeling' is the only real transformation.

13

I used to ask myself, "Who am I?" It is impossible to count how many days and nights I passed in this query. The intellect gave answers heard from others, or born of conditioning. All of them were borrowed, lifeless. They brought no contentment. They resonated a little at the surface, and then disappeared. The inner being was not touched by them. No echo of them was heard in the depths. There were many answers to the question, but none was correct. And I was untouched by them. They could not rise to the level of the question.

Then I saw that the question came from the center but the replies touched only the periphery. The question was mine, but the answers came from outside; the question arose from my innermost being, the replies were imposed from outside. This insight became a revolution. A new dimension was revealed.

The responses of the intellect were meaningless. They had no relevance to the problem. An illusion had shattered. And what a relief it was!

It seemed as if a closed door had been flung open, filling the darkness with light. The intellect had been

providing the answers -- that was the mistake. Because of these false answers, the real answer could not arise. Some truth was struggling to surface. In the depths of consciousness some seed was seeking the way to break open the ground in order to reach the light. Intellect was the obstruction.

When this was made plain, the answers began to subside. Knowledge acquired from outside began to evaporate. The question went ever deeper. I did not do anything, only kept on watching.

Something novel was happening. I was speechless. What was there to do? I was, at the most, simply a witness. The reactions of the periphery were fading, perishing, becoming nonexistent. The center now began to resonate more fully.

"Who am I?" My entire being was throbbing with this thirst.

What a violent storm it was! Every breath quaked and trembled in it.

"Who am I?" - like an arrow, the question pierced through everything and moved within.

I remember -- what an acute thirst it was! My very life had turned into thirst. Everything was burning. And like a flame of fire the question stood forth, "Who am I?"

The surprise was that the intellect was completely silent. The incessant flow of thoughts had stopped. What had happened? The periphery was absolutely still. There were no thoughts, no conditionings of the past.

Only I was there -- and there was the question too. No, no -- I myself was the question.

And then the explosion. In a moment, everything was transformed. The question had dropped. The answer had come from some unknown dimension.

Truth is attained through a sudden explosion, not gradually.

It cannot be compelled to appear. It comes.

Emptiness is the solution, not words. Becoming answerless is the answer.

Someone asked yesterday -- and someone or the other asks every day -- "What is the answer?"

I say, "If I mention it, it is meaningless. Its meaning lies in realizing it oneself."

14

I am not a preacher. I do not wish to deliver a sermon or a lesson. I have no desire to instill any thought of mine into your mind. All thoughts are futile. Like particles of dust they cover you up. And then you begin to appear what you are not. And what you do not know appears to be known. This is suicidal.

Ignorance is not dispelled by thought, it is only concealed. In order to awaken knowledge, it is essential to know ignorance in its stark nakedness. For this reason, do not conceal yourself in the garments of thought. Remove all coverings and garments so that you become familiar with your nakedness and hollowness. This will become a bridge to take you beyond ignorance. The acute distress of realizing your ignorance is the starting-point of revolution.

Hence, I wish to expose you, not conceal you. See how many blind faiths, conceptions and fancies you have hidden yourself behind! And you think yourself safe and secure behind these barriers. This is not security but self-deception.

I wish to disturb this sleep of yours. Truth, not dreams, is your sole security.

If you can gain the courage to drop your dreams, you will attain the truth. What a bargain! In order to attain the truth, you have only to drop your dreams, nothing else.

You must break through the unconscious -- its thoughts, dreams, fantasies. You must awaken from the seen to that which sees.

"The seer alone is the truth; if you attain it, you have attained life."

I said this to someone. On hearing it, he fell into reflection. I told him: "You have become engrossed in thought. But that is the slumber from which I urge you to awaken."

15

A bullock cart is passing by. I watch its wheels revolving on the axle. The wheels go round and round on what itself is motionless. The motionlessness lies behind all motion. There is inaction behind action. Nothingness dwells within isness.

Similarly, one day I saw a violent dust storm. A huge column of dust was rising, circling upwards to the sky, but its center was calm and motionless.

Is not the basic truth of existence revealed in these symbols?

Does not nothingness dwell behind all isness?

Is there not inaction behind all action?

Nothingness alone is the center and soul of isness. It alone has to be realized. There alone must we be, for that is our real being. We must all become that which, at the center, we already are. We have to go nowhere else other than where we are already.

How is this to be accomplished?

See that which 'sees' and you descend into nothingness.

We have to proceed from the 'seen' to the 'seer'. The 'seen' is form, action and isness. The 'seer' is formless, inaction, and nothingness. The 'seen' is the other, the ephemeral, the world, bondage, non liberation, and the cycle of rebirth. The 'seer' is the self, *brahman*, liberation, emancipation, *nirvana*. See; see Him who sees. This is the whole essence of yoga.

This is what I say every day. Or, to put it another way, whatever I am saying contains only this.

16

There is a thirst for true knowledge. What a thirst! I see it in everyone. Something is blazing within which wishes to calm itself. And in how many directions man searches for it! Perhaps this search goes on through infinite lifetimes. Seeking some golden deer, man's mind keeps on wandering. But at every step he meets nothing but frustration. No path seems to lead there. There is some movement, but no destination ever appears in sight.

Do paths lead nowhere then?

This question need not be answered. Life itself is the answer. After walking through an infinite number of ways and directions, is not the answer already clear?

Is the answer still not received?

In an intellectual reply, the real answer is lost in smoke. When the intellect is quiet, experience speaks out. When thoughts remain silent, wakeful intelligence arises.

In fact, there are no answers to the basic questions of life. Problems are not solved, they are only dropped. The task is simply to question, and to become empty. The intellect can only ask -- it cannot provide the answer. The answer comes only from the void.

'The answer comes from the void -- knowing this truth, the revelation of life takes on a new dimension. This state of mind is called samadhi, enlightenment.

Ask and be quiet -- utterly quiet. And let the solution come of its own accord, allow it to come to fruition at its own pace. And in this unblinking state of the mind is seen that which is, that which I am.

The thirst for true knowledge is not quenched without knowing the self. To reach the self, it is necessary to abandon all paths. When the mind is on no path at all, it is in the self. And to know the self is true knowledge. Everything else is only information, and information is indirect. Science is not true knowledge. Science does not know the truth, it only knows the applications of truth. Truth can only be known directly. And any existence which can be known directly is the self.

The doors of the infinite are flung open at the moment the mind becomes quiet and still, realizing the futility of search.

Choiceless consciousness attains to the divine. And the ultimate quenching of the thirst for true knowledge is only in the divine.

17

It is past midnight. I have just returned from a gathering where someone said, "Call the name of the Lord! Remember and repeat his name. If you call him incessantly, he is sure to hear."

I was reminded of Kabir, who said, "Has God turned deaf?"

Perhaps Kabir's words have not reached this man.

Then I heard him say, "Ten people are sleeping. Someone calls out: 'Devadutt.' It is only Devadutt who wakes. The same thing is true of the Lord. Call his name, and he will surely hear you."

On hearing his words, I was tempted to laugh. First, it is not the Lord who is sleeping, it is us. He is ever wakeful. It is not he who has to awake, it is us. It is ironic that the sleepers should have to rouse the wakeful!

We should not call him -- we should listen for him calling us. This can happen only in silence, only when the mind is completely free of disturbance. When there is no sound in the mind, his resonance is perceived.

Complete silence is the only prayer. Prayer is not action; on the contrary, when the mind is doing nothing, it is in prayer.

Prayer is not an activity but a state of being.

Secondly, the Lord has no name. Nor has he any form. So there is no means of calling him or remembering him. All names, all forms are imaginary. They are all false. We reach the truth by abandoning names and forms, not by relying on them.

He who dares to abandon everything fulfils the condition for attaining the Lord.

18

I have heard:

A fakir was begging. He had grown old, and his eyesight was weak. He stood outside a mosque and called for alms. A passer-by said, "You had better move on. This is not the house of a man who can give you something." The fakir asked, "Who can be the householder who gives nothing to anyone?" The passer-by replied, "Madman, don't you know this is a mosque? The owner of this house is the great father, God himself."

The fakir raised his head and looked at the mosque. His heart filled with a burning thirst. A voice within him spoke. "But how can I move from this door? This is the ultimate doorway. Where is the door beyond this?" A strong resolution grew within him. Like an immovable rock, his heart declared, "I will not leave here empty-handed. Whatever they gain afterwards, those willing to leave here empty-handed have gained nothing."

He sat down near the steps of the mosque. He stretched his empty hands towards the sky. He was thirsty -- and thirst itself is prayer.

Days came and went. Months rolled away. The summer passed, the rainy season passed. The winter was almost over. Nearly a year had gone. The old man's end was near. But in the last moments of his life, people saw him dancing.

His eyes had an otherworldly glow. His old body radiated light.

Before dying, he said to someone, "He who asks, attains. One need only have the courage to surrender oneself."

The courage to surrender oneself.

The courage to annihilate oneself.

The courage to become a void.

He who is willing to disappear attains fulfillment. He who is willing to die achieves life.

19

Early one morning, Gautama the Buddha was about to speak. But before he could do so, a bird began to sing at the door. In the peace and stillness of the morning, Buddha remained silent. The morning sun went on weaving the patterns of its rays and the bird kept on singing. Buddha was silent; all were silent. In that silence, in that void, the song had become divine. When the song ended the void became even deeper.

Buddha then arose. That day, he uttered no word. That day, the silence itself became the discourse.

What he conveyed through that silence could never be conveyed through words.

All that is in this life, in this universe, is wholly divine, is entirely godly. In everything there is the imprint and reflection of the divine. He alone is latent in everything; he alone is manifest in everything. All form is his, all sound is his. But as we do not remain silent, we cannot hear. And because our eyes are closed, we cannot see.

Our minds are too present, and so he is absent.

If we are empty, he is here and he is now.

Truth is, but the self is unconscious -- just as there is light but our eyes may be shut. We do not awaken the self, but we search for truth; we do not open our eyes, but we seek the light.

Never fall into this mistake. Drop all seeking, and be silent. Quiet your mind and listen. Keep your eyes open and see. If a fish in the water were to ask my advice in its search for the ocean, what would I say to it? I would say, "Stop searching. Just see: you are already in the ocean."

Everybody is in the ocean. The task is not to find the ocean -- it is to start drinking it.

20

There is a temple in the neighborhood. Every day, soon after nightfall, they begin to sing and chant hymns and prayers. A strong smell of incense fills the sanctuary. The worship and offerings begin. Musical instruments are played, bells are rung, drums are beaten, gongs are sounded. The priest dances and

gradually the devotees too join in.

One day I went to the temple to witness this. What I saw was not worship at all but a kind of unconsciousness. It was self-forgetfulness in the name of prayer. If you forget yourself you forget your sorrow. These forms of religion serve the same purpose as drugs and intoxicants.

Who does not wish to forget the pain of his life? That is why intoxicants were created. That is also why intoxicating rituals were created.

Man has concocted many types of wine. But the most dangerous of wines is not in bottles.

Sorrow is not conquered by forgetting it; its seeds are not destroyed by these methods. Rather, its roots are strengthened.

Sorrow must be conquered, not forgotten. Forgetting it is not religion but self-deception.

Just as self-oblivion is the way to forget sorrow, self-remembrance is the way to overcome sorrow.

True religion awakens the self completely. All other forms of religion are false. Self-remembrance is the true path, self-forgetfulness leads away from it. Also remember that the self is not quelled by forgetting the self: its hidden current continues to flow. The self disappears only through self-remembrance.

He who knows the self totally can attain to the whole by realizing the disappearance of the self.

The path to the whole is not through forgetfulness of the self but through its disappearance.

It is a fallacy to try to forget the self by remembering God. The way is to annihilate the self by becoming aware of it.

And, when the self ceases to exist, what remains is God.

God is attained by annihilating the self, not forgetting it.

21

Since evening, it has been stormy and rainy. Gusts of wind have lashed the trees. The electric supply has failed, and the city is plunged into darkness.

In the house, an earthenware lamp has been lit, its flame ascending. The lamp is of the earth, but its flame endlessly mounts to touch the unknown.

Man's consciousness is like this flame. His body is content with the earth but there is something else in him which constantly strives to rise above it. This consciousness, this dancing flame is the life of man. This ceaseless yearning to soar is his soul.

Man is man because he has this flame within him. Without it, he is only earth.

If this flame burns fiercely, a revolution comes into being. If this flame is manifests totally, the earth itself can be transcended.

Man is a lamp. There is earth in him, but there is light too. If he concerns himself only with the earth, his life is wasted: there must be attention to the light also.

Awareness of the light transforms everything and allows man to see God in the earth.

22

The morning is ended. The sun becomes stronger, and my heart wishes to move to the shade.

An elderly schoolteacher is visiting. He has been practicing spiritual disciplines for years. His body is emaciated, skeletal, his eyes dull and sunken. He has been torturing himself, and thought his torture to be spiritual discipline.

The lives of many who are eager to tread the divine path are poisoned by this error. For them, attaining the divine takes the form of denying the world, and saving the soul becomes destroying the body. This negativity destroys them, and they cannot see that rejecting the world is not the same thing as realizing God.

The truth is that those who mortify the body actually have faith in the body; those who condemn the world are subtly obsessed with the world. Asceticism binds one to the world no less than hedonism.

True spiritual discipline does not reject the body and the world -- it transcends them.

And that is achieved by neither indulgence nor suppression. This way is different from both; it is a third way, the way of balance. Balance lies at the midpoint of two extremes, and that which is exactly at the midpoint transcends both polarities.

In fact, it is only by way of illustration that it is called the midpoint: it lies beyond both extremities. To be balanced between indulgence and suppression is not to have a little indulgence and a little suppression: it is to have neither. It is not a compromise, it is a balance. At the extreme is imbalance, at the midpoint is balance. At the extreme is destruction, at the midpoint is life.

To be at the extreme is to perish; both indulgence and suppression destroy life. Imbalance is ignorance,

darkness and death.

My spiritual discipline is balance and harmony. When the strings of the *veena* are neither too loose nor too tight, then music arises. Strings which are too loose are as ineffective as those which are too tight. But the strings can be at a point where they are neither too loose nor too tight, and it is this point which gives birth to the melody. This point is the point of balance.

The law of music and the law of balance are identical. Truth is attained through balance.

I mentioned this matter of balance to the schoolteacher and it seems he paid attention. His eyes bear witness to it: their expression is of someone awakening after sleep. He appears to be peaceful and calm, as if some tension has relaxed and some insight has been attained.

At his departure, I told him, "Drop all your tensions, and then watch. You have dropped enjoyment, drop suppression also. Drop it all, and watch.

"Be natural, and watch. Only by being natural can we become healthy, can we reach the self."

By way of reply, he said, "What now remains to be dropped? It is already dropped. I am returning peaceful and free of burden, as if a nightmare had ended. I am very grateful." His eyes had become very innocent and calm, and his smile was sweet and innocent. Though old, he seemed like a child.

I wish these things could be clear to everyone who seeks God.

23

If you wish to attain truth, then drop the mind. As the mind ceases to exist, truth is revealed, in just the same way as opening the doors allows the sunlight to enter. Like a wall, the mind prevents the truth from entering, and the bricks of the wall consist of thought. Thoughts, thoughts and more thoughts, this chain of thought constitutes the mind. The sage Ramana once said to someone, "Stop your thoughts, and then tell me where the mind is."

Where there is no thought, there is no mind. If there are no bricks, how can there be a wall?

A hermit came last night. He asked, "What shall I do with the mind?"

I said, "Do not do anything with it. Leave the mind alone and watch. Leave it completely alone and go on watching. Just as one watches the flow of the water while sitting on the bank of the river, go on watching the flow of your thoughts. Do not identify yourself with them, do not attach yourself to them. Just go on watching; just be alert. By your watching, your thoughts will vanish, and your mind will disappear."

And, as the mind disappears, what is experienced in its vacant place is the soul, is the truth, because that alone is.

24

One dark, cold night, a hermit was staying in a temple. In order to ward off the cold, he was burning a wooden statue of the temple deity but, sensing the blazing fire, the priest awoke.

When he saw the statue burning, he was stunned. Overcome with anger, he could not utter a word, so unthinkable was the act. Then he noticed that the hermit was searching for something in the heap of ashes. The priest asked him, "Whatever are you doing now?" The hermit replied, "I am searching for the bones of the deity's body." At this, the madness of the hermit became clear to the priest. He said to the hermit, "Madman, how can there be bones in a wooden statue?" The hermit replied, "Then please do me the favor of bringing another statue. The night is long and very cold."

When I think of this story, it appears to me that I myself am that mad hermit.

If only we were free of images so that we could see the imageless! If we persist with the form, we cannot reach the formless. With our eyes fixed on the external, how can we leap into the ocean of the infinite? Can someone who worships something outside himself return into himself? Throw the corporeal to the flames so that only the incorporeal remains. Let the massed clouds of form be scattered so that the formless sky may be attained. Let the form melt, so that the boat may reach the ocean of the formless. He who launches his boat from the shore of the finite certainly reaches the infinite, and becomes one with it.

25

What is prayer? Is it self-forgetfulness? No, it is not self-forgetfulness. All forgetting, sinking and losing oneself is only a form of intoxication. Techniques such as these are not prayer, but an escape. It is possible to lose oneself in words, in melody, to find forgetfulness in the hypnosis of music and the dance. This forgetting and falling away may even be pleasurable, but it is not prayer, it is unconsciousness. Prayer, however, is conscious awareness.

Is prayer an activity? Is doing something a form of prayer?

No, prayer is not an activity but a state of consciousness. Prayer is not something we do, it is something we are. Its essence is inactivity. When all activity ceases, and only a witnessing consciousness remains, that is prayer. The word prayer implies activity, and the word meditation too implies activity; but both these words should be used, not for doing, but rather for a state of consciousness. To be in nothingness, in silence, in wordlessness - this is prayer, this is meditation.

I mentioned this yesterday in a prayer assembly.

Someone asked me later, "Then what shall we do?"

I said, "For a while, do nothing. Move into complete relaxation. Let both your body and your mind become quiet. Silently, watch the mind. By itself, it becomes calm and empty. It is in this emptiness that we come close to the truth. It is in this emptiness that that which is both within and without manifests itself. Then 'within' and 'without' disappear and pure existence remains. The totality of this pure existence is called God."

26

Evening has merged into night. Some people have come. They say, "You teach nothingness. But the thought of nothingness. terrifies us. Is there nothing we can hold on to?"

I tell them that courage is certainly essential for a leap into the void. But those who leap in, do not attain nothingness, they attain wholeness. And those who hold on to something achieve nothing. Can an imaginary handhold really help you?

It is only through emptiness that we can attain truth. And in emptiness, there can be nothing to cling on to.

I tell them a story:

"One dark, moonless night, a traveller passing through unfamiliar mountains slipped and fell into a deep chasm. Catching hold of a bush, he hung in suspense. There was darkness all around. Below him was also impenetrable darkness and the dreadful abyss. For many hours he clung to the bush, and throughout this time he suffered the pangs of imminent death. It was a winter night and gradually his hands became cold and numb. Soon he would have to release his grip, and then he would fall into the abyss. No effort could save him, and already he saw himself in the jaws of death. He fell -- but nothing happened. There was no abyss at all. The moment he let go, he found himself standing on the ground."

This has been my experience also. Falling into emptiness, I discovered that emptiness itself was the ground. By dropping the support of the mind, we attain the support of the divine.

The courage to leap into the void is man's only true courage, and those who cannot summon up the strength to enter the void remain unfulfilled.

27

I was returning home from a morning walk. On the bank of a river I came across a small spring. Sweeping dry leaves from its path, the stream was racing towards the river. I saw its headlong rush, and its blissful merging with the river. Then I saw that the river too was in haste.

And then I perceived that everything was hurrying -- to meet the ocean, to be lost in the infinite, to achieve completeness, fulfillment, brushing aside the dry dead leaves from its path.

The drop of water longs to merge with the ocean. This longing is fundamental to life. All of our striving arises from this yearning, and to fulfill it brings true joy. To be finite is to have sorrow; to be incomplete is to have sorrow. It is because of being finite, being incomplete, that life ends in death. In their absence, life is immortal. Because of them it is shattered into pieces. In their absence it becomes an undivided whole.

But man halts as a droplet of the ego, and it is there that he becomes severed from the endless flow of life. Thus, of his own free will abandoning the sunlight, he tries futilely to find fulfillment in the feeble flame of an earthen lamp. But he cannot find contentment, for how can a drop be content to remain only a drop? There is no answer other than becoming an ocean. For the drop, the ocean is the goal -- it has to become an ocean. It is essential for the drop to disappear. It is essential to destroy the ego. When the ego can become brahman, then alone is fulfillment possible.

It is only the fulfillment of being the ocean which establishes one in truth. And it is this fulfillment alone which liberates; for how can he who is not fulfilled become liberated?

Jesus Christ has said: "He who tries to save his life loses it and he who loses it attains it."

Let me say the same. This alone is love. Losing oneself is love. Accepting death in love is the way to attain the life of the divine.

This is why I say, "Drops, hurry towards the ocean. The ocean alone is your destination. Gladly accept death in love, for that alone is life. To halt before reaching the ocean is to perish, but to reach the ocean is to transcend death."

28

Once the disciple of a hermit passed away. The hermit went to the disciple's house, where the dead body was lying and people were crying. The hermit approached and asked in a loud voice: "Is this man dead or alive?"

This astonished and perplexed the mourners. Why was the question asked? The dead body lay there. Was any further evidence needed?

For a while there was silence, and then someone asked the hermit, "Please, sir, can you answer your own question?"

Do you know what the hermit replied? He said:

"That which was dead has died. That which was alive still lives. It is only the link between the two which has given way."

Life does not die, and death does not live.

Those who do not know life call death the end of life. But birth is not the beginning of life, nor death its end. Life exists within birth and death, and beyond them also. It exists before birth and it lives after death. Birth and death exist within life, but life itself is not born, nor does it die.

I have just returned from a cremation. As the funeral pyre blazed, people said, "It is all over."

I said, "You have no eyes, and so that is the way it appears to you."

29

I have returned from a journey during which I met many *sadhus* and *sadhvis*. Sadhus are everywhere, but there is no *sadhana* -- meditation -- in their lives. They are as plentiful and as false as artificial flowers.

Without meditation, religion is impossible. What now goes by the name of religion only strengthens irreligion. On the surface we have religion, but inside there is only irreligion.

And this is only natural. You can push plants without roots into the soil and they will make a beautiful party decoration, but will they grow fruits and flowers?

The roots of religion lie in meditation and yoga. Without yoga, the life of a sadhu can only be either pretence or suppression. Both are valueless.

To pretend good conduct is hypocritical. And suppression too is fatal. Both involve effort and struggle but achieve nothing. What is suppressed does not die: it simply moves down into deeper layers of the being.

At one extreme there are the pangs of sensual enjoyment, the heat and fever of a life scorched in its own flames, and the endless race to slake an unquenchable thirst. At the other extreme, we find the burning flames of suppression and self-torture. Escaping the well of one extreme, we fall into the deep ditch of the other.

Yoga is neither indulgence nor suppression. It is awakening from both. Both extremes of this duality should be avoided. We cannot transcend a duality by choosing only one of its sides. He who chooses and clings to to either of the sides gets himself caught and enslaved by it.

Yoga is not a clinging to anything -- it is dropping all clinging. It is not leaving off one thing only to take up something else. Remain aloof, drop all clinging. It is the clinging itself which is the mistake. It is this which leads one to fall into the well or the ditch. It is this which leads one to extremes, into dualities, into conflicts, while the right path is where there is no extreme, no duality, no struggle.

Do not make choices; instead, move into the consciousness which chooses. Do not fall into duality; instead, move into the state of knowing which perceives the duality. This movement is true wisdom, and it is this wisdom which is the door to light.

That door is near. And those who liberate the flame of their consciousness from the storms of duality attain the key which opens at the door to truth.

30

I see people with such crowded lives that I feel pity for them. There is not even a fraction of space, of empty sky within them. And how can anyone be liberated who has no sky in him? For liberation, what is needed is sky inside, not sky outside. He who has sky inside is at one with the sky outside. And when the inner sky becomes one with the universal sky, that merger, that mingling, that transformation is called liberation. And that is the realization of God.

Hence, I never urge anyone to fill himself with God -- rather, I say that you should empty yourself, and then you will find that God has filled you up.

During the rains, when the clouds pour forth water, the hills remain dry but the valleys, which had also been dry, are filled. Be like the valleys, not like the hills. Do not fill yourself, empty yourself. The divine is constantly showering on you: he who is empty to receive that shower becomes full.

The value of a pitcher is precisely that it is empty. The more empty it is, the more the ocean can fill it.

A man is also worthy to the extent that he is empty. It is this emptiness that the ocean enters and makes full.

31

When I see spiritual seekers, I find that they are all engaged in disciplining their minds. But truth cannot be attained by disciplining the mind. On the contrary, it is the mind which is the obstacle in realizing the truth. You should drop the mind, not control it. Drop the mind and you find the door. Religion is attained neither in the mind nor through the mind. It is attained in the state of "no-mind."

Ma Tzu was a seeker. Living in a solitary hut in the hermitage of his master, he tried day and night to discipline his mind. Even if someone came to visit him, he ignored them.

One day, his master visited Ma Tzu's hut. Ma Tzu ignored him also, but his master remained there all day, rubbing a brick against a rock. Finally, unable to endure this any longer, Ma Tzu asked, "What are you doing, sir?" His master replied, "I have to make a mirror of this brick."

Ma Tzu said, "A mirror from the brick? Have you gone mad? Even if you rub the brick for the rest of your life it will never become a mirror." On hearing this, his master began to laugh and asked Ma Tzu, "And what are you doing? If a brick cannot become a mirror, can the mind become one?"

In fact, neither the mind nor the brick can become a mirror. The mind actually is the dust which has covered the mirror. Drop it, put it aside; then alone can you realize truth. The mind is a mass of thoughts, dust particles which have to be swept away. What is left when they are swept away is eternally spotless consciousness. In that no-mind state free from thoughts, we see the eternal truth which had been hidden behind a smoke-screen of thoughts.

If there is no smoke of thoughts, the smokeless flame of consciousness alone remains. That is what has to be attained; that is what one has to be. That is the fulfillment of your seeking.

32

First the morning, then the noon-time came and departed. Now the sun is sinking: a beautiful sunset is spreading over the western horizon.

Every day I see the sunrise, the burgeoning of the day and its passing. And I also see that I have not risen, nor passed into afternoon, nor realized sunset.

When I returned from travel yesterday, I perceived this. Travel always brings the same insight: the path changes but not the traveller. Travel itself is a change, but the traveller appears unchanging.

Where was I yesterday and where am I today? What was I then and what am I now?

What I was yesterday, I am today. What I was then, I still am. The body is not the same, the mind is not the same, but I am the same.

In space and time there is change, but there is no change in 'I'.

Everything is a flowing current but this "I" is not a part of it. The "I" is with the current, but outside it and beyond it.

This eternal traveller, ever-new, ever-familiar, is the soul. In the changing universe, to awaken to the unchanging is liberation.

33

I see you and also what lies beyond you. Sight which stops with the body does not see. How transparent the body is! No matter how solid, it fails completely to conceal what lies beyond it.

But if there are no eyes to see, then everything changes. Even the sun ceases to exist. The whole game is of the eyes. We do not realize the light through thinking and logic.

There is no alternative to the spiritual eye; it is essential. To see the spirit, we need an inner eye, we need insight. With it, everything is visible to us. Without it, we are blind both to the light and to the divine.

To see existence beyond another's body, we must first look beyond our own material bodies.

The other body becomes transparent only to the extent to which I see into my own depths. The entire insentient world becomes filled up with consciousness for me only to the extent to which I unfold consciousness in my own unawareness. The world is only that which I am. The day I realize the totality of my consciousness, the world will cease to exist.

Self-ignorance is the world; self-knowledge is liberation.

Each day, I say to everyone, "Can you not see who resides within you? Who inhabits this body of bones and flesh? Who is imprisoned within your outward appearance ?

"What immensity is present within this insignificant body?

"Who is this consciousness? What is this consciousness?"

Without inquiring into this, without comprehending this, life has no meaning. Even if I understand everything, but do not understand myself, then that understanding is valueless.

The energy which can apprehend the other, can also apprehend the self. How can it not?

It is simply a question of changing direction. From that which is seen, we have to move to that which is seeing. The change of attention from the 'seen' to the 'seer' is the key to self-realization.

From the flow of thoughts, awaken to that which witnesses them. And a revolution takes place. Like a great spring of pure water suddenly bursting forth, the current of consciousness sweeps away all unawareness from life.

34

Until last evening, a plant was alive. Its roots were in the ground and there was life in its leaves. It was green and lustrous. Swaying in the breeze, it shed bliss all round. I had passed by it many times and had felt the melody of its life.

Yesterday, someone disturbed it, loosening its roots, and coming to it today I found that the plant had breathed its last. This is what happens when the root is dislodged from the ground. Everything depends on the roots. They are invisible, but they hold the whole secret of life.

Plants have roots. Man too has roots. Plants have a ground; man too has one. When the roots are dislodged from the ground, plants dry up. So too with man.

I was reading a book by Albert Camus. The opening sentence of the book ran, "Suicide is the only significant problem for philosophy." Why?-because nowadays man finds no purpose in life. Everything has become meaningless and futile.

What has happened is that our roots have been shaken. We have lost our link with the fountain-head of life, without which life is nothing more than a meaningless story.

We have to give man back his roots. We have to give him back his ground. The roots are the soul, the ground is religion. If this can be done, flowers can bloom once again in humanity.

35

I hadbeen invited into a family's home, and returned only after dusk. A beautiful incident took place at the house. There were many children there and they had built a house with a pack of playing cards, which they took me to see. It was beautiful, and I praised it. But the lady of the house said: "What is there to praise in a house of cards? The gentlest breeze will topple it to the ground."

I began to laugh, and the children asked why. But even as we spoke, the house of cards collapsed. The children became sad, and the lady of the house said, "You see!"

I replied, "Yes, I saw. I have seen other fine houses too, and they all collapse just like this one."

Even palaces of stone are but houses of cards -- palaces built by old men just the same as those built by children. . We all build palaces -- palaces of fantasy and dreams. And then a gentle breeze tumbles them to the ground. In this sense we are all children. Maturity is a rare phenomenon, and most people die still children.

All houses are houses of cards. Realization of this makes an individual mature. Even then he continues to build them, but by then it is only acting.

To know that being in the world is only acting, is to become free of the world.

Only that which we attain with this understanding will not be destroyed by the first breath of wind.

36

Last night it rained. The weather is wet and just now it has begun to drizzle again. Moist winds were driving the falling leaves as far as the door. It seemed as if the autumn were here, preparing for the arrival of spring. The pathways were covered by dry leaves which made a sweet rustling sound when people stepped on them.

I have been watching those leaves for a long time. That which becomes ripe falls. Though leaves fall continuously from dawn to dusk, it causes the trees no pain.

This demonstrates a wonderful rule of life: to pluck the unripe fruit brings pain, but the ripe fruit falls by itself.

A sannyasin has come. Renunciation has not yet become blissful for him. Rather, it is painful and difficult. Taking sannyas did not come to him naturally, he stretched out for it. The leaves of attachment, ignorance, possession and ego are still unripe. He has applied force: the leaves have fallen but their falling has caused pain. This pain prevents peace from coming. I think I should go this evening and tell him the secret of the falling leaves. Understanding, not renunciation, comes first. When sannyas comes through understanding, the world falls away like dry leaves. Sannyas is not forced, it is found.

After the revolution of the understanding, renunciation becomes a pleasure, not a pain.

37

There are different types of knowledge. There is a kind of knowledge which is the amassing of information, a simply intellectual understanding; and there is a knowledge which is experience, intelligence, and a live perception. One is the accumulation of dead facts, the other is the understanding of living truth. There is a great difference between the two, the difference between earth and sky, darkness and light.

In fact, intellectual knowledge is not knowledge at all: it is the illusion of knowledge. Can a blind man know the light? This is intellectual knowledge.

This illusion of knowledge conceals ignorance, but it is merely a disguise. In the maze of its words and in the smoke-screen of its thoughts, ignorance is forgotten. But to forget ignorance is more deadly than ignorance itself: where ignorance is visible, there comes a desire to rise above it. Where ignorance is invisible, it is impossible to free oneself from it.

The so-called wise men are destroyed in their ignorance.

Knowledge -- the true knowledge -- does not come from outside. Be aware that what comes from outside is not knowledge, it is information. Be careful not to fall into the illusion of knowledge, for whatever comes from the outside forms an additional layer over the self.

Knowledge awakes from within. It does not come, it awakens. And for this to take place, we have to peel away the layers over the self, not add to them.

Knowledge is not acquired, it is discovered. Acquired knowledge is information, discovered knowledge is experience. Life has to be forced to fit the shape of acquired knowledge. But the fit cannot be exact, and so a conflict arises between that knowledge and life.

But our behavior naturally shapes itself to conform with discovered knowledge. It is impossible to run counter to true knowledge. Such a thing has not yet happened on this earth.

I am reminded of a story. Two sages were travelling along the hazardous paths of a thick forest. Their relationship was that of father and son. The son was in front and the father behind. The path was lonely and frightening. Suddenly they heard the roar of a lion. The father said to the son, "Come behind me: there is danger ahead." The son laughed and continued to walk in the lead. Again his father warned him. Suddenly, the lion was facing them. Death was imminent. The son said, "Since I am not the body, where is the danger? Isn't this what you always preach?" The father ran away, shouting, "Mad boy, keep away from the lion." But the son continued to walk ahead, laughing.

Already, the lion had pounced upon him. Already, he had fallen, but he saw clearly that that which had fallen was not 'I'. He was not the body, and so he could not die. Now he understood what his father used to say. And the difference is immense. His father was sad, the tears welling up in his eyes. But the son had remained a witness, in life as in death. He had no misery, no pain. He remained unmoved, and unattached because whatever was happening to his body was happening outside. He himself was not involved in any way.

This is why I insist that there is a difference between knowledge and knowing.

38

What is samadhi?
Someone has said, "The mingling of the drop with the ocean."
Someone else has said, "The descent of the ocean into the drop."

But I say, "It is the disappearance of both the drop and the ocean. Where there is neither the drop nor the ocean, there is samadhi. Where there is neither one nor many, there is samadhi. Where there is neither the finite nor the infinite, there is samadhi."
Samadhi is oneness with existence.
Samadhi is truth, samadhi is consciousness, samadhi is peace.

'I' is not present in samadhi. Rather, what remains when 'I' ceases to exist is samadhi.
And perhaps this 'I' which is not 'I' is the real 'I'.

'I' has two existences: the 'ego' and the 'Brahman'. I am not the ego, but I seem to be. I am the brahman but I seem not to be.
Consciousness, pure consciousness is brahman.

I am pure witnessing consciousness, but because I identify with the stream of my thoughts, I do not see this. Thought itself is not consciousness. Consciousness comprehends thought. Consciousness is the witness of thought. Thought is the object and consciousness is the subject. To identify the subject with the object is to be unconscious. This is the opposite of samadhi. This is sleep.

What remains in the absence of thought is consciousness. To be in what remains is samadhi.

Awakening into thoughtlessness opens the door to existence. Existence means that which is. Awaken into it -- this is the essence of the message of all the enlightened ones.

39

I see the gardener sowing seeds. He then puts manure in the soil, waters it and waits for the flowers to blossom. Flowers cannot be compelled to bloom. They need patience.
Love and patience.

The seeds of the divine should be sown in the same way. And similarly, we need patience to await the blooming of the flowers of the divine life.
Prayer and patience.

To resist this, to be impatient, leads nowhere. Impatience does not foster growth.

If one waits peacefully, patiently and lovingly, one fine morning the flowers bloom and their fragrance fills the courtyard of one's life.

For the flowers of the infinite to bloom, infinite patience is essential. But remember that if you are prepared for so much patience, your awakening can come in an instant.

Infinite patience is the only condition for realizing the infinite. The moment this condition is fulfilled, attainment is realized. It does not come from outside; it grows from within. It is already present, but because of our impatience and restlessness, we are unable to see it.

40

Man's mind is wonderful. It holds the mystery of the world and of liberation. Sin and virtue, bondage and liberation, hell and heaven reside within it. Darkness and light are its own creation. Birth is in it and death too is in it. It alone is the door to the external world, it alone is the ladder to the internal being. When it ceases to exist, we transcend both worlds. The mind is everything. Everything is its own imaginative creation. If it disappears, all imagining ceases to exist.

Yesterday I said this somewhere. Someone came forward to ask, "The mind is very unstable and fickle. How to lose it? The mind is polluted. How can it be made pure?"
Then I told a story.

After Buddha had become old, one afternoon he stopped to rest at the foot of a tree in the forest. He felt thirsty, and Ananda went to a nearby mountain stream to fetch water. But just before, some carts had crossed the stream, and the water had turned muddy. Rotting leaves and scum had begun to float on the surface. Ananda returned without water, and said to Buddha, "The water in the stream is not clean; I shall go back to the river and bring water from there." The river was very far off, and Buddha asked him to fetch

water from the stream. After a short while Ananda returned again empty-handed: the water did not appear to him fit to bring.

But Buddha made him go back once more. On the third occasion that Ananda reached the stream, he was amazed. The stream had now become completely clear and unpolluted. The mud had settled and the water had become pure.

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I find the story very interesting. The state of the human mind is just the same. The traffic of life comes and stirs it up. But if one goes on watching it, sitting in silence and patience, the impurities settle and a natural clarity returns. In this clarity of mind, life renews itself. It is only a matter of patience, silent awaiting, and without doing anything the impurities of the mind settle.

One has only to become a witness and the mind becomes pure. Our task is not to make it pure. All difficulty arises because of doing. Simply watch it, just sitting on the bank -- then see what happens!

41

In the stillness of the night someone is playing on the flute. The moonlight appears to have frozen. This cold, solitary night, and the notes of the flute coming from far away sweet as a dream -- all this is unbelievably beautiful.

How much nectar can a hollow bamboo reed shower!

Life is also like a flute -- empty and void in itself but at the same time having a limitless capacity for melodious notes.

But all depends on the player. Life becomes what one makes it; it is one's own creation. It is merely an opportunity. What type of song one wants to sing is entirely one's own decision. This is the dignity of man, that he is free to sing songs of both heaven and hell.

Everyone can create divine notes on his flute; it is only a matter of practicing a bit with the fingers. A little practice and the attainment is immense. The empire of infinite bliss is attained without doing anything.

I wish to say to each and every heart, "Take up your flute. The time is going fast, see that the opportunity to sing the song does not slip by. Before the curtain falls you have to sing your life's song."

42

It is essential to know what is the seed and what is the fruit on the spiritual path. It is necessary to recognize the beginning and the end. One who moves ahead without recognizing the cause and effect makes mistakes. Just walking is not enough; no one reaches the goal just by walking. The direction and the mode of spiritual endeavor must also be right.

On the spiritual path there is one thing central and there are things which are peripheral also. If the effort is made at the center the periphery will be taken care of on its own. There is no reason to take care of it separately. It is only the manifestation of the center; it is only the extended center. Hence efforts on the circumference prove futile. There is a saying "To beat about the bush." To get worked up at the circumference is just like that.

What is the center, what is the periphery?

Knowing is the center and humbleness the periphery. Knowing is the beginning and humbleness the outcome. Knowing is the seed, humility is the fruit. But generally people start in the opposite direction: proceeding from humbleness they want to reach knowledge. They want to transform modesty into knowledge.

But humility cannot be cultivated in ignorance. In fact, humility cannot be cultivated at all. Cultivated humbleness is not humbleness; it is a false covering beneath which the lack of humbleness is suppressed. Practiced humility is a deception.

Darkness is not to be suppressed or concealed, it has to be eliminated. Paper flowers of humility are not to be pasted on to cover the lack of it. It has to be eradicated. When it is not there, what comes out is humility.

A forced humility cultivated in ignorance is dangerous, because in it what is not appears to be, and thus what has to be brought about vanishes from sight altogether.

In ignorance there is simply no way of bringing about humbleness directly, because the manifestation of ignorance is in itself the absence of humbleness. The lack of humility is nothing but ignorance. A buddha has said, "What can he do who is in ignorance?"

It is not humility but knowing that has to be brought about. Knowing itself becomes humility.

Knowing illuminates everything. Only when it arises do ignorance and delusion disappear. It is only through knowing that infatuation and hatred are eliminated. It is only through knowing oneself that the state of liberation is attained.

43

I received a letter in the morning. Someone has asked, "Life is full of misery, yet you talk continuously of bliss? If one looks at what is, all talk of bliss seems to be just fantasy."

Certainly we are surrounded by misery, life is full of it, but that which is surrounded is not misery. As long as we go on looking at that which surrounds us, only misery seems to be there, but the moment we begin to look at that which is surrounded, misery becomes untrue and bliss true.

The whole thing is only a matter of perspective. The seeing which manifests the seer is the only seeing. Everything else is blindness. The moment the seer becomes manifest everything turns into bliss, because bliss is its true nature. The world still remains but it becomes entirely different. What appeared to be thorns because of self-ignorance, no longer appears so.

The existence of misery is not real because it is shattered by the later experience. Just as the dream becomes unreal on waking up, so does misery after self-realization.
Bliss is truth because it is the self.

44

Yesterday I gave a talk at a certain place.

I said, "I want to make you discontent. That a spiritual thirst, a divine discontent may be born in all -- this is my desire. For man to be satisfied with what he is, is death. Man is not the end-point of evolution; he also is only a rung on the ladder of evolution. What is manifest in him is nothing in comparison to what is unmanifest in him. What he is is almost nothing in comparison with what he can be.

Religion wants to awaken everyone from the death of contentment to the life of discontent, because it is only through this discontent that one can reach to the point of real contentment.
Man has to transcend his humanness.
It is this transcendence that gives him access to divinity.
How will this transcendence take place?

Let one definition be understood, then the process of transcendence is also understood:
Animality -- pre-thinking state.
Humanity -- thinking state.
Divinity -- state beyond thinking.
If we go beyond the boundaries of thought, consciousness reaches divinity.
To transcend thought is to transcend humanness.

45

I see God in nature itself. I am experiencing him each moment, each minute. Not a single breath passes without meeting him. Wherever my eyes fall I see he is present. Whatever my ears hear I find that his melody is being sung.

He is everywhere -- it is only a matter of our ability to see. He is but we need the eyes that can see him. When the eye is ready he manifests himself everywhere, every moment.

At night, when the sky is filled with stars, do not think about them but see them. And when the waves dance on the vast expanse of the ocean, do not think about them but see them. And when a bud is opening into a blossom see it, just *see* it. When there is no thought but only seeing, a great secret is revealed and access is gained through the door of nature into that mystery which is God. Nature is nothing more than a veil over God, and only those who know how to lift that veil become familiar with the truth of life.

A young seeker of truth went to a master. Arriving he asked, "I want to know truth, I want to know religion. Kindly tell me where to start?"

The master said, "Do you hear the sound of the waterfall from the nearby mountain?"
The youth replied, "I hear it clearly."

The master said, "Then start from there, enter from there. There is the door."

Really the entrance is so near -- in the waterfalls descending from the mountains, in the leaves of trees

swaying in the wind, in the sunrays dancing and sparkling on the vast ocean. But there is a curtain at every door and it is not lifted unless we ourselves lift it. In fact the screen is not on the entrance but over our vision. Thus a single curtain has covered an infinite number of doors.

46

The moon is coming up. Passing through the trees, its soft light has begun to spread on the pathway. The wind is full of the fragrance of the mango-blossoms.

I have just returned from a symposium. Most of those present there were young people -- influenced by modern trends and excitable. It is as if no-faith was their only faith and negation the only positivity.
One of them said, "I do not accept God. I am free and independent."

This statement reflects only the mood of the time we live in. This whole era is under the shadow of this freedom, without knowing that this freedom is suicidal.

Why is it suicidal? -- because without denying oneself it is impossible to deny God.
I told them a story:

There was a grapevine spread out in the palace garden of God. It was tired of expanding and expanding, growing and growing, obeying and obeying. It was fed up with dependence and one day it had the desire to be free. It shouted at the top of its voice so that the whole sky would hear it: "Now I will not grow! I will not grow! I will *not* grow!"

This rebellion was certainly strange, because it was against the true nature of the grapevine itself.

God looked and said, "Do not grow -- what is the need for growth?" The grapevine was glad; the rebellion had succeeded. It became occupied with efforts not to grow. But the growth did not stop, it never stopped. It busied itself in not growing and it went on growing and growing. And God knew it beforehand.

This is the situation. God is our true nature; he is our inner law, one cannot go away from it. There is no other way except to *be* it. However much we may deny it, however much we want to be free of it, there is no liberation from it because it is our very self. In fact, only it is; we are imaginary. This is why I say: liberation is not from it but in it.

47

A king had imprisoned a man of sound health and balanced mind. He wanted to study the effect of aloneness on man. The prisoner continued to shout and scream for some time and to cry and beat his head in his desperation to get out. After all, his entire existence was outside; his whole life was tied up with 'the other'. Within himself he was nothing; to him, to be alone was like not being at all.

Slowly he began to break down. Something within him began to disappear and a quietness overtook him. Crying ceased, tears dried up. His gaze became stony. Even while seeing he would appear to be not seeing.

Days went by, months passed, and finally a year elapsed. All arrangements had been made for his happiness and comfort. What he did not have even while outside was now available to him in the prison. After all it was royal hospitality!

But by the end of the year, the specialists declared that he had gone mad. Externally he was the same as before, perhaps healthier, but inside? Inside he had already in a sense died.

I ask: Can aloneness drive a man mad? How can aloneness make one mad? In fact, madness is already there. The outside relationships keep it concealed, aloneness only uncovers it. The restlessness of man to lose himself in a crowd is only to avoid seeing it.

This is why everybody is escaping from himself. But this escape cannot be called healthy. Not to see reality is not to be free from it. One who is not healthy and mentally balanced in utter aloneness is in a deception. Sometime or other this self-deception is bound to be shattered. And one will have to know that which is within in its stark nakedness. If this happens unintentionally and suddenly, the personality shatters and goes insane. That which is suppressed sooner or later comes to an explosion.

Religion is the science of descending into this aloneness on one's own. On uncovering layer by layer, an amazing truth is encountered: slowly, slowly it becomes known that really we are alone. In the depth, at the innermost center, everyone is alone. And it is because of not being familiar with that aloneness that fear is felt.

Ignorance and unfamiliarity cause fear. Once familiarity is there fear is replaced by fearlessness and bliss. In the realm of aloneness, *satchidananda* -- truth, consciousness, bliss -- itself is present.

The divine is attained on descending into oneself. Hence I say: Do not run away from aloneness, from

yourself, but dive into yourself. Only by diving in the ocean are pearls found.

48

It rained in the night. The roads are wet, the wind is damp and the sky is overcast with clouds. It seems the sun will not rise. The morning feels very gloomy.

A young man has come. He is well-read and educated -- appears to be so. His words smell of books and nothing but books. How boring is this smell!

I listen to him although he had come to listen to me. He has been speaking for an hour, but whatsoever he has been saying is not his own. This is the kind of mechanical mind that our system of education today is producing. It is not creative. It gives birth to memory, not to the faculty of thinking. Thoughts are gathered, but the ability to think is not attained. This is a fatal situation. Through it, no growth happens to the individuality and the ability to think, to one's capacity for self-experience. The person only repeats other people's words like a machine.

That which only fills the memory system is not real education. Such an education is only an appearance of education. Education must give birth to that insight which is itself capable of looking into the problems. The problems are mine -- how can the solutions provided by others help me? And then every problem is so new that no old solution can be a solution for it.

The latent energy within us, the genius must awaken through education. We should not be stuffed with those thoughts which we have neither lived ourselves nor known ourselves, and which are utterly dead for us and can only increase our burden. Beneath this dead weight the awakening of the genius becomes impossible.

Every day I see such people all around me who are getting crushed under the burden of those thoughts which they have not known themselves but rather accepted from others. The thought that has not been known by oneself inevitably becomes a burden.

Education should not be a passive acceptance of thoughts. Only when education is based on active understanding and creative knowing is it meaningful.

I am forgetting that young man in all these digressions. When he stopped after expressing his thoughts -- which are not his at all -- he proudly looked around in a gesture that said, "I also know."

How arduous is knowing but how easy is the ego of knowledge! Knowing is not attained but ego certainly takes over. And remember that the two are polar opposite dimensions. Knowing is the death of ego, and where ego is present it can be inferred that knowing has not happened. It is enough indication of the absence of knowing.

Knowing brings egolessness. The more deeply a person knows the deeper his realization of knowing nothing. Knowing does not demystify existence, it only reveals. And at that moment when one is face to face with the whole mystery of the universe and of the self -- at that boiling point the person becomes empty and all his 'I-ness' disappears. Ego was the product of the darkness of ignorance; in the light of knowing it dies.

I kept quiet for a while and then said to him, "I wanted to listen to you but you do not say anything. What you have just said -- nothing of it is yours, it is all is borrowed. And no richness comes from others' wealth. It may conceal poverty but it cannot eradicate it.

In the case of truth only one's own experience is true and alive. If that is there, a revolution takes place in one's life. Otherwise, by carrying the burden of dead alien thoughts about truth nothing comes to pass. It only increases the burden, and the possibility of self-experience recedes.

Knowledge that is not one's own becomes a hindrance in the arising of that knowing which can only be one's own.

49

The evening seems to have come to a standstill. The westbound sun has long since gone behind the clouds, but the night has not set in yet. There is solitude outside as well as inside. I am alone -- neither is there anybody outside, nor inside.

At this time I am nowhere, or rather I am there where there is emptiness. And when the mind is empty it is not.

This mind is amazing. It comes to be experienced like an onion. One day, seeing an onion, I was reminded of this resemblance. I was peeling the onion; I went on peeling layer after layer, and finally nothing remained of it. First thick rough layers, then soft smooth layers, and then nothing.

Thus is the mind also. You go on peeling off, first gross layers, then subtle layers, and then remains an emptiness. Thoughts, passions and ego, and then nothing at all, just emptiness. It is the uncovering of this emptiness that I call meditation. This emptiness is our true self. That which ultimately remains is the self-form. Call it the self, call it the no-self, words do not mean anything. Where there is no thought, passion, or ego, is that which *is*.

Hume has said, "Whenever I dive into myself I do not meet any 'I' there. I come across either some thought or some passion or some memory, but never across myself." This is right -- but Hume turns back from the layers only, and that is the mistake. Had he gone a little deeper he would have reached the place where there is nothing to come across, and that is the true self. Where there remains nothing to come across is that which I am. Everything is based in that emptiness. But if somebody turns back from the very surface, no acquaintance with it takes place.

On the surface is the world, at the center is the self. On the surface is everything, at the center is nothing-ness, the void.

50

I have just returned from a walk in the sun. How pleasant the warm sunshine of the winter feels. The sun rose not long ago and the warmth of its rays is gradually increasing.

A man was with me. I was silent all the way but he kept on talking. As I listened, I noticed how often we use the word 'I'. Everything is tied up with the center of this 'I'. After birth it is probably the awareness of 'I' that arises first of all, and at the time of death it is the last to leave. In between these two points is the expanse of the same 'I'.

How familiar this 'I' is and yet how unknown too! There is no other word more mysterious than this in human language. Life passes but the mystery of 'I' is rarely uncovered.

What is this 'I'? It is not possible to deny it either -- even in negation it gets proposed. Even in saying "I am not" it is present. In human realization this 'I' is the most certain decisive and undoubtable entity.

"I am" -- this awareness is there, but WHO I am is not an inborn knowing. To know that is only possible through spiritual endeavor. All spiritual endeavor is the endeavor to know this 'I'. All religions, all philosophies are answers to this single question.

"Who am I?" This question is to be asked by everyone of himself. Let everything else drop and this single question remain. Let this quest alone remain resounding in the whole being remain. Thus this question descends into the unconscious part of the mind. As the question moves deeper, the superficial identifications start dissolving. It begins to be seen that I am not the body. It begins to be seen that I am not the mind. It begins to be seen that I am that which sees everything -- I am the seer, I am the witness. This experience becomes the realization of the true nature of the 'I'. The pure, enlightened witnessing consciousness is revealed with the arising of this true knowledge. The door to the mystery of life opens. Becoming acquainted with ourselves we become acquainted with the whole mystery of the universe. Knowledge of the 'I' becomes the knowledge of God.

This is why I say this 'I' is precious. To descend to its ultimate depth is to realize everything.

51

The city is asleep in the stillness of the night. I have returned from my walk with a guest. A lot of talking has happened on the way. The guest is a hylotheist. A well-read scholar. He has accumulated lots of arguments. I heard all that with peaceful silence and then asked only one thing, that through all these thoughts is he in peace and bliss or not?

At this he felt a little embarrassed and was not able to come up with an answer.

Argument is not a touchstone of truth, nor is thought; only the experience of bliss is the touchstone of truth. If the mindfulness is right, life is filled with bliss-consciousness as a consequence. Mind is there only for the purpose of coming to this point, and the mindfulness that does not bring one here is more of an un-mindfulness. "Hence", I said to him, "I do not oppose your statements at all, I only request you to put this question to yourself."

Religion is not thought, it is only a science for attaining to divine consciousness. Its test is not in argumentation but in experimentation. It is not an analysis of truth, it is the endeavor for truth and its attainment.

52

I am sitting in a hut. Through the holes in the thatched roof sunlight is falling in circular patches on the floor. Dust particles are visible floating in the beam of the light. They are not part of the light but they have made the light impure. They cannot even touch the light because they are in every way different and foreign, and because of them the light is seen as impure. The light is still the light, there is no change in its self-nature, but its body -- its appearance -- has become impure. Because of these foreign bodies the host itself has a different appearance.

A similar thing has happened with the soul of man. There also many particles of dust have become guests and man's true nature is covered by them. It is as though the host is lost in the crowd of guests beyond recognition -- something similar has happened.

But for those who want to be know the meaning of life and encounter truth, it is necessary to recognize in the crowd the one who is not the guest but the host. Without knowing this host life is just a somnambulism. Wakefulness begins with the recognition of the host. That recognition is self-realization. Through that recognition happens the acquaintance with that which is eternal -- pure buddha-nature.

The light does not become impure because of the dust particles -- nor does the soul. The light becomes dull, the soul becomes forgotten.

What kind of dust particles are there on the light of the soul? All that has come into me from the outside is that dust. What is in me other than that is my buddha-nature. All that has been attained and accumulated by the sense-organs is dust.

What is there in me which has not been attained by the sense-organs? Form, taste, smell, touch, sound -- apart from these what else is there in me? That which has not been attained by the sense-organs -- consciousness -- only that is truth. It has not come *from* the sense-organs, rather it is behind them.

This consciousness alone is my true nature. Everything else is alien, dust. This alone is my host -- all the rest are guests. This consciousness alone is to be known and uncovered. Only in this consciousness is attained that wealth which is imperishable.

53

The last star of the dawn is disappearing in the mist. The morning is about to be born, and rosiness has spread all over the eastern sky.

A friend has just given me the news of the death of some beloved relative; this very night he left his body. After a short silence he began to talk on death. He said many things and then in the end he asked, "Death is an everyday happening, yet everyone lives in such a way as if he has never to die. It simply does not enter one's mind that he also will die. How come there is such faith in non-dying amidst so many deaths?"

This faith is very meaningful. It is so because the one who exists in the mortal body is not mortal. The circumference is of death, but at the center there is no death.

The one who is seeing -- the seer of the body and the mind -- knows that he is separate from the body and the mind. That seer of the mortal is not mortal. He knows, "There is no death to me; death is only a change of the body. I am eternal. Even while passing through death, I, the deathless, remain."

But this knowing is unconscious. To make it conscious is to become liberated. Death is seen directly, the comprehension of the deathless is indirect. One who makes that also direct comes to know that which has neither birth nor death.

To attain to that life which is beyond life and death is liberation. This is present within everyone, it has only to be realized.

Someone asked a sage, "What is death and what is life? I have come to you to know this."

What the sage said in response is wonderful. He said, "Then go somewhere else. Where I am there exists neither death nor life."

54

Yesterday I said, "Dirt becomes a flower, filth and rubbish become manure and turn into fragrance. The passions and emotions of man are also like this. They are energies. What seems animalistic in man, on changing its direction the same attains divinity."

Hence even the mundane is divine in seed form. Then, in fact, there is nothing unholy. The whole of existence is divine. Everything is divine. The differences are only in the manifestations of that divinity.

Seen in this manner nothing remains despicable. What is animal at one end is divine at the other. There is no contradiction between animality and divinity, but a growth. In such a context, repression and

self-torture are meaningless. That kind of struggle is unscientific. Splitting oneself in two, no one can ever attain to peace and self-realization.

A part of what I myself am cannot be eliminated. It may be suppressed, but what is suppressed has to be continuously suppressed. What has been overcome has to be overcome again and again. Victory can never be achieved through that path.

The right path is entirely different. It is not of suppression but of knowing. It is not of discarding the filth and the rubbish -- because I *am* that filth and rubbish too. It is that of transforming it into manure. This is what has been referred to in ancient alchemy as transforming baser metal into gold.

55

Mahavira has asked, "O seekers, what is fear to living beings?"
Yesterday someone was asking me the same. And whether one asks it or not, the same question lurks in the eyes of everyone. Perhaps this is the only eternal question and perhaps this is the only question worth asking.

Everyone is afraid. In the known, in the unknown, fear is creeping in us. Sitting or standing, sleeping or waking, the fear continues. There is fear in all our behavior, in every thought and deed. There is fear in love, in hate, in virtue, in sin -- in everything. It is as if our whole consciousness is created of fear. What else are our beliefs, concepts, religions and Gods other than fear?

What is this fear? There are many forms of fear but *the* fear is only one -- the fear of death. That is the basic fear. At the root of all fear is the possibility of being destroyed, annihilated. Fear means the apprehension of not being, of disappearing. Effort goes on the whole life to escape from this anxiety. All efforts are to avoid this basic insecurity.

But even after racing through one's entire life, 'being' does not become assured. The race comes to an end but the insecurity remains the same. Life is completed but death could not be avoided. On the contrary, what appeared to be life turns into death on its completion. Then one comes to know it is as if there was no life at all, only death was growing. It is as if life and death were the two polarities of death itself.

Why this fear of death? Death is unknown, death is unfamiliar -- how can it be feared? What connection can there be with something that is not known?

In reality, what we call the fear of death is not the fear of death, it is the fear of losing what we know as life. It is the fear of losing what is known. We have identified ourselves with what is known. That alone has become our 'being', that alone has become our existence. My body, my wealth, my prestige, my relationships, my conditionings, my beliefs, my thoughts -- all these have become the life of my 'I', have become my 'I'. Death will take away this 'I', that is the fear. All these are being accumulated in order to avoid fear, to gain security, but just the opposite happens -- the very apprehension of losing these becomes the fear.

On the whole, whatever man does turns against the very goal for which it has been done. All steps taken in ignorance for attaining bliss take one to misery. The path taken for reaching fearlessness leads one to fear. What appears to be the attainment of the self is not the self. If one is able to wake up to this truth -- if I can know that I am not what I have understood as 'I', and even in this moment I am different and separate from my identifications, the fear disappears. Only that which is 'other' is lost in death.

In order to know this truth, no ritual, no technique is to be followed. One has only to know, only to become awake to everything I understand to be 'I', and with which one has become identified. Waking up breaks the identification. Waking up separates the self and the other. The identification of the self and the other is fear, and the realization of their separateness is freedom from fear, is fearlessness.

56

A sage sent out the residents of his hermitage for to travel in order to learn from the vast school of the world. When the set time was over, all of them except one returned. The sage was delighted on seeing their achievements and accumulation of knowledge. They had come back with much learning.

Eventually the other young student also returned. The sage said to him, "You have returned last of all; certainly you must have learnt more than all the rest."

The young man replied, "I have returned without learning anything. On the contrary, I have forgotten even that which you taught me." What could have been a more disappointing answer?

Then one day the same young man was massaging the body of the sage. Rubbing his back, he murmured to himself, "The temple is very beautiful, but inside it there is no image of the divine." The sage heard it; he

was outraged. Certainly these words were said to him. Certainly it is his beautiful body that has been described as a temple. And seeing the anger of the sage the young man started laughing. This was like adding fuel to the burning fire. The sage turned him out of the hermitage.

And then one morning when the sage was reading his scriptures, the young man casually stepped in from somewhere and sat near him. He sat there as the sage continued to read. At this very moment a wild honeybee flew in the room and started searching for an exit. The door was open -- the very door through which it had entered, but becoming utterly blind it was making futile efforts to go through the closed window. Its humming sound began to echo in the stillness of the temple. Standing up the young man said aloud to the bee, "Stupid, there is no door there, it is a wall! Stop and look behind you. There only is the door by which you have entered."

It was not the bee but the 'master' who heard these words -- and he found the door. He looked into the eyes of the young man for the first time. This was not the youth who had left to go traveling. These eyes were different. Now the master knew that what the young man had learned was no ordinary learning. He had returned after *knowing* something, not after learning something.

The master said to him, "Today I have come to know that my temple is empty of the divine, and that until now I have been hitting my head only against the wall and I haven't found the door. Now what shall I do to find the door? What shall I do so that my temple does not remain empty of the divine?"

The young man said, "If you wish for the divine, be empty of yourself. Only he who is full of himself is empty of the divine. He who becomes empty of himself finds that he has been full with the divine forever. And if you wish to find the door to this truth, do the same that this honeybee is doing now...."

The master saw that the bee was doing nothing now; it was sitting on the wall, just sitting. He understood. He woke up. He realized as though a sudden flash of lightning happened in the darkness. He also saw that the bee was now going out through the door.

This story is my whole message. This is what I am saying. Nothing has to be done to attain the divine; rather, dropping all doing one has just to see. When the mind becomes quiet and looks the door is found. The peaceful and empty mind is the door.

My invitation to you all is towards that emptiness. That invitation is of religion itself. To accept that invitation is to become religious.

57

The warmth of the sun has begun to spread beneath the blue sky. The cold air is thick and the dewdrops on the grass are icy cold. Dewdrops are also dripping from the flowers. The night queen has gone to sleep after diffusing its fragrance the whole night long.

A cock crows which is then answered by the crows in the distance. The trees are shaking gently in the mild breeze and the songs of the birds seem endless. The morning makes its mark on everything. The whole world suddenly proclaims that the day has dawned.

Seated I watch the path that disappears among the distant trees. Slowly, slowly the path is becoming busy and people pass by. They are walking but they seem to be sleepy. Some inner slumber is gripping them all. They do not seem to be awake to these blissful moments of the morning, as if they have no idea that that which is behind the universe manifests itself during these moments effortlessly.

How much melody there is in life -- and how deaf is man!
How much beauty there is in life -- and how blind is man!
How much bliss there is in life -- and how insensitive is man!

That day I had been to the hills. We stayed in those mountain ranges for a long time, but those who had come with me were deeply engrossed in the small talk of the routine life -- talk which has no significance, whose presence or absence in life matters not. The clouds of this talk had deprived them of the beauty of that mountain twilight.

Thus enveloped in the insignificant we remain unacquainted with the infinite, and what is so close becomes far off by our own doing.

I wish to say to mankind: You have nothing to lose except your own blindness, and you have everything to gain. O self-made beggar, open your eyes! The entire kingdom of heaven and earth is yours.

58

Yesterday noon we were in a valley beneath a small mountain. Among the expanses of light and shade we spent many a pleasant hour. There was a pond nearby and powerful gusts of wind kept it restless. Waves

rose, fell and lay shattered. Everything in it was agitated.
Then the wind subsided and the pond was lulled to sleep!

I said, "See, one who is restless can also become peaceful. Restlessness has peace hidden within itself. The pond is peaceful now, then also it was peaceful. The waves were only on the surface; inside there was peace earlier also."

Man too is restless only on the surface. The waves are only on the surface; inside, in the depths, a deep silence. As we move away from the winds of thoughts, the peaceful pond begins to be seen. This pond can be found now and here. There is no question of time at all, because time exists only as far as thoughts are. Meditation is beyond time.
Jesus has said, "And there shall be time no longer."

In time is misery. Time *is* misery. To be beyond time is to be in bliss. To be beyond time is to be bliss.

Come, friend, let us go beyond time -- for that is where we really are. What appears within time is really beyond it. Knowing this much is the going. The moment one knows, the winds stop and the pond becomes peaceful.

59

I see man surrounded by words. But scriptures and words are futile. That way one can know about the truth, but it is not the way to know truth.

Isness is not realized through words. The door to isness is emptiness. The very courage to take the jump from words to wordlessness is religiousness.

Thought is the means to know the other; it does not reveal the self because the self is even behind it. 'Self' is above everything. It is through the self that we are connected to isness. That too is other. When even that is not, then only 'that which is' really is. Before it I am ego, in it I am Brahman.

In truth, in isness, 'self' and 'other' are eradicated. That difference too was only in thought and of thought.

Consciousness has three aspects: 1. Outer unconscious -- inner unconscious; 2. Outer conscious -- inner unconscious; and 3. Outer conscious -- inner conscious.

The first aspect, unconscious, is that of non-consciousness. It is insentience. It is the pre-thought stage. The second aspect, half-unconscious, is that of half-consciousness. It is between the insentient and the sentient. This is the thought stage. The third aspect, non-unconsciousness, perfect consciousness. This stage is perfectly conscious and is beyond thought.

In order to know the truth one has to attain not just to thoughtlessness. That leads only to insentience, to unconsciousness. Many of the techniques prevalent in the name of religion take one only to unconsciousness. Wine, sex and music too lead only to unconsciousness. In unconsciousness is escapism. It is not an attainment.

To attain to the truth one has to attain to both thoughtlessness and consciousness. This state is called samadhi, enlightenment.

60

It is full-moon night but the sky is overcast with clouds. I have just come along a pathway. Some children were playing on a sand-mound there. They had built a few sand-castles and a dispute arose among them. All disputes arise only over sand-castles. They were, after all, children, but shortly even those joined in who were not children. In the quarrel of the children their elders too had joined.

I stood by the roadside and thought how artificial the division is between children and the elders! Age does not in fact bring about any difference, and maturity has no connection whatsoever with it.

Most of us die as children. There is a story about Lao Tzu that he was born an old man. This seems very unnatural. But is not this phenomenon even more unnatural -- that one may not attain to maturity till the very end of one's life? The body grows but the mind remains stagnant at one spot. That is how it is possible that there should be quarrels over sand-castles and man reveals himself, putting aside the pretense of humanity and proving thus that all talk of evolution is meaningless. And who says that man has descended from animals -- because he still is nothing but an animal.
Is man not yet born?

The answer that comes after looking deeply into man is not in the affirmative. Diogenes used to carry a burning lantern even in the broad daylight and would say, "I am searching for Man." When he became very old, someone asked him if he still hoped to find Man.

He said, "Yes -- because I still have the burning lantern with me."

I was standing there and a big crowd gathered near the sand-mound, and people were deeply and with fascination enjoying the insults, threats and browbeatings of the participants. There seems to a peculiar shine in the eyes of even those who are fighting. Some animalistic pleasure is certainly flowing in their eyes and actions.

Gibran has written, "One day I asked a scarecrow standing in the middle of the field: 'Do you not get bored standing still in this field?' It replied, 'Oh! the pleasure of scaring the birds is so much that I am not at all aware how and when the time passes!' After a moment of contemplation I said: 'This is true because I also have the experience of this pleasure.' The scarecrow said, 'Yes, only those whose body is stuffed with straw and grass can be familiar with this pleasure!'"

But everybody seems to be familiar with this pleasure. Is not straw and grass stuffed inside all of us too? Are not we also false men standing in the field?

This is the pleasure after witnessing which I have just returned. Is not the same pleasure going on over the mound of this whole earth?

I ask this to myself and weep. I weep for that man who can be born but has not been born; who is within everyone but is hidden as the embers are hidden in the ashes.

In reality the body is no more than a heap of straw and grass, and for anyone who stops at that it would have been better if he were in some field because then at least he would have served the purpose of saving the crop from the birds. Man is not even that useful!

No one becomes really man without knowing that which is beyond the body; no one becomes man without knowing the soul. To be born in the form of man is one thing and to BE Man is entirely different.

Man has to give birth to himself within himself. It is not like garments with which one can cover oneself. No one becomes man just by covering himself with the garments of man, because they keep him man only so long as the actual necessity for being Man does not arise. As the necessity arises, one does not even know when the garment falls off!

Just as a seed becomes a sprout by transforming its being -- not by wearing any garments -- similarly man also has to transmute his entire life source into a totally new dimension. Only then is he born, only then the transformation.

Then his pleasure does not lie in scattering or sowing thorns but is transformed into picking the thorns and scattering flowers. It is at this moment that it becomes evident that he is no longer straw and grass now, he is man; he is not the body, he is the soul.

Gurdjieff has said, "Drop this illusion that everyone has a soul." How does it matter whether he who is actually asleep has a soul or not? Only that is real which actually is. The soul is a possibility for all, but the one who makes it an actuality alone attains it.

61

I find the entire consciousness of man revolving around three small words. What are these three words? They are: wakeful intelligence, intellect, and instinct.

The most excellent beings move according to their wakeful intelligence. The mediocres move according to their intellect. The lowest state of consciousness is instinct. Instinct is animal, intellect is human, wakeful intelligence is divine.

Instinct is natural and blind. It is slumber. It is the world of the unconscious. Nothing is good or bad, there is no discrimination; hence there is no inner struggle either. It is the natural flow of blind passions.

Intellect is neither slumber nor wakefulness. It is semi-consciousness. It is the transitory stage between instinct and wakeful intelligence. It is a corridor. A part of it has become conscious, but the rest is unconscious. Hence there is the awareness of difference -- the birth of good and bad. There is passion as well as thought.

Wakeful intelligence is total wakefulness. It is pure consciousness. It is only light. Here also is no struggle. This is natural. It is the natural flow of the good, of the true, of the beautiful.

Instinct is natural, wakeful intelligence also is natural: instinct is blind naturalness, wakeful intelligence is awake naturalness. Only the intellect is unnatural. In intellect, towards the back is instinct and towards the front is wakeful intelligence -- the flame of its crest is towards wakeful intelligence, and the roots of its base are in instinct. The surface is one thing, the root is another. This is the tension. The temptation to drown into the animal, the challenge to rise to the divine, both co-exist in intellect.

Afraid of this challenge, those who try to drown in the animal are under a delusion. The part that has

become conscious cannot revert to the unconscious. In the scheme of the universe there is no path of reversion.

Accepting the challenge, those who begin to choose on the surface between good and bad are also under a delusion. That sort of choosing and change of conduct cannot be natural. It is merely an effort in acting -- and that which is an effort is not good either. The problem lies in the roots, not at the surface. That which is asleep there has to be awakened -- not that the bad has to be dropped but unconsciousness. The lamp has to be lit in the darkness.

This is my message for today.

62

The stillness of the noon. The bright sunlight and drowsy trees. I have come and sat upon the grass in the shade of a roseapple tree. Now and then leaves fall on me -- they seem to be the last, old leaves.

New leaves have come on all the trees. And along with the new leaves, countless numbers of new birds have also arrived. There seems to be no end to their songs. How many varieties of melodious sounds are giving music to this noon! I listen, I go on listening, and then I too slip into a unique world of music.

The world of the self is also the world of music.

This music is present in everyone, it does not have to be produced. In order to let it be audible, one has only to become silent.

The moment one is silent, a veil seems to be lifted! What was always there is heard and for the first time we realize that we are not poor. We gain the re-inheritance of an infinite wealth. How much does one laugh then -- the one whom we sought was already seated within!

63

It rained during the night. The dampness still lingers and a fragrance emanates from the earth. The sun has come up high and a herd of cows is moving out to the forest. The wooden bells round their necks sound sweetly. For a while I have been listening to them. Now the cows have gone very far and only a faint echo of the tinkling bells remains.

In the meantime a few people have come to see me. They are asking, "What is death?"

I say, "We do not know life, hence there is death. Self-forgetfulness is death; otherwise there is no death, only a change."

Not knowing the self we have created an illusory self, and that is our 'I', the ego. It is not there, it only appears to be there. It is only this false entity that shatters. Its shattering creates misery because we identified with it.

To realize this falsehood while living is to be saved from death. Know life, and death comes to an end. What *is* is immortal. To know it is to attain the eternal, permanent life.

Yesterday I have the same in a meeting:

"Self-knowledge is life.

Self-forgetfulness is death."

64

There is a schoolmaster who is very much interested in religion. He has spent his life in the study of religious scriptures. If one mentions of the topic of religion, there is no end to the flow of his thoughts. Like an endless string, his thoughts go on uncoiling. It is difficult to say how much he can quote and how many aphorisms he has learned by heart. No one remains unimpressed by him. He is a walking encyclopedia, or is reputed to be so. Many times I have heard his thoughts and have remained silent.

Once he asked me my opinion about him. I said only the truth. I said in accumulating thoughts about God, he had lost God. Certainly he appeared to be shocked. Later he came again to question further in this connection. Coming to me he said, "It is only by study and contemplation that truth can be attained. There is no other way. Knowledge of course is everything." How many people do not have this false notion?

I ask only one question to all such people. I asked the same to him: "What is study and what happens within you thereby? Does a dimension of new vision take birth in you? Does consciousness rise to new heights and levels? Does any revolution take place in your being? Do you become different from what you are now? Or do you remain the same with only a few more thoughts and bits of information becoming part of your memory?

Through study only the memory is trained, and on the surface of the mind more dust of thought settles.

Nothing more happens, nor can happen through it. No change happens at the center through it. The consciousness remains the same. The dimensions of experience remain the same.

To know something about truth and to know truth are two totally different things. 'To know about truth' pertains to intellect, 'to know truth' pertains to consciousness.

In order to know truth -- a total awakening of consciousness -- absence of the unconscious is essential. By training memory, and so-called knowledge, this cannot happen.
What has not been known by oneself is not knowledge.

The intellectual information about truth, the unknown truth, is only an appearance of knowledge. It is false and is an obstacle on the path of right knowledge.

There is no path through the known to know what is in fact unknownable. It is totally new, it is such as has never been known before; hence memory is not capable of delivering it, or even of recognizing it. Memory can deliver or recognize only that which has been known before. It is only repetition of the known.

But for the arrival of the new -- the entirely new, unknown and unfamiliar -- the memory has to stand aside. The memory and all known thoughts will have to stand aside so that the new may be born; so that 'what is' may be known exactly as it is. All conceptions and prejudices of men have to stand aside for its arrival. Only the mind devoid of thoughts, memories and conceptions is consciousness, is awakening. Only with an empty mind does the transformation at the center take place, and the door to truth opens up. Before this, everything is mere wandering and waste of life.

65

A hermit was saying yesterday, "I have dropped all worldly desires. Now my interest is only in liberation, and this alone is freedom. Interest in the world is abstention from liberation; interest in liberation is abstention from the world."

How true and full of wisdom the statement seems to be. There seems to be no flaw in it anywhere and it appeals totally to the intellect and logic, but it is equally meaningless. In such word games so many people remain deceived. As far as spiritual life is concerned, intellect and logic do not seem to take one anywhere.

I said to him, "You are entangled in words. 'Worldly desires' does not mean anything. Actually desire itself *is* the world, towards what makes no difference. Its very existence is the world, and whether it is towards the world or liberation, its nature is the same.

Desire takes man away from his own self. It is passion, it is greed for some gain, it is a yearning and a race to become something. 'A' desires to become 'B', this is its nature. And as long as there is a desire to become something, 'that which is' is not revealed. The revelation of this 'isness' is liberation.

Liberation is not a thing which has to be achieved, it is not an object of desire, hence there can be no longing towards it. It happens when all longings cease -- even those for liberation. Then 'what is', is called liberation. So liberation is not to be attained. In fact, all attaining has to be dropped and then... THEN liberation is 'attained'.

66

What man calls the universe is not the limit of existence; it is only the limit of man's senses. Beyond these senses is the limitless expanse. This limitless expanse can never be wholly attained through the senses, because the senses perceive only a fragment, only a part. And what is limitless, infinite, cannot be subjected to fragmentation and division. No limited means can measure that which is limitless. What is limitless can be grasped only through the limitless.

And those who have known it have not known it through their senses or their intellect, they have known it by becoming limitless themselves.

This is possible because in the apparently insignificant and limited man, the limitless too is present. Man does not end at the senses, nor is he only senses. He is spread in dimensions beyond the senses. What is seen is the point of his beginning, and not his end-limit. He is invisible. The invisible is seated within the circumference of the visible.

If a man realizes the invisible within himself, he realizes the entire universe, because all divisions and fragments are related to the visible. The invisible is unfragmented -- the one and the many are the same. And this is why in attaining the one the all is attained. Mahavira has said, "One who has known one, has known all." That one is within. That one is the seer, not the seen. Hence, the eye is not the means for attaining it, closing the eye is the way.

'Closing the eye' means freedom from the visible. If the visible flows even before the closed eye, know

that the eye is as good as open. If the visible is not in sight, the eye may be open, but it is as good as closed. When there is no seen and only the seeing remains, the seer appears.

The seeing in which the seer is seen is right-seeing. Without right-seeing, man is blind. Having eyes he has no sight. Sight is attained through right-seeing -- the real eye, the eye that is beyond the senses. Then boundaries disappear, the lines of division are no more, and that which is -- the beginningless and the endless expanse, Brahman -- is attained.

This attainment is liberation, because every limitation is a bondage, every limitation is dependence. To go beyond limitation is to become free.

67

I heard a discourse yesterday. Its essence was: self-suppression. This is the popular tradition, it is thought that one has to love everybody but hate oneself; one has to create enemity with oneself, then possibly the self-conquest happens. But this thought is as incorrect as it is popular. On this path one's personality splits into two, and violence with oneself begins. And violence makes everything ugly.

Man does not have to suppress his passions in this way, neither it is possible -- the path of violence is not the path of religion. So many ways of torturing the body have developed as a consequence. The torture appears to be penance, but in reality it is the sadistic pleasure of violence, suppression and resistance.
This is not penance, this is self-deception.
Man has not to fight with himself, he has to know himself.
But the knowing begins with loving oneself.

One has to love oneself in a right manner. The man who blindly folloes the passions does not love himself nor does the man who blindly fights with them. They both are blind. The second blindness is born in reaction to the first one. One man ruins himself in the passions, the other in fighting with them. They both are full of hatred towards themselves.

Knowledge begins with loving oneself. Whatever I am is to be accepted, is to be loved. It is only in this acceptance and love that the light is attained through which all is transformed naturally and a fresh beauty arises in the individual -- a music, a peace, a bliss. The integrated effect of all these is called spiritual life.

68

Some discussion on truth is going on when I arrive. I listen to it. The people who are talking are studious. They are conversant with schools of philosophy -- how many thought systems there are, how many viewpoints -- it all seems to be known to them. Their minds are full, not with the truth but with what others have said about the truth. As if truth can be known on the basis of what others have said, as if truth is a viewpoint, a thought, or some intellectual, logical conclusion! Their debate is deepening and now no one is in a state to listen to anybody. Everyone is speaking, but no one is listening.

I am silent. Then someone remembers me, and they all want to know my opinion too. I have no opinion. I see that where there is opinion, there is no truth. Truth begins where thought ends.
What shall I say! They are eager to hear. I tell them a story:

"There was a mystic, Bodhidharma. In the sixth century A.D., he went to China. He stayed there for some years. Then he wished to return home and he gathered all his disciples. He wanted to know how far they had progressed in the realm of truth.

In reply to his query a disciple said, "In my opinion, truth is beyond acceptance and non-acceptance. Neither can it be said that it is, nor can it be said that it is not -- because such is its nature."
Bodhidharma said, "It is my skin that you have."

The second disciple said, "As I see it, truth is an insight. Once attained it is attained forever. It cannot be lost."
Bodhidharma said, "It is my flesh that you have."

The third disciple said, "I consider that the five great elements are void and the five *skandhas* -- forms of mundane consciousness -- are unreal. This very emptiness is truth."
Bodhidharma said, "It is my bones that you have."

Ultimately he who knew rose up, he put his head at the feet of his master and remained silent. He was quiet and his eyes were empty.
Bodhidharma said, "It is my marrow, my soul, that you have."
And this story itself is my answer.

69

I went to a temple to give a talk. After my talk, a young man said, "Can I ask a question? I have asked this question to many, but the answers I received do not satisfy me. All systems of philosophy say, "Know thyself." I too want to know myself. And this alone is my question: 'Who am I?' I desire an answer for this very question."

I said, "You haven't yet asked the question, how could you have received an answer? Asking the question is not so easy."

For a moment the young man looked at me in amazement. It was clear that he had not understood the implications of my statement. He said, "What is this you say that I haven't asked the question yet?"

I told him, "Come to me at night." He came to me that night. He might have thought I would give him some answer. I did give him an answer, but the answer I gave he would never have thought of.

He came. As soon as he sat, I put off the light. He said, "What are you doing? Do you give answers in darkness?"

I said, "I do not give an answer, I only teach you how to ask the question. Regarding spiritual life and truth, there is no answer outside. Knowledge is not an external fact, it is not an information, hence it cannot be put into you from outside. It has to be drawn out from within, even as water is drawn out from a well. It is eternal, it is ever-present; we have only to open our vessel to it. The only thing to be remembered in this process is that the vessel is empty. If the vessel is empty, it comes back filled up, and one has attained."

In the darkness, a little time passed in quiet. Then he said, "Now what shall I do?"

I said, "Empty the vessel, be quiet and ask: 'Who am I?' Ask once, twice, thrice, ask with total force: 'Who am I?' Let the question ring and echo through your entire being and then remain quiet and silent, waiting thoughtlessly. Question and then silence, an empty awaiting. This is the procedure.

He said after a short while, "But I am not able to remain quiet. I have asked the question, but a silent waiting is impossible, and now I am able to see that I had never actually asked the question till today."

70

I am reading a discourse, it is from some saint. He has urged people to abandon anger, to abandon attachment, to abandon passions -- as if these were things which could be abandoned! As if one wished to shake them off and then just abandoned them. Reading and hearing create this impression however.

Looking at such sermons one comes to realize how dense is our ignorance and how little we know about the human mind!

I said to a child one day, "Why don't you drop your illness?" The boy began to laugh and said, "Is it within my power to drop the illness?"

Every person wants to drop illness and evil. But it is necessary to dive deep to the roots of the evil, it is necessary to go to the very pit of the unconscious from where they emerge. One cannot become free of them merely by making a resolution in the conscious mind.

Freud has narrated an interesting event. A villager was staying at a city hotel. In the night he tried to put out the light in his room, but he did not succeed. He tried to blow out the light again and again, but the light shone without even a flicker. Next morning he made a complaint about it. In answer to the complaint, he came to find out that the light was not a conventional lamp that could be blown out, it was an electric light.

And I say that it is a wrong procedure to ask people to blow out their evil emotions and feelings. They are not earthen lamps; they are electric lamps. The process of extinguishing them lies hidden in the unconscious.

All resolutions of the conscious mind are futile, like an attempt to blow out the electric lamp. Only by descending into the unconscious through some suitable medium can their roots be cut.

71

Tick... tick... tick... the clock has started running again. In fact, it has been running all along, for me only had it stopped. Or, better to say, I myself had become closed to the space where this running exists.

I had moved into another realm of time. I was sitting with eyes closed, looking within, and went on looking -- it was altogether a different realm of time. Then contact with this realm was broken.

How blissful it is to slip out of time! Pictures on the mind stop. Their existence is time. As they cease,

time ceases and then only the pure present remains. The present is part of time only in language. In reality, it is outside the realm of time, beyond of it. To be in it is to be in the self. I have returned from that world now. How peaceful everything is! In the distance some bird is singing, a child is crying in the neighborhood and a cock is crowing.

How blissful it is to live! And now I know that death too is blissful, because life does not end with it. It is only a state of life -- life is before it and after it also.

72

What is God?

In how many minds does this question reside? Yesterday a young man was asking me -- and this question is asked as if God is a thing, separate and different from the seeker, and as if it can be obtained like other things. The very idea of attaining God is futile -- and also the idea to understand him -- because he is in every cell of me. I am in him. To say it more correctly: 'I' am not, only he is.

God is the name of 'that which is'. He is not something within isness, he himself *is* that which is. He does not possess existence, rather the very existence is in him. He is the name of that which is, of existence, of the nameless.

Hence he is not sought, because the seeker himself is in him.

One can only get lost in him.

And to get lost is to attain him.

There is a tale. A fish was fed up with hearing the name of the ocean again and again. One day she asked the queen of fishes: "I have been hearing the name of the ocean for so long, but what is this ocean? And where is it?"

The queen said, "In the ocean is your birth, your life, your very world. The ocean is your very 'isness'. The ocean is within you and without you. You are made of ocean and in ocean is your end. The ocean surrounds you every moment."

God surrounds everyone each moment, but we are unconscious -- hence he is not seen.

Unconsciousness is the world, consciousness is God.

73

An ascetic came, he has been a sannyasin for years. I asked him, "Why did you take sannyas?" He said, "I desired peace."

This made me think, "Can even peace be desired? Are not peace and desire contradictory to each other?" I said so to him.

He looked a little puzzled. He said, "What shall I do then?"

I began to laugh. I said, "Is not desire hidden in doing too?"

The question is not of doing something. Nothing can be done for peace. It is not a part of desire, it is futile to desire it. In fact, it is necessary to understand unrest. What is unrest? This has to be known -- not through scriptures but for oneself. It is because of going into the scriptures that the desire for peace arises, and so the question 'what should be done' arises.

The ascetic said, "Unrest is due to passions, due to desires. If the desire ceases, there is peace."

I said, "This answer is from the scriptures, not your own; otherwise it would not have been possible to say, 'I desire peace.' If desire is unrest, how then can peace be desired? Just know the unrest, wake up to it through self-experience, understand it through an innocent, unbiased mind. This understanding will bring the roots of unrest in front of you. Passion is the root of unrest -- this will be seen by you. And this very seeing becomes the disappearance of unrest.

Becoming aware of the unrest is its death. Its life is possible only in darkness and in blindness. The moment the light of knowing enters, it ceases to exist. What remains with the disappearence of unrest is peace.

Peace is not desired as against unrest. Peace is not the opposite of unrest, it is the absence of unrest. Hence one is not to seek peace, one is only to know unrest. Borrowed knowledge from scriptures becomes an obstacle to this knowing of unrest, because readymade answers fill the mind with borrowed conclusions before one can ever experience. No transformation happens through these borrowed conclusions; self-experience is the path. In his spiritual life, every individual has to tread the path for himself after unloading the burden of borrowed knowledge.

74

What has happened to man?

I get up in the morning -- I see the squirrels running about, I see the flowers opening up in the rays of the sun, I see nature overflowing with harmonious melody. I go to bed at night -- I see the silence showering from the stars, I see the blissful sleep encompassing the entire creation. And then I begin to ask myself "What has happened to man?"

Everything is vibrating with bliss except man. Everything is resonating with music except man. Everything is settled in divine peace except man.

Is man not a participant in all this? Is man an outsider, a stranger? This strangeness has been fashioned by his own hands. This rupture he has created with his own hands.

I am reminded of the biblical story. After eating the 'fruit of knowledge' man is driven out from the paradise. How true this story is! Knowledge, intellect, the mind have torn man apart from life. Remaining in existence, he has fallen out of it.

No sooner than one drops knowledge, no sooner than one drops mind, then a new world unfolds. In it, we become one with nature. Nothing is separate there, nothing is different. Everything begins to throb in a melodious music of peace.

This experience alone is 'God'.

God is not a person, God is not experienced. Rather an experience itself is called God. God is not seen face to face, rather seeing directly itself is called God.

In this direct seeing man becomes healthy and whole. In this experience he comes home. In this light he becomes a participant of the natural bliss of the plants and the flowers. In all this, he diappears at one end and attains to isness at the other. This is his death as well as his rebirth.

75

Someone was asking, "How to attain to atman, the soul? How to attain to Brahman?"

As far as I can see, the very idea of attaining the soul is wrong. It is not something yet to be attained, it is already eternally attained. It is not a thing that has to be brought in, it is not an aim which has to be realized, it is not in the future that one has to reach up to it -- it *is*. It is the name 'that which is'. It is present, eternally present. There is no past or future in it. There is no 'becoming' in it, neither it is possible to lose it; nor has the idea of attaining it any meaning. It is the pure, eternal existence.

Then on what level has this losing taken place? Or, from where has come this appearance of losing and the thirst for attaining?

If one understands the 'I', than the losing of the soul -- which really cannot be lost -- can be understood. 'I' is not the soul. Neither the 'self' nor the 'other' is the soul. This duality is of thought, this duality is of the mind.

Mind is an apparent entity. It is never in the present. It is either in the past or in the future, and neither of the two have any existence. The one has already become nonexistent, the other has not yet come into existence. The one is in our memory, the other in our imagination, but both are nonexistent. Out of this nonexistence the 'I' is born.

The 'I' is the product of thought. Time too is the product of thought. Because of thought, because of the 'I' the soul is covered. It is, but it appears to have been lost. Then this very 'I', this very thought-stream, sets out to search for this so-called lost soul. This search is impossible because through this search the 'I' becomes more and more nourished and strengthened.

Searching for the soul through the 'I' is like searching for awakening through dream. One has to attain it not through the 'I', but through the disappearence of the 'I'. When the dream disappears, awakening *is*. When the 'I' disappears, soul *is*.

The soul is nothingness because it is wholeness. There is no 'self' or 'other' in it. It is non-dual, it is beyond time. The moment thought ceases, and the mind disappears, it is discovered that the soul has never been lost.

Hence it is not to be sought.

The seeking is to be dropped and the one who seeks is to be dropped. When seeking and the seeker cease, the search is complete. It is attained by losing the 'I'.

76

What is holiness?

The question arises in the minds of many. If holiness had anything to do with the clothing and external appearance, the very question would not have arisen. Certainly holiness is not an external reality, it is some internal reality. What is this internal reality?

Holiness is being in oneself. Ordinarily man is outside himself, not even for a moment is he in himself. He is with everyone, but not with himself. This very separation from the self is the unholiness. Coming back to the self, being rooted in one's own self, becoming healthy, is holiness. Spiritual unhealth is unholiness, spiritual health is holiness.

If I am outside myself, I am asleep. The external is the 'other', is unconsciousness. Mahavira has said, "He who sleeps is the non-sage. To wake up from the dependence of the 'other' into the freedom of the 'self' is to be holy."

How is this holiness recognized?

This holiness is recognized by the peace, by the bliss, by the wholeness.

There was a saint -- Saint Francis. He was on a pilgrimage with his disciple Leo. They were on their way to San Marino when they were caught up in a rainstorm. They got completely soaked and covered with mud. Night was setting in, and the day-long hunger and travel-weariness had overwhelmed them. The village was still far off and it was not possible to reach there before midnight. Suddenly Saint Francis said "Leo, who is the real sage? Not he who can give eyes to the blind, who can give health to the sick and can even raise up the dead -- he is not the real saint."

There was silence for a while. Then Francis spoke again: "Leo, the real sage is not the one who can understand the language of the animals, trees, stones and rocks. Not even he who has acquired the knowledge of the whole world is a real saint."

There was silence again for a while. They kept on moving in the middle of the rainstorm. Now the lights of San Marino were visible. Saint Francis spoke again: "... Nor is the one who has renounced all a real sage."

Now Leo could not remain silent anymore. He asked, "Then who is the true sage?"

Saint Francis replied, "We are about to reach San Marino and will knock at the outer door of the inn. The watchman will ask, 'Who is there?' We will reply, 'Your own two brothers -- two ascetics.' If he were to say then, 'You beggars, wretched mendicants, lazy parasites-away, get away! There is no place for you here!' and if he refuses to open the door, and hungry, tired, covered with mud we continue to stay in the middle of the night out there in the open, and we knock at the door again if at this time he were to come out, hit us with a baton and say, 'You scoundrels, do not disturb us!', if nothing moves within us on this occasion too, if everything within remains peaceful, calm and empty, and in that innkeeper we continue to see nothing but the divine -- then this is real holiness."

Certainly, to attain to the state of undisturbed peace, simplicity and equanimity under all circumstances is holiness.

77

Last night a young man asked, "I am fighting against my mind, but I am unable to attain peace. What shall I do with the mind so that I may attain peace?"

I said, "No one can do anything with darkness; it simply does not exist. It is only the absence of light; hence fighting against it is ignorance. So is the mind. That too does not exist. That too does not have any existence of its own. It is the absence of self-realization; it is the absence of meditation; hence nothing can be done with it too directly. If darkness is to be removed, one has to bring light in. Similarly, if the mind is to be removed, meditation has to be brought in. The mind is not to be controlled -- but it is to be realized that mind simply does not exist! The moment this is realized, one is free of it.

He asked, "How to realize this?"

"This realization happens through witnessing consciousness. Be the witness of the mind. Be the witness of what is -- drop the worry of how it should be. What is, as it is -- awaken to it, be alert to it. Do not judge, do not control, do not fall in any struggle, just watch silently. This watching... this witness itself becomes the liberation."

The moment one becomes the witness, consciousness leaves the seen and settles on the seer. In this state is attained the unwavering flame of wisdom. And this very flame is liberation.

78

I have found an old mirror lying in a corner. Dust has completely covered it. It does not appear to be still

a mirror which would be able to catch reflections, because the dust has covered everything, and the mirror has become almost hidden. It appears that only the dust is and the mirror is not. But in getting covered by the dust, is the mirror really destroyed? The mirror is still a mirror, nothing has changed in it. The dust is *on* the mirror and not in it. The dust has become a screen, a cover, it does not destroy. A screen only covers, it does not destroy, and as soon as this screen is removed, that which is becomes manifest again.

I said this to someone that man's consciousness is also like this mirror; the dust of passions is spread over it. There is a screen of emotions over it, there are layers of thoughts over it, but nothing has changed in the nature of the consciousness. It is the same. It is always the same. Whether there is a screen or not, there is no change in it. All screens are only on the surface, hence pulling them aside and removing them is not a difficult thing. Removing dust from consciousness is not any more difficult than removing dust from a mirror.

It is easy to attain to the soul because there is no other obstacle in between except a thin screen of dust. And as the screen is removed, it is immediately realized that the soul itself is God.

79

I have returned from a movie show. It is surprising to see how much the light and shade photos projected on the screen captivate people. Where there is really nothing, everything happens! I watched the audience there and it felt as if they had forgotten themselves, as if they were not there, but the flow of electrically projected pictures was everything.

A blank screen is in front and from the back the pictures are being projected. Those who are watching it have their eyes fixed in front, and no one is aware of what is happening behind their backs.

This is how *leela*, the play, is born.

This is what happens within and without.

There is a projector at the back of the human mind. Psychology calls this back side the unconscious. The longings, the passions, the conditionings accumulated in this unconscious are being continuously projected onto the mind's screen. This flow of mental projections goes on every moment, non-stop.

The consciousness is a seer, a witness, and it forgets itself in this flow of the pictures of desires. This forgetfulness is ignorance. This ignorance is the root cause of maya, illusions, and the endless cycle of birth and death. Waking up from this ignorance happens in the cessation of the mind. When the mind is devoid of thoughts, when the flow of pictures on the screen stops, only then the onlooker remembers himself and returns to his home.

Patanjali calls this cessation of the activities of the mind Yoga. If this is achieved, all is achieved.

80

Yesterday I was standing at the door of a temple. Incense was burning and the whole atmosphere was fragrant. Then the bells of worship started ringing and the lamp of propitiation was being waved in front of the idol. Some devotees were there. The entire arrangement was beautiful and was producing a pleasant trance, but all these rituals have nothing to do with religion.

No temple, no mosque, no church, no form of worship, no form of prayer has anything to do with religion. All the idols are stones and all the prayers are nothing but empty words addressed to the walls.

But some happiness seems to be coming from all this -- and that is the danger, because it is due to this that a great deception begins and crystalizes. It is in this illusion of happiness that an appearance of truth is born. This happiness is derived through unconsciousness -- forgetfulness of the self and escape from the reality of the self. The happiness of intoxicants also comes from such an escape. All acts of unconsciousness in the name of religion bring only a false happiness, like that of intoxicants. Happiness is not religion, because it is only the forgetfulness of sorrow, not its end.

What, then, is religion?

Religion is not an escape *from* the self, it is an awakening *towards* the self. This awakening has no connection with any external arrangements. It is related to moving inwards and attaining consciousness.

That I wake up and become a witness -- that I become conscious of that which is -- religion is related only with this. Religion is non-unconsciousness and non-unconsciousness is bliss.

81

There is a story.

An unmarried girl became pregnant. Her relatives were at their wits' end. They asked her about the person

who was responsible for it. She said that the ascetic staying outside the village had raped her. The infuriated relatives surrounded the ascetic and berated him. The ascetic calmly listened to their outbursts and said simply, "Is that so?" He spoke only this much and then volunteered to take on the responsibility of the child's upbringing.

On returning home, the girl felt a deep remorse and she confessed the truth. She said she had never even seen the ascetic and that she had lied only to protect the real father of the child. Her relatives felt a deep remorse too and they went, apologized to the ascetic and asked for his forgiveness. The ascetic listened to the whole thing calmly and said, "Is that so?"

When peace descends in one's life, this entire world and its events remain nothing more than acting. I become a mere actor. The story goes on moving on the outside, and the inside remains shrouded in a nothingness. Only after attaining to this state, the liberation from slavery to the world happens.

I am a slave if I am agitated by whatever comes from outside -- if anybody from outside can affect and alter my inside. In this way I am dependent. If I become liberated from the outside -- no matter what happens on the outside, I remain the same -- it marks the beginning of self and freedom.

This liberation begins with the attainment of nothingness.

We have to become a zero.

We have to experience the emptiness.

Walking or sleeping, sitting or getting up, one has to know "I am a emptiness," and keep remembrance of it. By keeping remembrance of the emptiness one becomes a empty. The emptiness fills your every single breath. When the emptiness comes within, simplicity comes on the outside. Emptiness itself is godliness.

82

I was sitting with my eyes closed. Seeing always with the eyes open, man is forgetting the art of seeing with closed eyes. What is seen with open eyes is nothing compared to what is seen with the eyes closed. The tiny eyelid separates and joins two worlds.

I was sitting with eyes closed when a person came; he asked me what I was doing. When I said I was seeing something, he became almost perplexed. Perhaps he would have thought, "Can seeing with closed eyes be called seeing?"

When I open my eyes I arrive in the finite. When I close my eyes, the doors of the infinite open. On one side is seen the seen and on the other the seer.

There was a mystic woman, Rabiya. On a beautiful morning somebody had said to her, "Rabiya, what are you doing inside the hut? Come out! See here, what a beautiful morning the Lord has created!"

Rabiya replied from inside the hut, "Inside here I am seeing the creator of the morning you are seeing outside. Friend, you had better come in. No external beauty has any meaning before the beauty that is here." But how many people remain outside even after closing their eyes? The eyes are not closed just by shutting them. The eyes are closed, but the external pictures are still forming. The eyelids are shut, but the external scenes are still descending. This is not the closing of the eyes.

The closing of the eyes means emptiness, freedom from dreams and thoughts. When thoughts and scenes disappear, the eyes are closed. What then manifests is the eternal consciousness. That is truth, that is consciousness, that is bliss. The whole game is of the eyes. The eye transformed, everything is transformed.

83

A year has passed since I sowed some seeds. Now flowers have come. How much I desired for the flowers to come directly, but they do not come out that way. If one wants flowers, one has to sow seeds, one has to look after the plants and then in the end one sees the long awaited. This process is true not only about flowers but also about life.

Nonviolence, nonpossession of gifts, nonstealing, truth and celibacy -- these are the flowers born of right living. Nobody can bring them directly. In order to bring them we have to sow the seed of self-realization. As soon as that comes, all these follow on their own.

Self-realization is the root; all the rest are its outcome. Ugliness in the external behaviour is a symbol of internal decay, while beauty is the echo of the inner life and its music. Hence nothing can be attained by changing the symptoms. The change has to be effected where the roots of evil basically are.

Ignorance of the self is the root of evil. "Who am I?" -- this is to be known. The moment this is known fearlessness and nonduality are attained. The realization of nonduality -- the awareness that the other is the

same as I am burns up all violence from its very roots and as a result of this nonviolence appears.

Knowing the other as 'other' is violence. Seeing the self in the other is nonviolence, and nonviolence is the soul of religion.

84

It rained last night and I came in. The windows were all shut and there was a feeling of suffocation. Then I opened the windows and a freshness blew in with the freshly-bathed gusts of the wind. When I sank into deep sleep I know not.

In the morning a gentleman came to visit. Seeing him I was reminded of the suffocation of the previous night. It felt as if all the windows and all the doors of his mind were closed, he had not left even a single window open from where fresh air and light might enter. Everything in him was closed. I was talking to him and feeling as if I was talking to the walls! Then it came to me that the majority of people are similarly closed and are deprived of the beauty, freshness and the newness of life.

Man turns himself into a prison on his own. He feels the suffocation and frustration of the imprisonment but he is unable to figure out its root cause -- the original source of boredom and anxiety. His whole life passes away like this. One who could have had the ecstasy of a flight in the open sky, dies shut in a parrot-cage.

On demolishing the walls of the mind, the open sky is attained. And this open sky is life. Everybody can attain this liberation, and everybody *has* to attain this liberation.

I am saying this every day, but perhaps my words do not reach everybody. Their walls are strong -- but howsoever strong the walls, they basically are weak and painful. The only glimmer of hope is that they are painful, and what is painful cannot be sustained for long. Only bliss can be eternal.

85

The domes of the temples are shining in the sunlight. The sky is clear and the throng of people on the road is getting thicker and thicker. I see the people walking on the road, and I don't know why they do not appear to be alive. How can one be called alive if one is not aware of life, of existence? Life begins and comes to an end, but it seems we do not notice it. Generally we become aware of life when the moment of death arrives.

I have read a story:

There was a person who was incurably forgetful -- he had forgotten that he was alive. One morning he got up and realized that he was dead, then he realized that he was once alive too.

There is a great truth in this story. I am reminded of this story, and I have a hearty laugh over the fact that somebody had realized through death that he was once alive. But my laughter slowly turns into sadness over this pitiful situation.

I am thinking all this when some visitors arrive. I look at them, I listen to their words and I look into their eyes. There is no life anywhere in them. They are like shadows.

The whole world has become filled with shadows. The majority of people are living in a world of ghosts they themselves have created. And there *is* live fire, there is life in these shadows, but they are not aware of that. There is real life within this shadow-life, and there is true life beyond this ghost-life, which can be attained right now and right here.

How small is the condition for attaining this!

How easy is the means of attaining this!

As I said yesterday: "The seeing is to be directed within."

86

A young man came and said, "I have become an atheist." I look at him. I know him from before. His thirst for knowing the truth of life is acute. He wants to experience the truth at any cost. He has a sharp genius, and superficial faiths do not satisfy him. Conditionings, traditions and conventions are unable to offer him anything. He is covered in doubts and suspicions, all mental props and convictions have shattered and he has sunk into deep negativity from all this.

I am silent. He speaks once again, "My faith in God has gone. There is no God. I have become irreligious."

I ask him, "Please, don't say so. Becoming an atheist is not becoming irreligious. One has to pass

through a phase of negation to attain to real theism. It is the beginning of becoming really religious and not of becoming irreligious. Theism, inherited through conditionings, education and thoughts, is no theism at all -- he who is content with it is in delusion. Had he been brought up in the midst of some opposite school of thought, his mind would have been shaped in the opposite way and he then would have been content with that alone.

"Conditionings of the mind are a phenomenon at the circumference, at the surface. It is a dead layer. It is a borrowed and stale state. A person really thirsty for spiritual life cannot quench his thirst with this imaginary water. In this sense that person is blessed, because the search for the real water begins with this unquenched thirst. Thank God that you do not agree with the concept of God, because this disagreement can lead you to the truth of God."

I now see a glow spreading across the face of that youth. A peace, an assurance has descended in his eyes. While he takes leave of me I tell him, "Remember this much, that atheism is the beginning of a religious life. It is not an end, it is a background, but one has not to halt there. It is a dark night, one has not to be drowned in it. It is after this, through this, that the dawn appears."

87

Last night, away from the city, we were sitting in a mango grove. There were some clouds in the sky and the moon played hide-and-seek among them. In this play of light and shadow, some people were there silently with me for a long time.

How difficult it becomes to speak sometimes! When the atmosphere is thick with a melody, a music, one is afraid to speak lest it should be disrupted. So it happened last night. We returned back home very late. On the way, someone remarked, "This is the first time in my life that I have experienced silence. I had heard that silence is a wonderful bliss, but I realized it only today. Today it has happened effortlessly -- but how will it happen again?"

I said, "What has happened effortlessly happens only effortlessly, it does not happen with effort."

Effort itself is unrest. Effort means something different from what is, is being wished for. This state is of tension. Only tension is born out of tension. Anything done in unrest brings only unrest. Unrest does not turn into peace.

Peace is a different state of consciousness.

When unrest is not, peace is.

Do not do anything, do not make any effort; drop all doing and remain just watching. Then it is found that a new consciousness, a new light, is descending slowly, slowly.

What is found in this new world is what really is.

The revelation that what is, is bliss -- this is liberation.

This cosmic immensity does not arrive through our tiny efforts, through our 'I', but rather it comes when there are no efforts, when 'I' am not.

Whatever is attained in the world is attained through doing, through actions. Effort is the means, 'I' is the center. Hence every attainment strengthens the 'I'. In fact, the happiness in attainment is that of strengthening and expanding the 'I'. But this 'I' is never wholly filled, it is insatiable by its very nature. Hence happiness only appears to be there, it never is in fact achieved. Hence those who knew said that there is nothing but sorrow in the world.

What we do in the world, the same we do for liberation also. We get busy in achieving liberation, and that is where the error is. It is not to be attained; rather one is to lose oneself. As one loses oneself, it is attained.

88

Last night, I was on the riverbank for a long time. The river, shining like a silver tape, wound its way far into the distance. A fisherman had come rowing his small boat and the aquatic birds had become quiet hearing his sounds.

A friend was with me. He had sung a devotional song and then the conversation had moved to the topic of God. The theme of the song was also the quest for God. Many years of the singer's life had gone into the search for God. I had met him only yesterday. He has a bachelor's degree in science; and then one day the quest for God had seized him. Many years have gone in the quest since then, but nothing has been attained.

After listening to the devotional song I was quiet. His voice was sweet and touched the heart; and his heart was behind the song, so the song had become alive. Its echo was reverberating in my heart. But

disrupting the silence he had spontaneously asked if the quest for God was only a delusion. "I was full of hope in the beginning," he said, "but slowly, slowly I have become disillusioned."

I still kept quiet for a while and then said, "The quest for god *is* an illusion because the very question of search does not arise. He is everpresent, but we do not have the eyes that can see him. So the real search is for attaining the right vision."

There was a blind man. He went out in search of the sun. His quest was wrong. The sun is already there, it is the eyes that are to be sought. As one attains the eyes, the sun is attained. Usually the seeker of god engages himself in seeking god directly. He does not give even a single thought about his eyes. This basic mistake brings disappointment as the outcome.

My seeing is just the opposite.

I see that the real question is about me and is of my transformation. As I am, as my eyes are -- that alone is the limit of my knowledge and the limit of my seeing. If I change, if my eyes change, if my consciousness changes, then what is invisible that too becomes visible; and then god is attained in the depths of the very things we are seeing now; the god is attained in the world itself. That is why I say: religion is not a science of attaining god but of attaining a new vision, a new conscciousness. The god already is, we are rooted in him alone, we are living in him alone; we do not have the eyes so the sun is not visible to us. One has not to seek the sun but for eyes.

89

Gautam Buddha has propounded four noble truths: Suffering, the cause of suffering, the elimination of suffering, and the path to the elimination of suffering. There is suffering in life, there is the cause of suffering; this suffering can be eliminated, and there is a path to eliminate it.

I see a fifth noble truth also which exists prior to the four. These four exist because the fifth one exists. But for its prior existence, the four too could not have been there.

What is that fifth -- or rather the first -- noble truth?

That truth is our unconsciousness of our suffering. There is suffering but we are unconscious of it. It is because of this unconsciousness that we live in suffering but it does not distress us. The whole of our life passes by in this foggy unconsciousness, in this drowsiness, and the suffering is thus endured.

In this unconsciousness, 'what is' does not come to our eyes and the dreams of what is not continue. There is a blindness towards the present and the eyes are focused on the future. In the intoxication of the pleasant dreams of the future, the suffering of the present lies submerged. With this method the suffering is not seen, and the very question of going beyond it does not arise.

If a prisoner does not realize his chains and the walls of the jail, where is the source of yearning for freedom in him? Hence I call this truth the first noble truth -- the truth that we are unconscious to suffering.

The truth that life is suffering is not in our consciousness. The other four follow this. They are seen as I wake up to suffering.

90

I say only a few things; they can be counted on the fingers.

One: the mind has to be known -- the mind that is so close and yet so unknown.

Two: the mind has to be transformed -- the mind that is so stubborn and yet so eager to be transformed!

Three: the mind has to be liberated -- the mind that is wholly in bondage but which can be liberated here and now.

These things are three only in name. Really, only one thing is to be done, and that is to know the mind. The other two are accomplished on their own when this first is accomplished. Knowing is the only transformation, knowing is the only liberation.

I was saying this yesterday when someone asked, "How is this knowing to happen?"

This knowing happens through waking up. Our activities of both body and mind are unconscious. It is necessary to wake up to each activity -- whether one is walking or sitting or lying down, one should have right remembrance of it. 'I wish to sit' -- one has to wake up to this wish, to this feeling as well. Whether there is anger in the mind or not -- one has to watch this state too. If thoughts are moving or not -- one has to become a witness to that too.

This waking up cannot be attained through suppression or struggle -- no judgement, no choosing between good and bad. Only waking up, just waking up! As soon as one wakes up, the mystery of the mind is revealed -- the mind is known. And just by knowing the transformation comes. By complete knowing the

liberation happens.

Hence I say that liberation from the disease of the mind is easy, because the diagnosis is itself the remedy.

91

The afternoon is almost gone. The sky was clear, but strong winds came and it is getting covered with thick black clouds. The sun has gone down. There is a slight chill in the air.

A fakir has come to the door, there is a parrot on his hand. There is no cage, but it seems the parrot has forgotten how to fly. On their arrival it is the parrot that speaks, not the fakir: "Ram! Ram! Chant the name Ram, chant the name Ram!" I said, "The parrot speaks well!" The fakir said, "Sir, this parrot is a great pundit!" On hearing this I laughed. I said, "It must be so, because all pundits are nothing but parrots."

I see it very clearly, that knowledge is not attained through learning and what is attained through learning is not knowledge. Knowledge is not an achievement of the intellect. The intellect is only a memory system, and knowledge is not attained through memory but through discarding the memory. What comes through learning makes one only a parrot. This parrot-talk is called learnedness. There is no bigger obstacle than this on the path of knowledge.

Scholarship is an accumulation of dead facts. All these facts are borrowed ones -- they do not have any roots in experience. A mind covered with these dead facts is unable to see that which *is*. These facts become a curtain.

The unknown is revealed as this curtain is removed.

This seeing is knowledge.

Seeing, not learning, is knowledge.

Truthful seeing -- not the scriptures, not facts -- is the way to attainment. When the truth is seen, one finds that the knowledge was already there, only we had no eyes to see it. And the eyes could not have been attained through an accumulation of scholarship. At the most that could have created a self-deception, nothing else. Without really knowing, one could have derived ego-fulfillment -- that he knows. This is why it is said that to know that "I know" is ignorance. Why?-because upon knowing it is found that "I am not", only knowing is -- neither the knower is there, nor the known.

This seeing of the nondual happens when -- discarding everything -- I become empty.

92

The dusk has descended and the fragrance of the evening flowers has begun to spread. A cuckoo has been calling the whole afternoon and now she has become quiet. When she was singing, she was not so much in my attention, but now becoming quiet she has entered my attention. I am waiting for her to call again when a monk arrives. He is a celibate with a withered, lean and sickly body. His face is pallid and glowless, his eyes are parched and dry. Seeing him I feel pity; he has ill-treated his body. I say this to him and he is almost shocked. He believes this to be the only renunciation -- as if ill-health is spiritual, as if ugliness and disfiguration is Yoga practice! As if disciplining something repulsive is the spiritual discipline.

Count Kaiserling has written somewhere, "Health is an anti-spiritual ideal." In this line is an echo of the same ignorance. This thought is born out of reaction. There are people who are interested only in the body; the physical body is all for them. This is one extreme. Then as a reaction to this the other extreme is born. But both the extremes are materialistic.

Neither has one to go on indulging one's body all over the place, nor has one to go on crippling it. On the whole it is but a dwelling. It is essential that it is healthy and well.

Spiritual life is not antagonistic to health. In fact it is total health. It is synonymous with a state of harmonious and melodious beauty.

Suppression of the body is not spirituality; it is only hedonism doing a headstand. It is only a reaction to a life of indulgence. There is no knowledge in it, but only ignorance and self-torture. It is a violent tendency. No one reaches anywhere through it. One is not to suppress the body; is only an innocent intrument and a follower. It adapts to wherever I am in desires and passions, it keeps me company there. If I move into spiritual discipline, it becomes a companion there. It follows me. Transformation is not to be wrought in it, but in the one who it follows.

93

I am talking of peace, bliss and liberation. This alone is the central quest of life. If it is not realized, life is wasted. Yesterday I was saying this when a young man asked, "Can everybody attain liberation? And if everybody can, why then it is not simply attained?"
I told him a story.

One morning someone had asked this same question to Gautam Buddha. Buddha had asked him to go round the city and come back after inquiring who wants what in life. The man went from door to door and returned by the evening utterly exhausted but with a complete list. Somebody wanted fame, somebody wanted position, somebody wanted health, prosperity and affluence, but not a single person had wanted liberation. Buddha said, "Tell me now, ask me now the question! Everybody can attain liberation, it already is there, but can you at least look at it even once? We are standing with our back turned to it."

This is my answer too. Everybody can attain liberation, just as every seed can become a plant. It is our potential, our possibility, but this potential has to be turned into actuality. This much I know -- the act of a seed turning into a plant is not difficult. It is very easy. The seed has only to be ready to die and the sprout comes out the same moment. If I am ready to die, liberation comes instantly. The 'I' is the bondage. As it goes, the liberation is.

With the 'I', I am in the world; without the 'I', I myself am the liberation.

94

A year has passed. During the last rainy season I had sown the seeds of gultevari flowers. As the rainy season was over, flowers also disappeared. Then I removed the dried-up plants. This year I am seeing that with the coming of the rains so many gultevari plants are sprouting on their own. They have begun to appear from the ground in so many places. The seeds left in the ground from the previous season have waited for a year, and it is blissful coming to life now. In the darkness underground, in winter and summer, they have been waiting there. Now somehow they have the opportunity of seeing the light again. With this comes the feeling of an auspicious and festive music emanating from those newly born plants, and I experience it.

Centuries ago, some nectar-sweet-throat sang: Tamaso ma jyotirgamaya -- who does not have the desire to move from darkness to light!

Are not such seeds lying hidden in every man, in every living being, wanting to attain to light? Is there not also since many many lifetimes a waiting and praying for this opportunity?

These seeds are lying hidden within everyone and it is only from these seeds that the thirst arises for becoming complete. These flames are lying hidden in every one, and these flames want to reach out to the sun! No one becomes fulfilled without transforming these seeds into plants. There is no other way than to become whole. One has to become whole, because intrinsically every seed is whole.

95

A new morning.
A new sun.
A new sunshine.
New flowers.

I have got up from sleep. Everything is new and fresh; there is nothing old and stale in the world.

Many hundreds of years ago Heraclitus in Greece said, "It is impossible to step into the same river twice."

Everything is new, but man becomes outdated. Man simply does not live in the new, hence he becomes outdated. Man lives in memory, in the past, in the dead. This is mere living, but not life. This is half-death, and taking this half-death for life one day we pass away.
Life is neither in the past nor in the future.
Life is ever in the present.

That life is attained through yoga, because yoga makes one awake into everlasting freshness, it makes one wake up into the eternal new. Yoga makes one wake up into the eternal present.

One has to wake up into 'that which is'. What was is no more, what will be, is not yet. And what is is revealed only when man's mind is free from the burden of memory and imagination.

Memory is an accumulation of the dead past -- life cannot be attained through it. Imagination is also only the offshoot of memory, it is only its echo and projection. All that is only wandering about in the

known. The doors of the unknown do not open through it.
Let the known go, so that the unknown may manifest.
Let the dead go so that the living may manifest.
This alone is the essence of yoga.

96

The night is deepening. There are only a few stars in the sky and a not yet full moon is hanging in the west. The jasmine has blossomed, and its fragrance is floating in the air.

I have just seen a lady to the door and returned. I do not know her. Some suffering has engulfed her mind, its darkness has formed an aura all around her. I felt this aura of suffering as she came in. Without wasting time, she asked me at once, "Can suffering be destroyed?" I looked at her. She appeared to be a living monument of suffering.

Slowly, slowly people are all becoming such monuments. They all want to destroy suffering but are unable to do so because their diagnosis of suffering is not correct.

Suffering exists in a certain state of consciousness, it is the characteristic feature of that state. Within that state there is no freedom from suffering, because that state itself is the suffering. In it, if you remove one sorrow, another takes its place; this chain continues. You may free yourself from this sorrow or that sorrow, but freedom from suffering as such does not happen. The suffering remains-only the causes change.

The elimination of suffering, the freedom from suffering happens in changing the state of consciousness, not in becoming free of individual sorrow.

On a dark night a young man approached Gautam Buddha. He was sad, worried and anguished. He said, "What a suffering the world is! What a torment it is!" Gautam Buddha said, "Come where I am; there is no suffering there, there is no anguish there."

There is a state of consciousness in which there is no suffering. It was to indicate towards this consciousness that Buddha had used the term: "Where I am."

There are two states of human consciousness: one of ignorance, the other of knowing -- one of identification with the other, and the other of self-realization. As long as I identify myself with the other, there is suffering. This bondage with the other is suffering. Becoming free from the other, realization of the self, being in the self -- is the elimination of suffering. I am not yet 'I', hence the suffering. When I actually become 'I' suffering ceases.

97

Tonight the sky is not studded with stars. It is overcast with dark clouds which drizzle now and then.

The flowers of the night queen have bloomed, burdening the winds with their fragrance.
I am almost as though I am not.
And in this not being the being has become.

There is a world where death is life, and where to be lost is to find. Once I used to think that the drop is to be submerged into the ocean; now I find that the ocean itself has fallen into the drop.

For man, to 'be' is his bondage, to be empty is his liberation. This tension of 'being' makes one wander off unnecessarily. And the fear of becoming empty stops one from becoming the whole. As long as there is no readiness to become 'nothing' one remains nothing. As long as there is no courage to move into death, one has to move around in death. But the one who becomes ready to receive death finds that there *is* no death, and the one who becomes ready to be annihilated finds that there is something in him which cannot be annihilated.

This paradox is the law of life. To know this law is yoga. And to know it well is to be out of it. It is the ignorance of this law that makes one wander off. By knowing it, all our wandering ceases and that is attained which is the end of the journey, not just an overnight stay.

98

One full-moon night, a few people from the pub went to the river for boating. They rowed continuouslyfrom midnight to dawn. When the cold morning wind blew and the sun rose, their drunkenness began to fade. They thought it was time to return, and they came down on the bank to see how far they had travelled. But there was no end to their amazement when they discovered that the boat stood exactly where they had found it last night! In the night they had quite forgotten that only rowing the boat was not enough;

the boat needs to be unanchored also.

I told this tale in the evening. An old gentleman had come to see me. He said, "I have been walking my whole life, but now at the end it feels as if I have not reached anywhere." It is to him I had to tell this story.

Man is not conscious. Ignorance of his self is his unconsciousness. In this unconsciousness all his actions are mechanical. He moves in this unintelligent state as if in sleep and he reaches nowhere. As the chains of that boat remained tied to some post on the bank, similarily in this state he too remains tied somewhere.

Religion has called this bondage desire. Man tied to his desires remains under the delusion of coming closer and closer to bliss, but one day this whole hurry proves to be a mirage. No matter how much he rows, his boat just would not leave the shore of unfulfilment. He leaves life empty and unfulfilled.

Desire by its nature is insatiable. Life runs out, and the life in which the other shore could have been attained -- the life in which the journey could have been completed -- is wasted, and it is discovered that the boat has not moved at all.

Every sailor knows that before launching the boat into the ocean it has to be unanchored from the shore. Every man should also know that before launching his life's boat into the ocean of bliss, fulfillment and light, the chains of desire have to be disconnected from the shore. After that, perhaps even rowing is not needed.

Ramakrishna has said, "You take up the anchor, you set the sails; the winds of the divine are eager each moment to carry you."

99

A hermit came to me yesterday. We talked about the discipline of meditation. It is very surprising to hear the mistaken and false ideas that prevail regarding the nature of mind. If we begin the discipline with the assumption that the mind is our enemy, the entire discipline goes wrong. Neither is the mind our enemy, nor the body. They are mere instruments and are helpful. Consciousness can use them just as it likes. The attitude of enmity and conflict creates suppression from the very onset, and as a result the whole of life gets poisoned.

The human mind by its very nature is inclined to bliss, and there is nothing wrong in it. It is nothing but its attraction towards self-nature. If it were not there, man could never move toward the spiritual life. The mind seeks for bliss first in the world, and when it does not find it there, it turns inwards.

Bliss is the center -- both of the world and of liberation. It is on the axis of this bliss that the whole worldly and the otherworldly life revolves.

The glimpse of bliss is seen outside; hence the race outside. Through meditation the real source of this bliss becomes visible, so the direction turns towards the source, but the mind is not to be forcibly turned inwards. It is because of suppression that mind starts appearing like an enemy.

No, a new dimension of bliss is to be opened. As soon as that dimension is opened, the mind is found to be moving withinwards on its own. Its inclination is towards bliss, and where there is bliss, it has a natural access there.

Bliss is the goal of life. Bliss, unending bliss, is the purpose of life. In the world comes the glimpse -- the reflection. Its original source is in liberation. Outside is its projection, inside the roots. On the circumference is its shadow, the center its life. Hence, the world is not in contradiction to liberation, the outside is not the enemy of the inside. The whole existence is a symphony.
The moment this truth is seen, man falls out of bondage.

100

In the early morning hours a young man came. He looked sad and it seemed as if some loneliness was enveloping him from within, as if he had lost something and his eyes seemed to be searching for it. He has been visiting me for nearly a year now, and this this too I knew well, that one day he would come like this. Before this, there was an imaginary bliss in him which has now gradually disappeared.

For a while there is silence. The young man closed his eyes and seemed to be thinking about something. Then he spoke openly: "l have lost my trust. I lived in dreams, which have been shattered now. I used to feel God to be with me; now I am left alone and I feel puzzled. Never before was I so helpless. I want to go back, but that too does not seem possible now. That bridge is ruined."

I tell him, only that which was not can be taken away. It is not possible to take away that which is. Loneliness only gets suppressed in the unconsciousness -- not destroyed -- through the companion of dream and imagination. The bliss attained through imagination and the mental projection of God is not real. It is a delusion, not a support. And the sooner one gets rid of delusions the better.

To really attain to God, one has to renounce all mental concepts -- and the concept of God is not an exception, that too has to be renounced. This is the only renunciation and this is the only asceticism... because there is no greater hardship than renouncing dreams.

At the point of disappearance of imaginations, dreams and concepts, manifests 'that which is'; the sleep shatters and wakefulness comes. The attainment thereafter is the real attainment, because nobody can take it away. And it is not disrupted by any other experience, because it is one's own experience, not an experience of the other. It is not the seeing of any scene, it is a realization of the pure seer himself. It is not a thought about God, it is being in God.

Do not panic if the imaginary concept of God, and trust in God have disappeared. This can only be good. Give up all concepts and then see.

What is seen then is God.

101

A friend has presented some paper flowers to me. I look at these flowers -- there is nothing in them beyond that which is visible to the eyes. Everything in them is visible, there is nothing invisible. Outside in the flowerbeds roses are in bloom, and beyond the visible there is something invisible in them, and this invisible is their very breath itself.

Modern civilization is analogous to paper flowers. It ends at the visible, with the seen, and hence is lifeless. It has lost its link with the unknown, the invisible. And this is why man is so cut off, so separated from his own roots as never before.

The tree, its leaves, its flowers, its fruits, are all visible but the roots are under the earth. The roots are in the unknown and invisible. The roots that can be seen are not the end of all roots -- there are other roots that cannot be seen. The center where life is linked with the universal life is not only unknown, but is also unknowable.

A man connected with the unknowable attains to the real roots.

The unknowable cannot be attained through thoughts. The limit of thought ends at the knowable and visible -- thought itself is knowable and visible. And that which is visible cannot become the medium for knowing the invisible.

Isness is beyond thoughts, existence is transcendental to thoughts.

Hence, one does not know existence but one becomes existence. One is not to become acquainted with it as an onlooker, separate from it; rather one has to become one with it.

Dropping thoughts, becoming calm and empty, and so comes that nonduality which puts one into truth, into isness. If one has to see paper flowers they can be seen from a distance, one can become a seer to them. If the real flowers are to be seen, one has to become the flower.

102

A girl is crying. Her doll is broken. And now I think: Is not all our weeping a weeping over broken dolls?

Last evening an old man came to see me. What he had wished for in his life could not happen. He was sad and sorrowful. Today I met a lady who every now and then wiped off her tears as she talked to me. She had dreams and they did not come true.

And now this girl is weeping. Is there not a basic reflection of all tears in the tears of this girl? Has not the root cause of all tears taken form in the broken doll lying in front of her? Somebody is consoling her that after all it is only a toy, and what is there to weep for? Hearing it, I could not help laughing. If man were to realize this truth would not all his sorrows come to an end? How difficult it is to understand that a doll is merely a doll!

Man hardly matures to the extent that he can understand this. The maturing of man's body is one thing, man himself maturing is quite another. What is maturity?

Man's maturity is in becoming free of the mind. As long as the mind is there it goes on creating toys. Freedom from toys happens as soon as one is free of the mind.

103

"I am a seeker. I am engaged in spiritual disciplines and I am making progress. One day the attainment is also going to happen." Once a hermit said this to me. In his words I felt more the ring of desire than of spiritual discipline. Such spiritual disciplines are themselves obstacles.

What is there to practice to attain that which already is? It is not even to be attained! Only to recognize that it has never been lost. And the whole undertaking of the so-called spiritual practice hides this truth. At the root of this is one's sensual desire, and a wish to attain something, to change something: I am to change from what I am. A is to be changed into B. This duality, this conflict, lies at the root of all sensual desires. This duality is the world and sorrow.

I say: If you desire to be even slightly different from what you are, you are going against what is. And what is is the path. The moment one wakes up to what is, one's life is filled with a naturalness and beauty, a freedom and liberation permeates one's every breath. This beauty is never available to the so-called practitioner. A violence, a suppression and a kind of lust for becoming destroys that naturalness. Hence there is an ugliness found in all the so-called aspiring ascetics.

Then what shall we do? Nothing. Not to do, not to do anything, is meditation. The self is neither in doing nor in thoughts. It is discovered the moment actions and thoughts are dispelled.

Drop everything, let go of everything, let everything disappear. And then what is seen in this nothingness, in this emptiness, is everything.

104

There is a parable:

Once a youth asked a hermit, "What is the method to attain liberation?" The hermit replied, "Who has bound you?" The youth paused for a moment and then said, "Nobody has bound me."
Then the hermit asked, "Then why do you search for liberation?"

"Why do you search for liberation?" This is what I also asked one person yesterday. This is what every person has to himself: "Where is the bondage?"

Wake up to what *is*! Stop bothering about changing that which *is* -- don't run after ideals. You are what is in the present, not what is in the future. And there is no bondage in the present. The moment one wakes up to the present, bondages are not found anywhere.

Desire... in the very desire to become something and attain something is the bondage. A desire is always in the future, always in the tomorrow. And that is the bondage, that is the tension, that is the race, that is the world. It is the desire itself that creates the idea of liberation. And if bondage is at the roots, how can liberation be the outcome?

The beginning of liberation has to be in freedom. Liberation is not just the end, it is the beginning as well.

It is not that liberation has to be attained, rather it has to be seen that "I am already exist in liberation." The realization that "I am liberated" is attained effortlessly in a calm, wakeful consciousness. Everybody is already liberated -- it is only a matter of waking up to this reality.

The moment I drop all racing, the moment the race for becoming something goes away, I become. And this 'becoming' in its full sense is liberation.

The so-called religious person does not attain to this becoming because he is in a race for attaining liberation, for attaining the soul, for attaining to God. And the one who is in a race, whatever the form of that race, is not in himself. To be religious is not a matter of faith, of effort or of doing. To be religious is a matter of being in oneself. And this liberation can come in a moment.

The moment one becomes aware of the truth that bondage is in desiring, in racing, in ideals, the darkness disappears and no bondage is found in what is then seen.
Truth brings revolution in a moment.

105

It is a winter morning, the sun has just risen. There were cold winds in the night, and earlier in the morning the grass was covered with dewdrops. Now the rays have absorbed them, and the sunlight has become warmer.

A pleasant morning has heralded the day. How meaningful even the meaningless songs of birds seem to be! But perhaps life has no meaning and the imagination of meaning is man's own idea. There is no meaning -- perhaps that is why there is infinite depth and vastness in life. Meaning is a limitation.

Life, existence, is limitless; hence there is no meaning in it at all. He who makes himself limitless by his merger with the meaningless, he who becomes meaningless in this vast meaninglessness, attains to 'that which is' -- attains to existence.

All meaning is petty and is of the petty. All meaning has been given by the ego. Ego is the center of all these meanings. The world that is seen through it is not the real world. Whatsoever is related to 'I' is not real.

Truth is an indivisible whole, it is not divided into 'I' and 'not-I'. All meaning is from the 'I'; hence the indivisible, the one which is beyond 'I' and 'not-I' is without meaning -- it has neither meaning nor 'no-meaning'. It is wrong to give it any name, even to call it God is wrong! God too is in reference to the 'I', God too is a concept of the I.

Let us say that whatever is meaningful is really meaningless. To go beyond the limit of meaningfulness is to become spiritual.

Someone asked Bodhidharma, "Please say something about the sacred nirvana." Bodhidharma replied, "There is nothing sacred in it, just emptyness and only emptyness."

106

A cock is crowing -- I listen.
A cart is passing on the path -- I watch.

There is hearing, there is seeing, but no word in between. Words seperate one from existence. Words are about the truth, they are not themselves the truth. One reaches the truth by dropping words, not through them. And to be wordless is *samadhi*, is enlightenment.

But only being wordless is not samadhi -- words are absent in unconsciousness and in sleep too. Being wordless and yet remaining wakeful, conscious and alert is samadhi.

I am saying this to a hermit. He believed absorption and senselessness to be samadhi. Many have carried this fallacy. This fallacy is very dangerous. It is because of this fallacy that worship, devotion and many such methods of becoming unconscious have become prevalent. All these methods are nothing but escape, and their utility is nothing different from that of intoxicants. In them, a person forgets himself. Due to this forgetfulness, due to this self-forgetfulness, an illusion of bliss is created. But meditation requires complete self-remembrance, not self-forgetfulness.

When one is fully awake one IS. , I am completely in my self. This awakening happens from becoming free of words, thoughts and the mind. In this wordless consciousness the 'I' disappears. But I do not disappear; rather, on disappearance of the 'I', on disappearance of the sense of ego, I become fully myself.

107

The dark no-moon night is descending. The birds have returned to their nests and in the gathering darkness there is great chirping on the trees before they retire. The lamps are being lit in the city. In a short while, the sky is going to be studded with stars and the earth glittering with lamps.

Two tiny dark patches of clouds are floating in the eastern sky. There is no companion with me -- I am all alone. There is no thought, I am just sitting. How blissful it is just to sit! The sky and the galaxy of stars seem to have submerged me.

When there are no thoughts, the individual existence merges with the universal existence. There is only a small curtain; otherwise everybody is the existence himself.

There is a thin veil on our eyes, and it is hiding existence. This thin veil itself has become the world. The moment its cover is removed the doors to the kingdom of infinite bliss are thrown open.

Jesus Christ has said, "Knock and the doors shall open." I say, "Just take a look -- the doors are already open."

One man was running towards the setting sun. He asked another man, "Where is the east?" The reply came, "You just turn around and you will have the east right before your eyes."

All is present -- what one needs is to turn one's eyes in the right direction.

This statement has to be declared to the whole world. Even to have rightly listened to it is to have attained a lot. The trust in the divinity of oneself is half the attainment.

Just today I said to a friend who had come to see me, "The treasure is already within you, you have simply forgotten about it. Awaken the right remembrance, recollect your own divinity, know who you are.

Ask yourself -- and ask yourself to the extent that only this inquiry remains, resounding through your entire mind and being. Then its arrow moves directly to your unconscious, and a mystical rsponse comes right in front of you on its own accord. To know this is to know everything."

108

The night has not yey given way to the dawn, and the sky is still studded with departing stars. The river looks like a thin stream of silver. The sand is cool with dewdrops, and the winds is bitter with cold. A deep stillness prevails, and the sound of birds every now and then only deepens it.

Taking a friend with me, I have come to this solitary place rather early. The friend says that he feels fear in solitude, and the stillness feels biting. If he keeps himself occupied somehow then it is fine; otherwise a strange kind of anguish and sadness overtakes him.

This anguish comes to everybody. Nobody wants to face himself. Looking within oneself, one feels puzzled. And because solitude leaves one alone with oneself, it is frightening. If you are entangled in the other, the self is forgotten. That is a kind of unconsciousness and an escape. Man keeps himself busy his whole life in this escape. But this escape is temporary. There is no way man can escape from his own self! All his efforts to escape are futile, because he himself is the one from whom he is trying to escape. How can one escape from oneself, and how can one run away from oneself? We can run away from everything but not from our own selves. Having run throughout our whole life we will find that we have not reached anywhere. Hence those who are intelligent do not run away from their own self; rather they face it.

If man looks inward he experiences an emptiness. There is an infinite nothingness within. Hence, becoming puzzled, he runs outwards. He makes endless efforts to fill this emptiness. He wants to fill it up this in the world, in relationships. But it cannot be filled in any way -- it is impossible to fill it up -- and this is his anguish and the failure of his life. Death shows this anguish very clearly. Death throws him into this very emptiness from which he has been escaping his whole life. And that is why the fear of death is uppermost.

I say, fleeing from one's emptiness is ignorance. It is through facing it, entering it, that life is attained. Reaching to this nothingness, we realize our nature.

Religion is an entry into the emptiness. What man experiences in himself in utter aloneness is religiousness.

109

"What is the ideal of life?" -- a youth has asked me.

The night has deepened and the sky is full of stars. The wind is cold, somebody said there had been a hailstorm in the region. The path is desolate and there is dense darkness under the trees.

How blissful it is to live in this calm, solitary night. Just to be is such bliss! But we have forgotten how to be.

How blissful this life is! But we do not want to 'just live', we want to live for some ideal. We want to turn life -- which is itself the end -- into a means. This race for ideals poisons everything. This tension about ideals disrupts all the music of life.

Once Akbar asked Tansen, "How is it that you do not sing so well as your master does? There is some divinity of the beyond in his singing." Tansen replied, "My master sings only for the sake of singing, while I sing for some purpose."

Some time try *just* living. Just live -- do not struggle with life, do not force life. Quietly watch things happening. Let what happens happen. Allow 'that which is' just to be. Drop all tensions from your side and let life flow, let life happen. And what will happen, I assure you, liberates.

The illusion of ideals is one of the blind faiths cherished through the ages. Life is just for living -- not for someone else, not for something else. One who lives for some reason does not really live. One who just lives, really lives; and he alone attains to that which is worth attaining. It is he who also attains to the ideal.

I look at the young man. An amazing peace has descended on his face. He does not say a word but he says everything. He goes after sitting silently and peacefully for an hour, a transformed man. He said at the time of his leaving, "I go from here a different person."

110

It is morning. The sun is behind the clouds and it is drizzling. The rain has created a feeling of wetness all around. A hermit, soaking wet, has come to see me. Some fifteen or twenty years back he had renounced

his home to attain self-realization. The renunciation took place, but the attainment did not happen. Because of this he is sad. Society and relationships are considered obstacles in the way of self-attainment. Such a belief has unnecessarily cut people off from life.
I told him a story:

There was a mad woman. She was fully convinced that her body was not physical and that she had a divine body. She used to say that there was no other body on the earth more beautiful than her body. One day she was brought face to face with a full length mirror. She saw her body in the mirror and she was enraged. She threw a chair at the mirror, and the mirror broke into pieces. She breathed a sigh of relief. When she was asked about the reason for breaking the mirror she said, "The mirror makes my body look physical. It distorts my beauty."

Society and relationships are no more than mirrors, they only reflect what is within me. As meaningless as it is to break a mirror, so it is to renounce relationships. It is the self, not the mirror, that is to be transformed. And this transformation can take place exactly where one is. This revolution begins from the center. To work on the periphery is to waste time unnecessarily.
One has to start work on the self directly.
Society and relationships are not obstacles in any way.
Obstaclse, if any, are in oneself.

111

"Is there a God?" We don't know.
"Is there a soul?" We don't know.
"Is there life after death?" We don't know.
"Is there a meaning in life?" We don't know.

"We don't know" is the whole philosophy of life today. In these three words is contained our whole knowledge. There is no end to our race as far as knowing about matter, about the other is concerned, but about the self, about consciousness, we go on drowning in more and more darkness every day.

The outside seems to be in light, but the inside is in pitch darkness. There is knowledge on the circumference and ignorance at the center. And the surprising thing is that not even an effort is needed to illumine the center. Just as your sight falls there all is illuminated. We have only to turn our eye inside and see everything there illumined.

If our eye is not on the other, it opens upon the self. If it has no base available on the outside, it finds a base in the inner self.
Self-based consciousness is samadhi, enlightenment.
Samadhi is the door to truth.

In it one does not find the answer; rather all the questions drop. And the disappearing of all questions is the real answer. Where there are no questions but only consciousness, pure consciousness, there is the answer, the knowing.
Without attaining this knowing, life is a sheer waste.

112

'One night a traveller was staying at an inn. When he arrived there a few other travellers were just departing. Next morning when he was ready to depart, he saw some other travellers checking in. The guests at the inn would come and go but the host always remained there. A hermit used saw this and asked if the same phenomenon was not happening with man every day?

I also ask the same, and say that there is nothing greater in life than recognizing the guest and the host.

The body-mind is an inn. The guests of thoughts, sensual passions and desires are visiting it. But something separate from the guests is also there -- the host is also there. But who is this host? How to know this host?

Buddha has said, "Stop!" And this stopping itself is knowing it. Buddha's full statement is: "This mad mind does not stop. If it can stop that itself is enlightenment, that itself is nirvana."

As the mind stops, the host reveals himself. It is pure, eternal, wakeful consciousness. It is never born, it never dies. Neither is it bound nor is it liberated. It only is. And its isness is supreme bliss.

113

Life -- what we understand as life -- what is it? Last night somebody put this question to me. I told him a story:

Once a young man and an old man were sitting on easy chairs in a waiting room. The old man had his eyes shut but he would smile from time to time. And sometimes he would make gestures with his hands and face as if he was trying to keep something away from himself.

The young man could not help asking him, "What is there in this ugly waiting room which brings a smile to you?" The old man said, " I am telling stories to myself, and some of these make me laugh."

The young man then asked, "And what is it which you try to keep away with the gestures of hands and face?" The old man started laughing and he said, "It is those stories which I have heard too many times."

The young man said, "What to say, you are consoling yourself with stories!" In reply the old man said, "My son, one day you will understand that the whole of life is nothing but consoling oneself with stories."

Certainly, life as we know it is nothing but a tale. And to console oneself with tales is what our life is. What we understand as life is not life but a dream. It is on waking up that we realize that our hands are empty -- what was was not really there, it only appeared to be there.

But it is possible to awaken from this dream-life to the real life. The sleep can be dropped, the one who is sleeping can wake up. In the very possibility of sleeping is also the possibility to awaken.

114

It is about midnight. After many days the sky is clear today. Everything looks freshly showered and the half moon is sinking into the western horizon.

This evening I spoke at the prison. There were many prisoners present. How simple do they become, what a purity starts emanating from their eyes as one talks to them -- all this is coming to my memory.

I said there: "There is no sinner in the eyes of God as there is no darkness in the presence of light. Hence I do not ask you to drop anything. I do not ask you to drop the dirt, I only ask you to attain the diamonds. You attain the diamonds and the dirt drops away on its own accord. Those who ask you to renounce something are stupid. The world exists solely for the purpose of attainment. When one attains a new rung of the ladder, the previous one is renounced on its own. Renunciation is negative. It has pain, sorrow and suppression in it. Attainment is positive; it has bliss in it. The act of renunciation appears to be the first step, but in fact it is attainment that comes first. Before the first rung is renounced, the second rung has already been attained. It is only after attaining it, after realizing that it has been attained, that the first rung is dropped. Hence, if you attain to the divine then what appears like sin goes away without any effort on your part.

"Indeed, in attaining that one, all is attained. The moment that truth comes to us, all dreams disappear on their own accord. Dreams are not to be renounced but to be known. One who engages himself in renouncing the dreams has already accepted their reality. We don't believe in their reality. This is why we can say, *aham brahmasmi* -- I am Brahman." For those who proclaimed this, darkness has no existence whatsoever.

"Friends, know this! Awaken the light within yourself and call out. Experience the divine within yourself. Awaken to your own truth, and then it is found that darkness is nowhere. Our own unconsciousness is darkness, our own awakening becomes the light."

I said this to those prisoners, but then I felt this has to be said to everyone, because who is there anyone who is not a prisoner?

115

Today I was present in a seminar. 1 was present but my presence was almost like a non-presence. I was not a participant, I was only an audience. What I heard there was ordinary, but what I saw there was certainly extraordinary.

There was argumentation on every single idea. I heard it all, but what came to light was something else. I saw that the argumentation was about the 'I', not about the ideas and issues. Nobody was interested in proving anything but his own 'I'.

The basic root of all discussions is in the 'I'. No matter where its center may appear to be on the surface, indirectly it is always there in the 'I'.

Roots are always indirect, they are invisible. What is visible is not the root, what is visible as the flowers and leaves is secondary. If one stops at the visible there is no solution, because the problem itself is not

there. The solution is at the same place where the problem is. Discussions reach nowhere. And the reason? We don't even pay any attention to seeing where the roots are.

This too is can be seen, that where there is a discussion nobody in fact speaks to the other, everybody talks to himself. It only appears that some talk is going on. But where there is 'I' there is a wall which makes it difficult to reach the other. It is impossible to have a dialogue carrying one's 'I' with oneself.

Most of the people in the world thus spend their lives in holding dialogues with themselves.

I have read about an incident in a lunatic asylum. Two lunatics were engaged in a conversation. Their doctor was surprised to observe one thing, that they certainly were having a dialogue -- while one would speak, the other would remain silent. But there was no connection, no relevance between what the two said. He asked them, "When you have only to babble your things, how is it that one remains silent when the other speaks?" They said, "We know the rules of conversation: while one speaks it is necessary for the other to remain silent -- according to the rules."

This statement is very true -- and true not only about lunatics but about everybody. We observe the rules of conversation, but still everybody is talking to himself.

Without dropping the 'I' there is no way of communicating with the other. And the 'I' disappears only in love, hence dialogue happens only in love. Other than that, everything is argumentation -- and argumentation is insanity, because in it everything is being said by oneself to oneself.

When I was leaving from that seminar someone said to me, "Sir, you did not speak." I replied, "Nobody has spoken there."

116

I just awakened from a dream. On awakening one truth was seen: In the dream I was a participant as well as a watcher. As long as I had been in the dream the watcher was forgotten, only the participant remained. Now that I am awake I see that only the watcher was there, the participant was just a projection.

The dream and the world are both alike. The watcher -- the consciousness alone -- is the truth. All else is imaginary. What we have known as 'I' is not real; the one who knows this 'I' alone is real.

The watcher of everything is independent of all and is beyond all. Neither has it ever done anything, nor has anything happened through it; it only is.

When the unreal 'I' -- the dream 'I' -- ceases to exist, then 'that which is' manifests. To realize this is liberation.

117

A hermit once told me, "I have renounced everything for the God and now I have nothing left."

I see that truly he has nothing left, but I tell him that he still possesses that which he should have renounced, that which is the only thing that could have been renounced.

He looks all around. He really has no possessions -- what he has is inside him. It is in his eyes, it is in his renunciation, it is in his sannyas. It is his 'I'. To renounce that is the only renunciation, for everything else can be taken away, and finally death takes away everything. It is only the 'I' which none can take away -- not even death. It cannot be taken away, it can only be dropped, it can only be renounced. And the renunciation of that which cannot be taken away is the only real renunciation.

Hence, man has nothing but the 'I' which is worth offering up. Every other renunciation is only an illusion, because that which he renounced did not belong to him in the first place. On the contrary, all the other renunciations only intensify and crystallize his ego. Even if one offers his life from the center of the 'I' it is no offering at all. Except for giving away the 'I' no other giving is a giving.

'I' is the only possession.
'I' is the only world.
He alone who drops it is a non-possessor, a sannyasin.
'I' is the world.
The absence of 'I' is sannyas.

To give away the 'I' is the real spiritual revolution and transformation, because it is in the empty space left by this 'I' where that arrives which is not my 'I' but that of the whole.

I love one statement of Simone Weil in which she says that only God has the right to call himself 'I'.

Indeed, only he who is the center of the whole existence has the right to call himself 'I'. But he has no reason to call himself 'I' because all and everything is 'I' for him. The one who has the right to do so has no

reason; the one who has the reason to do so has no right.

But man can drop this no-right status and *can* attain the right. As he drops becoming the 'I' he can be 'I'. Dropping the illusion of his center, he can attain the true center. The moment he decentralizes his own center, he instantly attains to the center.

Man's 'I' is not real. It is a composite, it has no existence of its own; it is an accumulation. The illusion of truth that arises out of this accumulation is ignorance. But for one who looks into this accumulation and searches for the truth, the illusion is shattered and all the flowers in the garden of 'I' are scattered. Then is attained that thread which is real, and around which were strung the flowers, and which was covered by these flowers.

On removing these flowers, on shattering the cover formed by them, it is discovered that their base, the thread, is not only my base; it is in all just as in me, and it passes through the whole of existence.

One who does not pass through this death of the 'I' remains deprived of the fulfillment of being a god. The death of the 'I' is the death of our distance and separation from God, from truth, from existence, as well as the distance that keeps us separate from ourselves. Blessed is the person who attains to this death before his physical death.

118

He who longs for truth should know that he has not to accept any imagination, any concept of truth, because if he does, his spiritual endeavor commits suicide.

In order to attain to truth one should have the courage to discard all temptations held out by the mind. None of the alternatives provided by the mind are to be accepted. Only then arises a state beyond alternatives, which reveals oneself to oneself.

Before that blessed moment of direct and pure knowing becomes evident, one comes across much that is not the truth. And one who entangles himself in that will come to know anything but himself. The self is never known as an object of knowing. Hence, as long as there remains any trace of an object of knowing, know well that what you have encountered is 'the other', not the self. What remains when there is no object of knowing is the knowledge, is the self, is the truth.

Rinzai has said, "If, on the path towards enlightenment, you come across God himself, remove him from your path."

I also say the same. When the path to enlightenment is solitary, and when there is no object of knowing in the stream of knowledge, and when there remains nothing to be seen, only then is found and known that which is the truth.

Another master once said the same. One of his disciples heard this and went to his hut, broke all the statues and burnt all his scriptures. Then he returned to the master and said, "I have come from destroying all that is a hindrance to the arrival of the truth."

Hearing this the master laughed and said, "You foolish boy! Burn those books that are inside you and break those idols which have become installed in your mind."

A similar thing happened here today. Inspired by my ideas, one young man destroyed his place of worship and threw his statues in a well before coming here. I told him, "Instead of throwing away the statues, throw away your mind which creates the statues. And of what avail is it to destroy the place of worship as long as this mind is actively creating new places of worship and new images every moment?"

119

Somebody was asking me about religion. I told him: "Religion has nothing to do with what you believe or do not believe. It is meaningful only if it becomes your breathing, not your faith. It is something which you either do or you do not do, which you either are or you are not. Religion is action, not a mere talk.

"And religion manifests in your actions only when it has become your essence first. Our actions become our being first. Before releasing the fragrance, it is essential to become a flower. Like the cultivation of flowers, the soul also needs to be cultivated.

And for the flowers to arise in the soul it is not necessary to go to the mountains. They can be cultivated wherever you are, because you can be in the mountains while remaining exactly where you are. There are mountains and forests in the inner solitude of one's self."

This is so -- truth and beauty are seen only in complete solitude. And whatever is great in life is attained by those who have the courage to to be alone. The deeper secrets of life open their doors only in solitude, and the soul attains to love and light. Only when all is calm and quiet will those seeds sprout which are

lying deep in the soil of our being, containing all our bliss in them. The growth happens from inside towards outside and only in solitude. Remember, truth grows from inside. Artificial flowers can be imposed from outside but as far as the real flowers are concerned, they grow from within.

For this inner growth it is not necessary to go to the outer mountains or forests, but it is necessary to be in that inner space. The path leading there is within everybody.

Take a few moments away from the hustle and bustle of your everyday racy rush, and forget the concepts of place and time around you, and your so-called personality, and the 'I' that is born out of it. Empty your mind of all that keeps it constantly full. Whatsoever comes to your mind, know well that you are not it and throw it out. Drop it all -- everything -- your name, your country, your family. Let all of it disappear from your memory and remain like a blank sheet of paper.

This very path is the path to our inner aloneness and solitude. It is through this that the inner sannyas finally happens.

When your mind drops all clinging, breaks all barriers of name and form, only then that remains in you which is your real being.

In that moment you are alone, in solitariness.

What is known at that time is not of this world.

It is in this knowing that the flowers of religiousness bloom and life is filled with the fragrance of the divine.

What is known in these few moments -- the silence, the beauty, the truth -- it gives you strength to live simultaneously on two planes. Then you are in the world, yet you are not of the world. Then there is no bondage, and life is liberated. You are in water, yet the water does not touch you.

In this very experience is the fulfillment of life, and the attainment of religiousness.

120

He alone who has taken leave of all dogmas is on the path of truth. One who has some preferences, some dogmas to support, to him truth cannot come. All preferences are the creation of man's mind. Truth is impartial. Hence, he who is unprejudiced, without a preference, becomes possessed by truth as well as its possessor.

So do not look for some preference, do not seek for some cult, do not seek some school of thought. Rather let your mind reach the stage where all preferences are absent. It is only at that point that thoughts cease to exist, and 'seeing' begins. When the eyes become unprejudiced, then they are able to see 'that which is'.

A truly religious person is he who has taken leave of all religions, who has no religion of his own. Thus dropping religions he becomes religious.

People ask me what religion I belong to. I answer, "I am religious but I do not belong to any religion." That there can be many religions I simply do not understand! Thoughts create differences, but it is not thoughts that lead one to religion. It is no-thought that leads one into religion, and there are no differences in no-thought.

Enlightenment is one, and the truth that is known in that state is also one. Truth is one, though doctrines are many. He who chooses one out of the diversity of doctrines closes the doors against truth with his own hands. Set the doctrines free, and be free of them! open the door for truth. This alone is my teaching.

East or West, the taste of the ocean is the same everywhere; the law of evaporation does not differ in different countries. The law of birth and death is the same for all -- how then can our inner being be governed by different laws and truths?

There is no geography in the world of the soul; hence there are no differences of direction, and there are no borders. Differences as such originate in the mind, and he who is divided in differences of the mind cannot attain to the indivisibility of the soul.

While returning from my morning walk I saw a bird in a cage. It reminded me of people imprisoned in prejudices. Prejudices are also cages, very subtle and self-created. We ourselves create them, nobody else -- they are self-created prisons. First we create them; then becoming imprisoned in them we lose all capacity to fly in the open sky of truth.

And just now I see a kite flying in the sky. What a freedom, what a liberation in its flight! One is a bird in a cage, the other a bird in flight in the open sky. Are not the two birds symbolic of two different states of our mind?

A bird flying in the sky does not leave any footprints, nor is any path created behind it. So it is with the sky of truth. Those who are liberated fly in it, but neither are any footprints left behind them, nor is any path created.

So remember that it is futile to search for any readymade path towards truth. There is no such path. And it is good that it is so, because readymade paths can lead you only to some kind of bondage -- how can they liberate? Really, everybody has to create his own path to truth.

And how beautiful it is! Life is not like a train moving on rails. It is like a river running from beautiful mountains towards the ocean.

Thus Spake Mulla Nasruddin

225 Mulla Nasruddin Stories That Never Happened
Miscellaneous
225 Jokes
Year published: 1972

Book dedicated to Ma Yoga Vivek

1.

The mother told her little boy, Nasrudin, that if he stayed home and behaved himself, she would bring him something from the store.

When she returned home, she asked him: "Well, were you a good little boy, Nasrudin?"

"Oh," said Nasrudin, "I was gooder than good. Why, I was so good I could hardly stand myself."

2.

"Please, mister, will you ring that doorbell for me?" asked little Nasrudin.
The gentleman obliged with a beaming smile.
"Now, sonny, what else should I do?"
"Run like hell!" said Nasrudin.

3.

A very voluble preacher was working himself into a frenzy during a sermon on hell and damnation. Little four-year-old Nasrudin in the congregation couldn't take his eyes off the wild figure in the pulpit. Finally he whispered to his mother: "What will we do if he ever gets loose?"

4.

The four-year-old Nasrudin's birthday party was well organized the neighbourhood ladies, with games, races, and treasure hunts. In the midst of the confusion, little Nasrudin asked: "When this is all over, can we play?"

5.

Father: "Remember, son, beauty is only skin deep."
Mulla Nasrudin: "'S' deep enough for me. I'm no cannibal."

6.

The father was reading the school report which had just been handed to him by his hopeful son, Nasrudin. His brow was wrathful as he read: "English, poor; French, weak; Mathematics, poor; History,

weak;" and he gave a glance of disgust at the quaking lad.

"Well, Dad," said Nasrudin, "It is not as good as it might be, but have you seen that?" And he pointed to the next line, which read: "Health, excellent."

7.

A teacher attempting to broaden the outlook of her narrow-horizoned class, asked each student to write an essay on his views of foreigners. All turned more or less acceptable pieces except for hard-bitten young Nasrudin, whose essay in full was: "All foreigners are bastards."

The shocked teacher made us direct comment but devoted her next lecture to a description of Greek architecture, Roman law, English drama, German music, Italian poetry, Russian novels, Chinese philosophy, and African sculpture. She then asked the class tow rite another essay on foreigners.

With beating heart, she reached Nasrudin's paper. It said, in full: "All foreigners are bastards. Some are cunning bastards."

8.

Nasrudin (who has eaten his apple): "Let us play Adam and Eve."
Small sister: "How do you play that, Nasrudin.
Nasrudin: "Well, you tempt me to eat your apple and I will give in."

9.

Nasrudin, aged seven, asked to count in school, responded promptly: "1, 2, 3, 4, 5, 6, 7, 8, 9, 10, jack, queen, king."

10.

Little Nasrudin pulled a very weed from the garden. "You must be pretty strong, Nasrudin, to pull out such a big weed," remarked a neighbour.

"Yes," agreed Nasrudin. "Do not forget that the whole world was pulling on the other side."

11.

"What a boy you are for asking questions," said Nasrudin's father. "I'd like to know what would have happened if I'd asked as many questions when I was a boy?"

"Perhaps," suggested young Nasrudin, "You would have been able to answer some of mine."

12.

The little boy, Nasrudin, would not take his medicine. His father was trying to persuade him.

"Come on, Nasrudin," said his father. "I don't like medicine any better than you, but I just make up my mind that I'll take it, and I do. It's just a question of will power."

"Well, when I have got medicine to take," said Nasrudin, "I just make up my mind that I won't take it, and I don't."

13.

It seemed to the father of Mulla Nasrudin that, now that his son had turned thirteen, it was important to discuss these matters which an adolescent ought to know about life.

So he called Nasrudin into the study one evening, shut the door careful, and said with impressive dignity: "Son, I would like to discuss the facts of life with you."
"Sure thing, Dad," said Nasrudin. "What do you want to know?"

14.

"Will you marry me, darling?" asked Mulla Nasrudin.

"Before I give you my answer," the young lady said, "I'd like to ask you one question: Do you ever drink anything?"
"Yes," said the young Nasrudin rather proudly, "Anything."

15.

Gruff father to Nasrudin: "Why don't you get out and find a job? When I was your age I was working for

Rs.3 a week in a store, and at the end of five years I owned the store."
Nasrudin: "You can't do that nowadays. They have cash registers."

16.

"Kiss me," said the young lady urgently. "Mulla, please kiss me."

But Mulla Nasrudin turned his head away, saying: "of course not. How can I? I am your own brother-in-law. Heck, we shouldn't even be lying here making love."

17.

The first morning after the honeymoon, Mulla Nasrudin got up early, went down to the kitchen, and brought his wife her breakfast in bed. Naturally she was delighted. then he spoke: "Have you noticed just what I have done?"
"Of course, dear; every single detail," said his wife.

"Good," said Nasrudin. "That is how I want my breakfast served every morning after this."

18.

Mulla Nasrudin had been back from his honeymoon only a week when a friend asked him how he liked married life.

"Why, it's wonderful," was his enthusiastic reply. "It's almost like being in love."

19.

"I should never have got married," said Mulla Nasrudin, the newly wed, to his pal at work. "My wife does not like me when I am drunk, and I can't stand the sight of her when I am sober."

20.

Mrs. Mulla Nasrudin: "Just think, we have been married twenty-four hours."
Mulla Nasrudin: "Yes, and it seems like it was only yesterday."

21.

"These spoons which your aunt gave us as a wedding present are not real silver," announced Mulla Nasrudin.
"Do you know anything about silver, Mulla?" asked his wife.
"No," replied Nasrudin, "but I know a lot about your aunt."

22.

The little old lady had watched the tender parting of the young couple at the loading ramp. As the plane taxied down the runaway, the young man, Mulla Nasrudin, burst into tears.

"There, there, my boy, don't cry," said the lady, who was sitting next to him. "Are you crying so because you have to leave your wife?"
"No," said Nasrudin, "because I have to go back to her."

23.

"We've been married a year and we never quarrel," explained Mulla Nasrudin. "If a difference of opinion arises and my wife is right, I give in right away."
"But what if you are right, Mulla?" asked his friend.
"Well," said Nasrudin, "that situation has never come up."

24.

It was their first quarrel.
"And you tell me that several women proposed marriage to you?" asked the wife.
"Yes, several," replied the Mulla.
"Well, I wish you had married the first fool who proposed."
"I did," said Nasrudin.

25.

"Now that you are married, Mulla, I suppose you will take out an insurance policy?" Mulla Nasrudin's friend told him at work.
"Oh, no," answered Nasrudin. "I don't think she's going to be so dangerous."

26.

"Do you think that you have as good a sense of judgement as I have?" asked the wife during a quarrel.

"Well, no," replied Mulla Nasrudin slowly. "Our choice of partners for life shows that you have better judgement than me."

27.

"How is it that, after only three months of marriage, you manage to stay out so late every night?" asked Mulla Nasrudin's wife.
"It;s easy," said Nasrudin. "I got into the habit while we were courting."

28.

Mulla Nasrudin left his young wife alone on the beach for a few minutes. When he came back, he saw a crowd of excited people gathered at the water's edge. "What's the matter?" he asked a cop. "They just pulled some dame out of the water," was the reply. The Mulla investigated and found that the rescued party was his wife. "What are you doing to her?" he cried. "We are giving her artificial respiration," was the answer. "Artificial, hell," screamed Nasrudin. "Give her the real thing. I will pay for it."

29.

"Darling," she whispered to Mulla Nasrudin after the last quest had left the wedding reception, "for the rest of your life you will have to put up with my ugly face."
"Never mind," said Nasrudin. "I will be out at work all day."

30.

He was so sick that his doctor ordered him to take a long rest cure in Florida. But after two months he died anyway.

Shipped back home, the corpse was viewed by the widow and her brother, Mulla Nasrudin. "Mulla," she sighed, "he does look nice, doesn't he?"

"He sure does," replied Nasrudin. "Who wouldn't after two months in Florida?"

31.

Mulla Nasrudin went in to see his dentist, and when asked which tooth was bothering him, replied: "Oh, just drill anywhere, doc. I feel lucky today."

32.

At a political meeting addressed by one of the dignified statesmen, Mulla Nasrudin insisted on shouting: "Who is the woman you're living with in the capital?"

He was ignored and once more yelled: "Who is the woman you're living with in the capital?"
His friend pulled his arm anxiously: "Shut up. That's his wife."

"I know. I know," said Mulla Nasrudin. "but I am going to make him admit it."

33.

"Mulla Nasrudin, do you plead guilty?"
"I couldn't say, your Honour," said Nasrudin. "I haven't heard the evidence yet."

34.

Mulla Nasrudin boasted how he kept his money in a sock under the mattress.
"Sure," advised his friend, "you lose interest that way."
"Indeed I don't," said Nasrudin. "I put a bit aside for that as well."

35.

The visitor complained of the long muddy avenue to Mulla Nasrudin's house.

"Well, now," soothed the Mulla, "If it was any shorter it would not reach the house."

36.

"I intend to put together a volume of my collected sermons to be published posthumously," said the preacher to Mulla Nasrudin.
"Oh, really -- I shall look forward to that," said Nasrudin.

37.

"What are you giving up for Ramadan?"
"Smoking, drinking and chasing women. What are you giving up, Nasrudin?"
"Telling lies," said Mulla Nasrudin.

38.

"You are lucky you don't have to get up and go to mosque on these dark morning, Mulla."
"No -- I am an atheist now-a-days -- Thank God!" said Mulla Nasrudin.

39.

Doctor: "You look much better this week, Mulla."

Mulla Nasrudin: "I certainly am, doctor. I reckon it's because I followed the directions on the bottle of medicine you prescribed for me last time."
Doctor: "Splendid. Er -- what directions?"
Nasrudin: "It said: 'Keep this bottle tightly corked'."

40.

Mulla Nasrudin said to the bartender: "Have you seen Sheikh Abdulla around here in the last hour and a half?"
"Yes, he was here," said the bartender.
"Good," said Mulla Nasrudin. "Did you notice whether I was with him?"

41.

Mulla Nasrudin walked out of a hall where a politician was addressing a meeting. Someone in the corridor asked him of the speaker had finished his speech. "Yes," said Nasrudin. "He finished his speech shortly after he started, but he has not stopped yet."

42. Mulla Nasrudin, a candidate for the police force, was being verbally examined. "If you were by yourself in a police car and were pursued by a desperate gang of criminals in another car doing forty miles an hour along a lonely road, what would you do?"
The Mulla looked puzzled for a moment and then replied: "Fifty."

43.

An exasperated politician was being heckled.
"There seems to be a great many fools here tonight," he exclaimed. "I wonder if it would be advisable to hear one at a time."
"That's fair enough," shouted Mulla Nasrudin in the audience. "Finish your speech."

44.

Mulla Nasrudin left the gas turned on in his little shop one night and upon arriving in the morning struck a match to light it.

There was a terrific explosion, and the Mulla was blown out through the door.
A passer-by rushed to his assistance, and inquired if he was injured.

Nasrudin gazed at his place of business, which was now burning quite briskly, and said:
"No, I ain't hurt. But I got out just in time, eh?"

45.

"I sent my little boy for two pounds of plums and you only sent a pound and a half. Are you scales

correct, Mulla?"

"My scales are all right, madam," said Mulla Nasrudin. "Have you weighed your little boy?"

46.

A man entered Mulla Nasrudin's shop, which he found empty except for the Mulla, who was playing chess with a dog. The dog, watching the board intently, made his moves by grasping the particular chessman in his teeth. He wagged his tail wildly when he made a good move and, on occasion, would bark sharply to indicate "Check!"

The customer, finally recovered from his stupefaction, gasped out, "Hey, that's a smart dog you have got there."

And Mulla Nasrudin answered: "Not so smart! I have beat him three times out of five so far."

47.

"If you will give me your telephone number, I will call you up some time."
Mulla Nasrudin: "It's in the book."
"fine! And what's your name, sir?"
Mulla Nasrudin: "That's in the book, too!"

48.

Friend: "How do you spend your income, Mulla?"
Mulla Nasrudin: "About 30 per cent for shelter, 30 per cent for clothing, 40 per cent for food, and 20 per cent for amusement."
Friend: "But that adds up to 120 per cent."
Nasrudin: "That's right."

49.

Mulla Nasrudin and his friend sat silently over their beers, each sunk in misery.
Finally, the friend heaved a sigh and said: "I wish I were dead."
Nasrudin sighed in his turn and said: "If only I felt that good."

50.

Mulla Nasrudin used to say: "I grew so disturbed with everything I read about the connection between smoking and cancer that I finally simply forced myself to give up reading."

51.

Once Mulla Nasrudin was stopped by a thief who said: "Your money or your life."
The Mulla closed his eyes and there followed a lengthening silence.
Finally, the thief said again: "Come on, your money or your life."

Mulla Nasrudin opened his eyes and said querulously: "I am thinking! I am thinking!"

52.

A friend met Mulla Nasrudin for the first time in five years.
"Tell me, Mulla," said he, "did you marry that girl, or do you still darn your own socks and do your cooking?"
"Yes," was Mulla Nasrudin's reply.

53.

Mulla Nasrudin and his friend Sheikh Abdulla approached each other one night in the tavern.
"Good morning, Nasrudin. How are you?"
"I am fine, Abdulla, but my name is not Nasrudin."
"Mine's not Abdulla, either."
"Not to worry," said Mulla Nasrudin. "we are probably not ourselves today."

54.

Mulla Nasrudin: "I suppose you could say I have an uncanny knack of getting my own way. I am

terribly ambitious, and somehow I always seem to achieve my selfish goals -- women, money, power -- I just brook no opposition, but forge ahead, regardless of others."
Psychiatrist: "And how long have you had this complaint?"
Nasrudin: "who's complaining?"

55.

A psychiatrist was called in to examine Mulla Nasrudin who was suing his employers for compensation after an industrial injury.

"Now, Mulla, perhaps you could show me just how high you can raise your arms..." The Mulla complied painfully raising his arms only to shoulder level.
"And how high could you raise them before? Can you show me?"
asked the psychiatrist blandly.

"Come off it, Doctor -- you don't catch me that way," sneered Nasrudin. "I could only raise them this high before the accident as well!"

56.

The landlord sent a stiff letter to his tenant, Mulla Nasrudin: "My rent is considerably overdue and I must ask you to send on some money."

Mulla Nasrudin's reply was swift: "I don't see why I should pay your rent -- I can't pay my own."

57.

Mulla Nasrudin bumped into Issacs who was looking terribly dejected.
"What's the matter?" asked the Mulla.
"I am bankrupt," said a quiet Issacs; "my business failed."
"Oh, well," said Nasrudin, "what about the property in your wife's name?"
"There is no property in my wife's name."
"Well, then, what about the property in your children's names?"
"There is no property in my children's names."
Mulla Nasrudin put his hand on Issacs' shoulder: "Issacs, you are very mistaken, you are not bankrupt -- you are ruined."

58.

Saleem was in a quandry. What to do? -- marry the wealthy widow that he didn't love, or the poor lassie that he loved overmuch?

"Listen to your heart, man," urged his best friend, Mulla Nasrudin. "Marry the one you love."
"Aye, you are right as usual, Mulla," he nodded, "money is not everything."

"In that case, Saleem, would you mind giving me the widow's address?" asked Nasrudin.

59.

Mulla Nasrudin called on a doctor to ask his advice. The doctor told him he must stop drinking and smoking. Nasrudin said nothing and quietly rose to depart.
"Friend," the doctor reminded him gently, "you have not paid for my advice."
"No," said Nasrudin, "and what's more, I am not taking it either."

60.

It was after midnight and Solly Ginsberg was sleeping roundly in his bedroom above his pawnshop, when he heard a loud hammering on the door below. Angrily, he got out of bed and put his head out of the window.
"Get yourself down here," demanded Mulla Nasrudin, the caller.
"What, at this time of night?" replied Ginsberg.
"Come down, or I will smash your door in."

Muttering to himself, the pawnbroker staggered down the stairs and opened the door.
"What you want?" he asked.
"I want to know the time," said the Mulla.

"What!" said Ginsberg, "you wake me up in the middle of the night to ask me the time?"

"Well, you have got my watch, haven't you?" said Mulla Nasrudin.

61.

"Everything God made is perfect," said Mulla Nasrudin one day in the tavern.
A hunchback rose from the rear of his audience and asked: "What about me?"
"Why," said Nasrudin, "you're the most perfect hunchback I ever saw!"

62.

Mulla Nasrudin was in bed with a cold and a high temperature. "How high is it, Doctor?" he wanted to know.
"A hundred and five, Nasrudin," said the doctor.
The Mulla contemplated for a while and then asked again: "What's the world's record?"

63.

"Got a cigarette, Mulla?"
"Here, take the pack."
"Thanks. Got a match?"
"You can keep this lighter."
"Thanks again. Say, have you got an oil well or something?"
"No," said Mulla Nasrudin. "only lung cancer."

64.

Mulla Nasrudin one day noticed a parrot perched atop a farmhouse gable. Attracted by the bright plumage, he ran to fetch a ladder, climbed on the roof, and was about to clap his cap over the bird when the parrot fixed on him with a beady eye and asked: "What the hell do you think you're doing?" "Gosh, I didn't mean nothin'," said Mulla Nasrudin. "I thought you was a bird, sir."

65.

The bandage-covered patient who lay in the hospital bed spoke dazedly to his visiting pal, Mulla Nasrudin:
"Wh-what happened?"
"You absorbed one too many last night, and then you made a bet that you could jump out of the window and fly around the block."
"Why," screamed the beat-up human, "didn't you stop me?"
"Stop you, hell -- I had Rupees 25 on you," said Mulla Nasrudin.

66.

The eccentric Sultan once sent Mulla Nasrudin as a henchman around the country. He was to interview the house-holders, and to every man who was boss in his house, he was to give a horse. To every man who was henpecked, he would give a chicken.

Everywhere the Mulla went, he handed out chickens with never an occasion to give anyone a horse. At last, though, he arrived at the house of a burly farmer, with a bristly, unshaven face, a deep bass voice, and muscles like an ox. In the background was his thin and wizened wife. The Mulla said: "Are you boss in your family, sir?" The farmer leaned his head back and bellowed with laughter. "You bet, little man," he said. "What I say around here goes." And he opened and closed fists the size of hams. The Mulla was convinced. "You get a horse," he said. "Do you want a brown horse or a gray horse?"

The farmer leaned his head and shouted: "Tilda, do we get a brown horse or a gray horse?"
Tilda called back: "You get a brown horse."
And Mulla Nasrudin said: "You get a chicken."

67.

The neighbourhood grocer was weary to death of Mulla Nasrudin and his habit of stretching his credit as far as it could possibly be stretched. Finally, he decided to have it out with him.

"Mulla Nasrudin," he said, when the Mulla arrived on his next shopping expedition, "I am sorry, but before you make another purchase, I would like to have you settle your bill. All of it. Let's start fresh."

Nasrudin drew himself up and allowed a haughty expression to cross his face and said, distinctly, "Go halfway to hell," turned on his heel, and began to stalk out.

The grocer called out: One moment, Mulla. Just out of curiosity -- why just halfway to hell? Why not all the way?"

Mulla Nasrudin sighed. "The trouble is," he said, "I have an equally large bill with the baker?"

68.

Mulla Nasrudin's face lit up as he recognized the man who was walking ahead of him down the subway stairs. He slapped the man so heartily on the back that the man nearly collapsed, and cried: "Goldberg, I hardly recognized you. Why, you have gained thirty pounds since I saw you last, and you have had your nose fixed, and I swear you are about two feet taller." The man looked at him angrily. "I beg your pardon," he said in icy tones, "but I do not happen to be Goldberg."
"Aha," said Mulla Nasrudin. "you have even changed your name."

69.

Mulla Nasrudin, who went to a large city to see the sights, engaged a room at a hotel and before retiring asked the clerk about the hours for meals.

"We have breakfast 7 to 11, dinner from 12 to 3, and supper from 6 to 8," explained the clerk.

"Look here," inquired the Mulla in surprise, "what time am I going to see the town?"

70.

Psychiatrist: "your wife is suffering from a severe mental illness, Mulla. You should have arranged for her to see me long ago!"

Mulla Nasrudin: "But, doctor, when she was in her right mind she wouldn't see a psychiatrist at any price!"

71.

The prosperous and time-honoured partnership of Nasrudin and Kutbudin threatened to go on the rocks when Kutbudin fell madly in love with Mulla Nasrudin's wife. The Mulla was very understanding about the whole thing, but finally told his partner: "This thing cannot go any longer. The situation must be resolved one way or another."

"We have always been sporting men," said Kutbudin. "what do you think of the idea of playing one game of backgammon to see who gets the girl."

Mulla Nasrudin thought this proposition over for a few moments and then agreed. "let us play for a quarter a point," he added, "just to make it interesting."

72.

Mulla Nasrudin and his friend were adrift in an open boat in the middle of the Atlantic, and things looked very bad for them. After five days without food or water, the friend began to pray: "Oh, Lord, I have not been very good during my life. I have not been good to my wife and I have often spent all my wages on gambling and beer. But, if you spare me life now, I promise...."

"Hang on a minute," interrupted Nasrudin. "don't go too far. I think I can see a boat."

73.

Mulla Nasrudin's old friend Haider Ali died. He was the only atheist in the whole town but the people came to his wake just the same.

Mulla Nasrudin, looking at the corpse laid out in his best suit, said: "What a waste! All dressed up and nowhere to go!"

74.

The prosecuting counsel was having a little trouble with a rather difficult witness, Mulla Nasrudin. Exasperated by the Mulla's evasive answers, he asked him if he was acquainted with any of the jury.
]"Yes, sir, more than half of them," replied the Mulla.

"Are you willing to swear that you know more than half of them?" asked the counsel.

"If it comes to that, I am willing to swear that I know more than all of them put together," said Mulla

Nasrudin.

75.

Mulla Nasrudin, in a tailor shop, was viewing his new suit in a three way mirror.
The tailor asked: "Well, what do you think, Mulla?"
"Great," said Nasrudin. "I will take all three of them."

76.

A local bak failed and there was a wildly cursing, milling mob of frantic depositors pounding on the doors. In the centre of this half-crazed, shouting crowd was Mulla Nasrudin running his mouth louder than the rest. "They should string up the president of this bank to a lamp post... also the board of the trustees! To take the poor depositors' hard earned cash.... the poor depositors now left without homes or bread.... we should send the bank officials to Siberia to the salt mines..... the dirty crooks!" Finally a policeman walked over to the Mulla and asked, "Look, mister, have you got any money in this bank, may i ask....?"

"Listen, officer," came Mulla Nasrudin's answer, "If I had nay money in this bank, would I be taking it so lightly?"

77.

Mulla Nasrudin had his suspicions. One day he left work early, and sure enough, when he arrived home, he found a strange hat and umbrella in the hallway and his wife on the couch in the arms of another man.

Wild for revenge, the Mulla picked up the man's umbrella and snapped it in two across his knee.
"There now I hope it rains."

78.

Mulla Nasrudin got a job in a bank. The cashier tossed him a packet of one-rupee notes and said: "Check them to make sure there are one hundred." The Mulla started counting. Finally he got up to "56", "57", "58". Then he threw the package in the drawer.

"If it is right this far," remarked Nasrudin to the man next to him, "it is probably right all the way."

79.

Mulla Nasrudin burst into a police court one day. "Your Honour," he snorted, "some disgusting urchins have chalked a lot of filthy four-letter words on the fence surrounding my house. And what's more, they haven't even spelled the words right!"

80.

Abdul Rehman was a very sick man indeed and his friends took turns visiting him to keep up his spirits. The night Mulla Nasrudin came, he was warned in advance that Abdul Rehman was very low and he must be extremely careful to say nothing discouraging. Nasrudin was doing beautifully and actually had Rehman chuckling over a number of funny stories. But, suddenly, however, the Mulla stopped and began to shake his head. "What's the matter?" said Rehman anxiously.

"I was just thinking," said Nasrudin. "how in the name of the Holy Prophet are they going to get a coffin down the crooked stairs in this house?"

81.

Mulla Nasrudin was taking a stroll through a cemetery and reading the inscriptions on tombstones. He came to one which declared: "Not dead, but sleeping."

After contemplating the phrase for a moment, and scratching his head, the Mulla exclaimed: "He sure ain't foolin' nobody but himself."

82.

"In view of the present world situation," said Mulla Nasrudin one day in the tavern, "the best thing that can happen to a man is not to be born at all in the first place. But I doubt that even one man in a hundred thousand is that lucky."

83.

A young mother was looking at a toy for her small child. "Isn't this awfully complicated for him?" she asked Mulla Nasrudin, the salesman.

"That, madam," replied the Mulla, "is an educational toy, designed to prepare the child for life in today's world. Any way he puts it together is wrong."

84.

Mulla Nasrudin, having spent considerable time tramping the corridors of the museum, paused for a refreshing cigar.

He had not been smoking long when a museum guard approached him angrily and said: "Do you see that?" He was pointing to a sign on the wall which said in glaring red letters: NO SMOKING.

Mulla Nasrudin regarded it for a moment, then said to the guard: "It does not say 'positively'."

85.

Mulla Nasrudin sat moodily over his drink, and his friend said: "You look pretty down in the mouth, Mulla. What's the matter?"

Nasrudin said: "My psychiatrist says I am in love with my umbrella and that that's the source of my troubles."

"In love with your umbrella!"

"Yes. Isn't that ridiculous? Oh, I like and respect my umbrella and enjoy its company, but love?"

86.

Once Mulla Nasrudin said, addressing a big gathering: "It is with some trepidation that I address an audience of people, all of whom are smarter than I am. All of whom put together, that is."

87.

Mulla Nasrudin became ill and called in a specialist.

The specialist, as he stood by the bedside, said: "Yes, I can cure you."

"What will it cost?" asked the Mulla faintly.

"Five thousand rupees."

"You will have to shave your price a little," replied Nasrudin. "I have a better bid from the undertaker, sir."

88.

Mulla Nasrudin was working as a city-reporter in a local daily. One night as he was passing along the ways on the banks of the river, he heard the sound of someone struggling in the water.

"Are you drowning?" shouted the Mulla.

"I am," replied a feeble voice from the water.

"What a pity!" said Nasrudin consolingly. "You are just too late for the last edition tonight. But cheer up; you'll have a nice little paragraph all to yourself in the morning."

89.

"Now look me right in the face."

"Doctor," said Mulla Nasrudin, "I got my own problems."

90.

Mulla Nasrudin, who was invited to a house party he didn't wish to attend, telegraphed to the hostess: "Regret I can't come. Complete lie follows by letter."

91.

An American, staying with Mulla Nasrudin, received a telegram, and his face broke out in smiles. Said his friend, Mulla Nasrudin: "Good news, Robert?"

"You bet, Mulla. My grandfather and grandmother just celebrated a golden wedding."

"Golden wedding? What is that?" asked the Mulla.

"Well, you see, they've been together for fifty years -- "

Whereupon Nasrudin broke in: "And now he's married her? Oh, bravo!"

92.

"And at her request you gave up drinking, Mulla?"
"Yes."
"And you stopped smoking, for the same reason?"
"I did."
"And it was for her that you gave up dancing, card parties, and billiards?"
"Absolutely."
"Then why didn't you marry her?"
"Well," said Mulla Nasrudin, "After all this reforming I realized I could do better."

93.

One friend of Mulla Nasrudin was amazed to see that the Mulla had hitched his prize-winning possession, his prize-winning bull, to the plow and was guiding it across his fields.

He said: "Mulla have you gone crazy? That bull is worth twenty-five thousand rupees. Why are you letting him pull a plow?" "That bull," said the Mulla grimly, "has got to learn that life isn't all play."

94.

Mulla Nasrudin crept into the psychiatrist's office, looked furtively around, then pressed his ear to the desk.
"Listen!" he hissed.
The psychiatrist pressed his ear to the desk.
"I can't hear anything," he said.
"Exactly what I mean," said Nasrudin. "worrying, isn't it?"

95.

Mulla Nasrudin was defeated ignominiously when he ran for the office of sheriff.

He got only one vote out of a total of 3,5000, and the next day he walked down Main Street with two guns hanging from his belt.

"You were not elected, and you have no right to carry guns, Mulla," fellow citizens told him.

"Listen, folks," replied Nasrudin, "a man with no more friends than I have got in this country needs to carry guns."

96.

"Yes," said Mulla Nasrudin, "my family can trace its ancestry back to Muhammed the Prophet."
"I suppose," remarked his friend, "you will be telling us that your ancestors were in the Ark with Noah?"
"Certainly not," said Nasrudin. "my people had a boat of their own."

97.

"What do you think, Mulla, of our two candidates for presidency?"
"Well, I am glad," said Mulla Nasrudin, "that only one can be elected."

98.

Mulla Nasrudin and a friend met in the garment district one day. The friend's voice was heavy with woe. He said to the Mulla: "Did you hear about Mahmood?"
Nasrudin, startled, said: "No; what about Mahmood?"
"He dropped dead with a heart attack yesterday."
"What!" said Mulla Nasrudin. "in the middle of the season?"

99.

Mulla Nasrudin was driving along a country road when he noticed a couple of repairmen climbing telephone poles.

"Fools!" he exclaimed to his companion, "they must think I never drove a car before."

100.

Mulla Nasrudin rushed into a barber shop.

"Cut everything short," he said, "hair, whiskers, and conversation."

101.

Mulla Nasrudin lost his faith once and became a hard-bitten atheist. His new credo was: "There is no God, and Muhammad is his prophet."

102.

Friend: "So your new job makes you independent, Mulla?"
Mulla Nasrudin: "Absolutely. I get here any time I want before eight, and leave just when I please after five."

103.

As Mulla Nasrudin was leaving, he murmured to the hostess: "The meal was delicious, what there was of it."

Noting the hurt expression on his hostess's face, the Mulla blushed and hastened to say: "Oh, oh, and there was plenty of food, such as it was."

104.

"I turned the way I signaled," said the lady, indignantly, after the crash.
"I know it," retorted Mulla Nasrudin. "that's what fooled me."

105.

A young swain, on an automobile drive in the country with his loved one, left the car long enough to venture into a field where he might pick a bouquet of wild flowers for his lady fair. He had barely plucked the blossoms, when he became aware of a bull present in the same field.

The bull, a large specimen, was facing him with head lowered. It made distinct snorting sounds and with one leg scrapped the ground.

Far away, on the other side of the fence stood the owner, Mulla Nasrudin, who was taking in the situation with a serene eye. The young man yelled out to him: "Hey, is that bull safe?"

Mulla Nasrudin shouted back: "Safe as anything." Then he considered a moment more and shouted again: "I can't say the same about you, though."

106.

Mulla Nasrudin was worried by a vicious-looking dog.
"Don't be afraid of hi," the owner reassured. "you know the old proverb: A barking dog never bites."

"Yes," replied Mulla Nasrudin. "you know the proverb, I know the proverb, but does the dog know the proverb?"

107.

Mulla Nasrudin and his two friends were considering the problem of what each would do if the doctor told him he had only six months to live.

Said Robinson: "The first thing I would do would be to liquidate my business, withdraw my savings and have the biggest fling on the French Riviera you ever saw. I'd play roulette, I'd eat like a king, and most of all, I'd have girls, girls and more girls."

Said Sheikh Abdulla: "The first thing I would do would be to visit a travel agency and plot out an itinerary. There are a thousand places on earthy I have not seen, and I would like to see them before I die: the Grand Canyon, the Taj Mahal, Angkor Wat, all of them."

Said Mulla Nasrudin: "If my doctor said I had only six months to live, the first thing I would do would be to consult another doctor."

108.

Mulla Nasrudin was aboard a ship, but unfortunately, about halfway across, a storm struck the vessel. It grew rapidly worse, and the cry to abandon ship was given.

There followed a scene of unbelievable confusion. Children screamed, women wailed, men shouted and rushed wildly to and fro, while the crew struggled to impose order and place as many as possible in the

lifeboats. The sheets of rain and the heavy seas added the last touch of nightmare to the situation.

And through it all, watching everything with interest, was Mulla Nasrudin. He sat on a coil of rope, utterly calm, and hummed to himself.

A friend rushed to him, crying: "Mulla, Mulla, how can you sit there so calmly? The ship is sinking. It is being completely destroyed!"

"So?" said Nasrudin. "The ship is not my property."

109.

Mulla Nasrudin was seriously ill in a foreign country. He said to his friend: "Listen, Fareed, just in case you return and I don't, here's a letter to give Sultana when you get back to the old neighbourhood. Tell her my last thought was of her and her name was the last word I spoke. And here's a letter for Fatima. Tell her the same thing."

110.

The genius of Mulla Nasrudin had carried him to big success in business without much aid of education.

He was asked to distribute the prizes at a school, and made the usual speech of good counsel.

"Now boys," he said, "Always remember that education is a great thing. There's nothing like education. Take arithmetic. Through education we learn that twice two make four, that twice six make twelve, that seven sevens make -- and then there is geography."

111.

"I saw a feller trying to kiss your lass in the park last night, Mulla."

"Did he succeed?" asked Mulla Nasrudin.

"No."

"Then she was not my lass," said Nasrudin.

112.

Mulla Nasrudin advised his son on his marriage day: "Son, a successful marriage is often based on what a husband and wife don't know about each other."

113.

The gentleman was on his way home when he passed Mulla Nasrudin's house and saw through the window Mulla Nasrudin hitting his small boy over the head with a loaf of bread.

Next day he passed, and the next, and the next, and each time the Mulla was hitting the boy on the head with a loaf of bread.

Finally one Tuesday when he passed, he saw the Mulla hitting the boy on the head with a cake.

"Hellow," he said putting his head in through the window," run out of bread today?"

"Of course not," replied Mulla Nasrudin, "It's his birthday."

114.

Mulla Nasrudin: "I can't eat this stuff."

Mrs. Mulla Nasrudin: "Never mind, dear. I have some lovely recipes for making use of left-overs."

Nasrudin: "In that case I'll eat it now."

115.

The young bride was telling her father how wonderful marriage was.

"Do you know Dad," she said, "Ali gives me everything I ask for."

"Which merely shows," replied her father, Mulla Nasrudin, "that you are not asking for enough."

116.

Mulla Nasrudin's advice to newlyweds: "No family should have less than three children. If there is one genius in the family, then there should be two to support him."

117.

"Nice to see you are attending mosque again, Nasrudin," said the preacher. "Is it because of my

sermons?" "Not yours," said Mulla Nasrudin. "my wife's!"

118.

Mulla Nasrudin was obviously enjoying his holiday in the hills. When he returned to his hotel each evening he was full of the wonders of the place.

another guest, infected, so to speak, by Mulla Nasrudin's delight asked him: "Is this your first time in these hills?"

"Aye, it is that," said the Mulla.

"You seem to be having such fun that I presume you haven't had a holiday for a considerable time," said the chatty gent.

"It's not only that," smiled the Mulla, "but it's my honeymoon as well."

"In that case," asked the guest, taken aback, "where is your wife?"

"Oh, she's been here before!" said Mulla Nasrudin.

119.

"Well," said Hameed, "we have been friends for the last thirty years and never fallen out."

"No, never a word between us," said Mulla Nasrudin.

"But there is just one thing I never liked to bring up in case we would quarrel," remarked Hameed.

"And what was that?" queried the Mulla.

"Oh, I still don't like to mention it, but I can't stand your wife!"

"Well," said Nasrudin, "we will not quarrel about that. To tell you the truth, I can't stand her myself."

120.

Mrs. Mulla Nasrudin was reading about birth and death statistics.

Suddenly she turned to the Mulla and said: "Do you know that every time I breathe a man dies?"

"Very interesting," returned Mulla Nasrudin. "have you tried toothpaste?"

121.

The judge looked very severe. "Mulla," he said, "your wife says you hit her over the head with a baseball bat and threw her down a flight of stairs. What have you got to say for yourself?"

Mulla Nasrudin rubbed the side of his nose with his hand and meditated. Finally he said: "Your Honour, I guess there are three sides to this case: my wife's story, my story and the truth."

122.

Mulla Nasrudin awoke his wife in a great state of excitement. "Quick," he cried, "give me my spectacles before I wake up." When his wife brought them to him, he explained, "I am having a beautiful dream, but there are one or two things in it I can't make out."

123.

Mulla Nasrudin received a note that read: "Leave a thousand rupees under the cottonwood tree in Pizitz Square Tuesday night, or we will kidnap your wife and you will never see her again." The Mulla answered: "I haven't got any thousand rupees, and I am counting on you boys to keep your promise."

124.

Mulla Nasrudin, a race track habitue, told his wife: "The darndest thing happened to me this afternoon. I was bending down to tie my shoe-lace and some near-sighted goon strapped a saddle on me."

"What did you do?" asked his wife.

"What the hell could I do?" complained Nasrudin. "I came in third."

125.

Mulla Nasrudin rushed up to a farmer on the road and said: "I am looking for an escaped lunatic, my wife. Did she pass this way?"

The farmer puffed thoughtfully on his corn cob pipe and asked: "What does she look like?"

"She is very short," said Nasrudin, "and she is very thin and she weighs about 350 pounds."

The farmer looked at him in amazement. "How can a woman be short and thin and still weigh 350

pounds?" he asked.
"Don't act so surprised," said Nasrudin angrily. "I told you she was crazy."

126.

Mrs. Mulla Nasrudin: "I suppose all geniuses are conceited."
Mulla Nasrudin: "Some of them -- but I am not."

127.

Mulla Nasrudin's wife had fallen headlong down a steep incline and lay motionless at the bottom.

Nasrudin, fearful of the consequence, leaned over the tip of the incline and called out: "Fatima, are you dead?"
The wife groaned and called back: "I am badly bruised, but quite alive."

Nasrudin shook his head dolefully and said: "I hope you are, but you are such a liar, I don't know whether to believe you."

128.

The Mulla Nasrudin family was planning a daughter's wedding and the guest list was being made out. There was no use in being foolishly extravagant, so only the minimum number of invitations was sent out. That is, one to: every member of the family, to the tenth cousins, and all their relations by marriage; all the bride's friends back to kindergarten, and their relatives; all the neighbours, and their relatives; and of course, such strangers as happened to be in the vicinity.

When that was done, Mrs. Mulla Nasrudin looked at the list ruefully and said: "There are still the guests on the groom's side to consider."

Mulla Nasrudin nodded. "Well," he said, "it has to be. And it will only be fair to give him free choice. Whichever he wants -- either his mother or his father."

129.

A gentleman at a social function remarked to Mulla Nasrudin, the stranger at his side, "Heavens, what an ugly woman that one is."
"That woman," said Nasrudin, "is my wife."
The first man flushed painfully and could only stammer, "I am sorry."
"Not as sorry as I am," said Mulla Nasrudin.

130.

Mulla Nasrudin had managed to make his way into a closet, just one step ahead of the pursuing Mrs. Nasrudin.

Mrs. Nasrudin banged peremptorily on the door. "Come out of there, you coward!"
"I will not," shouted the Mulla from within.
"Do as I say," thundered Mrs. Nasrudin.
"I won't," yelled the Mulla. "I'll show you who's master of the house."

131.

Mulla Nasrudin (in early morning): "It must be time to get up."
Wife: "Why?"
Nasrudin: "Baby's fallen asleep."

132.

A snorer in a movie house was disturbing the audience. When patrons yelled to cut it out, the snorer snapped: "I paid for the seat and I will do as I please!"

"Sure," howled Mulla Nasrudin from the back row, "but you are keeping everybody awake!"

133.

One day Mahmood met Mulla Nasrudin and said: "Nasrudin, I have got a bargain for you! An elephant! A whole living elephant! And for just one thousand rupees."
Nasrudin said: "Are you crazy? What do I want with an elephant?"

"It's a beautiful elephant. All gray. Ten feet tall with a complete trunk."

"But I have nothing to feed it. I have no place to put it; I live in a three-room apartment."

"Two beautiful tusks, maybe two feet long each. It's a magnificent beast. They don't make them like that any more."

"Mahmood," said the Mulla, almost screaming. "I have a three-room walkup apartment on the sixth floor. Where will I keep an elephant?" "You are a hard man, Nasrudin," said Mahmood. "I will tell you what. I will throw a second whole elephant for only hundred rupees extra."

And Mulla Nasrudin said: "Now you are talking."

134.

Doctor Abrams was called to Mulla Nasrudin's shop where the Mulla was lying unconscious. Dr. Abrams worked on him for a long time, and finally revived him.

"How did you happen to drink that stuff, Nasrudin?" he asked the Mulla. "Didn't you see the label on the bottle? It said: POISON."

Nasrudin: "Yes, Doctor, but I didn't believe it."

Dr. Abrams: "Why not?"

Nasrudin: "Because whenever I believe someone I am deceived."

135.

"How is your wife?" Mulla Nasrudin asked the old friend he had not seen in years.

"She's in heaven," replied the friend.

"Oh, I am sorry," said the Mulla. But then he realized that was not the thing to say, so he added: "I mean, I am glad." And that was even worse. So Mulla Nasrudin came out with: "Well, I am surprised."

136.

The scene was a court-martial. Mulla Nasrudin was giving evidence against a private who was accused of calling a lieutenant an idiot.

"Now, Nasrudin," said the president of the court, "how can you be sure that the accused was in fact referring to Lieutenant Jones when he called him an idiot?"

"Well, sir," replied Mulla Nasrudin, "Lieutenant Jones was the only idiot there at the time."

137.

Mulla Nasrudin was subject to insomnia. His wife was, on the contrary, a very heavy sleeper. It was Nasrudin's amiable habit, when he was having a particularly bad night, to go into his wife's room, shake her into reluctant wakefulness, and say: "What's the matter, dear? Can't you sleep either?"

138.

"Oh, poor Mr. Jones," mourned Mulla Nasrudin. "Did you hear what happened to him? He tripped at the top of the stairs, fell down the whole flight, banged his head and died."

"Died?" said Mrs. Nasrudin, shocked.

"Died!" repeated the Mulla with emphasis. "Broke his glasses too."

139.

Mulla Nasrudin: "If a man steals, no matter what, he will live to regret it."

Wife (coyly): "You used to steal kisses from me before we were married."

Nasrudin: "Well, you heard what I said."

140.

Mulla Nasrudin came into the house, dripping wet and looking incredibly bedraggled. Outside the window, the pelting rain was all too visible.

His sympathetic wife said: "Oh, it's raining cats and dogs outside."

"You are telling me," said Nasrudin. "I just stepped in a poodle."

141.

"Who was that sweet young thing, Mulla, I saw you with last night?" asked a friend.

"That was no sweet young thing, boy -- that was my wife," replied Mulla Nasrudin.

142.

Mulla Nasrudin and his wife stopped on the street to watch a funeral procession pass. It was done in elaborate style, from the long, gleaming hearse, through the cars packed with flowers, to the impressive line of automobiles following.

Said Mulla Nasrudin's wife: "It's a rich guy. I have watched funerals like that before. There's a solid mahogany casket, polished so you can see your face in it, with satin lining and gold carved handles. They put it in a big mausoleum, with stone doors, statues, flowers, praying and singing."

"Wow," said Mulla Nasrudin, eyes shining. "Now that's what I call living."

143.

Salesman: "Sir, is your wife at home?"

Mulla Nasrudin: "Yes, sir."

Salesman (after knocking in vain): "I thought you said she was at home, sir?"

Nasrudin: "yes, sir, but I don't live here."

144.

Mulla Nasrudin came home from a hard day's work, sat down at the kitchen table, and said to his equally harried wife: "Dear, for once in your life don't start with your own troubles. Ask, instead, what happened to me at business. Ask, already, what kind of a day I had. Go ahead, ask. Just ask."

Whereupon Mrs. Mulla Nasrudin said apprehensively: "So what happened, Mulla?"

and Mulla Nasrudin buried his head in his hands, groaned, and said: "What happened? Oh, dear, better you should not ask."

145.

"Do you believe in love at first sight, Mulla?" a friend asked Mulla Nasrudin.

"Well," said Nasrudin, "I think it saves a lot of time."

146.

"don't you think, Mulla, that a man has more sense after he is married?" asked Mulla Nasrudin's wife.

"Yes," said Nasrudin. "but it's too late then."

147.

Son: "Isn't it wonderful how little chicks get out of their shells dad?"

Mulla Nasrudin: "What get's me is how they get in, son."

148.

Mulla Nasrudin lived only for the day when the social system could be overturned by violence and remolded closer to his heart's desire.

"Come the revolution," he said fervently to his wife, "you won't have to live on bread and potatoes. You will eat strawberries and cream."

"Actually," said his wife, "I don't like strawberries and cream."

"Come the revolution," said Mulla Nasrudin violently, "you will eat strawberries and cream and you will like it."

149.

Mrs. Mulla Nasrudin: "I suppose you think I am a perfect idiot?"

Mulla Nasrudin: "Oh, dear, non of us is perfect."

150.

Boss: "Mulla, you're a liar. You took a day off to bury your wife, and I met her in the park this morning."

Mulla Nasrudin: "Oh, I did not say she was dead, sir. I just said I would like to go to her funeral."

151.

Mulla Nasrudin, an expectant father, was pacing up and down the hospital corridor.
"I hope it's a girl! I hope it's a girl!" he kept repeating.
"What do you mean, you hope it's a girl?" asked a nurse.
"Then," replied Nasrudin, "she will never have to go through what I am going through."

152.

"Has this dog a good pedigree, Mulla?" asked Mulla Nasrudin's wife.
"Has he? Say, if that dog could talk, he wouldn't speak to either of us," said Mulla Nasrudin.

153.

Mrs. Mulla Nasrudin: "Why, she is the loudest-mouthed woman I ever heard."
Mulla Nasrudin: "Shush, dear, you forget yourself."

154.

"Mulla, dear," said Mrs. Mulla Nasrudin, "such an odd thing happened today. The clock fell off the wall, and if it had fallen a moment sooner, it would have hit mother."
"I always said that clock was slow," said Mulla Nasrudin.

155.

Mulla Nasrudin was engaged in a most affectionate embrace with his secretary when there came the sound of a key in the font door.
The Mulla broke away at once, eyes wide with alarm.
"Heavens," he cried, "it's my wife! Quick, jump out the window."

The young woman, equally alarmed, made a quick step towards the window, then demurred. "I can't," she said, "we're on the thirteenth floor."

"For heaven's sake," cried Mulla Nasrudin in exasperation, "is this a time to be superstitious, baby?"

156.

Mulla Nasrudin and his neighbour were discussing the weather. Said the neighbour: "Man, that shower will do a lot of good; it will bring things out of the ground."
"God forbid," said Mulla Nasrudin, "I have three wives there!"

157.

A cameraman, working for the educational department of a film company, met Mulla Nasrudin in town and said:
"I have just been taking some moving pictures of life out on your farm."
"Did you catch any of my men in motion?" asked the Mulla curiously.
"Sure I did."

The Mulla shook his head reflectively, then commented: "Science is a wonderful thing!"

158.

"So you are undertaking to keep bees, Mulla?" asked a neighbour.
"Yes," answered Mulla Nasrudin. "I don't want to miss anything in life, and I have been stung every other way there is."

159.

Mulla Nasrudin: "My wife asked me to take our old cat off somewhere and lose it. So I put it in a basket and tramped out into the country for about eight miles."
Friend: "Did you lose the cat, Mulla?"

Nasrudin: "Lose it! If I had not followed it, I'd never have gotten back home."

160.

School was out and little Maksood came bursting into the house crying bitterly.
"The kids beat me up, Dad. They said I have a big head."

"Now, Maksood, don't you listen to them," soothed his father, Mulla Nasrudin. "It's not true."

So, partly convinced, Maksood returned to school the next day. That afternoon the scene was repeated, and again Mulla Nasrudin repeated his words of reassurance.

"So now calm down," said Nasrudin, "because I would like you to run down to the store and get nine pounds of potatoes."

"Okay, Dad. Give me a bag to put them in," replied Maksood.

"A bag! What do you need a bag for?" asked the Mulla. "Carry them in your cap."

161.

"Oh, Mulla, do you realize it's almost a year since our honeymoon, and that glorious day we spent on the sands? I wonder how we'll spend this one?"

"On the rocks, dear," said Mulla Nasrudin.

162.

Mulla Nasrudin walked into a bakery and said: "I want a birthday cake baked for me in the shape of the letter N>" The baker nodded. "I will have it ready for you by two this afternoon. But it will cost money."

"Money is no object," said the Mulla.

At two o'clock the Mulla was back. The cake was proudly presented in all its glory, and the Mulla flew into a passion. "Not an ordinary N, you idiot," he shouted. "I want a beautiful flowing N in script." The baker said: "But you didn't say so. If you can come back at eight in the evening, I will have it for you."

The Mulla was back at eight. Another cake was presented. He looked at it critically and said: "I don't like the frosting. Could you make it with a pinker cast? I will pay for the extra trouble." "I can fix that in no time, if you will wait," said the baker. By eight-thirty he was back, and the cake was perfect. With a sigh of relief, the baker pulled a box down and prepared to package the cake. "Hold it," said Mulla Nasrudin. "I am eating it here."

163.

Mulla Nasrudin, very agitated, took his son to a child guidance clinic; the child was noisy and aggressive. The psychiatrist, having observed that the child was hyper-active, made out a prescription for a sedative but forgot to specify who was to take it. The next appointment was a week later.

"How has your little boy been behaving this week, Mulla?" enquired the psychiatrist.

Mulla Nasrudin shrugged. "Who cares?" he drawled.

164.

Mrs. Mulla Nasrudin (as Mulla enters house): "What time is it?"

Nasrudin: "Just one o'clock."

But this very moment the clock strikes three.

Mulla Nasrudin: "Dear me, how that clock stutters."

165.

"Did I ever tell you how I tried jujitsu on a burglar?" asked Mulla Nasrudin.

"No," said his wife.

"Well, I got hold of his leg and twisted it over his shoulder. Then I got hold of his arm and twisted it round his neck, and before he knew where he was I was flat on my back."

166.

"That fellow must live in a very small flat," said Mulla Nasrudin.

"How can you tell?" asked his wife.

"Why, haven't you noticed that his dog wags his tail up and down, instead of sideways?"

167.

"So your wife is a reckless driver?" asked a friend.

"Say, when the road turns the same way as she does, it's just a coincidence," replied Mulla Nasrudin.

168.

Mulla Nasrudin discovered his wife again and again in the arms of her lover. Finally, he shot her dead. The jury brought in a verdict of justifiable homicide.

Just as Nasrudin was to leave the courtroom a free man, the judge stopped him and asked: "Why did you shoot your wife instead of her lover, Nasrudin?"

"Suh," he replied, "I decided it was better to shoot a woman once than a different man each week."

169.

Doctor (after examining patient): "I don't like the looks of your wife, Mulla."
Mulla Nasrudin: "Neither do I, Doctor, but she's good to our children."

170.

Mulla Nasrudin, deeply troubled, was consulting a psychiatrist.
"My wife," said the Mulla, "is convinced she's a chicken. She goes around squawking constantly and sleeps on a large bar of wood she has fixed up as a perch."
"I see," said the psychiatrist thoughtfully. "And how long has your wife been suffering from this fixation?"
"For nearly two years."

The psychiatrist frowned slightly and said: "But why have you waited till now to seek help?" Mulla Nasrudin blushed and said: "Oh, well, -- it was so nice having a steady supply of eggs."

171.

Mulla Nasrudin, having been away on a business trip, returned home unexpectedly and found his wife in the arms of his best friend.

He staggered back and said: "Fareed! I am married to the lady, so I have got to. But you?"

172.

Mrs. Mulla Nasrudin: "I can't decide whether to go to a palmist or to a mind-reader."
Mulla Nasrudin: "Go to a palmist. It's obvious that you have a palm."

173.

Wife: "Mulla, what is the most difficult thing for a young mother to learn?" Mulla Nasrudin: "That other people have perfect children too."

174.

Mulla Nasrudin came home in the small hours and gave his wife the glorious news:
"Darling, I have been elected."
She was delighted. "Honestly?" she said.
Mulla Nasrudin laughed in an embarrassed way.
"Oh, why bring that up?"

175.

"You know, dear, your wife doesn't seem to be as well dressed as she was when you married her," a friend said to Mulla Nasrudin.
"That's funny," replied Nasrudin. "I am sure it's the same suit."

176.

Mrs. Mulla Nasrudin: "Wake up, Mulla, there's a burglar going through your pants pockets."

Mulla Nasrudin (turning over): "Oh, you two just fight it out between yourselves."

177.

Mulla Nasrudin, the father of a very obstreperous youngster was listening to his wife reading from a child psychology book.

"It says here," she announced excitedly, "that we must give him a completely free hand!"
"Does it indeed?" replied Mulla Nasrudin grimly. "And does it say where?"

178.

Sunday was to be the day of Saleem's wedding, and he and his father, Mulla Nasrudin, were enjoying a nightcap together. Lifting his glass in a toast to his father, Saleem asked: "Any advice before I take the big step, dad?" "Yes," said Mulla Nasrudin. "Two things. first: insist on having one night out a week with the boys.
Second: don't waste it on the boys."

179.

Passer-by: "Kinda cold sitting on your front porch in this weather, isn't it, Mulla?"

Mulla Nasrudin: "Well, yes, a little, but you see my wife is taking her singing lesson, and I don't want the neighbours to think that I am beating her up."

180.

Mulla Nasrudin awoke early one morning and shook his wife until she awoke with a start. "What's the matter, darling?" she inquired hazily.

"Fatima," said Nasrudin firmly, "if I dream once more that you have kissed another man, I will never talk to you again as long as I live."

181.

Mulla Nasrudin: "On your way to Abdulla and sons you will pass a football ground."
Office Boy (hopefully): "Yes, sir!"
Nasrudin: "Well, pass it!"

182.

Three girls and Mulla Nasrudin were brought before the presiding judge. The girls had been arrested for soliciting and the Mulla was arrested for peddling without a license.
"What do you do for a living?" the judge asked, pointing to the first girl.
"Your honor, I am a model," she answered.
"Thirty days," was the sentence.
Then he turned to the second. "What do you do for a living?" he asked.
"Your honor, I am a T.V. actress."

"Thirty days." Then he turned to the third girl. "What do you do for a living?" he demanded.
"To tell you the truth," she answered, "I am a prostitute."

"For telling the truth," he said, "I am going to suspend sentence." Then he turned to Mulla Nasrudin. "And you," he said, "what do you do for a living?"

"To tell you the truth," said Nasrudin, twirling his hat in his hands, "I am a prostitute also, your honor."

183.

During a play, the curtain fell suddenly and the manager of the theater stepped out before the audience in the last degree of agitation.

"Ladies and gentlemen," he said, "I am distressed to have to tell you that the great and beloved actor, Mendel Kalb, has just had a fatal heart attack in his dressing room and we cannot continue."

Whereupon Mulla Nasrudin rose in the balcony and cried out: "Quick! Give him some chicken soup."

The manager, surprised, said: "Sir, I said it was a fatal heart attack. the great Mendel Kalb is dead."
The Mulla repeated: "So quick! give him some chicken soup."

The manager screeched in desperation: "Sir! The man is *dead*! What good will chicken soup do?"
And the Mulla shouted back: "What harm?"

185.

Sheikh Kareem had heard that his old friend Mulla Nasrudin had married for the third time, but he didn't meet the new bride until some months later, when he bumped into the newly-weds in the lobby of a big hotel. He was horrified to observe that the new Mrs. Nasrudin wore an obvious wig, had one glass eye, a wooden leg and a set of false teeth that rattled ominously every time she moved a muscle. Completely taken aback, he whispered in Nasrudin's ear: "What came over you, Mulla, to marry an old battle-ax like that?"
"You can speak up, my boy," said Mulla Nasrudin cheerfully, "She's deaf too."

186.

Mulla Nasrudin: "Did you hear about my wife?"
Fareed: "No! What about your wife?"
Nasrudin: "She ran off with my best friend."
Fareed: "What are you talking about? I am your best friend."
Nasrudin: "Not any more."

187.

Mrs. Mulla Nasrudin, reduced to tears in the course of a family argument, said to her husband: "You brute! How can you treat me so cruelly after I have given you the best years of my life?" And Mulla Nasrudin replied: "Good heavens! were those your best years?"

188.

Mulla Nasrudin was bursting with pride.
"Did you hear about my son?" he asked a neighbour.
"No, What's with your son?"
"He's going to a psychiatrist. Twice each week he's going to a psychiatrist."
"Is that good?"
"Of course, it's good. Forty rupees an hour he pays, forty rupees! And all he talks about is me."

189.

"Has your son's college education been of any value, Mulla?"
"Oh, yes," said Mulla Nasrudin. "It cured his mother of bragging about him."

190.

Mulla Nasrudin's young son came prancing into the room and said: "Papa, may I have another apple?"
Nasrudin raised his eyes from his newspaper to glance sternly at the boy.

"Again and apple?" he demanded "Listen, where do you think all these apples come from? You think they grow on trees?"

191.

"Do you know, Dad, that in some parts of Africa a man does not know his wife until he marries her?"
Mulla Nasrudin: "Why single out Africa?"

192.

"I suspect that your son's peculiarities are congenital, Mulla," said the doctor gently. "It may be hereditary in your family."
Mulla Nasrudin was scandalized.
"You must be wrong, doctor," he protested. "I can assure you there's never been anything in the slightest hereditary in *my* family!"

193.

"Sir, I cam to -- er -- ask you whether you would object -- er -- to my marrying your daughter," a young man asked Mulla Nasrudin.

"My boy," said Nasrudin, "you are only twenty-one and my daughter is twenty-seven. Why not wait a few years till you are both about the same age?"

194.

It was their twenty fifth wedding anniversary. They were having drinks and dinner at one of the fanciest restaurants in town. Both were feeling sentimental.
"Mulla," said the wife, "what would you do if something happened to me?"
"I'd go absolutely out of my mind," said Nasrudin.

"Aw, go on," she said. "I'll bet you would turn right around and get married again."
"Oh, no I wouldn't," said Nasrudin. "I wouldn't go that far out of my mind."

195.

"Dad, what effect does the moon have on the tide?" asked Mulla Nasrudin's son.

Mulla Nasrudin (from the depths of his newspaper): "not any, son. Only on the untied."

196.

"Is a ton of coal very much, Papa?"

"That depends, my son," said Mulla Nasrudin, "on whether you are shovelling or buying it."

197.

Mulla Nasrudin had been trying to reach his home by phone for over an hour, but kept getting a busy signal. Finally he asked the operator if she could cut in on the line. She told him that she could do it only in a case of life or death.

"Well," said the Mulla. "I can tell you this much. If that's my teen-age daughter on the phone, there's going to be a murder."

198.

The young couple, thinking that there parents would oppose their marriage, had eloped to the hills.

After being there for the necessary period, they got married and had grown to like the small hill-town so much that they decided to make their home there permanently.

After three weeks of married bliss, a telegram arrived.

"Oh, darling," said the young wife, "It's from Daddy."

"What does he say?" asked the bridegroom eagerly.

"Do not come home and all will be forgiven" -- Mulla Nasrudin.

199.

"Don't you think, Doctor, you have overcharged for attending my son when he had the measles?"

"You must remember, Nasrudin, that the bill covers twenty-three visits." "Yes," said Mulla Nasrudin, "but you forget that he infected the whole school."

200.

"But, Mulla, that isn't our baby."

"Shut up," said Mulla Nasrudin. "It's a better carriage."

201.

Mulla Nasrudin sidled up to a guest at one of his daughter's social evenings. He had heard him addressed doctor and now he said diffidently: "Doctor, may I ask a question?"

"Certainly," he said.

"Lately," said Mulla Nasrudin, "I have been having a funny pain right here under the heart -- "

The guest interrupted uncomfortably and said: "I am terribly sorry, Mulla, but the truth is, I am a doctor of philosophy." "Oh," said Nasrudin, "I am sorry!" He turned away, but then overcome with curiosity, he turned back. "Just one more question, doctor. Tell me, what kind of disease is philosophy?"

202.

Mulla Nasrudin shook his head sadly as his son left the room. For the fourth successive month his report card had shown nothing but D's. "I am finally convinced," said Nasrudin to his wife, "that our son must have a sixth sense. There is certainly no sign of the other five."

203.

Mulla Nasrudin's youngest son came home in great excitement, saying: "Father! Father! On returning from school, I ran home behind the streetcar all the way and saved three annas car fare." Whereupon the exasperated Mulla slapped his son's cheek resoundingly and said: "Spendthrift! Why did you not run home behind a taxicab and save three rupees?"

204.

Medium at a seance: "I believe this is your late wife knocking." Mulla Nasrudin: "Ah -- she has not

changed a bit."

205.

"Dad, may I go in for a swim?"
"Certainly not," said Mulla Nasrudin. "It's far too deep, son."
"But mummy is swimming."
"Yes, dear, but she's insured."

206.

"Understand your wife fell off a scaffold and died, Nasrudin."
"That's right," said Mulla Nasrudin.
"Frightfully sorry, old chap. What was she doing up there?"
"Getting hanged," said Mulla Nasrudin.

207.

A club of eccentric young men had for one of their rules that on Tuesday evenings any man who asked in the clubroom a question which he was unable to answer himself should pay a fine of ten rupees. One evening Mulla Nasrudin asked: "Why doesn't a ground squirrel leave any dirt around the top of his hold when he digs it?" After some deliberation he was called upon to answer his own question.

"That's easy," said the Mulla. "The squirrel starts at the bottom and digs up."
"All very nice," suggested a member, "but how does it get to the bottom?"
"That's your question," answered Nasrudin.

208.

"It must be hard to lose a wife," said a friend at Mulla Nasrudin's wife's funeral.
"Almost impossible," said bereaved Mulla Nasrudin.

209.

Mulla Nasrudin's oldest daughter had just given birth to a beautiful baby boy and Nasrudin was being congratulated. He looked downcast, however, and a friend said: "What is the matter, Mulla? Don't you like the idea of being a grand-father?" The Mulla heaved an enormous sigh. "No," he said, "I don't. But that doe4s not bother me so much. It's just that it's so humiliating to have to go to bed with a grandmother."

210.

Mulla Nasrudin got into a subway car, which was clearly marked TIMES SQUARE in various places, and said apologetically to the large man next to him: "Pardon me, does this train go to Times Square?" Intent on his newspaper, the large man said rather shortly: "Yes, it does."

A moment later, the Mulla said again: "Are you sure it goes to Times Square?" Irritated, the large man said: "Of course, I am sure." The Mulla said argumentatively: "But how can you be sure?" At this the large man exploded. He said: "Can't you see the signs in this car? Read them. Don't they say TIMES SQUARE? What more do you want?"

The Mulla shrank within himself and sat motionless thereafter. At the next stop, however, another anxious-looking individual stepped into the train. He approached Mulla Nasrudin and asked apologetically: "Does this train go to Times Square?" At which Nasrudin jumped to his feet in agitation, shook his fist at the new comer, and said: "Now look what you did! You made me uncertain again."

211.

Mulla Nasrudin's wife was on her death-bed, with her husband at her side. He held her cold hand and tears silently streamed down his face.
Her pale lips moved. "Mulla," she said.
"Sush," said Nasrudin. "Don't try to talk."
But she insisted. "Mulla," she said in her tired voice. "I have to talk. I must confess." "There is nothing to confess," said the weeping Mulla. "It's all right."
"No, no. I must die in peace. I must confess, Mulla, that I have been unfaithful to you."
Mulla Nasrudin stroked her hand. "Now, dear, don't be concerned. I know about it. Why else did I poison

you?"

212.

Mulla Nasrudin's wife was on her dying bed. She was in great pain.
"Oh," muttered she, "I suffer the tortures of hell."
And Mulla Nasrudin, unmoved, said politely: "Already?"

213.

The funeral cortege was being set up for the wife of Mulla Nasrudin, who was dressed somberly in the appropriate black.

The funeral director said to the Mulla in a respectful whisper: "And you will be sitting in the lead car with your mother-in-law."
Nasrudin frowned. "With my mother-in-law?"
"Yes, of course."
"Is it necessary?"

"It is essential. The bereaved husband and the bereaved mother -- the two closest survivors together."

Mulla Nasrudin turned to look at the large and sobbing figure of his mother-in-law and said: "Well, all right then, but I tell you right now that it's going to spoil the pleasure of the occasion."

214.

Mulla Nasrudin bought a ferocious tiger at an auction sale, outbidding several prominent circus proprietors. "What on earth are you going to do with that man-eating beast, Nasrudin?" he was asked by the head of a wild-animal act. "Going into competition with us?"

"Oh, no," said Nasrudin. "It's not that. But my poor wife died last week and I am lonely."

215.

A country doctor called upon Mulla Nasrudin, soon after the death of Nasrudin's wife, and announced his intentions of cutting his bill, for services rendered, in half. With tears in his eyes, Mulla Nasrudin reached out and clasped the doctor's hand and in a trembling voice said: "God bless you, my good friend. I will be as good as you and knock off the other half."

216.

The old Mulla Nasrudin said to his wife at the luncheon table: "One time recently, I dreamed I was lecturing to an audience. I woke up with a start, and by heaven, I was."

217.

"My wife is annoying me," said old Mulla Nasrudin. "Every time she has a bath she spends a couple of hours playing with rubber ducks and plastic submarines." "If it makes her happy, why should you worry, Mulla?" asked the psychiatrist. "I certainly don't see why it should annoy you."
Mulla Nasrudin snorted indignantly. "You should if they were your's..."

218.

Mulla Nasrudin was sitting on a park bench enjoying the late spring sunshine, when another old man sat down at the other end of the bench. They viewed each other cautiously and finally the other one heaved a tremendous, heartfelt sigh.

Mulla Nasrudin rose at once and said: "If you are going to talk politics, sir, I am leaving."

219.

"You must help me, doctor," said old Mulla Nasrudin to his psychiatrist. "I can't remember anything for more than a few minutes. It's driving me crazy."
"How long has this been going on, Nasrudin?" asked the psychiatrist gently.
"How long has what been going on?" replied the Mulla.

220.

The family was very much disturbed. Mulla Nasrudin, aged 90, decided to get married again. What

worried his relatives was the fact that the bride Nasrudin selected was a young, healthy, 22-year old. One of Nasrudin's sons button-holed him and pleaded.

"Look, Dad, you must give this more thought. It's very serious. In fact, a thing like this could prove fatal!"

"So what?" answered Nasrudin. "If she dies, I will marry again."

221.

"Pop," said Mulla Nasrudin's youngest son, "can you remember the first girl you ever kissed?"

The old Mulla gave a hollow laugh. "Son," he remarked drily, "I can't even remember the last one."

222.

Mulla Nasrudin, on his death-bed, opened his eyes and asked the attending priest suddenly: "Have you ever wondered where people in hell tell each other to go?"

223.

On his death bed Mulla Nasrudin was heard saying: "Life is not fair to us men. When we are born, our mothers get the compliments and the flowers. When we are married, our brides get the presents and the publicity. And when we die, our widows get the life insurance and the winters in Kashmir."

224.

Saint Peter was dividing the crop of newly arrived souls for easier processing. "All right, you men, come up here. Just eh men, please. We'll take care of the women later. How many of you are married men here with your wives? Good. All those of you who are boss in your family form a line here. The henpecked ones in that other line there."

The line of the henpecked formed immediately and grew longer. The other line was non-existent until one lone person -- Mulla Nasrudin -- appeared in it.

Saint Peter paused to look at him. "Are you aware that this is the line for those men who are boss in their family?"

"Yes, sir," muttered Mulla Nasrudin.

"Are you sure you belong here?" "I have to be," said Nasrudin. "my wife insists."

225.

"Hey!" cried Satan to the new arrival, Mulla Nasrudin. "you act as if you owned the place!"

"I do," said the Mulla. "my wife gave it to me before I died!"

Thy Will Be Done

Talks given from 1970
Original in Hindi
1 Chapters
Year published: 1970

Thy Will Be Done

Chapter #1

Chapter title: Living is love

10 October 1970

Archive code: 7010100
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[The following is a poem in Osho's handwriting, which he wrote specially for this booklet of poems by Rati Sett.]

LIVING IS LOVE

when gladness glides
in the deep lake of silence,
warm breath of love
hums an unheard song.

when open sky is wide awake
under thy gaze
fog of doubt melts away
and, fragrant breeze reveals
the sweet pollen of bliss.
the lake, the lotus
and the unseen lover
merge in one lightening thrill.

Wisdom of Folly

Dedication given 21/7/71
Miscellaneous
200 Jokes
Year published: 1971

Mulla Nasrudin jokes to Ma Yoga Mukta

Wisdom of Folly

Jokes of Mulla Nasruddin
Dedication written on July 21, 1971

1971

ShortTitle: FOLLY01

Audio:	No
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1.

A rich farmer had been trying desperately to marry off his daughters. One day he met Mulla Nasrudin.

"I have several daughters," the farmer told the Mulla. "I would like to see them comfortably fixed. And I will say this, they won't go to their husbands without a little bit in the bank, either. The youngest one is twenty-three and she will take Rupees 25,000 with her. The next one is thirty-two, and she will take Rupees 50,000 with her. Another is forty-three and she will take Rupees 75,000 with her."

"That's interesting," said Nasrudin. "I was just wondering if you have one about fifty years old."

2.

Mulla Nasrudin's family was upset because the girl he was planning to marry was an atheist.

"We'll not have you marrying an atheist," his mother said.

"What can I do? I love her," the young Nasrudin said.

"Well," said his mother, "if she loves you, she will do anything you ask. You should talk religion to her. If you are persistent, you can win her over."

Several weeks went by, then one morning at breakfast the young Mulla seemed absolutely brokenhearted.

"What's the matter?" his mother asked. "I thought you were making such good progress in your talks about religion to your young girlfriend."

"THAT'S THE TROUBLE," said Nasrudin. I OVER DID IT. LAST NIGHT SHE TOLD ME SHE WAS SO CONVINCED THAT SHE IS GOING TO STUDY TO BE A NUN."

3.

The young lady's hopes had been high for two years while Mulla Nasrudin remained silent on the question of marriage. Then one evening he said to her, "I had a most unusual dream last night. I dreamed that I asked to marry you. I wonder what that means."

"THAT MEANS," said his girlfriend, "THAT YOU HAVE MORE SENSE ASLEEP THAN YOU HAVE AWAKE."

4.

Mulla Nasrudin had been calling on his girlfriend for over a year. One evening the girl's father stopped him as he was leaving and asked, "Look here, young man, you have been seeing my daughter for a year now, and I would like to know whether your intentions are honorable or dishonorable?"

Nasrudin's face lit up. "DO YOU MEAN TO SAY, SIR," he said, "THAT I HAVE A CHOICE?"

5.

Mulla Nasrudin's mother, worrying about her son's safety, said to him:

"Didn't I say you should not let that girl come over to your room last night? You know how things like that worry me."

"But I didn't invite her to my room," said Nasrudin. "I went over to her room. NOW YOU CAN LET HER MOTHER DO THE WORRYING."

6.

"Well, young man, I understand you want to become my son-in-law," said the father to his daughter's boyfriend, Mulla Nasrudin.

"NO, SIR, NOT EXACTLY," replied Nasrudin. "BUT IF I MARRY YOUR DAUGHTER, I DON'T SEE HOW I CAN GET OUT OF IT."

7.

Mulla Nasrudin was talking to a friend about his recently broken romance. "Do you mean," asked the friend, "that at her request, you gave up drinking, and smoking, and gambling, and dancing, and playing

pool?"

"Yes, just because she insisted," said the Mulla.

"Then why didn't you marry her?" the fellow asked.

"WELL, AFTER ALL THAT REFORMING," said Nasrudin, "I DECIDED I COULD DO BETTER."

8.

A girlfriend at a cocktail party said to Mulla Nasrudin, "I keep hearing you use the word 'idiot;' I hope you are not referring to me."

"DON'T BE SO CONCEITED," said the Mulla. "AS IF THERE WERE NO OTHER IDIOTS IN THE WORLD!"

9.

Mulla Nasrudin sat fishing in a bucket of water.

A visitor, wishing to be friendly, asked, "How many have you caught?"

"YOU ARE THE NINTH," said Nasrudin.

10.

The young lady became angry with her boyfriend, Mulla Nasrudin, and said, "You are a perfect dope!"

"DON'T TRY FLATTERY," said Nasrudin. "NONE OF US IS PERFECT!"

11.

One night, Mulla Nasrudin's father noticed a light in his barn. He went to see what it was all about and he found Nasrudin with a lantern, all dressed up.

"What are you doing all dressed up and with that lantern?" asked his father.

"I am going to call on my girlfriend, Dad," said Nasrudin. "I have got to go through the woods and it is dark."

"When I was your age calling on my wife for the first time," said the father, "I went through the woods without a lantern."

"I KNOW," said Nasrudin, "BUT LOOK WHAT YOU GOT, DAD!"

12.

"Darling," said the young woman,"I could die for your sake."

"YOU ARE ALWAYS PROMISING THAT," said Mulla Nasrudin, "BUT YOU NEVER DO IT."

13.

Mulla Nasrudin, who was really unaccustomed to public speaking, arose in confusion after dinner and muttered hesitatingly:

"M-m-my f-f-friends, when I came here tonight only God and myself knew what I was about to say to you AND NOW ONLY GOD KNOWS!"

14.

After the bride's first dinner, she asked her husband, Mulla Nasrudin, "Now, dear, what will I get if I cook a dinner like that for you everyday?"

"MY LIFE INSURANCE," said Nasrudin.

15.

Mulla Nasrudin's young wife, recently returned from her honeymoon, was complaining to her friend about her husband's drinking habits.

"If you knew he drank, why did you marry him?" her friend asked.

"I DID NOT KNOW HE DRANK," said Nasrudin's wife, "UNTIL ONE NIGHT HE CAME HOME SOBER."

16.

Mulla Nasrudin, who had just passed his test for his first-aid certificate, was on his way home. Suddenly, he saw a man lying face down in the street. Without a second thought, he threw himself upon the

man and began applying artificial respiration.

After a while, the man raised his head and said, "SIR, I DON'T KNOW WHAT YOU ARE TRYING TO DO, BUT I AM TRYING TO FISH A WIRE DOWN THIS MANHOLE."

17.

Mulla Nasrudin was drunk and at a football game was making such a nuisance of himself that the people around him threatened to call the police if he didn't sit down and shut up. At that he shouted, "show me a policeman, and I will show you a dope."

The words were no sooner spoken when a big six-foot policeman arrived on the scene and said: "I am a policeman."

"WONDERFUL!" said Nasrudin. "I AM A DOPE!"

18.

The lady contributed to Mulla Nasrudin on crutches, but could not resist the temptation to preach to him.

"It must be terrible to be lame," she said, "but think how much worse it is to be blind."

"That's right, Lady," said the Mulla. "WHEN I WAS BLIND, PEOPLE KEPT PASSING COUNTERFEIT MONEY OFF ON ME."

19.

The young father was pushing the crying baby down the street with what appeared to be absolute calm and self-assurance. People on the street could hear what he was saying as he passed.

"Take it easy, Nasrudin," he said. "Don't let it get you down, Nasrudin, you will soon be safe back home. Things will be all right, Nasrudin, if you just keep calm."

One motherly type woman waiting for a bus, heard and saw the young father and said to him, "I think you are wonderful the way you are taking care of the baby." Then she leaned over to the baby and said, "Now, don't cry, Nasrudin, everything is going to be all right."

"LADY," said the father, "YOU HAVE GOT IT ALL WRONG. HIS NAME IS TOMMY -- I AM NASRUDIN."

20.

"I don't guess I have anything to complain about," said the mussed up young man, Mulla Nasrudin, as he listened to another mussed up young man describe his ejection from a dance hall. "They treated me all right."

"What do you mean, treated you all right," said the other young man. "They threw you out, didn't they?"

"Yes," said Nasrudin, "They threw me out the back door, but when I told the bouncer that my family was in the social register, he picked me up gently, brushed me off, and escorted me back into the dance hall. THEN HE THREW ME OUT THE FRONT DOOR."

21.

"You don't love me any more," said Mulla Nasrudin's wife through her tears. "When you see me crying, you never ask why."

"I am sorry, Darling," said Nasrudin, "BUT THAT SORT OF QUESTION HAS ALREADY COST ME AN AWFUL LOT OF MONEY."

22.

The hay wagon had upset in the road and the young driver, Mulla Nasrudin, was terribly worried about it. A kindhearted farmer told the young fellow to forget his troubles and come in and have some supper with his family. "Then we will straighten up the wagon," the farmer said.

The Mulla said he didn't think his father would like it.

"Oh, don't worry about that," said the farmer. "Everything will be all right."

So Nasrudin stayed for supper. Afterwards he said he felt better and thanked the farmer. "But," he said, "I still don't think my father will like it."

"Forget it," said the farmer. "By the way," he added, "Where is your father?"

"He's under the hay!" said Nasrudin.

23.

Mulla Nasrudin was getting ready to apply to a local department store for a job. A friend told him that it was the policy of the store to hire nobody but Catholic Christians, and that if he wanted a job there, he would have to lie about being a Catholic Christian.

Nasrudin applied for the job and the personnel man asked him the usual questions. Then he said to the Mulla, "And what church do you belong to?"

"I am a Catholic," said Nasrudin. "And all my family are Catholics. IN FACT, MY FATHER IS A PRIEST AND MY MOTHER IS A NUN, SIR."

24.

Mulla Nasrudin was applying for a job. "Does the company pay for my hospitalization?" he asked.

"No, you pay for it," the personnel director said. "We take it out of your salary each month."

"The last place I worked, they paid for it," said the Mulla.

"That's unusual," the personnel man said. "How much vacation did you get?"

"Six weeks," replied the Mulla.

"Did you get a bonus?" the personnel man asked.

"Yes," said the Mulla. "Not only that, they gave us an annual bonus, sent us a turkey on Thanksgiving, gave us the use of a company car and threw a big barbecue for us each year."

"Why did you leave?" asked the personnel director.

"THEY WENT BUSTED," said Nasrudin.

25.

Mulla Nasrudin got on a double-decker bus and climbed to the upper deck. A few minutes later, he staggered down the steps, muttering to himself.

"Is anything the matter?" asked the driver.

"IT AIN'T SAFE UP THERE," said Nasrudin. "NO DRIVER."

26.

Mulla Nasrudin and his wife were arguing.

"I was a fool when I married you," said the wife.

"I GUESS YOU WERE," replied Nasrudin, "BUT I WAS SO INFATUATED AT THE TIME, I DIDN'T NOTICE IT."

27.

The town's richest man had died. The next morning, another rich, and particularly miserly, old man said to Mulla Nasrudin, "I wonder how much he left."

Mulla Nasrudin laughed and said, "EVERY CENT OF IT, SIR."

28.

Mulla Nasrudin used to say: "Every man should have at least one wife, because there are somethings that just can't be blamed on the government."

29.

Mulla Nasrudin had just checked into the hotel.

"Welcome," said the clerk at the desk. "We want you to know you are welcome. We are going to do everything we can to make you comfortable and help you to feel at home."

"PLEASE DON'T," said the Mulla. "I LEFT HOME SO I COULD FIND A CHANGE. FOR THE NEXT FEW DAYS I WANT TO FEEL AS IF I AM AT A BEACH RESORT."

30.

The lady said to Mulla Nasrudin at the door, "Have you ever been offered work?"

"Only once Lady," said Nasrudin. "Aside from that, I HAVE MET WITH NOTHING BUT KINDNESS."

31.

The judge was questioning Mulla Nasrudin. "I understand that your wife is scared to death of you," he said.

"That's right, your Honor," said the Mulla.

The judge leaned over and whispered in his ear, "Man to man," he said, "HOW DO YOU DO IT?"

32.

The man said to Mulla Nasrudin on the street who had asked him for a handout, "You would stand more chance of getting a job if you would shave and clean yourself up."

"Yes, Sir," the Mulla said. "I FOUND THAT OUT YEARS AGO."

33.

Mulla Nasrudin reported to the superintendent of the mental hospital and asked: "Have any of your male patients escaped lately?"

"Why do you ask? said the superintendent.

"BECAUSE, " said the Mulla, "SOMEONE HAS RUN OFF WITH MY WIFE."

34.

Mulla Nasrudin was chatting with his master who had taken up art.

"When I look at one of your paintings, Sir," he said, "all I can do is stand and wonder."

"Wonder how I do it?" asked the master.

"No," said Nasrudin. "WHY YOU DO IT."

35.

Mulla Nasrudin approached a genteel-appearing, elderly man with his tale of woe and a request for assistance.

The old gentleman refused him, saying, "I am sorry, my friend, I have no money, but I can give you some good advice."

The Mulla said in a disgusted tone, "No thanks, IF YOU AIN'T GOT NO MONEY, I DON'T GUESS YOUR ADVICE IS WORTH ANYTHING, SIR."

36.

A man said to his friend Mulla Nasrudin: "Who is the boss in your house?"

"Well," said Nasrudin, "my wife assumes command of the children, the servants, the dog and the parakeet. BUT I SAY PRETTY MUCH WHAT I PLEASE TO THE GOLDFISH."

37.

A young man had just passed his examination for his private pilot's license. He wanted to show off and persuaded the Mulla Nasrudin to go up with him.

When they landed, the Mulla said: "Thanks for the two rides."

"What do you mean,two rides, Uncle?" asked the young man. "You had only one."

"Oh no," said Nasrudin. "TWO. MY FIRST AND MY LAST."

38.

Mulla Nasrudin was lying beside the wrecked car with a broken leg.

He was being questioned by the highway patrolman.

"Married?" asked the patrolman.

"NO," said Nasrudin. "THIS IS THE WORST MESS I HAVE EVER BEEN IN."

39.

The housewife gave Mulla Nasrudin a sandwich, but asked him, "Haven't you been able to find work?"

"Yes, Lady, there is plenty of work," said the Mulla, "but everybody wants a reference from my last employer."

"Can't you get one?" she asked.

"NO," said Nasrudin. "HE HAS BEEN DEAD TWENTY YEARS."

40.

"What in the world happened at the picnic yesterday?" a fellow asked Mulla Nasrudin. "They are saying around the tavern that you acted like a coward."

"Well, I am no fool," the Mulla said. "Some of the girls found a big hornet's nest in the top of a tree and dared me to climb up and get it. And I just didn't do it, that's all."

"Whether you were smart or not," said the friend, "That sort of thing makes you unhonored and unsung around here."

"THAT'S RIGHT," said Nasrudin, "BUT I AM ALSO UNHARMED AND UNSTUNG."

41.

Mulla Nasrudin's wife said to him at a buffet supper: "That's the fifth time you have gone back for more fried chicken. Doesn't it embarrass you?"

"NOT AT ALL," he said. "I KEEP TELLING THEM I AM GETTING IT FOR YOU."

42.

Mulla Nasrudin came up and shook hands with the future bridegroom.

"Congratulations, friend," he said, "on this, one of the happiest days of your life."

"But I am not getting married until tomorrow," said the future bridegroom.

"I KNOW," said the Mulla. "THAT'S WHAT MAKES THIS ONE OF YOUR HAPPIEST DAYS."

43.

Mulla Nasrudin and his wife were gossiping about the recent wedding scandal.

"Just think," said the wife, "it was just as the bride was coming down the aisle that the groom suddenly turned and ran from the church and skipped town. I guess he lost his nerve."

"OH, I DON'T THINK SO," said the Mulla. "I FIGURE HE FOUND IT."

44.

"Daddy, Daddy," the girl cried. "Mummy has just fallen off the roof!"

"I KNOW, DEAR," said Mulla Nasrudin. "I SAW HER PASS THE WINDOW."

45.

The election was being challenged by the defeated candidate, Mulla Nasrudin.

"I know it was crooked," said the Mulla. "A FRIEND OF MINE VOTED FOR ME FIFTEEN TIMES IN THE THIRD PRECINCT AND I DIDN'T GET BUT FOUR VOTES THERE."

46.

The rival political candidates were scheduled to speak at the county fair on the same program. Mulla Nasrudin was chosen to introduce them. He arose and said, "I want to present to you a man who, above anyone, has the welfare of each and everyone of you at heart. More than anyone I know, he is devoted to our great and glorious nation."

Then he turned to the candidates and asked, "WHICH OF YOU FELLOWS WANTS TO TALK FIRST?"

47.

Mulla Nasrudin was complaining about the slowness of the bus to the driver.

After he couldn't stand the complaining any longer, the driver said, "If you don't like it, why don't you get out and walk?"

"I WOULD," said the Mulla, "BUT MY WIFE IS GOING TO MEET ME AND SHE DOESN'T EXPECT ME UNTIL THIS BUS GETS THERE."

48.

The new man in town told Mulla Nasrudin,

"I have come out here to make an honest living."

"WELL," said the Mulla, "THERE'S NOT MUCH COMPETITION."

49.

Mulla Nasrudin rushed into a bar and said breathlessly, "The usual, please, and hurry, I gotta catch my train."

The bartender set up five martinis in a row and the Mulla gulped the second, third and fourth, leaving the first and last drinks on the bar. Then he rushed out as rapidly as he had entered.

A bystander asked the bartender why the customer left the two drinks.

"Oh, he does that all the time," said the bartender. "He says THE FIRST ONE ALWAYS TASTES TERRIBLE AND THE LAST ONE GETS HIM IN TROUBLE AT HOME."

50.

Mulla Nasrudin was complaining about his wife to a friend.

"I don't know what I am going to do about her," he said. "She has the worst memory in the world."

"You mean she forgets everything?" asked his friend.

"HECK, NO," said Nasrudin. "SHE REMEMBERS EVERYTHING."

51.

"Doctor," a woman said as she rushed into Mulla Nasrudin's house, "I want you to tell me frankly, exactly what is wrong with me."

Nasrudin looked her over from head to foot, then said, "Madam, I have three things to tell you. First, you are about fifty pounds overweight, Second, your looks would be improved if you took off several layers of rouge and lipstick. AND THIRD, I AM NOT THE DOCTOR. THE DOCTOR'S OFFICE IS ACROSS THE STREET."

52.

Mulla Nasrudin had been fishing all afternoon. A man, who had just walked up, asked him, "How many have you caught today, Mulla?"

"Well," said Nasrudin, "IF I CATCH THIS ONE THAT'S NIBBLING, AND THEN TWO MORE, I WILL HAVE THREE."

53.

Mulla Nasrudin went to see his lawyer about a divorce.

"What grounds do you think you have for a divorce?" the lawyer asked.

"It's my wife's manners," said the Mulla. "She has such bad table manners that she is disgracing the whole family."

"That's bad," the lawyer said. "How long have you been married?"

"Nine years," said the Mulla.

"If you have been able to put up with her table manners for nine years, I can't understand why you want a divorce now," the lawyer said.

"WELL," said Nasrudin, "I DIDN'T KNOW IT BEFORE. I JUST BOUGHT A BOOK OF ETIQUETTE THIS MORNING."

54.

"Insurance is the greatest thing in the world," the eager insurance salesman said to his prospect, Mulla Nasrudin. "Why, I carry a $75,000 policy on my own life, payable to my wife."

"IN THAT CASE," said Nasrudin, "WHAT EXCUSE DO YOU HAVE FOR LIVING?"

55.

Mulla Nasrudin was telling his wife about a dream he had experienced the night before. "It was terrible," he said. "I was at a birthday party at Joe's house. His mother had baked a chocolate cake three feet high, and when she cut it everybody was given a piece that was so large that it hung over the sides of the plate. Then she dipped up some homemade ice cream. She had so much of it that she had to give each one of us our share in a soup bowl."

"What was so terrible about that dream?" asked his wife.

"OH," said Nasrudin, "I WOKE UP BEFORE I COULD GET THE FIRST TASTE."

56.

It had been a real big night at the tavern. Mulla Nasrudin had to be carried back to his shack by his friends. When he woke up the next day, he was started to see a huge ape sitting on the foot of his bunk. He carefully reached for his 45. He took careful aim and said, "IF YOU ARE A REAL MONKEY, YOU ARE IN A BAD FIX. BUT IF YOU ARE NOT, THEN I AM."

57.

Mulla Nasrudin said to his wife, "My dear, this article says women need more sleep than men."

"Is that right? " she said .

"YES, DEAR," said the Mulla, "SO MAYBE YOU'D BETTER NOT WAIT UP FOR ME TONIGHT."

58.

Mulla Nasrudin called on a psychiatrist and told him that he had problems and needed help.

"I want to talk to you," said the Mulla, "because my ethics have not been what they should be and my conscience is bothering me."

"I understand," the psychiatrist said, "and you want me to help you build up a stronger will power, is that it?"

"NO," said Nasrudin, "THAT'S NOT IT. I WANT YOU TO TRY TO WEAKEN MY CONSCIENCE."

59.

Mulla Nasrudin had lost out in the last election and was feeling sorry for himself.

"I was a victim," he said, "nothing but a victim."

"A victim?, asked a friend. "A victim of what?"

"A VICTIM OF ACCURATE COUNTING," said Nasrudin.

60.

A young playwright gave a special invitation to Mulla Nasrudin to watch his new play. The Mulla came to the play, but slept through the entire performance.

The young playwright was indignant and said, "How could you sleep when you knew how much I wanted your opinion?"

"YOUNG MAN," said Nasrudin, "SLEEP IS AN OPINION."

61.

"Oh, what a funny-looking cow," the young city-girl said to Mulla Nasrudin.

"There are many reasons," said Nasrudin, "why a cow does not have horns. Some do not grow them until late in life. Others are dehorned. Some breeds are not supposed to have horns. AND, THIS PARTICULAR COW DOES NOT HAVE HORNS BECAUSE IT IS A HORSE!"

62.

Mulla Nasrudin thought he was going to die with a toothache. He asked his friend, "What can I do to relieve the pain?"

"I will tell you what I do," his friend said. "When I have a toothache, or a pain, I go over to my wife, and she puts her arms around me, and caresses me, and soothes me until finally I forget all about the pain."

Nasrudin brightened up and said: "GEE, THAT'S WONDERFUL! IS SHE HOME NOW?"

63.

A well-known dead-beat caught Mulla Nasrudin on the street one day before the Mulla could duck.

"I am really in a jam and need money," he said to the Mulla," and I have not any idea where I am going to get some."

"I AM SURE GLAD TO HEAR THAT," said Nasrudin. "I WAS AFRAID YOU MIGHT HAVE THE MISTAKEN IDEA YOU COULD BORROW SOME FROM ME."

64.

Mulla Nasrudin was telling his friends in the tavern one day about his family.

"Nine boys," he said, "and all good, except Abdul. HE LEARNED TO READ."

65.

Mulla Nasrudin came home and was told by his wife that the cook had quit.

"Again?" moaned the Mulla. "What was the matter this time?"

"You were!" said his wife. "She said you used insulting language to her over the phone this morning."

"GOOD GRIEF! " said Nasrudin. "I AM SORRY, I THOUGHT I WAS TALKING TO YOU. "

66.

The bus was crowded when the little old lady got on, and Mulla Nasrudin stood up. She pushed the Mulla back gently and said, "No, thanks."

Nasrudin tried to rise again and she pushed him back a second time. Finally, Nasrudin said to her, "PLEASE LET ME GET UP, LADY, I AM TWO BLOCKS PAST MY STOP NOW."

67.

A member of the finance committee called on Mulla Nasrudin.

"I am calling about the yearly contribution to the fund for converting the heathen," he said. "last year you gave a rupee."

"WHAT!" said Nasrudin in surprise "HAVEN'T YOU CONVERTED THEM YET?"

68.

Mulla Nasrudin lived far beyond his means and was constantly hounded by his creditors. But he was so used to them that their presence caused him no distress. In fact, he treated them with the utmost courtesy. Once he even served a bill collector champagne.

"If you cannot afford to pay your debts," the bill collector demanded, "how can you afford to serve champagne?"

"DON'T GET SORE," said Nasrudin, "I ASSURE YOU, THIS HASN'T BEEN PAID FOR EITHER, SIR."

69.

Mulla Nasrudin had been working day and night throughout his district in a life or death struggle for reelection. He was relaxing one evening, following a speech, in the home of a friend.

"I have heard your speeches," his friend said, "but I think the real question is what will you do if you are reelected."

"NO," said Nasrudin, "THE REAL QUESTION IS WHAT WILL I DO IF I AM NOT."

70.

A young preacher was just getting acquainted with his duties. One of his first chores was to visit the hospital where Mulla Nasrudin, a member of his flock, was confined as a result of an automobile accident. The Mulla had been seriously injured: a broken leg, both arms broken, a broken collar bone, terrible cuts over his face and head, and several broken ribs.

He was so thoroughly bandaged and taped and strapped up that only his two eyes and mouth were showing.

The young preacher was at a loss for words, but realized that he must say something, so he asked the Mulla: "How do you feel today? I suppose all of those broken bones and cuts cause a great deal of pain. Do you suffer very much?"

"NO, NOT MUCH," said Nasrudin, "ONLY WHEN I LAUGH."

71.

A mechanic sold a car he had fixed up and repaired to his friend, Mulla Nasrudin. The next day he was sorry he sold it, so he went to see the Mulla.

"I will buy the car back from you," he said, "and give you fifty dollars' profit."

So Nasrudin sold him the car. The following day, he looked up the mechanic.

"I am sorry I sold the car back to you," the Mulla said. "I will give you seventy-five dollars' profit for it."

So the Mulla bought the car back. The next day, the mechanic was sorry he sold it and bought it back

again, giving Nasrudin one hundred dollars profit. The following day, the Mulla came to buy it back, but learned that the mechanic had sold it to a used-car dealer.

"YOU DOPE! WHY DID YOU SELL IT TO A STRANGER?" said Nasrudin, "ESPECIALLY WHEN WE WERE BOTH MAKING SUCH A WONDERFUL LIVING OUT OF IT."

72.

Mulla Nasrudin was drinking too much. So much that it began to worry his friends. Finally, they figured out a plan to cure him. The plan was for one of them to dress up like a devil, with horns and a pitchfork. They planned to scare the Mulla into giving up drink.

Late one night,as Nasrudin headed home drunk, his friend jumped from behind a tree and shouted, "You will have to stop drinking!"

"Who are you?" asked the Mulla.

"I am the devil," said his friend.

"OH, YOU ARE THE DEVIL," said Nasrudin. "I AM GLAD TO MEET YOU. I AM THE GUY WHO MARRIED YOUR SISTER."

73.

Mulla Nasrudin was sitting under a tree chatting with a neighbour, when his boy came up the road carrying a chicken.

"Where did you get that chicken?" Nasrudin asked his boy.

"Stole it," said the boy.

Mulla Nasrudin turned to his friend and said proudly, "THIS IS MY BOY. HE MAY STEAL, BUT HE WON'T LIE."

74.

Mulla Nasrudin and one of his friends were lying on the green grass beside a country road. Above them was the warm sun. Birds were singing in the trees. It was quiet, restful, and a peaceful scene.

"Boy," said the Mulla, "right now I would not change places with anybody not for a million dollars."

"How about five million, Mulla?" asked his friend.

"No, not even for five million," said the Mulla.

"Well," said the other, "how about one dollar?"

Mulla Nasrudin sat up. "WELL," he said, "THAT'S DIFFERENT. NOW YOU ARE TALKING REAL MONEY."

75.

"Where have you been for the last two hours?" demanded the man's wife.

"I MET MULLA NASRUDIN IN FRONT OF THE POST OFFICE AND MADE THE MISTAKE OF ASKING HIM HOW HE WAS FEELING," said the man.

76.

Mulla Nasrudin: "A pack of cigarettes, please."
Clerk: "Yes, Sir, regular or king size?"
Nasrudin: "King size."
Clerk: "Filter or plain?"
Nasrudin: "Filter."
Clerk: "Menthol or non-menthol?"
Nasrudin: "Non-menthol."
Clerk: "Pack or box?"
Nasrudin: "Box."
Clerk: "Turkish blend or -- "
Nasrudin: "FORGET IT PLEASE! I JUST GAVE UP THE HABIT!"

77.

Mulla Nasrudin limped into a doctor's office with a badly swollen ankle.

"Goodness, Man," said the doctor, after looking at Nasrudin's ankle, "how long has it been in this

condition?"

"About three weeks," said the Mulla.

"Why, this ankle is broken," said the doctor. "Why didn't you come to me right away?"

"Well, I sort of hesitated," said the Mulla, "BECAUSE EVERY TIME I SAY ANYTHING IS WRONG WITH ME, MY WIFE INSISTS THAT I STOP SMOKING."

78.

Mulla Nasrudin called on the minister and told him a distressing story of poverty and misery in the neighborhood.

"This poor widow," said the Mulla, "with four starving children to feed, is sick in bed with no money for the doctor, and besides that she owes $100 rent for three months and is about to be evicted. I'm out trying to help raise the rent money. I wondered if you can help?"

"I certainly can," said the minister. "If you can give your time to this cause, so can I. By the way, who are you?"

"I AM THE LANDLORD," said Nasrudin.

79.

As usual, Mulla Nasrudin showed up for supper with dirty hands and a dirty face.

"Go wash up," his wife screamed at him. "Night after night I tell you. And night after night you always come to the table without washing. Why don't you ever do it without my shouting at you?"

"WELL," said the Mulla, "IT'S ALWAYS WORTH A TRY. WHO KNOWS? YOU MIGHT FORGET ONCE."

80.

The burglar was not only carrying a mean-looking gun, he also appeared to be drunk. "Get ready to die," he said to Mulla Nasrudin. "I am going to shoot you."

"Why shoot me?" asked the Mulla.

"I have always said that I would shoot anyone who looked like me," the burglar said.

"And do I look like you?" asked the Mulla.

"Yes, you do," said the burglar.

"THAN GO AHEAD AND SHOOT," said Nasrudin. "ONE LESS LIKE YOU, THE BETTER."

81.

Mulla Nasrudin's wife played bridge wisely and according to the rules. Mulla Nasrudin boasted of knowing no rules. However, one evening, he bid and made a grand slam, doubled and redoubled. Excitedly he said to his wife, "See, you thought I couldn't do it!"

"WELL, DARLING," said his wife, "YOU COULDN'T HAVE, IF YOU'D PLAYED IT CORRECTLY."

82.

A man and wife checked in at a resort hotel. After cleaning up, the lady forgot to turn off the faucets in the bathroom. Half an hour later, Mulla Nasrudin, the guest in the room directly under them, opened his window, stuck out his head and called upstairs to attract their attention.

"Hey, you up there!" shouted the Mulla.

The man upstairs opened his window and stuck out his head. "What's the matter?" he asked.

"Turn off those faucets in your bathroom!" demanded Nasrudin. "It's pouring down here. What's the matter with you? You must be a dope." He ended his tirade with a wild outburst of profanity.

"Wait a minute," said the man upstairs. "Stop your cursing. I have got a lady up here."

"WHAT DO YOU THINK I HAVE GOT DOWN HERE," yelled Nasrudin, "A DUCK?"

83.

Mulla Nasrudin stopped the doctor on the street one summer day. "You remember when you cured my rheumatism ten years ago, Doctor," asked the Mulla, "and told me not to get wet?"

"Y-e-s, Yes, I remember," said the doctor.

"WELL, I JUST WONDERED IF YOU THINK IT'S SAFE FOR ME TO TAKE A BATH YET," said

Nasrudin.

84.

The clerk was waiting on a customer, Mulla Nasrudin, at the meat counter, when a woman pushed herself ahead of the Mulla and said, "Give me a pound Or cat food, quick, I am in a hurry."

Then she turned to the Mulla and said, I hope you don't mind my being waited on ahead of you."

"NOT IF YOU ARE THAT HUNGRY," said Nasrudin sweetly.

85.

The parents-teachers association meeting was becoming rather spirited as the question of male versus female teachers was being discussed.

"I say that women make the best teachers," said one large and noisy woman. "Where would man be if it were not for women?"

"IN THE GARDEN OF EDEN EATING WATERMELON AND TAKING IT EASY," shouted Mulla Nasrudin from the back.

86.

Mulla Nasrudin said to a man sitting next to him in a bar, "one drink always makes me drunk."

"Really?" asked the stranger, "only one?"

"YES," said the Mulla. "AND IT'S USUALLY THE SIXTH."

87.

Mulla Nasrudin had just bought a dog and was bragging about his good points to a friend.

"He is not what you would call a pedigree dog," said the Mulla, "but no prowler could come near the house without him letting us know about it."

"What does he do?" asked the friend. "Bark and arouse the neighbourhood?"

"NO," said Nasrudin proudly,"HE CRAWLS UNDER THE BED."

88.

Mulla Nasrudin was weeping and complaining in a bar.

"I don't have anything to worry about," he said. "My wife takes care of my money. My mother-in-law tends to my business. ALL I HAVE TO DO IS WORK."

89.

A friend gave a bottle of cheap liquor to Mulla Nasrudin as a birthday present. Later he asked the Mulla how it was.

"It was just exactly right," said the Mulla.

"What do you mean just right?" asked the friend.

"WELL," said Nasrudin, "IF IT HAD BEEN ANY BETTER YOU WOULDN'T HAVE GIVEN IT TO ME, IF IT HAD BEEN ANY WORSE, I COULDN'T HAVE DRUNK IT."

90.

Mulla Nasrudin was bragging to his friend about his family.

"When I go home at night," he said, "everything is ready for me, my slippers, my pipe, the easy chair in the corner with the light turned on, my book open at the same place I left it the night before -- and always plenty of hot water."

"I get all that stuff about the slippers and easy chair and book and the pipe," his friend said, "but what about the hot water, Mulla?"

"WELL," replied Nasrudin, "MY FAMILY LOVES ME. YOU DON'T THINK THEY ARE GOING TO MAKE ME WASH DISHES IN COLD WATER, DO YOU?"

91.

Every chair in the doctor's waiting room was taken. Several people were standing. There was no word from the doctor. Finally, Mulla Nasrudin stood up wearily and said, "WELL, I GUESS I WILL JUST GO HOME AND DIE NATURAL DEATH."

92.

Mulla Nasrudin's wife was feeling a bit sorry for herself. "You don't seem as devoted to me as you used to," she complained. "Do you still love me?"

Nasrudin looked up from his newspaper and shouted, "YES, I STILL LOVE YOU. NOW SHUT YOUR BIG MOUTH AND LET ME READ MY PAPER."

93.

"Look here," she said to Mulla Nasrudin, "Why do you always come to my house to beg?"

"Doctor's orders, lady," said the Mulla.

"What do you mean, doctor's orders?" she asked.

"He told me," said Nasrudin, "THAT WHEN I FOUND FOOD THAT AGREED WITH ME, I SHOULD STICK TO IT."

94.

"When I was broke," Mulla Nasrudin told his neighbour, "Harry volunteered to lend me $1000"

"Did you take it?" his neighbour asked.

"NO," said Nasrudin. "THAT KIND OF FRIENDSHIP IS TOO VALUABLE TO LOSE."

95.

Mulla Nasrudin and his friend were talking about their wives.

"My wife is very touchy," said the friend. "The least little thing sets her off."

"You are lucky," said Nasrudin. "MINE IS A SELF-STARTER."

96.

Mulla Nasrudin and his neighbour were chatting.

"Yesterday, I took a girl to the coke bar in the afternoon," said the neighbour, "and I paid for that. Then I took her to the drive-in for a hot dog and I paid for that. After that, I took her to a movie, and I paid for that. Then I took her to a nightclub and I paid for that. Do you think I should have kissed her goodnight, Mulla?"

"NO," said Nasrudin. "I THINK YOU DID ENOUGH FOR HER FOR ONE DAY."

97.

Mulla Nasrudin had listened to the encouragement of a friend who had touted a certain horse pretty highly. The next day, after the horse had come in last, the Mulla saw the tipster and screamed, "Brother, have I got it in for you. That horse you told me to bet on came in last."

"Last?" the fellow said. "I can't understand it. He should have been able to win that race in a walk."

"THAT'S THE WAY HE TRIED IT," said Nasrudin, "BUT HE STILL CAME IN LAST."

98.

One day Mulla Nasrudin visited a large department store to buy his wife some nylon hose. Inadvertently, he got caught in a mad rush at a counter where a bargain sale was going on. He soon found himself being pushed and stepped on by frantic women. He stood it as long as he could. Then with head lowered and elbows out, he plowed through the crowd.

"You there!" said a woman. "Can't you act like a gentleman?"

"NOT ANY MORE," said Nasrudin. "I HAVE BEEN ACTING LIKE A GENTLEMAN FOR AN HOUR. FROM NOW ON, I AM ACTING LIKE A LADY."

99.

Mulla Nasrudin and his neighbour were greeting each other.

"Good morning," said the Mulla. "You are looking fine this morning."

"I am sorry I can't say the same thing for you," said the neighbour.

"YOU COULD," said Nasrudin, "IF YOU WERE AS BIG A LIAR AS I AM."

100.

Mulla Nasrudin came home about midnight and threw himself on the couch in the living room. He woke

his wife up with his clumsiness and she stuck her head out of the bedroom door and said, "Well, you finally came home. I guess you found that your home is the best place to be this time of the night."

"NOT EXACTLY," said Nasrudin, "BUT IT'S THE ONLY PLACE THAT'S OPEN AFTER MIDNIGHT."

101.

Mulla Nasrudin and his wife were talking about a neighbour.

"I have never heard a man talk so fast in all my life," said the wife.

"THAT ' S NOT SURPRISING, " said Nasrudin. "HIS FATHER WAS A POLITICIAN AND HIS MOTHER WAS A WOMAN. "

102.

The doctor was giving some bad news to Mulla Nasrudin about his wife. "This is a serious case," the doctor said. "I hate to tell you, but your wife's mind is gone, completely gone."

"WELL, I AM NOT SURPRISED," said Nasrudin. "SHE HAS BEEN GIVING ME A LITTLE PIECE OF IT EVERYDAY FOR FIFTEEN YEARS."

103.

Invited to stop for a drink with his friends following the lodge meeting, Mulla Nasrudin said he had to hurry home. "I can't stop," he said, "I have got to go home and explain to my wife."

"Explain what?" one of his friends asked.

"I DON'T KNOW," said Nasrudin, "I AM NOT HOME YET."

104.

Mulla Nasrudin fainted on the street and a crowd quickly gathered.

"Give him air!" shouted a man. "Clear the way. Hurry up someone, get him a drink!"

Nasrudin's eyes fluttered open and he gasped, "PLEASE, MAKE IT A DOUBLE MARTINI."

105.

Mulla Nasrudin was talking with his neighbour over the back fence.

"Was not that something," said the neighbour, "the way Lucy's stove exploded last night? The explosion blew her and her husband right out of the front door into the street! "

"YES, " said the Mulla. "THAT'S THE FIRST TIME THEY HAVE GONE OUT TOGETHER IN THIRTY YEARS."

106.

Mulla Nasrudin and one of his friends were walking past the high board fence that surrounded a nudist colony. Nasrudin spotted a knothole and peeked in. "Hey," he shouted to his companion, "there's a lot of people in there."

"Men or women?" asked the friend.

"I CAN'T TELL," said Nasrudin. "THEY DON'T HAVE ANY CLOTHES ON."

107.

Mulla Nasrudin's wife was sitting down to breakfast one morning when she read an announcement of her own death in the newspaper. She quickly called Mulla Nasrudin who was outside the town and said:

"Have you read the morning paper, Mulla? And, did you see the announcement of my death?"

"YES," said Nasrudin. "WHERE ARE YOU CALLING FROM?"

108.

Mulla Nasrudin had been to the state legislature. After he had spent thirty days with his fellow legislators at the state capital, he came home for a weekend.

In telling his wife about it, he said: "I HAVE DISCOVERED ONE THING -- IT'S THE FIRST INSANE ASYLUM I HAVE EVER SEEN THAT'S RUN BY THE INMATES."

109.

Mulla Nasrudin was milking a cow, when suddenly a bull tore across the meadow toward him. The Mulla didn't move, but kept on milking. Several men, who were watching from the next field, were surprised when the bull stopped dead within a few yards of the Mulla. He then turned around and walked away.

"Were you not afraid, Mulla?" asked the men.

"OF COURSE NOT," replied Nasrudin. "THIS COW IS HIS MOTHER-IN-LAW."

110.

Mulla Nasrudin was watching the youngsters put on their horse show. He said to a bystander, "It's terrible the way they dress today. Just look at that young boy with the cigarette, sloppy haircut, and tight breeches."

"That is not a boy," said the other. "It's a girl and she's my daughter."

"Oh, excuse me, Sir," said the Mulla. "I meant no offence. I didn't know you were her father."

"I AM NOT," said the other. "I AM HER MOTHER."

111.

A preacher was being entertained at dinner and the other guests were praising his sermon. One of them turned to Mulla Nasrudin, who was at the talk, but had remained silent, and asked, "Mulla, what did you think of the sermon?"

"OH, IT WAS ALL RIGHT," said Nasrudin, "ONLY HE PASSED UP THREE REAL GOOD PLACES WHERE HE COULD HAVE STOPPED."

112.

Mulla Nasrudin's wife complained bitterly to the Mulla. "I am absolutely ashamed of the way we live. Mother pays our rent. My aunt buys our clothes. My sister sends us money for food. I don't like to complain, but I am ashamed that we cannot do better than that."

"YOU SHOULD BE ASHAMED," said Nasrudin. "YOU HAVE GOT TWO UNCLES THAT DON'T SEND US A DIME."

113.

A man in the upstairs apartment yelled to Mulla Nasrudin downstairs, "If you don't stop playing that clarinet, I will go crazy."

"TOO LATE NOW," said Nasrudin. "I STOPPED AN HOUR AGO, SIR."

114.

The preacher was visiting Mulla Nasrudin in the hospital, who had been injured in a fight. "I am going to pray so you will forgive your enemy for hitting you with a brick," the preacher said.

"IT MIGHT BE BETTER," said Nasrudin, "IF YOU WAITED UNTIL I GET OUT OF HERE AND THEN PRAY FOR THE OTHER FELLOW, SIR."

115.

The wife of Mulla Nasrudin had received a beautiful skunk coat for her birthday a gift from her husband.

"Why," she said with excitement,"I just can't understand how a beautiful coat like that could possibly come from such a miserable evil-smelling little beast."

"WELL," said Nasrudin, "I DID NOT EXACTLY EXPECT ANY GRATITUDE FROM YOU, BUT I DO THINK I DESERVE A LITTLE BIT MORE RESPECT."

116.

A vacuum cleaner salesman rang the doorbell of Mulla Nasrudin's house and was admitted by a woman, who immediately left the room. After talking a bit to the Mulla who was in the room, the salesman said, "Was that your wife, Sir, who let me in?"

"CERTAINLY. DO YOU THINK I WOULD HIRE A MAID AS HOMELY AS THAT?" asked Nasrudin.

117.

The drunk Mulla Nasrudin approached the policeman on the corner and said, "Pardon me, Officer, but where am I?"

"You are on the corner of Main and Forth," the policeman said.

"NEVER MIND THE DETAILS," said Nasrudin. "WHAT TOWN AM I IN?"

118.

"Everybody has something to be thankful for," the minister said to Mulla Nasrudin, who was sitting in his office telling a tale of woe. "Look at the man across the street from you who just lost his wife in an automobile accident."

"YES," said Nasrudin, "BUT EVERYBODY CAN'T BE THAT LUCKY, SIR."

119.

"This is a lesson in logic," said the old professor in the teahouse. "If the show starts at nine and dinner is at six and my son has the measles, and brother drives a Cadillac, how old am I?"

"You are eighty-four," replied Mulla Nasrudin promptly.

"Right," said the professor. "Now tell the rest of the fellows here how you arrived at the correct answer."

"IT'S EASY," said Nasrudin. "I HAVE GOT AN UNCLE WHO IS FORTY-TWO AND HE IS ONLY HALF NUTS, SIR."

120.

Mulla Nasrudin's son, home from college, was talking to his father about the "Law of Compensation," which he had studied. "If a person loses one eye," he explained, "the sight in the other becomes stronger. If he loses the hearing in one ear, the hearing in the other becomes more acute. If he loses one hand, he becomes more agile with the other."

"I GUESS THAT'S RIGHT," said Nasrudin. "I HAVE ALWAYS NOTICED THAT WHEN A MAN HAS ONE SHORT LEG THE OTHER IS LONGER."

121.

A college freshman was talking about girls with Mulla Nasrudin. "Which would you advise me to do? Marry a sensible girl or a beautiful girl, Mulla?" he asked.

"I don't think you will be able to marry either," said the Mulla.

"Why not?" asked the freshman.

"IT'S LOGICAL," said Nasrudin. "A BEAUTIFUL GIRL COULD DO BETTER AND A SENSIBLE! GIRL WOULD KNOW BETTER."

122.

"What are you doing hiding under the bed?" asked Mulla Nasrudin's wife.

"It's all lightening and thunder," said the Mulla. "And I don't want to get struck by lightening.

"Oh, that's silly," said his wife. "If lightening is going to strike you, it will strike you no matter where you are."

"THAT'S ALL RIGHT," said Nasrudin. "BUT, IF IT IS GOING TO STRIKE ME, I JUST WANT TO BE HARD TO FIND."

123.

Mulla Nasrudin and one of his friends were sitting under the bridge listening to the holiday traffic passing overhead. "I hate holidays," said the friend.

"YES, " said Nasrudin, "IT MAKES YOU FEEL RIGHT COMMON WHEN NOBODY AIN'T WORKING. "

124.

"This book," said the salesman, "will do half your work."

"FINE," said Mulla Nasrudin. "I WILL TAKE TWO OF THEM."

125.

Mulla Nasrudin used to say:

"IF YOU WANT YOUR WIFE TO PAY CLOSE ATTENTION TO WHAT YOU ARE SAYING, WHISPER IT TO ANOTHER WOMAN IN A LOW VOICE."

126.

New neighbours had moved in and had been under observation for several days.

"They seem like a most devoted couple," said Mulla Nasrudin's wife to her husband. "Every time he leaves for work she comes out on the porch and he hugs and kisses her. Why don't you do that?"

"ME?" said Nasrudin. "I SHOULD SAY NOT. I HAVE NOT EVEN BEEN INTRODUCED TO HER YET."

127.

A policeman stopped drunk Mulla Nasrudin and said to him, "Do you know who I am?"

"I CAN'T SAY THAT I DO," said Nasrudin, "BUT IF YOU WILL TELL ME WHERE YOU LIVE, I WILL HELP YOU HOME."

128.

The young man had kissed his girlfriend, Mulla Nasrudin's daughter, goodnight about a dozen times. They just could not seem to say goodnight. Finally he said, "Love is wonderful. Darling, do we really have to say goodnight?"

Mulla Nasrudin's voice came from deep within the house, "CERTAINLY NOT. STICK AROUND ANOTHER HALF HOUR AND YOU CAN SAY GOOD MORNING."

129.

The two burglars worked as a team. One stayed outside as a lookout, while the other robbed the house. One night, when the inside man returned, his buddy said, "How much did you get?"

"Nothing," the other said. "This is the house of Mulla Nasrudin."

"GEE!" said his buddy. "THEN HOW MUCH DID YOU LOSE?"

130.

It seemed that every time Mulla Nasrudin met his lawyer, he had some added legal fees. It worried the Mulla to the point of ulcers. Then one day, he met his lawyer in the post office and said, "NICE DAY, ISN'T IT? AND REMEMBER, I AM TELLING YOU, NOT ASKING YOU, SIR."

131.

"You ought to stand on your two feet and show your wife who is running things at your house," a big, bossy fellow said to his friend, Mulla Nasrudin.

"THERE IS NO NEED TO," said Nasrudin, "SHE ALREADY KNOWS."

132.

The stranger was talking in the tavern.

"For fifteen years," he said, "my habits were as regular as clockwork. I rose exactly at six. Half an hour later I was at breakfast. At seven I was at work. I had lunch at one, and supper at six, and was in bed at nine-thirty. I ate only plain food, and didn't have a day of sickness during all those years."

"MY," said Mulla Nasrudin who was listening to the story, "AND WHAT WERE YOU IN JAIL FOR?"

133.

Mulla Nasrudin had been arrested for stealing a hog. The trial was short and sweet. There was no concrete evidence against the Mulla and the judge dismissed the case against him. But for some reason the Mulla seemed not to understand.

"The case is dismissed," the judge said, "It is over. You are acquitted. You can go."

"WELL, THANKS, JUDGE," said Nasrudin. "BUT DO I HAVE TO GIVE HIM BACK HIS HOG?"

134.

Mulla Nasrudin kept begging the noted pianist to play.

"Well, all right, since you insist," he said. "What shall I play?"
"ANYTHING YOU LIKE," said Nasrudin. "IT'S ONLY TO ANNOY THE NEIGHBOURS."

135.

Mulla Nasrudin's wife used to give the Mulla a regular inspection every night when he came home. Every hair she discovered on his coat would be cause for a terrible scene.

One evening, when she didn't find a single hair, she screamed at him, "NOW YOU ARE EVEN RUNNING AFTER BALD-HEADED WOMEN."

136.

Mulla Nasrudin was introduced as the man who had just made $800,000 in an oil deal in Oklahoma.

In response, the Mulla said, "IT WAS NOT AN OIL DEAL, IT WAS A REAL ESTATE DEAL. IT WAS NOT IN OKLAHOMA, BUT IN VIRGINIA. I AM SORRY, BUT THE MAN HAD HIS FIGURES MIXED UP. IT WAS NOT $800,000, BUT $800. AND BESIDES THAT, IT WAS NOT A PROFIT, BUT A LOSS. AND, IN THE END, IF YOU DON'T MIND, LET ME TELL YOU, THAT I AM NOT THE MAN CONCERNED, SIR."

137.

Mulla Nasrudin, the landlord of a rather rundown rooming house, had led a prospective tenant to a third-floor room with badly spotted wall paper.

Nasrudin: "The last man who lived in this room was an inventor he invented some sort of explosive."
Prospect: "Oh, these spots on the walls are chemicals?"
Nasrudin: "NO, THE INVENTOR."

138.

Mulla Nasrudin was called in the election bribery case.

"You say," asked the judge, "that you were given $10 to vote for the Democrats, and you got another $10 to vote for the republicans?"
"Yes, Sir, Your Honour," said the Mulla.
"And how did you vote?" asked the judge.
"YOUR HONOUR," said Nasrudin, "I VOTED ACCORDING TO MY CONSCIENCE."

139.

Mulla Nasrudin's wife was upset and was confiding in her maid. "Do you know," she said, "I suspect my husband is having an affair with the cook."

"OH," cried the maid. "YOU CAN'T BELIEVE THAT. YOU ARE JUST SAYING THAT TO MAKE ME JEALOUS."

140.

"You sure do look downhearted, Mulla? What's the matter?" asked a friend.
"It's my future that worries me," said Nasrudin.
"What makes your future so black?" the friend asked.
"MY PAST," replied Nasrudin.

141.

A friend was visiting Mulla Nasrudin. "My boy has just written me from jail," he said. "He says they're going to cut six months off his sentence for good behaviour."

"MY," said Mulla Nasrudin. "YOU MUST BE PROUD TO HAVE A SON LIKE THAT."

142.

Mulla Nasrudin walked into a psychiatrist's office, opened a tobacco pouch, and stuffed his nose with tobacco.

"Man, I can see that you need me," the psychiatrist said. "Come on in and tell me your problem."
"MY ONLY PROBLEM IS," said Nasrudin, "I NEED A LIGHT."

143.

Mulla Nasrudin climbed into a barber's chair and asked, "Where's the barber who used to work on the next chair?"

"Oh, that was a sad case," the barber said. "He became so nervous and despondent over poor business, that one day when a customer said he didn't want a massage, he went out of his mind and cut the customer's throat with a razor. He is now in the state mental hospital. By the way, would you like a massage, Sir?"

"ABSOLUTELY!" said Mulla Nasrudin.

144.

Mulla Nasrudin told his psychiatrist that he had the same nightmare over and over again, night after night.

"And what do you dream about?" asked the doctor.

"I dream that I am married," said the Mulla.

"And to whom are you married in this dream?" the doctor wanted to know.

"TO MY WIFE," said Nasrudin. "THAT'S WHAT MAKES IT A NIGHTMARE, SIR."

145.

Mulla Nasrudin was on his first ocean voyage and was deathly ill. Trying to comfort him, the steward said, "Don't be so down-hearted, Sir, I have never heard of anyone dying of sea-sickness."

"OH, DON'T TELL ME THAT," moaned Nasrudin. "IT HAS ONLY BEEN THE HOPE OF DYING THAT HAS KEPT ME ALIVE."

146.

Mulla Nasrudin and one of his friends were thinking one day to join the army.

"What makes you think to join the army?" asked the Mulla.

"Well, I don't have a wife and I love war," said the friend. "And why you are thinking to join it?"

"ME?" said Nasrudin. "I HAVE A WIFE AND I LOVE PEACE."

147.

Late one night a psychiatrist found himself staring into the muzzle of a large pistol. He was shocked to recognize the gunman who was holding him up.

"See here, Nasrudin," he said. "Don't you remember me? I am your benefactor. Don't you remember the time I saved you from the electric chair by proving you were crazy?"

Mulla Nasrudin laughed and laughed and laughed. "SURE I REMEMBER YOU, SIR. BUT, AIN'T ROBBING YOUR BENEFACTOR A CRAZY THING TO DO?"

148.

"Young man," said the angry father, Mulla Nasrudin, "didn't I hear the clock strike four when you brought my daughter home?"

"Yes, Sir," said the boy. "It was going to strike ten, but I grabbed the gong and held it so it wouldn't disturb you."

"I WILL BE A SO-AND-SO," said Nasrudin. "WHY DIDN'T I THINK OF THAT IN MY YOUNGER DAYS?"

149.

Mulla Nasrudin was coming to after a serious operation. He was just conscious enough to feel the softness of the comfortable bed and the warmth of gentle hands on his forehead.

"Where am I?" he asked. "In Heaven?"

"NO," said his wife, "I AM STILL RIGHT HERE WITH YOU."

150.

A man was chatting to Mulla Nasrudin who was a rabid fisherman.

"I notice," he said, "that when you tell about the fish you caught you vary the size of it for different listeners."

"YES," replied Nasrudin, "I NEVER TELL A MAN MORE THAN I THINK HE WILL BELIEVE."

151.

Mulla Nasrudin was being selected as a juror in a murder trial. The attorney for the defense was challenging prospective jurors. He questioned Mulla Nasrudin, "Are you married or single?"

"Married for ten years," said the Mulla.

"Have you formed or expressed an opinion?" asked the attorney.

"NOT FOR TEN YEARS," replied Nasrudin.

152.

Mulla Nasrudin was visiting his psychiatrist. Among the many questions the doctor asked was: "Are you bothered by improper thoughts?"

"NOT AT ALL," said Nasrudin. "THE TRUTH IS I RATHER ENJOY THEM."

153.

"Why don't you stop picking on me?" said Mulla Nasrudin to his wife. "I am trying to do everything possible to make you happy."

"There's one thing you haven't done that my first husband did to make me happy," she said.

"What's that?" asked the Mulla.

"HE DROPPED DEAD," she said.

154.

The young daughter of Mulla Nasrudin heard a tapping on her window in the early hours of the morning. There on a ladder was her boyfriend. Their elopement was going according to plan.

"Are you all ready?" her boyfriend asked.

"Yes," whispered the girl, "but don't talk so loud, you might wake up my father."

"WAKE HIM UP?" her boyfriend asked. "WHO DO YOU THINK IS HOLDING THE LADDER?"

155.

"Why are you so down in the mouth, Mulla?" asked someone in the tavern.

"Aw," said Mulla Nasrudin, "I just heard a guy call another fellow a liar. And that fellow said that if he didn't apologize, he would whip him."

"Well, why should that make you so sad?" asked the first.

"BECAUSE," said Nasrudin, "THE GUY APOLOGIZED."

156.

It was the 'better part of town' and the lady who came to the door said to Mulla Nasrudin: "I should think you would be ashamed to beg in this neighborhood."

"DON'T APOLOGIZE FOR IT, LADY," said Nasrudin, "I HAVE SEEN WORSE."

157.

"It certainly is hard," said the sad individual "to love one's relatives."

"HARD? " said Nasrudin. "HARD? IT IS PRACTICALLY IMPOSSIBLE!"

158.

The editor of the local newspaper was beside himself. He said to Mulla Nasrudin in the teahouse: "What are we going to do for our front page tonight? Nothing scandalous has happened in town for almost twenty-four hours!"

"TAKE IT EASY " said Nasrudin. "SOMETHING WILL HAPPEN. YOU SHOULDN'T LOSE FAITH IN HUMAN NATURE, SIR."

159.

"This sure is a lousy party," a guest at a cocktail party said to Mulla Nasrudin, who was next to him. "I am going to finish this one and then get out of here."

"I WOULD TOO," said Nasrudin, "BUT I HAVE GOT TO STAY. I AM THE HOST."

160.

A guest at a concert turned to Mulla Nasrudin sitting next to him and criticised the voice of the woman who was singing.

"What a terrible voice," he said. "Do you know who she is?"

"Yes," said the Mulla. "She's my wife."

"Oh," said the embarrassed guest, "I beg your pardon. Of course, it is not her voice that is bad, it is that awful song she has to sing. I wonder who wrote it."

"I DID," said Nasrudin.

161.

A drunk cowhand rushed into a bar waving and firing his guns at random and shouting, "All you dirty, lousy skunks get outta here."

Within a minute everybody had scattered and disappeared except Mulla Nasrudin, who sat at the bar finishing his drink.

"Well," barked the cowhand, waving his smoking gun. "What about it?"

"My," said the Mulla, "THERE WERE CERTAINLY A LOT OF THEM, WEREN'T THEY?"

162.

Mulla Nasrudin always said: "Oh, well, it might have been worse."

One day an acquaintance stopped him and said, "I dreamed last night that I died, went to hell, and was doomed to everlasting torment."

"Oh, well," said Nasrudin, "it might have been worse."

"What do you mean, Mulla!" cried the man. "How could it have been worse?"

"IT MIGHT HAVE BEEN TRUE," said Nasrudin.

163.

"You have got to have more recreation and relaxation," said Mulla Nasrudin to the overworked friend.

"But I am too busy," said the friend.

"THAT'S SILLY," replied Nasrudin. "ANTS HAVE THE GREATEST REPUTATION FOR BEING BUSY ALL THE TIME, YET THEY NEVER MISS AN OPPORTUNITY TO ATTEND A PICNIC."

164.

Mulla Nasrudin was visited by a boyhood friend whom he had not seen for years. The man told him a long story of misfortune: bankruptcy, death of wife and children, personal illness. He ended by asking for a loan.

The Mulla called his son and a big, athletic-type walked in. "TOMMY," said Nasrudin, "THROW THIS POOR FELLOW DOWNSTAIRS; HE IS BREAKING MY HEART."

165.

Mulla Nasrudin had just returned a sheaf of poems to the budding young poet.

"Do you think it would help if I put more fire into my poetry, Sir?" the young man asked Nasrudin.

"NO," said the Mulla. "I WOULD RECOMMEND THE REVERSE."

166.

Mulla Nasrudin finally bought a parrot at an auction after some rather spirited bidding.

"I assume the bird talks," he said to the auctioneer.

"TALKS?" the auctioneer said. "WHO DO YOU THINK HAS BEEN BIDDING AGAINST YOU FOR THE PAST HALF HOUR?"

167.

Mulla Nasrudin, carrying a chair, walked up to the owner of a secondhand store and asked how much it was worth.

"Three dollars," said the secondhand dealer.

The Mulla seemed surprised. "Isn't it worth more than that?" he said.

"Three dollars is the limit," the owner said. "See that? Where the leg is split? And look here where the

paint is peeling."

"OKAY THEN," said Nasrudin. "I SAW IT IN FRONT OF YOUR STORE MARKED $10, BUT I THOUGHT THERE MUST BE A MISTAKE. FOR $3 I WILL TAKE IT."

168.

The editor tried hard to read Mulla Nasrudin's handwriting. "Mulla, this handwriting is so bad I can hardly read it," he said. "Why didn't you type out these poems before you brought them in?"

"TYPE THEM!" cried Nasrudin. "DO YOU THINK FOR A MOMENT THAT IF I COULD TYPE, I WOULD BE WASTING MY TIME TRYING TO WRITE POETRY?"

169.

Mulla Nasrudin's son, studying political science, asked his father, "Dad, what's a traitor in politics?"

"Any man who leaves our party," said the Mulla, "and goes over to the other one is a traitor."

"Well, what about a man who leaves his party and comes over to your's?" asked the young man.

"HE'D BE A CONVERT, SON," said Nasrudin, "A REAL CONVERT."

170.

Mulla Nasrudin was obviously envious of the rich man who had just given him a dollar.

"You have no reason to envy me," said the rich man, "even if I do look prosperous. I have my troubles, too, you know."

"YOU HAVE PROBABLY GOT PLENTY OF TROUBLES," said Nasrudin, "BUT THE DIFFERENCE IS, I AIN'T GOT NOTHING ELSE, SIR."

171.

"I am going to get a divorce," a friend told Mulla Nasrudin. "My wife has not spoken to me in three months."

"I'D THINK TWICE IF I WERE YOU," said the Mulla. "WIVES LIKE THAT ARE HARD TO FIND."

172.

Mulla Nasrudin was telling a friend his future through palmistry. He said, "You will be poor and unhappy and miserable until you are sixty."

"Then what?" asked the man hopefully.

"BY THAT TIME," said Nasrudin, "YOU WILL BE USED TO IT."

173.

Mulla Nasrudin was sitting on his cot in a flophouse.

"You know," he said to the fellow on the next cot, "when I was seventeen years old, I made up my mind that nothing was going to stop me from getting rich."

"Well, how came you never got rich?" his friend asked.

"OH," said Nasrudin, "BY THE TIME I WAS NINETEEN, I REALIZED IT WOULD BE EASIER TO CHANGE MY MIND."

174.

"My wife used to play the piano," a friend told Mulla Nasrudin, "but since the children came, she has not had time to touch it."

"CHILDREN SOMETIMES ARE A COMFORT, ARE THEY NOT?" said Nasrudin.

175.

The situation was desperate. Mulla Nasrudin had been bitten by a rabid dog and the doctors were not certain that he had begun treatment in time to save him.

After a consultation on the matter, they came into the room and told him the plain truth -- that he might develop hydrophobia -- that his chances were pretty bad.

Instead of seeming to be upset at the news, Mulla Nasrudin asked for a pen and paper and began to write at great length. After an hour of steady writing, his nurse said to him, "What are you writing, Mulla? Is it your will or a letter to your family?"

"NO," said Nasrudin, "IT'S A LIST OF PEOPLE I AM GOING TO BITE."

176.

Mulla Nasrudin and his young son were driving in the country one winter. It was snowing. Their bullock-cart broke down. They finally reached a farmhouse and were welcomed for the night. The house was cold, and the attic in which they were invited to spend the night was like an icebox.

Stripping to his underwear, the Mulla jumped into a featherbed and pulled the blankets over his head.

The young man was slightly embarrassed. "Excuse me, Dad," he said, "don't you think we ought to say our prayers before going to bed?"

The Mulla stuck one eye out from under the covers. "SON," he said, "I KEEP PRAYED UP AHEAD FOR SITUATIONS JUST LIKE THIS ONE."

177.

Mulla Nasrudin's wife was giving her daughter a few interesting facts about married life. "I hope," she told the young girl, "that your lot in life is going to be easier than mine was. For the fifty-five years I have been married, I have carried two heavy burdens, your father and the fire. EVERY TIME I HAVE TURNED AROUND TO LOOK AFTER ONE OF THEM, THE OTHER HAS GONE OUT."

178.

A young lady went to old Mulla Nasrudin for advice. She said to the Mulla: "Should I marry a fellow who lies to me?"

"YES, UNLESS YOU WANT TO REMAIN UNMARRIED FOREVER," said Nasrudin.

179.

Mulla Nasrudin's mule kicked his wife in the head and she died. A huge crowd turned out for the funeral, most of them men. The minister following the ceremonies, said: "This lady must have been very popular. Look at the large number of people who have left their work to come to her funeral."

"THEY ARE NOT HERE FOR THE FUNERAL," said Nasrudin. "THEY ARE HERE TO BID ON THE MULE."

180.

"Stand up," shouted the preacher, "if you want to go to heaven."

Everybody stood up but old Mulla Nasrudin.

"Don't you want to go to heaven, brother?" asked the preacher.

"YES, SIR," said Nasrudin, "BUT I AIN'T GOING WITH NO EXCURSION."

181.

A man went to the funeral of Mulla Nasrudin's wife. In the funeral home, the Mulla was standing at the end of the casket. The man looked at his friend's dead wife and said, "Does she not look wonderful!"

"WHY NOT? " asked Nasrudin. "SHE WAS IN THE HOSPITAL ALL WINTER! "

182.

Mulla Nasrudin was in an accident and sued the insurance company for $1,000 and won his case. When he received his check; he called on his lawyer to settle up.

"How much do I owe you?" he asked the lawyer.

"Well," said the lawyer, "I will tell you how it is. Since I am an old friend of your's and your father before you, my fee will be only $900."

"I am sure glad," said Nasrudin as he made out his check for $900, "THAT YOU WERE NOT A FRIEND OF MY GRANDFATHER'S TOO."

183.

A school teacher wrote a note home to Abdul's mother: "Dear Mrs. Nasrudin, your son, Abdul, is a smart boy, but he spends all of his time with the girls. I am trying to break him of this habit."

The teacher received this reply: "I wish you success. Please let me know how you do it. I HAVE BEEN TRYING FOR YEARS TO BREAK HIS FATHER OF THE SAME HABIT."

184.

Mulla Nasrudin's wife was in the hospital dying. Just before she passed away, she said to her husband who was sitting by the bedside, "Darling, I have only one regret as I pass on. I hate to leave you behind in all of your loneliness. I just want you to know that if you should ever want to remarry, you have my consent. Only, if you do, I wonder if you would promise me something."

"Yes, Darling," said the Mulla.'what is it?"

"Would you promise not to let your new wife wear my old clothes and remind you of me?" she asked.

"WHY,CERTAINLY I WILL PROMISE YOU THAT," said Nasrudin. "I WOULDN'T THINK OF DOING SUCH A THING. BESIDES, ALL OF YOUR SUITS ARE TOO SMALL FOR FATIMA ANYWAY."

185.

Mulla Nasrudin and his friend, Old Joe, went into a bar and Joe ordered four straight shots in about four minutes. Each time he would gulp it down. After the fourth, and before he could order the fifth, Joe passed out -- plunk, right on the floor. "WELL," said Nasrudin, "ONE THING ABOUT OLD JOE -- HE KNOWS WHEN HE'S HAD ENOUGH."

186.

Mulla Nasrudin and his neighbour were talking about the problems of raising their boys.

"Is your son very ambitious, Mulla?" asked the neighbour.

"YES," said Nasrudin, "HE HAS SUCH BIG IDEAS ABOUT BEING RICH AND SUCCESSFUL, THAT ALREADY HE'S BEGINNING TO LOOK ON ME AS A SORT OF POOR RELATION."

187.

A drunk sat next to old Mulla Nasrudin on a bus. Thinking Mulla Nasrudin to be a preacher from his appearance and trying to start a conversation, he said, "I ain't going to heaven. There ain't no heaven."

The Mulla never said a word.

"I say there ain't no heaven," said the drunk in a loud voice.

The Mulla still didn't answer him.

"I said I ain't going to heaven," shouted the drunk.

Mulla Nasrudin quietly turned to the drunk and said, "WELL, GO TO HELL, THEN; BUT BE QUIET ABOUT IT."

188.

The old Mulla Nasrudin was complaining to his landlady about the lack of heat in his room.

"SOMETIMES IT GETS SO COLD AT NIGHT," he said, "THAT I WAKE UP AND HEAR MY TEETH CHATTERING ON THE NIGHT TABLE."

189.

Mulla Nasrudin bought one of those new hearing aids that are practically invisible. He was told that he could return it if it didn't prove twice as good as the cumbersome device he had been using.

He stopped by a few days later to express his satisfaction with the new device.

"I will bet your family likes it too," said the clerk.

"Oh, they don't even know I have got it," said Nasrudin. "AND DO YOU KNOW WHAT? I AM HAVING MORE FUN WITH IT! IN THE PAST TWO DAYS, I HAVE CHANGED MY WILL THREE TIMES."

190.

"That pain in your leg is caused by old age," the doctor told Mulla Nasrudin.

"That can't be," replied the Mulla. "THE OTHER LEG IS THE SAME AGE AND DOESN'T HURT A BIT."

191.

Mulla Nasrudin's wife woke him up one morning and said, "Honey, wake up. Today is our 42nd

wedding anniversary. I think we ought to celebrate. What do you say we kill a chicken?"

The Mulla looked at her and said, "WHY IN THE WORLD DO YOU WANT TO PUNISH A POOR CHICKEN FOR SOMETHING THAT HAPPENED 42 YEARS AGO?"

192.

Mulla Nasrudin was talking to his lawyer about having his will drawn up.

The lawyer asked him: "What's to be different about this will?"

"OH," said Nasrudin, "I AM LEAVING EVERYTHING TO MY WIFE ON THE CONDITION THAT SHE MARRIES AGAIN. I WANT SOMEBODY TO BE SORRY I DIED."

193.

Mulla Nasrudin, celebrating his 95th birthday was asked by a friend:

"Don't you hate growing old, Mulla?"

"HECK, NO,"said Nasrudin. "IF I WASN'T GROWING OLD, I'D BE DEAD."

194.

A newspaper reporter was interviewing Mulla Nasrudin on his 99th birthday. As he was shaking hands to leave, he said, "I hope I can come back next year and see you on your 100th birthday."

"I DON'T SEE WHY YOU CAN'T," said the old Mulla. "YOU LOOK HEALTHY ENOUGH."

195.

The tourist was talking to Mulla Nasrudin who had just celebrated his 100th birthday. "And to what do you owe your great age?" he asked.

"WELL, I AM NOT SURE YET," said Nasrudin. "I AM DICKERING WITH A COUPLE OF BREAKFAST FOOD COMPANIES, SIR."

196.

A newspaper reporter was interviewing Mulla Nasrudin on his 100th birthday.

"If you had your life to live over," he asked, "do you think you would make the same mistakes again?"

"CERTAINLY, " said the old Mulla, "BUT I WOULD START A LOT SOONER."

197.

Mulla Nasrudin finally reached the age of 105. A newspaper reporter from town came out to take his picture and write a story about him. The reporter was talking to a neighbour about the old man and asked him, "How do you figure your friend was able to live so long?"

"I GUESS," said the neighbour, "IT WAS BECAUSE HE NEVER DID ANYTHING ELSE."

198.

A newspaperman was interviewing Mulla Nasrudin on his 105th birthday. He noticed that the Mulla was wearing a rabbit's foot on his key chain.

"You don't mean to tell me," said the newspaperman, "that a man of your experience still believes in that old and childish superstition? "

"CERTAINLY NOT," said Nasrudin, "BUT MY WIFE: TELLS ME IT IS SUPPOSED TO BRING YOU LUCK WHETHER YOU BELIEVE IN IT OR NOT."

199.

Mulla Nasrudin was stabbed by burglars.

But before dying he wrote a note to his wife from the hospital.

The last paragraph of it read:

"I have been very fortunate because only the day before I had put all of my money and negotiable bonds in my safety deposit box at the bank, SO THAT I AM LOSING PRACTICALLY NOTHING BUT MY LIFE."

200.

When Mulla Nasrudin died, his wife decided to have him cremated. The attendant at the crematory

showed his widow a display of beautifully decorated urns for his ashes.

"NO," she said. "I DON'T WANT ANY OF THOSE THINGS. I WANT YOU TO PUT HIS ASHES IN AN HOUR GLASS. I AM GOING TO PUT IT ON THE MANTELPIECE. MULLA NASRUDIN NEVER DID A DAY'S WORK IN HIS LIFE, BUT BELIEVE ME, HE WILL BE BUSY ALL DAY LONG FROM NOW ON."

Appendices

There ae several appendices provided, view the Infobase Help file for more details

1. Osho Glossary Unusual place names, personalities and Sanskrit words used by Osho
2. Listing of Minititles to Titles Cross reference
3. Listing of Titles to Minititles Cross reference
4. Listing of title changes over the years
5. Listing of Darshan Diaries in chronological order
6. Listing of Discourse Series in chronological order

OSHO Glossary

aakaanksha	desire, of the mind
Aakhari Kavita	book by Rabindranath Tagore
aalap	musical term, slow introduction
abba	loving respectful term for father
Abbotabad	city in Pakistan
Abdullah	Arabic name, means 'servant of God'
Abdullah, Sheik	leader of Kashmiris, the 'Lion of Kashmir'
Abhidharma	scripture of Buddhist teachings
abheepsa	desire, the inner call of life
Acharya	upper level teacher (see adhyapak)
Acharya Bhagwat	follower of Gandhi
Acharya Brihaspati	ancient master, propounder of materialism; founder of
Acharya Mrityuh	"the master is death"
Acharya Tulsi	leader of terapanth sect of Jainas
achchelal	good man
achhoot	untouchable
achintya	"the unthinkable"
achintya bhedabhedavad	'matter and spirit are both one and separate' (Chaitanya)

Adenauer, Konrad	(1876 - 1967) Chancellor of West Germany, 1949 - 63
adhar manush	the natural man (Baul expression)
Adholia, B.S.	principal of college in Jabalpur
adhyapak	a teacher of any kind, at any level
adhyasa	false identification
adhyayan	reading, studying
Adi Irani	secretary of Meher Baba
Adi Shankara	(b.788 AD) brahmin philosopher, reformer of Hinduism, usually known as Shankaracharya, or Shankara
Adinatha	first master of the Jainas, mentioned in the Rigveda
Adler, Alfred	(1870 - 1937) Austrian psychiatrist; pupil of Freud
admi	Hindi for 'man'; derived from the name Adam.
advaita	Shankara's expression for 'not-two-ness'
Adyar	suburb of Madras where the headquarters and library of the Theosophical Society is situated
aes dhammo sanantano	'this is the eternal law' (Pali - Buddha)
Aesop	author of Aesop's Fables, around 6th century BC.
Aga Khan, the	(b.1936) head of the Ismaili sect of Mohammedans
Agastya	great seer in Upanishads
Agios Nikolaos	city in Crete where Osho went in 1986
agiyari	fire temple of Zoroastrians
agnividya	the science of fire
agya chakra	third eye chakra
Agra	city in U.P., site of the Taj Mahal
aham Brahmasmi	'I am Brahman.'
ahimsa	non - violence
Ahmedabad	large city in Gujarat
aishwarya	Sanskrit root of 'ishwar', meaning God, prosperity, splendor
Ajanta	Buddhist caves, tourist attraction in Maharashtra
Ajit Keshkambal	enlightened master, contemporary of Mahavira and Buddha
Ajmer	city in Rajasthan
akashic records	astral records, from akash, 'sky'
Akbar	(1542 - 1605) great mogul emperor of India, son of Humayun, aka Jalal-ud-Din

	Mohammed Akbar
Akbamama	biography of Akbar
akhara	wrestling gymnasium
Akinobo	Zen monk
al-Adabiya, Rabiya	female Sufl mystic
al-Ghazzali	Sufi mystic
al-Hillaj Mansoor	Sufi mystic, dismembered and stoned to death for declaring "ana'l haq" - "I am the truth" or "I am God"
al-Mustafa	the prophet in Gibran's "The Prophet"
alaya vigyan	consciousness(Sanskrit), storehouse of
Alcott, Colonel	founder of the Theosophical Society
Alexander the Great	(356-323 BC) Macedonian king who extended his conquest as far as India
Ali, Wajid	king of Lucknow, aka Wajid Ali Shah
Aligarh	city in U.P.
Allahabad	city in U.P.
Allama Iqbal	Urdu poet
Allauddin Khan	Ravi Shankar's master
Alleppey	city in Kerala
Amar Sukhnidhan	book written by Dharamdas
amawas	no-moon night, as when Mahavira became enlightened
Ambalal Patel	friend of Osho's father; Osho called him 'Bapuji'; father of Ma Anand Sheela
Ambedkar, Doctor Babasaheb	(1893-1956) untouchable educated in England, became a lawyer, wrote Indian constitution.
Amrapali	beautiful prostitute, entertained rich and famous; became disciple of Buddha
Amravati	city in Maharashtra
amritasya putrah	'You are the sons of immortality.'
Amritsar	city in Punjab, site of the Golden Temple ,holy place of the Sikhs
ana'l haq	al-Hillaj Mansoor's dying words; "I am the truth," or "I am God"
anagamin	the state of coming to a point from where one cannot return
anahat nad	the unheard sound; the sound of one hand clapping
Ananda	cousin-brother and disciple of Gautam Buddha
Ananddas	one of Osho's drivers
Anapanasati Yoga	Vipassana

anatta	Pali word for no-soul, no-self
Anaxagoras	(C.488-428 BC) Greek philosopher, born in Anatolia (Turkey), a rationalist who outraged religious opinion
Andhra Pradesh	state in India
Andrews, C.F.	(d. 1940) Christian missionary that Osho used to talk to
Andropov, Yuri V.	(1914-1984) Russian politician, formerly chief of KGB
anekant	school of thought that maintains that there are as many conciousnesses as there are living beings
Angulimal	bandit who wore necklace of fingers; became enlightened upon encountering Buddha
anirvachana	'that which cannot be said' - Gautam Buddha
anna	former monetary unit, coin, 1/16 rupee
Annam Brahma	"food is God"
ansha	part
anshavatara	partial incarnation of God, having less than the 16 total characteristics of God
antyaja	another name for sudra
appa deepo bhava	'Be a light unto yourself.'
apsara	heavenly nymph, prostitute of paradise
Aquinas, Thomas '	(c1225-1274) Dominican monk and philosopher, author of "Summa Theologica"
Aramaic	language spoken by Jesus
Archimedes	(287-212 BC) Greek mathematician and inventor
adhanarishwar	half man/half woman statue of Lord Shiva
arhat, arhata(s)	introvert enlightened master
Aristotle	(384-322 BC) Greek philosopher, teacher of Alexander the Great
Arunachal	holy mountain in south India where Raman Maharshi used to live
Arya Samaj	contemporary Hindu chauvinist organization
Aryavarta	ancient name for India
asana	yoga posture
ashvamedha	killing horses as a sacrifice in Rigveda
Ashok Saraswati	
Ashoka	(c269-232 BC) Indian emperor, king of Magadha, supporter of Buddhism

ashta	'eight' in Sanskrit
Ashtavakra	enlightened master; had a crippled body
Ashtavakragita	the song of Ashtavakra, aka the Ashtavakra Samhita
ashvameh yagna	ritual in vedic times in which a horse was sacrificed, also ashvamedha
asmita	am-ness
Assam	small state in eastern India
Assagioli	Italian psychologist
asteya	abstention from theft
astik	atheist
asto ma sadgamay	"lead me from false to truth"
aswad	eating without taste
athato bhakti jigyasa	'now the inquiry into bhakti'
athato brahma jigyasa	'now the inquiry into the ultimate'
Athos, Mount	1000-yr. old monastery in Greece
atithi devo bhava	'the guest is equal to God'
Atisha	enlightened master who took Buddhism to Tibet
atma	soul
atmabodh (Jaina word)	self-realization
atta	Pali for 'self, soul'
Atulya	disciple of Buddha
Audholia, B.S.	principal of college in Jabalpur
Aurangabad	city in Maharastra
Aurangzeb	(1618-1707) the last mogul emperor, son of Shah Jehan
Aurelius, Marcus	(121-80 BC) Roman emperor and philosopher; wrote "Meditations"
Aurobindo, Sri	(1872-1950) contemporary Indian spiritual leader and poet
avagaman	coming into the womb, going into death "coming and going"
avalamban	supper
avatara	incarnation
Avesh	one of Osho's drivers
Avirbhava, Ma Shantam	One of Osho's sannyasins
avyakhya	'that which cannot be said' - Mahavira
Awasthi	professor in sandal story
Ayatollah Ruholla Khomeini	Iran's religious leader
Ayodhya	the city of Rama
ayurveda	Indian science of medicine; adj. ayurvedic
Azad, Maulana	education minister under Nehru; became 'acting prime minister' in Nehru's absence
ba	means 'with'; also Gujarati for 'mother'
Baal Shem Tov	(c1700-1760) Hassid master
Baba Madrasi	old man from Madras who played at miracle making

Babur	(1483-1530) first mogul emperor of India, aka Zahir ud-Din Mohammed, descendant of Tamerlane
Babu	lit. 'smelling of fish'; was British colonialist's contemptuous name for their Bengali clerks, later became title of respect
Babu, Shambhu	see Dube, Shambhu
bachcha	small child
Bachchan, Amitabh	film star
Bachchubhaiya	legal advocate friend
Bacon, Francis	(1561-1626) English philosopher, author of "Novum Organum"
Bacon, Roger	(C1220-1252) English philosopher and alchemist
Badrayana	author of Brahmasutra
Badjatya, Chiranjilal	manager of Jamnalal Bajaj's guest house, host to Gandhi and other freedom fighters
Badri Prasad Gupta	principal 1947
Badrinathdham	Hindu temple in Himalayas
Bahadurshah, Zafar	(1807-1862) last mogul emperor of India
Bahauddin	Sufi mystic, aka Bahauddin Shah, Bahauddin Naqshband
bahu	arm
Bahubali	"man of strong arms"; king who became a master
Bahurani	bride-queen, young bride
Bajaj, Jamnalal	Indian businessman, supporter of Gandhi
Bajpeyee, Nand Dulare	a professor of Hindi
baksheesh	tip, gift, or bribe
Bakunin, Mikhail A.	(1814-1876) Russian anarchist
Balaji	Krishna as child
Bandavgarh	home town of Dharamdas
Bangalore	capital of Karnataka
Bangladesh	formerly East Pakistan
baniya	businessman
Bankei	(1622-1693) Japanese Zen master
Bannerji, Doctor	Professor of parapsychology at the University of Rajasthan, Jaipur
bansiwale	means 'man with a flute'
Bahubali	king who became a master
Banzan	Zen master
Bapak Subuh	contemporary Indonesian, founder of Subud, inventor of latihan
Bapu	'dad'; nickname of Mahatma Gandhi
Barabbas	thief who was crucified with Jesus
Barat, Doctor S. C.	doctor who sent bellyache man to

	Osho
Bardo Thodol	"The Tibetan Book of the Dead"
Bareilly	city in U.P., site of big madhouse
Barkat Mian	Mohammedan thief, friend of Osho
Baroda	city in Gujarat
Barth, Karl	(1886-1968) Swiss theologian
baskit	waistcoat
bhagya	theory of destiny/faith
Bastar	primitive Indian tribe, inhabitants of area of the same name in eastern Madhya Pradesh
Baso	(709-788) aka Ma Tzu; Chinese Zen master, disciple of Nangaku
Basho	10th cent Zen master, disciple of Nanto
Basho	(1644-1694) Matsuo Basho, pseudonym of Zen master and famed haiku poet, originally called Matsuo Munefusa
baudi	well with steps and wooden bucket
baulsur	the melody of the Baul
bavri	'the crazy ones'
Bayazid	Sufi mystic, disciple of Junnaid,aka Bayazid of Bistun
Belattiputta, Sanjay	enlightened teacher in Buddha's time
Belur	place near Calcutta
Benares	see VARANASI
Bennett, J.G.	disciple of Gurdjieff
Benoit, Hubert	author of "Let Go"
Berkeley, George	(1689-1753) idealist philosopher, Bishop of Cloyne
Bertrand Russell	(1872-1970) English mathematician and philosopher, author of "Principia Mathematica"
Besant, Annie	leading theosophist; worked for India's Independence
bete	means 'son' or 'boy'
betel	nut and leaf, chewed as a mild stimulant in India and SE Asia
bhabhi	means "elder brothers wife', Osho's nickname for his mother
Bhadant Anand Kaushalyayan	contemporary Indian Buddhist scholar
Bhagavadgita, Shrimad	Hindu scripture, lit. 'the divine song'
Bhagchand	communist leader
bhagini	sister
Bhagirath	Indian sage
Bhagwandas, Dr.	alarm clock magic prof friend Indian philosopher
Bhagwandin, Mahatma	Jaina scholar, friend and guest

	of Osho
Bhagwat, Acharya	follower of Gandhi
bhaiyya	means 'elder brother
Bhajan	devotional song
bhaji,(bhajia =pakora)	a dry curry, e.g. potato bhaji
Bhakti Sutra	Narada's sutras on Bhakti
Bhamiti	commentary on Brahmasutras
Bhanjdeo	contemporary king of Bastar
Bhansali, Professor	disciple of Gandhi
bhante	Buddhist equivalent of "Reverend'; title of love and respect
Bharat	name of king; oldest name for India
Bharatmata Zindabad	"Long live Mother India!"
Bharatpur	city in Rajasthan
bharti	Indian; 'man of India'
Bhatiya, Kalidas	high court advocate who took care of Bhuribai
Bhatt, Nanalal	Gujarati poet
Bhatt, Nath (Shri)	Gandhian politician
Bhattacharya, Doctor	famous scholar
Bhautal	
Bhavabhuti	Indian poet
Bhavani Prasad Tiwari	Gandhian leader, socialist, poet
Bhavasagar	lit. "world ocean'; a metaphor for the world, its enormity, the difficulty of renouncing it
Bhave, Balkova	younger brother of Vinoba Bhave, close follower of Mahatma Gandhi
Bhave, Vinoba	(1894-1982) freedom fighter, follower of Mahatma Gandhi
bhelpuri	Indian snack
Bhikha	Indian ecstatic mystic
bhikhari	Hindi word for beggar, without religious connotation
bhikkhu	Pali word for beggar, monk, one who has renounced; common word for a Buddhist monk
Bhikkhu Dharmarakshita	a Buddhist monk
Bhikkhu Sangharakshita	an Englishman who became a Buddhist monk
bhikkshu	Sanskrit word for beggar, monk, one who has renounced; common word for Jaina monk
bhiksha	giving alms
Bhim	a wrestler; brother of Arjuna
bhindi	vegetable, aka okra, ladyfinger, gumbo
Bhishma	grandfather of Arjuna
Bhoj	Indian king of Pratihara dynasty, c.9th cent (killed 50,000 couples)
bhole	Hindi for 'innocent', nickname for one of Osho's teachers

bhoogol	Hindi for 'geography'
Bhoora	means 'the white one'; name of Osho's father's servant, Osho's faithful childhood guardian
bhoot	means 'ghost'
Bhopal	capital city of Madhya Pradesh
Bhubaneshwar	city in Orissa
Bhuribai	contemporary enlightened woman of Rajasthan
Bhutto, Zulfikar Ali	president of Pakistan, 1970-77; executed 1979
Biawar	city in Rajasthan
Bihari	inhabitant of the state of Bihar
Bikaner	city in Rajasthan
Bimbisara	(died c. 493 BC) king of Magadha, contemporary of Gautam Buddha
Bina	a town, Indian harp
Birbal	poet, one of the nine jewels of Akbar
Birla	family name of wealthy industrial dynasty in India
Birla, Ghanshyam Das	younger brother of Jugal Kishore Birla
Birla, Jugal Kishore	well-known Indian industrialist
bismillah	part of the Mohammedan prayer before eating, 'in the name of Allah'
Bismillah, Mohammed	
Blavatsky, Madam H. P.	(1831-1891) Russian traveler and theosophist
bo	tree
bodhi	name given to the tree under which Gautam the Buddha became enlightened
Bodhgaya	place in Bihar where Buddha became enlightened
bodhichitta	Atisha's word for no-mind
Bodhidharma	(d.532) Indian master who went to China and became the first patriarch of Zen
Bodhisat	another name for Buddha
Bodhisattva	enlightened being who helps others towards enlightenment
Boehme, Jakob	1575-1624 German mystic
Boharas	rich Mohammedan sect, aka Dawoodi Boharas
Bohm, David	modern scientist
Bokuj–	Zen master
Bokush–	(9th cent) Zen master, disciple of Obaku
Boncho	Zen poet
Bosanquet	19th cent. philosopher
Bose, Jagdish Chandra	(1858-1937) Bengali scientist who demonstrated that plants

	have an inner life
Bose, Nandlal	(d.1966) famous Indian painter
Bose, Subhash Chandra	Bengali leader at the time of Hitler
Bouddh	Hindi word for Buddhist
Bradley F.H.	(1846-1924) English philosopher
Brahman	Shankara's term for the absolute
Brahma	part of the Hindu trinity - Vishnu, Shiva, Brahma
Brahma Yogi	famous fakir discovered by Paul Brunton
brahmabodh (Hindu word)	the state of the ultimate
brahmachari	celibate or bachelor
brahmacharya	celibacy
brahmamuhurt(a)	divine time; 4-5 a.m.
Brahmasutra	written by Badarayana
brahmin	Hindu priest, or member of the highest, brahmin, caste
Bergen, Leaned	(1906-1982) first secretary of the Communist Party of the USSR, president 1977-1982
Brihaspati, Acharya	Indian master before Gautam Buddha, founder of charvaka
bu	means 'stink'
buddha swabhava	nature of the inner buddha
buddhi	in Hindi means 'intelligence'
buddhisanks	
busha talab	old aged pond
budt	transliteration of Urdu, Arabic, Farsi word for 'statue'; derived from Sanskrit root 'buddh'
Bukko	Zen master
Bulleshah	Indian ecstatic mystic, aka Bulaki Ram
Bultman, Rudolf	German scholar
bund samani samund men	The dewdrop has disappeared into the ocean (Kabir)
burha pada	old section or locality (within a town)
Burhanuddin, Maulana	master; famous Mohammedan scholar in Jabalpur
Burke, Edmund	(1729-1797) British statesman and orator
burqa	Mohammedan woman's veil
Busol	Zen master
Calicut	city in Kerala, modern spelling Kozhikode
Caliph	Mohammedan ruler, with both spiritual and temporal authority
calpati	the head of a forest university in Upanishadic times
Camus, Albert	(1913-1960) French existentialist writer
caravanserai	resting place for caravans
ch'an	Chinese word for 'dhyan',

	meditation
Chaitanya	(1445-1533) Indian ecstatic mystic, pioneer of Bhakti movement
Chaitanya Bharti	one of Osho's brothers
Chaityalaya	Buddhist temple
chakallas	Hindi for 'joking' or'haggling'
chakra	one of seven energy centers in the human body
chakravartin	world-emperor
chalisa	prayer book, as in "Hanuman Chalisa"
Chamanlal	author of "Hindu American
chamar	shoemaker caste
chamcha	Hindi for 'spoon'; slang for sycophant, hanger-on
chameli	name of a flower - Jasmine
Chanchal Singh	Sikh colonel in British Raj, WW2
Chanda, Maharashtra	the site of Parekh's orphanage
Chandidas	Baul poet and mystic
Chandigarh	administrative center of the Punjab
chandmara	moonstruck in a romantic crazy way
Chandrakirti	an enlightened master
Chang Ch'o	see CHOSETSU YUSAI
Channa	charioteer of Buddha
Chao Chou	see JOSHU
chapati	common Indian bread, round and flat
chappals	sandals
charaiveti, charaiveti	Buddha's words to his disciples; 'go on, go on'
Charandas	Indian enlightened master, master of Daya and Sahajo
Charan Singh	Indian political leader; president of Lok Dal, prime minister after Desai in 1979
charuvak	lit. 'sweet words', original name of the philosophy of Acharya Brihaspati, corrupted by his detractors to 'charvak', meaning 'one who overeats'
Charvaka	atheistic sect, before Gautam Buddha, founded by Brihaspati
Chatterj Sharatchandra	famous Bengali writer
chaturvedis	families which possess all four of the Vedas
chattopadhyaya	Bengali high-class brahmin
Chaudhuri, General	C-in-C Indian army
Chauhan, Ajay	brother of Professor Vijay Chauhan
Chauhan, Prithviraj	11th cent Indian king, defeated Mahmud Ghaznavi 18 times
Chauhan, Subhadra Kumari	poetess, mother of Vijay and

	Ajay
Chauhan, Vijay	brother of Ajay Chauhan
Chaurasia, Hari Prasad	Indian flutist
Chavan	chief minister of Maharastra
Cheechli	sudra village near Gadawara; birthplace of Maharishi Mahesh Yogi
Chekhov A.P.	(1860-1904) Russian novelist and playwright
Chempunji	place in Meghalaya with world's greatest, rainfall up to 500"/yr
chhapak	frog plopping
Chhatarpur	city in M. P., near Khajuraho
Chiang-si	place in China where Ma Tzu was abbot of the Kai-yuan temple
Chidvilas	play of consciousness
Chimon	(d.1031) Chimon Koso, Japanese name of Zen master, disciple of Kyorin, aka Chih Men Kuang Tsu
Chiranjilal Badjatya	see BADJATYA
Chitrabhanu	former Jaina monk
chitta	mind
chiti, chit	consciousness
Chittagong	coastal city in Bangladesh
Chittaurgarh	city in Rajasthan
Chiyono	Japanese nun, became enlightened
Chor bazaar	thief's market near Jabalpur
Choro	Zen master, disciple of Tanken
Chosa	
Choshi	
Chosetsu Yusai	Japanese name of Zen master Chang Ch'o Hsiu Tsai disciple of Sekiso
Chotelal Munde	Osho's geography teacher
choti	Hindu lock of hair
Chowpatty	Bombay beach
Christo	the name of Krishna in Bengali
Chuang Tzu	Taoist master
Cochin	city in Kerala
Coleridge, Samuel Taylor	(1772-1834) English poet
Confucius	(c.551-478 BC) Chinese philosopher
Constantine	(274-338) the first Christian Roman emperor
Corbett National Park	near Nainital, U.P.
Cox's Bazaar	coastal town in Bangladesh
Croce, Benedetto	(1866-1952) Italian aesthetic philosopher (pronounced 'crow-chay'
crore	Indian term for 10 million
Curzon, Lord	British viceroy
Dacca	see DHAKA
dacoit	transliteration of 'dacu', means 'robber'
Dadar	suburb of Bombay

dadda	means 'father'
Dadu	Indian enlightened master
Daibai	(752-839) Daibai Hojo, Japanese name of Zen master, disciple of Ma Tzu, aka Ta Mei Fa Ch'ang
Daiji	
Daiten	
Daito	Zen master
Daizui	
dakshina	householder's gift to monk
Dakshineshwar	temple in Calcutta
Dalhousie	hill station in H.P.
Dalit Organization	the organization of Indian Neo-Buddhists
Dalmia	name of wealthy Indian family
Daman	former Portuguese colony in Gujarat
danda	big staff
dandadhari	staff-holder
Dandamesh	fakir met by Alexander
Dandekar, Professor	professor of psychology
Dange, Shripad Amrit	Indian communist party leader
Darjeeling	hill station in W. Bengal, near Sikkim border
Daruma	common Japanese name for Bodhidharma
Daruma doll	Japanese doll which always rolls to an upright position, supposedly modeled on Bodhidharma
Darwin, Charles	(1809-1882) English naturalist, author of "The Origin of Species"
Dasgupta, Doctor	professor of philosophy
Dasharatha	Rama's father
Datta, Doctor	Bengal doctor
Daulatsagar Suriswarji	Jaina monk who listed 14 meanings of the word 'bhagwan'
Daya	Indian woman mystic
Dayanand Saraswati	(1824-1883) Hindu social reformer, founder of Arya Samaj
De Hartmann, Thomas	musician, disciple of Gurdjieff
Delgado	experimental psychologist
Delwara	Jaina temple in Mount Abu, Rajasthan
Desai, Morarji	prime minister of India, 1977-79
Dev Shanker, Rao	Indian politician
devabalas	temple girls
Devadatta	Gautam Buddha's brother
devar	husband's younger brother
Devi, Nirmala	female guru, formerly Osho's sannyasin
Dewas	small town near Indore
Dhaka	capital of Bangladesh, formerly Dacca

dhamma	Pali word for Buddha's teaching, translated as 'law, religion'; Sanskrit version is dharma
Dhammapada	a Buddhist scripture
dhanyata	feeling of blessedness
dhanyavad	means 'thank you'
Dharamdas	Indian ecstatic mystic, disciple of Kabir
Dharmadhikari	Gandhian, follower of Vinoba Bhave
Dharmakirti	enlightened master, master of Atisha
Dharmaraj	another name for the eldest of the five Pandava brothers (Mahabharata)
Dharmarakshita	one of the three masters of Atisha
dharmshala	guest house; also town in Himachal Pradesh where the Dalai Lama lives
Dhebar, U.N.	Indian politician, president of the congress under Nehru
dhoti	Indian clothing; men's loose pants of fine cotton
Dhritrashtra	Mahabharata., blind father of 100 Kaurava brothers.
Dhulikel	town near Kathmandu
dhyan	Sanskrit, 'meditation; equivalent to Pali 'jhan', Chinese 'ch'an', Japanese 'Zen'
Diderot, Denis	(1713-1784) French atheist and social philosopher
digambaras	Jaina sect
Digha	beach resort in W. Bengal
Dinkar, Ramdharisingh	Maitreya's friend, poet
Diogenes	(412-322 BC) Greek mystic
Dionysius	Christian mystic, bishop of Athens
Dipankara	Indian enlightened master, before Gautam Buddha
Disraeli, Benjamin	(1804-1881) British politician and novelist
diwali	annual festival in India - lights, fireworks, gifts
diya	Hindi for 'lamp'
diya tale andhera	'there is darkness under the lamp'
djinn	a genie in a bottle
Dogen	(1200-1253) Japanese Zen master, went to China, aka Eihei Dogen
Dogo Enchi	(769-835) Japanese name of Zen master, disciple of Yakusan, master of Sekiso, aka Tao Wu Yuan Chih
dongi	small boat

Dorin	Zen master
Dorjeb	Gurdjief's assumed name for entering Tibet
Doshin	(580-651) Japanese name of Zen master, disciple of Sosan, master of Gunin, aka Tao Hsin
Dostoevsky, Fyodor M.	(1821-1881) Russian novelist
Dronacharya	teacher of archery
Dube, Kunjilal	
Dube, Shambhu	vice-president of a village
Dugad, Sohanlal	silver king
duggi	the drum of the Baul
duhita	daughter
dukkha	misery
Dulandas	Indian ecstatic mystic
Durgapur	city in Bihar
Duryodhana	Arjuna's cousin/opponent in the Mahabharata war
dwa	Sanskrit for 'two'
dwapar	third of the four aeons, the 'two-legged' age
Dwarika Prasad Mishra	
dwij	twice-born
dwivedis	families which "possess" two Vedas (lit. who knows two Vedas)
Eckhart, Meister	13th cent. German mystic
Edison, Thomas Alva	(1847-1931) American scientist, inventor of the phonograph, electric light bulb, etc.
Einstein, Albert	(1879-1955) German-Swiss author of the 'Theory of Relativity'
Eisai	(1141-1215) Japanese Zen master who visited China
ek	Hindi for 'one'
ek omkar satnam	Om the only name of truth
Eka	(487-593) Japanese name of Zen master, successor of Bodhidharma and master of Sosan, aka Hui Ko
Ekagrata	concentration; one pointedness
Ekalavya	disciple of Dronacharya
ekant	school of thought that all consciousness is one
Ekido	Zen master
ekantika	name of an adherent of the ekant school of thought
Eknath	ancient enlightened master
ektara	musical instrument
Ellis, Havelock	(1859-1939) English author of "Studies in the Psychology of Sex "
Ellora	Buddhist caves, tourist attraction in Maharashtra
Ernakulam	city in Kerala
Engels, Friedrich	(1820-1895) German businessman and political theorist, friend

	and patron of Karl Marx
Eno	(638-713) Japanese name of Zen master, 6th patriarch, disciple of Gunin, aka Hui Neng
Epicurus	(342-270 BC) Greek mystic
Erhard, Werner	creator of EST (Erhard Seminar Training)
est	Latin for 'is'
Euclid	(c.300 BC) Greek mathematician
Ezra Pound	(1885-1972) American poet
Faiz Ahmed Faiz	(1911-1984) Urdu poet at time of freedom struggle
Falibhai	nickname of Sw Gyan Nirmal
Falwell, the Rev. Jerry	American TV evangelist
Farhad	lover of Shiri
Farid	enlightened contemporary of Nanak and Kabir, wrote songs in Punjabi
Faridabad	city in Haryana, near Delhi
FatehpurSikri	1/2 built by Akbar, incomplete "religious city" , opp. Agra.
Ferozabad	city in U.P.
Fidojabad	there's no such place, but sometimes Ferozabad sounds like this
firdaus	walled Persian garden, Arabic for 'paradise'
Fischer, Louis	American visitor to Gandhi's ashram
Fitzgerald, Edward	(1809-1883) translator of the Rubaiyat of Omar Khayyam
Francis of Assisi	(1181-1226) founder of Franciscan order of monks, canonized in 1228
Frege, Gottlob	contemporary philosopher, corresponded with Bertrand Russell
Freud, Sigmund	(1856-1939) Austrian neurologist, founder of psychoanalysis
gach	movement of a cow (not gachh)
gachchhami	Buddham sharanam gachchhami etc.
Gadadhar	Ramakrishna's name before his enlightenment
Gadarwara	Osho's paternal family town
Gaddi	a rich man's seat
Gadhwal	Himalayan kingdom where Ramateertha learned Sanskrit
gadiwan	bullock cart driver
Gadiwan Raikva	so-called seer
Gagarin, Yuri	(1934-1968) Russian astronaut, first man in space
gai	see NEEL GAI
Galileo	(1564-1642) Italian astronomer, full name Galileo Galilei

gam	
Gama	great wrestler
Ganadhar, Gautam	Mahavira's chief disciple and successor
Gandhi, Feroze	Indira's husband
Gandhians	followers of Mahatma Gandhi
Gandhi, Indira	(1917-1984) India's prime minister, Jawaharlal Nehru's daughter
Gandhi, Kasturba	wife of Mahatma Gandhi
Gandhi, Mohandas Karamchand	(1869-1948) Gandhi's name before becoming Mahatma
ganesh	Hindu elephant god
Ganeshvami	a well-known Hindu-born convert to Jainism
Ganga	the Ganges river
gangasagar	the ocean of the Ganges - where the Ganges meets ocean
Gangotri	the source of the Ganges
Gangtok	capital of Sikkim
Ganto	(828-887) Ganto Zenkatzu, Japanese name of Zen master, disciple of Tokusan, master of Zuigan, aka Yen T'ou Ch'uan Huo
ganwar	means 'villager' in Hindi, also 'fool'
garbhagriha	lit. "womb house"; sanctum sanctotem, innermost sanctum.
Gargi	woman mystic
Garibdas, Sahab	'slave of the poor', priest of the Kabir sect
gate gate	Sanskrit for 'finished, gone'
gau	means 'cow' in Sanskrit
gau dohan	squatting position in which Mahavira became enlightened, 'the cow-milking' posture'
Galib, Mirza	great Urdu poet
Gaznavi, Mahmud	(971-1030) Afghan king who invaded India many times. aka Mahmud of Ghazni
Gautama Siddhartha	(c563-483 BC) original name of the Buddha, aka Sakyamuni, Sakya, Tathagata etc.
gayatri mantra	mantra addressed to the sun
Genghis Khan	(1162-1227) Mongol conqueror
Gensha	(835-908) Japanese name of Zen master, disciple of Seppo, aka HsuanSha ShihPei
Gharanas	a family of musicians;
ghat	steps leading to a river, often a place for burning dead bodies
ghoonghat	a thin veil
Ghose, Pannalal	flutist
Gibran, Khalil	(1883-1931) Lebanese poet and artist, author of the "The

	Prophet"
giddha	word for 'vulture'
Gido	haiku poet
Gilgit	remote valley in N. Kashmir
gilme	boys in Mohammedan heaven
Gir Forest National Park	in Gujarat
Giri	common Hindi sannyasin's name (also : mountain)
Gimar	holy place of Jainas
Gita	'song'; common abbreviation for Shrimad Bhagavadgita
Gitanjali	Rabindranath Tagore's poem "An Offering of Song"
gobar ganesh	a statue made of cow dung; an idiot
Godel	famous mathematician
Godse, Nathuram	Gandhi's assassin
Goenka	instructor of Vipassana
Gokuldas, Raja	Indian freedom fighter, father of Seth Govind Das
Golconda	diamond mine near Hyderabad, Andhra Pradesh
golok	'cow land', 'heaven' for Hare Krishna sect
gomedh yagna	cow-slaughter ritual in vedic times
Gomorrah	twin city of Sodom
Gomteshwar	place of statue of Bahubali in south India
Gondia	town in M.P.
Gopinath Mahopadhyaya, Pandit	world-renowned astrologer
Gora	a potter
Gorakh	Indian ecstatic mystic
gorakhdhandha	a complicated affair, a maze
Gorbachev, Mikhail	Chairman, Communist Party, Soviet Union
Gorky, Maxim	(1868-1936) Russian writer
Gosal, Makkhali	enlightened being, contemporary of Mahavira
Goshalak	Mahavir's disciple, who wanted to be declared his successor
Gourang	Indian mystic
Gourishankar	Mount Everest; also, a meditation
Govind Das, Seth	son of Raja Gokuldas
Granth, Guru	Sikh holy scripture, aka Guru Granth Sahib
Gujarati	language of Gujarat state
Gulal	Indian ecstatic mystic
gulmarg	(pronounced gulmar) tree; also place in Kashmir
gunda, gundaism	hooligans, hooliganism
Gunin	(601-674) Japanese name of Zen master, disciple of Doshin, master of Eno, aka Hung Jen

Gupta, Badri Prasad	principal, 1947
Guru Maharaji	contemporary 'guru', popular in the West in the 1970's
Gurudayal Singh, Sardar	aka Sardarji, a sannyasin
gurudwara	Sikh temple
gurukula	means 'family of the master', mystery school
Gutei	Japanese name of 9th cent. Zen master, aka Chu Chih
Guwahati	capital of Assam
Gwalior	city in M.P.
Gyodai	haiku poet
Gyozan	
Hadiqa, The	a book by Hakim Sanai, full title "Haqiqat'ul Hadiqa The Walled Garden of Truth'
haj	pilgrimage to Mecca
Haji Baba	110-year-old friend of Osho
Halebid	tourist attraction in Karnataka
Hampi	temples in Andhra Pradesh
Hanuman	Hindu monkey god
Hanuman Chalisa	small prayer book to Hanuman
hara-kiri	Japanese suicide
Hardikar, Dr.	Poona physician
Hardwar	city in U.P. on the Ganges
Hari Baba	Osho's uncle's guru
Hari Prasad Chaurasia	Indian flutist
Haridas	great musician, teacher of Tansen
Harigiri Maharaj	famous Punjabi saint
harijans	'people of God', Gandhi's name for untouchables
Harisingh Gaur, Doctor	vice-chancellor; world authority on law
Harappa	ancient city in Pakistan, now under excavation
Harshad	driver who took Bhagwan on ice-cream spree in Bombay
Haryana	state in NW India
Hasan, Mehdi	Pakistani singer
Hasid	from Hebrew word meaning 'pious'; member of a Jewish sect of 2nd cent. BC, opposed to Hellenism, devoted to strict observance of ritual law
Hassan	Sufi mystic, disciple of Rabiya al-Adabiya
Hassid	member of sect founded in Poland, 1750's, in opposition to rationalism and ritual laxity
hathi dwar	the elephant gate
Havara	station where miracle man got on
Hawwah	Arabic for 'Eve'
Hazrat Bal	a mosque in Kashmir reputed to have a hair of Mohammed's beard

Hazrat Mohammed	see MOHAMMED
Hegel, George W.F.	(1770-1831) German philosopher
Heidegger, Martin	(1889-1976) German existentialist philosopher
Heine, Heinrich	(1797-1856) German lyric poet
Hemamalini	beautiful Indian actress
Heraclitus	(540-475 BC) Greek philosopher
Herrigel	German scholar who wrote "Zen and the Art of Archery"
hey Ram!	Mahatma Gandhi's last words
Hidayatulla, M.	Mohammedan friend who became Chief Justice, later vice-president, of India
Hillel	Jewish philosopher and teacher; approximately contemporary with Jesus Christ
Himachal Pradesh	state in N India
hinayana	'small vehicle' - one of the two major Buddhist sects
Hindi Sahitya Sammelan	a Hindi institution
Hiralala Jain, Dr.	great Jaina scholar
Hirohito	(1901-1988) Emperor of Japan
Hitler, Adolph	(1889-1945) German dictator
Hogen	(885-958) Hogen Buneki, Japanese name of Zen master, disciple of Rakan, aka Fa Yen Wen I
Ho Koji	
Ho-O	
Howrah	suburb of Calcutta, also main railway station of Calcutta, now spelled Haora
Hoshyarpur	"city of fools" literally "City of Wise Men"
Hotei	Japanese laughing buddha
houris	beautiful young girls, available as a reward to the virtuous in Mohammedan heaven
Hridaya sutra	dialogue between Vimalkirti and another disciple of Gautam Buddha
Huang Po	see OBAKU
Hubert Benoit	author of 'Let Go'
Hui Hai	see HYAKUJO
Hui Neng	see ENO
Hui Ko	see EKA
hukka	water-pipe for smoking, old spelling 'hookah'
Hukumchand, Sir Seth	a rich friend of Osho's
Humayun	mogul emperor; Akbar's father
hunas	race that invaded India
Hung Jen	see GUNIN
Hunza	province in Kashmir occupied by Pakistan
Hussein, Zakir, Doctor	Indian politician, president of India up to 1969

Huxley, Aldous	(1894 1963) British author of "The Perennial Philosophy" and "Heaven and Hell"
Hyakujo	(720 814) Hyakujo Ekai, Japanese name of Zen master, Hyakujo, aka Huang Po Hsi Yin, or just Huang Po disciple of Ma Tzu, aka Pai Chang Hui Hai
Hyderabad	capital of Andhra Pradesh
Ibrahim	Sufi master
Ibrahim, Mirza	chief minister of the Nizam of Hyderabad
Ikkyu	(1394 1481) Ikkyu Sojun, Japanese Zen master, disciple of Kaso Sodon
Ikan	
ilham	Mohammed's word for nirvana, samadhi
imam	Mohammedan priest
Imphal	capital of Manipur
Indore	city in M.P.
Indra	Hindu god of sky and rain - king of gods
insan	Urdu for 'man'
insh'allah	pious Mohammedan clich,, 'if God wills'
Iqbal, Mirza Allama	Urdu poet
Isa	Hindi for 'Jesus'; also Isu
Isan	(771~53) Isan Reiyu Japanese name of Zen master, disciple of Hyakujo, aka Wei Shan Ling Yu
Ishavasya Upanishad	one of the Upanishads
Ishida, Katzue	Japanese seeress
Ishta	Contemporary deity and related mantra
Isho	haiku poet
Ishwar Chandra Vidyasagar	see VIDYASAGAR
ishwar	one of several Sanskrit names of God
ishwara pranidhan	'to surrender to god is just a path' (Patanjali)
Islamabad	capital of Pakistan
itihas	Hindi for 'history'
Ivan the Terrible	(1530-1584) first Tsar of Russia
Jabali, Satyakam	boy in the 1000-cows story, aka Satyakama, Satyakama Jabal
Jabala	Satyakam Jabali's mother, aka Jabali
Jabalpur	city in M.P.
Jabbar	Sufi mystic who used gibberish as a technique
Jabir ibn Hayyan	(721-815) Arab mystic alchemist, possibly the same as Jabbar, above
Jagannath	'lord of the world'; Hindu

	deity, whose most famous temple is at Puri, Orissa
Jagannathpuri	old name of Puri, Orissa
Jagatguru Kripaludasji Maharaj	Hindu saint
jagatguru	world teacher
Jagdalpur	capital of former state of BASTAR, in M.P.
Jagdish Kashyap	see KASHYAP
Jagdish Chandra Bose	see BOSE, Jagdish Chandra
Jagjivan	Indian ecstatic mystic
jai	victory
Jai Singh	king who built Jaipur
Jain, Doctor Hiralala,	great Jaina scholar
Jaina sutra (a)	Namo arihantanam namo namo Namo ayariyanam namo namo Namo uvajjhayanam namo namo Namo loye sawa sahunam namo namo Aeso panch namukkaro Om, shanti, shanti, shanti
Jaina sutra (b)	Namo arihantanam namo namo Namo siddhanam namo namo Namo ayariyanam Namo uvajjhayanam namo namo Namo loye sawa sahunam namo namo Aeso panch namukkaro Sawa pavappanasano Mangalanam cha sawesim pa&amam havai mangalam Arihante saranam pavajjami Siddhe saranam pavajjami Sahu saranam pavajjami Namo arihantanam namo namo
Jaina sutra (c)	Namo sidd Namo ayarriyanam namo namo Namo uvajjhayanam namo namo Om, shanti, shanti, shanti
Jaipur	city in Rajasthan
Jalaluddin Rumi	great Sufl master
Jalandhar	town in Punjab
Jalianwala Bagh	walled garden in Amritsar, site of famous 1917 massacre
Jalpaiguri	city in Assam
Jama Masjid	Delhi mosque
James, William	(1842-1910) American psychologist and philosopher
Jamnalal Bajaj	wealthy businessman, associated with India's freedom movement
Jamshedpur	city in Bihar
jamun tree	soft wood, high tree, sweet fruit
Jamuna	river which flows through Delhi, aka Yamuna, Jumna
jamura	street magician's assistant
Janak	a king, enlightened master before Gautam Buddha

Janaka	the father of Sita
Janata	means 'public', as in 'public gathering', or 'of the people', as in 'Janata Express', a cheap slow train with no first-class seats
japa	prayer, telling of beads
japuji	basic text of the Sikhs
Jamail Singh, Bhindranwale	Sikh leader (killed by Indian Gov't)
Jaspers, Karl Theodore	(188~1969) contemporary German existentialist philosopher
Jataka tales	stories of Buddha's lives
jati smaran	remembering past lives (Mahavira technique)
javakusum	a flower from Bengal
Jawaharlal Nehru	(1889-1964) prime minister of India
Jayantibhai	used to drive Osho
jeera	cumin seed, common Indian culinary spice
Jehangir	(156~1627) mogul emperor who jailed his father
Jethmalani, Ram	leading Indian attorney, Osho's lawyer
jhan	Pali word for 'dhyan', meditation
jhana	Pali word for "dhyana"
Jhansi	expression for heroic female figure, like Joan of Arc, after Rani of Jhansi who fought the British in 1857
Jhansi	city in U.P.
Jhusia	Jewish mystic: 'Poverty is my need'
Jiddu	first name of J. Krishnamurti
jihad	Arabic word for holy war
jina	Lit. 'conqueror', means 'conqueror of oneself' and was originally applied to Mahavira, giving rise to the word 'Jaina'
Jinnah, Mohammadali	(1876-1948) the founder of Pakistan
Jivaka	Buddha's physician
Jodhpur	city in Rajasthan
Jog, Dr.	Doctor of Osho
Johnson, Doctor Samuel	(1709-1784) English lexicographer and writer
Jorhat	city in Assam
Joshi, Umakant	Osho's friend
Joshi, Vasant	author of an autobiography of Osho, "The Awakened One"
Joshu	(778-897) Joshu Jushin, Japanese name of Zen master, disciple of Nansen, aka Chao Chou Ts'ung

	Shen
Joshua Liebman	rabbi, author of "Peace of Mind"
Jugal Kishore Birla	see BIRLA
Juhu	suburb and beach in Bombay
Junagadh	city in Gujarat
Jung, Carl Gustav	(1875-l961) Swiss psychologist, pupil of Freud
Junnaid	master of al-Hillaj Mansoor
Junnun	Sufi master, occasionally spelled Zunnun or Dhun-nun
Kaaba, the	building in Mecca, Saudi Arabia, which houses the sacred stone, of extraterrestrial origin, towards which Mohammedans turn in prayer
Kabir	Jhini jhini bini chadariya ramnam ras bhini Jyon ki tyon dhari dinhin chadariya, Kabira jatan se odhi chadariya 'I have used the clothes of life with such care and awareness that I have returned to God his gift exactly as it was given to me' Herat herat hey sakhi rahya Kabir herayi Bunda samani samunda men so kat heri jayi 'The dewdrop has disappeared in the ocean' Herat herat hey sakhi rahya Kabir herayi Samunda samana bunda men so kat hera jayi 'The ocean has disappeared into the dewdrop' buda vansh Kabir ka 'my family ends with me'
Kabir panthis	followers of Kabir
Kabul	capital of Afghanistan
kachchha	underwear worn by Sikhs
kadamba	fragrant flower tree
Kaddafi, Muammar	Libyan leader
kaffir	heretic to the Mohammedans
Kai-yuan	name of Ma Tzu's monastery at Chiang-si
Kailash	mountain in Tibet, overlooking Lake Mansarovar, where the gods live.
kaivalya	Jaina word for moksha, nirvana, etc.
kaka	means 'uncle'
Kakubhai	Ma Yoga Laxmi's brother

Kakusan	
Kalelkar, Kaka	(1885-1981) philosopher and educator, one of Gandhi's oldest disciples
Kali	Hindu mother-goddess
Kalidas	(5th cent. AD) poet, 'the Shakespeare of India'
Kalimpong	city in W. Bengal, near Sikkim border
Kalinga	old name for Orissa
Kaliyuga	age of darkness, the present age, last of the four aeons
Kalki	arrives on a white horse, the tenth and last Hindu incarnation of God
Kalyan	city between Bombay and Poona
Kamal	Kabir's son
kamandala	Hindu sannyasin's food/drink mug
Kamasutra	ancient book on sexuality, written by Vatsayana
Kamath, M.V.	Indian journalist (Osho sometimes says 'H.V.')
Kamenev, Leo Borisovich	(1883-1936) Russian Communist leader
kan	means 'ear'
Kanad	enlightened being, a seer
Kanchhediram	name for one with pierced ears
Kanchi	temple in south India
Kanchipuram	temple in Sri Lanka
Kanha kisli	animal reserve
Kannada	south Indian language
Kanyakumari	city in Kerala
Kansa	Krishna's uncle (Krishna killed him)
Kant, Immanuel	(1724-1804) German philosopher
kantar	means 'one-eyed', also untranslatable curse
Kantar, Master	Osho's first teacher at school
kanyadan	the giving of a daughter in marriage
Kapoor, Shashi	Indian film star
Karachi	city in Pakistan
Karnataka	Indian state, formerly Mysore
Karpatri	Hindu monk
Karpatri, Doctor	famous historian, vice-chancellor
Kasauli	town in Himachal Pradesh
Kashi	sacred city where Kabir lived; now part of Varanasi
Kashyap, Jagdish	Buddhist monk, best guide in Sarnath
Kasturba Gandhi	wife of Mahatma Gandhi
katar	knife/sword carried by Sikhs
Kathmandu	capital of Nepal
Katni	city with railway station,

	eighty miles from Jabalpur
Katzue Ishida	Japanese seeress
Kauravas	opponents of the Pandavas in the Mahabharata war
Kausalyayan, Bhadant Anand	contemporary Indian Buddhist monk
Kavi	means 'poet'
Kaviraj	'king of poets', a title for ayurvedic physicians
Kazantzakis, Nikos	(1885-1955) author of Zorba the Greek
Kehar Singh	uncle of one of the Sikh assassins of Indira Gandhi who was hanged for being his uncle
Kerensky, A.F.	(1881-1970) Russian revolutionary
Kesh	Sikh's hair-do; also, the ban on cutting hair observed by Sikhs
Keshav Chandra Sen	famous Indian logician of this century, co-founder of Brahma Samaj
Keshkambal, Ajit	enlightened master; contemp. of Mahavir
Khaja	soft sweet cake; literally 'eat it'
Khajuraho	place with tantric temple carvings in M.P.
khakhra	thin crisp chapatti, usually eaten for breakfast with curd, common in Gujarat
Khakki Master	(aka Rajaram, Rajju Khakki) one of Osho's high school teachers
Khan, Allauddin	Ravi Shankar's master
Khan, Sir Syed Ahmed	(1817-1898) founder of Aligarh Muslim University
Khan, Ustad Vilayat	master sitar player
Khandala	town near Poona
Khandva	train junction
khanjri	musical instrument
Khare, Indrabahadur	professor and poet
khatmal	bedbug
Khayyam, Omar	(1048-1112) Persian poet, astronomer, Sufi mystic
khichree	rice and dal cooked together, became 'kedgeree' in English
Khidr	the invisible master, or guide, of the Sufis
khoda pahad nikli chuhia	'You dug the whole mountain and you find a rat.'
khoja	a rich sect of Mohammedans
Khomeini, Ayatollah Ruholla	Iran's religious leader (died 1990?)
khopda	coconut 'skull'
khopdi	human skull
Khrushchev, Nikita	(1894-1971) premier of Soviet

	Union
Khurana, Doctor	Indian molecular biologist; 1968 Nobel prize-winner for medicine
Kierkegaard, Soren	(1813-1855) Danish philosopher and theologian
Kirlian	Russian photographer, pioneer of 'Kirlian photography'
Kirloskar	Poona businessman, owner of Blue Diamond Hotel
kismat	fate
Ko Hsuan	Taoist master
Koestler, Arthur	(1905-1983) British (Hungarian-born) writer
kohinoor	famous diamond, now in British crown jewels
Koka, Pandit	ancient sexologist of India
koko	
Konarak	city in Orissa with temples, covered in erotic carvings, esp. Sun Temple
Konda	young astrologer at time of Buddha's birth
Kothari, D.S.	head of Indian Atomic Energy Commission
Kovalam	beach in Kerala
koyal	Indian cuckoo
Kripalani, J.B.	disciple of Mahatma Gandhi
Krishagautami	woman in story of Gautam Buddha
Krishna Saxena, Sri	professor who loved Osho
Krishnamurti, Jiddu	(1895-1986) Indian enlightened master
Krishnamurti, U.G.	follower of J. Krishnamurti, now a popular 'guru'
kristan	Hindi for 'Christian'
Kropotkin, Prince Peter	(1842-1921) Russian geographer and revolutionary
Krupskaya, N.	Lenin's wife
kshatriya	member of the warrior caste, the 2nd highest
Kuan Yin	Taoist master
Kublai Khan	(1216-1294) Mongolian emperor, grandson of Genghis Khan
Kuchwada	Osho's birthplace (not Kutchwada)
kufr	Urdu, 'untrue, false'
Kulu Manali	town in the Manali valley in Himachal Pradesh where Osho stayed in 1986
Kumar Shrivastava, Mahesh	legal name of Maharishi Mahesh Yogi
Kumbakonam	place in south India
Kumbha Mela	the largest periodic Hindu festival; tens of millions gather, usually at Allahabad
Kumbnath	Indian ecstatic mystic

Kundkund's Samayasar	Jaina scripture, written by a master, Kundkund
kurta	Punjabi shirt
Kustuntunia	Hindi for 'Constantinople'
Kutch	part of Gujarat, sometimes spelt Kachchh
Koot Humi (K.H.)	Master 'K' of the Theosophical Society
kutte ki maut	Hindi metaphor, means 'a dog's death'
Kwan Yin	Chinese name for a Buddhist 'goddess' who embodies compassion; aka Kannon (Japanese), Tara (Tibetan), Avalokiteshvara (Sanskrit)
Kyogen	(d.898) Kyogen Chikan, Japanese name of Zen master, disciple of Isan, aka Hsiang Yen Chih Hsien
Kyorai	
Kyorin	(908-887) Kyorin Choon, Japanese name of Zen master, disciple of Ummon, aka Hsiang Lin Ch'eng Yuan
Kyozan	(807-883) Kyozan Ejaku, Japanese name of Zen master, disciple of Isan, aka Yang Shan Hui Chi
la Allaha il'Allah	Mohammedan mantra; "There is no God but God."
Ladakh	a country between India and Tibet
laddu	Indian sweet
Laherubhai	one of Osho's disciples
Lahore	city in Pakistan
Laila and Majnu	names of famous Arabian lovers
lakh	Indian term for 100,000;10 lakhs are equal to one crore
Lakshmana	Rama's young brother
Lal	Indian ecstatic mystic, disciple of Kumbnath
Lalbahadur Shastri	prime minister of India after Jawaharlal Nehru
Laljiram Shukla, Doctor	a professor of psychology
Lalla	an enlightened woman of Kashmir
langer	Hindi word for anchor
langoti	piece of clothing; underwear of Hindu monk
Lankavatara Sutra	Buddhist Scripture
Lao Tzu	enlightened master of China; Taoist
Larkana	city on the Indus, Pakistan
Lashkariji	nickname of Govind Siddharth, one of Osho's disciples
lauh purush	Hindi word for 'man of steel'
Lawrence, D.H.	(1885-1930) English poet and novelist

Laxmi	goddess of money, consort of Vishnu
Laxmi Bhai	Indian heroine
Lazaris	contemporary American chaneller
Leadbeater	Krishnamurti's teacher
Leeladhar, Doctor	sannyasin, plastic surgeon
Lemuria	a lost continent, located in the area of the Pacific ocean
Lenin, Vladimir Ilyich,	(1870-1924) Russian communist leader, formerly Ulyanov, V.I.
Leonard Theosophical College	in Jabalpur
Levi Yitzhak	Hassid master
Liebman, Joshua	rabbi, wrote "Peace of Mind"
Lieh Tzu	enlightened master of China; Taoist (disciple of Lao Tzu)
Lilith	woman created before Eve; Adam's 'first wife,' according to Rabbinic legend
Lin Chi	see RINZAI
lobh	Sanskrit - means greed
Lohia, Ramamanohar, Doctor	Indian politician and journalist
Lok Sabha	lower house of Indian parliament
Lokmanya Tilak	great Hindu scholar who dated the Rigveda at 90,000 years
Louis Fischer	American visitor to Gandhi's ashram at Wardha
Ludhiana	city in the Punjab
Lu Hsuan	aka Rikuko Taifu, disciple of Nansen
lungi	clothing covering lower part of body, skirt
Luxemburg, Rosa	German revolutionary
MacArthur, Douglas	(1880-1964) American general in WW2
Machiavelli, Niccolo	(1469-1527) Italian political philosopher, author of "The Prince"
Mackwan, Principal	principal, theological college in Jabalpur
Madan Mohan Malaviya	(1861-1946) political leader and founder of Banaras Hindu University
madari	street magician
madhu malti	a fragrant flower
Madhu, Ma Anand	name of Osho's first sannyasin
madhukamini	flowering tree
Madhya Pradesh	state in central India
Madrasi Baba	old man from Madras who played at miracle making
Madurai	place in S. India, famous for a unique temple
magga	means 'big cup'
Magga Baba	enlightened man Osho met in

	Jabalpur
Maghar	small village across the river from Varanasi where Kabir died
Maghrebi	Sufi mystic
Mahabaleshwar	town in Maharashtra
Mahabharata	great Indian war; also the name of a book written by Vyasa
Mahabodhi Sabha	governing body of Indian Buddhists
Mahakashyap, or Mahakashyapa	enlightened disciple of Buddha; first master in the tradition which became Zen
mahakavi	means 'great poet'
Mahal, Mumtaz	wife of Shah Jehan, who built the Taj Mahal in her memory
mahamahopadhyaya	learned person, pundit
Mahamaya	Gautam Buddha's mother's sister, who was a mother to him
Mahapala	king of Vidharba at the time of Saraha
Maharaj, Hirigiri	famous Punjabi saint
Maharaj, Jagatguru Kripaludasji	Hindu saint
Maharaja	means 'king'
Maharaji, Guru	contemporary Guru, popular in the West in the 1970's
Maharashtra	state in India
Maharishi	means 'great seer
Maharishi Mahesh Yogi	full name, Mahesh Kumar Shrivastava, originator of Transcendental Meditation
Maharshi, Shree Ramana	enlightened man, lived in the hills of Arunachal; died of cancer
mahashankh	not countable
Mahatma Bhagwandin	Jaina scholar
Mahavir Jayanti	Jaina festival celebrating birthday of Mahavira
Mahavira	enlightened master of Jain, last tirthankara
Mahival	beloved of Soni
marghat	cemetery
Mahmud Ghaznavi	see GHAZNAVI
Mahopadhyaya, Pandit Gopinath	world-renowned astrologer
mai to prem divani, mai to	'I am madly in love....that I am mad, mad,' (song of Meera)
maithun	intercourse sculptures
Maitreya	lit. 'the friend'; the name by which Gautam Buddha would be known when he returned, according to prophecy
Maitreya(ji)	enlightened disciple of Osho
Maitreya, Yogin	one of the three masters of Saraha
majjhim	means 'the golden mean', the

	middle
majjhim nikai	the middle path
Majnu	beloved of Laila
Makkhali Gosal	enlightened contemporary of Buddha and Mahavira
Makshika	'Mexico' in Sanskrit
Malaviya, Madan Mohan	founder of Banaras Hindu University
malayalam	south Indian language
mali	gardener
Mallibai	female tirthankara
Mallinath	male name given to Mallibai
Maluk	Indian mystic, aka Malukdas
man	Hindi for 'mind' (as in mandir)
Mandan Mishra	famous Hindu scholar; wife's name Bharti
Mandla	place, 2 hrs drive from Jabalpur
Mangaldas Pakvasa	old governor of Madhya Pradesh
manipur	dance style of Assam
Manjushree	enlightened disciple of Buddha
Manmohan Rai	old man with different clothes each day
Mannulal	old man in Osho's story in "Glimpses of a Golden Childhood"
Mansarovar	lake in Tibet, home of the legendary swans of Mansarovar
Mansoor, al-Hillaj	Sufi mystic stoned to death for declaring himself to be God
Manu	ancient Hindu scholar; wrote Smriti and Samhita; the earliest law books of the Hindus
manushya	Hindi for 'man'
Manusmriti	ancient Hindi scripture written by Manu
Mao Zedong	(1893-1976) Chinese revolutionary and later head of state, formerly called Mao Tse-tung
Marcel, Gabriel	French existentialist philosopher
Mardana	Nanak's disciple, a Mohammedan and musician; means manly, brave
Marquis de Sade, the	(1740-1814) French author of "Justine"; the word 'sadism' is derived from his name
Marpa	Tibetan enlightened mystic
marsiya	the song a Mohammedan sings when someone dies
Marwaris	the Jews of India, originally from Rajasthan
Marx, Karl	(1818-1883) German political theorist; author of "Das Kapital" and the "Communist Manifesto"
massiha	'messiah' in Hindi

massihi	Indian term for Christians (as in massiha)
mast	a religious madman
Masta Baba	remarkable enlightened man who introduced Osho to many prominent persons
masti	'the drunken passion of religion'
mata	mother; also a name for smallpox
Mathura	place where Dharamdas met Kabir
matra	Hindi for 'matter, quantity'
matri	Sanskrit for 'mother'
Matsyavatar	God's incarnation as a fish
Maudgalyan	one of Buddha's enlightened disciples
maulana	scholar, title of respect among Mohammedans
Maulana Azad	education minister and leader of India under Nehru
Maulana Burhanuddin	a Mohammedan scholar
maulavis	plural of maulvi
Maulingaputta	enlightened disciple of Gautam Buddha
maulshree	an Indian tree; Osho sat with one at the time of his enlightenment
Maulvi	teacher, Mohammedan priest
mayavadins	those who believe that the world is an illusion
Mediocrejibhai Desai	Osho gave this name to Morarji Desai, ex-prime minister of India
Meera	enlightened woman from Rajasthan
Mehdi Hasan	Pakistani singer
mehre hamsafar	'my fellow travelers' (Urdu)
mehre hamdham	'my heart'
mehre dost	'my friend'
mehre mehboob	'my beloved, my love'
Mehta, Ashok	socialist leader
Mehta, Professor	psychology professor of Osho's
Mencius	(599-528 BC) Latin name for Meng-tzu, disciple of Confucius
Menuhin, Yehudi	(b.1916) American violinist
mera beta	Hindi for 'my boy'
Mian, Munnu	name of photographer in Osho's village
Michaelangelo	(1475-1564) Italian sculptor, painter architect and poet
Mikhail Naimy	author of "The Book of Mirdad"
Milarepa	Tibetan enlightened master
Mirza Allama Iqbal	Urdu poet
Mirza Ghalib	see GHALIB
Mirza Ibrahim	see IBRAHIM
Mirza Nigam	high school teacher
maithun statues	copulating statues on outer

	walls of Khajuraho temples
Miyan Farookh	Zareen's son
Mody's	name of local shop near Osho's father
Moggalayan	correct spelling MAUDGALYAN
mogra	a flower; sweet-smelling blossoms
Mohammed, Hazrat	(570-632) the prophet Mohammed, founder of Islam
Mohammedan	a follower of Mohammed
Mohan	not Mohanan or Mohanam
Mohanan	different from Mohan
Mohenjo Daro	ancient city in Pakistan, now under excavation. See also as Mohenjodro, Mohenjodaro and Mohanjodaro
moksha	Indian word for the ultimate, 'absolute freedom'
Moore, G.E.	English philosopher
Morarji Desai	see DESAI
Moritake	
Mosha	Moses' name in Arabic
Mother Teresa	Albanian-born nun who cares for the unfortunate in Calcutta
Motilal Nehru	Jawaharlal Nehru's father
Mount Abu	hill station in Rajasthan where Osho held meditation camps in the early '70's.
Mohammad Ali	Cassius Clay, 'The Greatest". A boxer.
Mount Givnar	Holy place - Jaina
mudra	gesture
Mudumalai	hill station in Karnataka
Mughal-e-Azam	'The Great Mogul,' another name of Mogul emperor Akbar
Mohammad Ali Jinnah	see JINNAH
hamma bin Tughluq	Mohammedan king who tried to move all of Delhi to Daulatabad in the 14th cent.
muharram	Mohammedan sacred days
Mukherjee, Ajit	author of books on Tantra
Mukhopadhyaya, Nityanand	professor of physics
Muktananda, Baba	contemporary Indian 'guru'
mukti	liberation
Mulla Nasruddin	mythical Sufi mystic, appears in jokes, stories
Mumon	(1183 - 1260) Mumon Ekai, Japanese name of Zen master, disciple of Gatsurin, aka Wu Men Hui K'ai
Mumtaz Mahal	wife of Shah Jehan, who built Taj Mahal as her tomb
Munde, Chotelal	Osho's teacher of geometry
muni	final stage of Jaina monkhood
Muni Nathmal	Jaina monk, Acharya Tulsi's chief disciple

Muni Shantinath Deva	a Jaina monk
munis	plural of 'muni', Jaina monks
Munna	child's name/name of child in Akbar story
Munnu Mian	name of photographer in Osho's village
murdabad	'death to' or 'down with' (the British Raj)
Murree	hill station in Pakistan
Mussoorie	hill station in Himachal Pradesh
Muso Soseki	see SOSEKI
Mussolini, Benito	(1883-1945) Italian fascist dictator
Mysore	city in Karnataka, formerly name of the whole state
Nachiketa	ancient Indian enlightened master. son of Uddalak
Nadirshah	Persian invader of India
Nagarjuna	Buddhist scholar, enlightened master in the Tantric tradition
nagarvadhu	'wife of the city' -- city prostitute
Nagpur	city in Maharashtra
Naimy, Mikhail	author of "The Book of Mirdad"
nainam chhidanti shastrani	'you cannot cut it with weapons'(Krishna)
nainam dahati pavakah	'you cannot burn it with fire'(Krishna)
Nainital	hill station in U.P.
Nalanda	Buddhist university
namaskar	respectful Indian greeting
namaz	Mohammedan form of prayer
Nan Yin	Zen master, sometimes called Nan-in
nana	maternal grandfather
Nanak	Indian enlightened master, aka Guru Nanak; his followers are Sikhs
Nandi	a bull, companion of Lord Shiva
Nandi	a range of hills
Nan-in	see NAN YIN
Nandlal Bose	see BOSE
Nangaku	(677-744) Nangaku Ejo, Japanese name of Zen master, disciple of Eno, aka Nan Yueh Huai Jang
nani	maternal grandmother
Nansen	(748-835) Nansen Fugan, Japanese name of Zen master, disciple of Ma Tzu, aka Nan Ch'uan P'u Yuan
Nanto	(850-938) Nanto Koyu, Japanese name of Zen master, disciple of Kyozan, aka Nan T'a Kuang Jun
Nanyo	(675-775) Nanyo Echo, Japanese name of Zen master, disciple of Eno, aka Nan Yuang Hui Chung

Naqshband, Bahauddin	Sufi master
Narada	author of Bhakti Sutra
naramedh yagna	human sacrifice in Vedic times; offering of man to gods
narasinha	half man, half lion, incarnation of Hindu God
Narayan, Jayaprakash	Indian socialist leader (aka J.P.)
Narayana	Laxmi's husband
nargis	a flower
narial	whole coconut, like a skull
Narmada	name of a river in Jabalpur; holy river with 1000 streams
Naropa	Tibetan enlightened master
Nasadiya sutras	sutras of ancient scripture
Nasruddin, Mulla	mythical Sufi mystic, appears in many stories and jokes
nastika	Sanskrit for atheist, one who does not believe in God
nata	a tightrope walker
Nath Bhatt, Shri	Gandhian politician in Osho 's village
Nathmal, Muni	Jaina monk, Acharya Tulsi's chief disciple
Nathuram Godse	see GODSE, Nathuram
Natthu Nai (Kaka)	name of the opium-eating haircutter in Osho's village
Naudra	name of a bridge in Jabalpur
neel gai	wild blue Himalayan cow
Neelam	name, means jewel
neem	tree with bitter medicinal leaves
Neeraj	Hindi poet
Nehru, Pandit Jawaharlal	(1889-1964) prime minister of India
Nehru, Motilal	father of Jawaharlal
Neminatha	one of the Jaina tirthankaras
nibban	Pali for 'nirvana'
Nicaea, council of,	the first general council of the Christian church, convened by the Emperor Constantine in AD 325
Nicoll, Maurice	disciple of Gurdjieff
Nietzsche, Friedrich	(1844-1900) German philosopher, author of "Thus spake Zarathustra"
Nigam, Mirza	high school teacher
nigodh	the womb of the universe, Jaina, from where souls come from
Nihanga Sikhs	Sikhs who carry swords
Nijinsky, Vaslav F.	(1890-1950) Russian dancer
Nikhilananda, Sw.	remarkable man
Niklanka	one of Osho's brothers
Nikolay Roerich	see ROERICH, Nikolay
Nimbark, or Nimbarkacharya	ancient Indian philosopher

nimit	instrumental
nirakar	formless
Niranjana	name of a river, 'the ocean of being'
Nirdesh	guiding sutra
Nirmala Devi	see DEVI, Nirmala
Nirvana	Buddhist word for samadhi, enlightenment
Nisarg Datta Maharaj	beedi Baba
Nityanand Mukhopadhyaya	see MUKHOPADHYAYA
Nizam	ruler, as in the N. of Hyderabad
Noorjahan	beautiful woman, also famous Urdu singer
Nbaku	(d.850) Obaku Kiun, Japanese name of Zen master, Hyakujo, aka Huang Po Hsi Yin, or just Huang Po
Oberoi Hotel	famous hotel in Bombay
octroi	tax
Ojai	place in California where J. Krishnamurti lived and died
ojha	shaman who drives away ghosts
Olcott, Colonel	one of the founders of the Theosophical Society
Om Mani Padme Hum	Tibetan mantra
Omar Khayyam	see KHAYYAM, Omar
Omar, Khalif	Mohammedan king who burned the library of Alexandria
omkar	divine sound mantra
Ootacamund	hill station in Tamil Nadu, now spelled Udagamandalam
Ouspensky, P.D.	Russian mathematician, disciple of Gurdjieff
oy veh!	Jewish exclamation
padmasana	the lotus posture
pagal	Hindi for 'mad'
Pagal Baba	enlightened man (lit. "madman")
Pahalgam	'village of the shepherd' where Jesus died in Kashmir
pai	old coin, not short for paisa
Pai Chang	see HYAKUJO
Paigambara	Urdu for messenger
paisa, plural paise	smallest Indian coin
Pakhtoons	frontier tribe from Pakhtoonistan, northern Pakistan
Pakvasa, Mangaldas	former governor of Madhya Pradesh
Pali	language of Buddhists
Palkhiwala, Nani	tax expert in India
paltu	means 'revolution'
Paltudas	Indian ecstatic mystic, aka Paltu
Paltuprasad	brother of Paltudas
pan	stimulant mixture chewed all over India

panchamrit	holy nectar of Krishna devotees, lit. '5 elixirs', made of five products of the cow: dung, urine, ghee, milk, curd
Panchayat	the eldest of a village
Panchtantra	collection of animal stories similar to Aesop's fables
Pandavas	sons of king Pandu, one party of the Mahabharata, see KAURAVAS
Pandey, Ram Kishore	
Pandey, Dr. Rajnath	head of history department, Varanasi University
Pandit	lit. scholar - Hindi title for wise or learned man
Panjim	town in Goa
Pannalal Ghose	see GHOSE
panth	path
Papandreou, Andreas	(b. 1921) prime minister of Greece at the time of Osho's stay in Crete
Papessa Proletta	Pope Paul Vl's nickname
Pappu	child's name
Parakh, Ramakant	garage owner in Jabalpur
paramahansa	lit. 'great swan'; name for an enlightened master
Paramahansadeva	respectful name for Ramakrishna
Paramatma	Hindi name for God
Paranjape, Principal	principal of a college where Osho graduated
Parasuram	an incarnation of God
paratha	Indian bread
parda	Urdu for 'veil'
Parekh, Rekhchand	rich friend of Osho
Parmananda	friend of Krishnamurti, brought message to Osho
Parshvanath	23rd Jaina tirthankara, an enlightened master
Parsi	one of a small community of Persian origin, prominent in Bombay and Gujarat, adherents of Zoroastrianism, the religion of Zarathustra
Parasuram	an incarnation of God
Paravat	mountain
Parvati	Shiva's consort
pashya	Sanskrit for 'to see'
Passana	Sanskrit for 'to see very carefully'
Patan	place in Madhya Pradesh
Patanjali	creator of the science of Yoga
Patel, Ambalal	friend of Osho 's father; Osho called him 'Bapuji'; father of Ma Anand Sheela
Patel, Sardar Vallabhbhai	(1875-1950) worked with

	Gandhi and Nehru in India's freedom movement
path	reading the same thing everyday
Pathak brothers	business men in Jabalpur
Patankot	railway junction in the Punjab
patias	Bengali artists who paint on plates
Patiala	a city in Punjab
Patkar	lecture hall in Bombay
Patna	capital of Bihar
patni	married woman, wife
Pattabhi, Sitaramayya	freedom fighter, political leader
Paul VI, Pope	(1897-1978) formerly Archbishop of Milan, elected pope in 1963
Pavaharibaba	enlightened man
Pavnar	place near Wardha
Pemayangtze	town in Sikkim
peon	door keeper or watchman
Perls, Fritz	contemporary psychotherapist
Peter the Great	(1672-1725) emperor of Russia
Peshawar	city in Pakistan
philosia	love of seeing, not of knowledge
Phuntscholing	town in Bhutan
Picasso, Pablo	(1891-1973) Spanish painter and sculptor
pipal	tree, sometimes written peepal, peepul, pipul, etc.
Plato	(427-347) Greek philosopher, student of Socrates, teacher of Aristotle
Plotinus	(c203-c262) Greek philosopher. Note AD dates, he is not contemporary with Plato, Socrates, etc.
Polo, Marco	(1256-1323) Venetian traveler
Pondicherry	former French colony on Tamil Nadu coast, site of Auroville, the ashram of Shri Aurobindo
Pooran Singh	disciple of Ramateertha
Porasa	king
Potala	palace and monastery in Lhasa, Tibet, formerly residence of Dalai Lama
Pound, Ezra	(1885-1972) American poet
Prachchhanna Buddha	crypto buddhist
Prabhupada Swami	founder of the International Society for Krishna Consciousness
pragya	enlightenment
prajna - chakshu	wisdom - eye
Prakashwati	wife of Jayaprakash Narayan, socialist leader
Prakrit	vernacular language spoken by Mahavira

prakriti	the earth, the material
prarabhdaI	fate, karma
prasad	blessed food
Prasad, Rajendra Dr.	(1884-1963) Indian politician, first president of India
Prasenjita	a king in Buddha's time
Prateeksha	sister of Ma Anand Sheela
Prayag	site of Kumbha Mela
Pribram, Karl	modern scientist
Principia Mathematica	book by Bertrand Russell and A.N. Whitehead
Prithviraj Chauhan	see CHAUHAN
pulau	Indian food; rice mixed with meat or vegetables
pundit	English version of 'pandit', common expression for pompous wise person
Purhossittamdas Tandon	Hindu leader
puranas	Hindu scriptures, means 'concerned with the essentials'
Puri	city in Orissa, home of the JAGANNATH temple, seat of the Shankaracharya of Puri
purna	the full moon
Purna	enlightened disciple of Gautam Buddha
Purnakashyapa	a disciple of Buddha
purnima	the full-moon night
Purnavatara	total incarnation of God
Pururva	goddess (archer and poet)
Pyarelal	Gandhi's personal secretary
Pythagoras	(582-500 BC) Greek philosopher and mathematician
Quayle, Dan	vice president of the USA
Quetta	city in Pakistan
Quilon	city in Tamil Nadu
Rabindranath Tagore	see TAGORE
Rabiya al-Adabiya	Sufi enlightened woman mystic, aka Rabiya of Basra
Radhakrishnan, Sir S.	(1888-1975) second president of India; professor of philosophy
Radhaswami	Hindu sect, mostly in the Punjab
Raebareli	a town
Rahimuddin, Maulana	Osho 's high school
Rahul Bhadra	enlightened master, son of Gautam Buddha
Rahul Sankrityayan	see SANKRITYAYAN
Raidas	a mystic, a shoemaker, fellow - disciple of Kabir, master of Meera
Raikva	an Upanishadic seer
Raipur	
raja	Hindi for 'king'
Raja Gokuldas	see GOKULDAS
Rajagopalachari, C.	(1878-1972) governor-general of

	India 1948-50, founder of Swatantra party, freedom fighter; his daughter fell in love with Gandhi's son
Rajaram	one of Osho's high school teachers aka Khakki master, Rajju Khakki
Rajehandra, Shrimad	Gandhi's guru
Rajjab	Indian ecstatic mystic, disciple of Dadu
Rajju Khakki	one of Osho's high school teachers aka Rajaram, Khakki master
rajkumar	Hindi for prince
rajsamund	royal lake
Rakan	(867-928) Rakan Keijin, Japanese name of Zen master, disciple of Gensha, aka Lo Han Kuei Ch'en
rakshabandhan	festival of brothers and sisters on the full moon of August. The sister ties a beautiful thread on her brother's wrist, and the brother offers a gift and protection
Ram Kishore Pande	
Ram Jethmalani	Osho's attorney
rama	'beautiful' in Hindi
rama mandir	a beautiful marble temple
Raman, Doctor C.V.,	Indian scientist, winner of Nobel prize for physics in 1930
Ramananda	Hindu monk who fostered Kabir
Ramanuja	11th cent Hindu religious leader, founder of Rama Bhakti movement
Ramanujam	Indian mathematician
Ramateertha, Swami	a Hindu sannyasin
Ramayana	the great epic of Lord Rama
Ramdas	Gandhi's son
Ramdharisingh Dinkar	Maitreya's poet friend
Rameshwar Shukla 'Anchal'	poet from Jabalpur
Ramleela	drama or enactment of life of Rama
Rampur	city in U.P.
Ramtha	name of entity 'channeled' by J..Z. Knight
Rana Sanga	king and great warrior of Rajasthan
Ranade, Doctor	Indian philosopher, Allahabad University
Ranchi	city in Bihar
rani	queen
Rani Rasmani	low-caste queen, builder of Dakshineshwar temple near Calcutta
Ranjha	beloved of Heer

Ranka, Rishabdas	contemporary writer in Hindi and Marathi, accompanied Osho to Poona in the 1960's
Rao raja, Sir, Seth	a knight, respected title
Rao, Raja	respected title (?)
Rao, Shankar Dev	freedom fighter, Gandhian
Raosaheb Patwardhan	chief disciple of Krishnamurti in India
Rapat	Hindi for 'report'
raso vai saha	'the juice', Upanishadic sutra
rasogulla	Indian sweet, made of milk
Rasputin, Grigori Y.	(1871-1916) Russian peasant who was powerful in the court of Tsar Nicholas II
Ravana	king who stole Sita from Rama
ravi	'sun', root word for 'Sunday'
Ravi Shankar	see SHANKAR
ravivar	Hindi for 'Sunday'
Reagan, Ronald	(b. 1911) US president (1981-1988)
Regardie, Francis	Israel Contemporary British spiritualist and esoteric author
Remarius, Hermann Samuel	German scholar
Rawalpindi	city in Pakistan
Renzi, Eva	Austrian woman who visited early Poona ashram and wrote false reports in European press
richa	sutra said by seer
Rigveda	ancient most Hindu scripture
riktata	Sanskrit for 'emptiness'
Rikuko Taifu	aka Lu Hsuan, disciple of Nansen
rinam kritva ghritam pivot	'drink butter even if you have to borrow,' Sanskrit saying, often attributed to Acharya Brihaspati, meaning 'eat, drink and be merry'
Rinzai	(d. 866) Rinzai Gigen, Japanese name of Zen master, disciple of Obaku, aka Lin Chi I Hsuan, or just Lin Chi; he took Zen from China to Japan
Rishabdas Ranka	Marathi and Hindi writer, accompanied Osho to Poona in the 60's
Rishabhdeva	first Jaina tirthankara
Rishikesh	city in Uttar Pradesh, North India
rishi	seer
Roerich, Nikolay	(1874-1947) Russian painter who lived in the Himalayas
roma	'beautiful' in Bengali
Roy, Raja Rammohan	(1772-1833) Indian social reformer, founder of Brahma Samaj
Roy, S.S.	head of philosophy dept.

	Allahabad University, Osho 's professor who loved him very much
rubaiyat	Persian verse form with four lines, best known in the work of Omar Khayyam
Rukmani	Krishna's legal wife
Rumi, Jalaluddin	Sufi master
Rumtek	place in Bhutan
rupee	Indian coin; comes from Hindi word 'rupaiya' meaning 'gold'
Ruskin, John	(1819-1900), English essayist, critic and reformer; inspiration of Gandhi
Russell, Bertrand	(1872-1970) English mathematician and philosopher, co-author of "Principia Mathematica", and author of "The ABC of Relativity" and "Why I am not a Christian"
Ruzbihan	Sufi master
Ryotan	(9th cent.) Japanese name of Zen master, disciple of Tenno Dogo, aka Lung ran Ch'ung Hsin
Ryuzan	Zen master
Ryushu	haiku poet
saal	tree in India; under saal tree Buddha was born
sabar upar manus satya tahar upar nahin	'above all is the truth of man, there is nothing above it' (Baul motto)
Sabarmati	Gandhi's ashram in Ahmedabad, Gujarat
sachchidanand	'sat-chit-anand' as one word
Sachdeva	flutist
sadhak	seeker
sadhana	Yoga practice, religious exercise
Sagar University	university where Osho did his post- graduation
Sahab Garibdas	Kabir sect priest in Osho's village
sahaj	spontaneous
sahaj samadhi bhali	Kabir's description of spontaneity
sahaja manush	'spontaneous man' (Baul expression)
Sahajo	enlightened woman
sahasrar	seventh chakra
sahastra	one thousand
Sahastranam	1000 names of God (Vishnu)
Sahastrabahu	one-thousand-armed man
Sahib, Dr.	Osho 's nickname when playing doctor as child

Sahibdas	follower of Kabir
Sahu Shanti Prasad	one of the richest men in India
Sai Baba of Shirdi	Indian mystic
Saikheda	village where Sai Baba used to live
saki	Urdu for wine
Sakharov, Andrei	(b. 1921) Russian nuclear physicist, winner of 1975 Nobel peace prize
Sakkar	river in Osho 's village
sakshin	pure witness
salwar	Punjabi clothing
samadhi	lit 'going beyond all sickness'; Patanjali's word for enlightenment
Samaj, Arya	see Arya Samaj
Samantbhadra	
sambhog	intercourse
Samhita	Sanskrit word for 'collection', hence often the name of a collection of sutras, e.g. "Manu Samhitan", "Astavakra Samhita"
samma samadhi	right remembering
sammasati	'remembering'; Buddha's word for witnessing
Samveda	ancient Indian scripture, one of the four vedas
samyak smiti	right mindfulness
Sanai, Hakim	Sufl mystic, author of the "Haqiqat'ul Hadiqa"
Sanatan dharma	'eternal religion', a Hindu sect
Sanchi	town in M.P.
Sanjay Belattiputta	enlightened contemporary of Buddha
sanjivani	life-giving plant
Sankritayana, Rahul	friend of Osho's who went to Russia
sannipat	Hindi for 'high fever'
sansara	Hindi for 'the world'
sanskar	conditioning
Sanskrit	ancient language of India, ancestor of European languages
santhara	Jaina form of suicide, fast unto death
sanyam	control
Saraha	first master of the tantric tradition
Saraswati	ancient river running parallel to Ganges, now runs underground
Saraswati, Divyanand	Hindu monk
Sardar Pumasingh	disciple of Ramateertha
Sardar(ji)	Sikh's title of respect
Sariputra	see SARIPUTTA
Sariputta	Pali form of the name of an enlightened disciple of Buddha;

	in Sanskrit it is Sariputra
Sarkar, Professor	Bengali magician
Sarmad	Sufi master
Sarnath	town in Bihar where Gautam Buddha delivered his first sermon
Sarojini, Naidu	woman follower of Gandhi, governor of U.P.
Sartre,Jean-Paul	(1905 - 1980) French existential thinker
sarvagya	all-knowing
sashtan shastra dandowat	prostrating in reverence
sashtan dandawat	greeting to guru
Sat chit anand	Sanskrit/Hindi for 'truth, consciousness, bliss'
sati	custom of burning the living widow on her husband's funeral pyre, aka sat pratha; old British spelling is suttee
satpura	mountains
Satya Sai Baba	contemporary Indian magician and 'guru', famous for materializing Swiss watches
Satyabhakta, Swami	Hindu monk who thought he was the 25th tirthankara
Satyakama	enlightened master from Upanishadic times; aka Satyakam, or Satyakam Jabali, sometimes described as son of Uddalak, sometimes as his disciple
satyam shivam sunderam	'the true, the good and the beautiful'
satyameva jayate	'truth is always victorious'
satyanamis	followers of Jagjivan
satyuga	age of truth
Saxena, Sri Krishna	professor who loved S.R., aka S.K. Saxena
Secunderabad	city in Andhra Pradesh
Seigen	(660-740) Seigen Gyoshi, Japanese name of Zen master, disciple of Eno, aka Ch'ing Yuan Hsing Ssu
Sekishitsu	Rinzai School, Osho (1853-1945) final heir of school recorded
Sekiso	(807-888) Sekiso Keisho, Japanese name of Zen master, disciple of Dogo Enchi, aka Shih Shuang Ch'ing Chu
Sekiso	(986 - 1039) Sekiso Soen, Japanese Zen master, disciple of Hunyo Zensho
Sekito	(700-790) Sekito Kisen, Japanese name of Zen master, disciple of Seigen, aka Shih rou Hsi Ch'ien, or 'stonehead'

Sen, Keshav Chandra	famous Indian logician of this century
Seppo	(822-908) Seppo Gison, Japanese name of Zen master, disciple of Tokusan, aka Hsueh Feng I Ts'un
Setcho	(980-1052) Setcho Juken, Japanese name of Zen master, disciple of Chimon, aka Hsueh Tou Ch'ung Hsien
Seth	entity 'channeled' by Jane Roberts
seth	means very rich
Seth to sethi to sethia (?)	Rajasthan version of seth
shirshasana	standing on head posture; also sirsasana
shishya	means 'disciple'
shivalinga	representation of the phallus of Lord Shiva
Shivananda	a Hindu saint
Shivpurana	a Hindu scripture
shlokas	commentaries/sutras also slokas
Shohei	Zen master
Shokei	
Shosha	
shradda	trust
Shran	prince, later king, of Shravasti
shravaka	one who listens
shravan	a Prince who Buddha initiated into sannyas
shravana	month in the rainy season
Shravasti	
shreshth	Sanskrit root for 'seth'
Shri Ganeshaya Namah	"I bow down to Lord Ganesh, son of transformation deity, for success" (written as heading to Hindi business books at New Year.)
Shri Kirti	disciple of Rahul Bhadra; one of the three masters of Saraha
Shrimad Bhagavadgita	see BHAGAVADGITA
Shrimad Rajchandra	Jaina master of Gandhi
shripasha	an ancient scripture
Shrivastava, Mahesh Kumar	legal name of Maharishi Mahesh Yogi
Shrivastava, Doctor S.N.L,	professor of logic at a college in Jabalpur
Shrivasti	Nepal town near river during Buddha's time
Shron	Buddhist monk
shruti	'heard direct from master', Vedic scripture
Shuddhodana	Gautam Buddha's father
Shukla, Laljiram,	Doctor Indian psychoanalyst
shukriya	Urdu word, means 'gratitude', or 'thank you'

shunyata	Buddha's word for 'emptiness'
shunyawad	Buddha's teachings
Siddhartha	novel by Herman Hesse, based on the life of Gautam Buddha
siddhasana	the way the Buddha sits
Siliguri	town in Assam
Simla	hill station, capital of Himachal Pradesh
Sindh	state in Pakistan
Sindhu	original name of river Indus
Singh, Chanchal	Sikh colonel in British Raj, WW2
Singh, Charan	Indian politician
Singh, Jai	king who built Jaipur
Singh, Sardar	Pritam beaten-by-his-wife story?
Singh, Zail	current president of India
seva	Hindi for 'service'
Shah Jehan	(1607-1658) mogul emperor, husband of Mumtaz Mahal, builder of the Taj Mahal
shahnai	Indian musical instrument, like an oboe
shaktipat	energy transfer
Shakuntala	woman from Madras famous for her feats of mental arithmetic, aka Mrs Shakuntala Devi
Shakyamuni	a name given to Gautam Buddha
Shambhu Babu	Shambhu Dube, Osho 's old friend in his village, vice-president of the municipal committee, full name Shambhuratan Dube
Shams e-Tabrizi	Sufi master
Shankar, Ravi	world-famous sitar maestro
Shankara-Dig-Vijaya	Shankaracharya's book
Shankaracharya	(b. 788) Brahmin philosopher, Hindu reformer, aka Shankara, Adi Shankara
Shankaran	Madrasi rickshaw-wallah with great talent for mental arithmetic
shankh	countable
Shanti Niketan	university in Calcutta specializing in the creative arts, founded by Rabindranath Tagore
Shanti Prasad, Sahu	one of the richest men in India
Shantinath	angry man who became initiated into fifth stage of Jaina monkhood on the spot
Shantisagar	
Sharda	Ramakrishna's wife, enlightened woman, aka Sharda Devi
Sharma	surname derived from 'sharman', the name of brahmins who used to slaughter cows
Sharma, Doctor Baijnath,	history professor at Jabalpur

	University
Shashtra	Sanskrit for 'six'
Shastri, Lalbahadur	(1904 - 1966) prime minister after Jawaharlal Nehru
shatpadee	Sanskrit word for centipede
Shaw, George Bernard	(1856 - 1950) Irish dramatist. Winner of 1925 Nobel prize for literature
sheel	pure character
Sheela, Book of	
sheershasar	standing on your head
'Sheikhji, baithiye'	'Sheik, please sit down'
sherwani	Mohammedan coat with buttons
Shih-kung	the hunter who became a disciple of Ma Tzu
shikha	Sanskrit for 'choti' - brahmin's hair
Shillong	city in Assam
Shikharji Mountains	Holy place -Jaina (23 tirthankaras realized here)
Shiri	beloved of Farhad
Sir Seth	title of Seth Govind Das; aka Sir Seth Hukumchand?
Sir Syed Ahmed Khan	see KHAN
Sitaramayya, Pattabhi	set up for election by Gandhi against Bose and Nehru
smrati	occasionally used, but less desirable alternative to 'smriti'
Socrates	(470 - 399) Greek philosopher
Sohanlal Dugar	silver king
Soleri, Paolo	Italian architect, creator of Arcosanti, revolutionary city/commune in the Arizona desert
som	means 'moon'
Somnathpur	town in Gujarat
somvar	'Monday' in Hindi
Soni	beloved of Mahival
Soola	district in Bihar
Sosan	(d. 606) Japanese name of Zen master, disciple of Eka, 3rd patriarch, aka Seng Ts'an
Soseki	(1275-1351) Muso Soseki, Japanese Zen master and haiku poet
Soto	
Sozan	(840-901) Sozan Honjaku, Japanese name of Zen master, disciple of Tozan, aka Ts'ao Shan Pen Chi
Sozan	Sozan Kyonin, another disciple of Tozan
spacio-time	Einstein's word - space and time are one

Sravana Belgola	place of Jaina pilgrimage in south India
Srinagar	capital of Kashmir
srotapanna	a man who has entered the path
Stalin, Joseph	(1879-1953) Soviet leader, born Joseph Djugashvili
Stein, Gertrude	(1874-1946) American writer who lived in Paris
Su Tung-Po	haiku poet
Subhash Chandra Bose	see BOSE
Subhuti	enlightened disciple of Gautam Buddha
Subud	contemporary religion, see BAPAK SUBUH
Subuh	see BAPAK SUBUH
sudas	means 'good slave'
sudra	untouchable; means 'impure by birth';
suhagrat	newly-weds' first night
Suleiman	'Solomon' in Arabic or Urdu
Sumeru	golden mountain in heaven in Jain mythology
Sunderbans, the	an area of dense forest in W. Bengal
Sunderdas	Indian ecstatic mystic, aka Sundero
Sunderlal, Doctor (D.Litt.)	crazy fellow
Sunderlal, Pandit	old historian
Suraj Prakash	Osho stayed at his house in Bombay '86
Surat	city in Gujarat
Surdas	a blind poet
Sushrut	a great physician of ancient India
sushupti	dreamless sleep
suttee	see SATI
Suzuki, D.T.	contemporary Japanese Zen master
Svetambaras	Jaina sect
Svetketu	son of Uddalak
swabhav	nature, your being
Swarupananda Bharti, Swami	sannyas name of the father of Ma Anand Sheela; legal name Ambalal Patel
swayamvar	garlanding ceremony, also Sita's marriage ceremony with all the princes coming to compete
syat	Mahavira's word for 'perhaps'
syatvad	Mahavira's philosophy of 'perhaps'
Sylhet	city in eastern Bangladesh
T'a	mountain in China where Bodhidharma meditated, after which tea was named
tabula rasa	Latin for unmarked tablet, usually used to describe the

	mind of an innocent
Tagore, Avanendranath	painter; uncle of Rabindranath
Tagore, Rabindranath	(1861-1941) Bengali poet, winner of 1913 Nobel prize for literature, after the publication of his book of poems "Gitanjali"
Ta Hui	scholar who became a Zen master
tahsil	part of a district
tahsildar	administrator of part of a district
Taj Mahal	tomb of Mumtaz Mahal in Agra, built by Shah Jehan
Takshsila	Buddhist university
Takuan	17th cent Japanese Zen master, master of Bankei
Talmud	a holy book of the Jews
tamas	past life darkness
tamasik	dark soul
Ta-mei	Zen monk, disciple of Ma Tzu, who became enlightened; his name means literally 'big plum'
Tamerlane	(1336 - 1405) Turkish conqueror
tanha	literal meaning, 'desire'
Tanka	(d.1119) Tanka Shijun, Zen master, aka Tan Hsia Tzu Ch'un
Tanka Tennen	Zen master, disciple of Sekito
Tansen	(1506-1589) Akbar's court musician, one of the nine jewels of Akbar
tantrika	adherent of tantric way
Tao Te Ching	small book attributed to Lao Tzu, containing the essence of Taoism
tapascharya	Hindi for 'ascetic torture'
Tarasingh, Master	leader of Sikhs in 1930
Tata, J.R.D.	(b. 1906) Indian business magnate
Tathagata	another name of Buddha
Tatvasutra	by Uma Swati
tehsil	part of a district
Teilhard de Chardin, Pierre	(1881-1955) French Jesuit paleontologist and religious philosopher, prevented from publishing during his lifetime by his superiors
Telugu	language spoken in Madras
Tenno Dogo	(748-807) Japanese name of Zen master, disciple of Sekito, aka T'ien Huang Tao Wu
tera	means 'thou' or 'thine', also 'thirteen'
Terapanth	Jaina sect
Tertullian	Roman historian who, when asked if he believed in God, answered

	'Credo qua absurdum - I believe because it is absurd'
teshan	Indian villagers way of saying the English word 'station'
Tetsuan	haiku poet
Thakur	Osho 's pseudo-Bengali friend
Thimphu	capital of Bhutan
Tieko (Lord Tieko)	
Tiger Tops	nature reserve in Nepal
tika	the red mark on forehead of married woman
Tilak, Lokmanya	great Hindu scholar, who dated the 'Rigveda' at 90,000 years
Tillich, Paul	(1886-1965) American (German-born) theologian
Tilopa	Tibetan enlightened master
Tirthankara	one of the 24 enlightened masters of the Jainas, (not 'teerthankara')
Tiruchchirapalli	city in Tamil Nadu
Tirumalai	place of Raman Maharshi
Tirunelveli	city in Tamil Nadu
Tirupati	city in Andhra Pradesh
Tiwari, Bhavani Prasad	Gandhian leader; Socialist, poet
Tokusan	(782-865) Tokusan Senkan, Japanese name of Zen master, disciple of Ryotan, aka Te Shan Hsuan Ch'ien
Tolstoy, Count Leo	(1828-1910) Russian novelist and dramatist
Tosan	(910 - 990) Tosan Shusho, Japanese name of Zen master, disciple of Ummon, aka Tung Shan Shou Shu
Totapuri	Ramakrishna's master
Tozan	(807-869) Tozan Ryokai, Japanese name of Zen master, disciple of Ungan, aka Tung Shan Liang Chieh
Tractatus Logico-Philosophicus	early philosophical work of Ludwig Wittgenstein
treta	tripod
tretayuga	the second, 'three-legged' age
tri	three
trimurti	Jawaharlal Nehru's residence, also Hindu 'trinity'
Tripathi, Doctor	historian, vice-chancellor of Sagar University
trishna	Buddha's word for 'desire'
trivedis	families who possess three Vedas
Trivandrum	capital of Kerala, S. India
Trotsky, Leon	(1879-1940) Russian Communist and revolutionary leader who was forced into exile and then murdered in Mexico City on the orders of Joseph Stalin

Truman, Harry F.	(1884-1972) US president (1945-53); gave the order to use the atomic bomb against Japan.
Tughluq, Mohammed bin,	Mohammedan king who tried to move all of Delhi to Daulatabad in the 14th cent.
Tuladhar	an enlightened businessman
Tulsi	one of Krishna's lovers
Tulsi, Acharya	leader of the terapanth sect of Jainas
Tulsidas	(1532-1623) Hindu preacher and poet, author of "Ramacharitamanas" the life story of Rama
Tulsishyam	meditation camp in Gujarat
Tuntun Pal Baba	mistakenly enlightened old man
Turgenev, Ivan S.	(1818-1883) Russian novelist
tvadiyam vastu govinda, tubhyam eva samarpayet	'My lord, this life you have given to me, I surrender it back to you with my thanks.' Hindu sutra; dying words of Osho 's grandfather
Udaipur	city in Rajasthan
Ujjain	city in Madhya Pradesh
Uddalak	name of old man, a seeker, teacher of Satyakam Jabali
ul-Haq, General Zia	(1924-1988) president of Pakistan, killed in plane crash; aka General Zia
ulti khopdi	Hindi, 'upside down skull'
Umakant Joshi	Osho's friend
Ummon	(864-949) Ummon Bunen, Japanese name of Zen master, disciple of Seppo, aka Unmon, Yun Men Wen Yen
unarli	Parsi healing technique
Ungan	(780-841) Ungan Donjo, Japanese name of Zen master, disciple of Yakusan, aka Yun Yen T'an Sheng
Ungo Doyo	(835-902) Japanese name of Zen master, disciple of Tozan, aka Yun Chu Tao Ying
upeksha	indifference
Uruvasi	goddess who became fed up with all the pleasures of paradise
ustad	'maestro', title of respect awarded to distinguished musicians
Vachaspati	wrote commentary entitled "Bhamiti" for " Brahmasutras"
vadhu	bought woman, also prostitute, newly- wed woman, bride
vairagya	renunciation
Vaishali	town in Bihar, North India

Vaishya	businessman caste
vaitami	mythological river to be crossed before reaching paradise
Vajashrawa	father of Uddalak
Vajrayana	Tantric Buddhist sect
Vallabha	one of the names of Krishna
Vallabhacharya	Hindu spiritual head
Valmiki	Hindu who attained, reportedly, the nectar of Rama, by chanting its reversal of syllables: Ma-ra.
Van Gogh, Vincent	(1853-1890)Dutch painter
vanprasth	'getting ready for the forest'
var	bridegroom
Varanasi	city in Uttar Pradesh on the Ganges; ancient Hindu holy place. Formerly spelt Benares by the British, now sometimes called Banaras, but should always be Varanasi in any historical context
Vardhaman	Mahavira's former name
vama	caste, lit. 'color'
Vasant Joshi	see JOSHI
Vasco-da-Gama	town in Goa
Vasubandhu	an enlightened person
vasudhaiva kutumbakam	Sanskrit sutra means 'the whole earth is a family'
Vatsayana	author of the Kama sutras, the textbook of tantric sexual practices
vatul	mad, affected by the wind
Vayupurana	a Hindu scripture
Veda	ancient Hindu scripture
Vedantins	believers in Vedanta, the philosophy of the Vedas
Veena	see Bina
Vidarbha	ancient kingdom, close to Poona
Vidya Vachaspati	title of respect; pandit, scholar
Vidya Waridhi	title of respect; pandit, scholar
Vidyananda	a Jaina monk
Vidyasagar, Ishwar Chandra	Hindu superpundit
Vijayawada	city in Andhra Pradesh, major railway junction
Vikramaditya	king of Ujjain, greatest of the Gupta dynasty
Vikramajit Singh	Rajasthani king, brother-in-law of Meera
Vilayat Khan, Ustad	sitar maestro
Vilethiputta	it often sounds like this, but BELATTIPUTTA is preferred
Vileparle	suburb of Bombay
Vimalkirti	enlightened disciple of Gautam

	Buddha; also disciple of Osho who became enlightened at the time of his death, formerly Prince Welf of Hanover
vimarsh	contemplation, thinking
vinaya pitak	Buddhist scripture
Vindhyachal	mountain range near Osho's birthplace
Vipassana	Buddha's meditation of watching the breath
Visakhapatnam	port city in Andhra Pradesh
vishkanyas	girls fed on poison from childhood who were then able to kill a man with one kiss, and were used as assassins
vishwajit yagna	desire to conquer the world
Vitthal	another name for Krishna in Maharashtra
Vithoba	another name for Krishna in Maharashtra
Vivek and Sadhana	title of a book by Sharatchandra Chatterji
Vivek chudamani	"The Crest - jewel of Awareness", a book written by Shankara
Vivekananda	Ramakrishna's chief disciple
Vrindavan	place where Krishna lived in his childhood
vyadhi	Sanskrit for 'sickness'
Vyasa	a seer who wrote book entitled "Mahabharata"
Wajid Ali	king of Lucknow, aka Wajid Ali Shah
wali	holy spirit in Mohammedanism
Waltair	city in Andhra Pradesh, major rail junction
Wardha	town in Maharashtra where Gandhi's ashram was situated
Whitman, Walt	(1819-1892) American poet
Wittgenstein, Ludwig	(1889-1951) British (Austrian born) philosopher
Xanthippe	the wife of Socrates
Yagnavalka	philosopher, lost argument to Gargi
yagyopavit	sacred thread worn by Hindus
Yajurveda	ancient Hindu scripture
Yakusan	(745-828) Yakusan Igen, Japanese name of Zen master, disciple of Sekito, aka Yuen Shan Wei Yen
yama	death
yamalok	the abode of death
Yamaraj	the lord of death
yamuna	white marble
Yamuna	river that flows through Delhi, aka Jumna

yar	Urdu, means 'friend'
Yari	Indian ecstatic mystic, aka Yar Mohammed
yaryana	Urdu, means 'friendly'
Yashodhara	Gautam Buddha's wife
Yashpal	communist author friend of Osho
Yayati	ancient Indian king
Yeshu	Jesus' name in Arabic
Yoka	(665-713) Yoka Gengaku, Japanese name of Zen master, disciple of Eno, aka Yung Chia Hsuan Chueh.
yoga tandra	hypnotic sleep
Yogin Maitreya	one of the three masters of Saraha
Yudhishthira	a king who fought great Indian war called 'Dharmaraj', king of religiousness
yuga	era, age, aeon, as in treta yuga, kali yuga
Zakir Hussain, Doctor	president of India until 1969
Zen	Japanese word for 'dhyan', meditation
Zenosophists	Pythagoras' term for Jaina monks he saw in Egypt
Zia, General	see ul-Haq
Zinovyev, Grigory Y	(1883-1936) Soviet revolutionary
Zuigan	(lOth cent.) Zuigan Shigen, Japanese name of Zen master, disciple of Ganto, aka Jui Yen Shih Yen
Zusiya	Hassid mystic
Zunnun	see JUNNUN

Listing of Minititles and Titles

The following is a list of short form titles (minititles) and there titles. The minititles are used for referring to the books in 'short hand' and can be used for searching in groups.
Originally designed for naming files (the maximum minititle length is 6 characters) they have been useful in many other places.
Those books that are included in this CD-ROM are marked as CD-ROM 'Yes'. Many that are not marked are also included but as part of another book, especially early Hindi translations which originally appeared as a pamphlet, then were incorporated into a book.
Book Type Abbreviations:

DS = English Discourse Series	CO = Compilation
DD = Darshan Diary	MI = Miscellaneous
HT = Translation from Hindi	DX = Old or alternative title

MiniTitle	Title	Type	CD-ROM
84POEM	Eighty Four Thousand Poems	DD	Yes
ABSOLU	The Heartbeat of the Absolute	HT	Yes
AHTHIS	Ah, This!	DS	Yes
ALCHEM	The New Alchemy: To Turn You On	DS	Yes
ALLWAY	Going All the Way	DD	Yes

ALONE	The Flight of the Alone to the Alone	MI	
ANCIEN	Ancient Music in the Pines	DS	Yes
ART	The Art of Dying	DS	Yes
ARTOF	Meditation: The Art of Ecstasy	HT	Yes
ATFEET	At the Feet of the Master	CO	Yes
ATHING	God's Got a Thing About you	DD	Yes
BALANC	The Vital Balance	MI	
BAMBOO	The Shadow of the Bamboo	DD	Yes
BEGINN	The Beginning of the Beginning	HT	Yes
BELIEV	Believing the Impossible Before Breakfast	DD	Yes
BELOV1	The Beloved, Vol 1	DS	Yes
BELOV2	The Beloved, Vol 2	DS	Yes
BESTIL	Be Still and Know	DS	Yes
BITE	Don't Bite My Finger, Look Where I'm Pointing	DD	Yes
BLESSD	Blessed Are the Ignorant	DD	Yes
BOAT	The Empty Boat	DS	Yes
BOB1	The Book of the Books Vol 1	DX	
BOB2	The Book of the Books Vol 2	DX	
BOB3	The Book of the Books Vol 3	DX	
BOB4	The Book of the Books Vol 4	DX	
BOB5	The Book of the Books Vol 5	DX	
BOB6	The Book of the Books Vol 6	DX	
BODHI	Bodhidharma: The Greatest Zen Master	DS	Yes
BODY	This Very Body the Buddha	DS	Yes
BOLT	Zen: The Diamond Thunderbolt	DS	Yes
BONDAG	From Bondage to Freedom	DS	Yes
BOOKS	Books I Have Loved	MI	Yes
BOS1	The Book of the Secrets Vol 1	DX	
BOS2	The Book of the Secrets Vol 2	DX	
BOS3	The Book of the Secrets Vol 3	DX	
BOS4	The Book of the Secrets Vol 4	DX	
BOS5	The Book of the Secrets Vol 5	DX	
BYONDB	Beyond and Beyond	MI	
BYONDL	Beyond Laughter	MI	
CAMEL	The Camel ... not on the roof	HT	
CELEBR	I Celebrate Myself: God Is No Where, Life Is Now Here	DS	Yes
CHALL	The Greatest Challenge: The Golden Future	CO	
CHIT	Sat Chit Anand	DS	Yes
CHRIST	Christianity: The Deadliest Poison and Zen: The Antidote to All Poisons	DS	Yes
CLAPP	The Sound of One Hand Clapping	DD	Yes
CLOUDS	My Way: The Way of the White Clouds	DS	Yes
COME	Come, Come, Yet Again Come	DS	Yes
CORNER	Just Around the Corner	DD	Yes
CRUCIF	Jesus Crucified Again, This Time in Ronald Reagan's America	CO	Yes
CUCKOO	Zen: The Solitary Bird, Cuckoo of the Forest	DS	Yes
CYPRES	The Cypress in the Courtyard	DD	Yes
DANCE	Dance Your Way to God	DD	Yes
DANG	Dang Dang Doko Dang	DS	Yes
DARK	From Darkness to Light	DS	Yes
DAWN	The New Dawn	DS	Yes
DDMIRA	The Miracle	DD	Yes
DEATH	Death is Divine	HT	Yes
DHAM1	The Dhammapada: The Way of the Buddha, Vol 1	DS	Yes
DHAM10	The Dhammapada: The Way of the Buddha, Vol 10	DS	Yes
DHAM11	The Dhammapada: The Way of the Buddha, Vol 11	DS	Yes
DHAM12	The Dhammapada: The Way of the Buddha, Vol 12	DS	Yes
DHAM2	The Dhammapada: The Way of the Buddha, Vol 2	DS	Yes
DHAM3	The Dhammapada: The Way of the Buddha, Vol 3	DS	Yes
DHAM4	The Dhammapada: The Way of the Buddha, Vol 4	DS	Yes
DHAM5	The Dhammapada: The Way of the Buddha, Vol 5	DS	Yes
DHAM6	The Dhammapada: The Way of the Buddha, Vol 6	DS	Yes
DHAM7	The Dhammapada: The Way of the Buddha, Vol 7	DS	Yes
DHAM8	The Dhammapada: The Way of the Buddha, Vol 8	DS	Yes
DHAM9	The Dhammapada: The Way of the Buddha, Vol 9	DS	Yes
DIAMON	The Diamond Sutra	DS	Yes
DIMENS	Dimensions Beyond the Known	HT	Yes

DISCIP	Secrets of Discipleship	MI	
DISEAS	The Buddha Disease	DD	Yes
DLESS	From Death to Deathlessness	DS	Yes
DOCTRN	The Supreme Doctrine	DS	Yes
DOGEN	Dogen, the Zen Master: A Search and a Fulfillment	DS	Yes
DYNAM	The Dynamics of Meditation	DX	
EARLY	Early Dialogues	HT	Yes
EARTHN	The Earthen Lamps	MI	Yes
EASY1	Take It Easy, Vol 1	DS	Yes
EASY2	Take It Easy, Vol 2	DS	Yes
ECSTAS	Ecstasy - The Forgotten Language	DS	Yes
EDUCA	Revolution in Education	HT	Yes
EMPTI	The Buddha: The Emptiness of the Heart	DS	Yes
ENLIGH	Beyond Enlightenment	DS	Yes
ESO	The Psychology of the Esoteric	DS	Yes
EVOL	The New Evolution of Man	DX	
EXIST	The Language of Existence	DS	Yes
EXPERI	The Mystic Experience	HT	
EXPLOS	The Silent Explosion	CO	
FALSE	From the False to the Truth	DS	Yes
FEELIN	Rajneesh: The Mystic of Feeling	MI	
FEET	Walk Without Feet, Fly Without Wings and Think Without Mind	DS	Yes
FICTIO	Death: The Greatest Fiction	CO	
FIRE	Communism and Zen Fire, Zen Wind	DS	Yes
FISH	The Fish in the Sea is Not Thirsty	DS	Yes
FLOVE	Flowers of Love	MI	
FLOWRS	And The Flowers Showered	DS	Yes
FOLL1	Come Follow Yourself, Vol 1	DS	Yes
FOLL2	Come Follow Yourself, Vol 2	DS	Yes
FOLL3	Come Follow Yourself, Vol 3	DS	Yes
FOLL4	Come Follow Yourself, Vol 4	DS	Yes
FOLLM1	Come, Follow Me Vol 1	DX	
FOLLM2	Come, Follow Me Vol 2	DX	
FOLLY	Wisdom of Folly	MI	Yes
FREEDM	Straight to Freedom	DX	
FRONT	Beyond the Frontiers of the Mind	CO	
GANDHI	Where Are the Gandhians?	HT	
GATE	I Am the Gate	DS	Yes
GAWD	Even Bein' Gawd Ain't A Bed of Roses	DD	Yes
GCHALL	The Great Challenge	CO	Yes
GDEAD	God is Dead, Now Zen is the Only Living Truth	DS	Yes
GETOUT	Get Out of Your Own Way	DD	Yes
GGATE1	Tao: The Golden Gate, Vol 1	DS	Yes
GGATE2	Tao: The Golden Gate, Vol 2	DS	Yes
GHANDI	Where are all the Ghandians?	HT	Yes
GLESS	The Gateless Gate	HT	
GLIMPS	Glimpses of a Golden Childhood	MI	Yes
GOLDEN	The Golden Future	DS	Yes
GOOSE	The Goose is Out	DS	Yes
GRASS	The Grass Grows By Itself	DS	Yes
GREATN	The Great Nothing	DD	Yes
GREATP	The Great Path	HT	Yes
GREATS	The Great Secret	HT	Yes
GREATT	The Great Transcendence	HT	Yes
GREENR	Is the Grass Really Greener...?	DD	Yes
GUEST	The Guest	DS	Yes
GUIDA	Guida Spirituale	DS	Yes
GWIND	The Golden Wind	DD	Yes
HALLE	Hallelujah!	DD	Yes
HAMMER	Hammer on the Rock	DD	Yes
HARI	Hari Om Tat Sat	DS	Yes
HARMON	The Hidden Harmony	DS	Yes
HEART	The Heart Sutra	DS	Yes
HIDDEN	Hidden Mysteries	HT	Yes
HOME	India: Coming back home	DS	
HPRESS	Press Conferences in Hindi	HT	

HSEEDS	The Seeds of Revolution	MI	
HSIN	Hsin Hsin Ming: The Book of Nothing	DS	Yes
HYAKU	Hyakujo: The Everest of Zen, with Basho's Haikus	DS	Yes
ICEBRG	Just the Tip of the Iceberg	DD	Yes
IGNOR	From Ignorance to Innocence	DS	Yes
IMPRIS	The Imprisoned Splendor	DD	Yes
IN	Turning In	MI	
INNER	The Inner Journey	HT	Yes
INREV	The Inward Revolution	HT	
INTRO	The Book: An Introduction to the Teachings of BSR	CO	
INVITA	The Invitation	DS	Yes
INZEN	Walking in Zen, Sitting in Zen	DS	Yes
ISAN	Isan: No Footprints in the Blue Sky	DS	Yes
ISAY1	I Say Unto You, Vol 1	DS	Yes
ISAY2	I Say Unto You, Vol 2	DS	Yes
ISLAND	No Man is an Island	DD	Yes
ITEACH	I Teach Religiousness Not Religion	CO	
ITHAT	I Am That	DS	Yes
JOIN	Won't You Join the Dance?	DD	Yes
JOKES1	101 Jokes of Mulla Nasruddin	MI	
JOKES2	202 (Jokes of Mulla Nasrudin)	MI	Yes
JOSHU	Joshu: The Lion's Roar	DS	Yes
JOURNY	Journey Towards the Heart	DX	
JUSTDO	Don't Just Do Something, Sit There	DD	Yes
JUSTLT	Just Like That	DS	Yes
KRISHN	Krishna: The Man and His Philosophy	HT	Yes
KUNDAL	The Journey of the Kundalini	HT	
KYOZAN	Kyozan: A True Man of Zen	DS	Yes
LANDD	The Mysteries of Life and Death	HT	
LAST1	The Last Testament, Vol 1	DS	Yes
LAST2	The Last Testament, Vol 2	DS	Yes
LAST3	The Last Testament, Vol 3	DS	Yes
LAST4	The Last Testament, Vol 4	DS	Yes
LAST5	The Last Testament, Vol 5	DS	Yes
LAST6	The Last Testament, Vol 6	DS	Yes
LEAD	Lead Kindly Light	MI	Yes
LEAP	Don't Look Before You Leap	DD	Yes
LESSD	The Dimensionless Dimension	MI	
LETGO	Let Go	MI	
LETGO!	Let Go!	DD	Yes
LETTER	Early letters to Ma Yoga Sohan and Ma Dharm Jyoti	MI	Yes
LIFELL	Life, Love, Laughter	CO	
LIGHT	Light on the Path	DS	Yes
LIVEZ	Live Zen	DS	Yes
LONG	The Long, the Short and the All	HT	Yes
LOSERS	Only Losers Can Win in This Game	DD	Yes
LSD	LSD: A Shortcut to False Samadhi	MI	
MADGUI	The Madman's Guide to Enlightenment	DD	Yes
MADMEN	For Madmen Only (Price of Admission: Your Mind)	DD	Yes
MAFIA	Priests and Politicians: the Mafia of the Soul	CO	
MAHA01	The Mahageeta, Vol 1	HT	Yes
MANDIE	Why is Man Dying?	HT	
MANI	Om Mani Padme Hum	DS	Yes
MATZU	Ma Tzu: The Empty Mirror	DS	Yes
MEDFRE	Meditation: The First and Last Freedom	CO	
MELODY	The Divine Melody	DS	Yes
MESS1	The Messiah, Vol 1	DS	Yes
MESS2	The Messiah, Vol 2	DS	Yes
MESSAG	The Eternal Message	MI	
MIDAGE	After Middle Age: A Limitless Sky	CO	
MIND	The Mind of Bhagwan Shree Rajneesh	CO	Yes
MIRAC1	In Search of the Miraculous Vol 1	HT	Yes
MIRAC2	In Search of the Miraculous Vol 2	HT	Yes
MIRACL	The Miracle	DS	Yes
MISERY	From Misery to Enlightenment	DS	Yes
MOJUD	Mojud: The Man with the Inexplicable Life	MI	

MSEED	The Mustard Seed	DX	
MULLA	Meet Mulla Nasrudin	MI	Yes
MUSIC	The Silent Music	MI	
MUST1	A Must For Morning Contemplation	CO	Yes
MUST2	A Must For Contemplation Before Sleep	CO	Yes
MYHART	Beloved of My Heart	DD	Yes
MYSTIC	The Path of the Mystic	DS	Yes
NAMES	The 99 Names of Nothingness	DD	Yes
NANSEN	Nansen: The Point of Departure	DS	Yes
NEITHR	Neither This Nor That	DX	
NEVER	Nirvana now or never	DD	Yes
NEWDIM	Meditation: A New Dimension	MI	
NEWMAN	The New Man: The Only Hope for the Future	CO	
NIRVAN	Nirvana: The Last Nightmare	DS	Yes
NOBOOK	The No Book (No Buddha, No Teaching, No Discipline)	DD	Yes
NOMESS	No Mission, No Message	HT	
NOMIND	No Mind: The Flowers of Eternity	DS	Yes
NOMOON	No Water, No Moon	DS	Yes
NONVIO	Philosophy of Non-Violence	HT	Yes
NOTES	Notes of a Madman	MI	Yes
NOTHIN	You Ain't Seen Nothin' Yet	DD	Yes
NOW	And Now, And Here	HT	Yes
NOW1	And Now, And Here, Vol 1	DX	
NOW2	And Now, And Here, Vol 2	DX	
NOWHER	Nowhere To Go But In	HT	Yes
NUGET1	Gold Nuggets	CO	
ONESKY	Only One Sky	DX	
OPENDR	The Open Door	DD	Yes
OPENSE	The Open Secret	DD	Yes
ORANGE	The Orange Book	CO	
ORIG	The Original Man	DS	Yes
PARAD1	Zen: The Path of Paradox, Vol 1	DS	Yes
PARAD2	Zen: The Path of Paradox, Vol 2	DS	Yes
PARAD3	Zen: The Path of Paradox, Vol 3	DS	Yes
PASSIO	The Passion for the Impossible	DD	Yes
PEREN1	Philosophia Perennis, Vol 1	DS	Yes
PEREN2	Philosophia Perennis, Vol 2	DS	Yes
PERF1	The Perfect Master, Vol 1	DS	Yes
PERF2	The Perfect Master, Vol 2	DS	Yes
PERSON	From Personality to Individuality	DS	Yes
PILGR	The Great Pilgrimage: From Here to Here	DS	Yes
PLAN	Be Realistic: Plan for a Miracle	DD	Yes
PLOVE	The Path of Love	DS	Yes
POETRY	Zen: The Mystery and The Poetry of the Beyond	DS	Yes
POINT	Fingers Pointing to the Moon	DD	Yes
POND	The Old Pond ... Plop	DD	Yes
PPATH	The Perennial Path: The Art of Living	HT	Yes
PRESS	Press Conference	DS	Yes
PRINCI	The First Principle	DS	Yes
PROGR	Who is Progressive?	HT	
PROVOK	A Commune to Provoke God	CO	
PSYCHO	Beyond Psychology	DS	Yes
PWAY	The Perfect Way	HT	Yes
QUANT	Zen: The Quantum Leap From Mind to No-Mind	DS	Yes
QUEST	The Eternal Quest	HT	Yes
RAFTER	Dance Til the Stars Come Down From the Rafters	DD	Yes
RAINBO	The Rainbow Bridge	DD	Yes
RANDOM	Wings of Love and Random Thought	HT	Yes
RAZOR	The Razor's Edge	DS	Yes
RB1	The Rajneesh Bible, Vol 1	DX	
RB2	The Rajneesh Bible, Vol 2	DX	
RB3	The Rajneesh Bible, Vol 3	DX	
RB4	The Rajneesh Bible, Vol 4	DX	
REALIS	Path to Self Realisation	HT	
REBEL	The Rebel	DS	Yes
REVOL	The Revolution	DS	Yes

RIGHTS	Bhagwan Shree Rajneesh on Basic Human Rights	CO	
RINZAI	Rinzai: Master of the Irrational	DS	Yes
ROOTS	Roots and Wings	DX	
ROSEIS	A Rose is a Rose is a Rose	DD	Yes
RWATER	The Sound of Running Water	CO	
SACYES	The Sacred Yes	DD	Yes
SAGE	The True Sage	DS	Yes
SALE	God Is Not For Sale	DD	Yes
SALT	The Rebel: The Very Salt of the Earth	CO	
SANDS1	The Wisdom of the Sands, Vol 1	DS	Yes
SANDS2	The Wisdom of the Sands, Vol 2	DS	Yes
SATYAM	Satyam Shivam Sundram	DS	Yes
SCRIPT	Scriptures in Silence and Sermons in Stones	DD	Yes
SDWISD	Seeds of Wisdom	MI	Yes
SEARCH	The Search	DS	Yes
SECRET	The Secret	DS	Yes
SEED	One Seed Makes the Whole Earth Green	DS	Yes
SEEDS	Seeds of Revolution: My Most Loved Gospel on Jesus	DS	Yes
SERIUS	Seriousness	MI	
SERMON	Sermons in Stones	DS	Yes
SEXQUO	Sex: Quotations from Bhagwan Shree Rajneesh	CO	
SHANTI	Om Shantih Shantih Shantih	DS	Yes
SHOE	When the Shoe Fits	DS	Yes
SHORE	The Further Shore	DD	Yes
SILENT	From Silent Period	MI	Yes
SOCIAL	Beware of Socialism	HT	Yes
SOCRAT	Socrates Poisoned Again After 25 Centuries	DS	Yes
SOS1	The Secret of Secrets, Vol 1	DS	Yes
SOS2	The Secret of Secrets, Vol 2	DS	Yes
SOURCE	Returning to the Source	DS	Yes
SPCIAL	Zen: The Special Transmission	DS	Yes
SPIRIT	The Rebellious Spirit	DS	Yes
SPLEND	The Hidden Splendor	DS	Yes
SPONTA	Yoga as a Spontaneous Happening	MI	
STARS	Far Beyond the Stars	DD	Yes
SUCH	Suchness	HT	
SUCONC	Sun of Consciousness	HT	Yes
SUFIS1	Sufis: The People of the Path, Vol 1	DS	Yes
SUFIS2	Sufis: The People of the Path, Vol 2	DS	Yes
SUNRIS	The Sun Rises in the Evening	DS	Yes
SUNSUN	The Sun Behind the Sun Behind the Sun	DD	Yes
SUPER	From Sex to Superconsciousness	HT	Yes
SUPREM	Tantra: The Supreme Understanding	DS	Yes
SWORD	The Sword and the Lotus	DS	Yes
TAHUI	The Great Zen Master Ta Hui	DS	Yes
TANSEX	Tantra, Spirituality and Sex	CO	
TAO1	Tao: The Pathless Path, Vol 1	DS	Yes
TAO2	Tao: The Pathless Path, Vol 2	DS	Yes
TEACUP	A Cup of Tea	MI	Yes
THEOLO	Theologia Mystica	DS	Yes
THEWAY	Pointing the Way	MI	
THIS	This, This, A Thousand Times This: The Very Essence of Zen	DS	Yes
THISIS	This Is It	DD	Yes
THOU	That Art Thou	DS	Yes
THOUGT	Seeds of Revolutionary Thought	DX	
THUNDE	A Sudden Clash of Thunder	DS	Yes
THUNK	I Am Not As Thunk As You Drink I Am	DD	Yes
THUS	Thus Spake Mulla Nasruddin	MI	Yes
THYWIL	Thy Will Be Done	MI	Yes
TOLOSE	Nothing to Lose But Your Head	DD	Yes
TONGUE	The Tongue-Tip Taste of Tao	DD	Yes
TRANS1	The Discipline of Transcendence, Vol 1	DS	Yes
TRANS2	The Discipline of Transcendence, Vol 2	DS	Yes
TRANS3	The Discipline of Transcendence, Vol 3	DS	Yes
TRANS4	The Discipline of Transcendence, Vol 4	DS	Yes
TRANSM	The Transmission of the Lamp	DS	Yes

TREAS1	Tao: The Three Treasures, Vol 1	DS	Yes
TREAS2	Tao: The Three Treasures, Vol 2	DS	Yes
TREAS3	Tao: The Three Treasures, Vol 3	DS	Yes
TREAS4	Tao: The Three Treasures, Vol 4	DS	Yes
TRUE1	The True Name, Vol 1	HT	Yes
TRUE2	The True Name, Vol 2	HT	Yes
TUNEIN	Turn On, Tune In and Drop the Lot	DD	Yes
TURNIN	Turning In	DS	Yes
TVIS1	The Tantra Vision, Vol 1	DS	Yes
TVIS2	The Tantra Vision, Vol 2	DS	Yes
ULTAL1	The Ultimate Alchemy, Vol 1	DS	Yes
ULTAL2	The Ultimate Alchemy, Vol 2	DS	Yes
ULTIMA	Philosophia Ultima	DS	Yes
UNCONC	From Unconciousness to Consciousness	DS	Yes
UNIO1	Unio Mystica, Vol 1	DS	Yes
UNIO2	Unio Mystica, Vol 2	DS	Yes
UNKNOW	Towards The Unknown	HT	
UNTIL	Until You Die	DS	Yes
UPAN	The Osho Upanishad	DS	Yes
UPSET	Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself	DD	Yes
VBT1	Vigyan Bhairav Tantra, Vol 1	DS	Yes
VBT2	Vigyan Bhairav Tantra, Vol 2	DS	Yes
VEDANT	Vedanta: Seven Steps to Samadhi	DS	Yes
WAKEUP	Snap Your Fingers, Slap Your Face and Wake Up!	DD	Yes
WAY1	The Way of Tao, Volume 1	HT	Yes
WAY2	The Way of Tao, Volume 2	HT	Yes
WAY3	The Way of Tao, volume 3	HT	
WAY4	The Way of Tao, volume 4	HT	
WHATIS	What Is, Is, What Ain't, Ain't	DD	Yes
WHATM	What is Meditation?	MI	
WHATR	What is Rebellion?	HT	Yes
WHIP	The Shadow of the Whip	DD	Yes
WHOAMI	Who Am I?	HT	
WHYWAT	Why? What? How?	HT	
WILDGS	The Wild Geese and the Water	DS	Yes
WING	A Bird on the Wing	DS	Yes
WISD1	The Book of Wisdom, Vol 1	DS	Yes
WISD2	The Book of Wisdom, Vol 2	DS	Yes
WISDOM	The Book of Wisdom	DS	Yes
WITHME	If You Choose To Be With Me, You Must Risk Finding Yourself	DD	Yes
WLFIRE	Words Like Fire	DX	
WLOTUS	The White Lotus	DS	Yes
WOBBLE	Above All Don't Wobble	DD	Yes
WOMLIB	A New Vision of Women's Liberation	CO	
YAAHOO	YAA-HOO! The Mystic Rose	DS	Yes
YAKU	Yakusan: Straight to the Point of Enlightenment	DS	Yes
YOGA1	Yoga: The Alpha and the Omega, Vol 1	DS	Yes
YOGA10	Yoga: The Alpha and the Omega, Vol 10	DS	Yes
YOGA2	Yoga: The Alpha and the Omega, Vol 2	DS	Yes
YOGA3	Yoga: The Alpha and the Omega, Vol 3	DS	Yes
YOGA4	Yoga: The Alpha and the Omega, Vol 4	DS	Yes
YOGA5	Yoga: The Alpha and the Omega, Vol 5	DS	Yes
YOGA6	Yoga: The Alpha and the Omega, Vol 6	DS	Yes
YOGA7	Yoga: The Alpha and the Omega, Vol 7	DS	Yes
YOGA8	Yoga: The Alpha and the Omega, Vol 8	DS	Yes
YOGA9	Yoga: The Alpha and the Omega, Vol 9	DS	Yes
YOGAS1	Yoga: The Science of the Soul, Volume 1	DX	
YOGAS2	Yoga: The Science of the Soul, Volume 2	DX	
YOGAS3	Yoga: The Science of the Soul, Volume 3	DX	
ZARA1	Zarathustra: A God That Can Dance	DS	Yes
ZARA2	Zarathustra: The Laughing Prophet	DS	Yes
ZENMAN	The Zen Manifesto: Freedom From Oneself	DS	Yes
ZERO	The Zero Experience	DD	Yes
ZORBA	Zorba The Buddha	DD	Yes
ZZZZZ	Zen: Zest, Zip, Zap and Zing	DS	Yes

Listing of Titles to MiniTitles

The following is a list of book titles and there associated short form titles (minititles). The minititles are used for referring to the books in 'short hand' and can be used for searching in groups.
Originally designed for naming files (the maximum minititle length is 6 characters) they have been useful in many other places.
Those books that are included in this CD-ROM are marked as CD-ROM 'Yes'. Many that are not marked are also included but as part of another book, especially early Hindi translations which originally appeared as a pamphlet, then were incorporated into a book.
Book Type Abbreviations:

DS = English Discourse Series	CO = Compilation
DD = Darshan Diary	MI = Miscellaneous
HT = Translation from Hindi	DX = Old or alternative title

Title	MiniTitle	Type	CD-ROM
101 Jokes of Mulla Nasruddin	JOKES1	MI	
202 (Jokes of Mulla Nasrudin)	JOKES2	MI	Yes
A Bird on the Wing	WING	DS	Yes
A Commune to Provoke God	PROVOK	CO	
A Cup of Tea	TEACUP	MI	Yes
A Must For Contemplation Before Sleep	MUST2	CO	Yes
A Must For Morning Contemplation	MUST1	CO	Yes
A New Vision of Women's Liberation	WOMLIB	CO	
A Rose is a Rose is a Rose	ROSEIS	DD	Yes
A Sudden Clash of Thunder	THUNDE	DS	Yes
Above All Don't Wobble	WOBBLE	DD	Yes
After Middle Age: A Limitless Sky	MIDAGE	CO	
Ah, This!	AHTHIS	DS	Yes
Ancient Music in the Pines	ANCIEN	DS	Yes
And Now, And Here	NOW	HT	Yes
And Now, And Here, Vol 1	NOW1	DX	
And Now, And Here, Vol 2	NOW2	DX	
And The Flowers Showered	FLOWRS	DS	Yes
At the Feet of the Master	ATFEET	CO	Yes
Be Realistic: Plan for a Miracle	PLAN	DD	Yes
Be Still and Know	BESTIL	DS	Yes
Believing the Impossible Before Breakfast	BELIEV	DD	Yes
Beloved of My Heart	MYHART	DD	Yes
Beware of Socialism	SOCIAL	HT	Yes
Beyond and Beyond	BYONDB	MI	
Beyond Enlightenment	ENLIGH	DS	Yes
Beyond Laughter	BYONDL	MI	
Beyond Psychology	PSYCHO	DS	Yes
Beyond the Frontiers of the Mind	FRONT	CO	
Bhagwan Shree Rajneesh on Basic Human Rights	RIGHTS	CO	
Blessed Are the Ignorant	BLESSD	DD	Yes
Bodhidharma: The Greatest Zen Master	BODHI	DS	Yes
Books I Have Loved	BOOKS	MI	Yes
Christianity: The Deadliest Poison and Zen: The Antidote to...	CHRIST	DS	Yes
Come Follow Yourself, Vol 1	FOLL1	DS	Yes
Come Follow Yourself, Vol 2	FOLL2	DS	Yes
Come Follow Yourself, Vol 3	FOLL3	DS	Yes
Come Follow Yourself, Vol 4	FOLL4	DS	Yes
Come, Come, Yet Again Come	COME	DS	Yes
Come, Follow Me Vol 1	FOLLM1	DX	
Come, Follow Me Vol 2	FOLLM2	DX	
Communism and Zen Fire, Zen Wind	FIRE	DS	Yes
Dance Til the Stars Come Down From the Rafters	RAFTER	DD	Yes
Dance Your Way to God	DANCE	DD	Yes
Dang Dang Doko Dang	DANG	DS	Yes
Death is Divine	DEATH	HT	Yes

Death: The Greatest Fiction	FICTIO	CO	
Dimensions Beyond the Known	DIMENS	HT	Yes
Dogen, the Zen Master: A Search and a Fulfillment	DOGEN	DS	Yes
Don't Bite My Finger, Look Where I'm Pointing	BITE	DD	Yes
Don't Just Do Something, Sit There	JUSTDO	DD	Yes
Don't Let Yourself Be Upset by the Sutra, rather Upset...	UPSET	DD	Yes
Don't Look Before You Leap	LEAP	DD	Yes
Early Dialogues	EARLY	HT	Yes
Early letters to Ma Yoga Sohan and Ma Dharm Jyoti	LETTER	MI	Yes
Ecstasy - The Forgotten Language	ECSTAS	DS	Yes
Eighty Four Thousand Poems	84POEM	DD	Yes
Even Bein' Gawd Ain't A Bed of Roses	GAWD	DD	Yes
Far Beyond the Stars	STARS	DD	Yes
Fingers Pointing to the Moon	POINT	DD	Yes
Flowers of Love	FLOVE	MI	
For Madmen Only (Price of Admission: Your Mind)	MADMEN	DD	Yes
From Bondage to Freedom	BONDAG	DS	Yes
From Darkness to Light	DARK	DS	Yes
From Death to Deathlessness	DLESS	DS	Yes
From Ignorance to Innocence	IGNOR	DS	Yes
From Misery to Enlightenment	MISERY	DS	Yes
From Personality to Individuality	PERSON	DS	Yes
From Sex to Superconsciousness	SUPER	HT	Yes
From Silent Period	SILENT	MI	Yes
From the False to the Truth	FALSE	DS	Yes
From Unconciousness to Consciousness	UNCONC	DS	Yes
Get Out of Your Own Way	GETOUT	DD	Yes
Glimpses of a Golden Childhood	GLIMPS	MI	Yes
God is Dead, Now Zen is the Only Living Truth	GDEAD	DS	Yes
God Is Not For Sale	SALE	DD	Yes
God's Got a Thing About you	ATHING	DD	Yes
Going All the Way	ALLWAY	DD	Yes
Gold Nuggets	NUGET1	CO	
Guida Spirituale	GUIDA	DS	Yes
Hallelujah!	HALLE	DD	Yes
Hammer on the Rock	HAMMER	DD	Yes
Hari Om Tat Sat	HARI	DS	Yes
Hidden Mysteries	HIDDEN	HT	Yes
Hsin Hsin Ming: The Book of Nothing	HSIN	DS	Yes
Hyakujo: The Everest of Zen, with Basho's Haikus	HYAKU	DS	Yes
I Am Not As Thunk As You Drink I Am	THUNK	DD	Yes
I Am That	ITHAT	DS	Yes
I Am the Gate	GATE	DS	Yes
I Celebrate Myself: God Is No Where, Life Is Now Here	CELEBR	DS	Yes
I Say Unto You, Vol 1	ISAY1	DS	Yes
I Say Unto You, Vol 2	ISAY2	DS	Yes
I Teach Religiousness Not Religion	ITEACH	CO	
If You Choose To Be With Me, You Must Risk Finding Yourself	WITHME	DD	Yes
In Search of the Miraculous Vol 1	MIRAC1	HT	Yes
In Search of the Miraculous Vol 2	MIRAC2	HT	Yes
India: Coming back home	HOME	DS	
Is the Grass Really Greener...?	GREENR	DD	Yes
Isan: No Footprints in the Blue Sky	ISAN	DS	Yes
Jesus Crucified Again, This Time in Ronald Reagan's America	CRUCIF	CO	Yes
Joshu: The Lion's Roar	JOSHU	DS	Yes
Journey Towards the Heart	JOURNY	DX	
Just Around the Corner	CORNER	DD	Yes
Just Like That	JUSTLT	DS	Yes
Just the Tip of the Iceberg	ICEBRG	DD	Yes
Krishna: The Man and His Philosophy	KRISHN	HT	Yes
Kyozan: A True Man of Zen	KYOZAN	DS	Yes
Lead Kindly Light	LEAD	MI	Yes
Let Go	LETGO	MI	
Let Go!	LETGO!	DD	Yes
Life, Love, Laughter	LIFELL	CO	
Light on the Path	LIGHT	DS	Yes

Live Zen	LIVEZ	DS	Yes
LSD: A Shortcut to False Samadhi	LSD	MI	
Ma Tzu: The Empty Mirror	MATZU	DS	Yes
Meditation: A New Dimension	NEWDIM	MI	
Meditation: The Art of Ecstasy	ARTOF	HT	Yes
Meditation: The First and Last Freedom	MEDFRE	CO	
Meet Mulla Nasrudin	MULLA	MI	Yes
Mojud: The Man with the Inexplicable Life	MOJUD	MI	
My Way: The Way of the White Clouds	CLOUDS	DS	Yes
Nansen: The Point of Departure	NANSEN	DS	Yes
Neither This Nor That	NEITHR	DX	
Nirvana now or never	NEVER	DD	Yes
Nirvana: The Last Nightmare	NIRVAN	DS	Yes
No Man is an Island	ISLAND	DD	Yes
No Mind: The Flowers of Eternity	NOMIND	DS	Yes
No Mission, No Message	NOMESS	HT	
No Water, No Moon	NOMOON	DS	Yes
Notes of a Madman	NOTES	MI	Yes
Nothing to Lose But Your Head	TOLOSE	DD	Yes
Nowhere To Go But In	NOWHER	HT	Yes
Om Mani Padme Hum	MANI	DS	Yes
Om Shantih Shantih Shantih	SHANTI	DS	Yes
One Seed Makes the Whole Earth Green	SEED	DS	Yes
Only Losers Can Win in This Game	LOSERS	DD	Yes
Only One Sky	ONESKY	DX	
Path to Self Realisation	REALIS	HT	
Philosophia Perennis, Vol 1	PEREN1	DS	Yes
Philosophia Perennis, Vol 2	PEREN2	DS	Yes
Philosophia Ultima	ULTIMA	DS	Yes
Philosophy of Non-Violence	NONVIO	HT	Yes
Pointing the Way	THEWAY	MI	
Press Conference	PRESS	DS	Yes
Press Conferences in Hindi	HPRESS	HT	
Priests and Politicians: the Mafia of the Soul	MAFIA	CO	
Rajneesh: The Mystic of Feeling	FEELIN	MI	
Returning to the Source	SOURCE	DS	Yes
Revolution in Education	EDUCA	HT	Yes
Rinzai: Master of the Irrational	RINZAI	DS	Yes
Roots and Wings	ROOTS	DX	
Sat Chit Anand	CHIT	DS	Yes
Satyam Shivam Sundram	SATYAM	DS	Yes
Scriptures in Silence and Sermons in Stones	SCRIPT	DD	Yes
Secrets of Discipleship	DISCIP	MI	
Seeds of Revolution: My Most Loved Gospel on Jesus	SEEDS	DS	Yes
Seeds of Revolutionary Thought	THOUGT	DX	
Seeds of Wisdom	SDWISD	MI	Yes
Seriousness	SERIUS	MI	
Sermons in Stones	SERMON	DS	Yes
Sex: Quotations from Bhagwan Shree Rajneesh	SEXQUO	CO	
Snap Your Fingers, Slap Your Face and Wake Up!	WAKEUP	DD	Yes
Socrates Poisoned Again After 25 Centuries	SOCRAT	DS	Yes
Straight to Freedom	FREEDM	DX	
Suchness	SUCH	HT	
Sufis: The People of the Path, Vol 1	SUFIS1	DS	Yes
Sufis: The People of the Path, Vol 2	SUFIS2	DS	Yes
Sun of Consciousness	SUCONC	HT	Yes
Take It Easy, Vol 1	EASY1	DS	Yes
Take It Easy, Vol 2	EASY2	DS	Yes
Tantra, Spirituality and Sex	TANSEX	CO	
Tantra: The Supreme Understanding	SUPREM	DS	Yes
Tao: The Golden Gate, Vol 1	GGATE1	DS	Yes
Tao: The Golden Gate, Vol 2	GGATE2	DS	Yes
Tao: The Pathless Path, Vol 1	TAO1	DS	Yes
Tao: The Pathless Path, Vol 2	TAO2	DS	Yes
Tao: The Three Treasures, Vol 1	TREAS1	DS	Yes
Tao: The Three Treasures, Vol 2	TREAS2	DS	Yes

Tao: The Three Treasures, Vol 3	TREAS3	DS	Yes
Tao: The Three Treasures, Vol 4	TREAS4	DS	Yes
That Art Thou	THOU	DS	Yes
The 99 Names of Nothingness	NAMES	DD	Yes
The Art of Dying	ART	DS	Yes
The Beginning of the Beginning	BEGINN	HT	Yes
The Beloved, Vol 1	BELOV1	DS	Yes
The Beloved, Vol 2	BELOV2	DS	Yes
The Book of the Books Vol 1	BOB1	DX	
The Book of the Books Vol 2	BOB2	DX	
The Book of the Books Vol 3	BOB3	DX	
The Book of the Books Vol 4	BOB4	DX	
The Book of the Books Vol 5	BOB5	DX	
The Book of the Books Vol 6	BOB6	DX	
The Book of the Secrets Vol 1	BOS1	DX	
The Book of the Secrets Vol 2	BOS2	DX	
The Book of the Secrets Vol 3	BOS3	DX	
The Book of the Secrets Vol 4	BOS4	DX	
The Book of the Secrets Vol 5	BOS5	DX	
The Book of Wisdom	WISDOM	DS	Yes
The Book of Wisdom, Vol 1	WISD1	DS	Yes
The Book of Wisdom, Vol 2	WISD2	DS	Yes
The Book: An Introduction to the Teachings of BSR	INTRO	CO	
The Buddha Disease	DISEAS	DD	Yes
The Buddha: The Emptiness of the Heart	EMPTI	DS	Yes
The Camel ... not on the roof	CAMEL	HT	
The Cypress in the Courtyard	CYPRES	DD	Yes
The Dhammapada: The Way of the Buddha, Vol 1	DHAM1	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 10	DHAM10	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 11	DHAM11	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 12	DHAM12	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 2	DHAM2	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 3	DHAM3	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 4	DHAM4	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 5	DHAM5	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 6	DHAM6	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 7	DHAM7	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 8	DHAM8	DS	Yes
The Dhammapada: The Way of the Buddha, Vol 9	DHAM9	DS	Yes
The Diamond Sutra	DIAMON	DS	Yes
The Dimensionless Dimension	LESSD	MI	
The Discipline of Transcendence, Vol 1	TRANS1	DS	Yes
The Discipline of Transcendence, Vol 2	TRANS2	DS	Yes
The Discipline of Transcendence, Vol 3	TRANS3	DS	Yes
The Discipline of Transcendence, Vol 4	TRANS4	DS	Yes
The Divine Melody	MELODY	DS	Yes
The Dynamics of Meditation	DYNAM	DX	
The Earthen Lamps	EARTHN	MI	Yes
The Empty Boat	BOAT	DS	Yes
The Eternal Message	MESSAG	MI	
The Eternal Quest	QUEST	HT	Yes
The First Principle	PRINCI	DS	Yes
The Fish in the Sea is Not Thirsty	FISH	DS	Yes
The Flight of the Alone to the Alone	ALONE	MI	
The Further Shore	SHORE	DD	Yes
The Gateless Gate	GLESS	HT	
The Golden Future	GOLDEN	DS	Yes
The Golden Wind	GWIND	DD	Yes
The Goose is Out	GOOSE	DS	Yes
The Grass Grows By Itself	GRASS	DS	Yes
The Great Challenge	GCHALL	CO	Yes
The Great Nothing	GREATN	DD	Yes
The Great Path	GREATP	HT	Yes
The Great Pilgrimage: From Here to Here	PILGR	DS	Yes
The Great Secret	GREATS	HT	Yes
The Great Transcendence	GREATT	HT	Yes

The Great Zen Master Ta Hui	TAHUI	DS	Yes
The Greatest Challenge: The Golden Future	CHALL	CO	
The Guest	GUEST	DS	Yes
The Heart Sutra	HEART	DS	Yes
The Heartbeat of the Absolute	ABSOLU	HT	Yes
The Hidden Harmony	HARMON	DS	Yes
The Hidden Splendor	SPLEND	DS	Yes
The Imprisoned Splendor	IMPRIS	DD	Yes
The Inner Journey	INNER	HT	Yes
The Invitation	INVITA	DS	Yes
The Inward Revolution	INREV	HT	
The Journey of the Kundalini	KUNDAL	HT	
The Language of Existence	EXIST	DS	Yes
The Last Testament, Vol 1	LAST1	DS	Yes
The Last Testament, Vol 2	LAST2	DS	Yes
The Last Testament, Vol 3	LAST3	DS	Yes
The Last Testament, Vol 4	LAST4	DS	Yes
The Last Testament, Vol 5	LAST5	DS	Yes
The Last Testament, Vol 6	LAST6	DS	Yes
The Long, the Short and the All	LONG	HT	Yes
The Madman's Guide to Enlightenment	MADGUI	DD	Yes
The Mahageeta, Vol 1	MAHA01	HT	Yes
The Messiah, Vol 1	MESS1	DS	Yes
The Messiah, Vol 2	MESS2	DS	Yes
The Mind of Bhagwan Shree Rajneesh	MIND	CO	Yes
The Miracle	DDMIRA	DD	Yes
The Miracle	MIRACL	DS	Yes
The Mustard Seed	MSEED	DX	
The Mysteries of Life and Death	LANDD	HT	
The Mystic Experience	EXPERI	HT	
The New Alchemy: To Turn You On	ALCHEM	DS	Yes
The New Dawn	DAWN	DS	Yes
The New Evolution of Man	EVOL	DX	
The New Man: The Only Hope for the Future	NEWMAN	CO	
The No Book (No Buddha, No Teaching, No Discipline)	NOBOOK	DD	Yes
The Old Pond ... Plop	POND	DD	Yes
The Open Door	OPENDR	DD	Yes
The Open Secret	OPENSE	DD	Yes
The Orange Book	ORANGE	CO	
The Original Man	ORIG	DS	Yes
The Osho Upanishad	UPAN	DS	Yes
The Passion for the Impossible	PASSIO	DD	Yes
The Path of Love	PLOVE	DS	Yes
The Path of the Mystic	MYSTIC	DS	Yes
The Perennial Path: The Art of Living	PPATH	HT	Yes
The Perfect Master, Vol 1	PERF1	DS	Yes
The Perfect Master, Vol 2	PERF2	DS	Yes
The Perfect Way	PWAY	HT	Yes
The Psychology of the Esoteric	ESO	DS	Yes
The Rainbow Bridge	RAINBO	DD	Yes
The Rajneesh Bible, Vol 1	RB1	DX	
The Rajneesh Bible, Vol 2	RB2	DX	
The Rajneesh Bible, Vol 3	RB3	DX	
The Rajneesh Bible, Vol 4	RB4	DX	
The Razor's Edge	RAZOR	DS	Yes
The Rebel	REBEL	DS	Yes
The Rebel: The Very Salt of the Earth	SALT	CO	
The Rebellious Spirit	SPIRIT	DS	Yes
The Revolution	REVOL	DS	Yes
The Sacred Yes	SACYES	DD	Yes
The Search	SEARCH	DS	Yes
The Secret	SECRET	DS	Yes
The Secret of Secrets, Vol 1	SOS1	DS	Yes
The Secret of Secrets, Vol 2	SOS2	DS	Yes
The Seeds of Revolution	HSEEDS	MI	
The Shadow of the Bamboo	BAMBOO	DD	Yes

The Shadow of the Whip	WHIP	DD	Yes
The Silent Explosion	EXPLOS	CO	
The Silent Music	MUSIC	MI	
The Sound of One Hand Clapping	CLAPP	DD	Yes
The Sound of Running Water	RWATER	CO	
The Sun Behind the Sun Behind the Sun	SUNSUN	DD	Yes
The Sun Rises in the Evening	SUNRIS	DS	Yes
The Supreme Doctrine	DOCTRN	DS	Yes
The Sword and the Lotus	SWORD	DS	Yes
The Tantra Vision, Vol 1	TVIS1	DS	Yes
The Tantra Vision, Vol 2	TVIS2	DS	Yes
The Tongue-Tip Taste of Tao	TONGUE	DD	Yes
The Transmission of the Lamp	TRANSM	DS	Yes
The True Name, Vol 1	TRUE1	HT	Yes
The True Name, Vol 2	TRUE2	HT	Yes
The True Sage	SAGE	DS	Yes
The Ultimate Alchemy, Vol 1	ULTAL1	DS	Yes
The Ultimate Alchemy, Vol 2	ULTAL2	DS	Yes
The Vital Balance	BALANC	MI	
The Way of Tao, Volume 1	WAY1	HT	Yes
The Way of Tao, Volume 2	WAY2	HT	Yes
The Way of Tao, volume 3	WAY3	HT	
The Way of Tao, volume 4	WAY4	HT	
The White Lotus	WLOTUS	DS	Yes
The Wild Geese and the Water	WILDGS	DS	Yes
The Wisdom of the Sands, Vol 1	SANDS1	DS	Yes
The Wisdom of the Sands, Vol 2	SANDS2	DS	Yes
The Zen Manifesto: Freedom From Oneself	ZENMAN	DS	Yes
The Zero Experience	ZERO	DD	Yes
Theologia Mystica	THEOLO	DS	Yes
This Is It	THISIS	DD	Yes
This Very Body the Buddha	BODY	DS	Yes
This, This, A Thousand Times This: The Very Essence of Zen	THIS	DS	Yes
Thus Spake Mulla Nasruddin	THUS	MI	Yes
Thy Will Be Done	THYWIL	MI	Yes
Towards The Unknown	UNKNOW	HT	
Turn On, Tune In and Drop the Lot	TUNEIN	DD	Yes
Turning In	IN	MI	
Turning In	TURNIN	DS	Yes
Unio Mystica, Vol 1	UNIO1	DS	Yes
Unio Mystica, Vol 2	UNIO2	DS	Yes
Until You Die	UNTIL	DS	Yes
Vedanta: Seven Steps to Samadhi	VEDANT	DS	Yes
Vigyan Bhairav Tantra, Vol 1	VBT1	DS	Yes
Vigyan Bhairav Tantra, Vol 2	VBT2	DS	Yes
Walk Without Feet, Fly Without Wings and Think Without Mind	FEET	DS	Yes
Walking in Zen, Sitting in Zen	INZEN	DS	Yes
What is Meditation?	WHATM	MI	
What is Rebellion?	WHATR	HT	Yes
What Is, Is, What Ain't, Ain't	WHATIS	DD	Yes
When the Shoe Fits	SHOE	DS	Yes
Where are all the Ghandians?	GHANDI	HT	Yes
Where Are the Gandhians?	GANDHI	HT	
Who Am I?	WHOAMI	HT	
Who is Progressive?	PROGR	HT	
Why is Man Dying?	MANDIE	HT	
Why? What? How?	WHYWAT	HT	
Wings of Love and Random Thought	RANDOM	HT	Yes
Wisdom of Folly	FOLLY	MI	Yes
Won't You Join the Dance?	JOIN	DD	Yes
Words Like Fire	WLFIRE	DX	
YAA-HOO! The Mystic Rose	YAAHOO	DS	Yes
Yakusan: Straight to the Point of Enlightenment	YAKU	DS	Yes
Yoga as a Spontaneous Happening	SPONTA	MI	
Yoga: The Alpha and the Omega, Vol 1	YOGA1	DS	Yes
Yoga: The Alpha and the Omega, Vol 10	YOGA10	DS	Yes

Yoga: The Alpha and the Omega, Vol 2	YOGA2	DS	Yes
Yoga: The Alpha and the Omega, Vol 3	YOGA3	DS	Yes
Yoga: The Alpha and the Omega, Vol 4	YOGA4	DS	Yes
Yoga: The Alpha and the Omega, Vol 5	YOGA5	DS	Yes
Yoga: The Alpha and the Omega, Vol 6	YOGA6	DS	Yes
Yoga: The Alpha and the Omega, Vol 7	YOGA7	DS	Yes
Yoga: The Alpha and the Omega, Vol 8	YOGA8	DS	Yes
Yoga: The Alpha and the Omega, Vol 9	YOGA9	DS	Yes
Yoga: The Science of the Soul, Volume 1	YOGAS1	DX	
Yoga: The Science of the Soul, Volume 2	YOGAS2	DX	
Yoga: The Science of the Soul, Volume 3	YOGAS3	DX	
You Ain't Seen Nothin' Yet	NOTHIN	DD	Yes
Zarathustra: A God That Can Dance	ZARA1	DS	Yes
Zarathustra: The Laughing Prophet	ZARA2	DS	Yes
Zen: The Diamond Thunderbolt	BOLT	DS	Yes
Zen: The Mystery and The Poetry of the Beyond	POETRY	DS	Yes
Zen: The Path of Paradox, Vol 1	PARAD1	DS	Yes
Zen: The Path of Paradox, Vol 2	PARAD2	DS	Yes
Zen: The Path of Paradox, Vol 3	PARAD3	DS	Yes
Zen: The Quantum Leap From Mind to No-Mind	QUANT	DS	Yes
Zen: The Solitary Bird, Cuckoo of the Forest	CUCKOO	DS	Yes
Zen: The Special Transmission	SPCIAL	DS	Yes
Zen: Zest, Zip, Zap and Zing	ZZZZZ	DS	Yes
Zorba The Buddha	ZORBA	DD	Yes

Listing of Title Changes

Original Title	New Title
Sarvasar Upanishad # 1 - 17	That Art Thou
Kaivalya Upanishad # 1 - 17	
Adhyatma Upanishad # 1 - 17	
Atma Pooja Upanishad	The Ultimate Alchemy Vol 1 + 2
Samadhi Ke Sapt Dwar	The New Alchemy: To Turn You On
Sadhana Sutra	The New Alchemy: To Turn You On
Akshya Upanishad	Vedanta: Seven Steps to Samadhi
The Book of the Secrets Vol 1 - 5	Vigyan Bhairav Tantra Vol 1 + 2
The Way of the White Clouds	My Way: The Way of the White Clouds
Roots and Wings	A Bird on the Wing
Neither This Nor That	Hsin Hsin Ming
Come Follow Me	Come Follow To You
Walk Without Feet	Walk Without Feet, Fly Without Wings, Think Without Mind
The Book of the Books, Vols 1 - 6	The Dhammapada: The Way of the Buddha, Vols 1 - 12
Rajneesh Bible Vol 1	From Unconsciousness to Consciousness
Rajneesh Bible Vol 2	From Ignorance to Innocence
Rajneesh Bible Vol 3	From Personality to Individuality
Rajneesh Bible Vol 4	From Misery to Enlightenment
Rajneesh Bible Vol 5	From Darkness to Light
Rajneesh Bible Vol 6	From the False to the Truth
Rajneesh Bible Vol 7 + Vol 8 #1 - 7	From Death to Deathlessness
Rajneesh Bible Vol 8 + Vol 9 #1 - 17	From Bondage to Freedom
Rajneesh Bible Vol 9 + Vol 10 #1 - 6	Light on the Path
Rajneesh Bible Vol 10	contained in "Socrates Poisoned..."
Rajneesh Bible Vol 11	Beyond Psychology
Rajneesh Bible Vol 12	Transmission of the Lamp

India: Coming back Home ..... Selections from Last Testament and Bibles
The Rajneesh Upanishad ..... The Osho Upanishad
YaaHoo! The Mystic Rose ..... First two chapters taken from "Om Shantih" series

Listing of Darshan Diaries in Chronological Order

Title	Period	Pub Date
Hammer on the Rock	10/12/75 to 15/1/76	1976
Above All Don't Wobble	16/1/76 to 12/2/76	1977
Nothing to Lose But Your Head	13/2/76 to 12/3/76	1977
Be Realistic: Plan for a Miracle	13/3/76 to 6/4/76	1977
Get Out of Your Own Way	7/4/76 to 2/5/76	1977
Beloved of My Heart	3/5/76 to 28/5/76	1978
The Cypress in the Courtyard	29/5/76 to 27/6/76	1978
A Rose is a Rose is a Rose	28/6/76 to 27/7/76	1978
Dance Your Way to God	28/7/76 to 20/8/76	1978
The Passion for the Impossible	21/8/76 to 18/9/76	1978
The Great Nothing	19/9/76 to 11/10/76	1978
God Is Not For Sale	12/10/76 to 7/11/76	1978
The Shadow of the Whip	8/11/76 to 3/12/76	1978
Blessed Are the Ignorant	4/12/76 to 31/12/76	1979
The Buddha Disease	1/1/77 to 31/1/77	1979
What Is, Is, What Ain't, Ain't	1/2/77 to 28/2/77	1980
The Zero Experience	1/3/77 to 31/3/77	1979
For Madmen Only (Price of Admission: Your Mind)	1/4/77 to 30/4/77	1979
This Is It	01/05/77 to 31/05/77	1979
The Further Shore	1/6/77 to 30/6/77	1980
Far Beyond the Stars	1/7/77 to 31/7/77	1980
The No Book (No Buddha, No Teaching, No Discipline)	1/8/77 to 31/8/77	1981
Don't Just Do Something, Sit There	1/9/77 to 30/9/77	1980
Only Losers Can Win in This Game	1/10/77 to 31/10/77	1981
The Open Secret	1/11/77 to 30/11/77	1980
The Open Door	1/12/77 to 31/12/77	1980
The Sun Behind the Sun Behind the Sun	1/1/78 to 31/1/78	1980
Believing the Impossible Before Breakfast	1/2/78 to 28/2/78	1981
Don't Bite My Finger, Look Where I'm Pointing	1/3/78 to 31/3/78	1982
Let Go!	1/4/78 to 30/4/78	1980
The 99 Names of Nothingness	1/5/78 to 31/5/78	1979
The Madman's Guide to Enlightenment	1/6/78 to 30/6/78	1980
Don't Look Before You Leap	01/7/78 to 31/7/78	1983
Hallelujah!	1/8/78 to 31/8/78	1981
God's Got a Thing About you	1/9/78 to 30/9/78	1984
The Tongue-Tip Taste of Tao	1/10/78 to 31/10/78	1981
The Sacred Yes	1/11/78 to 30/11/78	1983
Turn On, Tune In and Drop the Lot	1/12/78 to 31/12 78	1980
Zorba The Buddha	1/1/79 to 31/1/79	1982
Won't You Join the Dance?	1/2/79 to 28/2/79	1983
You Ain't Seen Nothin' Yet	1/3/79 to 31/3/79	1983
The Shadow of the Bamboo	1/4/79 to 30/4/79	1984
Just Around the Corner	1/5/79 to 31/5/79	1984
Snap Your Fingers, Slap Your Face and Wake Up!	1/6/79 to 30/6/79	1984
The Rainbow Bridge	1/7/79 to 31/7/79	1985
Don't Let Yourself Be Upset by the Sutra, rather Upset...	01/8/79 to 30/9/79	1985
Even Bein' Gawd Ain't A Bed of Roses	1/10/79 to 30/10/79	none
Scriptures in Silence and Sermons in Stones	01/11/79 to 01/12/79	none
Dance Til the Stars Come Down From the Rafters	1/1/80 to 31/1/80	none
If You Choose To Be With Me, You Must Risk Finding Yourself	1/2/80 to 29/2/80	none

Fingers Pointing to the Moon	1/3/80 to 31/3/80	none
Eighty Four Thousand Poems	1/4/80 to 30/4/80	none
No Man is an Island	1/5/80 to 31/5/80	none
The Imprisoned Splendor	1/6/80 to 30/6/80	none
The Golden Wind	1/7/80 to 31/1/80	none
The Miracle	1/8/80 to 31/8/80	none
Just the Tip of the Iceberg	1/9/80 to 30/9/80	none
I Am Not As Thunk As You Drink I Am	1/10/80 to 31/10/80	none
Going All the Way	1/11/80 to 30/11/80	none
Is the Grass Really Greener...?	1/12/80 to 31/12/80	none
The Old Pond ... Plop	1/1/81 to 31/1/81	none
Nirvana now or never	1/2/81 to 21/2/81	none
The Sound of One Hand Clapping	01/3/81 to 31/3/81	none

Listing of Discourse Series in Chronological Order

Title	Period
The Psychology of the Esoteric	1972
I Am the Gate	01/4/71 to 30/06/71
That Art Thou	08/01/72 pm to 21/10/72 pm
The Ultimate Alchemy, Vol 1	15/02/72 pm to 06/06/72 pm
The Ultimate Alchemy, Vol 2	01/07/72 pm to 09/08/72 pm
Vigyan Bhairav Tantra, Vol 1	01/10/72 pm to 01/03/73 pm
The New Alchemy: To Turn You On	09/02/73 pm to 14/04/73 pm
Vigyan Bhairav Tantra, Vol 2	25/03/73 pm to 08/11/73 pm
The Supreme Doctrine	08/07/73 pm to 16/07/73 pm
Yoga: The Alpha and the Omega, Vol 1	25/12/73 pm to 10/05/76 am
Vedanta: Seven Steps to Samadhi	11/01/74 pm to 19/01/74 pm
My Way: The Way of the White Clouds	10/05/74 am to 24/05/74 am
A Bird on the Wing	10/06/74 am to 20/06/74 am
The Empty Boat	10/07/74 am to 20/07/74 am
No Water, No Moon	11/08/74 am to 20/08/74 am
Seeds of Revolution: My Most Loved Gospel on Jesus	21/08/74 am to 10/09/74 am
When the Shoe Fits	11/10/74 am to 20/10/74 am
Hsin Hsin Ming: The Book of Nothing	21/10/74 am to 30/10/74 am
And The Flowers Showered	31/10/74 am to 10/11/74 am
Returning to the Source	11/12/74 am to 20/12/74 am
The Hidden Harmony	21/12/74 am to 31/12/74 am
Yoga: The Alpha and the Omega, Vol 2	01/01/75 am to 10/01/75 am
Tantra: The Supreme Understanding	11/02/75 am to 20/02/75 am
The Grass Grows By Itself	21/02/75 am to 28/02/75 am
Yoga: The Alpha and the Omega, Vol 3	01/03/75 am to 10/03/75 am
Until You Die	11/04/75 am to 20/04/75 am
Yoga: The Alpha and the Omega, Vol 4	21/04/75 am to 30/04/75 am
Just Like That	01/05/75 am to 10/05/75 am
Tao: The Three Treasures, Vol 1	11/06/75 am to 20/06/75 am
Tao: The Three Treasures, Vol 2	21/06/75 am to 30/06/75 am
Yoga: The Alpha and the Omega, Vol 5	01/07/75 am to 10/07/75 am
Tao: The Three Treasures, Vol 3	11/08/75 am to 20/08/75 am
Tao: The Three Treasures, Vol 4	21/08/75 am to 31/08/75 am
Yoga: The Alpha and the Omega, Vol 6	01/09/75 am to 10/09/75 am
The True Sage	11/10/75 am to 20/10/75 am
Come Follow Yourself, Vol 1	21/10/75 am to 30/10/75 am
Come Follow Yourself, Vol 2	31/10/75 am to 10/11/75 am
Come Follow Yourself, Vol 3	11/12/75 am to 20/12/75 am
Come Follow Yourself, Vol 4	21/12/75 am to 31/12/75 am
Yoga: The Alpha and the Omega, Vol 7	01/01/76 am to 10/01/76 am
Nirvana: The Last Nightmare	11/02/76 am to 20/02/76 am

Ancient Music in the Pines ..... 21/02/76 am to 29/02/76 am
The Search ..... 01/03/76 am to 10/03/76 am
Yoga: The Alpha and the Omega, Vol 8 ..... 11/04/76 am to 20/04/76 am
Yoga: The Alpha and the Omega, Vol 9 ..... 21/04/76 am to 30/04/76 am
Yoga: The Alpha and the Omega, Vol 10 ..... 01/05/76 am to 10/05/76 am
Dang Dang Doko Dang ..... 11/06/76 am to 20/06/76 am
The Beloved, Vol 1 ..... 21/06/76 am to 30/06/76 am
The Beloved, Vol 2 ..... 01/07/76 am to 10/07/76 am
A Sudden Clash of Thunder ..... 11/08/76 am to 20/08/76 am
The Discipline of Transcendence, Vol 1 ..... 21/08/76 am to 30/08/76 am
The Discipline of Transcendence, Vol 2 ..... 31/08/76 am to 10/09/76 am
The Art of Dying ..... 11/10/76 am to 20/10/76 am
The Discipline of Transcendence, Vol 3 ..... 21/10/76 am to 30/10/76 am
The Discipline of Transcendence, Vol 4 ..... 31/10/76 am to 10/11/76 am
Ecstasy - The Forgotten Language ..... 11/12/76 am to 20/12/76 am
The Path of Love ..... 21/12/76 am to 31/12/76 am
The Divine Melody ..... 01/01/77 am to 10/01/77 am
Tao: The Pathless Path, Vol 1 ..... 11/02/77 am to 24/02/77 am
Tao: The Pathless Path, Vol 2 ..... 25/02/77 am to 10/03/77 am
The First Principle ..... 11/04/77 am to 20/04/77 am
The Tantra Vision, Vol 1 ..... 21/04/77 am to 30/04/77 am
The Tantra Vision, Vol 2 ..... 01/05/77 am to 10/05/77 am
Zen: The Path of Paradox, Vol 1 ..... 11/06/77 am to 20/06/77 am
Zen: The Path of Paradox, Vol 2 ..... 21/06/77 am to 30/06/77 am
Zen: The Path of Paradox, Vol 3 ..... 01/07/77 am to 10/07/77 am
Sufis: The People of the Path, Vol 1 ..... 11/08/77 am to 26/08/77 am
Sufis: The People of the Path, Vol 2 ..... 27/08/77 am to 10/09/77 am
The Heart Sutra ..... 11/10/77 am to 20/10/77 am
I Say Unto You, Vol 1 ..... 21/10/77 am to 1/11/77 am
I Say Unto You, Vol 2 ..... 2/11/77 am to 10/11/77 am
This Very Body the Buddha ..... 11/12/77 am to 20/12/77 am
The Diamond Sutra ..... 21/12/77 am to 31/12/77 am
Walk Without Feet, Fly Without Wings and Think Without Mind ..... 01/01/78 am to 10/01/78 am
The Revolution ..... 11/02/78 am to 20/02/78 am
The Wisdom of the Sands, Vol 1 ..... 21/02/78 am to 01/03/78 am
The Wisdom of the Sands, Vol 2 ..... 02/03/78 am to 10/03/78 am
Take It Easy, Vol 1 ..... 11/04/78 am to 24/04/78 am
Take It Easy, Vol 2 ..... 25/04/78 am to 10/05/78 am
The Sun Rises in the Evening ..... 11/06/78 am to 20/06/78 am
The Perfect Master, Vol 1 ..... 21/06/78 am to 30/06/78 am
The Perfect Master, Vol 2 ..... 01/07/78 am to 10/07/78 am
The Secret of Secrets, Vol 1 ..... 11/08/78 am to 26/08/78 am
The Secret of Secrets, Vol 2 ..... 27/08/78 am to 10/09/78 am
The Secret ..... 11/10/78 am to 31/10/78 am
Unio Mystica, Vol 1 ..... 01/11/78 am to 10/11/78 am
Unio Mystica, Vol 2 ..... 11/12/78 am to 20/12/78 am
Philosophia Perennis, Vol 1 ..... 21/12/78 am to 30/12/78 am
Philosophia Perennis, Vol 2 ..... 31/12/78 am to 10/01/79 am
The Book of Wisdom, Vol 1 ..... 11/02/79 am to 26/02/79 am
The Book of Wisdom ..... 11/02/79 am to 10/03/79 am
The Book of Wisdom, Vol 2 ..... 27/02/79 am to 10/03/79 am
The Fish in the Sea is Not Thirsty ..... 11/04/79 am to 25/04/79 am
The Guest ..... 26/04/79 am to 10/05/79 am
The Dhammapada: The Way of the Buddha, Vol 1 ..... 21/06/79 am to 30/04/80 am
The Dhammapada: The Way of the Buddha, Vol 2 ..... 01/07/79 am to 10/07/79 am
The Dhammapada: The Way of the Buddha, Vol 3 ..... 11/08/79 am to 21/08/79 am
The Dhammapada: The Way of the Buddha, Vol 4 ..... 22/08/79 am to 31/08/79 am
Be Still and Know ..... 01/09/79 am to 10/09/79 am
The Dhammapada: The Way of the Buddha, Vol 5 ..... 11/10/79 am to 20/10/79 am
The Dhammapada: The Way of the Buddha, Vol 6 ..... 21/10/79 am to 30/10/79 am
The White Lotus ..... 31/10/79 am to 10/11/79 am
The Dhammapada: The Way of the Buddha, Vol 7 ..... 11/12/79 am to 20/12/79 am
The Dhammapada: The Way of the Buddha, Vol 8 ..... 21/12/79 am to 02/01/80 am
Ah, This! ..... 03/01/80 am to 10/01/80 am
The Dhammapada: The Way of the Buddha, Vol 9 ..... 11/02/80 am to 20/02/80 am
The Dhammapada: The Way of the Buddha, Vol 10 ..... 21/02/80 am to 04/03/80 am

Walking in Zen, Sitting in Zen ..... 05/03/80 am to 10/05/80 am
The Dhammapada: The Way of the Buddha, Vol 11 ..... 11/04/80 am to 20/04/80 am
The Dhammapada: The Way of the Buddha, Vol 12 ..... 21/04/80 am to 30/04/80 am
Tao: The Golden Gate, Vol 1 ..... 11/06/80 am to 20/06/80 am
Tao: The Golden Gate, Vol 2 ..... 21/06/80 am to 30/06/80 am
Zen: The Special Transmission ..... 01/07/80 am to 10/07/80 am
Theologia Mystica ..... 11/08/80 am to 25/08/80 am
Guida Spirituale ..... 26/08/80 am to 10/09/80 am
I Am That ..... 11/10/80 am to 26/10/80 am
Come, Come, Yet Again Come ..... 27/10/80 am to 10/11/80 am
Philosophia Ultima ..... 11/12/80 am to 26/12/80 am
Zen: Zest, Zip, Zap and Zing ..... 27/12/80 am to 10/01/81 am
The Wild Geese and the Water ..... 11/02/81 am to 24/02/81 am
The Goose is Out ..... 01/03/81 am to 10/03/81 am
From Unconciousness to Consciousness ..... 30/10/84 pm to 28/11/84 pm
From Ignorance to Innocence ..... 29/11/84 pm to 29/12/84 pm
From Personality to Individuality ..... 30/12/84 pm to 28/01/85 pm
From Misery to Enlightenment ..... 29/01/85 pm to 27/02/85 pm
From Darkness to Light ..... 28/02/85 pm to 31/03/85 pm
From the False to the Truth ..... 01/04/85 pm to 01/08/85 am
The Last Testament, Vol 1 ..... 16/07/85 pm to 20/08/85 pm
From Death to Deathlessness ..... 02/08/85 am to 14/09/85 am
The Last Testament, Vol 2 ..... 21/08/85 pm to 21/09/85 pm
From Bondage to Freedom ..... 15/09/85 am to 27/10/85 am
The Last Testament, Vol 3 ..... 22/09/85 pm to 20/10/85 pm
The Last Testament, Vol 4 ..... 21/10/85 to 11/12/85
Light on the Path ..... 03/12/85 am to 13/02/86 am
The Last Testament, Vol 5 ..... 12/12/85 pm to 08/02/86 am
The Sword and the Lotus ..... 15/01/86 am to 13/02/86 pm
Socrates Poisoned Again After 25 Centuries ..... 19/02/86 pm to 15/04/86 am
Beyond Psychology ..... 12/04/86 pm to 04/05/86 am
The Path of the Mystic ..... 04/05/86 pm to 26/05/86 am
The Transmission of the Lamp ..... 26/05/86 pm to 18/06/86 am
The Last Testament, Vol 6 ..... 31/07/86 am to 13/08/86 pm
The Osho Upanishad ..... 16/08/86 pm to 02/10/86 pm
Beyond Enlightenment ..... 03/10/86 pm to 04/11/86 pm
Sermons in Stones ..... 05/11/86 pm to 29/12/86 pm
The Messiah, Vol 1 ..... 08/01/87 pm to 19/01/87 pm
The Messiah, Vol 2 ..... 20/01/87 am to 10/02/87 am
The Rebellious Spirit ..... 10/02/87 pm to 25/02/87 am
The Razor's Edge ..... 25/02/87 pm to 12/03/87 am
The Hidden Splendor ..... 12/03/87 pm to 26/03/87 am
Zarathustra: A God That Can Dance ..... 26/03/87 pm to 07/04/87 pm
Zarathustra: The Laughing Prophet ..... 08/04/87 am to 19/04/87 am
The Golden Future ..... 19/04/87 pm to 31/05/87 pm
The Rebel ..... 01/06/87 am to 25/02/87 am
The New Dawn ..... 18/06/87 pm to 04/07/87 pm
Bodhidharma: The Greatest Zen Master ..... 05/07/87 am to 14/07/87 pm
The Great Zen Master Ta Hui ..... 15/07/87 am to 20/08/87 pm
The Invitation ..... 21/08/87 am to 05/09/87 pm
The Great Pilgrimage: From Here to Here ..... 06/09/87 am to 03/10/87 pm
Satyam Shivam Sundram ..... 07/11/87 am to 21/11/87 pm
Sat Chit Anand ..... 22/11/87 am to 06/12/87 pm
Om Mani Padme Hum ..... 07/12/87 am to 17/01/88 am
Hari Om Tat Sat ..... 17/01/88 pm to 25/02/88 pm
Om Shantih Shantih Shantih ..... 26/02/88 am to 18/03/88 pm
YAA-HOO! The Mystic Rose ..... 19/03/88 pm to 21/04/88 pm
Live Zen ..... 22/04/88 pm to 26/05/88 pm
This, This, A Thousand Times This: The Very Essence of Zen ..... 27/05/88 pm to 10/06/88 pm
Zen: The Quantum Leap From Mind to No-Mind ..... 11/06/88 pm to 26/06/88 pm
Zen: The Solitary Bird, Cuckoo of the Forest ..... 27/06/88 pm to 11/07/88 pm
Zen: The Diamond Thunderbolt ..... 12/07/88 pm to 24/07/88 pm
Dogen, the Zen Master: A Search and a Fulfillment ..... 25/07/88 pm to 01/08/88 pm
The Miracle ..... 02/08/88 pm to 11/08/88 pm
Turning In ..... 12/08/88 pm to 28/08/88 pm
The Original Man ..... 16/08/88 pm to 25/08/88 pm

The Language of Existence ..... 29/08/88 pm to 07/09/88 pm
The Buddha: The Emptiness of the Heart ..... 08/09/88 pm to 15/09/88 pm
Ma Tzu: The Empty Mirror ..... 16/09/88 pm to 25/09/88 pm
Hyakujo: The Everest of Zen, with Basho's Haikus..... 26/09/88 pm to 04/10/88 pm
Nansen: The Point of Departure..... 05/10/88 pm to 14/10/88 pm
Joshu: The Lion's Roar..... 15/10/88 pm to 22/10/88 pm
Rinzai: Master of the Irrational ..... 23/10/88 pm to 31/10/88 pm
Isan: No Footprints in the Blue Sky..... 01/11/88 pm to 02/12/88 pm
Kyozan: A True Man of Zen ..... 03/12/88 pm to 06/12/88 pm
No Mind: The Flowers of Eternity..... 26/12/88 pm to 07/01/89 pm
Zen: The Mystery and The Poetry of the Beyond ..... 08/01/89 pm to 12/01/89 pm
One Seed Makes the Whole Earth Green..... 13/01/89 pm to 16/01/89 pm
Yakusan: Straight to the Point of Enlightenment..... 17/01/89 pm to 21/01/89 pm
Christianity: The Deadliest Poison and Zen: The Antidote..... 22/01/89 pm to 29/01/89 pm
Communism and Zen Fire, Zen Wind ..... 30/01/89 pm to 05/02/89 pm
God is Dead, Now Zen is the Only Living Truth..... 06/02/89 pm to 12/02/89 pm
I Celebrate Myself: God Is No Where, Life Is Now Here ..... 13/02/89 pm to 19/02/89 pm
The Zen Manifesto: Freedom From Oneself ..... 20/02/89 pm to 10/04/89 pm

Help on Osho Books CD-ROM

Introduction

Osho Books is an infobase designed to work with the Folio document retrieval system. The infobase contains all the discourses, interviews and writings of the Indian mystic Osho.

This Help file is in addition to the Folio Help System, it provides specific details and hints for the **Osho Books on CD-ROM** infobase. For questions and information relating to the Folio programs, from the VIP menu:

select - Help, Contents - for an overview of Folio VIP.
select - Help, Keyboard - for information on Hot Keys in VIP.
select - Help, Tutorial - for a short tutorial on using Folio VIP.
select - Help, Infobase - for this document.

This document will cover the various techniques for searching the Osho Books infobase, for information on other infobase options such as shadow files, bookmarks and highlighters etc. see the on-line documentation mentioned above.

Whenever you see text like this "A Link" this indicates a *"jump link"* double clicking on it, or moving the cursor there and pressing CTRL-ENTER will jump to another part of the document. Pressing F5 (Backtrack) afterwards will return you to your original position.

As the layout of the VIP viewer can be customized, it may differ from the description here, which is based on the layout that starts up as the default on installation.

The following topics appear:

Changes from the Silver Platter.
Layout of the Osho Books infobase.
Searches in General.
Simple searches.
Complex searches.
Searching in groups and fields.
Search techniques in the Osho Books CD-ROM.
Viewing the results of searches.
Printing
Appendices

Changes from Silver Platter ®

For those who have previously been using the Silver Platter software, there are a few important differences in the way this new software operates and on the way the text is accessed.

Table of Contents

By selecting "Table of Contents" from the View menu (or from the Toolbar, or by pressing Ctrl-T) a table of contents for the infobase is displayed, listing all the Book Sections, Book Titles, Chapter Titles and Question numbers. See section on Layout of Infobase for more details on using this feature.

Records and Fields

The text used by the Silver Platter ® software was arranged in fields, some of the fields containing information such as dates, times and place of the discourse, whether video'd or audio'd etc. etc. The text was also divided up into fields. A group of fields with the above information and text constituted a record and any search was within that record. The records could be searched by combining field searches, i.e. search for 'meditation' and year greater than 1987.

This is not possible in the new infobase. A paragraph is considered a record, and fields exist outside of records so cannot be combined. There are fields for date, audio, video, etc. but these searches cannot be combined with text searches. However Books are arranged in Groups and searches can be limited to groups. See Layout of Infobase for more information on fields and groups.

Viewing Text

Because a paragraph is considered a record, it is possible to scroll forwards and backwards from a hit and view the text on either side, which was difficult in the Silver Platter software. In Folio it is possible to limit your viewing of records to those with hits by selecting "Records with Hits" in the View menu.

Printing and Saving

Text can be selected and printed (or saved as a file) only if you have the required security clearance.

Layout of Infobase

For a clear picture of the layout of the Osho Books on CD-ROM infobase, switch to Table of Contents view on the View menu (or click ToC on the Toolbar, or by pressing Ctrl-T). This view will display the different levels that the infobase is divided into. This will initially reveal the three main sections: Biography, Books and Appendices. Next to each section is a Plus sign indicating that this level can be expanded, either by double clicking on the Plus sign, or moving the highlight to it and pressing the Plus sign on the numeric keypad. Pressing Enter or double clicking on the heading itself will take you to that place in the text.

Expanding the Biography section displays the subsections of dates. Now the Biography heading has a Minus sign next to it to indicate that it can be collapsed. Note that the Biography is not indexed and word searches will not show up here.

Expanding the books section shows the four sections of books, Discourses, Darshan Diaries, Hindi Translations and Miscellaneous, each with a Plus sign next to them showing that they can also be expanded. Expanding one of these sections will give a list of the books in that section in alphabetical order. Again each of the books have a Plus sign next to them and they can be further expanded to show the chapters within the book (with chapter titles if available). If a chapter has questions in it then the chapter title will have a Plus sign next to it and can be further expanded to show the question numbers within it.

Expanding the Appendices will show the various extra information that is included with the infobase. Most of this is not indexed (except the glossary, which is indexed in the Field 'Glossary', more on this later).

Each book has a heading giving the subtitle and date of publication for that book. If there are any notes about the book they will appear here.

Each chapter within the book also has a header giving the chapter title, date and various other information relating to that particular discourse.

Every word in the text is indexed and can be searched, separately or in combination with others. The Biography and the Appendices are not indexed. For more information on Searches, see the Search section.

Figure 1: Layout of Infobase

Biography
Books
- **Discourse Series**
  - **A Bird on the Wing**
    - Chapter 1
    - Chapter 2
      - Question 1
  - **More Books Titles**
- **Darshan Diaries**
  - **The 99 Names of God**
    - Chapter 1
  - **More Book Titles**
- **Translations from Hindi**
  - **And Now And Here**
    - Chapter 1
  - **More Book Titles**
- **Miscellaneous**
  - **A Cup of Tea**
  - **More Book Titles**

Appendices
- **Osho Glossary**
- **More Appendices**

VIP Layout

The layout of the Folio infobase can be "personalized", that is some of the configurations can be altered. To do this open Preferences on the File menu and a box like that below will show:

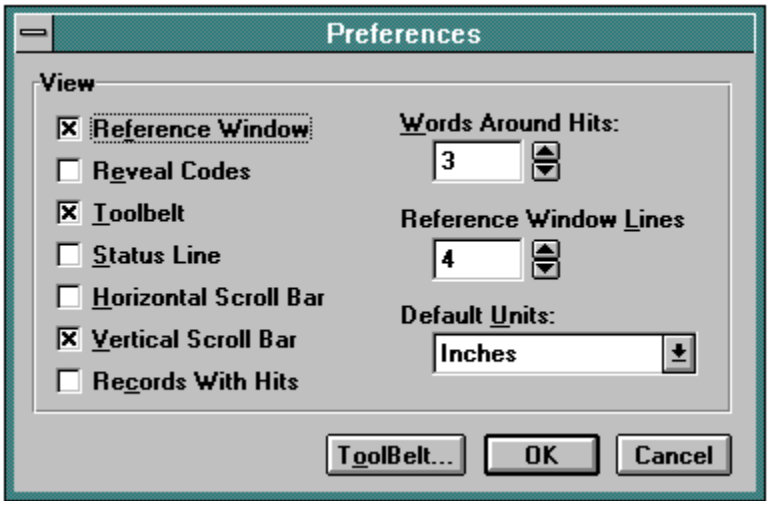

For more details on the Preferences dialog, see the Folio VIP on-line Help system.

The view shown above is recommended as a good start. The toolbar settings are set to horizontal, text only, this will give the maximum amount of screen space, important if running in VGA mode.

Searches

A "Query" is a search.

In the following the word "Hits" is used to denote the places where VIP has found a match for the word(s) searched for.

To open the Query window press F2, click Query in the Toolbar or choose Search, Query from the menu.

To move from one Hit to another press F3 (for the next hit) or F4 (for the previous hit). There are other ways to view Hits which will be covered later.

Simple Searches

A simple search is a search for one or more words anywhere in the text. Open the Query window and type the word to search for. By default the cursor starts off in the "Query Box" part of the window. Notice as you type that the "Words" index to the left moves to show the word being typed. Sometimes a word has two spellings or an alternative spelling may show up in the "Words" window. Usually the first three or so letters are the same so keep an eye on this window.

In the "Records with Hits" at the top right is indicated the number of Hits for that word.

The "Scope" window at the top left we will cover in the section "Complex Searches."

Words can be combined in searches in many ways. In this section we will consider the basic method of searching for a word or simple combination of words.

Note that Folio is "case insensitive", that is, it makes no difference whether you type in upper case or lower case. 'Buddha' is the same as 'buddha' or 'BUDDHA'.

Examples

- To search for two or more words in the same paragraph, type the words separated by spaces:
  `aloneness bliss`
- To search for a phrase, enclose the phrase in quotes:

```
"aloneness is bliss"
```

In the ‘Records with Hits’ window at top, the word will show followed by two question marks which will change to numbers when the search is completed. Clicking on OK will move you to the first Hit in the text.

Searching for the first example above will give 67 Hits, a reasonable number to search through, but some simple searches will yield thousands of Hits and some way of narrowing down the search is needed. Remember the scope of a search is a paragraph, that is, words in the same paragraph are Hits. You will notice that the second example above gave no hits, in the section on proximity seartches we will explain why.

Try some more searches and get a feeling for how many hits can be expected for common words and unusual words. You will see that a simple search is fine for rare and unusual words but impracticable for the more common words, which is where complex searches are important.

Complex Searches

In this section we will look at ways of widening searches to find more hits and narrowing them down to find less hits. This is done using other logical operators and proximity, group and field searches.

Other operators

In the simple searches section we looked at combining two words in a search. We combined them using a space, which acts as a logical *AND* on the words. Word1 *AND* Word2 in the same record. Ignore all paragraphs that have only one of the two words. This may suffice for many searches, especially if the word is unusual. But there are some other operators to help narrow the search down.

First is the *OR* operator, the vertical bar character ‘|’. This means find records with either Word1 *OR* Word2 (also records which have both). A hot key for *OR* is Ctrl-O.

There is also the *EXCLUSIVE OR* operator, the tilde sign, ‘~’. This is similar to the *OR* operator above, except it will find Word1 *OR* Word2, but not records which have both. A hot key for *X-OR* is Ctrl-E.

Finally there is a *NOT* operator, the caret sign, ‘^’. This gives the negation of the word, for instance Word1 *NOT* Word2 would find records which had Word1 but not Word2 in them. A hot key for *NOT* is Ctrl-N.

To understand the use of these we will need to look at some examples.

Examples

Firstly the *OR* operator. Searching for items on smoking for instance, we could enter:

```
cigarette | smoking
```

which will find all records with ‘cigarette’ or ‘smoking’ or both in them. This will generally result in a larger number of Hits than *AND* ing the words and is used to expand a search. As another example:

```
"turning within" | "turning inside"
```

note here that we can *OR* two phrases as easily as two words.

```
gita | geeta
```

for when there may be two alternate spellings for a word. Or:

```
("lao tzu" | "lieh tzu") & confucius
```

finding LaoTzu OR Lieh Tzu, AND confucius, useful if you have forgotten which of the two had met him. Note the use of brackets to perform the *OR* part of the search first. More on this later.

Or how about:

```
("za zen" | zazen | vipassana) & meditation
```

to find all references to meditation and the three types. Note that the two possible spellings of za zen are covered.

Next the *EXCLUSIVE OR* operator. Although generally not as useful as the other operators, it would improve on the search done above, for Confucius and the Taoists. The search above finds a lot of Hits where

Osho is speaking generally on Eastern masters, by entering the search as:

```
("lao tzu" ~ "lieh tzu") & confucius
```

we narrow the search down considerably (148 Hits as opposed to 164 previously).

Finally the *NOT* operator. Useful when a word can be used in one of two contexts, for example:

```
work ^ "my work"
```

which should find records where he talks about work, but not "my work here is...". Or:

```
krishnamurti ^ "U.G."
```

will find references to J. Krishnamurti only.

Combining Operators

All of the above operators can be combined to create quite complex searches. Some simple combinations were shown above. When a query contains different operators, the program has to decide which order to evaluate them, so therefore the operators have an *order of precedence*, The *OR* operator is evaluated first, then *X-OR* and finally *AND* and *NOT*. In the Lao Tzu, Lieh Tzu and Confucius query above, the parentheses are not necessary as the *X-OR* will be evaluated first. However, parentheses can be used to change the default order of precedence, for example:

```
"lao tzu" ~ ("lieh tzu" & confucius)
```

will have a totally different result.

Combining operators can result in expressions as complex as needed, though be ready to go and have a cup of coffee while some of the longer ones are calculated.

Proximity searches

As we saw with simple searches, there can be a lot of Hits from a simple search, so some other ways of narrowing the range of Hits must be used. One of these is *proximity* searches, which searches for words within a certain proximity of each other. There are *ordered* proximity searches and *unordered* proximity searches. Because of the way Folio indexes the words, a proximity search can take longer than other searches.

Examples

In one of the previous searches we searched for "aloneness is bliss" as a phrase and were probably surprised to find that there were no Hits! Yet searching for aloneness with bliss in the same paragraph yielded 67 Hits. It did not find such a phrase as "aloneness is absolute bliss" for instance. This is where a proximity search is useful and if we rephrase the search as

```
"aloneness is bliss"/6
```

we will now get 3 Hits. The slash ('/') represents an ordered proximity search and the number after the slash can be any number representing the maximum distance the words can be from each other. Using 12 as the number gives us 4 Hits.

The other kind of proximity search is the unordered proximity search. In the example above the words in the quotes need to be in the order given, in an unordered version, they can be in any order. For example:

```
"aloneness bliss"@6
```

will find 27 Hits, including "the bliss of aloneness" which the ordered proximity search will not find.

Wildcards

A *wildcard* is a character that is used to represent one or more other characters, in Folio there are two wildcards: the ? and *.

The ? will replace any single character in a word which you are searching for. The * will replace zero or more characters in a word. For example:

```
wom?n
```

will find both 'woman' and 'women' and

```
gurdjieff*
```

will find 'Gurdjieff', 'Gurdjieff's' and 'Gurdjieffian'. Note that

```
gurdjieff?
```
will find 'gurdjieff's' but not 'gurdjieff' as the ? stands for one character (not zero characters).

Searching in Groups and Fields (Scope)

Normally, whenever a search for words is done, the whole text is searched, except for the Biography at the beginning and the Appendices at the end. Sometimes it helps to limit the search to just part of the infobase. This is called limiting the *scope* of the search and there are two ways to do this.

Groups

The first is to search within groups. The infobase is divided into various groups and we can limit the scope of the search to just a particular group. All the books are divided into four groups: Discourses, Diaries, Translations and Miscellaneous. To limit the scope to one of these we type

```
[Group discourses: 'word to search']
```

and the search will be limited to only the books in the discourse section. You can use any other group name in the above format. To see a list of the groups, when in the query window select Scope, (the top left corner) and a list of the various scope options will appear. Select the group option and the list will show all the various groups available. As you will see there are a lot more than the four mentioned above.

Each book is also a group, referenced by its Minititle or short form title. For a listing of the short form titles see the appendices, where they are listed by title and by minititle. Look for the book that you wish to search through and note its short title. Then search as (for example):

```
[Group DHAM10: enlightenment ]
```

which will find all mentions of the word "enlightenment" in "The Dhammapada, Vol 10". Or

```
[Group DHAM*: enlightenment ]
```

which will find all mentions of the word in any of the twelve volumes of the Dhammapada.

So using the group option we can limit a search to either a section of books or to a particular book. If you are using audio or video quotes then limiting the search to Discourses makes sense.

Fields

The other way of limiting the scope is to use the various fields , mainly within the headers for each discourse. To see a list of the fields available, select Scope from the Query dialog and then select Fields from the list of options. In the drop down list you see a list of the fields used in the infobase, most of the names are self explanatory, Using a field search is much like performing a Group search

```
[Field date given: '12 Feb 1989']
```

in this case taking us to discourse "God is Dead #7". Some of the fields are numeric or date and can be used with numeric comparisons, such as equals, greater than etc. For example:

```
[Field date given: > '12 Feb 1989']
```

finds all discourses later than 12 Feb. 1989.

Note that the fields cannot be combined with searches in the text as they exist outside of the text. After performing a field search, switch to Table of Contents view, and select View Headings with Hits. The series selected will then be listed.

The various fields are listed below.

acode	Numeric	The archive code. Each discourse has a date associated with it and the acode is constructed from the date. The acode is in the form YYMMDDT where 'YY' is the last two digits of the year, 'MM' is the month and 'DD' is the day. 'T' is equal to 0 if the discourse is in the morning, 5 if in the evening and 3 if there was a third discourse that day. If the date is not known then the day and/or the month are set to zero.

audio	Text	Whether or not the discourse is available on audio. Is set to either ‘Yes’ or ‘No’
date given	Date	The date of the discourse. Should be entered in the form ‘DD mmm YYYY’. For example ‘12 Feb 1989’.
est_time	Numeric	The length of the discourse in minutes. It is called estimated time because it can vary by a few minutes either way, and can refer to the total time of the discourse or to the speaking time.
Glossary	Text	This is an index of the words in the Glossary in the Appendices
minititle	Text	The short form title of the book.
Title	Text	The title of the book.
video	Text	Whether or not the discourse is available on video. Is set to either ‘Yes’ or ‘No’

The ‘audio’, ‘video’, ‘date given’ and ‘acode’ fields are within the same record so can be combined in a search, for example:
`[Field est_time:< 88]&[Field video:’yes’]&[Field acode:>8701070]`
finds all discourses on video, less than 88 mins long, given since January 1987.

Viewing Results

When a search results in just one or two Hits, then the results can be viewed by clicking on Next (or pressing F3). You can jump forward or back through the Hits with Next and Previous (or F3 and F4).

However, when there are a large number of Hits, this can be a little slow, so another way of viewing the Hits is to select View, Records with Hits on the menu bar and then only those paragraphs with Hits in them will be shown. Be aware that although all the paragraphs appear together, they are from different parts of the infobase. It is a good idea to switch Records with Hits off when finished.

To get an overview of where the Hits are, switch to ToC view and expand the sections out till you can see all the titles (select Search, Levels on the menu and select BookTitles form the list). Next to those titles with Hits is a number indicating how many paragraphs have the search words in them (**not** how many times the word appears). This can lead you to the books most likely to have the text you are searching for. Try selecting View, Headings with Hits from the menu and only those books with Hits will be shown.

Also try selecting View, Words around Hits from the menu, a short piece of text showing the words around the Hits will also appear.

Search Techniques

To make full use of the infobase, it is necessary to understand the structure of the infobase and how to use the various operators provided. The preceding sections have covered these two topics, in addition the VIP

Help infobase gives fuller details of the other parts of the program, such as shadow files, highlighters, bookmarks etc.

In this section we will look at some real life examples of how to search the infobase. This first example illustrates the importance of being thorough in searching. Sometimes Osho's choice of words varies, especially in describing stories, and it is easy to get only a partial view of what Osho has said on a particular subject.

As a first example, let us say we want to find the Zen story of the master archer, who took a disciple to the edge of a cliff to learn centering. Osho gives different names for the disciple, so searching for a name will not work. A search for the word ‘archer’ will give us 238 Hits. Many of them are nothing to do with the story that we want, so we could combine the search with ‘cliff’. This will give us 8 Hits and a look at the Hits will show we have found the story 3 times. This may be enough but in fact there are other versions of the story which we have not found. Looking through the hits we have got, we can see that the word 'trembling' is used often in the stories, so searching for

```
archer (cliff | trembling)
```

will give 15 Hits, which results in 6 versions of the story (and two other stories). Even more Hits from

```
(archer|"young man") & (cliff|trembling)
```

which gives us a total of 8 examples of the story. So from an initial find of 3 stories we have found 8 stories. In this case we can see that the initial search revealed only some of the Hits that are possible due to the different ways Osho has told the story. Then by expanding the search we can find more.

The opposite of this problem is that we find too many Hits. Suppose that we want to find what Osho has said on ‘work’ and ‘meditation’. The obvious place to start would be with

```
work meditation
```

but this gives us 586 Hits, and if we include a wild card to catch versions of meditation

```
work* meditat*
```

then the number of Hits rises to 1241 Hits. Far too many to look through so we need some way to thin it out a little. By looking at some of the Hits in the first search we can see that by closing up the search we will narrow it down. For instance

```
"work meditation"@8
```

will result in 214 Hits. As Osho seems to use the word ‘love’ when talking about work and meditation, we can try the search as

```
"work meditation love"@10
```

which results in a quite manageable 28 Hits, most of which are on the subject we want. Another way of narrowing down the search is to use the NOT operator, ^, as in the earlier example of

```
"work ^ "my work"
```

As another example let us say we want a nice quote on painting and meditation, how painting can lead us to meditation. Just entering

```
paint*
```

gives us over 4000 hits, far to many. Just the word 'painting' will give nearly 2000 hits but will miss words like 'painters', 'painted' etc.

```
paint* meditat*
```

combining 'painting' with 'meditation', will still give 268. In this example it would be a good idea to look at the Table of Contents to see which discourses have the most hits and start looking at those hits. Looking at a few of the hits, he seems to mention 'art' as well so adding that to the search will narrow it down, at the expense of missing a few potentially good ones.

```
paint*  meditat* art
```

which yields 39 hits. Looking at some of these hits gives other possibilities such as combining with the words 'objective' or 'subjective'.

The Folio infobase system provides a very powerful set of tools for searching through text, and the more you use it, the more proficient you will become. Remember, you are searching through over 300 books, two large bookcases full in terms of hard back copies. And there are also other tools which we have not detatiled

in this short tour, such as bookmarks, notes and shadow files, more details of which can be found in the Folio Help files.

Appendices

There are at present six different appendices:

1. Osho Glossary

A listing of many of the Hindi words and people that Osho mentions in his books with a short description. The words are in alphabetical order and can also be searched by doing a search in the 'glossary' field. See 'searching in fields' for more details.

2. Listing of minititles to titles
3. Listing of titles to minititles

A cross reference of the book titles and their associated minititles. The minititle is a short form of the title which was originally used for naming of the files used in the infobase. They are included because they are used for the names of groups (see 'searching in groups' for more details).

4. Listing of title changes

Listing of various title changes that have taken place to the books during their publishing history.

5. Listing of Darshan Diaries in chronological order
6. Listing of Discourses in chronological order.

Printing

On some versions of Osho Books on CD-ROM, printing has been disabled. If printing is possible on your version, there are some tricks to getting a good printout. The trick is to get the Book and Chapter titles to printout with the text, as it is not a good practise to just print the text without a reference as to where it came from.

Once you have found the paragraph(s) that are to be printed, press F6 while the cursor is in the paragraph to tag it, a red line will appear down the side of the paragraph. Tag all the paragraphs within one discourse that you want to print. Then double click on the chapter title in the reference window. This will bring you to the chapter heading , then tag the book title, chapter title and date fields. These will now print with the tagged text. Select Print from the File menu, select Print Tagged and those records will be printed.

If there are quotes from other discourses, first select Clear All Tags from the Edit menu, then repeat the process above for each discourse.

It is important to accompany each quote with a heading describing where that quote came from, (i.e. book title and chapter number), and not to join together quotes from different parts of the discourse, or from different discourses.

Finally...

If you have read through the preceding chapters you should have a pretty good idea on how to make use of the Osho Books on CD-ROM. What use you will put it to is up to you. It is the largest ever electronic repository of understanding and knowledge on meditation and its techniques. It is also much more, a complete, world view of the New Man and a new way of life. The purpose of this CD-ROM is to provide access to Osho's words, ideas and vision, and to make them available to as many people as possible.